Rev. J.U. Minion

DAKE'S
ANNOTATED REFERENCE BIBLE

The Holy Bible

Containing the
OLD AND NEW TESTAMENTS
of the
AUTHORIZED OR KING JAMES VERSION TEXT

*With four equal-sized columns on each page — two of text and
two of notes and comments, self-pronouncing text, and a
Complete Concordance and Cyclopedic Index*

by
FINIS JENNINGS DAKE

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Dake's Annotated Reference Bible
The Old and New Testaments, with Notes, Concordance and Index
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New Testament portion (with Daniel, Psalms and Proverbs)
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DEDICATED

To my wife, Dorothy, and our children —

Finette, Rhoda Annabeth, and Finis, Jr. —

whose help on this work I gratefully acknowledge.

PREFACE

The purpose of this work is to give in ONE volume the helps a student of the Bible needs from many books — Bible Commentaries, Atlas, Dictionary, complete Concordance, Dispensational Truth, Topical Text Book, Bible Synthesis, Doctrines, Prophetic Studies, and others.

Special features include nearly 9,000 informative headings which divide the text and give a complete outline to all the Books of the Bible; 500,000 cross-references throughout 35,000 notes and comments; a summary of interesting facts at the end of each Book; the text emphasized with underlining where helpful; and lists of all the commands, prophecies, promises, prayers, questions, sins, apostasies, complaints, failures, plagues, judgments, healings, wars, miracles, assassinations, kings, queens, dukes, lakes, rivers, farm products, valleys, mountains, cities, empires, nations, etc.

All questions of the text and the prophecies are numbered in the side-columns; and quotations from the O. T. are noted in the N. T. columns. Thousands of texts are amplified and there are many renderings from various versions. Important Hebrew and Greek words are given with definitions and various ways translated. Obsolete and difficult English words are defined.

Parables, types, symbols, fables, allegories, figures of speech and numerous idioms are dealt with. Alleged contradictions and seeming diflficulties of the text are made clear. Bible and secular history are harmonized as well as the Gospels.

There are enlightening notes on astronomy, Bible animals, reptiles, birds, insects, trees, plants, minerals, precious stones, weights, measures, coin values, and other things which will enrich the reader's enjoyment of the Word of God. Modern-day costs are given for the tabernacle of Moses, Solomon's temple, and the sacrifices wherever they are mentioned throughout Scripture.

Furthermore, there is a guide showing how to read the Bible in a year on pg. 944, history between the Testaments (pg. 930), how to mark Bible prophecies (index pg. 131), and a personal work course (pg. 943). Of particular interest to ministers will be the wealth of sermon material in the 3,400 note columns—over 8,(XX) outlines on a great variety of subjects, and 2,000 illustrations.

Sunday school teachers and scholars will find much herein to help them with the weekly lesson. Of special benefit will be the section of maps with symbols of world empires, and charts of the Ages and Dispensations, the Tri-unity of Man, the Tabernacle, the Holy Oblation, the Times of the Gentiles, the Underworld of Departed Spirits, and the Books of Daniel and Revelation in picture form.

The general principle adhered to throughout is that of literalizing instead of spiritualizing. Statements of fact and historical accounts are accepted as such. THE RULE OBSERVED IS: Take the Bible literally wherein it is at all possible; if symbolic, figurative or typical language is used, then look for the literal truth it intends to convey.

During the author's 100,000 hours in 43 years of searching the Scriptures this all-important and fundamental principle of interpretation has been strictly and consistently followed. Novel interpretations have been rejected, and theories supported by personal opinion alone have been laid aside.

In the preparation of this work, therefore, the aim has been to prove the teachings of the side-columns with plain Bible references; and now, the reader is invited to see for himself what these related passages actually say on any given subject of the notes. In this way he will learn well the lesson of "rightly dividing the Word of truth" (2 Tim. 2:15); and he will see that the Holy Bible is in perfect harmony throughout.

This Bible is being prayerfully presented in the hope that it may be used of God to bring a simple and clear understanding of His Word to the average pejson, and that it will inspire him with faith to receive the full benefits of the Gospel for body, soul, and spirit.

Concordance instructions are at the top of page one of the Index/Concordance.

Abbreviations: Ant. = Ante Nicene Fathers, Cant. = Canticles or Song of Solomon, col. = column, cp. = compare, ms. = manuscript, mss. = manuscripts, Sanhed. = Sanhedrin, Sept. = Septuagint, and vol. = volume.

"Ante Nicene Fathers" refers to the writings of church fathers or church leaders "before" (ante) the church council that met in 325 A.D. at Nicea.

"Josephus" refers to The Works of Flavins Josephus who was a Jewish historian of the first century A.D. and wrote a history of the nation of Israel.

"Apocrapha" refers to the 14 books between the Old Testament and the New Testament accepted as scripture by Roman Catholic, Greek Orthodox, and Anglican Churches, but rejected as scripture by leaders of the Protestant Reformation. Protestants accept 1st and 2nd Maccabees as accurate history only.

Symbols placed at the beginning or at the end of verses in the text indicates prophecies, promises, commands, and new messages from God, as follows:

* —^prophecy ▲ —promise

• —command

■ —message from God

—^FINIS JENNINGS DAKE

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DAKE'S

ANNOTATED

REFERENCE

BIBLE

The Old Testament

TIIE HRST BOOK OF MOSES. CALLED

'GENESIS

Book of Beginning* - Creation - Fall - 2 Deluges - 4 Dispenaationt

J Stfc Sujiiiiijfy of Ccncm, p. Si

b Froni tticdatcU" - the end of the

7J*yiofl:3-. oriod may be

ciUeJtt.c Anic-^ .■■^.. Ai;c - thenis-peHUtiJO oF Ag^cls. bo jutc JiiJTls ruled various plaiicit (l%i. !■;. 1^-14; Bick, 28:11-17; CcU 1:15-18) c Dt. 3J:4: Job 38; Pi. IS: 30: Eccl. 3:11 d 'Tbc wotld(Gr. kocinM, social sysu-m) that then was" wlicti c-;: braces the wlioleprc-Aciaiiiicc universe, towhicN all fonil s jnJ re::'3ins bclooti e S«e The Jjteleti past , p. SI f Hob, Eloiur r.e.odt. See p. J80of N. T. » Sec ' Bara -create" defined , p. 51 h Hob. heavens, nearly always in the

plural. See Heaven In Index i See 'Ej fth' defined , p. 51 j See The pre-Ada: ite world .p. 54 Ic See 'Jte of "and" in Gen. 1-2 . p. 51 I Heb. ha yah , becai. c. Trans, b ecame 67 txmcslCen. i7; 1*26; 20:l2; 24: 67: beca-TEst (lC^r.!7:22;E2.16:8) ; came an J carre to pass 505 times (Gen, 14:1; 6:1. 4; U;2, 5; etc.); become 66tlmci(Gen.3c22; 18:18; 48:19;etc.); cofT c topass 131 times (Cen, 4:14; 6: 1; 27:40; etc.); and be in the senseof becone (Gen. b3,6,"5r 14; 3:5; etc) m Heb, tohu va bohu . meaning waste and empty Qct. 4:C3), The earth was not created tohu in the beginning (Isa, 45: IS), but became tohu becatise of an. as in note 1. above n Obscunnc the sun and consequent darkness are always a result of judnnicnt.

never of creation (Gen. 6-8; Ex. 10:21 Jcr. 4:23; Joel 2:31; Rev, 6:12; 8:1'2: 9:2; 16:10

o See L ucifer's flood , p. M

p Hcb. rachaph . to brood, relax, flutter. Trans, flutieteth (Dt. 32:11) and shake (Jct23:9) .Here we have the beginning of the heavens and earth which are now (V 3-31; 2:1-25; 2 Pet, 3:5-8)

H In this veric wchave the existence of the earth, darkness, and waters be fore day 1 (v 3; LixJ Ier's flood , p. U)

r God taij. 10ti::^es atthcbeginning of each day; 3rd day 2 uiDes; 6th day 4 liiijcs(v 3.6.3.11.14.20,24.26.28.29)

s See Lcf defined , p. 52

t Bacome.not the verb tobe (note 1, L-2). Let there become light and there became light

u 3ccarne (note 1. above)

V First appearance of light from the sun sinceCod commanded the heavens to withhold light from the earth causing the judgm.cnt of v 2(Jer, 4:23-26.Cp. 2 Cor. 4:6) 31)

w Cod saw.7 tjiTies fv 4.10.12.18.21.25.

X Bcjuuful (Eccl.3:H). Uscd 7 times (v 4. 10. 12. 18. 21. 25. 31). Cp. one thing not good ('2:18)

y Sec 2 divisions by ' od . p. 52

" God called, 5 ui: esf v 5.8.10.Cp.5:2)

' See 7 proofs 6 days were 24-hr. days. p. 57

b Evening, endiii,? t h ^ first period of ligtit. and .: uming . ending the first pcnod of darkness constitute day 1, Time at this point begins again on earth as before the chaos in v 2

c Sec 4 divine acts in day L p.

d See • Fiv'a: ent' defiiiej^ p.

e Sec tJivisio n of t?ic wateFs , p. -•fined, p, JayT, p.

AsjM

Jay 2

52 52 52 ')2 52

f Sec

R See 4 divii.

h See Earth rcjtwed^

I Job M:H: Pi, lO-i-.H: Pr. 42^ J If irylanj isearth .and tt w.^s originally created su< h in 1:1, tfjcn 1;2 referi ic a flood on Jrv land be< auti- of sm. IJry land must navebeci. TRc

waten. else there w(. no

place to hold the wateri.J'i, i >;.:? jutci (hat Certain pla< ei for waters wer^

L ■ '- ■ ■ ■ c

2^: 1' , i-. i- .,Vi. L"; ij,j_;_; Iw.. .j.l 104:8; Pr. 3:19; 8:2'>. I»a. 51:13-16).' Pan of the placei founded for the waterj arc on the surface of the earthl

CHAPTER 1

*THE CREATIVE AGES (Gen, I :l-2:2S). 1 Original creation <Tn a de perfect and inhabited (laa. 45:1 a). ^'The world that then was" (2 Pet. 3:5-8)

13 And the evening and the morning were the*third day.

4 Solar regulation: first or *Solaric Covenant (Gen, 8: 22; Pa 89:34-37; Jer. 31: 35; 33:19)

8 Covenants - Patriarchs

"IT

2371 Years

lu ' And God saitf . Let there benights in the firmament of the TN the beginning'God^reated heaven-'to divide the day from i. the*hcaven and Ihe-eirth:' «he night; and let them be for

signs, and for seasons, and for days, and years: • 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And Goj'made two great lights; the/greater light to rule the day, and the'lesser light to rule the night: he made"the stars also.

17 And G od set them in'the firmament of the heavento give light upon the earth.

18*And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and ihe morning were'the fourth day.

II £<trth made chaos: end of earth's first perfect state and first sinful career because of'Lucifer's rebellion. Overthrow of "the world that then was"(2 Pet. 3 5-8; Jer, 4:23-26)

2*And the earth'was^ithout form, and void; and'darkness was upon the face of the^deep. And the Spirit of Qod'taoved upon the face of the^waters.

! Ill Re-creation: earth's second perfect state and

' second habitation. The seven days: 1 Day and night restored

|3 • And'Qod said,'Let there

'be light: and there^waslight.

4 And'God saw the light, that

it itas'good: and God Mivided

the light from the darkness.

■5 And 'God c alled the light

^ay, and the darkness he called

I Night. And the*ever.ing and

; the morning were'^the first day.

Firmament and restored

v/aters

i

6 * And pod saii Let there e a'firmament in the midst of

the waters, andHct it divide the waters from the waters.

7 And Qgd 'made the firmament, and d'vjded the waters which were imder the firmament from the waters which were above the firmament: and it was so.

■8 And God called the firmament Heaven. And the evening and the morning were*the second day.

3 Earth and vegetation restored

|9 • And G od saij . Let the waters under the *heaven be gathered together unto 'one place, and let the dry land appear: and it was so. ■10 And Cod called the 'dry land Earth; and the gathering together of the waters called he Seas: and Ood saw that if was good.

|11 And Cod sai(L earth bring forth grass, the herb yielding seed, and the fn:it tree yielding fruit ^tcr his kind, whose seed is in itself, upon the earth; and it was so.

12 And the earth brought forth grass, and herb yielding seed g«t,.r Ki_ I'p,!, and the tree . whose seed was 1.. ..,v,., ,..,cr his kind: and Qpd Bsw that if was good.

5 Life re stored: fish and fowl

120 And Cod _ said. Let the waters bring forth abundantly the'^oving creature tliat"hath life, anrf^owl that may fiy above the earth in the open firtnament of heaven.

21 And God " created «great whales, and every living creature that moveth, which the waters brought forth 'abundantly, after their kind, and every winged fowl after hi§ kind: and God saw that if was good.

^22'And God blessed them, say-mg. Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were'the fifth day.

6 Life restored; man and beasts' second or "Edenic

Covenant

|24 • And God said/Let the earth bring forth the living creature after his kindj cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25*And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and Cod 5IIW that it uas good. |26 * And G od said .T-et us make Let *the J""" "' our^mage. after ourtike-ness: and let them have^omin-ion over the

fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing thit creepeth upon tli. .-Mrth.

27 So God*cre.r m his

own image, in tht- ; ^1 Cod

create J he him;'male and fe-

le treated he them.

28 And ^od/blejsed them, and

jndpanintncdccpbowcUufthe eartti (Gen. 7:11; 8:2: Ex. 20t4: Job 38:25: rs. .•4:2; Jonah 2:5-6)

It kinds of vegetation: i'le herbs the txeci

the

lOM^es In l:ll-25.Cp.7:14 - 1.65« - 15 facti disprovint

iiods. The whole ttru<. (ure of the sentence ihowt (hat there is unity joined wllhx>l'irilil. fCp. ;J:22;pL 2«0 N. T) c Gen. (4. .Ml other creatures

alK) w,: _l: male and female

I The serondhlciiingwai upon man soc' '" '. not upon man alooc

rcaturcv, t,p. 1:22

See 5 divine acu in day 3, p . 52 b See y . venanti,jx 57

c See 2 . is. p. 52

d See TToIu purpose of lighit, p. 52

e See Made - not created , p. 51

f The greater light to rule the day ii fim called iun in Gen. 15:12. The word ii found 168 dmetin Scripture. The iunii ipoken of as going Jovm (Gen. 15:12. 17),rianii(Num,'2:3; Jo»h. 1'2:1). iet-dng fl.k. 4:40). going backward Gu. Sl8), and standing sail (Josh. 10:12-13). See Our solar system , p. 58

g The moon is the lesser light, because it is not a ball of fire like the sun. It merely reflects the light of the sun. See notes on the solar system.p. 58

h The stars arc really suns toother solar systems like our sun to our system. There are trillions of them. See notes on the solar system. p. 58

i The openexparue of space surrounding the earth (v 20)

J See Source of light , p. 52

k The sun. moon, and stars are now restored asrulersof day and night, as before the curse of v 2: Jer. 4:23-26: 2 Pet. 3:5-8

1 See 4 divine acts in day 4, p. 52 m Heb. sherets .swarming, creeping things (7:21: Lev. 5:2; 1L20. 21. 23, 29.41. 42. 43. 44; 22:5: Dt. 14:19)

n Heb . nephesh. the soul - the feelings, passions, desires, and appetites of any living thing. See Soul in Index

o This verse literalfy~reads. "Let the waters swarm with swarms of living creatures. And let fowl flv above the earth. " There is no allusion to any productive power in the waten. or to the fowls being produced by the waten. God was the penonal Creator of each (v 21; 2:19)

p See Created - not made , p. 52

q Great sea creatures. Some whales are said to become 40 x 100 ft. in size with weight of 300.000 lbs. See note s.Mt. 12:40

r See 15 facts disproving evolution. point 3. p. 55

s See First blessing, p. 52

t See 5 divine acts in day 5 . p. 52

u This covenant was made with Adam and Eve before the fall and was conditional upon man remaining true to God

V In V 24 we have the divine purpose stated, and in v 25 the divine work. The how and order of the divine work are recorded in 2:7-25 where it seems clear that man was first created (2:7). Next, the beasts were created and brought to A dam so that he could name each one (2:19-20). Last of all. the woman was created (2:21-25)

w Evolution theories make this a lie: but the truth IS that GoO made each creature Himself, in days 5 and 6 (1:20-31: 2:7-25; 5:1-2: 9:6; Ex.:'0:9-::; Jn. 1: 3-4; Eph. 3:9; Col. 1:15-18: Heb. 1: 1-3; Rev. 4:11)

X A Divine Trinity Is recjuired by the use of plural personal pronouns(l: 26; 3:22; 11:7; Ps. 2:2-4; Isa. 6:8; Jn. 14:'23; 17:11. 21. 22, beep. 280ofN.T.

y Hob, tselcni . shade, resemblance. Its usage proves it refers to out ward fortr. not toattnbutcs(l: 26-27; 5::i; .*6; Ex. 20:4; Lev. 2C: 1; Ps. 73:20; 106:19; Isa. 40:19-20; 44: 9-17; 45:20; 48:5;Jer.lO: 14; 61:17. c:p. Rom, 1:20; 1 Cor. 11: 7; Jas, 3:i))

z Heb. demuwth. resemblance, model, shape; and refers to oinw.ud forrri as proved by its usage (1:26; 5:1. 3: lu. 40:18; Ezck. 1:5. 10. 13. 16. 22. 26. 28: 8:2: 10:1. 10. 21. 22)

a Man'sdominiun included even the sun. miHxi and stars (Ps. 8). In the final restoraiiou man will again have such rulership (1 Cor. 15:24-28; Eph. 1:10; Heb. 2:7-9)

b Sec Crcai ic: of —sn. p. 52

r See The ^ _. r.GlS

d In thcima,. him (plural).

GENESIS 2

Re-creation of heaven and earth

a Gen.l:22: 8:17; 9sl.7; 35:11. A her the fall.tobc fruitful was a special blessing aod to be unfruitful was a curse

bThis proves a social system before A dara,when Lucifer ruled (Cp. 9tl;Isa. 2:6: 23:2: Jer. 31:25:Ezek. 26:2: 27:25)

c Man was given grain, fruits and other higher products. Animals were also created to be eaten by him (1 Tim. 4: 3-5: 1 Cor. 6:13. Cp. Gen. ft 3)

d Animals were not created to eat each other and will not do so in the Millennium and the New Earth (1:30; Isa. 11: 6-9: 65:25)

c See 9 divine acu in day 6. p. 52

f See God's sabbath, p. 52

g The earth's first sinless carcjr was when Lucifer ruled the prc-Adamites without sin (1:2; Ezek.28:15) and before his rebellion (1:2; Isa. 14:12-16: Ezek.28: U-17:Jer.4:23-26:2 Pet. 3:5-8)

h "The heavens and the earth, which arc now, "asin 2Pet.3; 5-8.not the original creation of the heavens and the earth asin t l.This work was that of the 6 days of 1:3-2:25 to regulate the solar system in connection with the restored earth and to make it habitable again

i Heb. tsaba. mass of persons or things. Cp.2:i^25 and 32:2 with Dt. 4:19; 17: 3:2 Ki. 17:16: Isa. 24:21; Jer. 8:2. Here it refers to all the infinite creations of heavens and earth

j Literally,on the6thday He ended His work (LSITEx. 20:11), and rested the wfeole 7th day (2:2). The Septuagiut and some other versions read, on the 6th day, instead of the 7th andlBis is correct

k Everything is ascribed to the personal acts, words and deeds of a living God: hence, no room for evolution without a flat denial of the divine revelation

1 See 4 divine acts in day 7, p. 52 m See Shebii - seventh , p. 52

n See Sabbath in Index; also, laws con

ceming the 7th day, note, Ex. 12:16 o The 3rd of 3 blessings in Gen. 1-2;

1 Upon the fish and fowls (1:22)

2 Upon man and animals (1:28)

3 Upon the 7th day (2:3: Ex. 20:11) p The first use of this word proves that

sanctification means separation from a profane to a sacred purpose, and that it is not limited to the sin question. See Sanctification. p.231 of N. T.

q This gives the reason for God blessing and sanctifying tlie 7th day. See 22 facu about the Sabbath, p. Ill

r See God's day of rest , p. 52

s From the original creation of the heavens and the earth (1:1) to the end of the week of re-creation (1:3-2:25)

t Literally, the faniily history of the heavens and the earth (L1; 2:4)

u See Summary of creative ages, p. 53

V See 16 Jehovah titles , p. 52

w See Earth before 1:11 described , p. 53

x See Mist and vapour, p. 53

y Heb. yatsar , to mould or squeeze into shape as a potter does (2:7, 19; 2 Ki. 1ft 25; Ps,94:9; 95:5; Isa. 45:18). The body was formed but the soul and spirit, or the inner man was created (1:26-27; 5c 1-2)

z Heb. aphar. mud, rubbislu Trans, earth (26:15): dust (2:7; 3:19); ashes (Num. 1ft 17; 2 KTr23:4); ground Qob 14:8); morter (Lev. 14:42,45); powder (2 Ki. 23:6. 15); and rubbish (Neh. 4:2, 10) a Heb. naphach, to breathe out, puff, inflate, blow hard (2:7: Ezek. 37:9)

b Heb. neshamah. brcath - the air inhaled and exlialed, respiration (2:7; 7:22; Job 33:4; 37:10; Isa. 2:22; 30:33: 42:5). Breath is not the soul or spirit of man, for spirit and breath are dlitinqulshed in lob 34:14

c Heb. chaylm . lives. Breath of lives. because it made the body, soul, and spirit live and function together

d See Adam , p. 53

e Heb. hayah. became (note 1, 1:2)

f Heb. nepnesh, »j1. See Index

g See Garden of Eden , p. 53

h See Eden, p. 53

i This seems to indicate that Adaiii was formed before the garden was planted

God said unto theni.'Ee fruitful.

and multiply, and^eplenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. ^29 • And God said . Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; '^to you it shall be for meat.

►30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, / have<tgiven every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the'sijtth day.

CHAPTER 2 2

7 Sabbath rest/of God: beginning of earth's'second sinless career

THIIS*the heavens and the earth were finished, and all the'liost of them. 2 Andfen the seventh day God ended *his work which he had

made: — ---

seventh day from all

and 'he ^ested on "the his work which he had made

3 "And God blessed the seventh day and Psanctified it :because that in it heTiad rested from all his work which God created and made.

8 Summary ofcreative ages (Gen. 1:1; Jcb 33; Heb. U: 3)

4 * These are the fenerations of th^Tieavens and of the earth when they were created, in the day that the 'Lord God made

life also in the*midst of the garden, and'Uie tree of knowledge of good and evil.

12 Water system of Eden

10 And a'^river went out of £'d6n to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first'w Pi son: that is it which com-passeth the whole land ^f Hiv'i-lah, where there is gold;

12 And the gold of that land is good: there iAdellium and^e onyx stone.

13 And the name of the second river is'Gi'hon: the same is it that compasseth the whole land of/£-thl-6'pi-i.

14 And the name of the third river is*HId'dc-k61: that is it which goeth toward the east of As-syr'i-d. And the fourth river iVTu-phra'tes.

ANTE-DILUVIAN AGE: recreation to flood (2:15-8:14) IV "First dispensation: Innocence; length-? . 1 Favorable beginning and test

• 15 And the Lord pod tool man, and put him into garden of £'d6n"to dress it and to keep it.

■16 And the Lord God Commanded the man, saying, Of every tree of the garden thou mayest freely eat:

• 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: "for in the day that thou eatest thereof thpu shalt surely die.

2 God's foresight for man

■18 • And the Lord God said. It is not good that the man should be alone; 'I will make him anTielp meet for him.

3 Animals created (Cp.

The garden 0 Eden

the earth and the heavens,

9 Earth described before plants were restoredin day three (Cp. Gen. 1:9-13; 2:8-14)

5 "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the

earth, and there was not a man to till the ground.

6 But there went up a'mist from the earth, and watered the whole face of the ground.

10 Day six: nnan formed and created (Cp.1:24-31)

7 And the Lord God ^formed

man of the^ust of the ground, and'Tj reathed into his nostrils the*breath of life: and"man *became a livinefeoul.

11 Day six: man's first home

8 * And the Lord God planted a garden eastward Ln^l'dSn; and there he put the man whom he ' had formed.

9 And out of the ground made the Lord God to grow ievery tree that is pleasant to the sight, and good for*food; the tree of

j 3 food appeals:

1 Fruit trees pleasant to the siglit(2:9;

2 Fruit good for food (2:9; 3:6) 3:6)

3 Fruit to be desired (3:0)

k Here and in 3:0 food is connected with sight . Most food is eaten because it is good to the eyes and taste. In modem times this is very deceivint; as far as nutrition is concerned

Gen. 1:20)

19 And 'out of the grotmd the Lord God formed every beast of the field, and every fowl of the air; and brought them unto kd'Hmfto see what he would call them: and whatsoever Ad'im called every living creature, that was the name thereof.

20 And "Ad'Sm gave names to all cattle, and to the ^owl of the air, and to every beast of the field; but for Ad'im there was not found an help meet for him.

4 Woman's creation (1 Xim. 2:13)

21 "And the Lord God caused a deep sleep to fall upon Ad'im, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the Lord God had taken from man,*made

he a woman, and brought her imto the man.

5 Day six: first marriage (Heb. 13:4)

23 And Ad am said,n"his IS now bone of my bones, and flesh of my flesh: she shall bewailed Woman, because she was taken out of Man.

•24"Therefore shall a man leave his father and his mother, and

23; 1 Cot. 11:3-12; 1 Tirr.. 2:9-15). Woman is said not to have been taken outofnian'sheadtobe lorded-over by liini, nor from his feet to be trampled onbytiim,butfrom hissidctobc equal with him, from under his arm to be protected byhim, and from near his heart to be loved by him a Mt.l9;5:Mk.l0:7;lCor.6:16;Eph.5:0i

a Heb. cliayim. lives, from chayah. to live, revive, keep or preserve alive (3: 22;Pr.3:18; Rev. 2:7: 2-2:2).Literally, tlie tree of the lives, because each separate life eating thereof would live forever

b Cp. mldit of paradise (Rev. 2:7)

c A Utcial tree as were all the trees of the garden. Disobedience, not the nature of the fruit.biought the teallzatloa of good and evil (Rom. 5:12-21)

d Heb. nahar, a stream, sea, flood (Cp. Ps. 46:4; Rev. 22:1). It had iu source in Eden and parted into 4 branches which ran through the garden and Into different parts of the earth

e See note g, v 8

f Arabia(10:7,2ft.25:18:lSam. 15:7: 1 Chr.t 9,23.See note$,Gen.l7:20; 25tl2)

g Heb. bedolach, something in pieces, a fragrant of amber gum or pearl (Num. 11:7)

h Heb. shoham. to blanch; a gem of a pale green color (Ex. 25:7; 28:9, 20; 35:9, 27: Job 28:16) i See note g, v 8

j Only one Etliopia mentioDed in the Bible or history (2 KI. 1ft 9; Esther 1:1; Isa. 18; 20:3; Nah. 3:9; Acts 8:27)

k See Garden of Eden, p. 53

1 North of Babylonia between the Euphrates and Tigris Rivers

m See Garden of Eden, p. 53

n See 7 dispensations , p. 59

o Man's duty cultiva'te and keep or pre-serve the garden from all Intruders (2: 15). Keep. Heb. sharoar. to hedge about,guard,protect,asin3:24; 6:19-20:7:3:17:9-10:18:19: 28:15, 20; Ps. 17:8. This is the first reference to an enemy of God and man. Adam failed, so sin entered and Satan became the pseudo-ruler of the restored earth (Mt. 4:1-11:12:24-25;Rom.5:12-21:2Cor. 4:4: Eph.6:10-liJ). His final defeat is pictured in Rev. 12:7-12; 20:1-10

p 5 commands before the fall:

1 Be fruitful (L 28)

2 Multiply (L28) 3Roplenisli(l:28. Cp. ftl-2)

4 Exercise dominion and do not give it to anotlier (1:28; 2:15)

5 Refrain from eating of the tree of knowledge of good and evil (2:17)

The last two were broken in Gen. 3. Ofthe 5 commands only the last would be a source of temptation, cross man's will and arouse his curiosity.Theothen needed no special warning to cause respect, hence the special penalty attached to the last q Adam died the same day he sinned, so this should be understood as a 24 lit. day. The penalty, eternal death, look effect immediately upon the act of disobedience (Rom. 5:12-21)

r God saw that His work was not yet complete in that man was rwt complete and could not reproduce liis kind alone: so He made a help meet for him to enable him to propagate Ms kind (1:28: ITim. 2:11-15; 1 Cor. 11:9)

s A help suitable to man intellectually, morally, and physically - as his counterpart

t See notes, 2:7

uGod sees,discovers, finds out, gets to know certain things in human affairs (6:5-6; 11:5; 18:21; 22:12; 2ft31;Ex. 3:4; Dt. 32:19; 2 Ki. 14:26: 2 Chr. 12: 7; Isa. 5ft 15-16; Jonah 3:10). Cp. the same regarding man in 3:6; 8:8; 37:14: etc.

V Man's knowledge given of God, must have been very extensive, and his language fully developed, for He made no change in Adam's work. No man can do tliis today after a lifetime of study

w First anesthesia and major operation. Cp. 15:12: 1 Sam. 26:12: Dan. 8:18

X Heb. panah builded, i.e., skillfully formed. Not asah. the ordinary word for made. See lfsah-Mad ;, p. 52

y See EpHT 5:28-31

z Heb. Ish shah , fem of Ish, of man. It literally means she-man; womb-man: man with the womb; or female-man, because she was taken out of man (v

GENESIS 3

The ttmptation and the fait

Expulsion from Eden

a Where ibere It no tin, there it no tfiamc (v 25)

b Heb. ruchjth. mikc.Sann hat no power (ouanifomi himself iiiio a snake. Ho 1> an aiidel and always will be thou^ih now afallciiannel(Erek.J8:lllT).A literal leipcni U Involved at » tool of Satan: otherwise, it would be luijusi of ood to curat 11. See The terpeot of Eden. P. 47

c Heb. aruwtTv. <.unmna(usuallyin a bad Koie), crafty (Job i 12: 15c5). The cliaracterofthe temptation illusuaics craftiness. The method was no doubt agreed upon by Satan and the serpent, as the best to cause the fall of iran. Tbere was nothing said at first to awaken suspicion.or toshockthe moral sense: merely a shy insinuatioa calculated to excite a natural curiodty. Then there was a direct lie, combined, however, with jun enoutih truth to give It plauiibiUty(v4-S). Note the 3 steps In the outline of V l-4.1eading to transgression (V 6: Jo. 8:44; 2 Cor. 11:3: I Tim. 2:14)

d Question 1. Next. 3:9

e Misquoted from 2:16-17

f Addition to 2:16-17

g Misijuoted from 2:17, implying a doubt as to whether the penalty would be executed

h A direct lie, the first in Scripture On. 8:

i Cp. Acu 26:18; 2 Cor. 4:3-4 44)

) Ooe ofSaian's mo<t effective appeals to a human-to make a god of himself

k Heb. Elohtm , plural of Doah - Gods. See p. 280 of the N.T.

1 God knows evil only as He has seen it in rebels. He could not know sin experimentally, for there is no higher law or Being than God m 3fold temptation of matr

1 Lustof thcncjh(v6; ljn.2:15-17)

2 Lust of the eyes (v 6; IJn. 2:15-17) 3ThepiideofUfe(v6; IJn.2:15-17)

a Adam was with her, therefore, without excuse (Cp. 1 Tim. 2:14). He should have spoken up and protected his mate and his dominion. See note o,

2:15

o A different sight from what was expected (Cp. 3:5)

p Knew before mentally, but now by experience. They lost God-consciousness and gained self-consciousness. They lost the power to do the good, and jiaincd the power to do the evil. Thus, instead ofbecoming like God they became unlike Him in that He has the power to do only good. It is morally Impossible for Him to sin. Adam lost that g*oricwssinlessiieu and innocent-looking countenance comparable to that of Elohim

q What they used for sewing is not stated. Cp.Eccl, 3:7; Job 16:15: Ezek. 13:18

t Heb. chagorah. something with which to gird about, as a belt or girdle.Trans, gird (lu. 32: U); girdle (1 Sam. 18:4: 2 Sam. 18:11: 20:8: 1 Kl.2:5: Isa. 3:24). Cp. man-made aprons of leaves with God-made coats ofikinsfv 21).There is no comparison asto warmth, protection, comfon and durability

s Nodoii>t they had been expecting Cod as usual. Now they were guilty and knew not what to do.so tried to hide (v 8)

t The voice may have had a manifestation of anger, causing fear (v 10: Ps. 2*. Rev. 10:4) which also came from a guilty conscience

u Wltid. ln the East a cool breeze comes up in the evening (v 8)

v An impossible tiling (Ps. 134 7-12; Jet. 23:24: Amos '3i2-3). TUs alone was evidence of guilt

w Heb.paneh.the face, presence (4: IS; 27:30: 41:46; 45:3)

^ Com, from column .

bean choking the Word (Mt. 13:7, 22) and human suffering (Num. 33: 55; 2 Cos. 12:7) g Thistles were noxious plants represem-ing all forms of poisonous weeds that made pan of the curse (3:18; Job 31; 40; Hos, 10:8). Sec parables of thlsUes (2 Kl. 14:9; 2 Chr. 25cl8; Mt. 7:16)

shali cleave unto hu> wife: and they shall be

t> M^n'a atat* in innocence

25 And thev were both naked, the man and his wile.Hmd were nut ashamed.

(Six days' workended-1: 3~2: ^S. Beginning earth's second perfect state and habitation)

3 CHAPTER 3

7 Man's (aiiarc: temptation

and fall (Gen. 3:1-7, Rom.

5:12-21; Ja». 1:13; I Jn. 2:

15-17. 1 Tim. 2:14).

(1) Do'-ht of God's Word

(Rom. 14;23)

NOW the*serpent was more '^subtU than any beast of the field which the Lord God had Upadf And he said unto the woman/Yea, hath pod sa.id. Te shall not eat of every tree of the garden?

(2) Addition to Cod's Word (2 Cor. 4:2-4; Rev. 22:18-19)

2 And the wo m an said imto the serpent. We may eat of the fruit of the trees of the garden: •3 But of the fruit of the tree which IS in the midst of the garden, God hath sai d. Ye shall not eat of it,'neither snail ye touch it,1est ye die.

(3) Contradiction of God's

Word(Cp.Gen. 2:17)

4 And the serpent said unto the woinan,*Ye shall not surely die:

5 For God doth knew that in the day ye eat thereof, then your'eyes shall be opened,'and ye shall be as *gods,'knowing good and evil.

(4) Transgression of God's Word. Beginning of earth's second sinful career. It

ends in Rev. 20: 7-1 5

6 And when the woinan'"saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, ghe took of the fruit thereof, and did eat, and gave also unto her "husband with her; and he did_eal.

(0) Immediate effects of sin (2: 17; Ezek. 18:4; Jas. 1:15)

7 And theleyes of them both were opened, and they knew that they were naked; antrthey sewed fig leaves together, and made themselves'aprons.

b New restoration work be-

gun: first man hunt (Cp.

Gen. 4:9. Lk. 15; 19:10)

8 AndHlLty heard the'voice of the Lord God walking in the garden in the"cool of the day: and Ad ikm and his wife'hid themselves from the'Tiresence of the Lord God amongst the trees of the garden.

9 Man on trial: cross-ex-amination (Cp. 4:9-10. Job

38:1-42:6)

■9 And the Lord God 'called unto Ad 4m. and said unto him, •Where ait thou?

10 And'^he said. I heard thy voice in the garden, and I was afraid, because I H'flf naked -and I hid myself. ■ 11 And he said/Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I ' comm anded thee that thou shouldest not eat?

12 And the man said . 'The woman whom*lhou gavest to be *wi»h me, 'she gave me of the tree, and I did'eat. ■13 And the Lord God said unto the woman. *What 15 this that thou hast done? And tllfi wom an 'said. The'^erpent beguiled me, and I did eat.

10 Third or'Adamic Covenant: fivefold sentence. (1) Curse upon the serpen£

114"And the Lord God said unto the serpent. Because thou hast done this, thou art cursed above all cattle, and above every beast of the field ;tipcn thy belly shalt thou go. and <dust shalt thou eat all the days of thy life:

(2) Curse upon Satan

15 Andl will put'enmity between thee and the woman, and between'thy seed an (flier seed; it shall'bruise thy head, "and thou shalt bruise his heel.

(3) Curse upon the woman

JlSTJnto the woman he said. I will greatly multiply tny^sorrow and thy conception; in sorrow thou shalt bring forth'chiJdren; and thy "desire shall be to thy husband, and*be shall rule over thee.

(4) Curse upon man and the earth

♦ 17*And unto kd'im he said . Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying. Thou shalt not eat of it: 'cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life;

IS^Thoms also and 'thistles shall it bring forth to thee; and thou shalt eat the*herb of the field;

19'In the sweat of thy face shalt thou eat bread, ijll thou return unto the groimd; 'for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

1 1 F a 1 t h of Adam; where Cain got his wife (5:4; 6:1)

20 And ^'Acqjalled his wife's name*£ve; 'because she was the mother of all living.

12 Divine provibion first shedding of blood pointing to the Redeemer (Cp.Gen. 4: 3. Heb. 9 22)

21 Unto Ad im also and to his

h Hefo. eieb, all manner of heibvvegeu-tloo, and fruits (L 11-12. 29-30j 2:5; 3tl8; 36 3; Ps, 104:14)

1 See Mans curse , p. 42

J Sec Gen. 2:7, 19; Eccl. 3:19-21 k Heb. Chi yah . Uvc, Uvc-sprlng. See

Acts 17:26 1 Where did Cain get Ms wife " p. 46

grouna, ana au it produces (3c 17-19; Rom. 8:19-23; Rev. 2L4; 22:3) f Thorns ate a sign of desolation (3:18; Pt.24:31; 1m. 5c6; 7:'24; 34:13). They were used as awls Q** 41:2), fuel (Ps. 58:9: 118:12; Eccl. 7:6). fences (Hos. 2:6; Mlc. 7:4), and to make the crown of Chrlst(Mt. 2> 29; Mk. li 17; Jn. 19t 2, 5). Thorns symbolize evils in the

< Continued, column 1

a Heb. aara, tocall out; adOressby name (1:5. TTlO; 2:19; 3:9. 20; 4:17. 25)

b Question 2. Next. 3:11. Cp, first question in the N.T. (Mt. 2:2)

c 4fold confession (v 10):

1 I heard: acknowledgement of God

2 I was afraid: guilt discovered

3 1 was naked: effect of sin

4 I hid myself result of guilt d Questions 3-4. Next. 3:13

e Gen. 2:16-17: Rom. 5c 12-21 f Covering sin; putting the blame on the woman (Job 31:33; Pt. 28:13). Adam was not deceived (1 Tim. 2:12-15) g Implying blame on God as well as his

iplylr

wife, i. e., if God had not given Mm the wife he would not have sinned. Placing blame on othen Is a uait of the natural man

h Funher proof that Adam was present when his wife was tempted, but did notMng to protect her because he.him-self wanted to eat (note n, v 6)

i Asifhe had been forced totake.and eat

J Further confession. Eating caused the first sin. Cp. Lk. 21:34; PWl. 3:19

k Question 5. Next, 4:6. Cp. Gen. 31: 26; 44:15: Jn. 18:35

1 It is as natural for the woman as the man toblame others. Eve did acknowledge she had eaten, but claimed she was not to blame

m Noteb,3:li2Cor.ll:3;lTim.2:13-15

n See 15 peat covenaijits. p. 57

o 1st propnecy in Gen. (3:14-15. Pan has been fulfiUed; part is being fulfilled; and pan wlU be fulfilled in all eternity). Next, T 16. 8fold prophecy , p.48

p This indicates that the serpent walked uprigtht before the fall (v 14) q This expresses the utter humiliation of the creature that helped cause the fall of man. Of all the beasts of the field the serpent writhes and thrives in the dust (Cp. Ps. 72: 9; Mic. 7:17). Even in the Millennium the serpent will sdll bear the curse after it Is removed from other animals Gu. 6Sc25)

t See Law of double reference , p. 42

s There is a natural enmity between snakes and men. as well as between children of Satan and God (3:15: Mt. 10:34-38; Jn.lSc 18-19; Jas. 4:4:1 Pet. 4112-19; 1 Jn. 2:15-17; 3:8-12:4:1-6)

t Mt. 13:38; Jn. 8:44; 1 Jn. 3:8-10

u See The Seed of the woman, p. 15

V Christ shall unerly crush and eternally defeat Satan (Rom. 16:20; Gal. 3:16; Ps. 72:9: Eph. 2:14-18; CoL 2:15; Heb. 2:14; Rev. 11:15; 1 Jn. 3:8; Rev. 12: 7-12: 19:11-20:10)

w Satan was to inflict only temporary sufferings on the Messiah (3:15; Isa. 53: Acu2:25-26; Heb.2:14-15: Rev. L 18)

X 2n(J prophecy in Gen. (3:16, fulfilled and Deing fulrilled). Next, v 17. The curse was not in having children, for tMs was commanded before the fall (L 26-28); but it wasin multiplied sorrow and conception (3:16). CMldren will be born in all eternity after the Millennium (8:22: a 12; lu. 5*21; Dan. 7.13-14; Lk. 1:32-33: Rev. 11:15; 21: 24). Withthe curse removed in the new eanh. there should be no pain in childbirth forthe coming generations (Rev. 2L3-7)

y Heb. etseb . sorrow (3:16: Ps. 127:2; Pr. 10:22). The words pain and travail are used many timesin reference to chlld-birth G»«.13:8: 21:3: 26:17; 54:1; 66:7; Jet. 4:31; 6:24; 22:23: 306 6; 5C6 43:Ps. 4&6: Rom.8:22; 1 Th.5c3: Rev. 1^2)

z Heb. for sons, but daughters included (1:26-28,^^20; 5:4: 6:1) a Heb. longjng (4:7; Song 7:10). Your desire shall be subject to your huAand, implyingpertiapsthat she had learned her lesson and would consider Mm in her future actions. Cp. 3:1-6

b Man is now the head of the woman (1 Cor. 11:3-12; Eph. 5:22, refs.) 3rd prophecy InGen. Q: 17-19,fulfilled and being fulfiUed). Next, 4:12. The curse upon the ground will be removed in the new eanh (Rev. 21:1-7: 2'2;3)

d See 2fold un of Adam , p. 7

e Ttic curse was not only upon the rational creation, but also upon aoimals. the

GENESIS 4

Cain and Abel

a From animals that God had taught Adam to offer as sacrifice in looking forward to the promised Redeemer. Cp. 4:1-7; Heb. 9:22

b See 7 dispensatio ris, p. 59

c This errphasizes tHe fact that there is more than one separate and distinct personin the Godhead. See proof of the Trinity , p. 280 of N.T. Become as one of Us in knowing (;ood(Heb. tobe good), and evil (Heb. ra, bad, calamity, wretchedness as a result of sin)

d There must have been an inherent virtue in the aee of life for the purpose of preserving life indefinitely. If man was created to live forever, should he not sin, then he lost eternal life in the fall. It is Christ who brings it back to him (2 Tim. 1:10). The tree of life would have caused even sinful man to live forever physically; hence, the action of v 22-24. See notes on 2: 9 Cp. Rev. 22:1-3

e Heb. shalach. to send away, cast out (21:14; 2 & 6; 28:5; 45:7)

f Heb. abad. to work, serve (2:5; 2 Sam. 9tlO; Jer. 27:11)

g See elements of body, col. 4, p.618

h Hefa .garash. drive out from a possession, expel (414; Ex. 2:17; 6:1; 23:28-31; 33:2; 34:11). Could it be thatman was loathe to leave and had to be driven?

i Heb. shakan, to place in a tabernacle or to dwell (Ps.~3:6:;Dt, 14:23; 16:2, 6, 11; 26:2; Josh. 18:1)

j Heavenlybeings(Ezek. 1:8-28; 8:1-4; 10:1-22)

k Heb. lahat . a blaze, enchantment (Ex, 7:11). See Ministers a flame, p. 633

1 Josh. 5:13; Num. 22:23-31; 2 Sam.24:

16; 1 Chr. 21:12-30; Isa. 37:36 ro See note o, 2:15

n Heb. derek, a road. No doubt God had made a beautiful way of approach to the tree.lu position in Rev. 2:7; 22:2 may suggest where it wasin the garden

o Daughters were perhaps born before this; hence.special emphasis upon getting a man child this time. Cp. 6:1

p Heb, raah. to tend, feed or pasture. Trans, keeping (1 Sam. 25:16); keepeth (1 Sam. 16:11) and feed 66 times

q See note f, 3:23, above

t When they became responsible for acting in personal faith in the coming seed of the woman who was to bruise the ser-fjent's head and restore man's dominion (see 3:15, note)

s A product of the curse could not remove the curse. In Num.18:12-14;Lev. 27 the fruits of the ground were accepted as tithes and offerings to support the ministry; they could not have pictured the atonement at Calvary or been a sin offering (Heb. 9:22)

t Acceptedbyfire(Lev.9: 24;Judg,6:21; 1 Ki.l8:38; 1 Chr.2L26; 2 Chr. 7:1). Accepted because of faith and the right kind of sacrifice (Heb. 11:4) u Because hebrought the wrong sacrifice in selfwill and unbeUef. No acknowledgment of guilt or of faith in the atonement (Heb. 9:22; 11:4)

V First instance of man's wrath. It was over religion

w Questions 6-8. Next, v 9. Cain's wrath was without excuse, for God still offered to accept the right sacrifice

x Heb. chata, sin offering (Ex. 30:10; Lev.4:37^5; 8:2:Ps.40:6).It was at the door of the tabernacle of worship. CainwastoldtoofferitasAbeldid and he would be accepted

y Religion has always been the greatest cause of wars and bloodshed (Mt. 23: 35;Judell;lJn.3:12;Rev.l?.6;18:24)

z In the open field and in private the first murder took place. This proves it was pre-meditated

a Perhaps the same day

b Questions 9-11. Next. 12:18

^ Cont. from column 3

w Heb. kinnor , twang (note j, Ps. 33:2) x Heb. uggaF , a breathing or reed in-

strurrent (note a, Ps. 150:3) y Heb. flowing frorrCain, showing Cain had a great reputation or children would not have been named after him

wife did the Lord God •make coats of skins, and clothed them.

13 Final sentence: end of the first dispensation - Innocence. V Beginning of the *second dispensation- Conscience-IbSbyears (Gen. 3:22-8:14). 1 Favorable beginning and test

■22 •" And the Lord God s aid. Behold, the man is become'ag one of us. to know good and evil:

and now, lest he put forth his hand, and take also of the tree of life, and eat.'and live for ever: |23 Therefore the Lord God 'Sent him forth from the garden

of E d6n,/to till the^round from whence he was taken.

24 So heMrove out the man; and he'placed at the east of the garden of EdSn 'ChSru-bimj, and a *flaming 'sword which turned every way, toTieepMie way of the tree of Ufe.

CHAPTER 4 4

2 Adam's sons (Cp. Gen. 4:25-5:4)

AND Ad'im knew £ve his • wife: and she conceived , and bare Cain, and said, I have gotten a°man from the Lord.

2 And she again bare his brother A'b61. And Abgl was% keeper of sheep, but Cain was a'tiller of the ground.

3 Failure of Cain: first

false religion

3 And in '^process of time it came to pass, that C&in brought of the fruit of the ground an offering imto the Lord. ■4 And A'bSl, he also brought of the firstlings of his flock and of the fat thereof. And the Lord ha d'respect unto A'bfel and to Hs offering:

5 But imto Ciin and to his offering he had "not respect. And Clin was very'wroth, and his countenance fell.

4 First religious teacher

■6 And the Lord said unto CainrWhy art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shall thou not be accepted? and if thou doest not well.'sin lieth at the door. And unto thee shall be his desire, and thou shalt

rule over him.

5 Failure of Cain: first

murder (Jn. 8:44)

8 And Cain'talked with A'bSl his brother: arid it came to pass, when they were in the field, that Cain rose up against Ab61 his brother, and^lew him.

6 Failure of Cain: lying (Cp. Gen. 3:9; Job 38:1-42:6)

■ 9 •" And the Lord "said unto Cain, *Where is A'b61 thy brother? And he said, I know not: /Im I my brother's keeper? ■10 And he said.What hast thou

done? "the voice of thy brother's *blood'crieth unto me from the ground.

7 Fourth or^Cainic Covenant (Gen. 4:11-15). (1) Cain sentenced

11 And now art thou'cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy haind;

*12/ When thou tillest the grotmd, it shall not henceforth yield unto thee her strength; »a fugitive and a*vagabond shalt thou be in the earth.

(2) First recorded remorse

13 And Cain said imto the Lord, My 'punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fueitive and a vagabond in the earth; and it shall come to pass, that every'one that findeth me shaU slay me.

(3) Divine intervention (Gen. 3:21)

fl5 And the Lord sai4 unto him. Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And t£e Lord set a*mark upon Cain, lest any finding him should kill him.

8 First civilization

16 •" And Cain went out from the'presence of the Lord, and dwelt in the land^f Nod, on the east of Eden.

17 And Cain "knew his wife; and she conceived , and bare Enoch: and he buiJded a"city, and called the name of the city, after the name of his sonf£ ndch.

9 Failure of Lamech: first polygamist

18 And unto E noch was bom irid: and I'rid begat Me-hu'-ja-el: and Me-hu ja-el begat Me-thw'sa-el: and Me-thu'-sa-el begat Lamech.

19 « And ^amech took unto hJm two wives : the name of the one was Adah, and the name of the other Zniah.

10 First cattle rancher

20 And A dah bare Ta'bal : he was the'father of such as dwell intents, and of such as'have cattle.

il First

musical instruments

21 And his brother's name was Tubal : he was the"father of all such as'handle the*harp and-*organ.

12 First metal-smiths

22 And ZU'lah, she also bare ■ Tu'bal-cain. an 'instructer of

every 'artificer in brass and iron: and the sister of Tu'bal-cain was Naa-mah.

z Heb. latash, to harr mer out an edge, sharpen, whet. Trans, sharp (Ps. 52:2); sharpen (1 Sam. 13:20): shafpeneth (Job 15:9:; and whet (Ps. 7:12) a Heb. choresh, fabricator, mechanic (1 Ch, 29:8: 2 Chr. 34:11; Isa. 3:3). Tubal - Cain was the inventor and teacher of metal arts

wandering life required a movable

habitation It Heb. miqneh . live stock (Ex. 34:19;

Num. 32:16; Eccl. 2:7) I u Inventor and teacher of musical in-I struments |V Heb. uphas, manipulate, wield, uke

hold (Jer. 2:8:46:9; Ezek. 27:29; 38:4)

I ^ Continued, column 1

a Mt. 23:35; Heb. 11:4: 12:24 b Heb. dam, drops of blood. Could this refer to Abel's posterity which was cut off forever by his death? In murder, one not only sins against God and the man he kills (9s 6), but also a gainst the murdered man's posterity for eternal generations c Heb. tsa 'ak. to shriek, cry out in anguish and fear (27:34:41:55: Ex. 5:15; 8:12: 14:10,15; 15:25; 17:4: 2'2:27;Ps.l07:6). UnsuspectingAbel may have cried out thustoGod and toCain.God had coro-passioo; Cain showed no concern (v 3) d See 15 great covenants, p. 57 e No deatn penalty here because no law agaipst murder yet (Rom.7:7-25; GaL 3:19-25). First law against murder (9t 6). A further curse seems to have been placed on the ground (vl2) and Cain's occupation made much harder than before (v 2) f 4th prophecy in G en. (4; 12). Next, 6; 3 g Heb. nuwa, to wa"ver, go to and fro. Trans. ?ugitive in v 12.14.but elsewhere reel ils.24:21}; •<<a-.Qer Oiu.32:13;?s. 53: 15; Je. 14: 11 ;1^-..4: 14-15; At--4 :8; 8:12); and va gabonds (Ps. 109:10) h Heb. nuwd .to flee, wander. Trans, elsewhere flee (Ps. 11:1): shaken (1 Ki. 14: 15); wandering (Pr. 26:2) . Heb. avon, perverseness, wrung out of course. Many translate it "Is mine iniquity too great to be forgiven?" i By now A dam had been on earth about 130years(4;25; 5:3).Ata very moderate rate of increase there could have been 500, 000 people by this time.Cain Mm self built a city which requires manypeople (4:17). Every son of man had SODS and daughters and started branchesoftherace (4:15-24; 5:1-32; 6:1-2) kHeb. owth, token, sign. Trans, mark only here (v 15). Elsewhere it is trans. token (9:12. 13, 17; 17:11; Ex. 3:12; 12:13; 13:16; Num. 17:10; Dt. 22:15-20; Josh. 2:12; Job 21:29; Ps. 65:8; 86:17: 135:9; Isa. 44:25); sign and signs

(1:14; Ex. 4:8-9, 17, 28. 30; 7:3; 8:23; 10:1-2; 13:9; 31:13, 17; Num. 14:11; 16:38; Dt. 4:34: 6:8. 22: 7:19; 11:18; 13:1, 2; 26:8; 28:46); ensign (Num. 2:2); miracle (Num. 14:22; Dt. 11:13). God did not give Cain a physical mark of any kind. Rather, the idea is that God gave him a pledge that vengeance would be taken 7fold on anyone who became his murderer

1 Evidendy God already had a place or tabernacle of meeting with menwhere He blessed worshippers (Cp.2 Ki.13:23: 24:20; Ps. 51:11; 96:6-8; Job 1:12; 2:7) r Heb. nod, wandering. So-called because oTCain's wanderings. Supposed bysometobe ancient Tartary (eastern Europe and western Asia), or China n A Heb. idiom for co-habitation and fatherhood (4:1; 38:26: 1 Sam. 1:19; 1 Ki. 1:4; Mt. 1:25) o The first city on earth since the destruction of pre-Adamite cities when Lucifer rebeUed Oer. 4:23-26, notes). The antediluviansbuilt cities; invented iriusical instruments; made songs; danced; forged weapons of war from brass and iron; set boundaries around lands; fortified their cities against beasts and invaders; invented weights and n^easurcs and, in aeneral, lived wicked,licentiou$livcsbefore Godun-tiljudgmenthadtocome.People were plunderers a nd profligates. Cain's leadership as "mayor" of ttie first city reveals the wickedness of the times (1 Jn. 3:12; Jude 11)

Not tfie Enoch of Setli's line wlio was the 7thfromAdam(5:18-24;Jude 14). This Enoch was the 3rd from Adam in Cain's line

The 7thfrom Adam in Cain's line became the first polygamist (v 19) and the second murderer (v 23) An idiom for originator or inventor of any new thing

Houses were of earlier origin than tents (Cp. V 17). Tents were a special invention for the cattle trade, whicn made it necessary to travel from place to place where grass was the best. A

GENESIS S

a Pint of 153 oocivrencei of h---^- , Thc»<;two venci jre iuppo*cJ ' aiiicdiluviaii ux\i.li to, it ti i.i. iii» on re cor J b LiteuUv. 1 have slain a :iian who woundeJ n'e.anJ a young -vta whohun tTic.lf L<od protectedCaia by a tcveti-foldplcvlge whocoii'n'itted wilful and pre-n'cdltatcd rnurder. He will

protect mc levcnty-icvcnfold when I have (lain a :: a:: in self-Jefensc c See 12 examples youniterchoten .p. 7 d Setu iieaiii iubnitutcJ e Ei>o« meain .: onal , fTail f It isgeiierally believed that chere were oiily two brancr;ej of the race: one , a >iodly line tlirou^ti Seth; and the o ther ail uniiodly line through Cain. But ttiis ii contrary to Scripture and tiinory. All the sons and daut;hters of Adarn and others throughout the antediluvian period started branches of the race. Then too, there were the ciants, the offsprliigof die sonsofood and daughters of men (6:4, note)

There were n>uliipUed millions of men on earth during this period, 'it would be impossible to have the race| divided into only two families. Cain'sj line ismcntioiied only to the 7th generation (4:16-24).Seth's line is the only one entirely given in all this period,the purpose being to record the line of the Messiah from Adam to Christ (4:25-5: 32: Lk. 3:23-38) j

Seth's line was just as ungodly as aUj others. Abel, Enoch and Noah were thci only godly people mentioned in this, period of all the race. A postasy began in Seth's line with his first-born (4:26). This verse bterally reads, "then men! began to call themselves by the name of Jehovah" or "call upon their gods (idols) by the name of Jehovah." If true worship began here then what kind of' worship was that of Adam, Abel, Sethi and others up to this time (3:21; 4:1-15; | Heb. 11:4)? Seth's line and others were so ungodly at the time of Enoch that he prophesied of their destruction (Jude 14). He also foretold the deluge, for he called h i $ son Methusaleh, which means," when he is dead it (the deluge) shall come." Where were all the many so-called soruofGod fron^ Seth's line during those last 600 years"God said to Noah that he was the only righteous one in the earth (6c 9; 'n)7" A 11 flesh had corrupted his way upon earth,hence the judgment upon all flesh except eight penons. If Seth's line had not failed as much as all other men,God would not have destroyed them along with the ungodly. Even Noah's family was not uved from the flood because they were godly, but because they were pure Adamite stock (see p. 63) g Heb. lolcdah (plural only), descent, fairily history. Here we have the family history of the first tr an Adam of this race, showing the line through whom the second man Adam, the seed of the worran. should come Into the world

Genealogy and age of the patriarchs

T7

Cen. 2:4 we have the fainil the heavens and of the earth. In Mi. 1: -17; Lk. 3:23-38 we have the family

history of the second manAdam,Chriit. Adam was the youngest man in history to have children (4:1-6:1). The next youngest in this chapter was 65-yean old (v 15, 21). See note, 46:21 h The 6th day (1:24-31; 2:7. 21-25) i c.en. 1:27; Mt. 1964: 1 Cor. 11:3-12:

1 Tim. 2:13 J Sec note f, 1:23

k Heb, Adam, red, rosy, flush, ruddy 1 Adam was created in the Ukeness of God (1:26-28); men are begotten in Adam's likeness (v 3). God's Ukenett was perfect; A dam's was imperfect and depraved with the law of sin and death working in and bringing it to ruin (Job 14:4; 25:4; Ps. 14:3: 51:5; Rom.5cl2-21; 1 Cor. 15c3>. Eph. 2:2-3) m If Adam had sons and daughters after Scth, then doubtleu he also had them afterCaln and Abel. One tradition uys that Adam had 30 sons and 30 daughters: another says 300 sons and 300 daughteti. Adam was contctiiporary

13 Failure of Lamech: sec-

ond murderer

23 And JLA mech said unto hia wives, A^ili diid ZllTah. Hear

^y voice; ye wives of Li mech,

•hearken unto my speech:♦for I

have slain a man to my woimd-

ing, and a younK man to my hurt.

24 If Ciin shall be avenKed sevenfold, truly LA mech seventy and sevenfold.

14 Failure of Enos: begin-

ning of idolatry

25 * And A(*'fni Im^*^ his wife again; and she bare a son, and called his name S6th: For God, said she, hath "appointed me another seed instead of A'b*l, whom C4in slew.

26 And to^Seth. to him also there was bom a son; and he called his name't'nos: /then began men to call upon the name of the Lord.

S CHAPTER 5

15 Length of Conscience

IbSb years (Gen. 5; 7:6; 1

Chr. l;Lk. 3:36). (l)Adam:

930 years

THIS IS then)ook of the generations of Ad Sin. *In the day that ^d created man, in the likeness of God made he him;

2 'Male and female created he them; and'blessed them, and called their name^d 4m, in the day when they were created.

3 • And Ad Sm lived an hun dred and thirty years, and begat a son in'his own likeness, after his image; and called his name S«th:

4 And the days of Ad am after he had begotten S6th were eight hundred years: and'Tie begat sons and daughters:

5 And all the days that Ad'im lived were nine hundred and thirty years: "and he died.

(2) Seth: 912 years

6 'And S^lh lived an hundred and five years, and begat £nos:

7 And Stth lived after he begat fi'nos eight hundred and seven years, and 'liegat sons and daughters:

8 And all the days of S*th were nine hundred and twelve years: and he died.

(3) Enos: 905 years

9 ' And Epos lived ninety years, and begat C4-i nan:

10 And £ nos lived after he begat Cfl-i nan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of £'nos were nine hundred and five yesu's: and he died.

(4) Cainan: 910 years

12 ' And'CA-i naa lived seventy years, and begat MA-hA'-la-!«-el:

13 And CS-Inan lived after he begat Ma-hd la-l*-el eight hundred and forty years, and begatj

sons and daughters:

14 And all the days of Cfl-i'nan were nine hundred and ten years: and he died.

(5) Mahalaleel: 69S years

15 • And' MA-hi'U-lt -el lived sixty and five years, and begat Ja red:

16 And Ma-h4'la-lf-el lived after he begat jA'red eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mfl-ha la-l6-el were eight hundred ninety and five years: and he died.

(6) Jared: 962 years

18 ' And»ja'red lived an hundred sixty and two years, and

I he begat £ n6ch:

; 19 And Jd red lived after he

' begat £'n6ch eight hundred

years, and begat sons and

daughters:

20 And all the days of Ja'red were nine hundred sixty and two years: and he died.

(7) Enoch; 365 years on

earth: about 5310 years in

heaven (Heb. 11:5)

21 • And «^£ji6ch lived sixty and five years, and begat Mg-thu se-lah:

22 And £'n6ch Avalked with God'after he begat M6-thu'se-lah three hundred years, and begat sons and daughters:

23 And /all the days of £'n6ch were three hundred sixty and five years:

24 And £ n6ch walked with God: and he was not;*for God took him.

'8) Methuselah; 969 years

25 • And* Md-thu'se-Iah lived an hundred eighty and seven years, and begar La'mech:

26 Ajid M6-thw'se-lah lived after he begat La'mech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of M«-thu'se-lah were nine hundred sixty and nine years: and he died.

(9) Lamech: 777 years

28 • And 'La'mech lived an hundred eighty and two years, and'begat a son:

29 And he called his hiame N6'ah, saying. This same shall •comf >rt us concerning our work and toil of our hands, because of the^round which the Lord halh cursed.

30 And La'mech lived after he begat N6'ah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of La'mech were seven hundred seventy and seven years: "^ind he died.

(10) Noah; 950 years (Cp.

Gen. 7:6. 9:28)

32 And'TJdah was five hundred years old : and Nd'ah begat Sh^m, Ham, and jA pheth.

withallof Cain's potierlty mentioned in 4:16-24 and all of Seth's down to the 308th year ofEnoch and the 243rd year of Methuselah. Thus two men (Adam and Mct)iuselah) lived through the whole Antediluvian Age (v 5, 27).This r haptcr singles out (he human line through whom the Messiah was to come Cootinued. column 4 ^k-

is stated any plaie to the contrary. It could be that daughters were bom in some cases before these sons. And agaln.it may be in some instances, as in that of Scththatthe boy rrcntlooed was a younger one who took the older one's place in the choteo line. See 12 examples, p. 7 p Heb.flxed .possessor nChr.b2:Lk.3c 37)

a Heb. praise of Cod (1 Chr.l: 2: Lk.3:3T)

b Heb. yarad, to descend at cast down (1 Chr. L2; Lk. 3:37).Could it be that his name was prophetical of the casting down or overthrow of the race by the deluge*^ It is significant that his wasthe first one after the ii:iddle of 10 names from Adam toNoah.At least.intheday of Ills son, Enoch God

Jefinitely foretold the deluge as a judgn ent upon the apostate and corrupt rate

C see Inoch . p. 36

d Heb. halak. to walk up and down, be conversant. Cp. Ex. 2:5; 14:29; Lev, 26:40:Jo$h.5c6; 1 Sam.8: 3: 12:2.Enoch and Noah were the only antediluvians who walked withGod (5:22; 6: 9). Abel. Enoch and Noah jre the only ones referred to in the Bible as being godly during this age (4:4. 5:2.;; 7:1; Lk. 17: 26-27; 1 Pet. 3:20; 2 Pet. 2:4-5; Heb. 11:1-7; Jude 14). This walk with God might have been a s literal a $ with Adam (2:19; 3:8)

e Why not before Methuselah was bom? Could it be that something happened at this time that would have turned him to C>od. It is clear that at this time he did receive a revelation from God. for he named his son Methuselah , which means'whcnheisdead it (the deluge) shall come," He also foretold the 2nd comingofChrlsttodestroy the ungodly (Jude 14)

f That is, all his days on earth at that time. Besides living 365 years on earth, he has now lived about 5, 310 years In heaven, making around 5,675 years he has lived without death. He will return asoneofthetwowitnessesofRev.il to complete his earthly life and die (Rev. 11:7).as is appointed unto all men (Heb. ft27). It is said of each of the others in tWs chapter that "he died" (v 5.8. 11. 14, 17, 20, 27. 31), but of Enoch. "he was not, for God took him" (v 24)

g That is, translated him without dying as in the case of Elijah (2 Ki. 2; Heb. 11:5). His is one of the briefest and most outstanding of biographies - one sentence revealing the history of 365 years, 300 of which were believing, humble, holy walking with God

h The longest earthly life on record. His father still Lives in heaven and will agai n live on earth and die as one of the two witnesses (Rev. 11:3-11). Enoch, therefore, and not Methuselah is the oldest man that ever lived. All men would have Uved forever if man had not sinned. AII will live forever physically in the new earth and carry out God's original program (Rev. 21-22, notes) i Heb, means destroyer. The 9ih from Adam in Seth's line, not Lamech, the 7th from Adam InCaln's line (4:7-24)

J First time this expression is used since V 3. In both cases something is mentioned in particular for the sons: hence, the different wording

k Heb. N oach. rest, comfort. A different Heb. word (No'ah. movenient) is used of the Noah in Num.26: 33; 27:1; 36:11; Josh. 17:3. This ark-builder is mentioned in 5:29-32; 6:8-22; 7:1-23; 8: l-20; 9:1-29: Iftl. 32: 1 Chr. 1:4: Isa. 54:9: Ezek, 14:14, 20; Mt. 24:37-38; Lk, 3:36: 17:26-27; Heb. 11:7; 1 Pet. 3:20: 2 Pet. 2:5

1 Heb. nachani. to sigh, avenge, pity, console.Cp.2'7:42: 37:35:Ps,23:4; 71;'21 m See the curse on the ground (3:17-19) n He died 5 yean before the flood

o To be understood (In round numbers) as about 500 years old, for Noah was 600 yean old when the flood came (7:6): and his son, Shem was only 100 years old 2 years after the flood (11:10). See 1 2 examples of younge r choscq. p. 7

^ Cont. from column 2

n FulflUingGen,'2:17; Heb. 9t27; ICor,

16c21-22; Rom. 5:12-14 oAll these generations following Seth

were perhaps flrst-bom sons, as nothing

Wickedness in the earth

Noah instructed to build an ark

a Thislustorybeiinsagain with the time of Adam and ends with Noah as did Gen. 5. Each of the chs, 4, 5 and 6 begins with Adam, but only the last two cover the whole Antediluvian Age b It seems that daughters were born before sons (v 1. Cp. note o, 4:1)

c Sec Sons of God , p. 14

d Daughters of men (Heb. sing, the man Adam), therefore, not the daugRters of Cain, Seth, or men in general

e Heb.towb,fair (6:2; 24:16: 26:7; Judg, 15:2;~Eithe7Tril;Isa. 5:9: Dan. 1:15): beautiful (2 Sam, 11:2); and good (1: 4. 10, 12, 18, 21. 25, 31

f 5th prophecy in Gen. (6:3). Next, 6:7, It wasfiilfilledin Adam.and gave him 120 m ore years to live before being cut off. This wai given when he was 810 years old, making v 1 -2 refer to the 810 years since Adam's creation, and v4 refer to the days after this to the flood

g Heb. ruach , wind, breath, life. Here it is the breath of Life, or lives - conscience. life (45:27; Josh. 5:1; Judg. 15:19: Job 27:3; 32:8)

h Heb. duwn . torule, judge. Trans, strive only here. Elsewhere, judge, judged. judgeth. judgment , contend, execute. and plead. Many versions translate it remain in. i. e. My breath of life will not always remain in the Adam

i Heb. Adam, with the definite article, the man Adam. The meaning is: "for that he (Adam) is also flesh (as all other men are): yet his (Adam's) days shall be an hundred and twenty years" (v 3). If man isheld tobe in the plural,meaning all men in general and not A dam in particular, then who else is referred to by the word also? The fact is, the verse reveals that Adam had corrupted his way upon earth as all other flesh had done.and thatGod,in His mercy, gave him 120 more years in which to repent and conform his life to the will of his Creator. Whether A dam did this ornot is not known

j Heb. nephilim, pi. of ncphil. bully, tyrant, giant. Only here and in Num. 13:33: but other words are trans, giant

or giants 18 other times in Scripture. See Giants and sons of God, p.62

k The days of Noah after Adam or be fore the flood

1 See Giants after the flood. p. 14 m Marriage of sons of God. p, 14

n Not the daughters of Cain as supposed, for no daughters of Cain could be on this side of the»flood. They were all killed by the flood (6:18; 7:7: 8:18: 9:1; 1 Pet. 3:20)

o Women had children by fallen, wicked angels as well as by men. It was not necessary to emphasize having children by men. but having children by angels wassometliingto make special mention of (v 4; Jude6-7). It was because of this great sin that "it repented the Lord thathe had made man on the earth" (6:1-6)

p Heb. shem . men of name, honor, and authority (Num. 16:2: Ezek. 16:14-15; 34:29; 39:13; Dan. 9:15), The giants became the heroes of Gr. mythology and primitive truth now conupted by transmission. See Giants , p. 62

q Divine inspection and dissatisfaction. God learns true conditions the same as man(v 5-6; 7:1; 11:5; 18:21; 22:12; 29:31; Ex. 3:4; Dt.32:19: 2 Ki.l4:26; 2Chr. 12:7: Isa. 59:15-16: Jonah3:10). Cp.the same statements regarding men (3:6; 8:8; 37:14)

r Heb. rah.bad, evil, wicked (v 5; 39:9; Dt. 13711: 17:2: Judg, 2ft 3. 12)

s Heb. rab . abundant,full, exceedingly. Cp. 13:16: 18:20; 1 Sam. 12:17

t Heb. yetser, concept, purpose, desire (8:21; Dt. 31:21)

u Heb. means to sigh, breathe lieavily. and be sorry in the literal sense (Ex. 32: 14; Judg. 2:18: 1 Sam. 15:35; 2 Sam. 24:16; Ps. 106: 45)

v God is capable of all feelings, emotions, and right desires as we are. See note r, Jn. 4:24: and God in Index

w 6th prophecy in Gen. (6:7. fulfilled). Next.6:13.Tne 1st prophecy of the flood

x The divine purpose stated. God had

CHAPTER 6 6

16 Sin of angels: fornication to do away witb pure Adamite stock (v 4; 1 Pet, 3:19; 2 Pet. 2:4; Jude6-7)

AND it came to pass, "^^hen • men began to multiply on the face oftheearth, andWaugh-ters were bom unto them,

2 That the "^sons of God saw , ... < > fi*^, ^,.Kitc «„a

the^aughters of men that they ip^dtk of it fiftx cub ts and wcre'fa.k; and they took them the height of it thirty cubits.

(4) The ark of grace 625x104x62 1/2 ft.

• 14 • Make thee an^ark oftgo-pher wood; ^rooms shalt thou make in the ark, and "shaJt pitch it within and without*with pitch.

•15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the

wives of ail which they chose. 17 Final failure of Adam

J3 And the Lord 'said, IMy spirit shall not always Astrive with 'man, for that he also is flesh: yet his days shall be an hundred and twenty years.

18 Sin of angels: giants before and after the flood (2

Pet. 2:4; Jude 6-7)

4 There were ' giants in the earth in*th qse days ; and/ also . after thaC wlien the sons of God came in unto the"daughters of men.land they bare children to them, the same became mighty men which were of old, men'bf renown.

19 Complete failure of man (Gen. 6:5-8:14). (I) The

cause

5 !; And ^GoD saw that 'the wickedness of man u'os^eat in the earth and that every toiagi-nation of the thoughts of his heart was only evil continually.

20 Judgment ending the second dispensation Conscience. (1) Judgment purposed

6 And it " repented the Lord that he had made man on the earth, and it'grieved him at his heart.

17 And the LoRD'^aid.^I will destroy man whom I have created from the face of the earth: both man, and beast, and the creeping thing, jind the fowls of the air; for it repenteth me that I have made them,

(2) Grace purposed

8 But No'ah foimd ^grace in the eyes of the Lord.

9 • These are the generations of No'ah: No'ah was a^'ust man

•16 A»window shalt thou make to the ark, and in a'K:ubit shalt thou finish it above; and the door of the ark shait thou set in the side thereof; with lower, second, and third stories shalt thou make it,

(5) Judgment revealed

*17 'And, behold, I, even I, do bring a flood of waters upon the earth, ito destroy *all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

• 18 OBut with thee will I establish my covenant; and"%ou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.^ •19 And of every living thing of all flesh,'two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. •20 Of fowls' Iftfter their kind. and of cattle ^ter their kind , of every creepmg thing of the earth after his kind, two ibf every sort shall come imto thee, to keep them alive. •21 And take thou unto thee of all food that is eaten, and thou shalt gather i< to thee; and it shall be for food for thee, and for them. 22'Thus did No'ah; according to all that God commanded him, so did he.

CHAPTER 7 7

(6) Preparation for judgment ND the Lord said imto

ond'^erfect in his*generations, and No'ah wal ked with God.

10 And No'ah begat three sons, ''iShem, Him, and Ja'pheth.

(3) Jadgmient announced

11 The earth also was corrupt before God, and the earth was filled with-iviolence.

12 And 'God looked upon the earth, and, behold, it was corrupt ; for all flesh had corrupted his way upon the earth.

Sl3 /And God said unto No'ah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

«A'

created; nowdeciuca to destroy (Kom, 9:11-33) y Heb. chen , favor, grace. Used 38 times in the O. T., proving grace is not only a N. T. doctrine. Only the fulness of grace came by Christ (Jn. 1:17; 1 Pet. 1:10-12). See 19:19; 43:29;Ey.22:27;

Continued, column 4 ^

No'ah, Come thou and all thy house into the ark; for thee have I 'seen 'righteous before me in this generation. •2 Of every 'clean beast thou shalt take to thee by sevens, the male and his femiale: and of beasts that are not clean by two, the male and his female. •3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. *4''For yet seven days, and I will cause it to rain upon the earth ''forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And No'ah did according unto all that the Lord commanded him.

6 And No'ah was six himdred years old when the "flood of waters was upon the earth.

7 *^ And No'ah *went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of

wastheeldest(10:21; lChr.l:5): Ham, the younger (9:22-24)

d Heb. meaning to maltreat, injustice, cruelty, oppression. Cp. Ps. 55:9; Jer. 6:7; 20:8: Ezek. 7:23: 45:9

e Looked - His holiness could not tolerate such wickedness any longer

f 7th prophecy in Gen. (6; 13, fuHllled). Next.6:17-18. See 12 "I will's .'P. 16

a Heb. t ebah, vessel. Used only of this boat (SiT4-ftl8) and of Moses' ark (Ex. 2:3-5) b An unknown wood, unless it was the cypress of Assyria which was used in ship-buildingbecauseit was not likely to rot or be eaten by worms

c Heb. gen, nest, as translated elsewhere (NumT^21: Dt. 22:6; 32:11: Job 29: 18; 39:27; Ps. 84 3: Pr. 27:8; Isa. 10: 14; 16:2; Jer. 49:16)

d Heb. kaphar. to cover. The only word for atonement in the O. T. Used 69 times (Ex. 29:33-37; 30:10-16; Lev. 16:6-34; 17:11)

e Heb. kopher . resin, not the pitch or bitumen of Ex. 2:3: Isa. 34:9: which is zepheth

f See The size of Noah's ark , p. 41

g See "Window" of the ark, p. 41

h The theory of only one small cubit-size window to the ark. and in the roof for the sole purpose of allowing men to look upward to God is unbelievable in view of facts

i 8th prophecy in Gen. (6:17-18, ful-fiUed). Next, 7:4, The3rd prophecy of the flood with the additional prediction of the Noahic covenant. See 15 great covenants, p. 57

j The purpose of the flood. Cause given (6:1-13)

k A figure of speech, synecdoche , i n which a whole is put for a part. See col. 1, p. 308 of N.T.

1 Noahic Covenant announced (Gen. 9,

notes) m This is proof that Noah's sons were grown and married when God told him to make the ark. Shem was only 100 years old 2 years after the flood: so, Noah could not have been 120 years building the ark (UDte c, 8:18)

n For preservation of species. Cp. 7:2

o After 1,600 years the law of reproduction was still in force (1:11, note)

p Both the clean and the unclean

q An example of perfect obedience. Cp.

r See note q, 6:5 7:5

s Where do you find all the so-caUed godly line of Seth at this time? How could there be godly men called sons of God if Noah's house was the only righteous one on earth? Thus, we see that there was no remaining godly line of the sons of Seth

t 7 pairs of clean so that some could be used for sacrifice: 1 pair of the unclean for reproduction (6:19; 7:2). This indicates a knowledge of clean and unclean animals before the law of Moses as in Lev. 11; Dt, 14 u 9th prophecy in Gen. (7:4, fulfilled). Next, 8:21. The 4th prophecy of the flood with the additional detail that it would come in 7 days

v No spiritual significance simply because the word forty is used in several places (note, v 12)

w The second universal flood on earth.

The first was Lucifer's flood that de-

suoyedall plant and animal life (1:2;

Jer. 4:23-26: 2 Pet. 3:5-8) X Gen. 6:13-15; Pr.22:3; Ml. 24:38: Lk.

17:27: Heb.ll: 7; 1 Pet.3:20; 2Pet. 2:5

^ Cont. from column 2

33:12-17,19; 34:6,9; Mjm.6:25;32:5; 2 Chr.30:9; Neh. 9:17. 31; Ps. 84:11; 86:15: 103:8: 111:4: 112:4:145:8; Pr. 3:34. Also see Grace in Index

z See 9 just m en of Scripture, p. 29

a Heb. tamiym , bodily perfection, not moral: without blemish; pure stock. It is used 46 times of sacrificial animals, which had tobe pure and perfect stock. It means that Noah and his family were the only pureAdamites left. All other men were a mixture of angeb and men, or giant stock (v 11-12). See Giants, and sons of God, p. 62

b Heb. dor, period of life or among contemporaries. Not toledoth as at the first part of this verse

c Shem, the middle son,is always mentioned firstbecause it was through him that the Messiah should come. Japheth

GENESIS 8

a Proof (Ii4t 7 p«ir« of clean ammali entexcd the ark (v 9 with v 2, 15) b U of the flood Jatet were ubbathj (7:4. 10; 8:10. ISf

c Cen. 1:2: 4*23; Ol. 33:13; Pt. 10*6

J I let), meaiu flood -gjtet (8:2; 2 Kl. 7:2: EccH2:3: IM. ^-fclS; COeH; NUl 1-10)

e Theflntand lonvicsi rainrecoriJcJ.but noc the fim rain ochcrwlio. It rained aUthroufth Lucifer's kiniiJo : (Iim. 14: 1--14) and fron' AJatn to N'oah. for ood created cloud* to >ijve rain upon the eanh (Job 38: i>, •2-2-30)

f I'hc number of Jays in connection with

11 wparate events in Scnpturc:

1 Noah'i flood (I.en.7:4.12.17:8:6)

2 Jacob's death (ccn. bO: 3)

3 Moics in tlic nount (Ex. 24:18)

4 Moscaadaininthe nount (Ex.34: 2S: Dt. lOelO) -25)

5 SpiesscorchinftCanaan(Num. 13c G .Moiejfasunn(nt.ai8.Cp.i>9-ll)

7 Elljah'»fliRht(lKi.l'Jt8) 4:6)

8 Ezcklel lyin^; o«i tiRht side (F/xik.

9 Nliievah's judnrent (Jonah 3:4)

10 Cluiii fastinfi (Mt. 4:2)

11 Chrlsi'i po«-resurrection minM-lry(Acm:3).Cp.40 years (Num.14: ;M)

9. ElRht souls (1 Pet, 3:20; 2 Pet. 2:5) h After his kind is an eternal law(1:11;

7:14. notes) I Male and female of all creatures except the fish, which stayed in the seas, Cp. y 22; 6:19 J A supernatural act is here indicated. God must have likewise opened it 1 yr. 17 days later (8:16-1:)). Cp. 7:4, 10-11 with 8:13-14 for this period k Tlk; sanicwordinRisusedin 1:2, proving there was a universal flood before Adam (2 Pet. i6) 1 31 ft. 3 in. Some doubt that the flood was universal, but V IMs just as literal as L- 2: Ps, lot: 6; 2 Pet,3: 5-8,Evidences of a universal flood arc found in all lands. Let it be remembered tliat the first and cliief fundamenial principle of interpretation is to take evcrytliing as literal unless there is plain evidence that ilie lannuaRe is figurative. Let it also be remembered that the eartli was one vast block of land and not divided into continents and islands until after the flood. See note, 10:25 111 Sec col. 1. p. 308 of N.T. n Ileb.iicshamah,bri-ath.Occurs25times Ci 7; 1:22; Dt.20:16; Josii.l0:40; 11:11, 14: 2 Sam. 22:16; 1 Kl. 15:29; 17:17; job 4£9: 26:4; 27:3:32:8:33:4; 3414; 37:10: Ps. 18:15: 150:6: Pr, 20:27; Isa. 2:22: 30:33; 42:5: 57:16; Pan. 5:23; 10: 17). Breath is distinguished from both soul and spirit. See notes A-U, col, 1.P.C13; jIjo ilie words Breath. Soul. and Spirit in Index

Soah and his family tnter the ark

2fold sill of Adam (3: 17):

1 lleailng the pleadings of his wife to eat the forbidden fruit. What fofm her ar«un)ents took, how Adam met thein.orto what extent he resined before he yielded is not known. The Uicory that he would have been required to live separated frotii her and not have cliildren by her is not biblicaL If he had lived true to Cod he could have hadchi;iir<T.and they would liave been accounted sinleu, for it was reckoned that sin passed to othen by the father, not the motlicr (Fx, 2065; Eaek. 18:2-4: Rom. 5:12-21). The mother would have merely been the means of bringingsinless cfiildren into the world in the umc sense ttut Christ wasbom sinleu by a sinful mother and a dnlesi Father (Roni. H:3)

2 Eadng of the foitolddcn fruit (2:17; 3:6. 17: Roni. 5t 12-21)

12 examples younner chosen (4:25):

I Abel (4:1-7)

2Seth(4:2b)

the flood.

S Of clean beasts, and of beasts that are not clean, and of fowls, and of every thins that creepeth upon the earth.

9 There went in"two and two unto N6 ah into the ark, the male and the female. ^S Ood hAi C9mm^4e<l Ni") ah.

(7) Judgment executed

10 And It came to pass after •fceven days, that the waters of the flood were upon the earth.

11 * In the SIX hundredth year of Nd ah's hfe, in the second month, the seventeenth day of the month. Hxt S*ine 4iy were all the fountains of the 'great deep broken up, and the^in-dows of heaven were opened.

12 And the'raio was upon the earth forty days and forty nights.

13 In the selfsame dajr entered N6 ah. and Sh*m, and HAm, and J4 pheth. the sons of Na ah, and N6 ah's wife, and the three wives of his sons'with them, into the ark;

14 They, and every beast after Ms kind, and all the cattle after tbeir kind, and every creeping thing that creepeth upon the earth^ter his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto N6 ah into the ark, two and two of all flesh, wherein /5 the breath of life.

16 And they that went in, went in'maJe and female of all flesh, AS God had cotninanded him: and the LoRo'shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the*face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 'Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils was the "breath of life, of all that was in the dry tand, died.

23 And every living substance was destroyed which was upon the face of the ground, both man. and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Nd ah only remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred nnd fifty days.

The flood subsides

AND Godremei^b^rc^ Nd'ah, • and every living thmg, and all the cattle that was with him in the aik; and*God made a wind to pass over the earth, and the waters asswaged;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And [he ark jested in the seventh month, on the seventeenth day of the month, upon the mountains ufii^'a-rAt.

5 And the waters decreased continually until the tenth month: in the tenth monf/i, on the first day of the moiilh, were the tops of the mountains'seen.

6 * And it came to pass at the end of forty days, that Ndah opened theAvindow of the ark which he had made:

7 And he sent forth a'raven, which went forth 'to and fro, until the waters were dried up from off the earth.

8 Also lie _SfiJlL forth a «dove from him. to see if the waters were abated from off the face of the ground:

9 But the dove foimd no rest for the sole of her foot, and she returned, unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her. and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

• 11 And the dove came in to him in the evening; and. lo, in her mouth was an *olive leaf pluckt off: so N6'ah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sient fort^ the dove; which returned not again unto him any more.

13 * And it came to pass in the six hundredth and first year, in the first month, 'the first da\i of the month, the waters were dried up from off the earth: and N6'ah removed the'covering of the ark, and looked, and, behold, the face of the ground was dry.

■14 ^nd in the second month, on the seven and twentieth day of the month, was the earth dried.

(End of the second dispensation - Conscience, Gen 4:1-8:14)

8

CHAPTER 8

(8) Judgment finished end of diipenaAtion of Conacience

3 Shem (424-27)

4 Abraham (11:2.'>)

5 luar (l^l.-j-lj)

6 Jacob (25:23: Mai. 1:2: Ko . 9)

7 Joscpli (37:5-11; 45:8; 50:20)

8 Epiiraini (48:20) 9Mo*:s(Ex. 7:7)

10(;ideof) (JudkU 6:15)

11 Oavid (1 Sam. 16)

12 Solomon (1 Kl. 1-2)

THE PRESENT AGE: flood

to the Millennium (Gen. 8:

15-Rev.19:21)

VI Third dispensation: /Human Government - 427 year: . Flood to the call of Abraham (Gen. 8: 15-1 I: 32), 1 Favorable beginning

15 • And Ood sfiiJie unto NO'ah, saying,

• l«*<io forth of the ark, thou, andthy wife, and thy sons, nnd

Ibc last of Sdccirions fll:4>:

1 Lei IIS make brick (v 3)

2 Let MS bum them thixoiighly (v 3)

3 Let la build us a city (v 4)

4 Let us build lu a tower (v 4)

5 Let us make us .i name (v 4)

I he purpoac was lest we be sc.ntercd abroad , as Cod had planned (v >. Ot. 32:8: Acu 17:26)

a 33 acts of (..od in C.ea. 6-9:

1 Said (6: 3-21; 7:1; 8:15.21: 9t 1-17) '2 Saw (6:5; ?:'.)

3 Repented (6:6-7)

4 Was gneved (6:6)

5 Hetern Ined (6:7, 13. 17-18) 0 ProptiesieJ (6:7, 13. 17-18: 7:4:

8:21-22: '>.6-17. 25-27)

7 Was grailous (6:8)

8 Fellowslupped man (6:9)

9 Looked (6: 12)

10 Made a discovery(6:5.12; 7:1)

11 Comirandcd (6:14-22: 7:2-5; 8: 16-17; atl-17)

12 cave a plan (6:15-16. 19-21)

13 Made a covenant (6:18; 'il-17)

14 Saved lives on basis of righteousness (7:1) 4:9:1-17)

15 Exer.iscd foresight (6:18-21; 7:2-

16 Fulfilled prophecy(7:10-12.19-24)

17 Shut door lo the ark (7:16)

18 Made promises (6:17-18; 7:4; 8: 21-22; !):9-17)

19 Fulfilled promises(7:10-12.19-24)

20 Remembered(8:l)

21 Made windtopassovereanh (8:1)

22 Cave rain (7:12)

23 Stopped rain (8:2)

24 Opened fountainsof the deep(7:ll)

25 Stopped fountains of the deep (8:2)

26 SmeUed (8:21)

27 Thought in (lis heart (8:21)

28 Vowed to man (8:21-22) 2:> Blessed man (9:1)

30 Cave laws (instituted human government. 9tl-8)

31 Cuaranteed natural laws (3:22)

32 Cuaranteed eternal generations of natural people on the earth (8:22: 9! 12, 16) (7:21)

33 Sent destruction to wicked men b In Armenia (2 Ki. 19:37; Isa. 37:38;

Jer. 51:27)

c How could Noahsee them if there were no openings for light except one small cubit-size window in tlie roof as is sometimes taughf

d Not zohar as in6:16.but ctiallo n. This must refer to one of the windows in zohar or the place for light, which was in each story of the ark eLcv. 11:15; 1 Ki. 17:4-6: Job JS:< • Pr. 3a 17; Song 5:11; Isa. 34:11: Lk. 1'2:24

f lleb. means going fonh and returning

p S.'c Dove in Index

h Vegeta'tion and trees wore not killed by the months under water. In Lucifer's flood all vegetauoQ was destroyed (Jcr. 4j 23-26) and had to be created again (1:11-13; 2:5-6.8-17). Thisproves the first flood was on eanh much longer than Noah's. It also confirms the fact of the creacionof the heavens, the sun, moon.stars.earth.and the pre-Adamitc social system before the6 days of 1:3-2:25

' 6 in)ponant events on this day

1 Rood ended (Cen. 8:13)

2 Tabernacle set up (Ex. 40:2)

3 Temple sanctified (2 Chr. 2^17)

4 Hetuni from captivity (Ezra 7:9)

5 Separation from strange wives (Ezra 10:17) (Ezek. 45:18)

6 Future cleansing of sanctuary J Tradition says awnings were hung over

the place of light so they could not see the dead k Noah in the ark 1 year and 17 dayt

1 Before rain began. 7 days (7:10)

2 During rain which began 17th day of 2nd month (7:11)

3 Left ark 27thday of 2nd month the following year (8:14)

1 See 7 dispeiisaooiis. p. 59 m 10 coiiiijiands to iToah:

1 Make an ark (6:14-16)

2 Take animals into ark (6:19-20)

3 Take food for all in the ark (6:21)

4 Enter the ark (7:1-5)

5 Leave the ark (8:16-17)

6 Bring animals out (8:1*0

7 Not to eat blood (5 4) 5-6)

8 Capiul punishment fofmurder(9:

9 Multiply and replenish the earth 10 Rule the eartl^a 2.7.9-17) ^tl.T)

GENESIS 9

Noah and his family leave the ark

The covenant and the rainbow

a Only here in Scripture bGen. 1:22. 28: 8:17: 9:1-7 c 2 common errors:

1 That Noah was 120 years building the ark. Thlscould r»t be so because:

(1) Inn:) place dsesthe Bible mention 120 years in connection with Noah,asis clear from notes f-i, 6:3

(2) It is clear from 6:18 that when God told Noah to build the ark his sons-Shem, Ham, Japheth-were already grown and married (7:7, 13; 8:16, 18)

(3) Shem had a son bom when he was 100 years old which //as2yearsafterihe flood(11:10). He was97yearsold when he entered the ark forthe flood lasted lyearandI7days(notek, 8:14). A11 this being true.it is plain to see how impossible it would be for Noah to speni 120 years building the ark

2 That it did not rain before the flood. ThisisispcDved by Gen.2:5-8,n3tes,as well as the fact that God created clouds to give rain (Job 33:9, 25-28)

d This eternal law has never been broken e See Clean in Index f Facts ab o ut altars :

1 \! osaic laws ot construction (Ex.20: 24-26; Dt. 27:5-7; Josh, 8:30-31)

2 Used in idolatry Oudg. 6:25; 1 Ki. 12:32; 16:32; 18:26; 2Ki.16:10; 23:12. 15;Isa.27: 9; 65:3; Hos.8:11; Acts 17:23)

3 2 kinds in the tabernacle-temple:

(1) Altar of burnt offerings - the brazen altar (Ex. 27:1-8; 38:1-7)

(2) Altar of incense - the golden altar (Ex,30:I-10: 37:10-16; 39:38) 10)

4 Of Christians (Mt.5:23-24;Heb. 13:

5 In heaven (Rev. 6:9; 8:3-5; 9:13; 14:18; 16:7. Cp. Heb. 8:5; 9:23)

6 Future Jewish (Rev. 11:1)

7 Millennial(Ezek.40:47; 41:22; 43: 13-27; 45:19; 47:1)

g Heb. ruach. to breathe, smell. Used of God (8:21; Lev. 26:31); man (27:27; I><.30:38); anirrals (Job 39:25);and should be understood in the same sense regarding all. God has a body and can therefore, smell (note r, Jn. 4:24)

h 10th prophecy in Gen. (8:21-22. ful-filled and being fulfilled). Next, 9:9, It predicted that God would not curse the ground anymore; that He would not destroy every living creature again as He had done; and that there would be eternal plantings, harvesting, cold and heat, sum met and winter, and day and night on the earth

i Proof thaiGodhasthisbodilypart-the heart (6:5-6; Jer. 3:15; 7:31. See note r, Jn. 4:24)

J Gen, 6:5-7; Jer. 17:9; Rom. 3:10

kGod totally destroyed pre-A da mites and all animals and vegetation in Lucifer's flood Oer. 4:23-26); and almost totally destroyed all life in Noah's flood. He will never do so again by water (9:15) or by the fire of 2 Pet. 3: 10-13. Natural life on the earth is perpetual (8:22; 9:12,16; also col. 4, p. 312 ofN.T.)

1 10 eternal things of Noahic covenant:

1 Earth (Ps. 78:69; 104:5; 119:90; Eccl. 1:4; 2 Pet. 3:13; Rev. 21-22)

2 A11 living creatures (8:21; 9:10-16)

3 Seedtime, plantingby menf8:225

4 Harvest, reaping by men (8:22)

5 Cold (8:22; Job 38:22-23, 29)

6 Summer (8:22; Ps. 74:17)

7 Winter (8:22; Ps. 74:17}

8 Day(8:22;Ps.72:17; 89:29; 36-37)

9 Night (8:22;Ps. 89:29, 36-37) 10 Generations of natural people (8:

22; 9:12, 16; col. 4, p. 312 of N. T.) m See blessing of God (1:22, 28)

n Refill (not just fill) the earth, as commanded Adam (1:28), proving a pre-Adamite aswell as an Adamite world

o This states the natural dominion of man over all creatures. If God had not put a fear of man in all animals, they would have destroyed mankind long ago

p Man's new diet now consisted of all animals (1 Tim. 4:3-5; Col. 2:16; Acts 10:12-14; Rom. 14) q When God gave man a vegetable diet He retained the tree of knowledge to attest His own supreme lordship and to remind Adam of the conditions of his

thy sons' wives with thee. •17 Bring forth with thee every living thing that is with thee, of all fiesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may "breed abundantly in the earth,*and be fruitful, and multiply upon the earth.

18 And No'ah'^went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, " ^after their kinds , went forth out of the ark.

20 « And Noah builded an altar unto the Lord; and took of everi' 'clean beast, and of every clean fowl, and offered burnt offerings on the'altar.

I 2 Noahic Covenant purposed (4) Sign of the covenant

10 And"with every living creature that IS with you, of the fowl, of the cattle, and of every beast of tlie earth with you; from all that go out of the ark, to every beast of the earth.

(2) Terms of the covenant

► 11 And I will establish my covenant with you; neither shall all flesh be cut off any more *by the waters of a flood; neither shall there 'any more be a flood to destroy the earth.

(3) Length of the covencint

■12 And God said . This is<the token of the covenant which I make between me and you and every living creature that is with you.' for perpetual generations :

J21 And the Lord ^smelled a sweet savour; and the Cord said in his'Tieart, I will not again curse the ground any more for man's sake; for the iimagination of man's heart is evil from his youth; ^neither will I again smite any more every thing living, as I have done. 22 ' While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CHAPTER 9 9

3 Fifteenfold test ana purpose of Human Government I

■ANl A^od blessed No'ah and; *^ his sons, and said unto them. Be fruitful, and multiply, and"replenish the earth. •2 "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

•3"Every moving thing that liv-eth shall be meat for you; even as the green herb have I given you all things.

•4 But flesh with the life thereof, which is the'Hjlood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the hf e of man.

•6 Whoso sheddeth man's blood,'by man shall his blood be shed: for in the image of God made he man. • 7 And you, be yefruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

4 Fifth or Ncahic Covenant made (Gen. 9:8-17; 8:21-22). (1) Parties of-the covenant

■8 *: And God spake unto No'ah, and to his sons with him, saying,

*9 'And I, behold, I establish my covenant with you, and with your seed after you;

13 I do /set my*bow in the cloud, and it shall be for a token of a covenant between me and the earth.

► 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

►15 And I willAremember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

► 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the fever-lasting covenant between God and every living creature of all flesh that is upon the earth. ■17 And God said unto No'ah, This IS the token of the covenant, which I have established between me and all flesh that IS upon the earth.

5 New rulers of creation

18 % And the sons of No'ah . that went forth of the ark, were Shem, and Ham, and Ja'pheth: and 'Ham is the father of Ca'naan.

19 These are the three sons of No'ah: and'Kif them was the whole earth overspread.

6 Failure of man in Human Government (Gen. 9:18-11: 4). (1) Failure of Noah

20 And No'ah began to be'an husbandman, and he plantetf^ vineyard:

21 And he drank of the wine, and was"drunken; and he was uncovered within his°tent.

(2) Failure of Ham

22 And Ham, the father of Ca'naan, saw the nakedness of his father, and ffold his two brethren without.

23 And Shem and Ja'pheth took a garment, and laid i^ upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

(3) Great racial prophecy

24 And No'ah awoke from his

tenure. Now, with animal food permitted,He likewise retained a portion-the blood, to testify that He alone is the giver of all Ufe aev. 3:17; 7:26; 17:10-14; 19:26; Dt. 12:16,23; 1 Sam. 14:34)

The death penalty for murder is here commandedbyGod(v5-6). Hispledge

Continued, column 4 ^»-

15; Rev. 9:21; 21:8; 22:15), See 42 death-penalty sins in Scripture, p. 16

s See Gen. 1:22,28; 8:17; 9:1

t lHh prophecy in Gen.(9: 9-17,fulfiIled

1 prophecy i being fuliil

and being fulfilled). Next, V 25. It con-tains the 10-fold terms of the Noahic covenant.ln the 8th prophecy (6:17 -18), givenbeforetheark wasbegun, we had the first mention of this covenant

a 4 parties to the Noahic covenant:

1 God (V 8-17)

2 Noah (v 8. 11-16)

3 Noah's seed (v 9)

4 AH living creatures (v 10.12-17) b Twotimestheearthhasbeencursed by

a universal flood (1:2; 6:8-8:22; 2 Pet. 3:6).Though the earth will some daybe renovated by fire, its inhabitants will not be destroyed (2 Pet. 3:10-13)

c Furtherproofthatthe flood was universal. There have been manylocal floods in all ages, but never another universal flood since Noah'stime, nor will there ever be (8:21-22; 9tll, 15) d See note k, 4:15

e 2 great truths here:

1 The eternal pledge between the eternal parties of the eternal covenant (v 12-16)

2 Eternal lengthof the covenant-for perpetual generations, plainly promising eternal generations of natural people. See col. 4, p. 312ofN.T.

f Heb. nathan , grant. Not the first time seen, but the first time assigned as a reminder of the eternal covenant. Cp. Ezek. l:28;Rev.4:3; 10:1. The rainbow is a natural effect of a natural cause. It always has been and always will be seen where water falls, showers of rain and sunshine exist. The multi-colored semi-circle caused by rays of the sun on drops of water has no doubt been an enjoyable sight since the original creation of clouds, rain and sun. The true meaning here is: As surely as the eternal rainbow is an effect of sunshine and rain,so surely and eternal this earth and natural Ufe shall be an effect of God's covenant with all living creatures

g Heb. qesheth, a bending. Used of a bow (weapon) 52 times (27:3; 48:22, etc.)

hLev. 26:42, 45; Dt. 7:9; 1 Ki. 8:23: Lk. 1:72

i Again confirming the fact that the covenant was an eternal one, and that natural man and all living creatures are to continue on earth forever

J This is stated here so that thecurse of V 25 can be understood

k Distinct nations and races of men came into existence after the flood. All men were of one lineage up to this point, for there was only one family line - that of Noah who was in the line of Christ, being mentioned in Lk. 3:36 with his son Shem.

1 2Ki.25:12:Amos5:16;Zech.l3:5;Mt.

21:33-41;Jn. 15:1; 2 Tim. 2:6; Jas. 5:7

m First vineyard mentioned in Scripture

n First drunkenness on record

o See note s. Gen. 4:20

p Breaking the law of parental authority. There are evidences of other laws in Genesis concerning: monogamy (16J.); adultery (20:3-9); priesthood (14:20; 28:22); ageements (21:27); circum-gision (17:10); hospitality (18: l-8);fot-nicatioD (34:7): oaths (21:23); binh-right(25:33); anointing oil (28:18); vows ^25n8); idolatry (31:32-35); brother's widow (38:8); dowry (34:12); heirs (15: 1-6); concubines (16:1-3); and robbery (31:32)

^»- Cont. from column 2

to Cain was a 7-fold penalty (4:15), perhaps referring to greater damnation in hell (Mt. 23:14)

5 reasons murder a great crime:

1 It is a crime against God who created man in His own image(1:26-28; 9:6)

2 It manifests hatred of God's image

3 A crime against society of which each man is an important part

4 A crime against the family unit

5 It is a crime against the individual whose life is taken away. It cuts him off from his duties toboth God and man; and seals his doom regarding eternal life and heaven if he is unconverted. Hence, taking life maliciously is no trifling matter (v 5-6; Ex. 21:29-32; Num. 35:16-31; Dt, 17:6; 21:1-9; 27: 24-25; 1 Ki. 21:19; 2 Chr. 24:22; Mt. 5:21-22; 15:19; Gal. 5:19-21; 1 Tim. 1:9; Jas. 2:11; 1 Pet. 4:15; 1 Jn. 3:

GENESIS 10

< Referring to Hjni. See noic c. b:10 b 12th Propbc n. (3k25-^7. ful-

nlleJ and \ .' ^eJ). Ncm. li 1-3. The 3 KMu 01 :■ jjti were to produce 3 difOQCl cliuet of people. Here we bjve the 2nd dlitliici prophecy of CtuiRwhowai to cone throutih .^herT-OJt. 3e36) Hair (10:6)

c Prophecy of * icrvUe potteniy frori d See 18 curv;i of Scnpture. p. 36 e Prophecy that ShcT would oe a choaen race and have a peculiar relailodihip with God. All divine revelation Unce Sherr haicoire through hljUne.Chrlit, after the fleib, descended from hir-(iat21; 11:10: Lk. 3;.;3-38) f See 16 exampleiof rnenbleued . p. 41 i Prophecy that Japheth would be the father of the great and erilarged races. Covexnrretx.Kience.and art are ii ain-ly Japhetic. Hlidescendaatsconsutute the leading nationi of civilization h Completing the hlnory of Gen. 5. Cp.

5:28-32 i Heb. toledah. farrlly history (g. 5:1) J AU races,col on and types of men came into being after the flood (lOt 1-32; 17: 20; 1*34-38: 25:1-34; 36:1-43) k See Sons of Japheth. p. 40 1 Maritime couniiiei of the Mediterranean (iM. 42:4. 10; 49t 1; 66:19; Jer. 2:10:Ezeic. 27:3-7,15.35; Eai.11:18) m See Sooi of Him , p. 40 n Frorr Heb. rrarad. to rebel, or "we will rebel." It points to some violent and ope n rebeUion against G od. :^ I Trod be-gantobe a mighty one in the eann by bold and danngdeeds. His rebellion is auoclated with the beginning of his kingdom and suggests that his hji-ting and mighty deeds were related primarily to hunting men by tyranny and force. He lorded it over othen, hunting and destroying all who opposed him in hlsdespoQc rule over men. This is the meaning understood by Josephus and wrlten of the Targu.-i s. Josephus says that Nlmrod persuaded men not to ascribe their happineu loG od. b Jt to hi r: at the cause of it. He became a great leader: taught men to centralize; and defied God tosend another flood. It is uid that N'imrod hunted down wild beasts also, which were killing many people, and taught men to build walls around cides for protection against tbem

The term mighty hjnter in Heb.could refer to a hunter of animals or of men to enslave them. Nlmrod was a hunter of both men and animals. The Heb. gibbor. trans, mighty here means a powerful warrior, tyrant, champion, giant, orstrongone. It is used of giants who were renown for wlckedneu(6:4). and of other wicked men (P$. 52:1-3; 120:4; Iw. 5c22; Jer. 9:23), so could logically refer to Nlmrod as a tyrant and de*p(X oppreidng othen in the earth. He established the first kingdom and the first great universal false religion oppodngGod, since the flood of Noah(ieep. 309of the N. T.). Thiswas done "before the Lord, "that is, openly In the presence of Cod with all defiance. That Is whyGod,when He came down to see Babel, took action to counteract the rebellion of Nlmrod (11; 1-9) o Here we have the beginning of empires among men, not necesaarily divine instltutiooa guaranteeing law and order among men. as ordained by God to Noah(Gen, 9). but the achleveiiienuof lawleu tyranu whotaught men to revolt against divine laws and duly constituted authonty.ThenoryofGen.il concerns happenings before this portion of Gen. 10 where we have 8 great cities conitltudng the flr« 2 empires -Babylon and Auyrla (v 10-12) p The fon of Shem (v 22; 1 Chr. 1:17)

^ Com, from coluxrin 3

tower, foe the work was stopped on the city only (v 4. 8). One ancient Babylonian tablet reads, "The building of this llluftrlouitower offended the gods. In a night they threw down what they hjd built. Theyscanered them abroad and made strange their speech. Their

Centalo^y of Noah's family

Shem's

wine, and he knew whufhts younger son h.> ' inm.

• 25*And he • t<

£A nd«a. «sr(.,ii; I irv.intS

shall he be unto his brethren.

26 And'he said,'Blessed he

the Lord God of Shfm; and

Ci n." ■ ■• • • • rvant.

27»(. 1 phrth,

and hi- sum .iw. n ni the tents of Sh^ra; and Cd Milan shall be his servant.

(4) Death of Noah: 950 years (S:5; 6:9-1 i; 7 6. 11-13; 8: 13-14)

28 • And Nftah lived after the flood three hundred and fifty years.

29 And all the days of Nd ah were nine hundred and fifty years: »and he died.

10

CHAPTER 10

PARENTHETICAL gener-attons of the sons of Noah (Gen. 10 1 -i^; 1 Chr. 1).

1 Sons of Japheth (1 Chr.

1:5)

NOW these are the'generations of the sons of N6'ah, Sh6m, Ham, and Japheth: and unto them were sons bornfafter the flood.

2 T]i^e sons of Ja pheth; Comer, and Magdg, and MSda-i, and Ja vin, and Tubal, and Meshech, and Ti'ras.

3 And the sons of Go'mer; Ash ke-naz, and Ri ph^th, and T6-Rar'mah.

4 And the sons of Ji'vin; £-li shah, and Tar'shish, Kit'-tim. and D<"i da-nim.

5 By these were the'isles of the Gen tUe$ divided in their lands; every one after his tongue, after their families, in their nations.

2 Sons of Ham (1 Chr. 1: B; 4 40; Ps, 78; SI; 105:23; 106: 22)

6 * And the"^ons of H4m; Gush, and Miz'ra-im, and Phut, and Ca ndan.

7 And the sonsof CiJsh; Se bd, and Hiiv'i-lah, and Sib tah, and Ra a-mah, and Sibte-chah: and the sons of Ra'a-mah; She ba, and De dan.

8 And Ciish begat "T^imrfid: he bcKan to be a mighty one in the earth.

9 He was a mighty hunter before the Lord: wherefore it is said. Even as Nim r6d the mighty hunter before the

LuRl).

10 And the "beginning of his kingdom was Bdbel, and ^'r6ch. and Ac liid, and Cdl neh, in the land of Shi nar.

11 Out of that land went forth 'As'shur, and builded Nin e-veh, and the city Re-h6'both, and Cd lah.

12 And Re sen between Nin'e-veh and Cd'lah: the same is a great citv.

13 And Mizra-im begat Lu'-dim, and An a-mim, and Le hA-bim, and N4ph tu-him,

14 And P.ith-ru sim, and CSs'-lu-him, (out of whom came Phi-lfs tim,) and CAph t6-rim.

15 * And CA'nAan begat Si-d6n his firstborn, and Hith,

16 And the J«b u-site, and the Am or-lie, and the Gir ga-site,

17 And the Hi vite, and the Ark ite, and the Sin ite,

18 And the Ar vad-ite, and the Z^m a-rite, and the Hd tnath-ite: and afterward were the families of the Cd ndan-ites spread abroad.

19 And the border of the Ci -nAan-ites was from Si d6n, as thou comest to 06 rar, unto GAzi; as thou goest. unto S6dom, and G6-m6r'rah, and Adrnah, and Ze-bo im, even unto Li shd.

20 These are the sons of Him, after their families, after their tongues in their countries, and in their nations.

i Sons of Shem (Gen. 11:10; 1 Chr. 1:17-28; Lk. 3:23-38)

21 • JJnto 'ShSm also, the father of all the children of £'ber, the brother of Jd pheth the eldtr, even to him were children born.

22 The Nrhildren of Shdm; K lim, and As'shur, and Ar-ph^ ad, and LQd, and A ram.

23 And the children of A ram; Vz, and Hul, and Ge'ther, and Mish.

24 And Ar-phax ad begat Sa-laii; and Sa lah begat £ ber.

25 And unto<'£'ber were bom two sons: the name of one was Peltg; "for m his days was the eajth divided; and his blether's name was J6k'tan.

26 And Jok'tan begat Al-mo'-dcd, and She k ph. and Ha-zar-nia vctli, and Jerah,

27 And Ha-doram, and U'zal, and Dik lah,

2S And 6 bal, and A-bim'a-cl, iiid Sheba,

29 And 6 phir. and H5v'i-lah. ar.d Jo bab: all these were the sons of JAk'tan.

30 And their dwelling was from Me'sha, "as thou goest unto Se phar a mount of the east.

31 These a'<? the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the ^ons of N6'ah, after their generations, in their nations: and by these were the nations divided in the_earti after the flood.

11

CHAPTER 11

(5) Failure of all men(Cen. 6:1-5)

AND ihe whole earth was of > (one language, and of one speech.

2 And it came to pass, as they journeyed Mrom the cast, that they found a plain in the'land of Shi'niir; and they dwelt there.

3 And they said one to another. Go to, let us make'brick, ^nd burn them thoroughly. And they had brick for stone,'and slime had they for morter.

4 And they said, Cjo to, let us build us a city and a tower, whose top ""may teach unto heaven; and"let us make us a name, lest we be scattered abroad upon the face of the whole earth.

progrea* was Impeded. They wept hot tean for Babylon'

The builders were supposed to have been glanu who waged war with thi- gods. Nl;i:rod. himself is called "a mighty one' and the giants in Gen. 6:4 are called " mighty men. " These came frotr the fallen angels and daughters o! men after the flood (Gen. 6:4. note) I See The last of 5 decisions, p. 7

square and 2U ti. high: the 5th 140 ft mu»tc aiid 20 ft. high; the 6th 110 ft. square and 20 ft. high: and the 7th 80 ft. long.60 ft. wide, and 50 ft. high. On the top platform M>easunng 60 x 80 ft. was a sanctuary fur the god Bel-Merodach and ligiis of the Zodiac The builders •■vldently finished the

.^0 CJocHinucd. column 1

family 9

a She:i'. the 2ud Son of Noah, was perhaps ircniioned last In the table of nation^ because his seed was to be the Important subject of the remainder of the book of Genesis aswell as the remainder of the O. T.. as the litie through whoiv the Messiah would con e (v 21-32: Ht26: U:l0-3'2; Lk. 3:23-38; Rom, *4-5). The whole of Genesis 10 is parenthetical and an introduction to the story of Abraham, Isaac, Jacob, and their seed. Chronologically, It should follow Gen. 11:9,but its position here completes the story of Noah's 3 sons of ch. 9 before taking up the story of one and hisdescendentsln the rest of Genesis. Men were noidivided as to tongues and naticxrs until afterthe event of Gen. 11:1-9; hence. Genesis 10 gives the earliest division of men after the confusion of tongues and before the division of the earth into continents and islands which took place in the days of PeleR(ia25)

b See Sons of Shem, p. 40

c Heb. eber , across or the opposite side, referringtothe other fide of Euphrates. Fron) this the word Hebrews is derived (14:13)

d This explains the word Peleg. In l^s days the earth was divided into con- dnenu and islands, after the various nations were scattered abroad on all the one land at the time of the dlvlDe judgment of Gen. 11:1-9

e TWj is supposed by some to refer to the mountains of Media, and by others to mean southern Arabia; but the exact location is not known

f In general, we may conclude that Japheth settled in the north, west and east of Europe, and in Asia; that Ham settled in Africa; and that Shem settled in countries sunounding Palestine

g There are evidences they say. that the Hebrew was the original language of the whole earth. It is impressive that it was the one Cod used to give His revelation of the O. T. toman; and the one Christ used when speaking to Paul, although the Aponle knew the Greek well (Acts 21:40; 22:2: 26:14)

h In th; 100 years after the flood, mankind had travelled from Mt. Ararat in Armenia to the east of the Euphrates where they settled Zech. Sell)

1 Babylonia (14; 1; Isa. U:ll: Dan. 1:2:

J First brick making on record, Cp. Ex. L14: b: ', 8. 18-19: 2 Sam, 12:31

k Bricks in Palestine were sun-dried. Here, theyburned them to quicken the process. Men are usually in a huiry when in rebellion against God

1 Slimo (bitumen) pits are still found in Babylon. The slime used in thosedayi was so tenacious that it is almostim-possible.even today, to detach things which are found cemented with it

m There are no words in the Heb. for may reach, which means there is therefore, nothing in the text to sugt^est that the height wastobe ashighasheaven. The meaningisthat the top would be dedicated to the heavens, with signs of the Zodiac portrayed on it as visible objects to worship. l!p to this time the whole race not only had one language, but the idolatrous worshippers had ooly one form in rcliuion. When God confounded their language they began to disa^ec on religion and other matters, branching off into sects and parties

riic tower ol Babel (11:4)

A Babylonian description of the tower of Babel diKovercd in 1X76 indiiatei there was a grand conrt :H)0 x 1,156 ft. and a smaller one. 450 x 1.056 ft.. inside of wliicli was a platforn> with walls about it liaving 4 gates on eacli side. In the center stood the tower with n>any imall shrines at tlie base dedicated tovarious gods. The tower itself W.11 300 (t. high with dccrras<'d width i n stages froi' the lowest to the lughest pout. Fact) wassqnare.The 1st foundation stage n easnred 300 ft. square and 110 ft. high: the 2nd measured 260 ft. sq.iare and 60 ft. high: the 3rd 200 ft. square and 20 ft. higlu the 4th 170 ft.

GENESIS 11

The tower of Babel

Abram leaves Ur of (he Chaldees

a Wehave manyexamples of God gcing from place 10 place like other persons (3:8; 11:5; 18:1-22. 33;32:24-32;35: 13; ncxe r, Jr..4:24)

bPs.l4:2;Ex. 3:7.9,16.Cp.Gen.6:5,refs.

c One, in anity (Dt. 6:4, note)

d Plural pronouns prove plurality of persons in the Godhead. See 8 3 proofs of a Trinity, p. 280ofN.T.

e Meillet and Cohen in"Language$ of the World" list 6, 760 tongues and systems of writing. The actual number of languages computed by the French Academy is 2,7 96.Tongues were con founded in judgment here. They were given as a sign for unbelievers, in the church (Isa. 28:11; 1 Cor. 14:21-22)

f This was done before God split the earth into continents and islands (10: 25).Thepeoplebeing scattered "upon the face of all the earth" before it was split explains how the Indians got to the Americas and how various other tribes came tobe on certain islands and other remote parts of the earth

g Means confusion . See Babylon in Index

h See Sons of Shem, p. 40

i Shem was 97 years old when he entered the ark (v 10; 6:11; 8:13);and was grown and married when God told his father to make an ark (6: 9-10, 18). Noah, therefore, was not 120 years building the ark

j Shem was the 3rd generation from Adam to Abraham. Methuselah was contemporary with A dam 243 years (5: 1-32); Shem was contemporary with Methuselah 97 years(5:32; 11:10-11); and Abraham was contemporary with Shem 75 years (11:10-32). Then, Jacob was contemporary with Abraham 15 years;so it can be seen how information could, by natural meansbe passed from Adam to Abraham, Isaac, and Jacob

k Lk.3:36 adds Cainan , but this wasprob-ably a gloss from the Septuagint and crept into the text. No second Cainan is found in the Heb. anywhere (Cp. 1 Chr. 1:18)

1 Born 14 years before the happenings of V 9.In his days the events ofGen.ll: 1-9 tookplace, the nationswere scattered, and the earth was divided into continents and islands (v 16; 10:25; 1 Chr.1:13) m It will be observed that as time advanced the length of human life decreased. Before the flood men lived nearly 1,000years (Gen, 5). The first generations after that lived over 400 years (11:10-17). Later generations Uved 200-250 years (11:18-32), and still later ones, about 100-200 years (23:1; 25:7, 17; 35:28; 47:28; 50:22; Dt. 31:2; 34:7)

n Ragau (Lk. 3:35)

^ Cont. from column 3

with you (17:4, 7) (17:2; 22:17)

22 I will multiply you exceedingly

23 You will be the father of many nations (17:5-6) ful(17:6)

24 I will make you exceedingly fruit-

25 Kings shall come from you (17:6)

26 I will make a covenant with your seed eternally (17:7) seed(17:7-8)

27 I will be a God to you and your

28 I will bless your wife (17:16) 19)

29 I will give you a son of her (17:16-

30 She shall be a mother of many nations (17:16)

31 Kings shall come of her (17:16)

32 1 will establish My everlasting covenant with Isaac and his seed (17: 19-21)

33 I wiU bless Ishmael (17:20)

34 I will make him ft'jitful (17:20)

35 I will multiply him abundantly (17:20)

36 12 princes shall he beget (17:20)

37 I will make him a great nation (17:20) (17:21;18:10,14)

38 Sarah shall have a son next year

39 I will not destroy Sodom if I find 50 righteous (18:26)

40 I will not destroy the city if I find 45 righteous (18:28)

41 1 will not destroy it if I find 40 righteous (18:29) righteous (18:30)

42 I will not destroy it if I find 30

43 I will not destroy it if I find 20 righteous (18:31)

7 Judgment ending the third dispensation - Human Government

5 And the LoRD°came down tto see the city and the tower, which the children of men builded. ■6 And the Lord said. Behold, the people is*ione, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, lef'us go down, and there confound their^anguage, that they may not imderstand one another's speech.

8 So the Lord /scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called 'Babel;)3ecause the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

8 Length of Human Government: 427 years. Generations of Shem (11:10-32; 1 Chr. 1; Lk. 3). (1) Shem:

600 years

10 *■ These are the genera-tions of'Shem: Shem was an 'htin-dred years old, and begat Ar-phix'ad two years after the flood:

11 And 'Sh6m lived after he begat Ar-phax'ad five hundred years, and begat sons and daughters.

(2) Arphaxad: 438 years

12 And Ar-phlx'ad lived five and thirty years, and begat

Sa'lah:

13 And Ar-pbax'ad lived after he begat Sa'lah four hundred and three years, and begat sons and daughters.

(3) Salah: 433 years Cp. 1 Chr.1:17-28

14 And tSa'lah lived thirty years, and begat E'ber:

15 And Sa'lah lived after he begat E'ber fotir hundred and three years, and begat sons and daughters.

(4) Eber: 464 years

16 And E'ber lived fotir and

thirty years, and begatfPe'leg:

17 And £ ber lived after he begat Pe'leg four hundred and thirty years, and begat sons and daughters.

(5) Peleg: 239 years

18 And Pe'leg lived thirty years, and begat Re'u:

19 And Pe'leg lived after he begat Re u"two hundred and nine years, and begat sons and daughters.

(6) Reu: 239 years

20 And "Re'u lived two and thirty years, and begat Se'rug:

21 And Re'u lived after he

begat Se'rug two hundred and seven years, and begat sons and daughters.

(7) Serug: 230 years

22 And " Se'rug lived thirty years, and begat Na'hor:

23 And Se'rug lived after he begat Na'hor two hundred years, and begat sons and daughters.

(8) Nahor: 148 years

24 And Na'hor lived nine and twenty years and begat *flt-rah:

25 And Na'hor lived after he begat Te'rah an himdred and nineteen years, and begat sons and daughters.

(9) Terah; 205 years

26 And Te'rah lived seventy years, and begat "Abram, Na'hor, and Ha'ran.

27 ^ Now these are the generations of Te'rah: Te'rah begat A'bram, Na'hor, and Ha'ran; and Ha'ran begat Lot.

28 And Ha'ran died before his father Te'rah in the land of his nativity, in<^r of the Chal'-dees.

29 And A'bram and Na'hor took them wives: the name of A'bram's wife was 'Sa'rai; and the name of Na'hor's wife./MO'cah, the daughter of Ha'ran, the father of Mil'cah, and the father of^Is'cah.

30 But Sa'rai was barren ; she had no child.

31 And Te'rah '^took A'brim his son, and Lot the son of Ha'ran his son's son, and Sa'rai his daughter in law, his son A'bram's wife; and they went forth with them from tr of the Chal'dees, to go into the land of Ca'naan; and they came unto 'Ha'ran, and dwelt there.

32 And the days of Te'rah were two hundred and five years: and Te'rah died in Ha'ran.

(End of the third dispensation - Human Government, 8:15-11:32)

CHAPTER 12

Fourth dispensation:/Prom-

ise; 430 years. Abraham to the Exodus of Egypt (Gen. 12:l-Ex. 12:36)

VII History of Abraham (12:1-25:11). 1 The sixth or Abrahamic Covenant (12:1-3, 7; 13:14-18; 15:1-18; 17:4; 22:17; 26:1; 28:3, 14)

*VrOW the LoRD*faad said unto ^ » A'bram, 'Get thee out of thy country,"^nd from thy kindred, and from thy father's house, unto a land that "I will shew thee:»

► 2 And I will make of thee a great nation, and I will bless thee, and make thy name great;

44 I will not destroy it if I find 10 righteous (18:32) (21:12)

45 In Isaac shall your seed be called

46 I will m.ultiply your seed as the sand in number {22:11)

47 Your seed shall be the victor over their enemies (22:17)

48 In your seed shall all nations be blessed (22:18)

17 IwiUbring your seed out of bond -age (15:14-16. Fulfilled, Ex. 12)

18 I will bless your seed with great material substance (15:14)

19 You will die in peace (15:15)

20 You will be buried in a good old age (15:15)

21 I will make an eternal covenant

^ Continued, column 1

a Saruch (Lk. 3:35)

b Thara (Lk. 3:34)

c Here wehave the 4th innance of God choosing the younger instead of the elder (note c,4:25). The reason he 1$ mentioned first here is that his history is the subject of this part of Genejis as the father of the Hebrews. Terah was 130 yean old when Abraham was born (11:26-12:5)

d Now Mugheir on the western bank of the river Euphrates

e Mentioned 61 timet. Her biography is found in Gen. 11:29-31; 12:1-23:19. Elsewhere referred to in Gen. 24:36; 25:10; 49:31; Isa.5L2; Rom. 4:19; 9: 9; Heb. 11:11; 1 Pet. 3:6. One other person so named (Num. 26:46)

f Mentioned 7 tlme$(lL-29;22:20-24:47), One other person so named(N urn .26:33)

g Josephus identifies Iscahas Sarah, but this cannot be as is cleat from Gen. 11: 27, 29; 14:12; 20:12. Sarah was Abraham's half-sister, not his niece, as in the case of Iscah

hit was Abram that had received the call, not Terah (12:1; Acts 7:2)

i Haran was located in northeast Mesopotamia on the river BeUas about 60 miles above its confluence with the river Euphrates. It was a trade center on the route from Ninevahto Carchemish (Ezek.27:23);and thechief seat of worship of the moon-god Sin.Here is where Isaac and Jacob got tEeir wives and where the latter brought up most of hii family (24:1-35:29). See 2 Kl. 19:12: Isa. 37:12; Acts 7:2, 4

J See 7 dispensationi. p. 59

k From Acts 7:2 we leam that God firit called Abram before he went to Haran. From Josh, 24:2 we leam that Terah and his family were idolators previoui to this call. It was Terah that took Abram and others to go into Canaan. Terah seems to have become converted toAbtam's God and desired to flee idolatry and persecution from his neighbors. In this case Abram was not as disobedient as he is generally pictured.Cp. 12:4; 13:14; 3L 53. In

12:1-3 God repeats His call to Abram which was first given in Ur of the Chaldees (Acts 7:2)

1 13th prophecy in Gen. (12:1-3.fulfilled and being fulfilled). Next, 12:7. It predicted that Abraham and his seed would be many and be blessed forever, and that all nations would belMejsed through Christ, the promised seed. This is the 3rd prophecy of Christ (3:6-8,16)

m 14 commands to Abraham:

1 Get out of your country (12:1; Acts

2 Leave your kindred (12:1) 7:2)

3 Leave your father's house (12:1)

4 Goto a land I will show you (l&l)

5 Arise,walk through the land(13:17)

6 Make a sacrifice toMe (15:9-12)

7 Walk before Me and be perfectG7:

8 Keep My covenant (17:9-14) 1)

9 Circumcise all your males (17: 10-14)

10 Circumcise on the 8th day (17:12)

11 Call your son's name Isaac (17:19)

12 Obey your wife in this matter (21:

13 OfferIsaacasasacrifice(22:2)12)

14 Lay not your hand upon Isaac (22: n 48 promjlses to Abraham: 12)

1 I will show you the land (12:1)

2 Make of you a great nation (12:2)

3 Bless you (12:2; 22:17)

4 Make yourname great (12:2)

5 You will be a blessing (12:2) 3)

6 I will bless them that bless you (12:

7 Curse them that curse you (12:3)

8 In you all nations will be blessed (12:3; 22:18)

9 I will give this land to your seed forevera2:7; 13:14-17; 15:18-21:17:8)

10 I will make your seed as the dust in number (13:16)

11 I am your shield (15:1)

12 I am your great reward (15:1)

13 Your own son shall be your heir (15:2-4)

14 Your seed shall be as the stars in number (15:5; 22:17. Seep. SS)

15 Your seed shall be strangers and oppressed 400 years (15:13) 14)

16 1 will punish their oppressors (15:

GENESIS 12. 13

» Thishaibeen fulfilled nitnyUniei Jnd win bceiernjlly fulfilled in the StUleniUarp and New Eanh

b The onlypUce In Scripture where this ttatemeni it found

c In (be Metilah of Abrahan'*! leeJ all naaon* will be bleued eternally (Ps. 7*17; IM. *6-7: 35e 1-8; Dan. T13-27; Mlc. 4; Rev. 11; IS; 21:1-22: 1

d Beginning of the 427 yean of the dit-pentatlon of Pronlie. See 7 diipentJ-tlocu . p. 59

e f Ml wai lo great that it caused iho teparadon of Lot and .Abraharr (13:7)

f Thli refen to the share of Abrahan''s iDtaerltance at the death of Tetah as WtW as to the converts he TT^ade at Haran who wanted to go along with hi:: to share God's blessings that werc promiaed. There were n^any slaves, among therr at least 318 trained sol-dlen and their wives and farrilies. besides the rrany who belonged to Lot (11: 14). The 318 were bom in AbraharT's house of 636 fathers and n'others who no doubt also had other children. All these farr-ilies together n^ade a greai throng, perhaps several thousand

g At thistlrre Abrahan rrayhave known the land to which he was going, but at the original call in Jr he did not know (Acts 7:3: Heb. 11:?)

h This land wasnarred afterCanaan, the son of Ham. whose descendents settled in this place (15:18-21; Josh. 12). The land of Canaan is found 66 tlrres in Scripture, 35 tirres in Genesis alone. The terrr is fouixl only 5 times outside of the Pentateuch and Joshua, in the O. T. , and not once in the S. T.

1 The place of Abraha:r ''sfirst altar(v6-7: Cp. 33:20; Jn. 4:5; Acts 7:16)

J The giants (see Giants , p. 62)

k TWrd of 10 appearances of Cod to Abram (12:1-3.7; 13:14; 15:1-21; 17: 1-27: 18:1-33: 21:12: 22:1. 15)

1 l4thprophecyinGen. (12:7). Next. 13: 14. Here we have the first promise that Abraham's seed would be given Canaan. It hasbeen partially fulfilled but will be corrpletely and eternally fulfilled in the Millennium and the New Earth (v 7; 17:8; 9:6-7; Ezek.37:1-28: 47:13-23: 48:l-35;Dan.7:13-18:Zech. 14:Hos.3;4-5;Lk.l;32-33:Act$ 15:13-18)

m 14 altar builders of Scripture;

9:25: Rev

God's cnll and promise to Ahram

Ah'arn and Lot st'faratt

11

6:9)

1 Cod (Heb. 5:5

2 Noah (Gen. 3:20)

3 Abraham (four.Gen.l2:7-8; 13:18;

4 Isaac (Gen. 26:25) 22:9)

5 Jacob (two.Gen. 33:20; 3acl-7)

6 Moses (four. Ex. 17:15; 24:4: 27: 1-8: 30:1-10)

7 Jothua (two. Josh, 8:30-31; 22:10)

8 Gideon Oudft- 6:24-32)

9 Israel Qudg. 21:4)

10 Saul (1 Sam. 14:35)

11 David (2 Sam. 24:18-25)

12 Solomon (two. 1 Ki. 9:25)

13 EUjah (1 Ki. 18:30-35)

14 Zerubbabcl (Ezra 3:2-3)

n Abraham was the flrit mountaineer mentlooed. of many in Scripture (v 8). Even God dwells in a mountain city (Rev. 14:1-5; 21:16. Cp. Isa. 2:2-4). See 18 facts about mountains, p. 628

o Heb. means house of God About 20 mi. south of Sichem. and 10 mi. nonh of Jerusalem.CalledLuz(28:17-19; 35«; 48:3; Josh. 16:2: WlZ: Judg. 1:23)

p Abraham is the first man named in Scripture of whom It is recorded that he called upon the name of. or prayed to God (v 8). Abel. Enoch and others prayed, we are sure, but no record of it was made. The men of Gen. 4:2». were Idolaten. not men who prayed to God.Cp. 13:4; 26:25; 1 Chr. 4:10; Ps. 9ft6: 116:4: Joel 2:32: Acts 2:21

q Heb. .the Negeb or hill country south of Judah. Cp. 13:1; 20:1; 24:62; Josh. 11:16; 15:19; Lk. 1:39. Many Bible events took place here

r First of 13 famines In Scripture . Faii-ines were judgments of Cod. They are mentioned elsewhere In connection with judgments(2Sam.24;13:Ps. 105c 16; IM. 51:19; Jer. 14:15; 15c2; 24:10; 27:8: Ezek. 5cl2: 12:16): and foretold

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Z First

sojourn in Canaan (111)

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5 And A brim took S4 r4i his wife, and Lot his brother's son, and 'all their substance that they had Rafhered. and the souls that they had 'gotten in Hir.in; and they went forthio go into*the land of Cd nAan; and into the land of Cd ndan they came.

S • And A bram passed throuRh the land unto the place of'Sichem, unto the plain of M6'reh. And the *Ca nian-ite was Jhen in the land.

And the Li>iH)*appeared unto bram. and said.'Unto tliv seed will I Rive this land: and there builded^he an altar unto the LoRn, who appeared unto him*

8 And he removed from thence unto a'^ountain on the east of Betli -el. and pitched his tent, havingliiih-el on the west, and Ha i on the east: and there he builded an altar unto the Lord, and < tall e3 upon the name of the Lord.

9 And A brim journeyed, going on still toward the*;outh.

3 Sojourn in Egypt. (1) A coward and deceiver

10 • And there was a'famine in the land: and A bramV^nt down into E sypt to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into £'gjpt. that he said unto Sa rii his wife. Behold nnw, I know that thou art a fair woman tc look upon:

12 Therefore it shall come to pass, when the 6-^5'p 'ians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13 "Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

(^) God's intervention (Cp. Gen. 20)

14 * And it came to pass. that, when A br4m was come into E^J^pt, the £.-g<p tian? beheld the woman that she was very fair.

15 The princes also of PhA'-rai^h saw her, and commended her before Pha'ra6h: and the woman was taken into Phft'-rarth's house.

16 And"Tie entreated AbrSir, well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maid-Mrvants, and she asses, and camels.

17 And the LoRt) ^U£ued

as a sign of the 2nd advent of Christ(Mi. 24:7;Lk.2L 1 Ij.Proriilses during fan Inc (2Chr. 1. :. .;Ps.33!l9; 37:19;Rom. 8: 35)

13 famines In Scripture. In:

1 Caiuan in Abraham's day (12:10)

2 Canaan in Isaac's day (26:1)

3 Canaan in Jacobs day (4L 54-57)

Continued, column 4 ^

Pha

Kre.. A br

ii)

ra'h

and his house with because of Si'rAi

Abraham'* trial: expelled from Egypt

18 AndPh.i ra6hcalledA brdm, and said.'What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

19 Why saidst thou.*She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and Ro thy way.

20 And'Pha ra6h commanded his men concerning him: and they "^ent him away, and his wife, and all that he had.

13

CHAPTER 13

4 Second

so]ourn (U:4)

in Canaan

up

out of Fis wife, and Lot

AND A bram' wcnt > t'gypt, he, and and all that he had with him. into the'south.

2 And A brim was very'rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to B6th -el, unto the*place where his tent had been at the beginning, between Beth -el and HS'i;

4 Unto the place of'the altar, which he had made there at the first: and there A brSm'called on the name of the Lord.

5 Abram separates from Lot

5 * And L6t also, which went with A brdm. had flocks, and herds, and tents.

6 And the land was not able to bear thtin. that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a*strife between the lierdmen of A brim's cattle and the herdmen of L6t's cattle: and i.'ie Ca nian-ite and th'j Per i2-zite dwelled 'tlicn in the lai.d.

8 And A brim said unto^ot, "Let there le no stiife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

9 °ls not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the ri^ht hand, then I will go to the left.

10 And L6t lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where,'Tjefore the Li-ki) destroyed S6dom and Go-mor-rah. even as the garden of the LoKi), like the land of fg^pt, as tb'.n . ..mi-st unto Zoar.

11 • chose him all the plan. . ,!jn; and L6t journeyed eabt: and they separated themselves tl'.e one frcin the other.

12 A brJm dwelled in the land of Ca ndan, and l.f>t dwelled in the cities of the plain, and pitched his tent toward Sod om.

13 But 'the iren of Sod om u't'/t-Viekeil and sinners before the Lottb exceedinaly.

him (Fsiher 2:12). It was durinu this

time- (hat c>oO intervened and sjvcd

sjt.ih (v 14-20)

Abrah-im's conscience no doubt hurt

him lor lakinu fjvors from Pharaoh

durinu (las deception penod

What kind of plagues IS not known, but

in a si ID liar case the curte was barrrn-

ncsi (t.en. 20). bee Bible plagues , p.

317 of N.T.

J Question s 1 b She wj$

14.Next, l^g.Cp.3:13 a half-sister (21/: 12) c Officialtitle of all Wngi of Egypt until

the division of Greece after which they

were called Ptolen let d This 1$ the first of-i .inytiii'cs Abraham

and his seed were driven from one land

to another (v20: 20: K; Ex. ll:8;2Ki.

17; 25; Lk. 21:24).See Wars and defeats

o f Israel , p. C35 e Cp. with "went down" in Gen. 12:10 f See note 4, 12:9 fi. First recorded rich man. Cp. the last

one, Lk. 18:23 h Back tothe starting point. Nothing was gained in leaving Canaan (12:7-9) i No altar or praying in Egypt recorded J See note p. liS

k 7 steps of Lot downward:

1 Strife (v 7). See the cause (v 6)

2 Beheld ScxJom-Gomorrah territory J Chosetolivelhere(v 11) (vlO)

4 Pitched tent toward Sodom (v 12)

5 Dwelt in Sodom (14:12)

6 Sat in the gate (19:1)

7 Drunkenness (1J:33)

1 Emphasizing the fact a second time that giants were occupying the land to contestGod'sclaim on it for Hispeople (v 7; 12:C). See Ci_ani$, p. 62

ni Lot is mentioned 7 times outside of Gen. 11:27-19:36. He is named as an object lesson to others (Lk. 17:28-32; 2 Pet. 2: 7). Whatever may have been his failures at other times. Lot kept himself socleanfrom the homosexual sins (sodon y)described inGen. 19and Rom. 1:24-32 that he is called both just and righteous in 2 Pet. 2:7-3

n A real sermon on unselfishness. Note the spirit of the 2 men and the consequent results (13:7-13; 1411-12. 16-24; 18:16-19:38)

o Question 15. Next, 15c2. The same spint is exhorted in the N. T. (Eph. 4s 1-3; Phil. '2:1-4)

P A great contrast before and after the curse on Sodom. It no longer is fruitful

c(This verse shows the nature of Lot's choice. Cp. 19:1-38

r All homosexuals.sodomitesor lesbians, and other perverts are always classed as wicked sinners before the Lord.Their sin is onethatt~

<odcannotand will not tolerate. He sent judgment upon these sodomite cities as a lesson to others who would be tempted to follow in their sin,and condemned many peoples afterward who did so.promising eternal hell as their reward (18:20; 19t 5,13; Isa. 3:9; Rom. 1:18-32; 2 Pet. 2: Jude 7-19)

^ Cont. fron' column'2

4 Canaan during the judces (Ruth LI) 21:1)

5 Canaan in David's day (2 Sam.

6 CanaaninElijah'sday(lKI 17:1)

7 CanaaninElisha'sday(2Ki.4:3a)

8 Samaria in Elishas day(2 Ki.-".: 25)

9 Canaan in Elisha'sday (2 Ki. 8:1)

10 Jerusalem in Zedekiah'sday(2Ki. 25c 3; Jer. 14)

11 Canaan in Nehemiah's day(Neh.

12 Anunknownland(Lk. 15c 14) 5:3)

13 The Roman Empire in Paul's day (Acts 11:28)

s Abram was to remain in the land, lie failed in this test. Jews ever afterward looked to Egypt for help. For this they were rebuked by many prophets 0^.30: 2; 31:1; 3ti:6: Jer. 2:30; Ezek. 17:15)

t Heb. yaphch .beautiful. Said 23 tiriiej of wotne-n (v 11.14; 2 Sam. 13:1; 14: 27; I Ki. 1:3-4; Job 4'2:15; Pr. 11:22; .Song l:15-le: 4 1, 7; r,:4,10; Amos 8: 13). Sarah was about 65 at this time (Cp. V 4: 17:1. 17. 24; 21:5)

u Again showing the weakness and failure of Abraham in faith.Hc had already been promised a son by Sarah and nothing could kill him until (his w.is ac-roiiiplisbed. Me did not want her (o lie but to suppress part of the truth. She was actually his half-sister (20:12)

V A woman taken into the harem of a king went through a long penod of purification before she v.as brought to

GENESIS 14

a God may have been waiting for their separation before making this additional revelation regarding the land. knowntoAbraham.If so, this indicates that God wanted him to leave all his kindred and be a separate people. Cp. Num. 23:9. On the other hand, after may imply the time only and not the condition of revelation

b 15th prophecy in Gen. (13:14-17).Next, 15:4. The 2nd prophecy of Canaan for Israel as an eternal possession (12:7; 13:14-17: 15:18-21; 17:8; 24:7); and the 2nd prophecy of Abraham's seed being an innumerable people (12:2; 13:16; 15:5; 16:10; 17:2,4-5, 16, 19; 18:10,18; 21:12-13, 18; 22:17-18). It is in process ofeternal fulfillment (see note 1, 12: 7)

c Israel must be an eternal natural people for this to be true. See Eternal generations in Index

" Abraha m^seed compared to 3 thing s

1 The dust of the earth in number (13:16)

2 The stars ofheaven in number (15: 5; 22:17) (22:17)

3 The sand of the sea in number e Supposed to be Hammurabi, king of

Babylon, who was a celebrated warrior, builder, and lawgiver of the famous Babylonian Code of Laws regulating courts of justice and daily life of his subjects. See note 1, 44:9

f Thiskingseemstohavebeen the overlord of the others who were allies with him in the war with the kings of v 2.who had served Chedorlaomer for 12 years before their rebellion againsthim(v4). Arioch was his sister's son, and Tidal was king of barbarian tribes of the Kurdish mountains

g First war on record. Many others are mentioned. See Wars and defeats of Israel, p. 636 Wars are predicted to continue until Christ comes to earth

(Mt.24:4-21;Rev.6:l-8;13:4-8;19:U-21)

h Called the salt sea (v 3: Num. 34:12; Dt. 3:17; Josh. 3:16; 12:3; 15:2.5; 18: 19); the sea of the plain (Dt. 3:17; 4: 49; Josh. 3:16); the easflea (Joel 2:20); and the former sea (Zech. 14:8)

i The Rephaims. Zuzims, Emims, and others of v .5-7 were of the greatest gianttribes(Dt. 2:10-11.20-21; 3:11-13; Josh. 12:4; 13:12; 15:8; 17:15; 18: 16). See Giants, p. 62

j Ancient name of Engedi in Syria. It was a sizable city when Hebron was built (2 Chr. 20:2)

kA valley full of bitumen pits, which was later submerged under the waten of the Dead Sea when Sodom was destroyed by God

^ Cont. from column 3

battleof Arma2eddon(Zech.l4;Rev.l9) See 30 sieges of Jerusalem , p. 25 n These are the emblems of the Lord's Supper, showing that Melchizedek and the patriarchs fully understood the doctrine of atonement (1 Pet. l:10-12;Gal. 3:8;Heb.4:1 -2.Cp.Lk. 22:14-20; 1 Cor. IL 23-34)

o The first use of the word and proves that God has had representatives in all ages. Melchizedek was a Gentile whose priesthood is eternal in Christ (Ps. 110; Heb. 5:10; 6:20; 7:1-28). The .A atonic priesthood was temporary(Heb. 7:11-12)

p Heb. El-Elyon, Most High God. First occurrence (v 18-22). El signifies Strong, First. It is the dtTe that shows God to be the Mighty One, the First i Cause of everything, the possessor of I the heavens and earth. It is used 250 i times and is connected with some of! the attributes of God as Almighty -God [(17:l); Everlasting -God(21:33); Jealousi God (Ex. 20:5); Grea^-God (Dt. 10:17); i LiviDgGod QosHTS: 10); Merciful -God (Dt. 4 31); Faithful -God (Dt. 7:9); | Mighty -God (Dt. 7:21). In Dt. 32:4itj is connected with truth, justice, right- | eousness,perfection. El-Elyon Is always , used to refer to the highest Sovereign of the heavens and earth. Cp. Lk. 1: 76; Acts 17:24

Battle of four kings against five

6 Abrahamic Covenant confirmed

Il4 * And \he Lord said unto A'bram.' 'after that Lot was separated from him, *Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:* >15 For all the land which thou seest, to thee wLU I give it, and to thy seed'^or ever. M6 And I will make thy seed as thei^ust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. •17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.'*

18 Then A'bram removed his tent, and came and dwelt in the plain of Mam're, which is in Hebron, and built there an altar unto the Lord.

14

CHAPTER 14

7 Abram delivers Lot (Cp. 19:27). (1) First battle of the vale of Siddim: 12 years of servitude

AND it came to pass in the ■ days of"Am'ra-phel king of Shi'nar. A'ri-och king of El'la-sar, ^Ched-or-la'o-mer king of E'lam, and Tidal king of nations ;

2 That these made^ar with Be'rd king of SSd'om, and with Bir'shd king of Go-mor'rah, Shi'nab king of Ad'mah, and Shem-e'ber king of Ze-boi'im, and the king of Be'li, which is Zo'ar.

3 All these were joined together in the vale of Sid'dim. which is the'^alt sea.

4 Twelve years they served Ched-or-la'o-mer, and in the thirteenth year they rebelled.

(2) Rebellion; conquest of the giants

5 And in the fourteenth year came Ched-or-la'o-mer, and the kings that were with him, and smote the'Reph'a-ims in Ash'tS-roth Kar-naim, and the Zu'zimg in Ham, and the E'mim§ in Sha'veh Kir-i-a-tha'im,

6 And the Ho rites in their moimt Se'ir, unto £l-pa'ran, which IS by the wilderness.

7 And they returned, and came to En-mish'pat, which is Ka'-desh, and smote all the cotmtry of the Am'a-lek-ites, and also the Am'or-ites, that dwelt 'in Haz'e-zon-ta'mar.

(3) Second battle of the vale of Siddim

S And there went out the king of Sodom, and the king of Go-mor'rah, and the king of Ad'mah, and the king of Ze-boi'im, and the king of Be'li (the same is Zo'ar;) and they joined battle with them in*the vale of Sid'dim;

9 With Ched-or-la'o-mer the king of E'lam, and with Ti'dal king of nations, and Am'ra-phel

king of Shi'nar, and A'ri-6ch king of El'la-sar; four kings with five.

10 And the vale of Sid'dim was full of slimepits; and the kings of Sod'om and Go-mor'rah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sod'om and G6-m6r'rah,and all their victuals, and went their way.

(4) Captivity of Lot

12 And they took Lot, A'bram's brother's "son, who dwelt in Sodom, and "his goods, and departed.

(5) Abram's only war: Battle of Dan

13 ' And there came one that had escaped, and told "A'bram the'^Hebrew; for he dwelt in the plain of Mam're the 'Am'-6r-ite, brother of Eshcol, and brother of A'ner: and these were confederate with A'bram.

14 And when A'bram heard that his brother was taken captive, he armed histraincd servants, born in his own house, three hundred and eighteen, and pursued them untofDan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto'Ho'bah, which is on the left hand "of Da-mas'cus.

(6) Abram's victory

16 'And he brought back all the goods, and also brought again his brother Lot, and his goods, and'fthe women also, and the people.

(7) Abram's triumphant return

17 " And the king of Sod'om went out to meet him after his return from the slaughter of Ched-or-la'o-mer, and of the kings that were with him, at the valley of Sha'veh, which is the king's dale.

8 Abram's blessing by Melchizedek: a new revelation

18 And rMel-chiz'e-dek king of

"^a/lem brought forth'^read and wine: and he was the°priest of the'taost hieh God.

19 And he blessed him, and said, Blessed be A'bram of the most high God, possessor of heaven and earth:

20 And'Hjlessed be the most high God, which hath delivered thine enemies into thy hand. AndTie gave him tithes of all.

9 Abram's unselfishness

21 And the king of Sod'om said unto A'bram, Give me the persons, and take the goods to thyself.

22 And A'bram said to the king of S6d'om,1 have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth.

q This is the first instance of praising God in Scripture (v 19). Cp. this with the last droe (Rey, 19:1-10)

r First example of paying tithes (v 20). See p. 270 of N.T.

s A mode of appealing toGod.and calling Him to witness any transaction.lt was a wayof takinga solemn oath. Cp. Isa. 62:8; Dan. 12:7; Rev. 10:5-6

for the last 3 1/2 years of this age (Rev. 11:1-2). It is God's chosen place for the capital of His eternal earthly kingdom under the Messiah (2 Chr. 6:6; 33:4; Isa. 2:1-4; 9:6-7; 44:26; 62: 7; Jer. 17: 25;Ez.43:7;48:35;Jbel3:20;Ze.l4:l-21). Jerusalem will be the center of the

4 Continued, column 1

a See Gen. 11:27, 29

b See Gen. 13:5-7

c Changed to Abraham in 17:5

d First use of the word Hebrew .from eber, meaning across, or the opposite side. It refers to the other side of the Euphrates in this case. The word is used ofAbraham'sdescendents(v 13:39:14, 17; 41:12; Ex. 1:15-19; 2:7-11; 21:2; Dt. 15:12; Jet. 34: 9-14; Jonah 1:9; Acts 6:1; 2 Cor. 11:22; Phil. 3:5)

e Descendents of one of the sons of Canaan (10:16). Most powerful of the Canaanite nations. They were to be dispossessed by A braham "s descendents (15:16-21).Here they were confederate with him (v 13). They were the first people to be dispossessed by Israel when coming out of Egypt(N um.21:21-35; Dt. 3:1-17. Cp. Josh. 11)

f Trained for warbecause of danger from unfriendly wandering tribes and other enemies. See note f, 12:5

g A city marking the nonhern limit of Israel Oudg. 20:1; 2 SaT,. 3:10;17:11; 24:2.15; 2Chr. 30:5).Itwa3 originally called Laish Qudg. 18:7, 29). Here Jeroboam set up an idol (1 Ki. 12:28-29) hA place 60 miles northwest of Damascus

i Capital of Syria (2 Sam. 8:5; 1 Ki.ll: 24; 15:18-20; 20:1; 2 Ki.8:28; 10:33; 12:17; 13:3. 24; 14:28; 16:5-9). One of the oldest cities in the world. Tradition says it was built by Abraham or his steward (15:2)

j Abraham was no warrior by nature, yet through God's help he became a suc-< cessful conqueror and accomplished a feat equal to Gideon's (Judg. 7). This was one of the exploits of faith (Heb. 11:33-39)

k This is of special interest as it shows Abraham carried out his attack so quickly that all the wives and daughters were rescued from the licentiousness of the victorious soldiers..\'ote that besides Lot, these were rescued: all females, all captives, the material goods

1 Many idle stories and unscriptural interpretations have been given about Melchizedek; but the Bible states very simple facts about him which will give us a clear understanding of the subject, if we will limit ourselves to what is written

Melchizedek-7fqld type of Christ: in 1 Genealogy(Heb.7:3,6 withMic..5:2)

, 2 Sacrifice (14:18 with Lk. 22:14-30)

3 Endless priesthood (Ps.llO with Heb, ' 5:10; 6:20; 7:3.17,21,23-28) 12-13)

4 King-priest (Heb. 7:1 with Zech, 6:

5 Greater than Abraham (Heb. 7:4-8 withjn. 8:55-59)

6 Kingof righteousness (Heb. 7:2 with 1 Cor. 1:30; Heb. 1:8)

7 Kingofpeace(Heb.7:2 withlsa.9:6) The contrast between the Melchizedek and A atonic priesthoods is in person, order and duration . In His sacrificial work Christ followed the A atonic which was merely the shadow of His sacrifice (Heb. 8:1-10:19). See Melchizedek (Melchisedec) in the Index

m The name of ancient Jerusalem (v 18; Ps. 76:2; 122:3; Heb. 7:1-2). It is said that 700 years before Rome was founded, the Jebusites conquered

Salem and called it Jebus. Later the two names were united into one - Jerusalem, meaning habitation of peace . The city is mentioned 807 timesinScripture by this name, beginning with Josh. 10:1 and ending with Gal. 4:25. The only other places the name is used in Scripture it refers to the New and Heavenly Jerusalem (Gal.4:26; Heb. 12:22; Rev. 3:12; 21:2,10). Earthly Jerusalem has undergone 30 sieges, of which 12 are recorded in Scripture.lt was the capital of Israel from David's time until Nebuchadnezzar (2 Sam. 5-2 Chr. 36); and became the capital of restored Israel in thedayof Ezra and Nehemiah(Ezra 1; 2-Neh.l3:20).It was totally destroyed in 70 A. D. when Israel was scattered among the nations the 2nd time (Lk.21: 20-24). It will become the capital of the new modern Israel before the days of Antichrist when he will conquer Israel and make Jerusalem his capital

GENESIS 15. 16 Mekhr.edek blesses Abram God's covenant with Abram confirmed

a Whjiever the ort^njl uylng .■T-eani. 11 li clear that Abtaha:: rcfujeJ the tniallest pjit of that which belonged to aootber. (Us allies could take what was cusionary but he would have nothing frorri 3 thread or ribbon that tied a miden't hair to a iran's shoe strin)i -nochinit but the food that had been eaten (v 23-24)

b First occuncnceof239tlrrej in the O.r. and i*tiii'es in the N.T.Only twice In Gene^i (1S:1.4). It iifound 113 limes la Jererrlab and Ezekiel alone refer-riog to the word fro-:' God to then-

c 21 men who had visions fron' ^'Od:

1 Abrahan' (Gen. 1^: I)

2 Jacob (Cen. 46:2)

3 Balaarr (Nun-. 24:4. 16)

4 Samuel (1 San:. 3:1. 15)

5 Nathan(2Sam.7:17: lChr.l7:16)

6 iMiah Gu- 1:1: 2 Chr. 32:32)

7 Mesdah (P». 89:19)

8 Ezekiel (Ezek. 7:13: 8:1-4;11:24)

9 1ddo(:Chr. 9t29)

10 Daniel (Dan.a 19; 8:1-27; 96 21-24)

11 Nebuchadnezzar (Dan. 2)

12 Obadlah (Oba. 1)

13 Nahum (Nah. 1:1)

14 HabakkuJt (Hab. '2:2-3)

15 Peter (Mt. 17:9; Actj 10:19: 11:5)

16 Jamej (Mt. 17:9)

17 John (Mt. 17:9; Rev. 9tl7)

18 Zachatlai (Lk. 1:22)

19 Ananias (Acts ^10-12)

20 CorneUuj (Acts 10:3, 17)

21 Paul(Act5l6:9-10;18:9;2Cor.l2) d See Fear In the Index

e Dt. 35^. Pi. 84:11: 91:4; Pr. 30: s

f Queitioo 16. Next. 15:9

g This waibeforelshniael (16:15),Isaac (2l:l-8),andoihcr»onjbyKeturahwere born (25:1-6)

h Referring to EUezer of v 2

I 16th prophecy Id Gen . (15:4-5). Next. V 13. This is trie 3rd prophecy of Abraham's jeed being great in Durrber. Ii Is in proceu of fulfillment

J Note Abraham's 4 'look's' ;

1 Over the earth (13:14)

2 Toward heaven (15:6)

3 At Jehovah (18:2)

4 At a iiibstitute (22:13) k Rom. 4:3. 6; Gal. 3:6; Ja». 2:23 1 Queitioo 17. Next. 16:8. A natural

quenlon.Cp.Judg.6:17: 1 Ki. 13:3-5; 2 Kl. 20:8 m Cp. theMotalc offering! (Lev. 1:3.10. :4; 3:1,7,-.2; 4:14, 23,28,3^- 5:6-7) n So as to isolate Abraham's mind entirely from earthly scenes, and to bring him into a wholly yielded state. God alone was seen and heard; and Abra-ham'i thoughti were filled with the subject to the excluilon of all else. Thuj. the Abrahamic covenant had a vlvidneu and reality which made it indelibly impressive 0 17thprophecy inGen. nSe 13-16).Next, v 18. This predicts that Abraham's seed would be sojourners for 400 yean more; that Egypt would be punished for enslaving Israel; that Israel would become rich; that Abraham would live long; and that his seed would come out ofEgypt in the 4th generation to defeat the Ariiorites. All of the prophecy was fulfilled in the exodus and settlement of Canaan under Moses and Joshua (Ex. 7:1-14:28; Num. 21:21-25; Josh. 12)

The actual sojourn of Abraham *s seed In Egypt was only 215 yeari.There were other countries which made up the land ofiojoum02:l-20; 13:1-18:15:13-14; 20:1-18; 21:22-34; 23:4; 26:3-35; 28: 10: 29:1; 3L 13-55; 35c6; 37:1; 46:1-7; 47:27; 50:22-26; Ex. 1-12; Heb. 11:8-10). The 400 yean of Gen. 15:13 and Acti 7:6 date back to the time when Isaac was weaned and confirmed as the seed, and Ishmael was can out (21:12; Gal. 4:30). At that time Isaac was 5 yean old

Other scriptures speak of the period as 430 years (Ex. 12:40; '.al. 3: 14-17). and that reckoningdates back farther, to uke In these 5 years of Isaac's bfe and 25 yean previous to hiiblnh- when Abraham went IntoCanaan to sojourn. The following outline shows how the

23 Thai I Will not take from^ thread even to a shoclatchet. and that I will not take any thing that is thine, lest thou shouldist say. I have made A brdm rich:

24 Save only that which the younn men have eati-n. and the pottion of the men which went with me, A ner, ^sli cAI. and M4m ri\ let them take their portion.

CHAPTER 15

15

10 Abrahatnjc Covenant enlarged. (1) Concerning the seed

MQER th ese thinp.s hhe word ^■^ of the Lord came unto A brdm in a' vision. saying/Fear not, A brim: I am thy'shield, and thy exceeding great reward:*

2 And A'brim said. Lord God, /what wilt thou give me, seeing I

go childless, and the steward of my house is this £-li-e'zgr of Da-m3s'cus?

3 And A brJm said. Behold, to me thou hast given *no seed; and, lo,*one bom in my house is mine heir.

S4 And, behold, the word of the Lord came unto him, 'saying. This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

pS And he brought him forth abroad, and said, 'Look now toward heaven, and tell ifae &taiS. if thou be able to number them: and he said unto him, So shall thy seed be .

6 lAnd he believed in the Lord ; and he counted it to him for righteousness.

(i.) Concerning the land

7 And he said unto him, I am the Lord that brought thee out of Or of the ChAl deeg, to give thee this land to inherit it.

8 And he said, 'Lord God, whereby shall I know that I shall inherit it?

(3) Concerning the seed

■9 And he said unto himfTake me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carceses, A'brim drove them away.

12 And when the sun was going down, a "deep slee£ fell upon Abram; and, lo, an horror of great darkness fell upon him. f 13 "And he said unto A'br&m, Know of a surety that thy seed shall be a stranger'in a land that is not theirs, and shall serve them; and they shall afflict themfour hundred years;

14 And also that nation, whom they shall serve,'will I judge: and afterward shall they come out withV.rtat substance.

15 And thou shall go to thy fatheis in peace: thuu shalt be

buried in a good'old age.

16 But m the'lourthKeneratjoa they bhall come hither again: for"the iniquity of the Am' 6r-ites 15 not yet full.

(4) 1 he torch of worship

17 And it came to pass, that, when the sun went down, and it was dark, behold fl smoking furnace, and a' ^urn ing lamp that passed between those pieces.

(b) Concerning the land

{18 In the samt> day the LoRD made a covenant with A brim, saying,'Unto thy seed have I given 'this land, from, the river of £ K<pt yjita the great river, the river Eu-phrites:

19 TheK6n'ites.andtheK6n'-iz-zites, and the KSdmon-ites,

20 And the Hit'lites, and the P6r iz-zites,andtheR^pha-Imj,

21 And the Am or-ites, and the Ca nSan-ites, and the Gir'ga-shites, and the J6b'u-sites.

CHAPTER 16

16

430 years are accounted for. Subtracting the 30 yean (25 for Abraham's sojourn before Isaac and 5 for Isaac's years before he was confir^ned as the seed) explains the 400 yein

How the 430 years are reckoned: Yean 1 From 75th year of Abraham to

25

le 430 yt

irri 75ttl',

birth of Isaac (Gen. 12:4; 21: 5).

Continued, column 4

I 1 Sarai's plan to help God fulfil His word. (1) Unbelief and impatience

NOW S4rai A'brim's wife tare him no children: and she had an ^handmaid, an £-gyp'tian, whose name was Hagar.

2 And Sa rSi said unto A'brim, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may 'obtain children by her. And A brim hearkened to the voice of SS rai.

3 And Sa rdi A brim's wife took Hi gar her maid the £-g5p tian, after A'brim had dwelt 'ten years in the land of Ci'nian, and gave her to her husband A brim to be his wife.

(I) Result: family trouble j

4 • And he went in unto Hi gar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sa rii said unto A'brim, My wrong be upon thee :'I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.

6 But A brim said unto Si'rii, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Si rii'dealt hardly with her, she fled from her face.

(3)Seventh o^Ylagaric Covenant (l<) 7-14; 17:20; 21:1 7. .iS 12)

7 « And the^ngel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

•8 And he sajd.llj gar, Si'rfli's maid, whence earnest thou? and whither wilt thou go? And she said. I flee from the face of my mistress Si rii.

|9 And the angel of the Lord said unto her, 'Return to thy

I J

(.81, .-i 14-17) 144

Total 43TJ

p Ex. 1-2; Ps. 105c l3-4;«; Acts 7:6

q The 400 yean dale froi: Is.iac's con-firniation jsihc heir and teed of Abraham, lie had no official seed until then (Acts 7:(,). Sec Icngtb of dispensation of Promise, p. 60

r rhit rcfcn to the plagues of Ex. 7-14

\ Sec Kx. 1.^35-36

.1 Abi.ili.iii; lived 17.'> years (25:7)

b Levi. Kohath. Amrain, Moses (1 Chr.

-,:l-3) c This refers to the sins of the Canaanites

who were to be destroyed

13 sins of Can-ianites

1 Homosexuality (Gea 13:13: 19: l-:<8; Lev. 18:22-30; 20:13)

2 Incest (Lev. 18:ti-30; 20:10-23)

3 Inordinate affection (Lev. 18:19-30; 20:18-23)

4 Adultery (Lev.18:20-30; 20:10-23)

5 Idolatry (Lev.18:21-30; 20:2-5;Dt, <i Profanity (Lev. 18:21-30) 12)

7 Be$tiality(Lev.18:23-30:20:15-23)

8 Witchcr.ift (Lev.20:6.23; Ot. 18: '» Whoredoit' (Lev. 20:1-23) 0-14)

10 Dishonor to parents (Lev.20:9-23)

11 Murder (Di. 12:31; 18:9-14)

12 StcaUnu(Lcv.l.<:ll-13 with 20:23)

13 Lyintf(Lcv. 1'.): 11-16 with20:23)

J A flaniiiii; torcli or a burning lanp was .in eii'blem of the Divine Presence. In the East it was a custom toli.:ht a torch when naking a covenant or in celebration of a ma rria c to symbolize the fire of destruction if the agreei; ent should be broken. Cp. Mt. 2'j:1-13

c Inth prophecy in . en. flS: l j-21).Ncxt. 16: l6. Trie 3rd prophecy of Abrahati's seed possessing Canaan. In proceu of eternal fulflllnent

f It W.1S never fully occupied, even in the prosperous reiijns of David and Solo-oii'on. It will be lully occupied by Israel in the Millennium (Ezek. 47:13-4>:2 :*)

li rirst ol 7 barren wonen in Scripture:

1 Sarah (11:30; iC: 1)

2 Rebekah (2t:21)

3 Rachel (2 J: 31)

; Manoah's wife (Judg. 13:2)

Hannah (1 Sam. 1:5) • Michal (2 Sam. 6:23) 7 Elisabeth (Lk. 1:7). See Gen. 20

h Bondmaid (21:9-12; Gal. 4:22-24) i Hob. .be built by her (30:3.6: Ex.21: ■\). Accordin ■ to existin>i civil laws children of slavesbelongcd tothc master and such .i practice was perfectly le^al J This was when Abraham was 8b years old, or 14 years before Isaac was born (I6:16).Cp.Rom. J:l7-22; Heb. 11:11-12. After this Abraham had >< known sons(16: lb; 21:1-8; 25:1-2) and a number of unnamed sons b y concubines (25:6) k This wasthepolicy of Sarah, not Abra-hjn . yet he got the blanie. She was .innry to see that he let H3i;ar go unpunished for her insolent and ungrateful conduct toward her iristress (v 8) 1 Heb. .afflicted her. Law forbad Sarah to sell her under such circumstances. She could only lay tasks upon her and make her life miierablc. These Hagar Hed from p See 15 >;re3t covenants , p. 57 n See 104 appearances "of angels , note

n. Heb. l.i:2 o (Questions 1H-1:>. Next, v 13 p C, od not only raises questions, but offen a solution for the 1-1. He always asks men todo the best thinn. thouiih it may be the hardest to do. Hag.ir did submit, but was cast out of Abraham's home when Ishmael w.is about 1* years old (21:1-21). This is the event releircd to in the Jlleuory ol (.al. 4:21-31 which provesthai the 1.1W o(Moses has been .ibuhshed.ih.it the old covenant has been cast out , and that the new I oven.int has now taken the place of the old. See 35 old .ind Hew covenant contrasts, p. 201 of N. T.

^ Cont. from column 2

2 From Isaac's binh to that of Jacob (Gen. 25:26) 60

(From Jacob's birth to his death ((.en. 47:28) 147

■\ From Jacob's death to that of Joseph (Gen. 37:2: 41:46; 47:28; 50:22) 54

5 From Joseph's death tothc exodus from l^ypt (Ex. 12:40;

GENESIS 17

a 19th prophecy inGea. ne: 10-12^.Ncxt. 17:2. This Is the first prophecy of Ish-mael being a great nation and at enmity with others. Still in process of fulfillment

b There were 7 persons named before birth . See note i, Mt. 1:21

c Meaning, whom God hean (v 11). His biography Is in Gen. 16:11-25:18; 1 Chi. 1:29. One other person named Ish-mael (2 Ki. 25:25: Jer. 40:14; 41:1-18)

d Heb. pereh . running wild. Here it refers to man. Used 10 times of wild asses Oob 6: 5; 11:12; 24:5; 39: 5; Ps. 104:11; Isa, 32:14; Jer. 2:24; 14;6; Hos. 8:9)

e True today after 4,000 years. Cp. Isa. 21:13; Jer. 3:2; Ezra 8:31

f Especially withMidianites, their half-brothers (2 5:1-4; 37:28; Judg. 8:22-24. Cp, Gen, 25:18)

g Question 20. Next, 17:17

h Meaning, Do I live after seeing God? or "the well of living after seeing," Cp, 32:30.It wasa custom among Egyptians to give names to each of the gods, indicating their offices and attributes.lt was natural for Hagar to give this title of honor to the One who appeared to her in her distress

i Abraham got this name from Hagar who got it from God (v 10-12)

J The 11th year in Canaan (12:4)

k The 24th year in Canaan (12:4) 7)

1 5th appearance to Abraham (note k,12: m Heb. El Shaddai , Almighty God. It is found 218 times.El signifies Strong One and Shaddai . the Breasted 0/;e . This pictures God as the Strong-Nourisher, Strength-Giver, Satisfier, and All-Bountiful, the Supplier of the needs of His people. Its first occurrence here reveals Cod as the Fruitful-One who was to multiply Abraham abundantly; the Life-Giver who was to restore Life to Abraham and Sarah who were as good as dead, as far as off-spring was concerned. Through Him, they were to have future off-spring as the dust (13: IG), as the stars (15:5), and as the sand in number (22:17)

n The standard ofhoUnessand perfection was no higher under the Abrahamic covenant than it is under the new cove -nant. If God could help Abraham tobe perfect, could He not also help believers in Christ today to be the same? According to Scripture, the state of perfection and holiness required by God is not explained by the theory that all saved men are sinners and sin every day. See Lk. 1: 74-75; Rom. G: 1-23; 8: 1-13; 12:1-2; 1 Cor. 1:18-30; 3:16-17; 6:9-20; 9:27; 2Cor. 5:17-21; 6:14-18; 7:1; Gal, 5:16-26; Eph. 4:22-24; Col. 3:5-10; 2 Tim. 2; Tit. 2:11-14: Heb. 12:14; IJn, 1:7-9; 2:29; 3:5-10; 5:1-4. 18. Abraham had the same gospel we have (Gal. 3:8; Rom. 4) o 20th prophecy in Gen. (17:2,fulfilled

and being fulfilled). Next, v 4 p 3 kinds of prostrations in Scripture:

1 Fron' being overpowered by God's presence (15:12-17; Judg. 13:20; Ezek. 1:28; 3:23; 4:4-17; 43: 3; 44:4; Dan. 8: 17; 10:5-19; Mt. 17:6; Acts 9:4; 10:10; Rev. 1:17)

2 Voluntary prostrations in prayer (17:3, 17; Lev. 9:24: Num. 14:5; 16:4, 22,45: 20:G; 22:31; Dt. 9:18,25; Josh. 5:14; 7:6; 1 Ki. 18:39; Lk. 17:16; Rev. 5:8, 14; 7:11; 11:16)

3 Prostrations underbutdens of prayer (Josh. 7:6; Mt. 26:39; Mk. 3:11; 5:22; 7:25; 14:35; Lk. 5:12; Jn. 11:32)

q 21st prophecy in Gen .(17:4-8, fulfilled and Deing fulfilled). .\'ext, v 15

r Abram means exalted father; whereas, Abraham means father of aniultitude s Abraham was the progenitor of Fsraelitcs,I$hmaclites,MidianiicS,Edomites, and other Arabians (17:20; 25:1-3, 24-27) See note a. 35:11

t His natural generations must continue forever, else there could not be an everlasting covenant with tliei'i. See col, 4, p. 312 of N.T.

u A tulfillnieni of Gen. !):2(i

V The land for ihein .is an everlastinp, possession could not be possible if liis seed were not eternal. See col. A, p.

312 of N.T.

Sarai and Hagar

Abram's name changed to Abraham

mistress, and submit thyself imder her hands JIO And the angel of the Lord said tmto her.T will multiply thy seed exceedingly, that it shall not be numbered for multitude.-* fil And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and *shalt call his name ^sh'ma-

flj because the Lord hath card thy affliction.

12 And he will be a^ild man; his hand will be Against every man, and every man's hand against him; and he shall dwell in the /presence of all his brethren.

13 And she called the name of the Lord that spake imto her, Thou God seest me: for she said,«Have I also here looked after him that seeth me?

14 Wherefore the well was called *Be'er-Ia-hai'-roi; behold, it is between Ka'desh and Be'red.

(4) Birth of Ishmael (25:12)

15 *'And Ha'gar bare A'brim a son: and A'brim 'called his son's name, which Ha'gar bare, Ish'ma-el.

16 And A'brim was'fourscore and six years old, when Ha'gar Dare Ish'ma-el to A'brSm.

CHAPTER i:

17

12 Abram's new revelation

(Cp. 14:18)

■A ND !Ehen A'brSm was ninet y ^* years *old and nine. the_ Lord ^appeared to A'brim, and said tmto him, I am the "Almighty God; "walk before me, and be thou perfect. •2 "And I will make my coye-nant between me and thee, and will multiply thee exceedingly!* ■3 And A'brSm'^ell on his face: and God talked with him, saying,

13 Abram's name changed

*4%s for me, behold, my covenant IS with thee, and thou shalt be a father of many nations .■< ►5 Neither shall thy name any more be called A'brim, but thy name shall be ' A'bra-him: for a father of many nations have I made thee.

14 Abrahamic Covenant enlarged

► 6 And I will make thee exceeding fruitful, and I will *make nations of thee, and kings shall

come out of thee. ► 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an 'everlasting covenant, "to be a God unto

thee, and to thy seed after thee. ► 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Ca'nian, for 'an everlasting possession ; and I will be their God.

15 Sign of the covenant ' And God said unto A'br3-

|9

hftm.Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

•10 This IS my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. •11 And ye shall circumcise the fiesh of your foreskin; and it shall be a*token of the covenant betwixt me and you. •12 And he that is eight days

old shall be circumcised among you, "every man child in your generations, he that is bom in the house, or bought with money of any stranger, which is not of thy seed.

•13 He that is bom in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an 'Everlasting covenant

•14 And the imcircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be ' cut off from his people; he hath broken my covenant.

16 Eighth or/Sarahic Covenant (17:15-19; 18:9-15)

f 15 " 'And God said imto A'brJ-him. As for Sa'rai thy wife, thou shalt not call her name Sa'rai, but * Sa'rah shall her name be.*

► 16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations: kings of people shall be of her.

17 Then A'brS-him fell upon his face, and laughed, and said in his heart, 'Shall a child be bom unto hitn that is an him -dred years old? and shall Sa'-rah, that is ninety years old. bear?

18 And A'bri-him said tmto God, 'O that Ish'ma-el might live before thee!

J19 And God said,*Sa'rah thy wife shall bear thee a son indeed; and'thou shalt call his nam ^'saac: "and I will establish my covenant with him for an everlasting covenant , ti/jd

with his seed after him.<

17 Hagaric Covenant enlarged

►20 And as for Ish'ma-el, I have heard thee: Behold, T have blessed him, and will make him fruitful, and will multiply him exceedingly; ^ twelve princes

shall he beget, and I will make

him a great nation.

► 21 But 'my covenant will I

establish with i'§aac, which

Sa'rah shall bear unto thee at

this set time in the 'next

year.

22 And he left off talking with him, and God ' went up from A'br5-ham.

18 Abrahamic Covenant sealed

23 * And A'br5-ham took Ish'ma-el his son, and all that were born in his house, and all that were bought with his money.

^ Cont. !ron: column 3

fathers ofcliildren i>otn bythe woiiren

4 All cnildren so born, were tjiants

5 One of tlic times this wickedness took place was before N'oah's flood

6 The other tiipe was after \oah's flood

delinitcly answers the question rev;ard-ing where the giants before and after the flood came from (6:1-4)

6 ouistandin)^ facts in Gen. 6:4:

1 There were two eruptions of angels

2 Two tiroes the fallen angels married eanhly women

3 Both times the angeli became

^ Continued, column 2

a The Abrahamic covenant is iienerally held tobe unconditional, but this is an error. God would not and conld not fulfill such wonderful promises with any people while in rebellion(v 9-10). Sec 210 warnings , p. 284 of N. T.

b See note k, 4:15

c 3 classes to be circumci sed (v 12):

1 All male children of Israelites

2 All male servants and children

3 All males of foreigners in Israel

d The 2nd of 3 timesthe Abrahamic covenant is declared tobe eternal^ 7,13,19)

e Cut off by death. So used 145 times (9t ll;Ex. 12:15,19; 31:14; Lev. 7:20, 21, 25,27; Ps. lOl:'); Isa.')3:8; Dan. 9:2G; Zech. 14:2; Mai, 2:12). The manner of death is not stated. One was simply under the sentence of death if he wilfully neglected the sign of the covenant. It is evident that the letter of the la w was not carried out, for childruD were not circumcised in the wilderness (Josh, 5:2-10)

f See lo covenants of Scripture , p, 57

g 22nd prophecy in Gen . (17:15-IG.fulfilled and being fulfilled). Next, v 19

h Sarah means queen of princes or iiioth er of princes and is the feminine of Sat. a prince. Sarai means princely

i Questions 21-22. Next, 18:9. The joy Abraham had on this occasion is referred to by Jesus (Jn. 8: 56)

] Abraham wasconcerned about Ishmael when he learned that he was excluded from the plan of God in brinjjnii the Messiah into the world. God assured him of Mis plan for Ishm.iel as in v 20-21

k 23rd prophecy in Gen. (17:19-21. ful-filled). Next, 18:10

I Second of 7 persons named before birth (note i, Mt. 1:21)

II Isaac means laughter. It is noticeable that both Abraham (v 17) and Sarah lauj^hed when they heard the announcement concerning the birth of Isaac (18:12-1'^))

n Tliis was fulfilled in Isaac (26:2-4) o This was fulfilled in Jacob (28:12-15);

in David (2 Sam. 7); and in Christ

(Isn. 42:6; 49:8; Heb. 8:6) p The terms of the Hagaric covenant

were stated to Hagar (16:10-12; 21:18);

loAbraham (17:20-21: 21:13); but not

to Ishmael q This was fulfilled in the 12 sons of

Ishmael (2=>: 12-19; 1 Chr. 1:29-31) r See Gen. 26:2-4 s Tills was fulfilled in Gen. 21 t Sec 44 appearances of God, p. 63

Sons of God (6:2)

Sethdid not have a $0£ until 235 yean after creation; and tiissondid not have a son until 325 years after creation (5: 3, 6, 9). Wliere did these sons come from? They could not have been sons of Seth, for these marriages took place when men began to multiply - in the verybeoiuningoftlie race before Seth had sonsof marriasieablc aee.The term sons of G od proves that tliey were the product oTGod.notofSeth. They were the fallen angels of 1 Pet. 3:19; 2 Pet. 2:4; Jude 6-7. See also the Septuagint; Joscphus.p. 36; Ante-Nicene Fathers, Vol. VIII, p. 273; and Giants and sons of God, p. 62

Giants jfler the flood (6:4)

Also after that , a fter th ose da ys before the flood , i. e. , a fter tile flood, the sous oTCodT^ain married the dau;;hters of men and produced a second race of lyants in the earth who occupied the land ofCanaan in advance of Abraham. The purpose here was the same as before the flood -tocorrupt the race and thereby make it impossible for the pure seed of the w oman to come as predicted. See Giants and sons of God , p. 62

Marriage of sons ef C^od (6:4)

When the sons of C^od married the dauv;hters of men, as before the flood, giants were again bora to them. This

GENESIS 18

Abraham tnteitatm angelt

Destruction of Sodom foretold

15

J Citcu iiicirioo. wruch was a pan of the XSraTunilc covenant, wjj Jii/nof the ptomltcd ReJecner out of the loiru of Abtabani, and of lUs wcrks for jII who wlsbeJ to put off the siat of the ficih, 4itd jcrvc >o(J a new creatures.

The word circufncirioii came to be used ai lytraaymous with Jews (Rom. 3:3C; -U 9; Gal. 2:'^. Since ChriM came circumcision avails nothing (Gal. ScO:Col. 3: II). Christian circumciiiofi is in the heart or spirit and not in the flesh (Kom. <::J3-2'>. lCor.7:I ♦;Phil.a:3;Col.::: 11)

b It is said that Ishmaeliies and Arabians Kill circunicise, in the I3th year

c Abraham had been living here since the time of I.en. 13; 18; and continued to live here uadl h^-"journeyed fron: thence" as in20:1. Ii wascustomary to sit under the door-flap for shade and to rest and eat ai noon when the sun was the hottest and t)ie hcai very opprcssivc

d God and'J an»icls (l-<:3,13-14.17,20: lai. 15). called men in 18:16. 22; laS. 10. 12, If

e A comn>on practice to this day because of sandals being worn (v 4; i y. 24; Lk. 7:44). The kind of shoes worn by God and the 2 angels is not stated: but they had feet to wash, the same as men of earth

f God and the anttels not onlyaii^recd to wait until the dinner was prepared,but they did cat (v 3. Cp. Ex, 24:'J-11; Ps. 78:25)

g Heb. seah , about 1 1 '2 pecks (1 Sam. 25:137rkl. 18:32; 2 Ki.7:l, U',. 18), The 3 measures were about 1 bushel and 1 /2 peck; and we re perhaps enough fof only one nieal, for Abraham had many servants in his household. All present actually saw God and the angels, proving further that men have seen God with the natural eyes

h Cakes are mentioacd 14 times (Ex. 12: 39; Lev. 7:12; 24:5; 1 Ki. 17:12-13; 19t6: Jer. 7:18)

i Such q>eedy hospitality was comti on in the East (v 2, C). It was also a common practice to bow as Abraham did (V 2-3)

J Hcb, cheniah. curdled milk, cheese, butler (v 8; Dt. 32:14; Pr. Stt 33; Isa. 7:15-22) k It is said that an Arab chief never eats with his guests. Me generally stands by while they eat. as if enjoying liis own hospitality. This was Abtaharo's cut- i tom as in V 8 i

1 God and angels eat even in heaven, so i why not on earth" (Ps. 78:25; Lk. 22:16, 18.30; 24:30.43; Acts 10:41; Heb, 13: ; 2; Ex. 24:11), What could this mean ; other than what it says'One of the great , promises of Christ to His disciples, to , be fuiniled after their bodies have been resurrected and glorified,pertains to their eating. Lk, 22: lO says: That yc may eat and drink at my table in my kingdom" m Question 23. Next. 18:12. Cp. 4:9

n 24th prophecy in(..cn. fH: 10. fulfilled), Netl, V 14. this is the 8ih prophecy concerning Abraham's seed. It was fulfilled the following year in the binh of Isaac (21:1-8)

o This proves 2 thing r

1 rnal woi oil Jid not eat with the men guests in ihai day

2 That whe I Sarah heard her name mentioned she arose aiid stood in the doorway of her tent apanmeiii and looked Jt r'.od and the angels as they were talking (o Abraham

p Abraham was J ' yearsold andSarah ■<'», for when Isaac was bofn ihe next year Abraham was 100 and Sarah H) years old (17:17; 21:5)

q Sarah was not only barren (11:30), but had also passed (he productive age which was no doubt later in life ilun the time customary witli women of today (Heb. U:U)

The Seed of the woman (3: lo)

The Seed of the woman, not the seed of man. Tlis could only refer to the corning of the Messiah, the Son of t.od

evfrv iTMile ainong the men of

■Mi's house; and cir-thr flfsh of their

'day, as

lucibtd ui the t\tsh of ,.in.

25 And Lshtna-cl his sonhi'os Ibirtcrn Y car^ oltj . when he was

t'd in the flesh of his

26 in Uli" M-lfsamc jJa>' was A br3-hAm circumcised, and Ish'-ma-el his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAPTER 18

18

19 Divine Visitor: (I) Appearance of God to Abraham

AND the Lord appeared unto • him in the plains ofMim-re: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and. lo^hree men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

(2) The reception

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you. be fetched, and'wash your feet, and rest yourselves under the tree:

■5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. Andhhey said, So do, as thou hast said.

(3) The dinner

6 And A bra-h§m hastened into the tent unto Sa rah. and said. Make ready quickly lhree%ieas-ures of fine meal, knead it, and make*cakes upon the hearth.

7 And A bra-h4m'ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took 'bilttex. and milii, and the calf which he had dressed, and set it before them; and he*stood by them under the tree, and' they did eat .

(4) The conversation: Sa-rahic Covenant confirmed

■ 9 * And they said unto hin^ "Where is S4 rah thy wife? And he said. Behold, m the tent. JlO'Wnd he said. I will certainly return unto thee according to the time of life; and lo. Si rah thy wife shall have a son. "And Si rah heard it in the tent dcH)r, which was behind him.<

11 Now A brA-h:lm and Sd'rah were'b\d arid well stricken in age; and it^ceascd to be with

and Mary (3:15: lu. 7:14: 9t6-7; 11:1: Mt. 1; Lk. 1:31-35; Jn. L 14; Rom. 1: 1-3; 8:3:Gal. 3tlC,l'>: *.: 1; Plill.iS-11:1 Tim .3:16; 2 Pi . 1:1-8;

■2:'J-18; ljn.4:l-6;l vir,'.tn

birth IS one of tlic :: i>»i truies of the whol r r 11 ■! ■ faith ill it and i rul.and

resurrection of J > aiinut

be saved (I Cor. itx i-6; I Jn. k 1-6)

SA rah after the manner of women.

12 Therefore SA'rah laughed

within herself, saying, lifter I

am waxed old shall I have

-.isure, my Mord being old

■13 And the Lohd said unto A bri-him. Wherefore did SA rah laugh, saying. Shall I of a siuety bear a child, which am old?

• UlTs any thing too hard Jar the L ord? ^At the time appointed 1 will return unto thee, according to the time of life, and Si rah shall have a son ■IS Then Si rah^enied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

(5) The departure

16 ' And the menVose up from thenceAind looked toward S6d'-om: and A bri-himNvent with them to bring them on the way.

fl7 'And Oie Lord said,'Shall I hide from A bri-him thai thing which I do;

18 Seeing that A bri-him shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19*For J know hinv, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon A brihim that which he hath spoken of him. ■20 And the Lord said.'Because the cry of S6d om and G6-m6r'-rah is great, and because their sin is very grievous;

21 I will go do wn now,""and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men'Humed their faces from thence, and went toward S6dom: but A bri-h&m stood yet before the Lord.

(6) Abraham the intercessor

23 • And A bri-him "drew near, and said.'Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge oj all the earth do righl?

■26 And the Lord said.'If I find in Sdd om fifty righteous within the city, then I will spare all the place for their saJtes.

27 And A bri-him answered and said. Behold now, I have taken upon me to spt-uk unto the L<'Ki>, which am but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: Wilt thou destroy all the city for lack ol five? And ht said. If I

sltiutcd neat the Dead Sea about 26 ml. southe.ist of Mamre. at a place now covered by the H-a, Abraham could see (he plain and cities frop the mountain tor. I he 2 angels had gone on, while 1.1 III sicKxl yc I before c>od to Inter-. When he w.is finished i .od went tUs way, and Abraham wont hack to Mamre returning the next day to ice the destruction (v 33: li)t27)

Uuestions 24-26. Next, v 17 Heb! addii , ruler, master, possessor, proprietor, or lord. It occurs 30 times ofr.od, the first dmclo Ex. 23:17. Here it is used of man. Cp. 1 Pet. 3:6

c Num. 11:23; 2 Kl. 4:lfi; Jer. 32:17

d 25thprophecyin' en (18:14.fulfilled). Next. V 17 The '3th prophecy of Abrahaii' having seed of Sarah

e Sarah was perhaps afraid that God would change His mind about the son. Instead of rebuking her for the lie. He only corrected her f Ihis proves again thaiGodand angels havebodies capable of sitiini;, standing, looking, eadnjr, walking and other bodily action

g 1 he purpose of thisearthly visit of God and the 2 angels was to see if Sodom was as wicked as God's scouts had reported to Him (v 20-21). ()n the way to accomplish this mission they visited their friend, Abraham. Now, arising from eating,(hey looked toward Sodom

h This further emphasizes the literalness of this story and is more proof that God is a real person with a body that can perform acts stated of Him and the angelsinthischapter. Abrahaii' simply walked with his guests toward Sodom, which was a mat(er of courtesy and not that he needed to show God the way

i 2t;thprophecy of Gen. (18:17-19.V 17-18 fuiniled;v 10 unfulfilled).Next, 21: 12. The 10th prophecy of Abraham's seed and the 4(h distinc[prophecy of all nations bein,! blessed throutih Christ (3:15). The prediction of the seed of Abraham keepingGod'slawshas never been completely fulfilled, but will be in the Millennium and in the New Earth forever

J Question 27. Next, v 23. God's secrets are revealed to His friends (Ps. 84:11; Jn. 15:15: J as. 2:23)

kl have foreknown and chosen Abraham that he should be the depository of the truth, and that he should teach his children the way of relidon and godliness, •o that the promises made to him should be fulfilled

1 God judges sin ineverybody and (retes out the right penalty for sin, even to His own sons whether angels (M i.25:41; 2Pei. 2:4; Jude6-7; Rev. 20:10) or men (Gen. i 17; Ex. 32:32-33; Ezek. 18:20-26;Rom.6:14-23: 8:12-13: lCor.3:16-17; 6:9-ll:Gal. 5:19-21; Col. 3:6-10)

m Here we have another proof that Gcxl receives knowledge of true conditions and becomes acquainted with existing facts

n This plainly teaches that"od, as well as men and angels, is limited to one place as far as the body is concerned. The doctrine of omnipresence of God can be proved.but not His omnibody. In His body He i.',oesfrom place to place like other persons (v 21; 11:5-9; 17:22; 18::i3; 35:13; etc.). Abraham stood yet before the bodily presence of Tod, but not before the bodilyprcscnce of the 2 3n%;elsbecausc they went to Sodom and were no longer bodily present (v 22; It))

o He came closer to c<od's body and plead with Him as wiih any other friend (v 23-33)

p Questions 28-31. Next, l'*: 5. Here we h.ive the first example of intercession in scripture, but not the first prayer. Notice how he plead with God for rnercy on others, givinc reasons for his requests

q Here God was oivln^ Abraham a lesson and shovdn' him that He was just and inercifuUand that in His moral >;ovem-mcnt of the world the principle of joi-tice was ever paramount. Hence. Sodom must be punished; and that punish-iiient ever afti-rwards would be a lesson to Abraham and his seed. The place of (his lesson was Mamre beside Hebron, whichliesina valley near the southern i-nd of the mountain chain of Judah. From Hebron there is a rapid descent of 4200 ft. to the ne.id Sea. Sodom was

GENESIS 19

Ahraham intercedes for Sodom

Angels (ell Lot to leave Sodom

a The Lord went His way and Abraham returned to his place (v 33).Two friends had walked and talked to-ether and now they were parting. Cp. Ex. 33:11 where it says "the Lord spake unto Moses face to face, as a man speaketh unto his friend"

b Lot is not mentioned by the historian from the time he chose the plain in 13:10-13, until now. Here he Is seen in the gate which, in an Eastern town, was a place of public resort. The chiefs usually gave judgment here.Lot.seein. the strangers enter town,felt obligated, in accordance with patriarchal laws of hospitality, to invite them in and care for their needs

c In many warm climates it was the custom of some to abide in the streets, or open air d Second time they did eat (v 3; 18: 8)

e In Eastern cities there were different quarters where people lived segregated bynation, religion, or occupation (Isa. 47:15; 56:11; Jer. 37:21)

f Question 32. Next, v 12

g Sodomy forbidden (Ex. 22:19; Lev. 18: 22; 20:13; Dt. 23:17; 1 Cor. 6:9-10; 1 Tim. 1:10. Cp. Isa. 1:9; 3:9; Judg. 19:22: 20:13; Rom. 1:18-32)

h Oriental hospitality guaranteed protection to guests with the Ufa, if necessary, but such an offer as this was more sinful than violating the rules of hospitality

i Theyintended to commit sodomy with Lot if they could not have the angels (v9)

42 death-penalty sins (9:6)

1 Murder (Gen.9:6;Ex.21:12-14,20, 23;Lev.24:17,21;Num.35:16-34;Dt.l9)

2 Failing to circumcise (Gen. 17: 14; Ex. 4:24-25)

3 Eating leavened bread during the feast of unleavened bread (Ex.12:15,19)

4 Smiting parents (Ex. 21:15)

5 Kidnapping (Ex.21:16;Dt.24:7) 9)

6 Cursingparents(Ex.21:17;Lev. 20:

7 Negligence with animals that kill (Ex. 21:28-32)

8 Witchcraft (Ex. 22:18) 20:15-16)

9 BestiaUty (Ex.22:19;Lev.l8:23-29;

10 Idolatry (Ex. 22:20) 33)

11 Makingholy anointing oil (Ex. 30:

12 Putting holy anointing oil on strangers (Ex. 30:33) 38)

13 Makingtheholy perfume (Ex.30:

14 Defilingthe sabbath (Ex. 31:14)

15 Working on the sabbath (Ex. 35:2)

16 Eating the flesh of the peace offer-ingin uncleanness(Lev.7:20-21) 7:25)

17 Eating the fat of sacrifices (Lev.

18 Killing sacrifices other than at the door of the tabernacle (Lev. 17:1-9)

19 Eating blood (Lev. 17:10-14)

20 Incest (Lev. 18:6-29; 20:11-22)

21 Eating sacrifices at the wrong time (Lev. 19:5-8) (Lev. 20:1-5)

22 Consecration of children to idols

23 Spiritualism (Lev. 20:6, 27)

24 Adultery(Lev.20:10;Dt. 22:22-30)

25 Sodomy - homosexuality (Lev.20: 13) woman (Lev. 20:18)

26 Relationship with a menstruoos

27 Whoredoma.ev.21:9;Dt.22:21-22)

28 Sacrilege (Lev. 22:3)

29 Refusing to fast on day of atonement (Lev. 23:29) 23:30)

30 Working on day of atonement(Lev.

31 Blasphemy (Lev. 24:11-16) 9:13)

32 Failure to keep the pdSsover(N'um.

33 Presumptuous sin? (N jm.15: 30-31)

34 Gathering fire-wood on the sabbath (Num. 15:32-36)

3o Failure to purify self before worship (Num. 19:13, 20)

36 False prophecy (Dt.13:1-18; 18:20)

37 Leading men away from God (Dt.

38 Backsliding (Dt. 17:2-7) 13:6-18)

39 Stubbornness and rebellion(Dt.2i:

40 Gluttony (Dt. 21:20-23) 18-23)

41 Drunkenness (Dt. 21:20-23) 18)

42 False dream sand visions(Dt.l3:1-The N. T. teaches the death penalty

for certain criires(Rom.l3:l-7; ITini. 1:8-10; Jas. 2:10-13; 4:11-12; lPet.2: 13-15).Both testaments list n'anysins that always damn the soul and cause

find there forty and five , I will not destroy it.

■29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

■30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. ■31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. ■32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33 And the Lord 'Hyent his way , as soon as he had left communing with A'bra-ham: and A'brS-him returned unto his place.

19

CHAPTER 19

20 Destruction of Sodom. (1) Lot and the angels

AND there came two an gels ■ lo Sodom at even; I'and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the groimd;

2 And he said. Behold now, my lords, turn in, I pray you, into yoiu-servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on yovir ways. And they said. Nay; buf^e will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and' ^hey did eat .

(2) Lot and the mob

4 •" But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, ^here are the men which came in to thee this night? bring them out imto us.* that we may know them .

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, '■I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your

eyes: only imto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said. Stand back. And they said again. This one fellow came in to sojourn, and he will needs be a judge: now will we deal 'worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

(3) The angels and the mob

10 But the men put forth their hand, and"pulled L6t into the house to them, and shut to the door.

11 And they *smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

(4) Lot and the angels

12 " And the men said unto L6t, TIast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

13 For we wil| destroy this placeji^because the cry of them is waxen great before the face of the Lord ; and the Lord hath sent us to destroy it.

(5) Lot and sons-in-law

14 And Lotwentout, and spake unto his sons in law, which married his daughters, and said. Up, get you out of this place; for the Lord will destroy this city. 'But he seemed as one that mocked unto his sons in law.

(6) Eight angelic commands

•15 *" And when the morning arose, then t he angels hastened L6t, saying.'Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while*he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters: the Lord being merciful imto him: and they brought him forth, and set him without the city. •17 •" And it came to pass, when they had brought tiiem forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the moimtain, lest thou be consumed.

18 And L6t said unto them. Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed imto me in saving my life; and I'H:aimot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city is near to fiee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

►21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. •22 Haste thee, escape thither; for 'I carmot do any thing till thou be come thither. Therefore the name of the city was called Zo'ar.

one to incur the eternal death penalty, the lake of fire (Jer. 23; Ezek. 3, 18, 33; Mk. 7:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10; 2 Pet. 2; Jude 3-19). Though the law of Moseshasbeenabolished.the same sins it condemned (except sabbath-breaking) are now condemned in N. T. scriptures

6 Not smite every living thing again

7 Require Ufe for Ufe (9: 5) (8:21)

8 Require blood of beasts that kill (ft 5) (a 5)

9 Require blood of man who kills

10 Establish My covenant with you (9:11) (ftlS)

11 Remember Mycovenam with you

12 Look upon the rainbow (ft 16)

a That angels are spirits is clear from Ps.l04:4; Heb.l: l:V14; and that angels have spirit bodies is clear fron: this record which shows that they have hands whichtheycan usetolay hold of human bodies. God is a Spirit too On. 4:24); and He likewise has a spirit body capable of personal acts like the bodies of other persons (note r. In. 4:24)

b First of 9 cases of blindness:

1 The Sodomites (Gen. 1^11)

2 Isaac (Gen. 27:1)

3 Jacob (Gen. 48:10)

4 Samson (Judg. 10:21)

5 Eli (1 Sam, 4:15)

t Ahijah (1 Ki. 14:4)

7 S>'rians (2 Ki. C:18)

8 Zedekiah (2 Ki. 25:7)

9 Elymas (Acts 13:11)

c Question 33. Next, 20:4. There is no record of Lot having sons, as suggested by the angel (v 12). If so, they chose to remain in Sodom, indicating they were homosexuals as were all the other men in the city. That his sons-in-law chose to remain is clear (v 14). It seems that they were only espoused to his 2 daughters and had not yet entered into marriage relationship with them.Verse 8 says of the daughters "which have not known (had relationship with) man. " If the sons-in-law had entered into the final marriage contract, then they perhaps lived withLot's daughters in name only. This isdone among sodomites or homosexuals as is stated in Rom. 1:27 which says, "the men, leaving the natural use of the woman burned in their lust one toward another; men with men..."

That Lot had no sons and only 2 daughters isplaiiilyindicated in v 30-31 where one is called the firstborn and the otiier the younger (Cp. 2^:26). The terms his two daughters (v 30) and both the daughters of Lot (v 36) also emphasize this. Wc Icam from the question of the angels (v 12) that the knowledge of angels is limited, for if they had infinite knowledge they would have known that Lot did not have sons

d It is found to be as wicked as reported by Our scouts (18:21)

e These men responded to Lot's warning much the same way the scoffers of 2 Pet. 3:3-4 are predicted to receive leachingaboutChrist's coming,in the last days

f 8 commands of the angels:

1 Arise (v 15)

2 Takeyour wife and daughters (v 15)

3 Escape for your life (v 17)

4 Look not behind you (v 1'7)

5 Do not stay in the plain (v 17)

6 Ecape to the mountain (v 17)

7 Make haste (v 22)

8 Escape (v 22)

g A conflictbetwecn faith and sight. Lot did not refuse to obey, yet lingered before he did obey. He was brought forcibly out, and warned to es cape to the mountain ; yet he intreated for a city of refuge in the plains. His prayer was heard and the city spared. Its name was formerly Bela (14:2. 8), now changed to Zoar which means little, in commemoration of his pica for mercy (v 22). Lot chose the plain and went into Sodom a prosperous man - with herdsmen, cattle and riches. Notice how emptyhanded he came out h After Zoar was spared Lot became afraid to dwell there.so finally escaped to the mountain.Seeing the destruction of the other cities made him fearful that the same would happen to Zoar (v30)

i An example of man hindering and delaying the work of God. The incapacity is not from lack of power, but of will. The purpose of mercy must precede that of judgment

12 "I will's" of God to Noale I will (6:13)

1 Destroy them with the earth (6:13)

2 Establish Mycovenant with you (6:

3 Causeittorainuponearth(7:4) 18)

4 Destroy living substance (7:4)

5 Not curse the ground again (8:21)

GENESIS 20

i when Lo(entered /.oar God destroyed the other ciuct of the plain, iloar was ipared tn acuwcr to Lot'i prayer (v 18---). Abraham J inierceaaon of 18:23-J3 wasnoJoubi the litu reawaGod had lor 4>anng the city; and hit prayer for the uving of at lean 10 pertoas was abundantly answered. Zoar continued for inany centuries, not because of prayer ooly.but QodOki>i alto becaise It was Qoc as ripe for judgment as ihe other cides. Sec Ot. 34:3; lu. l&S: Jer. 4&34 b Ou2!*23:Ps.ll:6:lH.13:19:Jer.49tl8; Sa 40;EieJ(.lC; 4a-49;A root 4: UiZeph. -:». Ml. 11:23: Lk. 17:2* 2 Pet. 2:6: Jude 6-7 c A clcarexample of more than one per-wn in the (.odhead. and also of the Bible teachinm more than one Jehovah. The Heb. for Lord here is Yehovah .Ooe Yehovahon earth rained fire aodbrim-stone from another Ychovah in heaven (V J-J). x:grc$ ol umts the phrase the Jnael of (from) the Lord Ochovah) is used, and It IS cleat from the jcnpturcs that this an>iel is both Lord (Jehovah) 3ndG0d(16:7-ll; JJil-ltTEx. 14:19-31; rTuin. 22:2?-35; Judg. i-1-4: 6:11-24: 13:2-25:Zech. 1:9-19: 3:1-6: 12:8; etc. Cp. Acts 7:30-38). The Uteral mcamnaisihat one Jehovah sends .in-otlier Jehovah .is Mis messenger. Sec uoce. Fx. e:3; 8 J proofs ot 3 T rinity, p. 280of\.T. d Note tlK- extent of t h c overthrow -ciues. .ill thv. plain.all the inhabitants, all Vegetation (v J5) e Wilful disobedieiKe to (.od's word, showing to what extent they had become attaclicd to the world (v 17: Lk l7:32.(;p.Pr. 14; 14: Heb. 10:38) f iee 18:33

g Recent researches verify .ind throw much li^Jit oo every detail of this account h Another proof o(an answer to Abraham's prayer. Lot was delivered because- Abr.iham prayed (18:2:H-33) I Lot finally hn} to obey the origin.il

command ol the angel (v 17) J 10 examples of cave-dwellers , p. 19 k lleisnoibkelytoremarry.indif he did so. we should be too Old for his sons to marry

1 Noia man of our own family aod kindred to marry. They were a (raid to marry the men of Zo.ir who hod been marked for dcsirurtioo along with Sodom, for homosexuality They no doubt had seen many made drunk by others in the drioklog places of sodom

n I laving lived in a city where tbey were sunounded by wickedness of the vilest kind, the daughters now betrayed the confidence of thi ir own father who had one time chosen such a place for their home

o 10 cases of incest in scripture:

1 Lot and his 2 d.iughtersCllt.U-SC)

2 Abraham and Sarah (20:12-13)

3 Nahor and MllCah (11:29)

4 Keuben and Bilhah (35:22: 49:4)

5 JudahandTamar(38:16-18: l(;l».2:

6 Amram andJochebed(Ex.6:20) 4)

7 AmnonandTamar (2 Sam. 13:14)

8 Absaljrro and David's wives(2 Sam. 16:21) Lk.3:l'J)

9 Herod (Mt. 14:3-4: Mk. 6:17-18; 10 A Corinthian (1 Cor. 5)

It must be understood that while all these would have been condemned by the law of Moses (Lev. 18 6-18: 20-11-21:Di.22:30;27:20-23).suchmarn.igcs as that of Abraham and his half-sister, and that of Nahor and Milcah before the law were excusable during the period in which they took place (Acts 17:30) P Heb. Mowab . from ifly father

m

—^^ Cont. from column 3

can be clearly seen from a Kudyof the above. God searches and knows all hearts (1 Sam. 16:7: 1 Chr. 28:9; Jer, IT9-10; Ezek. 11:5: Lk. 16:15: Rom, 8:27: Hcfi. 4:12)

g See Prophet In Index

Deitruction of Sodom and Gomorrah

{/) 0«struction of Sodom

X3 * The sun was risen upon the earth when LAt entered into Zd'ar.

xnOlSXl the LoRD^rained upon SAd om and upon Gft-m6r'-rah brimstone and fire trpm the LoRij out of heaven:

25 And he 'overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the Croiud.

(8) Lot's wife (Lk. 17:32)

2S • But his wifeHooked back from behind him, and she became a pillar of s*H.

Abraham derxiet his wife

17

the M6 ab-ites unto this day. 38 And the younger, she also bare a son, and called his name ^inHlm'tni: the same is the lather of fTic children of km'-m6n unto this day.

CHAPTER 20

20

(9) Abraham' 1 I Verance

s second de-of Lot (14:1)

27 • And A br4-h4m ^at up early in the morning to the place where he stood before the Lord:

28 And he looked toward S6d-om arfd G6-m6rrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up %s the smoke of a furnace.

2S ' And it came to pass, when God destroyed the cities of the plain, that God ^remembered A'bra-hdm, and sent L6t out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt

(10) Lot the cavedwcller

30 • And'Lfit went up out of Z6'ar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Z6'ar: and he «li»elt iji a cav gj he and his two daughters.

31 And the firstborn said unto the younger,*Our father is old, and there is 'not a man in the earth to come in unto us after the manner of all the earth:

32 Come, "let us make oui father drink wine, and we will lie with him, that we may preserve seed of our father.

(II) Lot

s shameful (Cp. 13:5)

end

33 ?And they made their father drink wine that night: and the firstborn went m. and'lay with her father: and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, arid lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name^6 tii: the same is the father of

h ■jiiesuoot 36-38. Next, 21:7

1 What a poor excuse lor a man who had been premised romplele protection and bUssinn from (od! I(he had believed Cod he would have known that noilung could hun him until he h.id received the full blessing! (Sromlsed in the Abr.ihamic coven.iDt

il Sojourn in Gerar (Cp. 12 10-20). (I) Coward and deceiver

AND A'brA-h&m journeyed ■ from thence toward »the south country, and dwelled between KA'desh and Shur, and sojourned in Ge rar.

2 And A'brA-h&m said of SA'-rah his wife. She is my sister: and A-bim'e-l«ch king of (ie'riir sent, and took SA rah.

(2) Oivine intervention: deception discovered

■3 But Q<}4 T'Uag to A-bim'e-I6ch in a'dream by night, and said to him. Behold, thou arf but a dead man, for the woman which thou hast taken; for she is a man's wife.

4 But A-blm'e-l*ch had not come near her: and he said. Lord, tfwllt thou slay also a righteous nation?

5 Said he not unto me, She 15 my sister? and she, even she herself said. He is my brother: in the integrity of my heart and innocency of my hands have I done this.

■6 And God said imto him in a 'dream. Yea, I know that thou didst this in the integrity of thy /heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

•7 Now therefore restore the man/lis wife; for he is a ^rophet . and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. 8 Therefore A-bim'e-16ch rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

(}) Abraham on trial (Cp. 12:18)

9 Thsu A-bIm'e-l6ch called A'brA-h&m, and^said unto him, WTiat hast thou done unto us? and what have I offended thee, that thou hast brought on me and on iny kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And A-bim'e-l6ch said unto A brA-hAm, What sawest thou, that thou hast done this thing?

(•>) Abraham':. defense

11 And A brA-hAm said, 'Because I thought. Surely the fear of God IS not in this place; and they will slay me for my wife's sake.

12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother, and she became my wife.

12: a:l) 16: Rom, 1:21)

47 Mlsthievous{P.'.2R:l'5.c:p. i>: ;:■

48 Diabolical Qn. ia-2: Acts f:'^) 4'J Covetous (Jer. 22: 17; 2 Pet. 2:14) 50 f;omp.isiionatc(Ps.56:4: Jer.4:19) rr.iits ol the regenerated he.irt arc

dlffi-rent from those of a wicked one as

-^ ' onunucd.column 1

a Heb .Ben-ammiy .son of mv t>eople(CD. Hoi. 2:1). Begotten in shame both sons had a shameful history (Num. 22-24: W.2:9. V.K Judg.3; 11; 1 Sam. 11; 2 Sam. 8: 10) Joth were cursed (I)i. 23:3; Neh,13:l, 23-25: Isa.ll: 14: Zeph. 2)

b The 2nd time he journeyed from north to south (vl: 12: 9).Twice he journeyed south to north (111. 3)

c 14 dreamers of Scripture:

1 Abimelcch (20:3. ^)

2 Jacob ('28:12: 31:10-11)

3 Laban (31:24)

4 Joseph (37:5-10)

5 The chief butler (40:9-15)

6 The chief baker (40:16-23)

7 Pharaoh (41:1-32)

8 A Midianite Qudg. 7:13-15) 3 Solomon (1 Ki. 3:5-15)

10 Nebuchadnezzar (Dan. 2 and 4)

11 Daniel (Dan. 2 and 7)

12 Joseph (Mt. 1:20; 2:13-22)

13 The wise men (Mt. 2:12)

14 Pilate's wife (Mt. 27:19) d Questions 34-35. Next, v 9

e Generally, dreams are vain images of the imagination, which come through much business or overeating Qob 20:8; Eccl. 5:3: P$. 126:1: Dt. 13:1-5: Jude 8). However. God has revealed things in dreams many times. See 34 dreams. note m. Dan. 4:5

f The word heart is found 8 21 tiroes in Scripture and is used in various ways

6 ways heart is used in Scripture:

1 The physical pump(l Sam. 25:37; Pr. 14:30)

2 Soul affections (Dt. 1*6:20:8; 28: 47; Ps. 4:7: 13:2: etc.)

3 The conscience (1 Sam. 24:5; Job 27:6) 23)

4 Human nature Oer. 17:9; Mk. 7:20-

5 The mind (Ex. 35:5.35: Dt. 29:4; 1 Ki. a-9; 4:29; Isa. 14:13; Rom. 146)

6 The center of anything (Ex. 15:8; Mt. : 2:4 0)

50 kinds of lieans

1 Broken (Ps. 34:18:51:17; 69t20)

2 Contrite (Ps. 51:17)

3 Grieved (Gen. 6:6; Ps. 73:21)

4 WilUng(Ex.25:2.35:5.29) 28)

5 Discouraged (Num. 32:7-9; Dt.l:

6 Obstinate (Dt. 2:30) 5,17)

7 Proud(Dt.8:14:Ps.l01:5:Ezek.28:

8 Wicked (Dt. 15:9; Pt. 6:14. 18: Jer. 4:14-18)

9 Trembling (Dt.'28:65; Isa. 66:2)

10 Perfect (1 Ki. 8:61; 1 Chr. 29: 9)

11 Double (1 Chr. 12:33; Jas. 4:8)

12 Tender (2 Ki. 22:19; 2 Chr. 34:27; tph. 4:3-2)

13 Soft (1 Sam. 24:5: Job 23:16)

14 Pure (Ps.24:4;Mt. 5:8; 1 Pet.1:22)

15 Upright (Ps.32: II; 36:10; 64:10; 97: 1<; Clean(Ps.51:10:73:l:Pr.20:9) 11)

17 Fixed (Ps. 57:7; 112:7)

18 SubtiliPr. 7:10; y.<.. 7:19-21) I'.t Froward orperverse(Pr.lL20:12:8)

20 Wi$e(Ex.28:3; 35£25;Pr.l0:8; 1L29)

21 Meny(2Chr.7:l0:Pr.l5:13-15; 17:

22 .sorrowful (Pr. 14:13: 15cl3) 22)

23 Haughty (Pr.l8:12: Jer. 48:29)

24 Fretting (Pr.l9:3; Cp.24:19; Ps.37:

25 Heavy(Pr. 25c20; 31:6) 1-8) 2G Unsearchable (Pr. 25:3; Ps. 64:6)

27 Despiteful(Ezek.25:15.Cp.Kom. 1:30)

28 Bitter (Ezck.27:31.Cp.Heb.l'2.15; Jas. 3:14) 5:17-18)

29 New(Ez«k.l8:31;36:26.Cp.2Cor.

30 Stony (Ezek. 11:19: 36:26) Jl Flesh (Ezek. ILl'J; 36:26)

32 Uncircumcised(Ezek.44:7:Jer. 9: •26; Acts 7:51)

33 Meek and lowly (Mt. 11:29)

34 Honest and good (Lk. 8:15) •15 i.)verch.irged (Lk. 21:34) :W Irouhled Qn. 14:1-3, 27)

37 .Single (Acts 2:46; Fph. 6:5)

38 Foolishand darkened (Rom. 1:21) 3'» Impenitent (Kom. 1:21; 2:5)

40 Circumcised (Hom.'2:29; Phll.3:3)

41 Evil (Jer. .3:17: 7:'24; 11:8; 16:12; Heb. 3:12)

42 I rue (Heb. 10:22,Cp. Ml.'2-2:16) U Heavy (Pr. 25:20; 31:6) 19-21)

44 DeceitfulOer.K: 11; 17:9;Mk,7:

45 Hard (Dt. 15:7: Ps. 95:8: Heb. 3:8)

GENESIS 21

The birth oj Isaac

a The verb is in the plural and the passage should read "theGodsthey caused roe to wander." Thus the doctrine of the Trinity is again proved. See 89 proofs o" a Trini ty, p. 280 of N.T.

b Official title ot the kings of Gerar.Uke Pharaoh in Egypt. He appears to have been a man of virtue, and a true worshipper of God (21:22-32; 26:1-31). Alsothenameofa son of Gideon(Judg. 8:31; 2 Sam. 11:21) c Note the irony in this reproof (v 16). God heard Abraham in spite of his distrust, groundless suspicion of the Gerarites, and his plan of misconduct (v 13), Counting that a piece of silver was &H the 1.000 pieces amounted to $640.00

d The idea here is: I have given your brother 1.000 pieces of silver ($640.00) to buy you a veil to conceal your beauty so that no stranger will covet you, because you are another man's wife. In other words: Speak the truth, not only a part of the truth; tell the whole and say not only he is your brother, but that he is also your husband

e First physical healing recorded in answer to prayer. See Healing in Index

f God renewed her youth so that she could bear a child and nurse him(v 1-2)

g See 17:15: 18:9

hActs7:8:Rom.9:9;Gal.4:22:Heb.ll:ll

i Heb. laughter(17:19;21:6-7).Hisbiog-raphy (21:1-28:13; 35:12-20). Mentioned 130 times; 65 times apart from the passages here listed. A type o f Christ (Gen. 22) and of believers (Gal. 4:28-29). See Rom. 9:7,10; Heb. 11: 9-20; Jas. 2:21

j See notes. 17:12. 25

k See 17:1. 12, 24-25

1 See 17:1. 17. 24 m Question 39. Next, v 17

n A weaning-feast was alwayscustomary

34 secular feasts of Scripture:

1 Abraham's for God and angels (18:

2 Lot's for 2 angels (19:3) 1-8)

3 Abraham 's for Isaac (21:8)

4 Isaac's for Philistines (26:30)

5 Laban's for Jacob (29:22)

6 Pharaoh's (40:20)

7 Joseph's for hisbrethren(43:16-34)

8 Samson's wedding feast (Judg. 14: 9Nabal's(l Sam.25:36) 10-18)

10 David'sforAbner(2 Sam. 3:20)

11 Solomon's for his servants (1 Ki, 3:15)

12 Solomon's for all Isarel(lKi.8:65)

13 EUsha'sfor the people(lKi.19:21)

14 Elisha's for the people (2 Ki. 4: 38-44) 3)

15 Ahasuerus'forhisnobles(Estherl:

16 Ahasuerus'for the people(Estherl:

17 Vashti'sforwomen(Estherl:9) 5)

18 Ahasuerus' for Esther (Esther 2: 17-18)

19 Esther's for Haman (Esther 7:1-10)

20 Feast of Job's sons (Job 1:4)

21 Belshazzar's for his nobles (Dan.5)

22 Jesus' for 5,000 (Mt. 14:15-21)

23 Jesus' for 4.000 (Mt. 15:32-39)

24 A king's ma triage feast (Mt. 22:1-

25 Simon's for Jesus (Mk. 14:3) 14)

26 A Pharisee's for Jesus (Lk.7:36-50)

27 Levi's for Jesus (Lk. 5:29)

28 The great feast (Lk. 14:16-24)

29 Father's for his lost son (Lk. 15:23)

30 The marriage feast (Jn. 2:1-12)

31 The feast at Bethany (Jn. 12:1-8)

32 Jesus' for disciples (Jn. 21:12-15)

33 Herod's for his lords (Mk. 6:21)

34 A Pharisee's for Jesus (Lk. 11:37) See Lev. 23 for religious feasts

o See 16:1. 15; Gal. 4:21-31

p SeeNe.2:19;4:l; Gal.4:29; Heb. 11:36

q A type of the law being cast out (Gal.

4:21-31) r See 17:18

34 other "old" things in scripture: (25:8)

1 Corn (Josh. 5:11-12)

2 Sacks (Josh. 9:4)

3 Shoes Qosh. 9:5)

4 Carmen'sOosh. 9:5; Mt. 9:16)

5 Inhabitants (1 Sam. 27:8)

6 Prophet (1 Ki. 13:25. 29; Lk. 9:8)

7 Age (1 Ki. 15:23)

8 Gate (Neh. 3:6)

13 And it came to pass.'^hen pod caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shall shew unto me; at every place whither we shall come, say of me, He is my brother.

(5) The verdict (Cp. 12:14)

14 And *A-bim'e-16ch took sheep, and oxen, and menserv-ants, and womenservants, and gave them unto A'brS-ham, and restored him Sa'rah his wife.

15 And A-bim'e-16ch said. Behold, my land is before thee: dwell where it pleaseth thee.

16 And unto Sa'rah he said, Behold.T have given thy brother a thousand pieces of silver: behold, he is to thee a'^covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.

(6) First miracle of bodily healing (Cp. Ex. 15:26)

17 H So A'bra-ham prayed unto God: and God Tiealed A-bim'e-16ch, and his wife, and his maidservants; and they bare children.

18 For the Lord had fast closed up all the wombs of the house of A-bim'e-lech, because of Sa'rah A'bri-ham's wife.

21

CHAPTER 21

because of his son. 112 *; And Qod said unto A'bri-him, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman ; in all that Sa'rah hath said unto thee, hearken unto her voice, forMn i'saac shall thy seed be called .*

13 And also of the son of the bondwoman will I make a"iaa-tion, because he is thy seed.

14 And A'bri-him rose up early in the rnoming, and took bread, and artiottle of water, and gave 1/ unto Ha'gar, putting i< on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Be'er-she'bi.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way ofif, as it were a bowshot: for she said. Let me not see the death of the child. And she sat over against nim, and lift up her voice and*wept.

24 Hagaric Covenant confirmed

■17 And God heard the voice of the lad; and the angel of God

22 Birth of Isaac (1 Chr. 1: 28; Mt. 1:2; Lk. 3:34)

AND the LoRD^ y isited Sa'rah • as he had said, and the Lord did imto Sa'rah%s he had spoken.

2 For Sa'rah'conceived, and bare A'bra-him a son in his old age, at the set tune of which God had spoken to him.

3 And A'bri-him called the name of his son that was bom imto him, whom Sa'rah bare to him.' i'saac.

4 And A'brS-him circimicised his son i'saac being ' eight days old,*as God had commanded him.

5 And A'bri-him was an'hun-dred years old, when his son I'saac was bom unto him.

6 *[And Sa'rah said, God hath made me laugh, so that all that hear will laugh with me.

7 And she said,"Who would have said unto A'bri-him, that Sa'rah should have given children suck? for I have bom him a son in his old age.

8 And the child grew, and was weaned: and A'bri-him made a great^east the same day that i'$aac was weaned.

2 3 The bondwoman cast out

9 \ And Sa'rah saw the"son of Ha'gar the £-gyp'tian, which she had bom unto A'bri-him,

'toocking.

•10 Wherefore she said unto A'bri-ham,'Ca§LouJ this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with i'gaac.

11 And the thing was "^very grievous in A'bri-him's sight

called to Ha'gar out of heaven, and said unto her. What aileth thee, Hi'gar? fear not; for God hath heard the voice of the lad where he is. •18 *Arise, lift up the lad, and hold him in thine hand; for I will make him a '^eat nation.*

19 And God opened her eves. and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was 'with the lad : and he'grew, and dwelt in*the wilderness, and became 'an archer.

21'"And he dwelt in the wilderness of Pi'ran: and his mother took him a wife"out of the land of fi'g^pt.

25 Covenant with Abimelech

22 1! And it came to pass at that time, that A-bim'e-16ch and Phi'chol the chief captain of his host spake unto A'bri-him, saying, ° God IS with thee in all that thou doest:

23 Now therefore %wear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done imto thee, thou shall do unto me, and to the land wherein thou hast sojourned.

24 And A'bri-him said, I will swear.

25 And A'bri-him reproved A-bim'e-l§ch because of a well of water, which A-bim'e-16ch's servants had 'violently taken away.

26 And A-bim'e-16ch said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

27 And A'bri-him took sheep and oxen, and gave them imto

9 Way (Job 22:15)

10 Landmark (Pr. 23:10)

11 Pool asa. 22:11)

12 Waste places (Isa. 58:12)

13 Wastes (Isa. 61:4)

14 Time Oer.2:20;Mt.5:21,27,33)

15 Paths Oer. 6:16)

Continued. column4 fc

27 Wives' fables (1 Tim. 4:7)

28 Heaven and earth (Heb. 1:10-12)

29 Covenant (Heb. 8:13)

30 Sins (2 Pet. 1:9)

31 World (2 Pet. 2:5)

32 Commandment (1 Jn. 2:7)

33 Serpent (Rev. 12:9; 20:2)

34 The old man (Satan. Eph. 4:22; Col. 3:9; 2 Cor. 5:17, note)

a 2'7th prophecy in Gen. (21:12-13, fulfilled). Next. V 18. The 5th prophecy concerning Christ (v 12 with Gal. 3:6-8, 16); and another prediction of Ishmael's greatness

b Rom. 9:7;Gal. 3:16;Heb. 11:18. 5 years had passed since the event of v 2, and 30 years had passed since that of 12:4

c See V 18; 17:20-21

d Made of skins (noteh.Mt. 9:17), It was the custom in Egypt for the women to carry burdens on the shoulder, and for men to carry them on the head. To this day women carry water skins on the shoulder (24:15)

e One of the most touching incidents of Scripture. Though called a child, Ish-mael was at least 19 years old (17:1,25; 21:5,8). In the coiuitry south of Beer-sheba fountains were almost unknown, and wells were rare. Only those who really knew the country could find the wells, for the policy of the wandering tribes was to conceal their watering places from strangers. Abraham knew that Hagar's own people were not far distant so she could find refuge. She knew the desert but got lost through sonow. The purpose of the casting out of Hagar and Ishroael. from God's standpoint, was to keep the Messiah's line separated. and to illustrate vividly how the law of Moses was to be abolished and done away (2 Cor. 6:5-18) and cast out (Gal. 421-31). See 85 contrasts, p. 201 of N.T.

f Question 40. Next, v 29

g 28thprophecy in Gen .(21:18, fulfilled). Next, 22:8. The Arabs are still today a great nation and figure prominently in world affairs

h See 17:20-21; 21:13

i When God is with one he is in safe hands; he will succeed. Cp. 39:2, 21; Judg. 6:12; Jn. 3:2; Acts 10:38

j Cp. 21:8; Lk, 1:80; 2:40, 52

k Found 305 times. It is generally used of a place not cultivated, but left for pasture and natural growth. Not necessarily a forsaken place without cities or inhabitants (Isa. 14:17; 40:3; 42:11; Mt. 3:1; 15:33; Acts 7:30; Ifev.l2:6)

1 14 examples of archery:

1 Ishmael (v 20)

2 Esau (27:3)

3 Jonathan (1 Sara. 20:20, 36-37; 2 Sam. 1:18-22)

4 David (2 Sam. 22:35; Ps. 18:34)

5 Syrians (1 Ki. 22:34)

6 Jehu (2 Ki. 9:24)

7 Joash (2 Ki. 13:15-17)

8 Philistines(l Sam.31:3; lChr.l0:3)

9 Israelites(2 Sam.l: 18; lChr.5:18; 12:2; 2 Chr.l4:8; 17:17; 26:14;Neh.4:13)

10 Sons of Ulam (1 Chr. 8:40)

11 Job Gob 29:20)

12 MedesandPersiansGsa.13:17-18)

13 People of Kedar (Isa. 21:17)

14 Lydians and othersGsa. 66:19; Jer. 6:23: 46:9; 49:35)

m Paranwas the name ofa mountain and a wilderness from Mt. Sinai north (v 21; Num. 10:12; 12:16; 13:3, 26; Dt. 1:1; 33:2; 1 Sam.25:l; lKi.ll:18; Hab.3:3)

n Hagar was an Egyptian given to Sarah by Pharaoh (12:16-20; 16:3). Through her the Ishinaelites were of Egyptian stock

o It was not the wealth of Abraham that convinced these men, but the supernatural healings of 20:17-18. In view of these miracles it could be seen how the man could also be blessed materially (Cp. 28:3-4, 13-15; 30:27-34; 39:2-6, 21-23)

p See noteson swearing, r27-l;b 335-1

q See 26:15-22; 29:8; Ex. 2:15-17

^»> Com, from column2

16 Rotten rags Qei. 38:11)

17 Hatred (Ezek.25:15)

18 Estates (Ezek. 36:11)

19 Lion (Nah. 2:11)

20 Women (Zech. 8:4)

21 Bottles Oosh. 9:4; Mt. ftl7)

22 Wine (Lk. 5:39)

23 Men Qoel 1:2; 2:28; Acts 2:17)

24 Leaven (1 Cor. 5:7)

25 Testament (2 Cor. 3:14)

26 Things (of sin, 2 Cor. 5:17)

GENESIS 22

Abraham's covenant u '

leUch

» 22 ro«o-ni«d« coTcoannof S criptuxc:

1 Abriham with AbimcK-.:i:'J7-J4)

2 Imjc with AblmeU:ch(icn. 26:

3 Jacob with God (Ccn. iSrJO) 4|acot>withLjban(C.<:n. 31:44-45)

5 JoshuJ wlihGibeoniicsOosh.^ 15)

6 Ja»hua wjthluJcl 0o«h.^4: J5-J8)

7 Jon*thjnwithnJvid(l Sara. 13:3; Jft8. 16, 4C: JMS: .' Sjm. 21:7)

8 DJvld wlth.AbnerC: Saro.3:12-21)

9 David with Isael (2 Sam. &3: 1 Chr. 11:3)

10 Solotnoa with Hiiiw (1 Ki. & 12)

11 Auwith Ben-hadad(l Ki. 15:19-

12 AuwuhJifcJjh(2Chr. 15:12) 20)

13 AhabwiihBen-hadad(lKi.20:34)

14 JebotadjwithJud3h(2Ki.ll:4.17)

15 jodah with JuJah (2 Ki. 23 3)

16 Aw with God (;; Chf. 15:8-15)

17 Hc«:kiahwiihGod (2 Chr.29:10)

18 Ezxa with Israel (Ezra 10:3: Neh. 10529)

19 Zedekiah withjudab (Jer.^^S)

20 Sebtachado«zzaiwitbJudah(Ezek. 17:13)

21 laael with Aisyrians (Hos. 12:1)

22 Judas with Pharisees (ML 26:15) b Accordingtomodem Jay prices,about

S140.00 worth of lambs

c Qtystion 41. Next. 22:7

d Heb., well of the seven, referring to the 7 larabs that were a witness of the oath (21:28-30). It was neat the south borderofCanaao(26:31-33;Josh.l5:28: Judg, 20:1; 2 Sam. 17:11; 1 Ki, 4:25)

c TUs word is found 250 times in Scripture. Philistines came from Mizraim, the son of Ham (10:6,13-14), Theybe-came the bitter enemies of Israel from] ibecoQkjuest of Canaan until the Baby- , Ionian captivity. They are mentioned mainly in Judges, 1 and C Samuel, and 1 Chronicles: in fact, only 42 times outside of these books

f Heb, El Olam . the Everlasting God. Olam is trans, everlasting 67 times: ever 238 times: evermore 15 tiroes: perpetual 22 tiroes; and etertial 1 time. Every timeitmeans unending whether used of covenants, possessions, hills. inercy.God or other subjects. El Olam is the name of God expressing His eter-nal Being as well as His authorship of j all eternal things, plans, and purposes In the universe See (>.680. coL 1

g Heb. nacah , to test, prove. No inducement to anis implied (Ex. lSc25; 16:4; 20:20; Dt. 8:2. 16; 2Chr. 9:1; 32:31; Pr. 17:3: 2 Sam. 22:31;?%.26:2; Heb. 11:17: 1 Peu 1:7. Cp. Jas. 1:12-13)

b Only son of promise or covenant, of Sarah, and the only one left, Ishmael having gone some years before (21: 9-10). His other sons were not yet bom (25:1-6) i The land of Moriah meaiu all the mountaiiu of Jerusalem -Calvary, Zion, Olives. Motiah, and others. Calvary is the highest peak and it was perhaps on this mount that I<aac was offered as a type of Christ. All that Is Rated here is icon one of the mountains which GocI would show him (v 2). Calvary would be the choice for the type at figure (Heb. U: 1 ii), js well as the reality (Lk. 23:33)

) The early nang,saddling, cleaving the woodand0ol&^ 3 days' journey to slay his only son of promise proves his deliberate and complete obedience. TravelliQgearly wascustomaryon account ot the heat. Saddles were simply apiece of cloth thrown over the backs of the animals. No ancient nation had saddles andsurrups as we know them. Camel and paclt saddles were different and had tobe tied on the camel or ass.

k See tlic third day in 31:22: :il.:5; Ex. 19tll; Lev. 7:17; Num. 1*12; Either 5:l:Hos.6:2; Ml. 16:21; 27:^4; Lk. 13: 32; 24:21; 1 Cor. 15:4

1 Anevldence of hlsfaith(Hcb.ll. 17-19) m Cp. Isa. 5i3:6;Lk. 24:26-27; Jn. 1*17; 1 Pet. 2:24; 3:18

10 example; of c jvc -dv»». Hers:

1 Lot and d.iughtcri (I en. I » iO)

2 5 kings of Canaan Qoih. 10:16)

3 Israel during the judges (Judg. 6:2)

4 Israel when Saul reigned (I Sam.

r

Abraham offers Isaac

19

A-bliii'e-l4ch; and both of them made '^ilf'tBllIlT

28 And A'bri-him setHeven «we Umbs of the flock by themselves.

29 And A-bim>-!*<h uid unto A bri-h4m,'Wh«t mean these seven ewe Iambs which thou hast set by themselves?

30 And he said. For these seven ewe Iambs shall thou take of my hand, that they may be a witness unto me. that I have digged this well.

31 Whrrrfrrp he called that place ^B bdj because there i: ire both of them.

32 Thus they made a covenant at B« er-shf b4: then A-b£me-lich rose up, and Phi chol the chief captain of his host, and they returned into the land of the'Phi-lis tine?.

33 • And i brd-hdm planted a grove in Be er-shf bi. and called there on the name of the Lord, the/everlasting G04.

34 And A'bri-him sojourned in the Phl-iis'tine§' land many days.

CHAPTER 22 22

26 Abraham's great trial. (l)The supreme test

^ND it came to pass after •** these things, that Godflid tempt A brS-him, and said unto him, Abra-him: and he said, Behold, here I am. 12 And he said. Take now thy son, thineN)nly son Ijaac, whom thou lovest, and get thee into the landV)f Mft-ri ah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

(2) The journey to Mount Moriah, perhaps Calvary

3 *' And A'bra-h4m Vose up early in the irorning, and sad-dlerl his ass, and took two of his young men with him, and J'jaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then*on t he th ird day AbrS-him lifted up his eyes, and saw the place afar off.

(3) Abraham's faith in Isaac's resurrection (Heb.

11:17-19)

5 And A'bra-hdm said unto his young men, Abide ye here with the ass' and I and the lad will go yonder and worship, 'and come again to you.

(4) Abraham's faith and works (Jas.2 20-24)

6 And AbrS-hflm took the wood of the burnt offering.'Vnd laid if upon 1 jaac his son; and he took the firo in his hand, and a knife; and they went both of them together.

(S) Abraham'* faith in a • ubstitute

7 And I $aac spake unto A'brJ-him his father, and said, My

and he said, Here am I, my son. And he said,*Behold the fire and the wood: but w here is th e laml? for a burnt

offt-rin^^

• 8 And A'brft-h4msaid.*My son,

'Qsd will provide himself a lamb

13:6)

5 David and Wsmen(I Sam.22:1-4)

6 David when hunted by Saul (1 Sam. 24:1-22)

7" • lit war (2 Sam. 23:13)

•>0fGod(lKI.l8:4,13) ' tlijjti w:ien hunted by Je/cbel(l KI. l'>0) 10 laacl In war (E/ek. 33:27)

for a burnt offering: so tne> went both of them together.

9 And they came to the place which God had told him of; and A brd-him built an altar there, and laid the wood in order,4and bound r$aac his son,

and laid him on the altar upon the wood.

10 And A bri-tiAm stretched forth his hand, and took the knife to slay his son.

(6) Divine satiafaction: .Abraham's faith rewarded

■11 And the angel of the Loi^p palle j unto him out of heaven, and said, 'A brS-ham, A'bri-hdm: and he said. Here am I.

{12 And he said. Lay not thine and upon the lad. neither do thou any thing unto him: /far now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

(7) The Divine provision

13 And A'bri-him lifted up his eyes, and looKed. and behold behind him a ram caught in a thicket by his horns: and A'bri-him went and took the ram, and offered him up for a burnt offering^ the stead of his son.

14 And A bri-him called the name of that place "Ie-h6 vah-ii'reh : as it is said to this day. In the mount of the Lord it shall be seen.

(8) Abrahatnic Covenant enlarged (Gen. 12:1-3, refs.)

■15 * Andt he an gel of the Lord called unto A'bri-him out of heaven the second time, *16 And said,'By myself have I *swom, saith the Lord, 'for because thou hast done this thing, and hast not withheld thy son. th ine only son:

► IT^hat in blessing I will bless thee, and in multiplying I will multiply thy seed as^the stars of the heaven, and as the sand which 15 upon the sea shore; and thy seed shall possess the gate of his enemies; »18 And in thi_seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

(9) The return journey

19 So A bri-him returned unto his'young men, and they rose up and went together to B6er-sh6bi; and A bri-him dwelt at B* er-sh^ hi.

PARENTHETICAL; family

of Nahor introduction to

Rebekah(Gen. 24)

20 * And it came to pass after these things, that it was told A bri-him, saying. Behold, Mil cah, "she hath also bom children unto thy brotber'N*'-

o See 11:29 for this marriage

p Nahor did not start for Canaan with Tcrah and Abraham, but settled in H.iran while Abraham w.ii mil there (11:31), His family Is mentioned here as an introduction to the story of Rcbckah.in Gen.'24. Nahor h.id 12 sons IS Jid Ishmael and Jacob (v 21-24; 46:8-30)

a Question 42. Next,23:15. Imagine the feelings such i question woul

b 2 Jth prophecy im en. (22:8. .. . .Next. vie. rhe fira .irophecy o(Abti-ham the prophet (_0:7). He spoke prophetically of C'Od'sLamb (Jn. 1:2'J), and of the crucifixion of Chtlst (1 Pet. 1:19-23: 2:-24; Rev. 5:5-10). This Is the 6th prophecy of Christ as typified in Isaac and his substitute (22:8-14)

c Here again, we see Abraham's faith. He could not fully comprehend the abject of God's command, but he had the fullest confidence in His wisdom, love and providential care for both himself and Isaac. See Heb. 11:17-19

7 consecrations of Abraham:

1 To leave his native land (12:1)

2 To leave his own kindred (12:1)

3 To follow God's leading (12:1)

4 Toseparate from Lot (13:5-18)

5 To give up his plans for Ishmael (17:15-27) 9-21)

6 Tocasl out Hagat and Ishmael (21:

7 To offer up Isaac (22:1-19)

d There is no hint of any struggle oo the

pan of Isaac Qn. 10:17) e 10 d ouble-call ings of names Abraham,

22:11)

1 Al)raham, Abraham (Gen.

2 Jacob,Jacob (Gen. 46:2)

3 Moses, Moses (Ex. 3:4)

4 Samuel, Samuel (I Sam. 3:10)

5 Lord. Lord (Mt, 7:21-22)

6 Jerusalem,Jerusalem (Mt. 23:37)

7 My God. My God (Mk. 15:34)

8 Martha, Manha (Lk. 10:41)

9 Simon, Simon (Lk. 22:31) 10 Saul. Saul (Acts 9:4)

f Here God confirmed what He thought about Abraham,asstated inGea.l8:lJ, As a free moral agent Abraham could have disappointed the Lord, but testing him made it possible to say. Now I know . God limits His own attributes to conform to His plan for free moral agents. This makes Him no less om-niscieni; but makes it possible for Him to respect the sovereign will of man. Thus,God does not plan man's choices or acts, but holds him responsible for them should he choose and act contrary to the best good of all g Here we have the doctrine of substitu-tionbyexample. Astheram became a substitute for Isaac, to spare his life, so Christ became a substitute for all men, dying in their place $0 that theymight go free from eternal death and hell should they desire to accept Him as their sacrifice (Isa, 53; Mt.20:'28; Jn, 6:51; 10:11-18; 11:50-52: 15:13; Rom, 4:25; 5:6-8; 14:15; 1 Cot. 15:3; 2 Cot. 5:14-21: Gal. 1:4: 2:20; Heb. 2:9-13; 5:9: 9:15-28; 10:10; 1 Pel. 2:21-24: 3: 18; 4: Ij.All the animal sacrifices of the O. T. portrayed Christ paying the sin penalty in our stead. That the experience of Abraham with Isaac and the ram pre-figured the work of Christ is cleat from Heb. 11:17-19

h Meaning, the Lord will provide. See 16 Jehovah atles, p. 52

i Another example of God appearing as the angel of (from) Jehovah. This Is one of the divine persons of theTiinity.He is called the Lord , Jehovah (v 16). This is proof that there is more than one Jehovah. The angel of lehovah is one person, and Jehovah who sent Him is another (Cp. li*24, note)

j JOth prophecy in Gen, ('22:16-19, ful-fiUcd and will yet be fulfilled). Next. ■24:6 Sec 3C oaths of m.in, p, 20 Also, see

14 o aths of i.roJ that

.inJ ood still swears

Viint. ^». - ^/ I fc d8 of N . 1 ,

1 3fold came of God's blcMJng;

1 Because you have done tnis thdng

2 Because you have not withheld your only son (v It") (v 18)

3 Because you have obeyedMy voice m Sfold blessing for .'ifold obedience:

11 will bless you (v 17)

2 1 will multiply you as stars (v 17)

3 I will multiply you as sand (v 17) •'. Yourseed sh-illbe victorious(v 17) 5 All nations will be blessed through

your K'ed (v 18) n Twooftbem(v3).Anold Targuin says thev were Eliezet and Ishmael

GENESIS 23, 24

Death of Sarah

Machpelah bought for a bvryingplace

a The only woman whose age at death is mentioned in Scripture

b Ancient name of Hebron, meaning stronghold of Arfaa , because of being built by Anak and the sons of Arba of the race of giants (Josh. 14:15; 15t 13; Num. 13:22). It was given to Caleb Gudg. 1:10, 20), David first reigned there (2 5am. 2:1). Absalom started Iris rebellion there (2 Sam. 15). It became the burying place of Abraham and Jacob (23:1-20; 33:18-20; 50:5-14: Josh, -24:32)

c It seems that Abraham was away from Hebron when Sarah died.He could have been 24 miles away at Beer-sheba where he had previously settled and perhaps stiU had temporary residence near part of his vast herds. His coming 10 mourn for Sarah signifies his coming from some place away from home. If this is not the true meaning, then the word came refers to some kind of ceremonial mourning for the dead

d See Ps,39:12: Heb. 11: 9-16; 1 Pet. 2:11

e No contradiction with 33:19. Jacob bought a place for an altar, not tobury the dead. There were about 80 years between the time of the purchase of Abraham and that of Jacob. If it was the same puichasejacob did it to avoid trouble when he cameback to Canaan. Cp. 50:13; Josh, 24: 32

f It was the custom to have middlemen transact buaness of any imponance; hence, his appeal for the Hirdtes to plead for him (v 8) g The Heb. means double . Perhaps it was a double cave. It still exists inside a massive wall which must have been built before the Christian era. It is one of the holiest shrines of the Mohammedan world.Neither Jew norChristian is permitted to enter it

h The present readyand Abraham's uncertainty of obtaining it (v 13) are to be explained by a custom still prevailing in many countries of the Orient - offering as a gift whatever a stranger admires or desires to obtain. This is a form of bargaining, equal to offering it for sale; and Abraham understood the gift as an offer in accordance with that custom. There isno evidence here of a written contract. The bargain was made sure by being completed in the presence of the crowd assembled at the gate, which was customary in that country. The many witnesses bound both parties to the contract

36 examples of oaths (22:16);

1 Abraham and kings of Canaan (14: 22-23) 24)

2 Abraham andAbimelech (21:22-

3 EUezer and Abraham (24:2-9)

4 Isaac and Abimelech(26:26-31)

5 Esau and Jacob (25:33)

6 Jacob and Laban (31:44-55)

7 Joseph and Jacob (47:28-31)

8 Children of Iffa el and Joseph (50: 24-25)

9 IsraelitesandRahabGosh.2:12-14)

10 Joshua and Gibeonites (Josh, 9:3-

11 Moses and Caleb Qosh. 14:9) 20)

12 Israel and Joshua Qosh, 24:14-26)

13 GileaditesandJephthahQudg, 11: 10) (Judg. 21:5)

14 InaeUtes among themselves 1§ Ruth and Naomi (Ruth 1:17)

16 Boaz and Ruth (Ruth 3:13)

17 Saul and Jonathan (1 Sam. 19:6)

18 David and Jonathan (1 Sam. 20: 1-17)

19 David and Saul (1 Sam, 24:21-22)

20 Saul and the witch (1 Sam. 28:10)

21 David concerning Abner(2 Sam.3:

22 Joab and David (2 Sam, 19:7) 35)

23 David and Bath-sheba (lKi,l:23)

24 Solomon concerning Adonijah (1 Ki. 2:23)

25 Solomon and Shimei (1 Ki.2:42)

26 Ellsha and Elijah (2 Ki. 2:2)

27 EUsha and EUjah (2 KI. 2:4)

28 Elisha and Elijah (2 Ki. 2:6)

29 Jehoram and Ellsha (2 Ki. 6:31)

30 Jehoiada and Israelites (2 Ki. 11:4)

31 Zedekiah and Nebuchadnezzar (2 Chr. 36:13)

32 Ezra and Israel (Ezra 10:5-19) 13)

33 Neheroiah and priests (Neh, 5:12-

hor;

21 Hiiz his firstborn, and Biiz his brother, and Ke-mu'el the father of Aram,

22 And Che'sed, and Ha'zo, and Wdish, and Jid'Iaph, and B6th-u'el.

23 And Beth-u'el begat Re-bSk'ah : these eight Mil cah did bear to Na'hor, A'bra-him's brother.

24 And his concubine, whose name was Reu'mah, she bare also Te'bah, and Ga'hAm, and Tha'hlsh, and Ma'a-chah.

23

CHAPTER 23

27 Death and burial of Sarah. (1) Age and death

AND Sa'rah was an'^imdred ■ and seven and twenty Tears 0I4 : these were the years of the life of Sa'rah.

2 And Sa'rah died in*Kir'jath-ar'b4: the same is He bron in the land of Canaan: and A bra-himtame to mourn for Sa'rah and to weep for her.

(2) Selection of a burying-

place

3 •" And A'brS-ham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I am a'ttranger and a sojourner with you: give me a possession of a 'buryingplace with you, that I may bury my dead out of my sight.

5 And the children of H6th answered A'bra-ham, saying unto him,

6 Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And A'bri-ham Stood up, and bowed himself to the people of the land, even to the children of Heth.

8 And he communed with them, saying. If it be your mind that I should bury my dead out of my sight; hear me, and/intreat for me to E'phron the son of Zohar,

9 That he may give me the cave of^Mach-pe'lah. which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burjong-place amongst you.

(3) Cave of Machpelah and field bought for S256.:C

10 And E'phron dwelt among the children of Heth: and E'phron the Hit'tite answered A'bri-ham in the audience of the children of Heth, even of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me r'^he field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And A'bri-him bowed down himself before the people of the land.

13 And he spake unto E'phron

in the audience of the people of'the land, saying. But Lf thou wilt give it, I pray thee, hear me: I wiU give thee money for the field; take 1^ of me, and I will bury my dead there.

14 And E'phron answered A'bra-ham, saying unto him,

15 My lord, hearken unto me: the land is worthto ur hundred

shekels of silver ;^hat is that betwixt me and thee? bury therefore thy dead.

16 And Abr4-ham hearkened unto E'phron; and'A'bra-ham weighed to E'phron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, cxirrent money with the merchant.

17 •" And the field of E'phron, which was in Mach-pe'lah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

18 Unto A'bra-ham for a possession in the presence of the children of Hethi'before all that went in at the gate of his city.

(4) Burial of Sarah

19 And 'after this. A'bra-ham buried Sa'rah his wife in the cave of the field of Mach-pe'lah before Mam're: the same is He'bron in the land of Canaan.

20 And the field, and the cave that IS therein, were made sure unto A'bra-ham for a possession of a buryingplace by the sons of Heth.

CHAPTER 24

24

28 Marriage of Isaac (Gen. 24). (1) Abraham's prosperity (13:1-6; 25:5-7)

AND A'bra-ham was^ld, and • well stricken in age: and the Lord had blessed A'bra-ham in aU things.

(2) Eliezer's commission

2 And A'bra-ham said unto his'teldest servant of his house, that ruled over all that he had. Put, I pray thee,'thy hand under my thigh:

3 And I will make thee swear by the Lord, the God of hea.ven, and the God of the earth,'that thou shalt not take a wife unto my son of the daughters of the Ca'naan-ites, among whom I dwell:

4 But thou shalt go unto my countryMnd to my kindred, and take a wife unto my son I'gaac.

5 And the servant said unto him,'Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again imto

the land from whence thou camest? ♦ 6 And A'bra-ham said unto him, ""Beware thou that thpu bring not my son thither again.

7 * The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto

34 ZedekiahandJereraiah(Jer.38:16)

35 Gedaliah and Jews (Jer. 40: 9)

36 40 Jews among themselves (Acts 23:12)

For commands concerning oaths see Ex, 20:7; 22:10-11; 23:1; Lev. 6:2-5; 19:12;Num.5:19-24; Dt. 6:13; Eccl. 8: 2; Isa. 48:1; Jer, 4:2; 5:2; 7:8; 1-2:16; Ps. 15:l-4:Mt. 5:33-37; J as, 5:12

east of Arabia Oob 1:3); of Babylon and other eastern lands (2 KI, 17:24; Isa. 2:6; Ezek,25:4.10; Mt, 2:1): of Persia (Isa.4L2; 46:11);of unidentified nations east of Syria,Babylon, and Persia who will fight Anrichriit(Dan, 11:44); and of other people funher east who will co-operate with Antichrist at Armageddon (Rev. 16:12)

a Counting a shekel of silver as 64^ the cost was $256, 00 for the field

b Question 43. Next, 24:5

c Silver was made in thin plates and rolled up like paper $0 that it could be easily utuolled and cut into any weight desired

d All the details of a contract and the transactioD of business are here made plain (v 3-18), The last thing was to payin the presence of many witnesses so it could be known that the property now belonged to the buyer

e After the buying of a place, Sarah was laid torestonthe same day, which was in accordance with custom

f 140 years. Cp. 25:20 with 21:5

g First fulfillment of 12:1-3

h Eliezer of Damascus (15:2), He was not necessarily the oldest but the head servant. The meaning of the word eld-est here is asusedinthe official sense. TEe position was somerimes filled by younger men, as in Joseph's case (39: 4, 22; 41:46)

i According to ancient Jewish expositors, putting the hand on the thigh (representing the organs of generation) was roost sacred. The act, according to the Indian custom was a sign of subjection (Cp. 47:29-31). God touched Jacob's thigh when He changed his name as a sign of blessing (32:24-32, Cp, 14:22: 47:29-31)

j Abraham, Isaac and Jacob all had a horror of inter-marriage with Canaanites(24:3; 27:46; 28:1-9; 34:1-31). The reason was the giant races whom the devil was then usingin an effort to do away with pure Adamite stock so that the seed of the woman could not come into the world. For more on this, see the note on Giants and sons of God , p. 62

k Rebekah cannot be a type of Christ and the church, for she was exclusively of one race and the church includes all races (v 3,4, 7. 37, 38; 26:35; 27:46; 28:1-8), Christ is making up His church from the Gentiles as well as from His own kin (Acts 15:13-18; Eph. 2:14-20; ICcr. 12:13; Gal. 3:26-29;Col. 3:11). The N. T. church is mainly from Gentiles,but not entirely(Acts 15:13-18)

1 Question 44. Next, v 23

rn 31st prophecy in Gen. (24:6-8). Next, v 40. The 2nd prophecy of Abraham. Cp, 22:2. He predicted God 's angel would go before Eliezer to get a wife for Isaac, It was fulfilled as in v 12-67

A wise provision (25:5)

A wise provision to guard against jealousy and trouble between Abraham's sons. The main reason was that they might be sealed in other lands so a snot to dispute Isaac's claim in God's plan for him and Iris seed to have the land of Canaan as promised in the Abra-hamic covenant (13:14-17; 15:18-21; 17:8). It was the custom to give the estatetotheoldest son of the first wife. The sons of concubines did not inherit unless in the case of no legal heir, and with the consent of the wife, A law of that timeprovided thattheycould receive from the father certain presents. The separation of Abraham's sons was in harmony withGod's will concerning the chosen nation remaining segregated from all other branches of the race so that the Messiah could come as predicted (12:1-3: 13:14; 24:3; 28:1; Ex, 3412-16; Num, 23:9-. Dt. 7:3-4; Josh. 23:12: Ezra 9:1-10:44; Neh. 13)

The east country (25:6)

This naturally refers to the east of Canaan where Abraham settled. Just how far east is not stated, but we do know that the Midianites, Ishmaelites, Moabites, Edomites, and others sealed east ofCanaan proper. The terms people, children , and men of the east are used of Abraham's own people in Mesopoumla (29:1); of various unnamed people whc co-operated with the Midianites against IsraelQudg. 6:3, 33; 7:12; 8:10); of Job and his kindred

GSmSIS l4Abrah-'

» S«e 13e 14-18: IS: 13-21: 17:8

b Heb. AtJrD-iuturJlrri . .Atim of the two riven (Euphrates and Tl>irii). Thii was the cradle of (he human race and the lite ofiociie of the tnoit ancient cities

c TUs was Hatan. called city of Nahor because Nabor Kttled there (11: 31-32; 12:4)

d Eliezet had been trained in the faith of Abriham'sGod and therefore exercised the same faith and looked for guidance as hi smaller did.Note the n^in whereby be would know the aniwet to his prayer (v 14). also the quick answer to his prayer (v 15. Cp. JuJft. 6:36-40; Ps. 14&18: Dan. 9:21-23: Isa. 6&24)

Ellezer the model servant:

1 Faithful to trust (24;2. Cp. 15:2)

2 Intellit!cn(and obedient ('24:2-11)

3 Acquainted with God (24:12-14)

4 Knew how to pray (24:15-16)

5 Wise and couneous (2417-25)

6 Worshipper of God and thankful fof answen to prayer (24 26-27)

7 Patient and beUevlng (24 28-30)

8 Unselfish and diligent in busineu (2431-4:?) 58)

9 Impresdve and wioalog (2450-10 Successful and true (24:59-67)

e This is a clear example of the custom of woman carrylngwater inpitcbersin the early morning and at evening (v 15;29tlO:Ex.il6; lSam,9:ll) 11

f The Heb.roeans capiivatlnft. Cp. 26:7-

g The Heb. means separatea unto God. thus Implying that Nahor knew Abra-ham's God. else be would not have named his child Bethuel

h Plicben are still used in Palestine (Cp. Jn. 4 28)

1 Note the works of Ellezer with his faith. He did all that was necessary on his part,hasting lo see Ifihis could be the answer to his prayer. Cp. Jas. 2:14-26

J She did according to the way he had prayed, as In v 14

k TUslmpliesthe disposition of Rebekab as being alert, lively, active, gay and merry

1 The answer tohlsprayer wasuppermost In his heart and mind which shows his diligent applicadoo to the busines of his master (v 33. 54, 56)

22 blessiags of binhrlght (25:31):

1 Family inheritance (25:5)

2 Family supremacy - the ruling head of (he whole tribe (24:65: 25:5; 27:29. 37)

3 The father'sbleuing(27:4,27-38)

4 Spiritual leader and priest of the family or tribe (26:25; 35:3-7)

5 Choice of all family Unds(2S:5-6; 27:28, 37: 28:4; 35:12)

6 Fruitfulneulnoffiprlng(13:16;15: 5; 17:2, 5; 2il7; 26:4, 24; 28:3. 14; 32:12; 36:11)

7 Special providence (12:2-3; 26: 3-4, 24: 27:28; 28:15) 3)

8 Personal blessing! 02:2; 22:17; 26:

9 A great name (12:2; 27:28-29,37)

10 Personal blesdng to all natioat (12:2-3; 18:18; 22:13; 26:4; 28:14)

11 Eternal Inheritance (13:15; 17:7-8: 28:13; 35:12)

12 A special party to the Abrahamic covenant 07:7,19; 26: 3-4; 28:4,13-15)

13 Father" oftheMessiah(12:3; 21: 12: 22:17; 26:5; 28:14: Rom. 9:7; Gal. 3:16) 18:35:11)

14 Father ofmanynationi (17:5; 18:

15 Father of kings (17:6; 35:11)

16 Eternal natural seed (17:7-8, 19; 2 Sam.7; lia.9:6-7; 59:21; Lk.l:31-32)

17 Have Jehovah as a special God (17:7-8: 28:15: 32:9. 12) 27:29)

18 Have power over enemics(22:17;

19 Have headship of nations(27:29)

20 Material prosperity (12:7; 13:15; 15:18; 26:3-4: 27:28-29, 37: 28:13; 35:12)

21 Spiritual blessing of Abraham -justificaUon by faith (28:4: Rotn. 4; Gal. 3:14)

22 Curse upon enemies (12: 3; 27:29) The birthright of men in the direct

lineage of Christ Included all the above.but that of an ordinary first-born

'kt a wife for Isaac.Abraham's servant meets Reoekah at the well

21

me, sware unto me,

Ujria^.'Uuiu thy seed will I give tllis Und : he shall send his |ancel before thee, and thou Shalt take a wile unto my son from thence.

8 And jit the woman will not be willing to follow thee, then thou Shalt be clear from this my oath: only bring not my son thither again.

9 And the senant put his hand under the thigh of A bri-hAm his master, and sware to him concerning that matter.

(3) Eliezer's journey

10 • And the servant took \sjk """flS of the camels of his master, and departed; for all the goods of his master li-t-re in his hand: and he arose, and went to *M6s-o-pfi-tA ml-A, unto thetity of Ni'hdr.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

(4) Eliezer's prayer

12 And he said. O Lori> God of my master A bra-him/'I pray thee, send me good speed this day, and shew kindness unto my master A bra-h4m.

13 Behold, I stand here by the well of water; and'the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant I'jaac; and thereby shall I know that thou hast shewed kindness unto my master.

(5) Eliezer's answer to prayer

15 •■ And it came to pass, before he had done speaking,

that, behold,'Re-bfikah came out, who was bom to*B6th-u'el, son of Milcah, the wife of Na hor, AbrS-ham's brother, with her *pitcher upon her shoulder.

16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the'servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, 'Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And>she hasted, and emptied her pitcher into the trough, and ran again unto the wcU to draw water, and drew for all his camels.

21 And the man'wondering at her held his peace, to wit

of any other family was In many respects different. The birthright belonged to the firstborn even where hatred was involved. He was entitled to a double [>ortion of the inheritance (Dt. 21:15-17). It could be sold (25 29-34; 27:36; Heb. 12: IG: Rom. J:l.:-13). forfeited because of iln (1 Chr. 5:1-2), or set aside by God (25:23; 48:15-20; 1 Ki. 2:15; 1 Chr. 26:10)

whether the Lord had made his journey prosperous or not.

(b) Introduction and welcome

22 And it came to pass, as the camels had done driiiking, that the man took a golden earring of'half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

23 And said.fcWhose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

24 And she said unto him, I am the "^daughter of B6th-u'el the son of Milcah, which she bare unto N4'h6r.

25 She said moreover unto himj'We have both straw and provender enough, and room to lodge in.

(7) Eliezer's worship

26 And the man'bowed down his head, and worshipped the Lord.

27 And he said. Blessed be the Lord God of my master AbrA-hSm, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren.

(8) Eliezer's reception

28 And the damsel ^an, and told them o/her mother's house these things.

29 • And R6-b6k'ah had a brother, and his name was La'ban: and La'ban ran out unto the man, unto the well.

30 Anditcameto pass^henhe saw the earring and bracelets upon his sister's hands, and when he heard the words of Re-bSk'ah his sister, saying. Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said,*Come in, thou blessed of the Lord ; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 " And the man came into the house: and he ungirded his camels, and gave straw and fprovender for the camels, and water to'wash his feet, and the men's feet that were^ith him.

(9) Eliezer's business stated

33 And there was set meat before him to eat: but he said. I will not eat, until I have told mine errand. And he said. Speak on.

34 And he said, 1 am A'br&-him's servant.

35 And the Lord hath blessed my master greatly; and he is becomegreat: andhehathgiven him flocks, and herds,and silver, and gold, and menser\ants, and maidseri-ants, and camels, and asses.

36 And"'Sa'rah my master's wife bare a son to my master when she was old: and unto him hath he"Riven all that he hath.

37 And my master made me swear, saving,"Thou shalt not take a wife to my son of the

(his time Jacob was a new man with .i new name , i new heart, and .\ new char.ictcr Tltc w.is no more .\ supplant er, a che.iter,or deceiver, but Isriel , the man wN. prevailed with (.oJ .ind uw Him face to face. It was an ancient belief that If one sawGod he would die. This seems to be what Jccob hid in mind when he uid hli life was preserved (V <0; Judg. 6:2:-J3; 13:22)

J A thckel weight was224 grains or about 1/2 ounce. Half of this - a half-shekel or bekah would be wonh about S4. 85 In our money. The gold in the two bracelets, weighing 2, 240 grains, 10 shekels, or about 5 ounces would be worth $96.95 .This valuation does not include the co«t of precious stones. Gold, they tell us, can be beaten to 1/250,000 of an inc^ In tWcknett: and one grain can be drawn imd a wire 500 ft. long. The gold In a balf-ihekcl earring would thus make a wire 56.000 ft. long and that in two bracelets of^ 10 shekels, a wire 1.120,000 ft. long. Bracelets were worn universally by women ofthe East.Made of gold.silver, steel, brass, copper, and beads, they sometimes covered the whole arm from wrist to elbow (see Num. 31:50; Ezek. 16:11; 23:42). The Heb. word for earring insomepastagesmeansa jewel for the nose or forehead. The Heb. Indicates it as a nosejewel here.Cp.Pr. 11:22; Isa.3:21; Ezek, 16:12. Noserings weremadeof alightringof goldor silver with 3 or 4 precious jewels or beads dangling at the bottom pan from smaller rings of the same metal. Cheaper ones were made of coral and mother-of-pearl.or even horas.The metal rings were from 1 1/2 to 3 Inches In diameter, and usually hung through a hole in the right nostril, though sometiroer they were worn at the left nonril or middle part of the nose

b Questions 45-46. Next, v 31

c See 11:29: 22:20

d .Note the hospitality to strangers

c .^ common way of worship

f Cp. V 20; Jn. 4:28

g He showed kindness after he saw but Rebekah showed it before she saw. This was characteristic ofLaban (29:13-31:

h Question 47. Next, v 47 55)

i Heb. micpow . fodder for cattle (v 25, 32: 42:27; 43:24; Judg. 19:19), It was made of hay and straw

j It was always customary to wash the feet of guests(V 32: 18:4; 19:2; 1 Sam. 25:41:2 Sam.ll:8;note$l-nXk.7:44-45) k First mention of his companions

1 Abraham had told him all about his relatives in Haran, so when he heard their names (v 23-27) he knew he was in the right place. Abraham knew of Rebekah and herbrother,Laban (22:20-24). Rebekah may have been mentioned to Abraham asbeing suitable for Isaac. Note the salesmanship - trying to make a good impression on Rebekah'sfamily.Marriages of those days were made by the parentsor representatives of both families. They were, more or less, business deals between two families. Usually the bridegroom ■$ parents made the choice of the bride.The young people were expected to agree to the choice and all business arrangements(v3; 21:21: 28:1; 38:6). Sometimes, however, the young man would make his own choice regardless of parents (26:35); others would suggest their personal preference (34:4; Jud^;. 14 2) m See 21:1-7

n See 25:5

o In this viTse Kliezor recounts Abraham's specific command for the s«-par;ition of his desccndjinls from heathen nations Such has been and always will be the will of God for Israel

6 proofs Jacob wres tled with God

— r^^

1 Jacob recognized Him .is the Blesser (v 26) lously (v 25)

2 Because the sinew shrank miracu-

3 God.Himself acknowledged Jacob had prevailed against Him (v 2ij)

4 The blessing upon Jacob was one whlchCod alune could bestow(v'28-30)

5 Jacob cl.ilmed he had seen God's face (v 30) perlence (v30)

6 Jacob claimed salv.itionby thiiex-The Heb. for Ufe in v 30 Is nephesh.

meaning soul; and the word for preserved is natsal , to snatch away, deliver, rescue, or save. The passable could read. Sly soul Is redeemed . From

GENESIS 24

Rebekah chosen to be Isaac's wife

Isaac meets Rebekah

a 32nd prophecy in Geg (24:40, ful-filled).Ncxt,25:23.The prophecy of v 7 is repeated, but with an additional detail - that he would take a wife for Isaac, as fulfilled in v 50-67

b After recommending Isaac as a suitable husband he recounted his prayer and experience of receiving an answer a few hours before, which proved the will of God to him (v 33-49)

c Question 48. Next, v 58

d Heb. nezero . a nose-ring, earring, or jewel for the forehead. Here it is perhaps the nose-ring, or head jewel, for the word is in the singular in v22,30, 47. The nose jewel, an ornament still common in parts of the East,was usually worn in a hole bored low down in the nostril

e Evidence of Eliezer's faith that everything was going to be as he had prayed

f Laban was evidently the chief in the household after Nahor's death. See his biography in 22:23: 24:15-33; 28:5; 29:12-30; 30:27-43; 31:1-55

g We fully submit to the providence of God (Cp. Acts 11:17)

h The journey to Beer-sheba was about 450miles, arduous and dangerous; and, with camels would ta ke about 25 to 30 days.It was natural that a young woman would hesitate, pa haps absolutely refuse to place herself in the hands of entire strangers with the prospect of accepting a husband whom she had never seen, and of whose character she knew nothing.But Eliezer's w orsui? before them made an impression on the entire family. They saw God's hand in thematten and Rebekahwaswillingto obey what was believed to be the will of God

30 lessons from Jacob and Esau (25:33):

1 Were given in answer to prayer (25:21)

2 At enmity before birth (25:22-23)

3 God planned for them before birth (25:23)

4 Different dispositions, colors, and manner of people from the same mother and father (25:23) 23)

5 Dispositions are formed early (25:

6 Notwiseofparentstohaverespect of children (25:28)

7 Parents will reap if respect of children is practiced (27:1-46)

8 God will work out His purpose without human deception (25:23; Mai. 1:2-3)

9 God can predict human acts on the basisofhuman traits(25:23:Mal.l:2-3)

10 God is sovereign in His choice (Rom. 9)

11 Traits of parents are passed on to their children (29:1-30:43) 23)

12 God can see funhetthan man (25:

13 God's choice is based entirely upon human traits, dispositions, and acts (Rom. 9:14-24)

14 Do not permit natural feelings to divide the family (Gen. 27)

15 Do not put personal preferences before the will of God (25:23; 27:1-4)

16 We have no right to question the will of God (Rom. 9:8-24)

17 Do not permit natural dispositions to hinder spiritual blessings (25:34)

18 God has made it possible for natural traits and dispositions to be completely changed so as to obey Him (32:24-29; 2 Cor. 5:17)

19 One must choose to submit to God 10 have such change made (Jn. 3:16)

20 A mere momentary fleshly gratification can damn the soul (25:34; Heb. 12:16)

21 God's principleof dealing with us todayis on the basis of choice, man's choice or rejection of Him On. 3:16; 1 Tim. 2:4: 2 Pet. 3:9; Rev. 22:17)

22 Man can be cut off after such choice is made if he rebels (Rom. 11: 7-20)

23 Rebels can be brought back to original righteousness again by repentance (Rom. 11:20-32; 1 Jn. 1:9)

24 What a man sows he will reap (27: 1-46; 33:1-17: Gal. 6:7-8)

daughters of the Ca'naan-ites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, ; Peradventure the woman will

not follow me.

*40 And he said unto me.'The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

42 And I came this day unto the well, and said,*0 Lord God of my master A'bri-ham, if now thou do prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin com-eth forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me. Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Re-bekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her. Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her shoulder, and said. Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, "Whose daughter art thou? And

she said, The daughter of Beth-u'el, Nahor's son, whom Mil'cah bare unto him: and I put the •'earring upon her face, and the bracelets upon her hands.

48 And I Tsowed down my head, and worshipped the Lord, and blessed the Lord God of my master A'bra-ham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

(10) Eliezer's success

50 Then'La ban and Beth-u'el answered and said. The thing proceedeth from the Lord : *we cannot speak unto thee bad or good.

51 Behold, Re-bek'ah is before thee.'take her, and go, and let her be thy master's son's wife, as the Lord hath spoken.

52 And it came to pass, that, whenA'bra-ham'sservantheard their words, he worshipped the Lord, bowing himself to the earth.

53 And the servant brought

forth "jewels of silver, and jewels of gold, and raiment, and gave them to Re-bek'ah: he gave also to*her brother and to j her mother precious things.

54 And they did eat and drink, I he and the men that were with

him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

56 And he said unto them. Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

57 And they said. We will call the damsel, and enquire at her mouth.

58 And they called Re-bek'ah. I and said unto her.'Wilt thou go

, with this man? And she said, i j will go.

' (11) Eliezer's return

59 And they sent away Re-bek'ah "their sister, and her nurse, and A'bra-ham's servant, and his men.

60 AndtheyblessedRe'bek'ah, and said unto her, Thou art otir sister, Hje thou the mother of

I thousands of miUions, and let I thy seed possess the gate of those which hate them.

61 •" And Re-bek'ah arose,<and her damsels, and they rode upon the camels, and followed the man: and the servant took Re-bek'ah, and went hrsway.

I (12) Marriage of Isaac

I

62 And i'gaac came from the way of the«well La-hai'-roi: for he dwelt in the south country.

63 And i'§aac went out Ho meditate in the field at the eventide : and he lifted up his eyes, and saw, and, behold, the camels were coming.

64 And Re-bek'ah lifted up her eyes, and when she saw i'gaac, she'lighted off the camel.

65 For she had said unto the servant,'What man is this that walketh in the field to meet us? And the servant had said,*It is my master: therefore she took a veil, and (covered herself.

66 And the servant told I'saac all things that he had done.

67 And r§aac brought her into his mother^a'rah's tent, and took Re-bek'ah, and she became his wife; and he loved her; and i'gaac was"comforted after his mother's death.

CHAPTER 25

25

29 Abraham's second family

T HENqagain A'bra-ham took a wife, and her name was Ke-tu'rah.

2 AnJ %he bare him Zim'ran, and Jok'shan, and Me'dan, and Mid'i-an, and Ish'bak, and Shu'ah.

3 And Jok'shan begat She'bd, and De'dan. And the sons of De'dan were As-shu'rim, and Le-tii'shim, and Le-um'mim.

25 God deals with men even before they are changed to conform to Him (28:12-22; 31:1-13; 32:1-32)

26 God has certain callings for qualified men (25:23; MaU 1:1-3: Rom. 9)

27 God works out even human Kheroes to His own glory (27:1-46;

Continued, column 4 ^^^^.

Dt.34);conquest ofCanaan(Josh.l-24): experiences under 16 judges (Judg.l: 1-

1 Sam. 7); under42 kings (1 Sam. 8-

2 Ki. 25; 2 Chr. 36); In the captivities (2 Ki. 25: Ezra 1); the restoration as a nation under Ezra and Nehemiah, Hundreds of the prophecies recorded i n Scripture concern Israel as can be seen ftom a study of them

a Heb. keliy ,vessels, instruments, weap-ons,jewels. Just what they were here is not known, but they were given as wedding gifu, not tokens of respect as those in v 22. Theycould include more elaborate jewels as well as other gifts, as is cleat

b Her brother was Laban (v 29) and her mother was Milcah (11:29: 24:24,47)

c Question 49. Next, v 65. It seems that the final choice was left up to Rebekah unless we consider the question as referring to departure immediately or a little later

d Rebekah hadonlyonebrother,soitap-pears:butitwas usual for all relatives to call a female their sister. In Eastern families the nurse was very important and esteemed almost as a parent. This one went with the new bride, served as her assistant and adviser, and later helped in bringing up the childern (16: 1-8; 24:59; 29:24, 29; 30:3, 9)

eCp. 14:19: 22:17; Ruth4:ll-12.1n the East a large family was always regarded as the greatest of earthly blessings. With numbers came power

f How many is not stated. One is called her nurse (v 59), named Deborah(35:8)

g See 16:13-15; 25:11

h Heb. lasuach, tobend downinbodyand mind. He was in godly meditation or praying and deep i n thought before God. Cp. v 67 i Heb., fell or alighted hastily. Such action was a mark of respect. She did this to meet the man she already loved through the word of a servant

j Question 50. Next, 25:22

k He recognizedIsaacalsoashismaster. Cp. 15:2; 24:10, 12. 27, 34-37

1 Denoting modesty (1 Cor. 11:5-6; 1 Tim. 2:9). Vails (or veils) were made of a long piece of cloth which was thrown loosely over the head and face and allowed to hang down in the back. In the presence of strange men it was so anangedto cover the face and person

n Tentsorapartmentsofwiveswere separated from those of husbands. The children lived in their own apartments. There was no ceremony of marriage in ancient times. Some celebrated with a feast, but the removal of the bride from her home to that of the bridegroom completed the marriage

n TMsmay explainIsaac'smeditatioaof v63

o This wasthe second marriage of Abraham. Keturah who had already been his concubine (1 Chr. 1:32) was now promoted to become his second wife

p Here we have the record of Abraham's second family of 6 sons, 7 grandsons, and 3 great-grandsons (v 1-4)

^ Cont. from column 2 Rom. 9)

28 Revelation comes when we are sincere and persevere (28:12-22; 32: 1-32)

29 The younger are sometimes the bener in the end (25:23; 32:1-32)

30 The black sheep of the family is sometimes the white sheep in the crisis (32:1-32: Lk. 15:11-32)

Israel defined (32:28)

Heb. Yisrael , from sar, a prince (and sarah, a princess) meaning prevailed or ruled as a prince: and El, God, Strength, Mighty, the Almighty. It roeans.

PrincewithGod . Soldie r of God. God-wrestling , or God's Prince , for as a prince you have power with God and with man and have prevailed (v 28). He had prevailed with man (25:29-34; 27:1-31:55). Now he prevailed with God (32:29-32).This name, which oc-cun 2, 540 times, was given to Jacob (V 28; 2 Ki. 17:34; Hos. 12:3-4); to Jacob's descendants(Ex. 9:7), and also to Christ asa. 49:3)

The O. T. is largely a record of the history of Israel and ofGod'srevelation to them - their beginning as a nation (29:21-30:43); their 430 years of sojourn (12:l-Ex. 12:40); journeys and wandedngs for over 41 years (Ex. 12-

1 Mliiiin WIS the matt proraloent of Abfihjro's Kcood fimlly. He anj Wi people »fe rreniionej 67 times by ruroe.HewajdefeJtedby EMU(3t 35), Mo«ei fled to Wi Und and mirncd J woniJn of Midun (E«. 2:15-16; il; 4:19; 18:1). Midiidlteibecame a jnarc toItfacl(Suir.25:1-15), for whichCod corrrnandcd Israel ro war with thctr (Num. 25:16-18: 31:1-20), For many centunej, off andon.Inael fought with their Qoih. 13:21; Judg, 6:1-2: 7:8-25; 9:3-23: 9:17), Midian was the nation defeated by Gideon with such jreat destruction that itsdownfall is referred to in the Bible as the day of Midian (IM. 9-4: 10:26: Ps, 33:9) b Sec -A wile provision , p.20 c Sec The east country , p. 20 d TMi>ienealogy and record of the death of .Abrahjrr were uvea here because no roote was to be said of hirr in the Genesis siory. He lived until Jacob was 15 yean old, dyin^i at the age of 175 (25:7). He was a contemporary of Sbein 75 year*. See note j, 11:11 e First of 11 Uroes in the O. T. (v 8, 17; 35:29; 4i33; Job 3:il: I&:l8: 11:20; 13:19; 14:10; Jor, 15c >. Lam. 1; 19) and 8 Hires in the N. T. (Ml. 27:60; Mk. 15:37; l>-..^3;46; J~..15:3C; AXs 5:5, 10; 12:23). The Heb, Java, to breathe oiK.expire.and die, is used in the above O.T. scripturesexceptinjob 11:20:Jer. 15c 9 where nephesh . soul, is used. The Gr. for ghost in Mt. 27:50 is pneunia. V>irii. In the other passages tne words are elpneo and ekpsucho . to expire. The English word ghottT is from the Anglo-Saxon gag , an inmate, inhabitant, or guest. The word yirit is now the restricted meaningand always refers to

the immortal soul and spirit of roan.the guest or indweller of the body. AI physical death the inner man leaves the outer man and the body only is Ufeless 03$. 2:26). See ImmortaUty,

Jeaih. Soul in the Index f First of 5 men called old man":

1 Abraham (2i8)

2 Jacob (43:27; 44:20)

3 Anunnamedman0udg.l9tl6-22)

4 Eli (1 Sam. 4:18)

5 Zacharlas (Lk, L18)

See 34 other old" ihinfts. p. 18 g See note g. Lk. 4:28 h An expression used only in the early ages and means gathered with the other depaned spirits. It is used 11 times in the writings of Moses (v 8, 17; 35:29; 4ft29,33;Num. 20:24-26: 27:13: 31:2: Dt. 32:50) and once in Judg. 2:10. It could not mean that all men referred to were buried together. A11 spirits went to sheol-hades before the resurrection of Christ, but were in two separate coropartmenu. See notes on Hell in the Index 1 This showsthat Isaac and Ishmael lived near each otherand were ftlendly.Both Abraham and Isaac must have had some influence on the character and religion oflshmael. This Is evident, for when Esau saw that Isaac was displeased with Ws marriages with Ca-naanltes, he married wives from Ishmael, seemingly, for the reason that they would be acceptable with his father, Cp. 26:34-35 with 28:8-9 J Sc4 note g, 23:9 k See 16:14; 24:62 1 See 16:1-16: 17:20; 21:9-21 m Esau married thlsman's sister(28:8-9) n This wasin fulfillment of prophecy(17: 20). Sec the separate names In the Index o The word castle Is found 15times(vl6; Nurn,31:10; lChr.6:54; 11:5-7; 27-25; 2 Chr. 17:12; 27:4: Pr. 18:19; Acu 2L34. 37: 22:24: 23:10, 16. 32) P His 12 naUons occupied the Arabian peninsula from Egypt to the Eupl^ates (V 18) q Meb. naphal. tofaU. have inhetlunce Of divide by lot.as in Joriu 23:4. It is never so uanslated any place else. Not the ordinary word for die, as in v 17. It meansthat It fell hisfoi to have inheritance with and to dwell among his brethren, fulfilling 16:12

4 And the wma oCMIdl-aa; I-8;Rom.4J7-25;Heb.llil-12) t'phah. and C'phfr. and Hl'-oAch. and A-bi dah. and £1 da-»h. All these were the children of Kt-tO rah.

30 Abraham'* vtrill

5 « And A'bri-him »jtve jiU that he had unto I'jaac.

S But UOlS the sons of the concubines, which X brl-hAm had, ATjri-hAm gave gifts, and sent them away from T $aac his son. while he yet lived, eastward, unto the'east country. I

31 The death of Abraham

7 And'these are the days of the years of A brft-h4m's life which he lived, gn hundred three score and fiftee n ye ars.

8 Then A'bra-h4m*5gve upthe fj^Qgy and died in a gooa old age, an 'old man, and full of I/ears: and was ^gathered to his people.

9 And 'his sons I'saac and Ish'ma-el buried him in the cave of 'M4ch-pe lah, in the field of £ phron the son of Z6har the Hit tite, which is before MAm're;

10 The field which A'br4-hAn purchased of the sons of H6th: there was Abr4-h4m buried, and Sa'rah his wife.

11 ** And it came to pass after the death of A'brA-him, that God blessed his son i^ac; and r§aac dwelt by the well 4^-hii-roi.

PARENTHETICAL: generations of Ishmael. Hagaric ' Covenant falfiUed (Gen. 16: 7, note 2). 1 The 12 tribes of Ishmael (Cp. 35:22-26) i

i

12 ' Now these are the genera-tions of Ish'ma-el, A brfl-h4m's son, whom 'Ha'gar the £-gtp'-tian, Sd rah's handmaid, bare tmto A'brS-h4m:

13 And these are the names of the sons of Ish'ma-el, by their names, according to their generations: the firstborn of Ish'ma-el.'T^S-bajoth; and Ke'dar. and Adb6-el, and Mfbsam,

14 And Mish'ma, and Du inah, and Mis'sa,

15 Ha dar, and Te mA, Ji'tiir, N4 phish, and K6d e-mah:

16 These are the "sons of Ish ina-el, and these are their names, by their towns, and by their tastles; ^welve princes according to their nations.

19 • And tlxcitO/^ the generations of 'j'saac, *A br4-h4m's son: A'brl-hlm begat 1 $aac:

2 Death of Ishmael: years

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17 And these are the years of the life of Ish'ma-el, an hundftd andjhirty andsevcniL£4Ii: and ne gave up the ghost and died; and was gathered unto his people.

18 And they'dwelt from Hlv'i-lah unto Shur, that is before £'4tpt, as thou goest toward As-sfr i-4: and he*died in the presence of all his brethren.

VIII History of Isaac (25: 19-3S:29). Outlined to 28:10. 1 Birth of Isaac (21:

2 Marriage of Isaac (24: 62)

20 And I'jaac was'Ifirty yean{ old when he took RS-b6k'ah to wife, the daughter of B*th-u el the Sfr i-an of P4 dan-4 ram, the sister to L4'ban the S?ri-an.

21 And r$aac invested tht I Lord for his wife .^because she

was barren: and the Lord was intreated of him, and Rf-b*k'-! ah his wife conceived.

22 And the children struggled together within her; and she said,'If it be so, why am I thus? And she went to enquire of thy Lord.

3 Birth of Esau and Jacob

J 23/And the _ Lord saii unto her. Two nations are in thy womb, and two 'Tnaimer of people shall be separated from thy bowels: and the one people shall be'stronger than the other people; and the elder shall serve the younger.

24 • And when her days to be delivered were fulfilled, behold, there u^ere'twins in her womb.

25 And the first came outVed, all over like an hairy garment; and they called his name ^ sgu.

26 And after that came his brother out, and his hand took hold on £ sau's heel; and his name was called' ^a cob: and r$aac was^ threescore ye a rs old when she bare them.

4 The divided family (Cp. 29:31)

27 And the boys grew: and £'sau was a cunningfhunter, a man of the field: and 14 cot} was a'^lain man, dwelling in tents.

28 And I'^aacfloved £'sau.T5e-cause he did eat of his venison: but R6-b6k ah loved j4'cob.

5 Sale and despising of the birthright (Heb. 12:16)

29 * And J4 cob "sod pottage: and £ s«u came from the field, and he was faint:

30 And £ sau said to Jft'cob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called £'dom.

31 And Jacob said. Sell me this day thy' birth right.

32 And £ sau said.'^ehold. I am at the point to die: and what profit shall this birthright do to me?

33 And j4'cob said, "Swear to me this day; "&nd he sware unto him: and he'sold his birthright unto Jacob.

34 Then Jacob gave £ s«u bread and pottage oflentiles; and he did eat and drink, and rose up, and went his way: thus £ sa u ^despised hts birthright.

T

CHAPTER 26

26

6 Sojourn in Cerar (Cp. 12:

• Cotit. from column 3

V See 30 lessons from Jacob and Esau.

PL 22

w See note a. 21:27

X See Heb. 12:16-17

y See 2 Sam. 17:28; 23:11; Ezek. 4:9

z Jacob should have despised his ua-brothcrly selfishness

was the first woman cook (18:6).Ange Is also can cook (1 Kl. 19:5-7)

t See 22 blessings of blrthnght . p. 21

u Question 52. Next. 2G: 9. Thus showing his disposition and character - his faithlessness in spiritual things

•^^— Continued, column J

Isaac's generations are given here because the rccorJ of his family is tobe found in the rest of (..eneiis

b Not the only son of Abraham in the strictest sense, but the only son by promise (17:19. 21: 21:12)

c Thiswa$3ye.ir$3fterSarah'$death/;p. 17:17: 23:1

d She was barren 19 yean. Cp. v 20 with 26. See note g, 16rl

e Question 51.Next, v 32. If 1 be a mother in answer to prayer, why am I thus"God alone could satisfy or answer her, so she went to inquire of Him.Note the answer in V 23

f 33rJ prophecy i: .3.fulfilled),

.Next. 20:2. It >. ,. the struggle

between Jacob and Esau and was partially fulfilled in their descendants many times. It will be completely fulfilled in the Millennium and the New Earth when Israel under their .Messiah will be the head of all nauons (Isa. 2: 2-4; *6-7; Dan. 2:44-45; 7:13-18, Zech. 14; Zeph. 3:14-17; Rev. 11:13)

g See Origin of races , p. 24

h TheEdomites and Israelites have been two different peoples in manners, customs, and religion from the very beginning. Edomites were idolaters (2 Chr. 25c 20). ; he history oi Edomites i$oneofwarswithJews(Ex.l5:15:Num, 20:14-21: 1 ;.am. 14:47; 2 Sam.8:14; 1 Ki.U: 15; 2 Ki.8:20-22; 14:7,10; Ezek, 25c 12-14). Edom is the subject of many O.T. prophecies (Ex.15: 15;Num.-24:18: Ps.60:8-i0;l»a. 11:14: 63:l;Jer. 9:26; 25:21; 27:3; 49:7-22: Ezek.25:12-14: 32:29: Dan, 11:41: Joel 3:19; Amos 1: 6-11: 2:1; 9:12; Uba, 1-8; MaU 1:4),

i The family of Esau (or Edoraj seemed to be stronger at first than Jacob's (or I$raers),for they had dukes and tangs long before Israel did (Gen. 36); and they were powerful enough to resist Israel's passage through their la nd v* hen coming out of Egypt (Num.20). Later, David completely defeated them and made them subject to Israel for about 150 years(2 Sam, 8:14). Alter the Babylonian captivity, the Maccabees compelled them to leave their country or embrace the Jewish religion. From then on they were ruled by Israel. In the Millennium they will again be under Israel (Ps, 60:8-10; Isa. 11:14; 63: I; Amos 9:12) j First of 3 sets of twins in Scripture:

1 Jacob and Esau (25:24-28)

2 Pharez and Zarah (38:25-30)

3 Thomas (Didymus. meaning twin) and his brother or sister On, 11:16; 20: 24: 21:2)

k Heb .admoniv . reddish, ruddy. It means that he was covered all over with red hair, or that he was red in complexion and had hair all over his body. The Peshitta reads: "came out red, all covered with ringlets of hair. Other translations read: "came out all red as a hairy robe... came out reddish all over, like a hairy coat" 30)

1 Esau means hairy: Edom means red (v

m Heb. Yaaqob .heel-catcher.suDDlanter.

cheater, defrauder, deceiver. For his

history see Gen. 25:23-34: 27:1-50:14;

also notes under Jacob in the Index

n Abraham waited 25 years (12:4; 21:5) and I$aacwaited20yearsfor a son(25: 20, 26). Abraham was 100 years old when Isaacwasbom(17:n;21:5); and Isaac was three-score" or 60yean old when Jacob and his twin brother were born (2&26). (■)nc score is 20

o The last of two hunters in Scripture (V 27; 10:9)

p An upright man, one of steady, domestic, moral habits asdistinguished from Esau, who was wild and restless q See 12 divided laniilies . p. 24

t The stomachcenalniy was the way to this man's hean (v 28)

s Heb. ya/cd na.jd . t Beans, lentils, and peas were the pulse of Canaan (v 34; Dan. 1:12). Thisred pottage(v 30)was made of lentils(v 55)7 Beans and lentils, when boiled with garlic and oil, made a delicious dish, chocolate In color. Jacob was the Hm roan cook recorded inScnpturc(v 29-34.CP.2 Kl.4:38-41: Jn.21:9). Sarah

Heb. ya/cd na.Jd . boiled a boiling.

GENESIS 26

God's promise to Isaac

Isaac's dispute with Abimelech

a This may account for the despair of

Esau in 25:29-34 b See 13 famines In Scripture , p. 11 c See 44 appearances of God, p. 63 d 34th prophecy in Gen. (26:2-5, ful-filled and will be fulfilled in all eternity). Next.v 24.TO teach that 10 com -mandments were known to Adam and Abraham just because God said Abraham had kept His commandments is unscriptural. God gave Abraham 14 com mandments (note m. 12:1),but not the 10 given at Sinai, as proved in 20 facts about the 10 commandments. p. 112

e AsAbtahamdid(12:10;P$.37:3).Gerar was on the direct route to Egypt. Isaac was nodoubt on his way there, but was stopped by God f Ps. 39:12; Heb. 11:9, 13, 16 g This implies resurrection.for he did not inherit a foot of land during his life-tiroe.Cp. 13:15:28:13; 50:24; Acts7:5

hGen. 12:7; 13:15-17; 15:18-21; 17:8;

22:16; Dt. 11:24; Ezek. 47:13-48:35 i See 14 oaths of God and God still

swears that , p. 257-258 of N.T.

j 12:2; 13:16; 15:5,18; 17:16; 18:18; 22:17

k 7 "I will's" of God to Isaac: I will

1 Be with you (26:3)

2 Bless you (26:3)

3 Give you all these countries (26:3)

4 Perform the oath made to Abraham (26:3) 4)

5 Multiply your seed as the stars (26:

6 Give all these countries to your seed (26:4)

7 Bless you and multiply you for Abraham's sake (26:24)

Cp. the 12 " I will's " to Noah, p, 16; 35 to Abraham (12:1-7; 13:15-17; 17: 2-8,16-21; 18:10, 14, 26-32: 21:13, 18; 22:17; 24:7) and 15 to Jacob, p. 27 . See 48 promises, p. 10

1 See 12:3; 18:18; 22:18; 26:4; Gal. 3:8 m 5fold obedience of Abraham (v 5):

1 Obeyed My voice 4~Kept My

2 Kept My charge statutes

3 Kept My command- 5 Kept My ments laws Because of this God blessed his sons

n FoUowingin the footsteps of Abraham the wrong way (12:10-20; 20:1-17). Both failed God in faith, for it was impossible for either to be killed if God's word was to be fulfilled concerning their seed. It was doubtful that Abraham had ever told his son of his own weakness on this point, so Isaac was not prepared to guard against such temptation. The statement was true regarding Abraham and his wife, but not with Isaac, for Rebekahwas only his cousin o Heb. towb . fair, beautiful. Used of women (6:2; 24:16; 26:7; Esther 1:11; Judg. 15:2) and of men (Dan. 1:15). Cp. note t, 12:11

p Heb. taschaq , to laugh outright, play, make sport. Here it means that Isaac was making some gesture of love to Rebekah or caressing her, taking such liberties aswere not common or lawful with brother and sister. It is possible that what happened in the case of Abraham,under similar circumstances, was not yet forgonen(Gen. 20). No excuse can be made for Isaac any more than for Abraham (Cp. Ps. 31:5; Num. 32:23)

q Questions 53-54.Next.v 27.Cp.3:11,13

r This indicates that Abimelech and his people were God-fearing and moral idealists. Death was the penalty for adulteryin Israel and some of the other nations even before Moses (38:24)

s First instance of sowing. Cp. 47:23; Mt. 13:4

t A mark of great increase(Ps.67:6;Zech. 8:12; Mt. 13:23; Gal. 6:7-8; Mt. 19:29)

u Riches are always a source of envy (31:

r-

10-20; 20:1-17). (1) Abra-hamic Covenant confirmed in Isaac

AND there was ^ 'famine in ■ the land, beside the *first famine that was in the days of A'bra-ham. And i'saac went unto A-bim'e-lech king of the Phi-lls'tine§ unto Ge'rar. f2 And the LoRp'appeared unto him,"and said.'^Go not down into E'gypt; dwell in the land which I shall tell thee of: •3/Sojourn in this land, and I will be with thee, and will bless thee; *f or unto thee, and unto thy seed, I will give^ll these countries, and I will perform 'the oath which I sware unto A'bri-ham thy father;^ ► 4 And I will make thy seed'to multiply .as the stars of heaven, and*will give unto thy seed all these countries; and ' in thy seed shall all the nations of the earth be blessed; 5' ^ecause that A'brS-ham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

(2) Coward and deceiver

(12:10; 20:1)

6 ': And i'gaac dwelt in Ge'rar.

7 And the men of the place asked him of his wife; '^nd he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Re-bek'ah; because she li-as^faii to look upon.

8 And it came to pass, when he had been there a long time, that A-bim'e-lech kmg of the Phi-lls'tine§ looked out at a window, and saw, and, behold, i'gaac was 'Sporting with Re-bSk'ah his wife.

(3) Isaac on trial (Cp. 12:

18; 20:9)

9 And A-bim'e-lech called i'gaac, and said,'Behold, of a surety she is thy wife: and how saidst thou. She is my sister? And i'gaac said unto him. Because I said, Lest I die for her.

10 AndA-bim'e-lechsaid,What IS this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have "brought guiltiness upon us.

11 And A-bim'e-lech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

(4) Isaac the farmer

12 Then i'gaac'sowed in that land, and received in the same year 'an hundredfold: and the Lord blessed him.

13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Phi-lis'tine§'^nvied him.

15 For all the Veils which his father's servants had digged in the days of A'bri-ham his father, the Phi-lis'tine§ had stopped them, and filled them with earth.

l;Ps.37:7; 49:16; 73:3; lCor.3:3; 13:4)

V ItwascustomaryintheEasttodigwells asproof of title to surrounding unoccupied lands. Isaac inherited the lands where Abraham had dug wells. To fill wells was a declaration of war, or at least a hostile act (2 Ki. 3:19,25). To avert war Isaac gave up the wells

16 And A-bim'e-lech said unto i'§aac,"Go from us; for thou art much mightier than we.

(5) Isaac the well-digger

17 *^ And i'§aac Meparted thence, and pitched his tent in the valley of Ge'rar, and dwelt there.

18 And i'§aac digged again the wells of water, which they had digged in the days of A'bra-hSm his father; for the Phi-lls'tine§ had stopped them after the death of A'bra-ham: and he called their names after the names by which his father had called them.

19 And i'gaac's servants digged in the valley, and found there a well of'^springing water.

20 And the herdmen of Ge'rar did strive with I'saac's herd-men, saying. The water is ours: and he called the name of the weU' ^'sek ; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it

' Sit'nah .

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it / Re-ho'both ; and he said. For now the Lord hath made room for us, and we shall be fruitful in the land.

7 Abrahamic Covenant confirmed in Isaac (12:1; 26:

1-5)

23 And he went up from thence to ^e'er-she'ba.

f|24 'And the LoRD'appeared un-0 him the same night, and said, I am the God of A'bri-him thy father: 'fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant A'bra-ham's*Bake.»^

25 And he ' builded an'^^tar there, and called upon the name of the Lord, and pitched his tent there: and there i'gaac's servants digged a well.

8 Covenant with Abimelech

26 "^ Then A-bim'e-lech went to him from Ge'rar ."and A-hiiz'-zath one of his friends, and Phi'chol the chief captain of his army.

27 And i'gaac said unto them, "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said. We saw certainly that the Lord was with thee : and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a Covenant with thee;

29 That thou wilt do us no hurt.'as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.

30 And he made them a feast, and"they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and I'gaac sent them away, and they departed from him in peace.

pie were born on this occasion, then the same could have happened at other times.Hence.there remains no mystery as to where the black, the yellow, the brown, and otherraces came from. The only part not known is when and by whom . This much is sure, the various races came into being since the flood, for only one color was saved in the ark (6:18) a This was a strange way of saying: You havebecome wealthy in our midst and mypeople are envious of you (v 16). It could literally mean that Isaac had become mightier than all the Philistines

b Isaac, like Abraham before him, departed from where he was not wanted so as to keep peace (v 17; 13:5-13)

c Literally, living water, or an unfailing spring.Cp. Lev. 14:5,50; 15:13; Num. 19:17; Song 4:15; Rev. 21:6; 22:1

d Meaning, contention or strife (v 20)

e Meaning, opposition, accusation (v21)

f Meaning, room (v22). It was about 20 mi.southwestofBeer-sheba.in a fertile valley. The site is marked by extensive ruins and deep wells

g Well of the oath. The southern-most city in Canaan (21:31; 46:1; Judg.20:1)

h 35thprophecyinGen. (26:24.fulfilled). Next, 27:28. The 2nd prophecy concerning Isaac's seed

i Cod appeared to encourage him because of what he might be tempted to do in view of the wrong suffered by the Philistines filling the wells of his father (v 15),the insult of being asked to leave (v 16), and the further wrong by their claiming wells he had made (v 17-22). He could have been tempted to retaliate, to make war, but he held himself steady and proved his godliness. See 44 appearances of God, p. 63

j Third of 80 occurrences of fear not. Used generally when man is being quieted because of the presence of God (15:l;2l:17;Judg.6:23:Jer.5:22;Dan. 10:12-19; zech. 8:13; Acts 9:3-8; Rev. 1:17)

k ThedoctrinethatGoddoes things only for His own sake is disproved here and in Gen. 39:5; 2 Sam. 5:12; 1 Ki. 11:12-13, 32, 34; 15:4; 2 Ki. 8:19; 19:34: 20:6; Ps. 132:10; Isa. 37:35: 45:4

1 He did not fall away from revealed religion in times of prosperity as some individuals, families, churches and nations do today

m See note f, 8:20

n One Targuro reads, "Abimelech and Phichol and a company of their friends," not considering Ahuzzath a proper name. It could be that Phicol was the title of the commander of the Philistines' army as Abimelech was the title of their king

o Question 55. Next, 27:18

p See 22 man-made covenants , p. 19

q This was false in 5 ways. They had:

1 Manifested envy (v 14, 27)

2 Filled the wellsofAbraham(v 15,18)

3 Insulted him (v 16)

4 Stolen his spring (v 20)

5 Stolen his well (v 21)

r A token of friendship and covenant

12 divided families (25:27):

1 IsaacandRebekah(25:28; 27:1-46)

2 Jacob and wives (29:31; 30:1; 37: 1-4) 18:2)

3 Moses and Zipporah(Ex. 4:24-26;

4 Moses,hisbrotherand sister (Num.

5 Jephthah and brothers (Judg.U) 12)

6 Naomi and daughter-in-law (Ruth 1:14-15)

7 Elkanahand wives (1 Sam.1:1-9)

8 Jesse and sons (1 Sam. 16:8-13; 17:28)

9 Saul and sons (1 bam .14:44; 20: 30)

10 David and sons(2 Sam, 13:1-18:33)

11 Job and family (Job 2:9-10; 19: 14-17)

12 Jesus and brothers (Jn.7:5; Ps.6 9:8) Note the cause and results in each

case

Origin of races (25:23)

This passage, with 9:24-27; 17:20; 19: 33-38; 25:'l-6; Acts 17:26 and other scriptures, explains how different races and types of people came into being, since the flood. When the first of each type and color ^\ as brought into existence is not stated and cannot therefore, be known. Such facts are araona the secrets of Cod referred to in Dt. 29:29. Iftwonations and two mannerof peo-

GENESIS 27

« Hcb. ihibah. levcn.rhe well wjicall.;il the well of the leven. referriag to the 7 Ijmbs thjt were a witneu of tlie coveniDt made at ihit pljce bctweca Abraham and Abimclech (21:22-33) b Beof-thcba uill exlsis, and retains iti ancient name In a tllt;htly modified form. It li taid that the old wclli arc still there, which are of gjeat depth, and of iireat value to the surroundinyi Arabs c It leems that both Judith and Beeii had

otJjcr tunics (3o:2, 5. 13) d Hcb. . bitterness of spirit (J7:4€; 28:2-fi). The Tauunis say that they guarcl-Icd with Ujjc and Kebekah and rebelled against their reliifUoiu instructions e Isaac was about 13S years old at this a me. He lived 42 years atter the time he thoutiht he was iniina to die. so evidently he was healed by e.od (35: 27-25). He died at the aiic of 180 (35:

28), only 10 years before his son, Jacob went into Enypt (47: 9) f See 25c23-34

\i No man knowstheday of hisdeath, unlets God particularly reveals it to him; nof docs he have a set time to die, even thouvrh he is appoinied to die. A person's appointed death is at some unspecified time (llcb. a27). There are conditions ooe can meet which will extend life longer than what may be otherwise expected

7 examples of God revealinR death:

1 Jacob (time of revelation before death. 1 day: Gen. 48:1; 43:20-33)

2 Aaron (I day. Num. 20:23-2'J)

3 Moses (1 day: Dt. 3L2: 32:48-52;

4 Joshua (I day: Josh.23:14) 34:1-3)

5 Hczekiah (1 day. but chan)(ed to 15 years; 2 Ki. 20:1-8; Isa. 38) 20)

6 Ezekiel's wife (1 day; E^ek. 24:15-

7 A rich fool (a few hours; Lk. 12:16: Wc have one example of an evil spirit

revealing death - that of Saul on the morrow (l Sam. 28:19 with 1 Chr. 10: 13-14)

14 proofs no set time to die:

1 It was said toAbimelectt Youare a dead man unless you Aivc up this man's wife (Gen, 20:3-7)

2 Honor parents, that your days may be lon« upon earxh (Ex, 20:12; Eph.C:2)

3 Because of your sins you will >4Uickly perish (Lev. 26; Dt. 28)

4 Consider the poor - the Lord shall keep him alive (Ps. 41:1-2)

5 7 he wicked shall not live out half their days (Ps. 55:23)

t With long Ufc will I satisfy him (providinu be meets the conditions of Ps. 91:1-9,16)

7 Keep My words, for lengthof days, and lonv Ufc shall they add to you(Pr. 3:1-2)

8 The years of the wicked shall be shoncned (Pr. 10:25, 27)

> He that hardeneth his neck shall suddenly be destroyed (Pr. 2'^.i)

10 I will add to your days 15 yean (Isa. 38:5)

11 I am deprived of the rest of my ye.irs (ISJ. 38:10)

12 For this cause many .ire weak and sickly jmoou you and many have died (I Cor, ll:2'»-30)

13 Hethal will love life.and see good days, let him keep his mouth from cWl (1 Het. 3:10-11)

14 Many have been cut off in death because of sins. I hcycould luve lived loiiucr if they had not cotnmitie*! them, and such judvypent had not become necessary (Fx. JtlS; 12:15. 1>. 30:33; 31:14; Lev. 7:20-27; 17:4-14; 18:2>. 148:20:3-18: Num. 413: 15:30-31; 19tl3. 20: etc.)

h Esju had missed flndlnn his venison before this and had Ion his blrthri>ih((25:27-34). Now he lost his blessing because he was late in findinn it

i His carnal appetite caused liim to for-Hct cod's word and Es.«u'soath(25c23, 31-34). Thus he was tricked into ri^iht action by his wife and youn>(er son

j The phrase intimates mote than a

ttaac sends for venison

/acob deceives his father

32 And it came to p«ss the same day, that 1 saac's servants came, and told him concerning the well which they had dJKKed, and said unto him. We have found water.

33 And he called it'Shi^felik: therefore the name ofthe city is B4:tI-*MJlA*unto this day.

9 Marriage* of E*au

34 « And 6 s«u was tarty vj^tS old when he took to wife Ja'dith'the daughter of B«-* ri the Hit lite, and Bish e-mith the daughter of £ 16n the Hlt-tite:

35 Which were a^ief of mind unto 1 saac and to R4-b*k ah.

CHAPTER 27

27

10 The stolen blessing (Cp. ^5 31, note). (1) Charge to Esau

AND it came to pass, that when ^^ 1 saac was 'old, and his eyes were dim. so that he could notsee.hecflljedt S4uhis%ldest son, and said unto him, My son: and he said unto him. Behold, here am I.

2 And he said. Behold now, I am old.n know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiverand thy bow, and go out to the field, and take me some venison;

4 And irake me savoury meat, such as I love, and bring i7 to me, that I may eat; that my soul may bless thee before I die.

(2) Rebekah's plot

5 And RSb6k'ah hea rd when i $aac spake to £'sau his son. And*£'sau went to the field to hunt/or venison, and to bring if.

6 ' And g^ejbfik'ah sp ake unto

lalcob her son, saying, Behold, I heard thy father speak unto £ s^u thy brother, saying,

7 'Bring me venison, and make me savour>' meat, that I may eat, and bless thee'before the Lord before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two g(X>4 kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shall bring if to thy father, that he may eat, and that he may bless thee before his death.

11 And la'cob said to Rf-bSk-oh his mother, Behold, £ s«u my brother is a hairy man, and I am a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. •

13 And tiis mother said unto him. Upon me be thy curse, my son: only obey my voice, and go fetch me them.

(i) The plot executed

14 And t»e went "nd fetched,

and brought Ihem to his mother: and his mother made savoury meat, such as his father loved

common blctslnti. This Is proved In v 28-2'.). Isaac must have known that God desired to bless Jacob instead of Fsau, for such was revealed by HIni to Rc-bekah (25:23). Isa.it finally did blcn him (Heb, 11:20; Rom. 10:17). The canialm.in wasdlciatlnnto hini wlicn he purposed to bless Tsau Instead, TMt Continued, column 4 ^

. IS And Re-b«i(All took Koodly raiment of her eldest son £'siiu, which U'ere with her in the house, and put them upon jA'cob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the*savoury meat and the bread, which she had prepared, into the hand of her son Jfl'cob.

18 < And ^e came unto hi^ tather, and said. My father: and he said, *lfere am I; who art thou, my son?

19 And Jacob said unto his father, I am £'s«u thy firstborn; 1 have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And I saac said unto his son. How is it that thou hast found it so quickly, my son? And he said. Because the Lord thy God brought it to me.

21 And L'saac said unto Jfl'cob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son £'s(|u or not.

22 And 14 cob went near unto 1 gaac his father; and'^he felt him, and said. The voice i5 J4 cob's voice, but the hands are the hands of £s«u.

23 And he discerned him not, because his hands were hairy, as his brother £'sau's hands: so he blessed him.

24 And he said, Mrt thou my very son E'sdu? And he said, I am.

25 And he said. Bring if near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought if near to him, and he did eat: and he brought him wine, and he drank.

(4) The plot successful

26 And his father I'saac said unto him. Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of hi/raiment, and blessed him, and said. See, the smell of my son is as the smell of a field which the Lord hath blessed: •28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of com and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

(•-) 1 ;,e plot di-icovered

30 • And it came to pass, as soon as t'$aac had made an end of blessing Ji cob, and j4'cob was yet scarce gone out from the presence of I jaac his father, that £ ji4u bjs brother camg in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father. Let my father arise, and eat of his son's venison, that thy soul may bless me.

unto him,»Who art thou? And he said, I am thy son, thy first-

Egypt. 320 B.C. Scopus, J ' < B.C. Syna. ju:t B.C. Syna, 1»",H B.C. Syn.i. It",J B.C. Syna. i;t5 B.C. Hycranu»,C3 B.(Pompey,C3 B.i Herod, 3'.* B.C.

Romans, 135A. D. rersi.inj.559A.D. ^)mar.636 A. 1). Afjjl.1098 A.i). Crusaders. 10'>'.» "Paladin. 1187 Tartars. IJ44 BrtUsh. I a7 l$r.ii-I. I 1.J8

a Orientals were food of highly seasoned food. Salt.^)lces,onl 00 s.ga rile .saffron, mint, and variousother herbs were used to flavor foods (Ex. 12:8; Num. 11:5; Lk. 11:42) b Questions 56-57. Next, v 24 c rhe only case recorded In Scriptwe where a man depended upon feeling: and. he was deceived. The lenoo to Christlansls clear. Isaac must have had a sickneu whichaffected his eyesaod made him think he was going to die. He recovered, however, and uw Jacob on his return from Padan-aram about 20years later. He died just lOyearsbe-fore Jacob went into Egypt (2Sc26; 3S: 28; 47: 9) d Question 58. Next, v 32 e Raiment In the East marked the social rank and position of the wearer. The firsi-bom had an official garment as the priest and head of the house. However, thisgarment put upon Jacob was one which had the smell of the field upon it to make the deception more complete. It was a perfect deceprioo except the voice. Even God was affirmed as aiding him to find the meat sooner than It could be expected (v 20), This feature is the worst part about it, and shows the nature and daring of the whole falsehood. God certainly was not a party to these plots and sin f 36th prophecy in Gen. (27:28-29. fulfilled). Next, V 37. It predicted that Jacob would be blessed above Esau In material and spiritual things. This is the first prophecy of Isaac the prophet (cp. V 39-40) lOfold prophetical blessing of Jacob:

1 God give you the dew of heaven (v

2 The fatness of the earth (v 28) 28)

3 Plenty of com (wheat, v 28, 37)

4 Plenty of wine (vineyards, v 28,37)

5 Let people serve you (v 29)

6 Let nadonsbow down to you (v 29)

7 Be lord over yourbrethrai(v29,37)

8 Letyourbrothersbowioyou(v 29, 37) 29)

9 Cursed are those who curse you (v 10 Blessed are those who bless you (v

29)

g Questions 59-61. Next, v 36. Isaac was seized with a great fear which perhaps recalled to him God's purpose in the ma ner, so he resolved to let the blessing stand (v 33). Cp. Lk, 22:61 where Peter forgot the words of Jesus until Christ turned and looked upon him

^ Com, from column '2

natiaal love for Esau was brought about by this son beingvery careful to gratify his father's fleshly appetite (25:28). Isaac wished to repay the many favors of Esaubythisone blessing. He recognized his own lawful right as the priestly and prophetic head of his house to bless th^ first-born and give him all the binh-right signified; but in this case, as in that of Ephraim (48:8-22). God had commanded that the natural order be set aside and the blessing be given the one of His choice (25:23; MaL 1: 2-3; Rom.;>ll-13.Seenoce,Gen,9t24) iO sieges of Jerusalem (14:18): 12 Bible sieves of Jcfusalein: By

1 Judah Oudg. 1:S)

2 David and Judah (2 Sam.5t6-10)

3 shishak.kinu of Egypt (IKi. 14:25) »)ehoa$h.kingofIsrael(2Kl.l4:13) 5 Sennacherib.kingof As$yna(2Kl.

18) 21:17)

fi Philisiines and Arabians (2 Chr.

7 Joash,kingofIsrael(2Chr.25:23)

8 King of Egypt (2 Chr. 36:8)

9 Nebiichadncizar, king of Babylon (2 Chr. ;u::('-7)

10 Nebuchadnezwr (2 Chr. 36:10)

11 Nebuchadnczzar(2Chr.36:17-19)

12 Rom ans. 70 A. 0. (Wt. 24:1-2; Lk. 15^:42-44; 21:20-24)

18 sieges of secular history: By

GENESIS 27, 28

Isaac blesses Esau

Jacob goes to Padan-aram

a See notes, Heb. 12:16-17

b Questions 62-65. Next, v 45

c This is false, for he willingly sold it

for a mess of pottage. Cp. 25:26-34 d The blessing and the birthright were the same e 37th prophecy in Gen. (27:37 .fulfilledl.

Next, V 39. Isaac was still desirous of

blessing his beloved son and did so in a

very small way as compared to the

blessing of Jacob (v 39-40) f Esau was 78 years old and a fornicator.

Sindulledhis sense of^iritual things.

See notes, Heb. 12:16-17 g 38th prophecy in Gen. (27:39-40. fulfilled). Next, 28:3

6fold prophetical blessing of Esau:

1 The fatness of the earth (v 39)

2 The dew of heaven (v 39. Cp. v 28)

3 To be a warring nation (v 40)

4 Tobe a servant of Jacob (v 40) 40)

5 Partial and temporary dominion (v

6 Freedom from Jacob's yoke (v 40)

h Esau possessed the land ofEdom.a very fruitful place. Cp. Heb. 11:20

i The dew of heaven is a symbol of God's blessings of earth (v 28, 39; Dt. 32:2; 33:13, 28; Ps. 133:3; Pr. 3:20; 19:12: Hos. 14:5)

j The Edomites (descendants of Esau) were a warring people for many generations. See note h, 25:23

k Israel ruled Edom for long periods (1 Sara. 14:47; 2 Sam. 8:14; 2 Ki. 14: 7)

1 Edom finally threw off the yoke o f Israel (2 Ki. 8:20-22; 2 Chr. 21:8-10) m All natural men would perhaps do this under' the same circumstances. Esau seemed tohavepassed this hatred to his offspring, for they were always ready to war with Jacob's descendants. See note h, 25:23

n This alludestothe formal, ceremonial mourning for the dead, whichlasted 7 to 70days (50:1-3, 10; 1 Sam. 31:13; Job 2:13)

0 The information was given to Rebekah, as her partiality for Jacob was well known. Being a shrewd woman she advised against private revenge or going tolsaac about the threat. Her plan was to send Jacob away until Esau's anger cooled down and it was safe for him to return

p Her few days were 20 years (31:41). She never saw Jacob again. All the family paid a bitter price for their sins, in the many years of separauon

^»- Cont. from column 3

k Called the Syrian 2 rimes (v 5; 25:20). Laban, his son, is called the same 3 times (25:20; 31:20, 24). Jacob is so-called in Dt. 26:5. Naaman the leper isthe only other person so-called (2Ki. 5:20; Lk. 4:27). The Syrian tongue was a verywidespreadlanguageinthe days of the kings of Israel (2 Ki. 18:26; Ezra 4:7; Isa. 36:11), The word Syria is used 77 rimes and Syrians 61 times of a land north of Palestine and its people who made many wars on Israel. They are mostlyreferredtoin the books ofKings and Chronicles, as the enemies of the Jews

1 5 things Esau saw:

1 That Isaac had blessed Jacob (v 6)

2 That Jacob had been sent to Syria to take a wife (v 6)

3 That Jacob was charged not to take a wife of Canaanites (v 6)

4 That Jacob had obeyed his parents by going to Syria (v 7)

5 That Canaanite women did not please his father (v 8)

m It was very convenient and profitable for Jacob to obey. He always obeyed where t'nete was some gain to be re-ceived.Cp.25:30-31; 27:8,13; 31:1-13

n His going unto Ishmael means he took a wife from his descendants, for Ishmael had been dead about 15 years. He was 14 years old when Isaac was born (17:17, 24-25), and Isaac was now 138 years old. See note e, 27:1

o His first wives had been a constant grief to his parents (26:34-35; 27:46), and

hath supplanted me these two times: "lie took away my birthright; and, behold, now he hath taken away myAilessing. And he said, Hast thou not reserved a blessing for me? *37 And i'saac 'answered and said unto E's^u, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with com and wine have I sustained him: and what shall I do now unto thee, my son? 38 And ^'sau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And E'sau/lifted up his voice, and wept.

[7) Isaac's wicked suggestion

•39 And I'saac his father answered, and *said

bom Esau.

33 And i'saac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou earnest, and have blessed him? yea, and he shall be blessed.

(6) Esau's unavailing remorse (Heb. 12:17)

34 And when E' sa u heard the words of his father.'Tie cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, ^Is not he rightly named Ja'cob? for he

unto him,

Behold,'nhy dwelling shall be the fatness of the earth, and of the'dew of heaven from above;

40 'And by thy sword shalt thou live,*and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that'thou shalt break his yoke from off thy neck.

(8) Esau's plot against Jacob

41 « And E'sau"Tiated Ta'cob

because of the blessing where with his father blessed him: and E'sau said in his heart. The days of"mouming for my father are at hand; then will I slay my brother ja'cob.

(9) The plot discovered

42 And these words of E'sau her elder son were °told to Re-bek'ah: and she sent and called Ja'cob her younger son, and said unto him. Behold, thy brother E'sau, as touching thee, doth comfort himself, purposing to kill thee.

(10) Rebekah's plan to save Jacob

43 Now therefore, my son, obey my voice; and arise, flee thou to La'ban my brother to Ha'ran;

44 And tarry with him a'^ew days, imtil thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he

forget that which thou hast done to him: " ^hen I will send, and fetch thee from thence: "why should I be deprived also of youTjoth in one day?

(11) Rebekah's appeal Isaac

to

46 And Re-b6k'ah said to i'saacT am weary of my life because of the daughters of Heth: if Ja'cob take a wife of the daughters of Heth, such as these which are of the daughters of the land,'what good shall my life do me?

28 CHAPTER 28

(12)Isaac's charge to Jacob

AND i'gaac called Ja'cob, and ■^ blessed him. and«charged him, and said unto him. Thou shalt not take a wife of the daughters of Ca'naan. 2'Arise, go to Pa'dan-a'ram, to the house of 'Beth-u'61 thy mother's father; and take thee a wifefromthenceofthedaughters of La'ban thy mother's brother.

(13) Abrahamic Covenaint confirmed in Jacob (12:1)

*3 'And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 4 And give thee the blessing of k'hrk-h&m, to thee, and to thy seedwiththee; thatthoumayest inherit the land wherein thou art a stranger, which God gave imto A'bra-hain.

(14) Jacob

escapes Esau

from

5 And i'saac sent away Ja'cob ; and he went to Pa'dan-a'ram unto La'ban, son of Beth-u'el the *Syr'i-an, the brother of Re-beic'ah, Ja'cob's and E'sau's mother.

(15) Esau's conciliatory act

6 *; When £'sau %aw that i'saac had blessed Ja'cob, and sent him away to Pa'dan-a'ram, to take him a wife from thence; and that as he blessed him he

gave him a charge, saying, Thou shalt not take a wife of the daughters of Ca'naan;

7 And that Ja'cob^beyed his father and his mother, and was gone to Pa'dan-a'ram;

8 And E'sau seeing that the daughters of Ca'nfian pleased not i'gaac his father;

9 Then went E'sau"imto Ish'-ma-el, and^took unto the wives which he had Ma'ha-iath the daughter of Ish'ma-el A'bri-him's son, the sister of Ne-ba'-joth, to be his wife.

IX History of Jacob (28:10-50:14). Outlined to 37:1. 1 Jacob's first vision (Cp. 32:1; 35:9; 42:1). The Abrahamic covenant confirmed in Jacob (12:1)

10 *?^And Ja'cob went out from

now he hoped to please them with wives from Abraham's son, Ishmael. TakingMahalath meant he ma tried his father's niece, as Jacob married his mother's niece. This was as far from the Canaanite women in the land as he could get; and it seemsthatthis wasnot an act of malice but of respect p Note the 25 and's of v 10-15

6 Giveyourseed the blessing of Abraham (v 4; 15:6; Rotr.4;Gal. 3:14 with Isa. 66:7-8; Zech. 12:10-13:1; Rom. 11:25-28)

7 Give you the land of Canaan, as promised Abraham (v 4; 13:14-18; 15: 18-21; 17:7-8)

-^ Continued, column 1

a She never did fulfill this promise to Jacob .Perhaps it was never safe tobring him back, for Esau seems to have kept his hatred until Jacob prayed in all seriousness and God changed him (32: 6-33:17)

b Question 66. Next, v 46. She was no doubt deprived of both, for Jacob went a way never to be seen by her again, and Esau probably lost respect for her because of her plots against him c If she had been concerned about both she would not have plotted against Esau, Could itbethat she remembered the prophecy of25:23 and was seeking to help God fulfill W She could have had the law of Gen. 9:6 in mind. If Esau would kill Jacob, then he would be subject torhe death penalty, which would mean she would lose both

d This was perhaps her cunning way of getting Isaac to send Jacob away on a legitimate trip - one to seek a wife. She had not been thus concerned about her 77-year-old bachelor son before, as far as we know

That Jacob was 77 years old at this time seems evident from a study of several passages. It is necessary to take into account the age of his son, Joseph at the time he (Jacob) went down into Egypt with his family, and figure back to this time. From Gen. 41:46-54; 45; 5-9 we learn that Joseph was 30 years old "when he stood before Pharaoh" at the beginning of 7 plenteous years. After those 7 years and 2 more years (of fa mine) .when Joseph was 39, lis brothers, their families, and their father, Jacob came down to be with him in Egyptjacob was then 130 years old (47: 9). This means that Jacob was 91 years old when Joseph was born, in Haran. It was then that Jacob wanted to return from Haran to his own people in Canaan but Laban persuaded him to remain 6 more years (30:25-28; 31:38-41). Since the entire stay in Haran was 20 years, of which 6 were spent after Joseph'sbirth,then we know that Joseph was born in the 14th year of Jacob in Haran. Countingback 14 years from his age of 91 at Joseph's binh we thus find him about 77 when he first came to Haran looking for a wife. He was perhaps 78 years old when his first son was born and 97 years old when he finally returned to Isaac and Esau after the 20 years with Laban

e Question 67. Next, 29:4

f This blessing was freely given, after he had obtained the birthright by deceit (27:1-46). Perhaps it was needful to erase all doubt asto whether the birthright now really belonged to him

gThis charge concerned Israel's separation from heathen nations. The same charge had been given by Abraham to his servant Eliezer when seeking a wife for Isaac (see note o, 24:37). Early God forbade Israel to integrate with other nations, commanding them to dwell alone and not to be reckoned among them (v 1; 24:3; Ex. 34:12-16; Num. 23:9; Dt. 7:3-4; Josh. 23:12; Ezra 9:1-10:44; Neh. 13:1-30). The failure of Esau to keep his part of the race pure was a grief to his parents (26:34-35). God cursed such carelessness in Israel (Num. 25:18: Judg. 3:5-8).

h This misdonwas similar in purpose to that of Gen. 24

i He was the son of Nahor and Milcah, and father of Laban and Rebekah (v 2-5; 1L29; 22:23; 24:15,24.47.50; 25:20). He is called the Syrian (28:5). He was evidently dead at this time, for Laban took over the marriage bargaitiing of Eliezer for Rebekah in Gen. 24

j 3 9th prophecy in Gen. (28:3-4. partial-ly fulfilled, but will be completely fulfilled when Christ comes).Next.v 13

7fold blessing of the prophecy;

1 God Almighty bless you (v 3)

2 Make you fruitful (v 3)

3 Multiply you (v 3) 3)

4 Make you a multitude of people (v

5 Give you the blessing of Abraham (which is justification by faith, v 4; 15:6; Rom. 4: GaL 3:14)

GEITES.'S W

Jacob's vition at Beth—el

Jacob meet! Rachel at the well

n

i AfierlcJvlnRUr, .Vbtaham MttlcJ here until rcr3hdJed(ll:26-30).Sjhor re-mJinoJ here, whichgav^- rcjion for (he journcyi of (en. 24 jod 28 b Where Abrjhjm buili hit second altar. cJlleO Bethel, jhoui -W irllci frotr Bc^rihcba (v 19). ^cc note o. 12:8

c Only one none. He likely u»c*d the fold! of his^JtriK-ni Jiwell ahl heaJ-drcu to loften the pillow which explains the plural ol V Id

J >lcepiDu out In the open wjs J custom of shepherds so w.is no hjrdship for Jacob (Lk. 2 9)

e >ee 34 dre.ims. note in, Uan. 4:5

- lleb. sull.^m .to pile up, like terraces; J stJirwjy. Cp. Jn. 1:51

li bee ICH appcjrancos to men, note n, Heb. 13:2

h >Oth pt>jphecy in >. en. (28: 13-15. p.ir-tially fulfillej jnd will be completely lulfilled in the stillennium .md New L.irth), Next, 30:24. Here the Abra-hjmic covenant w js c o n 11 r m e d to Jacob by Cod. The first and last time It was confirmed to Jacob by Isaac (K-e nite I, 2t*:3)

I 15 1 wills 01 uoO tojjcob: I will 13)

1 (.ive youthc land of promise (28:

2 Keep you wherever you no (28:15)

3 Brintiyoua«;aintothisljnd(28:15)

4 Sot lojvo you until 1 have fulfilled My oblijtJtions to you (28: 15)

5 Be with you (31:3)

6 Deal well with you (32:0)

7 Do you kiood (3J;12)

8 Give you this land (35:12)

9 Give this land to your seed (35:12)

10 Make of you a meat nai. >n in Egypt (4C:3)

11 c.odownwithyouintoEgypt(46:4)

12 Brine you up again (4<i:4)

13 Make you fruitful (48:4)

11 Make of you a multitude (48:4) 15 (>ive this land to your seed (48:4) J 12:7; 13:15-17; 15:18-21; 17:8; 22:16:

UU 11:24: Ezek. 47:13-48:35 k See note d, 13: 16 1 In the Mesjiah(note c. 12:3). A11 fam ilies (v 14; 12:3) and all nations will be blessed in the Messiah (18:18; 22:18; 26:4; Hs. 72:17; Lk. 24:47; Rom. 1:5: lf^:2(.; Gal. 3:8; Kev. 2:2G) m Ig^eximples of God being "with" men-

1 I£mael (Gen. 21753) '

2 Abraham (Gen. 21:22i

3 laojb (C^n. 28:15,20)

4 Joseph (Geo. 39:2, 21;Acu7:9)

5 Mors (Josh, 1:5)

6 Joshua (Josh. 1:5, 9)

7 Samuel (I Sam. 3;19)

8 David f2 Sam. 5:10; 1 Chr. 17:2)

9 Solomon (1 Chr. 2H:2>); 2 Chr. l-l)

10 Iiremlah (Jer. 20:11)

11 Jesus (Jn. 3:2; AcU 10:38) 12^aul(2 Tim. 4:17)

n Compare the circumstances under wWch this promise is repeated (28:15; nt.31:G:io»h.l:5-8; I Chr. 28:20; Heb. 13:5-r,; Mt. 28:20)

O I did not expect it. Cp. Job 9:11; 13: 14; 1 Sam. 3:4-7

P II was a house of cod (Bethel, v 19), because- he saw Cod in it. It was the RJtes of heaven because of the ladder reaching up to It

M He set the stone up for a monument and anointed it to consecrate it to C'Od as an altar (v 18). About 30 years later he repealed his solemn vow In the same place (35:14). It was customary to do tWs whencommemorating great events. Moses did this at Sinai (Kx. 24: 4). Joshua set up two monuments a t Jordan (Josh. 4), and at shechem (Josh. 24:26). Samuel set up one to wimess victory over the Philistines (1 sam.7 12). Stones for memorials were allowed, biB as idols were forbldden(Lev. 26:1; Du 16:22). I here is an unfounded tradition that the stone Jacob set up was afterwards brought to Jerusalem, later uken to Spain, then to Ireland and linally, to Scotland. (>q what is si^^-poicJ to be that very stone, the Wncs of Scotland «t when crowned, tdward I had It brought to Westminister and placed under the ch-ilr on which kings of England were to be crowned r The onlyrccorded vow before the law of Moics. t.od, Hlm»clf remembered

B«>r-«h« bA, and wFnr*toward H4 ran.

11 And he lighted upon a*cer-Uin place, and tAiried there all night, because the sun was set; and he took of the "^stones of that place, and put them for his pillows, and'lay down in that place to sleep.

12 'Andii? di eamej. and behold aladder set up on the earth, and the top of it reached to heaTen: and behold the*anKels of God ascendinR and descending on it. J13^And, behold. Ihc LoRl> Stood above, i^^ and s«i(l, I am the LoKr> God of X bri-hflm thy father, and the God of I $aac: the land whereon thou liest. to thee »will I /give it, and to thy seed;<

► 14 And thy seed shall be^s the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in'thy seed shall all the families of the earth be blessed. US Ajid, behold, I am"*with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; "^or I will not leave thee, until I have done that which I have spoken to thee of.

16 ' And Jacob awaked out of his sleep, and he said, Siuely the Lord is in this place; andT knew it not.

17 And he was afraid, and said, How dreadful 15 this place! this IS none other but the'Tiouse of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and'set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place fiSth'-el: but the name of that city was called Luz at the first.

2 Jacob's conditional vow

20 And I4.'cq1j vowed a "Vow, saying,Hf God will be with me, and will keep mc in this way that I go. and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God:

22 And this stone, which I have set for a pillar, shall be 'God's house: and of all that thou shall give mc I will surely give "the tenth unto thee.

CHAPTER 29

29

3 Jacob at Haran (Gen. 29:

1 -3I;5S). (1) Arrival and

introduction

THEN Jfl'cob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lyinp. by it; for out of that well they watered the flocks: and a great stone was "Upon the well's mouth.

3 And thither were "^11 the flocks gathered : and they rolled the stone from the well's mouth, and watered the sheep, and put

the stone again upon the well's mouth in his place.

4 And JA cob said unto them. My brethren, "whence be ye? And they said. Of HA ran are we.

5 And be said unto them. Know ye LA'ban the*Bon of .Nfl hdr? And they said. We know him.

6 And he said unto them, It he well? and they said. He is well: and, behold. RAcixdhia daughter cometh withthe sheep.

7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said. We caimot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

9 * And while he yet spake with them, RA chel came with her father's sheep: for she kept them.

10 And it came to pass, when jA'cob saw RA'chel the daughter of La ban his mother's brother, and the sheep of LA ban his mother's brother, that JA'cob went near, and rolled the stone from the well's mouth, and watered the flock of LA'ban his mother's brother.

11 And Xa cobTtissed RA'chel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he was her father's brother, and that he was R6-b*k'ah's son: and she ran and told her father.

13 And it came to pass, when La'ban heard the tidings of Ja cob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. "And he told La'ban all these things.

14 And La'ban said to him, Surely thou art my bone and my flesh. And he abode with him the space of § month.

(2) Servitude to Laban (30: 27). A Seven years for Rachel

15 * And La ban said unto ja cob, "Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

16 And La'ban had two daughters : the name of the elder was L^'itb. and the name of the younger was RA'chel.

17 Le'ah was'tendereyed; but RA'chel was'beautiful and well favoured.

18 And JA'cob loved RA chel; and said, I will serve thee seveg yearsHor RA'chel thy younger daughter.

19 AndLA ban said,'/f is better that I give her to thee, than that I should give her to another man ; abide with me.

20 And Jacob served seven years for RA chel; and ithey seemed unto him but a few days, for the love he had to her.

B Deceived: beat at his own game (Cp. Gen. 27)

21 • And JA'cob said unto LA'ban, Give me my wife, for my days are fulfilled, that I may go in unto her.

- ■ —

it (31:13). Vows were tobe made (Lev. 23: :i7-:W;Num. 2'^ 39); were tobe voluntary (Nuiii. 30: J: Eccl. ^4-6); and not to be broken (l.cv. 5:4-13; 2'2:18-25; Num. 15c'2-16: 30.J-16; IX'23:18-22). The estimation price of vows was detcmiined according 10 age .iiW sex (Lev. 27:1-25). Edible things were of-

Continucd. column 1 ^»-

■ones were 10 large and heavy as to require the united strength o(several men to remove them. Beeauie of the scarcity ol water In certain places constant strife and even wars have been fought over wcUs. Isaac and the king of Philistia liad strife for in.iny montlu and perhaps even years over certain wells that luac had dug (Gen. 26: l.'.-33)

a Questions 68-70. Next, v 15

b Here the word son is used for grandson. Laban was the son of Bethuel, the son of Nahor (22:20-24: 24:15. 24, 29, 47, 50; '28:2)

c rMs was an Eastern custom of greeting and friendstiip. Even men kissed men (V 13; 27:'.^7; 33:4; 45:15; 4«:10: Ex. 4:27; 18:7; 1 Sam. 20:41; Lk. 15:20; Acts 20:37)

d Jacob told Laban the purpose of his joumey, and what had happened at Bethel and i4>on his arrival at the well

e Questions 71-72. Next, v 25

f Heb. rak.trans. teoder (18:7;3a-13: Dt. 28:54'^: 32:2; 1 Chr. 22:5; 29:1): soft Oob 41:3; Pr. 15:1: 25:15); and wealt (2 Sam. 3:39). It could mean any one of these. Various translations read: no sparkle,tender,weak, timid, attractive

g Heb. yaphath toar. beautiful in shape, countenance, features, and appearance. She was lively, gay, vivacious, and extremely attractive (v 17)

h In European society the father gave a dowry with hisdaughter. In Arabia and other Eastern countries, the father received it for his daughter. Polygamy was perhaps partly responsible for the custom. Covetoiu fathers were thereby enabled to make a profit by their daughters. The place women held in the household was likely another reason. One was no more than a servant of higher rank, being purchased by a master, for whom she wasto toil as one inferior to himself i It was customary to give daughters in ma triage to relatives more than to men of other races

j It seems from the way it reads in v 18-30 that Jacob worked 7 years before Leah and Rachel were given to him, but this could not be if wc are to have harmony regarding all the facts in Scripture. See 4 proofs Jacob took his wives immediately, p. .IP

^^ Cont. fromcolumn2

fered in vows (Lev. 7:16-18; DUl2:6-26; Judg. 18:14). Certain things were forbidden tobe offered (LX. 23:18-23). See Job 22:27: Ps. 22:25; 50: U: 56:12: 61:5: 65:1: 66:13: 76:11; 116:14-19; Pr. 20:25; Nah. 1:15

3 examples of rash vows

1 Jephthah's awful vow (Judg. 11:29-

2 The vow of Israel Oudg.21:5-6) 40)

3 The vow to death of 40 men (Acts 23:12)

7 examples of common vows

1 Jacob's vow topaydthes(28:20-22)

2 Hannah's vow (1 Sam. 1:11.27-28)

3 Elkanah's yearly vow (1 Sam. 1:21)

4 Job'svow withhiseyesQob 31:1)

5 David's vow (Ps. 132:2)

6 Jonah's vow Qoaah 2:9)

7 Paul's vow (Acts 18:18)

s Not If C.od, which implies a doubt, but Since (..od will be with me. as promised in V 13-15

t Heb. Beth -Elohim. bouse of Ek)him: note Beth-<-l fttUc o, 12:8)

u See I'iiliing in Index

V stones were placed upon the mouths of wells to protect them from impurities and drifting sands which could soon choke them

w It was customary to wait until all the flocks had gathered before opening the wells(v 3). Then the stones were taken off so the wateringcould begin. Wells were USU.111 y opened in the early morning and in the evening; and at such times all the people came to get their w.iter supply. The work of carrying w.iter was done by women except in large cities, where both men and women became water earners. Villages were built near wells and springs for convenience, but not neat enough for a household to be disturbed by the noise and dust of the crowds which were sure tobe drawn to such a place. Well-stones were common as coverings, the purpose being to protect the water from impurity and shifting sands which could soon clioke a welL some of these

GENESIS 30

Jacobus children

Jacob's prosperity

a It was customary to have a wedding feast for a week (V 27-28; Judg.l4:12)

b She became the mother of Gad and Asher (30.10-18), Slaves given to daughters at marriage were the particular property of the wife,and over them the husband bad no right or power

c The bride was always veiled and the bridechamber dark. With Leah being brought to him in the evening darkness, it Is possible that such deception could have passed the anentlon of Jacob d Questions 73-75. Next, 30:2

e Jacob had deceived others (ch. 27), and now he began to be the victim of deceptions (31:7-10. 31; 34:30; 37:28-36; 35:22; 43:1-28)

f It had not been mentioned to Jacob in making the contract, but it was a custom in the East, and even a law in some parts to give daughters in marriage ac-cofdlng to seniority, unless the older daughter was deformed or unfit for marriagejfa father had an opportunity to give the younger in marriage advantageously, he would first do all he could to get the older one married. Until this was done the younger one could not be married J-aban took care to conceal this from Jac ob until he had given Leah to Mm, being confident that he would do anything else required, to get Rachel, It was good dowry Laban received for both daughters. Cp. Judg. 15:2; 1 Sam. 14:49; 18:17-20, 28

g Laban appealed to Jacob not to disturb the week of feasting to which many people had been invited (v 22). He wished to keep any evidence of trouble or disappointment from toe public eye, and therefore, promised Rachel also when the week was fulfilled (v 27-28) for an additional 7-years' work, if Jacob would co-operate and accept Leah. He agreed because of his great love for Rachel

h He lived with Rachel during the 14 years. See 4 proofs Jacob took his wives immedjately. p. 30

i She became the mother of Dan and NaphtaU (30:3-8)

j This was the third generation having family trouble.Sarah,Hagar,and Abraham had trouble over Isaac and Ish-mael(16:l-16;17:18;21:9-16;GaL4; 21-31), Isaac and Rebekah had trouble over Jacob and Esau (25:28; 27:1-46), Here we have a divisionbetween Jacob and his wives (29:31-30:43)

k To hate here is an idiom meaning preference, not hatred as we understand it. See note q, Lk, 14:26

1 See 7 banen women, note g, 16:1 m Reuben means befiold a son - for Jehovah has looked upon my affliction of being less loved by my hu^and than

Rachel (V 30-32), See Reuben in the Index

n Simeon means hearing - because the Lord has heard that I was preferred less than Rachel and has given me another son tocause my husband to love me (v 33), See Simeon la the Index

o Levi means joined - my husband will be joined to roe because I have borne him three sons (v 34). See Levi in the Index

p ludah means praise - I will praise Je-hovah because He has given me four sons and my husband will love me (v 35), His was to be the ruling tribe and from him was to come the Messiah, the Redeemer and Governor of all nations (49:10; Isa, 9:6-7). See Judah in Index

Rending clothes (37: 34)

Rending of clothes is a chief sign of mourning in the East. It is customary to lay aside jewels and fine clothing and to be clothed in sackcloth while making loud wailing. See Josh, 7:6; 1 Sam. 4:12: 2 Sam, 1:11; 3:31; 13:31; 2 Ki. 2:12; 18:37; 19:1; Ezra 9:3; Job 1:20. The ceremony of rending clothes requires the use of a knife. Cuts are first made on the right side of the upper garment for brother, sister, son, daughter, or wife, and on the left side for father or mother. Then, other garments are

22 And Laban gathered together all the men of the place, and'^nade a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And La'ban gave unto his daughter Le'ah^Q'pah his maid for an handmaid.

25 And it came to pass, that in the morning, behold, "^it was Le'ah: and hc'said to Li'ban, What IS this thou hast done unto me? 'did not I serve with thee for Ra'chel? wherefore then hast thou beguiled me?

C Seven years more for Rachel

26 And Laban said,^t must not be so done in our country, to give the younger before the firstborn.

27'Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and ful-filledherweekr^'andhegavehim "Ra'chel his daughter to wife also.

29 And La'ban gave to Rachel his daughter'Bil'hah his handmaid to be her maid.

30 And he went in also unto Ra'chel, and he loved also Ra'chel ' more than Le'ah. and served with him yet seven other years.

(3) First maternity race (Cp. 1 Sam. 1). Jacob's family at Haran (29:31-30:24). A Reuben

31 •" And when the Lord saw that Le'ah u'as'hated, he opened her womb: but Ra'chel 'was barren.

32 And Le'ah conceived, and bare a son, and she called his name' Tleu ben : for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me.

B The birth of Simeon

33 And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name "Sim'e-on .

C The birth of Levi

34 And she conceived again, and bare a son; and said. Now this time will my husband be joined unto me, because I have bom him three sons: therefore was his name caUed^ Le'vi .

D The birth of Judah

35 And she conceived again, and bare a son: and she said. Now will I praise the Lord: therefore she called his name

P Ju dah ; and left bearing.

AND when Ra'chel saw that ■ she bare Ja'cob no children, Ra'chel'^envied her sister; and said unto Ja'cob, Give me children, or else I die.

2 And Ja'cob's*anger was kindled against Rachel: and he said, 'Am I in God's stead, who hath withheld from thee the fruit of the womb?

F Rachel's policy (Cp. Gen. 16)

3 And she said, "Behold my maid Bil'hah. go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him BQ'hah her handmaid to wife: and Ja'cob went in unto her.

G The birth of Dan

5 And BU'hah conceived, and bare Jacob a son.

6 And Ra'chel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name T)an .

H The birth of Naphtali

7 And Bil'hah Ra'chel's maid conceived again, and bare Ja'cob a second son.

8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name/Niph'-ta-li.

CHAPTER 30

30

Rachel's envy of Leah Cp. 1 Sam.1:1-28

I Leah's policy: birth of Gad

9 When Le'ah »saw that she had left bearing, she took Zfl' -pah her maid, and gave her Ja'cob to wife.

10 And Zfl'pah Le'ah's maid bare Ja'cob a son.

11 And Le'ah said, A troop Cometh: and she called his name Njad .

J The birth of Asher

12 And ZU'pah Le'ah's maid bare Ja'cob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name 'Ash'er .

K Jacob hired with mandrakes

14 " And Reu'ben went in the days of wheat harvest, and found ' mandrakes in the field, and brought them unto his mother Leah. Then Ra'chel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her,Vs it a small matter that thou hast taken my husband? and would-est thou take away my son's mandrakes also? And Ra'chel said. Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Ja'cob came out of the field in the evening, and Le'ah went out to meet him, and said. Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

likewise cut. When sackcloth is used it isgenerallymaterialmade of the hair of goats orcamels, acloth that is very coarse and black. Such was used for straini ng liquids, for sacks,and customarily for mourning garments. Sometimes, in mourning,sackcloth was worn next tothe skin and at other times over the outer garments, or instead of them Continued, column 4 — ^»-

23 J* - death of children and destruction of wealth Qob 1:20)

24 Job's 3 friends - in pityQob 2:12)

25 Israelites - judgment Qer. 41:5)

26 Higbpriesu - supposed blasphemy by Jesus (Mu 26:65; Mk. 14:63)

27 Apostles - when sacrifices were offeree to them (Acts 14:14)

28 Maglsuates - when Christianity was preached in Philippi (Acu 16:22)

a What the Bible says about envy

1 Commands against envy(Ps, 37:1-7: Pr. 3:31; 24:1; 1 Pet. 2:1)

2 A work of the flesh (Rom. 1:29-31; 13:13;Gal.5:19-21;lTim.6:4;Tit.3:3)

3 Results of envy Qob 5:2; Pr. 14:30; 27:4;Cant.8:6;lCot.3:3;Jas.3;14;5:9)

4 One thing that does not envy (1 Cor. 13:4)

5 Instancesofenvy(Gen.4:4-8:16:5-6: 21: 9-10; 26:14; 30:1.15; 31:1; 37:4-11,19-20; Judg.H: 28-30: 12:1-10; 16: 3; 1 Sam. 18:8-9, 29; 20:31; Esther 5: 13; Dan. 6:4; Mt. 27:18; Jn. 11:47; Acts 13:45; 17:5)

b First record of a husband being angry with his wife. Cp. 1 Sam. 1:2-23; 2 Sam. 6:20-23; Esther 1; Job 2:10

c Question 76. Next. vl5, Cp, 50:19

d Rachel followed Sarai's policy in IC:2, Children were regarded as a special favor of God. and barrenness was considered a mark of divine displeasure. Males were especially important, to build and preserve the family tribe. The slaves and their offsprini; were the absolute property of the mistress

e Dan means j ud ging - for God has judgedmeworthyof a son by my maid (v 6). Sec Dan , in the Index f Naphtali means wreaUna - for I have struggled with my sister for offsrping and have prevailed by my maid (v 8). See NaphtaU. in the Index

g Rachel's policy of producint; children through Her maid onlyinspircd Leah to dolikewise; and by this method Jacob was able to have more sons

h ciad means 3 troop or an army, as if this son added to Leah's other 4 would make a troop or an army (v 11)

i Asher means happiness or blessedness, Leah concluded that women would call her happy and blessed because of 6 sons now borne to Jacob by herself and her maid

j A lettuce-Ukc plant of dark green color, with purple flowers and fruit about the size of a sro.ill apple, red, and of an agreeable odor. Much used in so-called love potions, it w jsbelieved that conception was insured by eating it (30:14-16; Cant, 7:13), Arabs later called the fruit apples of batan, for some unknown reason. Rachei fancied she needed mandrakes more than Leah who was blessed with sons after this event (v lG-21). God no doubt made her fruitful as an added lesson to Rachel whose mind wasmoreor less occupied with this superstition. Leah became fruitful without mandrakes, while Rachel was not fruitful byeatini; them and having faith in the superstition

k Questions 77-78. Next, v 30. The long time feuding over Jacob was still going on between Rachel and Leah

— ^^- Cont. from column 2 28 examples of rending clothes:

1 Reuben - Joseph missing (Geu. 37)

2 Jacob - over Joseph (Gen. 37:34)

3 Joshua - Spy report (Num. 14:6)

4 Joshua - sin (Josh. 7:6)

5 Jephthah - vow Qndg. 11:35)

6 Soldier - defeat (1 Sam. 4:12)

7 Sanquel - Saul (1 Sam. 15:27)

8 Soldier - defeat (2 Sam. 1:2)

9 David and men -hearing of defeat (2 Sam. 1:11-12)

10 Tamar-defaed(2Sam.l3:19) 31)

11 David -deathof Amnon(2Sam.l3:

12 Hushai - over Absalom (2 Sam. 15:35)

13 Ahab - his doom (IKi.21:17-27)

14 EJIsEa - taking of EUjah(2 Ki,2:12)

15 Jeboram - bad news (2 Ki. 5:7-8)

16 Jehoram - cannibalism (2 Ki. 6: 28-30^

17 AthaMah-her doom (2 Ki. 11:14)

18 Eliakim and Shebna - when bearing evirti3IngstoHezeTaah(2 Ki.l8:37)

19 Hezekiah - hearing tidings (2 Ki. 19:1) 11,19)

20 Josiah - hearingthelaw(2Ki. 22:

21 Ezra - Israel integrated (Ezra 9:3-5) 4:1)

22 Mordecai - Jews doomed (Esther

GENESIS 30

Jacob's children

Z9

i lujchtf roe<ntroY

t»re or rewjfd. Lejh rewarded bet foe

niroyor

rei sooed ttu t C>odhjd fvio^ bei mjtd to jjcob. jivj repjid bex fot tuvimt lost his jlfecuoos lo Hjcbel (V 17-18 with » 15) b ^ebuiun me jr.; - " —; or co-tubUa-pjQ. Lcihcon. : ance she anj

BcTir JlJ tUj b^'t .L- r u: ific 1^^ SOOI thill

tir.jjcob would Qow set hit affections upoobci jQiJ dwell with her n he hid fomictly dwell with Kjchel (v20 with V 15) c .A ftefw ifvJt evidently meJin that in the

next ycjr the hid Dinah d Jin-ih mejns vinclicjteJ. suggesting thji LeahbeheveJ c.od was vindicating bcr in the stru^le with Rachel over the affections of Jacob (v 21) e rhts indicates that Rachel, like ocbers. was ptayinii jod stti^gling inwardly concerning her barrenness. See note g, U": 1. Cod beard her prayers (v 22) f 41st prophecy in l en. (3ft 24. fulfilled in Bcnjamwi, J5:lo-20). Next. 31:3, Rachel, tbr propht.-tess predicted that she would have another son. This is the first recorded prophecy by a woman i Jo«eph means adding . Rachel predicted that Cod would add to her another son (V 241 h This proves that Leah's 6 sons and a daughter. Bilhah's 2 sons. Zilpah's 2 soQs.aod Rachel's first son were all bom during the 14 years that Jacob lived with his wives: for when Joseph was bom Jacob desired to retiim to Canaan.but waspersuaded tocontinue at Haraafor 6 more yean (v 25-43 with 29:20-30; 31: 38-42). See 4 proofs Jacob took hii

wiv es immediately, p. 30 i PoTygaro y is forbidden in the N. T. fMt. li4-5; Mk. 10t2-8; 1 Tim. 3:2. 12; TiU 1:6; see Acu 17:30); but was tolerated In the O. T. (Ex.21:10; 1 Sara. 1; 2SaiD.12:8;2Chr.24:3); and practised (Gen. 4:19; 16:1-4:25:1-6; 26:34; 28: 9: 2a39;Judg,8:30; 1 Sam. L2; 25:39-44: 2 Sam. 3:2-5; 5:13; 12:8; 1 Ki. U:

I Chr.4:5; 14:3:Job 27:15)a,ater.iAnDa-geddoQ women will desire it(Isa.4:l). See the evil effects of polygamy (Gen, 16:1-4:2*20-

30:26:01.17:17; I Sam. 1:1-10: IKi. 11:1-11; 2 Chr. 1U21)

12 examples of polygamy

1 Umech (Gea. 4:19-24)

2 Abraham (Gen. 16:1^; 25:1-6)

3 E«au(Gen. 26:34; 28:9)

4 Jacob (Gen. 2*20-30:26)

5 Gideon Qudg. 8:30)

6 EIk*n«h(l Sam. 1:1-10)

7 David 0 Sam.18:27; 25c42: 2 Sam.

8 Ashur(lChr.4;5) 3:2-5; &13)

9 Solomon (1 Ki. 11:1-8)

10 Reboboam (2 Chr. 11:18-23)

II Abijah (2 Chr. 13:21) 12 Jeboram (2 Chr. 21:14)

J 7 exampleiof seeingGod prosper men:

1 Abimelecb taw God with Isaac 026:28)

2 LabansawCod with Jacob (30:27)

3 PoQpharMwGodwithJo»eph(39:3)

4 The jailer saw God with Joteph (39:23) 39)

5 Egyptians saw God with Joseph (41:

6 s^ul uw God with David (1 Sam. 18:28) 3:28)

7 IsraelMwCod withS<rfomon(l Ki.

k Another example of God bletung for man's sake, not for His own uke(v27)

1 Oueiuons 7^80. Next. 31:14. Cp. 1

Tim. 5:8 ro I will not uke any wages, btu what God's providence shall allot me (Ps;. 118:8; Heb. 13:5)

0 Speckled young produced by wMie dams(v35: 31:8). Inihe East the sheep were almost uniforrrly white, the goats black and brown, and spotted animals of either kind were rare

9 just men of Scripture (6:9):

1 Noah (Gen. 6: 9)

2 God (Ut.32:4;Seh.9k33; lM.45e21)

3 Joseph (Kit. 1:19) 4Jesus(Mt. 27:19: Acu22:14>

L The btrth o(lsa«chAr

17 And Gtxl hearkened unto L< ah, and she conceived, and bare J4 cob the fifth son.

18 And L* th said. God hath jivcn me my hire, because I ha ve Riven my nuiden to my husband : and shelcalled his name Is'ia-dy ar.

j answer for me in time to come, ' when it shall come for my hire before thy face: every one that 15 not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Ld ban said, Behold. I would It might be according to thy word.

M Birth of Zebulun and Dina

lahj

D Jacob's new starting point (Cp. 31:41)

19 And L(ah conceived again, and bare J* cob the sixth 35'And he removed that day the son. he goats that were ringstraked

20 And L^ ah said, God hath and spotted, and all the she endued me tiTf/i a good dowry; goats that were speckled and now will my husband dwell with spotted, and every one that had me, because I have bom him six some white in it, and all the sons: and she'talled his name brown among the sheep, and

gave Ihem into the hand ofliis sons.

36 And he setthree days' journey betwixt himself and Ji'cob: and Ja cob fed the ^est of Lk ban's flocks.

Ztb u-lui

21 And Afterwards she bare a daughter, and called her name

^Hi nah

N The birth of Joseph

22 * And Gpd remembered RA chel, and^od hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hatk taken away my reproach:

*24 'And she *called his name Id seph ; and said, The Lord shall add to me another son.

C Tampering with nature

37 "^'And la cob tQoJihim rods of green poplar, and of the hazel and chesnut tree; and'pilled white strakes in them, and made the white appear which was in the rods.

38 And he set the rods which he had pilled before the flocks in the

gutters in the watering troughs (4) Jacob desires to go home when the flocks came to drink, ! __ _ . .. that they should conceive when

2S And It came to passfwlisa they came to drink. Ra chel had bom J6 jeph, that 39 And the flocks %:onceived

Jacob said unto La ban. Send me away, that I may go unto mine own place and to my country.

26 Give me my "wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

(5) Servitude to Laban (29: 15). A Jacob's new contract

27 And La ban said unto him, I pray thee, if I have found favour in thine eyes, tarry: ifor I have learned by experience that the Lord hath blessed me*for thy sake.

2S And he said. Appoint me thy wages, and I will give it. 29 And he said unto him, '

before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And ja cob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of La ban; and he put his own flocks by themselves, and put them not unto La ban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Ja cob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in: so the feebler were La ban's, and the stronger Ja'cob's.

43 And the man ^increased -., , . T u I exceedingly, and had much Thou knowest how I have 1 catUe. and maidsenants. and served thee, and how thy cattle was with me.

30 For If was little which thou hadst before I came, and it is now increased unto a multitude; and the Loud hath blessed thee since my coming: and 'now when shall I provide for mine own house also?

31 And he said. What shall I give thee? And Ja cob said. Thou shalt not'^ive me any thing: if thou wilt do this thing for me. I will again feed and keep thy flock.

32 I will pass through all thy flock to day, "removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the •potted and speckled among the goats: and of such shall be my

33 So stull By richteotisness

menservants, and camels, and asses.

31

CHAPTER 31

(6) Jealousy of Laban's sons

AND he heard the words of • Li ban's sons, saying, Ja'--ob hath 'taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

2 And Ja cob beheld the'coun-tenance of La ban. and, behold, i' was not toward him as before. |3 *And Uie L<'RP 'said unto Ja cob.'Ttetum unto the land of thy fathers, and to thy kindred; and I will be with thee.4*

4 And Ja cob sent and called Ra chel and Li ah to the field unto his flock.

5 John the BapUsi (\1k. 6:20)

6 Slrneofi (Lk. '2:25)

7 Joseph of Aritr^athaea (Lk.'23 50-51)

8 Cornelius (Acu 10:22)

9 Loc (2 Pet. 2: 7)

There are many monr just persons whose names appear in scripture, but they are not mentioned ui conoectioo with the word just

48:4. 15. 19: 49:3)

m The land of promise, or the land promised to Abraaam.luac,and Jacob inthe Abrahamit < ovenant (12; 1-3,13; 14-17; 15:18-21;; -4; ■2tt:13-15).God

fulfilled lib y in J;icob by be-

UIK with hin. u. jU tus dangers (31:11-49:33). His kindred were Isaac and Esau

a Laban agreed to Jacob's terms, but removed all these colors ftotr the flocks fur himKlf at the beginning of the agreement, ihinkinvi that no more would be produced by the ones left to Jacob. Ibis way be would have the services of Jacob for bttle or nothing. Thus, Jacob began with flocks containing not one of the kind he had requested fot his wages

b How many sonsLaban had isoot known. Jacob had 11 by this time (30:22-28)

c This would be about 50 miles from Jacob

d All the flocks separated from the kind which Jacob was to receive as wages (v 31-35)

e Here Jacob tampered with nature but whether thiscaused him any prosperity is not certain, foe 3L 4-13 indicates that God was helping him. Laban had deceived him. changing his wages 10 times, but God saw to it that Jacob received his just compensation (31:5,7, 9, 11-12)

f Lit., peeled a peeling, meaning he made white stripesin the rodsby laying the white wood bate (v 37)

g Heb., be in heat. Used of animals except in Ps. 51:5

h See 32:13-23; 33:8, 17: 37:12-17

i Laban was an unjust and covetous man. His treatment of Jacob from the first was shameful. There was no ground for this jealousy, for be was greatly en-ticched through Jacob who had been the roeaosofraisingLaban's familytoim-portanceascompared to former times

j 8 examples of changed countenances

1 Cain (Gen, 4:5-6)

2 Laban (Gen. 31:2-5)

3 Hazael (2 Ki. 8:11)

4 .Nehemiah (Neh. 2:2-3)

5 Belshazzai (Dan, 5:6, 9-10)

6 Daniel (Dan. 7:28)

7 Christ (Lk. 9:29)

8 Moses (2 Cor. 3:7)

A nger (4:5-6); jealousy (31:2-5); greed (2 Ki. 8:11); sorrow (Neh. 2:2-3; Eccl. 7:3); fear (Dan, 5:6-10; 7:28): rebuke (Ps. t': '.?); merry heart (Pr. 15: 13); and transfiguration of body are the main causes ofchanged countenances (Ps,4-2:ll;43:5;Dan,l:13-15:Lk.a29)

k 42nd prophecy in Gen. (31:3, fiil-fiUed). Next, 32:9

1 In the daysbcfore God raised up prophets to speak to His people. He. Him self spoke directly to them and revealed His will. The exact method He used in each case is not stated, but in some instances it was by visions(15:l:46:2) and dreams (20:3.6:28:12; 31:10-11, 24; 37:5-10: 37:5-10; 40:5-16; 41:7-32; 42:9).A t times He filled messengers with the Holy Spirit and spoke through them in their own language the messages He wished to be given (Acts 3:21; Heb.l:l-3:2Pcul:21). At other times God's

Word came by revelation in various ways, and even with an audible voice (Dl5:4. 22-28). In many ways God made His will known to man, but regardless of the method He used,it was alwaysclear when it wasihe revelation ofGod, making known His will to man. Up to this time of Jacob we have several definite prediciionsof God tomen. The first 3 prophecies were by an audible voice to Adam (3:14-19)

Pint prophecies of Scripture:

1 To Adam in an audible voice (3: 14-15)

2 ToCain iiian audible voice (4:12)

3 To Enoch (method unknown, Jude

4 ToAdjm br Enoch (6:3,7) 14-15)

5 To Noah in an audible voice (6:13, 17: 7:4: P: ". ::; 9:^, M)

»' To Abraliam in an audible voice, vision: and perhaps other means (li:l, 7; 13:14: 15:1,4,13. 18; 16:10; 17:2, 4. 15, 19: 18:10. 14. 17: 21:12, 18: 22:8. 16: 24:6. 40) 23)

7 ToRebekah in an audible voice(25:

8 To Isaac in an audible voice (26:2. 24: 27:28. 37, 3'i; 23:3)

9 ToJacob in vision and other means C2<1:13: 30:24; 31:3: 32:9: 35:11: 46:3:

GENESIS 31

Jacob and his family leave Laban

Laban follows after Jacob

a This conduct of Jacob is an admiiable example of domestic managemeni. As husband and father he had the right to decide upon hisown plans for the family, but instead of exercising that right, he wisely called his wives and revealed his plans to them, obtaining their full co-operation (v 5-21)

b Deceit is falsehood (Ps. 119:118). It comes from the heart Oer. 17:9; Mk. 7:22; Rom. 3:13). God abhors it (Ps. 5: 6) and forbids it (job 27:4; 31: 5; Pr. 24: 28; IPet. 3:10). AUsaintsare free from it (Ps. 24:4; Isa.53:9; Zeph. 3:13; 1 Pet. 2:22; Rev. 14:5). It is to be shunned (Ps. 43:1; 72:14; 101:7; 120:2;Eph.5:6;Col. 2:8). and laid aside (2 Cor. 4:2; 1 Th. 2:3; IPet. 2:1). Scripture refers to the wicked and deceit (Ps. 10:7; 35:20: 36: 3; 38:12; Pr. 11:18; 12:5; 20:17; Jer. 9: 5;37:9;2Tim.3:13);falseteachersand deceit Qob 15:35; Pr. 12:17; Jer. 14:14; 23:26; Rom. 16:18; 2 Cor. 11:13; Eph. 4:14; 2 Pet. 2:13; 2 Th. 2; 2 Jn. 7); evils ofdeceit(P5.10:7: 24:4-5; 32:2; 55:23; Pr. 14:8.25; 26:24; 27:6: Jer. 8:5; 9:6) God demands absolute truth in the inward parts and absolute justice and honesty in all dealings between fellowmen. It is in the hidden parts that God wants righteousness and not outwardly only(Ps. 51:6). To this end His program in the gospel is that the inward man be renewed and perfected more and more, day by day (2 Cor. 4:16). This is the acid testof character (Ps. 15)

c See Dreams in the Index

d See 28:10-15. 20-22

e Questions 81-82. Next, v 26

f In obedience to God (v 3)

g Nomentionismadehereofhismother, Rebekah. Perhaps Jacob knew of her death

h Heb. teraphim , family idols. What they were like is not known, but they were small or Rachel could not have hid them as she did (v 34). This shows that Abraham's relatives were still idolaters and affirms that his family served idols in Babylon before settling in Haran Qosh. 24:1-4)

i The river Euphrates

j About 300 miles south of Haran on the east of Jordan (Num. 32:40; Dt. 3:12-16; 34:1; Josh. 12:5; 13:11:17:1; Judg, 20:1; 2 Ki. 10:33)

k It was about 300 miles to the place where Laban caught up with him in 7 days (v 22-23). This would bean average of about 43 miles a day on swift dromedaries.lt would have taken Jacob 10 days at 30 miles a day with his family ai 1 stock

4 proofs Jacob took his wives immediately (29:20)

1 In v 21 Jacob did not say, "Give me my wife, for my ^ars are fulfilled.' He said plainly,"for my days are fulfilled," implying a certain number of days from the time the contract was made until he could actually have Rachel. The number was always left up to the contracting parties. It could not have been 7 years of waiting to fulfill the marriage contract.These years of service were the total dowry, and not the customary waitingperiod. The few days could have been the month of v 14, and the contract could have been made at the beginning of these 30 days

2 From v 27-30 we learn that Jacob received both wives within a week of each other. Regarding Leah, he was to " fulfil her week"(v 27) and then Rachel would begiven to him. Verse 28 states clearly: "Jacob did so, and ftifilled her week: and he (Laban) gave him Rachel his daughter to wife also. ' Since it can be proved that Leah became his wife at the beginning of the total 14-year dowry period,then we know that Rachel became his wife also at that time

3 It is unreasonable to believe that Jacob received Leah (and Rachel a week later)at the end of the first 7-year period, because that would not give time enough for so many children to be born. The last son of Jacob's before re-

5 And said'hinto them, I see your father's countenance, that it IS not toward me as before; but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages t en times; but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath taken away the cattle of your father, and given them to me.

10 And it came to pass at the time that the cattle conceived,

with him, and pursued after him seven days' ioumev ; and they overtook him in the mount Gil'e-ad.

(10) God protects Jacob

{24 And Qod r.a^g to La'ban the Syri-an in a'^iream by night, and said unto him. Take heed that thou speak not to Ja'cob either good or bad.

25 «" Then La'ban overtook Ja'cob. Now Ja'cob had pitched his tent in the mount: and La'ban with his brethren pitched in the motmt of Gil'e-3d.

26 And J^a'ban said to Ta'cob. What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

27 Wherefore didst thou flee

that I lifted up mine eyes, and

saw in ^ dream, and, behold, away secretly, and steal away

the rams which leaped upon from me; and didst not tell me,

the cattle were ringstraked, speckled, and grisled. j

(7) Call back to Canaan '

■11 And the angel of God spake

unto me in ^ "^dream. saying,

Ja'cob: And I said, Here am I.

il2 And he said, Lift up now

that I might have sent thee away with mirth, and with songs,'with tabret, and with<'harp? 28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. •29^t is in the power of my hand to do you hurt: but the God

thine eyes, and see, all the rams ^f y^yj. father spake unto me

^^S^J^,^^a'^^°^ ^^}^A^A °l^ yesternight, saying, Take thou _. i.„ . , „ „„ „„^ heed that thou speak not to

ringstraked, speckled, and gris led: for I have seen all that La'ban doeth unto thee. •13 I am the God of Beth'-el, where thou anointedst the pillar, and<'where thou vowedst ai vow unto me: now arise, get thee out from this land, and return imto the land of thy kindred.

(8) Jacob's flight

14 And Ra'chel and Le'ah answered and said unto himjVs there yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that IS ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 •" Then Ja'cob^rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Pa'dan-a'ram.sfor to go to i'gaac his father in the land of Ca'naan.

19 And La'ban went to shear his sheep: and Ra'chel had stolen the%nages that were her

Ja'cob either good or bad. (11) Accusation and search

30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, ye</wherefore hast thou stolen my gods?

31 And Ta co b answered and said to La'ban,because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what IS thine with me, and take it to thee. For Ja'cob knew not that Ra'chel had stolen them.

33 And La'ban went into Ja'-cob's tent, and into Le'ah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Le'ah's tent, and entered into Rachel's tent.

34 Now Ra'chel had taken the images, and put them in the camel's furniture, and sat upon them. And La'ban searched all the tent, but found them not.

35 And she said to her father. Let it not displease my lord that I cannot rise up before thee; for the 'custom of women is upon me. And he searched, but found not the images.

father's

20 And Ja'cob stole away unawares to La'ban the Syr'i-an, in

that he told him not that he fled. 1(12) Jacob argues withLaban

21 So he fled with all that he had; and he rose up, and passed

over the'river, and set his face toward the'mount Gil'e-ad.

(9) Jacob pursuedby Laban

22 And it was told La'ban on the"third day that Ja'cob was

fled 23 And he took his brethren

36 *" And Ta'cob was wroth. and chode with La'ban: and Ja'cob answered and said to La'ban,'What is my trespass? what IS my sin, that thou hast so hotly pursued after me?

37 Whereasthouhastsearched all my stuff, what hast thou found of all thy household stuff? iset it here before my brethren

turning toCanaan was Joseph, born the 14th year of his father's 20-yeat stay in Haran, At his birthjacob desired tore-turn toCanaan. but was persuaded to remain 6 more years (30:24-28: 31:41). We know then, that all the other children had to be born in either a 7-year

Continued. colurT!n4 ^^-

hiro 8 instead of 15 when he went to Canaan, and thereby force all these births and marriages into a 41-year period, which is not enough. We must conclude therefore, that Jacob took his wives at the beginning of the entire 14-year dowry period, working for Laban to pay the dowry while living with both Leah and Rachel

a See Dreams in the Index

b Questions 83-85. Next, v 30

c Heb. loph . tambourine. It is translated tabret (v 27; 1 Sam. 10:5; 18:6; Isa. 5: 12; 24:8; 30:32; Jer. 31:4; Ezek. 28:13) and timbrel (Ex. 15:20; Judg. 11:34; 2 Sam. 6:5: 1 Chr. 13:8; Job 21:12; Ps. 68:25: 81:2; 149:3; 150:4)

d Heb. kinnor. a stringed instrument. See note j. Ps, 33:2

e Inredityhehad no power to hurt Jacob. forGod was protecting hiro(28:15; 31:3)

f Question 86.Next.v 36. Laban evidently went home to inquire of his gods and found them missing. Perhaps Rachel had taken them so that he could not inquire about their flight. This is the last of his dishonest speech. He had set out to compel Jacob to return. In consequence of the divine warning he had abandoned that intention, so now tried to put Jacob in the wrong g The cause of Jacob's action

h No such custom is ever recorded, but the camel's furniture could refer to a couchwWch was used as a bed at night, or to a chair or cage- covered with a canopy and held up by poles between 2 camels, in travel

i Questions 87-89. Next.v 43. Jacob held his peace until all his stuff had been searched and Laban's anger somewhat cooled down by his failure to find his gods. Then, knowing that God had intervened for him he was not afraid to talk back, even though the strength of Laban's band may have been the greater

j Jacob proposed to settle his differences with Labanin true oriental fashion. He reviewed all the injustices done him while in Haran for 20 years (v 38-42) and evidently proved he had a strong case against Laban. for he soon became willing for a peaceful settlement

^^Cont. from column 2

or a 14-year period. These facts establish it as the full 14-year period. Leah, herself had 7 childreiv, 6 sons and a daughter before Joseph was bom (30:20-21). Furthermore, she had a period when she "leftbearing" after having 4 sons (2 9:35; 30:9). During this unfruitful time which was no doubt at least 2 years, she gave Zilpah, her maid, to Jacob that she might have more children through her. Zilpahbore 2 sons before Leah, herself began to bear again. It would have been impossible to account for Leah's 7 children and a 2-yeat unfruitful period in 7 years. We conclude then, that Jacob received his wives at the beginning of the entire 14-year dowry period

4 Judahcould not have been bora in the second 7-years, for the evenu of ch. 38 related to his life and supposed to take place before his family went down into Egypt, required mote time. Hisfather.Jacob was 97 when they left Haran (note d. 27:46), and 130 when they entered Egypt (47:9). This gave the family only 33 years back in Canaan: and duringthattime Judah married, had a son named Er, who took a wife and then died. Judah later, supposing Er's widow to be a harlot, went to her and she gave birth to twins by him. According to Gen, 46:12. those twins were old enough that one of them

(Pharez) was married and had 2 sons by the time the whole tribe followed Joseph into Egypt. Judah, who was the 4th son. was perhaps born in the 5th year of Jacob's married Ufe.Counting that Jacob took his wives at the first of the first 7-years of his 20-year stay in Haran.and judging thatjudahwas bom at the end of the first 5 years it would make this 4th son 15 when his father took him toCanaan. His 15 years added to the 33 years the family stayed in Canaan would allow a total of 48 years for these 4 generations to come into being: Judah. Er, Pharez, and the 2 sons of Pharez. Judah, Er, and Pharez would be around 15 or 16 years old at marriage. If we tried to make the time of Judah's birth in the second 7-years though, we should lose 7 years, make

» There it oogrounJ tot the theory thjt)jcobwjiin lijrjnrvo JO-y«jrp<rlod» (V M,41).see note e.:7: J; noic h.jdt j8

b Ejitem ihcplierJi were often »^ty (torn home for t>coki jt j time

c See dMIi. 20. J?, 30

d The 6 yean bc^jn whon Joseph wji bom (30:25-34)

c Uted twice by Jacob (v 7. 41)

f Pcrhjpi Jacob wai waminii Laban that Isaac wjj sUlI jUvc anj coulj take vcnucancc on Wm if his son ^as hairncd

i Laban had oo riiihtful claim on these thintcs, but may have ihoushi he could tjVe them by force if he wanted to

'. ^'ucsujn X). Next, Tin

I ' oveiunts of scripture were:

1 -sacred 0«h. >1?: i al. 3:15-17)

2 Binding Qo%K ^.li; (.al, 3:15-17)

3 Upheld with penalty for brcakiog (Lev. 2C: L)t. J3: .: sam. 21:1-6; Jer. 34:3-22; E^ek. 17:13-19)

4 Ratified by:

(1) Oaths (note k, 22:16)

(2) Blood of animals (15: 9-17; 31: 43-53: Cx. 24:8; Ileb. Sk 10-22)

(3) Fea$t$(2l:2<.-31; 26:30-31; 31; 4«. 54) 53)

(4) Moaumems (29:16-22: 31:43-

(5) Raiiintf hands (Ezra 1C:19. Cp. Cen. 14:?2)

(6) Pluckinn off $hoei(Ruth 4:7-S)

(7) Blood of Christ (Mt. 20:28; Hob. 9t 11-22; 13:11-12. 20)

Coocemin»;thcold covenant, the 10-commandmonts written on stone were kept in a special box (ark) which hjd-mcrcyseatooitas J constant reminder oft.od's presence and of man's obliga-tiontoobeyit (Num. 10:33; 14:44; ;n. lft3;Josh.3:3-17;ctc,).Thenewcov-cnant has an eternal ark (Heb. 3:1-G; * 1-22; Rev. 11:1 >). see 15 covenants, p. 57 and 22 covenants, p. 19 j 2 stones of Jacob:

1 A monumi.-nt of his covenant with Cod C^8:l!J)

2 A monument of his covenant with Labao (31:45)

Each man present tiathered a stone as a personal token of the covenant (v 4€-52)

k EatloR was a dun of friendship. If an Arab chief ate with you it was said, there IS salt between us . meanini? we arc :riv:nds. Refusal toeat would siamTy that one was an enemy

1 Chaldcc, heap of witnesses (v 48) m Heb., Itcap of witnesses (v 48)

n ficb. .beacon or watch tower,a place of separation. It was Laban's name for titc monument - a place or a witness that ttw Lord would watch between them while absent from each other (v 43). It liiinlfied thjt neither people would pass tlasboundary hnc to make war oo the other (v 50-53). History shows th.it this covenant was broken manytimej by both peoples, ^cc note on wars, victoncs, and dcfoats of ivacl. p. 6r^

o T he heap was Ratliered by Laban (v4t;); the pillar wds let upbyJacob(v45, 52)

P Abraham and Nahor were sons of Terah (11:27). Terah aarted with Abratum to the land of praniie (11:31).This proves funher that Terah was converted to Abraham's L.od. Laban's gods were aolen by Rachel and he was left without any (31:30-35)

4 TWi was the second time Jacob used thistetm (v 42. 53). Ke either referred to theood whom Isaac feared, or to the power of luac who had thousands of servants, amoon them hundreds of trained soldiers he had inherited from Abraham (25:5; note f. 12:5)

GENESIS 31. 32 A covtnant between Jacob and Laban Jacob jean to meet Esaii

6 actsof ood (32:25)

1 Wrestled (v '^4-25) 25)

2 Saw - understood by experience (v

3 Touched -cauinc Jacob's thlahto be out of joint (v 25)

4 said - talked (4 times; v 26-29)

5 Changed Jacob i name (v 28)

6 Blessed Jacob (v 29)

31

and thjr brethren, that they may judge b -h.

M Th ,u /lair I

been witn i:jrr. •.:;>■ ewes and thy she coats have not cast their youn(. and the rams of thy flock have 1 not eaten.

39 That which was torn of beosM I brought not unto thee; I Dare the loss of it; of my hand didst thou require it, whether stolen by day. or stolen by night.

40 Thus I was; in the day the drought consumed me, and the frost by night; and^my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee'iourteen yearj for thy two daughters. ancV^u years for thy cattle: and thou hast changed my wages'ttn tiinsj.

42 Except the God of my father, the God of A bri-h4m,'and the fear of t saac. had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

(13) The covenant of peace

43 •■ And La Tjan answered and said unto Jacob. T/jese daughters are my daughters, and these children are my children, and these cattle are my cattle,»and all that thou seest is mine:'■and what can I do this day unto these my daughters, or unto their children which they have bom?

44 Now therefore come thou, let us make a •covenant. I and thou; and let it be for a witness between me and thee.

45 And Ja cob took a 'stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did^eat there upon the heap.

47 And La ban called it ^Je'gar -sa^ha-dutha: but Jacob called if yaie-'^d.

48 And La ban said, This heap is a witness between me and thee this day. Therefore was the name of it called Gai'e-id;

49 And'^iz pah; for he said. The Lord watch between me and thee, when we are absent one from another.

50 If thou Shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

51 And La ban said to Ja cob. Behold this heap, and behold this pillar, which I have cast betwixt me and thee:

52 This'Tieap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar imto me, for barm.

53 The God of A bra-him, and the God of Na h6r. the^God of their father, judge betwut us. And Ja cob sware*by the fear of his father Ijaac.

(14) Feast and the partinK

54 Then JJ'cob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried

all :iight in the motmt.

55 And early in the morning LA ban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned imto his place.

32 CHAPTER 32

Jacob's second vision (28:10)

AND Jacob went on his way, ■ and Ihe*an^els of God met

^^m.

2 And when Jacob saw them, he said. This is God's host: and he called the name of that place*Pl4-ha-n4'iin.

5 Jacob's reconciliation with Esau. (1) Desired

3 And Ja cob'isent messengers before him to £ s«u his brother unto the land of Se'ir, the country of £ dom.

4 And he commanded them, saying. Thus shall ye speak unto my lord £'s«u; Thy servant ja cob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

6 * And the messengers returned to ja cob, saying. We came to thy brother £ sau, and also he cometh to meet thee, and f our hundre d men with him.

(2) Prayer of distress

7 Then Ja'cob was "greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, 'into two bands;

8 And said. If £'s«u come to the one company, and smite it, then the other company which is left shall escape. 89 • And Jacob saii O God of my father A'bra-ham, and God of my father Isaac, the Lord which 'saidst unto me. Return unto thy country, and to thy kindred, and I will deal well with thee:*

10 I am »not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; *for with my staff I passed over this J6r dan; 'and now I am become two bands.

11 'Deliver me, I pray thee, from the hand of my brother, from the hand of £ s«u: *for I fear him, lest he will come and smite me, and the mother with the children.

Jl2 And thou 'saidst. I will surely do thee good, and make thy seed as the sand of the sea, which catmot be numbered for multitude.

(M A present jjrepared (Pr. 21:14)

13 « And he lodged there that same night; and took of that which came to his hand a pres-

6 men left alone wltli Qod {32fi4)

1 Jacob (Cen. 32:24)

2 Moses (Ex. 24:2)

3 Jeremiah (Jer. 15:17)

4 Da.iiel (Dan. 10:7-8)

5 Jesus (Lk. 418) 6PatU (1 Th. 3:1)

6 Delilah OudR. 16:4-20)

7 Absalom (2 Sam. 13:24-28: 15:7) «Oehj/j (2 Kl. 5:20) 9 llcrod (Mt. 2:8)

10 Ananias and Sapphlra(ActiS:l-13)

• *4thprophecy m(.en,n919 (..ihij.a^ Next, 35:11. A rcpctiuon of propjicciei of 28:13-15: 31:3

'>- Index

. , .he hosts of heaven

met Jacu . tl- him of the promised protection as he entered Canaan (28:15). They became vlrible ai two hosts, one on each side of Jacob's company, or one band for each pan of his family whenthey were divided (v 7-3)

c Jacob sent messenuers before him to make his return to Canaan known to Esau and to show desire for a reconciliation with him (v 3-6)

d The comln^iof Esau with 400 men was hard to understand apart from hostile intentions (v 6). Jacob gaye evidei>ce of his great fear by dividing the family, wrestling all night with God. alone, earnestly pleading His promises, pray-inn in humility for deliverance from Esau, and making a gift to hlro of several bands at if to mitigate Eiau's anger by degrees. Cp. 3.6. 7-8, 9-12, 13-21, 24-32

He did so as if committing a band to each of the bosu of God which had appeared to him (note b, above)

f 43rd prophecy inGen. (32: 9. falfilled). .\'ext.v 12. A repetition of a prophecy by God in 31:3

g The firn time Jacob confessed his un-worthlnes* of Cod's blessings. He had a number of experiences that finally broi^ht him to the point of surrender toGod and to helplessness without Hira. Now it was his privilege to meet God face to face and become a prince of God (V 24-32)

h This proves that he went alone to Haran He had become wealthy in his own right. What he had now and what he later inherited from Isaac made him a very rich man

J For the first time Jacob prayed for deliverance. He had fled from Esau (27: 41-46; 28:1-6; 35: 7). and from Laban (3L 17-23); now he had to face Esau not knowing the outcome, but solely depending upon God to fulfill His promises (28:13-15: 31:3; 32:9, 12)

k The vision* of 28:12: 31:3: 32:1 did not entirely allay the fears of Jacob. Conscience made him a coward. He knew his past deceits full well and naturally feared those whom he had wronged 10 facts about deceit:

1 It is falsehood (P$. 119:118)

2 It comes from the heart (Mk, 7:22)

3 Characteristic of the heari(Jer.l7:

4 Cod abhors it (Ps. 5:6) 3)

5 Forbidden (Pr. 24:28: I Pet. 3:10) C Christ free from it (1 Pet. 2:22)

7 Warned to beware of those who teach and practice it (Eph.5:6;Col.2:8)

8 Must be laid aside (2 Cor. 4:2; 1 Pet. 2:1)

9 False teachers are workers of (2 Cor. 11:13: Jer. 14:14:23:26)

10 False wimesses use it (Pr. 12:17) 10 facts - wicked and deceit:

1 Wicked are fuU of it (Rom. 1:29)

2 Devise it (Job 15:35; Ps. 35:20; 38:

3 Uner It (Pi. 10:7:36:3) 12)

4 Work at it (Pr. 11:18)

5 Increase m It (2 Tim. 3:13)

6 Use it on each other (Jer, 9:5)

7 Use it on themselves Qer. 37:9)

8 Delight in it (Pr. 20:17)

9 lmposeonothcnbyit(Rom.l6:18) 10 Sport themselves with it (2 Pet. 2:13)

10 evils of deceit:

1 Hinders knowledge of CodCJer.9:6)

2 Keeps men from cod Qer, 8:5)

3 Leadsto pride and sinOer.5:27-i8)

4 Load$tolyinR(Pr.l4:25) 7:43:1)

5 Causes fraud and injustice (Ps. 10:

6 Conceals hate (Pr. 26:24-26)

7 Conceives evil plans (Ps. 50:19)

8 Encourages sin (Pr. 20:17)

9 Defiles the soul (Mk. 7:22)

10 Causes hardcmngin sin(Heb.3:13)

10 examples of deceit:

1 Saian(Oen.3;4:2Cot.ll:3; 1 Tim.

2 Abralum(Gcn.l2:13;20:2) 2:14)

3 Isaac (Gen. 26:7)

4 Jacob and Rebckjh(Gen. 27:6-23)

5 Glbcomtes Qoth. 9:3-15)

GENESIS 32. 33

Jacob wrestles with an angel

Jacob and Esau meet

a Camels of the most valuable kind. Their milk was the principal food of Arabs

b Quest!OPS 91-93, Next, v 27

c Accordingtomodemstandards,Jacob's gifu to Esau totalled S24, 300. 00as follows

200 she-goats $4, 000,

20 he-goats 400,

200 ewes, 4.000,

20 rams 400,

30 milch camels and colts 3, 750,

40 kine 7,000,

10 bulls 3,250,

20 she-asses, 1, 000,

10 foals (young asses) 500. 00

Total, .$24. 300,00

d Heb,, cover his face, i. e.. hide my sin from him. An oriental expression. This was a princely present and more than enough to repay Esau for any wrong done him

e A stream 65 miles long. It begins in the Hauran mountains and empties into Jordan about 30 miles below Lake Galilee, It was the boundary line between the kingdoms of Sihon and Og (Josh. 12: 2;Judg.U:13-32).Afterwards it was the boundary between Reuben and Manasseh (Dt. 3:16; Josh, 12:2)

f 6 men left alone withGod . p, 31

g Heb. abaq, to grapple or struggle with. It is not the same word used in 30:8, whichrefers more to mental struggles (Cp, Eph, 6:12). Here it refers to actual bodily wrestling, proving that God has a body and can be seen, felt, handled, and touched bodily like a m an or angel (V 24-32)

h How long the bodily struggle went on is uncertain. It was not all night, as is generally believed, for he had retired for the night and later, becoming restless, arose to move his family over Jabbok (v 21-22). How long it took to do this is not known. Perhaps it was toward morning when God began wrestling, with him

10 proofs of bodily wrestling:

1 God grappled bodily with Jacob. See note g, v 24

2 If Jacob struggled in prayer only, as the wrestling referred to in Eph,6:12, then it could be understood that it was with something invisible and

intangible, but since a Man grappled with his human body, as stated,then invisibility must notbe the idea. The word for Man here is the Heb. ish, which is used of God in Ex, 15: 3; Josh, 5:13; Dan, 10: 5; 12:6-7: Zech. 1:8; etc. It wasnot Jacob grappling with a man, but a Man approaching and grappling with him first (v 24), which surely speaks of more than an invisible presence

3 It is clear from Hos, 12:3-4 that prayer was only a part of Jacob's experience. Not only does this passage say "he wept, and made supplication unto him," but also that he "had power over the angel." Like Daniel he was touched by a hand and was bodily af-fected (v 25-26, 30; Dan. 10:10,16,18)

4 The Heb. abaq meaning to grapple or wrestle, also means to float away.

but is so used only of dust. Hence, its use here could only mean to raise dust by wrestling, proving the struggle between the_Man and Jacob was a bodily contest

5 When the Man saw that He prevailed not against Jacob in the wrestling. He touched (Heb, naga , to lay a hand upon, strike, smite) tne hollow of his thigh and dislocated it, proving further that the struggle was bodily, Withwhatdid theMantouchhimif not with His hand, a bodily part? The word touch is used 48 times and only of literal, bodily contact (3:3; 20:6: Ex. 19: 12-13; etc.)

6 The only other place in theO.T, where wrestling is mentioned isin Gen. 30:8; and there it is a different Heb, word from the one used here and could mean a mental struggle. Here, in 32: 24-25 it clearly means a bodily struggle, for when the Man touched the hol-

low of his tliigh,Jacob's thigh was out

ent for E's^u his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 "Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants. Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When E'sau my brother meeteth thee, and asketh thee, saying, ("Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say. They be thy sen,ant Jacob's: it is'a present sent unto my lord Esau: and, behold, also he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying. On this maimer shall ye speak unto E'sau, when ye find him.

20 And say ye moreover. Behold, thy servant Ja'cob is behind us. For he said,'^ will appease him with the present that goeth before me, and afterward I wiU see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford'Jab bok.

23 And he took them, and sent them over the brook, and sent over that he had.

(4) Jacob wrestles withGod

24 •" And la cob was /left alone; and there ^ wrestled a

man with himhuntil the breaking of the day.

25 And when'he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Ja'cob's thigh was out of joint, as he

wrestled with him. ■26 And he said. Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. ■27 And he said unto him, '^What is thy name? And he said, ' Jacob .

■28 And he said. Thy name shall be called no more Ja'cob, but" ^s'ra-el : for as a "prince hast thou power with God and with men, and hast prevailed.

29 And Ja cob asked him, and said. Tell me, I pray thee, thy name. And he said, "Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place ^e-ni' el: for'I have seen God face to face, and my life is preserved.

31 And as he passed over Pe-niiel the sun rose upon him, and heTialted upon his thigh.

32 Therefore the children of I§'ra-el eat not of the "sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hoUow of Ja'cob's thigh in the sinew that shrank.

33 CHAPTER 33

(5) Reconciliation effected

AND Ja'cob lifted up his ■ eyes, and looked, and, behold, E'sau came, and *with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and'^Ra'chel and Jo'geph hindermost.

3 And he passed over before them, and"bowed himself to the ground seven times , until he came near to his brother.

4 And E'sau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he Ufted up his eyes, and saw the women and the children; and said,'Who are tJiose with thee? And he said. The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Le'ah also with her children came near, and bowed themselves; and after came J6'§eph near and Rachel, and they bowed themselves.

8 And he said. What meanest thou by all this drove which I met? And he said. These are to find grace in the sight of my lord.

9 And Esau said, I /have enough, my brother; keep that thou hast unto thyself.

10 And Ja'cob said. Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he tirged him, and %e took it .

12 And he said. Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him,'>My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endiu-e, until I come unto my lord unto Se'ir.

15 And E'sftu said. Let me now leave witn tnee some or the folk that are with me. And he said, 'What needeth it? 'let me find grace in the sight of

of joint. This was indeed a physical handicap, the result of physical grappling and not the outcome of spiritual struggles. Having one's bone actually thrown out of joint is unheard of in spiritual warfare

7 We read that the Man said, "Let me go, " and Jacob replied, "I will not let thee go, except thou bless me" (v Continued, column 4 ^»-

seed 150 times m See "Israel" defined , p, 22 n Heb. sar, prince, head, commander o Qucsuon 95, Next, 33:5, Can you be

ignorant of who I am - your Blesset-

Redeemer? (v 29-30) p Meaning, fnce of God g 6 proofs Jacob wrestled withGod, p,21 r Limped upon his thigh

a Not only was his thigh dislocated by the blow God gave him (v 25) ,but the sinew shrank (v 32). The hip bone perhaps went back into place and the sinew stayed shrunken enough to cause the limp of v 31

b Hebroughtthismanyraentotake vengeance as he had vowed in 27:41, or to honor Jacob, or to make a show of his own power. If vengeance was the motive, God changed hismind,If to honor or show power, he had the satisfaction of seeing his brother greatly humbled before tuLra (v 3). 400 soldiers were 82 morethan the number Abraham had in his war with the kings of the East (14: 14). This indicates several thousands were in his kingdom. Though he failed morally otherwise, Esau did show manly traits in burying his resentments, and forgetting his injuries. His forgiveness seems to have been complete

c Either leaving them the bener opportunity to escape or planning to exhibit the beautiful Rachel and his favorite son, to ir:press Esau

d Bowing and greeting was an Aram custom (v 3-4)

e Questions 96-97. Next, v 15

f ProvingthatGod had alsoblesscd Esau, as predicted by Isaac in 27:39-40 g The acceptance of a gift under such circumstances was a token and pledge of peace. Absolute refusal would have indicated intentions of hostility and revenge, so Esau took it (v 11)

h Jacob really did not desire to go to Seir. He knew that Canaan was the country given to him by covenant promise. He never did go to Seir

i Question 98, Next, 34:23

j Jacob was perhaps still distrustful of Esau.He,himself had practised cunning and deception and now was harassed by the fear of others, when in reality there was no cause. He did plan to visit Esau, butpossiblycircumstances later made it impractical. As soon as Esau left. Jacob built Succoth on the east of Jordan by Jabbok before entering Canaan

^^Cont. from column 2

2C), How could Jacob have such a hold on another it not by bodily grasp'.' An invisible presence could go without being "let go " as requested here, but a bodily presence could be thus limited

8 Jacob prevailed bodily with God. for when the Man "saw that he prevailed not against him, he touched the hollow of his thigh" (v 24-25), In the finish of the struggle Jacob still prevailed (v28) and that bodily with another who with a bodily member touched his body at the thigh

9 The One whom Jacob was "left alone" with could wrestle (v 24); see (v 25); touch (v '25); speak, think, discern, reason, and exercise power (v 27-29),whichprovespersonality and bodily members. It is only logical then, to believethat the wrestling was bodily, as recorded

10 Jacob saw God or the Man face to face(v 30),This means he wrestled with a bodily form that had a face. Others have seen God face to face, as men speak with men (4:14; Ex, 33:11; Num. 14:14; Dt, 34:10; Judg, C:-i2; Dan. 10: 6; etc,). All men shall see God's face eventually (Rev. 22:4). It is logical therefore to believe the record as written, which shows Jacob and God wrestling as Man with man. See 44 appearances of God, p. 63

i See 6 acts of God, p. 31

j Not that He could not stay in the daylight or stand the sun, as some imagine concerning spirits, but to try Jacob's sincerityby reminding him of his daily duties and responsibilities, Jacob's faith triumphed. The sun could rise and duty call but he would have thebless-ing. Most appearances of Cod and of angels (Heb. 13:2, note) have been in the open day. Sec 44 appearances of God. p. 63

k Question 94. Next, v 29

1 Heb. Yaaqob .heel-catcher.supplanter, cheater, deceiver. Used of his natural

GENESIS M

lacob journeys to Succoth and Shechem

The Shechemiles slain

J The fits rcicreiKc (o j house io con nectioa with the D.itrijrchs (v 17). It coulJ rctcr lu ; ^turten

b Jjcobbullt MIC- : j cut of Jor-

Jan aeu the river JJbboK which flows Into the JorJjQ from the cjst c Jacob's oexi move was the Stulerr oo the west of JorJjn in C JOJjn. Here be bought his first property and erected hlJ first Jlur (v 17-1^ d What kiad of roooey is ooi stJtcd, but if thejc were pieces of silver, each piece was eguJl to Ci{, luaUog the total purchase price $6A, 00 t: See note on altars, p. S and II f Heh. for coc! - the Jck] ol Israel g.]. of Judah and Jo-

»«., , 'Ut 14 Of 15 years

old at this uirc (30:21). See 4 proois Jacob to ok his wives imrredJJtcly. p. 30 Josephus sjys she wont to one of the festivals at shcchera b Luscd farber(6:2: Jud^u 14:1: 2 Sam.

11:2; Job 31:1: Ml, 5:23) i Humbled her. The first recorded rape j The soul is the seat of all emotions,

passioos, appetites, .ind desires

k Hefa, dabaq. clin,5 or adhere to; catch

by pursiiit; follow haid after (v 3; Ruth

1:14: 2 >am. 20:2: 23:10: 1 Ki, 11:2:

2 Ki. 18:6)

1 Heb. leb, heart. He won ber heart by

lovcrcTIangaDd flattery.Cp. Hos. 2:14

m Parents made all marriage contracts

024:1-67: Judg, 14:2) o Hamoc had told Jacob, for Dinah was

held captive (v 17, 26)

oCootioUed himsclf(24:21;Num. 30:7-

14; 1 Saro.lO:27; 2 Ki.13:36; Isa,36:21)

p Heb. atsab, to carve, .^s used here it

means to cut to the heart: have worry,

pain, or anger (v 7)

H Simeon and Levi were es{>ecially wroth

(v 7, 25: 4i5-7) r Showlntithemotalpurityheldbylsrael compared to the general looseness of their heathen neighbors (v 7). Furthermore, they were under strict command not to interniarrywitht he daughters of Canaan (2^:1, 6) s First time the name Israelis used collectively t Ancients of all natioos required compensation for lyving up the laboring services of a daughter and for their trouble and expense of brinvting her up and providing her wants. This, the dowry, could be gifts, services, or anything else of value agreed upon. In all Heb. weddings. 3i well as those of many other nauons, the dowry held an important place. It sealed the betrothal and all legal agreements

6 kinds of dowry:

1 Gifts from the bridegroom to the bride (24:22. 30. S3. Ruth 4:10: Hos. 3:2). A strange man presented gifts to a strange girl and they were accepted without breaking custom

2 Gifts from the bridegroom to the parents and other members of the family (24:53; 34:12)

3 Price paid to parents and brothers (34:12; Ex, 22; 17; 1 sam. 19:25). This was the practice of buying wives

4 Services rendered parenu (23:18)

5 Deeds of valour migtii be accepted if this was all that was required by par-cnuOojJul'j:10:judg,l:12:l Sam.13:2..)

6 Oifu from tfic lather to a daugliier was also called a dowry Oudg. 1:15; 1 Ki. 9:16)

The dowry was according lo ilie wealth and aandingof thcbndeOsam. 18:23). Much negotiation geii.:rjlly went on between the pateiiu of both sides, with a friend of the bridegroom's family luiidling most ol the traiisjc-tlon. He was called the friend o! the bridegroom fln. ;;2:»). la later Jewuli lustory a written conuaci definitely arranged for the nature and si.x of the dowr>'

The word dowry m more modern times.simply refers to the value of aiiv-thing. money, property, etc. tlut j woman brina to lier husband whea he marries her. whik: in ancient umes il meant ttut which was paid for a wife.

33

my lord.

16 • So £'s«u returned tbatj day on his way unto S* ir.

b Jacob settles in Canaan ,

17 And JA cob journeyed to Sue cotl ^ f and built him •an

ouse, and made booths for his cattle: therefore the name of the place is called*Siic coth.

18 * And Jicob came to'5h4'-JtlQ. a city of Shi chem. which proach unto us

(3) Deceitful dealing* Cp. Josh.9; lSam.23

13 And the sons of JA cob answered Sh* chem and Ha mor his fatherMeceitfully, and said, because he had defiled Di nah their sister:

14 And they said unto them, We*cannot do this thing, to give our sister to one that is uncir-cumcised; for that were a re-

ts in the land of Ci nian. when he came from Pa dan-a ram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hft mor. She chem's father, for ai Atmjred nieces of mop py.

20 And he erected there 'an altar, and called it / £l-e-16'hg-

'ra-el.

34

CHAPTER 34

7 Jacoo's troubles in Canaan (Gen. 34-35). (1) Dinah's disgrace

15 But in this will we consent unto you: If ye will be as we be, that every male of you'1)e circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become^Dne people.

17 But if ye will not hearken unto us. to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Ha mor, and She chem Ha-mor's son.

19 And the young man deferred not to do the thing.

'kindly unto the damseL 4 And Shechem spake unto his father Ha mor, saying.'^et us for wives, and let us give

because he had delight m AND'Di'nah the daughter of Ja cob's daughter: and he was

*^ Le ah, which she bare more honourable than all the

imto ja cob, went out to see house of his father.

the daughters of the land. 2 And when She chem the son

of Ha mor the Hi vite, prince of

the country, *saw her, he took

her, and 'lay with her, and

defiJed her .

3 And hisisoul*clave unto Di'-nah the daughter of Jacob, and he loved the damsel, and spake

20 • And Ha mor and She'-chem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold. If IS large enough for them; let us take their daughters to

me this damsel to wife.

5 And "^a'cob heard that he had defiled Di nah his daughter: now his sons were with his cattle in the field: and Ja cob '^eld his peace until they were come.

(2) The proposed union

6 ' And Ha mor the father of She chem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard i7.- and the men were'^rieved,

them our daughters. 22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23'Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.

24 And unto Ha mor and unto She chem his son hearkened all that went out of the gate of his city; and every male was cir-

and they wereAery wroth, be- cumcised.'all that went out of

cause he had wrought folly -m the gate of his city.

I§ ra-el in lying with Ja cob s

daughter: which thing ought

not to be done.

8 And Ha mor communed with them, saying. The soul of my son She chem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters imto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shi chem said unto her father and unto her brethren. Let me find grace in your eyes, and what ye shall say unto me I will give.

12 'Ask me never so much dowry and gift, and I will give according as ye shall say unto me -but give me the damsel to wife.

Jacob worked 14 years foe hif 2 wives andtlui wasihc dowryor wiiat tie paid to get them (2J:20-30). The other rrH:aning - wh.it a woman bnnits her husband - applies to what Leah uid when slic had so many ions she exclaimed ".■cxi htO'. t'" !'>w<-J rre with good dowry ty for

a wife IS relt. .:;£«,

,22:16-17: 1 .saiii. io;^; nutii 4:3-9

(4) Vengeance executed

25 ' And it came to pass on the third day, when they were sore, that two of the sons of Ja'cob, Sim e-on and Le vi, Di'nah's brethren, took each man his sword, and came upon theA:ity boldly, and slew all the males.

26 And they slew HA'mor and She chem his son with the edge of the sword, andtook Di nah out of Shi'chem's house, and went out.

27 The sons of Ja'cob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They*took their .sheep, and their osen, and their asses, and that which was in the city, and that which was in the field,

29 And all their wealth, and aU

servants (26:12-14)

rited the wealth and serv-

K oilier

St or L air Abralum and

thau liie (-loriion ^iven to this, he became very ri right, in Haran. He token of fncn Jship.:. , ol live 0 head; wiun he met

him.Sj . It wasnothin>;and that

he had plenty more (33:ll:itote c.32:lti)

-Jes

'wn

J, a a

worth

a The soot of Jacob never did intend to give their sitter to Shechem. This was Satan's first attempt to defile a virgin in Israel, It waia threat toGods plan -that I Us son should come throu^ib one of luael's virgins flsa. 7:14: Mt, 1:13-25) b This wasin harmony with Israel's calling tobe a separated people to represent God In His plan (1.: 1-3; 21:12:24: 3: 28:1, 6; Ex. 34:12-16: .Mum. 23:9; Dt, 7:3-4: Jorii. 23:12: Ezra 9-10) c Circumcision was the sign of the Abca-hamlc covenant and every soul in Israel who would reject this sign was to be destroyed (17:3-14), This promise tobe one people was purely deception (v 13). Religion was used to promote the wickedness that the sons of Jacob had in mind d This would have defeated Gods purpose with Israel (see scriptures in note b, above). laael would have lost her identity through theconturies.Not only did Jacob'ssonsplandeception. Hamor evidently planned to take over all the substance of Jacob (v 23). If this was not his intention, then be used this

Idea to deceive his own people and get their consent to meet the terms of Israel. Jacob was more wealthy than the whole city,so such a promise made the people willing to endure temporary pain.Ja-cob's sons, the oldest of whom was 26 or 27 years old at this time, only sought opportunity forrevenge.Thus they used rcUgion for revenge and the Sheche-mites used it in an effort to gain riche* e Question 99. .NVxt, ;ii:31 f Shechem must have been a small place, perhaps only an encampment. How many were slain is not known. Simeon and Levi were the chief contrivers and leaders of the massacre: their servants and others also helped. The anack was made the third day when fever and inflamation generally accompanied circumciion - when the Shechemites were less able to defend themselves. Deception and surprise were great factors in such an easy victory. The whole city was a party to the crime by condoning what one of their company had done, and by entering into a plot to get Jacob's wealth g Dinah was held captive until rescued

by her brothas (v 5, 17, 26) h All this wealth and the captives made Jacob still more powerful and rich

Wealth of the patriarchs:

God has always planned and willed for His people tobe free from poverty, weakness, and sickness, and have an abundance of good things to enjoy. All the pauiarchs were healthy, wealthy, and wise

Adam was the wealthiest man that ever lived or ever will live. He owned the entire earth and everyihing in it: he was created to rule the sun, moon, and surs(l:26-31:Ps. S). When men inherit the earth again many will own what Adam had before the fall

Abraham was very rich, owning in-numerable flocks, herds, much silver and gold,besides hundreds of servants (13:2; 14:14). It would take a very wealthy man to support no more than his 31S trained soldiers with their wives and children. He is called the father of us all, so if c;od allowed him to be rich, we need not look on any opportunity for our own prosperity a displeasing to God. The abundance of life for body, soul, and spirit is promised every man today in Christ (Mt. 17:20; 21:22: Mk. 9:23; 11: ::-:;: m. 10:10; 14:12-15:15:7,1 ; isGod's will that all Mis ^ Jtandbe

in health, even js iicir souls prosper (3 Jn.2: Ps. 1:3:23:1: 34:a-10: »4:li)

Isaac inherited all that Abraham had except portions civen the other sons sent Into the east country away from Isaac (2'>:.--£). Hcconunuedto add to his wcaltfi all his days, and was considered ncher and greater In power than the kmi: ot jlistu (2r.: 14-16). We read that he was J successful farmer, that he waxed lUeat, and had pos-settlOQs ol ilocks, herds, and a great

GENESIS 35

Jacob goes to Beth-el

Benjamin born. Rachel dies

a Shechem'shouse whereDlnahwaskepi

b See note on Giants, p. 62

c Jacob fortherooraent lost faith in God, Uke Abraham (12:10-20: 20:1-17) and Isaac (26:6-35) before him, when tested. Such would have been impossible In view of God's word (12:1-3; 15:1-21; 26:1-25; 28:3-19; 31:11-13). God did keep His word (35:5)

d Question 100. Next, 37:8

e God now directed Jacob to a safer place and put fear in the hearts of other cities so they would not follow him (vl, 5)

f Idolatry was abolished in Israel (v 2: 31:19). Purification was always necessary when going up toBethel, the house of God

% Earrings not used in idolatry were permitted of God (24:22, 30,47; Ex. 32:2-3; 35:22: Num. 31:50; Judg. 8:24-26; Job 42:11; Pr. 25:12; Ezek. 16:12: Hos. 2:13; 1 Pet. 3:5-6). They were made of gold.silver.brass, ivory, and wood and were often adorned with precious stones. Here they were connected with idolatry; and that is why Jacob commanded them to be given up. For this reason they were condemned in Isa. 3: 20:Hos.2:13. In idolatry they were used as amulets and charmsto ward off evil. They are still used by some in the East for this purpose

h Jacob's fear was unnecessary. God had mademanypromisesofprotection and had kept them with Abraham (12:17; 20:7,17); Isaac(26:6-31); and thus far with Jacob (27:41-42; 31:1-55: 32:10-32; 33:1-17); so it was to be expected that God would continue protecting him if His plan for Israel was to be completed

i Heb. means God of the house of God. Note it was the same place and same promise as when God first appeared to him (28:13-15)

j See 44 appearances of God , p. 63 k Nothingis saidof Rebekah since 27:46, whenjacob left home. Her death is not recorded. Deborah perhaps joined Jacob when he came to Canaan, or it may be that he simply attended her funeral. She had been the nuise of Jacob and Esau in childhood 1 Heb. for oak of weeping (v 8)

m 6th of 7 times (28:13-15; 31:11-13; 32:1-2,24-32: 35:1-5,9-13: 46:2-4). See 44 appearances of God, p. 63 n See note ro, 32:28

0 45th prophecy in Gen. (35:11-12. ful-filled). Next. 37:7. The Abrahamic covenant was again renewed with Jacob (28:13-15; 32:9, 12; 35:11-12)

^ Cont. from column 3

e First occurrence of drink offering. which later became a part of the law (Lev. 23)

f Heb. for house of God, called Luz (28: 19; Josh. 18:13), a town 12 miles north of Jerusalem. It became a religious center (1 Sam. 7:16; 10:3:1 Ki. 12:29-33; 13:1-32; 2 Ki. 2:2-23; 10:29; 17: 28; Amos 3:14)

g Caesareanoperation wasunknownthen

h First occurrence of midwife (v 17: 38: 28; Ex. 1:15-21)

i The soul leaves the body at death 0 as. 2:26).Souls of the righteous goto heaven (2 Cor. 5:8; Phil. 1:21-24; Heb,12: 23; Rev. 6:9) and those of the wicked go to hell (Lk. 16:19-31: Isa. 14:9; Rev. 20:11-15).Thebodyreturnsto dust (3: 19) until the resurrection (Dan. 12:2; Jn. 5:28-29)

j Heb., the son of my sorrow

k Heb., the son of my right hand

1 Heb., house of bread where the Son at God's right hand, the only begotten, was born (Mic. 5:1-2; Mt. 2:1-18)

m First tecordof a tomb marker or stone. Both Jews and Arabs still honor her grave. It is now marked by a small building with white dome, 1 mile from Bethlehem and 3 miles from Jerusalem

n For this sin he was deprived of his birthright (49:3-4. Cp. 1 Cor. 5)

o First mention of 12 sons of Jacob (29: 31-30:25; 35:18; 49:1-29)

p Except Benjamin (35:18-19)

q Jacob evidently saw Isaac many times

their little ones, and their wives took they captive, and spoiled even all that was in "^e house.

(5) Jacob's fear and unbelief

30 And Jacob said to Sira'e-on and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the *Ca'naan-ites and the Periz-zites: and I being few in number, they shall gather themselves together against me, and "slay me; and I shall be destroyed, I and my house.

31 And they said,"Should he deal with our sister as with an harlot?

35 CHAPTER 35

(6) Flight: idols destroyed

|AND God said unto Jacob, xi. 'Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of E'sgu thy brother.

2 Then Ja cob said unto his household, and to all that were with him,/Put away the strange gods that are among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth'-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hand, and all their^ax-rings which were in their ears;

and Jacob hid them under

the oak which was by She-

chem.

5 And they journeyed: ^and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 ' So Jacob came to Luz, which IS in the land of Canaan, that IS, Beth'-el, he and all the people that were with him.

7 And he built there an altar, anHr.allftdtheplace' £l-beth'-el : because there God /appeared unto him, when he fled from the face of his brother.

(7) The death of Deborah

8 But Peb o-rah *Re-bek'ah's nurse died, and she was buried beneath Beth'-el under an oak: and the name of it was 'called Al'lon-bach'uth .

(8) Jacob's thirdvision (28: 10: 32:1). Abrahamic Covenant renewed

9 ' And (^od^ aopeared unto Jacob again, when he came out of Pa'dan-a'ram, and blessed him.

(lO And God said unto him, Thy name is Jacob: thy name shall not be called any more Ja'cob,"but i§'ra-el shall be thy name: and he called his name I§ ra-el. Ill "And God said unto him, I

am tod Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins ;»4

►12 AndHhe land which I gave A'bra-ham and i'§aac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God° went up from him in the place where he talked with him.

14 And Ja'cob<'set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a'drink offering thereon, and he poured oil thereon.

15 And Ja'cob called the name of the place where God spake with him,'Beth'-el.

(9) The death of Rachel

16 *' And they journeyed from Beth'-el; and there was but a little way to come to feph'rith: and Ra'chel travailed, and she had'hard labour.

17 And it came to pass, when she was in hard labour, that the •midwife said unto her. Fear not; thou shalt have this son also.

18 And it came to pass, as her 'soul was in departing, (for she died) that she called his'name Pen-6'ni: but his father called him'J Ben'ia-min.

19 And Ra'chel died and was buried in the way to Jph'rath, which is/Beth'-le-hem.

20 And Ja'cob set a pillar upon her grave :"Hhat is the piUar of Ra'chel's grave unto this day.

(10) The sin of Reuben (Cp. Gen. 38)

21 "^ And I§'ra-el journeyed, and spread his tent beyond the tower of E'dar.

22 And it came to pass, when I§'ra-el dwelt in that land, that Reu'berfVent and lay with Bil'-hah his father's concubine: and I§'ra-el heard it. Now the sons of Ja'cob were'twelve.:

(11) Jacob's family in Canaan (46:8-27; IChr, 2:1-2)

23 The sons of Le'ah: Reu'-ben, Ja'cob's firstborn, and Sim'e-on, and Le'vl, and Ju-' dah, and Is'sa-char, and Zeb'u-lun:

24 The sons of Ra'chel ; Jo -geph, and Ben'ja-min:

25 And the sons of Bil'hah. Ra'chel's handmaid; Dan, and Naph'ta-U:

26 And the sons of Zil'pah. Le'ah's handmaid; Gad, and Ash'er: these are the sons of Ja'cob, which'Vere bom to him in Pa'dan-a'ram.

during the many years after coming back from Haran.but here he returned at the time of his death (v 27-29) The life spanof Isaac was 5 years longer than that of Abraham (v 28; 25:7); 43 years longer than that of Ishmael (v 28: 25:17); and 33 years longer than thatof Jacob.The ageof Esauat death, is not given See note h, 25:8

(12) The death of Isaac

27 *[And Ja'cob «came unto i'gaac his father unto Mam're, unto the city of Ar'bah, which is He'bron, where A'bra-ham and i'gaac sojourned.

28 And the days of i'§aac were an Tiundred and fourscore years .

29 And

i'§aac ^gave up the

c A nnthpr place God went UP from someone, proving personal and bodily presence, Cp. 17:22

d Jacob renewed the memorial of his faith, asGod had renewed His promise. See 28:11-22

.^0 Continued, column 1

a Heb. El-Shaddai. the All-Bountiful or AU-Sufficient One, a title in accord withthlspromiseof a unified nation or a company of nations , referring to the unity of the distinct tribes of Israel

Company of nations (35:11)

It is clear that this whole prophecy was to be fulfilled through the loins of Jacob who was not the father of all these different nations coming from Abraham and fulfilling Gen. 17:4-6, this compapy of nations refers to the 13 tribes of Israel

In this case the word nation simply means a tribe. The Heb. for nation and nations here is goy or gowy trans, nation 102 times; nations 265 times; Gentiles 30 times; heathen 146 times;and people 11 times. Here it literally means "a people,and a company of people." The word for company is qahal, assemblage, assemBlyTcompany, congregation, or multitude. The term company of nations could be trans."assembly, or "congregation," or "multitude of people shall be of thee. " ThePeshitta reads, "Be fruitful and multiply a people and a multitude of peoples shall come from thee." The passage could not mean that the Gentiles, heathen, or all other nations were to come from Jacob, for this would contradict the Bible origin of the Gentiles and other nations as In Gen. 10

This much is certain - the passage does not refer to A nglo-Saxons,who are sometimes erroneously taken to be the descendants of Jacob and called "the ten lost uibes of the house of Israel," The 10 tribes have never been lost, except in the sense of being lost in sin as is the case with the other 3 uibes, and theGentiles. They never did lose their identity as descendants of Jacob. The Jews scattered abroad among the nations have always been the 13 iribesof Israel dispersed as God predicted regarding all of them and not just apart. Prophecies of the dispersion were spoken to all the tribes when they were all together making the nation of Israel, and they therefore could not be fulfilled in Judahonly, Note the following passages in the Pentateuch, fooken to all Israel:

1 I will scatter you among the heathen. .. your land shall be desolate,and your cities waste.., ye shall perish among the heathen (Lev. 26:32-45)

2 The people shall dwell alone, and shall not be reckoned among the nations (Num. 23:9)

3 When you have remained long in the land and corrupted yourselves... the Lord shall scatter you among the nations and you shall be left few in number (Dt. 4:25-31)

4 The Lord shall cause thee to be smitten before thine enemies... thou shalt be removed into all kingdoms of the earth... thou shalt become a proverb, and a by-word among all nations whither the Lord shall lead thee.,. and the Lord shall scatter thee among all people, from the one end of the earth even unto the other... among these nations thou shalt find no ease,,. but trembling of heart... thy life shall hang in doubt before thee (Dt. 28:25, 37, 64-66)

5 When all these things are come upon thee... thou shalt call them to mind among all nations, whither the Lord hath driven thee.., shalt return to the Lord, and obey His voice.,. Then the Lord will turn thy captivity,., A nd will return and gatherthee from all nations, whither the Lord thy God hath scattered thee,.. and brine thee into the land which thy fathers possessed, and thou shalt possess it (Dt, 30:1-10)

No Anglo-Saxon nation ever has fulfilled or ever wiU fulfil these scriptures; but the Jews scattered throughout the world have fulfilled the sin and curse part of these prophecies, and are now fulfilling the re-gathering part

b 12:7:13:14-17; 15:18-21; 17:8; 24:7; 26:3:28:4,15; 31: 3; 32:9; 35:12:48:4

GENESIS 36

The generations of Esau

3S

a He wai oXi 42 yean before (27:2)

b JicobanlTMUwere 120 yean old when cbey buried luac (:5:26; 3Sc28). This Wit about 23 yean after Jacob hid come back from Hatan and 10 yean before ^oiog dowo laio Egypt (47: 9). Here Emu li put before Jacofe . but In other placet after thii lacob U alMayi fim (Jo*, 24:4; Heb. ifTTT'except In 1 Chr. 1:34

c Tbey buried luac lo tbe cave of Machpelah. AUof tbete,inUrDe, were buried in (hit cave: Abraham and Sarah; luac and Rebekah; Jacob and Leah (49e29-33)

d Hia hlnory completed here

e Eaau wji aUo called Edom. meaning red (V 3; 25:30)

f CJTBaihemath (26:34)

S Or Judith(26:34). Her father was Beeri 026: 34). Often in Scrlptue, people are called by more than one name, at bete

h Her second name wasMahalatb (28: 9)

i One ol Job'i comfonen Qdb 2:11; 1 Chx, 1:35-53)

i Etau't lontborn in Canaan went oiu of It(V6).Jacob's tonaborn outof Canaan went into it

k Went to Seir (v 8). This evidently refers to his final departure from Canaan. He bad already convjuered theHorites and taken po«esiion of Seir. He yet fed many of his flocks in Canaan, but it finally became necessary to separate from Jacob because of tbe increased herds of both men. After Isaac's death tbe final separation came (v 6)

1 The mountains of Seir extended from southeast of the Dead Sea to tbe Arabian Gulf. Esau fulfilled the prophecy of Isaac by living by his sword, and became master of all this region (27: 39-40) m Teman became the name of a district and town in Edom (V ".:; Oba. 9; Amos l:12;Ez<k.25:13).His father, Eliphaz went from Teman to see Job Oob 2:11)

n He was not the father of the A male kites of 14:7 who were of the giant races (Num. 13:29; 14:39-45) and among the flm of the nations (Num.24:20).These. the Edomlte AmaleWtes, were always a separate people from the giants; but. like the giants they were to be exterminated, for they were likewise the enemies of Israel (Ex. 17:8-13; Dt. 25: 17-18; Judg,3:13: 5:14: 6:3-5; 12:15; 1 Sam. 15:1-9; 27:8: 30:1; 1 Chr. 4: 41-43; Ps. 83:7) o Heb. aUuph . leader, captain of a thousand.A"duke was the head of a thousand. Uduitescame from the 3 wives of Emu or Edom

14 dukes of Edom (36:15-19):

1 Duke Teman

2 Duke Omar

3 Duke Zepho

4 Duke Kenaz

5 Duke Korab

6 Duke Gaiam

8 Duke Nahaih

9 Duke Zerah

10 Duke Shammah

11 Duke Mizzah

12 Duke Jeush

13 Duke Jaalam

7DukeAmalek 14 Duke Korah

Chronology of Abr aham s seed (45-.^)

1 Abraham's Ufe: 175 yean (25:7)

(1) T5 when left Haran (12:4)

(2) 85 when he took Hagar (16:3)

(3) 86whenl$hmael wajbom06:16)

(4) 99 when Cod last announced lMac(17:l) 24)

(5) 99whenhcwascircumclsed07:

(6) 100whenlsaacwasborn(17:17; 21:5)

(7) 137 when Sarah diedn7:17:23:1)

2 Sarah's life: 127 yean (23:1)

(1; 'JOwhen Isaac was bom(17:17)

3 Ishmael's life: 117 years (25:17)

(1) 13 when circumcised (17:25)

(2) 19 when cast out (17:'24-25; 21: 5-11)

(3) 89 when buried Abraham (17: 24-25:25:7-8)

4 tMac's life: 180 yean (35:28-29)

(1) 5 when weaned (15:13; 21:8: Ex. 12:40)

(2) 40 when married (25:20) 26)

cbMt. and died, and was gathered unto his people, heing^M and full of days: and his%ons £ s«u and JA cob'buned him.

CHAPTER 36

36

PARENTHETICAL: son* of Eaau. 1 Sons of Esau in Canaan

NOW Ui£55 ar^ the generations of «'£ s«u, 'who IS t dom.

2 £ s«u took his wives of the daughters of CFnAan; 'Adah the daughter of £ 16n the Hit -tite, and «A-h6l-i-bi mah the daughter of A nah the daughter of Zib e-on the Hi vite;

3 And *BAsh e-mAth Ishrna-el's daughter, sister of N*-b*'-joth.

4 And A'dah bare to £'s«u 'feli-phiz; and Bdsh e-m4th bare Reu'el.

5 And A-h61-i-bS'mah bare J6 ush, and Jfl-A lam, and K6 -rah: these are the sons of £ s«u, which were bom unto him'in the land of CA nAan.

6 And £ sau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of CAndan; and went into *the country from the face of his brother JS cob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt £'s«u in mount S^'ir: £ s«u is £ dom.

2 Sons of Esau in Mt. Seir

9 • And these ar^ the generations of £ sau the father of the £'dom-ites in/mount Seir:

10 These are the names of ^'sau 's spns; £1 i-phAz the son of Adah the wife of £'s«u, Reu el the son of BAsh'e-mAth the wife of £ sau.

11 And the sons of £1 i-phAz were"Te man, 6'tnar, Z6 ph6, and GA tarn, and K^ nAz.

12 And Tim nA was concubine to £ri-phaz £'sau's son; and she bare to £1 i-phAzUm a-l(k: these were the sons of A'dah £'s«u's wife.

13 And these are the sons of Reu el; Na hAth, and 26 rah, ShAm'mah, and Mizzah: these were the sons of BAsh e-mAth £'s«u's wife.

14 ' And these were the sons of A-h61-i-bA'mah, the daughter of A nah the daughter of Zlb'e-on, £'s«u's wife: and she bare to £'s«u Ji ush, and Jfl-A lam, and K6'rah.

3 Dukes of Edom (1 Chr. 1: 35)

15 • Thfse ifr/e^ukcs of the

sons of £ sau: the sons of £ri-phAz the firstborn son of £ s«u; duke Ti'man, duke 6'mar, duke Zi'phd, duke K^'nAz,

16 Duke K6 rah, duke GA-tam, one/duke Am a-ltk, these are the dukes that came of £l'i-phAz in the land of £ dom;

(3) 60 when Jacob and EuubomCJi

(4) 75whcnburledAbraham 0.1.\V, 5 Esau' s life: length unknown 25:7)

(1) 40 when married (26:34) cob)

(2) 77 when blessing stolen (tce"T*-

(3) 120 when buried Isaac (25:2?? 35:28)

Continued, column 4 ^

these were the sons of A dab.

17 * And these are the sons of Reu el £ s«u's son; duke NAhAth, duke Z*'rah. duke SbAm mah, duke Miz zah: these ore the dukes that came of Reu el in the land of £ dom; these are the sons of BAsh'e-mAth £ s«u's wife.

18 • And these are the sons of A-h61-i-bA mah £ s«u's wife; duke J6 ush, duke Jfl-A lam, duke K6rah: these were the dukes that came of A-h61-i-bA'-mab the daughter of A'nah, £ sau's wife.

19 These are the sons of £ sau, who is £'dom, and these are their dukes.

4 Sons of Seir (1 Chr. 1: 38)

20 * These are the sons of Se'ir the'Hfi'rite, who inhabited the land; Ld'tan, and Sh6'bal, and Zib'e-on, and A'nah,

21 And Dl'shon, and £'z5r, and Di'shan: these are the dukes of the H6'rites, the children of S^'ir in the land of £ dom.

22 And the children of Ld'tan were H6ri and He mam; and LO'tan's sister was Tim HA.

23 And the children of Sh6'bal were these; Al van, and MAn'a-hdth, and £ bal, She'phd, and 6'nam.

24 And these are the children of Zib'e-on; both A'jah, and A'nah: this u'os f/iaf A'nah that found the*mules in the wilderness, as he fed the asses of Zlb'e-on his father.

25 And the children of A'nah were these; Di'shon, and A-h61-i-bA'mah the daughter of A'nah.

26 And these are the children of Di shon ,'T€6m dan, and fish-ban, and Ith'ran, and Che-ran.

27 The children of £'z§r are these; BD han, and ZA'a-vAn, and A kAn.

28 The children of Di'shan are these; Cz, and A rAn.

5 Dukes of Seir (1 Chr. 1: 38)

29 These are the'^ ukes that came of the H6 rites; duke Lfi'tan, duke Sh6'bal, duke Zib e-on, duke A'nah,

30 Duke Di'shon, duke £'zJr, duke Dishan: these are the dukes that came of Hd ri, among their dukes in the land of se'ir.

6 Kings of Edom (1 Chr. 1:43)

31 • And Lhese are the kin^ that reigned in the land o? £'dom, 'before there reigned any king over the children of Is ra-el.

32 And B6'1A the son of B^'or reigned in fi'dom: and the name of his city was Din ha-bah.

33 And B6 U died, and J6 bAb the son of Z*'rah of 'Bdzrah reigned in his stead.

34 And J6 bAb died, and HQ-sham*of the land of Tim'a-ni reigned in his stead.

35 And Hii'sham died, and HA dAd the son of B^ dAd, who smote Mid I-an in the field of M6'ab, reigned in his st^ad:

(1) Bom. See 6. (3), above

(2) 17 when sold into Egypt (37: J)

(3) 30 when stood before Pharaoh (•*!•'*♦") (45:6)

(4) 39 when Jacob went to Egypt

(5) 56 when buried Jacob (45:6; 47: 9 Levi's Ufe 137 years fFxt': Ifi) 26)

lO BenjjminT 30 yean old when he went to Egypt with 10 sons. See note k. 43:8

a Horiteswercabranchof the giants who came from the sons of God and daughters of men after the flood (14:6). Seir was the father of the Horitei (v 20). Their land, called Mount Seir (14:6) and land of Seir laiei became the land of Edom (32: 3). Seir had 7 sons (y 20-21), called the dukes of the Horites (v 21.29-30). These 7 dukei hid 19 sons and a daughter as listed (v2z -2d). :>eir also had a daughter prominent enough to be listed (v 22)

Horites were the first occupants of this land and dwell in caves. Tbe chiefs of V 20-21 probably reigned before Esau conquered the land. He became complete master of Seir before the exodus of Inael from Egypt, fulfilling 27:39-40. Tbe mountains ot Edom abound withcaves. The rock-hewn city, Petra or Sela, later thecapitalof Edom, was one of the great strong-holds in ancient times. The temples and houses cut in tbe sides of the mountains surrounding Peua still exist and look freshly made. This deserted city is one of tbe wonders of antiquity in this part of the world. It will again play a great pan in the last-day deaUngs of God with Israel (Ps.60:d-12; Isa. 16:1-5; Dan. 11:40-41; Ezek,20:33-38;Hos.2:14-18: Mt. •24:15: Rev. 12:6-14)

b Heb. yemim . mules, in v 24, is trans. warm spnnas and hot springs in many versions; and in others Imim and Emim (giants). It is never trans, mules except here. The ordinary word for mules is pered (2 Sam. 13:29: 18: 9: 1 Ki. 1:33, 304:10:25; 18:5; 1 Chi, 12:40:2 Chr. 9(24: Ezra 2:66; Neh. 7:68; Ps. 32:9; Isa. 66:20; Ezek. 27:14: Zech. 14:15). Yeriiim Is never trans, springs or waters in tbe 618 times these words are used in the King James version. Coouoversy over this will never be settled, so whether Anah found mules, giants, or hot springs, he became famous for it (v24)

c Called Amram In 1 Chr. 1:41

d 7 dukes of Seir the Horite: 1 DukeLotan(v 29) 5 Duke Di$hon(v 30) 2DukeShobal 6Duke Ezer 3DukeZibeon 7 Duke Dishan.Cp.v 4DukeAnah 20-21; 1 Chr. 1

e At the time Moses wrote Genesis there had been no kings reigning over Israel as in other nations. In fact, it was in Egypt that Israel became a nation large enough to wanant kings. Moses spoke prophetically of kings of IsraeL God had told Abraham, Isaac and Jacob that kings would come from them,so having kings for Israel was in the mind of God this far back (17:6, 16; 35:11). Moses spoke in his law of the time when Israel would have kings and gave the manner of the kingdom in :n. 17:14-20; 28:36

f This wasthe ancient capital of Edom, a small city on a hill, crowned by a castle and located 25 miles southeast of the Dead Sea. Not theBorrahof Moab

g A land south of Sela or Petra

—^*- Cont. from columi^2

6 Jacob's life: 147 years (47: CS)

(1) 77 when stole Esau's blessing, went to Haran, and married (note d, 27:46; 28:5; 2i>.:0-30)

(2) 77 or 78 or .^l when 11 sons and 1 daughter were born within the first 14 years of: : > li-nO:,U).s>ee

•* proofs J - his w i ves im-

mediately. ,-. _<-

(3) 91 when Joseph was born the I4th year ot mar; ::4l)

(4) '.>7 whe . . \\)

(5) 10SwV-n;o«:p(. 5.

(6) i;0 when buried . 35:28)

(7) 130 when went to Egypt (47:9)

7)ud.ih: l*when went to Egypt. See 4 ."Toofs Jacob took his wives immedi.nely . p73o ~

GENESIS 37

Joseph's dreams

Joseph sold by his brethren

I

a River Euphrates (15:18)

b Hadad(lChT. 1:50-51). Moses does not say here that Hadad died, so he could have been alive and king when Israel tried to pass through Edom and was refused. The writer of Chronicles says he died, thus indicating he was alive when Moses wrote, and dead when 1 Chr. 1 was written

c. ll dukes of Edoir (36:40-43): 42)

lDukeTlmnah(v40) 7 Duke Kenaz (v 2DukeAlvah SDukeTeman

3DukeJetheth 9DukeMibzar

4DukeAholiban)ah lOD uke Magdiel 5DukeElah(v41) (v 43)

6 Duke Pinon 11 Duke Irani

Perhaps those dukes reigned when Israel came out of Egypt. They were local shieks or chiefs who ruled over secdoDs of the land and were subject to the kings roentiooed in this genealogy. This ends the story of Esau

d After completing the history of Isaac and Esau in 35:27-36:43, Moses continues the history of Jacoband his family which was dropped in 35:27-29

e The land of the sojournings of his forefathers (Heb. 11:9-16)

f TheMitoryofwhat befell him and his posterity, not a regular genealogy

g Thestoryof Joseph now begins and that of Jacob is intem5)ted not to be resumed until chapter 46

h Jacob was now 107 years old, having been back InCanaan for 10 years. Joseph's brothers were young, Reuben,the oldest being around 29 years old and Benjamin, the youngest, perhaps 7 or 8 years old. All the brothers who sold Mm toIshmaeUtesonthe way to Egypt were from 18 to29years old - the age to be more thoughtless, reckless and jealousthan in the more matured years

i Concubines (35:22)

j Report of their evil doings as youths

k Jacob was about 91 years old when Joseph was born. This was not a son of his old age more than some of the others. Benjamin was born about 'i years after Joseph. Hence, this phrase must refer to a son e^cclally devoted to the care of Jacob in his old age. After the death of Rachel perhaps Joseph became hit father's special helper in supplying his wants and being an agent between hlro and his other sons (v 2, 13-14)

1 A mark of honor and rank, and wom only by the chief and heir. Joseph inherited the birthright (1 Chr. 5:1-2). The garment was of many colors, not pieces, marking it as a priestly and royal one, and possibly with fine and beautiful needle work of various colored threads. Cp. Ex.28:4; 39:1; 2 Sam. 13:18-19; Ps. 45:14. Some think this refers to a coat made of many broad stripes of different colored cloth (v 3, 23, 32. Cp. Judg, 5:30; 2 Sam. 13:18) m It was unwise of Jacob to show a respect of persons. This may have been one reason these brothers had such little respect for their father (v 31-34). Children see it when a parent shows a reject of persons and such will always cause trouble in the family, as here (v 4-11,18-34), and in the case of Isaac and Rebekah (25:28; 27:1-13, 35-38. 41-46. See Jas. 2:1-10)

Q His position, dreams, character, etc.

o See Dreams in the Index

p 46th prophecy in Gen. (37:7. fulfilled). Next, V 9. Joseph, the prophet, predicted his family would become dependent upon and humbled before him in Egypt, as fulfilled in chapters 42-50

18 curses of Scripture (9:25):

1 Upon the serpent (3:14-15)

2 The woman (3:15-16)

3 The man (3:17-19)

4 The ground (3:17-18: 5:23; 8:21)

5 Animals (3:14; Rom. 8:19-23)

6 Cain (4:11)

7 Canaan (9:25)

8 Simeon and Levi (49:5-7)

9 Israel (Josh. 6:18)

10 Builder of Jericho (Josh. 6:26)

and the name of his city was A'vith.

36 And Hadad died, and Sam'lah of Mas're-kah reigned in his stead.

37 And Sam'lah died, and Saul of Re-ho'both by "the river reigned in his stead.

38 And S^ul died, and Ba'al-ha'nan the son of Ach'bor reigned in his stead.

39 And Baal-ha'nan the son of Ach'bor died, and "Ha'dar reigned in his stead: and the name of his city u;as Pa'u; and his vvife's name was Me-het'a-b61, the daughter of Matred, the daughter of Mez'a-hSb.

7 Dukes of Edom(l Chr. 1:51)

40 And these are the "^names of the dukes that came of E's^u, according to their families, after their places, by their names; duke Tim'nah, duke Al'vah, duke Je'theth.

41 Duke A-h61-i-ba'mah,duke E'lah, duke Pinon,

42 IDuke Kenaz, duke Te'-man, duke Mib'zar,

43 I)ukeMag'di-el, duke i ram: these be the dukes of E'dom, according to their habitations in the land of their possession: he is Esau the father of the E'dom-ites.

37

CHAPTER 37

X Jacob's history resumed; history of Joseph (Gen. 37: 1-50:26). 1 Jacob in Canaan

AND ^Ta'cob dwelt in the land ■ wherein his father was a stranger, in the 'land of Ca'naan.

2 Joseph in Canaan. (1) A model boy (Cp. Lk. 2:51)

2 These are /the generations of Ja'cob. fj6'§eph, bem^ seventeen * vears old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zil'pah, his father's "wives: and Jo'geph brought unto his father their'evil report.

(2) Loved by Jacob (Cp. 25:28)

3 Now is'ra-el loved Jo'geph more than all his children ,*be-cause he was the son of his old age; and he made him a ^oat of many colours.

(3) Hated by his brothers

4 And yhen his brethren'^w that their father loved him more tiian all his brethren, theyTiated him, and could not speak peaceably unto him.

(4) Two dreams of Joseph

5 ' And J6'§eph "dreamed g, dream, and he told it his breth

ren: and they hated him yet the more.

6 And he said unto them. Hear, I pray you, this dream which I have dreamed: *7Tor, behold, we were binding sheaves in the field, and.

lo, my sheaf arose, and also stood upright; and, behold,your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

♦9 "^^^nd he "dreamed yet aii-other dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold,"the sun and the moon and the eleven stars made obeisance to me.

10 And he told it to his father, and to his brethren: and his father'rebuked him, and said unto him,^What is this dream that thou hast dreamed? Shall I and*thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren Envied him: but his father observed the saying.

(5) Seeks his brethren

12 ' And his brethren went to feed their father's flock in She'-cnem.

13 And i§'ra-el said unto J6'-seph.'Do not thy brethren feed the flock in She'chem? come, and I will send thee unto them. And he said to him. Here am I.

14 And he said to him. Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of He'-bron, and he came to She'chem.

15 • And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying. What seek-est thou?

16 And he said, I seek my brethren: teU me, I pray thee, where they feed their flocks.

17 And the man said. They are departed hence; for I heard them say, Let us go to Do'than. And Jo'geph went after his brethren, and foimd them in'Do'than.

(6) Plot against Joseph

18 And when they *saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this 'dreamer cometh.

20^ome now therefore, and let us slay him, and cast him into some pit, and"we will say. Some evil beast hath devoured him: and^we shall see what wUl become of his dreams.

21 And'Tleu'ben heard it, and he "delivered him out of their hands; and said. Let us not kill him.

22 And Reu'ben said unto them, Shed no blood, but cast him into this pit that is in the wUdemess, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

(7) Joseph cast into a pit

11 Gibeonites Qosh. 9:3, 23)

12 Shechemites (Judg. 9:57)

13 Meroz (Judg. 5:23)

14 Young men (2 Ki. 2:24-25) 15Gehazi (2 Ki. 5:27)

16 Jezebel (2 Ki. 9:30-37)

17 IsraeUtes a»a- 43:28; Dan. 9:11; Mai. 3:9) 3:10)

18 AU the wicked (Mt. 25:41; Gal.

to earth with Christ to set up His kingdom (1 Th. 4:14-17; 1 Cor. 15:51-58. Rev. 7:9-17; 19:1-21). They will then reign as kings and priests with Christ fori,000 years helping to put down all rebellion (ICor. 15:24-28; Eph, 1:10). When this Is accomplished God will move His capiul city to earth and live among men forever. See 2 witnestet. p. 306 of N.T.

a Questions 101-102. Next, v 10 b 4'7th prophecy in Gen, (37: 9-10, fulfilled),Next.40:12.The 2nd prophecy of Joseph, Cp. v 7 c See Dreams in the Index d A symbol of Israel, the sun representing Jacob; the moon his wives: and the 12 stars his 12 sons (Rev. 12:1) e Partly through ignorance and partly in wisdom, to lessen the hatred of his other sons toward Joseph f Questions 103-104. Next, v 13. Jacob rightly interpreted the dreams as referring to himself, and his family being dependent upon Joseph and being humbled before him. Fulfilled as in chapters 42-50 g His actual mother, Rachel, was dead but Jewish custom conceded the title of mother to another who was the wife of the father. In this case it was Leah who was still alive h

Envy was added to hatred. Envy is selfish and unfriendly grudging of what another enjoys Oob 5:2; Pr. 14:30; Rom. L 29; 1 Tim.6:4;Tit.3:3) .His associated with bitterness. strife.murder and other sins(Eccl.9:6; Rom. 1:29; 13:13; 1 Cot. 3:3;2Cor.l2:20;Gal. 5:19-21; ITim. 6:4;Tit.3:3;Jas.3:14-16;4:5).Joseph's dreams made an impression on the father and brothers. They incited envy in the brothers, but deep thought in Jacob who took them as divine indicatioa of events that would affect his family. They also helped to prepare Joseph for his coming sufferings in Egypi(42:8-9; 45:4-8: 50:15-21) i Questions 105-106. Next, v 26 J On the highroad to Egypt, the caravan

route from the east (v 17, 28) k They recognized him by his coat 1 Heb.. master of dreams josephdid have dreams and the divine gift of their interpretation (chs. 37, 40-41). In this he was like Daniel (Dan. 1:17) m Note the 4-fold plot against Joseph in V 20-21, showing to what extent his brethren hated and envied him n Killingis generally the next step downward from other prc-meditated sins 0 This proves that the dreams of Joseph had made a deep impression on them. Envy, selfishness and pride are the roots of crime p Reuben had committed the sin of adultery with his father's coQcubine(35:22). It could be that his remorse over tlis and regret for the silent and deep disappointment of hisfatherin him, made Reuben want to spare his father any further suffering q Rei±>en did his part. His thought was to return Joseph to his father (v 22),but he, himself, was deceived by the others who suspected this of him (42:22). This weakness ofReuben asthe firstborn,in not rebuking his brothers and taking a firm stand todeliver Joseph,illustrates Jacob's appraisal of him in 49:4

Enoch (5:21)

Heb. chanowk, initiated.Enoch was the only one mentioned as being godly in Seth's line except Noah (Cp. 6: 9; 7:1). He was a prophet (Jude 14). He was translated by FAITH (Rom. 10:17; Heb. 11:5). His experience parallels that of Elijah (2 Ki. 2). Both were taken to heaven bodily without dying;both were prophets of judgment;both foughiidol-atry and apostasy; both knew the time and purpose of their translation (2 Ki. 2: Heb. 11:o). Could they not fulfill Zech. 4:11-14; Mai. 4:4-6; Rev. 11:3-11? Heaven is a material place with cities and inhabitanu (Heb. 11:10, ISIS; 13:14; Jn. 14:1-3; Rev. 4:4, 6; 5:3-10:13; 12:12; 13:6; 18:20; iai-10): food and living conditions (Ex. 24:11; Ps.78:25; Lk. 22:16. 18. 30; Jn. 6:31; Rev. 2:7. 17; 7:17; 22:2). Could not two prophets, therefore, eat and live in heaven all these millenniums? Paul and John were others who went to hea v-en (2Cor. 12:1-7; Rev.4:1). All resurrected saints will eventually go to heaven and live until they come back

GENESIS M

Jacob deceived by his sons

Judah and Tamar

il

» 10 Aai ol Joiei'h't bf i rihfea (V 4-3<>):

1 ■,en<»jl evili (v Ii"

2 Haue«J JnU nulKc (v 4-8)

3 Envy and jealouiy (v 11)

4 Plo»Unn lo tjke lire (v IS-ii)

5 McK-hcty JD<J ciJiculf (v If)

0 Stripping Juteph ol hl» symbol of poution jrul rjnk (v 23)

7 c jitin^ him loio J V. ii lu

Miffer uiiknotan Jiiuayjr, . Z4)

H Showlo^nomcrcy or puy lu dec of hit pie J J for mercy (v 25; 4'i'2l)

9 KiJnappin«and jcIlinnJoKph into slavery and unknown torture (v 27-28) 31-35)

10 ileceivinH and lyloii to Jacob (v

b Heb. bof, 3 dry ci«crn. rhcrc arc numerous pits orciiicms still to be found in Palestine. They were olicn hewn out ol sobd rock. bein)i narrower Jt the mouth than jt thebottom.lt would be almost imponible for oneioitot out of such a pit unaided. Some were even usi-d as dun^teons for prisoners. See Jer. 38:6 whore the Heb. bor (pit) is trans. dunaeop . SgealsoJ.-r.^3: l4:3;Zcch. 9:11: note j. Ps. 28:1

c Showintt indifference and hardness of heart toward sin (v 25)

d A company of Ishiriaelites and Midian-ites(v25-28),deKendjnt$of Abrahjm throuRh Hagar jndKeturah(16: 11-12; 25:2). Some versions read Arabians. from arab .io mingle, which comprehends a vast number of clans, tribes,-and peoples. 1 hey were travelling to-Rether for safety from robbers. There was a well organized trade between Egypt and other lands. Many drugs and spiecs were sold into Eg^t for embalming and medicinal purposcs(v2S). Egyptians depended upon Arab merchants for these supplies. In a caravan there would be manycompanies, each with its own name and organized work thatcoQtrlbutcd tothe smooth running of the whole. Camels were generally tied togethei four abreast, and again tied to others behind them, like teams

e Question 107. Next, v 30

f Slaves were in great demand in Egypt

g They thought to ease their conscience, but resronsibility for crime is not so easily disposed of. c;od remembered and allowed these young men to reap what they had sowed (4^1-45:15; 50: 15-21)

h The word pieces is in italics, so it is not clear what kind of money is referred to. Perhaps they were shekels of 64c each. If so, 20 shekels or $12.80 would be $C.40 less than what Judas was paid for selling Christ. Cp. this cov-etousness withjoseph'sunseltishnessin 42:25-35

1 Reuben wasawaywhenjotephwasiold, K> was not a patty to this crime

J Showing his earnestness in crying to deliver Joseph. See note ^. v 3t k Question 108. Next, M: 16

1 Nothlngis said as to whjt part Reuben played in this or how far he consented to covering up the crime m Modem analyds would have proved that this was not human blood

n It appears that the coat was sent by servants to Jacob (v 32). and later the sonscanie tocomfon their father (v 35)

o Not our brother's , but thy son's coat. Sin always chocwesa word least calcu-laied to disturb the cons« Icnce

p The solU did not uy Joseph had been torn by animals. This was Jacob's conclusion and the sons accepted this, permitting their fathertollve in grief, deceived (v 33)

q See Rending clothes, p. 28

r How the sons could go through such hypocrisy and sec their fatlier grieved roanydays is hard to understand unleu we take Into account that sin and guilt seek to hide themselves, whereas, the pretense of Innocence shielding selfishness likes to manliest itself to the very last

s Jacob had only one daughter: but his sons' wives are no doubt referred to here as daughters (v :<.')i

t Jacob was deceived by the blood of a kid, as he had deceived his father by the skin of a kid (27:16)

23 * And it came to p«ss, when jA'seph was come unto

Ntript coat ot nui'ty culuui:> Lhut was on him;

24 And they took him. and cast him into a^pit: and the pit was empty, there was no water in it.

25 And thi t breiid : and ■ .;

-.ed, .titd, behuld,*^

li me-el-itescame

jfioin uil e ad with their camels

lh<>«rinR spicery and balm and

' oing to carry it down

I ^6 And Judah said unto his brethren.'What profit is it if we slay our brother, and conceal his blood? 27 Come, and let us'sell him to the Ish me-el-ites, and let not our hand be upon him; for he IS our brother and our flesh. And his brethren were content.

(8) Joseph sold into i^^gypt

Uiey utew and luted up Jo-

ij^-ph out of fhp pit, and sold

»"l-itesfor

•er: and

liiey brounht Jo §epn into

t R<pt.

(9) Jacob deceived by his I sons (34:13)

j 29 * And Reuben 'returned junto the pit; and, behold, Jo-: $eph was not in the pit; and he'rent his clothes.

30 And he returned unto his brethren, and said. The child is not; and I, *whither shall I go?

31 And they 'took Joseph's coat, and killed a kid of the goats, and'^ipped the coat in the blood;

32 And "they sent the coat of many colours, and they brought it to their father; and sflid, This have we found: know now whether it be "thy son's coat or no.

33 'And he knew it, and said, // li my son's coat; an evil beast hath devoured him; Jd-jeph is without doubt rent in pieces.

34 And Jil'cob«rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And'all his sons and ^11 his daughters rose up to comfort hun; but he refused to be com-

I forted; and he said, For I will I go down into the grave unto my I son mourning. Thus his father I wept for him.

36 And the"Mid i-an-ites ^ol4 him into f. g^pt unto P6t i-phar, an 'officer of Pha rafih's, an<ftaptain of the guard.

38

CHAPTER 38

3 Shame of Judah (Cp. 3S: 21). (I) His marriage

AND it came to pass ■tat that • time, that 'Judah went down from his brethren, and turned in to a certain flk-dQl'-

lam-ite, whose 'name was Hirah.

2 And JO dah saw there a daughter of a certain Ci'nian-ite, whose name was Shu'ah; and he*took her, and went in unto her.

(2) Judah's wicked sons

3 And she 'conceived, and bare a son; and he called his name Er.

4 AnH~she conceived again, and bare a son; and she called his name 6 'nan
.

5 And sne yet again conceived, and bare a son; and called his name gh^ \ih '■ and he was at^h^zlb, when she bare him.

6 And Ju'dah'took a wife for £r his firstborn, whose name u'ajTimai.

7 And ftr7 Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew hip.

8 And Jii dah said unto 6'nan, Go in unto thy brother's wife, and marry her, and »raise up seed to thy brother.

9 And Onan knew that the seed should not be*his; and it came to pass, when he went in unto his brother's wife, that he spilled if on the ground, lest that he should give seed to his brother.

10 And the thing which he did ■displeased the Lord: wherefore he slew him also.

(3) Judah's promise to

Tamar

11 'Then said Ju'dah to T4'-mar his daughter in law. Remain a widow at thy father's house, til] She'lah my son be grown: for he said. Lest per-adventure he die also, as his brethren did. And Ti mar went and dwelt in her father's house.

12 ' And in process of time the daughter of Shp'ah Ju'-dah's wife died; and Ju dah was comforted, and went up unto his sheepshearers to Tim'-nath, he and his friend Hirah the A-dul'Iam-ite.

(4) Promise broken: commits adultery with Tamar

(Ruth 4:12)

13 And it was told Ta'mar, saying. Behold thy father in law goeth up to Tim nath to shear his sheep.

14 And she put her widow's garments off from her, *and covered her with a veil, and wrapped herself, and sat in an open place, which i5 by the way to Tim'nath; for she saw that She lah was grown, and she was not given unto him to wife.

15 When Ju'dah saw her, he thought her to be an harlot; because she had covered her face.

16 And he turned unto her by the way, and said. Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said,'What wilt thou give me, that thou mayest come in unto me?

I The words Mldianites and jshniaelites are used Interchangeably In this pas-uge, proving they were one people or lived In the same country and carried on builncM together. Cp. v 25, 27, 28. 36; 3'J:1

Heb. saris, to castrate: a eunuch: valet of females' apartments and thus a mln-Continued.colmim 4 ^

took his wives Immediately, p. 30

y This story is given as a necessary link in the genealogy of Christ and is In-serti-d here sothat the history ol Joseph, which Immediately follows, may not be interrupted

/. Adullam wasthe ancientcapitalof the Canaaoites or giants who occi^ied the southern part ol Canaan

a A friend of his (v 12)

b Judah was about !.*> years old when be took shuah's daughter to wife. See 4 proofs Jacob took his wives Imme diately^, p. 30

c Er,the first-born of Judah seems to have been the choien one injudah's family through whom the Messiah was Intended to come: for, even after his death, Tamar, his widow bore a son to Judah whose name (Pharezor Phares) appears withhers(rhamar)lnthe line of Christ (Mu 1:3). No doubt the wlckedneM of Er included despising his pnvilege to bring forth one in the lineage of Christ (40:10: note h, below)

d Che/ib, Tlmnath, and Adullam were cities southwer of JertJialem (v 1, 5, 12). Hirah evidently kept a lodging house, for Judah turned in to him aswell as did Shuah and his family (v 1-2)

e Er was about 15and Judah about 30 or 31 years old. See 4 proofs Jacob took bis wives immediately, p. 30

f Who she was is not known, except that shewasevidently aCanaanlte.Her history isgiveninv6-30;Ruth 4: 12: IChr, '2:4.Sbe was in the line of Christ(Mt.L 3)

g A law before Sinai. Still practiced in the East. It became a part of the law of Moses (Dt, 25:5-9)

b Onan resented a child of his being bora to carry on Er's name instead of his own. Both were wicked men. Sin had likely made them biner enemies; heiKe, Onan wanted his brother's name to be blottedout of the earth. The fim-bora in such cases did carry on the dead man's name and not his own father's (Dt.25:6-10).Furthermore, perhaps the devil had stirred up hatred in Onan concerning the Seed of the woman who seems to have been intended to come through Er'soffspnng.This deep-seated angercould have caused him lobehave as in v 9 to prevent such offspring coming In his brother's name (i»tec,above)

I Why:' See notes c and h, above

j When Judah saw that his 2 sons were dead and the law had not been fulfilled by his 2nd son, he promised Tamar could have his 3rd son when he should be old enough. This would not have been long, possibly 1 or 2 yean, as the 3 sons had been born In quick succession (v 3-5). The fact is he may have been old enough for marriage at the time.but Judahhesitatedtogiveberto him, lest he die as the other M>ns had done(v ll).ThiswasJudab's wrong,and caused Tamar to carry out the plan of having a child by Judah,himself, whose own wife was now dead (v 12) k Imitating the harlots who were consecrated to the abominable worship of Astarte,and whosocovered themselves

1 Questions 109-111. Next, v 21

—^»- Cont. from column 2

isier of state: chamberlain (v3G: 39:1; 40:2,7:1 Sam. 8:15; 1 Kl. 22:9: 2 Ki. 8:6: 24:12-15: 25:19; lChr,28:l; 2Chr. i8:8).Itistran$,chaniberlain 13 times C2Ki. ?3-A: ;Estherl:l(5-li; 13-21: 4: 4-5: 6:2.14: 7:9): eunuch 17 times (2 KI. 9:32: 20:18: Isa. 39:7: 56: 3-4: Jer. 29:2:34:19:Jer. 38:7:41:16:L)an. 1:3-18). This may explain the unfaitbful-neu of Potiphar's wife (39:10-13). In the East many eunuchs had wives and even harems where they kept many women: but they bote no children

w Incharge of police: cWef of the butchers. A term that fitted the duties of this man. If a person offended one of the Eastern despotic rulers, it was the duty of such guards to destroy the offender without giving him a trial. Potiphar's duty was to take care of Pharaoh and execute his will on all sti>jects of his displeasure

X chronologically, ch. 38 should follow ch. 33; lor 3:« years after Jacob left Haranhe went into Egypt. By that time, Judah's son's widow had given birth to twins and they were old enough that one of them had married and become the father of twins. See 4 proofs Jacob

GENESIS 39

a A seal with his name orernblem worn about the neck which was indispensable withmen of wealthor position, for by it all legal documents were certified. The loss was regarded as serious because documents might then be forged and the character and credit of the owner abused. Hence, the anxiety of Judah to regain it (v 20-23). A s the case often is, passion had overcome reason and prudence, causing Judah to part with something very valuable and important to him

b Bracelets were worn by men of wealth and position. Sometimes signets were a part of the bracelets c Importantand wealthy men of the East carried a staff with their name on it. Thus Judah foolishly gave as a pledge all his marks of identification, playing into the hands of his daughter-in-law whom he had deceived (v 11-14)

d See 12 widows, p. 201 of N.T. e Question 112. Next, v 29 f According to the code of Hammurabi in force in Canaan

g Hewasthecauseofher sin and a partner in it, so was prompt to cancel the punishment he would have had a part in

h Second of two sets of twins (25:24), In both instances one tried to get ahead of the other (note j, 25:24)

i Question 113. Next, 39:9

j Brea ch, because he broke forth and was born before his brother. He was in the direct line from Adam to Christ (Mt. 1: 3). This is why this parenthetical chapter is inserted here. It shows that the Messiah came of Judah and Pharez. Judah had married, left his brethren and become an independent stockman

k Heb., a rising of light or dawn

^ Cont. from column 3

10 Was content and happy in adversity or success (39:3-23: 40:1-23)

11 Was an outstanding witness for God (39:3-6; 40:8: 41:8-36)

12 Found grace in the eyes of all except hisbrethren(39:3-13, 21-23; 40: 14-41:44)

13 Served with distinction in every place of responsibility (37:2; 39:3-41: 57)

14 Was put in the highest places of trust in private and governmental affairs (39:3-41:57)

15 God blessed private industry and the whole nation of Egypt because of him (39:4-41:57) (39:6)

16 Washandsome and perfect in body

17 Maintained moral purity in face of severe and daily temptation (39: 7-13) 23)

18 Suffered for righteousness (39:14-

19 Suffered the depths of humiliation and rose to the highest exaltation (39: 14-41:57)

20 Was father of 2 of the greatest tribes of Israel (41:50-52; 48:15-22)

21 Showed forgivenesstohisenemies (42:1-45:20; 50:15-21)

22 Saved Israel from death, thus preserving the line through whom the Messiah was to come (45:21-47:31; 50:20: Mt. 1)

1 Question 114.Next.40:7.AU sin against

man is primarily against God m Daily temptation did not weaken him. He shunned her when possible and fled when it was impossible to avoid her (vl3)

n The second time his troubles involved hisgarment (v 12; 37:3-4.23,31-32). The first time his own brethren used his coat to cover up their sins: this time his master's wife used his garment to accuse him of sin

o Her lust was turned into jealousy so that she now sought vengeance for his continual spurning of her love (Cant.8:6)

p Heb., disgrace us. She lied and used her advantage toshowjoseph that he could notspum her and escape. Her husband believed the lie and Joseph suffered in silence with uninterrupted faith in God (v 19-23). She was an unscrupulous woman and her kind is described in

Joseph's temptation in Egypt

17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

18 And he said, What pledge shall I give thee? And she said, Thy-^ignet, and thy*bracelets, and thy "^staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

(5) Condemns Tamar toburn

19 And she arose, and went away, and laid by her veil from her, and put on the garments of hef'widowhood.

20 And Judah sent the kid by the hand of his friend the A-dul'lam-ite, to receive his pledge from the woman's hand: but he foimd her not.

21 Then he asked the men of that place, saying.'Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place.

22 And he returned to Ju'dah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

23 And Ju'dah said. Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not fotmd her.

24 ^ And it came to pass about three months after , that it was told Ju'dah, saying, Ta'mar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And ju'dah said. Bring her forth, and/let her be burnt.

(6) Repentsrprotects himself

25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Ju'dah acknowledged them, and said, She hath been more »righteous than I; because that I gave her not to She'lah my son. And he knew her again no more.

(7)Birth of Pharez and Zarah

27 *' And it came to pass in the time of her travail, that, behold,

Hwins were in her womb.

28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and boimd upon his hand a scarlet thread, saying,

This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said,'How hast thou broken forth? this 'breach be upon thee: therefore his name was called Pha'rSz .

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called*Za'rah.

39

CHAPTER 39

4 Joseph tested in Egypt.

(1) In Potiphar's house

AND "^d'seph was brought ■ down to S'gjpt; and P6t'-i-phar, an*oflacer of Pha'raoh, taptain of the guard, an £-gj^'-tian.' n>ought him of the hands of the Ish'me-el-ites, which had brought him down thither.

2 And the Lord was*with J6'-§eph, and/he was a prosperous man; and he was in the house of his master the £-gJp'tian.

(2) God blesses Joseph

3 And his master%aw that thfi Lord was with him , and that the Lord made all that he did to prosper in his hand.

4 And J6'§eph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the £-^p'tian's house for J6'seph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

6 And heMeft all that he had in Jo'§eph's hand; and he knew not ought he had, save the bread which he did eat. And J6'§eph was "a goodly person,

and well favoured.

7 *" And it came to pass after these things, that his toaster's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But *he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: /how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to J6'5eph"\iay by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Jo'seph went into the house to do his business; and there was none of the men of the house there within.

12 And she caught him by his "garment, saying. Lie with me:

and he left his garment in her hand, and fled, and got him out.

13 And it came to pass.'Vhen she saw that he had left his garment in her hand, and was fled forth,

(3) Joseph wrongly accused

't4 That she called unto the men of her house, and spake unto them, saying. See, he hath brought in an He'brew imto us to'inock us; he came in tmto me to lie with me, and I cried with a loud voice;

15 And it came to pass, when he heard that I lifted up my

Proverbs:

1 Strange woman (Pr. 2:16; 6:24: 7:5; 20:16; 23:27: 27:13)

2 Evil woman (Pr. 6:24)

3 Whorish woman (Pr. 6:26)

4 Foolish woman (Pr. 9:13) 11:22)

5 Fair woman without discretion (Pr.

6 Adulterous woman (Pr. 30:20)

7 Odious woman (Pr. 30:23)

7 Was sold into foreign slavery (37: 28-36: 39:1)

8 Adjusted his life perfectly in favor or disfavor, slavery or freedom, as a servant or master (37:2-41:57)

9 Prospered byGod in all place, of trust (39:2-3, 23: 40:1-23; 41:14-57)

^ Continued, column 1

a Joseph's history resumed a fter the story of Judah InGen. 38 which, chronologically, should follow chapter 33

b See note v, 37:36

c See note w, 37:36

d The price isnotknownbutin all probability it was much more than the $12.80 which was paid to Joseph's brethren for him (note h, 37:28)

e God blessed all he did as it the case when God is with one (note m, 28:15)

f 8 examples of prosperity from God:

1 Joseph (Gen. 39:2-3,23; 41:40-44)

2 Joshua Oosh. 1:7; 12:1-24; 24:15)

3 David (Ps. 30:6; 2 Sam. 5:10)

4 Solomon (1 Ki. 3:13: 4:1-34; 10:7)

5 Uzziah (2 Chr. 26:5)

6 HezeWah (2 Chr. 31:21; 32:30)

7 Daniel (Dan. 6:28)

8 Messiah (Isa. 53:10; Jer.23:4)

7 laws of prosperity.

1 God with roan (Gen.39:l-3.23; let. 20:11) 2:3:1 Chr. 22:13)

2 Obedience(Dt.28:l-14:29:9; IKi.

3 Meditation Qosh. 1:8; Ps. 1:2-3)

4 Faith (2 Chr. 20:20; Neh. 2:20)

5 SeekingGod(2Chr.26:5:Ier.lO:21)

6 Goodness to Israel (12: l-3;Pt.l22:6)

7 Hospitality (Lk.6:38; 2 Cor. 8:15)

Promises for prosperity

Gen. 24:40; Dt. 29:9; Ps. 1:3: 122:6: Isa. 55:11: 3 Jn. 2

3 reasons some do not prosper

1 Rebellion against God (Dt. 28:29)

2 Covering sins (Pr. 28:13)

3 Fighting God Q.ia. 54:17)

g Saw, not only that Joseph could be trusted, but that theGod of Joseph was the true God h Common for rich men to do this

i The same thing said of his mother (29: 17). Joseph was handsome and well shaped and developed in body (v 6). The same Heb. expressions used of him are also used of Rachel (noteg, 29:17). The beauty of Joseph was celebrated all over the East. Persian poets and the 12thchaptet of the Koran speak of Ms beauty as perfect. Old traditions say that Zuleekha,Potiphar's wife, was at first the most virtuous of women, but when she saw Mm she was so affected that she lost all self-control and became a slave to her passion. On one occasion she supposedly made a dinner inviting 40 of the most beautiful women of Egypt who, when they saw Joseph, were so moved with admiration that they exclaimed with one accord that he must be an angel

j Egyptian women were not entirely secluded as Syrian women were

k His character stands out as one of the purest in all history. He allowed no temptation to affect his high morality, no calamityto shake his ImpUcit faith in God,no adversity to depress him, and no power or position to make him proud and haughty. In Us father's house be had likely been pampered and petted; in slavery he was wantonly and falsely accused. In the palace as the ruler of what wasthen the greatest kingdom on earth he was always the same truthful, pure, just, merciful, kind and Godfearing man

22 great facts about Joseph (39:8):

1 Thellthof Jacob'sl2sonsbutthe first by his favorite wife (30:22-26)

2 His father's favorite child (37:2-3)

3 Had an unimpeachable character (37:2, 14: 39:7-20; 50:15-21)

4 Had the divine gift of interpretation of dreams (37:5-10; 40:7-23; 41: 1-44)

5 Had a flawless record of faithfulness and trust in God and man (37:2,13: 39:1-23: 40:1-23; 41:14-50:21)

6 Was hated and rejected by his brethren (37:4-33)

GENESIS 40

J Dljoijce mc (note p, v U)

b Manydmei. Jtlicrc. full justice iipre-veateJby 3 jcjIoos, untruthful Jccuscr

c PoUphat It to be conimcnJcJ for even showing some juiucc under the circunmjocci; anJ yciL.od'ihanJli seen in all these events. 1 he prlsoa.a Ur^e siJte prison unJcr him, wjs still a pan of Potiphjt's house (-JCh.T with 37:36). He was chief executioner and capuin ofthc body guard ot Phjraoh. I he justice manifest rcrfardin^i Joseph and others iothit story indicjies a bitihdegree of legal civili7 Jtion Jt that time. In a despotic government they all would have perished a I the first show of their supcnor's anger

d The Lord was the one tncnd Joseph had left who could do anything for Wm. He later raised upaOLXhcr fnend close to the time when Jv.>scph was to be delivered and exalted in Egypt (V 21-23)

<^ 4 tiroes Joseph gained favor with

1 Jacob (37:3)

2 Potiplur (39:4)

3 Potiphar's wife (39:7)

4 Pharaoh (41:37-44)

3 times Joseph suffered disfavor with

1 His own bret^)ren (37:4-11)

2 Potiphar's wile (39:14-18) 3Podphar, himself (39t 19-20)

f This was the second success of Joseph inEgypt. The world would call it jood fortune , but Scripture attrlbuics it to the Cod of Israel (v 21). Joseph had absolute power over hisnew realm, including all the prisoners and all that was done in the prison (v 22) g Cup-bearer and baker of Pharaoh h Had been bound (Ps. 105:17-20), He could not have been bound while carrying out his duties of 39:22, but could have been left botind at nights or when not on duty i iee Ureams in the Index J With open sadness that cannot be hid kOucstioos 115-116. Next. 41:38

12 tests Joseph gave his brethren

Joseph in prison

Joseph interprets dreams

pn gavi

1 Making himself a stranger to them, accusing them of being spies (42:7-16)

2 Threatening to keep 9 of them in prison until the other one brought Benjamin (42:16)

3 Putung all 10 brothers in jail for 3 days so his servants could listen to their conversations and get infotma-uon concerning liis home and the events ofthc past 22 years, and to know their true attitude now concerning Jacob and Rachel's children (42; 17)

4 Binding Simeon and keeping him in prison for a whole year, thus punishing tiirn for his cruelty and perhaps for beingthcleadcrof the plot against him (42;r)-23: 43:23. r:p, :i4:25: 4'J:5)

5 Putting their money back in the sacks so as to test ttieu honesty and lo sec if they were as covetous as they were when they sold him (42:25-28)

6 Civiiig them hoipitabty to make them feel keenly his disappointment in themwlien they were accused of robbery, after such good UcaUDcnt (43: 16-34)

7 Giving Benjamin a meal 5 Umes biggci than the others, so as to see if they would hate and be jealous of .in-other one of kachcl's children (43: :i4)

8 Pulling their money back into their sackj a second time, so as to see wtiai their atuwer would be concerning money they were accused of taking after his hospitality (44:1-8)

9 Putting his personal cup in Benjamin's i-ick, so as to see what the brothers would do If Benjamin were detained and imprisoned for robbery (4-t: 2-13)

10 Arresting them again and putting them on trial for their returning evil for good (44:2-17)

11 Accusing them of robbery and stealing from .i palace, a crime pun-

voice and cried, that he left his garment with me. and fled, and sot him out.

16 And she laid up his garment by her. until his lord came home.

17 And she spake unto him according to thtse words, saying. The Hebrew servant, whichthouhast brought unto us, came in unto me to*mock me:

18 And it came to pass, as I luted up my voice and cried, that he left his garment with me, and fled out.

(4) Joaeph in prison

19 And it came to pass, when Jus master heard the words of his wife, which she spake unto him, saying. After this manner did thy servant to me; that his wrath was kindled.

20 And Jo jeph's master*took him, and 'put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

left with

(5) Only two friends

21 • But the'Q .oRD was Jo seph. and shewed HTm mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison /committed to J6'5eph's hand all the prisoners that were Ln the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

CHAPTER 40

40

5 Wisdom of Joseph (40: 1 -41:36). (1) Fellow prisoners

AND it came to pass after ■ these things, that the'but-ler of the king of £'g? fpt and his baker had offended their lord the king of £ Rj;pt.

2 And Pha'ra6h was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Jii jephN/as bound.

4 And the captain of the guard charged J<i 5eph with them, and he served them : and they continued a season in ward.

5* And they 'dreamed a dpeam both of them, each man his dream in one night, each man iccording to the interpretation of his dream, the butler and the baker of the king of K v.vpt which were bound in the pn-.fin.

6 And J6 jeph came in unto them in the morning, and looked upon them, and, behold, they were'sad.

7 And he asked Phd'raOh's officers that were with him in the ward of his lord's house, Myint, *Wherefore look ye so

sadly to day?

8 And they said unto him. We have dreamed a dream, and there is no interpreter of it. And jO'seph "said unto them, Do not interpretations belong to God? tell me them, I pray you.

(2) The butler's dream

9 And the chief butler told his dream to J6 jeph, and said to him. In my dream, behold,"a vine was before me;

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Phd'ra6h's cup was in my hand: and '"I took the grapes, and pressed them into Phi ra6h's cup, and I gave the cup into Phft'rafih's hand. •U^And J6'5eph said unto him. This is the interpretation of it: The three branches 'are three days:

13 Yet within three days shall Pha'raOh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

(3) Joseph's request

14 But 'think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pha'raoh, and bring me out of this house:

15 For indeed 'I was stolen away out of the land of the He'-brews: and here also have I done nothing that they should put me into the dungeon.

39

(4) The baker's drea

m

ishablc by death (44:2-17)

12 By threatening to keep only Benjamin in prison (or the crime, so as to •ecif they were asanxiousto get rid of their father's present favorite ion as they had been to get rid of the one in the past (44:17. Cp. 37:2-28)

Continued, column > ^».

16 When the chief baker saw that the interpretation was good, he said unto Jd'jeph, I also was in my dream, and, behold, / had three white baskets on my head:

17 And in the uppermost basket there was of all manner of bakemeats for Pha'ra6h; and the birds did eat them out of the basketMjpon my head.

*18 'And J6 §eph answered and said. This is the interpretation thereof: The three baskets are three days:

19 Yet wi thin three day s shall Pha radh^lift up thy head from off thee, and shall *hang thee on a tree; and the birds shall eat thy flesh from off thee.

(S) Dreams fulfilled: Joseph forgotten by the butler

20 ' And it ca me to pass the third day, which was l^hi-ra6h's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Phi-ra6h's hand:

22 But he hanged the chief

22 They had bed tojacob concerning Wm (44:28)

23 J.icob would no Jouhi die if Benjamin would he missing (44:30)

24 JudahliadbecotiH- surety tojacob. He would lake the blame ind be a substitutc to suffer forBenjaniin(4-J: 32-33)

25 They were deeply concerned for Jacob and Benjamin - not for themselves (•W:20-:i4)

a He loll no opportunity for speaking to them about (.od. Note how he a»o-ciated himself with God (v 8) b Here we have a comprehensive outline of the different stages of the vine In producing grapes (v 9-11)

c Here is a reference to a religious ceremony connected with the wutthip of Horus, portrayed In Egyptian paintings. There lias been some controversy regarding whether vines grew in Egypt. Critics have denied this story on that ground, but now painungs have been discovered with pictures of vines in them. However, it would not have to be proved that vines grew in Egypt to verify the fact that a man in Egypt had a dream about a vine. The demands of unbelief are utterly ridiculous at times. Who in Egypt at this lime would not know of the vines in Canaan ot of the raisins and wines made from grapes and taken into Egypt and sold'"

d 48ih prophecy in Gen. (40:12-13, ful-nUed, V 13-23). Next, v 18

e Josephgave the interpretation promptly and without any time for prayer, as Daniel requested (Dan. 2:1C-18), yet we read of Daniel having special skiU to interpret dreams (Dan. 1:17)

f First mention of Joseph seeking escape and telling of his kidnapping(37:18-36)

g Abraham had visited Egypt and perhaps his story was known by many Egyptians. The Hebrews were becoming powerful by this time in South Canaan, and Egyptians no doubt knew that to be the land of the Hebrews (v 15)

h It was the custom in Egypt to carry loads on the head, as seen in certain parts of the world even today

i 4C>thprophecv in Gen. (40:18-19, ful-fillcd in V 20-23). Next, 41:26

J Reckon with and take your office from you

k Joseph now knew that the offence of the butler was trivial.wlnle that of the baker was great and punishable by death

1 Birthdays of rulers and their sons were observed with much ceremony:

1 Abraham for Isaac (21:8)

2 King Ahasuerus (Esther 1:3)

3 Pharaoh (40:20)

4 Herod (Mt. 14:6; Mk. 6:21)

See Job 3; Jer. 20:14-18 for ones who cursed the day they were born

•^- Com, from column 2

25 things Joseph learned by the tests:

1 Hisdreams of 37:5-11 were being fulfilled (4'2:6; 43:26. 28; 44:14)

2 His brothers d i d not know him (4-2:8. 23) U)

3 Theyclairaed tobe true men (42:

4 Benjamin was alive and home (42: 13) 44:20)

5 They thought him dead (42:13;

6 They felt their guilt of refusing to liavc mercy on him (42:21)

7 They thought tliey were reaping what they had sowed (42:21-22)

d Reuben liadplead for him,but the others would not listen (42:22; 37:21-22.29-30) jamin(43:16)

9 They obeyed and brought Ben-

10 Jacob was yet alive (43:27)

11 He was in good health (43:28)

12 The identity of Benj.imin (43:2'i)

13 Hisbrothers were surpnsed that he knew the custom of seating among Hebrews (43:33)

14 Ihey were honeit inbringingback the first money (43:21; 44:8)

15 They were willing to take blame ind suffer for their sin (V4:16)

16 They felt thatC'Od was punistiing them for their kidnapping crinie(44: It)

17 Jud.ih was the one who had proposed selling him Instead of killing him (37:26; 44:18)

18 All his brethren were changed men (42:22; 43:l-i-;\4; 44:9-34)

19 They recognized him as being equal to Pharaoh in power (44:18)

20 Bcnjainiii w.isnow the beloved of his father (44:':0-22, 27-31)

21 Jacob's belief w.isthat Joseph had been torn by beans (44:28)

GENESIS 41

Pharaoh's dreams

Joseph interprets Pharaoh's dreams

a NonualacdogfoTtbeDaniialniaa who is consecrated to a life of self-gratification. Self is always his chief interest

b 11 years had gone by &oin the time Joseph was sold as a slave to the time he interpreted the dream of the butler. Then, for2 more years he remained in prison, being tested in his faith (Ps.105: 17-20). Being thus tried for 13 years would be a longtime for any roan (37: 2: 41:2. 46)

c The Nile River on wMch Egypt depended for good crops. Little rain falls in Egypt but tropical rains in central A Mca cause the Nile to rise in the middle of June. It overflows the country 2 monthslater, and then recedes leaving the land very fertile. Its rise is about 27 feet at Cairo. A few feet above this could cause a destructive flood; and a few feet under it could cause famine

d Cattle were Egyptian emblems of agriculture and prosperity

e On marsh grass growing abundantly on the rivet Nile

f See Dreams in the Index

g A kind of wheat with strong stalk and a number of ears

h Full and good ears of wheat

i The east wind, in Egypt is said to be dry and parching. It prevents the dew, hardens the earth,and shrivels the grain

j God was causing this, so as to reveal Joseph as in the case of Daniel and Nebuchadnezzar (Dan. 2)

k They were the Egyptian priests who understood the sacred hieroglyphic writings. They had a knowledge of art and science, pretended to reveal secrets, interpret hidden things, and foretell what the future held. They accomplished many strange feats by trickery and the power of Satan (Ex. 7:11, 22; 8:7, 18). They were divided into 4 classes; and 5 men taken from them were the king's counsellors

1 None could. Cp. Dan, 2:10-13; 4:7: 5:8 ID His fault was that of forgetting Joseph (40:14-15, 23). It may not have done any good to remember him before it was God's time. We must recognize providence inthe forgetfulness as well as in the reminding of his fault (40:23)

n Heb., made Mm run. Joseph had often prayed for and expected this deliverance

o Shaving wasa disgraceinPalestine and many other Eastern nations, but a very strict custom of the Egyptians who detested long beards. Joseph conformed to the prevailing custom and did aU he could tobe accepted byPharaoh (v 14). Hebrews shaved as a sign of mourning. Egyptians let their beards grow only whea mourning; and had a custom of using false beards ofplaited hair and of different sizes, according to the rank ofthe wearer. In prison, Joseph had let his hair grow, but now shaved in accordance with custom

p As always,he qwkeoftheGod of Israel, giving glory to Him, and expressing absolute faith in His power and faithfulness, Cp. Dan. 2:27-28; 4:8-9; 5: 18-23

Sons of Japheth (10:2)

Japheth means enlargement or ex-tension. ^his was true of him, for his posterity spread over all the eanh. 14 descendents, 7 sons and 7 grandsons, are listed

1 Corner.(10:2-3; 1 Chr. 1:5-6), the progenitor ofthe ancieniGalatiansand Phrygians, from which came the natives of northern Europe known as the Gauls and Celts, and in later times as the Germans, French, Welsh, Irish, Britons and various other Anglo-Saxon races. These all came from the 3 sons of Gomer - Ashkenaz. Riphath, and Togarroah

2 V.agog(10:2; 1 Chr. 1:5), the pro-genitor of the Scythians and Tanars, whose descendents predominate in modem Russia (Ezek, 38:2; 39:6; Rev. 20:8). Magog was also a general name of the country nonh of the Caucasus mountains which are between the

baker: as Jo'geph had interpreted to them. 23'Tfet did not the chief butler remember J6'§eph, but forgat him.

41

CHAPTER 41

(6) Two dreams of Pharaoh

AND it came to pass at the ■ end of two full years, that Pharaoh dreamed: and, behold, he stood by^e river.

2 And, behold, there came up out of the river seven well favoured'Odne and fatfleshed; and they fed in a'meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and lean-fieshed; and stood by the other krne upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pha'raoh awoke.

5 And he slept and 'dreamed the second time : and, behold, seven ears of ^om came up upon one stalk.^ank and good.

6 And, behold, seven thin ears and blasted with the "east wind spnmg up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pha'raoh awoke, and, behold, it was a dream.

(7) Interpretation sought

8 And it came to pass in the morning that ^ 'his spirit was troubled; and he sent and called for all the ^magicians of Egypt, and all the wise men thereof: and Pha'raoh told them his dream; 'but there was none that could interpret them imto Pha'raoh.

9 •" Then spake the chief butler unto Pha'raoh, saying, I do remembei^my faults this day:

10 Pha'raoh was wroth vrith his servants, and put me in ward in the captain of the gtiard's house, both me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And there was there with us a young man, an He'brew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored tmto mine office, and him he hanged.

14 •" Then Pharaoh sent and called J6'§eph, and they brought himTiastily out of the dungeon: and he "shaved himself, and changed his raiment, and came in unto Pha'raoh.

15 And Pha'raoh said unto Jo'seph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

16 And Jo'seph answered Pha'raoh, saying, "It is not in me: God shall give Pha'raoh

an answer of peace. (8)Dreains related to Joseph

17 And Pha'raoh said unto J6'§eph, In my dream, behold, I stood upon the basik of the river:

18 And, behold, there came up'Hjut of the river seven kine. fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other

^ine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of E'gypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, fuU and good:

23 And, behold, seven ears. withered, thin, and blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears : and I told this unto the'inagicians; but there was none that could declare it to me.

(9) Joseph's interpretation

■25 • And Jo'seph said unto Pha'raoh, The dream of Pharaoh IS "one: "God hath shewed Pha raoh what he is about to do.

*26' The seven good kine are seven years; and the seven Aood ears are seven years: the dream is one.

27 And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This IS the thing which I have spoken unto Pha'raoh: What God is about to do he sheweth unto Pha'raoh.

29 Behold, there come seven years of great plenty throughout all the land of £ gypt:

30 And there shall arise after them seven years of famine: and all the plentj' shall be forgotten in the land of E'g>-pt; and the famine shall consume the land;

31 And the^lenty shall not be known in the land by reason of that famine following; for it shall be very%rievous.

32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

33 Now therefore let Pha'raoh look out a man discreet and wise, cind set him over the land of E gypt.

34 Let Pha raoh do this, and let him appoint officers over the land, and take up the'^th part of the land of E'gjpt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn 'under

Black and Caspian seas

3 Madai(10:2; IChr.l:5),progenitor of the ancient Medes, Persians, and perhaps the Hindoos

4 Javan (10:2-4: 1 Chr, 1:5-7), the progenitor of the Greeks, Italians, Spaniards,Portuguese and other nations through Elishah.Tanhish,and Dodaniro

Continued, column 4 —^»>

a Both the kine and the ears of wheat were dependent upon the Nile for life

b See note k, v 8

c Bothdreams agnified the same thing. Repeated for emphasis to establish the truth of what was to happen (2 Cor.13; 1)

d Joseph directed the king to look to God as the author ofthese events, since such famine did not come from natural causesbut from providence which governed the flow of the Nile. God not only can but does bring about certain conditions on earth to fulfil His own will indeaUng with His own creation, and in particular, in dealing with His own chosen people. God had told Abraham many yearsbefore that Israel would go into Egypt and come out again with great substance (15:12-16).He has even made known His future dealing to pagan mlers whom He has used many times to further the divine plan (Dan. 2:28. 37-38; 4:17. 25-27; Isa. 44:28; 45:1-4)

e 50th prophecy in Gen. (41:26-32, ful-fiUed ,41; 53-57; 42:1-47:26).Next.46:3

f Shall be as if it had not been at all

g Very heavy to bear

hit was customary for land-owners to pay a tenth to the king, so the advice to double this during the good years was not too great a burden

i Under the appointment of Pharaoh

^ Cont. from column 2

(V 4). See Isa, 66:19; Ezek, 27:13, 19, Kittim is identified with Cyprus and Mediterranean coasts (v 4;Num, 24:24; 1 Chr. L-7; Isa. 23:1, 12; Jer. 2:10;

Ezek. 27:6; Dan, 11:30)

5 Tubal (10:2; 1 Chr, 1:5), progenitor of the Iberians, Georgians, Cappadocians, and other Asiatic and European races

6 Meshech(10:2:1 Chr.l:5).thepro-geoitor of Muscovite tribes that now inhabit Russia

7 Tiras (10:2; 1 Chr. 1:5). the progenitor of the Thracians and perhaps the Etruscans who miigrated to Italy

Sons of Sbem (ia22)

1 Elam(v22; IChr.l: 17),progenitor of the Elamites who settled near the PersianGiJlf (14:1,9; Isa.lLll; 21:2; 22:6; Jer. 25:25; 49:34-39; Ezek. 32: •24; Dan. 8:2)

2 Assur (V 11,22; 1 Chr. 1:17), progenitor ofthe Assyrians (Num. 24:22-24; Ezek. 27:23; 32:22; Hos. 14:3)

3 Arphaxad (v 22). progenitor of the Israelites, Arabians. Edomites, Moabites.A m monites, IshmaeUtes, Midian-ites, and othertribesof Asia (11:10-32; 17:20; 25cl-18; 36:1-43)

4 Lud (v 22),progenitor ofthe Lydians of Asia Minor, and the Ludim of Chaldea and Persia

5 Aram (v 22), progenitor of Aramaeans, later called Syrians

Sons of Ham (10:6)

1 Cush(v6-12; lChr.l:8-10:Isa. 11; 11). progenitor of various Ethiopian tribes that settled south of Egypt and also overran Arabia. Babylonia, and India

2 Mizraim (v6.13-14;lCnr.l:8-ll). progenitor of various Egyptian tribes. Mizrairr means double . Tribes ofthe double Egypt (upper and lower Egypt), called the land of Ham came from him (Ps.78:51; 105:23-27; 106:22), ThePhi-listines also came from Mizrairr (v 14)

3 Phut(v 6; Ezek. 27:10), progenitor ofthe Libyans and other triesin northern A frica (Ezek. 27:10; 30:5; 38:5;Jer. 46:9; Nah. 3:9)

4 Canaan (V 6,15-19; 9:18-27; IChr. h 8 -13), progenitor of peoples that settled mainlyinPalestine.Arabia,Tyre, Sidon, and other parts of the land promised to Abraham, These nations are often mentioned in connection with Israel (v 15-19; 15:13-21; Dt. 7: 1-3; Josh. 12)

OBNBSIS 41. 42 Jostph't advancement in Egypt Famine Jacob sends to EtiVpt for corn

41

1 Jov:p)i spoke by Inipiratioo and faith, rcmciiibcdiig the drcJint he had (old hi» brethren. He icli that t..od had already nude clear i .■'••■ 'ntiny for hint, ihii conjtiou'. jO'j will

made hini spcjk wii;. ^.^... and au-

thoniy to recomnicnd tl»c Uiic of ac-uon tor Pharaoh ifut would »ave the nation, and especially hlj own people, froro farmne. Pharaoh wai prepared, by the jtaribn>: and vivid revtlation of L>odtohim.tohear and adopt Joseph's plan

b Question 117. Next. 42:1

c it was evident loPharaohand las servants that Joseph had divine wisdom by the spirit of the God of Israel (v 37-3'J). 1 hey would remain idolaters and still recognize Elohiin as the God of the Hebrews. I'Ids does not mean that they renounced all idolatry

d Apepi, according to the monuments, had only recently become kinx over all, havinii reigned with his father and ,U'andtaiht:r for a time

c A rind with the kintt's seal and name on it, by which he could transact all business for Pharaoh (v 42)

f Or silk, worn by the Egyptian priesthood, to which the king, himself belon^icd g A symbolof dignity and honor worn by all rulers and people of high rank

b An act of prostration before royalty

i As stuely as I am king you will have absolute authority in all Egypt

J Originally, an Egyptian word meaning abundance ol life . Jerome translates it Saviour of the world

k An Egyptian word meaning belonging to Neith . the Egyptian Minerva and goddess of handicraft

1 An Egyptian word meaning belonging

to the sun . On was the city of the sun god, identical with the Syrian Baal. Joseph ma tried into one of the most influential and noble families in Egypt, The chief priest's power wasgreat and his office hereditary. The priests were the wealthy land-owners, the aristocracy w'hose statues were in the temples of the gods like those of the Pharaohs

m Having been in Egypt 13 years (37:2)

n In the tombs of Beni-Hassan in the cliffs on the Nile between Cairo and Thebes, one can see (cut in rock) illustrations of the acts of Joseph and of Israel going into Egypt

o Plentifully, or in heaps as if piled up by the hands

p The fifth part of the land (v 34)

The size of Noah's ark (6:15):

Considering that a cubitis 25 inches, the ark was about 625 ft. long, 104 ft. wide, and 62 1/j ft. high. Up to 1850 A. D. there was uo ship in the history of the world as large as the ark. Of the world's stearrships up to 1932 less than 1 per cent were as large: and only 160 were longer, 7 wider and d higher than the ark. Only 6 had a greater tonnage. Thecapaciiy of theark was equivalent in tonnage to more than 600 freight cars, which would form a train about 4 miles long capable of handling over 90,000.000 pounds

The ark was easily big enough for all it was to hold. The fish and other tea creatures stayed In the sea;insects were snail as well assnakesand lizards. The average size of most mammals was no larger than a dog. The birds could liave easily lodged In the r ciUngs or been hung up in cages. An ox is allowed20 sg. ft. on a modem vessel. If thisinuch room was allowed in the ark for each of the larger mammals there would have been ample room for all including food for a year and 17 days

"Window' of the ark fC: Ifi)

Heb. zohar. an opening or place for light "with lower, second, and third stories shall thou make it. " This is not challon trans, wlridow In 8:6. which means one of the windows in zohar. the place for light on each of the three

. and let cities.

36 And .h.ili be for store to ' i against the seven years of famine, which shall be in the land of C'^^pt; that the land perish not through the famine.

6 Joseph's exaltation. (1) Made aecond ruler

37 ' And thething was good in the eyes of PhA'raAh. and in the eyes of ail his servants.

3S And PhA raoh said unto his servants. 'Can we find such a one as this is, a man^' in whom the Soifit of God is?

39 And Pha'ra6h said unto J6 $eph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40 Thou shall be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Phd ra6h said unto Jo'jeph, See, I have set thee over<4ill the land of £'^<pt.

42 And Pha ra6h took ofifhis ring from his hand, and put it upon Jo geph's hand, and arrayed him in vesture? of 'fine linen, and put a 'gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, *Bow the knee: and he made him ruler over all the land of £ gjpt.

44 And PhA'ra6h said unto J6'5eph, 'I am Phi raflh, and without thee shall no man lift up his hand or foot in all the land of £ g?pt.

(2) Marriage of Joseph

45 And Ph4'ra6h called J6'-seph's name 'Z4ph'nath-pa-a-ne ah; and he gave him to wife*As e-nath the daughter of

'P6ti-phe rah priest of On. And J6§eph went out over all the land of £^Jpt.

(3) Seven years of plenty

phi rah priest of On bare unto him.

51 And Jd'geph called the name of the firstborn* Mfl-tiis'-mii,: For God, said be, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he*£_ohra-irn: For

caused me to be the land of my

God hath fruitful in affliction.

(5) Seven years of famine

53 • And the seven years of Bjeriteousness, that was in tne land of feg^pt, were ended.

54 And the seve n years of deartji began to comej accord-ing as J6'seph had said: and the dearth was in "^ali lands; but in all the land of £ gj'pt there was bread.

55 And when all the land of £ gj'pt was famished, the people cried to PhdraSh for bread: and Pha'raoh said unto all the £-gJp tians. Go unto J6 jeph; what he saith to you, do.

(6) The authority of Joseph

56 And the famine was'over all the face of the earth: And J6'§eph opened all the storehouses, and sold unto the £-gJptian5; and the famine waxed sore in the land of £sSpt.

57 And all countries came into t gjpt to J6'5eph for to buy corn; because that the famine was 50 sore in all lands.

42

CHAPTER 42

46 ' And J6'§eph ii^aj"tbi£ly

1 when he stood before 1 h king of £ g^pt. And

J6 §epli\vent out from the presence of Phft'raoh, and went throughout all the land of £|i:<pt.

47 And in the seven plenteous years the earth brought forth by°handfuls.

48 And he gathered up%ll the food of the seven years, which were in the land of E'liypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And J64eph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

(4) Joseph's family in Egypt

50 And unto Jdjeph were born two sons before the years of famine came, which * • ndth the daughter of 1

decks. Zohar Is alio trans, noontide Oct. 20t 16): noonday CM. 28:23: Job .^14; lH7:Ps. :• ;Isa. 16: 3; Jet. 15c 8); and noon (Gen. 43:16. 25; 2 Sam. 4:5; 1 Kin8:26, 27; 20:16). In no scripture are we told that there was only one small opening in tlie roof where all the foul odors of lo many aol-

("ontinued. column 4 —^»-

7 Joseph and his brethren (Gen. 42:1-45:28). (1) First tripof Joseph's brethren to

Egypt

NOW when Ji'cob 'saw that there was com in £ gjpt, Jacob said unto his sons,*Why do ye look one uoon another? ■2 And he said, Behold, I have heard that there is corn in £'g5pt: Aget you down thither, and buy for us from thence; that we may live, and not die.

3 • And J6'§eph's ten brethren went down to buy com in £gjpt.

4 But Bin'ja-mln, Jfi'jeph's brother, Jacob sent not with his brethren; for he said.'Lest peradventure mischief befall him.

5 And the sons of Ij'ra-el came to buy corn among those that came: for the famine was in the land of Cd ndan.

6 And Jo jeph was the governor over the land,'and he it was that sold to all the people of the land: and *J6 jeph's brethren came, and bowed down themselves before him with their faces to the earth.

(2) Joseph meets his breth* ren. first accusation of being spies

7 And J<\'§eph saw his brethren, and he knew them, but

I "lade himself strange unto • m, and (spake roughly unto

The fact Is. the whole human race is blessed of God in many ways,with fruitful seasons,daily provision and favor, and continued preservation and help in innumerable things. Even the most ungodly and rebellious against God arc permitted by Him to live and enjoy the blessings of Lfe. He seeks constantly by Ills goodness to win them and bring them to repcntaoce (Rom. 2:1-11)

a Meaning to forget

b Meaning to be fruitful

c All lands surrounding Egypt which was, at that rime, the center of civlUzation

d One of 13 famines of Scripture. See note r. Cen. 12:10

e These general expressions, all the face of the earth , all lands, etc. of v 56-57 must be understood in a limited sense as when we say, the whole city, oi everybody in the country was there, referring to a great crowd. These are ex-amples of synecdoche , the figure of speech wherein the whole Is used when only a part is meant. There are several uses of synecdoche in the Bible. All the world as we know it could not have gone to Egypt to buy corn (or wheat), for there were peoples on far-away Islands and conrinents separated by oceans which at that dme were not crossed. See note, Lk. 2:1; p. 308, col. 1 of N.T.

f Jacob heard, as In v 2

g Question 118. Next, 42:7. Joseph's brethren were becoming concerned about food

h Thesamethingthat Abraham had done in the first famine (12:10-20)

i Jacob evidently had centered his love upon Benjamin after Joseph was gooe, and feared something would happen to him also(42:35-38: 43:1-9; 44:12-34). Furthermore, Jacob may have had a suspicion that his other sons were responsible for Joseph being gone and was afraid to trust them with Benjamin

J Next to Joseph's pdety his application tobusinessis the roost outstanding uait thus far recorded. He personally sold all corn in Egypt, going from one storehouse to another. One reason for this, no doubt, was that he knew eventually his brethren would come to buy corn and he wanted to be on hand to meet them and help fulfil his dreams (37: 5-11)

k This is whatjoseph had long looked for. Thus part of his dreams was fulfilled

1 Heb. . hard things with them. Each step in Joseph's treatment was designed to bring them back to the pit in Dothan. convict them of their sin. and compel their confession of it. That climax was finallyreached asrecorded in V 21 and in Judah's plea formercyin 44:18-34. Joseph by this time was 39 years old (37:2; 41:46-54; 45:11). 22 years had passed since their last meeting with Joseph; therefore, they did not know him because of the great change in his appearance

—^^CoDt. from column -

mals and the refuse would be removed. We have no passage indicating that God required men and thousands of animals to live in a tight place without light, ventilation, and sanitation fcr 1 year and 17 days. Recent archaeological findings at Nippur disclose that the ark had a sewage synem unsurpassed by that of any modern city and that there were openings for light and ventilation In each story

16 examples of men blessed (9c26):

1 Adam and Eve (1:22. 28; 5:2)

2 Noah and sons (9:1)

3 Abraham (14:19; 24:1, 35)

4 Ishmael (17:20)

5 Isaac (25:11: 26:12)

6 Jacob (30:27; 35:9)

7 Laban (30:30)

8 Pouphar (3i>:5)

9 Israel (Dt.2:7: 7:14; 12:7: 14:24; 15:14; 16:10; 2 Chr. 31:10)

10 Samson Gudg. 13:24)

11 L*ed-edom (2 Sam. 6:11; 1 Chr.

12 Pealthai (1 Chr.26:5) 13:14)

13 Job Oob 4il2)

14 Solomon (Ps. 45:2)

15 Simon Peter (Mt. 16:17)

16 Paul and othen (Epb. 1:3)

Othen named in Scripture were bleacd of C>od in various ways, but the word blessed is not used in the record as In the above outstanding examples.

GENESIS 42

a Question 119. Next, v 22

b See his dreams in Gen. 37:5-11

c Egyptians were exposed to incuisioas from the northeast so it was not unnatural to make such an accusation and act as he did. He led them to believe that he thought they were representa -lives from various tribes or nations seeking to know the defenses of Egypt

d No man would expose 10 of his sons at once to the dangerous business of being spies. They claimed to be all of one family.not spies from different nations. On these grounds he tested them to get proof they were all of one family (v 9-16)

e Every time they spoke Joseph received more news from home. This is perhaps why he continued to question them. He now knew that both Benjamin and Jacob were alive

f Your statementsare so improbable that it increases my suspicion of you (v 14) g In hisposition Josephconld make very strict inquiry. There was nothing cruel abouthistreatment of his brethren. He knew the wickedness they were capable of, and It was his plan to get information about home without causing suspicion about himself. How did he know but what they had done to Benjamin what they had done to him, and that his father was now dead?

h This was a common way of expressing an oath. Similar oaths are heard daily in the East (v 15)

i This implies that Joseph was not yet convinced about Benjamin and wanted proof that he was alive. Joseph relented in this; instead of keeping all but one he kept only one as security for bringing Benjamin (v 15)

J TMswasnothingcomparedtohismany years in prison which they had been responsible for (v 17)

k Heij.. I also fear (ha Elohim) the Gods (v 18)Josephused the emphatic ha with Elohim, emphasizing the Supreme Be-ing, the God of Israel in contrast with the idol gods of Egypt.He told hisbroth-ers that he was a worshipper of the true God and they had nothing to fear if they were telling the truth. This sudden change of providence awakened the brothers,who for 22 years now had likely Itllled their conscience to sleep concerning Joseph, not knowing the outcome of their crime as to whether he had perished or not. The conscience now condemned their act as guilty (v 21)

1 3 demands by Joseph of his brethren:

1 Let one of you be bound in prison (vl9)

2 Go with food for your families (v 19)

3 Bring your youngest brother (v 20) ro Promised to meet his demands

n All this severe treatment was considered reaping for their an la selling Jo-
o Question 120, Next, V 28 seph

(T^-vSe^-O

Man's curse (3:19)

This foretells the hard labor man was to endure making a Uvingimder the conditions of the curse. The very elements were to be abnormal and make him suffer for his sin. Hard labor was to break him down physically, and finally result in his death (Eccl. 3:20; 12:7: Ps. 103:14: 1 Cor, 15:21-28). Deserts, barrenness, weeds, poisons, germs and every other form of curse causing adversity were to add to man's punishment until he would finally return to the cursed ground himself. The planets were affected so that weather condi-tionsbecame a problem (Isa.30:26; 35: 1-8; Rev.7:16).Man's whole existence, until the final restoration of all things, was now to be one of constant hard-ships,sufferings,and trials(31:42; 35:16: Ps. 90:10:107:12: Eccl, 1:8: 2:18; 4:8; Mt, 11:28; Jas. 5:4), In the new earth there will be no more curse; everything will be as it wasb'efore Lucifer's rebel-

Joseph's brethren return with corn

them; 'and he said unto them, Whence come ye? And they said, From the land of Ca'nian to buy food.

8 And Jo'§eph knew his brethren, but they knew not him.

9 And To'seph ^remembered the dreams which he dreamed of them, and "said unto them, Ye are spies; to see the nakedness of the land ye are come.

(3) Their answer to Joseph

10 And they said unto him. Nay, my lord, but to buy food are thy servants come.

11 We are alW)ne man's sons; we are true men, thy servants are no spies.

(4) Second time accused of

being spies

12 And he said imto them. Nay, but to see the nakedness of the land ye are come.

(5) Second answer to Joseph

Cp. vlO-11; 44:18-34

13 And'they said, Thy servants are twelve brethren , the sons of one man in the land of Ca'naan; and, behold, the yotmgest is this day with our father, and one is not .

(6) Demands proof of them that they are not spies

14 And J6'§eph said unto them, ^hat is it that I spake unto you, saying, Ye are spies:

ISfHereby ye shall be proved: '•By the life of Pha'raoh ye shall not go forth hence, 'except your yotmgest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pha'raoh stirely ye are spies.

(7) Joseph jails his brethren

17 And he put them all together into ward'three days.

18 And J6'§eph said unto them the third day, This do, and live; "for I fear God:

(8) Joseph again demands proof that they are not spies

19 If ye be true men,'let one of your brethren be botmd in the house of your prison: go ye, carry com for the famine of your houses:

20 But bring your youngest brother unto me; so shall yotir words be verified, and ye shall not die. "And they did so.

(9) Remorse over past sins

21 f And they said one to an-other,"We are verUy guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reu'ben answered them, saying,°iSpake I not unto you, saying. Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

(10) Simeon bound for security

23 And thev knew not that Jo'seph^imderstood them; for he spake unto them by an interpreter.

24 And he turned himself about from them, and ("wept; and returned to them again, andtommuned with them, and took from them"Sim'e-on, and bound him'before their eyes.

(11) The return to Canaan

25 •; Then Jo '§eph commanded to fill their/sacks with com, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the com, and departed thence.

27 And as one of them opened his sack to give his ass provender in the*inn, he espied his money; for, behold, it was in his sack's mouth.

28 And he said imto his brethren. My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

(12) Report to Jacob

29 *^ And they came unto Jacob their father unto the land of Ca'naan, and told him all that befell unto them; saying,

30 The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him. We are true men; we are no spies:

32 We be twelve brethren , sons of our father; one is not , and the yotmgest is this day with our father in the land of Ca'naan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall trafRck in the land.

35 • And it came to pass as they emptied their sacks, that, behold, 'every man's bundle of money lyas in his sack: and when both they and their father saw the bundles of money, they were afraid.

(13) The sorrow of Jacob

36 And Ja'cob their father said unto them. Me have ye bereaved of my children: J6'-§eph is not, and Sim'e-on is not, and ye will take Ben'ja-min away: all these things are against me.

lioninthepre-Adamite world, and before man's rebellion in the Adamite world (Acts 3:21; Rev, 22:3). The purpose of Christ in the 1, 000-year reign will be to rid the earth of all rebellion and curse so that man can carry out his original assignment of helping God to administer theaffairsoftheuniverse(l Cor. 15:24-28; Eph. 1:10; Rev. 20-22)

visible being. We have other examples in Isa. 14:12-14 and Ezek, 28:11-17 where the kings of Babylon and Tyre are addressed,and the statements apply in particular to Satan - the invisible king of Babylon and Tyre. There are some statements in these passages which could not possibly refer to an earthly man

a Joseph no doubt learned the answer to many questions concerning his case and who was the one most responsible b He left them alone while he wept and then returned to them (v 24)

c Continued to question and examine them until he was satisfied (43:6-7)

d Simeon, because of his cruel nature (34:25; 49:5) was evidently the one most responsible for Joseph'ssufferings. He had perhaps been the one to bind him and cast him into the pit; hence, he wasleftbound while the others were back in Canaan. How many times, if any, that Joseph visited him during this period is not known

e To make an impression on the other brothers and upon Jacob when they got home. Whether he was left bound the whole time is not stated (v 24)

f Sacks filled with corn that were not opened until they got home.A different Heb,word in this verse from the other onefor sack referring to what was used for the food of the animals and into which the money was put. These were perhaps large woolen bags Uned with leather to keep out dust and sand (v 25). There must have been hundreds of bags of corn (wheat) for such a large tribe. See note a, 45:11

g Simply a resting place for the night by some well

h Question 121. Next.43:6. This was the second time they were convicted in conscience and attributed things that had happened, to God (v 21, 28)

1 Joseph'sact of retmningthe money was thoughtfuland kind. To have done this publicly might have caused suspicion and discovery of his identity. To have retained the money, he may have thought, would be taking something whichwas needed to help his father in time of famine. He had a large household tobe provided for duringthe years tocoroe.Josephalsomay have desired to impress upon them the thought of the supply of God, Jacob and his sons no doubtthought itmightbe a trap to enslave them all. It seems that the money of all but one was at thebottom of the sacks, and not discovered until they were emptied (v 27,35), When the sons returned to Egypt for more corn the money was taken back and offered to Joseph, whose servant would not take it (43:12-25)

Law of double reference (3:15)

Here we have the first occunence of the law of double reference (Cp. Isa, 14; 12-14; Ezek. 28:11-17; Mt, 16:22-23; Mk. 5:7-16; Lk. 4:33-35, 41). In^ these and m any other passages a visible creature is addressed but certain statements also refer to an invisible person WHO IS USING THE VISIBLE creature as a tool. Thus two persons a re involved in the samepassage. The law of interpretation to follow in such passages is to associate only such statements with each individual as could refer to him. The statements of v 14 could apply only to the serpent and not to Satan. The first part of V15 could apply to both the seed of the serpent and Satan. The last part of v 15 could only refer to Satan and Christ. A simple example of this law which is recognized by scholars is the case of Christ addressing Peter as Satan. When Peter declared that he would never permit anyone to crucify his Lord on the cross, Christ rebuked him saying, "Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men" (Mt, 16: 22-23), Both Satan and Peter were addressed in the same statement,and both were involved in the rebuke. Peter, for the moment, was unknowingly being used as a tool of Satan in an effort to keep Christ from going to the cross, Primarily,Satan wastheone addressed: and so it is with the passage above, where a visible creature is addressed, and the primary reference is to an in-

GENESIS 43

Btnjamm stnt with his brethren

Joseph entertains his brethren

43

i Keubc .1 ions at

J pic-.. return

b 1(mjy be that Jacob suspected his soiu ol JoiQ^ away with Jotcph. Now, when Benjamin w jjinvolvcvlwith such j pt>s-ilblc fjte he ipokc out hlshcirtiOkJJe-termined not topcmut Bcnjjmln to ^o c Heb. sheol , the unseen wodd.thc pUce ■ : Jt.;-ancJ spirits after thcyleave the Div:ies Jt physical death. See Hell. p. 620

d See 13 faroineiof Scripttuc. p. 11

i: I he land of Canaan

f About a year alter the first visit, or 2 ycJts after the fan)ine be^an (45:6)

^ Jacob said nothiiiki of the terms of Joseph, hoping; that be could avoid mecUnit them

;-. JuJ.ih became the spokesman and te-i:inUed his father ot the only condi-uoos on which they could return to Egypt. He offered himself as security asReubendida year earlier (42: 37; 43: 9). He rebelled a);ainst going if the terms were twc met (43:5)

i (Questions 122-12S. Next, v 27

j Many things could have caused these grown men to suspect Joseph ot being ac^4uainted with their people and coun-txy.if nottobelieve he might be their lost brother. His intjuirics concerning details of their home and family were enough (43:7). The money in the uckt. the demand to see Benjamin aDd other acts would lead one to wonder about many things

k Though Benjamin is called a lad, he was at least 30 years old (notes fTand k, 37:2-3).He had 10 sons (46; 21), proving further that Jacob's sons married at 15 to 20 years of age. See 4 proofs Jacob took his wives immediately. p. 30

1 It was a matter of li!e and death or Jacob never would have consented to let Benjamin go (v 3) m Proving Jacob was holding out as long as possible

n Jacob surrendered and planned to win favor by gifts as he did with Esau many years before (33:3-11; 43:11)

o In the present were fruits, listed here as balm , a very wonderful gift and rich in fragrance: honey from wild bees or syrup from dates; fig s or grapes ; myrrh , a gum taken from trees; nuts : almonds ; and spices p showing the honesty of Jacob. Perhaps Joseph wanted to test his brethren to see if they had become honest, so he had given their money back to them(4'2:25)

q The very man his brothers had hated, envied, and sold into slavery .Life often holds such experiences teaching us that it always pays to be loving and just

r Heb. El-Studdai. the All-Bountiful or SuppGet of All Needs. This name emphasizes the proviJeix:e of c'lOd over all creation. Providence means foresighi and forethought; divine superintendence overall tnings. In providence Cod assumes responsibility for the eternal care of the universe, it takes in the provision lor and preservation of His creation in all eternity. El-Shaddai manifested Himself as the All-Bountiful One when He planned and brought about (be abundance of all things. In nature everything produces abundantly to supply the infinite needs of other things indue sea son(l:20-31; 8:22; 4'J: 24: Lev. 25:20: '26:4; l)t.7:13-15: Job 38:27-41: Ps. 36:6-7; 65:9-13; 103:3-5: 104:10-30; 105:14-45; 107:1-43; 135:7: 136:.!5; 145:15; 146:7-9; 147:8-l4:Mal.3:l(J-12:Mu6:26-33; 10:29-31; Acts 14:17: 1 Cor. 1:9; 2 Cor. 9:^-10)

The All-Bountiful has promised:

1 Salvation - To him that ordercth his conversation (manner of life) aright will I show the salvation of (.od (Ps. SO: 23); Tlut if thou *jU confess with thy mouth the Lord Jesus, and Shalt believe inthineheart that (od hath raised Him from the dead, thou shalt be saved. For with the heart man belicveth unto righteousiieu: and with the rrxiuthcon-fession is made untosalvation(Kom.lO: 9-10; 1:16; Acts2:2l: 4:12; 2Th.2:13: Tiu 2:11-14; Heb. 7:25)

2 Prosperity - The Lord... maketh

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CHAPTER 43

43

(14) Decision to return to

Egypt

AND the^amine was son in ■ 'the bnd.

2 And it came to pass.'when they had eaten up the corn which they had brought out of t (;ypt, their father said unto them.^o again, buy us a little food.

(IS) Jacob persuaded to meet the demands of Joseph

3 And*JiJ dah spake unto him, saying. The man did solemnly protest unto us. saying. Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us. we will go down and buy thee food:

5 But if thou wilt not send him, we will not go down: for the man said unto us. Ye shall not see ray face, except your brother be with you.

6 And I5 ra-el said/Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying. Is your father yet alive? have ye ar\other brother? and we told him according to the tenor of these words: could we certainly know that he would say. Bring your brother down?

8 And Jij dah said unto l§'ra-el his father,*Send the lad with me, and we will arise and go; that'we may live, and not die, both we, and thou, and also our little ones.

3 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For "Except we had lingered, surely now we had returned this second time.

11 And their father l§'ra-el said unto them,^f it must be so now, do this; take of the"btst fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And'^ake double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it ii;as an oversight:

13 Take als<j your brother, and arise, go again unto*the man:

14 And'God Almighty give you mercy before the man, that he may wnd away youi other

brother, and Bin ja-mln. If I be bereaved 0/ my children, I am bereaved.

(16) Second trip to Egypt

15 •■ And the men took that present, and they took double money in their hand, and B*n'-ja-min; and rose up. and went down to £ (ijpt, and stood before jO'seph.

16 And siien je'seph saw Bdn ja-min with them, he said to the ruler of his house.'Bring these men home, and slay, and make ready; for these men shall

dint with me at noon.

17 And the man did as Joseph bade; and the man brought the men into J6 jeph's house.

(17) Their fear and humility

18 And the men were*afraid, because they were brought into J6 seph's house; and they said. Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Jo seph's house, and they communed with him at the door of the house,

20 And said,'0 sir, we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn. that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said,^eace be to you. fear not: your God, and the God of your father, hath given you treasure in your sacks: T had your money. And he/brought Sim'e-on out unto them.

24 And the man brought the men into J6'§eph's house, and gave them water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against J6'§eph came at noon: for they heard that they should eat bread there.

(18) Their meeting with Joseph

26 * And when jA'seph came home, they brought him the present which was in their hand into the house, and ^bowed themselves to him to the earth.

27 AndMie asked them of their welfare, and said, 'Is your father well, the old man of whom ye spake? Is he yet alive?

28 And they answered. Thy servant our father is in good health, he is yet alive. And they'bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said. Is this your younger brother, of whom ye spake unto me? And

rich (1 sam. 2:7-8): Keep the charge of th<E Lord... to walk In His ways... tlut thou iiuycst prosper in all that

(Tu 1:1 lii.'^r M Ik J _ - i-.li; Miirii rjchcS

' 12):

. ..^ . ... .. ^ ..^■... for

good that scekliini: but His power and

Continued, column 4 ^

it shall be done unto you(Jn.l5:7):what-loever ye slull ask of the Hather in My name. He may give it you (Jn. 15:16); Whatsoever ye shall a>k the Father in My name,He will give it you., .ask and yc shall r<" '-'v.-. i i .1 ^..^j joy j^ay be fullOn.1' Ubc given him

Clas. 1:4-0,. " -.^.^1 we ask we receive of Him (IJn. 3:21-22; 5:13-14: Hob. 11:6)

a Joseph was so busy with hii duties that he could not pay attention to them, even though he taw Benjamin with them. He also wished to remain unidentified. He was fearful of breaking down and revealing himself before time and that in piAillc b They did not know what fate awaited them. They could have had many fears because of all the strange happenings. Being taken to Joseph's house was altogether unusual. A guilty conscience suspected that evil was determined against them, and that he was seeking some quarrel with them so as to enslave and rob them of all they had (v 18) c They wasted no time before telling of the money found in their sacks and how they had brought it back (v 19-21).They wanted to clear theroselvesbefore Joseph came. They were learning the law of reaping for sowing at each step d Joseph's steward talked as if he had been well Instructed In matters concerning the true God. He answered like a real believer and associated their God with Joseph's God Indicating he may have known somewhat of who they were. Could Joseph have mated him with his secret" e This could have been literally true. Thelrmoneycould have been kept and other money put in the sacks f Joseph's steward brought Simeon out to them, proving that he had full instructions to do so. This would be the first act to calm their fears g Again Joseph's dreams were fulfilled

(37:5-11. Cp. 42:6) h This would have caused them to wonder further about such kind treatment from a total stranger i Questions 126-128. Next, 44:4 j Once againthey fulfilled Msdreams of 37:5-11

^^- Cont. from column 2

His wrath IS against them that forsake Him (Ezra 8:22); If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures Qob 36:11): But in His law doth he meditate day and night,.. whatsoever he doeth shall prosper (Ps. 1:1-3); 1 wish above all things that thou mayest prosper (3 J n. 2. Cp. Mt. 7:7-11:17:20: 21:22: Mk. 11:22-24; Jn. 14:12-15; 15: 7. 16; 16:23-26; 2 Cor. 9:6-8)

3 Healing and health - If thou wilt dihgently hearken to the voice of the Lord thy God, and wilt do that which IS right in His sight, and wilt give ear to His commandments,and keep all His statutes, 1 will put none of the diseases upon thee, which 1 have brought upon the Egyptians: fori am the Lord thyGod that healeth thee (Ex. 15:26); He that dwellethinthe secret place of the mosi High shall abide under the shadow of the Almighty... Surely He shall de-liver thee from the noisome pesii-lence. ..A thousand shall fall at thy side,and ten thousand at thy right hand; but it shall not come nigh thee.. .Tliere shall no evil befall thee, neither shall any plague come nigh thy dwelling (Ps, 91; 103:3-5:lsa.53:3-5: 58:8;Mt.8:16-17: Mk. 16:15-20: Jas. 5:14-16: 1 Peu 2:24; 3 Jn. 2)

4 All wants and needs - I shall not want (Ps. 23:1): t hey that seek the LorH^ shall not want any good thing (Ps. 3-1: 9-10): no good thing will He withhold from them that walk uprightly (Ps. 84: 11): nothing shall be impossible unto you(Mt. 17:20); all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Wt.21:22): all things are possible to him that believeth (Mk. 9: 23); whosoever,.. slull not doubt in his heart, but shall believe that those things which be saith shall come to pass: he shall have whatsoever he saith... Wlui things soever yc desire, whenyc pray, believe that ye receive them, and ye shall have them (Mk. 11: 22-24); whatsoever yc slull ask in My lumc, that will 1 do... If ye shall ask any thing in My name, 1 will do it Qn. 14:12-15):ye shall ask what ye will,and

GENESIS 44

Judah's plea for Benjamin

a The second time he sought privacy to weep (v 30; 42:24)

b This was hard for a tender-hearted and kind man like Joseph to do. They had done exactly as he had dreamed, and even called Jacob the servant of Joseph (v 28). His dream of the sheaves was doubly prophetic: of his dignity and his brethren's free acknowledgement of it, and of symbolizing the circumstances under which they bowed to him -seeking com to save their lives (37:5-11)

c The caste system was in evidence all over Egypt. Different classes of Egyptians would not eat or live together. Joseph was of the highest caste, so he had food set for himself; then food for the other Egyptians, and some for the Hebrews by themselves. Egyptians would not eat with foreigners, chiefly because they ate flesh of the cow, which Egyptians considered sacred to their deity Isis, and a high crime to kill. Shepherds were abhorred by them (46:34)

d Egyptians sat at meals instead of reclining as in some other countries

e The fact that Joseph knew their ages and order at meals caused them to marvel (v 33) f This was perhaps done to see if they were still jealous and could be moved with envy against a younger brother

g Theydrankabundantly and were happy

hA repetition of what had happened before (42:27, 35; 43:12, 18-23)

i This wasjoseph'snew strategy to humble his brethren before revealing himself. It was his 4th step in trying them and proving them to see if they were still the same brethren and would treat Benjamin as they had treated him

j Questions 129-132. Next, v 15. What a shock to them who had been so royally treated!

k This was to impress them that Joseph was an Egyptian. Divining cups were used among the Egyptians as well as other nations. Theybore certain magical inscriptions, and when used were filled with pure water. In some cases melted wax waspoured into the water, and the will of the gods was interpreted bythe variously shaped figures formed inthisway.Or.plates of gold and silver, and precious stones with magical characters engraved on them were thrown into the water. Then, words of incantation were muttered, and some of the signs engraved on the stones being reflected by the sun, in the water, were interpreted as having some meaning

1 Such rashness was in accordance with the Code of Hammurabi, which was known in both Canaan and Egypt, It ordered the death penalty for trivial offences in some cases, and counted robbing from a palace as a very serious crime

Death penalties-Code of Hammurabi:

1 One who stole from a palace was to be put to death. Such property was held more sacred than life itself

2 The purchaser of stolen property was to be put to death as a thief

3 A woman unjustly accused of adultery was required to throw herself into a river

4 A careless woman who had gadded about, neglected her house, and belittled her husband, was to be thrown into a river

5 A builder of a faulty house which fell and killed the owner was to be put to death

6 A poor thief who had nothing to pay back was to be put to death

7 One who stole property from a burning house was to be thrown into the fire

8 The man who cheated in selling goods to a neighbor was to be thrown into water to drown

9 The woman who brought about the death of her husband for the sake of another man was to die

10 A man who killed a gentleman's daughter would be put to death; but if he killed a poor man's daughter he was only to pay a mina (1 lb.) of silver

he said, God be gracious unto thee, my son.

(19) Joseph weeps

30 And J6'§eph made haste; for his bowels did yearn upon his brother: and "he sought where to weep; and he entered into his chamber, and wept there.

31 And he washed his face, and went out, and *refrained himself, and said, Set on bread.

(20) Banquet with Joseph

32 And they set on for himljy himself, and for them by themselves, and for the 6-gyp'tian§, which did eat with him, by themselves: because the £-gyp'tian§ might not eat bread with the He'brew§; for that is an abomination unto the 6-gJT)'tian§.

33 And they"sat before him , the firstborn according to his birthright, and the yoimgest 'according to his youth: and the men marvelled one at another.

34 And he took and sent messes unto them before him: but ^.en'ia-min's mess was live times so much as any of theirs. And *they drank, and were merry with him.

CHAPTER 44

44

(21) Their feigned dismissal

AND he commanded the ■ steward of his house, saying,'Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2 And fput my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that J6'§eph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Jo'geph said unto his steward. Up, follow after the men; and when thou dost overtake them, say unto them,'Wherefore have ye rewarded evil for good?

5 Is not this it in which my lord drinketh, and whereby indeed he *divineth? ye have done evil in so doing.

6 *" And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Ca'naan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let him die, and'Ve also will be my lord's bondmen.

10 And he said,"Now also let it be according unto your words:

Death penalties were carried out with buming,drowning, and the sword.Other penalties ofthis code were cutting out the tongue for lying or den ying pa rents; plucking out eyes for hatred of foster parents; cutting off the breast of a nurse who had caused a child to die; cutting off fingers ofthose who smote parents;

Continued, column 4 ^

he with whom it is foimd shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his'^ack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in BSn'ja-mfn 's sack.

13 Then they irent their clothes, and laded every man his ass.'and returned to the city.

(22) Explanation to Joseph

14 *" And Ju'dah and his brethren came to Jo'geph's house; for he was yet there: and they'feU before him on the ground.

15 And Jo'geph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly <divine?

16 And Ju'dah said, «What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace

unto your father.

(23) Judah's heart-breaking

plea

18 " Then Jii'dah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger bum against thy servant: for thou art even as Pha'raoh.

19 My lord asked his servants, saying,"Have ye a father, or a brother?

20 And we said unto my lord. We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord. The lad cannot leave his father: for if he' should leave his father, his father would die.

23 And thou saidst unto thy servants. Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said. Go again, and buy us a little food.

26 And we said. We cannot go down: if our yoimgest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said imto us. Ye know thattay wife bare me two sons:

28 And the one went out from

no doctrines taught. It was the civil law in Babylon, Assyria, and in much of Canaan and Egypt in the days of Abraham, Isaac, and Jacob. It gives the Bible reader an indght into the laws of that period before the law of Moses

m This shows the absolute confidence that the brethren had in one another

n Their proposition was accepted, so search was made (v 10-13)

a The sacks filled with corn (wheat) and thosein whichthemoney was put were twodifferent kinds. The one contained the grain that was to be taken to their families (42:35), and the other held the feed for the animals on the journey (42:27) b Rendingthe clothes was a Hebrew custom and a sign of genuine honesty, sincerity, and deep mourning. By this Joseph knew that his brothers had the right spirit of love and concern for their younger brother as well as for their father (v 13. See note q, 37:34) c They could have made a break for freedom,but they wereclear in their conscience that they were innocent. They were glad to return and face charges, which proved further their innocence (vl3) d The 4th time they fulfilled his dreams

(37:5-11. Cp. 42:6; 43:26, 28) e Questions 133-137. Next, v 19 f What Joseph meant by leading his brethren to believe this is not stated. He evidently was merely playing his part to bring them to complete submission and confession of their guilt, hatred, and envy;tomake them merciful and kind to one another; and to find out their true and deepest love for Jacob. He wanted to know what they were willing to do to help a younger brother and protect their father from suffering. Such treatment brought out to his fiiU satisfaction that they had greatly changed g Judah offered no excuse for the cup being in Benjamin's sack. What could he say under the circumstances? He offered all to become slaves. Joseph rejected this and wanted Benjamin only. Thedemandbroughtjudahto the height of his manhood, to make the plea of V 18-34 and offer himself instead of Benjamin. The simplicity of the narrative, the pathetic appeal, the filial affection, the generous devoted-ness tohis father and brothers make this plea of Judah one of the greatest examples in history. Every word finds its way to the heart, and it may well be that this plea in the presence of Benjamin cemented the brothers together for life. To Joseph it meant there had been enough of self-containment for himself and enough of suffering for his brothers. He could not refrain himself longer (45:1) h Question 138. Next, v 34 i Rachel (30:22-24; 35:18; 46:19)

^^Ccnt. from colu-Tin 2

cutting off the ears of slaves striking the master's children; cutting off the fingers of a physician who used brass lancets to open abscesses if the patient died; and the scourging of a man with 60 strokes who smote a superior

In accordance with this code women could be consecrated as the bride ofan idol god and be used in prostitution for devotees of the idol. In marriage the father had the final say as to whom his daughter should marry. A man desiring a wife was free to make choices, but a woman was not. An unsatisfactory wife could be put a way by the husband simply saying, "I have put her away. " On her departure from her husband's house she was not given anything to take with her. On the other hand, if the husband should say, " I have not put her away," he could take another wife and the first woman would remain in his house as a maid. If a wife wanted a divorce she had to prove that her husband had injured her reputation and then she could go free

If a man was in debt he could sell his wife, son, or daughter, or bind them over for service to work in the house of the purchaser for 3 years, and then go free. The relation of sonship could be disolved if there were grounds for such; and if the crime was sufficientiy grave

The Code of Hammurabi was civil, not ceremoniaL There was no admonition to worship, no directions concerning altars.offerings, and sacrifices, and

S 45 Joatph makes himself kn own to Hi* bielhrtn Jo seph sends for his father^

45

i Jotepb learned whJt tuppeocd jftcr they lud iulJ him jixJ how (hey had Jcceivcd thetr fiihct (37:31-3V) b shcol . (he uuteen wurlJ. no< the ivjvc. ^ee Hell, p. G20

c Joacph could undersuod thii for he, hiiiiself had been the one loved of his fjther before beln^ lolJ Into slavery (37:3), Such preference of children always causes troubles in the honicC-^ 28: J as. 2: J)

d Sheol. the unseen world, noi the ttf've. See HcU. p.C20

e Judah described very passionately Jacob's suffering at thie lossof Joseph (v 'J7-33). rhc lossof Benjanun would no dotijicause his death, so to prevent this Judah offered himself as a bondman in place of Benjamin. He wasthe one who had proposed to sell Joseph and thus saved his life (37:26-27). and now he begged to save Benjamin even at the cost of his own freedom. He had already become surety for him (43:8-9; 44:32). This movin>; speech and generous aiKi unselfish offer to suffer for otberscould not be withstood by Joseph; and therefore, not being able to contain himself any longer he commanded all others to leave so that he could reveal himself to his brethren (46:1)

f Question 139. Next. 45:3

g 12 testsjoseph gave hisbrethren . p. 39

h Joseph was unwilling for the Egyptians to see him overcome by his feelings. A deeper reason may have been that he did not want them to know the lull truth ofthesinsof hisbrochers in selling him as a slave into Egypt

i Cave himself up to intense and loud weeping until it became known to the Egyptians (v 2)

J Question 140. Next. 46:33

k What a shock tohis brethren who were troubled at this announcement .ind who had reached the climax of their own suffering over their sins at this point (v 3-3)

1 Heb.. terrified, as in Zech. 12; 10 (cp. Rev. 1:7). Their sense of guilt, feat of punishment and the strangeness of events made them confounded (v 3)

m They had to be invited and commanded to come near him for fear of him. What they must have experienced seeing the second ruler of all Egypt suddenly breaking forth in loud and uncontrolled weeping. Before this they evidently had not been very close to Urn, an interpreter being between them all the while. This may be one of the reasons none of them had recognized him

n If claiming to be Joseph would not make believers out of them, the mention of his kidnapping and being sold intoslavery surely would (v 4; 37:2-27)

oWhai a generous forgivcnesi of his brethren: what a comfort to those who had sinned: and what a faith in C^od to see His hand in 22 long years of home-slckncu. insulting accusations, physical torment, and mental crueltyl

p C>od was looking forward to the next step in (be fulfillment of His plan concerning Israel and (he coming of the Messiahtoredeem mananJ restore his dominion. c>od tiad told Abraham that his seed would serve a nation and then come out of that land with great substance (15cl3-14). It was now time for them to go down into Egyp(to lulfil this. Exactly 21 5 years of ttie DO years of the dispensation of Promise had come (o .111 end, and 215 more years were beginning, during wtiich the second half of the sojouiiunguf Abraliam, Isaac, and Jacob would bo completed. See The dispensation ott'romisc. p. 60

g The main purpose of God In all these

me, and I Mid.*Surcly he is torn in pieces: and I saw him not since:

29 And if ve take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow toHhe grave.

30 Now therefore when I come to thy servant mv father, and the lad be not with us; 'seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall brmg down the gray hairs of thy servant our father with sorrow to the^rave.

32 Tor thy servant became surety for the lad unto my father, saying. If I bring him not unto thee, then I shall bear the .blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abitje instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 Tor how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

CHAPTER 45

45

(24) Joseph reveals himself

THEN Jo 5eph could not refrain himself before all them that stood by him; and he cried,*Cause every man to go j out from me. And there stood no man with him, while J6'-§eph made himself known unto | his brethren.

2 And Ije'w'^t aloud: and the £-kJP tian§ and the" house of Pha'raoh heard.

3 And JO $eph said unto his brethren,'I am J6'§eph; doth my father yet live? And his brethren*could not answer him; for they were troubled at his presence.

4 And J6'$eph said unto his brethren.'X^ome near to me, I pray you. And they came near. And he said, I am Jd seph your brother, "whom ye sold into £ gjpt.

5 Now therefore 'T)e not grieved, nor angry with yourselves, that ye sold me hither: for '^d di(} send 'rps before you to preser\e life.

6 For these^o years hath the famine been in the land: and yet there are five jeais. in the which there shall neither "be earing nor har%est.

7 And^jod sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a"father to Pha ra6h, and lord of all his house, and a ruler throughout all the land of £'g5pt.

9 Haste ye. and go up to my father, ancl say unto him. Thus saith thy son jO'seph. God hath made me lord of all t fi^pt: come down unto me, tarry not:

10 And thou shalt dwell Lithe uind of G6'shen, and thou shalt

be near unto me. thou, and thy children, and thy children's children, and thv flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet there are five years of famine; lest thou,*and thy household, and all that thou hast, come to poverty.

12 And. behold, your eyes see, and the eyes of my brother B*n ja-min, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glon' in £^fpt, and of all*tHat ye Tiave seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother B*n ja-min's neck, and wept; and B6n ja-min wept upon his neck.

15 Moreover heHussed all his brethren, and wept upon them: and after that his brethren talked with him.

(25) Pharaoh's invitation

16 * And the fame thereof was heard in Pha ra6h's house, saying, Jdjeph's brethren are come: and itT)leased Phi'radh well, and his servants.

17 And Phd radh said unto J6'5eph, Say unto thy brethren. This do ye; lade your beasts, and go, get you unto the land of Cd'ndan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of t'gfpt, and ye shall eat the fat of the land.

19 Now'thou art commanded, this do ye; take you 'wagons out of the land of £'^pt for your little ones, and for your wives, and bring your father, and come.

20 Also*regard not your'Stuff; for the good of all the land of £'gjpt is yours.

(26) Gifts from Joseph

21 And the children of l§'ra-el did so: and JO'seph gave them wagons, according to the commandment of Pha'ra6h, and gave them provision for the way.

22 To all of them he gave each man'changes of raiment; but to B6nja-min he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten asses laden with the good things of £'^^pt, and ten she asses laden with com and bread and meat for his father by the way.

(27) Return to Canaan

24 So he 'sent his brethren away, and they departed: and he said unto them,»See that ye fall not out by the way.

25 * And they went up out of f/g^pt, and came into the land of Cd nAan unto Jd cob their father,

26 And told him, saying, JAl-jeph is^'et alive^ and he is governor over all the land of £'g^pt. And JA'cob's heart fainted, for

events betwcenjoiephand Ills brothen was to preserve life: and Joseph was the agent (-od used in doing so (v S)

r The 2 yean of famine and the 7 of plenty added to the 30 yearsjuseph had lived before he stood before Pharaoh

Continued,column ■> ^

u An Egyptian title of high office of state (V8; 41:43)

V The eastern part of lower Egypt, lying toward Arabia, 120miles from Hebron and suited for flocks and shepherds because the land was well watered by springs atxJ elevated above the annual overflow of the iNlle

a Jacob had a large tribe by this dme. His slaves were many when he left Haran. He was the tielr of Isaac and Abraham, and Inherited all their servants and riches. Abraham had 318 uained soldiers besides other servants (14:14), Isaac had a great store of servants (2G: 14). All these had been multiplying for 215 years before Jacob went to Egypt, so the6fi souls of 4C:26 were all Jacob's. The many servants who had wives,children, and parents, could easily number into thousands by thistime. These made the mixed multitude that continued to multiply in Egypt and came out with Israel (Ex. 12: 38; Num. 11:4), A11 the people are referred to as thy household, and all that thou hast (v 11)

b I cannot tell you of all my glory, biu your eyes have seen more than I can tell. Go tell my father what you have seen, so that he may know that I am In a position to supply all the wants of his whole tribe. He will understand that ray prophetic dreams have been ful-fiUed (37:5-11)

c Such was a common custom in the East (27:27; 33:4: 45:15: 43:10; Ex. 4:27; 18:7;lSam,20:41:Lk,15:20:Acts20:37)

d Pharaoh was pleased so invited Jacob to move into Egypt (v 16-20)

e Thou,therefore command them-show-ing the king respected Joseph's position as absolute ruler under him (41:40)

f Carts for hauling, not chariots which were different in construction. These had two wheels and were drawn by oxen. They were not used in Canaan at this time. Figures of such carts are found on the monuments

g Hob., let not your eye spare, i, e,, do not be so careful of, and afraid of bringing all your belongings

h Large utensils and heavy furniture which might be difficult to transport i Robes, more or less ornamented, were the most common gifts from rulers to visitors and others whom they wanted to honor (v 22)

j A diifereni sending away this time, compared to the last time he sent their away (44:2), Then he was testing them, now he had been revealed and they bad his blessing and gifts to take back to Jacob, asproof that hisbeloved son was still alive

k Heb,, be not stirred , suggesting pos-sibility of guarrels by the way. They now had to face Jacob and tell the truth of their cruelty to Joseph and deception to him,their father. The efforts of Reuben and Judah to save Joseph would be known and the others would suffer deeper humiliation. Their suffering would be lessened only by the good newsof Joseph and the assurance of preservation and plenty in Egypt. Nothing is said about Jacob's reaction when his sons confessed to him, except that he was revived and prepared to go see his son before he died. He lived yet 17 years (47:9. 28)

1 Was overcome because of the gcxxi news and his doubts as to its truth. He had learned by now that he could not knowwhat toexpectfrom his sons. He was finally convinced of the truth, so said. "It is enough. I believe. I will go and see him before I die'

^^- Cont, from column 2

(41:40) made him 3i» years of age. See Chronology of Abraham and his seed. p. 35

$ Plowing (Isa, 30:24)

t Cod pcrmiKcd him, or worked i(out for g<x>d, not that He was responsible for the sins of the brothers in selling Joseph as a slave, or was responsible for all the evils involved. God is no party to evil of any kind. He simply stood by Joseph and gave him favor with key persons whobccame a blessing to Israel InGod's plan(39:2-6, 21-23; 40:7-23; 41:'J-44)

GENESIS 46

Jacob goes down to Egypt

Joseph goes to meet his father

a Note the use of Jacob when weakness and unbelief are involved (v 26-27), and Israel when strength and faith are referred to (v 28) lived

b 25 miles from Mamre where Jacob

c God of Isaac, not Abraham, because Isaac had taught him about God

d This was the 8th appearance of God to Jacob (28:13-15; 31:3,11-13; 32:1-3, 24-32; 35:1-5, 9-15; 46:1-4), See 44 appearances of God, p. 63

e 51st prophecy in Gen. (46:3-4, ful-fiUed). Next, 48:4

f God claimed to be the God of Isaac to whom Israel sacrificed in v 1

g Isaac was forbidden to go to Egypt (26: 2),butnow it was the time for the remainder of the prophecy of 15:13-14 to be fulfilled, so Israel was allowed to go. He had doubts and fears regarding the outcome of such a re-settlement of his large tribe in a strange land (v 3). Hence, the appearance of God toassure Mm,by the promises of v 3-4, that it would be for the best. Israel knew that his seed would be afflicted there (15: 13-14), and thatCanaan was the place of fulflUroent of the covenant,so needed this assurance from God while he washesitating for seemingly good rea-

h 4fold prophecytojacob (v 3-4: sons

1 I will make of you a great nation in Egypt

2 I will go with you to Egypt

3 1 will bring you up again from

Egypt

This was done literally regarding him personally,at his death (50:13), and regarding his posterity in the exodus from Egypt (Ex, 12-19) death

4 Joseph shall close your eyes in i Shall close your eyes in peace, referring to his death, so plainly trans, in some versions. It was the custom for the nearest ofkin to close the eyes and kiss the corpse of a loved-one at death. It must have been comforting to Jacob to know that his long lost son would perform this in his case. See 50:1

j Dinahand hisson'sdaughters(vl5,17), who were considered daughters of Jacob out of his loins (v 26)

k Compare the names here with 29:31-30:24; 49:3-27; Ex. 6:14-17; Num. 26: 2-64. Jemuel (v 10) is Nemuel (Num. 26:12); Jachin (v 10) is Jarib (1 Chi. 4: 24);Gershon (vll) IsGershom (1 Chr. 6:16). It was not uncommon for persons to have different names. Other names are changed in other parts of Scripture

1 Oneoftheancientmonumentsof Egypt picturesthe migration of strangers into Egyptjhavingbeards, and withthe dress of Sheroites. They ate shown carrying their goods and accompanied by women m Reuben was the firstborn but did not inherit the birthright because of his sin with Jacob's wife (35:22). Joseph inherited the birthright (1 Chr. 5:1-2)

n Both Judah and Simeon had sons by Canaanite women (v 10; 38:1-30)

o These two are not tobe reckoned in the genealogies as going into Egypt, because they died in Canaan and left no seed (vl2; 38:1-10). See note c, 38:3; note j, 38:11

p Pharez is the one in the line of Christ in the genealogies when Judah's sons are referred to (v 12; Ruth4:18; 1 Chr. 2:5; Mt. 1:3; Lk. 3:33)

q This Job is perhaps the one mentioned in the book of Job. See Summary of Job

Where did Cain get his wife? (3:20)

Where did Cain get his wife? Adam and Eve were the first and only people on earth immediately after the 6 days' work of re-creation. They were commanded to multiply and replenish the earth with their own kind (1:26-

28). They had sons and daughters (4:1; 5:4; 6:1). The first marriages had to be between brothers and sisters in order to get the race started. After that, marrying close relatives was forbidden (Lev. 18). Cain was over 100 years old when

he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which J6'§eph had sent to carry him, the spirit of Jacob their father revived:

28 And Ig'ra-el said, It is enough; J6'§eph my son fs yet alive: I will go and see him before I die.

Jah'Ig-el.

IS' These pe the sons of Le'ah , which she bare unto Jacob'4n Pa'dan-a'ram, with his daughter Di'nah: ""all the souls of his sons and his daughters were thirty and three .

46

CHAPTER 46

8 Jacob journeys to Egypt.

(1) First stop - Jacob's fourth vision: Abrahamic covenant confirmed again

in Jacob

AND I§'ra-el took his journey ■ with all that he had, and came to '■Be'er-she'bd, and offered sacrifices unto the'God of his father Igaac. 2 And ^od spake unto I§'ra-el in the visions of the night, and said, Ja'cob, Ja'cob. And he said, Here am I. *3 'And he said, I am God, the God'of thy father: *fear not to go down into E'gjpt; '^or I will there make of thee a great nation :•<<

►4 1 will go down with thee into E'gypt; and I will also surely bring thee up again: and 'J6'-§eph shall put his hand upon thine eyes.

(2) Jacob arrives in Egypt

5 And Ja'cob rose up from Be'er-she'bi: and the sons of !§'ra-el carried Ja'cob their father, and their little ones, and their wives, in the wagons which Pha'raoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Ca'naan, and came into E'gypt, Ja'cob, and all his seed with him:

7 His sons, and his sons' sons with him, his 'daughters, and his sons' daughters, and all his seed brought he with him into E'gypt.

(3) Sons of Jacob and Leah

8 " And these are the<&ames of the children of I§'ra-el,'which came into E'gypt, Ja'cob and his sons: Rey'ben, 'Jacob's firstborn.

9 And the ^ons of Reu'ben ; Ha'noch, and Phal'lu, and H^z'ron, and Car'mi.

10 •" And the sons of Sim'e -qn: Je-mu'el, and Ja'min, and O'had, and Ja'chin, and Zo'har, and Sha'ul the son of a"Ca'-naan-it-ish woman.

, 11 ^ And the sons of Le'vi: Ger'shon, Ko'hath, and Me-ra'ri.

12 *" And the sons of Tu'dah: Er, and 6'nan, and She'lah, and Pharez, and Za'rah: but "^r and O'nan died in the land of Ca'naan. And the %ons of Pha'rez were Hez'ron and Ha-mul.

13 •" And the sons of Is'sa-char; To la, and Phu'vah,%nd Job, and SMm'ron.

14 ♦ And the sons of Zeb'u-lun; Se'red, and E'lon, and

he took his wife and went into the land of Nod where enough people already lived to build a city. There he knew his wife, that is, had relationship with her and started his family (4:16-26). The fact that Gen. 3:20 says, "Adam called his wife's name Eve;because she wasthe mother of ALLliving." is proof enough that she was responsible for Cain's wifeaswellasforCain,himself

(4)Sons of Jacob and Zilpah

16 «" And the sons of Gad: Ziph'i-on, and Hag'gi, Shu'ni, and fiz'bon, E'ri. and Ar'6-dl, and A-re'li.

17 «" And the sons of Ash'er : Jim'nah, and Ish'u-ah, and Is'-u-i, and Be-ri'ah, and Se'rah their sister: and the sons of Be-ri'ah; He'ber, and Mal'-chi-el.

18 These are the sons of ZH'-pah. whom La'ban gave to Le'ah his daughter, and these she bare unto Ja'cob, even' 'sixteea souls.

(5) Sons of Jacob and Rachel

19 The sons of Ra'chel Ja'-cob'swife; J6'§eph, and B6n'-ja-min.

20 «■ And untolo'seph in the land of E'gypt were bom M.&-nas'seh and E'phra-im, which As'e-nath the daughter of P6t'-i-phe'rah priest of On bare unto him.

21 « And the %ons of Ben'ia-min were Be'lah, and Be'cher, and Ash'bel, Ge'ri, and Na'a-man, E'hi, and Rosh, Mup'pim, and Hup'pirn, and Ard.

22 These are the sons of Ra'chel, which were bom to Ja'cob: all the souls Hvere fourt een.

(6) Sons of Jacob and Bilhah

23 *' And the sons of Dan : Hii'shim.

24 " And the sons of Naph'ta -h; Jah'ze-el, and Gu'ni, and Je'zer, and Shil'lem.

25 These are the sons of BD '-hah. which La'ban gave unto Rachel his daughter, and she bare these unto Ja'cob: all the souls K>erg Aseven .

(7) Summary of Jacob's family

26 All the souls that came with Ja'cob into E'gypt, which came 'out of his loins, besides Ja'cob's sons' wives, all the souls tfere' threescore and six:

27 And the sons of Jo'seph, which were bom him in E'gypt, were two souls: all the souls of the house of Ja'cob, which came into E'gypt, were*threescore and ten.

(8) Jacob and Joseph united

28 •" And he sent'Ju'dah before him imto J6'§eph, to direct his face unto Go'shen; and they came into the land of Go'shen.

29 And Jo'geph made ready his chariot, and went up to meet i§'ra-el his father, to Go'shen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

multitudes from all the other tribes, continued as a nation for 133 years longer than the apostate northern kingdom of Israel. Judah was the leader in the return from captivity until the Messiah came the first time. Judah will be the leading uibe under the Messiah in the Millennium and forever, as in the scriptures above, and in many of the prophets of both testaments

a Leah's sons are mentioned first because she was the first to have children by Jacob (v 8-15). Zilpah's sons are listed next because she was the maid of Leah (v 16-18),being followed by Rachel's (v 19-22),and those of her maid. Bilhah in proper order (v 23-25) b See 29:32-30:24 for this story c Leah's sons numbered almost as many as those of Zilpah, Rachel, and Bilhah combined - 33 (v 15) as compared to 37 (v 18. 22, 25)

33 sons of Jacob and Leah (v 8-15):

Reuben and his 4 sons (v 8-9) 5

Simeon and his 6 sons (v 10) 7

Levi and his 3 sons (v 11) 4

Judah. 5 sons, 2 grandsons (V 12) ...,8

Issachar and his 4 sons (v 13) 5

Zebulun and his 3 sons (v 14) ^

Total (V 15) 33

d 15 sons of Jacob and Zilpah (v 16-18):

Gad and his 7 sons (v 16). 8

A sher and his 6 sons (v 17) 7

Total (V 18) 15

e See 41:45, 50-51; 48:8-22

f These 10 sons of Benjamin show that he was not a mere boy though he is called a lad and little one (43:8; 44:20, 22. 30-34). He was about 30 years of age, and to have 10 sons must have married early as Judah did, perhaps between the age of 15 to 20. See 4 proofs Jacob took his wives immediately. p.30,

g 14 sons of Jacob and" Rachel (v 19-22):

Joseph and his 2 sons (v 19-20).... 3

Benjamin and his 10 sons (v 19,21). ..11

Total (v 22) 14

h 7 sons oLJacob and Bilhah (v 23-25):

Dan and his son (v 23) 2

Naphtali and his 4 sons (v 24) 5

Total (V 25) 7

i This is said to distinguish the number 66 from the 70 souls of v 27 and the 75 mentioned by Stephen (Acts 7:14). The 66 did not include Jacob, or Joseph and his 2 sons in Egypt, whereas the 70 did. The 75 included the 5 grandsons of Joseph, sons of Manasseh and Ephraim. See note o. Acts 7:14

j 66 "out of Jacob's loins (v 26):

11 sons and 1 daughter 12

Reuben's sons (v 9) 4

Simeon's sons (v 10) 6

Levi's sons (v 11) 3

Judah's sons and grandsons (v 12)... 5

Issachar's sons (v 13) 4

Zebulun's sons (v 14) 3

Gad's sons (v 16) 7

Asher'ssons,grandsons,l dg.(v 17)... .7

Dan's son (v 23) 1

NaphtaU's sons (v 24) 4

Benjamin's sons (v 21) 10

Total (V 26)... 66 Note: It must be remembered that 2 of Judah's sons died In Canaan, so they are not counted with those who went with Jacob into Egypt. Joseph and his sons were already there

k Joseph was also of the house of Jacob, and came into Egypt from Canaan. Adding him, his 2 sons and Jacob, him -self to the 66 'out of" Jacob's loins (v 26) accounts for the "threescore and ten" or 70 of the house of Jacob (v 27). This does not include the wives of the sons and grandsons, nor the multitude of servants and their wives, children, and parents. See note a, 45:11

1 Jacob chosejudah perhaps, because he had been one of two brethren who sought to save Joseph from death when he was sold, and had been the spokes-roan for the brothers pleading for Benjamin (44:18-34). If not for this reason, Judah had natural traits that made him an outstanding leader of men, and one tobe trusted. In prophecy he was destined to have the chief place among his brethren. His was to be the ruling tribe through whom the Messiah would come and rule all nations forever (49:10; Isa. 9:6-7; Mt. 1:1-17; Lk. 1:32-33; Heb.7:14; Rev.5:5-10; 11:15; 20:1-10).Inhistoryjudahhad the ruling part in Israel from David to the Babylonian captivity, a period of 473 years. This tribe, along with Benjamin and

Jacob present*d to Fhcraoh

The famine tore in the land

47

4 He Uvc«J 17 more ycjts (47:'^)

b Oucsuon Ul. NcKt. 47: J

c Z»a of Mcrnphit, tmtiblc for it*una, and next loCjnajn jo !*>-•■- ^-i.jj be scpjcjicd from ihc wu uou

It wjicjUcd the held oi. >~... -..^ wi% inhibited by non-Etiyptuns and scniltcj

d aq jboiiiiDible peisoa. Apepi, the HhjrJohofJcMeph, wjsoQo of the shepherd lun>i$ thjt ruled E^ypt. Joseph's advice t>l 4":t; would coniroend hit brethren to Pharaoh and keep them separate from the Egyptians. It was a race prejudice not a class prejudice. This rule of slieph.-rd kintpmay have so oppressed the E);yptians that all shepherds became hatedby natives. Oathe moQumenis shepherds are always depicted as dirty, unshaven or deformed, and u an inferior people. Et(ypt was an at;hcultural and t.ommercial cointry and highly civilised while shepherds were nomads and a rough-like people held in contempt (v M)

e He always had access to the king

f See notes on 46:10 and 46: 34

g Why only five is not explained

h Question 142. Next, v 8

i Joseph had already Instructed then) regardinii what to say (46:34)

J This wajthe intention unDl the famine was over, but they received such a welcome that they stayed on until they were made slaves and were forced to stay, thus fulfilUng 15:13-15

k The best land for shepherds, but not the best part of Egypt

1 Proving Pharaoh to be a shepherd king

m This perhaps included saluting (urn (2

Ki. 4:23): offering gifts (2 Sam. 8:10);

prayer for his welfare (Suh). C: 23-27);

and giving thanks for his kindness

0 Question 143. Next, v 15

o Heb. magur , temporary abode. A pilgrim was one who took a religiousjourney, submitting to many hardships and privations to attain to tidsend.This was true of Abraham, Isaac, and Jacob (v >, Ex. 6:4; Pi, 11*54; Heb. 11:10-16; 1 Pet. 2:11)

p Jacob was 130 years old. This would perhaps make Reuben about 51;Simeon around 50; Levi perhaps 49; Judah 4S; Dan46; Saphtali45;

Gad44; Astier 43; Issachar 42; Z.ebulun 41; Dinah 40; Joseph 39; and Benjamin about 30. See Chronology of Abraham s seed .p. 3-5

q Few, compared lo the daysof Abraham (175 years. 25:7) and Isaac (ISO years, 35:28-29)

r Heb. ra,adversity, affliction, sad, sorrow, wretchedness. It means that his years had been full of these conditions by day and by night. Me had lived a hard life, enduring many privations and sufferings as a sojourner on earth which could make life bitter. His troubles with Esau,Laban, his sons, and life in general among the giant nations who were multiplying in the land of promise, his work as ruler of sucn a large tribe, and migrating from place to place without so much as any permanent land to call his own - these were hardships wMch explain his evil days (15:13-15; Acts 7:5-17; Heb.'TI;9)

s Jacob considered his life as blessed ai tlie lives of Abraham and Isaac who were pilgrims wandering in a sirange land, with tt»c view of another home (Acu 7:3-7; Heb. 11:8-16). 215 years had gone by since God had called Abraham. This was the half-way mark of the 430 yean of the whole sojourn of the choten race (Ex. 12:41;(.al, 3:17). Tl»ese215 years were made up of the 25 before I<jac was born(12:4; 21:5); t:0 before Jacob wj$ born(2'>:20); and the 130 years Jacob had Uved up to this time of lioing into Egypt (47:9). Recorded, as happening during this first 215 years we have the story of Abraham from his call at tlie age of 75 years to his death, a period of 100 years (12:1-25:11); the story of Isaac from his birth lohisdeathiothe i20thycatof Jacob's llfe,a period of 180 yejrs(21:l-35:23); the story of Jacob's life before going into Egypt,a period of 130 years (25:19-

30 And I| ra-el saiJ unto J6'-Spph.*I[ow let me dii^ since I have seen thv face, becausei thou art yet alive. '

31 And J6'jeph said unto his brethren, and unto his father's house, I will fio up, and shew PhA ra6h, and say unto him. My brethren, and my father's house, which were in the land of Cd ndan. are come unto me;j

32 And the men are shep-| herds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And It shall come to pass, *hen Phd ra6h shall call you, and shall say,»What is your occupation?

34 That ye shall say. Thy servants' trade hath been about cattle from our youth even until now. both we, and also our fathers : that ye may dwell in the '-and of ^06 shen; for every shepherd is an 'abomination unto the £-gJptians.

47 CHAPTER 47

(9) Pharaoh and Jacob's sons

THEN'Ja'seph came and told Phi raOh, and said. My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Ca nAan; and, behold, they are in the /land of G6 shen.

2 And he took some of his brethren, eren'five men, and presented them unto Pha ra6h.

3 And Phi raoh said unto his brethren, *What is your occupation? And they 'said unto Phd'rafih, Thy servants are shepherds, both we, and also our fathers.

4 They said moreovei unto Ph4 ra6h. For to'sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Ci ndan: now therefore, we pray thee, let thy servants dwell in the land of G6 shen.

5 And PhSraCh spake unto Jd'jeph, saying, Thy father and thy brethren are come unto thee:

6 The land of £'^fpt is before thee; in the*best of the land make thy father and brethren to dwell; in the land of G6-shen let them dwell: and if i thou knowest any men of activity among them, then make them rulers over'my cattle.

(1 0) Pharaoh and Jacob meet

7 And J6 $eph brought in Jacob his father, and set him before Phiraih: and "7a cob blessed Phi railh.

8 And Pha rauh said unto Ja-cob,"How old art thou?

9 And Ja cob said unto Pha'-ra6h. The days of the years of my'^ilKtimage are anltiundred apd thirty years: few and'evil have the days ofthe years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their^ilgrimage.

10 And jA'cob bletited Phi'-

47:9); and lite story of Joseph anJ his brethren the last 22 years (37 1-47:9). Itic lives of Abraham, Isaac, Jacob, and Joseph overlapped in this period. I helast215yearsof the430were from Jacob's entrance into Egypt to the 30th year of Moses (47:9-rx. 12:41). luael left Egypt the selfsame day in the 430th year alter God called Abtiham to leave forCanaan(12: l-4;rx.12:40-41)

r«6h. and went out from before Pharaih.

(11) Settlement in Ramesea

11 ' And Jd'seph placed his father and his brethren, and gave them a possession in the land of £'^^pt, in the best of the land, ui the land of Rl-mi'si^, as Pha raAh had commanded.

12 And Ji'/jeph nourished his father, and his brethren, and all his father's household, with bread.^according to their families.

9 Joseph's policies. (1) Collects all the money

13 * And there was no bread in all the land; for the famine was very sore, so that the land of £ gj'pt and all the land of Ca naan fainted by reason of the famine.

14 And Jd'geph gathered up jtll the m oney that was found m the land of £ g5'pt, and in the land of Ca naan, for the com which they bought: and J6 seph brought the money into Pha'radh's house.

15 And when money failed in the land of £ gjpt. and in the land of Ca naan. all the £-gyp'-tains came unto Jo'jeph, and said. "Give us bread: for why should we die in thy presence? for the money faileth.

(Z) Buys all the cattle

16 And Jo seph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto J6§eph: and J6'-Seph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him,"We will not hide if from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19'Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pha'radh: and give us seed, that we may live, and not die, that the land be not desolate.

(3) Buys all the lands

20 And J6 $eph ^u^ht all

the land of £ gjpt for Pha^ raOh; for the £-(i<p tianj sold every man his field, because the famine prevailed over them: so'the land became Pha radh's.

(4) Moves people to cities

21 And as for the people.Hie removed them to cities from one end of the borders of £'4fpt even to the other end thereof.

pcnonal devil any more than it makes Peter the devil in Mt. 16:22-23, or the kings of Babylon and Tyre the devil in Isa.l4:12-14;Ezek,28:ll-17.Allwere merely tools of Satan, asin note r,3:15. The most fundamental principle of in-tetprctationisio take ihcBible literally wherever possible. If tlic language

Continued, p. 48, col. 1 ^

a A later name of Gcwbeo (46:34). So Darned for the old city Rameses lo that province. It was later rebuilt by the Israelites (Ex. 1:11)

b Or, as little ones are oourished

c Question 144. Next, v 19

d Perhaps the second year before the famine ended, for the second year of the famine had already paued before Jacob went to Egypt to live (45:6). If it refers to the second year of the famine then it happened before or about the time Jacob came into Egypt (45:11). In that case the people used all their money and cattle to buy food the first 2 years, and sold their lands and themselves to Joseph for food for the oert 5 years. If it refers to the second year after Ja'iob came,then it was for 3 years that they sold tbemielvei and tbeu land

e Question 145. Next, 4«:3

f Joseph'J policy has been criiiciied, but we must keep in mind that Moses simply recorded facts as they were without explanatory comment.The truth is that the food belonged to Pharaoh, for he had the food laid up during the 7 yean of plenty. Otherwise there would not have been any food for anybody. He did it because of the revelation of God to him of approaching famine. Joseph was simply the minister of Pharaoh to do his businest; and this was a business prop>osition. The people became tenants of Pharaoh, giving him a 5tb pan or 20^ after the famine yean. There was no other mark of slavery (v 24)

g This was to save work and to feed the people more easily

The serpent of Eden (3:1)

The same Heb.word used of the set-pent here is used of literal snakes throughout Scripture (3:1-14; 4^17; Ex. 7:15; Num. 21: 9; 2 Ki. 18:4; Pr. 30el9: Eccl, 10:8,11; Amos 5cl9: 9^3).If we substitute the word Satan for serpent in these and other scriptures it would not make proper sense. See note r, 3:15

These facts about the serpent of Eden, especially his cune being greater than any other beast proves it was a literal snake (3:1, 13-15). These facts are neither allegory, myth, legend, nor fable, but literal and historical. In the main, they are not even expressed in figurative language. The seed of the serpent simply refers to natural ser-pents as having a natural enmity against man. The seed of the woman refers to the literal coming of God in the flesh as a man (3:15; Isa.7:14; 9: 6-7; ll:l;Mt.l; Jn. 1:14; Rom. 1; l-'2: Gal. 4-4: 1 Tim. 3:16; Heb. 2:14-18)

Only Sfigutanvestatcnicnu inGen. 3:

1 "Dust shalt thou eat all the days of thy life" - expressing utter humiliation of the serpent as the lowest of aU the beasts of the field (note q, 3:14)

2 "It shall bruise thy head" -expressing complete and crushing defeat of the devil and all his forces, as a serpent is killed by crushing its head (note o, 3:14)

3 "Thou shalt bruise his heel" - expressing temporary sufferings of the Messiah (note o, 3:14)

There is no reason for making the historical record of man's fall figurative. To make the serpent figurative of Satan instead of a tool of Satan is out of har-iiiony with all fai ts in Scripture. The serpent is classed with the beasts of the field and cursed above thein (3:1,14). It is spoken of as being formed by God's hand Qob 26:13), as being cursed in the Millennium when Satan is bound (Isa. CS: 25), and in the same literal senK as other creaturesfcrmedinAdam's day. It istrue.Satanissymbolizedby a great red dragon and is called that old serpent that deceives the whole world Usa. TFT; Job 4L34; Rev. 1'2:3-17; 20:2), being like the serpent of Eden who deceived only Eve (1 Tim. '2:14), but this doesDot make the serpent ofGeQ.3 the

GENESIS 48

Joseph takes fits sons to Jacob

Jacob blesses Joseph's sons

a These facts are given in all the records of Egypt as written here

b A 5th part shows mercy and justice. It mustalsobe remembered this 5th part or 2(>7t)was all the people had to pay. This supported the government and no additional taxes were required.lt was Joseph's duty and his right to do business wisely for his employer. Pharaoh was under no obligation to give all he had for charity. No advantage was taken of them and the people were grateful, content and prosperous (v 25)

c This proves the people were grateful and content over the justice received (v25)

d We wiU be Pharaoh's farmers

e Thislawhasbeenusedinmany Eastern lands where a 5th part or 20° is given to landlords who supply the seed

f This word is used 2, 540 times in Scripture as the name of Jacob and his descendants. The word Jacob is used the same way 446 times

g As God promised (12:2; 13:16; 15:5: 22:17; 26:3-4, 24; 28:3, 14; 32:12; 35:11; 46:3-4)

h He was 130 when he entered Egypt and 147 when he died (47:9. 28)

i This time will come to all until the time of the rapture and the Millennium (1 Cor. 15:24-28; Heb. 9:27)

j This refersto Jacob, not to all his seed as in V 27; 32:28

k See note i, 24:2

1 Make a promise or solemn vow. Many oaths are recorded in Scripture. God made the first one to Cain (4:15). See note a,21:27 and Oaths and Swearing in Index m Muchcontroversy is caused by trying to make this the same as that referred to in Heb. 11:21. This refers to the time of a vow and the other to liis death as proved by 48:1 which says after these things

n After the charge of 47:29-31

o See Sickness in the Index

^^- Cont. from p. 47. col. 3

cannot betaken asUteral.ihen determine what is the literal truth conveyed by the figurative expressions. See Law of double reference, p. 42

15 facts about the serpent of Eden:

1 He was a beast of the field (3:1)

2 More subtil than all others (3:1)

3 Created by God (3:1)

4 A serpent, not Satan (3:1)

5 Had power of speccli (3:1-6)

6 Had reasoning powers (3:1-6)

7 Had deceptive powers (3:1-6)

8 Had knowledge of God's plan (3: 1-6) 14)

9 Walked upright before the fall (3:

10 Head of aU animals (3:1, 14)

11 Capable of enmity (3:15)

12 Close to man in Eden (3:1-15)

13 Carried on conversation (3:1-6)

14 Cursed above all animals (3:14)

15 A literal snake that was used as a tool of Satan to deceive man (3:1-19)

8fold prophecy to the serpenc

1 You are cursed above all cattle(v 14)

2 You are cursed above all beasts(v 14)

3 Upon your belly you shall go all the days of your life (v 14)

4Dust you shall eat all the days of your Ufc (v 14; Isa.55:25)

51 will put enmity between you and the woman (v 15)

61 will put enmity between your seed' and her seed (v 15)

7 The seed of the woman shall bruise your head (vl5;Rom.16:20;Rev.20:l-10)

8 You shallbruise the heelof the seed of the woman (v 15; Rev. 1:18)

Points 1-6 are being fulfilled,and will continue in fulfillment into all eternity. Point 7 was partially fulfilled when Satan was defeated through the cross (Col. 2:14-17), but the final fulfillment will be at Armageddon (Rev. 19. ll-zO-. 3) and at the end of the Mil-lenniuir (Rev. 20:7-11). Point 8 was fulfilled completely when Christ was

(5) Joseph exempts the priests

22 "Only the land of the priests bought he not; for the priests had a portion assigned them of Pha'raoh, and did eat their portion which Pha'raoh gave them: wherefore they sold not their lands.

(6) Joseph makes tenant laws

23 Then Jo'geph said unto the people, Behold, I have bought you this day and your land for Pha'raoh: lo, here is seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the' ^th part unto Pha'raoh, and four parts shall be your own, f'or seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said.'^Thou hast saved our lives: let us find grace in the sight of my lord, and "we will be Pha'raoh's servants.

26 And Jo'seph made it alaw over the land of E'gypt unto this day, that Pha'raoh should have the fifth part; except the land of the priests only, which became not Pha'raoh's.

10 Last days of Jacob.

(1) Jacob's stay in Egypt:

his age at death

27 • And 'li'ra-el dwelt in the land of E'gj-pt, in the country of Go'shen; and they had possessions therein, and grew, and fmultiplied exceedingly.

28 And Ja'cob lived in the land of E'gypt *seventeen years : so the whole age of Ja'cob was an hundred forty and seven years.

(2) Jacob's charge to Joseph

29 And the 'time drew nigh that'I§'ra-el must die: and he called his son Jo'geph, and said unto hun. If now I have found grace in thy sight, put, I pray thee, thy hand*under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in E'gypt:

30 But I will lie with my fathers, and thou shalt carry me out of E'gypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, 'Swear unto me. And he sware unto him. And Is'ra-e! 'T30wed himself upon the bed's head.

CHAPTER 48 48

(3) Jacob's sickness

AND it came to pass "after • these things, that one told J6'§eph, Behold, thy father°i's sick : and he took with him his two sons, Ma-nas'seh and E'phra-im.

2 And one told Ja'cob, and said. Behold, thy son Jo'geph cometh unto thee: and I§'ra-el

strengthened himself, and'^t upon the bed.

I (4) Jacob claims Joseph's sons

3 And Ja'cob said unto J6'-Seph, *Go_d A lmighty appeared unto me atT.uz in the land of Ca'naan, and blessed me,

54 4And said'unto me. Behold, will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.'*

5 • And now thy 'two sons, E'phra-im and Ma-nis'seh, which were bom unto thee in the land of E'gypt before I came unto thee into E'gypt, are *mine; as Reu'ben and Sim'e-on, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thiJne, and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Pa'dan, 'Ra'chel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Sph'rith: and I buried her there in the way of Eph'rath; the same is Beth'-le-h6m.

(5) Jacob blesses Joseph and his sons

8 And Ig'ra-el beheld J6'-§eph's sons, and said,'"Who are

; these?

9 And Jo'seph said unto his father, They are my sons, whom God hath given me in this place. And he said. Bring them, I pray thee, unto me, and I will bless them.

10 Now the 'eyes of l§'ra-el were dim for age, so that he could not see . And he brought them near unto him; and he kissed them, and embraced them.

11 And l§'ra-el said unto J6'-§eph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Jc'geph brought them out from between his knees, and he^bowed himself with his face to the earth,

13 And Jo'seph took them both, E'phra-im in his right hand toward I§'ra-el's left hand, and MS-nas'seh in his left hand toward Igra-el's right hand, and brought them near unto him.

14 And Is'ra-el stretched out his right hand, and laid it upon

I E'phrl-im's head, who was the i younger, and his left hand upon I MS-nas'seh's head, guiding his

hands (wittingly; for MS-nSs'-

seh was the firstborn. j *15 '^"And he blessed J6'§eph, I and said, God, before whom ' my fathers A'bra-him and J I'jaac did walk, the God"which

fed me all my life long unto

this day, 16 "The Angel which redeemed

me from all evil, bless the lads;

and let"my name be named on j them, and the name of my [fathers A'bri-ham and I'jaac; I and let them "grow into a crucified. He was not crushed by seeming defeat in being killed, for it was impossible that lie should be held in death (Jn. 10:18; Acts 2:23-36). Hewas merely wounded as a heel is bruised, but Satan is tobe completely defeated and his power destroyed as when a serpent's head is crushed (3:15; Col. 2:14-17; Rom. 16:20; Rev, 20:7-10)

and distinct persons of the Divine Trinity. They reveal that the Father has the HEADSHIP pan, that the Son has the creative and redemptive part, and the Holy Spirit the direct power of operation. All three persons of the Trinity have worked and are still working in perfect harmony in the creation, redemption, and eternal good of aU

a This Is neither leaning on a bed as on the occasion of47:31, nor upon a staff, as referred to in Heb. 11:21

b El Shaddai. See note a, 35:11

c See 28:13, 19; 35:6

d 52nd prophecy in Gen. (48:4, fulfilled and being fulfilled). Next, v 15

e See28:3-4,13-15; 32:9,12; 35:11:46:3

f See 41:45-52; 46:20. Cp. 48:22-26

g Jacob claimed them aspartof the great nation God had promised Mm. They became the heads of 2 of the 12 tribes of Israel. One took the place of Joseph and the other the place of Levi whose tribe became the priestly line and was not reckoned as one of the 12 tribes during the organization of the nation. See Num. 1:1-15,20-43; 2:1-34; 7:1-89; 10:14-28; 13:1-15:26:1-65; 34:1-20; Josh. 13:7-33; Judg, 5:14-18. In 8 of these lists of tribes Levi is not mentioned because of having no inheritance in Israel as to a definite pan with the 12tribesOosh. 13:33: Num. 18:20). In 7 other lists of the tribes Levi ismen-tioned (Dt. 27:12-14; 33:1-29; IChr. 2:1-8:12:8-40; 27:l-22:Ezek.48; Rev. 7:1-8). InGen. 29 and 35 Levi is mentioned. In Gen. 46 and 49; Ex.1: Num. 34: Dt. 33: Judg, 5: 1 Chr. 2; Rev. 7 and other places some o f the other tribes are not mentioned. The 22 lists vary to suit the purpose of the writer, whether making a record according to binh,blessing, encampment, numeration, or division. SeeJ41ist^p. 160

h Rachel was mentioned in his dying hour showing his never-dying love for his first love (v 7; 29:18-20, 30)

i Question 146. Next, 49:9. Jacob had met the sons before but now, being nearly blind and not able to tell who was with Joseph, he asked the question (v 10). At this time the sons of Joseph were about 22 and 24 years o f age (41:46, 53-54; 45:6: 47:9, 28)

j Jacob was either now blind or tjearly so, by old age (v 10)

k In worship to God and reverence to his father for the honor shown him and his sons (v 12)

1 Knowingly,being led by the Holy Spirit m 53rd prophecy in Gen . (48:15-16, ful-fiUea). Next, V 19. Joseph's seed was to be named by Israel, Abraham , and Isaac. This means that the authority of these men was conferred upon his sons. They were also to become a multitude

n Recognizing God's supply (28:20-22)

o This Angel was God the Redeemer, the one who had blessed him atBethel, who had provided and protected him all the days of his Ufe, and the one who had wrestled with him (31:11-13; 32:24-32; Hos. 12:4-5). See 44 appearances of God, p. 63

p My new name Israel (32:28)

q Heb. swarm , or increase abundantly, as fish. See note o, 1:20

fc Cont. from p. 64. coL4

18 The Holy Ghost (89times,Mt.l:18-20: 3:11; 12:31-32; 28:19; 1 Jn. 5:7)

19 The Spirit of your Father (Mt. 10: 20)

20 The power of the Highest (Lk.l: 35)

21 The Holy Spirit (1 time, Lk»ll:13)

22 TheCoraforter0n.l4:16,26; 15:26)

23 The Spirit of truth Qn. 14:17:15: 26; 16:13; 1 Jn. 4:6; 5:6)

24 Spirit of holiness (Rom. 1:4)

25 Spirit of life (Rom. 8:2)

26 Spirit ofChrist(Rom.8:9; IPet.hU)

27 Spirit of adoption (Rom. 8:15)

28 Spirit of the living God(2 Cor. 3:3)

29 The Spirit of His Son (Gal. 4:6)

30 HolySpiritofpromise(Eph. 1:13)

31 Spirit of wisdom and revelation (Eph. 1:17)

32 Holy Spirit of God (Eph. 4:30)

33 Spirit of Jesus Christ (PhLL 1:19)

34 The eternal Spirit (Heb. 9:14)

35 The Spirit of glory (1 Pet. 4:14)

36 The Spirit of ptophecy(Rev.l9:10) These 248 names.titles.and officesof

the Father,the Son, and the HolyGhost, rcvealtheir character, work, and separate parts in the plan of God that are being carried out by the THREE separate

GENESIS 49

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6-11: 11:3-12: 12:1-14; 13:1-12: 14:

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>~i: 1 Chr. 5:1-2)

3:l;!leb. l:2;J..s, 5:3; I Pet, 1:6. 20: 2 Pet. 3:3: 1 Jn. ' • ■ 18), The last da«herecoiU^ rtodaysF?-

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oi some de-: • nowbe-Jacob's L:_,_' . J ^ ■ 4..t. u.ucj, p, o(.i

i Sc'c notei on 25:31; 37:22; 48:22

j See Dt. 21:17

k The riaht of the firstborn but some have "'■ " of It. See 22blettings 01 •, p.21 *^

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(34:25)

p Honour mim be underHoodai an equlv-aTcntijf loul in the fint clause, Thu could be tr»n». thus: "I, myself. v.iU OMbi: :n their un"

g Some dereil ^lUitlcsi . dercda prince, til , ■ ■■ -it'

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10: 1 Pet. 2:4-8. 25)

z Predictions th.ir r,>.i blcsijoseph blcuinfts (v

multitude to the nddst of th ■ earth.

17 And wh-" • - '-hi* father-

Jacob's dying blessings

49

-••■ -nd IJ

• iv

it: he also shall become people, and he ■' ' -" ' great: but tm

he.

• n:...;.; ,.; ,,,,., ,,;,.

20 And he blessed them that day, savi'no Im .i,..,. i.^i| | <_

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'^'"•' ' .. ..i..i ..5 Ma-

set fphrfl-im

: . :.:.. ....- ,oh.

21 And I5 ra-el said unto Jd-Seph. Behold. I die: but^od ! shall be with you, and bring you again unto the land of your fathers. '

22 Moreover I have given to i thee 'one portion above thy brethren, which I took out of the hand of the Am'6r-ite with j my sword and with my bow.)

CHAPTER 49

(6) Prophecies concerning

the 12 tribes: A Tinne of

fulfillment

AND jA'cob called unto his •** sons, and said, Gather yourselves together, that I may tell you thai which ^hall befall you in lhe*last days.

2 Gather yourselves together, and hear, ye sons of Ja'cob; and hearken unto 1$ ra-el your father.

B Concerning Reuben

♦3 • •^eyben, thou art myfirst-bom, my might, and the 'beginning of my strength, *the fxcellency of dignitv, and the excellency of power: 4 /Unstable as water, thou Shalt not excel; because thou wentest up to thy father's bed; then defiledst thou i7.- he went ip to my couch.

C Concerning Simeon and

5 •"* 1 and te'vi ore bret; rumcnts of cruelty are in ineir habitations.

6 O my soul, come not thou into their%ecret; unto their assembly, mine lionour, be not thou united: f

they slew a i:

selfwiU they Mi^^^a down ,.

wall.

7 Cursed be ' it was fierce;

for it was cruel, 1 v,i.l U; them in Ha cob, and scii-them in 1; ra-el.

D Concerning Juujn - the Messianic tribe (Rev. 5:5)

8 • ' thy I:

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» See 7 blewmtts ol Joseph,, p. 50

r.i'ro'jw down txKire

' is a lion's whelp: prey, my <?on. thou ;■: he stooped down, i as aMion, and as

i>>n; "who shall rouse

i' " 're shall not de-

l.th, nor a'law-

• n his feet,

, and unto

ail m»- k;.iini-ring of the

he.

' c his foal unto the

his ass's colt unto

vine; he washed

• nts in wine and

111^ 11 tiies in the blood of

grapes:

12 His eyes shall he red with wine, and his teeth white with milk.

' E Concerning Zebulun and Issachar

13 «*Z6bu-lfin shall dwell at the haven of the sea; andOie

, shall he for an haven of ships; and his border shall be unto Zi'd6n.

14 * J ng ass couchi n two burdens;

15 And he saw that»rest ums good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

F Concerning Dan and Gad

, 16 •^'Dia shall judge his I people, as one of the tribes of I5 ra-el.

I 17 Dan shall be^ serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 T have waited for thy salvation, O Lord.

19 • Gid.li troop shall overcome him: "Tjut he shall overcome at the last.

G Concerning Asher and Naphtali

20 • Out ofAsh^rTiis bread shall be fat, and he shall yield

Toyal dainties.

21 • Njph ta-li is a hind let loose: Tie giveth goodly words.

H Concerning Joseph

22 "^gbseph IS a -fruitful bough, even a fruitful bough by a well; whose branches run over the wail:

23 The "hrchers have sorely grieved him, and shot at him, and hated him:

24 But his "^ow abode in strength, and the arms of his hands were made strong 'by the hands of the mightv Cod

- ■ ' I I 'I i'> inc 1 .(..1 iji tiiy

father, «who shall help thee; and by the Almighty, who shall bless thee with "TJlessines of

"i iui- tjrrasts, ana 01 tHe

** ^' il character

"' . .ons and the

strength of his descendants (v 24)

"l;^^'- •' • :Kth

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-^i Continued.colmiin 1

I i hi t ha^^^^^B fulfiUedl^Hr ai

Judah (Phil. 72:1-14). Also

fulfilled in am. 5:1-8)

) A symbol of Judati (Rev, 3:5) : Question 147. .Next. 50:19. A picture of fudah as a tribe to be feared. Cp. Num. 24:9

I Heb,$hebet, Trans, uibc and tribei 140

times; Tci ^1 tlmrs; iLifTf ,rn.23-2h

If^' '.Kand

*^H . 0;lu.

14:5; tzek. 1 J; 14; Amos 1:5,8;/.ech. 10:11).itmeansthesceptreof government and rule shall not depart from Judah, i.e.. Judah shall be the ruling tribe and from him shall come the Messiah who shall rule eternally and bring obedience to the people (v 10) Heb, chaqaq. Trans. lawRjver (v 10; Nurn, 21:13; Dt. 33:21; Ps, 60:7: 108:8; Isa, 33:22); appoint (Pr. 3:29); decree

(Pr, 8:15; fsIT Ondg. 5:9, 14).

'W.l): and

,. The true meaning is, "the kingly sceptre shall not depart from Judah, nor the lawgiver"! staff from between his feet until Shiloh come" (v 10). Judah Is called Cod's lawgiver (Ps.60:7: 108:8.Cp. l»a. 33: 22; Jas, 4:12). Some versionsread, "nor

a leader's staff between his feet

commander's staff between his feet" f Judah's dominion lasts until:

1 Shiloh comes (v 10). Shiloh is an epithet of the Messiah and can have no other meaning. It refers to the 2nd advent of Christ who will fulfill the next part of the verse

2 He gathers the people (v 10). Unto H^ (Shiloh) shall the people gather: that is, at Christs 2nd advent Israel w ai be gathered from the 4 v4uarters of lheearth(lsa,ll:10-12; 60:8-9; 66:19-21: Ezek,37; Mt. 24:31). The Messiah wUl rule all Israel (Isa.9:6-7; Lk, 1:32-33) and all nations when He comes (Dan. 2:44-45; 7:13-14,27: Zech. 14: Rev. 11:15: 20:4-6; 22:5)

Messiah 7 thinas in Genesis:

1 Seed of the woman (3:15)

2 Son of Abraham (22:18: Mi. 1:1; Lk. 3:23-;H: Gal. 3:16)

3 Son of Isaac (21:12: 26:4: Mt. 1:2; Lk. 3:23-34: Rom. 9:6-9)

4 Sonofjacob (28:13-14: Mt. 1:2; Lk. 3:23-34)

5 Shiloh (4*10)

6 Shepherd of Israel (49:24. Cp. Zech. 13:7; Jn. 10:1-18)

7 Stone of Israel (49:24. See Stone in Index)

g In V 11-12 the material prosperity of Judah is pictured - asses, vineyards, clothing, flocks, and milk

h The 6th son of Leah (30:19-20)

i Zebulun had a great trade with Tyre and Sidon (v 13)

j Speaking prophetically of I ssac bar paying tribute (v 14-15)

k The valley of Fsdraelon was very fertile, and subject to raids from Arabs. Ratherthannive up their portion or defend It by the sword,the tribe consented to pay tribute (v 14-15) 6)

1 1st sonof Bilhah,Rachel's maid (30:5-m The Danitcs became loose in morals and unscrupulous in acts of reprisals against their neighbors who invaded this tribe often (v 17)

n To be fulfilled at the 2nd advent of Christ (Zeeh.l2:10-13:l;Rom.ll:25-29)

0 Referring to the struggle of Gad to hold his possession (v 13)

p All Israel will overcome all enemies

under the Messiah asa.ll:10-16;Zech.

14) 13)

q 2nd son of ZUpah, Leah's maid (30:12-

r This refers to the bountiful prosperity

of r hi t r r -K.. /,. ■ 'i' .

• ' Ic and speaking

c- •• - "".' > -. u'us tribe (v 20)

1 1st son of Rachel (30:22-26)

u Referring to the fruitfulness of Joseph through Ephralm and Manassch (note

^ ' any enemies of Joseph and

lu. ,v- ^uJantj.' ■■ — -;wIthhlsown brothen and 1 ^ others who

fought against iyntaiu^ .md Manasseh (v23)

GENESIS 50

The death of Jacob

Jacob buried in Machpelah

a 2nd son of Rachel (35:16-20) b These figurative expressions picture the characteristics of the Benjamites who were distinguished for courage, cunning and fierce determination. Theirposition ainong the tribes afforded them full opportunity to display their warlike traits (v 27)

c Epfaraim took the place of Joseph and Manasseh took the place of Levi as 2 of the tribes of IsaeL Levi had no inheritance among the 12 tribes and became the ministersof the whole nation Oosh. 13:33; 21:1-45)

d Commanded concerning his body

e See 23:9-20; 47:30

f Jacob's burial made 3 couples in the cave - Abraham and Sarah (23:1-20; 25:7-11): Isaac and Rebekah (35:27-29); and Jacob and Leah(49:31; 50:1-14).N'othingissaid of the burial of Leah except in 49:31Jlachel was buried near Bethlehem (35:19-20; 1 Sam. 10:2)

g The soul and spirit or the inner man leaves the body at death (Jas. 2:26; 2 Cor. 5:8; PhiL 1:21-23; EccL 12:7; Num.16:22; 27:16; Lk. 8:49-56; 16:19-31: 23:43; Rev. 6:9-11; 1 Ki, 17:20-22; 2 Sam. 12:19-23). See Hell. p.620

h Meaning death and burial of the body which then goes to dust again (3:19; Eccl. 3:20; Jas. 2:26)

i See 42:24; 43:30; 45:1-3; 46:29

j First mention of physicians in Scripture. See 2 Chr. 16:12; Job 13:4; Jer. 8:22; Mt. 9:12; Mk. 2:17; 5:26; Lk. 4:23; 5:31; 8:43; CoL 4:14

k First mention of embalmiDg(v 2-3,26). The process was tedious and expensive, requiringthebrain and intestines to be removed and the head and body fiUed withcostly spices. After being steeped in natron for 70 days, the body was then washed, wrapped in bandages of linen, covered with gum and placed in a wooden case (v 3)

1 40 days were spent in mourning, but the one embalmed continued to lie in natron for 30 more days-70 days in all (v3). It was against the law to appear in mourning apparel in public, and especially in the royal presence, because a mourner was looked upon as being defiled

m He could not speak before because, in mourning, Egyptians did not shave, and Joseph, therefore, was not presentable

n See 47:31

Jacob's prophecy of the tribes (49:3): 10 details of the past:

1 Reuben the firstborn of Jacob (v 3)

2 The beginning of his might and strength power

3 The excellency of his dignity and

4 Unstable as water (v 4)

5 Defiled his father's bed 5)

6 Simeon and Levi cruel by nature(v

7 Secretive in acts and words (v 6)

8 Quick to be angered (v 6-7)

9 Murderous in heart

10 Self-willed and stubborn

27 prophetic details of the tribes:

1 Reuben will not excell (v 4)

2 Simeon and Levi shall be divided in Jacob and scattered in Israel (v 7)

3 Judah shall be the praise of his brethren (v 8)

4 He will be victor over enemies (v 8. Cp. Josh, 14:11; 15:1; Judg. 1:1-2)

5 His brethren will bow down to him

6 He will be like a young lion starting to kill prey (v 9)

7 He will be asbold and fierce as an old lion roused from sleep

8 Therulingpowerwillbehis (v 10)

9 The Messiah shall come from Judah

10 TheMessiahshaUgatheralllsrael to Himself

11 Judah will be prosperous and have asses, vineyards.plenty of clothing,and other material blessings (v 11-12)

12 Zebulun shall have his inheri-

womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of J6'§eph, and on the crown of the head of him that was separate from his brethren.

I Concerning Benjamin

27 ^ ^6n'ia-min shall raviiAw a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

(7)Jacob's charge to his sons

28 •" All these are the "^twelve tribes of Is ra-el : and this is it that their father spake imto them, and blessed them; every one according to his blessing he blessed them.

29 And he^charged them, and said unto them, I am to be gathered unto my people: bury meVith my fathers in the cave that is in the field of E'phron the

Hlt'tite.

30 In the cave that is in the field of Mach-pe'lah, which is before Mamre, in the land of Ca'nSan, which A'bri-ham bought with the field of E'phron the Hit tite for a possession of a buryingplace.

31 There they buried A'bra-him and Sa rah his wife; there they btuied i'saac and Re-bek'ah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that is therein was from the children of Heth.

11 Death of Jacob in Egypt

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and ^yielded up the ghost, and was ^gathered unto his people.

CHAPTER 50

50

12 Burial of Jacob in Canaan

AND Jo'geph fell upon his • father's face, and •wept upon him, and kissed him.

2 And Joseph commanded his servants the /physicians to embalm his father: and the physicians ^embalmed is'ra-el.

3 And ^orty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the E-gyp'tiang mourned for him threescore and ten days

4 And when the days of his

mouming^were past, Jo'geph spake unto the house of Pha'-raoh, saying, If now I have foimd grace in your eyes, speak, I pray you, in the ears of Pha'-raoh, saying, 5 My father'taade me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my fattier, and I will come again.

6 And Pharaoh said, Go up and bury thy father, according

as he made thee swear.

7 •" And Joseph went up to bury his father: and with him went up all the "Servants of Pharaoh, the elders of his house, and all the elders of the land of E'gJ-pt,

8 And all the house of Jo'seph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Go'shen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshingfloor of A'Ud, which i5*beyond Jordan, and there they moumed'with a great and very sore lamentation: and he made a mourning for his father seven'^davs

11 And when the inhabitants of the land, the Canaan-ites, saw the mourning in the floor of A tad, they said, This is a grievous mourning to the £-gjptianp: wherefore the name of it was called'A bel-miz'ra-im, which is beyond Jordan.

12 And his sons did unto bim according /as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the*cave of the field of Mach-pe lah, which A bra-ham bought with the field for a possession of a buryingplace of E'phron the Hit'tite, before Mam re.

14 *"*Andj6'§ephrettimedinto Egypt, he, and his brethren, and all that went up with bim to bury his father, after he had buried his father.

13 Joseph's brethren fear his vengeance

15 "^ And when 'J6'§eph's

brethren saw that their father was dead, they said, Jo'ieph win peradventure hate us, 'and wUl certainly^equite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying. Thy father did iconimand before he died, sajing,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did tmto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Jo seplAvept when they spake imto him.

14 Joseph comforts his brethren

18 And his brethren also went and' ^ell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Tear not: for am I in the place of God?

20 But as for you, ye thought evil against me; but God meant it imto good, to bring to pass, as it is this day, to save much people aUve.

21 Now therefore fear ye not:

tance on sea and in uade be a maritime power (v 13). His inheritance did stretch from the Sea of Galilee to the Mediterranean

13 Issachar shall belike a strong ass that Ues down with its load if it is wearied or overloaded (v 14-15)

14 He will be satisfied and passive

Continued, column 4 —^^

7 blessings of Joseph (49:25)

1 Fruitfulness in offgsting (v 22) 25)

2 Help from God in adversity (v 23-

3 Blessings of heaven (rains, v 25)

4 Blessings of the deep (Heb. tehom , the deep, seas, note m, Ps. 42:7)

5 Blessings of the breasts (v 25)

6 Blessings of the womb (v 25)

7 Blessings of Jacob (v 26)

a Officers or counsellors of Pharaoh, elders, chariots, horsemen, and many others, making a greatcompany (v 7,9)

b This does not mean on the east of Jordan, for Hebron is south of Jerusalem and thejordan is farther on. The phrase "beyond Jordan" must be understood from the standpoint of where the writer was at the time of writingGenesis.Here it must signify west of Jordan, for that was the true location. Thus, we must believe that Moses was on the east of Jordan when he wrote this

c Mourning among the Egyptians consisted of abstaining from customary ablutions, wines and ointment; in avoiding all luxury in eating, all comfort in garments; in covering the bead with ashes; in allowing the hair of the head and beard to grow; and in lamentations twice daily, usually accompanied by paid mourners. This explains V 10-11

d Later, in the law, God provided for 7 days of mourning and uncleaimess (Num. 19:11, 19; 1 Sam. 31:13). On some occasions Hebrews mourned 30 days (Num. 20:29; Dt. 31:13; 34:8). but never longer

e Mourning of the Egyptians

f See his charge (49:28-32)

g See 23:9-20; 47:30

h What a different trip into Egypt compared to the first one. See 37:28

i Joseph's brethren had reflected often on theirpast sins against him rx> doubt, and thought perhaps be had forgiven them only for the sake of Jacob. They were fearful as to what he might do now that Jacob was dead; so they sent a messenger asking Joseph to carry out the wishes of their father and forgive. This was entirely unnecessary for Joseph had already proved his love to them in many ways j This is what natural men and sinners expect of each otherbut godly men are different and cannot bold grudges (Mt. 6:14-15; 18:21-35; Col. 3:13)

k This was allowed under law but not under grace (Mt. 5:38-48)

1 PerhapsJacob,in his foresight, had seen it wasbest to give such a command, not because he was afraid that Joseph would do the wrong thing but to comfort and strengthen his other sons concerning true repentance and confession m This shows true compassion. Cp. 42:24; 43:30; 45:1-3; 46:29; 50:1

n The last of 5 times they fulfilled his dreams of 37:5-11. See42:6-9; 43:26, 28; 44:14

o Question 148. Tte last in Genesis

—^fc- Cont. from column2

toward others if he has only a measure of comfort. He will rather serve than rule if there is any degree of hardship

15 Dan shall judge hispeople (v 16)

16 He shall be like a serpent in guile and cunning and overthrow those who oppose him (v 17)

17 The salvation of Israel will come from God,not from the lion-like Judah, the strong-ass traits of Issachar, or the cunning serpent-like skill of Dan (v 18)

18 Gad shall finally overcome his enemies after being overcome (v 19)

19 Asfaer shall be blessed and pros-perous in his inheritance (v 20)

20 Naphtali shall be like a fleet hind let loose and be eloquent of speech^ 21)

21 Joseph shall be fruitful as a tree planted by the waters (v 22)

22 He shall be hated by others and suffer at their hands (v 23)

23 He shall be helped by God who will also send the Shepherd aiKJ Stone of Israel (v 24-25)

24 He shall be blessed with material prosperity (v 25) (v25)

25 He shall have abundant offspring

26 He shaUbeblessed and Israel Aa 11 be upon hire forever (v 26)

27 Benjamin shall be a war-like and plundering tribe like the wolf (v 27)

GENESIS 50

1 Joteph lived In E^ypi 93ye«n ^od hit father's Jesccndinu lived there 2lb ycdfj. Sec Chfoaolc>iiy ol Abrjtuii '» teed, p. J-3; E». 12:40: G«1,~3TT7

b It it siq^poted thji Joseph was about Jl years olJ when Ephrain' was born

c A Uo the 3rd)(eneraaon of the other too. Manauch (Num. 26:24)

^»- Coot, from column4

yeart younger than Jacob (47:2!j); 17 yean youn>{et than Sarah (23:1): ^2^ years youn^tcr than Ishmael (2Scl7); anJ 10 yean younger than Moies (Dt. Jl:.) at death h Second n uriiity of Scripture (v 3-4) 1 Pint and last mention of a coffln in the Bible.!, encatbeiuns with Ood and cads with man; it bc^Uns with creation of the heavent above and ends with a

col

mE

in E^ypt. Coffins were not in ujc 3t::ong the Jewt at in Egypt (2 Ki. 13:21: Mt. 27:59-60; Jn.ll)

The dateless patt (LI)

The dateless past (Pr. 8:22-23; Jn. 1; 1; Acta 15:13; Eph. 3:9; Col, 1:18; Heb. 1:10; 11:3: 1 Jn. 1:1: Rev. 1:6; 3:14). VI is the iniroductioQ to the whole BiEle and all ^story. for it marks the boundary between time and eternity. It it not a summarized statement of what is to follow, fof it menDoru heaven first, while the following verses mention the earth first. Job 38:4-7 makes it clear that the heavens were created first else the stan could not have rejoiced when the earth was created. This proves that v 1 refers to prior acts of God and the verses which follow refer to the earth under a flood and judgment, and then restored to a second habitable state, as before the curse of V 2

'Bara - create" defined (1:1)

Heb. bara. to bring into being (Heb. H;3).lTied 7 times in Gen. 1-2. AU other places made and make are used, thus proving the 6 days' work to be mainlyreconstiuctive.In Gen. LI the universe it brought into existence: in Cen.L21sea creatures are created:and inCen. ::27 man is created. Thus bara is reserved for the introduction of the 3 great spheres of existence: the world of manen natural life at in all living creaturet:and spiritual life represented by man. See Original Creationt. p. 53

'Earth" defined (LI)

Called dry land (v 10), thus proving the earth was created dryand laterbecame submerged in waterbecaute of sin (v 2; Pi. 104:5-9: 2 Pet. 3:5-9). the sin of Lucifer and thePre-Adamites Om. 14: 12-14; Jer. 4s 23-26; Ezek. 28:11-17; Lk. 10:19)

Ute of 'and" in cen. 1-2 (L2)

Anj it used 14ii umet in Gen. 1-2 to teparate the 102 recorded independent actt of God. V 2 it at Independent of vlattotimeandtubject matter as all the other separate acts of God.V 1 refers to the whole universe being created and inhabited in the dateleu patt, while v 2 re ten to chaos Dec aute of sin. V 3-31 picture the restoration of the earth at before chaos, and its second habitation with pretent tuan and the new earth and water creaturetbrought into being about 6, 000 yean ago

Lucifer't flood (L 2)

TWt flood was more Jevattating and lasted longer than Soah't flood, for it destroyed even vegetation (Gen.2:5-6; Jer, 4:23-26), while the 1 yr. and 17 daysofNoah't flood did not (Ccn. 'til, 22: 9:3). There it noco: Kience and the Btblr. discoveries mutt bi-ther>n«'5, however.

. s still in Hi inlancy and the

■ of rocks uncertain. True

stale::.cnu of Cod's Word must alto be

The death of Josep h

51

I will nourish you, and your #24 'And J(l'jeph*s«id unto his

little ones. And he comforted

them.

15 The last days of Joseph

22 ' And ja'jeph Mwelt in t f,ipt, he, and his father's house: and JO $eph lived an ^ndred and ten years..

23 And J6 jeph saw "fe'phri-im's children of the third generation; the Children also of M&'chlr the son of MS-nds seh were brought up upon J6 jeph's knees.

16 Joseph's prophecy

brethren, I die: and'^God will

them, and spake kindly unto| surely visit you, and brinR you out of this land unto the land which he sware to A'brl-hAm. to 1 $aac. and to jA'cob. 25 And JO seph took an^ath of the children of Is'ra-el, saying, 'God will surely visit you, and'ye shall carry up my bones from hence.

17 Death of Joseph (Ex. 1:6; 13:19; Josh.24: 32; Heb.11:22)

26 So jO'seph died, being ^n hundred and ten years old: and they'•embalmed him. and he was put in a "coffin in £'g?pt

Summarv of Genesis

Date iDd plicc written either while the luthotwji t ineep-herderwlih Jettvo, at It Sliui ai ID introduction to the liw - about 1688 B.C.

Author .Moiei.the law^veiaod leader of Ivael during the exodua and wlUeroeai wanJeriniiS. See Moaei in lt>de»

Fto«jl ol juibocthiix ToewabUih proof of authonhlp for Geneili li to do to for the emite Pentateuch - the fint 5book» of the Bible, called T he Law by the Jewt and wliicb formed thebailjof the Hebrew theocracy. The word Pentateuch meani five; andihepreieatbookiwere originally one writing in Saections. The leparation Into S bookiiiihoughtdue to the Alexandrian translators of the Septuagim. bow which came ibe preieni namei of the books at well at the word Pentateuch

16 proofs Moles wrote the Pentateuch:

1 ood coronianded Moses to write a book (Ex. 17:14; 34:27)

2 Moaesdid write a book (E>. :4:^-7.Niini :i3:2;Dt. 31:9)

3 He called hlibooC The book of the co.e:iant (EK.24:7). the book ol this law (Dt. 28:68.61: 29t 20-27): and tall book ol the law TOt. 3ai0; 31:24-26). It iociuded the whole Pentateuch which was considered by Jewj as one book in 5 lecUont

4 Copies of Motes' book of the law were to be ;i ade for kinijs (Dt. 17; 18-20)

5 .>od recognized the book of the law as being written by Motes and comrranded it to be the rule of conduct for Joshua (Josh. 1:1-8; 8:30-35)

6 lothua accepted the b ook of the law as beinii written by Motet and copied it tpon two mountaiDi (Dt. 11:26-32; Josh. 8:30-35). He added to the book, perhaps writing the laii chapter (Dt. 34) about the death of Motet Qoih. 24:26)

7 JothujcomtraodedaUltraeltoobeythebo okofthelawof Motes Qoth. 23:61

8 During the Mdm it was the law:

(1) David recognized it (1 Chr. 16:40)

(2) Solomoo wat charged by David to keep it (1 Kl. 2:3)

(3) It wai found and obeyed by Jotiah and Israel (-2 Kl. 22:8: 23:1-24: 2 Chr.

(4) Jebouphat bad it uught to all Israel (2 Chr. 17:9) 34:14: 35:12)

(5) loath obeyed it (Z Ki. 14;6; 2 Chr. 23:11, 18)

(6) Amazlah obeyed it (2 Chr. 25:4)

(T) HereWah obeyed it (2 Chr. 30:1-18)

9 Propheu refer toitasGod't law written by Mo(es(Ita.8:20; Dan. 9:11: Mai. 4e 4)

10 Ezra and Nehemiahbothatcribe the book of the law to Motet (Ezra 3:2: 6:18: 7:6, 10. 14, 21, 25: .Neh. 1:7-9: 8;8, 14. 18; 10:28-29: 13:1)

11 Cbiin ascribed the whole law, all 5booksof the Pentateuch toMowt(Lk. 24:27. 44wlthCen. 3:15: 12:1-3. Mk. 12:2t with Ex. 3 and Mk. 7:10 with Ex. 20:12; 21:17. See alto Jn. 1:17; 5c4f.; 7:19, 23)

12 The aponlei aicribed the law to Motet (Acu 13:39: 15:1. 5. 21: 28:23)

13 For inatetbaa3,500yeanithasbeen tne unified belief of all Jewish scholan andtbecoiDnioapeoplethatMotetwrote the Pentateuch. Jewt frorr their earUett history nevet quettioned it

14 Heathen writers - Ticitus. Juvenal. Strabo. Longinut, Porphyry. Julian and ochert a.uee without quenloa that Motet wrote the Penuteuch

15 Rcliiloutleaden among the heathen - Mohammed and others, ascribe it to It Internal evidences prove one author Motes

(1) The Pentateuch was written by a Hebrew g)eaklng the Hebrew language

atv: -' '-;-,• the tentiments of Us nation. Moses fulflUed this requirement

-nttenbya Hebrew acquainted with Egypt and Arabia, their cuKorrs anc . ince Lgyptianlearningwascarefulljrconcealedfrom foceigners.and

wasfjpncMtaod the royal family only. Motes wat the only known Hebrew who could have fulBUed this requlreir^ent (Acu 7:22: Heb. 11:23-29)

(3) There it an exact correspondence between the nanativet and the inttltutlani, showing they both had the tame author

(4) The agreement in ttyle of the 5 booki proves a tingle author

(5) MoMt, hlmtelf plainly declared that he wrote thli law . See Ex. 244: Sum. 33:2: Dt. 31:9. 22

Theme: the creation, the fall, and redempdon of the human race through Jesut Christ. Around this centers all divine revelation and Scripture truth. The book is the teed-plot of the whole Bible and Is ettcnrial to the correct understanding of every pan o^li. eneasisthe foundacloo on which all Ji vine revelation retts and on which It is built up.'.« ixilyihai.hutit enters into, and lor ins a very integral part of that revelaiioo. Every great doctrine ci Scripture finds Itt roou in Genedt In germ, type, or tlmpU teveUUon

. the origin of the heavens and the earth and all things

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earth to a second habitable state and give

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unful career of

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of the canh.thcn ri (overtbchistoni.ii > , - ^)

en. 1:1 and 1:2, there will ^ .>- .mfUct between the book of c'-enesis and science

Conunucd.column t

Made - not created (1:16)

'. They were createo cfore the earth was (i.cii. 1:1; Job JiJ;4-7), but during the chaos caused by Lucifer't rebellion, they were forbidden to give light on farth until judgment had been com-rl' ted Om. 14:12-14; J.-r. ♦:23-26; K.vk.28:11-17: 2 Pet. 3:5-8)

a &ttb prophecy in oen. (50:24-25. fulfilled). Last prophecy In Genesis. 3rd prt^hecy by Joseph,the prophet.lt coo-ccrntc.od leadlnxltrael out of Egypt to the promlted land, and hit own body being taken out of E,:ypt. All wat fulfilled in Ex, ia:la-Jo«h, 24:39

b Thit it Joseph's last prophecy. He had the gifts of prophecy and intcrprcta-doQ. Ohat before him had the Holy Spirit, but he it the Itt to be spoken of as having the Spirit In him (41:38)

c Thit it what Jacob ^d uid to hlrv (4^:3-4, 15-lt:, 21)

d The last oath in Genesis

e Second time stated. Cp. v 24

f His body was not taken to Canaan at death as wat that of Jacob. It stayed in Egypt about 144 years (Ex. 13:19; Josh. 24:3'..')

g 65 years younger than Abraham (25c 7); 70 yeart younger than iMac (35:28); 37

^ Continued, column 1

^^- Com, from column2

15 things the Bible does not say that

1 The beginning was 6,000 yean ago

2 The earth was created 6, 000 years ago

3 The 6 days'work of Gen. L-3-2:25 was the same as the original work of v 1

4 The earth was created chaos aixl flooded as in V 2 (Isa. 45:18)

5 The eanh was created waste and empty as in v 1 Osa. 45:18)

6 Light and darkness were created in day 1 of V 3-5. This is not true became they were present in Lucifer's kingdom before Adam. When the earth "is flooded because of sin (v2;Ps. 104:6-9; 2Pet.3:5-8) the heavens withheld lioht, causing the darkness of v 2 Qet.4r23 -26)

7 The clouds and water in them were created in day 2 (Gen. 1:6-8). On the contrary, they had been giving rain on the earth all through Lucifer's reign oo earth Gm. 14:12-14; Job 38:4-30)

8 The earth was created in day 3 of 1:9-13. It was not, for it was brought into existence in the beginning (v 1), and was in existence during the flood of v2,and during both days 1 and 2 (v 2-8)

9Theearth was dry land for the first time in day 3 (v 9-13). It was dry land from its creation in the dateless past, to the time it was flooded because of sin (1:1-2; Ps. 104:6-9; 2 Pet. 3:5-8). It is called earth (dry land) in Gen. 1:1

lOTheearthbrought fonh vegetation for the first time in day 3 (1:9-13). There had been fruitful places in Lucifer's kingdom Q&i. 4; 23-26)

11 The sun. moon, and surt were created in day 4. They were created in the beginning before the earth ex-istcd (v 1; Job 38:4-7). The work of day 4 was the regulation of them in connection with the restored earth

12Birds, beasts, and man were first created in days 5 and 6, about 6,000 years ago. On the contrary, some were created for Lucifer's kingdoip and were destroyed in Lucifer's flood of v2flsa. 14:12-14; Jer. 4:23-?6; 2 Pet. 3:5-81

13Adam was the first roan ever to li ve on the e a rth. Men a nd nail oris were on eanh whenLucifer ruled (Iia.l4:12-14: Jer. 4c 23-26: 2 Pet. 3:5-8)

14The heavens, the earth and all things therein are a product of evolution. They are not, God created them all (v 1; Jn. 1:3; Eph, 3:9; CoL 1: ISIS; Rev. 4:11)

15Men as we know then) today are the product of lower forms of K'^ or have come from the Immediate past, from cave men and other low and uninielli gent stages of development. The Bible teaches that man was created perfect and highly intelligent with abibty to name all other crp«r»d things. Since the day he was created, ti in has fallen to be depraved and Ignorant compared to his original creative makeup (2:7, 15-25; 3:l-'24; Rom. 1:18-32; 5t 12-21; Eph. 2)

NO TES ON GENESIS CONTINUED

4 divine acts in day 1 (1:5):

1 God said - divine purpose stated. Immediately day came and the divine purpose was realized (v 3)

2 God saw - divine inspection and satisfaction (v 4)

3 God divided - divine division making UgErTnTliarkness distinct from each otherinallparts of the earth (v 4)

4 God called - divine naming of light and darkness (v 5)

Thiswasall the workof day l.thesun, moon, stars, earth, waters, darkness, and light having been created before day 1. The workof the6 days was simply the restoration of theplanet earth to a second habitable state and the creation of a new social system to take the place of the one Lucifer ruled over and caused tobe destroyed in the flood of v 2 (Isa. 14:12-14; Jer, 4:23-26; Ezek. 28:11-17; 2 Pet. 3:5-8)

4 divine acts in day 2 (1:8):

1 God said -diviae purpose stated (v6)

2 God made -divine work of restoring the firmament or clouds to retain water

3 Goddividedwatersputbackin the clouds to giva^rain upon earth as when Lucifer ruled (v 7)

4 God called - divine naming of the firmament (v 8)

5 divine acts in day 3 (1:13):

1 God said - divine permisdon and purpose stated concerning the earth and waters (v 9)

2 G od called - divine naming of waters and dry land (v 10)

3 God saw - divine inspection and satisfaction (v 10)

4 God said - divine permission and purpose stated concerning plant Ufe (vU)

5 God saw - divine infection and satisfaction (v 12)

4 divine acts in day 4 (1:19):

1 God said - divine permission and purpose stated (v 14)

2 God made - divine regulation of solar system again (v 16)

3 God set - divine placing, as before the chaos of v 2; Jer, 4:23-26; 2 Pet. 3:5-8 (v 17)

4 God saw - divine inspection and satisfaction (v 18)

5 divine acts in day 5 (1:23):

1 God said -divine purpose stated^? 20)

2 God created - divine act of bringing new living creatures into existence for the earth and roan (v 21)

^ God saw - divine inspection and satisfaction (v 21)

4 God blessed - divineiropartation of reproductive powers to fill the earth and waters (v 22)

5 God said - divine conmiands for reproduction of fish and fowl (v 22)

9 divine acts in day 6 (1:31):

1 God said - divine purpose stated (1:24)

2 God made -divine formation of the bodies with His hands (1:25; 2:19)

3 God saw - divine inspection and satisfaction (1:25)

4 God said - divine plan lomake man and outline his work (1:26)

5 God created - divine work of cre-ating(l:27; 2:7, 21-22; 5:1-2; 9:6)

6 God blessed - divine favor (1:28)

7 God said - divine commands to roan (1:28)

8 God said -divine provisiond: 29-30)

9 God saw - divine satisfaction (1:31) Thus, the work of the 6 days was now

finished.Ilbegan whenGod said, "Let there be light" (1:3). It ended exactly 6 24-hour days later, with the chaotic earth made perfect a second time and inhabited as it was in Lucifer's kingdom, before Adam's time. Everything was "very good," at once, proving that there was no long process of evolution from a few molecules seeking to improve themselves (1:31)

4 divine acts in day 7 (2:2)

1 God ended - divine completion and perfection (2:1-2; Dt. 32:4; Eccl. 3:11)

2 God rested - divine repose (2:2-3; Ex. 20:11; 31:17; Heb. 4:4)

3 God blessed -divine invocation(2:3)

4 God sanctified - divine separation and dedication (2:3: Ex. 20:8-11)

"Let" defined (1:3)

Let is used 13 times in this chapten 17564 times elsewhere, and in no case is an original creative actimpUed.The sense is made appear or made visible. expressing permission and purpose in connection with already existing things. The light, firmanent, waters, earth, darkness and all other things mentioned here were already in existence, but had been thrown into chaos and the laws which previously governed them had been made void. The very purpose of their existence had been annulled because of sin. Now, in the restorationtoperfection and original usefulness,God merely commands and the sun again gives light on this planet, asit had done all through Lucifer'skingdom(Jer.4:23-26;2Pet. 3:5-8). Thus the light of days 1, 2 and 3 camefrom thesunashasbeen the case every day since.Cp. let in Gen, 13:8; 18:4; 24:14-18; Mt. 7:4; 13:30; 27:22; Jn. 14:1; Phil, 2:5 for the true sense

2 divisions by God (1:3):

2 times (v 4,7). Here division is made by God, Himself because He is the only one who could restore day and night. In v 14-18 God commands the sun, moon and starstodivideday and night forever, of themselves, by natural law without a daily divine command. Both light and darkness had been created with the universe i n the beginning. Here they are not created but divided as before the chaos in v 2; Jet. 4:23-26-Ps. 104:6-9; 2 Pet. 3:5-8

"Firmament" defined (1:6)

Heb. shamayim. expanse, something ^read out (Job 37:18; Isa .40:22; 44:24: Jer. 10:12; 51:15). It is called heaven (v 8); clouds (Job 26:8; Ps. 77:17: Pr. 8:28). It was created in the beginning as one of the heavens of v 1. It had served its purpose of retaining water above the earth throughout Lucifer's reign, hue upon his overthrow the earth was cursed by the firmament pouring out its waters and causing the flood of Gen. 1:2; Ps. 104:5-9; 2Pet. 3:5-7.The heaven of heavens and the clouds are distinguished in Scripture Qudg. 5:4; Ps. 147:8; Isa. 14:12-14; Dan. 7:13). See Heaven In Index

Division of the waters (1:6)

In the judgment on the original earth the vapoun condensed and fell upon the earth; and because the sun was withheld from shining on the earth the waters could not be vaporized again until the restoration of the sunlight. Hence, the waters did not naturally abate from the earthinthe first universal flood of Gen. 1:2, as they did continually in the flood of Noah (Gen. 7: 24; 8:3, 5, 8, 12). Because the waters were then divided again asbefore Gen, 1:2, natural laws took care of flood conditions on earth in Noah's time. Waters and firmament were both created in the beginning , and now were merely being restored as before the chaos of v 2

Earth restored (1: 9)

Note that in day 2 part of the waters were placed in the clouds to give rain upon earth(v 6-8; Job 38:4-30; Amos 5:8; 9:6). Now the rest are commanded to return to the bowels of the earth, to river beds and low places of the earth created forthemand where they were before being commanded to assist in causing the flood of Gen. l:2.Cp. 7:11; 8:2; Ps, 104:8. Earth (dry land) then, could immediately appear asbefore when it w a s originally created and inhabited (1:1, 9; Isa. 45:18)

Asah - made" defined (1:7)

Heb. asah ,to m ake out of already existing material. It is the opposite of bara, to create.See note g,l: l.It is translated made 659 times; m a ke 449 times; maker 16 times; makcth 59 ti ir es; makest 16times; maker 13 times; and madest 3 times. When Scripture reads "in six days the Lord made heaven and

earth" it refers to their restoration in the 6 days after the curse of Gen. 1:2, and not to their original creation in the beginning (Ex. 20:8-11; 31:17)

2 gjeat lights (1:14):

Heb. mawore, lightholders or lumi-naries(Ex. 25:6; 27:20; 35:8, 14, 28; 39! 37; Lev. 24; 2; Num. 4:9,16; Ps. 74; 16; 90:8; Pr. 15:30). The object of the 2 great lights is mentioned; that of the stars is not. They were to be the rulers of day and night - regulating their length, the amount of light and darkness and the intensity of their heat and cold. Here, the lights ate made not created. They were originally created with other parts of the universe in the beanning , while now they are made to fulfill their creative purposes again, in the newly restored earth. The work of day 1 proves the existence of these lights at that time, for we have merely the introduction of light and the division of day and night. Not only do we have the fact that the sun existed, but also that the diurnal motion of the earth on its axis was in operation

The light of the first 3 days came from the same source asthe light of the lasts days and 2,261, 990 (or more) daysofthe6,193(or more) years from the restoration to 1959 A .D.See lengths of the 7 dispensations , p. 59

The lights shone upon the waters on days 1 and 2, but not upon the earth, for it was under water until day 3. With earth restored, permanent regulation of the planets in connection with it, as before chaos, was the next natural step

7fold purpose of lights (1:14)

1 Divide day and night; Ught and darkness (v 14, 18)

2 Be for signs (v 14)

3 Be for seasons (v 14)

4 Be for days (v 14)

5 Be for years (v 14)

6 Give Ught on earth (v 15, 17)

7 Rule day and night eternally (v 16, 18; 8:22)

Source of lig ht (1:17)

Here is proof that the light of days 1, 2, and 3 came from the sun, which was created before the 6 days of Gen. 1:3-2:25, and which had given light on earth all throughLucifer's kingdom before Adam's time and before being commanded not to give light on the cursed earth of Gen. 1:2; Jer. 4:23-26. Here we have merely the regulation of the sun, moon, and stars in connection with the earth which is restored to a second habitable state in day 3(1:9-13) The Solaric covenant is now made guaranteeing the present life on earth forever. See 15 great covenants , p. 57

Created - not made (1:21)

Here the wexd created is used for the first time since v 1 (see note g, v 1). All that wasdonein the interval was a re-anangement and restoration of matter. Now, Ufe is introduced, which requires not simply constructive, but creative power. All forms of animal Ufe in the air and in the waters are embraced in the statements of this verse. In the first creative acts of God in v 1, the universe was brought into existence; in the second creative acts the multipUed thousands of bodies which were formed by God out of the ground are given self-existent and self-productive Ufe, each after his kind (v 21; 2:19).Invl we have the origin of thepre-Adaroic world and inv 3-31 we have the restoration of the earth to a second habitable state and the origin of the Adamite world

First blessing (1:22)

First blessing - 3 gifts from God:

1 Fruitfulness. Heb. parah ,bear fruit, the power of pro-creation (1:28; 8:17; 9:1, 7; Ps. 128:3)

2 Multiplication. Heb. rabah , to increase

3 Occupancy of suitable places . Heb. mala , to replenish (note b,1:28).There no doubt had been fish and fowl when Lucifer ruled (Jer. 4:23-26), but they were destroyed because there was no sunlight during the flood of 1:2; Jer. 4: 23-26.Therefore,Gen.l:2 was a longer

period than thatof Noah's flood which did not destroy sea creatures

Creation of man (1:27)

In the third creative act of God the beasts and man were brought into being (v 24-28. Cp. 1:1. 2). Their bodies were formed but their life was created. Man's creation alone was not merely accomplished by a divine fiat, but was also the subject of a divine council (v 26-28). So (as had been decreed by divine council) God created man in His own image (v 27). Man was a work of God. not of molecules and monkeys. See IS factsdisproving evolution n.r. 55

God's sabbath (heading. 2:1)

God's sabbath could not be the same day as man's, for Adam was not created until day 6 and had worked only one day.naming the animals (1:24-31; 2:7, 19-25). There is no record of any sabbath for man for at least 2, 513 years after God rested on the 7th day. The first sabbath for man is mentioned in Ex. 16:23-29. It was a sabbath forlsrael only, as a sign between them and God (Ex,31:12-18;Ezek. 20:12-24) tocom-memorate the deliverance of Israel from slavery - not to commemorate God's rest day of over 2,513 years before (Dt. 5:15)

Shebii - seventh (2:2)

Heb. shebii , seventh. God ceased work on this day of the week of re-creation, not from fatigue, but from achievement (2:2-3). He had completed His work, and was refreshed (Ex. 31:17). Men were told to rest likewise and refresh themselves on the 7th ddy after 6 days of work (Ex. 20:8-11; 23:12; 34; 21). This was a mere shadow or temporary picture of eternal rest (Col. 2: 14-17; Heb. 4:1-11)

God's day of rest (2:3)

Had rested. God rested on that one day, not on every 7th day from then until now. It was necessary for Him to work again when roan sinned (3:8-24), and not only for G days a week. The redemption program is carried on 7 days a week. Therefore, the 7th day was not sanctified or set apart for God's rest very long; and there is no statement here or elsewhere showing that man was commanded to rest, or that he rested every 7th day from this time forward. On the contrary, no roan was commanded to rest every 7th day until 2, 513 years later. See 22 facts about the sabbath, p. Ill

16 Jehovah titles (2:4):

Jehovah-Elohim. The first occurrence of this title in hundreds of tiroes used. It roeans the self-existent or Eternal Creator theElohim in covenant relationship with His people. Jehovah really means the Eternal, the Immutable One, He who WAS. and IS, and IS TO COME (21:33; Ex. 3:13-14; 6:3; Ps. 83: 18;Isa.l2:2;26:4).ThenameJehovahis combined with other words winch form what we know as the Jehovah titles

1 Jehovah-Elohim - the Eternal Creator (2:4-25)

2 Adonai-Jehovah - the Lord out Sovereign; Master Jehovah (15:2. 8)

3 Jehovah-Jireh - the Lord will see or provide (22:8-14) ner (Ex. 17:15)

4 Jehovah-Nissi - the Lord ourban-

5 Jehovah-Ropheka - the Lord our healer (Ex. 15:26) peace (Judg, 6:24)

6 Jehovah-Shalom - the Lord our

7 Jehovah-Tsidkeenu - the Lord our righteousness 0er. 23:6; 33:16)

8 Jehovah-Mekaddishkem -theLord our sancUfier (Ex. 31:13; Lev. 20:8; 21:8; 22:9, 16. 32; Ezek. 20:12)

9 Jehovah-Saboath - the Lord of hosu (1 Sam. 1:3; etc.. 281 times)

10 Jehovah-Shammah - the Lord is present (Ezek. 48:35)

11 Jehovah-Elyon - the Lord most high (Ps. 7:17: 47:2; 97:9)

12 1 eh oVa h-Rohi - the Lord my Shepherd (Ps. 23:1) Maker (Ps. 95:6)

13 Jehovah-Hoseenu - the Lord our

14 Jehovah-Eloheenu - the Lord our God (Ps. 99:5. 8, 9)

15 Jehovah-Eloheka - the Lord thy God (Ex. 2a2, 5, 7) (Zech. 14:5)

16 Jehovah-ElohaytheLord my Cod

NOTES ON GENESIS C ON TIN UE D

53

1 B efon pUou ot the field were in tbe~e<nb (v S). Il tppcJtl liui Ccxl created all vcacuaoo In J itaic uf maturii'. :~hithjJ to be to tuttalnUfc of i: .i >.rciijiet

2 b - : ~ 1 of the field were la the earth to iuu« (v S)

3 Before ii b a d rained i«>on eanh after it wa« made dry ground (v S: I: »-I0)

4 n re ■ i I a man (Adatn) crcJ «: toil (V 5-7; 1:26-23)

Took uui ; .iiuiie toteacblhai tlicrc was DO tain on earth bcfotc Noah'i flood u fat ftofn truth. It rcfcn to the time before plants and man were created. Thii it Jij rain i4>on eanh froir tlie n^nal creation and aU

thro... r'I reii^ on earth it clear

froriJobj8:4-J. 25-30; P», 135c7; U7: 8: Pr.427-29; lu. 1*12-14; Jcr. lOt 12-13.Clouds are rcfenod to as being In the very bc t giuuofl and they were made to give rain oti tnc earth. There vit DO rain loibcCdays before Adam was created and before vegetation was in the ground; but after that there was rain in seaioQ all during the 1,656 years before Noah, as hasbcen ibe case ever since the flood

Mist at>d vapour (2:6)

Keb. cd. Trans. n)ist (2:6) and vapour Oob3«:27),Cod had just flnisbcd divid-ing the waters, ^auang some to be retained by the clouds as before tbey fell to cause ilie flood of Lucifer (1:2). There would naturally be vapours and fogs riang from the earth and condent-iog into dew ai today. See Ps. 13Se7; I48;8;jcr. 10:12-13. It could not mean that this is the way God watered the earth for 1,656 yean between A Jam and Noab and that no man had ever seen it rain i^on earth until it began to do to after the ark was made. If so.ihis woitld nullify the very purpose for whichood made the clouds. 1 hit shows how rain is produced - from vapours ascending to cold air, becoming con-deiued imo water that falls again in tbc fom] of rain

Adam (2:7)

Heb. adaro, ruddy, toflushorturo rosy; red. TWiword denotes Adam's origin, as being made from the dust of the adamah. ground ot red soil. The word Adarr wltliout the definite article de-(Kxes man or mankind in general (1:26; 2:5: Scl). With the article it denotes th e man Adam (L 27; 2:7.8.15.16.19. 22: 3:12. 22, 24; 5c 1; 6:1-4). In Cen. 6c 5 and on through the remainder of the O. T.it generally, though not always, refers to mankind

o^rdeo of Eden (2:8)

Tbugarden was located in the eail ot Eden,whichwatevidentlya large district. Two of the riven hatl well knowii names-Et^brates and Tigtis.Thc other two arc notsoeauly identified.Cihon corrpassed Ethopia anJ may refer to the Nile. Pison compassed Arabia. There Is no known ^>ot where phyrical features accord exactly with the de-Ktiptlon here. The garden has been destroyed and the surface of the earth changed

Earth divided into continents

Il is clear from Ceo. 1ft 25: IChi. I: 19that the dry land was ooe solid tec-tioo and together unul the time of Peleg, when the earth was divided into continents and islanJi ai xc know it today. Mence, It li impotable to locate all these riven or the garden of Eden spot. Even greater changes will take place at the 2nd advent of ChrlA (lu. 11:15-16; 3* 1-17; 3!^ 1-10; iech, 14: 4-10: Rev. 1G:10-.:1). and when the earth If made new again (Rev. 21:1-2, i-10)

Location of Eden

Religtoui leaden have ^>eculaied about the location of Ec'cn, tuggcKlng places from the third ticjven to the lowest pan of earth; fr"»" '*■ • ■"* '■ the south polcs;and tiavc India/Icylon, Armenia, a;;. ^, :,._ pocairlaJSyrta,Penla,.^rabla,Babylun. Anyrla, Palestine, and Egypt, and even MlMoud and Hub in America. It would

be wise of all tu read and be content with Ot. 2^24

4 gardens in Scilpturg

1 Lucifer'i j . ardcn of F J c n before Adam, wherx: an or. ~' ^ong the angels and prc-AJj a. 23:11-17; Jer. 4:.::j-.6)

2 Adani'i garden of Eden where dn otigtaated with Adamites (Cen. 2:8-3eZ4)

3 Garden of Gcthsemane where Satan was defeated and the crocs a wired (Mt. •26:36; Jn. ItA)

4 Garden of resurtectioo whercChrltt triumphed over &n, death, hell and the grave 00. 19(38-42: Rev. 1:18)

Eden (^8)

Hcb. Eden, pleasure; the Septuagint reads paradise (Ezek. 31:9, 16, 18; Joel 2:31

4 paradises in Scripture:

1-2 Eden iigenerallyrcferred to as a paradise by Kholan because the Heb. pardace is tram, orchard (Song 4:13: EccL 2 5) and forest (Neh. 2:8), and icenis to describe the garden (Geo. 2: 8-17). There were 2 Eden« Lucifer's (Ezek. 28:11-17): and Adam"^

3 Paradise in the third heaven - the planethcaven(2Cor. l2:l-4;Rev.2;7)

4 Paradise under the earth where the tlgtiteoui were held prisoners against their wills (Lk. 16:25, and 23:43 with Mt.l'2;40; Eph. 4:8-10; Heb. 2; 14-15)

Sumn'ary of creative ages ('2:4):

Tbcfixst half of v 4 refers to the original creation (1:1); the last half to the work of days 2,3, and 4. The first work was a creation, and the second a making o r a restoration of Che clouds in day 2, the earth in day 3, and the solar syaeminday4. With the words, iii the day that God made the earth and the Heavens(v4), we have the commencement of anew section and a new narrative, cofuplete in itself, to a great extent. V 1:3-2; 4 are the summary of the 6 days' work: '2:4-25 are a mote de-uiledaccount of the workof days 2,3, 5, and 6. The first narrative states what God did and embraces the universe and all things tberein.The second is mainly a description of how the work of days 2,3, 5, and 6 was done. In the first , the Divine Being is called Elohi m. indi-cadng creative relationship and infinite power. In thc_second^ He ii called Jchovah-Flohim, indicating covenant relationship and infinite power, so as to inpdre man with implicit faith

Original creations of God (1:1)

The original creations of God include the heavens, the earth and all things therein as first brought into being. They were made perfect the first time. Cen. 1:1 refers to the dateleu past or the beginningof the creative ages (Job 38: Ps. 8:3-8; 19tl-6:Pr. 8:22-31;John 1:3.10; Acu 17:24-26; Col. 1:15-18; Heb. 1:1-12; 11:3: Rev. 4:11), The 6 days of re-crealioo (Cen. 1:3-2:25 ate a part of and the end of the creative ages, and have nothing to do with the original creations of the heavens and

Cod in ttic eternal past

ThatGod existed from all elemity is very clear in Scripture (Ps. 9a2; 93:2: Pr. 8:22-31; Mlc. i2: Jn. 1:1-3; Heb. a 14; Rev. 1:4-8: 4:8; 22:5.13). What He did In all the dateleu past, besides create the spiritual, moral and material univctsciji not revealed (Dl.29s29)

Age of the earth (1:1)

We cannot uy bow old the earth is because we do not know Wt<EN the beginning was. God's creation of iHc lieavi-ns and the earth in ttve bcjiinnlng could have been millions and billions of yean ago. If (rcologists can prove the age of t)i 'be what they

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Bible, for it -eal any time

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tbedaysof AdaiD. ibe earth was cursed

and flooded, ii In Gen. 1: 2 becauae of an before the 6 days of re-creaUon In l:3-2:25.Li»clfer wai already a fallen creature when he came into Adam's Eden, having already ruled the earth, rebelled and caused the first flood (Gen. 1:2; lu. 14:12-14: Jer. 4:23-26; Ezck.'28:ll-17:Lk. lftl8;2Pet. 3:5-8)

The drafuDfl of Cod's plan

That the plan was drafted by all 3 memben of the divine Trinity Is evident from Gen. 1:26-28; 3:22; 11:7: Isa.6:8; 46:10-11: AcU lScl8: Eph. L 4-11; 2:7; 3:5-11; 1 Pet. 1:20. The Bible is very clear as to there being 3 separate, distinct and eternal persons In the Godhead. See 8'J proofs of a Trinity, p. '280 of the FTiI

God's plan is revealed in 3 distinct paru being carried out by these 3 persons. One, now known as the F ather holds the headship in the plan orcrea-tion and redemption of all things (1 Chr.29:Il: lCot.3:23: 11:3).Another, now called the Son , carries out the representative duties of the plan. God, the Father, creates and redeems BY Jesus Christ On. 1:3; Eph. 3:9: CoU I: 15-18: Heb. L-1-3; 1 Pet. 2:24), A third person,the Holy Spirit, actually executes the plan under the direction of the Father and the Son (Gen. 1:2: Job 33:4; Lk. 1:35; Jn. 3:5: 14:16-17, 26: 16:7-15: 2 Pet. L21)

30fold dispensational plan of Cod from

eternity past through eternity future

jEpFTSTT)

If the student will master the following 30 poinu and related scriptures he can then rightly divide the word of truth (2 Tim. 2: IS); and the Bible will become a plain and simple book to him

1 God in the eternal past (Ps. 90:2: 93:2: Mlc, 5:2: Heb. 9tl4)

2 The drafting of God's plan (Eph. 3:11; Heb. 1:3; 11:3: I Pet. 1:20)

3 Crearionof the beavensUncluding the sun, moon, and stars (Cen. 1:1; CoU 1:15-18: Ps.8:3; 90:2: 9&5; 10'2: 25: Isa. 40:12, 26: 45:12: 48:13)

4 Creation of the ipirit-world before Che creation of earth (Job 38:4-7: Col. 1:15-18)

5 Creation of the earth- made perfect the fint time (Gen. 1:1; Job 38:4-7; Isa. 45:18: Heb. 11:3)

6 Creadon of che world (kosmos. social order) chat then was (2 Pet. 3: 5-8; Isa. 14:12-14: 45:18; Jer. 4:23-'26; Ezek. 28:11-17)

7 Lucifer's reign over the world that then was Qsa. I* 12-14: Jer. 4:23-26: Ezek. 28:11-17; Col. 1:15-18). The length of his rule is unknown

8 Other thrones, domioioos, principalities, and powers placed over other parts of the universe (Col. 1:15-18; Eph. 1:21; 3:10; 1 Pet. 3:22)

9 The kingdom of God universal -God the Supreme Moral Governor of the universe, and everything in harmony with Him Qob 38; Dan. 4:17,25, 32.35). The length of rule of tbe universal harmonious kingdom, before Lucifer's rebellion is unknown

10 Lucifer, the original ruler of cbe planecearth. conceives an idea chat he can obtain co^jperatioo of other angelic beings, dethrone God, and become the exalted supreme riUer of the universe himself (Im. 14:12-14: Ezek. 28:11-17: 1 Tim. 3:6)

11 Lucifer carries out his plans, falls through pride,and fomentsrcbellionby slander and accusations against the Almighty, causing hlsown earth-kingdoir subjects and over one-third of God's angels (Rev. 12:7-12) to rebel against Mini. The earth enters its first sinful career flsa. 14:12-14; Ezek. 28: 11-17: 1 Tim. 3:6).Length of the up-riring Is unknown

Ij Lutifer openly breaks relations wtthC'Odand llisgovernnicni. leading hi! rebels from the appointed place of niobilination on earth into heaven In hisattcmpt todethroneCod. he Is met by Michael and the faithful angels: and IS defeated, being cast as hghtning backtothcearth (Isa. 14:12-14: E^ek. '28:11-17; Lk. I'-r. 18)

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city, innabttant, aou all -

H<- then turns the eanh uj ■ - ,

and by means of a great flood inakcs

It empty and a waBc (Cen. I:2;fs.l04i 5-9: lu. 14:12-14:)er. 4:23-26: Ezek. 28:11-17: 2 Pet. 3:5-9).Length of tbe pre-Adamlle flood on earth is unkOowB

14 Rc-creauun of the heavens ai>d eanh In 6 Lteral 24-hour days. Tbe Spirit of God moves ^poo the flooded eanh In the darkneu covering tbc waters. Light Is restored; eanh Is broufttu to a second habluble Bate; new land-animals, flrii, fowls, and vegecatloa are created; and Adam is made the new ruler of the eanh In Lucifer's place (Cen..:2-3:?:;Ex.2ft8-ll:3l:l5:P». 104:6-9)

15 The eanh being made perfect a second rime, all things In the universe are again In harmcoywithCod as before Lucifer's rebellion, except Lucifer and his spirit rebels who ate trill at large in the heavcnlies, being permitted to remain free to firther God's planby testing man in the probationary periods of the human race (Gen. 1:3-2:25: Job 1:6: 2; 1; Eph. 2:1-3: 6:10-18; Rev. 12:7-12)

16 THE FKST PROBATIONARY PERIOD - Dltpensatioo oflnnocence. Length of this period: only a few days (Gen. 2:17-3:24)

17 Lucifer (now the devil or advet-ury of God and rran, called 'Saun') enten tbe restored earth, tempu man and causes hit fall, thusregaicdng dominion of tbe eanh and all things therein (Cen. 3; Lk. 4; Jn. 12:31; 2 Cor. 4:4: Rev. 11:15: 2ft 1-10)

18 Rebellion is begun on the earth again -by Its second ruler, A dam. Man is judged, Che eanh is cursed again: and it enten iu second anful career, with all creatures being brought under the bondage of sin and corruption (Gen. 3; Rom. 5:12-21: 8:19-23)

13 TheheaveiM and the eanh which are now (rince the restoration work of the 6 days, and since the new curse on the eanh) await the time of the second renovation, and the third perfect state, called the New Heavens and the New Eanh (2 Pet. 3c5-13; Rom. 8:19-23; HSTl: 10-12; 12:24-28; Rev. 21-22)

'20 THE SECOND PROBATIONARY PERIOD - Dispensation of Conscience (Geo. 3:1-8:14). Length of this period: 1,656 yean (Gen. 5:1-29: 7:11)

21 THE THIRD PROBATIONARY PERIOD - Dispensation of Human Government (Cen. 8:15-11:9). Length of this period: 427 yean (Cen.l 1:10-12: 9)

22 THE FOURTH PROBATIONARY PERIOD-Dlspeosatloo of Pro raise (Geo. U:10-Ex.l2:51).Lengthofthisperiod: 430 years (Ex. 12:40: Gal. 4:30)

23 THEFIFTH PROBATIONARY PERIOD - Dispensation of Law (Ex. 13:1-Mt. 4il: 11:11: Lk. 16:16). Length of this period: over 1,700 yean - from Moses to ChriK

24 THE SIXTH PROBATIONARY PERIOD -DitpensatiaaofCrace(Mt. 4:1-Rev. 19t21;Jn. LIT). Length of this period: from the 1st to the 2nd advent of Christ and the binding of Satan io che abyss ac Che end of chis age. Ic has already lasted over 1,900 yean. The rapture, coiiipletioa of the first resurtectioo, judgment of saints, judgment of na Ii ons, and the tribulation or Daniel's 70th week uke place at the end of this age

25 THE SEVENTH PROBATIONARY PERIOD - Dispensation of Divine Gov-emment.or.Millenniujn (Rev.2ftl-10). Length of this period: 1,000 years (Rev. 20tl-10)

'26 Satan loosed from the abyss at the end of theMlllentuum, to deceive the nations and cause the last tcbellion on eanh and the destruction of all human rebels (Rev. -0:7-10)

27 The second tesurrec tion and final judgment at the end of tlie SliUenmum (Rev. 2a 11-15)

28 Earth's second sinful career ended with renovation of the immediate heavens and the eanh by fire, and removal of all the curse and its effects (Rom. 8:19-23: Heb. 1:10-1:; 12:24-■28; 2 Pet. 3:10-13)

2'J Confinement ofallspint and hu-nan rebels of all ages lO tlic lake of fire f ore V c-r (Ita. 66:22-24: Mt.25:4l, "■ '^'••v. 14:'J-11; .OtlO-lS)

tie New Heaveiu and the New

2.:... when the earth is perfect the

third time - the eietiul perfect aate

Continued.next page

NOTES ON GENESIS CONTINUED

with God all-in-all again (1 Cor. li 24-23), asbefore rebellion in the universe headed by Lucifer ami Adarr (Isa. «5cl7; 66:22-24: 2Pet.3:13:Rev.21-22)

The ptc-Addinite world (1:2) 18 proofs of a pre-Adaroite world:

1 In Gen, LI we have the orianal creation of the heavens and the earth. This is certainly pre-AJamite, for Adann was created rruch later as is clear

Regarding the original creation, the following facts rrake it clear chat the term in the bezinnine used in Gen. h 1-2 does not refer to the tirre or woik of the 6 days of Gen. 1:3-2:26:

(1) Tbc word and (a^ stated in note p. 51) is used 148 times in Gen. 1-2 to separate the 102 different acts of God. These acu are all independent and imporunt. The and of 1:2 proves that the work of v 2 is entirely independent of the work of v 1. While V1 records the original creation of the heavens and the earth, v 2 records the original dryland, or earth, made chaos and flooded through a great catastrophe which destroyed all life on a pre-A da mite earth

(2) The word was in v2is from the verb to become, not the verb to be, which proves that the earth became waste and empty since its original creation and habitation in the beginning. See note 1, 1:2

(3) The phrase without form in v 2 is from the Heb. tohu, meaaing~wa8te, desolation.Itis trans.waste (Dt. 32:10); without forrr. (Gen. 1:2; Jer. 4:23);

vain (Isa. 45:18: 1 Sam, 12:21): cogfuaoo (Isa. 24:10; 34:11: 41:29): empcy Qob 26:7); vanity Qsa. 40:17.23; 44:9; 59: 4); nothing Qob 6:18; Isa. 40:17): and wilderness Qob 1-2:24: Ps. 107:40). It can be seen from these passages what the condition of the earth was, in v 2 of Gen. I.God did not originally create the earth in such a waste and ruined condition. It is stated in Isa. 43:18 that He did not create the earth tohu (vain, waste, desolate), yet in v 2 it is this way. Therefore, we are to conclude that the earth was made perfect, dry land, beautiful, and inhabited originally, and that later it became etr.pty, waste and a ruin because of sin (Dt. 32:4; Eccl. 3:11)

(4) The Heb. for voij is bohu. emp-ty, ruin, void. It is trans, void (v 2; Jer.4:23): and emptiness (Isa. 34:11). The Heb. phrase tohu va bohu , waste and empty, describes the chaotic con-dition of the earth at the time it was cursed and made flooded because of the sins of Lucifer and the pre-Adaraitesjtcould not refer to the earth as originally created - beautiful, perfect, dry land

2 The earth was created to be inhabited (Isa. 45c 18), and was inhabited before the flood of Gen. 1:2 and the work of the 6 days of Adam's time (Gen. L-3-2:25; Isa. 14:12-14: Jer. 4: 23-26: Ezek. 28:11-17; 2 Pel. 3:5-8). See note 1 (3) above

3 The earth is called dryland (Gen. l:10)whichmeansGen,l: 1 could read, "In the beginning God created the heaven and dry land." Since it was created dry (not wet and flooded as in Gen. l:2)tnen it was immediately inhabited; and the flood of Gen. 1:2 was a curse, not a creative act. According to Ps. 136:6 the earth was originally created dry and "stretched above the waters," not the waters stretched upon the earth (note g, Ps. 136:6). This requites a pre-Adamite race whose sin brought such a curse

4 In Gen. 1:2 the earth is not only flooded with water but covered with total darkness , the sun. moon, and stars having withdrawn their light, causing all life on earth tobe totally destroyed. This requires a pre-Adamito world with vegetation, birds, animals, and men as proved in Jer. 4:23-26, notes

5 We have the fact recorded in Gen. 1:2 that the earth, the waters, and the darkness Wire already in existence before the work of the 6 days wtnch began in Gen. 1:3 and continued until the earth was restored to a second

habitable state in Gen. 2:25. Thus, it is clear from Gen, 1:1-2 (and related scriptures) thac

(1) In the begintriTiB. the dateless

past, and not in 6 days about 6,000 years ago, God created the heavens, including the sun, moon, and stars -all the heavenly bodies in space. See note h, Ps. 136:7

(2) In the beginning or the dateless past, as in point (1) above. God created the earth or dry land

(3) The heavens and the earth were created b y God , a personal and an eternal Being; they were not the nrod-uct of molecules deciding to produce innumerableoffspringof heavenly and earthly things

(4) The heavens were created before the earth was. Cp, Job 38:4-'7~

(5) Both the heavens and the earth were created before the earth was flooded

(6) The earth was created dry land. not wet and flooded (v 1,10;Isa.45:18)

(7) The waters that flooded the dry land or earth were created in the beginning along with the earth, to cause the dryland to become productive (Job 38:4-30), and not to curse the eartti as in Gen. 1:2

(8) The darkness was also created in the beginning with day. or light, to help sustain life on the earth Qch 38: 4-41)

(9) The earth only was cursed, flooded, and filled with darlaiess, not the heavens (v 2)

We. therefore, conclude that Gen. 1:1-2 proves a pre-Adamite world that wasdestroyedina flood, which necessitated the making of the present A damite world so that the original purpose of God concerning the earth could be realized (Isa. 45:18)

6 It is further revealed in Gen. 1:2 that the Spirit of God began to move upon the flooded earth and in the darkness to restore the dryland as before it was flooded. This also confirms the factof a pre-Adamite world which was destroyed, making it necessary to restore the earth to a second habitable state as inthe6days of Gen. 1:3-2:25

7 In Scripture, aU instances of obscuring the sun and bringing consequent darkness, and the two past cases of universal floods are revealed to be the result of judgment, not creation (Gen. 6:8-8:22; Ex. 10:21-23: Isa. i 30; Jer. 4:23-26). All predictions of such future darkness depict judgment (Mt.8:12: 24:29-31; Rev. 6:12-17; 8: 12; 9:2; 16:10; Isa. 13:10; Joel 2:30-3:16; A roos S: 18-20).Could we say that Gen. 1:2 is an exception and the only place in Scripture where darkness and universal flood on the earth are not an act of judgment? If then, as in other cases, these are the result of judgment. Gen, 1:2 definitely proves there was a pre-Adamite world which was destroyed by darkness and flood

No one questions the flood of Noah's time being an act of judgment passed upon free moral agents because of sin. No one doubtsthe existence of the free moral agents before the flood actually came. Why, then, doubt the existence of a pre-Adamite world which was destroyed by the darkness and flood of Gen, 1:2? That this was even a worse flood than the one of Noah's time, and an act ofgreater judgment in punishment of more horrible sins is clear from the outline of contrasts below

Wefindproof of two universal floods on earth, one in Lucifer's day and another in Noah's, in Gen, 1:2; Isa. 14: 12-14; Jer. 4:23-26: 2 Pet. 3:5-8

20 contrasts between the 2 floods L u:ifer's Noah's

lEatthmade waste-Not made waste

(1:2; Jet, 4:23) (8:11-12,22) 2 Earth made empty-Not made empty

(1:2: Jer. 4:23) (6:17-22:3:16) 3Eartlimadetotally-Notmade totally dark(l:2:Jer.4:23) dark (8:6-22)

4 No light from heav-Liglit from heaven (l:2;Jer. 4:23) en (8:6-22)

5 r.o days (1:2-5) - Days (8:1-22)

6 A11 vegetation - Vegeta tion left destroyed (1:2- (8:11-12. 22) 12; Jer. 4:23-26)

TNocontinaulabat-Contiiiual abating of waters off ing of waters off the earth (L 6-12) earth (8:1-14)

8 Waters taken off - Months ab a t i n g eanhinlday(l:10) off earth (8:1-14)

0Supernatural work-Natural work of of taking waters taking watcn off off earth (1:6-12) canh (8:1-14)

lOGod rebuked the -No rebuke of the

waters (l:6-T2;Ps. waters (8:1-14)

104:7) 11 Waters hasted - Waters gradually

away (Ps. 104:7) receded (8:1-14) 12God set a bound - Bounds already

for waters (Ps. set(l:6-12; 8:2)

104:9)

13 All fish destroyed -No fish destroyed, because sun with- only the land ani-held from earth (1: mals (6:18-8:22) 2,20-23;Jer.4;23-26)

14 No fowls left (1: - Fowls preserved 20; Jer.4:23-26) (6:20; 8:17)

15 No animals left - Animals preserv-(1:24-25:2:19) ed (6:20; 8:17)

16 No man left (1:26- 8 men and women 28:Jer.4;23-26) saved (6:18)

17Nosocialsystem - A social system left (2 Pet.3:6: le ft (6:18; 8:22: Jer. 4:23-26) 2 Pet. 2:5)

18No ark made to - An ark made to save life (Jer.4:23-save life (6:14-26; 2 Pet,3;6-8) 22; 1 Pet. 3:20)

19 Cause: faUofSa - Cause: wicked-tan (Isa. 14:12-14; ness ofman (6:5-Jer.4:23-26;Ezek. 13) and fallen 23:U-17;Lk.l0:18) angeU (6:1-4)

20Resuln became - Resulc aonew necessary to make creations made, new fish,fowl,land for all things were animals,man,veg-preserved (64.8-etation (1:3--2:25) 8: 22)

The flood of Noah lasted over a year, yet vegetation was not destroyed. But, in Lucifer's flood the fruitful place became a wilderness Qei. 4:23-26). New vegetation had to be planted in the 6 days, for the earth was totally desolate (1:11-12: 2:5, 8-17). This proveslhatLucifer's flood was on earth longer than Noah's and without doubt, as judgment for a mote serious rebellion - a complete rebellion of the pie-Adamite world

8 The command for Adam to replenish the earth (fill it again) - not

g lenish it, proves that the earth had een filled before this (Gen. 1:28). God gave the same command to Noah, after the second universal flood (ftl-2). Should we conclude from His command to Noah to replenish the earth that He meant to fill it Tor the first time, and not refill it? Substitute the word Ml (meaning supply for the fijst time) in Gen. 9:1; Isa. 2:6; 23:2; Jer, 31:25; Ezek, 26:2: 27:25, as some do inGen. 1:28 and see if it makes better sense. Whatever we conclude in these other places where replenish is used, let us be consistent and give the same meaning to Gen, 1:28

9 The fact that Lucifer had already ruled the earth and become a fallen creature before Adam's time is proof that Adam and his race were not the first ones on earth. We ate required to acknowledge thatSatan's fall was before Adam's time because he was al-readya fallen creature when he came into A dam's Eden (Gen. 3: 2 Cor.ll :3). Hence, he roust have fallen with a pre-Adamite creation

10 According to Isa.14:12-14 J-udfer actually invaded heaven from earth, hoping to defeat God and take His kingdom: but J.ucifer,hirnself was defeated and his kingdom cursed. Before his defeat he had a throne and therefore a kingdom and subjects to rule over. His kingdom was under the clouds, under the stars, and under heaven; therefore, on earth. Having weakened the nations over whom he ruled, and wanting to be UkeGod and

take His place in heaven, Luciferled the invasion of heaven, AU this had to be before Adam's day, for no such things have occurred since Adam was created

11 In Ezek. 28:11-17 we have a picture of Lucifer before he fell, as the anointed cherub or protector o f the earth, asbeing full of wisdom and perfect in beauty, as rulingin a garden of Eden (before Adam), as being created of God and perfect in his ways up to the time of his falL The passage gives the reason for his fall and the result of it. The only time this could have been true of Satan was before the days of Adam, thus proving a pte-Adamite world

12 In Jer. 4:23-26 we have a full description of the earth under a total curse, as in Gen. 1:2. It was desolate and empty, the heavens had no light, the hills and mountain'! were undergoing convulsions, there was no roan, no

bird, no animal,no fruitful place,and no city left standing because of God's fierce anger. The only time Jeremiah could have seen the earth without form and void and totally dark and desolate of all life was at the same time Moses saw it thus, and as recorded by him in Gen. 1:2.Thereneverhas been a time from Adam until now when the earth wasin such a state (not even at the time of Noah's flood), and there will never bea timeof suchacurse in the eternal future. The only time Jet, 4:23-26 could be fulfilled wasbefore Adam, for the earth was in such a condition when the Spirit began the 6 days' work of restoring it to a second habitable state (Gen. 1:2-21), Regarding the future, such will never be the condition of the eanhagain,foratthe2nd advent Christ will begin to reign over aU nations on earth forever, and of His kingdom there shall be no end (Gen. 3:22; ft 12; Isa. 9:6-7: 5*21; Dan. 2:44-45:7:13-14, 18. 27; Zech. 14; Lk. 1:32-33; Rev. 1:6; 5a0; 11J.5; 20:4-10; 22:4-5),Even the renovation of the heaven and earth at the end of the Millennium will not make the earth desolate as pictured in Gen. 1:2 and Jer. 4:23-24 (see notes, Rom.8:19-25;Heb,l: 10-12; 12:25-28; 2 Pet,3:10-13).Therefore. Jer, 4:23-26 must refer to the same judgment as pictured in Gen. 1:2, thus proving furthti that a real social system - men, birds, fruitful places, cities - existed before Adam.

13 Ps. 104:5-9 speaks of God sending a flood on the earth after its creation, at which time the waters stood above the mountains. V 7 identifies this as

Lucifer's flood, saying "At thy rebuke they fled." InthecaseofNoah'sflood, the watcn slowly and naturally abated. Furthermore, v 9 makes it clear that this flood was at a time when God set a bound for the waters "that they turn notagaintocovcrtheearth," and that is what happened in the 6 days' work of Gen. 1:3-2:25. Thus,Ps. 104:5-9refers tothe same flood asGen.l:2 and proves the existence of a pre-Adamite woild which was overthrown by a flood

14 Turning to the N. T. we find that Jesus taught the fall of Satan from heaven, in Lk. 10:18. When did he fall? Before A dam's time, for he was already a fallen creature when he came into Adam's Eden (Gen. 3). Why did he faU? Because of pride and wanting to exalt his earthly kingdom above God's (Isa. 14:12-16: Ezek, 28:11-17). What was the result of his fall? All of Satan's earthly subjects as well as over one-third ofCod'sown angels fell with him (Rev. 12:3, 7-12); and aUearth-nadoos were totally destroyed, alont; with vegetation, fish, fowls, and animals (2 Pet. 3:5-8), Thus, Lk. 10:13 substantiates the teaching of 0,T.passages regarding a pre-Adamite world

15 Jesus funhei uughi the overthrow of the pre-Adamite world by plainly stating that the world had been overthrown. See note i, Mt, 13:35

16 Paul also taught the overthrow of the pre-A damite world (Eph. 1:4: Heb. 1:3; 9t 26. See not^ at these scriptures and note i.Mt. 13:35). In Col, 1:15-18 he made it clear that there are thrones, principalities, and powers in heaven and in earth, visible and invisible. It should not be difficult then, to believe that Lucifer was given one of these thrones and a kingdom to rule over,before he feU, That his kingdom was on earthin a pre-Adamite period is indicated by the fact that he returned t o the earth after his fall, and moving with envy and jealousy brought about the downfall of thj new earth-ruler, Adam, Why all this desire to usurp man's dominion on earth if the earth was not one time Lucifer's place of rulership? Even liis eternal punishment wUl be in the lake of fire under the earth, which further proves his sin was in connection with the earth - and if so, when, if not at ttie time of a pre-Adamite world?

17 Peter was very definite in his stateroems regarding a social system overthrown before Adam, Sec Pre -Adaraites, p, 274 of the N,T,

18 John referred to the overtlirow of the pre-Adamite world (Rev, 13:3: 17: 3, notes; also note i, Mt, 13:35)

Thus, itis clear that both testaments Continued.nctt page

NOTES ON GENESIS CONTINUED

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12 fallacies of evolution:

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2 It I. .. .dea of Bible creation by ^ o .Dlj.J torce is substituted for the creative power of the personal and living (.>odwho created all itungs (Gen. 1:1. J0-'J8: -2:7-22; 5c I--2: '>6; Jn. 1:1-4; Eph, 3:'>.Col. 1:15-18; ileb. 1:1-3)

3 It degrades roan from creation by God in the image of Cod to a monkey ancestry. See Geo. 1:26-28; 2:7; 5:1-2

4 Itde-iuadesGod's imagetoametv bcast.See Gen. 1:26-28; 'Jl6; Jas. 3:3

5 It makes Christ, the second and last Adam, notlungmore than a mere beast. See Gen. 1:26-28; 1 Cor. 15c45

6 It does away with the fall of man, for iiow cau a mere beast who has evolved steadily from a niolecule to an intelligent being go backward and

have a faU' See Gen. 3; Rom. i 12-21

7 It docs away with Bible miracles and the supernatural in all its forms. The only miracle or power of evolution is the inherent force of molecules. See Heb. 2:1-4

8 It docs away with the virgin birth, makes it impossible and unnecessary, and makes Cbria a product of evolution in tile same sense tliai it does all other rocu. See Isa. 7:14: 9e6-7; Mu I: 13-25

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11 ilOeiuet llii • of Christ and the final rest..: preservation of all liiiiiiu b> tile personal acu of (.od

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11/2.26; Jn. 1:3-4; Eph. 3; 9; CoL I; 16-; ■■ ". ' ' ■• Rev. 4:11)

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Ir.zo; i cur. lL7-9;Jas. 3:9)

4 All angels and ^ilrit bein»s were created by Cod fully mature and Intelligeut (Ps. 104:4; Ezek- 28:15; Col. 1:15-18; Rev. 4:11)

5 God created roan, animals, fish, fowls, J ■ rroduce themselves ^ kinJ (Ceil. 1: 20-31; „ - , . -- ;

6 Jesus Christ is THE Son of God in J if .. I f f iTTT-the only be-Ji^ t that He i$_A Soi. i^ all men ate (Cen. 3:15; Isa. 7:14; *6-7; Ml. 1:18-25; Lk. 1:34-35: Jn. 1:18; 3:16; PhlL 2:5-11: 1 Tiro. 3:16; Heb. 1:1-3. 8; Rev. 1:8-11)

7 The Holy Spirit is a person, separate aixl distinct from both the Father 1 .. All 3 persons have their ov. -laJyiSovil, and spirit and make i111. lYine

Triniry(l Jn. 5c7; p. 280 of the N.T.)

8 The binb .^ff >^no .v A*; SUPER-NAT.KAL.! :s the case of all other n . r.-BOR'. . and OF THE HuLY "uaj without a human father (Gen. 3:15; Isa. 7:14; a 6-7; Mt. L18-25; Lk- 1:34-35; Jn. 1: 1-14; 3:16-18; 1 Tim.3:16;Heb.l: 1-3)

9 The death of Christ WAS EXPIA-TORY.notEXEMPLAKY. Hedied for aU men. Ills blood is the only atonement for sin and by His stripes we are healed (Isa. 53: Mt. 1:21; 8:17; 26:28; Jn. 3: 16; Acu 4:12; Rom. 8:.3: ICor. 1:18-24; 5:7; Heb. 1:3:2:9-13:9611-28: lOt 5-29: 1 Pet. 2:24: 1 Jn. 2:1-2: Rev. 1: 5: 5:8-10)

10 JesusChrist rose BODILY from the dead. not SPIRITU ALL Y or AS A SPIRIT BEI.'.G . He is alive torevermore in His earthly, tesunected flesh-and-bone body and represents meiibefoteGod as their HighPiiest and Saviour (Lk.24i}9; Jn. la 17-18; Acts 1:3, 11; 2:22-34: 4j 10-12; Rom. 1:4: 8:11: 1 Cor. 15; 1 Th. 4:13-16; Phil. 120-21: Rev. 1:18; Zech. 13:6)

11 Jesus Christ ASCENO^'^ '^''".'l' GLORY BODILY , and Wa.L COME A GAIN IN LIKE MANNEK to rule the world eternally,put down all rebellion, restore man's dominion and Lod's kingdom over all as before the falls of Lucifer and Adam (Lk. 24:50-52; Acu 1:11: I Cot. 15:24-28: 2 Th. 1:7-10; Jude 14; Rev. 19t 11-21; Zech. 14)

12 Man IS A SINNLK fallen from aaa-inal righteousness and a high, inteUl-gciit aiTvJ responsible place as head of the present cre.ition. APART FROM Cod's redempbon grace is lost. Man is not THE INFCTRTUNATE VICTM OF

ENVIRONMEST . one who THROUGH SELF-CirLTURE can make good (Gen. 3; Jn. 3:16; Rom. 5:12-21; 3:23-25: Heb. 1:1-3: 7:^5: <*22:1 Jn.l:9: '2:1-2; Rev. 1:5; ' -11-15)

13 Man l_ D BY FAITH IN

TH E ATOM ■ I BLOOD OF JESUS

OmiST.resuiangin A SUPERNATURAL r"'^'^ ■ 'Uys FROM ABOVE (MtTH :i. 3:1-8, 16: Rom. 5:1; 2 ci. w ,. ph. 2:S-;>; Col, 1:14, 20; TlU 3c5; I Pet. 1:18-23). He is NOT iyyrih!*i"> WtiKKS or BY NATURAL dEV& ' TROM WITHIN and

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Rev. 21:1 species has evolved from i i.>v.rr u. i higher plane of Ufe

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21 ^. p. 620

Al> 2c;.ij1 j! _ v-o tJt tusplanfor man in Scripture makes Him a Uar, and will damn the soul. If some tluuugb ignorance of the Bible think that they can believe in evolution a'v' •• ■• »'^^lc at the Mme time, tbey deceived by Satan, the 2 _. j'. the

world (2Cor. 4: 3-4; 11:14-15; Kc%. 12; 9). One cannot know the sutcmenuof both the Bible and evolutionisu and believe botli. Nor can be be neuuaU He must uke a sund either forCod and the Bible or for evolution and guesses

15 facts disproving evolutiocr

1 The Bible In iuenurety condemns the theories ofboth costiiic and organic evolution. It declares in no uncertain tenris that God created (brought into existence)all the material and moral creations: the aaimate and inanimate things, and that He it the flist and lag cause of allexiiting universes and the things therein

The Bible declares Cod created the heavens and the earth (Cen, 1:1; Ps, 3: 1-*, 13tl-7; 10-2:25-27;Isa.45d8);God created great whales and every Uviag creature (Gen. 1:20): Cod created roan in His own image, in the Image of God c reated He him; male and female rteated He them (Cen. 1:26-28; 2:7, 19-25: 5:1-2; 3t6); All things were made by Him; and without Hiro was not any thing made that was made Qt-L3); Cod created all things by Jesus Christ (Eph. 3:>. Col. 1:15-18); The , holding of all things by the word of is power (Heb. l:3); Tbou hast created all things, and for Thy pleasure they ate and were treated (Rev. 4:11)

2 It is a law of nature that nothiag reproduces anything greater than itself. If this is true of all species today, of which we have millions of examples, then

it was true originally. The vaa creations of matter and Ufe had to come into existence by a superior power, not an inferior force. One thing is certain: all intelligence and matter could not have come from one or any number of molecules of uaiotclli-gencc. The most that has ever been done or can possibly be done IS to demonstrate the law of improvement of a species through bteedin.;and cultivation. No new species has been ot can be produced by suchUw. If left alone the planu and animals would deiiener-ate, not improve themselves in any de^iree, as seen in point 8 below

Therefore, we must conclude that no amount of unintelligent matter could produce intelligence or intelli,;e:it beings - anything higher than itself. The intelligent and ir, numerable self-producing species of creatures, each with iu own eternal and consistent traits, disti:ict flavors, and infinite combinations of chemicals, could .levet be the product of unintelligent matter. Each one of the millions of creatures that reproduce their own kind by fixed and eternal laws must be the work of an all-powerful and all-wise Creator

3 The Bible declares (10 times in Gen. 1) that everythin*; created by God was given power to reproduce its own ki -■ .'. ' • r iMs law

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23J. ii-'j* years iaiei it uaj ot been broken (Gen. 7:14). Now. after more

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octopus, a turtle, frog, tish, ot crab. None of these have ever reproduced anything except their own kind. No lowlycafth-worrahasever turned into a glider, tarantula, scorpion, lizard, tortoise, snake, or .-ro-odllc. So bug. bird, or animal ' itsownkind or r. which waif :icw kind.

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NOTES ON GENESIS CONTINUED

always will be

All this is quite remarkable in view of the fact that there are over 2,00(\000 different species of plant and animal life. Each species proves the law of reproduction established by God - after his own kind. It is claimed that there are more than 1, 000, 000 species of insects. Species of beetles number 250, -000: buncrflies and moths 110,000; shellfish80,000; snails80,000; arachnids 60, 000; flies 40, 000; barnacles, crabs, lobsters, and shrimp 25, 000; fish 20,000; bees 10,000; wasps 10. 000; worms 9, 000; ants 5, 000; birds 1,200; and cockroaches 1,000. Besides these, there are many species of larger animals, and over 180,000 species of plants. Species of fungi number 100,-000; algae 20.000; mosses 20,000; corals 5,000;and sponges 3,000,besides many other species of living things

All species exist in great variety, and the so-called proofs of evolutionists are merely variations, or minor changes within the same spccies.Outof billions of living organisms and fossils there is no evidence of the slightest tendency to evolve out of the original kind to which each belongs. There is only evidence o f development and normal growth ;but these arc not evolution. Improvement of a species and new varieties within the species ate not evolution. The theory of evolution teaches transm utation, a change in nature, substance, form, and alteration of essence by a slow and gradual processed mutancin from onespeciesto an-othcr. and from the lower to the tiigher. This has never been done, nor can it be done. In nature we find endless variety within each species or kind.but no change from one species to another. Without a change of species there can be no evolution. God has made life so that it interbreeds in closely related variations; and when interbreeding is attempted between different kinds of species it is found that there is an impassable gulf which cannot be crossed

Life multiplies abundantly. Onebac-tetium in 24 hours can produce281.-500.000.000,000 descendents. A fly can lay 500 eggs in a season, each of which can develop into a fly capable of layingSOOeggsofitsown. If alleggs hatched and survived the original fly would have enough descendents in 6 months to covet the earth with flies, to a depth of about 50 feet. A common potatobugissaid tobe capable of producing 60. 000 offspring in a season; a single sunfish lays 30. 000. 000 eggs a seasoii;an oyster 100.000.000;a codfish 10,000,000;atoad20,000;spidersliave 2, 000 babies in one cocoon; a loggerhead turtle lays 1, 000 eggs at a time; and a pair of meadow mice could produce 1,000, 000 offspringin a year.An elm tree produces 1, 584,000,000 seeds and a barley seed 18,000 grains. But, out of the billions of yearly reproductions of nature, not one monkey's tail has been produced by anything except a monkey. There isnoproof of man in various stages from a molecule to a monkey, or from a monkey to a man!

4 There can be no evolution without the power o f reproduction in living things. Since reprod^jiction is a prior condition to evolution.it cannot be a product of it. Hence, we face the logical necessity for the creation of life and its powerof continued reproduction. The power of reproduction is not in the embryo, but only in the mature parent. An egg cannot produce an egg. It is also true that the egg is not improvable by itself. Improvement can come only in and tiuough the mature form. Therefore, the parent-form of life must have been created in the beginning to have produced an egg from which offspring alone can come

5 Science has proved that dead matter cannot generate Ufe; and that only life can come from pre-existing Ufe. When test tubes were filled with hay and other organic matter, when all life-germs were completely destroyed, when the tube was hermetically sealed to exclude outer air. and while it was absolutely free of living germs, not one vestige of life appeared. The attempt to get the living out of the dead completely failed. The theory of spontaneous generation of evolutionists has had tobe given up. It is now recognized

that life can only come from life. All life is dependent upon other life; the lower upon the highen the simple upon the complex; the powerless upon the powerful; the impersonal upon the personal; the unintelligent upon the intelligent; the non-existing upon the existing; the natural upon the spiritual; the temporary upon the eternal. Nothing can come from nothing or be produced by nothing

6 The argument of evolution from embryology - that embryos of different forms of me are somewhat alike so theymust have come from a common ancestor - has utterly failed, as have the theories of natural selection, and the survivalof the fittest. The similar-ity of embryos and their fast development to full growth are contrary to the principles of the evolutionary hypothesis. The chief foundation of evolution is that of a slow and tedious process over millions and millions of years. This, the evolution teachers have to argue due to the fact that no single example of evolution from one species to another can be cited. Human and other embryos pass through various stages of growth very rapidly. In the case of some the progress of growth is so rapid that it is miraculous. Thus, evolutionists are forced to believe in miracles, which they deny, in other fields, but sustain in their own, in the effon to prove their claims. It is now known that there are radical differences between the embryos of verte-brates(backboned animals) and invertebrates (animals without backbones) i which we would not have if all things \ had a common ancestor. Some similarity among embryos of all forms of life should be expected, since all start (individually from a single life-germ or

a combination of two

If a botanist would be asked the difference between an oak, a palm-tree, and a lichen, he would declare that they are separated from one another by the broadest line of classification. But if the germs of these plants were placed before him. to choose one from the other,he could not doit.Undet the most powerful microscope they would yieldnoclue.If analyzed by the chemist they would still keep their secret. The same is true of the life-germ of various animals and man.No one can tell which is which. What makes the little speck grow in the millions of different kinds of creatures? What is there which the eye cannot see that determines which of the many creatures it shall be? Only a personal and an infinite intelligent Being could make such unfailing laws of reproduction -after his kind

7 It is further argued that man and monkey are so similar that they must have come from a common ancestor. This is neither sound logic nor sound science. Resemblance proves nothing but resemblance. Similarity proves nothing but similarity. Resemblance and similarity run throughout aU natiue in things that have no connection with each other. Resemblance or similarity on some points is to be expected even though we accept creation by God. Such only magnifies the fact of an intelligent operator. This is true whether it is the Creator or a manufacturer as in every factory of man.The wheel, for example, is the same in the wagon, the car, locomotive.and plane. But such similarity (Joes not prove that the wagon evolved into an automobile, then into a locomotive, and finally into a plane

All animals and men have the same kind of faculties to breathe, eat food, and perform other bodily functions, but no such similarity proves close relatioiiship. r.od made them thus so that all could exist alike in the same air and on similar foods. The dissimilarities between man and lower animals. not only in body, but also in brain, spirit and soul faculties prove that they are NOT vitally related. The differ-encesbetween man and monkey are so wide that any single bodily part is sufficient in itself to prove whether it is a part of mnn or monkey

Evolutionists them selves confirm this fact by their promptness in deciding whether a bone is from a monkey or a man. There are hundreds of differences

between the bodies of men and apes, and thousands of differences bctwee.i these two in mental.moral, spiritual, and habitual matters which prove evolution of man from apes or lower life an impossibility

8 Degeneration. The similarities between man and lower animals could be used to prove a process of degeneration from man more than a process of evolution to man. The Bible teaches that God made man before He made land animals - on day 6. Therefore, man came first, and then the monkey (Geji. 2:7, 19-25). Darwin's argument that plants and animals have within themselves tendencies to vary of their own accord in many and all directions to an unlimited degree, has been disproved many times. Mendel's experiments prove conclusively that plants and animals, even under man's selective skill in breeding, do not tend to vary in all directions and to an

unlimited degree; but that the variations are within strict limits and work according to fixed laws producing unvarying results. The theory of natural selection and of inheritance of acquired characters has failed of proof. The forms of vegetables, plants, and animals that man succeeds iniraprov-ing by human selection and cultivation revert rapidly to type as soon as man's directing skill is removed. In all roan's selection and cultivation he can work only within the limits of the species. No change into new species has been pto-duced either by natural or artificial selection. The lionlaw of st erili ty stands guard at the far frontiers of the species and everything continues to reproduce after his kind

There is a certain potency of development implanted in all things, but such potential powers are led out into actual development or improvement, not through resident forces , as evolution teaches, but only through outside intervention and intelligent helpTMan can develop the wild rose into the American Beauty, or the wild pony into the Kentucky thoroughbred,by selection, better environment, breedirvg, etc.,but it is most significant that these improvements do not continue to increase, or even persist, when things are left to themselves. The rose reverts to a wild rose if left alone, and the horse begins to go back to its degenerated type the very minute man's skill is omitted

If one takes a flock of highly developed pigeons, with all their shades of color and variety of mar kings.and turns them loose in the forest to see if they willimprove or degenerate he will find in a few years that they have all returned to one type. Compelled by an unfailing natural law. all will revert to common colors instead of being a variety with beautiful markings. Improvements brought about by care and selection in breeding will be gone, proving the law of evolution a failure

The same thing will happen to man. If he neglects himself he will revert to a worse and lower type of man - like those who have been discovered on desert islands orin jungles. If the mind is neglected it will degenerate into irobeciUty and ignorance. Solitary confinement has the power to unmake men's minds and leave them idiots. If the conscience is neglected it will run off into lawlessness and sin. The soul that is neglected will go into ruin and depravity

Only 3 possibilities are before us; bal-ance . improvement only to a certain degree, or degeneration. The Bible question is: How shall we escape if we neglect ? (Heb. 2:1-4). These 3 possibilities face every man. He has a desire to better himself and yet he is constantly beset with a gravitation to sin and the law of death working in his very being. We say that nature is full oflife, but in reality it is full of death. Plant life and animal life are kept alive by a temporary endowment which gives power over the elements that cause death. Withdraw the elements of life and the true nature will be revealed. Life is merely the suspension of these destructive powers - the sum total of the functions that resist death. Spiritual Ufe is the same - the sum total of the functions that resist sin. If we neglect the use of these powers

death will result. The man who does notproperly use the powers toTive is as much dead as a man falUng 500 ft. is as good as dead the first foot of the faU. Unless he is stopped he isa dead man. One who continues to neglect Ufe is dead. If we neglect, degeneration sets in. If we use the powers of Ufe to resist sin, we Uve

To use the argument that the savages of heathen darkness are more Uke monkeys than men in the civiUzed world is no proof of evolution; it is proof of degeneration. Man feU from original sinlessness and the highest degree of intelUgence to the present status. Adam had more intelUgence the day he was created than all men together have now. He could name all things and aU men today who learn all their Uves cannot yet do this (Gen. 2:19)

Degeneration explains the present unci viUzed parts erf the world, and the so-called cave-men -the Peking man. the Heidelberg, the Neanderthal, the Cro-Magnon roan and others. A11 problems between true science and the Bible can be solved by the facts of degeneration, or with the Bible truth of a pre-Adamite world.BeUef in the pre-Adamite system allows that the eanh could be milUons of years old. Pre-historic animals could have been a part of that system, as well as any different type of man, if such is ever excluded from Adam's race by estab-Ushed proof. See notes on the pre-Adamite wodd,p. 54

9 Fossil remains have been refened to as one of the strongest proofs of evolution.But evolutionists themselves acknowledge that this proof is

extremely fragmentary, limited, and obscure due to the fact of only a few fossil remains. Hence, they are forced to guess without proof. The missing links between man and monkey have never been found. The manufactured bones of pre-historic men are fakes. The Piltdown man, for example, was no man at all. The story is that in a gravel pit in Sussex.Eng, .near Piltdown Common. 2 or 3 bits of a skull bone, a piece of jaw-bone, and a tooth were found by different persons in different places in different years. From these few scraps so-called scientists constructed the Piltdown man and named it the Dawn-man of the dateless past. From thesamebones another later type was made by another team of scientists. Finally it was acknowledged that the jaw-bone and tooth did not belong to the skull, but were those of a chimpanzee. The Java-man was built in Java from a skull bone.leg bone. 2 molars, and plaster-of-Paris; the Heidelberg-man wasbuilt in Germany from ajaw-bone which was unquestionably human; the Peking-man of China was made from human skull fragments found in a cave, in 1929; the Swanscornbe-man of England was made from the back and one side of a woman's skull; the Fontechevade-man of France was made from a part of a skull; the first Neanderthal-man was made from a skull cap inGermany, which one great Germanpathologist declared to be the cranium of an idiot; the Ausnalopithecus usAfricanus-man of Africa was made from an ape skull found in a number of other ape skulls and bones in Africa; and the Hesperopithecus Haroldcooku. the Nebraska-man, was made from a single pig tooth said to be 1, 000,000 years old,Pictures of these, the man-made specimens, have been the so-called proof shown in school textbooks. Such are the hoaxes which are being passed upon our innocent boys and girls by some educators in the name of science!

10 The old geological scheme to prove evolution has also been repudiated. Instead of the older rocks being found at the bottom and the younger rocks at the top, as would be the case if evolution were true, it is now found that theoppositeisoftenthecase.This explodes the evolution-theory of natural building up of the strata

11 The fact of two universal floods instead of one (one in Lucifer's day and one in Noah's day) and a later division ofthe earth can easily explain the fossil remains being where they are. In Lucifer's flood God turned the earth upside down by earthquakes (Gen, 1:2,

Continued, next page

t NOTES ON GENESIS C O fj T I N U E D

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Tbc Arctic regiont gjve clear cvi-d«ai:e of a luJden cilamliy. In their cxxeniive fields of foMiUzed and frozen inanimoths, where multiludes of giant creaiurei have been found, some havebeendiscovend with their nomachs filled with undigested food, and in some inaancejwuh their mouths .ilso full of the rood they were eating. Ihis shows that they were feeding quietly when the ciiBi came and that they were destroyed with suddenness. That the Arctic regions had tropical climate when these beasts were destroyed seems true, for they had tropical food in their mouths. Evidently they were frozen immedi.uely when c;od withheld the sun, moon, and stars from siuaing 00 the earth during Lucifer's flood (Cell, 1;Z: ha. 14:1^-14; Jer. 4: 23-26; Ezek. -'411-17: Ps. 104:6-9; 2 Pec. 3:5-8)

12 KeBardingNoah'$nooO.C.odcom-mandetJ male and female of every species to be kept alive in the ark to replenish the earth after his kind when Uk flood was over (Ccn. 6: 18-2J; 7: 2-i6).Had the evolutiunistsbeen right, tliis would have been unnecessary. Nuah could have merely saved a couple of molecules, turiied them loose after the flood and eventually, we coiJd lijve the innumerable living things jg.liII in all their varieties

IJ If evoluDon IS responsible for .ill the vast I rcJtioiistn space and the endless v.ihetus of species of life on the iiinumor.iblc planets, then why is the law not working iod.iy' \nJ why do we not have a< tu.il .ind unquestionable uxaniples oftlK'vanous stages of evolution front the lowest to the lughcst lonn$ofUfe"lfev<)lutionever worked. II tlioiildhe working today so that every form or Uage of development could be Seen js proof that the lower forms of life will eventuallybe the higherini he Jgcstoconic, Is It iioi str.inge that the process lus been at asundstill for tfie pedod man has been on earth to observe the law of evolution at work" Is It notstr.inge that man h.is not produced one example of change from one species 10 another, not even to the losing of the monkey tall and hair'

14 There is evidence now that the whole world and all in It are degener-aiin.j and tiioving toward some 1 Umax Of judgment and re-(reaUon. instead of evolving upward Into higher and bei-

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of tl periods?

7;..^ .,--,>.■i-j.i> and 7,000-A"«r-d«y theories are anscrtptural in t!.. lijlii of facts. If cither of these • true, then the waters re-v rliu ilic entire cartli at leau i,v years before they

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1 tu 1 proves n.Khingbut the uiucUabil-liy of data w)u. h 11 used in the cffon to prove divcrie coacluMoni

7 proofs 6 days were jA-iy. day* (15)

1 The fact that (.od named the Ught daj^and the Jarkneis night .cnding each d»y*ri" . jnd each night with

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Scripture and always o(a Uteral day unless Mualified as the day of the Lord. the Jay ott.jd . the"3 ayot judgment. or unillarly limited by some other -lualifyingitaicmcnt.ThcdayiofOcn. I are literal, because they are not so quaUfled, they are numbered 1 to 7, and begin and end with an evening and morning as all other ordinary 24-hr. days

:i The word evening means dusk or nlaht. It is found ndnies and is always iSedina Uteral sense. The word mom-ina.means dawnjorbreakjjfjJai. It is found 187 time sand is always used in a Utoral sense. Thisproves thai ^Tay and !Mht and Ught and darkness are Uteral Jays and nights, an J regular periods of 24 hours regulated by the sun, moon, and stars as commanded in v 14-18; 8-22; Job 38:12: Ps. iaf2; Jer. 3l:3&-37; 33:10-26

4 The Ught of days 1,2. and 3came rtCTTi the same source as the Ught of dayi 4, a.e.and every day ince. The sun. moon, and stars were created before the eanh(l: 1; Job 38:4-7), so tTey couldgive Ught onthewaten that covered the earth in the first days and be permanently regulated in connection with the earth after it became dry land on day 3

5 It is definitely stated in Ex, 20:8-11; 31:l4-17ihaK.od made (restored, not created), the heavens (firmament, clouds, not the planet heaven where God dwells) and the eanh in 6 days -the same kind and length of daysman is to work.lt is as logical and scriptural to argue that man is supposed to work 6,000 yean (some would say 42.000 Aars) to make up his 6 days of labor 'before the sabbath as to say the 6 days' work of God in Gen. 1 lasted 6.000 years. It is never so argued about the days of Ex. 20, and yet, we do not have as clear proof they arc Uteral 24-hour days, as in Gea 1 where the days are numbered and begin and end with morning and evenii>g

6 Because some verdons trans, days

- J periods of time Is no proof

thai they were 1,000 to 7,000-year

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himself namlog the animals over a period of 1. OUO 10 7. UOO yean before Eve was created fur him. Adam would then be from I. 000 to 7. UUU yean old wtieii lie got married. To make luch ihcunci all the mure confusing. Ciod relied the 7th Jay or from 1.000 to ;, UOO ycarsbctwecn crcaiin^ Eve and the faUof man. This would make Adam from 2. OOu to 14,000 yean old by the amc he fell, and yet he was only 130 yean old when beih was born.long after ibe faU (5:1-3)

15 great covenants of Scripture (Heading, 1: 14)

1 Solaiic d: 14-18; & 22; Ps. 89t 34-37;Jer.3L 35-37; 33:19-26).TWscovenant wasmadcbecweenGodandman, It promised that he would have eternal seasons of frultfulneis and that he would continue forever - as long as the solar system endurcs.In this connection definite promises were made to Noah, David and oihen as seen in scriptures above

2 EdenicfL-26-3:24).TWswasmadc with i^^ani and Eve before the fall and was conditional upon obedience (2:17)

10 articles of the covenant

(I)Be fruitful, not sterile (1:28)

(2) Multiply.increase human kind (1:28)

(3) Replenish the earth with men as before, when Lucifer ruled (I;'28)

(4) Subdue the earth (1:28)

(5) Rule allG od 's works (L 28;Ps,8)

(6) Till the ground and be a partaker of tlie garden (2:15) nne$(2:15)

(7)Protect dominion from ene-

(8) Freely eat of aU things except the tree of knowledge (1:29-30)

(9) Refrain from eating of the nee of knowledge (2:16-17)

(10) Fear the penalty for sin (2:17) 3 Adami£(3:14-19).This agreement wasmade withAdam andEve after the faUand before the expulsion from the garden. It ushered in the Oispensapon ofConscience. Thecovenaniconsisted of 2 parts

(1) The 5-fold curse on 25) A Thjserpent(3;14.15:Isa.65: B batan(3;15:Jn, 12:31;Col,2:

14-17; Ileb. 2:14-18)

C Thewoman(3:16:lCor. 11: 3: 14:34; 1 TJm. 2:11-15)

D The man(3:17-19; Ps. 90 9. 10; Rom, 5:12-21) 18-23)

E The ground (3:17-19:Rom,8:

(2) The promise (3:15), This In-d uded redemption and the removal of the curse (Horn. 8:18-23: Rev. 22:3)

4 Cainic (4:11-15>. This was a pledge to Cam of vengeance on anyone who found him and killed him

5 .Soamc (3:20-9:29V This contract was made with .\oah and the beasu of the field after the flood and ushered in 'he Dispensation of Human Government. The terms of the covenant were:

(1) I tiat God would not curse the ground or UWng creatures any more "while the eanh remaineth" (8:22; 9: 12. 16)

(2) That man should replenish the eanh forever (ft 1.12.16) (ft 2. 3)

(3) That man should mic the eariJi

(4) rhat animals should be eaten but not the blood (ft 3, 4)

(5) That there should be capital puiUslimentformurderen(ft5,6;Num.

(6) That the rainbow should be a sign of the covenant (ft 12-17)

(7) That the covenant would be eternal (ft 12, 16)

6 Abratiamlc (12:1-3). This was trade with Abraham after the confusion of tongues when God saw that it was impossible to deal with the race as 1 wh'i'.r. It ushered in the Dlspens a-

4-8: 22:15-18: 26:l-.5; '28:3, 10-15). 1 he covenant consisted of 2 pans (1) The 7fold promise:

A "I will niakeof thee a great naUon- (l'2:l-3; 13:16; 17:18-20; 2*: 34, 35; Gal. 3)

. ., „ B Make thy name great" (12: 1-3: Ex. 2:24, 25: 6:3-8)

C ■ I hoii Shalt be a blesdna" (12:1-3: Gal. LtlM. 14)

P "I win Meu them that bless thee- (12:1-3: ,Mt. J,S::il-46)

,. .o „f "•*"llf'lcssthce-(13:14-18: 1&:18-21: Gal. 3)

F "I will curse them that ciffse thee- (Zoch. 14: Mt. 2&31-46)

(' 'InltieeshaUaUthe nadoDs of the world be blcsted" (Du 28:8-14; Isa. 60:3-5: 66:18-21; Jn, 8:56-58; Gal, 3:16)

(2) rhe ligii of the covenant: clx-curacidon(iri-il: f.a, Uci) "

7 Hawtlc 06; 7-14),This was a covenant madcwlth Magarconcerning her seed tlirough Islunael, Abraham's son. It concerned many generations and was in 3 parts

(1) Commands (16:9) A Return and submit to Sarah B Call herson lshniael. meaning God_shall_hear(l6rn)

(2) Promises

A Seed to be multipUed beyond number (16:10; 17:20-22)

B Ishamel to b e blessed and become a great nation O"?: 20; 2L17-18)

C Islunael to beget 12 princes (17:20; 25:12-18)

(3) Prophetical revelation: 12) A Ishinaeltobea wild manfie: B His hand to be against every

man (16:12) against him fl6:12)

C Every man's hand to be D Ishmael to dwell In the

presence of his brethren (16:12)

8 SaraWc (17:15-19; 18: 9-15). This covenant made with Sarah, promised cenain blessings to her and her offspring, Isaac, for many generations. It was in 2 pans

(1) Commands

A Change her name from Saral to Sarah, meaning princess (17:15) B Call her son Isaac (17:19)

(2) Promises

A To be blessed with a son (17:16-19: :e::0-15) dons(17:16)

B Tobemade a mother of na-

C To become a mother of many kings (17:16)

D Abrahamic covenant to be continued with Isaac (17:19)

E Abrahamic covenant to be continued with Isaac's seed forever 07: 19)

9 HeaUni} (Ex. 15:26; 23:25). This was made with Israel and all who desired or chose tocome under the covenant of God as given to .Moses. It was in 2 parts

(1) Commands

A DiUgently hearken to God's voice (Ex. 15:26: Lev. 26:14-15)

B Dothatwhlch is right in His sight (Ex. 15:26) menu (Ex. 15:26)

C Give ear to His command-

D Keep all His statutes (Ex. 15:26: Lev. 26:3; 14-15)

E Serve the Lord (Ex. 23:25)

(2) Promises:

A "I will put none of these diseases upon thee" (Ex. I.'x26)

B "I am the Lord that healeth thee" (Ex. 15:26)

C "l will take away sickneu from the midst of thee" (Ex. 23:25)

TWscovenant wasmade a pan of the new covenant for Christ "took ourinfirmitics andbare our sicknesses" (Isa 53: Mt. 8:17: I Pet. 2:24)

10 Mosaic or old covenant: also called the Old Festament (Ex.iii: 1-24: 8: 2 Cor, a-6-18). See 85 old and new covenant contrasts, p. 5(5l of M f

11 LeWtic fNum.SS: 10-14) Thf

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given through Moses to Ptiinehas. the son of Levi, who was zealous for the Lord and executed judgment upon rebels (Num. 25:1-9), It consisted of 2 great promises

(1) Peace and blessing to Levi's house (Num. 25:12) (Num. 25:13)

('2) A n everlasting priesthood 12 Palestinian (Lev. '26: in. 11:8-32; 27:1-30:20). rliis covenant was made with Israel through Mosei and was condiUoned upon the obedience of the nauon. I here were 7 pans

(1) Oisper si on for disobedience (nt. 3ft 1: 28:63-68)

(2) Repentance while in dispersion (Dt. 30t2; Zech. 1'2:10-14)

(3) The return of the Lord (Dt. 30: 3; lech. 14; Acts 15:14-17)

(4) Restoration in the land (Dt, 30: 5: Isa. 11:1-12; Ezek. 37; Mt. 24:31)

(5) "National conversion (Dt. 30:6: Is*. 66; /-ech. 12:10-13; Rom. 11:26)

(6) Judgment of Israel's oppresson (Dt. 3ft 7: .'.ech. 14; Mt. 25:31-46)

(7) National prosperity (Dt. 3ft 9-10; Rom. 11)

13 Salt (Lev. 2:13; Num. 13:19). A covenant made with IsracKoiicetning tJJc sacrifices they were to offer for-Continucd.next pa ^e

NOTES ON GENESIS CONTINUED

ever. See usage of salt in Mk.*49,50; Col. 4:6. In Palestine and suuounding couDCries salt was used in making covenants; and if persons ate food with salt in it, together, they became friends though they may have been enemies before. The Arab expression is, "There is salt between us," or "He has eaten of my salt," wUchmeanspartaldng of the hospitality which cements friendship. Covenants were generally coo-firmed atsacnficlalmealsand saltwas always present. The covenant of salt pictured the everlasting friendshipbe-tweenGod and Hispeople(Nurn.18:19)

14 Davidic (2 Sam, 7:1-17), This agreement was made with David and his house through Nathan the prophet, and was conditioned upon obedience as all other covenants. It was to be an everlasting COvenant, containing 7 blesangs

(1) A Davidic house forever(2 Sam. 7:13-16: Ps. 896 20-37; Lk. 1:32-35)

(2) A Davidic throne forever(2 Sam. 7:12-16; Isa. 9:6,7; Lk. 1:32-35)

(3) A Davidic kingdom forever (2 Sam. 7:12-16; Isa. 95 6, 7; Lk. 1:32-35)

(4) A sure land for Israel forever (Gen. 17; 2 Sam. 7:10)

(5) N o more affliction from the nations forever (Dt.28:1-30:10; 2 Sam. 7:10)

(6) The Fatherly care of God forever (2 Sam. 7:14; 2 Cor. 6:15-18)

(7) An eternal covenant (2 Sam. 7:10-16; Isa. 9t6, 7; Lk. 1:32, 33)

15 New covenant (Mt. 26:28; 2 Cor. 3:6-18), This is the one made by Christ (Heb. 8:6). It is still in force and includes all the terms, conditions, commands, promises and benefits revealed in 27 books of the Bible-all of Matthew through Revelation. See 85 old and new covenant contrasts, p. 201 of N. T.

Our solar system (1:16)

The svm which is about 93,000,000 mi. from the earth. It is 865,400 mi. in diameter, weighs about 1,980,000, -000,000,000.000,000,000,000 tons, and is considered a dwarf star compared to others. It is 1, 300, 000 times bigger than the earth and 30(^000 times closet to us than any other fixed star. Itisa large magnet, as are all the fixed stars and planets; and is the center of oui solar system of 9 major planets, 31 known satellites, and innumerable meteors or falling stan. The temperature of the sun on its surface is 12,000 degrees and at its center is 40, 000, 000 degrees, names shoot up from its surface from 25, 000 to 500, 000 miles

The sun rotates on its axis, making a complete lurnin about 25 days, and a circuit of theentire heavens once each year in conjunction with all other fixed stars or suns, which move through space at a speed of 12 mi. a second or 43,200 mi. an hour. The movement of these is at such a vast distance from us that they appear to be almost at rest. The sun goes forth as a bridegroom and as a strongman to run a race from one part of heaven to the other (P s. 19.1 - 7), the rapid speed being, as stated, 43,200 mi. anhour. Itsfamilyof majorplanets turn on their own axis and all revolve around the sun at various distances, as follows

1 Mercury, 3,000 mi, in diameter, revolves nearest the sun in a 36,00C^000 mi. orbit, in 88 days

2 Venus. 7,600 mi. in diameter, revolves in its 67,200,000 mi. orbit, as the 2nd nearest the sun in 225 days

3 Earth, 7,927 mi. in diameter, is the 3rd nearest the sun, and travels in its 92,900,000 mi.orbit in 365 1/4 days

4 Mars,4,200mi.indiameter,is 4th from the sun uavelling in its otbit of 141, 500, 000 mi. in 687 days

5 Jupiter . 88. 700 mi. in diameter,is 5th and navels In iu483,300,000 mi. orbit in almost 12 years

6 Saturn, 75,100 mi. in diameter, is 6th from the sun and travels in its 886, 100,000 mi. orbit around the sun, in 29 1/2 years

7 Uranus. 30.900 mi. in diameter, travels in the 7th orbit of 1, 783,000, -000 mi. in 84 years

8 Neptune ,27,700 mi. in diameter, travels in the 8th orbit of 2, 793. 000, -000 mi. in about 165 years

9 Pluto, 3,600mi. indiameter,travels in its 3.666,000.000 mi. orbit around the sun in about 284 1/2 years

The last 3 planets named have been

discovered in recent times: Uranus in 1781; Neptune in 1846; and Pluto in 1930.All the planetsbut these 3 appear to the naked eye asbright stars. Uranus is faint; .Neptune fainter to the eye; Pluto is so faint that it was only discovered by long exposure photographs with a powerful telescope

The 31 known satellites are moons. The earth has 1; Mars 2; Jiq>iter 12; Saturn 9: Uranus 5; and Neptune 2. A number of other moons or satellites which are very faint have been discovered only in recent years. Asteroids or minor planets within the range of telescopes number many thousands.lt is said that only 2. COO have been photographed and no mote than 1,600 have been observed sufficiently to determine their orbits with fair accuracy. Each year about 100 more minor planets are detected,but only a score are followed to determine their orbits Many comets have been seen. A dozen or so are picked up each year, but relatively few return to visibility in 1,000 years. Their orbits are very elongated andtheycanbe seen only a short time when they are near the sun. Most of them travel beyond the distant planets and therefore, cannot be seen. Halley's comet travels about 3,2OCC0O0 mi. away from the sun

Meteors are seenonly when they rush into the atmosphere of the earth and burn up. They are the small shooting-stars often seen at night. The air friction heats meteors to about 4, 000 degrees and thev are first seen about 80 mi. above the earth. They bum up between 30 to 40 ni. above it There are trillions of solar systems I beyond ours. Distances out there are I measured by Ught-years. How far light travels in a year at the rate of 186,324 mi.a second, or about 5,800,000,000, -000 roi.is recognized as one light-year. It takes light 400 years to reach us on the earth from the North Star;700,000 years f(» it to reach us from the Great Nebula, the galaxy nearest our own; and 500,000,000 years for light to reachusfrom the faintest galaxy seen by our telescopes

Gravitation is the power that holds aU these heavenly bodies in their own orbits in space. They orbit eternally with unerring precision so that man can foretell with accuracy, hundreds of years in advance,the places of planets in the heavens, and the exact hour, minute and second, when eclipses will take place

The earth and all the planets are round (Ps.l3:l-7;Isa. 40:22). The earth turns on its own axis eastward at more than 1, 000 mi. an hour. Each year the earth revolves more than 584, 000,000 mi. around the sun at the rate of 66, 700 mi. an hour or 1,600, 000 mi. a day. The earth's revolution around the sun establishes our year, its rotation on its I axis establishes our day. The 23 1/2 j degree inclination of the earth's axis I and its journey around the sun cause the change of seasons and varying lengths of night and day. The earth j requires 365 days, 5 hours, 48 minutes, ' and 46 seconds to complete one revolution around the sun; and 23 hours and 56 minutes to ccHnplete one rotation on its axis

The moon , mentioned 61 times in Scripture,is the earth's satellite, and revolves around the earth. It is a dark, opaque body; and the ruler of night (L 14-18; Ps. 136: 9) and seasons (Ps. 104: 19). The half turned toward the sun is always bright and the other half unil-luminated and therefore, not visible. While the moon is going once completely around the earth, different regions of the illuminated half are turned toward us, causing the different phases of the moon. Just as the sun has a north and south motion in a period of a year, so the moon has a similar motion in a period of a month. It rises about 50 minutes later from day to day in the month's cycle. It travels toward the east amongthe stars and makes a complete circle each month. It is the nearest to earth of all celestial bodies, except meteors and an occasional comet, being about 221, 000 mi. away at the neatest point and 253,000 mi. at the farthest point of its monthly cycle aroung the earth

It is said that there are more than 40.000,000,000,000. 000. 000. 000 (40

sextillion) stars, which are suns to other planets like our sun is to oui solar system. Most of them are believed to be larger than our sun. The nearest star to the earth, aside from the sun, is Alpha Centauii, about 4 1/2 light-years or 26,100,000,000,000 mi.from the earth. Others range from thisvasi distance on into infinite space, beyond what any telescope can reveal, oiba clear night the eye can see about 3. 000 stars or suns. There are about 30. 000, 000, 000 that astronomers can photograph singly. The multitudes of other stars are so close together as to appear to us, as a solid mass

Some stars,as Antares(390,000,000 mi. in diameter) and Epsilon Aurigae (2,400,000,000 mi. in diameter) are giants compared to our sun of only 865,400 mi. in diameter. The heaviest known stars are said to weigh 100 times more than our sun which4Q turn,weighs 330. 000 times more the weight of the eani which is 6.000 million million million tons

The surface temperatures of stan range from 5,000 to 26,000 degrees and the inner temperatures from 100,000 to 30,000,000 degrees F. Stars are supposed tobemadeupof gasses. Atleast, all the elements we know would be turned.into gasses at temperatures which exist on most of the surs. The most conspicuous elements on our sun are hydrogen,calcium,sodium, magnesium, and iron. The average density of our sun is much lighter than the earth. Its force of gravity at the surface is about 28 times that of the earth. We are told that a man weighing 150 lbs.on earth would weigh about 2 tons on the sun

4 important questions answered:

1 How did God create and make the material universes? Heb.11:3 says "we understand that the worlds were framed by the WORD of GOD. so that things whichareseen werenotroade of things which do appear." It is reasonable to believe that He used the same infinite care in original creation as in the recreation during the 6 days of Gen. 1:3-2:25. However, in the 6 days God FORMED with His hands, each of the livingcreaturesout of already existing material (1:20-27; 2:7-25; Job 26:13; Rom. 9:20; 1 Tiro. 2:13); whereas, originally, it was necessary for Him to bring material into existence as He needed it to form things, which He did by His WORD. Cp. Rom. 4:17; 2 Pet. 3:5 with Heb. 11:3 God formedicreated; made with hands

(1) Both light and darkness (Isa. 45:7)

(2) Heavens (Ps. 8:3; 19:1; 102:25; Isa.

(3) Earth(Ps.8:3.6; 90:2; 95:5) 40:12)

(4) Planets (Ps.8:3; Isa. 40:26; 45:12;

(5) All things (Pr.26:10) 4S:13)

2 When did God create and make the material universes '^ In the beginning is all the Bible says regarding this (1:1). It was in the dateless past , and not in the6days of 1:3-2:25, for the heavens and earth were already in existence by that tim e.The Bible does not say 6,000; 6, 000,000; 6, 000, 000, 000; or 600, -000, 000, 000 years ago, but we know definitely that original creation of universes tookplace more than 6,000 years agowhen Adam was created. See The pre-Adamite world , p. 54

3 HowlongwasGodcreatingihema-terial universes' ^ Though this is not stated in Scripture, we do have some facts in Gen. 1:3-2:25 concerning the re-creation which a re very interesting. God took one day to divide darkness and light on the planet earth (1:3-5); anotherdayto divide the waters (1:6-8);

a day to restore dry land (1:9-13); a day to regulate the sun, moon, and stars in connection with the restored earth(1:14-19); another day to create fish and fowl(l-20-23);and still another onetomakeman and land animals (1: ■24-31). With this in mind, let us consider how long it could have taken Him to create the 40, 000, 000. 000, 000, -000. 000,000 (40 sextilUon) stars which astronomers say are out in space

They tell us that each one of these stars is a sun to other planets like our sun is to our planetary system. We have 9 major planets and 31satellites which, counting the sun, make 40 great bodies of material substance in this one system. If we suppose that eachofthe stars (40 sextillion) has the same in its planetary system, then there are 1, 520. -000.000.000,000,000. 000. 000 (1,520 sextillion) such bodies which took that many days (or more) to create.Reduced to years we should have the astonishing figure of 4,164,383,561,643,836.164.-383 years to create these systems alone 4 Why did G od c reate and make the materialuniverses'^ The answer is tohe inhabited with intelligent, free moral agents, to whom He could reveal Himself, and who would enjoy His infinite blessings and goodness.We are told that the earth was created to be inhabited andnodoubt the same is true of other habitable planets (Isa. 45:18; Eph. 1:3-ll;2:7;3:9-ll;Col.l:15-19;Rev.4:ll; 12:12; 13:6; Dan. 4:35). According to astronomers, about one-tenth of the planets, which number into the millions, are in a temperate zone and could sustain life

Ages and dispensations

Age - revolution of time:

1 Age -defined .TheHeb. ethandGr. aiion_mean anyperiod of time whether

I long or short; time; season. In this sense

j there are numberless ages Qob 38:23;

: Eccl. 3:1-17; 7:17; 8:6; 9:12: Isa. 49t8;

i Dan.8:17,19,23; 10:1; 11:24,27,29,35,

! 40; 12:1,4, 7. 9,11; Eph^i 7: 3:5-6,21)

2 Past ages Oob8:8; Isa.45:21: Ezek. ■ 26:20; Lk. 1:70; Acts 3:21; 15:18; 1 I Cot. 2:7; Eph. 3:5-6: Col. 1:26)

I 3 Present age (Mt. 13:22.39-40: Mk.

I 4:19;Lk.l6:8; 20: 34; Rom. 12:2; ICor.

1:20; Gal. 1:4; 2 Tim. 4:10; Tit. 2:12)

4 Futiire ages (Mt. 12:31-32: Mk. 10: 30; Lk. 20:35; Eph. 1:21; 2:7; 3:21; 1 Tim. 1:17)

5 Creative ages (Gen. 1:1-2:25: Rom. 1:20; Eph. 3:9; CoL 1:15-18)

6 5 main ages in time:

(1) The ante-chaotic age - from the original creation (l:l)tochaos (1: 2), during which time Lucifer ruled the earth in perfection, before he fell and caused the earth to be made chaotic and flooded (L1-2; Isa. 14:12-14; Jer.4:23-26;Ezek.28:ll-17;Lk.l0:18; 2 Pet. 3:5-8). This age took in all the period of the dateless pa St, the original creations, Lucifer's reign in perfection (E-zek. 28:15), the period of rebellion by Lucifer and pre-Adamites, the actual war between heaven and earth, culminating in the defeat of Lucifer and his armies astheyinvaded heaven Osa.14:12-14; Lk. 10:18), and the chaotic period on earth after the defeat of Lucifer's kingdom (1:2; Jer. 4:23-26; 2 Pet. 3:5-8). These periods were of unknown length, and could be called the Eternal Past

(2) The ante-diluvian age - from thebeginningof the 6 days of restora-tion of the heavens and earth to-a second habitable state (1:3-2:25) to the flood of Noah'stime; or, from theTlood of Lucifer (1:2) to the flood of Noah (6:8-8:14). This age included the dispensations of Innocence and Conscience - 1,656 years (5:1-32)

(3) The present or post-diluvian agefrom the flood ofNoah(6:8-8:14) tothe Millennium (Rev. 19:11-20:7). Tins age takes in 4dispensations Human Government, Promise, Law, and Grace - already over 4,505 years by 1960 A.D.

(4) The age to come - from the 2nd advent of Christ (Rev. 19:11-21) to the New Heavens and New Earth (Rev. 21-22). This age will last 1,000 yean (Rev. 20:4-10)

(5) The age of the ages from the end of the Millennium (Rev. 20:4-10) into all eternity to come whenGod will move His capital city from the planet heaven to the planet earth to reign for ever and ever (Rev. 11:15: 21:1-22:5; Gen. 9:12,16; 17:1-8; 2 Sam. 7; Ps. 89; Isa. 9:6-7; Ezek. 43:7; Dan. 2:44-45; 7:13-14. 18. 27; Lk. 1:32-33; 1 Cor. 15:24-28). This could be called the Eternal Future

Dispensation - a moral time:

1 Dispensation defined. The word it-self is not in the O. T.. but is used 4 times in the N.T. (1 Cor. 9:17; Eph. l:10;3:2;Col.l:25).Thisdoesnotmean that there were nodispensations in the O.T. program anymore than it means there was no devil in O.T. times simply because the word d evil is not used in

Continued, next page

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(4i I r« for le^Hxiable jgcoo V of God in ejch one v)f God in jcrompluhinj: nu] or; ^'k-

(7) Failure ol re^KXidblc jgents

(SI Judtunent of God upon rctpon-iiblc jgenis

('J) God'i providon of recooalia-tion for fallen Jiicnti

When iheK J points regarding cjch age Of di^>cnutioa are understood, ibenGod'spIan (of man as J whole becomes clear. Eachdispensjuon has lu own particular beginning and ending; each is charicteri^ied by distinctive principles of i.od's dealings; e,ich has a favorable beginning: a definite test; and eacbcndi in failure aixj judgnieni, except the linjl aivj eternal one. Nothing but confusion can arise from reading certain meanings into scripture that do not apply to a particular a^e. In each. God has a definite and different i m ro ediatepurpose .all working toward the ultimate purpote of ridding the umverse of all rebellion so that all free moral agents will be willingly and eternally subject to God. Christ, and the Holy Ghost, as originally planned, with God all in all forever (1 Cor. li 24-28: Rev. 21-22)

In one age there may be some pan that may apply lo another age.but to force the purposes of God to be the same in every age would be to distort %ripiure and confuse the understanding. One should study the history of eacbperiodcarefully, and the prophecies given in each that predict some definite change in God's dealings or plan to the ultimate end. One must harmooize all passages with the whole plan of God. as revealed in all Scripture. Then, the student can see from Cotftitandpoini the many purposes and plans for free nx^ral agents who prove worthy of eternal trust (Eph. 2:7; 3:11) 3 BijJle divided dispensation ally

(1) The original creations (1:1)

(2) The chaotic earth (1:2)

(3) Restoration of earth (1:3-2:14)

(4) Dispensation of Innocence (2: 15-3:21) 22-8:14)

(5j :iispcnsation of Conscience (3: ('■') Dispensation of Human Government (8:15-11:32) Ex.12:37)

(7) Dispensation of Promise (12:1-

(8) DIspcnsaaonofLaw(Ex,12:58-Mt. 2:23) Rev. 19:10)

(9) Dispensation of Crace(Mu3:l-(10) Dispensation of Divine Covemmeat, or Millennium (Rev. 19:11-20:15)

(11 . i.T^-r^jtionof faithful Anaels and t : ed - the New t<e.ivens

and'. ;:...:he eternal perfect Hate

(Rev. 21:1-22:5). See 3 Of old dlspcn-satlonal plan of Cod , p. S3

J dispentauotu of Scripture:

There are only 7 main diipensaUans which we know as man's probationary periods. In God's plan these come between 2 other periods - the dispensation of Angels (the anie-chaoiic age) and thediipenutionof faithful Angels and the Redeemed. All 9 have) out-aanding features in common

Dispensation of Angelt Ante-chaotic age (1. l-2j

1 Name . We call it the dispensation of Angels, because angels, not men. were given rulershlp under i^od to administer the will of God and rule the earth and <)lher planets (lu. 14:12-14; E.:ek. 28:11-17: MU 26:41: Eph. 1:21:

• 10: 6:12: Col. 1:15-18: I Peu 3: -.. -ev. 12:7-10: 20:10)

2 Length - from the time the earth was created In the pmerx-r o' .inR<'ls Oob 38:4-7) to the Ume • J defeat of Satan In Ms invau

eD(U2: Isa. 14:12-14: Ezck. 2S: 1; -17;

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picitse his exalted puduon. with everything pctlcct he had t roost favorable b c g I n 01 n g and could have rauirJiKo remain thus had he not e«-n an effon 10 dethrcoe ■ 17; 1 Tim. ScC) ■» ' est. . m- test for angelic rulers was the same as for man. lo be subject to

' *' •"' •^'- " " ihat He com-

■ XI to walk in ■' in-

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5 Purpctse of ^'od. His purpose was to test angels to see if they would remain iructoliim before usingIbem eternally as trusted servanis. For this same reason God tested man. Mis purpose for testing being alike for all free moral and re^Kiotible ageius. Satan and others failed because (hey abode not in ihctruth 0n-8:44:Eph.3:9-l0:1 Tim. 5:21; 1 In..'. --1 •• ■■P.-t.2:4:Judet^-7)

6 : 'plnhing His pun - js He restnct-ed the angels to walk in as the means of testing them (E/ek. 2& 15: Jn. 8:44; Eph. 3: J-10)

7 Faihue.Some angelic beings failed to continue in the truth (Jn. 8:44) and the w ays L.od made clear to themfEzek. 28:11-17). Over 1 /3 rebelled, including Lucifer, whowill be cast down lu eanh with (beother rebellious angels inthc middle of the future tribulation (Rev. 12:4, 7-12). God found It necessary to charge them with folly (Job 4: H), sin (2Peu'2:4;)ude6-7),and rebellion(lsd. 14;12-14:Ezek.28:ll-17;Kev.l2:7-12)

8 ludgroent for an. God prepared hell for the devil and his angels" (Mt. 25:

41). Some are in hell now (2 Pet. 2:4: Jude 6-7). Lucifer and those still loose with him will eventually be put into hell (Mt. 25:41: Rev. 12:7-1'2: 20:10). Immediate judgment came by their defeat anJ God's taking away from them their rulership (Isa. 14:12-14; Ezek. 28:11-17). They would not be pseudo-rulers 01 eaithnow if Adam.the new ruler of the earth, had not fallen and submitted to them (3:1-24: Rom. 5:12-21: Eph. 2:1-3: 4:27; 6:12: 1 Jn. 5:13-19: Rev. l-2:9-12». Man now, in Christ, has power over them (Eph,6:l0-18; Jas.4: 7; 1 Pet.5c 7-9) and will eventually have the entire dominion restored to him (Ps. 8: Dan.7:18.27; Heb. ■2:9-18: Rev. 5:10: 20:4-6; 22:4-6) '

9 God's provision of redemption. In what way (ckJ offered reconciliation to angels,and how many availed themselves of His grace is not revealed. I his isdue to the fact that the Bible is not a history of the creation,fall,judgment or redemption of angels, as it is ofnian. •V haleverls said about angels, demons, pre-Adamltcs, and other creatures not of the present race and creation on earth,is limited tothat which is ncc-essarytoreveali.od's plan for

man. In I Tim. 5:21 we read of elect angels; and the term is no doubt used ill the i.ime sense as elect rncn who are redeemed. We theTTconcTuire ihalangels did have some means of grace and reconciliation, and that some are called elect because they became reconciled. GoJTwho ii all good, has always given mercy to rebels of the human race. at>d we can believe that He was just as merciful to angels, demons, and pre-A Jamlie rebels, providing them with ' grace bcfltUng their nature

ve puxposcs. Among those

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11 con--. Mnthc

that huri .ill be

' J. Since h ■ arc to

be piuuit«:d,wc conclude (hat angels, as well as men, have been given some means of grace even though not by blood sacriflce

Earth's Hm inful career

Lucifer was t(■• exalted In

pride; and heai. . li< followers

wererhcflrM (oaticnipt (he overthrow

of (.>od's government. I'hcy were re-g>onflble for earth's first Mnful career. Mad they remained true to God there would have b id and chaos as

tnc>en.l:2: < ire, no need of

the C days I'l 11-- -a to restore the earth to a second habitable s(aie,and no need for the creaUon of new land animals, flsh, fowls, and man (o rule (he planet earth. Lucifer and (he pre-A da miles would have continued to live on (he earth and carry out (he plan of dominion over the eanh now designed for man. The entire Bible message is centered around (he comple(e redemption of man which includes ridding (he earth of all rebellion, so that in the new heavens and new earth, (he ori0nal state of the universal kingdom of c-od will be fully restored, and God will be all and all eternally (I Cor. ISc 24-28: Eph. 1:10: Rev. 21-22)

Earth's second sinful career

When Adam rebelled the earth entered i(s second sinful career. In God's plan, we are now nearing (he end of Adam's rebellion.God is soon (o send Jesus Christ wi(hthe armies of heaven (odefeat the armies of Antichrist and $eiz<: (he governments of (his world. This, He will do in one day (Zeeh. 14:7) and for the express purpose of se(ting up a riRh(eous government on earth forever. 1 he first I, 000 years of the eternal kingdom will be for the purpose of putting down all rebellion so as (o restore God's sovereignly in all paru of (he universe as before Lucifer and Adam rebelled (1 Cor. 15:24-28: Eph. l:10;Rev.21-22). Saints, (he redeemed ones of the human race from the time of Adam to the 2nd advent of Christ, will be (he fmure kings andprier- under God and Christ to reign over (he dominion originally given to Adam(Ps. 8;I$a.9>6-7:Dan.'2:44-45: 7:13-14, 18, 27:Zech. 14: Lk. 1:32-33; Acts 15:13-18: 2 Th. 1:7-10: Jude 14-15: Rev. 1:5; 5:10: 11:15: 20:4-6: 2'2:l-5)

7 dispensations of man:

IntbeplanofGod the 7 dispensations of man are between the '2 eternities -(he e(emal past and (hee(ernal future: and between the former restoration of the earth in Cdays (1:3-2:25) and (he final restoration (Rev. 21-22)

I Dispensation of Innocence

(2:15-3:21) Ante-diluvian age (L3-8:22)

1 Name , so-called because man was (ested and pu(on probation while in innocence (2:8-25; a-7)

2 Leng(h - unknown.but judging from Satan's de J lings tod ay he (ried (oca use the fall of man immedia(ely. The dis-pens-^tion may have lasted less (han a week, for we have no record of God resting after His first s.ibbath.

Man bad not yet had lime to visit andeal of the tree of life when the fall came (3:22-24). The dispensation ended before man had offspring ('2:21-25: 4:1)

3 Favorable beginnina f 1:26-30: 2:8-24).Everything was periled,anless, and under man's dominion, with just one command to obey (2:17)

4 Test - not (o eat of the (ree of (he knowledge of good and evil ('2:16-17: 3:6)

5 HurposeofGod -to see if man would remain innocen(andbe true tohisrrusi under (he most favorable and perfec(conditions possi bl e ('2; 16-1'0. God wanied (o lea him before he had offspring, so thai if he sinned (he entire race could be dealt with alike through the ume inearu of grace which offers redemption to all who desire i(, and proniisi-i •■leriial segregation from rede, n ■ I y lor all who fail to seek rec fRom. 5:12-21)

(' ' ■' '' -• . His

gOiXj ..no V *ii, uiu liic i I-uij' 1 ,111 ,'iij of

Saian were (he means used in (esting man losee if be would remain true (2; 16-17: 3:1-6: Roro. 5:12-21: 1 Tim. 2:11-15)

'' P/'lurc - (he fall (3; I -24: Rom. 3: 23: 5:12-21: 1 Tim. 2:11-15)

7 aeps In man's fall

(I) Doubt ol i.od's .Vord(3:l) (2 ' ..'Jin^toand misquotina God's

Wot

' Jiciing Gods Word (3:4.

Cp.tieii. 18:4, 20-24; Rom. 6:16-23:

8:1-13: l<"T.tlP-n:€: t-lliral. ', 19-21:'

(4) (3:5)

(5) Temptation (o (r ansgxeM God's Word (3:6; 2 Cor.11:3; 1 TliTi.2: 14) 6)

((i) 1 ransgrcssion of (jod's Word (3:

(7) Results of tranmxessing t.od's Word(3:6-19;Rora.5:12-21; Jas.l; 13-15)

What man lost In (he fall

(1) Spiri(ual, physical, and eternal life (lu. 5'>'2: Rom. 5 12-21; Kph. 2)

(2) Communion wiih(.od0u.5>.2)

(3) Fellowship with animals (9(2)

(4) His full dominion over all (hings (Ps. 8)

(5) Freedom froio Sa(an 0a. 14:30; 2 Cor. 4:4: Eph. 6:10-18: Rev. 12:9)

(6) Perfect God-consciousness (2: 25; 3:7) Rom. 7)

(7) Full power to do good (6:5-7:

(8) Perfect self-con' .C:GaL

(9) Right (o (ree of li 1) 5)

(10) Garden-home (.;.!). >. ^.-24)

(11) God's glory (Roro. 3:23)

(12) Rigtneousness and (rueholinew (Epli.4:22-24) lPe(.2:24)

(13) Perfec(heal(h(3;16-19:M(.8:17:

(14) All benefits of perfect union with God (Rev. 21:1-7: 2-2:1-3)

8 Judgment for sin (3:14-19.23-24). Because ofhis dn man reaped sickness, pain, sorrow, misery, condemnation, death,lou of soul, fellowship and union with Satan and demons, an inferior position, power to do evil and be evil, a

life of self-gratification, unclean lusts and habits, unbelief, separation from God, hardships, sufferings, hell, elemaldaronaQon.and other curses too numerous (o mention. Hebecame depraved (Rom. 1), darkened (Eph. 4:18), blind in mind (2 Cor. 4:4), defiled in conscience (Heb. 10:22), obstinate and rebellious (Isa. 28:14: Rom. 8:1-13), lusrful (Eph. 2:1-3), evil continually (Gen. 6:5), full of abominations Qei. 17:9; Mk. 7:19-21; Rom. 1:18-32: 1 Cor. 6: 9-ll:Gal. 5:19-21:Col. 3:5-10) and lose making all his offspring, widi all (heir faculties, constituted anful by nature (Rom. 5:12-21:Eph. 2:1-3), and children of the devil by choice and practice On. 8:44; 2 Cot. 4:4; Eph. 2:1-3: 1 Jn. 3:8-10)

6 great curses on creation:

(1) Upon the serpent (3:14-15)

(2) Upon Sa(an (3:15: Rom. 16:20)

(3) Upon woman (3:16)

(4) Uponman(il7-19;Rom.5:12-21)

(5) Upon earth (3:17-19)

(6) Upon all creation (3:14-19; Isa. 65:25: Rom. 8:19-23)

9 God's provision of redemption (3: 15-21. Cp. Isa. 53; Mt. 1:21; '26:'28: Eph. 1:7). God promised a Redeemer who would come and restore man's dominion

11 Dispensation of Conscience

(3:22-9:14) Ante-diluvian age (1:3-8:22)

1 Name . So-called because man was tested (o see if he would obey his own conscience regarding righr and wrong (6:1-7: Rom. 2:12-16). There were no writren laws. The 10-commandmen(law had not been given (o Adam in the previous dispen$ation(note d.26:2XHis only law was not to eat ol (he tree of (he knowledge of good and evil; and after being driven out of the garden he did not even have th.it law (Rom. 5:12-!•*). See Conscience in

Index. Thlsdis-pensation could be called (he age of freedom , for man was free to do .is he pleased until i(became necessary for God to interfere

2 Length - 1.656 years. from Adam's fall to 6D0th year of Noa^(5:l-29: 7:6, "Hi

-' ' i ning -a new bcgin-

nin. :th inhabitantshav-

ing.i ni.i-uj(;c o:(.>od,and a new covenant withGOd (3:14-1:26)

4 lest. Obedience (o (he dic(a(cs of conscience as(origh(and wrong (3:22: 4:7. 15: 6:1-7)

J) Purpose of ("tod . Mis purpose now, since man knew good and evil, was to guide him in the proper exercise of his conscience to do the right and refuse thewron- ' nman(ha(aa-

lybyot >ndHlswiUhe

could be restored to lis original do-miiuon and ge(rid of (he curse: and to

Continued. nex(page

NOTES ON GENESIS CONTINUED

test man under freedom of conscience and without resuaint or compulsion to see if he would voluntarily choose right from wrong, and give service to Him instead of Satan. If voluntary righteousness was rejected, then God planned to add laws and punishments to enforce obedience for man's own good.God wanted roan to see that, in his fallen state, he could not choose the best good of being and of the universe, in himself, and that he was powerless to cope with the innumerable fallen angels and demons whom he had now entered into voluntary union with through sin, and who sought his eternal damnation. God wanted man to b e brought to helplessness in himself so that he would tum to Him for help, grace, and power against sin, Satan, fallen angels, demons, sickness, and suffering in lie struggle to overcome thecurse. He wanted man to know that He was the only true friend and helper, and that only through Him was there a way out of sin and the curse, and an opportunity for restoration to original dominion

6 Means ofGod in accomplishing His purpose. The conscience, freedom of the will, without restraint and compulsion to choose the right or wrong, and the malice of the devil were all the means ofGod to bring man to a place of uner dependence upon Him for help and redemption from the curse. The conscience demonstrated how exceedingly sinful man would become if he chose evil instead of good; the full freedom of action demonstrated how far man would go in his rebellion against God before it would be necessary for Him to Interfere for the good of His own eternal plan; and the malice of Satanic forces demonstrated the contrast between the two masters whom roan might serve while on probation. Such freedom o f the wiU and conscience was what man chose in the fall; and soGod permitted him to go to the full limit of wickedness that he might leam the folly of his own choice, and that all coming generations might profit thereby

7 Failure - 6fold (4:1-8:7):

(1) Failure of Adam (6:3, notes)

(2) Failure of Cain(4:1-16, notes)

(3) Failure of Cain's descendants (4:17-24,notes) 25-5:32, notes)

(4) Failure of Seth'sdescendants(4:

(5) Failure of thedaughtetsof men, who sinned with fallen angels seeking to do away with pure Adamite stock through whom the seed of the woman was to come (6:1-7, 11-13, notes)

(6) Failure of all men in general (4: 1-26; 6:1-7; 7:1; Mt. 24: 37-39; Lk. 17: 26-27; lPet.3:20;2Pet.2:4-5). Seel2 conditions ofNoah's day, p.201 ofN.T.

8 Judgment for sin - the flood of Noah (6:8-8:14;Mt.24:37-39; lPet.3:18-21)

9 God's provision of redemption . His grace and mercy in sparing roan to liave another chance and to continue in God's eternalplanforhira on the

earth (6:8-22; 7:1; 1 Pet. 3:18-21). and preservation of clean animals for sacrifice so as to continue faith in the coming Redeemer (7:2; 8:20-22) were provisions of redemption for man after the flood. Men in those days were actually saved by grace through faith in the coming Redeemer, as we are now saved bygrace through faith in the Redeemer who has already come (6:8; Heb. 11; Eph, 2:8-9)

III Dispensation of Human Government

(8:15-11:32)

Present oi post-diluvian age

(Gen. 8:15-Rev. 19:10)

1 Name . So-called because human laws and human government wete instituted to regulate man's life after a long age of freedom of-conscience.God now gave Noah certain laws to govern the race by; and man was held responsible for self-government

The first civil laws since Adam

(1) Be fruitful, multiply, and replenish the earth (9:1, 7)

(2) Rule over animals (9:2)

(3) Allow animal food, instead of grains, herbs, vegetables only (9:3)

(4) Eat no blood of animals (9:4)

(5) Do not murder (9:6)

(6) Execute men who muider(9:6)

(7) KeepMycovenanteternally(9: 8-17)

Some of these laws have formed the basis of human laws in all ages since. It is necessary to punish criminals, individuals, and nations (Rom. 13:1-6; lPet.2:13-14);hence.law enforcement is needful as well as war under cenain circumstances - when nations become criminal asa. 11:4-9; 65:20-25; Dan. 2:21; 4:17-25; 5:21; 7:1-25:8:20-25; 9:24-27; 11:2-45; Zech. 14; Rev. 19: 11-21)

Human govemmetKs are part of the moral government of God and are needed for the preservation of human society on earth. Without law enforcement and punishments no government could long endure. The chief aim of moral and civil government is the highest good of all. Civil and family governments are necessary in securing this end. It is the duty of all people to help establish, maintain, support, and take part in human government for the preservation of society

2 Length - from Noah's flood to the call of Abraham when75-years-old -in all, 427 years (11:10-32; 12:5)

3 Favorable beginning. Man was rich in experience and wisdom, had true worship, new laws, new covenant, promises of blessing, dominion of the earth, and responsibility to rule himself forever (8:15-9:17)

4 Test . To obey the laws of human government, rule faithfully, punish criminals, consecrate to God and worship Him (8:20-9:17)

5 Purpose of God. To test man under a new standard of conduct. He had failed to live right without laws and restraint by punishment of civil rulers, now he wasforced toobeythe rightand reject the wrong (9:1-7)

6 Means of God in accomplishing His purpose. V ari ous laws of hum an gov em -ment were given and government was established by God, with man now being responsible to rule for the good of all

7 Failure - 4fo ld (9:18-11:9):

(1) Failure of Noah (9:20-24)

(2) Failure of Ham (9:22-27)

(3) Failure of the daughters of men at the second eruption of fallen angels in their efforts to do away with pure Adamite stock through whom the seed of

the woman wastocome (9:1-6; 11: 1-9; 6:1-4, notes)

(4) Failure of men in general. Instead of scattering abroad on the earth according to God's repeated command for men to "be fruitful, and multiply, and replenish the earth" (Gen. 1:28; 8:17; 9:1). men united in an ungodly fashion (11:1-9). Pride, self-giatification, and hero-worship became prevalent in this age. Seecom-ments on Nimrod and his rebellion (note n. 10:8; p. 309ofN.T.)

(8) ludgement for sin . During this dispensation God confused and multiplied the languages of men. This forced them to scatter abroad over all the face of the earth before it was divided (Gen. 11:1-9). Then, about 340 years after the flood. He divided the earth's land mass into continents and islands—just as we find it today (Gen. 10:25; 1 Chr. 1:19). This resulted in a far more effective and permanent separation of the different peoples. Furthermore, it explains how the American Indians and various other races came to be in different parts of the earth

9 God's provision of redemption. It was faith in the coming Redeemer and the gospel, and sacrifices typifying these truths (8:20; 12:8:Gal. 3:8; Heb, 4:2)

IV Dispensation of Promise

(12:l-Ex. 12:37)

Present or post-diluvian age

(Gen, 8:15-Rev. 19:10)

1 Name . So-called because of the promises and covenants made with Abraham and his seed. In this period God began to predict and emphasize the coming of the seed of the woman tobe through a particularbranch of the race. There had been a few predictions before, as in 3:15; 4:25; 9:24-27, but now Abraham's seed was designated as the special line through whom Christ should come.In this age many promises and predictions were made to this end (12:1-3; 17:7-8,19; 18:18; 21:12-13; 22:17; 26:3-4; 28:3-4, 13-15; 35:11-12; 49:10) I 2 Length - from Abraham's call at 75

years of age to the exodus from Egypt -430years(Ex. 12:40;Gal. 3:14-17).See twte o, 15:13

3 Favorable beginning. God now began to deal with a special branch of the race (Abraham's seed) in the fulfillment of His plan. Not only did He promise that the Messiah shonld come through them, but that the promised la nd would be given to them eternally, asabasefor world missionary and governmental operations (12:1-3, 7; 13: 14-18; 15:18-21; 17:7-19),and thatthe revelation ofGod should come through them(12:l-3; 15:13-21; 17:l-21;Rom. 3:1-2; 4:1-25: 9:4-5; Gal. 3:8; Heb. 11:8-19)

4 Test. For Abraham and his seed the test was to have faith in God .obey Him, remain segregated from all other nations, and evangelize the world (12:1-3; 15:4-6; 17:1-21; 26:3-4; 28:13-15)

5 Purpose ofGod. To choose one roan through whom Messiah should come, to use him and his seed as His representatives in the earth, and to give them C anaan as a base of operation concerning Hisprogram amongmenin the gospel and in government eternally. The second eruption of the sons of God among men had already begun and giants werebeingbom. They were beginning to possess the very land God had in mind for His own headquarters on earth (12:6).ItbeingHisplan to use the sword of Israel to destroy these giants so as topreserve a pure line for Messiah to come through, God allowed Abraham's offspringtobecomeagreat and mighty nation down in Egypt.It was His further purpose toshow the heathen, through Abraham, the difference between serving Him and other gods, and to make Israel an example to all men physically, mentally, morally, spiritually, and financially, as a nation enjoying theblessings of the trueGod, so that others should be won to Him by suchbenefits.Neverwasthepurpose of God expressed more fully atrd clearly to any people; and never before did a nation have intheir power such means of blessing all nations and bringing about universal peace, prosperity, and eternal salvation as Israel (12:1-3; 15: 4-6; 17:1-21; 26:3-4; 28:13-15; GaL 3:8-14; Dt. 7:6-9)

6 Means ofGod in accornplishing His purpose. The call ofGod, the covenants and promises.and the personal dealings of God were His means in fulfilling His plan withlsrael(12:1-3; 17:l-21;Roro. 2:1-2; 9:4-5)

7 Failure - 5fold (12:l-Ex. 12:40):

(1) Failure of Abraham (11:31-12: 6; 12:10-20; 16:1-16; 17:18; 20:1-18)

(2) Failure of Isaac (26:6-35; 27: 1-4)

(3) Failure of Jacob (25:27-34; 27: 1-33; 31:1-42; 33:14; 37:3)

(4) Failure ofthe sons of Jacob (37: 4-6; 38:1-30)

(5) Failure of Israel after the death of Jacob and sons (Ex. 2:11-14; 5:21)

8 Judgment for sin (Ex.1: 7-6:30).The judgment upon Israel was bondage in Egypt " thebeginning of oppression by Gentiles to be carried on eventually by 8 world kingdoms. See 8 mountain kingdom s and Israel, p. 311 of N.T. and The tiroes of the Gentiles, p. 873. The judgment upon Egypt was the 10 plagues. See p. 110

9 God's provision of redemption. Israel had the gospel (Gal. 3:8; Heb. 4:2) and the typical program of sacrifices which, in shadow, taught them of redemption through the Messiah (Ex. 12; 25:1-40:38; Lev. 1:1-10:20; 23:1-44)

V Dispensation of Law (Ex. 12:38-Mt. 2:23) Present or post-diluvian age (Gen. 8:15-Rev. 19:10)

1 Name. So-called because of the law given to Moses, which became part ofthe rule of faith and practice during the period between Moses and Christ. Men ofthis dispensation had the gospel also (Gal. 3:8; Heb. 4:2)

2 Length from the exodus from Egypt to the preaching of the kingdom of Heaven by John the Baptist, or from Moses to Christ - 1, 718 years or more (Mt. 11:12-13; Lk. 16:16) as follows

(1) From the exodus to the entrance into Canaan, 41 years:

A Over a year at Sinai(Nuro. 10: 11-12)

B 40 years of wandering in wilderness (Num.14:33-34; 32:13; Dt.2:7; 8:2-4; 29:5: Josh. 5:6; Acts 7:23-42; 13:18; Heb. 3:9, 17)

(2) From the entrance into Canaan to the reign of Saul, over 520 years: (Number of years) A Joshua in Canaan Gosh. 14:

7; 24:29) 30

B Elders who outlived Joshua

audg.2:7-3:7) ?

C 1st servitude (Judg.3:7-8).... 8 D Othniel, 1st judge Oudg. 3:

9-11) 40

E 2nd servltude Qudg.3:12-14).. 18 F Ehud, 2nd judge Oudg.3:15-

20) 80

G 3rdjervitude(Judg.3:31) ?

H Shamgar,3rdjudge{Judg.3:31),? 1 4ihservitude Oudg.4:1-3)... .20 I Deborah and Barah, 4th and

5thjudges0udg.4:4-5:31)... 40 K 5th servitude(Judg.6:1-IO)... 7 L Gideon,6thjudge(Judg.6:ll-

8:32) 40

M Abiroelech,7thjudge(Judg.

8:33-9:57) 3

N Tola,8thjudge0udg.l0:l-2)..23 O Jair,9thjudgeOudg.10:3-5).. 22 P 6th servitudeO udg.lQ: 6-18).. 18 Q Jephthah,10thjudge(Judg.ll:

1-12:7) 6

R Ibson,llthjudgeOudg.l2: S Elon,12thjudge(Judg.l2;

12) 10

T Abdon,13thjudge0udg.l2:13-

15) 8

U 7th servitudeC Judg. 13:1) 40

V Saroson,14thjudge0udg.l3: 2-16:31) 20

W Civil warOudg.n: 1-21:25).. ? X EU,15thjudge(lSam.4:l,

15-18) 40

Y Samuel,16thjudgej(l Sam.4:

1,15-18; 7:2-15; 8:1-5) _40

Total 520

The 450 years "until Samuel the prophet" of Acts 13:19-21 began perhaps with the 1st servitude of point c, and continued through the time of EU as the 15th judge and the one just before Samuel (points X and Y).Periods for which dates are not mentioned in Scripture were evidently not taken into consideration in Acts 13:19-21; and they are left unspecified in the above list. For this reason we say the period in point (2) was over 520 years, and the whole length of the dispensation o f Law was 1,718 years or more

(3) From Saul t_o the Babylonian captivity, over 513 years:

Reign of: (Number of years)

A Saul(Actsl3:21) 40

B David (2 Sam. 5:4) 40

C SolomonaKi.il:42) 40

D Rehoboam,after the kingdom

was divided (1 Ki.l4:21) 17

Rulers of Judah

E Abijam(lKi.l5:2) 3

F Asa (IKi.15:10) 41

G Jehoshaphat(lKi.22:41-42). 25

H Jehoram (2 Ki.8:16-17); 8

1 Aha ziah (2 Ki.8:25-26) 1

J AthaUah(2Ki.U;3) 6

K Joash (2 Ki.12:1) 40

L Amaziah(2Ki.l4:l-2) 29

M AzariahorUzziah(2Ki. 15:

1-2) 52

N Jotham(2Ki.l5:33) 16

0Ahaz(2Ki.16:1-2) 16

P Hezekiah, 6 years, before and 23 after the 10-tribe captivity

(2 Ki.18:1-2) 29

Q Manasseh(2Ki.21:l) 55

R Ammon(2Ki.21:19) 2

S Josiah (2 Ki.22:1) 31

T Jehoahaz,only3months(2Ki.

23:31 -33)

U Jehoiakim*(2ki.'2'3:3*6').".*.'. H V Jehoiachin, only 3 months (2

Ki. 24:6-16)

W Zedekiah{2Ki.24:18) JA

Total 513

The480-yearperiod ending with the 4th year of Solomon's reign (spoken of in 1 Ki. 6:1) began with the entrance of Israel intoCanaan and excluded the 111 years of servitude and 3 years of confusion underAbimelech. It was the whole period of Israel's security as a nation free from servitude and civil strife, up to that time in Solomon's reign

(4) From thebeginning of the Babylonian captivity through the restoration to Neheroiah's day in the 20th year of Artaxerxes, 164 years:

(Number of years)

Continued, next page

A B«byloal«oc«ptlvliya«.2& U-i::2a!0i 70

B STriu^T^.-'.'. - ,. -..._3li» 3.: i

CCyi. j:ifF;ti l;l-4i 3:8;lu.4 9

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I Dariui 1 orpcorineMaory (Ezi*5cl-6 J?) 35

F Xcrxei, thC'tthUnftofD*!!. lLl-3. 21

C AmKei»ei(Neh..: 1-191...20

Totil Ui

(Kelgalog ycjri of the Medo-Peniin ktotti above arc (huie ^ven in the EncyclopcdU BrltaniUca)

(S) From the Uroe of restocatloo ftoni Babylon to the prcachltifl of the tdngdom by Jolui the Baptist was 460 years which, added to totali of othcf pertodi above make the 1,718 years or more in thisdispcntatioo. We arrive at the fltiure 480 years from a Kudy of Pan. *24-26 which speaks of 7 wccka andO'2 weeks (or a total of 69'Kveas~). which would be 483 years to uke place from thecommandrrent to resore Jo-ruulemtothe crucifixioo. Since John announced the kingdom about 3 years before the crucin<don, we subtract thocc 3 yean to fittd the approximaie length of this dispensation. Sec The 70 weeks, p. 877

SCrrZ: Althov^h the official length of the dispensation of Law was iBitli John (Mt. 11:13; Lk. 16:16). there was a period of transidoa afterward, during which dme Israel officially rejected Christ, the nation was abandoned (Mt. 23:39), judgment took place at the crois when the law was abolished (CoL 2: 14-17) and Isael was destroyed as a nation (in 70 A. D.) and survivors were icattcted among the nations (Lk. 21: 20-24)

3 Favorable beginning. Not rince the fall of roan had any people expeil-CQced a more favorable beginning than Israel at the bcginninB of the dispensation of Law.Theysaw the power of God in agns and wonders in Egypt and the wilderness. (Remade peraonal appearances to them (Ek. 24:9-11; Josh. 5:13-IS); and spoke with an audible voice (Dt. 5:2'2-24),There were viable manifestations of Ills presence day and night (Ex. l*i 19-21). Cod took sickneM from Ivael (Ex, 15:26: 23:25; Ps. 105c 37: 107:20): gave them the riches of Egypt (Ex. 12:35: Ps. 105:37); gave them revelations and a complete code of laws; made covenants with them: and gave them the go^>el (Gal. 3:3; Heb. 4:2)

4 Tett. To obey the law of Motes in every deuil (Ex. 19:8; 24 3. 7)

5 Purpose of GckJ . Totest Isaeltosee If they would obey Him; to begin a commonwealth of nations headed by Isacl and governed by men of His own choice; to establish a visible system of warship that would picture the coming redemptive truths in every detail; to bring about the complete destruction ofthe giant racesby the sword of Isael to as to bring the Mesdah Into the world through pure Adamite stock (at predicted In Gen.3:15): toglve Israel His complete revelation for the whole human race which, according to Hit promisetoAbrahani,Iuac, and Jacob, would make them a blcsiing to all nations

The entire O. T, was wrlnen in this dispenutlon. C'Od'i purpose in giving the law was that the whole world might become guilty before lUro atvJ every mouthbe «opped (Vom. 3:1 9-2U; 4; 15; 5tl3: 7:5-14; '.al. 4:21-31: il). The law was a shadow of good things to come and was added ^•••' <ii^ •<< n ins-gxcssion until the ser Mt.

11:11-13; Lk. It: It, 5;

CoU2:14-17: Heb,8:5: »:1-10: 10:1). Seep.201 -,' N.T.fot proof the law Is now . s>e Law in Iisdex

6 M ' ■ »d In accomplishing His pu rpos*:, Thf giving of the law, the completion of ttic urgam nation of Israel todestroy the giant races, the settling of Israel in the promiv-d land to use them there as an

showing forth the)

the true (iod - these «<:•• iru- nici i» 'i

Cod to accotnpUsh His purpose

7 Failure - 7 fold:

(1) Failure In the wildemesi. See irirmurings. sins, and rebelllont uodcr

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II). and ty thai llwiiaUoQ >«> : uvttlcs

(2 KI, 17; 25). . -1

(5) Failure lu ^jpuvlty {lick, 2: 3-i9! Jer. 1:1-22:30)

(6) Failure loreKorailon from captivity (Eaa 10; Neh. 13: Hag, 1: Mai. 1:1-4;C)

(7) Failure la rejecting their own McbJj!. .in,!ilk j.«-.c-l fVli. rv20; 6:1-18; ' :0: 16; l-l.. ,1.5;Acu 2:H-:i8; xi--. . ti-i-. 12:1-19: 13:41-52; . i)

8 Judttineot for aa - 2iold:

(1) Jvidgment of the sins of Isael and of th. - >rld in thecroMof

Christ On. l'>lG-30; Acu2:

36:P^:" 14-17; lPet.-2:24)

(:aacl as a nation.

1 >!• ... „. . >id was t.iken froro

. 21:33-46). the njtion was : . :o be desolate unul the 2nd

advent of Christ (Mt. 23:37-39), and it wascompletely destroyed In70 A.D,. with survivori being scattered among the other nations ^k. 21:20-24: Du 2«; Lev. 2tl)

9 God's provision of redemption. In the cross God provided the true source of redemption(lCaf. 1:18-24: Col. I: 12-20; 2:14-17:1 Pet. 2:24), Up to this time men offered sacrifices of animals as a picture ofthe true sacrifice at Calvary (Heb. 8-10), God sent His Son to take the place of all men in death, so that they might be fully redeemed, reconciled, and restored to the original dominion (Ps. 8: Gal. 3:13: Eph. 2: U-18: Heb. 2:9-18: 1 PeU 1:18-23)

VI Dispensation of Grace

(Ml. 3:1-Rev. 19:10)

Present or post-diluvian age

(Gen. 8:15-ftev. 13; 10)

1 Name. So-called because of the fulness of grace brought by JesusCtuitt On. 1:16-17). Men had grace in all previous ages, but not in fulness. The

same was true regarding laws. Men had laws in all periods before Moses, but the fulnea of law came by him. See Tbcuuth about grace, p. 226 of N. T. and Grace In Index

2 Length - from the preaching of the kingdom of heavenbyjohn (Mt. 11:11: Lk. 16:16) to the 2aJ advent ofjesua ChrisL.Considerin)2 that we reckon our time in A.D. from the birth of Christ, and that He was about 30 years of age (ln30 A.D.) when John the Baptist announced the kingdom, and when Law ended and Grace began (Lk. 1:26: 3: 23), then we know that we have already come 1,930 years in this 'dispensation by 1960 A.D. How many more years Grace wlU continue is not known because we do not know when the 2nd advent (which is to lerminate this dispenutlon) will Lake place. Students of ptophecybelieve It will be soon. Grace cannot end until 10 kingdoms are formed inside the old Koman Empire territory (Dan. 7:7-8.19-24), until the Antichrist has been here 7 years after the rapture of the church (Dan. •: 27; 2 fh, 2:7-*J). and unUl all the events of Rev. 4:1-19:10 Eiavc been fulfilled in these last 7 years(Hev.4:l.ncKe). Then, and thtai otily. can (^Ihrist come as in Rev. 19(11-21. and the Mlllenniam begin (Rev. 20:1-10)

A review of the 7 dlyc nMtlons of man up t. ■ T^^ - that we

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us at Icasi i • «- ': ^ ■!.• • j niiu a,^ . a, period of l,oiOyc.in. which ii con-
uary to the theory

3 Favocable|>eninning. -Satan wasJe-fe«led 00 the croa anJ made powerless , to overcome any believer who would j put on the whole amiour of God (Eph. 6:10-18).and tedn him (Eph.4:27; i»%. 4:7; IPeL 5; 7-9). In this matter no difference was made bet ween Jew orGeo-ale. male or female (Acts a 16-21: 1 Cor. 12:13; Gal. 3:28; Col. 3:11). Furthermore, the dispensation of Grace bc^anwith ministrlei of power that of Christ. John the Baptist, the aponles, and other men endued to perform miracles, as recorded la the Gospels and Acts, it began with complete grace On. 1: IC-17). promises of the fulness of the Spirit On. 7:37-39). and a full coro-misdon to represent God and do the works of Christ (Mk. 16:15-20; Jn, 14: 12), There Is now no limitation to the believer regarding what he wants from Codaccordlngto the promises. Everyone is privileged to receive according to hii faith (Mt. 8:13; 9:29; 17:20; 21: 51-25: Wk.ll:22-24: Jn.14:12-15: 15: 7,16;Heb.ll:6:lJn. 3:21-22: 5:13-14)

4 Test, Obedience to the faith of the gospel in all its teachings (Mk. 16:16; Jn. 3:16: Rom. 1:5. 16: 16:26; Heb, lL-6: Jas. 1:5-8)

5 Purpose of God . In this dispenutlon the purpose has been to uve all who would believe. to caU out a people for His name, and to build the church Qn. 3:16: ACU 15:13-18: 1 Cor. 1:18-24: 12:12-31: Eph. 2:14-22: 4:7-16: 5:25-32: 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17)

6 MeansofCod in accomplishing His purpose. Preaching the go«pel is His means to call out a people for the

, Church (Mt. 28:19-20; Mk. 16:15-20;

1 Rom.1:16: lCor.l:18-24:2 Cor, 4:4),

' For this work He uses called and gifted

I men (Rom. 12; 1 Cor. 12; Eph.4:7-11).

He also uses angeb (Heb. 1:14) and

ordinary uved men to propagate the

gospel under the direction of the Holy

Spirit On. 14:16-17. 26: 15c26: 16:7-

15; Acts 1:4-8: 2; 38-39; 5:32)

7 Failure - 3fold:

(1) The failure of Israel is clearly seen in their rejection of John, Jesus, and the apostles,in the crucifixion of their Messiah, and in war on the early church. The gospel first went to Israel (Mt. 10:5-6), but they would not obey, so it was taken from them and given to Gentiles (Mt. 21:33-46)

(2) The early church began to fail God in the very beginning (Acts 5-6; 15), All the epistles reveal divisions, strifes, heresies, unclean living, false leaders, and other evidences of backsliding and faUacy (1 Cor. 1; 3: 5: 11: Gal. 3; 5: Eph. 4: Col. 3; 2 Pet. 2; Jude 3; Rev. 2-3)

(3) The post-aposiolic church, as history reveals, continued in failure, not cvangoli/ing the world, living clean,preaching the full truth, orbeing one asChrist had prayed 0n.l7:21-23). The church entered the dark ages when popes and bishops lorded it over civil rulers and murdered millions who would not conform to organized religion. A reformation finally took place andChristianity has now been revived In part a J in the N. T. ,but the church

as a whole Is sdUslow to recognize its full rights and privileges in the gospel

8 Judgment fut sin .ForthelrrejtTtion of John (Mt. 3:7; 21:23-27), Jesus (Mt, 11:11-27: 12:1-50; 23:1-39), and the earlydiKiples(Acis4:1-31; 6:8-7:59; 8:1-4:961-8: 12:1-5:16:19-38: 17:1-18:18;?? :;-?«: T), Israel was de-suoyed as a nation In 70 A, P. and scattered among the other nations (Ml. 24:1-3; Lk, 2l:20-24).They will not be restored until the 2nd advent of Christ (Rom. 11:25-29),I hisdispeaution will end with great apostasy (Mt. 24:4-41;

1 Tin. A-.i.-^f-; 2 Tim. 3 1 -13: 4: l-4t2Th.2:l-12;2Het.2:)ude 3-18). Th- ..(- "i.>r. In Lk. 18:Hic "when the Sim niiyh, ihall he find faith

on '.:. ■ Judgment will include

the greatest tnbulation ever known on earth (Mt. 24 15-24; Rev. 6:1-19:10; Pan. 12:1). Because men will not receive the truth. God will send strong delusions to damn such rebels (2 rh. 2:8-12: Rev.l3 1-18; lfin-lf<: 19:20)

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' .11 : u I, 1' II 1 hrisi ri«(lCot. ol. l:12-' ' - ' "-• n in pte-Vl' rcgulrec* to 1...,...;-..,^ ,. ., ...;.., In order

to receive the benefits of the ctomMea laow are required to look back to It In faith, to receive iu benefits (Horn. 3: 24-25: 5:1: Eph. 2:8-9; Heb. 11).Cod sent His Son to uke the place of all men in death, so that all who would believe,might be fully redeemed, rec-oiKlled and restored to original do-iBinlon (Ps.8;Gal. 3 13:Epb.2:ll-18: Heb. 2:9-18; 1 Pet. 1:18-23)

VU Dlspecisatlon o ^_'^t^)"'^. 5^'£X.'{°" ment or Mlllennl urn (Rev.19: 11-20:15) The age to come ft^t. 12:32; Eph. 1:21)

1 Name . So-called bccauae Ptvltte (iovernment will take over all human gov e ram en 11. The first 1,000 vcan of theocracy orGod's ruleoneannis also called the Mlllennium,roeaniag 1.000 years (Rev. 20:1-10). See 12 names of, p. 311 of N.T.

2 Length - from the 2nd advent of Chrltt.tne battle of Armageddon, the judgment of the nations, and the binding of Satan (Mt.24:29-31:25:31-46: Rev,19:ll-20:3) to the looting of Saun, the 2nd resurrecBon, the great white throne judgment, the renovation of the heavens and eanh, and the beginolng of the new heavens and new earth -1,000 years (Rev. 20:1-15: 21:1: 2 Pet. 3:10-13)

3 Favorable beginning. For the first

time dnce Adam submitted toLuclfer, his fallen angels.and demons, man will be free from them and have perfect earthcondidonsin every respect asbe-fote the fall, except that he will still be subject to death for one thing-committing any tin that carries the death penalty. Human natural and depraved instincts, tendencies and lusts will yet be a part of man's nature.but his opportunities for overcoming them will be greater because there will be no tatanic power or influence, no sickness, disease, pain, or other bodily disorder. Christ and resurrected saints will be reigning over the coming generations from the beginning ofthe Millennium, arxl forever. See 50pointsabout , p. 311 of N.T.; 16 proofs when set H)7 pt875; and Millennium in Index

4 Test, To obey Christ. lesunected saints, civil and religious laws of the kingdom, and conform to the will of God (Ps.2: Isa. 2:2-4; Zech. 14cH-21; Rev. 5:10; 11:15: 2a 1-10)

5 Purpose of Cod. To put down rebel-llon on earth; fulfill the everlasting covenants of the past; vindicate and avenge Christ and the saints; exalt resurrected saints of all ages to a kingly and priestly position; judge the natiooi in righteousness and restore the eanh to its rightful owners: restore Israel at the head of all nations: and to put all enemies under the feet of Christ so as to bring back the perfect conditions that existed before the fall of Lucifer and Adam - these arc the purpose of God In the dispensation of Divine Government or the Millennium. See lOfold piypose. p. 311 of N.T.

r. Means ofGod in accomplishing His o«e. He will send Jesus Christ.

faithful angels, and resurrected saints from heaven to put down rebellion on earth; He will complete Ids testing period for roan; and remove the curse

(Ml.2429-31; 25c31-46: ICor. 15:24-28; 2 Th.L 7-10;Rev.l9:11-20:10; 22:3)

7 Failure . As In all previous 6 dis-pcnsationsfot man. there will be some who will not chooseCod and righteous-nest. At the end of the Millennium multitudes will follow the Jevll who will then be loosed from the bottomless pit In order toglve men a final opportunity to rebel openly and try to overthrow i.od'i government (Re v.20:7-10)

8 Judgment for tin. Fire will come down from Cod out of heaven and devour the earth rebels who have Uved through the 1.000 years (or apart of It, if iheyarebornwithin the periodjrtnd wNo choose Satan rather than Cod (Rev. 20:7-lO),Thu$,(.od will bring to an end the rebellion in His universal kingdom which began with Lucifer, unfaithful angels, demons, and pre-Ad.imltci in thr- .inte-chaotlc age, and which broke out anew with Adam in the ante-dllu-vianage. All human tebeliwlllbe res-unecied to face judgment and be confined toeteroal bell and torment with another rebels (Isa.66:22-24; Mt,25: 41,46; Rev. 14 9-11: 19:20: 20:10; 21: l5;228);andrighteousangelsandmeii

Continued, next page

NOTES ON GENESIS CONTINUED

will serve God and help Him administer the a ffairs of the universes forever. See Gen. 8:22; 9:12, 16; Dan. 2:44-45; 7:13-14,18,27; Rev. 1:5; 5:10; 22:4-5

9 God's provision of redemption. His provision of salvation through Jesus Christ is eternal for those who accept and conform to it during their probation on earth. The resurrected saints who are to reign as kings and priests with Christ for 1,000 years, will have been saved from all sin and possibility of rebellion by this time. The natural people who remain true to God in the last rebellion on earth will be saved to enter the eternal kingdom-tomultiply and replenish the earth eternally, as God originally planiied when man was created. S-.eCen. 1:26-28; 8:22; 9:12, 16; 17:1-8; 2 Sara. 7; Isa. 9:6-7; Dan. 2:44-45: 7:13-14,18, 27; Ezek. 43:7; Lk. 1:32-33; Rev. 11:15; 22:4-5. The full benefits of redemption provided by the cross

will then be realized and enjoyed eternally (Rom. 8:21-24; Rev. 5:10; 22:1-5)

The earth, by this time, will have gone through 3 perfect states and 2_ sinful careers, as follows 19)

(1) Original perfection (Gen.l:l;Ps.

(2) 1st sinful career and judgment-ofLuciferand pre-.Adaroites(Gen. 1:2; Isa.l4:12-14;Jer,4:23-26;Ezek.28:ll-17; 2 Pet. 3:6)

(3) 2nd perfect state(Gen,l; 3-2:25)

(4) 2rui sinful career and judgroent-of Adamites (Gen. 3:1-Rev. 20:15)

(5) 3rd perfect state - when renovated by fire (2 Pet. 3:10-13; Rev.20:7-22:5; Isa. 65:17; 66:22-24)

Dispensation of faithful Angels

and the Redeemed (Rev. 21-22)

The age of the ages (Eph. 2:7; 3:11)

1 Name . So-called because faithful angels and resunected saints will be helpingGod to administer the affairs of the universes from the earth which will betheeterrwl headquanersof His government. This dispensation is what we know as the New Heaven and New Earth. It could also be called the Eternal Future, the Eternal Perfect State, or the Eternal Sinless Career of the Earth, for it is to be an age of eternal ages, like an endless chain with endless links (Isa. 65:17; 66:22-24; 2 Pet. 3: 10-13; Rev. 21:1-22:5)

2 Length -eternity; world without end. It will be the time of perpetual generations, endless perfection, and eternal life.See 65 other eternal things .p. 622

3 Favorable beginning. Not" only in the beginning but continuing throughout eternity, there will be perfect conditions and people (Isa. 65:17; 66:22-24: 2 Pet, 3:13; Rev, 21:1-22:5)

4 Test. There will be no further need of moral or probationary test to see if angels or men will prove true and worthyof eternal trust. All in the eternal ruling class-the elect and faithful among angels and men - will have been purged ofallpossibility of falling. They will be obedient to God's laws and will; and will be absolutely and eternally trusted by God to help Him administer the affairs of the vast creations (Eph. 2:7; 3:11; Rev. 21-22). Perpetual generations to come, who will be ruled by resurrected saints and others, will be born sinless

5 Purpose of God. To be all in all again, as before rebellion began with Lucifer and Adam (1 Cor. 15:24-28; Eph. 1:10); and to carry out His eternal plan of having creations and kingdoms wWcharewillinglysubjecttoHim and consecrated to the same end that He, Himself is consecrated to, which is the highest good of being for all in all the universes - that is the purpose of God in the future eternal dispensation. See lOfold purpose of God in the Millennial reign .p. 311 of N. T. as this applies to the New Heaven and New Earth as well as to the Millennium

6 Means ofGod in accomplishing His purpose. Throughout eternity He will continue to use Jesus Christ, faithful angels, and redeemed men who will have proved themselves true to trust in ministering to the human race (Heb, 1:13; 2:9-18), and who will have come with Christ to takeover the kingdoms of this world (Zech. 14:1-5; Mt, 13:38-51:24:29-31; 25:31-46: 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)

7 Failure. There will be no failure throughout eternity with elect angels.

^

elect resurrected men, or with elect natural men who will be carrying out their part of the program as natural people in the eternal purpose of God as His plan was,before Adam's fall. The fall did not doawaywithGod'soriginal plan; it only postponed it until the restitution of all things in the new earth (Acts 3:21; Rev. 21-22)

8 Judgment for sin . There will be no judgment for sin again, for all will be righteous and holy. In Rev. 22:3-5 we read: "there shall be no more curse...

his servants shall serve him: And they shall see his face... and they shall reign for ever and ever"

9 God'sprovision of redemption. This is the same as stated In point 9 of the 7th dispensation for man - Dispensation of DivineGovernmentor Millennium. The redemption provided through Christ and the cross is eternal in its scope and benefits to mankind

Giants and Sons of God (6:4)

Proofs giants were sons of angels:

1 The fact that giants or beings of abnormal size in body , have lived on earth is one of the m ost clearly stated truths in Scripture. The Heb. nephilirr from nephil means giant, bully, or" tyrant(6:4:Num.l3:33).That they were-abnormal in bodily size is clear from the fact that men of Israel were as

asshoppers in size compared to them .Num. 13:33). The Heb. gibbor is also trans, giant , meaning powerfii, giant, mighty, or snong man (Num. 13:33; Job 16:14). To say that these original words refer to degree of wickedness instead of size in body, is a mistake

The Anakims were a people great and taUinbody(Dt. 1:28; i 10-11,21; 9:2; Josli.ll: 21-22; 14:12-14).Anak himself was of the giants; and if he and all A nakims were so big, we can be assured the other giants were also (Num. 13:22, 33). The land o f Ammon was a land of giants , for giants dwelled there in old time (Dt, 2:19-20). The Emims were also great, many , and tall as the A nakims (Dt. 2:10-11). Zamzummims were called giants, a people great, many, and tall as the A nakims. They dwelled in the land of Ammon from of old (Dt. 2:19-21). Og^, king of Bashan, is described as a giant whose bedstead was of iron and about 18 1/2 ft. long and 8 ft. 4 in. wide. This is not a measurement of wickedness, but of a material bed for a giant body measuring not too far from 18 ft. tall (Dt. 3: 11; Josh. 1-2:4; 13:12). Bashan is called the land of the giants (Dt. 3:13)

A valley of the giants is mentioned in Josh. 15:8: 18:16. This is the same as the valley of Rephaim , the name of another branch of the giant races so often mentioned in Scripture (14:5; 15: 20; 2 Sam. 5:18,22; 23:13; 1 Chr. 11: 15; 14:9; Isa.17:5), The Rephaims were well known giants, but unfortunately, instead of retaining their proper name in Scripture the translators translated it dead Qob 26:5; Ps.88:10; Pr.2:18; 3:18; 21:16: Isa. 14:8; 26:19); and deceased (Isa.26:14). The word should have been retained as a proper name in all these places, as itislO times otherwise. See notes on these passages which prove giant bodies are referred to instead of great wickedness

Rephaim is trans, giant (2 Sam. 21: 16, 18, 20, 22; 1 Chr. 20:4. 6. 8) and giants (Dt.2:ll,20; 3:11.13: Josh. 12: 4: 13:12; 15:8: 18:16). The phrase remnant of the giants in Dt. 3:11; Josh. 12:4; 13:12 should be remnant of the Rephaims, for there were many nations of giants otherthan the Rephaims who filled the whole country trying to contest God's claim on the promised larui. They ate listed as: Kenites^enizzites, Kadraonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, Jebusites, Hivites, A nakims, Emims, Horims, Avims, Zamzummims: Caphtorims, and Nephilim (6:4:14:5-6:15:19-21;Ex. 3:8,17; 23: ■23: Dt. 2:10-12, 20-23; 3:11-13; 7:1; 20:17; Josh. 12:4-8; 13:3; 15:8; 17:15; 18:16). Og was of t!ie remnant of Rephaims, not the remnant of all other giantnations(Dt.3:ll;Josh.l2:4:13:12)

All these giant nations carre from a union of the sons of God (fallen angels) and daughters of n en after the flood. Beings of great stature, some of them even had 6 fingers on each hand and 6 toes on each foot and carried spears

weighing from 10 to 25 lbs. (2 Sam. 21: 16-2-2; 1 Chr. 20:4-8). GoUath whom David slew wore a coat of armour weigfiing 196 lbs. and was about 13 ft. tall (1 Sam. 17:4-6). It is entirely possible that the pyramids of Egypt, the giant cities of Bashan and other huge monuments of construction will remain an unsolved mystery until they are accepted as the result of labor and skill by fallen-angel fathers

The revelation we have of giants, in Scripture, gives us a true picture of what Greek mythology tries in vain to give. Ours is an accurate account because diNanely inspired. Mythology is the outgrowth of traditions, memories, and legends telling of the acts of the supernatural fathers and their giant offspring - the perversion and conuption in transmission of actual facts concerning these mighty beings. The fact that giants were partly of supernatural origin made it easy for rien to regard them as gods

2 The fact that the Rephaim have no resurrection (Isa. 26:14) proves the reality of giants and that they were not ordinary men. All ordinary men are to be resurrected (Jn. 5:28-29);therefore, giants must be a different class from pure Adamites. Isaiah makes it clear that the dead (Heb . Rephaim) are now in hell (Isa. 14: 9). Solomon confirms the same in Pr. 2:18; 9:18:21:16 where the word dead is Rephai m in the Hebrew Bible. See notes,Isa.26:14,19

3 The fact that giants came only from a union of sons ofGod and daugh-ters of men proves that their fathers were not ordinary men of the Adamite stock. No such monstrosities have been nor can be produced from a union of any ordinary men and woman, regardless of how righteous the father is or how wicked the mother is. Many converted men whoare sons ofGod in the sense of adoption and righteousness through Christ, have been married to unconverted womjen.and no such off-springthe size of Bible giants has ever resulted from these unions. If, as some teach, giants were born of such unions both before and after the flood, then why do not such m arriages produce that kind of offspring today? Why did this happen in every case then and in no case today?

4 God's law of reproduction from the beginning has been everything after his own kind. It was not possible tnen, that giants could be produced by men and women (1:11-12, 21, 24-25; 8:19) of ordinary size. It took the supernatural element, the purpose and power of Satan and his angels to make offspring of such exua size within the human species. After the variation of the species, which ha d to do with si ze only, and when giants had come into being, they then produced others of like size instead of ordinary sized men (Num.13: 33; 2 Sam.21; 16,18,20,22: lChr.20:4-8)

5 Not only is it unscriptural but un-historical to teach that giants came from the union of ordinary men and women. The great question has been: Where did giants get their start? Gen. 6:4 makes it clear-from a union of the sons of God and daughters of men. If the sons ofGod were ordinary men in the same sense that the daughters of men were ordinary women, then we must conclude 4 things:

(1) That ungodly women have the power to produce such monsters if married to godly men. Or,

(2) That godly men have the power to produce giants when married to ungodly wom.en

(3) That a mixture of godliness and wickedness produces giants

(4) That extreme wickedness on the part of either parent will produce giant offspring

A114conclusions are wrong however, as proved every day by the marriages of unconverted persons with the converted and the producing of offspring through the union of a wicked parent and a godly one. Thus, the theory that giants came from the marriage of Seth's sons with Cain's daughters is disproved

6 The sons of God could not have been the sons of Seth or other godly men for the following 7 reasons:

(1) There were no men godly enough to be saved during the Antediluvian A ge except Abel (4; 4; 1 leb.ll:4).

Enoch (5:21-24; Heb. 11:5), and Noah (6:8; 7:1; Heb. 11:7), as far as Scripture records ate concerned. Shall we conclude that these 3 men were the sons of God who married the daughten of Cain and produced races of giants in the earth in those days before the flood (6:4)? We have no record of any such marriage or offspring of Abelbefore he was murdered. Regarding Enoch.are we to believe that Methuselah and his other children were the giants? Are we to believe that Noah's 3 sons, Shem, Ham, and Japheth were giants? If so, where is our authority for this? Had this been true, there would have been nothing on eanh after the flood but giants born of Noah's giant sons, for by his children the whole earth was then replenished (10:1-32). That would cause another unsolved mystery-how giants became ordinary sized men again

(2) The time of the n arriages of the sons of God disproves the theory that they were the sons of Seth. Marriages of Seth's sons could not have taken

place during the first 325 years, for he had only one son of m arriageable age up to that time (5:l-8)and he (Enos) was not godly. See note f, 4:26. To say there were no such marriages before Enos would contradictGen.6:1-2 which shows that sons of God narried daughters of men when such daughters began to be bom. Shall we conclude that daughterswerenotbominthe first 325 years? If so, then where did Cain, Seth and others get their wives?

Furthermore,such rrarriagesbetween godly sons and ungodly daughters could nothavebeen during the last 600 years before the flood, because Noah was the onlysonofGodbyrighteousness during this timre(6:8-9; 7:1; 2Pet. 2:4-5). His sons were preserved in the ark because of being pure Adamite stock and not because of personal righteousness. The foregoing facts then, would limit these marriagestothe731 yearsberween the first 325 years and the last 600 of the Antediluvian Age; whereas, sons ofGod actually married daughters of men throughout the entire 1,656 years of that age. Gen.6:1-2 m akes it clear that this happened "when m.en began to multiply on the face of the earth"

(3) Gen. 6:4 teaches that there were giants on the earth in those days (before the flood), and also after that (after those days which were before the flood) as a result of the sons ofGod manying the daughters of men. If, as is taught, the sonsof God were the sons of Seth, we can account for them after that (after the flood), for the line of Seth was continued through Noah.But, with the daughters of Cain (supposed to be the daughters of men), the story is different. Cain's line perished in the flood, both rren and women, which means there were no daughters of Cain after the flood, for sons ofGod to m arry

(4) The Bible gives us no reason to believe that the statement "the sons of Godsaw the daughters of men that they were fair" should belimitedto Cain's daughters. Other families had daughters too, thousands of families which made up themanybranchesof the race both before and after the flood. These were daughters of men, too.In the 1,656 years before the flood (which is the period in which Seth and Cain lived), there must have been from 150,000,-000 to 500,000,000 people. It is unbelievable that so many ashalf of these were godly and half ungodly: and we knov.'that they were not

limited to two lines - the line of Seth and the line of Cain. Regarding Seth's daughters we have reason to believe that they were as fair as the daughters of Cain - beautiful enough to attract men as husbands for themselves. The line of Seth alone survived the flood, so we know tfiis is true. Gen. 6:1-2 therefore, cannot be said to refer only to the daughters of Cain; and the term daughters of men cannot be limited to mean only the daughters of Cain

(5) The very expressions, sons of God and daughters of men .indicate two different kinds - one the product of God, the other the product of man. Seth was not God, so why call the sons of God the sons of Seth?

(6) It is a matter of record that Seth's children were as ungodly as

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Proofs the soig of Cod wen: anitcls

Since it cannot possibly be that '.he ions of Cod who: arried the Jaaiihten of men and produced giants by them, were the sons of Seth or ffM-i men marryinnunftodly women, then it must be tiiJt the ions of Gen. 6 were fallen anseh. That this is true is clear from many scriptures, as follows

1 The f rpretsioii s ons of u od is found

.e I. >.T7and every time as (6:1-4; J obi: 6: 2:1: .1. - ■--' That the pas-

sages 1.. :. Dan. 3:25,

.- v: ■■ , .^.^ ^j.. of God. Is it

::ot ; P., that the ions of God

(il - - . , _J be angels"

2 So'-e trauslauous, as the Septua-itim, S! offat, and others read, angels of 1.00 in Gen. 6:1-4, which is the only idea ttiatwUl hartioiuze with facts in the passage itself, at well as many other pasuiics

3 Josephussayf, "many angels of God accotnpanied with wacnen, and begat sons that proved unjust, and despiseti of all that was good, on a^ count of their own strength.... these men did what resembled the acts of those whom the Grecians called giants" (Anu Book I, ch. 3). Again, he says, 'There was till then left the race of tuanu, who had bodies solarge.aiid countenances so entirely different from other men, that they were surprisinB to the sight, and terrible to the heanng. The bofies

ft:.use menarestiU shown to this very .... (Ant, Book V, ch. 2)

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says, 'But the >scd...

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berfai children (Vol. i. p. liK)). Methodius, 260-31^ A, D.. says, "the devil was insolent... .as also those (angeli) who were rnamoured of flcslUy

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; strange flesh , are set forth :-; _.. >-.,.ir.irle. lufTctlug the vengeance of eternal fire." If Sodoir, Co-moaha and other cities lived contrary to nature aod coinmitted fornication.

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' •■ -■ ■■en. No female angels arc

. It is logical to say then, that ;.._ .. ..^ ■-as created specifically for the human race in order that it could bekept inexisfence;and that all angels were created males, inasmuch as their kind is kept in existence without the reproduction process. Angels were created innumerable to start with (lleb. 12:2'^) whereas, the human multitudes began with one pair, Adam and Eve who were commanded to reptodULe and thereby make the multitudes. That angels have tangible spirit bodies with bodily pans, appear as men, and have perfor::ied acts equal to and surpassing those of the human male is clear from n any passages. Sec note n, Heb. 13:2 The fact that some angels "kept not thuir first estate, but left their own 1 inJudeStocon'-■ what understandable bow a sex sill could be accomplished by them. The Gr. for habitation is oiketenon. It is used only twite in Scripture and then concerning the bodies of men being clianged to spiritual bodies (2 Cot. i2), and the angels having a bodily change, or at least a loweiing of theii'sclves in some way Oude 6-7). This, in the N.T. helps explain the liistory of the O. T. concerning the angels living contrary to their nature and producing giants ■wl.v-n the sons of I'.od (angels) carrie ■iad relationship with) the ofmen'asGen.6:4 uysand o(i>c(paitagcs confirm. Sec notes on 2 Pet. 2:4; Judc 6-7 and Angels in the Index for many facts about them 7 There arc 2 classes of fallen an-■ iih Satan wIhj will during the future

uii ui ju ".. v^ ". * • i -: 7- 1'.! . "OSC

whoare now bound in hell t-

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who "came in unto the daughters of ri en. " ice lOproofs spirits are angels. p. 26 y of n7T\

The pun>oic of Satan in pt<xiuana giants

It was the purpose of Satan and hit fallen angels tocorrupt the human race and thereby do away with pure Adamite itoi V 'i-r.-v.'!' v^>."Ti the seed of the woi . This would aven

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was said to Adam aiid tvethat the seed of the woman should defeat Saun and restore nan's dominion (Gen. 3:15). The only way tlicn, for Satan to avoid this predicted defeat was to corrupt the pure Adamite line so that the coming of the seed of the woman into the world would be made impotable. This, he tried toaccompUshbysendingsome of his fallen angels to :::arTy the daugtiten of :nenasinGen. 6; 1-4, and producing the giant nations through them

There ate iwosuch eruptions of fallen angels taught in Gen. 5:4; There were giants in the earth in those da ys (before the flood); and also after that (alter the flood), when llie sons of God (fallen angels)came iu unto the daughters of men (any daughien of men - Cain, Sctb and others) .and they bate children to them (to ibe angels)

Satan almost succeeded in his plan during the first eruption, for all flesh hadcotrijpted his way upon the earth; and of all the multitudes Noah and his sofu were the only pure Adamites left to be preserved by the ark (Gen. 6:8-13; 1 Pet. 3:i:*-20), The main object of the flood was to do away with all this Satanic comipiion, destroy the giants, and preserve the pure Adamite stock so as to make good the guarantee of thecomingof the seed of the woman, as in the plan of God

Being defeated before the flood did not stop Satan from making a funher anempt to prevent the coming of the Redeemer who should be his final downfall. It was now to his advantage that God had promised never to send another universal flood upon the earth. Satan therefore reasoned that he should make a second attempt to do away with Adamite stock. If he came within "eight souls" of doing it before the flood his opportunities were now even greater, with the promise that there would be no such flood. This is the reason for the second group of his fallen angels being sent to many the daughters ot men. Once again, the unions produced giants, and races of ihem occupied the land of promise, where the seed should be bom. in advance of Abraham. Limited by His promise of no Hood,God was then faced with the problem of destroying the giant races another way. This explains why He coriimandcd Israel to kill then: everyone, even to the last man, woman and child. This againexplains why He destroyed all the men. women and children besides Noah and his family, at the tine of the flood. It also answers the skeptics question regarding why the children were taken away with the adults in the flood.God had todoaway with thiscocTuption entirely in order to fulAU His eternal plan and give the world lU promised KedeeiiJCt. The Redeemer has< on<e now.and so Satan is res4: ' r s for a last stand at

t!. Christ

1 i u II is ' K.it fron: Scripture that there were gia:its in the earth both be-fjjrr ..J • 'f<-r the flood and ttut they ca inionof fallen angels and

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44 app ea taoces of God (17:22):

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djys ^^' r-cr.-jtion (i en. 2:7. l.»-2S). Ac. en. 2:21 the Lord i.od

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in Hit Invisible presence which ii everywhere

:i Cain sawt.od In viable fcrm.foi he could not have been driven out of Invisible presence which Is with everyone everywhere (Gen. 4:6. 9. 16)

4 It isclear from Gen. 11:5 that God appeared on eanh at the time of the lower of Babel, for It uys. 'the Lord came down to see the city and the tower"

s Abraham wasbleised with several appearances of God. The first recorded appearance IS in Gen. 12:7 which uys, "the Lord appeared unto Abram"

6 Int.en.17;l-22"theLord appeared loAbram.... and '~'0d went up frocr Abraham"

7 In Gen. 18:1 "the Lord appeared unto WiTi in the plains of Mamre." Verse 2 says Abraham lift up his eyes and looked, and low, three men stood by him." These proved to be the Lord and two angels (Gen. 18:22: 1*1); and he could see them. Other statemenu in chapter 18 prove a visible appearance: "Letwaterbe fetched, and wash your feet" (v 4); he took butter, and irllk.and the calf he had dressed and set it before then'... and they did eat" (v 8); "the men rose up from thence, and looked toward Sodom: and Abta-ha;p went with them to bring them on the way"(v It",); "the Lord said,Because the cry of Sodom and Gomorrah is great... I will go down now. and see" (v 20-21); "Abiaham stood yet before theLord. And Abraham drew neat, and said" (v 22-23); "And the Lord went his way... and Abraham returned unto his place" (v 33)

8 Cod appeared to Isaac and confirmed the Abrahamic covenant with him. asi$cleatfroinGen.26:2-4.Verse 2 States, ■ihcLotd appeared untohitr"

J He appeared again to Isaac, te-mindini him of the covenant (Gen. 26:24)

10 He appeared to Jacob and coo-firmed the Abrahamic covenant with him (Cen. 2.S: 12-15 with 3.5c 1)

11 God wrestled with Jacob bodily as seen in Cen. 32:24-32. That this was a bodily appearance of God is proved in verse 30 where Jacob said, "1 have seen God face to face, and my life is preserved"

12 Jacob experienced another vidble visitation of God asrecorded inGen.3^ 9-ls.Verse Ostates. "AndGod appeared onto Jacob again"

13 The Lord appeared toMoses 'in a flameof fireout of the midstof a bush" (Ex. 3:1-4; Acts 7:30-34). fbds is one of many instances in the Bible where the record uses "the angel of the Lord" forGod, Himself. Whereas Ex.3:.: says "the angel." v 4 says "the Lord saw,.. ('.od called out of the bush. See A n)j.els, p.6 32

14 The Lord "came down upon mount Sinai," to give the lOcomi^iaodnents "in the sidht of all the people" (Ex. I9t 11-24; Ot. S:4, "22-2:")

I'S Of the leaders of Israel. 74 (Including Mosesand Aaron) saw God and ate with HIiT on Sliiai (Ex. 24:1-11)

10 Moses saw (~od againon Sinai face to fare (Ex. 24:12-18)

17 lnEx.3-3:"-UwereadofCod talk-in.'with Moses as he entered the tabernacle. Verse H says, "the Lord spake unto Moses face to face, as a man speakelh unto his friend." Even the heathen had knowlcd le of God being seen face to face (Num. 14:14)

15 In Ex. 33:12-23 we learn of ttie time when Motes asked to see God's ,Jory (v l'^), instead of His bodily form apart fron His glory which he had already seen many timet. God refused to show hiii: His v-'Jory as expressed in His facebut said Moses might see it at expressed in "try back parts" (v "23)

r.'Moses Mw c'.od another tinie as recorded in Ex. 34: S-;*. Verse ' uys "the Lord descended inthc cloud, and stood with hill there"

20 I od appearej ' ' • • '•■■• ■"■' >M !?-real as recorded i .»• "24 uys. "there c • : . before (not dowi Irom) the Lord, and consumed upon the altar. ~ This indicates a viable presence

21 In Lev. 10:1-2 It Is stated that "there went out fire from the Lord" to devour wicked priests who "offered strange fire before the Lord, which he comivanded their not"

Continued.next page

NO TES ON GENESIS CONTINUED

22 According to Num. 12:4-5 "the Lord came down... and stood in the door of the tabernacle" to be seen and beard by Moses, Miriam and Aaron

23 In Dl. 31:2, 15-16 we find that when Moses was 120 years old, which was at the time of his death (Dt. 34: 5-7) the Lord appeared to him

24 "Cod came untoBalaam at night" to instruct him and warn him (Num. 22:20)

25 "Theasssaw the angel of the Lord standingintbeway... his swotd drawn (Num. 22:23)

26 A gain "the ass saw the angel of the Lord" standing "in a path of the vineyards (Num. 22:24-25)

27 Still again the ass saw "the angel of the Lord" who "went further, and stood in a narrow place" (Num. 22: 26-27)

28 When "the Lord operted the eyes of Balaam... be saw the angel of the Lad' as recorded in Num. 22:31-38. That this was an appearance of God is evident &om the fact that in verse 35 itsays, 'the angel of theLord said unto Balaam... only the word that I shall q>eak unto thee, that thou shalt speak;" and in verse 38 it says, "Balaam said... the word thatGodputtethin mymouth, diat shall I speak"

29 According to Num. 23:3-10 "God met Balaam" and gave Urn words to speak

30 Again.asrecordedinNum. 23:16-

24 "the Lord met Balaam, and put a word in his mouth"

31 Joshua saw God in a visible body, having a "sword drawn in his hand" (Josh. 5:13-15). That He received worship when "Joshua fell on his face to the earth, and did worship," proves the visible presence was God.Cp. Rev. 19: 10; 22:8-9 where worship was refused

32 God appeared to Israel to rebuke them for sin Quda. 2:1-5)

33 The Lord appeared to Gideon and "sat under an oak" in visible form as recorded in Jud^. 6:11-23. While in verse 11 He is called "an angel of the Lord," in verses 14 and 16 He is plainly called "the Lord"

34 He appeared toManoah's wife and predicted Samson'sbirth(Judg.l3:3-7)

35 He appeared to Manoah and his wife together, in answer to prayer as seen in Judg. 13:8-23. That this was an appearance of God in visible fotm is clear from verse 22 which says, "Manoah said unto bis wife. We shall surely die,because we have seen God

36 God appeared to Sarruel and called him to be a prophet, as seen in 1 Sam. 3:10 which says, "the Lord came, and stood, and called"

37 He appeared again to Samuel, for 1 Sam. 3:21 says, "And the Lord appeared again in Shilob"

38 In 1 Ki. 19:11-18 we see that Elijah saw theLord when he stood "upon the mount before the Lord. And,

behold, the Lord passed by"

39 From lCht.21:16-17welearnthat David saw the Lord, for whereas verse 16 says David "saw the angel of the Lord," verse 17 calls Him God." Referring to the place of this appearance, 2 Chr. 3:1 says, "where the Lord appeared unto David"

40 God appeared to Job who said, "I have beard of thee. ..but now mine eye secth thee" Qob 42:5)

41 God appeared to Isaiahin the temple, forinlsa.6 hetestified, "Isawthe Lord sitting upon a throDe,Mgh and lifted up, and his train Qlled the temple"

42 Amos declared (in Amos 9:1), "I saw the Lord standing upon the altar"

43 Acts 7:54-60 shows that Stephen saw "Jesus standing on the right hand of God"

44 John saw both God and the glorified Christ in the reception of Revelation (Rev.4:2-ll; 5:1-13; 6:16; 7:9-17; 8:3-5: lL-16; 12:5; 14:1-5; 19:1-10; 21:3-7; 22:1-5). In Rev. 1:10-18 we read of an appearance of Christ, for in verse 11 John speaks of a voice saying, "I am Alpha and Omega," and in verses 12 and 13 he says, "I turned to see the voice that

spake... I saw seven golden candlesticks; And in the midst,.. one like unto the Son of man"

Besides the above appearances the prophets sawGod, His shape. His body (like that of a man). His hair, eyes, and other bodily parts.His clothing,and

His chariot throne drawn by cherubim in visions. Ezekiel saw Him (Ezek. 1:2-28; 8:1-4; 9:1-4; 10:1-5, 7-22; 40:1-4, 6, 8-9, 11. 13-14, 17. 19, 24, 28, 32. 35. 45. 47-48; 41:1. 4-5. 13,15; 42:1,13.15-20; 43: l-7);Daniel saw Him (Dan. 7:9-14: 10:5-9): Zech-ariah saw Him (Zecb. 1:8-20; 2:1-13; 3:1-2; 4:1-5; 5:2-5,10; 6:4-5).We have reasons tobeUeve that Enoch,Noah and others also saw God, for they walked with Him and received specific instructions from Him (Gen. 5:22-24; 6: 8-9; Heb. 11:5-7; Jude 14-15).Funher-more, on a number of occasions the glory of the Lord appeared to Moses anj Israel and they saw it and heard God's voice from it. This was more than an invisiblepresence (Num.14:10-12; 16: 19-30.41-50; 20:6-13,etc.). In view of the above definite appearances of God to men, the often quoted passage -".^lo man hath seen God at any dme" On, 1:18) - can only be understood to mean that no man has seen Him face to face in His glory and comprehended Him fully as the only begotten Son, which is in the bosom of the Father, " and "hathdeclaredhiro." In 1 Tim. 6: 16 we read of the Godhead "dwelling in the light which no man can approach unto" but appearances God chooses to make apart from this light, man can approach unto. Humans have experienced this many times, both seeing and hearing God

NAMES. TITLES. OFFICES OF THE TRINITY

Names, titles, offices of the Trinity (3TT3)

74 of God, the Father:

1 God (Heb. Elohiro, Gods,Gen. 1:1)

2 LordGod(Jehovah-Elohiro.Gen.2: 4-22)

3 Most WghGod (Gen, 14:18-22)

4 The Almighty God (Gen.l7:l; Rev, 19:15)

5 The everlasting God (Gen. 21:33)

6 The God of heaven (Gen. 24:3)

7 The God of earth (Gen, 24:3; Rev, 11:4)

8 TheLord God of beaven(Gen.24:7)

9 God Almighty (Gen. 28:3; 43:14; 48:3)

10 The mighty God (Gen. 49:24)

11 The God of Abraham (Ex. 3:6)

12 The God of Isaac (Ex. 3:6)

13 TheGod of Jacob (Ex. 3:6; 2 Sara.

14 1 AM (Ex. 3:13-15) 23:1)

15 God of the Hebrews (Ex.5:3: 7:16)

16 Jehovah(Ex. 6:3; Ps. 83:18; Isa. 12:2: 26:4; 42:8)

17 God of Israel (Ex. 24:10: 34:23)

18 Jealous(Ex.34:14)

19 Cod of the spirits of all flesh (Num. 16:22: 27:16)

20 The God of gods (Dt, 10:17)

21 The eternal God (Dt, 33:27)

22 The Uving God aosh. 3:10) 2)

23 Lord God of Israel Qosh. 22:16; 24:

24 Lord God of gods Qosh, 22:22)

25 Strength of Israel (1 Sam. 15:29)

26 TbeRock(2Sam.22:32;Ps,18:2,31)

27 God of my rock (2 Sam.22:3)

28 God of the rock of my salvation

29 The Rock of Israel (2 Sam. 23:3)

30 The Cod of David (2 Chr. 34:3)

31 The righteous God (Ps. 7:9)

32 Fortress (Ps. 18:2; 91:2)

33 Deliverer (Ps. 18:2; 91:3)

34 Strength (Ps. 18:2)

35 Buckler (Ps. 18:2; 91:4)

36 The horn of salvation (Ps, 18:2)

37 High tower (Ps. 18:2)

38 TheGod of my salvation(Ps.l8:46)

39 TheGod of glory (Ps. 29:3) 16)

40 TheGod oftruth(P5,31:5; Isa. 65:

41 JAH (Ps.68:4). 16 Jehovah tiUes. p. 52

42 The most High (Ps. 91:1, 9)

43 The Almighty (Ps. 91:1)

44 Refuge (Ps, 91:2. 9)

45 Holy One of Israel (Isa. 30:15)

46 The glorious Lord (Isa. 33:21)

47 The Creator (Isa. 40:28)

48 Lord God of hosts (Isa.22:5)

49 The Lord thy Saviour and Redeemer (Isa, 60:16) 16)

50 The mighty One of Jacob (Isa. 60:

51 The Lord of hosts (ler. 7:3, 21)

52 ThetrueGod Oer, 10:10; Jn. 17:3)

53 The great and mighty God Oer. 32:18)

54 The God of all flesh Oer. 3'2;27)

55 Ancient of days (Dan. 7:9, 22)

56 The God of judgment (Mai, 2:17)

57 God of the Uving (Mk.l2:27)

58 The uncorruptible God (Rom,b23)

59 God of patience and consolation (Rom. 15:5)

60 The God of hope (Rom, 15:13)

61 The God of peace (Rom. 16:20)

62 God of all corofon (2 Cor. 1:3)

63 Godofloveandpeace(2Cor,13:Il)

64 The living and true God (1 Th. 1:9)

65 The only wise God (1 Tim. 1:17)

66 The blessed and only Potenute. the King of kings and Lord of lords (1 Tim, 6:15-16) 17)

67 The great God (Tit. 2:13; Rev, 19:

68 God the judge of all (Heb. 12:23)

69 God the Father (IPet. 1:2; 2Jn. 3)

70 TheGod of all grace (1 Pet. 5:10)

71 The only Lord God Oude 4)

72 LordGodAlmighty(Rev.4:8; 11:17; 15:3; 16:7: 21:22) 6)

73 The Lord Cod omnipotent(Rev,19:

74 TheLord God of the holy prophets (Rev, 22:6)

138 of Cod, the Son:

1 Seed of the woman (Gen, 3:15)

2 Jehovah (the Lord, Gen, 19:24; Ps. 110:1. 5)

3 SMloh (Gen. 49:10)

4 The star out ofJacob(Nuin, 24:17)

5 Prophet (Dt, 18:15; Lk, 24:19)

6 Rock of salvation (Dt, 32:15)

7 Daysman Qob 9:33)

8 The Anointed (Ps, 2:2)

9 The Son (Ps. 2:12; Heb. 3:6)

10 Sanctuary (Isa. 8:14)

11 Stone of stumbling (Isa. 8:14)

12 Rock of offence (Isa. 8:14)

13 Wonderful Osa. 9:6) UCounseUor (Isa. 9:6)

15 The mighty God Osa. 9:6)

16 The everlasting Father (Isa, 9:6)

17 The Prince of Peace Osa. 9:6)

18 Rod out ofjesse0sa.il: 1) 6:12)

19 The Branch Osa. 11:1; Zech.3:8;

20 AnensignofthepeopleOsa.lblO)

21 My servant Osa. 42:1: Mt. 12:18)

22 My elect Osa. 42:1)

23 Polished shaft Osa. 49:2)

24 The Redeemer Osa. 59:20) 9)

25 The angel of His presence (Isa.63:

26 The Lord our righteousness Qsi, 23:6)

27 Plant of renown (Ezek. 34:29)

28 Messiah O^an. 9:25; Jn. 4:25)

29 The judge of Israel (Mic. 5:1)

30 The desire of all nations(Hag.2:7)

31 The roan that isMy fellow (Zecb. 13:7)

32 Refiner and purifier (Mai, 3:3)

33 Sun of righteousness (Mai. 4:2)

34 Jesus Christ (note a, Mt. 1:1)

35 The son of Abraham (Mt. 1:1)

36 The son of David (Mt. 1:1; 9:27)

37 Christ (Mt. 1:17; 2:4)

38 Jesus (Mt. 1:21, note)

39 Emmanuel (Cod with us, Mt.l:23)

40 King of the Jews (Mt, 2:2: 21:5)

41 Governor (Mt. 2:6)

42 Nazarcne Ovlt. 2:23)

43 The Son of God (Mt. 4:3)

44 Master (Mt. 8:19)

45 The Son of man (Mt, 8:20)

46 Physician (Mt. 9:12)

47 The bridegroom (Mt. 9:15)

48 The friend of sinners (Mt. 11:19)

49 The beloved (Ml. 12:18)

50 The sower of the seed (Mt. 13:3)

51 The Son of the Highest (Lk. 1:32)

52 The horn of salvation (Lk, 1:69)

53 The daysprlng (Lk- 1:78)

54 Christ the Lord (Lk. 2:11)

55 Saviour (Lk. 2:11)

56 The consolation of Israel(Lk.2:25)

57 Salvation (Lk. 2:30)

58 Jesus of Nazareth (Lk, 4:34)

59 Holy One of God (Lk. 4:34)

60 The Word Qa. 1:1-2)

61 God On, 1:1-3; 20:23; Heb. 1:8)

62 The true Light Qa. 1:9)

63 Only begotten Son On, 1:18; 3:16)

64 Lamb of Cod On, 1:29; Rev, 5:6)

65 The King of Israel On, 1:49)

66 Teacher On. 3:2)

67 Gift of God On. 4:10)

68 Saviour of the world On. 4:42)

69 The bread of God On, 6:33)

70 ThebreadofUfeOn. 6:35,48-51)

71 Light of the world On. 8:12)

72 Door of the sheep Oa, 10:7)

73 The good shepherd On, 10:11)

74 The way.the truth.the life Ou.14:

75 The vine On. 15:1-8) 6)

76 Lord and Cod On. 20:28)

77 Holy One and Just (Acts 3:14)

78 Thy holy child Jesus (Acu 4:27)

79 A Prince and a Saviour(Acts5:31)

80 Lord of all (Acts 10:36) 2:2)

81 A propitiation (Rom. 3:25: 1 Jn.

82 JesusChristour Lord (Rom. 6:23)

83 The Deliverer (Rom. 11:26) 84ChristJesus(lCor,l:2; lTira.2:5)

85 The powerofGod (1 Cor. 1:24)

86 The wisdom of Cod (1 Cot. 1:24)

87 Sanctificallon (1 Cor. 1:30)

88 Lord of glory (1 Cor. 2:8)

89 Our passover (1 Cor. 5:7)

90 Spiritual Rock (1 Cor. 10:4)

91 Christ the firstfrults (1 Cor, 15:23)

92 The last Adam (1 Cor. 15:45)

93 The second man (Adam,ICor.lS:

94 ImageofCod(2Cor.4:4) 45-47)

95 Seed of Abraham (Gal, 3:29)

96 The beloved (Eph. 1:6)

97 Chief comer stone (Eph. 2:20)

98 Head of the church (CoL 1:18)

99 Firstborn from the dead (Col. 1:18)

100 ChristJesusourLord(l Tim. 1:12)

101 Mediator (1 Tim, 2:4-5)

102 ThemanChristJesus(lTiro.2:5)

103 Ransom for aU (1 Tim. 2:6)

104 Seed of David (2 Tim, 2:8) 1:4)

105 Lord Jesus Christ our Saviour (Tit,

106 Brightness of His glory (Heb, 1:3)

107 Express image of His person (Heb, 1:3)

108 Upholder of all things (Heb. 1:3)

109 Captain of salvation (Heb. 2:10)

110 The Apostle and High Priest of our profession (Heb. 3:1)

111 Forerunner (Heb, 6:20)

112 Ministerofthesanctuary(Heb£:2)

113 Testator (Heb, 9:16-17) 12:2)

114 Author and finisher of faith (Heb,

115 Great shepherd of the sheep (Heb, 13:20) Pet. 2:25)

116 Shepherd and Bishop of souls (1

117 Chief Shepherd (1 Pet. 5:4)

118 Lord and Saviour Jesus Christ (2 Pet, 1:11)

119 Day star (2 Pet. 1:19)

120 Advocate (1 Jn, 2:1)

121 Jesus Christ the righteousOJn,2:l)

122 Eternal Ufe (1 Jn, 5:20)

123 Faithful witness (Rev. 1:5)

124 Firstbegonenofihedead(Rev,l:5)

125 Prince of the kings of earth (Rev, 1:5) 22:13)

126 Alpha and Omega (Rev. 1:8; 21:6:

127 The beginning and ending (Rev, 1:8)

128 The first and the last (Rev,2:8)

129 Morning star (Rev, 2:28)

130 The Amen (Rev, 3:14) 14)

131 Faithful and true witness (Rev. 3:

132 Beginning of creation - the One wbobegan creating all things through the Father (Rev, 3:14; Eph. 3:9; Col, 1:15-18)

133 LionofthetribeofJudah(Rev.5:5)

134 The Root of David (Rev. 5:5)

135 The Word of Cod (Rev. 19:13)

136 King of kings. Lord of lords (Rev. 19:16) 22:16)

137 Root and offspring of David (Rev.

138 Bright and rooming star (Rev. 22:16)

36 of God, the Holy Spirit:

1 Spirit of God (22 times. Gen. 1:2: 41:38; Mt. 3:16; 1 Cor, 2:11-14)

2 Spirit of wisdom (Ex. 28:3; Dt. 34:9; Isa, 11:2; Eph, 1:17)

3 The Spirit (113times,Num.11:17, 25; Ezek,l:20; 2:2; Gal. 6:8; Eph. 2:22)

4 HisSpirit(Num.11:29;Ps.l06:33: Isa.45rT6; Rom. 8:11; 1 Cor. 2:10), Thy Spirit (2K1, 2: 9; Ps. 104:30; 139:7) "and My Spirit Osa. 42:1; Acts 2:17-18)

5 The Spirit of the Lord (30 tiroes, Judg, 3:10; 6:34; 11:29:13:25; 14:6. 19; 15:14; Lk. 4:18; 2 Cor, 3:17-18)

6 The Spirit of Elijah (2 Ki, 2:15: Lk. 1:17)

7 Thy good Spirit (Neh, 9:20)

8 Thy free Spirit (Ps. 51:12) 28:6)

9 The Spirit of judgment (lia. 4:4;

10 The Spirit ofbuming (Isa. 4:4)

11 Spirit of wisdoro and understanding (Isa. 11:2) 11:2)

12 Spirit of counsel and might (Isa.

13 Spirit of knowledge and fear of the Lord 0". 11:2. Cp. 2 Tiro. 1:7)

14 Spirit of the Holy Cods (Dan. 4:8-9, 18; 5:11)

15 Excellent Spirit (Dan. 5:12; 6:3)

16 Spirit of the Gods (Dan. 5:14)

17 Spirit of grace and supplications (Zech. 12:10; Heb, 10:29)

Continued p. 48. coL4

THE SECOND BOOK OF MOSES. CALLED

Israel in Egypt - The Exodus -MOSAIC a:

EXODUS

r.g Cove

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b Heb. Te-ellch the moth , these are the luipct. Thit It the Heb. uiJe of the book, the Eng. title it from the Septua-iint - Gt. Exodut. go . • ':-

panure - becaiue it : out of luacl from Egyr ooebook Itiael it^wK^ of Egypt. It it the booK o: rP:6; lS:13);heace.tbe workof redemp-uonbyCbrist iicalled Hit exodut (de-ceate. KOing out of the world; Lk, 9:31)

c Thenaroethereare of thote that came into Egypt and thoie that came out of the lomt of Jacob (v 1.5), referring to the tame 70 louli as m rjotc k. Gen, 46:27

d See Gen. 37:28-36; 39:1-50:26

e See Gen. 50:2*;

f 5 fjcis about Igael (v 7):

1 Fruitful (Gen. 17:6: 26:22: 28:3: 35:11: 41:52: 43:4: 49:22)

2 Increased abuadanily (Geiu 30:43)

3 MulupUed (Cen.k'rlO: 17:2: 22:17: 26:4,:4;:8:3;35 • ". 4»:4) 13)

4 Waxed excet ^(Gen. 18:

5 The land was '-jj-"- - -:rrthem (v 7) Points 1,3,5 are fulfillrpentsofproph-

ecy to Abraham, Itaac, and Jacob

g Heb. kuro . stood up. stand up m place of another who it removed (Dan. 2:39)

h A freth or new dynasty.The founder wai the Astynanof Isa. 52:4whoconquered Egypt: perhaps Rameset II, whose son Meneptab would be tbePharaoh of the exodiB

I Joseph died 144 yean before Itiael left Egypt or 64 yean before Moses was bora. The king who started enslaving Israel reigned during the last part of thii64 years, for wnen Moses was born hispolicywas m force (v 8-22:2:1-9). It would be hit daughter that brought up Mosei. His son could have been reigning when Moses came back from the desert to deliver Israel

J rhitpolicy wasjust theoppositeof true wisdom and really caujed the downfall and ruin of Egypt. He brought up, educated, and prepared the very roan that did what he feared, Cp.Ua. 19:11,13: Pi. 78:12-13

h Heb. sarey misstm . chiefs of tribute, bicdens, or works. They were the alloiersot work and exactors of tribute, which they collected from Israel. They were men of rank, tupenntendenu of public works

I Heb. anah ,to browbeat.deprest.afflict. chasten, abuse (v 11-12: Gen. 15:13: Ex. 3:7, 17; 4:31; Acts 7:11, S4)

m Store-cities or pii>lic granaries and depots of war provisions. Cp. 1 Ki. 9:1>. 2 Chr. 3:4; 32:28 Paturoos

D The city of the ^od Turn , called

o Socalled because built by RamesesII; capiul of Goshen. It it also called On and HeI:?p olis. the city of the Sun

pit iten law that persecution

sti' 1 reople. a nation, or a

chujcti. Air. jple always find

ways and mc. .sience until ibey

become strong enough to overthrow their tormentors (v 12). It it a known fact that persecution has always caused the church to grow (Acts ^:13.41: 4:1-37; 5:1-42: 7:54-8:3; 9:21) q Filled with alarm at their iio-tV.

r Heb. perek. to break apar'. re

crushing and ferocious intr . . • i-

sion of Inael until their lives were made bitter (v 13-14). Cp. Lev, 25: 43, 46, 53

s 7fold la bor o' the IsracliTcs fv 141: IDl,. • • ^^

2 Kni 1-

3 Takingclay tobrick mold* cy

4 Formna the bricks

5 Dry in the sun

6 Car. rn to building places

7 Buildma cities out of bricks

t An old tradition says that Pharaoli

SI

CHAPTER 1

I Israel gener

.Id J

NOW*theS« rt'-- t^T^nam.-^ .,f the c"hil.!

which came ii.:. . „.,:.

nun and his household came with J4 cob.

2 Reu ben, Sim'e-on, Lt'Ti, and Ju dah.

3 Is sa-char, Z^b u-l&n, and Bin ja-min,

4 DAn. and NAph'ta-lI. Gid. «nd Ash ?r.

5 And all the souls that came p,,. .,. fw.. 1 .;..>; of j4'cob were

ft ^for Jd $eph was

6 And 'J6'5eph died, and all his brethren, and all that generation.

2 The Egyptian bondage (Gen.15:12-14. Acts 7 18-19)

7 ^ And the 'children of Ij'ra-el were fruitful, and increased abundantly,and multiplied, and wajted exceeding mighty; and the land was filled with them.

8 Now there'arose up a^ew king over £ gj^pt, which'knew not J6 seph.

9 And he said unto his people. Behold, the people of the children of 1^ ra-el are more and mightier than we:

10 Come on,'let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them ^taskmasters to 'afflict them with their burdens. And ^hev buQt for Phi radlTtreasure cities,"Pithom and'Tia-im ses.

la'But the more they afflicted them, the more they multiplied and grew. And they •were grieved because of the children of I5 ra-el.

13 And the E-gJp tian§ made the children of I5 ra-el to serve with'rigour:

14 And they made their lives bitter with hard bondage, 'in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

3 Male children destroyed

(Acts 7:19; Heb. 11:23)

15 « And'the king of Cg^pt spake "to the Hi brew mid-wives, of which the name of the one was Shiph rah, and the name of the other Pii ah:

16 And he said. When ye do the office of a midwife to < H6 brew women, and see If.^ upon ' ; ii it 6e a sou, Ihen . kill him: but if it be a daughter, then she shall live.

17 But the i: 'feared \}od, and did ;. king of E'gfpt commanded liicm, *but saved the men children alive.

18 And the king of £'ttPt

said

doH' -

the :

19 ....cs said

unti> Phk raoh, ^Because the M. ii'.u women are not as the

:i women; for they

_ y, and are delivered

ere the midwives come in imto them.

20 Therefore ^od d-with the midwives:

people multiplied, and waxed ver>' mighty.

21 And it came to pass, because the midwives feared God, that he^ade them houses.

22 And Pha ra6h'charged all his people, saying. Every son that is^bom ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER 2

II Preparation for deliverance (Ex. 2:1-4:31; Acts 7:20-38. 1 Moses born and hid by faith (Heb. 11:23-28)

AND there went a*man of the ' house of Le'vi, and took to wife a daughter of Le'vi.

2 And the woman conceived, and*bare a son: and when she saw him that he was a'goodly child, 'she hid him three mo nths .

2 Moses revealed by faith: sister watching (Heb. 11:23)

3 And when she cotild not longer hide him, she took for him an^ark of bulrushes,'and daubed it with slime and with pitch, and jfut the child therein;

'and she laid // in the'^ags by I the river's brink. I 4 AndTiis sister stood afar ofiF, I to wit what would be done to I him.

3 Moses discovered: sister interposing- faith rewarded

5 • And the daughter of Phi-ra6h came down'^o wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened il, she saw the child: and, behold, the babe wept. And she had tompassion on him, and said. This is one of the Hi'-brewj' children.

7 Then said his sister to Phi'-ra6h's dauKhter,'Shall I go and call to thee a nurse of the Hi'-brew women, that she may nurse the child for thee?

8 And Pha ra6h's daughter i to her. Go. And the maid

: and called the child's mother.

9 And Phi'radh's daughter said unto her. Take this child away, and nurs*" if for mp, and I will give thtr And the woman t' ., and nursed it.

4 Mosea named and adopted

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to labor) to k..^ u.ii., i^^.ui-icn.it was

easy for Hebrew women who were

strong and healthy. Perhaps many did

not even need or have the service of a

roid-wifc (v I J)

c With the blessing of God the Hebrew women were fruitful,had safe and easy Davails, and produced many healthy children. God simply fulfilled what He had promised Abraham, Isaac, and Jacob many times - to make their seed as the sand , as the dust, and as the stars innumerable. See note f, v 7

d God blessed the homes of the mid-wives, gave them many children, and made their families groat (v 21)

e Pharaoh's people were commanded to kill all the male children of the Hebrews, not their own tons (v 22)

f Some veraons add to the Hebrew's after the word born , ihut limiting the de-itnw-tion of malet to Isael,as in v 15-19

g See Amiam. p. 109

h This was her 2nd son and 3rd child (v 4: e:18-20; 15:20-21; Sum, 12). Moses was the 7th from Abraham, the line being: Abraham, Isaac, Jacob, Levi, Kohath, Amram,Mo$es. Abraham was the 7th from Heber, the line being: Heber,Peleg,Reu,Serug, Nahor, Terah, A bra ham (Gen.11:16-26).

Enoch was the 7th from Adam, the line being: Adam, Seth, Enos, Cainan, Mahaleel, Jared, Enoch (Gen. 5:1-13: Jude 14)

i Heb, towb. beautiful: fair. He was per-fectlybeautiful, well-formed, and exceeding fair (Acts 7:20) and a proper child (Heb.5:23).This very fact caused him tobe wantedbyPharaohfsdaughter (V 2. 6)

J The parents evidently had God's word (Rom.l0:17),which they believed (Heb. 11:23), so did as He instructed in hiding the child for 3 months, then placed him where the princess of Egypt would see him (V 3-6)

k Heb. tebah , a box: ark. Used of Noah's ark 26 times (Gen. 6:14-9:18) and 2 timeshere (v3,5). Thisone wasa small boat made of the papyrus reeds of the Nile. This reed grows 10 to 15 ft. high above the marsh w jter.lts pith was used for food and the wood pan to make boats 0^3. 18:2). It was also used for paper (Isa. 19:7). Many thousands of writings on papyri leaves are being found today, which date back 2, 000 to 3, 000 years aco

1 l.i '5 ark.it wat madeby divine

c .^v3:Rom.lO:17;Heb.H:23)

m rtic pjp>Tiis reeds of another species, lest in ti::e and height than the paper reed

n Miriam,who wat older than Aaron (7:7)

o It was customary with Egyptian women of tank to bathe in public with their maids. The Nile was honored as a sacred river

p In this act lay the defeat ol Satan, the preservation of a nation, the tulfiU-

IJ. U:i-

u These were perhaps the head midwives

.>v-' >ii '1- .. m.. rj in Israel. It is

were 500 to 1,000

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of birth

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EXODUS 2, 3

Oppression of the Israelites

a Age of Moses at adoption, p, 109

b Josephus gives her name as Thermuthis, and says she adopted Moses to make him her father's successor as ruler of Egypt

c Moses means drawn out (v 10), and comes from the same root word as in 2 Sam.22:17;Ps. 18:16, Moses, the great law-giver and leader of Israel, is mentioned 813 times in Scripture. See his history in Ex. 2:10-Dt, 34:12

d At this time Moses was40 years old (Acts 7:23-24), He thought his brethren would understand that God had called him to deliver them, but it took 40 more years and many miracles from God to convince them (4:1-12:51; A cts 7:22-29). The waiting period gave limeforthe remainder of the last 215 years of the sojourn of Israel to be ful-fiUed

e The Egyptian might have killed the Hebrew; so Moses thought it proper to avenge him according to the law of Gen. 9:6

f It is a regrettable state when men vho have a common foe will fight each other

g Questions 3-5. Next, v 18

h Six acts of Moses in Egypt, p. 109

i ThelandofMidian included the eastern coast of the Red Sea to the borders of Moab, taking in all the Arabian peninsula. Midian was the 4th son of

Abraham and Keturah (Gen, 25:1-7)

j This happened to be the well of Jethro, called Reuel (v 18), Ra^uel (Num. 10: 29), Jethro (3:1), and Hobab Qudg. 4: 11) - the priest of Midian (v 16; 3:1)

k Jethro was chief of a large tribe and as such exercised the right of priestly

" functions for his people, as did Mel-chizedek(Gen.l4) and Job Qob l).What Moseslearned frorojethro is not stated, but they had common knowledge of their ancestors and many traditions of the family of Abraham, from whom both had descended - one through Isaac and Jacob, and the other through Midian (Gen.25:l-7).It is supposed that during this 40-year period Moses wrote the books ofGenesis and Job. See Sum-roary of these books

1 Jethro had 7 daughters who kept his flock. They sometimes had difficulty with shepherds of other flocks.so on this

occasion Moses defended them and

' helped them water their father's flock (v 16-17). Jethro had at least one son, Hobab (Num. 10:29) m The shepherds drove the flocks of Jethro away, so as to use the water drawn by his daughters for their own flocks. Moses resented this and helped the girls so they could go home sooner than usual (v 17-18)

n Question 6. Next, v 20

o This implies that the daughters had been having trouble with the shepherds ofv 17 in the past and had kept quiet about it to their father for some unknown reason

p Moses perhaps looked like an Egyptian in dress and in being shaved according to the custom of Egypt (note o. Gen. 41:14)

q Why Jethro had not done anything to conectthis interference of his daughtersbythe shepherds is not explainable,

- except that he did not know because they refrained from telling him about it

r Questions 7-8. Next. 3:11

s This again demonstrates the hospital-ityof the East. It was always customary to care for strangers. Cp. Heb. 13:2

t Marriage of Moses, p. 109

u Gershom means a stranger here (v 22). Following this verse in a number of MSS we find, "And the name of the second he called Eliezer, forGodof my father has been my help, and delivered me from the hand of Pharaoh." These words are as necessary here as they are

.-in 18:4 to make the record clear concerning 2 sons which are mentioned in 4:20

V This fv 23) marksthe real beginning of

Moses and the burning bush

(Acts 7:21-22; Heb.11:24-26)

10 And the "child grew, and she brought him unto Pha'-raob's daughter, and he became her son. And she called his name ' 'Mo'ses : and she said, Because I drew him out of the water.

5 Moses self-sent: failure (Acts 7:23-25; Heb. 11: 24-26)

11 *^ And it came to pass in those daySii/when M6'§e§ was grown, that he went out unto his brethren, and looked on their burdens: and he spied an £-gyp'tian smiting an He'-brew, one cf his brethren.

12 And he looked this way and that way, and when he saw that there was no man. ^e slew the E-gyp'tian. and hid him in the

sand

13 And when he weilt out the second day, behold, two men of the He'brewg Strove together: and he said to him that did the wrong,*Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the E-gyp'tian? And Mo'ses feared, and said, Surely this thing is known.

6 Moses flees by faith (Acts

7:29; Heb. 11:27)

15 Now when Pha'raoh heard this thing, he sought to slay Mo'ge?. ^But Mo'ses fied from the face of Pha'raoh, and dwelt in'the land of Mid'i-an: and he sat down by'a well.

7 Moses meets his wife (Cp. Jacob's experience, Gen. 29)

16 Now the*priest of Mid'i-an had'seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and "yrove them away: but Mo'ses stood up and helped

hem, and watered their flock.

18 And when they came to Reu'el their father, he "said. How IS it that°ye are come so soon to day?

19 And they said,^An t-gfp'-tian 'delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

8 Family of Moses (Ex. 4: 20, 25; 18:1-27; Num. 12:1)

20 And he said unto his daughters, And "where is he? why is it that ye have left the man? call him, *that he may eat bread.

21 And Mo'ses was content to dwell with the man: and'he gave M6'§e§ Zippo'rah his daughter.

22 And she bare him a son, and he called his name "Ger '-sh6m : for he said, I have been

a stranger in a strange land. 9 The God of Moses 23 *: And*'it came to pass in

thehistoryof the exodus. The king who started the destruction of the males in Israel was now dead, and his son, the one who was later drowned in the Red Sea, was king. The events of 1:8-2:22 covered a period of over 80 years (Acts 7:22-20). During the last 40 years Moses wjs in training for the work of the next 40 years

process of time, that the king of E'gypt died: and the children of Is'ra-el^sighed by reason of the bondage, and they cried, and their cryAcame up unto God by reason of the bondage.

24 And God Tieard their groaning, and God remembered his covenant with A'brS-him, with i'§aac, and with Ja'cob.

25 And fiod lock ed upon the children of I§'ra-el, and Qod had respect unto them.

CHAPTER 3

10 Call and commission of Moses (Ex. 3:14; 4:2, 11, 14, 19, 21; 6:10, 13, 28; 7:8)

NOW M6'§e§ kept the flock of Jeth'ro his father in law, the priest of Mid'i-an: and he led the flock to "the backside of the desert, and came to'the motmtain of God, even to Ho'reb.

2 And^ the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush ^was not consumed.

3 And M6'§e§ said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, pod called unto him out of the midst of the bush, and"said, M6'§e§, M6'§e§. And he said. Here am I.

•5 And'he said,'Draw not nigh hither :*put off thy shoes from off thy feet, for the place whereon thou standest is 'holy ground.

6 Moreover he saidrT_am_the God of thy father, the God of A'brS-him, the God of i'gaac, and the God of Ja'cob. And M6'se§"hid his face; for "he was afraid to look upon God.

7 ^ And' he Lord said. I have surely seen the affliction of^y people which are in t'gfpt, and have heard their cry by reason of their taskmasters; for 'I know their sorrows;

*8 'And I am'come down"to deliver them out of the hand of the £-gyp'tian§, and to bring them up out of that land unto a^'good land and a large, tmto a land flowing with milk and honey; unto the place of the Ca'naan-ites, and the Hit'tites, and the Am'or-ites, and the Per'iz-zites, and the Hi'vites, and the Jeb'u-sites.

9 Now therefore, behold, the cry of the children of i§'ra-el is come unto me: and I have"klso seen the oppression wherewith the E-gyp'tian§ oppress them. •10 Come now therefore, and I will send thee unto Pha'raoh, that thou mayest bring forth my people the children of i§'ra-el out of E'gypt.

11 First of 11 complaints by Moses (Ex. 3:13; 4:1, 10, 13; 5:22; 6:12, 30; 17:4; Num.

11:10, 21)

11 *i And M6'§e§ said unto God,'Who am I, that I should i

ingto Him of the conditions in various parts of the kingdom of God. See Spirit-world , p.632

X Question 9. Next, v 13, I' is good to be modest, but it can be carried to the point of utter lack of confidence in self and this is too far, Cp. liis boldness and self-confidence before he was truly ready and before this time (2:11-15)

a 3 things Israel did in Egypt , p. 109 b It is not clear here whether Israelites were conscious of God, or whether they had entirely forgotten Him. It was Cod who took the initiative in their deliverance in view of His covenants and promises to their fathers (v 24). A few knew God, but as a whole the nation was in apostasy and rebellion c 4 acts of God in behalf of Israel: He

1 Heard their groaning (v 24)

2 Remembered His covenant (v 24)

3 Looked upon their sufferings (v 25)

4 Had respect unto them (v 25)

d West side, which was very fenile. It was the custom for shepherds to take their flocks long distances from home and for weeks and months seek new pasture grounds

e 8 sacred mountains in Scripture, p. 109

f This isGod Himself (v 2, 4-22; 4:1-17: Mk. 12:2C;Acts7:30-35,Cp, Dt.4:15). See 44 appearances of God , p, 63

g The God that kept thisbush from being consumed and kept the Hebrew children in the furnace (Dan. 3) can also keep the earth, the kingdom, and people on earth from being consumed during the future renovation of the earth by fire (Rom, 8:19-24; Heb. 1:10-12; 12:25-28; 2 Pet.3:10-13;Rev.20:7-10)

h See note e. Gen, 22:11

i 8 acts of God in Exodus 3-4. p. 109

j 14 commands to Moses, p. 109

k This was a raarkof respect (v 5; Josh. 5:15). Orientals removed their shoes in the home and at all places of worship, as we remove our hats. It was a symbol of laying aside all pollutions from walking in the way of sin

1 Heb. qodesh , trans, holy 299 times (the first time here): sanctuary 56 times (Ex, 30:13, 24; 36:1-6; etc); consecrated Qosh, 6:19); dedicated 12 times (1 Ki, 7:51; 15:15; etc); hallowed 9 times (Lev.l2:4; 19:8: etc,); holiness 30 times (Ex. 15: U: 28r36; etc.); and saints (Dt. 33:2). The root word qadash is trans. holy 7 times: hallow 25 times; consecrate 7 times: dedicate 10 times; sanctified 46 times; sanctify 64 times; and holier (Isa. 65:5) m God identifies Himself , p. io9

n Contrast this with his desire to see all of God's glory in Ex, 33:18, note

o It wasanancientbelief that if one saw Cod he would die (v 6; Gen, 32:30)

p The Lord said is found 45 times in Exodus (3:7: 4:2,4,6,11,19, 21, 27; 6:1, 26. 7:1, 14; 8:16, 20; 9:1, 8, 13, 22; 10:1.12,21:11:1,9; 12:43; 14:15,26; 16:4, 28; 17:5, 14: 19:9, 10, 21, 24; 20:22; 24:12; 30:34; 32:7,, 9. 33; 33:1. 5,17,21; 34:1.27), God said is used 2 times (3:14-15); He (God) said is found 13 times (3:4,5,6,12,14; 4:3, 7, 13, 14:33:14,19.20:34:10); and the Lord God said 7 times (7:13, 22; 8:15, 19; 1C:23; 24:3, 7). See note. 6:10

q First occurrence of 17 times My people is found in Exodus

r God knew by looking upon their sufferings (v 7), and later sentChrist to experience what bodily suffering really was (Heb, 4:14-16)

s 1st prophecy in Ex, (3:8, fulfilled). Next, V 12

t Another instmce ofGod coming down to be among men. See 44 appearances of God, p. 63

u See 22 predictions of God in Exodus 3-4, p, 109

V 4fold description of Canaan (v 8):

1 Good lana 3 Land of prosperity

2 Large land 4 Land of many nations Moses could see from the mention of

so many nations the greatness of his mission, for even the armies of Egypt could not conquer and hold down the many \\ar-likc peoples of Canaan

w The word also proves that somebody besides God had seen and reported to Him the oppression of Israel,This again proves the doctrine of divine auency. In hundreds of scriptures we see tne fact of agents scouting for God and report-

EXODUS 4

Cod't comniission to Moses

Moses' rod and leprous hand

67

bj^ Mn;: • (v V2\ I

b :h<: : had b u:r.e , ec l<o .Ml, i.aji (v l^)

c t^'uctuo.ij 10-11. Next. 4:2. Mojei was Umiliii «.uh the Egypdjn habit of having j name for every ^'^f, k> be aatuia!" ,n

J Heb. ^ ^ :^i

(who or -■Ejt, . J.7; - j;. f ^.-.; ;-^ .^if.

exiaent One; the Eternal, the One who jlwiyshasbeenandalwayswIU be (Pi. -^.:.i. rhii a shorteneJ to JAM here, the tvcr-rr. Living Otic. It U

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e The '.aJ Dire ..-o. ., elf

to Mote».but thii ti:: ;!ie

plural) i$uied inacao o: :"j:^r jj la3:6 f Here we not only have the eternal name of GoJ, but also the promije of eternal generations of natural people on earth. Joit as long as God's name conunues it will be a memorial lo eternal generations (v 15). See Eternal generations in Index g This proves that there was a regular BBvemraent m Israel. The elders of the tnbes formed the ruling body and the coon of judges by which all legal de-cuions were made (vlO, 19: 4:29; 5:19) h God evidently made a personal trip to Egypt to see for Himself the true con-ditioQs, as He did on some other occa-JiotMbefor«uking action in the affairs of men on earh (Cen. 3:8-19; 4:6, 9; 6:5-7: 11:5-8; 13:1-8. 21. 33: 19:1-22; etc.). For this reason God has made a number of peTsonal appearances oo earth,icc 44 appearances of G od. p. 63 » 3rd prophecy in Ex. (3:17-22. fulfilleH

m 5:1-14:31). .Next. 4:14 J A fQiction. Of the 177 limes the word IS used in the Bible, 175 times it refers to sufferings other than sickness and duease. God predicted this affliction mGen.l5:13-17.See Afflicuon in Index k God predicted Israel's obedience, but before they obeyed ifaey had many more biner experiences (v 18; 4:29-31: 5:7-23) 1 The rulers of Israel were to siand by Moses when he made the demands of Pharaoh so Egypt's ruler would know the whole nation acted and not their leader only (v 13) m A 3-day journey would enable them to be well beyond the Egyptian fonifica-uoQs and into the wilderness of Sinai n The purpose of sacrifice was only a secondary reason for leaving the land. The main purpose back of the request was to leave Egypt o God's knowledge was based upon the true character of Pharaoh.He knew that this was a stubborn, proud ruler who was not in the habit of obeying gods or man, e^ecially the God of the Hebrews or the nation which was so profitable to Egypt at this time. God also knew just how much It would ukc to break the wUl of Pharaoh (v 19-20) p God intended to manifest His mighty power to prove to Egypt and all other nations that His plan for the coming Meuiah would be realized. Sin would be put down and man's dominion reaored. To this end God has always intervened and wiU yet do so until the final goal is reached (1 Cor, 15:24-28; Rev. 20-22) qGod also planned that His people should receive just wages for all their hard labor before leaving Egypt (v 21) r Heb. shaal . to ask: request; demand; require. In 168 occurrences the word u uans.bonow only 6 times.Here it could not possibly mean borrow in the tense that we use the term. It should be aAed in V 22; 11:2; 12:35..scc the true rnean^ mg in Gen, 24:47; 26:7; 32:29; 34:12; 1 iam. 1:17, 20, 27; 8:10; Ps. 2:8; etc. One could not subnitutc borrow for ask ■ in these and scores of other placcs,anj have the intended thought, K was only that a whole nauon serving without pay forSO 10 100 years should receive compensation for ilieit hard labors I Heb. keliy. somethuig prepared: any

of I« {a-«l uut uf £ c^ti"

12 Complaint ov«rcorTie

JlZ'And he said. Certainly I will be with thee; and this shall be ■► token unto thee, that I have sent thee: When thou hast "■- "• forth the people o"* . ye shall serve

God up'.n -ins mounrain.4 j

1 3 Second of 11 complaints ' by Moses (Ex. 3:11. ref».)j

13 And Md e said unto God, Behold, when I come unto the, children of I5 ra-el, and shall say unto them. The God of your fathers hath sent me unto you; and they shall'say to me. What is his name? what shall I say unto them?

jewels of fold, and raiment: 1 and*ye shall put them upon your tons, and upon your ; daughters; and ye shall %poil the E-Wp tianj.

S4

CHAPTER 4

IS Third of 11 complaints by Moses (Ex. 3 11, refs.)

AND Md'e answered and • said. But, behold, 'they will not believe me, nor hearken unto my voice: for they will say. The Lord hath not appeared unto thee.

16 Complaint overcome by miraculous commission (Ex. 3:1, refs.)

■ 2 And th e Lo rd said unto

him, 'What is that in thine

hand? And he said,'A rod.

14 B.u.i^f, - 1 J ■* ^d he said. Cast it on the

n Keveialion ajia enlareed ' - _j » j v. . ,

«-r.rr,r^,...^ ,„ , , V J ^O""**- And hc cast It On thc commission (Ex. 3:1, refs.) ground, and it became a ser-

|_ pent; and M6 se? fled from

I "14 And ^d said unto Mfl'je? before it.

^M THAT j^Aji: and he said! '^ And the Lord said unto

I. J!? '^°" "y "^^o the M6 ses. Put forth thine hand,

children of I5 ra-el, i a^ hath ^^ ta^e it by the tail. And he sent me unto you. put forth his hand, and caught

15 And God said moreover! '*• a^d it became a rod in his unto M6§e§, Thus shalt thou ha^d:

say imto the children of I5 ra- 5 That they may believe that el,'The Lord God of your; ^^ ^°"° God of their fathers, fathers, the God of A'bra-h4m ^^ ^^ 0^ A bra-h4m, the God the God of fjaac, and the God °^ ' ^aac, and the God of]k-of Jacob, hath sent me unto ""• ^^^ appeared unto thee, you: ^ his 15 m y nam e for e ver, *.* ' ^•^ the Lord said fur and this 15 my memorial unto

all generations.

thermore unto him , Put now thine hand into thy bosom.

•16 Gcandgatherthe^ldersof I ^"^ ^^ P"' his hand into his I§ ra-el together, and sav unto bosom: and when he took it them. The Lord God of your °"" behold, his hand *was fathers, the God of A brS-him,' '^prous as snow, of i §aac, and of Jacob, ap-;f^ And he said. Put thine hand peared unto me, saying, I have i ""^ .^^y bosom again. And he

, surely *visited you, and seen that which is done to you in

I E'^J-pt:

I ♦IT 'And I have said. I will brmg you up out of the 'aiflic-

put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. 8 And it shall come to pass, if

utuig juu uy uui 01 ine 'amic-I -^'^ »■ siiou >.uuic 10 pass, i tion of £ gjpt unto the land of "^ey will not believe thee, nei

the Ca'naan-ites, and the Hit-tites, and the Am 6r-ites, and the P6r iz-zites, and the Hi'-vites. and the J^b u-sites, unto a land flowing with milk and honey. 18 And*they shall hearken to

ther hearken to the voice of the first sign, that they will believe the voice of the latter sign. 9 And it shall come to pass,*if they will not believe also these tSio signs, neither hearken unto thy voice, that thou shalt take

thy voice: and thou shalt come, °^ ^^e water of the river, and thou and the'elders of f? ra-el,' P°^ " "PO° the dry land: and unto the king of £ gfpt, and ye ' ^be water which thou takest out shall say unto him, the Lord ' °^ the river shall become blood God of the He brew? hath met I "P°° the dry land. with us: and now let us go, '

we beseech thee,"^ree days"*' Fourth of 11 complaints journey into the wilderness, I by Moses (Ex. 311. refs.) that "we may sacrifice to the I

I ^?J°. "!"■ 9^^ L'° ' ^«^ M6 jes said unto the

19 AndT am sure that the Lord, O my Lord, 'I am not

king of £^Jpt will not let you \ eloquent, neither heretofore , go, no, not by a mighty hand. ! no"" since thou hast spokeii ' 20 AndT will stretch out my | "oto thy servant: but I am

hand, and smite ffiypt with all slow of speech, and of a slow my wonders which I wUl do in 1 tongue. I the midst thereof: and after

r^'i'nH^""?/"*"'^'* 18 Complaint overcome

! 21 And*I will give this people

favour m the sight of the'■n And the LoRD said unto ' to"*S'sl"'t^at*"V' "*" come him, 'Who halh^'made m^? 1.^ ; "'• **"" >'^ «°' y* """"h? or who maketh the M rTJ^ ""^"' u,^ «*""" '^^ 'l^*'- °^ the see^g or r^ S'u *""""^halJT>or- ; the blind? have not I the Lord? h.T ,1 . ' '• .*"*^ °^l '2 Now therefore go. and I

ner tnat S'j,._:..^:ii m her will be with thy mouth and hou,e,VweU of rtl^er. and | teach thee what °hoi sSlt

implement, utensil, weapon, jewel, or rr -may have been take lies, soihey mcr ' met riches, Hk

^„l.f. ,.lv.-v .

15~; 2 Cbi'. 20 Ezek, 16:17, ■^^. . .

dress. vesMl,

" uhof this

c Istael-

icir for-

were of

Job 28:17;

Jectcd. God therefore sent Aaron to be his spokesman (v 11-17). Thlsdoes not contradict Acts 7:22. for one can be ""ttbtv in words and not eloquent

Ou«:saoas I3-IS.NexT.v U.The greatest lesson for all to leam is that there is no impo«MbiUtywithGod.lf He made the faculDes He can also imc tlrm a This implies that the Egypuaru had stripped from the luaelites their own jewels.cloihlnii.and other riches which they had . came into tgypt.

Now they. what they needed

and evidently .a./tcd for travel from Egypt (V 22: 12:35) b The ^>oil here was not to be by rapine and violciKe.but by asking and receiving what was freely given. In 1 Sam. 30:22 It signifies recovery of that which was taken a way by violence. The Egyptians would have refused such requests under ordinary circumstances: but God gave Israel favor (v 21; 11:2-3), and calamities that had befallen the Egyptians in the plagues and the recent death of the first-born made the worn en willing to give what was asked to avoid funher loss of family and property. They were glad to give them anything to get rid of them (12:33-36) c In this chapter we have the beginning of miracles which brought about the deliverance of Israel. .Moses was complaining of thc lack of power to convince the people that he was divinely called. It was perfectly natural to de-site divine power and credentials. No man has ever been called to a divipe mission without the anointing of the Spirit to accomplish what he has been called to do

10 scriptural proofs of this:

1 The A n te-di lu V I a ns were all blessed of God in the accomplishment of their missions (Heb. 11:5-7)

2 Poo^jihividns(before Moses) were also blessed by God in all they were called to do (Heb. 11:8-22; Gen. 20; 39:2. 23: 40:8; 41:16, 38)

3 Moses(Ex.4:l-14:31; 15:23-26; 16: 12; 17:6; .Num. 11:16-25; 12:1-16; 14: 28-37; 16:29-30, 37. 45-50; 21:5-9; Heb. 11:24-29)

4 Workers of the tabernacle (Ex, 31: 3-5; 36:1-2)

S Jo^ua (Dt. 34:9; Josh, 1:5; 6:20; 8:1-25711:1-12:24; Heb. 11:30-31)

6 Judges gudiL 3:9-11. 13, 29-30; 4:15^:2477:7-25; 11:29-32; 13:25; 14: 5-20; 15:1-20: 16:1-30; 1 Sam. 7:9-14; 12:18; Heb. 11:32-39)

7 Kings (1 Sam. 11:1-15; 14:23; 15; 1-35; 17:31-58; 2 Sam. 5:17-25; 8:1-18; 10:1-19; Heb. 11:32-39; etc.)

8 Prophets (Gen. 20; 1 Ki. 17:1-2 Ki. 13:25; Heb. 11:32-39)

9 Jesus Christ (Mt. 4:23-24; 12:28; Lk, 4:13-21; Jn. 10:10; Acts 10:38)

10 AposUes and other belie vers (Ml. 10: l-iO;Mk.o:7-l!5; IS: 15-2(5; Lk, 9: 1-8; 10:1-20; Jn, 14:12; Acts2:38-47; 3:1-11; 5:1-16; 8:1-8; 9:17-19,32-43: 13:6-12; 14:3-18; 15:12; 19:1-22: 28: 1-9: Rom. 1:11; 15:13-19, 29; 1 Cor. 12; Gal. 3; Heb. 2:1-4; etc.)

Why should any man claim a divine call and mission without power and anointing of the Spirit to demonstrate hlscaU?

d Quesiion 12. Next, v 11

e A shepherd's crook. Called later the rod of God because of miracles (v IS)

f This is the purpose of all miracles (Mk. 16:15-20; Jn, 7:37-39: 14:12-15; Acts 1:8; 2:38-39; 5:32; lCot.l2:Heb.2:l-»)

i 10 cases of leprosy (21 persons):

1 Moses (v 0-7)

2 Moses (2J-30)

3 Miriam (Num. 12:1-16)

4 Namaan (2 Ki. 5:1-19) SGehazi (2 Ki. 5:20-27)

6 4 leprous men (2 Ki. 7:3) 20)

7 KingUz.:iah(2Ki.l5:5;2Chr. 26:

8 A leper Jesus healed (Mt. 8:1-4)

9 Simon the leper (Ml, 26:6)

10 10 lepers Jesus healed (Lk, 17:12) See 42 mitaclesby Moses, p. 109

hThey did believe Moses when he showed thc first J signs, so this last one was not ncccssjip. (v 29-31)

i The next objection of Moses was that he was not eloquent (v 10). God prom-ued to make him so. but he never did become eloquent because he still ob-

EXODUS 5

Moses leaves Midian for Egypt

a Moses was not yet convinced that Cod could make him eloquent and capable of delivering Israel. He still wanted Him to send someone else (v 13)

b 4thprophecy in Ex. (4:14-17.fulfUled). Next, v 21

c The words anger and angry are found 258 times in the O. T,and only 16 times in the N. T. Over 200 of these passages refer to God being angry at men. It is not God's nature to be angry without just cause. He isby nature slow to anger (Neb. 9:17: Ps, 103:9; 145:8); and His anger lasts but for ajmomient(Ps. 30:5; 103:9)

12 things that provoke God to anger.

1 Stubbornness (4:14)

2 Idolatry (32:7-14; Dt,4:25; 6:15; 9:18-19; 32:16-2v?; Josh. 23:16: Judg. 2:12-20; 3:6-8; Ps. 78:58; Isa. 65:3: Jer. 7:18)

3 Murmuring (Num. 11:1, 10)

4 Pride (Num. 12:9)

5 Self-wiU (Num. 22:22)

6 Adultery(Num.2D:3-4;Ps.l06:28-

7 RebeUion (Num. 32:10,14) 29)

8 Backsliding(Dt.7:4; 13:12-18:29: 18-21:31:17,29; Judg. 2:12-20; 10:6-7; 2 Ki. 22-17: 2 Chr. 34:25; Isa. 1:4)

9 Sin Oosh. 7:1, 26; 23:16; 2 Sam. 24:1; 1 Ki. 11:9; 15:30; 16:2-33; 21:

22; 2:<i. 24:20;

:18-25)

10 Interfering with the ark (2 Sam. 6: 7: 1 Chr. 13:10) 33:6)

11 SpiritualUsm(2Ki.21:l-16:2Chr.

12 Wickedness Qer.44:3-6: Ezck.8: 17: Ps. 7:11)

d Moses was so meek and modest in his estimation of himself that he wore down the patience ofGod on this point. God became angry with him and gave in to his weakness by sending A aron, his brother,who was 3 yearsolder (v 14-17: 7:7).Thefact lliat God became angry proves that Mosesmanifestedstubborn-ness and rebellion, and not only consciousness of his weakness

e Question 16. Next, 5:2

f The first mention of Aaron whose name appears 406 times in Scripture while tliat of Moses appears 813 times, tie, Uie brother of Moses, was the first high priest of Israel. See Index

g The first time this word is used in Scripture. As applied to Aaron it means he was chicfof the priests of Israel in the tribe of Levi. As applied to others it refers to members of the aibe who were priests and ministers (6:16-25; Num. 3:45; Dt. 10:8-9)

h Tliis is part of omniscience, but to say that God knew such about Aaron from all eternity, before he was even in existence, is carrying the doctrine too far.God even knows our thoughts afar off (Ps. 139:2), but Hj does not try to know them from all eternity past i This was a true revelation to Moses. It illustrates how God gave knowledge of creation past, and hundreds of other facts man could never have known of himself.God had evidently anticipated the objections of Moses and had spoken to Aaron about leaving Egypt and finding him (4:27. Cp. Acts 9:10-19; 10:7-33)

j This clearly defines inspiration. It is simplyGod putting words in the mouths of prophets and being with them in all they say (v 15-16. Cp. Num. 23:5, 16: 22:35:Dt. 18:18; Jn. 17:8). He shall be thy spokesman (v 16) or prophet (7:1). This indicates that prophets were spokesman forGod, and were qualified onlyby His Spirit, having received the giftofprophecy (Acts3:21; ICor. 12:1-ll;2Tim.3:15-17;4:l-4;2Pet. 1:21). They were men who spoke to men in God's place (v 16). Moses retained his position as mediator

k This was the same shepherd's crook which hecarried to herd sheep. He was commissioned to use it in all miracles he would perform (v 17)

1 God now told Moses to go back to Ids people (V 19. Cp. Gen. 31:3: 32:9). Nothing was said to his father-in-law about his call, revelation, or purpose of returning to Egypt at this time

say.

19 Fifth of 11 complaints by Moses (Ex. 3:11, refs.)

13 And he'^id, O my Lord, send, I pray thee, by the hand o/ him whom thou wilt send, j

20 Complaint overcome by granting Moses' final request

Sl4 *And the^a nger of th e Lord was '^kindled against M6'§e§, and he said,'/s not.'Aar'on*the Le'vite thy brother? I '•know that he can speak weU. And also, behold, 'he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 1

15 And thou shalt speak unto ' him, and >put words in his mouth: and I will be with thy mouth, and with his mouth, and

; will teach you what ye shall do.

I 16 And he shall be thy spokes- | man unto the people: and he ■ shall be, even he shall be to

! thee instead of a mouth, and thou shalt be to him instead of

(God.

I 17 And thou shalt take *this j

' rod in thine hand, wherewith thou shalt do signs.

Z\ Obedience of Moses

18 • And Mo'seg went and re-i turned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to M6'§es, Go in peace.

22 Moses' call and commis -sion renewed {Ex. 3; 1, refs.)

$19 And the Lord said unto Mo'ses in Mid'i-an.'Go, return into Egypt :"for^ll the men are dead which sought thy life.

23 Obedience of Moses I

20 And Mo'ses took his wife and his^ons, and set them upon an"ass, and he returned to the land of E'gypt: and Mo se§ tool rthe rod of God in his hand.

24 Moses'call and commission renewed; results pre-

dicted(Ex. 3:1, refs.)

$21 'And the Lord said unto

Mo'ses, When thou goest to re-

itum'into E'gj-pt, see that thou

I do all those wonders before

Pharaoh, which I have put in

! thine hand: butT will harden

j his heart, that he shall not let

I the people go.«

!»22 And thou shalt say unto

Pharaoh, Thus saith the Lord,

l§'ra-el is 'my son, even my

&-stbom:

23 And I say unto thee, Let my son go,"that he may ser%-e me: and if thou refuse to let him go, behold,"! will slay thy son, even thy firstborn.

25 Circumcision separates

Moses from his family

24 • And it came to pass by

the way in the'irm, that the Lord met him, and sought to kill him.

25 Then Zip-po'rah took a sharp stone, and cut ofiF the foreskin of her son, and cast' it at his feet, and said,*SureIy a ' bloody husband art thou to me.

26 So he let him go: then she | said, A bloody husband thou art, because of the circumcision.

26 Moses and Aaron meet:

Ex. 4:14 fulfilled

227'^ And the Lord said to Aar'on, Go into the wilderness to meet M6'§e§. And he went, and'^met him in the mount erf God, and kissed him.

28 And Mo'ies told Aar'on all the words of the Lord who had sent him, and all the signs which he had commanded him.

27 First spiritual revival in Israel through miracles

29 •" And M6'§e§ and Aar'on went and gathered together all the elders of the children of !§'-ra-el:

30 And Aaron spake all the words which the Lord had spoken unto M6'§e§, and"did the signs in the sight of the people.

31 And the people believed: and when they heard that the Lord had visited the children of I§'ra-el, and that he had looked upon their afl3iction,then they bowed their heads and worshipped.

55

CHAPTER 5

III God's contest with Pha-raoh (Ex. 5:1-12:36; Ps. 105:23-38; Rom. 9:14-23).

1 First demand: Pharaoh

hardened

JAND 'afterward M6'§e§ and ^tX Aar on went in, and told Pharaoh, Thus saith the Lord God of Igra-eUT-et my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said,'Who is the Lord, that I should obey his voice to let I§'ra-el go? *I know not the Lord, neither will I let I§'ra-el go.

2 Second demand by God

3 And they said, the God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and'sacrifice imto the Lord our God; lest he fall upon us with pestilence, or with the sword.

3 Pharaoh hardened: burdens of Israel increased

4 And the king of E'gJ-pt said unto them, 'Wherefore do ye, M6'|e§ and Aar'on, let the people from their works? get you unto your burdens.

5 And Pharaoh said. Behold, the people of the land now are many, and ye make them rest from their burdens.

6 And Pha raoh ^commanded

m This may have been one of the reasons Aaron set out to seek for Moses (v 14, 27. Cp. Mt. 2:15, 20)

n Not onlyPharaoh, but the court faction

o This is the first mention of sons, only

one son having been mentioned before

Continued, column 4 ■ ^»-

Israel as he, himself loved his firstborn (v23)

u Israel could not serve God in Egypt, for part of their sacrifices were cattle, which were most sacred to the Egyptians. Moses gave this reason in 8:26

v This prediction had to come true before Pharaoh would break and permit Israel to go (v 23; 11:4-10; 12:1-36)

a Tliis simply means a testing place for the night by some watering place, not necessarily a hotel or boarding house (v 24; Gen, 42:27). God seems to have come bodily to them seeking to kill one of the boys of Moses because he had neglected to circumcise him. By what means the Lord sought to kill him is not known,butitwasa promisetoAbraham that themale who was not circumcised would be cutoff (Gen. 17:14). God was acting now to deliver

Israel, so it was necessary to enforce the letter of the covenant.Zipporah, having understood why God sought to kill the boy, took a knife and circumcised him to save his life. She cast the foreskin down at the feet of Moses, and God let the boy live (v 24-26)

b Zipporah called Moses a husband of bloods, i. e., with rites of blood, teferring to the circumcision, whichshe tried to avoid (v 25-26)

c Aaron met Moses at Mt. Sinai, perhaps at tlie time he received the revelation - before he told Jethro and started toward Egypt with his wife and sons (v 14, 27-28). The brothers had been separated 40 years

d This was the second time Moses performed the signs of becoming a leper and being healed, and of turning his rod into a serpent (V 2-9, 30-31)

e After convincing Israel of his call and divine mission, they made their first demand upon Pharaoh (v 1)

f 7 demands ofGod upon Pharaoh , p. 1S9

g Question 17. Next, v 4. This was the beginning of Pharaoh's hardening by resisting God's will(v2). See 9answer s of Pharaoh to God's demands, p. 109

h Pharaoh was not acquainted with the true and living God, having been an idolater and a believer of many gods of metal and wood, as worshipped in Assyria (v 2)

i Sacrifice was necessary for the redemption of man and the restoration of his dominion. The whole Bible centers around the sacrifice of Christ,which all animal sacrifices typified (v 3: Heb. 9: 22)

j Question IS. Next, v 14

k This was the second act of Pharaoh in resisting the demands ofGod (v 2,6-9)

^ Cont. from colomn 2

(v 20: 2:22). How old they were is not known

p The Sept. reads asses. It would take more than one for the 4 persons to travel on, regardless of bow young the sons were (v 20)

q His rod had now become the rod ofGod because it was a medium of miracles (V 2-4,17,20; 7:9-20; 8:5. 16-17; 9: 23; 10:13:14:16:17:5-9: Num. 20:11)

r 5thprophecy in Ex. (4:21-23,fulfilled). Next, c:l

S 3 words trans, "harden":

1 Heb. chazaq, to brace or tighten 15) as opposed to relax (v 21; 7:13,22; 8:10; 9:12,35:10:20,27: 11:10; 14:4, 8, 17; Dt.l5:7; Josh. 11:20)

2 Heb. kabed. to make heavy, weighty.or hard (8:15. 32; 9:7,34:10: 1; 1 Sam. 6:6)

3 Heb. 4ashah, to make sharp, hard, severe, or cruel (7:3; 13:15)

Many times God is said to do the things He permits to be done. God gave Pharaoh tne occasion to resist Him and harden his own heart (v 21; 9:12; 10:1, 20,27: 11:10: 14:8: Rom. 9:18) in the same way that the gospel saves or damns today: softens or hardens: and makes alive or kills all who hear it (Rom. 2:4-11: 2 Cor. 2:15-16). Any judgment or calamity which does not break the nature and subdue the life only hardens it. As the sun hardens the clay and softens the wax, so it is with truth. The result is not in the sun (or in God), but in the materials t Here oodcaUsthe nation of Israel His son and firstborn as contrasted with the riretborn of Egypt. Pharaoh would understand this fully, for he, himself was called son of Ra , or beloved of his god. God was tellinc him that H e loved

EXODUS 6

Mosts and Aaron briore Pharaoh God's covenant renewed with Moses

J Meb. ootteiiin. exjt-iots ot oppccuorv. [

ibe

b ...^ ~^;c no doubt ibe Hebrew oiiiccn who JiiectcJ tbe work uoJer liic t^)%>ujiu (V o, 1-J-lo)

c iicb. ccbcn. sulks of sujw tuetJ »s (od-

0 -: -^leCv 7.10-iy. I-, - .

-etc ol (c Q : t..^, ,^v. i>i.. - jixJ clay dric sua. i tte sirjta prcs^rrvcw iht ^.>: ,r . -.-^lijo bricks were j.vui .-

1 10. wide; and 7 in. ibick. ; ..V ^ - .jsk «> as to ,;o over (he fields and jijtherthc stubble -^icli would rc-pl' ••■•• traw that ha J been pre vious-1 J in plentiful lots. With this

»orktbc> were to make the s, ex of bricks asbefore(v 7-

loi.i iasjotgament was made to punish the people for demanding to leave Eg)-pt so they could sacnfice to Cod (V 3-9)

d Number of, or mejsurement of brick

e This was what the t^yptuns considered the revelation of God to be (v 3-9)

f The Israelites were now told their new Usks as demanded by Pharaoh (v 10-13)

R The Hebrew officers over the people ^ were beaten. Tie ordinary punishment in Enypt for common offences required a person to lie on his stomach with his IcfLi and feet upw.irJ. The executioner then struck many blow son the soles of i tlie feet. This made it almost impossible to walk for weeks and perhaps for \ U/e

h Questions 13-20. Next, v 2:. This in-' Jicatcs that it was impossible for the , workers to gather straw and make the < same number of brick as before.

The : officers of Israel plead with Pharaoh, for mercy, but received none (v 15-18)

i The sin of ' -ians was 2fold:

1 To rcM iibilities

2 To punii:. ;o: .>ork that could not possibly bo done by man (v 16)

J Pharaoti laid the blame to laziness of the people causedby rcli^on (v 17). It is common for the ungodly to blame religion for many things

k The Hebrew officers almost gave up hope when they saw that they could expect no mercy or justice from the Egyptians, and that their deliverance seemed almost impossible (v 13)

1 The luaelitcsblamedMosesand Aaron ; for tlieir plight and called God to wit- ' ness the truth of their accusation. They j concluded that they were destined to | death by the sword for not being able toperform their tasks (v21). This was the signal that caused Moses to make his Cth complaint to Cod. and which gave God occasion to act (v 22-23; 6:1-8)

^ Com, frorr column 3

i.9-21; 18:13-13; 21:12-13; 22:17-18: 24:7), Isaac (26:3-4. 24), and Jacob (CcD.27:23-29. 37:28:3-4.13-1S7327 9; 35:11-13: 4<i: 15-10). The fact that Cod speaks of His covenant with them in v 3-4. proves tlui . God is

His name in the mar " c cove-

nant and its many proviuotit, but Jehovah is His name used in the fulfilT^ mentofthe covenants and promises to their descendants

The covenant provision mentioned here u the giving of the Land of Canaan to the descendants (v 4), The 3 patriarchs were merely pilgrims in Canaan and did notinhent any part of it as long astheybvcd(Heb. U;-<). Stephen coq-firmed this truth when he said that they did not inherit it (Acts 7:4-7) 1 5 facts God testilies of (v 3-3): 1 have 1 Api>earcd to Abratiam, Isaac, Jacob - Not revealed tfje full meaning of My name Jeliovah to them (v 3)

3 Fsiablislied My covenant with them to give Canaan to their sued (v 4)

I Heard the groaning of Israel (v 5) 5 Remembered My covenant and wiU now (v 1) begin to fulfill it (v 5) i Sec Kinsman redemption , p. 109

22 And MO'fCf returned unto the Lord, and said, 'Lord. wherefore*h«st thou so evil en-treatfd this people? why is it that thou hast sent me?

23 For'since I came to PhA-ra6h to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

CHAPTER 6

56

thr same day thr'^askmastera of the people, and*thciJ officers My int.

7 Ye shall no more give the 'people'straw to make brick, as

heretofore: let •' . ■ and

gather straw for ' • s.

8 And the'talc "i .m i.iicks. which they did make heretofore, ye shall lay upon them; ye shall not diminish ought tu^r^..t- foj they be idle;

they cry, saying, Let , L.^ K- u/.J sacrifice to our God. ' 9 Let there more work be laid

upon the men, that they may

labour therein; and let them

not regard'vain words. itf • And the taskmasters ol

the people went out, and their see whatTwill do to Phi ra6h: I officers, and they'spake to the for with a strong hand'shall he

people, saying.Thus saith Phi - let them go, and with a strong ra6h, I will not give you straw, hand shall he drive them out of

• 11 Go ye, get you straw where his land.

ye can find it: yet not ought of | 2 And God snake unto M6'-

i Complaint overcome: commission renewed (Ex, 3:1, refs.)

TPHEN Uie^LoR D saii j imto f "A M6 sej.'Now Shalt thou

your work shall be diminished. 12 So the people were scattered abroad throughout all the land of £ gjpt to gather stubble instead of straw.

e, and said unto him.'I am

the Lord:

3 And*! appeared unto Abri-

hAm, unto i $aac, and unto

I Ji'cob, by the name of God

il3 And the taskmasters Almighty, but by

hasted them, saying. Fulfil your I works, i/ouT daily tasks, as when there was straw.

14 And the officers of the children of I5 ra-el, which Phi-

my name jt-Ho'vAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Cd'nian, the radh's taskmasters had set over ; land of their pilgrimage, where-them, were *heaten, and de- , in thev were strangers. manded, "Wherefore have ye 5 And'I have also heard the not fulfilled your task in mak- ' groaning of the children of I5'-ing brick both yesterday and | ra-el. whom the £-g5T) tian§ to day. as heretofore? 1 keep in bondage; and I have

15 • Then the oflScers of the remembered my covenant, children of I§ ra-el came and 6 Wherefore sav unto the cried unto Pharaoh, saying,; children of l|ra-el, I am the Wherefore dealest thou thus Lord, and I will bring you out with thy servants? I from under the burdens of the

16 There is no straw given £-g<p tianj, and I will rid vou unto thy servants, and they say 1 out of their bondage, and I will to us, Make brick: and. behold, "redeem you with a ^stretched thy servants are beaten; but | out arm. and with great judg-the'fault IS in thine own people, ments:

17 But he said.'Ye are idle, ye 7 And I will take you to me are idle: therefore ye say. Let for a people, and I will be to us go and do sacrifice to the you a God: and ye shaU know Lord. ' (hat I am the Lord your God, • 18 Go therefore now, and' which bringeth you out from work; for there shall no straw 1 under the burdens of the be given you. yet shall ye I £-gy^p'tian§.

deliver the tale of bricks. g And I will bring you in unto

PARENTHETICAL: God's contest with Moses and Is-rael(Ex. 5:19-79). 1 First of 12 complaints of Israel (Ex. 14:10; 15:24; 16:2; 17: 2; 32:1; Num.11:1, 4; 14:1; 16:41; 20:2; 21:5)

the land, concerning the which I djd'swear to give it to A'bri-

j h4m, to 1 jaac. and to Jacob; and I will give it you for an

I heritage: I am the Lord.

4 First of 5 rebellions of Israel (Num. 14:1, 44; 16:19, 41)

9 • And M6 se§ spake so unto the children of Is ra-el: ""but

19 And the officers of the children of !$'ra-el *did see that

they were in evil case, after it thex hearkened_not unto Mo -was said. Ye shall not minish ought from your bricks of your daily task.

20 * And thev met M6's es and Air on. who stood in the way. as they came forth from Phi-ra6h:

21 And thev said unto them

§e5 for anguish of spirit, and for cruel bondage.

5 Moses' call and commission renewed (Ex. 3:1, refs.)

'10 And' the Lord spakj unto

The Lori, look upon you. and | ^^ sej. saying.

judge; because'ye have made •" ^° >"• speak unto Phi-

our savour to be abhorred in ^^^^ '^'"8 "' t R.<pt. that he let

the eyes of Phi ra^h. and in' "j<^ children of I5 ra-el go out

the eyes of his servants, to put <" ^'^ 'and.

a sword in their hand to slay us.

2 Sixth of 11 complaints by

Moses: God blamed (Ex. 3:

11. refa.)

6 Seventh of 11 complaints by Moses (Ex. 3:11, refs.)

12 And Md'se; spake before

K israei would understand thisbecauie of the beatings given them (5:14)

1 bwearing by the right hand (Isa, 62:8) m Contrast i)u> ^Ith 4:21

n The Lord «pake is found 20 limes In Exodus(0:10, 13.'28.29: 7:8. 19; 8:1, 5:12:1; 13:1; 14:1; 16:11; 25:1; 30:11, 17. 22; 31:1, 12; 33:11; 40:1). God g)ake is found in 6:2; 20:1

name El Shaddai. or AU-bufficient One, by l\ii continual pt«vision and protection of them, but the lull import of Jehovah was made known only to iheu descendants in the deliverance from Egypt and the settlement inCanaan, as promised Abraham (Gen. 12: 1-3; 13:14-17; 15:4-C.l3-2l: 17:2-8.

-^ Continued, column 1

Next. 6:12 id the blame of theu ind *.jr<>n 'v 21 C ir; J

^ •> •>:..al uiXi

r allhistrain-iiu i;. i.'ie -il . call, and the

mirjc'les. was , . k to !o^e pa-

tience and con.plai.i. iic -know just why he had been st./. *LiJ not delivered Isr.ielat jU.b^^ti, the people and Moses concluJcdthat ili-ir misery was increased by the demand of God to let Israel go and that it would have been better not to make such demands (v 21-23) c Just how long Moses had been back 10 Egypt is not known, but doubtless only a few days ot a few weeks at the most. Cod had not yet been given time enough to deliver Israel. He knew that several more weeks would be needed before this could be realiv^ed

The days named for the plaaues:

1 1 day to go before Pharaoh and perform the serpent miracle (7:10-15)

2 7 days for the miracle of tbe waters to blood (7:15-25)

3 Several days for frogs to coverall Egypt and accomplish the purpose in making life unbearable (3:1-3)

4 1 day to destroy frogs (8:10-15)

5 Several days for the lice plague to have the desired effect (3:1C-19)

6 Several days for the flies to plague all of Egypt. 2 days are mentioned for bringing and getting rid of them (8:23, 29)

7 2 days - 1 to announce and 1 to destroy the animals of Egypt, besides time for Pharaoh to harden his heart (9:1. 5. 7)

3 Several days for boils to be upon the Egyptians (9:3-12)

9 1 day to announce the next plague (9:13); I day for the plague (hail) to begin (9:18); and 1 day for Moses to be caUed (3:27)

10 2 days for locusts to cover Egypt 00:4-6.13): lday forMosestobecaUed (10:8-11); a day or so for the locusts to cause their destruction in Egypt(10:12-17); and 2 days to remove them (10: 18-19 with V 13)

11 3 days of darkness (10:21-23) and 1 dax to call Moses (10:24-29)

12 1 day to ask of the Egyptians and to slay the passover (IL1 -10; 12:29-36)

It took at least 3 to 7 weeks for the 10 plagues. 26 days are named,besides an unspecified number of days for certain plagues to become effective and perform v. hat they were designed to do. On the basis of 10 days for plague 1 (7: 25) and plague 9(10:22); and supposing that the other plagues lasted this long, there would be at least 50 days needed for the plagues d 6th prophecy in Ex. (6:1-8. fulfilled). Ne.'ct. 7:3. THEN -when Israel had given up in despair and Moses had complained that God had not kept His word (5:19-23) e See 10 predicuons of God, p. 109 f 2 things Pluraoh to be forced to do:

1 Let you (permit you to) leave Egypt

2 Drive you out of Egypt (v 1) g Used 4 times in this prophecy to declare God's faithfulness to fulfill His promises and covenants (v 2. 6. 7. 3)

hCod testified here that He had personally appeared to these 3 men by the name of God Almighty (El Shaddai . the All-Sufficient One.note m.tcn. 17:1), making many promises to them. He used this name instead of Jehovah. which moans the Self-Existing or Eternal One who keeps covenant and fulfills promises. He could not fulfill with them wliat He promised concerning their future posterity (v 3). It is true that the name

Jehovah was used from the very beginning (see note v. Gen. 2:4); nevertheless, the full meaning of It was not made known to men until it was time to fulfill the promises and covenants with Israel as a nation Cod had made known to the 3 men His

EXODUS 7

The sons of Levi

Moses and Aaron before Pharaoh

a 7th compla int of Moses (Ex.3:1 l.rc f s.). His rcasonint^ now was, how would a heathen kinc listen to him when his own people would not (v 12)

b Question 23. '.cxt, v 30

c o uncircumcised things in ^cript^^e:

1 Lips (vl2,30). As applied to Moses this could only mean some impediment or slowness of speech (4:10-12)

2 Men (Gen. 34:14; Ex, 12:43; Josh. 5:7;TiHg. 14:3; 15:18; Ezck. 32:19-32)

3 Fruit (Lev. 19:23)

4 Heart(Ije.26:41;Je.9:26;Ez.44:7-9; Acts 7:51), This means a stubborn and unconverted heart

5 Ears Per, o: 10). These arc ears tliat will not hear truth

d This wasthe final charge to the brothers before bringing judgments on Egypt and fulfilling the covenants and promises tolsrael(seenoteh,G:3). This begins a new section of the history of Israel. The charge was addressed to Moses and Aaron to give to Israel and Pharaoh. The demand itself was to let Israel go (v 13) e See Heads of the tribes , p. 71 f 7 purposes of the genealogy, p. 72 g Levi, the 3rd son of Jacob and Leah, wasthe fatherofallpricsts and Levites of Israel. He lived 137 years (v 16), and had a life-span that was 27 years longer than that ofjoseph (Gen. 50:26), and 17 yearslongerthanthatofMoses (Dt. 31: 2). He was about 49 years old when he went to Egypt with Jacob, to live. He lived 88 years after that and died 47 years before Moses was born, and 127 years before the exodus of Israel. Sec note p,Gen. 47:9; also 4 proofs Jacob took his wives immediately, p, yj

h Kohath,theson of Levi, begat Amram the father of Moses and Aaron (v 16, 18. 20)

i This is the only son of Kohath whose descendants are not mentioned here. Why is not clear. They are mentioned in Num. 3:27: 26:58; 1 Chr. 15:0; 23: 19; 24:23; 26:23, 30-31

j Kohathlived 133 years which gave him a life-span of 23 years more than that ofjoseph and 13 years more than that of Moses(noteg, above). He waiborn before Jacob went to Egypt (Gen. 46:11)

k This would mean be married his own aunt, a relationship which was later forbidden under the law when Israel was multiplied enough that it was not necessary to marry near kin, as when the new nation was first being separated from the Gentiles and becoming established (Lev. 13)

1 Amram, the father of Moses and Aaron, lived 137 years (6:20). His life-span gave him 27 years more than that of Joseph and 17 years more than that of Moses (noteg, above). Moses was bora to Amram 80 years before the exodus (Acts 7:22-30). Mow old Amram was when Moses was born is not stated. Jochebed^.^ mr am's wi fe w as the actual daughterofLevi(v 16-20; Num. 2C:59) and the sister of Kohath, Levi's son. Amram and Jochebed could have been of equal age if, as we suppose, she was bom to Levi late in life and Kohath married young and had Amram early in Lfe

m This is the Korah that rebelled against Moses and was swallowed by the earth (Num. IG)

n Called Aaron's uncle (Lev. 10:4)

o Meaning, the oath of the Lord. the same as Elizabeth , the Christian name. She was a princess of the royal tribe of Judali (Num. 2:J;

p This man was father of Naashoa who was head of the trioe of Judah (v 23; Num. 1:7: 2:3; 7:12,17; 10:14) and in the line of Christ (Mt. 1:4; Lk. 3:32)

q Aaron's 4 sons:

1 Nadab. He and Abihu were called to sec God on sinai (24:1-11).They were set apart for the priesthood (28:1-43). They offered strange fire before God while drunk and were killed (Lev. 10:1-

2 Abihu (see point above) 11)

3 Eleazar. the father of Phineha$,who

the Lord, saying, "Behold, the children of is ra-el have not hearkened unto me; *how then shall Pha'raoh hear me, who am ofuncircumcised lips?

7 Complaint overcome:commission renewed (Ex. 3:1,

refs.)

■13 And t he Lord spake unto Mo ses and unto Air on, and gave them a"charge unto the children of Is'ra-el, and unto Pharaoh king of E'gipt, to bring the children of I§ ra-el out of the land of Egj-pt.

8 Sons of Reuben and Sim-

eon (Gen. 29: 32-33)

14 * These be' the heads of their fathers' houses : The sons of Reu'ben the firstborn of Is'ra-el; Ha'noch, and Pal'lu, Hez'ron, and Car'mi: these be the families of Rey'ben.

15 And the so n s of Sim'e-on; Je-mii'el, and Ja'min, and 6'had, and Jachin, and Zo'har, and Sha'ul the son of a Ca'-naan-it-ish woman: these ore the families of Sime-on.

9 Sons of Levi (Gen. 29:34;

1 Chr. 6:1)

16 • And these are the names of the/s ons of Le'vi according to their generations; Ger'shon, and Kohath, and Me-ra'ri: and the years of the life of Levi were an^hundred thirty and seven years.

17 The sons of Ger'shon; Lib-ni, and Shi'mi, according to their families.

18 And the sons of'■Kohath; Amram, and Izhar, and'"Hebron, and Uz'zi-el: and the vears of the life of Kohath were an 'hundred thirty and three years.

19 And the sons of Me-ra'ri; Maha-li and Mushi: these are the families of Le vi according to their generations.

20 And Am ram took him Joch e-bed his ^father's sister to wife; and she bare him Aar'on and Mo'ses: and the years of the life of Amram were an'hundred and thirty and seven years.

,,„21 ' And the sons of Iz'har; Korah, and Nepheg, and Zich'ri.

22 And the sons of "Uz'zi-el; Mish'a-el, and El'za-phan, and Zith'ri.

23 And Aar'on took him '^-lish'e-bd, daughter of ^Am-

min'a-dab, sister of NS-ash'on, to wife; and she"bare him Na'dab, and A-bi'hii, E-le-a'zar. and ith'a-mar.

24 And the sons of Ko'rah; Assir, and El'ka-nah, and A-bia-saph: these are the families of the Kor'hites.

25 AndE-le-azar Aaron's son took him one of the daughters of Pu ti-el to wife; and she barehimThin'e-has: these ere the heads of the fathers of the Le'vites according to their families.

26 These are that Aar'on and Mo'ges, to whom the Lord said, Bring out the children of

is'ra-el from the land of Egypt according to their'^mies.

27 These are they which spake to Pha'raoh king of E'gypt, to bring out the children of Ig'ra-el from Egypt: frthese are that M6'§e§ and Aar'on.

10 Moses' commission re-

newed (Ex. 3:1, refs.)

28 ' '^And it came to pass'^on the day when the Lord spake unto Mo'geg in the land of E'gypt,

29 That the L o rd spake unto Mo'ges, saying,'! am the Lord: speak thou imto Pha'raoh king of E'gy-pt all that I say unto thee.

11 Eighth of 11 complaints by Moses (Ex. 3:11. refs.)

30 And Mo'ses said before the Lord, /Behold, I am of uncircumcised lips, and how shall Pha'raoh hearken unto me?

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CHAPTER 7

1 2 Complaint ove rcome:

commission renewed (Ex.

3:1, refs.)

■AND ^he Lord said unto *^ Mo ses. See, I have made thee a*god to Pha'raoh: and Aar'on thy brother shall be*thy prophet.

• 2 Thou Shalt speak all that I command thee: and Aar'on thy brother shall speak unto Pha'raoh, that he send the children of I§'ra-el out of his land.

*3 'And I will 'harden Pha'-raoh's heart, and m.ultiply*my signs and my wonders in the land of E'g^'pt.

4 But Pha'raoh shall not hearken unto you, that I may lay my hand upon E'gypt, and bring forth mine armies, and my people the children of Is'ra-el, out of the land of E'gypt by great judgments.

5 And the E-gyp'tians 'shall know that I am the Lord, when I stretch forth mine hand upon E gypt, and bring out the children of Is ra-el from among them.

13 Obedience: age of Moses and Aaron when commissioned

6 And M6'se§ and Aaron^did as the Lord commanded them, so did they.

7 And Mo'ses u70s"fourscore years old, and Aar'on'^ourscore and three years old, when they spake unto Pha raoh.

14 Final commission of Moses (Ex. 3:1, refs.)

■ 8 " And the Lord spake unto Mo'ses and unto Aar'on, saying,

• SPWhen Pha'raoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aar'on, Take thy rod, and cast it before Pha'raoh, and it shall become 'a serpent.*

God's contest with Pharaoh

became head of the tribe of Levi at the death of Nadab and Abihu (v 23, 25; Num. 3:52; 4:16). He succeeded A aron as high priest (Num. 20:26-28; Di. 10: 6) and assisted both Nooses (.Num..2'):G3) and Joshua (Num. 34:17). Regarding his death and desc<:ndants see Josh. 24:33;

Continued, column 4 —^^

was treasurer of tabernacle funds (38: 21; Num. 4:28; 7:8). His descendants (see 1 Chr. 24) r He gained an everlastlDg covenant and priesthood by his zeal in judging sin (Num. 25:1-15; Ps, 106:30). He wa« chief of the Korahite Levites (1 Chr. 9: 19-20).SeeNum.31:6;Josh, 22:13-32; 24:33; Judg. 20:28

a Heb. tabotham. battalions: regularly arranged troops under the directioa of Jehovah-Sabaoth, Lord of Hosts. See 16 Jehovah titles, p. 52

b This 3foldemphatic repetition (v 26-27) shows the main reason for inserting this portion of genealogy here. The names of Moses and Aaron are given twice in a di ff eie ntordentbe 1st time (v 26) to mark Aaron ai the elder; and the 2nd time (v 27) to mark the divine choice of leadership. See note c,Gen. 4:25. These names are not used as in v 26 again until the next genealogy, where it is Aaion and Moses again (Num. 3:1; 26:59). In 51 other places it is Moses and A axon. Moses and Eleazar or Moses and JoshuT

c Chapter 7 should start here,for it begins a new section of events as is clear. 84 chapters of the Bible begin with this phrase:71 in the O.T.and 13 in the N.T.

d The saying. The mills of God grind slowly, yet they grind exceedingly small is certainly true in the case of Pharaoh. It seemed that God would never fulfill His covenant and promises to Abraham, Isaac, and Jacob, or even those promises to Moses and his generation. He and all Israel became fully discouraged (5:19-23:6:9-13,28-30). But God, on a certain day (6:1. 28) began to work; and in a period of a few weeks His mills had ground Egypt to utter helplessness and ruin (10:7; 12: 31-36; 14:28)

e See 30 "I am's" of God, p. 71

f Question 24. .Next, 8:9. This was the 8th of 11 complaints of Moses

g 1 have made you a god in God's stead. Elohim is thus used of men who were to actin God'splacebefore men (v 1; 21: 6; 22:8-9; Ps,82:l, 6. SeeJn. 10:34-35)

h .\ prophet was one who was called and anointed to speak for God and in His name(vl;4:15-16:Aca3:21;HebJ:l-2)

i 7th prophecy in Ex. (7:3-5, fulfilled). .Next, V 9

7 predictions of God:

11 will haiden Pharaoh's heart (v 3)

2 I willrriultiply My signs and wonders in Egypt (v 3)

3 Pharaoh will not hear you (v 4)

4 I will lay M y hand upon Egypt (v 4)

5 I will bring out My annies (v 4)

6 I willbringoutMypeople by great judgments (v 4)

7 The Egyptians will kiK)w that I am the Lord when they see My wonders (v 5)

J See note s, 4:21

k Signs and wonders have always been the credentials of God's servanu. See Signs. Wonders. Miracles, in Index

1 This is the purpose of miracles (v 5) m This is the secret of succes and of

eternal life (Rom. 1:5; 16:26) n He was 40 years old when he went to

Midian (v 7; Acu 7:22-30)

o Aaron was 3 years older than Moses, but younger than Miriam (2:7-10)

p 8th prophecy in Ex. (7:9. fulfilled).

.Next, V 14 J Heb. tannin ,a marine and land monger;

not nachash, serpent, or4:3; 7:15; Gen.

3. It is trans, serpent only here and in

serpe IS. dr.

vl3.It is nans, dragon (Dt.32:33;Neh. 2:13; Job 30:29; Ps. 44:19; 74:13; 91: 13; 148:7;:s. 13:22; 27:1; 34:13; 35:7; 43:20; 51:9;Jer. 9:11; 10:22; 14:6; 49: 33; 51:34,37; E^:<. 29:3; Mic. 1:8); whale (Gen. 1:21; Job 7:12); and sea monster (Lam. 4:3). It wasno doubt tEe crocodile which was so plentiful in the Nile region, and which was a symbol of Egypt (Ps. 74:13; Isa. 51:9; Ezek. 29: 2). At Sinai the miracle was an ordinary serpent (nachash, 4:3-4); but before Pharaoh it was evidently a crocodile (tannin , land, water monster, 7:9,12). Some versions say reptile, snake, and serpent. The Sept, says dragon; Young, monster; andRoiherham, sea-serpent

^^Cont. from column2

IChx. 24 4 Ithamar (v23;28:1; IChr.6:3). He

EXODUS 8

The water of the river turned to Mood

* b«e Qote 14. * ^ ! tii* Me call ihc firs mlrjclc, me •"■■•.■ •'■' tuu in coaocc-doo with If. . jci oa fiiypt. In

fx:;' ■ -i.. iiufacleol Motes.

.■<^ ot Moict. p. 109

I Win: n.ca . licb. chacinun. men of ICiixruQ^ iiicii Mtto koeo the occult azu (V 11)

- ^orcc£cri. Hcb. catluhcphini. to reveal hiJJcniccreis; to uncover. I'bey arc called nuAiciJOi (v 11. Heb. clunuxitniey . Jociphereft or inter-prctcis of t^ • .' - ^^c wrmntu).

Books cont.; >rmalj be-

loQged to the a.:ik -'ii^ :k' ii ad was pcr-nuned to consult therm except the pncsu 2nd wise men. Two such men ire named by Paul - Jannes and Jambrcs (J Tim. 3:8) c The rods of the ma>!icians became serpcnu (crocodiles, note n, 7:9) but A aron't swallowed up the othiexs, proving that i.od's power is tucatcr than Satan's

3 miracles of the mat^tcians:

1 RodstosorreMsorcrocodilcs (7:11-

2 I uriun>jof watertoblood(7:22) 12)

3 Bruituns up frotu (4:7)

The maiticians could not do many of the miracles, nor could they protect themselves from the plagues (8:18; ">. 11). .■> at an, though he can perform some muaclcs, IS limited »n his power. I n the future he wiU call fitc down from heaven, and do various kinds of miracles to deceive men (MuiJ4:24; 2Th. 2:8-12: Rev. 13:2.4. 11-18; 16:13-16: 1*20)

d See note s, 4:21

c jih prophecy i n Ex. (7:14-19. ful-BUed). Next, 8:1

8 ptedicuons of c od and Moses

1 Pharaoh will ^o to the Nile in the morninti (v 15) hovah(vl7)

2 Phaxaoh will know that 1 am Je-

3 The Nile wiU be turned to blood

4 Thefishof the Nile will die (v 18)

5 The Nile will sdnk

6 Etiyptians will loathe to dnnk

7 AU $treams,nvcrj, ponds, and pools will be turned to blood (v 19)

8 All water in the homes will become blood

f Hefc. nacliash. serpent, refernn.: to the miracle at Sinai (4:3-4): iwt tannin of ooie q, v 9

i The 2nd demand to let iuael tto (v 16)

. J umes in Exodus (4:22:5:1; 8:1, 20: >.l, 13; 10:3: 11:4; 32:27)

I All watcnof Egypt-in streams,rivers, ponds, pools, and all vessels ui the homes (v 1 J). The river Nile was worshipped by Enyptians under various names and symbols. It was called the father of Lfe and the lather of the >tods. Thusthe first miracle wj$ j blow to the nods of Enypt. Tlie E,iypuaii$ ubrwrred blood and their horror must have been ertremc wlien they saw tlieir sacred river and all other water in their country turned to blood

j Mreams refers to the many canals of the rivet Nile

k 1 his refers to the 7 streanu of the delta of the Nile

1 This was the fulfillment of v 17-18

Heads of the tribes (0:14)

In this parcnihedt (v 14-25) we have the first 3 sons of Jacob and L.ah named, showing the descent and position in the genealo-,{y of Abraham, Isaac, and Jacob.This proved to the full satisfaciioo of all Hebrews that their leaders were from Israel, as follows:

4 branches of Reuben (v 14) 6 branclies of Simeon (v 15) 3branches of Levi: Ccrslion.Kohath. and Mexarl (v 16) 2 branches of Gershon (v 17) 4 branches of Kohath (v 18) 2 brancties of Merarl (v 1^

The plague of froQt

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re»urned after the (jarenthe* »i»of Ex.S 19-7:9. 4 Third demand: first miracle

10 • And Mdsej and AAr'on went in unto Phi r«6h. and they did so as the Lord had commanded: and AAr'on cast down his rod before Phi ra6h, and before his ser^'ants, and it became a-'serpent.

S First actual contest of power between God and Satan

11 Then Phi raflh also called thehvise men and the sorcerers: now the magicians of £ KJ^pt. lh_ex also d id in like man ner with their enchantments.

12 For they cast down every man his rod, and'they became serpents: but Air on's rod swallowed up their rods.

13 And he "^hardened Phi-radh's heart, th.-tt he hearkened not unto them; as the Lord had said.

6 Fourth demand by God

Sl4 * 'And the Lord said unto Mo'sej, Pha ra6h's heart is hardened, he refuseth to let the people go.

•15 Get thee unto Phi'radh in the morning; lo, he goeth out unto the water; and thou shall stand by the river's brink against he come; and the rod which was turned to a 'serpent Shalt thou take in thine hand.

•16 And thou shalt say unto him. The Lord God of the He'-brewg hath sent me unto thee, saying.'Let my people go, that they may ser\e me in the wilderness: and. behold, hitherto thou wouldest not hear.

17*Thus saith the Lord. In this thou shalt know that I am the Lord: behold, I will smite with the rod that J5 in mine hand upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in th.' river shall die, and the river shall stink; and the £-gST)-tians shall loathe to drink of the water of the river.

7 Second miracle: 1st plague

•19 * And lh_e Lord spake unto M6'§e§, Say unto Aaron, Take thy rod, and stretch out thine hand upon the'waters of £ gj'pt, upon their'streams, upon*their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of fgfpt, both in vessels of wood, and in vessels of stone.

20 And M6'e and Aaron did so, as the Lord commanded: and he lifted up the rod. aiid smote the waters that were in the river, in the sight of Phi'-ra6h, and in the sight of his servants; and 'all the waters that were in the river were turned to blood.

21 And the fish that was in the river died; a"'! '*"• river slank. and the £-. could not

drink of the water of the river; and there was blood throughout all the land of £ Rjpt.

8 First miracle of the magicians: Pharaoh hardened

22 And ihe ipaRicians of t^^JBt •'d id s o with their enchantments: and Phi radh's heart was '•hardened, neither did he hearken unto them; as the Lord had said.

23 And Phi raih"^turned and went into his house, neither did he set his heart to this also.

24 And all the "E-gyp tianj digged round about the river for water to drink; for they could not drink of the water of the river.

25 And'seven days were fulfilled, after that the Lord had smitten the river.

58 CHAPTER 8

9 Fifth demand by God

'AND the Lord s pake unto *^ Mo 5e§, Go unto Pha'-raoh, and say unto him,'Thus saith the Lord, 'Let my people go, that they may serve me.^

2 .\nd if thou refuse to let them go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine "ovens, and into thy kneadingtroughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy senants.

I 0 Third miracle: 2nd plague

Ss * And the Lord spake unto Mo sej. Say unto Aaron, Stretch forth thine hand with thy'rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of £ g^-pt.

6 And Aar on stretched out his hand over the waters of £ gjpt; and the frogs came up, and covered the land of £ g^pt.

II Second miracle of the magicians

7 And the magicians 'did so with their enchantments, ana brought up frogs upon the land of £ g$pt.

12 Pharaoh's plea for mercy (9:27; 10:16)

2 branches of Amiam of Kohath (V 20)

3 branches of Iztur of Kohath (v 21)

3 branches of Uzziel of Kohath (v 22)

4 branches of Aaron of Amram. son of Kohath (v 23)

3 blanches of Kotab of Uhar, too of Kohath (v 24)

1 branch of Aaron, son of Amram, son of Kohath (v 25)

8 • Then Phi ra6h called for MO 5e§ and Aaron, and*said, Intreat the Lord, that he may take away the froKS from me, and from my people; and I will let the people go, that they may do sacrifice iinio the Lord.

9 And Mo .' :, said unto Phi-ra6h. 'Glory over me: "when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river oi.Iy?

Oer. 32:27) '24 I am a witncu (Jcr. 29:23)

25 I am a father to Israel (Jer. 31:9)

26 I am the Lord ood (Ezck. 23:49; 29:16) 2(. Jech,10:6)

27 1 am the Lord their iod(Ezek. 28:

28 I am your (od (E/^k. 34:31)

29 1 ama>ueat Kinc(Mal.l:U) 32)

30 lamtheC'Odofthyfatbers(^cts7:

a See note c. v 12

b Sec note s. 4:21

c Me again rejected the mewage of God, and refused to obey, thus hardening his own heart and bringing upon hiniself further destruction (v 23)

d This explains where the magicians got water to tian to blood, since the whole nver and all ponds and streams were made blood (v 24)

e This first plague lasted 7days: the 9ih one lasted 3 days. It is evident that the whole 10 plagues lasted from 3 to 7 weeks. See note c. 5:23

f 10th prophecy in Ex. (8: l-4.fulfillrrf) Next, V 10. This plague was directed against the frog-god, an object of worship in Egypt

11 predictions of GodthxoughMosec

1 Frogs will fill Egypt (V 2)

2 The Nile will bring them fonh abundantly (v 3)

3 Frogs will come into your house

4 They will come into your bed-

5 Into your bed room

6 Into the houses of your servants

7 Upon your people

8 Into your ovens

3 Into your dough pans

10 Upon you

11 Upon all your servants

g The 3rd demand to let Israel go (8:1. See note f, 5:1)

h An oven was made of an eanhen pot which was healed and placed in a hole dug in the >;round. Cakes were stuck to the inside walls of the poi where the heat cooked them. To find the ovens full of frogs was disgusting to say the least

1 The rod ofGod caused frogs lo be created in all streams, rivers, ponds, and pools until the whole of Egypt was filled with newly made frogs (v 5-6)

J See note c, v 12

k Pharaoh had confidence in Moses and Aaron that they could perform any miracle. He did not depend upon the magicians to get nd of these plagues. .Not one reference is made concerning them as helping to do away with a single plague. Pharaoh promised to let the people go if the plague would be re-mo ved, but in this he lied and hardened his heart ai;ain (v 8-15)

1 This is part of the vjuestion, meaning Explain yourself tome or The honor is yours to tell me. The idea is that vou tiave the honor of telling me when you want the frogs removed (v 9) m Question 25. Next, v 26

30 "1 am's" of God (6:29)

1 1 AM (3:14: Isa.-'.S : 12.16)

2 I AM THAT I A,M (3:14)

3 1 am theLord0ehovah.6:2,6, 7. 8, 29; 108 times in aU) 11)

4 lamAlmightyGod(Cen.l7:l:35:

5 1 am the God of Abraham (Gen, 26:24; Ml. 22:32; Mk, 12:26)

6 I am the Lord God of Abraham (Gen. 28:13) (Gen.46:3)

7 1 am God, the God of thy father

8 i amiheGodotBcthel(Gen.3l:13)

9 1 am the God of thy father (3:6)

10 1 am the Lord yourGod (Lev. 11:44; 18:2-4; 28 umes in O. T.) 19:2)

11 I the Lord yourGod am holy (Lev.

12 1 the Lord am holy (Lev. 20:26)

13 1 the Lord thy God am a jealous God (Dt. 5:9) 10.13,25)

14 1 am He (Dt.32:39; 1m.41:4: 43:

15 1 am God (Ps. 50:7: lsa.43:12: 46: 9: Jer. 23:23; Eiok.28:2. 9; Hos. 11:9)

16 1 am the Lord thy God (Ps. 81:10; Isa. 13:3; 48:17; 51:15; Hos, 13:4)

17 I am i*ic God of Israel (Isa. 45:3)

18 1 am thy God Osa. 41:10)

19 I am the fust (Iw. 44:6; 48:12)

20 I am the last (Isa. 44:6; 48:12)

21 1 am thy part of thine inheritance C»um. 18:20) 26;bC;:16)

22 1 amtheLordthy Savloiu (1>^.49: -3 1 am the Lord, the God of all flesh

EXODUS 8

The plagues of lice and flies

a Moses was in supernatural business. If any detail of Mspredictions andprom-ises to Pharaoh had failed, the God of luael would have been proved a failure oc Moses would have been proved a false representative.The request was to pray for God to rid the land of frogs To morrow. Moses agreed and God con-finnedthe word of His servant proving there was do god as great as the God of Israel (v 10-15)

b 11th prophecy in Ex. (8:10-11, ful-fllled). Next, v 16

6 predictions of Moses (v 10-11):

1 Tomorrow the frogs will leave

2 They will depart from you

3 From your houses

4 From your servants

5 From your people

6 They vnll remain in the river only

c The method Moses used to rid the land of plagues wassimple prayer, a method open to All children of God. The fear of failure or the way God woidd remove them was not the subject of his praying. He simply believed God and what he requested happened. This will also be the result if and when Christians leara to pray in faith (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24: Jn. 15:7,16; 16:23-26: Heb. 11:6; Jas. 1:5-8)

d See 54 acts of God, p. 110

e See note s, 4:21

f 12th prophecy in Ex. (8:16, fulfilled as in V 17). Next, v 20 g Perhaps the mosquito-gnat. This was a creation of millionsofgnatsoutof dust (v 17-19). Besides this insect many other kinds were also included (Ps. 78: 45). The plague showed the utter helplessness of the insect-god to protect Egypt

h The magicians finally recognized this to be God and not the result of witchcraft which they practiced (v 20. Cp. Lk. 11:20)

i 13th prophecy in Ex. (8:20-23, ful-filled as in v 24). Next, 9:1

10 predictions of God through Moses: {8:26-23)—

1 Pharaoh will come to the river in the morning (v 20) you(v 21)

2 I will send swarms of flies upon

3 Upon your servants

4 Upon your people

5 Into your houses

6 Into the houses of your people

7 Upon the ground

8 There shall be no swarms of flies in Goshen (v 22)

9 I will make a division between your people and My people (v 23)

10 This sign shall come to pass tomorrow

j The 4th demand to let Israel go (v 20). See note f, 5:1

k This plague was a severe blow to the idolatrous worship of Egypt, and designed to manifest the helplessness of Beelzebub, the god of flics, who was supposed to have power to prevent flies. Cleanliness was necessary in such worship, and the putrid conditions brought aboutby unclean flies would be a great hindrance to the idolaters. The plague proved again that the God of Israel was more powerful than other gods (v 22)

7 purposes of tne genealogy (G: 16)

1 To sliow the descent and position in Isracl'sgenealogy of Moses and Aaton, thus satisfying every Hebrew that the leaders were from Abraham (v 20-26)

2 To identify the 3 main branches of Levi, the priestly tribe of Israel (v 17)

3 To iiive tlie full ages of Levi, Koliath, and Amram (v 16, 18, 20)

4 To sliow thatKohath was the most prominent son of Levi (v 18, 20-26)

5 To show that the 2 arcat leaders of

•10 And he said, "To morrow. And he said, *Be it according to thy word: that thou mayest knowr that there is none like unto the Lord our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

13 Fourth miracle: Pharaoh

hardened

12 And M6'§e§ and Air'on went out from Pha'raoh: "^and M6'§e§ cried unto the Lord because of the frogs which he had brought against Pha'raoh.

13 And the LoRD'^d id according to the word of Mo §e§; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pha'raoh saw that there was respite.'he hardened his heart, and hearkened not imto them; as the Lord had said.

14 Fifth miracle: 3rd plague

Jl6 II ^And the Lord said unto M6'5e§, Say imto Air'on, Stretch out thy rod, and smite the dust of the land, that it may become *lice throughout all the land of E'g^pt.»

17 And they did so; for Aar'-on stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of E'gypt.

15 The powerless convinced magicians plead with Pharaoh

18 And ^he magicians did so with their enchantments to bring forth lice, but they could not : so there were lice upon man, and upon beast.

19 Then the m a gicians said unto Pha'raoh, '^his is the finger of God: and Pha'raoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

16 Sixth demand by God

J20 ^ 'And the Lord said unto M6'§e5, Rise up early in the morning, and stand before Pha'raoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, 'Let my people go, that they may serve me.«

21 Else, if thou wilt not let my people go, heboid, I will^send swarms oj flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the t-gW-tiang shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Go'shen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know

that I am the Lord in the midst of the earth.

23 And I will put a "division between my people and thy people: to morrow shall this sign be.

17 Sixth miracle: 4th plague

24 And the Lord did so : and there came a"grievous swarm of flies into the house of Pha'raoh, and into his servants' houses, and into all the land of £'gj^pt: the land was corrupted by reason of the swarm of flies.

18 First compromise refused (Cp. Ex, 8: 28; 10: 8, 24)

•25 •: And Pha'raoh called for M6'§e§ and for Aar'on, and said, "^Go ye, sacrifice to your God in the land.

26 And M6'§e§ said. It is not meet so to do; for we shall sacrifice the^bomination of the £-gJ^'tian§ to the Lord our God: lo, shall we sacrifice the abomination of the £-gj^p'tian§ before their eyes,'and wUl they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.

19 Second compromise refused (Ex. 8:25; 10:8,24)

28 And Pha'raoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; 'only ye shall not go very far away: intreat for me.

29 And MS'ses said. Behold, I go out from thee,*and I will intreat the Lord that the swarms of flies may depart from Pha'raoh, from his servants, and from his people, to morrow: but let not Pha'raoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

20 Seventh miracle: Pharaoh hardened

30 And M6'§e§ went out from Pha'raoh, and intreated the Lord.

31 And fhe Lord did according to the word of M6'§e§; and he removed the swarms of flies from Pha'raoh, from his servants, and from his people; there remained not one.

32 "And Pha'raoh hardened his heart at this time also, neither would he let the people go.

Israel - Mosestlie lawcivcr, and Aaron tlie first hiah priest, came from Koliath (V 18, 20, 23, 25-20)

6 To name the heads of the tribe of Levi (v 25), and show the relationship of Korah, Nadab, Abihu, Eleazar, Itliamai.Pliinehds, and others to Levi, Moses and Aaron (v Ul-JO)

7 To list the family of Aaron (v 23)

CHAPTER 9

21 Seventh demand by God

rpHEN the ' Lord said unto JA M6'§e§, Go in unto Pha'raoh, and tell him, Thus saith the Lord God of the He'brew§, (Let my people go, that they may serve me.*

2 For if thou refuse to let them go, and wilt hold them stUl,

3 Behold, the hand of the Lord is upon thy cattle which is in the field, upon the*horses, upon the asses, upon the cam-

11 Used as symbols (Rev. 6:1-8)

12 Demon creatures having bodies like horses are now in the abyss (Rev. 9)

Horses were little used in Palestine during the days of the patriarchs; but they were plentiful in Egypt during the days of Solomon who became the first great importer of horses in Israel (1 Ki, 4:26-28; 10:25-28)

a Heb. peduth. Trans, division only here, but redemption in Ps. 111:9; 130:7.The idea is that God wanted Pharaoh to know that He had redeemed His own people from these plagues to which He had abandoned others (v 23). No doubt this redemption applied to all the plagues because the Egyptians only are mentioned as being affected (7:18-19, 21,24: 8:3-4,9,11-12, 21-24; 9:4-6, 14-16,26:10:6,21-23:11:5-8: 12:23. 27, 29-30) b This grievous plague included divers sorts of flies, which killed many Egyptians (Ps. 78:45)

c Pharaoh became willing to tolerate the bloody sacrifices of I srael if the people would stay in the land (v 25), This plan was rejected by Moses who claimed they would be stoned by Egyptians if they started such worship (v 26). He insisted that they should go a 3-days' journey away so the people would be protected (v 27)

d Sacrifice of an animal was an abomination to the Egyptians who held every one to be sacred.P har aoh 's people worshipped almost every form of nature -the sun, moon, stars, planets, rivers, animals, and even the onions and leeks that grew in their gardens. Jupiter was adored in the form of a ram: Apollo in the form of a crow; Bacchus as a goat; Juno as a heifer: Diana as a cat: Venus as a fish ; Mercury as an ibis: etc. The belief was that when the giants made war on the gods they were obliged to flee to Egypt and take refuge there in these various creatures in order to escape. Such were therefore sacred, protected and worshipped. The doctrine of reincarnation was believed in strongly by the Egyptians. Like the Hindoos and others of the Orient they taught that departed loved ones were born in the world again in the shape of animals, and that if any were killed some relative would be killed

e Question 26. Next, 9:17

f Pharaoh's next permission was that the people go sacrifice to the Lord, but that they should not go far away (v 28)^ This would have defeated the purpose of God, which was to bring Israel out of Egypt entirely

g This method of getting rid of flies and other insects worked completely, and left no poisons to contaminate man or fiis food as in the case of chemicals today. God promises to rebuke the de-vourer of any people if they will honor Him by paying tithes (Mai. 3:8-11)

h See note s, 4:21

i 14th prophecy in t:x. (9:1-5,fulfilled). Next, V 8

8 predictions of Moses (9:3-5):

1 Murrain upon the cattle (v 3)

2 Upon the horses

3 Upon the asses

4 Upon the camels

5 Upon the oxen

6 Upon the sheep

7 No death to stock of Israel (v 4)

8 Tomorrow this will happen (v 5)

j 5th demand to let Israel go (9:1). See note f, 5:1

k 12 facts about horses:

1 Mentioned 217 times in Scripture

2 Used with chariots of war (14:9-28; Dt. 11:4: Josh. 24:6)

3 Used to ride (15:1, 21; Job 39:18)

4 Both the horses and the chariots were Imported from Egypt-cost for a horse $96.00, and a chariot $384.00 a trip(lKi.l0:29:2Chr,l:17) 147:10)

5 Had great suength(Job 39:19; Ps.

6 A vain thing for safety (Ps. 20:7; 33:17; Isa. 31:1-3)

7 Low in intelligence (Ps. 32:9)

8 Forbidden kings of I srael(Dt.l7:16)

9 Very swift 0er.4:13; Hab.l:8) 10 Spirit horses are one means of

travel between earth and heav en (2 Ki. 2:11:6:15-17; Zech.l:8-U;6:l-8:Rev.l9)

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EXODUS 9

The ptmgtut of murrain and boils

The plague of hail

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b When is tovcn. as here (v 5),

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c Thit could be tdk«:n in a &gurauve tunc to allow lor the next plague upon man and beast (v ^-10). and in view of the fact " -' ' tut^ests that only the cattle w he jielJ became

affected.-^t^ . -v-.i. This, no doubt IS another example of the use of synecdoche - the fi){ure of speech wherein a part is put for the whole,or the whole isputfor apart of anything See p. 308 of N. r. The fact that v 19 meotioos more cattle lotbe field before another pUt^ue (hail) is further proof on this point d This shows the complete protection of God over every Israelite and all that each one possessed. ScWng that be-lonfiedto Israel was touched by the 10 pUftues of this period (v 6-7)

e If Pharaoh had found that the ammaU of IsraeUles were also plagued he would have concluded this to be a natural event; but when he saw that not one was touched he knew it was another supernatural act of the God of the Hebrews (v 7). Instead of breaking him it only gave him another occasion to harden his bean (v 7; note s. 4:21)

f 15th prophecyin Ex. (9:3-3.fuirilled). Next.v 13. The miracle here was that such a few handfuls of ashes became dust throughout Egypt to cause boils and blains upon man and beast

g Heb. kibshan, a smelling furnace for metals (v 3,10; 19:18). In Gen. 19:28 it refers to the smoke of the desirv^uon of Sodom, to the word is not limited to a smelling furnace. Here it could mean the place of human sacrifices, where such offerings were made in the fire to propiuaie the god Typhon, the Evil Principle, in the hope of averting plagues. If to, Moses used those very ashes to produce another plague instead of avcnins one

h Hob. shcchin. to bum; ulcer: boil; botch. Trans, boil (v 'J-, Job 2:7); and botch (Dt. 2i:'27, 15). This was a most severe inflamauoncausingone to have fever and the afflicted part of the flesh to burn and swell, see noic on Job 2:7

1 \l^. ababuoth . to belch forth; an in-flamatory pustule. Tliis confirms the fact that (tic plague was one of boils breaking out on man and beast (v 9-10; Ou 28:27)

) This again sfiows the powerlessnets of the magicians, their magic art, and their gods before the True and Living God (V U: 8:19)

k See note s, 4:21

1 16th prophecy in Ex. (9:13-19. ful-hlled). Next, v 29

10 predictions of C.od through Moses:

1 I will send plagues upon you (v 14)

2 Upon your servants

3 Upon your people

4 You will Know that iher- it none Uke Me in all the earth IS)

5 I will smile you wit): ■ (v

6 Smite your people wr iice

7 You will be cut off in death

8 My name will be known in the eanh (v 16)

9 Tomorrow at thittlmel wlUcause It to rain a grievous hail such as never lias been in Egypt (v 18)

10 Everyman and bead found in the

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22 Eighth miracle: 5th plague. Pharaoh hardened

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Luao &hail du this thing ux the land.

6 And \V .at IhinR on the i: 1 all the cattle of f i: but of the cattle of t . n of Igra-el died-'n • ;.

7 An>l p;:.i ra6h'sent, and, behold, there was not one of the cattle of the 1$ ra-el-ites dead. And the heart of Pha'raOh was hardened, and he did not let the people go.

23 Ninth rrxiracle: 6th plague. Pharaoh hardened

#8 ' And the L.pii 5vaid unto Md'^ej ana i: n. Take

to you handfu. . „ ..is of'the furnace, and let M6'$e; sprinkle it toward the heaven in the sight of Phil raoh.*

9 And it shall become small dust in all the land of f: K5°pt. and shall be a^boil breaking forth with 'blains upon man, and upon beast, throughout all the land of £ gjpt.

10 And they took ashes of the furnace, and stood before Phd-ra6h; and Mo'se? sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

11 And the /magicians could not stand before M6'§e§ because of the boils; for the boil was upon the magicians, and upon all the £-^tp tian§.

12 And the Lord Miardened the heart of Phi ra6h, and he hearkened not unto them; as the Lord had spoken unto Md'jeg.

Sl3 *'And the Lord said unto M6'5es, Rise up early in the I and stand before

i . and say unto him,

inui ->aith"Hhe Lord God of the He brewj, Tet my people go, that they nuy serve ine.a

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upnn thy people; that thou I MOW that there is none 1 1 all the earth.

15 Fur now I will stretch out my hand, that I may smite thee and ' •• with pestilence; and ; ..t be cut off from the earth.

16 And in very deed for this cause have I r • ■■* up,"for to qhf'w in th' .ver; and » .ime may be declared

.t all the earth.

17 'Ai. >ct exaltcst thou th-. against my people, that t. wilt not let them go?

■w about

' te/rain a

hath

. the

fouiiJalion thcreol even until

now.

•19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the Lord among the servants of Ph4'ra6h"made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the Lord left his servants and his cattle in the field.

25 Tenth miracle: 7th plague

|22 ' And the Lor d said unto M6 §65, 'Stretch forth thine hand toward heaven, that there may be hail in all the land of t'gfpt, upon man, and upon beast, and upon every herb of the field, throughout the land of £(?5pt.

23 And M6'§e5 stretched forth his rod toward heaven: and the Lord sent 'thunder and hail, and the fire ran along upon the ground; and the Lord rained hail i;pon the land of £'gjpt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of £'gjpt since it became a nation.

25 And the hail smote throughout all the land of £'gypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of G6'-shen, where the children of Ij'ra-el were, was there no hail.

26 Pharaoh's plea for mer-

cy (8:8; 10:16)

27 • And Pha'rafih sent, and called for M6 565 and Air'on, and said unto them, I have sinned this time: 'the Lord is righteous, and I and my people are wicked.

28 Intreat the Lord (for*if 15 enough) that there be no more 'mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

27 Moses'prophecy of continued hardening of Pharaoh

*29 'And Md'e said unto him. As soon as I am gone out of the city, I will'spread abroad my hands unto the Lurd; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.

30 But as for thee and thy servants, I know that ye will not yet fear the Lord God.

31 And the flax and the barley was smitten: for the barley

V in the ear, and the f\ix'was ed.

32 But the wheat uid the rie

field shall die from the hail (v 19)

m Sec note d. 10:3

0 6th time the demand to let laael go was made (v 13. See note f. &:1)

o This has been trans, several different ways: 1 have raited you to the throne.

Continued, ctjumn 4 ^

2 Cor. 2:15-16). God did not force tum

i~'" ' • " • " .■.'■■ .lave

' e on

Uluiili uu^ <^ c a^iuii> u M i u .tH .iiiu sub-

niit 10 Hit will. Since he would not, then all ' ' ' ' s to send

enough J a the king

willing tu in lu.iei ^Li ^v 17;

' (Question 27. Next, 10:3

ven 11.. . ':5.

.Not oiily lollluirviw bui jbuul llut unie tomorrow, and not ai:y uiTier linie on the morrow (v 18). See note b, v 5

b To ratn hail is literally true, for hail Is madeby dropsof rain fallingthrough a cold region of the atrT:osphere wticre It Is frozen into stones of ice before reachingiheground.PS. 78:47 saysthat God "destroyed their vines with hall, and their sycomore trees with frost. See V 25

c This plague was directed against Iiis and Otitis, the gods of Ught, health, fertility, arts, and agriculture. The water, fire, earth, and air were all objects of Egyptian idolatry. God showed Pharaoh and his people that He was the Supreme One over these elements and that instead of helping the Egyptians they, under His will and command, were instruments of destruction

d God was fair to tell the people just when the plague would come and warn them of what would be the result if they or their stock were outside the buildings (v 18-21)

e Moses was told to stretch out his hand 11 different times (3:20; 7:5, 19; 8:5, 16; 9:15, 22; 10:12. 21; 14:16, 26)

f This was a series of thunder peals. Large hail stones falling, and a cootlnuous fire that ran along the ground devouring everything In its path - not mere flashes of lightning across the sky (v 23-25; Pi. 78:48)

g Here Pharaoh finally confessed that God alone was righteous in His dealings and thai he and his people were unrighteous in seeking to hold a whole nation in slavery for personal gain(v 27)

h There is no need for further plagues. I

submit to the will of God and will rebel

no more (v 28) i Heb. kolqth Elohim . voices of God (▼

28. Cp. 29:3-3; Jer. 10:13) j 17th prophecy in Ex. (9:29, fulBUed).

Next, 10:2. Note the 2fold prediction

k Standing with uplifted hands. Either standing or kneeling was a common way to pray and worship (v 29; 17:11; 2 Chr. 6:13; Ezra 9:5; Job 11:13; Ps. 143:6: Mt. 8:1-4: 17:14; 1 Tim. 2:8)

1 The flax was ptodded, or the seed was in the pod ready for harvesting

^^- Com, from column 2

to show you My power. ..1 have let you remain for the purpose of showing you My power...! have caused you to stand, so as to show you My power... This is why I left you alive, to let you see My power. ..1 have preserved you for this reason - to make you see My power. Paul quotes this: I have raised you up, that I might show My power in you. Sec notes c-h, Rom. 9:14-21

There is no statement here that Cod from alletertuiy chose Pharaoh to resin Him. The idea isihai since he was the type of man lobe stubborn and rebellious even to the point of self-destruction, since he was one who would not listen toGod, and since he was the kind who would voluntarily choose to resist the Almighty, He could use Pharaoh to make His power, love, patience, and longsuffenng known to all men. We can believe that God influenced human affairs so that such a per»n wouldbeon the throne of Egypt at the lime one was needed in the fulfillment of Hisplan; but we cannot believe thaiPharaoh would not have been permitted 10 repent and become submissive had he chosen to cease being rebellious. It was purely a personal choice with him as it is with everyone else in the acceptance or rejection of the gospel today (Mk. 16:16; Jo. 3:16:

EXODUS 10

The plague of hail

The plague of locusts

a All the dealings of God with Pharaoh were efforts to soften his heart; and this would have been the result if he had not preferred to resist God and harden his heart instead. After seeinneach miracle and die removal of each plague he chose to resist further and continue the hardening. See note s, 4:21

b 18th prophecy in Ex. (10:2-0. ful-fiUed). Next, v 29 8 oredictions of God through Moses:

1 Tomorrow! will bring locusts (v 4)

2 They shall cover the earth (v 5)

3 They shall eat vegetation

4 They shall eat trees of the field

5 They shall fill your liouses (v 6)

6 Fill the houses of all your servants

7 Fill the houses of all the Egyptians

8 It will be the greatest plague of locusts since Adam

c Signs and miracles are to cause men to knowthatGod Is true and real andtliat He is Jehovah (v 2). Any other motive is not of Him d T)iis expression is found 5 limes in Exodus (3:18; 7:16; 9:1, 13; 10:3). It literally means the Eternal,Self-existing, Covenant-keeping One, the Supporter, Defender.Protector,and Creator of the Hebrews. A similar expression, The God of the Hebrews is found in 5:3 e Question 28. Next, v 7 f 7th and last time God asked Pharaoh to let His people go (v 3). See note f, 5:1. How many infidels or athiests who criticize God for His action in this case would be as lenient and merciful toward rebels against them if they had adequate power to destroy enemies? g This plague was directed against the god Serapis, who was supposed to protect the land from locusts. The creatures came at the command of God and went when He said for them to go.proving another time that He was the God of gods, and that the gods of Egypt were false and powerless h Heb. arbeh , locust.The common locust is said to multiply faster than almost anything else in creation. The most numerousarmiesof men are compared to locusts Oudg. C:5; 7:12; Ps. 105:34; Jer. 46:23: 51:14; Joel 1:4; Nah,3:15). The destructive locust, described as larger than the ordinary grasshopper, has a large mouth opening with 4 incisive teeth in its 2 jaws which can cut like scissors. Ordinary swarms have been known to cover the ground for miles around. The sun can be literally darkenedbylocustsin their flight from one place to another; and the noise of their flight is like the rattling of hailstones.The consequences are infinitely more destructive, however. They light on fields and form a bed 6 to 8 inches thick. As to their eating, the noise they make in browsing can be heard at a great distance. They completely consume all plant life including the leaves of trees. They destroy even faster than fire and there is not the slightest trace of vegetation left after they depart from a place. One can see from this what the supernatural plague on the Egyptians must have been. Ps. 78:46 speaksofthis plague, showing that God "gave also their increase unto the caterpiller, and their labour unto the locust" i Locusts always cover the ground they invade to the depth of 6 or more inches j Imagine the impossible living conditions with locusts even in the houses, carpeting the floors several inches deep k This plague was the worst of any locust invasion since Adam, proving a supernatural element involved which other such plagues did not have (v 6) 1 Questions 29-31. Next, 12:26. For the first time Pharaoh's officers intervened before the coming of another plague (v7) m We will take every man, woman, boy, and girl, andevery animal of our flocks and herds, which ate needed for sacrifice (v 9). This should have sounded reasonable to the Egyptians, for they had 6 great feasts honoring their gods |

were not smitten: for they were not grown up.

28 Eleventh miracle: Pharaoh hardened

33 And Mo'ses went out of the city from Pha'raoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pha'raoh saw that the rain and the hail and the thunders were ceased,"Tie sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pha'raoh was hardened, neither would he let the children of l§'ra-el go; as the Lord had spoken by M6'§e§.

CHAPTER 10

60

29 Ninth demand by God j

■AND the Lord said unto ^* M6'§e§, Go in unto Pha'raoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: ; *2 ^And that thou mayest tell in 1 the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them: that ye maylcnow how that I am the Lord.

3 And M6'§e§ and Aaron came in unto Pha'raoh, and said unto him. Thus saith<'the Lord God of the Hebrew;,

'How long wilt thou refuse to humble thyself before me? /let. my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, *to morrow will I bring the^'locusts into thy coast:

5 And they shall "cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall 'fill thy houses, and the houses of all thy servants, and the houses of all the E-gyp'tian|; which neither thy fathers, nor thy fathers' fathers have seen, ^since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

30 Third compromise re-fused(Ex. 8:25. 28; 10:8, 24)

7 And Pha'raoh's servants said unto him,'How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

8 And Mo'geg and Aar'on were brought again unto Pha'raoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go?

9 And Mo'gei saidTWe willgo

with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord.

10 And he "said unto them. Let the Lord be so with you, as [will let you go, and your little ones: look to it; for evil is before you.

11 Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were ("driven out from Pha'raoh's presence.

31 Twelfth miracle: 8th plague

Zl2 • And the Lord said unto M6'§e§,'^Stretch out thine hand over the land of E'gjpt for the locusts, that they may come up upon the land of E'gypt, and eat every herb of the land, even all that the^ail hath left.

13 And Mo'5e§ stretched forth his rod over the land of E'gjpt, and'the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of E'gfpt, and rested in all the coasts of E'gypt: very grievous were they;/hefore them there were no such locusts as they, neither after them shall be such.

15 For*they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of E'gjpt.

32 Pharaoh's plea for mercy (8:8; 9:27)

16 •'"Then Pharaoh called for M6'ie§ and Aar'on in haste; and he said, 'I have sinned against the Lord your God, and against you.

17 Now therefore 'forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only.

33 Thirteenth miracle: Pharaoh hardened

18 And he went out from Pha'raoh, and *intreated the Lord.

19 And ' the Lord turned a mighty strong west wind, which took away the locusts, and cast them into theT'Red sea; there remained not"one locust in all the coasts of E'gypt.

20 But the Lord "hardened Pha'raoh's heart, so that he would not let the children of 1§ ra-el go.

34 Fourteenth miracle: 9th plague

|21 " And the Lord said unto M6'§e§,"Stretch out thine hand toward heaven, that there may

during the year, and allowed their women and children to be in attendance. It was fair that the Hebrews have one feast as requested, in the wilderness (v 9). They did n<it plan to observe this feast and then return to Egyp:, for theyknew die plan Df God for them was to leave altogether and occupy the p.-o-mised land (Gen. 15 and 17)

o See note s. 4:21

pThe beginning of a new miracle brought about by the use of the tod as on otheroccasions(v 21). It was accomplished by Moses simply stretching out his hand toward heaven, which Indicated obedience to the God of heaven who was the great miracle worker

a Tlie senseof thes<; versesis:LetJchovah be with you if I ever let you go with your little ones; look to it. If you attempt to go you will meet with calamity. Not so (I will not let you take your families).You that are men may go and serve the Lord, for that is what you wanted (v 10-11) b Pharaoh reasoned that if they had no ' intention of escaping they would be *' satisfied for the men only to go. If these " went alone they would return to their families; so he gave permission for the men to go. Then, Pharaoh drove Moses and.-\aron out from his presence (v 11) c Ttiis plague of locusts was clearly a supernatural one, for it came and left as a miracle. Suetchiug out the hand with the rod of God was an act of obedience and faith which set the judg-■5 ment of God in motion. The locusts did not come one minute before this; and they did not leave unul there was an-, other act of God, so explaining this as an ordinary happening is unscriptural d The hail had destroyed much of the vegetation but not the wheat and rye crops (9:32), so now all that was left from the hail plague was to be completely destroyed (v 12) e This again emphasizes the supernatural element in this miracle. The Lord caused an east wind to blow over the land all day and all night. Locusts began coming in the 2nd morning and continued until all the land was covered with them except Goshen where Israel lived (v 13-U) f The fact that these locusts were different from any that had ever come or ever would come again proves a supernatural clement and that they must have been directly created of God(v 14) g 5 things the locusts did:

1 Caused men much grief (v 14)

2 Covered the land (v 15)

3 Made the land dark

4 Ate all remaining herbs

5 .\te all fruit of the trees

h When the plague was over and the land lay bare, Moses and Aaron were called to hear another meaningless confession and acknowledgement of a divine act (V lG-17. Cp. 9:27)

i The ind time Pharaoh confessed his sinfulness (v 16; 9:27)

j This was the first time Pharaoh asked forgiveness foi his stubbornness and sin against Israel(vl7).]t was not the kind of repentance that works salvation and needs not to be repented of(2 Cor. 7:10), but a shallow mouth-confession and an acknowledgement that he was in the wrong, without a real change of heart which would cause him to forsake sin (Pr. 28:13). All Pharaoh wanted was relief from his suffering and the opportunity to escape from the death he knew he was worthy of (v 17)

k A full proof of the supernatural element in this plague. The locusts di d not depart until Moses prayed and God acted to bring about their departure (v 18-19)

1 The Lord did this, not nature (v 19)

m The first mention of the Red Sea in Scripture. It played a prominent pan in the exodus(v 19; 13:18; 14:1-31; 15: 1-19; Josh. 2:10; Ps. 106:7, 9, 22; 136: 13-15; Acts 7:36; Heb. 11:29). It is called Red perhaps, because of Edom or Esau whose name means red and whose lands extended to its coasts (Gen. 25:25). The Red Sea separaies Arabia from Upper Ethiopia and pan of Egypt. It is about 1, 350 miles long and 250 miles wide at the mid-section. It gradually diminishes toward the Suez Canal. A strong cunent of wind blows from the south from October to May, which raises the sea level several feet; but it is correspondingly lowered between May and October when the wind blows from the north. In the north section the sea is divided into the Gulf of Suez and theGulf of Aqaba,these being separated from each other by the Sinai peninsula n This proves that removing the plague was as great a miracle as causing it to happen (v 19)

EXODUS 11. 12

The plague of darknei*

Institution of the passover

75

« iee 1 cinetoi <iuknc» . p. no

b Sec DcQig Jaxkneti. p. 110

c rhll pU,;ut: w^ Jireclcu ati<i(ut the tun ttoti who wjii suppoted to pioteci from any curtc ol the tun 411J btin^ nmitA\ bletsin>(s of liiiht, warm(h, and iruitfulneu. It niim tijve been a borrl-tyin.; itunx 10 cxpetiencc such tluck Jarkiicij ttirou^hout iftc re^uon occu-picJ by itte kiiypujns, and a beautiful %i^i (obctiold the U^hi which watpie-icrvcd only in the lafld ot (.lOshen (v 23)

d Phaxaoh, Deanoft the brealun); pouit, wai at latt willing to let all Itie men. wives, and children ito if he couldonly keep the flocks and herds ot luaei (v 24). He may have ihoutiht, in his des-pe ration, that ihu would di scout aite luacl troni leaving but Mos<:i only answered tliat not one hoof should be left befund (v 26-^1;)

e It was not known at (bis time just what kind of sacrifices or tiow many would be required by the Lord in the new pro-^aiii ahead for Israel. The law had not yet been jyven concemin>i itje many kinds and numbcrsot sacrifices. There-fote. It was only proper that every beast belongmit to Israel be taken alon^. ood made the details of worship known to His people later at >inai. as revealed inLeviucus, Numbers, and Oeuterono-

f See note s,4:'21 my

g Phaxaoh was wroth at tlie answer of Moses, and drove him from his presence under the sentence of death diould they face each other afiain (v 28). Had he attempted to slay either Motes or A axon, before this or afterward,C>od would have intervened, for tbcir mission was not yet finished.They were under commission 10 lead Isael out of Egypt, not topensh in trying to do sojt IS impossible for any man under direct orders from C'Od.io die before his misuon is accomplisled, unless that man fails God, as did the prophet in 1 Ki. U

h See 14 rulers offended oy ood's serv ants, p. no

1 l.>ihptophecyinKx. 00:2a).Ne)rt.ll;l. TUs was literally fulfilled, for m 11:8; 12:30-J,3 mcsseiiiicrs (rum Pharaoh gx}keioS'.oscs. not Pharaoh personally

J -0th prophecy in i-X. (11:1. fulfilled, 12:23-33). Next, v 4

k Motes wast0)uve animmediaie met-satie to Israel (v 2)

I >ec note r, 3;22 m ^ce note s, 3:22

n Favor was given. The Egyptians had learned fully by this ome that the God of tlic i lebrews was tobc obeyed. They had alto learned to respect and fear Moses(V 3). The last plague - the deatli of tlieir firstborn, made the people more tlian glad to do anyilung to got ridof l»ael (11:8; l2:33-3o)

o He had been great as the deliverer of Egypt from the Etluopians before he first fled from llgypt, but (he great miracles to deliver Israel made turn greater u) the eyes ol men (v 3)

p it will be noticed tha(lie was not great in the eyes of Pliaraoh.but only in (Ik eyes of lu> servants and people (v))

g 21st propliecv inEx. (11: t- J. fulfilled). Next, 12:12. Tlas plague was directed against all ti.e ,;ods of E,;ypt (12:12)

10 predictions of i.od tljough S'otes:

11 will bnngjudgmcntat iiiidiBght (v4)

2 All the firstborn ol every Egyptian family shall die (v 5)

t I He firstborn of beasts belonging to Egyptians shall die

4 Tliere shall be j .treat weeping in all the land of (.^ypi (v o)

5 The wecp'ng will be such as has never been, and the Lke of which shall never be akain

t". Nor>er»noM«del wiUbe hurt(v 7) 7 No bean in Israel will be hun S I will make a Jilfercnte between

the Egyptians and [traelitet

'i All Pharaoh's servants will bow

before Me and bei Israel to get out (v 8) 10 This will not break Pharaoh (v)) r This was midnight of the day Israel

be darkness over the land of t- iipt, even Markness which may be^elt.

22 And Md'sej stretched forth his hand toward heaven; and there was a thick darkness in all the land of ttfpt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of I5 ra-el had Might in their dwellings.

J5 Fourth compromise refused (Ex. 8:25. 28; 10:8)

24 * And PhA'ra6h called unto M6 jej. and said. Go ye, serve the Lord; ^nly let your flocks and your herds be stayed: let your little ones also go with you.

25 And MO'e said. Thou must give us also sacrifices and burnt ofiFerings, that we may sacrifice unto the Lord our Ciod.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and'we know not with what we must serve the Lord, imtil we come thither.

27 • But the Lord /hard ened Pha raoh's heart, and he would not let them go.

•28 And Pha ra6h said unto him,'Get thee from me, take heed to thyself, see my face no more; *for in that day thou seest my face thou shalt die. ♦29 'And Mojej said, Thou hast spoken well, I will see thy face again no more.

CHAPTER 11

61

36 Tenth plague foretold: Pharaoh hardened

Sand tfie , lord said unto ■*^ Mo'565, "9et will I bring pne plague more upon Phd'-raoh, and upon ?'g5pt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. •2 Speak*now in the ears of the people, and let every man'bor-row of his neighbour, and every woman of her neighbouiTjcwels of silver, and jewels of gold. 3 And Uie tuRD "gavg the people favour in the sight of the £-^jp'tian5. Moreover the man Mi'/jej was very'^reat in the land of £ gjpt,1n the sight of Ph4'ra6h's servants, and in the sight of the people. ♦4 %nd M6'se5 said, Thus saith the Lord, 'About midnight will I go out into the midst of £'*fpt:

5 And all the firstborn in the land of £ gjpt shall die, from the firstborn of Pha'ra6h that sitteth upon his throne, 'even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

6 And there shall be a Rrcat cry throughout all the land of £'kfpt. such as there was none like it, nor shall be like it any more.

7 But aKAlost any of the chil-

left Egypt (v 4: 12:29-33) I he lowest slaves were put to work grinding tlie >;rain.Portable millstones were usually used, the upper stone of wluch was turned with a luiidlc. The work was very laborious andwhendoue by women,two worked together, as a rulc(Mi.24:41). They salon the ground

Continued, colunin ^ ^»-

dren of Is ra-el shall not a^loK move his tongue, against tnan or beast: that ye may know how that the Lord doth put a difference between the t-ifv -tians and 1$ ra-el.

8 And*all these thy servants shall come down unto me, and bow down themselves unto me, saying. Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pbd'radh in a great"anger.

■9 And |he Lord said unto M6 ses. Hhd ra6h "shall not hearken unto you; that my wonders may be multiplied in the land of £'gfpt.

10 And M6 jeg and AAr'on did all these wonders before Pha'rai^h: and Jhe LoRo'hard-ened Phi'rafih's heart, so that Ke would not let the chfldren of I$'ra-el go out of his land.

CHAPTER 12

37 The passover instituted

■AND the Lor d spake imto *^ Mo §65 and Air on in the land of £'gjpt, saying, •2 This /month shall be unto you the beginning of months: it shall be the first month of the year to you.

•3 ' Speak ye unto all the congregation of 15'ra-el, saying.ln the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

• 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take // according toMhe number of the souls; every man according to his eating shall make your count for'the lamb. •5 Your lamb shall be without blemish, a male of the first year: ye shall take // out from the sheep, or from the goats:

• 6 And ye shall keep it up until the'fourteenth day of the same month: and the whole assembly of the congregation of 1§ ra-el shall kill it'in the evening. •7 And they shall take of'the blood, and strike 1/ on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night,"Voast with fire, and "Sinleavened bread; and withljitter herbs they shall eat it.

•9'^at not of it raw, nor sodden at all with water, but roast with fire ;"his head with his legs, and with the purtenance thereof.

• 10 And ye shall let "nothing of it remain until the morning; and that which remaineth of it until the morning ye shall bum with fire.

• 11 * And thus shall ye eat it; with your 'loins girded, 'your shoes on your feet, and your staff in your hand; and ye shall eat it in haste:"it 15 the Lord's passover.

3H Purpose and symbolism of the Lord's passover

^». Com, from column 2

with the rtu Ust ones between them.both taking hold of the handle .ind moving It ■ ' 'cm.

i .-x-

preisci t!ic vci; oi>positc Iili;, the liighcst rank ot society (v 5)

a See a Double miracle, p. 110

b 1 Ws was Uterally fulfilled (12:33) c Motes was finally stirred up ko anger against (he devilish and inhuman stubbornness of Pharaoh who had lied,resisted ood, and manifested hatred of Israel and Israel's God, in every conceivable way (v 8). See 14 examples of being angry , p. no

d Pharaoh will not hearken, so I will take advantage of his personal unwillingness to submit toMe and will multiply M y acts of power so that all the world may know that 1 am Jehovah (v >, 6:7: 7:5. 17; 8:10, 22: 9:14, 29-30; 10:2: 11:7; 14:4. 18; 16:0. 12). TUtlsthe very reason God used His power, according to all these passages

c See note $, 4:21

f See Jewish calendar , p. no

g This proves that the death of the firstborn was at least 5 days after its announcement and that the rmdnigbi of 11:4 was not on the day Moses received the prophecy of the coming plague(v 3)

h The rabbins allowed no less than 10 persons to a lamb and not more than 20

i A type of Christ the Lamb of God (Jn. 1:29: Kev. 5:6-10) who was without blemish (v 5: 1 Pet. 1:19)

J This was the butchering day for the passover lamb.A nyone could kill it(v 6) k Hc-b. . between the two eyenings. Jews had two eveiungs. The Tirst was 3:00 p. m. at which time the evening sacrifice was killed; and the second was at 6:00 or neat sunset. Cp. Mu 27:46

I This was done by dipping a buiKh of hyssop in the blood and striking the 2 side posts and the upper post or lintel of the door (v 7, 22-23). It typified the blood ofChrisi sprinkled for believers (Wt. 26:28: 1 Pet. 1:2, 13-19; Heb. 9: 13-14,'22; 10:19: 13:20). No blood was to be sprinkled on the threshold so that the feet would trample on it. See Heb. 10:29

m Jews were to roast the lamb and not eat any of It raw, as Egyptians who ate raw flesh in honor of Osiris (v 8). Thus God was seeking in every conceivable way to make Israel free from all idolatrous practices and honor to any fabe god

n The Heb. word matsah means to squeeze or compress, and refers to bread without yeast or leaven which is a form of ferment, and typifies un (1 Cor. 5:6-8)

o Bitter herbs were to be used with the meal. What kind is not specified, but it IS thought they were chi&iry, wild lettuce, and borehound. They were to remind Israel of their bitter davery in Egypt from wfiichGod was now ready to deUver them (12:29-14:31)

p 2 ways not to prepare tlie passoverf v 9):

1 Raw, as lijyptians did in worship

2 Sodden (boiled) in water or milk

q The lamb was to be roasted whole with fire, including the head, heart, liver, and kidneys, but not the iniesUnal canal (v 9)

r All the lamb was to be eaten before morning if possible (v 10)

s This indicates (hey were to be dressed for travel - in readiness to depart from

Egypt (V 11)

t 7 things not observed at other pastovers;

I Congregation killing their own

lambs (V o). The pnesis did tWs later

. Placing blood on the tide posts and

lintels ol the doors (v 7. 22-23)

3 Having loins girded (v 11.Cp. Lk.

4 Shoes on the feet (v 11) 12:35)

5 Staff in hand for travel

6 Eating in haste

7 Kefraining from going out the door until morning (v 22)

u rtiit is the general name of this great feast which was to commemorate Is-r.iel's deliverance from death when the angel passed over Egypt to slay all the firstborn of the Egyptians (v 11-14)

EXODUS 12 The ordinance of the passover The firstborn slain. Israelites thrust out

a 22nd prophecy in Ex. (12:12-13. ful-filled. V 29). Next. V 23

5 predictions of Cod through Moses

1 I will pass through the land of Egypt this night (v 12)

2 I will smite the firstborn of man and beast

3 I will execute judgment against the gods of Egypt

4 When 1 see the blood upon your houses I will pass over you (v 13)

5 The plague shall not be upon you Osrael)

b See Judgment on gods of Egypt, p. 110

c The blood was the token of obedience to Jehovah. By this sign the death angel knew which houses to spare or pass over when slaying the firstborn. Faith in Jehovah, His token and promise gave peace in the houses where the blood had been sprinkled in obedience to God's demands (v 13. Cp. Heb. 9:22)

d When God saw the blood applied and all conditions met. He gave security to that home.Doubt by the occupants of the house might destroy the peace, but not the security .because it was founded on God's word. But, faith in a security without the blood being applied would not have brought any regardless of personal feelings in the matter. So it is in the gospel program, that all conditions must be met, repentance must be sincere and accompanied by a turning away from sin before there is security in Christ. No one is secure in Him while living in sin ^d when the terms of repentance and living free from sin are not being met (Jn. 8:31-36; 15:1-8; Rom. 6:16-23; 8:1-13; ICor. 3:16-17; 6:9-11, 19-20; 9:27; Gal. 1:6-8; 5:4, 16-26; Col. 3:5-10; Tit. 2:11-13; Heb. 3:6. 12-14; 6:4-9; 10:19-29; 2 Pet. 2:20-22; etc.)

e Heb.^ejach.trans. passover. is the name of the yearly feast of Israel to commemorate their deliverance from the death angel in Egypt (v 11-14). The term recalls how the Lord caused the death angel to pass over the Hebrew houses when the sign of blood being sprinkled at the door was in evidence

(V 12) f A memorial as long as you continue as a people in obedience to God. See 8 feasts of Jehovah, note f. Lev. 23:2 g Heb. olam , time out of mind; without end.It is trans, forever 272 times; eygr^ lasting 59 times; evermore 15 times; perpetual 22 times; always 3 times; al way 2 times; long 4 times; world 3 times; ancient 6 times; eternal (Isa.60: 15); and lasting (Dt. 33:15). It means time without defined limits. It corresponds to the Gr. aionios , trans, everlasting and eternal in connection with the existence of God,heaven,hell, life, the life of the righteous, the kingdom, and other things that are clearly eternal. It should never be confused with the Heb. cheled (Ps. 17:14; 49:1) or the Gr. aion (Eph. 2:7: Col. 1:26), which mean a fleeting portion of time; the transient world; age; or period of time whether long or short. The passover and certain other memorials are eternal and will be observed eternally in the eternal reign of Christ (Ezek. 45:17; 46:14) h First mention of the feast of unleavened bread, a distinct feast from the passover.lt began with the passover and ^ continued 7 days, the 1st and 7ih days "- being holy convocations (v 16). See 8

feasts of Jehovah, note f. Lev. 23:2

1 First occmrence of leaven, yeast. All

leavened or fermented bread was to be

put out of all houses during the feast of

unleavenedbread(v 15-20, 34.39; 13:

3-7).LeavenisasymboIofevil (ICor.

5:6-8:Gal.5:9) and false doctrines (Mt.

13:33; 16:6-12;Mk.8:15;Lk.l2:l; 13:21)

j The death penalty was passed upon aU

who ate leavened bread during the

feast of unleavened bread (v 15). See

42 death penalty sins , p. 16

k 5 laws ofMoses concerning the 7th day:

1 Have an holy convocation on the

♦12 "For I will pass through the land of E'gypt this night, and will smite all the firstborn in the land of E'gypt, both man and beast; and ^gainst ' kll the gods of E'gypt I will execute judgment : I am the Lord.

13 And theljlood shall be to you for ^ token upon the houses where ye are: and'%hen I see the blood, I will'pass over you, and the plague shall not be upon you to destroy you, when I smite the land of E'g^t. •14 And t his day shall be unto you for a 'memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance*for ever.

39 Feast of unleavened breadinstituted(13: 3, refs.)

•15* Seven days shall ye eat unleavened bread; even the first day ye shall put 'away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, 'that soul shall be cut off from i§'ra-el. •16 And in \he first day there shall be an holy convocation, and in the^seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

40 Purpose and symbolism of the feast of unleavened

bread (Ex. 13:3)

•17 And ye shall observe the feast of unleavened bread; for in this 'selfsame day have I brought your armies out of the land of E'gypt: therefore shall ye observe this day in your generations by arfbrdinance for ever.

•18 •■ In the first month ,%n the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. •19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of i§'ra-el, whether he be a stranger, or born in the land.

•20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

41 Passover law communicated to Israel and obeyed

•21 T Then M6'§e§ called for all the elders of i§'ra-el, and said unto them, Draw out and take you a lamb according to your families, and°kill the pass-over.

• 22 And ye shall take a bunch ofTiyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. *23*For the Lord will pass through to smite the E-gJp'-tian§; and when he seeth the blood upon the lintel, and on

the two side posts, the Lord will "pass over the door, and will not suffer*the destroyer to come in unto your houses to smite you.

•24 And ye shall observe this thing for an ordinance to thee and to thy sons for'^ever. •25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you,"What mean ye by this service?

•27 That ye shall say. It is the sacrifice of ' the Lord's pass-over, who passed over the

houses of the children of I§'ra el in E'gypt, when he smote the £-gyp'tian§, and delivered owi houses. /And the people bowed the head and worshipped. 28 And the children of I§'ra-el went away, and did as the Lord had commanded M6'§e§ and Aaron, so did they.

42 Fifteenth miracle: plague

10th

29 ' And it came to pass, that a t%nidnight the Lord smote all the fiirstborn in the land of E'gypt, from the firstborn of Pha'raoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30 And Pha'raoh rose up '■in the night, he, and all his servants, and all the £-g?p'tian§; and there was a 'great cry in E'gypt: for there was not a house

where there was not one dead.

43 Israel expelled from Egypt

»31 •; And he'called for M6'§e§ and Aar'on by night, and said. Rise up, and get you forth from among my people, both ye and the children of I§'ra-el; and go, serve the Lord, as ye have said.

•32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the £-gyp'tian§ were urgent upon the people, that they might send them out of the land in haste; for they said. We be all dead men.

34 And the people took their dough before it was leavened, their kneadingtroughs (tbeing bound up in their clothes upon their shoulders.

44 Preparation to leave

35 And the children of I§'ra-el did 'according to the word of Mo'ses :'"and they borrowed of the E-gyp'tian§ jewels of silver, and jewels of gold, and raiment:

45 The spoiling of Egypt

36 And the Lord "gave the people favour in the sight of the £-gjrp'tians, so that they lent unto them such things as they required. And they spoiled

7th day of the feast (v 16: 32:5: Num. 28:25)

2 Make the 7th day a feast to the Lord (13:6)

3 Gather no manna (16:29)

4 Rest (16:30; 34:21)

5 It is a sabbath for Israel only -in the land and under the law (20:10; 31:

Continued. column4 ^

o Kill the passover lamb

p Heb. ezob , a small bushy plant about 1 l/2Ttnugh, aromatic, leafy and with pungent taste. It was used in several Jewish rituals (v 22; Lev. 14:4-6, 49-52; Num. 19:6, 18; 1 Ki,4:33; Ps. 51: 7; Jn. 19:29; Heb, 9:19)

q 23rd prooliecv in Ex. (12:23-27, ful-filled). Next, 13:5

a The words pass over are used 2 times (v 13.23); pass through 2 times (vl2,23): and passover 5 times in this chapter (v 11, 21. 27. 43, 48)

10 passovers of Scripture:

1 The original passover (12:21-28)

2 Passover in the wilderness (Num. 9:5)

3 First passover in CanaanQosh, 5:10)

4 One under Hezekiah (2 Chi.30:13-15) Chr. 35)

5 One under Josiah (2 Ki. 23:21; 2

6 One under Zerubbabel (Ezra 6:19)

7 One Jesus attended as a boy (Lk. 2:41) 13)

8 First one in Jesus' ministry (In. 2:

9 Second in Jesus' ministry (Jn. 6:4) 10 Lastin Jesus' minisuy (Mt. 26:17)

b The destroyer was a different person from Jehovah, Himself. It seems that Jehovah passed over Egypt and either directed the destroyer or instructed Mm not to touch any firstborn in any house where the blood was applied (v c See notes g and m,v 14 and 17 23) d Question 32. Next, 13:14 e It is called the Lord'spassover by Moses only (vll,27; Lev. 23:5). In the N.T. it is the Jews' passover (Jn. 2:13; 6:4; 11:55) f TMs attitude was different from that seen at the last mention of them in 5: 19-21. There they were bitter, but here they were believing, having witnessed the mighty miracles at the hands of Moses and A aron, and ha vingbeen protected from the 10 plagues (v 27). Seemingly, they were ignored by their busy leaders during the plague period, but no doubt there w as a daily contact with them. Now, they were ready to obey Moses again (v 28) g This was the night following the day-lime of the 14thof Abib or Nisan. The passover was eaten at this same time, and by daylight of the 15th Israel was leaving Egypt (v 22,29-51; Num. 33:3) h This was after midnight when all the firstborn had been killed. They urged the Israelites to go at once, and they were ready to do so. There were no restrictions regarding who should go or what should be taken, as on other occasions (V 31-34) i No people of antiquity were any more emotional in mourning than the Egyptians. They whipped, beat, tore themselves, and howled and screamed in excessive grief. What a manifestation there must have been when the whole nation turned to mourning over the firstborn! (v 30) j They sent messengers telling the Israelites to get out and take all they owned, urging them to leave at once (V 31-33) k It was customary in travelling to bind the kneadingtroughsinclothing so as to have them handy for use in travel(v 34). Kneadingtroughs were small wooden bowls used for mixing flour and water or milk into makebread cakes.Some were made of leather and in travel could be closed like a pocket-book. Dough was often carried in them 1 This is the 2nd reference to Israel's obedience to Moses at this time (v 28, m See note on 3:22 35)

n See note on 11:3

0 Gladly gave. The Egyptianspressed the people to take what they needed (v 36)

•fc Cont. from column2

15; Lev. 23:3: Dt. 5:15)

1 The 15th of April, the day after the passover (v 17)

m It wiU be observed by Israel even in the Millennium and New Earth (Ezek. 43:7; 44:5; 45:17-25; 46:14; 48:35) n The passover and the feast of unleavened bread began at the same time, the 15thdayof Abibor Nisan (v 18) which would be sometime after sundown on thel4th. The passover lamb was killed and prepared before sundown (on the 14th) so that both observances could be canied out together, beginning on the 15th (Num. 33:3)

EXODOS 13

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1 Men 01 war (12: J7) (uo, OuO

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J Levites an. ' .nd upward (note b.-. . 22.300

'> Viives ol Le\ilci .j to 30 y.-ars old (Num. 4:47-48) S. 580

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8 Childrcriof l.evitc5(esnmatina

4 each to 8.680 families).... .. 34.320

Total Israeliics 4.067,200

J Mixed mulatadc (estimating

one-! " .elite*) 2.033.600

.total. 6.100.300

c rhewUuie arn wa* from the

75th year rr.'s Ufe when he

entered Canaan lo thi* day of the exodus. The entire sojourning took place iiiMciopotamia.Syria,Canaan, Philisua, and Lnypt. I he sojourn in r.>-pt was only 215 yean, one-half of the ; (0 of tlic whole period. Sec note o, Cen. 15:13

d Thi* is the whole length of the dispen-tatiou of rrofnise - from Abraham to Moses or the exodus (v 40; Gal. 3:17; IKWe o, (..CO. 15:13) e This indicates that Abraham bcRaa his iO)oum on the i5th day of Nisan or Apnl exactly 4)0 years before the exodus (v 41; oen. 12:6; Num. 33:3; CaL 3:17)

f It was at midniktht that the firstborn were killed. After tliat luael was ttunist out of f«yrt. I hey left earlv in the mormuBof the i5th of Nisan(v 2'J-37: Num. 'U:i) bread:

* 2C laws: passo ver and unleavened

1 On the 10th day of r.isan. tlie 1st month, take a lamb and keep it up inml the 14th day (v j-i,)

2 If one lioujchold IS too small for a lamb, let 2 families sfiate it so there will be no waste (v 4) ish(v 0)

3 The lamb shall be without blem-

4 Tfk; lamb stiall be a male of the first year (v 5)

5 Kill the lamb in the cveiunti of tlie I4th day of Niian (v 6)

►• "^pfi^kle the Mood m doorposu an • ,,

-it with unleavciicd bread and bincr herbs (v 8-9)

8 [)o not eat it raw or boiled (v Jj J Eat all of It: and if any of it remains until momioti bum it with fire (V 10)

10 Eat in haste with loins ^rded and slioes on ready to travel (v 11)

11 Eat in the nuht (v 8. 10. 18)

12 The ordinance shall be a memorial forever (v 14. 17.24; tA:k.4o:17)

13 "Pol away leaven out of your houses and eat unleavened bread only (v 15. 19-20; 13:3-7)

14 BeiUn the feast of unleavened bread at the time of the passovet (v 15-20)

15 Eat unleavened bread 7 days (V 15)

16 The Island 7th days sliall be holy convocations with no work (v 16)

17 Have no leaven whatsoever in

God's claim to IttatVt firstborn

The onlinar\ce of the passovet

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THE FIFTH DISPENSATION: Law - from Moses to Christ (Ex. 12 38- Mt. 3:1.

Lk. 16:16)

IV Three montha'journey

to Sinai (Ex. 12: 37 - 19 2).

1 Ranieses to Succoth

38 And a piiied multitude went up also with them; an3 flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brouRht forth out of £ Rjpt. for it was not leavened; because they were thrust out of £'^ypt, and could not tarry, neither had they prepared for themselves any victual.

2 Length of the dispensation of Promise - Abraham to Moses: 430 years (Gal. 3; 17)

40 • Now the "^sojourning of the children of I§ ra-el, who dwelt in E gjpt. was^joMi hundred and thirty y ears .

41 And it came to pass at the end of the four hundred and thirty years, even'tfce selfsame day it came to pass, tJiat all the hosts of the Lord went out from the land of £ gypt.

42 It is a'night to be much ob-sers'ed unto the Lord for bringing them out from the land of £ gypt: this is that night of the Lord to be obser\'ed of ail the children of I§'ra-el in their generations.

3 Law of the passover

el out of the land of £ g^'pt by their*armie».

CHAPTER 13

4 S.inttification of the first -born unto God (Ex. 13:11; 22:29. 34:19. Lev. 27:26; Num. 3:40; 8:16; 18:15; Dt. 15:19; 26:1)

I'aKV unto

(43 * And ihe Lord said unto Mo 5e§ and Aar on,*This li the ordinance of the passover: There shall no stranger eat thereof:

•44 But ever>' man's servant that is bought for money, when thou hast circumcised him.then shall he eat thereof. •45 A foreigner and an hired servant shall not eat thereof. 46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. •47 Ail the congregation of !§'-ra-el shall keep it. •48 And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it: and he shall be as one that is bom in the Land: for no uncircumcised person shall eat thereof.

•49*One 'law shall be to him that is homebom, and unto the stranger that sojourneth among you.

50 Thus did all the children of Is'ra-el; as the Lord commanded M6'e and Air'on, so did they.

51 And it came to pass <the

Sr" ' ■' • •' T „D

tl: ra-

your houses for the entire 7 d«y((v 18-19) over (v 43)

18 No suaiuer shall cat of the pais-

19 No uncircumcised male shall cat of It (v 44-V"i eatofit(v45)

20 fJo' r hired servant shall '-' It 5- •; lent tootliers outride the house, but shall be eaten in-

Continued, col uroi) 4 ^»~

■AND •'• ' • •t^ M

•2*Saneiii> mnu :iie all the firstborn, whatsoever openetb the womb among the children of I§ra-el. both of man and of beast: it is mine.

5 Law of the feast of unleavened bread (Ex. 12:15-20. 23:15; 34:18, Lev. 23:6)

•3 • And M6 505 said unto the people.'^gemember this day, in which ye came out from £ gjpt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten. 4"This da^- came ye out in the month A bib.

JS • 'And it shall be when the Lord shall bring thee into the land of the Canaan-ites. and the Hittites, and the Amor-ites, and the Hi'vites, and the jeb'u-sltes, which he sware unto thy fathers to give thee, a Ijind flowing with milk and honey, that thou shalt keep this service in this month. •6 Seven dav g thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord.

•7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

6 Phylacteries a sign of obedience (v 14; Num. 15;

37; Dt. 6:8; Mt. 23:5)

•8 * And thou shalt shew thy son in that day. saying. This is done because of that which the Lord did unto me when I came forth out of £ g5pt. •9 And it shall be for a sign unto thee upon thine hand, and for a toemorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of £'(%^t. • 10 Thou shalt therefore keep this ordinance in his season from year to year.

7 Law concerning the first-

born (Ex. 13:1, refs.)

11 • And it shall be when the Lord shall bring thee into the land of the Cd ndan-ites. as he sware unto thee and to thy fathers, and shall give it thee. •12 That thou shalt %et apart unto the Lord all that openeth the matrix, and

every firstling that c'jmcth of a beast which thou hast: the males shall be the Lord's.

•13 And ever>' firstling of an ass thou shalt redeem with a lamb;

for the !tr«.•!!?... ..n|, .., l

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J The 15thof Nlsan(v41.5I; Num. 33:3)

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c Remember whaf:* Thisday of the exodus - the day when you came out of slavery (v 3). :>o that they would not fail to remember, God commanded Israel to set apart the 7th day to commemorate their deliverance from bondat;e (Dt. 3:15).It was not reLiuired of them 10 remember a day on wluch God rested some 2, 500 years before this. The i<emember of Ex. 20:8 has to do with rememberin>4 their own sabbath wherein Israel rested from slavery, and not the commemoraiini^ ot God's sabbath when He rested on the 7th day from Kis labors as in Gen. 2:2-3. Dt, 5:15 makes thi s very cleat.saying: And remember that thou wast a servant in lhelandofE:>;>Tit, and that the Lord thy God broutiht thee out... therefore the Lord thy God commanded "iHeetoTteep the sabbath day. ' The sabbath was a si^n between God and Israel only, not the church, or Gentiles. Furthermore, the sabbath-command did not even apply to Israel until Sinai when the law wastyven(31:l4-16; Ezek. 20:12-20). In no place in bcnpture is man commanded to remember God's rest day. Such a day of test, the 7th after 0 days of work could not possibly apply to man for he was only created (and began working) on the 6th day of that week. To fulfill the recjuirements 01 Ex. 20: 8-11 which commands to labor 6 days and rest the 7th,man would have rested on what we call Thursday of the 2nd week. This would have been his first 7th-day; whereas, God completed His 6 days of labor and rested on Saturday of the previous week as His 7th day d Again emphasizing that the first sabbath was a day of travel from Egypt .and demonstrating; that necessary and good things can and should be done on any sabbath(K'.k. 3:1-4), This was the tegular weekly sabbath as well ds a special sabbath (12:16; Num. 32:3)

e 24tti prophecy in Ex, (13:5. fulfilled). Next, V 19

f Jews made phylacteries for the foreheads and arms which had scriptures in them. These were for the purpose of keeping certain truths in memory, and procunog reverence and respect from the heathen. In later years, during their baeksli dings Israel IS saidto have used phylacteries as cliarms or amulets to drive away evil spinis. .see note b, Mt, 23:5

g This is the d i vine definition of sanctify. as mentioned in note b, above. .Ml firstborn males of both man and beast were 11 ■ tuicd to c.od(v 12-13;

Dt,15: - as limited to il»e clean

beasts as ni .uin,18:o, 16.1 he firstborn ol asses and unclean beasts were to be redeemed by a lamb,and tlicn the owner could use them as lusown.Otherwise 'hi'ir ni-ck« were to

^*' Cont.:

side only (v 46)

22 Break no bone of the passover lamb (V 46. Cp. Jn. 19:33, 36)

23 All the congrcuaiion ot Israel shall keep the passover (v 47)

2! It is to bck. -: x'.S, n.onUl - Abib

..11.9:2-6) ver time .♦:2-14) .lied only

iiuiy cat It -'i Sacri: at the tabernacle (Dt. lb:5-6) h Although the law of Moies was. given

EXODUS 14

Israelites terrified at the Red sea

The passage of the Red sea

a Heb. gadah , to sever; ransom; release by paying a price. Not the same word for redeem as in note j, 6:6; but the same as in 13:15; 34:20; Lev. -27:27; Num. 18:15-17 where it has the basic idea of exchange of things of token value, not necessarily things of egual value. According to Num.3:12-13,42-51, the firstborn males of non-Levite tribes were tobe exchanged forLevites. That is, the Levites were to be the minister-tribe, and all the firstborn males ofother tribes were tobe exempt from ministerial service by payment of a redemption fee. This was $3. 20 each and the amount was tobe given to the Lord for the support of the Levites. All the firstborn males of clean animals were to go to the Levites, and those of theuDcleanones were tobe exchanged for lambs which also were for the Levites (v 13, 15)

b Question 33. Next, 14:5

c Why the firstborn were chosen, p. 110

d See note b, Mt. 23:5

e This explains why God led the nation of Israel around the long way, through the wilderness and Red Sea instead of taking them through the land of the PhUisiines. He knew that Pharaoh would try to recapture them, and the Philistines might also help out in this. With war on every hand so soon there would bethepossibility of Israel wanting to return to Egypt immediately (v 17-18). The long slavery of Israel had weakened their will to resist to such an extent that God saw it was better to enable them to escape a military campaign at the very outset of leaving Egypt. This weakening of the will may also explain why the people were degraded enough i n mind and soul to commit the ungodly and rebellious deeds they did against God and Moses in the wilderness experiences. Thus, God led the nation around the land of Philistia by taking them across the Red Sea and they entered the Sinai peninsula south of the Philistine country

f The route of the Mediterranean sea coast toward Gaza in Philistia was nearer but God led them into the wilderness of the Red Sea area southward to Pi-haMrothon the shore of the Red Sea, about 100 miles south of Rameses. How long it took for the journey is not stated, butPharaoh concluded they had missed the yiij out of Egypt and were hemmed in by the wilderness (14:3). The valley the Israelites were in terminated at the sea; and on the north and south there were mountains cutting off their escape, Pharaoh came into the valley fromthe rear andthat cut them of'f entirely from any way of escape. The actual place of passage through the Red Sea is supposed to have been 12 miles wide from the border of Egypt to the wilderness of Shur (15:22)

g Heb.chamush,armed.Ills trans, armed in Josh. 1:14; 4:12; Judg^ 7: ll.Nothing is said about the Israelites being disarmed by the Egyptians. It is Ukely that they had helped protect Egypt from in-vacfing nomads since they lived in a frontier district. For this they were no doubt well equipped. Israel went out of Egypt in orderly companies (12:51). If they went 5 abreast, as some versions suggest, and there were around 6,000, -O00people(as suggested in note b,12: 37), there was a line of marching Israelites approximately 680 mileslong, allowing 3 fu each for the 1,200, 000 rows. If they went 50 abreast there would be a line of 68 miles; if 100 abreast a line of 34 miles; if 200, then a line of 17 miles; and if 400, a line of 8 1/2 miles. Allowing 3 ft, to a person a column 400 abreast would mean that apathwasmade through the »lid ice of the Red Sea about 1,200 ft. wide (15:8). This would vary, more or less, according to the column width of the march. It would take hours to cross

h 25th prophecy in Ex. (13:19. fulfilled). Next, 14:3. The bones of Joseph were taken with Israel, fulfilling v 19; Gen. 50:25. Cp. Josh. 24:32; Acts 7:15-16. This last passage even suggests that the

and if thou wilt not^redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

8 Phylacteries a sign of obedience (Ex. 13:8, refs.)

•14 *' And it shall be when thy son asketh thee in time to come, saying, *What is this? that thou shalt "^ay unto him. By strength of hand the Lord brought us out from E'gy-pt, from the house of bondage:

15 And it came to pass, when Pha'raoh would hardly let us go, that the Lord slew all the firstborn in the land of E'gypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a-token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of E'gypt.

9 Reason for God leading Is-raelthroughthe wilderness

17 " 'And it came to pass, when Pha'raoh had let the people go, that God/led them not through the way of the land of the Phi-Us'tines, although that u;as near; for God said. Lest peradventure the people repent when they see war, and they return to E'gypt:

18 But God led the people about, through the way of the wilderness of the Red sea: and the children of Ig'ra-eHwent up harnessed out of the land of E'g^t.

10 Israel's vow to Joseph fulfiUed (Gen. 50:25; Josh.

24:32; Heb. 11:22)

•19 ^And M6'§e§ took the bones of Jo'geph wiflihim: for he had straitly sworn the children of i§'ra-el, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

11 Journeyfronn Succoth to

Etham(Num. 33:1-6)

20 •" And they took their journey from SUc'coth, and encamped in E'tham, in the edge of the wUdemess.

12 The guiding Presence (Ex. 40:34; Num. 9:15; 10:

33; 2 Chr.7:3)

21 And the Lord went before them by day'in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

CHAPTER 14

1 3 Journey from Etham to Migdol(Num. 33:1-8)

bodies of the fathers were also taken from Egypt

When this visible Presence appeared is not stated,but it led the way day and night from Egypt to Canaan. It was the manifestation of and the dwelling place of the angel of Cod that guided

Continued, column 3 ^

■AND the Lord spake unto *^ M6'§e§, saying, •2 Speak unto the children of I§'ra-el, that they turn and encamp before Pi'-ha-hi'roth, between "^ig'dol and the sea, over against Ba'al-ze'phon: before it shall ye encamp by the sea.

14 Prediction of Pharaoh's

pursuit of Israel

*3 *For Pha'raoh will say of the children of i§'ra-el. They are entangled in the land, the wilderness hath shut them in.

4 And I will "harden Pha'-raoh's heart, that he shall follow after them; and I will be honoured upon Pha'raoh, and upon all his host; that the £-gyp'tians may know that I am the Lord. And they did so.

15 Pharaoh pursues Israel

(v 3-4 fulfilled)

5 *" And it was told the king of E'gypt that the people fled: and the heart of Pha'raoh and of his servants was turned against the people, and they said,'^Why have we done this, that we have let i§'ra-el go from serving us?

6 And he made ready Tiis chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of E'gypt, and captains over every one of them.

8 And the LoRD^hardened the heart of Pha'raoh king of E'gypt, and he pursued after the children of I§'ra-el: and the children of Igra-el went out with an high hand.

9 But the E-gj-p'tian§ pursued after them, all the horses and chariots of Pha'raoh, and his horsemen, and his army, «and overtook them encamping by the sea, beside Pi'-ha-hi'roth, before Ba'al-ze'phon.

16 Second of 1 2 complaints of Israel (Ex. 5:19, refs.)

10 *" And when Pha'raoh drew nigh, the children of i§'ra-el lifted up their eyes, and, behold, the E-gyp'tian§ marched after them; and '^hey were sore afraid: and the children of Is'ra-el cried out unto the Lord.

11 And they said unto Mo'ges, 'Because there were no graves in E'gypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of E'gypt?

12 /s not this the word that we did teU thee in E'gypt, saying,'Let us alone, that we may serve the E-gyp'tiang? For*i7 had been better for us to serve the E-gJ-p'tiang, than that we should die in the wilderness.

17 God promises salvation

J13 "^'And M6'§e§ said unto the people,'Ti'ear ye not,"stand still, | and see the salvation of the \ Lord, which he will shew to you to day: for the E-g5fp'tian§ whom ye have seen to day.'Ve seen on the shores of the Red Sea alter being destroyed (14:30)

^ Cont. from column2

them (14:19; 32:34). The cloud by day covered Israel to protect from the scorching sun: and ihe. fire by night gave light in all the camp (Ps. 105:39; Num. 9:16-18). Cp. Isa. 4:5 which refers to the Millennium

a The journey thus far from Rameses:

1 To auccoth, perhaps only an encampment, for the name means tents or booths (12:37; 13:20)

2 To Etham . which was a fortress of Egypt where the sun-god was worshipped (13:20)

3 Pi-hahiroth, a place on the Red Sea near Mis^dol, a fortress that served to defend Egypt from Asia, and close to Baal-zcphon,a sacred place to Typhon, the evil demon of Egyptian mythology

b 26th prophecy in Ex. (14:3-4,fulfillcd). Next, V 13.Here we have another prediction of Pharaoh's stubborness and defeat. His servants were a party to his rebellion and therefore suffered the same tragic end as he did (v 5, 28-31)

c See note s, 4:21

d Question 34. Next, v 11

e 4 parts to tlus army:

1 Pharaoh,commander-in-chief(v6)

2 His people, perhaps all the chief officers of his immediate household

3 600 chosen chariots,comprising the king's guard, the pride of Egypt (v 7)

4 All chariots of Egypt as the main body of the army, including chadot drivers and combatants in each chariot (v7, 9).Josephus says that Pharaoh

had 50,000 horsemen and 200, 000 footmen

f See note s, 4:21

g It was no doubt about a week since the chUdten of Israel had left Rameses.The journey from Etham itself would have taken at least 2 or 3 days. They were at the end of their journey unless they could get through the Red Sea.Tliis is what God had in mind, but had not yet revealed it to Moses

h 3 effects upon Israel: They

1 Were sore afraid (v 10)

2 Cried out to the Lord

3 Complained against Moses (v 11-12) i Questions 35-37. Next, v 15. This was

the 2nd of 12 complaints of Israel (5: 19, refs.)

J If Israel had been forsaken here the promises and covenants made with Abraliam, Isaac, and Jacob would have failed and God would have been blamed by all free moral agents in the universe. But He proved Himself just and merciful,and one who works everything out for the best of all concerned, even though He is criticised and misunderstood for the moment. Had He been like many men, just one tlare-up like this from Israel would have caused Him to end His efforts to take such a stiff-necked people out of slavery. Little didlsracl realize how great was the power of God at this moment even after the mighty miracles seen by them in the land of Egypt

k God had no intention of leaving them to die in the wilderness, but to man who can see only circumstances, it seemed that this would be their fate (v 12).This attitude was a preview of what they were tobe like in the coming experiences of the wilderness and throughout their history

1 27thprophecy in Ex. (14:13. fulfilled). Next, V 16

5 predictions of Moses:

1 You will see God's salvation (v 13)

2 You will see it today

3 The Egyptians whom you now see you will see no more, aUve

4 The Lord will fight for you (v 14)

5 You will not have to fight

n This has been the command of God about 80 times in Scripture. He has always had to still the fears of men. See Fear in the Index

n 5 commands for man to stand still:

1 Stand still and see the salvation of Jehovah (v 13)

2 Stand still and hear what Jehovah will command coDceraing you (Num. 9:8)

3 Stand still a while that I may show ^ou the word of God (1 Sam. 9:2"^

4 Standstill and see the salvation of Jehovah with you (Tchr. 20:17)

5 Stand still and consider the wondrous works of God (Job 37:14)

o They were not seen alive again, but

EXODUS IS

Mosei' soni/ of delivetance

79

a Queaioo 38. Next. 15.11. > cjit ttu« oomplainiog to Me (tt i

<Jo«o«n«thiDg-aolorw : . i

believed l'0«l «XKl crutscO the KcO >e4 .,„ 'rv ,-r,. n.J (Web. 10:l=i; U:-^

: , in Ex. (U:16-1S. lul-

.„ V ->.. 1 hij waj the lait

ptctlictioa of the har(iciuQg of Phat-aoh's bean

7 ptoiicuoni of i-.oJ lhrou>:h Sloics:

I 1 will divide the Kcd S«a (v 16)

- luacl shall no oo dry tuouod 17)

3 1 will harden hcaru of Enyptians (v

4 : (H^-y will follow Isael into the Ka

. r joh will bo destroyed L ..., jjmy will be deaioycd 18) 7 1 bey wiUknow thati amJchovah(v

c 15 miracles b> the rod: It was used

1 To turn into a serpent (4:2-3)

2 To turn back to a rod (4:4)

3 To turn attain into a serpent (4:30)

4 To turn back attain to a rod

5 To turn into a serpent (7:3-10)

6 To swallow oitKt rods (7:12)

7 To turn waterstoblood (7:15-25)

8 To create froyy (8:5)

9 To create lice (8:16-17)

10 To bric« hail and Are (9:23)

II To create locusts (10:13)

12 To divide the Red Sea (14:16)

13 To create water (17:C)

14 To bnos military victory (17:8-9)

15 To create water (Num. 20:8-11)

d Thebottom of the Red Sea was actually made dry. At the place where Israel crossed It was about 12 miles wide, and from 75to 100 ft. deep,Imagine a wide path with walls of ice (15:8) on both add 75 to 100 fu hikih!

e This wat ooe of the members of the Godhead who is ofteocalled the angel of Jehuvah. or angel of God. See point 13, 44 appearances o' '. oJ . p. 63 He t» called Jehovah in 13:21-22:14:21-iS. 31: etc.

f The cloud was dark on one side and luminouson the other so asio,uve liiiiht to the whole camp of Israel. It kept the 2 camps separate all night (v 20)

g Note how God used created things to perform Hli will (v 21). This was a divine miracle, not something accom-pbshed by the mere forces of nature itself. Not only was this done suddenly by divine powet.but itwaslikewise undone suddenly by the same power (v 21, 26-31). A wind blowing strong enough to make a path through the sea 12 miles across and bold the waters up bke a wall 75 to 100 ft.lugh without any other miraculous force at work, would have been strong enough to blow all the Is-racLtet and Egyptians away

b The waters were congealed or frozen toiolidice on both sides of the people as tfiey went through the sea (v 22; l-*): 8)

i It would have to be extreme tiardness of heart and stubbornness on the part of man toflghttod under these circumstances

) The 4thof 4 watchesof the night which were divided into 3 ■ 'i. This would be between 3. ^ a. m,

k 13 acts of (..od in Exodus 13-15:

1 Guided Israel (13:21-22)

2 Spoke to .V.oses (14:1-5)

3 Hardened Pharaoh's heart (14:8)

4 Spoke to Mojcs (14:15-13)

5 Moved between Egyptians and Israelites (14:19-20) 20)

»> Made the camp of Egypt dark (14:

7 Made the camp of luael light

8 Made a path through the sea (14: 21-22)

3 Looked upon the • rl4:24)

10 Troubled or con: . 25)

11 Took off the chan >t ~necls (14:

12 Spoke to N!OSes (11: 2o) 15:8)

13 Melted the frozen sea (14:27-28;

The many acts of C'Od recorded t' ' ^capture, sometimes as

n. ^ in a chapter, truly prove

that iie IS a teal person whose acts arc to be understood in the same literal

shall see them again no more for ever.

14 The Lord shall fight for you, and ye shall hold your peace.

•15 ' And the Lord said unto MO'jes,'Wherefore criest thou unto me? speak unto the children of Is'ra-el, that they go forward:

♦I6*But'"lift thou up thy rod. and stretch out thine hand over the sea, and divide it: and the children of fj ra-el shall go'^on dry ground through the midst of the sea.*

17 And I, behold, I will harden the hearts of the £-(?Cp tianj. and they shall follow them : and I will Rft me honour upon Pha'ra6h. and upon all his host, upon his chariots, and upon his horsemen.

18 And the £-g5p tian? shall know that I am the Lord, when I have gotten me honour upon Pha ra6h, upon his chariots, and upon his horsemen.

18 Israel protected from Pharaoh: 16th miracle

19 • And 'ihe angel of God. which w e nt be fore the camp of l§'ra-el, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the E-g5p tian; and the camp of Ij'ra-ei; and it was a cloud and darkness to them, but it 'gave light by night to these: so that the one came not near the other all the night.

19 Red Sea divided and congealed; I7th miracle (15:8. Cp. Josh, 3:16-4:18; 2 Ki. 2:1-15)

^^:

to water destroying the Egyptians; I9th miracle (Ex, 1 •>: 8)

^26 • 'And Ihc Lord said unto M6 jej. Stretch out thine hand over the sea, that the waters may come again upon the £-gtp tianj, upon their chariots, and upon their horsemen.*

27 And Moje? stretched forth his hand over the sea, and the st-a »returned to his strength when the'^moming appeared; and the £-g5p tian? fled against it; and the Loud overthrew the E-gJp'tian? in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Phi ra6h that came into the sea after them; there remained not so much as'^one of them.

29 But the children of I5 ra-el walked upon dry land in the midst of the sea; and the waters were a'wall unto them on their right hand, and on their left.

30 Thus the Lord 'saved I5'-ra-el that day out of the hand of the E-Rjp tians; and I5 ra-el saw the E-gyp'tianj dead upon the sea shore.

31 And 1§ ra-el saw that great work which the Lord did upon the £-g<p tian?: and the people feared the Lord, and believed the Lord, and his servant M6'5e§.

65

CHAPTER 15

21 And M6'5e§ stretched out his hand over the sea; and the Lord caused the sea to go back by a'strcng east wind all that night, and made the sea dry]and, and the waters were divided.

22 And the children of I5 ra-el went into the midst of the sea upon the dry ground: and the waters were aSi-all unto them on their right hand, and on their left.

20 Chariot wheels taken off

by God: 18th miracle

23 • 'And the £-fefp tian? pursued, and went in after them to the midst of the sea, even all Pha ra6h's horses, his chariots, and his horsemen.

24 And it came to pass, that in the 'morning watch ;lie Lor_d ^kcd unto the host of the f-(ifp tian§ through the pillar of fire and of the cloud, and troubled the host of the t-ifp-tian$,

25 And*took ofiF their chariot wheels, that they drave them heavily: so that the E-^tp-tian? said. Let us flee from the face of Is'ra-el; for the Lord

fighteth for them against the £-^5p tianj.

21 Red Sra turned from »ce

sense at those performed by men, angels, and oihcrbeings. We have no autbottty to give ihcm a spitKual, symbolic, or figurative meaning simply because they dtc the acu of C'Od. His creation of (he universes, the stats and planetj, angels and men,fish,beast,and bird are accepted as literal; and thus it should be with all other acts of cod to plainly stated as such, in the Bible

22 Song of Moses (Rev. 15: 3)

THEli*sang Mojes and the children of I§ ra-el *this song unto the Lord, and spake, saying, I will sing unto the Lord, for 'he hath triumphed gloriously: the'horse and his rider hath he thrown into the sea.

2The Lord is my strength and song, and he is become 'my salvation: he 15 my God,"^d I will prepare him an habitation; my father's God, and I will exalt him.

3 The Lord is a"inan of war: the Lord is his name.

4 Pha rafih's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottomlas a stone.

6 Thy'Vight hand, O Lord, is become glorious in power: thy right hand. O Lord, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with'the blast of thy nostrils the waters were gathered tOReihcr. the floods'stood upright as an heap, and the depths were 'congealed in the heart of the sea.

9 The enemy said.'I will pursue, I will overtake. I will divide the spoil; my lust shall be .satisfied upon them; I will

i 23ili prophecy in Ex. (14:26. fulfiUfcd). Next. 15:13. This predicted the complete dettrucuon of Hharaoh and all hii

army

b The ice walls of the sea which had been caused by the previous miracle were now suddenly melted to water agaji wherein the Egyptians were all drowned (v 26-31: 15:8)

c This was done at the dawn of the new day. Ihe Egyptians, seeing the walls of water coming down upon tbem tried to nee (V 27)

d Not one Egyptian was left alive (v 28). This proves that not even Pharaoh escaped, fulfilling the prophecies of 14: 3-4. 17. 26

e The waters were congealed or frozen solid from 75 to 100 ft, high, for this was how deep the sea was at the point of crossing

f 6 outstanding facts:

1 The Lot dsav^id luael that day from the Egyptians (v 30)

2 Israel saw the Egyptians dead i|pon the shore of the Red Sea

3 Israel saw the great miracle of making the path through the sea and of closing it again after they were safe (v

4 Israel feared the Lord 31)

5 Israel beUeved the Lord

C Israel believed in K'.oses as the servant of Jehovah g This song (15:1-19) was composed by Moses and sung by him and all laael on the occasion of the destruction of the Egyptians in the Red Sea. It was the real beginning of Hebrew poeuy. Thesongisin3parudistinctly marked (v 1-5, 6-10, 11-19), each beginning with praise to God and increasing in length and varied imagery until the triumphant ending which shows Jehovah reigning forever and ever, having triumphed over all His enemies. This song of victory over Pharaoh is mentioned as being as important as the future tnumphsong over Antichrist (Rev, 15:2-4.Cp. Isa, 14:4-17). See the other great songs of Moses in Dl. 32:1-43; Ps. 90; 91

h This IS the first song of Israel on record. They certainly did not dng much in Egypu rheir stay there the last 80 or more years was one of groaning and sighing (2:23-24. Cp. Ps. 137:1-4)

i It was evident that only God could do what had been done the past 24 hours. Due praise was given Him as the author of salvation from destruction by the Egyptians (v 2)

J This suggests cavalry, but it could also refer to the many chanoteers in the army of Pharaoh

k Heb. J.A H . abbreviation of Jehovah, the ne.

. JAH Eternal One. See note k, Ps. 68:4

frozen to solid ice (v 8) s Hcb. uapha .tothicken;freeze:congeal

t » nv had boasted (v 9):

^ 1 wiU oveilake

3 I will divide the spoil

4 1 will be sausfied with the spoil

5 I will draw out my sword

6 I will destroy them

7 things God is to man:

1 My sttength (v 2)

2 My song

3 My salvation

4 My El (strong One)

5 .My father's EloWm (Creator)

6 A man of war (v 3)

7 Jehovah

1 Heb. yeshuw ah, delivetance; victory: help; salvation: welfare (v 2; 14:13; Dt. 32:15; Ibam, 14:45:2 Sam. 22:51) m Moses could have referred to making himself a better habitation for God (Ps, 91:9), or he could have been speaking prophetically of the tabernacle he built at Sinai

a This could refer to Jehovah as the hero of the war withPharaoh, which had)uft come to a glorious end for Israel (14: 26-31: 15:1. 4. Cp. Pi. 24:8)

o The wamors in the war chanots had to much armour on their bodies that they no doubt sank immediately m the depths when the sea returned to its normal state (v 5. 10)

p A figure of power (Ps. 17:7:44:3; 60:5: 63:8: 91:7: 110:5: 118:15-16)

ij • • ■■ '-v wind God used

ig the "^ed Sea

l.J:21)

I he waters iu.

J cause of being

EXODUS 16

Murmurings of the Israelites

The sending of manna

c God areater than ERVPtiaD gods, p. Ill d 3 oumandint^ facu aboi

a See 8 acts of God, p. Ill b Questions 39-40. Next, v 24

out God, p. 110 e There was an earthquake that made chasms in the bottom of the Red Sea which swallowed many Egyptians (v 12; Ps, 77:18)

30th prophecy in Ex. a5:13-18; V13-17 fulfilled: v 18 will be fulfilled in the Millenniiun and forever). Next. 16:4

f

10 predictions of Moses:

1 Redemption from bondage (v 13)

2 Guidance to Canaan

3 Enemies shall hear, be afraid, and have sorrow (v 14) 15)

4 Dukes of Edom shall be amazed (v

5 Men of Moab shall tremble

6 Canaanites shall be defeated

7 Enemies shall fear, dread, and experience complete amazement (v 16)

8 Safe passage of Israel to and settlement in Canaan

9 A saoctuaiy for God (v 17)

10 Eternal reign of Messiah (v 18)

g See note j, 6:6

h Firsttime this term is used of the promised land. Used also in Isa. 14:29, 31; Joel 3:4

i See list of dukes of Edom (Gen. 36)

j This is figurative of absolute defeat by Israel as in Josh. 12

k 3 terms used of defeat of enemies:

1 Sink as a stone (v 5)

2 Sink as lead (v 10)

3 Be still as a stone (v 16)

1 Not pass over the Red Sea, for that was history, but pass over the desert and the Jordan to the promised land m The word used by the Lord to describe the settling of His people in the promised land (vl7;2Sam. 7:10;lChr. 17: 9; Ps. 80:8. 15; Isa. 5:1-7; Jer. 2:21; 11:17; 12:2; 24:6; 32:41:42:10; 45:4; Amos 9:15)

n This no doubt looks forward to the tabernacle and temple of Israel built by Moses and Solomon (v 17)

o This is one of the clearest and earliest scriptures on the eternal reign of Jehovah or the Messiah on earth. Many times after this there are statements just asplain and comprehensive, showing that God, Christ, and the Holy Spirit will set up a kingdom on earth and reign personally over men forever (v 18; Num. 24:7,17-19; 2 Sam. 7:10-16; Ps.2:l-12; 45:6; 72:1-17; 89:1-5. 27-37;Isa.9:6-7;59:20-21;Jer.23:3-8; 30:3-24:31:1-40; 32:37-44; 33:3-26; Ezek.34:11-31; 36:23-38; 37:1-28; 43: 7; 48:35;Dan.2:44-45: 7:13-14,18, 27; Hos. 4-5; Joel 3; Amos 9:9-15; Gba, 1: 15-21; Mic.4; Zech. 14; Mt. 24:29-31; 25:31-46; Lk.l: 32-33; Rev.5:10; 11:15; 20:1-10; 21:1-22:5)

p In the N.T. the Gr. word for Miriam is trans. Mary. See Mary in Index

q bee Women prophetesses, p. Ill

r Heb. toph. a tom-tom. Trans, tab ret

(Gen. 31:27; 1 Sam. 10:5; 18:6; *b 17:

6; Isa. 5:12; 24:8; 30:32; Jer. 31:4;

Ezek.28:13)and timbrel (15:20; Judg.

11:34; 2 Sam. 6:5; 1 Chi. 13:8; Job21:

12; Ps. 81:2; 149:3; 150:4) s Heb. mecholoth, feminine of machowl,

a round dance (Ps. 30:11:149:3; 150:4;

Jer. 31:13; Lam. 5:15). Trans, dances

(V 20; Judg. 11:34; 21:21;

11; 29:5; Jer. 31:4)

19; 1 Sam. 18:6) t Journeyings:Red Sea to Sinai (3 months)

1 Red Sea to waters of Marah (15:22)

2 Marah to EUm (15:27)

3 EUm to Wilderness of Sin (16:1)

4 Wildernessof SintoRephidim (17:1)

5 Rephidim to Sinai (19:1-2)

u The name given to a great wall built-to protect Egypt from Asia, with its mighty Migdol, or fortress

V Water miracles in Exodus, p. Ill w See Marah, p. Ill X See Murmurings of Israel, p. 169 y Question 41. Next. 16:7

1 Sam. 21: and dancing (32;

draw my sword, my hand shall destroy them.

10 Thou'yidst blow with thy wind, the sea covered them: they sank as lead in the mighty w3.tcrs.

ll*Who islike unto thee, O I Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand.'the earth swallowed them.

♦13 /Thou in thy mercy hast led forth the people which thou hast 'redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants oi'Vkl-es-ti'na.

15 Then the 'dukes of E'dom shall be amazed; the mighty men of Moab, trembling shall I take hold upon them; all the' inhabitants of Canaan 'shall, melt away. '

16 Fear and dread shall fall; upon them; by the greatness of thine arm they shall be as*still as a stone; till thy people pass over, O Lord, till the people 'pass over, which thou hast purchased.

17 Thou Shalt bring them in, ancffclant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in.'Hn the Sanctuary, O Lord, which thy hands have established.

18The Lord shall reign for ever and ever.

19 For the horse of Pha'raoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of ig'ra-el went on dry land in the midst of the sea.

23 Song and dance of Mir-

iam and the women

20 " And'^ir'i-am the«proph-etess, the sister of Aar'on, took a'timbrel in her hand; and all the women went out after her with timbrels and with'dances.

•21 And Mir'i-am answered them. Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

24 Journey: Red Sea to Marah

22 So M6'§e§ brought I§'ra-el from the Red sea, and 'they went out into the wilderness'tof Shiir; and they went three days in the wilderness, and found'no water.

acle (Cp, 2 Ki. 2:19-22)

25 And he 'cried unto the Lord; and the Lord shewed him a*tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

27 Ninth or HeaUng Covenant (15 covenats, p. 57)

►26 And said ."If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, ^I will put none of these diseases upon thee,which I have brought upon the £-gJp'-tian§: 'for I am the Lord that healeth thee.

28 Journey: Marah to Elim

27 • And they came to E'lim, where were 'twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

CHAPTER 16

26 of

Third of 12 Israel (Ex.

complaints 5:19, refs.)

23 " And when they came to Ma'rah, they could not drink of the waters of^Ma'rah, for they were bitter: therefore the name of it was called Ma'rah.

24 And the people-murmured against M6'§e§, saying, ^What shall we driiik?

26 Waters healed; 20th mir-

29 Journey: Elimto the wilderness of Sin

AND they took their journey • from E'lim, and all the congregation of the children of Ig'ra-el came unto the*wtlder-ness of Sin, which is between E'lim and Sinai, on the 'fifteenth day of the second month after their departing out of the land of E'gypt.

30 Fourth of 12 complaints of Israel (Ex. 5:19, refs.)

2 And the'whole congregation of the children of I§'ra-el%iur-mured against M6'§e§ and Aar'on in the wilderness:

3 And the children of I§'ra-el said unto them, Would to God we had died by the hand of the Lord in the land of E'gypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wDderness, to kill this whole assembly with hunger.

31 Quails and manna prom-

ised

•4 " ^hen said the Lord unto M6'ie§, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.»

•5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

32 Promise repeated to Israel: their murmurings rebuked

6 And Mo'ges and Aar'on said unto aU the children of I§'ra-el,

6 predictions of God through Moses:

11 will tain bread from heaven (v 4)

2 I will rain it daily for 6 days

3 I will test them to see if they will walk in My law

4 They shaU gather twice as much the 6th day (v 5)

5 At even I will rain flesh (v 6-8)

6 Inthemotmngl will rain bread(v 8)

every man. One is virtually a prisoner to his own desires, appetites, and passions (v 3) if he IS without God in his life and conduct.The best will finally complain if the pressure increases beyond

m 3l"si prophecy in Ex. (16:4-8, fulfilled). Next, V 12

-^ Continued. column2

s voice - ac-and live free

a 30 prayers of Moses answered, p. Ill b What kind of tree this was is not known c 4 conditions of healing (v 26):

1 E)iligently bear God' knowledge Him as God from all idolatry

2 Live righteous lives in His sight -be godly in life and conduct as God, Himself would have you live

3 Give ear to Hiscommandments. aot only the lOcommandments, but all i!ie hundreds designed to be the rule of action as to right and wrong

4 Keep all His statutes - mxi've all His regulations concerning religion and civil life, and consecrate to the same end in life that God, Himself is consecrated to, which is the highest good for all

No man can expect to be immune from sickness unless he meets the conditions; but every man can expect such blessing when he meeu them (v 26; 20: 6; 23:22-25; Ps. 91). See 210 laws and warnin gs, p. 284 of N.T.

d The sense in which God is responsible for sending disease upon men is that of making the law of sowing and reaping (Gal. 6:7-8); of making penalties for sin and rebellion (V 26: 23:22-25; Lev. 26; Dt.28); and of permitting certain agencies that have the actual power of executing the curse upon man to have their way without divine intervention Oob 1:6-22; 2:1-13; 42:10; Ps. 91; Lk. 13:16; Jn, 10:10; Acts 10:38; Heb. 2: 14-15; Rev. 20:10-15). If there had been no sin there would be no curse. When God sendsChrist to reign on earth there will be no sickness Gsa. 33:24; 35:5-6). When God's will is done on earth as in heaven there will be no curse (Rev. 21:1-22:6)

e The reason given for no sickness upon the obedient was: God is the healer of His people. Here He revealed Himself a s Jehovah-Ropheka , Jehovah the Healer, or Jehovah your Physician that heals you (v 26). See 16 Jehovah titles, p. 52

f To prove to them that He not only could heal, but that He was also willing to do so and thus fulfill His promises and covenants. He healed them all by His word and there was not one feeble person in all their tribes (Ps. 105:37; 107:20). God promised to make everyone, without exception,immune from all diseases in the future upon meeang conditions (v 26:23:22-25; Ps. 91; Isa. 58). Sicknesses and diseases were and still are special curses upon men only when they will not obey or when they fail to understand God's provision along this line and do not appropriate it by faith (V 26:23:22-25; Lev. 26; Dt.28; Job 33:14-33; Ps. 91; 103:3; Isa.58; Mt, 8:17; Jn. 10:10; 1 Cor, 11:30; Jas. 5: 14-16. notes; 1 Pet. 2:24)

g Only 9ofthel2 wells remain,the missing ones having been filled with blowing sand through the years: but the 70 palm trees have multiplied into more than 2,000

h A desert stretching all the way across the Sinai peninsula. Highways were maintained by Egyptians who worked copper and turquoise mines in the wilderness i They had been on the road exactly one month, having left Egypt the 15th of the 1st month (Num. 33:3). This indicates that they moved slowly and stopped perhaps several days at a time. One more month brought them to Sinai (19:1)

j The whole, except Moses and Aaron and perhaps a few others (v 2)

k The 4thof 12complaintsof Israel.See heading, Ex. 5:19, refs. Mentioned '^ times in this chapter (v 2. 7-12)

1 It does not tane very much to cause the average person or congre^.ation to murmur. The slightest temporary lack of water, food, clothing, money, or convenience will test the metal of

• r.odcoatinuedpef forming tnUAcict to

prove lolBJelitut He w«ithe».)oe wtt) hAd broo^hn ih<m oji o' r.:v?i. inJ thai He w*i mil with 0 n,; then.

into Cttuin, P*»i -ire coei-

VI . ;.-v but unlcMtLcn: are ircsh evj-Jc.ii c> of t-oJ th«r [utur«l man will KKXi forget and lj;>se into unbelief «iiaia. cod nowpLmned to (Uve Itrael dwly miracle J. Qu-iili *>crc to be Riven tn the evening and bread was to be rained from heaven to the morning -enough to supply milUont of people (v l--16,Jl-3{^.lt icemjihat thev4iuilj were to be a temporary proviaoo while the brradwaito contintie indefinitely. rWsij indicated in Num. 11:4-.'where wc read of murmunnR because the people had manoa and no flesh to eat. Btinj. tiredof the manna they demanded flesh: K>oodpromiK-d quails again, not for ooe or two days, but for a whole month - until the people would be sick of meat (Num. ll:13->t). The miracle of bread continued for 40 years (v 35, note: Dt. 8:3. It: Jo*. 5:12: Ps. 78:24; Jn.6:31,49, 58). A poi of manna was kept in the atk as a memorial of Cod's supply, but no flesh was kept in like manner (v 33; lieb. >.4) b Heb. kabod. splendor: honor; glory

14 ways kabod" is uied: Of

1 N'.atenal substance (Gen. 31:1; Ps. 49:10-17)

2 Authority and power (Gen. 43:13: Esther 5:ll;Job 19:9: :9:20;Ps.4:2; 3:1,5)

3 Visible manifestatioa of God (Ex. 16:7,10: 24:16-17: 40:34:Lev.9:6, 23: Num. 14:10,21-22: 16:19,42; 20:6: 1 Sam. 4:21-22:1 Ki.8:il; 2 Chr. 5:14; 7:1-3: Ps. 19:1; 72:19: 85:9; 97:6: 102: 16; Ezek. 1:28; 3:12.23: 8:4; 9:3; 10:4, 18-19; 11:22-23; 43:2-5: 44:4; Hab. 2:7-9) 6:5)

4 Praise and hoDor(Josh.7:19;l Sam.

5 God's works and power (Ex. 29:43; 1 Chr. 16:24-29; ?s. 29:9; 34:11:96:3)

6 The tongue giving praise to God (Ps.l6:9; 21:5; 29:1-2: 30:12; 57:8; 62: 7: 64:10; 96:7-3:105:3; 108:1; 115:1: Isa. 42:8. 12; 48:11: Jer. 13:16)

7 Heaven and iu splendor (Ps. 24:7-10: 29:3: 57:11; 73:24; 149:5)

3 Honor to God (Ps. 79:9: Pt. 25:2: MaL 2:2)

9 God's kingdom and its splendor (Ps. 146:ll:Isa.66:18-19: Ezek.39:21)

10 Outward appearance (Ex. 28:2,4(^

11 God's infinite light in which He dwells (Ex. 33:18-22, cp.1 Tim. 6:16)

12 Honor to men (Pr. 3:35; Jer. 2:11)

13 Men created forGod's honor Gta. 43:7: 46:13; 60:2: 62:3; 66:12)

14 Stan's honor among men (Isa. 3:7: 16:14; 17:4; 21:1c: Dan. 11:39)

There are 12 other Heb. words and 10 Gr. words tra.ns. ^ory. some of which arc defined in otner notes. When it is said that men saw the jjory of the Lord it refers to wme visible manifestation of His person or His power (v 7,10; 24: 16-17). Moses rei;jestediosee the infinite glory in which God dwells, but this could not be fully granted (33:18. nute: 1 Tim. 6:1C)

c God bears and sees all the acts of man and will hold each person responsible as to right and wrong in every detail (Mt. 12:36-37; Rom. 2:12-16; 1 Cor. 3:11-15)

d Questions 42-43. Next, v 28

e AUniS^ainst God's people are con-lldcrcJ nnj j;ain»t Him (v 3; 1 Sam. 8:7; ;

f 32nJ : -. Ex. (16:12. fulfiUed,

V lJ-30,. :.cxl, 17:5

g The -econdtime c.'vi emphaiized the purpose of w" '.-s to be done

(V C, 12). -i prove that

there was yet rr.jv.. j;-.DcUef In Israel which God was coiiitamly seoklnii to root out of the ' 'ol-

lowcd Him. rh.. led

in the lives of tr.c J.scirlcj o; ciirist even after about 4 years o: continual miracles of every description In the tnini«rv of Christ. <;».e notes a-k. Lk, 1~ ■ ied

th . , O!

bear: t'.'A. i-.i-i>

At pren,*then vp shiM know that • you out I t:

" A . i ; :■. ■ . (hen ye

shdi. 5tt !:t- . .It Lobd;

for th*t hc'l. ur mur-

murings agaii: . noi^and

what are we, that ye murmur against us^

8 And ^! !. 7">iis thull

be, when shall give

you in the evening rtesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your munnurings are not against us,'but against tbe Loao.

33 Invitation to approach God

•9 ' And Ma e spake unto AAr'on, Say unto all the congregation of the children of Ij ra-el. Come near before the Lord: for he hath heard your mtir-murings.

10 And it came to pass, as A&ron spake unto the whole congregation of the children of Is'ra-el, that they looked toward the wilderness, and, behold, the glory- of the Lord appeared in the cloud.

34 God again promises quails and manna (v 6)

■11 * And the Lord spake unto Mo jej, saying.

♦12^ have heard the murmurings of the children of l; ra-el: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; "and ye shall know that I am the Lord your God.*

35 Quails and manna given: 21st miracle (Cp. Num. 11:31)

13 ^And it came to pass, that at even the 'quails came up, and covered the camp: and in the morning 'the dew lay round about the host.

14 And when the dew that lay was gone up. behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Ij'ra-el saw it, they said one to another. It ii'manna : for they 'wist not what it was. And M6-§es said unto them. This is the bread which the Lord hath given you to eat. ,

36 l^w of gathering manna: I the quantity for each person

•16 ' This 15 the thing which I the Lord hath ""commanded, I Gather of it every man accord- ' ing to his eating, an omer for every man, accord trig to the number of your persons; take ye every' man for them which are in his tents.

17 And the children of !$'ra-ei did so, and gathered, some more, some less.

18 And when they did mete if with an omer, he that gathered much had "ver, and he thai Kath* hadnolack; they gatt:--:' J every according to his eating.

37 Law of manna broken: 22nd rruracle - worma

•19 And Mfl sej said. Let no man leave of it till the morning.

20 Notwithstanding'they hearkened not unto Ma'jes; but some of them left of it until the morning, and it bred wiirms. and stank: and Md'-e was wroth with them.

38 Law of gathering manna:

the time to gather

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 * And it came to pass, that on the sixth day they gathered twice as much bread, two omers for*one man: and all the rulers of the congregation came and told Md'se$.

•23 And he said imto them. This is that which the Lord hath said. To morrow is the rest of the holy "^sabbath unto the Lord: 'bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

39 No worms: 23rd miracle

24 And they laid it up till the iroming, as Mo $es bade: and it did not 'stink, neither was there any worm therein. •25 And Mo'se; said. Eat that to day; for ♦o day 15 a sabbath unto the Lord : to day ye shall not find it in the field. •26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

40 The law of manna broken

27 ' And it came to pass, that j there went out some of the [people on the seventh day for i to gather, and they found none.

41 Israel rebuked for sin

■28 And the Lord s aid unto M6 jes.llow long refuse ye to keep my commandments and my laws?

•29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

42 Name and description of heavenly bread(Jn.6:22-59)

31 And the house of I$'ra-el called the%ame thereof Manna: and it was"\ike coiiander seed, white; and the taste of it was like wafers made with honey.

4i Law of manna: the memo rial. Preservation of manna: 24th miracle

■ 32 • And M6 5e5 said. This I'j the thing which the Lord com-mandeth. Fill an omer of it to be kept for your generations;that fui-E- . never 1. fall. 1. fa:

I Ql.

'< "i utetal -r. 23:

■ er

..... ;.l a

up, seemingly of their

Continued, cola •■■: '>

nothing to be left over for tbe next day (vl9)

3 On the 6th day the gathering wu to be 2 omers for each person - I omer for the 6th day and 1 omer for tbe sabbath fv 22-30)

4 All of the 2 omers to be baked into bread on the 6th day • no baking 00 the sabbath (v 23-30)

a r;ote the two time* in tMschapier Is-t 'ydiiobeyedCo-J (v 20,

i -as wrothwiihtbem tbe

fim unic and ooO the second ume

b The heads of the households

c This is the first mention of a sabbath farman,in Sctipture.lt war2, 613 yean after God rested as in c.en. 2:2. Tbe word sabbath is used 7*^ times In the singular and 35 times in the plural in tbe iJ. r. and 60 umes in the singular in the N.T.see babbath in Index: also 22 facu about sabbaths, p. Ill

d Allcookingin luaelhadtobe done on tbe day before the sabbath (v 23)

e If kept on any other monung it bred worms and stank (v 20). Thus, miracles were performed on the 2,080 regular sabbaths to preserve the manna on those days, besides the daily miracles of raining manna on other days, which would number 12, 530 during the 40 years

f Quesuon 44. Next, 17:2. God has no 00ubt asked this question innumerable times in millenniums past

g See note k, v IS

h 6 characteristics of manna:

1 Small (V 14) 4 Sweet (v 31)

2 Round (V 14) 5 Easily melted (v 21)

3 White (v 31) C Hard (Num. 11:8)

i This was the purpose of preserving some - as a memorial in all generations (V 32-34). It may still be preserved with the ark in some cave. See 2 Maccabees 2:4-8

^^Cont. from coluinn2

own accord. This was a notable miracle - that they should come at the exact time and place as predicted (v 13)

j The dew fell first to cool the ground, so that the manna would not melt before the people gathered their daily supply (v 21; Num. 11:9)

k Heb. rnan hu, what is dvis"' It was the bread that God had supernaturally sent 14 reasons manna was supematutaL

1 It had never appeared following the dew until God sent it (v 13-14)

2 It was a fulfillment of prophecy, not some natural happening that bad occuned before (v 8, 12)

3 It was a miracle designed to prove that God was the Giver (v 6, 8, 12)

4 If It had been a natural product of tome Sinai plant people would have bad it before this (v 14)

5 If it had been a natural thing it would not tiave started appearing for tbe fust ume at the beginning of the 40 years, and ceased when the 40 years were ended, as plainly stated (v 35; Josh. 5:12)

6 It was something not known to man before this or after the 40 yean (Dt. 8:3, IC: Josh. 5:12)

7 Liod rained the manna from heaven (Ps. 78:24: Jn. 6:31-32)

8 It came only 6 days and not on tbe sabbath (v 24-27)

9 It rotted on any other day besides the sabbath, if any happened to be kept over the second day (v 19-23)

10 It was not the product of plants, for it was found upon the ground (v 14)

11 Some was kept in a pot as a memorial (and at God's command) for many hundreds of years: and this did notbreed worms or stink as in the usual case when some was held over for a day other than tbe sabbath (v 19-20. 33; Heb. 9:4)

12 The sun melted it daily, all except the poroon kept as a memorial, which was preserved regardleu of time or heat (v 21. 33; Heb. 9:4)

13 It was angels'food and from heaven (v 4; Ps. 78:25; Jn. 6:31-32)

14 Jesus Christ tesufied that manna camu from heaven and that it was sent supernaturally by God, not by Moses On. •:3i-32;. Moses tesufied of the same (v 6, 8. 12, 15)

1 htom Anglo-'^axon, witan, to know m 4 laws co : ..i:

1 Every Ho gather an omer (aboui ,a.ins. 1 pint) daily for 5 days (v 16-23)

2 Tbe full omer to be eaten dally -

EXODUS 17, 18

Moses smites the roc^ for water

Battle with the Amalekites

a The manna was to be kept throughout all genecadoas of laael. The pot was perhaps made ol gold.The manna itself would have to be preserved by divine fKJwer to last so long, for it was perishable enough to breed worms and stink in one ordinary day (v 20, 24) b See The Testimony, p. 112 c Israel used manna for bread daily for 40 years, but this is not all they had to eat, for all the meat of the sacrifices was eaten. Milk and other foods are mentioned asbeingused in cooking (v 12,23: 32:6: Lev.6:16: 7:21: Num.9: 2-14: 11:20: Dt. 14:21) d See Josh, 5:12

e An otner was about 3 quarts, 1 pint f An ephah was 1 bushel, 3 pints g 2 camping sites omitted here. Cp. 16:

1 with Num.33:12-14 h 5th of 12 complaints of Israel (5:19). They demand water from Moses, indicating they either had faith in him or were taunting him for bringing them into such a place to camp. But, since God was their leader and was guiding them in thepiUarof fire and cloud. He was responsible for this camp site. God was bringing them here to test them, for He, Himself knew what He would do for water (v 6) i Questions 45-48. Next, v 7 j Moses warned the people not to put God to a test (v 2), then cried to Him to know what to do with such people (v 4) k This shows to what extent Israel was stirred up. The mob spirit was running high and anytliing could happen (v 4) 9casesof stoningin Scripture :

1 The blasphemer (Lev. 24:11-23)

2 The sabbath breaker (Num. 15:36)

3 Achan and family (Josh. 7:25)

4 Abimelech (Judg. 9:53)

5 Adoram (1 Ki. 12:18)

6 Naboth (1 Ki. 21:13-15)

7 Zechariah (2 Chr. 24:21)

8 Stephan (Acts 7:58-59)

9 Paul (Acts 14:5,19:2Cor. 11:25)

1 33rd prophecy in Ex. (17:5-6, ful-

filled). Next, v 14 m Moses had evidentlybeencarrying this rod daily, the last time he had used it being to cause the Red Sea to be parted (14:16)

n The rock was a type of Christ (1 Cor. 10:4). Cp. Dt. 32:4, 15, 18, 31. 37: 2 Sa-i-22:2,47; Ps. 18:2: 27:5; 62: 6-7; Isa. 32:2

o Travellers have described what is believed to be the rock smitten by Moses. It is said to be a vast block of granite, 15 ft. long, 10 ft. broad, and 12 ft. high. It has holes and channels which could have been formed only by the bursting and running out of water. The rock Moses smote supplied water for perhaps 6, 000, 000 people or more and their stock. The flow then ceased and had to be started again by another miracle at a later date (Num. 20:8-11)

p 35th miracle of Moses. See p. 109

q It made no difference how much unbelief was present, God was not limited by it. Men who work miracles by God should not be hindered or defeated by any like condition, Christ performed His miracles in the presence of any and all unbelievers who gathered with the throngs to hear Him

r Meaning temptation, or tempting God (vT)

s Meaning strife, because of the striving with Moses for water (v 2-4, 7)

t Question 49. Next, 18:14. Asking a question like this in view of the many miracles God had performed to prove He was in their midst, and after seeing the daily manifestation of God in the fire and cloud and other ways, was provoking to say the least. Such unbelief was to lead Israel to fall from God's grace or favor and be cut off (Num. 14:1-35; Jude 5)

fc Cont. from column 3

home. Perhaps he had an understanding tliat when Israel was delivered he would be te-united with the family at this place o Gershom means a stranger (v 3; 2:22: 1

I they may see the bread where-j with I have fed you in the wilderness, when I brought you forth from the land of EgJ-pt.* •33 And Mo'§65 said unto Aar'-on. Take a pot, and put an omer full of manna therein, and lay it up before the Lord, "to be kept for your generations.

34 As the Lord commanded M6'§e5, so Aar'on laid it up before the *Testimony, to be kept.

44 Forty years of miracles or 12,530 miracles

35 And the children of Ig'ra-el did eat manna'^forty years, imtO they came to a land inhabited; they did eat manna,"^imtil they came imto the borders of the land of Ca'naan.

36 Now an'omer is the tenth part of an/ephah.

CHAPTER 17

45 Journey: Wilderness of

Sm to Rephidim

AND all the congregation of • the children of is'ra-el journeyed from the wUdemess of Sin, after their journeys, according to the commandment of the Lord, and pitched *in R6ph'i-dim: and there was no water for the people to drink.

46 Fifth of 12 complaints of Israel (Ex. 5:19, refs.)

2 Wherefore the people ^did chide with M6'§es, and said, Give us water that we may drink. And Mo'gei said unto them,'Why chide ye with me? wherefore do ye tempt the Lord?

3 And the people thirsted there for water; and the people murmured against Mo'seg, and said, 'Wherefore is this that thou hast brought us up out of E'g>T)t, to kill us and our children and our cattle with thirst?

47 Ninth of 11 complaints of Moses (Ex. 3:11, refs.)

4 And Mo'ses cried unto the Lord, saying, What shall I do unto this people? *they be almost ready to stone me.

48 Water from the Rock:

25th miracle (Cp. Num. 20:

7; 1 Cor. 10:4)

5 'And the Lqrd said unto Mo ses, Go on before the people, and take with thee of the elders of is ra-eU'^nd thy rod, wherewith thou smotest the, river, take in thine hand, and go • 6 Behold, I will stand before thee there upon "the rock "in Ho'reb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Mo §e§"did so in the'sigbt of the elders of i§'ra-el.

7 And he called the name of the place'Mas'sah, andTvIer'i-bah, because of the chiding cf the children of i§ ra-el, and because they tempted the Lord, saying,'Is the Lord among us,

or not?

49 First of 5 wars of Israel: Battle of Rephidim. Divine help: 26thmiracle (Num. 14:

41; 21:1, 21: 25:16)

8 "Ihen came Am'a-lek, and fought with i|ra-el in Reph'i-dim.

•9 And M6'§es said unto^osh'-u-a. Choose us out men, and go out, fight with Am'a-lek: to morrow I will stand on the top of the hill with the'rod of God in mine hand.

10 So J6sh'u-a did as M6'§e§ had said to him, and fought with Am'a-lek: and M6se§, Aar'on, and^iir went up to the top of the hill.

11 And it came to pass,*when M6'§es held up his hand, that Is ra-el prevailed: and when he let down his hand, Am'a-lek prevailed.

12 But M6'§es' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aar'on and Hut stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady imtU the going down of the sun.

13 And J6shu-i discomfited Am'a-lek and his people with the edge of the sword.

50 New revelation of God

fl4 /And ^e Lord said unto Mo'jes.'Write this/or a memorial in a bock, and rehearse it in the ears of J6sh'u-a: for I will'Mtterly put out the remembrance of Am'a-lek from under heaven.*

15 And Mo'ses built an altar, and called the name of it 'Je-ho'vah-nis'si:

16 For he said, Because the Lord hath sworn that the Lord will have war with Am'a-lek from'generation to generation.

CHAPTER 18

68

51 Moses re-united with his family at Rephidim

W HEN ggthro, the priest of Midi-an, M6'ses"^a-ther in law, heard of all that God had done for M6'se§, and for is'ra-el his people, and that the Lord had brought i§ ra-el out of E'gypt;

2 Then Jeth'ro, M6'se§' father in law, took Zip-po'rah, Mo'sei' wife,"after he had sent her back,

3 And her two sons; of which the name of the ore was°GeT'-shom; for he said, I have been an alien in a strange land:

4 And the name of the other u;as"£-!i-e zer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh:

5 And Jeth ro, Mo'ses' father in law, came with his sons and his wife unto Mo se§ into the wilderness,*where he encamped at the mount of God:

6 And he said unto M6'§e|, I thy father in law Jeth'ro am ccme unto thee, and thy wife, ard her two sens with her.

Chr. 23:15-16; 26:24)

p Eliezer means God my helper (v 4; 1 Chr. 23:15-17). 10 other men in Scripture are so-named,the servant of Abraham being the most prominent (Geo. 15:2; 24:1-67). See Index

q This proves that ch.18 is parenthetical, for Israel was already camped at Sinai and this did not happen until after leaving Rephidim (19:1-2)

happened after the event of 4:24-26. Moses simply sent her back home for some unknown reason. .Vhether at the advice of Aaron, whether to protect the family from what they would face in Egypt, or whether he thought his wife would be a hindrance to his present work, we know only that be sent her

^ Continued, column 1

a Amalek attacked the weak and faint people at the hindmost part of the camp to plunder and take a spoil. For this cowardly attack God cut this people off (v 8.14: Dt, 25:17-19). See note n. Gen. 36:12

b See Jo^ua in Index

c The rod of God was used in many miracles. Here it had a new role - that of giving victory in war (v 9)

d HuiwasthesonofCalebofJudahGChr. 2:19-20). He was closely associated with Moses and Aaron (v 10-12; 24:14; 31:2: 35:30: 38:22). Josephui and the rabbins say that he was the brother-in-law of Moses and Aaron, having married Miriam

e When Moses held the rod of God up Israel prevailed, hence the support of his hands until Amalek was defeated (v 11-13)

f 34th prophecy in Ex, (17:14-16, ful-fiUed). Next, 19:9

g 2 objections to Mosaic authorship:

1 Thatthe artsof writing and literary composition were not sufficiently advanced to produce the Pentateuch in Moses' day

This objection is unreasonable in view of facts. There is abundant testimony from the monuments that records were made in writing at the time of Moses. The Tel el-Amaraa of Egypt and the Babylonian tablets of the reign of Hammurabi (Amraphel of Gen. 14) prove there was writing in the days of Abraham, over 500 years before Moses wrote. The code of Hammurabi is well known toBible students. It contains 282 sections and about 8,000 words; its laws regulate all phases uf human life in Abraham's time. That writing was well developed in Moses' day and that the law of Moses was not derived from the law of the Babylonians is therefore clear See note 1, Gea. 4i: 9

2 That the Pentateuch implies a state of religious culture unknown in Moses* day

This too, is mere assumption without evidence. .Accounts of times long before Moses show the same religious culture as at thetimeof Moses.Thisis proved by the record of Genesis beginning with Abel (Gen. 4), Noah (Gen. 8), Abraham (Gen.l2),and others (Heb.ll) See Summary of Genesis for 16 proofs Moses wrote the Pentateuch, p. 51

h TMs has been fulfilled. There are oo people on earth today called Amalekites

i This means the Lord our banner. See 16 Jehovah titles^ p, 52

j This waswarcarriedonby Ehud Qudg, 3:13-15); Barak qudg. 5:14); Gideon Qudg. 6:3); Saul (1 Sam. 15); Samuel (1 Sam.l5:32-33): David (1 Sam. 27:8: 30:1-17; 2 Sam. 8:12); and completed by Simeonites in the days of Hezekiah (1 Chr. 4:42-43)

k TMs chapterisparentheucalandasfar as Israel's history is concerned should be understood as belonging between Num. 10:10 and 10:11 because:

1 Israel was not yet camped at Sinai (19:1-2) but when Jethro visited Moses they were already at Sinai (18:5)

2 According to the chronology of events in Dt.l: 6-15,Moses complained of the burden being too heavy when Israel was readv to leave Sinai. This complaint was the outcome of talks with Jethro (18:13-26; Num. 11:10-18)

3 Jethro was still with Israel when they were leaving Sinai, and parted from them at that time to return to his own home (18:24-27; Num. 10:11-36)

4 After leaving Sinai the complaint about Moses' wife took place (Num. 12), which was supposed to have been shortly after Jethro left for home

5 The visit of Jethro was after God had already given the laws of Israel as in chs. 20-24 (18:16-26). Moses simply wanted to record this information about his family before his lengthy writing about the laws in chs. 20-40

1 See notes i-u, 2:15-22 m See Father-in-law of .Moses , p. 83 n This is the divine comment on what

Jelhro's counsft to Most*

The Israelitfs encamped at Stnai

a 10 woadeitul trtui of Jethro:

1 ^rcU^oujman(J:l6; ■':1; 18:1-12)

U A !arT-;lv rr-.an (.'l-: 18:1-7) 3:1)

3 A ♦« Jman(2:16-

4 An -; 18:1-12)

5 A l> uaii (-;:0)

6 AD a .«c and ufiticrstaodinv: man (2:io; lo;l-l-)

7 A«oodbiulDeaman(2:21:18:l-l"2)

8 Ap«*cclovin>;m4n(4:18: 13:1-1.:)

9 A broaJminOtril and unselfish man 10 Awi»eman(18:U-27) (18:1-12)

b 3 effects of ood'i mnacles oo Jeihfo:

1 Caused him to rejoice (v 9)

2 Caused bini (o piaise Cod (v 10)

3 Caused him to acknowledtieCod as the only tireat and true One (v 11)

c Burnt offenn>is were offered to God from the earliest times, as a token of faith in thecomint{Kedecmer(Cen. 4: 1-8; 8:20: 22:':-13; Ex, 10:26). Every act of Jeihro indicates that he was a true bell ever in cod. Being a descendant of Abraham, he no doubt wastautht from his childhood what and how to lacnfice (Cen. 25:1-^^)

d Many times sacrifices are distin-)(uished from burnt offenntu, althou>;h such burnt offenn^s were also sacrifices (Ex. 20:24: Lev. 1:3-17). Sacrifices were not all burnt, for some were to be p>ouredout and others eaten. Anythint; offered to Cod is considered a sacrifice, such as the nrstborn sons (13: 15): praise (Ps. 107:22:116:17:Meb.l3: 15);brokenandcontritehean andspuit (Ps. 51:17); and the offering of Christ onthe cross(1 Cor. 5:7). There are and have been many other kinds of sacn-fices - those not burnt, killed, or even of the kind that could be killed

e These were the officers or leaders of the various tnbes and armies of Israel (3:16.18: 4:29; 12:21:17:5-6, 24-25; Dt. 5:23; 21:2-6)

f To heat differences between them and give instruction to the people (v 15-16)

g This was what Jethro objected to in the proftxamofMoses.andwhat caused him to suggest lower and higher courts (v 14-27)

h Qucsaoos 50-51. Next, 22:27

^»- Com, from column 3

6 Ascent (first 40 days m the mount, 24:12-32:14:Dt.9:9):dejcent(32:15-30)

7 Ascent (32:30-33): descent(32: o i)

8 Ascent (second 40 days in the trwunt. 34:1-28; Dt. 10:10); descent (34:29)

Making the tabernacle (35:4-40:35)

The makiogof the tabernacle was the last thinii to be done, or at least to be recorded in Exodus. This was after the entire 8 ascents and descents. Moses received the pattern of the tabernacle on mount Sinai and brought down the plan and specifications for the various workers to construct it and make all the furnishings (Heb. 8:5: 9:23)

I Jehovah called, only here. Cp. Elohim called. 3:4

j Note the two terms used of the same people. All the 13 tribes are of Israel, of Jacob, of Isaac, of Abraham: and are Jews, Israelites, and Hebrews. See note a. Acu 13:16

k 3 things Israel had seen (v 4):

1 What 1 did to the E,;yptians

2 How I bare you on eagles' wings

3 How 1 brought you unto Myself

1 Dt. 28:49; 32:11; Job 39:27: Isa. 40:31

Father-in-law of Moks (18:1)

Heb. chathan. to give away in marriage; to contract ai^finity by mama,;c. 5ome commentators hold that Jethro was the brother-in-law of Moks because the Heb. simply means a relative by marriage. But there is Qu ground for this. From all statements on ttic subject it wouldsecm that he was the father-in-law , for the priest of Midian had seven

daugliters , not seven sisten(2: It), one of whom became the wife ol Ktoses. They kept their father's flock , ooi the

SZ Mo*«s reUtcB to Jethro the miracle* of Cod

7 * And M6 jcj went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.

8 And M6'e totd his father in law all that the Lord had done unto PhA ra6h and to the ^-iSV tianj for !$ ra-el's sake. and all the travail that had come upon them by the way. and how the Lord delivered them.

53 Jethro worahips Cod and feasts with elders of Israel

9 And*J*th'r6*Tejoiced for all the goodness which the Lord had done to I§ ra-el, whom he had delivered out of the hand of the £-gJ-p tian5.

10 And J^th rO said. Blessed be the Lord, who hath delivered you out of the hand of the £-gJp tians, and out of the hand of Phi ra6h. who hath delivered the people from under the hand of the £-^Jp-tian;.

11 Now I know that the Lord IS Rreater than all gods: for in the thing wherein they dealt proudly he was above them.

12 And J6th rC, M^se?' father in law, took a'l)urnt offering and<*sacrifices for God: and Airon came, and all the'elders of 15'ra-el. to eat bread with M6 5e5' father in law before God.

54 Long court sessions

13 * And it came to pass on the morrow, that MOgej sat'to judge the people: and the people stood by Mo §e§'from the morning unto the evening.

55 Jethro advocates three changes: (1) Moses to save his strength (Num. 11:17)

14 And when Md'se;' father in law saw all that he did to the people, he said,'■What 15 this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning imto even?

15 And M6 e said unto his father in law. Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

17 And Ma jej' father in law said unto him. The thing that thou doest is not good.

18 Thou wilt surely w^ar away, both thou, and this people that IS with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

{Z) Universal teaching; and knowledge of the law

19 Hearken now unto my

voice,* I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shall teach them ordinances and laws, and shall shew them the way wherein they must walk, and the work that they must do.

(5) Establishment of lower and higher courts (Dt. 16: 18. 178)

21 Moreover thou shalt provide out of all the people^able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of "^thousands, and rulers of hundreds, rulers of fifties, and rulers of fens.

22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

23 If thou shalt do this thing, and "God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

56 Moses obeys Jethro (Num. 11:10-25)

24 So Mo §65 'hearkened to the voice of his father in law, and did all that he had said.

25 And M6 §e§ chose able men out of all 15'ra-el, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto M6§e5, but every small matter they judged themselves.

27 • And M6'§e§/Iet his father in law depart; and he went his way into his own land.

CHAPTER 19

57 Journey: Rephidim Sinai

to

IN the third month, when the children of 15'ra-el were gone forth out of the land of i'g<Dt.* ;he sa me day came they into the wilderness of Si ndi. 2 Fcr they were departed from Riph i-dlm, and were come to the desert of Si nfii, and had pitched in the wilderness; and there Ij'ra-el camped before the mount.

V Tenth or Mosaic Covenant (see p. 57): 55 laws and commandments (Ex. 19: 3-24:18). 1 T he Covenant proposed

|3 And M6 se$*went up unto God. and'the Lord called unto him out of the mountain, saying. Thus shalt thou say to'the house of Jacob, and tell the children of It ra-el; 4 Ye have »seen what 1 did unto the t-gfp tians, and how I bare you on'eagles' wings, and

brotiu-r'i rj; ir,i, Thcv cjme to their fat .. to hi£

ila ' -: -..:_.. ,- - ,. Motes

w.: to dwell wiiti the man, the

fat le brother, ol his wife T^T

Ji pt the flock of Jetliro. tui

fa: w, the priest ol .Midian {3:

it; . cd to lus fathcf-in-law (4:

Ic,. ..^ ...;:ic Jethro now brought the wife and»nsofMoicstohim(lS:l-27)

8 ascents and dc«- -nM « f Motes:

1 Ascent (1>: ■ >nt (10:7-8)

2 Ascent (19:i-...,....> 01)1(19:14-19)

3 Ascent (19:20-24): descent (19:25)

Otvlntt the law (20:1-24:8)

4 Ascent (20:21): descent (24:3)

5 Ascent and descent (24:9-U)

■^0 Continued, column 1

a 7fold advice of Jethro:

1 Let Moses act as mediatoc between cod and the people (v 19)

2 Insuuct all Uie people io all the ordinances and laws (v 20)

3 Show the people the tnie way to walk before Cod and man (v 20) do

4 Show the people the work they must

5 Appoint able leaders as rulers of thousands, hundreds, flfties, tens (v 21)

6 Establish a lower court - let the leaders judge all the small nutters (v 22)

7 Establish a supreme court - let Moses judge serious cases (v 22. 26)

b 4fold ljualiflcation of leaders (v 21):

1 Let them be able, capable men

2 Cod-fearing men. truly religious

3 Truthful men, honest and just

4 Men who hate covetousness, doing all things for Cod's sake and the love of man; labonng to promote the best public good so as to inspire others to live i4)righi lives

These general c|ualifications of ability, piety, truthfulness, and unselflshness are complete for any special work c Just how Israel was organized before thisis not stated in Scnpture. That they had some form of organization is clear from 17:B-15

d Note how Jethro advised Moses to get the will of Cod in this plan (v 23)

e Mosesdidget the willofCod.asisclear from .Num. 11:17. The 70 elders were the general leaders: and there were other officers over tens, fifties, hundreds, and thousands (v 25)

f Let him depart with great reluctance, as indicated in Num. lC:2d-32. He loved his family and was faithful in all his house (Heb.3:2).Moses ruled in such unselfishness that he made no special proviaon for his own sons inlstaeLNo people ever had a better ruler, sacred or dvil. No history records a leader more consecrated or more devoted to the highest good of the whole naDon. This fact will forever refute any who charge humanorigjnofhislaws.orhy-pocrisy in his faith. Moses was above reproach and fault in all his dealings. There was no carnal interest 10 serve or propagate: no self-graufication to enslave: no effort for personal gain. That he sought worldly and selfish honor to himself .his relatives ot friends can never be laid to his charge. His life was spotless and without fault except in one act of disobedience to Cod which was due to the constant provoking of the people. For this, S'.oses was kept out of the promised land (Num. 20). He was truly a rnan of Cod g This perhaps means the same day the 3rd month began, meaning the 1st day of the 3rd month - Sivan.or May. The Septuagint. Uie Berkeley, and some other versions read: On the first day of the tlurd month . Thiswould make the day ol the giving of the law the 50th (or Pentecost) after Israel left Egypt on the 15th day of the Ist month (Num. 33:3). The day of Pentecost was after 7 sabbaths (49 days) were completed, or the 60th day after the >abbath after the passover (Lev. 23:11,15-lo). Thus, beginning with tbe 16th day of the 1st month and counting 50 days would moan the law was given on Pentecost as follows:

50 days from exodus to Pentecofl:

1 Israel left Egypt the 15th of April and on the sabbath (Num. 33:3). The 16th was the starting of the 50 days to Pentecost. The 16th of the 1st month to and including the 1st day of the 3rd month would be 4*' days (1'.>1)

2 Moses went up into the mount the next day after camping in the mount, or on the 2nd day of the 3rd month (19:3-9)

3 Tlie law was given the 3rd day of the3days of sanctifyinglaael (19:10-15), These 3 days were the 3rd, 4th. and 5th of the 3td month. The 46 days, the day in the mount, and the 3 days of sanctification make SO days, the 50th being ttie day the law was given

EXODUS 19.20

The Lord manifested at Sinai

a 2 conditlont of blesnng (v 5):

1 If you will obey My voice indeed

2 if you will keep My covenant b 3 blessiPRS if coDditiooi are met:

1 You shall be a peculiar treasure to Me above all people on earth (v 5; Dt. 7:6; 14:2; 26:18; Ps. 135:4; Mai. 3:17; IPet. 2:9)

2 You shall be a kingdom of priests (v6; lPei.2:9)Jsiael was to be a nation of priests to all other nations, like the tribe of Levi to all the other tribes of Israel

3 You shall be an holy nation (v 6; 1 Pet. 2:9).The5e 3 things will be literally true in the Millennium (Isa. 2:1-4; 61:6; 62:12; 66:19-21; Zech. 8:23; 14:16-21)

c See Ps. 24:1; 50:12

d 1st descent of Moses (note h, v 3)

e 2nd ascent of Moses (note h. v 3). Israel promised to accept all the words of the covenant and obey its commands (v 8; 24:3, 7)

f 35th prophecy in Ex. a9:9-13.fulfilled. V 14-25).Next, 23:20. Here God predicted that He would come down in the sight of Israel, warning that if any man or beast touched the mount be would be killed. Moses received new ordersto sanctify (set apan) Israel and prepare them to approach God and hear His voice (v 9-13)

g God's audible voice on this occasion was to convince the people that Moses was divinely sent and that he was not doing his miracles through sorcery or enchantment. Note the effect of hearing God's voice, on Israel (V18-22; Dt. 4:11-13,36: 5:5,22-29; Heb.l2:18-21)

h 8 commands to Moses regardinglsrael:

1 Go down to Israel (v 10)

2 Sanctify themforSdays (v 10-11)

3 Command them to wash their clothes 11,15)

4 Have them ready the 3rd day (v 10-

5 Set bounds around the mount so that they may not come too close (v 12)

6 Permit no person or beast to go up into the mount or touch it (v 12-13)

7 When the trumpet sounds loud have them draw near the mount (V13) (vl5)

8 They are tacome not at their wives i In thispassage on sanctification, as in

13:2; Gen. 2:3, the meaning is not cleansing from sin or removal of what is called "the old man" but simply a setting apart unto God (v 10).This sanctiJication or setting apart was for 3 days only, to hear God's voice and receive the law (V 10-11,14-15), Moses sanctified the people on this occasion; hence, there was no moral cleansing involved (v 14). Even the mount was sanctified or set apart for this occasion (V 23). Priests sanctified themselves (v 22). See Sanctification , p. 231 of N. T.

j The people were to see and hear but not to touch (v 16; Heb.l2:18-21). Whether they could smell the fire and smoke is not stated (v 18) k The death penalty was to be passed upon any man or beast who touched the mount (V12-13.21.24)

1 The method of execution for man or beast who touched the mount was by stoning or being shot with an arrow (V 13; Heb. 12:20) m 2nd descent of Moses (note h, v 3)

n According to Jewish custom bathing thebody always went along with washing the clothes. Both were considered necessary in order to meet]ehovah.Cp. Gen, 25:2; Lev, 14:8-9, 47; 15:5-27; 16:4, 24-28; 17:15-16; 22:6; Num.8:7; 19:7-21; 31:24; Dt, 23:11. Even pagans practiced the same. People could be seen near heathen temples washing themselves and their clothing in order to prepare themselves for worship. In some places the custom is still carried on in connection with pagan worship

o Husbands and wives were to abstain from all sexual relationship during the 3 days of sanctification (v 15. Cp, 1 Cor, 7:5)

p This must have been at day break, for activity began early in the morning. TMs term is found 33 times in Scripture. Early on the morrow , dawning of the day, rose up early, and other terms

brought you unto myself. ►5 Now therefore, "if ye will obey my voice indeed, and keep my covenant/then ye shall be a peculiar treasure unto me above all people: for'^all the earth is mine:

►6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of I§'ra-el.

2 Moses relates the terms of the covenant: Israel promises to obey (Ex. 34:10)

7 •" And M6'§e§ "came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

8 And all the people answered together, and said, All that the Lord hath spoken we will do. And Mo'gei^etumed the words of the people unto the Lord.

3 The proposed meeting of

God with Israel

♦9 And the Lord said unto M6'§e|, Lo.'I come unto thee in a thick cloud,*that the people may hear when I speak with thee, and believe thee for ever. And M6'§e§ told the words of the people unto the Lord.

4 Ten conditions of meeting

with God (v 15)

IlO •" And the Lord said unto M6'§e§, *Go unto the people, and'sanctify them to day and to morrow, and let them wash their clothes,

•11 And be ready against the third day: for the third day the Lord will come down 'in the sight of all the people upon mount Si'nai.

•12 And thou shalt set bounds unto the people roimd about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the moimt*shall be surely put to death:

•13 There shall not an hand touch it, but he shall surely'he stoned, or shot through; whether it be beast or man, it shall not Uve: when the trumpet soimdeth long, they shall come up to the moimt.

5 The conditions met

14 *" And M6'§e§^ent down from the mount tmto the people, and sanctified the people: and thesrVashed their clothes. •15 And he said unto the people. Be ready against the third day,"come not at your wives.

6 The meeting with God

16 " And it came to pass on the third day"in the morning, that there were'thimders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

17 And M6'§e§"hrought forth the people'out of the camp to meet with God; 'and they stood

The ten commandments given

are found 37 times q 4 diipgs caused Israel to tremble (V16):

1 Thunders 3 Thick cloud

2 Lightnings 4 Loud trumpet r Moses personally led the people out of

the camp to Sinai and showed them the

bounds which they were not to cross (v

12-13, 17, 21, 23-24)

s 7 things "without the camp" , p. 112

t 14 cases of worship while stapding ,p.ll2

at the nether part of the mount.

18 And mount Si'nai was altogether on a smoke,'because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a ftunace, and the whole mount quaked greatly.

19 And when the voice of the trumpet soimded Mong, and waxed louder and louder. Mo'-§e§ spake, and God'answered him by a voice.

7 Third ascent of Moses

(note h, 19:3)

t20 And the LoRD " came down upon mount Si'nii, on the top of the moimt: and the Lord called M6' §e§ up to the top of the mount; and M6'§e§'went up.

8 Third descent of Moses

(note h, 19:3)

X21 And the Lord said unto M6'§e§,'Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. •22 And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

23 And M6'§e§ said tmto the Lord, The people caimot come up to motmt Si'nai: for*thou chargedst us, saying, Set bounds about the mount, and sanctify it.

124 And the Lord saij unto nim. Away, get thee down, and thou shalt come up, thou, and Aar'on with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them.

25 So M6'§e§*went down unto the people, and spake unto them.

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CHAPTER 20

9'The Ten Commandments: sum of the whole contract (Ex. 20:1-17; Dt. 5:6-21).

(1) Law against polytheism (Ex. 20:22; 22:20; Lev. 19: 4; Dt. 5:7; 12:30; 13:6, 13;

17:3)

■AND God 'spake *aU these ^* words, saying, 2'I am the Lord thy God, whiclThave brought thee out of the land of E'gypt, out of the house of bondage. •3 "Thou shalt have no other gods before me.

(2) Law against idolatry (Ex, 22:20; 23:24; Lev. 26:1; Dt. 5:8; 12:29; Isa, 2:20; 40:18)

•4 Thou shalt not make tmto thee any^graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: •5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a"jealous God.'visiting the iniquity'of the fathers upon the children *unto the third and fourth generation of them that hate me;

ot reproduction of man without sinful responsibility as far as passing sin from parent to offspring is concerned. This is how Jesus could be born of a woman, a virgin, and still not be sinful flesh. See Reasons Christ had anless flesh, p. l75of N.T. s This pronouncement is made in both lists of the 10 commandments (v 5; Dt.5: 9).See 5 notable pronouncements. p.112

a This explains v 9, Cp, v 16

b Who but God or an angel could blow a trumpet so long and loud!

c This explains how the many messages were given to Moses

d This proves that God personally descended to the mount, either ftom the pillar of fire and cloud or from heaven itself, as He came down to Adam (Gen, 3:8-19); Babel(11:5); Abraham (18:1-8, 33); Israel (Ex. 14:24-25) and others

e 3rd ascent of Moses (note h, v 3)

f 7 new commands to Moses:

1 Go down to the people (v 21)

2 Charge the people not to break through the fire and smoke to gaze upon Me lest they perish

3 Charge the priesu also not tobreak through to gaze upon Me (v 22)

4 Charge the priesu to sanctify (set apart) themselves in obedience

5 Away (huny), get down to the people before they break through to Me and be destroyed (v 24)

6 Come back up

7 Bring Aaron up with you g This was done as in v 9-13

h 3rd descent of Moses (note h, v 3)

i 20 facts about 10 commandments, p.ll2

j God spake the 10 commandments and then laael begged that His voice be heard no more lest they die (Dt. 5:22-29), God then stopped speaking with an audible voice in the presence of the whole narion, and spoke only to Moses, giving the test of the commands which Israel should obey, Moses wrote the 10 commandments and many others in a book which he ratified by the blood of animals (24:3-8; see also note g.l7:14), God wrote on stones and Moses wrote in a book. 2, 713 commandments , p, 113

k Cp, God spake all these words with Mo-ses wrote all the words (v l"wlth24:3-4)

1 See Various introductions of God, p.112 m This was such an important event that it is referred to 44 times in the Pentateuch alone (v 2)

n See The 10 commandments in the old and new covenants . p,116

o Heb. pesel. hew; "engrave; sculpture. This command forbids making any kind ofidol and prohibits every kind oi idolatTy. l2 things not to worship. p. 116

p The first ol^ 10 times Jehovah claims to be a jealous God (v 5; 34:14; Dt.4:24; 5:9; 6:15; Josh.24:19; Ezek. 39:25; Joel 2:18; Zech, 1:14: 8:2). There is a godly jealousy (2 Cor. 11:2), and an ungodly kind (Pt. 6:34; Song 8:6) ments:

q 3 warnings ofpenaltyinlO command -

1 Visiting the iniquity of the fathers upon the children (v 5)

2 Jehovah will not hold guiltless (v 7)

3 Shortening of life (v 12)

It is noticeable that definite penalties, whether death by stoning or otherwise are not mentioned here. This proves that the 10 commandments, which are sometimes held to be a complete code of laws by themselves are not really complete. They require the many additions to the covenant, for they are simply a statement of general laws. See Penalties of the 10 commandments, p.116 r Never does it say the iniquity of the mothers, for the following reason: Adam, not Eve, was the fountainhead, the source, the moral, spiritual, and legal head and representative of the wholerace. AU were in his loins when he was innocent and when he committed sin. When he sinned he acted for the entire race and as their source he was responsible for sin being passed upon all men. When he acted, he did so, not as a private person,but for the race that was to come from him, to share his blessings if he obeyed or his curses if he sinned(Gen. 2:17; 3:1-24; Rom.5:12-21; ICot. 15:21-22,45-48). We virtually gave consent to what he did in the same sense that Levi paid tithes in Abraham while still in his loins (Heb.7:9-10).Sin has always been reckoned as passing from the fathers to the children, not through the mothers to them (Ex. 20:5; 34:7; Lev. 26:39-40; Num. 14:18; Dt. 5:9). Scripture recognizes the woman as merely the means

Th* (en commandments given

Setting forth the judgments

i Heb. Ai*h. to Jo or to make; bcnv>«>.

demoaatdtc (v o; Dt. 6; 10; i sani.

22:51; I'u 18; 50; Jci. 32; 18) b Hcb. chcccJ. kirnlocu; bcjuty; favor;

pity; niLrcy(v C, M 7, Suxti. U:18-1J;

Dt,5;ly;7 :».l-;ri.2J;C.l0t;;l;13o:l-24l c 2 cooJitiont of blcginjt:

1 Love N'-o Cv '^■. '^.SAO: 6:5; 11:1. 13, --, l>.>. 30:0. It., 20)

2 KccpMycoii.mjiiJn.cnti (vG;Lev. •22:31;/o:3; Pt, 5.10..3; 1.}, U; 8:0: 10:13; 11:8; 13:4. 18; 1^. J: 2b:18: 27: 1; -28:3. 45; 30:10. 16)

d This commjnJmerx ti a^ijinu all folK iveannK. bldiphcmy, anU all protaiic. vain, trivial, lit;hi,anJ irreverent luc of LoU't Dame in orJinarylite.lt aUu refert to usin>i ooJ'i name in false rcli^uns, witchcratt, conjurint; - any abuse oi the sacreJ and holy name whditiocver (v 7). I he right use of His Dame is coai'ioeJ to that which ii sacred - prayer, praise, prophecy, leach-iDft. worship, and communion witht.<od and saints (Mai. 3:16). See Blasph emy in InJex

e No set penalty IS stated here,but death is g)ecifieJ inLev. 24: lO-lo. 23; Num. 15:30-31

f See Remember the sabbath , p. lir

^ rUs is the '2nd of 8 ames , and all in the law of N'.oses. that man was commanded to work G days and rest the 7th day (16:26; 20:9; -23:12; 31:15; 34:21; 35:2; Lev. 23:3; Dt. 5:13). The 1st of the 8 times was whenUod first >iave the sabbath to man(10:22-26).This particular commandment is not in the new covenant at all: and so. since the old or Mosaic covenant has been abolished, it IS not in force any more. Chrisuans are DOW free to observe any sabbathof their choice (Rom. 14:3-0;t.al. 4: ^-10; Col. 2:14-17).Sce 10 reasons why Christians keep >unday . note k. Acts 20:7

h The 7th Jay was not always the same weekday throu>Uiout the year, as our Saturday is. Thesabbathot rest day was on two different days of the week in one year, due to a second sabbath at Pentecost which changed the regular weekly sabbath to a day later. See notes, p.lti

I Sabbath to the Lord. This meant a rest from all unnecessary work, all that was forbidden by the law on this day. It was a day of rest consecrated to the Lord and His religious commands

J Any work not allowed by the law. The same law ibai forbade all work on the sabbath under penalty of death, also commanded certain other work to be done on that day, a« proved in iK>le k, below

k 7 classes nut to work on sabbath , p. 116

1 4 things tauttht by this parable, p. 11 m This is the first commandnvcni of tlie 10 RivinK any promise (v 12; Eph. 6:2). It implies a shorter bfe, proving there is no set lime to die and su^estuu that man mote or less deierrruncs his own length of life (whether long or short), and de»tiny.Cp. I's. Jl; I Cor. 11:30. See Family laws. coU 3, p. 114

n This law Joes not prohibit killinki as punishment for crimes, or killing in war, which God Himself commanded these same people to do; but it does prohibit killing for malice, and prc-mediiativc and wilful destruction of man who was made in the image of cod ((.en.*6).All violence (21: 12). stratagem (21:14).auaul(and battery (21: 18), haired and anger (Lev. r>. 14. 17). vengeance (Lev. 1>:18), and danger to human life in general, was forbidden (Du 22:8). See Murder laws, p. 114

o This commandment prohibits all unlawful sexual relationship and upholds the sacrcdness and divine appointment of marriage for the propagation and muliiplicationof (he human race. See Sex laws. coL 3. p. 114

p This commandment prohibits secret and open removal of the property of another.any injury done to ii.and carelessness about that which belongs to a neighbor. See Mealing laws, p. 114

g This prohibits false leaiitiuny in courts of justice, and lying about tlie acts, words, and property ol a neighbor. See

* And •shewing *mercy unto (housands of thrin 'thiit love me, and keep my commandments.

(3) Law against profanity

•; 74:10-16)

•7 Thou shale not ^take the name of the Lord thy God in vain; 'fur the Luuu will not hold him RUiltless that taketh his name in vain.

(4) Law againHt aabbath breaking (Ex. 21:12. 31:12. 34:21; 35:2; Lev. 19:3, 30;

23:3; 26:2. Dt. S I 2)

•8 ' Remem ber the sabbath day, to keep it Tui'.y.

•9 'Six days shalt thou labour. and do all thy work: •10 But the*seventh day is the sabbatii'of the Lord thy God: in It thou shalt not do'any work, thou, *nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 Tor in sijt days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

(5) Law against parental dishonour (Ex. 21:15. 17; Lev.

19:3; Dt. 5:16)

•12 * Honour thy father and thy mother :"Hhat thy days may be long upon the land which the Lord thy God giveth thee.

(6) Law against murder (Gen. 9:6, Ex. 21:12; Num.

35: 16. 30; Dt.5:16)

•13"Thou shalt not kill.

(7) Law against adultery (Ex. 22:16; Lev. 18:20; Dt.

5:18; 22:22)

•14 "Thou shalt not commit adultery.

(8) Law against larceny (Ex. 22:1; Lev. 19:11; Dt. 5:19)

•ISThou shalt not steal.

(9) Law against perjury (Ex. 23:1; Lev. 19: U. Dt. 5:20,

19:15)

•16«Thou shalt not bear false witness against thy neighbour.

(10) Law against covetous-ness (Ex. 18:21. Dt. 5:21)

• 17 Thou shalt not 'covet thy neighbour's house, thou 'shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ■ss, nor any thmg that is thy neighbour's.

1 0 Effect of God's presence (Dt. 5:22-27)

18 ' And «ll the people "saw the thunderings, and the light

Lying laws, p. 114

TMs last < ommandmcDi prohibits the inward desire ol the heart from longiog for. scheming, and putting lorih any effort to acquire anytling that belongs to another (Pr. 0:'25; Mk. 7; rJ-21; Jat. l:13-15).beeCovetou»ncsilaws.p. 114

Contlniicd, column 4 .

riinKs. and the nois«- of the trumpet. an<l the mountain smoking : "and whin the people S.IW It, they removed, and stood afar off.

19 And they said unto MO'se^, Speak thou wiUi us, and we will hear: but let»not God speak with us, lest we die.

20 And Md se$ said unto the people,"^Fear not: for God is comedo prove you,tmd that his fca."- mav be before your faces, that ye'sin not.

21 And the people stood %far off, and M6 jej^drew near unto the thick darkness where God was.

11 Two religious laws:

(1) Against idolatry (v

4, refs.)

•22 ^ And Ifee Lord sai4 unto M6'§e5, Thus thou shalt say unto the children of I§ ra-el. Ye have seen that 'I have talked with you from heaven. •23 'Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

(2) Law concerning altars

•24 ' An *altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: 'in all places where I record my name, I will come unto thee, and I will bless thee. •25 And if thou wilt make me an altar of stone, thou shalt not build it ofTiewn stone: "for if thou lift up thy tool upon it, thou hast polluted it. •26'T^either shalt thou go up by ^teps unto mine altar.'that thy nakedness be not discovered thereon.

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CHAPTER 21

12 Ten civil laws concerning persons: (1) Menservants

•^OW these ore the ^i udg-^' ments which thou shalt set before them. •2 If thou 'buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. •3 If he came in by himself, he shall go out by himself: if he were married, then his wife shail go out with him. •4 If his master have given him a wife, and she have bom him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

S And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: •6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall 'bore his ear through with an aul; and he shall serve him for ever.

(2) Maidservants and wives

• 7 * And if a man "sell his daughter to be a maidservant.

comtiuDdmenu there are 32 com-

manck (20:3-17). In the second giving there are 37 commands (Pt. 5:7-21); 3 being added to the 4th commandment (Dt. 5:14-15); 1 to ihe 5th (Du 5:16); and 1 to the lOtb (Du 5:21)

u > dungs all saw and heard (v 18):

1 Ihundenngs 3 Noise of trumpet

2 Lightnings 4 Mountainsmokina

a see I error-stricken people , p. 116

b Hrom Dt. 5:28 with lS:10-19we learn that It was at this time (hat Ood promised to send K'.c*siah lospeak to Ivael

c 1 tie Jthol Id times in the Pentateuch: ifint.eneMs (15:l;21:17;26:'24;35:17; 43:23; 4o:i: 50:1 ^,21); 2inExodui (14: 13; 20:20): 2 in .'^ umbers (14:9; 21:34): and 6 in Ueutetonoiny (1:21; 3:2, 22: 20:3: 31:6, 8)

d ^ee 5 Limes Cod proved Israel, p. 116

e rhc purpose of God in testing men is to teach them that sin does not pay so that they may be saved from many sufferings in tliis life and have eternal life to come (20:20; Dt. 4:40; 7:12-24; 8:3: 11:13-32; 28:1-68)

f Not only does the N. T. teach that men should not sin (Rom. 6:16-23; 8:1-13; 1 in. 2:1-2), but the O. T. as well required the same of Israel (20:20; 23:33: Ps. 4:4; Ezek. 3:21) g Contrast this far off from God position under law with the rriade nigF position under grace (Eph, 2:13. 18; Heb. 4: 14-16; 10:19-23: Jas. 4:8)

h 4th ascent of Moses (note h, l'>..i)

1 Speakingthus with Moses-from heav-en, was something the magicians of Egypt and other lands could not imitate to deceive the ignorant masses (v 20; Dt. 5:26)

J These 2commands are a ret>etition of the 2nd commandment of 20:4-6. See Divine laws, p. 113

k See .-Xltars in Index

I Any chosen place of worship was to have an altar on which to sacrifice the burnt and peace offerings (v 24; Lev. 17:1-11). God was to choose the place (Dt. 12:5. 11. 15. 18. 26)

3 places of sacrifice God chose:

1 ShilohOer. 7:12)

2 Bethel (1 bam. 10:3)

3 Zion(P$. 78:68)

m This typified that man is not saved by human works. Salvationis noiof worka (Eph. 2:8-9: Tit. 3:5)

n This typified that all human efforts and works to save the soul cormpt the whole planof redempuon by blood (Lev. 17: 11; MU 26:28; Acts 20:28; Rom. 3:25; Eph.2:13;Col. 1:20; Heb. 2:9-18: 9:22; 10:19-23; .3:20; lPet,l: 18-23; IJn.l: 7)

o 6 commands concerning worship. p. 116

p Heathen worshippers who imitated the ntes of the truec.od. made their altars very high, partly through pride acxj partly in the belief that their godi might heat them better. Such high places are mentioned 77 times in

Scripture as sinful (Lev. 26:30, note). Many heathen altarsbad godseagraved on them a objects of worship, and this was indirect contradiction to the 2nd commandment (20:4-6)

g God demands modesty of all His people (Phil, 4:5; 1 lim. 2:9-10; 1 Pet. 3:3)

r Heb. mishpat , verdict; sentence or decree; ordinance; law; statute: command. See Judgments in Index

s 11 commands concerning men slavct (v2-6). No Hebrew couldbesold uoless he was a thief or a debtor and too poor to meet his obligation. He then could be sold for 6 years to pay his debt (21: 1-6; Lev. 25:25-26. 39-40). A thief could be sold to pay his penalty (22:3). See Slave laws . p.ll5

t A symbol of obedience and perpetual servitude (v 6). He served until hit matter's death or unul the year of jubile (Lev. 25:40-4«~., 55)

u 8 comrnands concerning women slavei (v 7-11). See Slave laws. p.ll5

^^ Cont. from i. olumn'-!

s 8 things not to covet (v 17):

1 Neignbor'shouse Sllisox

2 His wife 6 His ass

U lis manservant 7 Anythingof his 4 I lis maidservant 8 His field (Dt.5:21)

I This is the last of the 10 commandments, which are the introduction, the basis, and the constitution of the law of Motes. In tlus first giving of the 10

EXODUS 21 , 22

Further setting forth of judgments

a To go out means to be released from slavery after 6 years of service (v 2). The release of slaves took place every 7th year, in the sabbatic year. No

Israelite could be permanently enslaved, even by some rash act or a debt he owed. If he became a slave the year after the sabbatic year he had to serve 6 years before he could be released in the next sabbatic year; but, if for instance, he became a slave the 3rd year after the sabbatic year he had to serve only 3 years. See 2 Ki. 4:1

A woman slave was not freed if she became the wife of her master, unless the husband did ooi care for her, and then she could be redeemed by her family. Otherwise she was to continue as his wife. She could not be sold to Gentiles (v 7-8). If she was betrothed to the master's son, she was to be dealt with as a daughter, not sold (v 9). If the son took another wife, he was required to treat the former like the new wife, in support and duties of matrimony (v 10).If he refused to treathet as a wife, then she was to be freed and could go home without her family redeeming her with money (v 11)

b That is, smites him in anger, malice, jealousy, hatred, or a desire for vengeance (v 12). This does not prohibit smiting to death in executing justice for crimes punishable by death, nor does it forbid smiting men in war-time battle, for these two acts were commanded by God (v 12-17; Num. 25:17; Dl. 7:2; 13:15; 20:13)

c If a man did not plot or attempt to kill another, but did so accidently, thenhe wasaUowedto flee to the city of refuge (v 13). According to ancient custom the nearest of kin could avenge his brother if he was slain.Such a kinsman was called the avenger of blood (Num. 35:12; Dt. 19:6, 12; Josh, 20:3-9), In the city of refuge one who had slain a man accidently could live in safety until the case could come before the judges to be settled by them (Num. 35; Dt, 4:41-49; 19:1-13)

d Ttis was an expression meaning that God permitted a certain thing to be done (V 13)

e This refers to the cities of refuge provided by law (Num. 15; Di. 19)

f If a man deliberately killed another through guile and stratagem he incuned the death penalty (v 14) g Before the cities of refuge were chosen, and even afterward, the altar of God was a place of refuge. See 1 Ki. 1: 50-53: 2:28-29

h See Family laws, p. 114

i See Stealing laws , p.114

j See 42 death penalty sins , p. 16

k If a man died in a fight the killer was to die (v 12), but if he was only hun, the one who smote him was to stand all expenses ofhis healing including payment for his loss of time at work (v 18-19)

1 This law deals with the killing of a man or woman slave by a master (v 20-21)

Seeing God (24:11)

Heb. chazah , to gaze at; behold: see. It is used of seeing visions (Num. 24:4, 16;Isa. 1:1;2:1; Amos 1:1); of learning a lesson (Pr. 24:32); of seeingGod with the eyes and in the flesh (24:11; Job 19: 26-27; Isa. 33:17); of seeing the sun with the eyes (Ps. 58:8); of God seeing man with His eyes (Ps. 11:4, 7); andof seeingGod and His works (Ps.l7:15; 27: 4; 4€:8). Any argument that because it is used of visions the 74 or 75 men saw God only in vision and not vrith the eyes, is contradicted by the literal fact of their going up on Sinai for the express purpose of seeing and eating with God as in 24:9-11

The word for saw in v 10 is ra'ah. to see; gaze at; idoFat; state. Just a few of the hundreds of references where this word is used proves that it means to look upon with eyes, regardless of what r, else it might mean (Gen. 1:4, 10, 12,

she shall not go'cut as the men-servants do.

•8 If she please not her mastet. who hath betrothed her to himself, then shall he let her be redeemed : to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. •9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

•10 If he take him another wound

wife: her food, her raiment, stripe.

and her duty of marriage, shall

he not diminish. (10)

•11 And if he do not these

three unto her, then shall she

go out free without money.

•22 •" If men strive, and hurt a woman with child, "so that her fruit depart from her, and yet no mischief foUow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. •23 And if any mischief follow, then thou shalt give^e for life, •24 Eye for eye, tooth for tooth, hand for hand, foot for foot, •25 Burning for burning,

for wound, stripe for

Injuries to servants (V 20)

(3) Penalty for murder (Ex. 20:13, refs.)

•12 «" He that*smiteth a man, so that he die, shall be surely put to death.

•13 And "^if a man lie not m wait, buf'God deliver him into his hand; then I will appoint thee a'place whither he shall flee.

•14/But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt*take him from mine altar, that he may die.

(4) Penalty for parental dis honour (Ex. 20:12, refs,

•15 •" And he that smiteth his father, or his mother,'■shall be surely put to death.

(5) Death for kidnapping (Dt. 24:7)

•16 •" And he that 'stealeth a man, and selleth him, or If he be found in his hand, he shall surely be put to death.

(6) Death for parental dishonour (Ex. 20:12, refs.)

•17 «" And he that 'curseth his ■ father, or his mother, 1 surely be put to death.

•26 •" And "^if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

•27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

1 3 Seven civil laws concern-

ing property: (1) Penalities

to owners of mean oxen

•28 T If an ox gore a man or a woman, that they die:"then the ox shall be surely stoned, and his flesh shaU not be eaten; but the owner of the ox shall be quit.

•29 But if the ox were wont to push with his horn In time past, and it hath been testified to his owner, and he hath not kept

: him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. •30 If there be laid on him a sum of money, then he shaD give for the ransom of his life whatsoever is laid upon him. •31 Whether he have gored a son, or have gored a daughter, according to this judgment

I shall it be done unto him.

I ^32 If the ox shall push a manservant or a maidservant; he shall give unto their master ^^^^ thirty shekels of silver, and the

i ox shall be stoned.

(7) Assault and battery (Dt. 25:11-12)

•18 •" And if men ^strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth hie bed: •19 If he rise again, and walk

abroad upon his staff, then shall | y^to ^^q ovraer of them; and he that smote him be quit: only ^^^ ^jgad beast shall be his

(2) Penalty for carelessness

•33 • And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; •34'The owner of the pit shall make it good, and give money

he shall pay for the loss of his ' time, and shall cause him to be 1 thoroughly healed. I

(8) Injuries

(V

to servants 26)

•20 •" And if a man smite 'his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. •21 Notwithstanding, if he con-j tinue a day or two, he shall not be punished: for he is his money.

(9) Injuries to pregnant women

•35 ^ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. •36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

72 (3)

CHAPTER 22

Penalties (Ex.

for larceny 20:15)

iTF a man shall steal an ox, or a J. sheep, and kill it, or sell it;

18.21,25, 31; 3:6; 6:2; 9:22-23; 12:15; 18:2; 2L 9,19; 22:4).Try to make everything spiritual and invisible in these passages and see how impossible such an idsa Is. Over 25,000 references in Scripture make it clear that God Is a real Being with a personal spirit-body, a soul, and a spirit like other spirit beings

(v29)

16 I will drive them out gradually, as you occupy the land (v 30)

17 I will set your boundaries (v 31)

18 I will deliver the people into your hands

19 You will drive them out

20 If you serve their gods they will ensnare you (v 33)

a If two men striving hurt a woman with child so that she lost her child in an untimely birth, the husband had the tight to suggest a certain fine.If it was within reason the judges would sanction the fine and pass sentence accordingly (v 22). If the woman died the person responsible had to pay the death penalty (v 23-25)

b This program of Life for Life tK)t only reduced the need for jails but reduced crime to a minimum. If such laws of God were enforced today crime would be diminished greatly, and fast. But as long as there is no real fear of punishment crime rates will be increased

c This kind of law made the unmerciful slave holder more humane, and fearful lest he lose valuable slave help in his business (v 26-27). Slaves injured as stated, were thus free to return to their former homes or even leave the country if they so desired

d 9 penalties to mean ox and owners

1 Death to an ordinary ox that killed a man (v 28)

2 His flesh not to be eaten

3 The owner to be freed

4 If a mean ox killed ^ man and the owner had been negligent, knowing his ox was mean, then the owner was to die (V 29)

5 The mean ox to die also

6 If the death sentence was commuted in the case of a slave being killed, and the owner was fined he was required to pay the fine as a ransom for his life (v 30)

7 This law applied to sons and daughters alike (v 31)

8 The owner was required to pay $19. 50 to the slave owner for a man or woman slave killed by his ox (v 32)

9 The ox killing a slave was to be stoned

e 7 penalties for carelessness:

1 The owner of a pit wherein an animal died was to make it good if he was found negligent (v 33-34)

2 He was to give money to the owner of any animal thus killed (v 34)

3 The dead beast then belonged to the owner of the pit

4 If one ox killed another, then the live ox was to be sold and the money divided between the 2 owners (v 35)

5 Thedeadox wasto be divided also

6 Ifit was known that the live ox was mean, and the owner did not keep him 15), then the owner was to pay ox for ox (v 36)

7 The dead ox then was to belong to the-one who paid the fine

8 commands concerning national feasts (23:14)

1 Keep 3 feasts unto Me each year

2 Keep the feast of unleavened bread

3 Eat unleavened bread 7 days (v 15)

4 Keep it in the time and manner that I commanded you (v 15: ch. 12)

5 None shall appear before Me empty

6 Keep the feast of firstfruits (v 16)

7 Keep the feast of tabernacles

8 All males shall appear before Me 3 times a year (v 17: 34:23; Dt. 16:16)

20 predictions of God (23:20)

11 will send an Angel before you (v 20) your transgressions (v 21)

2 Beware, for He will not pardon

3 I will be an enemy to your enemies (v 22) promised land (V 23)

4 The Angel will bring you into the

5 I will cut off your enemies

6 God will bless your bread and water (v 25)

7 He will take away sickness

8 No creature will give premature births (V 26)

9 Men and beasts will not be banen

10 Men will live out their days

11 My fear will go before you (v 27)

12 I will destroy the people(enemies)

13 I will make your enemies flee

14 I wiU send hornets before you to drive them(the pagan nationsjout (v 28)

15 I will not drive them out in 1 year

EXODUS 22

Concerning idolatry, oppression and usury

87

A 6 CHinalaM for neilina:

1 RcKotc 5 oxen for 1 ox (v 1)

2 HeMorc 4 thecp tor 1 dieep

3 Heath p«a^ty for a man killiOti a thiel in tt>e Jay-tinie - in colJ blood itlct he had tl»t •iway (v 3>. No death peo«Uy lo(oaekiUini(A thief breakiog into 4 home a ni/iii (v 2)

4 Hull re*titutiou according to the Uta re^juircdof a thicI who was cautihi (v3)

6 bUvery for a tiuef who could not nuke rull retutuiion. the full penalty to be worked out before he was let tree

6 Double lor any amnial found alive in the bands of a ihiei (v 4)

b David thus jud,icd. see ^ sain. 12:6 c 2fold penalty lot yitc work:

1 rhe ben ot one's own field to be ^ven in restituuon (v 6)

2 rhe best of one's own vineyard to be laven in teaitution

rt^s applied when a man permuted his beast to destroy the field ot vineyard oi a nei|ttA>or

d Rirsutuuon for loss by fire lO case of carelessness (v 6)

e i comfn.inds - property in trust:

1 A person to pay JouDlefot itealin>i moneyorother valuables held in trust (V T)

2 If the thief be not found the man responsible tor his neit;hbor'i goods to be tried by judges to determine whether he stole the ^oodsot not (v 8)

3 All manner of trespasses to be tried before judties (v 9) vicuon

4 noik)le to be paid in case of con-

5 Acquittal of responsibility in case o(loss of animals in trust (v 10-11)

t> Owner to accept the oath of his neighbor that he was not to blame(v 11)

7 If stock entrusted to a person be stolen restitution to be made by him (V 12). This implies that the person did not take care of that which was entrusted to him as in the case of hu own sock

d A person not to make good any stock torn by beasts which could not have been prevented (v 13)

f Heb. ha-elohim .the Rods.Here it stands for men who represent uod in judgment andexecuunKjusuce according to His own law given to Moses. Such men represent Him and act in His stead ac-cordingtoRom. 13:1-0. Ihis meaiung should be given to the term judges in 18:15-19: 21:6: 22:8. Cp. Ps! 8-2:1, 6; Jn. 10:34-35. God instituted human government through Noah and now He added many more lawstocivil government in luael.tomake His will more complete. There was no appeal to a higher court or for another trial when the judges gave their decision

ft This simply means making a solemn vow in the presence of Cod. In tfBSc days such oaths were so sacred and awful. It being believed that Ood would judge a man withcalaniity who made an untrue declaration betore Him, that It was taken for granted that one was innocent who could and would make such an oath. Even contracts are not looked upon as being ^ binding today it a mere oath was in ancient times

h 2 commands concerning b orr o w e d

property: animal$(v 14;

1 Kestitution lor loss of borrowed

2 No penalty i (the owner p>resent when such animals die (v 15)

^ Cent, froni column 3

of all law and rewards torobedience to It, v 28). There is no definite arDcle before Cod in the Heb. here as before judges in V 8-9. See Trinity n Index t Do not curse your ruler who derives his authonty from God (v 28)

' 8 cornniafxls to laael.

1 offer the first of all ripe fruit and fruit juices to N'.e (v 20)

2 c.ive Me your firstborn sotu

3 CivcMe the firstborn of sheep and cattle (v 30)

4 Let the young stay with the mother for 8 days

he^haM '- • '^ five oxen (or an ox, ail >'rp for a sheep.

•2 • 1: - L.,... be found breaking up, and be smitten that he die, there shall no blood be shed (or him.

•3 If the sua be risen upon him. there shall he blood shed (or him; tor he should make (ull restitution; if he have nothing, then he shall be sold (or his theft.

•4 If the theft be certaijily (ound in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

(4) Penalty for loss through

spite work

•6 * I(a man shall cause a field or vineyard to be eaten, and shall put in bis beast, and shall feed in another man's field; "^of the best o(his own field, and of the best of his own vineyard, shall he make restitution.

(5) Penalty (or carelessness

•6 * If fire break out, and catch in thorns, so that the stacks of corn, or the standing com, or the field, be consumed there-with:<ihe that kindled the fire shall surely make restitution.

(6) Penalty for loss in trust

•7 * I(a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be (ound.let him pay double. •8 If the thie(be not (ound, then the master o(the house shall be brought unto 'the judges, to see whether he have put his hand unto his neighbour's goods.

•9 For all manner o(trespass, whether it he for ox, for ass, for sheep, for raiment, or for any marmer of lost thinR, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

•10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: •11 Then shall an»oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make If good.

•12 And if it be stolen from him, he shall make restitution unto the owner thereof. •13 I(it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

(7) Penalty (or loss of bor-

rowed property

•14 * And i(a man borrow

ought o(his neighbour, and it

be hurt, or die, the owner

thereof being not with it,

he*shall surely make /(

good.

•IS But if the owner thereof be

with It,'he shall not make it good: if it be an hired thing, it came for his hire.

14 Sixteen civil laws concerning persons: (1) Penalty for rape (Dt. 22: 28)

•16 * And *i(a man entice a maid that is not betrothed, and lie with her,"he shall surely endow her to be his wife. •17 I(her father utterly refuse to give her unto him, he shall pay ^oney according to the dowry o(virgins.

(2) Death for witchcraft

T"

•18 • Thou shalt witch to live.

not'suffer a

5 Give them to Me the 8th day

6 Be holy men unto Me (v 31)

7 Do not eat flesh lorn ol beasts

8 Cast torn meat to the dogs

AUthesccommandsto Israel applied solely to them and nn lo the Ccntlle world. They conc--med th^- Ji »s uadl the Meuiah mad- the n-w c^venam based on better promls<-s (Heb. >*:B)

(3) Death (or bestiality (Lev. 18:23; 20:15-16; Dt. 27:21)

•19 « Whosoever'lieth with a beast shall surely be put to death.

(4) Death (or idolatry (Ex. 20:4)

•20 • He'that sacrificeth unto •jriy god, save unto the Lord only, he shall be utterly *de-stroyed.

(5) Penalty (or oppression (Ex. 23:9; Lev. 19:13, 33-34; Dt. 10:19; 22:10; 24:14-15)

•21 « Thou'shalt neither vex a stranger, nor oppress him: 'for ye were strangers in the land of tg^pt.

•22 • Ye shall not afflict any widow, or fatherless child. ►23 If thou afflict them in any wise, and they cry at all unto me, *I will surely hear their cry;

►24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

(6) Law against charging interest to the poor (Dt. 2 3:19)

•25 " I(thou lend money to any o) my people that is poor by thee,'thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. •26 I(thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: ►27 For that is his covering only, it IS his raiment (or his skin:"therein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; "for I arn gracious.

(7) Law against anarchy

•28 * Thou'shalt not revile the gods, nor curse the ruler o(thy people.

(8) Law of first-fruits and fir St -born of man and beast

•29 * Thou^halt not delay to offer the first of thy ripe fruits, and of thy liquors; the firstborn of thy sons shalt thou give unto me.

4 Gracious (Ex. 22:27)

b Huly (Lev. 11:44-45)

'. TMcir part (Num. 18:20)

7 Itior inheritance (Num. 18:20)

'i. i a>:aiiist anarcliy:

' • revile the t. o J j (He-b.

El ohim . the Divine Ttlnttv. the source

-^ Continued, column 1

a I he owner being present could take care ot his own property, lo the borrower was not to be held responsible. In tlK case of anything hired, the price o(the hire stood good for any risk the owner would run (v 15)

b This law was a wise one, font no doubt cirbed seducuon and fornication. Before a man would seduce a virgin be would perhaps consider whether he wanted to take her to be his wife and give tbecusiomarydowry if the parents consented. In a case where parents did not consent the dowry in full bad to be paid.regardlessof the objections.When parents favored the marriage such a wife could not be put away by her hut-band all the daysof his life as one could be forcertain reasons otherwise (Du22: '28-2 9). This in itself may have kept many from sioning with a virgin

c 2 commands concerning seduced vtriuni:

1 The seducer to marry her (v 16)

2 The seducer to pay full dowry even if parents did not consent (v 17)

d The dowry for virgins was 50 shekels of silver or $32. 50 (Dt. 22:28-29)

e Allow: permit. No spiritualist medium was permitted to live in IstaeL Each one found wastobe put to death (v 18; Lev. 19:31: 20:27: Dt, 18:9-14). This is whythe witchof Endor was afraid of Saul (1 Sam. 28:3, 7-25). vVitchcraft was as the un of rebelbon (1 Sam J5:23: 2 Ki. 9:22; 2 Chr. 33:6; Nah. 3:4: GaL 5:20). Witches claimed to reveal hidden secretsbycontact withGod and the invisible world (Isa. 8:19). They were seducers of the people to turn them from God; thus they were to be kiUed (Dt. 13)

f This, the sin of bestiality, waspunish-ablebydeath(vl9;Lev. 18:23; 20:15-16; Dt. 27:21). See Sex laws, 114

g Here we have the death penalty for idolatry-breakmg the 2nd commandment (20:4-6; Dt. 5:8-10). See Divine laws, p. 113

h Heb. charam. to seclude. It refers to being finally separated from God without any possibility of redemption. The phrase utterly destroyed is found about 50 times referring to complete destruction and cutting off of cities and naUons (v 20; Lev. 26:44; Num. 21:2) not left to the judges. God reserved the right of all such punishment for Himself (V 23-24)

1 4 commands concerning oppression:

1 Do not vex a stranger (v 21)

2 Do not oppress him

3 Do not afflict a widow (v 22)

4 Do not afflict an orphan

J National pride because of ancestry, wartime victory, learning, riches, and even religion has been a common weakness of human beings in all ages. Encouraged to excess it causes prejudice, intolerable malice and hatred of others among all peoples. Here God used (he slaveryexpenenceof Israel in Egypt to warn them against all oppression of other nations and the weak and poor classes among themselves (v 21)

k Punishment for oppressing people not left to the judges, lod reserved the right of all such punishment fat Himself (v 23-24)

5 wamin>ts of God to oppressors:

1 He will hearcry of oppressed (v 23)

2 Become angry at oppressors (v 24)

3 Kill them with the sword

4 Make their wives widows

5 Make their children orphans

1 3 commands concermnc loans:

1 Do not be a usurer to the poor (v 25)

2 Do not charge them interest

3 Do not take raiment ai a pledge and hold It over night (v 20, 24:10-13)

rhe robe of the poor in many cases, was the only covering for the rught

m t^-: - -:. \ext. 32:11

n J ^ J is to Mis people:

1 A jTueid (t.cn. 15:1)

2 Exceeding great reward (Gen. 15:1)

3 A jealous (.'Od (Lx. 20:5)

EXODUS 23

Concerning idolatry, oppression and usury

a 5 commands conccraiDR justice:

1 Do not invent a false report against your neighbor (v 1)

2 Donol join the wicked to be a false witness (v 1), Let evil die alone

3 Do not follow a multitude to do evil.or think the majority to be always right (v 2). Do right if you have to stand alone

4 Do not join any cause or follow any multitude in wresting justice from anyone

5 Do not ukeupthe cause of a poor man through sympathy if he is wrong (v 3). When justice is at stake, neither wealth Dor poverty must be favored. Strict and impartial justice must be given

b 2 commands - showing love for enemy;

1 Bring back your enemy's stock if you find it going astray (v 4)

2 h'clp your enemy's ass if you see it lying under a burden (v 5)

c 5 commands concerning justice:

1 Do not countenance a poor man in his crimes, nor condemn him in his righteous cause (v 6) 7)

2 Keep yourselffrom all falsehood (v

3 Do not be a party to slaying the innocent and righteous

4 Do not accept bribes (v 8) 21-24)

5 Do not oppress the stranger (v 9; 22: d Gifts can blind the wise and cause the

godly to sin (v 8) year

e 7 commands concerning the sabbatic

1 Sow the land 6 yean (v 10; Lev. 25)

2 Harvest the crops 6 years

3 Let the land rest the 7th year (v 11)

4 Let the poor have all the land produces by itself the 7th year

5 Let the beasts eat all that the poor leave the 7th year

6 Let the poor have the increase of the vineyards the 7th year

7 Let the poor have the crops of the oliveyaids the 7lh year

^^Cont. from column 3

times in Scripture of the appearance of one of the persons of the Divine Trinity, who is the Angel (messenger) of or from God, the head of the Godhead (1 Chi, 29:11; 1 Cor, 11:3). The second person of the Trinity is no doubt the manifestation of God in such appearances (Heb. 1:1-3: Isa, 63:9). See The spirit world, p.632

5 Paul told us plainly that Israel "drankof that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10:4) o 12 commands to Israel:

i Beware of the Angel (v 21)

2 Obey His voice

3 Provoke Him not {v24)

4 Do not bow down to gods of pagans

5 Do not serve their gods

6 Do not practice works of pagans

7 Utterly overthrow them

8 Break down their images

9 Serve the Lord your Cod (v 25) 32)

10 Make no covenant with pagans (v

11 Make no covenant with their gods

12 Live segregated (v 33)

p Thishasbeeniranslated various ways -"that He may not rise to punish you (without forgiveness), for My power is around Him"; "He beareth not with your sins, for My name is in His heart"; " He will not forgive your sins, for I am manifest in Him" and "perhaps He will not pardon your sins, for My name is upon Him." The Sept.reads, "for He should not withdraw Himself from you, for My name is upon Him. " All these renderings confirm the fact that the Angel was a divine person with the sovereign prerogative to uphold the divine holiness and honor. God alone has power to fori;ivc or not forgive; hence, a member of deity is here referred to

q This statement denotes that the fuU authority of God, represented by tlie name of God, was upon Him, in Him, around Him, and in His heart and nature, as suggested by the various renderings in note p, above. This same

•30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

(9) Law of personal holiness (Lev. 11:44; 19:1; 20:7, 25; 21:6, 8)

•31 • And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

T3 CHAPTER 23

(10) Law against perjury (Ex. 20:16, refs.)

JpHOU"shalt not raise a false ^ report: put not thine hand with the wicked to be an unrighteous witness.

(11) Law against following popular opinion

•2 •" Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

(12) Law against favoring a poor man because he is poor

•3 •" Neither shalt thou countenance a poor man in his cause.

(13) Law of love to enemies (Lev. 19:17; Dt. 23:6)

•4 •" If thou meet thine enemy's ox or his ass going astray, thou*shalt surely bring it back to him again.

•5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

(14) Law against injustice (Lev. 19:35; Dt. 16:19; 24:17)

•6 Thou "^shalt not wrest the

judgment of thy poor la his

cause.

•7 Keep thee far from a false

matter; and the itmccent and

righteous slay thou not: for I

will not justify the wicked.

(15) Law against bribery (Ps. 15:5; Isa. 33:15-16)

•8 •" And thou shalt take no gift: for the"gift blindeth the wise, and perverteth the words of the righteous.

(16) Law against oppression (Ex. 22:21, refs.)

•9 " Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of £'g^t.

1 5 Six religious laws: (1) Law of the sabbatic year (Lev. 25)

•10 And six years thou 'shalt sow thy land, and shalt gather in the fruits thereof:

T •11 But the seventh year thou

shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like maimer thou shalt deal with thy vineyard, and with thy oUveyard.

(2) Law of the weekly sabbath (Ex. 20:8-11, refs.)

•12 Six days thou'shalt do thy work, and on the*seventh day thou shalt rest: "^that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

(3) Law against unfaitViful-nessto God (Ex. 20:1, refs.)

•13 And "in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

(4) Law of three national feasts (Ex. 34:22; Lev. 23)

•14 •'Three times thou ^shalt keep a feast tmto me in the year.

•15 Thou shalt keep the feast of imleavened bread: (thou shalt eat unleavened bread seven days, *as I commanded thee, in the time appointed of the'*month A'bib; for in it thou camest out from Egypt: and none 'shaU appear before me empty:)

•16 And the 'feast of harvest, the fijstfruits of thy labours, which thou hast sown in the field :%nd the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labotirs out of the field.

(5) Law of assembly of males (Ex. 34:23; Dt. 16:16)

•17 Three times in the year all thy males shall appear before the Lord God.

kind of statement is made of Christ in Col. 1:19; 2::1. As the divine representative of the Godhead, the executive of God amonglsrael.theAncel was essentially all that God could be in their midst to lead, keep, and bring them into Canaan (v 21)

These promises, like all others in Scripture,are based upon meeting conditions (sec v 21, 22, 24, 23, 32-33)

(6) Law of the offerings (Lev. 1:1-6:7)

•18 Thou 'shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

•19 The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

16 Four laws of conquest

(Num. 31:17, refs.). (l)Law

of obedience to God

J20 "'Behold, I send an "Angel

before thee, to keep thee in the

way, and to bring thee into the place which I have prepeired. •21 "beware of htm, and obey his voice, provoke him not;"for he will not pardon your transgressions: 'for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; 'then I will be an enemy unto thine enemies, and an

3 The Angel appeared to Joshua as captain of the Lord's host, a divine person in whose presence he (like Moses in Ex. 3:5) was required to remove his shoes Oosh. 5:13-15)

4 The phrases the angel of the Lord and the angel of God are used many

■ Continued, column 1

a 2 weekly commands:

1 Work 6 days (v 12)

2 Rest the 7th day

b As explained elsewhere, the 7th day sabbath was changed to a day later each year, after the day of Pentecost which was an extra sabfjath following the 7th of a series of 7 sabbaths. See point 3of 22 facts about sabbaths, p.ill

c This was one of the purposes of a sabbath of rest. Every creature needs a set period of rest and relaxation to be refreshed and renewed bodily for further work (v 12). In the O. T. God regulated man's program so that he would always have a day of rest after 6 days of work; and the particular day of rest was designated by Him. To meet this need the N.T. allows any day one chooses to be observed as a day ot rest (Rom. 14:5-6; Col. 2:14-1C).

Most Christians choose Sunday for rest and worship. Some have another week-day off for rest and can use their Sunday (or aiKsther day) for worsfiip only God:

d 3 commanth concerning reverence to

1 Be circumspect in all things (v 13)

2 Make no mention of other gods by name

3 Let it not be heard from your mouth e 3 yearly feasts to Jehovah for males:

1 Feast of unleavened bread, which included the feasts of the passover and firstfruits (Lev. "23:5-14). See note g, 12:43

2 Feast of Pentecost (Lev. 23:15-22)

3 Feastoftabernacles(Lev.23:33-44) f 8 cornmands: national feasts, p. 86

g See 12:14-20; 16:6-8; Lev. 23:5-14 h This was the 1st month of the year tor

Israel, conesponding with the latter

part of our March and first part of April

(12:2, 18; 13:4) i None shall come before Me without

bringing gifts and sacrifices (Dt. 16:17) j FeastofPentecost(vl6:Lev.23:15-22) k Feastoftabernacles (vl6; Lev. 23:33-1 4commandsconcerningofferingi: 44)

1 Do not offer the blood of any sacri -fice with leavened bread (v 18).Leaven symbolized evil (1 Cor. 5:5-8)

2 Do not leave the fat of any sacrifice until the morning

3 Bring the firstfruiu of the land to the houje of the Lord (v 19)

4 Do not boil a kid sacrifice in hU mother's milk (v 19; 34:26; Dt. 14:21. Cp. Lev. 22:28: Dt. 22:6), This could be to discourage cruelty to animals, or refer to a superstitious custom of harvest-time in wMch a kid was boiled in its mother's milk and used to propitiate gods and sprinkle on crops as a charm to increase production the coming year

m 3Cih prophecy in Ex. (23:20-33, ful-filled). Next. 32:13. See 20 predictions of God , p. 8o n This Angel was none other than the second person of the Divine Trinity in His pre-incarnate state as God, and an equal member with the other two of the Godhead

5proofs Angel member of Godhead:

1 That this was a divine person is clear from the fact that God's name was in Him (see note p-q, below)

2 The expression the angel of the Lord is used 25 times by Moses, identifying the person as divine andcalling Him God and Lord. To Hagar He said,

I will mulaplyyour seed... the Lord has heard your affliction... 1 wiU. make him a great nation" (Gen. 16:7-12: 21:17-18). To Abraham He said, "now I know ... you have not withheld your son from Me .. . By Myself 1 have sworn ... I will bless you... I will mul-tiply you" (Gen. 22:11-12,15-17), To Jacob He identified Himself as the God of Bethel (Gen. 31:11-13). Jacob spoke of Him as his Redeemer (Gen. 48:16). To Moses He identified Himself as the Cod of your fathers, the I AM (Ex. 3:2-4:28), He funher identified Himself to Moses as the One in the pillar of fire by night and the cloud byday (14:19, 24-31: 23:20,23: 32:34; 33:2;Num.20:16). To Balaam He idenufied Himself as the Lord (Num. 22:22-35)

EXODUS 24 Mos^s and the blood of the covenant Moses in the mount. The tabemaele

i The second penoo of the Divine

Trinity (»ce notes n-q. v 20-21) b 6nationtllneJ here (v23): 10 in i>en. 15:19-21: 7 in IX 7:1: 6 (»nd 31 klnju) in Joth. 12 c Bible (.tcti About IjLk: itoclt. p. llo J 10 an» that JettjvjyeJ pattant. p. 117 e Mcrcd pilian or statuct (v 24; 24:4; i4:13i. In the depraved itatc there ii a natural tendency in man toward superstitious and idolatroiB practices. I hispracuce IS erroneously kept alive by relics of saints, images, scapulars, supposed wood o(the cross, and a ho« of other taiivuble thincs f Bread and water *icrc represent all kinds of pruviBoiu frooiLiod. Even the trust limited tare thoivh, is sufficient and nutritive when ^'Od blesses A Cod UtcraUy fulfiUed this (Pt. 105:37; 107:20); and such was His plan forever (Ps. 91; Is*. 58). Sec Heabn>t in Index h Another proof that there is no set time fat every individual to die (v 2t:: Ps. 91; 1 Pet. 3:10-11) i When Israel was in perfect harmony with i.'Od and touKht at Mis direction, noc OIK' man was lost in battle (Num. 31:49; Josh. -.; Jud^. 7: etc.) J This is to be taken literally, for such insects as ihcso(said to be about an inch lootjj could rout any nation. If they nunu in vital spou.it is claimed that 4 could even kill a hone k Verses 29-30 illustrate how practical cod is in all thinui, Cp. 2 Ki. 17:25 1 Cp. the boundaries in uca, 15:18-21; Ezek. 47:13-43:35. God has already set the boundaries of the naaons and they will be thus in the Millennium and the New Earth (Dt. 32:8; Acts 17:26) m The Mediterranean Sea n The nver Euphrates (Gen. 15:18). This

was fulfiUcd by David (1 Ki. 4:21) o ThiswasGod'sfffcat concernrenarding IsraeL He knew them to be unstable as water, religiously. Their record in the days of Moses proved His judgment to be true. On every tcstinu occasion they murmured and rebelled until the whole of the old tijeneration w as cut off m the wUdemess (Num. 11,13-14,21, etc.) p The 2 oldest sons of Aaron who were killed for iiettini: drunk and offering stranne fire in the tabernacle (Lev. 10) q These were the ones tod cliose to put

His spirit upon (Num. ll:lt;-25) r This was to be after the 74 witnesses had eaten with God on Sinai (v 9-11)

^ Com, frorr column 'i

fn 8 main parts to Mosaic covenant. p. 117 n 5th ascent and Je>ce ni of Mosej (note

0 75 men if Joshua was with Moses, as in other places (v 13; 32:17)

p The 74 or 75 witnesses actually saw God with their eyes and ate and drank with Him on Sinai (v 10-U). see 44 appearances of God, p. C3

H Here we have another proof, of which there arc hundreds in Scripture, that God has a personal body with bodily pansLkeman. A pavement under his feet would require Him to have feet (cp. Rev. 4:*.; 15:2-4). If he laid not his hand" upon the nobles, then He surely has hands. If they saw God, then He must have a body to see. If they did eat and drink," then t.od provided a real, tangible banquet on sinai. Twlcein2 verses(vlO-UUt says they saw" Cod. We must accept these and tlie other facts here as true. It is useless to attempt explaining them away

r Laidnot Hlshandln judnmcnt (as men falsely believed He would), because they had seen tod with the eyes (note q,<..en. 32:30). Had they but touched the mount before thisthey would have been killed (19:12-25; Hcb. 12:20)

s se eina uud . p. 86

1 We learn from Scripture that even God and angeb eat and drink (v 11; Gen. 18:8; 1*3: Ps. 73:25. Cp. Lk. 2U:ld, 30; Rev. 19:6-10)

u Moses evidently had come down from the mount with the others after eating withGod(v 9-ll);and wasnow invited back to receive t.od's copy ol the 10

adversary unto thine tdver-s*rirs.

23 For fninp^nK<'t shall go be-ioif th«*c, and bring thee in unto the »Am \r ites, and the Hit iitps, and ihr P*r Iz-zites. and the C4 nian-ites. the Hi -vites. and the J^b u-sitea: and I '^ill cut them off.

(2) Law against idolatry (Ex. 20:4. ref«.)

•24 Thou shall not bow down to their^Rods, nor ser>c them, nor do after their^-orks: but thou shah utterly overthrow them, and quite break down their Images.

(3) Law of service to Cod; 14 blessings of obedience

•25 And ye shall serve the Lord your God, and he shall bless'thy bread, and thy water; and'I will take sickness away from the midst of thee.

26 • There shall nothinR cast their young, nor be barren, in thy land: *the number of thy days I will fulfil.

27 I will send my fear before thee, and w^ill destroy all the people to whom thou shall come, and I will make all thine enemies'turn their backs unto thee.

28 And I will send'homets before thee, which shall drive out the Hi vite, the Ci nSan-ite.and the Hit tite, from before thee.

29 I will*tiot drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy'bounds from the Red sea even unto the sea"V)f the Phi-lis tinej, and from the desert"unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

(4) Lawof segregation (Lev. 19:19; Dt. 7:1-5; 22;9)

•32 Thou shalt make no covenant with them, nor with their gods.

•33 They shall not dwell in thy land,"lest they make thee sin against me: for if thou sers-e their gods, it will surely be a snare unto thee.

CHAPTER 24

17 Sealing of the tenth or

Mosaic Covenant (Gen. 1

14. b). (1) By worship

■AND he said unto M6'5es, ^^ Come yp unto the Lord, thou, and A&r on,'NA dib, and A-bi hu, and 'seventy of the elders of !$ ra-el; and worship ye aiar off.

2 And M6 sej 'alone shall come near the Lord: but they shall not come nigh; neither shall the people ko up with him.

(2) By promise and monu-

commandments (v 12) V These 2 men were placed in charae of

the camp in the absence of Mosei w 6th ascent of S'.oses (note h. 19:3) X The law was aiven on Pentecost, 50 days after the dcpaniffc from tgypt, which was the flnt day after the 7th sabbath (Lev. 23:15-J2). See 22 facts about sabbaths, p. m

ruents (Dt. 27. Josh. »: iO)

3 • And M6's($ ^«mc and told the people*Bll the words of the Lord, and gll tlie jiid^-ments: and'all the people answered with one voice, and said. All the words which the Lord hath said will we do.

4 And M6 ses^Tote all the words of the Lord, and rose up early in the morning,'and builded an altar under ^he hill, and'twelve pillars, according to the twelve tribes of l§ra-el.

(3) By blood and promise

5 And he sent*young men of the children of I§'ra-el, 'which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.

6 And Mo §65 took half of the blood, and put it in basons; and half of the blood 'he spriiikled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, *A11 that the Lord hath said will we do, and be obedient.

8 And Md'ges took the blood, and sprinkled if on the people, and said, 'Behold the blood of the covenant, which the Lt)RD hath made with you concerning alPthese words.

(4) By banquet with God: 5th ascent and descent of Moses

(note h, 19:3)

9 "Then went up MO'je?, and Aaron, Na dib, and A-bi hu, and "Seventy of the elders of I5 ra-el:

10 And' 'they saw the God of Ij'ra-el: and there li'os'under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

11 And upon the nobles of the children of I5 ra-elTie laid not his hand: also they 'saw God, and'did eat and drink.

(5) Sixth ascent of Moses (note h, 19: 3, refs.) Ascends to get the law (Ex. 31:18;

32:15)

Il2 * And the Lord said unto M6 ses.'Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou may-est teach them.

13 And M6 se; rose up, and his minister J6sh'u-d: and M6 §e§ went up into the mount of God.

14 And he said unto the elders. Tarry ye here for us, until we come again unto you: and, behold, 'A4r on and Hur are with you: if any man have any matters to do. let him come unto them.

15 And M6 5e5"\kent up into the mount.and a cloud covered the mount.

16 And the glory of the Lori abode upon mount Si n4i. and the cloud covered it six days: and Ihe'seventh day he called unto Mo'ses out of the midst of

the people,or at least rcpresentauves of the people,and conudcred the covenant blndinu(v7-8:Heb. 9:15-23.Cp. 1 Pet. !•:)

k ±^: ■ Itrjel. r. 117

I Ci'. uhrist'j statement of the

N. i. bein>: dedicated by His blood (Mt. 2--:2S.Cp. ll.'.b. 9:11-15: 10:9-23)

-^ ' "ontinued. column 1

a 4th descent of Moses fnoce h, 19:3) b Includinnthel0commandments(20:l-17); hence, the theory that they alone were the law of i.od and the rest of the law was thelawafMosei is erroneous. The Heb^ for words in this verse is dabar. word; matter, sentence, com-mandment;counsel;decree;duty; message; oracle; thought. It Is trans, com -tnandrnents in every place where the 10 commandments are mentioned in the O.T. (34:28; Dt.4:13; 10:4). Dabar is trans, commandments o n I y 2 other times (1 Sam. 15:11; Ps. 103:20). In these passages it could be trans, words. for the meaning is the same. Likewise, this verse (24:3) could be trans, thus: "Moses came and told the people all the commandments (dabar) of the Lord, and all the judgments"

c All, not part of the people, promised to obey aU the words (Heb .dabar, commandments, ju3gmenis)ortHeLotd (v 3). This is further proof that all commandments, statutes, judgments, ordinances, and laws of Moses made the one covenant between God and Israel. ■Mlthe words include the 10 command ments (20:T-17) ai>d judgmeno (20: 1^^:33)

d Another proof that Moses wrote the 10 commandments as well as the other words of Jehovah. If the 10 commandments were not a part of the covenant and the words (Heb. dabar; note b, above) of the Lord, then we should have to say that Israel was not obligated to keep them and di d not promi se to do so. rhelrpromise wasto keep all the words of the Lord given to Moses, and if these words included the 10 commandments, then they were as much a part of the law of Moses as other words of God. Thus, the 10 commandments are to be recognized, not only as the law of God. but also as the law of Moses . The law of God then was not separate and distinct from the law of Moses; they were the same law. Regarding tne fact that Moses wrote, thousands of papyn have been found in Egypt that were written before and after the exodus recording public acts and laws. Writing was well known in the ume of Moses. See 16 proofs Moses wrote the Pentateuch Tn Summary of Genesis , p. 51

e 4 altars made by Moies . p,117

f At the foot of Mt. Sinai

g The 12 pillars are here explained as represenung the 12 tribes of 1 aael. With the altar standing for access to God, both God and Israel were thus represented as making a covenant together. God proposed the covenant, promising curses for breaking it and blesangsfor keepuigit. Israel accepted the termsof the covenant and promised obedience toit(l'9:5-8; 24:3, 7). It was thenrau-fied by the blood of animals, which signified that disobedience caused life to be forfeited, and showed faith in the coming Redeemer (v 5-8; Heb, 9:13-23). The 12 pillars were of uncut stones used either as a support to the altar (20: 25), or placed around the altar as witnesses that the whole nation accepted the termsof the covenant

h These were perhaps sons of Aaron who were chosen to minister (27:21; 23:1). The whole tribe was not set apart in place of the fmtborn until 11 1/2 months after leaving Egypt (40:1;N um. 1:1; 3:1-13)

1 The law regarding offerings had not yet been given, as in Lev. 1-7, but they knew what kind of offerings to sacrifice from the time of Adan: (Gen. 4:3-7; 8: 20-21; 12:7; 13:4; 15:9-12; 22:13: 26:25: 31:54; 35:7;Ex.(':2t-.; 10:9.2C; 12:1-13)

J This blood on the altar signified their acceptance of the covenant and their pledge to obey it (v 6). I ben Moses read the whole covenant (^1^23:33) to the people to assure them that no change had been made in the law and that this ver> covenant in its entirety was what they promised to keep(v 7). Then

, after the people had promised to keep all the law, he took the other half of the blood, sprinkled the book and all

EXODUS 25

Furniture of the tabernacle

a This describes God's glory as seen with human eyes - like a consuming; fire devouring highly inflamable material (16:7,10;24:1G-17; 40:34-35; Lev. 9: 6.23; Num. 14:10, 21-22; 16:19, 42; 20:6; Dt. 5:24; IKi, 8:11; 2 Chr. 5:14; 7:1-3; Ezek. 1:28; 3:23; 8:4; 9:3; 10:4, 18-19; 11:22-23: 43:2-5; 44:4)

b Moses observed a complete fast - one without eating or drinking water for the whole 40 days (v 18; Dt. 9:9-17). He fasted at least 2 other 40-day penods following this (34:28;Dt.9:18,25; 10:10)

c 4 commands to Moses (25:1-7):

1 Speak to Israel (v 2)

2 Command to bring Me an offering

3 Take My offering from everyone who gives willingly

4 Let the offering be of gold, silver, brass, etc. (v 3-7)

d This was to be an heave-offering because it was to be lifted up and waved before the Lord (see 29:26-28;Num. 15: 19-21; 18:8-29; 31:29;41:Dt.l2:6-17)

e 15 kinds material for tabernacle, p.117

f Heb. zahab .pure gold, refined and in astateready tobe usedin various parts of the furniture of the tabernacle (v 3)

g Heb. keseph. pure silver, refined and ready for manufacturing purposes (v 3) h Heb.nechosheth,brass; bronze; copper. This was perhaps a mixture of copper and tin (v 3). No iron was used in the tabernacle. Brass is first mentioned in Gen. 4:22. Cp. Job 28:2

i 4 kinds of Linen-blue, purple, red, and fine (white, v 4). Red and purple were associated with the crucifixion of Christ (Mt. 27:28; Jn. 19:2). White or fine is mentioned last here in Rev. 19: 13-14. The blue was a color made from cerulean mussel shells; the purple was made from shell-fish (see note n. Acts 16:14); and the scarlet was made from the glow worm. The linen referred to was thread spun and dyed by the women. The weaving and embroidering was left to Aholiab and his assistants (35:25, 34-35). The Sept. reads,"blue and purple and scarlet yarn, and cotton thread, and goats' hair"

j Goats inmanyparts of Asiahavelong, beautiful hair,almost as fine assilkand valued as much as wool from the sheep

k It is said that some skins of rams al-ready had beautiful red colors and would not need very much dye, if any

1 Badger skin was used for coverings for the tabernacle and furniture, and also for making shoes.The badger, a marine animal, lives along the seashores and river banks. See25:5; 26:14; 35:7,23; 36:19; 39:34; Num. 4:6-25; Ezek.l6:10 m The accacia tree, a thorn-tree of beautiful and durable wood growing in abundance in Egypt and the Sinai peninsula

n OUve oil(27:20; 30:24; Lev. 24:2; Dl, 8:8; 24:20). Olive trees grew in abundance in Palestine (Dt. 6:11; 28:40)

o The light-holder, or lamp

p Spices were used in the anointing oil (30:22-33) and incense (37:29)

q 2 onyx stones were used on the ephod tc inscribe the names of the tribes of Israel on (28:6-14). Seenoteh,Gen.2:12

r 12 precious stones were used in the breastplate having the names of the tribes of Israel inscribed on them (28: 15-29) nacle:

s 3 commands about making the taber-

1 Make Me a sanctuary (v 8)

2 Make it like the pattern showed you on the mount (v 9, 40; Heb. 8:5)

3 Make the furniture like the pattern showed you (v 9, 40)

t 1 leb. miqdash. a consecrated place (v 8; 15:17; Lev. 10:33; 19:30; 20:3; 21:12, '23;26:2,31.Cp.Heb.8:2; 9:1-2; 13:11)

u Here God, condescending to dwell in Israel, commanded that a special dwelling be erected for Him where His presence could be manifest daily to them, and from which He would commune with them throughMoses and the high priests in generations to come (v 8-9). Everypart of the tabernacle was typical ot the nature of God, the coming redemption, the sinfulness of man, themeansof pardon through grace, and the full reconciliation of man to God

the cloud.

17 And the"sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Ig'ra-el.

18 And M6'§e§ went into the midst of the cloud, and gat him up into the mount :*and M6'§e§ was in the mount forty davs and forty nights .

CHAPTER 25

VI Commands to make the tabernacle and furniture (Ex.25:1-27:21; 30:1-31:11; Heb. 9:1-28). IThemater-ials (Ex. 35:4-29)

■AND the Lord spake unto ■** Mo §e§, saying, •2'^Speak unto the children of I§'ra-el, that they bring me"an offering: of every man that giveth it willingly with his heart ye shall take my offering.

3 And this is the offering which ye shall"^take of them; 'gold, and«silver, and'ibrass,

4 And 'blue, and purple, and fine linen, 'and

skins dyed red, skins, and"^hit-

scarlet, and goats' hair,

5 And^rams and 'badgers' tim wood,

6 "Oil for the<night,"spices for anointing oil, and for sweet incense,

7'Onyx stones, and'stones to be set in the ephod, and in the breastplate.

2 Patterns for the tabernacle and furniture (Heb. 8: 5)

•8 And 'let them make me 'a sanctuary; "that I may dwell among them.

•9 According to all that I shew thee, after the "pattern of the tabernacle, and the pattern o j all the instruments thereof,

•17 And thou "shalt make *a

even so shall ye make it. 3 The ark (Ex. 37:1-5)

•10 *" And they'^shall piake an ark of shittim wood: two cubits and a half shall be the-'length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. •11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. •12 And thou shalt cast four rings of gold for it, and put them in the four comers thereof; and two rings shall be in the one side of it, and two rings in the other side of it. •13 And thou shalt make staves of shittim wood, and overlay them with gold. •14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. •15 The staves shall be in the rings of the ark: they shall not be taken from it. •16 And thou shalt put into the ark the testimony which I shall give thee.

4 The mercy seat (Ex. 37:6-9)

mercy seat of pure gold: two cubits and a half shall be the length thereof,
and a cubit and a half the breadth thereof. •18 And thou shalt make'^two
cherubims of gold, ©/"beaten work shalt thou make them, in the two ends
of the mercy seat. •19 And make one cherub on the one end, and the other
cherub on the other end: even of the mercy seat shall ye make the
cherubims on the two ends thereof.

•20 And the cherubims shall stretch forth their wings on high, covering the
mercy seat with their wings, and their faces shall look one to another;
toward the mercy seat shall the faces of the cherubims be. •21 And thou
shalt put the mercy seat above upon the ark; and in the "^ark thou shalt put
the testimony that'I shall give thee.

►22 And there^ will meet with thee, and*"! will commune with thee 'from above the mercy seat, from between the two cherubims which are upon'the ark of the testimony, of *all things which I will give thee in commandment unto the children of I§'ra-el.

5 The table of showbread (Ex. 37:10-16)

•23 r Thou 'shalt also pake a tabled/ shittim wood: two cu-

bits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

•24 And thou shalt overlay it with pure "gold, and make thereto a "crown of gold round about.

•25 And thou shalt make unto it a border of aniiand breadth round about,
and thou shalt make a golden crown to the border thereof round about. •26
And thou shalt make for it four"rings of gold, and put the rings in the four
comers that are on the four feet thereof. •27 Over against the border shall
the rings be for places of the staves to bear the table. •28 And thou shalt
make the staves of shittim wood, and overlay them with gold, that the table
may be borne with them. •29 And thou shalt make 'the dishes thereof, and

spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

•30 And thou shalt set upon the table'shewbread before me alway.

6 Seven lamp golden candle -stick (Ex. 37:17-24)

•31 ^ And thou 'shalt piake "a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

•32 And six branches shall come out of the sides of it; three branches of the candle-stick out of the one side, and

V Heb. tabniyth, structure; model. Moses did not have a plan, but a literal model to go by (V 9.40.Cp. Heb. 8:5; 9:23), David later saw a model of the temple (1 Chr. 28:11-19)

w 12 commands concerning the ark ,p. 117

x Tlic length, breadth, and height are given, but not the thickness of sides, ends, bottom, and top of the ark

It was at the end of the week when the bread was changed that the priests could use It for food for themselves and their families. The loaves were large but would not feed all the priests, so evidently they were eaten anly by the officiating ones in their turn

t 11 commands.golden candlestick . p.ll7 u The golden lampstand , p. 117

a 10 commdiids th e mercy scat , p. 117 b Heb. kapporeth. covering. The solid iiold mercy seat made the covering of the ark which held the iO commandments. This signified that mercy and i;race overshadowed law, that judgment and death were the penalty for sin, and that justice and mercy could be reconciled tliroughgrace and faith in the blood (Lev. IC; 1 leb.O).Sec 26:34; 30:G; 31:7; 33:19; 34:7; 35:12; 37:G-'J; 39:35; 40:20

c The cherubim ,patterned after heaven-ly spirit beings, were a further symbol of the Divine Presence (v 18-22. For a description of cherubim see l>A;k. 1,8 and 10). Between them was the mercy seat, the visible symbol of tlie presence of God from whom came the mercies and curses of the law. Their wings stretching over tne mercy scat and their faces lookina toward it symbolized the eternal watchfulness and ministry of angels to the redeemed, and their co-operation with C'.od in the plan of redemption as typified by the tabernacle and offerings of the law of Moses (V 21-22; 30:16; Heb. 1:14)

d The cherubim and mercy seat were beaten out of a piece of pure gold - with no foreign matter, dross or alloys, thus signifying absolute freedom frcSm hypocrisy and sham in God's dealings with Israel (v 17-22: 37:6-9)

e The ark a symbol , p. 117

f Moses was yet to receive the tables of stone to be put inside the ark (32:15)

g The idea here is that God would meet with Israel as by appointment, there being an appointed place and way to become reconciled toGod. See 23:14-17; 29:42-46; 34:22-24; 40:33-35

h Communion always follows meeting withGod and reconciliation with Him (cp. I Cor. 10:16; 2 Cor. C:14: 13:14)

i Note the place of communion (v 22):

1 From above the mercy seat

2 From between the cherubim

J 16 different names of the ark, p. 117

k Here is another proof that the judgments, commands, ordinances, and statutes were as much the commandments of God as the 10 commandments

1 18 commands-table of showbread ,p.117

m See note m, v 5

n Heb. zahab , gold; yellow metal; to be bright.Used about 140 times of the tabernacle and furniture. All the shittim wood of the tabernacle was covered with gold - the boards, ark, altar of incense, and table of showbread; while the candlestick and mercy seat were made wholly of beaten gold. Since the tabernacle wasGod's dwelling place in Isratl it was fitting that gold should be used in its building. It typified God's real and eternal dwelling place - the 1 loly City, the New Jerusalem which is made of pure gold (Rev. 21:18, 21)

7 things gold symbolizes:

1 God's Word (Ps. 19:10; 119:127)

2 Wisdom O'r. 3:13-14)

3 Knowledge (Pr. 8:10)

4 Truth (Pr. 8:19) 22:1)

5 Good name and living favor (Pr.

6 Trials (Zech. 13:9; Mai. 3:3; 1 Pet. 1:7; Rev, 3:18)

7 Words (1 Cor. 3:12)

0 3 crowns of gold in the tabernacle:

1 Crownoftheark (25:11) (25:24)

2 Crown of the table of showbread

3 Crownofthealtarof inrense(30:3)

p The width of a hand, 3 to 4 inches q How large the rings were is not stated, but they were of a aze big enough for staves whichcarried the ark (v 26-28)

r Vessels of tabernacle , p. 117 s The Heb. for showbread (shewbread) means bread of face, so-called because it wasto lieconunuallybcfore Jehovah as a meat offeringpresentedby the 12 tribes. The bread was not for

Jehovah to eat, but for the priests as a symbol of spiritual foodG-ev.24:5-9:Mt.l2:3-5).

EXODUS 26

The curtains of the tabernacle

Boards and bars for the tabernacle

a This refen (u the 3 Umpi onoac aUc of (he (haft ol the canJlcaick (v 33): and (hi; 4 lampi o(v M teier (o ihr midJlo one on (he thjf(and (he 3 Umpt on (he o(her udeof i(. All were ihaped like almonds wi(h a knop (or knob) and a lily-like flower on each arm below (he lamp (v 33-34)

b A knob wai (o be made on the main ihaf(under each of the 2 main sremi where they branched off from the shaft (v35)

c All knobs and branches were to be of beaten work - pure >:old (v 36)

d >ec I he 7 lamps, p. H7

e The snuffdithcj merely held the lonju which were used in cleaning the wicks of (he lamps (v is), rhe lamps were tnmmed and taken care of otherwise, every mormn^ and evening (30:7-8; Lev. •J4:3-4)

f A lalent of gold was $29.085. 00 and weighed about M lbs. (v 39)

g Ex.25: 9;Num.3:5;lChr.28:19:Heb.8:5

h 12 cornmands - 10 linen cucains:

1 Make 10 fine linen curtains (v 1)

2 Embroidery on them: cherubim of blue, purple, scarlet

3 LenRth; 58 ft. 4 in, (v J)

4 Breadth: 8 ft. 4 in.

5 Make all curtains the same siz*;

6 Couple 5cunains to^iether at the ddes.makinsa wldthof41 fi.3 in.(v3)

7 Couple the other 5 curtains together, making 41 ft. 8 in.

8 Make loops of blue on the edge of each of the 5-curtain secaons (v 4)

9 M ake 50 loops to hold the 2 sets of cunains together, makin^onc piece 58 ft. 4 in. long and 83 ft. 4 in. wide (v 5)

10 Make SO taches (hooks or clasps, v6)

11 Couple the 2 pieces (of 5 cunains each) together with the gold hooks

12 Make the cixtains to be one for the tabernacle

i See 4 coverings of tabernacle , p. 118

J Ten here has no spiniual $i>;nificance or symbolic meaning. Even when it is used in prophecy and typology the word means ten (Dan. 7:7, 20, 24; Rev. 12: 3: 13:l,^~r7:3, 7, 17)

k It is clear from the N. T, that the tabernacle, sacrifices, offerings, and rituab of the law are among the few really scnptural types (Col. 2:14-17; Heb. 10:1). However, if wc are to give meaning to any detail of the taber-tucle and offerings, let it be only that which is scriptural. If there is any meaning to fine linen, it could only be typical of riglieousness,a$ in Rev. 19:8. The blue is generally held to typify heaven or heavenly perfection: purple to typify royalty: and scarlet, earthly glory, Bible scholars agree more or lesi on these ideas, but (o prove them from ■scripture is i>ut posiible. Hence, they become details of human theory. On the other hand all must agree on the tabernacle and its worship in general being typical of (he work of Christ in dearh, burial, and resunecdon, and of heavenly (hings (Heb. 8:1-13: 9:1-24: 10:1-18). The major fac(s arc (ypical and represent major doctrines that are essential toChnstian faith, bu(minu(c details without plain pauages to prove them, should not be streucd

1 Cficrub im arc heavenly creatures who dwell in',od's presence and have certain divine duties to perform

1 They guarded the tree of life in Eden when man was dnven out ((.en, 3:24)

2 They arc one means of God, In travel ("l Sam. 22:11: Ps. 18:10)

3 They take Ood's throne (at least His travelling throne) from place to place (Ez«k. 1; 'J:3; 10:1-20; 11:22)

Since the mercy seat represented (tie preicnceoftiod, and cherubim acrual-ly dwell in His presence in heaven, u was only proper (ha((hey be repreien(cd on (he linen curtains, to funfier impren men with the fact of divine presence. Ordinary angels are called cherubs (Ezck. 28:11-17). See Spirit world and Angels in Index m figuring v;5 incites as a cubit this would

three branches of the candlestick out of the other side: •33'Three bowls made like unto almonds, with a knop and a flower in one branch: and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

•34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. •35 And there shall be a"knop under two branches of the same, and a knop under tw-o branches of the same, and a knop under two brandies of the same, according to the six branches that proceed out of the candlestick.

•36 Thi'ir knops and their branches shall be'^of the same: all of it shall be one beaten work of pure gold. •37 And thou shalt makc'the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

•38 And the tongs thereof, and the'snuffdishes thereof, shall be of pure gold.

•39 Of a 'talent of pure gold shall he make it. with all these vessels.

•40 And look that thou make them after their*pattern, which was shewed thee in the mount.

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CHAPTER 26

7 Ten linen curtaiins (Ex. 36:8-13)

•I^OREOVER thou "shalt J-'A niake the'tab ernacle with 'ten curtains of *fine twined linen, and blue, and purple, and scarlet: uvV/i'cherubims of cunning work shalt thoumakethem. •2 The"nength of one curtain shall be eight and twenty cubits, and the breadth o^ one curtain four cubits: and every one of the curtains shall have one measure.

•3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to anoiiier. •4 Ancl thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. •S'Fifty loops shalt thou make in tlie one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

•6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

6 Eleven goat hair curtaina (Ex. }6:14-18)

•7 * And thou'^halt nutKe oii-tains of 'feoats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

make each curtai n 8 It. 4 in. x 58 ft.4 in.

n 50 loops would make them abou(a foo(apart (v 5), I he 50 hooks were used to couple the (urtains toge(her (v f,)

o l2comrTiatids - 11 goaii' haircurtams:

1 Makcll currainiof goad'hairfv 7)

2 Length: C2 1/2 ft. (v 8)

3 Breadth: 8 ft. 4 in.

Continued, column 4 fc

•8 The'length of one curtain shall be thirty cubits, and*the breadth of one curtain four cubits: and the'^eleven curtains shall be all of one measure. •9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double^hc sixth curtain in the forefront of the tabernacle. •10 And thou shalt make'fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. •11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

•12 And the remnant that re-maineth of the curtains of the tent, the'half curtain that re-maineth, shall hang over the backside of the tabernacle. •13 And a 'cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

9 Two coverings of ram and

badger skins (Ex. 36:19)

•14 And thou '■shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

10 Forty-eight boards: 96 silver sockets (Ex. 36:20)

•15 * And thou 'shalt maXft

boards for the tabernacle 'of

shittim wood standing up.

•16 Ten cubits shall be the

length of a board, and a cubit and a half shall be the breadth of one board.

•17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

•18 And thou shalt make the boards for the tabernacle,*twenty boards on the south 'side southward.

•19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for bis two tenons.

•20 And for th^econd side of

the tabernacle on the north
side there shall be twenty
boards:
•21 And their forty "dockets of
silver; two sockets under one
board, and two sockets under
another board.
•22 And for the sides of the
tabernacle westward thou shalt
make"six boards.
•23 And two boards shalt thou
make for the corners of the
tabernacle in the two sides.
•24 And they shall be"coupled
together beneath, and they
shall be coupled together above
the head of it unto one ring:
thus shall it be for them both;
they shall be for the two
corners.

•25 And they shall be eight

over the backside of tabernacle (v 12) 12 Let 25 in. of each end hang over the sides of the tabernacle (v 13)

P I his refers to cloth made ol goats' hair for aseccxidcovenngof the tabernacle. Modern Bedouin tents are nearly always made of gojts' hair which forms a suong waterproof cloth adapted to wear and rough usage in travel

a Length: 30cubluof 25in.each would be r,2 1/2 ft. (V 9)

b Breadth: 8 ft. 4 In. (v 8)

c One more curtain larger than the covering of linen 01 V 1-e, making the second covering of the tabernacle to be 4 ft. 2 in. longer and 8 ft. 4 in. wider than the first. Cp. v l-'J with v 8

d TheSthcurtain made the second covering wide enough for an overlap in the front of the tabernacle (v 3)

e Like the 10 curtains of linen (v 1-6) these 11 curtains were to be made into one coveringby 50 loops and hooks, the hooks being of brass instead of gold (V 10)

f Half the 11th curtain, which would be 4 ft. 2 in., was to hang down in front. This was the same amount that the first curtain was to hang down in back to make an overlapping (v 9, 12)

g On each side of (he (abernacle (here was (obe an overlapping of (he cunains (o a dep(h of 25 in. (v 13)

h This indica(es 2 coverings to go over the one of bnen (v 1-6) and the one of goau' hair (v 7-14). The size of these curtains Is not given, but they would not be less in size than the one of goats' hair. They were perhaps slightly larger in order to cover the whole tabernacle and the curtains underneath. The 3rd covering was to be of ram skins dyed red, and the 4th or top covering of badger skins, which could stand the weather better than the others. Even shoes were madeout ofthiskindof skin (note 1, 25:5). Why there should have been 4 covenngi is not explained, but perhaps to keep on summer heat as well as rain and dampness during Judea's rainy seasons p. 94

1 18 commands - 48 boards: 96 sockets.

J The shittim or accaciatree trunk seldom got to be more than 2 ft. in thickness. It could be that more than one were joined together to make each board the widthof 3 ft, 1 1/2 in. How thick the boards were is not known. The whole of each one was covered with gold so that all of them together appeared as a solid board

k 20 boards on a side the width of 3 ft. 1 1/2 in. each made the tabernacle 62 1/2 ft. long. The 6 boards of the end westward (v 22) and the 2 corner boards (8 boards the width of 3 ft, 1 1/2 in. each) made the tabernacle 25 ft. wide. Height of the wall was 20 ft. 10 in.

1 Heb. peah. exuemity: side (v 18, 20;

27:9-15736:23: 38:9-14) m The opposite side (v 18, 20)

n Heb, eden. base: foundanon; socket. Each silver socket weighed a talent -117 lbs,(see38:27,note).The tenons on the end of the boards were fitted in .'ab-bets m the bases, and the boards stood upright to make the wall. The Sept. reads, "forty bases of sUver, two for each pilaster, for both the ends thereof." There were20boardsand40silver socket bases to each side and in one end 8 boards and 16 silver bases and sockets into which the board-endscould rest on their foundauon. The other end of the tabernacle was open except for 5 pillars to hold up the outer vail (v 36-37). The inner vail washeld up by 4 pillars (V 31-32)

o The 6 boards with the 2 corner boards made 8 boards or 25 ft. for the width of the end wall (v 22-2 5)

p The 4 comer boards were to be coupled together at the top and bottom with tings of gold (v 23-24)

^>Cont. from column 2

4 Make all 11 cunains the tame

5 Hook 5 curtains together (v 9) C Hook 6 cunains together

7 Double the 6thcunainin the forefront of the tabernacle

8 Make 50 loops on the edges (v 10)

9 Make 50 taches (hooks) of brass (V 11)

10 Put the hooki in (he loops, and couple the cunains together (making one piece.02 1/2 ft. by 91 ft. 8 In.)

EXO DUS

27

The veil and the altar

The court and its hangings

a 4 commands - the bars

1 Make bars of shittim wood (v 26) '2 Make 5 bars for one side

3 Make 5 for the other side (v 27)

4 Make 5 for the end boards

b The bars were to strengthen and hold the boards of the walls together. Perhaps every board, and not just part of them, was fastened to the ban with rings of gold. This would make a solid construction for a portable building. The bars were to be placed in 5 rows lengthwise on the walls at equal distances apart - 1 middle bar with 2 bars above and 2 below it (v 26-28). These were visible and passed through the entire rows of rings c Heb. yerekah. tear; part; quarter; side. It is always in the plural (v 22-23. 27; 36:27,28,32; 1 Sam, 24:3; IKl, 6:16; 2 Ki. 19:23; Ps. 48:2; 128:3; Isa, 14:13, 15; 37:24; Jer,6:22; Ezek.32:23; 46:19; Amos 6:10; Jonah 1:5), It could not mean that the end had 2 sides. This is explained as the 2 comer boards being the 2 sides with 6 boards between them, making the 8 boards of the end (v 22-23, 27; 36:27-28, 32). The Bishop's Bible renders it, "And on the side of the tabernacle towards the west shalt thou make six boards; also two boards shalt thou make in the corners of the tabernacle on the two sides. " Other versions simply say, the west side without mention of two sides

d The middle bars on the sides and end reached the whole length of the walls. The length of the other 4 bars on each wall is not given

e 4 commands:

1 Overlay the boards with gold (v 29)

2 Make the rings of gold

3 Overlay the bars with gold

4 Erect the tabernacle as demonstrated on the mount (v 30; 25:40; Heb, 8:5)

f 4 commands - inner vail and pillars;

1 M ake a linen vail with cherubim (v

2 Hang it on 4 pillars (v 32) 31)

3 Make the hooks of gold

4 Set the pillars on 4 sockets (bases, foundations) of silver

g 6 commands - placement of furniture:

1 Hang the vail under the hooks of the tabernacle cloth overhead (v 33)

2 Bring the ark inside the vail

3 Make the vail a division between the holy and most holy place

4 Put the mercy seat upon the ark in the most holy place (v 34)

5 Set the table outside the vail on the north wall at the middle point (v 35)

6 Set the candlestick opposite the table on the south wall

h 5 commands - outer vail and pillars:

1 Make an embroidered Uncn vail for the door of the tabernacle (v 36)

2 Make 5 pillars to hang the door upon (v 37)

3 Overlay the pillars with gold

4 Make the hooks of gold

5 Make 5 castings of brass bases for the 5 pillars

i It will be noticed that the same colors of blue,purple,scarlet, and fine (white) linen were used in the 10 curtains of the first covering of the tabernacle (25:4; 26:1), the inner vail (26:31), the outer vail (26:36), and gate curtain of the outer court (27:16)

j The work of the outer vail and the gate ofthecourt(27:16)is definitely stated as embroidery work (v 36), The work of the linen covering and the inner vail seems to be the cunning work of a weaver (26:1, 31). The cunning work is called that of the weaver in 35:35 and is distinguished from embroidery work or n;edlework. It was, ni doubt, a material with a certain pattern or de -sign woven Into it by the weaver while he was making it on the frame

^ Cont. from column 3

one on each sideofeachpillar,to hold up the pillar. The brass pillars had silver chapiters (28:17), The gate space was 41 ft,8 in,(20 cubitsof 25 in, each);

boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

11 Fifteen outside bars (Ex. 36:31-32)

•26 •" And thou "shalt *make hais of shittim wood;

cast five sockets of brass for them.

five for the boards of the one side of the tabernacle,

•27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two'^sides westward.

12 The middle bar (Ex,36: 33)

•28 And thc'middle bar in the midst of the boards shall reach from end to end.

13 Gold overlay for boards

and bars (Ex, 36:34)

•29 And thou'shalt overlay the boards with gold, and make their rings of gold/or places for the bars: and thou shalt overlay the bars with gold. 30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

14 Inner veil: 4 pillars and 4 sockets (Ex. 36:35-36)

•31 • And thou /shalt pake a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: i32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

15 Placement of the tabernacle furniture (Heb. 9:1-5)

•33 • And thou%halt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy.

•34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

•35 And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the tahle on the north side.

16 Outer veil: 6 pillars and 5 sockets (Ex. 36:37-38)

•36 And thou'■shalt make an hang in g for the door of the tent, 'of blue, and purple, and scarlet, and fine twined linen, wrought with /needlework. •37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt

17 Brazen altar: square, 10' 5" x 10' 5" and 6' 3"

high (Ex. 38:1-7)

•A ND thou°shalt make an*altar ■*^ of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

•2 And thou shalt make "^the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. •3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his 'fieshhooks, and 'his firepans: all the vessels thereof thou shalt make of brass. •4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. •5 And thou shalt put it under the /compass of the altar beneath, that the net may be even to the midst of the altar. •6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

•7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. •S^HoUow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

18 Outer court, 208' 4" x 104' 2" X 10' 5" high (Ex.

38:9-17)

•9 •" And thou'"shalt make 'the court of the tabernacl e: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: •10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their'fillets shall be of silver. •11 And likewise for the north side in length there shall be hangings of an*hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. •12 •; And for the breadth of the court on the west side shall be hangings of 'fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward shall be fifty cubits. •14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. •15 And on the other side shall be hangings "fifteen cubits: their pillars three, and their sockets three.

and the height of the hangings 5 ft, 5 in, (V 18; 38:18), The stakes which held the silver rods on each side of the pillars were brass (38:20) Silver rodsbetween the pillars and the brass stakes in the ground to hold up the posts and the curtains (v 10-11) Counting 25 in, as a cubit, 208 ft.4 in. This would be 104 ft. 2 in. This would be 31 ft. 3 in.

19 Court gate, 41' 8" (Ex. 38:18)

the cate 31 ft. 3 in. (v 14)

14 Make 3 pillars and bases for these

15 Make the hangings for the other side 31 ft. 3 in. (v 15)

16 Make 3 pillars and bases for these Thccourtofthc tabernacle was 104 ft, 2 in. by 208 ft. 4 in. It had GO pillars and 60 bases of brass; 120 fillets or rods,

^ Continued, column 1

a 20 commands - brazen altar:

1 Make an altar of shittim wood (v 1)

2 Length: 10 ft. 5 in.

3 Breadth; 10 ft. 5 in,

4 Make it foursquare

5 Height: 6 ft, 3 in,

6 Make 4 horns of equal size on the 4 corners (v 2)

7 Overlay altar with brass

8 Make ashpans and shovels for ashes (v 3)

9 Make basons for blood and water

10 Make fleshhooks for the meat

11 Make firepans for fire

12 Make all utensils of brass

13 Make a grate of brass (v 4)

14 Make4brazenringsinthe comets of the grate

15 Put the grate in the middle of the altar beneath (v 5)

16 Make staves of shittim wood (v 6)

17 Cover them with brass

18 Put the staves in the rings of the 2 sides to carry the altar with (v 7)

19 Make the framework of boards(v 8)

20 Make the altar according to the pattern on Sinai (v 8; 25:40; 26:30; Heb, 8:5)

b The large brazen altar (38:30; 39:39) is called the altar of burnt-offerings. for on it were sacrificed all offerings by fire (29:13-34; 30:20; Lev, 1:9-17; 2:1-16; 3:5-16; 4:1-35; 5:12; 6:12-15; 7:5. 31; 8:32; 16:25-27; 17:6; Num, 5: 26; 18:17; 19:5), It is also called the altar of God (Ps, 43:4) and altar of the Lord (Mair?:13). Priests were required to wear certain clothes while ministering around the altar (28:43), were supposed to be sober (Lev. 10:1-10) and obey to the letter, all that was commanded, or bear their sin (30:18-21), All who touched the altar were considered holy (29:37). It was sanctified and anointed before use (29:36-44; 30: 26-28; 40:10; Num.7), Perpetual fire was kept on the altar so that any time anyone sinned he could have immediate access to God (Lev. C:13)

c The horns were projections pointing upward, perhaps shaped like the horn of an ox (v 2). Sacrifices were tied to them (Ps, 118:27), To take hold of one meant the individual claimed protection from the God of Israel (21:14; 1 Ki. 1:50)

d The fleshhooks were used in handling the sacrifices on the altar, Cp. 1 Sam. 2:13

e Besides other uses, the firepans were perhaps used to keep the perpetual fire going while the altar was being cleaned. The same word is rendered snuffdishes (25:38; 37:23) and censers (Lev. 10:1; 16:12; Num. 4:14; 16:6)

f A shelf or projecuon all around the altar between the top and the base. It was the place the priests walked upon to carry on their work at the altar.Cp.Lev, 9:22. It is supposed that there was a slope of earth up to this ledge on one side of the altar, in keeping with Ex. 20:26 which forbade steps g This refers to the hoUow space inside the framework of the board altar covered with brass. This made it Ught enough for travel (v 8; 38:7)

h IG commands - outer court:

1 Make the court of the tabernacle (v 9) side of fine linen

2 Make the han^iings of the south

3 Length: 203 ft. 4 in.

4 Breadth: 104 ft. 2 in. (v 12)

5 Make 20 pillars and 20 sockets (bases) of brass for the south side (vlO)

6 Make the hooks and fillets (rods to hold up pillars) of silver

7 Make hangings for the north side like those of the south side - 208 ft, 4 in, long (v 11)

8 Make 20pillars and 20 sockets of brass for the north side

9 Make also the hooks and pillar rods of silver for the north side

10 Make &.-■ end hangings 104 ft, 2 in.

11 Make 10 pillars and bases for the end (V 12)

12 Make the breadth of the gate end of the court 104 ft. 2 in. (v 13)

13 Make the hangings of one side of

EXODUS 28

The breastplate, the I'rim and Thummtm

a TcomniinJi - the jjtc jnJ n i U<ft:

en with

blue, ptrplc, anU ictflet needlework

3 Xlake 4 piUars for the tt.ite

4 Stake 4 »ckett(bues) forthe foundations of ihepilUn like itvK of the othcx 6o pilUrsofth*: outer couris(vl7)

5 NtakealltbetOpilUrs of the outer court with silver rocls (fiUett): 2 to each pilUr to bolJ it up

6 M^c their tiooks of silver

7 Make theu lockets of brass

b The eatecirtain was to be needlework, embroidered with blue, purple, and scarlet thread bkethe ^tatc or curtain of the tabenuclc (note i-j. 26:36)

c 69 pillars of the tabernacle arc: iO for south ude of court (27:9-10) 20 for nonh side (J?:!!) 10 for west end 0^7:12) 10 for cast or >iate end (27:14-16)

4 for inner vail (26:32)

5 for outer vail (20:37)

The 60 pillars for the outer court were of uniform size but the 9 for the 2 vails were longer, some believe they were of variouslenizths so that the top of the tabernacle could be raised in the middle like a tent or house roof with gable ends

d Here we have the dimensions of the court clearly stated - length: 208 fc 4 in.: width: 104 ft. 2 in.: height: 10 fL. 5 in.

e See note h. 92-4; note k, 106-1 f This could only refer to the vesseb of the brazen altar and ia service, for the ark.the incense altar,the table of show-bread and all its vessels, and the candlestick and us dishes were to be of pure gold (25: 11-13, 17.24,26,29,31. 36-39: 37:25-23). Even the rings.bars, boards, andpillarsof the inner and outer vails were to be overlaid vnth gold

(2€:28), The foundation bases, the rods lor the posts and their hooks were of silver, tx)t brass (26:19-25; 27:11), The foundation bascsofthe outer court,the pillars or posts to hang the outer cur-uinson, the large altar of sacnfiCe and its vesseb, and the laver were of bras (27:2-6. 10-11, 17-19; 38:8)

8 The pins of the ubenucle and pins of the outer coun , indicate that even the tabernacle walls were held by rods of silver lopinsdnvenin the ground like tentstakes(v 19).The pins were of brass because it was a stronger material and could stand being driven into the ground better than gold or silver

h 4 commands - oil for the Ugbc

1 Command luael to bring pure beaten olive oil for the light (v 20)

2 Cause the light to bum always

3 Put the lamp in the holy place (v 21)

4 The priests shall order the light from evening to morning

1 Beaten oUve oil was made by bruising the olives in antortar or mill without the application of heat. Inferior oil could be made under stronger presstire and with the aid of heat

j From this and Lev.24:2.4 it would seem that the bght burned day and night. This does not conuadict v21 and Lev. 24:3 which no doubt mean only that the lamps were serviced each evening and each morning

Note: Thlscompletesthc first sectioo dealing with building the tabernacle (25:1-27:21). The subject is resimied withsome addiHonaldetailsin 31:1-11 and again in 35:4-38:31. InstrucuoDs for setting up the tabercucle are given In 40:1-38

k 4 cornmands - choice of priests (v 1):

1 Choose Aaron your brother

2 Choose Aaron's sons: Nadob.Abthu, □eazar, Ithamar

3 Set them apart from all Israel

4 Let them minister in the prlesu' office

1 6 commands - priestly j^ajmentr

•16 ' c.

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' an hanKing of

, ni blue, and

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linen, wrniuhf Nvith

needlework: and irs

shall be four, and !!:• -.'.fts

(our.

•S And they "shall take '•gold, and blue, and purple, and scarlet, and fine linen. •€ * And they shall make'the ephod of Rold. of blue, and of purple, of scarlet, and hnc twmcd linen, with Running work.

T

•17 All the'pillars round about I *7 It shall have the two shoul-the court shall he filleted with derpieces thereof joined at the silver; their hooks shall be of two edRes thereof; and so it silver, and their sockets of shall be joined together. brass. ' •& And the 'curious girdle of

I the ephod, which is upon it, 20 OutBide court. 208' 4" xl shall be of the same, according

104' 1" X 10' S" high, the vessels, andtheir materiala

The Ifni'tV

•18 •

shall

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twinec ..

of brass.

•19 All the'vessels of the taber

nacle in all the service thereof, according to their birth.

and all the pins thereof, and all •!! With the work of an en-

the'pins of the court, shall be graver in stone, like the engrav-

"f the"court

: cubits, and

. ^.ery where,

ivf cubits o/ fine

aud their'sockets

to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. •9 And thou shalt take two onyx stones, and grave on them the names of the children of I§ ra-el:

•10 Six of their names on one stone, and the other six names of the rest on the other stone,

of brass.

21 Oil of the eternal light (Lev. 24:1)

•20 • And thou ^shalt command the children of Ij'ra-el, that they bring thee pure oil olive'beaten for the light, to cause the lamp to burn'always. •21 In the tabernacle of the congregation without the veil, which is before the testimony, Aar'on and his sons shall order it from evening to morning before the Lord: if shall be

ings of a signet, shalt thou engrave the tw o stones with the names of the children of Ig'ra-el: thou shalt make them to be set in ouches of gold. •12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of I5 ra-el: and'Airon shall bear their names before the Lord upon his two shoulders for a memorial.

•13 * And thou shalt 'make ouches of gold; 14 And two chains of pure

a statute for ever unto their gold at the ends; of wreathen generations on the behalf of the work shalt thou make them, children of Ij'ra-el. land fasten the wreathen chains

to the ouches.

CHAPTER 28

VII Commands for the priesthood (Ex. 28:1-29:46; 39:1-31; Lev. 8:1-9:24; 16: 4). 1 Choice of the priests

•AND ttake thou unto thee *^ Airon thy brother, and his sons with him, from among the children of I5 ra-el, that he may minister unto me in the priest's office, even A4r on, Na dib and A-bi'hii, £-le-& zar and Ith'a-mar, Air'on's sons.

2 Special garments for Aaron (Ex. 29:5-7; Lev. 8:7-9; 16:4). (l)Theirkind

(3) The breastplate (Ex.39: 8)

•15 • And thou^shalt mak e'the br eastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined Unen, shalt thou make it.

•16 Foursquare it shall be be-i>i<7'doubled; a*span shall be the length thereof, and a span shall be the breadth thereof. •17 And thou shalt set in it settings of stones, even four rows of stones: 'the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first •2 And thou'shalt piake holy; f^w.

garments for Air on thy brother, «ig And the second row shall for glory and for beauty. f,^ an emerald, a sapphire, and

•3 And thou shalt speak unto a diamond, all that are wise hearted, whomi •IS And the third row a ligure, I have"filled with the spirit'bfj an agate, and an amethyst.

wisdom, that they may make Air'on's garments to conse crate him, that he may minister unto me in the priest's office •4 And these are the garments which they shall make; a breastplate, and an ephud. and a robe, and a broidercd coat, a mitre, and a girdle: and they shall make holy garments for Air'on thy brother, and his sons, that he may minister unto me in the priest's office.

(2) The ephod and its girdle (Ex. 39:2-7)

1 M ake holy garme nu for A area (v 2)

2 Panemthcm for glory and beauty

3 Speak to the wise hearted whom I have filled with the spirit (v 3)

4 Command them to make garmeou to consecrate Aaron that he may minister to Me in the priest's office 4):

Continued, column 4 ^»-

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

•21 And the stones shall be with the names of the children of 15'ra-el, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. •22 * And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. •23 And thou shalt make upon

parts of the tabernacle, the garments, and the equipment of typical worship of God

rradesmcn needed to build tabernacle:

1 Weavers

2 Moldcrs

3 Metal smiths

4 Jewelers

5 Embroiders

6 Carpenters

7 Woodsmen SDesitioen 9$eamstreMcs

10 Engravers

a 15 commands - the ephod. p. 94

b For the cunning work the gold was made into fine wire which could be woven with the linen threads of blue, purple, scarlet, and white to make the pomegranatepatternsonthe hem-Lne of the ephod (v 5-C, 8. 33-35. 39; 39: 22-26)

c Heb. ephod, shoulder-piece: vestment. It was a garment worn over the shoulders and hanging down both front and back to the hips, being held together at the shoulders by the 2 shoulder-pieces (v7,12,25), Theephod was the special garment of the high pnest only, to which the breastplate of judgment was attached (v 15,25-28). Below the arms and above tfie hips the 2 pieces were held together or kept in place by the curious girdle of the ephod (v 8). On the 2 shoulder-pieces were 2 onyx stones with the names of the 12 tribes engraved on them (v 9-11). The stones were set in gold encasements and fastened to the shoulder-pieces (v 11). The breastplate was put on the breast over the ephod. It had 12 stones on which were engraved the names of the 12 tribes of Israel, and wasfastened to the shoulder-pieces of the ephod by gold chains (v 14, 25)

d Heb. chashab, plait; weave; fabricate (26:1,31:28:6,15; 35:35; 36:35; 38:23; 39:3,8). Not the same Heb. word as the one for cunning in 31:4; 35:33, 35, which i s machashebeth, plan; plot; machine; device; make curious work. This latter word is also trans, curious (28:8, 27-28; 29:5: 35:32; 39:5,20,21; Lev, 8:7) and deals with working in metal and precious stone:, while the other IS used of cloth weaving and embroidery work

e The curious tdrdie, like the ephod was to be made of gold.blue,purple, scarlet and white (fine linen) threads (v 8). It held the front and back pieces of the ephod together above the hips and below the breast-plate

f This explains why the names of Ivael were to be borne by Aaron on his 2 shoulder-pieces. He canied the burden and responsibility of alllsrael upon his shouldersbefore God (vl2).lf he should fail in his duty the whole nation would perish, for he alone made atonement for all their sins once a year (Lev. 16)

g Settings, encasements for jewels (v 17)

h 19 commands - breastplate, p. 118

1 The breastplate. Like the ephod and girdle, was made withthreads of gold, blue, purple, scarlet and white (v 5-6. 8.15), It was called the breastplate of judgment because Aaron bore the re-sponsibility of represenung Israel in life-or-death matters before the Lord, when he wore it (v'-9-30).It wasmade double and foursquare with settings of precious stones (4 rows of 3 settings each) having the names of the 12 tnbes of Israel engraved on them (v 16-21). The breastplate was fastened to the ephod as a permanent part of it(v 22-29)

j This made the pocket for the Urim and Thummin (v 16. 30)

k A span is the distance which the expanded hand can reach - about 9 or 10 in. (v 16)

1 See Order of stones and names of tribes, p. 118

^ Com, from column 2

5 these are the garnientsto make (v

(1) Breastplate (4) Broidercd coat

(2) tphod (5) Mitre

(3) Kobe (Ojcirdle

6 Make also holy garments (or the otherpnesis sotheycannunistertoMe 10 the priests' office

m Garments of the priesu were not to be diab like mourning attire but colorful asemblemsof the glory and the beauty of r.od whom the priests represented

n Here is a proof that men were filled with the Holy splnt In O. T, days and had certain gifuot the spirit. See O. T. spiritual experiences, p. 158 of N. T.

o This indicaicj th.ii 1. od enabled some men in a special way to make certain

EXODUS 29

Garments of the priests

a Heb. aboth. something entwined; rope; chainl5M4, 22-25; 39:15-18; 2 Ki. 25:17.Cp. 1 Ki. 7:17; 2 Chi. 4:12-13)

b See note e, v 8

c There were 4 rings in the 4 corners of the breastplate underneath and 2 rings on the ephod to tie the breastplate to it with ribbons of blue which made it apermanent fixture of the ephod (v 28)

d 3 commands - Urim. Thummim (v 30):

1 Put theUrim andThumnrum in the pocket of the breastplate

2 The Urim and Thummim shall be iqjon the heart of Aaron when he ministers be fore the Lord in the tabernacle

3 Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually

e See Urim and Thummim. p. 118 f The judicial decisions, or the means of such decisions were the Urim and Thummim which were to be present always upon the heart of Aaron in the pouch of the breastplate and under the 12 stones signifying the 12 tribes of Israel (v 30) g 8 commands - robe of the ephod:

1 Make the robe of the ephod of blue linen cloth (v 31)

2 Make a hole in the middle of the cloth to slip over the head (v 32)

3 Stay the neck with binding so it will not be easily rent

4 Make pomegranates of blue, purple, and scarlet all around the hem of the robe (v 33)

5 Make bells of gold between the pomegranates around the robe

6 Alternate the bells and pomegranates on the hem of the robe (v 34)

7 Put the robe upon Aaion when he goes into the tabernacle to minister (v35)

8 Make the bells to ring, so he can be heard when he goes in and comes out. Accordingto the Sept.therobe reached to the feet

h 5 commands - the holy crown:

1 Make a plate of pure gold (v 36)

2 Engrave on it HOLINESS TO THE LORD

3 Put it on a lace of blue (v 37)

4 Put it upon the front of the mitre upon Aaron's head (v 37-38)

5 Keep it always upon the forehead 10 be accepted before the Lord (v 38)

18 commands - 48 boards; 96 sockets (26:15)

1 Make boards of sMttim wood for the tabernacle which are to be placed standing up, to form the sides (v 15)

2 Length: 20 ft. 10 in, (v 16)

3 Width; 3 ft. 1 1/2 in.

4 Make each board with 2 tenons to fitinto foundation sockets (v 17) (vl8)

5 Make 20 boards for the south wall

6 Make 40 foundation sockets of silver for the 20 boards, 2 sockets for each board (v 19) (v20)

7 Make 20 boards for the north wall

8 Make 40 sockets for ends of 20 boards for north side (v 21)

9 Make 6 boards for west end of tabernacle (V 22) 23)

10 Make 2 boards for each corner (v

11 Couple the corner-boards together at both ends with rings (v 24)

12 Make 16 sockets (bases) of silver for the end-boards (v 25)

13 Make bars of shittim wood, 5 for the boards on each side and 5 for the end (v 26-27)

14 The middle bar of the 5 shall reach from end to end of the boards on the sides and end of tabernacle (v 28)

15 Overlay the boards with gold(v 28)

16 M ake the rings that fasten the bars to the boards, of gold

17 Overlay the bars with gold

18 Set up the tabernacle as shown on the mount (v 30)

15 commands - the ephod (28:5)

1 Make an ephod of gold, blue, purple, scarlet, and fine linen (v 5)

2 Make it with cunning (skilfully woven) work (26:1.31; 28:6.15; 31:4)

the breastplate two rings of gold, and shalt put the two lings on the two ends of the breastplate.

•24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. •25 And the other two ends of the two^wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it. •26 • And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which IS in the side of the ephod inward.

•27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the*curious girdle of the ephod.

•28 And they shall bind the breastplate by the'rings thereof imto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. •29 And Aar'on shall bear the names of the children of I§'ra-el in the breastplate of judgment upon his heart, when he goeth in imto the holy place, for a memorial before the Lord continually.

(4) The Urim and Thummim

30 And thou"shalt put in the breastplate of judgment 'the y'rim and the Thum'mim ; and they shall be upon Aar'on's heart, when he goeth in before the Lord: and Aar'on /shall bear the judgment of the children of I§'ra-el upon his heart before the Lord continually.

(5) Robe of the ephod (Ex. 39:22)

•31 ♦" And thou«shalt make the

upon it, like the engravings of a signet,"HOLINESS to the

LORD.

•37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the^mitre it shall be. •38 And it shall be upon Aar'on's forehead, that Aar'on'^may bear the iniquity of the holy things, which the children of i§'ra-el shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

3 Garments for the priests (Ex. 39:27-29)

•39 'And thou '^hr.lt " embroider the /c oat of lire linen, and thou shalt piake the mitre of fine linen, and thou shalt make the*girdle of needlework. •40 " And for Aar'on's sons thou shalt piake coats, and thou shalt malce for them girdles. and bonnets shalt thou make for them,~'^or glory and for beauty.

•41 And thou shalt put them upon Aar'on thy brother, and his sons with him; and 'shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. •42 And thou shalt make them linen ^breeches to cover their

robe of the ephod all of blue •32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

•33 ^ And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

•34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe roimd about. •35 And it shall be upon Aar'on to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

(6) The holy crown (Ex. 39:30)

•36 • And thou'-shalt make a plat e of pure gold, and grave

nakedness; from the loins even unto the thighs they shall reach:

•43 And they shall be upon Aar'on, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place: that they bear not iniquity, and ^die: it shall be a statute for ever unto him and his seed after him.

CHAPTER 29

4 Consecration of the priests (Ex. 29; Lev. 8:1-10:20).

(1) Their offerings (Lev. 8: 1-5)

•AND this 15 the thing that ■** thou'shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, •2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

•3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

(2) Their cleansing (Lev.8: 6)

•4 And Aar'on and his sons thou^hait bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

(3) Clothing and anointing of the highpriest (Ps. 133; Ex. 28:4; 31:10; Lev. 8:10, 20)

3 Make 2 shoulder pieces joined to the 2 edges of the shoulders (v 7)

4 Make the curious girdle for the ephod of like material (v 8)

5 Put the girdle upon the ephod

6 Select 2 onyx stones (v 9)

7 Engrave the names of the tribes of

Continued, column 4 -

14 Make them ofwreathenwork(v 14)

15 Fasten the chains to the settings

Ephods were also used In idolatrous worship, being imitations of the true ephod of Jehovah's worship (Judg. 8: 27; 17:5; 18:14-20). David was girded with a linen ephod when he brought the ark to Jerusalem and danced before It (2 Sam. 6:14)

a Heb. godesh. trans. sanctuary 56 times (30:13.24; 36:1-G); consecrated (Josh. 6:19); dedicated 12 times (1 Ki. 7:51; 15:15); hallowed 9 times (Lev. 12:4; 19: 3); holy 299 times(3:5;12:16);and holiness 30 times. Here

HOLINESS TO THE LORD wastobe worn on the forehead of the high priest (28:36; 39:30). All Israel was holiness to the Lord Qet. 2:2-3). See 18 ways "holiness" is used. p. 110

b Heb. mitshcpheth. tiara;miire;diadem; official turban of a king or high priest (28:4. 37-39; 29:6: 39:28, 31; Lev. 8: 9; 16:4; Zech. 3:5). It was to be of fine linen (v 39)

c To bear iniquity applies either to the one who suffered the penalty for his own sin (v 43; Lev. 5:1, 17: 17:16; 2G: 41), or to the one who bore the sins of others (v 38; Lev. 10:17; 1C:22; Isa.53: 4-G; Mt. 8:17; 1 Pet. 2:24). The high priest was the atoning mediator between Cod and Israel, and consecrated the holy gifts that they might be accepted by the Lord (v 38, 43)

d 10 commands - garments for priests:

1 Embroider Aaron's coat o f fine linen (v 39)

2 Make his mitre of fine linen

3 Make his girdle of needlework

4 Make coats, girdles, and bonnets for all priests (v 40)

5 Make them for glory and beauty

6 Put them upon Aaron and his sons (v41)

7 Anoint, consecrate, and sanctify them as ministers unto Me

8 Make them linen breeches reaching from the loins to the thighs to cover their nakedness (v 42)

9 Put them upon Aaron and sons when they minister in the tabernacle (v 43) their successors

10 This shall be a law for them and

e Heb. shabats. to interweave threads into squares. The Berkeley version says, "Weave the tunic of checkered fine linen. ..also a sash of embroidered workmanship"

f This was a long tunic, or cassock. Jo-sephus says that it was worn next to the skin, that it reached to the feet, and that it had close fitting sleeves

g The girdle was to be of needlework of various kinds. Josephus says the girdle was wound several times around the body and the end which hung down to the feet, was thrown over the shoulders when the priest was at work

h See note m, 28:2

i See notes on Lev. 8 for anointing, consecration, and sanctification of priests

j These were knee length trouscr-like undergarments to hide the nakedness of priests. This was in contrast to heathen priests who often ministered in nakedness, as in the sacrifices of Bacchus. Cp.^20:26

k The penalty for ministering be fore God naked was death (v 42-43; 20:26)

1 4 cornmands - consecration offerings:

1 This you shall do to sanctify the priests: take 1 young bullock and 2 rams without blemish (v 1)

2 Take unleavened bread, unleavened cakes tempered with oil, and unleavened wafers anointed with oil (v 2)

3 Make them of wheat flour

4 Put all of them in a basket, and bring them with the bullock and 2 rams to the tabernacle (v 3)

m 2 commands - cleansing of priests:

1 Bring Aaron and his sons to the door of the tabernacle (v 4)

2 Wash them with water

^ Cont. from column 2 Israel upon them

8 Put 6 names of the 12 tribes upon one, and 6 on the other according to birth (v 10-11)

9 Set the 2 stones in ouches (settings) of gold (v 11)

10 Put the 2 stones on the shoulders of the ephod for a memorial to Israel(v 12)

11 Aaron shall bear their names before the Lord for a memorial

12 Make 2 ouches of gold (v 13)

13 Make 2 chains of pure gold at the ends of the settings (v 14. 17)

EXODUS 29

Contecfation i>(Aaion and his turn

Offerings at the consecration

<>•?

a Scommjndt - M n<-' ' ■■"■'" ■•' rncit:

1 lake (or brtn. ' (v 5)

2 Put the cojt, [v. . ... ., .jJ.the

cphod, anJ brcanplatc on turn

3 c-irO turn with the cunoiu turUle

4 Put the mitre up«.>n his head tad the holy crown upon the mitrc (v 0)

5 Take the anointing oil and pour it on hji head to atK>int him (v 7)

b Hcb. maihach, to rub or anoint with oil: consecrate

2'- examples of anoinuOi;.

1 Aaron to be high pnesi (28:41; 29:7; 30:30; 40:13; Pi. 133::)

'i Aaron's sons to be pnesu (28:41: 29(29: 30:30; 40:15)

3 Wafers(29:2; Lev.2:4: Sum, 6:15)

4 Cakes (lev, 7:12)

5 The brazen altai (29:36; 49:9; Lev. 3:11; Num. 7:1)

0 The tabernacle (30:26:40:9; Lev. 8:10; Num. 71)

7 The laver of brass (40:11)

8 Veoels of tabernacle {Num. 7:1)

9 TheMe$»iah(l sam. 2:10. 35: Ps. ■2:2: 45:7: Isa.61: l:Lk.4:18;AcU 10:38)

10 Saul (1 Sam, 9:16; 10:1; 15:1)

11 DavidOSam.l6:3-13;2Sam.2:4:

12 Absalom(2 Sam. 19:10) 5:3)

13 Solomon (1 Ki. 1:34-45: 5:1)

14 Hazael (1 Kl. 19:15)

15 EUsha (1 Kl. 19:16)

16 Jehu (2Ki.9:3-6. 12;2Chr.22:7)

17 Joaih (2 Kl. 11:2,12; 2 Chr. 23:11)

18 Jehoahaz (2 Ki. 23:30)

19 Cyrus G«. ■*5:1)

20 Lucifer (Ezek, 28:14)

21 Enoch and EUjah (Zecb. 4:14) 2:2 Paul (2 Cor. 1:21)

c 6 commands - sancufyina Ppettx

1 Bring forth Aaron's sons (v 8)

2 Put coats upon them

3 Clrd them with girdle* 9)

4 Putbonneu upon Aaron and sons (v

5 Give them the priest's office for a perpetual statute

6 Consecrate Aaron and his sons

d 33 perpetual statutes, p. 118 e 7 commands - un-offerlng:

1 Brin,; a bullock before the tabernacle (V 10)

2 Have Aaron and sons put their hands CO Its head

3 Kill the bullock before the Lord by the door of tabernacle (v 11)

4 Take lis blood and put It on the horns of the altar with a finger (v 12)

5 Pour out the rest of the blood beside the bottom of the altar

6 Take all the fat, the caul above the liver, the 2 kidneys, and the fat upon them,and bum upon the altar(v 13)

7 Take the flesh, skin, and dung, and bum them outside the camp (v 14)

f Puttingbands on the bullock signified Imparting sins on the sin-offering whichwastobekilled to make atonement (v 10). Here is a clear example of the great doctrine of substitution (Heb. 2:9-18: 1 Pet. 2:24)

g The flesh of the sin-offering was de-stfoyed oiaside tbe camp, as a type of Christ paying the penalty for sin outride the camp O^eb. 13:11-13)

6 commands - peace offenna:

1 Take I ram and have Aaron and som put their hands upon Its head (v 15)

2 Slay the ram. take the blood, and sprinkle It round about the altar (vl6)

3 Cut the ram in pieces (v 17)

4 Wash its Inwards and Us legs

5 Put the pieces in place again

6 Bum the whole ram upon the altar as a burnt sweet Mvour offering made by fire unto the Lord (v 18)

5 commarids - consecration offering,;

1 Take the other ram and have Aaron and sons put their hands on lu head (v 19)

2 Kill the ram. take its blood, and put It upon the tip of the rinht ear, thumb of the right hand, and rfxeat toe of the right foot of Aaron and his tons (v20) roundabout

3 Spdnkle the blood upon the altar

• 5 And thou^halt takf thr ments. and put upon AAr coat, and the robe »(thr .. and the t-phod .md ihe breastplate, and K>rd him with the curious girdle of the epbod: •6 And thou shall put the mitre upon hi.s head, and put the holy crown upon the mitre. •7 Then shah thou uke the

t-nr-' put 1/ upon the tip of thc'right If of AAr on. and upon thc*tip t the rinht ear of his sons, and upon the thumb of their riRht hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

•21 And thou shalt take of the blood that ix^ipon the altar, and

anointing oil, and pour U upon his head, and^anoint him.

(4) Clothing of the priests (L.V. 8:13)

•8 And thou "^shalt bring his sons, and put coats upon them.

• 9 And thou shalt gird them with girdles. Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a^perpetual statute: and thou shalt consecrate A&T on and his sons.

(5) Their sin-offering (Lev. 8:14-17)

•10 And thou 'shalt cause a bullock to be brought before the tabernacle of the congregation: and Air on and his sons shall'put their hands upon the head of the bullock. •11 And thou shalt kill the bullock before the Lord, bu the door of the tabernacle of the congregation.

•12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

•13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and bum them upon the altar. •14 But the flesh of the bullock, and his skin, and his dung, shalt thou bum with fire*with-out the camp: it is a sin offering.

(fe) Their peace offering (Lev. 8:18-21)

•15 * Thou*shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. •16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon t'.ie altar. •17 And thou sh.ilt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

•18 And thou shalt bum the whole ram upon the altar: it is a bunit offering unto the Lord: it is a sweet savour, an offering made by fire unto the

LuRD.

(7) Their consecration offering (Lev, 8: i2-26)

•19 • And thou'shalt take the other ram; and A.lr on and his sons shall put thi-ir hands upon the head of the rnm. 20 Then shalt thou kill the ram, and take of bis blood, and

of the anointing oil, and sprin kle i7^pon AAr on, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be^allowed, and his garments, and his sons, and his sons' garments with him.

(8) Their offerings 8:27. 31;

wave (Lev.

Num.

and heave

2:10; 7:28;

15:17-21)

•22 Also thou/shalt take of the ram the fat and the*rump, and the fat that covereth the inwards, and the^ aul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram oif consecration: •23 And'one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unkavoned bread that is before the Lord:

•24 And thou shalt put all in the hands of Aar on, and in the hands of his sons and shalt wave them (or a/wave offering before the Lord. •25 And thou shalt receive :hem of their hands, and*bum them upon the altar for a burnt offering, for a sweet savour before the Lord : it is an ofifering made by fire unto the Lord. •26 And thou shalt take the breast of the ram of Aar'on's consecration, and wave it for a wave offering before the Lord: and it shall be thy part. •27 And thou shalt'sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of ""that which is for Aar on, and of that which is for his sons: •28 And it shall be Aar'on's and his sons' by a statute for ever from the Lhildren of Ijra-el: for it is an"heave offering: and it shall be an heave offering from the children of 1§ ra-ePof the sacrifice of their peace offerings, even their heave offering unto the Lord.

(9) Final consecration rites

•29 * And the holy garments of Air on"shall be his sons' after him, to be anointed therein, and to be consecrated in them. •30 i4fj£f that son that is priest in his stead sh;ill put them^on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

•31 * And thou shalt take the ram of the consecration, and seethe his flesh in 'the holy place.

•32 And Afir'on and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

4 Take of the blood upon the altar, and the anointing oil, and spniiklc these upon Aaron and his sons, and upon their garments (v 21)

5 Take the fat and rump, the fat of inwards, the caul above the liver, the 2 kidneys and the fat on them, and the nght shoulder and wave alltlieM: as a wave offering (v 22-28)

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S UlM.:s

The hi brass V-anointi' court < ! Thcbl. both A..

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theirganiieuu.i-p.Ps. 133;,.., i.^> tiad lobc washed before and after sach ritual (nO: 18-21; Num. 1'>.21). 1 hcblood on their bodies and garments served to maketheawfulness of sjn n-

alty more vivid. It w.n s .:-

dencc that life l i ^way

and Cod's law vi; ry sac-

rifice testitiedo: th an In-

nocent substitute, the • of the

offerer, the surrender ol i to

CodandHisscrvice, anddc ay

and gratefulness to the victim which became the substitute See Ha llowed , p. 118

■J 'iffenn?^, p. 119

1 sheep

(2 ■ .Itwas

f 8 comm.ini-t^ -

bloodofatonement and by anointing it with oil daily (V 30-37)

The priests were not to be out of the tabernacle for 7 days (Lev. 8:33)

A holy place refers to thebrazcn altar ID the court oi the tabernacle, the one consccr.iied for 7 days when the pncsts were dedicated (v29-37:Lev.8:31-32)

considered a greai liehtacy. This part of the broad-tailed sheep weiched from 15 to 40lbs. Some owners are said to have harnessed snail cans to sheep which ^ave support to the tail and preserved the wool from being torn by dragging on the ground, rocks and bushes h Heb. yothereth , the lobe or flap of the liver. It was part of the sacrifice that was to be burned on the .iltar (29:13, 22: Lev. 3:4, 10,15:4:9:7:4: 8:16, 25; 9:10, l!J).Cp. Hos. 13:8 where the Heb. is seghor , the enclosure or covering of thehoart, and could mean the harden-invi of the heart 1 The bread of different kinds was intended to show gratefulness for Cod's blessings of abundant supply for daily needs (v 23). All the parts ot the ram and the different breads were waved and heaved before God to acknowledge Him. This is the motive of all true worship j See notes on Lev. 7:30-34 k All sacrifices burned upon the altar or without the camp were offerings made by fire to Jehovah, some were of animals and others of flour and cooked articles. Of these, some were called sweet savour offerings (sec notes on Lev. 1-7) I .Set apart, which is the true meaning of sanctification. See Hallowed, p. 118 m The breast and shoulder that were not biimod were for Aaron and his sons as their due of all such offerings made from Israel (v 26-28) n See notes on

Lev. 7:30-34 o Both wave and heave offerinas were from thepeaceofferiiV5oflsrael(v28) p 12comm.inds - final r-.^n., . r non nr."c-

1 Use the holy .

when consecrating lu.-^^- ■ ^--,,.,-■ ,

2 Aaron's successors shall put on the holy »;arnients for 7 days when ministering in the holy place (v 30;Lev. 8:33)

3 lake tlie ram of consecration and boil his flesh in ttie tioly place (v 31)

4 Aaron and sons -^ " • ' the ram with the bread in i t by the door of thr • ' ■■ ■

5 They i wherewith the .lU'uin.v^ii » u 1 ludc, as a lymbolof theirconsccration and sanctification (Ktting apart) for divine service (v 33)

I. No str '■ U eat of the holy

thinvis of r in

7 K.it nmiuii:; t \> n remains overnight of the holy things: burn it with ftre (V 34)

days to consecrate Aaron

- ' • ' (V 35)

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10 ;a>:n!

11 been (.iL-.iux.:>j mcnt

12 Sanctify it (set It apart) 7 davi by

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ly after It has ,^ ..l«>odof atOQc-

EXODUS 30

The burnt offering. The altar of incense

a See Atonement, p. 119

b Set apart or consecrate (note e. v 21)

c These 7 days were after the tabernacle was set up (v 34, 37), at the aire the priests were set apan and when they began their ministry. They remained inside the tabernacle day and night duhng the 7 days G-ev. 8:33-36)

d Heb .ldpput , atonements-the plural of kaphar. atonement, of this same verse. See note a, above

e See 12 daily happeninas at altar, p. 119

f See lOfoldo refer - consecration of priests, p. Il5

g Now - after the priests and the altar had been made completely sanctified (set apart) for divine services (v 1-38)

h 5 cornmaads - daily sacnfices:

1 Offer 2 lambs (yearlings)dayby day continually (v 38; Heb. 9:9; 10:1-2)

2 Sacrifice one lamb in the morning and the other in the evening (v 39)

3 With the morning lamb offer 1/2 gallon of flout, mixed with 11/2 quarts of beaten oil and 1 1/2 quarts of wine for adrinkoffering (v 40; Num. 28:5; 29:4)

4 Offer the same amounts of flour, oil, and wine for the evening lamb as offered in the morning (v 41)

5 This shall be a continual burnt offering daily forever (v 42)

i Considering that there were 1,718 years from the giving of this law to the destruction of Jerusalem, 70 A. D. (excluding the 70 years captivity) or a period of 627,499 days, there would be 1, 254, 998 lambs sacrificed, counting 2eachday.Priced at 320. 00 each these would be valued at $25. 099. 960. 00 today. Later laws required 2 additional lambs, etc. to be offered each weekly sabbath. Total for these would be $4,448, 932.80 (note 1. below)

J A tenth deal was about 1/2 gallon. Counting 1 gallon for each 2 lambs daily, there would be 627,499 gallons used in the 1,718-year period (note i. above). At 80ij a gallon, this would amount to $501, 999. 20

k A hin was 6 quarts. 3 quarts or 1/2 hin (allowing 1/4 for each of the 2 lambs) used every day in the continual burnt offerings (v 42) for the 627,499-day period (notei, above) would amount to 1,882,497 quarts of oil. At $1.40 a quart the total cost today would be S2.635.495. 80

1 This would be 3 quarts of 1/2 hin used daily for the 2 lambs. The total amount for the 627,499-day period from the giving of this law (note i. above) would be 1, 882,497 quarts. At SI. 60 a quan the total cost of wine for the sacrifices would come to $3. 011, 995. 20 Cost: daily lamb sacrifices 1,718 years:

Lambs: 1.254,998 (2 daily for 1,718 yrs. or 627,499 days) <i $20.00 each $25,099,960.00 Flour 627,499gal. a-80.;..501,999.20 Oil: 1,882,497 qts.'o.

~n. 40 each 2,635,495.80

Wine: 1,882.497 qts, 'oj

$1, 60 each ,^ ., 3,011.995.20

Addiiional for weekly sab-baths: 1,718 yrs. di 32.589.60 (note f.Num.

28:9) 4.448.932.80

Totalest.costtoday $35,698,383.00 m For sweet savour offerings see notes

on Lev. 1:1-3:17 n Israel an eternal nation, p. 119 o God was to meet with and speak to Israel fr<xn the mercy seat (25:21-22) p 5 promises of God to Israel:

1 I will meet with you, to speakto you (v 42-43) altar (v 44)

2 I will sanctify the tabernacle and

3 I will sanctify Aaron and sons

4 1 will dwell among Israel (v 45)

5 I will be their Cod (cp. Rev. 21; q Note the manythings that were sanctified with no sin being involved. See Sanctification in Index

r These promises have been partially fulfilled, but the final and complete fulfillment awaits the time when God will dwell visibly among men in the new^arth when He moves His capital cirv. the New Jerusalem, to the planet

•33 And they shall eat those things wherewith the "atonement was made, to consecrate and to *sanctify them: but a stranger shall not eat thereof, because they are holy. •34 And if ought of the flesh of the consecrations, or of the bread, remain imto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. •35 And thus shalt thou do unto Aar'on, and to his sons, according to all things which I have commanded thee:'^seven days shalt thou consecrate them.

•36 And thou shalt offer every day a bullock for a sin offering for*%tonement: and thou shalt cleanse 'the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

•37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar 'most holy: whatsoever toucheth the edtar shall be holy.

(10) Duties of the priests:

daily burnt offerings (Num.

28:1-8)

•38 •'*Now this is that which thou'ishalt offer upon the altar; two lambs of the first year'day by day continually. •39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

•40 And with the one lamb 'a tenth deal of fiour mingled with the ^fourth part of an hin of beaten oU; and the'fourth part of an hin of wine for a drink offering.

•41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for ^^weet savour, an offering made by fire unto the Lord.

•42 This shall be a continual burnt offering"throughout your generations at the door of the tabernacle of the congregation before the Lord : "where I will meet you, to speak there unto thee.'<

(11) Promise of God's glory and presence among His people. Fulfilled (Ex. 40: 34)

M3 And thergl will meet with the children of l§'ra-el, and the tabernacle shall be sanctified by my glory.

► 44 And I will 'sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aar'on and his sons, to minister to me in the priest's office.

►45 • And I will "dwell among the children of i§'ra-el, and will be their God. 46 And^hey shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.

CHAPTER 30

8G

VIU Further commands to make the tabernacle and furniture (Ex. 30:1-31:11. Cp. Ex. 25:1-27:21; Heb. 9:1-28). 1 The altar of incense (Ex. 37:25)

M ND thoif shalt make an altar ^^ to bum incense upon: of shittim wood shalt thou make it. •2 A cubit shall be the length thereof, and a cubit the breadth thereof;"foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. •3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof roimd about, and the horns thereof; and thou shalt make unto it a crown of gold rovmd about. •4 And two golden rings shalt thou make to it under the crown of it, by the two comers thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withaL •5 And thou shalt make the staves of shittim wood, and overlay them with gold. • 6 And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

•7 And Aar'on shall bum thereon sweet incense every morning: when he dresseth the lamps, he shall bum incense upon it.

•8 And when Aar'on Ughteth the lamps at even, he shall bum incense upon it, a perpetual incense before the Lord throughout your generations. •9 Ye shall offer no'^strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

•10 And Aar'on shall make an atonement upon the homs of it once%i a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

2 Atonement memorial money

■11 ^ And the Lord spake unto Mo'§es, saying,

•12 When thou takest the sum of the children of is'ra-el after their number, then'shall they give every man a'ransom for his soul imto the Lord, when thou numberest them; *that there be no plague among them, when thou numberest them. •13 This they shall give, every one that passeth among them that are numbered, '■half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord. •14 Every one that passeth among them that are numbered, from 'twenty years old and above, shall give an offei ing unto the Lord. •15 The 'rich shall not give more, and the poor shall not give less than half a shekel,

earth from the planet heaven, to be among men forever (Rev. 21:1-22:5). Christ will dwell among men 1, 000 years before this (Rev. 20:1-10)

s 3 things Israel was to know (v 46):

1 That Jehovah was their God

2 That God had brought them out of Egypt

3 That God dwelled among them

i This was the age for miUtaty service, so the memorial money could be considered a registration tax (v 15-16; 38: 26; Num. 1:3, 13. 20. 22. 24. 26, 28. 30. 32. 34, 36. 38. 40. 42, 45: 14:29; 26:2. 4; 32:11)

J This placed every man in Israel on an equal footing in relation to God and obligation to the law

a 15 commands - altar of incense:

1 Make an altar to bum incense up-

2 Make it of shittim wood on(vl)

3 Make it 25 in. square (v 2)

4 Height: 4 ft. 2 in.

5 M ake 4 boms of the same size and shape for the 4 comets

6 Overlay it with pure gold - the top. sides, and boras (v 3)

7 Make a crown of gold round it

8 Make4 gold rings for the 4 comers to be placed under the crown for staves to carry it (v 4)

9 Make 2 staves of shittim wood(v 5)

10 Overlay them with gold

11 Put the altarbefore the vail in the holy place opposite the ark of the testimony which is on the other side of the vail (v 6)

12 Aaron shall bum sweet incense upon i t every morning and evening when he prepares the lamps (v 7-8)

13 The incense shall bum perpetually like the lamps, day and night

14 Do not offer strange incense, any burnt sacrifice, or meat offering i?ion it; and do not pour any dnnk offering upon it (v 9)

15 Aaron shall make an atonement upon its 4 horns once a year with the blood of the sin offering (v 10)

b The golden altar was square, like the biazen altar (v 2), Being a cubit (25 in.) it was only 2 ft, 1 in, square while the brazen altar was 10 ft, 5 in. square (27: 1), The golden altar was only 4 ft. 2 in. high, whereas the brazen altar was 6 ft.3 in, high. The horns were the same in number and shape as on the brazen altar (v 3; 27:2). Unlike the larger altar which was covered with brass, the one on which incense was burned was covered with gold. Nothing is said here of the vessels which held the incense but we know there were some, and no doubt they were made of gold as aUtlic other vessels and tlie pieces of furniture in the holy and most holy places (25:11-13,17-18. 24-29. 31. 36-39),The altar of sacrifice, the laver. and all vessels of the court outside the tabernacle were of brass (27:2-6; 30:17-21; 38:8) c Strangeincense would be any kind that was not like that commanded to be burned on this altar (v 3. 34-38). In Lev, 10:1; 16:12-13; Num. 16:6-7,17-18,35-47 we read of incense being offered before God. in a censer - abowl-shaped vessel. Burningincense was one of tile most prominent rituals in divine worship which foreshadowed things to come. Heathen copied from this and many references 5>eak of burning incense to idols(IKi. 11:8; 12:33; 13:1-2;22:43;2Ki,12:3;14:4; 15:4,35; 16:4; 17:11; 18:4; 22:17; 23:5-3; C Clir. 25: 14:28:3-4.25; 34:25;Jer.l: 16; 7:9; 11: 12-17; 18:15; 19:4,13; 32:29;Hos. 2:13; 4:13; ll:2),Only the priests were to offer incense (2 Chr, 26:16-19), Smoke of sacrifices, and prayers are considered incense (Ps,66:15; 141:2; Rev,5:8; 3:3-4). but the kind offered daily to God was sweet incense (30:7-8, 3i-38),Offering of incense daily was to be done perpetually (30:6-8). It is offered in heaven (Rev. 8:3-4)

d This was on the great day of atonement (v 10;Lev,16:16-18,27-Si; Num.29:7)

e 5 commands - atonement money:

1 Charge every man a ransom (v 12)

2 When he registers each shall give 32c as an offering to God (v 13)

3 Every man 20-years-oldand older shall pay the registration tax (v 14)

4 The rich shall not give more; the poor shall not give lessihan 32c! (v 15)

5 Use the money in the tabernacle service (v 16)

f The money was a specialtax of registration in Israel as a memorial or reminder of God's provision of redemption and of t'leir obligation under the terms of the Mosaic covenant (v 16)

g Here God promised freedom from plague when the men were numbered, proving that it had to do only with a token or memorial of God's protection and blessing in Israel

h .^ shekel was 64<J, making the tax 32<? according to our money

a rhc nwoey Jid not Acnuliy rcklocm I

iillO-iil jj , ^ ....i ^. II. • ■•■ tiX,

for dchanJ poor jlike ^ .ited

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i(Act»10:34-

-... ....-U)

> I"^ I wij no doubi silver -

the $_... .....-1 used in the foundation

bjjci ind tlic poH rods of the outer coun (Uti;19. 21. 26. 3i; 27:10-11. 17; 38:25-28) : The Hcb. word v...^>...l. trans. »uland »uli (V 12.15 .bctrani,bfc

andUvesbecaui^ ...^ ^.u^ject usavTns theLvesfrom deathinapUtiue (v 15). r'le half shekel was a token of obe--■-•:'^'^ and recoyyutioo of God's pro- •.c. :.on from pUiiue and death because o: o-cJicJice to ood and the law. If ~.i-.^"dxcnce to the law and God was

" ji.i'est many plagues were pro

lo ::, od upontlie people fl,ev. 26; Dt,

- ■ . ' ■ oney had nothing to do with sal-

v^iUwii of the soul from sin or making

atonement for forgiveness of sins, so the

ransom and atonement here concern

phyiical. not spiriiual lite. The blood

alooe makes atonement for the soul

andits sin (Lev. 17:11; Mt, 26:28; Heb.

9:11-28; 10:1-23; 1 Jn. l:7).Cod again

emphasized the close relaDonship of

sio and sickness showing obedience,

forgivenets.and healing to be His com -

plcte remedy for such (15:26: Lev. 26;

Dl. 7:12-15: 28; l-68;Ps. 91; 103:3; Pr.

3:5-8; Isa,6:10; 53:1-5: 58:5-14;Mi.

8:n;Jn,10:10;lPet,2:-24;Jas.5:14.noie)

a 5 commands - the laver of brass:

1 MaJce a laver and its base of brass (v 18) and the brazen altar

2 Put it between the tabernacle door

3 Put water in it so A axon and his sons can wash their hands and feet when they minister in the tabernacle and offer sacrifices (v 19-20)

•4 If they fail to wash their hands and

feet while minisienng they shall die

(V 20-21) all priests (V 21)

5 This shall be a statute forever for

c See The lavei of brag, p. 119

f 5 cormnands - holy anointing oil:

1 Make holy anointins oil of:

ily anoinnng oil of: pure

mynh. 19 1/2 lbs., sweet cinnamon, 9 3/4 lbs., sweet calamus, 9 3/4 lbs. cassia. 19 1/2 Ibs.andoUve oil, 6 ats.' (V 22-25) ^

2 Anointihetaberaacle, ark, table of showbread and lu vessels, the candlesuck and lU vessels, altar of incense, the brazen altar and its vesseb, the Uver and us foot, and sanctify them to be most holy (v 26-29)

3 Anoint Aaron and sons and consecrate them to be ministers (v 30)

4 Spe ak to I Bael that the hoi y anointing oil be not poured upon the flesh of any man (other than priests, v 30; Ps. 133:2), and that no man make any oil like It to be used in Israel (v 31-32)

5 Whoever makes any like it oc puts it on a stranger shall die (v 33)

K The best spices

h Mynh is a gum which comes from the stem of a low.thorny,ragged tree grow-ingin Arabia and East Afnca. The word £urc here means free flowing. The best exudes spontaneously from the bark while the inferior comes more abun-danUy by spUiting the bark. See note h, Jn, l'>.39

I CoQsidenng that a shekel weight was 224grains. 500 shekels would be 112 -000 grains. There being 5. 760 grains to a troy and the apothecaries' weight per pound, this would make 500 shekels come to about 19 1/2 lbs.That we must take the apothecaries' weight of 12 ounces per pound instead of the 16 ounces of the avoirdupois weight seems dear from v 25,35; 37:29; 2 Chr. 16: U; EccL 10:1

I Clnnamoo comes from a tree growing in Ceyloo and islands of the Indian Ocean. It Isthedned inner nnd of the tree (v 23;Pr.7:17;!>ong 4: l4:Rev,18:13)

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"'" ' *" nUiKt.' an dtonp-

r ktiuls.

• ... I. . 1. .-I. .1

"• .. -'i 1} ia-ci, .ii..i N;i.iii"aji I

tK'int it for the scnice of the j tabernacle of the congregation; I that it may be a memorial uiito ; the children of 1$ ra-el befor< the LuKD, to make an atonement for your^souls.

3 Laver of brass (Ex. 38:8) i

■17 • *"'•'-r. Lord spaJts unto Mo ■.^,

•18 I ...Li-.-.iialt also make's laver of brass, and his foot also of bTAns, to wash withal: and thou Shalt put it between the tabernacle of the congregation and the altar, and thou shaJt put water therein. •19 For A4r'on and his sons shall wash their hands and their feet thereat : •20 When they go into the tabernacle of the tsngregation, they shall wash with water. that they die not; or when thev come near to the altar to minister, to bum ofifering made by fire unto the Lord: •21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

The tabernacle u-orkmen The sabbath

97

•J3 Whosoever compoundeth any like it. or whosoever put-teth any of 't upon a strantier, shall even be ctit off from his people.

S Holy incense (Ex. 37:29)

Ik • And th«_LfiRP Mid unto ■' ..'Take imto thee sweet stacfe. and'onycha.'and ^.i.iiiiiiLim; these sweet spices with 'pure frankincense: of each shall there be s 'like weight:

•35 And thou shalt make it'a perfume, a confection after the art of the apothecary ^tempered together, pure and holy: •36 And thou shalt beat some cf it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. •37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.

•38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people

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CHAPTER 31

Holy anointing (Ex. 27:20)

oil

■22 • Moreover the Lord_ spake unto Mo je?, saying, •23 Take thou also unto thee •principal spices, of pure*myrrh five 'hundred shekels, and of sweet'cirmamon half so much, even *two hundred and fifty shekels, and of'sweet calamus two hundred and fifty shekels, •24 And of^assia five hundred shekels, after the shekel of the sanctuary, and of oil olive "an hin:

•25 And thou shalt make it an oil ofholy ointment, an ointment compound after the art of the apothecary: it shall be an ho'.y anointing oil. •26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

•27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

• 28 And the altar of burnt offering with all his vessels, and the laver and his foot. •29 And thou shalt sanctify them, that they may be most holv: whatsoever toucheth them shall be holy. •30 And thou shalt anoint A4r'-on and his sooa, and consecrate them, that they may minister imto me in the priest's office. •31 And thou shalt speak unto the children of I5 ra-el, saying. This shall be an holy anointing oil imto me throughout your generations.

•32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy. and it shall be holy tmto you.

I 6 The anointed workers (Ex. 35:30; 38:22)

■AND th e Lord spake unto ^^ Md 5e5, saying,

2 See,'! have called by name Be-zai'e-el the son of C ri, the son of 'Hur, of the tribe of Ju'dah:

3 And I have*filled him with the spirit of God, in 'wisdom,

I and in understanding, and in ! knowledge, and in all marmer of workmanship,

4 To devise cuiming works, to work in gold, and in silver, and in brass,

5 .^nd in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him A-h6 li-4b, the son of A-his a-mich, of the tribe of D4n: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have conunanded thee;

7 Sum of the work commanded

•7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, •8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, •9 And the altar of burnt offering with all his furniture, and the laver and his foot, • 10 And the cloths of service, and the holy garments for AAr'on the priest, and the garments of his sons, to minister in the priest's office, • II And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall t 250shekeU-9 3/4 lbs. (note i. above) The 58 1/2 lbs. of spices and 6 quarts of olive oil were combined in some way to make a texture thin enough to pour (v 32; Ps. 133:2). The work was entrusted to Bczaleel (37:1, .:.>;. then to lleazar (Num. 4:16). and later to the

Continued, columt} 4 ^>-

o ThB holy ointment was compounded after the an of the apothecary (y 25 35: 37:29; 2 Chr. 10:14; Eccl. 10:1).'

The word apothecary was applied to one who compnunded perfumrt. His work was nMhlng like that of the aruh -gilt or pharmacist as we knjw such today In our modern drug stores

a 4 comma nds - holv iiKcnsc;

1 Take'; .onycha. galbanuii , ense. of equal weigh! to make incense or holy perfume (v 34-35)

2 Beat some of it very small and put on the altar of incense before the ark of the tenlmnny (v 30)

3 Do not make any like it for yotir own use (v 37)

4 Anyone making any like it for hu own use shall die (v 38)

b Stacte is supposed to be the gum of the storax tree found in the East (v 34)

c Onycha comes from a sweet smelling shell found on the shores of the Red Sea and the Indian Ocean. It is said to increase the fragrance of other perfumes, and to be the basis of perfumes made in the East Indies (v 34)

d G albanum is the j uice of a shrub grow-inginArabia,PersiaJndla,Afnca(v 34)

e Frankincense is the most important of the aromatic gums and is regarded by itself as a precious perfume (v 34; Song 3:6; 4:6,14). The other three spices are mentioned only here, but the frankincense IS mentioned 17 times. In some Jewish rituals it was used alone (Lev. 2:1-2.15-16; 6:15: 24:7;

.^um. 5:15; 1 Chr, 9:29; Neb "'iS. 9^. u was one of the gifts of the wise men to Jesus (Mt. 2:11), and is named as one of the last-day articles of commerce in future Babylon (Rev. 18:13).It comes from a tree that grows abundantly in India (Song 4:14). The word pure used here refers to the free flowing and liberal giving fonh of its odors

f The exact weight of materials used in each making is noigiven. All we know is that the ingredients were of equal weight and measure (v 34)

g Heb, qetoreth . a fumigation. It is trans. perfume (V 35. 37;Pr. 27:9) and incense 51 times (25:6). See note c, 30

h This means to be at una I there was one

mass thoroughly mixed together i 4 acts of God:

1 I have called Bezaleel (v 2)

2 I have filled him with the Spirit of God in wisdom, understanding, knowledge, all manner of workmaiship (v 3-5) assist him (v 6)

3 I have given Aholiab wisdom to

4 I have given wisdom to all that are wise heaned to help in the work (v 6)

) This was the Hur of 17:10-12; 24:14. Josephus says he was the husband of Minam and brother-in-law of Moses

k See O. T. spiritu a l experien ces, p. 158 ofN.T. '*^

1 Here we have a divine comment on how the workers of the tabernacle received gifts to do all tne tine workmanship necessary to construct such a buUding (v 3-6; 28:3: 35:31). It seems that Bezaleel had charge of the metal, stone, wood, and apothecary work (v 1-5; 37:1.29). and Aholiab had charge of the textile work(v 0; 35:35; 38:23)

^*" Cont. from column 2 sons of the pnests (1 Chr. 9:30). The fragrance no doubt counteracted the stench of the butchering, burning, and cooking of animals in the tabernacle court. The ointment was to be used freely m every generation (v 31), but not upon anyone who was not a pilest (V 32: 29:7, 21; Lev. 10:7).Even anyone who compounded any bke it to use privately or sell to others was to be given the death sentence (v 33)

1 ^wcetcalamus IS a fragrant caoe whose root IS highly prized as a spice. It grows in Arabia and India (v 23; Song 4:14; Ezek. 27:19) m £^sij is the aromatic bark of a shni) resembling the cinnamon. It grows in variousparts of the East (v 24; Ps, 45: B; Ezek. 27:19). The fact that cassia and the other spices were commandea to be used proves the IsracLtes had contact with uading caravans which visited tgypt, Syria, and Palestine

n An hin was 6 quarts

EXODUS 32

The molten calf

Moses' anger at the people's idolatry

a 7 commands - the sabbath, p. 119 b 11 timesIsraelisteferredtohere. p.ll9 c They are called My sabbaths, because they were commanded by God to be a sign between Him and Israel d 4 times the sabbath is spoken of as a sign between God and Israel (v 13,17; Ezek.20:12,20).When the old covenant was abolished the sign of that covenant was also abolished. This is what God predicted (Isa.l:13; Hos. 2:11) and fulfilled in Christ (Rom. 10:4; 2 Cor. 3:6-15;Gal.3:19-25;4:21-31;Eph.2:14-16: Col. 2:14-17; Heb. 7:10) e Sabbath sign of old covenant, p. 119 f Sabbath not forGentiles.Chuich. p.119 g This was the law of God and Moses to IsraeL We have an example in the man gathering sticks on the sabbath (Num. 15:32-36). Today, under the N, T. program one is given freedom of action on any and every day regarding lawful and necessary work, and worship (Rom. 14: 4-5; GaL 4:9-11; Col. 2:14-17) h NosabbathcommandedinN.T. , p.119 i Eternal sabbathnot for Chuic"Er p. 119 j God did make or restore the heavens and earth to a second habitable state in euteral 24-hour days (Gen. 1:3-2:25, notes),but He cteated(actually brought into exist-jnce) the heavens and the earth "In the beginning" before the 6 days' work referred to here (Gen. 1:1-2, notes) k See Purpose of God's rest, p. 119 1 "vVhat a revealing statement of God!

Cp. v 17 with 23:12; 2 Sam 16:14 m This was at the end of 40 days oi"fasting on Sinai (24:12-18;Dt.9:9-18).In these 40 days he had received all the revelation concerning the tabernacle (25:1-27:21; 30:1-21), the priesthood, garments, and services (28:1-29:46), the anointing oil and incense (30:22-38), the workmen (31:1-11), and the new instructions about the sabbath (31:12-18). Moses was ready to make his 6th descent from the mount (note h, 19^ a God had told Moses (in 24:12) to come up into the mount to receive the tables of stone o This should be taken asliteraUy as Dan. 5:5, 24; Jn. 8:6. There is no proof that it is figurative of the power of God as in 8:19; Lk. 11:20. It is plainly stated that the writing was done with the finger of God, and since He does have hands and fingers it should be understood thus(24:12; 31:18; 32:14-15; 34: 27-28; Dt, 5:22; 9:10; 2 Cor. 3:6) p How long it was, after Moses went up into the mount, that this took place is not stated, but it must have been about the 38th or 39th day of the 40 which he spent in the mount. In 32:5 it is stated that tomorrow would be the feast. This was when they had finished the golden calf. Such a calf could be molded and engraved in a day with materials already gathered and ready. The day of thefeast was the day Moses came down (32:5-28) q The people came in a bitter and seditious spirit determined to have a god made for them, and to return to Egypt (v 1,22; Acts 7:39-40). Unfortunately they had a leader in Aaron, in the absence of Moses, who had no back-bone. He was swayed by the people and went along with them in their plan to return to Egypt (V 1-6) r This was indirect transgression of the 1st and 2nd commandment and a deliberate breaking of their own vow to obey God and the law (20:3-6; 24:3. 7) s TWslanguage was in great contempt of Moses, the man who had saved the nation from slavery and proved in many ways the supernatural power of their God who had forbidden such action (20: 3-6).Moses referred to this act of apostasy in Dt. 9:8-21, 25-29; 10:1-11 t Perhaps some did thinkthat Moses had been consumed by the fire which enveloped the mount in those days (19: 16-18: 24:16-18) u This was the first time a collection of earrings and other jewelry was given (v 2-6). The next time it was to make the tabernacle (35:22-29) they do.

IX Laws and dealings of God

(Ex. 31:12-35:3). 1 Weekly

sabbath a sign of the Mosaic

Covenant

■12 " And the Lord spake imto M6'se§, saying,

•13 "Speak thou also unto*the children of l§'ra-el, saying, Ver-ily'^my sabbaths ye shall keep: for it is'^L sign between me and you throughout your generations ; 'that ye may know that I am the Lord that doth sanctify you.

•14 Ye shall^eep the sabbath therefore; for it is holy imtc you: «every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut ofif from among his people. •15 Six days may work be done; but in the'^eventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. •16 Wherefore the children of I§'ra-el shall keep the sab-Imth, to observe the sabbath throughout their generations, for a perpetual covenant. •17 It IS a sign between me and the children of lE'ra-eWor ever: for in six days the Lord 'made heaven and earth, and'^on the seventh day he rested, and'was refreshed.

2 Commandments given to Moses, fulfilling Ex. 24:12

18 " And fre gave unto Mo -§e§7"when he had made an end of communing with him upon moimt Sinai, " two tables of testimony , tables of stone, written with the°finger of God .

CHAPTER 32

3 The covenant broken: sixth

of 12 complaints of Israel

(Ex. 5:19. refs.)

AND Pwhen the?people saw ■ that Mo'seg delayed to come do'wn out of the moimt, the people gathered themselves together imto Aaron, and said unto him, Tip, make us gods, which shall go before us; 'for as for this M6'§e§, the man that brought us up out of the land of E'gypt.'we wot not what is become of him.

2 And Aar'on said imto them, Break off the "golden earrings, which are in the ears of your wives.^of your sons, and of yotir daughters, and bring them unto me.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aar'on.

4 And'^e received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said. These be thy^ods, O i§'ra-el,>which brought thee up out of the land of E'gypt.

5 And when Aar'on saw it, he built an altar before it; and Aar'on made proclamation, and said.^To morrow is a feast to

the"LoRD.

6 And they rose up*early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat do'wn to eat and to dritik, and rose up to'play.

4 First of 4 times God determines to destroy Israel

(Num.l4:ll; 16:20, 44)

|7 •" And the Lord said imto M6'se§,"Go, get thee down; for thy people, which thou brought-gst out of the land of E'gJ'pt, have'corrupted themselves: 8 They have 'turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said. These be thy gods, O

Is'ra-el, which have brought thee up out of the land of E'gypt. ■9 And the Lord said unto M6'§e§, I have seen this people, and, behold, it is a stiffnecked people:

10 Now therefore *let me alone, that my wrath may wax hot against them, and'^hat I may consume them: 'and I will make of thee a great nation.

5 First intercession of Moses (Ex. 32:30; 33:12; 34:8;

Num. 14:13; 16: 22)

11 And M6'§e§ besought the Lord his God, and said, 'Lord, why doth*thy wrath wax hot against'thy people, which thou hast brought forth out of the land of E'gypt with great power, and with a mighty hand?

12"Wherefore should the £-gyp'tian| speak, and say. For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. ♦13 Remember A'bra-ham, i'gaac, and l§'ra-el, thy servants, to whom thou"swarest by thine own self, and saidst unto them,"I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shallPinherit it for ever.

14 And the LoRD^repented of the evil which he thought to do unto his people.

6 Sixth descent of Moses (Ex. 19:21,refs.)

15 • And M6'§e§ turned,'and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the tables were the work of God, and the'"writing was the writing of God, graven upon the tables.

17 And when Josh'u-i heard the noise of the people as they shouted, he said unto M6'§e§, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice

V Hebrew and Oriental men as well as women wore eanings,nose rings, finger rings, gold bracelets, chains, and other ornaments, while among Romans, Greeks, and Western people in general only the women were so adorned (32:2-3; 35:22; Gen. 24:22, 30,47; 35:4; 41: 42; Num. 31:50;Judg. 8:24-26; Job 42:

Continued, column 4 ■

y Heb. Elohim, proving that Aaron and the backsliders in Israel called an idol by the same name Jehovah is called by 2,700 times in Scripture (v 1,4,8,23,31)

z What a great fall in a short time - to credit something they had made with their own hands with producing the miracles God had wrought to bring them out of Egypt!

a Aaron not only called his idol Elohim (v 4), but here he called it Jehovah (v5) b 6 religious activities of Israel, p. 119 c Idolatrous festivities , p. 119 d Notice that God did not tell Moses of the people's plot to break the law; instead He waited to see how far the people would go before telling him of their doings (v 7) e 7 accusations of God: the people have

1 Corrupted themselves (v 7)

2 Turned aside quickly (v 8)

3 Made a molten image

4 Worshipped it

5 Sacrificed to it

6 Claimed it to be the god that led them out of Egypt

7 Been stiffnecked (v 9)

f This is a very clear example of backsliding and falling from God and grace (v 8), and of having one's namebloned out of the book of life (v 32-33). See p. 284 of N.T.and p. 153

g -An instance ofGod seeking to ward off being persuaded to show mercy in time of judgment (v 10). At this point Moses did not know thesinoflsraelasGod did. "A'hen he came to the camp and found out how serious it really was he, himself took action and championed God's justice in the matter and executed 3,000 (V 26-28)

h This is proof that God will cut off any people who return to sin and transgress against Him (v 10)

i What an opponunity for Moses, if he had been a selfish man! This proves that God's covenants with Israel were conditional and based upon obedience

j Questions 53-54. Next, v 21

k Generally we think of God as seeking to calm man,buthereit was man seeking to calm the hot anger of God (v 11. Cp. Jonah 4:1-9). God is slow to anger (Ps.l03:9; 145:8),so He must have been provoked many times up to this point (Dt.4:25; 9:18; 31:29; 32:16, 21. Cp. Num. 14:22). See Anger in Index

1 Here Moses called them God's people whom He had brought out of Egypt, but in verse 7 God called them Moses' people whom he had brought out. With neither one claiming them they were at this time orphans indeed

m 2fold argument of Moses:

1 What the Egyptians will say (v 12). Enemies in all ages could have used the same argument against God

2 What the friends ofGod would think and what would happen to the covenants made with them (v 13)

This kind of argument persuaded God to change His mind and have mercy again (v 14) n See note e. Ps. 89:35

o 37th prophecy in Ex. (32:13, fulfilled

and will continue to be fulfilled in all

eternity). Next, v 34

3 predictions of God (v 13):

11 will multiply your seed as the stars (Gen.l3:16; 14:5; 17:2-6.15-19; 22:17; 26:3-4,24; 28:3-4, 13-15; 32:12; 35: 11-12)

2 aU this land I will give your seed (Gen. 12:7; 13:14-17; 15:18-21; 26:3-4; 28:3-4. 13-15; 35:11-12)

3 They shall inherit it forever (Gen. 13:15; 17:7-8)

p Gen. 15:18-21; 17:8: Ezek. 48, notes q See note on Gen. 6:6

r 6th descent of Moses (note h, 19:3) s See note o, 31:18

^wCont. from column2

11; Pr. 1:9: 25:12: Esther 3:10-12; 8:1-10;Song 1:10; 3:15: 4:9; 5:14; Isa.3:19-21; Ezek. 16:11-12: Dan, 5:7. 16. 29: Lk. 15:22; Jas. 2:2), Chains were even worn by camels Qudg, 8:26) w 14steps in Aaron's backsliding , p. 119

X The idol made was the same as the chief Egyptian god, a youngbull called Apis, which was worshipped at Memphis near the land of Goshen. Israel worshipped idols in Egypt (Josh. '24:14; Ezek. 20:8; 23:3-8)

EXODUS 33

1 W heo Moves w4iDo(aDffry he could Ke only the hot ingex ot God, .ind loughi to appeiie ii (v 11), but when he alto became angry over the Mine thing he uw Ood'i juiiice and ilew 3.000 people (V lJ-28)

b Motes was beside hiiriKlfwheahe uw (he idolatrous worship, and acted the way God wanted to, and did what He would have done if it had not been for the pleading of Moses (v 10)

v.- The calf was melted, beaten to ttua plates, andthentvoundto powder. The gold dust on the water could easily float and be swallowed with water (v 20; Dt. 9:21)

d Questioo 55. Next, v 20. Moses saw another trait in Aaron, a weakness n a ruler that stuwed up only under pressure, he was here charged with full respootibility of the un of Isael, because if he had been firm it never would have happened (v 21). Hl laid the blame on the wicked and rebellious spirit of the pieople, claiming that he was obliged to give in to their desires (v 22-23). The most ridiculous part of Aaron's excuse was his claim that a calf automatically and unexpectedly came oiE of the fire (v 24)

e Hefa. para. to loosen: expose: uncover (v 25: 2 Chr. 28:19). It is also trans, bare (Lev. 13:45): avenging 0 udg. 5:2); avoid (Pr. 4:15); nouitht rt. 1:25): perish (Pr. 2*18): refuae (Pr. 3:33): re fuse th (Pr. 13:18: 15:32): and uncover (Lev. 10:6: 21:10; Num. 5:18). It means that Aaron caused lirael to be ex[>osed to the judgments of Cod and the vengeance of their enemies without Cod's protec-uon.lt could also refer to the nakedness of the people in their idolatrous and Immoral orgies in worship to their idol Question 56. Next, 33:16

i rbe Levites quickly responded to the call of Slojet to be on the Lord's side and slay all,even closest relatives, who continued to rebel and refused to come back on God's side. 3, 000 held out in rebellion and were slain (v 26-28) h This 3-fold command - take your swords, go, and slay - was, of course, to those on the Lord's side. The command to slay applied only to tbote who continued in stubbornness and held out against Moses 1 Heb. vad mala, hands full. It really means fill your hands. Various versions read dlfJerently - Be installed as pnesu to the Eternal this day... Your hands today have worked for Jehovah; thus each man has gained a blessing through tais son. and through his brother. ..You are installed today for the Lord, because each one was against his son and against his brother...Consecrate your hand today to Jehovah,.. Fill your hands today for the Lord,every one with his son or with his brother that a blessing may be bestowed upon you. "

According to these renderings the thought ii that of filling their hands with the consecration offerings and being coniecrated as priests tlu;i day (to fulfil [X. 2^:1-35), or of niUng their hands with swords to slay sons and brothers who continued in rebellion

^—^^ Coiit. from columi 3

t This waswhileCod ^« as itiU undecided regarding what acuon to take. Moses having persuaded Him against immediate destruction of Israel (32:7-14). Cod's anger was still hot over their sin, and they were put on probation until they should sec what He would finally do with them (v 5)

u No man dared put on his ornaments wlule it was undecided by Cod as to their punishment (v 4-<i), It was tlie custom in those days for both men and women to wear ornaments (32:3-4,24; 35:22)

V rhlswasnotthet«bernacleof25:l-27: 21: 36:1-40:38, forthat one wasnot yet made. It mmt have been the temporary tent of the assembly used for sacrifices until the other one was built

w Putting the tent ot worship outside the camp indicated the seriousness of sin and the uncertainty of Israel's rela-

Mosfi' pjgyer jor the people

God talks with Moses

99

o(them that cry for being overcome: but the noise of them that sinx do I hear.

7 Sin diacovered: tables broken by Moses in anger

(Dl. 9:8)

19 ' And it came to pass, as soon as he came nigh unto the camp, that]ie saw the caU, and She dancing: and M6 jeV'*"-ger wajted hot. and he »cast the tables out of his hands, and br«ke them beneath the mount.

8 First punishment of Israel for idolatry at Sinai (v 25,

33; Dt. 9:21)

20 And he \os.V. the calf which they had made, and'burnt it in the fire, and ground tt to powder, and strawed it upon the water, and made the children of 1§ ra-el drink of it.

9 Aaron's excuse: golden calf came spontaneously

21 And M6 5e§ said unto Air-on,"What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said. Let not the anger of my lord wax hot thou knowest the people, that they are set on mischief.

23 For they said unto me, Make us gods, vi-hich shall go before us: for as for this M6 se$, the man that brought us up out of the land of £ gfpt, we wot not what is become of him.

24 And I said unto them. Whosoever hath any gold, let them break tt off. So they gave it me: then I cast it into the fire, and there c ame out this calf.

10 Second pLinishment of

Israel for idolatry at Sinai

(v 20)

25 * And when M6'§e§ saw that the people were 'nsiked; (for Air'on had made them naked unto their shame among their enemies:)

26 Then M6 je? stood in the gate of the camp, and 'said. Who 15 on the Lord's side? let him come unto me. And *all the sons of L§ vi gathered themselves together unto him.

27 And he said unto them. Thus saith the Lord God of Igra-el, *Put every man his sword by his side, and go in and out from gate to gate throughout

the camp, and slay every man his brother and every man his companion, and every man his neighbour.

28 And the children of L*'vi did according to the word of Mi^'jej: and there fell of the people that day about Uucfi thousand men.

•29 For M6'^s had said,'Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

11 Second intercession of

Moses (Ex. 32:11, refs.)

30 * And it came to pass^>n the morrow, that MO'sej said unto the people.JVe have sinned a great sin: and now I will go up unto the Lord; peradven-ture I shall make an'^atonement for your sin.

31 And M6 s^S^Ptumed unto the Lord, and said, 'Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin ; and 'if not, blot me, I pray thee,«out of thy book which thou hast written.

12 Third punishment of Israel for idolatry at Sinai (v 20): 27th miracle. First of 11 plagues on Israel in the wilderness (Num. 11:1,31; 12 10; 14:26. 36-37; 16;31, 34, 44; 21:6;25:1)

^33 And the Loud said unto M6 5es, ^Whosoever hath sinned against me, him will I blot out of my book. }34 'Thereforemow go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: 'nevertheless in the day when I visit I will visit their sin upon them.

35 And the Lord /p lague d the people, because they made the calf, which Air'on made.

CHAPTER 33

13 Command to resume the journey to Canaan

JA ND the Lor d said unto Mo'-•** 5e§,""Depart, and go up hence, thou and the people which^hou hast brought up out of the land of £'g^pt, unto the land which I'^ware unto A'bri-him, to i §aac, and to Jacob, saying, 'Unto thy seed will I give it:*

2 'And I will send an angel before thee; and I will drive out the Ca nian-ite, the Am'6r-ite, and the Hit tite, and the P6r Iz-zite, the Hi'vite, and the Jtb'u-site:

3 Unto a land 'flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

14 Israel's new consecration

4 • And 'when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the Lor pji«l said unto

Mo jey, Say unto the children of I5 ra-el. Ye are a stiffnecked people:'! will come up into the midst of thee in a moment, and consume thee: therefore"now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of I$'ra-el stripped themselves of their ornaments by the mount H6'-reb.

7 And Md'se$ took'the tabernacle, and pitched it "without the camp, afar off from the

tionshlp with Cod who wai ready to destroy them. Cod had been dwelling in the midst of Israel, but now It was uncertain whether He would continue in their midst, to He had His tent moved from their camp (v 3-11). Cp. Heb.

1J:13. 1 he rabbins say the tent was removed 2, 000 cubits, about 4/5 of a mile away

17; 13:5; 33:3: Lev.20:24; Num. 13:27 14:8: 16:3-14: Dt. 6:3; 11:9:26:9. 15; 27:3: 31:20; Josh. 5:6; Jer. 11:5; 32:22 Fzck, 20:r,, IS)

I his was after Moses fud rebuked them tot their sin and put them on prob.ition (v 4-C)

^ Conunued. column 1

a On the morrow after the 40-day fait on Sinai and after the golden-calf experience in Israel (v 1-29)

b Moses charged Israel with lia without any promise of furgivcneii, but assured them lie would do what he could to obtain forgiveness for them (v 30)

c No sin can be forgiven without proper atonement (v 30; Mt. 26:28; Heb. 9:22)

d 7th ascent of Moses (note h, 19:3)

e Much praying is pasang on to Cod the information He already has - telling Him things He already knows about (v 8. 31)

f Moses believed that names could be bloned out of the book of bfe (v 32). cp. Riim, 9:3. Sec p. 153

g This is the first mention of the book of Cod in which all the names of the nghteous are written. It is referred to throughout Scripture under various ternis,being called:" thy book" and"my book" (Ex. 32:32-33); "thebook of the living" (Ps.69:28);"thebook" (Dan. 12: 1); thebookoflife" (Phil.4:3; Rev.3: 5:13:8; 17:8:20:11-15: 22:18-19);and "theLamb's bookoflife" (Rev.21:27). Because the term book of life does not appear in all of these passages it does not mean that the reference in anyone instance is to something else. Just as we have several names for the Bible - "the holy scriptures" (Rom.l:2: 2Tim.3:15): "the oraclesofCod" (Rom. 3:2; Heb. 5:

12; 1 Pet.4:11): "the law and the prophets' (Lk. 24:25-44); "the word of Cod" (\5k.7:13; Rom.10:17: Heb. 4:12); "the sword of the Spirit" (Eph.6:17);and others: so we also have several names for the book of life. Scriptiue teaches plainly that Cod blots the names of sin-nets out of His book (v 32-33). The psalmist predicted it to happen in the case of Judas (Ps. 69:20-28). Christ warned of it regarding all who would not overcome sin (Rev. 3:5; 22:18-19).

h See The book ofjlfe, p. 153

i 38th prophecy in Ex. (32:34. fulfilled). Next, 33:1

2 predictions of Cod (v 34):

1 My angel shall go before you

2 I will visit their sin upon them

J 7th descent of Moses (note h, 19:3). Moses" original commission was renewed after the law was broken (32:1-33), and after Cod had been moved to go on with His original program of leadinglsraelintoCanaan (v34). This teaches that the whole program was cancelled and Cod wanted to raise up d nation through Moses to fulfil the covenant with Abraham (32:7-14)

k This perhaps refers to the fact that Cod spared them, but was determined that the old generation should not enter Canaan (Num. 14:23-35)

1 rtis w.ispcrhaps additional judgment besides the 3.000 killed, according to v28. How many lives the plague took is not stated m i'yth prophecy in Ex.(33:l-3.fulfilled). N'ext, 34:10. Here we have the second renewal of the original commission of Moses to lead Israel into Canaan (v 1. Cp. 32:34)

3 predictions of Cod:

1 I'nto your seed will I give the land (V 1)

2 I will send My angel before you(v 2) J 1 will drive out your enemies

n Again cod recognized the leadership ol Moses and the part he played in leading Israel out of Egypt (v 1)

o ^ee note e, Ps. 89:35

pccn. 15:18-21; 17:8; Ezek. 48. notes

t) (.od now promised o«ily to send an ordinary angel to lead them into Canaan, insteadofgoiiwt with them Himself, at He had been doing. He gave iS His reason ttiat they were »stiffnecked He might destroy tlicni on the way (v 2-3). Not wanting to tolerate ihcir backslid-Ings any longer, tod resigned, but His resignation w,IS not accepted.Iuael repented, prayed, and mourned (v 4-10); and Moses interceded for Cod to change His decision until He favored him again (v 11-17). See note n. 23:20

r I hisisa figurative cxprcsionmeaning all good things. It is used 20 times (3:8.

EXODUS 34

The tables of the law renewed

a See The Mosaic tabernacle, p. 108

b That is, every man that could see him from his tent door. Those living in back rows of tents around the camps would not be able to see

c G od c ame down to meet Moses and thus coDviDce the people of His respect for him

d This was evidently a normal conversation with audible voices as 2 persons would talk face to face, and as one friend would speak with another (v 9-11). There is no indication here that God spoke to Moses merely by impression, through an invisible presence, or by any other means than what is usual in a literal and visible face to face conversation. This maybe objected to on the grounds that God said My face

shall got be seen (v 23), but this was God's face as expressing His infinite glory and the light He dwells in, which no man has seen nor can see (1 Tim.

6: 16). God's face outside of His glory has been seen by many men with their natural eyes.See notes on verses 18-23, below; and 44 appearances of God. p. 63

e It is noticeable that Aaron who had been withMoses in all the journeys was now missing during this period of probation, because he, himself had sinned along with Israel (32:21-25). After the intercession of 32:30-33:23 Aaron was back in his old position. He was anointed and served about 38 years after that, as high priest in the wilderness experiences (39:1-43; Lev. 1:1-Num. 20:29)

f 3 past statements of God to Moses (v 12):

1 Bring up this people (from Egypt)

2 I know you by name

3 You have found grace in My sight g See 7 requests for God's grace , p. 107 h Here Moses was pleading wkh God to

show him the way He intended to help him lead Israel into Canaan, since He had resigned the direct oversight of the journey. Abo, he was asking God to take Israel back, forgive them, return to their camp, and proceed to lead them by His presence, as He had done before (v 13-17), God, because of the sin of Aaron and Israel (32:7-28) had moved His tent outside the camp (33: 7-11), and had plainly said that He would not go up with such a sinful people (33:1-3), but because of His love for a man who had not failed Him, He was willing to move back into camp and continue with thenation(v 14-17) i See 7 promises of God, p. 107 j Questions 57-58. The last in Exodus kThis is one of several verses throughout the Bible which prove that it was the will of God for Israel to be completely separated from all other . nations (w. 1, 15; Num. 23:9) 1 His own petition for the life of Israel and his own claims as mediator were now recognized to the full (v 17) m God will do the impossible for those whom He loves and who please Him (v 17: Mt, 17:20; 21:22; Mk, 9:23; 11:22-24; Lk. 11:1-13: Jn. 15:7, 16; 16:23-26; Heb. 11:5) n That grace was manifest in O. T. days is proved by the fact that it is mentioned in 38 O. T. scriptures (v 17; Gen. 6:8; Ps. 84:11) o This is mentioned twice here (v 12,17). It speaks of the divine call of Moses to carry out God's will, and of the close friendship of God and Moses

p Moses requested to see God's glory as expressed in nis face or countenance, not to see His face apart from His glory. That he had seen God's literal face is clearly stated in v 11, and that he had seen God's glory in a limited sense is. clearfrom 16:10; 24:16-17; so the request was for something he had not yet seen. Many others have also seen God's face and spirit-body apart from the glory. See note d, above; also 44 appearances of God , p. 63

Regarding the impossibility of man beholding the face of God when He "dwells in a light whom no man has seen nor can see" (ITim. 6:16), Moses

camp, and called it"the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp.

15 Moses makes atonement for Israel in the tabernacle

8 And it came to pass, when M6'5e§ went out unto the tabernacle, that all the people rose up, and stood^every msin at his tent door, and looked after Mo'§e§, until he was gone into the tabernacle.

9 And it came to pass.'^as Mo'-§e§ entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle and the^LoRO talked with Mo'geg.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

■11 And the Lord spake unto Mo'ses face to face, as a man speaketh imto his friend. And he turned again into the camp: but his servant J6sh'u-d, the son of Niin, a young man, '^departed not out of the tabernacle.

16 Third intercession of Moses: new reconciliation effected (Ex. 32:11, refs.)

12 •" And M6'§e§ said unto the Lord, See, ^thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, *shew me nowAthy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

■14 And he said,'My presence shall go with thee, and I will give thee rest.

15 And he said unto him. If thy presence go not with me, carry us not up hence.

16 'For wherein shall it be known here that I and thy people have found grace in thy sight? IS it not in that thou goest with us? so shall we*be separated, I and thy people, from all the people that are upon the face of the earth.

■ 17 And the Lord said unto M6'§e§,'I will do this thing also that thou hast spoken /^or thou hast "found grace in my sight, andT know thee by name.

17 New revelation of God

(Cp. Ex. 34:5)

18 And he said, I beseech thee. ^s}?ew me thy glory .

■19 And he said, I will make all my "goodness pass before thee, and I will 'proclaim the name of the Lord before thee; and'will be gracious to whom I wUl be gracious, and will shew mercy on whom I will shew mercy.

became an example of this himself when his face could not be looked upon by Israel because of its brightness (34: 29-35; 2 Cor. 3:6-18)

q Besides showing Moses His glory as expressed in His back paits , or the after effects and glimpse of the glory after it

Continued, column 4 ^»>

Sundry things to be observed

20 And he said. Thou "canst not see my face : for there shall no man see me,*and live.

21 And the Lord said. Behold, there is a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while^y glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 "And I will take away mine hand, and thou shalt see ' my back parts : but my face shall not be seen.

CHAPTER 34

18 Second tables of the law (Ex. 31:18; 32:15-17; Dt.IO: 8th ascent into Sinai (Ex. 19:

20, refs.)

JAND t he Lord said unto M6'-*^ §e§, llew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. •2 And be ready in the morning, and come up in the morning unto mount Si'nai, and present thyself there to me in the top of the mount. •3 And*no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 "^ And he hewed two tables of stone like unto the first; and M6'§e§*rose up early in the morning, and 'went up unto mount Si'nai, as the Lord had commanded him, and took in his hand the two tables of stone.

19 New revelation of God

(Cp. Ex. 33:18)

■ 5 And the Lor d ' descended in the cloud, and*stood with him there, and'proclaLmed the name of the Lord.

6 And the Lord passed by before him, and proclaimed. The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,

►•7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means ""clear the guilty; "visiting the iniquity of the fa+hers upon the children, and upon the children's children, imto the third and to the fourth generation.

20 Fourth intercession of Moses (Ex. 32:11, refs.)

8 And M6'§e§ "made haste, and bowed his head toward the earth, and worshipped.

■ 9 And he said. If now I have found grace in thy sight, O Lord.'let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.

21 Mosaic Covenant renewed: (Ex. 34:10-35:3). (1) Command to obey (Ex.

19:7)

grace or mercy was merited by man, but that His own will was the basis of all His blessings. They do not come from God simply because man wills it to be, but because God is essentially good, gracious, merciful, and does everything for man after His own free choice, it being His pleasure to will that man be blessed (v 19; 34:5-7; Rom. 9:15; Eph. 1:5, 11; Rev. 4:11)

a That is,cannotseeMy face inMyujual glory and in the light that I dwell in, which no man has seen nor can see (v 20, 22; 1 Tim. 6:16). Moses was then looking upon the visible face of God's spirit-body (v 11), as many others have done. See 44 appearances ofGod. p. 63

b This and other statements were no doubt the foundation of the ancient superstition that if one saw God he would die (Gen. 32:30; Dt. 5:24; Judg.

13:22; Isa. 6:5; Rev. 1:16-18)

c This affirms the fact that it was God in His infinite glory that Moses wanted to see (V 18, 22)

d 7 things to be done before he could see:

1 Goodness to pass by (v 19)

2 Name of Jehovah announced

3 Moses to stand upon a rock (v 21)

4 Glory to pass by (v 22)

5 Moses to be put in clift of rock

6 To be covered with God's hand

7 Hand to be removed (v 23)

e If God's spirit-body has back parts, it also has other parts (see note r, Jn.4:24)

f In 32:16 we read that the first 2 stones were the work of God, but since Moses had broken them he was now commanded to hew out stones like the ones he had destroyed and come upon the mount where God would write again what He had previously written on the first stones (v 1-2)

g 7 commands of God to Moses:

1 Hew 2 stones like the first ones (v 1)

2 Have them finished by motning(v 2)

3 Come up into the mount in the morning top of Sinai

4 Present yourself before Me on the

5 Come up alone (v 3)

6 Let no man be seen on the mount

7 Let no animals feed before the mount

h This seems to indicate that he had the stones finished in time to have some sleep (v 4)

i 8th ascent of Moses (note h. 19:3)

j Moses ascended and the Lord descended to meet him on top of the mount (V 2, 4, 5)

k God stood by Moses again, the two being face to face as before (v 5; 33:11, 21-23). If it had been an invisible presence Moses could not have written such simple faces which indicate he saw the Lord standing there

1 See God proclaims Himself , p. 107 m Unless he repents, God will not clear the guilty; but if he repents God is gracious, merciful, and forgiving

n This term is used4timcs (20:5; 34:7: Num. 14:18; Dt. 5:9)

0 When Moses had heard the promises of God (33:14,17), had seen His limited glory (33:18-23), and had heard the proclamation of His name (33:18-34:7) which assured him that God was all that His name implies, he was quick to lay holdof new hope for Israel and show his appreciation for Cod's willingness to forget the past and lead them into Canaan (v 8)

p 3 new requests of Moses (v 9): camp

1 ThatGod would come back into the

2 That Israel would be forgiven

3 ThatGod would acceptlsrael asHis inheritance

^^Cont. from column2

had passed by (v 20-23), God gave Moses a further revelation of His character and infinite nature (v 19). The Heb. for goodness is tuwb, superlative good; the best (of a person); beauty. This could refer to the infinite beauty or glory of God which was to pass before Moses while he was hid in the cleft of the rock (v 22)

r This simply means that God would announce to Moses (while hidden in the cleft of the rock) who He was as He passed by, so that he would know it was Jehovah and not an angel whose back parts he saw after the hand was removed (v 19, 22)

s Here God made it clear that no act of

* i'j'h prophecy id Ex. (34:1(>-11. ful-fiUcd). Next, V 24

4 pteJicDooi o(GoJ;

1 I will make a coveoaot with you (v 10) - 1 wlU do marveU not done before

3 All people arouod you ifaall lee tbem

4 1 will dn ve your enemies oa (v 11)

b S«e The fencwed coveaant. p.ios

c ! he marveU that cod had already done were many and *reac. ^ee 4.: m>racier belore this, p. lo.'

16 othei miraclca up lo Joshua;

1 ood'jaloryfillJDRtabemacle(Ex. 40:34) 24)

2 Fire consuming jacrifice* (Lev. ft

3 Fire kjlling priestj (Lev. 10:2)

4 Fire conjuming men (Num. 11:2)

5 Fire quenched (Num. 11:2)

6 Month supply of ijuaiU for about 6,000. 000 people (Num. 11:19-35)

7 Leprosy on Minam (Num. 12:10)

8 Mealing of Minam (Num.l2:13-16)

9 Plague on 10 spies (Num. 14:37)

10 Earth swallowing rebels (Num. 16: 32)

11 Fire consuming men (Num. 16:35)

12 Plague killing 14,700 CNum.l6:49)

13 Aaron's rod bearing almonds (Num. 17:8)

14 Water fromthe rock (Num. 20:11)

15 HeaLng of laael (Num. 21:5-9)

16 PUguekilling24. 000(Num.-24:9) d Heb. matttsefaah . a sacred pillar, column, iJorToFmonumeni.. Trans, image 43 times and pillar 12 times (•24:4;0en. 23:18, 22; 31713745, 51-52; 35:20)

e See Asherah. p.lo6

I The only place in Scnpture God sayi His name is Jealous is in connection with the asibetah fv 14^. See note e, above, and Names, tides, and offices o(t3od. p. 64

g Whoredom here diould be understood as leaving Cod to serve fal»e gods (v 15-16). See alsoLev. 17:7; 20:5-6; E>t. 31:16: Judg.2:17; 8:27. 33: IChr. 5:25: 2 Chr, 21:13: Ps. 73:27: 106:39: Jer. 3:2. 9; 13:27; Ezek. 6:9; 16:1-63: 20: 30: 23:1-43: 43:7-9: Hos. 1:2: 2:2-4: 4:10-18: 5:3-4: 6:10; 9:1.In all these passages literal whoredom was also committed by licenoous worshippen who carried 00 sex orgies and perver-BOQs. See The Asherah. p. 106

h Such sacrifices were really made to devils who inspired such sinful pracace$(Dt. 32:17; 1 Cor. 10:20)

I Even eating sacrifices offered to devils and idols Is forbiddenhere (v 16). and In the N.T.(1 Cor. 8:1-13; 10:16-33)

I 11 rl^J^<Jn■^ (ii.d ^ 4i,^r,i!, ,; | >r, |,-i j,)m.

« Since idolatry was the cauK of the breaking of the law as in Ex. 32, in this renewal of the covenant God dealt with It arst (V 12-17),asui the original covenant (20:1 -6).See 23 commands, p.l07

1 12:14-20:13:6-9: 23:15: Lev.23:6-14;

16:1-8 m 13:2. 12-16; Num. 3:12-13: 18:15

n 13:12-13; Num. 18:15

o This means that regardless of conditions at the Qme of harvests, the sabbaths were to be observed (v 21)

^^ Com, from column ^ 5 examples of "win not";

1 Theywmraot what manna was (Ex. ^^•15) 34:29^

2 Moses wist not his face shone (tt

3 Samson wist not that the Lord had departed Oudg. 16:20)

4 Disciples wist not what to uy(Mk. 9:6: 14:40. cF. Lk, 2:49; Jn.5:13)

5 Peter wia not he was free^Artt 12; <t)

o See Mt. 17:2; 2 Cor. 3:6-18

P See CloryofGodinMoses' face, n-inR

q The pronoun here refers toGod talking

with Mosei in the mount (v 29) r Radiated or shot fonh rays of glorv (v

29-30. Cp. Ml, 17:2: Acu 6:15; 1 Cor

15:41: 2 Cor.3:6-18:Rcv. 1:12-18: 18:1) s This impUes that they had Qed from

VoKs when they saw his glory t Aaron and the elders came near, and

^XODUS 34 I

•10 "And be MJd, B«hold, 1 maJte a*»y«iMllt: before all thy people I will do'marvels, «tich as have not been done in all the earth, nor in any tution: «nd all the people amonft which thou art shall sec the work of (*) J-*^'of *««embly of males

Mos€s' /act *hintt

101

•82 < And thou thalt observe

the*feast of weeks, of the*first-fruits of wheat hardest, and the feast of "insathering at the year's end.

■ for it 15 a terrible

•■ I will do with thee. •ii vuicnc thou that which I command thee this day: heboid. I drive out before thee the Am'dr-ite. and the C4 nAan-ite ■nd the Hit tite. and the P*r I2-xite. and the Hi vite. and the J*b u-site.

(2) La ws of newed (Num.

conquest re-31:17. refs.)

•12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: •13 But ye shall destroy their altars, break their^unages. and cut down their'Rroves: •14 For thou Shalt worship no other god: for the Lord, whose name is 'Jealous, is a jealous God:

•15 Lest thou make a covenant with the inhabitants of the land, and they go a *whoring after their gods, and do*5acrifice unto i their gods, and one call thee, I and thou'eat of his sacrifice; ! •16 And thou take of their daughters unto thy sons, and their daughters /go a whoring after their gods, and make thy sons go a whoring after their gods.

(3) Second commandment renewed (Ex. 20;4, refs.)

•17*Thou shaJt make thee no molten gods.

(4) Feast of unleavened bread renewed (Ex. 13:3,

refs.)

I •IS "The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month A'bib: for in the month A bib thou camest out from £ gJT)t.

(5) Law of the first-born renewed (Ex. 1 3:1, refs.)

•IS^All that openeth the matrix is mine; and ever>' firstling among thy cattle, whether ox or sheep, that is male. •20 But the^firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. I AH the firstborn of thy sons! thou shalt redeem. And none shall appear before me empty.

(Ex. 23:17, Dt. 16:16)

•23 "Thrice in the year shall all your menchildren appear before the Lord God, the God of I5 ra-eL

(9) Prorruse of protection from invasion during assemblies

* 24'For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear be-

, fore the Lord thy God thrice in

I the year.

(10) Four other laws re-I newed (Ex. 12:15; 22:29;

2 3:18)

•25 Thou /shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. •26 The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

(11) Ten commandments renewed (Ex. 20:1-17; Dt. 5-6-21)

|27 And the Lord <i^[^ unto

MCges, 'Write^^tliQu these

words: for after the tenor of

. these words I have made a

I covenant with thee and with

Is'ra-el.

28 And he was there with the

Lord *forti__dais_and .iorty

nights; 'he did neithe r e^t

bread, aor drin^ water. ^And

he WTolfi upon the tables*the

words of the covenant, the ten

commandments.

(12) Eighth descent of Moses fromSinai(note h, 19:3, refs.)

(6) Law of sabbath renewed

(Ex. 20:8, refs.)

•21 • Six days thou shalt work, but on the seventh day thou shalt rest: "in earing time and in harvest thou shalt rest.

(7) Laws concerning annual feasts renewed (Ex. 2 3:14;

Lev. 23)

men .Ulisrael (V Jl-3-2). To aU of them Moies nave the new commandmenu of i.o<3(v :j2)and broke the good news of forAJvcncH, the renewed covenant, tticir re-adoption by Cod, and tt»c

.usisrancc of His leading Item as before ttn.y had sinned (v 10-28)

u MoKstalkcdtoIuacl veiled,but when lie went into the tabernacle to ulk to t.od he was unveiled (v 33-34)

29 • And it came to pass, when M6 sej'came down from mount Sinai with the two tables oftestimony in M(5'§e§' hand, when he came down from the mount, that M6'5e5"wist not that the "skin of his face •shone whil^e talked with him.

(I 3) Mosaic Covenant glory: 28th miracle (2 Cor. 3:6-15)

j 30 And when AAr on and all the children of 1$ ra-el saw M(5 5e§, behold, the skin of his face 'shone; and they were afraid to come nigh him.

31 And M(5§e5 called unto them; and AAr on and all the rulers of the congregation'returned unto him: and MO'ses Ulked with them.

32 And'afterward all the children of I5 ra-el came nigh: and he gave them in commandment all that the Lord had spoken with him in mount SinAi.

33 And'Iill M6 seg had done

40:3, 5. 21) and the tabcrn.icle was callcd the tabernacle ol ttic testimony (38:21: Num. 1:50-53; l&U) for tlw ume reason n Heb, yada . to know. Trans, wist 7 times and wit 17 Umcs. Moses diTnbt know that the skin of his face shone (v 29)

^ Cont inued, column 1

a This was the feast of Pentecost, called the feast of weeks because 11 was the day after 7 weeks, counung from the feast of firstfruits (Lev. 23:15-22)

b This was the feast of fimfruiu. held along with llic passover feast and the feast of unleavened brcad(Lcv.23:4-14)

c This feast of harvest or of ingathering was ilie feast ol tabernacles (note c. 23:14; Lev. ■2333-44; Ut. 1»;:13-17)

d luacl could gather 3 umcs in a year and attend all the 7 yearly feasu of Jehovah. The Istgatheriiy would take in the passover, feast of fir jtiruiis, and feast of unleavened bread, covering^ days (Lev. 23:1-14). 1 he ;;od >t4t tiering would take in the feast ol Peniccosi,thc 50th day alter the feast of firnfruits (Lev. 23:15-22). The 3rd gathering would take in the last 3 feasts, the fcaa of trumpets (held Oct. 1 according to our calendar), the feast of the great day of atonement (Oct. 10), and the feast of tabernacles (Oct. 16-21), all wittiin a 21-day paiod(Lev,23:23-44).Whether all gathered for the first 2 of these last 3 feasts is not known, but all were required tobcpresent at the 7-day feast of tabernacles, feast of harvest, or feast of the ingathering (V-23; 23:17:01,16:16) besides the 8-day and 1-day feasts of the other gatherings

e 41st and last prophecy in Ex. (34:24.ful-fiUed in the land many years) 3 predicuons of C^od (v 24):

II will cast out the nations before you 21 will enlarge your borders 3No man will desire your homes or invade your land while the males appear before Me 3 times a year f 4 commands to IsracL

1 Do not offer leaven with the blood of sacnfices (v '25; 23:18)

2 Do not leave the passover feast until the morning (v 25; 12:10)

3 Bring the firstfruits of the land to the house of God (v 26; 23:19)

4 Do not boil a kid in his mother's mUk (V 26; -23:19; Dt. 14:21)

g God told Moses to write the renewed covenant (v 10-28). as he had written the onginal (20:1-23:33. See 24:3-3). Both writings were only a part of the whole Mosaic covenant, which was added to from time to time until it was completed and included all of Ex.20:l-40:38; Lev.l:l-27:34;Num,l:l-36:13; Dt. 1:1-34:12. The renewed contract did not need to be dedicated, as the original was (24:3-9).By the renewed adoption of Isael, the original covenant was restored. The writing down of the fundamental conditions of the covenant here was merely proof of its restoration. See note g, 17:14

li This was the second 40-days on sinai (v 23 with 24:18;Dt.9:9,11,18,25; 10:10)

I It seems that Moses fasted 2 periods of 40days eachwitbout any nourishment between them (Dt.9:9-21) J f true, then Moses IS the only man on record to fast 80 days thus. This would not be possible without the presence and help of tiod. We do know that Moses expenenced glory and power filling him even to the point of being reflected on his face so that men could not look at " the skin of his face" (v 28-35). No man without such divine presence could live so long without water; in the natural it would be impossible. See note j. Mt. 4:2

J Tlie pronoun hclierc refers to God, for He alone wrote upon the tables of stone (V 28: 24:12; 31:18: 32:15; 34:1; Dt. 9: 10:10:1-2; 2Cor. 3:6-18). In Dt. 10:1-2 we see that God plainly said He would write upon the second tables of stone

k The 10 commandments were considered the sum of the whole law of Moses because tlicy contained .ill the necessary rules under which all the thousands of other law s could be embodied

1 3th and las^ descent of Moses ttom

Mnai (note h, 19:J) m So-called because they were a visible, matenal testimonyof the contract between God and Iuacl(v29: 25:16. 21; 27:21: 30:3f.; 31:13; 32:15; 40:20).The ark wascalled the ark of the testim ony (25:22: 26:33-31; id-.&.iCllilt; 33:3S:

EXODUS 35

Tabernacle offerings

The people give willingly

a See 2 Cor. 3:6-15, Cp. Mt. 17:2

b That is. in the tent of meeting, not the tat)ernacle of chs. 36-40 because it was not yet built

c A reference to this is made in the N, T. showing that when Israel turns to God the veil shall be taken from their hearts (2 Cor. 3:13-18)

d Moses kept putting the veil on and off while going in and out of the tent where he met with and talked with God (v 35)

e Moses now gave Israel the instructions concerning the priesthood and the building of the tabernacle which he had received during the 80 days in the mount (24:18; 34:28). He also began to build and cany out those instructions. This section could be called the gctsof Moses (35:1-40:38)

f Before beginning the work of the tabernacle Moses reminded Israel of the 6 days and a sabbath, and warned again of the death penalty for breaking the law. The sabbath was to be observed even in the making of the tabernacle (v 2-3)

g This seems a small thing to be penalized with death, but God wanted to impress upon Israel the absolute necessity of perfect obedience and perpetual alertness to do righteousness even in linlethings(v3). He commanded that this and other details be obeyed like major commands. See Num. 15:32-36. Jews considered thislaw as applying to fires for doing work, not to keeping themselves warm or making Ughi in their dwellings.

Those who observed it strictly concerning warmth and light are said to have had the Gentiles to take care of such fires for them h 3 commands - building the tabernacle

1 Take an offering of Israel for the Lord (V 5)

2 Let everyone who is willing bring gold, silver, brass, and blue, purple, scarlet, and fine linen, and goats' hair, red ram skins, badger skins, shittim wood, oil, spices, and precious stones (V 5-9)

3 Let everyone who is wise hearted come and make the tabernacle, its fur niture, the showbread, the anointing oil,the sweet incense,cloths of service, and the garments for the priests(v 10-19)

i See note f, 25:3 j See note i, 25:4 k See note j, 25:4 1 See note k, 25:5 m See note 1, 25:6 n See note m, 25:5 o See note n, 25:6 p See note p, 25:6; f-o, 30:22-33 q See notes a-h, 30:34-38 r See note q, 25:7; note 1, 28:17 s See note 1, 28:17 t See notes a-g, 28:5-14 u See notesh-l,28:15-22;a-c.28:23-29 v See notes s-v, 25:8-9 w See notes h-p, 26:1-7; a-h, 26:8-13 X See notes i-p, 26:15-24; a-j,26:25-37 y See notes w-x, 25:10-16 z See notes a-k, 25:17-22 a See note f, 26:31 b See notes 1-s, 25:23-30 c See notes t-u, 25:31; a-g, 25:33-40 d See notes a-d. 30:1-10 e See notes f-o, 30:22-33 f See note a-h, 30:34-38 g See notes a-c, 27:16-17 h See notes a-g, 27:1-8

^ Cont. from column 3

3 Knowledge (V 31.Cp.] Cor.l2:l-ll)

4 Ability in all manner of arts (v 31; 36:1)

a 8 abilities given by the Spirit:

1 Ability to invent, plan, and make curious works ingold,silver,brass(v 32)

2 To cut stones (v 33)

3 To set stones

4 To carve wood

5 To teach these trades (v 34)

6 To engrave metals and stones (v 35)

7 To embroider beautiful designs in

cloth

3 Toweave cloth of plain and intricate designs

speaking with them,"he put a veil on his face.

34 But when M6'5e§*went in before the Lord to speak with htm, he'^took the veil off, until he came out. And he came out, and spake unto the children of I§ra-el that which he was commanded.

35 And the children of Ig'ra-el saw the face of M6'§e§, that the skin of M6'§e§' face shone: and Mo'geg put the veil upon his face again,"until he went in to speak with him.

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CHAPTER 35

(14) Sabbath again command-ed (Ex. 20:8; 31:12; 34:21)

AND M6'§es gathered all the ■ congregation of the children of l§'ra-el together, and said unto them.'These are the words which the Lord hath commanded, that ye should do them

with his brasen grate, his

staves, and all his vessels, the

laver and his foot,

•n^The hangings of the court,

his pillars, and their sockets,

and the hanging for the door of

the court,

•18 The pins of the tabernacle,

and the pins of the court, and

their cords,

•19 The*cloths of service, to do

service in the holy place, the

holy garments for Aar'on the

priest, and the garments of his

sons, to minister in the priest's

office.

2 Command obeyed: materials brought in abundance

20 *" And all the congregation of the children of I§'ra-el'^departed from the presence of Mo'geg.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the

•2 'Six days shaU work be done,! Lord's offering to the work of but on the seventh day there \ the tabernacle of the congrega-shall be to you an holy day, a iion, and for all his service, and sabbath of rest to the Lord: for the holy garments.

whosoever doeth work therein shall be put to death. •3 Ye shall «kindle no fire throughout your habitations upon the sabbath day.

X Constructionof the tabernacle and furniture (Ex. 35: 4-38:31). 1 Materials com-manded(Ex. 25:1-9)

22 And they came,"both men and women, as many as were willing hearted, and 'brought bracelets, and /earrings, «and rings, and"tablets, all'jewels of gold: and every man that offered offered an 'offering of gold tmto the Lord.

23 And every man, with whom was found *blue, and purple, and scarlet, and fine Unen,

4 ^ And Ma',e, spake unto all ^^':^:f^r^ir,Ut' /S

the congregation of the children of I|'ra-el, saying, This is the thing which the Lord commanded, saying, •5 ^Take ye from among you an offering unto the Lord: whosoever IS of a willing heart, let him bring it, an offering of the Lord; 'gold, and silver, and brass,

6 And'blue, and purple, and scarlet, and fine linen, *and goats' hair,

7 And /rams' skins dyed red, and"T3adgers' skins, and "shittim wood,

8 And "oil for the light, Pand spices for anointing oil, and for

brought them

24 Every one that did offer an offering of silver and 'Tjrass brought the Lord's offering: and every man, with whom was found "shittim wood for any work of the service, brought it.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' hair.

27 And the rulers brought

^YrV^ incense, ■ ^. ^ ^^ ^e

9 And'onjTt stones and^stones-^^y^ the^phod, and for'the to be set for the'ephod, and for i ^^gastpiate;

28 And"spice, and "oil for the

the"breastplate

•10 And every wise hearted among you shall come, and make all that the Lord hath commanded;

•11 The "tabernacle, "^is tent, and his covering.Tiis taches,and his boards, his bars, his pillars, and his sockets, i

•12 The >'ark and the staves' thereof, with the^mercy seat, and the'Veil of the covering, •13 The'-table, and his staves, and all his vessels, and the shewbread,

•14 The ""candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

•15 And the'^cense altar, and his staves, and the ^anointing oil, and the'sweet incense, and the^hanging for the door at the entering in of the tabernacle, I 16 The'^altar of burnt offering.

light, and for the"knointing oil, and for the^weet incense.

29 The children of is'ra-el brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of M6'§e§.

3 The anointed workers (Ex, 31:1; 38:22)

30 • And M6'§es said unto the children of i§ ra-el. See, the LoRD^Tiath called by name Be-zal'e-el the son of Uri, the son of Hur, of the tribe of Ju'dah;

31 And he hath^lled him with the spirit of God, in wisdom, in understanding, and in knowledge, and "in all manner of

No doubt God, in the very beginning sought to reveal many secrets of crea - lion to man, to make life more enjoyable ; and it could be that many special abilitiesof men today have come from

the Holy Spirit. The Increase of knowledge has always come from Him tluough revelation and inspiration

(V 31-35). See O. T. spiritual experiences, p. 158 of N. T,

4 spiritual gifts:

1 Wisdom (V 31, 35, Cp. 28:3)

2 Understanding (Heb. tebunwnah, intelligence; skilfulness, v 31; 36:1)

^ Continued, column 1

a See notesh-m, 27:9-15; a-g,27:16-21 b See note m, 39:1

c The people departed. Dot to think over what they should give, but to get what was in their hearts to give. They had willingly given to make a golden calf, so now under the blessing of the renewed covenant, the new beginning as adopted people of God with His forgiveness and promise to lead them Himself instead of sending an angel to do so, they were influenced by the spiritual revival to give of their material means and services to their God (v 20-21)

d Worship and part in God's work was not limited to men only. Both men atxl women had shared equally in the guilt of the recent backsliding to idolatry, so now both shared equally in the revival spirit and blessing of God

18 kinds of offerings (v 22-29):

1 Bracelets

2 Eanin^

3 Rings

4 Tablets

5 Jewels of gold

6 Blue thread

7 Purple thread

8 Scarlet thread

9 Fine linen 10 Goats' hair

11 Red rams skins

12 Badger skins

13 Silver

14 Brass

15 Shittim wood

16 Onyx and other stones (28:17-21)

17 Spices of various kinds

18 Olive oil

e Heb. chach, ring for the nose or lips, T rans. bracelet only here, but hook in 2 Ki. 19:28;Isa. 37:29; Ezek. 25?4r38: 4. It is not the common word for bracelet (tsamid ,Gen. 24:22, 30, 47; Num. 31:50; Ezek. 16:11; 23:42). Cp. Heb. pathiyl. bracelet (Gen. 38:18, 25), etsadah. bracelet (2 Sam. 1:10), and sherah. bracelet (Isa. 3:19)

f Heb. nezem. ring. Trans, earring (of nose rings, Gen.24:22, 30,47; and rings for the ears. Gen.35:4; r>c.32:2-3; E2Ek.16:12). See ncte u, 32:2

g Heb. tabbaath, seal or signet ting;finger ring(v22; 35:22; Gen. 41:42; Num. 31: 50; Esther 3:10-12; 8:2-10; Isa, 3:21). Cp. Lk. 15:22; Jas. 2:2

h Heb. kuwmaz, jewels, gold beads or necklaces of gold(v 22; Num. 31:50). This is not the same as tablets in Isa, 3:20, which see. At this time personal wealth consisted mainly of ornaments, fine clothing, flocks, herds, and such like. Coins came into prominence about a thousand years later. Among such people no stronger proof of sincerity in religion could be given than their consecration of valued ornaments

i Heb. keliy. any implement, utensil, vessel, weapon, or jewel (note s,3:22)

j The offering of gold could only refer to gold not made into ornaments, such as gold bars, wedges and vessels

k See note i, 25:4

1 See note j, 25:4

m See note k, 25:5

n See note 1, 25:5

0 See note h, 25:3 p See note m, 25:5

q See note 1, point 11, 28:17

r See note 1, 28:17

s See notes a-g, 28:5-14

1 See notes h-1. 28:15-22; a-c, 28:23-29 u See notes g-h, 30:23-24

V See notes h-j, 27:20-21 w See f-o, 30:22-33 X See a-h, 30:34-38

y 5 acts of God:

1 Called Bezaleel (v 30)

2 Filled him with the Spirit, wisdom, understanding, and knowledge, for all manner of workmanship in gold,silver, brass, precious stones, wood, embroidery, and weaving (v 30-35)

3 Gave him the gift of teaching (v 34)

4 Gave him Aholiab as helper

5 Filled both with wisdom and ability for the work of the tabernacle (v 35)

z Men in O. T. days were filled with the Spirit. Spiritual gifts not only include ability in the spiritual, but also in the physical, mental, and material realms

EXODUS 36 The woikmtn receive the offerings Constructton of the tabernacle begun

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a Hcb. ch:-'",-- -'■•■: •-•■-• '■'--;-c J t c;

cejve; rl.i;:^ utci-jji ^» -J-. ' '. i.-t;

2 Sam. 14:14)

b The Heb. wordforcvrh- -? " ' •'"•Ini lnv32*nd33lid»(Tcrc word fcx cunning in v jo. .-cc n.it J, 28:6

c Thlt ihows how diviae abilities arc ^veo tomjn-sobecinuse them as hij own abilities to at complish the wlU of God, The Lordsimrly puts the wisdom, the knowledge, or surcr-intelh-fience of whatever n is, in man, so that it become* a natural abibtyof the receiver as if it had been his by nature all his life. Ability to teach what has been received is a special en due mem in itself. Chrlsi.the prophets, and apostles ate examples of persons having been (liven abibties bv ■'•- --. rit

d Bczaleelof thembec:^ ;2)and

Aboliab of the tribe o: .. au vsere the chief overseers of all the tabernacle work (V 35; 36:1-2). Bothwere special agents of God and endued with)Qfts oi the Holy Spirit for the work. They had many workers under them who were also Qlled with the Spirit and endued with wisdom, knowledge, and special ability (36:1-2). All were God-called men. Aboliab's particular gifts were engravinti and embroidery work(38:23)

e Free-will offering* came in daily for some time - until there was mote than enough for the needs (v 3-7)

f This would be the normal condition of churches today if all members would be as free in giving as Israel was on this occasion (v 6)

g See note h. 26:1

Bible types (Ex, 38:21)

The Bible is not as full of types as some would have us believe, that is. types thatcanbe proved by Scripture. Some make nearly every person and historical event of'^the O.T. typicaL When such a method of interpretation is earned this far it leads to confusion and a wrong understanding of the Word of God. Searching for hidden meaning in every passage and pressing the typical teaching so far imperils the bteral teachings andsoundnessof many Bible truths

Everything In Scripture intended as a divine type isconfirmedby at least two or three plain statements somewhere in God's Word. "In the mouth of two or three witnesses" applies to this subject as much as any other doctrine of the Bible (Dt. 19:15: Mt. 18:16: 2 Cor. 13: 1), In this work we recognize types as distinct from parables, symbols, allegories, riddles, and figisative statements otherwise. We therefore deal with typology only as defined below, accepting types as such, if they harmonize with all the essential characteristics that make true Bible types

Definition of Bible types:

A type is a pre-ordained representation wherein certain persons, events, and institutions of the O. T. stand for related and corresponding persons, events, and institutions of the N.T. Types arc pictures or object leuons by wWchCodhas taught the people concern! nu His redemptive plan, I'heyare ashadowof tMnp to come and not the very image of ttwse things (Col. 2:17; Heb. 8:5: 10:1). The Mosaic system, for example, was a kind of kindergarten in whichGod's people were trained in divine things and taught to look forward to the realities of things yet to come

5 Greek words defined;

1 Tig)os, trans. print (Jn.20:25); figure Acts 7:43;

. print C (Acts 7:43; Rom75rr4): form (HomTir 17); fashion (Acts 7:44); manner (Acts 23:25); patlein (Tlt. 2:7; Heb. 8:5); en-sample (1 Cor. 10: II; Phil. 3:17:1 fK 1:7; 2 Th. 3:9; 1 Pet, 5:3); and example (1 Cor. 10:6; 1 Tim. 4:12) 2 ADti-tupon. trans, like figure (1

workmanship;

32 And to 'devise *curious works, to work in Rold, and in silver, and in brass,

33 And in the cuttinR of stones, to set them, and in carving of wood, to make any manner of'cunninjs work.

34 And he hath put in his heart that he may teach,'ho//i he. and A-hdli-ib, the son of A-hls'a-mAch, of the tribe of DAn.

35 Them hath he filled with wisdom of heart, to work all marmer of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise curming work.

86 CHAPTER 36

4 Materials delivered to the workers in abundance

THEN wrought B6-zftl'e-el and A-h6 li-4b, and even,* wise hearted man, in whom the Lord put wisdom and understanding to know how to work all marmer of work for the service of the sanctuary, according to all that the Lord had commanded.

2 And Md'$es called B^-zil'e-el and A-ho li-flb, and every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart

stirred him up to come unto the work to do it:

3 And they received of M6'§e§ all the offering, which the children of Ij'ra-el had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free oflferings'ever>' morning.

4 And all the wise men, that vn-ought all the work of the sanctuary, came every man from his work which they made;

5 People

restrained from giving

5 • And they spake unto M6'-5e§, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.

6 (And M6'ses gave commandment, and they caused it to be proclaimed throughout the camp, saying. Let neither man nor woman make any more work for the offering of the sanctuar>'. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

6 Ten Linen curtains (Ex. 26:1-6)

8 • And every wise hearted man among them that wrought the work of the tabernacle made 'ten curtains of fine twined linen, and blue, and purple, and scarlet: with cher-ubims of cunning work made he them.

9 The length oi op* curta in

Pet. 3:21) and figure (Hcb. y:24)

3 Hupodeignia. trans, pattern (Heb. 9:23); ensarnpTe (2 Pet. 2:6); and example On.l3:l!S;Hcb.4: U; 8:6:Jas.6:10)

4 Parabole. trans, figure in only 2 places, referring to types (Hcb. 'M 9; 11: 19). This word is mostly limited to the parable or illusuauon In the

.N.T.Types

Continued.column 4 ^»-

UHI5'twenty and eight cubits, and the*breadth of nne curtain four cubits: the curtains were all of one size.

10 And he 'coupled the five curtains one unto another: and the other five curtains he coupled one unto another.

11 And he madi' loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

12<'Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second : the loops held one curtain to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

7 Eleven goat hair curtains

(Ex. 26:7-13)

14 • And he made curtains of goats' hair for the tent over the tabernacle: 'eleven curtains he made them.

15 The'length of one curtain was thirty cubits, and four cubits was the'breadthof one curtain : the eleven curtains were of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made^fty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

8 Two coverings of ram and badger skins (Ex. 26:14)

19 And he made a 'covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.

9 Forty-eight boards and 96 silver sockets (Ex. 26:15)

20 * And he made'boards for the tabernacle of shittim wood, standing up.

21 The length of a board*u/fls ten cubits, and the'breadth of a board one cubit and a half.

22"One board had two tenons, equally distant one from another; thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; "twenty boards for the south side southward:

24 And'forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, ir/iic/> is toward the north comer, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the

6 The only authority for types and the application of them is Scripture itself. More than a mere resemblance is needed to constitute a type. In true typology no human meaning should be accepted where no positive scripture supports a thcory.Mere tustoncal events that bear some resemblance to N.T.truths stiould

Cont. next page. coL 1 —^^

a Length: bH ft. 4 in. at 25 in. pet cubiu See notes ti-n, 26:l-tf

b Breadth: 8 fu4 in. at 25 in. pet cii>tt

C See note h, 26:1

d The 50 loops in the edges of each curtain were to hook the curtaios together by the 50 taches or hooks (v U-13)

e I he 11 curtains of goats' hair nude a covering larger than the lu cunains of linen so as to hangover the uiJe^(v 14). See notes o-p, 26:7; notes a-g, 2o;8-13

f Length: 62 1/2 ft, at 26 in. pet cubii

g Breadth: 8 ft. 4 in. at 25 in. pet cubit

h The 50 loops in the edges and the 30 taches (hooks) coupled the curtains together to make a single piece as a covering for the tabernacle over the linen curtains (v 17-18)

I These were the 3rd and4ihcoveringsof the tabernacle to go over the linen and goats' hair curtains, thus making it more dust prooi and protected Irom weather (v I'J). see note h, 26:14

J see notes I-p, 26:15-24

k Length: 20 ft. 10 in. at 25 in. a cubit

1 Breadth: 3 ft. 1 1/2 in.

m Each board had 2 tenons on the end to fit into the foundation sockets when it stood upright to make the wall of the tabernacle (v 22-26)

n The 20 boards sideby side made a wall of the tabernacle 62 1/2 ft. long. See notes i-k, 26:15-18 o The40sockets were in the foundation blocks to hold the ends of the 20 boards at the base of the tabernacle (v 24-26)

^ Cont. from column2

are illustrations, but they are also the pre-ordained shadow or likeness of things to come , while parables may be illustrations of something in the past, present, or future, scriptural types and prophecy are the same in substance, differing only in form. This fact distinguishes between types, parables, symbols and other forms of human expression. See notes I andp.Mt. 13:3,11

5 Skia, trans, shadow 3 times, referring to types (Cdn^TTT; Heb.8:5; 10:1). The English word type best corresponds with skia because it means a shadow,a limited idea or likeness of the reality it foreshadows

It is clear from the above scriptures that N.T. writers used the word type with some degree of freedom; and yet, they had one general idea In common, namely, that all types show a likeness existingbetween two persons, events, or institutions. The one resembles the other in some essential feature or particular. In t>TX)logy these two are called type and antitype, and the link that binds them together is the correspondence or similarity of the one to the other. The type is the pre-ordained shadow of the antitype . The type is the object lesson, the temporary and shadowy resemblance of some predicted person, event, or institution. The antitype IS the fulfillment of that which has been predicted

6 essential characteristics of types:

1 There must be one or more points of resemblance between the type and the antitype (Col. 2:14-17; Heb. 10:1)

2 The type must be prophetic in all points of resemblance with the antitype. It must truly pre-figure some-thingtocome(Jn.3:14;Rom.5:14;Col. 2:14-17: Heb. 8:5: 9:23-24; 10:1; 1 Pet. 3:21)

3 The type is merely the shadow of the realities to come and not the realities typified (Col. 2:14-17: Hcb, 8:5; 10:1)

4 The type is always earthly while the antitype could be earthly or heavenly (Heb. 8:5; 9:24; 1 Pet, 3:21)

5 SiiKe both the type and the antitype must be pre-ordained as part of the same plan of God, they cannot therefore be something chosen by man, picked out amply because certain details in a record resemble and could be made to fit some future truth (Kom. 5:14; Heb. 9:23-24: 10:l-21i

EXODUS 37

The veil and the ark

The table and the candlestick

a See notes o-p, 26:22-24

b See note n, 26:21

c See notes a-c. 26:26-28

d See note d, 26:28

e See note e, 26:29

f See note f. 26:31

g See notes h-j, 26:36-37

h See note y, 35:30: note d, 35:34

i Here the ark was made. Thecommand

to make it is found in 25:10-16 j Length: 5 ft. 2 1/2 in. (using 25 in. as k Breadtk 3 ft. 1 1/2 in. a cubit)

1 Height: 3 ft. 1 1/2 in.

>^ Coat, from col. 3. page 103

notbe taken as true types of those truths unless substantiated by two or three plain passages proving a connection (2 Cor. 13:1). This would require at least a plain scripture on the antitype as well as the type

A genuine Bible type is a true figure or shadow of the reality to come - the antitype (Jn.3:14; Rom. 5:14; Heb. 9: 23-24; 10:1; IPet. 3:21). Centuries or even millenniums may lie between them but the shadow is never lost and the figure is never destroyed thereby. The fulfillment or reality always comes. Furthermore, a type has its own meaning apart from the antitype Qn. 3:14 with Num. 21). Regarding the recorded details of atype, as in the case of parables, allegories, and symbols, these are not to be stressed; nor are they to be interpreted apart from the antitype. In typology only the intended truth should be emphasized

4 classes of types:

1 Typical persons:

(1) Adam a type of Christ who was yet to come (Rom. 5:12-21; 1 Cor. 15:45-49)

(2) Melchizedek a type of the eternal priesthood of Christ(Gen.l4:18-24; Heb.5:5-9; 6:20; 7:1-10,17);atype of combined kingship and priesthood (Heb. 7:1-3 with Zech. 6:12-13); and a type ofeternal existence (Heb. 7:3,6 with Mic. 5:1-2; Jn. 1:1-3; Heb. 1:8)

(3) Abraham offering up his only promised son, a type of God offering His only begotten Son (Gen. 22; Jn. 3:16; Heb. 11:17-19)

(4) Isaac a type of the resurrection of Christ (Gen. 22; Heb. 11:19)

(5) Moses a type of Christ as the prophet of God (Dt.l8:15-19; Acts 3:19-26); and of faithfulness (Heb. 3:1-6)

(6) Aaron a type of the high priesthood of Christ (Heb. 5:1-5)

(7) Jonah a type of the death, burial, descension (into the lower parts of the earth for 3 days),and resurrection ofChrist0oDah2;Mt.l2:40;Eph.4:8-10)

2 Typical events:

(1) The flood was typical of baptism (1 Pet. 3:20-21)

(2) Some of the events during Israel "s wandering in the wilderness were typical of things Christiaru would face (1 Cor. 10:1-13)

(3) The lifting up of the brazen serpent in the wilderness was typical of the crucifixion of Christ and benefits of the cross to be realized by others (Jn. 3:14; Num. 21)

3 Typical acts:

(1) Smitingthe rock as in Lev. 17 wastypicalofChristbeingcrucified or smitten lor men (1 Cor. 10:4)

(2) Smiting the rock the second time instead ofspeaking to it was typical of crucifying Christ afresh (Num. 20; 1 Cor. 10:4; Heb. 6:6)

(3) Rejecting the chief cornerstone was typical of the rejection of Christ Osa. 28:16; Mt. 21:42)

(4) The many acts of the priests in the tabernacle worship were typical of various aspects of truth concerning redemption through Christ.The killing of animals, shedding and sprinkling of blood.the burning of incense,the show-

tabemacle"westward he made six boards.

28 And two boards made he for the comers of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the comers.

30 And there were eight boards; and their sockets u;e7-e sixteen*sockets of silver, under every board two sockets.

10 Fifteen outside bars (Ex. 26:26-27)

31 •" And he made "bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

11 Middle bar (Ex. 26:28)

33 And he made the<'middle bar to shoot through the boards from the one end to the other.

12 Gold overlay for boards and bars (Ex. 26:29-30)

34 'And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

13 Inner veil: 4 pillars (Ex.

26:31-32)

35 " And he made a /veil of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.

36 And he made therevmto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.

14 Outer veil: 5 pillars (Ex.

26:36-37)

37 """And he made an hanging for the tabemacle door of blue, and purple, and scarlet, and fine twined "linen, of needlework;

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

two rings upon the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

16 Mercy seat (Ex, 25:17)

6 *' And he'inade the mercy seat of pure gold: ("two cubits and a half was the length thereof, and one cubit and alialf the breadth thereof.

7 And he made two^herubims of gold, beaten out of one piece made he them, on the two ends of the'mercy seat;

8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.

17 Table of showbread (Ex.

25:23-30)

10 •" 'And he made the table of shittim wood: *two cubits was the length thereof, and a'K;ubit the breadth thereof, and a'cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold roimd about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof roimd about.

13 And he cast for it four rings of gold, and put the rings upon the four comers that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold to bear the table.

16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

CHAPTER 37

87

15 The ark (Ex. 25:1-16)

AND ABe-zal'e-el made 'the ■ ark of shittim wood: 'two cubits and a half was the length of it, and a*cubit and a half the breadth of it, and a'cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and

18 Seven lamp golden candle stick (Ex. 25:31-40)

17 •■'Andhemade the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower; so through-

bread, the lighting of lamps, and the seemingly endless and repeated rituals day by day and year by year were all typical acts and fulfilled in Christ and His redemptive work (Heb. 7:11-28; 8:1-6; 9:1-28; 10:1-22)

4 Typical institutions:

(1) The whole Mosaic institution

Continued. column4 ^^

acters , and they make interestmg stud-ies, but not as true Bible types because they lack identification as such, in the N.T. passages. The life of Joseph compared to that of Christ is an example of this. Not recognized as type and antitype in Scripture, nevertheless the two liveshave many resemblances, as seen in the outline below, and the facts

Cont. next page. coU 1 ^

a Here we have the making of the mercy seat (v 6-9). The command to make it is found in 25:17-22. See notes there

b Length 5 ft. 2 1/2 in. (using 25 in. as

c Breadth 3 ft. 1 1/2 in. a cubit)

d See note c, 25:18

e See note b, 25:17

f Here we have the making of the table of showbread (v 10-16). In25:23-30 we have the command to make it. See notes there

g Length: 4 ft.2in.(using25in.asacubit)

h Breadth: 2 ft. 1 in.

i Height: 3 ft. 1 1/2 in.

j Here we have the making of the candlestick (v 17-24).In 25:31-40 we have the command to make it. See notes there

^ Com, from column 2

of offerings and worship was typical of things to come in the sacrifice and re-dempuvework of Christ and the worship of God in the true way (Ex. 12-13; 25:1-40:38; Heb, 7-10)

(2) The Aaronic priesthood, the garments of the priests, and other aspects of the ministry of the law were typical of Christ and His redempuve work (Ex. 28-29; Heb. 7-10)

(3) The sabbath forlsrael was typical of the eternal rest in Christ and of that which is to come for all the redeemed (Ex. 20:8-11; 31:12-18; Dt, 5:15; Heb. 4)

(4) The feasts of Israel were typical of various aspects of redemption through Christ (Ex. 12; Lev, 23; 1 Cor, 5:7; Heb. 5-lOj

(5) The temple and all the rituals ofworship carried on in it were typical of the same things which the tabernacle and its worship were typical of, as in points above

(6) The tabernacle and temple, their compartments,and furniture were themselves typical of the heavenly tabernacle Christ entered into (Heb. 8:1-5; 9:1-10, 23-24)

Interpretation of types:

1 Only the point or points of resemblance between the type and the antitype should be emphasized; but they should notbe used as the basis of other doctrines which they do not typify

2 Types shouldbe understood and interpreted only in the light of their anti -types

3 Plain historical events should not be made typical simply because there are some points of resemblance between them and N.T. truths

4 The type and the antitype must agree with each other as well as with all related scriptures

5 The historical sense of Scripture or the literal meaning of the words telling of thetypeoranutype should never be destroyed

6 All so-called hidden meanings of the words should be avoided, for such a method of explaining only leads to fanciful and confusing interpretauons

How much of the O. T, is typical:^

That the above mentioned O. T, persons, events, acts, and institutions are types is proved by plain statements in the N,T, How much more, if any, of the 0,T. is typical is a matter of speculation. One thing is certain, only as much of the O, T. is to be counted typi -cal as the N.T. affirms to be. .Anything beyond this should be considered in the field of illustration in teaching. Innumerable lessons c a n be taken from similarities of O, T. facts and .N.T, truths; and such may be permissible by way of application; but to make these types and antitypes is not allowed by Scripture, P roof can rest only on human authority. True t>pes meet all the requirements as :n the above points on definition, essenual characteristics, etc.

Many so-called types are found in the plain history of the lives of Bible cha r-

EXODUS 3«

The altar of burnt offering

The hangings of th* court

J See note* t-u. 25:31

b >ec note a. '-6;J3

c >c«: notci b-c. J5;35-36

J see twee d. 2b:Jl

tf A talent of -v.lJ wj$ $29,085. 00 in value and wi jl '» Ibi. (v 24)

1 Here we have • usof the tioldeo

altar of mcenjc (v25-28), In 30:1-10 we tuve the coinmand to make it. See notes there

^ The altjir wat US in. igiure and 4 ft. 2 in. hitih, haNi'tog 4 horns, one at each corner, like the lar^ie brazen altar of sacrifice (21:1-8)

h See note o. C5:24

1 Here the holy anointing oil and the incense were made, in 30:22-33 we have the command andparticulardirections rctl-irJ'nft tiow to make them. See notes there

J Here we have somewhat in detail the actual makintiof the lar^ie brazen altai of sacrifice for the outer court of the tabernacle. In 27:1-S we have the command to make it. See notes there

k The brazen alter was foursquare like the golden altar - 10 ft. 5 in. by 10 ft. 5 in. (counting 2b in. as a cubit). It was 6 ft. J in. hi^h (v 1)

-^ — Corn, from coL 3. p. 104

about them make impressive illustrations

40 points ol similarity between Joseph and Christ:

1 Both were familiar with the shepherd's bfe (Gen. 37:2; Jn. 10) 24)

2 LovedbyFather(Gen.37:2;Jn.l7:

3 Hated by brethren (Geo, 37:8;Jn. 15:25)

4 Brethren did not believe in them (Gen. 37:20; Jn. 7:5)

5 Rulercjected(Gen.37:3;Jn.l9:15) € Envied (Gen. 37:11; Mk. 15:10)

7 Sayings observed (Gen.37:ll:Lk. 2:51) 20:13)

8 Sent to brethren (Gen. 37:13; Lk.

9 Went after brethren (Gen. 37:14; Jn. 1) (Gen.37:13;Mu26:15)

10 Brethren conspired against them

11 Stripped (Gen. 37:23; Mt. 27:28)

12 Brethren sat down to watch them in sufferings (Gea 37:25: Mt. 27:36)

13 Sold for money (Gen. 37:28; Mt. 26:15)

14 Under trial both went to Egypt (Gen. 37:36; Mt. 2:14-15) 16:32)

15 The Lord with them (Gen,39:2;Jn.

16 Fullytrusted(Gen.39:4-8;Jn.3:35)

17 Men blessed for theu sake (Gen. 39:5: Eph. 1:3) 17)

18 Compassionate (Gen.40:7; Lk,23:

19 Servants (Gen. 40:4; Lk. 22:27)

20 Both asked men to think of them (Gen. 40:14; 1 Cor. 11:24)

21 Anointed (Gen. 41:38; Acts 10:38)

22 Ruled own house (Gen.41:40; Heb.

23 Sovereigns(Gen.4L44;Jn.l5:5) 3)

24 Enemies bowing to (Gen. 41:43; Phi 1.2:10)

25 Began great work at 30 years of age (Gen. 41:46; Lk.3:33)

26 Men were told to obey both (Gen. 41:55; Jn. 2:5) Lk.24:27-52)

27 Opened storehouses (Gen. 41:56;

28 Supplied all countries (Gen.41:57; Rev. 5:9-10; 7:9-17) 25)

29 Knew men (Gen. 42:7-8;Jn. 2:24-

30 Brethren knew them not (Gen. 42: 8: Jn.l:10)

31 Wept(Gen.42:17;Jn.ll:35) 4:19)

32 Met aU needs (Gen. 42:25; PhlL

33 Made themselves known to brethren (Gen. 45:1; Lk. 24:31) 9:5)

34 Introduced selves (Gen.44:3;Acu

35 Invited men to come to them(Gen. 44:18; Mt. 11:28)

36 DlKovered alive after supposed to be dead (Gen.44:26; Acu 25:1 ■>: Rev. 1)

37 Bought men (Gen. 47:23; 1 Cor. 6:20) 14:11)

38 Comforted men (Gen. 50:19; Jn.

39 fold men not to fear (Gen. 50:19; Mk. 14:27; 17:7; 28:10)

40 Forgave brethren and made promises to them In the end (t.en. 50:17-21; Lk. 24:47-51; Acts 1:8-14)

out tEe tljt branches going out of the CAfldlestick.

20 And in the "candlestick wer<- ^our bowls made like alniunds. his knops, and his flowers:

21 And br kr.

them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal: *he made the altar hollow with boards.

22 Laver of brass (Ex. 30:17)

8 • *And he made the laver of brass, and the foot of it of brass, of the lookinftglasses of the women a'^semblinK, which assembled at the door of the tabernacle of the congregation.

23 Outer court (Ex. 27:9-15)

9 * 'And he made the court: on the south side southward the hangings of the court were of fine twined linen,"an hundred cubits:

10 Their pillars were twenty, and their brasen sockets twenty ; the hooks of the pillars and their fillets were of silver.

11 And for the north side the hangings were an hundred cubits, their pillars were twenty,

was the height of it; the homsj and their sockets of brass twen-thereof were of the same. ty; the hooks of the pillars and

26 And he overlaid it with; their fillets of silver.

pure gold, both the top of it, 12 And for the west side were and the sides thereof round hangings of fifty cubits, their about, and the horns of it: also; pillars ten, and their sockets be made unto it a^rown of goldl ten; the hooks of the pillars round about. 1 and their'fillets of silver.

27 And he made two rings of 13 And for the east side east-gold for it under the crown ward fifty cubits.

thereof, by the two comers of! 14 The hangings of the 'one it, upon the two sides thereof, side of the gate were fifteen

a 'knop under two 'f the same, and a ; r two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his 'seven lamps, and his snuffers, and his snuffdishes, of pure gold.

24 Of a'talent of pure gold made he it, and all the vessels thereof.

19 Incense altar (Ex. 30:1)

25 ^'And he made the incense' altar of shittim wood: 'the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubitsi

to be places for the staves to bear it withal.

28 And he made the staves of shittim wood, and overlaid them with gold.

20 Holy anointing oil (Ex. 30:22-23)

29 • 'And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

88 CHAPTER 38

21 Brazen altar (Ex. 27:1)

AND ihe • burnt

made the altar of offering of shittim wood: *five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four comers of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim wood, and overlaid

cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen.

17 And the sockets for the pillars were o/brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver.

24 Court gate (Ex. 27:16)

18 'And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and *twenty cubits was the length, and the'height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about, were of brass.

25 Sum of the tabernacle.

(1) Chief overseers

21 • This is the 'sum of the tabernacle, eien of the tabernacle of testimony, as it was counted, acmrding to the commandment of Mo se$, for the service of the Le vites, by the

Examples of so-called typei:

Eve, Rebckah. Kuih. ^nd other women of iheO. T.arc lometlnicstakcn tobe types of the church and the bride of Chriu. but this could not be because the church is never typified, symbolized, or illuArated by a woman, niax-

Coniinued. column 4 ^»-

God has alwaytbeen ready to renew covenants and fulfil His promises to man. He has never bniken t covenant orfailedto meet His obligations; man has always bt-enih..-offender and when he fulfils his parr of th<: rcquirt men:it can bo counted on, in every case, that God will do His pan. Hit glftsand callings arc unehanueable (Rom. 11:29)

a This means that the laigAbrauo altar was made of boards beinu like a box (10 ft. 5 in. by 10 ft. 6 in. and 6 ft. 3 in. high) aitd hollow inside. It was covered with brass (v 7)

b Here we have the actual making of the laverofbtass and its lesser reservoir for water.In 30:17-21 we have the command to make it. See notes there

c Here wc tuve the actual makinvt of the outer court with its pods, rods, bases, and hangings (v 9-17). In 27:3-15 wc have the command to make the outer court. See notes there

d The outer coun was 208 ft. 4 in. long and 104 ft. 2 in. wide (v 9. 11-13). See notes h-m, 27:9-15

e Rods of silver to hold up the posts

f There was 31 ft. 3 in. on both side* of ihegate(v 14-15).See notes b-i,27:9

g Here we have the malcing of the gate of the outer court (v 18-20). The command to make it is found in 27:16-17. See notes there

h Length: 41 ft.3 m.using 25 in.as a cubit

1 Height: 10 ft. 5 in.

J See Bible typjs. p. 103

—^»- Cont. from column 2 ricd or unmarried. On the contrary, the church being the body of the Man, Christ, it is therefore referred to as a man (Eph. 22:14-15; 4:13). See 1 Cor. HJTTe; 12:12. 27; Eph. 1:21-22; Col. 1: 18, 24. Regarding the bride of Christ, Rev. 21:9-10 makes it plain that "the bride, the Lamb's wife" is "that great city, the holy Jerusalem, descending out of heaven from God, " See Rev. 21: 2, 9-10, notes

Some attempt to prove the doctrine of the Father, Son, and Holy Spirit by the fact that Noah's ark had 3 stones. They seek to prove the doctrine of the rapture before the tribulation by the fact that Enoch was translated before the flood, even though it was 669 years before the flood.Others teaching about the bride of Christ, say that He will not marry all the church, or that all in the church are not the bride, simply because Isaac did not marry all the family of Laban

The objection to this method of Bible interpretation is that it wrests the scriptures out of their natural and historical setting and intent. It destroys the simplicity of the Word of God, detracts from Its trustworthiness and leads men to believe that there is a hidden and mysterious meaning to every detail of Scripture. The safe way is to prove every doctrine with plain passages related to the subject:and use any historical event or resembling detail as an illustration of some point in teaching. Innumerable applications can be made apart from the authentic types and antitypes; and these are permissible as such - illustrations or applications

The renewed covenant (34:10)

The renewed covenant of v 10-28 was made with Moses and Israel in answer to the 3 requests of v 9. The particular ones of the 10 commandments being emphasized in this renewed covenant were the main ones which had been broken in the sinning of Aaron and Israel with the golden-calf worship of 32:1-6, 21-25. See 34:12-17

The terms of the renewed covenant: 7 obligations of God to Israel:

1 I will do marvels such as have not been done in all the earth (v 10)

2 All nations shall see them

3 I will use Israel to do terrible things among men

4 1 will dnve out the nations before Israel and give them their lands(v U,24)

5 I will enlarge borden of Israel (v '24)

6 1 will protect homes of Israel ai they go up 3 times a year to meet Me

7 1 will honor the whole covenant (v 25-26)

EXODUS 39

The garments of the priests

The robe of the ephod

a See note d, 35:34 b A talent of gold was $29, 085, 00 c A shekel of gold was $9. 69 1/2. There being3. 000 shekels to a talent, the 29 talents and 730 shekels would make 87. 730 shekels or $850. 542. 35 d A talent of silverwai$1.920.00(notee) e A bekah. meaning half , was 32<^ in silver,ofourmoney.32(? each.for 603,550 men brought in a total of $193,136.00 for the making of the sockets, hooks, etc. A half-shekel for each of the 603, 550 men would be 301,775 shekels - explained in V 27-28 as being 100 talents for the sockets with 1, 775 shekels left over the hooks.and other items. Subtracting the 1,775shekels used for things in V 28 from the total of 301,77 5 shekels brought in for this work, gives a balance of 300, 000 shekels to be used for the sockets of v 27. This amount beingequal to 100 talents as indicated here, shows that one talent is 3, 000 shekels. At 32<i a half-shekel or 64<^ a shekel, 3, 000 shekels or one talent of silver would be worth $1, 920. 00 as stated in note d, above (v 25-26) f The sockets or foundation bases were made of silver equal to a cost of $1, -920, 00 each. The 1,775 extra shekels of silver, above the amount needed for the 100 bases (100 talents), were used to make hooks for the posts, to overlay the tops with silver, and to make the rods from the top of the posts to stakes in the ground, to holdup the posts and cunain walls (v 28) socket

g $1,920. 00 worth of silver for each h The topsof the posts covered with silver, the hooks and silver rods from the tops of the posts on 2 sides to brass slakes in the ground must have been beautiful to behold (v 28) i Capitals or tops of the posts (v 28) j Joined them to the brass stakes on either side of the posts and driven into the ground (v 28) k A talent of brass is supposed by some '•-to be 1, 500 shekels,but this could not * be, for according to v 29, there were 2,400 shekels left over after counting out the 70 talents. From this we learn that a talent of brass would be more than 2,400 shekels. Let us suppose then, that a brass talent, like one of gold or silver, should be reckoned as 3,000 shekels. On this basis the 70 talents would amount to 210,000 shekels which, added to the 2,400 would make a total of 212,400 shekels of brass. There being 224 grains to the shekel this would amount to 47,577,600 grains; and reduced to troy weight (with 5,760 grains to the lb,) would be 8,26 0 lbs,This at 51^ a lb,would be $4,212.60

Total value of gold, silver, brass:

1 Gold (87, 730 shekels S

$9,69 1/2) ', 850,542.35

2 Silver (301. 775 shekels

(a 64()i) 193,136. 00

3 Brass (212,400 shekels or

8,260 lbs. (gJ 5H a lb,).. 4.212.60

Total value $1,047,890.95

Total weight of metals in pounds:

1 Gold (87,730 shekels or

19,651,520 grains), approx.. 3,412

2 Silver(301,776 shekels or 67,597,600 grains),approx.. .11,736

3 Brass(212,400shekelsor

47.577.600 grains) 8,260

Total pounds 23.408

(Shekels in the above were reduced to grains by using 224 grains to the shekel, then reduced to pounds by using 5, 760 grains to the troy weight pound)

1 The foundation sockets or bases to the outer court were of brass and the ones for the tabernacle itself were of silver (v 27, 30-31). The large altar of sacrifices and all its vessels, the pins or stakes for the tabernacle and outer-court {xjsts were of brass (v 30-31)

m This is the 3rd mention of the cloths for the service. They included the aprons, towels, and other cloths needed in the butchering and personal cleanliness of the priests (31:10; 35:19; 31:l,41).They were not mentioned in the commands

hand of Ith'a-mar, son to Air'-on the priest.

22 And'^e-zire-el the son of U'ri, the son of Hur, of the tribe of Ju'dah, made all that the Lord commanded M6'§e§.

23 And with him was A-ho'li-ftb, son of A-hIs'a-m3ch, of the tribe of Din, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

(2) Gold; $850,542.35

24 All the gold that was occu-pied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine i^alents, and seven hundred and thirty ^shekels, after the shekel of the sanctusiry.

(3) Silver: $193,136,00

25 And the silver of them that were nvmibered of the congregation was an hundred"talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A'bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thQusand and five hundred and fifty men.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an /hundred sockets of the hundred talents, a'talent for a socket.

28 And of the thousand seven hundred seventy and five shekels he'>made hooks for the pillars, and overlaid their'chap-iters, and'filleted them.

(4) Brass: $4,212.60

29 And the bras s of the offering was seventy *talents, and two thousand and four himdred shekels.

30 And therewith'he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAPTER 39

XI Making the priestly garments (Ex. 39:1-31). 1 Materials (Ex. 28:5)

AND of the blue, and purple, • and scarlet, they^made cloths of service, to do service in the holy place,"and made the holy garments for Aaron; as the Lord commanded M6'§e§.

2 The ephod (Ex. 28:6-14)

2 "And he made the ephod of gold, blue, and purple, and

scarlet, and fine twined linen.

3 And they"did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together.

5 And the*curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Md'se§.

6 Ti And they wrought onyx stones inclosed in '^ouches of gold, graven, as signets are graven, with the^names of the children of I§'ra-el.

7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of l§'ra-el; as the Lord commanded Mo'seg.

3 Breastplate (Ex. 28:15)

8 1 'And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.

10 And they set in it four rows of stones: tthe first row was a sardius, a topaz, and a carbuncle : this was the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclos-ings.

14 And the stones were according to the names of the children of i§'ra-el, twelve according to their names, like the engravings of a signet, every one

with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.

20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the

to build the tabernacle (25:1-30:38)

n The garments of the priests were the last things made, or at least last mentioned in the commands to build the tabernacle (25:1-30:38)

o Here we have the making of the ephod (V 2-7). The command to make it is found in 28:5-14. See notes there

who evidently got the idea from stories of the many manifestations of me glory of God In O. T. days. Various tales of God's glory were no doubt passed on by word of mouth and added to, from om country and one generation to another; and many superstitious ideas came to be accepted as the truth

a This explains how they made the gold wires to be used in the embroidery work on the curtains and priests' garments. Iron anvils or tools of other hard surface were no doubt used to beat the gold into thin plates; and scissors of some kind were used to cut the thin plates into small strips which were further beaten into wire (v 3)

b See note e, 28:8

c See note g, 28:13

d See note f, 28:12

e Here we have the actual making of the breastplate (v 8-21). The command to make it is found in 28:15-29, See notes

f See note 1,28:17 there

Ashetah (34:13)

Heb. asherah, a pillar or image of wood. It was set up with the image of Baal, and worshipped by libidinous rites and lascivious practices. Asherahis always rendered grove and groves in theA. V., but retained as a proper name in the R, V, The word comes from the root ashar , tobe straight,upright, eiect.The pillar was set upright or erect in the ground like a totem pole. It was either a living tree with the top cut off and the trunk fashioned into a certain shape (Dt, 16:21),or a log fashioned into an idol and set erect in the ground (1 Ki, l4:15; 16:33; Isa,17:8),Though usually madeof wood Qudg, 6:26) it was perhaps, in some cases, made of stone. Such poles could be cut down (34:13), plucked up (Mic. 5:14),burnt (Dt. 12: 3). and broken in pieces (2Chr, 34:4). That they were not groves of trees is clear from 2 Ki. 17:10 where they are forbidden tobe set up under any green tree

Originally the idol was worshipped as a symbol of the tree of life, but later perverted to mean the origin of life and pictured with the male organs of procreation (Ezek. 16:17). Such symbols became the objects of worship canied on with all forms of impurity, perversion, and licentiousness by crowds of devotees involved in demonized and obscene orgies. The worship centered in the Canaanite nations and then spread into others. Relics of it are found among all heathen peoples. The first mention ofthe idol in the Bible stamps it as a special object of God's hatred; and it was at thi s idol that God revealed His name as Jealous (34:13-14. Cp, 1 Ki.l4:15; 15:13;

16:32-33: 2 Chr,36:14). It led to the destruction of all Canaanite nations and, with other things, caused Israel to be banished among other nations. The true nature of this form of idolatry is made clear in Jer. 5:7; 7:30-31; 19:4-5; 32:34-35; Hos,4: 12-14; Amos 2:7-9, and in other passages where grove and groves are found (34:13; Dt. 7:5:12:3; 16:21;Judg, 3:7; 6:25-30; 1 Ki, 14:15, 23: 15:13: 16:33; 18:10:2Ki.l3:6: 17:10.16:18:4: 21:3, 7;23:4-15;2Chr.l4:3: 15:16; 17:6:19: 3: 24:18; 31:1: 33:3.19; 34:3-7;Isa.l7: 8; 27:9; Jer, 17:2; Mic, 5:14)

Glory of God in Moses' face (34:29)

Heb, qaran , to push: to shoot out homs: to send out rays; to shine out or dart forth as horns. This seems to indicate that the glory of God in Moses' face was like rays or dans of lightning shooting forth. He had been in the presence of God so long i n the mo unt that his own eyes did not recognize these shining rays from his face. Like one blinded by the sun who cannot see a candlelight, Moses was not aware that his skin shone.Cp.2Cor, 7:7-10. The Vulgate reads: he did not know that his face was homed. Because of this some painten have represented Moses with 2 horns. Others have promoted the idea b y painting halos or luminous circles around the heads of saints supposed to have had special contact with God. This not only prevails in part of the Christian world but abo among Mohammedans, Hindoos, and Chinese

EXODUS 40

Moses approves of the work

» bee 28:15-29

b Here we have the robe o(the epiiod mide(v2C--f). rhccomm*ndtom»ko u U found in U8:31-35. See twie* there

c la thcte 3 venet we have the making of the coau. rrmres. botuieti. btecchei, and^rdlefotAaxoo and K>ni(v 27-29). The cofTimand lu Jo ihit U found in 28:39-43. See noic* there d Hero we have the actual makiait of the holy crown of pure »{old and the en-BT«VI0« of H<.)UNEbS TO THE LORD i^;>on It (v 30-31). The command to do ihit ii found in 28:36-38. See notes there. This completed the work of the taberiucle and the pnem' garments (V 32)

e It it nouccable that Scriptive records the acts ofobcdicnceof those who follow Cod, is well as the acts of disobedience (V 32)

f 39 itunia brou^t to Moses:

lTent(v33) 21 Golden aliar(v

2 Furniture 38)

3 Taches (books) -2 Anointing oil

4 Boards 23 Sweet incense SBars 24Tabernacle 6Pillarj(posu) door 39) 7 Sockets (bases) 26Brazen altar (v SCoverinii. rams' 261ts urate

skins (V 34) 27 lis suves

9Coverin>{ of 28 Its vesseb

badkier skins 2JTbe lavet and

lOloncrvail lu foot 40)

HArk(v33) 30 Outer coi«t (v

12Ussuves 3111S pillars

13 Mercy seat 32 lu sockets

14 Table of 33Coixt liate showbread 34 lu cords

16 its vessels (v3ti) 3dltspins 16Sbowbrcad 36 All vessels

17Candlestick(v 37) 37 Cloths (v 41) ISltslamps 38 Holy tiarments

191tsvesM:U foe Aaron

20 Oil 39 Sons'»armenu

23 commanJi to Igael (34:17)

1 Observe commands of this day(v

2 Take heed to yourselves: 11)

(1) Lest you make a covenant with inhabitants of the land (v 12)

(2) Lest such an agreement be a snare to you

3 Destroy their altars (v 13)

4 Break their images

5 Cut down their ivovcs Cp.20:3)

6 Do not worship any other god (v 14.

(1) For God is Jealous

(2) Lcn you make a covenant with inhabitanu of the land (v 15)

C) Lest you go whoring after their gods, sacrifice to them,and eat of their sacrifices

(4) Lest you take their daughters unto your sons and they go whoring after their gods(v 16. Cp. 20:4-t;j

7 no not make molten gods (v 17)

8 Keep the feast of unleavened bread (vl8.Cp.l2:14-20; 13:0-7; 23:15)

9 (Observe it In the month Abib (v 18)

10 Give Me all the fintbom males of man and beast (v 19. Cp. 13:2)

11 Kcdeom the Tiralingof an asswith a lamb (v 20) deem him

12 Break his neck if you do not re-

13 Redeem all your rustborn sons

14 No male shall appear before Me to worship, empty

15 Work r days and test the 7th througttout the year (v 21)

16 Keep the feast of weeks (v 22)

17 Keep the feast of fintfrujts

18 Keep the feast of ing.utienng

19 All males shall appear before Me 3 times a year (V 23. Cp, 23:14)

20 Do not offcrthc blood of sacrifices with leaven (v 25)

21 Do not leave the passover undl the moriunv;

22 Brine the firstfruits of the land to the house of i,od (v 2G)

23 Do not boil a kid in its mother's milk

7 requests for God's grace (33:13)

1 Show me Your way (v 13)

2 Consider luael as Your people

3 Let Your presence go with us into

He of the cphod.

"Ti

mercy seat.

•ii \.i they did bind thel 3« The uble, am/al! the re»-I breastplate by his rings unto'»«'» thereof, and the shew-I the rinRs of the ephod with a i bread.

' lace of blue, that it might be I 37 The*pure candlestick, with ' above the curious girdle of the the lamps thereof, et'en with : ephod, and that the breast- 'he lamps to be set in order, I plate miRht not be loosed from ""d «•' 'he vessels thereof, and 1 the ephod;*a8 the Lord com- 'he oil for liRhf, manded M6 jee. 38 And the Rolden alUr, and

I the anointing oil, and the sweet

4 Robe of the ephod (Z8: 31) i""""i^- ^'^, '|}^ hanging for

the tabernacle door,

22 ' *And he made the robe of , _,, . j , r ,...»«.

<!.. .-u J / I II ^ 3 The court and Its furniture

the ephod of woven work, all of ,

jjjyp I brought to Moses

23 And there was an hole in i , .^. the midst of the robe, as the' 3' The brasen altar, and his hole of an habergeon, with a: K""'^ o^ brass, his staves, and band round about the hole, i «'• his vessels, the laver and that it should not rend. i his foot,

24 And they made upon the <0 The hangings of the court, hems of the robe pomegranates his pillars, and his sockets, and of blue, and purple, and scar- 'he hanging for the court gate, let, arid twined lincrt. | his cords, and his pins, and all

25 And they made bells o/1 the vessels of the service of the pure gold, and put the bells be- tabernacle, for the tent of the tween the pomegranates upon congregation,

the hem of the robe, round

4 Priest's garments and

service cloths brought to

Moses

41 The cloths of service to do !

about between the pomegranates ; I

26 A bell and a pomegranate, a bell and a pomegranate,

round about the hem of the • • .. v i i

robe to minister m; as thei"rvice m the holy /)/ace, and Lord commanded Mdjeg. j"?« ^"^V garments for Aaron

!the priest, and his sons gar-

5 Garments for the priests '°?"«^,' »£ niinister »in the

priest s office.

27 "And they made coats o/ fine linen of woven work for! Aaron, and for his sons, \

28 And a mitre of fine linen,' and goodly bonnets of fine!, , . .,., linen, and linen breeches o/ L"'*^^^?^™^^^? ,^o 5^§- 5° fine twined linen, *^,^ children of 1§ ra-el made

29 And a girdle of fine twined *" **f *°/^;, ,^._, , , linen, and blue, and purple, and f.^ And Mo §e§ did look upon i scarlet, of needlework; as the f}^}^^ work, and behold, they;

Lord commanded Mo je?. ' ^'^ '*<"'5 '**'«^ ^^^ ^""i' ^ad

; commanded, even so had they ,

6 Holy crowr, (Ex. 28:36) ifhem."' ^"^ ^° ^e? blessed]

5 All work approved by Moses

42 According to all that the

30 "'And they made the plate | of the holy crown of pure gold,' and wrote upon it a writing, | /i7te to the engravings of a sig-,

net, HOLINESS TO THK LORD. |

31 And they tied unto it a lace i of blue, to fasten it on high' upon the mitre; as the Lord <»imnanded M6 gej.

XII Summary of the tabernacle and priesthood (£x. 39:32-40:38). 1 Tabernacle ' completed i

32 * Thus was all the work of ' the tabernacle of the tent of the congregation finished: and the children of Is ra-el did according to'all that the Lord commanded M6'se5, so did they.

2 Tabernacle and its furni-i tore brought to Moses

33 • And they 'brought the' tabernacle unto MO jej, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ■ockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering, '

35 The ark of the testimony, and the staves thereof, and the

CHAPTER 40

6 Command to set up the tab-l ernacle. (1) Date of erection

■AND the Lord spake untoj *^ Mo se§, saying, i

•2'On the first day of the first month shalt thou set up the i tabernacle of the tent of the congregation.

(2) The tabernacle and its furniture

•3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil. •4 And thou shalt bring in the table, and set in order the things that are to be set in I order upon it; and thou shalt bring in the candlestick, and I light the lamps thereof. I

•S And thou shalt set the altar' of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

(3) The court of the tabernacle.ind Its furniture

•6 And thou shalt set the altar of the burnt oCfering before the

Caiuan (v 15)

4 Give usproof that Israel and I hav< found grace in Your si^Iit (v li'>)

5 I he proof that 1 want is Your own presence with us Instc.id of Your leaving us as You uld, because of sin (v !•.. Cp. 33:1-3)

Continued, column 4 ^v

Thus, He Is all things t» all men. God exercises all the above qualities tn Ills many d alings with men-manifest-in; saingtli, nurcy,tendi-m^-ts,compauion, graclousnrts, U^n^^suffcring, gooJnt-ss, kindness, kivc, falthfuln.-st, I trustworthiness, and moral cUansing, ' as wi II as admln^rtirtng punishments , whenever they are n.-eded

most holy place and hang up the inner vail (V 3)

3 Bring in the table of showbread and set all things in order upon it (v 4)

4 Bring in the candlestick and bght the lamps

5 Set the golden altar of incense before the ai1< this side of the vall, and hang the outer vail (v 5)

G Setthcbrazenaltarofsacilficebe-fore the door of the outer court (v 6)

7 Set the laver of brass between the tabernacle and the brazen altar and put water in it (v 7)

8 Set up the court walls and hang the coun gate (v 3)

^^Cont. from column 2

C If You want us to be segregated from all other people, then do this for us as proof of good faith

7 Show me Your glory (v 18)

7 promises of God in answer to Moses: (33:14)

1 Mypresence shall go with you(v 14)

2 I will give you rest

3 My presence will go with you and Israel becauscol My love for you(v 17)

4 I Will make all My goodness pass before you (v 19)

5 I will proclaiin the name of the Lord before you

C 1 will be^acious and show meicy to whom I will

7 I will put you in a cleft of the rock, and cover you with N'.y hand while I pass by, so you will not see My glory as expressed in My face: then I will remove My hand so you will see My glory expressed at My back paru (v 22-23)

God proclaims Himself (34:5)

Hob. q.ira . to .iccost a person met; to call out to; to address by name; to introduce or announce s. ro-

nounce; make a pn* 5;

33:19; 34:4-';; Lev. _j .-i. zi. 37; •25:10; Pt. 20:10; Judg, 7:3; 1 Kf. 21: 9-12; Pi. 20:6; Iia. 61:1-2: 62:11)

10 :i

' CO J

1 Heb. Yehovah, Jehovah (v 6)

2 Heb. n ' ' \. Suong Jehovah

3 Heb. r iierciful, full of tenderness '^

4 Heb. c 1US

6 H ' iifering, not

easily J

6 HcD. laD-cuccca . abundant and sufficient in goodness, kindness, and love aoi! " loss

7 Heb. emeth .truth, tru ss,

■ or pr ■)

>\.cb. ..Ik

litunjjupaii ,\m1

a» .Id [jil,;)otu

re

overseeing

pi:

.il

.;ic to ilvc the c word Jehovah.

EXODUS 40 Sanctification of Aaron and his sons The LortTs glory fills the tabernacle

a 3 commands-anoiniiPR the tabernacle:

1 Take the ancanting oil, anoint the tabernacle and all things in it to be holy (V 9)

2 Anoint the brazen altaiinthe outei CO urt and all its vessels to be holy (v 10)

3 Anoint the laver and its foot to sanctify it to be holy (v 11)

b 4 commands - consecration of priests

1 Bring Aaron and sons to the laver and wash them with water (v 12)

2 Put the holy garments upon Aaron, anoint him, and sanctify him to the office of the high priest (v 13)

3 Bring his sons and put coau upon them (V 14) forever (v 15)

4 Anoint them to be priests unto Me The 1st month, but the fuU year had not yet ended. The 14th of this month and a year before, the first passover had been held (12:2-6,18). In 15 more days they could say that a year before they had left Egypt; so the tabernacle was set up in one day exactly 11 1/2 months after they had left Egypt. On the 14th of this month the 2nd year they kept the 2nd passover (Num. 9:1-3). On the lit day of the 2nd month Israel was numbered (Num. 1:1-2). On the 20th day of the 2ad month, or 50 days after the tabernacle was set up, it was taken down and the journey to C anaan w as resumed (Num. 10:11-13). Duringthe»e 50 days the book of Leviticus and Num. 1:1-10: 10 were written and the events therein transpired

d 6 actsof Moses - setting vg> tabern acle:

1 Fastened sockets or foundations (v

2 Set up the bo ards tor the wall 18)

3 Put in the bars to make walls firm

4 Set up the pillars or posts

5 Spread tent over tabernacle (v 19)

6 Put coverings over the tent e 6 acts - arranging most holyi)lace;

holy pi ;s of the

1 Mose5putihe2 tables of the testimony, the 10 commandments, la the ark (V 20)

2 Set staves on the ark

3 Put mercy seat upon the ark

4 Brought ark into most holy place (v

5 Hung the inner vail 21)

6 Covered the ark

The Mosaic tabernacle (33:7)

Heb. ohel. tent, dwelling. It is trans, tent l34limes (Gen. 9:21; 12:8; 13:3; fsTI); tabernacle 203times (26:9, 13-35); and dwelling Qob 36:15; Ps. 52:5: 91:10). The Heb. mishkan is trans, tab-ernacle 114 times, referring co the tab-emacle of Moses and the temple of Solomon, or God's dwelling among men. It is never trans, tent, temple, house ; but trans, dwell , meaning God a^Jells (Ps. 26:8; 45FTI; 74:7; 87:2; 1 Chr. 6:32) and dwelling place of man 08:21; 21:28; 39:6;Isa.32:18; Jer.9:19; 30:10; 50:30; Ezek.25:4; llab.l:6).The 2 words are used iniochangeably referring to the same tabernacle made at Sinai. Cp. ohel (26:9; 27:21; 35:11; 36: 37; 38:8. 30; 40:12) with mishkan used in the same chapters ofthesamedwell-ingplaceofGod (26:1,6-7,12-35; 27:9, 19: 35:11,15, 18; 36:8-37; 38:20-21. 31; 40:2-38). Ohel is also used in one place of the tabernacle of the congregation in Israel before the tabernacle commanded at Sinai was made (33: 7-11)

8 names of Moses' tabernacle:

1 The tabernacle of the congregauon (126 times. 27:21; 28:43; 29:4.10-11)

2 The tabernacle ol the tent of the congregation (39:32; 40:2. 6. 29)

3 The tabernacle (40:28; Num. 1:50)

4 The tabernacle of the Lord (17:4)

5 The tabernacle of testimony (Num. 1:50-53) 7)

6 The tabernacle of witness(Num.l7:

7 The Lord'stabernadeCJosh. 22:19)

8 The tabernacle of the house of God (1 Clir. 6:48)

The whole building, the outer court and the holy and most holy places were called the tabernacle. In Heb. 9:1-8 the holy and most holy places are called the first an<i second tabernacle

door of the tabernacle of the i covered the ark of the testi-

tent of the congregation. | mony; as the Lord conmianded

•7 And thou shalt set the laver; M6'§e§.

between the tent of the congre- i ^ _ ^, ^,

gation and the altar, and shalt (*) Placing the three pieces

put water therein. | of furniture in the Holy Place

•8 And thou Shalt set up the| ^ r And'he put the table ix, court round about, and hang up; ti,e tent of the congregation.

the hangmg at the court gate. , ^^^ ^^ ^-^^ ^^ ^^ tibemacle

northward, without the veil. 7 Anointing the tabernacle jS And he set the bread in

order upon it before the Lord; •9 And thou "shalt take the| as the Lord had commanded anointing oil, and anoint the! Mo'ses.

tebemacle, and all that is\ 24 '*' And he put the candle-therein, and shalt hallow it, and! gtjck in the tent of the congre-all the vessels thereof: and it gauon, over against the table, shall be holy. ^ i on the side of the tabernacle

•10 And thou shalt anomt the| southward, altar of the burnt offering, and! 25 And he Ughted the lamps aU his vessels, and sanctify the| before the Lord; as the Lord altar: and it shall be an altar commanded Mo'se?. most holy. . I 26 "^ And he put the golden

•11 And thou shalt anoint the laver and his foot, and sanctify it.

8 Consecration of the priests (Ex. 29:1-27)

«2 And thou'^halt bring Alr'-on and his sons unto the door of the tabernacle of the congregation, and wash them with water.

•13 And thou shalt put upon Air'on the holy garments, and' anoint him, and sanctify him; that he may minister imto me in the priest's office. •14 And thou shalt bring his sons, and clothe them with coats:

•15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

9 Tabernacle set up. (1) Date of erection

16 Thus did M6'§e§: according to aU that the Lord commanded him, so did he.

17 ' And it came to pass in the"first month in the second year, on the first day of the month, that ths tabernacle was reared up.

(2) The tabernacle erected

18 And M6'5e§<^eared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his piUars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded M6'§e§.

(3) Placing the ark, the only piece of furniture in the most holy place (Ex. 26:33-34)

20 •" And he'took and put the testimony into the ark, and set the staves on the ark, and put

altar in the tent of the congregation before the veil:

27 And he burnt sweet incense thereon; as the Lord commanded M6'§es.

(5) The court of the tabernacle erected and its two pieces of furniture placed

28 """And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the Lord commanded M6'§e§.

30 •" And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.

31 And M6'§e§ and Aar'on and his sons ^washed their hands and their feet thereat:

32 When they went into i the tent of the congrega-I tion, and when they came

near unto the altar, they washed; as the Lord commanded M6'§es.

33 And he reared up the court I roimd about the tabernacle and

the altar, and set up the hanging of the court gate. "So M6'§es finished the work.

, 10 The glory appears and

remains on the tabernacle

(Ex. 13:21; 30:43)

34 '" Then a cloud covered the tent of the congregation, and' the glory of the Lord filled the tabernacle.

35 And M6'§e§ was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 And'when the cloud was taken up from over the tabernacle, the children of !§'ra-el went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the Lord the mercy seat above upon the was upon the tabernacle by ark: day, and fire was on it by night,

21 And he brought the ark in the sight of all the house of into the tabernacle, and set up Is'ra-el, throughout all their the veil of the covering, and; journeys.

and blessings ot God, physically,mentally, materially, and spiritually (Ex. 19:6: Dt. 7:6-8)

11 To demonstrate the futility of idolatry and sin to all nations (Ex. 20: 1-6; 32:21-25; 34:15-17;Dt.7:1-6; 13: 1-18: 18:9-14)

a 6 acts - arranging the holy place;

1 Moses put the table in the holy place on the side of the tabernacle northward (v 22)

2 Set the bread in ordei i^wn it (v 23)

3 Put the candlestick on the opposite lide of the tabernacle (v 24) 25)

4 Lighted the lamps before Jehovah(v

5 Put the golden altar before the ark just this side of the inner vail (v 26)

6 Burnt sweet incense on it (v 27) b 8 acts - arrangement of outer court:

1 Moses hung the outer vail to the tabernacle (v 28)

2 Put the brazen altar by the door of the outer court (v 29)

3 Offered burnt offerings and meat offerings to the Lord

4 Set the laver between the brazen altar and the tabemaclc door (v 30)

5 Put water in the laver

6 Washed hands and feel before service in the tabernacle worship (v 31-32)

7 Set up the outer court (v 33)

8 Hung the gate to the outer court c Such waitings were doneby the persons

themselves, and could not be called baptisms, as some teach

d Moses personally supervised all the work of setting up the tabernacle and carried on the priestly work until it was finished. He was the one who had received the instrucuons and commands concerning these matters so he saw to it that everything was done as commanded. All the acts of v 13-33 were mainly those of Moses. He showed those who were to be responsible for taking down and setting up the tabernacle how to do everything. He was the first to hght the lamps (v 25), to burn incense on the golden altar (v 26-27), to offer burnt and meat offerings (v 29),to wash in the laver (v 31), and to anoint and sancufy thehighpriest and other priests(v 12-15). He was the one who anointed the wholetaberaacle and furniture (V 9-11), and placed all the furniture where it was commanded to be (v 20-33)

e The cloud, the symbol of the visible presence of God. and the glory of God filled the tabernacle when all things were completed, anointed, sanctified, and made holy for divine services and the Divine Presence (v 34).Moses could not enter the tabernacle for such overwhelming glory (v 35). A similar glory appeared when Solomon finished the temple (1 Ki.8:10-11).A bout 650 years of blessings and curses upon Israel were experienced by the nation between these two events

f This was the sign for Israel either to move 01 make camp in all their journeys (v 36-38. Cp. 13:21-22)

11 reasons God separated Israel (34:16)

1 To fulfil the covenants and promises made to .Abraham regarding his seed being a great nation (Gen. 12:1-3)

2 To fulfil His covenants and promises to Abraham regarding the land of Canaan being the home of his seed eternaUy (Gen. 15:18-21; 17:8)

3 To destroy the mighty races of giants whom Satan had raised up in an effort to do away with pure Adamite stock hoping to keep the Seed of the woman from coming into the world which would have averted lis own doom. See Giants and sons of God , p. 62

4 To destroy all the Canaanite nations for their wickedness (Di. 7:1-24; 9:5)

5 To have a people of pure Adamite stock through whom the Messiah should come (Gen. 3:15; Rom. 9:3-5)

6 To make Israel the channel of the revelation of God to man (Rom, 3:2; 9:3-5)

7 To make them the head of all nations forever (Dt. 15:16; 28:13)

8 To evangelize the nations (Gen, 12:1-3; Isa. 2:1-4; 52:7; 66:19-21: Zech, 8:23; 14:16-21)

9 To be a kingdom of priests to represent Codin true worship (Ex. 19:6)

10 Tobea holy nation and a special people of God to exemplify the grace

NOTES ON EXODUS CONTINUED

109

Thli w<i Amtiiii who n)aiii«d Jo-' ■ ■ - ■ - .

A.

Summary of Exodas

Mlc. 6;4). We Uke ll Ironi 'J i-9 ttui Mlriim was teveial ycici ulJei (tun hei brotberi. Ajroa wu 3 yeari olJcr than MoKi (7:7). The faiher. Amtini, wail be (oa ofKohjch.a no born to Levi before he weal to Etiypl (Cen. 4o:ll). How old Kohjlbwji when Arrrjm wai boro 11 oM known. Both Amtam jnJ Jochebed ihough, were bom in Fiypt K>fne Ume alter (he Ivaelito ^e,;Jn the 215 year >ojournihere(SurD.2t'.5^). Wc koow (ha(Aaron wai 33 yeart old aod MoKtSu whenhc led Inael oul of Egypt (77; Actl7:.:3,30.3<;).^ubuacting83(the numberof ycartof the ^16-ycar ujouni that Aaron,the older vn of Amrara lived in Egypt) we (hen have a period of 132 yean for Koha(h (o have Amrao). for Ainrain to grow i^.roarry Jochebed.aixl have Mirlatn.aod Aaron, with Motel being bom 3 years later

Age of Mo««^ at adopdon (2:10)

How old Motet was at thii time it OM ttated. Perhapihe wainearly 5 when he was fully weaned at Isaac was. for we read (he tame na(eroen', the child grew, and was weaned, regarding Wir (C«j. 21:8). Cp. Jodg, 13::4: 1 Sam. 2:21. 26; 3:19: Lk. 1:30; 2:40. Motes wat now old enough to begin his educa -tioQ at the ton of Pharaoh's daughter. He wat finally learned in all the wisdom of the EgyptiatM and became miijhty In words and deeds (Acts

7:22). Joscphus tayshe was put in command of the Egyptian war against (he Ethiopiaoi and conquered them completely

Six actt of Motet in Egypt (2:15):

1 Inspected slavery of bretl»en(v 11)

2 Intervened to deliver a brother

3 Sought to unite his brethren (v 13)

4 Misjudged his brethren(Act$ 7:25)

5 Became afraid for hit life (v 14). The not fearing of Heb. 11:27 refers to Ex. 1&28-2?

6 Fled from Pharaoh (v 15)

Marruge of Motes (■2:21)

Generally th«- proposal of marriajte

catiM- from th-- iiart nt« of the bridt^

Ifroom. but 'he custom was

rrv'rrcf-d n^ i Josh. 15:Ib-lT;

I was calWd an

y ' Miriam (Num

1-

F

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h

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M

3.1. ... -

aftw th«- «-v it ihf inn iKx

4:24-26), ar' ! with Mosfs in

the wildernt->s ul Miiai (Ex. 18:1-27)

Cod ideoUaet Hirmelf (3:6)

Cod identified Mimtelf as the God of Amtam (your father), Abraham, Isaac, aod Jacob (v £). On this and similar veriet ChriK founded the doctrine of the returrection and immortality of the inner man, by claiming that (heie men are tiill alive and will be returiected bodily In due (ime (Ml. 22:31-32). If they are alive, (hen all who die are itiU alive in tout and ^iirit. It It only (he body (hat diet at physical dea(h 0->v. 2:26) and it is only the body (hat wiU be returTec(ed On. 5:28-29; Dan. 12:2)

22 oredicdoitt of God in Exodut 3-4

irw

1 1 will deliver Icael out of (Uc hand* of the Egyptiant (3:8)

2 1 win bring (hem out of Egypt unto a good land (3:8)

3 I win bring them unto the land of the Canaanltct. MKtiiet. etc. (3:ii).

4 1 will be with you (Motes, 3:12)

5 1 will give you a token (3:1Z)

6 1 will bring you out of affliction unto the land ot (he Canaanitet (3:17)

7 laael will hearken to you (3:18)

8 Pharaoh will ao< let you go until he IS forced to du to (3:1,^

9 I win smite Egypt with plaguei and then he will lei you ^o (3:20)

10 I will give iMael favor with the Egyptians (3:21) (3:;!1)

11 You will have plenty when you go

Die *fld D>^«: wrltuo m part of the law duUag the 11 moatlu at ML Slnai -

ioSrSntlTrT ^ . . ^

A uthor. Motei. the lawgiver and leader o(liael dunng the exodui and the lI^eiB^v ' -r 3gi. see Motes in Index

-2, tee ooce g. 17:14 aod 16 proofi Moiet wrote t he Pentateuch.

:^ ancient Jews (he P.niatcucb wat in the form of one book, and 1. : ll.caUeJr.i-Tjrih. rtie Law, and Sepher Ha-rotab. Ihe Book it was 10 time d.'

Proof

Smntnai

tben-.c' written of the Law

each section namcJ by th<r of this book wai Exodujtignlflcta-the got og out o f f^,i [b J I tt c 'a

Stectioni called. 1 be five parts of the law,

. wurd or wordi lO (he Tirtt vcric. The liile

It- the Namei. or amply shenioth. Names.

.referringto the leading event of the book,

_,.__ -„,,---, ritrael. The iiructute of the book in the fim few'iemcacei itJw'dut i(it a pir(o: and a conunuatioo of Genctit. It Inuoduce*

another great epoch in the littory of lirael. What (..eneat lett forth in prophecy,

U xoduirecordi iQtuttory.lt records the wonderful prophetic increaae of I trad dunng

' the 145yeartbetwccnJotephandthc t xodut; (he pertccuuon andopprcation of Itrael

in Egypc (heir JeUvexaoce by the power of >..od; the exodui from Egypt: the giving

' of the law; the building uf the (abcrnacle; and (he beginning of (he Aaronic pnea-

' hood.ltikeutKstheearlylifcof Motes and hit call to lead iHacl out of Egypt; tells

of(heplaguc«whichmadePharaohwilUng(opcrmltlirael to leave; and records the

1 fundamental principles of the conititution of the Jewiih naUoo. Here we have the

I hittury ot the political and re Ugiout organization of laael at a people of Cod and a

1 mighty nation among men. The book may be divided into two main parts

Historical (1:1-19:.:5) and Lcgitladve (i!0:1-40:38)

Pufpoae: to conunue the hiaory of luacl in fulfillment of the covenant, the promises, and the prophecies given to Abraham, Isaac, and Jacob concerning their teed; to show t!ie time, circumitancct, the purpote of the law given by Motet to luael; and toreAxd tf>e otganizauonofthe nation and the ettablithment of a viiible form or wortlup with God dwelling in the midtt of Mis people

StatitUct 2nd book of (he Bible: 40 chap(crt; 1,2)3 veliet: 32.092 wordt; 1,089 verics of histor/; 129 verses of fulfilled prophecy; 2 vertei of unfulfilled prophecy; 5a viuetuoos

Exodut hat 73 tepaiate mettagct from Cod (marked in the text; 3:12,14; 4:2,4, 6, 7, 11, l4. 19. 207; 5:1; S:l, 16. 13: 7:1. 8. 14; 8:1. 5. 16, 20; 9:1. 8, 13. 22: 10:1, 12, 21: U:l. 9; 12:1. 43; 13:1: 14:1. 15. 26; 16:4. 11, 28, 32: 17:5, 14; 19:3. 9, 10. 20. 21. 24; 20:1; 23:20; 24:1, 12: 25:1; 30:11. 17, 22, 34; 31:1, 12:32:7, 9, 33:33:1. 11, 14. 17, 19; 34:1.5, 9, 27; 40:1): 827 command*; 240ptcdicooni; 28 p(omitet;and 35 3f 42mlraclctby Motet. See below

12 You wUltpoil the EgypUant (3:22)

13 Aaron will come to meet you(4:l4)

14 He will be glad to tee you (4:14)

15 1 will be with both of you and teach you what to do (4:15) 16)

16 Aaron will be your spokesman(4:

17 He will be to you as a mouth (4:16)

18 You will be to him at God (4:16)

19 You will do wondert by thit r<xi (4:17)

20 You will do all (bete woodert before Pharaoh (4:21)

21 t will harden Pharaoh's heart that he wiU not let Israel go (4:21)

22 I will sla y the firstborn of Egypt if he will not let Itrael go (4:23)

3 thingt Israel did in Egypt (2:23)-.

1 Sighed .Heb. anach ,(rant. tigh (v 23; Ita. 24:7; Lam. 1:4,8.11,21; Ezek. 9: 4: 21:C-7)and mourn (Pr.29:2;Iu.51:11)

2 Cried. Heb. ^aau. (o thriek from anguish or danger (v23; Judg. 3:3, 15; 6:6-7; 10:10; 1 Sam. 4:13; 5:10; 7:9; 12:8-10:28:12: 1 Chi. 5:20; 2Chr. 18: 31; 32:20: Neh. 9:4, 28; Es.4:l; Pt, •22:5; 107:13; 142:1,5; Ita,26:17; 57: 13; Jer.20:8; 30:15: Ezek.9:8: 11:13; Hot. 7:14; Jonah 1:5; Zech. C:8)

3 Groaned. Heb. neauah (v 24: 6:5; Ju<lg.2:I3: Ez«k.30:24).Byrcading the above icripiures one can picture the anguish, pain, sorrow, dittrea, grief, (or(ure, and agony of the Ivaelites under bondage. Ps. 88-99 might refer to (hit. Such sufferlngt mlgh(have been necesury (o make Israel willing to leave Egypt. Even as it was they were always longing to go back (Ex. 16:3; 17:3; S--. '.4:2-4)

!i sacred mountains in bcripture (3:1);

1 Mt.Slnai and Hoteb (v 1; 4:27; i8:5; •^4:13; Sum. 10:33; 1 Kl. 19:8). Sinai It mentioned as a wildemctt and a mountain 35 ilmet(1 »: 1-23; Ni«T).1:1: 3:1: Gal. 4:24-25). In 17 patuges the ume desert and mountain are called Horeb(3:l; 33:6; Ut. 1:6; 4:10-1.^; 5:2: 29:1; 1 Kl. 1*4; Pt. 10»;:'.9; Mai. 4:4)

2 Mt.Mofiab (Cen. 2-2:2: 1 Chr. 21:

f .48:2: lu. 2:2-4: 8:19; • .Ic. 4:7; DaO. U:4S.] . 8:3)

ecb. 14:4: Ml. 24:3:

1(2 Pet. 1:18)

7 neavcnh Mt. ^lon (Heb. 12:22;

Rev. \i\. ;i:i9'

H Prc-Adamlt ' out of

whichLucIfcrw, '11-17)

14 commandt to Motet (3: Sy. I I Draw not olgh hither (3:6)

2 Put off youi tboet (3:5) 3CoTOenow, I will tend you (3:10)

4 Thus shall you say to Israel (3:14-15) 16)

5 Co, andga(her Israel (ogetber (3:

6 Co, tay to them (3:16-22)

7 Catt yovff rod on the ground (4:3) B Put forth your hand and (ake the serpent by the tail (4:4)

9 Put your hand in(o your bosom(4:6)

10 Put your hand into your botom again (4:7)

11 Co and I willbewith your mouth and teach you what to say (4:12)

12 Co, return to Egypt (4:19)

13 See thatvoudo all (hete wondert before Pharaoh (4:21)

14 You thaU say (o Pharaoh (4:22)

8 acu of God in Exodus 3-4 (3:5)

1 Appeared to Motes (3:2)

2 Saw (3:4, 7) 3CaUed to Motes (3:4)

4 Said- 15times(3:4, 5.6,7.12, 14, 17; 4:2, 3, 6, 7. 11, 19, 21, 27)

5 Heard (he cry of Israel (3:7)

6 Knew their sorrows (3:7)

7 Became angry at Motes (4:14) 8Cave5prophecies (3:8, 12,17-22;

4:14-17: 21-23)

42 miracles by Moiet (4:5):

1 Rod (uxned in(o a serpent (4:2-3)

2 Serpent into a rod (4:4)

3 Hand turned leprous (4:6)

4 Hand healed of leprosy (4:7)

5 Rod turned into a serpent (4:30)

6 Serpent turned into a rod (4:30)

7 Hand made leproui (4:30)

8 Hand healed of leproty (4:30)

9 Rod (urned into a terpent (7:9-10) (Magicians alto did to, 7:11-12)

10 Motes'rod swallowed othctt (7:12)

11 River (o blood: 1st plague(7:14-25) (Magicians aUo did to. 7:22)

12 Created frogt: 2nd pla j ue (3:1-7) (Magicians alto did to, 8:7)

13 Cauied frogt to die (S:4-15)

14 DUit tolice: 3rd plague (8:16-19) (Maglciant could not, 8-li-19)

15 Created fliei: 4(hplague(8:20-'24)

16 Made Coihen exempt from file* (8:22) 32)

17 Removed fliet from Egypt (8:29-

18 Munatnuponaock: 5thplague (9t 1-7)

19 StockofUi. -4-7) 12)

20 Bolls fron , ^^e (9:8-

21 Hail aod lire i .j i j j j.-r!rl3-J5)

22 i.othenexemptTTii: Tuil and fue (9:36)

23 Mopped hail and tire (9:28-35) 24Locustt: Bit. -l.,'.,r a0:l-l5) '^6 Locuttt re 16-20)

26 UarkncK ^. (10:21-29)

'^7 Cotbeo exempt (Tur23)

28 Death of firit-bom: 10th plague (11:1-12:51)

29 lirael's fir»t-bomexeropt(ll;7-J0)

30 Making a path through the Red Sea and congealing the water (14:21-22)

31 Melting ice of Red ^a (14:26-2^)

32 HeaUng waters of Marab (15:23-26) 11)

33 Bread from heaven(16:4-35:Nuin.

34 Quallt to eat (16:8-13)

35 Water from (he rock (17:1-7)

36 Victory over Midian (17:11-13)

37 Quenched fire of dea(h(Num.11:2)

38 Healing of Mlriam(Num.12:13-16)

39 EarthtwallowingrebeltCNuin. 16: 28-33)

40 Stopped a plague (Num. 16:44-50)

41 Water from the rock (Num. 20: 10-13) 14)

42 HeaUngIicael(Nun).21:5-9;Jn.3:

7 demandt of God upon Pharaoh (5:1);

1 Let My people go, (ha(they may hold a featt un(o Me in the wilderness (5:1)

2 Let My people go, that they may lerve Me in the wUderoest (7:16)

3-7 Let Mypeople go, that they may serve Me. Tlie next 5 demandt were to tuted, and recorded in 8:1; 8:20; >.l; 36 13: 10:3

9 answers of Pharaoh to God's demaodi: (5?2)

1 who itthe Lord, that 1 should obey His voice to let Itrael go" I know not the Lord, neither will I let Itrael go (5:2). 1 plague before the next aniwer (7:20-25)

2 Inireat the Lord, that He may take away the frogs from me. and from my people: and I will let the people go, that they may do tacrifices unto the Lord (8:3). 3 plagues before the next answer (8:6-19)

3 Go yet, sacrifice to your God in the land. ..I will let you go, that ye may sacrifice to the Lord your God in the wilderness: only ye shall not go very far away (3:25. '28). 3 plagues before the next 2 answers (9:1-26)

4 I have sinned this time: the Lord it righteous, and 1 and my people ate wicked. Intieat the Lord (for it it enough) that there be no more mighty thundering} and hail, and 1 will let you go,and ye shallstay nolonger(9:27-28)

5 Go,serve (he Lord youri..od:bu(who are they that shall go ,.. go, now, ye that are rnen. and terve (he Lord (fOT 8-11). 1 plague before (he next answer (10:12-15)

6 1 have sinned against the Lord your Cod, and against you. Now therefore forgive. I pray thee, my tin only this once, and intreat the Lord your God,

that He may take away from me this death only(lO:16-17). 1 plague before the next 2 answers (10:21-23)

7 Goye, terve tbeLord; only let your flocksaod yourheidtbe iUyed:le(your little onet also go with you (10:24)

8 Get thee from me,uke heed to thyself, see my face no more (10:28). 1 plague before the next and final answer (11:1-12:30)

9 Rite nj. and get you forth from among my people, both ye "and the children of Israel; and go, serve tJie Lord, as ye have said. Also (ake youi (locks, ii ye have said, and be gone; and bleu me alto (12:31-32)

10 predicuons of God (6:1)-,

1 Bring judgment upon Pharaoh (v 1)

2 Bring you out of Egypt (v 6)

3 Deliver you from slavery

4 Redeem you with great power

5 Redeem you with great judgmati

6 Take you for My people (v 7)

7 Be your God

8 Cause you to know that I am Jehovah (Elohlm - God, the Father, the Son,jnd(he Holy Spirlcv 7.Cp.ljn.5:7)

9 Bring you into Canaan, as prom-ited Abraham, Isaac, and lacob (v 8)

10 C'lve you Canaan for a heritage Fulfillment of these predictiont wjt to begu) NOW

Ktniman redempuon (6:6)

Heb. gaal. to redeem; to buy back a relative's prcvcrty .fter it hat been told or mortiij^t-d; ransom. Here it tlv flittoccurrence tnconnection with Itrael ata nation, identifying i-od at the

Continued, next page

NOTES ON EXODUS CONTINUED

Kinsman Redeemer of Israel, and making it cleat that they were considered His own people chosen to fulfill His will (V 6-7)

14 uses of "gaal" in Scripture:

1 Redemption of Jacob from evil (Gen. 48:16. Cp. Ps. 103:4)

2 Redemption of a brother's country possession by the nearest kin (Lev. 25: 25-26; Ruth 4:4-6)

3 "edemplion of country possession by the seller himself if he is able to redeem it (Lev. 25:26-28)

4 Redemption of city property i n one year if desired (Lev. 25:29-32)

5 Redemption of a kinsman from slavery (Lev, 25:48-55)

6 Redemption of consecrated things (Lev. 27:1-33) 34)

7 Redemption of tithes (Lev. 27:31-

8 Redemption of the soul (Ps.69:18; 72:14; 107:2; Isa.35:9; 43:1:44:22-23; 48:20; 52:3: 62:12)

9 Future redemption of Israel and Jerusalem from Gentile bondage (Lsa. 52:9; 63:1-9) (Hos. 13:14)

10 Redemption from death and hell

11 Redemption of Canaan for Israel (Ps. 74:2)

12 Redemption of Israel from Egypt (Ex.6:6-7;Ps.77:15:106:10) 103:4)

13 Redemption from destruction (Ps.

14 The Redeemer Himself Oob 19:25; Ps. 19:14; 78:35; Pr. 23:11; Isa. 41:14; 43:14; 44:6, 24; 47:4: 48:17; 49:7,26; 54:5-8; 59:20; 60:16: 63:16; Jer.50:34)

54 acts of God in the 10 plagues (8:13)

1 Planned the plagues to deliver Israel(3:17-22; 4:21-23; 6:1-8; 7:3-5)

2 Prepared Moses and Aaron for such deliverance (1:1-5:23)

3 Told them exactly what to do, step by step (7:9-14:31)

4 Turned the rod to a serpent (crocodile, 7:10)

5 Caused Moses' rod to swallow all the other rods (7:12)

6 Gave Pharaoh cause to harden his heart (7:13) 19)

7 Told Moses what to do next (7:14-

8 Turned waters to blood (7:20-25)

9 Told Moses what to do again (8: 1-5)

10 Created millions of frogs (8:6-9)

11 Told Moses what to say next (8: 10-11)

12 Answered prayer and destroyed frogs in all Egypt except in river (8:12-14)

13 GavePharaohcause to harden his heart again (8:15)

14 Told Moses what to do next (8:16)

15 Turned dust to lice (8:17)

16 GavePharaohcause to harden his heart further (8:18-19) 21)

17 ToldMoseswhattodoagain(8:20-

18 Protected Goshen (8:22-23)

19 Created millions of flies (8:24)

20 Destroyed the flies (8:20-31)

21 Gave Pharaoh another cause for hardening his heart (8:32)

22 Told Moses what to do next (9:1-5)

23 Sent murrain (9:6)

24 Gave cause whereby Pharaoh still hardened his heart (9:7)

25 Told Moses what to do next(9:8-9)

26 Causedboils to come on Egyptians (9:10-11)

27 Gave Pharaoh another cause for hardening his heart (9:12) (9:13-19)

28 Told Moses what to do after that

29 Destroyed stockofEgypt(9:20-21)

30 Told Moses again what to do(9:22)

31 Sent hail and fire (9:23-25)

32 Protected Goshen (9:26)

33 Confirmed Moses' word (9:27-33)

34 Gave Pharaoh cause for continuing his heart-hardening (9:34-35)

35 Told Moses what to do nexlQO: 1-7)

36 Createdmillionsoflocusts(10:12-

37 Dcsuoyedlocusts(10:16-19) 15)

38 Gave Pharaoh more cause for heatt-hardening (10:20)

39 Told Moses again what to do (10:

40 Brought darkness (10:22) 21)

41 Protected Goshen (10:23)

42 Gave Pharaoh still another cause for hardening his heart (10:27)

43 Predicted one more plague (11:1)

44 Told Moses what to do next (11:2)

45 Gave Israel favor with Egyptians (11:3)

40 I'rsJicted final plague to affect the firstborn (11:4-8)

47 Gave Pharaohstill more cause to harden his heart (11:10) (12:1-26)

48 Told Moses again what to do next

49 Smote the firstborn of Egypt (12:

29-36)

50 GavePharaohcause for continued heart-hardening (14:1-12) 04:19)

51 Protected Israel from Egyptians

52 Parted the Red Sea (14:21-24)

53 Took off chariot wheels (14:25) 64 Destroyed pursuing Egyptians (14:

26-31)

Let it be remembered that the various causes God gave Pharaoh for heart-hardening were also opportunities for repentance and obedience;but the king did not accept them as such

Dense darkness (10:21)

The darkness which could be felt (v 21), was so dense that no artificial light could penetrate it enough for any person or thing to be seen. Not a person could move from his place (v 23). This could be a picture of the outer darkness of hell (Mt. 8:12; 22:13; 25:30; 2 Pet. 2:4,17; Jude 6,13). In what sense the darkness and fire of hell will be combined is not explained, but both are and will be literal in all eternity (Isa. 66: 24; Ml. 13:42-50; 25:41,46; Mk. 9:32-49; Rev. 14:9-11; 20:10-15; 21:8; '22: 15). See Hell in Index

Thick darkness is mentioned in v 22; 22:21; Dt, 5:22; 1 Ki. 8:12; 2Chr.6:l; Job 38:9: Joel 2:2; Zeph. 1:15. This evidently is the same as the thick cloud of 19:9,16; 2 Sam. 22:12; Job 22:14; 26:8; 37:11; Ps. 18:11-12. It is clear that the darkness and clouds are of the same material substance

7 cases of darkness (10:21)

1 Darkness at creation of the earth (Job 38:9). Cp. with 5 future times there will be darkness on earth (note c.Rev. 6:12)

2 Curseof darkness on earth (Gen.L 2)

3 Horror of darkness on Abraham (Gen. 15:12) 21-22)

4 Curse of darkness in Egypt (Ex. 10:

5 Darkness between Israelites and Egyptians (Ex. 14:20; Josh. 24:7)

6 Darkness on Sinai when the law was given (Ex. 20:21; Dt. 4:11; 5:22-23; Heb. 12:18)

7 Darkness at the crucifixion (Mt. 27:45; Mk. 15:33: Lk. 23:44)

14 rulers offended by God's servants (10:28)

1 PharaohbyAbraham (Gen. 12:10-20)

2 Abimelech by Abraham (Gen. 20)

3 AbimelechbyIsaac(Gen.26:6-16)

4 Pharaoh by Moses (Ex. 10:24-29)

5 BalakbyBalaam (Num. 24:10-11)

6 Jeroboam by a prophet (1 Ki. 13:4)

7 Ahab by Micaiah (1 Ki. 22:6-28)

8 NamaanbyElisha (2 Ki. 5:10-19)

9 Asa by Hanani (2 Chr. 16:7-11)

10 Joash by Zechariah (2 Chr. 24: 20-22) 21)

11 Uzziah byAzariah(2 Chr.26:16-

12 Jehoiakim by Urijali O^it. 26:20-24)

13 ZedekiahbyJeremiah0er.32:l-5)

14 HerodbyJohntheBaptist(Ml.l4:3)

Double miracle (11:7)

1 The howling of dogs at the time of death. It is a well known fact that tliis often happens. There must have been much howling when all the firstborn of of Egypt were killed. But no dog raised his voice over an Israelite, for none died

2 Thcmiraculouswayinwhichlsrael was protected of God when leaving Egypt. It is likely that the dogs were supernatutally hushed in their barking at night when the millions of Hebrews began to be on tlie move to leave Egypt

Dogs were held sacred by Egyptians, and in one city called Anubis, the city of the dog, they were fed consecrated food in the temple dedicated to the dogged,Thus, even this final miracle before Israel left Egypt, was directed against another one of the gods of Egypt

Jewish calendar (12:2)

The month A bib (13:4), later called Nisan, corresponding somewhat with our month of April (Neh. 2:1; Esther 3:7). Israel's year previously began with Tishri , which is now the 7th month conesponding with our September. Jews still consider Abib or Nisan as the beginning of their sacred year and Tisti as the beginning of the civil year. The 15th day of Abib became the ruling date of all events of the year

Jewish calendar compared to ours:

1 Abib (Nisan) March-April

2 lyyar(Ziv) April-May

3 Sivan May-June

4 Tammuz June-July

5 Ab July-August

6 Elul August-September

7 Tishri (Tisri)... September-October

8 Marchesvan(Bul)October-November

9 Chisleu..... November-December

10 Tebeth, December-January

11 Sebat. January-February

12 Adar February-March

To maintain the relation of the lunar

months to the solar year,it was periodically necessary to add a 13th month, which was called Second Adar, Jewish months are generally identified b y numberinsteadof names, in Scripture, as follows:

1 The first month (30 times); Abib (Ex. 13:4); Nisan (Neh. 2:1; Esther 3:7)

2 The second month (12 times); Ziv (1 Ki. 6:1, 37) (Esther OJ

3 The third month (6 times); Sivan

4 The fourth month <5 times)

5 The fifth month (11 times)

6 The sixth month (6 times): Elul (Neh. 6:15)

7 The seventh month (27 times)

8 The eighth month (5 times); Bui (1 Ki. 6:38) (Neh. 1:1)

9 The ninth month (8 times);Chisleu

10 The tenthmonth (9 times):Tebeth (Esther 2: IG) Sebat (Zech.l:7)

11 The eleventh month (2 times);

12 The twelfth month (9 times); Adar (Ezra 6:15: Esther 3:7. 13; 8:12;"5n7 15. 17, 19; 9:21)

It is remarkable and to our advantage that the law of religion regarding days, weeks, months, years, sabbaths, new moons, feasts, and various rituals and forms of worship has been done away with entirely in the N. T.No mention of I any one particular month is made in the entire N.T. as compared to the above 149times intheO. T.Paul condemns the observance of days, months, times, and years, and having respect of an holyday,the new moon ,or sabbath days as essential to salvation in the new-covenant program (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17)

14 examples of being angry (11:S):

1 Esau against Jacob (Gen. 27:45)

2 Jacob against Rachel (Gen. 30:2)

3 Simeon and Levi against Shechem (Gen. 49:6-7)

4 Moses against Pharaoh (Ex. 11:8); and against Israel (Ex. 32:19)

5 Balaam against an ass(Num.22:27)

6 BalakagainstBalaam(Num.24:10^

7 Samson against Philistines Qadg. 14:19)

8 Saul against Ammonites (1 Sam. 11:6); and against Jonathan (1 Sam. 20:30-34)

9 Eliab against David (1 Sam.n:28)

10 David against a rich man (2 Sam. 12:5) 1:12)

11 Ahasuerus against Vashti (Esilier

12 Nebuchadnezzar against wise men (Dan. 2:12)

13 Jonah against God Qomh 4)

14 Jesus against hypocrites (Mk.3:5)

Judgment on gods of Egypt (12:12)

The death of the firstborn was a blow against allthegodsof Egypt(v 12), for they were worshipped as different animals; and to slay the firstborn of beasts as well as men was literally bringing judgment on the gods. Cp. Isa. 19:1; Jer.43:13.When anyidolatrous nation was destroyed the blame fell upon the gods who were supposed to have abandoned the nation or been overcome by stronger gods (cp. Isa. 37:6-13)

10 plagues against gods of Egypt:

1 Turning the Nile to blood was against worship of the river as a god under the name father of the gods or father of life (note i, 7:19)

2 Bringing up frogs was directed against the frog-god idol of Egypt, causing Egyptians to abhor frogs and despise this particular god (note f, 8:1)

3 The creation of lice or mosquito gnats and other insects was to show the powerles&ness of the insect-god to protect from them (note g, 8:16)

4 The creation of flies was to show the powerlessness of B eel zebub .the god of flies, to protect the people from such insects (note k, 8:21)

5 The murrain (pestilence) upon the stock of Egypt was to prove that the very creatures the people held as sacred objects of worship were powerless to protect themselves from the God of the Hebrews (note d, 8:26)

6 The boils and blains upon man and beast were directed against gods that were worshipped to protect from such plagues (note d,8:26; notes g,j,9:8,11)

7 The hail and fire plague was against the gods that were worshipped to protect Egypt from such (note c, 9:18)

8 The locust plague was against the locust-god who was thought to be the protector from these creatures (note g, 10:4)

9 The darkness was a blow against the sun-god who was worshipped as one to protect from any curse of the sun, and as the provider of light, warmth, and fruitfulness through the sun (note c, 10:23)

10 Thedeathof the firstborn was directed against all the gods of Egypt, for they were supposed to protect trie lives of both men and beasts. The very choice of each family died as proof that no god of Egypt had power to stand against the God of the Hebrews (note q. il:4)

vVhy the firstborn were chosen (13:14)

This explains why the firstborn of man andbeastof the non-Levites were to be dedicatedtoGod forthe support of the Lcvites. The firstborn of Egyptians and their animals had been destroyed while those oflsraelhadnot been; so to commemorate this miracle and render proper thanks to God the firstborn of males were to be given (v 14-16). By this we mean that non-Levite boys were redeemed for a fee of $3.20 each (note a, above; Num. 3:45-51). In the cascof an unclean animal, a lamb was given in its place if the owner wished to keep his beast alive (an ass for instance) tobe used in work. Should the owner not want to give the Levites a lamb in exchange, he was under command then to kill the firstborn of the unclean animal (v 13). Rabbins taught that if a father neglected to redeem his firstborn, the son himself was to pay the redemption price when he came of age. Such redemption price did not typify redemption of the soul, for no blood was involved as required by Lev. 17:11. It related only to services

3 outstanding facts about God (15:11)

1 c.lorious in holiness (v li). This expresses His essential nature and divine perfection. As applied to God it means that which is wholly sacred and set apart for holy uses

18 ways "holineas" is used:

(1) Of God's true nature (v 11; Ps. 30:4; 97:12)

(2) In signets on the high priest's miue (23:36; 39:30)

(3) Of worship to God (1 Chr. 16:29; Ps. 29:2; 96:9)

(4) Of praise to God (2 Chr. 20:21)

(5) Of separation toGod(2Chr.31:18)

(6) Of God's throne (Ps. 47:8)

(7) Of God'sdwelling(Ps.48:l; Isa. 63:15; Jer. 31:23) 7: Jer. 23:9)

(8) OfGod'srevelation(Ps.60:6; 108:

(9) Of God's oath (Ps. 89:35; Amos 4:2)

(10) OfGod'shouse(Ps.93:5;I$a.62:9)

(11) Of consecrated things Gsa.23:18)

(12) Of a literal highway leading up to the temple ofGod (Isa. 35:8) 2:3)

(13) Of God's people Gsa. 63:18; Jer.

(14) Of human society (Oba. 17; Lk. 1:75) (Zech. 14:20-21)

(15) Inscription on bells and pots

(16) Of God's Spirit (Rom. 1:4)

(17) Of Christian living (Rom. 6:19, 22;2Cor.7:l;Eph.4:24: lTh.3:13: 4: 7; lTim.2:15; rit.2:3: Heb. 12:10,14)

(18) Of the eternal state and nature of believers in heaven (1 Th. 3:13)

2 Fearful in praises (v 11). This liter aUy~reTersto~nie" reverential fear angels and men have of God

3 Doing wonders (v 11). God is eternally doing wonders in creation, redemption, and providence. They are seen in daily miracles of His manifestations in nature and otherwise

II

NOTES ON EXODUS CONTINUED

111

30 POYCO of Motci JMweted (l&i26)

1 c>o<J «ot«ieictl wtieo tx fearej (3: 10-12)

2 RevcAlcd Hit ume (3:13-IS)

3 AuiwerctlbyrTuraclcs('4:l-9) 12)

4 Profiutcviiunukc elot4ueru (4:10-

5 Sent A«o(UohelpMo«c»(4:lJ-17)

6 oavc confirm jUoo of call (u .:.-6:8) JO-7.5)

7 MAiie Motet J iio<J (o Plutaoh (6:

8 Removed fro)W (8:8-15) J Removed flicj (d:2>-J2)

10 Removed lull jnd tire (9:28-35)

11 KenMved loetuu (10:18-20)

12 P»ned the Red bca (14:15)

13 Made water sweet (15:24-25)

14 Cave water from a roc)((17:4-7)

15 Spaivdlaael from dejth(32:9-14)

16 Motel received revelation (J2:31-3S) 12-17)

17 Received atsurance of ^acc (33:

18 Saw Umited ^lory (33:18-23)

10 Received further assurance (34:8-

20 File 4Ucncl>ed(Nurn. 11:2) 17)

21 Fleth provided (Num. 11:10-23. 31-35) (Num.U:14-25)

'22 Tlie Spirit imparted to 70 elders

23 Miriam licaled (Num. 12:13-16)

24 Istaelipaxedfromdeath(Num.l4: S-20) 4-33)

25 Judtuneot upon Korah (Num. 16:

26 luael spared from death (Num. 16: 44-50)

27 :M:ipcaibiieshealed(Num.21:5-9) •28 Aaron spared from death(Du9:20)

29 luael spared from death(Dl.lO:10)

30 The spint imparted to Joshua (Du 34:9)

8 acuof God (16:10)

1 Triumphed over Hit cnemiet (v 1)

2 Destroyed the horses and riders

3 Destroyed all Pharaoh's army (v 4-

4 Concealed the Red Sea (v 8) 8)

5 Mated the Red Sea (v 10, 19)

6 Did wonders for Israel (v U-12)

7 Led Iwael out of Enypt (v 13)

8 Redeemed Israel from bondage

God tueater than Egyptian ftods (15:ll)

In the plagues of E>(ypt God had proved Himself iireater than the gods worshipped by Egyptians. He had done glorious and wonderful thingt before all men. No god or man could withstand His power. Hit acts had already destroyed the land of Egypt and all the minhty armiesof the greatest kingdom on earth at that time; and had brought fear and terror tothe hearts of all the neighbors of Egypt who had teen and heard of Hit mighty deeds (v 11-16)

Ptop hctetset (15:20)

Heb. haiinebiali , a woman who proph-esies. First occurrence in the Bible. Rachel was the first woman to prophesy, but she is not called a prophetess (C.en.30:24).c.od has done so in the past and will yet pout out His Spirit upon women Oocl 2:28; Acts 2:16-21)

14 pjDp*lc tetw; t:

1 Rachel (Gcn. 30:24)

2 Miriam (Ex. 15:20)

3 Deborah (Judg. 4:4)

4 iluldah(2Ki.22:14;2Chr.34:22)

5 Noadiah (Neli. 6:14)

6 Isaiah's wife (Ita. 8:3)

7 Eli/ahelh (Lk. 1:4 1-45)

8 Maty.motlier of Jesus (Lk.l:46-S5)

9 Anna (Lk. 2:36-38) 2:20) 10 Jezebel, a false propheteit (Kev. 11-14 Phillp't4dauglitert(Acu21:'J)

Water mii»rlct (16:22)

Die fint lett for isael after leaving Egypt through tlic Red sea wat regarding water (v 22-23). See note a, 8:22

7 water mitaclet of tl»c exodus:

1 Water turned to blood (7:20-27)

2 Red Sea divided (14:21-22)

3 Red Sea drowning enemies (14:26-29: 15:8-19) 26)

4 Making bitter water iwcel (15:23-

5 Water from ihcrock (17:5-7) 7-13)

6 Water from the rock agaln(Num.20:

7 Drying of Jordan Qoslu 3: l3-4:'23)

Marah (15:23)

Marah means bitter. riKrc is no icate-mciit proving a spiritual, symbolic,ov typical meaning. Tlic experience at

Marab wat]uii another one in the uaiung of cod's people. There arr many such lestoot in scripture, at follows:

1 Darknen before liabi(Geo.l:3-S)

3 Fall bclurc uilvaUoa (Gen. 3)

3 sacnti. rbrforf hlcssinu (ucn.4)

4 h.' nil (Ex. 15:23-27)

5 Vs. < Canaan (Ex. 16)

6 liu;niii.iu>Mi netote exaltation (Lk. 14:11)

7 Death before life On. 12:24)

8 Travail before birth Qa. 16:21: Gal. 4:1.') (Rom. 5)

9 Mortgage before redemption

10 Tribulation before p*tiencc<Hom. 6) Pet. L 11:4:13: 5:1)

11 Suffering before glory(Rom.8:18:1

12 Work before rcwardOGor.3:U-15)

13 Crust before crown (Gal. 6:14: 1 Tim. 4:8)

14 Fighi before victory (2 Tlm.4:7-8)

15 Temptation before overcoming Oas. l:12-lb; Rev. 2:7, 11. 17)

rhc basin of the well of bitter water IS 8 ft. in diameter with about 2 ft. of water, which IS said even now to contain sulphate of lime, magnesia,soda, potash, chloride of todium, bituminous matter.silicic acid, and carbonic acid. These chemicals make the water unfit for drinking. Arabs seldom even permit their camels to drink of it

22 facu about sabbaths (16:23):

1 The words sabbath and seventh do i»t come from the same original word. The Heb.for sabbath IS shabbath. mean-ing intermission or cessation from work. It is from shabath , to repose, desist from exertion; rest: and such rest docs not have to be on the 7th day. Tlie particular day does not make it a rest or a cessation. One can rest on any day, anytime he ceases from work. It is the cessation that causes it to be the sabbath, not the day or time one ceases from work

2 babbatht tuve been observed on different days and for different lengths of time, as follows:

Sabbaths on different days:

(1) On the Ist day (Lev. 23:39)

(2) On the 7th day (Ex. 20:8)

(3) On the 8th day (Lev. 23:39)

Sabbaths ol different length*

(1) 1 day long (Ex. 16:23-29)

(2) 2dayslong(Lev.23:6-8,15-22)

(3) 1 year long (Lev. 25:4)

(4) 70 years long (2 Cht. 36:21)

(5) Eternity long(lieb. 4:9)

3 The 7th-d.iy sabbaths of Israel were changing sabbaths, being observe JTJnTwoiinTerenro ays each year because of an additional sabbath being ijbserved at Pentecost. If we sup[>osc, for instance,that thelSthof Abibfwiien luael left tgypi) which was on the sabbath, was Saturday, then the 7th-day sabbath would fall on Saturday lot 7 weeks or unul 49 days had run their course. I he SOih day, which would be Sunday, would be Pentecost. I lie next 7lh-day sabbath alter Pentecost would fall on Sunday, and so it would be until Pentecost of the following year which would change the 7th-day sabbath again, this time it would fall on Monday until the next Pentecost which would be SOdaytafter the first 15 dayt of Abib, dt Slated, or on the 65th day ol that particular now year. I'hut. there wat no luclitlung at the sabbath always being on Saturday tlirougbout the year, or perpetually

4 sabbatlis wecetobe a delight in-sieadof aburdcn and would have been 11 they had been observed law fully, and the true nature of rest and wotttiip maintained 0>'> 58:13)

5 sabbatht were for Isaelonly (Ex. lt>:2U;31:U;l /ek.20:lJi.l.enilletwho wltlied to become apart ol the nation ol Itraclcould do toby nieriingcenain rcLiuitcments, after wluch llie sabbath laws applied to them (Ex. 12:49; Num. 15:16)

6 sabbaths were to be observed holy (Ex. Ui:23: 20:8: 35:2; lsa.58:13;7«r 17:21-27)

7 -etc to be observed unto God I ->l

B -.w>ii.nir. werec! -'--■■■ rhe Lord

(Ex. 20; 10; 35:2; 1.. . i. 5:11)

9 riL-ywerc to h r ^i t ^. 31:14)

10 No work was to be (lone on tab-

baths (Ex. 20:8-11; 31:15; 35:3; Num. 15:32; Jer. 17:21-27). The penalty for breaking tills law wat death (Num. 15:30-36)

11 Sabbathi were to be observed as a Ume of rest (Ex. 35:2: Lev. 16:31: 23: 3. 32)

12 I'hey were to be sanctified or set apart by luael (Ut. 5:12)

13 sabbathi were commanded (Ex. 20:8-11; DU 5:15)

14 To luael the 7th-day labbatb wat a memorial of deliverance from slavery undd Pharaoh (Dt. 5:16), not a commemoration of God's rest upon completing His work. The fact is,man's rest could not liave been the same day that Godrested,formanwas only created the daybeforeGod's sabbath. He had worked no more than 1 day - and 6 days of work are required before a sabbath (Ex. 20:8-11). Because of its being a deliverance memorial it would be as meaningless for the church to observe the old Jewish sabbath to commemorate their deliverance from Pharaoh, as it would be for England to observe the 4th of July with Americans wtio thus commemorate their independence and freedom from bondage

15 Sabbaths are to be observed in the Millennium and New Earth, so that all flesh can come before God to worship 0$a. 66:22-24; Ezek.44:'24: 45:17: 46: 3). No scripture reveals what particular day will be observed inthis future time. Wbateverday itis that willbe set apart It will be observed at different times throughout tlie earth (if world-wide observance is required) because there is as much as 2 daysof variation in time around ttie globe. It may be that the coming sabbattis will be local in fulfillment with men being required to send representatives to Jerusalem at the specified time so that all may observe the same sabbaths at the same time in that one part of the earth. That universal gatherings to worship are to be representative is proved in Zech.

14:16-21

16 It is lawful to do good things on sabbatlis (MU 12:2, 12; Mk. 2:27-28: 3:4: Lk- 6:9)

17 Man is lord of sabbaths. They are not to lord it over man. He was not made for them, but they were made for him (Mi, 12:8: Mk. 2:27-28; Lk.

6:5). Therefore, man can do and it always free to do that which is good and best for man on rest days

18 In man'sbeginninghewasnot required to observe the 7th day wluch God rested on and sanctified. He, Himself did not continue observing such a rest day because sin was committed by man almost immediately and He began the work of redemption (Gen. 3) which still requires God's time every day in the week, sinners can be saved anytime they choose to come to God. It was 2,513 years after God's 7th-day sabbath when luael was commanded to observe any particular day as illustrated by God's rest (Ex. 16:23-29; 20:8-11)

19 Jews proved the principle of doing good and performing essential duties on sabbaths by:

(1) Offering sacrifices (Num. 28: 9-10: 1 Chr. 9:32)

(2) Caring for animals (Mt. 12:11; M)i.2:27; IJ<..:3:15; 14:5) 22-23)

(3) Circumcising children (Jn. 7:

(4) Other essential work (Mt. 12: j)

20 Sabbaths were typical of eternal rest (Col. 2:14-17; Heb. 4:1-11; 10:1)

21 All tlie Jewish sabbaths were abolished and done away, Willi the Mosaic law. See note i. Acts 15:24: 85 old and new covenant contrasts , pi 201 of N. r.: Sabbath in Index

22 Law and sabbath keeping were Itot required by tlie apostles (Acts 15:5-29; Hom.l4:5-6;Gal.4:9-ll:Col.2:14-17)

24 reasons Christians obicrvc 1st day

1 I he typical sabbaths of the law of Motes have been abolished. See sabbath in Index

TThe new covenant docs i»t c-om-mand any particular day to be observed byClirisUansO<om.l4:5-6:(.al.4:9-ll)

3 i.hristlani are free to choose tlieir own day of rest (Roni. 14:6-6)

4 rhey arc commanded not to permit any man to judge them regarding a sabbath (Col. 2:11-17)

5 Rigid observance of days is rebuked by Paul (Gal. 4:9-11)

6 Sabbaclit are ooi oamed among the necc»ary requirements of the goi-pel (Acti 15:1-29)

7 Real and eternal rest it In Christ, not In a day (Mt. 11:28-29; Heb. 4)

8 The 4th commandment (Ex. 20: 8-ll)concerning the tabbalh was left out of the new covenant (note 1. Acts 15:24)

9 The 7th-day Jewish tabbathcom-memorated a deliverance from bondage in Egypt, with which Christians had no part (Dt. 5:15)

10 Going under the law to observe a tabbalh would obligate them to keep thewholelawof Motet (Gal. 3:10-14; 5:3, 9-11: Jai. ?::;!

11 Resting and worthipplng on Sunday serve the same purpose ai on Saturday

12 EarlyChrisdanikeptthe Indayof ihe week Qn. 20:1. 19. 26-29: Acti 20:6-12; 1 Cor, 16:1-2)

13 The Lord completed His redemptive work and His victory over death, hell, and the grave on Sunday, the 1st day

14 Christ's special manifestations to His disciples after the resunectlon were on the 1st day of the week (Ml. 28: Mk. 16; Lk. 23-24; Jn. 20:19,26)

15 No recogniilon was given by Christ or any apostle lo the old Jewish 7th-day sabbath after the resurrection

16 Theoutpounng of the Holy Spirit was on the Ist day of the week, the day after 7 Jewish sabbattis (Acts 2:1)

17 After Christ's ascension, the first gospel sermon waspreached on the 1st day; and the first conversions (about 3, 000) look place on the 1st day (Acu 2:1-42)

18 The very lack of any warning by Christ and the aposUes regarding it beingsinfulor "the mark of the beast" as some leach, to observe the 1st day of the week, shows that it is acceptable as a day of rest and worship

19 Typology of the old covenant makes the 1st day of the week prominent. The feastsof first-fruits and Pentecost were observed on the 1st day, as well as the feasts of unleavened bread and tabernacles (Lev. 23:8-14,34-39)

20 God honored the 1st day by giving the law on that day (Ex. 19:1, 3. 11; Lev. 23:5-6 with Ex. 12:2-18)

21 God honored many 1st days of the week in Israel (2Chr. 7:10:29:17; Ezra 3:6; Nch. 8:14-13; eic). Hence, to say that no religious service was ever honored of God on that day IS unscnptical

22 God honored the iM day again by giving ihe book of Revelation on that day (Rev. 1:10, notes; note k. Acts 20:7)

23 The new covenant frees from such bondages of ihe old covenant as the penalty of death for cooking, making fires, and performingotliet duties on a sabbath (Ex. 16:23; 20:8-10; 31:15: 36:2-5: Lev. 23:3: Num. 15:32)

■24 Not a passage in the N.T. ever records a distinctive gathering of Christians on the Jewish 7lh-day sabbath. On the conuary the records show ihatClmsliansgatheredon Sunday, the 1st day of the week, which was called "the Lord's day" (Rev, 1:10), for worship Qn. '20:1, 17: note k. Acts 20:7; 1 Cor. 16:2). See p. 191 of N. T.

Of the 60 times the word sabbath it found in the N. T., it is used 50 timet before the new covenant was made. Of the remaining 10 times, 6 refer to Paul as preaching to the Jews (at non-Chtis-uan gatherings) on Jewish tabbathdayt (Acts 13:14. 42, 44; 17:1, 2; 18:4); 2 refer to tlie law of Motet being read by Jews in their synagogues on Jewish sabbatlis (Acts 13:27;

15:21); 1 refers to Jewish travel as not more than a mile on tlie sabbath (Acts 1:12); and 1 plainly says all were abolished (Col. 2:14-17)

Had there been explici t commands to wocsliip on any day, even the 1st day It would have brought about the same bondage as the law of Motes. The higher ideals andprincipletofc:hrittlanity would luve then been regulated to days and seasons which i.od proiMsed to abolish Ota. 1:13; llos. 2:11) and which He did abolish (2 Cot. 3:6-15; Gal. 3: I t-25: 4:21-31: 5:1-3: Fph. 2:14-15; i,ol.2:14-17:H<sb.6:20-10: IS).whereas luael was obliged to commemorate freedom from bimdage with a yoke of bondage wluch included the sabbalh-keeping law, Chrisuant arc free to commemorate their freedom on any day they choose (Rom. 14:5-6)

NOTES ON EXODUS CON T INUED

The Testimony (16:34)

This refers to the tabernacle of worship, especially to the ark of the testimony (v34;25:22; 26:33-34; 30:6, 26; 31:7; 38:21; 39:35; 40:3,5, 21; Num. 4:5; 7: 89; Josh. 4:16). The testimony here re-fers to the 2 tablesof stone,the 10 com-mandmenu-thesumofthe whole law (25:16, 21; 31:18; 32:15; 34:29:40:20). It was considered the old testament or covenant (2 Cor, 3:6-15), The tabernacle is called the tabernacle of testi-mony (Num. 1:50-53; 10:11) and the tent of the testimony (Num. 9:15).T'Ee aik itself is also called the testimony because it contained the covenant (27: 21; 30:36; Lev. 16:13; Num. 17:4,10). Any covenant or word of God is called a testimony because it testifies of God's revelation and provision of redemption in Christ (Ps. 19:7:119:88; 132:12; lsa.8:16, 20; 1 Cot. 1:6: 2:1; 2 Tim. 1:8; Rev. 1:2, 9; 12:17; 19:10). The real tabernacle,ark,and testimony from which Moses made his are in heaven (Heb. 8:5; 9:23; Rev. 11:19; 15: 5). Variouspartsofthe WordofGod are called testimonies (Dt.4:45; 6:17,20; 1 Ki. 2:3; Ps. 119:2,14. 22,24, 31, 36, 46.59,79,95,99, 111, 119, 125, 129, 138, 144, 146. 152. 157. 167, 168). Testimonies are distinguished from commandments (2Ki.23:3; 1 Chi.29: 19;2Chr.34:31;Neh. 9:34),His cove nant (Ps. 25:10), the ordinances (Ps. 99: 7),and from the statutes (Jer.44:23).AU these are testimonies, but there are testimonies besides these

The ark and tabernacle were not yet made when the manna was put into the pot. We must therefore believe that putting the manna before the testimony was after the ark was made; or believe that there was some kind of tabernacle in Israel even before the one whichMosespatterned after heavenly things as he was instructed to do at Sinai. Israel no doubt had such a place; even Adam and his sons had one (Gen. 4:7, note); and Mosespitched a tabernacle outside the camp before he made the one at Sinai (33:7-11). The one at Sinai was not set up until the 1st month of the 2nd year after leaving Egypt (40: 2, 17); and it was placed inside the camp (Num. 2)

7 things "without the camp" (19:17):

1 God's meeting with Israel (v 17)

2 The first tabernacle (not the one Moses made at Sinai), all sacrifices, and worship (29:14; 33:7-11; Lev.4:12, 21; 6:11; 8:17; 9:11; 10:4; 16:23-28; Heb, 13:11)

3 Slayingof sacrifices(Nu.m. 19:3, 9)

4 Lepers (Lev. 13:45-46; 14:3. 8; Num. 5:2-4; 12:14-15)

5 Executions (Num. 15:35-36)

6 Purifications of persons (Num. 31: 23-24; Dt. 23:10-11)

7 Christ's own sacrifice (Heb, 13:13)

14 cases of worship while standing (13:17):

1 Abraham before God (Gen. 18:22; 19:27) 17)

2 Israel before God at Sinai (Ex. 19:

3 Moses before God on Sinai (Ex. 34: 5) 5)

4 Israel before God at Sinai (Lev. 9:

5 Israel before Ezra (Neh. 8:4-9:4)

6 MultitudesbeforeChrist(Mt.l3:2)

7 Christ standing to read (Lk. 4:16)

8 Multitudes in the plain (Ll<.6:17)

9 The sinner womanby Jesus p.k. 7: 38) 11)

10 Pharisee and the publican (Lk. 18:

11 Redeemed before God in heaven (Rev. 7:9)

12 Angels before God (Rev. 7:11)

13 Angels at altar in heaven (Rev.8:3)

14 144, 000 in heaven (Rev. 14:1)

Various introductions of God (20:2)

I am Jehovah thy Elohim - I am the Eternal thy Creator. This is one of the unusual waysGod has introduced Himself to man

25 variations of Introduction:

1 I am the Lord Qebovah. 109 times; Gen. 15:7; Ex. 6:2; Lev, 11:45; Num. 3:13; 1 Ki.20:13; Isa.42:8; Jer, 9:24; Ezek. 6:7; MaL 3:6)

2 I am the AlmiahtyGod (Gen.l7:l)

3 I am the God of AbraTiam (Gea,26: 24; 2'5rTS) '

4 IamtheGodofBethel (Gen.31:13)

5 I am God Almighty (Gen. 35:11)

6 I am God, the Godof thy father (Gen. 46:3; Ex. 3:6)

7 I am that I am (Ex, 3:14)

8 I am (Ex. 3717)

9 I am the Lord your God (35 times; Ex. 6:7; Lev, 11:44; Num. 10:10; Judg. 6:10; Isa,43:3; Ezek. 20:5; Joel 2:27)

10 I am the Lord thy God (Ex. 20:2; Dt. 5:6: Ps. 81:10; Hos. 12:9)

11 I am the Lord their God (Lev. 26: 44; Ezek. 28:26: Zech, 10:6)

12 1 am He (Dt.32:39; Is .41:4; 43 :lGi

13 I am God (Ps. 46:10; Isa. 43:12; Jer. 23:23; Hos, 11:9)

14 1 am thy God asa,41:10) 43:15)

15 I am the Lord, your Holy One (Isa.

16 I am the first, and I am the last Osa. 44:6; 48:12)

17 I am the God of Israel (lia.. 43:3)

18 I am the LordthYSanbur (Isa.49:

19 I am a witness Qer. 29:23) 26)

20 I am the Lord, the God of all flesh Qet. 32:27)

21 1 am the Lord God (Ezek. 22:16; 23:49; 24:24; 28:24; 29:16)

22 1 am your God (Ezek. 34:31)

23 I am a Great King (Mai. 1:14)

24 I am tfaeGqdof Abraham, and the God oflsaac. and the God of Jacob (Kit." 22:32; Mk. 12:26)

25 I am the God of thy fathers, the Godof Abraham, and theGod of Isaa"c7 and the God of Jacob (Acts 7:32)

18 introductions of Christ:

1 lamthebreadofUfe Un.6:35,48)

2 I am the Hying bread Qn. 6:51)

3 I am the liahi of the world 0n.8:12)

4 1 am He 0n.8:24. 28; 13:19)

5 I am On. 8:58)

6 I am the door of the sheep On.10:7)

7 1 am the door On. 10:9)

8 I am the good~shepherd On.lO:U,14)

9 I am the Son of God Qn, 10:36)

10 I am the resurrection", and the life On. 11:25) Qn. 14:6)

11 I am the way.the truth.and the life

12 I am the true vine Qn. 15:1)

13 I am Jesus (Acts 9:5; 22:8; 26:15)

14 I am Alph""a and Omega, the be-ginni"ngand the ending (Rev. 1:8; 21:6; 22:13) 11,17:22:13)

15 I am the first and the last (Rev. 1:

16 I am He that liveth (Rev. 1:18)

17 I am the root and offspring of David (Rev. 22:16) (Rev. 22:16)

18 I am the bright and morning star

5 notable pronouncements (20:5)

1 Iniquity to be visited on offspring to the 3rd and 4th generation (v 5; 34: 7; Num. 14:18: Dt, 5:9)

2 Offspring of Edomites and Egyptians not to enter the congregation of the Lord, to the 3rd generation (Dt, 23:7-8)

3 A bastard and his offspring not to enter the congregation of the Lord to the 10th generation (Dt. 23:2)

4 An Ammonite or Moabite not to enter the congregation of the Lord to the lOlh generation (Dt. 23:3)

5 Descendants of Jehu to have the throne oflsrael to the 4th generation (2 Ki. 10:30; 15:12)

Note: The statement them that hate Me indicates that any of the same family who might love God would be blessed of Him (v 5)

20 facts about 10 commandments (20:1, heading):

1 The term ten commandments is found only 3 times in Scripture (34:28; Dt. 4:13; 10:4)

2 The 10 commandments are a summary or basis of the whole law of Moses in the same sense that on these two commandments hang ALL the law and the prophets, as taught by Jesus inMt. 22:35-40

3 They are the only part of the law of Moses spoken by God's audible voice to Israel (Dt. 5:22; 10:4)

4 They were not known to Adam. He hadonlyone law and sin was imputed to him and the whole race for breaking it (Gen.2:17; Rom.5:12-21). There was no need to command Adam to honor father and mother when he had none; to command him not to commit adultery when there was no one to

commit it with, or to command him not to steal when be owned all things and had no neighbors

5 The 10 commandments were not known to Abraham, Isaac, Jacob and the other fathers of Israel before Sinai (Du 5:2-3). The commands to Abraham and his seed were 14 in number (note m. Gen. 12:1; 26:5), besides the laws of human government handed down from Noah (Gea9:l-18),The laws in Israel before the Sinai commandments (referred to in 16:28), were the 184 commands given to Moses up to that time, and not the 10 commandments

6 They were not known in Israel before Sinai (Dt. 4:7-8; 5:2-3; Neh, 9: 13-14)

7 They are found only in the law of Moses (Ex. 20; Dt, 5), If they had not been made a part of this law we should not have them.for where the stones are. on which God wrote His copy of them, is not known. To make the 10 commandments a separate law from that of Moses and call them the law of God because God made a copy of them, and to maintain they are not a p art of the law of Moses because of this, is fallacy indeed

8 They are not the only commandments of Moses. There were 203 others (about the sabbath, passover and other things as well as personal commandments) given to him before the 10 on Sinai; and 155 were given to him at the same time he received the 10 (20:18-23:33). After receiving all these commandments the book of the law was ratified by blood of animals (24:1-8), Later, from time to time 2, 345 other commands were added to the book of the law of Moses, as in Ex. 24-Dt, 34. See note g^l :14; and 2.713 commands

in the law of Moses, p. 113

9The lOcommandments were called the covenant because they were the sum and basis of the enure contract between God and Israel at Sinai (34:28; Dt. 4:13). They were not the whole of the law of God and of Moses.but merely the first part of the contract that was spokenby GodwithHis audible voice. God added no more by His audible voice pt. 5:22), not because His law was ended, but because Israel begged not to hear His voice any more lest they die (Dt, 5:23-29; Heb. 12:18-21)

10 The 10commandments were given alongwiththerestof the lawof God and Moses to Israel only (24:7-8; 34: 27-28; Lev. 26:9, 44-45: 1 Ki. 8:53; Acts3:25:Rom.2:14-29; 3:1-2; 9:4-5), Gentiles were to have no part with Israel in keeping the law unless they became a part of the nation of Israel; and then there was to be ONE LAW for both in some things (12:24;Num. 15:16,29). Gentiles could not partake with Israel in other things

10 things Gentiles could not do:

(1) Eat the passover without being circumcised (12:43, 45) 10-13)

(2) Eat iBly things (29:33; Lev. 22:

(3) Be anointed with the holy anointing oil (30:33)

(4) Take any part in or come near the tabernacle work (Num. 1:51)

(5) Have part in the priesthood (Num. 3:10, 38)

(6) Offer incense to God(NLiir.. 16:40)

(7) Come near priests in their service (Num. 18:4, 7)

(8) Be king over Israel (Dt. 17:15)

(9) Be exempt from paying interest (Dt, 23:20) 5)

(10) Marry widows in Israel (Dt, 25: No scripture in the Bible teaches that Gentile nations had the law of Moses and were under obligation to obey the lOcommandments or any other detail of Moses' law.The word stranger is used 68 times in that law and not once is it stated that they were equal with Israel in having the law. God dealt with Gentiles under the old program of imputing sin to them through Adam (Gen. 2:17; Rom.5:12-21),and saving aU who would obey the gospel or program of grace which was never a part of the law of Moses O^om. 4; Gal, 3:3-16; Heb. 4:1-2; 11:1-40). Gentiles were under the Noahic covenant (Gen. 9)and the AbrahatTuccovenant(Gen.l2:l-3; Rom,4). but not the Mosaic covenant. The fact that Gentiles had no pan with Israel in the law is confirmed many times in the N.T. as follows:

(1) When Christ came to fulfill the law. He went only to Israel (Mt. 10:

5-6: 15:24)

(2) Christ took the kingdom of God (notthelawof Moses)from the Jews and gave it to the Gentiles when Israel made her final rejection of Him and His gospel (Ml. 21:33-46; Jn. 10:16)

(3) Gentiles are now blessed with Israel through the gospel of theN, T.. not through the law of Moses 0°. 3:16; Rom. 1:16; 11:1-25; ICor. 12:13;Gal, 3:28-29; Eph. 3:1-6; Col. 3:11)

(4) Gentiles do not become Jews or Israelites by faith (see notes, Rom. 2: 28-29; 9:6-7)

(5) Under the law Jews had all the advantages over the Gentiles (Rom. 2: 17-29; 3:1-2; 9:4-5). Under the N.T, and the gospel this is not true (Rom. 10: 9-21; 11:1-25; ICor, 12:13;Gal.3:28; Col, 3:11)

(6) Paul said plainly that the Gentiles did not have the law(Rom,2:12-l6)

(7) TheapostiesstatedthatGentiles were aliens and strangers from the covenants and promises oflsrael (Eph.2:12, 19), They decided at the first general conference of Christians that the Gentiles were not to be required to be circumcised, keep sabbaths, or observe any other part o f the law of Moses (Acts 15:1-41)

11 The 10 commandments as such, were not kept by the early Christians,as some teach. Only 9 of the 10 became a part of the N.T. program, the 4th commandment concerning the sabbath being omitted from the new covenant entirely. Christians are not under obligation to keep any particular sabbath, much less the old Jewish sabbath. Early Christians did not keep it and did not teach others to do so (Rom. 14:5-6; G al. 4:9-10; Col. 2:14-17), They observed the first day of the week, not as a matter of commandment or obligation, but for other reasons. See Sabbath in Index

12 The 10 commandments were not passed on from mouth to mouth or from father to sonbefore they were given on Sinai, as some teach. T here is

oo state -ment in Scripture that hints of such

13 They are the only part of the law of God and of Moses that was written and engraven on the 2 tables of stone (Dt. 4:13; 9:9-15; 10:4), and the only part that is emphasized byPaul as being aWished^ and d^e_awa/ (2Cor. 3: 6-15, notes; Col. 2:14-17)

14 They were given at the same time the so-called ceremonial laws were given (19:1-23; 24:12-18; 25:40; 26: 30; 27:8; 31:18; 32:1-19; 33:6; 34:1-32;Lev.7:38; 25:1; 26:46; 27:34: Num. 3:1; 15:22-23; 28:6; Heb. 8:5)

15 TheBible recognizes the 10 commandments as the law of Moses as well as the law of God, The many names and titles of the law prove there is no such thing as the 10 commandments being the law of God and not the law of Moses. They prove also that the other laws are not laws of Moses without being laws of God

The following terms are used interchangeably in Scripture of the same law - the law of God and of Moses: a law (Dt.33:2-4; Ps. 78:5); the law (194 times. Josh. 1:7-8; 8:31-35; 22:5; 2Ki. 17:13;Mt. 5:17; 7:12; 11:13; 23:23; Jn. 1:17: Heb.7:11-10:28); My (God's) law (Ps.89:30-31;Pr. 3:1; 7:2; Ezek. 22:26; Hos. 8:12-13); the law of the Lord (1 Chr. 16:40; Ezra 7:10; Lk. 2:22-39); the book (not stones) of the law of God Oosh, 24:25-26; 2 Chr. 17:6-9; Neh. 8:1-13; 9:3; 10:29); the book of the law of Moses Oosh. 8:31; 23:6; 2 Ki. 14:6; 2 Chr. 34:14-19; Neh. 8:1); the law of God and the law of Moses On. 1:17; 7: I5!l:5; Acts6:11,14; 13:39; 15:5; Rom. 7:22-25; Heb. 10:28); the law of commandments and the handwriting of or-dinances (Eph.2:15;Col.2:14-17);the law and commandment (2 Ki. 17:34); the statutes, and the ordinances, and the law, ana the commandment (2 KI. 17:37); the law and the commandment (2Chr. 14:4;; the WHOLE LA W and the statutes and theordinances by the hand of Moses (2 Chr.33:8): My (God's) com-mandiiients,aDd My statutes.according to ALL THE LAW (2 Ki. 17:13; 21:8); the WHOLE LAW (Gal. 5:3); Moses (Lk. 16:29,31:24:27,44; Acts 15:1in5:22; 28:23); and the old testament (2 Cor. 3:6-15; Heb. 8:6-9:10)

16 Christ and the apostles spoke of the 10 commandments as part of the law of Moses, so to make them the law of God only would be contradictory to

NOTES ON EXODUS CON I IN U E D

11 J

Rich te*chifv.'. ^^ >•■' ii,-j,j^,ih

Ex.20:l-e.

Rom. 2:21--

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17 They «re »lecl«cd by cKhej Bible wriicrt to have bewi written by v<.i*rj Mpartot luiUw ('

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luvebeeatUvcnbyMoset jihI ihis wu

itkc 4ih commandment of the 10 (Neh.

*U)

18 They *re g>okea of u the cove -nant coO made with Mosei and Isiacl {557^8; 2 Cht. ilO). Mo»«s took the book of the covcDaoi, which Included the 10 commandmeoti and 115 otbex commandj, and dedicated it (24;7-8)

19 TheONELAWofi.odandofS'.ov:a It not divided into a moral law (ji lome call the lOcommandineniDaiid a ceremonial law (ai they call the ordinance], ttatutei and juditmenti) - one written onlyon tables of stone andthe other in a book. The whole law including the 10 commandmenu wai written in Mojes" book in due time. The word moral is not found in Scripture, but whatever is in the 10 commandments that sut^gesu the term

moral law , is also embodied in other laws called ordinances, statutes, and judjiments. Regardint; the rciiulatiooot life between the sexes,for in St a nee, there are no less than 14com-mandsin Ex.20:18-23:33(20:26; 21:2-11.22-23; 22:16-17.13). While inthe matterofieliiyoQ and proper relationship to God, there are 3 commandments of the 10 reKUladng this, there are no less than 35 such commands in Ex.20:18-23:33;20:23-26;22:20, 28-31:23:13-19.21-22, 24-25. 32-33). If the 10 commandments, then, arc moral law , the 35 similar ones in the ordinances, statute s,and judoments are moral law .i n like manner the 10-com-mandment laws regarding sabbath-day observance, go ve rning relationship with parerKs and society in general are far outnumbered m other parts of the law; so if one part is moral law the other parts must be also

The fact that some of the laws of God and of Moses are called commandments, some statutes , and judgmentsT and others ordinances, does not give us the nght to divide the whole into moral and ceremonial laws. An ordinance is simply any authoritative rule of con-duct, whether religioas or civil. To say that iiappliesonly tothe rituab of the law of Motes isunscriptural. The word Is usedof both religious (12:14; 13:10; Ezek.4€:14: 1 Cot. 11:2) and civil laws (15:25-26; Lev. 13:1-30; 22:lT^Josh. 24:20-25; 1 Sam, 30:25; Ita. 58:2)

7 examples of ordinances

(1) Moral laws on marriage and sex in Lev. 18:1-29 are called ordinances (Lev. 13:30)

(2) The health law of cleanung from defllement it called an ordinance (Lev. 22:8-J)

(3) Religious laws - the Ist and 2nd of the 10 commandments are called ordinances (Josli. 24:20-25)

(4) Laws of conquest regarding spoils of battle are ordinances (1 Sam. 30:21-26)

(5) Civil laws of juttlce are called ordinances of jusuce O^. 58:2)

(6) Religioas laws of giving to God's temple are called ordinances (Neh. 10:3-Z)

(7) Civil laws of human government that have nottung tu do with religion are called ordinances (Rom. 13:2: CoL 2:14. 20: 1 Pet. 2:13)

Judgments is just another term for coiiiniandments. for there ii no dilfcrencc in the 10 commandments of 2i/. 1 -17 and the other commandments caUcJ :■>■•■;,'■-■ "U m 21:1-23:33; 24:3; Lev.: i.-tt. as teen above, in

both ; . Iter and wording they

are essculially ttie ume. The Heb. for judgments IS mlshpat. meaning a tcntcncc or formal decree; a divine or human law; a charge. All conimandmcntsarcl. ■ i.judgments.The

judgments c were to be kept

it much at I ui. iii.iiiuiiients (Lev. M:4-5. 26; l.»:37; 20:22; 25:18); and were commanded as were other commandments (Dt. 7:11; 1 Kl. 8:58)

statutei are simply authoritative ordinances or Uws. The word ii u*ed in

^■r,r^.f,^ .<! I .wt ..od has commanded ■V. 1U:11; Hi, 26).

J. :) > .liltal difference between ttK tiicaningt of commandments,judgments,utdlnances. natutet, or laws that would >.hange the rc^uitc-niciiis of cod to man; so whether one wotdot aoolhet it used, the laws that are stated are juti at binding In one cate at the other. >ometiniet ludg-trients and Haiutcsare utedtogetha of the same latai {Lev. ,;6;46; It. 4:1, o, , 8: 5:1); and tonietimet ttatutet and commaiKlincntt or Wine other combination it usedoftlie tame lawt (Dt, 5; 31;6:l--i; 7:11). All commandments arc commanded (Dt, 4:13; 6:25: 27:1): the covenant IS commanded (Dt, 4; 13): statutes are commanded (Dt, 4:14; 6: 17): iudflinents are commanded (Dt,4: 14; 6:20); testimonies are tommanded (Dt. 6:17. 2l>; otJinan<^cs are commanded (Num. \>.Z; 31:21); and aU words of the Lord are commanded (55: 1). All the laws fljoken on sinai, tlie tabernacle laws as well asothers, were commandmer>ts(34:32;Lev.7:38; 25:1; 26:46;27:34).ThitgIvesusnoauthonty to tay that the ordinaitces of Eph, 2:15: Col. 2:14 refer only to a ceremonijl part of Motes' law. The whole law of Motes contained commandments.siat-utes, and ordinances (2 Chr. 33:8), and so, when the law was abolished as plainly stated in 2 Cot. 3:6-15: GaL 3:19-25; 4:21-31; Heb.7:ll-10:l3.aU of these, including the 10 commandments were abolished. In fact, it was the 10-commandmentpart written on stones thai Paul specified as being abolished and done away(2Cor.3:6-15)

Therefore, in viev. of trie above facts the theory that the law of commandmentscontaineJinordinances (Eph.2: 15) and the handw-riting of ordinances (CoL 2:14-17) refers solely to all the lawsofMosesexclusiveof the 10 commandments, and the theory that the 10 commandments are the only part of the law of Moses that has not been abolished, are proved unscnptural

20 The lOcommandmenis are not the only ones referred to when the word commandment or commandments is used in Scriptise. Many times in the O. T. the 10 are not referred to at all (15:26: Gen. 26:5; Lev. 4:2. 13, 22; 22:31; 21:34; etc.),InMt.5:l9;Jn. 14: 15-21: 15:10; Acts l:2;lCor.7:l9: 14: 37; lJn.2:3; 3:22-24; 5:2-6; 2Jn,6; Rev,12:17; 14:12:22:14 the word commandments refers to the commandments of the N.r.(of which there are 1,050) and not the 10. A study ol the N. T. commands will show that 9of the 10 were earned over into the new covenant, and that the one excluded was the 4th concerning the sabbath (Rom. 14:5-6; Col. 2:14-17). See C ommandments; Commands : Law of Moses; and sab bath, in Index

2. 713 commandt in law of Moses

These commandt do not include the 106 In the oenesit section of the writings of Moses - only thote beginning with the Ufeot Mo*es.They are divided into 4 sections, at follows

1 203 commands to Motes before the 10commandments were given. Most of these were personal commands direcl-ingMotet infiit war with Pharaoh, the exodui. and the journey to Sinai (3:5, 10, 14-16, 18: 4:3-4. 6-7. 12. 15-17, 19, 21-22. 27; 6:6. 11. 13. 29; 7:2. 9. 15. 19; 8:1. 5, 16. 20; 9:1. 8. 13.

22: 10:1.12.21:11:2; 12:2-27.43-49; 13:2-3.5-16: 14:2.13.15-16. 26; 15: 25; 16:4-5. 9. 16. 19. 23. 25-26, 29. 32-33; 17:5-6.14; 19:3.10; 12-15.20-24)

J 10 comnundmentt including 37 ttatcincnts (20:3-17: Du 5:1-21)

3 155 commands in the first section of the Motaic covenant - thoic between the 10 conimandmcnit and tlie dedication and scaling of the book of the covenant with the blood of animals (20:18-24:8)

4 7. 345comfTv»ndt which are addl-uons to the book of the law of Motes (24:1-Dt.34:12). In this section there are commands to Motes (3.::34; 33: 1-3.5; M:l-.i, 2V; 35:4-19; 40:1-15; Num. 1:1-4: 2:1-34; 3:14-16.38; 11: 16-17; 12:4; 13:1-20; 14:25. 28. 42; 16:21; 17;l-';C0; = .r:-I3;21:8-9. 16, 34;25:n. 7:15-23:31: 2:34:1-1... i-15;Dt.l:6-8; 2:1-37: ^a-li.ii-ii: 4:14; 10:1-

11; 31; 14-2-«;,30; 3Z;4'J-^0):A_Jron(Lev. 10:6-7; Num. 18:1- ' 1: toOl

ol Uzzlel (Lev.l0:4). aiii.IC:

3C-40); Kotali (Sum. 1. .• -1;;, ioshua MX-3:21-22; 31:23): LevUcsf Num. 25: 4-9: 31:24-27); l«ael (34:1 l-16;Num. 11:18; 16:13-16: 16:24-26.45-50; 18: 22; 01.3:18-20:6:9-10; 10:14-22: U: 2-9; 17:8-11; 19:1-13:31:6-8.28-30: 32:7. 46); nations (Dt, 32:43): and heaven and earth (Dl 32:1) In all we have -.J77 commands cm -bodied in44Mawsor Moses, which arc lined below. They were the rules of religion and morals fof all luael until theMessiah should come to make the new covenant (p. 201 of N.T.).Many of the commands have been repeated in Scripture; and to, they are listed herewith In groups. In tlie case of the lOcommancLrnenu. for instance, there are 225 statements or commands re-peaDng some phase of them

Divine laws

1 God first (23 commands):

(1) No other gods be fore Me (20:3)

(2) Sacrifice to no other god (22: 20)

(3) Menuon no other god (23:13)

(4) Bow not down to other gods (23:

(5) Serve noothergods(23:24) 24)

(6) Follow no other gods (23:24)

(7) De$uoyeveryothergod(23:24)

(8) Break down their linages (23: 24) (23:32)

(9) Make no covenant with others

(10) Do not sin against Me (23:33)

(11) Do not let them snare you (23: 33)

(12) Worship no other god (34:14)

(13) Do not go whoring after them (34:15) 15)

(14) Donot eat their sacrifices (34:

(15) Do not be influenced by them (34:16) 13)

(16) Fear Me, not other gods(Dt.6:

(17) Swear by My name (Dt.6:13)

(18) Do not tempt Me (Dt. 6:16)

(19) KeepMycommandments (Dt, 6:17)

(20) Do tight before Me (Dl,6:l8)

(21) Love Me with all your heart, soul, and might (Dt. 6:5, 14-15; ll:l)

(22) Do not profane My holy name (Lev. 22:32) 18:13)

(23) Be perfect with the Lord (Dt.

2 Idolatry (38 commands):

(1) Make no images of any kind (20:4.23; 34:17; Lev. 19:4: 26:1: DU 4:15-19; 5:8-10; 16:21-22; 27:15)

(2) Bow not down to them (20:5; Lev. 26:1)

(3) Do not serve them (20:5)

(4) Sacrifice no child to them (Lev. 18:21)

(5) Turn not to them (Lev. 19:4)

(6) Do not set them up (Lev. 26:1)

(7) Do not be corrupted by them (Dt, 4:16)

(8) Do not be driven to worship them or any heavenly body (Dt, 4:15-

19)

(9) Do not serve them (Dt, 5:8-9; 7:16: 11:16: 13:1-11)

(10) Do oot be deceived by them (Dt, 11:16; 12:30) 12:30)

(11) Do not enquire about them(Dt,

(12) Destroy all who teive them (Dt. 13:1-18; 17:2-7)

3 Blasphemy (12 commands):

(1) Do not take God't name in vain (2U:7; Dt. 5; 11)

(2) Do not revile rulers (22:28)

(3) Do not swear by God's name falsely (Lev. 19:12) 19:12)

(4) Do not profane His name (Lev.

(5) Fear youri.od(Lev.l9:14)10-16)

(6) Death for blasphemy (Lev. 24:

I ypical. memorial, ritual laws

1 Weekly sabbaths (6'.: commands); (1) Rerncmbctto keep holy (20:8; 35:2) Dt,5:14)

Ci) Do 00 work (20:10; Lev.23:3:

(3) Do not cook (16:23)

(4) Abide at home (16:29) 23:3)

(5) Rest (23:12; 34:21; 35:2; Lev.

(6) Change thowbtead (Lev. 24:8)

(7) Keep at a tign between Me and Israel (31:13-17; Lev. 19:3; 23: 3;26: 2; Dt. 5:12. Ci^.tUtx. 20:12, 20)

(8) Whoever worktwlU die (31:13-17; 35:2: Num. 15:3'^-36)

(9) Kindle no (ire (35:3)

(10) ^acrificeevcrytabbath(Nuin. 28:9-10. Cp. tzek. 46; 1-4. 12). Fire for sacrtncet permitted

(U) Remember to keep tabbath as

a memorial of deliverance from slavery in Lgyi'l (Dt. 5:15) mauds):

2 Yeax-lung labbatht (34 com-(Ij Let the land rest the 7ih year

(23:10-11; Lev. 26:1-7, 18-24)

(2) Let the vineyardt and olive-yardt rest (■-:3:ll: Lev. 25:1-7)

(3) Keleatc debts (Du 15:1-4)

3 '2-vear-long sabbaths (35 com-

(1) Count 7 sabbaths or years - 7 sabbatic years (Lev. 25:8)

(2) Hallow the 50th year (which with the 7tb sabbatic year made a 2-year sabbath. Lev. •z5;9-10. 12)

(3) Proclaim liberty to all and begin another 50-year busineu cycle without debu, mongages and slavery (Lev. 25:9-10, 13-17, 25-34)

(4) Let all land and vineyards rest as inthe sabbatic year (Lev. 25:11-17)

4 Special yearly sabbaths (138 commands);

(1) Observe yearly great day of atonement (Lev.l6:31; 23:26-32).ThU was to be Oct. 10

(2) 1st and7ihdayi to be feait of unleavened bread (Lev. 23:7-8)

(3) Day of Pentecost (Lev. 23:21)

(4) Day of blowing of trumpets (Lev. 23:24-25). This was to be Ocu 1

(5) 1st and 8th days to be feast of tabernacles (Lev, 23:33-44) mands):

5 Sacrifices-offerings (21 com-

(1) Make altars of sacrifice (20: 24-25)

(2) Offerblood sacrifices with unleavened bread only (23:18: 34:25)

(3) Burnfatbeforemorning(23;18: 34:25)

(4) Boil no sacrifice in the ani-mal-rrujther's milk (23:19; 34:'26; Du 14:21)

(5) No leaven or honey in burnt offerings (Lev. 2:11)

(6) Saltin all offerings (Lev.2:13)

(7) Oil and frankincense on meatofferings (Lev. 2:15)

(8) Burnt offerings (48 commands): A Bullocks (Lev. 1:1-3)

B Sheep and goats(Lev.1:10-13) C Pigeons and doves (Lev. 1:

14-17; 5:7-lC) D Fineflour(Lev,2:l-3) E Law of burnt offerings (Lev.

6:8-13; 9:3-4)

(9) Baked offerings (9 commands): A Unleavenea cakes (Lev,2:4) B Unleavened pan cakes{Lev.

2:5-6) 6:14-23)

C Law of meat-offetings(Lev.

(10) Friedofferings (6 commands): A Unleavened cakes (Lev. 2:

7-9) mands):

(11) Peace of fer ings (45 com-A Bullock G-ev. 3:1-6)

B Sheep (Lev. 3:7-11)

C Goats aev. 3:12-17) 21)

D Law of peace offerings (7:11-

(12) Sin offering s (75 commands): A Bullock for priests (Lev. 4:

1-12) 13-21)

B Bullock for people (Lev. 4: C Goatforruler(Lev.4:22-26) D Goat for people (Lev. 4:27-

31) 35)

E Sheep for people (Lev. 4:32-F Law of sin offerings (Lev. 6:

24-30) mands):

(13) Trespass offerings (45 com-A Lanib or kid (Lev. 5:1-6)

B Pigeonsor doves (Lev.5:7-10) C Meat-offerings (Lev.5:11-13) D Ram (Lev. 5; 14-ll*; t; 1-7) E Lawofttespassofferings(Lev. 6:1-7; 7:1-10) mands):

(14) Day of atonement (78 com-A Kids-ram for people (Lev.

10:5) B Bullock for priests (Lev. 16:6) C 2 goats for tin (Lev. 16:7-10) D Bullock for iinaev.l6:U-14) E l.;oat (or people (Lev. 16; 15-F Scapegoat (Lev.lt.:20-22)19) G Scapegoat leader(Lev.16:26) H Offerings burnt (Lev. 16:27) I Sln-offertng priest (Lev. 16:

28) J Special laws (Lev. 16:29-34)

(15) Dedicauon of altar: princes offerings (Num. 7:1-89) nunds);

(16) General offering s (26 com-A Lamb burnt olTenng (Num.

15:1-51 0-7)

B Ram burnt olfenng(Num.15: C Bullock burnt o(fering(Num.

15:8-12) 17-21)

D Heave-offeriog (Num. 15: E Bullock burnt oTfenog for sin

of ignorance(Num. 15:22-26)

F Goat burnt offering for sin of

ignorance (Num. 15:27-29)

(17) Red heifer offering (65 commands):

A Burntsacrifice(Num.l9:l-8)

B Water of separation(Num.l9:

9-10) (Num.l9:ll-21)

C Use of water of separation

(18) Showbreadofferings(10 commands): 24:5-9)

A How to make and use (Lev.

(19) Daily offerings (Num. 28:1-8)

(20) Sabbath offerings (Num. 28:9-10) 11-15)

(21) Monthly offerings (Num. 28:

(22) Yearly offerings (N um. 28:16-29:40) (Lev. 19:5-8)

(23) Sacrifices to be eaten in 2 days

(24) Kind of sacrifices (30 com-mandsa-ev.22:17-30;Dt.l7:l) mands):

(25) Place of sacrifices (60 com-A Tabernacle (Lev. 17:1-9)

B Chosen byGod (Dt. 12:5-28)

6 Tabernacle laws (329 commands):

(1) Built by free-will offerings (25:1-7; 35:4-36:7)

(2) Commands to build (25:8-9)

(3) The ark (25:10-16; 37:1-5)

(4) Mercyseat(25:17-22; 37:6-9)

(5) Table of showbread(25:23-30; 37:10-16; Lev. 24:5-9) 24)

(6) Candlesuck (25:31-40; 37:17-

(7) 10 linen curtains(26:1-6; 36: 8-13) 36:14-18)

(8) 11 goat hair curtains (26:7-13;

(9) 2 coverings of skin (26:14; 36: 19)

(10) 48 boards(26:15-25;36:20-30)

(11) 20 bars (26:26-27; 36:31-32)

(12) Middle bat (26:28; 36:33) 34)

(13) Boards, bars, rings (26:29; 36:

(14) Inner veil (26: 31-33;36:35)

(15) Placement of fumiture(26:34-35) 38)

(16) Outer vail (26:36-37; 36:37-

(17) Brazen altar (27:1-8; 38:1-7)

(18) Outer court (27:9-10; 38:9-17)

(19) Outside gate (27:16-17; 38:18-20) 29)

(20) Oil (27:20-21: 30:22-38; 37:

(21) Altar of incense (30:1-10; 37: 25-28)

(22) Laverofbrass(30:17-21; 38:8)

(23) Perpetual light (Lev. 24:1-4)

(24) Workmen (31:1-U; 35:21-36:7)

(25) Building and erection (26:30; 36:14-38:31; 40:1-38)

(26) Worshippers (30:11-38)

(27) ReverenceG-ev.l9:30;26:2) 3)

(28) Tabernacle service(Lev.16:1-

7 Priesthood laws (628 commands):

(1) Chosen from Levi (28:1-3; Num. 1:47-54; 3:5-13, 40-43)

(2) Ageofservice(Num. 8:23-26)

(3) Physical qualifications (Lev. 21:16-24)

(4) Cleansing and consecration of: A Washing (29:1-4; Lev.8:1-6;

Num. 8:5-22) B Clothing and anointing (29:

5-9; Lev. 8:7-13,30) C Sacrifices offered for(29:10-

25; Lev. 8:14-29; 9:1-2) D Remain in tabernacle 7 days

(Lev. 8:33-36)

(5) Duties of priests and Levites: A Not immodest (20:26)

B Special garments (28:1-43; Lev. 16:4, 23-25; Dt.22:12)

C Have oversight of tabernacle and worship and services (Lev. 2:16; 5:12-18; 6: 19-7:21; Num. 3:21-38; 4: 1-33; 8:1-4)

D Keep free from defilement G.ev.21:1-15; 22:1-9)

E Refrain from strong drink (Lev. 10:8-11)

F Serve as judges (Dt. 17:8-13)

G No inheritance for Levites (Num. 18:20-24) mands):

(6) Rewards for service (64 com-A A portion of all the sacrifices and tithes and offerings of everything produced in Israel(Lev.2:10; 7:28-38; 8: 31-32; 10:12-15; 22:10-13; Num.l8:8-22;Dt. 14:22-29; 18:1-5)

B The best of everything(N um. 18:g":!!. 17-24; Dt.l8:3-8) S 8 feasts of Jehovah (242 commands): 1-3). See point 1 above

(1) The weekly sabbath (Lev. 23:

(2) Passover (ch. 12; Lev. 23:4-5; Num. 9:1-14; 28:16; Dt. 16:1-8)

(3) Unleavened bread (12:14-18; 23:15; 34:18;Lev.23:C-8; Num.28:17-25; Dt. 16:1-8)

(4) First-fruiM (12:12; 23:16; 34: 22, 26; Lev. 23:9-14; Num. 28:26-31; Dt. 26:1-11) 16:9-12)

(5) Pentecost (Lev. 23:15-21; Dt.

(6) Trumpets (Lev. 23:23-25; Num. 10:1-16; 29:1-6)

(7) Day of atonement (Lev.23:26-32; Num. 29:7-11)

(8) Tabernacles (Lev. 23:33-44; Num. 29:12-38; Dt. 16:13-15)

9 National laws (35 commands):

(1) 3 national feasts (23:14-16; 34:18-25)

A Unleavened bread. There were 3 feasts held at the same time - the passover, unleavenedbread, and first-fruits (Lev. 23:4-14)

B Pentecost, called the feast of weeks (34:22;Lev. 23:15-21)

C Tabernacles , called the feast of ingathering (34:22; Lev. 23:33-44)

(2) All males to appear before God for the 3 seasons of feasts (23:17; 34:23-24; Dt. 16:16-17) God(23:25)

(3) All Israel required to serve

(4) Persons living at a great distance from tabernacle to sell their offerings and buy whatever was needed for feasts, at end of journey (Dt. 14: 22-29)

10 Separation I^ws (15 commands):

(1) Separation from all other people without exception (23:32-33: Dt. 7:1-6: 23:1-5). See Separation in Scripture , p. 159 of N.T.

(2) Seed's, animals, fabrics (Lev. 19:19; Dt. 22:9-11)

(3) Leprous people (Lev.13:45-46)

11 Unclean things (153 commands):

(1) Persons qev.ll:24-25.28. 31. 36,39-40; Num. 5:1-4; Dt. 23:10-11)

(2) Vessels (Lev. 11:32-33, 35)

(3) Meat gev. 11:1-43; Dt.i4:1-21)

(4) Water (Lev. 11:32-36)

(5) Seed (Lev. 11:37-39)

(6) Creeping things (Lev.U: 41-43; Dt.l4:ll-18) Dt. 14:12-18)

(7) Flying things (Lev. 11:13-19;

(8) Fish(Lev.ll:9-12;Dt.l4:9-10)

(9) AnImalsf Lev.ll:26-28;Dt.l4: (10) Houses (Lev. 14:33-53) 7-8)

12 Tithing laws (43 commands):

(1) Tithes for Levites (Lev. 27:30-34; Num. 18:21-24; Dt. 14:22)

(2) Tithes of tithes of Levites to high priest (Num. 18:25-28)

(3) Tithes of tithes of aU Israel every 3rd year for the Levites, the poor, and strangers (Dt. 14:22-29; 26:12-15)

13 Vow laws (113 commands):

(1) Vows of persons (Lev. 27:1-8)

(2) Dedicated animals (Lev. 27: 9-13) 15)

(3) Dedicated houses(Lev. 27:14-

(4) Dedicated fields (Lev. 27:16-25) 28)

(5) All dedicated things (Lev. 27:

(6) Nazarite vows (Num. 6:1-21)

(7) Vows of men binding (Num. 30:2)

(8) Vows of virgins(Num. 30:3-5)

(9) Vowsofmanied woman(Num. (30:6)

(10) Vows of women(Num.30:9-16)

(11) All vows bincting unless released (Dt. 23:21-23)

14 Obedience laws (306 commands):

(1) Obey God (23:20-23)

(2) Do not foUow pagan practices (Lev. 18:1-30; 20:1-27; Dt. 12:29-31; 18:9-12)

(3) Obey the law (Lev. 19:35-36; 20:8,22:22:31; Dt.4:1,6, 9,40; 6:17; 8:1,11; 10:12-22; 11:1, 8; 29:9; 30:16)

(4) Sanctify selves (Lev. 20:7)

(5) Be holy as God is holy (Lev. 11:44-47; 20:7, 25-26)

(6) Require the king to read and obey the law (Dt. 17:14-20)

(7) Make a difference between iheclean and unclean (Lev.20:25) 32)

(8) Hallow God's name (Lev. 22:

(9) Read the law publicly to all Israel every sabbatic year (Dt.31:10-13)

(10) Make fringes and blue ribbons on borders of garments (Num. 15:38-41; nt. 22:12)

(il; "eachthe law to children (Dt, 4:9; 6:6-9; 11:18-20) law(Dt.4:2)

(12) Do not add or take from the

(13) Do not tempt God (Dt. 6:16)

(14) DorightinGod"s$ight(Dt.6:18)

(15) Pear the Lord(Dt.l0:12,20) 16)

(16) Walk in His ways (nt.lO: 12; 30:

(17) Love God with all the heart (Dt. 6:4-5; 10:12; 11:1, 13; 30:20)

(18) Serve the Lord with the whole heart (Du 10:12, 20; 11:13) 16)

(19) Circumcise your hearts (Dt.lO:

(20) Be no more stiff-necked (Dt. 10:16) 30:20)

(21) Cleave to the Lord (Dt. 10:20;

(22) Swear by His name (Dt. 10:20)

(23) Take heed not to be deceived or backslide (Dt. 4:9-24; 6:10-19; 8: 10-20; 10:12-21; 11:13-17; 12:30-32; 30:15-20) (Dt. 12:19)

(24) Forsake nottheLevite forever

(25) Command to hear Messiah(Dt. 18:15-19)

(26) Choose life and live(Dt.30:19)

15 False-religion laws (33 commands)! prophets (Dt,13:1-4)

(1) Do not heed or follow false

(2) Do not fear them(Dt.l8:20-22)

(3) Do not provide places of worship for them (Dt. 16:21-22)

(4) Death to all idolaters and false prophets(Lev.20:l-5; Dt.l3:5; 17:2-5)

(5) Death to all idolatrous relatives (Dt.l3:6-ll) ies(Dt.l3:12-18)

(6) Destruction of idolatrous cit-

(7) Do not follow witchcraft, enchantments, astrology, observers o f times, familiar spirits, sorcery, sooth-sayings, divinations, necromancy, magic, charms, prognostications (Lev. 20:6, 27; see note b, Lk. 12:29)

(8) Do not mar or round beards as pagans do honoring their gods (Lev. 19:27)

(9) Make no cuttings or marks on the body for the dead (Lev. 19:28)

(10) Do not practice any abomination ofthe nations (Lev. 18:24-30; 19: 26.31; 20:2-6; Dt. 18:9-14) mands):

16 Miscellaneous laws (84 com-

(1) Law of popular opinion (23:2)

(2) Ofrespectofpersons(23:3; Dt, 21:15-17)

(3) Love to enemies (23:4-5)

(4) Redemption money (30:11-16)

(5) Firstborn animals (34:19-20; Num. 18:15-18; Dt.15:19-23)

(6) FirstbornmalesofIsrael(Num. 3:40-51; 18:15-18) 1-2)

(7) No physical markings (Dt. 14:

(8) To obey Palestinian covenant (Dt. 26:16-19; 27:l-13.Cp.29:l,12-15)

(9) Against witchcraft(22:18; Lev. 19:31; 20:6, 27) 1-16)

(10) On eating holy things(Lev. 22:

(11) Priest's daughter not to become a prostitute (Lev. 21:9) 22-27)

(12) Law of benediction (Num. 6:

Moral and civil laws

1 Family laws: (61 commands):

(1) Honor father and mother (20: 12; Dt. 5:16) er shall die (21:15)

(2) He that smites father or moth-

(3) He thatcurses father or mother shaU die (21:17; Lev. 20:9) (22:22)

(4) Protect widows and orphans

(5) Fear father and mother (Lev. 19:3)

(6) Reverenceparents(Lev.l9:32)

(7) Parents to teach laws to children, bind them on body, write them on doors and gates (Dt. 6:6-9)

(8) Cursed is he who makes light of father and mother (Dt. 27:16)

(9) Parents to answer questions of children about God (Dt. 6:20-25)

(10) Law of divorce and remarriage (Dt. 24:1-4)

(11) Bridegrooms to be exempt from war and business for a year (Dt. 24:5)

(12) Garments of opposite sex not to be worn (Dt. 22:5)

(13) Regarding taking wives of captives (Dt. 21:10-13)

(14) Regarding divorce of such wives (Dt. 21:14)

(15) Regarding 2 wives, one hated and the other loved (Dt. 21:15-17)

(16) Regarding betrothed daughters (21:8-11) (Dt. 25:5-10)

(17) Families to be perpetuated

2 Murder laws (61 commands):

(1) Do not kill (20:13; Dt, 5:17; Gen. 9:6)

(2) He that kills shall die (21:12-15, 20, 23-25, 29; Lev. 24:17. 22; Num. 35:30-34)

(3) Wilful murder (Num.35:16-21)

(4) Involuntary murder (Num.35: 22-29)

(5) Inquest for the slain(Dt.21:l-9)

3 Sex laws (96 commands):

(1) Do not commit adultery (20: 14; Lev. 18:20; Dt. 5:18)

(2) Law on enticing unbetrothed virgin (22:16-17; Dt. 22:28-29)

(3) Regarding adultery with married woman, both the man and woman to suffer death penalty (Lew. 18:20;

20:10; Dt. 22:22)

(4) Bestiality: death penalty for both the person and the beast he commits the sin with (22:19; Lev. 18:23; 20:15; Dt. 27:21)

(5) Incest: 18 classes of persons not to commit the sin with (Lev. 18:6-18; 20:17, 19-21; Dt. 22:30; 27:20-23)

(6) Law against relationship with menstrous woman (Lev. 18:19; 20:18)

(7) Do not prostitute a daughter or cause her to be a whore (Lev. 19:29; Dt. 23:17)

(8) Death penalty for committing adultery with father's wife. Both the man and the woman to die (Lev. 20:11)

(9) Death penalty for both if man commits adultery with daughter-in-law (Lev. 20:12)

(10) Sodomy - homosexuality: whoever takes part in the an to die (Lev. 18:22; 20:13)

(11) Do not marry a mother and daughter. Penalty for such sin: all 3 to die (Lev. 20:14)

(12) If a woman sins with a beast, both she and the beast to die(Le v.20:16)

(13) Inquest regarding adultery (Num. 5:11-30) 22:13-19)

(14) Innocent wife protected (Dt,

(15) Guilty wife stoned (Dt. 22:20-21) 22:22-23)

(10) Death for rape, in cities (Dt,

(17) Death forrape.incountry (Dt, 22:25-20) inlsrael(Dt.23:17)

(18) No man to become a sodomite

(19) Hire of a whore not to be brought into a house of God for vows (Dt. 23:18)

(20) Hire of a dog (male prostitute or sodomite) i»t to be brought into house of God (Dt. 23:18)

4 Stealing laws (12 commands):

(1) Do not steal (20:15; Lev. 19: 11; Dt, 5:19) 5fold(22:l)

(2) Stolen cattle to be restored

(3) Stolen sheep (sold or killed) to be restored 4fold (22:1)

(4) No penalty for killing a thief caught stealing (22:2)

(5) Full restitution required when thief is caught and not killed (22:3)

(6) Slavery for a thief caught who cannot make restitution (22:3)

(7) Double restitution if cattle or sheep found alive (22:4)

(8) Restitution for crops eaten by the stock of a neighbor (22:5)

(9) Double restitution for theft of property from one holding it in tnist (22:7, 10-12)

(10) Double restitutionif one steals the property held in trust by him (22: 8-9) wages(Lev.l9:13)

(11) Do notroban employee of his

(12) Death penalty for kidnapping (21:16; Dt. 24:7)

5 Lying laws (25 commands):

(1) Do not bear false witness (20: 16; Dt. 5:20)

(2) Do not raise a false report or co-operate with the wicked as an unrighteous witness (23:1-2,6-7) 19:11)

(3) Do not Ue one to another (Lev.

(4) Do not go up and down as a talebearer among the people (Lev. 19:16)

(5) Death penalty to require 2 or 3 witnesses (Dt. 17:6-7; 19:15)

(6) A false witness to be put to death (Dt. 19:15-21)

6 Covetousness laws (21 commands):

(1) Do not covet your neighbor's house (20:17; Dt, 5:21)

(2) Do not covet your neighbor's wife, manservant, maidservant,ox,ass, field, or anything else that is your neighbor's (20:17; Dt. 5:21)

(3) Do not covet anything that is God's (22:29-30)

7 Neighbor laws (75 commands):

(1) Do not vex a stranger, or oppress him (22:21; 23:9; Lev. 19:33-34; 25:17) orphan (22:22-24)

(2) Do not afflict any widow, or

(3) Do not lend with interest to poor brother in Israel (22:25)

(4) Do not keep garment for a pledge (22:26-27)

(5) Leave gleanings for the poor (Lev. 19:9-10; Dt. 24:19-22)

(6) Do not deal falsely, defraud, or hold back wages (Lev. 19:11-13; Dt, 24:14-15) 16)

(7) Do not protect guilty (Lev. 19:

(8) Love your neighbor (Lev. 19: 17-18; Dt. 23:6-8)

(9) Restitution with 20^ added to any neighbor for any trespass against him (Num, 5:5-8)

NOTES QfN EXODUS CONTINUED

(10) Uo iK>(cane cbedea/(Lev. 19e Mil '-V, ooi C4UK the blind lo

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that kiUi 1 t>«Mi >b«ll make 11 ttood (Lev. '.:'4:18, '^1)

(13) HcdutciLiKta 'ilemiiblQ hit Dcitihfcoi, ibe kune itull be dooe lo hini aev, 24:1'^Z0)

(14) Oae nunacr of law foe IbmI uiij the lUAnitci (Lev. ^T2; Num. I • : -" • ' ..J5;U. 17)

a oue dO-11. I ri-ii . i.ti,itit)oj (Lev.

2i:35; Dt.

(17) IX' the poor into ilavcry (Lc«. 25:43)

(18) IV jrJ m<iter(Lcv. (Id) iljfOcu not yuur heart; open it

wide to ibc poor (Dt. 15:7-11)

(20) lltveooretpectof pcTSOiu(Dl.

21:15-17)

021) If tauntuy eat of ocirthbor't

cropi but do OM cany any away (Dt.

_M:24-2o) (DU 24:14-15)

(22) Du not oppreH hired servant 023) Do not sniite a ncitihbor (Dt.

27:24)

8 health law> (43t commands):

(1) Eat no ricsh torn of beasts or that dies of iticlt (._:31; Lev. 17:15-16: 22:8: Dt. 14:21)

(2) Eat no manact of fat. The soul that cats it to be cutoff (Lev. 7:2:t-25)

(3) The soul tliat cats any manner of blood to be cut off aev. 7:27; 17: 10-14:1*26) U;l-3;Dt.l4:4-6)

(4) Bcaststhai maybe eaten (Lev.

(6) Beasts tliai may not be eaten (Lev. U;4-8: Dt. 14:3. 7-8)

(C) Kinds of fish to be eaten (Lev. 11:9; IX, 14:9)

(7) Kinds of fisb not to be oaten (Lev. 11:10-12: Du 14:10)

(8) Fowls that may be eaten (Lev. 11:13-19: Du 14:11-18, 20)

(9) nyin^ creepine things to be eaten: locusts, beetles, ^asshoppcrs aev. 11:20-23: Dt. 14:19)

(10) Creeping things not to be eaten (Lev. U:2j»-31. 41-47)

(11) Unclean beasts "that goon all four (Lev. 11:26-27)

(12) Pet son s louclunti carcase of unclean animal, bird, fish or creepint; thiniitobeuiKlean until evening G-ev. 11:24-31)

(13) Any ve«sel, t;armom or sack touched by a carcase lo be unclean (Lev. 11:32) broken aev. 11:33)

(14) Unclean earthen vessel to be

(15) Unclean vessel (not earthen), (tarmcni, sack, etc. to be cleansed by water (Lev. 11:32. 34)

(Wi) ()veru and ranges for pots tuuclied by carcase lobe broken (Lev. 11:35)

(17) Founuins and pits with plenty of water to remain clean (lev. 11:36)

(18) Dry seed touched by carcase lo be clean: wet to be unclean (Lev. 11: 37-38)

(19) Anyone who touches even a clean animal tliai has died, to be unclean unul evening and must wash clotlunn (Lev. ll:3i>-40)

(20) Hunficaiion from uncleanneu for boys (Lev. 12:1-1)

(21) I'unlu aiioo for jirls(Lev.l2:5)

(22) Ceremonial punfication of motliers havinu means (lev. 12:>/-7)

023) Hunficauon of poor mothers (Lev. 12:8)

024) Diatinoiis: leprosy (Lev. 13:1-3.7-15, 18-22. J4-27, 36-3t;. 42-44)

(25) Dia,;nosis: scab (Lev. 13:4-6)

(26) Diatinoiis: boiU (Lev. 13 li'-17, 23, -28) 34.37)

027) Dlaanotls: icall (Lev. 13:29-

028) Diasnoilt: freckles (Lev. 13: 38-39) 40-41)

02'J) [^aiinosts: baldness (Lev. 13:

(10) QuaraiNlne lor diseases (Lev. 13:4-6.11,21.26-27,31-34,50-J 1,54)

(11) .secreitatloo: lepers (Lev. 13: 45-4<.) (Lev. 13:47-00)

(32) Dtaaooflc iiarmcnl leproiy

(33) Remedy lor oarmeni leprosy (Lev. 13:51-5^

(31) Ceremonial cleantitiKolpios-pcroui lepers (Lev. 14:1-20)

(35) Ceremonial eleanana of poor lepers (Lev. 14:21-32)

(36) Ceremonial cleansin« o f house 1 ••.•'. -- -57> 12)

(:t aev. 15:1-

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inonial cleansinit Irom itaev.l&: 16-18)

(40) hunDin-ii 1mm: wooms (Lev.

15:19-28)

(41) > cm .,\ .! .•I..Kn«n.j f f ^^ fT\

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(4 . anireals to be eaun

and bur, the t-iood (Lev. 17:13)

(44) in noihlOK that Jles of Itself (Dt, 14:.;l)

(45) Have (oi let placet outsde the canir ' c ooiade t h e camp (Dt. -

(4' , ..,1 weapon • '■ • ■■'■•■*■■

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(4Tt K.-, -he camp s , .

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(4 ' •JthUws(Dl, 24:

J „ commands):

(' .for presump-

tuous u..i(r,aii..l^.3U-3l;nt.l7: 12-13) (2) Death for aubhornneu and rebellion (: i

10 Hum.. .Js):

(1) Bnn^; uray jiiiii-jls liome, even if they helonft lo an enemy (23; 4; Dt. 22:1-3)

(2) Help animab fallen under a burden, even if they belong lo an enemy 023:5; Dt. 22:4)

(3) Do not boil meat of kid in mot her • s milk (2 3:19: 34:2b; Dt.l4:21)

(4) Do not kill a cow or an ewe and her youn^ the same day(Lev.22:28)

(5) The young of cattle, sheep, goats not acceptable as offerings until 8 days old (Lev. 22:27)

(•'.) Do not lake a mother bird and her young: take only the young (Dt, 22: C-7)

(7) Do not plow with an ox and ass logethct (Dt. 22:10)

(8) Do not muzzle the ox that treads out corn (Dt. 25:4)

11 Conuuest laws (107 commands): (1) Kill every male, and the

women tliat have known man (Num. 31:17: Dt. 7:2)

02) Keep females that have not known man (Num. 31:18)

(3) Whoever kills a person must stayouisiJe the camp 7 days to purify himself (Num. 31:19-24)

(4) Burn all that can be buroed of the loot anJpunfy the rest with water of separation (Num. 31:22-24)

(5) Divide the prey between army and coohvegation (Num. 31:26-27)

(6) C>ive the Levites 1 out of 500 beasts and persons of the army's part, and 1 out of 50 of the congregation's part (Num. 31:28-30)

(7) Make no covenant with and show no mercy to aatioas of Canaan (Dt. 7:1-2; 20:15-18) (Dt,7:3-4)

(8) Make no marriages with them

(9) Destroy theii allais, images, and groves (Dt.7; 5-26; U:l-4) 20:1-4)

(10) rxinot (eat them (Dt. 7:18-24;

(11) Do not covet the silver or gold of tlie images for)ruur>elf or lo bring to your house IDu 7:25-26; 23:9)

(12) The pdest shall spe ak and assure Iiael of victor.- fr>t.20:l-4)

(13) 4 classes t< ' war: A Builder oT wluch

IS yei unfUuiii.-^ (JuiO-.b) B l'ljiiti.'r r.liuluLS not eaten of

hu vineyard (Dt, 20:6) C i)ne who has betrothed a

wife (Dt. 20:7)

n Any coward (Dt. 20:3)

(1 J. if', r • .-jce lo cities at war

with. anaan. Make iheHi

tibui J surrender: otherwise,

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him il married before becomlos a slave 021:3)

(3) I' a slave's rruHer has given him 1 wUc, th<-n both she and her > ' : withthe master

(. ' • ■ is

wife

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out a: . . ,-. .)

(6) If a daachiei does not please

her boiband stie may be redeemed by the family, but not strangen 021:8)

(7) If out rcdcciiicd, her food, raimeni, and duty of marriage shall itot be diiiiinisheJ (21:9-10)

(8) If food, raiment, etc. diminished she shall go out free - without money (21:11) 20-22)

(9) Adultery wiihtlaves (Lev. 19:

(10) Hebrew poor not to be compelled to be slaves.but treated at hired servants until the year of)ubile, then set free (Lev. 25: u-42)

(11) Du not rule over Hebrew serv-anu with Kventy (Lev. 25:43)

(12) slaves to be from heathen and serve their Uteame, but not ruled with rigor (Lev. 25:44-46)

(13) Hebrews selling themselves as slaves to strangers may be redeemed by relatives, or be free in the year of jubile (Lev. 25:47-55)

(14) Hebrew servants to be provided for liberally by masters when released (LX 15:12-15)

(15) Escaped slaves to be given protection and freedom (Dt.23:15-16)

13 Property laws (42 commands):

(1) Penalties for owners of mean oxen (21:'28-32) 33-36)

(2) Penalties for carelessness (21:

(3) Arson (22:6)

(4) Property in trust 022:7-15)

(5) Fruit-beanng trees (Lev. 19: | 23-25) (Num.27:6-U; 36:5-9)

(6) Inheritances for daughters

(7) Penalty for killing beasts (Lev. •24:18. 21) 27:17)

(8) Law of landmarks (Dt. 19:14:

(9) Law on lost things (Dt. 22:1-3) (10) House construction law(Dt.22:

14 Business laws (14 commands): 8)

(1) No inieren on loans to God's people (22:25:Lev.'25:35-37:01,23:19)

(2) Do not hold raiment as pledge overiught (22:26:01.24:12-13) 27:25)

(3) Take nobnbe(23:8:Dt, 16:19;

(4) Do not oppress one another in business (Lev. 25:14) (Dt. 23:20)

(5) Charge interest lo strangers

(6) Do not take mi 11 stones for pledges (Du 24:il)

(7) rt'hen lending lo a brother do not go to Ills house for the pledge: let him bring ii to you (Dt. 24:10-11)

15 Justice laws (60 commands):

(1) Assault and battery (21:18-27; Du 25:11-12)

(2) Do not wrest judgment of the poor in his cause ('23:2, 6: Dt. 16:19)

(3) Keep yourself far from a false matter (23:7) riRhteou$(23:7)

(4) Do noi slay the innocent or the

(5) Done unrighteousness in judg-meix or business (Lev. 19:15, 35-36; Du 1:16; 10:18-20)

(6) Relieve a poor brottKr and take no interest from him (Lev. 25: 35-37)

CT) Have no respect of persons in judgment or otherwise (Lev. 19:15: Dt. 1:17:16:19) er jusl(Dul6:20)

(8) Follow that which is altogeih-

(9) Personal responsibility (Dl.24: 16)

(10) Do not pervert judgment o f suangers and orphans (Du 24:17)

(11) lake no raiment pledge of a widow (DU 24:17-18)

(12) Justify the righteous and condemn the wicked (Du25:l)

(13) Do not exceed what is right In punislimcnt (Dt.25:l-3)

(14) Have just weights and measures (Lev. 19:35-36; IX. 25:14-16)

(15) Cursed IS he who perverts the ■udgment of the stranger, orphan, or widow (Du 27:19)

Modes ol punishment by the law

1 Fire lor canics of:

(1) Marrying a mother and her daughter (Lev. 20:14)

02) Priest's daughter pUying the whore (l.ev, 21:9). ^omc tfunk that death for crir-• -■■■'••' —! • with fire was to be by ■.' and the

butiu:i- '■: titr -ath as in

Joth.

■.; 'f crimes of:

(TTi)f(cnng human ta c 11 f i c e s (Lev. 20-J) 20:27)

^ ' ir K)iilt (Lev.

. 24:14, 23)

(1) Uicikiut: Uic sabbath (Num. l&:33-36) 13:10)

f'' '.ilie reliBlor>s(I)U

1.17-5)

(./ ...'..^'i.iiieu and rebellion -after scourwn,: fails (tX. 21:13-21)

(8) A^liUtery (Du 22:21-'24) 3 Hanging for any an wortny o f

death (Du 21:22-23)

! for crimes of:

,'prciaton of strangers, or-ptiaui, and widows ('22:21-2<4)

(2) Rebellion and idolatry (32:27)

(3) Breaking commandments O-ev. 26:14, '26, 33; Du 28:15, 22)

(4) Backsliding (Num. 14:43; Du 3-2:16-26. 41-42) 13:16)

(5) Idolatry and false religion (Du

5 ScourgintL for crimes of:

(1) Slave woman com mi t ti ng adultery (Lev. 1*20)

(2) Minor offences (Du25:l-3)

(3) Slander (!X. 22:13) 21:18)

(4) Stubbomneuandrebellion(Dt.

6 Hand cut off for crime of:

(1) Any person taking bold of secret parts of another in a fight (Du 25:11-12)

7 Fines for crimes of:

(1) Slander (Du 22:19)

02) Stealing oxen: 5 for 1 (22:1)

(3) Stealing sheep: 4 for 1 (22:1)

(4) Slavery for theft (22:3)

(5) Double for ass or sheep if found with the thief (22:4)

(6) Ttiebestofown field or vineyard to repay for lots of another's (22:6)

(7) Restitution for lota by fire (22: 6) trust (22:7-8.12)

(8) Doiiile for loss of property in

(9) Restitution in kind for lott of borrowed property (22:14-15)

(10) Marriage withordowry for any virgin not betrothed who i s enticed ('2'2:16-17)

(11) Restorauon and 20<^ added for lost property in trust (Lev. 6:1-7)

(12) Payment for loa of ume and cost of healing cauaed by injuries (21: 18-20)

(13) Various degrees of penalues for injury to an expectant mother including life for life, tooth for tooth, eye for eye, etc. (21:22-25; Lev. 24: 18-20; Du 19:19-21)

(14) Freedom to slaves for lost of teeth, eye*, etc. (21:26-27) (21.28)

(15) Death to animals killing men

(16) Stoning of oxen that kills a slave, plus $19. 50 (21:32)

(17) Money equal to price of beast killed if It falls into someone's uncovered pit (21:33-34)

(18) Division of live and dead oxen between owners if one beast kills another (21:35)

(19) Ox for ox for mean ones that kill otheti (21:36)

(20) Restoration and 20^ added if one who IS ooi a priest eats of holy things in ignorance (Lev. 22:14)

(21) 20%addedtoredempuon value of dedicated things (Lev. 27:11-29)

(22) Tre^ass sins to be recompensed with 20% added to principal (Num. 5:6-8)

(23) Rottingof flesh for nn of telling a lie in adultery case (Num.5:12-3I)

(24) Public exposure b y bnnging offerings for trespasses, plus restitution and 20% added aev. 6:1-7)

30 laws of Genesis made part of the law of Moses

1 A set place of worship (Gen. 4:7 with Lev. 17:1-9: Du 12:5-7)

2 AnimalsacnficesfGen.3:21:4:4: 22:7, 13 with Ex, 29:36: Lev.l:l-7:38)

3 A tabernacle of worship (Gen. 4:7, 16 with Ex. 25:8; Heb. 9:1-10)

4 Shedding olblood (Gen. 3:21:4:4; 8:20;22:13;tleb.l2:-24wiihLev.l7:ll)

5 Burnt offering! (Gen. 8:20 with Lev. 1)

6 Clean and uiKlean animals (Gea. 7:2; 8:20 with Lev. 11: Dt. 14) 24)

7 Altats(Gen.8:20; 12:8 wiihEx.20:

8 Eaungneii(Gcn.9:3wlthLev.ll)

9 \gainst eating blood (uen. 9(4 with Lev. 7:26; 17:10-14)

10 Murder (Gen. 9:6 with Ex. 20:13)

U Parental authority (Gen. 9:25: 18:

19) l>4-6 with Du 24:1-2)

12 Monogamy (ceo. 12:18; 16:1:MU

13 Adultery (Gen. 12:18:'20:3. 9; 26: 10-11: 49:4 with EX. 20:14; Lev. 20:10)

14 Prieuhood (Gen. 14:18 with Ex. 28-29) Lev. 27)

15 Tithing (Ge.-l. 14:20; 28:22 with

16 Covenant making(Gen.l5:10,18; '21:27-32: 31:44-55 with Ex.19; 5-24:8)

17 Perfection(<.cn.l7:lwlthIX.18:l3)

18 Circumciaon (Gen. 17 with Lev. 1'2:3)

19 Hotpitality (Gen. 18:1-8: 19:1-3 with Lev. 19:33-34: Dt. 10:18-19)

NOTES ON EXODUS CONTINUED

20 Sodomy (Gen. 19 with Lev. 18)

21 Oathi (Gen. 21:23; 24:41; 26:28 withEx.22:ll;Lev.27;Nuni.5:19) 17)

22 Binhright(Gen.25:33withDl. 21:

23 Anoinung oil (Gen. 28:18; 31:13 with Ex. 27:20-21; 30:22-38; 37:29)

24 Idolatry(Gen,35:2withEx.20:l-3)

25 UacleaaneM(Gen.31:3S withLev. 15)

26 lotermaniage with unciicum-ci»edpeoples (Gen. 34:14 with Dt. 7:3)

27 Ceremonial cleansing for worship (Gen. 35:2 with Ex. 19:10)

28 Drink offerings (Gen. 35:14 with Ex. 29:40; Lev. 23:18)

29 Marrying brother's widow (Gen. 38:8 with Dt. 25:5-10)

30 Dowry(Gen. 34:12 with Ex. 22:16)

The 10 commandments in the old and new covenants (20:3)

1 Ex. 20:3 with Mt. 22:37; Mk. 12: 30; Lk. 10:27

2 Ex.20:4-6 with Acts 15:20.29; 21: 25; Rom. 1:18-32; 2:22; 1 Cot. 10:7. 14: Gal. 5:20: CoL 3:5; 1 Jn. 5:20

3 Ex. 20:7 with Mt. 12:31-32; Mk. 3:28-29; 7:22: Lk. 12:10; CoL 3:8

4 Ex. 20:8-11. Not commanded in the new covenant for many reasons.See Sabbath in Index.Scriptures in the N.T. command absolute freedom from any obligation to the old Jewish sabbath (Rom.l4:5-6:Gal.4:9-10;Col.2:14-17)

5 Ex.20:12 withMt.l5:4:19:19:Mk. 7:10; 10:19; Lk-18:20; Eph, 6:2: CoL 3:20; 2 Tim, 3:2

6 Ex,20:13 withMt.5:21:Mk.lO:19; Lk. 18:20; Rom. 13:9;] as. 2:11: 1 Pet. 4:16: 1 Jn. 3:15

7 Ex. 20:14 with Mt. 5:27-32; 19:9, 18:Mk. 10:11-12; 19; Lk. 16:18; 18:20; Rom. 2:22; 13:9; GaL 5:19; Jas. 2:11

8 Ex. 20:15 with Mt. 19:18: Mk. 10: 19; Lk.l8:20: Rom.2:21; 13:9; Eph.4:28

9 Ex. 20:16 with Mt. 15:19; 19:18; Mk. 10:19; Lk. 18:20; Rom. 13:9

10 Ex.20:17 with Mk.7:22; Lk. 12:15; Rom. 1:20; 7:7: 13:9; 1 Cor, 6:10; Eph, 5:3-5; CoL 3:5: 1 Tim. 3:3:1 Th,2:5: Heb, 13:5

12 things not to worship (20:4):

1 Graven images of wood, stone or metal (V 4: Dt.4:15-16) 4:Dt. 4:16)

2 Any likeness ofmale or female (v

3 Any likeness of any beast(Dt.4:17)

4 Any likeness of fowls (Dt. 4:17)

5 Any likeness of creeping things on the ground (Dt. 4:18. Cp. Rom. 1:23)

6 Any likeness of any creature in the ground itself (v 4) (v 4; Dt. 4:18)

7 Any likeness of fish in the waters

8 Likeness ofany creature in heaven above (v 4. Cp. Rom. 1:23)

9 The sun (Dt. 4:19. Cp. Ezek- 8:16)

10 The moon (Dt. 4:19)

11 The stars (Dt. 4:19)

12 The host of heaven, heavenly bodies (v 4: Dt.4:19: 2 Ki. 17:16; 21: 3; 2 Chi, 33:3)

Penalties of 10 commandments (20:5):

1 Death for worshipping other gods (V 3; Lev. 18:21-29; 20:1-6; Dt, 13; 17: 2-7; 18:20-22; 30:15-19), For this sin Cod specifically said He would blot names out of the book of Ufe(32:30-33)

2 Death for making idols (v4-6;Dt, 13: 17:2-7: 18:20-22; 27:15: 30:15-19. Cp.Gal. 5:19-21). ForthissinGod said He would blot names out of the book of life (32:30-33. Cp.Ps.69:25-28:1 Cor. 6:9-10; Gal, 5:19-21;CoL 3:5-6; Rev. 3:5: 22:18-19)

3 Death for blasphemy (v 7: Lev. 24: 10-16, 23: Num. 15:30-31, Cp. Mt. 12:31-32; Heb, 10:29)

4 Death for defiling sabbaths and for any kind of work thereon (v 8 -11; 31:14-15: 35:2-3; Num. 15:33-36), No such penalty in the N,T, See Rom. 14:5-6

5 Death for dishonoring parents (v 12: 21:15,17: Lev. 20:9; Dt. 21:18-23; 27:16. Cp, Rom. 1:29-32; Eph. 6:2-3)

6 Death for murder (v 13; 21:12,14-15,23; Lev. 24:17, 21; Dt.27:24. Cp. Mt. 5:21-22; GaL 5:19-21; 1 Jn. 3:15)

7 Death for adultery (v 14: Lev. 18: 20:20:10-22; Dt. 22:20-30; 27:20-23. Cp. Rom. 1:29-32: Gal. 5:19-21)

8 Death for stealing men: penalties ranging from restitution to slavery for stealing from neighbors (v 15:21:3,16: 22:3-15;Num.l5:30-31:Dt.5:33;8:ll-19: 11:27-28; 24:7: 27:19. Cp. 1 Cor. 6:8-10)

9 Death fot beinga false witneu (v 16) applied at times. The law was "life shall go for life, eye for eye, tooth for tooth, etc. " as in Dt. 19:16-21. Cp. Rev, 21:8, 27; 22:15

10 Death is not stated in connection with covetousness in particular (v 17), but this sin, if indulged in leads to breaking other commandments carrying the physical death penalty. In Josh. 7:21-26 we have anexampleof covetousness leading to the death penalty

Remember the sabbath (20:8)

Heb, zakar. to mark in the mind; be mindful: bring to remembrance: think on. This command was to keep Israel mindful of Ex. 16:22-26 where we have the first commandment for men to observe a particular day as a day of rest. It does not, and could not refer to Gen. 2:2-3 which concerns the rest of God after His work. In no place in Scripture is there a command for that to be remembered any more than various other acts ofGod. This does not prove a long standing institution or something well known to man for many centuries any more than the same word in Ex. 13:3 proves that the children of Isiael had conrve out of bondage many centuries before. It refers to a present and recent event in both places -13:3 and 20:8(see note c, 13:3), What were the Israelites to remember here? The sabbath day to observe it holy(v 8). When were they first given the commandment to keep asabbath? InEx, 16:22-26. not in Gen. 2:2-3.In fact,in Dt.5:12 the Remember is changed to Keep. Israel was to keep this day to sanctify it, as God had commanded them, God did not command them inGen.2:2-3, but in Ex. 16:22-26,thus proving the sabbath commandment was a recent one. See Sabbath in Index

7 classes not to work on sabbath (20:10):

1 Paieats(v 10) 4 Menservants

2 Sons 5 Maidservants

3 Daughten 6 Cattle

7 Suangers The list in Dt. 5:14 adds, nor thine ox. Dor thine ass. God wisely did not list the Levites, for they were commanded to work on the sabbath, butchering and offering sacrifices (Num.28:9-10;lChr.9:32). Necessary work was not forbidden (Lev. 12:3 with Jn.7:22-23).The kind of work specified as not to be done on the sabbath was servile, that which required the use of any animals or slaves, and even that which was unnecessary by the masters (Lev. 23:7-8,21,25, 35). This allowed for emergencies,and all necessary care of stock as mentioned in Mt. 12:3-8, 12; Mk. 2:27-28; 3:4; Lk. 13:15; 14:5. Every occupation was to observe rest that came under the heading of labor, business, and industrial employment (16:23:34:21: 35:3: Num. 15:32; Neh. 13:15: Jer. 17:21). In religion, certain work was necessary and lawful

4 things taught by this parable (20:11)

1 ThatGod Himself worked in the recreation of the earth from chaos to a second habitable state the same length and number of days that He now commanded Israel to work (20:8-11 with Gen. 1:3-31)

2 That God rested the same length and number of days that Ixaelwas told to rest (20:8-11 with Gen. 2:2-3)

3 The Lord made (did not originally create) the heavens and the earth in 6 literal 24-houxdays(20:8-ll with Gen. 1:3-31)

4 That as God sanctified or hallowed a day of test for Himself, so Israel was to sanctify (set apart) a day of rest for themselves (20:11 with Gen. 2:2-3; Dt. 5:12)

The sabbath was a mete type of rest inChrist(Mt.ll:28-30: CoL2:14-17). The type was in force until Christ came as the reality of what it typified. Therefore, all obligation to observe a set day as a shadow of something to come is ended (Gal. 3:19-25; 4:21-31; Heb. 7:11-10:18)

Tenor-stricken people (20:18)

Probably at the end of each commandment there was lightning and a long, loud, deafening peal of thunder to impress Israel with the sacredness of the divine majesty and the holiness of Jetwvah and His law. At lean, the people became terror-stricken and fled from the mount, whereas before they were pressing so close toward it that Moses had to go down and wam them not to break through in their gazing (19:17-25).The sight and sound were so terrible that even Moses who waswith God said I exceedingly fear and quake (Heb. 12: 18-21), This only emphasized the importance of a mediator between God and man (1 Tim. 2:4-5)

5 times God proved Israel (20:20):

1 Gave manna (16:4; Dt, 8:16)

2 Spoke from heaven (20:20)

3 Led them in the wilderness (Dt.8:2) 4Perrruned thirst (Dt, 33:8)

5 Permitted enemies to trouble them (Iudg.2:22; 3:1.4).Cp.Gen.22:l; 2Chi. 32:31; Ps. 11:4s Zech. 13:9; Jas, 1:3

6 commands concerning worship (20:26):

1 Make an altar of earth to God (v 24)

2 Offer burnt offerings and peace offerings upon it

3 Sacrifice sheep and oxen upon it

4 Only in the place chosen by God must an altar be made(v 24; Dt,l2:5-26)

5 Do not make altar of hewn stone, but of stone untouched by tools (v25: Josh. 8:31)

6 Make no steps to God's altar (v 26)

Bible facts about false gods (23:24)

1 Worship of, condemned (20:3)

2 Manufacture of (20:4; 32:4.20;Dt. 4:23; Isa.40:19-20;44:9-17:Hab.2:18: Acts 19:24-25) 34:17)

3 Manufaciire of, forbidden (20:4;

4 Matenals made of:

(1) Silver and gold(32:3-4: Ps.115: 4-7: 135:15-17: Isa. 2:20; 30:22:31:7: Hos. 8:4)

(2) Wood and stone (Lev. 26: l:Dt. 4:28; 2 Ki. 19:18; Isa, 37:19:45:20;44: 13-19: Ezek, 20:32)

5 Names of idols:

(1) Molech, Moloch, or Milcom, national god of Ammon, the same as Chemosho fMoab (Lev. 18:21:20:2-5: 1 Ki. 11:5-7, 33: 2 KL 23:10-13: Jer. 32:35; Amos 5:26; Acts 7:43)

(2) Baal, national god of Phoenicia (Nutiu22:41:Judg.2:13; 6:25-32: 1 Ki, 16:31-32; 18:19-26. 40; 19:18; 22:53: 2 KL 3:2; 10:18-28: 11:18; 17: 16; 21:3; 23:4-5: lCht.4:33: 5:5:8:30; 9:36; 2 Chr. 23:17: Jer. 2:8:7:9: 11:13, 17: 12:16:19:5:23:13, 27; 32:29. 35: Hos. 2:8: 13:1; Zeph, 1:4: Rom, 11:4)

(3) Baal-berith. Baalofthe covenant, godoFshechem (Judg. 8:33: 9:4)

(4) Baalim. Plural of Baal Oudg.2: 11: 3:7; 8:33:10:6,10; I Sam.7:4; 12:10; lKi.l8:l8;2Chr,17:3:24:7: 28:2; 33:3: 34:4;Jer.2:23: 9:14;Hos.2:13,17; 11:2)

(5) Baalzebub, god of flies (2 Ki. 1:2-6, iT)

(6) Beelzebub , god of the dung-hill;anameof Satan CM 1.10:25:12:25-27: Mk. 3:22; Lk. 11:15-19)

(7) Ashtaroth or Ashtoreh. god of Sidcn 0udg.2:13; 10:6: 1 Sam. 7:3-4: 12:10; 31:10; lKi.ll:5,33:2KL23:13)

(8) Asherah, male god emphasizing the organs"of pro-creation (note e, 34:13) Jer. 50:2; 51:44)

(9) Bel, god of Babylon (Isa. 46:1;

(10) ctvemosh, god of Moab, the same as Molechof Ammon 0ud8-ll=24; lKi.lU7,33:2KL23:13:Jer.48:7,l3,46)

(11) Golden calf, god of backslidden Israel (32:4-35: Dt, 9:16-21; Neh. 9:18: Ps. 106:19)

(12) Golden calves of Bethel and Dan, gods of backslidden Israel (1 KL 15728-32; 2Ki.lO:29:17:16: 2Chr. 11: 15; 13:8:Hos.8:5-6:10:5; 13:2) 50:2)

(13) Merodach. god ofBabylon Qer.

(14) Nebo.g od ofBabylon (Isa.46:l)

(15) Nehusntan. brazen serpent god of backsUdden Israel (2 Ki. 18:4)

(16) Net and Drag , an idol of back-sUdden Israel (Hab. L15-17)

(17) Sun. mooPi «ais - objecu of worship in backslidden Israel (Dt. 4:19; 2 Ki. 17:16; 21:3-5: 2 Chr. 33:15-16; Zeph. 1:4-5: Acu 7:42)

(18) Succoth-benoth. god of idola-trous tents of immoral orgies (2 Ki. 17:30) 17:30)

(19) Nergal, god of Cuthites (2 Ki.

(20) Ashima. god of Hamath

(21) Nlgoch (2 KL 19:37) 31)

(22) Nibhaz. god of Avites(2 KL17:

(23) Tanak. god of Avites(2KL 17:

(24) Reroroon . Syila (2 KL 5.18)31)

(25) Adrammelech. god of Assyria

(26) Anammelech. god of Assyria (2Ki. 17:31) Ezek. 8:10)

(27) Pictures (Num.33:52; Isa.2:16:

(28) Gods of Egypt - animals (Ex, 12:12. Seep. 110) (Acts 7:43)

(29) Chiuji (Amos 5:26). Remphaa

(30) Jupiter. supreme god of Greece (Acts 14:12-13: 19:35)

(31) Mercury, the Roman god of commerce (Acts 14:12) (Acu 17:23)

(32) The unknown god of Greece

(33) Diana. godofGreece(Acm9:

(34) Dagon (1 Sam. 5) 24-25)

(35) The image of thebeast(Rev.l3) Such terms as strange gods, molten

gods, gold gods, stone gods, wood gods, and omers are found in Scripture. I «aei multiplied gods until they were as many as their cities Qer. 2:28). Worship of idols is called worship of devils (Lev.l7:7;Dt,32:l7; 2 Chr.ll:15;Pi:i3Sr 37: ICor. 10:7-8,20-21: Rev.9:20-21)

6 Idolatrous practices:

(1) Prayers to idols Qudg. 10:14; 1 Ki.l8:25-29: lsa.l6:12; 44:17; 45:20; 46:7: Jonah 1:5)

(2) Human sacrifices to (Lev. 18: 21; 20:2-5: Dt, 12:31; -18:10; 2 Ki. 3: 26-27: 16:3: 17:17-18:21:6: 23:10; 2 Chr.28:3: 33:6:Ps. 106:37-38;Isa. 57: 5;Jer.7:31:19:4-7; 32:35;Ezek.l6:20-21: 20:26-31; 23:37-39; Mic 6:7)

(3) Rites for the dead (Dt. 14:1)

(4) Unspeakab1e immoralities (32:6,25;Num.25:l-3:lKL14:24:15: 12:2 KL17:30;23:7;Ezek.l6:17; 23:1-44: Hos. 4:12-14; Amos 2:8; Mic. 1:7; Rom.l:18-32: lCor.lO:7-8; lPet.4:3-4;Rev.2:14-22: 9:20-21:14:8:17:1-6)

(5) Offering animal sacrifices to (32:6: 1 KL 18:26; Acu 14:13)

(6) Libations to (Dt. 32:38; Ps, 16: 4; Isa. 57:6; 65:11; Jer. 7:18; 19:13: 32: 29; 44:17-25; Ezek. 20:28; Zech. 9:7)

(7) Meat offerings to (Isa. 57:6: Ezek. 16:19)

(8) Peace offerings to (32:6)

(9) Incense to (IKi. 12:33; 2 Chr. 30:14; 34:25: Isa.65:3:Jer.l:16; 11:12, 17: 44:3; 48:35; Ezek. 16:18: 23:41)

(10) Praise to 0udg.l6:24:Dan.5:4)

(11) Singing and dancing (32:18)

(12) Music to (Dan. 3:5-7)

(13) Cutting the flesh (1 Ki. 18:28)

(14) Kissingand bowing (1 Ki. 19: 18:2 Ki. 5:18: Job 31:27: Hos. 13:2)

(15) Tithes and gifu (2 KL 23:11; Dan. 11:38: Amos 4:4-5)

(16) Feasu (1 KL 12:32: Ezek. 18: 6, 11-15: 22:9; Dan. 3:2-3)

7 Sizes and shapes of idols. All sizes and shapes of every kind of animal (Rom. 1:21-27; Rev. 9:20-21. See Dt, 4:15-16)

8 Destiny of all who worship false gods (1 Cor. 6:9-11: GaL 5:19-21; Rev. 21:8; 22:15)

Image worship in Christendom:

Regardless of many commands in both testamenu against idolatry, the love of images and their worship are indulged in by millions today, even in so-called Christian lands, and those who break God's laws are destined to God's wrath. Idolatry was God's big problem with Israel. No Bible writer ever mentioned images in worship to God in the tabernacle or temple rituals, except when Israel was backslidden and served idol gods. Imager are the workofman(Isa.2:8; 40:19-20; Jer.lO: 1-9; Hos. 8:6; 13:2; Amos 5:26).Being mereimitadonsof creaturesand made of dead material, it is folly to make them part of one's worship (Dt. 4:16; Hos. 4:12: Isa. 44:9-10)

In the church: the firstChhstians were ix}t adverse to art, but they had no images of Christ, From 100-400 A, D. Christian leaders rebuked various ones for seeking to introduce images of Christ and saints into their worship.The 36thcanonof the synod of Elvira prohibited images as a hindrance to the spiritual worship of God, Eusebius, father of church history, opposed them

Ambrose, Jerome, and Augustine all mention pictures made of apostles and Christ and the worship of images as beginning in their day. The use and adoration of images were popular in the East, being increased by pagan con-cepu and customs in worship. The

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Taiauw. jn advocate of imafiet, wai madepainatchofChe taa In 784: and m787 iheiynodol Nlcca a$cnbcdrev-etcQcc tu imaKCt -ind worship lo uod thiou^h them. The same decision was tcachcd in the West at the synod of FranJifari. I'M A. D., ^nd Images were aitaiQ saiKCioned at Paris in 825. Emperors iQ the Cast conunued their opposition, and jjvocatesofimancs were exiled for some time, such worship was restored 10 thoreiiui of Theodora (843). Alter 850 A. I), the cult of image worship in churches bctian to orow due to arftumonts for images and stories ol miracles performed thtounh them. Blessin>u were claimed for the images the(TisoIves and finally in II88 it was declared that denial of images was a denial of God. In 1225 it was said that Chrix was not Christ unless Me was graveo. Even Thomas Aguinas (1265) declared that an image of Christ claims the same veneration as Christ Elimself. The 25th session of the Council of Trent(1551-52)j unified the worship of images. Thus, from the begin-mng until now the controversy has raged, and image worship hasbeen accepted by many as authonzed of God. The fact remains though, that the Bible it against all usesof images in wordup. See Divine laws, p. 113

4 altars made by Ntoses (24:4)

1 When Isael defeated Amalek at Rephidim. Moses called this altar Jehovah-nisa (17:13-16)

2 When the book of the law was dedicated and sealed by blood (24:4-8)

3 When the tabernacle and its fix-oitive were built, at which time Moses made a permanent altar of shictiin wood overlaid with brass for conunual sacrifices (27:1-8: 38:1-7)

4 I le made also the altar of incense of thittim wood overlaid with ',;old for the holy place (30:1-10; 37:25-28; 40:5. 26)

3 promises of Israel (24:7)

1 Before the covenaol wasgiven (19: 3-8)

2 AfterMosescame down from Sinai and told Israel the words of the covenant (20:1-23:33) before it was written (24:3-4)

3 After Moses wrote all the words of the covenant and read it to the people to assure them It was the same that he had given them orally (24:4-8)

8 main parts to Mosaic covenant (24:8)

1 ThelO wofdt -commandmenu(20: 1-17)

2 Effect of divine presence (20:13-21)

3 General form of worship (20:22-26)

4 Judgments - the bill of rights for Israel in civil and social relations (21:1-23:9)

5 Religious and theocratic relationship to Jehovah (23:10-19)

6 Relationship of Israel to nations of the promised Kind (23:20-33) nant;

7 14 promiKS and benefits ul '^^VC"

(1) Real and eternal relationship with the true and living God (20:1-7, 22-26)

(2) Mercy to thousands chat love Cod and keep lUscommandmenu (20: 6) (20:8-11:23:12-17)

(3) Periods of rest and refreshing

(4) Longevity fJ0:l2)

(5) Godsbleming (20:24)

(C) Just and righteous laws regulating every phase of human relationship (21:l-3«)

(7^ Happy and normal relationship of parents and children (20:12; 21:15-17)

(8) Freedom from false rellgiont: lecurity based on obedieiKe (22:18; 23:

21-331 17:23 1-2,7-15.25-26)

(?) Peace at>d piu^icrity (20:12-

(10) 3 vacations and national featis a year f23:l4-17)

(U) ntvlnr ^liJjnce and pcocec-uonfrom er- ' complete luc-

ccts in wan (>

(12) i.uaraiitcc ol the promised land for an eternal home(23:20-33) 25)

(13) Healing and perfect healthC-3:

(14) supernatural and miraculous help(23:20-:3.27-28) nam (24:1-8)

S Pcdlcatiooandteallngofthecove-

10 sint that destroyed pagans 0^3:24)

1 lnce»t(T,ev.1^:3-18.24; 20:11-23)

2 Kclaiionshipwittiunclean women (Lev. 18:1.»: 20:18, 23)

3 Adultery(Lev.l8:20,24-29;20:10)

4 Offering human ucrificet (Lev. 18:21, 24-2'>; 20:1-6, 23) 13)

5 HonK)sexuality(Lev.l8:22-29:20:

6 Bestiality(Lcv.l8:23-29: 20:15-16)

7 Witchcraft (Lev. 20:6. 23-27; DL 18:9-12)

8 Cursing parents (Lev. 20:9, 23)

9 Idolatry (23:24; Du 7:4, 16, 25: 12:2-3, 29-31)

10 General wickedness and perhaps all the tins Israel was forbidden to commit (Dt. 9(4-5:23:17-18:29:18: etc.)

15 kinds material for tabernacle (25:3)

IGold 10 Hams skins dyed red

2 Silver 11 shittim wood

3 Brau 12 Oil for the light

4 Blue linen 13 Spices for anointing 5i'iaplc linen oil and incense

6 Scarlet linen UOnyx $tones(28:6-14) 7Finelinen l5Precious stones for SGoathalr breastplate of high

9Badgar shins priest (28:15-29)

The gifts God requested were not to be considered a tax or anything compulsory. They were to be brought from the ncheslsrael got from the Egypaans before leaving their land (12:35-36). from the spoil of the army destroyed in the Red Sea (14:30), and from their fathers (Gen. 13:2, 25:5); and were to be given to God out of the abundaix:e of the heart

12 commandt concerning the ark (25:10)

1 Make an arkof shitiim wood(v 10)

2 Length: 5 ft. 2 1/2 in. (if the cubit was 25 in.)

3 Breadth: 3 ft. 1 1/2 lo.

4 Height: 3 ft. 1 1/2 in.

5 Overlay it within and without with pure gold (v U) gold

6 Make upon it a lid and crown of

7 Cast 4 gold rings and put one in each comer (v 12) 13)

8 Make 2ttavef of thittim wood (v

9 Overlay them with gold

10 Put them into the rings on the tides of the ark (v 14)

U Do not uke them out (v 15) 12 Put the tcttimony - 2 cables of stooe.the lOcommandmentj.init (V 10)

10 commands - the mercy seat (25:17)

1 Make a mercy seat of pile gold (v

2 Length; 5 ft. 2 1/2 in. 17)

3 Breadth: i ft. 1 1/2 in. (v 17)

4 Make 2 chcrubims (v 18)

5 Let them be ol beaten gold

6 Make them at che 2 ends of che mercy seat (v 18-li»)

7 Let their wings be stretched forth on high, covering mercy teat (v 20)

8 M ake them with facet looking toward each other 21)

9 Put mercy seat on topofthc ark (v 10 Put the tckimony (2 tables of

ttone,thelOconimani^enlt)inthe atk

rhe ark a symbol (25:21)

The whole ark symbolired the Divine Presence mall places (1 sam. 4:3-22; 5:1-11; i;;l-21; 7:1-2; 14:18; 2 Sam. 6:2-17; 2 Chr. 5:1-10; 8: U). It served asthecontainerofthc covrnim stones which were a continu..! 'of the covenant between Go 1 (v 16,

21).lt altocontained ttK-;« I ni manna syriiboli/lnft the bread of God from hcaven(li: 11;)n.<"': Hrh. >1). ^.iron's rod was plai eJ in It Litei, as a wiincu to luael of (od'i ct«iic of the priesthood (Num. 17 lu; Hcb. 9:4)

I he ark wospl.iced at a middle point iutt intidc the vail wldch divided the holy place from che mon holy. On the othet tide of the vail and opposite the

ark, the golden altar of incente wat

placed lo that lontlnual Incenae would ascend up before Che meity scat from wluch l>odwas to tpcik to Mis people and blcts or curte them at they would obey or diiobey the covenant. 1 he high pnest went in before the ark to tprtnkle blood only once a year (Lev. 16; Hcb. 9:3-7). The total absence of any Hgure orsytnbolofGodon the mercy teal was most tlgnificant. It tesufied of Mis invisible pretence and ditcouraged all Idol making. The ark watnevercamed in ptoceitiont. and wat kept concealed beli^covered in traniportauon. A man was killed for even seeking to steady it (2 Sim. 6:6-7)

16 different names of the ark (25:22)

1 The ark (53 times, 25:10) 25:22)

2 The ark of the testimony03 times,

3 The atk of the covenant (13 times. Num. 10:33) Josh. 3:11)

4 The covenant oflhe Lord (7 times,

5 The ark of the Lord (36 times Josh. 3:13) Umes.Judg. 20:27)

6 The ark of the covenant of God (3

7 ThearkofGod(36times,lSam.3: 3) Lord of hosts 0 5>am.4:4)

8 The ark of the covenant of the

9 The ark of the Lord of Israel (7 times. 1 Sam. 5:7)

10 TheearkoftheLordGodOKi.2:26)

11 The ark of the covenant of the Lord (16 Umes, 1 Ki. 3:15)

12 The ark of our God (2 Chr. 13:3)

13 The arkofGodtheLord(lChr.l3:6)

14 The ark of the Lord God of laael (3times,lChr.l5:3) 41;P$.132:8)

15 The ark of Thy suength(2Chr.6:

16 The holy ark (2 Chi. 35:3)

It was called the arkof the testimony because of the constant testimony of the law intide the ark; the ark of the covenant because it represented the Motaic covenant between God and Israel; the ark ol 1 hy strength because it represented what God was to Israel in power and blessing; and the holy ark because of the sacredness and holineu it represented

Id commands - table of showbread (25:23)

1 Makeatableofshittimwood(v23)

2 Length: 4 ft. 2 in. (considering the cubit as 25 in.)

3 Breadth: 2 ft. 1 in.

4 Height: 3 ft. 1 1/2 in.

5 Overlay it with pure gold (v 24)

6 Make a crown of gold around it

7 Make a border of about 4 in. around the table (v 25)

8 Make a golden crown to the border

9 Make 4 nngi of gold (v 26)

10 Make 4 legs for the table

U Put the 4 nngj in the 4 corners of the legs against the border for staves to carry the table (v 26-27) 28)

12 Make 2staves of tfiittim wood (v

13 Overlay them with gold 29)

14 Make dishes and spoons for table(v

15 Make covers for the dishes

16 Make bowls for the table

17 Make them of pure gold

18 Set showbread on the table before Me always (v 30)

Vettelt of tabernacle (25:29)

The vcticls,dishes, bowls, and spoons were made of pure gold (v 29; 37:16) and put on cite table for use in incense, meal and drink offeringt, and to hold the 12 loaves of bread which symbolized the 12 tribes as being in the Divine Pretence. Itierc were to be 2 stacks of sliowbread placed o<i the table, each containing 6 flat loaves:and these were tube exchanged lor fresh loaves every sabbath. Incense was burned in a container placed on the tup loaf of each stack,ttgnifyingthe wurthip of the 12 tribes (V 30; Lev. 24:5-9). The dithet were perhaps large receptacles in which the sliowbread wot mixed. The g>ooi» were siiiaU centers in which incense was burned (Num. 7:14, 20, 26. 32, 38,44, 50. 56, '2, CS, 74, 80, iC). Tltc bowU held bloud uf sacrifices and offcrTngtlv 29; 37: It.; Num.4:7). The covers were large gobletsor cups which ficlJ wine to be pourcJ out before the Lordeveryubbath when the bread was changed. The lleb. word for cover meant to pour, so whatever the bowls were used for, tlie concents were to be pouted out, at in thcte pattaget. The

Sept. readt. 'make Itt pUtet and lu incente vcaelt and ittlibation veiKlt and che cupt with which thou tbalt pour ouc llbatlont" (v 29)

A cloth of blue covered the table oo wMch were placed the plattert for the bread, the centeri for inceote, the gobleti for wine, and the ct^t for pouring out the dnnk-offenngibefore God (Num. 4:7). The table was placed oo the north tide of the tabenucle(26:36). This is the dlrecuonof heaven (Isa. 14: 12-l4;Pt. 75:6-7).Intravel a cover of scarlet and then a covering of badger skins were placed over the table aixi iti vessels (Num.4:8).See Ex.35:13; 39:36: 1 Ki. 7:48; 1 Chr. 9:32; 23:29; 28:16: 2Chr. 2:4; 4:19; 13:11; 29:18; Neh. 10: 33; Meb. 9:2

11 commands. g,olden candlesMck (25:31)

1 Make candlestick of pive beaten gold (V 31)

2 Make the shaft, branches, bowls, knops, and flowers of the same

3 Make 6 branches on 2sides: 3 oo ooe tide of the shaft and 3 on the other (V 32)

4 Make a bowl like an almond with a knop and a flower on each of the 6 branches (v 33)

5 On the middle shaft make 4 bowls Uke almonds with knopt and flowert (V 34)

6 Make a knop under each 2 branches of the 6 branches of the sides (v 35)

7 Make 7 lamps (v 37)

8 Light all 7 lamps

9 Make tongs and snuff-dishes for the lamps of pure gold (v 38)

10 Use a talent of pure gold to make the candlestick and its vessels (v 39)

11 See that you make them after the pattern shown you on Sinai (v 40)

The golden lampstand (25:31)

A lampstand of beaten gold (37:17; Num. 8:4) with middle shaft and 3 branches on each side, making 7 lamps in all. Eachbraoch as well as the shaft was adorned with flowers,supposed to resemble lilies, with large knops (knobs) resembling pomegranates, and smaller knops representing almondt. The Mze of che lampstand it tuppoted by some to have been about 3 ft. high and 2 ft. wide. It wat to be set on the south wall of the holy place (26:35), opponte the table of showbread on the nonh JO that light would be reflected toward the table onwhich were the 12 loaves symbolizing the 12 tribes. The light was to burn perpetually, being terviced each evening and morning(27: 21; Lev.24:1-4),which means the lampt were large enough to hold the amount of oil needed for a whole day or night. A cloth of blue and then a covering of badger skins were placed over the cao-dleitick and vestelt intravel (Num.4: 9-10).SecEx.30:27; 31:8: 35:14; 37:17-20: 39:37: 40:4, 24: Lev. 24:4; Num. 3:31; 4:9; 8:2-4: Heb. 9:2

The seven lamps f25:37)

The 7 lamps shaped like almonds at the top of the 6 arms and middle shaft were in a single row and all of equal height (v37). rhe candlestick was made after the pattern of things in heaven (v 40; Zech. 4:2); but why the lamps numbered 7 IS not explained. The 7 lamps of Zech. 4:2 are explained to be symbolic oftheeyesol the Lord (Zech. 4: 10). rhe 7candlesticksol Rev.1:12-13: 2:1 are explained to be che 7 chivches (Rev. 1:20); and the 7 lamps of fire of Rev.4:5 arc explained to be the 7 ipinu ofGod.orchefulneuofthc Holy Spirit (note d. Rev. 5:6). I he 7 lampt of the tabernacle evidently symbolized the eyes of the Lord, as in the case of the pattern (v 40; Zech. 4:2,10; Heb. 8:5: 9:23)

I'o My that every use of the word seven or anyother number in Scripture it symbolic or figiiative of spiritual things is erroneous. Where there is sinptural evidence we can speak with aullion ty, but ot tier wise such a conclusion is man's opinion and uteansnothing as far as prvx>f ol doctrine is txin-cemed. spiritual meanings have beeo given to every number from one to forty : and this has led to many fallacie* and caused mysticism to shroud the plain revelauoQ of i.>od

NO TES ON EXODUS CONTINUED

The word one means unity in some passages (Gen. 2:24; 11:6; Jn, 10:30; 17:21-23),but to make it mean unity in all passages would be unscriptural, asinGen, 2:21:4:19; 14:13; 19: 9; Josh. 12:9-24; Jn. 1:23, 26,40. The word two does not always mean division or difference; three does not always denote divinity, trinity, or completeness; four is never used as a symbol of creative works; and five is not used of grace. Six relates to events in connection wTtE both God and man, so it cannot be said to be man's number (20:11; 31:17).The word eight is not symbolic of resurrection or regeneration; not is nine sym-bolicof finalityof judgment. Ten does not refer to ordinal perfection; eleven to disorder: twelve to governmental perfection: and thirteen does not mean apostasy. Seventeen does not refer to spirit or order: and forty is not the num-ber of earth in any one scripture

Itis the aim of this work not to change any word from a literal to a spiritual or figurative meaningif it is not clearly authorized by Scripture.Even then such a change is to be limited to particular scriptures to which such a meaning applies. The number seven is no exception. Where there is a symbolic use of the word, as in the above passages, it willbe recognized, but in other places the number willbe accepted as literal whether used by divine arrangement or coincidence.God's use of the number inHisplanisnoproof that the word itself has spiritual or figurative meaning

4 coverings of tabernacle (26:1):

1 The inner material of fine linen curtains, housing the holy place and most holy place (26:1-6)

2 The tent or middle covering of goats' hair (26:7-13)

3 The first outside covering or rams' skins dyed red (26:14)

4 The outside covering of badger skins to withstand weather (26:14)

19 commands - breastplate (28:15):

1 Makeabreastplateof judgment(v

2 Make it of cunning work like the ephod.with threads ofgold, blue, purple, scarlet, and white (v 15. Cp. v 6,8)

3 Make it a span square (the measurement of an expanded hand - 9 or 10 in.) and of double material (v 16)

4 Make 12 settings for precious stones, 3 in each of 4 rows (v 17)

5 Put sardius, topaz, and carbuncle stones in the top or Isi row

6 Put emerald, sapphire, and diamond stones in the 2nd row (v 18)

7 Put Ugure, agate, and amethyst stones in the 3rd row (v 19)

8 Put beryl, onyx, and jasper stones in the 4th or bottom row (v 20)

9 Make settings and enclosings of the stones of gold

10 Engrave the names of the 12 tribes of Israel on the 12 stones (v 21)

11 Make 2 gold chains for the (upper) ends of the breastplate (v 14, 22)

12 Make 2 rings of gold and put them in the 2 upper ends or corners (v 23)

13 Put the 2 wreathen (entwined) chains of gold in the 2 rings at the 2 upper comers of the breastplate (v 24)

14 Put the other 2 ends of the 2 chains in the 2 ouches (senings) of the 2 shoulder-pieces (v 25)

15 Put the 2 settings on the 2 shoulder-pieces of the ephod

16 Make 2 other rings ofgold and put them on the 2 ends of the breastplate in the border ofthe double fold, underneath, and next to the ephod (v 26)

17 Make 2 other gold rings for the 2 sides of the ephod (v 27)

18 Bind the breastplate and the ephod together with lacing of blue through the rings above the girdle (v 28)

19 Aaion shall bear the names of the 12 tribes of Israel in the breastplate upon his heart continually, as a memorial when he goes into the holy place (v29)

Order of stones and names of tribes (28:17)

First row (v 17)

1 Sardius - Reuben (Gen. 29:32). A beautiful gem of blood red color

2 Topaz - Simeon (Gen. 29:32). A pale green stone with mixture of yellow

3 Carbuncle - Levi (Gen,29:34). A

gem of deep red color with a mixture of scarlet

Second row (v 18)

4 Emerald - Judah (Gen. 29:35), A bright green color without any other mixture

5 Sapphire - Dan (Gen. 30:6).A gem ofclear blue color and next in hardness to the diamond

6 Diamond - Naphtali (Gen.30:8). A cleat, sparkling gem of great value

Third row (v 19)

7 Ligure - Gad (Gen. 30:11). The same as thejacinthstoneof dull red or cinnamon color with a mixture of yellow

8 Agate - Asher (Gen. 30:13). A white, reddish, yellowish, and greenish stone ofthe flint family and the cheapest of all precious stones

9 Amethyst -Issachar (Gen. 30:18). A gem with deep red and strong blue colors which give it a purple hue

Fourth row (v 20)

10 Beryl - Zebulan (Gen, 30:20). A stone ofialuish green color. Some tWnk the chrysolite is meant here. If so, it would be a gem of yellowish green color

11 Onyx - Joseph (Gen. 30:24), A stone of variouscolors - one consisting of layers of different colors

12 Jasper -Beniamin(Gen.35:16-19). A gem of bright green color, sometimes clouded with white and spotted with red and yellow. Mineralogists list 15 varieties of jasper - green, red, yellow, brown, violet, black, bluish gray, milky white, and various combinations of colors

Urim and Thummim (28:30)

Heb. Uwriym. plural of uwr , light: flame; tire. Uwr is from the root word owr, tobe or make luminous; break of day; to give or show light; be enlightened; shine; set on fire. Urim literally means lights . The Heb. Tummiym, is the plural of tom, completeness; innocence; integrity; perfect; uprighmess, Tom is from the toot word lamam, to complete in a good or bad sense; be perfect, Thummim literally means perfections or complete truth

The 2 words are used together only 5 times in Scripture (v 30: Lev. 8:8; Dt. 33:8; Ezra 2:63; Neh. 7:65). The word Urim is used 2 other times by itself (Num. 27:21; 1 Sam. 28:6). The words are trans, various ways in different versions as: Lights and Perfections, Light and Truth. Manifestation and Truth. and thelacred lots. All we may know about them is what we find in Scripture

10 facts about the Urim-Thummim:

1 There was no command given by God for Moses to make them. He was only told to put them in the pocket or pouch of judgment (v 16, 30)

2 Moses put them in the pouch of judgment when Aaron was first clothed, so they were then already made (Lev. 8:8)

3 Who made them, whether God or Moses, is not stated; or whether they were usedbefore this time is not stated

4 The word Urim is used of the high priest giving counsel from God to Joshua (Num. 27:18-23)

5 Advice wasgivento Levi to have the Urim and Thummim always with the high priest for use in a crisis (Dt. 33:8)

6 The Urim and Thummim were mentioned after the captivity to Babylon (Ezra 2:63: Neh, 7:65)

7 They were something material, separate from the breastplate pouch and the stones in the breastplate (v 30)

8 They were the means of obtaining an answer from God when needed regarding any problem which concerned Israel:

(1) Joshua was guided by them in leading Israel into Canaan (Num.27: 18-24)

(2) He used them in the case of Achan (Josh. 7:14-18), but not in the case of Gibeon (Josh. 9)

(3) They were used in dividing the land to the tribes (Num.34:17; Josh, 17: 4). After being divided into certain parts by a special commission, simple directions were given by God regarding who should inherit certain lots or portions Oosh, 18:4-10), Each section was ever afterward referred to as by lot (Num. 26:55-56; 33:54: 34:13; 36:2-3; Josh.l3:6; 14:2; 15:1; 16:1; 17:1-2,14-17:18:11,18; 19:1,10,17,24, 32, 40. 51; 21:4-10, 20, 40; Judg. 1:3; 20:9)

(4) This was the method used in choosing certain cities for the Levites to live in (1 Chr. 6:54. 61-65)

(5) The order o f the priesthood was settled by this means (1 Chr. 24: 5-7; 25:9)

(6) Israel used them to inquire of the Lord after Joshua Qudg. 1:1-2; 20: 18.26-28) (1 Sam. 10:20-22)

(7) Saul was chosen through them

(8) Saul enquired of God through them in war, and received an answer (1 Sam. 14:36-46)

(9) God refused to answer him this way after he sinned (1 Sam. 28:6)

(10) David enquired of God this way and received answers (1 Sam. 22: 10-15; 30:8: 2 Sam.2:1; 5:19,23-25; 1 Chr. 14:10, 14-17)

(11) On one occasion he was afraid to enquire of God (1 Chr. 21:30)

We have no record of any more inquiry after God in this fashion after the days of David, although after the Babylonian captivity the question of who had the right of the priesthood to use the Urim and Thummim was discussed (Ezra 2:63; Neh, 7:65). Priests began to be so corrupt in the days of Samuel (1 Sam, 2:12-17), that God began to raise up prophets to take their place in speaking to men. From Samuel's time on, prophets were used mote than priests (1 Sam, 9:9:1 Ki, 22:5-8; 2 Ki, 3:11; 8:8; etc.)

9 The Urim and Thummim articles, placed in the bag or pocket of judgment, were perhaps 2 precious stones which were at times drawn from the bag to give God's judgment or message. Some claim that one stone had a yes and the other a no on it so that whichever one the high priest took out would give a direct answer, either affirmative or negative

10 The system of obtaining an answer through Urim and Thummim is spoken of as casting lots (Lev. 16:8: Josh, 18: 6-10; 1 Sam. 14:42; 1 Chr. 24:31; 25:8; 26:13-14). Such phrases as came up Oosh. 18:11: 19:10); came forth Qosh. 18:11:19:1); and came out Qosh. 19: 24,32,40; 21:4) are used in connection with casting lots, meaning the lot or answer came out of the pouch of decision, or pocket of the breastplate of judgment. In Pr. 16:33 it says: "The lot is cast into the lap; but the whole disposing thereof is of the Lord." This means the matter was settled by the judgment of the Urim and Thummim. The same thing is no doubt referred to in Pr. 18:18, "Thelotcauseth conten-tionsto cease, andpartethbetween the mighty." TMs indicates there was complete satisfaction regarding decisions of the Urim and Thummim

The Heb. for lot in all these passages is goral , a stone: a pebble, or lot because of the small stonesbeing used for casting lots. It is trans, lot 68 times and lots 17 times. Regardless of how the decision was made it was always considered the will of God. Not only was a simple ^lesor no given, but sometimes whole messages were spoken by the priests who were used of God in the same manner perhaps, as the prophets of old. The Mgh priest was simply to take the place of Moses and continue asthemediatorbetweenGodand man, receiving messages from Him, before the ark of the covenant. See messages given byGod in the use of the Urim and Thummim in point 8, above, and note on Prophets of Scripture, p. 731

33 perpetual statutes (29:9)

1 Passover (Ex. 12:14, 24) 17)

2 Feastofunleavenedbread(Ex, 12:

3 Eternallight (Ex. 27:21; Lev.24:3)

4 Nakedness of priests covered (Ex.

5 Priesthood(Ex,29:9:40:15) 28:43)

6 Heave-offerings (Ex. 29:28: Lev. 10:15; Num. 18:8, 11, 19)

7 Sacrifices (Ex. 29:42)

8 Incense burning (Ex. 30:9)

9 Atonement on altar (Ex. 30:10)

10 Washing of bodybefore minister-

11 Holy oil (Ex.30:31) ing(30:21)

12 Sabbaths a sign of everlasting covenant between God and Israel (Ex, 31:16-17) 3:17)

13 No fat or blood to be eaten (Lev.

14 Fire on altar (Lev. 6:13)

15 Meat offerings (Lev. 6:18-20)

16 Priest's own offerings (Lev. 6:22)

17 Portions of priests (Lev. 7:34-36)

18 No wine or strong drink while ministering before God (Lev. 10:9)

19 Day of atonement (Lev. 16:29-34)

20 No worship of devils (Lev. 17:7)

21 Firstfruits to God (Lev. 23:14)

22 Observing of Pentecost (Lev.23:21)

23 Feast oftabernacles (Lev. 23:41)

24 Showbread (Lev. 24:6-9)

25 Levite possessions (Lev. 25:34)

26 Feast of uumpets (Num. 10:8)

27 One law for Israel and strangers in Israel (Num. 15:15)

28 Covenant of salt (Num. 18:19)

29 Levi'es only to serve in tabernacle (Num. 18:23; Dt. 18:5)

30 Laws of red heifer (Num. 19:10)

31 Washing of clothes after service (Num. 19:21) 13)

32 Priesthood to Phinehas (Num. 25:

33 Commandments (Dt. 7:9; 29:29) If Israel had obeyed the law God

would have been under obligation to them forever to continue the law; but since they broke it He was freed fitom this obligation. He has now trade anew covenant and plans to retain only parts of the law of Moses with future eternal generations, when Israel comes to obedience. See notes o n Ezek. 40-48: Zech, 14:16-21

Ears, hands, and feet (29:20)

The blood applied to the right ear,right hand, and right foot signified that all thebodily members and soul and spirit faculties of priests were to be consecrated to God and His service. They represent the heating, working, and walking members of the body. Priests were to hear and obeyGod and the law, work with their hands in performing their service, and walk in all the ways of God

7 commands to hear:

1 GiveeartoMycommandments(15: 26) 19:16)

2 Bow down your ear and hear (2Ki.

3 Give ear to My law (Ps. 78:1)

4 I ncline your ear to wisdom (Pr. 2:2)

5 Incline your ear toMy sayings (Pr. 4:20) standing(Pr. 5:1)

6 Bow down your ear to My under-

7 He that hath an ear, let him hear (Mt. 13:9. See aUo Mt. 13:15, 16, 43: Rev. 2:7,11,17, 29; 6:6. 13, 22; 13:9)

See wrong use ofthe ear (Pr. 17:4; Jer. 6:10: 7:24,26:11:8:17"Tl3; 25:4: 34:14; 35:15; 44:5{ 2 Tim. 4:3-4)

7 symbolic uses of 'right hand":

1 Power of God (15:6; Ps. 17:7: 44:3)

2 Exaltation (Ps. 16:11)

3 Preservation (Ps. 18:35; 63:8)

4 Righteousness (Ps. 48:10)

5 Planting (Ps. 80:15)

6 Longevity (Pr. 3:16)

7 Fellowship (Gal. 2:9)

See wrong use of hands (Ps. 7:3; 9:16: 26:10; 115:4; Pr.6:10, 17; 17:18; Isa. 1:15; Jer. 1:16; 10:3-9; 13:22)

7 symbolic uses of "feet":

1 Conquest (Ps. 8:6; 91:13: Mai.4:3; 1 Cor. 15:24-28; Eph. 1:22)

2 Swiftness (Ps. 18:33)

3 StabiUty (Ps. 40:2)

4 Good news (Isa. 52:7; Nah, 1:15)

5 Power (Dan. 7:7, 19)

6 Beauty (Rom. 10:15)

7 Victory (Rom. 16:20)

See wrong use of feet (Pr. 1:16; 5:5; 6:18; 7:11; 19:2; Isa. 3:16; 59:7: Jer. 13:16; Mt. 7:6: Rom. 3:15)

Halfcwed (29:21)

Heb, qadash. trans. holy 7 times (20:8; 30:29; Lev. 6:18,27; Isa. 30:29; Ezek. 7:24; Hag. 2:12); sanctify (set apan, 64 rimes, 13:2; 19:10, 22-23: 28:41; 29:27-44; 30:29; 31:13:40:10-13;Lev. 8:11-12; 11:44; 20:7-8; 21:8-

23; 22:9, 16; 27:14-26; Num. 11:18; 20:12; 27: 14; Dt.5:12; 15:19; Josh. 3:5; 7:13; 1 Sam, 16:5; IChr. 15:12; 23:13: 2 Chr. 29:5,17,34; 30:17; 35:6; Neh. 13:22: Isa, 8:13; 29:23: 66:17; Ezek, 20:12; 36:23: 37:28; 38:23; 44:19; 46:20; Joel 1:14; 2:15-16) ;sanctified (set apart,46 times.Gen. 2:3: Ex, 19:14; 29:43; Lev. 8:10,15,30; 10:3; 27:15,19; Num. 7:1: 8:17; 20:13: Dt.32:51; 1 Sam.7:l: 16:5: 21:5; 1 Chr. 15:14; 2 Chr. 5:11; 7:16. 20:29:15-19.34; 30:3-24: 31:18; Neh,

3;l:lC;47.Iobl;5:lM. 5 ir. H 5;Jer,

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35:10; Num. Cll; lKl.i:(;4; J«. 17: ■••2-7 1 ,.u. 20:20; U.Z*): Mid h*!-U' J9:21:Lev..:J:32;Num.3:

13.: .lKl.*3;2Chr.7:7;.)0:l4)

One cin see by ihc vuioui ways gadJth II UJOt. thai ll means limply tctiin^ apart. not cleaminn from tin or removal of what it icrmed "the old man la ooe'i luiure. See sanctiflea uon in IcxJex

6 command! - wave offennm (29t22)

1 Take (he lai, (he rump, (he caul above (he livci, (he J kidneys and (hei; fat. and the ntiht shoulder of the consecration ram (v 'iZ)

'Z Take 1 loaf ofbread.l cake ol oiled bread, and 1 wafer out of the basket of unleavened bread (v 23)

3 Put alllheic in the hands of Aaron and his sons (v 24)

4 They shall wave them fat a wave offering before the Lord

5 rake (hem from their bands and bum (hem upon the altar for a burnt iweet savour olforinn (v 25)

6 Takelhebrcastof theconiecration ram (V 22) and wave it before the Lord for a wave offering (v 2G)

7 Sanctify (jet jpart) the breast of the wa^ offerinu and the shoulder of the heave offerin>i (v 22. 27) (v28)

8 Let them be for Aaron and his sons

Atooemcnt (2.^:33)

Hcfa. kaphar .to cover;expiate; placate; cancel;.ippcasc;cleansc;disannul; forgive; be merciful; pacify; pardon; reconcile; make atonement; purine.This is the firn ofC3 timet the word is trans. atonement (v 35. 3e-37: 30:10-10; 32: 30: Lev. 1:4: 4:20-35: 5:6-18: 6:7: 7:7: 8:34: 9:7: 10:17; 12:7-8: 14:18-31. 53: 15:15,20; 16:6-34; 17:11; 19:22; 23:28; .Suin.S:8; 6:11: 8:12.19-21: 15:25-28; 16:46-47: 25:13: ■28:22.30; 29:5: 31:50: 2S«m.21:3; lChr.<;:4'J: i Chr.29:24; Nch. 10:35). The plural of kaphar is kippur. a(onemenls(30:10). It is trans. aUJDcmeni bu(should be atonements in 2'>.>;:(0:10;Lev.23;27-28;25:.»;Num. 5:8: ::J:113oih words arc used (ouedtcr in some verses(30:16; Lev.23:28; .Ni um. .5:8). The first use of kaphar is trans. pitch and iiives the essential meaning in that it rcfi-rstoacoveriDnforthc ark whi(h made It safe fron. leaks so as to preserve life ((.en. 6:14), The plural, kipnur IS also used in that verse. K apha r an J kippur are the only llcb. words uans. atonement. In (he .^i. I. the word atonement ii foundonlyocKc (note u, torn. .'i;ll)

Kaphar is uans. cleansed (.'.um. 35: 33): disannulled (Isa. 28:18): lormve Oer.l8:23); roroiven (l)t.21:ij); merci-ful (Dt. 21 :.'J:'12:43); pardon (2 Chr. 30: rB); reconcile (Lev. 6:30; Ezek. 45:20); reconciliation (Lev.8:l5; fzek.ib-.lS-17:nan.'>:24): reconcillng aev.l6:20); ptgge (Ps.'.5:3: 7'»: »; Fzek. 43:20. 26); purged (1 Sam. 3:14; Pr. 16: >, Isa. 6:7; 22:14: 27:')): and put off (\u. 47:11). Anotlier word, kapporeth . from the root

word kaphar. ii trans, niercy teat 27 (imei.refemnKtothc lid to the ark of the covenant (25:17-22; 26:34; 30:6; 31;7: 35:12: 37:6-*. 39:35: 40:20; Lev, 16:2-15: Num. 7:89: I Chr, 28:11)

12 daily happeningt at altar (29:36)

1 Ittcrvedai alii(clungpoit for (he bullock killed betide i((v 10-11,36)

2 The blood was pu(on the horns of the altar daily by the finger (v 12)

3 The remaining blood was poised out u (he base of the aUar

4 The pans iscd for bum(offerings were burned igxin (he altar (v 13)

5 Ope ram was killed and its blood sprinkled around the altar (v 16)

6 The whole ram was burned on the altar (v 17-18)

7 A second ram was then killed and Its blood put on Aaroo and tons and vnnkled aroiind the altar (v 19-21)

8 Parts of the offeritvs were then burned upon the altar (v 25)

J I heramofcaasccration(thcparts not bumed)wcre boiled on the altar aod

then eaien by the pilens (v 31-33)

10 The altar was cleansed of all blood and ashes(v 36)

11 The altar was then anoimed with oil to saocufy it

12 Any of the ram not eaten the day of Its killing was burned the next day upon the altar (v 34)

After 7 days of sanctifying, the altar was centidercd completely unctified (ic(apart) for i.od'susc wl(hou(fur(hi:r coniccracion rlrualt (v 36-37). After this the daily sacnfices began (v 38-42; Heb. 9:9: 10:1-2)

lOfold order - consecration of priesu (29:37)

1 Bringing the prescribed offerings of animali aod cooked articles (v 1-3)

2 Bringing Aaron and tons be fore the door of the tabernacle and washing them in water (v 4)

3 Dresung the high pnest (v 5-6)

4 Anointing the high priest (v 7: Pt.

5 Dressing the priests (V 8-9) 133:2)

6 Offering of sacrifices for the tins of the prietu and the application of the blood and anointing oil (v 10-21)

7 Waving the wave offenng and burning it on the altar (v 22-25)

8 Boiling the priesu' portion of the wave and tieave offerings on the brazen altar (v 26-31)

9 Priests eaungtheir poruon in the tabernacle court (v 35)

10 Priests beginning ministry by sanctifying the altar 7 days (v 36-37). The priests and the altar were made most holy for (he beginning of the regular daily ministry (v 38-42)

Israel an eternal nation (29:42)

This means forever, for Israel is an eternal nation and will be ruled by Chnst in all eterni(y (Iw. 9:5-7; Lkl 1:3*2-33; Hcv. 5:10; 11:15: 20:4-6; 21: 1-22:5). Some suppose (hat ance the sabbath is spoken of as being eternal

(31:12-18). the church is under obligation to observe the old Jewish sabbath. If so, then the church It also under obligation regarding the offerings of daily sacrificcs(v38-42).forthey are equally as eternal. If the O. T. sabbath is now in force, so are the sacnfices; but if they have been abolished for today, then the other has been done away, for both are a part of (he same law of Moses, and exprcsted in e(ernal terms. See 33 perpetual statutes, p. 118

The layer of brass (30:18)

The layer ol brass was made from the lookingglassus of the women (:J8:8). Bronze mirrors were items of luxury, and very popular in Egypt. No hint Is given as to the size and shape of the layer. The one in the temple of Solomon is described in detail and was no doubt made from the pattern of this one,although perhaps largerO Ki.7:23-39) jt must have contained much water to have enough for all to wash their hands and feet, bathe on certain occasions (29:4: 40:12; Lev.l6:4.24).and furnish water to wash the sactincet C^ 9: 17: Lev. 1:'J, 13: *14), The lavcr of Solomon't ten^le contained tome-thing over 16,000 gallons and each of the 10 small layers conuined over 300 galloot.or a toialof more than 19,000 gallons of water. The laver here watno doubt a large reservoir with the base being a smaller basin with pipei and valvet that allowed running water in the lower part to that priettt could do at reguired - waiti in running water. Even cenain lacrlficct were (o be washed in running wa(er (Lev. 14:4-6. 50-52)

7 commands - the sabbath (31:13)

1 Speak to Israel (not the church), taylng: You thall keepMy tabbatht as a tign between Me and you throughout your generations (v 13, 16)

2 You shall keep the labbalh. for it It holy to you (v 14)

3 i:vcryonc that dcfilct the sabbath shall be put to death

4 Whoever docs any work on the sabbath shall be cut off (v 14. 15)

5 On 6 days you shall work, but on the 7th day you iJ " •■■" 'v 15)

>i The culdfei. iliall keep

the sabbath for a, ;. I >>venant(v 16)

7 The sabbath thall be a sign between Me and luacl forever (v 17)

11 tlmeslwacl it referred to hcrc (31:13)

1 Speak to children of ltr.>el (v 13)

2 My tabbatht you tli.Jl kt-ef

3 It Is a tign between .Me jnd VOU

4 Throughout your generations

5 That you may know

6 Tha(tKc Lord doth sanctify you (set you apart from all other people)

7 You shaU keepMyubbath (v 14)

8 It Is lioly to ^ou

9 The childreiroTltrael shall keep the sabbaths (v 16)

10 Throughout their generations

11 I(is a sign be(wcen Me and the children of Israel forever (v 17)

Note (hat tlie above is directed stnct-ly to Isael and not to Gentiles or the N. T. church. See Sabbath in Index

Sabbath sign of old covenant (31:13)

The weekly sabbath of luael was not only a sign of the covenant between God and their nation, but also a witness to all other nacioru that Israel was a special people set apart from others to receive the revelation of God, and to bring the Messiah into the world (v 13). The word sanctify in this verse, meaning set apart , indicates that Israel was set apart from .ill other peoples to remain separa(e from them and perform the will of God in a particular calling

Sabbath not forGentiles.Church (31:14)

Not oiKe inScnpture are (heGentiles and the N.T. church commanded to keep any panicular day as a sabbath, or respect one day as being holy any nxjrc than another (Rom. 14:5-6; GaL 4:9-11). The program of the N.T. for allmenOews and Gentiles) is to consider every day holy and realize that whatever IS sin must not be committed on any day, Saturday, Sunday, or any otiicr. It is not the day that makes an act sinful: it it the act, itself regardless of the day it is committed on. Ttant-greaion of the law is sin and that re-gardlcss of the day the transgression takes place (1 Jn. 3:4)

Noiabbathcommanded in N.T. (31:15)

Even if there was a special sabbath commanded in the N. T,, any 7th day after 6 days of work would be the 7ih day from a previous 7th day, whether Sunday, Wednesday, or atuther day of the week. There is no proof that our Saturday is the exact day of the week on which God rested as recorded in Gen, 2:3-4. We simply know that He rened on the 7th day from the time He began the work of re-creation, and no more. Calendan have changed from time to time so that no man can guarantee what was the ongXnal 7th day

It Is Dot the purpose of this work to do away with a dayof re si and worship, but to warn against unbibUcal claims and stiow that the observance of days.umes, and seasons m religion do not merit special coosidetation from God. As a matter of pracuce. Sunday has been observed as the day of rest and worsliip by Christians from the very beginning; but as a matter of biblical law there is no definite obligation laid down for Christians on this point. See Sabbath In Index

Kternal sabbath not for ChiKcb (31:17)

Some argue that this is sufficient proof that the Mosaic sabbath was to be eternal and therefore observed hy Clvit-tiant under the N. T, program, but it must be kep(in mind that similar eternal ternu are used of sacrifices and manyottier thinnt intlie law of Motet. If we can prove thai the tabbatht of lirael.by being eternal, arc for ut today, we can likcwite prove the offer-ingi. tacrificet and vanou< rituals are for us today also, for all are referred to with eternal (cmII in (he lawof Moses. Sec 33 perpetual statute!^ p. Utj

Purpose ol God's rct((31:17)

C>od retted on the 7th day because Hit work for the time being was finithcd (Gen. 1:31; 2:1-4). If 1(had not been linlthed He would have continued working on the 7th day at He has been

dolog ever since fhe fall of man. If tome good ac(c

would havr nrr .|

what I 'Ui2:

1-8;.' .7; In.

5:l-lo. .r. ■-..,

14 ttcpt tn Aaront backsliding (32:4)

1 Littened to the people in tbeir ctitlcltiii of Motet (V I)

2 Surrendered to the sedldoui iix>b, going :hem for fear of being uopor .'lem (V 1, 22)

3 Ail/ ■■•- ••:ui thern loriake an idol god (v 2) makeanidolgod(v4)

4 Received gold from the people to

5 Made a golden calf to worrflip

6 Built an altar before it (v 5)

7 Made a ptoclaniauon of a feast to It, calling it Jehovah

8 Sacrificed to it (v 6)

9 Sanctioned licentious eating, drinking, tinging, daocmg, hoitoring the idol (v 6, 19)

10 Worshipped the calf (v 8)

11 Claimed the calf was Cod who led them out of Egypt (v 21-23)

12 Laid the blame of sin upon other*

13 Lied about making the calf (v 24)

14 Exposed the whole nauon to the wrath of God and their enemies(v 11-14, 25)

6 religious activities of Inael (32:6)

1 Making preparation for worship (v

2 Proclamation of worship (v 5) 1-4)

3 Gathering for worship (v 6) lOgs

4 Offerings burnt and peace offer-

5 Eating and drinking the sacnfices and drink offenDgs

6 Singing,dancing4houting(v 17-19)

Some of these activities could be lawfully carried on in worship to God, but not to idols.This shows that outward manifestations of wonhip.sacnficesof gold and other valuables, shouting, dancing, and singing in themselves are noproofof a spiritual experience with God (2 Tim. 3:5)

Idolatrous festivities (32:6)

Heb. tsachaq. to 1 augh outright in mer-nmeni or scorn;to sport: mock;play the whore. It is pans.play (v 6: Dt. 22:21. Cp.Gen, 38:'24; Lev721:9: Judg, 19:2: Jer.3:l-8; 23:5,19,44; Ezek. 16:15-16): mock (Gen.l9:14;21:'J;39:14-17): iport (i.en. 26:8: Judg. 16:25): aod laugh (Gen.l7:17:18:12-15: 21:6).

The'wora' play is used of fornication in all the above passages and moc k is used in this sense in Gen. 39:14. Paul refers to fornication in connection with worship in 1 Cot. 10:6-8. The reference no doubt IS (o the immoral practices (hat generally were associated with idolatry in all lands in tha(day

All idol gods had (heir consecrated women who were devoied to immoral practices. This it why worship wascat-ried on in groves or t- ' ' s where ireeswere planted - . I seclu-

rion (34:13; Dt. 7:3, i..j. i ..1; Jutfe. 3:7: 6:25-30; 1 Ki. 14:15, 23: 15:13; 16:33: 18:19: 2KI. 13:6; 17:10, 16; 17: 6; 19:3:'24:18: 31:1: 33:3.19; 34:3-7: Isa. 17:8; 27:9; Jet. 17:2: KUc. 5:14). Thit is how the corrupt priesthood of idol gods made their living, and such IS still being carried on in manypagan countries. That the children of Isael may have gone to the depths In idolatrous practlrcs II suga-'sted by the statement theintelvet

(v 7). If s. , were the i

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ry ^- . .,. .,..,„ V- ... ,, .„.., .„.^iing (20:17).

Actually, all Isarl ha t sunk r> low In tin and moral d'lrlng

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God was litera' t dcsQuy the

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THE THIRD BOOK OF MOSES, CALLED

LEVITICUS

Offerings - The Priesthood -Religious and Civil Laws -Eight Feasts - The Palestinian Covenant -Prophecies

a And connects this book closely with Exodus. In fact, all the 5 books of Moses make one law, though divided into 5 parts, each with a distinct purpose

b Leviticus is the only book of the 5 by Moses in which no other Heb. word besides Yehoyah (Jehovah) is used for Lord. It is found 305 times compared to 204 in Genesis, 388 in Exodus, 393 in Numbers, and 545 in Deuteronomy

c 5 calls of God to Moses:

1 From the burning bush to go to Israel (Ex. 3:4) l3:3)

2 From Sinai to speak to Israel (Ex.

3 From Sinai to come up (Ex. 19:20)

4 From Sinai to come closer (Ex. 24: 16)

5 From the tabernacle to speak to Israel concerning worship (1:1)

d 36 times "the Lord spake" in Leviticus:

1 To Moses to speak to Israel - 15 times (1:1; 4:1; 7:22, 28; 12:1; 18:1; 20:1; 23:1,9,23,33; 24:1.13; 25:1; 27:1)

2 To Moses alone - 7 times (5:14; 6:1, 19; 8:1; 14:1; 22:26; 23:26)

3 To Moses to speak to Aaron and sons - 5 times (6:8, 24; 17:1; 22:1.17)

4 To Aaron alone - 1 time (10:8)

5 To Moses and Aaron to speak to Israel - 2 times (11:1; 15:1)

5 To Moses and Aaron jointly - 2 times (13:1; 14:33)

7 To Moses to speak to Aaron - 2 times (16:1; 21:16)

8 To Moses to speak to all the congregation of Israel - 1 time (19:1)

9 To Moses to speak to the priests, the sons of Aaron - 1 time (21:1)

e God moved into His new dwelling place as soon as it was finished and set up; and this was to be the place from which He would speak instead of Sinai (Ex. 40:33-38)

f Note the many iP^ in the law, proving that everything wastobe from choice, not compulsion. If_[s are found 368 times from Ex.20-Dt. 34 and only 61 limes in the 69 chapters of Gen. 1-Ex. 19. No man was forced by God to obey law, but if he did not obey he would die. No man is forced by grace to serve God, but if he does not he will suffer eternal hell. Obedience and conformity to God have always been and always will be tiie condition of salvation and eternal Life

g Heb. qorban , a sacrificial present; an oblation; a sacrifice. Cp. Mk. 7:11, See Sacrifices and offerings , p. 113

h All worship of God and seeking means of reconciliation to God are and always have been on a free-will basis. Even where certain things were commanded the individual was not forced to obey (v3)

i The sacrificer always put his hands on the head of the offering and confessed his sinsat thetimeof the slayingofthe animal (v 4; 3:2, 8, 13; 4:4, 15, 24, 29, 33; 16:21)

This signified that:

1 The sacrifice was his own

2 It was offered to atone for sins

3 He was worthy of death

4 He had broken the law incurring the death penalty God

5 He now sought forgiveness from

6 He accepted the substitute of an innocent victim in his place

7 He had faith in the coming Redeemer who would take his place and die in his stead (Jn. 3:16; Heb. 2:9-18; 1 Pet. 2:24)

j See note a. Ex, 29:33

k The sacrificer himself killed the animal and the priest received the blood and used it (v 5)

1 Thesacrificer and his assistantscutthe animal in pieces and the priests then took over to follow the law on sacrifices (v 6-9; 7:8; 2 Chr, 29:34)"

m All burnt offerings were to be males without blemish. Females were per-

I Offerings (Lev. 1:1-6:7).

1 Sweet savour offerings

(Lev. 1:1-3:17). (1) Burnt

offerings. A Bullock

fAND the *LoRD '^c alled unto ** M6'5e§, and "spake unto him'out of the tabernacle of the congregation, saying, •2 Speak unto the children of I§'ra-el, and say unto them, If any man of you bring an«offer-ing unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

•3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his'HDwn voluntary will at the door of the tabernacle of the congregation before the Lord. •4 And he shall'put his hand upon the head of the burnt offering; and it shall be accepted for him to make 'atonement for him.

•5 And*he shall kill the bullock before the Lord: and the priests, Aar'on's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. •6 And'he shall flay the burnt offering, and cut it into his pieces.

•7 And the sons of Aar'on the priest shall put fire upon the altar, and lay the wood in order upon the fire:

•8 And the priests, Aar'on's -sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which IS upon the altar: •9 But his inwards and his legs shall he wash in water: and the priest shall bum all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

B Sheep and goats

•10 *[And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it female without blemish. •11 And he shall kill it on the side of the altar^orthward before the Lord : and the priests, Aar'on's sons, shall sprinkle his blood round about upon the altar.

•12 Andlie shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that IS on the fire which is upon the altar:

•13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and bum it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

C Turtledoves and pigeons

•14 11 And if the burnt sacrifice

for his offering to the Lord be of fowls, then he shall bring his offering of ttirtledoves, or of young pigeons.

•15 And the"priest shall bring it unto the altar, and wring off his head, and bum it on the altar; and the blood thereof shall be wrung out at the side of the altar:

•16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east pa^t.^by the place of the ashes:

•17 AndTie shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall bum it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a "sweet savour unto the Lord.

CHAPTER 2

(2) Meat offerings (Lev. 2; 6:14). A fine flour

•AND when any will offer a ^^'meat offering unto ^the Lord, his offering shall be of fine flour; and he shall pour oU upon it, and put'frankincense thereon:

•2 And he shall bring it to Aar'on's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall bum the memorial of it upon the altar, to be^an offering made by fire, of a sweet savour unto the Lord : •3 And the remnant of the meat offering shall be Aar'on's and his sons': if is a thing most holy of the offerings of the Lord made by fire.

B Unleavened baked cakes

•4 f And if thou bring an oblation of a meat offering baken in the'oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

C Unleavened baked pan cakes

•5 ',', And if thy oblatioii be a meat offering baken in a'pan, it shall be of fine flour unleavened, mingled with oil. •6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.

D Unleavened frying pan cakes

•7 H And if thy oblation be a meat offering baken in the*fry-ingpan, it shall be made of fine flour with oil.

•8 And thou shalt bring the meat offering that is made of these things unto the Lord: and when it isipresented unto the priest, he shall bring it unto the altar.

•9 And the priest shall take from the meat offering a memo-

mittedin some offerings, but not here, because of typifyingChrist to come as the substitute (Heb. 2:9-18; Isa, 53)

n God's throne IS in the north part of the universe Gsa. 14:12-14; Ps. 75:6-7)

o This refers to the sacrificer (v 2-6, 10-13, 14-17)

2-3, 8-10, 14-16) AUmeatofferings were called sweet savour offerings, as well as were some kinds of animal offerings to the Lord (1:9. 13, 17; 2:2, 9, 12; 3:5, 16; 4: 31;6:16, 21;8:21, 28; 17:6; 23:13, 18; Num. 15:1-11, 14, 24; 18:17; 28:2-8, 13, 24, 27; 29:2, 6-8, 13, 36)

a With the birds it seems that the priest did all the work (1:15-17), but with the larger animals the sacrificer helped (v 5-6, 10-13)

b The feathers, ashes, and other refuse were carried outside the camp after the sacrifices were completed (4:12,21)

c 15 commands - burnt offerings (Lev.l):

1 Speak to Israel concerning burnt offerings (v 2)

2 Bring a bullock without blemish (v3)

3 Let a man offer if of his own will

4 He shall put his hand upon the head of die burnt offering as a token of his faith in substitution for sin (v 4)

5 The offerer shall kill the bullock (v5)

6 Priests shall sprinkle the blood upon the brazen altar

7 The offerer shall flay the bullock and cut it in pieces (v 6)

8 Priests shall put fire and wood upon the brazen altar and lay the parts upon it together with the washed inwards and legs, and burn all of them

9 Or, bring a male sheep or a goat without blemish (v 10)

10 The offerer shall kill it on the north side of the brazen altar (v 11)

11 Priests shall sprinkle the blood upon the brazen altar

12 The offerer shall cut the offered animal into pieces (v 12)

13 Priests shall put the pieces upon the altar fire, including tte head, the fat, and the washed inwards and legs, and burn them (v 12-13)

14 Ot, bring an offering of a pigeon or turtledove to the Lord (v 14)

15 Priests shall bring the bird to the brazen altar, wring its neck and shed the blood beside the altar, pluck its feathers and cast them beside the altar by the ashes, cut the wings off, but not divide the bird, and burn it upon the altar (v 15-17). Cp. Gen. 15:10

The cost of a bullock today is estimated to be about$325.00; a sheep or a goat, $20. 00; and a pigeon or turtle-dove,$1.00.Theburnt offerings typified Christ who offered Himself without spot, to God to atone for sin and to be man's substitute to die in his stead (Jn. 3:16; Heb. 2:9-18; 9:11-14; 10:1-18; 1 Pet. 1:18-23; 2:24). In this offering the whole animal was consumed by fire except the skin, and no part, as in the other offerings, was reserved for the priests

d Such offerings were called sweet savour because Jehovah was well pleased with them (Gen. 8:21). They typified Christ in His absolute perfection and obedience to God in service and life. The non-sweet savour offerings typified Him as being the sin-bearer and sufferer for all sin (Eph. 5:2)

e The word rrieat literally means food offering, and not the flesh of animals, as in the offerings of 1:1-17. These offerings had oil poured upon them and frankincense set upon them (v 1). A small portion was burned as a memorial (v 2) and the rest belonged to the priests for their services (v 3)

f Wheat ground to evenness

g See Frankincense in Index

h 5 kinds of meat (food) offerings:

1 Fine flour, oil, and frankincense (v

2 Unleavened baked cakes (v 4) 1-3)

3 Unleavened baked pan cakes(v 5-6)

4 Unleavened fried pan cakes (v7-9)

5 Firstfruits of crops (v 12-16) i See note h, Ex. 8:3

j Pans were flat iron plates like our griddles today

k It is supposed that a frying-pan was what the Arabs call a ta-jen , a shallow earthen vessel something Like our frying-pans of today, and used not only to fry in, but for other purposes also

1 All food offerings were presented to the priests as offerings for their services, but a small portion was taken from them to burn as an incense to God (v

The law of the burnt offering . meal <fff*ring, and Peace offarings

a 1 iMMoriihuly II not IouimI in ocneut. yet in ittc other 4 book* of Motes it is u*cJ 17.1 u (lies tcfcmiiritupcctuns jiivJ tluDtU wliicli ate sactcvJ a(ui tcl apart (oi holy uses. I hey weic ol 2 claaes -Itoly an«l niou holy (:jl:.<:<:)

10 moil holy tliiim of the law:

1 rhcmott holy place(Ex.JO:33-34) ■J The bra/v;naltai(Lx.,,J9:J7: 40:10) 1 riic golden altar (Ex, 30:10)

4 rtic tabcrnaclij and all its furniture a ikJ vcj»v;h(I x.3U;U'l:Nuili.4:4.rJ)

5 Sweet perfunic or incense (1 x. 30: 3C)

0 All fooO offcniivu. pan of which was burned by fire 0^=3. 10: 0:17; 10: 1 J; Num. 18:J) Num. 18:'J)

7 Sinolferinky (i;:n.-J.-9: 10:17:

8 Tresr-i«offcnnrts(t:l7;7:1.0; 14: II; Num. HI) offeriivs.-4:9)

J St)owbread(most tioly of the holy 10 All devoted thin>u ('J7:28)

-8 holy persons and thinns of law:

1 Holy i;round (Kx. 3:5)

2 Convocations(ch. '.^3; Ex. 12:16)

3 Habitation of lod (Ex. 15:13)

4 sabbath (Ex. li.:U3:-.iO:8: 35:2)

5 Nation(Ex.l9:VJ:Dt.7:C; 14:2,21) • Men (11:44; Ex. ^2:31; 29:37)

■ I'lacc (in tabernacle. I'x. 26:33) 8 (.amients (lh:4: Ex. 28:2-4) 9ThllHU (22:2; Ex.28:38)

10 c.ifu(Kx. 28:38)

11 Crown (Ex.2Jt6: 30:30)

12 N.K:nfices (23:20: Ex. 2'J:.)3-34)

13 Ointment or anoiniinnoil (Ex. 30:

14 Incense (I X. 30:37) 25)

15 Sanctuary (lt.:3:t)

III (..od (1J:2: 20:7. 2G; 21:8)

17 Eirsitruits of uecs (iy:24)

18 ood's name (20: l; 22:2) I'Jl'rlcsu (21:1.-8)

20 Hood ofleriiVS (22:2-16)

21 rithes(27::t0-32)

22 Water (Num. 5:17)

23 Nazarites (Num. b:5-8)

24 Wave offerini:s (Num. 0:20)

25 Firstborn of stock (Num. 18:17) 2C Heave offerinia (Num. 18:10)

27 Instruments (Num. 31:G)

28 Camp (111.23:14)

w'icn It IS said that the priens and familiescould eJt of the holy and most holy thinv^s it refers to ilic sacrifices made by fire, a part of which was to be burned as a memonal (2:3,10; 6:l(i-29: 7:6, IO-2i.: 10:12-l'i; rJ:6-7; 21:22; 22:4-1*;; 24:):Num,lS:9-10),An oblation is jiiytliinitofferedtouodin worship and sacrifice (v 12-13) b 4 Hcb. words tr.tns. "meat in law: 1 M aA)wn , food; meat: victual (2:1-15; o: 13;.;: 14-23; 7: J-10, 37; 9:4,17; 10:12; Ex. 2J:41: 30: h 40:29)

2 Akal, to eat: devour; food; meat (25:^^Num. 4:16;«.:15-17;7:13, 19, 25,31,37, 43, 49, 55, 61, 67. 73, 79, 87:8:8; 15:4-•.^,24; 18:9; 25:5-13,20)

3 Okel. food; meal; meat; victuals (14:13720. 21, 30)

4 Lcchem. food; bread; arain;mcal; fruit: loaf; meat; victuals (Num. 28: 24-31; 29:3-39)

In all these passaaes the term meat offering could be better understood if tram, food offerini^ for the offenn(U were all of ^yains, vetfetablcs, fruits, and other products of vine* .md trees c 8 Heb. words trans, "offcrin^t" in law;

1 Qorfaan . a sacrificial present: an oblation; something brouviht near the altar. I rans. offering 122 times, (1:2-17;2:l-2;3:l-16;4:3-34); olfenn>ts 29 times(2:3-13: 4:10-35; 6: iTToTII^lS: 7:11-37); and oblation (2:4-13; 3:1; 7:14. 29)

2 Mine hall , to apportiiMi: bestow; a ttift; oblation; pres'int; donation; tribute; sacrificial ofienn>u I'rans. olfcrinn 320 times (2:3-16; 5:13-1); r,;5-l'^ ■ oen, 4:3-5; 22:2-13; Ex. 29:41-42): offerings 120 limes (Num. 29:39). Mincli.ui literally sivinlMes a vtift from one who IS. in interior to a superior(f.en. 32:18-20; 13:1 1), but in the law It is nenerally used to denote urain, veec-table, and fruit oifer:nus as distin-cuished from animal olferinkU. The mincliah was more simple than animal

rial thereof, and shall bum it upon the altar: it is an oflering made by fire, of a,sweet savovf tinto the Lord.

E Prieat's portion (Ex. 29:23)

•10 And that which is left of the meat offering shall be Air'on's and his sons': it is a tbing^ost holy of the offerings of the Lord made by fire.

F No leaven or honey lo be used in any offering by fire

•11 No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any ' honey, in any offering of the Lord made by fire. '

G Firstfruits not to be burne

^

•12 • As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar foi a sweet savour.

H Salt used in all offerings

•13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all J thine offerings thou shalt offer salt.

I Offering of firstfruits

•14 And if thou offer a meat

offering of thy firstfruits unto

[the Lord, thou shalt offer for

the *meat'Offering of thy first-

I fruits green ears of com dried

! by the fire, even com beaten

out of full ears.

•15 And thou shalt put oil upon it, and lay frankincense thereon: it 15 a meat offering. •16 And the priest'shall bum the memorial of it, part of the beaten com thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.

»3

CHAPTER 3

(3) Peace offerinj^s (Lev. 3; 7:11). A Cattle

•AND if his oblation be a

*^ sacrifice of peace offering,

if he offer it of the herd;

whether if be a male or female,

he shall offer it without blemish

before the Lord.

•2 And he shall lay his hand

upon the head of his offering,

and kill it at the door of the

tabernacle of the congregation:

I and Aflr on's sons the priests

shall sprinkle the blood upon

I the altar round about.

[•3 And he shall offer of the

: sacrifice of the peace offering

! an offering made by fire unto

the Lord; the fat that covereth

the inwards, and all the fat that

IS upon the inwards,

• 4 And the two kidneys, and

the fat that is on them, which

IS by the flanks, and the caul

above the liver, with the kidneys, it shall he take away. •5 And Aftr on's sons •shall bum it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire; it is an offering made by fire, of ft. SWC£l_S&youi unto the Lord. •6 * And if his offering for a sacrifice of peace offering unto the Lord be of the flock; male or female, he shall offer it without blemish.

B Peace offerings: lambs

•7 If he offer a lamb for his offering, then shall he offer it before the Lord. •6 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Air'on's sons shall t^sprinkle the blood thereof round about upon the altar.

•9 And he shall offer of the sacrifice of the'■peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

•10 And the two kidneys, and the tat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. •11 And the priest shall bum it upon the altar: it is the food of the offering made by fire unto the Lord.

C Peace offerings: goats

1 •la • And if his offering be a goat, then he shall offer it before the Lord.

•13 And he shall"lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar roimd about.

•14 And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, •15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. •16 And the priest shall bum them upon the altar: it is the food of the offering made by fire for y sweet savQUi: all the fat is theLoRD's. •17 // shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

94

CHAPTER 4

2 Non-sweet savour offerings (Lev. 4:1 -6: 7). (1) Sin-offerinns (Lev. 4; 6;25). A llullock (or individual's bin of Ignorance

■AND ibe Lord spake unto

** Mo'ses, saying,

•2 Speak unto the children of

T

tiacritices, bvinu merely tometlunn kiivcn to ' od, which was of value to man as a meansot L vine - the fruit of man's labor, Ic is supposed ih.it it expressed a (.oiiiession iti.ii .lU tiL>oU oorks ate a blessin^; of (.lOd

Continued, column 4 ^^

thcFentaieuch. In all. the words olfer-*n^ offerings, and oblation arc Tound '.t)3 times in the f'entatcuch as compared to 359 times in the other 61 books. In the N. 1. the word oblation IS not found; oHerlng is found only II limes, and offetinas 5 times

d 17 commands - meat ollennU i S .p. 122

• 14 coinmands - peace offerltMn:

1 Bring either male or female of the cattle (estimated cost today $189. 00 to $325.00 , v 1)

2 It shall be without blemish

3 The offerer shall lay his hand ipon the head of his offering and kill it at the door of the outer court (v 2)

4 Prlcstssballsprinxletheblood upon the brazen altar (v 3)

5 They shall burn on the altar the fat that covers the inwards, the 2 kidneys and the fat upon them, the caul above the liver (v 3-6)

6 Bring a lamb for an offering (cost today $20. 00, v 7)

7 The offerer shall lay his hand upon the head of the lamb and kill it before the tabernacle (v 8)

8 Priests shall sprinkle the blood upon the brazen altar

9 Priests shall bum upon the altar all the fat, the whole rump (fat tail about 15 to 40 lbs.),the inwards, the 2 kidneys and their fat, and the caul above the liver (V 9-11)

10 Bring a goat as an offering (cost today $20. 00. v 12)

11 The offerer shall lay his hand upon the head of the goat and kill it before the tabernacle (v 13)

12 Priests shall take the blood and sprinkle it upon the altar

13 Priests shall burn on the altar the fat and the inwards, the 2 kidneys and their fat, and the caul above the liver (V 14-16)

14 You shall not eat any fat or blood throughout your generations (v 17)

b In all animal offerings Mood was shed and life taken, signifying that without the shedding of blood there is no remission of sin (17:11; MU 26:28; CoL l:20;Heb.2:9-18; 9:11-28; 1 Pet.LlB-23; 2:24).In the meat (food) offerings there was no blood shed and no type of sin offering. They were mainly typical of appreciation to Cod for providing remission of an. In meat offerings no leavenor honey was to be offered with them, for both cause fermentation, the first stage of corruption (2:11; 1 Cor. 5:8). Salt was permitted because,being the opposite of leaven, it was an emblem of purity, permanence, and pres-ervanonofLfe.Salt was also used when sealing the covenant, implying that it was to be binding and permanent. Hence, It IS called ilie salt of the covenant (Num. 18:19; 2 Chr. 13:5). Tlie custom still remains in force among Arabs who make vows and covenants with a piece of bread sprinkled with salt, signifying peace and friendship between the parties of the covenant of salt

c The peace offerings were sacrifices distinct id purpose from the burnt and sin offerings. In the latter sin and atonement for sin were the chief things symboli/<;d, whereas in the peace of-ferin);s lellowstup with Cod as the result of atonement was the chief poinu Portions of such offerings were to be eaten by the offerer (7:15), signifying the enjoyment of fellowship with Cod as a pardoned and reconciled sinner. They were really thank offerings because the offerer was at peace with Cod and thankful for it (7:11-21)

d See note i, 1:4

^»- Com, from column 2

3 1 ctuinah. a present; sacrifice; gift;

heave offering (83 times, Ex. 25:2-3;

29:14-40; 30:13--2«; 35:5-29) [4 I e nuwpha h . brandishing; wave I offering(l.x.38:l,24,29: 40:6.24,29) j 5 A sham , guilt; lault; un offcnng;

trespass (5:0-10) C OLih , going up as smoke; burnt

offering (8:18-29; •.♦:2-3) 7 ^cbach. slaufthtcr;sacrifices;offer-I Ings (17:5; 19:5; 21:6, 21; 22:18-21; I 23:18-19. 37-38; Ex.24:5; 29:28; 32:6; j 36:3;Num.6:l4-18; 7:17-88; 10:10; 15:8) I 8 Asah, to do or make ready: offer;

I prepare a victim lor sacrilice(9:22-24) I rlic above passages are those only in

LEVITICUS 4

Offering for sin through ignorance

i 4 classes of sinners:

1 Priests (V 3) 3 Rulers (v 22)

2 Congregation 4 Common people

(V 13) (V 27)

If any of these sinned a sin of ignorance against the commandments of Jeliovah.a sin offeringbadto be brought and atonement made (v 2-3,13,22, 27)

b Sin is uansgression of the law (ljn.3:4), so breaking any single one of the commandments was sin and incuned the penalty of the broken law. This applied to all men,priests or laymen (v 2-3), Sin is sin regardless of who commits it or when it is committed and so, according to Scripture God deals with all who sin, on the same basis. See 210 warnings, p. 284of N.T.

c This typified Christ as a young man and without sin, dying in man's place (1 Pet, 1:18-23; 2:21-25)

d All work for God in O, T, times was done by men who were called and anointed for that particular work (v 5; Num. 3:3: 1 Sam, 10:1; 2 Sam, 12:7). This was true of priests (Ex. 29:29), kings (1 Sam. 10:1), prophets and preachers (1 Ki. 19:16; Isa, 61:1-2; Lk. 4:18-21; Acts 3:21). Even offerings and other material tilings were anointed when dedicated to God for His use (2: 4; 7:12; Ex. 40:9-15)

e This was not the priest that had sinned, for he had no claim on applying the blood for others until he, himself had been cleansed from sin. This was the high priest (8:12; 21>10; Ex. 29:7)

f 7 times , if it is typical at all, means fulness or completion of a perfect work. See Seven in Index

g 20 places blood was applied:

1 Horns of the golden altar (v 7)

2 At the foot of brazen altar

3 Before the vail (4:6)

4 Horns of brazen altar (4:30)

5 Uponthebrazen altar (1:5,11; 3:2)

6 Upon the side of the brazen altar (5:9)

7 In the holy place (6:30; 16:27) 24)

8 On tip ofright ear of priests (8:23-

9 On right thumbofpriests(8:23-24)

10 On great right toe of priests (8:23-

11 Upon houses (14:51-53) 24)

12 On right ear of persons cleansed (14:25. 28) (14:25,28)

13 On tight thtmib of those cleansed

14 On great right toe of those cleansed (14:25. 28)

15 Upon the mercy seat (16:14-15)

16 Before the tabernacle (Num. 19:4)

17 Upon the people (Ex. 24:6-8)

18 Upon book of covenant(Ex.24:6-8)

19 Upon priests (Ex. 29:21) 21)

20 Upon garments of priests (Ex. 29:

h Blood of certain sacrifices was poured, signifying that life had been freely given; and the blessings of God were freely bestowed on all who made sin offerings to meet His terms for reconciliation (v 7)

i At the bottom was the proper place for all sacrifices or offerings to be poured out, signifying deep humility and surrender of life on the part of the offerer (v7)

j Some portions of the sin offerings and peace offerings were to be bumed on the brazen altar, showing that the offerer was pleading for forgiveness andwantingpeacewithGod(v 10 with 3:3-5. 9-11. 14-16)

k This made the whole of sin offerings bumed,part on the brazen altar (v 8-10) and the rest outside the camp (v 11-12). Such were called whole burnt offerings (v 12). Priests could not eat of these offerings because of being^the offerers. The same law applied to their meat offerings (6:23). Only the peace offerings could be eaten by offerers(7:15-21)

1 This refers to the public committing a sin, not just a few individuals. Note the change in pronouns from he and him(v 3,4,8) to they and themT v 13. UTSO)

m When it becomes known that sin has been committed responsibility for getting rid of itis clear. Then immediate action must be taken regarding il(v 14). God, being just, passes over sin until i§'ra-el, saying. Tf a soul shall sin through ignorance *against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them: •3 If the priest that is anointed

do sin according to the sin of the people; then let him bring for his sin, which he hath sirmed, a'^young bullock without blemish imto the Lord for a sin offering.

•4 And he shall bring the bullock imto the door of the tabernacle lof the congregation before the Lord; and shall lay his hand upon the bullock's hea(i, and kill the bullock before the Lord. •5 And the priest that "is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

•6 And the'priest shall dip his finger in the blood, and sprinkle of the blood^seven times before the Lord, before the veil of the sanctuary.

• 7 And the priest shall put some of the ^lood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall Apour all the blood of the bullock'at the bottom of the altar of the burnt offering which is at the door of the tabernacle of the congregation.

•8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that cover-eth the inwards, and all the fat that IS upon the inwards, •9 And the two kidneys, and the fat that is upon them, which IS by the flanks, and the caul above the liver, with the kidneys, it shall he take away, •10 'As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall bum them upon the altar of the burnt offering.

•11 *And the skin of the buUock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, •12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and bum him on the wood with fire: where the ashes are poured out shall he be burnt.

B Bullock for people's sin of ignorance

•13 • And if th e ' whole congre gation of Is'ra-el sin through ig -porance. and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty; •14"When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

•15 And the"elders of the congregation shall lay their hands

it is made known by the conscience,the Word, and the Holy Spirit, then He holds sinners responsible and will judge and punish them if sin is permitted to continue On. 16:7-11; Rom. 2:12-16) ; The representative leaders o f Israel were to act for the whole congregation in meeting the requirementsof Godto get rid of sin (v 15)

upon the head of the bullock before the Lord: and the bullock shall be "killed before the Lord.

•16 And the Spriest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: •17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the veil. •18 And he shall put some of the blood upon the horns of the altar which is before the Lord, that IS in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which IS at the door of the tabernacle of the congregation. •19 And he shall take all his fat from him, and bum it upon the altar.

•20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

•21 And he shall carry forth the bullock without the camp, and bum him as he burned the first bullock: it is a sin offering for the congregation.

C Male goat for ruler's sin of ignorance

•22 When a ruler hath sinned. and done somewhat through ig norance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty;

•23 Or if his'^sin. wherein he hath sinned, come to his knowledge ; "he shall bring his offering, a kid of the goats, a male without blemish: •24 And he shall lay his hand upon the head of the goat, and kill it La the place where they kill the burnt offering before the Lord : it is a sin offering. •25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. •26 And he shall bum all his fat upon the altar, as the fat of the Sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

D Female goat or lamb for the people's sin of ignorance

•27 ^ And if any one of 'the common people sin through ignorance whUe he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; •28 Or if his sin , which he hath sirmed,'come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. •29 And he shall lay his hand upon the head of the sin offer-

latter typified sin and a Saviour, while the meat offerings simply acknowledged that the offerer was grateful to God for a Saviour and forgiveness, and recognized that he owed everything to God, including the fruit of his labors. They were thank offerings for God's blessing and provision fca sin, and not offerings of atonement for sin

a It does not say who killed the animal, but in other cases the offerer did the killing and cutting up, perhaps with the help of priests (1:4-5, 11)

b This was the high priest (4:3,5,16: 6:22. Cp. 21:10; Num. 35:25, 28; Josh. 20: 6; 2 Ki. 25:18). He took the blood into the tabernacle, dipped his finger in the blood, and sprinkled it 7 times this side of the vail, at the place where the ark was just beyond the vail, perhaps on the tabernacle floor before the golden altar. Then he took some of the blood and smeared it on the horns of the golden altar with his finger. The rest of the blood was poured out by the brazen altar (v 16-18).The fat was then bumed on thebrazen altar and the remaining part of the sin offering bumed outside the camp (v 19-21)

c 2 kinds of sins referred to in the law:

1 Sins of Ignorance (4:2.13-14. 22-23,27-28; 5:15, 18; Num. 15:24-29). Such sins were acts done through ignorance of what the law required, and those known to be wrong but done accidently (Dt, 19:4)

2 Presumptuous sins (Ex. 21:14; Num. 15:30; Di. 1:43; 17:12-13; 18:20-22; Ps. 19:13; 2 Pet. 2:10). These were sins committed wilfully, knowingly, and stubbornly (24:11-16; Heb. 10:26-31)

d After it became known that he had done something in ignorance against thelaw and will of God, a ruler wasto go through the same routine as others, bringing the required sacrifice, laying hands upon it,kilUngit,and co-operating with the priests (v 23-26). His power, position, rank,riches, and honor did not excuse his sin. He wasto be an example to others

e This refers to the people in contrast with priests, rulers, or elders. It may denote the very lowest of the people (v 27). A female offering for such persons, but a male for priests (vl4) and rulers (V 22-23)

f If he becomes conscious of his act he shall then acknowledge his sin and make a pro per sacrifice to atone for It as if he had known about the sinfulness of his act all the time. In such cases a female animal was to be offered, a kid of the goats, instead of a male, lamb, or some other animal. All animals had to be without blemish whether male or female to be accepted as a sin offering (v 28)

17 commands - meat offerings (2:16)

lA meat offering shall be fine flour with oil and frankincense upon it (v 1)

2 Bring it to priests who shall take some of it and bum for a memorial (v 2)

3 The rest shall belong to the priests as something most holy to eat (v 3)

4 Bring unleavened cakes o f fine flour mingled with oil (v 4)

5 Bring baked pan cakes unleavened and mingled with oil (v 5)

6 Part them in pieces and pour oil on them (v 6)

7 Bring fried pan cakes of fine flour with oil (V 7) Lord (v 8)

8 Bring such meat offerings to the

9 The priests shall bring them to the brazen altar and burn a memorial portion in the fire (v 8-9)

10 The rest shall belong to the priest as his part to eat (v 10)

11 Do not offer meat offerings with leaven or honey (v 11)

12 Offer your firstfruits to the Lord to be burned upon the altar (v 12) salt

13 Season every meat offering with

14 With all offerings offer salt(v 13)

15 Bring the fristfruits as an offering to the Lord (v 14)

16 Pour oil upon it and lay frankincense upon the meat offering of the firstfruits (v 15)

17 Priests shall burn a memorial part of it in the fire as a biunt offering on the brazen altar (v 16)

The meat offerings typified something altogether different from the burnt offerings and sin offerings. The

»"2 -_ Jc between ibe

oTi 15 and cumnioo

people:

t For priLiu (he blood was ipnnkied before the Lord in the twly place and put oo the homj of the t{oldcn jltar (4: ti-l), while the blood oi the oifenngt of common people was put on the horns of the brazen altar (v 3U)

C For prieiu the wholo immal for a ilQofferinu wasbu: ihebraicn

altai. and outjidi (v 8-12).

while only part oi tlie an olfcrinu of common people wa» burned and part was eaten by the prlenj (v 31; IJ:'J6) ' ^ commandf - tin ollerinns fl.ev. 4): l^PeaTrToTTraTTTiyintr that tl>e priest who tins shall bnn^i ayouniibul-lotk without blemish lor a sinotfenng (estimated cost today i'SZS. Oo, v --3)

2 He shall bn»^ the buUock to the door ol the outer coun (v 4)

3 Mesballlay his hand upon the bullock's head a/id kill it belore Jehovah

4 I he hi>;h priest shall take the blood and brinx it mto the holy place (v5)

5 He shall dip his finiier in the blood and sprinkle it 7 times on the floor before the golden altar and belore the mercy scat on the ark which u jtist beyond the vail (v 6)

6 He shall smear some of the blood on the horns of the wjolden altar before Jehovah and the mercy seat (v 7)

7 He shall pour the rest of the blood at the base of the brazen altar lo the outer court

8 He shall take all the fat of the bullock, the 2 kidneys, the caul above the liver and bum them on the brazen altar (v 8-10)

9 He shall carry the rest of the bullock out of the camp,the skin and flesh, the head, let;s. inwards, and the duiin, and bum them in a clean place where the ashes are poured (v 11-12)

10 For the sin of the contuegation tfiey shall brinn to the door of the outer court a young bullock without blemish (cost today S325.00).fot a sinofferinfl (V i:i-14)

11 I he elders shall lay their hands on the head of the bullock and kill it before Jehovah (v 15)

12 The hifth priest shall bnnR the blood into the holy place (v 16)

13 He shall dip his fintfer in the blood andspnnkJcit Ttimes onthc floor belore the nolden altar and before the mercy seat on the ark which is just beyond the vail (v 17)

14 He shall put some ol the blood upon tile horns of thcuolden altar before Jehovaii and the mercy seat (v 18)

15 He shall pour the rest of the blood at the base of the bra7x;ii altar in the outer coun

!•' I ic shall take all tlie fat and other pans (named in point 3. above) and bum ttiem on the brazen altar (y 1 'J-20)

17 Ik stiallrarry out ol tlie camp the rest of tlie bullock and burnit (as he did the sin offerinR for priests, point 10, above, v 21)

18 AjvJjjwhosinsshallbrintfa male «oat witloQt blemish for a sin offerinu (cost today >i:0. 00, v 22-23)

la He shall lay his hand upon the head oftlie^ojt and kiU it where they kill the burnt of lerinv; (north side of the bra/A-naltar,l:lljbeforeJehovah(v24)

20 The priest shall takcol the blood with (lis fliiuer and put it on the horns of the brazen altar, and pour out the rest at the base ol the altar (v 20)

21 He sliall take all the lat and other parts that are burned ofthe peace offcr-inus (3:3-5) and burn them upon the brazen altar to make an atonement (V 2>,)

22 The common man who tins shall ^nnn a female of the aoats or sheep without blemish (cost today 120.00) for a sin offering (v 27-28. 32)

23 He shall lay his hand upon the head of the offering and kill it in the place where burnt oHerinns are killed (tiorth side of tlie bra/^n altar, 1:11) before

Jehovah (v 2*. 32-33)

W The priest shall take of tlic blood

the law of trespass offerings

m«. uxd slay the «in offfrint in the pltrp of -Ir tmrnt offering. •M A: ' ;„ii ,,jte of

"Je bl. ^„h hit fin-

K*f«**n*^ put It up..II the hom« of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

«1 And he shall take away all the fat thereof, as the fat is Uken away from off the sacrifice of peace offerings; and the

offering; and the priest shall make an atonement for him concerning hia tin.

B Trespass offering: pig* eon* or turtle doves for the poor

•7 And'if he be not ablfi to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, priest shall burn if upon the i""° ^^^ Lord; one for a sin altar for a sweet savour unto i offerinR, and the other for a the Lord; and the priest shall' burnt offering. make an atonement for him.l** And he *shall bring them and it shall be forKiven him. '!"""' ^^^ priest, who shall offer •32 And if he brinR a lamb fori "'*" *h'ch is for thc^sin offer-a sin offerinK. he shall bring it a I '"*' ^'^^'- ^'^'^ wring off his head female without blemish. from his neck, but shall not

•33 And he shall lay his hand '*'^"** " asunder: upon the head of the sin offer-'*' And he shall sprinkle of the ing. and slay it for a sin offering ^^oo6 of the sin offering upon in the place where they kill the I •*>* side of the altar; and the burnt offering. I rest of the blood shall be wrung

•34 And the priest shall take of 1°"* at the bottom of the altar: the blood of the sin offering I it is a sin offering, with his finger, and put i/ upon •'" And he shall offer the seethe horns of the altar of burnt ^^'^ ^or a burnt offering, accord-I offering, and shall pour out all i"R 'o the manner: and the the blood thereof at the bottom pnest shall make an atonement of the altar: for him for his sin which he

•35 And he*shall take away all *>*'h sinned, and it shall be the fat thereof, as the fat of the j'o^given him. lamb is taken away from the I

sacrifice of the peace offerings; ^ Trespass offering: a little and the priest shall burn them" ^1°""^O"" the extremely poor upon the altar, accordin,^ to the

offerings made by fire unto the [•!! " Buf'if he be not able to Lord: and the priest shell bring two turtledoves, or two make an atonement for his sin young pigeons, then he that that he hath committed, and it I sinned shall bring for his offer-

shall be forgiven him. CHAPTER 5

(2) Trespass offerings (Lev.

5:1-6:7; 7:1). A Sheep or

goats for the rich

•AND'^ a soul sin, and hear .** the voice of swearing, and js a witness, whether he hath

ing the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

•12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the seen or known of it; if he do offerings made by fire unto the

not utter if, then he shall bear his iniquity.

•2 Or iLa soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be^idden from him; 'he also shall be unclean, and guilty.

•3 Or jf he touch the unclean-ness of man, whatsoever un-cleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

•4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever if be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

•5 And it shall be, 'when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

•6 And he shall bring his'tres-passV)ffering unto the L<jrd for his sin which he hath sinned.'a female from the flock, a lamb

Lord : it is a sin offering. •13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.

D Trespass offering: ram

and estimation price of 20%

for sins of ignorance

■ 14 • And the Lord spake unto Mo 5es, saying,

•15 if a soul commits a'tres-fiass, and jin through ignp-omce, in'the holy things of the Lord; then he shall bring for his trespass unto the LoRo'a ram without blemish out of the flocks,*with thy estimation by shekels of 'silver, after the shekel of the sanctuary, for a trespass offering: •16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. •17 • And il « 5oul sjn, and

or a kid of the goats, for a sin commit any of these thing*

with hisfinKer and put it on the homi of the bra/A:n altar, and pour the rest at the loot of ttie altar (v 30, :vj)

2^ He thall take all the ' tlier

parts that are biuned of i of-

fenntfs (3:3-5) and buin ihe

brazen altar to make an i (v

Continued, column 4 ^».

1 Be conscious of his (luilt (v 5)

2 Confess his sin

3 Brin-.; .in offcrin-.' for sin (v 6) U 5 sin i I1.1.S2

h I reg . lolferings of

a distinct ixi>e lu iiiahc atonement for the trespasses named in the sins listed under note j., above (v ti)

1 •' ki nds ul trespass oUennns. p. 152

a Cod always makes it possible (or anyone to meet Hit terms of reconciUa-aon.l his IS why lie permuted diUcrent kindsofolferinitsiort': - ', nd

very poor - from ra: . -»

and piRcoos to a little .i. ut i ; • , /. il. 15). These offerings ranncd in value from $20,00 to about SOf for3qti. and Ipt.of flour, or lets than an hour's wage for the poorest man of today

b See note c, point 15. 1:17

c One bird of the 2 pigeons)r turtledoves wasoffered asa tinofferin^i fv 7-Ji.and the other as a burnt offerina . I he sin offennns ol v 1-13 are ditUniiulthed from those of 4:l-35,thc offences beinR of a linhter nature. The doctrines of imputation and expiation are not so prominent here as in ch. 4. The Heb. asham trans, trespass of ferina in v6.17; 7:1-7.37: 14:12-28; la:21-22 appears to have been senerally used to denote a sin, moral or ceremonial, committed through error, nei;liiience.or I ignorance. *v hen the transgressor came to know of his fault, then he was bound to make compensation and present the offering specified lor that particular sin, Ihe word denotes both the offence and the offering required for it, just as chata denotes both sin and sin offering. In every offence there is guilt and penally incurred: and where these are there must be atonement. Consequently, the first pigeon or turtledove was a sin ol-fenng which required the shedding of blood: and the secondone was a burnt offering symbolizing satisfacuon to God by perfect obedience to Him in making atonement. Both symbolized the perfect obedience of Christ toGod as man's substitute (v 10)

d See Offerin>;s ol the poor, p.152

e 5 differences between trespass offer-

in

,s of 5:14-G:7; 7.-1-7 and ordinaTy

01 ferings:

1 Trespass offerings were made on account ol offences involving injuries to a person (it could be Jehovah Himself) in respect to property (v 16: 6:4-5)

2 They were always accompanied by a fine equal in value to the injury done, with 20^0 added (5:15-6:7. Cp. .Num. 5:5-8)

3 The treatment of the blood was more simple. Cp. 5:6, 10. 13. 16,18; 6:7 with 4:5-7, 16-18. 25, 30

4 The victim wa.t a ram instead of a bullock, male goat, a female sheep or goat, pigeons, turtledoves, or fine Hour (V 16,18. Cp. 6:6 with 4:3. 14, 23. 28; 5:6.7. 11)

5 There was no such graduation of kinds or value ofofferings to suit rank, position, or circumstances of the offerer (5:15-6:7 with 4:1-5:13)

f This refers to sacnlege and defrauding in holy things which God commanded given to Him. such as Utiles, litsiiruits, firstbornof animals, redemption money for firstbornof man. andotherthims connected with the sanctuary and worship. Cp. Lev. 27; .Num. 5:6-8

g A ram was the only kind ol offering to be used in these latter trespassolfenngs (5:15. 18: 6:6)

h This means that price of damage incurred bythe sinwasto be paid back, plus 207o interest, as well as atonement made for the sin (v 15-16)

1 A stiekel of silver was 64<. The silver had nothing to do with atonement, but cost ofthe damage done was paid back in alver. plus 2i>;<. interest (v 15-16). The actual atonement was made by the ram

^ Com. Irom colufiin2 31. 35) c 3 Uespasses reqmnng atonement: 1 Failing to speak and reveal the truth when under oath (v 1. Cp. Num. 5=21) unclean (V 2-3)

2 Failing to purify self when one is

3 Speaking and swearing rashly and quickly then fotkietting what was s.ud. or slurking responsibihty for it (v 4)

d Hidden - if he forgcu or is iwt conscious of his untleanness (v 2) e 11 thinns makintt o ne unclea n, p. 162 f 3 things to do if one sinned:

LEVITICUS 6

Offerings for sins of ignorance

The law of the burnt offering

a In the case of one's ignorance of the commandments of God on certain points, if he was guilty of breaking them, when he came to know of it he was to offer a ram for atonement to cover his sins (v 17-18)

b It will be noticed that all animals for sacrifice were to be without blemish if accepted by God, for they typified the perfect, sinless, spotless, and holy Son of God who knew no sin or guile (1 Pet. 1:18-23; 2:22). Redemption by Christmakesevenihelowestof sinners to be without blemish (Eph, 5:27). All redeemed are to be presented to God without blame (1 Th. 3:13; Jude 24)

c This means that an estimation was to be agreed upon by the sinner and the one he had wronged, regarding the amount of damage done or cost of property loss. The amount was to be paid back, with 207o added; and atonement i had to be made for the sin before it could be forgiven and peace restored between the persons at enmity (v 18)

d This settledthequestionof guilt on the part of the one breaking the law whether he was conscious of his sin or not when the wrong was committed (v 19). He was just as much a lawbreaker before knowing as afterward. Thus, ignorance is DO excuse for breaking the law or being freed from responsibility after it is broken

e Here we have the case of one lying:

1 About property in trust (v 2, 5)

2 About property in partnership(v 2,4)

3 About stolen property (v 2, 4)

4 About any property obtained through deceit (v 2, 4)

5 About lost property (s 3, 4)

f When it was decided by judges which man was in the wrong, the guilty one was to pay a fine as determined by the judges,with 2070 more, then offer a ram to atone for his sin (v 5-6)

g The priest was the mediator between man and man and God and man (v 6-7)

h 18 commands - trespass offerings (5: 1-6:7):

1 One who commits certain sins (v 1-5)shallbring an offering for his sin (5:6)

2 He shall bring a female lamb or a kid of the goats (cost today $20. 00, v 6)

3 The priest shall make atonement for him (v 6)

4 If one is not able to bring an offering (of $20. 00 value) he shall bring 2 pigeons or turtledoves (approximate cositoday$2.00), oneforasin offering and the other for a burnt offering (v 7)

5 He shall bring them to the priest

6 The priest shall offer the sin offering first by wringing its neck and q)riQkling some of itsblood on the side of the brazen altar (v 9)

7 He shall poui out the rest of the blood at the base of the altar (v 9)

8 He shall offer the second bird for a burnt offering to be wholly consumed as other such offerings (v 10)'

9 He shall thus make atonement for the guilty and he shall be forgiven

10 If he is not able to bring an offering or sacrifice (of $2. 00 value), he shall bring an omer, a tenth part of an ephahof fine flour (3 qis. 1 pt. costing about 800 today) as a token of his sor-row for sin (v 11)

11 The priest shall take a handful of it and burn it for a memorial on the brazen altar causing it to be tihoW^ consumed as otherbumt offeiings (v 12)

12 The priest shall make an atonement for the guilty one's sin (v 13)

13 The priest shall use the rest of the flour for himself

14 One who sins in holy things shall bring a ram for atonement and shall pay the estimation price or fine of the judges adding 207o to it in shekels of silver (v 15-16)

15 He shall give these to the priest who shall make atonement for him (v 16)

16 One who sins by breaking any of the commandments of God shall make full restitution for his wrong and bring a ram to the priest who shall make atonement for him (v 17-18)

which are forbidden to be done by the commandments of the Lord; "though he wist it not, yet is he guilty, and shall bear his iniquity.

•18 And he shall bring ai-ram without blemish out of the flock, with thy'iestLmation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

•19 It IS a trespass offering: he hath "certainly trespassed against the Lord.

CHAPTER 6

E Trespass offering: a ram, full restitution and 20% interest for stolen property

■AND the Lord spake unto *^ M6'§e§, saying, •2 p a soul sin, and commit a trespass against the LoRD.'and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; •3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: •4 Then it shall be, because he hath siimed, and is guilty,'that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was dehv-ered him to keep, or the lost thing which he foimd, •5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it tmto him to whom it appertaineth, in the day of his trespass offering.

•6 And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, «iinto the priest:

•7 And the priesrkhall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

II Law of the offerings (Lev,

6:8-7:38). 1 Law of burnt

offerings (L,ev. 1:1 -17)

■8 *" And the Lord spake tmto M6'§e§, saying, • 9 'Command Aar'on and his sons, saying, This is the law of the burnt offering : It is the burnt offering, because of the burning upon the altar al' night unto the morning, and the fire of the altar shall be burning in it. 10 And the priest shall put on his linen garment, and his Unen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. •11 And he shall 'put off his garments, and put on other

garments, and carry forth the ashes without the camp imto*^ clean place.

•12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall bum wood on it *every morning, and lay the burnt offering in order upon it; and he shall bum thereon the fat of the peace offerings. •13 "^The fire shall ever be burning upon the altar; it shall never go out.

2 Law of meat offerings (Lev. 2:1-6; 10:12)

•14 ^ And " this is the law of the meat offering : the sons of Aar'on shall offer it before the Lord, before the altar. •15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is" upon the meat offering, and shall bum it upon the altar for a. sweet savour, even the memorial of it, tmto the Lord.

•16 And the remainder thereof shall Aar'on and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of thecongregationtheyshalleat it. •17 It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; 'it is most holy, as is the sin offering, and as the trespass offering. •18 'All the males among the children of Aar'on shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: 'every one that touchеththemshall be holy.

3 Law of daily meat offer-

ings (Ex. 29: 38-46)

19 *" And the Lord spake unto M6'§e5_, saying, •20 * This is the offering of Aar 'on and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the moming, and half thereof at night. •21 In a pan it shall be made with oil; and ti^^en if is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the Lord. •22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the Lord ; it shall be wholly burnt.

•23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

4 Law of sin offerings (Lev.

4:1-35)

■24 •" And the Lord spake unto Mo'geg, saying,

•25 'Speak unto Aar'on and to his sons, saying. This is the law of the sin offering : In the place where the burnt offering is killed shall the sin offeriiig be killed before the Lord : 'it is

17 One who sins against his neighbor. lying and deceiving about property in trust, property stolen or violently taken away, lost property, partnership property, or property obtained through deceit, shall make full restitution adding 20% to such payment made to the one sinned against (v 1-5)

Continued, column 4 ^

garments in public out of the tabernacle (v 11). Though nothing is said about small teats i n the tabernacle court w e suppose there were places provided for dressing and storage of garments. In the temple there were many chambers or rooms to provide ample space for thii (1 Ki. 6:5, 10; 1 Chi. 9:26, 33: 23:28: 28:11-12)

a Evidently there was a certain place for ashes of the sacrifices other than the place of refuse (v 11)

b This would also have to be done at night in order to take care of the evening sacrifices that were commanded later (Num. 28:4)

c The fire was to be kept going perpetually as a symbol of the never ceasing worship which Jehovah required of His people Israel, and so there would be fire to burn the daily sacrifices as well as ihemanyspecial ones that might be brought any time of the day (v 13). The fire origin ally came from heaven(9:24)

d See 6 commands - law of meat offer ings, p. 152

e 3 offerings most holy (v 17):

1 Meat (food) offerings (note a, 2:10)

2 Sin offerings (note a, 2:10)

3 Trespass offerings (note a, 2:10)

f This refers to all the males who were allowed service in the tabernacle worship, for it was eaten in the court and holy placeonly(v 16). Males under 30 years of age were not allowed in the holy place (Num. 4:3, 23, 30, 39)

g This kind of holiness was ceremonial, meaningthat the person was sanctified (set apart) for divine services, that is, allowed to partake of the meat offerings (V 18) inf^:

h 7 commands-law of daily meat offer-

1 Aaron and his sons (his successors to the high priesthood) shall offer a me at offering to Jehovah the day he is anointed (v 20, 22-23)

2 He shall offer an omer. a tenth part of an ephah (3 qts, 1 pt., note e, 16:36) of fine flour, half in the morning and half at night (v 20)

3 Bake it in a pan with oil (v 21)

4 Offer the baked pieces o f bread (perhaps 6 at night and 6 in the morning) as a sweet savour to Jehovah

5 The high priest, his successors, and those chosen to act in their place shall offer it to Jehovah (v 22)

6 It shall be wholly burnt, not a pan eaten (v 22-23), typifying the completeness of the offeringof Christ and His bodily resunecuon and ascension (Lk. 24:39-54; Acts 1:9-11)

7 It shall be a statute forever to offer it morning and night (v 20, ?.2-23)

i 10 commands - law of sin offerings:

1 Command Aaron and sons con-cerning the law of sin offerings (v 25)

2 Kill the sin offering at the north side ofthebrazen altar where the burnt offerings are killed (v 25; 1:11)

3 The priest that offers it for sin shall eat it along with the other priests who serve in the tabernacle (v 26, 29)

4 They shall eat it in the holy place and in the court of the tabernacle (v 26)

5 Consider every material thing and person that touches the flesh of the sin offering to be holy (set apart, v 27)

6 If any blood of the sin offering is sprinkled upon the garments of the priests wash them in the holy place (v 27)

7 The earthen vessel in which it is sodden (boiled) shall be broken (v 28)

8 Thebtazenpotinwhich it is sodden (boiled) shall be scoured and rinsed in water (v 28)

9 No sin offering whose blood is sprinkled in the holy place shall be eaten (v 30; 4:5-7,16-18. See Heb. 13: 11). Those whose blood was used only in the court could be eaten in part (4: 25. 30, 34, 6:26-30; 7:1-10)

10 It shall be wholly burnt (v 30) j Two rimes it is stated here that sin offerings are most holy (v 25. 29). See note a, 2:10

^ Cont. from column 2

18 He shall bring a ram for a trespass offering, with the esumated fine with an additional 20% to the priest who shall make an atonement for him (v 6-7)

i See 7 commands - law of burnt offer ings, p. 152

j Priests did not wear their ministerial

LEVITICDS 7

1 Ttis explains wtut was done with the fleifa of (be Mcniice* of rulen AOd oitieri. The fat wm wholly buraed AOd the fle^h eaten by the priesti (v 26; 4: i' . ed acccpt-

j:. .jrd. aadtbe

rc-c>:^:>UUii!i<:ut ot vOCirnumoQ be-ttacc. thcni. S«<tt>teg, 10:17

b 3 olfennm eaten to the holy place:

1 Remnaat of meat offeriofts (2:1-3: 7:14) ■: N'cjio" • .-lO)

■ Flcsrio: :26:10:

4 Hesiioiacsrjs}oi;cr.niii/:0) 17)

5 Flesh of peace offerings (7:15-17) " -emainder or lepa'slogof oil (14:

i;-: •

7 The 2 wave loaves (23:17-20)

8 The sbowbread r24:9)

c The flesh of the uo offenog was coa-sidexed mo»t holy (v 25--3). It represcoted Christ who in Jiie time took our nature i^on Himself and made full atoQcmem for all sin (PhiL 2:7; Heb. -:^13; *14-2S: IPeu 1:18-23; 2:24). Everythintithat touched the sin offering was regarded as holy . symboU zing that whoever touched Chnn could be made whole

d The un^zed pottery which would absorb some of the juices could not be washed as clean for future use as a brazea vessel (v 28)

e The place where the blood was applied made the difference between the 2 types of sin offerings. Those whose blood was brought into the holy place could Dot be eaten. They had to be burned wholly with fire (4:5-7. 16-18. SceHeb.l3:Il^rhose whose blood was used only in the court on the brazen altar or at its base could be eaten in part (4:25. 30. 34: 6:26-30; 7:1-10. See note a. above)

f 6 commands - la w of trespass offering:

Lmms of $in and Irtspast offerings

The law of the peace offerings

1 The trespass offering shall be killed north of the brazen altar where the burnt offerings are killed (v 2: 1:11)

2 Thepnesi shall sprinkle the blood found about upon the altar (v 2)

3 He shall burn on the brazen altai all the fat. the rump (tail, note i, Ex. 2^22), the fat of the inwards, the 2 kidneys and their fat, the caul above the liver, for a trespass offering (v 3-5)

4 The rumainderof the flesh shall be eaten in the holy place by the males among the pnests that serve i n ibe tabernacle (v 6)

5 The priests shall have the same parts of the trespass offerings as allowed in the sin offerings (v 7)

6 The pnesu shall retain for themselves in e^jual shares, tlic skins, all the meat that is not burned, the frying-pan and baked-pan (if fcrings,and every meat offering miOkUed wiihoilor that is dry (V 8-10) males;

K 4 distinctions between males and fe-

1 Males had the agn of the covenant in thdr Oesh (12:3; Ex, 12:44-43)

2 Males belonged toGod for lervice (Ex. 13:12. 15)

3 Males commanded to appear before God 3 Umcs a year (Ex, 23:17; Di. 16:1G)

4 Males of Aaron to eat of certain sAcrificej (6:18.29; 7:6; Num. 18:10)

h It IS believed by some that the ngbtof the officiating priest to get the skin goes back to Adam who was clothed with the first skins of sacnfices (Cen. 3:21)

i 3 kinds of peace offerings:

1 Thanks^yving offerings (v 11-15)

2 Vow offenngi (v lt-21)

3 Voluntary offerings (v lfi-21)

J 10 commands - peace offering s:

1 Thanksgivingpeac<- I'f.r n ., shall be unleavened cakes nu noil, unleavened wafers an^...:_ .ihoil made of fine flour and fncd (v 11-12)

2 Besides the cakes the offerer shall offer unleavened bread with the sacrifice of a thanksgiving or peace offering (v 13)

njo« holy.

•MThe priest that offereth it for sin shall eat it: ^in the holy place mhall it be eaten, in the court of the Ubemacle of the conxregation.

•^'Whatsoever shall touch the flesh thereof shall be holy: and jwhen there is sprinkled of the ; blood thereof upon any gar-|ment. thou shall wash that whereon it was sprinkled in the holy place.

•M But the ^earthen ressel wherein it is sodden shall be broken: and if it be sodden in a brasen pot. it shall be both scoured, and rinsed in water. •29 All the males among the priests shall eat thereof: it is most holy. •30 And no sin offering, where-

oil, and unleavened 'wafers anomted with oil, and 'cakes mingled with oil, of fine flour, fried.

•13 Besides the cakes, he shall offer iof his offering Hcavened bread with the sacrifice of thanksgiving of his peace offer-inSB.

•14 And of it he shall offer one out of the whole oblation/or an heave'offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace offerings. •15 And'the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. •16 But if the sacrifice of his

of anil of the blood is'brought 'offering be a'vow, or a volun-into the tabernacle of the con- ' tar>- offering, it shall be eaten gregation to reconcile withal the same day that he offereth m the eaten: fire.

holy place, shall be it shall be burnt in the

CHAPTER 7

5 Law of trespass offerings (Lev. 5:1-6:7)

'<r IKE WISE'this u the Uw oj •*-^ the trespass offering: it is most holy.

•2 In the place where they kill I the burnt offering shall they kill I the trespass offering: and the blood thereof shall he sprinkle I round about upon the altar. •3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

•4 And the two kidneys, and

the fat that is on them, which

I IS by the flanks, and the caul

' that is above the liver, with the

kidneys, it shall he take away:

•5 And the priest shall bum

them upon the altar for an

offering made by fire unto the

Lord: it is a trespass offering.

•6 " Ever>- 'male among the

priests shall eat thereof: it

shall be eaten in the holy place:

I it is most holy.

•7 As the sin offering is, so is the trespass offering : there is one law for them: the priest that maketh atonement therewith shall have it. •8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the*skin of the burnt offering which he hath offered. •9 And all the meat offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it. •10 And ever>- meat offering, mingled with oil, and dry, shall all the sons of Air on have, one 05 much as another.

Law of peace (Lev. 3:1-

offerings 17)

his sacrifice: and on the morrow also the remainder of it shall be eaten:

•17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

•18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

•19 *And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

•20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his un-cleaftness upon him, even that soul shall be cut off from his people.

•21 Moreover the *soul that shall touch any imclean thing, as the undeanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people.

7 Law against eating fat and blood (Dt.l2:23)

■ 22 * And the Lord spake unto

M6 5e5, saying,

•23 Speak unto the children of

1; ra-el, saying, Ye'shall eat no

marmer of fat, of ox, or of

sheep, or of goat.

•24 And the fat of the beast

that dieth of itself, and the fat

of that which is torn with

beasts, may be used in any

other use: but ye shall in no

wise eat of it.

•25 For whosoever eateth the

fat of the beast, of which men •11 And this is the law of the' offer an offering made by fire sacrifice of 'peace offerings , unto the Lord, even the soul

which he shall offer unto the Lord. !

•12'If he offer it for a thanks-' giving, then he shall offer with' the sacrifice of thanksgiving that eateth i(shall be cut off from his people. •26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of

unleavened cakes mingled with | your dwellings.

3 Me shall offer 1 unleavened cake. 1 wafer. 1 fried cake. anJ ' ' ■' leavened bread .IS a ^k'.ive < : the priest who spnnklcs itK- ri|.>.'u of the peace offennki (v 14)

4 The flesh of the peace offering shall be eaten the same day it it of-

Continued. column 4 ^»-

buroed with fire (v 19)

8 All that are clean shall eu of the flesh of the peace offerings

'.» I he person with undeanness upon him shall die if he eats oi the flesh of peace offerings (v 20) 10 The person who touches any unclean thing and then eats of the flesh of the peace offerings shall die (v 21)

a Heb. raldk. j (2:

4:7:l2r5r2' . '.19)

b Heb. challdh. cakes.orpuncturedbread-Tbe root word is chalal. to bore. In baking or trying tbe top perhaps was pierced and gave the appearance of having holes in lu 1 r. -4:5 we learn that the cakes of showbread contained two tenth deals (1 gallon of dry floiB) wfadcb would make very large ones (abotx 7 1/2 lbs. each)

c Leaven, commonly used at social feasu. was permitted in the thank offering because this was the spoiKaneous expression of devotion from lives that were not enurely nd of un and evil in every case (V 13). It taught that everything eaten is sancufied by the Word of God and prayer (1 Tim, 4:4-5; 1 Cor. 10:23. 30) and that food which enters the stomach does not defile a man (Mt. 15:11) d A heave offering was made to the pnes sprinkling the blood, consisting of one each of tbe vanous things offered in tbe thank offering,except the whole animal (V 14). He could eat of the flesh for the offering and have 1 unleavened cake mingled with oil. 1 unleavened wafer anointed with oil. 1 large cake mingled with oil made of fine flour and fried, and 1 loaf of leavened bread (v 12-15)

e Tins indicates that the offerer could have a feast with his friends. Such a large animal as a heifer.abullock(3:l). or a lamb (3:7) could not be eaten in one or two daysby himself or by a few priests helping him (v 15-18)

f Peace offerings could be made when giving thanks to God (v 12). making vows (v 16), or as a voluntary act other-wise.Regardlessofthe purpose the flesh was to be eaten the same day or no later than the following day (v 18)

g The principle of touching any unclean thing making one unclean also applied to touching any holy thing; this made one clean or holy (v 19 with 6:18; Ex, 29:37; 30:29). It typified touching Christ to be made whole(note h.Mt,8:3)

h An unclean person was not to eat of the peace offerings on penalty of death (V21)

i 4 commands- eating fat and blood:

1 You shall not eat any manner of fat of ox, sheep, goat (v 23)

2 Use the fat of beasts that die for other things but not eating (v 24)

3 Do not eat the fat of any beast offered as a burnt offering (v 25) 26)

4 Do not eat any manner of blood (v These are the first ls< s against mating

fat, but previous to this, when flesh was permitted id be eaten by men,the bk>ad or the life of the flesh was forbidden (Gen. 9:4). The command became apartof the law of Moses, as Is clear Inseveral passage$(l:17; 7:26-27; 17: 10, 12, 14). The same law was also made a partof the N. T. (Acts 15:19-20, 29). Nothing is said about fat in the N.T.

^^- Com, from column 2

fcred. .Nothing shall be left of it until morning (v 15)

5 It the sacntice of one's offering be a vow or voluntary otferin >;. it shall Be eaten the same day that it is offered, and on the morrow also, but the remainder shall be burned on the 3rd day (V 16-17)

6 If anyol the flesh be eaten on the 3rdday.it shall not be accepted, neither shall it be imputed unto the offerer, but shall be an abomination and sin to the one who cau (v 18). The reason for this was thai the meat would begin toputrefy. and being holy, to expose it to putrefacDon was a crime against God to whom It was consecrated, Avoidingputretacuon typified the fact that the body of Christ would not see conuption (Ts. It; 10; Acts 2:27-30)

7 rhe flesh that touches any unclean thing shall not be eaten: it shall be

LEVITICUS 8 The priests' portion of the offerings Consecration of Aaron and his sons

a Those eating fat of sacrifices or blood

were to be cut off (v 25-27) b 4 commands - priests' portion:

1 The one who offers peace offerings shall give a portion of it to the Lord for the priests (v 29 with v 14)

2 His own hands shall bring the offering made by fire - the fat to burn and the breast for the priests' portion (v 30-31)

3 The right shoulder shall be given to the priest offering the blood of atonement and burning the fat (v 32-33)

4 Always give the wave breasts and the heave shoulders of peace offerings to the priests (v 34)

c The wave offering derived its name from the fact that whatever was offered was waved toward the brazen altar symbolizingitwasoffeted to the

Lord, and away from the altar symbolizing that it was returned to the priests for their services (v 34-36)

d The heave offering was lifted up and down several times - up as a symbol of offering it to God who is above, and down again as a symbol of offering it to God's servants on earth (v 34-36)

e The portion appointed for Aaron and his sons who were anointed to minister in the priest's office (v 35-36)

f Summaryofthelawsofofferings (v37):

1 Burnt offerings (1:1-17; 6:8-13)

2 Meat offerings (2:1-16: 6:14-23; 10:12)

3 Sin offerings (4:1-35; 6:24-30)

4 Trespass offerings (5:1-6:7; 7:1-10)

5 Consecration of priests (6:19-23; 8:1-10:20; Ex. 29:38-46)

6 Peace offerings (3:1-17; 7:11-21) gin listing the various offerings the

peace offerings are in 3rd place (3:1-17), but in the laws of offerings they are dealt with last (7:11-21)

h The laws of sacrifices and all other laws and commands were given mainly on Sinai and made the one law of God and of Moses for Israel (v 38)

i He commanded the laws of sacrifices and offerings, the judgments, statutes, and ordinances, as well as the 10 com-mandments.Therefore,these are commandments as much as the 10 are. See p.113

j This is the beginning of the first of 3 historical sections of Leviticus and contains a brief record of the consecration of Aaron and his sons, Moses acted as God's representative in the sanctifying (setting apart) of the priests

3 historical sections of Leviticus:

1 Consecration of priests and their ministry (8:1-10:7) 20)

2 Moses rebuking the priests(10:16-

3 Penalty for blasphemy (24:10-23)

k 8fold command to Kioses (v 1-3):

1 Take Aaron 5 A bullock

2 His sons 6 2 rams bread 3Garments 7Basket of unleavened 4 Anointing oil 8 Gather Israel together

1 This was the place where the priests were consecrated and anointed (v 3) •

Many events took place at the door of ttie tabernacle, "nie term is found 45 times in the Pentateuch and only 2 times in ±e rest of the Bible

12 events at the door:

1 Aaron and sons were consecrated here (Ex. 29:1-37)

2 'ehovahraet with Israel after their sin (Ex. 33:9-10)

3 Offerings for the laver were made here (Ex. 33:8)

4 All animal sacrificesof Israel were to be brought here to be killed (Lev. 1:3; 3:2;4:4; 12:6; 17:4-9; 19:21-22; Num. 6:13-18)

5 All Israel gathered here at the day of yearly cleansing (Lev. 16)

6 Nazarltes were made and unmade at this door (Num. 6)

7 Regulargathetingsof Israel were at this dDDr (Num. 10:3)

8 God came do .vn to meet with Israel here (Num. 12:5)

•27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be "cut off from his people.

8 The priest's portion (Ex. 29:23, refs.)

■28 ^ And the Lord snake unto Mo'ges, saying,

•29 Speak unto the children of I§ra-el, saying, He that offer-eth the sacrifice of his peace offerings unto the LoRD*shall bring his oblation unto the Lord of the sacrifice of his peace offerings.

•30 His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved/or a wave offering before the Lord. •31 And the priest shaU bum the fat upon the altar: but the breast shall be Aaron's and his sons'.

•32 And the right shoulder shall ye give unto the priest/or an heave offering of the sacrifices of your peace offerings. •33 He among the sons of Aar'-on, that offereth the blood of the peace offerings and the fat, shall have the right shoulder for his part.

•34 For the "^wave breast and th^eave shoulder have I taken of the children of is'ra-el from off the sacrifices of their peace offerings, and have given them imto Aaron the priest and unto his sons by a statute for ever from among the children of t§'ra-el.

•35 •■ This is the'portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office; •36 Which the Lord commanded to be given them of the children of Is'ra-el, in the day that he anointed them, hy a statute for ever throughout their generations.

37 ^ This is the law of the burnt offering , of the meat offering , and of the sin offering , and of the trespass offering , and of the consecrations, and of the sacrifice of the^eace offerings :

38 Which the Lord commanded Mo'ses in%iount Si'nai, in the day that 'he commanded the children of is'ra-el to offer their oblations unto the Lord, in

the wilderness of Si'nai.

CHAPTER 8

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III The priesthood (Lev. 8:

1-10:20). 1 Consecration of

the priests (Ex. 29:1-9; 30:

30; Ps. 133)

■AND the Lord ' spake unto ■** Mo'ses, saying, •2*Take Aar'on and his sons with him, and the garments, and the anointing oU, and a bullock for the sin offering, and I two rams, and a basket of unleavened bread; •3 And gather thou all the congregation together 'unto the door of the tabernacle of the congregation.

4 And M6'§e§^id as the Lord commanded him; and*the assembly was "fathered together unto the door of the tabernacle of the congregation.

5 And M6'§e§ said tmto the coiigregation. This is the thing which the Lord commanded to be done.

6 And Mo'§65 brought Aar'on and his sons, and'^^'ashed them with water.

7 And'he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and botmd it unto him therewith.

8 And he put the breastplate upon him: also he put in the breastplate the ^'rim and the Thum rnim.

9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded M6'se§.

10 And Mo'ses took the anointing oil, and anointed the tabernacle and all that was jtherein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and lanointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aar'on's head, and anointed him, to sanctify him.

: 13 And Mo'leg brought Aar'on's sons, and put coats upon them, and girded them with girdles, and put bonnets upon [them; as the Lord commanded jMo'ses.

i2 Offerings for priests:

(1) Sin offering (Ex. 29:10)

' 14 *And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for

Ithe sin offering.

! 15 And he slew it; and M6'§e§ took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that was upon the inwards, and the caul above the Liver, and the two kidneys, and their fat, and M6'§e§ burned it upon the

I altar.

t 17 But the bullock, and his

I hide, his fiesh, and his dung,

jhe burnt with fire without the camp; as the Lord commanded Mo'ses.

(2) Burnt offering (Ex. 29:15)

18 •'"And he brought the ram for the burnt offering: and Aar'on and his sons'laid their hands upon the head of the ram.

19 And he killed it; and M6'-|e§ sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and M6'§es burnt the head, and the pieces, and the

9 Rebellions were put down here (Num. 15:18-19; 20:6; 25:6)

10 Moses remained at the door while the plague in Israel was being broughttoanend (Num. 16:45-50)

11 ludgment took place in Israel at this d)Dr (Lev. 27:2)

12 God's last meeting with Moses before death was here (Dt. 31:15)

7 reparation and service Cv 33-3C) e See notes on Ex. 29 f See Urim and thummim, p. 118

g See notes. Ex, 2 1:10-15 h See notes, Fx. 2y:it.-18

i This signified that their sins were transferred Co the animal who became their substitute for sin (v 18)

a Moses did . This was characteristic of the man. He was quick to obey God after being convinced by Him of his divine nussion (v4; 16:34; Ex. 4:30; 7: 6.10, 20; 8:17; 11:10; 17:6; 39:43: 40: 16; Num. 4:37, 41; 17:11; 20:27; 27: 22; 31:31)

b Note that Aaron and his sonswere consecrated and anointed publicly - before all Israel, so that all would know they were chosen ministers (v 3-5)

c 44 acts of Moses consecrating priests:

1 Gathered Israel (v 3-5)

2 Spoke to Israel (v 5)

3 Brought .Aaronand sons (v 6)

4 Washed them in water

5 Put the coat upon Aaron (v 7)

6 Girded him with the girdle

7 Clothed him with the robe

8 Put the ephod upon him

9 Put the breastplate i^jon him (v 8)

10 PuttheUrim and Thummim in the breastplate 9)

11 Put the mitre upon Aaron's head (v

12 Put the golden plate, the holy crown upon the mitre

13 Took the anointing oil and anointed the tabernacle and all its furniture, and sanctified them (v 10)

14 Sprinkled blood upon the brazen altar 7 times (v 11)

15 Anointed the altar and his vessels

16 Anointed the laver and his foot

17 Poured anointing oil on Aaron (v 12)

18 Brought Aaron's sons before him

19 Put coats ;5)on them (v 13)

20 Girded them with girdles

21 Put bonnets upon them

22 Brought the bullock for a sin offering for Aaron and sons (v 14)

23 Slew the bullock (v 15)

24 Tooktheblood andputitipon the horns of the brazen altar

25 Poured the remainder of the blood at the base of the altar

26 Burned the parts commanded to be burned upon the brazen altar (v 16)

27 Burned therest of the bullock out-ade the camp (v 17>

28 Brought the ram for the burnt offering for Aaron and sons (v 18)

29 Slew the ram (v 19)

30 Sprinkled the blood upon the brazen altar round about

31 Cut the ram in pieces (v 20)

32 Burned the head, fat, and other parts upon the brazen altar

33 Washed the inwards and legs(v 21) ■34 Burned the rest of the ram on the

altar

35 Brought the second ram for the consecration of Aaron and sons (v 22)

36 Slew the ram (v 23)

37 Took its blood and put some on the right car, right thumb, and great toe of the right foot of Aaron

38 Put blood on the ears, thumbs, and great toes of Aaron's sons (v 24)

39 Sprinkled the blood upon the brazen altar round about

40 Tookcertainpartsof theram with meat offerings and put them upon the hands of Aaron and his sons, waving them for a wave offering (v 25-27)

41 Took them off their hands and burned them on the brazen altar (v 28)

42 Took the breast and waved it before the Lord as his (Moses') part (v 29)

43 Took anointing oil and blood and sprinkled them uponAaron.hissonsand their garments and sanctified them (v 30)

44 Commanded Aaron and sons to boil the fleslion the brazen altar (v 31); to eat the flesh with the meat offering; to burn what was left over of the flesh and bread (vi2); and not to leave the tabernacle for 7 full Jays, until their consecration was at aa end, lest they die (v 33-36)

d 7 steps in consecration of priests:

1 Brought them to God (v 1-5)

2 Washed them in water (v 6)

3 Clothed them (v 7-9, 13)

4 Anointed them (v 10-12)

5 Offered sacrifices to God (v 14-30) C Communion with ood (v 3l-32>

LENailCUS 9

Aaron's first offerinat

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i Burnt oiTenfy:

(1) BulJockTovet 4-yc4n-oliJ,•«-limited CO it todiy S32S.00 (1:3; 8:& 16:J)

(2) XI Ale sbeep or ftoat. cot I $20,00(1:10: d:,i; 16:3. 6-:^8)

2 Peace ofteniiai:

(cxTialc ufcacUe.con

l":lj

(1) Maleot

SIS3. U.J

(2) Male or female lamb or kid. co« $20. 00 (3:6-7, 12)

3 Sin offcrlnits:

(1) BulluckT over 4-yeari-ol(J. co«S32S.00(4:3-4.d, 12-21) 02) Male goat, con $20. 00 (4:23)

(3) Female lamb or kid, cott $20. 00 (5:6)

(4) YouDti calf. coK $96. 00 (9e2)

4 Treyan oflerlnfts:

(1) pL-male lamb or kid. cost $20. OU (5:6)

(2) Ram. cott $20.00(5:15.18:6:6)

5 Freewill oftennto;

(1) For bumi offcriOKS male of cattle ^iiJ. 00).theep or goat, cost $20. 00 (22:18-21)

02) For vows male of cattle ($189.00), iheep or goat, cox $20.00(22:18-21. 27)

(3) Bullock,over 4-ycan-old,cost $325. 00 (22:23) Ci'2:2^)

(4) Male lamb or kid. cos $20.00

6 Sacrifices for feasts

(1) Passover male lambs, cost

$20.00 each (Ex. 12:5) 02) Pentecost: 9maic lambs and 1 male kid,cost$200.00,l young bullock, $325.00, 2 rams, $40.00 (23:18-19) Many special offerings are mentioned, nearly all being male sacrifices, implying by figure and type the rcsponsibiliiyof Adam, not Eve, as the agentofC'Od: emphasj/uogttie iniguiiy of fathers, not mothers; and symbolizing the Redeemer who came as a man (1 Tim. 2:4-6). hemale offerings that were permitted simply implied that the woman had apart in tlie aansgres-sion of man and was also provided for in rcdempooii. Females were used only in peace offenngs (Lev. 3) and in minor sin offenngs of a personal nature - never in the whole burnt offenngs or any that definitely symbolized Cbdst as the sin-bearcr for all men

b MoKs officiated as priest until Aaron and his sons were anointed to take over the priesthood. Moses wasprophet (Dt. 18:15-20),ptie$t(Lev.3:23;etc.). and king (Dt, 33:5)

c »ce note a, Ex. 29:20

d Tlie tail part (note g. Ex. 29:22)

e This proves that the unleavened bread and other breads in tlie basket were brought and all tilings fully prepared before the consecration of pnests who were to succeed Moses in the ministry (V 2. 26)

f Motes put all the things belonging to the burnt wave oftennii upon the hands of Aarooandhis sons and then, with hii own hands under theirs, waved the whole offering back and forth before burning it (v 27-28). Tlie next wave offering, that of the breast, was waved before Jcl»vah and then given to Mosei (v 23). After this the breast was given to the high priest. iXher pans were waved and given to the other pnests (7: 34: 10;U-15: Ex. 29:27)

g Thesprinkling of the blood and anointing oil together upon the bodies and garments of the pnests was a fitting conclutioo of their consecration and of the entire rite of lucb sanctificatioa. Blood had been applied before this to the bodies (v 23-24) and to the altar (v 14-15). Even Aaron had been anointed ashighptlefl(v 10-i:j). so the new part of the ritual did not cleanse from sin. sanctify.or bless many particular way except to show the necessity of continued trust in thu blood and the need ofconunued anointing with the spirit (v 30). I he outward ritual of anointing with oil signified ttie choice of God. the calling of cod. and the enduement of power for the particular work one was called to do. Pnctu, propheu, and

fat 21 And he washed th« inwards and the legs in water; and; Md se$ burnt the whole rami upon the altar: it u-os a burnt aacriflce (or a sweet savour, and an oflFerinx made by fire unto the Loan: as the ha»D commanded M6 jej.

(3) Conaecration ram (Ex. 29:l<»)

AAr on and hit ions shall eat lit. 1 •32 And'that which remaineth

of the flesh and of the bread

shall ye bum with fire.

22 * And he brou(?hf the other ram, the'ram of consecration: and AAr'on and his sons laid their hands upon the head of the ram.

23 And he slew it; and*Md'-(e$ took of the blood of it, and put it upon the'^tip of AAr on's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brouRht AAr'on's sons, and Md se; put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and M6 e sprinkled the blood upon the altar round about.

25 And he took the fat, and the<'rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder:

26 And 'out of the basket of imleavened bread, that was before the Lord, he took one imleavened cake, and a cake of oiled bread, and one wafer, and put

them on the fat, and upon the right shoulder:

(4) Wave offering (Ex. 29:23)

27 And he'put all upon AAr'on's hands, and upon his sons' ! tunds. and waved them for a wave offering before the | Lord. |

28 And M6'§e§ took them from off their hands, and burnt then\ on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the Lord.

29 And Md'ses took the breast, and waved it/or a wave offering before the Lord: for of the ram of consecration it was M6'e' part; as the Lord commanded Md'se;.

3 Anointing of the priests (Ex. 30; 30. Ps.133)

30 And M6'seg took of the anointing oil, and of the blood which was upon the altar, and sprinkled it *upon AAr'on and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified AAr'on, and his garments, and his sons, and his sons' garments with him.

4 Priest - food (Ex. 29:23)

•31 ' And MO'ses said unto AAr'on and to his sonB,"Boil the flesh 'at the door of the tabernacle of the congregation: and there eat it with the bread that IS in the basket of consecrations, M I commanded, saying.

5 Seven daya'aeparation for priests (Ex. 29: 35-37)

•33 *And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, so the Lord hath commanded to do, to make an atonement for you.

•35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and ""keep the charge of the Lord, that ye die not: for so I am commanded.

36 So AAr on and his sons did all things which the Lord commanded by the hand of Md'seg.

CHAPTER 9

fa Ministry of priests (Lev. 9:1-24; Ex. 29: 38-46).

(1) Two offerings (or priests

AND it came to pass on<tb£ ■ eighth day, that Md §e5 calledTAAr'on and his sons, and the elders of l§ra-el: •2 And he 'said unto AAr'on, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.

(2) Six offerings for people

•3 And unto the children of !§'-ra-el thou shalt speak, saying. Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a btimt offering;

{4 Also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: 'for to day the Lord will appear unto you.

(3) Preparation for worship

5 • And 'they brought that which M6'§e§ commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord. *6 And M6 5e§ said, This is the thing which the Lord commanded that ye should do:'■and the glory of the Lord shall appear unto you.

•7 And M6 se; said imto AAr'on, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded.

(4) First offering: calf for sin offering for priests

8 • AAr'on therefore went unto the altar, and slew the calf of the sin offering, which was for

kings were anointed and if they earned out their calling they had the backing of Cod. If tlicy tinned and fail. -J ihcy received the curse oftlod y

repented andcameback tot:. il

calling and fulfilled it. If they never came back the curse of c>od remained

Continued, column 4 ^

.'M:2C;DU 14:21: 2 Kl.4:38: Eaek.24: 6; /ech. 14:21): seething (1 sani.2:13); bake (2 Sam. 13:6): baTied (Num. U: JTTctir. 23:2'>); sod (2 Chr. 35.13): sodden (0:28; Ex. TT'h 1 sam. 2:15; Lam. 4:10); t o as t (Ul, 16:7): and toasted (2 Chr. .i5;l3) This meanson ihebrazen altar just inside i^K- Joor of the outer court

a In this tut country o! the Eaa < arc was to be taken 10 that all fleih or bread oi offerings would be eaten before it began to spoil, because it typified that which was spotless and perfect (v 3Z)

b The rites of consecration were to last 7 days, during which time the priests were not to leave the tabernacle day or mght. They were to go through the same ntuals and offer the same sacn-ficesdailyforthe7 days (v 33-35; Ex. 29:36-37). They ate of the tacnfices and the bread, and slept iniide the court, perhaps on the ground, on skiiu

c 7 commands-final consecration or den:

1 Boil flesh of sacrifices on the brazen altar at door of tabernacle (v 31)

2 Eat it at the same place with the bread of consecration

3 Aaron and sons shall eat of it

4 That which remains daily shall be burned on the brazen altar (v 32)

5 Do not go out the door of the tab -ernacle for 7 days of your consecration (V 33, 35)

6 Do daily for the 7 days what is done today (V 34: Ex. 29:35-37)

7 Keep the charge of the Lord day and night lest you die (v 35)

d This was the 1st day after their 7 days of consecrauonof 8:31-36. If they began consecraDon services on the sabbath, this 8th day would be on the next sabbath; if on the day after the sabbath It wouldbe thenext Istdayof the week following a sabbath.Kegardless of when the 7-day period began at least one day of the 7 was on a sabbath, thus showing additional work on the sabbath, in divine services.The command of no work on the sabbath referred solely to secular work and business which could be postponed a day; but sabbath work to carry on worship and necessary rituals wasnot forbidden. This also showsthat worship services were on the 8th day as well as the 7th. even back in the time of Moses 8 commands concerning the 8th day:

1 Firstborn males of animals lobe given to God (Ex. 22:30)

2 Priests to begin ministry (Lev. 9:1)

3 Children to be circumcised (Lev. 12:3) aev. 14:10,23)

4 Ceremonial cleansing for lepers •5 Ceremonial cleansing of issues

(Lev. 15:14)

G Ceremonial cleansing of women with mnning issue (Lev. 15:29)

7 Holy convocation at the feast of tabernacles 0-ev.23:36,39:NuiTi.29:35)

8 FinalritesofNaz.uites(N urn. 6:10) e 4 commands - first ministry of priests:

1 Takeayouogcalflorasinolfering, and a ram for a burnt offering, both without blemish, and offer them before Jehovah for Aaron and sons (v 1-2)

2 Speak unto Israel to take a kid for a an offering: a calf and a lamb, both of the first year, without blemish, for a burnt offering: a bullock and a ram for peace offerings;and a meat offering mingled with oil,and offer them before Jehovah for themselves (v 3-4)

3 To Aaron: oo to the brazen altar and offer your sin offering, and your burnt of fering,and make atonement for yourself (v 7)

4 Offerthe offering of the people and make atonement for them

f 1st prophecy in Lev. (9:4. fulfilled in v 23-24. Cp, v G). Next, v 6

g The priests and congregation obeyed and made preparation for worship in anticipation of the predictions of v 4, 6, that tfic Lord would appear to them

h 2nd prophecy in Lev. (9:6, fulfilled in v 23-24. Cp. V 4). Next, 18:24

^ Cont. from column2

upon them forever. I hisisexcmplified even among angels who were once anointed (Ezek. 28:11-17: Isa. 14:12-14: Ml. 24:41: Kev. 12:10-12; 20:10). as well at demons and men. See p. 284 of N.T.

Heb. baslul . Trans, boil (v 31; Ezek. 46:20.24); boiled (iTT 19:21; 2 Ki. G:29); seethe (Ex. 16:23:23:19; 29:31;

LEVITICUS 10

Burning of Nadab and Abihu

I 4 acts of the sons of A aron:

1 Broug}itthe blood of the sin offering to Aaron (v 9)

2 Brought the blood of the burnt offering to Aaron (v 12)

3 Presented the burnt offering to him, with the head and pieces (v 13)

4 Presented thebloodof peace offerings toAaron(vl8), as well as the parts to burn on the altar (v 19-20)

The sons no doubt held the basins to catch the blood, helped skin and cut the sacrifices, and did many other things, but A axon himself was the overseer of all the work and the actual doer of many rituals 21 acts of A aron in obedience toy 1-7:

1 Went to the brazen altar (v 8)

2 Slew the sin offering for himself (V 8. Cp. Heb, 5:1-4; 7:27-28)

3 Dipped his finger in blood and put it upon the horns of the altar (v 9)

4 Poured out the blood at the bottom of the brazen altar

5 Burned the fat, kidneys, and caul on the brazen altar (v 10)

6 Burned the flesh and hide without the camp (v 11)

7 Slew the burnt offering (v 12)

8 Sprinkled the blood round about upon the altar

9 Received and burned the pieces of the burnt offering upon the altar (v 13)

10 Washed the inwards and legs(v 14)

11 Burned them upon the altar

12 Brought the sin offering of the people to the brazen altar (v 15)

13 Slew the goat and offered it for sin upon the altar

14 Brought the burnt offering, and offered it as commanded (v 16)

15 Brought the meat offering, took a handful andbumedit upon the altar (v 17)

16 Slew the bullock and the ram for peace offerings for the people (v 18)

17 Sprinkled the blood round about the brazen altar

18 Burned the fat, kidneys, rump, and caul upon the brazen altar (v 19-20)

19 Waved the wave offering before the Lord, as commanded (v 21)

20 Lifted up his hand toward the people and blessed them (v 22)

21 Came down from the altar

c A aron did not act here according to the ordinary law (4:5-7, 16-18), but as Moses did in the sin offering of the consecration ceremony (8:15). This perhaps was because he had not yet been introduced as the high priest in the holy place (v 23)

d Tliis symbolized complete expiation. The whole curse fell upon the substitute,and atonement was not completed until the whole sacrifice was consumed (V 10. Cp. Heb. 13:11-13)

e This also was forAaton.The sin offering was for individual acts of sin. The burnt offering was for general guilt and original sin. It symbolized Jesus Christ as the one all-sufficient offering for sin On. 1:29; 1 Pet. 2:24)

f After offering the sin offering and the; burnt offering for himself (v 8-14), he then offered the sin offering for Israel's ^ atonement (v 15), the burnt offering | typifying complete surrender (v 16),the meat offering to render thanks (v 17), and the peace offerings of the people for communion with God (v 18-21)

g According to the law (1:1-17; 6:8-13)

h See notes, 2:1-16: 6:14-18

'4 See notes, 3:1-17; 7:11-21

> The tail piece (note g, Ex. 29:22)

k These always belonged to the officiating priests (7:30-34; Ex. 29:26-27)

^~"^^ Cont. from colurrri3

wail as an act of acknowledgement of I sin and to signify that they had a share in the acts of their priests (v 6)

o Permitting the hair to be UishcvcUed, . and rending clothes were common

siktns of grief (13:45; C.'.-.i.J7:20; 44:13;

2,sam. 1:11; 16:30; Job 1:20; Joel 2:13)

p Thclawsof21:10-12 were not yet given M 3 commands to A aron:

himself. | 22 And Aar'on "lifted up his

9 And "the sons of Aar'on! hand toward the people, and

brought the blood tmto him:i blessed them, ajid*came down

and*he dipped his finger in the from oflfering of the sin offering,

blood.^and put i] upon the horns and the burnt offering, and

of the altar, and poured out the peace offerings

blood at the bottom of the 23 And Mo §65 and -Aar'on „ ^ ., , J went into the tabernacle of the

But the fat, and the kid- | congregation, and came out,

neys, and the caul above the and-blessed the people: 'and

About eating holy things

altar: 10

liver of the sin offering, he burnt upon the altar; as the Lord commanded M6'§e§.

11 And the flesh and the hide he burnt with fire"without the camp.

(5) Second offering: ram lor burnt offering for priests

12 And he slew the btimt offering; and Aar'on's sons presented imto him the blood, which he sprinkled roimd about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and tlie head: 'and he burnt them upon the altar.

14 And he did wash the inwards and the legs, and burnt them upon the burnt offering on tiie altar.

(6) Third offering: goat for sin offering for the people

15 ^ And he brought the peo-

the glory of the Lord appeared imto all the people.

(11) Divine acceptance by fire: 29th miracle (Gen. 4: 4-5; 15:17; 1 Ki. 18:38; 1 Chr. 21:26; 2 Chr. 7:1-3)

24 And there ^ ame a fire out from before the Lord, and con-simied upon the altar the burnt offering and the fat: which when all the people saw,«they shouted, and fell on their faces.

CHAPTER 10

100

7 First sin of priests. Fire from God: 30th miracle

AND^Na'dab and A-bl'hu, the ■ sons of Aar'on,'took either of them his censer, and put fixe therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

2 And there w e nt out fire from the Lord, and 'devoured them.

pie's offering, and took the and they died before the Lord! goat, which was the sm offering 3 Then M6'§es said unto Aar'-

for /the people, and slew it, and offered it for sin, as the first.

on, This is it that the Lord spake, saying,*! will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. 4 And M6'§e§ 'called Mish'a-,..,., , el and El'za-phan, the sons of

16 And he brought the burnt Uz'zi-el the uncle of Aar'on. and offermg, and offered it accord- said unto them, Come near.

(7) Fourth and fifth offer-|

ings: calf and ram for burnt [

offerings for the people

ing«to the manner. (8) Sixth offering: flour for meat offering for the people (v4; 2:1, 4-5, 7-11)

17 And he brought the'■meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning. 1

I (9) Seventh and eighth offerings: bullock and ram for I peace offerings for the people

carry your brethren from before the sanctuary out of the camp. 5 So they went near, and carried them in their coats out of the camp; as M6'§e§ had said.

•6 And M6'§e§ said unto Aar'on, and imto E-le-a'zar and 1 unto ith'a-mar, his sons.'^n-cover"not your heads, "neither I rend your clothes; lest ye die, I and lest wrath come upon all ; the people: but let your breth-j ren, the whole house of I§'ra-el, bewail the burning which the

Lord hath kindled

18 He slew also the bullock • 7"And ye shall not go out from

and the ram for a sacrifice 'of the door of the tabernacle of the

peace offerings, which was for congregation, lest ye die: for

the people: and Aar'on's sons the anointing oil of the Lord is

presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the'rump, and that which covereth the inwards, and the kidneys, and the caul above the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the ^breasts and the right shoulder Aar'on waved for a wave offering before the Lord; as Mo'se? commanded.

I (10) People blessed: glory | of God appears (Ex. 40: 34) I

upon you. And they did according to the word of M6'§e§.

8 Law against strong drink and neglect of duty

■8 " And t he Lord spake imto Aar'on, saying,

•9«Do not drink 'wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations :

•10 And that ye may put difference between holy and unholy, and between unclean and

I

1 Do not drink wine or strong drink when ministering before Me (v J)

2 Distinguish between the holy and unholy, clean and unclean (v 10)

3 Teach Israel the statutes which I have spoken to Moses (v 11)

t Sec Bible facts about wine, p.152

n Priests were not to mourn for the dead ortouchthem (21:10-12). On this occasion especially, they were to uphold thehonorofjehovahinllisjust judging ofsin. The people were allowed to be-

-^^^— Continued, column 1

a The lifting up of hands became a custom of priests in blessing the people when completing their duties for them in the rituals. What the priest said to them on this occasion is not stated, but it could have been what was established for priests in Num. 6:24-26. Cp. 2 Chr. 6:3-11; Ps. 90:17. One of the Targums reads, "May your offerings be accepted, and may the Lord dwell among you and forgive you of your sins"

b Came down from the platform around the altar, on which the priests stood to burn sacrifices (see note f, Ex. 27:5)

c Aaron, having gone through the cycle of priestly duties connected with the brazen altar, was now taken into the tabernacle by Moses, perhaps to be shown his duties therein (v 23)

d This was the second blessing of the people on this occasion. One wasby Aaron (v 22) and the other by Moses and Aaron - a jointblessingof the mediator of the law and the new hitih priest of the law (v 23)

e 2 manifestations of God's presence:

1 Appearance ofgloryofc;od(v 23)

2 Fire falling from God on the altar to consume the sacrifices (v 24)

f An old Jewish tradition maintains that the fire of the brazen altar was first kindled by this fire from the Lord, and that it was kept alive on the altar until the dedication of the temple of Solomon when it fell from Him again (2 Chr.7:l). However, it seems from 8:16; 9:10,13; Ex,40:29 that fire had already been kindled on the altar. If so, then the fire from God only manifested His divine presence and acceptance in burning up the sacrifices, as was true inGcn.4:4;Judg.6:21; 13:19-20; 1 Ki. 18:38; lChr.21:26-28.This appearance of God fulfilled the propliecies of v 4, 6

g This was the result of the sudden appearance of God and of the consuming fire from Him in devouring the sacrifices. It was the after effect upon the emotions of the people. See Emotions in Scripture , p. 152

h These sons accompanied Moses with over 70 others to a banquet with Jehovah on Sinai(Ex. 24:1-11). Theyhad but recently been set apart for the ministry (8:13-36). Now, through self-exaltation, pride, and drunkenness they committed sin and died in the fire of God sent as punistiment for violating the sacred office (v 1-7)

i 5 sins of priests Nadab and Abihu:

1 In the process of divine services, did what was not commanded (v 1)

2 Offered strange fire - that of their own making and not the fire of the altar,before Jehovah (v 1; Num. 3:4)

3 Offered incense at the wrong time and place

4 Failed to sanctify themselves before Jehovah and the congregation who were in a state of religious ecstacy (v 3; 9:24)

5 Cot drunk and sought to carry on the holy services in this state (v 3, 9)

j 5 cases 01 destruction by fire of God:

1 Sodom and Gomorrah (Gen. 19:24)

2 Plague upon Egypt (Ex. 9:23-24)

3 Plague in Israel (Num. 11:1-3) 10)

4 250 men of Israel (N um. 16:35; 26:

5 102men by EUjah (2 Ki. 1:10-14)

5 future destructions by fire:

1 First trumpet judgment (Rev. 8:7)

2 Fire from 2 witnesses (Rev. 11:5)

3 Destruction of Babylon (Rev. 18:8)

4 Fire consuming rebels (Rev. 20:9)

5 Fire renovating earth(2 Pet.3:10-13) k if God had not judged them their ministering in a drunken state would have been an evil example for coming generations. Aaron recognized this so held his peace (v 3)

1 Tfiese were first cousins of Aaron and the nearest relatives who were not priests (v 4; Ex. 6:22)

m 4 commands to Aaron and sons:

1 Do not uncover your heads (v 6)

2 Do not rend your clothes

3 Let Israel bewail them, not you

4 Do not go out of the door of the tabernacle, lest you die (v 7)

Leviticus II »ttat mmg b€ tcl*n ana what not Concerning clean and unclean meats

> H«re Cod. Himself, aicnbed (he law to Moscj (v 11)

0 conimjnvJj - rricjts' rvriion:

icjvc;j :)ciijc

that tbc

'■m

remains

2 Eat It wu:i altar (v 12)

3 Eat it in (he holy place (v 13)

4 The wave breast and heave dvoul-det of (he peace oOerinfli thall be eaten by all your famllieTin a clean place (V 14)

5 The heave and wave offenoRS shall b e yours after you heave and wave them before Jehovah (v 15)

6 They shall be youn by a statute forever (v 15)

c This DO doubt refers tot he golJen altar of incense in the holy place. I his par-Dcular pan of the burnt otfcnap was to be eaten in the holy place by the hifh pn<^^i and the associating priests who officiated in the sacrifices. Those Dot In (he ministry were not allowed lo the holy place, much less were permitted toiio in and eat the most holy things. The parts of the peace offeri of v 14-15 could be eaten by all family members of the pnesu in a clean place, either in the outer court Of outside of it as they chose

d The law 00 (hispointwas clear (notes 2:1-16; 9:15-16),but due to the confusion caused by the death of Nadab and Abi hu (10:1 -10) the goal had been burned instead of e«teo in the holy place (v 17-19)

e Moses had experienced enough in the last few hours to make him angry. Aaron had gone through his initial ministry with !lying colon (9:1-24), but when the other pnests, the sons of A aron, began their ministry everything seemed to go wrong (10:1-20)

1 Nadab and Abihu bad got drunk and sought to minister before Jehovah, a sin for which they were killed (v 1-5)

2 The other priests had to be warned of fisther acts contrary to the law, and were forbidden even to mourn or attend the fuiteral of the slain pnesu, lest they also die (v 6-7)

3 It became necessary to command the other priests against dnmkennea (V 9)

4 It became necessary to emphasize the senousneu of being strict in making a clear distincuoc between the clean and unclean (v 10)

5 Command had to be given to teach the letter of the law already givea(v 11)

6 Priesu had to be instructed again regarding the eating of holy things which was an essenual pan of the atoning work (v 12-20)

7 Pdests had committed two acts of disobedience (see note h, below)

The failures of the pnests in such im-ponant matters were disturbing to Moses, and be was afraid that Cod would judge them further. This, he warned to avoid. God spoke the first 3 commands to A aron (v d-ll) and Moses spoke the last C (v 12-15) rebuking the priesu in his anger for their failure to obey (V 16-20)

f Question 1. Next, v 19

g Here we have proof that all eadng of the sacrlficesbythepriesu, their families, and even the people of Israel who offered them, was connected with the work of atonement and was to be held as ucred and most holy (v 12-19). It was to them as sacred as the Lord's Simper should be toChristians (1 Cor. 11)

h 2 acts of disobedience of priests:

1 The blood was not brought within the holy place and spnnklcd before Jehovah aixl put on the hortu of the golden altar (v 18). This kind of sin offering required the blood to be taken into the holy place, as in 4:5-7. 15-19; 9:15

2 The flesh was not eaten in the holy place,ascommanded in 6:26.29; 7:6-7

i Question 2. Next, 25:20

J Aaron s excuse for not eaung the sin offering in the holy place was that it would not be pleasing to Jehovah for him to force himself to eat food in view of the calamity that liad just befallen

I clean:

•11 *'"<

•hat ye may teach

. of !» ra-el all the

. .^.iich'thc Lord hath

ikri\ unto them by the hand

Mo nc^.

9 Meat offerings to b« eaten in the holy place (Lev. Z:l)

•12 * And MA'^ef spake unto Air'on, and unto £-le-A'zar and tmto Ith'a-miir, his sons that were left.»Takc the meat offering that remaineth of the offerings of the Lord made by fire, and cat it without leaven"1)6-side the altar: for it is most holy:

•13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am cormoanded.

lOPriest f>ortion for their faiTulies (Ex. 29:23, refs.)

•14 And the wave breast and

heave shoulder shall ye eat in a

clean place; thou, and thy sons,

and thy daughters with thee:

for they be thy due, and thy

sons' due, which are given out

of the sacrifices of peace ofifer-

ings of the children of I5 ra-el.

•15 The heave shoulder and

the wave breast shall they , ^ . , ,

bring with the offerings made fet a^e m the_waters: whatso-

nyinc unto them, •2 Speak unto the children of Ijra-el, saying.'These are the beasts which »£« yh all eat among all the beasts that are on the earth.

•3 Whatsoever parteth the hoof, and is cloveTfooted, and chewcth the cud, among the beasts, that shall ye eat. •4 Nevertheless tJiese shall ve a.q{ eal of them that chew the cud, or of them that divide the hoof: 'as the camel, because he cheweth the cud. but divideth not the hoof: he 15 unclean unto you.

•5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

•6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

•7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. •8 Of their Sesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

(2) Clean and unclean fish (Dt. 14:9-10)

•9 « Jhese shall " ^ve eat of all

by fire of the fat, to wave it for a wave offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute for ever; as the Lord hath commanded.

11 First misunderstanding and confusion among the priests

16 * And M6'5e5 diligently sought the^oat of the sin offering, and, behold, it was burnt: and he'was angr>- with £-le-4'-zar and Ith a-mar the sons of Air on which were left alive, saying,

17 therefore have ye not eaten the sin offering in the holy place, *seeing it is most holy, and God hath given it you to bear the iniquir>- of the congregation, to make atonement for them before the Lord?

ever hath fins and scales in the

waters, in the seas, and in the

rivers, them shall ye eat.

•10 And all that have not fins

and scales in the seas, and in

the rivers, of all that move in

the waters, and of any living

thing which is in the waters,

they shall be an abomination

unto you:

•11 They shall be even an

abomination unto you; ye shall

not eat of their flesh, but ye

shall have their carcases in

abomination.

•12 Whatsoever hath no fins

nor scales in the waters, that

shall be an abomination imto

you.

(3) Clean and unclean fowls (Dt. 14:12-18)

•13 * And these are they which ^ , , , ^ , ,, ... ye shall have in abomination

18 Behold.'-the blood of it was ^^ng the fowls; 'they shall not not brought m w.thm the holy be eatejL thev are an abomina-place: ye should mdeed have (jon: the eagle, and the oGsi-eaten it m the holy place, as 1: frage, and the ospray, commanded. ,14 And the vulture, and the

19 And Aar on said unto Md '

Sej, Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me: 'and if I had eaten the sin offering to day, 'should it have been accepted in the sight of the Lord? 20 And when Md'se; heard </>a/,*he was content.

101 CHAPTER 11 IV Health laws (Lev. 11:1-IS: 33). 1 Dietary laws (Lev. 11:1-30; Dt.l4: 3-20). (1) Clean and unclean animals (Dt. 14 3)

■AND the LoMLJ^ake unto ■*^ Ma'ses and to ~XAr'on,

kite after his kind; •15 Every raven after his kind; •16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind, •17 And the little owl, and the cormorant, and the great owl, •18 And the swan, and the pelican, and the gier eagle, •19 And the stork, the heron after her kind, and the lapwing, and the bat.

(4) Clean and unclean creeping fowls (Dt. 14:19)

•20 All fowls that creep, going upon all four, shall be an abomination unto you. •21 Yet these may ye eat of every flying creeping thing that

Ws sons (V 1 '»i

furtticr, about iU ail 7 do In view 01 i

with Aaron any

: that tids was

brothers could

at the loss of

'..ijjb and Abitiu, tspecially. slficc th.-y were not to shed a tear, mourn, o-ancnJ the funeral services of the loved ones (V 20)

pigs (V 7; Dt. 14:8)

Fish arc a>t named as arc other animals and fowls. The general Uw given U) d.-termini' which ojuld be oaten said that any kind which had fins a:id scales were clean and thjst which did nn have were uncl-an for food (v 9-12) See 20 un:k an fowl s, p. 152

a 33conunands - clean.unclean thinas:

1 Amongbeasts you shall eat wbat-ever paru the tioof, is dovenfooied, and chews the cud (v 1-3)

2 Others (as described in v 4-7) you shall not eat

3 Do not touch their carcases (v 8)

4 You shall eat whatever has fins and scales of all that are in the waters (v a)

5 Other water creatures yuu shall not eat; they shall be an abonunaaon to you (v 10-12)

6 These (named in v 13-19) are the fowls you shall not eat

7 .'\11 fowls that creep, going00 all 4 legs shall be an abomination to you (V 20)

8 These (described in v 21-22) you may eat of flying, creeping things that go on 4 legs

9 .Ml other flying, creeping things shall be an abomination to you (v 23)

10 Whoever touches any carcase of them shall be unclean (v 24)

11 Whoever bean a carcase of them shall wash his clothes and be unclean until the evening (v 25)

12 The carcases of animals which divide the hoof, are not clovenfooted and do not chew the cud shall be unclean to you (V 26)

13 Whatever goes upon his paws, amongbeasu going on 4 legs shall be unclean to you (v 27)

14 Whoever touches one of these unclean animals shall be unclean unul the evening (v 26-27)

15 Whoever cames a carcase of one of these shall wash his clothes and be unclean until the evening (v 28)

16 These - (described in v 29-30) of the creeping things shall be unclean to you

17 Whoever touches a carcase of one of them shall be unclean unul the evening (v 31)

18 Anything upon which such a carcase falls shall be unclean (v 32)

19 .Any vessel which is not earthen thatis touched by such a carcase shall be put Into water, and be unclean until the evening (v 32)

20 Any eartiiern vessel thatcne tcuch-es shall be broken (v 33)

21 Any meat on which such water falls shall be unclean (v 34)

22 All drink that may be in any such vessel shall be unclean (v 34)

23 Any oven,range, or pot on which an unclean carcase falls shall be broken down (v 35)

24 Any pit or fountain of water that has plenty of water shall not be unclean if such a carcase falls ictoit(v 36)

25 Seeds on which a carcase falls shall be clean, unless water has been put on them (v 37-38)

26 Ifone touches any clean beast that has died of itself he shall be unclean until the evening (v 39)

27 One who eau of such shall wash his clothes and be unclean until the evening (y 40)

28 One who carries such a carcase shall wash his clothes and be unclean until the evening (v 40)

29 You shall not eat any creeping thing (as described in v 41-42)

30 Every such creepingthing shall be an abomination to you (v 41-42)

31 Do not make yourselves abominable or unclean by them (v 43-44)

32 Do (Kit defile ourselves with any of them (v 44-45)

33 You shall sanctily(sei apart) yourselves from them and be holy

b Sec IX 14:4-6 for a list of these c 4 unclean animals (cp. Dt. 14:7-8):

1 Camel, a large animal with one or two humps on Its back, used as a beast of burden indesen countnes (v 4; Du 14:7) 30:24)

2 Loncy (v 5; Dt. 14:4; note j. Pr.

3 Harc fv 7; Dt. 14:7). After first nibbling and partially chewing lu food the hare deposits same in its cheeks to be chewed a second time more fully

before swallowing (V 6). This is spoken of as chewing the cud

LEVITICaS 11

a 4 clean flying creeping thint^ 20-23^:

1 Locun. the food of lohn fMt. 3:4)

2 Bald locost . now unknown

3 Beetle , tfiought to be a species of giasshopper

4 Grasshopper. See Index

b All flying creeping things other than the4ofv22 were to be unclean and an abomination to Israel. Whoever touched a carcase of them or carried any was to be unclean until the evening (v 23-25)

c This shows how they were to distinguish between the clean and unclean beasts of those having 4 legs. The unclean would include apes, monkeys, bears, lions, tigers, cats, dogs, etc. Whoever touched thecarcaseof one of these was to wash his cloches and be unclean until the evening (v 26-28)

d 8 unclean creeping things (v 29-30):

1 Weasel o Chameleon

2 Mouse 6 Lizard

3 Tortoise 7 Snail

4 Fenct 8 Mole

e Whoever touched any one of the 8 unclean things of V 29-30 (when it was dead), was tobe unclean until evening (v31)

f If any vessel of wood, any leather or cloth contacted the dead body of an unclean animal it became unclean; and it was then necessary to soak it in water until the evening to make it clean. All earthen vessels so contaminated were to be broken (v 32-33)

g Any water into which an unclean thing had fallen was counted unclean unless it was a large bodyof water (v 34-36)

7 commands-diagnosing leprosy (13:9)

1 When the plague of lepirosy is in a man he shall be brought to the priest (v9)

2 If the priest sees that the rising is white with white hair and quick raw flesh in the rising, he shall pronounce the man unclean and shut him up (v 10-11)

3 If the plague breaks out and covers the whole body, then the priest shall pronounce him clean (v 13)

4 If raw flesh appears in him he shall be unclean (v 14)

5 The priest shall see the raw flesh and pronounce him unclean (v 15)

6 If the taw flesh turns again and is changed to white he shall come to the priest again (v 16)

7 The priest shall then examine him and if the plague is tuned white, he shall pronounce the man clean (v 17)

As stated in note a , 13:3 the ancients called a great variety of skin diseases leprosy. Some writers identify o n e as lepra vulgaris the common wtiite leprosy or dry letter. This disease first appears in reddish pimples, the surface of which becomes white and scaly, sprcadingin a circular direction and covering large parts of the body. It is said that it scarcely affects the general health, and may last for years and then disappear. A person having such a plague would no doubt be pronounced clean of leprosyby the priest. In V 2-17 we either have 2 kinds of disease or 2 stages of one kind

(1) That which partially covers the body, is raw and open emitting corruption (V 10-11, 14-15)

(2) That which is dry and scaly, and therefore not so contagious (v 13,16-17)

6 commands concerning a leper (13:45)

1 He shall rend lus clothes (as a sisn of mourning, calamity, and extreme sorrow, V 45)

2 He shall go with fiis head bare

3 He shall put a covering on his upper lip (a cloth on his mouth as a corpse in death)

4 He shall cry "Unclean, unclean, when he comes near otiier people (to protect tlicm from the disease)

5 He shall be considered defiled and unclean all the days of lus plague (v4C>)

6 He shall stay segregated from clean and healthy people (even relatives) all

Concerning clean and unclean meats

goeth upon all four, which have legs above their feet, to leap withal upon the earth; •22 Even these of them ye may eat; "the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

•23 But*all other flying creeping things, which have four feet, shall be an abomination unto you.

(5) Men are unclean when

they touch or carry unclean

things

•24 And fcr these ye shall be unclean : whosoever toucheth the carcase of them shall be unclean until the even. •25 And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.

(6) Unclean animals and men

•26 The carcases of every beasf^which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are tmclean unto you: every one that toucheth them shall be unclean. •27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are imclean unto you: whoso toucheth their carcase shall be unclean until the even. •28 And he that beareth the carcase of them shall wash his clothes, and be imclean until the even: they are unclean unto you.

(7) Unclean creeping things

•29 *: These ■'a lso shall be unclean unto YOU among the

all drink that may be drunk in every such vessel shall be unclean.

(4) Unclean cooking equipment

•35 And everj- thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, "they shall be broken down: for they are unclean, and shall be unclean unto you.

(5) Streams, lakes, fountains

and

creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

•30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

2 Sanitary laws (Lev. 11: 31-47). (1) Unclean persons

•31 These ere uncle a n to you among all that creep: 'whosoever doth touch them, when they be dead, shall be unclean until the even.

(2) Unclean vessels

•32 And upon ^(rhatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. •33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

(3) Unclean meat and water

•34 'Of all meat which may be eaten, that on which such water cometh shall be unclean: and

•36 Nevertheless a fountain or pit, wherein there is*plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

(6) Clean and unclean seeds

•37 Andif any/>arf of their carcase fall upon any'^sowing seed which is to be sown, it shall be clean.

•38 But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.

(7) Unclean persons

•39 "And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. •40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be tmclean until the even.

(8) Unclean creeping things

•41 And 'every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. •42 Whatsoever goeth upon'the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. •43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

(9) Personal holiness commanded (Ex. 22:31, refs.)

•44 For I am the Lord your God: ye shall therefore«sanctify yourselves, and ^ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. •45 For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. 46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

the days ot his plague

To all men the leper was a living lesson portraying sin, of which death wasthc penalty. He carried about perpetual sii^ns of mouniinnforthe dead, himself being an example of living death. He was a symbol of sin, teachinu

Continued, column 4 —^^»

number to herself 7 days, and after that be clean (v 28)

13 OniheStbday shall take 2 young pigeons or turtledoves and bring them to ihe priest at tabernacle door (v 29)

14 The priest shall offer one bird for a sin offering, and the other for a burnt offering, and make atonement for her (v30)

a All ranges, ovens, and pots which became unclean trirough unclean water falling on them or the carcase of an unclean creature touching them, were to be broken (v 35) b A well, cistern, or fountain that had plenty of water in it was to be recognized as clean even though the carcase of an unclean animal fell into it (v 36)

c Seeds to be sown were to be considered clean even though the carcase of an unclean aramal fell on them (v 37 j, unless the seed had been soaked i n water (v 38)

d Touching the carcase of a clean animal that had died of itself made one unclean until the evening (v 39)

e Every creeping thing going upon its belly, as snakes of all kinds; those having 4 legs, as crocodiles, lizards, frogs, mice, rats, hares, conies, etc.; and all creatures having more than 4 legs.were unclean to Israel (v 41-43)

f In the Heb. Bible the second letter of the word belly is printed much larger than the others indicating that it is the middle letter of the Pentateuch and that this is the middle verse

g This, as all other statements on sanc-tification in the Bible, confirms the primary meaning as being set apan from a profane to a sacred use. Here men were to sanctify themselves, and this they could not do, in the sense of cleansing themselves from sin. See 1 Cor. 6:11; lJn,l:7-9; 2:29; 3:9; 5:1-4, 18; 1 Fet.l: 1-3,18-23; Rev. 1:4-6; also Sanccification in Index

h Holiness required here, consisted of separation from all unclean, abominable,and unlwly things. Other degrees of holiness take in separation from all sin and immoral living, and consecration to the same end in life that God is consecrated to. The condition of holiness as in 19:2-37; 20:2-27 and many other passages, goes further and takes in personal moral cleanness of life and

cond.ict (1 Th,4:3; 5:6-23;Heb.l2:14)L Such holiness is evidenced by purity of life and morals, not by outward appearance and the custcmary adorning which makes a person more attractive and a better representative of true religion. Seel Sam. 15:7; Mk.7:19-21;Rom.l-18-32; 1 Cor. 6:9-11; GaL 5:19-21

—^^^ Com, from column 2

that he was not onlylost and ruined because of whai_he_had_done, but on ac-countof what he was. The sinner must not only confess what hefiasdone,but also admit that there is no righteousness in him (Ps. 51:5; 2 Cor. 5:21; Eph, 2:1-8; 1 Jn, 1:9)

14commands - woman's issue of blood (15:19)

1 A woman which has an issue of blood shall be put apan for 7 days (v 19)

2 Whoever touches her shall be unclean until evening

3 Everything that she lies upon shall be unclean (v 20) be unclean

4 Cverytliing that she sits upon shall

5 Whoever touches her bed shall wash his clothes, bathe, and be unclean until evening (v 21)

6 Wliocver touches anything that she has sat upon shall wash his clothes, bathe, and be unclean until evening (v 22)

7 If a man is contaminated by lying down beside her he shall be unclean until evening (v 24)

8 If the woman'sissuecontinuesbe-yond the 7 days she shall remain separated as long as it continues (v 25)

9 Everybed whereon she lies during the continuation of her issue shall be unclean (v 26)

10 Everything she sits upon during that time shall be unclean

11 Whoevertouchesanyofthe things she contacts during that time shaUbe unclean, shall wash his clothes,bathe, and be unclean until evening (v 27)

12 If her issue is he aled.then she shall

LEVITICUS 12. 13

Signs of leprosy

1 M

J To make i Jillcjence be-clean aiHl unclean; un anJ .;

jDOn^ht aotlwroiiti niaJc .til the >lll fcrcnL'i: in itic woilJ rcuarJ;n.' ^si.id'i rcUtionihlp witlic'.odi'.

b 7 commanJi - punfua: 21

1 If a womao ^Uvcs birfh to a man chiliJ ibe shall be unclean TtJayi (v '<:)
J On the Stix Jay the child ttuU be cticumciscvi (V 3)

3 She shall continue Inhci punfica-uoo 33 more days (makln)(40 daytof puriTicatlon. v 4)

4 She shall noi louch any hallowed thinitor come into the sanctuary until the days ol her purification end

5 If a woman tsvcs birth to a maid child she itull be uiKleaa2weeks. and then continue in her purification for 00 more days (making dO daysofpuriticatlon. v 5)

0 When the days of purification are over, the woman shall bring a lamb (ciiimaied cost today, $20.00) and a young pigeon or tunleviove (cost i 1.00) unto the pnest at the door of the tabernacle which be shall offer before Jehovah to malce atonement for her: and she shall be cleansed from her issue of blood (V 6-7)

7 If she IS not able to bring a lamb and a turtledove, she shall bring 2pit;eons (cost$^. 00), the one for a birni offering, and the other for a sin offering; and the priest shall make an atonement lor her, and she shall be pronounced clean (v 8)

c 7 days for a boy and 14 for a girl (v 2, 6), and after this conunue in her puii-fication 33 days for a boy (v 4) or 6C for a girl (v 5). Just why the time for purification afterthebirthof agirl was twice a long as that for a boy is not staled. Reasons men give include: women represent the lower side of nature: the first to fall into temptation; the dishonor of women before Christ came: the double transgression of the woman: the inferionty of the woman; and, some physical cause. These are but valueless theories to be rejected for lackof proof. Some claim the purpose

> of this law was to regulate the sexes in more equal numbers, so that the birth of females might not exceed that of males

d Jews circumcised their sons on this day even if it fell on a sabbath Qn. 7:23). Thus they demonstrated that this lav. superceded the law of the sabbath. Circumcision brought the boy under the covenantof protection with God, for it was the sign of the covenant in the flesh and a conunual reminder of the covenant relationshipwithCiod.lt was also a maner of cleanliness and a deterrent to incontinence. See Circumcision In Index

e Sec note c, v 2

f The same sacrifices were made for a ton as for a daughter (v 6). The only difference was that,for those who could afford 11, a lamb and a nlneon (or a turtledove) were to be offered, while for a poor mother only 2 pigeons or turtleaoves were required (v 8)

git is interesting to note that In the case of Mary, the mother of JesusChrisi, the offering for the extremely poor was made (v 8: Lk. 2:24). For our takes He became poor, that wetfiroughHit poverty might be made nch (Ml. 8:20; 2 Cor. 8:9)

h This did not mean that every time a woman had a child she had sinned and needed to make atonement for her un of childbirth. Her »rrow in conception dmply reminded her of her original fin, a sin that deserved death, which the could not atone tor, and for which a sacrifice had to be offered. Having been saved from the death In childbirth, tliough she deserved to die, a sacrifice was therefore commanded to be offered as soon as her days of separation were ended. The remcmbraiKe of tin was the true idea In the continued sacrifices until Mesdah sliould come (Heb. 10:3), Now, if Christ is accepted as the Substitute and saviour there it no more such remembrance of tins

47"To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER 12

102

3 Laws of motherhood: (1) Purification for a man-child: 40 day*

LOKP tPtkg unto riot.

•2 Speak unto the children of I5 ra-el, saying, *If a wolxian have conceived seed, and born AJQAILchilli: then she shall be unclean"seven days; according to the days of the separation for her iaiirmity shall she be unclean.

•3 And in Uie^eiabth dfty the flesh of his foreskin shall be circumcised.

•4 And she shall then continue in the blood of her purifying Uui^e and thir£^ days; she shall touch no hallowed thing, nor come into the sanctuan', until the days of her purifying be fulfilled.

(2) Purification for a maid-

child: 80 days

•5 But if she bear ^ maid child, then she shall be unclean'two week s, as in her separation: and she shall continue in the blood of her purifying threescore and_suc days.

(3) Ceremonial purification

of a rich mother

•6 And when the days of her purifying are fulfilled, for a son, or 'for a daughter, she shall bring a lamb of the first year for a burnt ofifering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: •7 Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath bom a male or a female.

(4) Ceremonial purification

of a poor mother

•8 And if*she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt ofiering, and the other for a sin offering: and the priest shall make an ^atonement for her, and she shall be'clean.

103

CHAPTER 13

4 Diagnosis of skin diseases: (l)Symptoms of leprosy

■AND the Lord spake unto ■*^ M6 jes and AAr'on, saying.

• 2 When a man shall have in the skin of his flesh a rising, a •cab. or bright spot, and it be in the skin of his flesh like the plague of leprosy; then 'he shall be brought unto AAr'on the priest, or unto one of his sons the priests:

I

•3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of'leprosy: and the priest shall look on him, and pronounce him unclean.

(2) Symptoms of common scab

•4»If the bright spot he white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days: •5 And the priest shall look on him the seventh day: and, behold, // the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more: •6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

(3) Symptoms of leprosy

•7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: •8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him imclean: it is a leprosy.

•9 • When the'plague of leprosy is in a man, then he shall be brought unto the priest; •10 And the priest shall see ."iim." and, behold, if the rising be white in the skin, and it have turned the hair white, and there he quick raw flesh in the rising;

•11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

•12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh; • 13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean. •14 But when raw flesh appear-eth in him, he shall be unclean. •15 And the priest shall see the raw flesh,and pronounce him to be unclean: for the raw flesh IS unclean: it is a leprosy.

(4) Symptoms of common

boil

•Ifi Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; •17 And the priest shall see aieb. 10:1-18). AU the cleansiogt of

clupters 11-17, for tin, sickness, or any part of the curse otherwise, were ceremonial. The real cleansing from sin had to be done and was done by faith inthc coming Redeemer (Rom. 4:1-25; 5:1-11; C.al. 3:8-14; l"ph.2:l-H: Heb.

Continued, column 4 ^»-

was the luue ot blood that made her ceremonially unclean at the umc) 2 coinmands - diagnosing leprosy:

1 When a man lus symptoms of leprosy, he shall be brought to the pncst (v 2)

2 The priest shall diagnosehitplague and if It Is leprosy he shall pronounce the man unclean (v 3)

a Leprosy .n

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lin >, to ali:>vi&; dU -i^ci, -ad ail (anki of SOI Kty. It is always difficult to treat, and when it is ot long ttanding may be pronounced iiicura^>le

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of wh; '■ o be

C<Ti

fall off one aiier Uicuthet.After many years of suffering the vicum sinks either from exhaustion or effects of the disease internally

The Heb. word tor leprosy is tsaraath. meaning to smite or strike. In the Ct. leprosy comes from a word meaning to scale. .anyone in Israel seemingly smitten or stricken with such a disease was required to appear before the priest for diagnosis. It Was his duty to determine whettier the person waS the victim of scall, scab, other non-contagious inflammation or the loathsome plague of contagious leprosy itself

7 symptoms of leprosy

1 White nsingof the skin, white hair, raw flesh (v 2, 10, 14-15)

2 Thin white scales or scabs on the body like layers of snow (v 2; Ex. 4:6: Num. 12:10; 2 Ki. 5:27)

3 Bright spots, white and somewhat reddish (v 2, 19)

4 Skin depressed, white hair in the spots (V 3, 20-22)

5 Hot burning raw flesh, spreading while bright spots, somewhat reddish, white hair (v 24-25)

C Spreading deep spots in the skin with yellowish thin hair (v 29-34)

7 White reddist C commands

1 If onf^ i« priest s

2 On : and if :

person

(v5)

3 On tb on bin. dark a:.v.

t, ir, IV 12-44)

leprosy: "l^nrosy the (v4)

. ...-, ..-illook,

has not spread, the lut tv onotlier 7 days

' "^ Jiy thepne;' "■ •!' !<K)k plague I .at

...^ ..ot spread, ,^ ^....u be pronounced clean, for it is but a Kab (vG) r"^-\iia

4 The person shall was' les

5 If th-.. .K ...,..< ..jn

after h . he

shall b , ^» 7)

6 If I: spread in the bi\A>i, Liiv^i Lilt. ^111.31 .Miall pronounce him unclean, for it is leprosy (v8)

c 7commdndi-dta(inotiagleprosy,P.130 ^ Com, from columnC

4:2; 11:1-40; 1 Pet. 1)

1 Being made clean did not imply that

the ire

an . It

LEVITICUS 13

Determination of leprosy

Treatment of leprosy

a 5 commands - diagnoapg leprosy

1 If a man isbealedof a boil, and in its place there is a white rising or a bright spot, while and somewhat reddish. be shall show him self to the pnest (V 18-19)

2 1 f the priest $ee» the man has these symptoms (of v 20) be shall ptooounce the person leprous

3 If the priest does ooc find such symptoms as white hair, lower places in the skin; and the place is somewhat dark, the man shall be shut up for 7 days (V 21)

4 If, on the 7th day the ptie« finds the plague spread abroad in the skin, then he shall pronounce tbe man leprous (V 22)

5 If tbe bright spot stays the same size and does not spread, it shall be pronounced a burning boil and he shall be pronounced clean (v 23)

b 5 commands - diagnoang leprosy

1 If a man has any buiningraw flesh with a white bright spot lower than the skin, and somewhat reddish, or white, he shall be brought to the priest (v 24)

2 The priest shall look upon him and if he sees these symptoms (ofv 25) he shall pronounce the man leprous

3 If the priest does not see such symptoms, and the place is somewhat dark, the man shall be shut up for 7 days (v 26)

4 On the 7th day the priest shall examine him again and if the plague is spread abroad in the skin, the man shall be pronounced leprous (v 27)

5 If it has not spread abroad in the skin, but is somewhat dark, he shall be pronounced clean because it is only an inflammation of burning (v 28)

c 6 commands - diagnosing leprosy:

1 If a person has a plague in the hair of the bead or beard, he shall be brought to the priest (v 29)

2 The priest shall examine him and if the spots are deeper than the skin, with yellow thin hair, then the priest shall pronounce him unclean (v 30), for itisascall. (This was a scurf or scabby disease, said to be known now as fox mange)

3 If the priest does not find these symptoms (of v 31) the man riiall be shut ;^ for 7 days

4 On the 7th day the priest shall examine him and if the plague has not spread, the skin is not depressed and has no yellow hair in it, he shall be shaved except for the plagued parts and be shut iflp 7 more days (v 32-33)

5 If, on the 14th day, when the priest examines him the plague has not spread and is no deeper, then he shall be pronounced clean (v 34)

6 If the plague spreads much in the skin after the man is pronounced clean, then the priest shall examine him again and pronounce him leprous; otherwise, he shall be pronounced clean (v 35-37)

33 commands - great day of atonement (16:2)

1 Speak to Aaron telling him not to come into the most holy place at all times (v 2, 29) lest he die. (The high priest was allowed there once a year, on great day of atonement, Oct. 10th)

2 He shall come into the most holy place after sacrificing ayoungbullock for a sin offering and a ram for a burnt offering, for himself and his family (v 3, 11)

3 He shall put on his holy garments-linen coat,breeches,girdle, mitre (v 4)

4 He shall wash his flesh with water before putting them on

5 He shall take 2 kids of the goats for a sin offering, and a ram for a burnt offering for the congregation (v 5)

6 He shall offer his bullock for a sin offering, and make atonement for himself and his house (v 6. 11)

7 He shall take the 2 kids of the goats for the congregation, and present them before the Lord at the door of the tabernacle (v 7)

8 He shall cast lots upon the 2 goau, one iot the Lord, the other for the

him: and, behold, j/the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

(5) Symptoms of leprosy

•18 • The flesh also, in which, even in the skin thereof, was a boil, and is healed, •19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

•20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil. •21 But if the priest look on it, and, behold, there be no white hair "; therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days: •22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean : it is a plague.

(6) Symptoms of burning boil

•23 But if the bright spot stay in his place, and spread not, it IS a burning boil; and the priest s hall pronounce him clean.

(7) Symptoms of leprosy

•24 '^Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that bumeth have a white bright spot, somewhat reddish, or white;

and there be in it a yellow thin hair; then the priest shall pro-noimce him unclean: it is a dry scall, even a leprosy upon the head or beard.

•31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days: •32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; •33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:

•34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce ^im clean: and he shall wash his clothes, and be clean.

(10) Symptoms of leprosy

•35 But if the scall spread much in the skin after his cleansing;

•3€ Then the priest shall look on him: and, behold, if the scaU be spread in the skin, the priest shMl not seek for yellow hair; he is unclean.

(11) Symptoms of dry scall

•37 But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean

•25 Then the priest shall look j and the priest shall pronounce upon it: and, behold, if the hair; him clean.

in the bright spot be turned

- - (12) Symptoms of freckles

•38 "Tf a man also or a woman have in the skin of their flesh

white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning:

wherefore the priest shall pro-,. .,..., i.;*„ \.^„u*

nounce him unclean: it is thejbnght spots, even white bnght

£^lM/t^p°n^P.t innt nr, it '-M^Then the priest shaU look:

•26 But if the pnest look on it, ••'^ . T. ,j v »v„ K„-«i,t .^^^t,^

and, behold, there be no white and, behold, i/ the bnght spots

hak in the bright spot, and it be f ^\ s^m, ^^ .^ff , 1^?h^h

no lower thai the other skin, darkish ^^ute; jt is a frecUed

but be somewhat dark; then! spot that groweth m the skm,

the priest shall shut him up ^e is clean,

seven days:

•27 And the priest shall look

upon him the seventh day: and

if it be spread much abroad in

(13) Symptoms of baldness

[•40 And the man whose hair is the' skinT'then 'the"piiest'"*shall'fallen off his head, he is bald; pronounce him unclean: it is J/e'i^ he clean the plague of leprosy.

(8) Symptoms of burning boil

•28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

(9) Symptoms of dry scaU

•29 ""nf a man or woman have a plague upon the head oc, the beard;

•30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin;

•41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.

(14) Symptoms of leprosy

•42 ("And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. •43 Then the priest shall look upon it: and, behold, i/the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; •44 He is a leprous man, he is unclean: the priest shall pro-

scapegoat (v 8)

9 He shall bringtheLord's goatand offer him for a sin offering for the people (v 9)

10 He shall bring the scapegoat, present it alive before Jehovah, and let Mm go free into the wilderness (v 10)

Continued, column 4 ^

the holy garments and make atonement (V 32)

32 He shall make atonement for the holy sanctuary, the tabernacle of the congregation, tlie altar,the priests, and all the pt»ple of the congregauon(v 33)

33 This shall be an everlasting statute unto you to make atonement for all the siiis of Israel, once a year (v 34)

a 2 cornmands - diagr>oiing freckles:

1 1 f a person has white bright spots in his skin, he shall go to the priest for an examination (v 38)

2 The priest shall examine him and if he finds darkish white spots in tbe skin the person shall be pronounced clean, for they are freckled spots (v 39)

b 2 commands - diagnosinR leprosy

1 If a man has a white reddish sore on the bald bead, he shall be brought to the priest for an examination (v 42)

2 The priest shall look upon it and if the spot is white reddish on the bald head as it wouldbe on other parts of the body, the man shall be pronounced leprous (y 4;<-44)

^—^^- Corn, from colur.:n2

11 He shall take a censer full of burning coals from off the altar before Jehovah, and his hands full of sweet incense beaten small (v 12)

12 He shall bringthe incense within the vail and bum it upon the fire before Jehovah (V 12-13)

13 He shall take the blood of the bullock and sprinkle it with his linger upon the mercy scat eastward, and also before the mercy scat 7 times (v 14)

14 Me shall then kiU the goat of the sin offering for the congregation, and bring its blood to tbe most boly place (within the vail) and sprinkle it upon

and before the mercy seat (v 15)

15 He shall make atonement for the holy place,because of the uncleanness, transgressions, and sins of Israel; and atonement for the tabernacle of the congregation (v 16)

16 No man shall go into the tabernacle when the high priest goes into the holy place, until he comes out from making atonement for himself, his house, and the congregation (v 17)

17 The high priest shall go out to the brazen altar and make atonement for it, putting blood of the bullock and goat upon the horns of the altar round about (v 18-20)

18 He shall then bring the live coat before the brazen altar (v 20)

19 He shall lay both his hands upon the head of the goat, confessing his sins, the sins of his house, and the sins of Israel to signify the transference of guilt to a substitute, and then send the goat into the wilderness by a responsible man (v 21)

20 The live goat shall bear upon him all the sins transferred to him for all Israel into an uninhabited land where he shall be let go in the wilderness(v 22)

21 After that the high priest shall go into the tabernacle of the congregation (the outer court), put off the holy garments, and leave them there (v 23)

22 He shall then wash his flesh with water in the holy place, put his garments on again, come forth, and offer the ram for hisburnt offering (v 3), and the ram of the congregation for a burnt offering (V 5), making atonement for himself, and the people (v 24)

23 He shall burn the fat of the sin offerings upon the altar (v 25)

24 He that took the live goat into the wildernessshall wash his clothes.bathe, and afterward come into camp (v 26)

25 The slain bullock and goat for the sin offerings diaU be carried outside the camp and burned with their skins, flesh, and dung (v 27)

'26 He that burns them shall wash his clothes, bathe, and afterward come into the camp (v 28)

27 This shall be a statute for ever unto you that on the 10th day of the 7th month (Oct. 10th) you shall fast and do no work at all, for it is the day of atonement for you (v 29-30)

•28 This law shall be obeyed byboth Jews and Gentiles in your midst (v 29)

29 The day of atonement shall be a sabbath of test unto you when you shall fast (afflict your souls, v 31>

30 It shall be a sabbath and a day to fast, by a statute for ever

31 Tbe (high) priest anomtea and consecrated to minister in the priest's office in his father's stead shall put on

LF

•^ 14

IV

The law of cleansing leperi

133

-i ' - (V 52)

5 If I 10 the KjrmcDi, >i;<. ,i.v.3i i.iuii ..^L;:niand it to be washed aod shut up for 7 more days (V 53-W)

6 On the 14th day the priest shall examine the garr— - -.'if the pla,(uc has not jr aod haj oot ipread, u^ >.~.ii ,hv. trance it unclean aod bom it. for it is fret inward (v 55)

7 1 f the pi ague IS sume what dark after the washiovi. the prit.-jt shall read it GUI of the tiarmeot (v 56)

8 If the pU>;uecontinues mtbe garment It shall be burned (v 57)

.M ,v,.. . ...„^^, .. — -V n from

ed the

^»- Cent, from column 3

times upon the leper. The liviniz and Af..] hir •<;.- fi(?J the death and resiff-■ throutjh which sin, -■'re curse would be -.rhey alsopic-.r.;— ::omsin. ackness, ^ to go free and wali< in — jV- ;n-orfect deliverance irom ms cur> ■..; salvation and

health, lelli- ..ifa his own kind,

and communion with Jehovah

g aymbolizinAcompleteness and perfection of the remedy, and toreshadowing the removal of all sin,sickness, pain, and suffering thro ugh Jesus Christ (Ntt. 3:17:11:1-6; 13;15:Jn, 10:10: Acts 10: 38: Jas. 5:14-16; 1 Pet. 2:i4; Isa. 53)

h 4 proofs Christ endorsed Moses as author of the book of Leviticus:

1 Cin ~ithJn.7:22-23)

2Clea 14:1-32 wiihMu

3 bhov. j-JwithMt.l2:4)8)

4 Deal for cursing parents (20:9 will. Mk. 7:10)

i 10 different <- ■"■ -y.

1 Feet w.i entering house

(Gen. 18:4: 1 ,. ,_. 43:24; 1 Sam.

25:41: 2 Sam. 11:8; 1 Tim. 5:10)

2 Priests washed bod!'-' ""■^r'omin-istennu before Jehov;: 4,24; EJt.2>.4;30:lJ-21;4U: .. ' •)

3 Priests washed clothes

fldng (6:27: 11:25. 28. 54. ... . .4.

24-28; Num. 3:7: 1*7-21)

4 Pnests washed legs and inwards of saciificiis 0:9.13: 8:21: 9:14:tx.29:17)

5 People washed clothes to set themselves apart for worship (Ex. 19: 10, 14)

C Lepers went through many ceremonial washings (13:54-58: 14:8-9, 47: 15:5-27)

7 I ..^1.. ... ,.1, ,1 ..u,. jjjgj

ear 5-13,

21--,. . ... :.(.. ,1)

8 They were to wash their bodies after each def I lerr-- " • - • ■ ;• 37: 16:4. 27; 17:

9PhJ' ^ ;,..,.-...

monies handsbe' .;

(Mt. 15:.. . ,.. ,-4: Lk. li: i^;

10 They had other such ceremonies Including washings of pots and pant (Mk. 7:4-8: Lk. 5:2; Heb. 9:10)

J He .y but now

•** ^ L-ot of It

k On this day he could enter the camp and the tabernacle to sacrifice(v 10-20)

I A tenth deal was 1/2 galloo; 3 tenth deals or 1 1/2 gallons would be worth

his pUicue IS in his head.

(1 S)Segr«g«tion for leprosy

be ws-*""* •••f second time, snd shal'

5» J.,.- ., the Isw of the pUgue of leprosy in a garmert of woollen or linen, either in the warp, or woof, or any thinR of skins, to pronounce it clean, or ■>i pronounce it unclean.

104

CHAPTER 14

And the leper in whom the plagU" " '*^" • ' •'■•■- -►'r^i' ►^•■ rent.

shall .. ut'".. „,.-. upwer .:i cry. Unclean. .....

•46 All the days wherein the

plamie shall be in him he shall

be defiled: he is unclean: hei

shall dwell alone; ^without the I _. „_ ,^

camp s/ifl//his habitation fee. 'A ^^ ^P"*^-

^^ Mo s^S. sayinR, 5 Symptoms of leprosy in garments and the remedy

6 Ceremonial cleansing (or flesh leprosy for the rich

unto

•47 • The garment also that the plague of leprosy is in, j whether it he a woollen garment. Rarmcnt; •48 U ' f>^ in the warp, or woof; of Imen, or of woollen; whether in a skin, or in any thing made of skin; •49 And if the plague be green-

•2 This shall be tlie law of the leper in the day of his cleansing : 'He shall be brought tmto the priest:

•3 And the priest shall go*forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper,

•♦""Then shall the priest command to take for him that is to be deansed'^two birds alive and

ish or reddish in the garment,' clean, and 'cedar wood, and or in the skin, either in the scarlet, and hyssop:

warp, or m the woof, or in any thing of skin; it 15 a plague of leprosy, and "shall be shewed | tmto the priest:

•5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

•50 And the priest shall look 1 #6 As for the living bird, he upon the plague, and shut up it 1 shall take it, and the cedar that hath the plague seven | wood, and the scarlet, and the d*ys: I hyssop, and shall dip them and

•51 And he shall look on the | the living bird in the blood of plague on the seventh day: if 1 the bird that was killed over the plague be spread in the gar- | the'running water: ment, either in the warp, or in | •? And he shall sprinkle upon the woof, or m a skin, or in any , him that is to be cleansed from

work that is made of skin; the plague is a fretting leprosy: it is unclean. |

•52 He shall therefore bum l

the leprosy *seven times, and shall*pronounce him clean, and shall let the living bird loose into the open field.

that garment, whether warp or eg And he that is to be cleansed woof, in woollen or in linen, or i shall 'wash his clothes, and

lany thing of skin, wherein the | shave ofif all his hair, and wash plague is: for it is a frettmg | himself in water, that he may

I leprosy; it shall be burnt in the j be clean: and after that he fir* shall come into the camp, and

•53 And if the priest shall look, I shall tarry abroad out of his and, behold, the plague be not 1 tent seven days, spread in the garment, either in m9 But it shall be on the 'sev-

the warp or in the woof, or in

any thing of skin; |^54 Then the priest shall com-

enth day, that he shall shave all his hair o£f his head and his beard and his eyebrows, even mand that they wash the thing \ all his hair he shall shave ofif: wherein the plague is. and he 1 and he shall wash his clothes, shall shut It up seven days j also he shall wash his flesh in ""^'^* I water, and he shall be clean.

•55 And the priest shall look on I •lo And on the*eighth day he the plague, after that it is 1 shall take two he lambs without washed: and, behold, 1/ the blemish, and one ewe lamb of plague have not changed his 1 the first year without blemish, colour, and the plague be not and three 'tenth deals of fine spread; it is unclean; thou 1 flour/or a meat offering, min-

shalt bum it in the fire; it is fret inward, whether it be bare within or without. • 56 And if the priest look, aod, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the I woof:

•57 And if it appear still in the garment, either in the warp, or

in the woof, or in af-skxn; it is a spread. thou shalt burn th.^: the plague is with fire. •S8 And the garm»-"' warp, or woof, or ■■ thing of skin it be, shalt wash, if the pi. parted from tbem, il.*..

of

■,th,.r

».-iU

gled with oil. and^ne log of oil. •11 And the priest that maketh him clean shtll present the man that is to be made clean, and those things, before the

Lord, at the door of the tabernacle of the congregation: |

• 12 And the priest shall take 1 one he lamb, and offer him for j a trespass offering, and the log j of oil, and "wave them for a ,

I wave offering before the Lord: •13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the : riest's, so is the trespass offer-liig: it IS most holy:

• 14 And the priest shall Uke tome of the blood of the tres-

an eidmated $1.20 (j) 80^ aaalloo)

m A log of olive oil was 1 pint, worth an estimated 70^ today

n TWi is r-vicam s Jel».> 14-

27: y.uiu. iJj; u;2u; io;U, li,

: the lavcr (note c. Ex. 30:18).

: ! V. .IS l-iUf.i so that Its blood '^t' 1 of water, thus

m.i. -i ,f ir.- for the

ccremony(l iththe

hyssop and li. ^j into

the blood and water and g>nnklcd 7

•^m -ontinucd. column 1

a 18 commaTidt - cerernoiil ..' "H.

1 One who ii healed of . '.lu be brought 10 the pnest who uioji go on the outside of the camp to meet him (V 2-3)

2 Tbepilest shall examine him and if the plague is healed, then be shall command 2 live birds (cost $2. 00), cedar wood, scarlet, and hyssop to be taken for him that is to be cleansed (ceremonially, v 3-4)

3 The pnest shall command one of the birds to be killed in an earthen vessel over running water (v 5)

4 He shall take the living bird, the cedar wood,the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the dead bird, then sprinkle it 7 times upon the cleansed leper, pronounce him clean, and let thelivingbirdgofreeinthe open field (V 6-7)

5 The leper shall wash his clothes, shavehimself,bathe himself in water, and remain outside the camp for 7 days (v 8)

6 On the 7th day the man shall shave off the hair of his head, beard, and eyebrows, and shall wash his clothes and body in .^atet and be clean (v 9)

7 on the 8th day he shall take 2 male lambs withoutblemish, 1 female lamb of the first year without blemish (estimated costS60. 00), and 3 tenth deals of fine flour (11/2 gal.. cost approximately : 1.20) anld a log of oil (cost 70c), and accompany the pnest to the door of the outer court of the tabernacle (v 10-11)

8 The priest shall take 1 Iamb to offer as a trespass offering and wave u with the log of oil for a wave offering before the Lord (v 12)

9 He shall slay the lamb at the north side of the brazen altar (v 13: 1:11)

10 The pnest shall take some of the blood and put it upon the tip of the right ear, the thumb of the nght hand, and the great toe of the right foot of the leper (v 14)

11 The priest shall pour some of the log of oil in his own left hand (v 15)

12 He shall dip his right finger in it and sprinkle the oil 7 times before Jehovah (v 16)

13 The rest of the oil in his hand he shall put on the tip of the nght ear .right thumb, and nght great toe of the man. and upon the blood on these parts (v 17)

14 The remnant of oil in the priest's hand shall be put upon the bead of the leper (v 18)

15 The priest shall offer the other male lamb for a sin offering and make atonement for the leper (v 18-19)

16 He shall then kill the female lamb for a burnt offering (v 19-20)

17 The priest shall offer the burnt offering and the meal offering of floia and oil upon the brazen altar (v 20)

18 The priest shall thus make an atonement for the leper and he shall be clean

b The leper was not only excluded from the sanctuary, but also from the camp (v3)

c 2-fold ceremony ol r '^^

1 That which was ; outside the camp (v 3-9)

2 That which was performed in the camp, in the tabernacle (v 10-32)

d These were 2 pigeons or turtledoves, so often mentioned as sacnfic«M (v 22,30: 1:14: 5:7, 11: 15:14: Lk. 2:24). They were not brought near the sanctuary nor was any portion of them offered on the altar

e Cedar wood, scarlet, and hynop were used inrites of purification (Ex. 12:22: Sum. 19:6; Ps. 15:7; llcb. 9:19). The scarlet (string)was used to ue the living bird .'.111 hvssop to the cedar wood han-dl Jwasbound tail downward

u. up it in the blood of the bird

that h«v4 been killed; and the whole thini; w.ijm.ide aninsiruincntof 9>nn-kl . \fter such spnnkling

tl< '.as turned loose to go

where .1 »oalu

f Moaning fresh water or water with a good flow. It may have been from «

LEVITICUS 14

The cleansing of lepers

Concerning leprosy in a house

a Note the application of the blood before the oil, both on the same bodily parts, and after that the pouring of the oil upon the head (v 14-18)

b 3 kinds of offerinas for lepers:

1 Sin offering (v 19)

2 Burnt offering (v 20)

3 Meat (food) offering

c He was already clean from leprosy before he was brought to the priest; so this simply refers to ceremonial cleansing, as recognized by Christ (Mu 8:1-4)

d 7 commands - ceremonial cleanang:

1 A poor man healed of leprosy shall take 1 lamb, 1 tenth deal of flour mingled with oil, a log of oil (1 pt.), 2 turtledoves or pigeons, and bring them to the priest at the door of the tabernacle, on the 8th day (v 21-23)

2 The priest shall take the lamb and the oil and wave them before the Lord (v24)

3 He shall kill the lamb for a aes-pass offering and put some of the blood on the tip ofthe right ear, right thumb, and light great toe of the leper (v25)

4 The priest shall poui the oil in the palm of his own left hand and sprinkle some of it with his right finger 7 times before Jehovah (v 27)

5 He shall put some of the oil upon " the bodily parts of the leper where the

blood has been applied (v 28) I 6 He shall pour the rest of the oil ', upon the head of the leper (v 29)

7 He shall offer one of the pigeons or turtledoves for a sin offering, the other for a burnt offering with the meat offering, and make atonement for the leper (v 30-31)

A comparison of the above items to be offered by the poor man with those of the more prosperous one (note a, v 2) shows that some of each thing sacrificed was to be given by rich and poor alike. The same number of birds and the same amount of oil were required of both, but the amount of flour was less for the poor man, and the number of lambs was diminished from 3 to 1. The whole lamb, it seems, was waved before Jehovah in both cases; and this was to go to the priest for his services after the blood was properly shed and applied (v 21-32). Whereas, in the case of the rich man one bird was set free, both were killed for the poor man, to provide a sin offering and a burnt offering to Jehovah instead of lambs (v 10-20, 22)

The things to be offered were brought to the tabernacle door on the 8th day and all rituals were completed before the leper, rich or poor, was pronounced clean. The kind of offerings brought advertised the material standing of the leper (v 21-23). The estimated cost as of today, of the total offerings commanded of the rich and poor would be:

Offerings required of rich leper:

3 lambs ($20. 00 each)	$60.00
2 pigeons or turtledoves	2.00

3 tenth deals (1 1/2 gal.) Hour 1.20 llogofoil(lpt.) .70

Total for rich man $63. 90

Offerings required of poor leper

1 lamb $20. 00

2 pigeons or turtledoves 2. 00

1 tenth deal (1/2 gal.) flour.., .40 1 logo! oil (Ipt.) 70

Total for poor man $23.10

The log of oil was for special uses. According to Num. 15, oil and wine (1/4 hin or 1 l/2qts.of each) were to be offered with each lamb. This would add to the abovi costs. Estimated pnce of oil, $1.40 a qt.; wins, $1.60 a qt.

To "lie with her" explained (15:24)

The reference here is evidently not to sexual relationship, for that earned the deathpenalty.lt caused both the man and the woman to be "cut off from among their people" (20:18; also 18:19; Ezek. 18:6). The Sept, reads, "if anyone lie down by her." The Berkeley

pass offering, and the priest shall'^ut it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: •15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

•16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord: •17 And of the rest of the oil that IS in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

•18 And the rertmant of the oil that IS in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord. •19 And the priest shall offer the*sin offering, and make an atonement for him that is to be cleansed from his imclearmess; and afterward he shall kill the burnt offering:

•20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, andTie shall be clean.

7 Ceremonial cleansing from flesh leprosy for the poor

•21 And if he be poor, and cannot get so much; "then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

•22 And two turtledoves, or two young pigeons, such as he j is able to get; and the one shall be a sin offering, and the other a burnt offering. •23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord. •24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the Lord : •25 And he shall kill the Iamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put i^ upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: •26 And the priest shall pour of the oil into the pahn of his own left hand:

• 27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord : •28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his

version says, "If a man Uesbeside her so that her menstruation comes on him;" and the Moffatt translation says, "And if an v man lies beside her, so that her impure discharge comes on him, he shall be unclean for seven days." The wording here, "if any man lie with her at all" seems also to give this idea when contrasted with v 18 which says, "lie with seed of copulation" right foot,"upon the place of the blood of the trespass offering: •29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.

•30 And*he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

•31 Even such as he is able to get, the one for a sin offering, and the other/or a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Lord. 32 This is the law of him in whom 15 the plague of leprosy, whose hand is'^not able to get that which pertaineth to his cleansing.

8 Symptoms of house leprosy and the remedy

■33 *' And the Lord spake tmto M6'§e5 and unto Aar'on, saying,

34<'When ye be come into the land of Ca'nJan, whiclf I give to you for a possession, and^I put the plague of leprosy in a house of the laud of your possession; •35 And he that owneth the house %hall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:

•36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that IS in the house be not made unclean: and afterward the priest shall go in to see the house: •37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with '■hollow strakes, greenish or reddish, which in sight are lower than the wall; •38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

•39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;

•40 Then the priest shall command that'they take away the stones in which the plague is, and they shall cast them into an unclean place without the city: •41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: •42 And they shall take other stones, and put them in the place of those stones; and he shall take other morter, and shall plaister the house. •43 Arid if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; •44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it IS a 'fretting leprosy in the house; it is unclean.

14 He shall turn the living bird loose to go where it pleases (v 53) h Sunken places (v 37; Gen. 30:27) i The owners of the house or those helping to rid the house of leprosy

J Heb. ma'ar , to be bitter; embitter; be painful; fretting. It refers to that which is malignant. Found only here, and is translated pricking in Ezek. 28:24

a The oil was placed upon the blood which had been applied to the tight-ear, hand, and foot of the leper (v 14-17, 25-28)

b The leper was to bring the offering he could afford. The offerer was always required to provide hi? own offering regardless ofhow poor he was (v 30-31)

c That is, not able to get the sacrifices required of a person able to provide more (v 14. 21). The poorest of the poor had to bring 1 lamb and 2 pigeons or turtledoves (v 21-22)

d This was spokenin viewof the coming settlement in Canaan (v 34)

e 2 acts of God here:

1 I give to you (v 34). God gave Canaan to Israel.but they had to conquer to posses it. In God's plan He reserved it forthem (Gen. 12:1, 7; 13:14-17; 15:18-21; 17:1-8)inthe same way that He allotted the other nations and distinct types of people their inheritances and set the boundaries of their lands (Gen.l0:32;Dt.32:8-9;Actsl7:26)

2 I put the plague (v 34). God does such as this only in the sense that He made a plan based on "whatsoever a man soweth, that shall he also reap"

(Gal. 6:7-8). Many times in Scripture God is spoken of as being the doer of something which, in the course of nature and a man's reaping He does not miraculously interfere with or stop by His own personal act. He isthus said to make sickness, wretchedness, misery, sorrow, and pain because He allows these to operate under the law of reaping (Isa. 45:7, note)

f The leprosy of houses and clothes is thought to refer to spots and disfigurations appearing on some walls and clothing which resembled leprous spots (v 34). Such a plague is said to have originated from a species of mold or mildew, indicating a great deal of dampness and no doubt pollution ofthe air, and injury to health

g 14 commands - house leprosy:

1 If it seems that a man has leprosy in his house, he shall come to the priest and make it known (v 34-35)

2 The priest shall command that the house be emptied before he goes in to examine it, so that all in the house may not be declared unclean (v 36)

3 He shallexamine the walls and if he finds hollow streaks,greenish or reddish, and lower than the wall surface, he shall shut the house up for 7 days (v 37-38)

4 He shall examine it again on the 7th day and if the plague has spread in the walls, he shall command that the plagued part be torn out and carried to an unclean place outside the city (v 40)

5 He shallcausethe remainingpart of the house to be scraped and the dust shall be poured into an unclean place outside the city (v 41)

6 The priest shall command that full repairsbe made to the house; and if the plague appears again, he shall then declare the house unclean and unfit for occupancy (v 42-44)

7 He shall command that the house be torn down and all the material carried to the unclean place outside the city (v 45)

8 He shall declare any person unclean until the evening if he goes inside the house while it is shut up (v 46)

9 Anyone who eats or sleeps in the house while it is unclean shall wash his clothes (V 47)

10 If the plague does not appear in the house alter it is repaired, the priest shall pronounce it clean and free from leprosy (v 48)

11 To cleanse the house he shall take 2 pigeons or turtledoves, cedar wood, scarlet, and hyssop (v 49)

12 He shall kill one bird over running water; take the cedar wood, hyssop, scarlet, and the living bird and dip them into the blood of the slain bird and the running water; and sprinkle the house 7 umes (v 50-51)

13 He shall cleanse the house with the blood of the bird and the running water (declare it clean, v 52-53)

LEVITICUS 15

Unclean issues and their cleansing

135

< K<:(enint(to ibc priett who duccicJ otbert intcarintnoui ih« diteated paru and replacinii thctn. Note (he they lo V 46-47

b Ihiireiencd toanyperjon wttocatcied the house wlulc it uii anclean(v 40-47)

c rhit was J acconJ cxaniiaation uf the bouse, after the old pla^itucd part had beeo torn out and repaired (v 4S)

d After the bouse was healed of the pla)iu«. a ceremonial clcaasing had to be performed for it, jls In the case of hunianbeinrti.Cp. V 4J-53 wuh v 21-32. The jjcrilices and atonement did Dot clcaiise from leproty in either case: they were mere ccren>ony or ritual recognizing that the coming redemption of Christ would coQceiii both persons and things. "The whole creauon" bAs been affected by sin and it will Anally be delivered from bondage of corri^tioQ through Christ (Rom. 8:20-24). All ihingsol the matenal creation which have been touched by the curse will, in the end, be redeemed from it

e 2 pigeons or turtledoves (v4'Jwith22), which would amount to an estimated cost of $2. 00 today, besides the cottof the cedar wood, scarlet, and hyssop. See notes d, e, f, and g. 14:4-7

I 5ee note f, 14:6

g ilere the place affected by the leprosy was to be spnnkled, not the whole liouse: and no doubt this was also true of the spnakliag of leprous persons (14:

h 0 things used in this ritual (V 52): 7,51)

I Bloodof the dead pigeon or turtle-J Water mixed with the blood dove

3 The living pigeon or turtledove

4 Cedar wood (used as a paddle) o Hyssop (lied to the cedar wood)

'^ Scarlet (threads to bind the liviDg bird and hyssop to the paddle)

I As in the case of a leprous person, the Lving pigeon or turtledove was turned loose ID the open country to go where It pleased. This symbolized the freedom of the man.house.or other plagued thing from the leprosy (v 7. 53)

J 7 kinds ofplagues diagnosed (v 54-57):

1 Leprosy 5 Garment leprosy

2 scall 6 House leprosy

3 Risings 7 Bright spots

4 Scabs

k 12 unclean persons and things:

1 A man havingarunaingissue(v2-2 The bed w hereon he bes (v 4) 3)

3 The chair he sits on

4 Any person who touches such a man's bed (v 5)

5 Any person who sits oo the chair whereon he sat (v 6)

6 Any person who touches the flesh of such a man (v 7)

7 One who contacts his spittle (v 8)

8 The saddle whereon the man rides (v 9) him(v 10)

'J Whoever touches what was under 10 Whoever carries any of those things

II Anyone touched by the man without washing his hands (v 11)

12 Any vessel he touches (v 12) 1 Heb. zuwb .to flow freely: have a sexual flux: waste away: overflow: gush out: or have a running iuue. It Is trans.Ilow-

tna and tloweth 20 times inconnecDon with the land flowing with milk and honey (20:24: Ex. 3:8, 17: etc.). lu reference here is to some bodily undeaoness. I'he bepu renders it gonorrhea in this chapter. Stx:h diseases of men (v 2-15) and women (v 19-30) have been known from the early ages. In countries where public prostitution has been promoted and religious ceremonies U) idols have bueii c arried on with much ImmoraUty the loathsome diseases have been comtTK>n. /,uwb is used in v 2,4,6,7,8.9,11.12713719. 25,32,33: 22:4: Num. 5:2; 2 Sam. 3:29. The kindred word zowb, a seminal or menstrual flux, is also used In v 2, 13. 19, 25. and in 3, 15. 26, 28, 30 m A man having such a diKatc was unclean until he Was both physically and ceremonially cleansed (v 3), ai in v 13-15 n Complete isolatioa was commanded for persons «o diseased (v 4-12)

•45 And'he shall break down f»,- ».....<» It.- -'."nps of it. and '. . and all the i;. ; :.. .. .is<-; and he

shall carry I hem furth out of thf c!'i ""■■ tn unclean place. •46 .'.' "hr that Koeth

into i; ,..;. all the while that

it Is shut up shall be unclean until the even.

•47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. •48 And if the priest shall come in, and look uf*on it, and, behold, the plaKue hath not spread in the house, "^after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

•49 And he shall take •'to cleanse the house 'two birds, and cedar wood, and scarlet, and hyssop:

•50 And he shall kill the one of the birds in an earthen vessel over'running water: •51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and*sprinkle the house seven times:

•52 And he shall cleanse the house *with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

•53 'But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

9 Summary of leprosy laws

54 X^is is the law for all manner of 'plague of leprosy, and scall,

55 And for the leprosy of a garment and of a house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when it is unclean, and when if is clean: this 1 5 the law of leprosy.

CHAPTER 15

105

10 Running issues of men (1) Any kind

■AND the LoRn spake unto ** Mi'ses and to A4r'on, saying,

•2 Speak unto the children of l§'ra-el, and say unto them, When any man hath aj:uniiing issue out of his flesh,'because of his'issue he is unclean. •3 And this shall be his un-cleanness in his issue: whether his flesh run with his issue,"V)r his flesh be stopped from his issue, it IS his uncleanness. •4'Tvery bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. •5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean unto the even. •6 And he that sitteth on anu thing whereon he sat that hath

the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. •7 And he that toucheth the flesh of him that hath the issue shall "wash his clothes, and bathe himself in water,*and be unclean until the even. •8 And if he that hath the issue spit'upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean'^until the even. •9 And what'saddle soever he rideth upon that hath the issue shall behinclean. •10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.

•11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be imclean until the even.

•12 And the vessel of earth, that he toucheth which hath the issue, shall'be broken: and every vessel of wood shall^be rinsed in water.

(2) Ceremonial cleansing of running issues of men

•13 And whe^ he that hath an issue is cleansed of his issue; then he 'shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in 'running water, and shall be clean. •14 And on the eighth day he shall take to him*two turtledoves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest:

•15 And the priest shall ofifer them, the one for a sin ofifering, and the other/or a burnt ofifering; and the priest shall make an atonement for him before the Lord for his issue.

(3) Cleansing from seed of copulation

•16 And if any man's seed of copulation go out from him, then he'shall wash all his flesh in water, and be imclean until the even.

•17 And ever>' garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

• 18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

1 1 Running issues of women: (1) Issue of blood

•19 * And if J woman have ag issue, and her issue in her flesh be bloodr^he shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. •20 And every thing that she

^»- Coin, from column3

2 h'very garment or skin whereon it U shall be washed in water and be unclean until evening (v 17)

3 After sexual relationship, both the man and woman shall bathe in water and be unclean unDl evening(v 18)

ni Sec 14 commands - woman's Issue of blood, p. 130

cerning physical fitness which no other

nauon of that time had $2.00)

k 2 pigeons or turtledoves (con. about

1 3 commands - seed of copulation:

1 when a man's seed oi i opulaiion

passes from him he shall wash his body

and be unclean until evening (v 16)

-^ c onilnued. column 2

a '25 things requiring a man to bathe, and waili his clothes:

1 Touching bed of an unclean man (V 5) (V 6)

2 Touching whatever he has sat on

3 Touctiingbody of an unclean man

4 Contacting his spittle (v 8) (v 7)

5 Touching his saddle (v 10)

6 Carrying anything that has been under him (v 11)

7 Being touched by an unclean man

8 Ceremony of cleansing for an unclean person (v 13-15) man (v 16)

9 Seed of copulation pasung from

10 Sexual relationship (v 18)

11 Touching an unclean woman(v 19)

12 Toucliing her bed (v 21)

13 I'ouching whatever she hat sat on (V 22-27)

14 Touching unclean animal (22:6)

15 Eating unclean animal (11:40)

16 Carrying dead unclean animal (11:25-28)

17 Ceremony of cleansing after being healed of leprosy or skin disease (13:6, 34: 14:8-9) (14:47)

18 Living in or entering leprous house

19 Leading a goat into wilderne$s(16: 26) Num. 19:5-8)

20 Burning certain sacrifices (16:28;

21 Eatingmeatof animal that dies of itself (17:15) 19:10)

22 Carryingashes of offerings (Num.

23 Touchingor handling a dead body (Num. 19:11-21)

'24 Fighting in war (Num. 31:24) 25 Any uncleanness by chance in the night (Dt. 23:11) clean;

b 3 things before being pronounced

1 Washing the clothing (v 5-11)

2 Bathing the body

3 Being unclean until evening

c Spitting on another was an oriental practice to express insult and contempt (v 8; Num. 12:14: Dt. 25:9; Job 30:10; Isa. 50:6; Mt, 26:67)

d To be unclean until the even meant ceremonial uncleanness until sunset, during which time the person could make no sacrifice e Heb. merkab. Trans, saddle only here: chariots (1 Ki.4:26): and c"overing (Song 3:10). The fern, form is trans, chariot and chariots 45 times (Gen. 41:43: 46: 29). The other Heb. word trans, saddle is chabash and is used 13 times (Gen. 22:3: Num. 22:21; J udg. 19:10; 1 Sam. 1:18; 2 Sam. 16:1; 17:23; 1 Ki. 2:40; 13:13, 23, 27: 2 Ki. 4:24)

f The Sept. adds: until evening

g Vessels ot earth were porous and could retain filth and germs, so were ordered destroyed. Vessels of metal and hard wood could be mote easily cleansed (v 12) l>.10)

h Washed in water (v 12; Mk. 7:4; Heb.

i 5 commands - cleansing an issue:

1 A man to be ceremonially cleansed from uncleanness after issue is slopped (see note l,v 2)shall set apart 7 days lor his puriQcaiion (v 13)

2 He shall wash his clothes, and bathe in running water to be clean

3 On the 8th day he shall bring 2 young pigeons or turtledoves to the tabernacle door (v 14)

4 He shall give them to the priest

5 The priest shalloffer them, one for a sin offering, and the other tor a burnt offering to make atonement for the man (v 15)

J Kealizing that bacteria can multiply as much as 281, 500. 000, 000. 000 times in 24 hours, we sec the wisdom of the commands to wash in running water instead of stagnant, to destroy certain vesels prone to harbor coniamination, loquaranune persons with syniptomsof contagious disease until a diagnosis could be made, to declare clothing, beds, chairs, saddles and other things touched by the diseased to be unclean and to rei^uire cleansing both physically and ceremonially before a person stricken with a contagious ailment could be restored to society. Through divine knowledge Moses was thousands of years ahead of his time in bacieno-logical science, treatment of disease, sanitation and health laws. This gave the Jews the benefit of wisdom con-

LEVITICUS 16

Vestments and offerings of the piiests

The scapegoat

a See note a, v 7

b The discharge, whether from venereal disease, menstrual issue or other un-cleanncss (v 23)

c See To "lie with her" explained. p.i.'U

d Hefa. giddab, rejection; impurity: meo-strous; filthiness; uncleanness(v24,33)

e If the issue or discharge has stopped (V 28-29)

f Moses and Aaron (v 1)

g Israel's strict health laws, even requiring persons with symptoms of contagious diseases to be isolated until proper diagnosis could be made, taught the people to safeguard themselves from filthiness o f all kinds and the ^read of disease. Quarantined people had ^)ecial places to live in while confined, pest-houses of some kind

h Heb. mishit an , dwelling place, as in 8: 10; 17:4; 26:11. The word rendered tab-

■ ernacle elsewhere in Leviticus means tent. See note a, Ex, 33:7

i 5 laws of Leviticus 15:

1 Running issues of men (v 2-15,32-33). See note 1, v 2

2 Seed of copulation{v 16-18,32-33)

3 Sexual relationship (v 18) 32-33)

4 Running issues of women (v 19-24,

5 Concerning one who lies beside an unclean woman (v 24, 32-33)

j Heb. zuwb, gononhea (note 1, v 2) k The term sick of her flowers is believed by many scholars to refer to menstruation while the extended uncleanness said to "run beyond the time of her separation" in v 25, and described in V 33 as "an issue, of the man, and of the woman ." is thought to be gononhea

^ Cont. from column 10 things not taught here:

1 That azazel means the devil

2 That it refers to a demon in the wilderness being sacrificed to

3 That God places the sins upon Satan who will be the final sin-bearer and be annihilated with all sins upon him

4 That azazel refers to some personal beingoppositejehovah whom the goat is sent to

5 That the goat is sent to azazel and is not azazel itself

6 That it represents all evil

7 That it is the personification of all that is great and terrible

8 That God recognizes the author of sin so much that He sends a goat to be sacrificed to him, thus satisfying his demands

9 That the goat being loosed typifies mystery of religion

10 That azazel was a certain place in the wilderness where the goat was taken to be turned loose

To teach the above and other such fallacies, turns into mystery the simple gospel truth expressed in type here.The 2 goats represented andcompletedone atonement for sin. The goat which died typified the death ofChrist and the one which Uved typified His resurrection. The 2 goats represented the same idea as the 2 birds, one of which was killed and the other turned loose in the open fields (14:4-8, 50-53). When the goat wasledinto the wilderness atonement was complete; the sins transferred figuratively on the goat were already atoned for; and the blood was crinkled before the Lord. No other sacrifice could be allowed for sin after this on the day of atonement, signifying that when Christ died and entered into heaven there was no mote sacrifice for sin

p This typified Christ whobecame sin for us though He knew no sin (2 Cor. 5:21)

q The azazel or scapegoat did not die to atone for sins; he completed the atonement in that he took sins away, typifying the removal of them by the resurrection of Jesus Christ (Rom. 4:25; 1 Cor, 15:1-23; 1 Pet. 3:21)

r It was the wilderness here, but in Canaan it was merely outside the city of Jerusalem to a place uninhabited (v 10).Thus, there was no particular place

lieth upon in her separation { shall be unclean: every thing also that she sitteth upon shall be unclean.

•21 And whosoever toucheth her bed shall^wash his clothes, and bathe himself in water, and be unclean until the even. •22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even. •23 And ifit be on her bed, or on any tiling whereon she sitteth, when he toucheth it, he shall be unclean until the even.

•24 And if any matflie with her at all, and her'flowers be irpon him, he shall be unclean seven days; and all the bed wh€reon he Heth shall be uhclean. •25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be imclean.

•26 Every bed whereon she lieth all the days of her issue shall be imto her as the bed of her separation: and whatsoever she sitteth upon shall be imclean, as the imclearmess of her separation.

•27 And whosoever toucheth those things shall be imclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. •28 But if she be cleansed of her issue,'then she shall number to herself seven days, and after that she shall be clean.

(2) Ceremonial cleansing of running issues of women

•29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them imto the priest, to the door of the tabernacle of the congregation.

•30 And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her un-cleaimess.

12 Summary of ceremonial laws of cleansing of defilements

•31 Thus shaU'ye^separate the children of Is'ra-el from their unclearmess; that they die not in their unclearmess, when they defile *my tabernacle that is among them.

32 This is the 'law of him that hath an 'issue, and of him whose seed goeth from him, and is defiled therewith;

33 And pf her that is sick of her*fiowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

CHAPTER 16

V Religious laws (Lev, 16:

1-17:16). 1 Day of atonement. (1) The time (Lev. 16: 29; Heb. 9: 7)

■A ND the Lord spake unto *^ Moses "after the death of I the two sons of Aar'on, when they offered before the Lord, , and died;

•2 And the Lord said imto M6-§65, *Speak unto Aar'on 'thy brother, that he come not at all times intc^the holy place^itinn the veil before the mercy seat, which is upon the ark; 'that he die not: for I will appear in the cloud upon the*mercy seat.

(2) Two offerings for priests

•3 Thus shall Aar'on come into the holy place; with a 'young buUock for a sin offering, and a ram for a burnt offering.

(3) The high priest's attire

•4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a Unen girdle, and with the linen mitre shall he be attired: these are 'holy garments; ^therefore shall he wash his flesh in water, and so put them on.

(4) Three offerings for people

•5 And he shall take of the congregation of the children of I§'ra-el two kids of the goats for a sin offering, and one ram for a burnt offering.

(5) Sin offering for priests

•6 And Aar'on shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

(6) Two goats for the people

for a sin offering

•7 And he shall take the'two goats, and present them before the Lord at the door of the tabernacle of the congregation. •8 And Aar'on shall'"cast lots upon the two goats; "one lot for the Lord, and the other lot for the"scapegoat.

•9 And AAr'on shall bring the goat upon which the Lord's lot fell, and "offer him for a. sin offering.

•10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, 'to make an atonement with him, and to let him go for a scapegoat into "the wilderness.

(7) Law of the sm offering

for the priests

•11 And Aar'on shall bring the bullock of the sin offering, which IS for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: •12 And he shall take a censer full of buming^oals of fire from

called azazel , as some erroneously teach, where the goats were taken year after year to be turned loose The only fire acceptable was that from the brazen altar where atonement had been made. Only this could be used for b urni ng incense on the golden altar and in censers (v 12). All other fire was strange fire. See notes, 9:24; 10:1

! ing before the 2 goats, would put his hands into the pocket and take a lot in

I each one. The lot in his right hand was Tor the goat before him, on the right, and the one in his left hand was for the goat on the left. See notes on the Urim and Thummim. p. 118

j ~^^ Continued, column 1

a See notes. Lev. 10:1-11

b 33 commands-day of atonement. p.i32

c 10 times Jehovah recognized Aaron as thebrocherofMoses(v2;Ex.4:14: 7:1-2; 28:1. 2, 4. 41; Num. 20:8: 27:13; Dt. 32:50) d 'The holy here isthe holy of holies, not the ordinary holy place this side of the vail (Ex, 26:33-34). Nearly always the term is used to refer to the first part of the tabernacle proper this side of the most holy place (Ex. 28:35, 43; 29:30-31; 31:11; 35:19:38:24:39:1,41); but here it refers to tte^holy (the holiest of the holy), as is evident from the fact that the word place is in italics, mean-ing it has been supplied by translators (V 2-3; cp, Heb. 9:25)

e Every expression within the vail iden-tifies the place to be the most holy place where the ark was (v 2, 12, 15; Ex. 26:33; Num. 18:7; Heb. 6:19)

f This indicates thatif thehighptiest or any other would go into the most holy place more than once a year to minister he would die (v 2, 34). All things in this chapter were typical of Heb. 9: 7-12, 24-26

g It was above the mercy seat that God promised to appear and commune with Israel (v 2; Ex. 25:22). The cloud veiled His holy form

h See notes, Ex. 25:17-22

i Costof sacrifices on day of atonement: 1 Youngbullock for Aaron(v 3) $325.00

1 ram for Aaron and house..., 20.00

2 kids for congregation 40.00

1 ram for congregation 20.00

Total estimated cost $405,00

j 4 main parts to the holy garments (v 4):

1 Linen coat 3 Linen breeches

2 Linen mitre 4 Linen girdle k 2 times high priest washed on this day.

1 Before putting on holy garments(v 4)

2 After his atoning work (v 23-24)

1 24 sets of "two's" in this chapter: Two

1 Kinds of animals offered for Aaron

2 Acts of preparation (V 4) (v3)

3 Classes of offerings - sin and burnt (V 3, 5, 11)

4 Kids for the people (v 5) pie (v 5)

5 Kinds of animals offered forpeo-

6 Purposes ofAaron's offering - for himself and his house (v 6)

7 Purposes for the 2 goats (v 7-10)

8 Bathsofthehighpriest(v4,23-24)

9 Destinies for the goau(v 9-10,15)

10 Things for the censer (v 12-13)

11 SpriiikUngs of blood of Aaron's offering in most holy place (v 14)

12 Sprinklings of blood of the people's of feting in most holyplace(v 15)

13 Different visits into most holy place (V 14-15) 15)

14 Purposes of sprinkling of blood (v

15 Places for the blood in the holy place (V 18-19)

16 Handslaid uponthelivegoat(v21)

17 ConfessionsbeforeJehovah(v21)

18 Main acts-transferring sins to the goat; and sending into wilderness (v 21-22) 24)

19 Times high priest clothed (v 4,23-

20 Times of making the offerings -sin offerings before and burnt offerings after the Live goatsentoff (vG.lo, 24)

21 Places to bum the burnt offerings -brazen altar (v 25); outside camp (v 27)

22 Special helpers - one to lead goat into wilderness (v26); one to bum the burnt offerings (v 28) (v 26,28)

23 Acts of cleansing - for 2 helpers

24 Things re quired of all the people -to fast; and abstain from work (v 29,31)

m This was done by the Urim and Thummim. p. 118

n Acrording to tradition,the 2 goats were to be the same in size,color, and value, and as nearly alike as possible. Both were presented to the Lord by the high priest and then the lots were cast to determine which one should die and which should live (v 8-10. 15-22)

o Heb. aza'zel. from aze, a goat, and azal , departure, meaning goat of departure . Used in v 8, 10, 26. We must depend upon this simple meaning for a true understandingof this chapter. The Sept, reads, "Aaron shall cast lots on the goats, one lot. For the Lord, and one lot. For escape ." The priest, stand-

LEVITICUS 16

Vtslments and offerings of the priests

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T'tK: brazen s!T»f

CCIMC >■

The Ctfosci mii mercy jeit. *.►:

wncrr the fin wm

(Ex. 26:S3)

.U from the "um'.ns In-

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re II 7

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cl. 0^3-14)

for faiimself

tC^t e^ttoaXvl ail

time»(v IJ-U).

for hitown kU aou iut >iv>ui e After makiatt ^tenement

ID J family, the high priest went

throiitUithe ume ritual for the people

(V IS-17) f This expUiiu why atonement for the

most holy place was made: and the

vamc should be 'jnder«ood in connec-

tioaw'.t' si and hii bouK.

They .il ..ineis and tram-

^esuoos lor Mtucii olood atonement

had to be made. (.>od looks on mimaen

an J Uynien alike where guilt is con-

i. erne J; anysincomminedby one class

is as black as that of the oihen and it

takes the same blood atonement for

both (V 6: 17:11: Heb. 5:1-4: 9:22) ^ Here the hi^ priest was commanded

to do for the tiolJen aliar and the holy

place what tie bad done for the mon

holy place.! he blood was to be applied

to the golden altar as to the ark inside

the vail (v 12-U, 16) h No man was allowed in the tabernacle

while the hitih priest was making

atonement forthemost holy place, the

holy place, and the outer coun (v 17).

This nullities all the argumenu and

pracuces o f pretentious priesthoods

that make claims of direct representation asmediatorsbetweenGod aiuj the

people while Christ is in the heavenly

tabernacle, as now, carrying on His pticsUy work (Heb. 4:14-16: 5:1-14< 6:20:7:11-17.24-28: 8:1-13: 9:1-28: 10:1-18). Chnst is the only mediator between God and man (1 Tim. 2:4-6: Heb.J:24).No man can sacrifice Christ anew, for He has been sacrificed once forall(Heb.7:27: cHje-^S: lPet.3:18): and His flesh cannot be mysucally made into bre^d or waters which are the creauon of man 1 Here the high pnest was commanded togooutof the tabernacle,after having made atonement for the most holy place and thebolyplace(v 12-16), to make atonement for the brazen altar in the outer coun (v 1^-19) j 3 places reconciled by blood:

1 The most holy place (v 12-16,20)
2 The holy place (v 16. 20)
3 The braz«n altar (v 18, 20) k After fully reconciling the most holy place, the holy place, and the brazen altar, he was now commanded to bnng the live goat chosen to carry the sins of Israel into the wilderness, and thus

complete the work of the great day of atonement tor sins (v 20)

4 acts of the higli priest:

1 Bringing the live goal (v 20) 21)

2 Laying both tiands upon its head(v

3 Confessing over it all tins of himself, his bouse, and all Israel

4 Sending It away by a fit man Into

the wilJt:Iiie« fv 21-J_}

1 This 1'. I where both

hands „; _:--^ ;_.-;rcd to in the

atonement ritual (v 21). Note the 4 all's of V 21-22 m rhe goat was sent away by the band of a fit(Heb. ittiy . umcly>maa - a qualified man chosen lor the ume and|

occasion (v 21.Cp. 1 Chr. 7:11: 12:8; j \

Job :H: 18). Tradition says thai he v.as

chosen for this work a year in advance would have been in vain, ft was the

n 1 he 2 goats completed the one type of resurrection that made it effective ChriK in His work oi death and resur- (Rom. 4:25: 1 Cor. 15:1-23; Col, 3:1; recuon. One alone could not do this Heb. 4:14-16; 6:20; 7:11. 17, 25: 9: because, being killed would make it| 24-28; 1 Pet. 1:3; 3:21-22) impossible for an animal to represent o Shall bear away, as in Isa. 53:4: ML the resurtecuon as when it w.u taken 8:10-17: 1 Pet. 2:24 into the wildemes>.lf Chnst had died and remained dead His aiomng wock. Continued.column4 ^

the ubemade of the consreM-1 tion. and shall put off the linen \ garmenrs. which he put on' when he went into the holy \ place, and shall leave them, there: j

•24 And he shall wash his flesh ; with »-ater inMhe holy place.' and put on his garments, and come forth, and'bffer his burnt offering, and the burnt offering of the people, and make an; atonement for himself, and for the people.

•25 ^And the fat of the sin offering shall he burn upon the altar, i

(11) Cleansing for the escort of the scapegoat

•26 And he that let go the goat for the scapegoat shall wash his clothes,land bathe his flesh in water, and afterward come into the camp.

(12) Sin offerings burned outside the camp

•27 And the bullock for the sin offering, and the goat ior the sin offering, whose blood was brought in to make atonement

i in the holy place, shall one carry forth without the camp: and they shall burn in the fire

] their skins, and their flesh, and

I their dung.

(13) Cleansing for priests \ who burn the sin offerings

•28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into

I the camp.

I

(14) Annual date of the great day of atonement

•29 • And this shall be a stat-ute'for ever unto you: that in the geventh month.«on the tenth i day of the month, ye shall^af-flict your souls, and^do no work at all, whether it he one of your own country', or a "Stranger that sojourneth among you: •30 For on that day shall the priest make an atonement for I you, to cleanse you, that ye I may be clean from all your sins | before the Lord. •31 It shall be a»sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

•32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his fatner's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

•13 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the con-

(10) Change of garments and gregation.

cleansing between the sin of- ^34 And this shall be an ever-

fering and the burnt offering lasting statute unto you, to

make an atonement for the

•23 And A&r on shall come into children of I5 ra-el for all their i

off th»^h«r b*f«r« the Loan,

I ar " ' ■ ■ in-

c. ,. If

wi'.i.iii'lhc '.cil: •13 And he shall put the in-

, cense upon the'fire before the L<»">.that th*- clnud of the in-c 'cy seat

th IV. that

he die nut;

•14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward: and be-

I fore the mercy seat shall he sprinkle of the blood with his finger seven times.

(8) Law of ain offering for the people

•15 • Then 'shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bulluck, and sprinkle it upon the mercy seat, and before the mercy seat: •16 And he shall make an atonement for the holy place, because of the 'uncleanness of 1 the children of Ij'ra-el, and because of their transgressions: in all their sins: and %o shall' he do for the tabernacle of the congregation, that remaineth among them in the midst of their undeantiess. •17 And there shall be no man in the tabernacle of the congre-gation *when he goeth in to ' make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of 1§ ra-el. i

•18 And he shall 'go out unto' the altar that 15 before the Lord, and make an atonement for it; and shall Uke of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar roimd about.

•19 And be shall sprinkle of the blood upon it with his finger seven times, and cleanse it. and hallow it from the uncleanness of the children of 1§ ra-el.

(9) The scapegoat sent away

•20 * And when he hath made an 'end of reconciling the holy place, and the tabernacle of the congregation, and the altar,*he shall bring the live goat: •21 And Aaron shall lay'both

aot necettatily a desolate waste or desen. Any land of beauty, feruUty, waters, and abundance could be a wil-derneu if uninhabited. The goat was merely sent out into the open country to wander where it would: and to make the place refer to a land of desolation symbolizing bell Is far from the scriptural intent a There miK have been some place 10 the tabernacle court, perhaps a small tent, in which to change ai>d store the clothes and many other ihiDgs used IQ the pnesily work (v 23) b This could not refer to the man holy place or even the buly place of the tabernacle Itself, but to the com which was also a part of the holy area and contained the laver of water and his foot where the priests bathed and washed hands when in service of the ubernacle worship (Ex. 30:18-21) c Thebumt offenngs completed the extra ones on the great day of atonement iDenuoned in this chapter. The regular daily sacnfices were also made, but are not listed here. This washing of Aaron took place after the goat bad been tent into the open country outside the camp, it being necessary at this timebecauseofhistransfemngthe uns of Israel with his hands upon its head (v 23-25). TWs very act of contacting sin, even in a symbolic way, caused the Ugh priest to be so unclean that washing and more sacrificing were required. This teacnes us that any coo-tact with sin makes one unclean and sinful, and if he transgresses after confession and cleansing he must put away sin and be cleansed in Uke manner as at the first time. See Backsliding, p.237

d The fat of the siootterings was burned upon the brazen altar, but the flesh, the skins, and the dung of the animals were carried outside the camp and burned there (v 25.27). This typified Christ as a an offering dying outside the camp (Heb. 13:11-13)

e The man who led the goat forth into the open field outside the camp became defiled and unclean by his service of contacung what represented sin: so he had to bathe and wash his clothes before coming back into camp(v 26). For the same reason the man who burned, and those who earned the sin offerings outside the camp had to be ceremonially cleansed: they needed to bathe and wash clothes, before returning to camp (V 28)

f This was observed until the Babylonian captivity and afterward in the restoration until the destrucuon of Jerusalem, 70 A.D. When Israel failed God and had to be judged He was no longer obligated to fulfil His covenant with them (V 29-34)

g This would be October 10th

h This means to fast(v 2a, 31; 23:27,32: Num. 29:7; Ps. 35:13: 69:10; Isa. 38:3, 6, 10). See Faaing in Index 29: "0

i Used 5 ames(v29;23:3,28,31: Num.

j This teferstotheGentileslivingin the nation of Israel (v 29)

k This was a special sabbath once a year, not the regular weekly sabbath (v 31). It was a day of rest, fasting, and atonement observed on whatever day of the week the 10th ofOct, came 00, and did not interfere with the calendar so as to push the regular weekly sabbath a day forward as did the special sabbath earlier in the year (called Pentecost). There were a numberof special sabbaths during the year, and all were rest days as much as the regular weekly sabbaths. This one was a yearly sabbath Uke the 1st and 7ih days of the feast of unlcavtncd bread.thL- day of Pentecost, thj dayofthe blcwingoftrumpets, and the 1st aiidPihdaysofthe feast of tab-etraclev,Beside$these there vas a special year Img sabbath every 7ih year and a 2-year sabbath every 50 years. All were provided by the Lord to give the land, the animals, and all m<-n a time of rest and relaxation that th.-y might bcbuiltupln strength for coming work

^ Cont. from column 2

Unto a land cut oif or separated from human habltation.lt represeotedChilst in resuRecuon having removed our sins as far as the east is from the west, and remembering them against us no more (Pt. 103:12; Heb. 10:17) I Hob. midbar. a pastixe or open field.

The feast of atonement

Unlawful marriages and lusts

a 10th of Oct, (V 29. 34: Heb. 9:7. 12) b 7 commands - one place of worship:

1 Speak to Aaron, his sons, and all Israel saying: This is what God commands (v 1)

2 Whoever kills an animal in sacrifice outside the camp and does not bring it to the tabernacle to offer it to Jehovah, shall die (v 2-4)

3 Israel shall bring all sacrifices to the priests at the tabernacle and offer them for peace offerings to Jehovah^ 5)

4 The priest shall sprinkle the blood iq}on the brazen altar and bum the fat on it as a sweet savour to the Lord (v 6)

5 Israel shall no more offer their sacrifices unto devils (v 7)

6 This shall be a statute forever to them in their generations

7 Any Israelite or Gentile in Israel who offers a sacrifice and does not

■r bring it to the tabernacle and offer it • to the Lord, shall die (v 8-9) c Sheddingofblood in sacrifice to devils or anyone other than Jehovah was a sin carrying the death penally. All offerings were to be brought to the one and only place of sacrifice or the offerer was to die (v 4). There is no contradiction here to Dt. 12:15, 21, which refers to food only being killed and enjoyed, and not sacrifices as here d This shows that pagan sacrifices and £• worship are to devils and not to God (v 7; cp. 1 Cor. 10:20). The Heb. word sa'ir. means shaggy goat, hairy one, satyr. It is trans, devils (here: 2Chr. 11:15) and satyr asa.l3:21; 34:14).The other word trans, devils in the O, T. is shed, demon; malignant; devil (Dt. 32: 17; Ps, 106:37). See Demons in Index e This affirms that Israelbythistime(be-fote leaving Sinai and during the first year after the exodus) had already gone whoring, in some measure, after idols and gods ofother nations (v 7). This was the sin so detested by God and for which the nation not only met defeat many times but went into Babylonian and Assyrian captivities (2 Ki. 17, 25) f 2 commands - eating blood:

1 Anyone in Israel or of Gentiles sojourning with you who eats any manner of blood shall be cutoff (v 10-12)

2 Anyone who kills game in hunting that is to be eaten shall pour out the blood on the ground and cover it with dust (V 13)

g Here w e have stated the reason for humans not being allowed to eat blood, and an explanation showing how serious the sin is (v 11, 14). See Acts 15: 20. 28-29 for the N. T. ruling on this wMch is the same as in the O. T.

h See Ml. 26:28; Eph. 1:7; Heb. 9:22

7 commands - sex and idolatry (18:19)

1 You shall not have sexual relationship with a menstrous woman^(v 19; 15:19-24; 20:18)

2 You shall not commit adultery (v 20; Ex. 20:14, refs.)

3 You shall not sacrifice your children to be burned in the fire to the god Molech (v 21; Ex.20:4. refs.)

4 You shall not profane the name of the Lord your God (v 21; Ex. 20:7, refs.)

5 You shall not lie with mankind as with womankind (v 22; 20:13)

6 No man shall lie with any beast to defile himself (v 23; 22:19). Acts of this kind were part of the worship of

I the Egyptians

,, 7 No woman shall lie down to a beast

" to defUe herself (v 23: 22:19)

30 factt about neighbors (19:18)

1 Borrowing from (first use of word borrow . Ex. 3:22)

2 Share worship with (Ex. 12:4)

3 Do not bear false witness against (Ex. 20:16) (Ex. 21:14)

4 Do not come presumptuou^y upon

5 Property in trust (Ex. 22:7-14)

6 Lying to,forbidden (Lev.6:2-7:19:

7 Defraud not (Lev. 19:13) 11)

8 Do not rob (Lev. 19:13)

9 Judgerighteously(Lev.l9:15) 16)

sins "once a year. And he did as the Lord commanded M6'§e§.

CHAPTER 17

2 Only one place of sacrifice: one God to worship

(Dt, 12:5)

■AND the Lord spake unto ** M6'se§, saying, •2*Speak unto Aar'on, and im-to his sons, and unto all the children of I§'ra-el, and say unto them; This is the thing which the Lord hath commanded, saying, •3 What man soever there be of the house of I§'ra-el, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, •4 And bringetii it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; "^he hath shed blood; and that man shall be cut ofif from among his people: •5 To the end that the children of I§'ra-el may bring their sacrifices, which they offer in the open field, even that they may bring them imto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them/or peace offerings unto the Lord. •6 And the priest shall sprinlde the blood upon the altar of Jthe Lord at the door of the tabernacle of the congregation, and bum the fat for a sweet savour unto the Lord.

•7 And they shall no more offer their sacrifices unto^evils, after whom they 'have gone a whoring. This shall be a statute for ever imto them throughout their generations. •8 *" And thou shalt say imto them, Whatsoever man there be of the house of I§'ra-el, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, •9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord ; even that man shall be cut off from among his people.

3 Law against eating blood

(Dt. 12:23, refs.)

•10 'And/whatsoever man there be of the house of Ig'ra-el, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. •ll'For the Ufe of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: forMt IS the blood that maketb an atonement for the soul. •12 Therefore I said unto the children of I§'ra-el, No soul of you shall eat blood, neither shall any stranger that sojoum-eth among you eat blood. •13 And whatsoever man there be of the children of l§'ra-el, or

10 Talebearingto,forbidden(Lev.l9:

11 Rebuke neighbor if he ans (Lev. 19:17)

12 Love him as yourself (Lev. 19:18)

13 Law of equaUty (Lev. 24:19-20)

14 Selling to (Lev. 25:14-15) 4-11)

15 Accidental deathto(Dl, 4:42: 19:

Continued, column 4 ^

of the strangers that sojourn among you, which himteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. •14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of I§'ra-el, Ye shall eat the blood of no manner of flesh: for the life of all flesh IS the blood thereof: whosoever eateth it shall be cut off.

4 Law against eating animals not properly slaughtered (Dt. 14:21)

•15 "And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean imtil the even: then shall he be clean. •16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

CHAPTER 18

VI Ninety-two civil and religious laws (Lev. 18:1-20: 27). 1 Laws must be obeyed

■AND the Lord spake unto ■*^ Mo'§e§, saying, •2*SpeaLk unto the children of I§'ra-el, and say unto them, I am the Lord your God. •3 After the doings of the land of E'gypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Ca'nSan, whither I bring you, shall ye not do; neither shall ye wsJk in their ordinances. •4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.

•5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord.

2 Twenty laws against incest (Dt. 22:30). (1) Father or mother

•6 ^*TTone of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord. •7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not tmcover: she is thy mother; thou shalt not uncover her nakedness.

(2) Father's wife, or step-

mother

•8 The nakedness of thy father's v?ife shalt thou not uncover: it is thy father's nakedness.

(3) Sister or brother (20:17)

•9 The nakedness of thy sister, the daughter of thy father, or daughter of thymother, whether she be bom at home, or bom abroad, even their nakedness thou shalt not uncover.

18 Love him as yourself

19 Be righteous in judgment (v 35)

20 Be honest in your dealings having just weights, balances, measures (v 35-36)

Seethe many hundreds of social and religious laws regulating every phase of life in Israel, p. 113-115

a 2 commands - unhealthy animals:

1 Anyone who eats something~noi properly slaughtered - that which dies of itself or is torn by beasts - shall wash his clothes, bathe, and be unclean until evening (v 15)

2 If he does not wash his clothes and bathe he shall bear his iniquity (v 16)

God, the Creator, knew and informed Israel that such meat as that which had been improperly bled or had died of disease would be full of pollution and dangerous to health b 5 commands - obedience to God'slaws:

1 Speak to Israel saying: I am the Lord your God (v 2)

2 Do not practice the customs and ways of the land of Egypt (v 3)

3 Do not follow the customs and ways of the peoples of Canaan

4 Do not obey the laws ofCanaaniles

5 You shall keep My ordinances,statutes and judgments which, "if a man do, he shall live in them," that is. live again in the resurrection by obeying them (v 4-5)

c 20 commands - incest: Do not lie with

1 Any near kin (v 6)

2 Father (v 7). Cp. Gen. 19:31-38

3 Mother (v 7)

4 Father's wife (v 8; 20:11; Dt, 27: 20).Cp. Gen. 35:22; 2 Sam. 16:20-23; 1 Ki. 2:17; 1 Cor. 5:1-5)

5 Sister (v 9)

6 Father's daughter (v 9).Cp. Gen. 20:12; 2 Sam.l3:12,16,20; Ezek. 22:11

7 Mother's daughter (v 9)

8 Son's daughter (v 10)

9 Daughter's daughter (v 10)

10 Father's wife's daughter (v 11)

11 Father's sister (v 12; Ex. 6:20)

12 Mother's sister (v 13)

13 Father's brother (v 14)

14 Father's brother's wife (v 14)

15 Daughter-in-law (v 15)

16 Brother'swife(vl6).Suchrelationship was unlawful unless the brother had no children (at death). It was then commanded that a brother bring up seed

to his name(Dt,25:5;Mt.22:24-30)

17 Woman and her daugher (v 17)

18 Her son's daughter (v 17)

19 Her daughter's daughter (v 17)

20 Wife and her sister (v 18). This was to avoid such trouble as Jacob had with Rachel and Leah (Gen. 29:15-30:24)

^ Cont. from column 2

16 Eating crops of (Dt. 23:25)

17 Smiting secretly (Dt. 27:24)

18 Righteoustreatmentof(Ps.l5:l-3)

19 Private slander of (Ps. 101:5)

20 Deception of, forbidden (Pr. 3:28)

21 Devise not against (Pr. 3:29)

22 Dispising (Pr. 11:12)

23 Poor neighbors (Pr, 14:20; 19:4)

24 Wimess against, no cause (Pr. 24:

25 Hasty striving with (Pr. 25:8) 28)

26 Debating with (Pr. 25:9)

27 Wrong sport with (Pr, 26:19)

28 Forsake not (Pr.27:10)

29 Christ and neighbors (Mt.5:43; 19: 19; 22:39; Lk. 10:29-36)

30 Paul and neighbors (Rom. 13:10; 15:2; Eph. 4:25)

20 commands - social,religious (19:26)

1 Do not eat anything with the blood

2 Do not use enchatments (v26)

3 Do not observe times

4 Do not round corners of the hair or your head (v 27)

5 Do not round cornersofyourbeard

6 Do not make cuttings in your flesh in honor of the dead (v 28)

7 Do not print any marks upon you

8 Do notprostitute your daughter (v

9 Keep My sabbaths (V 30) 29)

10 Reverence My sanctuary

11 Regard not them who have familiar spirits (v 31)

12 Do not seek after wizards

13 Rise up before the hoary head(v 32)

14 Honor the face of the old man

15 Fear your God

16 Do not vex a stranger (v 33)

17 Consider the stranger living in your midst as one of you (v 34)

Holmtu commanded

a Uacuvcriniinakciliie«}iQ vO-l'J incdtii to marry or have sexual relatioiutUp with

b HjJ this been ttie law in Abrabam'i iiinc it would have preveiitcvihim Irotn niarryinc '^arali (i.ca. JOil'J)

^ Such a law a* this woulil have prc-V(-iite<l Jacob (loni taiunu usiers at -., (I en. viablu-Jl)

,c).l» - v« -iiul i.liil-iicv. p,138 '^ betian

lo „.;_u _.;_.. ....CCS to

the planets, liciiioni, jiiJ bero ttoOs.of which:i3an-li«<dln c.>l. a-*, p. 116 tliey practiced homi>in»; actsol cruelty.obscenity,and pcrvcrsuM! "^"" "ir.il sex acts), tvcrijoiu and d.ii; re

burned in the lire (v Jl: 2 K;. -7;

16:3; 17:17.31;21:t;:Ja:10-ll;2Clu. 28:3::};<:••).Manyot the ancient nations shed hunianblood before iheit deities Molech rne.ins kinij. 1 his was the name of ihe main >tod ol Amnion -calledChemoshby Moabites(see Facts about lalse ytods , p. 116) Molech was worshipped in Enypt as Amun, or Aniun-Ka, 'the kiniioi ^ods. "What was supposed to be his likeness was a statue ol brass rcsuntion a pedestal or ttuone ot brass - his tiead crowned and rescm-bliQkl that of a call, and his arms extended as if loembrace all who came near. Children were tus victims. The statue was heated red hot byfire inside and children were shaken over the flames or passed throuiih the hot arms in dedication to it, to receive Molech's favor. It wasbeLieved that all children not so dedicated would die in infancy. Many were actually burned alive in the idol(see scriptures above).It seenisihat kinp Ahaz was d>.'dicated to it (2 Ki. 16:3,19-20; 2 Chx. 28:3)

^»- Cont. from column 3

later spued Israel out for committinK the same sins. Thus He will do to anyone who follows the former apostates in the practice of sin. See Backsliding. P.2J7

g Whosoever means that any and all persons comnuttintt any ot these sins would be cut off(v 29). Neither law nor iirace can protect from judument in such cases,for C'Od has promised in both periods like punishment for like trans-fttessions. i>eeMk.7:lJ-21;Rom. 1:18-32:2:1-6:6:14-2:1: 8:12-13: 1 Cor. 6: 9-11: (.al, 5:r>-21: etc.

h Kecpin>i C'Od 's Vvord is shown to be the secret of blcssinti of both testaments, for both aties - law and grace. Such terms as keep , obey, do, observe, walk in, diligently hearken , hear My voice. ioUow , abstain , avoid , be not, do pot, beware , continue in, fle^iold fast, lay aside, lei, let not, let US, let us not

put away , put of take heed, t* ■' ■

put on. stand fai t, ", thou slialt not. conditions are .M.cs in connection

and others found hundrc'j^ ^. with reguirv.-ments to be met under grace as well a^ under the law ol Moses; and they moan the same in both periods. It is folly to place one's hopes in a grace tliaiwiU excuse sin and allow hiintodothe very things he is forbidden to do under the terms of grace as (j-v ■]■■■< .r, , ■■ I-, wufd_ s,^^ 3 U things AT _. under t trace and

5:L'^^—^- ■••dex rocoinimt any one ol these sinswotild bnnu punishment (v iO; Rom.2:17-2'J). This rule prevails under grace of the N.T.also Oas. 2:.)-lU). Criminals do not need to break every law to be judged and punished: and such holds true under t.od's guverniiiciil as well di man's(t.al. 6:1)-21;Kom. 1:21-32) see Mk. 7:21-23 for some of the ilos listeil in the N. I. '1' .' .i.-Ni.-J commands - ^\ • . t

1 speak lo Iffa,; ..., al)

be holy (v 2) 3>

2 You shall fear father and mother (v

3 You shall keep My sabbaths

4 Oo not turn to idols (v 4)

5 Do not make molten goOs

I (4) Grmadchildran

•10 The nakednrsH of thy son's dauKhter. ur of thy dnuehler's I dauKhtrr. ei'tn their nakedness thou shalt *not uncover: for theirs is thine own nakedness.

(S) Half sister or brother

•11 The nakedness of*thy father's wife's daufthter, begotten of thy father, she ;s thy sister. thou shalt not uncover her nakedness.

(6) Aunts or uncles (20:19)

•12 Thou shalt not uncover the nakedness of thy father's sister: she IS thy father's near kinswoman.

•13 Thou shalt not uncover the nakedness of thy mother's sister: for she is
thy mother's near kinswoman. •14 Thou shalt not uncover the nakedness of
thy father's brother, ihou shalt not approach to bis wife: she is thine aunt.

(7) Any "in-laws ' (20:12, 21)

•IS Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not imcover her nakedness.

•16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

(8) Woman and her daughter, or her grandchild (20:14)

•17 Thou shalt not uncover the nakedness of a woman and hei daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it IS wickedness.

(9) Wife's sister or brother

•18 Neither shalt thou'take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

3 Seven laws against abominable pagan practices (Dt. 14:1 , refs.). (1) Against relationship with a men-struouB woman(20:18)

•19 Also 'thou shalt not approach unto a woman to uncover her nakedness, as long a£ she is put apart for her unclean-ness.

(2) Against adultery (Ex. 20:

14, refs.)

•20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

(3) Against idolatry (£.x. 20:

4, ref»,)

•tl And thou shalt not let any of thy seed pass through Ihe fire to'M6 lech, neither shalt thou profane the name of thy

God:*I am the Lord.

(4) Against homoaexuahty

(20:13)

•22 Thou shalt not *lie with mankind, as with womankind: it is abomination.

(5) Against bestiality (Ex.

(22:19)

•23 Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion.

4 Why the pagans were cast out of the promised land -for the sins of v 6-23(20:

22)

t24'Defile not ye yourselves in any of"these things: for in all these the nations are defiled which I cast out before you: 25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. •26 Ye shall therefore keep my

j statutes and my judgments, and shall not commit any of these abominations; neither

1 any of your own nation, nor any

I stranger that sojoumeth among

! you:

I 27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

5 Warning against the pagan

sins of V 6-23

28'That the land'spue not you out also, when ye defile it, as it spued out the nations that were before you.

•29 For'whosoever shall commit any of these abominations, even the souls that commit them shall be cut ofif from among their people. •30 Therefore shall ye *keep mine ordinance, that ye commit not 'any one of these abominable customs, which were committed before you, and that ye 'defile not yourselves therein: I am the Lord your God.

CHAPTER 19

6 Ten laws. (I) Command to holiness (Ex. 22:31)

■AND the LuRD spak_e unto ** Mu^i-5, saying, •2*Spcak unto all the congregation of the childien of I5 ra-el, and say unto them, Ye shall be holy: for I the Lord your God am holy.

(2) Honoring parents; sabbath keeping (Ex. 20:8. 12)

•3 • Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God.

(3) Against idolatry (Ex.

6 Offer p«acc offenngs at your own will and not at a foiled act (v b)

7 Katot ttie sacrifice the day It Is offer' liicday foUuwiiig,but not on ' 'y (v 0-7)

b Uuiii nil.It remains to the 3rd day. in the firu (V *<)

0 tVlioevcr eati any of 11 on the 3rd day shall be cut oil (v 7-'J)

an image... for this cause Ciod gave them ly unto vile affections" -the ttuiiiosexaal sins as referred to in v 22: 20:13. When they went into depravity, apostasy, and the aboiiunaiionsof Lev, 18: andftoin. 1. lie spued them out and

-^ '--ocitinucd. column 1

a Wficn speakin/ of false gods, the Lord usually reminded luacl that lie was Jehovah (v 21). See "I am. " p. 71

b All homoioxualiiy - sodomy, lesbian-ism, and other sex perversion are condemned in Scripture with the penalty of death (v 22.26-29; 20:13; Hom. 1: 18-32). In fact, all the 7 sins of v 19-23 carry the death penalty, as proved in v '24-29, in parallel passages, and as seen in points 1-7, note d, v 19 c 3rd prophecy in Lev. (18:24-30. ful-fllled as predicted in v 25). Next. 20:22

Scommands - defilements of heathen:

1 Defile not yourselves in any of these things (sins of v 6-23: v 24)

2 You shall keep My statutes and My judgments, and shall not commit any of these abominations (v 26)

3 Neither you nor thcOentilesamong you shall commit any of these abomi-naiions(v 26-27).Here Ood made Israel responsible for the conduct of all Gentiles in the nation as well as their own behavior

4 Whoever commits any of these abominations shall be cut off (v 29)

5 You shall keep My ordinance, rxjt committing anyone of these abominable customs (V 30)

d 7 general sins haying death penalty:

^

1 Incest (V C-18, 24-30)

2 Sex relationship with mensDuous woman (v 19)

3 Adultery (v 20: Ex. 20:14. refs.)

4 Idolatry (v 21; Ex. 20:4. refs.)

5 Blasphemy (v 21: Ex. 20:7. refs.)

6 Homosexuality (v 22: 20:13) 7Besuality (v 23: 22:19)

All the nations of Canaan practiced these things (v 24, 27-29) and for such sins they were destroyed as predicted, and their land was given to Israel (v 24-30) e Here God warned Israel that He would spue them out also i f they practiced the sins of the nations they were dispossessing (v 28-30). God did do this to Israel also(2Ki.l'7 and 25),thus proving again that God is no respecter of persons and that there is no such thing as remaining in His favor when His people go into the same soul-damiungsins as others do.God would be an unjust tyrant if He saved one group of people and judged another who were committing the same sins worthy of death. Ttiis He does not do. C-od told Moses that He would blot out of the book of bfe any man who would sin against Him, and this He is under obligation todo regardless of anyone's past standing in His love and grace (Ex. 32:32-33). This Is the rule under both law and grace. Sec 21 examples and 210 plain laws and warnings , p. 284 of N. T.; also BacTT ^ sluhng. in Index

That tiod did reject Israel and spue the nation out when they backslid and went into the sins of theCanaanites is clear. He raised up 16 different judges to deliver them from 7 servitudes to other nationsbecausc of sin(see p. 60). He cursed the nation many times in the period of the kings, because of sin. and finally sent them into captivity under Babylon (see p.419). After that, when luacl rebelled and rejected Christ and the gospel He scattered them among the nations where they have been for many centuries. That Israel was in grace and had spiritual experiences in O. T. times is also clear (see O. T. spiritual experiences , p. 15^ of N.T.) f The term spue out TTused in Re v.3:16, ofbacksliudetuTHristians. ^ee v28;20: 22: Jer. 25:27. The word spue here is from the Hcb. qayah , spue out; vomit up: and since one cannot spue out anything which was not one time possessed by film, it indicates that even the c.en-tiles were once in God's favor before being spued out by Him. This fact is proved in Rom, 1:21-32 where it says of (.entiles that when they kiiew God. they glorified him not m cod, neither were thankful;hut becam e vain in their imaginations, and their foolisli heart was darkened. I'rolessingthcmsclvcsto be wise, till tools... changed

the glory o: rtiytiblc L.od into

LEVITICUS 19

Sundry laws repeated

a Heb. eliliro, nothings. This is what an idol is called (1 Cor. 8:4) b All God's program of salvation and redemption is on a free will baiis 0 a. 3:16; Rev. 22:17)

c AnytMagbegioaiagto putrefy was not to be used because this was a type of the pure, uncorrupt, sinless Son of God. Such food was to be burDed instead of being used in communion with God (v 6). To disobey in this maner was an offence serious enough to require the death penalty, as it would tend to honor conuptionin thetype and in the communion with God in practice (v 7-8)

d 5 commands - law of tdeanings:

1 Do notreapyoui fields clean (v 9)

2 Do not gather the gleanings of the harvest

3 Do not glean your vineyard (v 10)

4 Do not gather all the grapes

5 Leave the gleanings of all your fields and vineyards for the poor. This was God's plan to help care for the poor. The generous left plenty for them and this created a spirit of love between neighbors laws:

e 26 commands - social and religious

1 Do not steal (v 11; Ex,20:15, refs.)

2 Donotdealfalsely(vll;Ex.20:16)

3 Do not Ue (v 11; Ex. 20:16)

4 Do iK)t swear falsely by My name

5 Do not profane My name (vl2)

6 Do not defraud your neighbor(v 13)

7 Do not rob your neighbor

8 Pay wages at end of every day

9 Do not curse the deaf (v 14)

10 Do not cause the blind to stumble

11 You shall feat God ment(vl5)

12 Do no unrighteousness in judg-

13 Do not dishonor a man because he is poor mighty

14 Do not honor a manbecauseheis

15 Judge your neighbor righteously

16 Do not be a talebearer (v 16)

17 Do not endanger the life of your neighbor or interfere with justice if he is gialty heart (v 17)

18 Do not hate your brother in your

19 Do not suffer your neighbor to sin if a rebuke will keep him from it

20 Do not seek revenge (v 18)

21 Do notbear a grudge against your people

22 Love your neighbor as yourself

23 Keep My statutes (v 19)

24 Do not crossbreed your stock

25 Do not sow fields with mingled seed fabric

26 Do not wear garments of mixed f Theidea hereisthatone should not be

quick to make vows byGod's name, or swear to tell the truth by His name in order to make a lie seem all the more true (V 12)

g The wage earner received his sole support from day labor, and it being aU that he had for the upkeep of his family, the law provided that a man's living should be given him as fast as he earned it (v 13; cp. Dt. 24:14-15; Jer. 22:13: Mai. 3:5; Jas. 5:4). This shows that God took special care for the poor

h God not only showed concern for the poor and the wage earner, but for the handicapped inbody. According to His commands, no man was to curse the deaf because he could not hear; cause the blind to stumble because he could not see who tripped him; take advantage of the poor and wage earners because they had no power to resist; be unjust to anyone in coun because of having the advantage over him; show respect of persons to the poor or rich for personal gain; bring injury to others through malicious gossip; hate anyone in the heart and seek his hurt m private; hold grudges or live ungodly for the sake of any gain or advantage (v 9-19). The law was to love one's neighbor as himself (v 18); and it was tiod'sdesire for every Israelite to be righteous inwardly as well as outwardly, doing everything in tlie fear of God and for the good of all, both in secret and public life

i Heb. rachU,trader; peddler. It is used here of those who peddle scandal, obtaining the secrets of others and retailing them as gossip wherever they go.

20:4; 1 Cor. 6:9; Gal. 5:20)

•4 *' Turn ye not unto "idols, nor make to yourselves molten gods: I am the Lord your God.

(4) Against forced religion

and eating old consecrated

foods

•5 *" And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer*it at your own will.

•6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the'^third day, it shall be burnt in the fire.

•7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted. •8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord : and that soul shall be cut off from among his people.

7 Law of gleanings (Lev.

23:22; Dt. 24:19)

•9 " And when ye reap the harvest of your land,"thou shalt not wholly reap the comers of thy field, neither shalt thou gather the gleanings of thy harvest.

•10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard ; thou shalt leave them for the poor and the stranger: I am the Lord your God.

8 Twenty-six social and re-ligioas laws. (1) Against stealing, false dealing, and

perjury (Ex. 20:15-17)

•11 "^e shall not steal, neither deal falsely, neither lie one to another.

(2) Against false vows and

profanity (Ex. 20: 7)

•12 " And ye shall not 'swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

(3) Against oppression (Ex.

22:21)

•13 • Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired snail *not abide with thee all night until the morning. •14 * Thou*shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the Lord. •15 " Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shaft thou judge thy neighbour.

(4) Against bearing false witness (Ex. 20:16)

•16 ' Thou shalt not go up and down as a'talebearer among thy people: neither shalt /thou stand against the blood of thy

neighbour: I am the Lord.

(5) Law of love (Ex. 23:4)

•17 «" Thou shalt'not hate thy brother in thine heart: thou shalt in any wise *rebuke thy neighbour, and not "^stiffer sin upon him.

•18 " Thou shalt not avenge, nor bear any grudge against 5ie children of thy people,"but thou shalt love thy neighbour as thyself: I am the Lord.

(6) Law of separation (Ex.

23:22: Dt. 22:9)

•19 •" Ye shall keep my 'statutes. Thou 'shalt not let thy cattle *gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither gball a garment ^mingled of linen and woollen come upon thee.

9 Concerning sexual experience with women slaves

•20 •" 'And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. •21 And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, even a ram for a trespass offering. •22 And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sin which he hath done: and the sin which he hath done shall be forgiven him.

10 Law of first fruit of trees

•23 *" And when ye shall come into the land, and shall have planted all manner of trees for food, then ye'shall count the fruit thereof as*uncircumcised: three years shall it be as un-circumcised unto you: it shall not be eaten of.

•24 But in the fourth year all the fruit thereof shall'be holy to praise the Lord withal. •25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

11 Twenty-six social and religious laws. (1) Against seven pagan practices (20:

22; Dt. 14:1)

• 26 "^ Ye "shall not eat any thing with the blood: neither shall ye use "enchantment, "nor observe times.

•27 Ye shall not "round the comers of your heads, neither shalt thou mar the comers of thy beard.

•28 Ye shall not make any^ut-tings in your flesh for the dead, nor 'print any marks upon you: I am the Lord.

(2) Against prostitution (Ex,

20:14)

Cp. 1 Sam. 22:9-18; Jer. G:28; 0:4; Ezek. 22:9

J This could only refer to being responsible for his death by bearing false witness, or standing idly by while seeing a neighbor suffer wrong when it is known that he is innocent and some-tliing could be done about it (v 16) r Tatooing was practiced in various pagan nations from the earliest times, as well as markings with all kinds of paint and cuttings on the flesh. These were connected with superstition; and any disfiguration of the body was an outrage to God and an insult to Him who designed the body originally. Hence, the law here (v 28)

a For comments on this see notes on Jn.

13:34-35; 15:9-14; 1 Cor. 13; 1 Jn.

3:11-4:21 2:15

b See lTim.5:20;2Tim.4:2;Tit. 1:13:

c Do noteocoutage or countenance him

in sin (V 17) d See 30 facts about neighbors, p. 138 e This affirms again that God's statutes include the commandments, the judgments, and the ordinances (v 19) f See 30 facts: separation . p. 148 g Hd}. raba. to lie with in copulation:

breed (v 19) h God wanted Israel to maintain their purity on every level. Separation was to characterize every facet of their lives, from the purity of their livestock to the kinds of seed they were allowed to sow in their fields. Even the fabric of their garments was to be pure. If such separation was to be maintained in these kinds of minute details, how much more so when it came to intermingling with heathen nations! If such seemingly incidental issues were addressed by divine commandments, how much more were the commandments regarding weighty' matters to be taken seriously' i 5 commands - sex sin with slaves:

1 A man who has sex relationship with a slave not yet redeemed but betrothed to a husband, shall be scourged (v20)

2 The slave shall also be scourged. The Sept. reads, "they shall be chastised"

3 The man and slave shall not be put to death (as in other cases, Dt. 22:23-24), because she was not free

4 Besides being scourged the man shall bring a ram(estimated cost today, 320. 00) to the tabernacle for a trespass offering (v 21)

5 The priest shall make atonement for him for his sin, with the ram, and it shall be forgiven him(v 22)

J 4 commands - fruit trees:

1 You shall count all fruit of new trees as uncircumcised for 3 years (v 23)

2 You shall not eat the fruit of these years

3 The fruit of the 4th year shall be given to the priest as holy (v 24)

4 The fruit from the 5th year on shall be yours to enjoy (v 25)

k Plucking the blossoms is no doubt what is meant by regarding the fruit as being uncircumcised or unclean and unacceptable for eatingin the first years (v 23-25). The law concerning fruit trees was a wise one, for it is said that if the blossoms are plucked in the early years, trees will bear more abundantly afterward

1 God considered all firstborn of man and animals, and all firstfruits as His.These were called holy because of being used by the priests who were dedicated to holy services. In the case of humans, any who were not of the priestly tribe could be redeemed from priestly service. See Firstborn and Firstfiuits in Index m 20 commands - social, religious. p. 138

n Heb. nachash, serpent; to hiss or whisper a magic spell; to charm, prognosticate.or divine by serpents (v 26;Num. 23:23:24:l;Dt. 18:10:2 Ki. 17:17; 21: 6; 2 Chr. 33:6). See note b. Gen. 3:1; note b, Lk. 12:29

o Heb. anan. to cover; cloud over; to pracrice magic or divine by the clouds or by flocks of birds that pass over. It refers to being superstitious regarding lucky and unlucky days, imagining omens in the skies, and other such prac -

rices by various means (V 26; Dt. 18:10, 14; 2 Ki.21:6; 2 Chr. 33:6). See note b. Lk. 12:29

p Cutting the hair and beard in idolatrous practices was common in Egypt, Canaan, Arabia, and other lands. It was a means of signifying dedication to idols. Hebrews were not to follow these customs as a testimony that they were not idol worshippers with their neighbors (v 27)

q Manypeopleswere very violent boihin mourning and worship of idols, tearing the hair, scratching and cutting the aesh (V 28: Dt. 14:1: Jer. 48:37)

LEVITICUS 20

Divers laws and ordinancit!

141

a For thii and other nr.isani !ir.-ielite* wctc ■ ab-

lets to^ WU

a CIMUIll 111 tonic paXil lo piutuiulc

daugbten previous to manla^e. the moaey tcccivckl fur inch being <ie<li-cjteJ to iJols

b Commands rc^jidintt sabbaths and wotstup were ^ivcii often because it was (.-asy for men lo oevUect such re-li^ous rituals jod tcnipiatioiutodo so wcie always present (v JO)

c Sec Familiar spints. p. 142

d Hcb. yiddeiioai i ll. knowtntt ones, a con-juicr. 1 be wiz.ixds were males who practiced witchcraft (v 31; 20:6/^7:Dt, 18:11: 1 bam.-.aJia. ih 2 Kl, 21:0: 23: U: 2Chr.33:G; Isa. 8:19; 19:3)

e Heb. scybah. old aiic: gtay hairs (v 32: Job 41:32; Pr. 16:31) f Heb. yanah . to rat;c or be violeat at: suppress: oppress: malitcat (v 33; Ex. 22:21; t zek, 22:7, 29). Not the same word trans, vex elscwliete

t(3 commauds coocerniU); stran>ters

1 Do not vex theni (note f, above)

2 I real them as one born amon)(you

3 Love them as yourself (v ;J4) b For this reasonoodcommanded Israel

to love suan>;ers(v 34).It is stated of the nation ye were stran^ters 4 times id ilie PeiitaiJucb (v 34: Ex. 22:21; 23:9; Dt. 10:19) i Be perfectly just in all things J Measure ot lent(tti,called long or linear

measure today k 3 kinds of measAes (v 33):

1 Meteyard - lon>i measure

2 Weicbt - measure by wei^t

3 Measure - measure by capacity 1 4 "ju»t" thtnfts (v 36):

1 Balances - scales

2 Wettihts - used on scales pints)

3 Epbah - dry measure (1 bushel, 3

4 Hin - liquid measure (6 quaru)

m 1 command - summary of all others(v n 2 tliinfts to observe and do (v 37): 37) 1 ALL MY statutes _ ALL MY judtunenu Whatever term is used, whether stat utes (13:13; 20:-i). |udaments. ordi-nanccs. or laws (16: t,-u).of comniand -ments? 22:31).it means the same thing -all the law of Moses o 4 commands - idol worshippers:

1 Say tolsrael that whoever >iive$ any of his ctuldrcn to Molech, whether luaelite or Gentile, be shall die (v 2)

2 The people shall stone him to death: he shall be cut off from his people (v 2-3)

3 Those who protect him in his sin shall be cut off (V 4-5) (v5)

4 All that follow turn shall be cut off p see note e, 18:21; Idols in Index

^ Cont. irom column 3

7 Sanctify unto Me all the firstborn (Ex. 13:2)

8 sancufy it (mountain . Ex. 19:23)

9 Sane lify the breast (of wave offer-ing. Ex. 29:27) 40:10)

10 sanctify the altar (Ex, 29:36-37:

11 Sancufy the Lord of Hosts (Isa. 8: 13) (Tsa. 'i>.2S)

12 Sanctify the Holy One ot Jacob

13 SanrtifyalastQocl 1;14; 2:1'>) Iti)

14 Sanctify the con^jcuation Qoel 2:

15 Sanctify the L^jf J ' od in your hearu (IPet, 3 Ty are iltcre commands for II' 1 tifyC'Od.but complaints because they did not do 10 (Dt. 32:61; Num. 27:14)

i 3 commands - Ixjlmess and obedience:

1 sancu;y yourselvei (v f)

2 Be t»ly (cp. note g, v 25)

3 Keep N(y statutes and do ihem (v 8) J Man sanctifies himself (»et$ hlmtelf

apart) unto (.od to be holy (v 7); and t>od accepts him, fotkuves and cleanses him, inakinvihiin ttoiyby ilic trui!, fla. 17:19) and faith (Acts -duty 1$ to separate and pre-God's IS to confirm and accept

k See 18 death-penalty sins , p. 147

1 Cp. with note 1. 13:20 m 3cascs of jJ ili.r. w t:

1 lieuhei.

2 Absaloi; ,_

3 A Corinthian (1 Cor, n Sec (..en. Si: Lev. 18:6

itlier 'i wife: (ilir.5:l) -)

5:1) 15

•» • Do not

prostitute thy

her to be •

land fall to

■«nd be-

(3) Agsinat sabbathbreakmi; and irreverpncp (Ex. ^0-8)

•30 • Ye*sh«l! keep my sabbaths, and reverence my sanc-ttury: I am the Lord.

(4) AKainst traffic with spirit medium!! and occult teachers

(Lev. 20:6, refs.)

•31 • Regard not them that have 'familiar spirits, neither seek after^ irards. to be defiled by them: I am the Lord your God.

(5) A^ain:>t irreverence to elders and God (Pr. 16: Jl; Ex. 20:5)

•32 * Thou shall rise up before theOioan,' head, and honour the face of the old man, and fear thy God: I am the Lord.

(b) Against oppressing strangers (Ex. 22: 21. refs.)

•33 * And if a stranger sojourn with thee in your land, ye shall not'vex him.

•34 But the stranger that dwell-eth with you shall be unto you as one bom among you, and thou*shalt love him as thyself; for*ye were strangers in the land of £'gjpt: I am the Lord your God.

(7) Against injustice in judgment and business (Ex. 23: 6)

•35 * Ye shall do'no unrighteousness in judgment, in'mete-yard, in weight, or in'measure. •36 'Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of t'^<,pX. •37^herefore shall ye'V)bserve all my statutes, and all my judgments, and do them: I am the Lord.

CHAPTER 20

110

12 Penalties (or the laws of Lev. 18ai»dl9: (l)Deathfor worshippers of Moloch and all their sympathisers (Lev, 18:21)

■AND \h XX Mo

T

spake unto

•2 Again, ;.. . ;ialt say to the children of I5 ra-el. Whosoever he be of the children of l$'ra-el, or of the strangers that sojourn in I5 ra-el, that giveth an\i of his seed untc-'Md lech; he shall surely be put to death: the people of the land shall stone him with stones. 3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto M6 lech, to defile my „._ ... .,.. und to profane my

•» All 1 if the people of the land do any ways hide their eyes

from the m*n. when he giveth of his seed unto*M6'lech,*and kill him not:

•5 Then I will set my face against that man, and'against his family, and will cut him off, and all that go a^horing after him, to commit whoredom with M6 lech, from among their people.

(2) Death for traffic with mediums and occult teach-er.s (Lev. 19:26, 31; 20:27; Ex. 22:18; Dt. 18:10-12; 1 Chr. 10:13-14, Isa. 8:19; I Tim. 4)

•€ • And the soul that ttimeth after such as have familiar spirits, and after Vizards, to go a whoring after them, I will even set my face against that soul, and will^ut him ofif from among his people.

(3) Command to holiness (Ex. 22:31)

•7 **Sanctify yourselves therefore, and'be ye holy: for I am the Lord your God. •8 And ye shall keep my statutes, and do them: I am the Lord 'which sanctify you.

(4) Death for parental disrespect (Ex. 20:12)

•9 * For every one that curseth his father or his mother shall be surely*put to death: he hath cursed his father or his mother; his blood shall be upon him.

(5) Death for adultery (Ex. 20:14)

•10 * And the man that com-mitteth adultery with another man's wife, even he that com-mitteth adultery with his neighbour's wife, the 'adulterer and the adulteress shall surely be put to death.

(6) Death for incest (18:8,

15; Dt. 22:30)

•11 And the man that lieth with his^father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

•12 And if a man lie with"his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

(7) Death for homosexuality

(18:22)

•13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall he upon them.

(H) Death for incest (18:17)

•14 And if a man take a'Vife and her mother, it is Wickedness: they shall be burnt with fire, both he and they: that there be no wickedness among you.

o See 18:6. 17

P lleb. zimmah,

medlr.1t J V.

29). A1

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•22:11

Pt. 10.- ,

•iplan: planned or pre-k,-,!n,tWv |.J; 13:17; 19:

31:11); lewd

..<t (1 11.1 '.26:

ck. .0:

.^_...... .:7)

3 Sanctify hijm (Lev. 8:12:21:8.15)

4 Sanctify yourselves (Lev. 11:44; 20:7: Num. lI:lS; Josh. 3:5; 1 Sam. 16:5: 1 Chr. 15:12; 2 Chr. 29:5)

5 Sancufy the people (Ex. 19:14: Jojh. 7:13) (Lev. 8:30)

C SarKtily Aaron and his garmenu

^ Continued, column 1

a See oote e. 18:21: IdoU in Index b Those who refute to execute idolaters shall be executed tbcmsclvei (v 4-5) c This warain^ of punishment a^ainii a man's family would pettiaps cause many to obey when nothing else would (v5) d Go a wliorin>i after idols to coinrnit whoredom with them is not tobe understood only in a spiritual sense of leav-iaf, the worship of God for idolatry, for many immoral rites were carried on in connection with idol worship by both men and women. Thousands of women were consecrated to the vanous gods and even many men were also given over to numerous perversions in worship of idols e See note c. 19:31; note b. Lk. 12:29 f See noted. 19:31; al$onoteb.Lk.l2:29 g Here we have the death penally stated for those goint; after witches and wizards, or having traffic with demcxi spirits (v 6; cp. v 27) h The words sanctify and sanctified are used 133 times; sanctification 5 times: and sanctifieth 4 times- 142 times in Scripture; 111 times in the O. T. and only 31 times in the N. T. A study of the passages where these words are found shows ttiat to sanctify means to set apart from other uses to the particular use of God. not to cleanse from sin or nd of carnal nature, sometimes called the old man orAd am i c nature.

EvenChrist. the sinless'One, was sanctified Qn. 10:3C; 17:19). Where humans are concerned one begins to become sanctified when he begins to consecrate tus life to God, and the process is continued as he continues in his ded-icauon (1 Cor. 1:30; 6:11; 2Th. 2:13; Ijn. 1:7-9:3:8-10; 5:1-4, 18; see coL 2. p. 231 of .\.T.)

In passages on the subject God is spoken of as sanctifying material things and persons, and even immaterial things as a day (Gen.2:3); a fast Qoel 1:14; 2:15); and His name (Isa. 29:23: Ezek. 36:23), Man is spoken of as the agent in sanctifiration. 85 times; C>od as the agent, 23 times: Christ, 10 umes; and the Holy Spirit, 4 times. Man has as much to do with sanctification as Cod, for he is the one who decides to sanctify lumself to God. Man andGod work together in the seiting-apart process. Men are spoken of as being sanctified, 75 times; material things are said to be sanctified, 40 times; and God is referred to as being sanctified, 14 times (Lev. 10:3; Num. 20:12-13; 27:14: Isa. 5:16; 8:13; 29:23; Ezek. 20: 41; 28:22, 25; 36:23: 38:16; 39:27) 7 personal agents (used in sanctifying):

1 God (Gen. 2:3; Lev. 21:15. 23; 22: 9; JnriO:36; 1 Fh. 5:23; Jude 1)

2 Jesus Christd Cor. 1:30; Eph. 5:26; Heb. 2:11; 10:10, 14; 13:12)

3 Holy spirit (Kom. 15:16; 1 Cor. 6: 11; 2 rh. 2:13; 1 Pet. 1:2)

4 Moses (Ex. 19:10, 14; 40:13; Lev. 8:1(^15730; 21:8; Num. 7:1)

5 Josliua (Josh. 7:13) Ex. 19:22)

6 Pnests (1 Chr. 15:14:2 Chr. 30:24; 7 Laymen (Lev. 11:44: 20:7).Cp.Mt. 23:17. 19; Heb. 9:13

9 things God sanctified:

1 Day(Gen.2:3:Num.27:14;Dt,5:12; Neh. 13:22)

2 Tabernacle (Ex. 29:43-44)

3 Firstborn (Num. 8:17)

4 Temple(2Chr.7:I0,20; 29:17; 30:8)

5 Heathen armies (Isa. 13:3)

6 Jeremiah (Jer. 1:5)

7 People (Ex. 31:13: Lev.20:8: 22:9)

8 Jesus Clirist (Jn. 10:26)

9 Christians Qxitic 1)

Some ol the other things spoken of as being s.inctified are: lavei (Lev.3:11); hou$e(l.ev.27:I4-l.'^));j7eTT(Lcv.27:16-25); most holy things (1 t;hr. 23:13);

bread (1 .sani. 21:5); vessels (2Chr.29:

13); gates (Neh. 3:1)

15 commands - to sanctify:

1 Let pri est s sancufy themselyes (Ex. 19:22; 1 Chr. 15:14:2 Chr. 2* 15. 34: 30:3, 5. 15. 24; 31:18)

2 Sanctify them (Ex. 19:10; 28:41; 29:33: 30:29; Lev. 8:11: 21:23)

LEVITICUS 21

L<iws of the priesthood

a Bestiality (sexual relationship with a beast) hasbeen practiced in pagan nations by both men and women. For this and other sins the Canaanites were destroyed 08:19-25; 20:22-24).The Bible speaks of a man's relationship with a woman as making them one flesh , even in harlotry (1 Cor. 6:15-13), On these grounds bestiality would lowerthe image of Godtobecomingone flesh with a beast; hence, it insults the Creator more than some other sins. It was God's plan for man to be higher in morals and principles than to cohabit with senseless dumb animals. Just as murder is a serious crime against God. because it takes the Ufe of one created in His image (Gen. 9:6), so bestiality is a depraved crime against Him because it lowers one of His likeness to the level of a beast. For this sin both the man and the beast were to be killed. Though the beast had no moral responsibility it had to be desuoyed, perhaps to stamp out any further anempt on its part to commit the act with others and thus promote such sin

b Their death would be their own responsibility, no: God's (v 16)

c If a brother and a sister agreed to sexual relationship both were to be pur to death (V 17; 18:6, 9)

d The man who became so depraved as to have rel ationship with a menstiuous woman, and the woman who was depraved enough to permit such an act were to be put to death (v 18; 18:19)

e See 18:18; Gen, 29:15-30:24

f See 18:6. 12

g See 18:6, 14

h This is another way of expressing the death penal ty(cp.v 10,11.12,14.17.18)

i It was a sin to marry a brother's wife unless the brother had left no seed to keep his name alive in Israel. Then it was permitted (v 21; Dt. 25:5; Mt. 22: 24-30)

j See note h, above

k 4th prophecy in Lev. (20:22-24. ful-filled). Next, 25:IB

1 2 commands - obedience to God:

1 Keep all My statutes, all My judgments, anTdo them (v 22)

2 Walk not in the manners of the nations (Dt. 7:1) which I cast out before you (V 23)

m This was a prophetic warning to Israel that if they committed the same sins for which the Canaanites were cast out they would likewise be cast out. This was fulfilled (2 Ki. 17 and 25)

n See notes c-e, 18:24-27

o God had made this prediction and given this promise to Israel many times in the past (Gen. 12:1-3, 7; 13:14-17; 15:18-21; 17:7-8,21; 26:3-4, 13-15; 35:11-12; Ex. 3:8,17-22; 6:1-8; 13:5; 23:20-33; 32:13; 33:1-3, 10-11)

p For more on this, see 11 reasons God separated Israel , p 108

q 3 commands - laws of holiness;

1 Put a difference between unclean and clean beasts, unclean and clean fowls (for the sake of health, v 25)

2 Do not make your souls abominable by any unclean beast, fowl, or living creature

3 You shall be holy unto Me, for I have segregated you from all other people for Myself(v 26). Cp. note i.v 7

r See Lev. 11 and Dt. 14 for a Ust of clean and unclean animals

Familiar spirits (10:31)

Heb. owb, a mumble as from a water skinbecause of its hollow sound; a bottle; a necromancer or ventriloquist. Trans, bottles (Job 32:19); and familiar

spirits (v"31; 20:6,27; Dt.lti:ll; 1 Sam 28:3-9;2Ki,21:6;23:24;lChr. 10:13; 2Chr.33:6; Isa.8:19; 19:3; 29:4).Thesc arc demon spirits possessing mediums -those who give their will to them, to imitate dead humanbeinus. make pte-dictions.promotc doctrines,etc.(l Tim. 4:1-7). We have clear examples in Scripture. la 1 Sam. 28 it seems that Samuel actually appeared to Saul, but in 1 Chr. 10:13 it is clear that it was a familiar spirit imitating Samuel which

(9) Death for bestiality (Ex. 22:19)

•15 And if a man "lie with a beast, he shall surely be put to death: and ye shall slay the beast.

•16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; theii*blood shall be upon them.

(10) Death for incest (18:9)

•17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she'see his nakedness; it is a wicked thing; and they shall be cut o5 in the sight of their people: he hath uncovered his sister's nakedness ; he shall bear his iniquity.

(11) Death for relationship with a menstruous woman (18:19)

•18 And if a man shall lie with a woman having her"sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

(12) Death for incest (18:12-14)

•19 And thou shalt not uncover the nakedness of thy'mother's sister, nor of thy'father's sister : for he imcovereth his near kin: they shall bear their iniquity.

•20 And if a man shall lie with his*uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; '■they shall die childless. •21 And if a man shall take his brother's wife,'it is an unclean thing: he hath uncovered his brother's nakedness; they'shall be childless.

(13) Why the pagans were

cast oat of the promised

land (18:24)

J 22 • *Ye 'shaU therefore keep all my statutes, and all my judgments, and do them: that the land,"Nvhither I bring you to dwell therein, spue you not out.

•23 And ye shall not walk in the manners of the nation, which I cast out before you: for"they committed all these things, and therefore I abhorred them. •24 But°I have said imto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that fioweth with milk and honey -..lam the Lord your God, which have"separated you from other people.

(14) Command to holiness (Ex. 22:31)

•25 Ye'shall therefore put difference between 'clean beasts and unclean, and between unclean fowls and clean: and ye

shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. •26 And ye shall"be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.

(15) Death for traffic with spirit mediums and occult teachers (Lev. 20:6, refs.)

•27 " A man also or woman that hath a'familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

VII Religious laws (Lev. 21: 1-24:23). 1 Laws against defilements of priests:

(1) Priests not to touch the dead except close relatives

|AND the L ord said unto ■*^ Mo se§, "Speak unto the priests the sons of Aaron, and say unto them. There shall none be "yefiled for the dead among his people: j 92 But for his kin, that is'aear imto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

•3 And for his sister a virgin, that is nigh imto him, which hath had no husband; for her may he be defiled. •4 But he shall not defile himself, being a chief man among his people, to'profane'himself.

(2) Priests not to defile themselves by pagan practices (19:26; Dt. 14:1)

•5 They shall not make*bald-ness upon their head, neither shall they shave off the comer of their beard, nor make any cuttings in their flesh.

(3) Priests are to be holy (Ex. 22:31)

•6 They shall be holy unto their God, and not'profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do ! offer: therefore they shall be holy.

(4) Priests not to defile themselves by wrong marriages

•7 They shall not take a'wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he IS holy unto his God.

(5) Priests are to be holy (Ex. 22:31)

'•8 Thou shalt *sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

a See note i, v 7 b See coL 1; a^te b

c 9 c omman ds Speak

U<. 12:29

- laws for priests: the priests (the sons

appeared. The girl of Acts 10:16 (see note there) had a spirit of python. It is said that persons under the operation of this demon would become swollen and give answers in a frenzied state of mind.Countcrfeit demonsuations were made by ventriloquists, as suggested here, using a bottle or large water skin. .-^ee note b, Lk. 12:29

could set them apart forGod and ceremonially cleanse and dedicate them, but any cleansing from sin had to be dine by the Lord. Technically, sanctl-fication is not a cleansing from sin, but a setting apart from profane uses to holy uses and the divine wiU. In many cases sin is nit even involved

1 Speak to the priests (the sons of Aaron) telling them that none shall be defiled by the dead except very close kin (V 1-4)

2 Make no baldness on the head (v 5)

3 Make no special shavings of the beard like the heathen

4 Make no cuttings in the flesh

5 Be holy unto God (v 6, 8)

6 Do not profane God's name

7 Marry no wboro, profane, or divorced woman (v 7) holy(v 8)

8 Sanctify every priest; he shall be

9 If a priest's daughter becomes a whore she shall suffer the death penalty (V 9) 10; 19:11-18)

d Become unclean for (v 1; 22:4; Num. 9: e 6 classes of dead - priests defiled for:

1 Mother (v 2) 4 Daughter

2 Father 5 Brother

3 Son 6 Virgin sister (v 3)

f Hcb. chalal, to bore; wound; dissolve; profane a person; break one's word; defile; pollute; prostitute; slay. It is akin to chalah. to be worn, weak, sick, afflicted; to grieve, make sick or dis-eas<.d. From the meanings of the Heb. and the Eng. word profane (meaning secular; uninspired; vulgar; common; blasphemous; godless; impious; irreli-" gious; unconsecrated; unholy;

unsanc-tified; wicked; worldly) we understand what God meant by the following laws;

5 commands to priests:

1 A priest shall not profane himself (v 4)

2 He shall not profane the name of God(v 6).Cp.l8:21; 19:12; 20:3; 22:2,32

3 A priest shall not marry a profane woman (v 7. 14)

4 He shall not profane the sanctuary (v 12. 23), Cp. Ezek, 23:39; 25:3

5 Prisisis shall not profane the holy things (22:15), Cp. 22:9; Ezek. 22:26

10 examples of profaning

1 Israel profaning the sabbaths (N eh. 1-3:17; Ezek. 22:8. 26; 23:38)

2 Prophets and priests profaning God CJer, 23:11-15; Ezek. 22:25-26)

3 Zedekiah is called the profane wicked prince of Israel (Ezek. 21:25)

4 Profaning the sanctuary(Ezek.25:3)

5 Profaning God's holy name (Ezek. 36:20-23; Amos2:7: Mai. 1:12) 2:11)

6 Profaningtheholiness ofGod(Mal.

7 Profaningthe holy covenant (Mai. 2:10)

8 Lucifer was cast out as profane when he sinned (Ezek. 28:16)

9 Priest profaning the temple (Mt. 12:5). Cp. Acts 24:6

10 Esau was a profane person, a fornicator (Heb. 12:16)

g A priest profaned himself when he became backslidden in heart, irreverent, ungodly, unholy, defiled, unclean, wicked, or worldly - more interested in secijar things than in his duty to God (V 4)

h Here the same commands given to laymen (19:28) were also given to priests so that none could think he was exempted from them and therefore, free to follow other nations in such practices.- See notes o-q. 19:27-28

i 13 times God speaks of profaning His name (v 6; 22:2,32; 18:21:13:12; 20: 3:Ezek,36:20-23;Amos2:7;MaLl:T2). It means to show irreverence, blaspheme, and disrespect the name of God and His program by sinning (v 6; Amos

2:7) J Priestswerelimitedtogodly,pure,un-

defiled, and religious women for wives

3 kinds of wives forbidden the priests:

1 Whore (V 7, Cp, v 13-14)

2 Profane, i,e.. a vulgar, blasphemous, godless, impious,irreligious. unconsecrated. unsanctified. wicked, worldly woman

3 Divorcee. Others were permitted to marry a divorced woman, but not the priests (Dt.-24:l-4)

k Moses was to sanctify all the priests, Aaron and all his sons. .■\s a man he

L

Latps of the priesthood

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hlm.maUnghln.: . ,;otnp.

And eQcouragiog Irreligiout acd In otben (V 9)

If ttut wat QOi a motle of puathmeot to cause death, it referred to burning tbe body dfiet the wbore wat (toned, at

7:25) I t upon :-.jrk]

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was the case wtit

c ADoiniio^ with <.. the bead wat the .-. between the hi^ pn fai at cooieciaDon • 10;8:12:P». 133). He jUo wore clothetl diftcrcntfron i^iint-, : tht-.nhct ptiestt (Ex. 2S). : was chief

rulcr-ason. .— :..ieseniauve ^

fot L>od arrwng tbe people. B y hit aaointina he represented (.>od as chief prophet; oy his oiiice be was typical and repretentauve of C hhtt in His sac-niicial character, and b y hit holy crown be represented the nilinf; au-thonty oi vod on earth

.j '" r.^r.x ,n,'\ - ht 'h ^n.'tf laws:

^ ot uncover

;_i ;. . a mourning

(V 10)

2 He shall not defile himself by going in to any dead body (to attend the funeral), or defile himself fat hit father ot mother (v 11)

3 He th^ not io out from tbe sanctuary for the sickness or death of any of bis neat kin (v 12)

4 He thall marry only a vir^yn (v 13), not a widow.divorcee, profane woman, or an harlot (v 14)

5 His virgin wife shall be of his own people, not a foreuner

i He shall not profane hit seed among his people (v 15)

e Ordinary priestt were permmed to be ceremonially defiled or become unclean for a dead father, mother, and close kin.but not the hiKh pilest (v 1-2). He had to be clean at all times and ready for service between God and the people both day and nik^u In God's plan there was to be a dependable and qualified representative who could be contacted whenever the need arose (v 11). In tbe Eatt the first sign of mourning was uncovering the head, dishevelling the hair, throwing dust upon it, and rending the clothes. This behavior was forbidden the high pnest (v 10)

; This.of course, refers tostayingin the sanctuary all the time he was in service. He was not free to leave his tabernacle work for any outside emergency (v 10-12)

g 6 commands - marriage of high prieti;

1 He shall marry a virgin (v 13)

2 One of his own people (v 14)

3 He shall not marry a widow

4 Or a divorced woman

5 Or a profane woman

6 Or an harlot, even if redeemed

h TMs was not a requirement of ordinary pnesu. as with the tiigh priest (V 7,14)

i This prohibition wat alike for all prietts. perhaps to avoid scandal - any report that a priest had been improperly associated with a woman and thit

Wat the reaton for her divorce (v 14). Divorcees could be married again to someone outsde the priesthood, if legally and scripturally divorced (Ot. 24:1-4)

J See note j, point 2, v 7

k No priea could ever marry an harlot, even though redeemed and made clean of her sin in the sight of God and man. 1 his was to discourage harlotry in Israel and keep the ministry on the highest moral level, free from any appearance or memory of evil (v 14)

1 The wife of a pileticould not be a foreigner - of another race or color. She could be from another uibe. but an Israelite (v 14) n\ Profaning his seed refers to marriage with a profane woman who would become the mother of his seed (children). A priest was to have a wife who would be a help to him and one ' "le

with the [>eople to whom he d

(vl5)

(6) Prieata not to d«niel themaalvea by approving aln

•9 f And the d«uichter of any priest, if she'profane herself by playinfi the whore, she profan-eth her father: she shAll^be burnt with (ire.

(7) High prieats not to defile | themaelvea by mourningi

I •10 And he that is the high priest ainonK his brethren, upon , whose head 'the anointing oil , was poured, and that is consecrated to put on the garments, ^hali not uncover his head, nor rend his clothes;

(8) Highprieats not to defile, themselves even by viewing their cloaest dead relativea .

•11 Neither shall he f;oin to any dead body, nor 'defile himself for his father, or for his mother.

i

(9) High priests not to make any world contacts while ministering to God in the

tabernacle

•12 Neither shall he 'go out of the sanctuary, nor profane the sanctuar>' of his God; for tbe crow-n of the anointing oil of his God 15 upon him: I am the Loud.

(10) High priests not to defile themselves by wrong

marriages

•13 And he*shall take a wife in her virginity.

•14 A *widow, or a 'divorced woman, or'profane, or an'harlot, these shall he not take: but he shall take a virgin 'of his own people to wife.

(11) High priests not to defile themselves by permitting their family to sin (v 9)

•IS Neither shall h^rofane his seed among his people: for I the Lord do sanctify him.

2 Twelve physical qualifications for priests

■16 ' And the Lord spake imto Md'sej, saying.

•17 Speak unto AAr'on, saying, Whosoever he be of thy seed in their generations that hath any blemish,"let him not approach to offer the bread of his God. •18 For whatsoever man he be ' that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, •19 Or a man that is broken-footed, or brokeiihanded, •20 Or crookbackt. or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken: •21"No man that hath a blemish of the seed of A4r on the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish: he ■hall not come nigh to offer the bread of his God. •22 He^hali eat the bread of hia Go6,'both of the most holy,

and of the huly.

•23 Onlv hv shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish ; that he *profane not my sanctuaries: for I the Lord do sanctify them. 24 And M6 e told if imto AAr on, and to his sons, and unto all the children of I5 ra-el.

CHAPTER 22

112

3 Death penalty for priests who eat of the holy things

while defiled

■Arn) the Lord spake unto A* Md e, saying. •2*Speak unto Aftr on and to his sons, that they ^separate themselves from the holy things of the children of 15 ra-el. and that the>'^rofane not my holy name in those things which they hallow unto me: I am the Lord.

•3 Say unto them. Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of I5 ra-el hallow unto the Lord, having his unclean-ness upon him, that soul shall be cut off from my presence: I am the Lord.

•4 What man soever 'of the seed of Aaron is aHeper, or hath a*nmning issue; he shall not eat of the holy things, until he be clean. And whoso'touch-eth any thing that is unclean by the dead, or a man whose'seed goeth from him; •5 Or whosoever'toucheth any creeping thing, whereby he may be made imclean, or a'man of whom he may take unclean-ness, whatsoever uncleanness he hath;

•6 The soul which hath touched any suclf^hall be unclean imtil even, and shall not eat of tbe holy things, unless he^wash his flesh with water. •7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food. •8 That which "dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith : I am the Lord. •9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.

4 Strangers forbidden to eat

of the holy things

•10 There"shall no stranger eat jf the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

•II But if the priest buy any soul with his money, he"shall eat of It, and he that is born in his house: they shall eat of his meat.

5 When priests' daughters may and may not eat of the

holy things

•12 If the priest's also

be married unto u .. she

n See 12 physical quaUflcatioos of pnet ts. p. 144

o .No man of t) • - 'lo

had anybodv m

could serve a^ a pncti 10 make sucn-fices (v 21). Fot turn to do 10 would ha ve eJonfied defeat.ticknest.di teste.

Continued, column o ^»-

q 7commands-eatingholythinns .pJ47 —^^- Cont. froH' column2 weakoett. failure, and phyucal infirmity to some extent which would have been out of harmony with the type -Christ, the perfect One

p Physically imperfect men of Aaron's house could eat holy ttungt but not serve the tabernacle (v 22) a Sec Holy in the Index

b Here 11 i s explained that profaning God's house wat by allowing a blemished, deformed, f tail,tlckly.physically imperfect man to serve as priest (v '23). Such were forbidden to have any part in the tabernacle service (v 16-23)

c 7 commands - penalUet for pnetts:

1 Sp>cak toAaron andhis tcni I" S'.'Da-rate themselves (when . d) from the holy things of 1 >i

2 They shall not profane M y tioly name inthose things hallowed untoMe

3 Whoever of their seed lorever. wbo goes unto ihe holy things in uiKleannest shall be cut off (v 3)

4 No man of Aaron's seed that Is a leper, ot that has a runmng issue from his flesh, shall eat of the holy things until he is pronounced clean (v 4)

5 Whoever becomes unclean by any means shall be unclean until evening, andshallnot eat of the holy things until he has bathed (v 4-7)

6 No man of the seed of pnetts shall eatihat which dies of itself (v 8;

7 Aaron and his seed shall keep My ordinance lest they die (v 9)

d Meaning they should separate themselves from the holy things at long as they were disqualified to eat of them, as outlined in v 3-9 (v 2)

e Profaning God's name is here explained at sinning in those things He has spoken of asbeing sinful, and which He has plainly commanded in His own name (v 2-9). It is the sin of ignoring God and fiis word, showing no concern for His commands, and acting contrary to His laws. Such ungodly irreverence and wilful irresponsibility 1 n divine and religious matters could not be tolerated in the priesthood

f No man of Aaron's seed or any of tbe nation otherwise needed to be leprous or diseased in other ways according to God's covenantsr that is, if the people would carry out their obligations to Him. At Marah a covenant of healing was made with the whole nation which guaranteed both healing and connnued health upon meeting certain conditions (see note c. Ex. 15:2b). Upon their obedience God promised to take away sickness from their midst (Ex. 23:25). Sicknesses were promised only as a result of sin andfailuretoobey(Lev.26: Dt. 28). We read thatGod healed every one so that there was not a feeble per-lon in all their tribes (Ps. 106:37; 107: 20).Tbuslsraelhad a perfect beginning as a nation leaving Egypt and they could have continued in this state had they not rebelled. The laws about diseases in Lev. 13, 14, 15. etc. and the references to possible leprosy and other diseases in luaeLies were made in view of the fact that, if luael failed, they would be needed. Even when Israel went into sin, cod promised time and again to heal them should they turn to Him (Ps. 34:'.*-10; 84:11: 91:1-12; 103:3; Isa. 58; etc.). Vv hen the Messiah came to restore Israel and save the nation , should they t um to God. I le he aled everyone who came to Him for healing, without exception. N o lest than 23 times It is recorded in the Gospels that He he aled them all (note b, Mt. 13:58). Thus t.od (ought to renew Israel and (tart them out with a new beginning as in the days of Moses. True to the prophecy of Moses in Dt. 18, He sent them a prophet like unto Moses

g See notes on chs. 13-14

b See notes, 15:1-33

I See ootet, 21:1-4. 11

J See notes, 15:1-13

k See notes, ll:'24-4o

I See ootet, 15:1-12 m See note k. 15:2; note a, 15:7

n See note b, 15:7

o See note a, 17:15

All the above ootet, g-o, refer to prohibitions to priest. The tame prohibitions were given to laymen in chs. 13-17, which tee

p 4 claites were not to eat of holy thioat: tuangers. tojouraer< of pnettt. hired tervanii of priests, daughters of pnestt married to strangers (v 10-13)

LEVITICUS 23 Offerings must be without blemish The feasts of passover and pentecost

3 Indicating that a woman could be divorced without being sinful or unclean (V 13). See Dt, 24: l-4concerning one's re-marriage

b If the priest's widowed or divorced daughter hadachild she could notte-turn to her father's house and eat of the holy things. With the child having no rights in the priesthood she would have to find another way of support (v 13)

c Restitution and a 20Pjo fine had to be paid to the priest for eating holy things in ignorance (v 14-16)

d Profaning the holy things came about by someone eating them who was not supposed to partakeof them. If a priest became so ineverent he di d not protect holy things from those who were forbidden to eat of them, then he was said to profane the holy things. Any misuse of these things was profaning them (v 15), and such was a trespass (v 16)

e 6 commands - offerings for sacrifices:

1 Speakto Aaron, his sons, and to all Israel saying that whoever offers oblations for vows or makes freewill offerings, whether an Israelite or Gentile, he shall offer a male without blemish, of thebeeves, sheep, or goats (v 18-19)

2 You shall not offer any animal that has a blemish; it shall be perfect to be accepted (v 20-21)

3 Any animal that is blind, broken, maimed, or having a wen, scurvy, or scab shall not be offered (v 22)

4 Any animal that is imperfect in private parts maybe offered for a freewill offering, but not for vows (v 23)

5 Anyanimalthatisbruised,crushed, broken, or castrated shall not be offered to the Lord (v 24)

6 Donot accept such animals for sacrifice, from Gentiles (v 25)

f See vow and freewill offering sacrifices in 7:15-21 with 22:17-22 g 8 blemishes not acceptable in sacri-

1 Blindness (v 22) Hces

2 Broken . Heb. shabar, to burst; break off or in pieces; crush. No animal that had been crushed orbroken inbody was acceptable. The same word is used of broken vessels (6:28; 15:12), yokes (26: 13), ships (1 Ki. 22:48; 2 Chr. 20:37). heart (Ps. 34:18). and bones (Ps. 34: 20; 37:17)

3 Maimed. Heb. charats . to wound; maim. See point 2, above

4 Wen. Heb. yabbel , having running sores; a tumor

5 Scurvy. Heb. garab, to scratch; scurf from itching; scab

6 Scab. Heb. yallepheth , to stick or scrape; scurf; scabbed (v 22; 21:20)

7 Anything superfluous or lacking in

private parts. This means having any abnormal condition.Animals with such imperfection could be used for freewill offerings, but not for vows (v 23) 8 Bruised, crushed, broken or cut,

This refers solely to castration (v 24). The Sept.reads," castrated by crushing, bruising, cutting or extracting." Mof-fatt says, "No animal with its testicles bruised or crushed or broken or cut"

12 physical qualifications of priests (21:17)

1 Without blemish on the body (v 17-18,21). 52 times God commanded this regaring animals sacrificed by the priests for all the people. Christ, the fulfillment of that which was typical in the law, was Himself without blemish (1 Pet. 1:19). The church will be presented to Him that way (Eph. 5:27)

2 Free from blindness (v 18). Both the priests and sacrifices offered were required to be thus (22:22; Dt. 15:21)

3 Free from lameness (v 18). Cp. Dt. 16:21; Mai. 1:8, 13

4 Without deformed nose (v 18)

5 Without anything superfluous (Heb. saia, toprolong; be deformed by excess of rriembers as an extra finger or toe, V 18). Cp, 22:23

6 Without broken foot -any foot de-formity (v 19) deformity (v 19)

7 Without broken hand - any hand

8 Without crooked bac1< ,hump-back or other back deformity (v 20)

may not eat of an offering of the holy things.

•13 But if the priest's daughter be a widow or "divorced, *and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

6 Penalty for eating of holy

things in ignorance

•14 • And if a man eat of the holy thing unwittingly, then he shall put thefifth part thereof tmto it, and shall give it unto the priest with the holy thing. •15 And they shall not^profane the holy things of the children of I§'ra-el, which they offer unto the Lord;

•16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the Lord do sanctify them.

7 Only perfect animals accepted in all offerings made

by fire

■17 *i And the Lord spake tmto M6'§e§, saying, •18'Speak unto Aar'on, and to his sons, and unto all the children of i§'ra-el, and say imto them, Whatsoever he be of the house of I§'ra-el, or of the strangers in i§'ra-el, that will offer his oblation 'for all his vows, and for all his freewill offerings, which they will offer unto tiie Lord for a burnt offering;

•19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

•20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

•21 And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. •22fBlind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these tmto the Lord, nor make an offering by fire of them upon the altar unto the Lord.

8 Some imperfect animals acceptable in free will offerings, but not for vow offerings

•23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. •24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land. •25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

9 Age of sacrifices: all animals at least eight days old

■26 *' And the Lord spak;e tmto Mo§e§, saying,

•27 When a bullock, or a sheep, or a goat, is brought forth, then it "shall be seven days imder the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.

10 Mother and off spring not to be sacrificedthe same day

•28 And whether it be cow or ewe.^ye shall not kill it and her young both in one day.

11 All sacrifices of thanksgiving must be of own free will

•29 And when ye will offer a sacrifice of thaiiksgiving unto the Lord, offer it at your own will.

•30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord.

12 Command to obedience

•31 Therefore'shall ye keep my commandments, and do them: I am the Lord.

32 Neither shall ye^rofane my holy name; but I will be hallowed among the children of i§'ra-el: I am the Lord which hallow you,

33 That brought you out of the land of E'gypt, to be yoiu- God: I am the Lord.

CHAPTER 23

113

13 Eight feasts of Jehovah:

(1) Weekly sabbath (Ex.20:

8-11)

■AND the Lord spake unto *^ Mo'seg, saying, •2'Speak imto the children of I§'ra-el, and say unto them, Concerning the feasts of the

Lord, which ye shall proclaim to be holy convocations, leven these are mv feasts. •3^ Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.

(2) Feast of the Passover (Ex. 12; Num. 9:9; 28:16;

Dt. 16:1)

•4 " These are the feasts of the

Lord, even holy convocations,

which ye shall proclaim in their

seasons.

•5 In th e*fourteenth dau of the

first month at even is the

Lord's passover.

(3) Feast of unleavened bread (Ex. 12:15; Num.28:

17; Dt. 16:6)

•€ 'And on the fifteenth day of the same month is the feast of imleavened bread unto the Lord : seven days ye must eat imleavened bread. •7 In th e first day ye shall have

9 Without dwarfishness, not being extra small or undeveloped (v 20) 20)

10 Without eye blemi sh of any kind (v

11 Without scurvy or scabbed places -any skin disease or imperfection (v 20)

12 Without rupture or imperfect genital pans (V 20). The Sept, reads," who

Continued, columns ^

hath anyblemish.whoisblind,or lame, or hath a hare-lip. a slit ear... contortion in the hand... splay foot.. .humpbacked, or dim sighted, or blear-eyed. .. scurvy... itch,.. or a rupture" If such qualifications for ministers were required today rrwst men would have to (jilt the ministry.Cp. Heb. 8:6

a 4 commands - sacrifices:

1 All sacrifices shall be at least 8-days-old before being offered by fire (V 27)

2 Do not kill the mother animal and her young on the same day (v 28)

3 All sacrifices of thanksgiving shall be of your own free will (v 29)

4 All sacrifices of thanksgiving shall be eaten the same day as offered; iwne shall be left until the morrow (v 30)

b This was to emphasize the sacredness of the relationship between parent and offering (v 28) ence;

c 2 commands - obedience and rever-

1 Keep My commandments and do them (v 31)

2 Do not profane M y holy name (v 32) d See notes f and i, 21:4, 6

e 3 commands - feasts of Jehovah:

1 Speak to Israel concerning the feasts of Jehovah (v 2)

2 Proclaim My feasts to be holy convocations

3 Proclaim the feasts in their proper seasons (v 4)

f 8 feasts of Jehovah (Lev. 23):

1 Weekly sabbath feast (v 2-3)

2 Yearly passover feast (v 4-5) 6-8)

3 Yearly feast of unleavened bread (v

4 Yearly feast of firstfruits (v 9-14)

5 Yearly feast of Pentecost (v 15-21)

6 Yearly feast of trumpets (v 23-25)

7 Yearly feast of atonement(v 25-32)

8 Yearly feast of tabernacles (v 33-34)

3 yearly feast gatherings for all males:

1 The feasts of the passover, unleavened bread, and firstfruits w^e observed in the same season at the same gathering (Ex, 12; 23:14-17)

2 Feast of Penteco$t(vl5-21;Ex.23:16)

3 Feast of tabernacles (v 33-44; Ex. 23:16; 34:18-22), TMs was preceded by 2 other feasts which all males attended. By gathering 15 days earlier theycould attend all 3 which required a total of 21 days - the feast of trumpets, the great day of atonement, and feast of tabernacles (v 23-44; 2 Chr. 8:13)

8 other feasts of the Jews:

1 A septennial (recurring every 7 years) or sabbatical feast (Lev. 25)

2 Feast of the new moon, the fim day the moon appeared after her change (1 Chr. 23:31; 2 Chr. 2:4; 8:13; 31:3; Ezra 3:5; Neh. 10:33; Isa. 1:13-14;

Hos. 2:11; Col. 2:14-17)

3 Feast of Purim, to celebrate the deliverance from Haman (Esther 9)

4 Feast of dedication, or restoration of the temple, which was profaned by Antiochus Epiphanes (Jn. 10:22). This was also called the feast of lights

5 Feast of branches.to commemorate the taking of Jericho by Joshua. It is not mentioned in Scripture

6 Feast for the death of Nicanor (1 Mace. 7:48 of the Apocrypha)

7 Feast for the discovery of the sacred fire (2 Mace. 1:18)

8 Feast of carrying wood to the tabernacle, called Xylophory Qosephus, War, ch, 17, 6)

g 2 commands-the weekly sabbath feast:

1 Work 6 days, but rest the 7th day, which is a holy convocation (v 3)

2 Do no work on the sabbath of the Lord in all your dwellings

h 1 command: The passover shall be the 14th day of the 1st month. This would be in April of out calendar bread;

i 7 commands - feast of unleavened

1 Keep the feast of unleavened bread for 7 days (from the 15th to the 21st of the 1st month - Match-April, v 6)

2 Eat only unleavened bread during the 7 days of this feast

3 In the Isi day you shall have an holy convocation (v 7) day - the 1st

4 You shall do no servile work on this

5 Make offerings by fire to Jehovah on each of the 7 days (v 8)

6 The 7th day shall also be an holy convocation

7 You shall do no servile work on this day - the 7th

21.

j.i-ji; :>': 29:1,

:.c niccunit: aucin-vv 2-4. 7-8, Jl. tA. 12:10; Num. 22:18.

12)

b

01 o sQcaf refer: itcut-uoki preteiued lo Jebovata,of an omer Ijnit Vn i»n 'v ICA here:

d Est! ina mcat£ne3

Can.': .-.: 170. 00

Wlicat (il an 'iiKi) «tx)ui.... .80

Fini flour (1 galbn) 80

Wine (1 1/2 <JU. J 31.00).. 2.40 Oil (1 1/2 qc*. *i $1.40) 2,10

TouL r^nr

e Offenntthcfirstfrmtsioi^od wasa way of dcmoiutratint; the principle ot pin-um; Him first in all tluni^s. It fulfilled the lacommandincat in practice (Ml. U*:37-38). Such offcriDkis were commanded (V 10.17.20; 2:12-14; Ex.-23: 10-1>. 34:22,26; Num. 18:12: 28:20; Di. 20:10); and special blessing were promised (hose who made them (Pr. 3: 3-10). 1 lie offering ot firstl.uits typified the resunccuon of Christ (1 Cor. 15:2-23)

f 12 commands - feast of Pentecost .p.153

g This would be the I' thof Abibor Nisan, correspoiidind some what with our April (V 11. 15)

h This would be 49 days after the feast of firstfrwts (v 0, 11. 15)

1 The word sabbath is used for a week (v 15; 25:8; Mt.28:1; Lk. 18:12). We have here a week of weeks and then the feast of Pentecost

r names of this feast: Pentecost (Acts2:1; 20:

2 i he least of harvest (Ex.23:ie) 10)

3 The feast of weeks (Ex. 34:22; Dt. 16:10) 26)

4 The day of the firstfruiu (Num.28: J This would be the 50th day from the

feaa of firstfrmu (v 0, 11, 15). The word peiuecost int.r.means fifty and it IS from this that we get the word used in the beading at v 15. and in Acts 2:1; 20:16; 1 Cor. 16:8. See also Tobit 2:1;

2 Mace, 12:32 of the Apocrypha k Fifty in Or. is pentecost

1 The new meat offering was that of 2 loaves of bread baked with leaven (v 17). All meat offerings were given to the pricsu (note 1. 2:8) m This simply means that in a place of dwelling they should bake 2 loaves, not that 2 loaves were to come from each rkouse for the priests. This would have made thousands of loaves, more than the priests could use, TIds could be uans. Irom your dwelling, or place of abode, refening to abode in the general sense; or from the assembly , referring to the loaves being from tlie public at public expense and dedicated to Jehovah for the priests who were on duty at thistimc. They must have been very large loaves, for each contained 1/2 gallon or about 4 pounds of flour raised with leaven (v 17). According to tfie Mishna (the writings of the oral law), the length of a loaf was 7 hand-brcadttis (about 28 inches), the width4 hand-breadths (about 10

Inches), and the depth cgual to 7 fingers" width (about 0 or 7 inches). No bread made with leaven could be burned ^pon the altar (2:11), so the object w.u not a burnt offering; this was a present to Jehovah from the best produce of the earth 111 the form most useful to sustain human li fe.I t w as a thanksgi ving offering for His blessings upon the crops of tlie year. Beudes these there were hundreds, even thousands of other loaves brouglit to the least, not as offerings for the priests' use but for the people attending on that day

n All food offerings were for the pricsu in appteciatioQ of their services (2:2-3. 8-10. 14-16)

o A tenth deal was 1/2 gallon

p Referring to the firstfruits of the wheat harvest, not the barley which was earlier. In warmer parts of Palestine bar-le> ripened about the middle of April, whereas the wheat crop did so the last

ye shall

'•rrin •» iiul madf ^

is a

do no k«rvUtt work theietn.

(4) Feast of firstfruits (Ex. 23:16; Num. 28:26; Dt.l6:9)

■9 ' And yie Lord spake unto Mo ses, sayiuR,

•in'Speak unto the children of . and say unto them, • bp come into the land which I • yuu, and shall

reap th t thereof, then

ye shall bnnj? a 'sheaf of the firstfruits of your harvest unto the priest:

•11 And he shall wave the sheaf before the Lord, to be accpptprl for you: gn the mor-■ sabbath the priest sn.i

•12 And ye shall oflfer that day when ye wave the sheaf an he lamb without blemish of ^he first year for a burnt offering unto the Lord.

•13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord /or a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

•14 And ye shall eat neither bread, nor parched com, nor green ears,'until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

(5) Feast of Pentecost (Dt. 16:9-12; Acts 2)

•IS ' And ye'shall count unto you from_'the morrow after the figbbath, from the day that ye brought the sheaf of the wave offering; *seven 'sabbaths shall be complete:

•16 Even unto'the morrow after the seventTT sabbath shall ye number^fti' daysj and ye shall offer a'new meat offering unto the Lord.

•17 Ye shall bring^ut of your habitations two''wave loaves of two''tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the'firstfruits unto the Ixjrd. •18 And ye shall offer with the

'nn holy convocation unto you:

•sliall do no ser\ile work

,-rein: it shall he a statute

r ever in all your dwellings

.roughout your generations.

(b) Law of gleanings (Lev. 19:9, Dt. 24:19)

•22 * And when ye reap the harvest of your land, thou*shalt not make clean riddance of the corners of thy field when thou reapest, neither shall thou gather any gleaning of thy harvest: thou shall leave them unto the poor, and to the stranger: I am the Lord your God.

(7) Feast of trumpets (Num. 10:1-10; 29:1-6)

■23 * And the Lord spake, unto j Mo §es, saying, {•24'^Speak unto the children of 11? ra-el, saying. In the^sevenUl

month, in the first dqj/ of the j month, shall ye have a sabbath, ' a memorial of 'blowing of

trumpets, an holy convocation.

•25 Ye shall do no servile work

therein: but ye shall'offer an

offering made by fire unto the

Lord.

(8) Feast of the Great Day of Atonement (Lev. 16; Num. 29:7)

■26 • And the Lord spake unto M6 §65, saying,

•27 Also on the tenth day^ of tjiis seventh month there'shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and *offer an offering made by fire imto the Lord. •28 And ye shall do no work in that same day: 'for it is a day of atonement, to make an atonement for you before the Lord your God.

•29 For whatsoever soul it be that shall not be afflicted in that same day. he shall be cut off from among his people. •30 And whatsoever soul it be that doelh any work in that same day, the same soul will I destroy from among his people. •31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. •32 It shall be unto you a sab bread 'seven lambs without bath of rest, and ye shall'afflict

blemish of the first year, and one young bullock, and two nuns: they shall be for a burnt offering unto the Lord, 'with

I their meat offering, and their drink offerings, even an offer-

' ing made by fire, of sweet sa-

i vour unto the Lord.

I •\9 Then ye shall sacrifice'one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace

, offerings. •20 And the priest shall 'wave

, them with the bread of the first-

I fruits/or a wave offering before

I the Lord, with the two lambs:

I they shall be holy to the Lord

I for the priest

your souls: in the ninth day of j the month at even, from even unto even, shall ye celebrate your sabbath.

(9) Feast of tabernacles (Num. 29:12-40, Dt. 16:13; Zech. 14:16)

■33 ' And the LoRD spake unto M6'ses, saying,

•34*Speak unto the children of Is'ra-el, saying, Xhc tiftecntti Jay of this seventh month shall he the feast of tabernacles for seven days unto the Lord. •35 On the grst day shall be an holy convocation: 'ye shall do no servile work therein.

•21 And ye shall proclaim on I ^36 Seven days ye 8haU"V>ffer of May or first part of June, being reaped by the time of tbe feaii of rentccost (V 17)

J cow of offennm for o«t. p. 1S3 Lacti aiuciii required a specified amount of flout, oil, and wine to be

Continued.column 4 ^v>

rbe 2 lambs were waved for the peace offerings with the bread, flour, oil, and wine (V lH,'.iu). I radition saysthat when whole animals were waved beforcciod they were led back and lorth before death. If this was nt>t the prucrdure then they were waved on the hands ol several pncsts after death (F.x. 29:24-27, notes)

a Pentecost was an extra sabbath added lo the regular one. This made a 48-hour labbathai which time the weekly sabbath was changed to a day later for the remainder ui the year, and untlltbe next Pentecost. See 22 (acts about the sabbath, p. ill

b 3 cotiimands - law of gleamnBi:

1 When you reap your narvcsts do not reap the corners of the fields (v 22)

2 Neither gather all the gleanings of the harvest in your fields

3 Leave them for the poor, and for the stranger in your midst

c 3 commands - feast of trutiipets:

1 Speak to Israel telling theni to observe the Ist day o f the 7th month (October) as a special sabbath and a day of blowing of trumpets (v 24)

2 You shall do no servile work on this day (v 25) by fire on this day

3 You sh;>ll offer an offering made d The 7th month was called Tim by the

Jews, in later times, but Ethanim in 1 Ki. 8:2. It corresponds to some extent with our month of October (v '24, 27, 34, 39, 41) e rhe kind of trumpets and their use are referred to inNum.10:1-10. rheywere silver and 2 in number;

tbe blowing was not throughout all Israel, but over the sacrifices at tbe tabernacle only f What kind of offerings, other than the regular daily sacrifices, is not stated here; but in Num. 29:1-6 they are said to be 1 young bullock. 1 ram, 7 lambs, and 1 kid - 10 animals in all, besides the other sacrifices. See notes there g lOcommand s - dayof atonemeni .p.l53 h What kind of offerings, or how many, is not stated here, but Num. 29:7-11 lists 1 young bullock, 1 ram, 7 lambs, and 1 kid for a sin offering besides other offerings. Also, in Lev. 10 (see notes) we have information about special offerings being offered on this day, making it different from any other feast day. This was the day, the great day of atonement, when A aron,the high priest was to go into the most holy place to make atonement for all Israel, including himself and his family. He was to offer a young bullock for himself.2 kids for the congregation, and a ram for an additional burnt offering 1 Everyday was a time of sacrifice and atonement in Israel, but this was the great dayof atonement because it was the only day in the year that the high priest could go into the holy of holies witfiinthc vailto make atonement for all the sins of the people and hiinself (V 28; Lev. 16:2-17; Heb. 9:1-10) J Afflicting the soul was by fasting (Ps. 35:13; 69:10; Isa. 58:1-6). See Fasting in Index k 11 commands - feast of tabernacles, srrs3

I Here is another example of doing necessary work on the sabbath day. It was commanded that the people do no servile (slave, or unnecessary) work on the 1st day of the feast; and it was also commanded that they make booths on this day to dwell in during the period of the feast (v 39-40). This was work but necessary in connection with the feast. The theory of doing absolutely no kind of work on sabbath days is in error because the work of sacriiices, circumcision, booth making and other allowable duties went on. servile work refers to slave and hired-man work, or the ordinary daily labors ot man m Here again we are not told what kind ol sacrifices were to be offered on each of these days; but Num. C'.h 12-40 lists 71 youngbullocks. ISrams. 105lambs, and 8 kids of the goats as being offered on these 8 days-a total of 199 animals

^»- Com. f[oiiicolanin2

offered with it. See Num. 15:3-10; alst'i note g. above s One animal of the 13 was a sin offering, asa remembranceof sinfv 19; cp. Heb. 10:3); 10 were lor burnt offeringsfv 18); and 2 for peace offerings (v 1'*). Besides these there were the regular daily offerings, morning and evening

LEVITICUS 24

a This was a special day in addition to the 7 days of the feast of tabernacles. It was a day of solemn assembly, and a special sabbath (v 36.39; Num. 29: 35) - the closing day of the present festival as well as the closing day of all festivals of the year. At this time the priests offered the last 10 animals of special sacrifice that made up the 199 offered during the 8 days (Num. 29:12-38). It was on this day On. 7:37-39), 18 centuries later that Jesus promised the Holy Spirit in fulness. See note a, Jn. 7:37

b 5 kinds of days - no servile work:

1 Weekly sabbaths(V 3; Ex. 20:8-11)

2 Special sabbaths and fast days (v 6-

3 Pentecost (v 21) 8. 34-36)

4 Feast of trumpets (v 25) (v 27-32)

5 Feast of the great day of atonement c Theseare the annual feasts of Jehovah,

holy convocations, to offer offeritigs in the appointed days, beside the weekly sabbaths of Jehovah, beside your gifts, beside your vows, and beside your freewill offerings to Jehovah (v 37-38) d Like the passover and the feast of unleavened bread, the feast of tabernacles began on the 15th of the month during the full moon. All grain, olives, grapes, and other fruits and produce were harvested by then - the 15th of our October (v 39; Ex, 23:16) e During the entire 8 days (7 days of the feast and the additional 8th-day sabbath) there would be 2 or 3 sabbaths, according to what day of the week the 15th of the month came on. The year the feast began on the weekly sabbath there would be 2 because the Ist-day and 8th-day sabbaths would be the same as the 2 regular weekly sabbaths. In other years the 1st and 8th days would be different and the feast would take in 1 weekly sabbath besides these fecial sabbaths, making 3in all (v 34, 36, 39). With the addition of special sabbaths some Jewish months had 6 or 1. sabbaths f Tfiiswasthefirstsabbathof the 8days; and the time when aU Israel was supposed to spend the day making booths to live in (v 39-40). It was work, t)ut very necessary and allowed by law.The commandment not to work on the sabbath applied only to unnecessary and servile work (Mt. 12:5; Jn, 7:23). Because of the booth-making the real feast did notbegin until the 2nd day of the8;so, technically, there were only 6 days between this work-sabbath and the 8th-day sabbath (v 36-39; Num. 29:35; Neh, 8:18) g 4 kinds of material for booths (v 40):

1 Boughs of goodly trees (Heb. haddar, magnificence; beauty; goodly; glorious; majesty). What kind of trees is not known, but tradition says citron. By some this is taken to refer to fruit from trees, not branches. The Sept, reads: "ripefruitoftrees;" the Peshitta: "the fruits of goodly trees, ciuon;" the Berkeley: "the produce of goodly trees." Thismayreferthen,to fruit of trees to eat as they built the booths, inasmuch as they had no time for cooking that day; or it may refer to both branches and fruit

2 Branches of palm trees

3 Thick trees - perhaps the myrtle

4 Willows of the brook

h The 7 days perhaps began with the 2nd and included the 8th day, after the booths were finished. According to v 41-42 the people were supposed to dwell in the booths 7 days and they were not finished until sometime on the 1st day of the 7-day period

i See I$a. 1:8, note

j It seems this was a law for Israelites only, but in the Millennium it wiU be broadened to take in all nations (Zech, 14:16-21)

k This was to teach Israel's new generations that the nation dwelled in booths or tents (temporary dwellings) when coming out of Egypt. It was to commemorate that experience of Israel (v43)

1 3 commands - perpetual liaht;

1 Command Israel to bring pure beaten olive oil to cause the light to burn

The oil and the shewbread

an offering made by fire unto the Lord: " on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord : it is a solemn assembly; andi^e shall do no servile work therein.

•37 "^ These are the feasts of the Lord , which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

•38 Beside the sabbaths of the Lord, and beside your gifts, and t)eside all your vows, and beside all your freewill offerings, which ye give tmto the Lord.

•39 Also in the^fteenth day of the seventh month, when ye

have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days : "bn the first day shall be a sabbath, and

on the eighth dav shall be a sabbath.

•40 And ye shall take you on the /first day the «boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. •41 And ye shall keep it a feast imto the Lord '■seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

•42 Ye shall dwell in 'booths seven days; 'all that are I§'ra-el-ites bom shall dwell in booths:

43 *That your generations may know that I made the children of l§'ra-el to dwell in booths, when I brought them out of the land of E'gj'pt: I am the Lord your God.

44 And M6'§e§ declared unto the children of I§'ra-el the feasts of the Lord.

CHAPTER 24

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14 Oil for the perpetual light (Ex. 27:20)

■A'

ND the Lord spake unto

Mo'ieg, saying, •2 'Command the children of i§'ra-el, that they bring unto j thee pure oil olive beaten for the light, to cause the lamps to j bum continually. •3 Without the veil of the testi-mony, in the tabernacle of the! congregation, shall Aar'on or- I der it from the evening unto the ! morning before the Lord continually: it shall be a statute for ever in your generations. •4 He shall order the lamps upon the pure candlestick before the Lord continually.

15The shQwbread(Ex. 25:23)

•5 •■ And thou^shalt take fine flour, and bake twelve cakes thereof: "two tenth deals shall be in one cake.

•6 And thou shalt set them in two "rows, sLx on a row, upon the pure table before the Lord. •7 And thou shalt put pure I

frankincense "upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. •S^Every sabbath he shall set it in order before the LoRoton-tinually, being taken from the children of I^'ra-el by an everlasting covenant. •9 And it shall be Aar'on's and his sons'; and they shall eat it in the boly place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.

16 First jaii in Israel: death for blasphemy (Ex. 20:7)

•10 •" And the son of an Ig'ra-el-it-ish woman,"whose father was an E-gyp'tian, went out among the children of I§'ra-e!: and this son of the l§'ra-el-it-Ish woman and a man of I§'ra-el strove'together in the camp; •11 And the l§'ra-el-it-ish woman's son blasphemed the name of the Lord and cursed. And they brought him tmto M6'§e§: (and his mother's name was Shero-mith, the daughter of Dib'ri, of the tribe of Dan:)

•12 And they put him in'ward, that the mind of the Lord might be shewed them. ■13 And the Lord spake unto M6'§e§, saying,

•14«Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. •15 And thou shalt speak tmto the children of i§'ra-el, saying, "Whosoever curseth his God shall bear his sin. •16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is bom in the land, when he blasphemeth the name of the Lord, shall be put to death.

17 Essence of the law (Ex.

21:23-25; Lev. 20:6-21; 2

Cor. 6:7)

•17 •; And he that killeth any man Ashall surely be put to death.

•18 And he that killeth a beast shall make it good; beast for beast.

•19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

•20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. •21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

•22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God.

18 The blasphemer executed (v 10-16)

•23 « And M6'§e§ spake to the children of i§'ra-el, that they

perpetually (V 2). See note i. Ex, 27:20

2 Aaron (the high priest) shall have oversight of the lamps to see that they are kept burning continually (v 3)

3 It shall be a statute for ever in all your generations

Continued, column 4 ^

was the table covered with pure gold that stood before the Lord. Also, pure frankincense was to be burned upon the pure table. This signifies that all things connected with Jehovah and His worship were to be pure, thus typifying the purity of life and conduct of the worshippers who came before Him a According to v 6 there were 2 rows with

6 cakes in a row or pile (see note o, v 6), which means there were 2 dishes insteadofl2 forthebumingofincense -a dish for the top of each stack (v 7)

b The showbread was to be changed every sabbath and loaves that had been removed were to be eaten by the priests in the holy place. This was the most holy of all offerings made by fire(v 8-9)

c Not only was the light of the lamps to be burning conrinually.but the show-bread also was to be set continually before the Lord (v 2, 3, 4, 8-9)

d How many such mixed marriages there were is not known, but a mixed multitude is mentioned in Ex. 12:38; Num. H:4ascomingoutof Egypt withIsraeL Moses, himself had married a Midian-ite woman (Ex, 3; Num. 12). After the capuvities the mixed multitude was separated from Israel (Neh. 13:3)

e 2 fights between 2 men: 13)

1 The 2 Israelites in Egypt (Ex, 2:11-

2 The 2 Israelites in wilderness (vlO) f ThefirstjailmentionedinIsrael(v 12)
g 5 commands - sin of blasphemy:

1 Bring forth the blasphemer outside the camp (v 14)

2 Let all that heard him lay hands \3p-on his head, and let all Israel stone him with stones (v 14, 16, 23)

3 Speak to Israel saying that whoever curses his God shall bear(be responsible for) his sin

4 He that blasphemes the name of the Lord shall be put to death (v 15-16)

5 BothlsraelitesandGentilesshallbe put to death for blasphemy (v 16)

h 4 commands - various crimes: 21)

1 The murderer shall be killed (vl7,

2 The man who kills the animal of another shall make it good, beast for beast (v 18, 21)

3 The man who causes a blemish on his neighbor shall suffer the same - blemish for blemish.breach for breach, eye for eye, tooth for tooth(v 19-20)

4 There shall be one law for both Israelites and Gentiles in your land(v 22)

^*- Cont. from column2

m 8 commands - showbread:

1 Take fine flour and bake into 12 loaves (cakes, v 5) each cake

2 Use2tenthdeals(lgal,)of flour for

3 Set the 12 cakes of bread in 2 rows, 6 to a row, upon the gold table of showbread in the holy place (v 6)

4 Put pure frankincense on each row as a memorial (v 7)

5 Change the bread every sabbath before the Lord continually, as a gift from the children of Israel (v 8)

G The bread of the previous week shall be for Aaron and his sons (v 9)

7 They shall eat it in the holy place as an offering most holy of all the offerings of the Lord made by fire

8 This shall be an everlasting covenant and a perpetual statute (v 8-9)

n A tenth deal was 1/2 gallon, so each cake was made from a gallon of flour, or about 7 1/2 pounds. The unleavened loaves made from a gallon would be about the same size as the ones made with leaven and 1/2 gallon of flour. See note m, 23:17 o Heb. ma'arakah. an anangement; a pile (v 6-7). Not the same word to designate rows side by side as in Ex.28: 17-20; 39:10-13; 1 Ki. 6:36; 7:2-42. Evidently the 12 cakes were stacked one upon the other, 6 in a stack, with a gold dish of frankincense at the top (v 6-7). Some say the cakes were square, not round. The burning of the frankincense at the top of the stacks made the showbread an offering by fire unto Jehovah, as mentioned In v 7 of this chapter. We kitDw we are nit to understandtiiatthe loaves were bumed in the fire, for they were to be eaten by priests in die holy place as the most holy of tii2 offerings (v 9), They simply became "a memorial, even an offering made by fire" through the bowls ofbuming frankincense on top of each stack

Note that the stacks of showbread were to be upon the pure table; this

* fiiii rcfulty of I he broken i^w foe bljsrhcmy (v 23; £x, 20:7. ref*.)

H pcfiuoi MooeJ in i>cripture:

1 The blaspbcmet of Lev. ^4:1 l-J.j

2 rbe sabbath brcakor (Num. 1t3(,)

3 At: .

-,;f ^ ■'*'

. Joriiii un Jeir the ki n« (1 Ki.l2:18) !.21:13) 21)

oli(2Chr.24: - "tci'iMi.tinu.liiiUiafimartyrCAciJ ' Haul ihcaposile (Acts 14:1.») 7:58)

ti». year: yin^that the land

»full keep J laobaih unio Jehovah (v

2; fx. 2-): 10-11)

2 You shall sow an J reap yoi« fields and viDcyards for 6 yean (v 3)

3 The 7th yvai shall be a sabbath of rest lor the land (v 4)

4 Do not sow your fields or prune your vineyards in the 7th year

5 The crwps that ^jow of their own accord that ye arslull be food for yourselves, your servants, the stranners in your midjt. and your slock (v 5-o)

L I he unpruned vineyard was called the Nazante vine because it could be compared with tlv unshorn locks of Najarites (Num. 0:5)

'.rnands - year o: jubile:

■ • amber 7 sabbaths of years - 49 years (v 8)

2 At the end of the harvest season, in the 49th year on the ureat day of atonemcnt(10thdayofOct.) you shall cause the trumpet to sound ihrouRhout the land (v 9)

3 You shall hallow (set apart) the 50th year, and proclaim liberty to all inhabitants (v 10) (v 10-13)

4 Iishallbeayearofjubileuntoyou

5 Everyman shall return to his own possession family

6 Every man shall return to his own

7 You shall not sow. reap that which groweth of itself, or ^lather >trapes of the undressed vineyards (v 11)

8 The year of jubile shall be holy unto you (v 12) the field

J You shall eat from the increase of

10 If you buy or sell anyihini; you liiall take into account the number of years after jubile (v 14-17) (v 14.17)

11 You shall not oppress one another

12 You shalUear Jehovah in all your dealings

c Inthe49yearsthere were 7 sabbatical years (v 3-4). then another (jubile) making 8 such years of rest every SO years. The 7th sabbatical year being the 4'>th year of the period and the 8th >r - li being the 50th made a 24-:; ..; . s.vbbath for the land to Le un-tendcd. and for the people to enjoy a rest from work in the fields (v 8-13) f Hallow (set apanj the 50th year to proclaim Uberty to all people, and to start business all over again as at the begjn-nink:. At tfuj ume all mortgages were cancelled, all servants released, and all bondages of men annulled. Debts were forgiven.and lands reverted to the original owners(v 8-13). The new start in business at the end of jubile was based upon another year of release 50 years in the future (v 14-17) g Proclaim Uberty th rput^hout all the bnduntoalUhc inhabitants therJoT il the larrxjus guoiatioii on the hberty beU of the U. .^. A. m Philadelphia. Pa h Heb. yobel, a blast of the horn; thJ wgnal for the Sliver trumpets; the festival introduced by the blowing of horns throughout laael (v 8-17)

LEVITICUS 2S

?comman ds-eating holy thint ^ s rg2:ll>

1 No stranger shall eat of tlie holy things (V 10. 13) thereof (V 10)

2 No sojourner of the prions shall eat J No hired servant of a priest shall eat

'"^■f«^«' holytfungs(vll)

4 Slaves owned by priests may eat of I

5 A prleWs daughter who is matned I to a aranger shall not eat of the holy !

should br

'- -J ••

And '■ ; .--;:i.:. .; ., ... ii did as the LoKO comiiuuided M<J jej.

CHAPTER 25 115

VIII Property and aUve Uwa <Le V. iS:l-i7:46). 1 The •abbatic year. (1) Every 7th year one of rest to the land

^ND ^e Itquo sinkt unto ** Md«e« ID motiot Si nii. saying.

•a*Speak unto the children of l5>«-el. and say unto them. I when ye come into the land I which I (jive you. then shall the! land keep a sabbath unto the'

?3 Sii years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather ui the fruit thereof; •4 But in the seventh year shall i be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

(2) AH crops of sabbatic

years for all people without

profit to the owner

Concerning blasphemy

•6 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine '^un-dressed: for it is a year of rest unto the land.

•6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that so-joumeth with thee. ; •7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

tcroweth of itself in it, nor

Rather the grapes in it of thy

vine undressed.

•12 For it IS the jubile; it shall

be*holy unto you: ye shall eat

the increase thereof out of the

field.

•13 In the year of this jubile ye

shall return every man unto his

possession.

(3) All business baaed on number of years of profit between years of jubile

•14 And if thou sell ought imto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not*oppress one another: •15 'According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:

•16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

•17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

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2 The year of jubile. (1) Every 50th year a sabbath of rest and full release of slaves and family possessions - a new start for all Hebrews (v 10, 13-17, 23-1

28, 31; Dt. 15:1-4) I

•8 * And thou "shalt number seven 'sabbaths of years unto thee, seven times seven years; and fhe space of the seven sab- I baths of years shall be unto thee forty and nine years. •9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement I shall ye make the trumpet I sound throughout all your land. •10 And ye shall'hallow the fiftieth year, and»proclaim liberty I throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye j shall return every man unto his possession, and ye shall return every man unto his family.

(4) Provision for sabbatic years

}18 • Wherefore ye^hall do my statutes, and keep my judgments, and do them; and'ye shall dwell in the land in safety.

19 And the land shaU yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say.AVhat shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fniit for three years.

22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat o/ the old store.

(5) The land not to be sold forever

•23 'The land'shall* not be sold for ever: 'for the land is mine; for ye are strangers and sojourners with me. •24 And in all the land of your possession ye shall grant a redemption for the land.

|(2)No sowing crops or pnin-jing vines or trees, making jtwo years of complete rest

•11 A»jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which

(h) All country property redeemable in year of jubile

•25 «'If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. •26 And if the man have none to redeem it, and himself be able to rec^ei.m it; •27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he nuy return unto his posses-

ihiogs (v 12)

CApricst r who II childless,

awidowor . and who has re-

turned t» her :athcr'»housc toUvc,m«y eat tficfcof (v 13)

7 Any man who cats holy thmgi in ignorance shall repay the pncit with " ^ to (as J fine) when it

n

ihcisgullty fv 14-16)

11 Bestiality by a woman (v 16)

12 Adultery witha sister (v 17)

13 Sex relationship during menstruation (V 18)

14 Adultery with mother's sister(v 19)

15 Adultery with father's sister IC Adultery with an aunt (v 20)

17 Adultery with sister-in-law (V 21)

18 Witchcraft (v 27; cp. v 6)

a Heb. uodesh. a sacred place or thing;

•omething consecrated or dedicated; hallowed. I he year of jubilc was to be lacred to all because it was a year of release when all family inheritances that had been alienated were restored and everyone was given a fresh stan in business, free from debt (v 11-13) b Literally, overreach one another

c The prices in all business transactions, concerning lands or servanu, were to be based upon the number of years before jubile (v 15-16)

d 3fold command - doMv statuifa, keep My judgments, and do them (v 18)

c 5th prophecy in Lev. (25:18-22. ful-lilled). Next.20:3. Ihii is a propheucal prormse of God's blessing of Israel in the land

f Question 3. Last question in Leviticus, Anticipating the questioning of Israel in regard to the program of allowing the land to rest every 7th year. God assured tliem that He would prosper them so much in the Gth year that all needs would be supplied during the rest period. The crops would be abundant enough to supply the people for 3 years (v 20-22)

i 9 commands - redempuon of land:

1 The land shall not be sold and deeded to another permanenUy - for ever (v 23)

2 Redemption of the land may be granted at any time to the rightful possessor or his next of kin (v 24-27)

3 If the man who has sold hisposscs-sion is not able to redeem it. and one of his near kin cannot or will not redeem it, then it shall remain in the possession of the buyer until the year of jubile when it shall be returned to the seller (v 28)

4 If a man sells a house in a walled city,he shall haveayearto redeem it (v 29)

5 If he cannot redeem it within the year the property shall remain a permanent possession of the buyer: it shall not return to the seller in the year of jubile (v 30)

6 Houses in an unwalled village shall be like country property - redeemable any time during the 50 years before jubile; and if they are not redeemed they shall return to the original possessor in the year of jubile (v 31)

7 The cities and houses of the Levites whether walled cities, unwalled villages, or country may be redeemed at any time (v 32)

8 If they are not redeemed before the year of jubile they shall then be returned to the possession of the Levites (v 33)

9 The fields of the Levites shall not be sold at any time. for they are an eternal possession (v 34)

h .Ml land mortgaged or leased was to be on a temporary basis, subject to redemption. If it could not be redeemed because of poverty during the 50 yean. it was then automatically redeemed and returned to its original owner in the year of jubile (v 8-17, 23-24) i Here Cod announced Himself as the rightful and eternal owner of the land. It is His by virtue of creation (v 23) J The land of a poor man .-ould be redeemed by himself or a relative any time du'lng th< prliid between the yjarsof Jubile(V 25-26). The redemp-rtcn price was determined by the number of years remaining from the date of red.-mptio.T a^ the nvt Jubile, at which time all such pa'p- rty was return d ID original owners (v 8-10)

deatlhpcnalty sins (20: 9)

1 Sacrificing children to Molech fv 2-3) *

2 Sympathy with idolaters (v 4-5)

3 Witchcraft (V ('•, cp. v 27)

4 Cursing parents (v Jj lO)

5 Adultery with neighbor's wife (v

6 Adultery with lather's wife(v 11)

7 Adultery with son's wife (v 12)

8 Homosexuality (V 13) er(vl4)

9 Marrying daughter and tier moth-10 Bestiality by a man (v 15)

LEVITICUS 25

The sabbatical year. The jubile

The law of redemption

a This gave a poor man another chance, an opportunity to regain his property -something he could never do otherwise (v28)

b Note the difference in laws concerning bouses in walled cities and those in un-walled cities or villages (v 29-30 with V 31)

c City dwellers could have a full year to redeem property inside the city walls; but if they failed to do so the propeny then passed into the permanent possession of the buyer, not to be affected by the year of jubile (v 30)

d In V1-34 we have property laws, regulating what could and could not be redeemed or released in the year of ju-bile.In V 35-65 we have laws governing hired servants and slaves during the 49 years between the years of jubile

e 4 commands - relief of poor brother:

1 If a brother becomes poor, then relieve him (v 35)

2 You shall relieve him whether he is an Hebrew, a stranger, or a sojourner among you

3 Do not take interest or increase of his crops in payment for your help of a poor brother (v 36, 37)

4 Fear your God that yo ur brother may live with you (v 36, 38)

f TvviceGod gave the reason for helping a poor brother - that he might live i*mong the Israelites instead of being driven to some other land (v 35-36) g You shall not profit or become rich at the expense of the poor whom you can take advantage of to increase your own wealth (v 37-38)

h Being brought forth out of the land of

Being brought torm out oi ine lano oi Egypt is referred to 4 times in chs. 25-STaTfoUows: 25:38, 42. 55: 26:13

30 facts: spparation in Moses ' writings (19:19)

1 Grass afteritsldnd(Gen.l: 11-12)

2 Herbs after their kind(Gen.b 11-12)

3 Fruit after its kind (Gen. 1:11-12)

4 Every living creature in the waters after his kind (Gen, 1:21)

5 Every winged fowl after his kind (Gen. 1:21: 6:20: 8:19)

6 Every living land creature after his kind (Gen. 1:24:6:19) 25:6:20)

7 Catde after their kind (Gen. 1:24-

8 rreening things atte'r their kind (Gen. 1:24: 6:20: 8:1^ 8:19)

9 Beasts after their kind (Gen. 1:24:

10 Man after his kind (Gen. 1:26-28: 5:1-3: 9:6; J as. 3:9)

11 Byihese were the isles of the Gentiles divided in their lands; everyone after his tongue, after their families, in the nations (Gen. 10:5)

12 These are the sons of Ham, after their tongues in their countries, and in their nations (Gen. 10:20)

13 These are the sons of Shem, after

their families, after their tongues, in their lands, after their nations (Gen. 10:31)

14 By these (3 sons of Noah) were the nations divided (not united in an ungodly way, as in Gen. 11:1-9) in the earth after the flood (Gen. 10:32)

lo Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth (Gen. 11:4)

16 The Lord scattered thern abroad thence upon the face of all the earth (Gen. 11:8-9)

17 Unto your seed will I give this land (so as to keep them separated from all other people. Gen. 12:7)

18 Cast out the bondwoman and her son (separate them from us. Gen. 21:9-16)

19 Swear by the Lord... that thou shalt not take a wife unto my son of the daughters oftheCanaanites... go unto my country, and to my kindred, and take a wife unto my son (Gen, 24:3-4)

20 Unto the sons of the concubines, which Abraham had. Abraham gave gifts, and sent them away (separated them) from Isaac..unto the east (Gen. 25:6)

sion. *39 •" And if thy brother that

•28 But if he be not able to re- dwelleth by thee be waxen store it to him, then that which poor, and be sold imto thee; is sold shall remain in the hand; thou "shalt not compel him to of him that hath bought it imtil serve as a bondservant: the year of jubile: and "in the; •40 But as an hired servant, jubile it shall go out, and he! and as a sojourner, he shall be shall return imto his possession, with thee, and shall serve thee

vmto the year of jubile: (7) Walledcity property can •41 And then shall he depart be redeemed only for one from thee, bo//i he and his chil-year ■ dren with him, and shall return

i unto his own family, and unto •29 And if a rnan sell a dwelling the possession of his fathers house in afrwalled city, then he' shall he return, may redeem it within a whole [•42 For they are my servants, year after it is sold; within a: which I«fcrought forth out of the full year ma y he redeem it. ; land of E'gypt: they shall not •30 And if it be not redeemed 1 be sold as bondmen, within the space of a'^ull year, •43 Thou shalt noc rule over then the house tliat is in the him with'rigour; but shalt fear walled city shall be established thy God. for ever to him that bought it

I throughout his generations: it ; shall not go out in the jubile.

(13) Only pagan slaves to remain perpetual slaves

•44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of _ them"shall ye buy bondmen

lages which have no wall roimd and bondmaids. about them shall be cotmted as •45 Moreover of the children the fields of the country: they of the strangers that do sojourn j may be redeemed, and they among you, of them shall ye shall go out in the jubile.

(8) All village property redeemable in the year of jubile

•31 But the houses of the vil-

buy, and of their families that j are with you, which they begat in your laind: and they shall be | your possession. •46 And ye shall take them I .32 Notwithstanding.the cities i as an inheritance for your chfl.

(9) All city property of Le-vites redeemable any time

. of the Le'vites, and the houses ' of the cities of their possession.

dren after you, to inherit them for a possession; they

o^^^^^'^.'=?,""^l'^/";i^:r^„' shaU be your bondmen for may the Le vites redeem at any . > brethren tune.

ever: but over your brethren M.1-, A^A ;* o T«or, T,i.rrHa=A nf i the Children of I§'ra-el ye shall S'e f/vifes, ^n're'housl! not rule one over another with that was sold, and the city of "go^r.

his possession, shall go out in, ^^^ ^^ j. Hebrews can

the year of JubUe: for tjei ^ ' J^;- ^ ^^^^ ^^^^.

houses of the cities of the Le -i ^. !,»■<■ ♦

vites are their possession! g^^^ any time, but if not ■among the children of l§'ra-eLI redeemed they are free in

I the year of jubile

(10) No country property of i^^ r And if a sojourner or jLevites csn pv^r be sold ^^ranger wax rich by thee, and 1 , I thy brother that dwelleth by !«34 But the field of the suburbsi lum ^ax poor, and sell himself

of their cities may not be sold;' ^mto the stranger or sojourner for it 15 their perpetual posses-; by thee, or to the stock of the sion. stranger's family:

' ^48 After that he is sold he

(11) All poor brothers to be relieved and helped back to

prosperity (Dt. 15:7-15) i

•85 «" And <'if thy brother be

may be redeemed again; one

of his brethren 'may redeem

him:

•49 Either his uncle, or his

vmcle's son, may Redeem him.

waxen poor, and fallen in decay or any that is mgh of km unto

with thee; then thou'shalt re hnn of his family may redeem

lieve him: yea, though he be a liim; or if he be able, he may

stranger, or a sojourner; 'that redeem himself,

he may live with thee. 'SO A^d he shall reckon with

•36 Take thou no usur^ofh^. ^^\t^^wL'^l TlS^

LTSTr th'e'r S U7e wiJ; Lto the year of jubile : and the uiAi Liij, uiuijit J pnce of his sale shaU be accord-

I,^^T-u ?^>,,u n^t cnVe him i^S ^i^to the number of years,

»-iTTnn, thP T oun vour God. i 'SI If '^ere be yet many years wmchCught yo^fo'XoS of' behind, according unto them he ^e land o7rg|pt, to give you; ^haU give agam the pnce of his the land of Ca'nian, and to be, redemption out of the money rr«T„- n^A that he was bought for.

your Lroa. , ^^^ And if there remain biit

I few years tmto the year of jubi-(12) All Hebrew slaves to be! le, then he shall count with him, released in year of jubile .and according unto his years

21 Two nations are in thy womb, and two manner of people shall be separated from your bowels (they lived separated from each other. Gen. 36:1-43; 46:1-34)

22 Esau took Canaanite daughters, which were a grief to Isaac and

Continued. column4 ^

a 5 commands - Hebrew hired servant:

1 If your brother becomes poor and is sold to you, do not compel him to serve as a slave (v 39)

2 You shall treat him as an hired servant, and as a sojourner with you (v 40)

3 He shall serve you until the year of jubile: then be may depart with his children and return to nis own family, and to the possession of his fathers (v 40-41) slaves (V 42-43)

4 Your brethren shall not be sold as

5 You shall not rule over yourbrodier with rigour to crush or enslave him, but you shall fear your God (v 43)

b See note h, v 38

c Heb. perek, to break apart; crush; oppress: enslave (v 43.46,53). Cp. note r, Ex. 1:13

d 4 commands - slaves:

1 Your slaves shall be of the heathen, not of your brethren (v 44)

2 Of the children of the suangersthat sojourn among you shall you buy slaves (V 45)

3 Of their families which they beget in your land shall your possession be (v45)

4 You shall take them as an inheritance for your children for ever, but regarding your brethren of Israel you shall not rule one over the other with rigour (V 46) slave:

e 7 commands - redemption of Hebrew

1 If a sojourner or a strange: becomes rich in your midst and buys a Hebrew slave he may be redeemed again (v 47-48)

2 One of his brethren, an uncle, a nephew,or any other near kinsman may redeem him (v 48-49)

3 If he is able to redeem himself he may do so any time (v 49)

4 The price of redemption shall be determined according to the number of years until the year of jubile (v 50-52)

5 He shall be to the Gentile as a yearly hired servant, not as a slave (v 53)

6 One shall not rule over him with rigour or oppress him in your sight

7 If he is not redeemed he shall go out free in the year of jubile with his children (v 54-55)

f Herewehave thelawofGOEL,kinsman redeemer (v 25, 48-49), which is so beautifully illustrated by the story in the book of Ruth

^ Cont. from column2

Rebekah (Gen. 26:34-35)

23 And Isaac called Jacob. ..and charged him,.. Thou shalt not take a wife of the daughters of Canaan., .take a wife of the daughters of Laban(Gen. 28:1-2)

24 A nation was destroyed for trying to intermingle with Israel (Gen. 34)

25 In the Mosaic law Israel was specifically forbidden to mingle with other nations (Ex. 23:31-33: Dt. 7:3-6: Num. 23:9)

26 Israel did not intermarry with the Egyptians during the 215 years they were in Egypt: they lived separately. in a land by themselves (Gen. 47:6: Ex. 8:22-23: 9:26: 11:7)

27 Israel was even forbidden to crossbreed their cattle (Lev. 19:19)

28 Different kinds of seeds were not to be planted in the same field or vineyard (Lev. 19:19: Dt, 22:9)

2'j Israel was forbidden to wear garments made of mixed threads - wool andUnen(Lev. 19:19; Dt. 22:11)

30 Israel was forbidden to plow with an ox and an ass together (Dt. 22:10)

LEVITICUS 26

The law limited the lervice of tttc Hebrew *erv.Aat lo <> yeori. unleu be offercU i volimiary icrvice ^itrr thai pcriovJ (Ex. Jl: 1-t) see oote c, V ■;

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Btessmjs promised for obedience

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^Uowi:

: was limited by Uw toicrve a masiet at a hired Mtvant for C years, a tier which he was to be released, unless he tiave a voluntary service be .onJ th^: time (Ex. 21:l-t'). The ser -ar of jubile of

V 40 the it w as the last

6 years If nut, then it

must bt. ui any Hebrew

selling tumscii lut a longer period of time would Jo to of his own free choice just as ooe would become a life-time Uave accordinii to Ex. 21:1-6

2 If a Hebrew sold himself as a slave to a nch (..entile in Israel, for a debt. be could be redeemed at anytime by any near kinsman or by himself when he was able (v 47-49}

3 Tbe rederr.ptioa price was to be reckoned by tbe number of years tbe Hebrew had already served and the number of years be was yet to serve, and according to the wage beu>>i paid a fearly servant (v 43-53)

4 If the slave wbo sold himself foe ' . nan <j years lot a debt was not r .-^ . uJ by any of the above me aiu, be was to continue unDl the year of Jubile and then be set free from funher ocl..;^uon to his debt (v 54-55)

c >ee note h, v 38

e 6 cotntnaDds - idolauy and reverence:

1 Make no idols (Heo. elilim , notF ings: clay or tena cotta gods, v 1; 19: 4. See 1 Cot. 8:4)

2 Make no graven images (Heb. pesel. idol of wood or stone)

3 Do not set i^ a standing image(Heb. mazzebah. sacred pillar)

4 Do not set i^any image of stone to bow down to(Heb. maskith, a sculptiied or painted stone)

5 Keep My sabbaths (v 2)

6 Reverence My sanctuary

f 6iha nJ I^st P rophecy in Lev. (v 3-45. V J- ' ^ J; V 40-45 yet to be fulfill!.- -nd commit of Chnst and

in the Millennium, Isa. 11:10-16: 66: 20;Jer, 30:3->. 31:(J-9: Ezek. 37; HoSw 3:4-5; Mt. 24:31). This may be coo-udered a conditional prophecy - one based upon conditions being met. It is 3fold: ~

1 If you walk in My natutes. and keep My commandments, and do them: THEN 1 wjU bless you (v 3^3)

2 But if you will not hearken untoMe, and will not do all these conimand-nients;Aiid jjyoushall despise My statutes, orjf your soul shall abhor My judgments, lo that you will not do all M y commandments,but break My cov-enanc THEN i wUlcurse you (v 14-39)

3 1 f they shall confcu their iniquity, and~thc iniquity of their fathers, with their trespass.... and that they have walked contrary unto Me; and that 1 alio have walked contrary unto them, and have brought them into the land of their enemies: IF I HEN their uncir-cunu-iseJ ht-arts be humbled, and they

:[!EN acept of the punishment of their iniHUHy: THEN will I fulfil with them the contract made with Abraham, Isaac, and Jacob (v 40-46) g 3fold cornmandmcnt (v 3):

1 Wall< In My statutes

2 Keep My commandmenu

3 r>o them

b THEN - WHEN laael has done the

thin,'I r,- ■ ur.-.i ri r>.,t .1 .,i...

I ^ ■ 1;

2 Tbe land shall be fruitful

3 Trees shall bear abundant fruit

4 Grain crops shall be kireai (v 5)

5 Vineyards shall yield abundantly

■hall ha (ir* h.v:. i.

price o(his red

•SJ And 'as a hired

! servant tball be be with him:

: and the other shall not rule with *rif otu over him in thy

I sifht.

I •S-i redeemed

in , :. he shaU

go out m the year of jubile, both he, and his children with him.

SS For unto me the children of 1(ra-el are servants; they are my ser\'ants whom I'brought forth out of the land of E'i^t: I am the Lord vour God.

CHAPTER 26

IX Eleventh or Covenant (See 27:1-30:20). 1 of blessings in

Palestinian Dl, 11:13; Conditions the land:

(1) No idolatry

^jfTE'shall make you no idols i nor graven image, neither rear you up a standing image,

neither shall ye set up ani/ im-I age of stone in your land, to ' bow down unto it: for I am the

LoKO your God.

(2) Keep the sabbaths (Ex. 20:8-11; 31:1 3-18; Lev, 23)

•2 ' Ye shall keep my sabbaths, and reverence my sanctuary: I arrj the Lord.

(3) Keep the commandments (Ex. 20:1-17; Dt. 5:6-21)

3 * If ye walk in my statutes, d keep my commandments, and'do ^em;

e

2 Twenty-four conoitional blessings (Dt. 28:1-14,30:1)

»4* Then 'l will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

►5 And your 'threshing *shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your lasxd safely. ^6 And I will give peace in the land, and ye shall lie down, and none shall make i/ou afraid: and I will rid evil beasts out of the land, neither shall the sword go through you. land. ►7 And ye shall chase your enemies, and they shall fall before you by the sword. »8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemiis shall fall before you by the sword.

>9 For I will have respect imto ycu, and make you fruitful, and multiply you, and establish my covenant with you. »I0 And ve shall eat old store, an rth the old because

of •

► 11 And 1 will set my tabernacle among you : and my soul shall not abhor you. »12 And I will walk among you, and will be your God, and ye shall be my people.

13*1 am the Lov which »br u fofth out

of the lai . <pt, that ye

should not be their bondmen: and I have broken the bands of your yoke, and made you go upright.

} Five sins that will bring chastening

14 "Eiitif ye will not hearken unto me, and will not do all these commandments;

15 Afld if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will | not do all my commandments, but that ye break my covenant:

4 Five degrees of chastisement: 54 curses. (l)Cha8-tisement: 8 curses

16'I also will do this unto you; I will even appoint over you terror,'consumption, and the'bum-ing ague, that shall consume the eyes, and cause sorrow of heart: and ye shall'•sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and 'ye shall be slain before your enemies: they that hate you 'shall reign over you; and ye shall flee when none pursueth you.

(2) Chastisement: 7 curses

18 And if ye will not yet for all this hearken imto me, then I

I will punish you *5even times more for your sins.

19 And I will break the/pride of your power; and I will make

' youj'Tieaven as iron, and your { earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the

I land yield their fruits.

I (3) Chastisement: 6 curses

' 21 ' And jf ye walk contrary unto me, and will not hearken

I unto me; I will bring "^even times more plagues upon you

; according to your sins.

I 22 I will also send^ild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

(4) Chastisement: 6 curses

23 Ahd. jf ye will not be reformed by me by these things, but will walk conlrao' unto me;

24 Then will I also walk contrary unto you, and will punish you yet 'seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together ! within your cities, I will send I the pestilence among you; and ye shall be delivered into tbe hand of the enemy.

26 And when I have*broken tbe stafl of your bread, ten

6 Your bread Will be plentiful

7 You will dwell ufely

8 I will give yo ; ' .• 6)

9 You will be tr .-ar

10 I will nd you oi Lvii neasts

11 Your land will not be dearuyed

12 You will chase your enemies (v 7)

Continued, column 4 ^

' the vin-xt sowing

umc

k 4 COOU.iiV '-' ".•- " ^

1 Com:

3 Compare v 7-10 with v 23-26

4 Compare v 11-13 with v 27-39

a See note e, Ex. 6:29

b See note h, 26:38

c 3 acts of j1 ' : Israel (v 13):

1 Brou. TT Egypt

2Brol'

3 Made tnei:. ^o i^nght d 5 sins warned against (v 14-15):

1 Will not hearken unto Me

2 Will not do all .^'y corrmandmenu

3 Despise My statutes

4 Abhor My judgments

5 Break .My covenant

e See SO conditional curses, p. 153

f Heb. shachepheth . emaciation; con-sumption; waste aw ay (v It; Dt. 28:22). CoQsumpilon was common in Egypt and •'■ «i : '.'inor

g He ath. inflamniauop; fever;

bux , -.Fevers of different kinds

were common in iyn a and surrounding countries. Here these diseases were to cause blindness and sorrow of heart (v 16). The Sept, reads, "scab, and gangrene to eat out your eyes: and wasting consumption"

b This was literally fulfilled a number of times (Judg. 6:4; 1 Sam. 12:19)

i See Plagues and wars of Ig^el. P. 629

J See Victories, civil wars and defeats of Israel , p. 635

k This seven times simply means more severe judgments in addition to the 8 judgn.ents of v 16-17. See meaning of seven umes ir. The times of the Gentiles, p. 873

1 Israel was a proud nation. Here God warned that He would humble them to the dust (v 19) m This refers to a curse upon the ground so that it would not yield to them as when It was blest of God (v 19-20)

n This seven times also means seventy of punishment, not 7 times 360 years or 2, 520 yean, as sometimes taught. The idea is that of judgment being seven umes harder than in previous times. The expression compares with that of a parent warning his child that it will be punished twice as hard for us disobedience the next time. The seven times more plagues here were to be in addition to the judgments of v 16-17, 18-20. See The times of the Gentiles, p. 873

o The lion, leopard, and the bear were scourges in times of scarcity of inhabitants (Dt. 7:22: 2 Sam.21:10; 2Ki.17:25) p This is the 3rd time God said He would add yet '■■v.T' t!tries and seven times more r : for the sins of Israel.

Thiswa,... „^-.:ion toihatof v 16-17, 18-20,21-22. If the nation would not repent when the various plagues would be sent ly'on them, more would follow as they were here pre-warned. See note b, v 28

q This is a proverbial expression for cutting off the supply of bread, the staff of Ufe (V 26: Ps, 105:16; Ezek, 4:16; 5:16: 14:13)

^»- Cont. from column2

13 They shall fall by your sword (v 7-8)

14 Only 5 of you will chase 100, and 100 will chase 10, 000 (v 8)

15 1 will respect you (v 9)

16 1 will make you fruitful

17 1 will multiply you you

18 I will establish My covenant with

19 You will have plenty left from the old crops to eat (V lU) you(vll)

20 1 will set My tabernacle among

21 My soul will not abhor you

22 1 will walk among you (v 12)

23 I will be your God

24 You will be My people

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season was iaiei iii country ol the north.' the crops th unQl the vim end of July, ano kept the laborers busy until the earlvrun it the end of September whi> J the ground lor the next sou . seed. This is the idea of v 5 - the threshing lasting to the

a The food sx^pply of Israel was to be cut to the limit described here (v 26). Rationingof food by weight was a symbol of scarcity (2 Kt, 6:25; Jer, 14:18; Lam.4:9; Ezek. 5:12; Hos. 4:10; Mic. 6:14; Hag. 1:6)

b 5 degrees of chastening:

1 Tne 8 curses o f physical destruction by disease and war (v 16-17)

2 The 7 curses on agriculture - no more blessings upon the land to produce abundantly as promised in V 4-5, for obedience (v 18-20), These were additional plagues to ihoseof v 16-17, and more severe,as proved by the statement of V 18, "And if ye will not yet for all this (8 curses oFv 16-17) hearken unto me, then I will punish you seven times more for your sins," Before God could punish Israel seven times more, it was necessary for the nation to be punished a previous time; so, the seven times could not represent the whole length of the times of the Gentiles (as some times taught) or a period of 2,520 years (7 times 360 years), even if the expression referred to the years of such a period of Israel's chastening. The previous years of the 8 curses of v 16-17 would have to be accounted for in the reckoning as well as the 4 different times in this chapter when

punishment seven times ispromised. If the expression means 2,520 yean the first time it is used to warn of punishment, it means the same when it is used to warn of additional punishment. In 4 such cursings we should have 4 times 2, 520 years or 10. 080 years for the times of the Gentiles before the dispersion of Israel among the nations (v 27 -39), and this did not happen. The theory then, falls apart so we look on the seven

times term as a figurative statement expressing mote severe punishment from time to time, just as if a parent would say, "I will punish you seven tiraesharder if you still refuse to obey." See The times of the Gentiles, p. 873 3 The 0 curses of destruction by mul-

ti

w

wild animals against Israel,

ichGod promised would not happen (in V 6) if they obeyed (v 21-22). These also were additional to the first 8 curses and the first seven times of v 16-20. asproved by v21, 'And if ye walk con-uary unto me, and wiTl not hearken unto me; I will bring seven times more

plagues upon you according to your sins"

4 The 6 curses of avenging His covenant by war, famine, and pestilence, whichGod promised He would not send (in V 7-10) if they would obey(v 23-26), These again were additional to the 8 curses of v 16-17, and those of the two previous seven times of v 18, 21, as proved in v 23-24. "And if ye will not be reformed by me by these things (the previous plagues or curses), but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins"

5 The 27 curses bringing complete national destruction and dispersion among the nations, which God promised (in v 11-13) that He would not allow if they obeyed (v 29-39). This is the 4th seven times

wamingofcursesand these too, were additional to the 8 of v 16-17 and others as proved in v 27-28, "And if ye will not for all this (all the curses and more curses before this) hearken unto me, but walk contrary unto me; Then I will walk con trary unto you also in fury; and I, even 1, will chastise you seven times for your sins'

c 2 Ki, 6:28-29; Jer. 19:8-9; Ezek. 5:10 d2Chr. 34:3; Jer. 17:3; Ezek, 6:3 e 2 Ki. 25:9; Ps. 76:6-7: 79:1-3; Ezek. 6 f Isa.l: 11-13; 66:3; Amos 5:21; Pr.21:27 g Jer. 25:11,18; Ezek. 33:28; Isa. 1:7-8

hjer. 19:8: Ezek, 25:3; 26:2; 36:2

i Dt.4:27; 28:62-64: Jer. 9:16; Lk. 21:24

) This is a prophetic picture of the sins of Israel on the sabbaths, which she desecrated many times k Dt. 28:65-67: Ezek. 21:7, 15 1 8 conditions of restorauon (v 40-41): 1 If they shall confess: Their iniquity

women shall bake your bread in one oven, and they shall deliver you your bread again"by weight: and ye shall eat, and not be satisfied.

(5) Chastisement: 27 curses

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I wiU walk contrary imto you also in fury; and I, even I, will chastise you*seven times for your sins.

29 And ye shall "^eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will "destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will'make your cities waste, and bring your sanctuaries unto desolation,'and I will not smell the savour of your sweet odours.

32 And I will^ring the land into desolation: and your enemies which dwell therein shall be^astonished at it.

33 And I will 'scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies'land; eiien then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; 'because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left aliue of you I wiU'^send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

5 The Abrahamic Covenzint not annulled by this one. (1) Eight conditions must be met to get its 7 blessings

40 'M, they shall confess their iniquity, and the iniquity of the.ir fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their un-circumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42° Then will*l remember"iny covenant with Ja'cob, and also my covenant with i'gaac, and also my covenant with A'bra-ham will I remember; and"I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall'accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, ^vhen they be in the land of their ene-mies,«I will not cast them away, neither will I abhor them/to destroy them utterly.'and to break my covenant with them: for I am the Lord their God.

45 But I will for their isakes remember the^ovenant of their ancestors, whom I brought forth out of the land of E'g^t in the sight of the heathen, that

1 might be their God: I am the Lord.

46 ^ These are the statutes and judgments and laws, which the Lord made between him and the children of t§'ra-el in mount Si-nai by the hand of M6'§e§.

117 CHAPTER 27

X Laws of dedicated persons and things. 1 Vows of persons (Dt. 23: 31, refs.)

■AND the Lord spake imto •^^ Mo'ses, saying, •2"Speak unto the children of Is'ra-el, and say unto them, When a man shall make a'^in-gular vow, the persons shall be for the Lord by thy estimation. •3 And thy estimation shall be of the male from twenty years old even imto sixty years old, even thy estimation shall be fifty^shekels of silver, after the shekel of the sanctuary. •4 And if it be a female, then thy estimation shall be thirty shekels.

•5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. •6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

•7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

• 8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

2 Offerings for vows: (1) An-

imals dedicated to God

• 9 And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy.

What may not be redeemed

2 The iniquity of their fathers

3 Their own tre^asses Me

4 That they have walked contrary to

5 That 1 also have walked contrary to them land of their enemies

6 That I have brought them into the

7 If their unctrcumcised hearts are humbled their sins

8 If they accept the punishment for

1 Again God affirmed that the statutes, judgments, and laws given to Moses on Sinai were from Him and that they made up the Mosaic covenant (v 46.Cp. 7:38; 25:1; 27:34), This concludesthe special section begun in 25:1

n 9 commands - vows of persons, p. 153 n See Special vows to God, p. 153 o A shekel of silver was 64<#

a THEN" - WHEN Israel meets the 8 conditions oTv4(r-4l -God will remember His covenant with them and fulfil it(v 42-45) ber

b 5 remembrances of God-I willremem-

1 My covenant with Jacob (v 42)

2 My covenant with Isaac

3 My covenant with Abraham

4 The land of promise 45)

5 My covenant with their ancestors (v c This is the only instance in about 40

places where Abraham,Isaac, and Jacob are mentioned together that Jacob is named before Abraham and Isaac (v 42).SeeGen,28:13; 31:42; 32:9: 35:12; 48:15-16; Ex, 3:6,15-16; 4:5; 6:3, 8; 32:13; 33:1; Num. 32:11; Dt. 1:8; 6:10; 9:6, 27: 29:13; 30:20; 34:4; lKi.l8:36; 2Ki,13:23;lChr, 16:16; 29:18; 2Chr. 20:7; 30:6; Neh, 9:7; Ps. 47:9; 105:6. 9, 42; Isa.29:22; 51:2; Mt.8:ll; 22:32; Mk. 12:26: Lk. 1:55. 78; Acts 3:13: 7:32

d Since the names of the 3 patriarchs are inverted here, withAbraham the first. named as last, and after that the naming of the promised land, it seems reasonable to believe that God had such land in mind even before the patriarchs.If the principle of inversion holds true throughout the verse this is so because it is mentioned last (v 42)

e Literally,enjoy their iniquity.The Heb. ratsah, to be pleased with, is trans, accept in v41,43 and enjoy in v 34,43. It means that Israel will enjoy tier punishment in the sense that chastening for sin will have brought the nation to repentance where they can enjoy the benefits coming from such chastening. It must be remembered that God cannot and will not fulfil His covenants with men while they are in rebellion. They must come to repentance and obedience.and meet the terms of God's covenants and promises before the benefits can be enjoyed. The theory of unconditional covenants and promises, and of eternal life while living in sin is an idle fancy. No man has the blessing and curse of God on him at the same time -

life for obedience and death for sin at the same time. No man can be saved and unsaved, converted and unconverted at tfie same ume.Theonly way one can serve two masters is to serve one at a time, not both of them together. When sin is committed it brings forih death, not life (Gen. 2: 17;Ex.32:32-33;Ezek.l8:4.20-24:Mt. 6:24; Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21)

f 5 promises while in dijpersionN 44-54): 11 will not cast them away

2 I will not abhor them

3 I will not unerly destroy them

4 1 will not break My covenant with them

5 I will remember My covenant with their ancestors for their sakes

It must be understood that the above promises were to be in effect only if Israel repented and confessed according to V 40-41

g God has not utterly cast away His people whom He foreknew; He will yet bring them back to repentance and make a great nation out of them Osa. 11:10-12; Ezek.27:Zech. 12:10-13:1; 14:14-21;Lk.l:32-33;Rom.U:l-2.U-33)

h God did not abhor them to destroy them

i In a sense God has not broken His cove -nant with them,but they have broken their covenant with Him;and therefore. He cannot fulfil it until they come to complete repentance (Isa. 1:9, refs.; Rom. 11:25-33; Rev. 12, notes)

J God also does things for the sake of men, not altogether for His own sake. Christians should never hesitate to pray for things God has already promised to give them. They are not always to say, "For thy sake," but also "For our sakes." and "For the sake of others"

k It will be noticed here that God did not promise to remember the Mosaic covenant, which is now abolished for the sake of the new covenant; but, in v 42, 44-45 He promised to remember the Abrahamic covenant. See this covenant and its 7fold blessing, p. 57

LEVITICUS 27

p. 153 ~

b It will b« noted that the unclean animal lie J t>ai oot callcil bolytu. clean ooci were (v 10 wii;: . ..-i.0)

c acommanJ*- huutoiledicateJ toooU;

1 When a man ~^] a taoute to Cod U ihall be r n (v 14)

2 Thepricit *. eibe value of the house, a. . raiial shall sand

3 If he that taocuficd the house wishes to redeem a, he shall aJ J ")C appraisal price and pay ihc it lot ■ ocjc sr.aii ivijn to r^ (v 16). Houses saiiLi/iC- ;- -■-deemed an> '. -jt but those in t:ic liy :iau lo dc redeemed ID 1 year (^5:29)

d 7 facts about satKtificatioq hc^rc:

1 saxKuTication is not limited to human beings (v 14-33)

2 It dQcsnoi involve the sin v4uesU0Q, or what IS called the old man' because houses,fields, and other material thiDtis Jo not have such a nature

3 Man is the anient in sanctificauon here

4 When a man sanctified a bouse (v 14-15). a Held (v 1&-2S). an anitnal (except the firstbotn. v 26-::7),or any other material thinit(except uthin^ v •2a-33).itwash«lyioJehovah(v 14.23) - 5 Tfiiags sanctit'ied could be made

unsaoctificd 1 f one paid the valued price with an additional viOfc (v IS. 19-25. 31)

6 Thintis sanctified lo the Lord became the possession of the pnesa: therefore redemption money to un-sancufy anything belooi^ed to them

7 Man could not sancufy anything that already belonged to Jehovah (v 26-33)

e 3 commands - fields sanctified to cod:

1 Ifa man sanctifies apart of a field to Jehovah, the priest shall appraise it according to the amount of seed that can be sowed in it, counting the value ofevery homer of barley as 50 shekels ($32.00. V 16)

2 If a man sanctifies his fields to the Lord from jii>ile the appraisal shall stand (v 17)

3 i f the field u saoctiHed after jubile the priest shall appraise its value according toihe numberof years left un-ul the next jubile (vld)

4 If the man who sancufies a field will redeem it for his own use ak:ain. then he shall pay the appraisal value from then until jubile with an additional 20^ (V 19)

5 If he will not redeem it. or he sells It to another, it shall never be redeerTKd again(v20).lneithctcasc the priests goi the rental of the property

'J If the field of an hereditary estate vowed to Cjod is not redeemed before the jubilc. it shall become holy to God in the year of jubile to be used by the pnesis ever afterward (v 21)

7 If a man sancufies a field to the Lord which he has bought, one which IS not a part of his own inheritance.tlicn the pnest shall appraise it according: to the years before the jubile. and the owner shall give the appraised value to the Lord as a holy thing (v 23j

8 In the year of jubile the aCMUired field shall return to him of whom it was bought (v 24)

'* All appraisals shall be according to itie shekel of the sanctuary. 20 gerahi to a shekel (v 25) ! \ti burner was 10 baC s-

about 10 1/2 bushel! ■ 0

>i 50 shekels. 64« ■■ -. JU

h This appli'-'l tea.. ..ice or regular poss< - .e.'ij mall sold to an-

otlver. J.;. : redeem. The priests

received leiiial of the land from the man to whom it was sold until «hf)u-bile. at which tit- • ■ c

the permanent piii _ a-

hood (V 20-21). If the iicl^: xa* noi a part of a man's original inheritance or ;""<^s<u'Ni, and he acquired it. then -d^.i:ed it totlicLord, it was returned

What may not be redeemed

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of shall be n'.>. •11 And if il he any tinclean

a .-n

he ^...111 I'irvfT.t '.:ir orHNt before the priest:

•12 And the priest shall value it. whether it be good or bad: as thou vaiuest it, who art the priest.*so shall it be. •13 But if be will at all redeem h. then he shall add a fifth pari thereof unto thy estimation.

(2) Houses dedicated to God

•14 * And 'when a man 4shall sanctify his house to be holy tinto the LuRD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. •15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation imto it, and it shall be his.

(3) Fields dedicated to God

•16 'And if a man shall sanctify tinto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an'homer of barley seed shall be valued at fift>'*shekels of silver. •17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand. •18 But if he sanctify his field after the jubile, then the priest shall reckon tinto him the money according to the years that remain, even imto the year of the jubile, and it shall be abated from thy estimation. •19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. •20 And*if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. •21 But the field, when it goeth out in the jubile, shall be holy unto the Lord, as a field 'devoted; the possession thereof shall be the priest's. •22 And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession; •23 Then the priest shall reckon unto him the worth of thy estimation, eten imto the year of the jubile: and he shall give

I thine estimation in that day, as ' 9 holv thing unto the LoBD.

•24 In the year of the jubile

■■•- - ' shall return unto him

: was bought, even to

jtimi i- »iiom the possession of

the land did belong. !»2S And all thy estimations i shall be according to the^hekel of the sanctuary: twenty*gerahs

shall be the shekeL

1 Three thangs are God's

forever. (1) Firstborn of

animals

•26 •'^Only the firstling of the beasts, which should be the Lord's firstling,'no man'shall sanctify it; whether it be ox, or sheep: it is the Lord's. •27 And if it be of an'tmclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

(2) All dedicated things

•28 Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath'both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord. •29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

(3) All tithes of the people

•30 And {01 the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.

•31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

•32 And concerning the tithe of the herd, or of the flock, even of whatsoever"passeth under the rod, the tenth shall be holy unto the Lord.

•33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

4 Sum of the commandments given to Moses at Sinai

34'These ore the conmiand-ment's. which the Lord commanded M6'§e5 for the children of 1$ ra-el in mount Si nfli.

AaOpe Moiei. Proof of «»J>or«l

Summary of Leviticus ^ toitten u pan of llw !" iS al Sinai ibo« 1,686 B.C.

the lawgiTcf and Icadc ee Motet lO Index

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ij:1; 14;!, m: Ijcii 16:1: 11: li J, .:3. 36. 33: 24iU 2&1: 27:1)

l/5«(v25) -^-1. or 3 rnaUy:

lo the former posseoor in the year of jubile (V 22-24)

I He'-. ' ■'■ ■ ••". - "I aneu

so: ectto

c*iXi, ■i\. •(.! I'-in. Li><.u HI .1 x_' uj ji sense again (v 21. 28-2*. Num. H:14; Ps. 11'*: 33). It means a total and complete

Continued, column 3 ^»-

^ Com, from column2

separation .being shut up or cutoff from common use and given up wholly to Jehovah without the right i' rjrall or change. The word IS also u! e-

thiog utterly doomed to <Jc i (1

Sam. 16:21: 1 Ki. 20:42)

a A shekel was 64*

b A get J*- ■ ■ ' ' '^'- "'

c 3tmn^. -rnaUjp

1 FltsiL^i.. . .11*.. oiiu .<<..>at (v 2b)

2 All devoted things (v 28-29)

3 aU tithes of all people (v 30-33)

d No man can dedicate, sancufy or set apart anything to God that already belongs to Him. That would be as ridiculous as taking something which already beloofls to a man and making a gift of it to Um. Thus, forooeto sanctify the fintbom of animals, tithes, or devoted things to the Lord which are already sanctified to Mim would be a foolish and hypocritical act

e 11 commands - devoted thiogs:

1 No man shall offet to sanctify any firstborn of ammals lo ood, for they are already His (v 26: Ex. 13:2; Num. 3:13; 18:15)

2 The firstborn of an unclean beast may be redeerried by the man who owns the mother if he will give the appraised value with an additional 20^ to the pnesu (v 27)

3 If be does not care to redeem it, then it shall be sold and the money given to the priests

4 No devoted thing (except an unclean animal) shall be sold or redeemed fot it is holy to Jehovah (v 28)

5 .No man devoted to punishment for sin shall redeem bis life, but shall surely pay the penalty (v 29)

6 All the tithe of the land is holy to Jehovah (v 30)

7 If a man will redeem any of his uthes, he shall add 20^ thereto and givebothtbe valueof the Qthe and the 20^ fine to the priesu (v 31)

8 All the tithes of animals (except unclean or redeemable animals) shall also be holy to Jehovah (v 27. 32)

9 Every 10th animal shall be given toGod whether itbe good or bad (v 33)

10 .So man shall change a bad 10th animal for a good one. or a good one for a bad one and keep it for himself

11 If he should attempt to change one for another, both animals shall be holy to Jehovah never to be redeemed

f The firstborn of an ass could be redeemed with a lamb or have its neck broken (Ex.13; 13; 34:20).or, according to this new provision, it could be sold for Its appraised value and the owner fined 2(>vo for not redeeming it witi a lamb (v 27), In the event the owner wished to redeem an unclean animal for his own use on the appraisal basis be could do so by paying the appraised value with the additional 20«.Thusthe earlier law was modified to help support the prieahood and tbe sanctuary work g This pasMge does not teach human sacrifice, as some claim: such sacrifices were forbidden (Ex, 13:13; 34:20: Num. 18:15). Parenu were not to sacrifice their chil*en (Dl. 12:30-31; Pi. 106:37-38: Jer. 7:31; Ezek. 16:20-21), The word cherem (devaed thing) as appbed to man bere (v 28-29) could refer to those devoted or doomed to death, as in 1 Sam. 15:21; 1 Ki. 20:42. The root word chatam is used many times of desiructioo (Ex. 22:20; Num. 21:2-3; Di,2:34: 7:2). That the death seoteiKe was not robe altered Isclear from v 29. which some veraons render. "Among people no one who is under human doom can be bought off;he must certainlybeexecuted.' From the death sentence there was to be iioredeinpoon or commutation. Tbe righteousness of this law IS not involved in the rash vow and sin of Jephtb.b C^Jft. 11:30) and Saul(l Sam. 14:24). A cherem offered m sacrifice was always an innocent animal chosen, approved, and without blemish

h The custom referred to here is that of counungthe animals as they would go out of a pen one by one. At the pen opening every lOthonewas countedby being marked as the Lord's with a rod dipped in red (v 33)

i See note I, 26:46

NOTES

ON

LEVITICUS

CONTINUED

Sacrifices and offerings (l:Zi Sweet savour offerings (1:1-3:17)

1 Bumtofferiags - animals (1:1-17):

(1) Bullocks (V 1-9)

(2) Sheep and goats (v 10-13) 17)

(3) Turtledoves and pigeons (V14-

2 Burntofferings-food (2:1-16):

(1) Fine flour, oil, frankincense (2:1-3)

(2) Unleavenedbaked cakes (2:4)

(3) Unleavened baked pan cakes (2:5-6) 7-9)

(4) Unleavened fried pan cakes (2:

(5) Firstfruits of crops (2:12-16)

3 Peace offeriogi (3:1-17):

(1) Caale.male or female (3:1-6)

(2) Lambs (3:7-11)

(3) Goats (3:12-1"^

Non-sweet savour offerings (4:1-6:7)

1 Sin of ferings -ammals only(4:l-35):

(1) Bullocks for priests (4:1-12)

(2) Bullocks for people (4:13-21)

(3) Goats, male for rulers' sin of ignorance (4:22-26)

(4) Kids or lambs, females for the people's sin of ignorance (4: 27-35)

2 Trespass offerings (5:1-6:7):

(1) Sheep or goats for rich (5:1-6)

(2) Pigeons or turtledoves for the po(x (5:7-10)

(3) A Uttle flour for the extremely poor (5:11-13)

(4) Ram and silver for sins of ignorance (5:14-19) 1-7)

(5) Ram and silver for stealing (6:

10 general facts about offerings:

1 2 classes of offerings:

(1) Sweet savour offerings (1:1-3: 17) 1-6:7)

(2) Non-sweet savour offerings (4:

2 2 classes to offer them:

(1) Individuals (1:2,10; 2:1; 3:1)

(2) ThepubUc(4:13-21:16:1-34: Num.19)

3 2 kinds of offerings:

(1) Purely voluntary (1:1-3:17)

(2) Commanded (4:1-6:7)

4 Mode of offerings:

(1) Burnt offerings were wholly burnedwithfire(l:6-17;6:8-12) except in cases where a part was reserved for the priests

(2) Meat offerings were to be partly burned and partly for priests (2:1-16; 6:14-18)

(3) Meat offerings for priests were to be wholly burned (6:19-23)

(4) Peace offerings were to be partly burned and partly eaten by priests and offerer (3:1-17; 7:11-21, 28-38)

(5) Sin offerings were to be burned.partly inside and partly outside of the camp (4:1-35; 6:24-30; 8:14-17)

(6) Trespass offerings were to be partlyburned and partly eaten (5:1-6:7; 7:1-10)

c 5 Kinds of animals sacrificed:

(1) Cattlea:l-9:16:l-34;Num.l9)

(2) Sheep and lambs (1:1-13: 3:7-11) 35)

(3) Goats and kids(l:10-13: 4:27-

(4) Pigeons(5:7-10).Cp.Gen.l5:9

(5) Tunledoves (5:7-10)

6 Other kinds of sacrifices:

(1) Fine flour (2:1-4)

(2) Oil and frankincense (2:1-4)

(3) Baked and fried cakes (2:4-9)

(4) Firstfruits of crops (2:12-16)

(5) Silver (4:14-19)

(6) Drinks (23:13; Ex. 29:40-41)

(7) Material things (27:1-34)

7 Laws concerning animal offerings:

(1) To be clean animals (Gen. 8:

(2) To be perfect (22:18-25) 20)

(3) To be at least 8 days old (22: 27; 23:12)

8 Place of slaughter: At the door of the tabernacle and near the altar northward (1:11; 3:2; 6:25; 7:2)

9 Mode of killing: like that of slaughtering other animals. The throat wascut and the blood caught in a basin. The animal was then skinned and cut up (1:5-6: 4:8-12, 19-21). The blood was sprinkled and poured out before God (1:5, 11; 3:2; 4:7, 18)

10 Purpose of sacrifices: to make atonement and have access to God (note a, Ex. 29:33)

Offerings of the poor (5:11) Those not able to bring a sheep, a goat.

2 pigeons or tunledoves, could bring a tenth part of an ephah of fine flour, which would be an omer - 3 qls, and 1 pt.(notes e, f, Ex. 16:36), and would cost about 80i^ today (v 11). No oil or frankincense was to go with this kind of meat or food offering, as in the offerings of Lev. 2, for it was a $ln offering, not a thank offering as when oil and frankincense were used (v 11; 2:1-16).Only an extremely poor person who could not afford even pigeons or turtledoves would be permitted to bring such an offering for sin (v 7,11). Even then no sin could be forgiven without a blood sacrifice (17:11; Heb. 9:22) so blood atonement was provided for such paupers by the public through the priest, or it was taken care of in the great day of atonement for all Israel (V12-13: 16:1-34). The flour provided by the pauper evidenced his faith in forgiveness by atonement even though it had to be provided by others for him. He gave his best, like the widow with her 2 mites (Lk.21:1-4).The flour,after a handful was burned, belonged to the priest (V 13). Sin offerings were not offered with meat or drink offerings. See Num. 15:1-11

6 kinds of trespass offerings (5:6)

1 Female lamb (cost today $20. 00, v

2 Female goat (cost today $20.00) 6)

3 Turtledove (cost tod ay $1. 00, v 7)

4 Pigeon (cost today $1. 00)

5 Tenth of an ephah of fine flour, 3 qts; 1 pt. (estimated cost 80i^, v 11)

6 Ram (cost today $20. 00, v 15,18)

7 commands - law of burnt offerings

1 Command Aaron and sons concerning the burnt offering (v 9) altar

2 It shall bum all night on the brazen

3 The priest shall put on his Unen garment and breeches and take up the ashes of the brazen altar every morning putting them beside the altar (v 10)

4 He shall put off the priestly gar-ments,put on others, and carry the ashes outside the camp to a clean place(v U)

5 He shall not put out the fire that i s burning on the brazen altar (v 12)

6 The priest shall bum wood on the altar every morning and evening, and lay the burnt offering upon it (v 13)

7 Priests shall keep the fire burning on the brazen altar day and night forever (v 13)

6 commands - law of meat offerings (6:14)

1 Aaron's sons shaU offer it before the Lord upon the brazen altar (v 14)

2 The priest shall take a handful of the fine flour, and a little of the oil and all the frankincense brought with the meatoffering and shall burn them upon the brazen altar as a memorial of the offering for a sweet savour (v 15)

3 The remainder of the flour and oil shall be eaten by Aaron and all other males of his house in the holy place and in the court of the tabernacle (v 16,18)

4 It shall be baked and eaten without leaven (v 17)

5 The priests shall have it as their portion of the burnt offerings

6 This statute shall be in force forever in your generations (v 18)

11 things making one unclean (5:2)

1 Touching a dead body (Num. 9:10; 19:13) 4-6)

2 Touching unclean person (5:3; 22:

3 Eatingof unclean animals(ch. 11; Dt. 14)

4 A woman having a child(12:l-8)

5 Having diseases (13:1-15:33) 57)

6 Contacting unclean houses (14:36-

7 Eating of animals that die of themselves (17:15) ices(Num. 19)

8 Priests performing certain serv-

9 Incest (20:21) 19:16)

10 Touching bones or graves (Num.

11 Being present when another dies (Num. 19:14)

The word unclean is used for the first rime here (5:2).Itisnot usedof Noah's animals (Gen. 7:2)

5 sins called trespasses (5:6)

1 Withholding truth under oath(v 1)

2 Ceremonial uncleanness (v 2-3)

3 Rash and inconsiderate vows (v 4)

4 Ignoranceandinfringementof typ-

ical ceremonial rites (V 15:22:14-16) 5 Frauds and wrongdoings remediable by restitution (6:2-3; Ex. 22:9-13; Num. 5:6-27)

Emotions in Scripture (9:24)

1 Praising arid shouring (v 24; Josh. 6: 20; 1 Sam. 4:5-6: 2 SaiTi.6:15; 2 Chr. 15:14; 20:19-23; 1 Ki. 1:40; Ezra 3:10-13; Lk. 19:37-40; 24:53; Acts 2:4-16, 47: 4:23-31; 8:5-8; 10:44-48; 16:25-26; 19:1-6: 1 Cor. 14:1-32. Cp.Pi. 5: 11; 32:11: 66:1:98:4:100:1-5; 132:9: Isa. 12:6; Lk.6:22-23; 1 Pet, 1:8;Rev. 4:8-U; 5:11-13: 7:9-17; 14:1-5: 19:1-10)

2 Praying aloud in unison (Num. 14:1; 25:6; 2 Chr. 15:13-15; Ezra 3:12; Lk. 24:53; Acts 1:14; 4:24-31; 12:12)

3 Prayer with groanings (Rom. 8:26; ICor. 14:14-15; Gal.4:19; Eph.6:18. Cp.Ex.2:24;6:5;Ps.6:6;38:9;Acts7:34)

4 Weeping and crying(Num. 14:1; 25: 6:1 Sam.l5:ll: Ezra 3:13; Job 3:24; Ps. 12:5: 31:10; Isa. 21:2; 24:7; 35:10; Jer. 45:3: Lam. 1:4, 11, 21-22; Ezek. 9:4; 21:6-7; Jn. 11:35; 20:11; Rom. 12:15: Phil. 3:18; Jas. 4:9)

5 Mourning and grieving Oob 2:13; 6: 2; Ps. 31:9-10; 55:2; Isa!. 3:26; 53:6: 61:3; Zech.l2:10-12;Mt. 5:4; Jas. 4:9)

6 Leaping and dancing (2 Sam. 6:14-16; Ps. 14§:3; 150:4; Lk. 6:23; Acts 3:8: 14:10)

7 Clapping and raising bands (1 Kl. 8: 22, 54: Neh.8:6; Ps. 28:2: 47:1; 63:4; 134:2; 141:2; 2 Tim. 2:8)

8 Shaking and quaking (Dag 10:7: Ezek. 12:18; Mt, 28:4: Acts 9:6: 16:29; Heb. 12:21)

9 Prostrations:

(1) OfthoseoverpoweredbyGod's presence (Gen. 15:12-17; Dt. 9:18,25: Ezek. 1:28; 3:23; 4:4-17; 43:3; 44:4; Dan. 8:17; 10:5-19; Mt. 17:6; Acts 9: 4; 10:10: Rev. 1:17; 19:10; 22:8)

(2) Voluntary prostrations in worship and prayer (Gen. 17:3,17; Lev. 9: 24; Num. 14:5; 16:4,22,45; 20:6; 22: 31; Dt.9:18.25; Josh.5:14; 7:6; lKi.l8: 39;Lk.l7:16; Rev. 5:8.14: 7:11; 11:16)

(3) Prostrations under burdens of prayerOosh,7:10:Mt. 26:39; Mk. 3:11; 5:22; 7:25; 14:35: Lk. 5:12; Jn. 11:32)

All these manifestations are not blessings or curses in themselves, but the result of such experiences on the emotions of men. See moving of the emotions in hell (Mt. 8:12: 22:13: 24: 51: 25:30; Lk. 13:28: 16:19-31; etc.)

Bible facts about wine (10:9)

12 facts about yayin:

Heb. yayin . wine in the broadest sense, including aU types both fermented and unfermented

1 Yayin when fermented makes drunk (Gen. 9:21-24; 19:32-35; 1 Sam. 25:37; 2 Sam. 13:28; Esther 1:10; Ps. 104:15; Pr. 23:30; Isa.5:U).Cp.Eph.5:18

2 Yayin refers to wine when newly made andbefore fermentation Osa. 16: 10; Jer. 48:33). Cp. Mt. 9:17; Mk, 2:22; Jn. 2:3-10

3 Permitted in moderarion under the law of Moses (Dt. 14:23,26; 16:13; 18:4)

4 Nazarites forbidden it (Num. 6)

5 Used in drink offerings to God (Ex. 29:40; Lev.23:13; Num.15:5-10; 28:14)

6 Distinct from strong drink (Heb. az, strong, vehement; and shathah, to imbibe; drink, Lev.l0:9; Dt. 14:26: 29: 6: Judg. 13:4, 7, 14; 1 Sam. 1:15). Cp. Lk. 1:15

7 Makes eyes red (Gen. 49:12)

8 Is a mocker (Pr. 20:1)

9 Not to be used when red (Pr.23:31)

10 Not for kings (Pr. 31:4)

11 Often mixed with spices and other drinks (Pr. 9:2i 23:30; Song 8:2). Cp. Mk. 15:23 ham (Gen. 14:18)

12 Offered byMelchizedekto Abra-

10 other Heb. words for "wine":

1 Tiyrosh. used 39 times compared to yayin 136 times, and means newly made wine from grapes. It is the word usedof prosperity under the term com and wine (Gen. 27:28, 37; Dt. 7:13111? 14: 18:4; 28:51; 33:28; 2 Ki. 18:32; 2 Chr. 31:5). It is trans, with new (Neh. 10:37,39:13:5,12; Pt. 3:10; Isa. 24:7: 65:8; Hos. 4:11; 9:2; Joel 1:10; 3:18: Hag. 1:11; Zech. 9:17) and with sweet (Mic. 6:15). Tiyrosh was the wine to be tithed (Dt.l2:17;14:23). Yayln is never spoken of as being tithed. It generally

refers to older grape juice, and God required the firstfruits or newly made wine as well as the firstfruits of othrei crops and the firstborn of animals and man (Ex. 13:2, 15: 23:16-19; 34:26). Juice of grapes is called wine when sull in the cluster (Isa. 65:8). Yayin and tiyrosh are the main words for wine, being trans, wine a total of 175 times. The other 9 Heb. words trans, wine are used only 16 times, as follows

2 Enab, grape drink (Hos. 3:1)

3 Aciyc, fresh grape juice (Isa. 49: 26; Joel 1:5; 3:18; Amos 9:13)

4 Shekar. an intoxicant; alcoholic liquor; strong drink (Num. 28:7; Dt. 14: 25-26). It was made from barley, honey, and dates

5 Yeqeb . juice from the lower wine vat into which the wine drains to purify it when first pressed in the press (Dt 16:13)

6 Chemer. wine of the grapes as fermenting; pure red wine Gsa. 27:2)

7 Chatnar, red wine'Xzra6:9; 7:22; Dan. 5:1, 4. 23)

8 Gath , treading out grapes (Neh. 13:15). Trans, winepress Qudg. 6:11: Isa. 63:3) and winetat qsa. 63:2)

9 Cobe .wine; mixed wine Qsa.l:22) 10 Mamcak. mixed wine with water

or spices (Pr. 23:30)

References to wine in the N.T.:

1 New or newly made wine as grape juice(Mt.9:17;Mk.2:22;Lk. 9:37-39), The new wine of Acts 2:13 refers to sweet wine. The Gr. word is sometimes used in Gr.literature of fermented wine

2 Mixed wine (Mk. 15:23) 15)

3 Contrasted with strong drink(Lk.l:

4 Used as medicine (Lk. 10:34)

5 Jesus made wine pn.2:3-10; 4:46)

6 Advice against it for Christians (Rom. 14:21)

7 Warning against drunkenness by wine (Eph. 5:18),excessofwine(lPet. 4:3), and one not to be given to wine (1 Tim. 3:3, 8; Tit. 1:7; 2:3)

8 Timothy advised to use a little for his infirmity (1 Tim. 5:23, note)

9 Used figuratively (Rev. 14:8, 10; 16:19; 17:2; 18:3)

10 Ruthless destruction of it forbidden (Rev. 6:6).Cp.Rev. 18:13

It must be remembered that the word wine is used of both fermented and unfermented drink, in Scripture; and It therefore cannot always be determined which is the absolute meaning in every one of the above passages. Knowing that the Bible speaks of the juice of grapes as wine while it is stlU in the cluster (Isa.65:8),and calls it new wine whenItisjustpressedoutofthe grapes, makes itimpossible to decide in every case whether the reference is to that which Is fermented or unfermented. One thing is certain: a drunkard shall not inherit the kingdom of God (Lk. 21: 34;Rom.l3:13;lCor.6:9-ll;Gal.5:19-21)

20 unclean fowls (11:13)

1 Eagle. Heb. nesher , from nashar, to lacerate, cut, tear to pieces. The eagle is the most greedy of birds, tearing the flesh of its victims (v 13; Dt. 14:12)

2 Osslfrage. bone breaker.So-called because It not only strips off the flesh, but breaks the bones in order to get the marrow (v 13; Dt. 14:12). Known as the sea-eagle 14:12)

3 Ospray. the black eagle (v 13; Dt.

4 Vulture , the black kite (v 14: Dt. 14:13)

5 Kite, the red kite, remarkable for its piercing eyesight (v 14; Dt. 14:13. Cp. Job 28:7)

6 Raven, including the crow, rook, jackdaw, and magpie (vl5: Dt. 14:14)

7 Owl, the ostrich, according to some interpreters (v 16: Dt. 14:15)

8 Night hawk, common owl (v 16; Dt. 14:15)

9 Cuckow , sea gull (v 16; Dt. 14:15)

10 Hawk, common hawk (v 16; Dt. 14:15) (vl7;Dt.U:16)

11 Linle owl, bittern, night raven

12 Cormorant, a sea fowl that swiftly plungesdownonitsprey(v 17; Dt.l4:l'7)

13 Great owl, the Ibis, the sacred bird of Egypt (V 17; Dt. 14:16)

14 Swan ,perhaps the flamingo of that country (v 18; Dt. 14:16) Ps. 102:6)

15 Pelican (v 18; Dt. 14:16; note j,

16 Gier eagle. Egyptian vulture (vl8:

17 Stork (V 19; Dt. 14:18) Dt.l4:17)

Id HcioQ,plover.cr«ne<vl*;l')t.U:lS| IJ L*pyiq^ hoopoe. * bird wich betudful plvunine (v 19; Dt. U:18) •JO B*i(v 1^. DU 14:18)

Scomnunili- fe*«o(tirafniiu (23.X0>

1 ^pe*k 10 Isjet tcllinti Uiein ibu tbey it><UbflDg<it>e'to(ibe ftriifniii tothepne*t, wthfoyou ihAllconie loto the luid lod re^p a turvcti (v 10)

2 Tbepne*t thallw«veitte ibeif before)ebov<h lobe ACcepteJ for you (v

11)

3 He itull wave tt aftei the tabbath (the Ibth of ibe In month)

4 Oa iharday you thall offer a lamb of the fun year wiihouc blemlih. for a burnt offeiiog to Jehovah (v 12)

5 n'llb the lamb offer 2 leath deals (1 gallonjof fiDe flour mintUed with oil as an offering made by fire to Jehovah. for a tweet savour (v 13)

6 The dnokoffenag with this shall be 1/4 pan of arjhiD (1 1/2 gts.) of wine

7 You shall not eat of your crops of parched corn or green ears (of wheat) until the offering of the firstfruits ha* been made to Jehovah (v 14)

8 This shall be a Ratute for ever in all youi generation*

12 commands-feast of Pentecott(23:15>

1 Count 7 ubbaths beginning the morrow after the sabbath, from the day you brought the sheaf of the wave offering (V 15)

2 The morrow after the 7th sabbath shall be the feast (Pentecost, v 16)

3 Offer on this day a new meat offering to Jehovah

4 You shall bring 2 loaves baked from fine flour of the firstfruits and leaven (v 17)

5 You shall offer the bread with 7 lambs without blemish of the fini year, 1 young bullock, and 2 rams (v 18)

6 The aoimals sb^ be for a bixnt offermg with the meat offennv; and the dnnk offerings as a tweet savour to Jehovah

7 After this(on the tame day) sacrifice 1 kid of the goatt for a tin offering, and 2 lambs of the first year for peace offerings (v 19)

8 The pnest shall wave the peace offerings with the bread of the first-fruits before the Lord (v 20)

9 They shall be holy for the priett as his portion

10 You shall proclaim a holy convo-cauon (asKmbly) on this day (Pentecoil. v 21) that day

11 You shall do do tervile work on

12 This shall be a statute for ever in all your dwellings throughout your generation*

Etitmated coit of offerings for feait of

Peniecoti (2:^: 18)

Bread made of 2 tenth deal*

(Igal.) of flour $ .80

71ambi(a $20.00each) 140.00

1 young bullock. 325,00

2rains(^$20.00each) 40.00

lUd of the goats. 20.00

2 lamb* (£$20.00 each) 40.00

For each of 91ambt and 1 kid,

I tenth <t««l(l/ >«

^°*^«"- \ ;. 4.00

For '.laodlkld.

'I.) of oil(15

h; 21,00

F lAjubt and 1 kid,

: wine (15 >4t*. ^

34.00

F . of

--io.... 1.20 f .11 of oil

(3 qts. d |1.4i> each) 4.20

For 1 bullork. 1'? hin of wine

(3 ijt! ' 4.80

fotcMc iiihdeal* iAl. «i .80). 7 1.60

F>^l i:a< . >'i . lalllt, l/3hin of oil (4 gts. a i 1.40 each) S.60

For each of 2 ram*. 1/3 hin of wine (4 qtt. ,j $1.00 each)... 6.40 Total ctumated coti today $638.60

lOcommandt-dayof atonement(23:27)

1 Set atide the lOih day of the 7th month (Titri. Ethaolm or October) as the great day of atonement (v 27)

2 It shall be an holy convocauon (assembly) unto you

3 You shall afflict your souls (fan) on that day (v 27. 32)

4 You shall offer an offering made by fue to Jehovah

5 You thall do 00 work (except what it necessary for pnettt to make proper sacrifices) on thai day (v 28, 31)

6 The soul that will not afflict himself (fat() on that day thall be cut off (v29)

7 The one who workt on that day thall be destroyed from among bit people (v 30)

8 This shall be a Katute for ever in all your homes throughout your generations (V 31) (v32)

9 The day thall be a sabbath of rest 10 It thall be observed from the

evening of the 9th day to the evening of the 10th day of the month (October)

II commands - feast of tabernacles

(53:34)

1 Speak to Israel saying that for 7 days, froni the 15th of the 7th month (Titri, Ethanim or October) shall be tbe feast of tabernacles (v 34)

2 The Itt day shall be an holy convocation (assembly, v 35)

3 You shall do no servile work on that day

4 Eachdayofthe 7 you shall offer an offering made by fire to Jehovah (v 36)

5 The8ihday shall alto be an holy convocation - a lulemn assembly

6 You shall offer an offenng made by fire on thli day (the 8th) also

7 You ihall do no servile work on the 8th day a sabbath (v 39)

8 Both the Itt andSthdayi thall be

9 On the Itt day, the 15th of the 7th month, you thall make booths to dwell in during the featt (v 40-42)

10 You thall rejoice before Jehovah for 7 full dayt (v 40-41)

11 Thlt thall be a ttaiutefor ever in all your generatiuat (v 41-43)

50 cooditlonal cursci (2C; 16)

1 T«fror appotnied over you (v 16)

2 Consumption(v 16: notec, Dt. 28: 22) Dt. 28:22)

3 Burning ague (fever, v 16: note d,

4 Lou of cropi to enemies (v 17)

5 God turned to be an enemy

6 War and dettrucuon

7 Servitude and bondage

8 Fear and cowardice

9 More severe punlshmentt (v 18)

10 National destrucuon (v 19)

11 Theheavcntshuiuptoprayer,glv-Ingofrain and other material bleiiings

12 Earth as btau(v20; note 1, Dt. 28:

13 Labor tpent in vain 24)

14 Sterile ground Dt, 28:22)

15 Blight on fruit trees (v 20; note h,

16 More severe punithmenu (v 21)

17 Wild beasts to destroy you (v 22)

18 Loss of your children by beaiu

19 LOH of cattle by beasts

20 Becoming few in number

21 Roads deserted 24)

22 More severe punishments (v 23-

23 De»tructioobyibesword(v25,42)

24 Defeat of armie* and siege of cities 25)

25 Pettllences in crowded citlc* (v

26 Deliverance to enemies

27 Famine and narvation (v 26)

28 God's fury poured out (v 27-28)

29 More severe judgments

30 Made to eat fleshoftons (v 29)

31 Made to eat flesh of daughters

32 Destruction of high places and images, your dead bodies cast upon your idols (v 30)

33 God to abhor you

34 CiUes waste (v 31, 33)

35 Sanctuaries a desolation (v 31)

36 Rejection of your $acrifices(v31,

37 Land desolate (v 32. 33) 32)

38 Made an astonishment to enemiet (v 32) 33-36)

39 Dispersion among the nations (v

40 Scarcity of inhabitants (v 34-35)

41 Faintnessof heart totemnant(v36)

42 Feat and despair

43 Flight from the sword

44 Dettruction when none pursues

45 Self-destrucuon (v 37)

46 Powerlesi before enemies

47 Death and mitery among heathen (v38)

48 Swallowed up by enemiet 39)

49 Piningawayintinandcaptivity(v

50 Pining away over iniquitiei of the fathert

9 commandt - vowt of persons (27:2)

1 Speak to luael taying that when a man maket a tpecialvow which concerns the valuation of persons to Jehovah, the tax paid to the sanctuary for a male. 20 to GO years old, thall be 50 thekelt of tllver ($32. 00, v 2-3)

2 For a female, 20 to 60 yeart old. it »hallbe30thekeUoftilver($l'J.20,v4)

3 For a male, 5 to 20 years old, 20 thekeU ($12.80. v 5)

4 For a female. 5 to 20 yeart old. 10 thekelt ($6.40. v 5)

5 For a male, 1 month to 5 yeart old, 5 thekelt ($3.20. v 6)

6 For a female, 1 month to 5 years, 3 shekels ($1.92, v 6)

7 For a male, CO years old and above.

15 tbekeU(S9.60. v 7)

8 For a female. 60 yeart old and above. 10 ihckeU ($6.40. v 7)

9 If a peiton it too poor to pay the regular ctliniaiion tat, then he ihall present hini*elf to the priest who will tax him according to hit ability to pay (v8)

Special vcrws to God (27:2)

A special vow toC^od. It was voluntary: and most vows were made In catet of lllneti and danger, or under an emotional impulse,either in thanktglvlng for blcuings received, or pleading for those desired of Cod.A man might dedicate himself, his wife, hit children, orhittervanu.The law nmplyotdained that a religious tax, according lo age and *ex be paid for special vows, the money to be for the priests

Vow taxe* compared: Male Female

From 1 iTxinth to 5 years $3.20 $1.92

From 5 to 20 years 12.80 6.40

From 20 to CO years.... 32.00 19.20

From 60 yean i4>ward.. 9.60 6.40

6 commands - vowt regarding animals (27:10)

1 If a man makes a special vow and dedicates abeasttoGodin cooneciion with his vow, it shall be holy unto Jehovah (v 9)

2 He thall not altar It.norchange it, a good for a bad or a bad for a good (V 10)

3 If he insittt on a change,bean for beast, then the first beast and the ooe he wished to exchange for it thall both be holy

4 If a man dedicates an unclean beatt to Jehovah which is not acceptable for sacrifice.then he thall present it before the priest (v 11)

5 The priest shall estimate iu worth and the value he placet upon It shall stand (V 12). The beasl was to be sold for that amount

6 If the man will at all redeem it for himself, then he thall add 20% to iu value and give the full amount to the pnest: and the beast thall be his own again (v 13)

It Is clear from the various scriptures, on the subject that all vowt were on a voluntary basis. No man was forc<-d ID make a vow, but he was under obligation to pay one after making it (Num. 30:2; EccL 5:4-6). According to ?k 15:4, one of the chatacterlsrict of a righteous man Is that he keeps his word. A person should njt use vowt IU obtain an answer to prayer or K> bring abuut some deiire. Faith It the thing that will produce answers (o prayer and D>t unnecessary wwt before God.Jcphthah made a rath vow In hit andous hours of striving for a victory over hit enemies and had reason to regret it-an example to men of all aget (Judg, 11:29-30). He would have defeated hit enemiet otfaerwlte, for God would have given him victory.

Hit experience was recorded for all K> take a lesion fmm. luaelltet vowed K) dosnuy Benjamltei, and refuse wives to the remnant; and they were tony for this afterward (Judg. 20-21)

NOTES ON EXODUS CONTINUED

The book of Ufe (32:32)

12tlmcs the bookof God Is mentioned :

1 Blot mc out of Thy book which You have written (v 32)

2 Whoaacvrt hath 4iin-fd against Me,hlm will I bk>toutof My^wk(v 33)

3 Let them be blotted 'Ut of ihr book of the li ving, and mt br wrttti n with the riStoous (P^ 69:2»; lOtfiUj

4 Thy people shall bcdrllvrred ftranslateu), every unr that shall bc tound written In the book (Dan. 12:1)

5 Rejoice, because your name* arc written In heaven (Lk. 10:20)

C Whose namei are in the book of life(PhlL 4:3)

7 Me tlial overcometh... I will not blot out hit name out of the book of life (Rev. 3:5)

B Names not wniren in the book of life (Rev. 13:8: 17:8)

9 Another book watopened,which it the book of life (Kev. 20:11-12)

10 Whosoever wu not found wrtneo in the book of bf e wat cast into the lake of fire (Rev. 20:15)

11 They which are written in the Lariibt book of Ufe (Rev. 21:27)

12 God diall talie aw ay hit part out of the book of U fe (Rev. 22:18-19) Here i.od . ■ i the be 11 e I of >.'i»e)i(i.n md will be blotted OJt of i 1 (. . . - - n

tin and Ini >

for tin (V ^ -„ ot

fiiaii't. II definite, not doubtful: and umvertal and eternal in applicatioa, not local and Umlud

7 pfoofi AMOo'i Bine in book of Ufe:

1 He wat bom agal:: '-)

2 He wa*|ioW(19:. . v. 11: 44-45; 21:6'tl) (T-:32-33)

3 He had hit name written In heaven

4 He was a prophei (7:1)

5 He wat a miracle worker (7:1-17:

8:6. 16; 11:10; 12:1; Ps. 77:20)

6 He was in God's grace or favor until he tlnacd In the matter of the golden calf, for he was in charge of all Israel at that ume (24:14; 32:1)

7 Me had seenGod and had eaten with Him on Sinai (24:1-11)

Aaron had his name blotted out

rhlt is what ('Od said Me would Jo for thote who had Bnnod In the matter of the goldencalf (32:32-33). That Aaron tinned It plainly ttated (32:1-6,21-24, 30);therefore, it can only be concluded llul his name was blotted out along wlthnamesofotherswho sinned at (hat time. Both (>od and Moses said he armed (32:7-10, 30-33). Aaron was a special object of God's wrath (Dt. 9:20)

Aaron wat forgiven and tpared

God forgave Aaron and others in Israel after much intercession by Moses, and after atonement was made and tin acknowledged (32:11-14. 30-33; Dt. 9:12-21). After his name was blotted out and put back in the book of life.be continued as tiigh priest for about 38 years (39:1-43; Lev. 6:9: 8:1-36; 13:1; 16:1-23)

7 use s of "blottin fl out" :

1 CurtetTKuih. 5723) ' „ . „

2 NamciMnder h-.aven (Dt. 9:14; 29: 20; 2 KL 14:27)

3 The remembrance of Amalck (Dt. 23:19)

4 Trant8retik>nt(Pi. 51:1; Ua. 43:25; 44:22)

5 lnl()uitlcs (Ps. 51:9)

6 Sim (Acts 3:19)

7 Uw of Mosei(Col. 2:14-17)

In ill the above cases the meaning It clear-a complete cancellation and anannullmentof whatever wat bloncd ait.A nime being bkxtedciitcf the book of Ufe means that It It no longer In the book; likewise, sins that are bk>ned out are it} longer held against a pcnon

THE FOURTH BOOK OF MOSES, CALLED

NUMBERS

Numberings - Organization of a Theocracy - Religious and Civil Laws - Events - Journeys - Wamderings

a The book of Numbers begins with And , indicating that it is only a part of the law of Moses, which wasoriginallyin 5 sections, rather than in 5 books (v 1)

b Jehovah spake 70 times in 14 ways:

1 ToMosesalone(35 times, 1:1,48; 3:1, 5, 11,14,40,44; 4:21: 7:4,11; 8:5, 23; 10:1; 11:16, 23, 25; 12:14; 13:1; 14:11; 15:35; 16:44; 17:10; 21:8, 34; 25:4,10,16; 26:52; 27:6,12,18; 27:6: 31:1, 25; 34:16)

2 To Moses and Aaron (7 times, 2: 1; 4:1, 17; 14:26; 16:20; 20:12, 23)

3 To Moses to speak to Israel (15 times, 5:1, 5,11; 6:1; 9:1,9; 15:1,17, 37; 17:1; 28:1: 33:50; 34:1; 35:1,9)

4 To Moses to speak to Aaron and sons (6:22)

5 To Moses to speak to Aaron (8:1)

6 To Moses, Aaron, and Miriam (12: 4) gation (16:23)

7 To Moses to speak to the congre-

8 To Moses to speak to Eleazar (16:

9 To Aaron (18:1.8) 36)

10 To Moses to speak to Levites(18: 25) Israel (19:1)

11 To Moses and Aaron to speak to

12 To Moses to speak to the rock (20:

13 To Moses and Eleazar (26:1) 7)

14 To Balaam (23:5, 16)

c Heb. bemidbar , in the wilderness. Bemidbar is the Heb. title of the record of the wilderness experiences.The title. Numbers is taken from the Septuagint

d They reached Sinai in the 3rd month (Ex. 19:1) where they abode until the 20th day of the 2nd month ot the 2nd year (10:11) e Moses received these instructions in the tabernacle and not on Sinai where muchof the laws of Exodus andLeviti-cus wasreceived(7:38; 25:1; 26:46; 27: 34; Ex. 24; 32; 34)

f Israel had been at Sinai nearly a year (v 1; Ex. 19:1), This was a month after the tabernacle was set up (Ex. 40:17)

g The command to number Israel came 20 daysbefore leaving Sinai (v 1-2,18; 10:11-13).The book of Numbers records events from this day to the death of Aaron (33:38), a period of over 38 years

h See 4commands - numbering armies. p. 156

i It seems there were 3 numberings: j

1 Numbering for tax for the taber-nacle (Ex. 30:12-16) 46)

2 The 1st numbering of armies (1:2-

3 The 2nd numbering of armies (26: 1-51)

j Men of war were from the age of 20 years upward, of those that were able to go forth to war (v 3,18, 20, 22, 24, 26,28, 30, 32, 34, 36, 38, 40, 42, 45). The 2nd numbering of the armies also began at the 20-year age level (26:2,4)

k In this 1st numbering of the armies, Moses and Aaron directed the census takers, but in the 2nd numbering it was Moses and Eleazar (26:1)

1 In this order of the tribes we have:

1 The 5 tribes of Leah (v 5-9)

2 The 3 tribes of Rachel (v 10-11)

3 The 1 tribe of Bilhah (v 12)

4 The 2 tribes of Zilpah (v 13-14)

5 The 1 tribe of Bilhah (v 15). Cp. Gen. 29:32-30:21

m In the line of the promi sed Seed, Nahshon was the father of Salmon, the husband of Rahab of Jericho, and pro-genitorof Boazof Bethlehem, the husband of Ruth (Ruth4:18-22;Mt. 1:4-5; Lk. 3:32) n 2 tribes, Ephiaim andManasseh, came from Joseph to make up the 12 tribes after the tribe of Levi was taken from the original 12, to be the ministers

(3:12-13)

o Called Reuel in 2:14

p God, having established a common-wealthinlsraelby His just and equitable laws, having ordained everything relative to His own worship and the erection of the tabernacle which was to be His dwelling place -the place of His throne among His people; having completed the givingof His laws, and consecrated the priests who were to minister to the needs ofthe people. He

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CHAPTER 1

I Numberings and order of the tribes (Num. 1:1-4:49) I Numbering of the tribes: the old generation (Cp. Num. 26). (1) Command to number all males over twenty years of age

■AND the Lord ^spake unto *^ M6'§e§'^in the wilderness of'Si'nai.'in the tabernacle of the congregation, on the fi rst dau of the se cond month, /in

the second year after they were come out of the land of E'gypt,«saying,

•2 ^ ^ake ve the 'sum of all the congregation of the children of l§'ra-el, after their families, by the house of their fathers, with the number of their names, every male by their polls; •3 from'twenty years old and upward, all that are able to go forth to war in Ig'ra-el: «:thou and Aar'on shall nimiber them by their armies.

(2) The 12 census takers

•4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

• 5 f And/ these are the names of the men that shall stand with you: oL the tribe of Reu'ben : 6-Ii'zur the son of Shed'e-ur.

6 Qf Sim'e-on ; She-lii'mi-el the son of Zii-ri-shad'da-i.

"7 Of Tu'dah: "T^ah'shon the son of Am-min'a-dab.

8 Of Is'sa-char; Ne-than'e-el the son of Zu'ar.

9 Of Zeb'u-liin ; £'li-ab the son of He'Ion.

10 "Of the children of To'seph : of E'phra-im ; fi-Iish'a-md the

son of Am-mi'hiid: of Ma-nas'-seh; Ga-ma'li-el the son of Pe-dah'zur.

11 Of Ben'ia-min; Ab'i-dan the son of Gid-e-6'ni.

12 Of Dan: A-hi-e'rer the son of Am-mi-shad'da-i.

13 Of Ash'er ; Pa'gi-el the son of Oc'ran.

14 O f Gad ; £-li'a-siph the son ofT)eu'el.

15 Of Naph'ta-li; A-hi'rd the son of E'nan.

16 These were the renowned of the congregation, princes of the tribes of their fathers.

in'Hhe wilderness of Si'nai.

(4) Tribe of Reuben: 46,500

20 And J the children of Reu' ben. Ig'ra-el's "eldest son, by their generations, after their families, by the house of their fathers, according to the "^number of the names, by their polls, every"male from twenty years! old and upward, all that were able to go forth to war;

21 Those that were numbered of them, even of the tribe of Reu'ben, were 'forty and six thousand and five hundred.

(5) Tribe of Simeon: 59,300

22 t Pf the chUdren of Sim'e-on. by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the nimiber of the names, j by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were ntmibered of them, even of the tribe of Sim'e-on, were 'fifty and nine thousand and three hundred.

(6) Tribe of Gad: 45,650

24 •; Of the children o f GSd. by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, even of the tribe of Gad, were^foTty and five thou-

(sand six hundred and fifty. t

' (7) Tribe of Judah: 74,600

I

26 r pf the children of Tu' dah, by their generations, after their families, by the house of their fathers, according to the nimiber of the names, from twenty years old and upward, all that were able to go forth to

1 war;

1 27 Those that were numbered

I of them, even of the tribe of

Jii'dah, were ^threescore and

fourteen thousand and six him-

dred.

(8) Tribe of Issachar: 54,400

heads of thousands in Is'ra-el 1 • And Mo'geg and Aar'on took these men which are expressed by their names:

28 •■ Of the children of Is'sa -char . by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

18 And they'kssembled all the (29 Those that were numbered congregation together «on the i of them, even of the tribe of Is -first day of the second month, sa-char, were 'fifty and four

(3) Assembling

census

for the

and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

thousand and four hundred.

(9) Tribe of Zebulun: 57,400

30 «: Of the childr en of'ZeVu-

^^ ^ „. ^ „_, ^ lun . by their generations, after

19" As the Lord commanded ' their families, by the house of M6'§e§, 'so he numbered them, their fathers, according to the now commanded the mustering of His subjects for certain reasons:

1 That they might become fully organized into armies and companies to carry out God's program of entrance into and settlement in Canaan (Ex.

Continued, column4 ^»>

actlyl2 1/2 months from the day they left Egypt (v 1, 18; Ex. 33:3) How long it took for the census is not known, but it could have been taken in a day, for the 12 census takers were already heads of the tribes and under them were men over thousands and hundreds (Ex. 12:51)

a This distinguishes this numbering from the 2nd one in this book, which took place in the plains of Moab (26:1-65) b See Gen. 29:32-30:21 c See 2 numberings. p. 156 d Only the males were counted, those from 20 years old and upward of the 12 tribes. See note c, above; also note b, Ex.l2:37 for estimated totals including wives, children of soldiers, sisters, etc. e Reuben was the 7th of the tribes in the 1st numbering oTlbldiers, and 9th in the 2nd numbering (v 21 with 26:7). A comparison of totals shows a loss of only 2, 770 as to numbers in the 38 years of wandering f This was the 3rd largest tribe at this time, beingsurpassed only by Dan with 62, 700 and Judah with 74, 600. In the 38 years before the next numbering, Simeon lost 37,100 of its original 59,300 making it the smallest of all the 12 tribes with a total of 22,200 at the 2nd numbering (v 23 with 26:14), This indicates that this tribe suffered more from the plagues in the wilderness than any other. Simeon thus became as small as the tribe of Levi whichhad 22,000 from a month old and upward (22, 300 with the priests and leaders) in their 1st count and 23, 000 in their 2nd (3:15-39; 26:62). Levites lost a number of men in the rebellion of Korah(16:32)but how many, if any, in the other wilderness plagues is not known. These two men, Simeon and Levi, are spoken of in Jacob's prophecy as instruments of cruelty that were to be divided and scattered in Israel (Gen. 49:5-7) g Gad was the 8thof the tribes in the 1st numbering an? 10th in the 2nd (v 25 with 26:18). TMs tribe lost 5,150 in number between the two numberings which indicates that Gadites also suffered heavily in the plagues of the wilderness h Judah was the largest tribe of the 12 in both numberings and showed a total gain of 1,900 in the 38-year period (v 27 with 26:22). It seems this tribe was not as much involved in the wilderness sins as some ofthe others, so did not lose as many through the plagues Judah was the4thsonof Jacob by Leah (Gen. 29:35). His tribe was singled out to be the ruling one through whom the Messiah should come(Gen. 49:10; Mt.1:1-3; Rev.5:5). David became the nation's first king from the line of Judah i Issachar was the 5th largest tribe in the 1st numbering and the 3rd largest in the 2nd, having made a gain of 9, 900 in numbers in the 38 years (v 29 with 26: 25). This tribe was not as aggressive as some of the others(Gen.49:14-15),so perhaps did not become involved as much in the many sins of the wilderness. Issachar was the 5th son of Jacob and Leah (Gen. 30:18). The tribe became a part of Judah after the captivity of most of the 10 tribes (2 Chr. 30:18) j Zebulun was the 6th son of Jacob and Leah (Gen. 30:20; 35:23; 46:14)

^ Cont. from column2

12:51)

2 That the people might see that God had fulfilled the promises made to Abraham,Isaac,and Jacob(Gen.l2:l-3)

3 That the tribes and families might be properly and orderly arranged in connection with the tabernacle (2:32)

4 That the tribes and many families might be distinguished (2:34)

5 That they might know their strength for war (2:32)

6 That proper order might be carried out in the coming invasion and settlement ofthe promised land (Josh. 13:1-25:31)

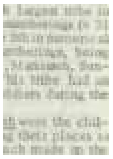
5 classes not numbered with soldiers::

1 Women 4 Old man

2 Children 5 Levites of all

3 Strangers ages (3:1-39) q On this day God commanded Moses to

number Israel (see v 1), and the order was carried out at once. This was ex-ael



^ ' ■ 'nJ Manawf •^'-■•' ph. tiki..

. ^: ;.., .- uibej w;„

nation (v 32-36: Gen. 48:5-.i'2)

.- KpfvjL'" '"'"■ '*"* "' '<-"«: of Joseph and :eof Levi in the ^.-u.^c ^;;—^... w.i of Israel. The tribe of Levi v. ji tjoi ccmntcJ, being chosen as the nuiiisters ot the other uibcs and without any definite allotment of land amon^ the 12 tribes, rbey did have some cities and different places among the various tribes, and they conaoUed certain parts which were devoted to God (Lev. 27:16-25). These 2 sons of Joseph became large tribes in hrael: Ephraim in panicular became the most powerful and influential of the 10 tnbes after the division of the kin)idom and the death of bolo-mon.ln fact the name Ephraim came to be used as the name of all the northern kingdom at times, in Bible records (2 Chr.l7:2: 25:C-7; lsa.7:8-9; 11:12-13: 17:3: Jer. 31:18-20; Hos. 4:17: 5:3-5: 6:4,10; 8:11; 12:14).Thisiribe is caUed Joseph (Rev. 7:8). It was the envy of othertiibc$(lsa. ll:13:Jer. 7:15:Ezek. 37:16.19; Hos.l3:l).Thoufthhe wasthe 2nd son of Joseph. Ephraim received the first and best blessin»;of Jacob and the prediction that he would be the greater of the 2 boys (Gen. 48:5-22). The tribe of Ephraim took the lead in controversy and rebellion against Gideon Oudg, 4:1). Jephthah Qudg. 12:1), David (2 Sam. 2:9). and Rehoboam (1 Ki. 12:25: 2 Chr. 10:16)

d Ephraim was the 10th in the Ist num-bennj, and the 11th m the 2nd num-bermg(v 33 with 5C:37), The tnbe lost 3, 000 soldiers in the 2 numberings thui indicatingits sinfulness andrebellions aaainst God in the wilderness

=; '•'■in.i steh wasthefirstboroof Josephby . ncesj Ascnath (Gen. 41:50-51; i .--,. He is called Nianasses in Rev. 7:6. He took the place of Levi in the 12 tnbes which is clear from the fact that Ephraim Is called Joseph in Rev. 7:8. The Inheritance of the tnbe of Manas-seh was located on both sides of the Jordan (32:33-42; Josh. 16:'J; 17:5-11).

1 his tribe was one of the first to cause nusundexstandingin Israel (Josh. 22). It joined Gideon in the war on the Mid-ianitesO>»dg.>::7).MembersofManas-sch relumed from captivity, as did parts of all theothertribes to make up the Jews in the land at the 1st coming of Jesus Christ (1 Chr. 9:3). With many from other tribes they became a part of Judah dunn,; the division of the kingdom (2 Chr. 15: J; 34:6-7), Thus, the

2 ions of Joseph, Ephraim and Manasseh of V 32-35 became very prominent in luael in all of her history

f Manasseh wasthe gTiallest tribe of the 12 in the Iti numberinui, and the 6th in size or number ot tol Jicrs in the IriJ nunibertng(v35wiih2C:34). Ihistnbe gained more than any of the others, la their count between the 2 numberings -fully 20. 500 or twice as much as any otheriribeexceptAsher. which gained 11. aoO.This may indicate that Manai-seh had the lean todowith the sin of Israel in the wilderness

^ Benjamin was the only full brother of Joseph, being the last child bom to both Rachel and Jacob. Thus the two who loved each other the most had the lac child of the 12 to head the nauonal tnbes (Gen.35:lB-24; 4*:: 1 J) A his Uibe was almost exterminated in the war over sodomites (Judg. 19-21). From Benjamin came Saul, the first of Israel's line of king! (1 Sam. 9:1. 17; 10:20-21). as well as Paul, the apostle to the Gentiles (Kom. 11:1: PWl. 3:5). soldiers of Benjamin were well known for archery and ilinitinaot siono!(Judg, 3:16; 20:16; 1 Chr. 8:4U; 1;;:2)

Th e number of ecch tribe

number l.: i... ......

twenty ye«rs old and

all that were able to (o ui l.. .v,

war;

31 Those that were numbered of them, irien of the tribe of Z^b u-ldn, weri^^ty and seven, thousand and four hundred.

(10) Tribe of Ephraim:

40.500

32 • Ql t* ' ■ • Iren of J6 -seph, nan:, children of

<tpEri-lm, [ly im. ir generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, eren of the tribe of £'phra-im, u>erHforty thousand and five hundred.

(11) Tribe ot Maxiasseh:

32.200

34 • Of the chUdren ofMi-il4sIseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, even of the tribe of MS-nds seh, were 'thirty and two thousand and two hundred.

(12) Tribe of Benjamin:

35,400

36 « Of the children ofBia'-j a-tnin. by their generations,

after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, even of the tribe of Bfinja-inin, were "thirty and five thousand and four hundred.

(13) Tribe of Dan: 62,700

38 • Of the children of 'Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old sind upward, all that were able to go forth to war;

39 Those that were numbered of them, even of the tribe of D4n, u'^re'threescore and two thousand and seven hundred.

(14) Tribe of Asher: 41,500

40 * QI the children of»Ash;ef. by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty, years old and upward, all that | were able to ko forth to war; i

41 Those that were numbered' of them, even of the tribe of Ash'ir, were 'forty and one thousand and five hundred.

(15) Tribe of Naphtali: 53,400

:iwasthe llth in the 1st num-T soldiers, and tile Oth in the *iiu(v j7 with2ij;41). Ihistri^gained 10, JiM^ sol !:crs between tlie 2 numbering atit was not as sinful ** ^ icrs and therefore did not lotc at many in the wilderoeti

Continued, column4 ^b>

throughout their genera-

. after their families, by

the house of their fathers, according to the number of the names, from twent>- years old and upward, all that were able to KO forth to war;

43 Those that were numbered of them, even of the tribe of Niph ta-li. U'er<*fifty and three thousand and four hundred.

(lb) Grand total: b03.550

44 These are those that were numbered, which M6 jes and AAr on numbered, and the princes of I5 ra-el, being twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of I5'-ra-el, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in I5 ra-el;

46 Even all they that were numbered were "gix hundred thousand and three thousand an d five himd re d and fifty .

(17) Levites not numbered

47 • But the Levites after the tribe of their fathers were'^not numbered among them. ■ 48 For the Lord had spoken unto MO 565, saying, •49'Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Ij'ra-el:

(18) Levites to minister to all the 12 tribes

•50 But thou shalt appoint the Le vites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

•51 And when the tabernacle setteth forward, the Le-vites shall take it down: and when the tabernacle is to be pitched, the Le vites shall set it up: and the stranger that cometh nigh shall be put to death.

(19) Levites to camp near

the tabernacle

•52 And the children of l$'ra-el shall pitch their tents, every man by 'his own tamp, and every man by his own^tandard, throughout their hosts. •53 But the Le vites shall pitch round"about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Ij ra-el: and the Le vites shall keep the charge of the tabernacle of testimony.

54 Anil the children of 1-^ ra-el did according to all that the Lord commanded M6'5e5, so did they.

2 Arrangement of the camp:

6 Tcrah (Gen. 11:27-25:11)

7 Ishmael (ocn. 25:12-18)

8 Isaac (C.en. 25:19-35:29) 3 Esau (Gen. 36:1-8)

10 1 he sons of Esau ((^en. 36:9-43) a Jacob ((..en. 37:1-50:26)

12 Aaron and Moses (Num. 3:1-51)

13 Pharc/ O^uth 4:18-22) 38)

14 JesusChtist(Mt.l:l-18; Lk.3:23-

aN.;'-V •■ • -.cob.HU

II' -1 (Gen.

30; i;) j:.. jj

b Naphtali was Oih In the Ist numbering of soldiers an J57h in tlie 2nd. The tnbe lost 8,000 in the count between the 2 numberings (v 43 with 26:60j

c The kUaiid total in the 1st numbering Was 603. 650 - a gain of J, 550 in the 12 months since coming out of Egypt (Ex. 12:37) when the number was

600.000 men 01 war that left Egypu Compared to the grand total of 601,730 in the 2nd numbering the count shows a combined loss of 1.820 during the 38 years for the tnbes (v 46 with 26:51)

d The Levites were not numbered with the soldiers because they were not to be counted with the 12 tribes making up the nauon of Israel. They were tlie ministers of the 12 and not given an inheritance with them (v 47-51). See record of Levite's numbenngin 3:15-39; 26:62

e 7 commands - Levites

1 You shall not number the tribe of Levi, neither take the sum of them among the children of Israel (v 49)

2 You shall appoint them over the tabernacle of the testimony, and over all the vessels, and all things that belong to it (V 50)

3 I hey shall carry the tabernacle, and all the vessels of it

4 I'hey shall minister unto it and camp round about the tabernacle

5 When it is time to move the tabernacle, the Levites shall take 11 down (v51)

6 When it is time to pitch the tabernacle they shall set it up

7 The stranger that comes near the tabernacle to help in taking it down or setting it up shall be put to death

f God even segregated the various tnbes one from the other, and gave each a placcof its own.Each tribe was to camp by lis own standard andUve in its own allotted place around the tabernacle, not mi Xing or dwelling in the camps of others (v 52-53). Even the priests and Levites had their own flag or standard (2:17)

g Heb. degel . a flag; banner; standard. There were 12 different flags or banners for the 12 tribes, Degel is trans. standard(l:52; 2:2-3. 10,18.25; 10:14. 18. 22. 25); standards (2:17. 31, 34); banner (Song 2:4); and banners (Ps. 20: 5; Song 6:4, 10) h The Levites were to camp close to the tabernacle, all around it, and protect it from all intruders (v S3)

^fc- Cont. from column2

plagues

i Dan was the 6th son of Jacob. His mother was Bilhah(t..en.30:6; 35:25). This tribe wasthe first to go into idolatry (J udg,18:30),lt IS not mentioned in the 144.000 of Rev. 7:1-8 evidently because none of that tribe will be servants of God at that time

J Dan was the 2nd laf,test tribe in both the 1st and 2nd numberings (v 39 with 26:43). Dan gained 1.700 between the 2 numberings which means the tribe just about held its own during the 38 years

k Asher wasthe son of Jacob by Zilpah. Leah's maid, and the 8th of his sons (Gen. 30:13; 35:26; 49:20)

1 Asher was 9th in the Istnumbenng and 5th in theTfid (v 41 with 26:47). This triBcg.uncd 11. 900 which was next to the largest amount gained by a tribe between the 2 numberings. I'his indicates that .-Vsher was not as involved in the sins and plagues of the wilderness as some of the others

14 generations of Scripture (3:1)

1 Of the heavens and eanh(Gen.2:4)

2 Adam (Gen. 5:1-6:8)

3 Noah (Gen. 6:9-9::,i0)

4 TheionsofNoah(Gen.l0:l-ll;9)

5 Shem (Gen. 11:10-26)

The captains of the tribes

The order of the camps

a Command - general order of the camp: every man ot each tribe of Israel sbaU camp by his own flag or standard of his father's house at a distance from the tabernacle (v 2)

b Heb. owth. flag; mark; sign; ensign; token. It is uans. ensign and ensigns (v 2; Ps. 74:4); 0^(16:38; Ex, 4:3; 8:23; 13:9; 31:13,17; Dt, 6:8; 11:18; 13:1-2; 28:46; Josh. 4:6; Judg. 6:17; 20:38; 1 Sam. 2:34; 14:10; 2 Ki. 19:29; 20:8-9; Isa. 7:11.14; 19:20; 20:3; 37:30; 38:7. 22; 55:13; 66:19; Jer. 44:29; Ezek, 4:3; 14:8; 20:12.20); signs (14:11; Gen. 1:14; Ex. 4:9. 17, 2873^; 7:3; 10:1-2: Dt. 4:24; 6:22; 7:19; 26:8; 29:3; 34:11; Josh. 24:17; 1 Sam. 10:7-9; Neh, 9:10; Ps.74:4.9; 78:43; 105:27; Isa.8:18; Jer, 10:2; 32:20-21;Daa.4:2-3; 6:27); token (17:10; Gen, 9:12-13.17; 17:11; Ex, 3: 12; 12:13; 13:16; Jodi, 2:12; Ps. 86:17); tokens (Dt. 22:15, 17, 20; Job 21:29; Ps. 65:8; 135:9; Isa. 44:25); and mark (Gen. 4:15). Tradition says that each flag or standard had one of the 12 constellations depicted on it as its sign

c This simply means over against , not far distant from the tabernacle. Just how far is not stated (v 2)

d 8 commands - 3 camps of Judah:

1 On the east side of the tabernacle beyond the priests' camp shall be the standard of Judah (v 3; 10:14)

2 Nahshonshallbe the captain of the armies of Judah, 74,600 (v 3-4)

3 The tribe of Issachar shall encamp next to Judah (v 5; 10:15)

4 Nethaneel shall be captain of the armies of Issachar, 54,400 (v 6)

5 The uibes of Zebulun shall also camp on the east side by Judah and Issachar (v 7)

6 Helon shall be the captain of the armies ofZebulun, 57,400(v 8; 10:16)

7 All these shall be in the camp of Judah as the leading tribe with their armies of 186,400 (v 9; 10:14)

8 These shall be the first to set forth iu the marchto the promised land (v 9)

e ^ commands - 3 carr^ps of Reuben:

1 On the south side of the tabernacle beyond the Kohathites shall be the standard of the camp of Reuben (v 10; 10:18)

2 EUzur shall be captain of the armies of Reuben. 46, 500 (v 10-11)

3 The tribe of Simeon shall make camp next to Reuben on the south (v 12; 10:19)

4 Shelumiel shall be captain of the armies of Simeon, 59, 300 (v 12-13)

5 The tribe of Gad shall make camp next to Simeon on the south(v 14; 10:20)

6 Eliasaph shall b e captain of the armies of Gad, 45,650 (v 14)

7 All these shall be in the camp of Reuben, 151,450 (v 16)

8 They shall set forth in the journey as 2nd in rank

2 numberings (1:20)

First Second Reuben. .46,500 43,730 2,770 less Simeon. .59.300 22,200 37.100 ■

Gad 45.C50 40,500 5,150

Judah... 74,600 76,500 Issachar. 54,400 64.300 Zebulun 37.400 60.500 Ephraim 40,500 32,500 Manasseh32,200 52,700

1,900 more 9.900 •■ 3.100 •■ 8.000 less 20.500 more Benjamin35.400 45.600 10,200 "

Dan 62.700 64,400 1.700 •

Ashcr... 41.500 53.400 11.900 " NaphtaU 53.400 45.400 8.000 less Totals 603,550 601.730 (1.820 less) In 38 years the 5 tribes (Reuben. Simeon. Gad, Ephraim NaphtaU) had a loss of 61. 020 soldiers whereas, the other 7 tribes had a total £;ain of 0 J.iOO. Simeon's loss of 37. lOOwas the most, being more than half of the combined losses of aUthe other tribes. This may be due to many Simeonites being destroyed in the plague of the '24, 000 killed because of adultery (25:1-9), It wasZimri. the chief of Simeon that led men in tfiis sin (25:14-15)

Besides the sentence of death which took tlie last of the ones who rebelled

(1) Command to order the I one thousand and four hundred camp I and fifty , throughout their ar

•A'

ND the Lord spalce unto

M6se§ and unto Aar'on, saying,

•2'Tvery man of the children of Is'ra-el shall pitch by his own standard, with the *ensign of their father's house: "^far off about the tabernacle of the congregation shall they pitch.

(2) East side or camp of Judah of three tribes - Judah, Issachar and Zebulun: 186,400

•3 And on the east side toward the rising of the sim"shall they of the standard of the camp of

Til dah pitch throughout theu-armies: and Nah'shon the son of Am-mina-dab shall be captain of the children of Judah. 4 And his host, and those that were numbered of them, were threescore and fourteen thou sand and six hundred . •5 And those that do pitch next unto him shall be the tribe of

Is'sa-char : andNe-than e-elthe son of Zu'ar shall be captain of the children of is sa-char.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred .

•7 Then the tribe of Zeb'u-lun : and E-liab the son of He'lon shall be captain of the children of Zeb'u-lun.

8 And his host, and those that were numbered thereof, were fifty a nd seven thousand and

four hundred .

that were numbered camp of Ju'dah were

9

in

an

All the hundred

thousand and

{ourscore thousan d thousand^and foyr

throughout their

and six himdre^

mies. And they shall set forth j in t>'p gpTOnt^ '•""k.

(4) The center: Levites:

22,000 (N'JT".. 3:39)

•17 '" Then the tabernacle of the congregation shall set forward with the camp of the Le'vites in the midst of the camp: as they encamp, so shall they set forward, (-every man in his place by their standards.

(5) West side or camp of Ephraim of three tribes -Ephraim, Manasseh, and

Benjamin: 108,100

•18 ^ On the west side ^shall be the standard of the camp of E'phri-im according to their armies: and the captain of the sons of E'phra-im shall be £-lish'a-md the son of Am-mi'hud.

19 And his host, and those that were numbered of thetu, were forty thousand and five hundred .

•20 And by him shall be the tribe of Ma-nas'seh : and the captain of the children of MS-nas'seh shall be Ga-ma'li-el the son of Pe-dah'zur.

21 And his host, and those that were numbered of them, were thirty and two thotisand and two hundred . •22 Then the tribe of Ben'ia-mln: and the captain of the sons of Ben'ja-min shall be Ab'i-dan the son of Gid-e-6'ni.

23 And his host, and those that were numbered of them, were thirty and five thousand

and four hundred .

armies.

These "shall first set forth.

(3) South side or camp of Reuben of three tribes -Reuben, Simeon, and Gad: i51,450

•10 *" ' On the south side shall be the standard of thejampof Reji^en according to their armies: and the captain of the j children of Reuben shall be E-li'zur the son of Shed'e-ur.

11 And his host, and those that were numbered thereof, were forty_and_six_thousand and five hundred. •12 And those which pitch by him shall be theJribe_oLSim!er on : and the captain of the children of Simeon shall be She-lu mi-el the son of Zu-ri-shad'da-i.

13 And his host, and those that were numbered of them, were fifty and nine thousand and thre_e hundred. •14 Then the tribe of Gad: and the captain of the sons of Gad shall be E-li'a-saph the son of

15 And his host, and those that were numbered of them, were fprti- and five thousand and six hundred and fifty. •16 AH that were numbered in | the camp of Reu'ben were an hundred_thousand and fifty and

•24 All that were numbered of the camp of E'phra-im were an hundred thousand and^ eight

thousand and an hundre d, throughout their armies. And they shall go forward in the third ran k.

(6) North side or camp of Dan of three tribes - Dan, As her, and Naphtali: 157,600

•25 camp

The standard of tjie

of Da.n dshall be on the

north side by their armies: and the captain of the children of Dan shall be A-hi-e'zer the son of Am-mi-shad'da-i.

26 And his host, and those that were numbered of them, were threescore and two thousand and sev en h undred. •27 And those that encamp by him shall be {he tr ibe of Ash'er: and the captain of the children of Ash'er shall be Pa'gi-el the son of Oc'ran.

28 And his host, and those that were numbered of them, were forty and one thotisand and five h undred . •29 • then the t ribe of Naph' -ta-li: and the captain of the chil4ren of Naph ta-U shall be A-hira the son of E nan.

30 And his host, and those that were numbered of them, were fifty and t hree thousand

i A

at the entrance of Canaan, there were 10 different plagues, as recorded in Numbers, which took their toll of the people. In one of these plagues (16:44-50) a total of 14, 700 were killed; in another (2-5:9) a total of 24. 000. Israel suffered 3 plagues described as con-

Continued. column 4 ^»>

c 8 commands - 3 camps of Ephraim; 1 On the west side or the tabernacle

Thore were many jchcr numberlngsof the soldiers of Israel, amon^ them the ones that were taken in Egypt (Ex. 12: 37), in Canaan (Josh. 8:10; Judg. 20: 15-17; 21:9). under Saul(l Sam. 11:8; 13-15; 14:17; 15:4), under David (2 Sam. 18:1; 24:9-15. under /^ma-ziah(2 Chr. 25:5), and under Zerubb -abel (Ezra 1:8)

2 comrriands - marching:

1 The tabernacle of the congregation shall be carried by the Levites. and they shall march in the middle (of the numbered ranks, v 17; 10:17)

2 The people shall march forward as they encamp, by their standards and each one in his own place (v 17; 10:17) This makes it clearthat even the various camps of the Levites had their own flags or standards (v 17).See note g.l: 52

nps of

of the

beyond the Gershonites shall be the camp of Ephraim (v 18; 10:22)

2 Elishamashallbe the captain of the armies of Ephraim. 40. 500 (v 18-19)

3 The tribe of Manasseh shall make camp on the west next to Ephraim (v 20; 10:23)

4 Gamaliel shall be the captain of armies of Manasseh. 32.200 (v 20-21)

5 The tribe of Benjamin shall make camp next to Manasseh (v 22; 10:23)

6 Abidan shall be captain of tte armies of Benjamin. 35.400 (v 22-23)

7 All these shall be in the camp of Ephraim. 108.100 (v 24)

8 They shall go forward in the journey as 3rd in rank

8 comrnands - 3 camps of Dan:

1 On the north side of the tabernacle beyond the Merarites shall be the camp of Dan (v 25; 10:25)

2 Aheizer shall be captain of the armies of Dan. 62. 700 (v 25-26)

3 The tribe ofAsher shall make camp on the north next to Dan (v 27; 10:26)

4Pagiel shall be captain of the armies of Asher, 41, 500 (v 27-28)

5 The tribe of Naphtali shall make camp next to Asher (v 29; 10:27)

6 Ahira shall be captain of the tribe of NaphtaU. 53.400 (v 29-30)

7 aU these shaU be in the camp of Dan. 157.600 (v 31)

8 They shall go fcwward in the 4th and last rank

^ Cont. from column^

suming them that were in the uttermost parts of the camp (11:1), smiting the people with a very great plague (U:33), and fiery serpents biting so many that tnuch people in Israel died (21:6). If these took a toU of no more than 14,70(each there would have been a loss of 44.100 in the 3 plagues. These, with the losses of 14, 700 and 24.000 in the previously mentioned 2 plagues would have meant a total of 82.800 people kiUed in 5 plagues alone

The total number of soldiers in the first column (603,550) shows again of 3. 550 in 12 months over the 600. 000 men of war that left Egypt (Ex. 12:37). The rebeUion took place after this increase causing all of the 603. 550 except Caleb and Joshua to come under the death sentence and die off within a 40-year period. The total figure of the second column then, represents ptacticaUy a new generation of soldiers coming up in 38 years, actuaUy a gain of approximately 601, 730

4commands - numbering armies (1:2)

1 Number aU males 01 lsrael.20 years old and upward, that a/e able to go forth to war (v 2-3).Cp.Ex. 30:12-16

2 You and Aaron shaU number them by their armies (v 3)

3 The 12 heads of the 12 tribes shaU help you in this numbering (v 4)

4 These are the 12 men that shaU help you number Israel:

(1) Of Reuben. EUzur (v 5)

(2) Of Simeon. Shelumiel (v 6)

(3) Of Judah. Nahshon (v 7)

(4) Of Issachar, Nethaneel(v 8)

(5) Of Zebulun, EUab (v 3)

(6) Of Ephraim. rUshama(vlO)

(7) Of Manasseh,GamaUel (vlO)

(8) Of Benjamin, Abidan (v 11)

(9) Of Dan.Ahiezer (v 12)

(10) Of Asher. I'agiel (v 13)

(11) Of Gad, RUasaph ';v 14)

(12) Of NaphtaU, Ahira (v 15)

NUMBERS 3

a nuin cjmpt of 1»»*1:

1 i he Cinipof Levi oi'4 icciioni. aU

inipuf

(3:35)

2 1 he camp of Ju<Uh poerti. on the cam of (?

i; J ihc Ult

Simeon. aaUoui - 131. -i 1.- . .f,n >>| EphiAi:

ibe ><ea"" ol ihc tjber-

iihc tribes oi Lphidiiin.

. and Benjamin - 108.100

5 Ibe camp ol Dan beyond the Meiafitet on the aofth of the labei-nacle. loc'.uJed the tnbes of Dan, Aiier.andNaphtali - 167.o00(2;25-31)

16 jcparate campi in Iwael:

1C *mp of pne« (3:38)

Oi^imp . ••Vohj!futfSl'?:23).,. 8,600 ■ i)... 7.500

4. . _.; ..-..;-^, .3) 6.200

5CampofJudah(2:3-4) 74.600

ecampollaachar(2:5-6) .,..54.400 7Cainp of Zebulun (2:7-8).... 57.400

g,-,r„„., -.. ;'^.•'■(.: 10-11)... 46,500

-: 12-13)... 59.300

loi_<»i.i^'^'.>-^(ii-15)..... .45.650

llCampofEphraim(2:l8-l9)., 40.500 12CampofMan;' ■^' JO-21), 32,200 UCampofBen; .-23). 35,400

14 C amp of Dan <.— j- -■ t 62,700

15Camp ot Asher (2:27-28) 41.500

16 Camp ofSapbtali (2:23-30). 53.400

Total 625.850

In the above, the total number of Levitcs II 22,300 of whom Kohalhites are 1;" ' - -.'iOO, oersbomtei 7.500 and ' .200 (see 3:22,-28,34).

Of then.. >erveda$prieB J and leaders and coald be listed on line 1 if we knew bow many came from one camp or the other, so as to reduce the numbers listed for the 3 camps in the aiixjuni of 300. Levites were counted from the age of a month old and vp-ward,whereas those ot other tribes were counted from 20 years old and upward (males) that were able to 40 to war (1:3) Tradition says that the whole encampment covered 12 square miles, but with all the stock and equipment it must have covered more than that

Comparative strenitth of 4 camps:

:' ■"'-.'"! f ih (2:3-3) 186,400

..^.enr2:10-16).. 151.450 . ,..iaim(2:18-24j 108.100

:Dan(2:25-31) 157.600

. y.A 003,550

b 24 hsu of the tribes in Scripture, p. 16O c 14 aencratjons of Scripture , p. 155 J rechmcally. we have the generations of Aaron and not Moses here, for the children of Moses are not listed: but they are mentioned in Ex. 2:22:

18:4: 1 Chr. 23:16-17. In no place do we fmd Moses niakinv; a place for his own family. He n.iv^ them nofan^" "r r'lvi-l-.e above 0' 1:1 : le't ')r>thi

vcU-li.. . only

sense in wtuch Me ■'.d.'c ; iions

of Moses IS in the rt ! his

father, Amram whocamA;ron. kohath (V 27: F». ••l»'-27> e ■' o r

1 ,. »9:6)

2 A.^o<i (tA. -c-.i-W, Lev. 8)

3 Nadab (v 2-4: Lev. 10:1-7) 1 ^'-•.hu (V 2-4: Lev. 10:1-7)

: ic.i.ar (V 2-4) 6 Ithamar (v 2-4) f Nadab and Abihu died for an aftaiiut

the Lord in the pneit's offlce (v 4;

Lev. 10:1-10) * The 2 men with Aaron •. ••

priests, tor Moses ce^i

rettularly when Aaron w.is^v

and the other 2 men died <.> . ..-

(v 4: Lev. 10)

«Bd fot ir hundred .

•31 All they that were numbered tn 'hr r.nmp of DAn weie

ML > ' m

hund icU. I 'ind-

most with tlu

(7) Grand total: 603.5S0men beside* the Levitea

32 « These are those which were numbered of the children of Is ra-el by the house of their fathers: all those that were numbered of the *camps throii.h.ut their hosts were $ix 1 thousand and

tbii-;.; ad and five hundred

and fifty.

33 But the L« vites*were not numbered amons; the children of Ijra-el; as the Lord commanded M6 jej.

34 And the children of Is'ra-el did according to all that the Lord commanded Mo'se?: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

office:

cometh

death.

and the stranger that nixh shall be 9Ut to

CHAPTER 3

3 Numbering and service of the Levites: (1) Hi g h priests

THESE also are the'genera-tions of Aar on^nd M6 §e§ in the day that the Lord spake with M6 5e§ in mount Si n4i.

2 And'these are the names of the sons of Aaron; Nd dib the firstborn, and ~I^bi hu, £-le-d'zar. and Ith'a-mar.

3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And 'T«d ddb and A-bi'hu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Si nii, and they had no children: %md £-le-S'zar and 1th a-mar ministered in the priest's office in the sight of Air on their father.

(2) Tribe of Levi chosen as ministers (Num. 18:1-8)

■S ' And the Lord spake unto M6'se5, sayin?.

•6'"Bring the tribe of Levi near, and present them before AAr'oD the priest, that they may minister unto him.

•7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the Ubernacle.

•S And they shall keep all the instrument" of th*" tabernacle of the and the

charge ■ n of Is ra-

eU to du the service of the tabenucle.

•9 And thou shalt give the Levites unto AAr on and to his sons: they are wholly given unto him out of the children of I$'ra-el.

•10 And thou shalt appoint AAr'on and his sons, and they I ahali wait on their priest's |

(3) Firet-born (Ex. 13:1) traded for Levites (Num.

3:44. 8:15)

■n And th e Lokd spake unto

M6'§e5, saying,

•12 And I. behold. I have taken the Le vltes from among the children of Igra-el'instead of all the firstborn that openeth the matrix among the children of I§ra-el: therefore the \A'-vites shall be mine; •13 Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of £ g<pt I^hallowed unto me all the firstborn in Is'ra-el, both man and beast: mine shall they be: I am the Lord.

(4) Command to number Levites: list of the Levite

families

•14 • And the Lord spake unto M6 jes in the wilderness of Si nai, saying.

•15 '^ fj^^umb er the ch i ldren of Le vi after the house of their

fathers, by their families: every male from a month old and upward shalt thou number them.

16 And M6'5e5 numbered them according to the word of the Lord, as he was commanded.

17 And these were the so ns of J.e'vi by their names; "Ger'-sh6n. and K6'hath, and M6-rS ri.

18 And these are the names of th e sons of G er shon by their families; Lib'ni, and Shim'e-i.

19 And the sons of Ko hath by their families; Am r4m, and Iz'e-har, He bron, and Uz zi-el.

20 And the sons of Me-ra'ri

by their families; Mah'li, and Mtj shi. These are the families of the Le vites according to the house of their fathers.

(5) Ger shon numbered: 7,500

21 Of Ger'sh6n was the family of the Lib nites, and the family of the Shim ites: these are the families of the Ger shon-ites.

22 Those that were^umbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were se ven thousand and

fiye_hundred.

(6)Gershon located west of the tabernacle

•23 The families of the 6«r'-shon-ites shall pitch behind the tabernacle westward. •24 And the chief of the house of the father of the 6fr shon-ites shall be 6-ll'a-s4ph the son of Ld el.

(7) Work of Gershonites

•23 And the'charge of the sons of (ier shin in the tabernacle of the congregation shall be the tabernacle, and the tent, the

MtsandLeyitec »f thcuibc of I evl,

t comtni

1 Brinol from 30- " ' >(aiie, a: them be: 1 to be n:. 6: 4:47)

2 They shall keep tuicharRe, and the charge of the whole conoreiiauon. to

Continued, column 4 ^».

stated - you '" ■ flesh

and you will : jwlU

eat to the poi.ii . ck on

flesh: and It will cv .: oot-

trils and become lu.;iiisiji:.c 10 yuu

7 The cause of such prophecy being itiven I s stated - because you have despised the Lotd and complained to Him (V 20)

a At lUitime the Levites were Uadedtof

the firstborn of all iuael whomGodhad reserved tuiiimsclf from the death of the firstborn In Egypt unol now(v 12-13 with Ex, 13:2, 12-16). In order to make the proper exchange the Levites and firstborn had to be numbered (v 14-43). According to the count an even exchange was made, man for man or male for male, animal for animal (v 44-45}. The extra of the firstborn humans were redeen^edby the parents at $3.20 each (v 46 -51).Firstborn animals were to be redeemed, a lamb for an ass, or the unclean sold by the owner and the money given to the support of the priests and Levites (Ex. 13:12-13; 34: 19-20; Lev. 27:26-27; Num. 18:15-17) b Meaning, separated to God c 2 commands - numbering Levites:

1 Number all the Levites (v 15)

2 Number every male from a month old and upward

d 3 branches of Levitec

1 Gershomtes (v 17-18. 21-26)

2 Kohalhites (v 17. 19, 27-32)

3 Merantes (v 17. 20, 33-38)

e 4 things about each branch of Levi:

1 Numbering (V 22. 28. 34)

2 Location of camp (v 23. 29, 35)

3 Captain (v 24, 30. 35)

4 Work (v 25-26, 31-32, 36-37) 21) f 7fold work of Gershomtes (v 25-26: 4:

Taking down, carrying, and erecting

1 The tabernacle

2 The tent of the tabernacle

3 The covering of the tabernacle

4 The hanging of the door of the tabernacle of the congregation

5 The hangings of the court

6 Thecurtainofthedoorofthecourt, which is by the tabernacle, and by the altar round about

7 The cords of the tabernacle

As explained in 4:25-28, this means that they were in charge of the tapestry of the tabernacle, the first covering of linen over the tabernacle (Ex. 26:1-6), the tent coveringof goats' hair (Ex, 26: 7-13), the covering of ram skins over the other 2 coverings, and the 4tb or top coveringof badger skins (Ex.26:l4), the hangingsof the outer court,the wall curtains (Ex,27:9-15),the doorcurtains of the outer court (Ex. 27:16-19), and the cords (Ex. 39:40)

^»> Com. fromcoliimn2

do service in the tabernacle (v 7)

3 They shall keep all the instruments of the tabernacle of the congregation, to do the service of the tabernacle (v 8)

4 You shall give the Levites to Aaron and his sons to help them in the work of the tabernacle (v 9)

5 You shall appoint Aaron and his sons to serve in the priest's office (v 10)

6 The stranger who comes near to serve in the priest's office shall die

True prophecy (11:18)

When a prophecy definitely predicts an event to happen within 24 hours or less, one does not have to wait long to see if it is genuine. All true prophecies will come to pass: but all prophecies that come to pass are not of

God tor that reason alone. See notes f-j, Pt. 13:1-6; 18:22. They have to be judged by the Wordoft.od.lnthisprophecythere are at least 7 facts that proved it to be divine and true when fulfilled:

1 The definite time of fulfillment is given - tomorrow (v 18)

2 Exactly what was to happen on the morrow is stated - all Israel to eat flesh

3 Just who was to provide the flesh is stated - the Lord will give you flesh

4 The absolute impossibility of such at' .; in the normal course ot !cs any thought of the pror.;.v:i. y cji:.;:ig from man.To provide enough flesh for so many people would require a supernatural act (v 19-20)

5 The exact length ot time the prophecy would continue i n fulfillment was not a day, but a whole month

NUMBERS 3

The families of the Levites

Number and charge of the Levites

a See note f, v 25 regarding the work of the Cershonites

b Amram , the father of Moses and Aaron was the son of Kohath. the son of Levi (Ex, 6:16-27), Kohath had 4 sons: Amram, Izhar, Hebron, and Uzziel (v 27; Ex,6:18).Gershon had only 2 sons: Libni and Shimi (v 21; Ex. 6:17). Gershoniies, whose count came to 7,500 were outnumbered by the Kohaihiies whose count was 8,600 (v 22 with 28).Merari also had only 2 sons: MahaliandMushi(v33; Ex,6:19).From these came only 6, 200 or 1, 300 less than the number which came from the 2 sons of Gershon (v 34 with v 22). It was from the family of Kohath, the son of Levi that the first priests were chosen (3:1-4)

c This does not mean that the children from a month old and upward took part in the service of the tabernacle, for only when theybecame 30 years of age could they do so (4:47), Those old enough no doubt helped carry Levite dwelling tents and personal camp equipment, but entrance into the ministry and charge of the sanctuary did not begin before the age of 30

d See note a, 2:32

e See note e, v 22

f 7fold work of Kohathites(v 31: 4:4):

1 Carrying ark of the covenant

2 The table of showbread

3 The candlestick

4 The brazen and golden altars

5 The vessels of the sanctuary

6 The hanging, the inner vail

7 The service of the tabernacle

g ThechiefoftheKohathiteswasthe son of Aaron (v 4), the son of Amram, the son of Kohath, the son of Levi (Ex,6:16-26),He was made the overseer of all the Levites over the sanctuary (v 32)

h This was the 3rd and last numbering of thefamiUes of Levi -22, 300 in all (v 22. 28. 34)

i See note a, 2:32

j lOfold work ofMerarites (y 36-37:4:29): Taking down, carrying, and erecting

1 The boards of the tabernacle

2 Bars that hold the boards

3 Pillars of the tabernacle

4 Foimdation sockets

5 Vessels of the tabernacle, perhaps the ones of the outer court, for those of the sanctuary were carried by the Kohathiles (V 31: 4:4-15)

6 All other tools of the service

7 Pillars of the court

8 The foundation sockets

9 Pins for the cords that were driven in the ground to hold up the posts

10 Cords (of the outer court) that reached from the top of the posts to the pins in the ground

From the above and the following chapter we see that the work of the Levites was very hard labor in all the journeys from Sinai to C anaan throughout the 40 years. In the tabernacle alone there were no less than 23,408 pounds (nearly 12 tons) of metal to move from place to place (Ex. 38:24-31, notes),besides the curtains, board walls, skin coverings, and other things which made a great weight. In addition to this the Levites had their own household goods, tents, and personal belongings to take care of. To what extent the people carried things is not known. There were some wagons and pack animals, for at least 6 covered wagons were dedicated to the Levites,2 wagons being given totheGershomites and4to the Merarites, because they had the heavy metals to carTy.None were given to the Kohathites because they were to carry the furniture upon their dioulders (7:1-9. See Gen. 42:26: 45:17-19, 27: 50:9)

3 facts of Balaam (24:16) He not only heard the words of God, but

covering thereof, and the hanging for the door of the tabernacle of the congregation, •26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for^all the service thereof.

(8) Kohath numbered: 8,600

27 ' And of Ko'hath was the family of the*Am'ram-ites, and the family of the Iz'e-har-ites, and the family of the He'bron-ites, and the family of the Uz'zi-el-ites: these are the families of the Ko'hath-ites.

28 In the number of all the

•38 ' But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be "Mo'ses, and Aar'on and his sons, keeping the charge of the sanctuary for the charge of the children of I§'ra-el; and the stranger that Cometh nigh shall be put to death.

(15) Grand total:22,000 Levites besides the priests and leaders making 22,300 of Lev. 3;22, 28 and 34

39 All that were numbered of

the Le'vites. which M6'se§ and

Aar'on numbered at the com-

males, from a month old and|mandment of the Lord, upward, were eigh t thousand] throughout their famihes, all

and six hundred, "^keeping the charge of the sanctuary.

(9) Kohath located south of the tabernacle

•29 The families of the sons of Ko'hath shall pitch on the side of the tabemaclc'southward. •30 And the'chief of the house

the males from a month old and upward, were^ ^entv and two thousand.

(16) Firstborn numbered: 22.273

{40 *' And the Lord sai d unto Mo'§e§, Number all the'^first-

of the father of the families of j bom of the males of the chil the Ko'hath-ites shall be E-liz'-1 dren of I§'ra-el from a month

old and upward, and take the number of their names. •41 And thou'^shalt take the

a-phan the son of Uz'zi-el. (10) Work of Kohathites

•31 And their'charge shall be the ark, and the table, and the

Le'vites for me (I am the Lord) instead of all the first-bom among the children of

candlestick, and the altars, and li ra-el; and the 'cattle of the the vessels of the sanctuary Le vites mstead of all the first-wherewith they minister, and , hngs among the cattle of the thehanging,andalltheservice,childrenof I§ra-el. thereof I *^ •^'^ ^° ^^^ numbered, as

•32 And*E-le-a'zar the son of! the Lord commanded him,'all Aar'on the priest shall be chief! the firstbom among the chil-over the chief of the Le'vites,, drenoysfa-el. and have the oversight of them] ^'♦^ And ^ the firstborn inales Siat keep the chaJge of the by the number of names, from , „■,.,^I; a month old and upward, of

sanctuary. [those that were numbered of

,,,.., , ,,,„„|them, were twenty and two

(11) Merari numbered: 6,200 | thopsand two hundred and

33 y Qf Me-ra'ri was the fam- I threescore and thirteen , ily of the Mah'lites, and the ' family of the Mu'shites: these are the families of Me-ra'ri.

34 And those that weretaum-i bered of them, according to the I number of all the males, from a I month old and upward, were

six thou sand and two hundred.

(12) Merari locatednorth of the tabernacle

•35 And the chief of the house of the father of the families of Me-ra'ri was Zu'ri-el the son of Ab-i-ha'il: 'these shall pitch on the side of the tabemacle northward.

(13) Work of Merarites

•36 And under the'custody and charge of the sons of Me-ra'ri shall be the boards of the taber

(17) Firstborn traded for Levites (Lev. 3: 11; 8:15; Ex. 13)

44 •" And the Lord spake tmto M6'ie§, saying,

•45*Take the Le'vites instead of all the firstbom among the children of l§'ra-el, and the cattle of the Le'vites instead of their cattle; and the Le'vites shall be mine: I am the Lord.

(18) Extra number of firstborn (273) redeemed at $3.25 each. Atotal of $887.25 given to the Levites

46 And for those that are to be redeemed of the'■ two htindred and threescore a nd thirteen of the firstbom of the children of

nacle, and the bars thereof, and j I§'ra-el, which are more than

the pillars thereof, and the 1 the Le'vites;

sockets thereof, and all the - — -^^ -^

vessels thereof, and all that

serveth thereto,

•37 And the pillars of the court

round about, and their sockets,

and their pins, and their cords.

(14) Moses and Aaron and

sons located east of the

tabernacle

•47 Thou'Shalt even take five shekels apiece by the poll, after the 'shekel of the sanctuary shalt thou take them: (the shekel is twenty^erahs:) •48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aar'on and to his sons.

he said he knew the knowledge of the most High, and saw the vision of the Almighty, falling prostrate before God in a trance (v 16). Balaam was a descendant of Esau, the brother of Jacob, and knew much about the God of Abraham, Isaac, ana jacobiv 15 with Gen. 36:31-32), He claimed Jehovah asmxGod (22:18)

on her alone (v 10-15). Aaron was simply misled by the pleadings of his sister; and he yielded to her as he did once before to the desires of the people who urged him to sin (Ex. 32). Thus, again his weakness of character showed up, a trait that would have disqualified him for taking the place of Moses, his younger brother

a We are not told how many were in this camp. All we know is that the families of both Moses and Aaron and all the priests camped in front of the tabernacle eastward (v 38). From a comparison of the numberingsof Levites we learn that there were 300 males in the camp b This verse, giving 22, 000 as the total number of Levites,seems to contradict the sum of numbers given in v22,28, and 34 which is 22, 300 - 7, 500 Ger-shonites, 8,600 Kohathites, 6, 200 Merarites. However, the contradiction disappears when we remember that 300 males from the camps of Gershon, Kohath and Merari served as priests and leaders with Moses and Aaron (see note a, above). It notbeing stated how many of the 300 came from one of these 3 camps or the other, we know only from this verse that the number of Levites apart from the priests and leaders was 22, 000 (v 39)

c The firstborn of males from the 12 tribes were 22,273 from a month old and upward or 27 3 in excess of the total number of Levites referred to in v 39 (v43)

d 2 comrnands - Levites and cattle:

1 Exchange the Levites for the first-bora of the 12 tribes (v 41, 45)

2 Exchange the cattle of Levites for the firstlings of all Israel

e The word cattle here is used for all kinds of animals which were the property of Israel - the firstborn of sheep, goats, asses, and other stock belonging to Jehovah after the law of Ex.l3:2,12-13, The Lord perhaps took all the stock of the Levites as a whole for the firstborn of all the stock of the 12 tribes, considering these sufficient for the Levites. The firstborn of the stock of Israel had to be redeemed by the owners as a religious tax to support the priests and Levites (Ex.l2:13:34:19-20)

f This refers only to the firstborn of Israel from the time of this law in Ex, 13:2, 12-13, and not to all the firstborn before that time ed

g Herethecommandsof v41 are repeat-

h The 273 firstbom of the 12 tribes which exceeded the 22, 000 Levites were redeemed for S3,20 each or a total of S873,60 (V 46-51)

1 2 commands - redemption of firstbo rn:

1 Take 5 shekels (S3. 20) each as redemption tax from the parents o f each of the 273 fustborn (v 47)

2 Give the money to Aaron and sons j A shekel was 64<^ (v48) k A gerah was 3 and 1/5 cents

Jealousy of Aaron and Miriam (12:1)

This was not the real cause; only the excuse. Not wanting to expose themselves asbeing jealous of their younger brother and his success, they tried to hide the real cause thus. Miriam,one of Israel's Prophetesses, enjoyed the posiuon of first rank among the women of Israel (Ex, 15:20-21), being the sister of the two chief men of the nation. She caused the rebellion, without a doubt, because she thought she was being supplanted by a foreigner, Jethfo had brought the wife and sons of MosesfromMidianto Sinai in order to reunite the family.Furthermore,he had given advice whichMoses followed in making heads over lO's, 50's, lOO's, and 1, OOO's in Israel (Ex, 18:14-26). Moses had invited his father-in-law and brother-in-law to go along with them to be leaders in showing them the best places to camp (10:29-33), It displeased Miriam to see these newcomers given such attention; and her resentment was shared by Aaron, himself the ecclesiastical head of Israel, The two of them challenged the right of Moses to serve as the leader of the whole nation: but Miriam seems to have been the chief instigator of this ungodliness because punishment fell

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2 Their work jhall be the catc. pm-leitioii. andtraasportdUoa of the moK holy thin»;5 (v 4)

3 Whcnthcc!" - -• !•• —' • '

Aaron and his s>

covenn>! vail an« v ^ . ^, cesumoay with it (v 5)

4 They shall -^ • -covennn of b.-over It acloth V.:.. ... ^ the staves in it (to carry it with, v 0)

b They shall spread a cloth of blue over the table of showbread, put the dishes, spoons, bowli and their covers, and the showbread thereon (v 7); then spread a Scarlet cloth over them, cover the same with a covering: of badger skins and put the staves in (v 8)

6 They shall cover the candlestick aud lamps, ton>;$, snuffers, and oil vcj-sels with a blue cloth; then put them in a coverinti of baJijcr skins and put it upon a bar (to carry it with, v 9-10)

7 They shall spread a blue cloth over the (lolden altar, cover it with bad)ter skins, and put the slaves in it (V 11)

8 They shall take all the insttu-ments of ninistryof the sanctuary, put tBem in blue cloth, cover them with badger skins, and put them upon a bar (V 12)

9 They shall take away the ashes from the brazen altar, spread a purple cloth on it, put all the vessels of the altar upon it, cover it withbadner skins and put the staves in it (v 13-14)

10 The sons of Kohathshall carry all these thinss on the journey, but they shall not touch any holy thinti lest they die (v 15: 7:9)

c The ace of service for the ministen, in the be>iinmn>i, was from 30 to 50 years of age - 20 years ot service before retirement (V 3, 23, 30). while that of soldiers was from 20 years to as old as their ability to make war (l. 13-45).This 30-year aiie limit for entrance into ministerial work was reduced to 25 shortly after this, perhaps because more men were needed to help with the work and carryingof loads (3:24-26). It was reduced again to 20 years in the time of David (1 Chr. 23:24-27; ZChr. 31:17)

J The most holy things were those mentioned in note b, above - the ark, table of showbread,candlestick,golden altar, brazen altar,and the vessels and instruments for all these pieces of furniture(v 4). The Heb. for the most holy is literally, holiness or holmesses. From this we get our modem term holy of holies

^O 4—1

IgF?

e The priests alone were to handle,cover, wrap, and otherwise prepare each thing for travel, then unpack and set all pieces back in order for service when the tabernacle was set up again (v 5). No ordinary Levite - one not in the priesthood, was permitted to touch any of the holy things lest he die. He could only carry them after they were wrapped and ready for travel (v 15). It was a death penalty for others to do this work (1:51; 3:10; 18:4-7)

f This refers to the inner vail (veil) between the holy and most holy place (v 5: £1.26: U). This was the vail that was rent from top to bottom when Christ was crucified (Mt. 27:51)

J, jj,-.- .- olofed cloth COverings:

ot blue cloth for the ark (v 5- J, i.inic of$howbread(v 7), the candlestick (v 9).and the golden altar (v 11)

2 Covering of scarlet cloth for the table of showbread after a cloth of blue was spread on It and all the vessels and bread placed upon It (v 7-3)

3 Covering ot purple cloth for the brazen altar (v 13)

Besides these cloth coverings, all pieces of furniture of the tabernacle were covered with badiier skins for travel (V 6, 8.10. 12, 14). This was to protca them and the ihinAS on them from the weather. Where the coverings were stored when luaelitcs were not

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The service of the Levitet

dreo of

money; *• thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:

51 AndM6 $es gave the money of them that were redeemed unto AAr on and to his sons, according to the word of the LoKL), as the Lord commanded M6 se$.

CHAPTER 4

4 Work of the priests (1) Work age JO to 50 years old

■AND

1fk» Lout spake unto t ses ano^ unto AAr'on,

saying,

•2*Take the sum of the sons of K6 hath from among the sons of Li v'\, after their famihes, by the house of their fathers, •3 From "^thirty years old and upward even until fifty years Qld, all that enter into the host, to do the work in the tabernacle of the congregation.

(2) Workof Kohathites: carry vessels of the tabernacle

•4 This shall be the service of the sons of K6 hath in the tabernacle of the congregation, about the%iost holy things: •5 * And when the camp set-teth forward,'A^r on shall come, and bis sons, and they shall take down the 'covering veil, and cover the axk of testimony with it:

•6 And shall put thereon the covering of badgers' skins, and shall spread over it a *tloth wholly of blue, and shall put in the staves thereof. •7 And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: •8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. •9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil vessels thereof, wherewith they minister unto it:

•10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar. •11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: • 12 And thev shall take all the instruments of ministry-, wherewith they minister in the sanctuary-, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and ■hall put them on a bar: •13 And they shall take away

the ashes from the altar, and

spread a purple cloth thereon: •U And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. •15 And when A&r'on and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Ko hath shall come to*bear it: *but they shall not touch any holy thing, lest they die. These things are the burden of the sons of K6 hath in the tabernacle of the congregation.

(3) Work of the high priest

•16 • And to the'^office of £-Ie-4'zar the son of Aar'on the priest pertaineth the oil for the light, and the sweek incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

(4) Warning to Kohathites: touch not the holy things

■17 * And the Lord spake unto M6'e and unto Air'on, saying,

•18"Cut ye not oflF the tribe of the families of the Kd'hath-ites from among the Levites: •19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Air on and his sons shall go in, and appoint them every one to his ser\'ice and to his burden: •20 But they shall not go in to see when the holy things are covered, lest they die.

(5) Work of Gershonites: carry coverings, curtains, tabernacle walls, and doors

■21 ' And tjie Lord spake unto MO'e, saying,

22'Take also the sum of the sons of GSr'shfin, throughout the houses of their fathers, by their families;

•23 from thirty years old and ppward until fifty years ol4 shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This IS the service of the families of the (ier shon-ites, to sene, and for burdens: •25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that IS above upon it, and the hanging for the door of the

tabernacle of the congregation, •26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instru-

uavelling is not stated posed that there was . loniewhcrc in the i where these,the »;ariiu-for tlic lamps, the .n cense, and many other' ready for use in (he tab The stavi-s of the at. taken o stances

but It is sup-si.)r.i.;c place court its. oil .1, In-rc kept rvce, t to be 15). but in other in-ild have to be stored

jealousy o| licr hatband, and madj it manifest &> all dut stu- was Inn)cent. It also pnucctcd thi- husband fnm a guilty wife and made- it possible Ut him id ki>«* the truth.ThL-rc is n i record .)f this law I vet being used,Perhaps before one Went tluDugti such an .)rdcal the would confess. If guilty; a siiowof willingness tego tliii-ugli ii manifested Inn-'cenR

a Though some thlngi were put into wagons or perhaps on pack animals, all piecesof the tabernacle furniture were earned by men (7:1-9)

b Even the Levites who were chosen and consecrated lo beat the most holy things could noi touch ihcm unwrapped, lest they should die (v 15). Theycould only carry them after being packed by thepnests and made ready for travel (v 5-14)

c 5fold work of the high priest (v 16):

1 Keep bghts burmng

2 Burn incense

3 Offer daily meat offerings

4 All anoindng work

5 Oversight of the tabernacle, all things therein, and vessels thereof

d 3 commands regarding Kohathites:

w.

1 Do not cut off the Kohathites from among the Levites (v 18)

2 Do this that they may live: Aaron and his sons shall go in and appoint each one to his service and burden(v 19)

3 The Kohathites shall not go in to see when the holy things are covered, lest they die (v 20)

4 commands - Gershomtes:

1 Count the sons ofCershon from 30 to 50 years of age to do the work in the tabernacle of the congregation(v 22-23)

2 They shall bear the tabernacle, the curtains and linen covering, the covering of badger skins, the banging of the door of the tabernacle, hangings of the outer coun, and the hanging for the door of the gate of ihe coun, the cords and all the mstruments of service (v 24-26)

3 At the appointment of Aaron and his sons shall they serve in all their burdens and service (v 27)

4 They shall be under lihamar the son of Aaron the pnest (v 28)

15 commands-law of jealousy (5:12)

1 Speak to Israel saying that if a wife commits adultery and it be kept secret and there is no witness against her, or if the spint of jealousy come upon her husband, whether she isguilty or not, then the man shall bring her to the priest with a meat offering (v 12-15)

2 The priest shall bring her near,and set her before the Lord (v 16)

3 fie shall take holy water in an earthen vessel and put dust in it(vlT)

4 He shall uncover thr woman's head,put the meat offenng in her hands and have the bitter water in his own hand (v 18)

5 He shall charge her by an oath saying:lf you are not guilty you are free from the bitter water that causes a curse, but il you are guiliy the Lord make you a curse among youi people, make your thigh to roi, and your belly to swell (V l.'-J2) (v22)

6 The woman shall say,Amen,amen

7 The priest shall write these cu»

in a book and shall blot them out with the bitter water (v 23)

3 He shall cause the woman to drink the water and it shall enter her and become bitter (v 24). See v 26 and point 10, below

9 He shall take the jealousy offer-ering, the meat ollering, out of her hands and wave it before the Lord and offer 11 upon the altar (v 26)

10 He shall take a handful of the meat ottering,even the memorial of it, and bum it upon the alt.it, and afterward cause her to drink of the water (V 2(;)

11 If she isguilty she shall be aciase among her people (v 27)

12 If she isnoi guilty she shall be free, and shall conceive seed (v 23)

13 You shall execute this law upon a woman accused of adultery lo detern:ine her guilt or innocence (v 29-30)

14 Hy these means shall it be determined whcthet her husband is guilty of lalse accusation (v 31) heriniguity

15 If she IS found >;u:liy she shall bear

This was truly a just law, for ii protected the innxentwifcfnxn the insane

NUMBERS 5

Cleansing the camps

The trial of jealousy

3 commands - Merarues:

1 Number the Merarites from 30 to 50 years of age to do work in the tabernacle of the congregation (v 29-30)

2 They shall bear the boards of the tabernacle.the bars, pillats and sockets thereof, and the pillars (posts), sockets (foundation bases), pins, and cords of the court with all their instruments of service (v 31-32)

3 They shall serve in the tabernacle of the congregation under Ithamar the son of Aaron the priest (v 33)

For notes on the boards, bars, pillars, sockets, pins, and cords, see Ex, 26: 15-27:21

It seems from this that the 2 brothers, Moses and Aaron, were the leaders of the whole congregation, so why Aaron wanted to co-operate with Miriam in rebellion against Moses is hard to understand (12:1-16) See note c, v 3

The total number ofKohatMtes from a month old and upward was 8,600(3:28), but those that were old enough to serve - 30 to 50 years of age - were only 2,750 (v 36-37)

The total number of Gershonites from a month old and upward was 7,500 (3: 22), but those old enough to serve - 30 to 50 years of age - were only 2,630 (V 40)

24 lists of the tribes in Scripture (2:33)

1 Tribal heads by biith (Gen, 29: 32-30:24)

2 List of tribal heads according to the wives of Jacob (Gen. 35:23-26)

3 List of tribal heads according to the wives and giving the number of children of each head (Gen. 46:8-24)

4 First list by prophecy (Gen. 49: 3-28)

5 List of those who went into Egypt withJacob(Ex.l:l-6). Joseph is omitted because he was already in Egypt, Levi is mentioned in these first 5 lists because his tribe did no: serve as ministers of the 12 yet. The tribe is not mentioned in the next 4 listsbecause of being taken from the others to serve intbe

■priesthood by that time

6 List naming census takers and heads of the 12 tribes making up the nation of Israel (Num. 1:4-16)

7 List by the numbering of the tribes (Num. 1:20-46)

8 List by encampment around the tabernacle (Num. 2:2-32)

9 List by offerings of the tribes at the dedication of the altar (Num. 7: 12-84)

10 Listbyorderof marchon the journeys (Num.l0:14-28).Levi is included and given a place in the march

11 List by spies chosen to spy out Canaan (Num. 13:3-17). Levi isnotincluded here

12 List by numbering of the tribes in the plain of Moab (Num.26:4-56). Levi is again numbered here, after the 12 tribes, as in the 1st numbering (Num. 26:57-65 with 3:l-4:4'9)

13 List by dividers of the land of Canaan (Num. 34:16-29). Levi is not included because of not inheriting any of the land

14 List by order of position on mount Gerizim and Ebal (Dt. 27:12-14). The original 12 sonsof Jacob are listed here, includingLevi and Joseph (who stands in the place of Ephraim and Manasseh), because of representing the fathers of all the tribes, asbeforeLevi waschosen to the priesthood

15 Second listby prophecy and bless ing of the tribes. Levi is included but Simeon is omitted for some unknown reason (Dt. 33:6-29)

16 List by actual division of the land of promise (Josh. 13:1-21:45). Levi is included, not as receiving a portion to compare with the 12 tribes.but asbeing given certain places among them

17 List by failure to inherit all the land of promise Oudg. 1:1-36)

18 List by co-operation with Deborah and Barak (Judg. 5:14-18). Judah and Simeon are not mentioned because of

ments of their service, and all that is made for them: so shall they serve.

•27 At the appointment of Aaron and his sons shall be all the service of the sons of the Ger'shon-Jtes, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. •28 This is the service of the famihes of the sons of Ger'shon in the tabernacle of the congregation: and their charge shall be imder the hand of Ith'a-mar the son of Aaron the priest.

(6) Work of Merarites: carry framework of tabernacle

•29 " As for the sons of Me-ra'ri. thou"shalt number them after their families, by the house of their fathers; •30 From thirty years old and

upward even unto fifty years

the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and

old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation. •31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation; ^the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, •32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

•33 This is the service of the families of the sons of Me-ra'ri, according to all their service, in the tabernacle of the congregation, imder the hand of ith'a-mar the son of Aaron the priest.

(7) Kohath numbered: 2.750

34 ^ And Mo'ses and Aar'on and the "^chief of the congregation numbered the sons of the Ko'hath-ites after their families, and after the house of their fathers,

35'^ From thirty years old and upward even unto fifty years old, every one that entereth; into the service, for the work in the tabernacle of the congregation :

36 And those that were'numbered of them by their families were two thousand seven htm- \ dred and fifty.

37 These were they that were numbered of the families of the Ko'hath-ites, all that might do • ser\'ice in the tabernacle of the ; congregation, which Mo'ses and Aar'on did number according to the commandment of the Lord by the hand of M6'§eg.

(8) Gershon numbered: 2,630

38 And those that were/numbered of the sons of Ge r'shon, throughout their families, and by the house of their fathers,

39 From thirtv years old and upward even unto fifty years old, every one that entereth into the service, for the work in

six hundred and thirty

41 These are they that were numbered of the families of the sons of Ger'shon, of all that might do service in the tabernacle of the congregation, whom M6'§es and Aar'on did number according to the commandment of the Lord.

(9)Merari numbered: 3,200

42 * And those that "were numbered of the families of the sons of Me-ra'ri. throughout their families, by the house of their fathers,

43 From thirtv years old and upward even unto fiftyyears old. every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their fami-Ues, were three thousand and two hundred.

45 These be those that were nimibered of the families of the sons of Me-ra'ri, whom Mo'ses and Aar'on numbered according to the word of the Lord by the hand of Mo'ses.

(10) Grand total of ministers 30-50 years old:8,580

46 All those that were numbered of the Le'vites. whom Mo'ses and Aar'on and *the chief of is'ra-el numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years

old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, 48 Even those that were nimibered of them, were'^ eight thou sand and five himdred and

fourscore. 49 According to the commandment of the Lord they were numbered by the hand of Mo'-§e§, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Mo'ges.

CHAPTER 5

II Religious and social laws (Lev.5:1-6:27). 1 Cleansing the camp of diseased people

■AND the Lord spake unto *^ Mo'ses, saying, •2"Command the children of l§'ra-el, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by 'the dead:

•3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. 4 And the children of l§'ra-el did so, and/put them out without the camp: as the Lord spake unto M6'se§, so did the children of I§'ra-el.

not being in the war with the other tribes. Levi is not mentioned because of being ministers and not soldiers

19 List of orioinal sons of Jacob before Manasseh and Ephraim (1 Chr. 2:1-2)

Continued, column 4 ^».

ed list (Dt, 27:12-13). Dan heads the list in Ezek. 48, because his division of land in the Millennium will be the farthest to the nDrth, the place where mo St of the tribe of Dan eventually settled. Ezek. 48 deals widi the eternal division of the land ?f the 13 tribes of Israel under their Messiah

a The total number of Merarites was 6, 200 of those that were a month old and upward, and those that were able to serve, being 30 to 50 years of age, numbered 3,200 (v 44). This branch of Levi, which had the least number of males from a month old and upward, had 450 more men old enough to serve than Kohath, and 570 more than Gershon

Total males

A at. of 30-50 .2,630(4:40) .2,750(4:36) . 3.200 (4:44) .8,580(4:48)

G ershon. ..7,500 (3:22).

Kohath ...8,600(3:28).

Merari .. .6,200 (3:34).

Total,. 22,300(3:39).

3 ages of the census:

1 The males of the common people from 20 years old and upward (1:3-46)

2 The males of Levi from a month old and upward (3:15, 22, 28, 34)

3 Males of Levi from 30 to 50 years of age (4:23. 30, 43, 47)

b This refers to the 12 chiefs of the tribes who helped Moses and Aaron number the people (1:4-16). The Sept. reads, "All the Levites were reviewed, whom Moses with Aaron and the chiefs of Israel reviewed by communities, by the houses of their families" (4:46)

c ThetotalofLevitesfromall3branches (Kohath, Gershon, Merari) who were 30 to 50 years of age being 8, 580 it left 13, 720 of die 22, 300 whose ages excluded them &om the ministry (note b, 3:39)

d 2 IX)mmands-cleansing the camp :

1 Command Israel to put out of the camp every leper, everyone that has an issue in his flesh, and that is de -filed by the dead (v 2)

2 Both males and females shall be put out of the camp ua!il they are clean again, thatyou defile not the camp in which I dwell (v 3)

e Touching the dead body of a person made one unclean 7 days (19:11). Thu:h-ing other dead bodies made him uq :lean uadl evening(Jer. 11:27, 39:40). This refers to the body not the souL The Heb. ncphesh means an individual in some passages, not the invisible man oaly

f Here is the first reference to carrying out the commands regarding segregation of persons with contagious diseases - hospitalizing them or putting them under quarantine. They no doubt were treated humanly in a prepared place outside the camp

^»- Com, from column 2

20 List of the tribes and their descendants from Jacob to David, including Levi (1 Chr. 2:3-9:44). Zebulun and Dan are omitted for some unknown

reason

21 List by tribes of those who were numbered to help David (1 Chi. 12:1-40). Levites are included because they also helped him

22 List by heads of tribes imder David, king of Israel (1 Chr, 27:16-22). Levi isrepresented;Gad and Asher are omitted; and Manasseh is listed as having two heads to the tribe - East and West Manasseh

23 List by choice ofGod in future and eternal restoration and by division of the land of promise as it will be in all eternity (Ezek. 48). Levi is included here to show his portion of the eternal land under the Messiah. This makes 13 tribes recognized by God in the end

24 Listby sealingofGod in the foreheads of all that are servants of God at the time when 144, 000 are protected thioughthe trumpet judgments and are caught \jp to heaven as the manchild of Rev. 12:5 (Rev. 7:1-8; 14:1-5). Dan is excluded because of the tribe not being servants ofGod at the time, and Levi is included

The above lists are different in order and purpose, and should be studied and compared. Reuben, the first-born, heads most of them but Judah heads others, being the kingly and leading tribe(2:3; 10:14; 34:19; 1 Chr.2:3; Rev. 7:5). Simeon and Reuben head a divid-

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Lk.7:14. 34: 22:13)...

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be his (v J) "" '

- Fvery man's hallowed things shall belong to the pnest (v 10)

3 Whatever anv run gires to the priest : •

pans of eeiiuui jacr. „ VTi

d Hallowed things we: :.„ .. conlj.^

crated toGod In special vows aev. 27.

« l Hgmm»«ldj -law of jealousy, p. 159

I 1 he trial of lealousy is also said to I Pf • other nations

*IL' . . the - - r .-jealousy li the work 01 a sur :aboUc influence or a pai. ....^j up by the

imaginaDon. The purpose of the trial was to determine the truth and justify the won.an if her husband wai merely jealouK or prove her worthy of puniih-inetK if she was t?uilty

h It seems here that we have another case

"wi^* "/^" "' * "^^ declared and not

those of a woman. No pr. V-, <, .,r, i 5 ^^j,

for a jealous wife in : e

1 The husband wai to pr^.... ■'• r-

»n« for his wife whom he d

>;uilty. It was the cheapest k. .. - ^,t-tle less than a gaUon of barley flour which would cost one-half as much u wheat (2 Ki. 7:1. 16. 18). The poorer

V.13..Kt.4:4J:..2ek.4:12;Jn.&9-13). but the more well-to-do used it as fodder(lKf.4:3). In Rev. 6:6 the price of barley IS mentioned as being one-third as much as that of wheat J An ephah was 1 bushel and 3 pints (67 pints In all), a tenth part would be nearly a gallon-cl..«.' ^ -jartsand 1 pint of barley forth .Nooilor

frankincenic.whicJ.,, .,.i/^d grace

and accert.ince. was to be poured upon the barley Hour. It was to represent the woman in an abased condition. She herself stood at rh.-rr, .!v,ith her head up<overed.at :me(vl8).The

o:terlngw.is, ::ering of leal-

2m.' *'>'^ jof memof^al .be-

cause It V ..ed to discover the

guilt or innocence of a wife accused by her jealous husband of co.nrr.itung adultery k Water in the laver was called holy because It was saneti fied to holy use s only (V 17). It was put Into an earthen vessel whichwasbrokenafterward(Lcv.11:33) 1 Dust from the floor of the tabernacle was symboUc of vileness and misery V^/ ««? ofcondemnatlon (v 17: Gen! 3:14^ Ps.72:9: Isa.49:23: 65:25: Mlc.

m To cover the head was a sign of sii>-jcction to the husband (1 Cor. 11:1-16 notes). To uncover the head in this case' would mean that the woman was de-piTvcd of the protection of her husband who was her accuser (v 14-15)

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•n'Then the *priest shall

r«e the woman with an oath

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the woman. The Lord

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(3) Teat of jealousy

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•• But li the man have no kins-1"*'°""*' ^^ people, when the man to recompense the tres-i^*^"" '^"^ "^^^^ ^^y ^^'^&^ to pus unto, let the trespass bei""""' ""^ ^^^ ^^">' *^ swell; recompensed unto the Lord *^^ And this water that causeth eien f -hr Tiri.-^'; l.tM,!,- th^' '^^ c""se shall go info thy ram bowels, to make thy belly to

aoai _ . swell, and thy thigh to lot:

him. And the woman shall say,

, A-mfn', a-m6n'.

" ' ' '■ '■ '"^^•' 1*23 And the priest shalKwrite

•9 And*even' offering of all the| ^^^* curses in a book, and he holy • the children of ^halMblot them out with the

i« ra . they bring unto I *"*'*^" ^a'er:

the pnta;, ;,lia, • •24 And he shall cause 'the

• 10 And even i i.ui^-nallowed *t"nan '(^ drink the bitter water things shall he hi-,; whatsoever! ^^^^ causeth the curse: and the any man Kiveth the priest, it *afer that causeth the curse ahall be his. , shall enter into her, and be-

A , r . I come bitter.

4 Law,,f jcat .. v. (l)Cause | ,25 Then the priest shall take ■11 ' And the Lord ^palie. unto I ^* Jealousy offering out of the M6 jej, saying, ' woman's hand, and shall wave

•12 'Speak unto the children of I ^^ offering before the Lord, 15 ra-el. and say unto them,If """ of'ft-r it upon the altar: any man's wife go aside, and '^^ And the priest shall take commit a trespass against him. «" handful of the offering, even •13 And the man lie with her *^^ memorial thereof, and bum camaJJy, and it be hid from the " "P°" ^'^^ altar, and afterward eyes of her husband, and be ^^^all cause the woman to drink kept close, and she be defiled,, ^^ water, and there be no witness against "27 And when he hath made her, neither she be taken with \ ^^^ ^ drink the water, then it the manner; \ shall come to pass, that, if she

j •U And'the spirit of jealousy ^« defiled, and have done tres-come upon him. and "he be Pass against her husband that

jealous of his wife, and she be defiled; or d the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

the water that causeth the curse shall enter into hetjand become bitter, and hex belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. •28 And if the'woman be not

(2) Jealousy offering;

--" rtj.t^ u LUC-woman oe not •IS Then shall the man bring | defiled, but be clean; then she his wife unto the priest, and'he shall be free, and shall con- shall brmg her offering for her, , ceive Sn J the'tenth part of an ephah of 29 X law of jealoug;-

barley meal; he shall pour no ies- «■■ :e goeth aside to oil upon it, nor put frankin- another instead of her husband. ' cense thereon; for it is an , and is defiled; offering of jealousy, an offer- "^O Or when the spirit of ing of memorial, bringing in- jealousy cometh upon him, and iquity to remembrance. ' he be jealous over his wife, and

•16 And the priest shall bring I shall set the woman before the her near, and set her before the I'C)'<t)t and the priest shall I Lord: execute upon her all this law.

•17 And the priest shall take i*31 Then shall the ^man be

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shall take, and put 1/ into the

water:

•18 And the priest shall set the

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guiltless from iniquity, and this I woman shall bear her iniquity.

123 CHAPTER 6

w.« I ^ Voluntary Nazarite vows.

T..ur. "Vnd '(') Tonrti-en laws of sepa-

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■AMJ til'- LoRr> s Dske unto bmer.2Sp.'. : l.ildren of

• fh *"•-■" either man or 'woman woman. If no man have'U.n vo:"a'*'r o7.'
. with thee, and if thou hast not: separ'atrrA.l.':;.:.. ^^^'^^

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Judg. 13:5.7: ltt;17:Lam.4:7:Amoi2: ns a separated or con-

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a This was the 2nd charge of the priest

to the woman (v 19 with 21) b 14 acts of the priest:

1 bringingtbe accused woman near (V 16) ig.

2 SetUng her before the Lord (v 16

3 Putting holy water in an eanhen ve«cl (v 17)

4 Putting dust of the tabernacle in the holy water jg.

5 Uncovering the woman's head (v

6 Putting her offenng In her hands

7 Holdingthebitterwaterinhlsown hand 19-20)

8 Chargingthe womanby an oaih(v

9 Charging her again by an oath(v

10 Writing the curses in a book (v 23)

11 Blotting them out with bitter water

12 Causlngthe woman to drink of the bitter water that would bring a curse (v24, 26-27)

13 Taking the jealousy oflenng out of her hands and waving It before the Lord (v 25)

14 Offering it upon the brazen altar, uklng a handful of the offering and burning it (v 25-26)

; Not only could Moses write, but ordinary pnests could .ilso write: thus, writing was a common thing in those times (V 23: Ex. 17:14, note) The curses were written down with an ink that could be wiped off with a water-fiUed sponge which would be returned to the bitter water, sothai the woman wouldvinually dnnk the very words of the curs«. Even today, it is said that in certain pagan countries the nauvei seek tc obtain the full force of a written charm by drinking the water into which they have washed it c The drinking of the water symbolized the acceptance o f the curse by the woman, if she was guilty (v 24,26-27) f Thedrinkiiselfcouldonlyproduce the bitter effects of the curse as described by a special act of God. Generally it may be assumed that If a woman was guilty such an ordeal would bring her to confession before submining voluntarily to such a curse g An innocent woman would naturally submit to such a Uial as described here, to prove her innocence and win her husband's confidence again

3 blessinas to the Innocenrr / ^JJ'«""*1 confirmed her innocence

(V 2o)

2 It set her free from funher embarrassing accusauons of her husband

3 Besides being spared the curse of the bitter water, the innocent woman was blessed with children

h No punishment was provided for the man even though he, being of a jealous disposition and having no reason to accuse his wife, caused her to go through such a trial needlessly. Unfounded jealousy IS cruel (Song 8:6) and unlawful; but lawful jealousy IS a protecuon to the home. Even t.od revealed Himself by the name Jealous to show Israel that He would not share their worship with other gods (Ex. 34:14: Dt. 4:24: 5: i*: b: 15: Josh.24:19: Ezek.39:25: Nah. l:2:Zcch.l:14:8:2).God-s experiences with the nation could have prompted Mim to show leniency toward the jeal-ous-fiearted man - giving him the opportunity as here, to prove his accusations .igainst his wife either founded or unfounded » Nearly always the term .Nayante is thought of as referring to men. but ac-cording to tfus a woman could also take thcNazante vow and separate herself "" - J and His service (v 2). See in Index 1 i.vi... v^, to sep.irate: disunguish. It isnot the same wor J(Heb.na.:ar)rncan-ing to hold..! :inrf73^food.

drink, and all :t; which 15 also

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NUMBERS 7

Offerings of princes at dedication of altar

a 10 commanUs - a Nazarue:

1 He shall separate himself from wine and strong urink (v 3)

2 He shall not drink vinegar of wine ' 3 Or vinegar of strong driak

4 Or liquor of grapes

5 He shall not eai ripe grapes (v 4)

6 Or dried grapes

7 He shall eat nothing made of the vine, from the kernels to the husk

3 He shall have no razor come upon his head during his Nazariteship (v 5)

9 He shall be holy 10 He shall not be defiled for die dead, even for father, mother, sister, or brother (v 6-8) b 4fold pattern of divine relationship: 1 Separation (6:1-12) ^ 2 Worship (6:13-21)

3 Blessing (6:22-27)

4 Service (7:1-89)

c Tayin. Bible fa cu aboutj^nne. p. 152 d Heb. az sheka'r , strong or harsh intoxicant (facts about wins, p. 152) ciicb. chomets. vinegar, from chamets.

' to be pungent, sour, fermented (v 3; Ruth -:14: Ps, 69:21: Pr, 10:26; 25:20. Cp. Ml. 27:34, 48; Mk. 15:36; Lk. 23:36; Jn, 13:23-30)

f Heb. rnishrah . to loosen; macerate; steeped juice of the grapes mashed and soaked in watcr(v3;Song7:2.Cp.Ex,22:

g Fresh or ripe grapes (V 3) 29)

h We call thera raisins (v 3)

i That is, juices, liquors, freshgrapes, raisins, jellies, jams, cakes or anything else made of grapes (v 4)

j A sour drink was made of the stones of unripe grapes, and cakes were made of the husks (Heb. zag, skins of grapes, Hos. 3:1)

fe Heb. ta'ar , a knife or razor. It is trans. razor ^vorPs.52:2; Isa, 7:20; Ezek. 5:1, Cp.Judg.l3:5; 16:17; 1 Sam.l:ll); shave (8:7); sheath(lSam.l7:51:2Sam. 20:8; Ezek. 21:3-5, 30); and scabbard (Jer, 47:6)

1 Among the Jews an abundance of hair was considered a mark of physical strength and perfection, and baldness a mark of physical imperfection (Lev, 21:20; 2 Ki. 2:23; Isa. 3:24). The free growth of hair on the heads of Nazarites represented the dedication of a person with his whole strength and powers to the service of Cod (v 5)

m If a Nazarite touched a dead body, even accidently, he was defiled and needed to shave his bead and offer a sacrifice (v ^-12)

n In this respect he was like the high pnest who was not supposed to defile himself for the dead, even for his father, mother, brother, or sister (Lev. 21:10-15)

o Here the unshorn locks of the Nazarite ate called lus consecration.i his simply means they were a sign or physical markof such consecration (v 5-8). Even unpruned grape vines dunng the sabbatical year were considered Nazarite. i he Heb. for undressed in Lev. 25:5,11 is from nazir , trans. Nazarite in this cliapter (note j, v 2)

p bee 7 commands - defilement of a Nazarite , p. 163

q Heb. kaphar , cover (note a, Ex. 29:33)

r I here was no moral sin involved in such defilement for the dead;neverthe-less, the atonement or covering for this unclcanness was necessaryto make the person wholly acceptable with God as a Nazarite (v 11)

s Hcb. qadash ,sanctify (note e,Ex.29:21). This means he should start his consecration, sanctiiication, or setting apart of himself to Cod anew, beginning again tolethishair grow and abstaining from all forbidden things as before he was defiled. The only difference between the old and new consecrations was that the days of the old one were lost fv 12)

t Heb .naphal ,to fall. The idea is that the past consecration days would be lost; that is, they would not be counted and a new start would have to be made. The days were not to be remembered just as the righteousness of a righteous man shall not be remeir.bered when he goes back into sin (Ezek. 3:20; 18:24; 33:

Lord:

•3 He '^hall '■separate himself from "^wine and "strong drink, | and shall drink no 'vinegar of! wine, or vinegar of strong drink,' neither shall he drink any^liquor ; of grapes,*nor eat moist grapes,; orMried. i

•4 All the days of his separa- ! tion shall he eat'nothing that is , made of the vine tree, from'the '. kernels even to the husk. :

•5 All the days of the vow of his separation there shall *no | razor come upon his head: until the days be fulfilled, in i the which he separateth himself unto the Lord, he shall be ' holy, and shall let the locks of ■■ the hair of his head grow. j

•6 All the days that he separateth himself unto the Lord | he shall come at "^o dead ' body.

•7 He shall not make himself : unclean ^or his father, or for his mother, for his brother, or for his sister, when they die: because the°consecration of his God IS upon his head. •8 All the days of his separation he 15 holy unto the Lord.

(2) Interrupted vows (Dt. 25:21)

•9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he"shall shave his head in the day of his cleansing, on the seventh day shall he shave it. •10 And on the eighth day he shall bring two turtles, or two ! young pigeons, to the priest, to ! the door of the tabernacle of the congregation: •11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, j and make an "atonement for I him, for that'he siimed by the j dead, and shallTiallow his head I that same day. •12 And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before 'shall be lost, because his separation was defiled.

•17 And he shall offer the ram for a sacrifice of peace offerings imto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. •18 And the "Naz'a-rite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the*hair of the head of his separation, and put it in the fire which is tmder the sacrifice of the peace offerings. •19 And the priest shall take the'^odden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Naz a-rite, after the hair of his separation is shaven:

•20 And the priest shall'^wave them/or a wave offering before the Lord: this is holy for the priest, with the wave breast and heave shoulder: and after that the Naz'a-rite may drink wine. 21 This is the law of the Naz'a-rite who hath vowed , and of his offering unto the Lord for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

5 Priestly benediction

■22 *' And the Lord snake unto Mo'ses, saying,

•23 'Speak unto Aar'on and uii-to his sons, saying. On this wise ye shall bless the children of is'ra-el, saying unto them, 24'^he LoRD^less thee, and keep thee:

25 The Lord make his face shine upon thee, and be gracious unto thee:

26 The '■Lord lift up his countenance upon thee, and give thee peace.

•27 And they shall 'put my name upon the children of is'ra-el; and I wiU bless them.

CHAPTER 7

HI Religious laws and events (Lev. 7:1-10:10). 1 Dedication of the altar. (1) Gifts of the twelve princes

(3) Completed vows: 12 laws | ^ND it came to pass ' on the

•13 • And this is the law of the (Naz'a-rite. when the days of ' his separation are fulfilled: "he

shall be brought unto the door j of the tabernacle of the congre-, gation:

•14 And he shall offer his offering unto the Lord, one he lamb

of the first year without blemish

for a burnt offering, and one , ewe lamb of the first year without blemish for a sin offering,

and one ram without blemish

for peace offerings,

•15 And a basket of unleavened

bread, cakes of fine fiour

mingled with oil, and wafers of

unleavened bread anointed

with oil, and their meat offer-I ing, and their drink offerings.

•le And the priest shall bring ' them before the Lord, and

shall offer his sin offering, and

his burnt offering:

day that M6'ses*had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed | them, and sanctified them;

2 That'the princes of I§'ra-el, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, of-, f ered:

3 And they brought their offering before the Lord, '^ix covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

(2) Gifts acceptedby Moses

■4 And the Lord spake unto M6'se§, saying.

a 8 commands-Nazariteship coniplctcd:

1 When a Nazariteship is fulfilled and the days of his vow are completed, the Nazarite shall be brought to the door of the tabernacle (v 13)

2 He shall offer his oifering to Cod:

(1) A yearling male lamb (cost

Continued, coluinn 4 ^»>

and heave shoulder, shall be holy for the priest

8 Afterthis.theNazariteshallbefree to drink wine and do other things as before his vow (v 20-21)

Provision was thus made in Nazarite law for a man or woman to become a Nazarite for a period of dmc, or for the whde life, as decided by the individual

a Nazarite vows were for various lengths of time. Only a few are on record as lasting a lifetime, such as the experience of Samson (Judg. 13:6, 7; 16:17); Samuel (1 Sam. 11:11), and John the Baptist (Lk. 1:15). Samson is called a Nazarite, but Samuel and John are not so-named;only the law of N azarite applied to them. Paul once took a Nazarite vow. It seems from Acts 21:23-27 b As the Nazarite wore his hair without cutang it in honor to God during his vow, it was only fitting that when the vow was finished, his hair should be cut off and offered to God in the tabernacle sacrifice of peace offering which represented communion with Cod c Sodden means boiled d aU wave offerings belonged to the priest who made the sacrifices and atonement for the Nazarite upon com-pleung his vow (v 20) e 2 comrr ands - priestly benedicrioo:

1 Speak to Aaron and his sonsthaton this wise shall they bless Israel(v 23-27)

2 They shall pronounce My name over Israel in blessing them (v 27)

f 6fold blessing upon Israel. Jehovah:

1 Bless you (V 24)

2 Keep you 25)

3 Make his face to shine upon you (v

4 Be gracious to you 26)

5 Lift up Hilcountenance upon you (v

6 Give you peace

g 6 things Jehovah is to His people:

1 The Blesser of His people (v 24)

2 The Preserver

3 The Provider (v 25)

4 The Lover of His people

5 The Caretaker (v 26)

6 The Peace Giver

h The repetition of Jehovah 3 times suggests the Divine Trinity, Jehovah the Father, Jehovah the Son, and Jehovah the Holy Ghost, and corresponds with the apostolic benediction (2 Cor.l3:l4. Cp. Mt. 28:19; 1 Jn. 5:7, note)

i Heb. siym , to put or call a name (v 27). It means: they shall pronounce My sacred name over Israel i n blessing them, or bless the people by My authority

j On the lit day ofthe 1st month, 111/2 months after leaving Egypt (Ex. 40:2; Num. 33:3)

k 5 acts of Moses (v 1):

1 Set up the tabernacle

2 Anointed the tabernacle

3 Sanctified the tabernacle of

4 Anointed all the instruments there-

5 Sanctified the instruments thereof Instruments here refers to aU the furnishings of the tabernacle - the ark and the mercy seat, the golden and brazen altars and all their vessels, the table of showbreadandall its vessels, the candlestick and all its vessels, and the laver and its foot (Ex. 40)

I These 12 princes are listed in 1:5-16 mThe offerings were 6 covered wagons and 12 oxen - one wagon for every 2 tribes and one ox for each of the 12 tribes (v 3)

^^- Cont. from column 2

S20. 00) for a burnt offering (v 14)

(2) A yearling female Iamb (cost 320. 00) for a sin offering offering

(3) Aram(cost$20.00)forapeace

(4) A basket of unleavened bread (v 15) with oil

(5) Unleavened cakes mingled

(6) Unleavened wafers anointed with oil (V 15)

(7) Meat offering

(8) Drink offering

3 The priest shall bring the sacrifices and offerings before the Lord and offer them (V 16-17)

4 The Nazarite shall shave his head J at the door ofthe tabernacle, and burn

the hair in the fire of the peace offerings (V 18)

5 After he is shaved the priest shall take the boiled shoulder of the ram, 1 unleavened cake, and 1 unleavened wafer, and put them upon the hands of the Nazarite (v 19)

6 The priest shall wave them for a wave offering before the Lord (v 20)

7 They.together with the wave breast

NUMBERS 7

2 c ocntnandi - gifu of prtncey

iiiii of the prince* iluc

gim of pT iiiii of the

, helpioii to uant-(V &) Levitcs iccocding

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1 Take the ihcy may ' ■-••• port the I

'i Give tii>.i.i Ci' <i

to their service

b I he wa^onj w ,•• ■ '2btatiches ol i: rcv^uiredtucarr shuulJcrs - 2 ~

and 4 w .; .• • • •

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tabornacle which carry (v 7-9 with 3:J5-2o. 31-32, 36-J7: 4:4-15, 21-JJ) c I'hc Kohathites c.irneJ the (urmtare upon their shoulacit. not beint; allowed to haul It in wattom orpui it upoopack anlnals (v 9) d The brazen altar was dedicated fur 12 days and each pnnce made hitofterinfi accordinRtohij Jay (v 11-12, 18. 24, 30, 36. 42. 48. S*. 60, 66, 72, 78) e JuJah's offerina: (see rx>te i, below) 1 silver charter - 130 shekels

ji64v'each(over51b$.) $ 83.20

Isilverbowl - 70 shekels j

Mc (2 2/3 lbs.) 44.80

1 gold spoon (full of incense) -

10 shekels^ $9.69 1/2 a shekel 96.95 3 young bullocks a' $325.00

eac^- ; 975.00

6 tan: each 120,00

eianu'i -u.uOeach.... . 120.00

6 kids J 520. OOeach 120.00

Total $1,559.95

Meat (food) offerings for above:

16 1/2 gallons flour j SOtf each $ 13.20 39quansofoil J $1.40each... 54.60
39 4uartsof wine a * 1.60 each 02.40

Grand total $1,690.15

f Heb. ^jearah. a deep bowl or dish. The vessel was used to knead bread in or mix various ingredients of the show-bread, cakes, etc. (v 13, 19, 25, 31. 37,43,49,55.61, 67, 73, 79, 84, 85). Cp.Mt. 14:8, 11: Mk. 6:25. 28; Ezra 1:9 g A shekel of silver was worth C-ii (v 13) h Heb. mi^jaij. abowl or basin. This was used to catch the blood of animals and to cany water from the laver (v 13,19, 25.31.37. 43, 49, 55, 61, .7, 73, 79, 34,85).Cp.2 Ki.25:15: 1 Chr. -28:17; Jer. 52:18-19; Amos 6:6; 14:20 I The charger weighed a linlc over 5 pounds and the bowl about 2 2/3: but how much flour they held is not known. From 15:1-11 we learn that specified amounts of flour were to be offered with each animal - a tenth deal (1/2 gal.) with each lamb and kid: 2 tenth deals (1 gal.)witheach ram; and 3 tenth deals (1 1/2 gal.) with each bullock ForJudah"soffcring(notee,above)the flour rei-iuired would be: 4 1/2 gallons for the 3 bullocks; •■ for the 6 rams; 3 for the 6 lambs; 3 for the (i kids - a total of Hi 1 /2 gallons of flour (over 2 bushels), which at the estimated price of 90t a gallon would amount to * 13.20.The oil required would be: 1/2 hin for each of the .!bullocks('}qts.): l/3hinfor each ofthe6ranij(12qu.); 1/4 hin for each ofthe6 1ambs(9qts.); 1/4 hin for each of the 6 kidj (> qts.)-a total of 3't quarts of oil. which at the estimated price of $1.40 a quart would amount to ■; 54. 60. The wine required (in same atioiints as the oil) would be a total of J • quaru which, at the price of T ! .^^ c.irh would amount to <ii2. 40. I$ - flour

*13.20.oil$'>-i.t,0,w. -added

to Judah's other ollcrinusol « 1.)5J.95 would make the grand total: 5 I ,t. »0.15. A like offcrin>i was made by each of the other tribes, bringing the full amount from all 12 tribes to 520. 281. 80 I \ shekel of gold had the value of

■ '.' » 1/2 (V 14) k rtie number of animals for each tribe's ofleringwas21 - a total of 252 for the 12 tribes:

Young bullocks	36
Kams	72
Yearling lambs	72
Yearling kids of the goats	72
Total forihe 12 days	255

In the individual listings of the ani-

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the L. ..;... :„ . ...

according to his ser\-ice

(3) Distribution of gitta to the Levitea

« And Mfi'jej took the^was-ons and the oxen, and gave them unto the L* vites.

7 Two wagons and four oxen he gave unto the sons of dir'-shdn, according to their service:

8 And four wagons and eight oien he gave unto the sons of M*-r4ri, according unto their ser\-ice. under the hand of Ith'a-mar the son of Air'on the priest.

9 But unto the sons of Kfl'-hath he gave none: because the service of the sanctuary belonging unto them was that they should 'bear upon their shoulders.

(4) Offerings of the princes: A First day: Judah's offer-

ing of $1,690.15

10 And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

Ill And the Lord said unto M6'$e§, They shall offer their offering/'each prince on his day, for the dedicating of the aftar.

12 * And he that offered his offering the first da^' was Nah'-sh6n the son of Am-min'a-dib, of the tribe of Ju dah:

13 And his 'offering was one silver 'charger, the weight

I thereof was an hundred and I thirty *s/ie*e/5, one silver^bowl 'of seventy shekels, after the shekel of the sanctuary; both of them ix'ere full of fine flour mingled with oil for a meat offering:

14 One spoon of ten 'shekels of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a sin offering:

17 And for a sacrifice of peace offerings,*two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nah sh6n the son of Am-min'a-dib.

(5) Second day: Issachar's

offering of $l.fa'^0.15

18 • On the second dajr Nft-than'e-el the son of Zu'ar, prince of'Issa-char, did offer:

19 He"bffered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of line flour mingled with oil for a meat offering:

20 One "spoon of gold of ten shekels, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a

fin offering:

23 And for a ucrifice of peace

•' - ■ ••■ i oxen, five rams,

five lambs of the

ill .i \".ii iiiis was the offering

of Nt-thAne-el the son of

Zaar.

(6) Third day; Zebulun'aof-

fering of $1,690. IS

24 • On ^e third day £-11 ab the son oT Ht'lon, prince of the children of'Zftb u-lun, did ojTer:

25 His\>ffering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a'^meat offering:

26 One golden spoon of ten [shekels, full of incense:

I 27 One young bullock, one j ram, one lamb of the first year,

for a burnt offering: 28 One kid of the goats for a

sin offering:

29"And for a sacrifice of peace I offerings, two oxen, five rams,

five he goats, five lambs of the I first year: this was the offering ' of £-U'ab the son of He'lon.

(7) Fourth day; Reuben's of-

fering of $1,690.15

30 • On the fourth day Eli'zur the son of Shfd'e-ur, prince of the children of'Reuben, did offer:

31 His'offering was one silver charger of the weight of an hun-

, dred and thirty shekels, one . silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten shekels, full of incense:

33 One young bullock, one ram, one lamb of the first year,

I for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this ix'os the offering of £-lizur the son of Shide-ur.

(8) Fifth day: Simeon's of-

fering of $1,690.15

j 36 • On Ihe fifth day Sh^-lu-|ml el the son of Zu-ri-shadda-i, iprince of the children of Sim'e-ion, did offer:

37 His*offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of

1 seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten shekels, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

I 41 And for a sacrifice of peace

offerings, two oxen, hve rams,

I five he Koats, five lambs of the

a Judah, Inachar.

ean of the ubci b Zebulu'!"■■"■•'

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$1,690.

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mals for each tribe,

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It issaidthat

offering anu i... ,^.

bullocks. For this reason we have listed

it is (aid that the

.•.will-)iiill.>. L- ..nd

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ih the burnt <:rings were

Continued, column 4

people ate It as a delicacy

5 Onions. They were the wme as ours e ■ • ste an -yos bum

6 n.vltrk. TWs vegetable was cvi-dc ful in Egypt in the days of M' -■ one o(the more popular food* among the poorer classes

All meatofferings were of food.mottly flour, oil, and wine - out the flesh of animals

d It will be noticed that the 12 offerings of thepnnccs were exactly alike. They were actually gifts from the tribes, not from the princes personally. This indicated tliat all the tribes of Israel were equally indebted to God for blessings, so all should testify of their obligatioo to Him and share alike in expressing thanksgiving. The vessels were all sacrificial ones, and the animals were all clean beasts fit for sacrifice. Everything was intended to show the gratitude and worship of the nation, buch equabty excluded all lealousy and competing with one another to see who could give the best or most costly things to tod.T bus,the sin of emulation was nipped in the bud. See Gal. 5:20

e The tribcsof Reuben, Simeon, andGad were encamped on the south side of the tabernacle (2:10-16)

f Reuben's offering: the same as Judah's (notes e, i, v 13), the total estimated value being $1,690.15

g Sirneqn's offering: also the same as Judah's (notes e, i, v 13), the total estimated value being $1,690.15

^ Com, from column 2

both types of offerings as young bullocks (valued at $325.00 each in note e, above)

1 It Is worthy ofnoie that the order of the tribes here is the same as their encampment around the tabernacle (2:1-34; 10:13-28) m Issachar's offering: the sameasjudah's, the total estimated value being $1,690. 15. See notes e. i, v 13

D Heb. kaph. a hollow hand, spoon. It was a hollow cup with a handle for dipping (V 14,20,20,32,38,44.50,56,62.68, 74, 80, 34, 86).Cp.4:7: 1 Ki. 7:50; 2Ki. 25:14; 2 Chr.4:22: 24:14; Jet. 52:18-19

7 commands-defileme nt of a Nazarite

w^

1 If a Nazarite is accidently defiled by the dead, he shall go through a cleansing lot 8 days (v 9-10)

2 On the 7th day he shall shave his head (v 9)

3 On the 8tb day he shall bang 2 pigeons or turtledoves (estimated cost today $2. 00) to the pnest at the tabernacle door (v 10)

4 rhe pnest shall offer one for a sin offering and the other for a burnt offering and make an atonement for him (V 11)

5 The Nazarite shall haUow(sanctlfy. set apart) his head the same day

6 He shall consecrate unto the Lord the days of his separation, and shall bring a yearling lamb for a trespass offering (v 12)

7 The days of his past consecration shall be lost. He shall begin his separation again, because of being defiled by tlic dead

6 thingscomplainexsremembcredfl l;5)

1 Fish. They are mentioned 62 times in Scripture, being classed as both clean and unclean food (Lev.ll; Dt.l4)

2 Cucumbers. They were a variety some different from ours - about a foot ill length and very delicious.See Isa.l:8

. Thi'se were said to be *« iis which grew in abundance

in tgypt wtierc the river Nile covered the land and receded, leaving the ground very rich. 1 hey were used in Egypt as meat, dnnk, and medicine 4 Leeks. The Heb. word trans, leeks here IS trans, grass in 1 Ki. \^:b; Job 8:12; 40:1.0; Ps. 1W:14. It Is said this was a vegetable peculiar to Egypt and something like clover. The common

NUMBERS 7

Offerings of princes at dedication of altar

a Called Reguel in 2:14

b Theljtofthe3tribes(Reuben,Simeon, Gad) that encamped on the south side of the tabernacle (2:10-16)

c Gad's offering: the same as Judah's (notes e, i, V13), with a total estimated value of $1,690.15

d Whether this was the sabbath day or not, we know that the butchering and all necessary work connected with the sacrifices continued without a break for 12 days. This means that such work was done on one or two sabbaths during the period, according to which day of the week tie sacrificing began. As In the law of Christ,doing good on the sabbath day was required (Mk. 2:24-3:7), See Sabbath in the Index

e Ephraim's offering: the same a s for Judah and the others, with an estimated value totalling SI, 690.15. See notes e, i, V 13

f Manasseh's offering: the same as Judah's, etc. Total estimated value $1,690.15. See notes e, i, v 13

Source of quails (11:31)

The wind was from the Lord , being His means of causing the quails in flight to come near and all around the camp of Israel. Many quails are said to visit Egypt during the 5)ring months, crossing the Red Sea into the Sinai pciiin-suia. Pliny writes of them coming into Italy in great numbers, and so exhausted with long flight that if they sighted a boat so many would settle thereon that it would sink it. Quails multiply in such numbers as to form clouds in migration. Mother-birds lay from 12 to 20 eggs each, in a season. Quails always fly with the wind when crossing a body of water lest they tire so much they fall. In the case of Israel's feast of quails.God simply caused them to fly out of their regular course by a strong wind, and thus made them come near the camp of Israel a day's journey all around. They came flying 2 cubits (slightly over 4 ft. counting 25 inches to the cubit) above the ground so they could be conveniently caught and killed - some to be dried in the sun for future use (v 31)

The biggest quail hunt in history (11:32)

The people killed quails for 2 full days and 1 night - until the least that gathered had 10 homers (v 32). Each homer contained 10baths orlOephahs (Ezek. 45:ll)which would be 10 times 1 bushel and 3pints(theiTcasure of lephah)or nearly 10 1/2 bushels. One person killing 10 such homers then, would heap to himself about 105 bushels of the birds. Since the record says the people gathered quails, implying all grown-ups and not the men of war only, let us suppose that at least 3.000,000 of the estimated6,100,800(of notch, Ex. 12: 37) took part in this. On the basis of a dressed quail being the size to fill a pint container, with 64 pints to the bushel we can figure that the one who gathered the least (lOf) bushels) had 6,720pints or6,720quails in hisheap. AU of the 3.000,000 grown-ups gathering n o more than the least amount would bring the total to 20,160,000,000 quails caught and killed on this occa-sion.Counting these to be worth the low estimate of$l.00 each on today'smar-ket, we see that the greedy Israelites most likely gathered upwards o f 20 billion dollars worth of quails!

12 spies chosen to search Canaan (13:16)

1 Shammua from Reuben (v 4)

2 Shaphat from Simeon (v 5)

3 Caleb from J udah (v C)

4 Igal from Issachar (v 7)

5 Oshca (Joshua) from Ephraini (v8) G Palti from Benjamin (v 9)

7 Gaddicl from ZebuTun (v 10)

8 Caddi froH; Manasseh (v 11)

first year: this was the offering of She-Iu'ml-el the son of Zii-ri-shfid'da-i.

(9) Sixth day: Gad's offering of $1,690.15

42 *" On the sixth dav 6-li'a-sSph the son ofDeu'el, prince of the children of*Gftd, offered:

43 His'^offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten shekels, full of incense:

45 One yoimg bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of £-li'a-s5ph the son of DeCel.

(10) Seventh day: Ephraim's

offering of $1,690.15

48 f On the "seventh day fi-Ush'a-mA the son of Am-mi'-hud, prince of the children of E'phra-im, offered:

49 His'offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the

sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten shekels, fuU of incense:

51 One yoimg bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of fe-lish'a-mA the son of Am-mi'hiid.

(11) Eighth day: Manasseh's

offering of $1,690.15

54 " On the eighth day offered G5-ma'li-el the son of Pe-dah'-zur, prince of the children of MS-nas'seh:

55 His feffering was one silver charger of the weight of an hundred and thirty shekels, one sUver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten shekels, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this tfas the offering of Gi-ma'li-el the son of Pe-dah'zur.

(12) Ninth day: Benjamin's

9 Ammiel from Dan (v 12)

10 Seihui froPi Ashcr (v 13)

11 Nahbi frori; NaphtaU (v 14)

12 Geuel from Gad (v 15)

There is no special reason uvcn here for the tribes being so listed. They are not named according to birth (Gen. 29: 32-35; 3'):16-13) or by encampment around the tabernacle (2:3-32)

offering of $1,690. 15

60 *^ On the nint h day Ab'i-din the son of "Gid-e-fi'ni, prince of the children ofBfin'ja-min, offered:

61 His'bffering was one silver charger, the weight whereof was an htmdred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten shekels, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ab'i-d3n the son of Gid-e-6'-ni.

(13) Tenth day: Dan's offer-

ing of $1,690.15

66 «T On the tenth dav A-hi-e'zer the son of Am-mi-shid'-da-i, prince of the children of Din, offered:

67 His^ffering was one silver charger, the weight whereof was an hvmdred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled \ with oil for a meat offering:

68 One golden spoon of ten shekels, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of A-hi-e'zer the son of Am-mi-shid'da-i.

(14) Eleventh day: Asher's

offering of $1,690. 15

72 V On the eleventh day Pa'-gi-el the son of Oc'ran, prince of the children of Ash'er, offered:

73 His'offering was one silver charger, the weight whereof was an hundred and thirty shekels, one sUver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten shekels, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pa'gi-el the son of Oc'ran.

(15) Twelfth day: Naphtali's

offering of $1,690. 15

78 • On the twelfth dav A-hi'r4 the son of E'nan, prince

31:1-30)

29 Last counsels of Moses given (Dt.

30 The song of Moses spoken (Dt. 32: 1-44) 32:44-52)

31 His last words spoken to Israel (Dt.

32 His blessing of the tribes (Dt. 33)

33 Vision and death of Moses (Num. 27:12-14; Dt. 3:23-29; 34:1-8)

34 Joshua succeeded Moses (Num.27: 15-23; Dt. 34:9-12; Josh. 1:1-18;

a The "i" ending of this word, Gideooi reminds us of a modem one with tuch an ending - Israeli

b This was the 3rd of die 3 tribes (Ephraim,Manasteh3enjamin)that encamped on the west side of the tabernacle (2:18-24)

c Benjamin's offering: the same as that of Judah and the other tribes, with an estimated total value of $1,690. IS. See notes e, i, v 13

d E)an's offering: the same as in note c, above. Total value $1,690.15 (notes e, i, V 13)

e Aifaer's offering: the same as in note c, above. Total value $1,690.15 (note e, i. V 13)

Sfold majority report of spies (14:27)

1 The land is as God has said, one tbat flows with milk and honey. The fruit we have brought is proof of it(v 26-27)

2 The people are very strong (v 28)

3 The cities are walled, fortified and very great

4 Giants occv5)y the land. We are in their sight as grasshoppers (v 28-29, 32-33)

5 We are not able to go against these people, for they are stronger than we are (v 31)

6 times Moses fell on bis face (16:4)

1 When God would have destroyed the people at Sinai because of idolatry (Dt. 9:18 with Ex. 32)

2 When they rebelled at Kadesh-barnea (Dt. 9:25 with Num. 14:5)

3 When Korah and his company rebelled and accused Moses and Aaron of wrongdoing (16:4)

4 When God determined to destroy the people because of Korah's rebellion (16:22)

5 When God determined to destroy the people who rebelled because of His judgments upon the 250 princes (16:45)

6 When Israel rebelled against Moses because of no water (20:6)

34main events of the 40 years (15:32)

1 Giving of new laws (15:1-31)

2 Thesabbathbreakerexecuted(15: 32-36) 41)

3 Law on phylacteries given (15:37-

4 Rebellion of Korah (16:1-33)

5 Destruction of rebels (16:34-40)

6 Plague on Israel (16:41-50)

7 Aaron's rod budded (17:1-13)

8 Confirmation of priests, Levites and Levitical laws (18:1-32) 1-22)

9 Ordinance ofred heifer given (19:

10 Death of Miriam (20:1)

11 Sin of Moses and Israel (20:2-13)

12 Sin of Edom (20:14-22)

13 Death of Aaron (20:23-29)

14 Wat with Canaanites(21:l-4)

15 Serpent of brass set up (21:10-20)

16 Various journeyings (21:10-20)

17 Victories over Sihon and Og (21: 21-35; Dt. 2:24-3:11) 24:25)

18 Experiences with Balaam (22:1-

19 Adultery and idolatry committed (25:1-9) established (25:10-15)

20 Everlasting priesthood of Phinehas

21 War with Midianitcs (25:16-18)

22 Second numbering of Israel (26:1-65)

23 New laws given on inheritances (27:1-11; 36:1-13): onofferings(28:1-31); on feasts (29:1-40); on vows (20: 1-16)

24 Judgment on Midian (31:1-54)

25 Settlement of Reuben, Gad, and half ofthetribe of Manasseh(32:l-42; Dt. 3:12-22)

26 New laws given and preparations made to possess the land (33:51-35:34)

27 New generation taught the laws of Sinai, besides many other laws, warnings, and conditions of blessing in the land (Dt. 4:1-28:68)

28 The Palestinian covenant made (Dt. 29:1-30:20)

The lighting of the lampt

Separation of the Levites

X Ttai was the 3rd Athet, N jphtalt ' ■' r

north title of . ■,)

b Naphtali to': :-

fenD); ot Ju«ljh<nu octer uibci. Io(«l value Sl.O.HJ. 16. see nocej e. i. v 13

c Thl»phr«»e intheJay incani the pcnod ol ume lo which the aUat waj Jcdicaied. The ume meaning thoulJ be tpveothephraic in (..en..il:4. lathe case of the altaxdedicauoo ihe penod wu 12 days long

d Grand total ol ihc 1- offonniti: IJcharficr; - .-'rich i 998,40 I-bowls 537.60

l-ipooiu n... 1.163.40

36 young buUockj a $3,; 5.00

each 11,700.00

72rams j i'-'j.o. each.... 1.440,00 72lambs J fJo. jcach. .. 1.440.00

T2 kids J $2u.0u each 1.440,00

198gaUon$ol noiu a 80*each 1M.40

468quanjofoil a $1.40each 655.20

468 quart! of wine a il.60each 748.80

Total for 12 tnbej $20,281.90

e The 12 chargers of 130 shekels each madeatotalof 1,560 and the 12 bowls of 70 shekels each made 840 - in all. 2.4U0 shekels. Figured at 64.; a shekel the value of the chargers was $998.40 and the bowls $537,60 a in note d. above - a combined total of $1. 536, 00

f The 12 spoons made of 120 shekels of gold worth$9.69 1/2 each, had a value of $ 1,163.40 as in note d. above

g See note k, v 17

h 5 kinds of offerinio here

1 t^olJ 20.25--'

50, 55-5l. . -80. 84-86)

2 Meat offenogs with oil(v 13. 1?.

?U(v 13-14.19-3, 43-44. 49--o8, 73-74, 79-

of flour mingled

:5. 31. 37, 43. 49, 55, 61, 67, 73, 79. 87)

3 Burnt offerings of bullocki, rams, and lambs (v 15. 21. 27. 33, 39. 45. 51. 57. 63. 69. 75. 81. 87)

4 Sin offerings of kids of the goats (v 16, 22. 28. U. 40, 46. 52. 58. 64. 70, 76. 32, 87)

5 Peace offerings of oxen,rams.goau. and Iambs (V 17. 23. 29. 35, 41, 47, 53. 59. 65. 71. 77. 83, 88)

I The pronoun here refers to Cod who ipoke to Moses from the mercy seat, which wasthelidor covering to the ark of the tesumony (v 89)

J Command - Aaron to light lamps (V 2-4). Here we have the first bghtiog of the lamps which were to bum perpetually as a symbol of the Divine Presence

10 things rendering one unclean (19:11)

1 Preparauonofthered heifer (v 3-2Bumingtheheifer(v8) 7)

3 Gathcnngashesof thcbeifer(v 9-

4 Touching a dead body (V 11-16) 10)

5 Going Into a place where a man was dying (v 14)

6 Being present when one died

7 Touching one slain (v 16)

8 Touching a bone of a dead man

9 Touching a grave

10 SprinkUngwaierof separation upon the unclean perwn (v 18-21)

The red-heifer law fl9:12)

Tbered-beiferlaw was an unusual one, being ordained for ceremonial cleansing orpurification from bodily defilement.The heifer was provided at public expense, because it was used for the good of the whole communiiy.The sacrifice was red, symbol! ring blood; and was the only sarrificc designated by color. It was given to Fleazar, not the high priest, for It incuned uncleanaeti and DO high priest could be so defiled (v 6-7 with Lev. 21:10-12). The red heifer was killed outside the camp, symbolidng Christ crucified outside the camp (v 3 with Heb, 1:3:12; Lev, 24: 14). lis blood being sprinkled before the tabernacle 7 times (v 4), symbol -izedtbeacceptaiKeofihe sacrificeby

of the children of*NiphU-Ii. offeri'd'

chii:

was All huniiffU «iid thirty shekels, one <;i!vrr bowl of seventy shek the shek-

el of the sa both of

them full of fine ituur mingled with oil for a meat offering:

80 One golden spoon of ten shekels, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of A-hi ra the son of £ nan.

(lb) Total cost of the twelve offerings: $20. 281. 80

64 This was the dedication of the al tar."^in the day when it was anointed, by the princes of t$'ra-el:•'twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed'tvio thousand and four hundred shekels, after the shekel of the sanctuary:

86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: ail the gold of the spoons was anliun-dred and twenty shekels.

87 All the oxen for the burnt offering were twelve'bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the'^ieace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

(17) New communion with God

89 And when Md'se? was gone into the tabernacle of the congregation to speak withhim, then tie heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two chenibims: and he spake unto him.

CHAPTER 8

125

2 The priesthood (Lev. 8. Ex.28). (1) Service of Aaron

■AND \he Lord spiUts unto *^ Mf> 565, saying, •2'Speak unto AAr'on, and say unto him, When thou lightest the lamps, the seven Lamps shall give light over against the candlestick.

3 And A&r on did so; he lighted the iHmns tliereof over against the t k, as the Lord comma:: .1 j yes.

4 And this work of the candle-

stick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: 'according unto the pattern which the Loru had shewed M6 jes. so he made the candlestick.

(2) Command to consecrate the Levites (Ex. 29)

■5 * And the Lord spakfi unto

Mo sej, saVTng,

•6 Take the L«'vites 'from among the children of Is'ra-«1, and cleanse them. •7 And thus shalt thou do unto them.^o cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. •8'Then let them take a young bullock with histaeat offering, even fine fiour mingled with oil, and another young bullock shalt thou take for a sin offering.

•9 And thou shalt bring the L^'vites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Is'ra-el together:

•10 And thou shalt bring the Levites before the Lord: and the ^children of I5 ra-el shall put their hands upon the L6'-vites:

•11 And Aftron*shall offer the Levites before the Lord /or an offering of the children of I§ ra-el, that they may execute the service of the Lord. •12 And the Le vites shall'lay their hands upon the heads of the buliocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Le-vites. •13 And thou shalt'set the L6'-vites before Adr'on, and before his sons, and offer them for an offering unto the Lord. •14 Thus shalt thou separate the Le vites from among the children of Is'ra-el: and *the Levites shall be mine.

(3)Service after consecration (Lev. 3:11-51, 18:1, Ex. 29)

•15 Andiafter that shall the L6'-vitesgointodothe serviceofthe tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

16 For they are wholly given unto me from among the children of Igra-el; instead of such as open every womb, even instead of the firstborn of all the children of 15'ra-el, have I taken them unto me.

17 For all the firstborn of the children of 15'ra-el are mine, both man and beast: on the day that I smote every firstborn in the land of £ k^pt I sanctified them for myself.

18 And I have taken the Li'-vitcs for all the firstborn of the children of Ij'ra-el.

19 And^ have given the L*'-vftes as a gift to AAr on and to his sons from among the chil-dre n of l§'r«-el, to do the ganr-

God. Any man could be made clean or sanctified by another, uiing the water of separation (v 12-15,17-21). It look 2 applications and 7 days 10 make an unclean person clean (v 17-21). Kgyp-uans had a similar sacrifice made to Typhon, their evil being, once a year, their sacrifice being ared bull instead of the heifer

3 Serve priests in all work of the tabct -aide worship (3:9: 8:15, 22: 18: 21-23; 1 Chr. 6:48; 35:3-18)

4 Be mlnUters nf Cod (3:12, 39-49: 2 Chr. l;):9-10; 2 (:6; 30:27:31:2)

5 Pnwldc music for w.)rshlp(2 Chr. 5; 12; 7:6; •' - : «':16-27)

6 Praise I :. H:14)

7 Teach (.. .u, »j;3: Neh. 8:9)

a See Ex, 25:31-40. notes

b 9commands - coniecratlon of Leyltei:

1 Take the Levites from amooglKael and cleanse them (v 6)

2 Do this to cleanse them: spnnkle water of punhcation upon (hern, and let them shave all their flesh, and wash their clothes (v 7)

3 Then offer 2 bullocks, one for a burnt offering with his meat offering, and the other for a sin offering (v U, 12)

4 BnngtheLevites and alllsael before the tabernacle (v 9)

5 Bring the Levites before the Lord, and have the children of I aael put their hands upon them (v 10)

6 Aaronshalloffer the Levites before the Lord as an offering from Israel to execute the service of the Lord (vll)

7 The Levites shall lay their hands upon the headsof the bullocks and offer one for a sin offering, and the other for a burnt offering to make an atonement for themselves (v 12)

8 Set the Levites before Aaron, and before his sons, and offer them for an offering to the Lord (v 13)

9 Thus you shall separate the Levites from among Israel and they shall be Mine (v 14)

c In 3:44-51 the Levites were traded for the firstborn of all Israeltobe the ministers of God, Here we have their formal consecration to that service by ceremonial cleansing, atonement, and laying on of hands (v 5-14)

d 3 acts of ceremonial cleansing :

1 Sprinkling water of puhficatioQ upon them(V 7),The water was no doubt taken from the laver and prepared in the manner specified in 19:1-22, The bteral meaning is water of the sin offering , asit wasmadeby spnnkUng the ashes of a red heifer into the water which was then sprinkled on the people (Heb, 9:12-14)

2 Shaving all their flesh

3 Washing their clothes

e After the ceremonial cleansing 2 young bullocks were offered for the Levites to make atonement for them (V 8-12)

f The amount of flour and oil offered with a bullock was 3 tenth deals (1 1/2 gal.) of flour and 1/2 hin (3 qts.) of oil (15:S-9).Thlsbullock was offered as a burnt offering, and the other one as a sin offering (v 8, 12)

g Both the Levites and all Israel were gathered together at the tabernacle for this solemn consecration.All Israel was commanded to lay hands upon the Levites, This was to agnifythat Israel freely and completely gave them to Jehovah as His servants and freed them from all secular work In order that they might devote themselves wholly to the spiritual, physical, and educational needs of the nauon

h This was a formal dedication of the Levites by prayer and laying on of hands of Aaron and all the people (v 11)

i The congregation laid hands on the Levites as a symbol of imparting their blessing upon them and assuring ihem of their support and co-operation. In turn the Levites laid their hands upon the bullocks as a sign of imparting their sins to the animals being offered to make atonement for their sins (v 12)

J In V 9-10 we have Israel's part m the consecration of the Levites outlined; in V 11 we have Aaron's part; and in v 13 we have the priests' part

k Levites were considered as belonging toGod from the time of this consecration (v 14-26)

1 There was a definite time for the Levites to begin their ministry - after they were properly exchanged for the firstborn (3:44-51; 8:15-19), and after their formal consecration (v 6-14) m Here the Levites are again spoken of as being given by i.od to Aaron and the pnens to serve all Israel in the tabernacle work (v 1^

7fbld work of Levites:

1 To take di->wn, transport, and erect the tabernacle (1:60-51)

2 Protect the tabernacle (1:53)

NUMBERS 9

Of keeping the passover

The directing cloud

a The Le%T.tes were to cirryoa the work

! oi the tabernacle, perfornungthe services needed to keep Israel free from sia. condemnation, sickness, and hell. aU atooement for Israel was made to this end, thai God mii^bt be in their midst. The priests were to make proper atonement for the nation as a whole, and for the sins of each individual. Sin was to be kept in check so that no plague would be arrx)ngthem(v lj»). Sickness aad plagues were connected with sin and rebellion. God had promised to take away sickness i^onobedience(Ex. 23) and to keep Israel la perfect health upon conunued obedience (Ex. 15:26; Lev.26;Dl. ■23). He healed every one so thit there was not a feeble one in all their tribes (Ps. 105:37; 107:20). The means of healing and health were made a pan of the V.osaic covenant; furthermore, a special covenant was :.- made with them (Ex.l5:26),Suchphys-icalpro'vlsioa was continued in all the writings of Isiael's prophets and inspired men (Ps. 91; 103:1-4; Isa. 53 and DC). God sent Jesus to them and the Gentiles later, to confirm and carry on the sarr^e progiami (Mt.4:23-24; 5:1-17; Mk. 16:15-20; Jn, 10:10; 14:1-15; .^cts 10:38). After that the apostles con-Sxmed and carried on the program (AcU 3:6.16:4:12; 5:15-16; 15:4,12; Rom. 15:17-19,23; ICor. 1:6-7; 12:1-n:Jas. 5:14-16; 1 Pet. 2:-24)

b It vdll be noticed here that freedom from plagues is connected with atonement (v 19). Certain plagues were stayed when atonem.ent was m.ade(16: 46-47; 25:13; 2 Sam..24:18-25). Others were stayed m answer to prayer (11:2; 12:13: Gen. 20)

c 4 thing done by and for Le^ites (v 21):

1 They were purified

2 They washed their clothes

3 Aaron offered them as an offering to the Lord to be ministers

4 Aaron made atonement for them d If they had gone into the tabernacle to

serve and minister without proper consecration and before they were completely set apart and accepted by God they would have been destroyed, as were Nadab and Abihu (Lev. 10:1-10), God was zealous to see that everything was in order in the new program e 3 commands - age of ministers:

1 From 25 years old and upward shall the Levites serve in the tabernacle for the congregatioa (v 24)

2 They shall cease service in the tabernacle atthe age of 50 years (v25)

3 The older ministers (after 50 years of age) shall cease from, the actual hard service of the tabernacle and do less laborious tasks, assisting in other ways with their younger brethren (v 26)

f See note c,4:3 for an explanation of the seeming contradiction regarding the age of service

g Heb. tsaba . to amass an army of soldiers or servants; assem.ble:perform; do service (v -24. Cp. v 25: 4:30, 35, 39,43). It is trans, assembled (Ex. 38:3; 1 Sam.2: 22): asseablina(£x.33:3): fii^t Osa.29: 7-3; 31:4). The idea is tiiai from 25 to 50 years of age the Levites were to stand ready tobe called to actual service in the tabemacle.All of them: could not serve at the same tim.e.so they were to be in reserve to seive in their appointed times

h This proves that ministers over 50 years old were tt^t entirely retired, but were so assist their brethren in various ways, when called upon to da so (v 25)

i The exact day of the month when God spoke is not stated here, but evidently it was after the setting 19 of the tabernacle OD the 1st day of iMs month, and during the 12 days of dedication of the altar asin 7:1,11-84. It must have been before the 14th of the month, for the lambs ofdie passover were to be killed on this day(Ex. 12:3-6). This wouldbe about a year after leaving Egypt that these words were spoken (33:3)

J 2 commands - the passoven

1 Let the children of Israel keep the passover at the appointed time (v 2)

2 On the 14th day of this month, at

ice of the children of Is'ra-el in' the tabernacle of the congrega- 1 tion,"and to make an atonement for the children of is ra-el*that there be no plague among the children of Is ra-el, when the children of Is ra-el come nighi unto the sancruary.

(4) Commands obeyed: Le-I vites consecrated and service begun

20 And Mo ses, and Aaron, and all the congregation of the children of Is ra-el, did to the Le vites according unto all that the Lord cotmnanded Mo ses concerning the Le vites, so did the children of Is'ra-el unto them.

21 "And the Le'vites were purified, and they washed their clothes; and Aaron offered them 05 an offering before the Lord; and Aaron made an atonement for them to cleanse them.

22 And "iafter that went the Le vites in to do their service in the tabernacle of the congregation before Air on, and before his sons: as the Lord had commanded Mo'ses concerning the Le vites, so did they unto them.

(5) Change in age of service

(Cp. Lev. 4:1-4)

■23 •" And the Lord spake unto

Mo §es, saying,

•24'This is it that belongeth

onto the Le vites: 'from twenty

and five years old and upward

they shall go in to^vait upon the

service of the tabernacle of the

congregation:

•25 And from the age of fifty

years they shall cease waiting

upon the service thereof, and

shall serve no more:

•26 But "shall minister with

their brethren in the tabernacle

of the congregation, to keep the

charge, and shall do no service.

Thus shalt thou do unto the

Levites touching their charge.

126 CHAPTER 9

3 Second passover (Lev. 23:4). (1) New commands

given

■and the Lord spake imto -tX Mo ses in the wilderness of Si nai,'in the'first month of the second year after they were come out of the land of E'gjTt. saying,

•2 'Let the children of Is'ra-el also keep the passover at his appointed season. •3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And*M6 ses spake unto the children of Is ra-el, that they should keep ihe passover.

5 And they'kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according tc all that the Lord commanded Mo ses. so did the children of Is'ra-el.

(2) New questions raised

concerning tne passover

6 *' And there were 'certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Mo'ses and before Aar on on that "day:

7 And those men said unto him, 'We are defiled by the dead body of a man: *wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Is'ra-el?

8 And Mo ses said unto them. Stand still,"^and I will hear what the Lord will command concerning you.

(3) Newlaw of the passover

■ 9 " And the Lord spake unto Mo'ses, saying,

•lO'^Speak unto the children of Is ra-el, saying. If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet^e shall keep the passover imto the Lord.

•11 The fourteenth day of the second month at even they s h all keep it, and eat it with unleavened bread and bitter herbs.

•12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. •13 But the man that fs clean, and is not in a journey, and for-beareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.

•14 And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was bom in ; the land. 4 Guiding Presence (Ex. 13:21)

15 "^ Andir on the day that the tabernacle was reared up*the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 ^ it was alway : the cloud covered it by day, and the appearance of fire by night.

17 Aad when the cloud was taken up from the tabernacle, then after that the children of is ra-el journeyed: and in the place where the cloud abode, there the children of I§ ra-el pitched their tents.

18 At the commandment of D the children of Is'ra-el

, ed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried

even,you shall keep it: according to all the rites and ceremonies shall you keep it (V 3) k Moses p assed the new iostrucuoos on to Israel, and the 2nd passover was kept at the appointed time at Sinai (v 4-5). This passover is the last one recorded

C ontinoed. ccAum n 4 ^»-

meet Jehovah and received His word of prophecy to speak to Balak (23:3-5.15-17). Notiiing is said aboa practising divinatioa; it is clear that he went to meetjebovahandwasmetby Him until be finally decided to break widi Him and teach Balak how to cause the downfall of isael through enticing tbem to sin a It is not known who they were. Some have supposed that they were Mishael and Elizaphan who had boned Sadab and .Jibihu (Lev. 10:4). In this case only one body was in^-olvedas is clear from v6-7, Whoeverthemen were it is evident that they were the cause of new commands being given concerning the passover (v 9-14)

b Question 1. Next, 11:4

c oBtaiHng answers through Moses was as ear/ as goinginto the tabernacle and inquiring of God (7:89)

d 8 commands - the passoven

1 Speak to Israel saying that if any man is unclean or on a journey afar oflf he shall still keep the passover (v 10)

2 He shall keep it on the same day and at the same time of the day one month later than the usual time (v 11)

3 He shall eat i t with unleavened bread and biner herbs

4 He shall leave none of it until the moniing,iK>r break anybooe of it (v 12)

5 Ke shall keep it according to all the laws of the passover

6 If a man who is clean and not on a joomey refiBesto keep the passover, he shall be cut off (v 13)

7 If a stranger sojourning among you desires to keep the passover onto the Lord, be shall keep it according to all the laws, as an laaelite (v 14)

8 You shall have one otdioance for the stranger in yom midst and one born in the land

e TMs means that if be isback fir<Hn his journey he shall keep the passover. No man was allowe d to keep it when out of the land, away from where the tabernacle or temple was located.Paul and others travelled from all parts of the Roman Emspire to keep the various feasts at Jerasalem(Acts

2:1-14; 20:16: 1 Cor. 16:8), There was but one place of sacrifice (Lev^ 17: Dt. 12:3-26; 14: 23-25: 16:2-16: 13:6; 26:2-9)

f This was the Isi day of the 1st mooth, exactly 11 1/2 months after leaving Egypt (33:3: Ex. 40:2)

g TMs symbol of Divine Presence first appeared at die exodus itself (Ex. 13: 21-22; 14:19--24)Jthad foUowedthem from Egypt to Sinai (Ex, 16:10; 19:9, 16:24:15-18; 34:5; 40:34-33: Lev. 16: 2, 13). Now it settled down over die tent of the testimony where the ark, the golden altar, the table of showbread, and the candlestick were (v 15-23:10: 11-12.34; 11:25; 12:5,10; 14:14: 16: 42; IX. 1:33: 5:22; 31:15. Cp. 1 Ki. 8:10-11; 2 Chr. 5:13-14: Neh, 9:1.3)

^»- Cont. from column 2

antU tbeycame into Canaan (Josh. 5: I0-U).See 10 passovers ,nc<e a,Ex.l2:-23 1 In some details the present passover was different from the one in Egypt. For one dnng, blood could not be applied to door posts and lintels when Israel dwelled in tents. That part was evidently for Egypt only

Enchantments explained (24:1)

Hefa. nachash. It is trans, divine (Gen. 44:15): divineth (Gen. 44:5): learned by experience (Gen.30:27): diligently observe (1 Ki. 20:33): serpent 31 times (Gen. 3:1-14: 49:17; Ex. 4:3; Num. 21: 6-9; Dt. 3:15; 2 Ki. 19:4; Job 28:13: Ps. 58:4:140:3; Pr. 23:32; 30:19; EccL 10:3, 11; Isa. 27:1; 14:29; 65:25: Jer. 8:17;46:2-2;Amos5:19; 5:3; NUc,7:17): enchanter (Dt. 13:10): and enchantment (Lev.l9:26; Num.23:23; 24:1; 2Ki, 17: 17; 21:6; 2Cht. 33:6). T'nese aieaUthe ways the word is aaos. and from this list we most get the true meaning of Balaam's enchantments a s in this verse, in view of the fact that we have proof of his being a true prophet of God in the beginmng, it seems the verse would be easier understood if nachash had been trans, diligently observe (as in 1 Ki. 20:33). It would then read: 'he went not, as at other times, to diligeutly observe, but be set his race toward the wUderaess. " It is dear from Sciiptiie that on previous occasions be went to

NUMBERS 10

i Thai l». tenJeJ there, not that tt>ey wore confined to ihcir tents (\ J ". J.)

b rUs suRttesis (hat sonic j> paru thiTLvrwcfe atniiihi... thai e$ they were late tinOin^

a pti'. lo camp anJ the tire of

the clouo liave thctii li^tit to travel and t;ct scitletJ even in darkness (v 21)

c This shotas that the times they lamed at coriain places were not always ttie same, and that theirs w.is not a daily travel with resun,; only at oitlbi (v 22)

d It was a mir.Tclc tor a people as restless and self-willed jii the Israelites to be obediem to all the commands of God in uavcl and rest. The cloud by day and ihc pillar of fire by ru^ht v.ere so supernatural that they helped the people to stay obediem in travel. Cod chose to keep theniso dependent upon Himself, and so submissive to Mis will that they would learn obcJicncc to Him (v 23)

c 11 I. ,; trumpets:

1 ' silver; of a sin-lUe piece yuusliall make each one (v-)

2 Use them for calling assemblies, for war, for journeyint;. ^ii<^ f^ot making camps (V 2-10)

3 When both are blown all Israel shall assemble at the door ot the outer coun (V 3)

4 When one is used, then the princes of Israel shall gather (v 4)

5 When you blow an alarm the 3 camps on the east Oi><J^h, Issachar, Zcbulun) shall go forward (v 5; 2:3-9)

6 When you blow the 2nd time, the 3 camps on the south (Reuben, Simeon, Cad) shall take their journey (v 6: 2: 10-16)

7 When you blow tor a general assembly it shall not be a sound of alarm (v 7) pets (v 3)

8 The priest shall blow the tium-

9 This shall be an ordinance to you forever in youi generations

10 If you go to war, then you shall blow an alarm with the trumpets (v 'J)

11 In the day of gladness, in your solemn days, and in the begianings of your monttis, you shall blow with your trumpets over your burnt offerings, and over your peace offerings as amemo-ii.a to the Lord (v 10)

f At this time there were only 2 sons of Aaron who were priests. sooolyU trumpets were made (v 2; 3:1-4). In the time of Joshua there were 7 trumpets which were made of rams' horiu and used for special purposes (Josh. f.:4).lnthe time of Solomon there were 120 priests with uumpets (2 Chr. 5:12)

g The blowing long on both trumpets called ihe whole assembly together (v 3). A long blowing on one alone called only the princes together (v 4). An alarm was in shori, sharp tones instead of a continuous note, unless there was a lung one at the end (v 5). Ihe 1st alarm Caused ttic camps on iIk- east tu move; the 2nd caused iliose on the south to move (vij); ihe 3rd and 4thcaused those on the north and west lo move. These last 2 camps are not mentioned here, but the Sept.reads, " and when you blow the third alarm, the camps on the west shall begin then march: and when you blow the fourth alarm,ihe camps on the north shall begin their march." Here we have the greatest order and discipline for the Israelitish canips. No military march of others could be beRerrcgulated;andn3diubia7 other great organizatlr^n was better trained to respond quickly t" their duties. This is understandable, for Mok-s was once a jTi at military man of Tgypt

7 evil cffecu of the evil report (14:1)

1 All the congregation cried aloud and wept all night (v 1)

2 All Israel murmured against Moses and Aaron (v 2i

3 It caused them to wish they were dead, that they lud died in Kgypt or even in the wilderness, I: uce to facingthe ^anis.md p> ih by

Ions upon the tabernacle many days, then the children of !§ ra-el kept the charKe of the Lokd. and journeyed not.

20 And so It was, when the cloud was a few days upon the tabernacle: according to the conunandment of the Lord Uiey*abode in their tents, and •CCordinK to the commandment of the LuRD they journeyed.

21 And so it was, when the cloud abode from even unto the | month, in the second year, that

sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God.

IV Journey: Sinai to Kadeah-barnea (Lev. 10:11-12: 16). 1 Sinai to Wildern*-?.!! of Paran

11 * And it came to pass^n the twentieth day of the second

morninR, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or'-by night that the cloud was taken up, they journeyed.

22 Or whether it were two days, or a month, "^or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of 1§ ra-el abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23"At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Md'ses.

the cloud was taken up from off the tabernacle of the testimony.

12 And the children of I5 ra-el took their journeys out of the wilderness of SitiAi; and the cloud rested in the^wildemess of Pftran.

13 And they first took their journey according to the commandment of the Lord by the hand of M6 gej.

^Orderofthe march (Num.2)

14 • In the "^first Place went the standard of the camp of the children of Jij dah according to their armies: and over his host was Nah'shdn the son of km-min'a-dab.

15 And over the host of the tribe of the children of Is'sa^ char was N^-thine-el the son

I of Zu'ar.

I 16 And over the host of the tribe of the children of Zdb'u-I lun was £-li'ab the son of I Melon. . , I 17 And the "tabernacle was

2'Make thee'two trumpets of taken down; and the sons of silver; of a whole piece shalt Ger'sh6n and the sons of M£-thou make them: that thou 1 r4 ri set forward, bearing the mayest use them for the calling' tabernacle, of the assembly, and for the. is • And the standard of the journeying of the camps. camp of Re uben set forward

|«3 And when they shall blow according to their armies: and I with them, all the assembly I over his host was £-U'zur the shall assemble themselves to son of Sh^d e-ur.

CHAPTER 10

5 Eleven occasions for blowing of trumpets

"AND the Lord spake unto •*^ Mfi^ses, sayine. ■

thee at the door of the tabernacle of the conp.regation. •4 And if they blow but with I one trumpet, then the princes, which are heads of the thou-

19 And over the host of the tribe of the children of Slm'e-.01) was She-lii'mi-el the son of Zu-ri-shad da-i.

20 And over the host of the

sands of Is'ra-el, shall gather tribe of the children of Gid themselves unto thee. was E-lia-sSph the son 'of

•5 When ye'blow an alarm, [Deuel.

then the camps that lie on thei 21 And the ^Ko'hath-ites set east parts shall go forwaid. , forward, bearing the sanctuary: •6 When ye blow an alarm the j and the other did set up the second time, then the camps, tabernacle against they came, that lie on the south side shall 22 ' And the standard of the take their journey: they shall | camp of the children of E'phxi-blow an alarm for their journeys.

•7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. •8 And the sons of Aar on, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. •9 And if ye go to war in your land against the enemy that op

Im set forward according to their armies: and over his host was £-lish'a-mi the son of Am-mi'hud.

23 And over the host of the tribe of the children of Mfl-nAs seh was C>fl-mfl'll-el the son of P6-d.ih'zur.

24 And over the host of the tribe of the children of B^n'it^ -rnin was Ab'i-dAn the son of (;id-e-ft'ni.

25 • And the standard of the presseth you. then ye shall blow camp of the children of DSn set

an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

• 10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow

forward, which was the rere^ ward of all the camps throughout their hosts: and over his host was k-hi-i'iir the son of Am-ml-shSd'da-i.

26 And over the host of the tribe of the children of Ash'lj was Pa gi-el the son of Oc ran.

27 And over the host of the

with the trumpets over your | tribe of the children of NdphJa-bumt offerings, and over the | u uns A-hi'r* the son of rnan

their h.inds theiii(v3}

4 Israel accused Ood of deceiving

5 Ihey ari>sc 1 n open rebellion to make a capi.iin and return to ig>'pt(v 3-J. 0) a)

C It produced feat and cowardicc(v 3, 7 It caused mob violence .igaing

their lutherto respected and trusted

leaders (v 10)

services. 1 ney were noi to come near the vessels of ihe sanctuary and the golden altar Inside the tat)crnacle itself.Dreaking the lawonthispoini earned the death penalty (v 3, 7). Mie pnests were to have charge of all sacrifices of the bra/.en altar and all services inside the holy and most holy places

Ihis -leavin. . of even -, liic 18 belongs bet'. 1:7-14 whir took place recorded in Lx. I The wilderness

tier use

•:x. ou

'was 10 beioie filial of Paran was of great extent.lt was bounded on the norihby Palestine, on the east by the valley of Arabah, on the south by the mountains of Sinai, and on the west by the Mediterranean. It seems from this pauage that It was near Sinai (v 12). but the full narrative In v 33: 11:3,34-35 shows the journey to be 4 days to Hazeroth and then another matchtothe wilderness of Paran (12:10) c 14fold order of the march to Canaan:

1 Judah led by Nahshon (v 14; 2:3)

2 luachar led by Nethaneel (v 15; 2:5)

3 Zebulun led by Eliab (v IG: 2:7)

4 The Gershonites and Merarites with the tabernacle (v 17: 4:24-28, 31-33)

5 Reuben led by Lllizur (v 18: 2:10)

6 Simeon led by Shelumicl (v 19: 2:12)

7 Gad led by EUasaph (v 20: 2:14)

8 The Kohathites carrying the sanctuary andfumttute(v21;4:4-lS) 18)

9 Ephraim ledby tlishama (v 22:2:

10 Manasseh led by Gamaliel (v 23; 2:20) 22)

11 Benjamin led byAbidan(v 24: 2:

12 Dan led by Ahie/.er (v 25: 2:25)

13 Asher led by Pagiel (v 26: 2:27)

14 Naphiali led byAhira(v27: 2:29) d The actual structure of the tabernacle

was borne by the c.ershonites and Merarites immediately afterthe camp of Judah which consisted of Judah, Issachar, and Zebulun (v 14-17: 2:3-9). They could perhaps have the tabernacle sei up by the time of Kohathites arrived with the sacred vessels and furniture (V 21). Kohathites followed the camp of Reuben consisting of Reuben. Simeon, and Cad (v 18-21; 2:10-li.)

c Called Reuel in 2:14

f The Kohathites were the marchers in the middle of the 12 tribes

Before them:

X Judah (V 14;

2 Issachar (v 15)

3 Zebulun (v 16)

(These wereioUowed byCershonites and Merarites with the tabernacle)

4 Reuben (v 18)

5 Simeon (v 19)

6 Gad (V 20) sanctuary) (Then came Kohathites with the

After them ;

7 Ephraim (v 22)

8 Manasseh (v 23)

9 Benjamin (v 24)

10 Dan (v 26)

11 Asher (v 26)

12 Naphtali (v 27)

Iniquity defined (18:1)

Heb. avon . perverscness: to be bent or crooked: to be wrung out of course. It signifies not merely that which is wrong, but the tendency to do wrong. This Inclination lies in the disposition and nature and not merely in an act of transgression of the law. It is nothing more or less than the spirit and nature of the devil working in the children of disobedience (Jn. 8:44: Iph. .':l-3: 1 Jn. 3:8: Rev. 12:9)

Work of Levites (18:3)

The l.evitcs were tobe under Aaron and the succeeding liigti priests in any service they were allowed by law to perform in the tabernacle service (v 3-6). rhey Were limited to certain duties In the tabernacle court and around the brazen altar, to transporting and erecting the tabernacle and to some other

NUMBERS 11

The people lust for flesh

Seventy elders chosen

a This was the son of Moses" fadier-in-law.Jethro (Ex, 3:1; 4:18) also called Raguel (V 29), Reuel (Ex. 2:18), and Hobab (Judg. 4:11). If the Hobab here and the one in Judg.4:11 were the same person then father-in-law in Judg, 4:11 should have been trans.brother-in-law. There can be no doubt about the identity of this person when all scriptures are considered. The Heb. word used In all these passages Is the same and simply means any relative by marriage.Father and son were both called Hobab, the one of V 29 being the brother-in-law of Moses and the one of Judg. 1:16; 4:11 being his father-in-law. See Fath er-in-law of Moses , p. 83

b This is a proverbial expression still used in the East, It means that Hobab would show them where water, fuel, and pasture might be found, warn them of places of danger, and point out the best ways to travel.From Judg. 1:16:

4:11 and 1 Sam, 15:6 it seems that some of the children of Jethro went up with Is-rael.God led the general body of Israel, but there were always scouts and smaller groups that made journeys from the main section to look out for the nation's various needs. Thus Hobab would be a great help to them because of his acquaintance with the desert

c See note b, v 12

d Much of the activity of Israel centered around the ark (v 33,35; Josh. 3:3-17; 4:5-18; 6:4-13; 7:6; 8:33; 1 Sam. 4)

e These were the words Moses spoke when Israel set forth on the journey and when they made camp

3 requests of Moses (v 35-36):

1 Rise up. Lord, and let Your enemies be scattered You

2 Let them that hate You flee before

3 Return, O Lord, unto the many thousands of Israel

f Heb. anan, to moum; complain (v 1; Lam,3:39,CpJudg,21:22; 1 Sam, 1:16; Job 7:11,13; 9:27; 10:1; 21:4; 23:2; 31: 38; Ps. 55:2; 77:3; 142:2; 144:14; Acts 25:7; Jude 16). This complaining was peaking against God (Ps. 78:19),It was open rebellion and this He would no longer tolerate, so He sent fire among the worst ones and consumed them to the uttermost parts of the camp(v 1). They had complained before the law was given(Ex. 14:11-15; 15:24-26;1G: 2-4, 9, 20, 27, 28, 17:2-4), but such persons were not punished then as since the law (v 1,33; 14:29-35; 16:31-35, 45-50; 21:5-9; 25:1-9; Ex, 32:27-35)

g Judgment brought repentance,so Moses prayed for the people and the plague was stayed (v 2-3)

h Heb, Taberah.burning (v 3; Dt. 9:22)

i The mixed multitude of v 4; Ex, 12:38 would be the descendants of the original servants of Abraham, Isaac, and Jacob besides a few Egyptians who had married Israelites (Lev, 24:10), and the Kenites who also went with Israel (note b, above; note b, Ex. 12:37). After the captivity they were also called mixed

(Neh,13:3)and mingled people (Ezra 9: 2.Cp, Jer,25:20, 24:50:37; Ezek. 30:5)

10 plagues in Numbers:

1 Fire - for misuse of tongue (11:1-3)

2 Sickness - misuse of tongue and lust for flesh (11:4-35)

3 Leprosy - misuse ot lOngue and jealousy (12:1-16)

4 Death - misuse of tongue and rebellion (14:28-35)

5 Sickness - misuse of tongue and rebellion (13:31-33; 14:37)

6 Earthquake - misuse of tongue and rebellion (16:1-3, 29-33)

7 Fire - misuse of tongue and rebellion (16:1-3. 34-35)

8 Sickness - misuse of tongue and rebellion (16:41-50) 5-9)

9 Serpents - misuse of tongue (21: 10 Sickness - adultery and idolatry

(25:1"^^^

j 25 excuses for backsliding and sin:

1 Lust of the flesh, lust of the eyes, and pride of life (Gen.3:6; ljn.2:15-17)

2 Jealousy (Gen,4:4-5; 37:3-11,18-36: Judg. 8; 12; 1 Sam, 18:8-26:2)

28 Thus were the joumeyings of the children of l.s'ra-el according to their armies, when they set forward.

3 Moses again tempted to lean on the arm of flesh (Cp. Ex. 4:10-12; 18:1-26; Num. 11:17) \

29 " And Mo'ges said "unto iHo'bab, the son of Ri-gu'el the

Mid'i-an-ite, M6'§e§' father in law, We are journeying unto the place of which the Lord said, I wUl give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning I§'ra-el.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and *thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do imto thee.

4 Three days' journey: the Guiding Presence (Ex.13:21)

33 ^ And they departed from the mount of the Lord "^three days' journey: and4he ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the Lord was upon them by day, when they went out of the camp.

5 The daily invocation

35 And it came to pass, when the ark set forward, that Mo'-§e§ said.'Rise up, Lord, and let

lusting: and the children of I§'ra-el "also wept again, and said,*Who shall give us flesh to j eat? I

5 Y^e '^remember the fish, I which we did eat in E'gj^t freely; the cucumbers, and the j melons, and the leeks, and the onions, and the garlick:

6 But now our soul is dried away: there is nothing at all, beside this"maima, before our eyes.

7 And the manna u;as'as coriander seed, and the colour thereof as the colour of bdellium.

8 And the people went about, and gathered it, and groimd it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

8 Tenth of 11 complaints of Moses (Ex. 3:11, refs.)

10 "" Then M6'§e§ heard the people /weep throughout their fartulies, every man in the door of his tent: and the anger of the Lord was kindled greatly; M6'§e§ also was displeased.

11 And M6'§e§ said tinto the Lord, 'Wherefore "hast thou afflicted thy servant? and wherefore have I not foimd favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say imto me. Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest imto their fathers?

13 Whence should I have flesh to give xmto all this people? for they weep imto me, saying,

thine enemies be scattered; Give us flesh, that we may eat.

and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O Lord, unto the many thousands of Ig'ra-el.

6 Seventh of 1 2 complaints of Israel (Ex, 5:19, refs.). Second of 11 plagues: 31st miracle (Ex. 32:33, refs.)

14 I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

9 Seventy helpers promised to Moses (two reasons, Ex. 18:13-27 and Num. 11:14)

AND when the people /com ll6 " And the Lord said unto

• plained , it displeased the Mo'se?, 'Gather unto me 'sev-

Lord: and the Lord heard it; enty men of the elders of

and his anger was kindled; and Ig'ra-el, whom thou knowest to

the fire of the Lord burnt be the elders of the people, and

among them, and consumed officers over them; and bring

them that were in the utter them unto the tabernacle of the

most parts of the camp. congregation, that they may

2 And the people *cried unto stand there with thee. Mo'gei; and when Mo'seg ♦I? *And I will come down and prayed unto the Lord, the fire talk with thee there: and I will was quenched. take of the spirit which is upon

3 And he called the name of thee, and will put it upon them; the place T'ab'e-rah: because and they shall bear the burden the fire of the Lord burnt of the people with thee, that among them. | thou bear it not thyself alone,

7 Eighth of 12 complaints of 10 Flesh promised for a Israel (Ex. 5: 19, refs.) 'month until they become sick

4 "And the ' mixt mu ltitude •IS And say thou unto the peo-that was among them 'fell a pie,'Sanctify yourselves against

3 Fear of man (Gen. 12:12-15; 20:2, 11; 26:7)

4 Sex perversion (Gen, 19; Rom. 1)

5 Desire for children (Gen,19:31-38)

6 Covetousness (Gen, 25:27-34; 27: l-33;Num.22;2Pet,2:15;Judell;Josh.7)

7 Thirst (Ex, 15:23-26; 17:1-7)

Continued, column 4 ^

Sam.l3;2Sam. 15)

19 Self-will and love of authority (1

20 Selfishness (1 Ki. 12:25-33)

21 Seeking to please wife (1 Ki. 11: 4-8; 16:31; 21:25)

22 Refusal to hear God (2 Ki.l7:13-18)

23 Following advice of youth (1 Ki, 12:1-15; 2 Chr,10:l-ll) 22;2Chr,18)

24 Listening to false prophets (1 Ki,

25 Love of praise (Jn. 12:43)

a This word proves that the children of Israel were not the same as the mixed multitude and had not integrated with other people. Very rarely would an Israelite marry one of another nation. Judahdid(Gen.38); and Moses (Ex. 2-3; Num. 12): and Boaz (Ruth4). Here and there it happened, but this was conuary to God's will in general and to the law in particular (23:9; Dt. 7:1-6)

b Question 2. Next, v 11

c See 6 things complainers remembered. p. 163

d The manna was given on the journey to Sinai and became the staple food of Israel for 40 years - until they entered Canaan (Ex, 16: Dt. 8:3,16; Josh. 5:12)

e 2fold description of manna:

1 Like coriander seed in size and shape (V 7; Ex. 16:31), Coriander was cultivated extensively around the Mediterrane an ,the seeds of which were used in medicines, and as flavoring in soups and salads

2 Incolor,mannawaslike bdellium, or a white gum or white pearl. See note h. Ex, 16:31

f This would be something hard for a man to go through; so it is no wonder diat Moses was sore displeased and God was angry (v 1, 10)

g Questions 3-7. Next, v 18

h Moses was like the usual human being under pressure and accused God o f causing him all this trouble. He considered it an affliction to be under such a load, and felt he was not favored of

, God when he was given the responsibility of taking Israel out of Egypt. He was in such despair that he requested to die (V 11-15)

1 2 commands - relief of Moses fv 16):

1 Gather the 70 elders of Israel

2 Bring them to the tabernacle of the congregation

j Just when and by whom the 70 elders were chosen, appointed, or elected is not known; but they existed about a year before this mention of them (Ex. 24:1-11).Here they were commissioned and anointed with the Holy Spirit to take part in the responsibility of Moses as head of the nation (v 16, 24-25). Rabbins say that this was the beginning of the Sanhedrin. Just where the 70 came from as to tribes is not known, but if 6 had been taken from each of the 12 tribes there would have been 72 men. One thing is clear and that is, they were the elders of Israel (v 16, Cp. Ex, 3: 16; 5:6: 24:9; Lev. 4:15)

k 1st prophecy in Num, (11:17-20, ful-fiUed), Next, 14:21

4 predictions of God:

11 will come down and talk with you when the elders are gathered at the tabernacle door (v 17)

2 I will take My spirit which is upon you and put it upon the elders: and they shall help you bear the burden of the people

3 You shall eat flesh tomonow,, .the Lord will give you flesh to eat (v 18)

4 You will have flesh enough to last a month- until it comes out of your nostrils and becomes loathsome to you(v 19-20)

1 Again, the true meaning of sanctify is shown to be: to set apart (v 18)

^»- CoDt. from column 2

8 Hunger (£x, 16:2-13)

9 Absence of a leader (Ex, 32)

10 Drunkenness (Lev. 10:1-10)

11 Complaining (Num. 11:1-3)

12 Lust for flesh to eat (Num. 11:4-35)

13 Dislike of sister-in-law (Num.12)

14 UnbeUef(Num,13:26-14:44; Heb, 4:1-8; Jude 5) 16: Jude 11)

15 Pride and self-exaltation (Num.

16 Beautiful women (Num.?5; Judg, 16: 2 Sam, 11; 13: 1 Ki, 11)

17 Stubbornness (Judg. 2:7-19)

18 Desire to be like other nations (1 Sam. 8:5. 20)

NUMBERS 12

i>€e True prcipbecT. p. 18T rUi cxplajDi the oompliint ofv 1. the rciAia cauK ol their rebcllioa Quegloo 8. Next, v 20 10 iln> of tb« people:

1 Complaininti (v I, 18-20)

2 Luttiag for flesh (v 4)

3 WceplaKand mouminii In bincr-oeaof »oul agalosK.;od(v 4. 10. 18,^0)

4 Expressing in wocJs their mem-ones of the past and rciycttinti they left E^ypc (V 5, ZO)

5 M aid Dti a com pan too between the past and the prcseni (v 5-^)

C Beingdiuatistlcd wuh God'i pro-vidoo fortbcit daily needs(v 6.18-20)

7 ProvokiDii (-od to aoget (v 1. 10)

8 Provoking their leader to tin against C.od by complaining and praying to dieby the hand ofGod (V 10-15)

9 Manifeiunv; unbelief in God's power to provi de for them(lL 4.6,18-23;

10 Deqtlditg the Lord (v 20)

e Qtiestion 9. Next, v 22

f Moses had seen many seemingly Impossible miracles take place by Cod's power, but this promise of providing flesh a fuP " ",v v^jj jmt ^twut the limitofi tics to him.Moses*

response - ^. ..^1 all the flocks and herds be slain to fulFTTYout promise? Or,stuJl all the tith in the sea be caught to satisfy so many" (v 21-22) g

Questions iO-12. Next, v 29 h God can ask questions also. It is interesting to see the many answers of God in the form of questions. See p. 931: also p. 313-323 of N.T.

1 God intended to prove to Moses and all others again that nothing was impossible with Him, that lie was mt a liar, and that any and every word coming out of His mouth would be fulfilled (v 23. Cp. 23:10: Ps. 89:34: 119:89, 90, 160; Isa, 46:11: 55:10-11: 2Cor, 1:20; Tit. 1:2: Heb. 10:23)

i £ acts of God and Moses:

1 Moses went out and told the people the words of the Lord (v 24)

2 He gathered the 70 elders

3 He set them round about the tabernacle in the sight of Israel 25)

4 The Lord came down in a cloud (v

5 He spoke to Moses

6 He took of the Spirit that was i4>oa Moses and gave it to the 70 elders

k TUs fulfilled the prophecy of v 17. Here is an example ofa man having a great anointing of the Holy Spirit, and a pan of the power being taken from i himbytheLord, tobe divided and used! to anoint 70others. This meant that if Moses did not want to do all the work God had called him to do, he did not need alltheSpirit-anolntin*; enabling himtodothiswork.Jethro had advised Moses to have others help him jud^c the people.He had followed this advice aod appointed leaders over lO's, 50'j. lOO's and 1.000's. The70 elders seem to have been a special panel of judges or leaders being anointed with the Holy Spirit (V 2S-29.Cp. Ex. 1-i: 14-27; Dt, lilJ-lC). See O. T. spiritual expen-enccs. p. 158 of N.T. I

1 It isnotlccable that any degree, mc AS- ' i«e, or iuft of the Holy Spirit, if and wher. -ivcs It. makes him able

tode toly whatever the Spirit

anoint; rj;, to do (1 Cor. 12:1-11) m Literally, and ad ded not, that is, they prophesied at t jnd not afterwards. Their was to judnc

r 1, not lu pro'ihcsy. Even on ..on only two of them con-:..ijcu luptophesy after the others had cciScd

n i (K:y wore numbered among the 70 ciders; And when they went into the

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but he was o (

who showed

^ux rather

thus

11 Eleventh of 11 compl^nts of Mose» (Ex. }:11, refa.)

21 And MA'se$ said. The people, among whom I am, are six hundred thousand footmen: and'thou hast said, I will give therr ' .at they may eat a

whi;

22'>n,iii ine flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

12 God again assures Moses I (Ex. 3:12; 4:2-17; 6:1; 16:4)

■23 And the Lo r d sai d unto M6 $e5, *Is the Lord's hand waxed short? 'thou shalt see now whethf my word shall come to pass unto thee or not.

1 3 Seventy elders prophesy: 32nd miracle

24 • And M6 jej 'went out. and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the Lout? came down in a cloud, and spake unto him, and*took of the spirit that was upon him, and gave it unto the sevent>' elders: and it came to pass, that, 'when the spirit rested upon them, they prophesied, and^id not cease.

14 Moses again shows ! meekness and wisdom ! See Nam. 12:3

26 But there remained two of the men in the camp, the name of the one was ^I'did, and the name of the other Me'dSd: and the spirit rested upon them; and "they were of them that were written, but went not out ^ unto the tabernacle: and they prophesied in the camp.

27 And there ran a youni; man, and told M6 e, and said, £1- > did and Mi'dAd do prophesy in the camp.

28 And J6sh'u-i the son of Nun, the servant of MVses on* of his young men, a

and said. My lord M_ ,.,. forbid them.

29 And M6'$es said unto him "Enviest thou for my s.

would God that all the L<

people were prophets, anJ that'

the Lord would put bis spirit i

I upon them I !

Mrf M And Md'fec Mt him into : t lo the the camp, he and the elder* oi III,'Who t,ra-eL

IS Quails given:))rd mir* acle (Ex. 16:13)

31 • And there went forth ■ wind 'from the Lopd, and brought quails from the sea, and let them fall by the camp, as It were a day's journey on this side, and as it were a day's

:rney on the other side, .nd about the camp, and as

It were two cubits high upon

the face of the earth.

lb Eight hundred forty gallons of quail; t>, 720 quails to each of 3,000,000 people. Total; 2, 520,000,000 gallons or 20.160.000.000 quails. Cost: over 20 billion dollars @ $1.00 each

32 And the people^tood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered^en homers: and they 'spread them all abroad for themselves round about the camp.

17 Third of 11 plagues: 34th miracle (Ex. 32:33, refs.)

33 And'while the flesh was yet between their teeth, ere it was chewed, the »Tath of the LuRO was kindled against the people, and the Lord smote the people with a ver>' great plague.

34 And he called the name of that place ICib roth-hat-U'a-vah: because there they buried the people that lusted.

18 Journey: Kibroth-hattaa-vah to Hazeroth (Num.12:16)

35 And the people journeyed from Kibroth-hat-ta'a-vah unto'Ha-zeroth; and abode at Ha-z6 roth.

Seventy elders chosen —f

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CHAPTER 12

19 Rebellion of Miriam and Aaron. (1) Complaint against Moses

AND *Mir i-am and AAr'on • spake'against MS'jes'because of the'£-thi-<i'pi-an woman whom he had married: for he had married an £-thi-<) pi-ao woman.

2 And they said. Hath the Lord indeed spoken only by M6 jej? hath he not spoken also by us? And ""the Lord heard it.

3 (Now the man Mft'se? was very"meek, above all the men which were upon the face of the earth.)

(2) God defends Mosea

14 And the l/39J> soake suddenly unto MA'vef* uul unto A^ron, and unto MIrl-tm,

:ne out ye three '\into the :.;:Mrnacle of the congregation. And they three came out. 5 And thcJLfiKD^uuQC down in the pillar of the cloud, and stood i

d-1,1. sol' mete

A:. tt

i'J, id.JJ)

rhemcn whom He •he

Me

■»)

■ce n.

the Holy Spirit records the good points

about men, whenevertt iswtie todoio, as well as their i .nitt .< n .-lear from 20:12; Ex.•»::4, -cording

of t)oth the itrc;..^ _ -^.lesscs of

a man provei all the more that the Bible's authors were inspired, for men do not usually record their own faults

-^ Continued.column2

a See Source of tiuatls. p. 164

b T^ "T rt ^uailhumln hlttofy. p.ie4

CA -i» about 10 1/2 bushels: 10

hot..I',, 1 J . bushels (v 32)

d After sttlppiiii; the birds of ihelr feathers they cured them or dned them in the hot sun (v 32)

e Not only were thelvaelites tut used to flesh food, having eaten the manna for some months now, but they had the curse of God upon them which caused many of the people to die (v 33-34)

f Literally, the .uaves of lust (Dt. 9:22: 1 Cor. I0:t.)

g Hazeroth was the first place after Slnal where Israel encamped a number of days. It was on the road to K adesh about a 4-day march or around AO miles north-east of Sinai. It perhaps was the same place as the fountain of Hudburah or the fountain of A in a little further north. These lie in the midst of a wild, bleak, and banen desert (v 35)

h Miriam, named first here, was the first In the rebellion (v lO.Cp.Gen. 3:2-6). There must have been a secret jealousy in Aaron also to follow her in such ungodliness

I 10 murniurinas aijainst Moses: by

1 Israel for water (Ex. 15:24-26)

2 Israel for fooJ (Ex. 16:2-8)

3 Israel foTwIier (Ex. 17:3-7) 16)

4 Miriam and Aaron - jealousy (l2:l-

5 Israel - fear and cowardice (14:'2-38) (17:1-3.5)

6 Korah and company - jealousy

7 Israel - bitterness (10:41-50)

8 Israel - jealousy (17:1-13)

9 Israel for water (17:1-13) 10 Israel for food (21:4-9)

Note that half the murmorintts were for food and water; 3 were because of jealousy; and the other .^ were prompted by bitterness and cowardice

J Jealousy of .^aron and Minam. p.158

k Heb Kuvshiv . Cushilf. or dfs<.-endani of Cush. a S4)n of Ham ((ien. li):t>-«: 1 Chr 1:8-10; Isa. 11:11). It is trans Cushi (2 Sam IS 21-32: Jer. 36:11 /<ph 1:1) ar viD (v. 1:2 Chr >-13;

!• Isa. 2t1:4: Jer. . 12:

39:lf>: 4n:y: Kzek. 30:9; l)an 11:43: Amos 9:7: Zeph. 2:12). Moses married a Midianite. a daughter of the priest of Midian (Ex _' IM'S; -Vl; 4:l«-2rt; 1«:1-27: Num. : 1 1»^: 4:11: 1

Sam. 15:6) 'Mian in Arabia

was the land ol Lush as well as Kthiopia becaus«' one branch of Cush settled there in ancient times Midian was a son of .Abraham iIh'iilI! Krturah ((ien. 25:1-4). Th' actually mar-

ried one ol' '^ofihesonol

Abraham Zipporah was considen-d a Cushile because of dwelling in the land of Cush. in lh«- same sense that a G«Tin;iii iir .in Italian can b«' called an A ^ of .\merican citizern

sli., ^ .:. the I nited Stales Just

as b«'inK an Am<'rican d(K-s not identify otw- .IV I.I r 1. I VII K.-inR a Cushite did II' in this way. Some

ti-.i ....- ;he s<i'i)nd wife of

Mos»-s, hut we have no);rnunds to make sticb ,) vii|Mx>>.iti(in

1 Questions 14-15. Next, v S m .^irTHTngs are naked and open before God. as Paul declared (Heb. 4:12-13)

n Heb. jojv, depressed m mind or cir-ci. s. It Is trans, meek (V 3: Ps.

2. . . '; 37:11; 76:9; 147:C: 149:4: Isa. 11:4: 29:19: 61:1; Amos2:7; Zeph. 2:3) and poor Qob 24:4).l t Is from a root word meatung affliction, so could be traiu. "Moses was more afflicted" because of the great burden of all the people. However, most renderings use the words meek.humble,devou t, pious, pauent , and gentle. II these give the true sense, then this is simply a statement o f fact regarding his personal character and very neceuary to the proper understanding of this incident, being prompted by the Holy Spirit, the real author, and not by lelf-love on the pan of Mosei (v3). The words are inserted here to explain how Moses did not take steps to defend or vindicate

himself and show why God so promptly intervened (v 4). It should be noted that

NUMBERS 13 Twelve spies are sent to Canaan

The report of the spies

a Heb. nabiy ,an inspired man: a prophet. See 78 prophets of Scripture, p. 731

b This was essential to the prophetic ministry. aU trueprophetswere called

- of God and given His revelation and personal guidance (Acts 3:21;Heb. 1:1-3). Generally, God revealed Himself in a dre am or vision (v 6)

c This means that Moses was not an ordinary prophet, but much more (v 7. Cp. Di. 18:18-19)

d 3 ways Moses more than usual prophec

1 Being a servant overGod's bouse (v 17; HebTS: 1-6). Israel is called God's bouse in the same sense the N.T.church is the house of God (1 Tim, 3:15; Heb. 3:6; 10:21:1 Pet. 2:5; 4:17) and household of God (Gal. 6:10; Eph. 2'IT5)

2 Speaking with God mouth to mouth (V 8). This means that God and Moses actually saw each other and spoke mouth to mouth with audible voices as men do, without the aid of a third person between them (Ex,33:11; 14:14;Dt, 5:4; 34:10. Cp. Josh. 6:22; 2 Jn. 12)

3 Seeing God's actual spirit body (v 8). This Moses surely experienced (Ex. 24:9-11; 33:11, 18-23, notes). See 44 appearances of God, p. 63

e Moses received the Word of God direct from Hirr. and plainly, not through the medium of a dream, vision, parable, or dark saying (v 8) f Heb. temunah, something portioned out, as a shape,embodiment. It is trans. similitude (v 8; Dt.4:12-16,Cp, Daa. 10:16; Jas. 3:9); image Qoh 4:16. Cp. note y, Gen.l:26); ana likeness (Ex. 20: 4; Dt.4:23-25;5:8;Ps. 17:15.Cp. note z,Gen,l:26).That outward bodily form is referred to is clear from every one of these scriptures. See note r, Jn. 4:24 g Question 16. Next, v 14 h Men in all ages have been bold enough to speak against the servants of God. Prophets, priests, Levites, apostles, and laymen serving God have been martyred by hundreds and thousands.Others have been evil spoken of and threatened with horrible sufferings and death (Mt. 23:35; Acts4; 8; 9; 16; 22; 2 Cor. 11; Heb. 11). Predictions of multitudes more tobe martyred are given in Rev. 6:9-11; 12:1-5.17; 15:2-4; 17:6-7;20: 4-6. There must have been a feeling of great binerness and jealousy toward Zipporah for Miriam to have stooped so low as to lake a stand against her own brother, Moses. As far as we know from the record, her sister-in-law, Zipporah showed no malice toward her i Occurs 6 times (v 7.8; Josh. 1:2, 7; 2

Ki. 21:8; Mai. 4:4) J See Anger in Index.Note its results,v 10 k See lOcases of leprosy, note g, Ex.4:6 1 See how quickly rebellion was broken up. At the first sign of judgment Aaron begged Moses to be merciful. V ery few think of mercy for others until they need it for themselves (v 11-12) m Some diseases termed leprosy by the ancients were nothing short of a living death. See note a. Lev. 13:3. Miriam seems to have been cursed with the most loathsome kind as suggested in v 12-asone dead with the flesh ccnsumed. n Moses, as usual, not only manifested a spirit of meekness in the face of bitter opposition to himself, but also mercy and forgiveness (v 13) o Question 17, Next, 14:3. The ideahere is that if her earthly father had spit in her face she would have been greatly humiliated; how much more should she be humiliated when rejected by God for wrongdoing (v 14) p Spittinginthe face was held by orientals as a sign of great contempt Qob 30:10; Isa. 1:6; Mk. 14:65) M Forgiveness is not always easy to get from man, but from God, who is all merciful, it is given for the asking r For Miriam's punishment or reapinp she was to be quarantined for 7 days (Lev.l3:4,5,21,26). By this time she was between 85 to 'JO years of age, which made it all the more aumiliating s This was the first place Israel had camped for several days after leaving Sinai. Miriam's sin caused them to remain here at least 7 davs Cv 151

in the door of the tabernacle, and called A^'on and Mir'i-am: and they both came forth.

6 And he said, Hear now my words: If there be a "prophet among you, / the Lord '■will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant M6'§e§ is "iiot so,"who IS faithful in all mine house.

8 With him will I speak mouth to mouth,'even apparently, and not in dark speeches; and'the similitude of the Lord shall he behold: ^wherefore then were yeAnot afraid to speak against 'my servant M6'§e§?

9 And the'anger of the Lord was kindled against them; and he departed.

Pa'ran: "all those men were

heads of the children of isra-el.

4 And these were their names:

(3) Fourth of 11 35th miracle (Ex refs.)

10 And the cloud departed from off the tabernacle; and, behold, Mir'i-am became'^leprous, white as snow: and Aar'on looked upon Mir'i-am, and, behold, she was leprous.

of the tribe of Reu'ben, Sham mu'i the son of ZSc'cur.

5 Of the tribe of Sim'e-on, Sha'phat the son of Ho'ri.

6 Of the tribe of Ju'dah,"Ca'-leb the son of Je-phun'neh.

7 Of the tribe of Is'sa-char, i'gal the son ox J6'§eph.

8 Of the tribe of E'phra-im, O-she'd the son of Niin.

9 Of the tribe of Ben'ja-min, Pal'ti the son of Ra'phu.

10 Of the tribe of Zeb'u-liiii, Gad'di-el the son of So'di.

11 Of the tribe of 'Jo'seph, namely, of the tribe of MS-nas'-seh, Gad'di the son of Su'si.

12 Of the tribe of Dan, Am'-mi-el the son of Ge-mal'li.

13 Of the tribe of Ash'er, plagues: USe'thur the son of Mi'chael.

32:33. 14 Of the tribe of Naph'ta-li, Nah'bi the son of Voph'si.

15 Of the tribe of Gad, Ge-u'el the son of Ma'chi.

16 These are the n ames of the men which M6'§e§/sent to spy out the land. And M6'§e§ called«0-she'a the son of Niin Je-hosh'u-a

(4) Confession of Aaron

11 And Aar'on said unto Mo'-5e§, 'Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be a^ne dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

(5) Remedy and healing

13 And Mo's e s cried unto the Lord, saying,"Heal her now, O God, I beseech thee.

■14 •" And the Lord said unto M6'§e§,°If her father had but spifin her face, should she not be ashamed seven days? "let her be shut out from the camp seven days, and after that let her be received in again.

15 And Mir'i-am was "shut out from the camp seven days: and the people 'journeyed not till Mir'i-am was brought in again.

(6) Journey: Hazerothto Ka-desh-barnea (Dt. 1:19; Num. 13:26)

16 And'afterward the people removed from Ha-ze'roth, and pitched in the wilderness of Pa'ran.

V Rebellion of Israel at Ka-

desh-barnea (Num. 1 3:1 -14:

45). 1 The twelve spies

■AND the Lord spake unto xX Mo'ses, saying, • 2 "Send thou men, that they may search the land of Ca'-naan, which I give unto the children of i§'ra-el: of every tribe of their fathers shall ye send a man, every one a ruler among them.

•3 And M6'§es by the commandment of the Lord sent them from the wilderness of

2 Commission to search Canaan: doubt of God's word (Ex. 3:17; 13:5; Dt. 1:20-40; 8:7; 11:10)

17 " And M6'se§ sent them to spy out the land of Ca'naan, and said unto them. Get you up this iiiaj/*southward, and go up'into the mountain:

18 And'see the land, what it is; and the people that dwell-eth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. ^Now the time was the time of the firstripe grapes.

3 Forty days' searching Canaan to see if God's word was true (Ex. 3:17; 13:5; Dt. 1:20-40; 6:10-16; 8:7; 11:10)

21 "^ So they went up, and searched the land'from the wilderness of Zin unto Re'hob, as men come to Ha'math.

22 And they ascended by the south, and came unto He'bron; where A-hi'man, She'shai, and Tal'mai, the'^;hildren of A'nak, were. "(Now He'bron was built seven years before Zo'an in E'gypt.)

23 And they came unto "the brook of Esh'col, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the brook £shc61, because of the cluster of grapes which the children of Ig'ra-el cut down

t After Miriam had been brought back into camp, having been healed of leprosy (v 10-16)

u 2 commands - spies to search Canaan:

1 Send men to search out the land of Canaan (v 2)

2 You shall send one man from every tribe. This was done while Israel was in the wilderness of Paran (v 2-3)

which the Egyptians boasted highest antiquity o The brook of Eshcol was perhaps in the rich valley southof Hebron (v 23). The word eshcol means cluster (Gen. 14:13)

This place is mentioned 4 times in Scripmre (13:23-24; 32:9; Dt. 1:24). It was part of the Judah portion in ±e allotment of land under Joshua a The names in this list (v 4-15) are not the same as the ones in the list of persons who numbered the people (1:5-15). The men in both lisu though, were heads of the house of their fathers (1:4), heads of the thousands of Israel (1:16), captains of the tribes (2:3-32), and heads of Israel (13:3), so we know the two groups served as leaders in Israel, maybe as 24of the 70 elders over the nation b Caleb from Judah, and Joshua (Oshea) from Ephraim, were the ones of the 12 spies who brought back a true report and urged the people to go up and possess the land (13:30; 14:24, 30, 38). Though n3t of die ruling tribe which was Judah (Gen, 49:10). Joshua became the 2nd great leader of Isiael, succeedingMoses(Dt. 34:9-12; Josh, 1: 1-18; 3:7-8)asrulerof thenation(v6-8) c Joseph is put for Manassehhere (v 11)

and Ephraim for Levi (v 8) d >eihur from the Heb. satfaar . to hide or conceal, signifies something hidden or mysterious. Thisisoneof many names having a namerical value of 666; that is, the Heb. letters (which also serve as numbers) add up to 666 in Sethur. Neither this name nor any other in history of like numerical value can be identified with the future Antichrist (see notes on Rev. 13) e 12 spies chosen to search Canaan ,p. 164 f Moses sent the spies to satisfy a request of the people (Dt. 1:19-22). God had already told them about the land (Dt. 8:7- 9). so if they had believed Him and gone boldly in to possess it the 40 years wasted in the wilderness would not have been g Oshea should be spelled Hoshea ,meaning, saviour or salvation . It was changed by Moses to JehoiEua~or Joshua, meaning he shall save , or the salvation of God, a letter of the name of God being added to the former name. This was not the first time he was called Joshua (Ex. 17:9) h Meaning, by the Negeb, or south country, a well defined tract of land in the southof Canaan, extending northward from Kadesh to Hebron, and from the Dead Sea to the Mediterranean i The hill country of southern and central C anaan, mostly within the borders of Judah and Ephraim, from Hebron north to the plain of Jezreeland to ML Carmel on the Mediterranean j 3 things spies ordered to find out:

1 What kind of land Canaan was -good or bad; fat or lean; wooded or banen (v 18-20)

2 What kind of people - strong or weak; manyorfew; smallorlarge(vl8)

3 Kind of cities - open orwalled(v 19) k Grapes ripen in southern Palestine in

July and .August, and the vintage continues to be gathered in Septerr.ber and October as grapes ripen northward.This indicates the time of year the spies wentintoCanaan. Israel quit Sinai the 20th of May(10:ll); spent a month at Kibroth-hattaavah where the quails were given (11:20, 31-35); and spent 7 days at least, at Hazaroth (11:35-12: 16), soit was about the first part of July when the spies entered Canaan (v 20)

1 Thewildernessof Zin wasin the northern portion of Paran and Rehob wasin thenonhpartofPalestine(2Sam. 8:3)'. From here they returned south to Hebron (v 22), and to the brook of Eshcol where grapes, pomegranates, and figs were gathered to take home where they would soon make their report (V 23-33). See 20:1:27:14; 33:36; 34:3-4; Dt. 32:51; Josh. 15»1, 3 m The progenitor of the Anakims was Arba (Josh. 14:15; 15:13). Hebron was called Kirjath-Arba (Gen. 23:2, 19). Ahiman, Sheshai, and Talmai were tribes of giants of the Anakim giant races. About 50 years later Caleb defeated them Oosh. 15:14; Judg. 1:10)

n This explains that Hebron was builtbe-fore Zoan in Eaypt,which was the Tanis of heathen historians, and the capital of lower Egypt. Thus Hebron was of greater antiquity than the proud city of

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thingi and w.ii.-.i l^ j..^:.t i.isi.j, of faith P Cor. 5:T), Thii Ij alwayi the ' ~ ; . r of unbelief -we law; we uc •ic are doc u itrooga s tfaey. v. ^.cz _..: "^ •< aliced by 'aiih,saw by faith, . by faith. The laa-

iM^At o: :^.:r. is always apuir.iidc -we aie well able; tbe Lord will bring us into tbe land, and give it to us; the aiotits aie bread for us; they aie dc-. ' ' :J u »ith us; do not

U Th9 people

fron tb«Bc«.

if tkl report

Motes plead* with the Lord

171

f '--:>. JU -.3. o;_; Josh, 6:5, 20

K Cal«fh was from Judah (v 6)

h 'ifol g)ies:

1 ..ty report as foi -i. :ru.::ul:ieM u: :hi: land, tbe ttrcDcth of tbe walled cities, and tbe aze •.sibilants (v 27-33)

2 ■■• . J » ith the repon re^iard-iiigoui.;;^oil:iyto{to up against these giants. Let ut Ko up at once, and possess tbe land, for we arc well able to overcome It (V 30)

i This was the coodusioa of faith

] This was the conclusion of unbelief.

which istbe result of rtght when God is

left out k Note the judgment oo the evil report.or slander of'od and Israel (14 it) 1 rtat cou:

1 Toth^ ■ ' -m;; with on^ Anwibct over poisetsit>a of the l.uid iihablianu

2 loar ^ the mHereitsu. . ireat

stature - iiiuiiii, lii »hojc snjht the Israeli'! yp;?', w.Ti: ajsniall as grasshoppers . See Gianu. p. '.-n This ..it giants reproduced Oants. i ijc oiics here were soosof Anak, l»c rh- ii-nr' 1 cant (v 33). -J born to .nd Thil-^ .-8) prove r.Oft. aU phus - :re so uunicnances so enure-rn other men that ibcy . lo tbe dght and terrible -.He delcares that their hwt»cs were sull exhibited in his day, -hich was in the time of Christ CJotcpbus. book V. ch. 2) o Thti is an cxai.-.r.ition.but to say tbe • turc

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' ' ud sacrcdncM. caUinw

[4. fl. 4S:20 6. Dt. 9 I8.i5) 2S And they returned from'

»e«rcbin« of the Und 'after} sThen »M6»e» "<• AJi^on forty d«y». j^y ^.^ their faces before all tb«

4 Report of ih« \t apiaa

M * And they went and came

to MA fe%. and to AAr oo. and

to all the confrecation oif tbe

. of U ra-el. unto tbe

ss of P« ran, to *Ki -

crsn. and brought back word

junto them, and unto all tbe

, congregation, ancf abewed tbem

the fruit of the land.

27 And they told him, and

said.'We came unto the land

whither thou and

surely it flo« and

honey: and tni^ li tne iruit of

iL

assembly of the congregation of tbe children of t« ra-et.

7 Boldness andlattb of Joshua and Caleb (Nufn.14: 30, 38)

S * And JAsh U-* the son of Nun. and Ci leb the son of J*-phfln neh. which were of them that searched the land, rent their clothes:

7 And they spake unto all tbe company of the children of !§'-ra-el. saying. The land, which we passed through to search it, IS an exceeding good land.

8 If the Lord 'delight in us. then he will bring us into this

strong that dwell in the land and the'cities are walled, and very great: and moreover we saw the children of A nik there.

29 The Am'a-I^k-ites dwell in the land of the south: and the Hit tites. and the J*b u-sites, and the Am 6r-ites, dwell in the mountains: and the Cd

nAan-ites dwell by the sea. and by tbc coast of jdr dan.

the pe<^ and ^uiii.

ii — — Hi rt anre. and pos-

?*'^*y5^*'*^.^*?5*'P!*".'f ^°<*- *°<1 K'v« " "s; a land

which floweth with milk and honey.

9 Only rebel not ye against the Lord, neither fear ye the j)eople of the land; for^ey are bread for us: their'defcnce is departed from them, and tbe Lord is with us: fear tbem not

8 Unbelief of Israel

10 But 'all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of 1$ ra-eL

9 Second time Cod determines to destroy Israel (Ex. 32:7, refs.)

it; for we are •well able to •■■rcome u. St BtJt the men that went op

I wttb bun said. We be ^ot able

j to go up agamst the people: for

I they are «rtroneer than we.

; iZ And they brought up an^vii

I r^p^rr of the land which xht^ .., . » j .l r _■

had ..eaxched unto the children' '^\ And Lhe Lord said unto of f5'ni-el. saymg, The land, M6 jes. HIow long wiU this

, thr^rh which wThave gone t* People provoke me? and*how search It. « a i«,d tbatieateth ^°« T^f lu^Xr"^^^' ^'^Tl

me, for all the signs which I

have shewed among them?

12'I will smite them with the

pestilence, and disinherit them,

and will make of thee a greater

nation and mightier than they.

10 Moses again changes the mind of God by his 5th intercession (Ex. 32:11, refs.)

13 ^ And Mdse$ said unto tbe Lord, 'Then the £-gtp tian^ 5:19, refs.): 2nd of 5 rebel- shall hear if. (for thou brought-hons of Israel (Ex.6:9, refs.) *st up this people in thy might

from among them;)

AND ^lll tbe congregation M And they will tell it to the • lifted up their voice, and inhabitants of this land: ^for cried; and the people wept they have heard that thou Lord that night. art among this people, that thoa

2 And all the children of I5 - Lord art seen face to face, and ra-el Qiurmured agamst M6'$es that thy cloud standeth over and agamst AAr on: and the them, and that thou goest be-whole congregation said unto fore them, by day in a pillar of them.*Would God that we had a cloud, and in a pillar of fire by died in the land of £ g^pt! or night.

t up the innabitants thereof r^nd tail the people that we saw m u |«re men of a great stature.

^ And there we saw the I giants, the sons of A oAk, uihtck t come *of the riants: and "^k ■■e m our own sight as ■■■ers, and so we were

5 Ninth of 1 2 complaints (Ex.

would God we bad died in this wilderness!

3 And 'wherefore hath the L<)RD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into £ g^t?

4 And they said one to another. Let us make a captain, and let us return into t^fpt.

< : Mo>es

.m. Ifc:

15 • Now'i/ thou Shalt kill att this people as one man. then the nations which have beard the fame of thee will speak, saying,

16 Because the Lord was not able to t people into the land wh .ire unto them, therefore he iMth slain them in I the wilderness.

1 17 And^ow. I beseech thee, ; let the power of my Lord be

great, according as thou hast

spoken, saying.

igwn i.od

ibarc in thcit excesses.

r^w'.».<•«»■..t<K rW*

. IS:

jn-ra-

. died

.. be^jn-

13-19. Ne«. » 11

ot 4U yean (v 23-35). The povibiUty

of crltlcUmbecauieot fa ' rarry

out a plan is a powert .. It

uved the nation twice ^^ i.^-.u; Ex, 32:10-U) m Moses now appealed to God's love, mercy and promises (v 17-20). Cod's cbarai ' r>e i^hieldasweUas His

plan • to completion

1-K .,..« .ifiiei had tried ::ice. but bad

t

i^..^^ ,... . .^.. ..._..,, so tbe only

thtnti to do now was to seek God's

intervention (v 5)

Note the acts of the 4 men:

1 Moses and ' ■'■•'• '-'I ' 'h eir faces before all ihc

2 Joshua andc-.^L, ,,... ■.»-.t clothes and pleaded with Isra^ to believe the wonderful report about tbe land, aaur-intithem that Jehovah would give tbem victory in conquering the inhabitants of Canaan (v 6-9)

: This b the secret of all blessing from God; He blesses nien He deL,2hu in

4 examples ofGod delighting In men:

1 Israel (Ot. 10:15: Isa. 62:4)

2 David (2 Sam. 22:20; Ps. 18:19)

3 Solomon (1 Kl. 10:>. 2 Chr. 9:8)

4 Messiah (Ps. 22:8; Isa. 42:1)

6 things God delighu in:

1 Just wei^ts (Pr. 11:1)

2 The njnsht (Pr. 11:20)

3 They that deal honestly (Pr, 12:22)

4 Prayer of the v«>ngta (Pr. 15:8)

5 The way of good men (Pt. 37:23)

6 .Mercy (Mic. 7:18)

M catling we will swallow them up. A figiiauve expression for uttetly^defeatin^; another (v 3). It makes refer-eix:e to tbe manna, which melted when tbe sun arose and became hot (Ex. 16: 21). Likewise, the inhabitants would melt when Israel attacked them, not bavingjebovab for their shadow or defence (v >. Ex. 15:15: Josh, 2:3, 11; Isa. 13:7; 1^1: Ezek. 21:7) Heb. tsel. shadow; shade: defence. It speaks of their protection of support being taken away, as in note d, above This was the climax of their present rebellion: and if God had not undertaken the people would have killed tbeirleaden and started back to Egypt, to perish on the way (v 10) i QuesUons 20-21. Next, v 27 I This could be asked of $0 many today who are filled with constant questionings as to the fulfillment of the promises of God. It could have applied to the apostles themselves, forthcysaw many signs and wonders for more than 3 years, than had to be rebuked by Christ for their unbelief and hardness of heart (Mk, 16:14: Lk. 24:25) God ttveatened to destroy the whole oatioo here Lke He did before as recorded in Ex. 32:10-14. Moses was offered the opportunity of becomin^the progenitor of a greater nauon but be declined tbe honor because of his love for the people (v 12-20) Moses used the same tactics in prayer that had proved successful the last time God tlweatened to destroy the nation. He pleaded for God's honor to be H)-beld. in fulfilling before all other nations, those thin>3 which He had promised regarding Israel (V 13-20 with Ex, 32:10-14). What othen would think of God if He failed to do what He had vowed was a powerful argumeat, and needful here for this reason: the promises, covenants, and dealings of God with men are based i^wn obedience and He is free toe urse tor disobedience, according! to His plan,as well as to bless for obedience,regardless of what others think 4 things the heathen had heard (v 14):

1 That L^od wasamon.; the Israelites

2 That He was seen face to face

3 That God's cloud overshadowed Israel continually

4 That He led them on their journeys with a cloud by day and a pillar of fire by night

Such facts had a great effect upon tbe heathen. .No wonder they had no bean to ' •':• '--c note d, above)

cnt was that all the fear wiuL :i lu^ oeen built up In the enemies of Israel by Cod's miraculous powers would be nullified if He now destroyed the people all at once (v 13-20). This moved the Lord to spare Israel from sudden destructloa: and so. He planned to destroy tbem ,uadually over a period

NUMBERS, 14

a 5 cnaracieristics of God (v 18):

1 Longsuffering

2 Great in mercy sion

3 Forgiving iniquity and transgres-

4 By no means clearing the guilty

5 Visiting the iniquity of fathers upon the children to the 4th generation

b With proper atonement made God forgives when sin is confessed and put

.' away; but all His longsuffering, love,

' andmercy will not permit Him to bless men while they continue in sin and rebellion (1 Jn. 1:9)

c TMs is equivalent to repeating the unalterable fact that "Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:32-33). God will not clear the guilty as long as he chooses to remain guilty, refusing to repent and accept His means of salvation. Until they turn to Him, God is under obligation to visit men for their sins and punish them accordingly (v 18; Ezek. 18:4, 20-24; Lk. 13:1-5; Jn, 3:16; Rom. 10:9-10; IJn. 1:9)

d This is the sinner's prayer oftheO.T. and is the same in substance as the pub-lican's prayer of the N. T. 0.k. 18:13)

e Having acknowledged God's forgiveness many times since leaving Egypt, Moses here asked God to repeat His forgiveness as in times past (v 19)

f A speedy answer of God to the prayer of Moses, demonstrating again how quickly He answers a request for for-

- giveness. The moment a sinner con-'■ fesses, turns from sin to God with a

- whole heart, and believes Him for for-' giveness,the forgiveness is granted (v

20; Isa. 55:7; Rom. 10:9-10; 1 Jn, 1:9) g 2nd prophecy in N um. (14:21-24), V 21

is unfulfilled, but will be fulfilled in

the Millennium Osa, 4:4-5; 11:9; 35:2;

66:18-19). V 22-24 are fulfilled. Next,

V 28 h See v 28; Ezek,18:3; 20:33; Rom, 14:11

i Some consider this an unconditional covenant, but there is no contract stated here between God and another person. It simply predicts and vows that sin on earth will be put down and that God's kingdom will be established eternally over all, as before rebellion was started by Lucifer and Adam. The purpose of Christ's 1, 000-year reign on earth will be to accomplish this and bring all enemies into subjection (1 Cor. 15:24-28; Eph, 1:10; Rev. 20)

j Here we have the reason for the old generation of Israelbeingcut off (v 22-

k 10 times Israel tempted God: "^^

1 By murmuring and accusing God of deceiving them and deliberately leadingthem into a trap so the Egyptians could kill them (Ex. 14:11-12)

2 By murmuring at Marah for water (Ex. 15:23-26)

3 By murmuring for flesh and bread before reaching Sinai (Ex. 16:1-18)

4 By wilful disobedience in leaving manna until morning (Ex. 16:19-22)

5By murmuring for water at Rephidim (Ex, 17:1-7)

6 By making a golden calf and quickly going back to idolatry (Ex.32)

7 By murmuring at Taberah (Num. 11:1-3) 4-35)

8 By murmuring for flesh (Num.11:

9 By unbelief in God and His words and asking that spies be sent into tne land as if they doubted He told the truth (Num. 13:1-25 with Dt. 1:20-25)

10 By rebellion at Kadesh (Num.13:

26-14:37; Dt. 1:26-46)

1 TMs did not exclude Joshua, for he is

mentioned after this (v 30); nor did it

exclude the priests (Josh. 14:1; 22:13)

mThese people being gathered as a strong force to fight with Israel, God advised them to turn back toward the Red Sea so as to escape trouble. He did not want them to start wars with the people since the nation was to wander in the wilderness 40 years(v 25, 33,42-

n Question 22. Next, v 41 45)

o 3rd prophecy in Num . (14:28-35. fulfilled). Next. 16:5

p AU that had been numbered of the 12 tribes from 20 years old and upward

18 The LoRD"is longsuffering, and of great mercy, *forgiving iniquity and transgression.'and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

19"Pardon, I beseech thee, the iniquity of this people according tmto the greatness of thy mercy, and'as thou hast forgiven this people, from E'gypt even until now.

20 And the Lord said.'l have pardoned according to thy word:

11 God reveals His eternaJ purpose in the earth (Eph. 1:10; 2:7; 3:11; 1 Cor. 15:

24-28)

*21*But as trulyAas I live,'all the earth shall be filled with the glory of the Lord.

12 God's new plan concern-

ing Israel revealed

22' Because all those men which have seen my glory, and my miracles, which I did in E'gypt and in the wilderness, and have tempted me now these'^ ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 'But my servant Ca'leb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25TNow the Am'a-lek-ites and the Ca'naan-ites dwelt in the valley.) To morrow turn you, and get you into the wUdemess by the way of the Red sea.

13 Fifth of 11 plagues: 36th miracle (Ex. 32:33, refs.)

■26 " And the Lord spake unto M6'§e§ and unto Aar'on, saying, 27 TIow long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of I§'ra-el, which they murmur against me. *28°Say tmto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and "all that were numbered of you, according to youiT whole nimiber, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Ca'leb the son of Je-phiin'neh, and J6sh'u-i the son of Niin.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But as for you, your carcases, they shall fall in this wilderness.

were to die in the wilderness (v 29-35). Those under 20 years of a ;e who, they feared would be a prey to their enemies, were to be the ones to go into the land (v 31), This shows that the fear of man is many times without foundation. When God is in a thing man never needs to fear the results, God is greater than all and will fulfil His Word

GocPs sentence on the people

33 And yoiu- children shall wander in the wilderness forty years, and "bear your whoredoms, until yoiu- carcases be wasted in the wUdemess.

34 'After the nxmiber of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall knoW^my breach of promise.

35 I the Lord have said, I will surely do it tmto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

14 Sixth of 11 plagues: 37th miracle (Ex. 32:33, refs.)

36 And the men, which Mo'-§e§ sent to search the land, who returned, and made all the congregation to mtinnur against him, by bringing up a slander upon the land,

37 Even^those men that did bring up the evil report upon the land, died by'the plague before the Lord.

15 Reward for Joshua and Caleb (Num. 14:6-8, 30;

26:25; 32:12)

38 But J6sh'u-d the son of Niin, and Ca'leb the son of Je-phiin'neh, which were of the men that went to search the land.'lived still.

16 Israel's first false repentance (Num. 17:12-13;

21:7)

39 And M6'ie§ told these sayings unto all the children of I§'ra-el: *and the people mourned greatly.

40 •" And they rose up early in the morning, and gat them up into the top of the moimtain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned.

17 Third rebellion (Ex. 6: 9): second war (Ex. 17:8). First defeat of Israel (Cp. Josh. 7:1)

41 And M6'se§ said,"Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper.

•42 Go not up, for the Lord is not among you; that ye be not smitten before your enemies.

43 For the Am'a-lek-ites and the Ca'naan-ites are there before you, and ye shall fall by the sword: 'because ye are turned away from the Lord, therefore the Lord will not be with you.

44 But they presumed to go up unto the hill top: nevertheless the'ark of the covenant of the Lord, and Mo'geg, departed not out of the camp.

45 Then the Am'a-lek-ites came-down, and the Ca'nSan-ites which dwelt in that hill, and smote them, and discomfited them, even unto Hor'mah.

CHAPTER 15

132

1 kid of the goats 20,00

8 gal. Qour S 80.^ 6,40

2bullocks $ 3325.00 each... $650.00

Iram 20,00

71ambs(ff'$20.00each 140.00

20 qts. oil-as 1.40 28.00

20 qts, wine ,€'31.60 32.00

Total cost $896.40

a Suffer because of your whoredoms, the backslidings of their parents (v 33)

b This passage has been used as a basis of teaching in the theory that a day means a year and a year me ansa day in prophecy; but such was never the intention of this or any other passage where days and years are so mentioned. A day here and in similar cases, means 24 hours and a year means the usual 365 days. See such a theory explained under The times of the Gentiles , p. 873

c This means: My withdrawal from My original intentions of taking you into the land (v 34). In reality you are the ones that have broken your promises and have so rebelled that you force Me to turn from you and punish you (v 22, 27-35)

d Referring to the 10 spies who made the evil majority report, and not to Joshua and Caleb (v 30, 36-38)

e What kind of plague they died of is not stated. The Heb, maggephah means pestilence, or stroke (v 3'7; 16:48-50; 25:8-9,18; 26:1; 31:16; Ps. 106:29-30; Zech. 14:12-18). A special stroke or plague was permitted by God to punish them for the great evil of causing the whole congregation of Israel to rebel and be killed in the wilderness, and the program of God to be delayed for 40 years. Think of 10 men causing all this because of their fear and cowardice!

f TMs wasthe reward ofthese two godly, fearless, and true men of Israel (v 38), Life is always the best reward of all

g When Moses told the people of God's judgment in delaying the nation's entrance into Canaan for 40 years, and they realized their possession of the land would be after the death of all men above 20 years of age, they mourned greatly and presumed to go up in spite of the pronouncement of God; but it was too late (v 39-45). When people became abandoned to rebellion as here,God is obliged to abandon them to judgment and all the weeping and wailing to avoid it can be of no avail (Mt. 25:41,46: Lk. 16:19-31; Rev. 14: 9-11; 20:11-15; 21:8; 22:15)

h Question 23. Next, 16:3

i TMs was the cause of defeat.They even presumed to go up without Moses and the ark of the Lord (v 44). They were defeated as Moses predicted (v 45)

J This suggests that the ark was to be taken along with Israel on any important mission, instead of remaining always in the holy of holies (v 44). See Josh, 3:3-17; 4:5-18; 6:4-13; 1 Sam, 3:3; 4:3-22; 5:1-11; 6:1-21; 7:1-2

8 commands - monthly sacrifices (28:11)

1 At the beginning of each month through the year offer 2 young bullocks, 1 ram, and 7 lambs without blemish of the first year, for a burnt offering (v 11. 14)

2 For each bullock offer 3 tenth deals (11/2 gal,) flourmingled with oil (1/2 Mn or 3 qts.) for a meat offering (v 12; 15:9)

3 Offer 2 tenth deals (1 gal,) Qour mingled with oil (1/3 Mn or 2 qts,) for the ram (v 12; 15:6)

4 Offer 1 tenth deal (1/2 gal,) flour mingled with 1/4 hin (1 1/2 qts.) of oil for each lamb (v 13; 15:4-5)

5 For each bullock offer 1/2 hin (3 qts.) of wine for a drink offering (v 14; 15:9-10)

6 Offer 1/3 Wn (2 qts.) of wine for a drink offering for the ram (v 14:15:6-7)

7 Offer 1/4 hin (1 1/2 qts.) of wine for each lamb for a drink offering (v 14; 15:4-5)

8 Offer a kid of the goats for a sin offering to the Lord, with 1 tenth deal (1/2 gal.) flourmingled with oil (1/4 Mn or 1 1/2 qts,) and with 1/4 Mn (1 1/2 qts,) of wine for a drink offering (V 5, 7, 15; 15:4-5)

Estimated cost of monthly sacrifice:

RUMBBRS IS

Canaan

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i 3 commandi - oifcnn ix 1 Speak to late\ you conie inco the : burnt offering, ot any: fomiiiin a vow. Ill free-in your loleriin fcajti. iiid you n.uce a iweei Mvour unto the lor'. then_you ihail offer with , meat offering of a tci .al.) of flour miiiiUed wiUi 1/4 part ol aii hin (1 1 /J qlj.)of oil, and 1/4 part of an hln(l 1/2 qti.) of wine for a drlnkof-fcflDfl for each Umborkldof the a>ati «acrlficc<rfv 2-5)~ —*

2 For each tarn vo J thall offrr m meat offeringoTStcnth do all (1 ga L) o f fk)i» mingled with l/Jpartof anhln (2 qti.) ofoil:aDdforadrtiikoffcrlrjRyou ihall offer 1/3 pan of an hin (2 .jts,) of wiar for a iwcet savour to the U^rd (v 6-7)

3 Foreachbulkickoffcnd as a burnt offering for a wcriflci In p t w»*,ora p».acc offcrln>{ w t; u shaUoffcr3tenthdjali(l l/2KaL)of flour mingled with l/2hln(3 qu.)of oil, and l/2hln(3 qu.)of win; for a sweet savour to the Lord/v 8-10,11 - 12)

b Note that God still bad it In mind foe Israel to come into the land.so Mis turning them away from the land did noc do away with Hlsplan 0-»:'<:') Jt only po«-poneditfor40 years(14:2d-35).During the next 19 chapten we have the record of Israel's wandering in the wtldemets during the 40-year period of the cune of 14:'.W-3S, or the journey from Kadesb-bamea to the plaint of

Moab by Jericho on the east of Jordan (33:60). Theme»»ageofl6:2,ld-19about)ioinR into the promued land was spoken to encourage the younger generauon to I believe that they would enter it. The' ordinances ^ven here were addressed lo all Israel tor them to obey when ibey came into the land: so we lake it thai most of the -lOycan of wandering were in the past and the period was drawing to a close. During this time It U bkely that not many sacrifices were offered by reason of the scarcity of aniinalj, wheat, wine, and other things ejjential to offerings. The comn.andi to make such offerings were given in view of enttance into the land where these supplies would be in abundance c 4 c]^a*« of offerings with which meal and drink offerings were to be offered:

1 Burnt offerings (v 3)

2 Sacrifices in performing vows

3 Freewill offerings

4 Offerings for the solemn feasu

d All these were to be sweet savour offerings (V 3, 7,10,13-14). See Lev. 1:1-3:17 re>iardin.; such offerings

e 4 sources of offering

1 From the herds -cattle of all kinds (cows,oxen, bullocks, calves, heifers, v 3. 8, 11; Lev. 1-9: 3:1-17)

2 From the flocks-rams,lambs.sheep. goau,and kids (V 3,5,e,ll:Lev. 1:10-13)

3 From the flocks - plgcofu and turtledoves (Lev. 1:14-17)

4 From ihe fields - wheat fields.olive trees, and vineyards (v 4-10; Lev. 2)

f A tenth deal - 1/2 galloo quarts

g A founh part of an hin of oil - I 1/2

h A fourth pan of an hin of wine - 1 1/2

i 2 tenth deals - 1 gallon quarts

J A thirdpan of an hin of oil - 2 quarts

k A tUrdpanof anhinof wine - 2 quarts

1 3 tenth deals - 1 1/2 gallons

m Half an Wn of oil - 3 quaru

n Half an hin of wine - 3 quaru

o For each bullock offered, regardless of the total number sacrificed, I 1 2gallons of fine flour, 3 quaru of oil, and 3quaru of wine were to be offered (v 3-12)

P For each ram offered, regardleu of the total number sacnficed.l gallon of fine flour, 2 quaru of oil. and 2 quaru of wine were to be offered (v 6-7, ll-12j

q For each lamb or kid of the goau, regardless of the total number sacrificed, 1/2 gallon of fine flour, 1 l/2quarUof oil, and 1 l/2quaruof wioe were Wbe offered (v 2-5. U-12)

r This refers to native born Isaclitei In

contrast with suangerj mentioned In

the next verse. Reference was made to

prospective residence in Canaao and

all the new legislation was made in I

Atonement for sins of ignorance

173

VI Wandei, ,, .,,,: r. »-desh (Num.IVl -30 21; Dt. 2:1 -U). 1 What to offe r wtth l«mb«

■AND the_lo|i^ij|pjJH unto •*^ M<^ jej. saying. • 2 Speak unto the children of ^ ro-el. and say isnto (hem. When ye*b« come into the land of your habiutions. which I give unto you,

3 And will make an 'ofTering by fire unto the Lord, a burnt offering, or a sacrifice in performung a vow, or in a freewill offering, or in your solemn feasts, to make a^weet savour unto the L-.RD.'of the herd, or of the flock:

•4 Then shall he that offereth his offering unto the Loud bring a meat ofTering of '■ tenth deal of flour mingled with thof ourth part of an hin of oil.

•5 And the*fouilh pari of an hin of wine for a drink offering Shalt thou prepare with the burnt offermg or sacrifice, for one lamb.

•IS One

ahaU be stranger you.

Uw and one manner for you, and for the that sojoumeth with

2 What to offer v^ith rams

6 Or for a ram, thou shall prepare for a meat offering'two tenth deals of flour mingled with the 'third part of of oil.

7 And for a drink offering thou shall offer lhe*third part

I of an hin of wine, for a sweet savour unto the Lord.

3 What to offer with cattle

5 Heave offering (Ex. 29: 23)

■17 * And the Lord spake unlo MO'tej, sayTng,

•IS'Speak unto the children of Is ra-el, and say unto them. When ye come into the liuid whither I bring you, •19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the Lord. •20 Ye shall offer up a cake of the iirst of your dough for an heave offering: as ye do the heave offering of the threshing-floor, so shall ye heave it. •21 Of the first of your dough ye shall give unto the LordHui heave offering in your generations.

6 Congregation ignorance

offering (Lev. 4:13-21)

22 • And if ye have erred, and not obsert-ed all these commandments, which the Lord hath spoken unto M6 gej,

23 Even all that the Lord hath commanded you by the hand of M6 gej, from the day

hin I that the Lord commanded M6'-I fef, and henceforward among your generations; •24 Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the con-gregation'shall offer one young bullock for a burnt offering, for a sweet savour unto the Lord, 8 And when thou prepares! a bullock for a burnt offering, or | with his meat offering, and his

for a sacrifice in performing a vow, or peace offerings unto j the Liird: '

9 Then shall he bring with a | bullock a meat offering of'three tenth deals of flour mingled witlfhalf an hin of oil. j

10 And thou shall bring for a ' drink offering "half an hin of { wine, for an offering made by fire, of a sweet savour unlo the Lord.

11 Thus shall it be done "for one bullock, or'^or one ram,*or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to ever>-one according lo their number

4 One law for jU alike (Ex. 12:49;Num.lS;29)

•13 All that are 'bom of the country 'shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the Lord. •14 And if a stranger sojourn with you, or whosoever be among you in your Kenerations, and will offer an oflfenng made by fire, of a sweet savour unto the Lord; as ye do. so he shall do.

•15 One ordinance shall he (both for you of the f ■ lion, and also fur the that sojourneth with yuu, un i ordinance for ever in vnir generations: as ye ore. the stranger be before ti.

drink offering.^according to the manner, and one kid of the goats for a sin offering. •25 And the priest shall make an atonement for ail the congregation of the children of 1$ ra-el, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance:

► 26 And it shall be forgiven all the congregation of the children of 1$ ra-el, and the stranger that sojourneth among them; seeing all the people were in ignorance.

7 Individual ignorance offering (Lev. 4; 1-12)

•27 •" And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. •28 And the priest shall make an atonement for the soul that sinneth ignorantly. when he sinneth by ignorance before the L<jRi), to make an atonement for him; and it shall be forgiven him.

•29 Yf shall have one law for him that sinneth through ignorance, both for him that is born among the children of I5 ra-el, and for the stranger thai sojourneth among them.

8 No marcy for wilful slna

view of the time Inael would beseiUed

In the land (v 13-16)

3 coiiiiiiands - ooe law for all:

1 All true Israelites shall Jo these things after the manner prescribed by law in all offerings (v 13)

'-onrinucd. column 4 ^^

bullock).Therebeing ICbullocks wc-nflcedontheCnd day instead of 13 as 00 the 1st day, it would reJuoe the total COB in the amount of < 335.J0-$325.00 \ for the bullock; $1.2u for the floiu i J4.:ufortheoil, »orthewlne!|

This would mak latedcost of

Mcrifices on the UnJ Jay come to $4. 441. 50 '

a 3 commands - heave offerings:

1 Speak to Israel uylng that when

you come ' >- Kind, then you shall

offer the b: ii. vTCTof the land

as an heave -•■-...« to the Lotd(v H-l'J)

2 You shall offer a cake of your first dough for an heave offering to the Lord (V 20)

3 Observe this practice throughout your generations (v 21)

b For notes on bcave offerings see Index c 5 commands - ignorance offerinj s:

1 If the congregation has erreoand not observed all tne conunandnienu that the Lord has spoken by Moses, then if any sin has been committed through ignorance, tlie congregauon shall offer a bullock and a kid of the goau for a sin offering with the required meat and dnnk offerings (v 22-24)

2 The priest shall make an atonement for all the congregation of Isael and their sin shall be forgiven them (v 25-26)

3 For the sin of ignorance of an individual, the person shall bring a she goatof the fint year(with the required meat and drink offerings) and make a sin offering to the Lord (v 1-5, 27)

4 The priest shall make an atonement for the soul that sins ignorantly and he shall be forgiven (v 28)

5 There shall be one law for all who commit the sin of ignorance, both the Israelite and the stranger (v 29)

d According to the manner means ac-cordin,itoihelaw or ordinance(v 16,24) e 3 sacrifices for ignorance:

1 For t he congregation: f young bullock (estimated cost. $325. 00) for a burnt offering with his meat and drink offerings of 1 1/2 gal. of fine flour ($1.20 a) 80c a gal.). 3 qts.of oil ($4. 20 ^ $1.40 a qt.),and 3 qts. of wine ($4. 80 1® $1, 60 a qt.) for a sweet savour offering (v 8-12, 24) and

2 A kidof the goats for a sin offering (estimatedcost J20.00), with 1/2 gal. of fine Qour (40^), 1 1/2 qts. of oil ($2.10,^ $1.40 a qt.).and 1 1/2 qlt. ofwine($2.40 cy$1.60a qt.) to make atonement (v 1-5.24).Total esUmated cost of sacrifices for the congregation would be $360.10

3 For an individual: 1 she goat of the fint year (estimated cost $20. 00). for a sin offering with 1/2 gal. of fine Hour (40C),1 l/2qt$.ofoil($2.10 ^ $1.40 aqt.) and 1 1/2 qts. of wine ($2. 40 * $1. 60 a qt.). Total estimated cost of ucrifice for an individual would be 524.90

W Cont. from column2

2 Strangers also shall observe all the lawconcerning any offering thai they shall offer to the Lord (v 14)

3 One ordinance and one law shall be for the Israelites and the strangers in the land (v 1 j-16)

commands - Jnd day of feast of tabernacles (29:17) "

1 On the 2nd day oFthe Fean (OcuIB), you shall offer 12 young bullocks . 2 rams, 14 lambs ol the first year without spot (V 17)

2 Their meat and drink offerings shall be according to their number and after the usual manner (v 18).See notes a, c, h. 28:20. 24, 28 for amounts of (lour, oil, wine

3 Offer 1 kid of the goats for a dn offering, with the meal and drink offerings (v 19; 15:3-11; Ex. 29:40)

4 Offer these (12bullocks, 2 rams, 14 lambs, 1 kid) besides the daily sacrifices and their meat and dnnk offerings

The cost of ucrificesfor the Jnd day of the feast of tabernacles would be the same as that for the 1st day, leu the cost of 1 bullock, and 1 1/2 gallons of flour, 3 qu. of oil and 3 qts. of wine (for meal and drink offerings with a

Rebellion of Korah, Dathan, and Abiram

a The great numbers of deaths as a result of sin in Israel iflj to this point no doubt caused many to dread the future. To settle their minds God aaain mad.e it clear that there was a difference between the sins of ignorance (v 22-29; Lev. 4), and presumptuous sins (v 30-31). The responsibility of both the nation (v 22-27) and individuals concerning this matter was clearly set forth (V 27-29)

b A presumptuous sin is one committed wilfully, knowingly, and openly in defiance of the law; a sin of ignorance is an act of breaking the law without knowingthatthelaw is being violated (V 30-31 with V 22-29; Lev, 4)

c The penalty for presumptuous sins was death (v 30-31). but there was mercy and forgiveness through atonement for sins of ignorance (v 22-29)

d 34 main events of the 40 years , p. 164

e All unnecessary work was forbidden under penalty of death (v 32-36; Ex. 20:8-11, notes)

f Second arrest in Israel (v 34)

g The penalty for presumptuous sin(v 30-31, 35). The rcan knew better, but evidently defied the la V4Cp.Heb.lO:28

h This was done to impress upon all Israel the seriousness of breaking the law

i See 9persons stoned in Scripture, note a. Lev. 24:23

j 3 commands - blue ribbon:

1 Speak to Israel telling them to make fringes upon the borders of their garments (v 38)

2 They shall put upon the fringes a ribbon of blue

3 It shall be a sign to you to remember and do all the commandments of the Lord, that you may not seek after your own he art and your own eyes to go a whoring after other gods, and that you may be holy unto God (v 39-40)

k Heb, tsiytsith, a floral or wing-like projection; aforlock of hain a tassel; fringe. Trans, fringe (v 38-39) and lock (Ezek. 8:3). Not the same as gedil, a twisted thread; a tassel; wreath; fringe, as in Dt, 22:12

1 Heb, hanaph . edge; corner. The corners of the garmenu are what is referred to. The Sept. and other versions trans, it corners (v 38-39) m Heb. pathiyl , twine; bound; lace; line; thread. From this we gather that the ribband of blue of v 38 means thread of blue. The word for fringe here means tassel, so the idea is that tassels were to be sewed on the comers of the mantles or outer garments with a thread of blue. The ordinary outer Jewish garment was a rectangular piece of cloth. Tradition maintains that the threads of the tassels were white to symbolize righteousness, that there was a conspicuous blue thread among them to symbolize the commandments were of heavenly origin, and thatthe arrangement of threads and knots was of great importance, for they symbolized the 613 preceots which the law was believed to contain. That there were more than 613 precepts can be seen from the notes on p. 113

Regarding the ribbon of blue, some versions read: "a cord of blue; Fasten the tassels to the corners with a blue thread; put on the fringe of the skirt a ribbon of blue; A ttach the tassels on the corners oftheirrobesby a violet thread; place upon the fringes cords of purple; on the tufts at the corners you will put a blue ribbon." Whether it was a blue ribbon as we know ribbons, the tassels were sewed on with blue thread, or blue ^ cords were used in the tassels themselves, one thing is certain-when 1 srael -saw the fringes or tassels they were reminded of the law and their responsibility to obey it, and their calling to 'be a holy people unto Jehovah (v 38-40),Such outer garments of quadrangular cloth are still used in synagogue prayers. In Christ's time the Pharisees enlarged their fringes hoping thereby to prove their great piety (Mt, 23:5) n Korah the Levite,the son of Izhar the son of Kohath (Ex. 6:18, 21, 24) began a rebellion against Moses with Dathan

•30 '"But the soul that doeth ou(//i<*presumptuously, whether he be bom in the land, or a stranger, the same reproacheth the Lord; and that'soul shall be cut off from among his people.

•31 Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

9 Penalty for sabbath breaking (Lev. 24:10-16; Gal. 3:10)

32 •""And while the children of I§'ra-el were in the wLldemess, they found a man that gathered sticks upon the sabbath day.

33 And they that foimd him gathering 'sticks brought him unto M6'§e| and Aaron, and unto all the congregation.

34 And they^ut him in ward, because it was not declared what should be done to him.

135 And the Lord said unto M6'§ei, The man shall be surely put to«death: '•all the congregation shall 'stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded M6'§es.

10 Blue ribbons: sign of obedience to the law (Ex. 13:8)

■37 • And the Lord spake unto Mo'jes, saying,

•38 'Speak unto the children of I§ra-el, and bid them that they make them*fringes in the'borders of their garments throughout their generations, and that they put upon the fringe of the borders Ribband of blue: •39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: •40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAPTER 16

11 Rebellion of Korah (Nam. 26:9; 27:3; Jude 11). (1) Korah's excuse for rebellion

NOW^o'rah, the son of Iz'-har, the son of Kohath, the son of Levi, and Dathan and A-bi ram, the sons of E-li -ab, and On, the son of Pe'leth, sons of Reuben, took men:

2 And they rose up before M6'se§, with certain of the children of is'ra-el, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against M6'se§ and against Aar'on, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one

of them, and the Lord is among them: "wherefore then lift^ye up yourselves above the congregation of the Lord?

(2) Real cause of rebellion: seeking the priesthood

4 And when M6'se§ heard it, he'^fell upon his face: *5 And he spake unto Ko'rah and unto all his company, say-ingj-'Even to morrow the Lord win shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen win he cause to come near unto him.

•6 'This do; /Take you censers, Ko'rah, and all his company; •7 And put fire therein, and put incense in them before the Lord to morrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

8 And M6'se5 said tmto Ko'rah, Hear, I pray you, ye'sons of Levi:

9 "Seemeth it but a small thing unto you, that the God of is'ra-el hath 'separated you from the congregation of I§'ra-el, to bring you near to

himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?

10 And he hath brought thee near to him, and all thy brethren the sons of Le'vi with thee: and 'seek ye the priesthood also?

11 For which cause both thou and all thy company are gath^ ered together against the Lord : and *what is Aar'on, that ye murmur against him?

(3) Dathan and Abiram's ex-

cuse for rebellion

12 " And Mo'ies sent to call Da than and A-bi ram, the sons of E-li'ab: which said,'We will not come up:

13 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

(4) Wrath of Moses: preparation for acceptance with God

15 And M6'§es was "very WTOth, and said unto the Lord, Respect not thou their ofifering: I have"not taken one ass from them, neither have I hurt one of them.

•16 And M6'se§ said unto Ko'rah, "Be thou and all thy company before the Lord, thou, and they, and Aar'on, to morrow:

• 17 And take even' man his censer, and put incense in them, and bring ye before the

Question 24. Next, v 9

and Abiram co-operating. These caused 250 of Israel's chief princes to rebel(v 1-3).They wanted more authority in the congregation and contended that Moses and Aaron had too much. AU sought to exalt themselves and demote Moses and Aaron who held en-

Continued. column4 —^^'

had not been given what they considered their proper place among the tribes. Korah's objectwasnot to abolish the distinction between the Leviies and the people, but to win the priesthood for himself and kinsmen (v 10). This design was hidden under the pretext that all the people we re holy and should be equal

accusations against V.oses and Aaron:

1 You take too much upon you, exer-cising more authority than you have the right (v 3)

2 You think you are the only holy ones but all in the congregation are holy

3 You lift yourselves up above the congregation of the Lord

4 You have brought us out of Egypt, the real land of milk and honey, to kill us in the wilderness (v 13)

5 You make yourself a prince over us

6 You have not brought us into the promised land of milk and honey (v 14)

7 You have not given us inheritance of fields and vineyards as you have promised

8 You blind the eyes of the people to the fact that you keep none of your promises

c 6 times Moses fell on his face, p. 164

d 4th prophecy in Num. (16:5, fulfilled). Next, V 28 e Moses plainly set forth the test that would prove God's choice (v 6-19). Korah accepted the challenge knowing that he had the congregation back of him. He thought God would go along with the people's choice (v 19), but in this he was wrong. God made the choices, not the people; and He was to teach them that tMs must always be the case

f 3fold challenge and test (v 6-7):

1 Take censers tomorrow

2 f>v fire in them

3 Vut incense in them before the Lord g Korah was the only Levite of the 3 ringleaders. The other Levites addressed could have been children and near relatives of Korah (v 8, 32)

h Questions 25-29. Next, v 22

i 3 purposes ofGod in choice of Levites:

1 To separate them from Israel (v9)

2 To bring them near to Himself to serve in the tabernacle worship

3 To have them stand before the congregation to minister to them

j This was the real purpose of Korah; and if it depended i^ion popular support he already had the priesthood, for all Israel was with him (v 2, 11, 16, 19)

k It was the office of Aaron that Korah sought, so he naturally was the target of the murmuring (v 10-11)

1 Just why they were afraid to come out is not stated, but it was perhaps because they feared judgment and were too proud to acknowledge their part in the rebellion. That they were still bitter is clear from their accusations against Moses (v 13-14). Their stubbornness caused Moses to become very angry (v 15)

m TMs was no doubt an impressive prayer which Moses made in his anger. He appealed to God to standby him and his brother, .-^aron and not to follow popular opinion (v 15, 19)

n 2 things Moses not guilty of as leader:

ngs hav

11 have not taken one ass from them 2 I have not hurt one of them (vl5) o 2 final instructions of the contest:

1 You (Korah), your company, and Aaron come before the Lord tomorrow (vl6)

2 Let each man of you have a censer, put fire and incense in it and bring before the Lord (v 17)

* Cont. from column2

viable positions in Israel.The rebellion spread from these 253 men, all famous in Israel, until 14. 700 died (v 49) besides the original 3 rebels, their families (V 29-34) and the 250 princes (v 35). It could be that Korah felt slighted because he was placed under Eliza-phan who was of the younger branch of KohatMtes and yet made head of all Kohathites (3:27, 30). Korah camped among the Kohathites next to Reuben on the south of the tabernacle which made it convenient to talk over grievances. Reubenites were perhaps discontented because the birthright had been taken away from them and they

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c 7 times Rlofy appcAxed ip wilderness: 1 When Israel rriuimured for food(iLX.

16:10) 23)

C When altar was dedicated (Lev. 9:

3 When Israel rebelled at KadesbfU: 10) l;^

4 Wbentbey rebelled with Kocah(16:

5 When they rebelled bec.njv »he 250 pnoces were destroyer

6 When they rebelled for w_:.; ^-..-j

7 When Moses was ready to die (D(. 31:15)

d Command - Separate]^)unelves from luael (v21). inii, .'•'doiDvj so, Moses and Aaron fel. .: faces to plead

for mercy a jI to be spared

from threate: .:aon(vC2). A

moment befo.v.. ,-..umself was very wroth (V 15), but when Israel became a subject oi God's wtathhe could forget his own and spend his strength to save the people (v 22)

e See note c. v 4

f This term is u»cd twice (v 22; 27:16). It simply monsihat all men will have to give an account to God for their lives and condua Qob 12:10; 2 Pet. 2; 9). All are in God's hands lobe judfted and sent to their own Jcstiny, according to the way they have lived. Tbe hiihteous go to heaver when they leave their flesh bodies (2 Cor, 5:8; PhU.l:21-24: Hcb.12:23; Rcv.6:a-ll). and the wic'k ■ " -^ await the

resurrectioo, .-d there to

be judged (I Vd.. t: -. i r. ii. i j-31;kev. 20:11-15)

g This expresiion. spirits of flesh , found only here and in 27:1'3. seu forth the Bible doctrine of immortality of the souls and spirits of all men, and the distinct difference between the nute-rial and spiritual natures of man (see

pc;--- ■

1 Moic:

but he c ing wroi

commands

he doctrine of man. p.o 19 S'ext. 17:13 . -rothwith :: •'■'•■ '".),

Jaxainsi ;^ the people I. -i--2) ie£^ratiorr

1 Cod's command to separate from the tents of Korah, Dathan, and Ablrant (v24)

2 Motes' command to separate from their tenu.lest the people be consumed (v26)

k This shows that tbe elders of Israel who had the Holy Spirit upon them (11:16 17, 25) did not rebel and were not & pan of the 253 men who led the re bellion (v 1-4)

1 Evidently these 3 men had tents near one anottier.as all (he Kohaihiies and Rei4>enites camped south of the tabernacle (2:10; 3:29); so as they were standing In their tent doors with their wives, sons, and daughters, they were swallowed up by the earth (v 27-34) m They stood In their tent doors in defiance of Moses and his power (v 27)

n The wives and only those tons and children who joined in the rebellion perished. Even sons of Korah who did not rebel (fad not die with their father (26: 11). TUs explains muchand frees uod of any blame retutding the destruction of innocent rr jnuUet o Sthprophco . ful-

filled). Next. 1 , J

p It was by signs andw ^rvjers that God's leaden in both T-.r •; were con-

firmed to be true ; His (V 28).

Sec Miracles in iiucx

q A man would need to be speaking by direct inspiration to say such things (v i

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18 AiiJ'th-> to^.V evcrv hia censer, and p'

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31 T And >:

he had made au end uf ^pcak-inic all these words, that the (round clave asunder that was

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Mo |e> <u>d Kkt on.

(S) Fourth rebellion of la* rael (E«. t> 7. reft.)

19 And KA rata gathered all

the conxrenation acainst them unto Ibe dour of the tabernacle of the congregation: and'the glory of the L<iaD appeared unto all the concregation.

(b) Third time God deter-

rnirf-.% tn HcKtroy Isr-trl (Ex.

i2:7)

■20 And the Lobd spake unto M6'e anH^unto Aaron, saying.

•21'Separate yourselves from among this congregation, that I may consume them in a moment.

(7) Sixth time Cod sparet It-rael because of Moses' intercession (Ex. 32:11, refs.)

22 And they'fell upon theii faces, and said, O God, 'the God of the spirits <of all flesh, shall one man sin, and *wilt thou be v^roih with'all the congregation?

■23 • And iheLpRD.a4ke unto M6'se5. saymg,

•24 'Speak unto the congrega-

i tion, saying. Get you up from

about the tabernacle of K6 rah,

I Di'than. and A-bi ram.

I 25 And M6 jej rose up and

I went unto D4 than and A-bi-

ram; and the*€lders of I§ ra-el

followed him.

•26 And he spake unto tbe congregation, saying. Depart, I I pray you, from the tents of I these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. 27 So they gat up from the tabernacle of'K6 rah. DA than, and X-bi ram. on every side: and Di than and A-bi'ram came out, anefstood in the door of their tents,"and their wives, and their sons, and their little children.

(8)Seventh of 11 plagues: 38th miracle (Ex. 32:33. reft.)

•tt'And M6 e said.'Hereby ye shall know that the L'jhu hath sent me to do all these works; for / have not done them of mine own mind.

29 If these men die the common death of all men. or if they be visited after the visiUtion of : then the Loao hath me. I Hi But*if the Lord make a 'nrw 'hing. and the earth open ith. and swallow them , all that appeftam unto |thcni. and they go down'quick into the'pit. then ye shall ■ ind that these men : <voked the Lown.

under them 12 And the»earth opened her

mouth, and swallowed them up, I their hiiuses, and all the :i that appertained unto Kd'-

lah. and all their goods.

33 They, and all that appertained to them, went down'aiive into the 'pit, and the 'earth

1 them: and they m among the con-,:fc>jaliun.

34 And all Is'ra-«l that were round about them fled at the cry of them: for they said. Lest the earth swallow us up also.

(9)Eighthof 11 plagues: 39th miracle (Ex. 32:33. refs.)

35 And there *camc out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

(10) Memorial of judgment

for rebellion

■36 • And the L<jrd spake imto M6 se$. saying.

•37*Speak unto £-Ie-4 rar the son of AAr'on the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

•38 The censers of these sinners 'against their own souls, let them make them broad plates jot a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Is ra-el.

39 And £-Ie-4'zar the priest took the brasen censers, wherewith they that were burnt had

[offered; and they were made broad plates for a covering of the altar:

40 To be a memorial imto the children of Is'ra-el, that no stranger, which is not of the seed of AAr on, come near to offer incense before the Lord; that be be not as K6 rah, and as his company: as the Lord said to him by the hand of MA sej.

(11) Tenth complaint (Ex. 5:19. refs.) and 5th rebellion of Israel (Ex. 6: P. refs.)

41 'But on the morrow all the congregation of the children of Is'ra-el murmured against Mfl'-Se; and against AAr on. saying. Ye have killed the people of the Lord.

42 And it came to pass, when the congregation was gathered against MA'e and against AAr on. that they looked toward the tabernacle of the congregation :

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of the : 43 A: came ' the coiif.i • >.

(li) Four' 1111 n c » t J '

and. behold, the •' -.t, and'the glory cared.

t$ and AAr'oa e tabernacle of

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2J-30) •>cc no'e He* . Its; Se. Prc<. all thai

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tbt D-w earthHt k-i., ;. juiof Hit

sr>-at Uitbt (Rev. 21:3; 22:4-5)

a This.: of V28-30,shows

bow ijuiciU, ^i^'^lccy can b« fulfilled (v 31-3J) b This was an Co; •- J by the

Lord to luppcii 'J Jte% finished prophesy;:;.; (v .;>. ; tie earth opened from the surface to the center where '11) Is located (v 33;

MU 1 . 4:8-10)

c Heb. cluv. aiive; life; " ■■.es.

It is uans. quick (V 30: P 24;

3;lsa. 11:'; ^=1.

43:7.27-2 141

times (Gen. i;. J. J ^. -:/.'. - i-»,i7, 22.24; C:17; 7:11. 15. 22; 18:10. 14: 23:1): times (16:48:Gen. 1:

21. 2-;. live 43 times (14:21.

28); UvciU 0--aines(Judg.8:I9: 1 bam. 14:39.45); and in other ways to express life, noicxunctiooof being or unconsciousness. It is used of God (Du 5:26; Josh. 3:10: 1 Sam. 17:267^: 2 Kl. l*. 4.16;Ps.42:2: 84:2; Isa.37:4. 17; Jet. 10:10; 23:26: Dan.C:20. 26; Hot. 1:10): of ^vlng heavenly creatures (Ezek. 1: 5-22; 3:13; 10:15-20); and of other eternal. lyver-dving and Immortal thing: so the true meaning here is that the rebels went down into sheol where their lives continued, giving proof again to the fact of immortality of the loul and spirit

d Heb. sheol . the unseen world: the place of departed spirits: hell. Here and in v 30 and Job 17:16 sheol is trans, pit,instead of hell. See notes on Hell , p. 620

e The earth closed upon tbem and they penshed from among the congregauon: but they did not perish in the sense of becoming non-existent. Their bodies died, but their immortal souls and spirits went to sheol to remain in consciousness until tbe resurrection of the wicked dead at the end of the Millennium, Then theirbodies will be resurrected, made immortal and reunited with the soul and spirit to be judged and sent to the eternal hell. See Hell, p.620 and Gehenna, note m, Lk. 12:5

f Heb. abad . to wander away; lose oneself; tobelost; to be destroyed from the human scene (v 33: Ps. 10:16:11*92: Jer. 48:36: 49:7; Mlc. 7:2). It never means annihilation

g Instead of being swallowed up by the earth as their ringleaders of v 28-33, the 250 rebels perished in a fire sent from GodiThis was the 3rd fire from the Lord to destroy rebels (v 35; 11:1-3; Lev. 10:1-?). These offered strange fire and incense as did the sons of Aaron who •^ere destroyed by fire, as in Lev. 10

h 2 commands - brazen memorial:

Speak to Eleazar that he take the 250 censers oui of the fire (which burned the 250 princes) and scatter the fire, for they arc hallowed (sanctified) to the Lord (v 37)

2 Make plates from them to cover the brazen altar as a sii;n to Israel regarding the rebellion and to warn all that no person other than the seed of .\aron shall come near to offer incense before the Lord (V 38-40)

i That offered fire before Jehovah to the detuuction of their own lives (v 38)

j It seems the natural man caniK>i cease warnng against God. These people did not yet have enough punishineni. aivd were back for more. They now complained against N^otes and Aaron, ac-cutingthem of killing the people of the Lord (V 41). They failed to learn one thing from their many plagues and judgments- that It wasGod.notMoses. who was punishing them for the very thing they were now doing. What they might have done if left alone can only be imatiincd. for on previous occasions they wanted to kill their leaders and return to Egypt(14:10; 15:35-36).Thus, to protect His servants God found ii necessary to come on the scene again and dcsuoy many thousands (v 42-50)

k It jecnis that the appearance of the Jwr. 0! L>od was a sign that He wanted t J-j1 with His people (v 42; 14:10: !• 1.'; 2 ;'■, tc.). As seen In njtc c, v 1^, ii appeared oa vark-'Ut occasions, cachtlmcaia tignof the Inltlbk-presence of God 10 deal with laael for

NUMBERS 17. 18

Aaron's rod that budded

The potion of the priests

a Again God commanded Moses :o be separated from the congregation so He could destroy it; and again Moses fell on his face to plead with Him to spare the people (v 45. Cp. v 21-22; 14:5-20: Ex. 32)

b 4 steps to stop plague (v 46):

1 Taking a censer in hand

2 Putting fire therein from off altar

3 Putting incense on the fire

4 Making an atonement for sin c Note that in all the plagues upon Israel

the remedy used was such spiritual means as prayer and atonement, or judgment. The plague e)fperiences were recorded for our benefit, as examples to us that we might profit by them (1 Cor, 10:1-14). They teach us that where mercy was granted the approach to God was by some spiritual means Remedies of lOplagues in Numbers:

1 Prayer stopped plague 1 (11:1-3)

2 Judgment was used in plague 2 (11:33)

3 Prayer and confession of sin were effective in plague 3 (12:10-16)

4 Judgment was used in plague 4 (14:28-35)

5 Judgment in plague 5 (14:36-37)

6 Judgment in plague 6 (16:29-33)

7 Judgment in plague 7 C6:35)

8 A tnnement halted plague 8(16:46)

9 A symbol of the sin being atoned for was effective in plague 9(21:6-9; cp. Jn. 3:14) (25:1-9)

10 Judgment was used in plague 10 d Counting the 253 that died " about the matter of Korah" there were altogether 14.953 besides some women and children of Korah, Dathan, and Abiram (v 27-35. 49) e He returned from the holy place where incense and blood were offered to God to stay the plague (v 46, 50) f 3 commands - priesthood confirmed:

1 Speak to Israel that they take 12 | rods, one to a tribe and write the names of the heads of the tribes upon them (v

2-3' 6) ^ ,

2 Write Aaron's name upon the rod

for the tribe of Levi (v 3)

3 Lay the rods up in the tabernacle before the Lord where I meet with you (V 4). The rod of the man whom I shaU choose for the priesthood.shall blossom (V 5)

g There were 13 rods altogether. 12 for the 12 tribes and the rod of Aaron for the tribe of Levi among them (v 2-3, 6). We therefore conclude that the names upon the 12 rods were as listed according to encampment around the ' tabernacle (2:3-35). and not according to birth as in Gen, 29:32-30:24; 35: 16-20 h Some of the Levites had taken pan in the rebellion ofKorah. and it was necessary for God to confirm His choice of ■ Aaron even to them, so that none would ever seek to usurp the office of the priesthood again. The honoring of Aaron in making atonement to stay the plague of 15:45-50 was sufficient proof of the choice of Aaron. butGod saw fit to make additional proof in the test of the rods (17:1-11) i This was in the holy place where the ark was and where God promised to meet with and talk with Moses (v 4. 7-10; Ex, 29:42-43; 30:6. 36) j 6thprophecy inNum, (17:5, fulfilled).

Next. 20:12 k This makes it clear whose names were on the rods (v 6) 1 Just where the rods were laid in the holy place is not stated, but we do know that after the test was finished Aaron's rod was put inside the ark (v 10; Heb,9:4), It seemed tobemissingfrom the ark in the days of Solomon (1 Ki, 8:9), and could have been lost when taken by the Philistines (1 Sam. 4-7) m The whole tent, including the holy place and most holy place made the tabernacle of witness,The word witneM

32:7): Ninth of 10 plagues {Ex.32: 33) - 40th miracle

■44 ^ And the Lord spake unto M6'§es, saying,

•45"Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

•46 "^And Mo'ses said unto Aar'on.Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and '^rnake an atonement for them: for there is wrath gone out from the Lord; the plague is begun.

47 And Aar'on took as M6'§e§ commanded, and ran into the midst of the congregation; and behold, the plague was begim among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the Uving; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, "beside them that died about the matter of Korah.

50 And Aar'on'returned unto M6'§e§ unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER 17 134

12 Aaron's rod buds: 41st miracle

■AND the LoRi spake unto J^ Mo'sei, saymg, •2'Speak unto the children of I§'ra-el, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers ^twelve rods: write thou every man's name upon his rod. •3 And thou shalt write'•Aar'-on's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

•4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, 'where I will meet with you.

• 5 'And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Is'ra-el. whereby they murmur against you.

6 ^ And M6'§e§ spake unto the children of li'ra-el, and every one of their princes gave him a rod apiece,"for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aar'on was among their rods.

7 And Mo'sei laid up the rods before the Lord 'in theT^ber-nacle of witness.

8 And it came to pass, that on the morrow M6'§e§ went into the tabernacle of witness; and, behold, the "rod of Aar'on for the house of Le'vi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And M6'§e§ brought out all the rods from before the Lord unto'all the children of I§'ra-el: and they looked, and took every man his rod.

•10 " And the Lord said unto M6'|e§, ^Bring Aar'on's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And M6'5e§ did so: as the Lord commanded him, so did he.

1 3 Second false repentance of Israel (Num. 14:39-43)

12 And the children of I§'ra-el spake imto M6'§e§, saying,'^Be-hold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the Lord shall die:

"^hall we be consumed with dying?

CHAPTER 18 135

14 Levitical priesthood confirmed (Num. 3:11; 8:15)

I AND \he Lord 'said unto ^^ Aar'on, Thou and thy sons and thy father's house with thee shall'bear the«iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. •2 And thy brethren also of the tribe of Le'vi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall ministeri'hefoTe the tabernacle of witness. •3 And they shall keep 'thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

•4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. •5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of l§ra-el. 6 And I, behold, I have taken your brethren the Le'vites from among the children of i§ra-el: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation

•7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the'veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death. •8 •" And the Lord spake unto Aar'on, Behold, I also have given thee the charge of^mine heave offerings of all the hallowed things of the children of l5'ra-el; unto thee have I given them'by reason of the anoLnt-

refers to the tables of stone of the 10 commandments n 3 things happened to Aaron's rod (v 8);

1 It brought forth buds

2 It produced blossoms

3 It yielded almonds

Everything that happened to the rod was miraculous and contrary to nature. To see a dead, dry stick do this overnight surely was convincing even to the most skeptical and rebellious ones agalnstAaron.lt is called Aaron's rod 2 times in Scripture (v 10; Heb. 9:4)u See note c, Ex. 14:16

crated to the priests for their services (Ex. 29:24-27; Lev, 7:14. 30-34; 8:27; Vci; 10:14-15; 14:12. 24; 23:10-15; \um. 6:19-20; 15:19-21; 18:3. 11. 19. 26-32) 1 This qualification is the reason God gave for the hi^h priest having full charge of all affairs o! Israel in holy things (V 8)

d All_ Israel saw the miracle of the dry rod budding, blossoming and producing almonds in one night (v 8-9)

b Command -Bring Aaron's rod again before the testimony, to be kept as a sign against the rebels, so that their murmurings will cease (v 10)

The word again proves that it had already been before the testimony. It refers to the previous night of being laid up before the Lord with the other 12 rods to see which one would be chosen. This time it was to be put into the ark itself beside the testimony as a memorial of God's choice (v 10; Heb, 9:4). The testimony referredtohere was the 2 tables of the law on which the 10 commandments were written. The first night the rod was before the testimony but now it was to be permanently placed inside the ark

c So many pexiple had died in the plague whichwassentbecause of the rebellion of Korah. and in other plagues directed byGod from the tabernacle, that Israel was now terror-stricken and in despair of ever being able to approach the tabernacle (v 12-13), God therefore gave the Levites assurances of renewed blessings and provided laws to be observed in the service of the tabernacle (18:1-32) which would protect the people from bearing any iniquity of the tabernacle. He gave the laws of the red heifer, which were laws of separation for all Israel, enabling them to be made clean so as to approach the tabernacle (19:1-22) d Question 31, Next, 20:4 e 10 commands - renewed priesthood:^

1 Aaron, his sons and his father's house with him shall be responsible for the iniquity of the sanctuary (v 1)

2 They shall be responsible for the iniquity of the priesthood

3 All the Levites shall serve the priesthood. butAaron and his sons shall be the only ones to minister before the tabernacle of witness (v 2)

4 The Levites shall keep the charge of the tabernacle and have oversight of all the tabernacle work (v 3)

5 They shall not come neat the vessels of the sanctuary and the golden altar so that none of you (priests or Levites) may die

6 They alone shall help the priests in the tabernacle service; no stranger shall come near to help in such service

(V 4)

7 You priests shall keep the charge of the sanctuary and tbe charge of the golden altar that there be no wrath upon Israel again (v 5)

8 You shall have the Levites as a gift &om Me to help you in the service of the tabernacle for the congregation (v

6)

9 You, Aaron and sons, shall keep the priest's office in the service of the golden altar in the holy place and the ark in the most holy place beyond tiie vail; no suanger shall come near to help in this lest he die (v 7)

10 You, Aaron the high priest, shall have charge of My heave offerings of all the sanctified things of Israel by an ordinance forever (v 8) f Aaron and his sons, the priests, were to be answerable for all sins commined by Israel and make proper atonement for the people in the service of the sanctuary and the priesthood (v 1)

g See Ini£aity_defined, p, 167

h The Levites as a whole were to serve before and not in the tabernacle of witness, the tent oiThe ark containing the tables of the law which was a witness of the contract between God and Israel (V 2). Priests only were to minister in this tent of the witness (v 3. 5, 7)

i See Work of Levites. no te m 8:19; p, 167

J The vail refers to the one separating the holy place from the mos holy place, into which the high priest alone could go once a year to make atonement (Heb, g:"?)

k Roth the wave and heave offerings were parts of the peace offerings andconse-

inTMBER

11)

b 3

10 'Je voce J" thit

1 ObUti>in» o;

2 Me.i!

3 Sin

5 Heave o'

6 Wave o(t>;r..:,;i

7 The bett oi ihe oil (v 12)

8 rbe bett of tb« wine

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rtic r.'.jst ."loly place Tv • o

vall where the ark wai (Ex.

2 The h • - .ere ttic f.c\ien altu.Cu uble ol ihow-btead were (l\. . -j)

3 The outercounfLev.6:16,26,29). It Is called the most holy place here because it was most holy compareJ to the rest of iKael'i cainp (v 10 with Lev. 6:16)

c This could only refer to thehoave offering of the hallowed ihiH);!, a ponion of which was reserved for the pnesu. Only the males of the priests' family could eat of these particular things (v 8-10). The heave and wave offecintd in general were for the whole family of the pncsts. whoover was clean (v 11, 13, \i; Lev. --:3-16)

d 20 sacrificial alts to pneyt;

1 Sin-offctin^s (Lev. C:25-26)

2 Trespas* offerings (Lev. 7:1-6)

3 Peace offerings (Lev.7:31-34:23: 19-20) 10)

4 Pan oi the sheaf offerinip (Lev.23:

5 Part of meat otfenngs (Lev. 2:10)

6 The 2 loaves (Lev. 23:17)

7 The showbread (Lev. 24:9)

8 Part of the oil (Lev. 14:10)

9 Heave offenngs (v U: Lev.7:12-14)

10 Wave offenngi (v 11: Lev. 7:34)

11 Part of Nazante lambs (6:17-20)

12 Fintborn of clean beasu (18:15; Dt. 15:19-20)

13 ThefirstfruiU(Lev.ie:13:Dt.l8:4)

14 The tithes (v 21, 24, 28)

15 The cake (1^:20)

16 Fintborn redemption mooey(y 15)

17 Lambs given to redeem flrstboni of iiDcleanbeast$(Ex.l2:2,12-13; 34:20)

18 Certain unclaimed thin>;(s (5:3) 8)

19 Skins ofcertain sacrifices (Lev. 7:

20 Levite cities and suburbsQosh. 21) These things were promised to the

Levites because they had do inheritance in Israel and could not give themselves to agriculture and stock railing (V 20-28: Dt, 18:1-8) e 3:12: Ex. 13:2. 12: 34:19: Lev. 27:26 f 5shekels or $3.20 wasthe redemption

price of a firstborn child (v 16) g A gerah was about 3 1/5 cents h The firstborn of clean animals belonged to the priests and Levites and were not redeemable (v 17): but the firstborn of unclean animals could be redeemed with a clean one: or its price could be given to the pnesthood instead (Ex-12:13) i See note c, above j Salt, being scarce and predout and used in every sacrifice (Lev. 2:13) ai well as to preserve meat, it became the symbol of incomipubllity of God'i covenant, and the perpetuity of man'i obligation to Him. The term, a cove-oant of salt referred to the tolemnidng of any inviolable covenant (v 19). See point 13, p. 57. col. 4

lOfold prophecy of MesHah (24: IT)

1 I (Balaam) shall see Him, but noc now (V 17). Balaam and all other men will see Him, for every knee shall bow and every tongue shall confess \" Lordship (Phll,2:9-ll).Evenallreb In hell will be tormented forever in I preieace (Rev. 14:9-11. Cp. lia. 66 22-24). The literal meaning here is. I shall have a full view of Him, but the time Is fax distant," that is. the penoo 1 am prophesying about does not now exist among these laaelitcs.not shall He appear in this generation

2 He shall rise as a .star our of Jacob (V 17). The word ttar has been a symbol

11 bowl

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IS Tan d«voi«d things (or the priests and Lsvlte*

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theirs, and r j^^jj, ^^ \^ ^a-el for an inherit-

mK of theirs, *!.:.!'. they :.tuU ^^^^ (q^ ^^^j seri'ice which

render unto mr. shall be most they'serve, even the service of

holy for thee and for thy sons. ,j,p ubcmacle of the congrega-

•10 In *the most holy place

shalt thou eat it: 'every male

shall eat it: it shall be holy

unto thee.

•II And this 15 thine; the

heave offerinK of their Rift, jwith all the wave oflferings of Ithe children of I5 ra-el: I have [Riven them unto thee, and to I thy sons and to thy dau^hters with thee, by a statute for Sever: every one that is clean Itn thv hoii<:e <:hall eat of it. {•12 All • f the oU, and

all the t wine, and of

the wheat, ihe firstfruits of I them which they shall offer {unto the Lord, them have I I given thee.

•13 And whatsoever is first ripe 'in the land, which they shall I ohng unto the Lukd, shall be I thine; every one that is clean I in thine house shall eat of it.

•14'Every thing devoted in

If ra-el shall be thine.

tion.

•22 Neither must the children of Is ra-el henceforth come nigh the tabernacle of the congregation, lest they bear sin. and die.

•23 But the L£ vites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of I5 ra-el they have no inheritance.

19 All tithes of Israel for the Levites

•24 But the tithes of the children of I5 ra-el. which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them. Among the children of Is'ra-el they shall have no inheritance.

20 Tithes of the tithes for

I the high priests

•15'Every thing that openeth]

the matrix in aU flesh, which "25 « And the_LoRD spakg unto they bring unto the Lord. MO'sej. saymg. whether if be of men or beasts. ^26 Thus speak unto the Le -shall be thine: nevertheless vites. and say unto them.^en the firstborn of man shalt thou ye take of the children of I§ ra-surely redeem, and the firsUing el the tithes which I have given of unclean beasts shalt thou redeem.

•16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money 'ot five shekels, after the shekel of the sanctuary, which 15 twenty

^erahs. •17 Bufnhe firstling of a cow. I

I or the firstling of a sheep, or the |

I firstling of a goat, thou shalt not |

I redeem; they are holy: thou

1 6 Law of the firstborn (Ex. I IJ:1, refs.) !

you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe.

•27 And this your heave offering shall be reckoned unto you, as though it were the com of the threshingfloor, and as the fulness of the winepress. •28 Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive

Shalt sprinkle their blood upon! of the children of I5 ra-el; and

1 the altar, and shalt bum their fat for an offering made by fire. for a sweet savour unto the] Lord. '

•18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

17 Twelfth or Covenant of Salt (Lev. 2:1 3: Gen. 1:14, 6)

i •19 'All the heave offerings of the holy things, which the children of Ij'ra-el offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it IS a'covensnt of salt for ever before • unto thee and

to thy thee.

18 No inheritance (or the

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ye shall give thereof the Lord's heave offering to AAr'on the priest.

21 All free will offerings

for the Levites after heave

offering is taken out

•29'Out of all your gifts ye shall offer every heave offering of the Lord, of all the beSt thereof, even the hallowed part thereof out of it. •30 Therefore thou shalt say unto them. When ye have heaved the best thereof from it. then it shall be counted unto the L* vites as the increase of ihe threshingfloor, and as the increase of the winepress. •31 And ye shall eat it in every place, ye and your households: for it «5 your reward for your •ervice in the tabernacle of the

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Levites) shall have no iaheriiance in Israel and no part among them in national settlement (v 20)

2 The tithes of all Israel shall be given to the tribe of Levi for their services (v 21, 24)

3 The children of Israel shall not come neat the tabernacle to help the ministers in their service, lest they die (V 22)

4 The Levites only shall do the service of the tabernacle of the con^egauon, and they shall be responsible for the atoning work of Israel (v 23)

C 2 commands - support of hi^h priest:

1 When you take tithes of all Israel, then you shall set aside and offer as an heave offering 1/10 of the tithes and give it to the high priest (v 26)

2 This ponion of the tithes from the , whole of the Levites shall be considered as though yoa had dedicated your own wheat and grapes that you had raised (v 27-23)

d 4 commands - support of Levites:

1 You flsrael) shall offer the best part of each gift for an heave offering to the Lord (v 29)

2 When you have heaved the best of your offerings to the Lord, the remaining part shall be given to the Levites and they shall eat of it as freely as if they had produced it in their ovm fields (V 30)

3 It shall be for the service of the Levites in the tabernacle work (v 31)

4 You shall not pollute the holy things, lest you die (v 32)

^»- Cont. Irom column2

G$a. 9:6-7; Dan. 7:13-14: Lk. 1:32-33: Rev. li:15)

4 He shall smite the coinen (extremity ot uttermost parts) of Moab(v 17. Cp. Ps. bU:8: Isa. 11:14; 16:1-5; 28:10: Jet. 48:47; Dan. 11:40-41)

5 He shall destroy the children of Sheth (Seth.v 17.Cp. 1 Cht. l:l).Seth here refers to all mankind, for all descended from Seth through Noah (Gen. 5); that is, none but sethites were preserved through Noah and his sons. Messiah will reign until all enemies are put under His leet - those of the human race and otherwise (1 Cot. 15:24-26)

6 He shall pouess Edom (v 18. Cp. Pf.60:8-J:lsa. 11:14; 63:1-5: Dan. U: 40-41;.\mos9:r2:oba. U-21).Edom, Seir, and Esaurefer to the same country (Gen. 3-2:3; 36:8, 21)

7 He shall cause Isael to do valiantly (v 18. Cp. Isa. 11:14: Zech. 12: 5-9: 14:14)

8 He shall come out of Jacob (vH, 19. Cp. Gen.49:10: l$a. 9:6-9: 49:26; 65:9; Mt. 1:1-2: Lk. 1:32-33)

9 He shall have dominion (v 18. Cp. Isa. 9:6-7: Dan. 7:13-14; Zech. 9:10; 14:9; ICor. 15:24-28: Rev. 11:15; 20: 1-10; 22:4-5)

10 He shall destroy him that remain-eth of the city (v 19), This pictures j conqueror who defeats his enemies in banle and then seeks out those that have escaped, to deal with them accordingly. This, Christ will do after Armageddon when He gathers the nations and determines who shall or shall not enter the kingdom (Mt. 25:31-4b)

3 people I n Scripture had trance» PTTi)

1 Balaam (v 4, 16)

2 Peter (Acts 10:10; 11:5)

3 Paul (Acts 22:17)

NUMBERS 19, 20 The red heifer; the water of separation Death of Miriam at Kadesh

a Israel was supposed to give from the best of their crops and animals and honor God with the firstfruits of all their increase as a token of appreciation for His many blessings in making such things possible (v 32. Cp. Pt, 3: 9-10; Mt. 22:37)

b 28 commands - water of separation:

1 Speak to Israel that they bring to you (Moses and Aaron) a red heifer without spot, or blemish, and which has never worn a yoke (v 2)

2 G ive her to Eleazar the priest (v 3)

3 He shall bring her forth outside the camp

4 One shall slay her before the face of Eleazar (v 4)

5 The priest shall take of her blood withhis finger, and sprinkle it directly before the tabernacle of the congregation 7 times

6 One shall burn the heifer in his sight, including her skin, flesh, blood, and dung (v 5)

7 Eleazar shall take cedar wood, hyssop, and scarlet, and cast the same into the midst of the burning heifer(v 6)

8 He shall then wash his clothes, bathe in water, come into camp and be unclean until evening (v 7)

9 The one who burns the heifer shall wash his clothes, bathe in water, then come into camp and be unclean until evening (v 8)

10 Another that is clean shall gather up the ashes of the heifer, and lay them up in a clean place outside the camp

(V 9)

11 The ashes shall be kept for the congregation of the children of Israel for a water of separation as a purification for sin

12 The man who gathers the ashes shall wash his clothes, and be unclean until evening (v 10)

13 This shall be a statute for the Israelites and the stranger among them, forever

14 He that touches a dead body shall be unclean 7 days (v 11)

15 He shall purify himself with the water of separation on the 3rd day and be clean on the 7th day (v 12)

16 If he does not purify himself on the 3rd day he shall not be clean on the 7th day

17 He that touches the dead body of any man, and does not purify himself defiles the tabernacle of the Lord, and shall be cut off from Israel (v 13)

18 All that are in a tent where a man dies shall be unclean 7 days (v 14)

19 Everyopen vessel in the tent shall be unclean (v 15)

20 He that touches one slain in the field, or any other dead body, a bone of a man, or a grave, shall be unclean 7 days (v 16)

21 For an unclean person, some of the ashes of the heifer shall be put in running water in an open vessel (v 17)

22 A clean priest shall take hyssop, dip it in the water of purification, and sprinkle it upon the tent, upon the vessels, and upon the persons that were in the tent, or upon him that has touched a bone, one dead or slain, or a grave (vl8)

23 The clean priest shall sprinkle upon the unclean person on the 3rd day and on the 7th day (v 19)

24 The 7th day the priest shall purify himself, wash his clothes, bathe in water, and be unclean until evenmg

25 Any unclean person who does not puiify himself shall be cut off from among the congregation, because he has defiled the sanctuary of the Lord and the water of separation has not been sprinkled upon him (v 20)

27 It shall be a perpetual statute that the priest who sprinkles the water of separation shall wash his clothes and be unclean until evening (v 21)

27 He that touches the water of separation shall be unclean until evening (V 21, 22)

28 Everything the unclean person touches shall be unclean (v 22)

c Eleazar was made chief of all the Levites at the 1st numbering (3:32; 4:

congregation.

•32 And ye shall bear no sin by reason of it, when ye have heaved from it the"best of it: neither shall ye pollute the holy things of the children of Ig'ra-el, lest ye die.

CHAPTER 19

22 Water of separation: (1) Thirtyfold preparation: red heifer ashes and water kept on hand to ceremonially purify sin

■AND the Lord spake unto ^^ M6'§e§ and unto Aaron, saying,

•2 This is the ordinance of the law which the Lord hath commanded, saying, *Speak unto the children of I§'ra-el, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

•3 And ye shall give her^nto E-le-a'zar the priest, that he may bring her forth without the camp, anddone shall slay her before his face:

•4 And E-le-a'zar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

•5 And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: •6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

•7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. •8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

•9 And a man that is clean shaU gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Ig'ra-el for a'water of separation: it is a purification for sin. •10 And/he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of i§'ra-el, and unto the stranger that so-joumeth among them, for a statute for ever.

(2) Purpose of the ashes and the water of purification

•11 • He that toucheth the dead body of any man*shall be unclean seven days. •12 He shall ^purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

•13 Whosoever toucheth the dead body of any man that is

dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul "shall be cut off from i§'ra-el: because the fc water of separation was not sprinkled upon him, he shall be unclean; his unclean-ness is yet upon him. •14'^This IS the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

•15 And every open vessel, which hath no covering bound upon it, IS unclean. •16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean<'seven days.

(3) How to use the water of purification and the ashes

•17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: •18 And a 'clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: •19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

•20 But the man that shall be unclean, and shall /not purify himself, that soul shall be cut off from among the congregation, because he hath defiJed the sanctuary of the Lord : the water of separation hath not been spririkled upon him; he IS unclean.

•21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

•22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

CHAPTER 20

23 Back to Kadesh-barnea

after 38 years of wandering

(Num. 15:1). (1) Death of

Miriam

THEN came the children of I§'ra-el, even the whole congregation, into the desert of Zin in theMirst month: and the people abode in Kadesh; 'and Mir i-am died there, and was buried there.

(2) Eleventh complaint of Israel (Ex. 5:19, refs.)

2 And there was'no water for the congregation: and they gathered themselves together

16).He was the one given responsibility at the time referred to in the last few chapters (16:37,39; 19:3, 4), perhaps because i t was about the time that

Aaron would die. The next reference about him is when he became high priest and Aaron died (20:23-29)

Continued, column 4 ^

because it was used in the ceremonial cleansingof defiled persons wanung to separate themselves from uncleanness. In the same sense the water of purification is so-called in STt f He that gathered the ashes became as

unclean as others (v 10-11) g 10 things rendering one unclean , p.165 h See The red-heifer laws , njte b, v 2

a It would be wilful neglect and presumptuous sin to know the law and refuse to obey it (v 13; 15:30-31)

bit was called this because of being used ceremonially in the cleansing or sanctification of men from uncleanness of reUgious and bodily defilements (V 9, 13, 17-21)

c This law shows the purpose of the water of separation. Its primary use was in ceremonial purification of persons becoming unclean by death in the family. This is indicated by the fact that the touching of a dead body, a bone of a dead body, or a grave are referred to 7 times outof 10 wherein the causes of uncleanness are mentioned in this chapter. The other 3 causes were in-cuned in the preparation of the red heifer and the water of purification (see note g, v 11)

All members of a household where a person died were to use the water of separation, for all became defiled and needed to be purified (v 14). In such a vastpopulation there would be a daily need of this water, which suggests that many red heifers may have been killed from time to time. Some Jewish writers say the ashes were made yearly and the sprinkling ingredients were added and distributed to all cities and towns of Israel at that rime; but the language of V 9 and 17 seems to indicate that the mixture ofrunning water and ashes was made fresh when needed. The main purpose of the rite no doubt, wasto prevent the Israelites from imitating the superstitious customs of the Egyptians who kept their dead around them in mumified form. This law encouraged a speedy burial for all, the maintaining of graveyards at a distance from the dwelling places, and helped prevent the spread of disease in the camp. Fields had to be cleaned up of persons slain in battle, whether Israelites or others - strangers and foreigners (v 16)

d Uncleanness lasted 7 days in the case of one being defiled by the dead (v 11-12,14), and for the other reasons of v 14-16, but only one day in the case of being defiled in connection with the sacrifice of the ted heifer (v 7-10),in applying the water of separation to others (v 19), or touching it (v 21)

e This explains the they of V 17. It seems that any clean person, not necessarily a priest, could apply the water of separation (v 17-21). It also explains how the water of separation was used

f Note how important God considered even the ceremonial cleansing. One was cut off if he did not submit to it, so how much more would one be cut off if he did not give evidence of a real cleansing from sin, of which the outward ceremonial cleansing was only a figure (V 13, 20)

g This was after the events of the 40 years of wandering - from 14:28-35 to this point in the history of Israel

h The 1st month of the 40th year after leaving Egypt (v 1 with 33:38; Dt. 1:3)

i Miriam (vl) and Aaron (v 28-29) were perhaps the last of the old generation to die (except Moses, Joshua, and Caleb). fulfilUng 14:28-35. Miriam died in Kadesh, and Aaron on Mt. Hor. Moses died later on Ml. Pisgah, but before Israel entered Canaan; and was buried by God, Himself in a valley of Moab. Kadesh is where Israel had rebelled about 38 years before this

j 3 times "no water" for Israel:

1 At Marah (Ex. 15:22)

2 At Rephidim (Ex. 17:1)

3 At Kadesh (20:1-2)

^»- Cont. from column 2

d 5 distinct parties in this sacrifice:

1 Israel to bring the red heifer (v 2)

2 Eleazar to receive red heifer (v 3)

3 .'Another man to slay her and burn her with fire (v 3, 5, 8)

4 Still another to gather up the ashes and storethem in a clean place (v 9-10)

5 A clean person to sprinkle the water upon the unclean (v 17-21)

e It was called the water of separation

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mands of v 8 (v -0

2 G athered the assembly, obeying what be was told to do in v d (v 10)

3 Spoke to Israel instead of the rock, tiansgremnj the instructions of v 8

4 Smote the rock twice when he should have spoken to it only, thus

thecommandsof V 8 (V11) ' Next, 21:5 ; ^pc^kiu^ ^..^stily to Israel and not spcakinti to ilie rock as commanded, was not only unbecoming to one of Moses' position, but an act of unbebef (V 12), It called attention to we" - Mo«cs and Aaron - as the source of supply, not Jehovah (v 10), This act of bteakinKdown in the actual dischartie of duty asC>od'srepresentative tolsiael was truly one unworthy of ih-? Rreat work entrusted to him in th mentol the spiritual and t> ({ram C>od was making knuwu lu ibe whole world thruufthtfut njti n. Thus, Moses did not saficti : : Him

apart as sacred an J re v< : >re all

the people (v 12), Aaron could have chccVcJ this rash, irrr ufent. .in-! !:$obc<J. n

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rhc chiel reason for this being such a serious sin against Jehovah, and one that displeasi:'.! :'irr jrcatlv. »\i: that airesb. 1 hus (>od punished lor trans-ivession in type, thi- s.ir^,. js !'c will punish forrealiiy.I ly a He will puni^

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5 And wherefore have ye made us to come up out i-'.

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or of fi(fs, or >M .iii<:^, ". ^; p<^>meKTanafes; neither is thete any water to drink.

(}) Uaual procedure of Motes in trouble (Num. M:S, refs.)

6 And MA'^e^ and Air'on went from the presence of the assembly unto the door of the tabernacle of the conRreRation, and they fell upon their faces: and the glory of the Lord appeared unto them.

(4) Moses and Aaron sin

•7 » An^ ■'- ' HP spake onto M6 je?.

•Slake ui' -: J i, and Rather thou the assembly together, thou, and AAr on thy brother, and*speak ye unto the rock before their eyes; and it shall give forth his water, and thou Shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And M<5 §e§ 'took the rod from before the Lord, as he commanded him.

10 And Mo'je? and Air'on gathered the congregation together before the rock, and he said unto them, 'Hear now, ye rebels; *must we fetch you water out of this rock?

11 And MO ses lifted up his hand, and with his rod he smote the'rock twice: and th^^ater came out abundantly, and the congregation drank, and their beasts a/50.

(5) Penalty ior striking the rock instead of speaking to it (v 7-H; Dt. 32:48-52. 1

Cor. 10 4)

J12 •■'Xnd the Loud fV^t unto Mfl'se? and AftronT^Be-f9M^^ ye'believed me not, to me in the eyes of the . , of Ijra-el, therefore ye shall not bring this congregation into the land which I have given them.

13 This iJ the water of*M*r'i-bah; because the children of Ij'ra-el strove with the Lord, and he was sanctified in them.

(6) At Kadesh: Edom refutes passage through the country

14 * And M^'jej 'sent messengers from KA ■'■•'-^ '''' ■ •'''• king of £ dom, 1

brother I5 ra-el, 1

all the travail that hath befallen us:

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.in$ vexed us, and our

t.ii.'i'-: s .

16 And when we cried unto

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t us pass, I pray thee,

thy countr>': we will

^ through the fields, or

. the vineyards, neither

w ui »tr drink of the water of the

I wells: we will go by the king's

' high way, we will not turn to

1 the right hand nor to the left,

I tintil we have passed thy bor-

1 ders.

18 And*^£ dom said unto him. Thou shalt not pass by me, lest

, I come out against thee with the sword.

19 And the children of Is'ra-el said unto him. We will go by the high way: and if I and my cattle drink of thy water, then

1 will pay for it: I will only, without doing any thing else, go through on my feet.

20 And he said. Thou shalt not go through. And £'doin came out against him with much people, and with a strong hand.

21 Thus £dom refused to give l§'ra-el passage through his border: wherefore l§'ra-el turned away from him.

VII Wanderings: Kadesh to

Jordan (Num. 20:22-25:18;

Dt. 2:17-3:29). 1 Journey:

Kadesh to Mount Hor

22 • And the children of !§'-ra-el, even the whole congregation,'journeyed from Ka desh, and came unto mount Hor.

2 Death of Aaron: 123 years old (Num. 33:37-39): Elea-zar becomes second high

priest

•23 And the Lord spake unto Mo jes and Air'on in mount H6r. by the coast of the land of fe'dom, saying,

*24 'A4r on shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of 15'ra-el, 'because ye rebelled against my word at the water of M*r i-hah.

•25'Take AAr'on and £-le-4'iar his son, and bring them up unto mount Hor:
•26 And strip A&r on of his garments, and put them upon £ le-A'zar his son: and Adr on shall be gathered unto his people, and shall die there.

27 And Md e did as the Lord commanded: and they went up into mount H6r *in the sight of all the congregation.

28 And M6 jej stripped Air'on of his garments, and put them upon £-le-A zar his son; an,I AT.r ,,t, ,ii.-(i there in the |

:.t: and M6'$es

^ame down from

I the mount.

I 29 And when all the congrega-

6: lCor.lO:4).typilyina that the bene-

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14: DU 32:51: Ps, 106:32.Cp. Ex. .1 had !• ■ 3 or 4 !

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5 He seri' 29; 14:1 J; . . -- .. . .-,

6 He has broutiht us out of Lk;ypt (v 16: Ex.12:' - •••

7 We are This is oi.- . .. ...- ...■^..

comprehenuvc <f a nation -

b 2.L e to Ldorru

i i,..i LU j'.i>o i.u^u..... ,^\a country (v 17) or vineyards

2 We will not go through your fields

3 We will not drink of the water of your wells

4 We will go by the kinti's highway

5 We will nut turn to the right hand or to the left, until we have passed through your borders

6 If we orout coxile dnak anyof youi water we will pay for it (v VJ)

7 We will go through on foot without bothering anyttiing

c Edomites were the descendants of Esau. They bad been multiplying tor the many years Israel had been in Egypt. Even when Jacob came from Haren, Eiau already had hundreds of soldiers (Gen. 3V:C). ^.ow the whole nation mobilized to oppose the passage of Jacob's descendants through their land (V 18, 21): but L'Od instructed Israel not to fight with them (Dt. 2:4-3)

d Israel now started on the last section of their journey to Canaan, going around Moab and Edom to come into the land from the east of Jordan (v 22)

e ath prophecy in .Num. (20:24-26, ful-fiUed). Next, 21:16

f See note o, below

g 2 commands - change of high priests.

1 Take .Xaron and ^leazar his son,and bring them up unto mount Hor (v 25)

2 Strip .Aaron of his garments, and put them upon Eleazar (v 26)

h Israel was permitted to see the change in hi);hptiests, sothey would all know Cod's choice regarding the successor. The purpose was to keep down rebellion, as in chapter 16

i The 3 men went up but only 2 came down. Evidently Aaron was bisied in the mount (v 23)

^*" Cont. from column2

0 This 1$ the official reason for Moies and .Aaron not being permitted to enter the promised land (v li, 24; Dt. 3:18-29). It Is relerred to several time* by Moses as one ol the most regrettable things that ever happened to bimj'hlnk of It! The nun who spent the most of 120 years either in preparation or the actual work of getting his people out of bondage and bringing them to the promised land, at the last moment, was not permitted to see the work completed! Thisdoesnot mean that he was eternally lost or cut otf from heaven but that he was denied the fulfilment of his life-long desire, through disobedience. The expenencc should be an everlasting lesson to all free moral agents to come, showing them that pcrtrct obedience

is rei.|Uircd ol the Supreme Moral C'overnor of the universe drh. C:7; 3:10-11) I 7 siii^ here:

{"• provokingly called his

1 vV 10)

J what we must do instead 01 glorilying (.'■oJ

3 Went beyond divine command(v8), addressing Israel instead of the rock

t Pclinitely tianskircssed the corn-fa v falling; to speak to the rock ::'.ote the r 1 V twice in anger (v 'I 11; Hs. U '"■' C Failed • vc Cod (v ICi

7 Tailed to uncuty Him inthe eyes ol the people (v 12. Cp. Dt. 32:51) "■ -"^ q Meaning itrife. water of strife (V13; 27:

17:2)

a Days of mounung for the dead: For

1 Jacob - 70 days (Gen. 50:3-4)

2 Jacob-7 daysinCanaan(Cen.50:10)

3 Aaron - 30 days (Num. 20:2^

4 Moses - 30 days (Dt, 34:8)

5 Lazarus - 4 days On. 11:17, 31.39)

6 Christ-3 days(Mt, 12:40; Jn.20:11) b This should read, " the Canaanite,king

of Arad," as Arad was a city in the southern part of Canaan,about 20 miles south of Hebron (v 1; Josh. 12:14)

c Heb. Athariyin . the name of a place in south Canaan. The Sept. and some other versions read, "by the way of Atharim." The ordinary Heb. word for spies is ragal which is so translated elsewhere (Cen. 42:9, 11, 14, 16, 30 31, 34; Josh, 6:23:1 Sam, 26:4; 2Sam.' 15:10). The spies did not take this route of Israel when going into Canaan. They went nonh from Kadesh, and now Israel was going southeast from Kadesh to Mt. Hor and around Edom and Moab to en-terCanaan from the east of Jordan (v 4-35: 22:1; 33:37-50). Thus, Atharim must have been the name of a place, not the route of the ^ies

d 7 wars of Moses In the exodus:

1 Victory over Egyptians (Ex.14:1-31)

2 Victory over Amalekites (Ex, 17: 8-16)

3 Defeat by Canaanites and Midian-ites when God abandoned the nation (14:41-45; Dt. 1:44-46)

4 Victory over Canaanites (21:1-4)

5 Victory over Amorites (21:21-32; Dt. 2:24-37) Dt.3:l-21)

6 Victory over Bashaniies (21:33-35;

7 Victory over Midianites (25:17-18; 31:1-54)

e Israel in defeat vowed to Jehovah who then helped them turn defeat into victory (v 2-3). This was to teach Israel that their strength came from Him and that only through Him could they expect to conquerCanaan and possess the land f Utterly destroyed this part of the Canaanites; but, since Israel did not intend to remain here at this time, the country was taken over again by those that were left of the Canaanites. They were then defeated again when Israel took over the land later. Cp.Judg, 1:17 g Hormah means utter destruction or ban, and speaks of the fact that Canaanites were destroyed or banned from the country h The direct route to Moab through the valleys of Edom was closed to them(20: 18, 20), so they were compelled to go southward a distance and then eastward and northward to Moab (Dt. 2:3). They spent a number of days going through the Arabah, a mountain plain of loose sand, gravel, and rock, with very little food and water; and so, the people became discouraged again and began to complain (v 4-5) i Question

35. Next. 22:9 J It was like saying: No bread and no water, but only this vile contemptible bread that falls from heaven daily and which we have eaten for 40 years (v 5) k Heb. saraph (burning, poisonous, fiery) nachash (snake, serpent). These were called fiery serpents because of the heat, violent inflamation, and thirst caused by their bites, not because of their color (v 6-9; Dt. 8:15). They caused many to die, but produced repentance and confession of sin (v 6-7) 1 Prayer was again relied upon for deliverance from a plague and it was effective. Moses was told to make a brazen serpent and put it on a pole so that all who would look upon it might be healed (v 7-9) m The brazen serpent here was clearly a t>pc ofChrist bearing the sins and sicknesses ofallmen(v8; Mt. 8:17; Jn. 3. 14; 10:10; 1 Pet. 2:24; Isa. 53). Sec 35 facts about sickness and healing , p. 264 of N. T. n jfold type of Christ:

1 The serpent itself was a symbol of sin; and Christ was made sin for us that we might be made free from sin (2 Cor. 5:21)

2 The serpent was lifted up on a pole; andChrist was lifted up on a cross (Jn.

NUMBERS 21

Plague of fiery serpents

tion saw that Aaron was dead.lgah; 3rd song of Israel (Ex

Moses sets up a brazen serpent

they mourned for Aar'on'thirty days, even all the house of I§'ra-el.

CHAPTER 21 138

3 Third war (Ex. 17:8. refs.). Victory over the Canaanites

AND when *king A'rad the « Ca'naan-ite, which dwelt in the south, heard tell that I§'ra-el came by the way of^e spies; then he"fought against I§'ra-el, and took some of them prisoners.

2 And i§ra-el 'vowed a vow unto the Lord, and said, If thou wilt indeed deUver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Is'ra-el. and Hp-hvered up the Ca'naan-Ites; and they Aitterly destroyed them and their cities: and he called the name of the»place Hor'mah.

4 Journey: Mt. Hor to Red

Sea

4 *" And'^they journeyed from moimt Hor by the way of the Red sea, to compass the land of E'dom: and the soul of the

i people was much discouraged because of the way.

5 Twelfth complaint of Is-

rael (Ex. 5:19, refs.)

5 And the people spake against God, and against Mo'-se§,'Wherefore have ye brought us up out of E gypt to die in the wilderness? for there is 'no bread, neither is there any water; and our soul loatheth this light bread.

i 6 Tenth of 11 plagues: 42nd miracle (Ex. 32:33, refs.)

6 And the Lord sent *fiery serpents among the people, and they bit the people; and much people of i§ra-el died.

7 Third false repentance of Israel (Num. 14:39, refs.)

7 ' Therefore the people came to M6'§e§, and said, We have siimed, for we have spoken against the Lord, and against thee; 'pray unto the Lord, that he take away the serpents from us. And M6'§e§ prayed for the people.

8 Serpent of brass: 43rd miracle - life for a look

(Jn. 3:14)

Ss And the Lord said unto M6'§e|, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when'"he looketh upon it, shall live.

9 And M6'§e§ made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he"beheld the°serpent of brass, heaved.

9 Journey: Red Sea to PiS'

15:1, 20)

10 " And the children of !§'-ra-el'-set forward, and pitched m O'both.

11 And they journeyed from O both, and pitched at Ij'e-ab'a-rim, in the wilderness which 15 before Mo'ab, toward the suiuising.

12 ^ From thence they removed, and pitched in the valley of Za'red.

13 From thence they removed, and pitched on the other side of Ar'non, which is in the wilderness that Cometh out of the coasts of the Am'or-ites: for Ar'non is the border of Mo'ab, between Mo'ab and the Am'or-ites.

14 Wherefore it is said in'the book of the wars of the Lord. What he did in the Red sea, and in the brooks of Ar'non,

15 And at the stream of the brooks that goeth down to the

I dwelling of Ar, and Ueth upon

the border of Mo'ab. I 516 "And from thence they went j to Be'er: that is the well I whereof the Lord spake unto M6'§e§, Gather the people together, and I win give them I water.

I 17 • Then I§'ra-el sang this I song,"Spring up, O well; sing I ye unto it:

I 18 The princes digged the , well, the nobles of the people j digged it, by the direction o/ j the lawgiver, with their staves. And 'from the wilderness they went to Mat'ta-nah:

19 And from Mat-ta-nah to Na-ha'li-el: and from Na-ha'-h'-el to Ba'moth:

20 And from Ba'moth in the valley, that is in the country of Mo'ab, to the top of Pis'gah, which looketh toward Jesh'i-mon.

10 Fourth war (Ex. 17:8, refs.). Two victories: (1) Victory over Sihon, King of the Amorites (Dt. 2:24-37; Gen. 15:16)

21 • And I§'ra-el /sent messengers unto Sihon king of the Am'or'ites, saying, I 22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we wUl go along by the king's high way, untD we be past thy borders.

23 And Si'hon would not suffer I§'ra-el to pass through his border: but Si'hon gathered all his people together, and went out against isra-el into the wilderness: and he came to Jahaz, and fought against is'ra-el.

24 And Is'ra-el smote him with the edge of the sword, and possessed%is land from Ar'non unto Jab'bok, even unto the children of Am-mon: for the border of the children of Am-mon was strong.

25 And ig'ra-el took all these cities: and is'ra-el dwelt in nil the cities of the Am'or-ites, in Hesh'bon, and in ail the vil-

I lages thereof.

3:14-15)

3 The sick of Israel received healing by looking on thebrazcn sorpent;others have received healing by looking to Christ (Mt. 8:17; Jn. 3:14-15; 1 Pet. 2:24: Isa. 53).

4 AsthelsracLtcs who looked on the serpent continued to live, so those who

Continued, cohiniii ■ ^

thoy are necessary to obtain the benefits of Clirist and the cross (Jn.3:14-16; Rom. 10:9-10; 1 Jn. 1:9) o Israel later made a god of this brazen serpent and it was finally destroyed in the days of llezckiah (2 Ki. 18:4)

p These people received physical life whereas, those who look upon Christ receive eternal life (Jn. 3:14-16)

a See Journey - 13 camps, p. 182 b What this book of the wars of the Lord refers to is not known, unless it is the writing spoken of in Ex.17:14, for nothing more issaid about it. WhatGod did in the Red Sea is recorded in Ex. 14-15, but what He did in the brooks of Arnon is not stated in Scripture.lt is clear here that it had something to do with Israel's entrance into the plains of Moab (v 13-14) c 9th prophecy in Num. (21:16.fulfilledK Next, V 34. Beer was one of the places where the Lord supcrnaturally gave the people water - this time out of a well which was dug at the direction of Moses (V16-18). This made at least 3 miraculous S(fl)plies of water (Ex, 17:6: 20:7-13: 21:16-18) d Here we have the words of the song which Israel sang at the time of the miraculous supply of water from the weU (v 17-18) e The places named in v 18-20 are not mentioned in the list of chapter 33, but we take it that Israel made camps at all of them f Israel sent messengers to Sihon, king of the Amorites, requesting to pass through their land, promising not to bother his fields and vineyards, or drink of the waters of his well,and explaining they would go along the king's highway unril they were through his country (v 21-22). Sihon was stubborn and refused Israel passage. Perhaps he had heard of the resistence of the Edomites and Moabites and how Israel, instead of fighting, took another route. It could be that he expected the same to happen again; and so, he gathered his armies together. But, this time God permined Israel to fight and gave them victory over this giant and his forces (v 23-32) God could have enabled Israel to defeat the Edomites and Moabites, but He was not vet ready for them to do so: therefore. He commanded them to go around those lands. In the Millennium, however, such lands will be under the Messiah and Israel (Num. 24:17-19; Ps. 60:8-12; Isa. 11:24; 63:1). AU the land from the Indian Ocean on the south to Hamath on the north, and from the Mediterranean on the west to the Euphrates on the east will be included in the future kingdom of Israel (Gen. 15: 18-21; Ezek, 48). Even during the prosperous reigns of David and Solomon and some of the other kings these lands were ruled by Israel; but for the time when the nation came out of Egypt and the land was too large for them, it was God's will for them to let Edom and Moab remain as they were. In the case of Sihon, Og, and many other kings and nations it was in God's plan to take their lands and give them to Israel immediately, in fulfillment of the covenants with Abraham. Isaac, and Jacob g The kingdom of Sihon extended along the mountain range and plateau east of Jordan from the river Jabbok on the north to the river Arnon on the south, Sihon had taken this land from Moab (v 28)

^ Cont. from column2

truly look to Christ will live eternally On, 3:14-15)

5 God provided no other remedy for the Israelites at this time: so Christ is the only remedy for those who wish salvation On. 3:14-16; Acts 3:16; 4:12; Rom. 10:9-10)

6 As the Israelites had to have faith in the brazen serpent as the remedy for their sin and sickness, so men today must have faith in Christ 0n.3:14-16; Eph. 2:8-9)

7 As God's power was the invisible force in the brazen-serpent remedy, so it is with salvation through Christ (Mt. 1:21; Pom. 1:16; Col. 2:12-13)

8 .As the serpent on the pole brought peace and rcconcilation with God, so Clirist on the cross brought peace and reconciliation with Him (Col.1:20-21)

0 As confession ofsin and prayer were necessary for Israel to receive the benefits of the brazen-serpent remedy, so

a Hcihboo. the capkul of Stbao. now called Hestaban and Kvaied e^n of where the Jordan runs into the Dead Sea.U lo ruirn (V JS-j-j. ou

1:4: •::24-30: 3:J,r; j i ^th.

-5; 13:10 ..U:

hr.6:81; N . -:4.

lia.lj.4. l6:8-^Jef.-»o .

b Heb. tnathal. toruie.oex. Thii worJ suTpUe* the uilc oi the book of Provcrbi lUelf (lee noce a.Pr, 1:1). It is uKd hereof a poem cootalned lo V 27-30

c This refers to the con^jucit of Moabby Sihon.ijjamluunof tae Amorltej(v26)

d C bcmosh was the lutioaal deity of the Moabiies.Hewaibereuuntedbylwael for permitun* his si*jects to be defeated aiKi then land taken by ihcit cDcmies. See Bible facts aboa faUc gods, p. 110

e RcTcmtm toihe con.4uenn»ioi :>ihonby ItraeL I his defeat ot such a prominen and powerful military king of the Amorites was often meauoned at a warain^ to those who would rise up adaiasi Jehovah and His people (v30; Dul:4: 31:4: Josh. ■::lu: Judji. 11:19-•21: 1 Kl.4:19: Neh. *:i Pt, 135:11; 136:19: Jer. 48:45)

f Jaazer was about 10 miles ix>rth of Heshbon.lt Is probably the same as the modem ruins oi Sir ores-Sir. The conquest of Jaazer by the IiraeLtes completed the victory over the Amorite kingdom of MhoD, and prepared the wayfoTtheoexi cooqiiesi and the settlement of the tiibesof Reuben aodGad in pasture lands (32:1-42). This city is called Ja7^r in 32:1, 3, 35

g Qg. the Riant king of Bashan. rtUed over SociuesCv 33-35; Dt. 3:1-12). His defeat took place soon after that of Sihon at Edrei (v 33: Josh. 12:4). Og and his people were utterly destroyed (Dt.3:6). Heisdescnbedasibe Lastof ooebrrnch of the giant races after the flood, the Repb^m.aod as havinti a bedstead of iron, 18 It. 3 in. loog and 8 ft. 4 in. wide(Ot. 3:11). This Information gives us an idea of bow tall the giants were, of whom the g>ies said, "so we were in thei r SI ght - as grasshoppers 03: ^'^-33). See c.iants . p. 62. The victory over Og IS often referred to in Isaelite history (Dt. 1:4; 4:47: 31:4: Jo«h. 2:10; d-.lO; 13:12,30; Pi, 135:11; 136:20).Hls territory was given to the tribes of Reuben. C«d, and half the tnbe of Manasteh fiv ii; Dt. 3:12-13) ti Itwli i-rophecy in Num. (21:34, fulfil l.-.TTTmVSsTrNert, 23:7

I •■■• hear in In'i'-x

J Anotficr proof that tuants had offtpnog (v33; 13:33; 2 lam. 21:16-22; 1 Chr. 20:4-8)

k This wasaftertbedefeatof Sibon. king of the Amorites (v 2). They now possessed all the land north of the nver Aroon - the northern border oi Moab. Israel camped east of Jordan opposite Jericho, ready tocnter the land of Canaan Itself (Josh.2:1 -C: 27). I he book of Deuteronomy was spoken and written here, between the conquest of sihoo andOg and the conquest of Jencbo as in Josh. '2:1-6:27. While here the experience of Balaam and the other evcnu of 22:1-36:13 look place, as well as the whole of the evenu of Deuieronomy

1 Balak was sore afraid of Israel after teeing others to easily destroyed by them; so he schemed to get the nation cursed by Balaam, hoping then they could be defeated. Although the plan failed, Balak learned the secret of how Inael might surely be defeated - by causing them to commit un to that Uod. Himself would curse thcm.Wc tee an example of this in 25:1-'J which tells of the time 24, 000 were deaioyed in a plague m Moab. Midian. Balak and Balaam are prominent In the next 4 chapters (22: l-2S:18),belngmeniioned 116 times. Moab was a son of Lot ((en. 19:37): and Midian was the ton ot Abraham (Gen. 25:2). Balak was a Moabite (v 4), and Balaam was an Fdomite, a descendant of Esau, a son of Isaac (Gen.

Tf. ForTfhh'bftn wes the rityl

lo curte IsToel >•" angW oppot»» Balaam

kinx ot Mu ab, and his land out of bis hud. even i: n.

t? Whexefu:' :i4l tpeak

Im ^proverbs say. Come into HMllte. let the city of Si hAn be built and prepared :

28 For there is ■ (ire cone out of H^sb bAn.'a flame frdm the city of SihAn: it hath consumed Ar of M6 ab, and the lords of the high places of Ar nAn.

29 Wo« to thee, MA ab! thou art undone, O people of^h* -mAsh: he hath Riven his sons that escaped, and his daughters, into captivity unto SihAn king of the AmAr-ites.

30"We have shot at them; Htsh bon is perished even unto Di bAn, and we have laid them waste even unto NO phah, which reacheth unto M*d e-b4.

31 • Thus Is ra-el dwelt in the land of the km Ar-ites.

32 And Mu jej sent to spy out 'ja-4 ziT, and they took the vilUxes thereof, and drove out the Am Ar-ites that were there.

(2) Victory overOg. King of Baahan (Dt. 3:1-17)

33 * And they turned and went up by the way of BA'sh&n: and 'tis the king of El shin went out against them, he, and all his people, to the battle at td re-i.

S34 *And the Lobd said unto MA'§e§, 'Kear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Si hAn king of the Am Ar-ites, which dwelt at HeshbAn.»

35 So they smote him, and'his sons, and all his people, until there was none left him alive: and they possessed his Land.

CHAPTER 22

11 Balak and Balaam (Num. 22:1-25:18). (1) Balak distressed

AND the children of Is'ra-el • *set forward, and pitched in the plains of MA'ab on this side Jor dan by Jir i-chA.

2 * And BA Idk the son of Zip por saw all that 1$ ra-el had done to the Am or-ites.

3 And M6 ab was'sore afraid of the people, because they were many: and MA ab was distressed because of the children of I5 ra-el.

4 And"^6 ab said unto the elders of Mid i-an. Now shall this company lick up all thai are round about us, as the oz lick-eth up the grass of the field. And BA lAk the son of Zip por was king of the MA ab-ites at that time.

(2) First message of Balak

to Balaam: Cod forbid* him

to go

5 He sent messengers therefore unto"B4 laam the son of B* or to P* thAr, which 1* by

' the river of the land of the

children of'hia people, to call him. saying. Behold, there is a people come out from ttifvt'-behold, they cover the face of the earth, and they*«bide over against me:

6 Clime now therefore, I prajr thee.'curse me this people; for they are too mighty for me: persdventure I shall prevail, thai we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

7 And the elders of MA'ab and the elders of Mid 1-an departed with the^rewards of divination in their hand; and they came unto BA laam, and spake unto him the words of BA lak.

S And he said unto them. Lodge here this night, and I will bring you word again, His the Loi)r> shall speak unto me: and the princes of MA ab abode with BA laam.

■9 And Kjsii c%mc u nto B i'-laanj. and said,'What men are these with thee?

10 And Bi laam said *unto God. B4 14k the son of Zip por. king of M6 ab, hath sent unto me. sai/tng,

11 Behold, there is a people come out of £ gjpt, which cov-ereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

|12 And 'Qpd Sfiid unto B4'-laam. Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

13 And BA'laam rose up in the morning, and 'said unto the princes of B4 14k, Get you into your land: for the Lord re-fuseth to give me leave to go

' with you.

I 14 And the princes of MA'ab rose up, and they went unto B4'l4k, and said, B4 laam re-fuseth to come with us.

(3) Second message of Balak

to Balaam: God permits him

to go

15 * And B4 lAk *sent yet again princes, more, and more honourable than they.

16 And they came to B4 laam, and said to him. Thus saith BA 14k the son of ZIp-por, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto ver>' great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

IS And BA laam answered and said unto the servants of BA'-lAk.'If B4 14k would give me his house full of silver and gold. I cannot go beyond the word of the LoKD my God, to do less or more.

IS'rlow therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more. I20 And'Qod cune uato Bl' laani at night, and said unto him, "If the men come to call thee, rise up, arid go with them; but yet the word which I shall

36:31-30 n The story of Balaam Itoneofthe most mteresUng in Scilpiure. He is a subject of controversy. Many think he was a mere soothsayer used by (-od teiiiporar-jly; biM the opposite is true - that he Was a genuine prophet of Cod until he Anally betrayed Israel for reward.It It Conunued. column 'J ^k-

dlrect and firti will of Cod: then through funhcr efforts secured the permissive and sc" - " • !(v 20)

evident that he Dccaiiu- j KH>(nsayer after Jehovah left him because of his sin and refuted to inspire hini by the Holy spirit. See 35 Bible facts about Balaam, p. 198

a Peihapt tbe people wtio followed him from Edom to tbe new country of Aayna (v S)

b They sit, ready to make war, having tii>dued the Amorites and Bashanltes (v5)

c Balaam bad a reputation for making predictions that were rem^irkedly fulfilled (v 6). His fame had either reached Balak hundreds of miles away; or be had this reputation while nill in Edom and before settling in AMyrla. Balaam's father was. or had been, king of Edom (Gen. 36:31-3'2)

d This refers to money which procures divlnatloa, or as interpreted in 2 Pet. 2:15, "the wages of unnghteouness." Pagans knew only of enchantments, magic, and witchcraft, and therefore, thought this was how Balaam made predicDoos. Such does not prove that this wasBalaam'smetbod when prophesying regarding Israel, for Scripture teaches that be made his predictions by God as other prophets. See 35 Bible facts about Balaam, p. 198

e He had absolute faith that Jehovah would answer him that night, and this alone proves that be knew God. knew how to get answers from Him when be inquired, and was in tbe habit of making contacts with Him (v 8-20)

f Notice how ijuickly God came to Balaam in all of hit efforu to contact Him (V 3. 12. 19-20; 23:4-5, 15-16; '24:1-4. 15-16)

g Question 36. Next, v 28

h Balaam spoke to God, not to demons through enchantments, which shows that he was acguainted with God and had contact with Him. as any other true prophet. He is called a prophet in 2 Pet. 2:15-16

i God. not demons, forbade Balaam to go and curte Israel. The reason:'they are blessed " (v 12)

] B.ilaamwasfaitbfultD Godatthis time in giving these elders His message, in sending them back home, and in refusing to disobey God (v 13-14)

k For Balak there was so much at stake that he would not give up easily. Upon failing to secire the services of Balaam.he sent more pnncet than before, these inore honorable and with greater offersof reward, even anything that the prophet would ask (v 15-17)

1 Again3alaam answered as a truly consecrated prophet of God, refusing to go beyond the word of Jehovah for any amount ofreward(v lS).But, he failed in the matter of sendin>i the new mes-sengersback,after knowing already the willofc'tod coneernin^Balak'srequest. Furthermore, his wilbngness to inquire of tbe Lord again, to tee if He had changed His mind or would permit him to go, showed a weakness - the love of money ot re wards (V 18-19). These were his first steps in backsliding. They weakened his will to resist, and caused him to conclude that there would be ix> harm in going if he stroke only the word of God

m Under this temptation - to get the offered rewardsby speaking only what he was told, Balaam asked the present representatives of Balak to tarry for the night. He was hoping, no doubt, to convince Jehovah that there would be no harm in his going if he promised to speak only His words (v li>). This shows the true character of Balaam. He was afraid to disobey God, and yet he was anxious to secure the reward. Never before, perhaps, had he known such an op[x>nunity to make his gift pay in a material way

n c.od. seeing the struggle he was having, and possibly knowing that he would at last go regardless of the outcome, gave Balaam pcmiission to go with two reservations:

1 That the men would come and call him while he was retting that very night (V 20)

2 That he would speak tbe words which Cod would give him

o From this story men get the doctrine of the duect (ot perfect) and permissive wills of Ciod. Balaam already had the

NUMBERS 23

a The distance between Pethor and Moab was 500 and 600 miles, or about 20-days journey. This means thatBalaam had plentyofiime to consider the offer of great reward - at least 40 days, allowing the first messengers 20 days for the journey home and the second messengers 20 days to come to Pethor

b 10 reasons for God's anger:

1 Balaam's disrespect tor God's word and integrity in forbidding him to go (V 12-20) 17,37:24:11)

2 His covetousness for reward (v 7,

3 His hypocrisy in seeking to persuade God to let him go (v 19)

4 His seeming desire and attempt to curse Israel(v 14; Dt. 23:4-5: Josh.24:10)

5 His stubbornness regarding going in spite of God's command (v 19-35)

6 His lack of desire to do God's best and perfect will (v 12-22)

7 His perverseness (v 32)

8 His refusal to wait until the men called for him, and arising early to go with the enemies of Israel (v 20)

9 His seeking to persuade God to cooperate with him, through repeated sacrifices, so he could get the reward (V 19: 23:1-3, 14-15: 24:1)

10 His willingness to use every means in seeking to get the reward (v 8, 19; 24:1; 2 Pet. 2:15-16: Jude 11: Rev. 2: 14). God foresaw the backsliding of His prophet and how covetousness would lead him to sin, and more - even the destruction of many people as the outcome of the doctrine of Balaam

c The Angel of the Lord who, as any other person, went from place to place bodily here (v 22. 24, 26, 31), was no doubt one of the Divine Trinity. See 44 appearances of God, p. 63

d The Angel was real enough bodily and visible enough for even the ass to see (v 23, 25, 27). Spirit beings with spirit bodies canbe seen bysome and notby others of the same company (v 31: Dan. 10:7: Acts 9:7). Balaam's eyes were finally opened so that he could see the Angel with his natural eyes «ilso (v 31). There was a sword in His hand ready to destroy Balaam (v 31-33. Cp. 1 Chr. 21:16). See The Spirit world , p.632

e TMs miracle must be taken literally.as interpreted by Peter, "the dumb ass speaking with man's voice" (2 Pet. 2: 16). The happening has been a puzzle to believers and the subject of ridicule and reproach with infidels; but there is no reason for thi^ unless the Christian admits and the inRdel asserts that God is limited in power. The believer will not and the in^del dare not. unless he is willing to face Him in judgment. We conclude that this was a true happening and the account was given to make clear the truth of the supernatural in Scripture

f Questions 37-40. Next, v 37

g Balaam was about to receive what he had wished, for the ass (v 29) and perhaps Israel - a sword drawn against them (v 31-33)

h TMs is normal when coming into the very presence of God or of angels. See Prostrations under Emotions in ^T52 as in 2 Pet. 2:16

Scnpture , p i Headstrong, j Here the Lord confirmed the reality of

HisSpiritbody3times (note c, above:

note r, Jn. 4:24) k Balaam was reluctant to go back but

would do so if it was required of him.

He should have known that he was out

of God's will and should not have

started on such a journey in the first

place (V 12-35)

Journey - 13 camps, Kadesh to Pisgah

(21:10)

1 Kadesh to mount Hor(20:l-21:4: 33:37) 41)

2 Mount HortoZalmonah (v 4; 33:

3 Zalmonah to Punon (v 4: 33:42)

4 Punon to Oboth (v 10; 33:43)

5 Oboth to Ije-abarim(vll: 33:44)

6 Ije-abarim,or lim of Abarim, to Dibon-gad in the valley of Zared (v

Balak's sacrifice and Balaam's parable

say unto thee, that shalt thou do.

21 And Ba'laam rose up in the morning and saddled lis ass, and "went with the princes of Mo'ab.

(4) Balaam and the talking ass: 44th miracle

22 *' And " God's anger was kindled because he went: and tiie^gel of the Lord stood in tEe way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

23 And the ass'^saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Ba'laam smote the ass, to turn her into the way.

24 But the angel of the Lord

stood in a path of the vineyards, a wall being on this side, and a wall on that side.

25 And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Ba'laam's foot against the wall: and he smote her again.

26 And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the Lord, she fell down

under Ba'laam: and Ba'laam's anger was kindled, and he smote the ass with a staff.

28 And the Lord 'opened the mouth of the ass, and she said unto Ba'laam, 'What have I done unto thee, that thou hast smitten me these three times?

29 And Ba'laam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Ba'laam, Am not I thine ass, upon which thou hast ridden ever since / was thine unto this day? was I ever wont to do so unto

thee? And he said. Nay.

(5) Lord and Balaam: second permission to go toBalak

31 Then the Lord opened the eyes of Ba'laam, and he saw

the angel of the Lord standing in the way, and his *sword drawn in his hand: and he bowed down his head, and'^ell flat on his face. ■32 And the angel of the Lord

said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is 'perverse before me:

33 And the ass saw me ^ and turned from me these 'three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Ba'laam said unto the a ngel of the Lord. I have sinned; for I knew not that thou stoodest in the way against me: now therefore,*if it displease thee, I will get me

Balaam blesses Israel

back again.

•35 And the angel of the Lord said unto Ba'laam,"Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Ba'laam went with the princes of Ba'Mk.

(6) Balaam and Balak: first view of Isr2iel

•^ And when Ba'lik heard Ba'laam was come, he

36 that

went out to meet him unto*a city of Mo'ab, which is in the border of Ar'n6n, which is in the utmost coast.

37 And Ba'lik said unto Ba'-laam.TDid I not earnestly send unto thee to call thee? wherefore earnest thou not imto me? am I not able indeed to promote thee to honour?

38 And Ba'laam said imto Ba'-lak, Lo,"! am come unto thee: have I now any power at aU to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Ba'laam went with Ba'iak, and they came 'unto Kir' j ath-hii' zoth.

40 And ^a'lak oflfered oxen and sheep, and sent to Ba'laam, and to the princes that were with him.

41 And it came to pass on the morrow, that Ba'lik took Ba'laam, and brought him up into the high places of Ba'al, that thence he might see the utmost part of the people.

CHAPTER 23 140

(7) Balaam offers seven rams on seven altars

AND Ba'laam said ■ Ba'iak. «BuUd me

unto here seven altars, and prepare me here "seven oxen and seven rams.

2 And Ba'lik did as Ba'laam I had spoken; and Ba'lik and

Ba'laam offered on every altar a buUock and a ram.

3 And Ba'laam said unto Ba'lik, Stand by thy burnt ofiFering, and I will go: 'peradventure the Lord will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

(8) God meets with Balaam and gives him a prophecy

4 And God met Ba'laam : and he said unto him, 'I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

15 And the* LoRD put a word m Ba'laam's mouth, and said,

ketum unto Ba'lik, and thus thou shalt speak.

(9) Balaam's first prophecy of Israel to Balak

6 And he returned unto him, and, lo,'he stood by his burnt sacrifice, he, and all the princes of Mo'ab.

•7'"And he took up his parable, and said, Ba'lik the king of Mo'ab hath brought me'^rom A'ram, out of the mountains of

12; 33:45) (v 13; 33:46)

7 Dibon-gad to Almon-diblathaim

8 Almon-diblathaim to mountains of Abarim before Nebo(v 13-15: 33:48)

9 Thence to Beer (v 16-18)

10 Beer to Mattanah (v 18)

11 Mattanah to Nahaliel (v 19)

12 NahaUel to Bamoth (v 19)

13 Bamoth iothetopofPisgah(v20)

fices and the meat and drink offerings The cost of sacrifices forthe 3rd day of the feast would be the same as that for the 2nd day, less $335.20(the estimated cost of 1 bullock, his me at and drink offerings) because only 11 bullocks were offered instead of 12 as on the 2nd day (note f. above).Therefore, the total est, cost would be $4,114.30

a Balaam, though given final permission to go on to Moab. was restricted to speak only what Jehovah would give him to speak (v 35)

b This was perhaps Ar of Moab. which was one of the chief cities (21:15. 28; Dt. 2:9. 18. 29; Isa.l5:l). The Heb. word for city here is ar or ir

c Questions 41-44. Next, 23:8

d Balaam made it clear that he was powerless to say anything which God did not put in Ms mouth, and stated Ms intentions of not doing so (v 38)

e Meamng city of streets (v 39)

f Balak. it seems, went up to the Mgh places of Baal for sacrifice, leaving Balaam and the princes below,for there is no evidence that Balaam was a wor-sMpper of Baal. It was from these Mgh places of Baal that Balaam was taken on the morrow to get Ms first glimpse of the Israelites (v 40-41)

g As a preface to Ms work of prophecy, Balaam's instructions required Balak to build 7 altars and prepare Mm 7 oxen and 7 rams to offer upon them - an oxen and a ram for each altar (v 1-2). When tMs was done Balaam then instructed Balak to stand by wMle he went to meet Jehovah (v 3). Upon goingto one of the Mgh places God did meet with Mm and put a word in Ms mouth (v 3-5)

h Estimated cost of these sacrifices:

7 oxen (S$325. 00 each. $2,275.00

7 rams jS 520. 00 each 140.00

Total $2,415.00

i TMs again confirms the fact that he knew by experience, how to get in touch with God (v 3)

j The sacrifices and the 7 altars were made for worsMp of Jehovah, not for use in enchantments, as some believe (v 1-4). Balaam would not have told God tMs, if they were offered to another - a false god. He could not have possibly expected an answer from Jehovah if he had been an idolater offering sacrifices to idol gods. Being given an answer under such circumstances would have made God a partaker of idolatry and given grounds for others to go into idolatry and enchantments

k Jehovah put a word in Balaam'smouth, not demons, as would have been the case if he had used witchcraft or was dealing with familiar spirits when he prophesied concerning Israel. Nothing of tMs kind is hinted in the story of Balaam thus far. By the time Joshua called him a soothsayer (Josh. 13:22) he had already despised Ms calling wMchmade it possible for Mm to become one 1 Balaam returned from meeting God and stood by the burnt sacrifices with the princes of Moab and Balak, and gave Ms first prophecy (v 6-10) m 11th prophecy in Nuin. (23:7-10).Next. V18. The actual prophetical part, as in V 9, has been fulfilled. The other statements are merely Mstorical and a wish to die like the righteous; but tMs did not happen, for Balaam died in judgment by the sword of Israel (31:8).The statementsofN. T, scriptures also confirm the fact that he was a lost man (2 Pet. 2:15-16; Jude 11; Rev, 2:14). He is another example of a man who was one time in God's favor but lost out tMough sin and rebellion n TMs verse proves that Balaam was brought from Mesopotamia, and not from Egypt as is sometimes supposed (V 7; Dt. 23:4)

4 commands - 3rd day of feast of tabernacles (29: ~

1 On the 3rd day ofthe feast (Oct. 17), you shall offer 11 bull ocks, 2 rams. 14 lambs ofthe first year (v' 20)

2 Their meat and drink offerings shallbe according to their number and after the usual manner (v 21). See notes a. c, h, 28:20, 24, 28 for amounts of flour, oil, wine

3 Offer 1 goat for a sin offering, with the meat and drink offerings (v 22;

4 Offer these (11 bullocks. 2 rams. 14 lambs. 1 goat) besides the daily sacri-

NUMBERS U

i ThitwatpAjtofiheraaton for Ood be-inn anjiry - a prophci of itl j even con-si Jcnnti i journey wheicin the prupoti-tioQWAi thai be would trytocune and dely lujcl (V 7)

b Qucmoos 46-49. Ncki. v 17

c rWiprorhciic future of luael haibeen tulflUeiJ from that time until Dow.I'bey have never loit their identity as a people: and have never intcrmamed with other races, except iota very few. r bey have maintained their own cusiafns. uadidons. andrelit^ioa. seipcijatcd from the peoples among whom ibey have dwelled, and will continue to do »o(L.cn. 12:1-3; 17:6-a:lsa, 11:10-12; Ezek. 48). Pwcllinn alone, literally means living; in peace and scctvity away from the strife, si as, and relituons ofthie mingled peoples of the carth(Jer. 4*31; Mic, 7:14). Not be reckoned amonit the nations .literally means that tbcy would remain a distinct people from all oihen. and that ood would not deal with them on the basu of beiog one with the (..entiles. They will always be a separate class of people (1 Cot. ICh 32), and a distinct oaDon

d This is a reference to the seemingly innumerable people scattered over the plains of Moab.ToBalaam they seemed endless in number. The term, the dust, was used in the covenant of God witn Abraham (Gen. 13:16) and Jacob (Gen. 28:14. Cp. Gen. 15:5; 22:17; 26:4)

e By the Holy Spirit Balaam spoke of the fourth-part of Israel, not knowing himself perhaps that Israel was made i^ of 4 great camps (v 10)

f Balaam's request was never granted, and he.himself determined thisby loving the wagesof unrighteousness andby selling out his relationship withGod for riches and honor.He had the wonderful opportunity of proving true to God and of dying the death of the righteous; but iiutead, he went headlong and headstrong into seeking the reward be came for, even to the extent of teaching men to sin. He thereby caused thousands to be destroyed

g Balaam well knew of the life and death of some of the righteous men - Abraham. Isaac, Jacob. Joseph, andothers whodiedinthefaith.looklngfot a city to come(Heb.ll:4-22).To die the death of the righteous one must be righteous, and tobe resunected as the righteous, one must have the hope of the righteous (Rev. 22:11)

h Again Balak was disappointed in Balaam. L'veryrhing went contrary to plan, and to it always is wlththose who plot evil. Things may go smoothly for the wicked tor awhile, but in the end their experience IS that of gall and bii-tetneuCv U; Hr. 5:4; 14:12-13; 20:^1)

I L'nce again Balaam replied that he was under obligation to speak what God gave him to speak, even though be wanted the reward (v 12)

J Balak seemed to think that the prophet's inspiration and words came from the many people he saw, so be now sought to bring Balaam to a place where only a small part of the people could be seen, hoping that the next prophecy would be tnore to his own liking (V 13)

k This was located north of the first 7 altars, nearer the camp of Ivael, but where less of it could be seen. Here 7 more altars were built and J2,415.00 worth of oxen and rams were again sacrificed, making altogether an esumated amount of $4,830. 00 worth of animals sacri ficed up to this poi nt(v 14)

1 Balak was again asked to stand by the altars and sacrifices while Balaam went to meet the Lord and inquire of Him what to say next (v 15)

m The Lord met Balaam again, putting a word of prophecy in his mouth and sending him to prophesy before Balak (V 16) n Ouestions 50-62. Next, v 26 o Kith prophecy in Num. (23:18-24.ful-FiUeJ), Next. '^4:3

p One of the greatest and most comprehensive promises and revelations of God In Scilpture. Truly cod Is not a

Balaam prophesies blessings for Israel

the Mwt, Myin«.'Come. curse me JA cob, and come, defy Ura-el.

S^How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?

9 For from the top of the rocks I see hun, and from the hills I behold him inc. the people shall dwell alone, and shall not be reckoned among the nations.

lO'Who can count the dust of J4 cob, and the number oCthe fourth part of Is'ra-ei? TLet me die the*dcath of the righteous, and let my last end be like his!

(10) Effect upon Balak

11 And BA lik said unto Bt-laam,'*What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed Ihem altogether.

12 'And he answered and said. Must I not take heed to speak that which the L ord hat h put in my mouth ?

(11) Balak takes Balaam to view Israel from another point and offers fourteen bollocks on seven altars

13 And Ba'Uk said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shall see 'but the utmost part of them, and shall not see them all: and curse me them from thence.

14 ' And he brought him into the field of*Z6 phim. to the top of Pis'gah, and built seven altars, and offered a bullock and a ram on every altar.

(12) God again meets with Balaam and gives him a

prophecy

15 And he 'said unto BAlAk, Stand here by thy burnt offering, while I meet the Lord yonder.

|16"!And the Lord met Balaam , and put a word in his mouth, and said. Go again unto BA'l&k, and say thus.

(13) Balaam's second prophecy of Israel to Balak

17 And when he came to him, behold, he stood by his burnt offering, and the princes of M6 ab with him. And Bft 14k &aid unto him,"What hath the Lord spoken?

*1B "And he took up his parable, and said. Rise up, BA 14k, and hear; hearken unto me, thou son of Zip por:

19'God IS not a man,*that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do It? or hath he spoken, aod shall he not make it good?

20 Behold, I have received commandment to bless: and he hath blessed; and I cannot

them.

22 God brought them out of E'fttPt; he hath as it were the strength of an*unicom.

23*Surcly theie is no enchantment against J4 cob, neither is there any divination against Ij'ra-el: 'according to this time it shall be said of J4 cob and of ts'ra-el. What hath God wrought!

24 Behold, the people shall rise up^s a great lion, and lift up himself as a young lion: Tie shall not lie down until he eat ot the prev, and drink the blood of the slain.

(14) Effect upon Balak

25 • And B4'l4k said unto B4'-laam,'Neither curse them at all,

; nor bless them at all. 26'But B4 laam answered and said unto Ba I4k, *Told not I thee, saying. All that the Lord speaketh, that I must do?

i(15) Balak again takes Ba-llaam to view Israel from 'another point and offers fourteen sacrifices on seven altars

27 • And B4'l4k said unto B4'-|laam,'Come, I pray thee, I will

bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Ba 14k brought B4'-laam unto the'top of Pe or, that looketh toward *J6sh'i-m6n.

' 29 And B4 laam said unto B4'-!l4k,'Build me here seven altars, iand prepare me here seven ■ bullocks and seven rams. I 30 And B4'14k did as B4'laam had said, and oflfered a bullock and a ram on every altar.

Ml

CHAPTER 24

reverse it. 21 'He hath not beheld iniquity in J4 cob, neither hath he seen perverseness in I^ra-el: the Lord his God a with him, and the shout of asking is among

(16) Balaam falls into a trance and utters a third prophecy of Israel to Balak

AND when B4llaam saw that • it ""pleased the Lord to bless Ij'ra-el, he went not, as at other times, to seek for "enchantments, but he set his face toward the wilderness. 2 And Ba laam lifted up his eyes, and he saw Is'ra-el abiding in his tents according to their tribes; and ;he 'Spirit Jl/ Opd came upon hiSl-♦3 'And he took up his parable, and said, B4'laam the son of B*'or hath said, and the man whose'eyes are open hath said:

4 He hath said, which heard the words of Go<t which gaw

I UlC vision of the AlmiRhtv .

I falling into a'trance, but having his eyes open:

j 5 How goodly are thy tents, O J4 cob, and thy tabernacles, O

i Is ra-el! 6 'As the valleys are they spread forth, as gardens by the

j river's side, as the trees of lign

' aloes which the Lord hath planted, and as cedar trees beside the waters.

7'He shall pour the water out of his buckets, and "his seed shall be in'many waters, and

man, but a Spirit-being, as taught by

Jesus (note r, Jn. 4:24) g 4 assurances ol ' od's iniegnty. p. 185 r 7 statements about Igael, p.Tti?

s Up o this timi Urarl had i>> earthly king, yet they were as confident and at well utgan(z<.-d at any natlin that had one

strength (Ps. 92:12; 104:16) t I his Is a cleat prediction ol the Mes-

aahand Ills coining kingdom on earth

0sa.'*6-7; Dan.7:13-14; /ech.14: Lk.

1-32-33; Rev. 11:15; 20:4-10; 22:4-5) u Nee 7 lacts about Igacl . p. igs V This Is no diubt a reference to Israel

and hor future maritime activities

among all nations (v 7)

a See Unicom (B>te c. 24:8,

b Some Bible scholars hold that this verse indicates Balaam was practicing en-chantmenu tu bring about the civse on Israel; but there is no proof for such a cooclutlon either here or in any other verse up to this point. Such a sutement of fact could be made without the practice of witchcraft (v 23). 1 he only thing suggesting such an Idea is In 24:1; but even tWi docs not prove the conclusion. See note n, below

c 7 sutemcnts about Israel, p. 167

d 3 things Israel compared to:

1 The unicorn (v 22; note c, 24:8)

2 A great and full grown lion (v 24)

3 A young lion (v 24)

e This predicu Israel as becoming victorious over the nations of Canaan and becoming settled in the land (v 24)

f Balak, now seeing that Balaam ipoke only good of Israel, demanded him lo be neutral, neitherblessingoor cursing them (V 25)

g Balaam again answered that be was under obligation to speak only as God commanded(22:20, 35, 38; 23:12. 26; 24:12-13)

h Question 53. Next, 24:9

i TUs time, which was the 3rd ume Balak attempted to get Balaam to curse Israel, he wished to take the prophet to anotlier site to offer sacrifices, hoping that at last God would permit the cursing of the nation (v 27)

) This was a lofty summit of the Moab mountain range where the famous Baal-peor had its chief temple and where obscene and immoral rites were earned on. This is what became a snare as in 25:1-9 k Jeshimon - the wilderness (v 28: 21:20; 33:49; 1 Sam. 23:19, 24; 26:1-3)

1 The 3rd time 7 altars were built, and 7 oxen and 7 rams were offered on them to Jehovah. As on previous occasions, the estimated amount of the sacrifices would be$2,415.00 bringing the total to$7,245. 00 for those made in the effort to influence Cod to curse Israel through the prophet (v 1-3, 14, 29; note h, V 1)

m 12 things that please God:

1 Blessing Isael (24:1) 22)

2 Israel being His people (1 Sam. 12:

3 Unselfish praying (1 Ki. 3:10)

4 Christ suffering for men(lsa.53:10) 6 Christ as His servant (Mt. 3:17; 12:

18) preachingOCor. 1:18-24)

6 Men saved by the foolishness of

7 Setting of memben in the body (1 Cor. 12:18) 38)

8 HisplanofresunectionflCor. 15:

9 Christ being the fulness of the Godhead bodily (Col. 1:19)

10 Preachers being separated to the gospel of Christ (Gal. 1:15)

11 Men having faith (Heb. 11:5-6)

12 Sacrifices of praise continually (Heb, 13:15-16)

D See Enchantments explained, p. 166

o God's Spirit came upon him in the

same sense as upon other prophets,

which proves that Balaam was a true

prophet of God before he went into

error (v 2). The Spint also came In and

filled men in O, T. times. See O. T.

spiritual experiences, p. 158 of N. T.

p 13th prophecy in Num. (24:3-9; partially fulfilled, but mainly a future

prophecy of the rcign of Messiah).

Next, v 15 31)

g KcfernngtoGod opening his eyes (22:

r see 3p^ ple In Scripture had nances,

p. 177 s 4lold comparison ol Israel (v 6):

1 Like valleys spread forth - referring to the vastness of Israel's camp

2 Like gardens by the nvcrsidc - referring to the fruitfulness and beautiful order of the camp of luael. Balaam came from a land of gardens - by a nver and in a mountainous country (22:5; 23:7)

3 Like trees of lign-aloes (wood aloes). Such trees grew in northern India and central Asia. The wood was very fragrant and much prized by the ancients (note i, Jo, 19:39)

4 Like cedar ueesbeside the waters -the image of majestic beauty and

NUMBERS 25

The zeal of Phinehas rewarded

a A gag was the title of all the kings of Amalek. meaninghi^ asPharaohwas the title of Egyptian kings (v 7). The Amalekites were a most powerful nation at this time (v 20. Cp. 1 Sam. 15), so it was fitting that the prophet shoidd speak of Israel's future king, the Messiah, as being higher than Agag b The Messiah's kingdom shall be exalted over all nations at the 2nd advent (V 7: Isa.2:1-4; 9:6-7; Dan.2:44-45; 7: 13-14,18. 27; Zech, 14; Mt, 25:31-46; Lk.l:32-33;Rev.ll:15; 20:1-10; 22:4-5) c A wild bull, buffalo, antelope or rhinoceros (23:22; 24:8; Dt, 33:17;Job39: 9-10; Ps. 22:21; 29:6; 92:10; Isa. 34:7) d Question 54. Next, v 12 e See Gen. 12:3; 27:29 f 16 prophecies of Balaam, p.198 gBalak dismissed Balaam lamenting that it was God who had kept him from great honor and reward (v 11) h Question 55. Next, 27:4. This question of 53 words comingjustbeforeBalaam returned home (v 25), indicates that he had not yet gone into enor to gain honor and reward (v 12-13) i Here is a prophecy of Israel and Moab in the latter days (v 14-19.CpJer.48:47) j See 14 end-time expressions , p. 236

of N.T. k Uthprophecy in Num. (24:15-19; fulfilled. Note n, below). Next, ' 1 See 3 fac^ of Balaam, p. 158 m See 7 appearances ofGod to Bal aam.

p. 198 n lOfold prophecy of Mesriah . p. 177 o 15th prophecy in Num. (^4:20; ful-

filled). Next, v 21 p Amalek was a descendant of Esau, brother of Jacob (Gen. 36:12,16). The Amalekites were the first to fight against Israel when coming out of Egypt; and they were considered to be the first of the nations here (v20; Ex. 17:8-16). This prophecy of Balaam is the same as one given by Moses regarding complete destruction of the Amalekites (Ex. 17:16; Dt. 25:17-19). The nation was destroyed by Saul (1 Sam. 15). and David (1 Sam. 27:8). The remnant was destroyed by Simeonites (1 Chr. 4:42-43)

^ Cont. from column 3

p Baal was the name of the idol god of Moab. and Peor was the name of the place where the idol was worshipped (v 18; 23:28; Josh. 22:17; Hos. 9:10)

q 2 commands - judgment for idolatry.

un v 20

1 Take all the heads (leaders) of the people, and hang them up before the Lord (v 4) (V 5)

2 Slayevery one joined to Baal-peor r Heb. rosh, beads; rulers; captains (v 4;

1:16;"7T?; 13:3; Ex. 6:14, 25; 18:25). There were 1, 000 of the chief men of Israel included in the 24, 000 count of V 9, and excluded from the 23,000 mentioned in 1 Cor. 10:8. The 23,000 fell in one day and altogether 24,000 were slain

s Heb. yaqa . to sever; to dislocate; to impale; to hang up; or be out of joint (V 4; 2 Sam. 21:6,13) .They were nailed to a stake, as in crucifixion. The Vul gate renders it crucify. It was the lead ers, the heads of the people ^at were to be hung. Most versions read leaders or chiefs of the people

I These were the 70 elders ordained as judges, as in 11:16-17.25-29. The 70 killing 1, 000 would mean that each man slew 14 or 15 men (v 5)

u This shows how bold and presumptuous some o f these rebels were, both in breakingthelaw and encouraging others in Israel to sin. He was aprince of Israel and she was aprincess of Midian, whichindicates that this was no chance meetingbut rather the result of a deliberate plan on the part of Midian and Moab. They concentrated their efforts on the leaders, gening 1, 000 ofthem to sin and then many others followed. The plot would have caused most of Israel to sin if the rebels had not been stopped

v Evidently the plague of v 9 had already broken out in the camp and the more

his king shall be higher "Hhan A'gig, and*his kingdom shall be exalted.

8 God brought him forth out of fi'g^pt; he hath as it were the strength of an "unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

9 He couched, he lay down as a lion, and as a great lion:

"who shall stir him up? 'Blessed

15 he that blesseth thee, and cursed is he that curseth thee.

(17) Effect upon Balak

10 " And Ba'lik's anger was kindled against B&'laam, and he smote his hands together: and Balik said imto Ba'laam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them 'these three times.

11'Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour.

12 And Ba'laam said unto Ba'lik,"Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Ba'lik would give me his house full of silver and gold, I caimot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?

(18) Balaam's fourth prophecy of Israel to Balak

14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people'i n'the latter days . •15 ""^nd he took up his parable, and said, Ba'laam the son of Be'or hath said, and the man whose eyes are open hath said:

16 He hath said, which'heard the words of God, and knew the knowledge of the most

(20) Balaam's sixth prophecy: against the Kenites

♦21 "And he looked on the KSn'ites, and took up his parable, and said, *Strong is thy dwellingplace, and thou put-test thy nest in a rock. 22 Nevertheless the K6n'ite shall be wasted, imtil 'As'shur shall carry thee away captive.

(21)Balaam's seventh

prophecy: against Asshur

and Eber

♦23 "And he took up his'para-ble, and said, Alas, /who shall live when God doeth this!

24 And ships shall come from the coast of*Chit'tim, and shall afflict^As'shur. and shall afflict "Eber, and he also shall perish for ever.

25 And'Ba'laam rose up, and went and returned to his place: and Ba'lik also went his way.

CHAPTER 25

Pigh, which' %aivi the vision of the Almighty, falling into a trance, but having his eyes open:

17 I shall see "him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of I§'ra-el, and shall smite the comers of Moab. and destroy all the children of Sh6th.

18 And E'dom shall be a possession, Se'ir also shall be a possession for his enemies; and I§'ra-el shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

(19) Balaam's fifth prophecy: against Amalek

♦20 *' "knA when he looked on Am'a-lSk, he took up his parable, and said,"Am'a-lek was the first of the nations; but his latter end shall be that he

perish for ever.

12 Israel sins through Balaam's teaching (Num.31:16; 2 Pet.2:15; Jude 11; Rev.2:1 4)

AND I§'ra-el abode in*Shit'-• tim, and the people began to conmiit whoredom'with the daughters of Moab.

2 And^hey called the people unto the sacrifices of their gods, and the "people did eat, and bowed down to their gods.

3 And li'ra-ePjoined himself unto'Ba'al-pe'or: and the anger of the Lord was kindled against I§'ra-el. ;

13 Eleventh of 11 plagues: 45th miracle (Ex.32: 33)

{4 And tjie Lord sai(? unto Mo'seg.Take all theTieads of the people, and^hang them up before the Lord against the sun, that the fierce anger of the Lord may be tixmed away from I§'ra-el.

5 And M6'§e§ said unto 'the judges of I§'ra-el, Slay ye every one his men that were joined imto Ba'al-pe'or.

6 *^ And, behold, "one of the children of Ig'ra-el came and brought imto his brethren a Mid'i-an-it-ish woman in the sight of M6'ie§, and in the sight of all the congregation of the children of I§'ra-el, who u/ere"weeping before the door of the tabernacle of the congregation.

7 And when Phin'e-has, the son of E-le-a'zar, the son of Aar'on the priest, *saw it, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of I§'ra-el into the tent, and thrust both of them through, the man of I§'ra-el, and the woman through her belly. So the plague was stayed from the children of Ij'ra-el.

9 And those that died in^he plague were ^ twenty and four th ousand .

14 Thirteenth or Levitic Covenant (See p. 57-58)

godly were gathered at the door of the tabernacle to weep when Zimri committed this outrage of v 6 w Phinehas, seeing the daring act of Zimri, quickly took a javelin in his hand and killed them both; so the plague was stopped (v 7-8) i, 11:4) x The 10th of 10 plagues in N umbers (note y Altogether 24. 000 (note r, above)

(Ex. 20:12) (Ex. 20:14)

5 Thou Shalt not commit adultery

6 Thou shalt not covet (Ex. 20:17) These, besides other commands, were

broken so the death penalty was carried

out (V 4, 7-9, 18)

Yoked or united to Baal (v 3)

^ Continued. coluTin 1

a 16th prophecy in Num. (24:21-W; fui-

filled). Next, v 23 b The Kenites here were a branch of the Midianites, not the same as those mentioned in Gen. 15:18-21, They had a rocky or mountain stronghold which seemed impregnable, but Balaam predicted their overthrow and captivity to Assyria (v 21-22).Moses' father-in-law iscalledaKeniteQudg. 1:16; 4:11,17; 5:24; 1 Sam. 15:6; 27:10; 30:29; IChr. 2:55) c The captivity Balaam referred to here was that of the 10 tribes and their allies, and later the remainingjews, who were taken to Babylon, which ruled Assyria (2 KI. 17 and 25) d 17th prophecy in Num. (v 23-24; un-

fuiaUed). Next, 33:55 e The word parable as used in 23:7,18; 24:3,15, 20, 21, 23; Job 27:1; 29:1; Ps. 94:4; 78:2; Pr. 26:7, 9; Ezek. 17:2; 20: 39; 24:3; Mic. 2:4; Hab. 2:6 is mashal. which means a pithy maxim; a simile; a discourse; parable; proverb.lt is the same asusedinPr.l:l(seenote a.there) f The prophecy was to be fulfilled in the distant future: no person of that generation would still be living when it took place (v 23). The fulfillment wiU be when multitudes will be killed off during the tribulation and battle of Armageddon Osa. 3:25-4:1; 63:3-6; Joel 3:12-16; Zech. 13:8-9; 14:1-15; 2 Th. 2:7-10; Jude 14-15; Rev. 6:1-19:21) g The island of Cyprus west of Palestine. In Dan. 11:30 Chittim refers to the Romans who ruled the island in the days ofAntiochus Epiphanes.but here it refers to the Greeks and Syrians who will be under the Antichrist in the day of the final fulfillment of this prophecy. Both the Assyrians and Hebrews will be afflicted by the Antichrist, and then he, himself will be defeated to perish forever (v 24). According to Dan. 8:7-9, 20-25; 11:35-45; Zech. 9:13; Rev. 13 and 17, the Grecian Empire will be revived by the Antichrist who will take over Assyria, Palestine, and many other lands, then fight against Jesus Christ at Armageddon, and at last, be cast into the lake of fire forever (Rev. 19:11-21; 20:10). Chinim or Kitrim was a son of Javan the progenitor of the Greeks (Gen. 10:4) h Asshur was the son of Shem who founded the Assyrian Empire (Gen. 10: 11,22; 1 Chr. 1:17; Ezek. 27:23; 32: 22; Hos. 14:3). The Assyrians became prominent in connection with Israel in the days of Menahem and Azariah or Uzziah(2Ki.15:19-19:36; 20:6; 23:29; 2Chr.28:I6-32:22;Isa.l0; 36:1-37:37) i Eber. a great-grandson of Shem.was the father of Peleg, progenitor of Abraham (Gen. 10:21,25; 11:10-32). The word means "the other side," or "across," and the form "Hebrew" which is derived from it, is intended to denote the people or tribe that came "from the other side of the river Euphrates" or from Haran, from whence Abraham migratedtoCanaan(Gen.ll:31; 12:1-7) j The last mention of Balaam . p.l98 k Called Abel-shittim in 33:49 1 Began to take part in sex orgies with the prostitutes of Baal who were consecrated to their gods to commit such sins in order to attract more devotees to their religion (v 1) m The prostitutes of Moab and Midian who were set apart as the most beautiful women of these nations to tempt and seduce the men of Israel to commit the sinsofidolatry and fornication or adultery (v 2) n Not all the people, but many of them, and the number was growing. According to V 4. 9. and 1 Cor. 10:8 there were 1,000 heads (chief men) and 23, 000 others who fell this way 6 of the 10 commandmenu broken:

1 Thou shalt have no other gods before Me (Ex. 20:3)

2 Thou shalt not bow down to them, nor serve them (Ex. 20:4-5)

3 Thou shalt r>ot take the name of the Lord thy God in vain (Ex. 20:7)

4 Honor thy father and thy mother

4 He bec«me (he 3rd hi^ pclett (v 12-

13: 31 6; Joih. 2C:30: Judg. ■:0:C7-C8). God g^ve turn in everUstiag prteit-hoodbecAUK of his zeal for nghteoui-neM to tUyingche rebels olvO-s (tee Pi. 100:30). He will be *n evcrUiuaa priest like all redeemed who are nvade kin^ andprieas lo reign on (he earth (Kcv. 1:5: 5:10; •J0:4-0; 21^:4-5)

b The devil thought iha(through the chief rulen of luacl the whole natioa could be induced to tin (v U-16). 1, 000 leaders did go into depravity and were fully converted to Baal 18)

c Command - Vex the Midiamtet (v 16-

d TUi gives the reason for making war OQ the Midianites. The command to war was carried out with great succen as in ch. 31

e The day refened to in 1 Cor. 10:8

f The plague of '25:9

g Command - Number lBael(v 2-4).Thls numbering of the tribes was preparatory to the war with Midi an as inch. 31, and the immediate conguesi of Canaan afterward with a view to a more equi-tableallounentofthe land to be conquered

h The numbenng of men from 20 years old and upward who were able to war was the basis of regisirauon for army dury, while the basis ofregistrauon for actual service in the priesthood was from 30-50 years old (note c. 4:3)

i 4 families of Reuben. 43.730:

1 Hanoch, bead of Hanochitet (v 5)

2 Pallu, head of Palluites

3 Hezron, head of Hezronites (v 6)

4 Carmi, bead of Carmites

4 assurances of God's inteflilty (23:19)

1 He cannot lie bke man (v 19). See 30 limitations of God, p. 638

2 He cannot repent like man, (ha(is. He does not change His promises when under pressure to do so, even when it is more convenient for Him or to His advantage (V 19). This is not the same in meaning as God regretting He had made man (Gen. 6:6, rwte), or being obligated by the sinfulness of man not to fulfil with him the promises which depend on obedience (1 bam. 15:35). It is nor the same as changing His naind to bless people who have come to repentance when He previously intended to curse them for disobedience (Ex. 32: 14: Judg. 2:18: Ps. 100:45): andit does not refer to changing His mind when He sees that people have eoough puiush-ment (2 bam. 24:16). The rcpenung whichGod caniK}t do is that of changing His mind concerning promises made to thenghtcous. He will not and cannot fail to meet His obligations to them; He cannot say >io to one and Yes to another whoclaims His promises, if both are righteous and meeting the terms of covenants He has laid down as the basis of blcuing. He will not be a tespecior ol persons; He will ueat all men alike

3 WhatHesays.Hewilldo(vl9^.Thls literally means that He will fulfil Hit obligations in all covenants and promises, not only to keep His word in blessing men, but alto in cursing them. He is as zealous to fulfil His word one way as another. The soul ttiat sins, whoever he it. shall die (i.en.2:17; tx. 32:32-33: Ezek.l8:4,24-25: Rom.l:18-32: 1 Cor. 6:9-10; Gal.5:lJ-21: 6:7-8). God cannot and will not give any man freedom to sin without cursing, or freedom to obey without bU-ssing

4 He will make it good - what He hat spoken (v 19). This Is essentially the same as that ol point 3, above, being doubly cxprcsicd to confirm God's faithfulness, the unchangeableness of His character and the fact that He will keep His word. It Isworthy of note that God emphasized this truth here, for Balak was hoping that something would result in a curse upon Israel. Balaam needed this mcmage.for he had a secret longing for the reward

should luael be cursed. Cod simply told both Balaam and BaUk, and aU men in general, that

■10 * And UlC LvKP SCike unto M6 iej. sjivinK,

ll'Phln e-h«s, the son of £-le-A zar, the son of Air on the priest, hath turned my wrath away from the children of Ij ra-el, while he was zealous for my sake amonit them, that I consumed not the children of If ra-el in my jealousy. M2 Wherefore say. Behold, 1 give iwto hun my covenant of peace:

H3 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of I5 ra-el.

15 Name* of sinner* slain

14 Now the name of the I5 ra-el-ite that was slain, even that was slain with the Mid l-an-it-ish woman, was Zim ri, the son of S4 lu, a*prince of a chief house among the Slm'e-on-ites.

15 And the name of the Mld'i-an-it-ish woman that was slain was Cdz bi, the daughter of Zur; he was head over a people, and of a chief house in Midl-an.

16 Fifth war(Ex. 17:8. refs.)

■16 ' And the Lord spake unto M6 §e5, saying,

•17 "^ex the MId'1-an-ites, and smite them:

IS^For they vex you with their wiles, wherewith they have beguiled you in the matter of Pe or, and in the matter of C6z'bi, the daughter of a prince of MId'I-an, their sister, which was slain in the 'day of the plague for P6 or's sake.

CHAPTER 26

VIII Laws and events at Jor -dan (Num. 21:1-36:13). 1 New generation numbered (Cp. Num. 1). (1) Command to number

■AND it came to pass after the *^ 'plague, that the Loj^ii spake unto Md'e and unto E-le-4 rar the son of AAr'on the priest, saying,

•2 Take the sun) of aUjhe congregation of the children of I5'-ra-el, ftom 'twenty years old and upward,, throughout their uthers' house, all that are able to go to war in I5 ra-el. 3 And M6 ses and £-le-ft'zar the priest spake with them in the plains of M6 ab by J6r dan near J6ri-ch6, saying, •4 Take the sum of the people, tipm twenty years old and up-WMUl', as the Lord commanded M6 jes and the children of I5'-ra-el, which went forth out of the land of £ fij-pt.

(2) Reuben: 43, 730-loss of 2,770 over Num. 1:20-2.1

5 ' Reu ben, the eldest ton of fs'ra-el: 'the children of Reuben; H*n6ch of whom comelh the family of the Hi noch-ites: of Plllu, the family of the

triu:

e-liab;

Pirhi-Ites:

6 Of Hdz'rOn, the family of the H*z ron-ites: of Cir mi, the family of the Ciir mites.

7 These are the families of the Reuben-ites: and they that were "numbered of thein were forty gnd three gj)d seven hundred

8 And the sons o E-Uab.

9 And the sons of N#-mO el, and DA than, and A-bi ram. This is that DA than and A-bi ram, which were famous in the congregation, who strove against M6 je? and against AAr on in the company of KO rah, when they strove against the Lord:

10 And the earth opened her mouth, and swallowed them up together with K6 rah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of K6rah died not.

(3) Simeon: 22, 200 - loss of 37, 100 over Num. 1:22-23

12 ' The sons of '^Slm'e-on after their families: of N6-mu'el, the family of the Nft-mu'el-ites: of jA'min, the family of the jA'min-ites: of Ja chin, the family of the jA'chin-ites:

13 Of Ze'rah, the family of the Zar'hites: of ShA'uI, the family of the ShA'ul-ites.

14"These are the families of the Sim e-on-ites.' twenty and two thousand and two hun-

(4) Gad: 40, 500 - loss of 5. 150 over Num. 1:24-25

15 "^ The children of GAd after their families: of Z6'phon, the family of the Z6'phon-ites: of HAg'gi, the family of the HAg-gites: of Shu'ni, the family of the Shu nites:

16 Of 6z'ni, the family of the Oz'nites: of £ ri, the family of the £'rites:

17 Of A'rod. the family of the A rod-ites: of A-r6'li, the family of the A-re lites.

18'These are the families of the children of GAd according to those that were numbered of them, 'forty tli9usAQ<L and five hundred.

(5) Judah: 76,500 - gain of 1,900 over Num. 1:26-27

19 • The «ons o f JO'dah were Er ana O^an: and *Er and the land of

m

E

6'nan died

CA nAan.

20 And the sons of Jd'dah after their families were; of Sh6 lah, the family of the Shtlan-ites: of PhA'rfz, the family of the Phar'zites: of Z6 rah, the family of the Zlir'-hites.

21 And the sons of PhA'rftz were; of H4zr6n. the family of the H*z'ron-ites: of HA'mul, the family of the HA mul-ites.

22 'Theie are the families of Ju dah according to those that

Hit callings, promltet. and covenant! with Israel had already gone out of His mouth and (hat:

(1) He would not Ue (V 19)

(2) He would nut change His mind

(3) He would do It

(4) He would make it good

Continued, column 1 ^

5 God brought Israel out of Egypt: he had the ttrength of an unlcom (wUd bull, rhiQoccros, buffalo, or wild antelope, v 8; note r. v 21)

0 He shall eat up the nations of his enemies,break their bones, and pierce tficm through with arrows (v 8)

7 He shall be master of his enemies and none will dare stir him i^> (v 9)

a I he new iiLunberlng of ReiA>ea wat 43,730 - a lou of 2,779 uoce the lH numbering of 1:20-21

b See 2nurrA>cringt compared, note c, 1: 20. This again emphati..es the hatred of God for the rebellion of Korah and company, and confirms the fact of 16: 27-35 that Korah was swallowed by the earth with Dathan and Abiram instead of being burned with the 250 pnncei (V 9-10). The children of Korah did not die in the judgment with the rebels, not being in the rebellion with their father (v 11). Heman, the tinger was of this family (1 Chr. 6:22-38: 25:5). There were 10 psalms made for the toot of Korah (Ps. 42-49 and 84-88)

c The largest decreate in any of t he tribei between the 2 numberlngt occurred In Simeon. To this tribe belonged Zimri, who was chief leader among those who unned in the matter of fornication and worship of Baal. He took the Midianite woman into his tent in the pretence of weeping Israebtes, and was killed by Phlnehas. As chief of hlstribeitcouldbe that mote Simeon-ites followed him than members o f other tribe s:and perhaps more Slmeon-ites were killed in the 24,000 of 26:9

d 5 families of Sirneon . 22, 200:

1 Nemuel,head of Nemuelite$(v 12)

2 Jamin, head of Jamioites

3 Jachin, head of Jachinites

4 Zerah. head of Zarhites (v 13)

5 Shaul, head of Shaulltes (v 14) Ohad is Dot mentioned here, but be

is in Gen. 46:10 e The new total for Simeon was 22. 200 -

a loss of 37,100 since the numbenng

of 1:22-23 (v 14) f 7 families of Gad . 40, 500:

1 Zephon, bead of Zephonites(vl5)

2 Haggi, head of Haggites

3 Shuni, bead of Shiinites

4 Ozni, bead of Oznites (v 16)

5 Eri, head of Erites

6 Arod, head of Arodites (v 17)

7 Areli, head of Arelites

g The new total for Gad was 40,500 - a loss of 5,150 since the 1st numbering of 1:24-25 h For this story see Gen. 38 i 5 farnilies of Judah, 76,500:

1 Shelah, head of Shelanites (v 20)

2 Pharez. head of Pharzites

3 Zerah, head of Zarhites

4 Hezron, head of Hezroiutesfv 21)

5 Hamul, head of Hamulites

The first three of the above list were sons of Judah: the remaining two (Hezron and Hamul) were grandsons.lt seems those two were recognized in place of Judah's wicked sons (Er and Onan) whom God slew (notes c and h. Gen. 38:3, 9).E$pecially does (his seem to be so when we consider (ha(Hezron and Hamul were the sons of Pharezbom lojudahby Tamar; and (hat Tamarhad been the wife of Both Er and Onan In (Iieir lifetime

^^- Cont. from column 2

(5) He had given commandment to bless (v 20)

(6) He had blessed and could not reverse It, because there was no iniquity in Jacob, or pervencrtess in Israel - and He was their God (v 21-24)

7 facts about Igael (24:7)

1 c.ood and beautiful are your tents and tabernacles (v 5)

2 You are like vast spreading valleys, beautiful gardens, trees by the nver, and fragrant treesof itod'splanting(v 6)

3 Israel shall have an abundance of water pouring out of his imgadon buckets, and his seed shall live beside many waters (v 7)

4 His king shall be higher (ban Agag. and his kingdom exaUed (v 7). Tlie Sept. reads. There shall come fonh a man from liis seed, and he shall rule over many nations: and a kingdom greater than cog's shall be raited up: and his kingdom shall be enlarged'

NUMBERS 26

The numbering of Israel

a Tbe new toul tor Judab was 76, 500 -a gain of 1,900 over the numbering In 1:26-27

b 4 families of l«achar. 64, 300:

1 Tola, head of Tolaites (v 23)

2 Pua, head of Punites

3 Jashub, head of Jashubltes (v 24). It is stipposed that this man was the Jc^ of the book of Job. Cp. Gen. 46:13

4 Shimron, head of Shimronites

c The new total for Issachar was 64,300-again of 9,900 over the numbering in 1:28-29

d 3 families of Zebulun. 60,500:

1 Sered, head of Sardites (v 26)

2 Elon, head of Elonites

3 Jahleel, head of JahleeUtes

e The new total for Zebulun was 60,500-a gain of 3,100 over the numbering in 1:30-31

f The sons of Joseph, Manasseh and Ephraim, took the place of Joseph and Levi in the 12 tribes that made up the nation of Israel (v 28)

g This subject of no sons in a family was introduced here and continued in 27:1-11 for various reasons perhaps:

1 To show us that some families, possibly many, did not have sons. In this one there were 5 daughters, one named Noah (V 33).She and the Noah who built the ark are the only persons so-named in Scripture

2 To show us that the total number of Israelites would not be the count of sons able to war, alone. (This work ^ves a conservative estimate of all children in Israel. See note b, Ex. 12:37)

3 To show us that laws were made to take care of the claims of daughters with regard to inheritances (27:1-11; 36:1-13)

h 8 families of Manasseh , 52,700:

1 Machir, head of Machirites (v 29)

2 Cilead, head of Gileadites

3 Jeezer, head of Jeezerites (v 30)

4 Helek, head of Helekites

Ti Asricl, head of Asrielites (v 31) li '-hechem, head of Shechemites

7 Shemida, head of Shemidaites (v

8 Hepher, headofHepherites 32) Not aU of these were sons; some were

even great-grandsons who became heads of families i The new total for Manasseh was 52, 700 - a gain of 20, 500 over the numbering in 1:34-35. This tribe showed the largest gaiq among the uibes in the 38 years: and this could be the reasonManasseh wasplacedbefore Ephraim in this numbering, whereas, it was not the case in the numbering of ch. 1 j 4 families of Ephraim, 32, 500:

1 Shuthelah, head of Shuthalhites (v 13echer,headofBachrites 35)

'; Tahan, head of Tahanites 4 Eran, head of Eranites (v 36) Not all of these were sons; one was a grandson who became prominent among the families of Ephraim (v 36) k The new total for Ephraim was 32,500 -a loss of 8,000 since the numbering in l:32-33.This tribe lost equally as many as Naphtali (v 48-50), and each lost more than any other tribe except Simeon (v 12-14). Some tribes lost, others gained in numbers during the 38 years between the 2 numberings 5 tribes that lost men:

1 Reuben (v 5-11; 1:21) 2,770

2 Simeon(V 12-14; 1:23).... 37.100

3 Gad(v 15-18; 1:25) 5,150

4 Ephraim (v 35-37; 1:33)... 8,000

5 Naphtali (V4S-50: 1:43)... 8,000

Total loss of 5 tribes 61,020

7 tribes that gained men:

ljudah(v 19-22; 1:27) 1.900

2 Issachar (V 23-25) 9,900

3 Zebulun(v 26-27; 1:31) 3.100

4 Manasseh (V 28-34; 1:35).. .20,500

5 Benjamin (v 38-41; 1:37).. .10,200

6 Dan(V42-43; 1:39) 1,700

7 Asher(v44-47; 1:41) 11.900

Total gain of 7 tribes 59.200

The losses of the 5 tribes being greater than the gains of the 7 tribes over the 38-year period, left Isaela net loss of 1,820 men able lo make war (cp. note c, 1:20)

(6) Issachar: 64, 300 - gain of 9, 900 over Nam. 1:28-29

23 ^ Of the sons of !s'sa-char after their families: of Toli, the family of the To'la-Ites: of Pu'i, the family of the Punites:

24 Of Jashub, the family of the JSsh'ub-ites: of Shim'rSn, the family of the Shim'ron-ites.

25*These are the families of ts'sa-char according to those that were'numbered of them, threescore and f our thmisanj

and t hree hundred .

(7) Zebulun: 60, 500 -gain of 3. lOOoverNum. 1:30-31

26 •" Of the sons of Zeb'u-lun after their families: of Se'red, the family of the Sar'dites: of E'lon, the family of the E'lon-ites: of Jah'le-el, the family of 'Jie Jah'le-el-ites.

27"These are the families of the Zeb'u-lun-ites according to those that were numbered of them.' threescore thousand and five hundred .

were numbered of them/lbree-score and sixteen thmicanH ^n^ five hundred.

(10) Benjamin: 45,600 -gain of 10, lOOoverNum. 1:36-37

38 *' The sons of Rt^nia-min after their families: of Be'ld, the family of the Be'la-ites: of Ash'bel, the family of the Ash'-bel-ites: of A-hi'ram, the family of the A-hi ram-ites:

39 Of Shu'pham, the family of the Shy'pham-ites: of Hii'-pham, the family of the Hii'-pham-ites.

40 And the sons of Be'U were Ard and Na'a-man: of Ard, the family of the Ardites: and of Na'a-man, the family of the Na'a-mites.

41 'These are the sons of B6n'-ja-min after their families: and they that were nimibered of them were HoTtv and five thou-sand and six hundred.

(8) Manasseh; 52,700 - gain of 20, 500 over Num. 1: 34-35

28 •" The /sons of Jo'seph after their families were M2-nas'seh and Ephri-in.

29 Of the sons of MS-nls'seh : of Machir, the family of the Ma'chir-ites: and Machir begat Gil'e-ad: of Gil'e-ad come the family of the Gil'e-ad-ites.

30 These are the sons of Gil'e-ad: o/Je-e'zer, the family of the Je-ezer-ites: of He'lek, the family of the He'lek-ites:

31 And of As'ri-el, the family of the As'ri-el-ites: and of She'chem, the family of the She'chem-ites:

32 And of She-mi'di, the family of the She-mi'da-ites: and of Hepher, the family of the He'pher-ites.

33 *■ And Ze-16phe-had the son of Hepher'had no sons, but daughters: and the names of the daughters of Ze-16phe-had were Mah'lah, and No'ah, Hog'lah, Mil'cah, and Tir zah.

34*These are the families of Mi-nas'seh, and those that were numbered of them, 'fifty and tu'o thousand and seven

(11) Dan: 64,400 - gain of 1, 700 over Num. 1:38-39

42 •" These are the sons of Din after their families: of Shu ham, the family of the Shu'ham-ites. These are the families of Din after their families.

43 All the families of the Shu'ham-ites, according to those that were nimibered of them, u;e)"e'< threescore and four thou -sand and four

hundred.

(12) Asher: 53, 400 - gain of 11,900 over Num. 1:40-41

44 •" Of the children of Ash'er after their families: of Jim'nd, the family of the Jim'nites: of Jes'u-i, the family of the Jes'u-ites: of Be-ri'ah, the family of the Be-ri'ites.

45 Of the sons of Be-ri'ah: of He'ber, the family of the He'-ber-ites: of Mil'chi-el, the family of the Malchi-el-ites.

46 And the name of the daughter of Ash'er was Sa'rah.

47'These are the families of the sons of Ash'er according to those that were numbered of them; who were ^ty and three thousand and four hundred .

hundred.

(9) Ephraim: 32, 500 - loss of 8, 000 overNum. 1:32-33

35 •" These are the sons of E'phri-im after their families:

of Shu'the-lah, the family of the Shu'thal-hites: of Be cher, the family of the Bach rites: of Ta'hSn, the family of the Ta'han-ites.

36 And these are the sons of Shu'the-lah: of Eran, the family of the E'ran-ites.

37 'These are the families of the sons of E'phra-im according to those that were numbered of them.* thirtv and t^o thousand and five hundred. These are

(13) Naphtali: 45,400 -loss I of 8, 000 over Num. 1:42-43

I 48 • Of the sons of Naoh'ta-li

I after their families: of Jah'ze-

el, the family of the Jah'z6-el-ites: of Gu'ni, the family of

the Gii'nites:

49 Of Je'zer, the family of the Je'zer-ites: of Shil'lem, the family of the Shil'lem-ites.

50 These are the families of Niph'ta-U according to their families: and they that were numbered of them u^ere'^orty and five thousand and four

the sons of J6'§eph after their families.

hundred.

(14) Grand total: 601, 730 -loss of 1,820 over Num. 1: 44-46 (unknown numbers died in the 11 plagues ajid 5 wars in 40 years (Ex. 17:8. refs.; 32: 33, refs.)

51 These were the numbered of the children of l§'ra-el, 'six hundred thousand and a

Leah's 6 sons:

1 Judah - increase of 1, 900

2 Issachar - increase of 9, 900

3 Zebulun - increase of 3, 100

4 Levi - increase of 1, 000

5 Reuben - decrease of 2,770

6 Simeon - decrease of 37,100

Continued, column 4 ^

creased; in the south camp of Reuben, Simeon,and Gad, where Korah's rebellion (16:1-35), and Zimri's sin (25:1-18) were commined, all decreased; in the west camp both Benjamin and Manasseh increased while Ephraim (next to the rebellious south camp) decreased; and, in the north camp Dan and Asher increased while .NaphtaU decreased

a 7 families of Beniamln. 46.600:

1 Bela, bead of Belaites (v 38)

2 Athbel, bead of Ashbelites

3 Ahtram, head of Ahiramites 39)

4 Shupham. head of Shuphamites (v

5 Hupbam, bead of Huphamites

6 Ard, head of Ardites (v 40)

7 Naaman. head of Naamltes These were not all sons; some were

grandsons whobecame heads of prominent families in the tribe (v 40). AltogetherBenjaminhadlO sons when he went into Egypt (Gen. 46:21), which makes it clear that not all became heads of families

b The new total for Benjamin was 45, -600 - a gain of 10,200 over the numbering In 1:36-37. This was the 3rd largest gain in all the tribes during the 38 years between the 2 numberings

c 1 family of Dan. ,64.400:

1 Shuham, head of Shuhamites(v42)

It is noticeable that from one son

there came 64,400 whereas, in other

families with many more sons there

came fewer numbers in offspring

d The new total for Dan was 64,4uu - a gain of 1, 700 over the numbering in 1:38-39

e 5 farnilies of .Asher. 53,400: 1 Jlmna, head of Jimnites (v 44) 2Jesui, head of Jesuites

3 Beriah, head ofBeriites

4 Heber. head of Heberite$(v45)

5 Malcbdel, head of MalchieUtes Some of these were grandsons, as it

appears from v 45

f The new total for Asher was 53.400 -a gain of 11, 900 over the numbering in 1:40-41. This was the 2nd largest gain in all the tribes during the 38 years between the 2 numberings

g 4 families of Naphtali , 45,400:

1 Jahzeel, head of Jahzeelites (v 48)

2 Guni, head of Gunites

3 Jezer, head of Jezerites (v 49)

4 Shillem. head of Stiillemites

h ThenewiotalfotNaphtaliwas45,400-a loss of 8. 000 since the numbering in 1:42-43 i The grand total of all the tribes was 601,730 (exclusive of Levi) which means there was a net loss of 1.820 in

. the whole 12 tribes during the 38-year period between the 2 nuiriberings

^»- Cont. from column 2

The tribes of Leah's sons, including Levi(who was not counted with the men of war in note c. 1:20) had a gain of 15.900 through the years and a loss of 39,870 which gave them a net decrease of 23, 97 0 in the 2n d count. C one eming Levi'sincrease of 1,000 see noteb.3:39

Rachel's 2 sons :

1 Benjamin - increase of 10,200

2 Joseph:

(1) Manasseh-increase of 20,500

(2) Ephraim -decrease of 8, 000 The tribes of Rachel's sons had a gain

of 30, 700 and a loss of 8, 000 which gave them a net increase of 22.700

Zilpah's 2 sons;

1 Asher - increase of 11. 900

2 Gad - decrease of 5,150 Net increase: 6,750

Bilhah's 2 sons;

1 Dan - increase of 1, 700

2 Naphtali - decrease of 8, 000 Net decrease: 6, 300

With the Levites having a gain of 1. 000 and being counted, the tribes as listed above had increases totaUing 29,450 from Rachel's sons(22,700) and Zilpah's sons (6,750) with decreases totalling 30.270 from Leah's sons (23,970) and Bilhah's sons (6, 300).This gave Israel a net loss of 820 between the 1st and 2nd numberings (cp. count of tribes without Levi, note c, 1:20)

It is intetesung to note that the 2na numbering of the 4 camps of laael gave evidence that: in the east camp of Judah. Issachar, and Zebulun, all ina It It clcAf from thii th*t otw ■' •*--Kitoos for numbering t^)c ^c to nuke proper «liVIC •' • "-cording to the nur. The Uad was to be J the Ur&or inbes re portiocu of lioJ. M.,^.. , >.», , tbe lot the tzibei were to be : with their pomon (v ^ -'- ^^ .,^.,t on the Untn *n*J T'. ?. 118 I

b 3 commandi - divTu^. y. /..t: l*r>d:

1 Divide the land to these \2 tribes which you have aumbercd (v S3)

2 To the many you shall give the | more inheiitance. a"' •-•'■-- • •• ■■ ■■; shall give the less .

3 The land shall Dt uj.uv^ oj i^^ accordliig to the names of their fathers I shall they inherit (v 55-5'^

c 3 geoeral famihc! oi i evites (v 57): rGershon, head of Gershooites

2 Kohath. head of Kohathites

3 Meran, head of S'.eraittes

d 5 farnily divnioas j: Levites (v S8):

1 Libni. bead ofLibniies (3:18)

2 Hebron, bead of Hebroaites(3:19)

3 Mahli. head of Mahlites (j.-O)

4 Muthi.head of Mushiies (3:20)

5 Korah.head of Korathites(3:l:?: 16:1) Just why these Sbraocbes ate recorded here at>d others of 3:18-20 omitted IS Dot stated;but this much is clear - the passage inaoduces the Amram branch of Kohathites from which Aaroa>1otes. Miriam, and tbe pnesthood came (v 58-61)

e Atnram. tfaesoDofKohatb who was tbe aoQ of Levi, mamed Jochebed, the daughter of Levi: that is. he married his own aunt(v59: 3:17), Thechildren of this couple were Aaron. Moses, and Miriam. Aaron's sods, .S'adab, Abihu, □eazjx, and lihamar were the ones ordained as priesu (v 60). Nadab and AMbu died for their sin of being intoxicated while miainering In tbe priest's office (v 61: Lev. 10:1-10)

f This explains how she could be young etx>ugh to many her nephew, Amram (v59)

g Tbe new total for the tribe of Levi was 23,000 from a mooth old and upward -agaiQof 1,000 over the 1st nuinbering. if we take the 22.000 of 3:39 which excludes tbe 300 leaders (iiKluded in the count of 3:22, 28. 34). Otherwise, tbe gain would be only 700 for the 38-year penod. See note v. 3:39

h Eleazar wasthe 2Dd high priest (20:23-29). and Us son. Phinehas became tbe 3rd (Qote a. 25:11)

i Theprophecyof 14:21-35 was literally fulfilled, for oot one was left of the old generauon from 20 years old and vfi-ward.excepi Joshuaauu 'aleb(v 64-d5)

j Some 40 years before (14:21-35)

k Therefore, nooe of the men who eixered Caiuaa (besides Caleb and Joshua), were over 60 years old (14:24, 30, 38)

7 statemenu about Israel (23:21)

1 Freedom trori iniquity and per-verseoeu(v 21). This isnoi difficult to understand in view of the state of Inael at that time. In the recent past thu would not be true: but at the present the whole oatioo was cleansed by atonement, and was no longer sinful and perverse. The molt simple explanation comes from the faa that the Heb. word for iniquity Is aven . a word used with idolatry in particular and proving that idols are all vanity and nothing: and from the fact that the Heb. word for pervetseneM is *rTi*l . meaning trouble, labor, an J toil of tbe oppressive and afflictive kind. It

could, therefore, be rendered as in other versions.!be Sept.. for inttance. renders it: 'There shall be no calamity in Jacob, nor shall misery be seen in laael," Rotherham Daoslates it: 'He has not discovered trouble in Jacob, neither bath he seen wretcbedneuin IsaeL'Moffatt hasit: '1 see no scathe for Jacob, 1 mark no misery for Israel.'

2 The Lord is with him (v 21). God proved this all through the wilderoeti

2 Land to b« divided equally 162 * And t^c Loao I—kc unto

•53 ■ p the UindHhall

be di>ui<7u i'>r an inheritance cccordtn< to the number of names.

•S4 To many thou fthalt give the more inheritance, and to few thou shall give the less inherittnce: to every one shall his inheritance be given according to those that were numbered of him.

•55 Noti«-'*'-'»'"1ing the land shall be 1 lot: accord-

ing to tht i.»,..^, of the tribes of their fathers they shall inherit.

•56 According to the lot shall the possession thereof be divided between numy and few.

3 Levite* numbered: 23, 000 - 1, 000 gain over Num. 3:39

57 ' And"^these are they that were numbered of the Lt'vites after their families: of Gfr-»h6n, the family of the 6*r'-shon-ites: of Kohath, the famfly of the KO'hath-ites: of Me-rft ri, the family of the Mf-rS rites.

58'These are the families of the Lft'vites: the family of the LIb'nites, the family of the Hi'bron-ites.the family of the Mah Utes, the family of the Mu'shites, the family of the K6 rath-ites. And Kfi'hath begat "Amram.

59 And the name of Am'r4m's wife was J6ch'e-b*d. the daughter of L6 vi, whom her mother bare to L*vi'in £^pt: and she bare unto Am r4m Aftr'on and M6'5e5, and Mir J-am their sister.

60 And unto AAr'on was bom Na dAb, and A-bi'hQ. £-le-A zar. and Ith a-mar.

61 And Ni'dib and A-bi'hu died, when they offered strange fire before the Lord.

62 And those that were numbered of them weretwenty and three thousand, all males from a month o ld and upward: for they were not numbereJamonR the children of 1; ra-el. because there was no inheritance given i them among the children of^ Is ra-el.

4 A new generation entirely I except Joahua and Caleb I

(Num. 14:38. refa.) '

63 * These are they that were] numbered by Mfl'sej and*t-le- i i zar the priest, who numbered ' the children of I5 ra-el in the j plains of M6 ah by J6r dan rtear j J«ri-ch6.

64 'But among these there was | not a man of them whom Mfl-, itg and Air on the priest numbered, when they numbered the children of Ij'ra-el in the wilderness of Si nAi.

65 For the Lord had'said of them. They shall surely die ui the wilderness. And there was not left a man of them.*save C* leb the son of J(-phun neh.

tsd JAth'a-4 the son of Nun.

CHAPTER 27 144

5 Question of inheritance* for daughters (Num. 36)

THEN came the daughters of Z*-l<^ phe-hftd. the son of H* ph*r. the son of Glle-id. the son of M4 chlr, the son of M>-nAs seh. of the families of Mi-nAs seh the son of J6 jeph: and these are the names of his daughters: Mah lah. *N6 ah. and H6g lah, and Milcah, and Tlr zah.

2 And they stood before M6'-jes. and before £-le-a zar the priest, and before the princes and all the congregation, by the door of the tabernacle of the

congregation, saying,

3 Our father died'^in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of K6'-rah: but died in his own sin. and had no sons.

4'Why should the name of our father be done away from among his family, because be hath no son? 'Give imto us therefore a possession among the brethren of our father.

5 And Md §es brought their cause before the Lord.

b New inheritance laws (Num. 36)

■6 ' And the Lord spake unto M6'5e5. saying,

•7 'The daughters of ZS-16'phe-hAd speak right: thou «shalt surely give them a possession of an inheritance among their father's brethren; and thou shall cause the inheritance of their father to pass unto them. •8 And thou shall speak unto the children of 1§ ra-el, saying. If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. •9 And if he have no daughter, then ye shall give his inheritance unto his brethren. •10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren. •11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Is ra-el a sUtute of judgment, as the Lord commanded Md ses-

7 Moses prepares for death: reason he could not enter the land (Num. 20:12; Dt. 32:48)

I12 * And tllS Lord said unto MJSc5,*Get thee up into this mount 'Ab a-rim, and see the land which I have given unto the children of I5 ra-el.

13 And when thou hast seen it, thou also shall be gathered unto thy people, as AAr'on thy brother was gathered.

14 'For ye rebelled against my commandment in the desert of ZIn, in the strife of the congregation, lo*sanctify me at the

journey, and confirmed it recently by tbe defeat ol Slhon and Og. gl^nt kings of the Amontes and Bashanltes (21: 21-35)

3 The shout of a king Is among them (V 21). This refers to a sboui of praise for their victories, and for Cod being

Continued.column 4 ^»-

tbe other in the evening (v 4, 8)

4 Offer with each Umb I/IO cphah (nearly a gallon - 3 qts. 1 pt.) flour for a meat offering, mlOAlcJ with 1/4 tun (1 1/2 qts.) beaten oil (v 5)

5 Offer a drink offering of 1/4 hio (1 1/2 qts. > wine with each lamb (v 7)

6 You shall pour out the wine in the holy place for a drink offering

a While Israel was {T:ll in the plains of Muab acroM f • Jericho,

and after the ir bered to

as to receive ; acct, the

5 daughters ol . the tribe

of Manasseh.Cdiiie lu Muses lu inquire about inheritances for famiUei which had no sons (v 1-5), .Moses took their case to Jehovah and lie answered (v 6-11)

b This is one Noah who was a woman (v 1: 26:33: 36:11). The only other Noah of Scripture is the one of Gen. 6-9 who built the ark

c He was evidently one of those destined to destruction for rebellion as in 14:21-35, lie did not rebel with Kotah and his company, but died for his own sins otherwise before he had sons (v 3: Josh. 17:3; 1 Chr, 7:15) d Question 5o, Next, 31:15

e This is the first example in Scnpture of women pleading for their rights before the judges and leaders of a nation (v 4-5), Their case concerned inheritances. Up to this time only sons could inherit lands from a father after his death and no provision was made for daut^ters

f God always sanctions that which u right and just for all concerned (v 7)

g 6 commands - inheritances:

1 Give the daui;hters of Zelophehad his inhemance (v 7)

2 If a man dies having no son, you shall cause his inheritance to pass to his daughter (v 8)

3 If he has no son or daughter, you shall give his inheritance unto his brethren (v 9)

4 If be has no brethren, his inheritance shall be given to his father's brethren (v 10)

5 If his father has no brethren, hu inheritance shall go to his nearest kinsmen (v 11)

6 This shall be a statute of judgment to the children of Israel

h Command -Moses to prepare for death by going up into mount Abarim to see tbe land which he was forbidden to enter because of his sin (v 12-14)

i Abarim was a mountain range, westward from Heshbon. From iu summit Israel could see the wastes of the Dead Sea and the valley of Jordan, The particular TTKiuntain of this range which he climbed was Nebo (Dt. 32:49). also called Pisgah (Dt, 34:1)

j 20:10-13: Dt. 1:37; Ps, 106:32

k To sancpfy always means to set apart for a sacred or divine use. Therefore, to sanctifyGod would mean to set Him apart in one's heart and conduct, as the Divine One to be feared.rendering Him obedience with reverence(lPet.3:lS)

^ Com, from column 2

with them in battle to give them the victory

4 God brought them out of Egypt (v 22), The record of this is clear in Ex, 12-19

5 He hath the strength of an unlcom (v 22), Heb. reem, a wild bull. Some think the rhinoceros, a wild buffalo, or wild antelope is referred to (v 22: 24:3; 01.33:17: Job 39:9-10; Ps. 22:21; 29: 6; 92:10; Isa, 34:7)

6 There is no enchantment against Jacob or any divination against Israel (v 23),Godwas inthetr midst protecting them from all enchantment and witchcraft

7 A great future (v 23-24). It wlU be told ollsTAel DOW they conquered their enemies by the help of Jehovah, They shall rise 1^ as a great lion and devour their enemies Likc a young lion

6 commands

law of da ily sacrif ices (M:2)

1 You shall offer My offerings and the bread of My sacrifices made by fire, for a sweet savour unto Me, in their appointed times (v 2)

2 You shall offer daily 2 perfect lambs of the fint year for burnt offerings (V 3, 8)

3 Offer one lamb in the morning, and

NUMBERS 28

Observance of offerings

a ?0:13, 24; Dl. 32:51; 33:8; Ps. 81:7 b Moses prepared for death in 8 ways:

1 By praying for a new leader(v 16-17)

2 Ordaimng Joshua (v 18-23; Dl. 31: 7-8, 14-15; 34:9)

3 Giving the final laws to Israel (28: 1-30:16; 35:1-36:13)

4 Destroying Midian as God had commanded (26:16-18; 31:1-54)

5 Settling some in the newly conquered lands east of Jordan (32:1-42)

6 Writing a summary of the journeys of Israel from Egypt to Canaan(33:l-50)

7 Making preparations for others to enter the promised land (33:51-34:29)

8 Writing Deuteronomy, a record of Israel during the 38 years of wandering, and repeating the many Mosaic laws, and giving Israel his last words, counsels, laws, prophecies, warnings, blessings, and last song (Dt. 1:1-34:12)

c Heb. Elohim ,Gods; God in relation to creation. See p. 280ofN.T. God is theCreator and Sovereign of the spirits of all flesh. The term is used only here and in 16:22; it clearly sets forth the doctrine of immortality of the souls and spirits ofallmen,and the distinct difference between the material and spiritual natures of men. See points A-U, The doctrine ofman . p. 619

d Israel's government was a theocracy. a God-rule. God was their invisible King who chose certain men to lead His people (v 16). There were no political parties, campaigns, or elections of popular men, asinourrepublic.Aslong as Israel continued under this form of government, depending on God and living right, they had victory and miraculous experiences: but when they demanded a king so as tobe like other nations they came to an end like others that forgotGod. When they come back to God the theocracy will be restored to remain forever (Gen.49:10;Isa. 9:6-7; Dan.2:44-45; 7:13-14; Zech.l4;Lk. 1:32-33; Rev. 11:15; 20:1-10:22:4-5)

e Speaking to God of Israel's great need, Moses compared it to a shepherd and his sheep. He prayed for a leader who, like a shepherd going before the sheep and leading them in and out to pasture, would care for Israel (v 16-17)

f In all the books of Moses, it is noticeable how quickly God answered him. It was as simple as asking any other person a question and teceiviag an immediate answer (v 16-18). This happened not only once, but many times, proving a personal contact with God that few others have had, even under grace, the better covenant, with bener means of access toGod(2Cor. 3:6-18; Heb. 4:14-16; 8:6; 10:19-23)

g 5 commands - ordination of Joshua:

1 Take Joshua, a man in whom is the Spirit,and lay your hand upon him(v 18)

2 Set him before Eleazar the priest, and all Israel; and give him charge in their sight (v 19)

3 Put some of your honor upon him, that Israel may be obedient (v 20)

4 He shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord (v 21) and come in

5 At his word all Israel shall go out h Of the old generation that came out of

Egypt, Joshua was the only man left besides Moses and C aleb(14:21-35; '26: 65). Moses was soon to die.leavingonly Joshua and Caleb to enter Canaan with the new generation.Never in any reference is there the least hint of jealousy on Caleb's part because Joshua was chosen to take the place of Moses, God always knows who is best for every job, and whenllemakesa decision, as here, it should never be questioned i 7 examples of the Holy Spirit said to be IN. INTO and WITHIN men:

1 Joseph (Gen. 41:38)

2 Moses (Isa. 63:10-11)

3 Joshua (Num. 27:18)

4 David (Ps. 51:10)

5 Ezckiel (Ezek. 2:2; 3:24)

6 Daniel(Dan, 4:8-9,18; 5:11-14; 6:

7 Disciples (Mt. 10:20) 3) All the prophets and saints of O. T.

times had the Holy Spirit in them in a

water before their eyes: that IS the water of "^gr'i-bah in KA'desh in the wilderness ot Zin.

8 Joshua appointed leader

by laying on of hands (Dt.

31:7, 14; 34:9)

■15 " And M6'§e§ spake unto the Lord, saying,

16*Let the Lord, the'^God o/ the spirits of all fiesh,"set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no'shepherd. lis *" And the Lord ^said unto M6'5e§, rrake thee 'JSsh'u-i the son of Niin, a man'in whom is the spirit, and 'lay thine hand upon him; •19 And set hini*before E-le-a'zar the priest, and before all the congregation; and'give him a charge in their sight. •20'"And thou shalt put some of thine honour upon him, that all the congregation of the children of I§'ra-el may be obedient.

•21 And he shall'^tand before E-le-a'zar the priest, who shall ask counsel for him after the judgment of U'rim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and aU the children of Ij'ra-el with him, even all the congregation.

22 And M6'§e§ did as the Lord commanded him: and he took J6sh'u-i, and set him before E-le-a'zar the priest, and before all the congregation:

23 And }ie laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Mo'gei.

145 CHAPTER 28

9 Law of daily sacrifices (Ex. 29:38-46)

■A'

ND t ^e Lord spake imto

•7 And the drink offering thereof shaW be the'^ourth part of an hin for the*one lamb: '^in the holy place shalt thou cause the"strong wine to be poured tmto the Lord for a drink offering.

•8 And the other lamb shalt thou offer at even: asthe'meat offering of the morning, and ?s the drink offering thereof, thou shalt offer it, a. sacrifice made by fire, of a sweet savour unto the Lord.

10 Weekly sacrifices

•9 *" And^o n the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: •10 This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 Monthly sacrifices

•11 •■ And in the b egiimings of your months ye *shall offer a burnt offering imto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot; •12 And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour/or t a meat offering, mingled with oil, for one ram; •13 And a several tenth deal of flour mingled with oil for a I meat offering unto one lamb; ' for a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord. I^14 And their drink offerings I shall be half an hin of wine unto ' a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this IS the burnt offering of every month throughout the months of the year. •15 And one kid of the goats for a sin offering unto the Lord shall be offered, beside the continual burnt offering, and his drink offering.

M6'§e§, saying, •2 Command the children of I§'ra-el, and say unto them. My offering, and my bread for my sacrifices made by fire,/or a sweet savour unto me,"shall ye observe to offer imto me in their due season. •3 And thou shalt say unto them. This is the offering made by fire which ye shall offer unto the Lord; two lambs of the •!? 'And in the fifteenth day of

12 Yearly sacrifices: (1) The Passover (Lev. 23:4)

16'•And in the foiirteenth day of the first month 'is the pass-over of the Lord.

(2) Feast of Unleavened Bread (Lev. 23:'S, refs.)

first year without spot day by day,/or a continual burnt offering.

•4 The one lamb shalt thou offer in the morning , and the other lamb shalt thou offer al | even: '

•5 And a'^enth part of an ephali of flour for a meat offering, mingled with the'fourth part of an hin of beaten oil. •6 it is a continual burnt offering, which was ordained in mount Sinai for a sweet sa-} YQUL a sacrifice made by fire, unto the Lord. !

this month is the feast; seven days shall unleavened bread be eaten.

•18 In the first day shall be an holy convocation: ye shall do no manner of servile work therein:

•19 But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: •20 And their meat offering shall be of flour mingled measure, but these are the only ones who are mentioned thus. The Spirit filled , came upon, and moved many in the O. T. days. See O. T. spiritual experiences , p. 158 of N. T. Layinfi hands upon men publicly has been practiced in all ages when blessing them or ordaining and setting them Continued, column 4 ^

inquiring of Jehovah, Joshua failed to

get this counsel in the matter of the

Gibeonites and was deceived (Josh. 9)

o 6 com. - lawof daily sacrifices, p.187

p The tenth part of an ephah was nearly

a gallon - about 3 quarts, 1 pint (v 5;

15:4; 29:4; Ex. 29:40)

q An hin being 6 quarts, the 1/4 hin of

oil would be 1 1/2 quarts (v 5; 15:5)

a An hin was 6 quarts; 1/4 hin, 1 1/2

quarts (v 7; 15:4-5) b Daily cost of 2 lambs, oil, and wine: 21ambs(a;$20, 00each.,,,,,, $40.00

3 qts. oil (S $1.40 each 4.20

3 qts. wine if'$1.60 each, 4,80

1 gal. flour .80

Total estimated dailv cost $49.80 Total cost of daily sacrifices,

1 year (365)days $18,177.00

Cost of additional 2 lambs, with flour, oil, and wine, for each of 52 weekly sabbaths (note f, below) 2,589.60

Total for entire year.., $20,766.60 See notes i-1. Ex, 29:38-40 for an estimated total cost of this for 1,718 years to 70 a. D. when Jerusalem was destroyed - excluding the 70 years of captivity. (Above totals are for a 365-day year; notes for 1.718 years are based on 365 1/4 days to the year) c The holy place refers to the outer court. The daily wine was poured out here, perhaps around the brazen altar and upon the burnt offerings to symbolize the blood that was to be shed so copiously for the sins of the whole world. Wine in the N.T. Lord's Supper ordinance is symbolic of the shed blood of Christ (Mt. 26:28; Lk. 22:20; 1 Cor. 10:16; 11:23-30). This made 3 quaru poured out daily to be dried in the sun and burned up with the sacrifices d Bdb. shekar, an intoxicant; alcoholic It was made from Perhaps the

liquor; strong drink, barley, honey, and dates, indication here is that Israel had substituted this for grape wine whUe in the wilderness where there were no vineyards to supply the nation as when they became settled in the land. See note r. Lev. 10:9

e The meat and drink offerings were required with the daily animal sacrifices, as a reminder that the people should dedicate their property and fruits of their labors, as well as their own persons to God (v 8)

f See 3 commands - weekly sabbath offerings, p.192

g See 8 cornmands - monthly sacrifices. p. 172

h 6 yearly feaststoJehovah(28:lG-29:40)

1 The passover followed by firstfruits of barley harvest (28:16; Ex. 12:1-39; Lev. 23:5-14)

2 The feast of unleavened bread (28: 17-25; Ex. 12:8, 15-20; Lev. 23:6-8)

3 The feast of firstfruits atPentecost (28:26-31). This was the firstfruits of wheat harvest 23:23-25)

4 Thcfeasioftrumpets(29:l-6; Lev.

5 The feast ofthe great day of atonement (29:7-11; Lev. 23:26-32)

6 The feast of tabernacles (29:12-40; Lev. 23:33-44)

i See notes on the passover. Ex, 12 j See 9 commands - unleavened bread feast, p,195

^ Cont, from column 2

apart for a particular work for God (v 18, 23; Gen, 48:14; Dt, 34:9; Mt, 19: 15; Mk. 6:5; 16:17-18; Lk, 4:40; 13:13; Acts 5:12; 6:6: 8:17-19; 9:17; 11:30; 13:3; 14:3; 19:6, 11: 28:8; lleb, 6:2)

k Because he had the breastplate with the Urim and Thummim to give the judgments of Jehovah (Ex. 28:30, note)

1 Giving charge was a solemn rite, and so it should be today when men are ordained to the ministry (v 19) m Impart to him part of your dignity and authority, so Israel will know that he is vice-leader under you, and will resume leadership at your death (v 20)

n Tils teaches that Joshua was inferior toMosesin authority and always would be, for Moses had enjoyed the authority of absolute power over the high priest, beingthe first priest actually to carry out the program received at Sinai. Moses had unrestricted and direct communion with God which neither Joshua nor any other ruler ever did enjoy. Now the leader of Israel was to ask counsel of God through the high priest who had the Urim and Thummim and was entrusted with the privilege of

"""HBffl n

Solemn feasts and thetr offeringt

189

a Flour offered with diftereni u. I Wiihevery bullock: 3: 1 1/J RilloQ(v 20,23: '.'^

■2 With every t»n-.: ^t ut i

giUoD (V CO. ^ffrn. i, U)

3 Wiihcvcry laiTib.1 teiuh Jcjlorl '.' gallon (V 4-5.^.13. 21. Zi: 2>:4: Fx. 29:40; Lev. 14:10. 21). There wit one exception to thii law of 1 tenth Jeal tor every Idtnb: on the day of fimfruiti connccteJ with the pa no vcr and barley harvest, twice as inuch 2 tenth deals or 1 (lal.)was offered with a lamb when the sheaf was waved before Jehovah aev. 23:11-14)

4 With each kid of • ^ 1 temta deal or 1/2 d^llon (\ " " -4)

Besides the above, ilour was alio nude into cakrs or loaves and offered to)ebovah(ev. 2; 1-16: 5:11;

6:15,20; '■ Mum. 6:15: 7:13)

b Cost of sac : r the week - feast

of unleavci. ^:

14bullocks J :o-a,oOedch	$4,550.00
7ranu J r.J.i-oeach.	140.00
49 lambs ^'$ 20.00 eacn	960.00
7 goats fi>S 20.00 each	140.00
56gal. flour J 80if each	44.80
140 qt$.of oil J $ 1.40 each ..	196.00
140 gts. of wine j $1.60 each	224.00
Total esumated cost	$C, 274.80

c Wine offered with different sacrifices:

1 With every bullock: 1 /" hin OT 3 quaru (v 24; 15:>-10)

2 With every ram: 1/3 hioor2 quans (V 14: 15:7)

3 With every lamb or kid: 1/4 hia or

1 1/2 quaru(v7rT?:5: Ex.29:40: Lev. 23:12-13)

d There were 2 sabbaths in 7 days, not

2 in 8 days as would be true of reitular weekly sabbaths (v 18. 25). The servile work mentioned refers to laborious work as done by servants and slaves

c This day of the firstfruiu was in con-nection with Pentecost and the wheat harvest (v 2t). which would be 7 weeks later than the day of firstfruits spoken of in Lev. 23:10-14. and which took place in connecDon with the passover aod feast of unleavened bread at the tiine of barley harvest. The day of fitsttruitshere. is saidtobe "after your weeks be out." meaning the weeks before Pentecost Pentecost:

f 5 commands - feast of lirsifruia at

1 On the day of the feast of firstfruits. when you bring your new meatoffering (first offering of the new crop of wheat), you shall have an holy convocation, and do no Servile work on that d3y(v26)

2 You shall offer burnt offerings for a sweet savour to jchovah - 2youngbul-locks, 1 ram. 7 lambs of the first year without blemish (v 27)

3 You shall offer their meat offerings of flour mingled with oil (v 28-25)

4 Offer on that day a kid of the goats (with meat and drink oiferings)to make an atonemcni (v 30; 15:5)

5 Offer these (2 bullocks, I ram, 7 lambs, 1 kid of the goats) besides the daily sacnfices with their meat and dnnk offerings (v 31). For amounts of flour, oil and wine offered with each aiumal, see notes a, c. above: note h, below

In Lev. 2a-15-22 the ammals to be sacrificed at Pentecost arcLstcd as: 7 lambs, 1 bullock, 2 rams, 1 kid of the goats, and 2 additional lambs as peace offerings. It seems that all these as wcU as the sacnticesof v 27-.J1 (commanded in connection with the firstfruits) were to be offered on thai day - the day of fintfrults at Pentecost. I fic esu-matcd con of these additional animals, their meat and drink offerings would be $638.CU (note g. Lev. 23:18). Added to the $8%. 40 of note g, below, it would bring the total cost of sacnficcs at Pentecost to $ 1. 5 (5. 00 g Cost of offerings - least of fintfruiti

at Pentocost:

2 bullocks J t325.00each... $C50.00

I ram 20.00

7 lambs J $20.00 each 140.00

Ikidofthegoau 20.00

8 gal. flour J «0c each. 6.40

20Mts.ofoil<i $1.40each... 28.00

20yis.ofwjDc'&ll.60each . 32.00

(S) Fe*»t of the Great Day

of Atonement (Lev. 2): 2b, refn.)

with oil: thrM tenth 4MtoIflr« unto the Lou>.

re offer for • btillocJi, and two tenth de«ls for ■ ram:

•21 A several tenth deal thai! thou offer for every lamb, throughout the seveti lambc: •? < And ye'shall have QS thfi •22 And one £o«t for ■ sin tenth doy of' nth month

oflrrinft. to make an atone- in holy coi. . and ye mcnt for you. ' shall afflict yuur bouls: ye shall

•23 Ye shall oflfer thete beside not do any work therein: the burnt offering in the mom- •(But ye shall offer a burnt of-ing. which is for a continual fennit unto the Lord for a sweet bum' savour; one youni? bullock, one

•24 A manner ye shall ram, and seven lambs of the

offer daily, throughout *the first year; they shall be unto seven days, the meat of the ^qu without blemish: •acrifice made by fire, of a ;«9 And theu^ meat offering s/iaH sweet savour unto the LoBD:if,e o1 flour mingled with oil, it shall be offered beside the three tenth*deals to a bullock, continual burnt offering, and and two tenth deals to one his'^dnnk offering. ram.

•25 And^n the seventh dlUT ye | aio A several tenth deal for one shall have an holy convocation; I lamb, throughout the seven ye shall do no servile work. i lambs;

•n One kid of the goats jor a sin offering; beside the sin offering of atonement, and the continual burnt offering, and •26 ' 'Also in the day of the the meat offering of it, and firstfruits. when ye bring a new their drink offerings. meat offering unto the LoRX>,

after your weeks be ouf,'yej («>) F e a s t of Tabernaclee shall have an holy convocation;! (Lev. 23: 33, refs.): A First ye shall do no servile work: day: 30 animals sacrificed •27 But ye shall offer the burnt

offering for a sweet savour unto •K • 'And gn the fifteenth dgy the Lord ; 'two young bullocks, ■■ of the seventh month ye shall one ram. seven lambs of the' have an holy convocation; ye first year; shall do no^servile work, and

•28 And their meat offering of ye shall keep a feast unto the flour *mingled with oil. three Lord geven days: tenth deals unto one bullock. •IB And ye shall offer a burnt two tenth deals unto one ram. offering, a sacrifice made by •29 A several tenth deal unto fire, of a sweet savour unto the one lamb, throughout the seven ^ Lord; thirteen young bullocks. Iambs; ; two rams, and fourteen lambs

•30 And one kid of the goats, of the first year; they shall be to make an atonement for without blemish

(3) Feast of Pentecost (Cp. Lev. 23:10.15)

•14 And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, rwo'tenth deals to each ram of the two rams,

•IS And a several tenth deal to each lamb of the fourteen lambs: (4) Feast of Trumpets (Lev. «i6 And one kid of the goats

you.

•31 Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

23:23. refa.)

•AND'in tlje seventh month, J^ on the first day of the month, ye shall have an holy convocation; ye shall do no servile work; it is a day of | blowing the trumpets unto you. •2 And ye shall offer a burnt

Jot a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

B Second day: 29 animals

•17 ** 'And qa the second day ye

™.>. ^ - *'''''' °^'^ twelve young oull-

offering for a sweetsavour unto ocks, two rams, fourteen lambs the Lord- 'one young buUock, of the first year without spot: one ram. and seven lambs of •IS And their meat offermg and the first year without blemish: their drink offerings for the buU-•3 And their meat offering ocks, for the rams, and for the shall be of flour muigled with lambs, shall be accordmg to oil three tenth deals for a their number, after the manner: bullock, ond two tenth deals for 'IS And one kid of the goats a ram "" ■ sin offering; beside the

•4 And one tenth deal for one continual burnt offering, and lamb, throughout the seven the meat offermg thereof, and lambs: ^^^^ drink offerings.

•S And one kid of the goaU/or '

a sin offering, to inake an i C Third day: 28 animals atonement for you:

•< finids tt^c burnt offering of tao * *And 9n the third d^z the month, and his meat offer- eleven bullocks, two rams.

ing. and the daily burnt offering, and his meat offering, and their drmk offerings, according unto their manner, for a sweet savour, a sacrifice made bv

fourteen lambs of the first year without blemish; •21 And their meat offering and their drink offerings for the bullocks, for the rams, and for

(quarts (15:8-10)

2 Withevcryr. ■

3 Wlthevcryl 1/4 hln or 1 1,1 Ex. 2>A0)

Conunued. column ^

J U .1 1 1.3 \ I ■

!av,40

iH. lull i.>r o (15:6) •j.irts

lis:

-.. .■>:5;

a 7 coriunands - peat day of atonement:

1 On the lOtn day of the 7th month (October) you shall have an holyconVocaUOQ (V 7) day

2 You shall affbct ^ur louls on that

3 You shall not do any work thereon

4 You shall offer burnt offerings as a sweet savour to Jehovah - 1 young bullock, 1 ram, 7 lambs of the first year without blemuh (v 8)

5 Their meat offering shall be of flour mingled with oil - 3 tenth deals (1 1/2 gaL) of flour to a bullock, 2 tenth deals (1 gal.) to one ram, 1 tenth deal (1/2 gal.) for each lamb (V 9-10; note a, 28:20). For amounu of oil, see note h,'28:28; and for drink offerings, see note c, 28:24

6 Offer 1 kid of the goats for a ua offering, with his meat and drink offerings (v 11: notes a,c,h, 28:20,24,28)

7 Offer these (1 bullock, 1 ram. 7 lambs, 1 Wd) besides the "sin offering of atonement ■ (of Lev. 161, and the daily burnt offerings with their meat and dnnk offerings (v 11)

Cost ofthese special sacrifices on the day of atonement would be the same as in note j, v 2 for the feast of trumpets - S561. 20. It seems that besides the animals commanded to be offered here, there were others, for the priest aixl congregation, as in Lev, 16, to be sacriTiced on the great day of atonement. Their estimated cost ($405. 00; note i.Lev. 16:3) and that of their meat and drink offerings ($33.60) added to the $5C1.20would bring the total cost on atonement day to $999.80

b A tenth deal was approximately 1/2 gallon nacles;

c 7 commands - 1st day feast of tabet-

1 On the 15ih day of the 7th month (October), you shall have an holy convocation (v 12) work

2 On that day you shall do no servile

3 You shall keep the feast unto Jehovah for 7 days

4 You shall offer as a sweet savour unto J ehovah.bumt offerings 13 young bullocks. 2 rams. 14 lambs of the first year without blemish (v 13)

5 Their meat offering shall be flour mingled with oil - 3A0 deal (1 1/2 gal.) for each boUock, 2/10 deal (1 gaL) for each ram,1/10 deal (1/2 gaL) for eachlamb (v 14-15: note a. 28:20). For amounts of oil and wine for the dnnk offerings.see notesc, h, 28:24,28

6 Offer 1 kidof the goats for a sin offering, with meat and drink offerings (V 16; 15:3-11; Ex. 29:40)

7 Offer these (13 bullocks, 2 rams, 14 lambs. 1 kid) besides the daily offerings with their meat and drink of f enngs

Cost of sacrifices 1st day feast of laberoades:

13bullocksa $325.00each $4,225.00

40.00

280.00

20.00

23,20

91,70

104.80

$4,784.70

Cp. 16:3-10: 28:5: Ex, 29:40

4 Offer 1 kid of the goats (with the meat and drink offerings) to make an atonement (notes c, h. jhovr)

5 iiffer these besides the burnt offering of the month and the daily burnt olicrings and their meat and dnnk offerings (v 6)

) Sec Cost of feast of tnunpets . p.195

2 rams J $20.00 each

14lambs j $20.00each...

IWd J $20.00

29 gal. flour j 80^

65 l/2gts.ofoil j$1.40..

65 1/2 gis, of wine j$1.60

lotal estimated cost

d Secular or labonous work as done by

servants and slaves e A tenth deal was about 1/2 gallon f Sec 4cornmands - 2nd day of feast of

tabernacles, p. 173 g See 4 conmiands - 3rd day of feast of

tabernacles. p.lB2

^ Cont. from column 2

1 5 comniands - the feast of trumpets:

1 i)nthe 1st day of the 7tb month you shall have an holy convocation - a day oi blowing of trumpets, in which no servile work shall be done (v 1)

2 You shall offer burnt offcnngs for a sweet savour to Jcfvivah of 1 young bullock. 1 ram, and 7 lambs (v 2)

3 Iheir meat offerings shall be of flour mingled with oil: 3 tenth deals (1 1/2 gaL) of flour for the bullock; 2 tenth deals (1 gaL) for the ram; 1 tenth deal (1/2 gal.) for each lamb (v 3-4). For amounts ot oil. and wine for the dtink offerings.see notes c.h,above.

NUMBERS 30

Concerning vows of maids and widows

a 4commands - 4th day of tabernacles:

1 On the 4th day of the feast (Oct, 18), offer 10 bullocks . 2 rams, and 14 Iambs of the first year without blemish (v 23)

2 Their meat and drink offerings shall be according to their number and after the usual manner (v 24; notes a, c, h. 28:20, 24, 28)

3 Offer 1 kid of the goats for a sin offering, with his meat and drink offerings (V 25: 15:3-11; Ex. 29:30)

4 Offer these (10 bullocks, 2 rams, 14 lambs,l kid) besides the daily offerings and their meat and drink offerings(v 25)

The cost of sacrifices for the 4th day of the feast would be the same as that for the 3rd day, less$335. 20 (the estimated cost of 1 bullock, his meat and drink offerings) because only 10 bullocks were offered instead of 11 as on the 3rd day (note g, v 20). This would make the total estimated cost of offerings on the 4th day amount to $3,779.10 b 4commands - 5th day of tabernacles:

lay

1 On the 5th day of the feast (Oct.l9) offer 9 bullocks. 2 rams, and 14 lambs of the first year without spot (v 26)

2 Offer them with their meat and drink offerings according to their number and after the usual manner (v 27; notes a, c, h, 28:20, 24. 28)

3 Offer 1 goat for a sin offering.wiih his meat and drink offerings (v 28; 15: 3-11; Ex. 29:40)

4 Offer these (9 bullocks, 2 rams, 14 lambs, 1 goat) besides the daily offerings with their meat and drink offerings (V 28)

The cost of sacrifices for the 5th day of the feast would be the same as that for the 4th day, less $335. 20 (the estimated cost of 1 bullock, his meat and drink offerings)because only 9 bullocks were offered instead of 10 as on the 4th day (note a, above). This would make the total estimated cost of offerings on the 5th day amount to $3,443. 90 c 4 commands - 6th day of tabernacles:

lay rtEi

1 On the 6th day of the feast (Oct.20), offer s bullocks, 2 rams, and 14 lambs of the first year without blemish (v 29)

2 Offer them with their meat and drink offerings according to their number and after the usual manner (v 30; notes a. c, h, 28:20, 24, 28)

3 Offer 1 goat for a sin offering.with his meat and drink offerings (v 31; 15: 3-11; Ex. 29:40)

4 Offer these (8 bullocks, 2 rams, 14 lambs, 1 goat) besides the daily offerings with their meat and drink offerings (v31)

The cost of sacrifices for the 6th day of the feast would be the same as that for the 5th day, less $335. 20 (the estimated cost of 1 bullock, his meat and drink offerings)because only 8 bullocks were offered instead of 9 as on the 5th day (note b, above). This would make the total estimated cost of offerings on the 6th day amount to $3,108. 70 d 4 commands - 7th day of tabernacles:

1 On the 7th day of the feast (Oct.21)

offer 7 bullocks, 2 rams, and 14 lambs

of the first year without blemish (v 32)

2 Offer them with their me at and drink offerings according to their number and after the usual manner (v 33; notes a, c, h, 28:20, 24, 28)

3 Offer 1 goat for a sin offering.with the meat and drink offerings (v34; 15: 3-11; Ex. 29:40)

4 Offer these (7 bullocks. 2 rams, 14 lambs, 1 goat) besides the daily offerings with their meat and drink offerings (v34)

The cost of sacrifices for the 7th day of the feast would be the same as that for the 6th day, less $335. 20 (the estimated cost of 1 bullock, his meat and drink offerings)because only 7 bullocks were offered instead of 8 as on the 6th day (note c, above). This would make the total estimated cost of offerings on the 7th day amount to $2, 773. 50

e See Tcommandj, p. 193.Ou ii-^ cipiith day of the feast there were special ceremonies besides the sacrifices an 1 offerings^ priest would draw water frcm the pnolofSiloam, in a golden vessel, and

the lambs, shall be according to their number, after the manner:

•22 And one goat/or a sin offering ; beside the continual burnt offering, and his meat offering, and his drink offering.

D Fourth day: 27 animals

•23 """And pn the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish: •24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the marmer:

•25 And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

E Fifth day: 26 animals

•26 •i*And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:

•27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

•28 And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

F Sixth day: 25 animals

•29 «"^And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish: •30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: •31 And one goat/or a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

G Seventh day: 24 animals

•32 •■"And pn the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: •33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

•34 And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

K Eighth day: 10 animals

•35 "^' On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: •36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord: one bullock, one ram, seven lambs of the first year without blemish: •37 Their meat offering and their drink offerings for the bullock, for the ram, and for the

lambs, shall be according to their number, after the manner:

•38 And one goat for a sin offering; beside"the continual burnt offering, and *his meat offering, and his drink offering.

39 These </imffs ye shall do tm-to the Lord in vour' ^set feastg. beside your "/vows, and 'your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And M6'§e§ told the children of I§'ra-el according to all that the Lord commanded M6'§e§.

CHAPTER 30

13 Law of vows: (1) Vows of mature men (Lev. 27:1)

■AND Mo'geg spake unto the ^* heads of the tribes concerning the children of i§'ra-el, saving, ^his is the thing which the Lord hath commanded. •2 If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

(2) Vows of single women (Lev. 27:4-6; Dt. 23:21)

•3 If a woman a ls o vow a vow

unto the Lord, and bind herself by a bond, being in her father's house in her youth; •4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

•5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds 'wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.

(3) Vows of married women (Lev. 27:4-8; Dt. 23:21)

•6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; •7 And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

•8 But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.

(4) Vows of widows and divorcees (Dt. 23:21, refs.)

•9 But every vow of a widow, and of her that is divorced, wherewith they have bound

bring it to the temple at the time of the bumingof the momint; sacrifice unthe altar. He would then pour tfiis water, mingled with ^ine, upon the sacrifice while the people sang with great joy to Jeho vah.After the festivitiesof this day the booths were reiiwved and the p'X)plf v*;nth.Tne,to remain until the fc41owin,3 April when yearly feasts would l>evun a^ain, and end in October

the day he hears about it, it shall not stand (v 13-14)

7 If a husband hears a wife's vow or her oath, and does not object to it the day he hears about it, then later makes it void byobjectingtoherfulfillingit, he shall bear her iniquity for causing her to break ir (v 15)

See Vows in Index

a The continual burnt offerings were the daily sacrifices of 2 lambs, one each in the morning and the evening. Throughout this chapter they are referred to as the continual burnt offering (V 6.11,16.19,22,25,28.31,34, 38)7 They were to be offered regardless of all other offerings

b Each sacrifice had its own meat and drink offerings (note a, c, h, 28:20, 24. 28)

c There were 7 set feasts of Jehovah, besides the weekly sabbath feast (Lev. 23, notes). They were: the passover: feast of firstfruiu; unleavened bread;Pente-cost; trumpets; day of atonement; and feast of tabernacles. See notes on chapters 28 and 29

d Vows were accompanied with certain offerings, each of which required its own meat and drink offerings (Lev.27, notes)

e 5 kinds of offerings here:

1 Freewill offerings (mentioned 16 times; 15:3; 29:39; Lev. 22:18-23; 23: 38; Dt. 12:6, 17; 16:10; 23:23; 2 Chr. 31:14; Ezra 1:4; 3:5; 7:13,16; 8:28; Ps. 119:108). These were any offerings given to God of the free will

2 B urnt offerings and burnt sacrifices (284times;7:15-87; 2g:3-51; 29:2-39; Gen. 8:20; 22:2-13; Ex. 40:6-29; Lev. 1:1-17; 4:7-34; 6:9-30; 7:2-37; 8:17-28; 9:1-24; etc.). These were offerings of animals and food given to God and burned wholly or partially

3 Meat offerings (135times; 15:3-10: 28:5-31; 29:3-39; Ex. 29:41; Lev. 2:1-15; 6:14-23; etc.). These were always of food offered to God, from grains and vegetables or products of them. They were never of animal food, but always accompanied animal offerings (15:3-10)

4 Drink offerings (58 times; 6:15-20; 15:3-10, 24; 28:7-31; 29:7-39; Gen. 35:14; Ex. 29:40-41; etc.). These were always of wine and were required with each sacrifice (15:3-10)

5 Peace offerings(82times; 6:14-26; 7:17-88; 10:10; 15:8; 30:4-14; Ex.20: 24; 24:5; 29:28; 32:6: Lev.3:l-9; 4:10-35; 7:11-37; Dt.20:ll-12; etc.).These were any offerings to Jehovah to give thanks and manifest fellowship with Him

Other offerings,the trespass offerings, sin offerings, sweet savour offerings, and non-sweet savour offerings, which come under the above general class of offerings are dealt with in Lev. 1:1-8:31, notes f 7commands-vowsofnienand women:

1 If a man makes a vow to Jehovah and binds his soul by an oath, he shall not break his word, but shall perform all that comes from his mouth (v 1-2.

Cp. Ps. 15:4)

2 If an unmarried woman makes a vow to Jehovah, binding herself by an oath, it shall stand and she shall perform it, unless her father re fuses to permit it to stand in the day that he hears of it. If he objects to her vow in that day, then it shall not stand,and the Lord will forgive her because her father objected (v 3-5)

3 If a married woman makes a vow to Jehovah and binds herself with an oath, it shall stand and she shall perform it, unless her husband objects to it in the day that he hears of it. If he objects to it in that day, then it shall not stand, and the Lord will forgive her because her husband objected (v 6-8)

4 If a divorced woman or a widow makes a vow and binds her soul with an oath to Jehovah, it shall stand (v 9)

5 If the vow of a divorced woman or a widow was made while she had a husband, it shall stand, unless her husband objected to it tLe day he heard of it. if her husband objected that day, it shall not stand, and the Lord will forgive her, because her husband objected (V 10-12)

6 Every vow and binding oath that a married woman makes may be established by her husband or made void. If he holds his peace day after day, then he establishes her vow, but if he objects

NUMBERS 31

THr Midianitts conquered

The spoils of the Midianites

1<»1

[a

■ ■-'-). I V 6-8

.ud

i:i...rii:d

a rhi» referj to a vow while hct h . Jtvorccd woniai! fofe ttic hiuh •■ ' Marncd WO'

b Hcre(.iodrcnv":i • t^ ,.:. .. rititxt of tlic husband, us t than His own claim on tn woman rcgardiOK certain thlnkts.Hc di d this to emphasi/t tl.r Mp

of the man over the w cp

peace inthchonic (1 i_or. ii:_. i I'cl. 3:t'i). Jehovah $ii:iply left such malten up to the family luiii, tli . "tig

Himself as a just and ri. d,

always consecrated to the ai..:> ^i tl*e home, it may be soid at thij point, that Christianity is not ar: 1<-

iDii up honies, but of ■ lo-

nether.Iothiseii -pint ^jve

the laws concer nie and di-

vorce in Mu 1 >. 1 -or. ;. which sec. Also see N< ama^e and Divorce in the Index

c Ttis means that if the husband did not object on tlie Jay that he heard of the vow of his wife, he then had to let it stand (v 6-.S. 11-14). He could not ro beyond that one day, thinking the matter over, and he could not permit Hi wife to betyn payinu her vow, then decide that he did not want her to con-uniie. If he caused her to break her vow after the fust day he heard of it. then he was to pay the penalty of the brokeo vow wluch she would have had to pay If she. herself had broken It (v IS). Only daughters and wives could be freed from vows if objected toby fathers and husbands. No provision was stated for annulltnti vowsot boys andyouncmen: but It is supposed that they were held responsible to Jehovah for their vows unless objected to by rhose having authority over them with p)ower to permit or not to permit them to fulfil vows. Parents were to determine the case of their children; and husbands the case of their wives, i.abbins say that under the age of 1~, boys were under the sole authority ol their parents, and consequently had no power to make vows

Vows were supposed to be lawful and made concertung nuht things, to be considered binding. Making a rash vow to do evil did not make it right, or an act of righteousness. Instead ot being kept, rash vows were to be repented of and proper atonement made lor such tin. 1 he performance ot unldWiul vows constituted unlawful ads. 1 he whole chapter teaches that makin>i vows is a serious matter. >ctipiute does not require the making ot vows; it only gives cumiTiands concctning them IF they are made. Care should betaken in the makingof a vow, for it is better not to make one than to make it and break it. Lawful ones should be kept even if a person swears to his own hurt (I's. 15:4)

d Bonds seem to be different from vows. 1 he vow was positive, and the bond negative and restrictive. By a vow a man might dedicate himself,or some of his possessions, to God; or vow to accomplish some work lor Hitn. By a bond he would cut himselt off from some privilege. A vow involved an obliv.'aii>>n todo , and a bond involved an 11 to forbear do i:.^

C 2 c > - Wat on Mldl.i.i .

~I A vciuc tlic children of luacl ol the

Midianites (v 2) 2 Chouse from every tribe 1,000 men

and send them to war (v 4) f The purpose of this war was to destroy

the people who had caused Israel to

sin, as in ch. :;S g The priest went with the men of war,

taking the holy trumpets, bee 26:7-15 h bee 10:1-10

^^ Cont. from column 3

Captive virains could be wivef, but not slaves (Dt. 21:10-14) f This was done to avoid further and future trouble Irom these males who would grow up to take vengeance if possible, txamplci ol what might have happened can be seen in lladad and

their souls. thaU tund against

her.

•10 And *j(i|uL vowed in her

husband's house, or bound

her soul by a bond with an

oath

manded MA'«e«: and thejr slew

all the males. B And they slew the kings of Mid Ian, "beside the rest of them that were slain: namely. £ vi, and kc kem, and Ziir, and

Ml And her husband heard it, HOr, and K^ bA, fiv<> kings of

at her, and then ail ,ind every :> 'iind her

(I

her \ bond

soul shall btauJ-•12 But i(her busbaad hath utterly made them void on the dav he heard them: then »■ • ded out of

h.

or LUlKciuiiif; tJle soul, shall not stand: her husband hath made them void; and the Lord shall forgive her.

•13*Every vow, and every binding oath to afflict the soul, her

Mid l-an of Bf or sword.

HA Inam also the son they slew with the

husband may establish it, or't^^,.

(4) Partial obedience to the

laws of conqueat (Ex. ii:ZO-

33; Dt. 7:1-5)

9 And the children of Is'ra-el

• her vows, f^^ „// the women of Mid i-an

bond of her i captives, and their little ones,

and took the spoil of all their

' cattle, and all their flocks, and

I all their goods.

I 10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with

her husband may make it void.

•14 But'if her husbaad altogether hold his peace at her from day to day; then he establisheth all her vows, or all heri'bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

•IS But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.

16 These are the statutes, which the Lord commanded M6'5es, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

1 11 And they took all the spoil, and all the prey, both of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto M6'§e5, and £-le-4'-zar the priest, and unto the congregation of the children of I$'ra-el, unto the camp at the plains of M6 ab, which are by Jor'dan near J6r i-ch6.

13 • And Mo jes, iind £-le-ft'-zar the priest, and all the princes of the congregation, went forth to meet them*with-out the camp.

(5) Wrath of Moses: reason

14 And M6'§e5 waS'wroth with

the officers of the host, with the

.captains over thousands, and

CHAPTER 31 148, captains over hundreds, which

came from the battle.

14Fifthwar(Ex.l7:8. refs.).! 15 And M6 5e§ said

unto them,"Have ye saved all the women alive?

16 Behold, 'these caused the children of I^'ra-el, through the counsel of Ba'laam, to commit trespass against the Lord in the matter of Pe or, and there was a plague among the congregation of the Lord.

Judgment on Midian because of causing Israel to sin (Num. 35:16). (1) War declared

"AND the_ Lord s pake unto

•*^ M6 jes, saying,

•2 'Avenge the children of I5'-

ra-el of the Mid i-an-ites: afterward shalt thou be gathered

unto thy people.

•3 And M6 e spake unto the

people, saying. Arm some of

yourselves unto the war, and

let them go against the Mid I-

an-ites. and 'avenge the Lord |«i7 Now therefore 'kill every

male among the little ones, and kill every woman that hath

15 Laws of conquest (Num.

31:17-54; 33:50-56; Ex. 23:

aO-33; Dt. 7:1 -5; 20:1-20).

(1) Law of execution

of Mid l-an

(2) The picked army •4 Of every tribe a thousand

known man by lying with him. ,•18 But all the women children, that have not known a man by throughout all the tribes of Ij - lying with him, keep alive for ra-el, shall ye send to the war. [yourselves.

5 So there were delivered out of the thousands of Is'ni-el, a |(2) l a w of purification for thousand of eicry tribe, twelve [^,_, triors, captives and booty thousand armed for war.

6 And MA se5 sent them to the war, a thousand of every tribe, them and'Phin e-has the son of f. Ic-A zar the priest, to the war. with the holy instruments, and the '•trumpets to blow in his hand.

(3) Midian defeated

7 And they warred against the MId'I-an-ites, as the Lord com-

•19 And do ye abide without the camp'seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day. •20 And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made ol wood.

others after the males were nearly all destroyed (l Kl. ll:lJ-li)) g Every soldier had tn jii rhrou^-h 7 day* of ceremonial 1 '■ lUse of

havinglouched u . .1 a law

was made before tins {'o:2: i.:i', 11; 3: 6-10; l!):ll-H). All clothing worn. every vessel, and all other thiii,;s that liad become unclean Ikidtobe putilied (v 20)

a yt

d Quciuon 57. Next, 32:6

c TWi W.1S why they were commanded to be destroyed. It was not that (od did not Ir)ve certain nations; it wasbecauae ol tlieir sinful depravities aii>.l their war against lliin, and His program of ridding the earth of tin and rebellion.

' :oiitinucd. column 1

2 Slew 5 kings of Midian (v 8)

/] I [« . M ..I I ' ' I

(

(-; • - ^■ • ■ ■ ' •

(4) llur ao«h. l^i:

1)

•I; het (v8,lC; . """• Mlc. '4).

24;

3 SI

Josh. 1 -.

6:5: 2Pet.2:15-

Sec full story ./. .--.

25, notes

4 I 00k all the women captive (v 9)

5 Took the children captive

6 Took the spoil of their cattle, flocks, and all the goods of Midian

7 Burned all their cities (v 10-11)

6 Bumedtheirbeautiful castles (v 10)

'.* Brought the captives, the prey, and

all the spoil to Moses, Kleazar, and

the congregation of Israel in the plaint

of Moab (V 12-13)

b Thecapuves and the spoilt were not to be brought intothecamp before being inspected todeternunc what was permissible to keep and what was to be destroyed. Ihe camp had to be kept clean of all defilement (v 11-13)

c 7 times Moses was wroth:

1 WhenlcavingPharaohthe last Ume (Ex, 11:6) 16:20)

2 When Israel murmured for flesh (Ex.

3 When Israel sinned by making the golden calf (Ex. 32:19-22)

4 When Aaron failed concerning the sin offering at the time his sons died (Lev. 10:16)

5 Whenlsraelmurmutedfor flesh the second time (11:10-15)

6 When Korah rebelled and Dathan and Abitam refused to obey (16:15)

7 When the army captains disobeyed in not killing all Midianites (31:14)

It is remarkable that the record does not state that Ntoses was angry more often, considering all he had to endue for over 40 years. Several other times he was angry, no doubt, as when he smote the rock twice in disobedience, but the report does not say so (20:8-13). Generally, he was calm and controlled in face of the sins and failures of Israel. Note tlie number of times the record says God was angry during the same period. C.od became angry over the constant ansot Israel andbecause they provoked Him toanger.Hedidnot need to tolerate them as Moses, who was called to stand between Him and the people as mediator and intercessor. Moses just could not become angry at certain times,orc-od would have killed the people for their rebellion. It was Moses" duty to remain calm in order to plead the cause of his own people

14 times ood was wroth:

1 When Moses was stubborn and slow to obey the call of God (Ex. 4:11) 7)

2 In the ovcrttiow of Pharaoh (Ex.15:

3 When Israel sinned by making the golden calf (Ex.32:10-12,22;I)t.ft 8-22)

■\ When the pncstssinnod, niinistcT-Ing while in a drunken condition (Lev. 10:1-11)

5 When Israel complained (11:1) C When Israel murmured for flesh (11; 10) 33)

7 When Israel ate in greediness (11:

8 When Miriam and Aaron sinned (12: J)

'3 When Israel rebelled over the judgment upon Korah and company

10 When He saw the stubbornness ol Balaam (22:22)

11 When I sracl went into idolatry and adultery (25:3-4, 11)

12 When Israel rebelled at Kadesh-barnea(l 1:11-35; 32:11-14; Dt. 1:34)

13 When Motestinncd by smiting the rock twice (Dt. 1:37; 3:26; 4:21)

14 When Aaron sinned (Dt. 0:20) Even tlwugh the record does not say

so, 11 is evident that Cod was provoked to anger at other times, as demonstrated by the plagues and judgments sent upon Israel and other nations rviuiid about

NUMBERS 31,32 The division of the spoils Inheritance of Reubenites and Gadites

a 4 commands - purification of booty:

1 Purify the gold, silver, brass, iron, tin, and lead, with fire - everything that can be purified by fire, and it shall be clean (v 23)

2 Also purify such metals with the water of separation (v 23; 19:1-22)

3 C ause all booty that cannot be purified by fire without destruction, to be purified by washing in water (v 23)

4 You (soldiers) shall wash your clothes on the 7thday ofyourpuiifica-tion; and you shall be clean and shall come into the camp (v 24)

It might appear from the strict laws of sanitation and sterilization that some practices were not necessary, but God loiew what was best in such conditions as prevailed in those days b 5 commands - division of booty

1 Make a summary of all the booty taken in battle, both of men andbeasts (v26)

2 Eleazar andthe chief fathers of the congregation shall have charge of this summary

3 Divide the booty into 2 parts: one half for the men who fought and the other for the congregation (v 27)

4 Set aside, as a gift to Jehovah for an offering from the soldiers' half, 1 person in every 500 and 1 beast of every 500 (V 28-29)

•»5 From the half belonging to the congregation set apart 1 person in 50,and 1 beast of every 50, and give them to the Levites (v 30)

c The word for heave offering here is rightly trans, levy in v 28. xEe offering was not heaved or Lifted up before God as regular heave offerings

d Summary of the booty (v 32-35): 675,000 sheep®$20... $13,500,000,00 72,000 cattle/a:$189... 13,608,000.00

61.000 asses<g) $50 3,050,000.00

32,000 women

Total value $30,158,000.00

e Half of booty for soldiers (v 36-40): 337,500sheep'a)$20... $6,750,000.00 3G,000catUe^^$189 ,. 6,804,000.00

:i0,500asses(a)$50 1,525,000.00

IC,000 women

Total value $15,079,000.00

f God's tribute of soldiers' half (v 36):

675 sheep (2 $20, 00 $13,500.00

72 cattle (®$ 189.00 13.608.00

61asses(S;$50.00 3,050.00

32 women ^^

Total value $30,158.00

1 his was called the Lord's tribute and w.i:; v'.iven to the Levites as their por-li'inol the booty; so aU shared together accordingio the law of booty given by God (v 41).Soldiers naturally shared the most, because they endangered their lives to win the war (v 28-30)

3 commands-weekly sabbath offerings (28t?0

1 Onthe sabbath offer 2 other lambs of the fint year, without blemish, besides 2 lambs of the daily sacrifice (v 9-10)

2 Offer with them 2 tenth deals of flour (1 gal.) for a meat offering, mingled with oil - 1/4 hin or 1 1/2 qts. for each; 3 qts. for the 2 lambs (v 5, 9; 15:4-5; 29:4)

3 Offer a drink offering (1/4 hin or 11/2 qts, for each - 3 qts, for the 2 lambs)

iiere again we see that the idea of no work whatsoever on the weekly sabbath is erroneous. This kind of work was commanded, and there was to be twice as much of it done on the sabbath-day as on a regular week-day. Only the secular, servile, or unnecessary work was commanded not to be done on the sabbath. See Sabbath in Index

The cost of a weekly sabbath offering would be twice as much as that of any other day because there would be the regular 2 lambs with their meat and drink offerings besides the 2 additional ones commanded in v 9-10. The cost would come to $99.60 every 7th day.

■21 •" And E-le-a'zar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the Lord commanded M6'§e§; •22 "Only the gold, and the silver, the brass, the iron, the tin, and the lead, •23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water. •24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

(3) Law of dividing booty

■25 ' And the Lord spake imto M6'§e§, saying,

"26 Take the sum of the prey that was taken, both of man and of beast, thou, and E-le-a'zar the priest, and the chief fathers of the congregation: •27 And divide the prey into two parts ; between them that

took the war upon them, who went out to battle, and between all the congregation: •28 And levy a tribute imto the Lord of the men of war which went out to battle: one soul of five hundred, both of the per-

sons, and of the beeves, and of the asses, and of the sheep: •29 Take it of their half, and give it unto E-le-a'zar the priest for an "^heave offering of the Lord.

•30 And of the children of is'-ra-el's half, thou shalt take one portion of fifty , of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Le'vites, which keep the charge of the tabernacle of the Lord.

31 And M6'se§ and E-le-a'zar the priest did as the Lord commanded Mo'ges.

32 And the"booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventr thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the Tialf, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the 'Lord's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves were thirty and six thousand; of which the Lord's tribute was threescore and twelve.

39 And the asses were thirty thousand and five hundred; of which the Lord's tribute was threescore and one.

40 And the persons were sixteen thousand; of which the

Lord's tribute was thirty and t^vo persons.

41 And M6'§e§ gave the tribute, which was the Lord's heave offering, unto E-le-a'zar the priest, as the Lord commanded Mo'ges.

42 And of the children of I§'ra-el's half, which M6'§e§ divided from the men that warred,

43 (Now the "half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons:)

47 Even of the children of I5'-ra-el's *half, M6'§e§ took one portion of fifty, both of man and of beast, and gave them unto the Le'vites, which kept the

charge of the tabernacle of the Lord; as the Lord commanded M6'§e§.

16 Report of casualties

48 *^ And the "^officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto M6'§e§:

49 And they said unto Mo'geg, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.

17 Thanksgiving offering to the Lord for protection

50 We have therefore brought an"oblation for the Lord, what every man hath gotten, 'of jewels of gold, chains, and bracelets, rings, earrings, and tablets, 'to make an atonement for our souls before the Lord.

51 And M6'§e§ and E-le-a'zar the priest took the gold of them, even all wrought jewels.

52 And all the gold of the offering that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds,*was sixteen thousand seven hundred and fifty shekels.

53 (For the men of war had taken spoil, every man for himself.)

54 And M6'se§ and E-le-a'zar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of i§'ra-el before the Lord.

CHAPTER 32

18 Possessions east of Jordan: (1) Request of Reuben and Gad

^VrOW the children of Rew'-i^ ben and the children of Gad had a very great multitude of cattle: and when they saw the land of 'Ja'zer, and the land of Gil'e-ad, that, behold.

an additional $49. 80 over the total estimated cost of a daily sacrifice, as in note b, above. This would amount to $2, 589.60 in a year; added to the $18,177.00 for daily sacrifices it would bring the yearly total to $20. 766,60. Besides these offerings there were others on special sabbaths, and the monthly sacrifices as on p. 172

land of Israel. In fact, Israel will be the hsad of the nation-! and nrt doubt will take as much land as n?eded eveci beyond the original promised land, for ni):mal expansion and world-wide activity for the Kingd:)m of tha Messiah who will reign from sea to seaand to theend of the earth (Isa, 9:6-7, Dan. 7:13-14; Zech. 14:9; Rev, 11:15; 22:4-5)

a Israel's halfof the booty amounted to the same as the soldiers' half: 337,500 sheep; 36,000 cattle; 30,500 asses; and 16,000 women as listed in note e, v 36, Total estimated value:$15,079,000.00

b God's tribute of Israel's half (v 47): Sheep,6,750 (S $20.00... $135,000.00
Cattle.720^$189.00... 136,080,00

Asses, 610 ^$50.00 30,500,00

Women, 320

Total value $301,580.00

It would appear from this record that the Midianites were completely exterminated, but this was not the case. Only this particular portion of Midian which caused Israel to sin was destroyed. Other Midianite tribes continued and fought against Israel in the days of the judges Qudg. 6:1-33; 7:1-25; 8:1)

c The officers or captains of the army reported that they did not lose a man inthewarwithMidian, which in itself was a miracle and showed a direct intervention of heaven (v 48-49). This gave Israel more confidence for the wars of Canaan soon to follow

d The captains brought a freewill offering to Jehovah, partly out of gratitude for the preservation of their lives in battle, and partly to express remorse for having disobeyed the Lord in not killing all the people who had caused Israel to sin (v 14, 50)

e 6fold offering to Jehovah:

1 Jewels ot^old . literally vessels or instruments of gold. The Heb. keliy, means any implement, utensil, dress, vessel, weapon, instrument, furniture, or tool. That these were not bracelets, earrings, and other jewelry is clear from the fact that such things were named along with the jewels of gold (V 50-51; Ex, 35:22)

2 Chains for the arms and neck. Some were even used for camels in those days (V 50; Judg. 8:26; Song 1:10)

3 Bracelets (v 50; Gen. 24:22, 30,47; 38:18, 25; Ex. 35:22; Isa. 3:19; Ezek, 16:11; 23:42)

4 Rings (v 50; Ex. 35:22; Isa, 3:21)

5 Earrings(v50;Gen,24:22.30.47; 35: 4; Ex. 32:2-3; 35:22;Judg.8:24-26; Job 42:ll;Isa.3:20;Ezek.l6:22;Hos.2:13)

6 Tablets (perhaps gold beads, v50; Ex. 35:22). Not the same as tablets in Isa. 3:20, which means perfume bottles

f These metals could not actually atone for any sin, so the reference must be to a gift of acknowledgement for the preservation of their lives in battle (v 50) g A shekel being worth 64<J, the 16, 750 shekels would be valued at $10,720.00 according to our money. This amount went to the tabernacle as a memorial to Jehovah (v 54) h The land east of Jordan had now been conquered, and was ready for settlement. The tribes of Reuben and Gad, being the chief cattlemen of Israel, requested this as their inheritance (v 1-5).Mosesobjectedto thei r se ttli ng he re on the grounds that they were needed to help conquer Canaan (v tJ-15), They then promised to help if they would be granted the land they desired (t 6-42) i Jazer in particular.was a place of grazing for cattle; and this made the cattlemen desire it without waiting to see what was onthe other sideof jQrdan(v l).It would seem from Moses'objection to their settlement on the east of Jordan (32:6-15) that the

first intention wasto settle in Canaan only; but this was out of line with the promises to Abraham (Gen, 15:18-21). No doubt they would have gon2 on to Canaan If Slhon had permitted Israel to pass ihrough his land; but he wculdnDt,soa v«rhad to be fought with him. When he was destroyed naturally the Israelites took over his land. Also, when they had to fight with Og, king of Bashan, they took over his land. The original promised land was ' fnm the Euphrates to the river of Egypt. In the Millennium the land will be divided into 13 sections from Hamath on the liirth to the river and the great sea (Ezek. 48). This means that all the A ra-bian peninsula to the Red &a will be the

NUMBERS 32

Feubtn and Gad to help other tribts

Cities built east of Jordan

I'ii

a !j cm

J Dibuii IV ' • 13; J. 17: Iw.

3 Jjzct (v 1.3.JJ,

It hi:i:jl:!c one c' ' ^■:

•inn. . i;28:

31: lia. lo:3-t«; Jer. Ma:\i\:

4 Mn'r-»I- f iiicnuoQcd only here.» 3), bin ' ih-nlmrah lo v 36 And Mn.i '. 15:6; Jer. V3:34

5 Hc»nt>oo . capitdl o! :ig of the Amonics (v 3. 37. .; Du 1:4). Rebuilt by Reuben (v 37) and allotted to Gad (Josh. Cl^S-j*i

6 Elealeh. a city taken by

the V~37tCir.'l:CT-3U).aIlJt; 1

by U . i^; I$a. 15:4; io: J)

7 >: .. 3).Perhaps the same as bhibmah (v 3d) and sibmah (Josh. 13: Id: l$a. 10:3-9: Jer. 48:32)

8 Nebo (V 3. 38: 1 Chr. 5:8)

9 BeoD(v 3),Called Baal-meon(v 38). See list of other cities in this inheritance (note c, v 34: note a. Josh. 13:15)

b ijuesiions 58-5.^. The last questions in Numbers.Moses evidentlyihouRht the Keubcnites andCadites wanted to settle at once,and not help the other tnbes cooguer Canaan.Me perhaps feared another rebellion like the one at Kadesh-bamea some 38 years beiore (v 8-15), but the tribesmen of Reuben and Gad assured him that they fully intended helping the others conquer C anaan:and to, they were granted their request (v 16-4.^

c See noces on Num. 13-14

d The old generauon of the exodus was now exunct except for Moses, Joshua, andCaleb(vU-15:14:23-35: 26:64-65)

e The new generation was now in the primeofbfe, none being older than 58 to 60 years of age except the above mentioned three

f Following God wholly is what saved Joshua and Caleb, and caused them to bet>ermitted to live and enter Canaan where they enjoyed bfc for a number of years (v 12)

g This proves that the 2nd generation would not have entered Canaan if they had rebelled (v 15)

h The proposition to Moses was that they would build sheepfolds and pens for the stock, and cities for their wives and children, after which they would 90 armed to help the other tribes conquer Canaan (V 10-19). This was acceptable with Moses (v 20-24)

7 commands - 9th Jay of the feast of

the l abornacles (29:35)

1 On the 8th day of the feast (Oct.22). you shall have a solemn assembly (v 35)

2 You shall do no servile work

3 You shall olfer 1 bullock, 1 ram, and 7 lambs of the first year without blemish, as a burnt offering (v 36)

4 Their n>eat and drink offerings shall be according to their number and after the usual manner (v 37: notes a, c, h, 28:20, ■:a. 28)

5 Offer 1 goat for a sin offering with his meat and dnnk offerings (v 38: 15: 3-11: Ex, 2^:40)

6 Offer these (1 bullock, 1 ram, 7 lambs, 1 goat) besides the daily offerings with their meat and drink offerings (v 38)

7 You shall do these things In your set feasts, bcudes the offerings with your vows,freewill offenngs,bumt offerings, your meat and drink offerings and peace offcrinus (v 39)

Total estimated cost of 8-day fcasl:

The cost of sacrifices on the 8th day of the feast would be the same as the special sacrifices made on the great day of atonement (note a, above) and those made for the feast of trumpets (note j,v 2) - an estimated total cost of $561, 20 lstday: 13bullocks,2rams,14

lambs. 1 kid.nour.oil.wine $4,784.70

2nd day: 12 bullocks,2 rams,14 lambs. 1 kid,etc 4,449.50

'the place was a place for cattle: 1

2 The children of G4d and th-

children of Rcu ben came ani;

' spake unto M6 jej. and to £-lc-

A rar the priest, and unto the

of the consregation,

a'Ata-rOth, and Di'bAn, and Ji'zir, and Nim rah, and H*sh bdn. and f le-A leh. and Sht bam, and Ne bfi, and Bt-6ti.

4 Even the country which the Lord smote before the conRre-gation of 1$ ra-el, 15 a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy siRht. let this land be given unto thy ser%'ants for a possession, and bring us not over J6r'-dan.

(2) Objections of Moses to settling east of Jordan

6 ^ And M6'5e5 said unto the children of Gad and to the children of Reuben, *Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Is'ra-el from going over into the land which the Lord hath given them?

8 Thus did your fathers, when I sent them from Kadesh-bar-ne-a to see the land.

9 For when they went up unto the valley of £shc61. and saw |

the land.'they discouraged the, (5) Promise

heart of the children of I5 ra-el,

that they should not go into the

land which the Lord had given

them.

10 And the Lord's anger was kindled the same time, and he sware, saying,

11 Surely"none of the men that came up out of £'g5pt, from'twenty years old and upward, shall see the land which I sware unto A'bra-ham, unto r§aac, and unto Jacob; because they have not wholly followed me:

12 Save Ca leb the son of J§-phun neh the K6n ez-ite, and J6sh'u-a the son of Nun: for they have ^wholly followed the

I Lord.

I 13 And the Lord's anger was kindled against !§ ra-el, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Loud, was consumed.

14 And. behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward I5 ra-el.

15 For'if ye turn away from after him. he will yet again leave them in the wilderness; and ye shall destroy all this people.

(3) Objections of Moses overcome: promise of Reuben and Gad ;

16 * And they came near unto I him, and said."We will build i si, ' :. here for our cattle, a:. iiiX our little ones:

17 liut we ourselves will got

ready armed before the children of Is ra-el, until we have t them unto their place: .r little ones shall dwell in ! ities because of

t),' if the land.

IH \N c will not return unto our houses, until the children of 1^ ra-i-1 have inherited every m.in his inhi-ritance.

19 For we will not inherit with them on yonder side J6r dan, or forward; because our iii-heriunce is fallen to us on this side Jdr dan eastward.

(4) Conditions of grant to Reuben and Gad (Dt. 3:18-20)

20 * And Mfl'se? said unto them.Mf ye will do this thing, if ye will go armed before the Lord to war,

I 21 And will go all of you I armed over Jor dan before the ' Lord, until he hath driven out his enemies from before him, ' 22 And the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Is ra-el; and this land shall be your possession before the Lord. 23 But if ye will not do so, behold, ye have sinned against the Lord : and be sure your sin will find you out. •24 Build you cities for your little ones, and folds for your I sheep; and do that which hath proceeded out of your mouth.

of Reuben and Gad

25 And the children of Gad and the children of Reuben spake unto M6 se?, "saying, Thy ser^'ants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gile-ad:

27 But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith.

(6) Conditions of grant to Reuben and Gad restated

(Dt. 3:18)

28 So concerning them M6'§e§ commanded E-le-a zar the priest, and Josh'u-a the son of Niin, and the chief fathers of the tribes of the children of I§ ra-el:

29 And M6 5e5 said unto them,"If the children of Gad and the children of Reu ben will pass with you over J6r'dan, every man armed to battle, before the Lord, and the land

I shall be subdued before you;

' then ye shall give them the land of Gn'e-4d for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of CA naan.

(7) Reuben and Gad assure I Moses of acceptance of his

terms

31 And the children of GAd

3rd day. 11 bullocks.2rams,14 lambs, lkid,etc 4,114.30

4th day: iubullocks.2 rams.14 I..'"--.' ■ ■ l.ctc 3,779.10

5iti 1)cki,2rams,14

lai.i ' ,i r 1 ^j,etc.......... 3,443.^71^

6th day: s bullocks.2rams, 14

"Iambs. 1 kid,etc 3.108.70

Continued, column 4 ^

Grand total $5,190,915.00

Besidesthe offerings for Israel'sfeasts and daily sacrifices there were many other offerings being made continually - the red-heifer sacrifices for the water of '■••■^ r .rion, sacrifices !or the sin of I. , thank and peace offerings.: .A sinofferings.plgcon.

Cont.p. 195. col. 1

a Fortified dries were needed to protect the lamiltci (torn the warlike people surrounding them, who might attack whilemanyuf the men were off to war in Canaan (v 17) b Moses approved of the plan of the Keubenites and c.adites to inherit the land cast of Jordan, upon the condirion that they would go armed with their brethren and stay with them unul they had conquered their enemies and become settled In the land (v 20-24). According to Josh, 4:12-13only 40. 000 of the Reubenites.Gadltes. and 1/2 of the tnbe of Manasseh who eventually occupied the land east of the Jordan (v 33: 34:13-15: Dt.3:13; 29:8; Josh.l:12) went to war. According to the 2nd numbering of the list in note c. 1:20, the soldiers of these groups (2 1/2 tribes) made a total of 110, 580, With 40,000 gone to war this left 70, 580 to guard the families and flocks against neighboring tribes while Canaan was being subdued

c The Reubenites aadGadites promised to keep their agreement to help the rest of Israel conquer Canaan (v 25-27)

d The termsofgranung the east ofjordan to the Reubenites and Gadites were given toEleazarthehighpnest. Ifthey kept their word, the land they desired would be theirs, but if they did not, then they were to have inheritance in Canaan with the other tribes (v 29-30). This further points to the fact that the original intention of Moses was to occupy all of Canaan first

^». Cont. from column 2

7th day 7 bullocks,2 rams, 14

lambs. 1 kid.etc 2,773.50

8 th day 1 bullock. 1 ram, 7

lambs,1 goat.etc 561.20

Total $27,014.90

Throughout the 8-day feast of tabernacles 71 bulls, 15 rams, 105 lambs, and 8 kids or goats were offered with the required meat and drink offerings. See notes c-g. 29:12-20; a-d. above

Animals offered yearly at public ex-pense: Lambs as follows:

Daily sacnfices:2 daily (365 days) 730 Weekly sabbaths: 2 additional on each of 52 sabbaths 104

Monthly feasts: 7 at be ginning of

each of 12 months 84

Feast of unleavened bread: 7 on

each of 7 days 49

Feast ot firstfruits: wheat harvest

at Pentecost . lC;and 1 at barley

harvest (Lev. 23:12) 17

Feast of trumpets 7

Day of atonement 7

Feast of tabernacles: 14 on each of

first 7 days, .•8;and 7 on 8th day 105 Total number of lambs 1.103

Besides the above at public expense, there were thousands of lambs killed each year by individual families at the passover. Josepbus speaks of 256. 500 being offered at the passover-time in his day. This number added to the 1,103 above would make an estimated 257,603 lambs beiiM sacrificed annually. These at $20. 00 each would make the daily sacrifices and feast-day lamb-sacrifices alone cost the Israelites 55.152, 060. ou (according to our money) in a year's time

Other animals sacrificed:

For the monthly feasts and the feasu of unleavened bread, firstfruits. trumpets, tabernacles and day of atonement there were 115 bullocks. 41 rams, and 33 kids or goats offered

Estimated cost of animals only-1 year:

1.103 Iambi J -::o.t>Oeach $22,060.00 lis bull . J each 37.375.00

41ranu li 820.00

33 kids or goats J .:2y.00 ^^9-99

1 otal (except passover).. $60,915.00 256,500 lambs (estimated for

the passover) j $ JO.00

each 55.130.000.00

NUMBERS 33

The death of Aaron in mount Hot

The wilderness journeyings

a A gain tLe Reubenites and Gadites promised to help conquer Canaan for the right to a possession on the east of Jordan (v 31-32)

b Instead of the whole section east of Jordan being given to the Reubenites and Gadites, a portion was given by Moses to 1/2 the tribe of Manasseh as an inheritance (v 33). No explanation is given here for this tribe being divided to receive its inheritance, but it can be relied upon that God planned it Himself, for all the inheritances were given by lot with the Urim and Thum-mim (26:55-56:33:54; 34:13; 36:2-3; Josh.l3:l-21:40), A reading of V 39-42 suggests that one of the reasons may have been their further conquests

c 9 fortified cities built by Gad:

1 Dibon (note a. v 3)

2 Ataroth (note a, v 3)

3 Aroer (Dt. 2:36; 3:12; 4:48; Judg. ll:2S)rCp. 1 Ki. 10:33

4 A troth (only here, v 35)

5 Shophan (only here, v 35)

6 Jaazer (v 35; 21:32), Called Jazer (vl.3;Josh.l3:25; 21:39).See note a,v 3

7 Jogbehah (v 35; Judg, 8:11)

8 Beth-nimrah (v 36; Josh. 13:27). Called Nimrah (v 3). See note a, v 3

9 Beth-haran (v 36). Probably identi-cal to Beth-aram (Josh. 13:27)

d 6 fortified cities built by Reuben:

1 Heshbon (note a, 5. v 3)

2 Elealeh (note a, 6, v 3)

3 Kirjathaim (v 37). CaMed Kir-jaiham (Josh. 13:19). See Jer. 45TT, 23; Ezek. 25:9

4 Nebo (note a, 8, v 3)

5 Baal-meon (note a, 2, 9, v 3)

6 Shibmah (note a, 7, v 3)

It must be kept in mind that the above cities being built by Reubenites and Gadites, refers mainly to rebuilding or restoring them in some measure, for they were already built and conquered by Israel. It was not commanded that all the cities of the conquered lands be completely destroyed. God's promise to Israel was that He would give them some cides which they did not build (Dt. 3:19; 6:10; 19:1). See other cities, note a, V 3; notes. Josh. 13-21

e This perhaps refersto further conquests besides those of Sihon and Og, and for this reason this part was no doubt given to Manasseh (v 39-42)

f Havoth-jair means encampments or camps of Jair. Originally,they were 23 cities (1 Chr.2:22); then 30 (Judg.lO:4); and finally 60 (1 Chr. 2:23) g This was an important site near the southern extremity and on the western slopes of the mountains of Haurin

h Moses wrote the lists of journeyings in this chapter by the commandment of God (V 1-2)

^ Cont. from column 3

4 Rissah to Kehelathah (v 22) 23)

5 Kehelathah to mount Shapher (v

6 Mount Shapher toHaradah (v 24)

7 Haradah to Makheloth (v 25)

8 Makheloh to Tahath (v 26)

9 Tahath to Tarah (v 27)

10 Tarah to Mithcah (v 28)

11 Mithcah to Hashmonah (v 29)

12 Hashmonah to Moseroth (v 30)

13 Moseroth to Benejaakan (v 31)

14 BenejaakantoHor-hagidgad(v32)

15 Hor-hagidgadto Jotbathah (v 33)

16 Jotbathah to Ebronah (v 34)

17 Ebronah to Ezion-gabet (v 35)

18 Ezion-gaber to Kadesh (v 36)

In the 3 lists of the marches here we have the whole of the journeyings from Ramases in Egypt after the night of the passover to Sinai (note g, v 5), and from Sinai ID Kadesh-barnea where the spies were sent into Canaan to see if God's word .vastrueo:not(nDte j, vl6), and finally from Kadesh at the beginning of the 40 yearsof wandering, back to Kadsshattheendof 38 of the 40 years {nr> :e k, v 19). It took about 2 more years around Edom and Moab to consolidate their conquests and conquer Sihon and Og, east of Jordan. By this time the 40 yearsof wilderness wanderings were fin-

and the children of Reu'ben answered, saying, "As the Lord hath said unto thy servants, so will we do.

32 We will pass over armed before the Lord into the land of Ca'naan, that the possession of our inheritance on this side Jor'dan may be ours.

(8) Moses' promise fulfilled

33 And Mo'§e§ gave unto them, even to the children of Gad, and to the children of Reu'ben, and ^imto half the tribe of Ma-nSs'seh the son of Jo'seph, the kingdom of Si'hon king of the Am'or-ites, and the kingdom of Og king of Ba-shan, the land, with the cities thereof in the coasts, even the cities of the country round about.

(9) Possession of Gad (Dt. 3:12; Num. 34:13-17; Josh.

13:24)

34 *' And the'^children of Gad built Di'bon. and At'a-roth, and Ar'6-er,

35 And At'roth, Sho'phan, and Ja-a'zer, and Jog'be-hah,

36 And Beth-nim'rah, and Beth-ha'ran, fenced cities: and folds for sheep.

(10) Possession of Reuben (Dt. 3:12-17; Num. 34:13-

15; Josh. 13:15)

37 And the'^children of Reu'ben built Hesh'bon, and E-ie-a'leh, and Kir-jath-a'Lm,

38 And Nebo, and Ba'al-me'on, (their names being changed,) and Shib'mah: and gave other names imto the cities which they builded.

(11) Possession of Manasseh (Dt. 3:12-17; Num. 34:17-

15; Josh. 13:28)

39 And the children of Ma'-chir the son of Ma-nas'seh went to Gil'e-ad, and ^ook it, and dispossessed the Am'or-ite which was in it.

40 And Mose§ gave Gil'e-ad unto Ma'chir the son of MS-nas'seh; and he dwelt therein.

41 And Ja'ir the son of MS-nas'seh went and took the small towns thereof, and called them^a'voth-ja'ir.

42 And No'bah went and^took Ke'nath, and the villages thereof, and called it No'bah, after his own name.

CHAPTER 33

19 Summary of journeys

(Dt. 9:7). (1) Rameses to

Sinai: 12 stations (Ex. 12:

37-19:25)

T HESE are the journeys of the children of l§'ra-el, which went forth out of the land of E'gS'pt with their armies under the hand of M6'§e§ and Aar'on. 2 And JVTn'ipe ? wrote their go ings out haccording to their journeys by the commandment of the Lord: and these are their journeys according to

ished and tte Israelites were nyn actually ready to enter the land of Canaan where the 91/2 tribes were to settle. Thus, for 40 years the nations wasted time ard effort to get into a land which thsy could have possessed in sne day's march had they nxrebelled at Kadesh-barrta after the spies returned from searching the land (Nu-n. 13-14)

their goings out.

3 And they "departed "from Ig^a-me'ses in the'^first month. on the fifteenth day of the first month; on the morrow after the passover the children of I§'ra-el went oufwith an high hand in the sight of all the £-gyp'tian§.

4 For the £-gyp'tian§ buried all their firstborn, which the Lord had smitten among them: upon'their gods also the Lord executed judgments.

5 And the/children of I§'ra-el removed^from Rj-me'ses . and pitched in Siic'coth.

6 And they departed from Siic'coth, and pitched in E'tham. which is in the edge of the wilderness.

7 And they removed from E'tham, and turned again unto Pi'-ha-hi-roth. which is before Ba'al-ze'phon: and they pitched before Mig'dol.

8 And they departed from before Pi'-ha-hi'roth, and passed through the midst of th e sea into the wilderness, and'^went three days' journey in the wilderness of E'tham, and pitched in fila'rah .

9 And they removed from Ma'rah, and came unto p'lim: and in E'lim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from E'lim, and encamped 'by the Red sea .

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Doph '-kah.

13 And they departed from Doph'kah, and encamped in A'lush .

14 And they removed from A'l'.ish, and encamped at Reph '-i-dim, where was no water for the people to drink.

15 And they departed from Reph'i-dim, and pitched in the wilderness of Si'nai .

(2) Sinai to Rithmah (Kadesh): 3 stations (Num. 10:

11-12:16; Dt. 1:6)

16 And they 'removed from the desert of Si'nai, and pitched at glib'roth-hat-ta'a-vah .

17 And they departed from Kib'roth-hat-ta'a-vah, and encamped at Ha-ze'roth .

18 And they departed from Ha'ze'roth, and pitched in Rith'mah.

(3) Rithmah (Kadesh) to Kadesh: 18 stations (Num. 15:

1-20:21; Dt. 2:1-16)

19 And they ^departed from Rith'mah, and pitched at Rim' -mon-pa'rez.

20 And they departed from Rim'mon-pa'rez, and pitched in Lib'nah .

21 And they removed from Lib'nah, and pitched at Ris'sah .

22 And they journeyed from Ris'sah, and pitched in Ke-hel'a-thah .

23 And they went from Ke-

k Kadesh to Kadesh - 18 marches:

1 Rithmah (Kadesh) to Rimmon-parez (beajnnins 38 years of wanderings, from Kadesh and back to Kadesh, v 19)

2 Rimmon-parcz to Libnah (v 20)

3 Libnah to Rissah (v 21)

-^ Continued, column 1

a The departure of Israel from Egypt wa; in the 1st month, the 15th day of Nisan or Abib (Ex. 13:4), the day after the passover and on the sabbath day (v 3; Ex. 12:37-42; Lev. 23:5-8)

b It is supposed that Rameses was the same as modern Cairo, Egypt

c This was the beginning of months for Israel's new calendar, corresponding with the latter part of our March and the first pan of April (Ex, 12:2). Previously, the old Jewish year began in September.lt was called the civil year. while this was called the ecclesiastical year

d This meanstheywentout with the high hand of Jehovah protecting them (v 3; Ex, 14:8)

e See p. 110 for a list of judgments upon the gods of Egypt

f There are variations in the lists of places where Israel camped, as mentioned in the books of Exodus,Numbers, and Deuteronomy; but there are no contradictions. With a vast nation of about 6, 000, 000 people (note b. Ex, 12:37) very few stations would be large enough foi all to encamp. The stations of Exodus refer to the halting places of Moses, the chief men arid as many of the people as were associated with them, while the list in this chapter embraces, over and above these, the intermediate and adjoining stations of the whole encampments. Here we have mainly those places where prolonged encampments were made, from which the people dispersed their flocks and herds to pasture in the surrounding lands. What we have in this list are the marches from one place to another on goingoutof Egypt, and not necessarily every station of breaking-up of camp and then a march. We have Israel's places of departure, according to their marches to more permanent places,not every temporary station of encampment

g Rameses to Sinai - 11 marches:

1 Rameses to Succoth(v 5; Ex. 12:12-

2 SuccothtoEtham(v6;Ex.l3:20) 37)

3 Etham to Pi-hahiroth(v 7; Ex. 14:2)

4 Pi-hahiroth throughthe Red Sea, 3-days journey to Marah (v8; Ex. 15:22)

5 Marah to Elim (v 9; Ex. 15:23-27)

6 Elim to the Red Sea (v 10)

7 Red Sea to Wilderness of Sin (v 11)

8 Wilderness of SintoDophkah(v 12)

9 Dophkah to Alush (v 13)

10 AlushtoRephidim(vl4;Ex. 17:1)

11 RephidimtodesertofSinai(vl5; Ex. 19:1-2)

The list of stations here agrees with the one in Ex. 12:37-19:1, except we have an encampment by the Red Sea (v 10),and two others mentioned,Dophkah and Alush (v 12-14)

h There were 3-days of marching with no stations mentioned

i This station by the Red Sea is omitted in thehistoricalitineraryof Ex.l5:23-17:1. The distance to Elim was only about 11/2 miles, so that it could be easily left unmentioned in the principal account, especially since the nation was so large that some' of the camp was on the Red Sea itself.The road from WadyChurundel led to the interior, the other side of a continuous ridge which hid the Red Sea from view. A t the mouth of the Wady-et-tayibch, the distance of about 3-days journey, it opens again on the plain along the margin of the Red Sea. Thus, the description in Exodus fits perfectly with thislist and confirms the statements of Scripture in corresponding so exactly with the geographical features of this region

j D esert of Sinai to Kadesh - 3 marches:

1 Desert of Sinai to Kibroth-hat-taavah(3-days journey, vl6;10:11-11:35)

2 Kibroth-hattaavah to Hazeroth (v 17: 10:34-35)

3 Hazeroth to Rithmah (Kadesh, V18; 13:l-14:45).FromDt. l:46;2:l,lt appears that Israel stayed at Kadesh many days this first time, after the sentence of Num. 14:23-35

IfUMBERS 34

TH€ bor^trt of

Names of those who shall divide I he land

195

a MoMfMh,B and Joibath..

6-7. Motes utyy thai Aaiua dicJ at Motcra or Mcncrath. which rrrjst be Identl' ount Hor 0.

Here -1*»J u ^ . ud-

go<Jab, .iiiJJutbaibuhijcaUeu Joibath. a lamJ of rivcit or wjter-bnxjki, Dt, 10:6-7 rcien to the 4Jth year whco Israel wecx from KjJejhto rrcunt Hor (20:1-29). 1 : K

36 arc no! n-

gaber ^

1 Ki. •: . i

prove that liiaclwjj rK>i..oiutaiiiiy oq tbe move durintithe 40 y«an of wandering. They oo doubt stayed years at cenain places, camping at all of the 17 places dunn>; the 40-year period

b 38 yein had t;one by m the marches and encampments between the first arrival at Kadesh (v 1^; 13:1-14:45) and the second (v 36). Miriam died here (C-M-Ml

c K_ - 10 marches:

lount Hor (v 37) i Mount Hoc to Zalmonah (v 41)

3 Zalmonah to Pimon (v 42)

4 Punon to iJboth (v 43)

5 Oboth to Ije-abarim (v 44) 45)

6 Ije-abarimorllmto Dlboo-gad(v

7 Dibon-gad to Almon-diblathaim {V46)

8 Almon-diblathaim to mountains of Abarim before Nebo (v 47)

9 Mountains of Abanm loBeth-jeamoth (v 48) 49)

10 Beih-jenmothto Abel-sUttim (v

d See 20:23-29

e This was the 40th year after leaving Egypt, and in the 38th or 39th year after leaving Sinai. Israel left Sinai about 1 year and 1 month after leaving Egypt (10:11-12). Aaron died 39 years and 4 1/2 months after leaving Egypt (v 3, 38). He was 123 years old (v 39)

• sec 21:1-3

g See 21:10-20 with these, v 41-49

h See a total of 43 stations from Rameses in Egypt to Moabat the end of the 40 years (notes g, j. and k, v 5. 16. 19; note c, above)

Cotit. from p. 193. coL 3

turtle-dove and other offerings at birtlis. tor cleansing of leprosy and other uncleaoness, the making of vows, etc. which would bring the cost of aniniah. flout, oil. and wine offered by tile entire nation during a year, to nagr.enng proportions

Cost daily sacrifices and feasts I year:

1 Daily$jcrifices,:i65days (ooteb. 28:7) $18,177.00

2 Weekly sabbaths additional Iambs,etc.for 52 sabbaths

(note t. 28:^ 2,589.60

3 Monthly teaiu: 12 a J89»..40(noteg. 28:11)... 10,756.80

4 Feast of unleavened bread,

7 days(noteb. J":20) 6.274.80

5 Fe^ Jits: at barley harvest. 'fed. lev. 23:12);aiw;. 1 PentecosT. • . .

rr " T, 1,559.00

I :iumpets(note J. 29:2, 561.20

7 Dayof atonement (note a.

29:7) ■J'39.80

8 Feast of tabernacles .. 27.014.90 Toul public expense.. $67,333,10

The above estimated costs include meat and drink offerings for the animal sacn flees, 'he list J<'<.-s n..t iri> I j ;..• the SU. . :id

wh. r-

iiiAS would ainoum to at pasK>ver

Co»t of sacnfices ■ feast of tr umt>cu 1^^

1 bullock : '<US.O0

Itam _u,au

71.. J.uOeach 140.00

Itu . Mts 20.00

6 1/.^l.o:r h 5,20

17 4ts.ofoil ., 23.80

17qts.ofwii;. o.ich. 27.20

loialest. .1 J 561.20

f

II. 34

and pitdMd in >y J

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26 .A

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■ar J*r I-chd. . pitched by J6r -lit th-j*s i-mMh even ;-shit tim in the plains

'h^v Hej^artrd

from

;om Tt'rah, ,iad pitched in Mitk'-

29 A-

C«h. .:

30 And they Hish-m6'nah, at* M»-s^ roth.

31 And they M6-se roth, and

32 And they removed from B- ' •■ 1 encamped

■ from Mlth-.^ Hlih-mO -

dep«rted from and encamped

departed from pitched in

33 AijJ ii;cy Aiiit from Hiir-ha-Rid Rid, and pitched m Jil -bfl-thah.

34 And they removed from J6t'ba-thah, and encamped at £-br6 nal^ .

35 And they departed from £-br6 Hah, and encamped at Zizi-oa-g^k ber.

36 And they removed from £'zi o: . and pitched in

the t. .

of Zinf» whic h is

(4) Kadesh to plains of Moab:

10 stations (Num. 20:22-25:

18; Dt. 2:17-3:29)

37 And they ""removed from K&'desh, and pitched in piount Hof, in the edge of the land of E dom.

38 And Aar on the priest went up into mount H<Jr at the commandment of the Lord, •'and died there, jn the f ortieth year after the children oT I5 ra-el were come out of the land of £'gjpt, in the_ first day of the fifth month.

39 And Aaron was an hun -iissi. and twcob' aad_ threfi years old when he died in motmt Hor.

40 And <king kt&d the CA'-nian-ite, which dwelt in the south in tbe land of CA'ndan, beard of the coming of the children of !§ ra-el.

41 And they departed 'from mount H6r, and pitched in }&\-

42 And they departed from Z21-m6'nah, and pitched in Pii'non.

43 And they departed from Pu non, and pitched in 6IbQUl-

44 And they departedfrom 6'both, and pitched in Li C-4h -frXirn, in the border of Ma ab.

45 And they depat^^d from llim, and pitched in ' .\d.

46 And thfy r»T -om Di'lx'r :.ptd in

47 And they removed from Armfin-dfb-l.i-thi imand pitched in ins o(Abarim. 1

48 And (he>Aiiparted from the mountains of .Af> .i-rim. and pitched in the •/ .

9 commands

unleavened bread feas t (53:17)

1 The feartof un!- ■v.-"^.(breadihall be for 7 days bc;. th the 15th day of the 1st nv...... ,. . -17)

2 You shall eat unleavened bread

Continued,column 4 ^k-

uf Mu ab.

20 Preparations to enter

Canaan (Num. 33: SO-36:1 3).

(1) Laws of conquest (Num.

31:17. refs.)

■50 'If^nd ihe Lord spake unto Mt^ sej in the plains of M6'ab by J6r dan near J6r i-ch6. saying.

•51 *Speak unto the children of I5 ra-el, and say unto them. When ye are passed over Jordan into the land of CA'nian; •52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: •53 And ye shall dispossess the inhahilants of the land, and dwell therein: for I have given you the land to possess it. •54 And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

*55^But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be<'pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. 56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

CHAPTER 34

(2) The borders of Canaan: A South border

■AND the Ldrd spake unto ■** M6'5e5, saying, •2'Command the children of I5 ra-el, and say unto them. When ye come into the land of Ci'nian; (this is the land that shall fall unto you for an inheritance, ecen the land of Ck ndan with the coffsts thereof:)

•3 Then your south quarter shall be from the wilderness of Zin along by the coast of £'dom, and your south border shall be the outmost coast of the salt sea eastward:

•4 And your border shall turn from the south to the ascent of A-krAb bim,and pass on to Zin: and the going forth thereof shall be from the south to Kd -desh-barne-4, and shall go on to Ha zar-dd dar, and pass on to Az ml^n:

•5 And the border shall fetch a compass from Az m<^n unto the river of £ (i^pt, and the goings out of it shall be at the sea.

n Western border of Canaan

•6 And as for the western

ad was

,-vitaover

being done thereon (v 25)

The feast of i: hold fur 7 days f ,

fcast.Itsti(alciist at public cvp-n»e was 16. 274. t»0. The feast of taKmacles cost miue than 4 times this much for ed.iV5:fti V the fact of so many bulls b : J<«chd»y. All the fcasu w • as se n In col. 1

a The list of the marches wrlncn at the very endofthe 40 years of wandedogl (v 1-49), and the followiDglottructiont of 33:50-30:13 were the final one* before the entrance into Canaan

b 4 coriimands - laws of conquest:

1 When you come into Can.ian you shall drive out all tbe inh.bitanttofthe land frombefore you,destroy all their pictures, molten images, and pluck down all their high places (v 51-52). The pictures here refer to carved and embroidery work having designs of Idols. The molten images were metallic idols supposed to have supernatural powers and virtues

2 You shall dispossess the inhabitants ofthe land and dwell therein, fori have given you the land to possets it (v 53)

3 You shall dl vide the landby lot for an inheritance among your families: according to the size ofthe family they shall inherit (v 54)

4 Everyman's inheritance shall be in tbe place where his lot falls, according to the tribes he shall inherit it

c 18th and last prophecy in Num. (33:55-56, fulfilled). Not only did tne nations whom Israel failed to drive out, become a constant source of trouble, but the nation of Israel, itself was eventually driven out-and that for the same reason these former peoples were rejected by God. The sins of idolatry, adultery, rebellion, and total moral depravity caused Israel also to be judged (2 Ki. 17, 24, 25). After the rejection of Messiah, Israel was completely destroyed as a nation and the people have remained i n dispersion over 1,900 years (Mt, 21:33-46: 23: 34-39: Lk. 21:20-24) d See Josh. 23:13: Judg, 2:3 e 4 cornmands - borders of Canaan:

1 When you come into the land of Canaan, your southern border shall be from the wilderness of z.in (or Sin) by the coast of Edom eastward to the Dead Sea and westward through Kadesh and on to the Sea (Mediterranean, about 80 miles; v 2-5)

2 Your western border shall be the Sea (about 300 miles; v 6)

3 Your northerti border shall be from the Sea westward through moutu Hor, Hamath, Zedad, Ziphron, and Hazar-enan (about 70 miles: v l-J)

4 Your eastern border shall be from Hazar-enan on the north and southward to Shepham, Riblah. east of Ain. the east side of the sea of Chlnnereth (Galilee), and down the Jordan to the Dead Sea (about 280 miles; v 10-12)

^ Cont. from column 2

only, for 7 days (v 17; Ex, 12:8, 15-20: Lev. 23:6-8)

3 The 1st day shall be an holy convocation: no servile work shall be done thereon (v 18; Lev. 2J:7)

4 On the 1st day you shall otfer 2 young bullocks, 1 ram, and 7 lambs of the first year without blemish for a burnt offering (v 19)

5 rheir meat offering shall be 3 tenth deals (1 1/J gal.) flour mingled with oil(l/2 hinot Sgis.) fore..chbullock; 2 tenth deals (1 gal.) flour (with 1/3 hinor2gts.oil) for a ram; and I tenth deal (1/2 gal.) flour (with 1/4 hin or 1 1/2 gts,oil) for each lamb (v 20-21; 15:2-12). Tlie drink offerings were to be in amounts equal to tbe oil for each animal

6 Offer 1 kid of the goats (with 1 tenth deal or 1/2 gal. flour and 1/4 hin or 1 1/2 ijts. oil) for a sin offering (v 22; ■28:5, 7. J, 14-15: 15:4-5)

7 You shall offer these sacrifices be-adcs the daily burnt offering in the morning with its meat and drink offerings (v 5-8. 24)

8 You shall offer all these sacriTices (2 bullocks, I ram, 7 lambs, 1 kid of the goats) with their meat and drink offerings each day of the 7 days, besides the rcgul.ir daily sacririccs(v 24)

J On the 7th day you shall have an holy convocation, with no servile work

NUMBERS 35

The cities of refuge

Laws of murder ana manslaughter

a 4 names of the Mediterranean Sea:

1 Thegreatsea(v6-7;Josh, 1:4; 9:1; 15:12; 23:4; Ezek. 47:10, 19-20; 48: 28; Dan, 7:2)

2 The uttermost sea (Dull: 24; 34:2)

3 The utmost sea (Joel 2:20)

4 The hinder sea (Zech, 14:8)

b This is not the mount Hot where Aaron died (20:23-29), but mount Herman in the north Lebanon mountains (Dt, 3:9; 4:48; Josh. 13:5)

c A city of upper Syria (v 8:13:21: Dan. 10:18;Josh, 13:5; 2Sam. 8:-9-10; 1 Ki. 8:65; 2 Ki. 14:25-28; 25:20-21; Isa, 11:11; Jer. 49:23; Ezek. 47:16)

d A place near Hamath(v 8; Ezek. 47:15)

e A place in north Palestine (v 9)

f An unknown place marking the N. E. boundary of the land of Canaan (v 9-10; Ezek. 47:17; 48:1)

g An unknown place on the east border of Canaan (v 10-11)

h A city in Hamath where God executed judgmentonJudahandothers(v 10-11; 2 Ki. 23:23; 25:6, 20, 21; Jer. 39:5-6; 52:9. 26)

i A city of Simeon (v 11; Josh. 19:7; 15: 32; 21:16; 1 Chr. 4:32). Called Ashan (1 Chi. 6:59)

j In the N.T. called the sea of Galilee and sea of Tiberias (In. 6:1), and the lake of Gennesaret (Lk. 5:1) k The Dead Sea, called the salt sea in Scripture a number of times (v 3, 12; Gen. 14:3; Dt. 3:17; Josh. 3:16; 12:3; 15:2, 5, 12; 18:19). Also called the former sea (Zech. 14:8)

1 The borders of the land of Canaan (in V 1-12) were for the purpose of having definite bounds so as to divide the land into 9 1/2 parts for the tribes that did not inherit any land east of the Jordan (v 13-15).This was not all the promised land, for the entire extent of it was from the Mediterranean on the west to the Euphrates on the east, and from Hamath on the north to the Indian Ocean on the south, including all the Arabian peninsula (Ezek. 48) m 12 men who were to divide the land:

1 Eleazar the priest (v 17)

2 Joshua the commander-in-chief

3 Caleb of Judah (v 19)

4 Shemuel of Simeon (v 20)

5 EUdad of Benjamin (v 21)

6 Bukki of Dan (v 22)

7 Hanniel of Manasseh (v 23)

8 Kemuel of Ephraim (v 24)

9 Elizaphan of Zebulun (v 25)

10 Paltiel of Issachar (v 26)

11 Ahihud of Asher (v 27)

12 Pedahel of NaphtaU (v 28) Representatives were not included in

this committee from Reuben,Gad, and the half of Manasseh who had already inherited their portions east of the Jordan. Eleazar, Joshua, and

Caleb are the only ones in the list who are well-known to us. The order in which the tribes are named is peculiar to this passage

Generally speaking, the tribes as listed here, received their inheritance from south to north. See Josh. 15:1-19:32. The tribes o f Judah and Simeon, sons of Leah, dwelled by each other. Those of Benjamin , the son of Rachel, and Dan, the son of Rachel's maid,were by each other. Tribes of Manasseh and Ephraim , sons of Joseph, were side by side. Those of Zebulun and Issachar, sons ot Leah, were together. Tribes of Asher , the son of Leah's maid, and Naphtali, the son of Rachel's maid, were toRether. Those of Reuben, the son of Leah, and Cad, the son of Leah's maid, were together on the east of Jordan.Thus, in divine wisdom God divided the land to the tribes

Arrows of God (Dt. 32:23)

Judgments of God are sometimes called arrows (v 23, 42; Job 6:4; Ps. 7: 13; 18:14:38:2:45:5; 77:7; 120:4: 127: 4: 144:6; Ezek. 5:16: Jer, 1:14). Some are named in v 24-25

border, ye shall even have'^e great sea for a border: this shall be your west border.

C North border of Canaan

•7 And this shall be your north border: from the great sea ye shall point out for you*mount Hor:

•8 From mount Hor ye shall point out your border unto the entrance ofTIa'math; and the goings forth of the border shall be to^Ze'dad:

•9 " And the border shall go on to'Ziph'ron, and the goings out of it shall be at'Ha'zar-e'nan: this shall be your north border.

D East border of Canaan

•10 And ye shall point out your east border from Ha'zar-e'nan to*She'pham:

•11 And the coast shall go down from She'pham to'-Rib'lah, on the east side of'A'in; and the border shall descend, and shall reach unto the side of the sea of'Chin'ne-reth eastward: •12 And the border shall go down to Jor'dan, and the goings out of it shall be af'the salt sea: this shall be your land with the coasts thereof round about.

(3) Possession of 9 1/2 tribes (Dt. 3:12-17; Num. 34:13;

Josh. 13:7)

•13 And Mc'ges conunanded the children of I§'ra-el, saying, This IS the 'land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe:

14 For the tribe of the children of Reu'ben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Ma-nas'seh have received their inheritance:

(4) Possession of 2 1/2 tribes (Dt. 3:12-17; Num. 34:13;

Josh. 13:8)

15 The two tribes and the half tribe have received their inheritance on this side Jor'dan near Jer'i-cho eastward, toward the sunrising.

(5) Committee of division of the land

16 And the Lord spake unto

]VIo'§e§, saying, •IT ^hese are the names of the men which shall divide the land unto you: E-le-a'zar the priest, and Josh'u-a the son of Niin. •18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men are these: Of the tribe of Jii'-dah, Ca leb the son of Je-phiin'neh.

20 And of the tribe of the children of Sim'e-on, ghe-mu'el the son of Am-mi'hud.

21 Of the tribe of Ben'ja-min, |;-li dad the son of Chis'-lon.

22 And the prince of the tribe of the children of D4n, Buk'lq the son of Jog'll.

23 The prince of the children of Jo'seph, for the tribe of the children of Ma-nas'seh, Hin '-nl-el the son of E'phod.

24 And the prince of the tribe of the children of E'phra-im, Ke-mu'el the son of Shiph'tan.

25 And the prince of the tribe of the children of Zeb'u-liin, £-liz'a-phan the son of Par'-n&ch.

26 And the prince of the tribe of the children of Is'sa-char, Pil'ti-el the son of Az'zan.

27 And the prince of the tribe of the children of Ash'er, A-hi '-hud the son of Shel'o-mi.

28 And the prince of the tribe of the children of Naph'ta-li, fed'a-hel the son of Am-mi'hud.

29 These are they whom the Lord commanded to divide the inheritance unto the children of i§'ra-el in the land of Ca'naan.

CHAPTER 35

(6) Cities of the Levites

■AND the Lord spake unto *^ M6'§e§ in the plains of Mo'ab by Jor'dan near Jer'i-cho, saying,

•2 "Command the children of I§'ra-el, that they give unto the Le'vites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Le'vites suburbs for the cities round about them. •3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. •4 And the suburbs of the cities, which ye shall give unto the Le'vites, shall reach from the wall of the city and outward a thousand cubits round about. •5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits: and the city shall be in the midst: this shall be to them the suburbs of the cities. •6 And among the cities which ye shall give unto the Le'vites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. •7 So all the cities which ye shall give to the Le'vites shall be forty and eight cities: them shall ye give with their suburbs. • 8 And the cities which ye shall give shall be of the possession of the children of Ig'ra-el: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Le'vites according to his inheritance which he in-heriteth.

(7) Cities of refuge (Dt. 4: 41; Num. 35; Josh. 20)

■9 •■ And the Lord spake unto

8 anows of God:

1 Burning with hunger - loss of crops, and famine

2 Burning heat - no rain from heaven, and burning fevers, boils, blains, and other kinds of pestilence

3 Bitter destruction - consuming plague s of various kinds (Lev, 26; Dt.28)

Continued, column 4 ^»-

16 Others are happy (Rom. 12:15)

17 Salvation i s for Gentiles (Rom. 15:10; Gal. 4:27) 16-23)

18 Of coming preservation (1 Th. 5:

19 Of exaltauon Oas. 1:9)

20 Satan is cast out (Rev. 12:12)

21 Babylon isoverthrown (Rev. 18:20)

22 Marriage of the Lamb is come (Rev. 19:7)

a 7 commands - cities for Levites:

1 Command Israel that they give the Levites ciues to dwell in, with suburbs surrounding each city (v 2-3)

2 The suburbs of the cities shall be 1.000 cubits(2.083 ft. and 4 in. counting 25 in. to the cubit) from the city all the way around it, for the first suburb (v 4)

3 From ttiis first measure of 1,000 cubits, measure another 2,000 cubits (4,166 ft. and 8 in.) for fields and vineyards for the Levites, as the second suburb (making altogether 6,250 ft. for the two suburbs; v 4-5)

4 Among the cities for the Levites there shall be 6 cities for refuge, which shall be for the manslayer - one who slays accidently (v 6)

5 Add to these 42more cities for the Levites

6 All the cities of the Levites shall be 48 in number,with their suburbs (v 7)

7 The cities of the Levites shall be taken from the various tribes.The tribes having many cities shall give many, and the ones having few shall give few (v 8). See Josh, 20-21 for a list of the cities of the Levites and the cities of refuge

^^- Cont. from column 2

4 Wild beasts - they shall multiply abundantly and destroy you (7:22; 28: 26; Lev, 26:6, 22)

5 Serpents - poisonous serpent bites will destroy you, Cp, Num. 21:1-9

6 The sword - wars. See note on wars and defeats of Israel, p. 635

7 Terror within - civil wars and strife. See note on civil wars of Israel, p. 635

8 Dispersion - captivities. See note on servitudes and captivities, p. 60

7 proofs He is the only God (Dt. 32:39)

1 He is the only One that can kill and make alive (v 39)

2 That can wound and heal

3 That is all powerful - none can deliver out of His hand 40)

4 That can truly claim to be alive (v

5 That can judge His people, render vengeance to enemies, and reward all that hate Him (v 41)

6 That swears to punish and take vengeance upon Hisenemies(v 42-43)

7 That promises mercy and blessing to His land and His people (v 43)

That God has proved Himself in all the above points is the record of Scripture and secular history; and it can be attested many times in many ways. Such would be impossible with idol gods made by man from gold, silver, brass, iron, stone, or wood

22 commands to rejoice (Dt. 32:43)

1 God's vengeance is taken (Dt. 32: 43)

2 Zebulun is free to go out(Dt.33:18)

3 Of God's goodness (2 Chr. 6:41)

4 Of trust in God (Ps. 5:11)

5 Praise is common to upright men (Ps. 33:1; 68:3-4; Phil. 3:1; 4:4)

6 Of seeking God (Ps.40:16: 70:4)

7 Of God's judgments (Dt.48:ll)

8 Of God'sreign on earth (Ps. 96:11; 97:1: Zeph. 3:14-20: Zech. 2:10)

9 Of His hoUness (Ps. 97:12)

10 Of salvation (Ps. 98:3-4) 10)

11 Of conversion of Israel (Isa.66:7-

12 Material blessings (Joel 2:21-23)

13 Messiah has come (Zech. 9:9)

14 Of persecution (Mt. 3:11-12: Lk. 6:23) 10:20)

15 Of names written in heaven (Lk.

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" rhey shall be cities (otrefiiiic from the avenger,thai the niansUycr die not, until he sijoij before (he con^rciutioQ in jiKl^meni (v 12)

3 You shall have 0 citiet of refuse: 3 on each uJe of Jordan (v 13-14)

4 These shall be for luaeliies. for strangers, and lot all sojounicrs amons theni.ihai any nian who kills another accidenily may flee loc protection (v 15)

b 5 commands - wilful rnurJer.

1 If a man smites with an instrument of iron, so that a man dies, he is a murderer. He shall surely be put to death (V IC)

~ If be smites a man by throwing a stone so thai the man dies, he is a murderer, fie shall surely be put to death (V 17)

3 Ifbe smites a man with any weapon of wood so that the man dies, he is a murderer, ilc shall surely be put to death (V Id)

4 Tbereventierofbloodshallslaytbe murderer when he meets hiin (v I'.i)

6 If a man kills another through hatred by lyingin wait forhim.orttvough enmity srniies him by any means so that he dies, the man shall surely be put to death, loc he is a murderer. The revenger of blood shall slay him when he meeu him (v 21) c 6 commands - mvoluniary murder:

1 If a man kills another accidently, without hatred or malice, and without lyingin wail for him, regardless of how the accident occurs, then the congregation shall judge between the slayer and the revenger of blood in justice (v 22-24)

2 The congregation shall deliver the slayer outoi the hand of the revenger of blood, and restore him to the city ol bis refuge where he has fled (v 25)

3 The man shall stay in the city of rciugcuniilihedeathof the high priest (V 25)

4 BiK if the revenger at any time shall find the slayer outside the city of refuge and its suburbs, he may kill the slayer and be free from the guilt of murder, because the slayer should have remained in the ciiyof refuge until the dc;ith of the high priest (v 26-28)

5 After the death of the high pnest the >layer shall return to his home and tliti l.ind of his possession (v 28)

C I'hesc things shall be a statute of judgment to you throughout your gen-:rations in all vour dwellings (v 29)

Government in Israel (Dt. 1:17)

1 Patriarchal . Itiis refers to the rule of Israel by the patriarchs, Abraham (Cen. l-'-:5); Isaac (r.en. 2fi-27); and Jacob (cen, 28-50), It was a one-man government, the ruler being the luc-cessive head of the tnbe

2 rnbal. This was the form of gov-ernmeni when Israel began to muluply andjacob was dead. The heads of their families or of separate tribes ruled (Ex. 6:14)

■1 Keprescntative. As the Israelites became more numerous the tribal headship Idea began to change to a larger representation of authority.Several nobles, pnnces, or chief men of the main families of a tribe became the rulers, with one head elder forcich tribe. 1 ogeitier, these were called tlic elders of Israel (Cx, 3: IC. 18: 4:21; 12: 21: 17:5-r,; 13:12: 13:7)

4 Mosaic. Representative elders of the tribes continued with Moses being tliechiefruler.il was more like a one-man rule again, the cluef ruler being subjct solely to c>od lor his acts. I hc{ elders under Moies consi«i>-J of lic.iJ:.' of the tribes fUt. 5:23), n (Num.2->:l-ll): judg. -^ > ^ of the families maki Num. 3t>:l). Of the.. ;- - -

to be judges (1:16: Ex. 24:1-11: Num. |

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into the Un i •II Thrn ye : cities to be ciii- n • you; that the slaver may flee thither, which killcth any person at unawares. •12 And they shall be unto you cities for refuge from the avenger; that the manslaycr die not, until he stand before the conRregation in judgment. •13 And of these cities which ye shall give iix jtiligfi shall jre have for refuge. •14 Ye shall give three cities on this side J6r dan, and three c • '■ ill ye give in the land :i, lA'/iic/i shall be cities

•IS These six cities shall be a refuge, both for the children of I; ra-el. and for the stranger, and for the sojourner among thf?m: that every one that killeth any person unawares may flee thither.

(8) Law of wilful murder (Ex. 20:13. refs.)

•16 AndHf he smite him with an instrument of iron, so that he die, he is a murderer: the

any time conue without border of the city of his refuge, whither he was fled; •27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

•28 Because he should have re-nuined in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

•29 So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

(10) No mercy for murderers

•30'Whoso kiUeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. •31 Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

•32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he

murderer shall surely be put to i should come again to dwell in death.

•17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surelv be put to death. •18 Or if he smite him with an band weapon of wood, wherewith he may die. and he die, he IS a murderer: the murderer shall surely be put to death. •19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

•20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die; «ei Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

the land, imtil the death of the i priest.

•33 So ye shall not pollute the

land wherein ye are: for blood

I it defileth the land: and the

i land cannot be cleansed of the

blood that is shed therein, but

by the blood of him that shed it.

•34 Defile not therefore the

land which ye shall inhabit,

! wherein I dwell: for I the Lord

I dwell among the children of

Is'ra-el.

CHAPTER 36

(9) Law of involuntary murder

•22 Btif^if he thnist him suddenly without enmity, or have cast upon him any thing without laying of wait,

•23 Or with any stone, wherewith a man may die. seeing him not. and cast it upon him, that he die, and was not his enemy, neither sought his harm: •24 Then the congregation shall jud^e between the slayer and the revenger of blood according to these judgments: •25 And the congregation shall d'.'livcr the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. •26 Bui if the slayer shall at

11:13-27). rhey were the ruling court

of all Israel duringihe Mosaic lorm of

govertiiTK'nt. Aaron served at chief

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(11) Law of inheritances

(Num. 27, Dt. 17:3 -6):

A Question about daughters

inheritances

AND the chief fathers of the « families of the children of Cile-ad. the son of Ma chir, the son of M4-nis seh, of the families of the sons of jO'seph, came near, and spake before Mfi'sej, and before the princes, the chief fathers of the children of Is'ra-el:

•2 And they said. The Lord commanded my lord to give the land for an inheritance by lot to the children of 15'ra-el: and my lord was commanded by the Lord to give the inheritance of ZC-16 phe-hSd our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Ij'ra-el, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubile of the cnildren of Ij'ra-el shall be, then shall their inheritance be put unto the inheritance of the

rebuke them, lioping to salvage something of the nation in every century, unol Ilc finally had to abandon them to completcditpersion.il w.isi'odwho called Abraham, Isaac, Jaciib, Joseph. Moses, Joshua, the judges, and many of the kings. He took an active part in directing Isael's governmcni and in punishing for failure to rule for Him

a 5 cornmandi - justice to murderers:

1 WJioever it a murderer sJiallbcput to death by the tnouth ol 2 or 3 witnesses, but not by 1 wltncu (v 30)

2 You sluU take no ransom for the life of a murderer. He It guilty of death and thallfurely be pu: to death (v 31)

3 You thall take no r.intuni fur him that fleet tuany city of refuge, that he should come again to dwell in the land (V 32)

4 You shall not pollute the land wherein you live:$heddingof blood defiles the land.and It cannot be cleansed of the blood that 1$ shed therein, except by the blood of him that shed it(v 33)

5 Defile not the land that you go to inhabit, wherein I dwell among the children of Israel (v 3-t)

b The daughters of Zelophehad had obtained an ordinance (27:1-11. notes), which permitted the daughters of an Israelite who died without male issue to inherit their father'spropeny.Here, these chiefsof the Macharites.or whom Zelophehad had been one, now obtained a new and supplementary law, directmg heiresses to marry within their own tribe, so that inheritances wouldremain within the tribe (v 1-13)

^». Com, from column^

the affairs of Israel, serving as a mediator between God and the people. Under Joshua the total power that belonged to Moses was divided between the civil and ecclesiastical heads

5 Judicial. The Mosaic form of government continued until Joshua and the elders that had seen the wonders of Cod had died. After that government became somewhat disorganized. Every man didthatwhichwasrightinhisown eyes Qosh, 24:31; Judg. 2:7-15: 17:G: 18:1: 19:1: 21:25), During this time - for 450 years until Samuel the prophet-God raised up judges to deliver Israel from enemies and rule certain secDons of Israel (Judg. 2:16-23: 3:1-4: Acts 13:20)

C Monarchic . The judicial form of government continued until Samuel the prophet; and the Israel demanded a king like the otlier nations (1 Sam. 8-lU). Kings ruled unDl the Babylonian captivity, CIC B.C. or, for about 513 years..After the captivity of 70 years, Israel had no king, but was ruled by the Sanhedrin orbodyof elders, headed by the high priest or some other individual chosen for the position. This continued until 70 A. D. when Israel, because of rejecting Christ, their Messiah, was destroyed and dispersed as a nation (Mt. 23:37-39; Lk. 21:20-24)

During all these periods of Israel's history, regardless of what lorm the government was, the elders were always prominent and dictated many things with success, such as demanding aking(l Sam. 8:2-22),cl»oosing kings (2 Sam. 3:17-21; S:3). advising and assisting in government (2 Sam. 12:17: IChr. 15:25; 21: IC: 1 Kl. ri:l-3: 12:0-13: 20:7-8. See also Ezra >. 1:10:8-14: Ml. 15:2-'>. Mk. 7:1-13: 21:23; '26:2-68: 27:1-2: Acts4:l-21: 6:9-15; 7:1-59: 9:1)

7 Municipal. Locally the municipal form of government or local senate, or council and executive oiiicers prevailed (19:12: 21:2-21:22:13-21: 25: 7-9; Josli.20:4:Judg.8:14-10:11:5-11: Ruth 4:.:-ll: 1 Sam. 11:3: Ezra 10:8, 14: Nch. 3:9-19)

8 Theocratic . The theocratic orCiOd-rule form was always 111 the background in Israel. IheLord was very prominent in the hves of tlie patriarchs, in Israel's government in giving the laws,in directing and judging In every phase of life until the death ol Joshua; and then, during the judges, lie periodically intervened in their lives when the people turned to Him. I he same was true during the time of the kings and after the captivities. When Israel would consult Cod and trust 1 lim, 1 le was their leader.

He sent many prophets and apostles to

NUMBERS 36

Laws of inheritance and marriage

a 3commands-conceniinRinberitances:

1 Let the daughters of Zelophehad marry whom they think best within their tribe so that the inheritance might remain in the same tribe perpetually (V 5-7)

2 Every daughter that possesses an inheritance in any tribe of Israel, shall be wife unto one of the family of the tribe of her father, so that the children oflsrael may enjoy the inheritances of their fathers (v 8)

3 No inheritance shall remove from one tribe to another; but every one of the tribes of Israel shall keep to himself his own inheritance (v 9)

35 Bible facu about Balaam (22:5)

1 Balaam (the Greek form) means subverter, or devourer of the people. The Heb. name isBiTam, meaning one notofthepeople;devouier,ot foreigner (22:5)

2 Balaam was the son of Beor, a king of Edom (Gen, 36:31-32)

3 He settled in Pethor, beyond the river Euphrates in Mesopotamia (22:5; 23:7; Dt. 23:4)

4 Having a widespread reputation of being able to prophesy and pronounce a curse or blessing upon people, he was calledby Balak, kingofMoab, to curse Israel (22:5-6)

5 Elders or princesof 2 nations were sent to offer him rewards for cursing Israel (22:7: 2 Peu 2:15)

6 He seems to have known God, for his first answer expressed a desire to enquire of Jehovah as to what His will would be regarding his going with the princes to curse Israel (22:8)

7 God spoke to him and revealed that His will was not to go and not to curse Israel, for they were blessed of Him (22:9-12)

8 He was faithful to report the truth to the princes - that God refused to let him go (22:13-14)

9 More honorable princes were sent to Balaam with promises o f greater riches and muchhonorif he would only come (22:15-17)

10 He was faithful to reject such worldly honors, being consecrated enoughtoGod at the time, not to disobey Him for riches.However, by agreeing to inquire again of Jehovah after knowing already the will of God, he revealed a secret desire for reward and going as far as he dared, instead of definitely ending all negotiations (22: 18-19)

11 God, knowing Balaam would eventually yield and go anyway, answered him at night giving him permission with restrictions; he was to speak only as directed (22:20)

12 Balaam was to rise up and go (to bless and not to curse Israel) if the men came to call him (22:20)

13 He did not wait for this, but rose up, being anxious to go. God's anger was kindled because of this; and so. He opposed Balaam in the way (22:21-33)

14 Balaam finally saw the angel of the Lord, and acknowledged his sin, offering to go back; but God allowed him to proceed, warning him again to speak only what He would reveal to him (22:34-35)

15 Balaam was again faithful, making it clear that he was powerless to say anythingwhichGod should forbid him to speak (v 36-38)

16 He got his first glimpse of Israel from one of the high places of Baal (22:39-41)

17 Balaam sacrificed to Jehovah, not Baal, and he expected an answer from God alone (23:1-3)

18 God did meet him and he told Jehovah of his sacrifices to Him (23:4). These were of clean animals, indicating that Balaam understood the requirements of God

19 Jehovah put a word of prophecy in Balaam's mouth and he delivered it faithfully to Balak (23:5-10)

20 He was willing to incurthe wrath of Balak to speak what God gave him (23:11-12)

21 Balaam again had sacrifices offered and went to meet Jehovah (23: 13-15)

22 Jehovah met him again and put a word of prophecy in his mouth which he faithfully spoke to Balak (23:16-24)

23 He incuned the wrath of Balak by peaking the truth again (23:25-26)

tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

B All inheritances to stay

in each tribe: daughters

who inherit must marry in

own tribe

5 And M6'§e§ commanded the children of l§'ra-el according to the word of the Lord, "saying, The tribe of the sons of Jo'geph hath said well.

•6 This is the thing which the Lord doth command concerning the daughters of Ze-l6'phe-hid, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. •7 So shall not the inheritance of the children of ig'ra-el remove from tribe to tribe: for every one of the children of I§'ra-el shall keep himself to the inheritance of the tribe of his fathers.

•8 And every daughter, that possesseth an inheritance in any tribe of the children of l§'ra-el, shall be wife unto one of the family of the tribe of her father, that the children of li'ra-el may enjoy every man the inheritance of his fathers. •9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of I§'ra-el shall keep himself to his own inheritance.

C Obedience of the daughters of Zelophehad(Num. 27:1-10)

10 Even as the Lord commanded "Mo'^eg, so did the daughters of Ze-lo'phe-hSd:

ll^For Mah'lah, Tir'zah, and HSg'lah, and Mil'cah, andT^o'-ah, the daughters of Ze-16'phe-hSd, were married unto their father's brothers' sons:

12 And they were married into the families of the sons of Ma-nas'seh the son of J6'§eph, and their inheritance remained in the tribe of the family of their father.

(12) Laws of Num. 26:1-36:

13 given in the plains of

Moab

13 <rhese are the command ments and the judgments.

which the Lord commanded by the hand of Mouses unto the children of ! §'ra-el in the plains of Mo'ab by Jor'dan near Jer'i-cho.

Summary of Numbers

Date and place: written in the plains of Moab by Jordan near Jericho (36:13), just before the entrance into Canaan. It records the conquest of the kingdoms of Sihon and Og east of the Jordan (21:1-35) and the experience of Balaam coming from the east to curse or prophesy oflsrael (22:1-24:25). Therefore, Numbers had tobe written after this in preparation forentrance into Canaan

Author: Moses, the lawgiver and leader of Israel. See Moses in Index

Proof of auihor^p: see Summary of Genesis for 16 proofs Moses wrote the Pentateuch, the first 5 books of the Bible

Theme: the book derives its name from the fact that it records the two great numberings and orders of the children of Israel, one in the 2nd year after the exodus (1:1-10:36) and the other at the end of wilderness wanderings immediately before entrance into Canaan (26:1-65). There were about 38 years between the two numberings. Numbers ukes up the story oflsrael from Egypt to Canaan where Exodus left it, and is the book of the wilderness consequent to the failure of Israel in refusing to enter Canaan at Kadesh-barnea (13;1-14:45). The Heb. title is Bemidbar - in the wilderness (1:1), because it records what took place there, the numberingsbeingonly two of the many events of the wanderings. Typically, it is thebookof the service and walk of Israel before Jehovah, as the book of Genesis is the book of beginnings and of the creation and fall of man; as Exodus is the book ofredemptionforGod'speople; andas Leviticus is the book of worship and fellowship with Jehovahin His typical redemption program. Numbers also records various new laws for Israel in view of her immediate entrance into Canaan (chs. 6, 15, 27, 28. 29, 30, 31, 35, 36)

Statistics: 4th book of the Bible; 36 chapters; 1,288 verses; 32,902 words; 59 questions; 42 verses of fulfilled prophecy; 15 verses of unfulfilled prophecy. Numbers has 72 distinct messages of God (1:1,48; 2:1; 3:5, 11. 14, 40; 4:1. 17, 21; 5-1 5, 11: 6:1. 22; 7:4. 11: 8:1, 5, 23; 9:1. 9; 10:1: 11:16. 23; 12:4, 14; 13-1; 14:11, 20, 26: 15:1, 17, 35, 37; 16:20, 23. 36, 44; 17:1; 18:1, 25: 19:1; 20:7.12.23; 21:8.16.34; 22:9. 12, 20. 32:23:5, 16; 25:4. 10, 16: 26:1: 27:6, 12,15,18; 28:1; 30:1; 31:1,21.25; 33:50; 34:1; 35:1,9); 554 commands; 5 promises; and 79 predictions

a It is noticeable that Moies always inquired of the Lord before he made any law. so that Israel would know that his laws were in reality the laws of God (v 10)

b The new law of heiresses marrying within their own tribe brought results, for all 5 daughters took their own cousins as husbands (v 11)

c Of the two persons in Scripture named Noah. this one was a woman (v 11; 27:1); theother.aman.builttheark(Gen.6-8) d These commandments complete the laws of Moses that are recorded in the book of Numbers. Others follow in the book of Deuteronomy

calling Jehovah my God (22:18). and other facts prove that Balaam was a true prophet until he forsook the right way, and went astray into error. See note n. 24:1

16 prophecies of Balaam (24:10)

1 Israel shall dwell alone, not being reckoned among the nations (23:9)

2 They shall be a great and numerous people (23:10) (23:10)

3 Israel shall have a glorious end

4 Israel shall be safe from enchantments and divinations; and men shall marvel at what God has wrought for them (23:23)

5 The people shall rise up as a great lion lifting himself up like a young lion: he shall not find rest until his enemies are destroyed (23:24)

6 Israel shall prosper and dwell in the most fertile regions of earth(24:6-7)

7 Israel's King shall be exalted higher than Agag, and His kingdom shall be above all (24:7)

8 Israel shall defeat all enemies and completely subdue them (24:8)

9 Israel shall be reared as a great lion and none shall stir him up (24:9)

10 The Messiah of Israel is not here now; nor is He near. He shall come as a Star out of Jacob, and a Sceptre out of Israel: He shall smite the uttermost partsofMoab,anddestroythe children of Seth(24:17)

11 Israel shall conquer and possess the Edomites (24:18)

12 The Messiah shall come out of Jacob and have dominion: He shall destroy the remnant of His enemies fleeing the city (24:19)

13 Israel shall destroy Amalek in the end (24:20)

14 The Kenites shall dwell in a strong place, but shall be wasted and taken into captivity b y the Assyrians (24: 21-22) (24:23)

15 Few shall live when God does this

16 The ships ofChittim shall afflict the Assyrians and the Hebrews,and then the leader (Antichrist) shall be de-rroyed (24:23-24: Zech, 9:13; 14:1-21: 2 Th. 2:8-12: Rev, 19:11-21)

7 appearances of God toBalaam(24:16):

1 At his first inquiry (22:8-12)

2 At his second inquiry (22:19-20)

3 On the road to Moab (22:22-35)

4 At the first sacrifice (23:4-6)

5 At the second sacrifice (23:16-17)

6 When in the first trance (24:2-4)

7 When in the second trance (24:16)

24 Another time Balaam sacrificed to Jehovah and waited for the word of the Lord (23:27-24:1)

25 The Spirit of God came iflion him and he prophesied of Israel (24:2-9)

26 He then incurred the wrath of Balak again and was ordered out of Moab (24:10-13)

27 Before leaving Moab, Balaam gave Balak one more prophecy regarding what Israel would do to Moab in the latter days (24:14-24)

28 Again he was templed to get the reward he was offered and he finally yielded to the point of teaching Balak how to tempt Israel to sin so that God would curse them Himself 022:7,17-18; 24:11-13: 25:1-18; 31:16; Dt. 23:4-5: Josh. 24:9-10: Neh. 13:2; Mic. 6:5: 2 Pet. 2:13-16; Jude 11; Rev. 2:14)

29 He returned to his home after having gained a reward by teaching Balak to ensnare Israel in sin (24:25; 2 Pet. 2:15; Jude 11; Rev. 2:14)

30 Balaam is called a soothsayer Oosh. 13:22), and it seems he finally became one but not until he sold out to Balak for the reward and betrayed God and Israel

31 He ended his life as an ally of MidianfighangIsrael(31:8:Josh.l3:22)

32 He was in the right way, and then went astray because he loved the wages of unrighteousness (2 Pet. 2:15-16)

33 He was at one time a true prophet (2 Pet. 2:16) llj

34 He went into error for reward (Jude

35 He taught the wrong doctrine for reward (Rev. 2:14)

From the above we conclude that Balaam was aprophet of God to begin with, being used of Him to make the prophecies of these chapters, after which he went into error and became asoothsayer(Josh. 13:22:Jude ll),Uke Saul who went into witchcraft after the Holy Spirit left him (1 Sam. 10:9-14; 16:14: 28:1-25: 1 Chr. 10:13-14). His inquiring of Jehovah whether he should go or not: his willingness to go back when he met the angel, and to say exactly what God told him to: his sacrificing toGod and meeting Him after every sacrifice; his having the Spirit of God to come upon him: his receiving words of prophecy like other true prophets of God: his falling into a trance; his being called aprophet, and

The last mention of Balaam (24:25)

This is the last mention of Balaam in this story.Befote this everything said of him has been good, proving he was a true prophet of God at first (see 35

Bible facts aboulBalaam .col. 1).Everything said about him from tiere on is bad. indicating that this was the turning point in his life. He became a backslider, degrading himself as a prophet of Jehovah and turrHn^ to the life of a soothsayer. The very next mention of him classes him as an enemy of Israel who was slain (31:8). Joshua calls him a soothsayer (Josh. 13:22). Moses makes it plain that it was before the events of Num. 25thatBalaamtaughtBalak how to get God to curse Israel - by causing them to commit sin (25:1-9:31:16: 2 Pet. 2:15; Jude 11; Rev. 2:14). Balaam departed to his own place , that is, among the Midianites where he made new plots against the people of God, and perished lnhissin(31:8, 16). Thus ended the life of a man who was on;e U3ed of God in many ways. He could have continued in favor with Him, but he chose the wages of untighteousnjss

RehearaAl* • Rel<giou« *nd Civil l^* h • W*Tning« - Exhort*Hon« - Palestinian Covenant - Death of Moset

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b Tlu - the introJuciion to

the whole book; they contain words Moses spoke anJ viTote to jU Isiaeljust before lus death and tbeu entrance into Canaan (v 1-5) c It secr.ij here that ilie locaUon of Moses' jpecch-r .i' .; w.is nc.ir ttie Redbcj andwuy.: i$

of the ^inai pom. ot

the case, for in V 4-6 we ftnd the time andplacc ontWssideo'K'rJjn .:; the plains of S'.oab after d ' ' ' ' o and 0>^ rliis JeK:s i>.'i . I,

which, accordinii to the bept., should be trans. ' These are the words which Moses spoke to all Israel, on the bank of the Jordan, west >/ the wilderness which reachetht^ a."

d Heb. Afabah , a pi . KirJan «x-

tendin>; southward to i a. Bc-

^Unninn on the i;ulf I on the

Red bca it reached to the Dead bea and oven the Sia of Calilee to the north. It lay between Paran on the west and Tophel, a town of Edom on the east. Three other places uc meationed on the borders of the plain, in order to define it more fully (v 1). It was in this Arabab that Moses spoke aixl wrote ibis book (V 1-5)

e This is how lon^t it took Israel to go from HorebtoKadesh. At least 7 of the 11 days were spent in the Arabah(plaln). The whole distance was about 160 miles

f The speech of Moses and the writing oF Deuteronomy are identified with the 1st day of the 11th month and the 40th year, or 40 years and 10 1/2 months after the exodus (Num. 33:3). It seems that the whole book was spoken and wrincn in one day, the day that Moses was ICO years old and the day of his death. See note m. below

g The 11th month conesponds somewhat with our February. This would reveal that the birthday of Moses was Feb, 1. for the whole book was uttered on this day and then he said, "I am an hundred and twenty years old this day (31:2). See note m. below concerning this day h Heb. ba'ar . to enjyave; make plain: explain; Jcclare.especially in wriiint;. It istrans. declare (1:5), write it plain-W (27:8), and make it plain on tables Oiab. 2:2) ity.p.G4

i See Names.titles.offices of the 1 rin-3 commanus - when Icaviiit; sinai:

1 You have dwelled liire long cnoufth.iuro you. and take your journey (v6-7)

2 Go to the mount of the Amontes and all places near it. to the land of the Canaanites. Lebanon, and the (treat river t'uphrates (v 7)

3 I have set before you the land: go in and possess the land that I sware to Abraham.Isaac, and Jacob, to uive it to tlK-r-i .ifh] itifir s.-,!,l forever (v 8)

k I2j/ , p. 268 of N.T.

1 CO. ,• „ _ .„,id to Abraham

(t.en. 12:1-7; 13:14- 17; 15:18-21; 17: 7-8), to Isaac ((.en. 26:3-4). and to Jacob (I.en. 28:3-4, 13-15) ni 1 he phrase this day is used f-i^ ti. ..■« by Moses troi'i 1; 10 to :)2:4t;, .;

the whole book was spoken a :.-n

in one day. the 1st day of the llth month,Heb, 1 (v 3). After » ^ day tlirouiihoui the book, hi iTby $ayln»t. "I f •■■ '

twenty years old wrote this s<>t! ■ " came to pas ,

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• i)us d J s . . . .wit

had made .>f this law

in a book, unol they were finished... lam yet alive with you"" ' (31:2, 22. 2.».27). Then. th. " e unto

Mos«:s that selfsatnc .J... . —■,...i. Get thee up into this mnintain... And die

CHAPTER 1

I Journey Sinai to KaH«*h

r. , I

li iiiy

be the words which all 1$

T'y^"

tribes, wise men. and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers amonit your tribes. •16 'And I charRed your judges •■■:*;" timtheig, (|,m ,,f„^. saving;.'•Hear the

* ■ "• }^^'-' -P^-^^ "^'f >■ causes between your brethren,

a. •• Red Sfa. between ^nj ju,j^<. riKhteously between

Pa ran an I T ;!..!. and U - ^,.^,^ „^^ gnj j„s brother, and ban.and H.I .. : ih.andDiz a-! „,p stranger that is with him.

•17 Ye shall not respect per-

hAb 2 (There are 'eleven days'

journev from H6reb by the way

of mount S# ir unto KA'desb-

bar'ne-a.) i 3 And it came to pass'in the ! fortifth year. '- leventh

month, on thi . of the

' month, that Mr^ ,.t ^ s;jake unto

sons in judgment: bu/ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment IS God's: and the cause that is too hard for you.'"bring it imto me, and I will hear it. 18 And I commanded you at

the children of I4 ra-el, accord- , j^at time all the things which ye nig unto all that the Lord had should do. given him m commandment 1

unto them; 4 After he had slain Si'h6n the king of the Am or-ites, which dwelt in Hf sh bOn, and

4 Journey: Horeb to Kadesh

19 *" And" when we departed from HO'reb, we went through

Og the king of Ba shin, which | al* 'l»at great and terrible wil-dwelt at As fa-r6th in f;dre-i: j demess. which ye saw by the 5 On land o: toMeclaxeihui law. saying.

J or dan in the ^"V °^ ^^^ mountain of the began i^d'ses Am'or-ites, as the Lord our God commanded us; and we came to Ka'desh-bar'ne-a.

2 Coinmand to leave Mt. Horeb and possesb the land

■€ The 'Lord our Go d SQake unto us in H6'reb, saying. Ye have dwelt long enough in this mount:

•7 Turn you. and take your journey, and go to the mount of the Am'or-ites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the

S Comnnand to possess land without sending spies

20 And I said unto you,'Ye are come unto the mountain of the Am'6r-ites, which the Lord our God doth give unto us. •21 Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.

I C4'nfian-ites, and unto L6ba-i. c . n a . a

Inon, unto the great river, the!" Req^e-t of leaders to send

river Eii-phrd te$ •8 Behold, I have set the land before you: go in and possess the land which the L<>Rr>*sware

junto your fathers, 'A brft-him.

{t'saac, and J^ cob, to give unto them and to their seed after them.

3 Choosing captains and judges: charges to them

rehearsed 9 ' And I spake unto you at that time, saying, I am not able I to bear you myself alone: I 10 The Lord your God hath

I mr'-- '■■ ' and. behold, ye

<»'■ IS the stars of

be<i. '11 I"t iiuiiiitude.

11 (The Lord God of your fathers make you a'thousand times so many more as ye are, an' ' ' you. as he hath pr .u!)

spicj. (Num. 13:17, 21, refs.)

22 ' 'And ye came near unto me every one of you, and said. We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

7 Journey of apies and consequent rebellion rehearsed (Num. 1 3-14)

23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came unto the valley of Esh'ciM, and searched it out.

25 And thev took of the fruit of the land in their hands, and brought ir down unto us. and

1.1: II..w tan I myself alone 1 brought us WDrd again, and bear your cumhrance, and your said, // is a p..,„i jnnd which burden, and your strife? 1 the I ^ive us.

13'Take you wise men, and' 26 :. ,• would

understanding, and known ' not go up. hut rehilled against among your tribes, and I will the commandment of the Lord make them rulers over you. 1 your God:

14 And ve answered me, and ' 27 And ye murmured In your

said. The thinK which thou hast tents, and said. Because the

spok.-n IS good for us to do. Lord hated us, he hath brought

I IS So I took the chief of your us forth out of the land of

T

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3U:3:14; 4:4 1.

3,24: C:G.34: 7:11: 8:1. U. 18. IJ-. 9: 3; 10:8.13,15: 11:2,4.8. 13. • i -». 32:12:8:13.18:15:5:19:9.

Continued, column l ^

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(4. ..i)d lIlc liiivc.i multitude

(*. 'talllnkii . .Moses"

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ti.OUU, UUU. UUU (V 11) Queiiion 1. Next. V 28 .1. 11:17-20. 25 ^. ..jwhatJcihrohad advisedMoses to do a* in Ex. 18:13-27. Cp. Num. 11:16-25

a The 70 elders of Num. 11:13-27 were the chief judges of I siael. The various leaders over lO'i, 50's, lOO's, and 1,000's no doubt settled some n.atters between the men over whom they ruled: but whatever they could not settle was brought to the 70 elden and Moses (V lC-17)

b 6 commands ol^.s^oses to judaes:

1 Hear the causes between your brethren (v IC)

2 Jud^e righteously between your brethren and strangers among you

3 You shall have no respect of persons in judgment (v 17)

4 You shall not consider any cause too small or too great to judge

5 You shall not be afraid of the face of any man. for you judge for God

6 If a cause is too hard for you, bring it to me and I will hear it

c Moses served asthe supreme court and the other judges served as the lower court (v!7;Ex.l8:13-27:Num.ll:13-27) See Government in Israel , p. 197

12 qualifications of leaders:

1 Able and God-fearing (Ex. 18:21: 2 Sam. 23:3: Ezra 7:25)

2 Truthful (Ex, 18:21; Dt, 16:19)

3 Havinghatredofcovetousness(Ex. 18:21) (Ex. 23:8)

4 Of a disposition to refuse bribes

5 Wise and understanding (Dt.l:13)

6 Prominentinthetnbes(Dt.l:13)

7 Having love of justice and judgment (Dt.l:IC; 16:18-19; 27:19; Zech. 7:9-10) 16:19: 25:l;Isa.5:23)

8 Without respect of person$(Dt,l:17:

9 Fearless (Dt, 1:17)

10 Conscientious (Dt. 1:17)

11 Strong and courageous Qosh. 1:7)

12 Obedient to the law (Josh, 1:7-8)

d This refers to the 11 days of v 2. See 8:15; 12:16; 13:26: Num. 10:1-11:35

e This was the first arrival at Kadesh (v 19-22 with Num. 13-14)

f This reveals the fact that Moses, instead of sending spies, would have gone up immediately to occupy Canaan from the south (v 20-21). The people were the ones who suggested sending up the spies (v 22). Moses made inquiry of God who then gave him command to send the spies (Num. 13:1-25)

g One of the biggest blunders of Israel.

1M$

I haL

If the nation had obeyed Moses as he commanded in v 20-21. and oot demanded that spies be sent to see if the land was as God had described it to them, they would have been blessed thereby (»".: 10-12) 7 blessings would have been theirs:

1 Settlement in Canaan 40 yTs.earlier

2 rhe old generation would not have been condemned to die 'Num. 14)

3 Freedom from 40 years of hardships, plagues.and other curses of N um. 14-25

4 1 lieir ownbravery would have been confirmed and cod honored (Num. 13-14)

5 They would not have suffered disgrace and defeat by their enemies (Num. 14:40-45)

6Kotah and company very likdly would not have rebelled and peace would have continued (Num. 10-17)

7 The people would liave had better livlngconditions. food and raiment 40 years sooner (Num. 11; 20; etc.)

^^- Com, from column 2

16,17. 18; 27:1, 4, 10; 28:1. 13. 14. 15: 20:4. 10. 12. 15. 18. 28; 30:2. 8. 11, 15. 16, 18. l^); 31:2. 27: 32:4€)

n Moses considered that the prophecies predictinglsrael asthe stars in number, were now lullilledfv 10; 10:22; 28:62. Cp.Josh, 11:4; Judg. 7:12:1 Sam. 13:5: 2 Sam. 17:11; 1 Ki. 4:20. 29)

o Sec note b. Ex. 12:37 for estimates of

a Question 2. Next, 3:11

b It IS remarkable how easily brethien can discourage one another widi a few words. There was no danger at all, for God was with them, as He was40 years later (Num. 21:1-35; 31:49)

c This is another example of men looking on the outward appearance, and not to God (V 28; 1 Sam. 16:7; 2Cor. 10:7) d These were actual giants, 12 to 18 feet tall or more. See Giants, p. 62

e They were a power ful giant tribe often mentioned in Scripture (v 28; 2rl0,11, 21; 9:2; Josh. 11:21. 22; 14:12, 15). See Giants, p. 62

f Moses' appeal made to Israel when the ^ies rebelled is given here to call attention to the mighty acu of God which had been wrought for them in Egypt, and all through the wilderness up to this time (v 29-31. See Miracles in Index)

g All the miracles Israel had seen did not cure them of unbelief, nor will miracles today accomplish any more (v 32). The disciples saw more miracles than the nation didcoming out of Egypt, and yet the y were full of unbelie f and hard-ness of heart regarding the resurrection miracle, after Christ's many infallible proofsconcerningit(Mk.l6:14;Lk. 24: 25).Ifonewillnot believe the Word of God, he wiU not believe though one should rise from the dead (Lk. 16:30-31). Israelites had several daily miracles in their midst - the manna (Ex.16), thepiUarof fire by night and the cloud by day (v 33), besides other miracles when needed, and yet they could iMt seem to have complete trust in God

h Jehovah chose the camps for Israel all along the way, so they did not need Hobab (V 33; Num. 10:29-31)

i Jehovah became angry many times with the unbelieving and rebellious nation, even twice as many times as Moses, according to the record (note c. Num. 31:14)

J 1st prophecy in Dt. (1:35-40. fulfiUed. Num. 14:23-35; Josh. 3-5). Next, 2:24

k save Caleb and Joshua (v 36, 38)

1 The reason God was angry with Moses was because he smote the rock two times instead of peaking to it on the second occasion, a s God had commanded (Num. 20:8-13). This violated the type of Christ who was to be smitten or crucified only once m It would seem that men with such great powor as Moses, Joshua, and others, woulil not need encouragement, but

tliey do. The possibility of failure is present regardless of the amount of autliority and responsibility (v 38)

n Theverythings wefear are sometimes what God uses to show His power and teach us lessons (v 39)

o When God pronounced the curse of death upon the old generation, then Israel presumed to repent and go ip.but they were defeated (v 41; Num. 14: 23-45)

p 2 commands had been given (v 42):

1 Do not go up among yoM

2 Do not fight. The reason: 1 am not g Tliis shows the stubbornness and presumption of the old generation. God definitely commanded them not to go up, and faithfully warned them of the consequences - defeat (v 42-43); but they went contrary to His orders and were defeated as predicted (v 43-46). They rebelled when God told them to go up (Num. 13:26-14:35), then rebelled again when He told them not to go up (v 42-43)

^^- Com, from column 3

n Some time had come and gone since the message of v 2-8,for Edom was now passed and they were coming near Moab. God forbade them to war with Moab, for the same reasons He forbade them to fight with Edom (v 9-18) o 3 commands - concerning Moab:

1 Distress not the Moabites, neidier contend withthem in battle, for I have not given you the land of Moab (v 9)

2 Now rise up, and get vou over the brook Zered (v 13)

3 You are to pass over the border of

The story of the spies

God's anger for Israel's unbelief

E'gSTt, to deUver us into the hand of the Am'or-ites, to destroy us. 28 "Whither shall we go up? our^brethren have discouraged our heart, saying.'^The people is greater and^taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the'An'a-kim§ there.

•29 Then I /said tmto you. Dread not, neither be afraid of them.

30 The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in E'gypt before your eyes;

31 And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 ^et in this thing ye did not believe the Lord your God,

33 Who went in the way before you, toAsearch you out a place to pitch your tents in, in fire by night, to shew you by whx t way ye should go, and in a cloud by day.

■34 And the Lord heard the voice of your words, and'was wroth, and sware, saying, *35 'Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save*Ca'leb the son of Je-phiin'neh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord.

37 Also the Lord was 'angry with me for your sakes, saying. Thou also shalt not go in thither.

38 But J6sh'u-a the son of Nun, which standeth before thee, he shall go in thither: encourage ""him: for he shall cause Is'ra-el to inherit it.

39 "Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.

8 False repentance, war and stay at Kadesh rehearsed

41 "Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all; that the Lord our God com-; manded us. And when ye had; girded on every man his weap-' ons of war, ye were ready to go [up into the hill. i {42 And the Lord said imto i me, Say unto them,"Go not up, i neither fight; for I am not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye'would not hear, but rebelled against the commandment of the Lord, and went presumptuously up into the hill.

44 And the'Amor-ites, which' dwelt in that mountain, cam^ out against you, and chased you, as"bees do, and destroyed yoo in Se'Lr, even untolior'mah.

45 And ye returned and wept before the Lord ; <^ut the Lord would not hearken to your voice, nor give ear unto you.

46 So ye abode in Ka desh many'tiays, according unto the' days that ye abode there.

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CHAPTER 2

II Forty years wandering re -told (Dt.2:1-3:29; Num.15-20).

1 Wanderings around Mt.Seir

T HEN we turned, and took our journey into the wiJ-demess'by the way of the Red sea, as the Lord '■spake unto me: and we compassed mount Se'ir many days.

2 Wanderings through Edom

■ 2 And the Lord spake unto me, saying,

•3 'Ye have compassed this mountain long enough: turn you northward.

•4 And conmiand thou the people, saying. Ye are to pass through the coast of your brethren the children of E's^u, which dwell in Se'ir; and'they shall be afraid of you: take ye good heed unto yourselves therefore:

•5 Meddle not with them; *for I wUl not give you of their land, no, not so much as a foot breadth; because I have given moimt Se'ir imto E'sau for a possession.

•6 'Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may driiik.

7 For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness :'"these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of E'sau, which dwelt in Se'ir, through the way of the plain from E'lath, and from E'zi-on-ga'ber, we turned and passed by the way of the wilderness of Mo'ab.

3 Wanderings through Moab

■ 9 "And the Lord said unto me. Distress "not the Mo'ab-ites, neither contend with them in battle: "for I wiU not give thee of their land/or a possession; because I have given Ar unto the children of Lot for a possession.

10 The*E'mim§ dwelt therein in times past, a people great, and many, and taU, as the An'a-kims;

11 Which also were accounted giants, as the An'a-kims; but the Mo'ab-ites call them E'niim§.

12 The H6'rim§ also dwelt in Se'Lr beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as is'ra-el did unto

Moab this day (v 18) p Forthe time being Moab was not to be given to Israel, but in the latter days

Israel will possess that land O's. 60:6-

9; Isa. 11:14; Jer. 48:47) q These giant raccsof Fmims, Anakims,

llorims, and others came fron; the sons

of God and daughters of men. See

Gian^ . p. 62

to the time when God spoke ttiis to Israel and they were ready to take the last part of their journey (v 7). They included the 1 year, 1 month, and 5 days before leaving Sinai (Num.l0:ll; 33:3), and the 38 years (of v 14) since the rebellion at Kadesh (Num. 14)

.^ Continued, column 1

a They are called Amalekites and Canaanites in Num. 14:40-45. Either these were more of the Amotite nations; or, in the 38 years since this happened the Amorites had become the masters of the Amalekites and Canaanites, causing them to be referred to thus (v 44). The Amorites were the most powerful people of all the surrounding nations and their name is anf.d in general of the Canaanite peoples

b This might refer to the great numbers of Amorites orCanaanite peoples that attacked the few Israelites who presumed to go up against them contrary to God's command of V 42 (v 44). Bees are such little creatures that a child could crush one between its fingers; yet, coming in great numbers they have been known to kill dogs, horses, and other animals, drive out men and make the land uninhabitable. Pliny states that in some districts of Crete they actually expelled the inhabitants

c Hormah a city southwest of the Dead Sea (v 44; Num. 14:45; 21:1-3).It was conquered by Judah and Simeon Qudg. l:17;Josh. 12:14), and allottadto their joint portion of inheritance (Josh. 15: 30; 19:4; 1 Sam. 30:30; 1 Chr. 4:30). Called Zephath (Judg. 1:17) d Weeping before God does not always me an the persons are brought to obedience.Sometimes the weeping, as here, is over defeat and not their consecration to obey God. Already God had given them up to die in the wilderness because of repeated acts of rebellion. He had endured enough with them and was now holding to His decision of doing away with the old generation (Num. 14:23-35)

e This reveals that Israel stayed at Kadesh a long time and did not go immediately into wandering (v 46)

f This was after the many days at Kadesh. which could mean nionths or even a year or more (v 1)

g In the direction o f the Red Sea, or southward and compassed mount Seir many days. Mount Seir is not to be taken as a single mountain, for the name refers to an extensive range of about 70 miles north and south and 30 miles east and west. Israel no doubt had many encampments of long periods in this mountain country,until they finally reached the Red Sea at Eziongaber and Elath or the gulf of Akabah (v 8. Cp. 1 Ki. 9:26). Before their anival here they were encamped at 17 or 18 places with indefinite stays at each place (Num.33:18-35). Afterward they came back to Kadei, then took the final trips on the east of Edom and Moab and entered Canaan from the east side of Jordan (.Num. 33:36-50)

h In Deuteronomy the Lord spake:

1 To Moses (2:1, 2,17; 9:13; 32:48)

2 To you (4:12. 15; 10:4)

3 To all the assembly (5:22)

i 3 commands - concerning Edom: 1 You have compassed this mountain range long enough.Turn northward(v 3) 2Command the people to pass through the border of Esau, but take good heed to yourselves that you meddle not with them (v 4-5)

3 You shall buy meat and water of them, for Cod has blessed you with riches and has provided you with all you have needed these 40 years (v 6-7) j The fear of God was upon the nations round about and this was the secret of having no war with the many peoples who were their enemies (v 4; Josh. 2: 9-11) k This must be understood dius: that God did not intend for them to have the land of Esau for the time being, for in the future they will possess Edom and Moab and all the Sinai peninsula (Ps. 60:8-9; Isa. 11:14; 63:1-5; Ezek. 48; Amos 9: 12; Oba. 1, 8) 1 At Kadesh Moses had sent messengers to Edom. The people then were hostile and would not permit the nation to cross into their country, b'Jt now the Edomites were afraid of Israel (v 4-5 with Num. 20:14-22) m The 40 years here were from the exodus

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b See iS ycjw of wjnJen u,;, p c It leemj thjt Cckj v.

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them, fof I hjve ^venthelr Und toih<r chllJrenof Amr-vr '. rL. • Thlj waithc 3rJ ic^t. n 3rd people whorrj i oJ prutCvtcJ fioDi ihe iword of Iiracl at th's time:

1 D€icendann of < :.>ni. tte brofierof Jacob(v4 :19-34; 36:1-43)

2 Dejcendanti of Moab. the ton of Lot (V - 38)

3 Dc: on, the looof Lot(v 17-^.37; 3.1o;oeiu 19:30-38: Joih. 12:C: 13:10)

This ihows the wonderful character of Cod-to retTiember and bleu relatives of Hli friend, Abraham. Me spared Loc from desQjction In Sodom because of Abraham (Gen. 19:29). and now. after 400 years or more He sill remembered HIj firtend and was protecting his descendants. God hkcwise remembered the son of Isaac - Esau, for the same reason, that of being a relanve of Abraham and Isaac I

e This mua also be understood in the i same sense as v 9 and 19, as being temporary. God did no< plan for Israel to destroy the Edomlies, Moabites, and Amonites at this time and lake their land, although it was His Intention to , give it to laael from the very begin- I Ding; and so it will be In the Millen- I olum when all of this country will be a pan of eternal Israel under theirMe*-riah Osa. 11 14: Ezek. 48: Zeph. 2:^. All three of these peoples, the Edom-ites, Moabites, and Ammonites made constant trouble forGod's people in the years that followed, so He ceased protecting them and finally determined that they should be subject to Israel and theu laods should be a pan of the I promised land !

f This means that the land of Ammoo was also a landof giants, as Edom and Moab were, but had been dispouesied by God through these people of Abraham and Lot (V 20-23). See Glanu, p,62 \

g This was only about 3 97 yean after the flood of Noah, » the dwelling of the glaixs In Edom,Moab, and Ammoo lo old Dme had to be during this period for tbcm tobedispoisessed by the Ammon-^ ites. The giants mentioned here came from the scconu eruption of angels among men for the purpose of occn)y-log the promised Und in advance of Abraham in an effon to keep the Me»-nah from coming Into the world. Like tho«c of the first erupuon before the flood, these gjant races since the flood came from the fallen angels and daughters of men (Gen. 6:4: Jude 6-7). See Gtanu. p. 62

h Thus far in Deuteronomy several branches of gtanu are mentioned - Anaklnu,Emlms(tcmblconesi. . (Rephalm), Horims. Zamzu Ooved ones), and A vims (1:28-..*; .:. 10-12, 20-23.Cp. 3:11-13). These UK but a few references to glanu in .scripture. Many were left toflght lBael,but God told His people not to fear them {l:23-2>. Num. 13:2£-a3)

1 Heb. ch to sur-

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j It cannot be proved where <.aphtor was located and who thesT po^^^le were, except that they wcp : inis of

MizraliTi who settled 1. . -n. !'j:

13-14).Caphtot IS cUi:..c - j»

scholars to be Crete, a , .n

Egypt, Phoenicia, Cllicia, *.iJ oap-padooa Id AUa Minor. M.ffat Uans, it Cretians from Crete; the PesUtu, |

, the Uttd of ■ which the I them.

•13 Now rise up. saicf /. and cet vou over tit* 'brook Z* red. And we went over the brook Z* red J

14 And the space in which we' came from ILk d>- • • ne-4. until »-e were c ■ the bfcjok !• '

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host, as the L-kl' swaxe tinto

them.

15 For indeed the hand of the LoBD was a^ain^t them, to "■ ■ the ; .:ned.

lb * bj :: can:L- to ;iuss,'^when ill the men of war were consumed and dead from among the people,

■17 That {he Lord spake unto me, saying.

18 Thou art to pass over through Ar. the coast of M6 ah, this day:

4 Wanderings through Ammon

19 And 'uihen thou comest nigh over against the children

I will neither turn :it hand nor to the

left.

28 Thou shalt sell me meat for money, that I may eat; and itive me water for money, that I may drink: only I will pais through on ray feet;

29 (As the children of £'s«u which dwell m S< ii, and the "' ab-ites which dwell in Ar,

unto me;) until I shall pass ever Jftrdan into the land which the Lord our God giveth us.

30*But Sfhen king of Htsh'-bAn would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into' thy hand, as apfeareth this day. ■31 And the Lord said unto me. Behold, »I have be^un to give Si hd>n and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then SiTiin 'came out against us, he and all his people, to fight at Jd hiz.

33 And ^the Lord our God delivered him before us; and we smote him, and his sons.

of kmmdn. distress them not and all his people

nor meddle with them: for'I 34 And we took all his cities

will not give thee of the land of the children of Am m6n anu possession; because I have given it unto the children of LBt for a ' n.

20 ' > was accounted

a ' i^^ints: giants dwelt

f ' -. old time; and the

Am TYi: r.-ites call them •Z4m-ziimtnimj;

at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Ar'6-er, which is by

I A People great, and many, the brink of the river of Ar nOn.

and tail, as the An a-kimj; but and from the cit>- that is by the

I the Lord destroyed them be river, even unto f,U e-ad. there

fore them; and they succeeded

them, and dwelt in their stead:

22 As he did to the children of £'s«u, which dwelt in SS ir, when he destroyed the H6'-rim? from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the A'vlms which dwelt inllA-z^rim, even unto Az zah, the^Ciph t6-rlm5, which came forth out of Ciph t<5r, destroyed them, and dwelt in their stead.)

5 Wanderings through Cil-

ead: conquest of Sihon the

Amorite (Num. 21:21-32)

^24 • *Rise ye up, take your journey, and pass over the river Arn6n: behold,'I have given into thine hand Si h&n the Am Ar-ite, king of H*sh b6n.

was not one city too strong for us: the Lord our God delivered all unto us: 37 Only unto the land of the children of 'Am mdn thou earnest not, nor unto any place of the river J4bb6k, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbad us.

CHAPTER 3

6 Wanderings through Ba-shan: conquest of Og the Amorite (Num. 21:33-35)

THFN we turned, and went up the way to BA sh&n: and ^g the king of BA shAn came out against us, he and all his people, to battle at £d'-re-i. ... f 2*And*the Lqbd laid unto me. and his land:"T>egm to possess Fear him not: for I will deliver If, and contend with him in battle.

25 This (la^'will I begin to put the dread of thee and the fear of thee upon the nations thai are under the whole heaven, who shall hear report of

• t.,. .. .. „ I V. .'! t. II It

out of the will! . e-

mdth unto .^i r. n k;:i,: of H^sh b6n with words of peace, Mying,

27 Let me pass through thy Und: 1 will go along by the 1 faa siun.

(Japhedoklan ... out olCaphedokl. and theSepL. t-appadocians ... out ofC.tp-padocia . WK.evcr they were they be-came a part of the Philiitinr natiiio which occupied the lan»i ,-s

even to Azzah or Ca/a 1 . n,

10:13-14)

Cootlnued. column 4 ^

tostjyonthc highway not disturbing or plunJcnnj on cither side of ihe road, *' - '*>» whatever the people

ncc%j^.^^w. '■■'.'■ — ", ,.w_ ample* - t) .^,

whose cou.. VI, w d

aiound without Klviti. (y

»'^ "^ ■ . wrjch::.aJc war

n(

a The offer of Moses lov 26-29wasfain and It would have avencd the immediate destruction of Sihon and hlspeople: but being a Hjbbom and proud ruler be refused tfc terms of peace. Under these circumstances it became neccuary to have war (v 30j

b 3 beginnings In this chapter

1 Begjnnlniii of wars (v 24)

2 Bcgliming of fear of Ivael (v 2S)

3 Beginning of possession (v 31)

c Slhoo was the aggressor (v 32; Num.

21:23; Judg. 11:20) d 7 results of war with Sihon:

1 God delivered him before us(v33)

2 Wesmote him, his sons, and people

3 We took all his clUes (v 34)

4 We unerly destroyed all the men, women, and children

5 We took their cattle for a prey unto ourselves (v 35) we took

6 We gathered spoil of all the diles

7 There was not a city too strong for us, for the Lord delivered all unto us (V36)

e Ammon was located west and a little north of the kingdom of Sihon, and somewhat south and west of the kingdom of Og. near the nver Jabbok which separated Sihon and Og. It was on this liver bank that Jacob wrestled with Jehovah (Gen.32:22-32). The Ammonite territory was exempt from this present conquest, as well as were Moab and Edom (V 4-23) f Then - after sihon and the Amoiltes were completely destroyed and we possessed the land from the Jabbok to Amon along the river Jordan, we went to Bashan and conquered Og, king of Bashan (v 1-22)

g Og was a giant, one of the Rephaim, a man who had a bedstead 18 ft. 9in. long and 8 fu 4 In, wide (v 11). Some tribes were made ig) of many giants; but it appears that the Rephaim branch was about exterminated (v 11). See Glanu, p. 62

h 3rd prophecy in Dt. (3:2, fulfilled, V 3-13). Next, V 21

i 7 results of war with Og:

1 God delivered him into the hands ot Israel with all his people (v 3)

2 We smote him until there was none remaining

3 We took all bis cities, being 60 walled cities, many villages, and unwalled towns (v 4-5)

4 We unerly destroyed them - men. women, and children as we did the Amorites under Sihon (v 6)

6 We took all the cattle, and the 901I of the many cities and villages for a prey to ourselves (v 7)

6 We took from these 2 kings (Sihoo and Or) all the land along the nver Jordan from the Dead Sea on the south Co mount Hermonon the north beyond the Sea of Galilee (v 3-9)

7 We took all the cities of the plains, *U of GUead.and all of Bashan (v 10)

J See The Argob . p. 210

^*- Cont. from coluinn2

k Sfold command - nse up. take your journey, crou the nver Arnon, begin to possess the land, and contend with Sihon in battle, for 1 have given him into your hands (v 24)

1 2nd prophec v in Pt. f 2:24 -2&.fulfilled, V 2»:.-37: Num, 21). Next, 3:2

m This wasthe actual bc»ynningof their posseuingthe land promised to Abraham $ome470y«ar$beforc(v24; Gen. 12:1-7: 13:14-17: 15: IS-Cl i.Fror: here on Israel expanded her conquests until in ine prosperous reigns of Pavid and Solomon ihc nation ruled over all surrounding lands even to the river Eu-phr.ttes.J;>mir.jtir;the ^yrians.Moab-

'■ nites.Philisanes, * . lia(2sam.5,3,10) nhcctx, 15:14-Ii; Josh. 2:9-11 o Before ma km.; v...r, "ncj had given thcAmori! uty of avoiding it by per . :_ -1 to go through

their land: and he had made a pronusc

DEUTERONOMY 3. 4

Moses' exhortation

An exhortation to obedience

a These cities were the 60 of v 4 that had high walls, gates, and bars. How many unwalled towns and villages were taken is not known. The record only says a j^eat many (v 5). The stone cities of Bashan point to a race of great stature (note j, v 4)

b Israel, having learned the wrath of Moses when they did not destroy all the Midianites(Num.31:13-19), afterward destroyed all they were supposed to, of the subjects of Sihon and Og(v 6).Virgins were perhaps kept alive as in the case of Midian (Num. 31:18)

c AU the cattle and spoil of the cities were distributed among those who fought the actual battles and the congregation, as in the case of Midian. Cattle here must be understood as a general word meaning all stock - cattle, sheep, goats, asses, and other animals, for they also were to be spared and divided amongthe men of war and the congregation (Num. 31:25-54)

d This proves that the Bashanites under Og were also Amorites (v 8) e The river Arnon was the southern boundary between Moab and the kingdom of Sihon, and mount Hermon was in the extreme north of Palestine, marking the northern boundary of the kingdom of Og.The river Jabbok divided the two kingdoms of the Amorites (v 8: 3:16; Num. 21:24; Josh. 12:2; Judg, 11:12, 22)

f The word Sirion means breastplate and Shenir means coat of mail (v 9) ~

g Remnant of the giants (Heb. Rephaim, a prominent tribe of giants that pre-viously occupied Palestine). The Rephaim had been defeated in battle by the kings of the east in the days of Abraham, some 470 years before (Gen. 14:5). See Giants, p. 62

h Bedsteads of iron and other materials besides wood were much used back then, because of strength and durabil-ityand the fact that insects commonly inJFested wood i Question 3. Next, v 24 j This would be 18 ft. 9 in. by 8 ft. 4

in., counting a cubit as 25 in, k See note j, v 4

1 The land of the Rephaim (2:11, 20; 3: 11,13; Josh. 12:4: 13:12; 15:8; 17:15; 18:16), The Rephaim had built these giant cities of B ashan and had occupied the whole of these lands, together with other giants mentioned in 1:28; 2:10-12,20-23; Gen. 6:3; Num. 13:33; etd See Giants, p. 62 m Meaning the villages of Jairin Bashan Oosh. 13:30; Judg. 10:4; 1 Ki. 4:13; 1 Chi. 2:23) n Unto the time of this writing, from Num. 21 to the 40th year of Dt. 1:3

0 The Ammonites did not live along the Jordan, but further east and withjabbok as their border on the south (v 16). All the land along the Jordan from the Dead Sea to the sea of Galilee and on up to mount Hermon belonged to Israel

p Meaning, the springs of Pisgah

q Command - you shall pass over armed

before your brethren and help them

conquer the land and become settled;

then you shall return to your possessions

(v 18-20)

^»- Com, from column 3

9 Keep His statutes and commandments, that it maybe well with you and that you may live long lives (v 40)

1 21 blessings of obedience:

1 Long life (v 1, 4, 10, 40)

2 Success (v 1, 5. 40)

3 Mercy and justice (v 3)

4 Wisdom and understanding (v 6)

5 World wide reputation for wisdom, knowledge, and greatness (v 6, 7)

6 Nearness to God (v 7)

7 Answers to prayer

8 Perfect code of laws (v 8)

9 Good and lasting memory (v 9)

10 The only true religion to teach to children (v 9-10)

11 Learning the fear of God, which is the beginning of wisdom (v 10; Pr. 1:7)

12 Preservation from corruption through idolatry (v 16-19) 20)

13 Being a special people of God (v

5 All'^ese cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we ^utterly destroyed them, as we did unto Si'h6n king of Hesh'bon, utterly destroying the men, women, and children, of every city.

7 Buf^all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of thc'Am'or-ites the land that was on this side J6r'dan,'from the river of Ar'non unto mount Her'mon;

9 (Which Her'mon the Si'do'-ni-an? call ^Sir'i-6n; and the Am'or-ites call it She'nir;)

10 All the cities of the plain, and all Gil'e-ad, and all Ba'-shan, unto Sal'chah and Ed'-re-i, cities of the kingdom of 6g in Ba'shan.

11 For only 6g king of Ba'shan remained of the*remnant of giants; behold, his bedstead was a'■bedstead of iron; 'is it not in Rab'bath of the children of Am'mon? 'nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

7 Land east of Jordan divided (Num. 32; 34; Josh. 13)

you; 20 Until the Lord have given rest unto your brethren, as well as imto you, and until they also possess the land which the Lord your God hath given them beyond Jor'dan: and then shall ye return every man unto his possession, which I have given you.

9 Charge to Joshua (Num. 27:15; Dt. 31:7, 14; 34:9; Josh. 1)

*21 """And I commanded J6sh'-u-i at that time, saying, ^hine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest. •22 Ye shall not fear them: for| the Lord your God he shall fight for you.

10 Moses' unanswered prayer

23 And I "^besought the Lord at that time, saying,

24 O Lord God, "thou hast begun to shew thy servant thy greatness, and thy mighty hand: 'for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, land, which we i and see the good land that is that time, from i beyond Jor'dan, that goodly

12 And this possessed at

Ar'6-er, which is by the river Ar'nSn, and half mount Gil'e-ad, and the cities thereof, gave I unto the Reu'ben-Ites and to the Gad'ites.

13 And the rest of Gil'e-ad, and all Ba'shin, being the kingdom of 6g, gave I unto the h^ tribe of Mi-nSs'seh; all *the region of Ar'gob, with all Ba'shan, which was called'the land of giants.

14 Ja'ir the son of MS-nas'seh took all the country of Ar'gdb unto the coasts of Gesh'u-ri and Ma-ach'a-thi; and called them after his own name,"^a'-shan-ha'voth-ja'ir, "unto this day.

15 And I gave Gil'e-ad unto Ma'chir.

16 And unto the Reu'ben-ites and unto the Gad'ites I gave from Gil'e-ad even unto the river Ar'non half the valley, and the border even unto the river Jab'b6k,'V^/iic/i is the border of the children of Am'm6n;

17 The plain also, and Jor'dan, and the coast thereof, from Chin'ne-reth even unto the sea of the plain, even the salt sea, under 'S.sh'd6th-pi§'gah eastward.

8 Conditions of land grant (Num. 32:20-33)

•18 * And I commanded you at that time, saying, The Lord your God hath given you this land to possess it:'ye shall pass over armed before your brethren the children of i§'ra-el, all that are meet for the war.

19 But your wives, and your little ones, and your cattle, {for I know that ye have much cattle,) shall abide in your cities which I have given

14 An inheritance (v 20, 38>

15 A covenant with Jehovah (v 23)

16 Faithfulness of Clod (v 31)

17 Manifestations of God (v 32-34)

18 ProofthatJehovahisGod(v35, 39)

19 Victory over enemies (v 38)

20 Prosperity (v 40)

21 Blessings upon offspring (v 40) mCp. 12:32: Pr. 30:6; Rev. 22:18-19

moimtain, and Leb'a-non ■ 26'But the Lord was wroth with me for your sakes, and would^not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. $27'■Get thee up into the top of Pig'gah, and'lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jor'dan.

•28 But charge J6sh'u-d, and encourage him, and strengthen him: for he shall go over be fore this people, and he shall cause them to inherit the land which thou shalt see. 29 So we abode in the valley over against'Beth-pe'or.

CHAPTER 4

in Warnings and charges to the new generation (Dt. 4: 1-43). 1 Five warnings: (1) Hear and obey the law (Dt. 4:39, refs.)

iiyrOW therefore ^hearken, O ^' is'ra-el, unto the statutes and unto the judgments, which I teach you, for to do //lem.'that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

(2) Do not add to or take

from the law but keep it

(Rev. 22:18-19)

• 2 Ye shall'^ot add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I conunand

(V 15-20)

7 Take heed to yourselves lest you forget the covenant of Jehovah and make false gods and be consumed by the jealousy of God (v 23-24)

8 Know this day and consider in your heart that Jehovah is God (v 39)

^ Continued, column 1

a 4th prophecy in Dt. (3:21-22. fulfilled. Josh. 2:1-12:24). Next, v 27

b Command to Joshua - you shall not fear the nations sunounding you, for God shall fight for you,and all the kingdoms where you go shall be destroyed as Sihon and Og were (v 21-22)

c Moses' last plea to be allowed to go over into the land, and for God not to deny him because of the one sin of smiting the rock twice (v 23-25:4:21-22;Num. 20:8-13). He wanted so much to enter the land, but God said, "Let it suffice thee; 5)eak no more unto me of this matter" (v 26). It may seem that Moses' punishment was too severe, but when we consider that the smiting of the rock the second time broke the all-important type set before Israel and the whole world to portray the truth of Christ being crucified once and only once for sin; and when we realize that the second smiting pictured crucifying Him afresh and putting Him to open shame, then we kiww that what Moses reaped was just (cp. Heb. 4:6-9; 10: 26-29). God considered it necessary to make Moses an example which would emphasize these truths to all men once and for ever. The sin of Moses which involved the greatest truth of the ages could not be looked upon by God as a trifling matter, regardless of how much He loved Moses and would like to give him permission to enter the promised land

d This part of the plea of Moses was impressive and by it he may have hoped to persuade God to let him go into the promised land. Perhaps he thought that God would relent by now, in view of his long period of faithfulness and the present success of Israel in defeating their enemies. The least Moses could do would be to make the plea in his dying hour. Man at such times may become especially merciful, but God is merciful all the time, not only at a person's death or funeral.He knew what wasbest.inviewofthe truth regarding the smitten rock which was involved; He could not afford to encourage cru-cifyingChrist afresh in type any more than He will tolerate such in reality

e Question 4. Next, 4:7

f The record shows Moses relating his prayer to Israel to the end of v 25, then recounting how God was wroth with him and quoting the final answer to Iris prayer, in v 26

g See A lesson on prayer, p. 204

h SthprophecyinPt. (3:27-28; v 27 ful-filled in Dt.34;v 28 fulfiUed in Josh. 2:1-22:34). Next. 4:21

i 2 commands - for Moses :

1 Get up into the top ofPisgah, and lift up your eyes and see the land, for you will not go over this Jordan (v 27)

2 Charge Joshua, encourage him, and strengthen him, for he shall go over before this people, and shall cause them to inherit the land (v 28)

J Heb. the house of Peor . the place of the temple whereBaal was worshipped.and located on mountPeor (v 29; 4:3; Num. 23:28; 25:3.18: 31:16; Josh. 22:17).It was allotted to Reuben Qosh, 13:20) k 9 commands - obedience:

1 Hearken (Heb. shama. to hear intelligently; be obedient to; regard: publish and show forth; pay attention) to the statutes and judgments (v 1)

2 You shall not add to the word which 1 command you. neither shall you take anything from it.that you may keep the commandments of Jehovah (v 2)

3 Keep and dothe statutes and judgments of Jehovah, for this is your wisdom and understanding in the sight of all nations (v 5-6)

4 Only take heed to yourself, and keep your soul diUgenily, lest you forget whatyouhave seen and your heart depart from them (v 9)

5 Teachthesethings to your sons and coming generations, that they may learn to fear Me all their days (v 9-10)

6 Take good heed to yourselves, lest you corrupt yourselves by making graven images, and lest you worship the heavenly bodies like the heathen

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J blew every iiuQ ttui wot joioctJ to jvlultetuus worship tu Bui (v S)

4 bancUoncJ and blcsscJ tlic act of PtUnehas io ilayio,; .iinn (v O-l'j)

5 bent a pU^uc which, wiih ^^w«c U^o iini crucilicd. dcsuoycd i^t, uOU (V 9: 1 Cat. 10:8)

6 Com invaded tbe dcuructlon of Midiaoitci because ot ua (v 10-18)

b InconUdM to the dcsriiction of 'Z4. 000 tbe reft of Israel was preserved (v 4) c 3rdof9coinmandmenuh«e,ootek,vl

d The outsLandiiin example of Israel ^niontithe naeions in revealing a conUost between Jehovah and idols, and the RTcai blcssan>(s ot serving Ood was not manifest in outward show, but in ample obedience to Jeliovah.Physical-ly. mentally, spiritually, supernatiaal-ly, militarily, matenally. and sovcrn-menully-in every phase of human life and success Israel was so far above the other nations when in obcdieiicc (hat there was no comparison (v 6-8)

e Questions a-t. Ni \t, v 32

f 19 th inits that cuiisuiute a great nafloo:

TERONOMY

Trou. 3 Y

ithf- !

1 Wisdom and understanding through the laws of C'Od (v 5-0)

2 Nearness to c-od through coose-cratioQ to His Word and will (v 7)

3 Miraculous answers to prayer

4 The possession of God's righteous statutes and judgments (v 8)

5 L)bedicnce tu the laws of Cod (v 1. 5-6. 9. 14. •:3-24)

6 Acceptance of Cod's Word as it is without change and additions (v C)

7 Haired of idolatry (v 3-4.15-19)

8 Sound and biblical educational, economical, and civil program (v 6-10, 14)

9 Absolute faith in the providence of God and trust in dim against all enemies (v 38-40)

10 Kecogmtionof Cod as the Creator and sovereign of all things (v 10-20. 32. 39-40)

git was the duty of every parent in Israel to teach and instil within the heart of cverychildthe vrtsdomand knowledge of Cod, as stated in the Scriptures (v 'J-10, 14:6:0-'>, 2 Tim, 2:14: 3:15-17)

h Command - gather Me the people to-gettjcr to hear My words, that they might learn to fear Mc (v lu)

i This is the primary purpose of hearing the Word of God iji all ages (v 10; kom. 10:17: 2 Tim. 2:15: 3:15-17)

J Israel saw with the eyes the manifestation of God and the mountain being on fire, the smoke, the clouds, and the thick darkness (v 11). They heard with the ears the voice of Cod (v 12-13: 5: 22-24). Whether they smelled the smoke ot felt the darkness, and clouds IS not stated, but they could have if they had been close enough, asm E^gypt (Ex, 10:21), Thus God can be understood and become known to man through physical and natural faculties

k Here God's covenant with Israel is called the 10 commandments, because they give a gifl of the whole law and summarize the principles thereof. It is, therefore, impossible to have the law of Moses, or ilie covenant at Sinai abolished , done away, and completely annullcu' wiihout havinu the 10 com-mandmunts annull'-'l. ,15 u pl.ilnly stated in n and new i of N. 1.

1 Many modern fallacies arc based upon a wrongunderit.indiiiv; ot rhe 10 commandments in rctiard to their part In the present program of God, Being a part of the covenant made at >lnai, which covenant is r>ot in force today, means that the lOcommandnients ore now abolished. Tlie only ones of the 10 that relate to Christianiiy are those wtilch formapart ot the new covenant, rhey are ■> m niirn^T. <h'- 1th com-mandnieni! I alto-

gether. Sec ,,nd 20

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destroyed them from

4 *Bur yc that did cle«ve unto th> I, ;. your (jod a'tr «Uvc of you this day. t. I have taught you statutes ji:i 1 ■; l.rnents. even as the L ki' my God commanded me, that ye should do so in the land whither ye go to possess it.

•fi'Xeep therefore and do '.hem; for^his u your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation 15 a wise and understanding people.

7 For*what nation is there so great, who hath God so nigh unto them, us the Lord our God IS in all things that we call upon him for?

8 And what nation is there Uo great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

(3) Live diligently by the law and instill it in the children

•9 P I to thyself,

and ; :! diligently,

lest tJiou lurKt-t the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but'teach them thy sons, and thy sons' sons;

|10 Specially the day that thou stoodest before the Lord thy God in H6 reb, when the Lohd said imto me.*Gather me the people together, and I will make them hear my words,'that they may learn to fear me all the days thiit they shall live upon the earth, and that they may teach their children.

11 And 'ye came near and stood under the mountain: and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

■ 12 And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

13 And he declared unto you his*covenant, which he commanded you to perform, 'even ten commandments; and "Tie wrote them upon two tables of stone.

§14 * And the Lokd commanded me "at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

(4) Live free (rum all idola-

try (Ex. ^0:41 . refb.)

•15'Xftke ye therefore good Jjred unto v<": ?or ye

saw no mann< i iitudeon

the day that the L<ihii spake unto ynii in Ho reh out of the mid'.' ■ rr:

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of the%on furnace, even out of tgypt.'to be unto him a people of inheritance, as ye are this day.

•21 ^Furthermore the Lord was angry with me for your sakes, and*sware that I should not go over J6r dan, and that I should not go in unto that good land, which the Lord thy God giveth thee/or an inheritance: 22 But I must die in this land, I must not go over Jordan: but >e shall go over, and possess that good land.

(5) Cleave to God: never provoke Him to jealousy

•23*Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. 24 For the Lord thy'God is a consuming fire, even a'jealous God.

2 Twentyfold prophecy of sin, dispersion and conversion of Israel inthe latter days (Dt. 30:3,refs.)

♦ 25 • *WJitll thou Shalt beget children, and children's children, and ye shall have 'remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And the Lord shall scatter you among the nations, and ye shall he left few in number among the heathen, whither the LoKii shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shall sf«k the Li>r[> thy God, thou shalt find hint, if thou seek him with all thy heart and with all thv soul.

30 When thou art in tribulation, and all these things are

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7 The likeness of th' ot any of the host o'

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17 Th' ot «nv bea^t that IS oi' li, the likrness of anv winged fowl that flicth in the air,

18 The likeness of any thing that creepelh on the ground, the likeness of any fish that is in the waters beneath the earth:

19 And test thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to*worship them, and serve them, which the Lord thy God hath'^dividfd unto all nations under the whole heaven.

20 But the Lord hath taken you, and brought you forth out

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and to all peoples

d The experience of Israel in Egypt is compared to an iron furnace (v 20; 1 Ki, 8:51-53; Jet, 11:4), It only emphasizes the tf'"-'!'- <'"*'■•'■! ngs of the people under ' ,pt

e Ex. 1'>.5; Dt, . .-..-, , ict. 2:9

f 0th prophecy 1 n Dt, (4:21-22. fulfillcd, clu 34). Next, V 26 gSee 3:27-28; ;Jum, 20:8-13 b 7th of >i commands, note k, v 1 i Sec 9:.3; Hcb. 12:29 J 5:9:6:15; Ex, 20:5; 34:14; Josh. 24:19 k 7th prophecy in Dt. (;:-5-31. V 25-28 fuiniled and suU in fulfillment, 2 Ki. 17 and 25: Kzck. 37; Mt, 23:20-29; Lk. 21:20-24, V 20-31 will be fulfilled at the 2nd advent of Christ,Isa, 11:10-12; Zech,12:10-13:l; 14:1-21: Mt. 23: 39; Rom. 11:2.5-29), Next, 0:10 1 7 major predic :: ' " - ::

1 lieiiiain in • jeneta-Cions (v 25J. i liey uiu Slay ill ttie land for about 35 generations after this prophecy; then in 70 A. D, the Romans destroyed the nation, scanering Israel among all other nations (Mu 23:37-39; Lk. 21:20-24)

2 Hcniain in the land a long time (v 25). 1 liey did for about I.JOO years before final dispersion, excluding the 70 years of captivity to Babylon Qei. 25:11-12; Dan, i:2)

3 Corrupt themselves in the land (v 25), Israel began doing this soon after the death of Joshua and the elders that outlived him who had seen the works of God (Josh. 24:31; J udg.2:7-23). They lived more or less inconuption andsin until they had to go into captivity, as revealed in the books of Judges,Samuel, Kings, and Chronicles. Ihey continued in rebellion until tfiey rejected lhe.S'icssi.iliandv.erc totally destroyed as a nation, 70 A. D, 1 he corruption wasin the form of all kinds of nU'latry, moral sins, rebellions. !y in the rejection ofChrist ai. ^iles CJudg. 2;2Ki, 17: Mt, 23; Lk, 2i.-J-24)

4 You will vitt-Tly porish fr>"Ti the 1 ^~^'

desltoyedand all tlie i><.'> pt a

few who were taken to H Ki,

17 and 25). It happened a^ain in 70 A, D, and since then until recently not many Jews have lived in the land (Lk, 21:20-2l>

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DEUTERONOMY 4, 5

Cities of refuge east of Jordan

The covenant in Horeb

end-time expreaaons . p. 236

a See U of N,T. b 3fold promise to Israel (v 31):

1 He will not forsake you

2 He will not destroy you

3 H e will Dot forget the covenant made with your fathers

c 5 times found in Scripture. "He will not forsake you" is repeated in connection with 5 major subjects.lt is associated with:

1 Keeping covenant with man (v 31)

2 Conquest over enemies (31:6)

3 Responsibilities of life (josh. 1:5)

4 WorkforGod's house (lChr.28:20)

5 The Christian life (Heb. 13:5-6) d Questions 7-9. Next, 5:25

e 2fold geat thing done for Israel:

1 God speaking audibly (v 32, 36)

2 God bringing them out of Egypt (v 34):

(1) By temptations-tests He used to prove them and try their faith (note k, 29:3) cloud

(2) By signs - piUar of fire and

(3) By wonders (note a, 26:8)

(4) By war - hostile engagemenu

(5) By His mighty hand (note a, 26:8) 26:8)

(6) By a stretched out arm (note a,

(7) By great tenors (plagues) i5>on theEgyptiansbefore your eyes (note a, 26:8)

f Here we have the purpose of God in peaking audibly to Israel (v 33), and showing them His great power (v 34). These things were done that they might know that Jehovah was the true God, and that there was none like Him (v 35)

g 3reasonsGodcbose and blessed Israel:

1 Because He loved their fathers(v 37)

2 To drive out and destroy the ungodly nations of Palestine (v 38)

3 To make a place for the descendants of Abraham, Isaac,and Jacob(v 38)

h 8th command in ch. 4 (note k, v 1)

i Know and consider that Jehovah is the only God in heaven and in earth and there can be no other (v 39)

j This is the last command in ch. 4 -keep His statutes and commandments (V 40; note k, v 1)

k Again we have the reward of obedience emphasized to Israel (v 40; note 1. V 1)

1 The cities of refuge were not for wilful murderers, but for anyone who killed another accidently (v 41-42; 19:11-13; Num. 35; Josh, 20)

A lesson on prayer (3:26)

This refusal to answer Moses is not an example ofGod saying NO to men who pray according to His will and the Word of God. Some carelessly say that God always answers prayer, but He sometimes says NO. This is a deceptive excuse of unbelief. God NF/ER has and ! NEVER will say NO to any child of His, anyone who is in"Cbrist and who is sincerely asking according to the promises given. God may say it to people ! who live in imbelief and use this kind , and every other kind of excuse of un- 1 belief in prayer, but He will surely not; sayit to men of faith who ask in faith i intbe name of Jesus Christ,and according to His promises. God cannot and will not refuse to fulfil His own Word, He will meet His own obligations as plainly stated (Num. 23:10; Ps. 89:34; 119:89,90,160; Isa, 46:11; 55:10-11; 2 Cor. 1:20: Tit. 1:2; Heb. 10:28). See Jn.l4:12-15; 15:7.16; 16:23-26: Heb. 11:6; Jas. 1:4-8. When a prayer is not answered tin and judgment are plainly involved asin the case of Moses here,or i it is the result of unbelief (Mt. 17:20; 21:22).The willofGod is not a question where one is truly a child of God. and asking accordingto the promises, for it is the revealed will of God for His children to ask what they will and desire (Mk, 11:22-24; Jn. 15:7)

Similitude explained (4:15) This command was to take heed not to anempt making any idol or image of anything they thought God would look like, though they saw no actual form

come upon thee, even in'^e latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; ►•31 (For the Lord thy God is a merciful God;)*he wUl'iiot forsake thee, neither destroy thee. nor forget the covenant of thy fathers which he sware unto tiiem.

3 Reasons for God's mighty miracles to Israel

32"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as'this great thing is, or hath been heard like it?

33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war. and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

35'Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him.

36 Out of heaven he made

cities he might live:

43 "Namely, Be'zer in the wilderness, in the plain country, of the Reu'ben-ites; and Ra-moth in 6il'e-id, of the Gid-ites; and Golan in Ba shan, of the Ma-nas'sites.

IV Mosaic Law taught the

new generation (Dt. 4:44-7:

26). 1 Place of giving the

second law

44 •"*And this is the law which M6'§es set before the children of Is'ra-el:

45 These are the testimonies, and the statutes, and the judgments, which Mo'seg spake unto the children of l§'ra-el, after they came forth out of

46 " ^n this side Jor dan, in the valley over against B4th-pe or, in the land of Si'h6n king of the Am'or-ites, who dwelt at H§sh'b6n, whom Mo'-ges and the children of Is'ra-el sniote, after they were come forth out of E'g^pt:

47 And they •'possessed his land, and the land of 6g king of Ba'shSn, two kings of the Am'or-ites, which were on this side Jor'dan toward the sxm-rising;

48 From Ar'6-er, which is by the bank of the river Ar'non, even unto moimt Si'6n, which. IS Her'mon,

49 And all the plain on this side Jor'dan eastward, even

le maae siae jor Uiui caaiwaju, even I

thee to hear his voice, that he unto the sea of the plain, under might instruct thee: and upon the springs of Pig'gah.

earth he shewed thee his great fire; and thou heardest his 158 words out of the midst of the fire.

37 And^ecatise he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of E'gjpt;

38 To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land/or an inheritance, as i^ is this day.

4 God's charge to Israel cind | conditions of eternal bless -(Dt. 5:30-33; 6:2; 8:1; 11:8; 30:15)

CHAPTER 5

ing

•39"Know therefore this day, and'consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.

•40 Thou shalt keep therefore his statutes, and his conmiand-ment£, which I command thee this day,*that it may go well with thee, and with thy children after thee, and that thou may-est prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.

5 Cities of refuge (Dt. 19: ll;Num. 35; Josh. 20)

41 •" Then M6'se§ severed three cities on this side Jor'dan toward the sunrising;

42 That the slayer might flee thither, 'which should kill his neighbour unawares, and hated

and

2 Charge to Israel to hear and obey the laws of Sinai

•AND Mo'ses called all Is'ra-aX el. and "^aid imto them. Hear. O Is ra-el, the statutes and judgments which 1 speak in your ears this day. 'that ye may learn them, and keep, and do them.

3 Mosaic Covenant never made with man before Moses

2 The Lord our God^made a covenant with us in Ho'reb.

3 The Lord ^ made not this covenant with our fathers, but with us. even us, who are all of us here alive this day.

4 How the Mosaic Covenant was given to Israel

■ 4 The Lord 't alked with you face to face in the mount out of the midst of the fire,

5 (I stood between the Lord and you at that time, to shew you the word of the Lord : for ye were afraid by reason of the fire, and went not up into the mount;) saying,

5 The Ten Commandments I (Ex. 20). (1) Law against] I polytheism (Ex. 20: 1, refs.)

6 •" I om the Lord thy God, which brought thee out of the land of E'gtpt, from the house of bondage. \ •7 'Thou^shalt have none other gods before me.

him not in tmies past;

that fleeing unto one of thesei (2) Law against idolatry (Ex

a 3 cities of refuge east of Jordan:

1 Bezer in Reuben (v 43; Josh, 20:8)

2 Ramoth in Gad

3 Golan in Manasseh

b 4 names for the Mosaic covenant

1 The law (v 44)

2 The testimonies (v 45)

3 The statutes

4 The judgments

These terms are used synonymously of the 10 commandments and other commands and laws of Moses. They axe used here in particular with reference to the 10 commandments which follow in ch. 5, thus disproving the modem theory of the 10 commandmenu being a separate law from the statutes, ordinances, and judgments of the law of Moses. See 20 facts about the 10 commandments, p. 112

c This was the new location of the giving of the 10 commandments to Israel (v 46). The first time they were given at Sinai, nearly 40 years before (Ex, 20), but now they were repeated with some new laws added just before entrance into Canaan (5:1-21)

d See 2:26-3:20; Num. 21:21-35

e Command - hear the statutes and j udg-ments which I speak in your ears this day (V 1). What were the statutes and judgment He spoke that day'}' The 10 commandments that follow inv 1-21, besides other laws. Thus, twice here Moses made itplain that the 10 commandments are just as much statutes and judgments as they are commandments (v 1; 4:44-45)

f 3fold purpose of the command to bear:

1 That Israel might learn the laws

2 That they may keep them

3 That they may do them (v 1)

g Heb. karath, to cut. It means to make a contract, an alliance, or a bargain by cutting a sacrifice in pieces and passing between them, thus binding the parties of the contract together by blood and by death. It is used of making covenants in v 2-3; 9:9; 29:1, 25; 31: 16, 24; Gen. 15:18; 21:27, 32; Ex. 24:8; 34:8,27; Josh. 24:25; 1 Sam. 18:3; 20: 16: 22:8;23:18;2Sam. 5:3; IKi. 5:12: 8:9.21; 20:34: 2 Ki. 11:4, 17; 17:35; 38; 23:3: 1 Chi. 11:3; 16:16; 2 Chr. 5: 10; 21:7: 23:3,16; 34:31:Ps.50:5; 89:3: 105:9;Jer.31:32; 34:8-18; Ezek,17:13; Zech, 11:10

b Moses made it very clear that God made (cut) a covenant with them at Sinai, that He did not make this covenant with their fathers (Abraham Jsaac, and Jacob),but "with us,even us, who are all of us here alive this day" (v 2-3. Cp. 29:14). In view of such simple statements we can say with authority that Adam, Abraham,Isaac, and Jacob did not have the 10 commandments, and that sabbath-keeping therefore, was not commanded from A dam "s time on, as some teach. The evident facts are that neither Adam nor any other man was commanded to keep any . special sabbath for over 2,500 years as ' in Ex, 16. See 20 facts about the 10 commandments, p. 112

i This was about 40 years before (Ex. 20; Num. 14:23-35)

j This is the beginning of the law , the statutes, the judgmenu, and the testimonies of 4:44-45; 5:1, called also the the 1 0 commandments (v 34:28) niTll5

commandments, p.

I'

covenant.

I 10. 29, 31: Ex k See notes on 10

when they heard His voice. This suggests the reason God did not show Himself to the people in general - lest the ones whowere weak and bent on idolatry would begin to make graven images like unto what they had seen Hin to be (V 15-19). This does not teact

Continued, column 4 ^

the same Eng. word is nans, from the same Heb. word in both statements and must mean the same thing (v 12, 15-16 with Num. 12:8). If it means bodily form that Israel did not see, then it is bodily form that Moses did see. See 44 a ppearances of God, p. 63: note r. Jn. 4:24

^ Cont. from column 2

that God has no form, image, or likeness bodily, nor does it mean that He did not show Himselfin a real, visible, tangible, and bodily form to anyone, for this He did. He showed Himself to 74 elders of Israel at one time and they ate and drank with Him (Ex. 24:9-11). He showed Himself to Moses and others many limes in visible bodily form. He promised to show His amiliiude to Moses and speak face to face with him. Whatever similitude He did not show to all Israel, He did show to Moses, for

DEUTERONOMY S

Moses repeats the commandments

205

18 cotnm aodi ii> ■>>

I Ileal (Ik.-which 1 conn:

<i lldve Duothci.

3 Dunoimolte ai:

iJ juJsnicou,

1 . V / V !,

(v7) ic.or

aiiylikeneM of anything in bcaveo. id e^nh. oi in the wjicn (v dj

4 Do ooi bow Jown lo ibem. nor «erve (hein (v J)

5 Do not take the Q^meofthe Lofd your (-iiti in vain (v 11)

(< Keep the vabbath day to id ii dpan as t.od cvririjiJi-J (v 12)

7 You shall ^ a, but on the

7ihdayoohai:u. ramiiul shall

work (V 13-14)

8 Remember yuu were a slave lo tiiypt and the Lord brouiiht you out with liieat power, aii<J conuiianJeJ you to keep the sabbath day (v 16)

d Honor your tather and mother, as the Lord coniriiandcd (v 10)

10 You shall not kill (v 17) 18)

11 You shall not cununit adultery (v

12 You shall not jieal (v IJ)

13 You shall not bear false witneu against your neighbor (v 20)

14 You shall not covet anything that is your neighbor's (v 21)

15 Go and My to tbem.Get youioto youi tents again (v 30)

U". You (Mosei) stand here by Me, and I will speak to you all the command-menu you axe to teach Isael (v 31)

17 You shall observe to do all the

Lord commands yuu, and turn not aside

to the right hand or to the left (v 32)

IS You shall walk In all the wayi

which the Lord commanded you (v 33)

b Heb. pesel (note o, Ex. 20:4)

c Heb, rnaskiyrh . a figure; imagination: image: picture (v 8)

d Heb. icmunah. something shaped; a phantom; e-mbodimeni: image: likeness; sinuUtude (v 8; 4:23-25; Fx. 20: 4: Ps. 17:15)

e 3 5'ialms of creauoo:

1 In hfavenabove-angcls.cherubim, seraphini, sun. moon, stars, etc.

2 In the earth - man, animals, etc.

3 In waten - fish, etc. f See note p, Ex. 20:5

•20:5 20:5 20:5 20:6 20:6 20:6 20:7 20:7

o To sancufy aday meanito set it apart for rest and worriiip. Sec Sanctificaiion in Index

p See note g, Ex. 20:9

g Sec note h. Ex, 20:10

t See note i, Ex. 20:10

s bee note j, Ex. 20:10

t Sec 7 clas»e» not to work, p. 116

u What was it they were supposed to re-jnembcr here"It was not simply a sabbath or day of rest, but why a sabbath or day of rest was commanded. It was solely because they had been slavesin the land of Egypt without rest on any particular day, and (.>od brought them out with a strong hand. Hierejorc, because of this or for this reason . Jehovah commanded thern to keep a sabbath day. ThiB, it was to commemorate Israel's deliverance from Egyptian bondage, and not because ('Od rested on the 7th day as in C.en.

2:3-4. Even the command in Ix, 20:8 was not to remember the one sabbath on which Cod tested; but to remember the sabbath that wascomnianded i^ael in Ex. 16:22-2tj,where we have the first commandment for any man ever to keep a sabbath day. This wasover 2, SOU years aftcriiod's sabbattu Israel could never rcmembei tlie sabbath (>od rested on, fotthey had nothing to do with I lis sabbath. Thus, we are to understand that the word reiiieii^cr in Ex. 2U:8 refers tot:x.li):22-2-},anJthe wordrcmcitibcr

in Dt. 5:15 refers to their slavery and deliverance from fgypt as in Fx. 1.1-14:31.See Kemcmber the sabbath ,p. 1 '.C lo honor parents means to revere, respect, and obey them mall proper conduct. When parents behave conuary to

j^0:4-b, ft*.)

t ^ - thee

ar , .Aike-

y i.^i'i^i that IS 'in

' r. or that IS in the

ca: 'h. or that is in the

wa' ith the earth:

•9 lit not bow down

th'. i them, nor serve

them; f^i I the ! . God

am a'jealous G. .►: the

■>f thc*fathri, upon the

:: ur.to the 'third and

tuui:h generation of them that

hate me,

10 And 'shewinK 'mercy unto thousands of them'that love me and keep my commandments.

(3) Law against profanity (Ex. 10:1. rcf».)

•11 Thou Shalt not "take the name of the Lord thy God in vain:"for the Luhd will not hold him Ruiltless that Uketh his name in vain.

(4) Law against sabbath breaking (Ex. 20:8. refs.)

•12 Keep the sabbath day "to

sanctify it, as the Lord thy God

hath commanded thee.

•13'Six days thou shalt labour,

and do all thy work:

•14 But the*seventh day is the

sabbath'of the Lord thy God:

in It thou shalt not do %ny

work. thou, nor thy 'son, nor

thy daughter, nor thy man-

ser^'ant, nor thv maidservant.

nor thine ox, nor thine ass. nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidserv-ant may rest as well as thou. •15 And "remember that thou wast a servant in the land of £ Kjpt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day.

(5) Law against parental dishonor (Ex. 20:12. refs.) '

•16 • "Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and'that it may go well with thee, in the land which the Lord thy God giveth thee.

(6) Law against murder (Ex.

20:1 }, refs.)

•17'Thou Shalt not kill.

(7) Law against adultery (Ex.

20:14. refs.)

•18'Neither •.halt thou commit adultery

(8) Law agAinsI larceny (Ex.

20:1S. refs.)

•19'Neither shalt thou steal.

(9) Law against perjury (Ex.

20:16, refa.)

•20*Neither shalt thou bear false witness against thy neighbour.

(10) La* UK

aio !,& t

ovetous - J

ne s • (Ex. 20: 17. refs.)

•21 Neither "shalt thou desire thy niMjthbour's wife, neither shalt thou Hiovet thy neighbour's house, his field, or Ills manservant or his maidservant, his ox. or his ass. or any thing that is thy neighbour's.

6 Effect of God's presence (Ex. 20:18-21)

22 • 'These words the Lord spake unto all your asseinblyln the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and'he added no more. And 'he wrot^thcm in two tables of stone, and ^delivered them unto me.

23 'And it came to pass, wheg ye heard the voice out of the midst of the darkness, (for the mountain did bum with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;

24 And ye said, Behold, the Lord our God hath*shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25'Now therefore why should we die? for this great fire will consume us: 'if we hear the voice of the Lord our God any more, then we shall die.

26 For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

27 Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and*we will hear it, and do if.

7 God's doubt of Israel

■28 And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken | unto thee: they have well said all that they have spoken. 29 '.0_that there were such'^n ' heart in them, that they would fear me. and keep all my commandments always, that it! might be well with them, antl with their children for ever!

8 Secret of long life and con

tinued possession of Canaan

(Dt. 4:39. refs.)

•30"Go say to them, Get you into your tents again. •31 But as for thee, stand thou here by me. and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them m the land which I give them to possess it. •32 Ye shall observe to do therefore as the Lord vour God hath commanded you: ye vhnll not turn aside to the ::. fit hand or to the left. •iJ Ye shaU walk in aU the

the Word of (.od, and demand their children to Jo likewise, it tould then be un ' '.at they have grounds

for iioi , Lhcm in suclimatten

w See note m, tx. 20:12

X sec note n, Ex. 20:13

y >cc note o. Ex. 20:14

. see note p. tx. 20: li

a See note 4, Ex. 20:16

Uke the people of both Sodom and r.omonaiv, Israel woul 1 h..vc been able 10 unite tlicir cnci: uc their

Rock was not like ti; . ,tu, had

their fruit not been tluioi un and rebellion. Sins of lw.icl, m ! not those of tlict.enQlci, arc(lo those of Sodom andooiiion , -33; Isa 1:10: 3:9: Joi. 23:144 tzek. 16:46) *

a See note r. Ex. 20:17

b See notes s-t, Ex. 20:17

c rhcse 10 commandments God spoke with an audible voice to all Israel. Ao estimated 6, 000. OOU people or more (note b, Ex. Ii37) heard Him atone umc ouiofthe mi dn of the fire, cloud, and thick darkncu on Slnal (v 22)

d The 10 commandments were all that these esumated millions of people heard with the voice of God. for He added no more by an audible voice. What He added after that was through Moses (V 22-31; 4:10-14)

e God wrote them on the 2 tables of none (V 22; Ex. 24:12), and Moses wrote them in a book (4:44-5:21; Ex. 20:1-24:8)

f They were delivered to Moses at the end of 40 days in the mount when God sent him down to see the sin of Israel (Ex. 24:13-18; 31:18; 32:1-19)

g These verses (23-33) contain a much fuller narrative of the evems briefly described in Ex. 20:18-21. Because of the entreaty of the elders of Israel Moses took on him the responsibility of being the channel of communication between God and Israel. God approved the request of the people (v 28), because it showed their feeling of un-wonhiness to enter into direct communication with Him. The terrors of the occasion had done their work, and the whole nation was conscious of sinfulness and unworthiness to approach God h 4 things the people recognized (v 24):

1 Crod's glory

2 The greatness of God

3 The audible voice of God

4 That Cod talked with men with an audible voice and they yet lived

i Questions 10-11. Next, 6:20

j This was an ancient superstition among all pagan people, but there has never been any grounds for such belief (v 25)

k Three different times Israel promised to obey the terms of the covenant (v 27; Ex. 19:8; '24:3, 7)

1 The heart rending plea of God has never been fulfilled, but will be In the Millennium and the new earth period forever (v 29; Dan. 7:27; Rev. 2L-3-7; '22:4-5) m To have a heart like this Is the secret of eternal blessing (v 29; Mk.7:19-21)

o See note a, v 1

38 years of wandering (2:14)

The 38 years referred to are the ones between the first encampment at Kadeshwhenlsrael rebelled (Num. 13-I4)and the actual crossingof the brook Zered along the north border of Moab. The 40 years of v 7 take in these 38 years, besides the whole period of the exodus to Kadesh, including the stay at mount Sinai of nearly 11 months. .Mto-gether the time from the exodus to Kadesh was nearly 2 years. Furthermore, it was to be some months yet before Israel actually entered Canaan by crossing the Jordan. The old generation had died off b y the time they crossed the brook Zered (v 14), which means they died in a period of 38 years of the 40 pronounced in Num. 13-14. The entire 40 years were yet to be completed before actual entrance into Canaan. The wars with Sihon and Og (Num. 21) and with Amalek (Num. 31) were yet to be fought, the cities east of Jordan repaired and occupied by Israel, and many other things were to take place before the crossing of Jordan as in Josh. 3

A false rock P2: 31)

These verses apply to Isael. Moses showed them that, although their Rock was different from the lock of the«..entiles. He would give tliemoverto their enciiues because their vine was of Sodom and they were producing the fruit of sin, rebellion, and depravity

DEUTERONOMY 6

An exhortation to obedience

walking with God.

a See 10 blessings

p. 210

b These comnnandments refer to those of ch. 5 as well as those below

c The commandments were given for ihispuipose: that they might be obeyed (V 1), kept (V 2). cause fear of evil, and produce blessings (note a, above)

d This kind of fear is not the dread of a vengeful Being standing over man to punish for the least infraction of His law; it has more to do with respect and reverence of God as Father and Benefactor. Men must learn to respect God as the Lawgiver and Judge, keeping in mind the justice of God as well as His mercy and longsuffering. No man can walk with Him conscientiously or safely who has lost the fear of God

e In all generations, whoever fears God will endeavor to bring his children up in the way of righteousness, that they also may fear Him and live clean and holy before Him in word and deed (2 Cor.7:l; Eph.6:4; Phil.2:12; Heb,12:28)

f See How to live long, p.235

g 10 admonitions to heat God:

1 Hear what the Lord will command (Num. 9:8)

2 Hear now My words C^um, 12:6)

3 Hear, you sons ofLevi (Num. 16:8)

4 Hear now, you rebels (Num. 20:10)

5 Hear, O Israel, the statutes and judgments (Dt, 5:1) it(Dt. 6:3)i

6 Hear, O Israel, and observe to do

7 Hear, O Israel: the Lord our God is one Lord (Dt. 6:4)

8 Hear, O Israel, you are to pass over Jordan tlas day (Dt, 9:1)

9 Hear all these words (Dt. 12:28) 10 Hear,0 Israel, you approach this

day unto battle: let not your hearts faint, fear not (Dt. 20:3) h 14 commands in Dt. 6:

1 Heat therefore, O Israel, and observe to do it (keep the law, v 3)

2 Hear, O Israel, the Lord our God is one Lord (v 4)

3 Thoushalt love the Lord your God with all your heart, and with all your soul,andwithalIyourmight(v5) (v6)

4 These words shall be in your heart

5 You shall teach them diligently to your children, and talk about them when you sit in your house, when you walk by the way, and when you lie down (v 7)

6 You shall bind them for a sign upon your hand, and frontlets between your eyes (v 8, Cp. Ex. 13:9)

7 You shall write them upon the posts of your bouse, and on your gates (V 9)

8 Beware lest you forget the Lord, which brought you out of Egypt (vl2)

9 You shall fear the Lord your God, serve Him,and swear by His name (v 1^

10 You shall not go after other gods, which are around you (v 14-15)

11 You shall not tempt the Lord your God (v 16)

12 You shall diUgently keep the commandments, testimonies, and statutes of the Lord your God (v 17)

13 You shall do that which is right and good in the sight of Jehovah (v 18)

14 You iiall tell your inquiring sons the true meanings of the commandments, statutes, and judgments, and deaUngs of God (v 20-25)

i See Unity of God, p.235

j Heb. echad . from achad. to unify: collect; be uiffted as one; one (Gen. 2:24; 3:22; 11:1, G.Cp.Mt. 19:5; Jn. 11:52; 17:21-22; Acts 1:14; 2:1:4:32; 5:12; 1 Cor. 12:12-13; Gal, 3:28; Eph. 1:10; 2:14-15: Heb. 2:11)

k This requires the total self-surrender of the whole being to God (Mt. 22:37)

1 True love, true worship, and true and holy principles come from the heart ftom within, as do the evil issues of life (V 6; Mk, 7:19-21). See Heart in Index

m See 12 duties of paren ts, p. 209

n 8thprophecy in Dt. (6:10-12. fulfilled in senlement of Canaan, Josh. 13:1-21:45). Next, 7:11

o 5 things God gave Israel: 1 The promise land (v 10)

ways which the Lord yotir God ' hath commanded you, "that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

159 CHAPTER 6

9 Commandment to hear and obeyto inherit God's blessing (Dt. 4:39, refs.)

■vroW ' ^ese are the com-«tN rnandments, the statutes, and the judgmen ts, which the Lord your God commanded to teach you, "that ye might do them in the land whither ye go to possess it: 2 yi^t thou mightest^ear the Lord thy

God, to keep all his statutes and his commandments, which I command thee, thou,'^d thy son, and thy son's son, all the days of thy life; and that thy days may be'prolonged.

•3 THear therefore , O I§'ra-el, and'iobserve to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

lOThe "firstandgre at commandment" (Mt. 22:36; Ex. 20:1)

•4' Hear. O Is'ra-el: the 'Lord our God is one Lord : •5 And thou shalt love the Lord thy God with *all thine heart, and with all thy soul, and with aU thy might.

11 Duties of parents (v 20-25; 4:9)

•6 And these words, which I command thee this day. shall be'in thine heart: •7 And thou shalt^each them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. •8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. •9 And thou shalt write them upon the posts of thy house, and on thy gates.

12 Warning of backsliding in prosperity (Dt. 8:10; 9:1)

♦ 10 "And it shall be. when the Lord thy God shall have brought thee into "the land which he sware unto thy fathers, to A'bra-him, to I'saac, and to Jacob, to give thee great and goodly cities, which thou buildedst not.

11 And houses full of all good things, which thou fiUedst not, and wells digged which thou diggedst not. vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; •12 r/ien'T)eware lest thou forget the Lord, which brought thee forth out of the land of E'gJ-pt, from the house of bondage.

•13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. •14 Ye shall not go after other gods, of the gods of the people which are round about you;

15 (For the Lord thy (jod is a jealous God among you) "lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

•16 *■ Ye shall not*tempt the Lord your God, as ye tempted Idm in Mis'sah. •17 Ye shall'diligently keep the commandments of the Lord your God, and his testimonies, ar.d his statutes, which he hath commanded thee. •18 And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers,

19 To cast out all thine enemies from before thee, as the Lord hath spoken.

13 Duties of parents (v 6)

20 "And when thy son asketh thee in time to come, saying. What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

•21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of E'gypt with a mighty hand:

22 And the Lord shewed signs and wonders, great and sore, upon E'gypt, upon Pha'raoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in. to give us the land which he sware'unto our fathers.

24 And the Lord commanded us to do all these statutes, to fear the Lord our God. for our good always, that he might preserve us aUve, as it is at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

CHAPTER 7

14L.aws of conquest and

segregation (Num. 31:17,

Ex. 23:32)

W HEN the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the^Hlt-tites,*and the Girga-shites. and the AAm'or-ites, and the 'Ca'-naan-ites, and theTer iz-zites, and the'Hi'vItes, and the Jeb'u-sites, seven nations greater and mightier than thou; •2 And when the Lord thy God shall deliver them before thee; thou'shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor^hew mercy unto them: •3 Neither shalt thou make marriages with them; thy daughter thou shalt not give

2 Great and good cities already built

3 Houses full of good things, which were already built and stocked (v 11)

4 WeUs already dug

5 Vineyards and oliveyards already planted and fruitful

p 5 "beware's" in the O. T. Beware of: 1 Disobeying the angel (Ex. 23:21)

Continued, column 3 ^

rightly condemned

•^ Cont. from column 2

2BacksUding (Dt. 6:12)

3 Forgetting God (Du 8:11)

4 Evil thoughts (Dt, 15:9)

5 Transgressing God's Word 0udg,13: 4. 13). See Beware in Index

a With all the promises and benefits of the Bible in all the present conaacts in force between God and man, there are, without exception, certain conditions and warnings given. God has always promised to cuise the same people for disobedience whom He has promised to bless for obedience. God is no respecter of persons and there are no unconditional covenants and blessings. See 210 warnings, p. ■284ofN.T.

b Ex. 17:7: Num. 14:22; Mt. 4:7

c 8 things to do diligently:

1 Hearken to God's voice (28:1; Ex. 15:26; Jer. 17:24: Zech. 6:15)

2 Keep your own soul in remembrance of things experienced (4:9)

3 Teach God's Word to children (6:7)

4 Keepthecommandmenu(6:17)

5 Hearken to commandmenis(ll:13)

6 Keep all the commandments (11:2^

7 Inquire for truth (13:14; 17:4)

8 Observe proper teaching (24:8) d Question 12. Next, 7:17

e Gen.l2:l-7; 15:18-21; 17:8; 26:3; 28:4

f The HitHtes were descendants of Heth, a son of Canaan (Gen,10:15; 23:3-18; 27:46; 49:32). They were a great and mighty people from the time of Abraham to :he rise of the Assyrian and Babylonian empires which defeated Israel and Judah and took them captive. The landof theHittites was given to Israelites. It was first taken by Joshua (7:1; Ex, 3:3; Josh. 1:4: 9:1-12:24). Some of the Hittites served as officers in David's army(2 Sam.11:3; 23:39).They served Solomon (1 Ki. 9:20-21), but retained their own kings in the north of Syria and some other parts (1 Ki. 10: 29; 2Ki.7:6: 2 Chr. 1:17). Their power was completely broken by the time of Nebuchadnezzar

gA tribe that came from Canaan (7:1; Gen, 10:16; 15:21: Josh. 3:10; 24:11; Neh. 9:8)

h These were also descendants of Canaan (Gen. 10:15-16; 1 Chr, 1:13-14). Some were giants (Amos 2:9): they were imitten by Chedorlaomer and rescued by Abraham (Gen. 14): and their territory was given to Israel (Gen. 14:7: 15: 21: 48:22; Num. 13:29; 21:13; 32:33-42: Josh. 3:10; 5:1; 12:2-3; 13:15-21; Judg, 1:35-36; 11:22-23)

i This term sometimes refen to die inhabitants ofCanaanandthell nations descended from Canaan, the son of Ham (Gen,10:15-19).They were coiTHJt nations and for that reason had to be exterminated (7:1-11; 19:1; 31:3-5:Gen, 13:13; Lev. 18:25-28; 20:23). Here, however, it seems that the word applies to a distinct nation separate from other nations who inhabited Canaan

j The word Perizzite literally means a villager - one who dwells in a village. It is associated with Canaanite in Gen. 13:7; 34:30; Judg. 1:4. In Dt. 3:5 and 1 Sam, 6:18, for the words unwaUed pwns and country villages the Sept, has Perizzite. It is clear from v 1 that Perizzites were a nation called by this name

k This was a tribe of Canaanites who descended from Canaan, the son of Ham (Gen. 10:17; 1 Chr. 1:15). The Schechemites and Gibeonites were of the Hivite people (Gen. 32:2; Josh. 9: 7; ll:19).Theirlandwasgiventolsrael

■ (v 1:20:17; Ex. 23, 28: Judg. 3:5). They were conquered by Joshua Josh, 9:1; 12:8: 24:11), andlater served Solomon (1 Ki. 9:21: 2 Chr, 8:8)

1 See 7:1-11; 12:1-5; 1 Sam. 15 6 commands - conquest of Canaan:

1 Smite the nations and utterly destroy them (v 2)

2 Make no covenant with them

3 Show them no mercy

4 Makenomarria^es with them (v 3)

5 Do not give your daughters to them, or take their daughters for your sons

6 You shall desnoy their altars, break down their images, bum them, and cut down their groves (v 5)

m The idea ot showing no mercy was not crjel any more than the justice of a judge who tries and condemns a criminal. See Lev. 18 for the awful sins of these nations, for which they were

.^eo

a Here we luvcihv tnands of v 1-f luoy utterly t *

Canaan and not to ; ;t..r--any relationship whauoe\

1 rhcyv.u. ftoni t'oUowiQg Ntc (V ■{)

- rhoy wtU cause itocm to become jJol wotsJupper*. lo thai I will have to destroy them

3 You ate ?lcuntoMe(v6)

4 I have L . J to be a q>ecial people unto Me above all othcn oo the face ol the eunh

b God gave many 5 liJ to luael

before their b. _ u, a,,ure

them that He waj a ^oo oi juttice aod judgment aswcU aj one of mercy and forgivcoejs (V 4). lie pl^nly ouiLoed His will for them, pronisin,; rewardi for obedience uiij spcfu curjcj for diiobedience.t ou was therelore under aj muchobhgacion to curie them at to bless them. It is conuary to Bible uuih to say that His love, mercy, and Rrace obligate Him to bless only and not to curse, for disobedience. Ctace coven sin only If a is properly confessed and put away. See Grace in Index

c 10 thin>ts Israol w^s to c oO: 3:7)

1 My people (said many Dmes. Ex.

2 Peculiar treasure (Ex. 19:5; 1X26:

3 Wise-understanding people (Dl.

4 People of inhentance (Dt. 4:20)

5 An holy people (Dt. 7:6; 14:2,-21)

6 A special people (Dt. 7:6)

7 Peculiar people(Dt,14:2; lPct,2:9)

8 The people of God (2 Sam. 14:13)

9 The andcm people flsa.44:7) 10 An holy nation (1 Pet. 2; 9)

d 2 reasons why God chose Israel:

1 Not_becaiMe they were many, for they weretbe fewest of people, but because the Lord loved them (v "T^)

> Because He wanted to keep His word and perform His oath to Abraham, Isaac, and Jacob (v 8; Gen. 12:1-3, 7;

13:14-17; 15:18-21; 17:4-8.19-21; 22; 17: 26:4-5; 28:3-4, 13-15) e 2fold work of i.od for Israel (v 8):

1 Brouitbt them out with a ndglxy ha no "^ '

2 Redeemed them out of slavery -from the house of bondage

f 7 things to know about God (v 9-10):

1 The Lord your God, He is God

2 He is the faithful God. Literally, this .-ntire statement is: Jehovah (the Fterii.il) your Elohim (Creator), He is tN- I loWm (the Creator), tte faithful LI (the Almighty, the strong One)

3 He keeps covenant with His people

4 He iiowi mercy with them that love Him and keep HIscon.mandmenu

5 He keeps covenant and shows mercy to a thousand generauons-eternal generations

6 He rcpaycth them that hate Him to thdf face; that is, they will personally know tliat their judgment is from uod

7 His payment to rebels is death -they will pensh at the hands of God

g This Is equivalent to eternal genera-doos. see ceneratioMs in Index

" '^hpropiicc yin Di. (7:l 1 - ^4. fulfilled »n settlement of Canaan). Next. 8:7 ;>eo -'7condiiionalbU-mnt^, P.235

* 7 commands - conditions of blessing: I You shall keep the commandments, statutes, and judgments (v U)

■- You shall not show pity upon your enemies who must be destroyed (v 16)

3 Do not serve their gods

4 Do not be afraid ol the nations about you (v 1(1) godsfv 2.S)

5 Bum all the graven images of their i; fk) not desire the silver or gold that

is upon them, nor ukc it lor yourselves 7 Do not bnng an abonuii.iiion into your house; you shall utterly dei. s(and abhor the cursed thini; (v 25-2C) j Onccauain the condition of blessing is stated - H you hear, keep and do the judcmcnts. thenjehovahwill keep His pan 01 the covenant, show the mercy which He sware to your fathcn. and fulfil all the promises

k Tlie 3rd time God made a promise to

HFUTEROIfOMY 7

ta"-

nor his il«ii»t)frr 16 A

unti' h' •h«!-

wiii fhr anger oi the Lo»d be kin-iVrl ariinst vou. and de-

• ye de«l with

them; yc shall drstroy their altars, and break do»-n their iniaies. and cut down their poves, and burn their graven ima|es with fire. « For thou att anlioly people unto the L..iii> thy God: the LoRrt thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

15 Why God chose Israel (Dl.

9:1-6. Gen. 18:19)

7 The {.oKD'did not set his love upon you, nor choose you, because ye were more in number than any people; for ye I were the fewest of all people:

8 But because the Lord loved jrou, and because he would keep the oath which he had ! sworn unto your fathers, hath j the LoRp'broughf you out with | a miRhf,- hand, and redeemed I jrou out of the house of bond- ' men, from the hand of Phi ra6h , long of £'g^t.

16 God's character (Dt. 10-

12-22; 32:3-4)

irith Canaaniles forbidden

9/Kapw therefore that the Lord thy God. he is God. the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to'a thousand generations ;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

17 Twenty -seven conditional blessings (Dt. 28:1)

SI*Thou'shaIt therefore keep e commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 • Wherefore it shall come I to pass,'^\ n to these I judgments. p, and do

them, that the L.^d thy God j shall keep unto thee the cove-I nant and the mercy which he

sware unto thv fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the ifruit of thy womb, and the fruit of thy

i land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou Shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the Lord will M.ikf away from thee all

.; . jnsume aU 1 the Lord thy

•-•f thee; thine

shall have *no pity upon :; • in: neither shalt thou serve their gods; for that wtll be ■ srure unto thee.

17 If thou shalt say in thine heart. These nations are more than I; ""how can I dispossen them?

•18 Thou shalt not be afraid of them: buf shalt well remember] what the Lnuit thy God did unto Phi raAh, and unto all E^5pt; 19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm/'whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid.

I 20 Moreover the Lord thy ' God will send thrtiomet among them, until they that are left, and hide themselves from thee, | be destroyed.

21 Thou shall not be affrighted at them: for the Lord thy God is among you, a 'mighty God and terrible.

22 And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the Lord thy God shall deliver them unto thee, and

shall destroy them with a mighty destruction, until they

I be destroyed.

I 24 And he shall deliver their

1 kings into thine hand, and thou j shalt destroy their name from

under heaven: there shall no man be able to stand before thee, until thou have destroyed

i them.

•25 The graven images of their gods shall ye bum with fire: thou shalt not desire the silver or gold that is on them, nor take If unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God.

' ^26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: buf thou shalt utterly detest

! it. and thou shalt utterly abhor

i it; for it is a'cursed thing.

CHAPTER 8 161

fV Warnings and exhortations

[Dt. (1:1-11:32). 1 Command

to obey the law(Dt. 4:39)

•ALL the commandments ^* which I command thee this day*shall ^ observe to do, that ye may Lve. and multip^, and go in and possess the land which the Lord sware unto your fathers.

2 Reasons for God's testing Israel in the wilderness

and wi'l put none <■: ■ j

t. which thou

iiee; but will

i> upon all them that

•2 And thou shalt remember all ^ the way which the Lord thy God led thee these forty years I in the wilderness, 'to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commanilmenls, or no. 3 And he'humbled thee, and!

r:illticknca and nuke Ivael

')tiialldiieaK-s(v 15; Ix. 15:

-<: .-..^.,. cp. I's. Ji: 103:3; Isa. 53 and 58) (i.K '•-'■J, Trans. I ■

1. 17:17; ^•' • '. I-CCl, 5: i /. lia

V 15; '2»:

1; 21:15.

1:5; .18:9,

Coniinued. column 1

andrnMnnuyOT-I'*: 14). All sicknesses and diseases arc but progressive fonm ol death, and arc the wagejol sin - the rcsulu of the invisible seniencc of the righteous judgment o(t.od. I hdy arc called evil here because they come Irom eviTT^n and the fall of man. and *ti: propagated by satanic powcrs(Lk 13:16; Jn. 10:10; Acts 10:38)

IlllUi i.liuii

in a real undc. .ellor eternal

torment, then w^ j,^.^^^ be ret^uiied to believe that:

1 Jacob was anni*'!' ■• ' !aily when herdi ng c at tie for 1 i. J1: 40)

2 A premature th,. ^ ., ,,.»ji anniU-latcd when bom (Num. 12:12)

3 The city ofAr and tlic lords olMoab Were anmhilated while yet in existence (Num. 21:28) 21)

4 Food eaten is annihilated(Judg.C: The same Heb.word akal isused in aU these passages, so if it means anniliila-tion in one. it means that intlie others b Nopitywastobe shown because of the depravity of the people, and the fact that Israel would be led into sin and eternal hell through them if permitted to integrate in any degree (v It',) c Question 13. Next. 10:13 d 7 things (od did in tlie exodu s:

1 Destroyed Pharaoh and army (v 18)

2 Destroyed all Egypt

3 Showed great temptations (Heb. maccah . inals, v 19; note k. 29:3) and

4 Signs (note e, 4:34; note a. 26:8)

5 Wonders(notee.4:34; note a, 26:8)

6 A mighty hand (note a, 26:8)

7 A suetched-oui arm (note a, 26:8) e A fierce kind of wasp, about an inch

long, strong and greedy of food, and one that caused terror among men and beasts (V 20; 2:25^ Ex. 23:27-28; Josh. 24:12).l nstances of whole nations being driven out by such creatures are fully attested by ancient writers f 4 tlungs about Israels God (v 21):

1 He is Lord (Jehovali, the Eternal)

2 God (Elohim. Creator)

3 The mighty God (El, tlic Strong One, the Almighty)

4 He istenible(theOncwho inspires reverence, fear, dread, and fright)

g A cursed thing was anything devoted to destruction (V 25-26; 13:17; Josh. 6:18; 7:1-20: Isa. 31:5: 43:28; Mai. 4:6)

h 7 commands - obedience:

1 Observe to do all the commandments (v 1)

2 Remember all the way which the Lord led you these 40 ycirs in tlic wilderness (v 2)

3 Consider 111 your heart tiie chastening of God (v 5)

4 Keep tlie commaudmeiiB. to walk Ul His ways, and to fe.u Him (v 6)

5 Bless tlie Lord for the good land He has given you (v 10)

u Beware that you do out forget (.od and break His commandments in prosperity (v 11-17)

7 kemembertlut it is God who gives power to get wealth (v 11-\H) i 2fold purpose ol (..od in testing I ;r.icl:

1 To humble them (v 2-3, 11)

2 To prove them by various tests so as to know their lieaiu and see whetlicr they would love Him and keep His laws (V 2-1., 10)

J Here we luve the liielliod (.od used to humble and test hrael. Hunger, thirst, lackol suppbes, .iiid other chastcmngs were used (v :i-i.)

^ Ciont. from coIuinii2 12; Hos. 6:15). It is also trans, disease (2 Ki. 1:2:8:8-9: 2 Chr. 10:12;"717117 Job 30:18; P$.38:7: Eccl. i".:3): andgnef (l$a. 53:3-4; Jer. 6:7; 10:1'.)). CpTTxT 15:25: 23:25; 1K1.8:37; 2Clir.6:-28: 21: 15. The root word is chalah . to be worn, weak, sick, to grieve, make sick, or be diseased; and it is trans, diseased (1 Ki. 15:23; 2Chr. 10:12); sick" ^ cii,"48: 1; 1 Sam. 19:14: 30:l3:TSam. 13:2-6; 1 Ki. 14:1.5; 17:17; 2 Ki. 1:2; 8:7. 29; 13:14: 20:1. 12; 2Chr. 22:6: 32:24; Neh.2:2; Ps. 35:13: Pr. 13:12; -23:35; Song2:5;5:8:lsa.33:S4;38:1.9: 39:1: Ezek. 3-»:4. 16; Pan, 8:27; Hos. 7:5; Mic. 0:13: MaL 1:8. 13); weak Qudg. 10:7.17: ISJ. U:10):and gn?r 7lsa. 17: 11:53:10:57:10; Jer. 10: nrr4:17: 30: 12; Amos 6:0) m Heb. madveh . sickness: disease (v 15: '28:t.0)..Not the same as inachalah tram. diseascs (Ex.l5:20: 2Chr. 21:15); sick-nc$s.(Ex.23:25: iKI.8:37:2Chr.orS?)r

DEUTERONOMY 8. 9

Warning against forgetfulness of God

God will drive the Canaanites out

i See Ex. 16-17: Num. 11, 20

b An explanation is given here showing why Israel was permined to be tested with hunger and then supplied with the manna - that God might teach them that man does not live by material food alone, but also on spiritual food, by the Word of God (v 3)

c This part of the verse was quoted by Christ in His great victory over Satan (Mt. 4:4; Lk. 4:4)

d This was a notable miracle, one of the greatest considering how fast clothes wear out (v 4). This does not mean that clothes grew larger or smaller (forin-fants when needed) but that the various sizes and kinds of garments for the families lasted throughout the 40 years

e See Chastening in Index

f See note h, v 1

g 10th prophecy in Pt. (8:7-20. V 7-9 fulfilled in the settlement of Canaan and for centuries afterward; v 10-20 fulfilled in the backsUdings and dispersion of Israel amongthe nations in 749 and 616 B. C. and 70 A. D.). Next, 9:3

h 12fold description of Canaan, p. 209

i Heb. miskenoth . poverty, misery. It is found only here

j There were iron mines, but not brass. The Heb. nechosheth should be trans. copper, of which brass is made by the addition of zinc and other materials k Here we have the 3td great prophetical picture of the backslidings of Israel in times ofprosperity when they would be settled in the land. See 4:25-31; 6:10-12 with 8:10-20

1 See Beware in Index

m How accurately God knew Israel i n qjeaking prophetically of their natural inclination to forget Him in times of pro^erity and success. The same trait is found in all nations withbut few exceptions. Onlyindivi duals have guarded themselves against this temptation. Man is so depraved that he wants to take credit to himself for success and pro^erity, when the truth is that God is the one with the power of wealth, as stated to Israel in v 17-18. It is the highest will of God that all men prosper,especially His own children,giving Him the glory for same. To this end He hasmade abundant provision and given exceeding great and precious promises that we might have all things that pertain to life and godliness (2Pet.l:3-4; 3 Jn. 2). The believer in Christ can ask what he will and it shall be done (Mt. 17:20; 21:22; Mk. 11:22-24; Jn. 14:12-15; 15:7. 16; 16:23-26). There is no limitation to the one who is unselfish,! uncovetous, and consecrated to :he| best good of all. It is only when one becomes selfish and seeks prosperity at the expense of others that he isquali-fies himself in claiming the fulfillment of all the promises of God

n 5 blessings of proroerity:

1 Eating to the full (v 12) things

2 Goodly houses filled with good

3 Multiplied herds and flocks (v 13)

4 Multiplied silver and gold

5 Multiplied blessings of every kind o 2 temptations of prosperity (v 14):

1 Pride and self-exaltation

2 Tendency to forget God as the cause of blessings and turning to reliance upon self and personal ability. Cp. v 17-18

p 16actsofGod inch. 8 . p.235

q See Ex. 14-19; Num. 10-21

r Num. 21:6

s Though it is a known fact that many kinds of vipers, serpents, scorpions, and poisonous creatures inhabited the desen of Sinai, this is the only mention of scorpions. Cp.lKi. 12:11-14; Ezek, 2:6; Lk. 10:19; 11:12; Rev, 9:3, 5, 10

t See Ex. 17 and Num. 20

u See Ex. 16 and Num. 11, The daily supply of food, fuel, and water for Israel's estimated 6,100,800 people (note b,Ex,12:37)would be tremendous; and yet, the supply was provided from natural and heavenly sources for the 15,065 days of the 41 years and 3 months of their journey from Egypt to Canaan

V See note i, v 2

suffered thee to "hunger, and I fed thee with manna, which' thou knewest not, neither did thy fathers know; ^that he might make thee know that man ^doth not live by bread

' only, but by every word that proceedeth out of the mouth of

! the Lord doth man live.

I 4'Thy raiment waxed not old] upon thee, neither did thy foot, swell, these forty years. |

•5 Thou shalt also consider in'

I thine heart, that, as a man chasteneth his son, so the' Lord thy Godl:hasteneth thee. •€ Therefore thou ^halt keep i the commandments of

the

19 And it shall be, if thou do at aU°forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the Lord destroyeth before your face,*so shall ye perish; because ye would not be obedient tmto the voice of the Lord your God.

CHAPTER 9

5 Warning of pride in victory (Dt. 6: 10, refs.)

' Lord thy God. to walk in his ^ EAR, O !?'ra-el : Thou art ■" T1.A to nass

ways, and to fear him.

3 God's description of Ca-naan(Dt. 6;10; 11:10)

to pass over Jor'dan this' day , to go in to possess^ations greater and mightier than thy- j self, cities great andfenced up; to heaven, 2 A people'great and tall, the children of the 'An'a-klms, whom thou knowest, and of whom thou hast heard say, before the

*7»For the Lord thy God bring-,

eth thee into a'•good land, a,

land of brooks of water, of

foimtains and depths that;

spring out of valleys and hills;; Who can stand

8 A land of wheat, and barley, children of A'nik! and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without 'scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig'brass.

14 Warning of backsliding inj I prosperity (Dt. 6:10)

10* When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. •11 ' geware that thou forget _^^ ^^^„ .„. not the Lord thy God, in not! drive""them" keeping his commandments, ^jiee. and his judgments, and hisj 5 ypt for thy righteousness, statutes, which I command: q^ for the uprightness of thine thee this day: heart, dost thou go to possess

12n.est when thou hast eaten, their land: but for the wicked-

♦3'"Understand therefore thU day, that the Lord thy God 15 he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee. •4'Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth out from before

and art "full, and hast built j goodly houses, and dweltl therein; j

13 And when thy herds and; thy flocks multiply, and thyj silver and thy gold is multi-i

plied, and all that thou hast is| j^'cob.

ness of these nations the Lord thy God doth drive them out' from before thee, and that he may perform the word which the Lord sware unto thy' fathers, A'bri-him, i'§aac, and |

multiplied;

14 Xhen°thine heart be lifted up, and thou forget the Lord thy God, 'Nvhich brought thee forth out of the land of £'gtpt, from the house of bondage;

15 Who led thee through that great and 'terrible wilderness, wherein were '^fiery serpents, and ^scorpions, and 'drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who "fed thee in the wilderness with manna, which thy fathers knew noti^that he might humble thee, and that he might prove thee, to do thee good at thy^latter end;

17 And thou say 'in thine heart. My power and the might of mine hand hath gotten me this wealth.

•18 But thou shalt remember the Lord thy God: for it is he that'giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

•€ Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

6 Forty years of failure and rebellion charged to Israel

•7 •" Remember, and forget not, how thou provokedst flie Lord thy God to wrath in ♦he wilderness: 'from the day that thou didst depart out of the land of fi'gj^t, until ye came imto this place, ye have been rebellious against the Lord.

7 Fedlure at Sinai (Ex. 32): two 40 day fasts of Moses

(v 9, 18. 25; 10:10)

8 Also in Hd'reb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you.

9* When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, when I abode in the

w See note j, Num. 24:14

X This is where pride is conceived, developed,and from where it breaks forth. In the final stage it will be manifest in various ways(v 17,Cp. Ezek. 28:11-17)

y God gives power to get wealth, so it is not sinful in itself (v 18).It is the misuse of wealth, its use contrary to the law and will of God that constitutes sin

following passages Moses gave many instances of their rebellions to prove that it was not because of their goodness that God helped them (v 4-29)

j The period covered from the exodus until now of v 7, was 40 years(2:7; 8: 2. 4; 29:3; Josh. 5:6>

k See Ex. 24:12-18; 32:15-li*

a 4 sins causing Israel to perish:

1 Fotgetung God in any degree (v 19)

2 Walking after other gods

3 Serving and obeying other gods

4 Worshipping and bowing down to other gods

b God promised 10 destroy Israel for certain sins - the same sins which He caused them to destroy the wicked nations ofCanaan for (v 20).This points to the fact that God is no respecter of persons and that no individual or nation that backslides and lives in sin, after serving Him, can hope to escape His righteous judgment. Israel as a nation knew God and had many experiences of grace and power not enjoyed by any othen; yet God said they would be destroyed because they continued not In obedience (v 8; Rom. 11). See 210 warnings, p. 284 and O. T. spiritual expenences. p. 158 of N. T,

c 6 comma"n3s - obedience:

1 Hear - you are to pass over Jordan and possess nations greater than you(v 1)

2 Understand that I will go before you like a consuming fire to destroy them before you (v 3)

3 You shall cfrive them out and destroy them quickly

4 Speak not in your heart, after I have cast them out before you, that it was for your righteousness that the Lord caused you to inherit the land; it was because of the wickedness of those nations (v 4-5)

5 Understand that the Lord does not give you this land because of your own righteousness, for you area stiffnecked people (v 6)

6 Remember, forget not, bow you provoked Me to wrath in the wilderness from the exodus until now and have been rebellious against Me (v 7-24)

d God's 3fold description of enemiesf v I):

1 Nations greater and mightier than you en

2 Cities great and walled n) to heav-

3 A people great and tall

e Walled \jp to heaven. Cp. Gen. 11:4

f God Himself recognized that the giants facing Israel were greater, mightier, and taller, and had cities walled up to heaven, as it were (v 1). They were the giants from the 2nd eruption of fallen angels and the daughters of men, after the flood of Noah. See Giants, p. 62

g The descendants of Anak. one of the most powerful of the giants (v 2; 1:28; 2:10-11,21: Num. 13:22, 28,33; Josh. 11:21-22; 14:12-15: 15:13-14:21:11; Judg. 1:20)

h 11th prophecy in Dt. (9:3-6; ftilfilled in conquest of Canaan). Next, 11:13. Not only did God tell Israel the truth concerning their enemies and how it would be impossible to overcome them without Hishelp.but He assured them of His going before them like a consuming fire to devour these giant races (v 3). If they readilybelieved concerning the power of their enemies, they should have beLeved as quickly that they could overcome them with God's help

iThis is the equivalent of saying: When the Lord enables you to get complete mastery of your enemies, do not take the credit to yourselves; you must recognize that you were powerless in yourselves, and that it was only through the help of God that you overcame them (v 4); furthermore, that is was not for any righteousness of your own that God gave you victory over your enemies, but rather, because of the wickedness of those nations and the promise of God to give their land to Abraham, Isaac, and Jacob (v 5-6: Gen. 12:1-7; 13:14-17; 15:18-21; 17:1-8,19-21; 26: 3-4; 28:3-4,13-15).This clearly illustrates the doctrine of salvation by grace through faith and that not of self (Eph. 2:8-9). God makes it distincUy clear that they were not righteous in themselves, but that they were a stiff-necked and rebellious people. In the

A S«e ooie J. Mt. 'i:2 b TMt wu After Auoa hid mtde the gol(ka c^f and IumI tud nooed (v 10: Ex. 32:1-24)

c Ex. 31:18: J4:l-7. 27-28: 2 Cor. 3:6

d The 10 comnundmentt only, for they were tbe only words God ^ake with ta ludlble voice to Ivieloa siati (v 10; 5:6-22: Ex. 20:1-17). rhli U the pan in puticuUr thii Paul Mid wai tbol-Ubed and done away ('j Cor, 3:6-15). They are not now in force, for all the old coveoaoi has been aboUihed. I he new coveaant II now in force, and only iuch commandments ai were earned oytx to It from the old. No man should anempt to obey one of the 10 commandments amply because he recognizes it as a pan of tbe old covenant which is abolished: but he should endeavor to keep every one of tbe 10 included in and made apart of the new covenant. Only J of the 10 are in the new covenant, the 4th one having been left oix entirely: and so, it is no longer in force, bee p. 159 of N. T.

e For this nory see Ex. 32

f Moses was in the habit of interfering with Cod when He threatened to destroy Israel: so God wanted him to refrain himself on this occasion, and not plead for mercy for them (v 14: Ex. 32:10-14)

g Ex. 32:15-19

h TUs was the second 40-days that Motes fasted without eatinti or drinking Whether he ate anything between the limes is not stated (Ex. 3-: 16-35: 34: 1-35). If he ate nothing this was the longest fast on record - 80 days. This 40-days is referred to in v 25-29

I Aaron would have been destroyed by God for making tbe golden calf if it had not been for tbe intercession of Moses (V 20). He continued to live about 38 iTxire years and died on mount Horjust before the entrance intoCanaan(Ntun. 20:22-29)

j See Ex. 32:20

k See Num. 11:1-3

1 bee Ex. 17:1-7 m See Num. 11:31-35

^^^^ Cent, from column -i

was the {>ermanent one which continued to hold the tables (v 5) m In V 6-7 part of the journcyings from Beeroth (wells) of the sons of Jaakan to mount Hor are mentioned as an in-troducuonto the death story of Aaron and the ministry of Eleazar, his son, as the next high priesu Cp. Num. 20: 22-29; 33:31-38

12 duties of parents (6:7)

1 Love Cod wholeheanedly (v 5)

2 Have Cod's words in the heart (v 6)

3 Teachthemdilitientlytochildren (V 7, 20-25)

4 Talk of them when sitting in tbe house, walkingby the way, lying down, and rising up (v 7)

5 Bind them for a sign \^>on the hand and on the forehead (v 8. Cp. Ex, 13:9)

6 Write them upon the door posts and gates(v 9)

7 Hemcmber C>od and serve Kim in prosperity and success (v 10-12)

8 Fear the Lord, serve Him, and swear by His name (v 13)

9 tJetest idols (v 14-15)

10 Refrain from tempting <.od(v 1*0

11 Diligently keep the conimand-mcnts, testimonies, and statutes (v 17)

1- Dotliat whicliis nk!t> and good in the sight of God and man (v 18)

mount

IgfTy d«jr« and foftr .•fileilher did rat breao

I2fuld Jcscnption of Canaan (8:7)

1 A good land (v 7)

2 A land of brooks of water

3 A land of fountains and depths that spring out of valleys and hills

Lord I have

water:

10 And the Loan ^deli▼ere<l unto me two tablet of ttone written with Ihe'^n^er of Godj and on them was written according to ^all the wordt. which the Loan tpake with you in the mount out of the midtt of the fire in the day of tha assembly.

U 'And it came to past at the end of forty days and forty mth ts, that the Luro gave me the two tables of stone, even the tables of the covenant. |l2 And the Lord said unto me. Arise, ftet thee down quickly from hence; for thy people which thou hast brought forth out of £ ^^pt have corrupted thernselves: they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

■13 Furthermore the spake unto me, saying seen this people, and, behold, it IS a stiffnecked people:

l4'ltS\ me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

16 And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had turned aside quickly out of the way which the Lord bad commanded you.

17 And I took the two Ubies. and'cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LoRD/^S_at the first, forty days aad forty niithts: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened imto me at

that time also.

20 And the Lord was very angry with AAr on'to have destroyed him: and I prayed for Alr'on also the same time.

21 And 'I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground if very small. even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

8 Four failurea: Tab«rah (Num. II l-));Mattah(Ex. 17:1-7); Kibroth-hattaavah (Num. 11: 31-JS; and Ka-desh (Num. 1)-|4)

22 And^t Tlbe-rah, and'at MAS sah. and^t Kib roth-hat-ti a-vah, ye provoked the Lord to wrath.

|23 L^c^'ise i^en the Lord

sent you'from Ki deah-bkr'-ne-A. saying.*Go up and posMM the land which I have giren you; then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice. 24 Ye have been rebellious against the LoRD^from the day that I knew you.

9 Moaea' tecond forty day

fast at S 1 n a 1 (v 18) See

other two fasts (Dt. 9:9.

10:10)

25Thus I fell down before the Lord forty days and forty m^ts, as r Tell down at The first; because the Lord had said h« would destroy you. 26 I prayed therefore unto the Lord, and'said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of £'^Jpt with

I a mighty hand.

I 27 fiemembfr thy servants, AbrA-hdm, i $aac, and JA cob;

' look not unto the stubbornness

iof this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou I broughtest us out say, Because ; the Lord was not able to bring

them into the land which he promised them, and because he hated them, he hath brought 'them out to slay them in the wilderness.

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

163 CHAPTER 10

! 10 Second tables of stone retold (Ex. 34)

lAT 'that time ^e Lord said ^^ unto me,'Hew thee two tables of*stone like unto the first, and come up unto me into the mount, and 'make thee an ark of wood.

•2 And 'I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put , them in the ark.

3 And I made an ark of shit-I rim wood, and hewed two tables

of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And]ie wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the

I fire in the day of the assembly: and the LoRD'gave them imto me.

5 And I turned myself and came down from the mount, and'^ut the tables in the ark which I had made; and there they be, as the Lord commanded me.

11 Journeys: Beeroth to

Jotbath (Num. 20:22-29;

33:31-18)

6 • And the children of !«'-ra-ePtook their journey from B6-« r6th of the children of

4 A land of wheat (v 8)

5 Of barley

C i)f vineyards 7 of (Ig trees J Mo., ir^anatos yards 1^ -y

11 A land of plenty (v 9)

12 A land of wealth in iron and bran

commandmenu written oo them (v4; Ex. 24:12; .12:15-19; 34:J9) 1 This confirms the fact that the ark re-mained In the camp, and that when Motes came down with the tables of stone that he put them in the ark, and there they be . as the Lord commanded. It also confirms the fact that this ark ■^m Continued.column 1

a bee Num. 13-14 (or this story b Motes made it clear here that he did not originally Intend to send the 12 spies: he had commanded Israel to go up immediately from Kadesh-eamea lopotiets the land. Instead, the eldca came pleading with Mm to send spies to see that the land was as Cod had described it. so they would know whether they could overcome the people in It (v 23). Thus, Israel rebelled against the commandment of Cod, questioned His revelation regarding the land, and did not really believe that He would enable then to conquer the giants and other inhabitants of Canaan. See note f, 1:22 and notes on Num. 13-14 c 2 things known of Israel.

1 That they had provoked God from tbe exodus until now (v 7)

2 That they had rebelled againttCod from the day Motes knew them until now (v 24)

This Implies that they did not provoke God until He personally began to lead them out of Egypt, and that He tolerated previous rebellions because He knew they were in misery and sufferings.and had no champion to deliver them. Now that they had one who had shown them God's great power, there was no excuse for acts of provocation against Him.He expected them toobey His laws as they had promised 3 times (Ex, 19:8: 24:3, 7)

d This refers to the second 40-days mentioned in V 18-21.lt is not then (after the 40-days fast of v 18-21), but ihus l fell down, refernng to a previous 40-days and not a new period (v 25-29)

e 3 reguesu of Motes to God for IsraeL

1 Destroy not Your people. Your In-betitnacc, which You have redeemed and brought out of Egypt with powex (v26)

2 Remember Abraham. Isaac, and Jacob .meaning: What would they think and say if You destroyed them';(v 27)

3 Look not at their stubbornness or wickedness andsin.lest theu enemies boast of Your Lack of power to bring them into the promised land, saying You hated them and brought them out to the wilderness to kill them (v 28). After all, they are still Your people and You are obligated to them (v 29)

f At the time of going up into the mount

for the second 40-day fast (Ex. 34) g 3commands - tables of stone and ark:

1 Hew 2 tablesof stone like the first(v

2 Make an ark of wood 1)

3 Come i^ unto Me into the mount h Who hewed the first tables of stone is

not stated. It is only said that God would give them (on which He had wnttcn the 10 commandments), to Moses (Ex. 24:12) i This is no doubt the same ark men-uoncd HI Ex. 25:10-22. Moses had received the instructions on how to build the tabernacle and its furniture dunng the first 40-days, so it could be that the workers of the tabernacle built it for him before or during his nay in the mount the second 40-days. It seems from V 3, 5: Ex. 34:4 that the stones only were taken up on the mount in Moses' hands and were brought back down and put into the ark which remained in the camp

j Cod promised to write the 10 commandments again, on stone, as He had written them before (V 2: Ex. 24:12; 32: 15:34:l,4).FromEx.34:27-28itmlght seem tlut Moses wrote on the new stones, but upon close cxanunation and from the above passages it is clear that the pronoun refers to Jehovah and not to Moses. Wtiat could be referred to in Ex. 34:27 is a command for Moses also to write the lOcommandmcnts, as a separate record. The fact is that Motes did wnte them two times (Ex.20 and m.5). Besides this, he wrote parts of them in ottier places of his writings. Moses, himself testified that c>od wrote on the second tables and gave them to him (v4)

k ThiswasthcstC'nd time the Lord gave Moses the tables ot stone and the 10

DEUTERONOMY 10, 11

Moses exhorts to obedience

The tables of the law renewed

a See Num. 20:22-29

b Eleazarwasthe 2nd high priest oflsrael

(V 6). See 86 high priests from Aaron

to 70 A. P. . p. 236 c See Num. 20:22-29; 33:31-38 d During the stay at Sinai (v 8,10; Num.

3:40-51; 8:5-26; 16:9) e Question 14. Next, 11:30 f 5 commands - obedieoce (v 12-13):

1 Fear the Lord your God

2 Walk in all His ways

3 Love Him with all your hean and with all your soul

4 Serve Him with all youi heart and with all your soul utes

5 Keep His commandments and stai-g 21 facts about God:

1 The heavensbelongto Him(V 14)

2 The earth belongs to Him

3 All things in the earth are His

4 He delighted in your fathers (v 15)

5 He loved your fathers

6 He chose their seed after them

7 He gave commandments (v 16)

8 He is God of gods (v 17)

9 He is Lord of lords

10 He is a great God

11 He is mighty

12 He is terrible

13 He is no respecter of persons

14 He cannot be bribed

15 He executes judgment for the fatherless and widows (v 18)

16 He loves the stranger

17 He provides for him

18 He is your praise (v 21)

19 He is your God

20 He has done great and terrible things for you that you have seen

21 He has made a great multitude from the 70 souls that went into Egypt

h 7 commands - obedience:

1 Circumcise the foreskin of your heart (v 16)

2 Be no more siiffnecked

3 Love the strangers (v 19)

4 Fear the Lord your God (v 20)

5 Serve Him

6 Cleave to Him

7 Swear by His name

i Circumcision of the heart - opening it to God by removing all reservations, coverings, secrets, and unbelief - is a command. God promises to help man in this maner (30:6; Lev. 26:41; Acts 7:51),providing he will humble himself and permit Him to

The doctrine of circumcision is mentioned in only 11 passages oftheO.T. and in only 4 after this one (Gen.l7:10-27; 21:4; 34:15-24; Ex.4:26; 12:44-48; Lev. 12:3; DU 10:16; 30:6; Josh, 5:2-8; Jer. 4:4; 9:25). It is mentioned only 2 times outside the Pentateuch (in the

0. T.), and referred to in 27 passages of the N. T., mostly to expose the lack of merit of literal circumcision as a means of salvation (Lk. 1:59; 2:21;Jn. 7:22-23; Acts 7:8, 22; 10:45; 11:2; 15:

1, 5, 24; 16:3; Rom. 2:25-29; 3:1, 30; 4:9-12:15:8:lCor.7:18-19;Gal. 2:3-12; 5:2-6,11; 6:12-15; Eph. 3:3; Phil. 3:3-5; Col. 2:11; 3:11; 4:11; Tit. 1:10)

j Jehovah your Elohim is EloMmof Elo-him.Adonai of Adonim, the great El, aGibbor, andYare.Literally, The Eternal yourCreator istheCreator of creators, the Sovereign of sovereigns, the Strong One, the Mighty One, the Fearful One, who champions the cause of the fatherless and widows without respect of persons (v 17-18)

The Argob (3:4)

The name of a region east of Jordan, pan of the kingdom ofOg(v 4; lKi.4: 13).It was in Bashan, called the land of sacred romance, which of course, suggests the marriages of sons of God with daughters of men, as taught in Scripture. See Giants, p. 62. The giants produced by such union(after the flood) were a constant terror to Israel from the exodus to the time of David

That Argob, and in fact, all of Bashan was occupied by giants in ancient times is evident from the massive structures of the cities, many remains

Ja'a-kan to Mo-se'ra: "there Aar'on died, and there he was buried, andiE-le-a'zar his son ministered in the priest's ofBce in his stead.

7 "^From thence they journeyed unto Giid'go-dah; and from Gud'go-dah to JofbSth, a land of rivers of waters.

12 Levites chosen to be the ministers of Israel (Num.

3:11)

8 *"'< At that time the Lord separated the tribe of Le'vl, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

9 Wherefore Le'vi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.

13 Third 40 day fast of Mo-

ses(Dt. 9:9, 18, 25)

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy thee.

(11 And the Lord said tmto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give xmto them.

14 Five requirements of God

•12 •" And now, l^'ra-el.' yhat doth the LoR^ thy God require of thee, jjut to^fear the Lord thy God, to walk in all his ways, and to love him, and ^o serve the Lord thy God with all thy heart and with all thy soul, •13 To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?

15 Twenty-one facts about God: seven commandments

to Israel

14 Behold, 'the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is.

15 Only the Lord had a deUght in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. •le^Circimicise therefore 'the foreskin of your heart, and be no more sttEfnecked.

17 For the 'Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. •19 Love ye therefore the stranger: for ye were strangers in the land of E'gypt.

•20 Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He IS thy praise, and he is thy God, that hath done for thee these great and terrible

things, which thine eyes have seen. 22 Thy fathers "went down into E'i^Vi with threescore and ten persons; and now the Lord thy God hath made thee*as the stars of heaven for multitude.

CHAPTER 11

16 Sixfold charge to Israel

THEREFORE thou '^shalt]ove the Lord thy God, and)ieep his charge, and his stat

utes, and his judgments, and his commandments, alway.

17 Twelve great acts of God

2 And"know ye this day : for / speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of E'gypt unto Pha'raoh the king of E'g>-pt, and unto all his land;

4 And what he did imto the army of E'gypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day;

5 And what he did tmto you in the wilderness, until ye came into this place;

6 And what he did unto Da'-than and A-bi'ram, the sons of E-li'ab, the son of Reu'ben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Igra-el:

7 But your eyes have seen all the great acts of the Lord which he did.

18 Israel again warned to keep the law and obey God

(Dt. 4:39, refs.)

•8 Therefore shall ye keep all the commandments which I command you this day ,'that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

19 God's description of Ca-

naan (Dt. 6:10; 8:7)

10 * For the land, whither thou goest in to possess it, is not as the land of E'gjJ-pt, from whence ye came out, where thou sowedst thy seed, /and wateredst it with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, IS a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even imto the end of

of whichstillexist. Travellers say that the houses are of huge blocks of basalt (dark marble), a particular feature being the almost entire absence of wood. Doors, staircases, galleries, roofs and other parts of buildings are made of marble. The houses of Bashan truly show evidence of not being ordinary Continued, column 4 ^

These things God has been to His people in all ages and thus He will continue to be in the ages to come. Many times He has proved to be the only refuge, protector, sustainer, deliverer, and helper that man could find (Ex, 6-12;Judg,2:16-19:lSam.l4;Isa.37:36-Heb. 11:32-40). He has always come on time to deliver the distressed ones

a See Gen. 46:27, note

b This is Moses' interpretation of God's promise to multiply Israel as the stars of the sky(v 22; Gen. 16:5; 22:17; 26: 4; Ex.32:13.Cp.lChr.27:23; Neh,9:23)

c 7 commands - obedience:

1 Love the Lord your God (v 1)

2 Keep His charge. His statutes. His judgments, and His commandments always (v 1, 8)

3 Take heed to yourselves, that your heart be not deceived to turn aside to serve other gods and worship them(v 16)

4 Lay \jp those words in your hearts, and bind them fot a sign i45on your hand, and frontlets between your eyes (vl8)

5 Teach them to your children, speaking to them when you sit in the house, walk by the way. Lie down,and rise up (v 19)

6 Write them tpon the door posts of your house, and \ipon your gates (v 20)

7 Observe to do all the statutes and judgments which I set before you this day (V 32)

d 10 things Israel was to remember:

1 Ttie chastisement of Jehovah(v 2)

2 The greatness of Jehovah

3 The mighty hand of Jehovah

4 The stretched-out arm of Jehovah

5 The miracles of Jehovah (v 3)

6 The acts of Jehovah in Egypt

7 His judgment upon the army of Egypt, their horses and chariots (v 4)

8 His miracle in melting the Red Sea to destroy the Egyptians

9 His miracles in the wilderness (v 5) 10 The miracle of the earth swallowing Dathan and Abiram and all their households (v 6)

e 12 blessings of obedience:

1 Power to be strong (v 8)

2 Success in possessing the land

3 Length of days in the land (v 9)

4 A better land than that of Egypt (v 10-12)

5 Rains in due season (v 14)

6 Abundant crops (v 14-15)

7 Days of heaven on earth (v 21)

8 Complete mastery of enemies (v 22-25)

9 Success in all places (v 24)

10 No man able to defeat you (v 25)

11 Fear in the hearts of enemies

12 Blessings of all kinds (v 27)

f Scarcely ever any water fell in Egypt. Irrigation was carried on by hard labor, digging trenches, and turning wheels by treading so that water would be brought up from the river in buckets and poured into the trenches. In Palestine there was plenty of rainfall for the crops

^^- Cont. from column 2

ones. Some of the walls are 5 to 8 feet thick and built of large squared blocks. Roof slabs of basalt are as much as 6 inches thick while some ceilings are 20 to 30 feet high and doors are 10 feet or more high

10 blessings - walking with God (8:3)

1 That you may have mercy (5:10)

2 Your days maybe ptolonged(5:16, 33; 6:2) 6:3,18)

3 It maybe well with you (5:16, 33;

4 It maybe well with your children forever (5:29; 6:2)

5 You may Uve (5:33; 6:24)

6 You may increase mightily (6:3)

7 You may prosper (6:18) 19)

8 You may defeat your enemies (6:

9 You may have the best good (6:24) 10 You may be righteous (6:25)

7 things God is to His people in Di.

-^7-29

33:27-

1 Eternal refuge (v 27)

2 Protector and sustainer

3 Deliverer from all enemies

4 Fountain of life (v 28)

5 Saviour (v 29)

6 Shield and defense

7 Sword of offense

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6 Lay u,' in yoor joul (v is)

7 BlnJ them for a li^m jvm your bands and frontlctj Ncc .yes

8 Teach them to youi, ;, . »tien

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9 '•> door potu of your ^ ^r gates (v 20)

10 i ; and Jo all My

COmr . - ^.h lco:r.i:'.auJ you

(v22)

11 Walk in aU lUs war-

12 Cleave to Him

13 I set before you a blessing and a curse-ablesungjf you obey the commandments; a curje, if you will not obey, and if you turn away from them to go after other ,jodj (v 36-28)

14 In the land you shall write the blessing on mount Gen am, and the curse on mount Ebal (v 29-30)

15 You shall observe to do all the statutes andjud^uneou whichi «etbe-fore you this day (v 3Cj

c 14 blcssin^^s ol Palestinian covenant:

1 Rain in Juc season LV>onthe land, the former rain and the latter rain (v 14). The early rain tell in October to moisten the parched soil,and prepare it forsowint;,The Utterrain fellmMarch to brinn the crops to maturity oil

2 Abundant crops ofcom, wine and

3 CooO pastures (or stock that you may be p:.- - - ■■ ' -jU (v 15)

4 Your . (V 21)

5 Theduj: ■. ji-'ui Liuidren multiplied in the land

6 Blessings as the days of heaven i^KW the earth

7 Corr^iletc victory over all the na-tloos of the promised land (v 23)

3 You shall possess all their lands and propeny

3 Everywhere you walk shall be yours, from the wilderness on the south to Lebanoo on the north, and from the river Eupbrateson the east to the Mediterranean on the wen (v 24)

10 No man shall be able to defeat you or stand before you as long as you keep My covenant (v 25)

11 God will put a fear of you if>on all the inhabitants round about

12 A blessing jf you obi .e-nant (v 27) en 0)

13 A constant reminder u;. uj'iujv-

14 Success in the conquest and pos-sesslonoftK " 11)

d 5 curses of

1 The Lord i wraih k^aJled ajuAtw yon (v 17)

2 No rain from heaven

3 Crop failures

4 To; * 'rom off the good land gi '.nvah

5 A c . lit or if y. r-shi- .3;

e Se . P. 2 ^S

f Paienuwi;ft. lo teach !' -lie

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(2) Blessings upon the land

14 Thaf^I will give uou thel rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy com, and thy wine, and thine oil. i

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

(3) Conditions of blessing

•16 Juke heed to yourselves,' that yuur heart be not deceived, and ye turn aside, and serve other gods, and worship them;!

(4) Curses for disobedience (Dt. 27:15; 28:15)

17"And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no ram, and that the land yield not her fruit; and lest ye' perish quickly from off the good land which the Lurd giveth you.

(5) Conditions of blesaing

•18 • Therefore shall ye lay up these my words in your heart and in your soul.'and bind them for a sign upon your hand, that they may be as frontlets between your eyes. •19 And ye shall 'teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. •20 And thou shait write them upon the door posts of taine house, and upon thy gates:

(b) Uleusings upon the home

day, to' (9) Choice: blessing or curse i, and to

26 ' Behold, I set before you this dav .V1i!<"^;in? and a curse;

27 A I if ye obej the commai of the Lord your God, which I command you this dav:

28 And a curse, if ve will not obej the commandments of the

L<>Ru vour God, but turn aside out of the way which I command you til 13 day, to go after other gods, which ye have not known.

(10) Perpetual reminder of

blessings and curses (Josh.

8 30)

29 And it shall come to pass, when the Lord thy God hath Drought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount^GSr i-zim, and the curse upon mount Ebal.

30 'Are they not on the other side J6r dan, by the way where the sun goeth down, in the land of the C& nian-ites, which dwell in the 'champaign over against GU'gdl, beside the plams of Mo reh?

(11) Blessings upon conquests

31 For ye shall pass over Jor'-dan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

(12) Conditions of blessing

•32 And ye shall observe to do all the statutes and judgments which I set before you t his day .

21'Xbat your da multiplied, and the

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CHAPTER 12

165

VI Mosaic laws taught the new generation (Dt. 12:1-26:19). 1 Religious laws: (1) Utterly destroy alllldol-

atrous places

h-ji fii u; (7) Conditions of blesaing

I ob^..... :.. . I the Lord

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which I command you, to them, to love the Lord v God, to walk in all his w. and to cleave unto him;

(8) Blensings upon the nation

23 7^1-n vk.II f};. T. lUn ,\T,if

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the places,

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under every green tree:

•3 And ye -*< ■'! ■■• — their altars. .>

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i.-I ..;..:.-- ^.. : r._ ^..^^ vw i;.,. .^.'n.uitcr-ranean on the wen (v 24:Ccn. 15:18-21; Ezek, 48)

b Sec note c, v 14

c All blessings and cursesof Scripture arc based upon obedience and disobedience to the will of God a? ' ■• ' •! therein. If all free nwral , obeyed God from their crcat. , vj,.ul now, there would have been no sin, and no curse of any kind in the entire universe. All Clod's covenants are based upon this principle of rlnhtand wronu, sin and righteousness. There is nosuch thing In Scripture a the sovernrnent of Cod or man without strict obedience to law as tlio basis of assurance of continued crace or favor with those in charRcof the government. In the event of sins against both(/od andman ttiere must be punishment to assure continued respect for government and those who govern. It would be a KTcat incentive to rebels if they knew there would be no punishment for rebellion. No government could long endure wliere there was leniency or respect of persons with those who plot and practice the overthrow of good government. If laws and penalties are revealed to subjects of government and they ignore,reject,and wilfully disobey them; if the ijovernment is loose and the rulers too weak to punish rebellion: or, if rulers are too lenient, merciful and forbearing to execute the laws and mete out judv:ment to sustain good government, rebels will take over.God is not such a ruler, nor docs He carry on a weak government. He upholds law and order and metes out punishment and reward as required, thus qualifying Himself as being capable of His sovereignty and moral responsibiLty. Whether the subjects are holy angels or men, God must demand obedience to all His laws and He is under obL gadon topunishasHis law prescribes or bless as He haspromiscd whenever disobedience or obedience IS rendered. For God tobe lenient in just one case and fail to execute punishment upon the sinner would break down respect for Him in the liearts ofallothen who are assured of justice should they sin. There can be IX) respect of persons with Him (Kom. 2: 11: Jas. 2:9-10)

d Mount Gerizim, located south, and mount Ebal north of shcchem (v -'>: 27: 12; Josh. 8:3,'?-34) extend east to west almost parallel with the beautiful valley of Shcchem. They arc about 2.700 to 2,800 ft. high, about COO ft. apan, 3 miles long and somewhat in a semicircle. Mount Fb.il is the more barren; Gcridintotlie south is morebcautiful and fertile, so that the two mountains by nature could be emblems of blessing and cursing

e Q w ai,,M 1.0. Next. 12:30

f . \u I tans. Arabah (Josh. 18:

1. I. uv^wi Tlsa. 35:1. C; 40:3; 11:19; 51:3:TerrT7:i: 50:12;Ezek.47:8):plain (Dt. 1:1, 7; 2:8; 3:17: 4:49: Josh. aTTCT 8:14; 11:10; 12:1, 3; 1 Sam. 23:24; 2 Sam. 2:29; 4:7; 15:28; 2 Ki. 14:25: 25:4; Jet. 39:4; 52:7: Zech. 14:10); Ll ■■ ' ■ 1. 2C:1; 2C:3, 63;

•) .1:3C:13; Josh. 4:

1j; j. lu; I i:.; i.,:; 13:32; 2San). 17: IC; 2 Kl. 25:5: Jcr. 39:5; 52:8); and wi: ' (A mos G: 14). I lere it means

tT f Jordan

g In i;us >e^uonof lawswe have old ones repealed with new details. I liis is understandable since the Sinaitic legislation v.!S now ne.irly lO yc.;rsold, and h. - It condi-

D> . : . ! . original

laws were ui't set aside oc in any way abrogated: on the contrary they were rccogni7x-d as the basis of all new instructions

h Scominands;desiru>:iionof idols. p.23>

1 Heb. matstsebah. column: memorial

Eating of blood forbidden

Worship to be in place God chooses

a 7 commands - place of sacrifice:

1 Unto the place where God shall choose, in all Israel, to put His name and have His habitation, even there shall you seek and come to worship(v 5)

2 To this one place you shall bring your sacrifices.tithes,and offetings(v 6)

3 There you shall hold feasts and rejoice before Jehovah, you and your households (v 7)

4 When you are settled in the land you shall not do all things as you have done in the wilderness wanderings -whatever is right in one's own eyes (v 8-9)

5 When you are safe in the land, then you shall come to the one place of worship, and shall bring all your sacrifices, tithes, and offerings, make your vows and serve Jehovah (v 10-11)

G In that one place you shall gather at set times and rejoice before Jehovah with your families, servants, and all the Lcvites (v 12)

7 Take heed to yourselves that you do not make sacrifices and offerings in every place you see; be sure that you have but one place of worship and there do all that 1 command you (v 13-14) b 3 things God will do (v 5):

1 Choose a place of worship for Israel

2 P ut I lis name there

3 Dwell there in the midst of Israel c 12 things required of Israel:

1 To come to one place of worship(v

2 Seek God there 5)

3 Bringtheirburnt offerings(v 6,11)

4 Bring all their sacrifices

5 Bring all their tithes

6 Bring all their heave offerings

7 Make their vows to Jehovah

8 Offer firstlings of herds and animals

9 Feast before Jehovah with their families, servants, and Levites (v 7, 11-12)

10 Rejoice before Jehovah (v 7, 12)

11 Take heed not to use any other place for sacrifice and worship(v 13-14)

12 Obey the Lord in all things (v 14) d See Tithing in Index

e See Vows in Index

f 6 classes to rejoice before Jehovah:

1 Parents ana heads of households (v

2 Sons of Israel 12)

3 Daughters of Israel

4 Menservants of Israel

5 Maidservants of Israel

6 Levites or ministers of Israel

g It is noticeable that the Levites were counted a separate class from the 12 tribes ofIstael(v 12,18-19; 14:27, 29; 16:11, 14; 18:6; 26:11-13)

h 7 commands-health and religious laws:

1 Both clean and unclean persons may eat of all clean animals in any pan of the land - any that are not sacrifices and offerings to God (v 15.20-22)

2 Do not eat the blood of animals; pour it out upon the earth as water (v 16. 23-25)

3 The tithes of all your crops, flocks, and herds shall be taken to the one place of worship and used as prescribed by law (V 17)

4 All offerings ofyour vows, the freewill offerings, and heave offerings, shall also be brought to the one place and used as prescribed by law (v 17-18)

5 Take heed to yourself that you forsake not the Levite, the ministers of Israel, as long as you live on earth (v 19)

6 All holy (consecrated) things that you give to God shall be taken to the one place of sacrifice and worship (v 26-27)

7 Observe and hear all these commands that it may be well with you (v 28)

i This verse with v 20-22 permits the killing and eating of all animals, such as were used for sacrifices, at all places and times, not merely at the time and place o f sacrifice. Israel could eat frcelyof the clean animals, even those besides sacrifice-animals, such as the roebuck, hart, and others listed in Lev. Hand Dt. 14.Because such as the ox, heifer, ram, sheep, goat, pigeon and turtledove were specified as suitable

(2) Only one place of sac-

rifice (Lev. 17:1)

•5'^ut unto the place which the Lord your *Goa shall choose out of all your tribes to put his name there, even unto his habi-tation'^shall ye seek, and thither thou shalt come: •6 And thither ye shall bring your burnt ofiferings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

•7 And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. •8 Ye shall not do after ail the things that we do here this day, every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you.

10 But when ye go over Jor'-dan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety;

•11 Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your-'tithes, and the heave offering of your hand, and all your choice'vows which ye vow unto the Lord : •12 And ye shall rejoice before the Lord your God, /ye, and your sons, and your daughters, and your menservants, and your maidservants, and *the Le'vite that is within your gates; forasmuch as he hath no part nor inheritance with you.

•13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

•14 But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

(3) Eat unholy things any-

where (v 20)

•15'Notwithstanding thou may-est kill and eat flesh in all thy gates, 'whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

(4) Eating blood forbidden

(Dt. 12:23, refs.)

•16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

(5) All holy things to be eaten at the place of worship

for sacrifice did not mean they were to be excluded from table food. Only the blood Was forbidden to be eaten because of its unhealthful effects, and furthermore, it was reserved to be an atonement for the soul (Lev.l7: Hj.The straight injuncrion of bringing every-

Continued. column 3 ^

•17 *I Thou mayest "not eat within thy gates the tithe of thy com, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: •18 But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Le'vite that is within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands imto.

(6) Command to support Levites (Dt. 14:27; Lev. 10:

14; Num. 3:5)

19* Take heed to thyself that thou forsake not the Le'vite as long as thou livest upon the earth.

(7) Eat unholy things any-

where (v 15)

20 «I When the Lord thy God shaU enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; '^ thou mayest eat flesh, whatsoever thy soul lusteth after.

•21" If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

•22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the uiKlean and the clean shall eat of them alike.

(8) Eating blood forbidden (v 16; Gen . 9:4; Lev. 7:

22; 17:19; 19:26)

•23 Only^e sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. •24 Thou shalt not eat it : thou shalt pour it upon the earth as water.

•25 Thoushaltnot eat it: /that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord.

(9) Holy things to be eaten: vows to be taken in one place

•26 Only thy'holy things which thou hast, and thy vows, thou shalt take, and go imto the place which the Lord shall choose:

•27 And thou*shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the Lord thy God: and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh.

•28 ' Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee

thing to be killed to the tabernacle could only apply to sacrifices. It is clear here that whatever was killed at home for table use was legal and the ceremonial injunctions did not apply in such cases any more than they applied to the hart, roebuck and other clean animals not permitted as sacrifices

a 8 things not to eat at home (v 17):

1 The tithe of the com, including wheat, barley, and other grains

2 The tithe of the vineyards

3 The tithe of oliveyards

4 Fintlings of the herds

5 Firstlings of the flocks

6 Offerings vowed to God

7 Freewill offerings

8 Heave offerings

All such were to be taken to the one place of worship and eaten as prescribed by the law - part for the offerers, part for the priests, or otherwise as exactly commanded for each offering (v 18) b 3 "take heed's" of this chapter:

1 Take heed to yourself that you offer sacrifices only in the one place chosen by Jehovah (v 13-14)

2 Take heed to yourself that you do not forsake the Levite as long as you live (v 19)

3 Take heed to yourself that you be not snared into following the nations which you are to dispossess (v 30)

c See note i, v 15

d This could be translated: Because the place where the Lord has chosen to put His name is too fat from your enlarged borders, you shall be permitted to slay elsewhere all clean animals of the kind used for sacrifice, as freely as you do the roebuck, the hart, and other clean animals. You shall prepare all animals alike for your table use without bringing them the long distance to the place of worship (v 15-16, 20-22)

e 3 "be sure's" of the Old Testament:

1 Be sure that you do not eat blood (v 23) (Num. 32:23)

2 Be sure your sin will find you out

3 Be sure that evil is determined by him (1 Sam. 20:7). Cp. the 2 in the N.T. (Lk. 10:11; Rom. 4:16)

f The blessing of having everything go well for coming generations is again dependent upon obedience to God regardless of the kind of command to be obeyed. Merely refraining from eating blood will not make one prosperous.but obedience to God will (v 25)

g The holy things consisted of all sacrifices and offerings to God of animals, flour, wine. oil. fields, houses, and anything else dedicated to Him (Lev. 27, notes). They were called holy, because of being sanctified or set apart for holy and divine uses (v 26i

h 3 general things done with offerings:

1 The flesh and blood of sacrificial animals offered i5)on the altar (v 27)

2 The blood poured out upon the altar

3 The flesh eaten

Some offerings were burned wholly -no part eaten, while in the case of other sacrifices most of the flesh was eaten. The blood was used in various places -some in the holy place, some in the most holy place, and some on the bodies, lK>uses, garments of offerers, or in other places. Most of the blood, however, was used upon the brazen altar of sacrifice i 9 things Israel to "observe":

1 Feast of unleavened bread(Ex,12:17)

2 Passover (Ex. 12:24; Dt. 16:1)

3 Sabbaths (Ex. 31:16)

4 Feast of weeks (Ex. 34:22)

5 Feast of tabernacles (Dt. 16:13)

6 All sacrifices in season (Num.28:2)

7 Laws regulating disease (Dt. 24:8)

8 God's ways (Pr. 23:26)

9 AllGod'scommandments.statutes. and judgments (Ex, 34:11; Lev. 19:37; Dt. 5:32; 6:1-3. 25; 8:1; 11:32; 12:1. 28,32; 15:5; 16:12; 17:10; 28:1,13,15. 58; 31:12; 32:46; Josh. 1:7-8; 2Ki. 17: 37; 21:8; 2 Chr. 7:17; Neh. 1:5; 10:29; Ps. 105:45; 107:43; Ezek. 37:24)

Christians are to observe all things Christ commanded (Mt. 28:20; 1 Tirii. 5:21)

How to observe - with the whole heart

(Ps. 119:34)

fcli>;>oni. p. 2ij

J J putpotci of (.0(1 In pcrmiiUnK fal»e

rcUriioni and satanic powcr»to operate:

1 To prove men (v 3; Ex. 16:4)

2 To know whether men will love Cod with all (he hcan and soul (v 3). Cp. 1 Cor. IhlS-r*: J jn. 7-11

k Sec CthinniOodfe luiresol men, p.215 I Sec 42 death-pciiairy~«n>, p. 16

^»- Coin. froincolunin^J

2 [)o not make any baldncis between your eyes lor the dead. It waj a custom in certain nations to cut the hair off and consecrate it tothe tiods; in others the practice was to cut the hair a certain wayinmourninti for (he dead. Is-

DEUTERONOMY

« This pflociple of being bleued when that which is righteous is done is ooi ooly In the old covenant, bta Alio In the new (v 28: Mu 6:33; 2 Cot. 9:6; Gal. 6:7-8) b See note b. v 19

c 4 coinniands - idolatry:

1 Take heed that you be not wiared into following the nations whom you are to desroy in Canaan (v 30)

2 Take heed not to inquire after theu gods to worship them

3 Donoccomimi the abominations of the oaaoQs round about which tbey have commined to theu gods (v 31)

4 Observe and do all that 1 command you without adding to or diminishing from It (v 32)

d Queidon 16. Next. 18:21 e A niong all tutlons in times past,hum an sacrifices have been ofiered more or less, as regular or special means of appeasing national and local gods.Tfalj was common in the days olloael(12: 31; 13:lO;Lev.l8:.:i; 20:2-5; U Kl. 3: 26--27;16:3; 17:17-18: 21:6; 23:10; 2 Chr.28:3: 33:6; Ps. 106:37-38; Isa. 37: 5:Jer. 7:31; 19:4-7; 32:35; Ezek, 16: 20-21; 20:26. 31; 23:37-39; Mic. 6:7). Making human sacrifices is sdll practiced by some pagan tribes f 3 ftreat "ii's of chapter 13:

1 IF any prophet, dreamer, orteacher performs a sign or a wonder, or predicts anything that comes to pass, seeking to lead you away from Jehovah, you shall not follow him.You shall cleave toGod and destroy that false religious leader (V 1-5)

2 IF any man, even yourclosest relative or friend, secretly entices you to serve (jods other than Jehovah, you shall not consent to leave Jehovah but shall Wll that rebel (v 6-11)

3 IF the inhabitants of any dty for-sakelehovah, or seek to lead you away from Him to serve other gods, you shall completely destroy that city with all its inhabiunts (v 12-18)

g In this chapter Moses introduced a new series of warnings Intended to serve as a safeKuard against violation of the religtoui laws given to Israel regulating Que modes and forms of worship, and to make plain the laws and penalties against authors and propagators of false religions

b Heb. nabiy, an inspired man. Here it refers to a false prophet, even though he might predict something which would come to pass and be supported by a si4>ernatixal sign or wonder (v 1). Such miraculous power in a false prophet would be the power of Satan (Ex. 7:11, 22; 8:7. 18; MU 24:24; 2 Th. 2:8-12; Rev. 13:1-18; 16:13-16: 1*20; 20:10). The real test of truth ii not a sign, wonder, or prediction coming to pass: 11 is the truth itself - the Word of God as plainly written (4:2; 12: 32; 2'>.29; Isa. 8:20; 55:11: Jn. 8:32-36; 2 Tim. 3:15-17; Hev. 22:18-13). Anyihiog contrary to what is plainly stated in Scripture is false retiardless of Its seeming inspiration.God allows sigiu and wonders to prove men(v 3-4), temptations to test one's love for Him (v 3), and heresies to make manifest Uuth (1 Cor. 11:18-19; J Jn. 7-11). There would be no way of manifesting light if we had no darkness

for ever.*when thou doeit that which IS good and right in the sight of the LoKD thy God.

(10) Laws againat idolatry (Ex. 20:7. rafa.)

» ' When the Lo»d thy God ahall cut oil the nations from before thee, whither thou goett to possess them, and thou luc-ceedest them, and dwelleit in then land:

•30»T4ke1ie«d to thysell that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, ^How did these nations serve their gods? even so will I do likewise. •31 Thou shalt not do so unto the Lord thy God: for every abomination to the Lord, which he hateth, have they done unto their gods;

for even their sons and their daughters'they have burnt in the fire to their gods. •32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it

CHAPTER 13

(11) Test of false prophets (Dt. 18:20, Jer.23; Ezek. 13)

/p Ifaere 'arise among you a ^"prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying. Let us go after other gods, which thou hast not known, and let us serve them;

•3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: 'for the Lord your God proveth you, to know whether ye love the Lord your God with ail your heart and with all your soul. •4 *Ye shall walk after the Lord your God. and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto

him

(1 2) Death for falae prophets

•5 And that prophet, or that dreamer of dreams, shall be put to death; 'because he hath spoken to turn you away from the Lord your God, which brought you out of the land of t. gfpt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

(13) Death for idolatrous

relatives and neighbors (Dt.

172, Ex. 20:4, refa.)

people'whkli crt rouod about you. nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth: •• Thou^halt not consent unto him. nor hearken unto him; neither shall thine eye pity him. neither shalt thou spare, neither shalt thou conceal him: •9 But thou shalt surely kill him: thine hand shall be first

] upon him to put him to death, and afterwards the hand of all the people.

' AlO And thou shalt stone him with stones, that he die; T)e-cause he hath sought to thrust thee away from the Lord thy God,Avhich brought thee-out of

' the land of £ (l[*pt, from the house of bondage.

11 And'all 1$ ra-el shall bear, and fear, and shall do no more any such wickedness as this is among you.

(14) Penalty for idolatrous cities

12 * U thou shalt hear say in ! one of thy cities, which the

Lord thy God hath given thee to dwell there, saying,

13 Certain men, the children of'BtU-al. are gone out from among you, and have withdrawn the inhabitants of their city, saying. Let us go and serve other gods, which ye have not known;

•H' Then shalt thou enquire, and make search, and ask diligently; and, behold, i/ it be truth, and the thing certain, that such abomination is wrought among you; •15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. •16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt bum with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again. •17 And there shall cleave nought of the^cursed thing to thine hand : that the Lord mav turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; •18 WhSR thou shalt hearken to the voice of the Lord thy God. to keep all his commandments which I command thee this day, to do that which is right in the eyes of the Lord thy God.

CHAPTER 14

6 * II thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying. Let us go and serve other gods, which thou hast not known, thou, nor thy fathers:

7 Samely, of the gods of the

(IS)Lawagainstpaganprac-tices (Dt. 18:9. Lev. 18:26)

2^E O/C the 'children of the •i Lord your God: ye^shaU not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou Qli an holy people unto the Lord thy God. and the Lord hath chosen thee to be a peculiar people unto himself.

TUs Isonewayof saying: Do not serve any gods of any people anywhere found on earth (v 7) 9 tMngs to do reaardiiit^ an ap oitate:

1 Do not consent to him (v

2 Do not hear him

3 Or pity him

4 Or spare ium posure

5 Do not conceal him from public cx-e You shall kill him (v 9) him

7 Your hand shall be the first i|pon

8 Afterwards the hands of the people shall help WU him

9 You and the people shall stone him with stones until he is dead (v 10. Cp, 17:7; Lev. 20:2)

To turn people from God and be the causeof their damnation is the highest crime possible against Him and others. That IS why Jesus pronounced woe i|pon certain ones inHlsday(Mt, 23:13). On the other hand,greater love can no man have than to lay down his life for his brethren to save them from eternal hell On. 15:13; Rom. 9:3) This mit;hty work of God in bringing Israel out of Egypt was such a great victory, manifesting such great power and grace that it is referred to 52 dmes in the Pentateuch alone This is the purpose of all public executions (v 11). If men executed criminals today without failure, as in note b, above there would be very Uttle crime among men; but with Innumerable ways of obtaining leniency, reprieves, and endless delays, besides some governmental corruption, unqualified judges, etc. the justice required by God's law is not always carried out. See 42 death-penalty sins. p. 16

Heb. beliyaal , worthlessness: wickedness: evil; ungodly. This word comes from 2 root words meaning good for nothing; valueless: cheap: vile; worthless. Here we have the first of 16 occurrences (v 13; Judg. 19:22; 20:13; 1 Sam. 1:16; 2:12: 10:27:25:17,25: 30: 22; 2 Sam. 16:7; 20:1; 23:6; 1 Ki. 21: 10.13: 2 Cfvr. 13:7).Belial is used one lime in the N.T. as an epithet of Satan and all worthless people (2 Cor. 6:15) 9thin^ to do rct;ardinR apostate city:

[37

rael was forbidden such maning of the body or cutting of the tuir for .'reasons:

(1) You arc a ii ■!• rle to Jehovah your I 1 ■•atoc, v 'J)

(2) (..od has « i.ij<. 11 you to be a peculiar people tolUiiiK'lf.en-tin-ly diffcn-nt from tlie l>ca-t'lcii .ind (heir superstitious pracuccs (v 2)

custom among Canaanltei nations to cut the flesh to manifest sincerity in worship and earncnncu in prayer to Idol gods, as in 1 Kl. 1H:2^. «,Uire often this was done for the dead (Lev, 19:28; 21:5). 1 his was considered merltorioiM and a help to washing away ins

-^ ("oiitinued.column 1

1 Hear the report of apostasy (v 1-13)

2 Inquire fully (v 14)

3 Make diliaent search

4 Ask diligently of the report tasy

5 Make certain of the truth of apos-

6 Smite all Inhabitants of the city with the sword (v 15)

7 Destroy it utterly and all therein

8 Destroy the cattle with the edge of the sword

9 Gather all the spoil into the midst of the street andbum the city with fire with all its spoil and leave it desolate forever (v 16)

Taking something for self from the spoil of such a city which was to be totally destroyed with the spoil was the sin of Achan (Josh. 7) The whole life or walk of the luaelites was regulated by the pnnciple: Ye are the children of the Lord your God (v 1; Ps. 87:6). God definitely says that He benat Israel (Du 32:18). Isaac is spoken of as being born after the Spirit (caL 4:28-29). They were children of God by the new birth in the same sense that men arc bom again today, which is by adoption, not by bringing them into existence through union of tl>c Holy Spirit and a virgin as in the case of Chnst. whoisthe only begotten Son of God (Rom. 8:15; 9:4; Gal. 4:5; Eph. 1:4). 10 Israel pertained the adoption (Rom. 9:4). Many Israelites were con-verted,born again, and adopted,having salvaDon in all of lis phases as men can have today. See O. 1. spiritual experiences, p. 158 of N, T. Heb. bcn ra son; child; one born. It Is trans, children l,49t' tirrx:s; children's 15 times; ctii'ld 10 times; son 1,780 umcs; sons 1,11^ times; son'sT Tumes: and sons' 25 times

2 commands - pagan practices (v 1):

1 Do not cut your flesh or hair in

honor of wontiip to any god. It was the

DEUTERONOMY 14

Of clean and unclean meats

a 13 commands - dietary laws;

1 You shall not eat any abominable thing (V 3)

2 These {10 animals) you are permitted to eat (V 4-5)

(1) Ox - the bull, cow, heifer, calf oTthe beef kind lamb

(2) Sheep -the ram,wether,ewe,

(3) Goat - the he-goat, she-goat,

kia~

(4) Hart - the buck, doe, fawn: abo moose, elk, reindeer

(5) Roebuck , or antelope and ga-zelle species, as the Heb. suggests (V 5; 12:15,22; 15:22; 1 Ki. 4:23,Cp.2Sam.2:18; lChr.l2: 8;Pr.5:19; 6:5; Song2:7-9.17: 3:5:4:5:7:3; 8:14; I sa. 13:14)

(6) Fallow deer - the large species of antelope found in the mountains of Arabia and Syria (v 5: 1 Ki. 4:23) of gazelle

(7) Wild goat, rock goa t,or species

(8) Pygarg - perhaps a species of large antelope or mountain goat bull

(9) Wild ox - buffalo species, wild (10) Chamois - a species of goat,

deer, or wild sheep with red hair instead of wool

3 Every other kind of animal that parts the hoof, has 2 claws, and chews thecud, youmayeat(v6.Cp. Lev. 11). The 10 animals above are not named inLev. ll,perhapsbecausethese would not be found so often in the wilderness travels, though they were abundant in the land Israel was about to enter

4 These (4 animals) you shall not eat, even though they chew the cud, or part the hoof

(1) Camel (v 7; Lev. 11:4, note)

(2) Hare (v 7; Lev. 11:4)

(3) Coney (v 7; Lev. 11:5; note j, Pr. 30:24)

(4) Swine (v 8; Lev. 11:7). These are the same 4 animals listed in note c,Lev. 11:4. which see

5 You shall not eat of the flesh of these or touch their dead bodies (v 8)

6 All kinds of fish in the waters that have fins and scales you shall eat (v 9)

7 All fish that do not have fins and scales you shall not eat (v 10)

5~Ail clean birds you shall eat (v 11) 9 These (21 birds) you shall not eat, for they are unclean to you

(1) Eagle (V 12; Lev. 11:13)

(2) Ossifrage (v 12; Lev. 11:12)

(3) Ospray (V 12; Lev. 11:13)

(4) Glede (v 13, Not in Lev. 11)

(5) Kite (V 13; Lev. 11:14) (G) Vulture (v 13; Lev. 11:14)

(7) Raven (V 14; Lev. 11:15)

(8) Owl (v 15; Lev. 11:15)

(9) Night hawk (v 15; Lev. 11:16)

(10) Cuckow (v 15; Lev. 11:16)

(11) Hawk (v 15: Lev. 11:16)

(12) Litde owl (v 16; Lev. 11:17)

(13) Great owl (v 16; Lev. 11:17)

(14) Swan (V 16; Lev. 11:18)

(15) Pelican (V 17: Lev. 11:18; note j, Ps, 102:6)

(16) Gier eagle (v 17: Lev. 11:18)

(17) Cormorant (v 17; Lev. 11:17)

(18) Stork (vT5; Lev. 11:19)

(19) Heron (v 18; Lev. 11:19)

(20) Lapwing (v 18: Lev. 11:19)

(21) Bat(vl8; Lev.ll:19).Allthese are listed in note d. Lev. 11: 13. except (4) Glede

10 Every creeping flying thing shall be unclean to you; but all clean fowls you may eat (v 19-20)

11 You shall not eat of anything that dies of itself (v 21)

12 You shall give it to the stranger that is in your gates to eat; or you may sell it to an alien who is not consecrated to Me

13 You shall not boil a kid i n its mother's milk (v 21; Ex.23:19; 34:26)

b This law is repeated from Lev. 22:8, but with additions - 2 ways to dispose of the carcase, as in point 12, above. The reason for the law is also given: Israelites.being a holy (set apart, sanctified) people untojehovah, were tobe

above all the nations that are upon the earth.

2 Dietary laws (Lev. 11): (1) Clean beasts (Lev. 11:1)

•3 •; Thou °s halt not eat any abominable thing. •4 These are the beasts which ye shall eat : the ox, the sheep, and the goat,

•5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild 03t, and the chamois. •6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ve sha ll eat .

(2) Unclean beasts (Lev. 11:4)

•7 Nevertheless ^hese ye shall pot eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you. •8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

(3) Clean and unclean fish (Lev. 11:9-12)

•9 V These ye shall eat of all

that are in the waters: all that

have fins and scales shall ye

eat:

•10 And whatsoever hath not

fins and scales ye may not eat;

it IS unclean unto you.

(4) Clean and unclean fowls (Lev. 11:13-20)

•11 *, Of all clean birds ye shall eat.

•12 But these are they of which ve shall not eat : the eagle, and the ossifrage, and the ospray,

•13 And the glede, and the kite, and the vulture after his kind,

•14 And every raven after his kind,

•15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

•16 The little owl, and the great owl, and the swan,

•17 And the pelican, and the gier eagle, and the cormorant,

•18 And the stork, and the

heron after her kind, and the

lapwing, and the bat.

(5) Clean and unclean creeping things (Lev. 11:20-23)

•19 And every creeping thing that flieth is unclean unto you: t hev shall not be eaten. •20 But of all clean fowls je may eat .

(6) Law against eating animals not properly slaigh-

tered (Lev. 17:15)

•21 *}, Y e"shall not eat of any thing that dieth of itself: thou Shalt give it unto the stranger that IS in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an

holy people unto the Lord thy God. Thou Shalt not^seethe a kid in his mother's milk.

3 Religious laws: (1) Law of tithes (Lev. 27: 30; Num. 18: 24-30; Dt. 12:6; 26:12) and firstlings (Dt. 15:19; Ex. 13: 11; 23:19; Lev. 27:26;Num. 18:15; Neh. 10:36)

•22 Thou*shalt truly "^ tithe all

the increase of thy seed, that the field bringeth forth year by year.

•23 And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy com, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:

•25 Then shalt thou turn // into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: •26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household,

(2) Command to support Levites (Dt. 12:19; Lev. 10:14; Num. 3:5)

•27 And the Le'vite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

(3) Law of special tithes for

the Levita s and the poor (Dt.

26:12)

•28 * <At the end of three years ! thou shalt bring forth all the tithe of thine increase the same year, and shalt lay if up within thy gates:

•29 And the Le'vite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; 'that the Lord thy God may bless thee in all the work of thine hand which thou doest.

168 CHAPTER 15

4 Sabbatic year (Ex. 23:10;

Lev. 26): (1) Lord's release:

all debts forgiven among

brethren

•A T the %nd of every seven i« vears thou "shalt make a release.

•2 And this is the marmer of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour.

different from the heathen who were not under strict rules of diet and sanitation (V 21). This new provision for disposing of such dead animals could not have been practiced in the wilderness, for strangers and Israelites had to live by the same laws. There was little opportunity of giving any to those not under the law (Lev. 17:15: 24:22)

ment during the sabbatical year (v 3) This law was made solely for the poor, for in V 4 it is stated that there will be no need of such law when the poor have ceased to be in the land. It was a release from all paymerKs of debts for a whole year, to give the poor man relief and cause the land and servants to rest

a Boil (V 21: Ex. 23:19; 34:26) b 5 commands - religious laws:

1 You shall tithe all the increase of your seed harvested each year (v 22)

2 You shall feast before Jehovah in the one place of worship (v 23)

3 If you live too far from the tabernacle and cannot cany the tithe so far. sell it, bring the money received and buy what is needed for the feast of the Lord, and rejoice before Him with your household (v 24-26)

4 Do not forsake the Levite, for he has no inheritance among you (v 27)

5 At the end of 3 years you shall bring the tithe of that year and lay it up to be used for the Levites, the strangers, fatherless, and widows who live among you. to sustain them (v 28-29)

c The tithe referred to here should not be confused with the regular tithe given to Levites. This was a second tithe and to be used by the person who gave it, while the tithe for the Levites was to be used by Levites only (Lev. 27; Num. 18). This, the second tithe was for the purpose of paying expenses at the national gatherings. Tithing of what had been produced could be sold and the money used at the feast, if the giver lived far from the place of worship (v 23-26). Levites were not to be neglected; paying the second tithe did notex-cuse one from paying the first to them (v27)

d At the end ofevery third year, or twice between sabbatical years, a third tithe of all the increase was to be laid up in storehouses for 4 classes (v 29):

1 The Levites

2 The strangers

3 The fatherless or orphans

4 The widows

e Israel here was promised special blessings of God upon all crops and stock if they would pay the 3 tithes of all their increase

The 3 tithes were:

1 First tithe for Levites (v 27; Lev. 27: Num. 18). This was a yearly tithe

2 Second tithe for the individual himself and his household to cover expenses at the national feasts, so there would be no excuse for not going (v 22-26; 12:11,21). This was also a yearly tithe, though not counted as giving to others

3 Third tithe for the Levites, the strangers, fatherless, andwidows.lt was a special tithe for the poor, a charity tithe to relieve suffering of poor neighBorr(v 28-29). This was to be given only every third year, so was not a burden in any degree;God more than made up for it in His blessings of prosperity on the crops and stock of the whole nation. Spread out over the 3-year period the yearly tax for the poor would amount to 3 1/3 per cent of the nation's increase.lt was not to betaken to the place of worship, as the other 2 tithes, but distributed locally as needed throughout the 3 years it covered

f This is a repetition of the laws of the sabbatical yeatof Ex.23:10-U; Lev.25. Other needs of the poor were provided for in the last verses of the previous chapter; now the debts of the poor are dealt with (v 1-18) g Literally, when the 7th year has anived (Ex. 23:10-11: Lev. 25:3-4)

h 4 commands - sabbatical year:

1 Every 7th year you shall make a release of all payments of debts and all service of servants (v 1)

2 Every creditor that lends ought to his neighbor shall release him of all payments that year (v 2)

3 H e shall not require payment in full or in part from his neighbor during the sabbatical year

4 Ofa foreigner you may require pay-

DEUTERONOMY

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The y#er of release

Concermny Hebrew tervant^

21 S

« Callcj "the L/Jtij'* relcatc'

1 He wanicvl release froi "■ i.io AS lu telleve ibc poor it >• :(v 1-4)

2 i<e WAOteU 1»m1 to \tun mercy, and tuve companioa oo the poot «ad ocedy (V 7-11)

3 He wanted to create abrothefly re-Utiorutup diiiou^ all Hit people, ooe that would be aaoutnaodia^example to the heathen round about (v 7-15)

4 He wanted a set time every 7 yeio for the release of Uaves (v 12-18)

5 He blessed men with abuntUat crops duna^ the i> years between the labbadcal)«art, so as to relieve mca of suffering from want during a year of

rest (V 4; Ex. 23:10-11; Le», 25:2-4)

(3 He wanted the land to tea a Khole year (Ex, 23:10-11; Lev, 25:3-4)

7 He wanted the poor to have the cropsthat^rew during the 7th year (Ex, 23:10-11; Lev. 25:5-7)

8 He wanted the servants and stock to have a year of rest from hard labor (Ex. 23:10-11; Lev. 25:5-<;)

b Foret&oers, those who were not in the nation of Israel and therefore rtot uoder obliRanon to keep the ooe law of Israel, were not toen)oy the debt releaje or other blessing of the law of l.\<Mti (V 3). This would encourage men to become converts to God and His way of Ufe

c 13thprophecy in Dt, (15:4-6. fulfilled aixl will yet be fulfilled under the MCMiab). Next. 17:14

d 2 conditions of bleaing (v 5):

1 Carefully hear the voice of Cod 1 Observe and do all His commandments

5 conditional blessing (v 6):

1 The)(cncralbleuingof God. of the fulfillment of the promises

2 Prosperity and an abundance, enou(th to lend to many nations

3 Ktccdom from all need to borrow

4 Rulership over many nations

5 Freedom from foreign dominatioo e There would have been no poor people

in Isael if all had obeyed the covenant and Uved in harmony with Go<! and His laws of prosperity. However, knowing that some would fail to be dilitient in business,not coiuulting Him in maiienconcenungthespintualand material li.'e. He made this provision -that ifone failed to make good in his

inheritance, his brethren should help him and give relief in his distress (v 7-11). Sec Mk. 14:7 f 5 co iiiinands- relief of a poor brother

1 If a btoUiei becories poot Jo not harden your heart or shut your hand against him (v 7)

2 You shall open your hand wide to him and lend him as much as he needs (v8)

3 Beware that you do not scheme against your brother or evade your re-iponsibility of helping him because it is atai the sabbatic year of release from paying debts (v 9)

4 You shall surely give to him: and do iKX be grieved in your heart when you do to, for the blessing of God depends upon your doing right according to the law (V 10)

5 You shall evcrbe ready to help the poor and needy, for ihey will always be in your land (v 11)

g To harden the heart and shut up the bowels of compassion against a man in need was one of the surest ways of receiving the curse olC'Od and cutting off iiis blessings of iiuierial prosperity; for It was because of the kindness, compassion, and rigtit-doinc toward all men, especially the pour, that guaranteed the continued blessing of (.od (v 7. J-10)

h A wicked thought in this case would be to reason thai the sabbatic year was Dear; thta, if a loan was made nu pay-ment would be possible Junng (he year of release from debt, lowithold trom the needy for this teaioii and making it appear that one had nothing to lend, was wicked (v >). The Hcb. (or heart here IS bclial (note f. 1J:1.<)

c '•roth«»r:

ca;:v>l»:h. ' •3»(M a f exact it a^mn

H«x-auM it is

ISP.

. mayest bu: .":jf which

thy God redeemed thee: therefore I command thee this thirut to d«v.

tir.thrr thine (5)

• shall be no

• r the Lord

thre in the

LuUD thy God

am iixheritAnce

is thine with thv hjind shd!' |4'S«ve w poor ami ■hall gre.! land which Uie giveth Ihcc lor to possess it:

(2) Five conditional blessings

•5 A,)ulv if thou carefully hearken unto the voice of the Lubd thy God, to obsen-e to do all these commandments which I command thee this day. •6 For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow ; and thou shalt reign over many nations, but they shall not reign over thee.

(3) Law of relief for the poor

(Lev. 25:35-43)

•7 "Jf there be amoni? you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou 'shalt 'not harden thme heart, nor shut thine hand from thy poor brother:

•8 But thou shalt open thine hard wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

*9 Bcut that there be not^a thought in thy wicked heart, saying. The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought: and he cry unto the Lord against thee, and it be sin unto thee. •10 Thou shalt surely give him, and 'thine heart shall not be grieved when thou givest unto him: 'because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

•11 For the *poor shall never cease out of the land: therefore I command thee, saying. Thou shalt open thine hand wide unto thy brother, to thy poor, and to thv needy, in thy land.

(4) Law ol release ol serv-

ants (Lev. 25:35-43)

•12 * /4nd if thy 'brother, an H6 brew man, or an H* brew woman, tic sold unto thee, and serve thee six years; then in the seventh year thou^halt let him go free from thee. •13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

•14 Thou shalt furnish him liberally out of thy flock, and out of thv Hoor, and out of thy winepress: ol that wherewith the L'-ni' thy God hath blessed thee thou shalt give unto him. •15 And thou shall remember that thou wast a bondman in the land of f gJpt, and the Lord

Law of perpetual servants (Lev. 25:44-46)

16 And it shall be, jf he say unto thee.'I will not go away from thee; because he loveth thee and thine house, because he is well with thee; •17 Theri thou shalt take an uul, and^thrust it through his car unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do'^likewise.

(b) Law of ants(v 12-

release of aerv-15; Lev. 25:35)

•18"It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

5 Religious laws: (I) First-bo rn of beasts for feasts and sacrifices (Dt. 14:22, refs.; Ex. 13:1, refs.)

•19 • Ail the firstling males that come of thy herd and of thy flock thou 'shalt 'sanctify unto the Lord thy God: thou*shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. •20 Thou shalt eat if before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household.

•21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God. •22 Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roebuck, and as the hart. •23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

(2)

CHAPTER 16 169 Feasts of the Passover

and Unleavened Bread (Lev. 23:4-6)

ly^BiiERV^ the month of *vy 'A bib, and keep the pass-over unto the L<»rd thy God: for in the month of A bib the Lord thy God brought thee forth out of £'Wpt by night. •2 Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

•3 Thou shalt eat no leavened bread with it; seven da^s shalt thou eat unleavened bread there-vith, even the bread of affliction; for thou earnest forth out of the land of C^fpt in haste: that thou mavest re

' r the day when thou

forth out of the land of r > . jit nil the days of thy life •4 And there shall be no leavened bread seen with thee in all thy coast jeven days; neither

1 This UthedlvilWnriiiripteol givtng-

give and do It ' . and whole-

heartedly(v 10)..; cj this he lias

areward:but if one gives to cam merit withc-odortoiiiakcashow.be already has tut reward (Ktu 0:1-4) J Nolo thai in connection with all the commandments and re^iuireiiicnu uf Continued, column t ^

promised for obedience 1 his is due to many cauK-s - lack of ability, faith, work, and failure to take advantage of every bisineu opportunity that comes along (v 11) ITiislaw applied only to luaclitc men and wociieii, not to foreigners aad stranucrs in the land (v 12) 1 7 cui iinionds - re lief ol poor , p.2*^6

a A. i of Hebrew stock

h - - - . choice;

ol ■ c at the

Cliu 'n ■ y ir-, '■ vrrv;' i- \^; 17). The

Word forever is absoliae and unlimited in time wh - "'..as with

eternal tfu d where

such a linut is ii:ipiieu >ir jerlarcd, as

here

b Not only was the aul thrust through to the door to make a hole in the car, but to symbolize that the servant was to stay with hismaster as long a he lived (vl7) c Both men and women servants could become perpetual slaves by choice and t^on such choice both were to submit to the piercing of the ear (v 17)

d Do not regret losing a brother who has served you faithfully 6 years.'•' "i

be glad that he can be free to himself again in Israel and ti.ivc nis own household. When you are kind to your brethren the Lord will bless you and prosper you in all you have to do (V 18)

e 7 commands - firstlings of beasts:

1 Sanctify to God the fint ol all the males of your stock (v 19, See Ex, 13)

2 Do not work the firnlings of bullocks or shear the firstlings of sheep (v 19)

3 Firstlings shall be given to the Lord every year and offered to Him at the tabernacle or place of worship that He shall choose in Israel (v 20)

4 You and your household shall enjoy them with others permitted by law to eat of them (v 20. See priest's portion. Lev. 7:15-16: Num. 18:18)

5 If any firstling is bom with lame-i>ess, blindness, or any other imperfection or blemish, you shall not sacrifice it to the Lord: you shall eat it at home so there will be no waste (v 21-22)

6 Both tlic clean and unclean persons may eat of such sacrifices at home as freely as they eat of the roebuck, the hart, and any other clean animal (v 22)

7 Do not partake of the blood of the animals that you eat: you shall pour it out on the ground as water (v 23)

f .^gainthcuscofthe word sanctify here proves that It means a scttin); .ipart for divine use and not a cleansint; from sm or the removal of what is termed "the old man" (v 19). See Sanctification in Index

g The owners were not to benefit from working an animal or one

sanctified toGod. The wi iiged

to c:od tor a sacnficc of iliaiiksgiving and the owners, their families, and friends could enjoy the same at the place 'f wcrshir (v I"-"'0)

h lOo r

1 ■ Abib and keep tile pa^iovct ill ilu> month (v 1)

2 You shall sacnfice the passover to theLord yourGod,of the herd and the flock, in the place where God chooses to place His name (v 2)

3 You shall eat no leavened bread with the passover (v 3)

4 You shall eat unleavened bread for 7 days, during the passover and feast of unleavened bread

5 There shall no leavened broad be teen in all your houses or land for 7 days (v 1)

t. Neither shall the flesh of the animals sacrificed be Icit over night

7 You shall not sacrifice the pass-over in your homes, but at the place where the Lord shall cliioose to place His name (v G)

8 Sacnfice the p'^'iv.T ii evening. at the goin^: down i

9 You shall roa [t It In the

chosen place and go to your tents in ttio morning (v 7)

10 You shall eat unleavened bread 6 days, and"!' ')■•• "JMiday you shall have a solemn . to Jehovah, and do

no work II.,..... ,, 8) Th e word Abib defined, p. 236

^». Coat. Irom colunip J

Ood'i covenants there arc rewards

a This simply means that no family should observe the passover at home, but in the place where the tabernacle or temple was located in Israel (v 5-6), Originally, in Egypt each family was lo have a lamb killed and the blood applied to the house wherein it was eaten (Ex. 12); but here a great change was made. No lamb was to be killed and eaten at home, or the blood applied to the house

b The passover was killed in the evening in Egypt (Ex. 12:6), but the people did not leave until after midnight (Ex. 29-42)

c 7 commands - feast of Pentecost:

1 You shall number 7 weeks, starting from the time you begin to put the sickle to the wheat (v 9)

2 You shall keep the feast of weeks unto Jehovah with a tribute of freewill offering of your hand (v 10)

3 You shall give the freewill offering as the Lord has prospered you

4 You shall rejoice before the Lord -you, your sons, daughters, servants, strangers, the fatherless, widows, and Levites (v 11)

6 Observe the feast i n the place where the Lord has chosen to put His name

6 You shall remember that you were bondmen in Egypt (v 12) utes

7 You shall observe and do these stat-d According to Lev. 23:15 this was the day

after the sabbath foUowing the pass-over, at which time the firstfruits of the wheat harvest were to be waved be -fore the Lord fl.ev. 23:6-16), This indicates the wheat harvest and seasons were very regular every year

e The feast of Pentecost was called the feast of weeks,because it was the day after 7 complete weeks between the feast of firstfruits and Pentecost (v

10; Lev. 23:6-16)

f Heb. mice ah. abundance; liberally. The idea was to bring before Jehovah a contribution of the free will on the dayofPentecosi.lt was tobe according to the blessing ofGod each year (v 10). Such freewill offerings from all Israel were to supply those at the feast with good things, so that all could enjoy themselves with the abundance and liberality of God to Israel (v 11). The same principle prevails in recent time s where, in church gatherings, everyone brings plenty of food for dinner on the grounds

g 4 commands - feast of tabernacles:

1 Observe the feast of tabernacles 7 days, after you have completed your harvests (v 13)

2 You shall rejoice in the feast before Jehovah - you, your sons, daughters, servants, strangers, the fatherless, widows, and Levites (v 14)

3 Keep the 7-day feast to Jehovah in the place where He shall choose to put His name (v 15)

4 You shall rejoice before the Lord, because ofall His blessing upon all the works of your hands

h Since the same command was given in connection with this feast that was given with the feast of v 11, we suppose that the people were to bring another freewill offering of food to supply the feast as commanded in vlO(v 14-15). The command of v 17 was for all males to bring with them of the abundance of thcirprosperity toeachof the 3 annual feasts. None were to appear before the Lord empty

i 3 commands - congregation of males:

1 All males shall appear before the Lord and hold feasts in the place where He shall choose to put I lis name (v 16)

2 They shall not appear before Me empty, but shall bring freewill offerings for the feasts (v 10, 15-16)

3 Every man shall give his freewill offering as he is able, and as the Lord has prospered him (v 17)

j 3 annual teasts for all Israel:

1 Unleavened bread, which included the feasts of passover and firstfruits (v

shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. •5 Thou mayesfnot sacrifice the passover within any of thy gates, which the Lord thy God giveth thee:

•6 But at the place which the Lord thy God shall choose to place his name in, there thou shall sacrifice the passover ^at even, at the going down of the sun, at the season that thou earnest forth out of Egypt. •7 And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go imto thy tents. •8 gix days thou shalt eat unleavened bread: and on the seventh day shall be a solemn

and in the feast of weeks, and I in the feast of tabernacles: and | they shall not appear before the Lord empty: •17 Every man shall "give asj he is able, according to the; blessing of the Lord thy God; which he hath given thee.

(6) Establishment of lower

courts for Canaan (Cp. Ex.

18:21-27; Dt. 17:8)

•18 ' Judges and ofEcers*shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

(7) Four basic laws of justice

•19 Thou shalt not wrest judg

ment; thou shalt not respect

persons, neither take a gift:

for a giffdoth blind the eyes of

the wise, and pervert the words

of the righteous.

•20 That which is altogether

just shalt thou follow, that thou

^r 7—TTT u ■ * mayest Uve, and inherit the

number unto thee: begm to, j^^ ^^^^ ^^^ ^^^ ^j^ q^^

number the seven weeks'from; gjyg*}^ ^jjgg

such time as thou begismest to ^

put the sickle to the com. j (8) Law against groves near

•10 And thou shalt keep'the the tabernacle to avoididol-

assembly to the Lord thy God: thou shalt do no work therein.

(3) Feast of Pentecost (Lev. 23:15; Acts 2)

•9 Seven weeks "^shalt thou

feast of weeks vmto the Lord

thy God with a /tribute of a

freewill offering of tliine hand,

which thou shalt give unto the a grove of any trees near unto

Lord thy God, according as the the altar of the Lord thy God,

atry (Ex. 34;13; Dt. 7:5; 12:3) •21 *' Thou shalt not plant thee

Lord thy God hath blessed thee:

•11 And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Le'vite that IS within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there. •12 And thou shalt remember that thou wast a bondman in E'gypt: and thou shalt observe and do these statues.

(4) Feast of Tabernacles

(Lev. 23:33. refs.)

•13 * Thou %halt observe the feast of tabernacles seven days. after that thou hast gathered in thy com and thy wine: •14 And thou'■shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Le'vite, the stranger, and the fatherless, and the widow, that are within thy gates.

•15 Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

(5) Law of congregation of male s (Ex. 23:17; 34:23)

•16 • Three ti mes in a year shall 'ail thy males appear before the Lord thy God in the place which he shall choose;'in the feast of tmleavened bread.

which thou shalt make thee •22 Neither shalt thou set thee up any image; which the Lord thy God hateth.

CHAPTER 17

(9) Law against imperfect sacrifices (Dt. 15:21 and 45 other places in the law.

Cp. 1 Pet. 1:19)

rpHOU'^halt not sacrifice un-•^ to the Lord thy God any bullock, or sheep, wherein is blemish, or any evU favoured-ness: for that is'an abomination unto the Lord thy God.

(10) Death for idolaters (Ex.

20:4, refs.; Dt. 13:6)

2 • If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them,/either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be\ true, and the thing certain, that] such abomination is wrought inj I§'ra-el:

•5 Then shalt thou bring forth] that man or that woman, which, have committed that wicked thing, imto thy gates, even that J man or that woman, and shalt; stone them with stones, till they die.

(11) Two or three witnesses required for conviction (Num. 35:30; 19:15;Mt. 18:

16; Lev. 23:6-14)

2 Pentecost, or feast of weeks,50 days after the passover feast (v 16; Lev. 23: 15-22)

3 Tabernacles, which was near enough to the time of the feast of trumpets and the great day of atonement that all could be attended in a 22-day period (v 16; Lev. 23:23-44)

reddish yellow. The color would last a month and then another application would be made. Many women used to stain the palms of their hands and the soles of their feet in the same way. This custom was perhaps what is referred to in 2 Sam. 19:24 where MepWbosheth had not dressed his feet (made them colored)

a Thisrefersto the freewill offering each man was to bring to the 3 feasts Isael was commanded to attend at the tabernacle location each year, so that there would be plenty of food for all during the days they were thus gathered (v 10-17)

b 7 commands-civil and tellgtoiB laws;

1 You shall have judges and other civil and religious officers in all your cities to judge the pec^le with just judgment (v 18)

2 You shall not wrest judgment(v 19)

3 You shall not have respect of per-

4 You AaU not accept a bribe sons

5 You shall follow that which is altogether just (v 20)

6 You shall not plant a grove of trees near any altar of the Lord (v 21)

7 You shall not set before you any graven image (v 22)

c 2 things wMch bribes do (v 19):

1 Blind the eyes of judges

2 Pervert the words of the righteous d 2 commands - religious laws:

1 You shall not sacrifice any imperfect animal to God (v 1)

2 You shall stone to death any person that transgresses My covenant, has served other gods,and worshipped them (v2-5)

e 31 abominations before God:

1 Eating flesh of peace offerings on the 3rd day (Lev. 7:18) Dt,23:18)

2 Homosexuality (Lev, 18:22; 20:13;

3 Taking ornaments from idols when being destroyed (Dt. 7:25-26)

4 Idolatrouspractices(Dt.l2:31:13: 14; 17:4; 18:9; 20:18; 29:17)

5 Offering an imperfect animal to God as a sacrifice (Dt. 17:1)

6 Traffic with demons (Dt, 18:7-12)

7 Wearing clothes of opposite sex (Dt. 22:5)

8 Bringing the hire of harlot or sodomite into God's house (Dt. 23:18)

9 Re-marriage of former companions (PU 24:4)

10 Cheating others (Dt. 25:13-16)

11 Making images (Dt. 27:15)

12 Idols of Ammon(lKi. 11:5) 13)

13 Idols of Moab (1 Ki. 11:7: 2 Ki. 11:

14 IdoUof Zidon (2Ki.23:13) 1:13)

15 Incense offered by hypocrites (Isa.

16 Eating unclean things (Ua. 66:17)

17 Offering human sacrifices Oer.32:

18 Robbery (Ezek. 18:6-13) 35)

19 Murder (Ezek. 18:6-13)

20 Adultery (Ezek. 18:6-13)

21 Oppression of others(Ezek.l8:6-13J

22 Violence (Ezek. 18:6-13)

23 Breaking vows (Ezek. 18:6-13)

24 Lending on interest to a brodier (Ezek. 18:6-13) (Ezek. 18:6-13)

25 Lying with a menstruous woman

26 Hardness of heart (Ezek.l8:6-13)

27 Injustice (Ezek. 18:6-13)

28 Wonhip of Antichrist (Dan,ll:31; 12:11; Mt. 24:15; 2 Th. 2:4; Rev. 13)

29 Incest (Lev. 19:6-30) (Lk, 16:15)

30 Things highly esteemed by man

31 Manvothersinsofthenations(Lev. 18:26-29; Dt, 18:9-12; 20:18; 29:17; 1 Ki. 14:24; 21:2. 11; 23:24: 2 Chr. 28:3; 33:2; 34:33; 36:14; Ezek. 7:3-20; 8:6-17; 16:2-58; 20:4-30; Rev.l7:4-5). See 20 abominations to God in Proverbs, note e, Pr. 3:32

f If it was such an abomination to God forHispeople to worship the beautiful sun,moon,stars. and other works of His hands, which are perfect, i t was a greater abomination for them to worship things made with human hands which are imperfect (v 2-5)

Ancient fingernail polish (21:12)

Heb. asah . to m ake, not to c ut or leave uncut. It refers to changing by a personal act, and may mean changing the color with hennah , a plant whichgrows in I ndia and Egypt and flowers in May to August, The leaves were made into powder and put with water to form a paste. Women would bind some of this on their finger and toe nails and let it stand over night to make the nails a

Choitt of a king: hit duties

The dues of the priestt

A 7 corinnandi - civil Uw t

1 D> ' ly man i^

he u J of J cr:

witncuci (V 6)

: The h^nds of ihe wttnesies ihAll be flrat upon the person convicted, ^od then the people ihill join In the execution (v 7)

3 If4oaayloc4lpl«ceam«ner antei that causes conciuvcriy in aconiniunl-ty. and juch cannot be icttled. then uke the inattet to the one place of wofjhip that God ihall choo»e and let the prlens.Levitet. and judge* in that place *ettlc the matter (v 8-9)

4 They thall sctUc the controveny and ^ve just judtinieni

5 You shall do according to the judti-ment which they jlull ^ve (v 10-il)

0 You shall not depart troni carryiog out their sentence, to the rlrfhi h*nd. or to the left (v 11)

7 The man who is stii>bom and will not abide by the Jeciaon of the pncst or judge who stands to mimstcr the justice of God, according to the law. thall be executed (v IC) b The purpose of capital punishment was topui away all evil and cause the people to feat and do no more tin (v 7, lC-13) c See Judgment of stubborn cases, p.236 d See 47 facts about priests . pT2:io e See 30 facts about Levites. p.236 f V 10 is the miJJle of Deuteronomy g See 4- death-penalty itns. p. 16 h This was the purpose o f all death

penalty for sin (v 7. 12-13) i 14th prophecy in Dt. (17:14-20, fulfiUed. 1 bam. 8-12). Next, 18:15 J see 1 Sam. 8 k 7 cornmands - kingdom laws:

1 When you choose a king, he shall be from among your brethren (v IS)

2 You shall not choose a suanget or a Gentile to reign over you

3 Your king shall not multiply hones to himself (v 16) Egypt

4 He shall not cause you to return to

5 He shall not multiply wives to himself (v 17)

6 He shall not greatly multiply to himself ulver and gold

7 He shall write a copy of the law in a book, and it shall be with him to read all the days of his Ufe (v 13-19)

1 Itwason tbebasisof thiscommandthat people queitiooedChrist about recognizing a heathen king, asking if He thought It waslawful to give tribute to Caesar (Mu 22:17), If He had answered them Yes, they would have condemned Him; if He had answered them No, they would have accused Him to Caesar

^ Com, from column'^

5 If a Levite from any part of Israel has a desire to serve the Lord with a whole heart and mind, and comes to the tabernacle to serve, then he shall minister in the name of his God(v 7)

6 He shall have like portions with all otherLevites,besidcs that which comes from the sale of his property from his father (v 3)

i The stomach, which was regarded as a choice part. The priest's portion was the shoulder,the stomach, and the head (V 3). Cp. 1 Sam. 2:13. 28-29; Lev. 7:33-34; Num. 18:8-14

J The priesthood and levitical services were hereditary, like the kingship (v 5; 17:20)

k These verses reveal that only a part of the many Levites had residence at the place of worship and took part in tlic service of the tabernacle. Others dwelled in their cities in various parts of luael. This refers to a Levite who, out of love for the service of the sanctuary, would choose this Ufe instead of remaining at home. He would then share the whole of ttie services and blessingsprovided for such ministers

1 Hisinhcntance from hij father, Levites had no inheritance in Israel; but. as individuals they could own property which could be handed down to their children, and many did so (v 8; 1 Ki. 2:26; Jer. 32:7; Acts 4:36). rhey were given many cities to dwell in and if

16. i Cor. 13 1. I Tim. S: 19. Heb. 10:28)

t At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; bul at the mouth of one witness he'shall not be put to death. •7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. *So thou Shalt put the evil away from among you.

(12) E at abl 1 • hme nt of a

supreme court (Ot. 16:18;

Ex. 18:21)

•• ' U .thert ftriM ■ 'matter too hara for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose:

•9 And thou shalt come unto the "priests the 'Levites. and unto the judge that shall be in those days, and enquire: and they shall shew thee the sentence of judgment: •10 'And thou shalt do according to the sentence, which they of that place which the Luro shall choose shall shew thee: and thou shalt observe to do according to all that they inform thee:

•11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

(13) Death for irreverence

•12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LoRn thy God, or unto the judge, even that man*shall die: and thou shalt^ut away the evil from I; ra-el.

13 And all the people shall hear, and fear, and do no more presumptuously.

6 Kingdom laws: (1) Kingdom foretold (1 Sam. 8-12)

JH * 'When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me.Uike as all the nations that are about me:

(2) Qualifications for choos ' ing a kingfl Sam. 9 and 16)

•15 Thou%halt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a'stranger over thee, which is not thy brother.

(3) Ten duties and responsi-

bilities of the kang

•IC But he shall'not multiply horses to himsself. nor cause the people to return to £ (ifpt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you,*Ye shall henceforth return no more that way.

•17 Neither shall he'multiply wives to himself, that his heart turn not away : neilher'shall he greatly multiply to himself silver and gold.

•18 And it shall be. when he sitteth upon the throne of his kingdom, that he shall 'write him a copy of'this law in a book out of that which is before the priests the L* vites: •19 And it shall be with him, and he shall read therein all the days of his life: 'that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and*his children, in the midst of I§'ra-el.

CHAPTER 18

7 Religious laws: (1) Levites the Lord's inheritance

rriHE priests the Levites, and •^ all the tribe of Levi, shall ha"e no part nor inheritance withljra-el: they shall eat the offerings of the Lord made by fire, and his inheritance. •2 Therefore shall they have no inheritance among their brethren : the Lord is their inheritance, as he hath said unto them.

(2) The Priest's portion of the sacrifices and firstf ruits

•3 ' And this shall be the priest's due from the people, from them that oCfer a sacrifice, whether it be ox or sheep: and they shall give unto the priest the shoulder, and the two cheeks, and the "maw. •4 The firstfruit also of thy com, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and'his sons for ever.

(3) No respect of persons among the Levites (Jas. 2:9)

6 * *And il t Li'vits come from any of thy gates out of all 1$ ra-el, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose:

•7 Then he shall minister in the name of the Lord his God, as all his brethren the Li'vites do, which stand there before the Lord.

•8 They shall have like portions to eat, beside that which cometh of the sale of his'patri-mony.

they boaaht any property tt was theln as in the case of other persons. Also.

muchrr " '■ "line to them by vows and w. -red devoted to C>od

(Lev.'J"). ."(-.{arJless of personal wealth any who served in the tabernacle oc temple were to share alike with all others wtio performed duties at the altar (v 6-8; 1 Cot. 9:13)

1 Priestt thall have do Inheritance

with Israel (v 1-2)

2 They shall hve from the offeilngt made by lire to the LorJ (v 2)

3 They shall have the ' r. the 2 cheeks, and the maw ol :ice$

4 They shall alto have aii irx: iiiw-truiu of the land and animals (v 4)

-^ Continued, column 1

a IQ Scripture the horse is laed at a symbol of fleshly suength and might in war

0ob33:r.>; Pj. 20:7; 33:16-17; 147:10; Jer. 8:16). God's command here was that the king of Israel should not, like otherrulers, put his trust in costly preparations for war (Hot. 1:7). Egypt wat the principle source of war horses for wettern Atia(Ex. 14:5; 1 Kl. 10:28-29; 2 Kl. 7:6). God knew that traffic or alliance with Egypt would cause the people to be more or leu dependent upon the Egyptians, and would reverse Hisgreat work of delivering them from bondage to kings.Goingback to Egypt and to bondage wat the final and greatest curse God taid would come i9)on Itrael for tin and rebellion; hence He warned them againtt such an end(28: 68). The danger of horses was 3fold:

1 Commerce with Egypt which would lead to idolatry and onenett with the nation

2 Israel might become dependent upon cavalry as a means of security instead of trusting in God as their Help, Protector, and Strength

3 Temptationtoextend their dominion by conquest, andthusbecome scattered among the surrounding idolatrous and wicked nations, finally ceasing to be a distinct and segregated people who should carry out their particular calling concerning the Messiah

In later times Palestine became the country of horses, lor in Solomon's day he sousht to surpass all the other earthly monarchs in magnificence. He had 1,400 chariots and 12,000 horsemen in his defense cides and at Jerusalem (1 Ki. 10:26-29). There being at least 2 horses for each chariot this would make 2,800 horses besides one each for the 12.000 horsemen or a total of 14,800 which Solomon introduced into the army of Israel in his day. See 1 Ki. 10:26-29, notes

b There is no record as to when God said this to Isael, so Moses could refer to Ex. 14:13 where God said that Israel would not tee the Egyptians again. Cp. 28:68; Jer. 42:15; Hos. 11:5

c God loiew that multiplying wives would lead to sensuality and idolatry and then to apostasy (Ex, 34:16). This is exactly what happened in Solomco's reign(lKi. 11:1-13). TWslaw forbade what was only customary among all oriental monarchs;God was demanding a higher standard of morals in the king of Israel than seen among his equals in other nations

d Solomon also sinned in this respect of collecting silver and gold (1 Ki. 10)

e TWsone thing, whichwasthemostim-ponant of all, was neglected by the kings of Israel almost without exception. Constant meditation upon the law was the condition of good success and prospenty, to Joshua Qosh. 1:7-9. Cp. Ps. 1:3). Nothing is said about judges or kings keeping the law from Joshua to David - for about 600 yean. David was the first king of Israel to mention this program (1 Ki. 2:3), After that nothing is said aboii the law until 60 or more years, in Asa's reign (2 Chr. 14:4). Years later a copy of the law was found in the temple and Josiah sought to obey it (2 Kl. 22:8-23; 25). Jehosaphat took heed to the law (2 Chr. 17:9). as also did Hezekiah (2 Chr. 30: 16; 31:3-4. 21). Nearly all oihert of the 23 kings of Judah ignored the law, as did all the kings of the northern kingdom except Jehu(2Kl. 10:Jl.Cp. 2 Chr. 12:1; 15:3; 2 Ki. 17:13,34-37)

f rhe Sept. reads, to deuteronomlon. thls dcutcronomy. From this version nearly all modern versions have taken the name of this book (v 18)

g 7 purposes of the Ijw to kings (v 19-20):

1 To learn to foar the Lord

2 To know what laws to keep

3 That their hearts might be kept humble

4 That they tum not aside from It

5 That they may Lve long

6 That their kingdom may conDnue

7 That their children may be blest h 6 commands - priests:

DEUTERONOMY 18. 19

Communion with Car.aanites forbidden

The cities of refuge

I:

a 3 commands - pagan practices:

1 You shall not learn the abomina-tions of pagans (v 9)

2 Do not permit yourselves to practice them even if you know them (v 10-11) (V13-14)

3 You shall be perfect with the Lord b 8 pagan practices (v 10-11):

1 Making children pass through the fire in worship to an idol god

2 Using divination

3 Observing times

4 Enchantments

5 Witchcraft (witches and wizards)

6 Using charms on others

7 Consulting familiar spirits

8 Practicing necromancy

See 12 forbidden heathen practices, note b, Lk. 12:29; note e, Lev, 18:21

c AgainGodrepeats His reason for casing the nations of Canaan out of their land.Itwasbecausc of all these abominations (V 12). For this same reason He later cast Israel out (2 Ki. 17)

d Perfection here simply means to refrain from aU these pagan practices of V 9-14. Cp. Gen. 17:1; Job 1:1: Mt, 5:48. See Perfect in Index

e 15th prophecy in Dt. (ie:15, fulfiUed in Christ, Acts 3:22-26, Cp, Jn. 4:25: 5:45-47). Next, v 18

f 12 facts about the predicted Prophet:

1 God will raise Him up (V 15,18)

2 He will be raised up for Israel (v

15. 18) . r u

3 He will be raised up from the

midst of Israel (v 15, 18)

4 He will be of Israel (v 15, 18)

5 He will be Like Moses (v 15, 18)

6 All must hear Him (v 15)

7 He was promised at Sinai (v 16)

8 He will be a spokesman forGod (v 18)

9 He will spea'k faithfully all that God commands Him to speak

10 Some will not hear Him (v 19)

11 He shall speak in God's name

- 12 All who will not hear Him will be punished by God

These are characteristics of the Messiah and no one else; the predictions were definitely fulfilled in Him Qn, 4:25; 5:45-47; Acts 3:22-28)

g This verse proves that the prophecy of V 15, 18-19 was uttered at Sinai

h 2 requests of Israel at Sinai (v 16):

1 Let us not hear the voice of Jehovah again

2 Let us not see this great fire anymore, that we die not

i The fire on Sinai must have been terrible to behold - the whole mountain was on fire (4:11-15, 24, 33. 36; 5:4-5,22-26; 9:10,15; 10:4;Ex.l9:18;Heb,12:18)

j God recognized it was well, that is, the best thing for Israel not to hear His voice and see the consuming fire any more; so He advised Moses to assure Israel that He would speak only through him and other prophets to them(v 17-19; 5:28-31) k 16th prophecy in Dt. (18:18-19, ful-filled in Christ. Acts 3:22-26. Cp. Jn, 4:25; 5:45-47). Next, 25:19

1 All prophecy is not of God, nor by the name and inspiration of God. Prophecy that is supposed to be in His name may or may not be of Him. A mere claim is no proof. If the prophecy comes to pass it is generally accepted as from God (V 22). However, this test is not absolute, forin 13:1-3 God evenstates that He may allow a sign or wonder (spoken by a false prophet) to come to passtoprove His people and see ifthey wiU act contrary to His own Word. Therefore, the real test is not only to see whether a prophecy comes to pass ornot.butaboioseeifitisin harmony with the Word of God, This ;s the final and complete test. Anything contrary to the Word is false, for God will never contradict Himself

3 sources of prophecy:

1 G"d through the Holy Spirit (Acts 3:21: 2 Tim, 3:15-17; Heb, 1:1-2; 1 Pet. 1:10-13; 2 Pet. 1:21)

2 Satan through demon inspiration (Gen. 3:4-5; 1 Sam. 28: 1 Ki, 22; 1

Chr,10:13-14; Mt.24:24; 2Th. 2:8-12;

(4) Eight pagan practices forbidden Israel (Dt. 14:

1; Lev. 21:5)

•9 «^ When thou art come into the land which the Lord thy God giveth thee, thou^shalt not learn to do after the abominations of those nations. •10 There shall not be"found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

141 Or a charmer, or a con-suiter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things are an abomination unto the Lord: and "^because of these abominations the Lord thy God doth drive them out

from before thee.

(5) Law of perfection with

God

•13 Thou Shalt be^erfect with the Lord thy GoST

14 For these nations, which thou shalt possess, hearkened unto observers of times, and imto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.

(6) Law of obedience to Messiah: prediction of His first advent (Gen. 3:15; 12:1-3; Isa. 7:14; 9:6-7; 11:1-2; etc.)

^15 """The Lord thy God /will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 ^According to all that thou i desiredst of the Lord thy God in Ho'reb in the day of the assembly, saying,^Let me not! hear again the voice of the Lord my God, neither let me seethis greatfireanymore.thati dienot. ■ 17 And the Lord said unto me. They have 'well spoken that which they have spoken. *18*I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

(7) Test of false prophets (Dt. 13:1; Jer. 23; Ezek. 13)

•20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, 'or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart,"How shall we know the word which the Lord hath not spoken?

•22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thitig which the Lord hath not spoken, but the prophet hath spoken it pre-simiptuously: "thou shalt not be

afraid of him.

172 CHAPTER 19

8 Civil laws: (1) Cities of

refuge (Dt. 4:41; Num. 35;

Josh. 20)

WHEN the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou succeed-est them, and dwellest in their cities, and in their houses; •2 Thou "shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it, •3 Thou shalt prepare thee^a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit.'^into three parts, that every slayer may flee thither. 4 *" And this is the case of the slayer, which shall flee thither, that he-taay live: Whoso kill-eth his neighbour ignorantly, whom he hated not in time 'past; .

' 5 As when a man goeth mto the wood with his neighbour to hew wood, and his hand fetch-eth a stroke with the ax to cut down the tree, and the head slippeth from the Tielve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: 6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not/worthy of death, inasmuch as he hated him not in time past.

•7 Wherefore I command thee, saying. Thou shalt separate three cities for thee. 8 And if the Lord thy God enlarge thy coast, as he hath iswom unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

•9 If thcu%halt keep all thess commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10 That iimocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance, and so blood be upon thee.

11 ^ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die. and fleeth into one of these cities:

•12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. •13 Thine eye shall not pity htm, but thou shalt put awav the guilt of iimocent blood from I§'ra-el, that it may go well with thee.

(2) Sacred landmarks (Dt. 27:17; Prov. 22:28; 23:10)

•14 • Thou shalt not remove thy neighbour's "landmark, which they of old time have

Rev. 13:11-18: 16:13-16; 19:20) 3 Man's own personal spirit (13:1-18: 18:20-21; Jer. 23:15-17.25-40; 27:9-11, 14-18; 28:1-17; Ezek. 13:1-23: 22:23-31; 1 Cor. 14:29-33)

m Question 17, Next, 20:5

n Men are to fear God and His true prophets, but not false prophets who can be known by their teachings and fruit (note j. Mt, 7:16)

obligation according to the law, then thebrother's wife shall come to him in the presence of the elders, loose his shoe from off his foot, spit in his face, and say that such disgrace rightly belongs to the man who will not build up his brother's house. His name in Israel shall be called: The house of him that hath his shoe loosed (v 9-10)

a 6 coinmands - cities of refuge:

1 When you are settled in Canaan, you shall separate 3 cities for refuge in the midst of the land (v 1-2, 7)

2 Prepare a way and divide your land into 3 parts and choose a city of refuge in each division (v 3)

3 The cities shall be for the man-slayer to flee into for protection from the avenger of blood, when the killing is accidental (v 4-6)

4 When you obey Jehovah and He enlarges your land, giving you all that He has promised, you shall add 3 more cities of refuge,making 6 in all (v 8-10)

5 If a man wilfully slays another and flees to a city of refuge, the elders of the city shall deliver him to the avenger of blood to die (v 11-12)

6 You shall not pity the wilful murderer, but shall execute him to put away the guilt of innocent blood in Israel (v 13)

b It was the duty of the elders of Israel to prepare roads to each city of refuge and keep them in repair so that the slayer might not have any obstruction in his flight. Roads were to be wide enough, bridges were to be made over all rivers, and proper signsputup toaid the innocent to escape death from the avenger of blood

c Thefirstlandpossessedwaseastof Jordan. It was already divided and 3 cities had already been named there. When all the land was possessed 3 more cities of refuge were to be added (v 1-4,7-10)

d The cities of refuge were only for the protection of those who killed another accidently (v 4-6). A man who murdered wilfully was not to have such protection but be turned over to the avengerofblood to be killed (v 11-13). The innocent man was to remain in the city until the death of the high priest, after which he was free to return to his home without danger from the avenger (Num. 35:28). The cities were located on both sides of Jordan (4:41-49; Num. 35; Josh. 20). Further details are found in these references

e The handle or wood part of the ax

f A man who slew another accidently was not worthy of death, because he did not desire to hurt his neighbor (V 6), but a wilful murderer was and therefore, was to be shown no pity (v 11-13)

g 3 commands - obedience (v 9):

1 Keep all these commandments and do them

2 Love the Lord yourGod

3 Walk ever in His ways

h Command - do not remove your neigb-bor's landmark which was originally set in your inheritance when the land was divided (v 14.Cp.Pr. 22:28; 23:10). Those who did so were classed as wicked Qoh 24:2-4), and cursed by the law (27:17). In the East the fields were not marked by fences, but boundaries were indicated byheaps of small stones, by a ridge, by posts or single large rocks set up at certain distances. It was easy for a dishonest man to remove landmarks, little by Unle each year, and so,gain some ground from his neighbor. Not only did tihe Mosaic law condemn this, but other nations, especially the Romans, had strict laws against removal of landmarks. Some landmarks even had curses written on them, for those who would remove them

5 commands-perpetual famiUes (25:5)

1 If a married brother dies childless, the living brother shall go in to his brother's wife and raise up seed to him

2 The firstborn from such a union shall succeed in the name of the dead brother that his name be not blotted out of Israel (v 6)

3 If a man refusesto raise up seed to his brother, then hisbrother's wife shall take her case before the elders of his city for justice (v 7)

4 The elders shall call the man and inquire of him concerning his reason for not raising up seed to his brother(v 8)

5 If he persists in not fulfilling his

DEOT EROWOMY 19. 20

f

* 5 commanji „_ ^

1 One wliocii liiAl not die i«> 4g*liiit i nuntocooiknin him for ioy cnmc. At themouthof2of3witnci»e» ihjJl « matter be cnjbliihcd (v 15. cp. 17 i| C If i f*Uc wiiiKu niei i^) j^Ainit s man to te»tily a,i.un»t hlni, then both men »hill be bro^ihi before t()c Lord And before the pneitt and jud^ie* lo letiJe the coDtruveriy (v 16-17)

3 The judgei ifull croii ex*m»De both men and if thcwunew U found to be faljc. and haj lought lo Injure hii neighbor, he shall be pumthed in the wmc way that he thomht to pumth his neighbor (v 18-19)

4 1 bote that remain shall hear of the ju« judgment, and shall fear, and refrain from such wickednesi (v '20)

5 Your eye shall not pity the falie witness whohadno pity lor his neighbor, but you shall mete out to him the i punishment his neighbor would have received had he been convicted -Ufe. for Ufe, eye for eye. tooth for tooth. I hand for hand.andfoot for foot (v 21)

^ 4 comnunds - preparation for battle: ' 1 When you go to battle and see your enemies more andmighder tlun you. I be oot afraid of them, for (..od if with you (V 1)

'- W hen you come near to battle the priest shall speak to the people and encoura,;ethemto put their uuK in God who will deliver them regardlea of the enemy (v 3-4)

3 The officers shall also speak to the people and let the men that are exenpt from war by law. go back home (V 5-8)

4 The officers ofthe army shall make captains to lead the armies (v 9)

c The Cod that brou>;ht them out of Egypt had done somany unheard-of miracles I that the people could well afford to hjve faith and courage to trust in Him to help them in any battle (v 1)

d 1 lie imnisten of God took part in the I wars of Israel, and at times they were I the deciding factor in victory (v 2-3; ' Num. 31:6: 1 Sam. 4:4. 11; 2 Cte. 13:1':: 20:14-2J)

'^ '- things priests were to say (v 3-4):

1 Hear, O Israel, you go oin today against your enemies

2 Let not your hearu faint

3 Fear not your enemies

4 Do not tremble before them

5 Be not terrified because of them

6 The Lord goes before you, to fight for you, and give you victory Twi. c in 4 verses Israel is told not to i be -ifrald of their enemies, and twice ' they are jMured that Lod will fight for them togivetncm victory (v 1-4). God always did gire victory when Israel lived in obedience and trusted in Him; but when Israel sinned all the assurances of all the priests could not guarantee them the blessing of God, See ■ Victories, civil wars, and defeats of Israel, p. C.'i>

g 5 facts about God to encourage in wai;

1 Jehovah your Elohlm is withyou(v I)

2 7 he God that brought you out of Egypt by mi^ihty miracles is with you

3 He will go with you (v 4)

4 He will fight for you

5 He will save you from defeat h '- things officers were to do:

1 '^peak to the army (v 5-8)

- Appoint captains to lead army (v C>) ' 4 things officers were to say to Jmiv;

I Let the man go home who has built a new house and has not dedicated it (v5)

'-Let the man go home who has planted a vineyard and has not eaten of It (v f)

3 Let the man who has betrothed a wife go home (v 7)

4 Let the man go home who is fearful ano faint-hearted (v 8)

J Questions 18-21. Next. 2'>.24 k Anyone who had planted a vineyard or an orchard was exempt from military duty for 5 years or until the fruit was made comm on for use. Any fruit of the first 'i years wasdedicated to Icliuv.ih (Lev, 19:23-25)

Conctrmno witnesses

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required for conviction (Dt.

176. ref..)

•IS • One witneu ShaU rise up against a man for

iniquity, or for anv sin, in sin that he sinnrth: at mouth of two witnesses, or at the mouth of ihf' -.^es,

shall the matter b< .'led.

(4) Death for perjury (Ex. 20 16. refs.)

16 " If a false witness rise up against any man to testify against him that which u wrong:

•17 Then both the men, be-tweeti whom the controversy IS, shall stand before the Lord, before the priests and the judges, which shall be in those days;

•18 And the judges shall make diligent inquisition: and, behold, ;/ the witness be a false witness, and hath testified falsely axainst his brother; •19 Then shall ye do unto him, 83 he had thought to have done unto his brother: so shalt thoii , put the evil away from among

I you.

•2D And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. •21 And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER 20 173

i(5) Law of conquest (Num.

31: 1 7, refs.): A Preparation

for battle

TTTIIEN thou Roest out to •VV i.atile against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee,'which brought thee up out of the land of £ (i^pt. •2 And it shall be, when ye are come nich unto the battle, that the"priest shall approach and speak unto the people, •3 And shall %ay unto them. Hear, O Ij ra-el. ye approach this day unto battle against your enemies: 'let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; i 4 For the Lork your God is he \ that goeth with you, to fight for

you agamst save you.

your enemies, 'to

B Fourclasses exempt from war (Dt. i4;5)

t yet eaten of it? let

luni uii'i go and return unto his house, lest he die in the battle, and another man eat of it. •7 And what man is there that hath 'betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

•8 And the officers shall speak further unto the people, and they shall say, What man 15 there that is^fearful and fainthearted?"let him go and return unto his house, lest his brethren's heart faint as well as his heart.

•9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

C Law of battle on foreign cities

•10 • When thou comest nigh unto a city to fight against it, then proclaim peace unto it. •11 And ifshall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

•i2 And if it 'will make no peace with thee, but will make war against thee, then thou shalt besiege it: •13 And when 'the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

•14 But'the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. •15 Thus shalt thou do unto all the-cities which are very far off from thee, which are not of the cities of these nations.

D Law of battle on cities in the promised land

•16 But of the*cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: • 17 But thou shalt utterly destroy them; namely, the Hlt'-tites. and the Am 6r-ites, the Ca nSan-ites, and the Pfr Iz-zites, the Hi vltes, and the JSb'-u-sites; as the Lord thy God hath commanded thee:

18 That they teach you not to do after all their abomina-lions, which they have done unto their gods; so should ye sin against the Lord your God.

And the *officers

speak unto the people.'saying, 'What man is there that hath built a new house, and hath not dedicated it? let him go and return to his huuke. lest he die in the battle, and another man dedicate it.

•€ And what man is he that hath ^planted a vineyard, and

E Ruthless destruction of *!»*'" fruit trees forbidden (Rev.

6:6)

•19 • When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an az against them: for thou mayest eat of them, and thou shalt not cut stroyed(v U^. The reason for this was: that there would not l>e a remnant left to teacli luaet the abonunations for which these inhabitants were condemned to destruction(v l8).>-'rult trees and crops were not to l>e destroyed during sieges of ciaes.lsrael was forbidden to do what (he Egyptians did -cut down all the fruit trees (v I'J)

h The laws regulating warfare with the cities of Canaan and the whole promised land were different from those regulatumwar with foreign cities (Cp. V IU-1.S with v IG-lii). Inhabitanu of the ciQes ot all lutions inside the promised land were to be totally de-

-^ t-oiiiinued. column 2

a It was customary among the Jews to contract matnmony.eipouse or betroth a couple, then leave each one with the parenu for a considerable time. The cunuact always specified conditlonsof dowry, time when the conuactlng couple should come together as man and wife,and all other drtailsof agreement between the parents and young people. Concluding festivities were heldat thetimeof fulflUmcntor coming together of the betrothed. The bridegroom then brought his bride home. Hence, any man in Inael who had made such a contract for a wife was free from military duty until he had consummated the marriage and actuallytaken his wife. He wasexempc from war a full year to enjoy himself in the new status of married life (v 7: 24:5; 28:30; Pr. 5:18-19)

b Ofthe32,OOOinCideon'sarmy,22.000 were faiai-hearted and so. were sent home (Judg,7:3). How many, if any. went home for other reasons allowed by the law, IS not known

c 4 classes exempt "■•on. war:

1 N'ew home-owners, lest they be killed and others dedicate their houses (v 5; 28:30)

2 Ownersofnewlyplanted vineyards, lest they die and others enjoy them (v 6; 28:30)

3 Betrothed men, lest they be killed and others take their wive$(v 7; 28:30)

4 The fearful and faint-hearted, lest they cause others to become cowards (v8)

d 12 commands - laws of conquest:

1 When you go to fight against a foreign city.proclaim peace to it (v 10)

2 If the city makes an answer of peace and opens to you, the people in it shall be tributary to you and serve you (v 11)

3 If it willnot makcpeacewithyou, then besiege it (v 12)

4 When the Lord has given you tlic city, you shall smite every male with the edge of the sword (v 13)

6 The women and little ones, the cattle, and all the spoil (allowed by the law), you shall take to yourselves (V 14)

C You shall eat the spoil of your enemies, which Cod gives you

7 You shall do this to foreign cities outside Canaan (v IS)

8 Of the inhabitants ofthe cities of Canaan you shall leave none alive (v 16)

9 You shall utterly destroy them, as God has commanded you (v 17)

10 When you besiege a city a long nme and take it, you shall not destroy all the trees, for you will need the fruit during the nege (v 19)

U Only the trees that are not fruit-beanng you shall cut down (v 20)

12 You shall use them to build bulwarks against the city until it is subdued : The Mosaic laws were distinctly opposed to warsof aggression and foreign conquest - any that wen- not necessary to occupy the promised land and keep it sate from enemies. Ihispassage simply outlines the accepted procedure in casesofwarbeyondthe borders f The Lord was always to be considered the C oni m a nd e t-in-chief of the armies of Israel. He was their King. Captain, and C'Uide in times of war and peace. In His hand were the blessings and curses, the prosperity and poverty, the health and sickness, the

victories and defeats, and the life and death of all I»ael. They were to look to Him •ind depend upon Him for the blessings of Ufe, which they always received,

when they obeyed(Ex.l5:26; 23:20-33; Lev. 26: Dt. 28)

g Here it seems that all the women and children of foreign nations were spared from death to become a part of the spoils ot battle (v 14). From the Ca-naanite nations dcx>incdto destruction by God. only virgins were spared and taken as part of the spoils (Num. 31:16-18). I he nadonsofCanaan were wcor-rupi that both men and wonjen were to be destroyed lor thei; abominable sins

DEUTERONOMY 21

Concerning uncertain murder

A rebellious son to be put to death

a The ceremonies here, ordained to be observed upon the discovery of a slain man in the open field, were to teach and impress upon Israel several things:

1 The sacredness of a human being, who is created in the very image and likeness of God (Gen. 1:26-28; 9:6; Jas. 3:9)

2 The awfulness of murder - cutting off a human life from further service to God or man, and from making any further preparation for eternity. This is a horrible crime

3 The justice and civilized enlight-enmentofthenewlawsofGod to men, in contrast to the laws of pagans

4 The fear and vengeance of God for such unthinkable crime

5 The results of such crimes should they go lightly punished

6 The pollution the people of God would endure if innocent blood was shed and all efforts to erase the guilt passed 141

According to Jewish writers, the San-hedrin took charge of such cases, sending out a deputation to examine the neighborhood. After receiving a report as to which was the nearest city to the place where the slain man was found, they issued an order by their supreme authority to the elders or magistrates of that city to provide the heifer at public expense, for the required ceremony. The many ceremonial acts necessary to carry out this law made the honor of murder very impressive to the public

10 public acts of inquest:

1 Report to the elders of the slaying

2 Going forth of the elders of their deputation to investigate (v 1-2)

3 Report to the nearest city to the place of murder (v 3)

4 The selection and purchase of a proper heifer victim

5 Conducting the heifer to the spot of slaughter - an isolated,uncultivated, desolate place (v 4)

6 Striking off the heifer's head

7 Coming of the ministers of God, the priests (v 5)

8 Washing of the hands of the elders (of the nearby city) over the slain heifer (v 6)

9 Public denial of these elders that they are guilty of the murder and confession that they are totally ignorant of the murderer (v 7)

10 Public prayer of the elders for mercy and forgiveness (v 8) b 4 commands - inquest laws:

1 If a man is found slain in the open field and it is r>ot known who slew him, then the elders of Israel shall come forth and determine which is the closest city to the dead man (v 1-2)

2 The ciders of the nearest city shall take a heifer that has never been bred or worked and cut off her head in a rough, uncultivated valley (v 3-4)

3 The priests shall come near, for by them every inquest shall be held (v 5)

4 All the elders ol that city shall wash their hands over the beheaded heifer in the valley, and declare their in-nocence.andpray for mercy requesting that the shedding of innocent blood not be laid to them. It shall be forgiven them (v 6-9)

cA rugged valley implies a wady or perennial stream where the polluting blood could be washed away, and a desert place incapable of cultivation (v4)

d The striking off the heifer's head was contrary to the ordinary mode of slaughtering animals (v 4)

e Washing hands was an ancient symbol of innocence (v 6; Mt. 27:24)

f The whole ceremony was designed to impress the public and encourage the magistrates in discharging their duties to find criminals and suppress crime in each community (v 9)

g This evidently refers to the time after the conquest of Canaan when all Ca-naanites were to be totally destroyed (7:3; 20:16-18)

h 4 commands - captive wives

1 When you see a beautiful captive

them down (for the tree of the field IS man's life) to employ them in the siege: •20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

(6) Law of inquest

Iy one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him: •2 Then "thy elders and thy judges *shall come forth, and they shall measure unto the cities which are round about him that is slain: •3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke;

•4 And the elders of that city shall bring down the heifer unto a"rough valley, which is neither eared nor sown, and shall "strike off the heifer's neck there in the valley: •5 And the priests the sons of Le'vi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord ; and by their word shall every controversy and every stroke be tried:

•6 And all the elders of that city, that are next unto the slain man, shall 'wash their hands over the heifer that is beheaded in the valley: •7 And they shall answer and say,'Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O Lord, unto thy people I§'ra-el, whom thou hast redeemed, and lay not irmocent blood unto thy people of Is'ra-el's charge. And the blood shall be forgiven them.

9 So shalt thou put away the guilt of iimocent blood from among you, when thou shalt do that which is right in the sight of the Lord.

(7) Law of taking captives

for wives and of divorcing

them(Dt. 24:1, refs.)

10 1i When thou%oest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

•12 Then thou* shalt bring her home to thine house; and she shall'shave her head, and'pare her nails;

•13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month:

and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. •14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

(8) Law of no respect of persons in the home (Jas. 2:9)

15 H If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: •16 Then it*shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

•17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he IS the beginning of his strength; the right of the first-born IS his.

(9) Death for rebellious sons

18 "I lf a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

•19 Then shall his father and his mother lay hold on him, and bring him out imto the elders of his city, and imto the gate of his place;

•20 And they shall say unto the elders of his city, This our son is«'stubbom and rebeUious, he will not obey our voice; he is a glutton, and a drunkard.
•21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Is'ra-el shall hear, and fear.

(10) L a w of execution by hanging (Gal. 3:1 3)

•22 « And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: •23 His body'shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is'hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

CHAPTER 22 175

(11) Stray animal laws

rpHOU 'shalt not see thy -^ brother's ox or his sheep go astray, and "hide thyself from them: thou shalt in any case bring them again unto thy brother.

•2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou

woman and you wish to have her for a wife, you shall bring her home to your house (v 10-12)

2 She shall shave her head, pare her nails, put off the raiment of her captivity,remain in your house,andbewail her father and mother for a month (v

Continued.column 4

or make merchandise of her, because you have humbled her (v 14)

i In the East, shaving the head was a sign of renouncing one religion and becoming a proselyte of another. In this case it signified that the captive woman had put away her religion and nationality to become an adopted Israelite

j See Ancient fingernail polish, p. 216

a Instead of being unfair the law of this passage was a great improvement over the laws of other nations of that lime. Among all ancient peoples the custom of war was that captives should become slaves to the victor who had the sole control and right to those captured. According to Israel's law, if a master became desirous of marrying a beautiful woman, who by right of spoils of war, had become a slave, he was required to wait a month before completing the marriage. This gave the woman time to go through certain rites, calm her perturbed feelings and become reconciled to her new condition in life. It also gave the master time to test his affections concerning her. If he became indifferent toward her during this period, he was not to lord it over her, sell her as a slave, or retain her in some subordinate position in the household. The slave woman was to go free where she willed to go, with the provision the master made for her. There is no indication that he may have had relationship with her. Proposing to make her his wife and then rejecting her at the end of the month was humiliating enough to make it just that she go free to make her own way in life. In marriage she would have had an exalted position (v 10-14) b Command -if a man has 2 wives, one loved and the other hated, he shall not put the firstborn of the loved before the firstborn of the hated wife, in giving his inheritance to his sons (v 15-17). To hate here means to prefer one above another in the same sense that Jacob prefened Rachel toLeah (Gen. 29:31), and God preferred Jacob to Esau (MaL 1:2-3; Rom. 9:13). This is also the meaning in the N.T, where disciples are required to hate parents and others (Lk. 14:26. note) c 4 commands - stubborn sons

1 If a man has a stiijbornand rebellious son who will not obey his parents, when they have chastened him, they shall lay hold on him and bring him to the elders in the gate of the city for judgment (v 18-19)

2 They shall say to the elders: Our son is stubborn, rebellious, a glutton, and a drunkard and will not obey our voice (V 20)

3 All the men of the city shall stone him with stones until he is dead (v 21)

4 You shall put away evil from among you,and all Israel shall hear and fear the judgment of God upon rebels

d 4 death-penalty sins for sons (v 20):

1 Stubbornness in accepting correc-

2 Rebellion against parents tion

3 Gluttony - excess in eating

4 Drunkenness-slavery to intoxicants e Command - you shall not permit an

executed mantohangon the tree over night; you shall bury him the day he is hung (v 23) f See Gal. 3:13-14; Josh.8:29:10:26-27 g 4 commands - lost property

1 You shall not see your brother's ox or sheep go astray and refuse to help him find it (v 1)

2 You shallbtingyourbrother'sstock back to him in every case

3 If your brother lives far from you. or if you do not know to whom the stock belongs, you shall bring it to your own house until he comes seeking for it and then restore it to him (v 2)

4 You shall also protect and restore your brother's ass, raiment, and anything else that he has lost (v 3)

h The meaning is that one should not ignore that which is lost or has gone astray, or refuse to take interest in that which belongs to another man (v 1, Cp. Isa. 58:7, note)

^^- Com, from column?

12-13)

3 After that you shall go in unto her and be her husband and she shall be your wife (v 13)

4 If you do not have delight in her, then you shall let her go where she will, but you shall not sell her for money,

« S«e oote h. v

b 2 conirrundi - hiunjoe Uwk

1 You tbAll not tee your brother's us or hts ox fall down into *ny ane of belplettoea inO refute to help It (v 4)

2 If youflodibirJ'itieitand the ibm nttingon cslrs or with her youna ooei. you ihill tjoi tike the dam with the young (V 6-7)

c ComoMod - men tad women ilull not weSTtDegarmentj of eich other or iny-thlDg that would violate the diitinction ofthelrsex(v5). rhedrea of the lexe* Id iho«« dayi being more alike than In our day, there wai more need for regu-laDon. The law wai perhaps made not only to prejerve decency and the clear distinction between males and female*, but also because pagans were In the habit oi erasing such disbncuoo in idolatrous worship. Men wore the colored dreu of women when they presented themselves before the Star of Venus, and women wore men's armour when presenting themselves before the itar of Mars. Idols were frequenUy represented with the features of one sex and the dress of the other; and their worshippers endeavored to be like them

Even today when idol worship is noc involved it is an ouuage on decency and nature for men and women to seek to erase the distinction of their own sex.Imitating each other fosters softness and effeminacy in the man, and impudence, and boldness in the woman. It breeds levity and hypocrisy in both and opens the door to many evils which are an abomination to God and a disgrace to man. The passage does not refer to clothing only, but to anything peculiar to each sex that clearly and unmistakingly disUnguishes one from the other. Where modern machinery requires women to change from skirts to slacks for their own safety.they can still meet their needs without turning strictly to man's apparel d This shows the normal, humane spirit of the Mosaic law in regulating the tendency of fallen man to wanton de-strucuon of any created thing. It encourages the kind and compassionate element of hisbeing, the tendemew of man -the responsible ruler of creation -toward the smallest paru of creation, Tocause any species of birds tobe extinct would have worked against the benerment of man; without their help the poitonnij. .flakes, scorpions,swarms of insects, fbes. locusu. mice, and other creatures could have multiplied » fast as to cause man to suffer, and perhaps be driven from the land e Command - you shall make a battlement for your roof so that you will not bnng blood upon your house (v 8), Roofs in the East were generally flat and a banister was needed to keep people from fallingoff.dayandnight,Because of the climate, in the warmer months many ate meals on the roof as well as slept there in the open air. The battlement was a wall aboia 3 ft. high on all sides of the Hat roof

1 J yWIIIlUlllii-. ■>. i,.ir.ili,,;i

1 You shAll not tow your vineyard with different iceds (v 9)

2 You shall not plow with an ox and an au together (v 10)

3 You shall not wear garmenu of mingled materials, *t wool and lioen together (v U)

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tloii iriiiii ilir world t.od w.iiili'd In stronjfly impn-ss «>n lsra«l that Iht y wrrf to remain vparatrd from itu-hcalhi-n nalions whose land (md would Kivc them (Dl. 26:16-19: Tii 2 11 II. I f'.t L'<» 10) g Command - you shall make fringes i^)-on the corners of your vesture (v 12), The Heb. for fringes here i s gedil.

DEUT ERONOMY 1

Divert lawM and ordinances

tluUf restore it to hun again. •S In like manner shait thou do with his ass; and so ahalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shall thou do likewise: thou mayest not%ide thyself.

ill) Humane laws (v 6)

•4 • Thou »ihalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou sbalt surely help him to lift Ihem up again.

(13) Law against dressing like the opposite sex

•5 * The woman'shall not wear that which pertaineth unto a man. neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.

(14) Humane laws (v 4)

•« ' If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou Shalt not take the dam with the young:

•7 But thou^shalt in any wise let the dam go, and uke the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

(15) Law of accident prevention

•8 ' S^hga thou buiJdest a new house, then thou'shall make a baltiemenl for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

(16) Law of segregation (Ex. 23:32)

•9 ^ Thou 'shall not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. •10 « Thou shall not plow with an ox and an ass together. •11 • Thou shall not wear a garment of divers sorts, as of woollen and linen together.

(17) Law of fringes or borders on garments (Ml. 23: 5)

•12 « Thou «shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coveresl thyself.

(18) Law of protecting an innocent wife (Cp. Num. 5:11 -

31. Dt. 24: I, refs.)

13 * If an y m^ a lake a wife, and go m unto her, and hale her,

14 And give occasiotu of speech against her, and bring up an evil name upon her. and say, I look this woman, and when I came to her, I found her not a maid: •15 Then%haII the father of the damsel, snd her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:

•16 And the damsel's father shall say unto the elders, I gave my daughter unto this man lo wife, and he hateth her;

•17 And, lo, he hath given occasions of speech against her, saying. I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

•18 And the elders of thai city shall lake thai man andN:has-tise him;

•19 And they shall'^amerce him in an hundred's/ieAWs of silver, and give them'uDto the father of the damsel, because be hath brought up an evil name upon a virgin of I5 ra-el: and she shall be his wiife; he may not put her away all his days.

(19) Death for non-virgins

•20 gut if this thing be true, and the tokens of virginity be not found for the damsel: •81 rh?0 they /shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: ^because she hath wrought folly in I5'-ra-el, to play the whore in her father's house: so shall thou put evil away from among you-

(20) Eteath for adultery (Ex, 20:14, refs.)

•22 • If a m an be found lying with a woman married lo an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shall thou put away evil from I§ ra-el.

(21) Death for rape of betrothed in the cities (Ex.

22:16)

23 • If_a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; •2< liea ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shall put away evil from among you.

(22) Death for rape of be-trothed in the fields

•25 • But if t mu find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: •26 But unto the damsel thou shall do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:

27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.

(2 3) Penalty for rape of un-betrothed(Ex,22:16)

•28 'Us man find ■ damsel

T'

twisted thread: tassel: letioon: wreath. It Is trans, fringes (V 12); and wreaths (1 Kl, 7:17). It Is not the same lleb. word(tdytslth)uans. fringes In oote k Num. 15:38-39. HereuTcfcn to tasseli hanging from the comen of the under-gArmenu by a siring or slender cord.

Continued, column 4 ^

slandering a daughter in Israel for selfish reasons (v 16-17)

3 Thceldersof the city shall take the man and chastise him. fine him 100

shekelsofillver(J64.00)jnd give them to the father of the woman (v 18-19)

4 She shall continue to be his wife; he shall not put her away all the days of his Ufe (V 19)

a It was the cuKom for parents to keep the token of vuglnlty to t h a t they would have proof should it be needed. After having relationship with the bride a man could tum against her as In the case of Amnon (2 Sam. 13:15); he could wishto get nd of her tlwoughlust for someone else whom he had desired while waldng for the marnage to be consumated.or he might want a return ofthe dowry which he had given for the girl. He might claim that she was not a virgin and thus slander her be fore all the people.The parenu could then take the b^d-clothes of her wedding night. upon wmch were tne signs of yirginity and brmg them before the elders ofthe city, spread them out and make their plea regarding this as proof of their daughter's vlrginlty.lt was customary in Egypt and svr i to take possession of the sponed bed-clothes directly after the mamage night. Keeping them was important in Israel, for it could mean the difference between life and death of the virgin (v 13-21) 3fold punishment of a husb and slan-

d p i

5^

1 Pufclic whipping(v 18) derer

2 Fine of 100 shekels ($64. Ofl). o"r twice as much as the fine for rape of an unbetroihed vir^n a« In v28-"9fv 19)

3 Being depnved of any future divorce from the hated wife

r An old Eng, word for fine him

d A shekel of silver being worth 64^ this would be $64. 00 in our money

e The fine was to be paid to the father of the damsel, or if he was dead, to her brother or guardian (v 19). If an orphan, it is said, the amount was paid to her

f 6 comm ands - rape and adUlterv-

rape

1 If a damsel if found guilty of losing her virginlry before her marriage, the elders of the dty shall bnng herbefore the door of her father's house and all the men of her city shall Wll her with stones (v 20-21)

2 If a man Is found lying with a married woman, they shall both be killed (v 22)

3 If a nun finds a betrothed virgin in the city and lies with her, they shall both be stoned to death m die gate of the city (v 23-24)

4 If a man finds a betrothed virgin In the country and forces her (rapes her), the man only shall die; unto the damsel you shall do nothing, for there was do one to save her when she cried(v 25-27)

5 If a man rapes a virgin which is not betrothed, he shall give her father 50 diekels($32.00)and take the damsel for his wife. He shall not put her away all the days of his life (v 28-29)

6Yoi'«>"li nnt take yourfatter's wife.norditcoveryour father's skirt(v 30), It was n)on this law that Solomon put his brother, Adonljah, to death -for denring Ablshag. the former wife of his father, David (1 Kl, 2:13-25) B 4 death-penalty sins:

1 Forfeiting virginity before marriage (V 13-21) 22)

2 Adultery with a married woman (v

3 Raping a betrothed woman In the city (V 23-34)

4 Raping a betrothed woman In the open field (v 25-27)

^ Com, from column .] Outer gamients were usually made of wool or hau of varying degrees of fine-oeu. some being black, some white and marked with two broad strioes. buch a garment was shapeleM,designed like a sack with an opening In front and sUu in the sides for the arms. It was used as a covet at night and something to cany things in, 00 a journey (Ex. 12:34) h 4 commands - innocent wife:

1 If a man marries a virgin and goes in unto her and hates her, and slanders her. seeking to get a divorrr "n-iQ falte grounds saying she was not a virgin; then the father and mother of the woman shall bring the proof of her virginity to the elden of the city (v 14-15)

2 The parenu shall state the true facts to the ciders and prove that she was a virgin and that he? husband is

DEUTERONOMY 23

Divers laws and ordinances

aA shekel being 64<^, 50 shekels

amounted to $32. 00 of our money b 2 classes that could not divorce:

1 A man that raped a virgin who wa» not betrothed (v 28-29)

2 A man that accuaed an innocent wife of not being a virgin when he married her (v 13-19)

c See incest laws in Lev. 18

d It was a very ancient practice among many pagan nations for the priests of heathen deities to be eunuchs, and for parents to mutilate their children with the view of training them for such priesthood or for services to kings and great men. Here, God forbade such mutilation of children in Israel. As no animal was fit for sacrifice if not perfect, so no man was qualified to enter the coagregation if mutilated.This was Cod's method of preventing castration of male children in Israel

e 5 clanes nM to enter the congregation:

1 Men wounded in their stones (testicles) - castrated (v 1)

2 Men with private part cut off

3 Bastards (v 2)

4 Ammonites (v 3)

5 Moabites

f Heb. mamzer. alienate; a mongrel; an offspring of a Jewish father and heathen mother; an illegitimate child - one bom out of wedlock; a person bom of incestuous mixture. Found only here and Zech. 9:6. The Sept. reads, the son of a harlot , or one born of fornication g The 10th generation is the same as forever (Cp. V 2 with v 3; Neh, 13:1)

h This congregation of the Lord means the assemblyofIsrael.lt has no reference to heaven or of being converted in the N.T. sense of salvation. Persons in all these groups could have been redeemed by turning to God and meeting His demands like others. God has never turned down a penitent sinner of these classes or any other. He loves the whole world and will save all who turn to Him with all their hearts, repent and call upon His name. The passage does not mean that such persons were not allowed to mingle with Israelites, or live in the nation of Israel. It could only mean that such could not hold public office as an elder, magistrate, judge, priest or other official in Israel. The reason is clear: no man with a personal defect that would render him contemptible to others should bear rule over others. No bastard or foreigner, as an Ammonite or aMoabite could rule or enjoy full privileges as true Israelites. Precaution wastakenlest friendship and maniage with strangers and foreigners would iead Israel into idolatry. One could enjoy even the smallest privileges as a citizen of Israel by being converted to Jewish faith, but he would be limited, and not to rule

i TheAmmonites and Moabites were the result of incest (Gen. 19:30-38). This law against them was given for 2 reasons, explained in v 4. It either applied to males oniy.or there were exceptions. Ruth, the Moabitess was an exception (Ruth 1:4; 4:13; Mt. 1:5). The law applied only to these 2 peoples, for in v 7 others are dealt with on a different basis

j 2 reasons for Ammonites and Moabites not entering assembly of Israel:

1 Because they showed no mercy to Israel when coming out of Egypt (v 4)

2 Because they hired Balaam to curse Israel

k God does this for those who put their trust in Him, who are in His will, and those whom He loves (v 5). He loves all who will love Him and keep His commandments. See 210 plain laws and warnings^ p. 284 of N. T.

1 Command - you shall not seek the peace and pro^jerity of your enemies forever (v 6). It may seem that this is contrary to the law of love in 10:19; Lev. 19:18, 34,but because of avowed enemies who sought the destruction

of Israel through whom the Messiah was to come, the Word of God was given, and through whom God planned to bless

that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

•29 Then the man that lay with her shall give unto the damsel's father "fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may"not put her away all his days.

(24) Law of incest (Lev. 18:6)

•30 *' A man'shall not take his father's wife, nor discover his father's skirt.

CHAPTER 23

17P

(25) Five classes not to enter the congregation of the

Lord: reasons

ATE that is •'wounded in the ^^ stones, or hath his privy member cut off,*shall not enter into the congregation of the Lord.

•2 A bastard shall not enter into the congregation of the Lord; even to his'tenth generation shall he nof^nter into the congregation of the Lord. •3 An 'Am'mon-ite or M6'ab-Ite shall not enter into the congregation of the Lord ; even to their tenth generation shall they not enter into the congregation of the Lord for ever:

4 'Because they met you not with bread and with water in the way, when ye came forth out of E'gjpt; and because they hired against thee Balaam the son of Be'or of Pe'thor of M6s-o-p6-ta'mi-i, to curse thee.

5 Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God*tiuTied the curse into a blessing unto thee, because the Lord thy God loved thee.

(26) Law of love for enemies

(Ex. 23:4, refs.)

•6 Thou 'shalt not seek their peace nor their prosperity all thy days for ever.

(27) Law of love for Edom-ites and Egyptians: reasons

(Ex, 22:21, refs.)

•7 • Thou^halt not abhor an £'dom-ite; for he is thy brother: thou shalt not abhor an £-g^'tian; because thou wast a stranger in his land. •8 The children that are begotten of them shall enter into the congregation of the Lord in their third generation.

(28) Law against pagan practice (Dt. 14:1, refs.)

•9 •" When the host goeth forth against thine enemies, "then keep thee from every wicked thing.

(29) Law of cleansing unclean persons (Lev. 5:1; Num. 19)

•10 • If there be among you any man, that is not clean by reason of imcleanness that chanceth him by night, "then shall he go abroad out of the camp, he shall not come within the camp:

•11 But it shall be, when evening cometh on, he shall wash himself with water: and when the Sim is dovm, he shall come into the camp again.

(30) Law of sanitation in camp

•12 • Thou'shalt have a place also without the camp, whither thou shalt go forth abroad: •13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

•14 For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

(31) Law of love for escaped slaves (Lev. 25:44; Dt. 15)

•15 ^ Thou *shalt not deliver vmto his master the servant which is escaped from his master imto thee: •16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him .

(32) Law against whoredom and sodomy and dedication of money made from such

sins

•17 *^ There'shall be no whore of the daughters of I§'ra-el, nor a sodomite of the sons of l§'ra-el.

•18 Thou shalt not bring the hire of a whore, or the^rice of a 'dog, into the house of the Lord thy God for any vow: for even both these ore'abomination unto the Lord thy God.

(33) Law against charging interest to brethren (Ex.

22:25)

•19 « Thou»shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: j ^20 Unto a stranger thou may-est lend upon usury; but unto thy brother thou shalt not lend upon usury: Athat the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

(34) Law of paying vows (Num. 6; 30; Lev. 27; Ps.

15:4)

•21 *^ When thou shalt vow a vow imto the Lord thy God, thou 'shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee. •23 That which is gone out of thy lips thou shalt keep and perform; even a freewill offering,

according as thou hast vowed imto the Lord thy God, which

m

and rule the world, such a command was necessary. Israel needed to be brought to the point of destroying the nations of Canaan that were already appointed to total destruction because of their wickedness, so thatGod's plan could be realized 3 commands - foreigners:

Continued, column 4 ^

o 2 commands - unclean persons:

1 If any man by accident becomes unclean because of darkness, he shall go out of the camp and not come into it until he is clean (v 10)

2 Toward the next evening he shall wash himself with water, and when the sun is down, he shall come into the camp again (v 11)

a 3 commands - sanitation In camp;

1 You shall have private places out-side the camp where you shall go to ease yourself (v 12)

2 You shall have a paddle upon youi weapon with which to bury dung when you are abroad (v 13)

3 You shall keep your camp free from all uncleannesi (v 14)

b 3 commands - escaped slaves:

1 You shall not deliver any escaped slave to his ma«er (v 15)

2 He shall dwell with you and in your midst where he shall choose (v 16)

3 You shall not oppress him Without a doubt there were some

masters who would oppress slaves. When the oppression became unbearable and slaves escaped they were to be protected if they fled to

Israel. This perhaps refers only to slaves fleeing from foreign masters and injustice and not from justice. God ever had in mind the like condition of Israel in Egyptian oppression and bondage c 2 commands - harlotry and sodomy;

1 You shall not tolerate a whore of the daughters of Israel to live, nor a sodomite of the sons of Israel (v 17)

2 You shall not bring the money received by a whore or a sodomite for their services into the house of God or receive it to use for holy purposes (v 18)

d This does not refer to selling an ordinary dog - a common domestic animal, but to using for sacred purposes any money received by a sodomite (homosexual) for immoral services. Such money was filthy and sinful and not to be used in connection with God or worship of any kind. In reUgious rites among idolatrous nations, both male and female prostitr.ies were a common part of the worship, especially that of Ashtorethor Astarte (v 17-18; Mic.l:7)

e Heb. keleb, to yelp; a dog; a male prostitue; homosexual; sodomite. The words dog and dogs are used 41 times, both literally ana figuratively

12 uses of "dog" in Scripture:

1 Used 22 times of literal dogs (Ex. 11:7: 22:31;Judg. 7:5; IKi. 14:11; 16: 4; 21:19-24; 22:38; 2 Ki. 9:10, 36; Job 30:1; Ps. 68:23; Pr. 26:11,17; Eccl. 9: 4; Isa. 66:3: Jer. 15:3: Mk. 7:27-29: 2 Pet. 2:22)

2 Used 8 times figuratively as a disdainful term of men (1 Sam. 17:43; 24:14; 2 Sam. 3:8; 9:8; 16:9; 2 Ki, 8:13; Ps. 59:6, 14)

3 Of homosexuals (Dt, 23:18)

4 Enemies of Christ (Ps, 22:16,20)

5 In connection with meddlers in strife (Pr. 26:17)

6 Of false propheuOsa. 56:10-11)

7 Gentiles (Mt. 15:26-27)

8 False teachers (Phil. 3:2)

9 Backsliders (2 Pet. 2:20-21)

10 Foob (Pr. 26:11)

11 Lost souls (Rev. 22:15)

12 Reprobates (Mt. 7:6)

f See Abominations in Index

g 2 commands - interest charges:

1 You shall not lend to a brother and charge him interest (v 19)

2 Unto strangers you may lend and charge interest, but not your brother (V 20)

h Whole-hearted liberality to brothers wlU be richly rewarded by God Himself (V 20)

i 3 commands - paying vows:

1 You shall riot hesitate to pay any vow you have made to God (v 21)

2 If you forbear to pay it, then it shall be counted as sin to you (v 22)

3 That which is gone out of your mouth you shall keep and perform, as you have vowed to God (v 23)

^ Cont. from column 2

1 You shall not abhor an Edomite(v 7)

2 You shall not abhor an Egyptian

3 Their children shall enter into die congregation of the Lord in the 3rd generation (v 8; Ex. 20:5)

n Command - keep from the wicked and cursedthings of the spoils of war (v 9; 7:25-26; 13:15-18; Josh. 7)

DEUTEROWOMY 24

Divers laws and ordinances

223

a A promlK from ihe mouih niu« be a

promije from the heirt.t.cHi counti it M tuch ADd «rtU bold ooe tcfpooable foi hlJ words (Pw 15;4; Mt. 1. .J6-37) b - comnundi - Delabbofly r" vleae» 1 When you come i:. =]gli-

boi'j vmeyud, youmi . c full,

but do not put j:.y fnut laio ^ vend and talce it home with you (v 24)

C When you come into yoi» neigh-bof'i com (wheit) field, you miy e^t what you will, but do not cut down any to take tiomc with you (v '^)

This applied to any orchard or crop

belonglDg to a oeigbbot. Ooe could

lausfy his hunger but not take any away

lest he be guilty of stealing

c See Reaiop tor divorce, p.237

d 3 commands - marriage and divocce:

1 If you take i wifcTnd she finds no favor in your eyes bccaoje of some uncleanne*. you may wntc a bill of divorcement, put it into her band and send

her out of your bouse (v 1)

2 She may go and be another man's wife (v 2)

3 If the second husband hates her. aikl wntes her a biU of divorcement, or if he dies, the former hu^and may not take her again to be his wile, for she is de&led (v 4)

e It appears here chat only the man bad the autbontycoDcermngdivorce. Perhaps this was true in early umes. but lata, especially in Christian times, a woman had the rlgtx under certain cir-currutaoces

f In Israel the ngbi to divorce was also angbttore-mariy; a legal divorce was the absolute end of mamage. In Mt. 19 Jesus did not change their meaning of divorce. The question then wai: for what reason may one lawfully seek a divotce:" See notes e-h, Mt. 6:31-32 fordefiniDons of divorce, fornicatioo. etc. For wording of an ancient Jewish divorce decree, see note f. Mk. 10:4. According to the Gospels (M t. 5:31 - 32: 19:1-9: Mk, 10:1-8; Lk. 16:18).Mojes wrote the law oo divorce because of hardness of the heart of the people: and except for fornicauon one must not di -vo^ceBiswife(Mt,5:31; note b, 19:9); except for fornication, if one putsaway his wife he causes her to commit adultery (Mt. 5:32; 1ft 9); and except for fornication dissolving a mamage.one who mames her that is put away, commits adultery. All hardness-of-heart divorces for any and every cause are wrong, and only those for a scriptural reason give the right to re-mamage. The man and woman who gel a divorce wlthoix scriptural grounds cause sin by forcing each other to marry someone he or she has oo right to. In Paul's wntings wc find one more icnptisal reason for divorce - wilful Jt:>ertion because of Chnst and the gospel (1 Cor. 7:12-15)

R This is the same ai pat away in the N.T. See note e. Mt. 5:31

h This is In contrast with some modem teaching that a second mam age,whicti may have come about wlulc the couple were yet in sin, shouliJ be broken up at the time of their bccoinmn (.liris-cians.so that one or both mielit return to former cocnpanioni. is r»t supported in cii T)ic nearest instrucuonsw'.' .-.aw lo u.s arc those in 1 (or. 7:10-16 whetu a Christian woman who leaves her husband without gettinfi a Jivorcc,is re-qtired to remain unmarried or bc-reconcilcd to him

I A woman divorced and rcniamcd was conudorcJ defiled as far as her former corupanioo was cooccmed, but not as far is the new husband was concerned or cod's law would not have tolerated her marriage to Mm (v 4). Ihe word defile d d\ UKd here refers to that which is illegal, rhe word is used m various ways. Din, f;led by the prince

ol ^hcche: , J,13,.'7); a woman

comtiiitnng .ijuitery ii spo-Jeliled (Num. 5:13-14. JO, personwasdclilcdifhciouctK body (\ um. 6:9. I.; Iht") - 7»; .11 different seeds in a vlncyaru Jc!iled

thou hAit * mouth.

proniMd wflk V7|

(35) Law of neighborly priv-ilege*(Mt 12 1-8)

•34 * W^ten thou cotnest into ■ • «rd. then , -s thv 611 a: !..::;•■ wii picasuic ;»but thou ^hali n' t put any in thy vesseL •ZS Whan thou comest into thr stutdins com of diy oeuthbour. then thou nuyest pluck the ears with thine hand: but thou sha • - a sickle "nto thy

neu' -tandinx com.

CHAPTER 24

(3b) L^w of divorce (Ot. 21: 10-14: 22:13-19; la*. 50:1. Jer. 3:8. Mt. 5:31; 19:1-8. Lk. 16 18; 1 Cor. 7:10-24)

jTTTHEN a nun hath taken a "" wife, and married her, and it come to pass that she find no favour m his eyes, because he hath found "some unclean-ness in her :*then let him wnte her a bill of divorcement, and give if in her hand, and send her out of his house. •2 And when she is departed out of his house, she'miiy go and be another man's wife. •3 And if the latter husband hate her, and write her'a bill of divorcement, and grveth it in her hand, and«sendeth her out of his house; or if the latter husband die, which took her to he his wife;

•4 *Her former husband, which sent her away, may not take her again to be his wife,'after that she is defiled; for that is abomination before the Lord: and thou shaJt not cause the land to sin, which the Lord thy God giveth thee for an iixheritance.

[37) Newlywpdlaws (Dt. 20:7)

•5 * When a man hath taken a new wife, hefshall not go out to war, neither shall he be charged with any business: bvt he shall be free at home one vear, and shall cheer up his wife which be hath taken.

(38) Law on taking pledges (v 10-13, 17; Ex. 22:26)

•€ * No man 'shall uke the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

(39) Death for kidnapping

(Ex. 21:16)

•7 * If a man be fount) stealini j any of his brethren of the chil- j dren of I^ ra-el, and maketh merchandise of him, or selleth him; then that thief'shall die; and thou shait put evil away from among you. i

(40) Warning to obaerve leprosy laws (Lev. 13:1-14:57)

I

•8 Vf^Ake heed in the pla^e of leprosy, that thou diligently, and do a to all that the pru-.is in-L^'vites shall teach you: as 1 commanded them, so ye ahall observe to do. '

•t^«D«btf ^iluit th« Lou> thy God did unto Mir l-am by the way. after that ye were come forth out of t tjp^

(41) Law on taking pledges (v 6, 17; Ex. 22:26)

•10 * Whsa thou dost lend thy brother any thin::, thou*8halt not (0 into his house to fetch his pledge. •11 Thou'^shalt stand abroad,

! and the man to whom thou dost lend shall bring out the

I pledge abroad unto thee.

! •M And if the man be poor, thou Shalt not sleep with his pledge:

•13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his owni'raiment, and bless thee: and it shallTje righteousness unto thee before the Lord thy God.

(42) Law against oppression

(Ex. 22:21, refs.)

•14 * Thou 'shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

•15 At his day thou shalt give him his hire, neither*shall the sun go down upon it; for be is poor, and setteth his heart upon it: *lest he cr>' against thee unto the Lord, and it be sin unto thee.

(43) Law of individual re-sp>onsibility(Ezek. 18and 33)

•16 The fathers 'shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

(44) Law against injustice

(Ex. 23:6; Dt. 16:19)

•17 * Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: •'.8 But thou shalt remember that thou wast a bondman in t'g^'pt, and the LoRn thy God redeemed thee thence: therefore I command thee to do this thing.

(45) Law of gleanings (Lev.

199; 23:22)

•19 ' When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou'shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thiae hands.

•20 When thou*beatest thine

olive tree, thou shalt not go

over the boughs again: it shall

be for the stranger, for the

fatherles:i, and for the widow.

•21 Wben thou galherest the

. . ■ of thy vineyard, thou

t glean it afterward: it

for the stranger, for the

' ->», and for the widow.

9Li And thou shalt remember

that thou wast a bondman in

the fruit (DC '2?: 9) 4 com ma lids-IK .- -'

1 He tftallnot.

2 lie ' ■ ■ . ■ t.i ■•loi

3 H r a year

4 He .ii.ill ciK-er ni lu» wiic

Cootlniied. column 1 ^

iliat)vu may put evil away :ier-serve all the laws , rosy

ll!... fl,.. nr,..„ ,.1 ^ ^, ^)

: did to

••'■•••- —'"K .... ;..ii')Uj (v 9;

'•urn. 12)

a How many will not remember that Cod punishes ihosc who sin. regardleu of past relationship and grace! rbougb Miriam was a prupheccu aod chief of the women of Israel, when she sinned God meted out judgment to her immediately (Num. IJ)

b 3 commands - pledges:

1 .So man shall take the lower or t^)-per millstone for a pledge, for it is a means of daily bread and like giving life for a pledge (v 6)

2 When you letid to a brother you shall not go into his house to get his pledge: you shall wait for him to bring his pledge out to you (v 10-11)

3 If the man is poor you shall not bold bis pledge over night, but shall debver him bis garment t>efore the sun goes down, so that he may keep warm through the night (v 12-13)

c This command - not to go into a man's bouse for his pledge - was designed to curb greediness and protect the poor man from the moneylender.A lender would not enter a well -respected house but stand outside and call the owner to come out and meet him. Without this law be might intrude rudely into the rigbis of the poor and unfortunate; and by showing himself so anxious that he must go into a man's bouse to get the pledge of a loan, he would prove himself inhuman, greedy, and lustful for material gain. One purpose of the law was to prevent the lender from selecting the pledge himself, thus leaving the choice i^ to the poor man. He could biing out what he pleased if equal in value to the money borrowed

d bce Pledge - outer garment, p.237

e Righteousness i n both testaments means right-doing,or doing tight (v 13)

f 2 commands - oppression:

1 You shall not oppress the poor hired servant, whether he is an Israelite or a stranger in your midst (v 14)

2 Give him his wages at the close of each day and before the night comes, for this is his daily living (v 15)

g 3 things to do before sunset:

1 oive garment pledges back (v 13: Ex. 2-2:26)

2 Give wages to servants (v 15)

3 Lay aside anger (Eph. 4:26)

h Oppression of the poor and helpless is one of the nwst deplorable crimes of the Bible, and blessing them is one of the iTWst righteous acts before God (v 15; 15:11; Ps, 35:10; 72:13; 82:3-4: Pr. 19:17)

i 3 commands - responsibility:

1 The fathers shall not be put to de ath for the children, neither shall the children be put to death for the fathers: every man shall die forhisown sin(v 16)

2 You shall not pervert the judgment of the stranger, the fatherless, or take the widow "s raiment for a pledge (v 17)

3 You shall remember that you were bondmen in Egypt (v 18)

J 4 commands - gleanings:

1 You shall not take all the gleanings of the harvest, but slull leave some for the stranger, the fathcrles, and the widow (v 19)

2 You shall beat ^ur oil vc trees only once and leave the gleanings for the stranger, the fatherless, and the widow (V 20)

3 You shall gather the grapes but one a me and leave the gleanings for ilic stranger, tik: fatherless, and the widow (V 21)

4 You shall remember that you were bondmen In Egypt (v 22)

k Beating the branches with sticks was one method of gathenng olives. What was left after the first beaunn was to go to the poor. i.)lives were also gathered by shaking tlie trees (Isa. 17: 6; 24:13)

ConL from column 2

k ^ee note b, v 10

1 Co!:iiiiand - the kidnapper who steals and sells one of hi s brethren shall be put

DEUTERONOMY 24. 25

Divers laws and ordinances

a 3 commands - scouigjag:

1 In judgment you shall justify the dghteous and condemn the wicked (vl)

2 If a wicked man is worthy of punishment, you shall beat him while he is lying down, according to his judgment (v 2; Lev, 17:15: Pr. 10:13; 19:29; 26:3)

3 Do not exceed 40 stripes in scourging Mm, lest be become bitter and seek revenge (v 3)

b To assure obedience to this law the Jews cut the stripes down to 39 and gave them all in 3 strokes, using a scourge of 13 cords. Cp. 2 Cor. 11:24. See Scourge in Index

c Command - do not muzzle the ox that treads out the corn (wheat,v 4). In other kinds of labor the oxen were often muzzled

d Threshing wai sometimes done byin~ struments (Isa. 28:27-'28), and sometimes by oxen or other animals treading on the grain on the threshing floor. Such is still common in some places in the East. Paul used this law to enforce the law of support to ministers of the gospel (1 Cor. 9:9)

e 5 commands - perpetual families, p. 218

f To gobarefooi was a sign of distress and humiliation. This was a term of reproach and signified that a man had sold everything and was a spendthrift andbanknipt.Sothemanin Israel who refused to preserve the name of his brother was considered a worthless fellow

2 examples of going barefoot:

1 David when he fled from Absalom out of Jerusalem (2 Sam. 15:30)

2 Isaiah walked barefoot 3 years as a prophetical sign of judgment on Egypt and Ethiopia (Isa. 20:1^)

g Command - cut off the hand of anyone seeking to injure the productive organs of a man (v 11-12). This shows how serious it was for one to be denied the power of reproduction, and suggests that God was not in sympathy with the making of eunuchs whichwas so common in the East

^ Coot, from column 3

God and His many mercies (v 5-10)

5 You shall set the firstfruits before the Lord, worship Him. and rejoice in all His goodness (v 10-11) 1 Note the two speeches that were to be made to the priest:

1 The first one, which was much shorter than the other, was a simple acknowledgement that the offerer was an Israelite and had come into the land God sware to give the fathers (v 3)

2 The second q>eech was rather lengthy and covered the famine in Canaan, Jacob going into Egypt, his sojourn there, how few die people were when they went into Egypt, and how they became a mighty nation (v 5); the bondage (v 6); their cry for deliverance from slavery (v 7); God hearing their cry, looking iflDon their troubles and oppression, and bringing them out of Egypt with mighty signs and wonders (v 7-8); God giving them the land flowing with milk and honey (v 9); and the acknowledgement of God's blessing in the land (v 10)

m Hefa. Arammiy ,an Aramite;Aramaean; Syrian (v 5). Aramitess (1 Chr. 7:14). This is the only place Jacob is called a Syri an. Abraham's relatives are called Syrians (Gen.25:20; 28:5: 31:20, 24). Thiey were not descendants of Aram, the son of Shem, but of Arphaxad.the son of Shem (Gen.ll:10-32).They were Syrians because of living in Syria or Padan-Aram (Gen. 28: 2-7; 31:18; 33:18: 35:9, 26: 46:15) n 3 facts about Jacob or Israel:

1 Was about to perishinCanaan(v 5)

2 Went down into Egypt to sojourn when but few in number (v 5: Gen. 46: 7-27)

3 Became a great, mighty, and populous nation (v 5; Ex. 12:37)

o 3 facts about the Egyptians:

1 Evil entreated (oppressed) us (v 6 -7)

the land of £'gj^t: therefore 1 command thee to do this thing.

(46) Law of punishment by scourging (Lev. 19:20; 2 Cor. 11:23-24; Heb. 11:36;

1 Pet. 2:24)

^F there be a controversy be-A tween men, and they come unto judgment, that the judges may judge them; then "they shall justify the righteous, and condemn the wicked. •2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. •3*Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

(47) Law of care for beasts of labor (1 Cor. 9:7-14)

•4 "^ Thou'^shalt not muzzle the ox when he<'treadeth out the com.

(48) Law of perjjetual fam-

ilies (Mt. 22:23-33)

•5 ^ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without imto a stranger: her husband's brother 'shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. •6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Is ra-el. •7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say. My husband's brother refuseth to raise up unto his brother a name in l§'ra-el. he wUl not perform the duty of my husband's brother.

•8 Then the eiders of his city shall call him, and speak unto him: and if he stand to it, and say. I like not to take her; •9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say. So shall it be done unto that man that will not build up his brother's house. •10 And his name shall be called in Ig'ra-el, The house of hivn that hath his/shoe loosed.

(49) Assault and battery (Ex. 21;18)

•11 ' When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

•12 Then thou«shalt cut off hei hand, thine eye shall not pity her.

(50) Merchantile laws (Lev. 19:36; Prov. 16:11; 20:23)

•13 •" Thou "Shalt not have in thy bagMivers weights, a great and a small.

•14 Thou Shalt not have in thine house'xlivers measures, a great and a small. •15 But thou Shalt have a-'per-fect and just weight, a perfect and just measure shalt thou have: 'that thy days may be lengthened in the land which the Lord thy God giveth thee. 16 For/all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

(51) Law of vengeance on Amalek (Ex. 17:8-13)

•17 ""^ Remember what "Am'a-16k'did unto thee by the way, when ye were come forth out of t'gjpt;

18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

tl9 'Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies roimd about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Ama-l§k from under heaven; thou shalt not forget it.

CHAPTER 26

I

9 Religious laws: (1) First

fruit offerings (Ex. 13:1,

refs.)

AND it shall be, when thou ■ art come in unto the land which the Lord thy God giveth thee for an inheritance, and possesses! it, and dwellest; therein;

•2 That thou*shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name; there. i

•3 And thou shalt go unto the priest that shall be in those days, and say imto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware i unto our fathers for to give us. •4 And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. •5 And thou shalt 'speak and say before the Lord thy God, A''SjT'i-an'4-eady to perish was jmy father, and he went down {into E'g^pt, and sojourned : there with a few, and became I there a nation, great, mighty, and populous:

: 6 And the°£-gj^'tian§ evil en-; treated us, and aJBBicted us. and laid upon us hard bondage: 7 And when we cried unto the Lord God of our fathers, the Lord iTieard our voice, and looked on our affliction, and our

2 Afflicted us

3 Laid vqpon us hard bondage p 4 acts of God:

1 Heard us when we cried (v 7: Ex. 2:23-25: 3:7: Ps. 107:6, 8. 28)

2 Looked upon us (v 7)

3 Brought us forth out of Egypt with power, and brouglit us into Canaan (v

4 Gave us this land (v 9) 8-9)

firstfruits to him (v 3)

3 He shall take the basket out of your hand and set it before the altar of the Lord (V 4)

4 You shall repeat the story of the sojourn in Egypt, the exodus, and the settlement in Canaan and say that you are bringing the firstfruits in honor of

^ Continued, column 1

a 3 commands - meatcantile laws;

1 You shall not have different weights, great and small (v 13)

2 You shall not have different measures, great and small (v 14)

3 You shall have perfect and just weights and measures (v 15)

b Literally, a stone and a stone, or two kinds of stone weights, one to use for buying and another for selling (v 13). This Idnd of dishonesty was an abomi-natioo to God (v 16)

c Literally, an ephah and an ephah, or two kinds of measures, one for buying and one for selling (v 14). An ephah was a bushel and 3 pints

d Perfect and just weights and measures meant they were true weights and measures according to what was legal and right, and that the same ones were used both to buy and to sell by (v 15)

e A perfect keeping of the law and right doing in everything guaranteed to all conscientious people long hfe and happiness on earth

10 conditions of lengthened days;

1 Honor pareiEs (5:16; Ex. 20:12)

2 Keep commandments (4:40; 11:9)

3 Walk in God's ways (5:33)

4 Fear the Lord (6:^ 19-21)

5 Teach children God's Word (11:

6 Read the law and learn to fear God and obey His will (17:19-20)

7 Be kind to animals (22:7)

8 Have perfect and just weights and measures - be honest (25:15)

9 Love and obey God (20:15-20) 10 Set the heart on obedience to God

and His Word (32:44-47)

f All dishonesty, deceitfulness, and unrighteousness are abominable to God; all unrighteousness is sin(v 16; 1 Jn. 5:17)

g 3commands - vengeance on Amalek:

1 Remember what Amalek did to you bythe way when you came out of Egypt (vl7)

2 When you become settled in Canaan you shall blot out the remembrance of Amalek from under heaven (vl9)

3 You must not forget it

h Here wehave a man's name put for his posterity, as Jacob is used many times in Scripture for the nation of Israel which came from him (v 17. Cp. Num. 23:7, 10, 21, 23: 24:5, 17, 19; etc.)

i 2 great sins of Amalek:

1 He cowardly attacked feeble,faint, and weary stragglers of Israel as they came out ofEgypt(v 17-18; Ex.l7:8-16)

2 He did not fear God when he saw all the miracles He did for Israel in the wilderness (v 18).Amalekites could not have been ignorant of God, His mi^ty acts and special blessings upon Israel, because of living in the same wilderness as a neighboring tribe. They hard -ened themselves, rejecting Jehovah and His dealings with His people, and became bitter enemies of

l>oth God and Israel. Tfaeyprovoked and invited this sentence of God upon themselves as predicted and commanded here (v 19)

j 17thprophecyinDt. (25:19, fulfiUed). Next, 28:1. This could be called a prophetical command. Amalek gave Israel trouble during the judges (Judg. 3:13; 5:14; 6:3,33; 7:12; 10:12; 12:15). God then commanded Saul to fulfil this prophecy and kill every Amalekite (1 Sam. 14:43; 15:1-5). He completely broke the powerof Amalek but did not fully obey G od in destroying all (1S am. 15:10-35; •28:18).For this disobedience Saul was rejected as king and destroyed (1 Sam. 15:10-35: 28:18). Later the tenmant was destroyed by Simeonites in the days of Hezekiah (1 Chr. 4:39-43). It seems that Haman and his sons were the last of the Amalekites. They were desaoyed in the time of Esther, and the prophecy was then literally and completely fulfilled

k 5 commands - firsifruit offering?:

1 When you come into the land and possess it, take the firstfruits of youi crops and bring them in a basket to the place of wordiip (v 1-2)

2 Speak to the priest and give the

DBXTTEROIVOMY M. 17

a SmeaiMof bringtnglgjclo .-

I With 1 niigffy tunJ . J

chazahah . ooe that is aroim lo 3^ blows: is Irresistible in Iti ^T'T-ition; grag)s enemies so thai i t es-

cape: and one thai holds I ntch

a powerful way thai they cannot suffer harm (v 8)

.' With .1 strctchc^-out arm. Heb. rcroa netuyoh . Indicating a series of mighty actj following one another in rapid succestion (v 8)

'■i With ttfcat terrors, . Heb. moraim gedolim . terror;dismav:coniternjtion. Caused by the 10 pla»5ue$ upon Egypt and acts of judgment oc Israel in the wilderness (v 8)

4 With ligns. Heb, ochoth. tokens of oearoeu and continual presence as manifested in the pillar of fire,cloud by day. the snK)l<e and fire, lightnings, and other si^Mrnatural acu of God's power and glory (v 8: note e, 4:32). Sc>- Miracles in Index

5 With wonders. Heb. mophethim. persuading by miraculous acti of power; miracles: something to marvel at; events that make one open the mouth and stand aghast: things hard to believe even though seen with the eyes (v 8)

b The bdnging of the firstfruits of all crops and animals to ood was an evidence of thanksgiving to Him (V10-11), They were used for the great feasts of all Israel, so that everyone could share of the goodness of the Lord together (V 11: 14:2:-29)

c This means the paying of the third Uthc every 3rd year for the poor and the Levites (note b-e, 14:C2-C9)

d Every 3rd year of the 6 between the sabbatic years was a special year of utiling for the poor, the Levite, the stranger, the fatherless, and the widow (V 12; 14:22-29)

e Command - when you have made an end of tithing all the increase in the third year, which is the year of tithing for the poor.ihe stianger.the fatherless, the widow, and the Levite, then you shall make an honest acknowledgement of your faithfulness to God and pray Him to bless luael in the land (v 12-15)

f 8fold confeaion of Israel:

1 I have brought out of my house the hallowed things for the poor (v 13)

2 I have given them to the Levite, the snanger, the fatherless, and the widow, according to Your commandments

3 I have not transgressed Your commandments, neither have I forgotten them ing(vl4)

4 1 have not eaten thereof in moum-

5 I have not taken thereof for any unclean purpose

6 I have not offered any in sacrifice to the dead

7 1 havebstenedtothe voice of Cod

8 I liave done according to all that You have commanded

g All tithing of the 3rd year for the poor (thelhirdtithe) wastobc kept in storehouses for distribution as needed in the community. The things so gathered were called hallowed because they were devoted to God for tlie poor and other classes of v 12-13

h The idea here isihat of using the tithing for tlic poor for funeral expenses and feasting of the muuriers who gathered togetlier for days(v 14; : satru 3: 35: Jcr. IG:7; Ezck. 24:17; Hoi. 9:4). Such tithint; was not to be used this way: nor was it to be offered to idols in honor of the dead (1 Cot. 10:27-28)

i Not only were the offerors to make coofc4ion as in note f, above, but tliey were to pray the Jfold prayer of v 1j:

1 Look down from where You live in

2 Uless Your people laael teaven

3 BlcM the land You have given us J C>) keep my statutes and judg-

1 -otlicr.i with all your lieart

aiiu Ajoi (V IG) k 2folJ mutual J^r ^■c^TK^llt:

1 luael's Gfol ^ ' ;j:

(1) To take. , (V

(2) To walk ill tlu ways 17)

Conctming tithes

Divers lawM and ordinance*

labour, and our oppr wl oa: It And to make thee high

S And the Loan brought us above all natiotu which he hath

made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thv God, as he hath spoken.

CHAPTER 27 180

VII Eleventh or^alestinian Covenant (Dt. 27:1-30:20.

forth out of t (tCpt *with a

mik'htv hand, and with an out-

I arm, and with great

' ::rss, and with lifna.

and with wonders:

9 And he hath brought us into

this place, and hath Riven us

this land, even a land that

floweth with milk and honey.

•10 And now, behold, I have _ ,^ ,, „ ,, , ,/

brought the »lirstfruits of the^J*- °*;,*l-„V " land, which thou, O Lord, hast^'^'-" P-^'-^o). 1 New tables given me. And thou shall set of the law in Canaan

it before the Lord thy God. andl. . ^ .. , , ,

worship before the Loan thy IAND M.^ jcj with the elders God: xX of Is ra-el commanded the

•11 And thou shall rejoice in P*0P'«^' saying, *Keep aU the every good thing which the commandments which I com-LoRD thy God hath given unto' "land you this day. thee, and unto thine house, •Z And it shall be on the day thou, and the L* vite, and the * hen ye shall pass over Jordan stranger that is among you. {""o t^* l*"*! which the Lord

I thy God giveth thee, that thou

(2) Law of special tithes for I shall set thee up great stones,

the Levites and the poor (Dt. and'plaisler them with plaister:

14:22-26, 28) W And thou shalt-'write upon

,_ , _^ them all the words of this law,

A «STr*^ .. "f** "?*** "[*hen thou art passed over, thai

end of tithmg all the tithes ot thou mayest go in unto the land

thme mcrease the lhu;d year, which the Lord thy God giveth

which IS Ihe^ear of tilhmg, and thee, a land that floweth with

hast given it unto the L« vite. niUk and honey; as the Lord

the stranger, the fatherless. God of thy fathers hath prom-

and the widow, that they may ised thee

eat within thy gates, and be 1,4 Therefore it shaU be when

filled;

ye be gone over J or dan, that

Tk Xl»^*hou Shalt say before ye shaU set up these stones. ?rn hf ^' ,^°V^, *^^5 ! which I command you this day.

brought away the 'hallowed „» mounttbal, and thou shall

things out of mine house, and

plaister them with plaister.

also have given them unto the ,,5 And there shall thou build

L' T.-,V!LT.Z '^Ar.^^1': an altar unto the Lord thy God.

an altar of stones: thou shall

to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I for-I gotten them: •14 I have not eaten thereof in

not lift up any iron tool upon

them.

•€ Thou shall build the altar of

the Lord thy God of ^vhole

stones: and thou shall offer

I burnt offerings thereon unto

' the Lord thv God

hast commanded me •15'Look down from thy holy habitation, from heaven, and bless thy people I5 ra-el, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

(3) Eighteenfold mutual

agreement on the Mosaic

Law

•16 • This day the Lord thy God hath commanded thee to do these statutes and judgments: thou 'shall therefore keep and do them with all thine heart, and with all thy soul. •17 Thou *hasl 'avouched the Lord this day to be thy God. and to walk in his ways, and to keep his statutes, and his commandments, and his judg-ment.s. and to hearken unto his voice:

•18 And the Lokd hath ■vouched thee this day to be his peculiar people, as he hath promised thee, and thai thou I shouldesl keep all his commandments; I

rny*moummg, neither have I ,7 ^nd thou shall offer peace taken away ought thereof for offerings, and shall eat {here.

^S.Mher"" for theX^ad'^:';^'; ! ^,V^^"" '^'°" "'^ "°'*" "^ 1 have hearkened to the voice of | .g j^^ thou shall write upon

?n„«^..« T ?*" •m*!k . ^"^ i the siones«aU the words of Uiis done accordmg to all that thou j^^ very plainly.

2 Mounts of blessing and cursing: Ebal and Gerizim (Dt. 11:29-32; Josh. 8: 30-35)

• 9 • And Md'ses and the priests the Le vites spake unto all I5 ra-el, saying,"Take heed, and hearken, O l$'ra-el; this day thou art become the people of the Lord thy God. •10 Thou shall therefore obey the voice of the Lord ihy God. and do his commandments and his statutes, which I command thee this day.

11 ' And Md'se$ charged the people the same day, saying. •12 These shall stand upon mount 'C*r 1-zlm to bless the people*, when ye are come over J6rdan; Sim e-on. and Levi, and Ju dah, and Is sa-char, and Jo seph. and B*n ja-mln:

• 13 And these shall stand upon mount £ bal lu curse; Reuben, G4d, and Ash er, and ZSb u-liin. DAn, and NAph U-U.

i Twelve curses of disobe-

dienre on Mount Ebal (Cp.

L«v. 26:16-39)

(3) To keep Ills ftJtutet

(4) To keep I lis .

(5) lo keep lt|i 1

'nicnti

(IJ

iwacl:

1 should bo a pccul-to nim (V 1-)

Continued, column 4

.-cch, 13:6l: - : ■ ■ G); appointed (iM rPi.457

W):- '^ ■ ,■ CM. .:r ' " . 1:

21 Cimes:i. .,|<

54 ti::n . ,,w, ; ' " TT

times: .1 . ..n

secfroiii tluj tJi,.t v i , -i ' j:c proi;iises andvowst.od .ind Israel made, (peach otlicr

a See l^ r. pturc. p. 57

b 7 colli .^ ..... lei of law:

1 Keep all the cui:ini.indments which I command you this day (v 1)

2 When you pass over Jordan set up great stones and plaster them with plaster (v 2) this law (v 3)

3 Write t4>on them all tbc words of

4 Set these stones tv> in mount Ebal (v 4: 11:29: Josh, 3:30-35)

5 Build an altar of whole stones, not of cut stones (v 5-6)

6 Offer burnt offerings and peace offerings upon it and rejoice before Jehovah (v 5-7)

7 Write upon the stones all the words of the law plainly (v 8)

c It was a custom in Egypt and other lands to stucco over sandstone rocks and granite, tlten write in the plaster cc paint the message to be preserved. Some such stones over 2,000 years old are said to be in existence today

d This is further proof that writing was a common thingin the days of Moses. The law was written in different places and preserved so that man could read and know it (v 3) Ebal means heaps

aps ole

f The altar of wEole stones was previously commanded (Ex. 20:24-26). According to Josh. 8:30-35 it was n)on the stones ofthis altar built on mount Ebal that the writing was made

g All the words of the law. Not a word was left out (v 8: Josh. 8:32-35) h 4 commands - blessing and cursing:

1 Take heed and hear.O Israel; this day you are become the people of the Lord your God (v 9)

2 You shall therefore obey the voice of the Lord yourGod. and do His commandments and His statutes (v 10)

3These shall stand on mount Gerizim to bless the people (6 tribes of V 12)

4 These shall stand upon mount Ebal to pronounce the c urses (6 tribes of v 13)

In pronouncing these blessings and curses, when the 6 tribes lud gone toward Gerizim and the other 6 toward Ebal. all the people turned their faces toward Ebal and as the priests and Levites pronounced the curses they said Amen. Then they all turned their faces toward Gerizim and as the blessings were pronounced they said .Amen again. After this the stones were brought, the altar was built and the curses and blessings were written on the stones. Then, sacrifices were offered on the altar

It is nouceable that Moses assigned the children of Leah and Rachel to the mount of blessing, except for Reuben and Zcbulun. the eldest and youngest sons of Leah, These were assigned to the mount of cursing with sons of the two handmaids, /ebulun being placed on the cursing side perhaps because he was the least of all the sons of Leah, and Reuben because of his sin with his father's wifc.for which he lost hisbirth-riglit (Gcn.35:22; 49:3-4: 1 Chr.5:1-2) i See note d, 11:29

^»- Conu from column 2

(2) That they should be the highest and greatest nation of earth (V 19)

(3) I hat they should have the tughest praise among nations

(4) That they should have the highest name among nations

(5) That they should have the highest tionor of all nations

(6) That tlicy should be a holy people to Jeliovah

1 Heb. amar, to say: declare to be true; report.Tr.<ns. 3Vouched (vl7-18): certi-fied (Isther 2:-2); nromised(Num. 14: 4572 Ki. 8:19; 2 c:hF. 21:7; Neh. 9:23; Father 4:7): proml sedst (Neh. 9:15); publi shed Qonah 3:7); rcponed (Neh. 6:1 .">; Fstlier 1:17): answer Qosh. 4:7; Judg, 5:29; 1 .Sam. 2:16; 1 Ki. 9:9; 2 Chr. 10:10; Jer. 5:19:22:9: Ez«k.Cl:7;

DEUTERONOMY 27. 28

Curses S^om mount Ebal

Blessings for obedience

a The Levites were to speak the ciises withloud voices and in unison; and the people were to answer with a loud Amen to each cuise (v 14-26)

b 12 curses pronounced upon Israel for the following sins if committed:

1 Making any graven or molten image andsettingit ip to be worshipped in any secret or public place (v 15; Ex. 20:4-7, notes)

2 Dishonoring, cur sing, or in any way showing irreverence and disobedience to parents (v 16: 21:18-21; Ex. 20:12; 21:17: Lev. 19:3)

3 Removing landmarks of a neighbor (V 17; note h, 19:14)

4 Making the blind to lose his way (V 18: 27:18: Lev. 19:14)

5 Perverting judgment of the stranger, the fatherless, or the widow (v 19; 10:18; 14:29; 16:11,14; 24:17-21; 26: 12-13; Ex. 22:22-24)

6 Adultery with father's wife(v 20; 22:30; Lev. 18:8; 20:11; 1 Cor. 5)

7 Bestiality (v 21; Ex. 22:19; Lev. 18:23; 20:15) 18:9:20:17)

8 Adultery with a sister (v 22; Lev.

9 Adultery with mother-in-law (v 23; Lev. 18:17; 20:14)

10 Murder (v 24; Ex. 20:13; 21:12)

11 Bribery (v 25: 10:17; 16:19: Ex. 23:7-8: Ps. 15:5)

12 Rebelling against God and His Word (V -26; 5:1: 6:3-25; 11:22)

c 18th prophecy in Dt. (28: 1-68.fulfilled in both their obedience and disobedience). Next, 29:18. This is a clear example of conditional prophecy

d There are 1,522 IFs in Scripture, most of them definitely expressing the conditions upon which God will bless men. Not one unconditional covenant, promise, or blessing is to be found in all the Bible, Examples of cursing for disobedience and blessing for obedience are plainly stated in 27:14-26; 28: 1-58; Lev. 26: Isa. 58 and elsewhere, so we may know without a doubt that God will not bless men who transgress His Word and will. See 210 plain laws and warnings, p. 284 of N. T.

e 5 conditions of blessing:

1 If you hearken diligently to the voice of the Lord (v 1-2, 9, 13, 15)

2 If you observe and do all His commandments (v 1, 13, 15)

3 If you walk in His ways (v 9)

4 If you do not go aside from any of the words of God, to the right hand or to the left (v 13, 14)

5 If you do not go after other gods to serve them (v 14)

f 21 blessings for obedience:

1 God Will set you on high above all the other nations of the earth and all these blessings shall come on you, and overtake you (v 1-2)

2 You will be blessed in the city(v 3)

3 You will be blessed in the field

4 You will have perfect offspring (V

5 Your crops will be blessed 4)

6 Your cattle will increase

7 Your flocks will increase

8 Your baskets and storehouses will be full of good things (v 5, 8)

9 You will b e blessed in all you undertake (v 6, 8)

10 You will have complete victory over aU your enemies (v 7)

11 Your land will be abundantly fertile and productive

12 You will be established as a holy people to God (v 9)

13 YouwUl be a witness and an example to all people on earth (v 10)

14 All nations will be afraid of you

15 You will be prosperous in goods, in children, in stock, and in crops in all the land (v 11)

16 The Lord will open to you all His good treasure (v 12)

17 The heavens will give you rain in due season in all your land

18 The Lord will bless all the work of your hands

19 You will be prosperous enough to lend to many nations, and you will not need to bonow from them

20 The Lord shall make you the head, and not the tail (v 13)

•14 •" And the "Levites shall speak, and say unto all the men of Igra-el with a loud voice, •lS*Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say. Amen.

•16 Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. •17 Cursed be he that remov-eth his neighbour's landmark. And all the people shall say, Amen.

•18 Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

•19 Cursed be he that per-verteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

•20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

•21 Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

•22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say. Amen. •23 Cursed be he that lieth with his mother in law. And all the people shall say. Amen. •24 Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen. •25 Cursed be he that taketh reward to slay an innocent person. And ail the people shall say. Amen.

•26 Cursed be he that confirm-eth not all the words of this law to do them. And all the people shall say. Amen.

CHAPTER 28

4 Twenty-one blessings of

obedience on mount Ger-

izim(Cp. Lev. 26:4-13)

^ND^t shall come to pass,**!! 2* thou Shalt ^hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I mmmanrl thee this day,/that the Lord thy God will set thee on high above all nations of the earth: •2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. •3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

•4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. •5 Blessed shall be thy basket and thy store.

•6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. • 7 The Lord shall cause thine

enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. •8 The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God

I giveth thee.

1 99 The Lord shall establish thee an holy people unto himself, as he hath sworn imto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. •10 And all people of the earth shall see that thou art called by the name of the Lord ; and they shall be afraid of thee. •11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. •12 The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

j •IB And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath;

j if that thou hearken unto the

I commandments of the Lord thy God, which I command thee this day, to observe and to do them:

•14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

5 Fifteen curses upon children and material prosperity

15 " But it shall come to pass, * if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; "^that all these curses shall come upon thee, and overtake thee:

16"Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17 Cursed shall be thy basket and thy store.

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20 The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

6 Thirty curses of sickness, crop failure, war, captivity, business failure,

21 You shall be above all men and never beneath them

^ Com, from column 3

11 He will send vexation

12 He will send rebukes

13 You will fail in all you do

14 You will be destroyed

15 You will quickly perish

7 Your flocks will not increase

8 You will be cursed when you come in (v 19) out

9 You will be cursed when you go 10 Jehovah will send cursings upon

you (v 20)

^ Continued, column 2

a After the 12 curses are stated (27:14-26) and 21 conditional blessings (28:1-14): and after the conditions on which God would bless are made clear in v 1-2, 9, 13-15, a new list of curses is given showing what would come i?>on Israel if they failed to meet the conditions of note e, v 1 (v 15)

b 6 "if's" of Dt. 28:

1 U you will hearken diligently unto the voice of the Lord yourGod, to observe and do all His commandments (vl)

2 If you will hearken unto the voice of tEe Lord your God (v 2)

3 U you will keep the commandments of the Lord your God, and walk in His ways (v 9)

4 If you will hearken unto the commandments of the Lord your God.,. to observe and do them: and you shall not go aside from any of the word which I command you this day, to the tight hand, or to the left, to go after other gods to serve them (v 13-14)

5 If you will hearken unto the voice of tEe Lord yourGod, to observe to do all His commandments and statutes which I command you this day (v 15)

6 If you will not observe to do all the words of this law that are wrinen in this book, that you may fear this glorious and fearful name, THE LORD THY GOD (V 58)

Such conditions, as well as the curses and blessings of God are so plain that anyone can understand them and obey. Furthermore it is made clear in Scripture that conditions must be met if blessings are to be received. Not only Israel but all othen are required to Uve continued obedience if continued blessings are experienced. It is plainly stated that if Israel failed of the grace of God, and if, through backsliding and rebellion they did not continue to do the will of God, "that as the Lord rejoiced over you to do you good, and to multiply you (as long as you were in obedience): so the Lord will rejoice over you to destroy you, and to bring you to naught, and ye iiall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from die one end of the earth even to the other" (v 63-68)

This has been literally fulfilled and is yet in fulfillment at the present time. Paul uses das example to warn Christians that if God (hd not spare Israel from cutting them off when they sinned.He would not spare others (Rom, 11:1-33). Thus, the truth is that only upon obedience will God bless any man, that onlyi^ion continued obedience will He continue to bless, and when the righteous turn from righteousness and commit sin they are ciised again of God (v 1-68; Ex. 32: 32-33; Lev. 26; Ezek. 18 and 33; p. 234 of N. T. ; BackiUding. p. 237

c Having said all these curses, would come upon Israel if they sinned, God was under obligation to bring them about for disobedience. His righteousness, justice, and truthfulness require this. There is no place, under law or grace, where a man can fail to obey andbe blessed of God; for He has promised cursing for disobedience and blessing for obedience. His fulfillment of this has been demonstrated times without number among angels,demons, and men. The facts of this matter all persons need to leara so as to act accordingly, for there is no excuse for failure in man with the provisions God has made for him to remain in obedience (Mt, 6:24; Rom. 6:16-23: 8:12-14; 1 Cor. 6:9-11: GaL 5:19-21; Jude 5-7, notes)

d 15 curses for disobedience:

1 You will be cursed in the city(v 16)

2 You will be cursed in the field

3 Your baskets and storehouses will be cursed (v 17)

4 YourchildrenwiUbecursed(vl8)

5 Your crops will be cursed

6 Your herds will not increase

DEUTERONOMY M

CurtM lor disobrdienc*

Z27

a 30 cunet for JiKitxdt—c* 22)

1 Pestilence dearlnstoyou (r 21 -

2 Death - coofurrteJ off the laod

3 CoQiumptioQ (V JC; Lev. ::6:16)

4 Fever (v 22: Lev. 26:16)

5 lQnAnimailon(v 22:Qotee, below)

6 Extreme bumiag (v 22: oute f. below)

7 Swofd (V 22; Lev. 26:17. 25. 42)

8 BUttXDg (v 22: Lev. 26:18-20)

9 Mildew (V 22; note i, below)

10 Heaven «i bti4»(v 23; Lev. 26:19)

11 Earth ai iron (v 23; Lev, 26:20)

12 Drousht, dust - Qo rain (v 24)

13 Destruction because of long droi^ht 26:17-39)

14 Smitten before enemies (v25U.ev.

15 Goingoutooe way. fleeing 7 ways (note m. below)

16 Removed into all tdogdoms of earth (note n. below) 26)

17 Bodieseatcnby fowls andbeafti(v

18 No help in dnvlng them off

19 Botch of Egypt (V :7:[»te p.below)

20 Emerods (iKXe vj, below)

21 Scab (note r. below)

22 Itch (note $. below)

23 No healing

24 Madness (v '28: note u. below)

25 Blindness (note v.bclow) below)

26 Astaoijhment of heart (note w.

27 Groping at noonday (v 29)

28 No proH>cnty

29 Oppressed and spoiled forever

30 No man to save you

b Heb. debet, plague: a destroyingpesu-lence. What kind is not stated, but it was something that brought them to a slow death (v 21) c Heb. shachepheth. emaciatioo: to grow thin: to waste away (v 22; Lev. '26:16). Ttis was common in Egypt and Asia d Heb. >jaddachaih. inflammaooo; fever: the bivning ague of note g. Lev. 26:16 e Heb. dallecjeth. a burning fever: in-flammation (v -2). From the root word dalaq aans. inflame (Isa. 5:11): butn-Ingf Pr. 26::3); chan"ng(l Sam. 17:53): 5oUy (Geo.31:3C)T peraecuie (Ps.lO:2); persecutors (Ps.7:13): and kindle (Ezek. ^4:10; Oba. 18). This probably refers to a rapidly coosuming cancer or ulcer

f Hefa. charchur. hot fever (v 22). From a root word char at. to glow, melt, bum. dry up; incite passioo; be angry: and Pans, bum (Ezek. 24:11): burned (Ps. 102:3: Isa. 24:6: Jer. 6:29; Ezek. 15:4-5: 24:10): and kindle (Pr. 26:21). This refers iwt only to inflammation of the body, but to agony of rmnd and torture of soul because there is no help

g Sword IS put for wars with other nations and civil sinfe within (v 22)

h Heb. shiddapbon .pans, blasting (v 22; 1 Ki. 3:37: 2Chr. 6:28: Amos4: 9: Hag. 2:17): and blasted (2 Ki. 19t26). This refers to thebLghring east wind ruining crops and suffocabng both men and beasts

i Heb. y era gown, paleness of persons from fright, or of pUnis froi:; drought (V 22: 1 Kl. 8:27: 2 Chi. 6:28: Amo« 4:9; Hag, 2:17)

i The heaven being brass could refer to unanswered prayer as well as no tain and fruitful seasons (v 23)

k This refers to failure of crops

1 A way of saying there will be no rain from heaven, and the land will turn to dust and powder. Rain could not dotUs but lack of It could (v 24). Dun and sandstornu have covered whole caravans. The ophthalmia, or eye diseaie oftheEastiscausedby a very &ae dust or und entering the eye glandi and causing inflammation

m This is quite a conpait to what Cod promised them i(they would obey:

1 They shall come against you one way and flee 7 ways (v 7)

2 They shall be afraid of you (v 10)

3 You shall be the head and not the tail; above only and not be Death (v 13)

4 Only 5 of you ihallchaie 100: and 100 shall put 10.000 to flight (Lev.26:3)

5 One shall chase 1. OuO, and 2 shall put 10.000 to flight (:)2:30: Josh. 23: 10: Isa. 30:17)

n This began with the 10 tribes c Asiy -rla 749 B.C. (2 Kl. 17); tbe 2 tribes to Babykon 616 B. C. (2 KL 25); and tbe

«ad poTcrty

21 Th* Lou>*thAll niAkenhe pestilence cleave unto thee, until he have consumed thee from ofl the land, whither thou goett to poMeu it.

22 The LoKD shall smite thee with atonsumption, and with^ fever, and with an 'inJ I a mm a-tion, and with an'extreme bura-m«, and with the»8word. and

! wttW*)la8tin«. and with'mildew; I and they shall pursue thee until thou perish.

23 'And thy heaven that ts over thy head shall be brass, and the earth that is under thee *«/»«// be iron.

24 The Lord shall make the rain of thy land 'powder and dust: from heaven shall it come down upon thee, imtil thou be destroyed.

25 The L'>»D shall cause thee to be smitten before thine enemies : thou shalt go out one way against them, and "^ee seven ways before them: and shalt be "removed into all the kingdoms of the earth.

26 And thy"uLrcase shall be meat unto all fowls of the air. and unto the beasts of the earth, and no man shall fray them away.

27 The LoKD will gmite thee with the'botch of £^pt, and with the «emerods. and with the 'scab, and with the 'itch, whereof thou 'canst not be healed.

28 The Lord shall smite thee with "madness, and'blindness, and'astonishment of heart:

29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save Ihee.

in tb« ka«««. and in the lega. with a tore botch that cannot be healed, from the aole of thv foot unto the top of thy head.

36 The Lord thall bring thee, andnhy kmg which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gotU, wood and stone.

37 And thou*8halt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

' 44 He shall lend to thee, and I thou shalt not lend to him: he ! shall be the head, and thou ! shalt be the uil.

8 Reasons for curses restored

45 Moreover'all these^urses I shall come upon thee, and shall ! pursue thee, and overtake thee. i till thou be destroyed; 'because I thou hearkenedst not unto the I voice of the Lord thy God, to ' keep his commandments and i his statutes which he com-I manded thee:

,^ ^.. u I u .. .w •« I '♦6 And they shall be upon

30 Thou Shalt betroth a wife.l^jj^^ j^^ a sign and for a won-

and'another man shaU lie withl ^^^ ^^j ^^^ thy seed for ever.

her: thou shalt build an house.] ^^ Because thou servedst not

and thou shalt not dweU there-'^jj^ lobd thy God with joyful

7 Twenty -six new and old curses of defeat, captivity, sickness, persecution and insanity

in: thou shalt plant a vineyard, {

ness, and with gladness of

and Shalt not gather the grapes j^^^ jq^ tj,e abundance of all I thereof. \thinas-

31 Thine ox shall be slain be-

fore thine eyes, and thou shalt | not eat thereof: thine ass s/ioM be violently Uken away from before thy face, and shall not! be restored to thee: thy sheep' shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters thall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there

shall be no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

38 The Loio shall smite tib**

9 Twenty-one curses of slavery, death, cannibalism, and extreme poverty and death

48 Therefore'shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The Lord shall bring *m nation against thee*from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruh

last and final dispciiion toon pUi.t iii 70 and 135 A.U. at the hand of the Romans (Lk. 24:-0-24; Lev. 26:33) This was fulfilled many Qmcs inlsael during wars brought oo them through ditubcdicncc I Heb. AcchylD. Inflammation; botch;

Continued.column 4 ^^

"23 You will not enjoy your sons and daughters becau« they will become slaves to forcityi nations (v 41)

24 The strangers that jc among you will be exalted and you will be humbled (v 43)

25 .spangen will lend to you (v 44)

26 rhcy shall be the head and you the tail

a The second reference to Iwaclluvlnga klng«ometi"><- inth^ future (17:14)

b This has be d foe many cen-

turies (Lk.

c Up to this ixjiot we have listed 83 cartes. There are 124 altogether in 27:14-28:68. See note d. v 5»

d 4 thlnfts curses were to do (v 46):

1 Come n>oa you

2 Pursue you

3 Overtake you

4 Dearoy you

e -See 6 reasons for curses. p.237

f 21 additional ciases for disobedience:

1 Serve yotu enemies (v 43)

2 Hunger

3 Thirst

4 Nakedness

5 Want of all things

6 Bondage

7 Destruction of lives (v 48, 51)

8 War with foreign nations(T 49)

9 Unmerciful treatmem from enemies (V 50)

10 Desuuction of cattle (v 51)

11 Desiriicaon of crops

12 Robbery of all possessions

13 Siege of cities (v 52) defences

14 Destruction of cities and trusted

15 Conquest of the whole land

16 Cannibalism (v 53-57)

17 Famine and distress (v 53-57)

18 Men murdering closest relatives -brothers, wives, and even ctoldren to eat them

19 Such distress and shortage of food men will refuse to share flesh of own children with others (v 55)

20 Complete poverty in all ddes

21 Women murdering closest relatives - husbands, sons, daughters, and even babies to eat them (v 56-57)

g 7 facts about enemy of Israel , p.237 h 3 foreign nations from afar. p. 237 ^ Cont. from column 2

ulcer: boil (v 27.35; Ex. 9:9-11: Lev. 13:18-23; 2 Ki.20:7; lsa.38:21; Job 2:7)

q Heb. ophel . from aphal, to swell: emerods (v 27: 1 Sam. 5:6-9; 6:4-5, 11, 17). These were perhaps bleeding piles scab (v 27) r Heb. garab . to scratch; scurvy; scurf;

s Heb. cherec. to scrape: itch (v 27)

t There will be no known remedy

u Heb. sfaiggaon . craziness: madness (v 28: Zech. 12:4). You will be confused and not know what to do

T Heb. ivvaron. blindness, physical and mental (v 28; Zech. 12:4)

w Heb. timmabon. stupify and amazement (v~SrZech. 12:4)

X 26 curses for disobedience:

1 Betroth a wife and an enemy shall capture and ravish her (v 30)

2 Build a bouse and an enemy diall take it foe his own

3 Plant a vineyard and an enemy thall take it

4 Your stock will be slain and eaten before your eyes (v 31)

5 Your work animals shall be taken

6 They shall not be restored to you

7 Your sheep will be taken by enemies you

8 You will have no man to deliver

9 Your soiu and daughters shall be given to other ^ -^i • ^ <! ves (v 32)

10 You will ranee for them whichwa; ..,,.,.... -. them

11 You will be powerless to !.cl;

12 Enemies will cat your crops (v.^;

13 They shall enjoy the labor oi your hands always

14 You will be oppressed and cnuhed

15 You v."' ►— ' ■ ' wi,..n you see yout own

16 You -iw u<. M...ti^.. Mith a sore botch (boils, ulcers) that canix>t be healed (v 35)

17 You and your king will suffer captivity to a fore .• • " '•■• ^6)

18 There you v..

19 You will becoi..<.- .i^i .lUi^nMiineiit. a proverb, and a byword among all nadons (v 37)

20 Your crops will be destroyed by locusts (V 38. 43)

21 Your vineyards will be eaten by worms (v 39) 40)

DEUTERONOMY 28. 29

Curses for disobedience

Covenant between God and the people

a TMs prediction of cannibalism in Israel is bonible to think about, and it shows to what extent they were brought down by God because of rebellion against Him and His covenant (v 52-57). This happened first in the days of Jehoram, son of Ahab (2 Ki. 6:24-31). Thegreatestwaveofitwasin the siege and destruction of Jerusalem by the Romans, 70 A. D. b The woman among you who has been so delicate and refined that she would not venture to set her feet on the ground will become so vile and coarse that she will murder and eat her own husband, sons, daughters, and even her babies because ofthe siege (v 56-57. Cp. 2Ki. 6:29). See Great distress, p. 84of N. T. c See names and titles of God, p.64 d 124 curses in Dt. 27:14-28:68:

Curses in 27:14-26 .12

Curses in 28:15-20 15

Curses in 28:21-29 30

Curses in 28:30-44 26

Curses in 28:48-57 21

Curses in 28:58-68 ^

TotaL 124

e 20 additional curses for disobedience:

1 Great plagues of long endurance (V 58-59) uance(v59)

2 Sore sicknesses of long contin-

3 AU the diseases of Egypt shall cleave to you (v 60)

4 Every sickness not listed in the book of the law (v 61)

5 Every plague not written in the book of the law

6 Complete destruction

7 Few in number left (v 62)

8 Plucked from off the land (v 63)

9 Dispersion among the nations (v

10 Service to other gods 64)

11 No peace while in dispersion(v 65)

12 No rest while in dispersion

13 Fearful and trembling hearts

14 Eye failures

15 Sonow of mind

16 Life to hang in doubt (v 66)

17 Fears day and night

18 No assurance of life - constant danger among the nations

19 Fretting and worry because of the constant dangers of Ufe (v 67)

20 Slavery again as in Egypt (v 68) f Israel evidently saw many diseases in

Egypt, from which they were immune but which they feared would come ^p-<» them also.The secret of immunity is plainly stated (v 60; 7:15; Ex. 15:26)

g See Bible plagues, p. 317ofN.T.

h Originally all the writings of Moses of the Pentateuch were written in one book divided into 5 sections. See note g. Ex, 17:14

i Here God interprets the number of Israel as the stars, dust, and sand of the earth, which comparisons are found in many prophecies and promises (Gen. 13:16:15:5: 22:17; 26:4: 28:14; 32:12)

^ Com, from column 3

part ofthe Palestinian covenant, and a suitable introduction for what is to follow in the completion of this covenant

h The Palestinian covenant was made in the plains of Moab, about 39 years after the covenant at Sinai of Ex. 20-24

i This proves that the Palestinian covenant was entirely different from the Mosaic, made at Sinai (v 1). for beside could not mean an addition to the Mosaic covenant

j The old generation was by now destroyed - all except Moses, Joshua, and Caleb (Num.l4:23-35);but many of the new generation were young at the time of the plagues in Egypt. At least, these great events were well known to all Israel

k 3 things seen in Egypt:

1 Great temptauons. Heb. mace ah. tests, trials (v 3; notes e.4:32;d, 7:19; a, 26:8)

2 Signs. Heb. othoth, tokens of His presence (note e,4:34; note a, 26:8)

3 Miracles. Heb. mophethim, tokens; omen: miracles; wonders (note a, 26:8)

of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either com, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

53 And thou shalt eat the fruit of thine"own body, the flesh of thy sons and of Uiy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward ins brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The *tender and delicate woman among you, which would not adventure to set the sole of her foot upon the groimd for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of ail things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

10 God again demajids obedience: predicts twenty more curses

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, "the lord

THY GOD;

59 Then the Lord will make thy^lagues wonderful, and the plagues of thy seed,'even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the 'diseases of E'g^pt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every 'plague, v/hich is not written in'^he book of this law, them will the Lord bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were 'as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

€3 And it shall come to pass,

that as the LoRD"rejoiced over you to Mo you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be^lucked from^ff the lajid whither thou goest to possess it.

64 And the LoRD'shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say. Would God it were even! and at even thou shalt say. Would God it were morning I for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the Lord shall bring thee into t'g^pt /again with ships, by the way whereof I spsJte unto thee. Thou shalt see it no more again: and there ye shall be sold imto your enemies for bondmen and bondwomen, and no man shall buy you.

182 CHAPTER 29

11 Place the Palestinian

Covenant was made with

Israel

'T PHESE are the words of the A covenant , which the Lord commanded M6'§e§ to make with the children of I§'ra-el*in the land of Mo'ab.' beside the covenant which he made with them in Ho'reb.

12 Historical background of the Palestinian Covenant

2 ^ And M6'§e§ called unto all I§'ra-el, and said unto them. Ye have'seen all that the Lord did before your eyes in the land of E'g^t unto Pha'raCh, and imto all his servants, and unto all his land;

3 The*great temptations which thine eyes have seen, the signs, and those great miracles:

4 'Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty ye&rs in the wilderness: "^our clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have "not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God.

7 "And when ye came unto this place, Si'hdn the king of H6sh'-b6n, and 6g the king of Ba'-shin, came out against us imto battle, and we smote

1 See Man's responsibility , p.237 m See note d, 8:4

n This meansthat they had not been supplied by ordinary methods, but by supernatural power which provided bread and drink in the wilderness experiences so that they might know the Lord (V 6)

o See 2:24-37; 3:1-17: Num. 21:23-33

rael by ships and other means is predicted Gsa. 60:8-9: 66:19-21) g This verse seems to belong particularly to the preceding chapter. In some copies of the Hebrew Bible it is considered as the 69th verse of ch. 28, It is a fitting summary for the previous

^^,— Continued, column 1

a 2 rejoicings of God (v 63):

1 Rejoicing to do'good to Israel when they were in obedience

2 Rejoicing to destroy them when they were in stubborn and wilful rebellion

This latter rejoicing seems contrary to the true nature of God and His love and grace as stated in many passages: but when viewed in the light of all Scripture it becomes understandable. We find a reason for His rejoicing in the destruction of the very people whom He had blessed by His grace. It wasbecause ofthe hard-heaned, hard-headed, wilful stubbornness and rebellion of Israel that God was forced to cuise them and wash His hands of them for a time. In so doing He was able to relieve Himself and give them up to their ownways. Not only Israel, but He was also forced to do this to die Gentile world, as recorded in Rom. 1:18-32. God revealsthat He will take the same attitude toward all such rebels (Pr. 1: 22-31),The reason plainly given in this passage is wholly just and righteous. See Backsliding, p.237; also Index b 7 acts of God in Palestinian covenant:

1 Promised land to Israel (27:3)

2 Gave it to them (27:3)

3 Received Israel as a people (27:9)

4 Promised 124 curses (noted,28:59)

5 Promised 21 blessings (28:1-14)

6 Gave commands (11:13-32; 28:14; 29:9: 30:10, 16)

7 Gave many details of conditional and future prophecy (28:1-68; 29:17-28: 30:1-10)

c ado. nacach, to tear away: destroy; pluck: and root up(v 63; Ps. 52:5.Cp. Jer. 12:14-17; 18:7; 24:6; 31:28, 40; 42:10; 45:4; Ezek. 19:12; Dan. 11:4; Mic. 5:14). It is true that no man, demon, angel, or any other power can pluck a true believer from the hands of God - one who lives cgodly, hears the voice ofthe Lord and follows Him (note i-j, Jn. 10:28-29); but it is also true that if one does not live godly that God, Himself can do such plucking. Here He promises to do it. He will pluck up, cast away, and spue out of His mouth all backsliders and apostates who persist in sin and rebellion

2 examples of "plucking" up:

1 Nations (v 63; 2 Chr. 7:19-22; Jer. 12:14-17; 31:28)

2 King Jehoiakin Qer. 22:24) Many other things God also promises

to do to backsliders and apostates who defy Him and Uve in sin. See 56 things God promises to do. p.237 d In what sense didGodpromiseto pluck Israel? It was off the land , and it must be understood that this was to be the final judgment for their backslidings. The salvation of their souls was involved in this plucking up, for if they were not godlyenough to remain in the land they were not godly enough to be received in heaven. Thus, it did not concern their destruction as a nation only, but their being cut off from God also (27:9-26; 28:15-68; Lev.26:3-46). The sins for which God plucked up the nations ofCanaan were eternal death-penalty sins - wickedness which caused the Gentiles to be damned eternally. Israel was therefore warned ofthe same temporal and eternal results if they committedthe same sins (v 58-68; 18: 9-12; 20:18; Lev. 18:27-30) e See Dispersion of Israel , p. 237 f This was literally fulfilled withpart of Israel severalti^es (1 Ki. 14:25: 2 Ki. 23:29-34: 25:26: 2 Chr. 36:3-4). It could also refer to the dispersion among the nations and Israel's many oppressions among them. In many places and at different times Israel has been sold as slaves among their enemies, fulfilling V 68. No doubt the true meaning of bringing them into Egypt again is that the Lord would bring them in ships, as stated here, by way of Egypt through the Suez Canal, in the re-gathering, never to be scattered again among the nations. Not only in this verse, but in othen the bringing of Is-

!■■

a SoeNum. 32:1-42

b Conunamk - keep the wouli of ttii

coveaAat(P^eaia«ii coveoAOt. 27:1-

30:20). taii Jo them (v 3)

c Matcii*) pcoipenty wit prwiiiied far

keeping the Paleaioiucoveiuat (v 9).

"' - "-• the

i. ■ ---7). u ii ibe «p«riiy -Kiiilu Kl*y of

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Covtnmni btt.

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33: 6 3. 18; i::..\

Ttut it may be -c

more cdfnmoa i.-d The time of ri

coTeiuot wAi oc .._ .....»»., „.

Mo«e$, which Wis a*o the d*y of hU

death (V 10. 12-15: note g. 1:3) e See lOpanletof Palegiaiaacovenant.

p-'J ' f:2»

• >ee opun>o»e»ofPAletmuADcovcQ.mt , g God nudepromisei to this generation

l^";n^V^= ^^^"- ^==0-33:33:1-3:

34:10-11: 1 ,-v, 'K 1.13J

*> A^ 3. 7; 13:14-17:

}^- - ;. 15-22; 18:18-

19: 21:12-13; 22:17): Isaac (Ceo. 26: 3-4. 24J; and Jacob (Gen. 28:3-4. ISIS: 32:9: i^.TTT^

i Thii was a way of sayjog that He waj making the Palesunian coveium with all prewnt and futac ^enetationt: hence, it is an everlasting covenant (V 14-15)

J 4 expenences of Igael:

1 Dwelled in Egypt (v 16)

2 Passed through many nations

3 Saw all their abominations (v 17)

4 Saw all their idols of many shapes, sizes, and materials

k Heb. g^llul. a round or rolling idol (v 17: 26:30; IKi. 15:12; 21:26: 2 Kl. 17-12: 21:11.21; 23:24; Ezek. 6:4-13: 8: 10; 14:3-7; 16:36: 18:6. 12. 15. 20-7-8. 16. 18. 24. 31. 39: 22:3-4; 23:7. 30. 37. 39. 49: 30:13: 33:25: 36:18. 25:37:23:44:10-12) 1 19th proph ecy in Dt. (29tl8-28. ful-fiUed in the many baci<ilidir«s of Israel.fping after idol gods). Next.30:1 See 8 predictions of .Moses, p.239 m Anyman.woman, family, or tribe that turne d away from God in the heart to serve the idol gods of other nations was to suffer all the plagues of the law fv 18-28) ^

n 3 thiysGod wiU curse (v 18-28):

1 The heart tuming^way from Him to serve other gods (v 18)

2 A root of biaerness bearing gall and wormwood

3 Presumptuous sinning and defying God and His Word - walking in the imagination of the heart in rebellion and sin (v 19)

o This 1% the same astbe root of bitterness defiling men (Heb, 12:15). and an evil he an of unbelief in turning away from the living God (Heb, 3:12)

P Heb. rowsh . a poisonous pUnt, thought by some to be the poppy. Trans. aaU (vl8;32:32;P$.69t21; Jer,8:l4; ^hf^ 23:15; Lam, 3:5. 19: Amos 6:12, Cp, Mt. 27:34; Aco 8:23): hemlock (Hos. 10:4); venom (32:33, Cp. ACU 23:4); and £guoQ (Job 20:16. Cp, Rom. 3:13; Jas, 3:8). If the poppy is the intended meaning, then we have a reference here to opi um and other narcotic sources. Christ, on the cross, was offered vinegar mixed with gall, but He refused to dnnk it (Wt, 27:34)

M Heb. la'anah. to curse; wormwood: hemlock. Trans, wormwood (v 18: Pr 5:4; Jer, 9:15; 23:15; Lam, 3:15. 19; Amos5:7,Cp, Rev. 8:11): and hemlock (Amos 6:12) t This Is presumptuous sinning, '>^'- '■""■* that defuses the Word of (iov. Christ to open shame (Heb. K.-. ^j,

* See Add drunkenness to thirst , p.om ' 5€e Ood s vow to apottates. P.23H

" «*^i'n ,*?^ "'^ jealousy wlU nnoke against the unrepentantbackUiders in he^^until they ^c de.royed byc^ses

V See a ^'Tp '~ od blots out . p,238

[iheiB:

• And w« took their Und, and

I f«** ■' ■ih'Titance'unto

tb* K ' s, tnd to the

■ri, AoU to the hm\i tribe

' oAs Mh.

I

16 Prediction of curaea fulfil 1« d because of diaobe-dlence and apoataay

■d and th

—r

e :

13 Command to keap tha covenant (D». 4:39. rmfu.)

**^tLaS9 therefore the words of , this cOTMunt. and do them, that ye*nuy prosper in all that ye do.

! (4 Partial of the covenant

10 • Ye suml «iii of I you before the ! ^: God; I your captains of your tribes,

your elders, and your officers, with all the men of Ij ra-el.

11 Your little ones, your wives, and thy stranjcer that is in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest enter into covenant with the Lord thy God, a oatF, which the L : mak-eth with thee this day:

13 Tliat he may establish thee to day for a people unto himself, and that he may be unto thee a God,%s he hath said unto thee, and^s he hath sworn unto thy fathers, to a bri-him. to I'jaac, and to J4 cob.

14 Jleither with jou only do I make this covenant and this oath;

15 'But with him that standeth here with us this day before the LoBD our God, and also with him that is not here with us this day:

15 Warning of all curses of the covenant for disobedience

, 16 (For ye'know how we have dwelt in the land of £'(typt;

j and how we came through the nations which ye passed by;

17 And ye have seen their J abominations, and their Mdols, wood and stone, silver and I gold, which were among them:) I •18'Lest there should be among yovAnan. or woman, or family,' or tribe, "whose heart tumeth away this day from the Lord our God, to go and serve the^

I gods of these nations; lest

I there should be among you'll root that beareth ^all and

rwonnwood;

19 And it come to pass, when I he heareth the words of this I curse, that he ' ' ' imself in,

his heart, sa all have i

peace, thouK.'i i v.aik m the imagination of mine heart, 'to , add drunkenness to thirst:

20 The L<)kD will 'not spare' him. but then the anger of the L/JBD and "his jealousy shall imoke against that man, and all the curses that are written in this book shall lie upon him, and the L<>hd shall'blot out hia name from un ; .en.

21 And the alJ->a«p. ■rate him unto r-. i. ijut tribes of 1$ ra-el, acc< • ill the curses of t that are written m the Uw:

22'So that the generation to come of your children that shall rise up after you, and the ■tranger that shall come from a far land, shall say. when they •«e the plagues of that land, and the sicknesses which *the Loan hath laid upon it;

23 And that fhe'^whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein,1ike the overthrow of S6d om, and Gfl-m6r^-rah. Ad mah, and Z*-b«'iin, which the Lord overthrew in his anger, and in his wrath:

24 Even all nations shall^y, Wherefore hath the Lord done thus unto this land? /what meaneth the heat of this great anger?

25 Then men shall say,'Because they have*forsaken the covenant of the Lord God of ; their fathers, which he made with them when he brought them forth out of the land of £^^t: !

26 For they went and served other 'gods, and worshipped them, gods whom they Imew

! not, and whom he had not 'given unto them:

27 And the anger of the Lou> : was kindled against this land,

to bring upon it 'all the curses i that are written in this book: I 26 And the LoRD*rooted them out of their land in anger, and | in wrath, and in great indigna- (tion, and cast them into another land,'as it is this day.

17 Man's answer for every puzzling question concerning God and His plan

29 The'^i^citt thiaas belong unto the Lord our God: but those things which ot? revealed belong unto us and to our children for ever, that we nuiy do all the words of this law.

CHAPTER 30 183

18 Prediction of final obe-I dience of Israel after the

curses (Rom. 11:25-30)

JAND'it shall come to pass. ■*^ wJlcn all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shall call them to "^ind among all the nations, whither the Lord thy God hath driven thee, 2 And Shalt tetum unto the Lord thy God, and'shalt obey his voice accordinR to all that I command thee this day, thou and'thy children,'with all thine heart, and with all thy soul;

19 Predictionof twenty blessings of Israel in the last days (Gen. 49 I; Num.23:10; 24:14; Dt. 4 30; 8:16; 31:29; Is*. 2:2, Jer. 23:20; 30 24* Eaek. 38:8, 16, Dan. 2:28-4S, 8:19-2^,10:14, Hos. 3 5)

w Heb. badal. divide; separate: di«in-g-i; ' cr; select: sever. Here It

i: >od would search out and

scr.i.ac trie sin from Is . -jng

with the ciaies of ttus b' ^Jte

responsible for sin - those wli_ :, had departed from Him and w' seeking to lead othen of luael .isuay (V 18-21)

3 Xh*t then the Lord thy God will turn thy captivit.. and have compassion upon ihie,"and will retiina and gather thee from all

<J 7K»4?t» pi luael's conve rsion , p. 230

r Is

c;...

evtf (iw. » TWi Is genuj

the hrfl ■■■ 2,6,"^.

i .->ct .•.:../ . U Sec , ;.c ret .;

J (children's •nn and fot-

■n andobedi-rnand-JO)

, P.239

a Asdeicribedaad pradlcted here, when theinhaW' ^'.-^nned,fertilelaodsbecame pi -^oUtion became of

being uj. . J » curse (v 22-28).

Strangers anduavellen from afar have remarked or wnaea about this down through the years b None can deny that God judges and cuu off backsliders in bean and coo-duct who have become apostates (Heb, 10:26-29),BothPalesune andlvael are outstanding examples of such Judgment(v22-28;lKi.l7;2Chr.36; Mt. 23:37-39: Lk. 21:20-24). Many centuries have witnessed God's judgmeou on both because of backslidlngs and rebellion c The long desolation of the land has been one of its most striking features up to recent umes when God began to restore the people to the land and the land from its cisseofmany centuries, God not ooly promised the desolation because of sin. but He also predicted Inael's restoration to the land in the last days, and the land's fertility again. These things are now coming to pass before the eyes of all nations. The prediction of this Is in the very next chapter (30:1-10). See also Isa. 35; Jet. 24:5-7; 31:27-40; 32:37-44:33:7-22: Ezek, 34:11-31; 36:1-38; 37:1-28; Joel 1:4-2:32; Mlc. 4

d The comparison here is not to show the method o f destruction but to assure judgment as the result of sin. God did not rain fire and brimstone upon the whole land of Palestine, as H)oa the 4 cities named, but the land was desolate foe many centunes as in their case (v 23). No less than 18 times the destruction of Sodom and Gomonah Is mcn-tioaed in Scripture, but only 2 times is that ofAdmahandZeboim referred to (V 23; Hos. 11:8). All 4 cities weie destroyed because of sex perversion. Such practice.which is an abomination to Him, caused God to act in anger and wrath to nd the area of such corruption (v 23) as an example to others (2 Pet. 2:6)

e Quesaons 22-23. Next. 30:12

f The desolauon of Palesone was to be JO noticeable that any traveller could see the marks of God's wrath i»on it (v24)

g 2fold cause of desolation:

1 Forsaking God's covenant (v 25)

2 Servmg other gods (v 26)

h For laael to forsake God and His covenant means that they once knew lUm and obeyed the covenant, and were in His grace and favorbefore such a ome. This proves that grace and favor are no guarantee of obedience to God or of secunty in themselves. The only way to keep His grace in one's life is to remain In complete obedience (1 Sam. 12:14: 1 Ki. 2:4; Jn. 8:31; AcU 13:43; 14:2'2:Rom.2:7: li:22;GaL 3:10;Col. 1:23; 1 Tim. 2:15; 4:16; 2 Tim. 3:14: 1 Jn. 2:19. 24-25) i See Bible facts about false gods, d. 116 J There are lijci»$es in the Palestinian covenant (27:1-30:20) and others in Lev. 26 and elsewhere in the law k Rooted them out means driven out of the land and dispersed among the na-uons (V 28; 1 Ki. 14:15; 2 Ki, 17 and 28; 2 Chr, 36; Ps, 5'2;5; Jer, 1:10) 1 Thisreferstotbedayofthe fulfillment of these things, as Mt. '24:34 refers to the generauon seeing certain things being fulfilled (v 28) m The things that are not revealed belong to God and we are not to know them as yet:butthe revealed things of Scripture belong to men forever, that they may know and do the wai of God (v 29) «> '-Ot^* prophe cy in Dt (30:1-10. unful-""*". but part of it is now beginning to be fulfiUed). Next, v 15, See 10 predictio ns of Moses . p,239 —

o It was while in dispersion that laacl was to call lo memory the paa deabngs of God and wake up to reabze why it was that the nation was scattered among the other nauoos (v 1)

P 3great-ret urifs-ofthl>prophecv. p.23a

DEUTERONOMY 30. 31

Moses encourages the people

The charge of Joshua

a The outmost parts of heaveD(v 4)meaas the same as the four corners of the earth

Ssa. 11:12; Rev. 7:1); the four winds om one end of heaven to the other fMt. 24:31); four winds of the earth (Rev. 7: 1-3); and four quarters of the earth (Rev. 20:7-10). It literally refers to the four directions of the earth - north, east, south, and west

b The fatben had not yet possessed the land, so this was looking forward to a second possession of it (v 5;Isa.ll:10-12)

c 20 blessings of the last days. p.239

d Twice here God promises to do jijood to Israel (v 5, 9)

e This is true circumcision, of which fleshly circumcision was only typical (v 6; Rom. 2:25-29; PhiL 3:3-5; Col. 2:11). Circumcision of the heart means opening it to the gospel - taking away all hindrances in obeying truth (10:16; Jer. 32:39; Ezek. 11:19; 36:26)

f One must have a new he art to love God and put Him first in life and conduct (v6; Mt, 22:34-40)

g The Gentiles that have bitterly persecuted Israel will reap the curses of God for their rebellion against Him and His people (V 7: Gen. 12:1-3)

h 2fold return of Israel, p.239

i That is all God wanted of Israel, and that is allHe wants ofmentoday. The only difference is that we have the new covenam now instead of the old one: but we have many commandments to obey just as Israel had under the old covenant (v 8-10; p. 313-16 of N.T.)

j These little "if's" face us wherever we turn and they must be reckoned with. If men obey they are blessed and if they Ssobey they are cursed; and this applies to all alike - those classed as saints or sinners (v 10, 17)

k The Pentateuch was originally one book, called the law. However, the law itself - the commandments, statutes, ordinances, and judgments - are only a part of the Pentateuch as we have seen (v 10; Ex. 17:14, note. Cp. Josh, 1:8; 8:30-35: 2 Ki, 22:8; 23:25)

1 7fold location of God's Word:

1 Not hidden from man (v 11)

2 Not far off

3 Not in heaven (v 12)

4 Not beyond the seas

5 It is near you (v 14)

6 It is in your mouth

7 It is in your heart

God's Word is plainly revealed, and recorded in the most simple human language possible, so that nobody can rightfully claim it is hard to understand because of its hidden meanings (v 11) m Questions 24-25. Next, 31:17 n Qumed in Rom. 10:6 o 12 duties regarding Word of God:

1 Tobe read publicly (01.31:11-13: Josh,8:33-35; 2 Ki. 23:2; 2 Chr. 17:7-9: Neh. 8; Lk, 4:16; Acts 13:15. 27)

2 Read privately (Hab.2:2; Rev. 1:2-

3 Studied (2 Tim,2:15; 3:16-17) 3)

4 Expounded (Neh.8:8; Lk. 4:16-17; 24:27, 45)

5 Searched On.5:39; 7:52:Actsl7:ll) ■' 6 Meditated in day and night Qosh,

1:8: Ps, 1:2-3)

7 Heard and practiced (v 11-14: Rom. 2:13; Jas. 1:22-25; Josh. 1:8)

8 Desired (1 Pet. 2:1-3)

9 Accepted without change (Dt,4:2; 12:32: Pr, 30:6; Rev. 22:1^-19)

10 Preached (Mk. 16:15: 2 Tim. 4:2)

11 Taught (Dt,6:7; 11:19; Mt. 28:19-20) 39; Rom.l:16:10:17)

12 Believed (Mk. 1:15; Acts 4:4; 13: p 21st prophecyinPt, (30:15-20; a conditional prophecy fulfilled) .Next, 31:2

q 10 sets of things to choose frorn . p. 239 r 4com, -relationship with God, p.239 s 5 blessings for choosing God:

1 Life and good things (v 15) 20)

2 Privilege to live and multiply (v 16,

3 Blessing in the land of promise

4 Long life on earth (v 18. 20)

5 Life for children (v 19-20) t 5 curses for rejecting God:

1 Death and evil (v 15, 19)

2 Sure destruction (v 18)

3 Short life on earth

4 Death to children (v 19)

5 Curses of various kinds

the nations, whither the Lord thy God hath scattered thee.

4 If any of thine be driven out unto the^outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

5 And the Lord thy God wiU bring thee into*the land which thy fathers possessed, and thou shalt possess it; "^and he will do thee"good, and multiply thee above thy fathers.

6 And the Lord thy God will circumcise'thine heart, and the heart of thy seed,/to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the Lord thy God will put all these curses'upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt *retum 'and obey the voice of the Lord, and do all his commandments which I command thee this day.

9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers:

10 ' if thou shalt hearken tmto the voice of the Lord thy God, to keep his commandments and his statutes which are written in*tbis book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy souL

20 Nearness of God's word

11 f For this commandment which I command thee this day, it IS 'not hidden from thee.

neither is it far off

12 It IS not in heaven, that thou shouldest say,"Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say. Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 "But the word is very nigh imto thee, in thy mouth, and in thy heart, that thou 'toayest do it.

21 Final warning to choose

God and obey His covenant

(Dt. 4:39, refs.)

*15 ^ See, "I have set before thee this day^e and good, and death and evil;

•16 In that I 'command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou'mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

17 But 'if thine heart "turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, and that y.e shall not prolong

u 5 sins of backsliders (v 17):

1 Heart turned away from God (v 17)

2 Refusing to hear God

3 Allowing heart to be drawn away from God

4 Worship of other gods

Continued, column 3 ^^

your days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore^hoose life,'that both thou and thy seed may live:

•20 That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for ' Tie IS thy life, and the length of thy davs : that thou mayest dwell in the land which the Lord "sware imto thy fathers, to A'bri-him, to i'§aac, and to Ja'cob, to give them.

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CHAPTER 31

VIU Last counsels of Moses (Dt. 31:1-32:52. Cp. Gen. 49; 1 Ki. 1; 1 Chron. 28; 2 Sam. 22). 1 Counsel to Israel (Cp. Ex. 4:29-31)

'AND M6'§e§ went and spake

«^ these words unto all !§'-

ra-el.

•2 /And he said unto them.H am

gn h undred and twenty years

old^it his day ; I can no more go out and come in: also the Lord hath said unto me. Thou shalt not go over this Jor'dan.

3 The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and J6sh'u-4, he shall go over before thee, as the Lord hath said.

4 And the Lord shall do unto them as he did to Si'h6n and to 6g, kings of the Am'or-ites, and unto the land of them, whom he destroyed.

5 And the Lord shall give them up before your face, that ye may do unto them'according imto all the commandments which I have commanded you. •6'Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

2 Counsel to Joshua (Cp. V 22; Num. 27:15)

•7 ^ And Md'ges called unto Jdsh'u-&, and said unto him in the sight of all I§'ra-el, Be strong and of a good courage: for *thou must go with this people unto the land which the Lord hath 'sworn unto their fathers to give them; and thou shalt cause them to inherit it. ►8 And the Lord, he it is that doth go before thee ;"Tie will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

3 Counsel to the priests (Cp. V 24; Ex. 28:1)

9 «! And " Mo'ses wrote this law, and "delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Ij'ra-el.

10 And M6'§e§ commanded them, saying. At the end of

^»> Cont. from column 2

5 Service to other gods v Heb. nagad , to manifest; announce by word of mouth; declare: predict: explain: expound (v 18). I declare the curses of God upon you (the 5 of note t, above)

a God advises and commands men to choose life bychoosing His grace and means of enteringinto eternal life,thus cancelling death and the curses that cut off from Him. Men can and must make the choice,forGod does not force the will of anyone to serve Him, surrender to Him, or remain obedient to His will. All men always, and without exception, are free to choose life or death, blessings or curses (v 15-20) b 5fold result in choosing God:

1 That both you and your children may live (v 19)

2 That you may love the Lord (v 20)

3 That you may obey His voice

4 That you may cleave to Him

5 That you may dwell in the land promised to your fathers Him:

c 2 things God is to those who choose

1 He is your life (v 20; Acts 17:28)

2 He is die length of your days (v20: Ps. 21:4; 91:1-12; Pr. 3:2, 16)

d See note h, 29:13

e Literally: And Moses continued to address these words unto all Israel. Or, asthe Sept. reads: When Moses had finished 5)eaking all these words, to all the children of Israel, he said to them, I am now a hundred and twenty years old, etc. (v 1-2). It is not the sense of vl that after he had ceased talking to them for some time he came before them and began speaking again. The meaning is merely a continuation of rehearsing what is contained in this whole book to them

f 22nd prophecy in Dt, (31:2-8, ful-fiUed). Next, v 16

9 predictions of Moses:

1 The Lord will go over before you (v 3, 8) you

2 He will destroy the nations before

3 You shall possess them

4 Joshua shall go over before you

5 The Lord shall do unto these nations what He did to Sihon and Og, kings of the Amoiites, whom He destroyed (v 4)

6 The Lord shall defeat them that you may do unto them as He commanded you - destroy them (v 5)

7 The Lord will go with you (v 6, 8)

8 He will not fail you or forsake you

9 Joshua, you shall cause them to inherit the land (v 7)

g 3 limitations of Moses (v 2):

1 I am 120 years old this day

2 I can no more go out and come in. This does not express physical infirmity or inability to perform his duties as leader of Israel, for it is clear from 34:7 that "hiseye was not dim, nor his natural force abated." The reason he could no more go out and come in was that this very day the divine decree was that he should die (34:1-8). After this day he could no longer lead Israel or take them over Jordan

3 The Lord said: You shall not go over Jordan. This was the boundary of his life's journey and it had now come to an end

h This day

1 The day Moses wasborn(noteg,l:3)

2 The day he qjoke Deuteronomy (note m, 1:10)

3 The day he died (31:2; 34:7)

i The command was to destroy utterly

the inhabitants of Canaan (7:2) j 3 commands - conquest instructions:

1 To Israel - be suong and of good courage, fear not, nor be afraid of them (v 6) courage (v 7)

2 To Joshua - be strong and of good

3 Fear not, neither bed ismayed (v 8) k You must go, for I cannot do so (because of the sin in striking the rock instead of speaking to it, v 2, 7: Num. 7-13)

1 See note h, 29:13

m Moses not only gave Israel and Joshua the same commands (v 6, 7), but also the same promises of God going with them and not failing them or forsaking them (V 6, 8, 23; Josh, 1:5)

n See note on Ex. 17:14

o The ministers of Israel were the custodians o f the written revelation of God: and they were to preserve and pass on the Word of God (V9)

a The ye.ii ofrclcijc w^j every ^ihycjf when tcrvjrit) wcrctobe lelcjKd .inJ theUnd wijtolie unullcJ(v 10; I5:i-15;Lcv. ^;l-7). UnJcf juthncw freedom the mindj of all were more apt to bcii ondconsectatc to obey tta Word of uod

b Command - leochiog the Uw. Here Moses in itf uc ted the minlacri to gachci ill Itracl toftetbex at the feaa of tabernacles every 7th year and read the law to them - men, women,children and stt.u)|icts (v 10-13)

4 examplci of Bible reading

1 The firtt reading of the law wai Ailing the tonijuea of Canaan Moih. 8:35)

2Jeho«aphat, 661 yearj later, had the prieits and Levites to teach the law in all Israel (2 Chi. 17:6-3)

3 Jojiah, 280 years after thu. discovered the law and had u read to all luael (CChr. 34:2,;-33)

4 The law was again read 300 yean later (Seh. 8)

c Six reasons for readingthe law , p. 239

d The phrase thy days Joes not indicate that Moses had more days ahead of him and that they were soon to conie to an end; it refers to the fact that the days of his ICO years were coming to an end. This happened that very day. when Cod «>oke to him (31:2; 34:7), which was the43,830th day of hislife.The Sept. reads, the time of thy death ap-proacheth

e Command - call Joshua, and present yourselves... that I may give him a I charge (v 14) |

f This is the last time the Lord appeared to Israel to be recorded in the fenta-teuch (V 15), This appearance was to give instructions to Joshua, the new leader of Israel and the successor of Moses. It is also the last ume the pillar of the cloud was seen in Israel to be recorded: and this istheonlyreference to the pillar in all of Deuteronomy

DEUTERONOMY 31. 32

1 ti-ttif |r

\fotft encourages the people

The Mong

g 2 3rd prophecy tilled). Next.

y in Dt. (31:16-21. ful-

v"!!J 12 predictions to Moset

1 You will sleep with your fathers (that is, you will die, v 16)

2 Israel will go after other gods, will forsake Me, and break My covenant with them them (v 17)

3 My anger will be kindled against

4 I will forsake them

5 I will not answer their prayers - 1 will hideMyfacefrom them (V 17-18)

6 They shall be devoured

7 They shall suffer many evils and troubles that will cause them to acknowledge that I am not among them

8 I will cause them to inhent the land 1 sware to their fathers (v 20; note h. 29:13) fat

9 Theyshallbe prosrierous and wax

10 They shall turn from Me to serve other gods and break My covenant in the day of tbeirblesingand prosperity

11 They shall provoke Me and break My covenant

12 In the day of their many evils and troubles thi> song shall teaify against them (v 19, 21)

h Isael did this very thing many times dunng the period of the judRcs and kings: and for this they were destroyed Oudg..: 10-23; 3:5-8, 12; 4:1:6:1; 10: 6; 13:1: 1 Ki. 11:6; 13:33; 14:9. 22; 15:26, 34; 16:7, 25: 21:20; 22:52; 2 Ki.3:2;8:18, 27: 13:2, 11:14:24:15:9, 18. 24. 28: 17:2. 17: 21:20; 23:32, 37: 24:9, 19)

1 Judg. 10:10. 13: 1 Sam. 8:8: 12:10; 1 Ki. 11:33; 18:18: 19:10. 14: 2 Kl. 22: 17: 2Chr. 12:5: 13:10-11; 21:10; 24: 20. 24: 28:6; 29:6; 34:25

J Josh. 7:1.26; Judg. 2:12. 14. 20; 3:8; 10:7: 2^am.6:7: 24:1; 1 KL 14:9.15; 15:30: 16:2.7, 13. 26. 33; 21:22; 22: 53; 2 KL 13:3; 17:11.17; 21:6.15; 22: 17; 23:19, 26; 24:30; 1 Chr. 13:10: 2 Chr. 25:15; 28:25; 33:6; 34:25

k Juds;. 6:13; 2 Ki. 17 and '26

1 Isa. 1:15; 8:17; 4315 ni See Israel m Index n Question 26. Next, v 27

141C)»-«(

(rasi of

labcr-

are befallen them, that thia •onf ihall testify against them ai a witnesf: for it shall not be forgotten out of the mouths of their seed: for I know their imasination which they go about, even now, before I have brought them into the land which I sware.

solemnity ..; lease, tn the oadrrk,

•II Whca all 1} ra-«l is come to appear before the Lo«d thy God m the pUcr which he shall choose, thou Shalt read thia law before all I« ra-«l in their heanuK-

•12 (iathcr the people togeth- '> Moaea writes a song and er. men. and women, and chil- nives charge to Joshi'i (v 7) dren. and thy itrsnicer that is _^. .,., ^. ,_,_.... withm thy gates.'that they may 22 MtieUhereforo»wrpt5llus hear, and that they may leam. fonf the same day. and taught and fear the Ln«D your God. '« t^V^"*^"^" °"s/'jf'- , and obser%e to do all the words 1""^"^ .'^' «•;'« ^^^^ "1 ^^J' of this law ■°" °' """ ' charge, and'said,

13 And that their children, ^e strong and of a good cour-which have not known any •««: '°^ '^«" **»«" *"■">« ^^

of Motes

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Ihmo, may hear, and leam to fear the Lord your God. as long as ye live in the land whither ye go over Jdr dan to I possess it.

4 God's message to Moses

before all Israel: prediction

of many rebellions andevils

in Israel

■ H • And ^le Lohp s*id unto M(5 ses. Behold.'thy days approach that thou must die: 'call Jdsh u-4. and present your

children of Is'ra-el into the land which I'sware unto them: and I will be with thee.4

6 Charge to the priests (v 9)

24 * And it came to pass, when Md se; bad Qiade cm end of writing the words of this law in a 'book, until they were finished,

25 That M6'§e5 commanded the L*'vites. which bare the ark of the covenant of the Lord, saying

selves in the tabernacle of the •2«*Take this'book of the Uw.

congregation, that I may give him a charge. And M6 jes and J6sh u-1 went, and presented themselves in the tabernacle of the congregation.

15 And ilip Lord 'appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

Jl6 "And the Lord said unto Md'seg. Behold, thou snalt sleep with thy fathers; and this people *will rise up. and go a

whoring after the gods of the officers, that I may speak these strangers of the land, whither „„,rfc in »»,»;, »Lc .„a .-m they go to he among them, and ^^

wiU'forsake me and break iny i ';:;'^;;;'^ ti,em covenant which I have made I -m v^^<n \,»

and gut it'in the side of th? Vk of the covenant of the Lord your God, that it may be there for a witness against thee. ♦27*For'I know thy rebellion, and thy stiff neck: "Tsehold. while I am yet alive with you this day,"ye have been rebellious against the Lord ; and how much more after my death?

7 Charge to elders of Israel 28 * Gather unto me all the

elders of your tribes, and your

words in their ears, and call heaven and earth to record

with them.

17 Then my 'anger shall be kindled against them in that day. and I will*forsake them, and I will 'hide my face from them, and they shall be devoured. and"^any evils and troubles shall befall them; so that they will "say in that day. Are not these evils come upon us. because our God is not among us?

18 And I will surely hide my face in that day for all the evils which they slull have wrought, in that they are turned unto other gods.

19 Now therefore "write ye this^ong for you. and teach it the children of !§ ra-el: put it in their mouths.*that this song may be a witness for me against the children of 1$'-ra-el.

20 For when I shall have brought them into the land which I sware unto their fathers, that f^oweth with milk and honey: and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my cuveiunt.

21 And it shall come to pass, when many evils sod troubles

29 Fori know that after my > death ye will utterly corrupt I youiselves, and'^urn aside from , the way which I have com-, manded you; and *evil will

befall you in the'latter days; . because ye will Mo evil in the

sight of the Lord, to provoke I him to anger through the work

of your hands.

30 And M6'se$ spake in the ears of all the congregation of I5 ra-el the words of'this song, until they were ended.

CHAPTER 32

o 3 commands -•".• ' or IgacL

1 Write you (v 19)

2 I cacd It lu .... .

3 Put It in thcii mouths

p Thli long ii recorded m 32:1 -44 tl Tie puTTHMo of the lonj; w.n that It might be a witness against I sacl in the day of ttieit backsliding .^n^ .ipostasy (v 19-21)

8 Song of Moseii: (I) God's doctrine free and abundant

STRIVE ear, O ye heavens, and vX I will speak; and hear. O earth, the words of my mouth.

2 My 'doctrine shall drop'ss the rain, mv soeech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

(I) Cod's greatness and character (Dt. 7:19; 10:12-22)

3 Because I will^publish the name of the Lord; inscribe ye greatness unto our God.

4 We ij*the Rock, his^work is perfect: (or all his'wavs art

a Godknewlsaerithouabuandaaits co the uiiitoa. haviog had 470 years of experience with them, and 2, 553 years of dealing with Adam's cnUre racebe-sides innuiiieiable years with angels, demons, and pre-Adarnltei (v 21) b 15 song composers of Scnptige , p. 239

c On the 1st da y ol fcbruary, the day be was born, the day he uttered Deuteronomy, and the day of his death (notes g. m, 1:3, 10)

d 24thprophecy in Dt. f31;23. fulfilled). Next, V 27

e Command - be strong an d of good courage, for you shall bnnglaael into Canaan,asl sware tothem(v 23.Cp.v7)

f See note h, 29:13

g See note on Ex. 17:14

h Command - take this book of the law, and put it in the side of the ark of the covenant that it may be a witness against you (v 26)

i This was the whole Pentateuch up to this point, including perhaps the song of ch. 32 and the prophecy of ch. 33. Ch. 34 was no doubt added by Joshua, for he also wrote words "in the book of the law of God" Qosh. 24:26)

j This means bythesideofthearkinthe most holy place. The Sept. reads, put it by the side of the ark (v 26)

k 25th prophecy in Dt. ^31:27-29). The first part of V 29 has been fulfilled and is now in fulfillment, but the latter part remains to be completely fulfilled in the last days. Next, 32:19

1 4 things Moses knew about Ixael:

ngs

inrough lin and rebellion by the choice and conduct of free moral agents (Rom. 5:rj-Jl) *

c Heb. mishpat, a verdict: decree; law; justice: nght: privilege: style; ceremony: charge; fashion; judgment: just: order: ordinance: worthy (v 4). All of cod's ways are just, right, decreed, and according to fixed laws and order

1 Rebellion. The Sept. says, contentious dlyosition . Moffatt, deTiant temper .Rotnerham, perverseness (v 27)

2 Stiff neck . Moffatt, stubborn spirit

3 After my death you will utterly cor-rupt yourselves, and turn aside from the way of God to provoke Him to anger through the work of your hands (v 29)

4 Evil shall befall you in the latter days

m Question 27. Next. 32:6 n You have been rebellious and quarrel-some while I have been with you; how much more will you be afterl die(v27) o 2 charges of Moses:

1 To Joshua - be~stmng and of good courage, for you shall bring Israel into Canaan (v 23. Cp, v 6-7)

2 Topnests -take charge of the book of the law. It shall be a witness against you. I know your rebellion and stiff neck; you will be worse afterl am dead than you are now (v 26-27)

p See Backslid!nt^ in Index

g Heb,£a, bad: evil: calamity; displeasure: distress: gnef; hami; hurt; misery: sorrow; uouble: wickedness: and wretchedness. All this will befall Israel in the latter days, and no doubt refers to the great tribulation they will go ttirough - the time of trouble such as never was or ever will be again (Dan. ft27: 11:40-12:1; Mu 24:15-24; Rev. 6:1-19:21)

r See note j. Num. 24:14

$ All that do evil will be cut off. so it is possible for those in the way of God to turn aside, do evil, and be lost (v 16-18. 29; note h, v 16: Ps, 47:9; 1 Pet. 2:14. 20-22; Heb. 10:26-29)

t The song is recorded in 32:1-44

u 2commands - hear God's Word fv 1):

1 Give ear, O ye heavens mouth

2 Hear, O eanh the words of My V Heb. Icqach . instruction: something

received mentally. Trans, doctrine (v 2; Job 11:4: Pr, 4:2; Isa. 29:-24); learning (Pr. 1:5; 9:9; 16:21, 23); and fau speech (Pr. 7:21). The doctrine here is called the words of My mouth (v 1) and My speech (v 2)

w 4 dmiles of true doctnne p. ?39 X Heb. gar a. Trans, publish only here (v 3); preach (Neh. 6:7; Jonah 3: 2): pro-clamation (Ex.32: 5); proclaim 35tiiT>es (Ex, 33:19; 34:5-6: Lev. 23:2-4; etc.): and to call. 529 umes (Gen. 2:19: 3: 9: 12:8; etc.) y Heb. yahab , ascribe: give (v 3) z See l(J facts about God, p. 239 ■1 4 uses of the word "rock" , p. 2.f5 b Cod never did create anything imperfect. All imperfection has come about

DEUTERONOMY 32

a 10 facts about God , p. 239 b 5fold character of Israel, p. 239 c See Israel conupted , p. 239 d See Marks of idolaters, p. 239 e Mt. 17:17; Phil. 2:15; 1 Tim. 6:5 f Questions 28-30. Next, v 30 g \Vhen? In the days of old and many generations past (v 7), God separated the sons of Adam , and set the bounds of the people (v 8: Gen. 10:32). It was the will of God for men to scatter abroad on the earth, to "be fruitful, and multiply, and replenish the earth" (Gen. 1:28: 8:17: 9:1). Accordingly, the Lord established the boundaries of the nations (Acts 17:26) and even divided the earth into continents (Gen. 10:25). Yet when Christ comes to reign. He will gather Israel from all lands and settle them in the promised land (Isa. 11:10-12: Ezek. 37: Mt. 24:31) h Although God divided to the nations their inheritance and set boundaries around their various lands. He nevertheless reserved the promised land for Israel as His own portion where He would come and live in their midst for all eternity (Isa. 2:1-4; Jer. 3:17: Ezek. 43:7: 48:1-35: Joel 3:16-20: Zech. 14). The land of promise will be divided into thirteen sections, according to the number of the tribes (v 8-9: Ezek. 48). The original division of the earth was made with the three sons of Noah about 200 to 300 years before the time of Abraham (Gen. 10:32) i 7told preservation of Israel , p. 239 j Heb. ishon. the dark pupil of the eye; the hole, gate, or door of the eye (v 10; Ps. 17:8; Pr. 7:2) k 3 similes regarding Israel:

1 As the eagle siirreth"up her nest. As one stirs up the nest to excite her young ones to fly, disturbing them to make them willing to leave the nest, so God permitted troubles in Egypt to make I srael willing to leave tlie land to become a nation themselves (v 11-12)

2 A s the eagle flunereth over her young. As she broods over them to keep tlicm warm and protect them in their growth.so God by the Holy Spirit sought to develop Israel and make her strong (v 11-12)

3 As an eagle spreads out her wings andTearsher youngonthcrn in teaching them to fly, so the Lord bore Israel in leading them out of Egypt (v 11-12; Ex. 19:4)

1 Cod alone was the God of Israel in

coming out of Egypt (v 12) m That is, God gave him the best places

on caiili (v 13), abundant crops and

incriM^e of the fields

'.I material blessings for Israel;

1 Honey out of the rock, there being in abundance of flowers fof the bees (v

2 Oil out of the flinty rock 13)

3 Butter of kine (cattle, v 14)

4 Milk of sheep

5 Fat of lambs

6 Rams of the Bashan breed

7 Goats

8 Fat of kidneys of wheat

9 An abundance of grapes

n Ileb. Yeshuruwn. a symbolic name of Israel, meaning the upright one (v 15; 33; 5, 26). This makes it clear that God, Himself recognized Israel as justified and upright in His sight at first. Afterward, the nation forsook Him, rejected the Rock of their salvation and provoked Him with their sinning to the point that He abhorred them (v 15-26)

o 9 sins of Israel after salvation. "p. 239

p Israel had salvation, the new birth, and many other spiritual experiences (p. 158 of N. T.), then forsook God, forgot Him and were punished with bitter destruction even to hell according to V 18, 22. 24

q See DevUs in Index

r This plainly indicates that Israel was bom again, for God begat them (v 18; Gal. 3:8; 4:29; Heb. 4:2)

^ Cont. from column ^

grapes; it is biner and poisonous like the venom of dragons and asps whose

judgment: a"God of truth and without iniquity, just and right IS he.

(3) Israel's character and

position before God

5*They'Tiave corrupted themselves, their •'spot is not the spot of his children: they are a 'perverse and crooked generation.

6/Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

•7 *f Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

anVlien the most High divided to the nations their inheritance, when he separated the sons of kd'km, >>he set the bounds of the people according to the number of the children of I|'ra-el.

9 For the Lord's portion is his people; Jacob is the lot of his inheritance.

(4) God's finding of Israel and His tender care for him

10'He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the 'apple of his eye.

11 *As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the Lord alone did lead him, and'there was no strange god with him.

13'TIe made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honev out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Ba'shin, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

(5)Israel's lack of appreciation of God

15 *' But "Jesh'u-riin wared fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he "forsook God which made him, and lightly esteemed the Rock ofTiis salvation.

(6) Seven sins of Israel

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto'devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that 1>egat thee thou art urmiindful, and hast forgotten God that formed thee.

(7) God's judgments onlsrael

The song of Moses

bite is immediately fatal (v 32-33). Israel was ripe for the judgment of this song (v 19-26), and it was already determined and would not be delayed (v 34-35) s Question 32. Next, v 37-38 t Quoted in Rom. 12:19; Heb. 10:30, Tc God belongs vengeance, recompense, and judgment (v 35-42)

*19 "And^ when the LoRc'saw it, he<'abhorred them, because of the provoking of his%ons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no'faith.

21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their rvanities: and I will move them to jealousy with those which are not a people; '■I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall bum unto the lowest 'hell, and shall consimie the earth with her increase, and set on fire the foundations of the moimtains.

23 I will heap'mischief s upon them; I will spend mine*iarrows upon them.

24 They shall be burnt with himger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

26 I said, I would scatter them into comers, I would make the remembrance of them to cease from among men:

(8) Israel ignorant of God's purpose and dealings

27 Were it not that I'feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.

28^or they are a nation void of coimsel, neither is there any imderstanding in them.

29 O that they were wise, that they understood this, that they wotild consider their latter end!

30 "How should one chase a thousand, and two put ten thousand to flight, except their Rock had'^old them, and the Lord had shut them up?

31 Tor their^ock is not as our Rock, even our enemies themselves being judges.

32 For their 'vine is of the vine of S6d'om, and of the fields of G6-m6r'rah: their grapes are grapes of galL their clusters are bitter:

33 Their wine is the poison of dragons, and the cruel venom of asps.

34 'Is not this laid up in store with me, and sealed up among my treasures?

35'To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

(9) God's return to Israel

and punishment of their

enemies

36 For the Lord shall judge

2:14; 3:8; 4:2; 10:7: 1 Sam. 12:9) p 7 reasons enemies victorious, p.239 q See A false rock, p. 205 r Israel is compared to a vine bringing forth wild grapes (Isa. 5:1-7; Jer. 2:21;

Ps. 80:9; Hos. 10:1). The fruit of the

vine here i s even worse than wild

>^ Continued, column 1

a 26th prophecy in Dt. (32:19-43, ful-filled). Next, 33:6. See 20 predictions of Moses, p. 239

b No statement in Scripture suggests that God knows every small detail of every act and thought of all free moral agents from all eternity, even before they are in existence. Such is not necessary in order to understand the omniscience of God (see note q. Gen. 6:5). Many times in Scripture we find Him seeing and knowing things when they happen, thus limiting Himself for some purjHJse in His dealings with His subjecu

c What was it God saw? The backsliding of Israel as pictured in v 15-18

d God can and does abhor such backsliders as described in v 15-18, and sendsthemtohell iftheydonot repent (V 19-26)

e Here God calls Israelites His sons and daughters, proving again that they had salvation (v 15), and were born again (v 18). When they sinned, forgot Him and forsook Him (v 15-18),He abhorred them(vl9),and vow ed to destroy the m in hell (v 20-22), Other O. T. scriptures call saved men sons (Isa. 43:6; 45:11; Hos. 1:10)

f One of only two times faith is found in the O. T. (v 20; Hab. 2:4)7fhe common word for faith in the O, T. Is trust g Heb. habel. emptiness; vanity; something transitory and unsatisfactory. Here it refers to idols (v 21; 1 Ki. 16: 13, 26; Jer. 8:19; 10:8; 14:22. Cp. Acts 14:15) .Lying vanities are also spoken of (Ps. 31:S; Jonah 2:8)

h Quoted in Rom. 10:19. Cp. Rom. 11:11

i Heb. sheol .the unseen world; the place of departed spirits in the lower parts ofthe earth (v22;Mt.l2:40;Eph.4:8-10) 5 facts about hell here:

1 It is a place of fire (v 22; Song 8: 6: Lk. 16:19-31)

2 It was kindled because of God's wrathonsin fv 22; Ps. 9:17; Mt. 25:41)

3 There are different compartments, one being the lowest hell (v 22; Lk. 16:19-31; 23:43)

4 Hell shall consume the earth's increase of men who die in rebellion (v 22; Isa. 5:14; 14:9; Rev. 20:11-15)

5 It will set the foundations of the mountains on fire (v 22)

Not one statement here or in any other place teaches that hell is the grave. There is no fire in the grave. See notes on Hell , p.620

j Heb. ra, evil; calamity; mischief; misery; trouble; sorrow; wretchedness

k See Arrows of God , p. 196

1 A strange statement! God fearing the wrath of an enemy! Itcouldnot mean that God fears either an enemy or his wrath. The idea isihatGod feared that if He did not punish Israel in such a supernatural way as to leave out all evidences of a human hand. His enemies would brag that it was by their own hand it was done, and not by God's (v 27). Furthermore God wanted Israel to know that it was His hand which was punishing them for their sins, so they might repent and turnback to Him.The nations were to know that it was not their power or might that did it, even if at times they were used as the rod of chastening upon His people

m Here God classes Israel as a nation without understanding, without wisdom, and void of proper counsel. Had they possessed proper understanding and wisdom they would have considered their latter end instead of living only for the present lusts and pleasures that were destroying the nation (v 28-29). In obedience to God they would have never been defeated. One would chase 1, 000 and two would put 10,000 to flight (Lev. 26:8). As it was now, one of the enemy could chase 1, 000 and two could put 10,000 Israelites to flight because tiieirRock(God)had sold them to go into defeat and captivity, and had shut them up (v 30)

n Question 31. Next, v 34

o This term is used of permitjting them to be defeated and placed under bondage and captivity (v 30; 28:68; Judu.

DEUTERONOMY i: u

Mo$et blesses the tnbes

Z33

• Cod lui Alwayt b«en good. nictcifHl,

jLod g/<cioui enough loiuTD from J«d||-men when men repent inJ Jd hu wtllj but Hit h^Dvl* «ic iiejK) that tic c jinool help ibem ti long a they jrc conw-critcd to wickeJoe*. Me c«nixx bles peoplecoQUuy loHliown piomiies to tbem.havlog defioliely ujiseJ stuten aod b«ckiLideri of pumihmrni if they do DOC repern Aadcoti' u wiU

iiiJ Word, He can oal> .cm (v

36), See B*ci<iLJlHtL p..j7

b Nooedefeoxie^Jot proiecteJ them from judftmeat

c Qit«Uoo 33. L «a guecioQ In Dt. Here God u*ed irony-Let ibeni get help from I their Idols whon they truitcd tn aod , wotihipped (V 37-38) d Here igainOod made it clear to 1«m1 th«t there W4j iio god except Hlmielf. See 7pcxx)fiHe 1» the oalyGod. p. 196

e 7e»«mpleiof punlihment bythe tword:

1 Cherubin ^jArding tree of life (Gen. 3:24)

2 Leviietili)aogIs«eUte<(E 1.32:27)

3 Heathen oatlooi deiuoying Ivael (32:25,41-43: 28:\r:: Ley. 26:6-8.25. 36-37: Num. 14:43: Lk. 21:24) 31)

4 GodoppoflagBalaam(Num. 22:23.

5 God flgt)tli>({ for iBjel Oo^. S:13i lu, 34:6-6: 37:36: 66:16)

6 God deiiroylng iiriel (1 Chi.21:16)

7 Chfin It ArTrugedctoa(Rev.lfttS.21) f See Anowi of^God, p. 196

g See ^2 comtuiodi to rtjoice. p. 196 h This U the old yelling of Jothua. and the only time used of tbe man (» 44)

4 men called "Hoihea'

1 Joshua, KX) of Sun (v 44)

2 Hosbea, ion of Elah, king of Ivael (2 Kl. 1&:30: 17:1-6: 18:1-10)

3 Hostaea.xnof AzazlahOChr.27:20)

4 Hoibea. a Levlte (Neh. 10:23)

i Alltbe words of Deuteroftomy, Including the K>ng of 32:1-43 (v 46-46) 2 commands - the law (t 46):

1 Set youi hearts ;4>on all the words of this law to obierve and do them

2 Command yois children to observe and do all the words of this law 2 bletangs forkeeptngtbe law (v 47):

J

1 It li not In v^D, for it Is your life. Cp. 6:17-25: 8:3

2 Through this thing you shall prolong yoiv dayi In the land

1 The day he yoke and wrote (orhad others to wnie) all of Deuteronomy (noic m, 1:10)

m 3 oor:iman<Js - Moses to die

1 Get ly into mount Abarim (v 49)

2 Behold the land of Canaan

3 Ote In the mount, and be gathered to your people (v 60)

n See note i. Num. 27:12

o The reasoR fornot perminingMoset to enterCanaan was{^ven at the time he ■note the rock instead of yeaklng to it (V 51: Num. 20:10-13)

p Mow could a m an lancu fy God who hu no sin to cleanse"Only by setting Him apart as One to worship, reverence and reyect. Once again we have the true meaning of lanctificadon empha-■ zed - setDng something apart for a holy and ucred use. Moses did not reverence Mlm and !Us word on this occasion which would have sanctified lllm before the people. See Sancufl-cation In Index

^*- Cont. from column 3

o The first pan of this vene rclcn totlie laws concerning the hiah pnest who w as not supposed to defile himsell with the dead of his ramily acv. 21:11-12) p This no doubt refen to the high priest and tt>e Levitciputiina(od first,even to killing their own brethren %>^t)0 had sinned, in their zeal for i>od (Ex. 32: 26-28: Num. 25:7-9)

M See 24:8; 2 Ki. 17:27: -< ru. 17:7-J r Ex. 30:7-8: Lev, 6:22-23; JChr. 26:18 s Lev. 1:19, 17: Pt. 51:19

l,ea be kccin IS (oo. and ("Xfe ;i*njiic iiiut

37 And he shaU s. art their fodi. Ihtt- iJi.ii m whom Ihev tnisted.

M W>. rat the f«t of

theu sj j-iJ drank the

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le! ii[. un .

ar,, rv-tun.

jS i' I. ^len I. am

he. And .'.':.•:<• m no god with me: I kdl, and I make alive: I wound, and I heal: neither is there arty that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my 'glitterinit sword, and mine hand take bold on judgment: I will render vengeance to. mine enemies, and will reward them that hate me.

42 I will make nunc 'arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the begmninK of revenges upon the enemy.

43'Rejoice, O ye nations, uilh his people: for he will avenge the blood of his servants, and wul render vengeance to his adversaries, and will be merciful unto his land, and to bis people.

9 Moses charges Israel to

obey God and the law

44 ' And Md e came and spake all the words of this song in the ears of the people, he, and*HS-she A the son of Niin.

45 And Md e [nade an eiu} of speaking'all these words to all 1$ ra-el:

•46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. 47*For it 15 not a vain thing for you: because it is your life: and through this thing ye shall prolong your da^s in the land, whither ye go over JAr dan to possess it.

10 Moses prepares for death (Num. 27; 12-2 3. Dt. 31:1-30)

52 Y-

give \nr cniiiircn

.1 the

, ra-el. 'see the land u shalt not ind which 1 •I Ij ra-el.

33

IM

■48 And th> " pake unto

M6 sej'lba: . daj-. say-

•4»^et thee up into this moun-tam"Ab a-rim. unto mount N*'-M, which IS in the land of M6 ab. that ts over against J*r l-chfl; and behold the land of CA nian, which I give unto the children of l$'ra-el for a possession:

•SO And die m the mount whither thou goest up. and be gathered unto thy people; as Air on thy brother died in moiir? fir. and was gathered ur.' ;lc:

51 . .u ye trespassed

flgainsi nir among the children of 1} ri-el at the wsters of M#r i-b«h-KA desh. in the wilderness of Zin; because jre

CHAPTER

IX B 1 e 8 s in g of the tribea

(Cp. Gen. 49:1-27). I Bles»-)

ings on all Israel (v2^) |

AND this is the blessing.! • wherewith M6 jej the man of God»blessed the children of I5 ra-el before his death.

2 And he said.The Lord came from Si nli. and rose up from S* ir unto them; he shined forth from mount PA ran, and he came with ten thousands of saints: from his right hand went a fier>' law for them.

3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

4'M6 $es 'commanded us a law, even the inheritance of the congregation of J4 cob.

5 And he was king infjish'a-run. when the heads of the people and the tribes of I§'ra-el were gathered together.

2 Reuben's blessing (Gen. 49:3-4)

♦6 ^'Let* fieu ben 'live. and not die; 'and let not his men be few.

3 Judah's blessing (Gen. 49:8-12)

7 • »And this is the blessing of Ju d*h- ^o<i he said, Hear, Lord, the voice of Ju dah. and bring him unto his people; let his hands be sufficient for him; and be thou an help to him from his enemies.

4 Levi's blessing (Gen. 49:5)

8 « 'And of Li-vi he said, Let thy^hiira mim and thy C rim be with thy "holy one, whom thou didst prove at M&s sah, and with whom thou didst strive at the waters of M*r'-i-tMh; ^

9*Who said unto his father | and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: 'for they have observed thy word, and kept thv covenant.

10 They shall 'teach Ji'cob thy judgment;, and Is ra-el thy law: they shill 'put incense before thee, and *whole burnt sacrifice upon thine altar. ,

11 Bless. Lord, his substance. 1 and accept the work of his ' hands: smite through the loins of them that rise against him, and of them ih-tX hate him, that they rise not again.

5 Benjamin's blessing (G«n, 49.27)

12 ' 'And of B^DJl-mla he said. The beloved of the Lord shall dwell m safety by him; and the Li>nn shall cover him all the day l'>ng, and he shall

' c wai lov..iU:>i be -.1 . jx- ii.AU cover him - b« bit

3 blessl n. iThe^

jarnln (v 12): (lierotd shall dwell

in safety by ruiM - relemntttothe tem-

pt otec tor

3 He shjlldwell '■ -ders: ttui Is, be sig-. son II earned by hAt latticr

•'lOUl-

. as i

» d-e. Fx. 28:30

n itic .^agh priest is called (.od'i holy

one here, whotT i.rnjr>r-"fi siMassah

(Ex. 17 ■') and

McribalH ^81:7)

Continued, column 1

a Mosci I.: J, but did not have

the)oy wi ...iiLiMiH It or the pnvllege of Uvlng to see it conquered and the people senlcd in It. Me came short of many yciri of Life and service both to God and Isaelbecaiueof bis 4n (v51: Num. 20:10-15)

b To bless here means to make a pronouncement ol good to the tribes

c 8fold description of God'» appearance:

1 Jehovah came from Sinil (v i)

2 He rose up from Selr (Edum) unto them (His people) Paran

3 His glory shined forth from mount

4 He came with ten thousands of His saints (aogels who came down at the giving of the law)

5 A fiery law went forth from His right hand for the people (Ps. 68:17: Acts 7:53; GaL 3:19; Heb. 2:2)

6 He loved the people (v 3)

7 All His saints are m His hand

8 They sat down at His feet to receive His words

d 2 positions held by Moses:

1 Me was the lawgiver of Isael (v4, 21: Sum, 21:18)

2 He was king In Jeshurun (the 14)-right one, Israel, v 5)

e 4 lawgivers of Scnpture:

1 M«$iah (Gen. 49:10) 17)

2 Moses (33:4, 21: Num. 21:18; Ja 1: 3Judah(Ps. 60:7: 108:8) 4God05a. 33:22; Jai. 4:12)

f See note n, 32:15

g 27th prophecy in Pt. (33:6-29. unfulfilled, but will be fulfilled in the Millennium and forever). Next, 34:4

h Blessing of Reuben: Let him live, and not die (v 6), The plea here is to permit Reuben to live and muluply. even though he forfeited these blessings when he sinned (Cen.49:3-4:cp.35:22)

1 Here we have the use of pleonasm or redundancy, where a statement made IS immediately afterward put In another and sometimes an opposite way to make it Impossible for the sense to be missed - bve, and not die. Such examples are often found in Scnpture (v 6: 9t7: 32:6: Gen. 43:8; Num. 4:19; 1 Sam. 1:11: Ps. 118:17: Isa. 38:1: Jer, 20:14: Jn. 1:20: 1 In. 2:4)

j Blessingof Stmeoo: Let not his men be few (v b). In the Alexandrian copy of the Sept. this reads, 'and let Simeon be very numerous,' Simeon Is not mentioned here but dnce Moses was blessingall the tribes it is supposed by some that be is the one referred to along with Reuben: if not, then the explanation of note k, wbicb follows, most apply

k 4 blessing?of Judah (includingSimeon, for their inheritance was one, and their bleaings could be one, v 7: Josh. 19:1-3), In the Moffan translation v 7 is placcdbetveen V 10 and 11, and reads, "O thou Eternal, listen to Simeon'scry, and join him to the nation once again. Judah fights for himself, and thou art the saving of him. ~ If we divide this (v7)between Simeon and Judah, then the statement of note j, above belongs to Reuben's blessing, which would make 2 ble ssmgs each for these tnbcs -Reuben, Simeon, Judah. Statemenu regarding Judah in v 7 are:

1 Hear, Lord, the vcace of Judah: that is, hear his prayers

2 Bring him unto his people: that is, in battle let him be brought home again

3 Let his handsbe sufficient for him: that is, let him always have a sufficiency of soldien to support the tribe and guarantee its rights

4 Be an help to him from hisenemies: that is, let his enemies never prevail over him

1 5 blessings of Levi:

1 Let the Urim and Thummlm be with Your holy one (the high priest, v 8)

2 They(theLevite5) shall teach Jacob Your judtunents and Your law (v 10)

3 They shall put incense before You. and whole burnt sacrifice upon Your altar

4 Bless their substance, and accept the work of their hands (v 11)

5 Smite through the loms o f their

DEUTERONOMY 33. 34

a 11 blessings of Joseph through his 2 sons - Ephiaim and Manasseh:

1 Blessed in his land - the portion allotted to him was one of the best and most fertile (v 13)

2 Precious things of heaven - dew, rain, sunshine and benefits from the moon (v 13-14)

3 Deep underground water to supply the wells that were dug (v 13)

4 Chief things of the ancient mountains - large trees, etc.

5 Precious things of the everlasting hills - metals, minerals, olive trees, grapes, etc.

6 Precious things of the earth and the fulness thereof - crops growing in abundance in fertile soil (v 16)

7 The good wUl of Him that dwelt in the bush - the God of the burning bush (Ex. 3:1-22)

8 God's blessing upon his head; that is, he would be particularly separated to God, as he was separated from his brethren. Cp. Gen, 49:26

9 His glory like the firstling of his bullock; that is, there is strength in Ephraim who was exalted as the first-bom by Jacob (v 17; Gen. 48:17-20)

10 His horns are like those of a unicorn (wild bull, rliinoceros, buffalo, or antelope, note r. Num. 23:21). With them he shall push his enemies untU he destroys them

11 Ephraim shall multiply by the tens of thousands, and Manasseh by the thousand<;.Cp.Gen.48:19; N um. 1:33- 35

b 4 blessings of Zebulun and Issachar:

1 They shall rejoice (v 18)

2 They shall call the people unto the mountain, and offer sacrifices of righteousness (v 19). This refers to the blessing these tribes would be to many Gentiles who would be converted to God through their traffic among them

3 They shall suck the abundance of the seas; that is. they shall become rich through merchandise traded among the Gentiles in their sea voyages

4 They shall suck the abundance of treasures hid in the sand. They were to prosper by making glass out of the sand. Cp. Job 28:17

c 5 blessings of Gad:

1 Blessed be the One (Cod) who enlarges Gad and gives him (the tribe) a spacious territory (V 20).Cp.Ps.4:l; 31:8

2 He dwells secure and fearless as a lion surrounded with enemies. Cp. 1 Clir. 12:8

3 He tears the arm with the crown of his head; that is, the leaders would get the victory over all enemies

4 1 le provided the first part to himself; that is, he chose for himself a very c;ood portion and itwasgranted by the lawgiver, Moses (V 21; Num.32:1-5)

5 Ho came with the heads of the people, and executed the justice of the Lord and His judgments with Israel; that is, lus leaders led in tlie victory with tlie otlicr tribes of Israel in the conquest of the land and the settlement of (-anaan

d 2 blessings of Dan (v 2_!):

I Dan is alionS whelp - an unweaned cub not yctboi;iiiniiig to catch his own prey

2 He shall develop and catch his prey, making a leap from Bashan. At first Dan's portion was not sufficient so he went far north to make for himself a place (Josh. 19:47-4«)

e 2 blessings of Naphtali (v 23):

1 He shall be satisfied with the full blessing of the Lord (v 23)

2 He shall possess the west and the north next to the lakes Merom and Galilee - some of the most beautiful country of Canaan

f 3 blessings of Ashcr (v 24):

1 He shall be blessed with children

2 He shall be acceptable to his brethren in all the tribes

3 He shall dip his foot in oil. This refers to the primitive method of treading the olives in order to press out the oil. Cp. Job 29:6; Mic. 6:15

Death and burial of Moses

dwell between his shoulders.

6 Joseph's blessing (Gen.

49:22-26)

13 •;"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun. and for the precious things put forth by the moon.

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills.

16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of J6'§eph, and upon the top ot the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of E'phri-im. and thev are the thousands of MS-nSs'seh .

7 Zebulun and Issachar's blessing (Gen. 49:13-15)

18 '"'And of Zgb^u-liin he said. Rejoice, Z6b'u-liin, in thy going out; and. !s'sa-char . in thy tents.

19 They shall call the people unto the mountain; there they shall ofifer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

8 Gad's blessing (Gen. 49:19)

20 '['And of GM he said. Blessed be he that enlargeth GJd: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with I§'ra-eL

9 Dan's blessing (Gen. 49:16)

22 "^"(And of Dan he said. Din is a lion's whelp: he shall leap from Ba'shSn.

10 Naphtal;'s blessing (Gen.

49:21)

23 'i'And of Naph'ta-U he said, O NSph'ta-li. satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south.

11 Asher's blessing (Gen. 49:20)

24 *|7And of Ash'er he said. Let Ash'er be blessed with children ; let liim be acceptable to his brethren, and let him dip his foot in oil.

12 Blessing to all Israel (v 1)

25"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

26 f There is none like unto the God of *J6sh'u-riin, 'who rideth upon the heaven in thy help, and in his excellency on the sky.

27"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say. Destroy them.

28 'Is'ra-el then shall dwell in safety /alone: the 'fountain of ja'cob shall be upon a land of com and wine; also his heavens shall drop down dew.

29 Happy art thou. O I§'ra-el: who is like imto thee, O people saved'iby the Lord, 'the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

CHAPTER 34

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X Moses' vision and death. 1 His vision (Cp. Ex. 3:1-10)

'And M6'§e§ went up from ^^ the plains of Mo'ab unto the mountain of Ne'b6, to the top of Pis'gah. that is over agiinst J6ri-ch6. And *the Lord shewed him all the land of Gil'e-Sd, unto Din,

2 And all Niph'ta-h', and the land of E'phri-im, and Mfi-nas'seh. and all the land of Ju'dah, unto the utmost sea,

3 And the south, and the plain of the valley of J^r'i-cho. the city of palm trees, unto Zo'ar. J4 'And the Lord said unto him, This is the land which I sware^unto A'bri-him. unto i'§aac, and unto Ja'cob, saying. I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

2 Death of Moses (Num. 27:12)

5 "^ So M6'§e§"the servant ot the Lord died there in the land of Mo'ab, according to the word of the Lord.

3 Burial of Moses (Jude 9)

6 And " he buried him in a valley in the land of Mo'ab, over against B6th-pe'6r: 'l)ut no man knoweth of his sepulchre unto this day.

7 * And M6'§e§ was'> §n hundred and twenty years old when he 'died: 'his eye was not dim, nor his natural force abated.

8 '; And the children of !§'-ra-el wept for M6'§e§ in the plains of Mo'ab' thirtv days : so the days of weeping and mourning for M6'§e§ were ended.

4 Joshua the successor of

Moses (Num. 27:15)

9 •; And J6sh'u-4 the son of Niin was "full of the spirit of wisdom; for M6'§e§ had laid his hands upon hun: and the children of I§'ra-el hearkened unto him, and did as the Lord commanded M6'§e§.

s This is a testimony that can even be repeated today. His intimate contact witliGod, living in His glory, his fasts, and strict manner oflifc all added up to perfect sucngth and eyesight (v 7)

t See notes k-m, c-d. Gen. 50:2-5, 10 u See Num. 27:23

123(Ex.6:16-20; Num.33:39).Miriam, the sister of Moses, was 126 or more at death (Num. 20:1) He died on the Isi day of Feb. which was the day he was bom 120 years before (note g. m, 1:3, 10; 31:2; 34:7)

.^ Continued, column 2

a 12 blessings of all the tribes

1 Shoes of iron and brass (v 25). This perhaps refers to metals in the mountains, as well as to the warlike disposition of Israel,for warriors wore greaves, boots, shoes, and other protective armor made of these metals. Cp. 1 Sam. 17:6

2 Strength all the days of life

3 God, die only true, living, and eternal God who rides in the sky shall be your help (v 26-27: Ps, 68:4; Ezek.1)

4 Underneath are die everlasting arms

5 He shall thrust out the enemy from before you, and command their destruction

6 You shall then dwell in safety alone in all the promised land (v 28)

7 The fountain of Jacob shall be upon the land of corn and wine

8 The heavens shall drop dew to refresh the land

9 You will be a happy nation and no other people will be like you (v 29)

10 YouwUlbesavedbytheLord, who will be your shield and help, and the swcxd of your excellency

11 Your enemies shall be found liars

12 You shall tread upon the high places of the earth

b See note n, 32:15

c See Ps. 68:4, 33; Ezek. 1,8, 10

d This could be paraphrased, "Above is the everlasting God, and beneath are the everlasting arms." This gives one protection over, beneath, and all around him (Ps. 34:7; 91:1-1^. Unlimited power to protect is expressed here

e Israel could have remained this way eternally if they had not sinned and provoked God for centuries finally causing Him to turn and be their enemy,asHe had vowed He would be under such circumstances (Isa. 63:10). See Backsliding, p. 237

f Israel was not to be incorporated with any other nation under heaven (v 28; 32:8-10; Num. 9; Acts 17:26)

g Heb. ayin . an eye; fountain; outward appearance: eyesight; face; presence (V 28; 8:7: Gen. 16:7: Num. 33:9; 1 Sam. 29:1; 2 Chr. 32:3; Pr. 8:28). The idea here is that God would be the source of blessing, the fountain of life to Israel and their land

h To be saved by the Lord was Israel's greatest blessing and glory (v 29)

i See 7 things God was to Israel , p. 210

j This chapter, which is always a pan of the Pentateuch in all MSS. and ancient versions,is a postscript either written byMosesbeforehisdeathor by another afterward. It could have been added byMoses through direct revelation, which is the way he wrote about the origin of the heavens and the earth (Gen. 1:1-2:25). If not, then we suppose that Joshua was the inspired writer later, for it is plainly stated that he also wrote in the book of the law (Josh. 24:26)

k Moses was taken on a tour in the Spirit or by vision to see all the promised land

1 28th and last prophecy in Dt. (34:4,ful-filled once, but will be fully and eternally fulfilled in the Millennium and New Earth period,Gen. 17; Isa. 9:6-7; 11:10-12; Dan.7:13-14: Ezek. 37: Rev. 11:15). The last part was fulfilled that day (v 5) m See note h, 29:13

n Moses is called the servant of the Lord 18 times (v 5: Josh. 1:1, 13, 15; 8:31, 33; 11:12; 12:6; 13:8:14:7; 18:7; 22:2, 4, 5; 2Ki. 18:12; 2Chr. 1:3; 24:6)

o Jehovah buried Moses (v 6; Jude 9)

p Jehovah kept the place of burial secret, so that Israel would not pay him homage or worship Moses as a god. Israel was not to give such reverence to their leader as pagans who made gods of their eminent statesmen, victorious generals, great lawgivers and founders of religion (v 6)

q Moses died the youngest of all his kindred. When Levi,his great -gre at grandfather died he was 137; Kohath, his greatgrandfather was 133: Amram,his father 137;and Aaron, his older brother.

Motel w«taa<

eii, la many rejf •: others except Jetla 1^. S«e ooiei e-l. Muiy Qmea Mo*e«

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nrrTFRnvoMY 34

S LA<t tribute to Motet (Jo»h 12. Jude9)

fice to itct

10 • And there arose not*a prophet since in Ij r«-el like unto Mfijej. whom the Lord knew**tce to face.

11 In all the <sicns and the

How to live loog (6:2) rbc

cen.il a

10 c^':>^.aaci J' 1 r.^ i.:c

1 Uvefiec Irooi .Jc'utrv (ri.4 ?f-26)

2 Keepco?prrjr

3 Hot .-,

4 W*:

6 Fe*i 00 111. r. ., f r.io^ . , ted. i 8:13) \

6 HumilHyand.-^-••-- -"^' '■'

7 Klndoeu to *:..

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.-.(lenuoiUngAiMl knuwl-ed^i -)

lit h«lMU ol coYctoutoea (Pl.28:16)

Unity of Oo<j (6:4)

Tbete word! werr uted^t the betO"-autg o(I h e

be t""^ ' '*" ■ J,» £1 L :--c _ ;.« J c*« i.i :j

tbc. io(only the dccUi^uon

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polytbeiim.tbe do> Innlty,

Afld the true QAtiKc . wotihip,

bix «l»o the i*ct thai Jebovab li the abwliue liidonly uocautcd God. Literally, {ehov^hojuUotaim ii 4 unified Jehovah. Dt. 6:l-8wuoi)eof (ouipai-ugej wbicb Jevt wed in the phyUc-tenet. and which they regarded it ooe of the moitprciDaai with truth and in-cnjcuon. The other pauaget were: 11: ia-2U Ex. U:C-lu. U-lt

3 banc Joctiine» exptened:

1 The unltyofooeneMol Jehovah and God - JehovaTi our nohlm U a united JeBovah

2 The TtlaltyofGod. There are more ' than one Jehovah and more than one God ai indlviduali, but they are one Jehovah and oneGodin unity, thusex-premn^the truthof 3iepatateand dii-tlnct persons,belngt.or individuals in the Divine Trinity (1 Jn. 5:7). The Father, the Son, and the Holy oboe are one in this way, not one in individuality. The words Jehovah and God have a Angular and a plural meamng, bke our word sheep , since there are 3 , person* or beings, then the only way ! they can be ooe is in the sense of unity. as prayed for in Jn. 17:21-23. See The Tilnttv. p. 280 of N.T. I

3 True worship consiws of loving Je-hovah as God with all the bean. «oul. and migbuilavinga wholeheaneJlove (otcod IS the first and areat command ' ment (Mu 22;26-40) i

27 c onditional blescnas: He will

nil) ^

1 Keep covenant with you (v 12)

2 show meicy to you

' (V 13)

you . with children

;r>it of your land : 1 orn (wheat) ' ; .: wine (vioeyaids)

10 And yuur oil (olive orchard*)

11 Increase your cattle

12 And your flocks 14)

13 Bless you above ail other people (V

14 Sot allow any man or woman to be iter lie or barren

1' ■ • ' • be banes

1. ricSS (V IS)

i" r j; iiv .M >^ .• pu > Mt'^>ll you

18 Lay them njon your enemies

19 '.ive victory over enetrses (v 16)

20 Deliver them into your hand

21 Destroy then aiPharaoh(v 17-19)

22 Send hornets among them uoiil they will be destroyed (v 20)

23 < od Will be among you (v 21)

24 Will destroy enemies little by Uale (V 22)

26 Deliver them into your band until they are totally dearoyed (v 23) 26 Deliver their kiogs Into your band

God^s parttcular meraei

wonders.'which the Lord sent ' him to do m the land of f.'ity^pt to PhA ^a(^h. and to all his servants, and to all his land,

12 And »in all that mighty hand, and in all the great terror which M6 ses shewed in the of ail Is'ra-eL

sight

Summary of Deuteronomy

■c_i£jrU •- " r •"■;■"'. in the plains of Moab by Jordan near

'lo. jwt b .Taan (1:5; 34:1-12)

— Motet. i..v ...fc,.; —- . c: of luael. See Mo«es in Index

aM^^^tr: see nummary ol Genesis for 16 proofs Motes wrote the "^^^^S^fa ,h.>,,s 'f thr Bible

jfl J Law. because it records the repetition '. ...iS the parting counsels of Motes to luael

10 viewol their emrar>ce mtut.anaan. a summary of the wildemeu wanderings; rruny new laws that needed to be added to those given some 40 yean before; many warnings in view of the posibllity of sin: prophecies concerning the future oflwael; and the Palestinian covenant (11:13-32; 27 1-30:20)

' ;. book of the Bible; 34 chapters; ?59 verses; 28,461 words; 33

verses of history-. 2X verses of fulfilled prophecy; 37 verses of

oii: ' '■ - :■ - rjomy has 33 separate messages from God (1;6. 34, 4i; 10. 12. 14; 5c4. 28, 30: 6:1; 9:12. 13. 23; 10:1.

11; .. , . ._. 17; 27:1; 29:1: 30:1: 31:14, 16; 32:48:34:4): 519

commands: 47 promises ; and497 prcdlctlDns

The Pentateuch - 5 books of Moses:

235

a TUs tc' ugns and woO"

dcr!-* js which Mow*

prr ;ePharaoh and

hii ..-..- - :.iclctof Motes.

p. 109

b This refers to the great and mighty acta at mount Sinai, and In all the wilder-nets wanderings for 40 yean, as recorded In Exodui through Deuterononiy

that the ends came out by the tip of the middle finger. Sadducees wore phylacteries on the palm of the hand instead of the arm. The case for the forehead was divided into 4 cells with a parchment in each. It was fastened with leather tuapi to the forehead, between the eyes and near the rtxxsoftbe hair. Phylacteries were worn by men only. The common people wore them dimng prayer only: but the Pharisee* wore them continually, and even enlarged them to call anenuon to their piety. They became badges of vanity and hypocrisy, sometimes being worn as amulets. TWi show of them was rebuked by Christ (Mt. 23:5)

5 commands - desuucuon of idols

O! all the writings of anti^nnty, the Pentateuch is the mow remarkable. The various subjects it embraces makes it a necessity in the undentanding of God's plan for mac. It is the foundation of divine revelation to man. its explanation of the origin of all things, its code of laws, geography, chronology, history, and religion prove it to be a divine work worthy of careful nudy and acceptance by the whole human race

The Pentateuch IS generally called The law of Moses , but it is really The Law of God . Si^pofing Moses to be the sole author and originalor of the civil and religious system, and the many revelauons of God regarding His creative and redempuve work would be counting him Immortal, for a mere human could not have invented such a work

1 ZfnJ -Avesta, by Zoroaner. about 1200 B.C., the sacred book of the Medes andTertians to revive the ancient Magain tebgioo

2 The Four Vedas , the four ucred books of the Hindoos, or the Insututes of Menu: wntten by Menu, son of Brahma and containing the code of civil and religious laws of the Indians, written about llOO B.C.

3 HveKinas.the tacred book of the Chinese,written byConfuclus about 1100 B.C.

4 The PitJKes ol tlie Buddhists, wrinen by Gotama, founder of Buddhism about 600 B.C.

5 The Koran, wrmcn by Mohammed about 600 A. D.

6 The Eddas of Scandinavia, two teligiout code* containing mythology and uaditlons. wrinen about 1100 or 1200 a. D.

A11 of these wercwhnen from about 500 to 2.400 years after Motes, and some are partly made up of quotations from the old and New Testaments, the Talrpud, which IS a Jewish commentary of the O. T., and the Gospel of Barnabas. Othen coniainthe best sayingsof wise men within the raceproducing such a work, certain ethical, political, and moral aspiranons of thote people, besides old uaditions. mythological and fantastic tales of gods, their wan. etc.

The sacred books of pagans tcvealmany enoneous and superstitious ideas which couldonlybe the product of the human mind. Their profitable sayings may have helped In the social life o! some in the past; nevertheless, there is very Unle in them toelevatc or inspire to righteousness and nothing to bnng one a conect under-standingof the true and livingOod. How different are the Pentateuch and the other tecuont of the Bible wMch glow with truth bke the sun compared to a candle'

In the Pentateuch ^.od is si^reme and the only King: the pnesi is His servant, evenbdngpreventedby the law from having earthly inheritance or secular power: the rulerof Israelis the vice-gerentof God, obliged to rule according to His laws which ^c not to be changed, added to. or taken from. Despotism and pnestcraft revealed in other to-called sacred writings would be impossible where the laws of the Pentateuch j: . Its rites and ceremonies are diitnifled, impressive,

and free ftoni then.. .ination, witchcraft, sorcery, enchantment, omens,

and - .-' cntiuui , iai.li' i:s which make patian rites an abomination to God. I he s of the Pentateuch point out tfie holiness of (.od, the sinfulness of

mai.. :.M. ..^. ..uityof an atonement and the moral nate to which the Creator has promised to raise fallen man. The punishments of the 5 books are just and the rewards such asio inspire love of God and conteciaUon to the blghesi good of ail

umi) <^'! 'I'Toy their name from under :4)

2~ . ; .t any man to stand before you unui all eitemiet ate destroyed

16acuof Godfotl»aelin ch.6 (8:14)

1 Sware to their fatliers (v 1)

2 Led them 40 yean to humble and ten them (v 2. 15-16)

3 ijriMcJ them, and pertiutted ten iiet to prove them (v 3)

■i . mannj f !r to years to

teach liicii. the uu ' life

& Kept their gar: wearing

oia for 40 yean (v 4,

C rhauerted them like a father (v 6) 1 . J(v7-10)

f V l.ll)

b m uriic > jp^aiuii U.11 •■ii-v^iitg(V 10-

10 Promltedprotperitwv 12-13) 20)

11 Br,„n.ihi thf ••> .lutol bondage (V 14) 1. .1 things to si<>ply

their)

13 Planned their iood forever (v li)

14 Promised power t.. get wealth (v

n-i»)

15 EtiabUshed a corenant with tbem

(vl8)

16 Promised punishment for back-Ui(kng(v 19-20)

Phylacteries (11:18)

13

■. Ex. ror-

tiuiii ot tuc lu^ uii iiic r..inj au-i tore-head were Intended to be taken Ut-

efa!l" ...,-1 • ■ ►--••n a matter

of aors. The

Je*.; ._; ._.:.-j to them

a literal meaning. The passages they selected were Ex. 13 1-10.11-16; Dt. 6:4-*. 11:13-21. Twoklndsof phylac-tenes were used. The one for the arm was a strip of parchment on which these texts were written. It was en-M a small sviuarc case made of Ml or calfskin, and fattened w: ' 'rap to the

• he elbow ;. 11 the arm - would thus be near the :^-.:. . .^ ..._, was carefully woiaid around tlw arm and fingers so

ini

atK louche.

desuui

n!trr

1 Observe and do ail these statute* and judgments in the land when you potsen it; do them ail the days of your life on eanh (v 1)

2 Unerly destroy all the places where the nations served their gods, in the high mountains, upon the hills, and under every green tree (v 2)

3 Ovenhrow their altars, break their piUan, and bum their groves with fire (v3)

4 Hew down the graven images of their gods, and destroy the names of them out of that place

5 You shall not do so unto the Lord yoi* Cod (v 4). This refers to setting up images, pillars, and altars on every high hill, and under every green tree accortUng to their choice aisd desire. God simply commanded them tkot to do this for His worship, for He would choose the place of worship and the manner in which men should seek Him

religjoos"

se prop TTO)

1 Do not heat or follow any religious leader who seeks to lead you away from Jehovah and His Word (v 1-3)

2 You shall walk after God. feai Him, keep Hit conimandmenis. obey His voice, serve Him. and cleave to Him (V 4)

3 Put the false prophet or dreamer of dreams to death if he has sought to turn you away from Jehovah (v S)

4 You shall put away all evil

5 Even if your closest relatives or fnends seek to turn you from Jehovah, you shall not content to them, hear them,pity them, spare them, or conceal them frori. punishment of death

6 You shall kill tliem by your own hand being i^on them first, and then the hands of the people. Stone them with stones that they die, because they have sought to lead you atuay from Jehovah (v 9-10)

7 All Israel shall hear, and fear, and do no more such wickedneu (v 11)

8 You shall destroy every city and all the inhabitants that permit any to live among them who seek to turn you away from Jehovah, and every city which tims from God to serve other gods(v 12-15)

.) Youshall make proper inquiry and know of a certainty that the city has gone from Jeliovahto terve other god* before you destroy it (v 14-15)

10 You shall gather allthe^oil into the streeu and burn the city with fire and It shall be an heap forever as a wlt-neu of God's judgment oo idolatry

11 no not build that city again, not uke any of its spoil for yourselves (v 16-17)

C things ^ od requires of men (13:4)

1 Walk after the Lord (8:6: 10:12; r,en.l7: l; Ex.l8:20.See Walk in Index)

2 Fear Him (4:10; 10:1 fT?^ 12:28)

3 Keep His commandments (note i,

4 Obey HU voice (11:27; 13:4: 27:10)

5 Serve Him (6:13:10:12.20; 11:13)

6 Cleave toHlm 00:20; 11:22: 30:20)

NOTES ON DEUTERONOMY CONTINUED

86 highpriestt from Aaron to 70 A. P.:

29 trom Aaron lo Babylonian captivHy r

(10:6)

1 Aaron - 38 years in wilderness (Ex. 28-29; Lev. 8; P». 133; Heb. 5:1-4)

2 Eleazar - 30 or more years during tbeconquenandiettlenientin Canaan (Num. 20:24-29; Dt. 10:6; Josh. 24:33)

3 Phinehas -during the judges (Num. 25:7-15; 1 Chr.6:4. 50; Judg. 20:28)

4 Abishua or Abiezer - during the judges Oudg. 6:34: 1 Chr. 6:4-5,50)

5 Bukkl - during the judges (1 Chr. 6:5, "STTEzra 7:4)

6 Uzzi - during the judges (1 Chr. 6:5-57U: Ezra 7:4)

7 Zerahiah. EU or A hi tub (1 Chr. 9: 11) - during the judges, when Samuel was been (1 Chr. 6:6. 31; Ezra 4: 1 Sam. 1:9-4:22: 1 Kl. 2:27)

8 Meraioth -durlng the judges under Samuel flChr.6:6-7,51: 9:11: Ezra 7:3)

9 Amariab - during the last of the judges under Samuel and the first part ofthe telgnof Saulor the beginning of the kings of Israel (1 Chr. 6:7, 52)

10 AMmelech - during Saul's reign and slain by him (1 Chr. 8:7; 1 Sam. 21:1-15; 22:9-22)

11 Zadok - during the reigns of Saul and David (1 Chr. 6:8, 53; 1 Sam.l4:3; 22:9-20).Contlnued in Solomonfsreign after Abiathat was deposed (1 Ki. 1:8-45; 2:35). Ablmelech, the son of Abiathar, was also priest along with Zadok for awhile (1 Chr. 18:16)

12 Abiatbar. joint ptiest with Zadok -during David's reign (1 Sam. 22:20-23; 23:9; 30:7; 2 Sam.l5:24-29; 17:15-21; 19:11:20:25). Continued in Solomon's reign (1 Kl. 1:8-45: 2:35)

13 Ahlmaaz - during Solomon and Rehoboam's reign (1 Chr. 6:8; 2 Sam. 15:27, 36; 17:17-20)

14 Azariah or Amatiah - during the reigns of Asa and Jeboshaphat (1 Chr, 6:9; 2 Chr. 19:11)

15 Johanan or Jeholada - during the reigns of Jeboshaphat, Jehotam, Ahaziah. AthaUah, and Jeboash (2 Ki. 11-12; 1 Chr. 6:9; 2 Chr. 23-24)

16 A zariah o r Zechariah - during the reign of Jehoash (IChr. 6:10; 2 Chr. 24:20-22)

17 Amariah - during the reigns of Jehoash, Amaziah, and Uzzlah (1 Chr. 6:11)

18 Azariah - during the reign of Uzzlah (2 Chr. 26:17-20; 31:10)

19 Ahltub-underthereignsofUzzlah and Jotham (1 Chr. 6:11) Chr.6:12)

20 Zadok - under the reign of Jotham

21 Shallam - during the reigns o f Ahaz and Hezekiah(l Chr. 6:12; 9:11; Ezra 7:2) (2K1,16:10-16)

22 Urijah - during the reign of Ahaz

23 Uriah - during the reign of Hezekiah Gsa. 8:2)

24 Hilklah - during the reigns of Hezekiah>lanasseh,andJosiah(l Chr. 6:13; Ezra 7:1; 2 Kl. 22:4-14; 23:4, 25: 2 Chr. 34:9-22)

25 Azariah - during the reigns of Amon and Joslah (1 Chr. 6:14)

26 Seraiah - during the reigns of Jeboahaz and Jeholakim (1 Chr. 6:14; 2K1. 25:19; Jer. 52:24)

27 Jebozadak - during the reigns of JehoiaWn and Zedekiah (1 Chr.6:14-15)

28 Pashur - during the reign of Zedekiah Qer. 20:1)

29 Zephanlah - during the reign of Zedekiah Qer. 29:25-29)

57 after captivity to 70 A. D,:

30 Joshua or Jeshua (Ezra 2:2; 4:1-6; Hag. 1:1, 12-14: 2:2; Zech. 3:1-8)

31 Ezra (Ezra 7:12, 21; 10:10-16)

32 Joachim (Josephus, Ant. 1,2,^

33 Ella8hab, 420B.C. (Neh.3:l, 20; 13:4)

34 Jolada , 413 B.C. (Neh. 12:10)

35 Jonathan. 373 B.C. (Neh. 12:11)

36 Jaddua (Neh. 12:11). This 1$ the one who received Alexander the Great at Jerusalem in 341B.C.Dled in 321 B.C.

37 OniasI, 321 B.C. Died 301 B.C.

38 Slrnonl, called the Just, 300 B.C. Died 291 B.C.

39 Eleazar. 291 B.C. Under this man the Septuagtnt(the Greek version of the O. T.) was made, about 285 B. C. Died 276 B.C.

40 Manasseh. 276B.C. Died 250 B.C.

41 OniasII, 250B.C.Died 217 B.C.

42 Simon II, 217 B. C. Died 195B. C.

43 Onias III, 195 B.C. Deposed 175

and died 167 B.C. esus or Jason. 175 B.C. Depo«ed

B.C 44 same year

45 OnlasIV. caUed Menelaus, 172 B.C. Died 168 B.C.

46 Lvsimachus. vicegerent of Menelaus, killed 170 B.C. B.C.

47 Alclmus Jacimus or jo^chim , 160

48 Onias Wj 157 B. C. He did not ex-ercise his office in Jerusalem, but went to Egypt and built the temple Onion

49 Judas Maccabaeus. who restored the altar and sacrifices in Jerusalem, 165 B.C. Died 153 B.C.

50 Jonathan, t he A samon aean, brother Judas Maccabaeus, 153 B.C. Died 143 B.C. B.C.

51 John Hyrcanus. 136B.C. Died 106

52 Aristobulus . 106 B.C.

53 Alexander Jannaeus. 105 B.C.

54 Hyrcanus. 68-42 bTc.

55 Aristobulus. brother of Hyrcanus. He usurped the priesthood for 3 years, 69-66 B.C.

56 Antigonus. his son, also usurped the priestnood, 42-37 B.C.

57 Socius. 37 B.C.

58 Ananeel of Babylon was made high priest by Herod, 37-36 B.C.

59 A rlstob ul us , last of the Asamonaeans, held the office about a year, 35 B.C., and then Ananeel was made Ugh priest again (in 35 B.C.)

60 Jesus, son of Phabls, deposed 20 B.C. Deposed5 B.C.

61 Simon, son of Boethus, 20 B.C.

62 Manhlas .sonofTheophilus.SB.C.

63 Eilem , served only 1 day, 5 B.C.

64 Joazar .son of Simon,4 B.C. Deposed 1 B.C Jt is supi>osed that under his priesthood, or the one of point 61 or 62 above, that Jesus Christ was born

65 Eleazar. brother of Joazar, 1 B.C.

66 Jesus, son of Slab, 6 A. D. Joazar was restored 7 A.D.and deposedl3A.D.

67 A nanus , son of Seth, 13-24 A, D.

68 Ishmael. son of Phala, 24 A. D.

69 Eleazar, son of Ananus, 24 A. D.

70 Simon, son of Camithus, 25 A, D.

71 Joseph. surnamedCalaphas, 26-35 A. D, Under him Jesus Christ was crucified A.D.

72 Jonathan, son of Ananus, 35-37

73 Theopphilus, son of Jonathan, 37-41 A.D.

74 Simon , surnamed Cantharus.son of Simon Boethu$,41 A.D.

75 Matthias, son of Ananus,42 A.D.

76 Elloneus , 44-45 A. D.

77 Simon, sonof Cantharus,45 A.D. and deposed the same year

78 Joseph , son of Caneus, 45-57 A. D.

79 Anamas, son of Nebodeus, 47-63

80 Ismael, 63 A.D. A.D.

81 Joseph , surnamed Cabei, 63 A. D.

82 Ananus. the son of Ananus,63 A. D.

83 Jesus, the son of Ananus, 64 A. D.

84 Jesus, son of Gamaliel. 64 A. D.

85 Manhias. son of Theophilus. 70 A.D.

86 Phanas or Phanpias. son of Samuel. 70 A.D.when Jerusalem and the temple were destroyed by the Romans and the priesthood came to an end. fulfilling Mt. 23:37-39; 24:2; Lk. 21:20-24

7 commands - relief of a poor brot her (HTT^

1 Let Hebrew slave* go free at the end of 7 years, or in the sabbatical year (v 12. Cp. Ex. 23:10-11; Lev. 25)

2 Do not send one out of your house empty (v 13)

3 Furnish Urn liberally (if you want Uberal blessing. 2 Cor. 9:6: Pr. 11:25) out of your flock and storehouses, as God has blessed you, so as to give blm a new start (v 14)

4 Remember you were slaves in Egypt, and the Lord redeemed you and did not send you out empty: so do this (as commanded) to your brother (v 15. Cp. Ex. 11:2-3: 12:35-36)

5 If one loves you and is satisfied to remain your servant because it is well with him there, you shall take an aul and thrust it thiougb his ear Into the

door: and he shall be your servant forever (V 16-17)

6 You shall also make a maid servant yours forever under the same circumstances (V 17)

7 Do not be grieved that your faithful servant is freed from slavery after 6 years ofservice.Begladthatbe can go ftee to establish his own household(v 18)

The word Ablb defined (16:1)

The word Ablb was the Egyptian for peep ears, referring to the green barley that was offered as the flrstfruits to God in that month. Though not used after this verse, it is used 4 times before (Ex. 13:4; 23:15; 34:18), The Sept. calls it the month of new things . The word Nisan Is substituted after this; it means the month of flowers or blossoms (Neh. 2:1: Esther 3:7). The main point of this chapter is that of religious worship of the people around one common sanctuary. The law against observing the 3 main annual feasts at home and in private is stated 6 times in this chapter (v 2, 6, 7,11,15,16). Nothing is said of other holy days here. Being ready now to enter Canaan, these laws were emphasized because Israel had i»t observed them for 39 years. One passovet only had been kept i n the wilderness (Num. 9)

Judgment of stubborn cases (17:8)

There could be no controversy over any matterbetween two persons in a community if all stiibornness was put away and a brotherly spirit of love and genuine concern for the welfare of others prevailed. Such unsettled matters come through extreme selfishness and stubbornness which lead to the presumptuous sin and death of v 12-13. If a man does not relent and act normally righteous in a local community It is hardly reasonable to believe that he would do so after the expense and trouble of going to a fat away place for justice.A man who petsistsin stubbornness in one place usually does the same in another: the place does not lessen the relentless spirit nor placate the implacable and the ungodly. Stubbornness will damn the soul (Pt. 1:24-31: 29:1; Rev. 9:20-21)

6 examples of stiijbornness:

1 Antediluvians (Gen. 6:3, 5, 7)

2 Sodomites (Gen. 19:9, 14)

3 Pharaoh (Ex. 4:21: 5:2; 7:3,13-14, 22; 8:15,19,32; 9:7.12, 34-35; 10:1, 20, 27; 11:10; 14:4, 8, 17)

4 IsraeUtes (Num. 14:22; 2 Chr. 36: 15-16; Ps. 95:8-11: Heb. 3:8, 15; 4:7)

5 Balaam (Num. 22:22-35)

6 Sons of Eli (1 Sam. 2:22-25)

47 facts about priests (17:9)

All priests were Levites, being ofthe tribe of Levi, but all Levites were not priests. Rulers in the government of Israel were helped by priests (v 9,12). This phrase the priests the Levites Is used only 5 times in the Pentateuch (v 9, 18; 18:1; 24:8; 27:9), and 7 times elsewhere (Iosh.3:3; 8:33: 2Chr.30:27; Neh, 11:20; Isa. 66:21; Jer. 33:21; Ezek, 44:15)

1 Pre-Mosaic priests:

(1) Melchizedek(Gen.l4; Heb.7)

(2) Jethro (Ex. 2:16) 22-24)

(3) Israelites before the law(Ex.l9:

2 Mosaic priests. - See list In coL 1

3 Hereditary office (Ex. 27:21; 28: 43; 29:9)

4 Consecration (Ex.29:1-35; 40:12-16; Lev. 6:20-23: 8:6-35: Heb. 7:21)

5 Holy (Lev. 21:6-7; 22:9,16)

6 Bodily perfect (Lev. 21:17-23)

7 Garments (Ex, 28:1-43; 39:1-29; Lev. 6:10-11; 8:13)

8 Changed garments in temple (Ezek. 42:14; 44:19)

9 Atonement for (Lev. 16:6, 24)

10 Marriage of (Lev. 21:7-15)

11 Exempt from tax (Ezra 7:24) 28)

12 Sometimes fought (1 Chr, 12:27-

13 The 24courses of (lChr.24:l-19; 28:13,21; 2 Chr. 8:14; 31:2; 35:4-5)

14 Served by lot (Lk. 1:8-9, 23)

15 Rebellionsof (Num.3:10; 16:1-50; 18:7; 2 Chi. 26:18)

Duties of priests:

16 Offer sacrifices (Lev. 1:1-4:35: 1 Chr. 16:40; 2 Chr. 13:11; Heb. 10:11)

17 Compound anointing oil and sweet Incense (Ex.30:23-38) 26:3-4)

18 Offer flrstfhnis G-ev.23:l0-11; Di,

19 Pronounce benedictions (Num.6: 22-27: Dt, 21:5: 2 Chr. 30:27)

20 Teach die law G,ev.l0:11: Dt.24:8: 27:14: 31:9-13; 33:10Uer.2:8:Mal.2:7)

21 Llgte lamps and keep them burning (Ex, 27:20-21; 2 Chr. 13:11; Lev. 24:3-4)

22 Keep sacred fire burning (Lev. 6: 12-13)

23 oiversee tabernacle services (Num. 4:5-15: 18:1, 5, 7)

24 Set up and take down tabernacle when time to move (Num. 4-5) 9)

25 Act as scribes (Ezra 7:1-6; Neh. 8:

26 Supervise tithing (Neh. 10:38)

27 Blow trumpets for various activities of the nation (Num. 10:2-10; 31: 6; Josh. 6; 2 Chr. 13:12)

2S Diagnose diseases and oversee the health program of Israel (Lev. 14-15)

29 Purify the unclean (Lev. 15:31)

30 Value devoted things (Lev. 27:8-12) 4:19,28,33:1 Chr. 9:20)

31 Be chiefs of Levites (Num. 3:6,32;

32 Act as magistrates (Num. 5:14-31; Dt. 17:8-13; 19:17; 21:5: 2Chr.l9:8)

33 Encourage army in war(Dt.20:2-4)

34 Bear the ark Qosh. 3:1-17; 4:15-18; 1 Sam. 4:3-5)

35 Inquire of God for people (Ex,28: 30; Lev. 8:8; Num. 27:21; Dt. 33:8; Ezra 2:63; Neh. 7:65)

Suppon of priests:

36 Owned cities in allIstael(Num.l8: 20;Lev.25:32-34;Num.35:2-8;Josh,21)

37 Owned lands sanctified to God (Lev. 27:21)

38 Received tithes of all Israel (Lev. 27; Num. 18:8-32; Neh. 10:38) 29)

39 Pan of spoils of war (Num.31:25-

40 Flrstfruits (Lev. 23:20: 24:9; Num. 18:12-18; Dt. 18:3-5)

41 Redemption money (Lev. 27:23)

42 Firstborn(Num.3:46-51;Num. 18: 15-16) 5:9-10; 18:14)

43 Devoted things (Lev.27:21; Num.

44 Fines (Lev.5:16; 22:14; Num.5:8)

45 Trespass money and offerings(Lev. 5:15, 18: Num. 18:9; 2 Kl. 12:16)

46 Showbread(Ex.25:30;Lev.24:5-9; 2 Chr. 2:4; 13:11; Mt, 12:4: Heb. 9:2)

47 Portions ofsacrifices and offerings (Ex, 29:27-34: Lev. 2:2-10; 5:12-16; 6:15-18, 26; 7:10, 31-34; 10:12-14: 14:12-13; Num. 6:19-20; 18:8-19; DC 18:3-5: 1 Sam. 2:13-14: Ezek. 44:28-45:4)

30 facts about Levites (17:9)

1 Set apart as ministers of religion (Num. 1:47-54; 3:6-16; 16:9; 26:57-62; Dt. 10:8; 1 Chr. 15:2)

2 Substituted for firstborn (Num. 3: 12, 41-45; 8:14-18; 18:6)

3 Had religious zeal (Ex.32:26-28; Num.25:7-13: Dl.33:9-10; Mai.2:4-5)

4 Consecration (Num. 8:6-21)

5 Cities assigned to (Josh. 21)

6 Age of service (Num. 4:3,30,47; 8:23-26; 1 Chr. 23:3, 24, 27)

7 Exempt from war (Num.l4:47-54;

1 Chr. 12:26) 8:19:18:6)

8 Subordinate to priests (Num. 3:9;

Duties of Levites:

9 Had charge oftabernacle (Num.1: 50-53; 3:6-9,21-37: 4:1-49: 8:19; 18:3)

10 Had charge of temple (1 Chr. 9: 27-29; 23:2-32; Ezra 8:24-34)

11 Boreark(Dt.lO:8: lCht.l5:2-27)

12 Ministered before ark(lChr,16:4)

13 Received and disbursed tithes and offerings (1 Chr. 9:26-29:26:28: 29:8;

2 Chr. 24:5, 11: 31:11-19) 29)

14 Preparedshowbread(lChr. 23:28-

15 Assisted priests in sacrifices (2 Chr. 29:12-36: 35:1-18) 20-21)

16 Killed passover for Israel (Ezra 6:

17 Taughtlaw(Dt.33:10: 2Chr.l7:8-9; 30:22; 35:3;Neh. 8:7-13:Mal.2:6-7)

18 Served as judges (Dt.l7:9; IChr. 23:4; 26:29: 2 Chr. 19:8-11)

19 Pronounced blessings and curses of the law (Dt. 27:12; Josh, 8:33)

20 Weteporters(ichr.9:17-32:2Chr. 23:4-5: 34:13: 35:15: Neh. 12:25)

21 Were scribes (1 Chr. 2:55: 2 Chr. 34:13: Mt. 2:4: 16:21)

22 Overseers of building and repairing temple (1 Chr. 23:2-4: Ezra 3:8-9)

23 Musicians (1 Chr. 15:16: 16:42)

24 Supervised weights and measures (1 Chr. 23:29)

Support of Levites:

25 Given48 citie*(Num,35:2-8;Josh, 21; 1 Chr. 6:54-81: 13:2) 25:32-34)

26 Property always redeemable (Lev.

27 Tithes and offerings(Lev.27:Num. 18:24-32; Dt. 18:1-8: 26:11-13; Josh, 13:14; Neh, 10:38-39; 12:44-47)

28 Flrstfruiu (Neh. 12:44-47)

29 SpoiU of war (Num. 31:30-47)

30 Pensions (2 Chr. 31:16-18)

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before tolbe biaband. Exactly wh«l li Included in tbe wotJ kAcleinocH to thli coooecuoa U noc known. ItiSilng (run live wm J ^i tijuu. above il would be Hfnething ot the oalise of ihime, dUappdnuncnt, and extreme OiUike. If tlM uncleanoeu refen to mocal rin, at in ;2:13-:i. the eiiUa law de-maoded the dejth penalty. Pethapi Moies.tcciQKthat by carrying out the leaer of such law there would be fie-quem execuUons becaose of the extreme laxity of motali amoog the li-raelites and he thus modified the law bypetmitTinAa wife, in lome caKt. to dear herielf by a ulemn oath (Num. 5:11-31), and in other caiei, allowing the husband to put hu wife away pn-vately wlthojt bringing her to trial (v 1-4; Mt. 1:19)

The rival Khooljof llillel and Shun-mai in the dayi of Chrtit interpreted this uncleannea different wayj. sham-mai held dial It referred only to moral and cnniinal slni of adultery;but tUUel contended that it referred to anything diiUked by the huiband, even though it was »mething trivial (notes e-h, Mt. 5:31-32; note m, 1*3; notes e-h,Ml(. 10:l-9),Chh{t sanctioned the teachina of Shammai; and if we are to take lUm as interpreting the uncleanneu of this pasage as fornication.ihenthat ii the nearest explanation of it in <cnpture (ML 5:32; 19:9)

Tbe various tianslatiaas are as follows: Young, nakedness of anythtna; Rotherham, some mat ter of shame; Peshitta, some evidence^prostituilon in l>er; flerl<eley. somethini^improper in her; Moffan, found her iirmodest in some way; Septuagint, found something unseemly'in her; Fenton, foimd repuT-ii»e Qualities In her. All of this seems to inoicate a serious moral sin

Whatever the intended thought, it is clear that divorce was not commanded here, bix permiaed becauM of tbe hardness of hearts (v 1; Mt. 19:8); that both divorced parties were free to remarry (v ~); that the first husband could not take the wife a second time; and that takingtlie same woman a second time wasan abomination toGod(v3-4)

Such things must be understood in the light of several things: that a wife became the actual property of the husband aod he became her lord and iTMSter (Ex. 21:7-11; 1 Cot. 11:3; Eph. 5:22-33; CoU3:18; 1 Pet, 3:5-7); that easy divorces were a common thingin those days among all nations; that Israel had been influenced greatly by such nations and were in tbe habit of obtaining divorces for the most frivolous excuses; and ttiat Moses simply tolerated certain practices because of the lurdrtess of the hearts of Israel. lleiKe, this special law of liniiting divorce for the one cause of unclean-neu. was needed

Pledge - outer garment ('Z4U3)

The outer garment of a poor man was utiully the ben he bad to offer a* a pledge; ttereforc, this Uw was for hii benefit, to he would not suffer the cold at night. It being large the gatment was ised asawrapbyday and a covering at mghl.It was uaiallyof wool and halt, of varying degrees of fineness, some enurely black and others white,usually marked with two broad crlpeuThc garment was shapclcu, hkc a sack, with head and arm. p.-nlnai(E.. 12:31).- but K>lmpon*m 6} thenwnrr,fsprclally at olgbl, that both here and in v 17;

Ex. 22:26 It is forbidden to be kept fioni the owner's use ai a pledge. Onemali did not change their garments at nioht.K) ttds heavy outer one wai ^ : To keep it from the poor w tumecetsary suffering; and thruuc :ii > to do «o was Justly condemned by law (Job 24:7-8). rhc outer garment is called a Uoak (Mt..'>:*0); gatniem(Ml. 14:36);r^ngnt0.1u27:3lT:and vesture (Rev. 19:13). In mou places In the N. T.

wfcM« aaniMoi Is ammian»A it Is this gauf nttiMoi that ii nicaa(>.<t. JL-? -8i 24:18> Jo. 13:4. 12i Acu l.M: 22: 20-23)

1 BecauM of wtckaAMis and back-ilidlasi (V 20)

2 BccauM you (fed not hearken to the *aic« of the Lord jom Cod (v 45)

Stacause yuu would not keep His comnsAodntenu and iQs catutes (v 45)

4 Tobc a dgn and a wonder to teach you and your children lessons forever (t46)

5 Because you did not serve the Lord wl!' ■ J .Jncss of heart for :i things (v 47)

C ri..iLi>c)fvu "uuiu not obey the voice of cod (V 62)

7f«cmboanhBei>cmvoflsraeK 28:49)

1 A fotelflB lUlloo (v 49)

2 swift as an eagle

3 With a foreign language

4 With a nerce countenance (v SO)

5 An nmiietciful nation

6 A destructive nauon (v 51)

7 A detenruned nation that will not give up unul full conquest of Israel is completed (v 52-57)

3 foreigfl nations from afat (28:49)

1 The Assyrians answered the de-scdptioo as here in v 49, and they were the first to fulfil v 48-57. They completely destroyed the northern kingdom of the 10 tnbes (2 Ki. 17). See Assyria in Index

2 The B abyloolaiis likewise met the requirements of v 49. above and fulfilled V 48-57. Thev completely destroyed the southern lungdom of the 2 tribes, 133 years after the Assyriaiu destroyed tbe lO-iiibe kingdom (2 Ki. 24; 2 Cht. 36). Babylon and iu king. Nebuchadnezzar, are pa rl i c ul arl y compared to eagles in a number of passages in the prophets Qer. 4:1-13; 48: 40; 49:22; Ezek, 17:3, 7; Hos. 8:1). Assyria and Rome are not especially referred lothus. Like many prophecies that have a double uf triple fulfill-mem, all three of these great empires could be referred to here. See Babylon in Index

3 The Romam. who also aiuwered the description of v 49, above, were the last to fulfll V 48-57 - about 686 years after the Babylonians destroyed the kingdom of J ud ah (Lk.Jl: 20-24). Since then (70 a. D.). luael has been scattered among the natiotu and only in recent years have lsraeUtt:s had a homeland where they have been partially rcgathering in accordance with a prediction found in Scriptive many times. See Iwael in Index

Dispersion of luael (28:64)

At least 45 Dmes Ciod speaks of Israel being sc^rtcrcJ ai:iuna the nations (v 64; 4: >:1-I0, 15-20;

31:29; -J9: Lev. •J6:33;

1 Ki. 14:15; Scti. 1:6; Ps. 44:11: 59: 11; 60:1; 106:27; Jer. 9:16; 13:24; 18: 17; 23:1; 30:11; 31:10:49(32.36; Erek. 5:10-12; 6:8; 11:16-17; 12:14-15; 17: 21: 20:23, 34; 41: 22; 15: 28:25; 29:13; 34:5-21: 36:19: Joel 3:2; ^ech.

1:19, 21; 7:14; las. 11: 1 Pet. 1:1). Many other icnptisei f>eak of the regathering of l«ael from among the naDons (30:3-4;Ps. 106:47; Im. 11:10-12; 43: 5; 54:7: Isa. 60:8-9; 66:19-21;)er. 29: 14: 31:8-9: Ezek. 20:34.41: 34:13:36: 24; 37:1-21: Mt, 24:31)

Man's rMPOO^Utv (2ft4}

On the surface thl I verse suggests that God was responsible for the people not)u.. r (aculues, but It literally

n^' ud not use their taculuct

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nii hat they might

ki«L>- 11.. 1^ Uti. I iic; did not use the means ot take the advantages w)ui h tin:., ..•• .1 :..-,ri,lr h.i.l jbove other n-'t i)o(wiic,

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should be. iijJ thcyliaJ eyes eager to •ee, ears eagrr til hear the WorduU<od, andbeartsc'. y it. tiiey would

have been J; but by not

using their own created faculDei the nght way It proved they had grieved God an ' ' ' ■ "' ■. 1

thcMol

This W «i ^jt.l.liM % 'J 'I ■ I". ^ » -i, - . i'. .J.

29). The ume complaint was made by

it«| ah and quoted in Ml.l3:14-16.which it a fisthcr explanatloo of tlii vetK. See I sa. 6:9-10. A mong those who re -fuse toheai.refusc to obey, and harden themselves when God glvci them the opportunity tobc broken and obedient, Pharaoh li an outstanding example, as well *i IsaeU see Harden in Index

Backsliding (28:63)

The theory that (..odwiU not punish. Judge, and condemn His people when they backslide and persist in dn and rebellion has no foundation in any attribute, act, promise, prophecy, covenant, or revelauon of God. He has been)ust and good to all in all ages, blessing men when in obedience andcuningthe ume men when in disobedience. He is no re ipecter of person sand nothing can cause Himtobe uoUke what He is and has revealed Himself to be. Cod has glvenhundredsof warnings for men not to backslide lest they be cut off and die in their ^ and rebellion to suffer the fate of all dnnen. He has given us manyexamplesof angels, demons, and men who have actually suffered and will yet suffer such destiny. The facts ate facts and must be accepted as such.

See 21 examples and 210 warmngs. p. 284of N.T.

56 things God promises to do:

1 Pluck the disobedient (note c, 28: 63)

2 Break off and cut off branches in Christ who refuse to beat fruit (Rom. 11:17-22; cp. In. 15:1-6)

3 Blot names out of tbe book of life (Ex. 32:32-33; Ps.' 69:28: Rev. 3:5)

4 Charge sin to the guilty, and Ly no means cleai them unless they repent (Ex. 34:6-7)

5 Cast 01* of tUs sight (1 Ki. 9:7: 2 Ki. 24:20; 2chi. 7:15-22; Jer. 7:15: 15:1: 23:39) 15: ICor. 9:27)

6 Cast away Qlos. 9:17: Rom. 11:

7 Cast out as flt for nothing (Mt. 5: 13: Lk. 14:34-35)

8 C ast out fore vet Q C ht. 28: 9) 8:12)

9 Cag down (THg. 25>8; Jer. 6:15;

10 Cast outlrorn ever showing any more grace or favor Qer. 16:13)

11 c"ast out as unprofitable servants (Mt. 25:30)

12 Cast down to hell (2 Pet, 2:4-6: Jude 5-7; Acts 1:25)

13 Cause to pensh (Dt. 8:11-20; 30: 17-20; Josh, 23:6-14: Job 36:12)

14 Curse blessings (Mai. 2:2)

15 CiKse with niany curses (Pt. 28: 20 witl 2 kl. I"?: 25; 2 Chr. 36; Lk. 21:20-24)

16 Cut off from His presence (Lev. 22:3; 2 Ki. 17; Lk. 21:20-24)

17 Cut off all who sin (Mai. 2:12: Rom. 11:22-24; 1 Ki. 8(7: Ps. 44:9: 60:1, 10)

18 Destroy Qer. 12:17; 1 Coi. 3:16-17; 10:1-iri; Jude 5-7)

19 Devout G»a. l:19:Jer. 1:16: 2:13, 17,19; 5:19: 9:13; 15:6: 16:11:17:13; 19:4; 22:9)

20 Deny men (2 Tim. 2:12)

21 Forsake them (2Chr. 15:2; 24:20; Ezra"5r!!!5

22 Forgive only when men repent (Lev. 2fil40-42; 1 Jn. 1:9)

23 Graff into Christ again" like branches in a viae or tree (Rotn. 11: 17-24)

24 Hew down and ca« into fire (Mt, 3:8-10: Jn. 15:1-6)

25 Hixt and consume Qosh. 24:20; 1 Sam. ll.;.l-25)

26 Give ly iiien who once knew Htm (Rom. 1:21-32; p. 284ofS.T.)

27 Petiiiit tlie oiKe saved to be lost when they go into in Qa. 17:12; p. 284of N.T.)

28 PutUshwlthdesUucooci fPs. 73:27: Dt, 29:19-28; Lev. 10 and 16)

29 Put stunibUngMocks before men (Erek. 120)

30 Poui out wrath (Dt. 11:16-21)

31 Pass eternal-death sentence on ngjKeoui who tign to lin (Ezek. 3:20; 1874, i4; 33:12-18; Rom. 6:16-23; 8: 12-13)

32 Remove out of sight (2 Ki. 23:27)

33 Render JugJce toevery nun according to his deeds (Pr. 24:12, 29; Ps. 62:12; Rom. 2:6) 2:3-4)

34 RefuK tocotm n uelUswordd Ki.

35 Refute to bear those who go too faf0sa.l:4-15;Pt.l::4-31) Pct.2:9)

36 Reserve them to be punished (2

37 TwBlitrpartoiii of book oflife

(Rev. 22:18-19)

38 TiTO&omihMB ffiMk. 7:22)

39 T»to ap ri—WW la tbein (Heb. iy.3i-i^ 11;rPet,3:12)

40 Set face against them (Lev.26:14-

41 Send unuuenchable"~wtath (2 Chi. 34:25; Col. 5:5-8)

42 Make them examples In eternal heU^('JPet,'i:4;Jude5-7Tlsa.M:22-24i

43 bbow no leniency when men have gone into apostasy (Heb. 6:4-6; 10:28-29; 2 Pet, 2:4; Jude 5-7)

44 Spue them out (Rev. 3:16)

45 Utterly forget them Qex. 23:39)

46 Unerly forsake them Qer. 23:39)

47 Uttetly cut them off (S um. 15:30-31: 1 Kl. 9:7; Jn. 15:1-6)

48 Smite with plagues (28:27-35)

49 Smite as a reea is"crusbed (1 Kl. 14:l5)

50 Not mare (Du 29:20; Jer. 13:14; 21:7: Ezek. 7:4-9; 18:9-10; Rom. 11: 21: 2 Pet. 2:4-5) (1X29:20-28)

51 Smoke In wrath againg wicked

52 Abhor them (1X28719-26)

53 Hide face Trom them (Dt. 28:20)

54 Heap mischiefs vpoa thepi (Dt.

32:23)

55 Devour them with destructions (Dt. 327^5 28:36-41)

56 Reward them that hate Him (Dt,

Man's part in his destiny

There are many simple natements in Scripture revealing man's part in his own damnation or salvation. It isGod's will that none perish,but that all should come to repentance (]n. 3:16: 1 Tim. 2:4: 2 Pet. 3:9; Rev. 22:17). If men wUl not meet God's termsthey will be lost (Mk.l6:16; Jn.3:3, 5:Pr. 1:24-31): and if any become saved then turn back on God and peisin In rebellion until dea^. He is not responsible. If it were uptoGodonly to save the lost and take them to heaven, all would be saved;but since all are not going tobe saved, this provesthat man doeshave apart in ttie matter. Actually, the failure of any man tobe saved is bis own failure, not God's

196 things men can do:

1 Repent and believe the gospel; they are commanded to do so or be lost (Mk.l:15; 16:16; Lk. 13:1-5; Jn. 3:16: Rom. 1:16; 10:9-10)

2 Accept or reject tbe gospel of their own free wlU On. 1:11-12; 3:16-18; Rom. 1:16; 1 Tim. 2:4: 2 Pet. 3:9: Rev. 22:17)

3 Follow or refuse to follow Chiig a any time (Mt. 16:24: Mk.8:34; 10: ■21; Lk. 9:23; Jo. 12:26: 1 Pet, 2:21)

4 Stumble at the Word (1 Pet, 2:8)

5 Cag off first faith (1 Tim. 5:12)

6 Can away confidence (Heb. 10: 35) Heb.l2:15:Jer.l6:13)

7 Fall from grace (Gal. 1:6-8; 5:4;

8 Fail of the grace of God (Heb.12: 15) 3:14-18)

9 Fall fromownstedfastness(2 Pet,

10 Be lost after receiving eternal life (as in the case of Judas: see Jn. 17: 2 with 17:12; p. 284 of N.T.)

11 Become entangled again in 3 things:

(1) The law program (Gal. 5:1,4)

(2) Affairs ofthisUfe(2Tlm. 2:4)

(3) Sins of world (2 Pet. 2:20-22)

12 Become worse off after knowing God and then backsliding Oer.7:'26; 16: 1-2; MU 12:43-45: Lk. 11:26: Jn. 5:14: 2 Pet. 2:20-21)

13 Turn from God and be lost (Dt. 29:18-28; GaL 1:6-8; 5:4; 2 Pet. 2: 20-22)

14 Be separated from God by going back into sin Gs^ 5^-)

15Coagray(Pt.28:10: Ezek.l4:ll; Mt, 18:12-13; I Pet. 2:25; 2 Pet. 2:15)

16 Leave first love and be removed from Chnst (Rev. 2:5-6) (Mt.24;12)

17 Wax cold in love to God and man

18 Forget ever being purged from lin by the blood of Chrig (2 Pet. 1: ^

19 EnfrorathefaithO riin.6;10,21)

20 Perish if cease to hear and follow (Dl. 8:19-20; 28:20-22; 30:19: MU 18; 14; Jn. 10:'28-29: 1 Cor. 8:11; 2 Pet. 2:12-22) 1:19)

21 Make shipwreck of faith (I Tim,

22 Neglect salvation and fail to escape wrath (Heb. 2:1-3)

23 Be rencwedafterbacksliding(Ps. 51:10) unleu they become apostate 0leb.6:4-9, notes; 10:26-29, notes)

24 Depart from the faith a Tlm.4:1)

25 Depart from iniquity(2Tim.2:19)

26 Depart from God's Word (2 Sam. 22:23)

NOTES ON DEUTERONOMY CONTINUED

11 Depart from God (2 Sam. 22:22; I»a. ^9:13: Hos, 1:2)

28 Depart from following God (2 Chi. 34:33; Ps. 18:21: U9:i02)

29 Depart out of the way fMal. 2:8)

30 Depart from God in the bean Qer. 17:5; Heb. 3:12) 4:9)

31 Let Wofd depart from bean (Di.

32 Have Holy Spirit depart from them (1 Sam. 16:14)

33 Have the Lord depart from them (1 Sam. 18:12; 28:15-16)

34 Refuse to keep God's command-ments(Ex. 16:28; Neh. 9:16-17) 78:10)

35 Refuse to walk in God's law (Ps.

36 Refuse to return, after backsliding Qet- 5:3; 8:5; Hos. 11:5)

37 Refuse and rebel Gsa. 1:20)

38 Refuse to heat God's Word Qet. 13:10)

39 By patient continuance seek for eternal Ufe (Rom. 2:7) 12:14-15)

40 Continue foUowingGod (1 Sam.

41 Be disciples onlyif they continue in the Word (Jn. 8:31)

42 Continue in love of Christ, or discontinue at will (Jn. 15:9)

43 Continue in grace (Acts 13:43) or fall from it (Gal.l:6-8; 5:4; Heb.l2;15)

44 C ontinue in the faith (Acts 14:22) or discontinue at wiU (1 Tim. 1:19; 4:1: 5:12; 6:10. 21)

45 Be blessed only if they continue in His goodness (Rom. 11:22)

46 Beblessediftheycontinuein the faith (CoL 1:23: 1 Tim. 2:15)

47 Be finally saved if they continue in the truth (1 Tim. 4:16)

48 Let eternal life cootinue in them (1 Jn. 2:24-25), or have it uken away through sin (Rom. 6:16-23; 8:12-13; GaU 6:7-8)

49 Lightly esteem God, after salvation (Dt. 32:15-20) (Gal.6:l)

50 Be restored if sin is committed

51 Be corrupted again after escaping corruption (Ex. 32:7: Dt.4:16, 25; 9:12: 31:29; 32:5; Eph. 4:29; 2 Pet. 1:4; 2:12, 19-22)

52 Be corrupted from the simplicity in Christ, like Eve (2 Cot. 11:3)

53 Be drawn away of their own lusts, die again spiritually and be lost (las. 1:13-15)

54 Draw back unto perdition instead of progressing with salvation of the soul (Heb. 10:38-39)

55 TumtheltbackonGodOer. 2:27)

56 Sli de back with a perpetual backsliding Get. 8:5) 46:5)

57 Be turned away back (Jer. 38:22:

58 Slide back like a backsliding heifer (Hos. 4:16)

59 Look back and become unfit for the kingdom of God (Lk, ft62)

60 Goback and walk no more with God and Christ (Jn. 6:66) 14:14)

61 Be filled with their own ways (Pr.

62 Play the harlot again Qer. 3:6)

63 CommitadulteryagainCIer.3:8), and notlnherit the kingdom of God (1 Cot. 6:9-11: Gal. 5:19-21: Rev. 22:15)

64 Return if they want to Oer. 3:12, 22), though not forced by God to do so (Rev. 22:17)

65 Bebentonbacksliding(Hos.ll:7)

66 Be healed of backsliding if they WiU return Qer. 3:22: Hos. 14:4) 5:6)

67 Have increasedbackslidingGet.

68 Have many backslidings Qer. 14:7) 7:24)

69 Go backward, not forward Qer.

70 Be assured that God will not forsake them(Dt.4:31: 31:6-8; Heb.l3:5), until they break His covenant (Dt. 31: 16-17; IChr. 28:9; 2 Chi. 15:2; Isa.1: 28; Jer. 23:33, 39)

71 Forsake the covenant (Dt. 29:25)

72 Forsake God (Dt. 32:15; Judg.10: 10,13; 12:10: IKi, 11:33: 2 Ki. 22:17: 2Chi.l2:5;Isa.l:4;Jer.2:13) 18:18)

73 Forsake commandments (1 Ki.

74 Forsake the rightway(2Pet.2:15)

75 Sin until God will not have mercy again (Dt. 29:20; Jer. 13:14: Ezek. 5:11; 7:4-9; 8:18; 9:10; 24:14; Rom. 11:20-21; 2Pet. 2:4-5; Jude 5-7)

76 Endure to the end if they want to (Mt. 10:22; Jas. 1:12; 5:11)

77 Be moved away from the hope of the gospel (CoL 1:23)

78 Reap corruption instead of eternal life if they sow to the fledi (Rom. 8:12-13: Gal. 6:7-8)

79 Live and walk in the Spirit, though not forced to do so (G al. 5:16 - 26)

80 Die again when sin is commined CRom. 6:16-23; 8:12-13: Jas. 1:13-15: 5:19-20)

81 Become reprobate withoutChtist inthem(lCor. 9:27, note; 2 Cor. 13:5)

82 Become haters of God and full of sin (Rom. 1:21-32)

83 Be given up by God to the lowest ^s and suffer death and bell (Rom.1: 21-32)

84 Backslide to the point of despising and abhorringGodO-ev.26:15) 23)

85 WalkcoDtrarytoGod(Lev.26:21,

86 Refuse at anytime to go on with God(Dt.28:58-63:Rom.6:16-23) 20)

87 ProvokeGodto wrath (Dt. 32:15-

88 Be destroyed of God if they turn away from Him (Num. 32:15)

' 89 Turn their hearts away from God j and be cut off in an (Dt. 30:17-2CO I
30 Be blessed again if they turn from

their ans and confess them (1 Ki. 8:33-35: 2 Chr. 6:26, 37; 7:14), and cursed if they live in sin again (2 Chr. 7:19; 30:6-9) world(GaL4:9)

91 Tum again to the things of the

92 Turn aside after Satan (lTim.5: 15) 4:1-4^

93 Tan ears from the truth (2 Tim.

94 Tun from their righteousness and die in sin (Ezek. 3:20; 18:24-26: 33:12-18; Rom. 8:12-13: Gal. 5:19-21; 6:7-8)

95 Endure for a time and then fall away andbe lost (Mk.4:17-19; Lk.8:13)

96 Remember Lot's wife, Lucifer, angels and others that warn of falling from God's grace (Lk. 17:32; 21 ex-

; amples. p. 284ofN.T.) I 97 Abide in Christ if they want to, I as they are commanded to do, or be I cast forth as branches to be burned Qn. i 15:1-6; 1 Jn. 2:24-25; 2 Jn. 9)

98 Be destroyed if they do not con-tlnue to please God (1 Cor. 10:1-13;

i Jude 5-7)

99 B e bewitched not to obey the ■ gospel(Gal. 3:1:5:1-7) (2Tim,2:12)

100 DenyGod and be denied by Him i 101 Love this present world again (2 I Tim. 4-10), and be lost (IJn, 2:15-17)

102 Have an evil heart of unbelief in ! departing from God (Heb. 3:12) 12) i 103 Be hardened through sin (Heb. 3:

104 Come short of enteiing heaven and eternal rest (Heb. 4:11) 6:4-9)

105 Be rejected and bebumed (Heb.

106 Suffer certain judgment and wrath(Heb.lO:26-29) Cor.3:16-17)

107 Be defUed again (Heb. 12:15: 1

108 Become blind and forget tbey were one time purged from their old sins (2 Pet. 1:9)

109 Be secure and never fall if they want to be (2 Pet. 1:4-10)

110 Repent and do their first works again if they have backslidden (Lev. 26:40-42; Dt. 4:29-30; 30:1-10; 1 Ki. 8:33-34: 2 Chr. 30:9; Isa. 1:18-20; Jer. 3:4-22; 4:1-2,14: 6:16; Hos. 14:4; Mai. 3:7; Mt. 23:37: Rev. 2:5-6: 3:8-21), or they can refuse to repent and be lost Osa. 1:20; Heb. 12:25-29)

111 Become a castaway (1 Cor.9:27)

112 En from the truth, die again, and need to be converted again to have eternal Ufe (Gal. 4:19; Jas. 5:19-20)

113 Be converted or bom again more than once (note p, 207 of N. T.)

114 Be damned if first falthis cast off (1 Tim. 5:11-15; 6:19-21: 2 Tim. 2: 17-18: 4:10) 3:15)

115 Hate and lose eternal life (1 Jn.

116 Sin again and not be a son that abides forever 0n.8:32-34) (Mt.6:24)

117 Serve onlyone master at a time

118 Be known only by acts of obedience (Rom. 6:16-23. notes)

119 Live after the flesh and die spiritually (Rom. 6:16-23: 8:12-13; Gal. 5:19-21; 6:7-8: Jas. 5:19-20)

120 Commit an and be of the devil, not of God (1 Jn. 3:8)

121 Be deceived to dunk theycan inherit the kingdom of God even if they sin (Rom. 1:21-32; 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8)

122 Continue to hold fast to the end (Heb. 3:6, 11-14:4:11:6:11-12)

123 Be led away with the error of Satan (2 Pet. 3:14-18)

124 Become apostates (Heb. 6:4-9; 10:26-29, note^

125 Be sanctified by the blood of Chnst. then backslide and trample it under their feet (Heb. 10:26-29)

126 Become unbelievers again (Lk. 8:13; Heb. 3:12; 4:11) 1:21-32)

127 Become worthy of death (Rom.

128 Believe in vain <1 Cot. 15:2: 2 Cor. 6:1) stroyed(Gal.2:18)

129Build again things once de-

130 Have Chria formed in them more than occe (GaL 4:19) Jn.l:9)

131 Be forgiven more than once (1

132 Labor lor eternal Ufe (Jn. 6:27)

133 Forget God after knowing Him (Dt.8:U-14: 32:18: Pr.2:17; Ezek.23:35)

134 Frustrate the grace of God (GaL 2:21) diego^el(CoLl:23)

135 Be moved aw ay from the hope of

136 Be beguiled to turn away from Chria (CoL 2:18-19)

137 Deny the faith (1 Tim. 5:8)

138 Wax wanton against Chria (1 Tim. 5:11-12)

139 Harden dieir hearts againn Goo and be cut off pu 15:7; 1 Sam, 6:6; Ps, 95:8: Heb. 3:8. 13. 15: 4:7)

140 Be deceived by an (Heb. 3:13)

141 Refuse to keep under the body and become a caaaway (1 Cor. 9:27)

142 Live onlyif they hold fast to the Lord (1 Th. 3:8)

143 Have their souls saved from death mote than once (Jas. 5:19-20)

144 Be in danger of damnatioo after they have been saved (1 Tim, 5:11-15: 6:19-20: 2 Tim. 2:17-18; 4:10)

145 Serve sin again0n. 8:31-34;Rom. 6:16-23; 8:12-13: Jas. 5:19-20)

146 WitherUke a branch and be cut off and burned (Jn. 15:1-6)

147 Reap corruption inaeadof eternal Ufe if they sow to the flesh (GaL 5:19-21; 6:7-8)

148 Remain God's house jf they hold firm to the end (Heb. 3:6)

149 BepartakersofChriaif they hold stedfast to the end (Heb. 02-14)

150 Let the truth slip from them after knowing it (Heb. 2:1)

151 Escape if salvation is not neglected after receiving it (Heb. 2:3)

152 Come dion of eternal tea (H^. 4:1)

153 L ab or to alter into re n (Heb. 4: U)

154 Hold faa their profession (Heb.4: 14)

155 Fallawayandbelost(Heb,6:4-9)

156 Show diligence to the end or neglect and be lost (Heb. 2:3; 6:11)

157 Become slothful and fail to inherit eternal life (Heb, 6:12)

158 Lay hold of eternal Ufe or refuse to do so (Heb.6:18-19; 1 Tim. 6:12,19)

159 Hold fast to deceit and refuse to return to God (Jer. 8:5)

160 Hold to God or Satan as they choose (Mt. 6:24: Lk, 16:13)

161 Hold the truth in unrigbteouaiess andbe lost (Rom. 1:18-32) Th.5:21)

162 Hold fast that which is good (1

163 Stand faa or give in (2 Th. 2:15; 1 Tim. 1:13)

164 Lay hold on eternal Ufe (1 Tim, 6:12. 19; 1 Jn. 2:24-25)

165 Hold fast the profession of faith (Heb, 4:14; 10:23)

166 Hold fast until the end (Rev. 2:25)

167 Hold fast and repent (Rev. 3:3)

168 Hold fast to their crowns lest others take them (Rev. 3:11)

169 Sin wilfully after they have received the knowledge of the truii and been sanctified bytheblood (Heb. 10: 26-29)

170 Receive fiery indignation and judgment i f they sin wllfuUy (Heb.. 10:26-31) wiU(Heb.l2:l)

171 Lay aside every weight if they

172 Make straight paths for their feet orbe turned out ofthe way (Heb. 12:13)

173 Look diUgently so as not to fail of grace and permit bitterness to defile the soul (Heb. 12:15-16)

174 Become fornicators like Esau if they fail of grace (He*. 12:15-16)

175 Refuse God and incur His wrath to destruction (Heb. 12:25)

176 Have grace again to serve God or be punished with fire (Heb. 12:28-29)

177 Go to perdition by drawing back (Heb. 10:38-39)

178 Fall through unbeUef as did others(Heb.4:ll:lCor.lO:l-13:Jude5)

179 Become slothful and fail to inherit the promises (Heb. 6:12)

180 nee for refuge and lay hold of hope (Heb. 6:18)

181 FoUow peace and hoUness or commit sin and be lost (Heb. 12:14)

182 Be kept by God's power by committing their Uves to Him(l Pet. 1:5)

183 Gird tp the loins of their minds, hope for, and wait for salvation (1 Pet. 1:13)

184 Fashion themselves to their former lusts and be lost (1 Pet. 1:14)

185 Lay aside aU malice and sin and

be saved or Uve in tiiem and be lost a Pet. 2:1; 2 Pet. 3:17)

186 Sin and die again, or Uve right and continue to Uve (Ex. 32:32-33; Ezek, 3:20; 18:4. 20-24; 33:13-16: Rom,l:18-32; 6:16-23: 8:12-13: ICor. 6:9-11: GaL 5:19-21; 6:7-8; CoL 3: 5-10; Jas, 5:19-20)

187 Transgress the doctrine of Christ and be loa (2 Jn, 9-10)

188 Defile the temple of God and be desroyed (1 Cor. 3:16-17; Heb. 12; 15; Rev, 3:4-5; 21:27)

189 Receive the Wc«d of God with joy, continue awhile and then be loa (Lk, 8:13)

190 Incur the death penalty every time a death-penalty sin is commined (Ex, 32:32-33; Ezek, 18:4, 20-24; Mk, 7:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal.5:19-21;CoL 3:5-10; Jas.5:19-20)

191 Continue to glorify God or refuse and be lost (Rom. 1:18-32)

192 Walk after the flesh and be loa any time they want to (Rom, 6:16-23; 8:1-13; GaL 5:16-26: Coi. 3:5-10)

193 Live and walk in the Spirit, not fulfilUngthe lusts of the flesh, and be saved (Rom. 6:16-23; 8:1-13; GaL 5: 16-26; CoL 3:5-10)

194 Sow to the flesh and reap corruption, or sow to the Spirit and reap Ufe everlasting (Gal. 6:7-8)

195 Putofftheoldman ind be saved eternaUy (Eph. 4:22-32; CoL 3:5-10)

196 Conform totally to the gospel requirements of holiness, without whichno man shall see God, or Uve in sin and be loa (Rom, 6:16-23: 8:1-13; GaL 5:19-21; 6:7-8; Eph, 4:24-32; 5: 1-18: CoL 3:5-10)

197 Obey the hundreds of warnings, commands, and terms of God and enter into Ufe, or Uve half-hearted and indifferent and be loa Qude 20-24)

198 Profit by the past experiences of angels, demons, and men who were once in God's grace then went into sin, and became loa; or they can fooUshly reject all such examples and refuse all requirements of God to

become loa themselves. See 21 examples and 210 laws and warnings, p. 284; also cotn-mands, p. 313-16 of N.T.

Add drunkenness to thira (29:19)

This is a proverbial saying either denoting the utmoa indulgence In aU sensual grarifications and fleshly luas, cc referring to drinking iniquity Uke water Qoh 15:16)

6 marks of apostates:

1 Turning away from God in the heart

2 Idolatry (vl8)

3 A zeal to lead others away from God and thus become a root of gall and binemess to them

4 Pride and presumption which cause one to laugh at sin and make Ught of evil (V 19) the bean

5 Walking after the imaginations of

6 Living a Ufe of self-gratification and sensual luas

God's vow to apoaates (29:20)

God promises not to have mercy upon thebacksUder whose heart tsins away from Him and becomes apoaate (v 18-20; Jer. 13:14: 21:7; Ezek. 7:4, 9; 8:18; 9:10; Rom. 11:21). God did not spare Israel (Rom. 11:21; Jude 5), or the antedeluvians and faUen angels (2Pet. ■2:4-5), so we cannot expect Him to ^lare other apostates. See 56 things God promises to do. p. 237 6 judgments of God upon apoaates:

1 No mercy (v 20; Heb. 10:26-29)

2 His fierce anger againa them

3 He will lay upon them all the curses wtinen in this book heaven

4 Blot out their names from under

5 Separate them from the righteous to be punished (v 21; 2 Pet. 2:9-10)

6 Make them examples to coming generations of His wrath (v 22-28)

8 things God blou out (29:20)

1 Names under heaven (v 20; 9:14: Ps. 109:13-14)

2 Name in heaven - out of the book of Ufe (Ex. 32:32-33: Ps, 69:28; Rev. 3:5: 22:18-19)

3 Sins (Acts 3:19) 25:44:22)

4 Transgressions (Ps. 51:1; Isa. 43:

5 Iniquities (Ps. 51:9)

6 Curses (Num. 5:23)

7 Remembrance (IX 25:19)

8 Law of Moses (CoL 2:14)

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NOTES

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*i ■ !■ 1

1 God (V 10. IJ-IS)

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5 All Uie r^cl

6 LitUe oiiv 1 (V U)

7 Wlvei ID itf^el

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; joj to come (v 14-16)

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I To ettjbliUi I iniel «t « ip«ci«l people unno ood (y 13) - To be their Ood

3 To fulfil Hit ptumlic to them

4 To fulfil lUi pronu« to Abt^am. luac, Aod J^u6

SToluvcjpcv ' .Uy(vU-15)

8 PtcUictiom , (2'Jtl8)

1 The Lord will xtct ipjre hlin (the apostate, v 20. Cp. C Pet. i4-95 Jude 6-7)

J The anget aitdjealowyof Jehovab shall anoke agiiDA him upoabUn

3 All iIk ciSKiof the law shall come

4 lilt oaine shall be bloaedout from under heavea

5 The Lord shall lerarate him unto evil from all the tnbcj of 1 stael (v Jl)

6 OeaeraUotM to come shall woaJei at the plaijuet of apostates (v CJ)

7 Their whole land diaU become bar-ten and unfit for human habitaaoo (t 23)

d ^uch judgments will be the talk of aUnauoaiwbowillrucot^zc the tund of God in such cuncs (v .M-28)

10 predict! JOS of Mo»:s (30:1)

1 Complete (ulflllinentofthebleu-iogi and then all the curies of the law (V 1)

2 Dispenion among the nations

3 Calliog to mind among the na-uooi the rruny curies of Cod iv>on them, (ThcK first 3 aatemeau are in fulfiUment)

4 Renan-conversion of I sr a e 1 to ood, and new Ufe to obey the Lord with all the he on and uul (v 2, 6, S). This awaiufulfillnientin the Millennium (Isa. 66:7-8; Zcch. 1,:;10-13:1; Rom. 11:25-29) (v3)

5 Liberation of Israel from captivity

6 God showing mercy again

7 The 2nd advent of Christ and the regathering of Israel from all nations (»3-5:lta. 11:11-12; Ml. 24:29-31)

3 Isael safely settled in Palesune and blessed of God with goodness and offjpnng above their fathers who came out of Egypt (V 5)

9 Judgment upon Istael's (V 7; Joel 3; Zech. 14; Mu

10 National prosperity (v J-iu, •.i;iui ft 11 -14; Mlc, 4; Joel 2; Acts 15:13-18) 3 great return's" of this prophecy

1 Keturn oftstdcl toood - conversion (» 2.6.3; Isa. 66:7-8: tzck. tC:lG-37: 28; /cclu 12:10-13:1; Rom, 11:25-29)

2 Hetumof Igacl toPalcstine fv 2-5. 8:Ccn. 4*10; Isa. 11:1-12; Jer. 24: 5-7; 30:3-31:40: 32:37-44; :J3:7-22; Ezck. %1 11-31: 36:1-28; :j7:l-28-Mi. i)

Jcsut Christ to the earth

<v 3, L-cii. 13:10: Isa.5*;i0-:!l; 63:1-6: Dan, 2:44-45: 7:13-14. 22; Joel '2: 1-3:21: Oba. 15-21; Zecll. 14: Mt. 24: 29-31: 25:31-46; Acts 15:13-18; 2 Th. 1:7-10; Judc 14-15; Rev. 1:7; 11:15; lftll-21)

7 resul t- ■• ' r ■■■ -,- r^ion (30:2)

1 Wh. 1 10 cod (V 2, 6. 8. luj

2 DcUvexancc from captivity (v 3-5; Kom. 11' ■: • . ■ '

3 Han .(v3)

4 Eterii-. ^,i^..v -iih

greater material blcsdngi tlunuvcr (v 5. 9-10)

5 Wholehearted love for God (v 6)

6 New and eternal Ufc

7 Judtiiiieiit i4H>n ciK-mies (v 7) Many oilier results arc nienuoned in

other ptofihecies. but lltsc are luffi-cient to reveal the glotious future of Israel

The return of t.od (30:3)

TUspatsage speaks of tli the

Lord God ol luael and . r to

l.od the Fatliet wlw. jccoidiiiu lo ^rlp-ture will come to the eanh at the 2nd ad vent of C lirirt (note J. Dan. 7:22). Or,

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WheolB^al 1 1 r egathered (30:3)

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advent of Chna; t leic reiialhcring

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after until all.. every

part of the cariu ^ii.i. wiiz-i^Mt. 34:29-31)

^O"-' ^ 3 f the last dav> rJ0:5l

1 . ' tbelr teues (« 1)

2 Return - coaveruoa (v 2. 6. 8)

3 Whole-hearted obedience to God's voice (V 2. 8)

4 Oclivetancc from capuvity(v3)

5 Mercy from i..od again

6 Return of cod and Messiah 3-S)

TCompleter-- •' iiofItrael(v

8 Potsesaion J land (v 5)

9Goodne»su: ._ ifeaiothero

10 Increase of the nadon above days of the past (v 5, ?)

11 Circumcision of thettearlto love God with all ihehcan and soul (v 6)

12 New life from God

13 Victory over all eoemiet (v 7)

14 Freedom from former cutks

15 Freedom from persecution 16(Jbedieace to cod's Word(v 8) 17 Blcssintt upon every under'Uking(v IS Blessing upon live stock 9)

19 Blessing upon crops

20 Full fellowship with God

2fold return of Israel f30:8l

1 To the lord (v 2. 6. 8. 10)

2 To their own land (v 2-5.8-10) We are to understand both m a literal

•en»c, as we do in the case of Jacob returning tBiiic (ccn, 31:3, 13. 32:9); of Moses returning to Egypt (Ex. 4:19. 21); and of others returning to tlieir former state and place (Lev, 25:1. 13. 27-28,41: Ruth 1:8; Ezek. 16:56: Hot. a-5; 5:15)

12 statements of God to luacl:

1 Vou shall return unto the Lord (v 2)

2 A remnant sJiall return(lsa.l0:2i)

3 Return unto Me (Isa. 44:22)

4 Let the wicked return unto the Lord psa, 55:7)

5 Return again unto Me (Jcr, 3:1)

6 Retum,backtlidinglstael(Jer,3:12)

7 Return,backsliding children fler. 3:22)

8 If thou wilt return Oer.4:l; 15:19)

9 Return... every one from his evil 0er.l8:ll:35:15) lK;art0cr.24:7)

10 Return unto Me with tlie whole

11 Ketuni unto the Loru (llos. 14:1)

12 Return unto Me, and I will return imio you (Mai. 3:7)

1 ichooscfrom (30:15)

...(vl5) - Life or death (v 15. 19)

3 Love or hatred of God (v 16)

4 Walk Incod'iwaysor reject them

0 Keepcofiimandments.ttatutes, and judgments or uansiuca lliem

6 Cleave to <.,od Of turn away Irom Him (V 17, 20)

7 I lear tod or refute to bear Him " *^ —' ' - rhv3 gods

guickly (v 18) 1> -• k(V I'J)

4 coiiinunds - rel atioiitliin with God

rraiTCi—

1 Love the lord your cod (v 16)

•• w >i •■- ■'•- . -

:iK-nts. Statutes,

an- ,—......I. i— ,-.H:t)

4(;iK>usc life (V 19)

ilijaii' : ••' ■ "-I Ui_(.1:..,

1 L.. 4:2 J)

2 M -1:17: Du 31:19 90)

3 Mi(l..]:> {' V. : ' . ' . IJ

4 Deborah QuJvu 5.1-31) 6 Hannah (1 ^ ' !0)

6 David (2 >.. . 18; etc.)

7 Nolonion (1 i jng 1:1)

8 As.ipli (Vt. 50, 73-S3)

9 tieman (I's, 88) 10 filian (I's. 89)

11 Ol-'-atcU. (Lt, 1. 1- JO) 15 Mary (Lk. 1:45-66)

10 facu about Cod (32:4)

' "- ►■ 'Vltll (V 1)

(V 1-2) J.J. trine (v 2)

4 He has a name (v 3)

5 He it great

C He it the Rock (v 4)

7 Hit work IS perfect

8 All Hit acts of judgment are just

9 He It a cod of Uutli aoj without iiii.^iiity

10 He it just and tigtiteous

4 uses of the word "rock" (32:4)

1 A symbol of c.od :

(1) Ihc stable and sltont; t)ne (v 4; Isa. 17:10) Ps.8'J:2C; 25:1)

(2) The Rock of salvaDon fv 15:

(3) The Rock that begat thee (v 18)

(4) The Rock that sold tliem(v 30)

(5) The Rock of Israel (v 37: 2 Sam. 23:3)

(6) No Rock like God (1 Sam. 2:2)

(7) Jehovah is my Hock (2 Sam.22: 2, 47: Ps, 18:2, 46: 28:1; 32:1; 42:9; 62:2. 6-7; 71:3)

(8) NoneUkeHim(2 Sam.22:32)

(9) 1 he Rock of my refuge (PSb 94; (10) A great Rock (Isa. 32:2) 22)

2 A symbol of Clinst:

(1) A Rock oT oTTencc C".8:14; Rom. 0:33; 1 Pet. 2:8)

(2) A spiritual Rock (1 Cor. 10:4)

3 A literal rock. J type of Clirist (Ex. 17:6; Num. 20:8-11; 1 Cor. 10:4)

4 A literal rock not as a type (Num. 2.1:9; Isa. 2:19-21; Rev. 6:15-16)

6 reasons for reading the law (31:12)

1 That they may hear (v 12)

2 That they may learn

3 That they may fear the Word

4 That they ma y observe to do all tlic words of the law. not only a part of it

5 Thatthcircliildrenmayliear(v 13)

6 That they may learn to fear tile Lord as long as they Uve on eanh

4 a miles of true doctrme (32:2)

1 As tile rain. It sliall coiix: drop by drop,beginning slowly and increasing more and more until llie whole rcvcla -tioo is complete (v 2; l$a. 2'>.9-ll: 2 Tim. 3:1C-17)

2 Asttiedew. It shall descend gently, silently, and mysteriously upon the heart and ear. moistening and briiigintt refresfimcnt (v 2)

3 As the small rain. It will be like sweeping diowers, accompanied by a stronkt gust of wind

4 As tile sliowers . It shall be like con-Uiiual rain wliith is necessary for tlic nlaiiting and harvesting of tlie crops

5fold character of Israel (32: .S)

1 They have corrirted themselves (v

2 I hey have marks of idolatry 5)

3 Ihey .ire perverse and crooked

4 They are foobsh and unwise (v 6)

5 Tfiey are incunsidetate and forgetful ol cod and His merciful deahng^ ConUast tlieir character with that of c;ud in V 4

Isr ael corrupted (32:5)

Heb. tliachatli . to decay; ruin; batter: catt off; corrupt; destroy; lose; mar: peiisli: bucoinc utterly waste and good for nothing. Not only did c.od see and declare that Israel wouldcom|r>t litem -selves after the dcalli of Moses i|p to the very last days(4;25: 31;2J). but lie also accused tliem of .ilready cotrifit ing tJieinielves (v 5; 9:12: tx, 32:7). Israel became increasingly corrt^^t before cod tiaough tlie periods of the >udges Cfudg. ".:: 19). lU-riiK's (v (:hr. 27:2; Isa. 1:4: Jer. • . 10:47;

•28:17: llos. 9:9; . . .„iJ the

captivities (Neh. 1:7; Mai. J:ii). This Heb. woid IS used in all tlictc p.issage^ The saiiH! idea it found in the N. T. where ttic apotilrs warn lh.it christians call : . ■ t!,^.,,

t»»' :<h.

4:2.., . I iiiov 10)

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priest Would miVc the mnV with r ..Int. with >.

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1 Ills mayrcfertothcmarksor idolaters

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Ucc wasvery ancient and in India the

wilit iaiiilut>e iiu Mil ul Ills. Ia..! "Cortn>t,you have not liis,->ijn'sf. ;.' You wayward and fickle race" 7fold preservation o(Israel (32:10)

1 cod found Git., sustained) him in the wilderness (v 10)

2 He led him about (v 10-12)

3 He instructed him (v 10)

4 He kept him as the apple of His eye

5 He preserved him from idolatry (v 12) (vi3)

6 He exalted him among the nations

7 He gave him material prosperity (v 13-14)

9 tins of Israel after salvation (32:15)

1 Forsook Cod after He made him (the nation) Jeshurun, the upright one. and alter He became tlie Rock of salvation (v 15), begetting and forming him into His own son (v 18)

2 Lightly esteemed the Rock of salvation (wliicli proves Israel once had lalvauon from God, v 15, 18)

3 Provoked God to jealousy with strange gods (v 16. 21)

4 Provoked Him to anger with many abominations of tlie heathen 17)

5 sacrificed to devils, not to God (v

6 Sacrificed to godswtiom tie did not know, for Jelcvah only was known to him

7 .sacrificed to newly invented gods whom the fathers knew not

8 Became unrrdndful of the Rock that bcjjatthemfwhich proves Israel had tlic newbirth.v 18:Gal. 3:8;4:29;lleb.4:2)

'J Fornot cod. who formed and made liim the just and untight one(v 18. 22)
20 predicDons of Moses (32:19)

1 I will lude My lace Irom them: 1 will see wlut theu end shall be (v 20)

2 I will move them to jealousy with men who are not now My people (v21)

3 1 will provoke them to anger witli a foolish nation

4 A fire kindled in My anger shall bum in the lowest hell to consume the men who increase on the earth, and to set the foundaDons of the mountains on lire (v 22) sj)

5 1 will heap mischiefs upon them (v

6 1 will wild My arrows i^oii them

7 lliey shall suffer hunger, drought, and bitter destruction (v 24)

8 Beasts shall devour tliem

9 Poison serpents shall bite them

10 The sword of foreigners shall destroy them (V 25) them

11 FerroT from wiildn shall destroy 1'2 I will s« alter them (v 26)

13 1 will make tlie remembrance of them to cease among men

U I heir loot shall slide indue time, for their calamity is at hand (v 35)

15 Tlie Lord shall judge the people, .uid change His mind to have mercy upon them when they become helpless (v36)

16 In tliat day I will inquire of their gods whom tliey tiuaed and served fv 37-38)

17 I will then remind them that I am the true cod - the only i me wIkj is eternal and can kill and make alive, wound and heal; and none can deliver out ol My hand (v 39-40)

18 When I judge I will render vengeance on My enendes and reward thciti that hate Me (v 41-4'J)

19 God will avenge the blood of His servants and render vcngeaTce to His adversaries (v l;i)

■20 He will be merciful to Hit land and His people

7 reasons enemies victorious (3'2:31)

1 Israel was void ofcounsel (v 28)

2 They had no luiderstandlng

3 I hey had no witoom (v :^

4 Tliey wouldiioi consider tlieir latter end when their Messiah will reign

5 ThdrRock had aoldthumtogo into captivity (V 30)

6 The Lord shut (delivered) them up

7 r lielr vine was ol sodom

THE BOOK OF JOSHUA

Story of Joshua - Conquest, Division of Canaan - Civil Strife - Joshuaic Covenant - Counsels - Death of Joshua

a Now connects Joshua closely to the Pentateuch and shows it to be a continuation ofthe preceding book. Of the 12 historical books, 9 are thus connected to preceding ones. See first verses of each

b Perhaps after the 30 days of mourning of Dt, 34:8 - about the 1st or 2nd day of March (note g, Dt. 1:3)

c See note n, Dt. 34:5

d The Lord spake (unto Joshua) is found 7 times (1:1: 4:1, 8; 15; 14:10, 12; 20:1), The Lord said is found 10 limes (3:7; 5:2, 9; 6:2; 7:10; 8:1. 18; 10:8; 11:6; 13:1).How God spoke is not stated, but it could have been by an audible voice, a dream, vision, prophecy, by theUrim andThummim(Num, 27:21), or by some other me ans,This first communication could be considered a preamble to the whole book and a guarantee that the theocracy started by Moses wouldbe continued with the nation and that divine instruction would be continued with Joshua as the new leader, even though it might not be a face to face communication every time (Num, 12:8)

e See Summary of the book. p, 264

f See O. T, andN',T, ministers , p, 264

g 1st prophecy in Josh, (1:2-9, fulfilled). Next, V 11

7 predictions of God :

1 Everyplace you tread upon will be yours, from the Mediterranean to Euphrates, and the wilderness to Lebanon (v 3-4)

2 No man shall be able to stand before you all the days of your life (v 5)

3 As I was with Moses, so will I be with you

4 I will not fail you

5 I will not foresake you

6 You will divide this land for an inheritance to Israel (v 6)

7 I am with you wherever you go (v9)

Note the commands in this prophecy (note m). God was under obligation to fulfil the predictions when the commands were fully obeyed

h See The Jordan river , p, 264

i Cp. Gen, 15:18-21; Ex. 23:31; Num, 34:3-12; Dt. 11:24; Ezek. 48

j A great warlike people that occupied the mountain countries of south Canaan, The name is used here perhaps of all the nations of Canaan, like the name Amorites in other places.Toreceive such a promise must have been encouraging to the Israelites (v 4)

k The Mediterranean is called great in comparison to the small seas of Pales-tine - Galilee, Dead Sea, and the Red Sea to the south (v 4; 9:1; 15:12; 23:4; Num. 34:6-7; Ezek, 47:10-20)

1 This promise was first made to Jacob

(V 5; Gen. 28:15; Dt. 34:6) m 6 commands - obedience:

1 Be strong and of good courage. Repeated 3 times (v 6, 7, 9)

2 Observe to do all the law (v 7)

3 Turn not from it to the right hand or to the left

4 This book of the law shall not depart out of your mouth, but you shall meditate in it day and night (v 8)

5 Be not afraid (v 9)

6 Neither be dismayed

n 4 great benefits of obedience:

1 That you may prosper wherever you go (v 7) perous (v 8)

2 That you may make your way pros-

3 You shall have good success

4 God will be with you wherever you go (V 9)

o Referring to the one book of the law just completed by Moses and to which Joshua added his writing (24:26)

p This is the secret of obedience, which in turn is the secret of success (v 8; Ps. 1:3-4)

q Question 1, Next, 4:6

r Then - when he had received the mes-sage from Jehovah (v 2-9)

CHAPTER 1

I Israel's second leader.

1 Joshua's commission

(Num. 27:15)

»^0W ("after the death of ^» Mo'ses'^the servant of the Lord it came to pass, thaf^the Lord spake unto *J6sh'u-a the son of Nun, Mo §e§'/minister, saying,

j2*M6'§e§ my servant is dead; now therefore arise, go over this*J6r'dan, thou, and all this people, unto the land which I do give to them, even to the children of I§'ra-el. ► ►3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Mo'ieg. M From the wilderness and this L6b'a-non ' even unto the great river, the river Eu-phra'-tei, all the land of the'Hit'tites, and unto the*great sea toward the going down of the sim, shall be your coast.

► 5 There shall not any man be able to stand before thee all the days of thy life: as I was with Mo'ges, sol will be with thee: I will not fail thee, nor forsake thee.

f6" !Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

{7 Only be tho u strong and very courageous.'^hat thou may-est observe to do according to all the law, which M6'§es my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. {8 This^book of the law shall not depart out of thy mouth; but thou^shalt meditate therein day and night, that thou may-

rest, and hath given you this land.

•WYour wives, your little ones, and your cattle, shall remain in the land which M6'§e§ gave you on this side Jor'dan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; »15 *Until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which M6'§e§ the Lord's servant gave you on this side Jor'dan "^toward the sunrising.

3 Israel accepts Joshua and promises obedience to him

16 • And they answered J6sh'u-i, saying,' (All that thou commandest us we will do. and whithersoever thou sendest us, we will go.

17 According as we hearkened unto M6'§e§ in all things, so win we hearken unto thee: only the Lord thy God be with thee,'as he was with M6'§e§. •18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he /shall be put to death; ^only be strong and of a good courage.

est observe to do according to all that is written therein: for then thou shalt make thy way

prosperous, and then thou shalt have good success. •9"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed : for the Lord thy God is with thee whithersoever thou goest.

2 Joshua, the second proph-

etleader of Israel, assumes

command

10 '"Then J6sh'u-4 commanded the officers of the people, saying,

Jll'Pass through the host.'and command the people, saying. Prepare you victuals; for with- j in three days ye shall pass over ^ this Jor'dan, to go in to possess j the land, which the Lord your God giveth you to possess it. ►

12 ' And to the Reuben-ites, and to the GJd'ites, and to half | the tribe of MS-nis'seh, spake, J6sh'u-d, saying, •13 Remem ber the word which M6'§e§ the servant of the Lord commanded you, saying. The Lord your God bath given you

CHAPTER 2

II Second spies sent (Cp.

Num. 13:17-25, refs.; Dt.

1:20, 22). 1 Number and

commission

AND J6sh'u-i the son of Niin ■ sent out of '■Shit'tim 'two men to spy secretly, saying, Go view the land, even 'J6r'i-ch6. And they went, and came into an*harlot's house, named Ra'-hSb, and lodged there.

2 Spies protected by Rahab the harlot (Heb. 11:31)

2 And it was told the king of Jer'i-cho, saying. Behold, there came men in hither to night of the children of I§'ra-el to search out the country'.

3 And the 'king of J6r'i-ch6 sent unto Rahab, saying. Bring forth the men that are come to thee, which are entered''Hnto thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I ''wist not whence they were:

5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the^oof of the house, and hid them with the stalks of flax, which she had laid in order

s 2nd prophecy in Josh. (1:11. fulfilled).

Next, 3:5 t 4commands - preparation for journey:

1 Pass through the host (v 11)

2 Command the people

3 Prepare food for the journey

Continued, column 4 S

your possessions (v 13-15). This command was to the tribes east of the Jordan, According to 4:13 only 40,000 soldiers out of 110.000 went over into the land of Canaan to help their brethren (Num, 26:7, 18, 34). The 70,000 remained in the land with the women and children to protect them and their new possessions

a Besides the women and children there were a sufficient number of men left to protect the new settlements from invaders who might seek to take advantage and drive the new settlers out, or plunder (note t, 1:11)

b 2fold time element of service:

1 Until full conquest of Canaan(v 15)

2 Until all tribes were settled c A way of saying eastward (v 15) d 3fold consecration and promise:

1 We will obey all your commands (v

2 We will go where you send us 16)

3 We will destroy anyone who rebels against you (v 18)

e It was only namtalto expect God to be with Joshua, the new leader, as He was withMoseswho became their ideal and the example for others to follow, even as Christ became the ideal and example of all Christians (v 17; 1 Pet. 2:21; 4:1)

f Martial law was necessary; and wholehearted agreement of all the men of war to such death penalty made it easier for Joshua to be strong and of good courage. By insubordination their fathers had caused failure 40 years before; so now to assure against failure this penalty was agreed upon for anyone who refused to obey the commander-in-chief (v 18)

g The people encouraged Joshua to be strong and of good courage, as God, Himself had commanded him 3 times in his commission (v 18 with v 6, 7, 9) h This was the east camp-site of Israel before entering Canaan (v 1; 3:1; Num. 25:1. Cp, Joel 2:18; Mic, 6:5)

i Joshua himself was one of the 12 spies sent from Kadesh (Num. 13), and one of the only 2 men who did not rebel. Now, instead of sending out 12 only 2 spies were sent, and that secretly instead of publicly as the 12, The purpose was to keep down aU evil reports which could get started in a camp like this and cause panic, should the findings of the spies be unfavorable, Joshua, while having confidence in Jehovah, used all naturalmeans to assure success, doing so by faith or there would have been no works Qas. 2:19-26). Like any other good commander, he wanted to obtain full information regarding the site, approaches,and weaknesses ofthe city, as well as the defenses and resources ofthe inhabitants.Joshua was to realize later that this was unnecessary, for nothing learned was used in the fall of Jericho, which was brought about by supernatural power (6:1-27)

j Sec The city of Jericho , p. 264

k This was Rachab ofthe genealogy of Christ and nothing is to be gained by trying to soften facts about her because of that (v l;Mt. 1:5; Heb. 11:31; Jas, 2:25), All that is said of her otherwise is in this chapter

1 The king and his subjects were alert to any strangers entering Jericho.The city was closed to traffic a few days later (6:7), and a tight watch was now evidently beginning to be maintained (v 2-3)

m Rahab was perhaps an inn keeper and had brought the spies to the roof of her house, hiding them among the stalks of flax. She reported to the king that the men had already fled the city, so he sent men to overtake them before they could cross Jordan, which at this time wasoverflowingiis banks (v 4-7)

n An old Anglo-Saxon word for knew not (v4)

o The flat roofs of Eastern houses, being exposed to the sun and air. were weU. adapted for the ripening or drying of fruit and grain. The flax stalks, piled upon the roof to dry. made a good hiding place for the spies (v 6)

^ Cont. from column 2

4 Remember the word of Moses that you shall help your brethren conquer Canaan and then you shall settle in

JOSHUA 2. 3

Cod ertcouraget Jnthua

Two spies go to Jtricho

241

A Tbe off teen of the king of Jeiicho (v

2-3. 7. 16. 22) b Tbe gates of walled iowoswck jjwayt

ihui at sun-Jo^

Travelers who

(ore they were

to ^cnd the n

posed to nor

there waiaiici

there was a si-called the nci

comets could DC aonutiea tiiotc a,

MU 1*24) c Before they went to sleep Rahab came

iV< to ittcm upoQ the roof and they

made an .. ii

Cootrac I . : Rahab and piec

1 8fold plea of Rahab (» 9-13):

(1) I know the Lord hasgivenyou the land (V 9)

(2) Your terror i$ fallen n>on us

(3) AH Cana.iniies faint becauM of fear of you

(4) They have heard how the Lord dried i^ the Red Sea for you when you left Egypt (v 10; Ex. 14-15)

(5) They have heard what you did to the kings of the Amorltes. SihonandOg(v 10: Num. 21: 21-35)

(6) At soon as we heard tboce things our hearts melted and there was no more courage In any man (v 11)

(7) We recognized that Jehovah your Elohim is Qohim in heaven above, and in earth beneath

(8) 1 pray you, swear unto me by Jehovah, since I have showed you kindness, that you will show kindness to my father's house: and give me a pledge of your word that you will save alive my father, mother, brothers, sisters, and all that they have and deliver us from death (v 12-13)

2 2fold pledge of spies:

(1) Our liie for yours, if you uaer not this our business (v 14)

(2) It shall be, when Jehovah has given us the land, that we will deal kindly and truly with you

3 Carrying out the contract.byRahab:

(1) Then she let them down by a cord through a window to the ground (v IS)

(2) Instructed them to escape pur -suersbyhidinkiin the mountain 3 days, allowing men to return before nomg on the way (v 16)

4 4fold pledge of tlie spies:

(1) We will be blaineless of the oath if you do not have the scarlet cord in the window which you let us down by (v 17-18)

(2) Be sore your father, mother, brothers, sisters, and all their households arc in your house when we overthrow the city (V 18)

(3) Ifonegocsoutoftheliouseand is killed wc shall not bo responsible, but if one who stays in is killed we shall be responsible (V 19)

(4) If you utter our business, then we arc free from our oatli to you that you made us swear (v 20)

5 Rahab'sai i ■ ofthe contracu

(1) Asyi !.sobeit(v.U)

(2) She sent i:ic:n away to make gpod their etc ape (v 21-21)

(3) She bound the scarlet cord in the window (v 21)

6 Carrying^

(1) Josnu

alive, allJ tier luUlcl's itnec, and .ill that ^hc had (6:25)

(2) She day,!

(G:-i; liob. il;Jl; Jai. - ■->) d 3 things Kahjb knew (v 9):

1 Tlie lord has given you tlie land

2 Your terror h.c l.iUen upon us

3 The Canaanltes faint because of you

e 2 things heard aboi* God and IftKM:

thou bast

tlie :

cone uui, uiry-Mir.i wir ^uir.

1 Succpit of thp ipie*

R •■ Aniin.rfore they were Uid me up unto them

9 And' 1

]UlyW tha: .. -

you the Und. and that your ter-, ror is fallen upon us, and that | all the inhnlntants of the laadi faint because ci(you.

21

a--!

heir departure and report

And !ih<> Mid, According . so be it. And iway, and they ,!i.,l; aiid"^hf bound the swin't line in the window. 22 Andnhtv went, and came unto the mountain, and abode there three days, until the pursuers were returned : and the pursuers souRht them througout all the way, but found them

not.

23 ' So the two men returned, loVnr^have hf'aH how the' and descended from the moun-. ' ^ % the water of the tain, and passed over and came u. when ye came to J6sh'u-a the son of Nun and ,.„, ^.ha, ye did told him all thmgs that befeU s of the Am'- them: . ta u'

. on the other I 24 And they said unto J6sh-u-4.'Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

unto the

6r-ites. tl.

side JAr'dan, Si h6n and Og,

whom ye utterly destroyed.

11 And 'as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man. because of you: 'for the Lord your God,*he is God in heaven above, and in earth beneath.

4 Their covenant with Rahab

12 Now therefore, I pray you. swear uv ^y the Lord, since I 1.. •'•ed you kindness, that ye will also shew kindness unto my father's house,and give me a true token:

13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them dovim by a'cord throuRh the window: for her house was 'upon the town

CHAPTER 3 ISO

III Passage over Jordan (Josh. 3:1-5:15. Cp. Ex. 14; 2Ki.2). 1 Arrival at Jordan

AND J6sh'u-d rose ■'early in • the morning; and they removed from 'Shit tim, and came to Jor dan, he and all the children of I? ra-el, and lodged there before they passed over.

2 Joshua instructs Israel

2 And it came to pass 'after

three days, that the officers

went through the host;

•3 And they commanded the

people, saving/When ye see the

ark of the covenant of the Lord

your God, and the priests the

Le'vites bearing it, then ye

shall remove from your place,

and go after it.

•4 Yet there shall be a space

between you and it, aboutHwo

I thousand cubits by measure:

,, J u J I. .u i come not near unto it, that ye

wa . and she dwelt upon the ^ ^y ^^^ jj,^ ^.^y by which

wall. ,.^ r„.,^t an- for lye have not

16 And she said unto them. Get you to the mountain, lest the pursuers meet you; *and hide yourselves there three days, until the pursuers be

ye must go

passed this way heretofore. J5 'And J6sh u-4 said unto the people,*Sanctif:yyourselves: for to morrow the Lord will do wonders among you. »^

returned; and afterward may And J6shu-A spake unto the

ye go your way.

17 And the men said unto her, We will be blameless of this thine oath which thou hast nude us swear.

18 Behold, u'lt'n we come into the land, tb ' bind this line of 'sea:. id in the window which thou didst let •? «'"And the Lord :>ai(J unto us down by: and thou shall j6sh'u-a."This day will I begin bring thy father, and thy to magnify th«*«' in the sight of mother, and thy brethren, and all I5 ra-el, that they may know all thy father's household, that. aS I was with M6 e, so I

111.

priests. saying.'Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

3 God's prophecy to Joshua

' will be with thee.» e. that whoso- vg And thou shalt command f (!i. Inorsof the priests that bear the ark of t. his the covenant, saying When ye head., are come to the brink of the and I water of J6rdan. ye shall stand • lee in. still in J6r dan. the house, his blood shall be\ on our head, d anu hand be!4 joghua's prophecy tolsrael upon him.

home unti

19 An ever sh.i. . thy house mto blood shall be i and we will be whosoever shall

■>n & I

•I if thou utter this our •n we will be quit

•9 * And JAsh'u-i said unto the children of Is'ra-el.t^ome a Tfjcrc w a s soincttung commendable about !'ah.ih :hr w.u willing to give »4) un vc a part with

Hlspe... . •! the cod of

luaelanJi lny actt.

She w.15 tr^:' . .1 - able

to fact ill lie nations

of Call , planned the

welfare ol tier uwii people. Rahab obeyed the spies and kept her part of the contract to the letter (v 21). For all tliis she was rlclilv rewarded and became one of only 4 women mentioned in the genealogy of Jesus Clirist (W ul: 5) b Tlte 2 spies were like Caleb and Joshua as contrasted with the 10 spies that brought an evil report (Num. 13-14). These gave assurance that the Lord had certainlygone ahead of them and was preparing tlie complete defeat of the C anaanltes by causing fear to take hold of them (V 22-24) c Compare this report of v 24 with that

of the 10 spies (Num. 13:28-33) d This expression is found 35 times in Scripture; and from certain passages wclearnihatitmeans before or at the dawning ofthe day (6:15: 2 Ki, 3:22; Mt, 20:1; Mk. 16:2: Jn. 20:1) e From Shittim to Jordan was about 8 miles. They camped by the Jordan ready to cross into Canaan (v 1) f This refers to the end of 3 days after the spies had returned with the good report. They evidently camped on the Jordan for 3 days (v 1-2) g This was to be the sign for the people to begin entering Canaan. The ark borne by priests and Levites was to move first and then the people were to follow 2,000 cubits back of it (v 3-4). This simply means that Israel was not to start until it was that far from them, for the ark stopped in the middle of Jordan and all the people passed by it in the crossing (v 17; 4:10) h Counting 25 inches to a cubit, 2, 000 cubits would be 4,166 ft. 8 in. or about 4/5 of a mile (v 4) i The distance of about 4/5 of a mile was made so that all the camp could see the ark and follow it; and it could be recounized as their guide in the untrodden way (v 4) j 3rd prophecy in Josh. (3:5, fulfilled on the morrow, v 15-17). Next, v 7 k The passage IS clear when we consider that to sanctify means to set apart (v 5). Here the people were to sanctify themselves by washing their clothes and their bodies to be in readiness to see the great mir.icles that were to take place on tlie morrow - the lioldingback ofthe waters of the Jordan and the drying up of the river bed for the wliole period of the passing, or a whole day. See Sancufication in Index

I Tliis actually began the days of wonders whichc.od promised to sliow IsraeL 1 lie coiiiiiiand of Joshuato tlie priests totdkeuptlic ark and start toward the water of Jordan marked the beginning of such wonders (v f.)

m 4th prophecy in Josh. (3:7-8, fulfilled,

v 16: 4:14). Next, v 10 n See 4:14

o 6 commands - cross i ng Jordan, p. 254

2 V.

r ■ ■

■ 'd and Itrael; i;' the Red ^c.i

r»w they were utterly

) Built into the wall or lugher than ttic

Wall «o thai from her window she could

■ • over the w.tU or Uin^ugh it (v 15)

V were to travel by iii,:.ht and hide

i<) day to the pursueti could not find

them fv 16, 22-23)

1 Heb.chuwt. thread; string to tew with

Cont. from column 2

2 effects upon Canaanites (v 11): 1 Our hc.ms did melt

ContinucU.couii

2 No courage w.is lelt in any man g All Canaanites were made to recognize that tlie true and living lod was back of the Israelites and that by His power these miracles were wrought (v 11) h See The purpose of miracles, p. 264

i Hcb. chebel. tr.ins. cord (v 15; 36:8; Job 41: l:Eccl. 12:6: Esther 1:6; Ps. 140: 5; Pr. 5:22; Isa. .'■):18: 33:20; Jer. 38: C-13; E7.ck.27:-.'.-J; Hos. 11:4); rope (2 Sam. 17:13; 1 Kl. 20:31-32): snare (Job 18:10); and line (2 Sam. 8:':nTsr 78: .')5; Amos 7:T7r

The Israelites cross the Jordan

a All true prophecies are the words of Jehovah, for they are given as men are moved by the Holy Spirit (Acts 3:21; 2 Tim. 3:15-17; 2 Pet. 1:21)

b 5th prophecy in Josh. (3:10-13, ful-fiUed. v 15-16). Next, 6:2

2 geat predictioDs by Joshua:

1 Without fail you will drive out from before you:

(1) The Canaanites (v 10)

(2) The Hittites

(3) The Hivites

(4) The Perizzites

(5) The Girgashites

(6) The Amorites

(7) The Jebusites

2 As soon as the soles of the feet of the priests that bear the ark of the Lord shall rest in the waters of Jordan the waters shall be cut off from above and stand in a heap (v 13)

c Here we have 7 great nations listed, the same ones that ate in Dt. 7:1-5, and partially listed many other times (1:4; 9:1; 12:8; 17:15; 24:11; Gen. 15:18-21; Ex.3:8,17; 13:5; 23:23, 28; 33:2, 11; 34:11; Dt. 20:17)

d This was a great miracle - cutting off the waters of a swift flowingriver that hadoverflowed itsbanks(vl5), holding the waters from above for a whole day (v 13), and causing them to back up and spread out over the land. Cp. Ps. 114:3

e The feet of the pri ests touched the brim ofthe overflowing waters of Jordan and immediately a path was made through them, the river bed was made dry, and the waters formed a heap (v 15; Ex.l5:8)

f This happened every spring due to the melting of the snows in the mountains of Lebanon in the north (v 15; 1 Chr. 12:15). It seems God chose this time of the year to confirm the fact further that a miracle was performed by Him, and to give Israel a sign that He was with them and that the nations of Canaan would be overthrown by them with His help (v 9-13)

g This indicates that the waters above this passage place continued to flow and rise i^ like a dam filling 151 until there was a very great heap covering the whole country above the place where Israel was crossing. The flow began to back up toward the Sea of Galilee which coiild take care of much more water than it usually held (v 16)

h This shows that the waters continued to heap up as far as Adam near Zaretan, a city in the land of Manasseh to the north. The city of Adam was located about 20 miles north of the Jericho ford. The path through Jordan was made near Jericho just a few miles north of the Dead Sea, so the waters backed up 20 to 30 miles. From the Se a of G alilee to the Dead Sea thejordan passes with no less than 27 great rapids and cascades, besides a great many smaller rapids, averaging 4 to 5 miles an hour, but much swifter when the waters are swollen as at this time ofthe year. The inhabitants of Jericho no doubt depended upon the overflowing of the Jordan to keep the

Israelites on the east side ofthe river for some rime, and therefore, were not ready for their crossing, which was by an outstanding miracle

i This means that the waters from this passage place to the Dead Sea were dried up, so there was a wide passage of several miles (v 16)

j The river bed and banks where the waters had been overflowing were dry. not wet and muddy, which further attests to the greatness ofthe miracle. The stock, wagons, and other things could cross without being bogged down in mud or sand (v 17)

k After the people had fully crossed the Lord commanded a memorial to be erected of such a great miracle (v 1-10)

1 Command - setting up a memorial:

Twelve memorial storjes to be set up

Take 12 men, one from each tribe, and have them take 12 stones out ofthe midst of Jordan and carry them to the

hither, and hear the "Swords of the Lord your God. *10 *And J6sh'u-i said. Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you^e Ca nian-ites, and the Hit'tites, and the Hi'vites, and the Per'iz-zites, and the Gir'ga-shites, and the Am'or-ites, and the Jeb'u-sltes.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

•12 Now therefore take you twelve men out of the tribes of I§'ra-el, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jor'dan shall be ■'cut off from the waters that come down from above; and they shall stand upon an heap.

5 Congealing of Jordan: 1st miracle (Cp. Ex. 15:8)

14 " And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jor'dan, and the feet of the priests that bare the ark were^dipped in the brim of the water,/(for Jor'dan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above %tood and rose up upon an heap very far from the*city Ad'am, that is beside Zar'e-tan: and those that came down toward the sea of the plain, 'even the salt sea, failed, and were cut off: and the people passed over right against J6r'i-ch6.

6 Passage over Jordan

17 And the priests that bare the ark of the covenant of the Lord stood firm on'dry ground in the midst of Jor'dan, and all the I§'ra-el-ites passed over on dry groimd, until all the people were passed clean over Jor'dan.

CHAPTER 4

7 Two memorials of crossing the river Jordan

^ND it came to pass,*when ** all the people were clean passed over Jor'dan, that the Lord spake unto J6sh'u-a, saying,

•2 'Take you twelve men out of the people,"tout of every tribe a man,

•3 And command ye them, say-ing.Take you hence out of the midst of Jor'dan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. 4 Then J6sh'u-i called the twelve men, whom he had pre-

pared of the children of I§'ra-el, oufof every tribe a man: •5 And J6sh'u-i said unto them,*Pass over before the ark of the Lord yoiu- God into the midst of Jor'dan, and take you up every man of you a stone upon his shoulder, "^accordin^ imto the number of the tribes of the children of I§'ra-el: € That this may be a sign among you, that when your children ask their fathers in time to come, saying, "What mean ye by these stones?

7 Then ye shall answer them. That the waters of Jor'dan were cut off before the ark of the covenant of the Lord ; when it passed over Jor'dan, the waters of Jor'dan were cut off: and these stones shall be for a memorial unto the children of Is'ra-el for ever.

8 And the children of Is'ra-el did so as J6sh'u-i commanded, and took up tweive stones'out of the midst of Jor'dan, as the Lord spake unto J6sh'u-a, according to the number of the tribes of the children of is'ra-el, and carried them over with them unto the place where they lodged, and laid them down there.

9 And J6sh'u-d %et up twelve stones in the midst of Jor'dan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there^unto this day.

10 *' For the priests which bare the ark'^tood in the midst of Jor'dan, until every thing was finished that the Lord commanded J6sh'u-i to speak unto the people, according to all that M6'§e§ commanded J6sh'u-i: and the 'people hasted and passed over.

8 Order of the hosts in crossing the river Jordan

11 And it came to pass, when all the people were clean passed j over, that the ark of the Lord! passed over, 'and the priests, in i the presence of the people. I

12 And the children of Rey'-I ben, and the children of Gad, and half the tribe of Ma-nas'-seh, passed over armed before the children of I§'ra-el, as M6'§e§ spake unto them:

13 About*forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jer'i-cho.

9 Joshua magnified by God, fulfilling Joshua 3:7

14 *" '0n that day the Lord magnified J6sh'u-a in the sight of all I§'ra-el;'"and they feared him, as they feared M6'§e§,"all the days of his life.

10 Jordan made normal

again: 2nd miracle (Josh.

3:14)

■15 And the Lord spake unto Josh'u-a saying, •16 "Command the priests that bear the ark of the testimony, that they come up out of J6r'-dan.

•17 Josh'u-i therefore commanded the priests, saying. Come ye up out of Jor'dan.

place where you lodged the last night before crossing Jordan, to make a memorial ofthe miraculous crossing (V 2-8) Referred to 3 times (v 2, 4; 3:12)

1 The 12 stones taken from the mid-Continued. column 4

of crossing so that coming generations might have a sign indicating thai it actually took place (v 3-8)

2 The 12 stones set up in the midst of Jordan in the place where the feet of the priests rested with the ark (v 9-10). Both were memorials to testify of the drying up of Jordan and the crossing on dry ground

a This policy of representative activity and govenmient is manifest many times in Scripture (v 2,4; 3:12; Num. 1:4; 13:2-15: 34:18; Dt, 1:23)

b See note n, v 3

c The 12 stones were to represent the fact that the whole 12 tribes crossed the Jordan on dry ground in the day of that notable miracle.The pile of stones was to be a sign and a memorial to all coming generations (v 6-7)

d Question 2. Next, v 21

e How long the stones had been there on theboctom ofjordan is unknown - perhaps from the very beginning of creation (Gen. 1:1), or from the 6 days of restoration (Gen.l:3-31),from the time of Noah's flood(Gen.6-8),orfromdie time when the earth was divided (Gen. 10:25). No doubt water had been flowing over them for centuries and they were smooth and clean (v 8)

f Where these stones were taken from is not known, unless they came from the middle ofthe river where the other 12 came from (v 3, 9) g Unto the time of the writing of Joshua h It was noteasyformento hold the ark on their dioulders and stand still for the length of time required for the people to cross over Jordan (v 10-18)

i This suggests that it would take a whole day to pass over, so they hasted to get the passage completed during daylight hours in order to be ready to camp at night (v 10)

j The priests were the first to start the crossing by going 2, 000 cubits (about 4/5 of a mile) ahead ofthe people until theywereinthe center ofthe river bed where they stood still while all the people passed over by them. They were then commanded to pass over to the other side so that the waters could flow as before (v 11-18)

k Only40,000 of 110,000 soldiers of these tribes passed over Jordan to help conquer Canaan (V 12;Num. 26:7,18,34)

1 This is what God promised in 3:7-8 m It took all the hardships of Moses during 40 years to get Israel to the place where they respected their leaders, as they did Joshua (v 14). He did not have to endure what Moses did; perhaps he never would have been as patient and unselfish. All of us profit by those that precede us in life, and their trials and hardships endured make it easier for coming generations to appreciate normal circumstances

n Perhaps about 30 years

o Command - speak to the priests that bear the ark (and have been standing all day with it in the middle ofjordan) to come out of the river bed (v 15-18). This shows that every step of direction wasdivinelygivenbyGod,and reveals clearly the secret of success for Joshua and Israel at this time. Scripture is full of such instances of success when God spoke and He was obeyed; and there are also many instances of Him being ignored when He ^oke,with failure always being the result. Then, too, there are many other examples of failure where God did not give the directions. All are recorded for our profit that we might learn that true and eternal success comes onlyby the direct leading and guidance of God. To the child of God it is imperative that he be led by the Spirit of God, live and walk in the Spirit, and meditate in His Word and obey it, if he is to have success and liveaChristianlife(Rom.8:l-16; GaL 5:16-26; Josh, 1:8; Ps. 1:3-4)

Cont, from column 2

die ofthe river bed and carried to Gil-gal, the first lodging place in Canaan (4:19-20), and made into a memorial

JOSHUA 4, 5

The camp at Gilgal

Passover kept at Gilgal. Manna ceases 243

a This was the first miracle now in reverse, and just as great as the one that held the waters from flowing perhaps a whole day (V 18; 3:13-17)

b Even the river bed was dry land (3:17), so the idea expressed is that they came up out of what was usually wet to the river bank which was dry ground (v 18)

c This shows that the overflowing of Jordan every spring was genuine and that the river did not merely come up higher, being still contained in its banks (V 18)

d The crossing of Jordan was on the 10th day of the first month, 9 days after the death of Moses which was on the 1st day of this month (v 19; notegandm, Dt. 1:3, 10; 31:2, 34:7), This means then that the crossing of the Jordan was during the 30 days of mourning for Moses, proving that life was not at a standstiIlduringsuchperiods.lt means also that the 2 spies went to Jericho and back during this time (2:1-24),The 10th day of the first month would be 5 days short of full 40 years after leaving Egypt, which was on the 15th day of the first month (Num. 33:3). See 5:6; Num. 14:33-34; 32:13; Dt. 2:7; 8:2,4; 29:5). How many went abreast over Jordanorhow wide apassage they used for the actual crossing is not known, but if the people went over 400 abreast, it no doubt took them all day to march through. See note g, Ex. 13:18

e The Heb. word gal means to roll. The doubling of the root galgal or gilgal

means roUinground and round, or roU-ing off and away. The name was appropriat e, for in circumcising the chil-drenoflsrael at this place, the reproach of Egypt was rolled away(v 19; 5:2-9)

14 reasons Gilgal prominent:

1 The place of the monument of crossingjordan on dry ground (v 19-20)

2 The first camp site of Israel after entering Canaan

3 The place of circumcision of those bom in the wilderness during the 40 years of wandering (5:2-9)

4 The first fortified camp of Joshua in the conquest of Canaan and where his army continually returned from different directions, and the place for the women and children and protecting soldiers during the whole Canaanite war(5:2-12; 9:6; 10:6-15,43; 14:6; 15:T)

5 The place of the first passover in Canaan (5:9-10) (5:11-12)

6 The place where manna ceased

7 The place where God appeared personally to Joshua as commander-in-chief of the army of Israel for the coming conquests (5:13-15)

8 Theplace ofihe next appearance of God to Israel Qndg. 2:1)

9 An idolatrous place during the judges (Judg. 3:19, note)

10 One of the preaching appointments of Samuel (1 Sam. 7:16)

11 The first place Saul, the 1st king of Israel since Moses (Dt. 33:5), was to meet Samuel (1 Sam. 10:8), where the new kingdom was renewed (1 Sam. 11:14-15), where Israelrallied toSaul to fight the Philistines (1 Sam. 13:1-15), and where Saul was rejected as king (1 Sam. 15:21-31)

12 The place where David was received again by Judah after the civil war (2 Sam. 19:15, 40)

13 A place where Elijah was sent on his way to be translated (2 Ki. 2:1), and one used by EUsha as headquarters (2 Ki. 4:38)

14 A place of much idolatry and sin inthedaysofthekings(Hos.4:i5; 9:15; 12:11; Amos 4:4; 5:5)

f Question 3. Next, 5:13

g Not only was the drying up of Jordan a sign to Israel, but asignofGod'sgreat-ness also to the Gentiles (v 23-24)

h This notable miracle of the drying 15) of the Jordan in the time of its flooded state made the kings of Canaan realize that the living G od was truly on the side of Israel and that He could do all things. Itmadetliemlosehean and courage to fight, but there was nothing else to do unless they wanted to surrender. They

18 And. it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jor'dan, and the "soles of the priests' feet were lifted up unto the*dry land, that the waters of Jor'dan returned unto their place, and flowed "^over all his banks, as they did before.

11 Encampment and memorial at Gilgal (Josh. 4:1-10)

19 * And the people came up out of Jor'dan on the^enth day of the first month, and encamped iji'Gil'gal, in the east border of J6r'i-ch6.

20 And those twelve stones, which they took out of Jor'dan, did J6sh'u-a pitch in Gil'gal.

12 Purpose of the memorial

21 And he spake imto the children of i§'ra-el, saying, When your children shall ask their fathers in time to come,'saying, What mean these stones? •22 Then ye shall let your children know, saying, I§'ra-ei came over this Jor'dan on dry land.

23 For the Lord your God dried up the waters of Jor'dan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from .before us, untU we were gone over:

24*That all the people of the earth might know the hand of the Lord, that it is mightj': that ye might fear the Lord your God for ever.

CHAPTER 5

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13 Effect of the miracle of Jordan on the Canaanites

AND it came to pass.J' when ■ all the kings of the Am'or-ites, which were on the side of Jor'dari westward, and aU the kings of the Ca'naan-ites, which were by the sea,'heard that the Lord had dried up the waters of Jor'dan from before the children of I§'ra-el, until we were passed over, that their heart'melted, neither was there spirit in them any more, because of the children of i§'ra-el.

14 Circumcision: reproach of Egypt rolled away

52 * At that time the Lord said unto J6sh'u-i, Make thee sharp knives, and circumcise '^again the children of i|'ra-el the second time.

3 And J6sh'u-a made him sharp'knives, and circumcised the children of i§'ra-el at the hill of the foreskins.

4 And^this is the cause why J6sh'u-i did circumcise: All the people that came out of E'gypt, that were males, even aU the men of war, died in the wilderness by the way, after they came out of E'gypt.

5 Now all the people that came out were circumcised: but all the people that ivere bom in the wilderness bv the way as they came forth out of E'gypt, them they had not circumcised.

► 6 For the children of I§'ra-el walked forty years in the wilderness, "till all the people that were men of war, which came out of E'gypt, were consumed, because they obeyed not the voice of the Lord : imto whom the Lord sware that he would not shew them the land, which the Lord sware imto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, whom he raised up in their stead, them J6sh'u-a circumcised: for they were tmcircumcised, because they had not circimicised them by the way.

8 And it came to pass, when they had done circimicising all the people, that they abode in their places in the camp, ^till they were whole.

9 And the Lord said unto J6sh'u-a, This day have I rolled away the reproach of E'gjpt from off you. "^Wherefore the name of the place is called Gil'gal unto this day.

15 First passover in Canaan

10 *' And the children of !§'-ra-el encamped in Gil'gal, and kept the passover on thc'four-teenth day of the month at even in the plains of Jer'i-cho.

16 Change of diet. Maiuia ceased: end of 40 years of

miracles (Ex. 16:35)

11 And'they did eat of the old

com of the land on the morrow after the passover, imleavened cakes, and parched com in the selfsame day.

12 *; And the maima ceased on the morrow after they had eaten of the old com of the land; neither had the children of I§'ra-el maima any more; but they did eat of the fruit of the land of Canaan that year.

17 God the Commander-in-chief makes bodily appearance

13 "^ And it came to pass, when J6sh'u-a was by Jer'i-cho, that he lifted up his eyes and looked, and, behold, ' there stood a man over against him with his sword drawTi in his hand: and J6sh'u-i went tmto him, and said unto him, ^Art thou for us, or for our adversaries?

■ 14 And'ihe said, Nay; but qs captain of the host of the Lord

am I now come . And Josh u-i fell on his face to the earth, and did worship, and said unto him. What saith my lord unto his servant?

•15 And the captain of the Lord's host said unto J6sh'u-d, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And J6sh'u-i did so.

CHAPTER 6

IV Conquest of Canaan (Josh. 6:1-11:23). I Fall of Jericho (Heb. 11:30): (1) Plan of battle. Cp. 8:1-29; 10:1-1 2: 7

had probably heard of the command of God for Israel to destroy them utterly (Dt. 7:1-6), for such information was not commanded to be kept a secret. The kings knew it was necessary to fight for their homes and families re-

Continued,column 4

20:25; Dt. 27:5). The wound seemed to heal quicker when a stone was used m Here we have the explanation of the new order for circumcision (v 4-9).

All that were circumcised of the men of war thatcameout of Egypt died in the wilderness, but all that were born in the wilderness and up to this time were uncircumcised (v 4-5, 7)

a This was a fulfillment of the prophecy of Num. 14:22-35

b See Divine protection , p. 264

c This camp of Israel was called Gilgal because the reproach of Israel was rolled awayon the day they were circumcised (v 7-9). Their being uncircumcised made them reproachful like the uncircumcised Egyptians. Israel considered all the uncircumcised as unclean and in a state of gross impurity. Thus, upon being circumcised this reproach was rolled away. Circumcision came through the Israelites and not the Egyptians as some suppose

d This was 4 days after the crossing of Jordan (v 10; 4:19), during the time that the newly circumcised men were sore and suffering, unless God healed them by now (v 2-10)

e Where did they get the old crop of the land of Canaan? Perhaps from the inhabitants round about by paying money for it, as suggested in E>t. 2:5-6; or, they could have captured some storehouses in the neighborhood (v 11-12). The day following this eating of the crops of the land the manna ceased after falling for 40 years 6 times a week (v 12). Other food began to be plentiful as Israel conquered the many towns and villages of Canaan

f This manprovedtobe the God of heaven, one of the persons of the Divine Trinity who was personally leading Israel from Egypt.He now revealed Himself as a man, so that from all outward appearance Joshua thought He was a man. He stood like a man, looked like a man, held a sword like a man, spoke with an audible voice like a man, and Joshua approached Him like a man (vl3)

g Questions 4-5. Next, 7:7

h 5 proofs He was God, not man:

1 He claimed to be captain of the host of the Lord (v 14). This was an identifying mark to Joshua that He was God, forGodwasthe captain of Israel. He had promised to go before them and lead them into Canaan, and this He had been doing for 40 years (Ex. 3:8, 12, 17-22; 6:1-8; 10:2-6; 23:20-33; 33:1-3; Josh. 1:2-9; 3:7-8; Acts 7:31-37)

2 Joshua worshipped Him (v 14), and such reverence belongs only to Divine Ones. If He had been only a messenger of God He would not have permitted worship. Cp. Rev. 19:9-10; 22:8-10

3 Joshua called Him Lord (Heb. Adon. sovereign; lord; master; owner, v 14)

4 Joshua recognized himself as His servant

5 The same thing was said to Joshua that was saidloMoses. Oidy God could make such demand (v 15 with Ex.3:l-8)

Cont. from column 2

gardless of seeming impossibilities facing them (v 1)

i They no doubt had ^ies watching every movement of Israel, so such an event as the drying up of Jordan would be known as quickly as it happened. One can imagine the consternation of the people upon being given the report of such an unheard-of miracle (v 1)

j See 2:9, 11

k Not again, as individuals who had been circumcised once, for this would be impossible, but the second occasion of doingthisasanation.Thisimpliesthat, as a nation, it had been done before leaving Egypt. Israel did not circumcise the male children in the wilderness, so these were the ones the command was for (v 5). This also implies that lawkeepingin many respects was set aside during the wilderness wanderings

1 Sharp stones were used customarily in those days for circumcision, tools of Qint stone. Iron and steel were in use for some things but it seems to

have been the custom and perhaps the law not to circumcise with anything other than a sharp stone (Ex. 4:25. Cp, Ex.

JOSHUA 6

The walls of Jericho fall

a This means that all the inhabitants of Jericho were kept within the walls and no traffic in and out of the city was pennined(vl). They were waiting for the attack by Israel, being fearful of their impending doom which they seemed to feel was about to fall upon them (2:10-11; 5:1)

b 6th prophecy in Josh, (6:2-5. fiilfiUed, V 8-26). Next, V 26. The Lord here was the man that had appeared to Joshua in 5:13-15, which verses should really be the first part of this chapter

2 predictions to Joshua:

II have given you the city of Jericho with its king and his army (v 2)

2 When the priests make a long blast on the rams' horns and when all the people shout with a great shout, the wall of the city shall fall down flat, and the people shall go straight forward and take the city (v 4-5) c 5 commands - conquest of Jericho:

1 You shall compass the city with the men of war once each day for 6 days (V2)

2 And 7 priests with 7 rams' horns shall go before the ark each day around the city (v 4)

3 On the 7th day you shall compass the city 7 times

4 A t the end of the 7th time the priests shall blow a long blast on the rams' horns and the people shall shout with a great shout (v 5)

5 Every man shall go straight forward to take the city

d There is no special spiritual significance to the number ^ven as used here or elsewhere, but it is an interesting fact that there were: 7 priests (v 3-4, 6) 7 rams' horn trumpets 7 days the city was to be compassed 7timesthecity was to be compassed on the 7th day e It is noticeable thatpriests, the ministers of God, were to lead the army in war and take a very prominent part in all affairs of Israel (v 4-6: 3:3, 8. 13-17; 4:3; etc.) f The Sept. reads, "the walls of the city

will fall of their own accord" (v 5) g Here Joshua passed on the commands of Jehovah to Israel, so they would know exactly what to do in the conquest of Jericho (v 6-7) h Only the armed men of Israel, and even only a part of them, were to go around the city (v 3, 7) i Passing on before the Lord means before the ark of the covenant of theLord, the visible representation of Jehovah among Israel (v 4, 6, T-9, 11) j The order of the marcV. is very clear. Tlie ark and the priest:, went between two parts of the arm^, the first part being led by Joshua, hc doubt (v 8-9) k It seems from this tliat the priests blew on their trumpets in all the marches (v 5,13), the sign for aU to shout being a longblasi on the last day after the 7th march around the city (v 5).This blowing of the trumpets was all the noise that was to be made. The armed men were not to shout or make any other noise with their voices,butbe perfectly silent until the 7th day and the end of the 7th march around the city when the priests made the long blast with the horns (v 5, 10) 1 Joshua accompanied tlie whole 13 marches around the city, though at least 80 years old. He was 110 when he died and it is estimated that he served Israel about 30 years (24:29) m Fulfilling v 3

n Jews hold that the day was the sabbath, and that the walls fell in the evening so that the actual taking of the city took place at the close of the sabbath. This we know: there had to be a sabbath during the 7 days, so there was at least one march on a sabbath and it did not break the command of God. EitherGod ordained the sabbath to be broken on this special occasion, or it was not con -sidered a breach of the sabbath by the people to be marching around the city with the ark and the priests sounding

NOW Jer'i-cho was"straitly shut up because of the children of I§'ra-el: none went out, and none came in. $2 *Aiid the Lord said unto J6sh'u-4. See, I have given into thine hand J6r'i-ch6, and the king thereof, and the mighty men of valour.

•3 And'^ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. •4 And " ^seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and

day, and compassed the city after the "same marmer s£V£ii times : only on that day they the

compassed times.

city seven

(3) Instruction for entering Jericho

5l6 *And it came to pass at tlig. seventh time, when the priests blew with the trumpets, J6sh'-u-d said unto the people. Shout; for the Lord hath given you the city.

• 17 *" And the city shall be<=ac-

cursed, even it, and all that are

therein, to the Lord : "only Ra'-

the «priests shSTblow with the! ^J ^e^lot ^hall^Hve^ s^e

trumpets. •5 And it shall come to pass, j that when they make a long i blast with the ram's horn, and | when ye hear the sound of the j trumpet, all the people shall i shout with a great shout; and i the 'wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

•6 ' And J6sh'u-4 the son of Nun called the priests, and said unto them.rrake up the ark of the covenant, and let seven, priests bear seven trumpets of '■ rams' horns before the ark of the Lord.

•7 And he said imto the people, j Pass on, and compass the city, and let himMhat is armed pass on before the ark of the Lord.

(2) The seige: silent marches around Jericho

8 * And it came to pass, when J6sh'u-a had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns 'passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord 'followed them.

9 •" And the armed men went before the priests that blew

house, because she hid the messengers that we sent.'* •18 'And ye, in any wise keep yourselves from the accursed thing.^lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Igra-el a curse, and trouble it.

• 19 ^ut all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord : they shall come into the treasury of the Lord.

(4) WaUs of Jericho fall Qat: 3rd miracle

I 20 So the people shouted when the priests blew with the trumpets: and it came to pass, ■ when the people heard the I sound of the trumpet, and the people shouted with a great shout, that ^e wall fell down fiat, so that the people went up into the city, every man straight before him, and they took the city.

(5) Complete victory and destruction of Jericho

21 And they^utterly destroyed all that was in the city, both man and woman, young and old. and ox, and sheep, and ass.

with the trumpets, and the rere- ^^ ^Yle edge of the sword

ward came after the ark, the priests going on, andJ^blowing with the tnmipets. •10 And J6shu-i had commanded the people, saying. Ye shall not shout, nor make any noise with your voice, neither

•22 But J6sh'u-A'had said imto the two men that had spied out the country. Go into the harlot's house and bring out thence the woman, and all that she hath, as ye sware unto her. 23 And thetyoimg men that

shaU any word proceed out of ^^^^ gpjg, ^.^^ j^, and brought your mouth, until the da y I bid ^^^ Rahab, and her father, and

her mother, and her brethren.

you shout; then shall ye shout

11 So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 ' And 'J6sh'u-4 rose early in the morning, and the priests took up the ark of the Lord.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did^ix days.

5 And it came to pass o n"the seventh day, that they rose early about the dawning of the

I §e

and all that she had; and they brought out all her kindred, and left them without the camp of is'ra-el.

24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

(6) Covenant kept with Rahab (Josh. 2:8-21; Heb. 11:31)

25 And J6sh'u-i saved Ra'-hab the harlot alive, and her father's household, and all that she had; and she dwelleth in I§'ra-el even ' unto this day: because she hid the messengers, which J6sh'u-i sent to spy out Jer'i-cho.

the trumpets. Perhaps it was considered a mere religious procession, one performed at the command of God, in whichnoservilc work was done. To the Canaanites this was a strange way of fighting - marching around in silence except for the blowing of trumpets.

Continued, column 4 ^»-

umes tne vtn aay must nave oeen a merry making ^ectacle to the inhabitants of Jericho. They had never seen or heard of such a seemingly foolish thing,and neither had the Israelites,but they were in strict obedience to One who takes the foolish things to confound the wise and the weak things to destroy the mighty (1 Cor. 1:18-31)

a The same manner in which the other marches were made on the first 6 days (V 3-14). The whole 13 marches had to be completely around the city. How large Jericho was is not known. Even if the city was only 5 miles around, the total of 7 m arches (35 miles) on the last day with the taking of the city afterward would make a hard day's work

b This fulfilled v4-5

c Heb. cherem , devoted to destruction (V 17; note g. Lev. 27:29). It was the devotionof any idolatrous object -person, city, or anything else so used, to utter destruction. When such a curse waspronouncedonacityit meant that all the persons, animals, and all booty that would ordinarily be taken and kept by the people were to be completely burned in the fire or consecrated to the sanctuary (v 19,24). Joshua pronounced thisban onjericho, a great and wealthy city, evidently by divine decree, and the severity of the doom that came to all violaters is illustrated in the punishment of Achan in ch, 7. This curse was justified, not only by the fact that its inhabitants were part of a people who had filled up their cup of iniquity (Gen. 15:16), but by the fact that fighting men from many surrounding peoples were in Jericho helping to defend it against Israel (Josh. 24:11). Its de-stniction was to serve to paralyze further resistance to Israel on the part of other cities of Canaan when they saw the mighty power of God in the miracle of the walls falling flat. See note g. Lev. 27:28

d Joshua was faithful to observe obligations even toGentiles, so commanded his army to ^are Rahab and all her house as agreed by the 2 spies of ch. 2 (V 17, 22-23)

e 2 commands - accursed things:

1 You shall keep yourselves from the accursed thing (v 18)

2 AU the silver, gold, and vessels of brass and iron shall come into the treasury of the Lord (v 19)

f Anyone who broke the law of accursed things would not only be punished; he would bring a curse upon Israel (v 18; 7:1--26)

g See note g. Lev. 27:29

h This must be taken in a literal sense, as stated here and in v 5

i Such total destruction was special, as firstfruits toGodandas an example of His wrath on the depravity of Canaanites. In all otherplacesthelawsof conquest were carried out, which means that the women who were virgins, the stock, and the spoils went to the people of Israel (11:11-14; Num. 31:9-35; Dt. 20:14)

j Instrucuonshad already been given the 2 spies to rush to the house of Rahab and save alive all that were with her, according to their promise, as in ch, 2. Even this was an act of faith, for under normal circumstances both of these men would have been killed before reachingthe house; but since God was fighting for Israel not a man loa his life

k What joy there must have been at the saving of Rahab and all her house. She and her people became a part of Israel, and she herself married a prominent man of Judahwhowas in the very line of the coming Messiah (Mt. 1:5). The family of Rahab was left outside the camp temporarily, being considered unclean until the males were circumcised and the whole group became clean and made a part of Israel (v 23-25. Cp. Lev. 13:46; Num. 12:14)

1 A proof that the book of Joshua was

written not long after the events re-

-i lated.Cp.4:9; 5:9; 6:25; 7:26: 8:28 -29;

! 9:27; 13:13; 15:63: 22:2, 17; 23:8-9; Dt. 34:6

^ Cont. from column 2

There was no effort to scale the wall, no weapons were used, no engines of siege were brought up, and no other ordinary meaiiS of warfare were used in any degree. The sightof armed men thus marching day after day, and 7

The iin and decth of Aehan

.. ?Ui protMiocy in iotb. {6:.i6, (uldlled over 600 ycjri Ittet, X Kl. IC:J}).

Ne«. 8:1

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c Not only was Joshu.i eyes of Israel (3:7; ;:ii;, doi .'ii; dc-came fainous .ir.-.oat; -ill nations of thai day (v J7)

d Not all of theni did but the one man who corniniticd the trc^iass brou^i disgrace upon all the sons of Israel (v 1. 19-J6)

e Heb. ma' al. a breach of faith or irusc treacF~~ ■■ '. '. .'.-'.'

Lev. r-

31:16; , >_: . :i.i ♦:-; Lzcr, id; :

8: 1^20; 1 7; Dan, 9:7)

f The accurscwt „ 1^ is anythint; that i* devoted to Jestiik:Qon. It could be soniethink; consecrated to the sane- ! ttiory if taken by anyone unlawfully; that IS,it v.. 'me the accursed i

thing to the ite c. 6:17). This

was the s^i: c ;:;:; mat Ananias and i Sapphira comnutted a in Acts 5:1-3 '

g Tfie first time cod became an>a7 with Israel under Joshua (v 1). See Anitry in Index

b See An^er of God and man , p. 264

i C ' '■' country '

(\ un next '

to .■■a, - .aK>j '.a ii^cn. i :s\, which ' was east of Bethel and north of Jericho about lOor 12 miles. Evidently a strong j place. It chose war and a siege regardless of what happened at Jericho. Ai is I the only name of a city in scripture < which has to be gielled to be pro- ; Qounced {

J The spies r ' .: ' .nd their report wot / favorable. ted an easy vie- i

to. :.j uiat only J.OOO or j

0. . sent to take the city i

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Josliua whi inquire

of ihcLordr ,;.irvi v^ ■ •" -u. About 3, 000 men were sent but they were | J. • ■ :id fled before the men of Ai, I K en (v 4-5). Tliis made tlie he^ns o; Israel to become discouraged and melt like water for tear (v 5)

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est son shall he s«t up the gates of it.

27 So llic LoHi' was. *Jlll J^h'u-(t: and 'his fame was noised tnroushout all the country.

CHAPTER 7

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i Failure at A»: (I) Cauae: • in of Achan(b:18: Dt.23:9) iiaiit which 1 cor ... :ii: for they have e'. ■ i

of the accursed thing, and have also stolen, .ind 'dissembled also, and tlif-v have put if even among their own stuff.

(5) Sin must be judged and cleansed to remove defeat

► 12 Therefore the children of Is ra-el'could not stand before their enemies, but turned their backs before their enemies, be-

Bi ,-el cause they were accursed :«nei-

. in ther will I be with you any for I more, except ye destroy the the accursed from among you. Zd-!*I3 Up, *sanctify the people, of III d.ih. took ' and say, "Sanctify yourselvej against to morrow: for thus saith the Lord God of I5 ra-el, I There ts an accursed thing in I the midst of thee, O I5 ra-el: I thou canst not stand before j thine enemies, jinti] ye take I away the accursed thing from 2 And J6sh u-4 sent naen frpni | among you

the 'accuiiicd tiling-

A'chAn. the <;on of Ciir'mi,

son ■ . the son of

rah. >':

of the ac^

§n&er of i

against the chddren of 1) ra-el.

(2) Second defeat of Urael (Cp. Num. 14:41)

J*r■I-ch^ to A i, which is beside B6th-Aven, on the east side of B6th'-€l, and spake unto them, saying, 'Go up and view the country. And the men went up and viewed A i.

•3 And'they returned to J6sh'-u-d, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite At; and make not all the people to labour thither; for they are but few.

•14'In the morning therefore I ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to j the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man.

•15 'And it shall be. that he that is taken with the accursed thing , shall be burnt with fire, he and

4 So there went up thither of .^n (j,^, j,e hath: because he ithe people about three thou- Uj^jj^ transgressed the cove-sand men: and they fled before ^^J^^ ^f j^e Lord, and because

the men of A i. 5 And the men of A i smote of them about*thirt>- and six men: for they 'chased them from before the gate eien ""unto Shtb'a-rim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

(3) First and only complaint of Joshua(Cp.Ex. 3:11; 5:19)

6 ' And Jftsh'u-4 clothes, and fell to

"rent his the earth

he hath wrought *folly in !§'-ra-el.

(6) Tracing the sin to Achan

16 * So j6sh'u-4 rose up<early in the morning, and brought I5 ra-el by their tribes; and the tribe of Jii'dah was taken:

17 And he brought the family of Jii dah; and he took the family of the Zar'hites: and he brought the family of the Zar'hites man by man; and Z&b'dl was taken:

18 And he brought his household man by man; aniTX chi\n, the son of Car mi, the son of Zib'di, the son of Z^'rah. of the tribe of Jii dah, was taken.

upor: '■ ' ■ ■ •■ • re the ark of th*- 1 eventide, he

and i:;<.- <-:iji-.^ wi Is ra-el, and put dust upon their heads.

7 And '■ ■■ ' "^'-!, O

Lord G< !hou

atSlI brmikii' 1:1;-^)pr'i.ir over 1(7) Achan confesses to steal-

Jdr dan, to deliver us into the ling one garment and $t 12.75

hand of the Am dr-ites. to de •troy us? 'would to God we had

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L'jri. '%^nai shall I Is ra-el turneth

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earth: and ihou do unto thy great nana-.'

(4) Cod's answer: sin re-

19 And J6sh'u-d said unto A'chAn, My son, "give, I pray thee, glory to the Lord God of Ij'ra-el, and make confession unto him; and tell me now what thou hast done; hide if not from me.

20 And A'chAn answered s|j6sh'u-A. and said, "Indeed I

■"ive sinned against the Lord 1 of 1$ ra-el, and thus and mus have I done:

21 When I saw among the spoils a goodly BAb-;-ld'nish

dor trial (Ex. U:ll-12; 16:2-J: Num. I! ' - »• 1» 1 -1- I- •■. It was one of (v7-9)

the

1 ^ ... - .- fall

byil»c»word "■(Nttin.l4:3)and wiictc-

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ii - dealing with lin: , act ir (V 10)

failure,havlngcxpcrienced like trials

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I.' t li 1.1:1 Oi V , .t • i \.~ 1. I' (u ^ d in

.bcri alone

:\e (v 13) arsclvei b Sec uct ai - iim r'tayina. p, '264 c See CTold .n-cu sation of Israel. p. 264 d Sin lit: juof the law (1 in. 3:

4).TI.i. :.c covenant ihey tram-

messed ill particular was iliai which concerned taking devotedthintts (note g. Lev. 27:29). This meant the stealing or taking of somethmg dedicated to Cod. for personal use (v 11) e Heb. kachash. to be untme in word; to lie; feign; dissemble; deceive: deal falsely; be a hypocrite (v 11. Cp. Pr. 26:4. 24; Jer. 42:20; Rom. 12:'>, Gal. 2: 12). Achan pretended to be in obedience to the law, knowing that he had sinned and deceived Israel, and had hidden what he had stolen in his tent f One an broutth all the nation to defeat and caused God to stop His blessing. One sin is what caused Adam and the whole race to be under the present curse (Gen.'2:19: Rom. 5:12-21). One sin brings the same result as committing all sins Qas. 2:9-10). Any one of ilie death-penalty sins of Mk. 7:19-21; Rom. 1:21-32; 1 Cor. 6:9-11; CaL 5: 19-21; Col. 3:5-10 will damn the soul of any person, regardless of his claims to salvation, for there is no respect of persons with Cod.Grace, love, mercy, and salvation from God do not license one to commit sin or free him from responsibility regarding the sin question. Sin has its deadly effect upon all alike in every generation, in every place and among all races g God definitely promised not to be with Israel any more unless this sin was cleansed from the whole camp (v 12), He promises the same to all men in every age, regardless of law or grace. See Backsliding, p. 237 h See Utter simplicity of sonctification.

p. ',54 i Thisselection from tribe to tribe, family to family, and man to man was done perhaps by the Urim andlhummim (v 14; Ex. 23:30, note) j Here again we have the tenible penalty of the broken law. It was death and burning, and destrucDon of all he owned by fire, as a shadow of the eternal death penalty in eternal fire. To bum refers to burning after being stoned to death, not burning alive (v 25-26). See Hell in Index k See 15 things that were folly in Israel.

p. 265 1 About daylight (note d, 3:1) m Troubk-t,calledAchar(lChr.'2:7) 19): n 3comniands - confession of .^chan (v

1 Give glory to tlie L.od of Israel. In such a case, giving Hini gloty would be to acknowledge the ommscience of God, and confess that He was right in His accusation

2 Make confession to Him

3 Tell me now what you have done; hide It not from ine

o Achan gave proper confession of his sm, which is only partially recorded here (v 20-21). Ihe penalty for his cnine was physical death for fuinself and all his family and the destruction of his stock and material goods (v 24). No blood was slied or any ritual carried out for him as far as the record goes so we do not know whether his confession brought him forgiveness and salvation for his soul

^^ Cont. from column 2

fore have ye brought us out of Egypt to die in ilie wilderness"" (T'imn. 21:5). Josliua slionld have known better than this from truth and e.xperieme, but natural man finds it difficult to tiold Seady and exercise faith in time of tri.il

e same as "Would to God we

: by the hand of tlie Lord in

' (Ex. 16:3). "Would to God we

Oied in ttie land of Egypt' (Num.

11: 2), and "Would loi.od we had died

when our brethren died" (Num. 20:3)

s Joshua diould have known the cause of

JOSHUA 7. 8

The capture of Ai

a 3 things stolen by Achan (v 21):

1 A B abylonish garment. Heb. ad-dereth shinar, a splendid costly robe of Shinar. The plain of Shinar was cele-biated for its gorgeous robes of brilliant and various colors, generally arranged in figured patterns, probably resembling the tapestry or carpet patterns of the orient. The colors were either woven in the material or embroidered with the needle.The garment here may have been ornamented with idolatrous figures which would have made it an accursed thing. P erhaps it w as the royal robe of the king of Jericho, forthesame word is used in Jonah 3:6 of the royal robe that the king of Nineveh laid aside to seek the L ord when he humbled himself before God. There is no doubt about the robe or cloak being beautiful and costly; and on these grounds it was coveted by Achan (v 21)

2 The 200 shekels of silver. At 64(+ each this would be 2128. 00

3 A wedge of gold of 50 shekels

ige ot go §9.69 1/

weight. At 19. 69 1/2 for each shekel fliis was 3484.75 which, with the shekels of silver m.ade a total of S612.75 besides the costly Babylonish garment

b This was breaking xhe. 8th and 10th of the 10 commandments, as well as the law of devoted things (note g.Lev. 27: 29), One might covet and not steal what be covets, but Achan coveted and took (v 21)

c God had already seen everything so this laying things out before Him means they brought them out to the public eye before the tabernacle where judgment was being given. A fter all, Jehovah was the leader of Israel and for Him to lead a people to victory tainted with sin woiUdbeas a stain upon liis character. Hence, the dem and for each man to be clean and obedient to the law and will of God. The method used in detecting the exact sin and the person who committed it brought fear to all Israel and helped curb such practices during the rest of the war (v 10-15) d The sons and daughters of Achan evidently were stoned with him, for v 25 says Israel stoned them and burned them , and 22:20 says he did not perish alone. To perish with him meant they were parties to his crimes by harboring him and keeping this information from Joshua until he was forced to confess because of being found out by God. Even in civil governments parties to crimes are also held guilty and punished. In Cod's government, anyone evenbiddingoneGodspeed is counted a partaker of his evil deeds (2 Jn. 10-11). The law forbade children being put to death for the sins of fathers unless they were partakers of the crimes (Dt. 24:16); so we conclude that Achan's children partook of his ctirae and had to suffer with him (v 24-25)

e Question 9. Next, 9:7

f Stoned with him his sons, daughters, oxen, asses, and sheep, and burned their dead bodies in the valley of Achor (v 24-26)

g It was customary to heap up stones as rude monuments of important events (v 26; 8:28-29; Ccn. 31:46-52; Dt, 13:16; 2 Sam. 18:17-18).It was also customary for travellers to continue throwing stones on such heaps for criminals. Jews and Mohammedans for instance, were in the habit of casting stones on Absalom's tomb which he set up for himself in the king's dale (2 Sam. 18:18)

h The Lord was satisfied that all sin had been cleaned out of Israel, so He resumed command of this holy people to punish the nations of Canaan for their crimes (v 26; 8:18; etc.)

i The crime of Achan is remembered in references to the valley of Achor (v 26: 15:7:lsa. 65:10;Ho5. 2:15).It is called the brook Cheriih (1 Ki. 17:3-5)

j 8thprophecy in Josh. (8:1-2, fulfilled, v 3-29). Next, v 18

2 predictions to Joshua: 11 have given into yourhand the king of Ai,his people, city, and land (v 1) 2 You shall do to Ai and their king

garment, and "two hundred' shekels of silver, and a wedge of gold of fifty shekels weight, then* I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

(8) Judgment upon Achaxi

22 "^ So J6sh'u-a sent messengers, and they ran imto the tent; and, behold, it was hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto J6sh'u-d, and unto all the children of Is'ra-el, and'^laid them out before the Lord.

24 And J6sh'u-4, and all !§'-ra-el with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and-'his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and aU that he had: and they brought them unto the valley of Achor.

25 And J6sh'u-i said, "Why hast thou troubled us? the Lord shall trouble thee this day. And all Is'ra-el 'stoned him with stones, and burned them with fire, aiter they had stoned them with stones.

26 And they raised over him a great^eap of stones unto this day. '■So the Lord turned from the fierceness of his anger.

Wherefore the name of that place was called,'The valley of A'chor, unto this day.

CHAPTER 8

3 Fall of Ai: (1) Plan of battle to remove effects of the defeat of 7:2-5

iAND the Lord said tmto *^ J6shu-a, *Fear not, neither be thou dismayed: 'take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: • •2 And thou shalt do to A'l and her king as thou didst unto Jer'i-cho and her king: ""only the spoil thereof, and the cattle thereof, shall ye take for a prey imto yourselves: lay thee an ambush for the citybehind it.

3 *" So J6shu-a arose, and all the people of war, to go up against Ai: and J6sh'u-a chose out thirty thousand mighty men of valour, and sent them away by night.

4 And "he commanded them, saying, Behold, ye "shall lie m wait against the city, even behind the city: go not very far from the city, but be ye aU ready:

5 And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have drawn them from the city; for they wiU say. They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: "for the Lord your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the *command-ment of the Lord shall ye do. See, I have commanded you.

(2) The plan executed

9 ' J6sh'u-d therefore sent them forth: and they went to Ue in ambush, and abode "Tje-tween Beth'-el and A'i, on the west side of A'i: buf'Josh'u-i lodged that night among the people.

10 And J6sh'u-4 rose up'early in the morning, and'numbered the people, and went up, he and the4lders of is'ra-el, before the people to A'i.

11 And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of A'i: now there was a valley between them and A'i.

12 And he took about '^ve thousand men, and set them to lie in ambush between Beth'-el

1 and Ai, on the west side of the

I city.

; 13 And when they had set the people, even all the host that was on the north of the city, and

i their liers in wait on the west

I of the city, J6sh'u-i went that

I night into the midst of the

I valley.

14 «" And it came to pass, when the king of A'i saw it, that they hasted and rose up early, and the men of the city went out against is'ra-el to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city.

15 And J6sh'u-a and 'all Is'ra-el piade as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that were in A'i were called together to pursue after them: and they pursued after Josh'-u-a, and were drawn away from the city.

17 And'there was not a man left in A'i or Beth'-el, that went not out after is'ra-el: and they left the city open, and pursued after is'ra-el.

*18*And the Lord said unto

J6sh'u-a,'Stretch out the spear

that IS in thy hand toward A'i;

! for I will give it into thine hand.

[And Josh'u-a stretched out the

I spear that he had in his hand

'toward the city.

I 19 And the ambush arose

j quickly out of their place, and

jtiiey ran as soon as he had

stretched out his hand: and

they entered into the city, and

took it, and hasted and set the

I city on fire.

'< 3) Complete victory ove r Ai

20 And when the men of A'i looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this

what you did to Jericho and their king (v2)

6 commands - conquest of Ai:

1 Fear not,neitherbe dismayed (vl)

2 Take all thepeopleof war with you

3 Arise, go over to Ai

4 Do to Ai and their king what you did

Continued, column 4 ^»-

next conquest (v 4-8, 12-19). God, Himself commanded this (v 2) o 3 commands - destruction of Ai:

1 You shall lie in wait near the city and behind it and be ready (v 4)

2 Rise up from ambush and seize the cit>- (v 7)

3 When you have taken the city set it on fire as God has commanded (v 8)

a Joshua repeated what God had told Mm, as in V 1-2, proving his faidi in God's word

b The commandment to set the city on fire when it was taken throws further light on the destruction of Jericho (v 8). Evidently Jericho was also bumed, forv 2 says Israel should do to Ai and her king what they did to Jericho and her king

c Thiswastheplaceof Abraham'ssecond altar after entering Canaan some 470 yearsbefore (Gen, 12; 7-8). Joshua built an altar in the same vicinity(8:30-35)

d Joshua stayed with the main body of the army, 35. 000 having departed to lie in ambush behind the city (V 3-4,12) e See note d, 3:1

f Injected or mustered the army ready to march and fight as planned (v 3-8)

g The elders of Israel included the heads of the tribes and others chosen for the general council of the nauon. They are first mentioned in Ex. 3:16-18; and were prominent in all the events of Israel under Moses, being referred to 42 times in the Pentateuch (Ex, 3:16-18; 4:29; 12:21; 17:5-6; 18:12; 19:7; 21:1-14; Lev. 4:15; 9:1; Num. 11:16-30; 16:25: 22:4-7; Dt. 5:23; 19:12; 21: 2-20; 2-2:15-18; 25:7-9; 27:1; 29:10; 21:9, 28; 32:7); and being refened to under Joshua 8 times (7:6: 8:10.33; 9: 11; 20:4; 23:2; 24:1, 31); under judges only 3 times, showing the disorganized state of Israel at that time Qudg, 2:7; 1 Sam. 4:3; 8:4); under the kings 35 limes (1 Sam. 15:30; 30:26; 2 Sam. 3: 17: 5:3; 17:4.15: 19:11; 1 Ki. 8:1-3; 20:7-8; 21:8-11; 2 Ki. 6:32; -23:1: 1 Chr. 11:3: 15:-25; 21:16; 2Chr.5:2-4; Ps. 107:32; Jer. 26:17; 29:1; Lam. 1:19; 2:10; 4:16; 5:12-14; Ezek, 8:1; 14:1: 20:1-3; Joel 1:14; 2:16); and under the gospel period 41 times (Mt. 15:2; 16: 21; 21:23; 26:3-59; 27:1-41; -28:12; Mk. 7:3-5; 8:31; 11:27; 14:43. 53; 15:1: Lk. 7:3:9:22:20:1;

22:52,66; Acts 4:5,8, 23; -22:5; 23:14; 25:15). See note g. Acts 14:23 regarding elders of the church: and Elders in Index

h This was in addition to the 30. 000 of v 3. The two companies could have been on the same west side of the city, the 30, 000 having gone ahead of the main army and the 5, 000 being sent later to take part in the ambush and capture of Ai. The whole army came into the vaUey before the city and stayed there the previous night (v 11. 13-14). Theycould not have stayed in Gilgal until the morning of the attack for that would have meant a march of 4 to 6 hours to reach Ai. and the king could not have come out against laael early in the morning as in v 13-14

i The all Israel here must be understood In a limited sense, for 35.000 were in other places(v 3,12). and some stayed in Gilgal to protect the camp from attack. This helps us understand the all the people of v 1, See the meaning of an. p. 3"0§ of N. T.

j This was a very foolish thing to do, but perhaps such plans of battle were not known to these Canaanites. It would have been wiser to leave the city protected and closed (v 17)

k Jth propliccy in Josh. (3:18. fiilfiUed. V -20-26), Next. 10:8

1 Command - stretch out the spear toward Ai (V 18), This was the sign for attack against the city by the ones in ambush (v 18-19)

^»- Cont, from column 2

to Jericho and their king (v 2)

5 Only the 5)oiI and cattle shall you take for yourselves

6 Lay an ambush for the city behind it 1 Tills command was different from the

advice of the spies (in 7:3) who told Joshua to take only 2.000 or 3.000 men, suggostini; they could easily overcome the city

Ti God permitted the spoils of war, after Jericho, to go to all Israel, as provided in tlie law (Num. 31:22-54)

n Here we have Joshua's strategy for the

JOSHUA ft. *

Jothua

«n altar to God

The crafty Gibaonites

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rciitoveUatsunuoMu. it taji . foi bodies bcint; buny; to re after the sun went down (v 2^. Cp. Eph. 4:-36> d AlltlieC bit-

tic were .so in

tbe city, au.J luially uk city was burned (V C4-C5, J8-J9) e Nothinttissaidoftbechildrea.it could be that the law te>:ardin« women and children was earned out - all the inoJe children and women who had known man beiUkt killed, and tenul and women who were virt, .-

permitted to remain alive as wives and servants of Israelites O-um. ^1:17-18; Dt. CiaO-U) 20:17

f ll.is literaUy fulfiUcd Di. 7:i 12:2: g For this law see Num. 31:2J-54 h Joshua gave this command as in v 2 i Just why some cities were destroyed and others spared is not clear aside from the tact that some were more notorious for idolatries, immoralicies, andotlier depravities whichGod hates: and He wanted to make them monuments of >lis wrath on such sins.Ordinarily, the cities and all the spoil were to be saved for Israel so thai do new cities would have to be built (Dt. 6: 10-11; 19:1) J Ilandns was one method of capital nt under the law (Dt. '21:22-. : 13)Jn ancient times banting Was by a rope, or on a aee, called crucifixion

11 examples of hangina:

1 Pharaoh's baker (Gen. 40:19-23) ".' I leads of rebellion In Israel (Num. a King ol A1 0 osh. 8:2 9) '25:4)

4 Ahithophel (2 Sam. 17:23)

5 SonsofSaul(2Sam.-21:6-13) 23)

6 Bigthan and Teresh (Esther 2:21-

7 Haman andson5(Esther 7:9-10; 8: 7; 9:13-25)

8 Judas Iscahot (Ml, 27:5)

9 Chris (Mu 23:39-43: Acts 5:30; 10:39; Gal. 3:13: 1 Pet. 2:24)

10 2 malefactors(Lk. 23:39). Cp. the hanging of others even after they were dead 0osh, 10: ■26: 2Sam.4:r2: 2U12-1^ U 2thctves(notc 1, Mi. 27:3?) k See note g, 7:26 1 See altar builders of Scripture, p.lt m See note d, m, 11:29; 27:4, 13 n See txxe n, Dt. 34:5

o Notes, Ex. 17:14: Smimiary of Exodiu

p Sec Ex. 20:25-26: Du 27:5

M Perhaps the whole law (v 32: Dt. 27:8)

r Mow much of the Pentateuch was wnt-

ten in tlic presence of Israel is not

koown: no doubt ilie laws tttcnisclves

were to wrinen (v 32)

s All I»ael - elders, officeB. priests. Lcvites. and tiie strangers inluael were divided into two parts. Half stoud by inountOenzim and half by mount Ibal tobcarthcteadint<of thelaw of Mown (v 33-35). These mountains were only about 30 miles from (ilgal and 20 miles from Ai. bui ihrougti hostile councry.Ncvertheless Joshua undertook tlus.the fulQlUng of Dt. 27:2,4-14 as looD as possible, and the unmolested

way or that way :

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23 And iht A i they took alive, ai- ^.t him to JAshu-A.

24 And it came to pass, when I|'ra-el had made 'an end of slajriiiK all the inhabitants of | Ai in th. :i the wilder- | ness wh' ■ . Lhased them, | and a: • :. .ny were all fallen on lh< 1 ifi -f the sword, until they were c . that all the I? ra-(>!-; ; aed unto A i. It with tbe edge I of tih

25 And su It was. that all that fell that day.'both of men and women, were twelve thousand, even all the men of A'i.

26 For J6sh u-d drew not his hand back, wherewith he stretched out the spear, until j he had\itterlv destroyed all the inhabitants of A'i.

27'Only the cattle and the spoil of that city Ijra-el took for a prey unto themselves, according unto the word of the Lord which he N:ommanded J6sh'u-4.

28 And j6sh'u-4 'burnt A'i, and made it an heap for ever, even a desolation unto this day.

29 And the king of A'i 'he hanged on a tree until eventide: and as soon as the sun was down, J6shu-d commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a p:reat*heap of stones, that remaineth unto this day.

4 Celebration of victory

30 ' Then J6sh'u-A 'byilt as altar unto the Lord God of i§ ra-el iiAnount t bal.

31 As M6 5e§ the ''servant of the Lord commanded the children of Is'ra-cl. as it is''written ill the book of the law of M6-<jc5,'^n altar of whole stones, over which no man hath lift up anu iron; and they offered thereon burnt offerings unto the L(jRD, and sacrificed peace offerings.

5 Mountit of bleitaing and

cursing, fulfilling Dt. II:

29-12; /:7:n-2H:t,h

32 * And he *arrote there upon the stones a*copy of the law of Moses, which he'wrote in the

'■of the children of

tj AikI'uII U'ra-el, and their elders, and officers, and their jud. • ark

priesLh. [ill i the ark of t' LoBO, M well Uic i>Uiiii£ci, a:>

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I. 34 Ai: : ; • aijill

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the iaw.

35 There was not a word of alJ that M6'ses commanded, which J6sh u-d read not before all the congregation of I5 ra-el, with the women, and the'little ones, and the strangers that were conversant among them.

CHAPTER 9 196

6 Mobilization of all Canaan

against Israel

■AND it came to pass, wheg •*^ "all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lfb'a-non, the Hittite, and the Am or-ite, the C4 nian-ite, the Per iz-zite, the Hi vite, and the J6b u-site, heard thereof;

2 That they gathered themselves together, to fight with J6sh'u-d and with Ij'ra-el, with one accord.

7 Joshua outwitted: breaks the laws of Ex. 2 3:32, 34: 13-17, Num. 33:51-56; Dt. 7:1-2; 20:16. (l)Deception prepared by Gibeonites

3 ' And shen the inhabitants of*Crb'e-on heard what J6sh'-u-4 had done unto J§r i-ch6 and to A'i,

4 'They did work wilily, >and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and*rent, and bound up;

5 And old shoes and 'clouted upon their feet, and"V)ld garments upon them; and all the bread of their provision "was dry and mouldy.

(2) Lea|{ue proposed to Joshua

6 And they went to J6sh'u-4 unto the camp "at Gil'gil, and said unto him, and to the men of Is ra-el,""We be come from a*far country: 'now therefore make ye a league with us.

7 And :he men of Is'ra-el said i unto the Hi vites, 'Peradven-

ture ye dwell among us; 'and I how shall we "make a league with you?

8 And they said unto J6sh'-u-4. We are thy servants. And J&sh'u-ii said unto them. Who are ye? and from whence come ye?

()) Deception carried out

9 And they said unto htm. From a very far country thy

Its are come because of

:ne of the Luri) thy God:

I'wc have heard the fame of

■n. and all that he did in

religious ceremony iicrc w.tj greatly

aided by the overitirow ' and

A 1 (C: l-.S::i5). Thus J. on-

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surrendere«i('J: l-~7)and all ui ralesanv

was iQihclundsof lvacl(ii>:l-ll:24)

u Israel had been expr>.*sUv tor^lddcn to

make leagues wit !its of

C4uaan(E,x.2;}:J2: .in.33:

Ul-M; Dt. 7:1-2; 20:io)

V rills wa> iruili, fur all tlut part of the

;j lx:.itd ol tlie f.ime of (..od. His

(name, what i ie did in Kgypt, and

what He did to sihoii and Og. and to

Jciicho and Ai (v 9-10)

a Notes c-d,Du 11:2>, note h, Di.-'7:9 b Sec note n, Du 34:5

c A'T '■ ' - ' ' ■' ■ r ■ ' llllic

V. -Ilgj

alio Uic V aj i'.r-v, .>. ' Liiuiu'^'. lu an lUat IS written 111 llie law (v 35)

d llus proves that tli ' ;• • uch was onginally written .■ •%, not 5

book:> as in our veru^n ^ ■ t;

e rhisinakesitclejttli.it every word of the book of tlic law of Moses was read 10 Israel at tiustiiiic

f rllis is a v;ood example to parents who disouragc tliebnnvung of small children to cliurch giving as all excuse llial tliey do not uiidc-rstand tlie long sermons or .scripture readings (y/ Jo), I'hc truth is children understand more tiun parenu tlunk they do. Due to their alertness, simplicity of faith and not being influenced by various interpretations previously licard they often understand better and retain more o(tlie truth than some of the adults

g Having a common enemy often unites people. This slwuld surely be true of Cliristians who have the most deadly enemy of all - .Satan. Here the kings from all parts of Canaan saw ttiaiiliey would be defeated one by one, so they gathered togetlier to make one great effort against Israel (v 1-2). I he sept, adds the name C.ergasitcs to this list of united nations (v 1)

h See cibeon , p. -63

i Literally, they also did work wilily, referring to the craft or sirategem of the L.ibeonitci compared with that of Israel in conquenng Ai. It hints that the Gibeonites resolved to meet craft with craft to accomplish their purpose (v4)

J G stepi: ouiwining Joshua and Israel:

1 Deception prepared (v 3-6) 3)

2 Deception proposed to J oshua(v 6-

3 Deception carried out (v 9-13)

4 Deception succesful (v 14-15)

5 Deception discovered (v le-l"/)

6 Decepuon punished (v 20-27)

k Wlien botlleimade of skins get oldthey ore likely to be torn. Rents are repaired by sewing the broken edges togetlier, by inserung apieceof leailier.byput-uiiii a roundpieceof wood in the hole, or bygaliiering up the rent piece like tlie opening of a bag. See notes g-h, Mt. 9:17

1 Anglo-Saxon for patched, or seamed up m Old garments, tliin and worn

D Every detail of the deception made it appear tlut they were froii" a for country .ind had travelled many days before arriviiUat the c.unpof Israel (v 4-.J). Tfaisbackedupby many lies deceived Joshua and the IsraeUtes who had not taken tinK-, or perhaps had not thought 10 inguire of Jeliovahby thelJrim and Thuinmim

o Joshua w.is back in camp again after theconquestofAi.liewas likclywait-ing 00 God for instructions regarding ilie next move incompleting the conquest of Canaan (v C)

p 5 lies of the Gibeonites:

1 We are from af.ircouutry (v 6, 9)

2 We came because ol the name of the Lord your God (v J)

3 Wo took our bread liot when we started and now 11 is dry and mouldy

4 Our wine bottles were new when we started and now they are old and rent by such a long journey (v 13)

5 Our garments and shoes were new when We started and now they are worn out by such a long journey

q They were only about 18 miles from tlie camp of Israel

r Their purpose in lying and using such strategem was to save their lives, and tlus they accomplished (v 14-15)

s Tlic ijucstion of being neighbors was discussed, but no Inquiry of the Lord was made (v 14); andi.od did not volunteer this information or interlerc. I Ie evidently Wanted thisto be a recorded lesson in His eternal Word for all generations to conic, tliat He should be consulted 1 n all human affairs, especially those that directly affect Ills plan for man

t Qucstloos 10-12. Next, v 22

JOSHUA 9. 10

The Gibeonites put to service

Joshua defeats five kings

a The Gibeonites were wise enough not to mention the recent conquests of Jericho and Ai, because news did not travel fast i n those days, and their silence thus made their claim of coming from a far country seem genuine. They mentioned victories only down to the conquest of the east side of Jordan, which had been some months before this (V 10) b See Num. 21:21-35: Dt. 2:30-3:17 c 3 statements of truth by Gibeonites:

1 We have heard of the fame of God, what He did in Egypt, and to the 2 kings on the east of Jordan (v 9-10)

2 Our elders told us to come and say that we are your servants: therefore, make a league with us (v 11)

3 It was told us how God commanded Moses to destroy all the inhabitants of this land from before you; therefore, we were afraid of our lives because of you, and have done this thing (v 24)

d See note p, v 6

e 6 mistakes of Joshua and Israel:

1 Took of their victuals; that is, partook of food with the Gibeonites as a token of a friendship and a covenant (v 14). According to ancient custom, eating together was a token of unalterable friendship; and those who ate salt together felt themselves bound thereby to a perpetual covenant. So deeply rooted was this custom that intended robbery has been abandoned when a robber has accidently eaten salt while getting his plunder; and men have been freed fromcaptivity when the strategy of geningArabs to eat salt with them, was used

2 Did not ask counsel at the mouth of Jehovah by the Urim andThummim (v 14).They believed these men and made a covenant with them without even consulting God. Though He did not punish them for making the covenant, when it was made He afterward punished Israelites for breaking it (2 Sam. 21:1 - 9). God expects men to keep their word even when they vow to their own hurt (Ps, 15:4), He let Israel make this mistake without intervening; then, since it was done, decided to use it to destroy His enemies (11:18-20)

3 Joshua made peace with the Gibeonites (v 15)

4 He made a league with them

5 Let them live

6 The princes of Israel sware to them thus making the covenant binding on all Israel. Such contracting was forbidden by law (Ex. 23:32; 34:13-17; :J3:51-5C; Dt. 7:1-2; 20:16)

f The deception was discovered after 3 days, but nothing was said about it until Israel came to their cities, and then it caused murmuring (v 17-19)

g Chephirah and Beeroth are not men-tioned except in v 17; 13:26; 2 Sam. 4:2; Ezra 2:25; Neh. 7:29

h Kirjath-iearim wascivento Judah(15: 60; 18:14; Judg.18:12).It was an ancient high place and called Kiriath-Baal and Baalah (15: 9-10; 1 Chr. 13:6), Kirjath (18:28),Baale-Judah (2Sam, 6:2), and Kiriatharim(Ezra 2:25). It is also spoken of as belonging to Benjamin (18: 28)

i The princes were to blame for this great mistake, so the congregation had just grounds for criticism; but such should neverbe canied to the point of murmuring, which leads to division, strife and other evils (v 18-19)

j This answered for many acts in ancient limes, when making vows and swearing by oaths were held sacred, and a man's word was better than a written contract today. Since the princes had sworn, this bound the whole congregation to keep the covenant made withtheGibeoniles (vl9)

k Though bound by the oaili of tlieir princes not to destroy the Gibeonites, Israel found a way to punish them for lying and deception wliich would be just and not bring the wrath of God upon the nation for breaking the covenant. It was decided that the Gibeonites should become servants to all tlK3 con-

10 And"^! that heMid to the two kings of the Am'or-ites, that were beyond Jor'dan, to Si'hon king of Hesh'bon, and to 6g king of Ba'shin, which was at Ash'ta-roth.

11 "^Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victtiaJs with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

12"This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

(4) Deception successful because God was not consulted

14 And the men'took of their victuals, and asked not counsel at the mouth of the Lord.

15 And J6sh'u-4 made peace with them, and made a league with them, to let them Uve: and the princes of the congregation sware unto them.

(5) Deception discovered

16 * And it came to pass/at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

17 And the children of I§'ra-el journeyed, and came unto their cities on the third day. Now their cities were Gib'e-on,«and Che-phi'rah, and Be-e'roth, and^Klr'jath-je'a-rim.

(6) First murmur of Israel

under Joshua (17:12; 22:1.

Cp. Ex. 5:19. refs.)

"l8 And the children of I§'ra-el smote them not, because the princes of the congregation had sworn unto them by the Lord God of I§'ra-el. And all the congregation murmured against the princes.

19 But alJ the 'princes saia imto all the congregation, 'We have sworn unto them by the Lord God of ig'ra-el: now therefore we may not touch them.

'7) Punishment for deception

20*This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

•21 And the princes said unto them. Let them live; but let them be /hewers of v/ood and drawers of water unto all the congregation; as the princes had promised them.

22 * And J6sh'u-a called for them, and he spake unto them, saying,"Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?

23 Now therefore ye are

cursed, and there shall none of you be freed from being bondmen, and"hewers of wood and drawers of water for the house of my God.

24 And they answered Josh'-u-i, and said,"Because it was certainly told thy servants, how that the Lord thy God commanded his servant Mo'-§e§ to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, <^we are in thine hand: as it seemeth good and right imto thee to do unto us, do.

26 And^so did he unto them, and delivered them out of the hand of the children of I§'ra-el, that they slew them not.

27 And J6sh'u-d made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which'he should choose.

CHAPTER 10

8 Victory at Gibeon: (1) Confederacy against Gibeon

NOW it came to pass, when A-do'm-ze'dec/king of Je-ry'sa-lem had*heard how Josh'-u-a had taken A'i, and had utterly destroyed it; as he had done to Jer'i-cho and her king, so he had done to A'i and her king; and how the inhabitants of Gib'e-on had made peace with i§'ra-el, and were among them;

2 That they feared greatly, because Gib'e-on was a great city, as one of the royal cities, and because it was greater than A'i, and all the men thereof were mighty.

3 Wherefore A-do'ni-ze'dec king of Je-ru'sa-lem sent unto Ho ham king of He'bron, and unto Pl'ram king of Jar'muth, and unto Ja-phi'i king of La'-chish, and unto De'bir king of Eg'lon, saying',

4 Come up unto me, and help me, that we may smite Gib'e-on: for it hatii made peace with J6sh'u-a and with the children of is'ra-el.

5 Therefore the'^ve kings of the Am'or-ites, the king of Je-ru'sa-lem, the king of He'bron, the king of Jar'muth, the king of La'chish, the king of Eg'lon, gathered themselves together, and went up, they and all their hosts, and encamped before Gib'e-on, and made war against it.

(2) Gibeon appeals to Joshua for help

6 *' And the men of Gib'e-on sent unto J6sh'u-4 to the camp to Gil'gal, saying. Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Am'or-ites that dwell in the mountains are gathered together against us.

7 So J6sh'u-a ascended from

gregatiou and for tlie house of God (v

20-2'7) 1 2 main duties of Gibeonites:

1 Theybecame hewers of wood (v 21,

2 And drawers of water 23,27) Their responsibility was to provide

wood and water, as well as to perform other tasks that needed to be done n Questio n 13. Next, 10:13

9:9-15; Oba. 15-21; Mic. 4; Zech. 14)

g 3 things king of Jerusalem heard of:

1 The destruction of Jericho (v 1)

2 The destruction of Ai

3 The surrender of Gibeon

h This was a mistake, for they needed to save themselves to fight Israel; but it gave Joshua the occasion for his next move (V 5-15)

a The disgrace of this state was not so much the labor itself, but because it was the work of females in most nations round about. Hence, strong men of war, men of fame and honor were reduced to the status of women. Such condemnation of these and all their posterity forever instead of be^ng received as allies wassomethinghardtotake. Men of their standing would surely be in fear of their Uves and desire life more than anything else to allow themselves to be so reduced to slavery and dishonor (V 21,23,27). It is understandable when it is said that they were cursed (v 23)

b What God had commanded Moses concerning the inhabitants of the land was surely well known.They were definite-lymarkedfortotaldestruction fortheir sins and because ofthe giant races, and the purpose of Satan through them to keep the Seed ofthe woman from com-ingintotheworld.lt was necessary for God to preserve pure Adamite stock through whom Christ should come, so that redemption could be completed and His eternal program continued

c TMs was complete humiliation -proud, independent men smrendering allri^ts and privileges, submitting to anything the conquerors would desire to do to them (v 25)

d It appears here that this was the only plan that satisfied the Israelites in general who wanted to destroy the Gibeonites and take their ^oil (v 18-19, 26). Whether the Israelites murmured merely bee a use they were deprived of the spoils is something that is not clear, but that could have been part of the trouble (v 18). If, by this time, they were influenced by a covetous spirit, it was good to have such a disappointment e The hewers of wood and drawers of water supplied the altar and the tabernacle with wood and water (v 27)

f This is the first time the word king is found in Scripture in connection with Jerusalem; but it is used 86 times otherwise,with other cities.before this. Once in the N.T.Melchizedek is called kmg of Salem, which was the ancient name of Jerusalem (Heb. 7:1-3; Gen. 14:18;Ps. 76:2). The word Adonizedec (v 1) means Lord of righteousne ss which isthe same in meaning as king"oT righteousness , used of Melchizedek. These were the official names of the kings of Jerusalem. Here is the first time Jerusalem is mentioned in Scripture. It means city of peace, or foundation of peace . It is one ofthe ironiesof history that the city with such a name has seen so little peace and that for iu possession rivers of blood have been shed. It was originally also called Jebus (Judg. 19:10-11; 1 Chr. 4:5; 2 Sam. 5:6-9). This was the old name of Jerus. It is called Jebusi Qudg. 18:16, 28); Ariel (Isa. 29:1); the city of righteousness (Isa. 1:26); and holy city (Isa. 48:2; 52:1; Neh. 11:1). David captured the city from the Jebusitcs and made it the capital of united Israel(2Sam. 5:6-9). It remained the capital until the division of the kingdom about 1,000 B.C. Jerusalem then continued to be the capital of Judah until 616 B.C. when it was destroyed by Nebuchadnezzar. It became the capital of Israel again about 546 B.C. and remained so until the nation and city were destroyed by tlie Romans in 70 A. D. Jerusalem has undergone no less than 28 sieges from Joshua's time to our day,10 sieges being from Joshua to Nebuchadnezzar (Judg. 1:8; 2 Sam. 5:6-10; 1 Ki. 14:25; 2 Ki. 18:13-19:37; 2Chr.21:16-17; 28:5-15; 36:1-2).In the period between the close of theO. T. to70.^.D. it was besieged 10 times. Since then it has been besieged 8 times to 1917 A. D. , 9times if we consider tlie recent war between the Jews and Arabs. Jerusalem has a future as the capital of Israel and of the Antichrist (Ezek.37; Dan. 9:27-11:40-45; 2 Th. 2:3-4; Rev. 11:1-11), and as the eternal capital in the reign of Jesus Christ (Isa. 2; Ezek, 48; Joel 3; Amos

JOSHUA 10

a No doubi Jo»huj iiiquiic<l of ihe Lord

before iiukinji this niove. h^yini;

Icdined the bud wjy to do thii la «11

tiuntu (v 8. Cp. V U) b After an jUtMtltunijrch Jot) i-

ly anackcd the 5 Kintiwit V >.

une andlhcl ,.

victory whj<: (

all thij part u! _aajiu (v 3-14> c 10th prophecy in Jo>fa^ (lO.d, fulflUcd

tn V 10-4U). Next, V 'Zb

2 prcdiLaom to Joihua:

1 I have delivered them Into your hands fote you

2 No man shall be able to H»rK| bc-

2 things Cod did In thii battle:

1 Diicomfitcd the eoeniies cnabliog Israel to get a H>eedy victory aod Uay them (V 10)

2 Cast down great haibtooes from beaven so that more died from the miraculous hail than from the iword of Israel (v 11)

Hailstones of unusual size have been known I o fall oven i n niont recent times. It hasbeen reponcd that on the Upper Rhine, in U9C. one feU which weighed 260 lbs.; in 1510 near Padua. Italy about 1. JOO stones fell, some weighing 120 lbs,; in 1762 neat Verona there were some weighing 200 to 30u lbs. <i 2 miraculous hailaonm of history.

1 UponEgypt(Ejt.3:ll}-16:15;fi.'?3:47)

2 In this batUe (v 11)

4 miraculous hailstorms of prophecy:

1 During the 1st crumpet (Kev. 8:7)

2 Dunngthe 7th trunipet(Rev.ii; 1 »)

3 Dunngthe 7thvial (Rev. 16:17-21)

4 During Armageddon (Ezek. 38:17-22)

e The first dme man commanded the solar system to stand stUl.and it obeyed (V 12-13). Atanocherume.God hearkened to Mezekiah and turned the solar system backward 10 degrees (2 Ki. 20: 9-11; Isa. 3fi:8) f Heb. daman, from damah, to be duinb: be Silent;stop;cease: hold peace; quiet self: re$t;stand;still; tarry: wait (v 12). The sun and moon doing tliis caused the earthto stop revolving, indicating they either stopped their influences on the earth and continued exercising their influences on other planets or all of them stood still for a whole day(v 12-13)

g Ajalon was a city in a valley of the same name, between Jerusalem and Ekron (v 12; 2 Chr. 28:18). There was also a town so-called intheporuon of Zebulon which site is now unknown 0* 4:^. It was over the valley that Joshua saw the moon coming up at the Dme the sun was setting over Gibeon, when he commanded both to stay where they were, and God hearkened to the voice of man on this memorable day (v 14)

h 8 scientific and Biblical facts, p, 26.'j

I Heb. daman, note f. above

j Heb. amad. to stand; abide: cease; remain: be mil: tairy; be firm (v 13; Dt,10:10; 1 Sam.20:19; 30:9; 2 Ki.4:6)

•* ^°}\} ' -^ whole day more of fighting (v 13-14). This was a miracle in Itself, at least agreatfeat of strength by the quickening of God in the army of Jorfiua, for they were up and fighting three whole days and one night:

1 The day news came to Joshua (v 6)

2 The night of march (v 9)

3 The day of battle (v 10-11)

4 The extta day of battle when the run did not go down (v 12-14)

1 Question 14. Next. 16:18 m This is variously translated in diffen-tit versions: The book of^ashcr.it tf,. ;u»t of the Pious, of tli^[' tlio

^ongs, of Ileroes.of thci _ ^ uiJ

in the true Records . It Is not menooned in the ^cpt. The book of Jasher is rc-fened to twice in scripti»e - here and in 2 Sam, 1:18. It is said to be a collection of triumphal odes composed by different men to celebrate their signal victories, or by one man (Jasher) who wrote of such victories

n No day when the sun and plaiKts were «opped that long, but they did turn backward 10 degrees (2 Kl. 20:9-11)

Joshua commands the sun to stand still

249

^•ii c*l. he. and all of w«r with hun, .1 nughtjr nMo of valour.

(i)Thre«fc.

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i> dij

j-el, Mtd slew a ftrcat slauKhter at and chased them

J8 "Anc* ih. I J6^' • ' ha

ha: Ih-

9 j .V to theni' from (ill gii au n;«.ni

B God'* part 4th ii..t..wt great hail from heaven

in An : them h< • them with 6rb'e-on. alon^ the way that Roeth up to B*th-hd'rAn. and smote them to A-z« kah, and unto MAk-k«dah.

U And it came to pass, as they fled from before 1} ra-el, and were in the going down to B#th-h<5 r6n, that the Lord cast down great stones from heaven upon them unto A-z$ kah, and they died: they were more which died with ^hailstones than they whom the children of Is ra-el slew with the sword.

C God's part: 5th miracle -

earth stopped revolving for

a day

•12 ' Tliea spake J6sh u-A to the LoRU in the day when the Lord delivered up the Am 6r-ites before the children of I§ -ra-el, and he said in the sight of I§ ra-el,'Sun.'sUnd thou still uponGibe-on; and thou. Moon, in the valley of'Aj a-16n.

13"And the sun , and

lllt_mpop'staie^/i people had avenged themselves upon their enemies. 'Is not this WTitten in the'T)ouk of J4sh?r? So the sun stood still in the midst of heaven, and hasted not to go down about a wfcole day.

14 And there was*^ day like thii before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for I5 ra-el.

(4) Victory over the five kings

15 "And J(!ish'u-d returned, and all Ij ra-el with him, unto the camp to (^ifl gdl.

16 But these five kings fled. and hid thi-mselves in a cave at Mdk-k^ Jah.

17 And it was told J6Bh'u-<l, saying. The five kings are found hid in a cave at Mik-k« dah.

18 And JAsh'u-A said. Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, hut pursue after your enemies, and smitf the hindmost of them; suffer them not to enter into their cities: for thr Lord your (iod hath delivered them into your hand.

20 And it came to pass, when Jteh'u-A and the children of

1$ ra-el had made an end of alaymg them with a very great ■laughter,*till they were consumed, that the rest which re-maui<-d of them entered into fenced cities.

21 And all the people^etumed to the camp to J6sh u-A at MAk-k^ dah in peace: "none moved his tongue against any of the children of 1$ ra-el.

22 Then said J6sh u-A."Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those'five kings unto him out of the cave, the king of Jt-ru'sfl-lim, the king of H6 bron, the king of Jar-muth, the king of Ld'chish, and the king of £gl6n.

•24 And it came to pass, when they brought out those kings unto J6shu-d, that J6sh'u-4 called for all the men of I$'ra-el, and said unto the captains of the men of war which went with him,'Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

l25'And Jdsh'u-d said unto them. Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.

26 And afterward Jdsh'u-4 smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees *imtil the evening.

27 And it came to pass at the time of the going down of the sun, that J6sh'u-4 commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

9 Victory at Makkedah

28 « And that day J6sh'u-d took'Mak-ke dah, and smote it with the edge of the sword, and the king thereof he'utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of M4k-k6 dah as he did unto the king of J6r i-chfl.

10 Victory at Libnah

29 Then Jdshu-A passed from MAk-k6 dah, and all I5 ra-el with him, unto *Lfb nah, and fought against Lfb'nah:

30 And the 'Lord delivered it also, and the king thereof, into the hand of Ij'ra-el; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of J6r i-ch6.

I 1 Victory at Lachieh

31 « And J6sh'u-4 passed from^Llb nah. and all I5 ra-el with him, unto'Ld chish, and encamped against it, and fought against it:

32 And the Luau delivered LA'chish into the hand of I^'-

o TWs verse, whlchls exactly like v43,

li oiiilned in the Sept. fviJcntly a topyiit, perniltnna hi\ eyes to glance atv4.'t,co[iicimtinued with

V 16; or It that v 15 should

read catne to Makked.ih (.n In v 21)

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on, ahr , : :. ..j^l

WAS foitifled byRehoboam (2 Chr. 11: 5-9).Amaziiahflcdtherc where he was foUowed and killed (: Ki. 14:19), It W.H hcslcgrd by Srnnarhcrlb In the reign of Mezekiah (2 Ki, 18:13-17; 19: 8: 2Chr. 3J:9: isa. 36:2; .r7:S) and was conquered by Nebuchadnezzar (Jer 34-7: Neh. 11:30). Recent CxploraUons «how that it was once a strong city

a Until all tlicy could catch were destroyed. I he remnant entered walled cities to tell the itory (v JO)

b rhii should help explain v 15 where it IS said that Joshua and all Israel returned to the camp at uilaalf which per haps should be MakkedahT as here (v 21)

(. This expression found in similar form in Ex. 11:7. means that the events happened so fast and were so divinely excelled that all knew that God was supctaacurally fighting for Israel on that day and were in great fearof Israel as well as God. With great hailstones falling from beaven to destroy thousands, the sun and moon standing still a whole day, and so many other strange things happening, Israel's enemies (hd not know what to expect next (v 21)

d 7 commands - conquest of Canaan:

1 Sun, stand still upon Gibeon; and moon in the valley of Ajaloo (v 12)

2 Roll great stones upon the mouth of the cave, and set men by it to keep them (v 18)

3 Stay not, but pursue after your enemies, and smite them (v 19) cities

4 Suffer them not to enter into the

5 Open the mouth of the cave, and bring the 5 kings out to me (v 22)

6 Come near, put your teet upon their necks (v 24)

7 Fear not, norbedismayed4)e strong and of good courage (v 23)

e In the battle of Al only one king was captured and brought before Joshua (8: 23, 29). Now 5 were brought to him. He hung the fiist,but killed these and then hung them upon trees until even-lng(v 23-27). Counting die one at Jericho this made 7 kings destroyed thus far (8:23. 29; 10:1. 23-27; 12:9-12) f This was done to encourage Israel to believe that all their enemies would likewise be destroyed (v 24-25) 9. llih prophecy in Josh. (10:25, ful-

tilled. 12:1-24). Next. 11:6 h See Dt. 21:22-23

i Makkedahbecamejudah's iDthedivision of Canaan. It was about 14 miles southwest of Jerusalem (v 10. 16-17, 21, '28-29; 12:16; 15:41). The place was not very prominent, being mentioned only in these scriptures J See DU 7:2; 12:2; 20:17 k Libnah became the possession of J udah. It was but a village as late as the 4th century of the Christian era; its ruins have since disappeared (v 29-39; li 15:15:42).It was one of the cities given totheprlesu Qosh. 21:13; 1 Chr. 6:57). In the reign of Joram its inhabitants joined the Edomites in a revolt against Judah (2 Ki. 8:22; 2 Chr. 21:10). It was beslcgedby Sennacherib in Hcze-kiah*sreign(2Ki. 19:8; Isa. 37:8). The daugliter of Jeremiah of Libnah was the wife of Josiah and the mother of

Jehoahaz and Zedekiah (2 Ki. '23:31; 24:18; Jer. 52:1). Libnah was about 10 miles southeast of Lachish. There was another Libnah In the wilderness between Rimmon -perez and Rissah(Num. 33:20-21), which was probably the Lab an of Dt. 1:1 I The word also proves that the Lordhad given them victory at Makkedah of v9 "1 15 cities taken in the first campaign:

1 Jericho (6:1-57)

2 Ai (8:1-35)

3 Gibeon (9:1-27) 4Chephirah (9:17)

5 Beeroth (9:17)

6 Kirjath-jearim (9:17)

7 Makkedah (10:'28)

8 Libnah (9:29-30)

9 Lachish (9:31-32)

10 Gezcr (10:33)

11 Eglon (10:;H-35)

12 Hebron (10:36-37)

13 Debir (10:38-39)

14 Kadcsh-bamea (10:40-41)

15 Gaza and all the surrounding country (10:40-43)

n Lachish. about 35 miles southwest of Jermalem, became a city of Judah (v 3, 5, 23, 31-35: 12:11; 15:39). It was abandoned about 400B.C.Lachish was destroyed and rebuilt several times. It

Joshua's further conquests

a The 2nd day after they laid siege to it, L ater it was not ea sily conquered by the Assyrians (2Ki. 18:17; 19:8; 2 Chr. 32: 9) or the Babylonians Qer. 34:7)

b Mentioned only here (v 33)

c Gezer , supposedly located near Azotus in Philistia, was formerly under the suzerainty of Egypt (1 Chr. 20:4), It was taken by Joshua (v 33; 12:12) and given to the Levites (21:21; 1 Chr. 6: 67; 7:28), Gezer did not remain conquered (Judg, 1:29); it waned against D avi d with the Philistines (1Chr,20:4); then it wastaken by Egypt in Solomon's reign (IKi,9:15-I7).There was another Gezer in Ephraim(16:3)

d Eglon was not far from Lachish in south Palestine.lt wastaken by Joshua (v 3, 5, 23, 34-37; 12:12)and given to Judah (15:2, 39)

e See Dt. 7:2; 12:2; 20:17

f See Hebron, p. 265

g Joshua had killed the king of Hebron, one of the 5 kings he hung on trees (v 3,17-26). Here his successor was also destroyed (v 37)

h Returned to Debit (changed direction) toward the south to conquer it (v 38)

i See Debit , p. 265

j All the cities round about Debit, Hebron, and Libnah (v 39) paign:

k Summary of Joshua's southern cam-

1 All the hills - the hill country of Judea (V 40; Lk. 1:39, 65)

2 All of the south

3 All of the vale

4 All of the springs

5 AU of their kings

1 This could only mean all who resisted and were captured and destined to destruction, not all who fled the country, for many escaped and were spared (Num. 31:17-18: Dt. 21:10) m Thisverse describes Joshua's conquests south to Kadesh-barnea, west to Gaza near the Meditenanean in Philistia, and north to Gibeon (v 41). The Goshen mentioned here was not in Egypt, but in Palestine. There was a city of this name; and the sunounding country was called the land of Goshen (v 41)

n Joshua took all the kings of all these places - south, west, and north - in one campaign (v 41-42)

o Joshua returned toGilgal, which he had left to help the Gibeonites as in 10:1-7 (V 43. Cp. v 15)

* Cent, from column 3

p Merom is a lake about 3 miles wide and 4 miles long, in the southern end of the large basin lying between the mountain ranges of Lebanon and Anti-Lebanon. It is fed by numerous springs and fountains, the largest being the Jordan which flows into it in the north and leaves itin the south part about 10 miles north of the Sea of G alilee (v 5)

q 12th prophecy in Josh. (11:6, fulfilled in V 7-9). Next, 13:b

2 predictions of God:

1 Tomorrow about this same time I will deliver them up slain before Israel

2 You shall hough their horses and burn theii chariots with fire

r Cut ot sever the hamstring or large sinew at the back of the hind leg

s Joshua's victories were brought about by what could be called ancient blitz-krieg s (V 7; 10:9)

t In what way the Lord delivered is not stated, but having done it many times before by many means, we can be assured that it was by some si5)ematural work through angels, confusion, or panic (v 8)

u Chased them:

1 Unto Zidon north-westward on the Mediterranean Sea (v 8; 19:28)

2 Unto Misrephoth-maim westward

3 Unto the vaileyolMi^h eastward V Zidon , a city located between the

Lebanon mountains and the Mediterranean (V 8; 19:28; Gen. 49:13; Judg. 1:31; 10:6; 18:28; 2 Sam. 24:6; 1 Ki. 17:9; 1 Chr. 1:13; Ezra 3:7). It was a maritime centerGsa. 23:2-12;Jer. 25: 22; 27:3; 47:4; Ezek. 27:8; 28:21-22; Joel 3:4; Zech. 9:2). It is called Sidon

ra-el, which took it^on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

12 Victory at Gezer

33 • Then *H6'rain king "of Ge'zer came up to help La'-chish; and J6sh'u-i smote him and his people, imtil he had left him none remaining.

13 Victory at Eglon

34 " And from La'chish J6sh'-u-A passed imto^g'lon, and all I§'ra-el with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he 'utterly destroyed that day, according to all that he had done to La'chish.

14 Victory at Hebron

36 And J6sh'u-4 went up from fig'lon, and all 1§'ra-el with him, untolle'bron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and*the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to £g'-I6n; but destroyed it utterly, and all the souls that were therein.

15 Victory at Debir

38 " And J6sh'u-i'nretumed, and all I§'ra-el with him, 'to De'bir; and fought against it:

39 And he took it, and the king thereof, and'all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to De'bir, and to the king thereof; as he had done also to Lib'nah, and to her king.

16 Final southern victories

40 •'*So J6sh'u-i smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, 'but utterly destroyed all that breathed, as the Lord God of I§'ra-el commanded.

41 And^Josh'u-i smote them from Ka'desh-bar'ne-i even unto Ga'zi, and all the country of Go'shen, even unto Gib'e-on.

42 And all these kings and their land did J6sh'u-d take'^t one time, because the Lord God of I§'ra-el fought for !§'-ra-el.

43 "And J6sh'u-i returned, and all Is'ra-el with him, unto the camp to Gil'gil.

A'

ND it came to pass, when

*j4'bin king of'Haz6r"had heard those things, that he sent to'Jobab king ofMa'don, and to the king of^Shim'ron, and to the king of^Ach'shiph, 2 And to the kings that were on the north of the moxmtains, and of the plains south 'of Chin'ne-roth, and in the valley, and in the borders of'Dor on the west,

3 And to the *Ca'naan-Ite on the east and on the west, and to the Am'or-ite, and the Hit'-tite, and the Periz-zite, and the Jeb'u-site in the mountains, and to the Hi'vite under Her'-mon in the'land of Miz'peh.

4 "And they went out, they and all their hosts with them, much people,"even as the sand that is upon the sea shore in multitude, with^horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the^Vra-ters of Me'rom, to fight against I§ ra-el.

56 •^"And the Lord said unto J6sh'u-a, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before I§'ra-el: thou Shalt Tiough their horses, and bum their chariots with fire.*

7 So J6sh'u-i came, and all the people of war with him, against them by the waters of Me'rom 'suddenly; and they fell upon them.

8 And ^e Lord ' delivered

17 Victory at Merom over united northern enemies (Cp. 13:5-6)

them into the hand of Ig'ra-el, who smote them, and "chased them unto great "Zi'don, and unto'TVIis're-photh-ma'im, and unto the valley of Miz'peh eastward; and they smote them, until they left them none remaining.

9 And J6sh'u-i did imto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.

18 Victory at Razor

10 •" And J6sh'u-a atthattime ttimed back, and took Ha'zor, and smote the king thereof with the sword: for Ha'zor before-time was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Ha'zor with fire.

19 Full extent of Joshua's victories

12 And all the cities of those kings, and aU the kings of them, did J6sh'u-i take, and smote them with the edge of the sword, and he utterly destroyed them, as M6'§e§ the servant of the Lord cortunanded.

13 But as for the cities that stood still in their strength, I§'ra-el burned none of them, save Ha'zor only; that did J6sh'u-i bum.

14 And all the spoU of these cities, and the cattle, the children of I§ ra-el took for a prey imto themselves; but every man they smote with the edge

in the N. T. (Mi. 11:21-22; 15:21; Mk. 3:8; 7:24, 31; Lk. 4:26; 6:17; 10:13-14; Acts 12:20; 27:3), See Sidonians (Dt. 3:9: Josh, 13:4,6; Judg. 3:3; 1 Ki. 5:6). Sidon was also a man's name (1

Chr. ITTaT w Heb. Misrephowth-mayim , burnings of waters(v 3; 13:6). So-called because of salt pits, glass works, or hot springs

were furiously driven through tneir ranks. The Israelites possessed infantry only and they would have been defeated if God had not helped them o Horses and chariots are mentioned a number of times before this (Ex. 14:9, 23: Dt- 11:4; 20:1)

^ Continued, column 1

a This expression, it came to pass is found 430 times in Scripture. A term prominent in the historical sections of the Bible, it is used only 45 times in 17 prophetical books. The expression, it shall come to pass is a prophetical term foimd 123 times. It is used in prophetical sections of the historical books and appears 75 times in 17 prophetical books b Jabin (a common name of the kings of Hazor) was the leader in organizing the northern confederacy of Palestine against Israel (v 1-5) c Hazor , head of the kingdoms of Canaan (v 10), was perhaps located near the lake cf Merom (v 1.10-13; 12:19; 15: 23-25; 19:36). Hazor was destroyed by Joshua (v 11), but was rebuilt. It then defeated Israel, but was defeated again by Deborah and Barak Qudg, 4-5). It was in the Naphtali portion (19:36); was a fortified city of Solomon (1 Ki. 9:15); and was later taken by Assyria (2 Ki. 15:29). This was not the Hazor in Judah (15:23-25); the one in Benjamin (Neh.ll: 33) ;or die one in Arabia Oer. 49:28, 33) d This could refer to the defeat of Jericho, Ai, and all the southern kings of Palestine and include the wonders of God in Egypt, the miraculous things of the wilderness wanderings, the defeat of Sihon and Og on the east of Jordan, and the miracle of crossing the Jordan. AU these things were well known to the inhabitants of Canaan (2:9-10; 5:1: 9: 9-10: 10:1-2) e Jobab: 5 men by this name

1 SonofJoktan(Gen.lO:29;lChr.l:23)

2 King of Edom (Gen. 36:33-34; 1

3 KingofMadan(ll:l) Chr.l:44-45)

4 A Benjamite named in 1 Chr. 8:9

5 A Benjamite named in 1 Chr. 8:18 f Madon . a Canaanite city of unknown

location (v 1; 12:19)

g Shimron , a Canaanite city of unknown location given to Zebulun (v 1; 19:15). Also the name of a son of Issachar (Gen. 46:13; Num. 26:24) and called Shimrom (1 Chi. 7:1)

h Achshaph, a cityof Canaanites of unknown location (V 1; 12:20; 19:25)

i Chinneroth was afterward called the Lake of Ge"nnesaret (Mt. 14:34; Mk.6: 53; Lk. 5:1). the Sea of Tiberias On. 6:1, 23; 21:1), and more commonly the SeaofGamee(Mt.4:18; 15:29; Mk. 1:16; 7:31; Jn. 6:1) j Dor, atown anddistrictin north Palestine taken by Joshua (v 2; 12:23; 17: 11; Judg, 1:27; 1 Ki, 4:11)

k Note here the nations left to Joshua after his southern victories (v 3)

1 A land (V 3) and valley (v 8) in north Palestine, not the Mizpeh ofGilead (13:26; Judg- 11:29); not the one in Judah (15:38); or the one in Moab (1 Sam, 22:3)

m ISfold sum of the new confederacy:

1 Jabin, king of Hazor (v 1)

2 Jobab, king of Madan

3 The king of Shimron

4 The king of Achshaph

5 The kings north of the mountains

6 The kings of the plains south of Chinneroth (Sea of Galilee, v 2)

7 The kings in the valley

8 The kings on the border of Dor on the west

9 The kings of the Canaanites on the east and west (v 3)

10 The kings of the Amorites

11 The kings of the Hittites

12 The kings of the Perizzites

13 The kings of the Jebusites in the mountains

14 The kings o f the Hivites under Hermon in the land of Mizpeh

15 All their hosts as the sand of the sea for multitude, with horses and many chariots (v 4)

n Josephus says that the allied armies numbered 300,000 footmen, 10, 000 horsemen, and 20, 000 chariots which would indicate at least 30, 000 horses (v 4), Canaanites are said to have armed their chariots with scythes fastened to poles and wheels which madeterriblehavocof infantry as they

The Anakimt dtfecttd

Lift of kings defeated by Jothua

1 Joshua took A\ ttui Und (j 161

2 The (ulls

3 AQ the uuth counuy

4 All the Ijiivl of t. oihca

5 The VjUcy of i!ic pUln

6 The niouQUin of Israel

7 The VdUcy of the $jmc

8 Fromn.ountllAlakcoSeit (v 17)

9 Unto Bajl-eiaJ in ihc valley of LcbaiwG under mount KcriiioQ thcin

10 All the kin^s he took and slew b The hill country of JuJca(v 16: 10:40) c The Ncgeb, the south country (v 16:

10:40: VZ:i: 15:3)

d Aounkoowodismctof fouthCanaao in Judoh which was disunci from the hiU country, the Negeb, and the bhephclah (V 16: 10:41: 11:16) and In which the town of Goshen was located (16:61)

c The low country of Canaan (v 16) or the maay valleys of the land

f This may refer to one plain well known to the wdtcr in that day, or to the many plains In the land (v 16: 3:16: 8:14: 12: 1,3: Gen. 13:10-18: 14:13; 19:17-29: Du 3:10-17: 4:43-49: 34:3)

g What particular mountiiln, if any. is referred to is not clear. It may be all the many mountains and tbcu valleys (Tl6)

h TUs was the limit of Israel's conquest on the south to the northern limits near mount Harmon (v 17; 12:7-8)

1 Many days, about 5 years, for Caleb was40 years old wlicnthc 12 spies were sent intoCanaan before the 40 yean of wanderiog, and he was 86 years old at the end of these wars (14:10-16)

J See 9t 1-11:23

k It was as necessary to destroy them for sin (Lev. 18:'24-28) and because of the giant races and the satanic effort to do away with pure Adamite stock throuiih whom the Seed of the woman should come,as It was oecessary to destroy the intubitants of the earth at the time of Noah's flood. See Giants, p. 62

1 See Dt. 7:2; 12:2; 20:17 m These were the giants that filled the land, desccndanu of the soas of God and the daughters of men (v 21: Giants. p. 62)

n The fact that several places all over Canaan are mentioned here indicates that the gians were scaacrcd far and wide instead of dwelling in only one pan of the land (v 21). The fact that Joshua utterly destroyed them and their cities (v 21), and did not destroy all the cities of ordinary men (v 13; 10:39) proves that the giants were dealt with even more severely than the others. Some of the giants were left only in Gaza. Gath, and Ashdod (v 22) o This was after a war lasting 6 years (note I, above)

p In this chapter we have a complete roster of the 33 kings whom Joshua and Israel defeated - 2 from the cast side of Jordan and 31 from the west side (v

•^) q 2 kings on the cast of Jordan:

1 Sihon. the giant king of the Amo-rites wbu ruled from tlic nver Arnon on tin; south, whicli was the border of Moab,totlierivcr Jabbok on the north, wliich was ilie boundary of Amnion and Og and Basliaii (v 1-3)

~ Ojj, tiic giant king of Bashan who reigned from tlic river Jabbok on ttic south to mount llctmon on tltc nortli (V 4-C) r A root was located on the northern edge of the valley tlirough which flowed the rivcr ArTKXi. the boundary between Moab and sihon's kiiigdoiii wfiich extended northward to the nver Jabbok (V '>. 12:2: 13:9, 16: Rt, 2:;t6; 3: IJ; t:4^; Judg. 11:V36. 33: 1 Sam. 30:28: 2 sam. 26:5: 2 Ki. 10:33; 1 Chr. 5:8: Isa. 17: J; lot, 48:10). It was rcpaifcd by Israel after it was taken from sihon (Num. 32:34). There was an A root in (ilead (13:25), and one in Judah (1 sam. 30:28) s Silion claimed only the portion from the middle of the rivor Arnon: Mo.»b owned the other half (v '^

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Irft nothing

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comi: Ma^cj.

I«*S ^ ... u-d took all that landMhe hills, anifalt thf south country, «"**iii •'i" land of GO -ahen. an 'r\. and 'the

plain, ana ....';...-untain of I5-ra-«l, and the valley of the aame;

17 "Even from the mount H*'-Uk. that Roeth up to S*'ir. even unto B* al-R4d in the valley of L#b'a-non under mount Harmon: and all their kings he took, and smote them, and slew them.

18 JOsh'u-4 made war a'lonf time with all those kings.

19 There was not a city that nude peace with the children of Is ra-el, 'save the Hi vites the inhabitants of <!iIbe-on: all other they took in battle.

20*For it was of the Lord to harden their hearts, that they should come against I$'ra-el in battle, that he might destroy them 'utterly, and that they might have no favour, but that he might destroy them, as the L<:)RD commanded M6 jej.

21 ' And al that Was came J6sh'u-d, and cut off the'T^n'a-kim? from the mountains, from Hebron, from De bir. from A ndb, and from all the mountains of Ju dah,"and from all the mountains of I5 ra-el: J6sh'u-4 destroyed them utterly with their cities.

22 There was none of the An-p-kims left, in the land of tRie children of Ij'ra-el: only in G&'zd, in GAth, and in Ash ddd, there remained.

23 So j6shu-4°took the whole land, according to all that the Lord said unto Mfi'jej; and j6sh'u-4 gave it for an inheritance unto Ig'ra-el according to their divisions by their tribes. And the land rested from war.

CHAPTER 12 199 V Roster of conquered kings. 1 Two kings east of Jordan (Num. 21:2l-3S)

NOWthese are the kings of the land, which the children of Ijra-el smote, and possessed their land 'on the other side Jdr'dan toward the rising of the sun, from the river Ar'n6n unto mount H?r'-mon, and all the plain on the east:

2 Si'h6n king of the Am'ftr-ites, who dwelt in Hish b6n, and ruled from'Ar fi-f r, which is upon the bank of the river Ar-n")n, and from'the middle of the river, and from half (^.11 c-Sd, even unto the river jAb b6k, which is the border of the children of Am mAn;

3 And from the plain to the sea of Chin ne-r6th on the east, and unto the ;sea of the pinin, even the s< It sea on the cast, the way to B*«h-)fsh i-niAth; and from the south, under Ash-ddth-p{f'K*h:

4 • And the coast of og king of BA shAn, which was of the remnanl of the •giants, that dwelt at Ash u-rAth and at £d -re-i,

5 And reigned in mount Harmon, and m SAI'cah, and in all BA shAn. unto the border of the 6*sh u-rites and the MA-Ach a-thites, and half GH'e-Ad, *the border ol Si'h6n king of H*sh'-Mn.

6 Them did Mi'ge? the servant of the Lord and the children of I5 ra-el smite: "and Ml") je? the servant of the Lord gave it/or a possessioin'unto the Reu ben-ites, and the GAd'ites, and the half tribe of Mfl-nAs-seh.

2 Thirty-one kings o^ Canaan

7 • And these are the kings of the country which J6sh'u-A and the children of Ij'ra-el smote on this side Jordan on the'west, from BA'al-gSd in the valley of L6b a-non even unto the mount Ha lik. that goeth up to Se ir; which J6sh u-A gave unto the tribes of I§ ra-el for a posses-sionaccording to their divisions;

8'In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hit'tites. the Am-6r-ites, and the CA'nAan-ites, the Pfr'iz-zites, the Hi'vites, and the J^bu-sites:

9 ««Thekingof J6r'I-ch6,one; the king of A i, which is beside B6th'-el, one;

10 The king of J6-ru's4-16m, one; the king of Hebron, one;

11 The king ofjarmiith, one; the king of LA'chish. one;

12 The king of £g'16n, one; the king of 6e'z6r, one;

13 The king of De bir, one; the king of'6e'd?r, one;

14 The king of'Hor mah, one; the king of*A rAd. one;

15 The king of Lib'nah, one; the king ofA-dul lAm, one;

16 The king of MAk-ke'dah, one;"^e king ol B6th -el, one;

17 The king of "TAp pu-ah, one; the king of^^ephe^, one;

18 The king ofA'phek, one; the king ofLA-shAr on, one;

19 The king of MA ddn, one; the king of HAzdr, one;

20 The king of Shim ron mi'-ron, one; the king of Ach'-shAph, one:

21 The king of TA'a-nAch, one; the king of'Mft-gid d6, one;

22 The king of'Ke'desh, one; the king of"J6k ne-4m of Car'-mel, one;

23 The king of DAr in the coast of Dor, one; 'the king of the nations of c'iil'gAI, one;

24 The king i)f"Tir zah, one; all th^ kings (hirty and one-

CHAPTER 13

w Tlrzah. a city tuuth of Yamaha which bocaiiic ilic residciKe of a number o(kill.- of I 1...I (V -2.4: I Ki. 14:171 15: J Ki. 15:14-16: boog t ,. I »IniWilifl havcbecn prcviouily aeall with, see Index

X Josliu.i lived tobc 110 years ol .nic (24: 29). r •iii.unjng .illvc after cntranci into u.iiiaan about 30 vuars (v 1)

VI Division of the land (Josh. I 3:1-21:45). I Cod's me s-<age concerning general d^vi^ilons(13:l-14:S). (l)Un-conquered southern lands

■M'OW Iftsh'u-A'was qW and A^ stricken in years; and the Lord said unto him. Thou art old and stricken in years, and

a .'>ec study ui, b For the dc

sec Num. -1:.,I - •■ J c sec note n. Dt, M: d see Nunu J.:: 1-4'.^;

u Jok ncaiii. a city at the foot of mount Carinel on ilic nver Bclus in Zebulun (v 22: 19:11: l Kl.4:r2).U was given to I,cvites (21:3-t)

V This refers to a king over certain tnbcs whocansidered(>ilgal attbetr capital (V 2^t)

-^ Continued.columng

, p. 82

se 2 gtam kioftt, ; Dt. 2:28-3:13 5 Du 3:15-29

e Here we have the repeated bounds of the conquers oo the west side of Jordan - from Baal-gad in the valley of Lebanon on the oortli to mount Kalak on the south, and between the river Jordan on the east and the Mediterranean .sea on tlie wea (v 7 -8; 10:17)

f [liis verse helps us understand 10:16 -all tite mountains instead of only the mountain of Isr. icl; .illtlic valleys in-sto.iToTllic v.illev

^only; jU the plains

instead oT the plain; .ind all the springs, all the wilderness, and all the south country (v 7-H) g 31 kings on the west of Jordan: King of 1 Jericho (V 9) nTAppuah(v 17) ■JAi ISllepher

3 Jerusalem (V 10) l9Aphek(v 18) 4llcbroo 20Lasharon

5Jarmuth(vll) 21 Madon (v 19)

6Lachish

7Eglon(vl2)

8(>ezer

9Debir(vl3) lOGedcr llHormah(vl4) 12Arad

1.3l,ibnah(vl5) 14 Adullam

22 llazor (V 20)

23 shimron-meron •24Ach-shaph

25 Taa-nach(v21)

26 Megiddo 27Kedesh (v 22) 28JokneamofCar-

mel 29 Dor (v 23)

15 Makkedah(v 16) 30Gilgal IGBethcl 31Tirzah(v 24)

Tltcse withtlie 2 kings from the east side of Jordan - Sihon and Og, made a total of 33 h Jarmuth. a city of Canaan given to Judah(vU: 10:3-5; 12:11:15:35: Nch, 11:29). There was another Jarmuth in Issachar (21:29) 1 Geder (only here, v 13), called Gedor in 15:5a: lChr.4:39,and was located in Judah J llormah . acityof south Canaan where Israel was defeated after their rebellion at Kadesh. Now it was conquered (v 14:12:14:15:30: 19:4: Num. 14:45: 21:3: Dt. 1:44: Judg. 1:17; 1 Sam. 30: 30: 1 Chi. 4:30) k Arad, a city .ibout 15 miles south of Hebron, stiU bearing its old name (v 14: Judg. 1:16) 1 Adullam. a city in Judah (v 15: 15:35). David escaped and made headquarters in a cave here (1 Sam. 22:1; 2 Sam. 23:13: 1 Chr. 11:15).Rehoboam fortified it (2 Chr. 11:7. Sec Neh, 11:30; Mic. 1:15). It was an ancient place (Gen. 38:1, 12, 20) m Bethel, housi.' of God. .1 city on the bor-dero7Benj.iminandEphraitn(v 16: 16: 1-2; 18:22). A place where Abraham offered sacnfice (Gen, 12:8; 13:3). It was about 14 miles north of Jerusalem, and was originally called Luz. Jacob made his vow here (i.en. 28:18-19; 31: 13; 35:1-16). Bethel had to be re-conquered (Judg. 1:2-J: 2:1). It became a center ol worship (1 Sam. 7:16: 10:3). A ftet the di vi slon of the ki ngdoin 1 srael It became famous and was a nval of Jerusalem (IKi.12:29-33: 13:1-32) n lappuali. There were 2 cities by this name - one in Judah(15:3-t)and another in Kpluaim (10:53). Which one is referred to fiere is not known (v 17) o An unidentified city inCanaan (v IT). It may have been the Ophrah of 18:23 p Aphek. 1 liere were 3 cities called Aphek; one in Ashcr (r.>:30): one In Judah (1 sam. 4:1: 19:1): and one in Syria flKi. 20:26: 2Ki. 13:17). Which one (of ttiose in Canaan) is referred to here is not clear (v 18) q La-sliaron . an 'inknown city, but may be Sharon (Song 2:1; Isa. 33:9; 35:2; 65:10) r laanach, a city in Manasseh near Megiddo; assigned toLevites (v21: 17: U: 21:26: Judg. 5:19) s Megiddo, a city near laanach northwest oTjerusalein (V 21: 17:11: Judg. 1:27:5:19: IKi. 4:12; 9:15; 2Ki. 9:27: 23:29-30; 2 Clir. 35:22) Kedesli. a city given to Naphtali and assigned to the l.evites. Also a city of tefuge(v22; 19:.J7: 20:7; 21:32: Judg, 4:9-U: 1 Ki. 16:29; 1 Chr. 6:72, 76)

JOSHUA 13

The inheritance east of Jordan

a Here w e have the beginning of the second half of the book,the second portion :-s to subject matter. Chapters 1-12 are devoted to the conquest of the land west of Jordan and the listing of all the kings conquered by Joshua and Israelin 5 years of war. Chapters 13-24 record the instructions to Joshua to divide the conquered land west of Jordan and the obedience toGod'scommand concerning this, the first cause of civil strife between the tribes on the east and west of Jordan, the last counsels and charge tolsrael, and the death of Joshua, God began His new instructions to Joshua pointing out that after 5 years of war there was much land to be possessed and he should proceed to allot aU that was on the west of Jordan to the 9 1/2 tribes, the 2 1/2 tribeshaving already received their portion on the east side, Israel was to have faith in God that, in due time. He would perfect the expulsion of the Canaanites which Joshua, himself could not carry out any further before the settlement of the present possessions (11:23)

b Sec 8fold description of unconquered

lands, p, "2^5

c Sihor refers to the modem Suez canal (v 3: 1 Chr, 13:5; Isa, 23:3; Jer, 2:18)

d 5 lords of the Philistines, p. "265

e 13th prophecy in Josh, (13:6, partially fulfilled, but will be completely fulfilled in the Millennium and forever). Next, 14:0

f See note w, 11:8

g Much criticism has been made of the fact that tills and many like prophecies have not yet been fulfilled; but it must be remembered that these were given as conditional prophecies, based upon Israel's obedience. See 42 prophecies

uttered in 475 years , p, 259 h 12 divisions of the whole land: 2 1/2 tribes east of Jordan:

1 Reuben (v 8-23)

2 Gad (V 8-12, -^-28) 33)

3 Manasseh - half of the tribe (v 29- j

9 1/2 tribes west of Jordan:

Manasseh - half of the uibe (16:1-4: 17:1-18)

4 Judah (14:6-15:63)

5 Ephraim (16:1-10; 19:49-51)

6 Benjamin (18:11-28)

7 Simeon (19:1-9)

8 Zebulun (19:10-16) 9Issachar (19:17-23)

10 Asher (19:24-31)

11 Naphtali (19:32-39)

12 Dan (19:40-48)

Cities of refuge (20:1-9) and cities of the priests and Levites (21:1-45)

1 See V 15-32; 22:4; Num. 32 and 34

J See note n, Dt, 34:5

k Here we have the borders of the inheritance of the 2 1/2 tribes east of Jordan - all the land from Arnon on the south to mount Hermon and that of the Geshurites and Maachathiies on the north, and from Jordan on the west to the land of the Ammonites on the east, all the kingdoms of Sihon and Ogwho were of the giant races (v 9-12)

1 See note r, 12:2

m Since no city could be in the midst of a river we are to understand this to mean that it was in the midst of the valley through which the river flowed (v 9). The Sept, reads, "thaicity which is in the midstof the vale." Aroer was on the bank of Arnon (v 9,16) and the other city in the midst of the valley

n Nevertheless - regardless of Israel's marvelous successes in conquest they failed to expel the Geshurites and Maachatliiies who stiU dwelled among Israel to the day of this writing (v 13)

o One tribe of Geshurites near Philistia was invaded by David (1 Sam. 27:8), but most of these people were northwest and east of Palestine, near Syria (noteb, 13:2) p Maachathites were a small Syrian kingdom adjoining that of Geshur (v

there^emaineth yet very much | land to be possessed. 2*This is the land that yet re-maineth: all the borders of the Phi-lis'tine5, and all Gesh'u-ri,

3 From'^Si'hor, which is before E'gypt, even unto the borders of fik'ron northward, which is counted to the Ca'naan-ite: five'/lords of the Phi-lis tines; the Gazath-ites, and the Ash'-doth-ites, the Esh'ka-lon-ites, the Git'-tites, and the £k'ron-ites; also the A'vites:

4 From the south, all the land of the Ca'naan-ites, and Me-a'-rah that is beside the Si-do'ni-ans, unto A'phek, to the borders of the Amor-ites:

(2) Unconquered northern

lajids

5 And the land of the Gib'lites, and all Leb'a-non, toward the sunrising, from Ba'al-gad tinder mount Her'mon imto the entering into Ha math.

*6 'All the inhabitants of the hill country from Leb'a-non imto'Mis're-photh-ma'im, and all the Si-do'ni-ans,«them will I drive out from before the children of is'ra-el: only divide thou it by lot unto the fs'ra-el-ites for an inheritance, as I have commandec' thee.

(3) Portion for 9 1/2 tribes

west of Jordan

! 7 Now therefore di vide this land for an inheritance'Hmto the nine tribes, and the half tribe of Ma-nasseh,

(4) Portion for 2 1/2 tribes

east of Jordan

8 With whom the Reu'ben-ites and the Gad'ites have received their inheritance, which Mo'ses gave them, 'beyond Jor'dan eastward, even as Mo'ses the 'servant of the Lord : gave them; |

9 *From 'Ar'6-er, that is upon; the bank of the river Ar'non, and the city ""that is in the midst of the river, and alii the plain of Med'e-ba unto| Di'bon; I

10 And all the cities of Si'hon I king of the Am'or-ites, which reigned in Hesh'bon, unto the border of the children of Am'-mon;

11 And Gfl'e-ad, and the border of the Gesh'u-rites and. Ma-ach'a-thites, and all mount Her'mon, and all Ba'-shan unto Sal'cah;

12 All the kingdom of 6g in Ba'shan, which reigned in Ash'-ta-roth and in Ed're-i, who remained of the remnant of the giants: for these did M6'§e§ smite, and cast them out.

(5) Failure of Israel (Dt. 7:2)

13 "Nevertheless the children of is'ra-el expelled not "the Gesh"u-rites, nor the Mi-ach'a-thites: but the Gesh'u-rites and the'^a-ach'a-thites dwell among the Is'ra-el-ites imtil this day.

(6) No inheritance for Levi

14'0nly unto the tribe of Le'vi

he gave none inheritance; the sacrifices of the Lord God of li'ra-el made by fire are their inheritance, as he said unto them.

(7) Reuben's inheritance: death of Balaam

15 *" And M6'se§ gave "unto the tribe of the children of Reu'ben inheritance according to their families.

16 And their coast was from Ar'6-er, that is on the bank of the river Ar'non, and the city that IS in the midst of the river, and all the plain by Med'e-ba;

17 Hesh'bon, and all her cities that are in the plain; Di'b6n, and Bamoth-ba al, and Beth-baal-me'on,

i 18 And Ja-haza, and Ked'e-! moth, and Meph'a-ath, 19 And Kir-jath-a'im, and Sib'mah, and Za reth-sha'har

1 in the mount of the va'ley,

20 And Beth-pe'or, and Ash'-d6th-pi§'gah, and Beth-jesh'i-moth,

21 And "all the cities of the plain, and all the kingdom of Sihon king of the Amor-ites,

1 which reigned in Hesh'bon, whom "Mo'ses smote with the princes of Mid i-an, E'vi, and Re'kem, and Zur, and Hiir, and Re'ba, which u;erc-^ukes of Si'hon, dwelling in the country.

22 *^ ^a'laam also the son of Be or, the soothsayer, did the children of Is'ra-el slay with the sword among them that were slain by them.

23 And the border of the children of Reuben'was Jor'dan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

(8) Gad's inheritance

24 And Mo'se? gave inherit-] ance «unto the tribe of Gad. I even unto the children ofi Gad according to their families.

25 And their coast was Ja'zer, and all the cities of Gil'e-ad, and half the land of the children of Am'mon, unto Ar'6-er that is before Rab'bah;

26 And from Hesh'bon unto Ra math-mizpeh, and Bet'o-nim; and from Ma-hl-na'im unto the border of De'bir;

27 And in the valley, Beth-a'-ram, and Beth-nim rah, and Suc'coth, and Za'phon, the rest of the kingdom of Si'hon king ol Hesh'bon, Jordan and his border, even unto the edge of the sea of Chin'ne-reth on the other side Jor'dan eastward.

28 This IS the inheritance ol the children of Gad after their families, the cities, and their villages.

(9) Manasseh's inheritance

29 • And Mo'ses gave inheritance "unto ^e half tribe of Ma-nas'seh : and this was the possession of the half tribe ol the children of Ma-nas'seh by their famihes.

11-13; 12:5: Dt. 3:14; 2 Sam. 23:34: 2 Ki. 25:23; 1 Chr. 4:19; Jer, 40:8)

q Levites were promised no inheritance as a definite portion among the 12 tribes. They were allotted cities and suburbs in various tribes of Israel (21: 1-45)

p, 198)

f The Dead Sea and the Jordan were the westboundary of Reuben, and his south border was the river Araon which was the north border of Moab (v 9,16. Cp. Isa. 16:1-5) g See Ga d's inheritance, p. 265 h See Mana sse h's ln h>jitance, p, 265

a Reubeofs inheriiance(v 15-23;Num,32):

1 The tribe received land according to the number of families (v 15)

2 Their general borders were from Aroer on the bank of the river Amon (v 9, 16) on the south (which was the north border of Moab), from the city in the middle of the valley of Arnon, and from the whole plain of Medeba northward to Mahanaim (v 30), and from the Dead Sea and Jordan on the west to the Ammonite kingdom on the east (v 16 -23)

3 15 named cities

(1) Aro^ on the bank of Amon, the nonhborder of Moab (v 9,16: note r, 12:2)

(2) Medeba, a city famous for its idolatry, and located southwest of Heshbon (v 9,16; Num. 21:30; 1 Chr. 19:7; Isa. 15:2)

(3) Heshbon , the capital of Sihon (v 21; note a. Num. 21:26)

(4) Dibon (note a, 2, Num. 32:3)

(5) Bamoth-baal (onlyhere,v 17). Itmeansthe high places of Baal; altars to him had been erected there

(6) Beth-baal-meon(only here.v nt.Called Baal-meoriT Nurn. 32:38: 1 Chr, 5:8; Ezek. 25:9)

(7) Jahaza (only here.v 18),Cailed Jahaz (Kum, 21:23; Dt. 2:32; Judg, 11: SCTUa, 15:4: Jer, 48:34), Jahazah (21: '26: Jer,48:21),and Johzah (1 Chr.6:78), It was given to Levites

(8) Kedemoth (v 18: 21:37; Dt, 2:26: 1 Chr. 6:79)

(9) Mephaath (v 18; 21:37; 1 Chr. 6:79; Jer, 48:21).It was located in the east part of the desert near Moab, and was given to Levites (21:37)

(10) KlTjahaim (v 19; Num. 32:37; 1 Chr. 6:76).It was near the border of Moab and originally inhabited by the Emims, agiant tribe. It was conquered first by the Moabites, then by the Amorites and finally by die Israelites who held it until the Babylonian captivity when it was regained by the Moabites

(11) Sibmah, well known for its vineyards (v 19;Isa. 16:8-9; Jer,48:32)

(12) Zareth-shahar , light of the dawn, or mount of the valley; perhaps because of being built on a hill where it caught the rays of the rising sun. Only here, v 19

(13) Beth-peor, the house of Peor, located on the top of a mountain by the same name (v 20; Dt, 3:29; 4:46; 34:6)

(14) Ash-doth-pisgah (v 20; 12:3; Dt, 3:17)

(15) Beth-ieshi-moth (v 20; 12:3; Ezek. 25:?). Called Beth-jesimoth (Num. 33:39). See other Lists of cities of this inheritance, note a. Num. 32: 3; note c, Num, 32:34

4 The unnamed city in the middle of the valley where Amon flows (v 9,16)

5 All the cities of the plain, and aU the kingdom of Sihon (v 21). It appears from this that the entire kingdom of Sihon was given to Reuben, but Gad also inherited part of it (Num.32:l-42), See a list of other cities in this territory, note a, Num, 32:3

b This coidd refer to the same cities of V 17, or it could include these and others not mentioned

c Moses was leader of Israel, and Jo^ua was his commander when the kingdoms of Sihon and Og were taken (V 21; Num. 21:21-35)

d 5 dukes and a prophet slain (v 21):

1 Evi (Num, 31:8)

2 Rekem (Num. 31:8)

3 Zur (Num, 31:8)

4 Hur (Num. 31:8)

5 Reba (Num. 31:8)

6 Balaam (Num. 31:8) e Both here and in Num. 31:8 it is stated

that Balaam, the backslidden prophet of God, who sold out to the enemies of ISTael,was slain (v22),Here he is called a soothsayerbecause.whenGod forsook Mm and he no longer had the Holy Spirit to speak through him, he turned to demon powers for his inspiration (v 22), See 35 Bible facts about Balaam.

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a CallcdHjvcnh-Ialr.hr conquered by Jair (v Judg. 10:4). wU'v • the tnbe of Ju came frori: •'■ 31: 1 Chr.

b Half of (il.

Og, Ashl.ir. t towns of V ju wtr ofthebalf tnbi: o

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that every consecr.ited and thing in Itfai-I. !■ 1 ■>.' rt.v. fices, tithes,

the Lcvltes. i , ^

suburbs (•J1:1-4J; Lev. J?) d The dividers of thi- 1 ,:i,' (v I , "im

1 Eleazor ^ ...

2 Joshua, CO : ... ..,.^11

the armies, and leader of Israel

3 Heads of the tritic .'i : r .-i

e By lot. Eleazar itic t now

acted with Joshua (\ . , .. „ ..Je the land by lot as insttucicd byMo$c>. The hi(ih ptiest alone lud tlie Unm and Thummlm bywhlch the lots could be cast(oote, Ex. 2S:jO).lt was the command of Mosesthat Lleaiar and Joshua work together in tliis (Num. 32:28: 34:17) f See note h, 13:7 g See Num. 3C

h The third and fourth times in twochap-tcrs that this is mentioned (v 3, 5; note c, above) i Here is an explanation for the tribe of Levi noc being considered one of the 12 tnbes. The 2 sons of Joseph took the pan of their father and that of Levi anKjiin the tribes, V,Inch left the Levites no inheritance except cities to dwell in, with suburbs forthe cattle and their own sustenance. This was God's decision, so that the Levites could be the ministers of the whole nation (v 4-5) J The children of J udah were the first to cometojoshu l ■ n . .Uomakc a request about a; mheritance (V 6-15). Thconl^ „...^. ..istance of such a special request was before this and concerned a case of dauj^liicrs and no sons in a family ('.urn. ^7 and 36). Calebwas the suppliant this time. He was blessed for hij faithfulness, being the only one of the 12 spies other than Joshii.i, who had shown the right spirit (Siiiii. 13:30-33), and was rewarded for liii long service for 45 more years in i^ael (v 6-15;

. aleb no doubt referred to what Is said

n Nuin. 14:24 and repeated in Dt,

1:36 and here (in v 9)

1 When he went as a spy into Canaan,

Calebwas 40 years old (v 7; Num. 13:

1-25). Now, after the 40 years in the

wilderness he was 85 (v 7.10-12),which

proves tliat the conquest of Canaan had

been going on for 5 years. It was time

todivide ttic land,and settle dowriutien

the conquest could be perfected litile

by Utile as God had promised (Ex.2J:

29-33; Dt. 7:20-^1)

m Tins is where t.od wants truth and

bravery - not in the mind only (v 7).

When these are in the heart itnpo^siblc

things can be made possible. I Iktm one

will wfiolly fo i! •' ' ord (v 8)

n I4thprophecy HT, fulfilled.

v U-l.-i). Ne«, : , o This is proof of what Caleb referred to (in v6) about tl and Joshua. I l:i

Were to tuve t:;cir . ihjilc .jI 1j:i..: in tile It own tribal portions and none outside of this

^ Com. ifo:i,' coluiriiij

Arabia-l'etra y Azmon, most southern cttyof Judah (v

4: Sum. 34:4-5).Called Hcshmon flS: z Tlic present suez canal -^l

a Deth-hogla (otUv here, v 6). '

Bcth-hoftljh (18:19. 2n.lt w

between Jericho .md the

longing to Benjamin, b .

here as the border of JudaJi

JU A:iJ : Mi hi-nJ the kincd •tUn, anri

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Wtst Jordan inheritance to

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inh'.-iitautt ill the pi M6 ab. on the other si : dan. by J*r1-ch6, t 33|^ut unto the fi . .i

Md'ges gave not any mheritance: the Lord God of Is'ra-«1 1005 their inheritance, as he I said unto them.

201 CHAPTER 14

(10) The dividers of Canaan

AND these are the countries • which the children of I5'-ra-el inherited in the land of Ci'ndan, which "f-lc-dzar the priest, and J'>sh u-d the son of Niin, and the heads of the fathers of the tribes of the children of I§ ra-el. distributed for inheritance to them.

(11) Portion of the 9 1/2 tribes

2'By lot was their inheritance, as the LokD commanded by the hand of Md'§es, 'for the nine tribes, and /or the half tribe.

3 For M6 505'had -■" 'he inheritance of two ti in

half tribe on the othc; ,„., ,.,f -dan: '■but unto the Levites he gave none inheritance among them.

4'For the children "' '■' ■ ^ih were two tribes. .". h

and £'phri-im: '•• >■

gave no part unt n

the land, save ci:.. .

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lu no oui, nn^! to come i«.

12 Now llieitiore'«ive iTi»» thia

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. ■* 80 be the Luri> will-

be with me, then I shall be :;hle ^ ■to dnve them out, as the Lnpn

4i-Aiid>J<Jsh u-A*b|pssed him, .and jjdve uuii. IP son of

>Jt:-i>iiun'neh •■ . fur an

inheritance:.

14 Hl bron therefore became the inheritance of Ci'leb the son of Jephiin'neh the'Kfen'ez-ite unto this day, because that he wholly followed the Lord God of l§'ra-el.

15 And the name of Hebron before ifos 'TCirjath-arbd ; which Ar'ba was a great man among the An'a-kim§. "And the land had rest from war.

CHAPTER 15

" t;i in,

with their suburbs for their cattle and for their ■"■■'• >-"-e. 5 As the Lord t d

M6'5e§, so the childn..... ,, ,a-el did, and they divided the land.

2 Concerning particular divisions (Josh. 14:6-21: 45). (1) Caleb's inheritance

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'^^iiT»c«u Ui> iffi ir.i^r iKjti.if

(2) Borders of Judah

7HfS then was»the lot of the tribe of the children of Ju'-iah'Tjy their families; leven to the border of £ dom the wilderness of Zin southward was the uttermost part of the south coast.

2 And their south border was from the shore of the'^alt sea, from the bay that looketh southward:

3 And it went out to the south side to 'Ma-ai'eh-a-criib'bim, and passed along to 'ZIn, and ascended up on the south side unto "Ka'desh-biir'ne-i, and passed along to'Hfz'r6n, and went up to"A'dar, and fetched a compass to^KSr'ka-d:

4 From thence it passed toward 'Azm^m, and went out unto the'river of £'^t; and the goings out of that coast were at the sea: this shall be >our south coast.

5 And the east border was the '■ 'a, ercn unto the end of

.11. And their border in

■' 'i-r was from the

it the uttermost

■ I •! JT M.lll :

And the border went up*to

M-^th-hAi; li, and passed along

by the north of'Btth-ara-bah;

d the border went up to'^the

ne of B6 hAn the son of

Kfu'ben:

7 And the border went up to-' '" ' ' illey of

1, look-lilt t'wara ou tJl. thai u before

b ncth-.ir.ib.i h (v 6, «!; I'-.-yy) c

(note i, 10:r>8-?9)

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V J J. UulicJ i:azar-

J: 15) I

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Continued, column 1

btbglot

a The land of promise wiu t>e given to the r'liMmi ol Israel as a possesion for no doubt iuiiie of (^alcb's

d> willenjoyit witli the ren

Id all eicruity (Geo. 17:8: Isa. 9:6-7: Dan. 2:44-45; 7:13-14. 18. 27: Ezek. 43:7: 2ech, 14: Lk. 1:32-33; Rev. 11: 15; 22:4-5) b Here isproof that wholly following the Lotd pays off with big dividends (v 9, 13-15) c God always keeps His word with men. It would have been impossible for Caleb to die in all the past 45 years, by warfare or ottierwise, since God had given liim His word tliat he would live to in-hent the place where he went as a spy (v 9-i0;!v;um.l4:24).God has preserved many men in times past because He gave llisword, and He is yet to do this in the future, especially with the 2 witnesses who cannot die until they have finished their testimony (Rev. 11:3-11) d This request was made on his birthday: and the granting of it was surely an outstanding present (v 10,13-15), Cp, Dt. 31:2: 34:7 e This was not the idle boast of an old man whohatesto see his strength fading away. It was truth, for afterward he expelled 3 great giants from hisinheritance(Iudg.l:20).No doubt Caleb lived to enjoy his possession many years. If he remained about as long as Joshua who was near the same age, he enjoyed it no less than 25 or 30 years (24:29) f Here we have the definite request of Caleb.It was the same mountain upon which tlie spies had reported seeing the many giants, the Anakims who caiised Israel to fear and rebel at Kadesh-barnea. This wasCaleb's wish, so as to prove that it was in his he art to follow the Lord wholly (v 7-9), to prove his strength and will to fight when 85 years of age (v 10-11), and to sliow all Israel and others in every generation that a true Israelite could be master of the situation and glorify God in the very thing that hadcaused the nation's defeat (v 12; Num. 13:.J0-33; 14:7-10). It Was only fitting that the man who had reported to Israel that they were well ahl.-'.> .i".r,-.ini,. II... ... ...t. -iiould be

lb' lis own

inti^..v-..^^ \ g See (.iJius,

h See ciaiit ciu. ^.^ v. ,,.. -..^.i , p. 210 i If this is true of^ny man, church, or nation, the seemingly impossible can be done (v 12; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 16:7, 16) J 5 reasons Josliua could grant reque st:

1 Because of the propiiecy 0/ v 9; Num. 13:24 13:30-33:14:24)

2 Caleb's faithfulness(v8-9.14:Num.

3 Because of itbeing the request of a mighty man in Israel, one of only two of the old generation thai came out of Egypt (V 0-15: Num. 14:23-24)

4 r he land requested was in the J udah portion of wluch Caleb was a member (V 6-15; 1 Chr. 4:1-15)

5 Because of the will of God by the Urim and Thummiiii (note,Ex.-28:30)

k 2 blessin(:;s Joshua gave ' To Caleb (v IJ)

T

2 lo Israel (22:6-7) 1 Sec Kenez ueS|, p. 259

>>ee Ki rj ' ' ,., p. 259

n There .n ore general wars, for

the 2 conicJcracies of the inhabitants of Canaan were broken and destroyed so that theycould not make collective war any more. Josfiua thought best to divide the l.ind and let each tribe expel the inhabitants that ini^ht remain in tlicir own territory. Thus, the land had peace from the gre.it general campaigns and there were no more such wars (v 1.'^)

o Sec y, p. 259

P The .1$ accord-

ing : o: :a;..iUes (v 1)

M soi ..ih, p. 259

f ■ . ^

^ , nt of the Mount

ol .scorj>i«jiis. >o-c.illed because of the m.iny scorpionj there (only here, v 3). ' -illcd A ' .uni.34:4:Judg.l:36)

t ._Un (not^ ,. . 13:21)

JOSHUA 15

The boundaries of Judah

Caleb's portion Judah's cities

a Adummim , an unknown place in cen-

ttal Canaan (v 7; 18:17) b Waters of En-shemesh, fountain of the sun, 2 miles east ot Jerusalem (v 7; 18: 17). Today it is called Fountain of the Apostles

c En-rogel. fountain of the fullers, near the wall of Jerusalem eastward,probably the modern Fountain of the Virgin (V 7; 18:16; 2 Sam, 17:17; 1 Ki.l:9)

d The valley of the son ofHinnom. Who Hinnom was or why the valley was called this is not known, butit is mentioned 13 times in Scripture. Located south of Jerusalem, it joined the valley of Kedion (v 8; 18:16). Some say it ran from the east of Jerusalem around the city to the Kedron. Images were worshipped and human sacrifices offered to Molech here (2Ki. 23:10; 2Chr. 28: 3; 33:6; Jer. 7:31-32; 19:6-14). Continual fires were kept alive in this placetobum the refuse of Jerusalem; and forthis reason itbecame asymbol of eternal hell (note m, Lk. 12:5)

e Coming from the east, one could go through the valley of the son ofHinnom and on westward to the top of mount Zion. Pan of the city of Jerusalem belonged to Benjamin and part to Judah, Mount Zion and Moriah where the temple was built were in the Judah portion (Ps. 78:68-69; 87:2) f The valley of the giants, or the plain of Rephaim lay southwest of Jerusalem (V 8). It was the camping ground for armies besieging Jerusalem

g See Giants, p. 62

h Nephtoah, a place about 2 miles north-west of Jerusalem (v 9; 18:15)

i Ephron. between Nephtoah andBaalah on the border of Judah (v 9)

j Baalah. orKirjath-jearim (note h,9:17)

k Mount Seir. not the one in Edom, but one near Kirjath-jearim (v 10)

1 Beth-sbemesh. house of the sun. the sun being the object of worship of the Canaan!tes. A city on the border of Judah and Dan (v 10; 21:16; 1 Sam.6: 9-20; lKi.4:9;2Ki. 14:11-13; 1 Chr. 6:59; 2 Chr. 25:21-23: 28:18; Jer. 43: 13). Many thousands fiom here were killed for looking into the ark (1 Sam, 6). There was also a city of Zebulun and Naphtali by this name (v 22, 38; Judg, 1:33) m Timnah(v 10,57; 2Chr. 28:18).Called Timnath (Gen, 38:12-14:Judg.l4:l-5)

n Shicron (only here, v 11)

o Mount Baalah. not the same as Baalah of V 10, for the border continued ham the east to the west and several points of the border are noted between Baalah and mount Baalah (v 11 with v 10)

p Jabneel. about 3 miles from the Medi -terranean Sea and about 12 miles south of Joppa (v 11; 19:33).It is called Ja bneh (2 Chr. 26:6). From here the nortH border of Judah continued to the sea (v 11)

q The west border of Judah was the Medi-tenanean Sea, called the great sea (v 12. See note q, v 1)

r Settlement of Caleb's portion:

1 Inherited Hebron, the city of the giants (v 13)

2 He drove out the giants (v 14), making good his word of 14:12; Num. 13: 30-33

3 He conquered Debir or Kirjath-sepher (v 15-17), which was about 7 miles south of Hebron (notei, 10:38)

4 Blessed his daughter (v 18-19) s See Hebron , note f, 10:36

t These were giants,Anikims(vl4; Num, 13:28-33. See Giants, p. 62)

u Odmiel was the nephew of Caleb and became his son-in-law(v 17). He was the first judge of Israel in the period from Joshua to Saul CJudg,3:9-11), See oote on 16 judgesoflsrael, col. 4, p, 60

V In ancient times fathers assumed an absolute right over their children,especiallyin the matter of giving them in maniage.It was customary for a king or a great man to promise his daughter in marriage to him who should take a city, kill an enemy, or accomplish some other feat, Saul, for instance, promised his daughter to the man who would kiU Goliath (1 Sam,17:25).Caleb

the going up to "A-diim'mim, which IS on the south side of the river: and the border passed toward the *waters of £n-she'mesh, and the goings out thereof were at'En-ro'gel:

8 And the border went up by the'^ralley of the son of Hin'nom unto the south side of the Jeb'-u-site; the same is Je-ru'sS-lem: ^nd the border went up to the top of the mountain that lieth before the valley of Hin'nom westward, which is at the end of the^valley of the*giants northward:

9 And the border was drawn from the top of the hill imto the foimtain of the water of"Neph'-to-ah, and went out to the cities of 'mount E'phron; and the border was drawn to'Ba'al-ah, which IS Kir'jath-je'a-rim:

10 And the border compassed from Ba'al-ah westward imto moimt*Se'ir, and passed along imto the side of mount Je'a-rim, which is Ches'a-Ion, on the north side, and went down to 'Beth-she mesh, and passed on td^im'nah:

11 And the border went out unto the side of Ek'ron northward: and the border was drawn to"Shi'cr6n, and passed along to "mount Ba'al-ah, and went out imto"Jab'ne-el; and the goings out of the border were at the sea.

12 And the'west border was to the great sea, and the coast thereof. This is the coast of the children of Ju'dah round about accordingtotheirfamilies.

(3) Caleb's settlement of his portion (14: 6; Judg. 9:12)

13 *" And'unto Caleb the son of Je-phiin'neh he gave a part among the children of Ju'dah, according to the commandment of the Lord to J6sh'u-d, even the'city of Ar'ba the father of A'nak, which city is HS'bron.

14 And Ca'leb drove thence the 'three sons of A'nak, She'-shai, and A-hi'man, and Tal'-mai, the children of AnAk.

15 And he went up thence to the inhabitants of l3e'bir: and the name of Debir before was Kir'jath-se'pher.

16 *' And Caleb said- He that smiteth Kir'jath-se'pher, and taketh it, to him will I give Ach'sah my daughter to wife.

17 And "6th'ni-el the son of Ke'naz, the brother of Ca'leb, took it: andTie gave him Ach'sah his daughter to wife.

18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she Ughted off her ass; and Caleb said unto her, '^'What wouldest thou?

19 Who answered. Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

(4) Sum of the cities of Judah

20 This IS the inheritance of the tribe of the children of Jii'dah according to their families.

21 And the uttermost cities of the tribe of the children of Ju'-

dah^toward the coast of Edom southward were Kab'ze-el, and E'der, and Ja'gur,

22 And Ki'nah, and Di-mo'-nah, and Ad'a-dah,

23 And Ke'desh, and Ha'zor, and Ith'nan,

24 Ziph, and Te'lem, and Be'-a-16th,

25 And Ha'zor, HS-dat'tah, and Ke'ri-oth, and Hez'rSn, which IS Ha'zor,

26 A'mam, and She'ml, and M6ra-dah,

27 And Ha'zar-gSd'dah, and Hesh'mon, and Beth-pa'let,

28 And Ha'zar-shu'al, and Be'er-sheba, and Biz-joth'jah,

29 Ba'al-ah, and i'im, and A'zem,

30 And £l'to-iad, and Che'sQ, and Hor'mah,

31 And Zik'lag, and MSd-man'nah, and San-san'nah,

32 And Leb'a-oth, and Shil'-him, and A'in, and Rim'mon: all the cities are"twenty and nine, with their villages:

33 And in the valley, fish'ta-61, and Zo re-ah, and Ash'nah,

34 And Za-no'ah, and £n-gan'nim, Tap'pu-ah, and E'nam,

35 Jar'muth, and A-diil'iam, So'coh, and A-ze'kah,

36 And Sha-ra'Lm, and Ad-i-tha im, and Ge-de'rah, and Ged-e-roth-a'imffourteen cities with their villages:

37 Ze'nan, and Had'a-shah, and Mig'dal-gad,

38 AndDil'e-an, andMiz'peh, and J6k'the-el,

39 La'chish, and BSz'kath, and Eg'lon,

40 And Cab'bon, and Lah'-mam, and Kith'hsh,

41 And Ge-de'roth, Beth-da'-gon, and Na'a-mah, and Mak-ke'dah; sixteen cities with their villages:

42 Lib'nah, and E'ther, and A'shan,

43 And Jlph'tah, and Ash'nah, and Ne'zib,

44 And Kei'lah, and Ach'zib, and Ma-re'shah; nine cities with their villages:

45 gk'ron, with her towns and her villages:

46 From Ek'ron even unto the sea, all that lay near Ash'dod, with their villages:

47 Ash'dod with her towns and her villages, Ga'zi with her tovnis and her villages, unto the river of E'gypt, and the great sea, and the border ther30f:

48 •" And in the mountains, Sha'mir, and Jat'tir, and So'coh,

49 And Dan'nah, and Kir'-jath-san'nah, which is De'bir,

50 And A'nab, and Esh'te-moh, and A'nim,

51 And Go'shen, and Ho'Ion, and Gi'loh; eleven cities with their villages:

52 A'rab, and Du'mah, and E'she-Sn,

53 And Ja'num, and B6th-tap'pu-ah, and A-phe'kah,

54 And Hiim'tah, and Kir'-jath-ar'ba, which is He'bron, and Zi'or; nine cities with their villages:

55 Ma'on, Car'mel, and"Ziph, and Jiit'tah,

56 And Jez're-el, and J6k'de-

offered his to the one who would take Debit or Kirjath-sepher (v 16-17) w Question 15. Next, 17:14

^»- Cont. from column 3

c The difference i n names listed and the total of V 36 can be explained as in note b, above (v 33-36)

d There are 2 cities called Jiph in this list (v 24, 55)

written in large capital letters, aoout an inch high,with no space between the letters. Widi such a list as here in v21-62 it would be difficult to separate the names and decide which iould be single or compound words

Continued, column 2

a 125 cities of Judah (15:20-62): 38 southern cities, villages (v 21-32)

1 Kabseel 20 Hazarpgaddah

2 Eder 21 Hesmon

3 Jagur 22 Beth-palet

4 Kinah 23 Nazar-shual

5 Dimonah 24Beer-sheba

6 Adadah 25 Biz-jothjah

7 Kedesh 26 Baalah

8 Hazor 27 lim

9 Ithnan 28 Azem

10 Ziph 29 Elto-lad

11 Telem SOCbesil 12Baaloth 31 Hormah

13 Hazor 32 Ziklag

14 Hadattah 33 Mad-mannah

15 Kerioth 34 Sair-sannah

16 Hezron 35 Lebaoth

17 Amam 36 SMl-him

18 Shema 37 Ain

19 Moladah 38 Rimmon

15 cities wldi villages (v 33-36)

39 Eshtaol 47 Adullam

40 Zoteah 48 Socoh

41 Ashnah 49Azekah

42 Zanoah 50 Sharaim

43 Engannim 51 Addithaim 44Tappuah 52 Gederah

45 Enam 53 Cederothaim

46 Harmuth

16 cities with villages (v 37-41)

54 Zenan 62 Eglon

55 Hadashah 63 Cabbon

56 Migdal-gad 64 Lahmam

57 Dilean 65 Kithli*

58 Mizpeh 66 Gederith

59 Joktheel 67 Beth-dagon

60 Lachish 68 Naamah

61 Bozkah 69Makkedah 9 cities with villages (v 42-44)

70 Libnah 75 Nezib

71 Ether 76 Keilah

72 Ashan 77 Achzib

73 Jiphtah 78 Mareshah

74 Ashnah

3 Philistine towns with villages

79 Ekron (v 45) 81 Gaza (v 47)

80 Ashdod (V 46)

11 cities with villages (v 40-51)

82 Shamir 87 Anab

83 Jattir 88 Eshtemoh

84 Socoh 89 Anim

85 Dannah 90 Goshen

86 Kiijadi-sannah, 91 Holon which is Debir 92 Giloh

9 cities with villages (v 52-54)

93 Arab 98 Aphekah

94 Dumah 99 Humtah

95 Eshean lOOKirjath-atba,

96 Janum or Hebron

97 Beth-tappuah 101 Zior

10 cities with villages (v 55-57) 102Maon 107 Jokdeam 103Carmel 108 Zanoah

104 Ziph 109 Cain

105 Juttah 110 Gibeah

106 Jezieel 111 Timnah

6 cities with villages (v 58-59)

112 Halhul 115 Maarath

113 Beth-zur 116 Beih-anoth

114 Gedor 117 Eltekon 2 cities with villages (v 60)

118 Kirjath-baal 119 Rabbah 6 cities with villages (v 61-62)

120 Betharabah 123 Nibshan

121 Middin 124 City of Salt

122 Secacah 125 Engedi

b The difference in the total number here and the actual names listed could be due to the fact that there were 29 cities as stated and 9 villages worthy of mention with them, making 38 places named. Or, it could be that a copyist's error was the cause. Leners were used as numerals and a scribe could have been mistaken regarding some diat were similar. Otherwise, it could be that compound names in the original were separated by the aans-lators who thought they represented more than one place. This is understandable inasmuch as the oldest origi -nalMSS. were wi±outpunctuation and

JOSHUA 16. 17

Borders of Ephrairrx and Manasseh

Zbb

t A ouiiibet of tbete 1-S ciUe* anO tiI-'ges figured pnxninenily in Bible history is

1 Ztph where DaviJ tcH^*- .•- a

longuine from Saul (1 >ai:. i)

cob

4 1. t M -I V.

fint defeat as a nation (Num. 14;45)

4 ZJklaa taken by David while »-jounuoK in Phillsua (1 Sam.-7:6: 30: 1-31) Oud(U 16:31)

5 Eahtaol where Sainton was burled

f • '.:'i ■" V V. .. ■ ^ .- ■ > ^^ a

ca\ )

• %JU aill

i^ .t T1 u \i t w

(1 Sam. 17:1-58)

8 Kellah where David uved the people and was thenbena^d by them (1 Sam. -3)

9 Mareshohwhere Aw denroyed to army of over 1.000, 000 Ethiopians (2 Chr. 14)

10 MaoD where David fled from Saul a long time (1 Sam. 23:'J4-'^; '2irS)

11 Timnath where Samsoa got bis wife Oudn. 14 and 15)

12 Kitj3th-jojnm where the ark re-mained for a lun>(time (1 Sam. 6:21: 7:1-2)

b Some unknown dry near the Dead Sea. Mentioned only here

c C aieb conguered part of the poruoo of Judah, but it was not fully conquered until the unie of David, over 500 years later (2 Sam. 5:3-7). Cp, Judg. 1:8

d South border of Ephraim: This lot included land for only one-half of Malusseh. as the other half had inheritance on the other side of Jordan eastward. This was from the Jordan to Jericho, to mount Bethel, to Luz. to Ataroth. to Japhleu. to Beth-boron, to Gezer. and to the Mediterranean Sea (v 1-4)

e That Is, came forth from the bag of the Utim and Thummini (Ex. 28:30. note)

f It would seem that Bethel and Luz were two distinct places but very close to each other. Eventually their subuibs met, the two vilUjies became one ciry and the Canaanite name, Luz was supetcededbytheHebrew.Bcthel(v 2. Cp. Gen. 28:19; Judg. 1:'26). Mount Bethel refen to the hills sunounding the city. See note m, 12:19

g A re hi was the country of Hushai, the friend of David (2 Sam. 15:32)

h Ataroth , about 15 miles from Jerusalem (V 2. 7; Num. 32:3, 34; 1 Chr. 2:54)

i Japhleu (only here, v 3)

j Beth-horon .lt seems there were 2 cities of this name; one the upper located on the mountain range (v 5; 2 Chr. 8:5), and one the nether city (16:3; 18:13; 1 Ki. 9:17; 1 Chr. 7:24; 2 Chr. 8:5)

k Gezer . not the one in note c, 10:33 1 Here the south border of Ephraim 1$ given as bemg from Ataroih-adder on the east tobeih-horunonthe west and on to the Meditenanean. A more detailed descnpuon is given in v 1-3

m North border of Ephraim: Beginning at the Mediterranean --ea on the west it went eastward to Michmethah. »uth-cast of Shechem. to Taanath-shiloh, to J anohah. to Ataroth, to N aarauih, to Jericho (district, not the city of Jericho), and to Jordan (v 6-9)

n Michmethah (only here, v 6. and 17:7). Perhaps the same as Naaran In 1 Chr. 7:28

o Taanatb-shiloh (only here, v 6) p J anohah (onl y here, v 6 -7). Pertups the same as Janoah in 2 Kl. 15:29

g See note h. above r Naarath (only here, v 7). Perhaps the same as Naaran in 1 Chr. 7:28

s This could not mean the city but the

km, and ZA-nd'ah.

57 CAio. 6lb'e-ab. uutTIia'-tuM; ten citiet with their vil-Uxes:

SS HAl hOl. B«th'-zilr. and C«ddr,

S9 And Mi a-rlth. and B«tb-i'n,,th >nd f.l te-k<!)n; aixcitiea wr illaices:

6c ::i-ba «I. which it

Kir)ath-j« a-rlm. and Rlb'-bah: two cities with their rilJaaes:

61 In the wilderness. Bith-Ira-bah, Mid din, and S«c'a-cah.

62 And Nfb shin, and the city o(*Salt. and £n-s6 dl: six cities with their villages.

(5) Failure of Judah (Jadg. 1, Dt. 7:2)

63 » As for the Jfb'u-sites the inhabitants of J6-ru's*-l«m, the children of "JO'dab could not drive them out: but the J*b u-sites dweli with the children of Ju dah at J*-ru sa-\im unto this day.

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CHAPTER 16

(6) Borders of Ephraim and Manasseh

ANIVlhe lot of the children of • J6 jeph fell from J6r'dan by J*r i-ch6,*unto the water of J*r i-ch6 on the east, to the wilderness that goeth up from J6r'l-ch6 throughout mount B6th-el.

2 And goeth out from'BSth -€l to Luz, and passeth along unto the borders of'Archi to *At'a-r6th,

3 And goeth down westward to the coast of'J4ph-I6'ti, unto the coast of 'B^th-h6 r6n the nether, and to*Ce'zer: and the goings out thereof are at the sea.

4 So the children of Jft'seph, Mfl-n4s seh and £'phr4-im, took their inheritance.

(7) Borders of Ephraim

5 * And 'the border of the children of f .p>i'^^-?rn according to their fan Mus.- even the border ^. ... .. inheritance

on the east side was At'a-r6th-4ddar, unto B6th-h"i'r6n the upper;

6 And the"^order went out toward the sea to "^ich'me-thah on the north side; and the border went about eastward unto Ta'a-n4th-shi'16h, and passed by it on the east ^o J4-nfl hah;

7 And it went down from Jl-nd'hah to ^t a-r6th, and 'to N4 a-rdth, and came to ^ir'I-ch6. and wsnt out at J6rdan.

8 The border went out from T4p'pu-ah westward unto the river K4nah; and the goings out thereof were at the sea. This IS the inheritance of the tribe of the children of £ phr4-Im by their families.

9 And the separate cities for the children of £ phr4-Im were among the inh • - of the children of M.l all the cities with their \ui.i,' ..

(8) Failure of Ephraim (Dt.

7i2.Cp.Jadg.l:29.Ho».9.8-17)

10 And theyMravc not out the C4 nian-ites that dwelt in*C<* -i*r: but the Cfln4an-ites dwell among the £ phr4-im-ites unto this day, and serve under tribute.

CHAPTER 17 204 (9) Borders of Manasseh

THERE was also aHot for the tribe ' " * n.\5:5el^ for he U'os th. lofjflseph;

to wtt, for'Mii 1.1111 the firstborn of Mfln4s seh, the father of Gfle-ad: because he was a man of war, therefore he had 6De-4d and B4sh4n.

2 There was also a'lot for the rest of the children of M4-n4s'seh by their families; for the children of A-bI-6'zer, and for the children of He 16k, and for the children of As'ri-el, and for the children of She chem, and for the children of He ph€r, and for the children of Shf-rai-d4: these were the male children of M4-n4s'seh the son of Jdgeph by their families.

3 • But »Zf-l6 phe-had, the son of He'pher, the son of Gne-4d, the son of Mi'chir, the son of M4-n4s seh, had no sons, but daughters: and these are the names of his daughters, Mah lah, and Noah. H6g'lah, Mil'cah, and Tirzah.

4 And they*came near before £-le-4'zar the priest, and before J6sh u-4 the son of Nun, and before the princes, saying. The Lord commanded M6'§e5 to give us an inheritance among our brethren. Therefore according to the

commandment of the Lord he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Ma-n4s'seh, beside the land of GU'e-ad and B4 shin, which were on the other side Jor'dan;

6 Because the daughters of M4'n4s'seh had an inheritance among his sons: and'the rest of Ma-nis'seh's sons had the land of Cde-ad.

7 * And theicoast of M4-n4s'-seh was*from Ash'er to Mlch'-me-thah, that licth before ShSchem; and the border went along on the right hand unto the inhabitants of £n-t4p'-pu-ah.

8 Now M4-n4s'seh 'had the land of Tip pu-ah: but Tip pu-ah on the border of Ma-nis-seh belonged to the children of £'phrA-im;

9 And the coast descended unto the river'TCa nah, southward of the river: these cities of £ phri-im are among the cities of MA nis seh: the coast of MA-nAs seh also was on the north side of the river, and the outgoings of it were at the sea:

10 Southward it was £'phr4-Im's, and northward it was Mi nis seh's. and the sea is his border, and they met together in Ash t-r on the north, and in Is sa-char on the east.

11 And MA-nAs seh had in Is'aa-char and m Ash it B6th-■ht'an and her towns, and

district of Jericho w(n. ti .■■,t,-,iAr<i several miles north . for the

north border wai ;; ^.^„,.!i wea-

ward unto the river KanaTi. wTiTch was

the n..rT)j h. (r.l.-r .il Inhr.i-ri iiiil.m fo

tU' .'u

wc; , ;._.,. .icd

all the cities of Epluaiin as distinct from those of Manasseh (v 9)

owning all tticsc towns in Issachar and Asher. they really were in the Manasseh portion but o^coutc the borden and portions of those tnhes.; ho 6 c ides and towns in this verse covered nearly ttie whole of this pKYtion of Manasseh and could not pouibly be located in Ittachar and Aiher and still belong to MaoaMoh

a Here we see the failure ul Lptuaim to drive tlie Canaanitcs out of their portion. The tribe did cunguer ihciii to the extent of making them pay tnbutc(v 10)

b See note c. 10:33

c I he lot cast for Manasch was by the Urim and Thummim (Ex. 28:30. note)

dOcn. 41:51: 46:20; 50:-23; Num.32:39

e Macliir was the fintborn of Manasteta, and the father of Gilcad (Gen. 50:23). He was a man of war: and because of his warlike spirit passed on to his descendants they were responsible for the conquest of Gilead and Bashan. They inherited the most of what they conquered on the cast of Jordan.U probably docs not mean here that Machir was still alive; if so, he would have been at least 200 years old. What is said no doubt refers to his children who now possessed the lot intended for his family (v l).Hc was fatlier of the Machirites (Num.26:29; 36:1) to whom parts of the land of Gilead and Bashan were given (v 1: 13:31; Num. 32:39-40: Dt. 3:15)

f 6 families of Manasseh west of Jordan:

1 The children of Abiezcr

2 The children of Helek

3 The children of Asriel

4 The children of Shechem

5 The children of Hepher

6 The children of Sheinida

g Zolopheliad became prominent; he is mentioned more than others because he had 5 da ughters and no sons. Special laws had to be made in his case (v 3: Num. 26:33; •27:1-11; 36:1-13). The law of inhentances applied to his daughters under the special provision of Num. 27 and 36

h rhey came before the allotment board headed by Eleazar the priest, who had theUrini and Thummim to make decisions from the Lord, and to Joshua the leader of Israel, to remind them of the special law covering their case of inheritance among their brcthren(v 4-6). The law was obeyed, for instead of 6 portions there became 10 (v 5). The 6 portions would have been according to the names in note f, above: but now 5 portions were ^iven to only 5 of these headsof families and 5 to the 5 daugh-ten in Heplier's place (v 3,6).We must keep in mind that all portions were based upon the number in each family which was a]ust allotment

i Compare the rest of Manasseh in verse 2 with its usat(e in verse 6

j South border of Manasseh: The writer refers to theborder of Manasseh, starting Iroin the east and going to the west, as in the case of Judah (15:2), the sons of Joseph (16:1), Benjamin (18:12). Ezekiel (Ezek. 4S:1). and the angel in Rev. 21:13.Beginning at Asher, aplace nearBeth-shean and the Jordan,it went westward to Ntichiiiethah southeast of Shechem and along the river Kanah to the Mediterranean Sea (v 7-9)

West, north, and east borders of Manasseh; The west border was theMedi-tetranean .sea, and the north and east borders were soutliem borders of Asher and Issachar (v 10)

lappuah was evidently a district as well as a city. Nlanasseh owned the district but not the city which was on the border (v 3)

m Kanah was a river which formed the boundary between Epluaim and Manasseh in tlic west. It ran into the Mediterranean Sea (V 9-10). The reason the borders were not described more in detail is that perhaps ihey were not yet completed. Ot, it could be that the text wasiiiarred in these few verses. Inverse 11 where it is stated that Manasseh owned towns in Issachar and Asher, the Pesiiitta reads. ".And Manasseh had opposite Issachar and Asher, Beth-sbean and Its towns." I lus seems to be the true meaning, that instead of Manasseh

JOSHUA 17, 18

The tabernacle set up at Shiloh

The inheritance of Benjamin

a 6 cities of Manasseh:

1 Beth-diean. house of rest. A city in the Jordan valley toward the east end of the valley or plain of Jezreel on the borderbetween Manasseh and Issachar. It was a resting place for caravans travelling between Syria, Midian and Egypt, a great station of commerce be-tweenihese countries as well as many othen (V 11.16:Judg, 1:27; lKi.4:12: IChr. 7:29),Called Beth-shan - where Saul's body was hung on the wall (1 Sam, 31:10-12; 2 Sam, 21:12)

2 Ibleam , about 10 miles west and south of Beth-shean where king Ahaziah was mortally wounded (v 11; Judg. 1:27: 2Ki. 9:27)

3 Dor, a city on the Mediterranean coastline about 8 miles north of Caesarea (note j, 11:2)

4 Eiidor . the well or fountain of Dor (v 11). The place where Saul consulted the witch (1 Sam. 23:9) and where the Midianites were destroyed (Ps. 83:10)

5 Taanach (note r, 12:21)

6 Megiddo (note s, 12:21)

b Heb ,bath .da"ughter, branch, company, town.village (v 11,16:15:45-47: Judg. 1:27: 11:26: 1 Chr. 7:28-29) c Heb. nepheth. height: a lifting up; region: counttv.Llterallv .thiee heights or three hills, referring to the last three of these 6 cities and theirtowns which had a common name, no doubt, from the natural features d This was the story of each tribe so far, which made a failure to drive out all the inhabitants of their own inheritances (V12; 15:63; 16:10). This was as God said it would be - little by linle, until they were able to possess the whole land (Ex.23:29-33; Dt,7:20-24). They did put the Canaanites to trib'jte (vl3) e Question 16. Next, 18:3 f Here we have the children of Joseph, the leaders of both Manasseh and Ephraim claimingtobeagreat people and numerous who should have a greater portion of the land; but both tribes with a total of 72,700 (32, 200 for Manasseh and 40,500 for Ephraim) did not have as many asjudah with a total of 74,600 at the last numbering of the men of war (note c.Num. 1:19). A combination of any two of the larger tribes would have made many more than Manasseh and Ephraim. Judah and Dan, for instance, would haveequaled 137,300 soldiers g Joshua was wise in answering these two tribi>. in their boast of being a great peo|ile with inheritances too small for rlicir number. Being of Ephraim him-jclf, he was able to reprove them of their selfishness(v 15, 17-18; Num. 13: ^). His challenge to them was: If you are such a great people, then prove it by conquering more of the land. All that you conquer will be yours. Destroy the Peri zzites and the giants in mount Ephraim and you will be allowed to have their land (v 15) h Perizzites, a people often mentioned in Scripture, but whose origin is unknown. The word itself means villagers. They are not named in the origin of the nations in Gen. 10, being first referred to as inhabitants ofCanaanin Gen. 13:7. They are next mentioned v-ith the Hit-tites(Gen.l5:20; Ex.23:23; 33:2; 34:U). with theCanaanites (Gen, 34:30;Judg, 1:4-5), and with several other nations (Ex. 3:8,17; Dt, 7:1; 20:17; Josh. 3:10; 9:1; 11:3:12:8; 17:15; ■24:ll:Judg.l:4-5: 3:5: 1 Ki. 9:20; 2 Chr. 8:7; Ezra 9: 1; Neh. 9:8) i Giants were found in many places in the land. They were to be completely destroyed because of being the offspring of angels and daughters of men designed by Satan to do away with pure Adamite stock through whom the Seed of the woman should come. See Giants , p. 62 j Shiloh, a town in Ephraim where Israel assembled at the close of the 5 years of war in Canaan, and where the tabernacle was set up for the first time in conquered Canaan (v 1-10; 19:51:21:2; 22:9-12).It was nodoubtsotup atGil-gal during the conquest. At Shiloh the

Ib'le-am and her towns, and ■ the inhabitants of Dor and her towns, and the inhabitants of £n'-d6r and her towns, and the i inhabitants of Ta'a-nach and i her towns, and the inhabitants of^e-gid'do and her*towns, I even three'^countries.

i(10) Failure of Manasseh (Dt. 7:2; Judg. 1:27). Second murmuring of Israel under Joshua (9:18)

12 Yet the children of Ma-nas'seb'could not drive out the inhabitants of those cities; but the Ca'naan-ites would dwell in that land.

13 Yet it came to pass, when the children of is ra-el were waxen strong, that they put the Ca'naan-ites to tribute; but did not utterly drive them out.

14 And the children of Jo'seph spake unto J6shu-a, 'saying. Why hast thou given me but one lot and one portion to inherit, seeing I am a /great people, forasmuch as the Lord hath blessed me hitherto?

15 And J6sh'u-a ^answered them. If thou be a great people, then get thee up to the wood

rise, and go through the land, and°describe it according to the inheritance of them; and they shall come again to me. •5 And they shall divide it into seven parts: *Jii'dah shall abide in their coast on the south, and the house of Jo'geph shall abide in their coasts on the north.

•6 Ye shall therefore describe the land into seven parts, and bring fhe description hither to me, that^ may cast lots for you here before the Lord our God.

T-^But the Levites have no part among you; for the priesthood of the Lord is their iriher-itance: and Gad, and Reu'ben, and half the tribe of Ma-nas'-seh, have received their inheritance beyond Jor'dan on the east, which Mo'ses the'servant of the Lord gave them.

8 *' And the men arose, and went away: and J6sh'u-i charged them that went to i describe the land, saying, Go I and walk through the land, and , describe it, and come again to

me.

for

Shi'loh. 9 And

that I may you before

here the

cast lots Lord in

the men went and

country, and cut down for thy- i passed through the land, and

self there in the land of"the Per iz-zites and of the 'giants, if moimt E'phra-tm be too narrow for thee.

16 And the children of Jo'seph said, The hill is not enough for us: and all the Ca'naan-ites that dwell in the land of the valley have chariots of iron, both they who are of Beth-she'an and her towns, and they who are of the vaUey of Jez'-re-el.

17 And J6sh'u-i spake imto the house of Jo'seph, even to £'phra-im and to Ma-nas'seh, saying, Thou art a great people, and hast great power: thou Shalt not have one lot only:

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Ca'naan-ites, though they have iron chariots, and though they be strong.

205 CHAPTER 18

(11) Tabernacle set up Shiloh

at

I described it by cities into seven parts in a 'book, and came ' again to J6sh'u-a to the host at ■ Shi'16^

1 (13) Division by lot

! 10 •" And J6sh'u-i «cast lots I for them in Shi'loh before the JLord: and there J6sh'u-i di-I vided the land tmto the children

of Is'ra-el according to their

divisions.

(14) Borders of Benjamin

11 *' And the lot of the tribe of the children of pen'ia-mfn came up"according to their families: and the coast of their lot came forth between the children of Ju'dah and the children of Jo'seph.

12 And their 'border on the north side was from Jor'dan; and the border went up to the side of Jer'i-cho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-a'ven.

13 And the border went over from thence toward Luz, to the

ND the whole congregation of the children of Is'ra-el I assembled together at'Shi'loh, ! and set up the tabernacle of

them.

(12) Survey of unpossessed land

2 And there Remained among the children of Is'ra-eI*s£V£n

' tribes, which had not yet re-I ceived their inheritance.

3 And J6sh'u-a said unto the i children of is'ra-el, How long I are ye slack to go to possess the . land, which the Lord God of] your fathers hath given you? |«4'^ive out from among you 1 three men for each tribe: and I I will send them, and they shall

AND the whole congregation ! side of Luz, which is Beth'-el, . of the children of is'ra-el southward; and the border

descended to At a-roth-a dar, near the hill that lieth on the ; the congregation there. And 'south side of the nether Beth-the land was subdued before iho'ron.

14 And the border was drawn thence, and compassed the corner of the'sea southward, from the hill that lieth before Beth-ho'ron southward; and the goings out thereof were at Kir'jath-ba'al, which is Kir'-jath-je'a-rim, a city of the children of Jii'dah: this was the west quarter.

15 And the south quarter was from the end of Kir'jath-je'a-rim, and the border went out on the west, and went out to the well of waters of Neph'to-ah:

16 And the border came down to the end of the mountain that

last 7 tribes received their lots by a special commission (v 2-10),From here Reuben and Gad and the half tribe of Manasseh went back to their own homes and the other tribes gathered to make war against them because itwa> thought they were rebelling (22:1-34). Continued, colurr; r. 4 ^

men of war to protect them from the Canaanites yet remaining in the land. Furthermore, they were no doubt surveyors and well acquainted with geography and the art of measuring, without which they could not have divided the land

a Heb. kathab . to grave; write; iiwcribe; prescribe; subscribe; record: describe (v4,6,8,9:Judg.8:14.Cp.Rom.4:6,10:5) b The tribe of Judah had already received theii inheritance in the south (14:1-15:63), and the tribes of Joseph (Manassehand Ephraim) had received theirs in the nonh (16:1-17:18). The rest ofthe land west of Jordan was to be divided into 7 parts for the 7 remaining tribes and lots were to be cast to see which one received certain portions (v6) c He did this through the high priest who had the Urim and Thummim (Ex, 28: 30. note) d It is repeated again that the Levites were to have no inheritance among the 12 tribes, for the Lord was their inheritance (V 7: i3:14, 33: 14:4) e See note c, Dt. 34:5 f Describing the land meant to survey it and make a record in abook sothatthe various lots could be given each tribe as the Lord would choose (v 9) g That is, had the high priest do so with

the Urim and Thummim (v 6, 10) h Benjamin was the next lot chosen and the tribe inherited according to the number of families. Their lot was between that of the children of Judah on the southandthe children of Manasseh and Ephraim, on the north (v 11) i Borders of Benjamin's inheritance:

1 North border - from Jordan westward south of Jericho and on west through the mountains to Bethel and Luz, to Atarothadar, and to the south side of Beth-horon (v 12-14)

2 West border - from Beth-horon southward to Kirjadi-jearim (v 14)

3 South border - from Kirj ath-jearim following the northborder of Judah (15: 5-9) to the well of waters of Nephtoah (v 15; note h, 15:9), to the end of the mountain before the valley of the son of Hinnom, tothe side of Jerusalem, to Enrogel, to Enshemesh, to the stone of Bohan.toArabah, and to the north end of the Dead Sea (v 15-19)

4 East border - Jordan (v 20)

j Pool ofGibeon(2Sam.2:13:Jet. 41:12)

^^ Cont. from column 2

The tabernacle remained at Shiloh during the period of the judges Qudg. 18:31; 21:12-21; 1 Sam. 1:3, 9,-24: 2: 14: 3:21; 4:3-12; 1 Ki. 2:27; 14:2-4; Ps, 78:60; Jer. 7:12-14). Here is where the maids were captured tobe wives of Benjamites (Judg, 21:21); where Samuel's mother prayed for him, and where he was brought as a young boy to serve God (1 Sam. 1:3-28). From here the ark was captured by Philistines (1 Sam. 2: l-7:14).Evidently Shiloh was destroyed at this rime (Ps. 78:60; Jer. 7:12-14; ■26:6-9). Its locauon was about 8 miles north of Bethel and south of Shechem Oudg. 21:19) k Itis clear that only 2 1/2 tribes-Judah, Ephraim,andhalfthe tribe of Manasseh had been settled in Canaan, and that 2 1/2 tribes - Reuben, Gad, and the other halfofthe tribe of Manasseh had been settled on ihe east of Jordan. This left 7 tribes yet to be settled (v 2). From verse 3 it seems that the tribes were to blame forthis delay and notjoshua who now reproved them for not possessing the land

1 Question 17. Next, 22:16 m 5 commands - surveying the land:

igt

cho

1 From among you choose 3 men from each tribe (v 4) survey it

2 They shall go through the land and

3 They shall divide the land into 7 parts according to the inheritance of the people and bring the description to me (v 4-5)

4 Judah shall abide in the south, and the children ofjoseph in the north (v 5)

5 Go and walk through the land, survey it, and come again to me (v 8)

Joshua now appointed a new commission of 3 men frorri each ofthe 7 unsettled tribes to survey the unpossessed land, divide it into 7 parts, and make a report to him at Shiloh (v 4-9).This, made up of 21 men, was the largest commission to be appointed thus far. No doubt they were accompanied by

JOSHUA 1«. J9

The ftordrrs o* Sirre<^n . lehulun , f^ftichar, and Asher

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J c: illc J ihc Valley of t V gj ami b ;.' L . > ' Jed all tfau

cruti-. - . (V 16.

Jtt). calletl abo Jcfeiu Qu<Jb. 13:10-U; 1 C)a. 11:4-5) . U: . .■ c. 15:7)

J ': " V 17; IS:7)

.y here, w 17)

: ■ yijote a. 15:7)

t! Bohan cvtJcnUy wattomc gjeai man of

die '- ^.- ■>•' -.• .rw _•,, r.,^.

pci;_, . :..,._. .„.^„._ of

Canaan (v 17)

h Af^ah (only here, v IS). Called Bcili-arabah (v ZZ: 1x6, 61)

1 BcL^i-tiOftlah (note a. 13:6)

j rhis waithe smallest of allihc allot-Ricnu U) the trioe >" ' '■-• " ■■■■' m »iL Thus the pr •

gaidiDgBenjard:. ~-. .^...^.r^.,., ui-UUed (tX J3:1.)

k ^e 26 ciDcs o: Benjamin, p. 258

1 J eric ho (ootc j, .: i i

m keaz (only here, v :i). a valley eaa of jenjsalem. and evidently a city also to make up the total of IJ in verse 'J4

n Zemaraim , a city and a mountain (▼ :•:; CChr. 13:2)

o Bethel (note m. 12:16)

P A vim (only here, v 'y

it with Ai of ch. i,

and Aioth (Ita. 1^:1 j. a ,5_a: inne was known as Avlms (Dt. Z:\li)

q Par ah (only here, v 23)

r ggglb fy 23:Judft,6:H.24:8:27. 32; *': " 1M7; 1 Chr, 4:14)

s Che rnmonai (only here, r 24)

t Ophai (only here, v 24)

u Gaba (v 24: Ezra 2:26; Neh. 7:30)

v Gibeoa (note h. 3:3)

w Ramah (v2S: 19:29.36: Judg. 4c5: 19k 13). The home of Samuel (IS am. 1:19; 2:11: 1:1": «:4: 15c34: 16:13; 1*18-23:).A prominent place

dur.. . . :Ki. !V!7-?:: :k1.

8:2'>. lv,nr, 16:1-' i-

nent inpnjphccyG -5;

Ho*. 5c 9)

X Sceroth (r 25; 9tl7: DC 10:6: 2 Sam. '>; Neh, 7:29)

> : 11:3. 9). Sot the MIzpeh

oTTTrTd, but a place where Israel had certain national gatherings 0^<^ 10: 17; ILll. 29. 34: 20:1. 3: 21:1, S. 8; 1 Sam, 7:5-16; 10:17) 7:2^

z Chephlrah (v 26; 9:17:Ezra 2:25: Neh.

3 " ■ ■■ ' -'■ ' -■. » 26)

b . V 27). There were

x.-Yt;iai :.icii ^ ^ilcd Rekem (13:21: Num. 31:8: 1 Chr. 2:43-44) c Irpeel (only here, v 27) d raralah (only here, v 27) e ZeUh (v 28: 2 Sam. 21:14) f ru-r^ fonly here, v 28) p lem. founded m peace),

any names in scnpture, bee la names for Jeriaalem. p. 260

I.

iti:ui; 11.-* 34:22:6:23 29; Isa. Kirjjih (.

Kirjjt 5TT"

here.v 28). C -12-16; 20:4-13:2.15--19:26:1; -

Ji, 5:6; -, v 28).

J The '2nd of the last 7 lots (18:5). This was by divine appointment, for Jacob had prophesied that -.inioon and Levi would be divided in Jacob and scattered in Iw'il n.-i-.m.-they killed the men of . 34 with 4*7).

Mjch wu. ...^: ..., . J illed in thai bimeon was scanered in Judah(v 1. 9) and Levi was-■ ti. r.-■ n • 'i-iartsof tfie other trib ihen-

tance - only c.-^-.^^"^ ^.xough-

out the land

L ■>,:, r.K.r.r ,r,. .. w- ' ' --n ffOm ihC

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.. -. — ihual(v3)lJi SBalah 14

6 A zcm 7Eltolad(v4)

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17 A:; J wji north, and »«■:

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r. W.1S the bor-

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jtt-min, Ltv the round about, ir families.

(15) Benjamin: Zt cities and their villages

1\ Now the^ities of the tribe of the children of Bin'ja-mln according to tlieir families were (J6ri-ch6. and Bt'h-h6g lah, and the vaJle\'T)f Ke ziz,

22 And Bf th-4r a-bah. "and Zim-a-rd im. and*Bf th -el.

23 AndfA vini.*aiid P& rah. and "Gph rah.

24 And "Che phar-hi-am'mo-nai. and '<<^h rA. and "G4 b&; tv Uages:

25 ■. ah, and ■^e-e ruth,

26 And ^Miz peh, and *Ch6-phi rah. and'Mfi zah,

27 And*Re kem, and'Ir pe-eU andTr»r a-Iah.

28 And 'Ze lah, '£ leph, «and 1 J^-bii si, which is Jfi-ru sA-I l*m, *Cib e-ath, one/'Kir Jath;

fourteen cities with their villages. This IS the inheritance of the children of Ben ja-min according to their families.

(16) Inheritance of Simeon: 13 cities and their villages

AND jhe 'second Ipt came • forth t'^ Sim e-oq. even for the tri^ children of

Sim>-on to their

fa; «. the vhuUren ul Ju <^ah.

2 And 'hev had ir: 'heir in-

and

3 And Hd /ai-sHu al, and Bi-lah, and A 7»-r.

4 And f and Be -thu!. ind }'

5 : -ca

6 And 1

Shi-ruhen;

their villages:

7 A in. Rim man. and £'thSr. and A'shan; four cities and their villages:

S And all the villaRes that were round •)".mi rt>. se cities

II HlL'IIUlil. I'.' llivii

y I Hit "f th- ---■ - " the children of Jv in-

■.ince of til'- (.ji;.<ii'-ii of -on: for the part of the Ta dah was ^too n: therefore the on h.id their . the inheritance l1 :ncr.v

(17) Inheritance of Zebuliin: 12 cities and their villages

I 10 • And Uje'thud.lal came i

! up for the child-" ■ f Zibwrlufl I

according to t; es : and

the'V"'••■ ■■' ■■.- • "...eritance I

was d: I

11 All.. ■ : bfrd<-r went up ' toward thv -< :. i:: i .Mir'a-Iah, I and reaches tu DaL> ba-sh6th,

I and reached to the river that is before J6k ne-ftm;

12 And turned from S& rid eastward toward the sunrising unto the border of Chis'loth-

I tA b6r, and then goeth out to 'Dabe-rSth, and goeth up to 1 ja-phii,

I 13 And from thence passeth

\ en along on the east to Git tah-

h^ phf r, to It'tah-ka'zin, and

poeth out to Rfim'mon-mSth'o-

ar to Ne ah;

14 And the border compasseth it on the north side to H4n-na-th6n: and the outgoings

I thereof are in the valley of Jiph thah-el:

15 And Kit Uth. and N4-hAl'-lal, and Shim r6n, and Id'a-lah, and BSth-I6-hem: twelve cit-

; ies with their villages.

'. 16 This is the inheritance of the children of Zf b u-lun according to their families, these cities with their villages.

(18) Inheritance of Issachar: 16 cities and their villages

17 * And ^e'fourth lot came out • ' for the children according to their !am;i:es.

18 And their *border was toward J^z re-el, and Chft-sul-loth, and Shu nem,

19 And HAph-ri im, and Shi-hOn, and An-a-h4rath,

23 And Rib bith, and Kish'f-6n, and A bf z, 21 And Re meth, and £ii-pSr. nim. and £.n-hid dah, and ' ;ez;

he coast reacheth to

Shfl-hAz i-mah,

mesh; and the

■ border were

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(19) Inheritar\ce of Asher: 22 cities and their villages

24 * Ar ame

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r according to their I.

25 And thetr'border was Hi\ -kith, -ni lUli. and B* ten.

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Achzib, to . .

Rehob (V 04-31)

re;

a Baalath-beer , the well of the nuiUeM-es. Probably m ' ause of the

ti9>efttidou3 sn : -orship set 14)

there.: ..i\>ai.dualybere(y 8)

b Ramat !, .■ re, v 3). Perhaps the

same as KaiiioUi wtuch was about 37 nUlei south of Hebron (1 Sam. 30:27)

c Of the 18 cities listed 10 note 1, v 2, only 7 are not Lsted with the cities of Juduh in 15:20-62, and listed here:

1 ;.heba(onlyh«ae,v _')JtisiK)tmen-tioned in a parallel lisi(l Chr.4:28-38). The R.V. translates v 2 as Beer-sbeba or Sheba, and this would correspond with the conect total of thirteen in v 6

2 Bethul (onlyhere, v 4),Pet!iaps the same as Bethuel (1 Chr. 4;30)

3 Beth-m arcaboth (v 5; 1 Chr. 4:31)

4 Hazar-susah(onlyhere,v 5).Called Hazar-suiim (1 Chr. 4:31)

S Beth-leFaotb (only here, v 6), but could be the Lebaoth of 15:32

6 Sharuhen (only here, v 6). Called Sttflhim (15:32) and Shaaraim (1 Chr. 4751)

7 Remmon (only here, v 7). Called RImmonfl 5:32; 2Chr.4:32;Zech.l4:10)

d God so arranged that thi s pomon would I be large enough to fulfil prophecy in scattering -^inieon and Levi amoogtbe tribes of Israel (note), 18:20) 'e 3rd of 7 lots (v 10; 18:5) ' f The beginningof this south border was Sand, an unidentified place. It ran westward to K'laralah, to Dabbasheth, to the river that is before Jokneam in Carmel(12:22) which is on the Meditenaoean Sea (v 10-11). From Sand the boundary ran eastward to the border of Chiiloth-tabor.out to Daberath, to Japhia, on east toGittah-hepher, to Neah (v 12-13). it is almost impossible to trace this border accurately in either direction from Sand, for most of these points are unknown except JockneamonCarmel which we know to be on the .Mediterranean sea (12:22). One thin)iiscenain: Gen.43:13 and Dt. 33; 19predict the portion of ZebuluD to be on I he sea and a haven for ships: so regardless of what was possessed at first the tribe will findly have a coastline on the Me n and the Sea of

Galilee. In' . jni urn the allot-

ment of la.iu v,.U be on a different principle. Each of the 12 great portions will run west from the Euphrates and the PersianGulftothe Mediterranean, giving; each tribe an outlet by water (Ezek, 48)

18 cities and places:

There are 18 cities and places named in connection with the borders ofZebulun though v 15 mentions only twelve cities and villages. Therefore, some of these places may not be cities and some may not be located in Zebulun. They are:

1 Sand (V 10,12) 9lnah-kazin 2Maralah(vll) lORemmon-metboar 3n.tbhasheth 11 Neah 4 12Hanna-thon(vl4)

£ tabor Kijiphihahel

(V 12} 14Kattath(v 15)

6Dabe-rath 15NahaUal

7Japhia 16Shimron

SCiitah-hepher 17Idalah (v 13) 13 Bethlehem

g 4th of 7 lots (V 17; 18:5)

h The border of Issachar i< not given by the writer, but we know the tribe had coinnionborders inpariwith Zebulun, Naphtali, Ar.her. and V'.masseh, and part touch. ")

nh

viand

!?h-

to

1^ to

The inheritance of Naphlah and Dan

Six cities of refuge appointed

a 22 cities of Ashen lHelkaih(v25) 2 Hall 3Beten 4Achshaph 5Alammelech

(v26) 6Amad 7Misheal 8Beih-dagon

(v21) 9Beth-emek lONeiel

11 Hebron (v 28)

12Rehob

ISHammon

UKanah

ISZidon

16Ramah(v29)

17 Tyre

ISHosah

19Achzib

20Ummah(v30)

21Aphek

22 Rehob

The other names in this section are valleys, mountains, or districts; and some may not belong to this tiibe.but are mentioned only in connection vfith its borders

b 6th of 7 lots(v 32; 18:5)

c Borders of Naphtali: From Heleph at a point on the west b"order northward to AlloD, to Zaa-nannim, to Adami, to Nekeb, to Jabneel, to Lakum, and to Jordan (v 33). The south border turned westward to Aznoth-tabor, to Hukkok, and to Zebulun; the west border was Ashen and the north border was from Asher to Judah upon the north Jordan (v34)

d This eitherreferstoacitvcalled judah on the Jordan, or to the fact that Jalr who conquered the cities of B ashan was a descendantof Judah(lChT. 2:4. 22). Manyjudahites could have helped him conquer this land and they could have settled on the Jordan

e 25 cities and places in Naphtali

1 Heleph (v 33)

2Allon

SZaanannim

4 Adami

5 Nekeb

6 Jabneel 7Lakuni

8 Aznoth-tabor (v 34)

9 Hukkok

10 Ziddim (v 35) illZer 12Hammath 13Rakkath

14Chinnereth ISAdamah (v 36) 16 Ram ah 17Hazor 18Kedesh(v 37) 19Ediei 20En-hazor 21Iron (v 38) 22MiggaUel 23 Horem 24Beth-anath 25Beth-shemesh-

not the one in

Judah

Of these 19were fenced cities (v 35, 38), the rest unfortified places. Some may not have belonged to this tribe but axe mentioned in connectioQ with its borders

f 7th of 7 lots (V 40; 18:5)

g The borders of Dan are not as distinct as some others. In fact.the wdter seems to have described the borders of the various tribes less and less from the 1st to the 7th of these lots. Many of the places and cities named are really unknown to us today. Bible scholars and archeologists have helped to clear up the facts regarding some but there is stillmuchihat is not clear at present. Dan was also given a portion of Judah bordering northwest of Judah, south of Ephraim, and west of Benjamin

118 cities of Dan:

1 Zorah(v 41)

2 Esbtaol 3Ir-shemesh 4Shaal-abbin

(v42) 5Ajalon 6Jethlah 7Elon(v43) 8Timia-thah SEkron

10Eltekeh(v44) llGibbethoQ 12Baalath 13Jehud (v 45) 14Bene-berak 15Gath-rimmon 16Mej ark on (v 46)

17 Rakkon

18 Jap ho

The portion of Dan was too little for them, so some of the tribe went n? to Leshem.took it, smote the inhabitants with the sword, dwelled there, and called the place Dan after their father (v47)

r^vfxs^^

26 cities of Benjamin (18:21)

1 Jericho 2Beth-boglab 3Kezi 4Beth-arabah

14 Ram ah 15Beeroth 16Mizpeh 17 ChepMrah

and Ach'shaph,

26 And A-lam'me-lech, and A'mAd, and Mi'she-al; and reacheth to Car'mel westward, and to Shi'hor-lib'nath;

27 And tumeth toward the simrising to Beth-da'gon, and reacheth to Zeb'u-lun, and to the valley of Jiph'thah-el toward the north side of Beth-e'mek, and Ne-i'el, and goeth out to Cabul on the left hand,

28 And He'bron, and Rehob, and Ham'mon, and Ka'nah, even unto great Zi'don;

29 And then the coast tumeth to Ra'mah, and to the strong city Tyre; and the coast tumeth to Ho'sah; and the outgoings thereof art at the sea from the coast to Achzib:

30 Um'tnah also, and A'phek, and Rehob: ""twenty and two cities with their villages.

31 TMs is the inheritance of the tribe of the children of Ash'er according to their families, these cities with their villages.

(20) Inheritance of Naphtali: '9 cities ajid their villages

32 •" yhe*sixth lot came out to the children of Naph'ta-li even for the children of Naph'ta-li according to their families.

33 And their't;oast was from Heleph, from Al'lon to Za-a-nan'nim, and Ad'a-mi, Ne'keb and Jab'ne-el, tmto La'kiim; and the outgoings thereof were at Jor'dan:

34 And then the_ coast tumeth westward to Az'noth-ta'bor and goeth out from thence to Huk'kok, and reacheth to Zeb'-u-Iiin on the south side, and reacheth to Ash'er on the west side, and to"Ju'dah upon Jor'dan toward the sunrising.

35 And the fenced cities are Zid'dim, Zer, and Ham'math, Rak'kath, and Chin'ne-rgth,

36 And Ad'a-mah, and Ra'mah, and Ha'zor,

37 And Ke'desh, and £d're-i, and £n-ha'zor,

38 And i'ron, and Mig'dal-el, Ho'rem, and Beth-a'nath, and Bfeth-she'mesh; nineteen cities with their villages.

39 This IS the inheritance of the tribe of the children of Naph'ta-li according to their families, the cities and their villages.

(21) Inheritance of Dan: 18 cities and their villages

40 "l And the^eventh lot came out for the tribe of the children of Dan according to their families.

41 And the<Coast of their inheritance was^Zo'rah, and £sh'-ta-61, and Ir-she'mesh,

42 And ShS-al-ib'bin, and Aj'-a-16n, and Jeth'lah,

43 And E'16n, and Thim'na-thah, and £k'r6n,

44 And El'te-keh, and Gib'be th6n, and Ba'al-ath,

45 And Je'hud, and Ben'e-be'rak, and Gith-rim'mon,

46 And Me-jar'kon, and Rak'kon, with the border before Ja'pho.

47 And the'coast of the chil dren of Dan went out too little

for them: therefore the children of Din went up to fight against Le'shem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Le'shem, Din, after the name of Dan their father.

48 This IS the inheritance of the tribe of the children of Din according to their families, these cities with their villages.

(22) Joshua's inheritance

49 '^"When they had made an end of dividing the land for inheritance by their coasts, the children of Is'ra-el gave an inheritance to J6sh'u-i the son of Nun among them:

50*According to the word of the Lord they gave him the city which he asked, even Tim'-nath-se'rah in mount E'phrS-im: and he built the city, and dwelt therein.

51 These are the inheritances, which E-le-a'zar the priest, and J6sh'u-i the son of Nun, and the heads of the fathers of the tribes of the children of Is'ra-el, divided for an inheritance by lot in Shi'loh^before the Lord, at the door

of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER 20

(23) Six cities of refuge (Num. 35:9, refs.)

T HE Lord also svake imtc J6sh'u-i, saying, •2"Speak to the children of Is'ra-el, saying. Appoint out for vou' cities of refuge, whereof I spake unto you by the hand of Mo'5e§:

3 That the slayer that kiUeth any person imawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a placs that he may dwell among them.

•5 And if the avenger of blood pursue afterhim,thentheyshall not deliver the slayer up into his hand; because he smote his neighbour imwittingly, and hated him not beforetime. •6 And he shall dwell in that city, until he stand before the congregation for judgment, and imtil the death of the 'high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, imto the city from whence he fled.

7 *" And they appointed Ke'desh in Gal'i-lee in mount Naph'ta-h, and She'chem in mount E'phra-im, and Kir'jath-ar'bi, which is He'bron, in the mountain of Judah.

8 And on the other side Jor'dan by Jer'i-cho eastward, they assigned Be'zer in the wL'der-

SZemaraim 6 Bethel 7Avim SParah 90phrah

18 Mozah 19Rekem 20 Irpeel 21Taralah 22 Zelah

lOChephar-haammonai 23Eleph llOphni 24Jebusi

12 Gab a 25Gibealh

13Gibeon 26Kirjath

(7) Otter sacrifice for own sins (Lev. 4:3-12)

(8) Officiate in most holy place once a year (Ex.30:10; Lev.l6; Heb.5:3)

(9) Mediate between God and man (Ex, 28:29-30, notes)

(10) Judge and act in an official capacity at many times (Num. 5:15; 27:18-21; Dt. 17:8-13)

a This scripture gives a true illustration of the N.T. Christian ministry - the principle of true greatness - that of be -ing great because of being the minister of all (Mt, 20:24-28); that of giving one's life that all might live (Mt. 20:28; 2Cor.5:14-15; Heb.2:9); thatof giving one's self in consecration to serve all men, nottobe served (Rom, 9:3; 2 Cot. 12:15); and that of parents laying up for the children instead of children for the parents (2Cor. 12:14), After all others had received inheritance, then Joshua, the leader of all received his

b This selection was made by the Urim and Thummim and the word of the Lord confirmed he should have what he asked for. Not only did Joshua prove himself unselfish by asking for bis inheritance after all others; die name of his inheritance - Timnath-serah, the portion that remains - proved him thus. Instead of choosing a city, he merely asked for a place to build one (v 50). It is significant that Caleb was the first in his tribe to receive inheritance, and Joshua was not only the last in'Ms own tribe but the last in all the tribes (14: 6-13; 19:49)

c AU inheritances were made or inquired about and granted in public, at the door of the tabernacle (v 51)

d 3 commands - cities of refuge:

1 Speak to Israel saying to appoint cenain cities for refuge, as I spake to Moses, so they can be places of refuge from the avenger of blood when one kills another accidently (v 2-3)

2 When anyone flees to one of these cities he shall declare his cause to the elders of the city who shall give him a place to live to protect him from the avenger o f blood until h e stands in judgment (v 4-5)

3 He shall dwell in that city until the death of the high priest, if he is found not guilty of wilful murder; then he shall return to his own house (v 6; Num. 35:1-34)

e 6 cities of refuge (see Num. 35):

1 KedeshinGilileein Naphtali(v 7)

2 Shechem in mount Ephraim

3 Hebron in Judah

4 Bezer in the wilderness in Reuben across jMdan eastward (v 8)

5 Ramoth in Gilead in Gad on the east of Jordan east of Jordan

6 Golan in B ashan in Manasseh on the f The term high priest is found 82 times

in Scripture; only 21 times in the O.T. and almost 3 times as often in the N.T. due to the fact that such an officer was the leading man to oppose Jesus Christ and the apostles. High priest appears 24 times in the record of the trial of Christ; 15 times in that of the persecution of apostles; and 13 times referring to Christ as our high priest today. The other tim.es in the N. T, the term is used in references to O.T. high priests. The title appears after the institution of the office (Lev. 21:10-15: Num. 3:32)

10 facts about high priests:

1 Their office was hereditary (Ex. 27:21; 28:43; 29:9) 22:9,16)

2 They were to be holy (Lev.21:6-7;

3 Without bodily blemish (Lew. 21: 17-23)

4 Wore fecial garments (Ex. 28:1-43; 39:1-29; Lev. 6:10-11; 8:13)

5 Limited in selection of wife (Lev. 21:7-15)

6 Exempt from tax (Ezra 7:24)

7 Respect due them (Acts 23:5)

8 Had assistants (Num. 3:32; 4:16; 31:6; 1 Chr. 9:20; 2 Sam. 15:24)

9 Hadto be consecrated(Ex.29;Lev. 6:24-30; 21:10; Ps. 133:2)

10 Duties of:

(1) Serve as overseer of sanctuary (Num. 18:1-7)

(2) Offer sacrifices(Heb.5:l; 8:3)

(3) Officiate in consecration of Levites andotherpriests(Num.8:ll-21)

(4) Light lamps in sanctuary (Ex. 27:20; 30:8; Lev. 24:3-4; Num. 8:3)

(5) Burn incense (Ex. 30:7-8)

(6) Place showbtead on table every sabbath (Lev. 24:8)

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of tf>c ciry oi reijuc. unclihc Jcitiioi tfic ... , . .cr

that he coulJ ^tot>o:;:i; ai;^ re a:iie bit former Lie. If ttc Ic.'i Uic city of refuge jny unic before ttut the avenger of blooO could kiU him witbow puflld)-ment (Num. J5;l-j-»)

b I ben - when all Uiael had received their mherit-inces. lacluiUna Joihua who was the last torecci*c(19:49-51). it Wij time for the Lcvltcs to itKjidrc about ihetr cities and suburbs which Moses prorr.ised them amor>g all the albet of Israel (v 2; Sum. 35:1-4). Theirs wasoot a separate portion of the land as in the case of !*--• ■■ - ■->--<; and It was not called ai. cauK of this (13:14. ',:

J6:6:: 1X10:9; IC: 12; 2). The Lord was callc>- l. tancc (13:33: Dl. 18: J), v. tithes and dedicated thing;, i -u.... >.•>■. 2Ai Lev. 27)

c See Lev. ■'-" '.im. 3S:l-4

d Sum of : .^

1 KOuah.^l^^. ~ >..4 u CS

(1) 13 cities in Judah. Simeon. and Benjamin (v 4)

(2) lOcities inEphraim. Dan. and half tribe of Manasseh (v 5)

2 Gcrshooiics: 13 cities in Issachat, Asbet, Narhiali. and half tribe of Manasseh in Basban (v 6)

3 Merames 12 cities in Rei<>en, Gad. and Zebulun (v 7-8)

42 prophecies igtered in 475 years (TsT^J)

1 To Abraham - inGeoesis: 7 proph-ecies(i::l-3;i::7andlt:7:13:14-17: 15:13-16: 15:18-21: 17:8)

2 To Isaac - inGeoem: 1 prophecy (26:3-4)

3 T ojacob -inGenesis: 3 prophecies (•28:i-4. 1j-15: 55:11-12)

4 ToMo«es-in Exodus: 13 prophecies (3:8. 17: 6:4. 8: li:'ii: 13:5: 15:15-18: '23:20-23. 29-33; 32:13: 33:1-3: 34:10-11. 24) (26:1-46)

5 ToMoses - inLeviiicus: 1 prophecy

6 ToTToseT^TnTTuiriBerK" 1 prophecy (30j:5:-56)

7 Id Moses - in Deuierooomy: 13

my:

it

prophecies (3:27-28: 4:21-22. 25-31; 7:20-^4:8:10-20:9:3-6; 11:13-32; 28: 1-68: 29:19-28; 30:1-10. 15-20; 31: 16 -43)

8 ^ - - in Joshua: 3 prophecies

(1:2-11; J;lb; 13:6)

Kenezites (14:14) The word Kenezite must not be confused with KenlteToT Gen. 15:19; Num. 24:21-24 JudR, 1:16:4:11-17: 5:24: 1 Sam. 15:6; 27:10; 30:2>. 1 Chr. 2:55: and Kenizzites oft.cii. 15:19. It seems thai Kenaz was a family name among Edomites who came from I saac througb Esau (Ocn. 36:11, 15. 42). and among Israelites in the tnbe of Judah (v 0,14: r.:!": luJ.-. I;13: :;:T-i:: : r'j, ;. I .

17), head of the lather'sTious* wluch came from Kenaz; that is.a («i>divlfioa of ihejudahltc fanulyof HczronOChr. 2:42). C aleb, tlie brother of Jerahmecl and father of Achzah (1 Chr. 2:42,49) was the same per»n as Caleb the dc-Kendantof Hezron (1 Chr.-:H). The Kenaz (father of Jephunnehthc father of Caleb) of 14:14 was a descendant of Heziao, the son of P^arez, the son of Judah (1 Chr. 2:5. 18, 26); hence, u was ixx the name of a tnbe, but of a person: and, at we may see from 1 (,hi. 4:15, one of Caleb's loru was named Kenaz. the namebeinj rcpcateJ in the family. The sotu of Judah ttiai came withC aleb (14:6),were members of the family that took the name V •■" - • '•« their farruly name, Caleb

head of this particular fanul, ». ,

Kltjath-arfaa (14:15)

I HMm BMB lh« pUin out of tbe

fr >.,- r.t P*u'ben. mnd Ri moth

: out of the tribe of

'-- - Hi shin out

14 seh.

pointed (or '.ren of IS r«-el ranjer that % (hem. that mius. '.y person at ur. t f)ee thither ■ »- rnd of the le

StOOO ut"i 'i I' i.'.f-' <.' '11*' i T-^Mki«-'Q*

CHAPTER 21

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(24) Levi's inheritance: A Requeat of the Levitaa

r PHEN came near !s

A of the fathers • -

vites unto £-ie-a zar ihc piicst, and unto J6sh u-a the son of Nun, and unto the heads of the fathers of the tribes of the children of l> ra-el;

2 And they spake unto them at ~ :n the land of Ci -rti. .»{, The LuRD'commandctl by the hand of M6 e to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of l$'ra-el gave^unto the Le vites out of their inheritance, at the commandment uf the Lord, these cities and their suburbs.

B Kohathites: 23 cities

4 And the lot tamo •' - 'he families of the K s: and the children of Aj: n the priest, which we'e of the Li-vites, had by lot out of the tribe of Ju dah, and out of the tribe of Sime-on, and out of the tribe of B*n ja-min, thirteen cities.

5 And the rest of the children of K6 hath had by lot out of the families of the tribe of £ phri-im, and out of the tribe of Din, and out of the half tribe of Ml-nis'seh, ten cities.

C Gershonites: 13 cities

6 And the children of £ii-sh6n had by lot out of the fam-Uies of the tribe of Is sa-char, and out of the tribe of Ash^r, and out of the tribe of Ndph tali, and out of the half tribe of MI-qAs seh in BA shAn, thirteen cities.

O Meraritea: 12 cities

7 The children of M^-r^'ri by

their families had out of the tribe of Reu ben. and out of the tribe of Gid, and out of the tribeofZibu-lun. twelve cities.

8 And the children of I$'ra-el gave by lot unto the L6 vites these cities with their suburbs. as the Lord commanded by the hand of M6'e.

E Detail: Kohath'a portion in Judah, Simeon, and Benjamin - 1 3 citiea (v 4)

9 * And thev Rave out of the tribe of th' h. and out of ■. I-dren of Sirr. c-on, ; -s which are here m<-: iiy

10 V>. or ■

K were ot the

I had: for

t; ■ lot.

1. ...._ ,_ • them the

citv of Ar ba the father o^A nak. which citu is H* bron, in the hill country of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to C« leb the son of J*-philn neh for his possession.

13 • Thus they gave to the children of Air on the priest H* bron with her suburbs, to be a city of refuge for the slayer; and Lib nah with her suburbs,

14 And Jit'tir with her suburbs, and £sh-te-m6 4 with her suburbs,

15 And HO 16n with her suburbs, and D6 bir with her suburbs,

16 Arid A in with her suburbs, and Jut lah with her suburbs, ani"B*th-she mesh with her suburbs; nine cities 'out of those two tribes.

17 And out of the tribe of Bin ja-min, 6ib e-on with her suburbs, Ge bi with her suburbs,

18 An a-th6th with her suburbs, and Al mon with her suburbs; four cities.

19 All the cities of the children of Air on, the priests, were thirteen cities with their suburbs.

F Detail: Kohath's portion in Ephraim, Dan, and Manasseh - 10 cities (v 5)

20 ' And the families of the children of j^ hath, the Le'-vites which remained of the children of K6 hath, even they had the cities of their lot out of the tribe of £ phrfl-im.

21 For they gave them Shf-chem with her suburbs in mount £'phra-im, to be a city of refuge for the slayer; and G* z§r with her suburbs,

22 And KIb ze-im with her suburbs, and B*th-h6 r6n with her suburbs: four cities.

23 And out of the tribe of D4n, tl'te-keh with her suburbs, Crbbe-th6n with her suburbs,

24 Aij a-lAn with her suburbs, Gith-rira mon with her suburbs; four cities.

25 And out of the half tribe of | MA-nAs seh, TA nAch with her I suburbs, and 'GAth-rlm mon ' with her suburbs; two cities.

26 All the cities were ten with i their suburbs for the families of | the children of Kd hath that remained.

C Detail: Gerahon'a portion in Manasseh, lasachar. As her, and Naphtali - 13 cities (v 6)

27 ^ And unto the children of (^Cr'tbda. of the families of the L*vites, out of the other half tribe of MA-nAs seh they'gave GA Ian in BA shAn with her suburbs, to be a*city of refuge for the slayer; and B(-4sh'-te-rih with her suburbs^ two dtiw.

Meaninacityof Atba. thectiy of the 4

J ^. .. .-"TT 'rr r t . ...-..

giar.' .. ,...).

sar I

gtaniw. I-city of

AfP I wjsUK- lauicr or \iiat uic . &rt-«t man among the giants (v 15; 15:13)

of mount Ephron,toBaalaboc Klrjath-jeanm and wetrward.to mount Selr and alonti the notihiidc of mount leanmor Cesaloo.toR ,:nnah,

to the north .icroQ.

to: JaCllccl, and tothc

Mc J (v 5-11)

4 'West b<jrJct - the Mediterranean SeaTvTT^

a ThiiMmply riieanslhat alltbeKofaath-Iteshad the first lot. not necessarily tbe best (v 10). There was do violation of tfic principle of ministers becoming the greatest by being tbe Krvants of aU (note a. 19:49t

b 23 cities of Kohattiites gamed:

1 Hebtoo and siiauifas (v 11-13)

2 Llbnab and sifcuibs (v 13)

3 Jattir and sii>urfos (v 14)

4 Eshtemoa and suburbs

5 Holon and suburbs (v 15)

6 Debir and suburbs

7 Ain and sii)urt>s (v 16)

8 Jutiah and suburbs

9 Betb-shemesh and subuitM

10 Glbeon and suburbs (v 17)

11 Geba and suburbs

12 Anathoth and si*>urlM (v 18-19)

13 AlmoQ and sii>urbs

14 Shecbem and suburbs (v 20-21)

15 Gezer and sii)urbs (v 21)

16 Kibzaim and suburbs (v 22)

17 Beth-boron and suburbs

18 Eltekeh and siturbs (v 23) 19 GIbbetBon and suburbs

20 Aijalon and sifcurbs (v 24)

21 Gath-rimmon and suburbs

22 Tanach ancTTub jfas (v 25-26)

23 Gath-rimmon and sii>urbs(note f, c See Giants, p. 62 below) d Not the Beth-sbemesh in Zebolun or

Naphtali (note 1, 15:10) e Out of Judah and Simeon (v 4, 17) f 2 cities by this name here, one in Dan

(v 23-24) and one in M ana seh (v 25) g 13 cities of Gershonites named:

1 Golan inBashan and suburbs (v 27)

2 Beesh-terah and suburbs

3 KishoD an3~siA)urfas (v 28)

4 Daberab and subiabs

5 Jarmuih and suburbs (v 29)

6 En-flannim and suburbs

7 Misnal an(f suburbs (v 30)

S .Abdon and suburbs

9 Helkath and suburbs (v 31)

10 Re hob and siisurbs

11 Kedesh and sifcurbs (v 32-33)

12 Hammoth-dor and suburbs

13 Kartan and suburbs

h The 6 cities of refuge of note c, 20:2 are named here again In these Levitlcal cities aixl all are mentioned as cities of refuge except Bezer (21:13, 21, 27. 32. 36. 38)

Inheritaoce by prophecy (15:1)

God had propbeucally spoken through Jacob (Gen. 49) and Moses (Dl. 33) indicating certain portions were to be alloned to certain tribes. Now tbe actual lot was being cast to confimi the previous predicuons. All this not only guaranteed divine inspiration in the selection of each portion, but also assured that only jealousy arising from any source would be unfounded. Each tiibe was placed by divine lot in the exact place predicted by Jacob 243 yearsbefore andby Moses tome S years before. It was thus evident that God was direcung in both the predictions and the lot for the tnbes. See Jacob's prophecy of the tilbes. p. 50, and notes on Moses' prophecy in Dl. 33:6-29 Borders of Judah (15:1)

1 South border - Judah occupied the most southerly part of the land of Canaan.The south border extended from the lower end of the Dead Sea on south by Edom and the wilderness of Sin to Maaleha-crabbim, to Zln to Kadesh-bamea.to Hezron to Adar,to Karkaa, to A zmon. to Sihon or the ti ver of Egypt and on to the Medltenanean Sea f v 1-^

2 East border - the Dead Sea (v 5)

3 Nonh borler - from the bay of the Dead Sea where the Jordan empties into the sea to Beth-hogla, to Beth-arabah. to the stooe of Boban to Debir to Adummim to En-sbemesh, by the valley of the son of Hinnom, to the x)uth of Jerusalem, to the top of the mountain that lies before the valley of the soaofllinnoin westward, to the end oftbe valley of the giants, to the fountainofwatetof Nephtoah.tothe cities

TOSHUA 21, 22

The cities of the Levites

Dispute about an dttar

a See note g, v 27

b 12 cities of the Merariies named:

1 Jockneam and subuifas (v 34)

2 K art ah and suburbs

3 Dimnah and suburbs (v 35)

4 Nahalal and suburbs

5 pezer and subuibs (v 36)

6 Jahazah and suburbs

7 Kedomoth and suburbs (v 37) 3 Mephaath~ aDd suburbs

9 Ramoth-silead and suburbs (v 38)

10 Mahanaim and suburbs

11 HesMwn and suburbs (v 39)

12 Jazer and subuibs

c It does not say here thai Bezer was one of the cities of refuge, but it does in 20:8

d Ranwth is called Ramoth-gllead in 1 Ki. 4:13; 22:4-29; 2 Ki. 8:28; a: 1-4, 14; 2Chr.l8:2-28; 22:5; and Ramothin

Gilead in v38; 20:8; Dt.4:43: 1 Sam, 30:27; lKi.22:3;lChr. 6:73.80; Ezra 10:29

e See note d, 21:3

f The cities were to be 48 in number, including the 6 cities of refuge (v 41; Num. 35:6-7)

g The cities of the Levites were to have 2 suburbs, the first one to be 1, 000 cubits deep all the way around each city (2, 083 ft. 4 in. , counting 25 in. to the cubit); and the other one 2,000 cubits measuring from the first suburb (4,166 ft, 8 in.) - altogether 6, 250 ft. or more than a mile. This ground was to be used for gardens, vineyards, and other purposes to give the Levites and priests comfort and enjoyment in life

h The whole land was allotted to all Israel but not fully possessed by them, and will not be until the Millennium when the Messiah begins to rule over the house of Jacob forever (Isa. 9:6-7; Ezek.48; Zech, 14; Lk, 1:32-33; Rev. 11:15). All that God sware to give them was little by little until they would finally possess the whole that was promised, and even this little by little

was based upon their obedience to Him and their own faith and aggressiveness to possess it (Ex. 23:29-33: Lev. 26; Num.33:52-56; Dt,7:20-24; 11:13-32; 28:1-68; 29:19-28; 30:1-20; 31:16-29; 32:19-43) i 4 great promises fulfilled (v 43-45):

1 The Lord gave Israel all the land which He sware to give their fathers (v 43)

2 The Lord gave them rest round about, as He sware to their fathers (v 44)

3 The Lord delivered all their enemies into their hands

4 There failed not ought of any good thing which the Lord had spoken to the house of Israel (v 45)

j See 1:5; 10:8: Dt. 7:24; 11:25 k See 23:14; 1 Ki. 8:56; Heb. 11

18 names for Jerusalem (18:28)

1 Jerusalem (810 times, Josh.10:1,3) 2 Jebusi (Josh. 18:16, 28) 3 Jebus (Judg. 10:10-11; 1 Chr. 11:4-5) 4 Zion (152 times, 1 Ki. 8:1; Zech, 5 City of David (2 Sam. 5:7) 9:13)

6 Salem(Gen.l4:18:Ps.76:2;Heb.7)

7 Ariel Osa. 29:1)

8 City of God (Ps. 46:4) 9CityoftheGreatKing(Ps.48:2)

10 Cityof Judah (2Chr. 25:28)

11 The throne of the Lord (Jer. 3:17)

12 The holy mountain (Dan. 9:16, 20)

13 The holy city (Neh. 11:1,18)

14 City of solemnities (Isa. 33:20)

15 City of uuth (Zech. 8:3)

16 The Lord is there (Ezek. 48:35)

17 The Lord our righteousness Oer.33:

18 A hoUb ah (E zek. 23:4) 16) Jerusalem was a Jebusite city before

David conquered it and made it the capital of the united kingdom of Israel (2 Sam. 5:6-l'2). Here the most extraordinary events o f human history have taken place-events in which God, angels, and men have played a part. Here is where the temples of Israel have been and will again be located. Here is where Christ was consecrated to God, where He was crucified, and

28 And out of the tribe of Is'sa-char, Ki'shon with her suburbs, DSb'a-reh with her suburbs,

29 Jar'muth with her suburbs, En-gan'nim with her suburbs; four cities.

30 And out of the tribe of

rael (2 Ki. 25:25, refs.). I Army demobilized

T-

HEN J6sh'u-4 caUed the and the half tribe of

Reu'ben-ites, Gad'ites, and the MS-nas'seh, 2 And said unto

them, *Ye

Ash'er, Mi'shal with her sub- have kept all that M6'§e§<'the urbs, Ab'don with her suburbs, j servant of the Lord com-

31 Hel'kath with her suburbs, j inanded you, and have obeyed and Re'hob vdth her suburbs; my voice in all that I corn-four cities. I inanded you:

32 And out of the tribe of 3 Ye have not left your breth-Naph'ta-li, Ke'desh in Gal'i-lee ' ren these many days unto this with her suburbs, to be a city of i day, but have kept the charge

refuge for the slayer; and Ham'moth-dor with her sub- , urbs, and Kar'tan with hei \ suburbs; three cities.

33 "All the cities of the Ger^-shon-ites according to their families were thirteen cities with their suburbs.

H Detail: Merari's portion in Zebulun, Reuben, and | Gad- 12 cities (v 7) |

34 • Andfrunto the families of the children of Me-ra'ri, the rest of the Le'vites, out of the ; tribe of Zeb'u-liin, J6k'ne-am | with her suburbs, and Kar'tah ! with her suburbs,

35 Dim'nah with her suburbs, Na'ha-lal with her suburbs; four cities. •

36 And out of the tribe of j Reu'ben.'^e'zer with her sub- i urbs, and Ja-ha'zah with her, suburbs, I

37 Ked'e-moth with her sub- | urbs, and Meph'a-ath with her : suburbs; four cities.

38 And out of the tribe of Gad,! Ra'moth"in Gil'e-ad with her suburbs, to be a city of refuge for the slayer; and Ma-ha-na'-im with her suburbs,

39 Hesh'bon with her suburbs, Ja'zer with her suburbs; four cities in all.

40 So all the cities for the children of Me-ra'ri by their families, which were remaining of the famiUes of the Le'vites, were by their lot twelve cities.

I Summary: Levi's portion in all Israel - 48 cities

41 'All the cities of the Le'vites within the possession of the children of i§'ra-el were ^forty

of the commandment of the Lord your God. 4 And "now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which M6'§e§ the servant of the Lord gave you on the other side Jordan. •5'But take diligent heed to do the commandment and the law, which Mo'sei the servant of the Lord charged you, to love , the Lord your God, and to I walk in all his ways, and to keep his commandments, and I to cleave unto him, and to serve him with all your heart and with all your soul. '

6 So J6sh'u-a'blessed them, and sent them away: and they went imto their tents.

7 •" Now to the one half of the tribe of ^Ma-nas'seh Mo'ses had given possession in Ba'-shan: but unto the other half thereof gave J6sh'u-i among their brethren on this side Jor'dan west«'ard. And when J6sh'u-a sent them away also unto their tents, then he blessed them,

•8 And he spake unto them, saying, ^ Rettun v^ith much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment : divide the spoil of your enemies with your brethren.

2 Schismatic altar of the 2 1/2 tribes east of Jordan

9 •" And the children of Reu'-ben and the children of Gad

^d eight cities with their sub- and the half tribe of Ma-nas'

urbs.

42 These cities were every one with their ^suburbs round about them: thus were all' these cities.

43 •" And the LoRD^'gave unto I§'ra-el all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the Lord 'gave them rest round about, according to all that he sware unto their fathers: and'there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45 There*failed not ought of any good thing which the Lord had spoken imto the house of l§'ra-el; all came to pass.

209 CHAPTER 22

VU First civil strife in Is-

seh 'returned, and departed from the children of is'ra-el out of Shi'loh, which is in the land of Canaan, to go tmto the coimtry of GO'e-ad, to the land of their possession, whereof they were possessed, according to the word of the Lord by the hand of M6'se§.

10 *" And when they came imto the borders of Jor'dan, that are in the land of Ca'naan, the children of Reuben and the children of Gad and the half tribe of Ma'nas'seh'built there an altar by Jor'dan, a great altar to see to.

3 Civil war proposed by 9 1/2 tribes west of Jordan

11 "^ And the*children of Is'ra-el heard say. Behold, the children of Reuben and the children of Gad and the half

buried, where He arose from the dead, and the place He will come to at the 2nd advent(Zech.l4:l-5).At Jerusalem is where Christ will reign forever when

Continued.column 4

1:4-8; 2:14). Here the first congregation of Christians was formed, the church saw its greatest victories and had its greatest struggles to survive; here is where the first Christian martyr laid downhislife(Acts2-12).Many prophecies are yet to be fulfilled concerning Jerusalem as we shall see in the various books of the prophets

a After the allotment of land to the 9 1/2 tribes, Joshua called the 2 1/2 tribes for the purpose of demobilizing the army and permitting them(40,000 soldiers, 4:12-13) to return to the east of Jordan which they had already inherited (Num. 32:1-42; 34:1-15)

b 4foldcommendaaon of eastern Israel:

1 You have kept all the command-ments of the Lord by Moses (v 2)

2 You have obeyed my (Joshua's) voice in all that I commanded you

3 You have not left your brethre n to fight alone these many days (about 5 years, v 3; note 1, 14:7)

4 You have kept the charge of the commandment of the Lewd

c See note n, Dt. 34:5

d 5fold reward for faithfulness:

1 The Lord has given rest and peace to all your brethren (v 4)

2 You are free from further obligation to help your brethren (Num. 32: 21-23)

3 Go now to your tents and pack up to leave for home in the land of your possessions them away (v 6-7)

4 So Joshua bles.<«d them and sent

5 Much riches - cattle, silver, gold, brass, iron, and very much raiment(v 8)

e 6fold commandment to demobilized men:

1 Take diligent heed to do the commandment and the law (v 5)

2 To love the Lord your God

3 To walk in all His ways

4 To keep His commandments

5 To cleave to Him

6 To serve Him with all your heart and with all your soul

f See note k, 14:13

g This was the only tribe of the 12 that received possession from both Moses and Joshua (v 7; Num. 32:1-33)

h 4 commands to demobilized men:

1 Return to your tents and to the land of your possession (v 4)

2 Take diligent heed to do the commandment and the law, to love the Lord, walk in all His ways, keep His commandments, cleave to Him, and serve Him with all your heart and soul (v5)

3 Return with much riches to your homes - canle, silver, gold,brass, iron, and raiment (v 8)

4 Divide the spoil of your enemies with your brethren

i The 2 1/2 tribes returned and departed from the children of Israel, meaning from the mainbody of Israel - notthat they were not also part of Israel (v 9). This distinction is many times expressed where a smaller part of Israel was divided from the main body of the nation, as in the case of the division of the kingdom under Rehoboam and Jeroboam. Judah, the southern part, is many times distinguished from Israel yettechiucaUy these people were just as muchlsrael as those of the northern kingdom making i?) the 10 tri.bes (1 Ki. 12:16-33)

j The 2 1/2 tribes did this without consulting the other tribes, hence the great confusion and near civil war of v 11-34. See 6 civil strifes, note c, Judg. 20:1

k The children of Judah were a part of these children of Israel who gathered against the 2 1/2 tribes, proving that they are as m uch a part o f I srael as the other tribes. The division of the kingdom about 1009 B.C. did not make them any less Israelites than before, as erroneously taught by some

^^ Cont. from column 2

He comes (Isa. ■-:l-4: Ezek. 43:7; 48: 35; Joel 4:20; Zech. 14). The city has undergone no less than 28 sieges and 2 more are yet to come (Zech. 14; Rev. 20:7-10). It was the center of Jewish life - political, social, business, and religious.The gospel was first preached here by the early church(Lk. 24:47; Acts

JOSHUA 22

The east Jordan tribes defend themselves

a I he whole coogregation 00 the Me« of JorJin,not those onthcca«Udc(v 12). HiRuraDve of a ycat fiupy and not literally all UracT

b The taberoacle of worthip wai at shilohat thittinteand for many yean atterward (v VI; note m. 18:1)

c This shows how zealous for God the people were at this time. Having had many expenences i n the wlldemea when they went into sin and idolatry, they were now willing even to war with eachothet, if threatened with new disaster because of one part setting i|p rival worslnp to that ot the Lord in Shiloh (V IJ). In such zeal they were actinv; in obedience to the law (Dt. U: IJ- 18) d This is what they should have done before gathering together to make war on their brethten.lt always pays to make inquiry before forming cooclusioDs (v 13-CO)

e The one who slew the man of Israel and the Mldianite woman in thetentbefore all Israel and gained a name and a covenant for his zeal and quick action In judging sin (V 13-18: Num. 2£>). He became the 3rd high pnest of Israel, see p.236for a list of the high priesu

f One representative from each of the 10 aibes in Canaan - actually the 9 1/2 tribes of 13:7 weu of Jordan

g Questions 18-19. Next, v 20

h A bold, unwise, fault-finding approach to a problem about which proper inquiry had not yet been made. Notice the mild answer of the 2 1/2 tribes (v 21-29). Inthis instance it was very true that" a soft answer tumeth away wrath' (V 30-34; Pr. 15:1)

I See Num. 25

J Over24,000diedintheplagueat Peot. Speaking of the people as not being cleansed of the results yet may mean that some amongthe people were still inclined to the worship of Peor regardless of all that had happened (v 17; Num. 25, notes)

k This demonstrated more than anything else the earnestness of the 9 1/2 tribes of IsraeL They were willing to share their inheritances withihe 2 l/2tnbes to keep down sin and rebellion against God.It shows how deep an impression I the plagues of God in the wilderness had lett on most of the new generation of Israel (v 19)

1 This shows that the tnbes on the west of Jordanbelievedthe 2 l/2uibes on the east were really establishing a rival worship to that of Jehovah (v 19) m Quesuon 20. Next, v 24

n The second great trespass and judgment of God; die experience was fresh in the memones of Israel. Their reasoning here was that if God sent a plague killing'24,000 for adultery and idolatry (Num. 25), and cursed Israel for the sinof oneman(7:l-26), agreat calamity would befall the nauon if 2 1/2 tribes dnnedas it now appeared they were doing

o Actual wrath did not fall on Israel except in the defeat of their army before Al and the death of .(6 mighty men of war (7:5), but wrath on tin; whole con-kVcgationwasttitcatenedif the sinwas not dealt with (7:C-12)

p His whole family penshed with him in the sin (7:24-26)

q Hcb. El Elohim Yehovah . the strong One, the Cre.itof. the Ktcrnal. These } names were the principal ones used by Israel for the supreme tod. Thustlie 2 1/2 tribe bythis solemndouMc appeal expressed at once their strong and unwavering faith in the fod of Israel, indicating that in their relicion. they had not changed. It sliowod ihuirdcep faithin the name and honor of i-od and wiped away the reproach which the 9 1/2 tribes had brought upon them by accusation (v 22-29)

trfl>« of Mi-nAs'seh have bi^ an altar over against the land <>i Cl'niaxi, in the borders of J6r'-dan. at the passage of the children of Is ra-el.

12 KnA when the children of Ij'ra-e! heard o/ it, the*whole conKteitation of the children of Ij'ra-el gathered themselves together^at Shl'l6h, to go up'^to war against them.

4 Eleven princes sent to atop the supposed rebellion

13 And the children of Ij'ra-el senti'unto the children of Reuben, and to the children of

. (save U3 not this day,) ij rhat'we have built us an altar to turn from following the Lord, or if to offer thereon burnt olFerin^ or meat offering, or if to oTer peace offerings thereon,*let the Lord himself require it:

24 And ifwe have not rather done it'for fear of this thing, saying,'In time to come your children mi^ht sneak unto our children. saving/What have ye

£o5/ Jordan tribts sent home 2<>1

a 7 proolt altar rx)t for rival worship: 1 We have nut built this altar in

to do with the Lurd God of

Is'ra-el? 23 For the LoRnHiath made

Jor'dan a border between us f^AA A . .u V. u . K , I and you, ye children of Reuben G4d.and to the half tribe cl\^^^ children of Gid; ye have

"fVM*^//^u,""°u'"fi.'*" no part in the L<jrd: so shaU of fill e-4d.'PhIn e-has the son children make our chil-

./■^■^ "^^^u^ P^!^ * • dren cease from fearing the

14 And with himnen princes, Ly,jp

of each chief house a prince

I throughout all the tribes of

1$ ra-el; and each one was an

26 Therefore we said, Let us

head of the house of their fathers among the thousands of Is'ra-el.

15 * And they came unto the children of Reu ben, and to the

altar^not for burnt offering, nor for sacrifice: 27 But that it may he a 'witness between us, and you, and our generations after us, that we might do the service of the

children of Gfid. and to the half i^^^ before him with our

burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come. Ye have no part in the Lord. 28 Therefore said we, that it shall be, when they should so

d-espass is this that ^ye have say to us or to our generations tribe of Mfl-nis seh, unto the land of Gile-dd, and they sptdce with them, saying,

5 Indictment of the 2 1/2 tribes

16 Thus saith the whole congregation of the Lord, *What

committed against the God of Is ra-el, to turn away this day from following the Lord, in that ye have buUded you an altar,

in time to come, that we may ; say again, Behold the /pattern , of the altar of the Lord, which our fathers made, not for burnt

that ye might rebel this day I offerings, nor for sacrifices; but against the Lord? !>t >s a witness between us and

17 Is the iniquity'of Pe'or too you-little for us, from which we are 29 God forbid that we should not cleansed until this day, al- ""ebel against the Lord, and though there was a /plague tum this day from following

in the congregation of the Lord,

the Lord, to build an altar for burnt offerings, for meat offer

18 But that ye must turn away 'pgs. or for sacrifices, beside this day fiom following the ' ' - . • ^ . Lord? and it will be, seeing ye rebel to day against the Lord, that to morrow he will be wroth with tlie whole congregation of l§'ra-el.

19 Notwithstanding,*if the land of your possession be un-

the altar of the Lord our God that IS before his tabernacle.

7 Civil war averted

30 • And when Phin'e-has the priest, and the princes of the congregation and heads of the thousands of I§'ra-el which

clean, then pass ye over unto , were w ith him, heard the words the land of the possession of that the children of Reu ben

the Lord, wherein the Lord's I tabernacle dwelleth, and take possession among us: but rebel not against the Lord, 'nor rebel against us, in building you an altar beside the altar of the Lord our God. 20rDid not Achftn the son of

and the children of Gdd and the children of M4-n4s'seh spake,*it pleased them. 31 And Phin'e-has the son of £:-le-a'zar the priest said unto the children of Reu ben, and to the children of Gftd, and to the children of Mfl-nftsseh, This

Ze'rah\omtnit a trespass in the day we perceive that the Lord

accursed thing, and"wrath fell on all the congregation of I5'-ra-el? and that man 'perished cot alone in his iniqui^.

6 Explanation about the altar

21 IThen the children of Reuben and the children of C4d and the half tribe of MA-n4s seh answered, and said unto the heads of the thousands ofljja-cl. I

22*The Lord God of gods, \ the Lord God of gods, he knowcth. and Ij'ra-erhe shall know;'if it lye in rebellion, or if in transgression against the

IS among us, because ye have not committed this trespass | against the Lord: 'now ye I have delivered the children off Is ra-el out of the hand of the' Lord.

32 • And"Thln'e-has the son of £-le-4'zar the priest, and the princes, returned from the children of Reu ben, and from the children of G4d, out of the land of 6ire-4d, unto the land of| C4'n4an, to the children of 1$ -I ra-el, and brought them word I again.

33 And the thing pleased thei children of I$'ra-et: and thei

It seems that the masculine pronoun he is used of all Israel here in (he same sense it is used of the church as a unit in 2 rh. 2:7

If it be rebellionagain« ■■' >' transgression ai^ainsi Him, ;oy us this day. 1 hus they st.. . . ;. ..: lives on the fact of being innoconi of sin and rebellion (v 221

departure from the true faith, the 9 1/2 tribes were even willing to fight and die for faithfulness to Jehovah

m The delegation of the princes of luael headed by Phlnehasbecamc fully satisfied, so they departed for home (v 32-34)

rebellion against God (v 22)

2 Not to commit sin against Jehovah

3 Or to turn away from following the Lord (V 23)

4 Not to offer meat offerings

5 To offer peace offerings

6 To offer burnt offerings (v 26)

7 Or to offer any kind of sacrifice

b If we have built the altar for any one of these purposes (note a, above), then let the Lord punish us for it (v 22-23)

c Purpose for buildingthe altar We have made it solely as a witness between us (Israel on the east of Jordan) and you (Israel on the west of Jordan) so that yourchildren will not in time to come speak to our cluldten saying that titey have no part with the Lord and His worship - so that your children may know that ours have as much right in the tabernacle worship as they. We have done it so that our children wiU never be turned away from foUowingJehovah (v 24-29) d The motive causing them to make the altar was fear of their children backsliding in time to come (V 24). Fear of backsliding and apostasy should be real enough in the heans of people today to inspire tliem to righteousness. To Instil this kind of fear we have been given hundreds of warnings of such a possibility. See B acksliding in Index

e This attitude of pride and exclusive-ness on the part of men in all ages has been warned against in Scripture. It has done the cause of Christ much harm and the church i£ suffering almost universally from it today

f Question 21. Last question in Joshua g It is interesting and often regrettable to see how many things Cod is accused of being responsible for in Scdpture and by religious people today. He has been blamed for poverty, sicknesses,calam -ities, sins, curses, wars, strifes, accidents, death and other forms of human suffering; and He has been as far from the responsibility as making Jordan a border between these Israelites (v '25). The tribes were divided by other borders, even rivers and these were not considered barriers as in this case h This would have been contrary to the law (Lev. 17:8-9; Dt. 12:4-14)

1 Heb.ed, witness; testimony. Such altars ot pillars of witness were common among all ancient nations (v 27-34; 24:27; Gen. 31:44-52; Isa. 19:20)

J This altar was made after the pattern of the brazen altar ot the tabernacle. Located on the west side of Jordan it testified that the Israelites there had a right to the worship of Jehovah and that they were true to the same God of 1 aael their brethren recogiuzed on the west side of Jordan (v 28)

k Such words of assurance from their bretliren made the delegation from the 9 1/2 tribes to rejoice and acknowledge tliat God was in theit midst because no sin had been committed against Him (v 30-31)

1 This statement recognizes that if the 2 1/2 tribes had sinned and were in rebellion against God, He would purush the whole of Israel providing the sin was not confessed and put away. Cod would punish the rebels for tlieir sin and also the other tribes for failure to judge sin and rid Israel of it, as in the case of Achan (7:1-26). The 2 1/2 tribes are spoken of here as delivering the 9 1/2 tribes from the hand of the Lord, referring to confidence inC'Odof

no punishment because of no sin being committed. Up to tlus point It was feared that there was rebellion and sin not only planned, but committed already in the making of an altar similar to the one In the tabernacle in Shiloh.Fcaring t.od because of the consequences of

JOSHUA 23, 24

/or/iua's exhortation

a In case of idolatry and backsliding, whole families and cities were to be destroyed completely. Tbe same law would apply to a whole country (Dt, 13)

b This Hebrew word means witness or testimony (note i, v 27)

c Perhaps 25 or 30 years after the entrance into tbe lanc^note 1,14:7) Joshua was old -110 years of age (v 1; 24:29)

d Note the 5 classes of Israel (v 1-2)

e 4-point speech of Joshua:

1 His age and condition of he alth (v 2)

2 C ailing attention to the wonders of God in fighting for Israel (v '!)

3 His own division of Canaan and his leadership under God in the victories over the many nations between Jordan and the Mediterranean Sea (v 4)

4 Sermon of prophecy and charges in view of his coming departure from this life (v 5-16)

f 15th and last prophecy in Josh, (23:5-I6.V 5-6.10 tultilled, Judg^l: 1-2 Sam. 12. V 11-13,15-16 fulfilled. 2 Ki. 17 and 24-25: 2 Chr. 36)

7 predictions of Joshua:

1 TheLoid will expel the nations before you. and drive them out of youi sight (V 5) has promised you

2 You shall possess their land, as God

3 One of you shall chase 1.000 (v 10)

4 Ifyou transgress the covenant, then the Lord will no more drive out any of the nations before you. but they shall be snares and traps unto you, scourges in your sides, and thorns in your eyes, until you peridi from off the land (v 11-13)

5 TMs day I am going die way of all the earth (I am going to die; v 14)

6 As the good things have come upon you, which God has promised, even so He will bring evil things upon you for your sins, until you are destroyed from off the land (V 15-16)

7 When you have transgressed the covenant of the Lord, have gone and served other gods, and bowed down to them,then shall God's anger be kindled against you; and you 3iall perish quickly from the land (v 16)

g The promises of God were for laael's good aslong as they were in obedience, but for their destruction if they transgressed

h 8 comm ands - against backslidini

nd 1

1 Be very courageous to keep and to do all that is written in the law of Moses (V 6) the left hand

2 Turn not from it to die tight or to

3 Do not integrate with die nations that remain among you (v 7)

4 Do not mention die name of their

5 Do not swear by them gods

6 Do not serve or bow down yourselves to them this day (v 8)

7 Cleave to the Lcxd, as you are doing

8 Take good heed to yourselves that you love the Lord your God (v 11)

i What God had commanded Joshua some 30 years before this (v 6; 1:6-9)

j The book of the law of Moses, never tbe books, prov i ng that the 5 books -Genesis, Exodus, Leviticus, Numben, and Deuteronomy were originally one book in 5 parts (v 6)

k Turning not to the right hand or the left

children of Is'ra-el blessed God, and did not intend to go up against them in battle, "to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar*£d; for it shall be a witness between us that the Lord i5 God.

is a familier expression denoting complete compliance with the law in all things and from a literal standpoint.not a so-called spiritual or figurative one. It expresses stedfastness ofpurposeand is usedrr.anytimesin Scripture(v6; 1: 7; Num. 20:17: 22:26; Dt, 2:27; 5:3> 17:11,20; 28:14; 2 Sam..2:19,'21; 17:19) 1 See 11 reasons God separated Israel .

p. 108 m 4 restrictions concerning false gods :

1 Do not mention them by name

2 Do not swear or vow by them

3 Do not Starve them

4 Do not worship them.

n Here is testimony that Israel was serving God at this lime. They served Him • all the days of Joshua and all the days . of the elders that outlived him which i had known the works of the Lord, .■\fter] that every man did that which was right i inhisowneyes (v 8; -24:31; Judg. 2:7- | 22; 21:25) |

o A fulfillment of God's promise if Israel |

CHAPTER 23

VTTT Last counsels of Joshua (Josh. 23-24. Cp. Dt. 32-33). 1 Joshua the prophet addresses Israel

AND it came to pass aTong . time after that the Lord had given rest unto Is ra-el from all their enemies round about, that Josh u-a waxed old and stricken in age.

2 And J6sh'u-i called for'^a ll Is ra-el, and for their elders,' and for their heads, and for their judges, and for their officers, and^aid unto them, I am old and stricken in age:

3 And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you.'

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

*5 'And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, *as the Lord your God hath promised unto you. • S^Be ye therefore^very cotira-geous to keep and to do all that is written in'the book of the law of Mo'ses, that ye ^tum not aside therefrom to the right hand or to the left; •7 That ye 'come not among these nations, these that remain among you; neither make mention of the name ofHheir goQs, nor cause to swear by them, neither serve them, nor bow yourselves unto them: •8 But cleave unto the Lord your God,'^s ye have done unto this day. 9 For the Lord hath driven out from before you great nations and strong: but as for you,°no man hath been able to stand before you unto this day. ►10 "One man of you shall chase a thousand: for the Lord your God, he it is that fignteth for you,'as he hath promised you. •11 Take good heed therefore unto yourselves, that ye love the Loyst your God.

12 Else if ye do in any wise'go back, and cleave unto the remnant of these nations, even these that remain among you, and shall*make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your

eyes, "until ye perish from off this good land which the Lord your God hath given you.

14 And, behold,*this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that^ot one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and"not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.

16 'When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

to Israel T

CHAPTER 24

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2 Place of assembling Israel

Arm J6sh'u-a gathered aU ■ the tribes of Is ra-el /to She'chem, and called for the elders of Is ra-el, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

3 Second address of Joshua.

the prophet to Israel (Cp.

Josh. 23:1-16)

2 And J6sh'u-a said unto all the people. Thus saith the Lord God of is'ra-el. Your fathers dwelt on the other side of the*flood in old time, even

' Te rah, the father of A bra-ham, and the father of Na'chor: and they served other gods.

3 And *I took your father A'bra-him from the other side of the flood, and 'led him throughout all the land of Ca'-naan, and'multiplied his seed, and*^ave him I'saac.

4 And I'gave imto Isaac Ja'-cob and £'sau:'"and I gave unto E'sau mount Se'ir, to possess it; 'T)ut Ja cob and his children went down into Egypt.

5T sent Mo'ses also and Alr'-on, andT plagued t'gfpt, according to that which I did among them: and'afterward I brought you out.

6 And i brought your fathers out of E'gypt: and ye tame unto the sea; and the E-gyp'-tian; pursued after your fathers with chariots and horsemen unto the Red sea.

7 And *when they cried imto the Lord, he put darkness between you and the E-gyp'tlan3, and brought the sea upon them, and covered them; and your eyes have seen what I have done in E'gyp^'- and'ye dwelt in the wilderness a''long season.

8 And rbrought you into the land of the Am'or-ites, which dwelt on the other side Jcr'-

would obey (v 9; 1:5: 10:8: Dt. 7:24;

11:-25) p Pan of a like promise which Moses

gavetol5rael(Dt.32:30).Cp. Schasing

100. andlOOchaang 10,000(Lev.2D:3) q AsHeproniiscd. providing they would

remiin obedient to Him (v 10-16) r Go back means the sar~.e as bac'r slid-Cor.unuea.colu—n4

6 Cog v-lll bring all the curses of the covenant upon you, as He has brought blessings when you obeyed (v 15)

7 God's anger will be kindled against you (v 16)

8 You shall quickly perish

s Marrying those ofother nations was always a curse to Israel (v 12; Dt. 7:3; Neh. 13:27)

a If sin was allowed lo continue, it would cause the whole nation to perish from off the land{v 13)and that quickly (v 16) b Joshua, like Moses, predicted his own death to the day - dns day (v 14: Dt. 31:2; 3-2:48-52; 34:1^3) c See note g. v 5

d Twice here it is emphasized that not one thing which God had promised diem baa failed to come w pass (v 14. Cp. 2 Cor. 1:20) e This when applies to Israel and the old covenant (v 16); but the same thing ap -plies to men and the new covenant ance Christ. God will not fail to be angry when the present covenant is broken; He will not tolerate sin and re -beUion against it and Him anymore DOW than He tolerated Israel's disobe-dience{Mk. 7:19-21; Rom. 1:21-32; 6: 16-23; 8:12-13; 1 Cor.6:9-11; Gal.5: 19-21; Col.3:5-10;Jas. 1:13-15; 5:19-20). Paul warned the Christian that if God did not spare thenatiial branches (Israel).He would not spare others when they sinned (Rom, 11:15-25). The O.T. saints also had grace and the redemptive blessings ofthe gospel as we have today; and yet theywerecut off for disobedience when they sinned (GaL3:8-14; Heb. 4:1-2). See O.T. experiences. p. 158 of S. T.

f ThiswasJoshua'shomea*-49-51).Tbe labemacle was at Shiloh, about 8 miles away, but it was lawful for him to call a special meeting at Mshome since it was not a religious gadiering as a feast, TMs could ha^ebeen the same as the gathering m.entioned in 23:1, except that he was dealing with all tbe people here more than their leaders

g The river Euphrates (v 2; Gen. 11:31)

h See Gen. 11:31-12:1; Acts 7:2-8

1 Gen. 12:1-25:11

j Gen. 16:1-16: 21:1-21; 25:1-6

k See Gen. 21

1 Gen. 25:19-34: 27:1-46 mGen. 33:1-17; 36:1-43; Dt. 2:5

nGen. 37:28-36:46:5-34

0 Ex, 3:1-4:31 pEx. 5:1-12:36 qEx. 1-2:37-19:2

1 Ex. 14:1-15:21 S Ex. 14:13-31

t Num. 14:-21-35; Dt. 1:35-46

u 40 years (Dt. 2:7, 14; 8:2, 4; 29:5)

vNum. 21:21-35: 32:1-42; 34:1-29

^ Cont. from column 2

ing. If Israel would in any --Ise or in any degree backslide they would fall fitom God's favor and grace, and He would no longer bless them (v 12-13). That they were at this time serving the Lord in grace and mercy is plainly stated in V 8 - cleave to the Lord, as you have done unto this day

3 blessiiKS of grace:

1 You have seen all the miracles of God in destroying these nations and fitting for you (v 3)

2 You DOW possess the lands of these nations as an inheritaoce (v 4)

3 God's promise of completing die work of driving out the remnant of these nations (v 5)

4 You ate cleaving to the Lord (v 8)

5 Destruction of strong nations (v 9)

6 No man is able to stand before you

7 One man shall chase 1,000 (v 10)

8 Blessing of receiving the fulfillment of every good thing promised by die Lord (v 14)

5 sins God promised to judge:

1 Failure to keep the whole law (v 6)

2 Integrating with tbe nations (v 7,12)

3 Making mention of their gods by

4 Swearing by their gods name

5 Serving and wor^pping their gods

6 Failure to take heed to selves or love God (V 11)

7 B acksliding in tbe least degree(v 12) , 8 Transgressing the covenant (v 16)

j 8foId judgment for disobedience:

! 1 God will no longer drive out these

nations before you (v 13) you

2 They *all be snares and traps to

3 Theyshallbescourgesinyour sides

4 Tbey shall be thorns in your eyes

I 5 You AaU peridi from off tbe land

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r

24

29

i Num. 21:21-35: 32:1

b Num. 22:1-04:28

c See 3:1-5:10

J See BA-n

c All these 7 KTCJt iMtioni helped Jericho fight ati.una Israel, but were easily Jcfcated with God's help (v 11)

! (od haJr" '■':'■ .. a.' scad hornets t ^ui of

the land \t \. . c

have His Stat' 1

in the defcai o v . .;

Num. :i:::i-35). . s the

secret of how the i ' V-great giant clilc r

CiUcs cajl of tljc i^>i.i..:)

^ Nocc the -0 acts of Cod (v 3-lJ)

h Aland (1J:1-J1:45: tien. r::l. 7; 13: 14-17:15:18-:i: 17:8:Nmn.21:21-35)

; ClUes (15:1--'I:45)

J Vincyafdi an^ oliveyard»(v 13; IX.6:11)

k 4fold a Jri locution in view of God's actt

I Fear the Lord (v 14) J ^erve Him in ^eerily and truth

3 Put away the gods which yoir fathers served beyond the Euphrates, and in Egypt, and serve the Lord

4 Choose yuuthisday whom you will serve, if it seems evil unto you to serve the Lord - whether the gods your fathers served beyond the Euphrates, or the gods of the Amorites in this land (v 15)

1 Thii is the only way to serve the Lord. Insincerity and fallacv are hated of God and all true and ri(;hteousbeings(v 14: 2 Cor. 1:12; Eph.6:'24: TiUiT)

m It tLin>;s to "put av»ay" :

1 Idol gods (v 14. 23)

2 Leaven(Ex.l2:15: lCot.5:6-8)

3 Evil(Dl. 13:5:17:7; 19:19: 21:21; 22:21. 24; Isa. 1:16)

4Cuilt (Du 19:13: 21:9)

5 iViiches(l Sam. 28:3)

6 Iniquity Oob 22:23)

7 Froward mo«th (Pr.4:24)

8 Abominations (J«. * 1) 9Lyinv: (Cplu 4:25)

10 Bitterness (Eph. 4:31)

II Wrath and anger (Eph. 4:31)

12 Clamour (fcph. 4:31)

13 Evil speaking (Eph. 4:31)

14 All maUcc (Eph, 4:31) n Beyond the river Euptiraies

o This indicates that 1 saelitet served the »iods of Egypt while there (v 14)

p Man has free moral agency and can choose his eternal destiny as well as what he should do every day of his life (V 15: Dt. 30:19: 2 Sam. 16:18: 17:1: 24:12: 1 Ki. 18:23, 25: Job 34:4. 33: Ps. 25:12: Pr. 1:29: 3:31; Isa. 7:15-16; PWL 1:2-2: Heb. 11:25). Other terms expressingchoice power are used over 4. 000 times in Sciiptixe. Whosoever willcanbe saved if he chooses the way of life (Ja 3:16: I Tim. 2:4; 2 Pet. 3:9; Rev. 22:17)

q Joshua was not giving them a choice only between the);ods their fathers served beyond tlie Euphrates or the gods of the Amorites in Canaan, for the beginning of verse 15 shows that they also had a choice between these gods and Jehovah. Joshua was seeking for a confession of faith in Jehovah from them, and this they made clearly to him (v 16-20)

r 6fold confession of faith of l\raeL' 1 c<od forbid that we slioulld forsake

the Lord to serve other gods (v 16) 2)ehovahis tlieGodthat hasbrought

us up out of Egyptian bondage (v 17)

3 He IS the Uoe who did great ugiu in our ught

4 He is the One who hasprcscrvcd us alive among all people from Egypt to this time

5 He is the One who drove out all the people from the land in which we now dwell (v 18)

6 Therefore, we will also serve the Lord, for He it out Cud

s No man can serve the Lord unleu he puts away his idols, for cod is holy and jealous. He will not forgive uns until one puts away idols; and if anyone should forsake Him for strange gods. He will turn against him, do him hurt, and even consume him after doing him

Joshua's fiho'tation to Itrael

irTTl And t

!. I'lShu-A, -r-iay

Dralh and burial of Joshua

Iki

«:iJ 1 , :.

that \

1 ucsiii-oed them • you.

y'lrun BA Uk the Mn " Zip por, king of M6 ab, arc and warred against If'ra-ri, and tent and called Bl'laam the son of B(or to curse you:

10 But I would not hearken unto BA laam: therefore he

bles»e<! jrou out

11 Ano;.' and came

so I delivered

ind.

• r Jilr dan. -chA: and : jt-r i-ch6 fought the Am'ir-ites, and :•.:■■ I't r \:- i\Xe^. and the C4'-nAan-ites. and the Hlftites. and the t!.ir Ra-shites. the Hi -vites. and the Ji^bu-sites; and I delivered 'them into your hand.

12 And I'sent the hornet before you, which drave .hem out from before you, evtn the two kings of the Am6r-ites; but not vritli tiy sword, nor with thy bov/.

13 Andl have civcn vou *a land for which ye did not labour, and 'cities which ye bui.t not. and ye dwell in them;

I of the'vineyards and olivevards

' which ye planted not do ye

ieat.

•14 * kitow th<>i «fw€ <wif 4»g LoRP, and'serve him in smcw-

, li I and m truth: and'^ut awa^ t.ie godj which your fathers

I served on theVither side of the flood, and'^n f'pCpt; and serv* ye the Lord.

• 15 And if It seem evil unto you to serve the LoBD.thoose >oi4 tJi: iiom ye will servej

wh L- gods which vowr

fathers ser.ed that were on the other side "f the flood.«or the Kods of the Am dr-ites, m whose land ye dwell: but as for me and my house, we will serv^ the Lord.

! 16 And the people answered and said, "God forbu} that we should forsake the Lord, to serve other gods;

17 For the Lord our God, he it is that brought us up and our fathers out of the land cf ^ t9PU from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through vtbom we passed:

18 And the Lord drave out from before us all the people, even the Am orites which dwelt in the land: therefore wiil we also serve the Lord; for he is our God.

19 And J(jsh u-il said unto the people, 'Ye cannot serve the Lord: for he is an holy God; he isa jealous God; he will not forgive your transgressions nor your sins.

29'lLMjfitaiJi' I, and

serve strange gi .e will

turn and do you hurt, and consume you, after that he hath done you good.

4 Fourteenth or Joshuaic Covenant (■i-c p, S7-58)

c- said unto but we will rrve the Lord.

23 And Jdsh'u-A said unto the people, *Ye are witnesses

- irselves that ye have

1 the Lord, to serve I 1 they said, H'e are

u

•2j :«uw therefore put away, said h<r, the strange gods which are among you, and incline your heart unto the Lord God of I5 ra-el.

24 And the people said unto J6sh u-d. The Lono our God will we serve, and his voice will we obey.

25 So J6sh'u-d made a covenant with the people that day, and set them a statute and an ordinance in She'chem.

5 Joshuaic Covenant written and witnessed by a monument

26 * And J6sh u-d^wr ote th ese words in the book of the law of itpd, and^took a great stone, and set it up there under an oak, that was'hy the

sanctuary of the Lord.

27 And Jdsh'u-A said unto all the people. Behold, 'this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto

I us: it shall be therefore a wit-I ness unto you, lest ye deny

your God. 2S So J6sh'u-i'let the people

depart, every man unto his

inheritance.

6 Death and burial of Joshua

29 ' And it came to pass after these things, that J6sh'u-d the son of Nun,*the ser\-ant of the L')RD, died, bemg •aj^^undre^ and ten years old.

30 And they 'buried him in the border of his inheritance in Tim nath-se rah, which is in mount £ phrd-im, on the north side of the hill of GA-Ash.

7 Temporary obedience of

Israel (Jud^. 2: 7-1 3)

31 And Ijra-el served the Lord all the days of J6sh'u-i, and*afr the days of the eldejj that overlived J6sh u-4, and which had known all the works of the Lord, that he had done for I5 ra-el.

U Burial of Joseph's bones

(Gen. 50: 25; Ex. U: 1 9; Heb.

11:22)

32 * 'And ibtbones of Jft'seph. which the children of I§ ra^ broufiht up out of t'fef pt, buried they in Sh6 chem, in a parcel of ground whicWTJa'cob

bought of the sons of Hd mor the father of Shi chem for an"hundred pieces of silver: and it became the inheritance of the children of J6 seph.

9 Death of Elear.ar: Hhinehas the third hi^h priest

33 And"£-le-4'zar the son of AAr on died; and they buried him in a hill that pertained to Phin e-has his son, which was

I given himln mount £phrA-lm.

good by Ills grace (v 19-20)

Only one of 210 laws and warniiigs In

■, nniu/. (listed <>n n, :'=li.r'. T. \ hat If nu r

ill! and be. ., : . , ■ .i will turn a>:aln)i thci:i both ... ; ..:c and the life tv conic - unlets they repent and foruke tlieir evil ways (V 20)

dien of Israel, they had coiic to their several homes, and to I vctlve

cities. .\nd when the tl. :„ : Israel fell to worslupping .\$tartc, and .\$ta-roth. and the ^o*^ of the nations around them, the Lord dclivcicd them into the hand of Eglon king of Moab, and he exercised doiiUnloa over them eighteen years"

a Jos.' : Israel could not

ser. ...... >-|f;sin2s

if I :uls did

not ui5 ^Mii .,.. li.t r they

vowed a second time • would

serve the Lord (v IB, -i . ...^ urange

that Istael should have any idols and godsleftafter teeingthe manymighty works of God, having numerous laws against such, and having experienced bom fyinu plagues sent uponihc nation because of idolatry and related ans. Perhaps they had captured idols of gold, silver, brass, and other materials which seemed valuable tothem during the wars.If so, it was Joshua's plan to turn these strange godsinto other forms more useful than that of idols (v 23-28)

b 4fold covenant between Joshua - Israel:

1 To serve the Lord(v 13, 21, 22, 24)

2 Toput away all suange gods (v 23)

3 To Incline their hearts to God

4 To obey His voice (v 24-25)

c Joshua wrote his covenant in the book of the law of God which indicates that the book of Joshua was considered part of the law along with the Pentateuch (v 25-26). It could also mean that he added to the Pentateuch telling about the death of Moses in the last chapter of Deuteronomy

d Joshua set up a monument for a vritness to Israel of the Joshuaic covenant (v 25--28). See note i, 22:27

e The sanctuary was located at Shiloh which was about 8 miles south of Shechem (v 26)

f This stone of witness was a sign of the Joshuaic covenant, which was one between Joshua and the people, not God and the people;thetefore,it is not listed as one of the 15 great covenants of Scripture wherein God was one of the conuacunn p artie s. ^ee 15 great covenants of Scripture , p. 5?

g This parting of the people from Joshua, theirbeloved leader and general of all their armies who bad brought such great victories and divided the land in Canaan, was one of the most touching and solemn In human history. The record gives no details, but no doubt many wept when they left for their own inheritance never to see him again (v •28)

h Joshua is also called the servant of the Lord, like Moses(v 29; note n. Dt.34:5)

i Joshua lived the same length of time that Joseph did (v 29; Gen. 50:26)

j The Sept, adds here. "There they deposited with him, in the grave inwhich they buried him, the stone knives with which he had circumcised the children of Israel at Galgala (Gilgal), as the Lord commanded them, when He had brought them out of Egypt. And there they are at this day. "

k All the days refers to the 30 years of Joshua In Canaan and a few years during the time some of the elders outlived him - those who had seen the works of the Lord in part of the wilderness experiences and in the conquest of Canaan (v 31) I In the last chapter of Genesis (50:26). we have a tecordof the death of Joseph andhisbeingln a coffin in Egypt. Here, in the last chapter of Joshua, we have the final reference to Joseph being brought out of Egypt and buried in Shechem id the burying place of Abraham, Isaac, and Jacob (v 32; Gen. 49: 30-33: 50:13). It was in Joseph's inheritance; that is, bphraim's

m A different uansaciion from that of Abraham is inGen. 23: Acts 7:16. See Gen. 33:19

n If shekels of silver, 100 pieces would be $64. 00 at 64^ for each shekel

o Eleazar was the 2nd high priest; PWnc-hasthe 3rd (V33; JuJg.20:28).Phinehas had been acting as deputy high piicst for tome tinie (22:13-32)

p The Sept. adds to this verse, "At that time the children of Israel took up the .tfk of God, and earned it about among ihcin. AndPhinclKis officiated as pnest in the room of tus father Eleazar. And when he died, he was buried in Gabaar, which belonged to hi m. .A $ for the chil -

O.T. andN.T. ministers (1:1)

Heb. sharath , anendant: servant: minister; "one~who wails upon (Ex, 24:13; Num. 11:28; Dt, 1:38)

9 ways "sharath" used: Of

1 Priests who were ministers of God and of Israel (Ex. 28:1-4. 35, 41, 43; 29:1, 30, 44: 30:20,30; 31:10; 35:19; 39:26,41:40:13,15: Lev.7:35: 16:32; Num. 3:3: 8:26; 16:9; 18:2; Dt, 10:8; 18:5-7; 1 Sam. 2:11:1 Ki. 8:11; 1 Chr. 15:2; 16:4,37:23:13; 26:12; 2 Chr. 5: 15; 8:14:13:10; 23:6; 24:14: 29:11; 31: 2; Neh. 10:36, 39; Jer. 33:22; Ezek. 40:46: 42:14:43:19:44:11-27:45:4)

2 Kinjg qsa. 60:10) 10)

3 Sacrifices used in worship (Isa. 60:

4 Domestic servanK (2 Sam. 13:17)

5 Concubines (1 Ki. 1:4, 15)

6 Students for the prophetic office (1 Ki. 19:21)

7* Civil servants (1 Ki. 10:5: 1 Chr. 28:1: 2 Chr, 22:8; Esther 2:2; 6:3)

8 Angels (Ps. 104:5)

9 Saved men who serve God (Isa.61:6)

6 kinds of N. T. ministers:

1 Christ (Mt, 20:26. 28, notes)

2 Gospel preachers(Acts 26:16; Eph. 3:7; 1 Cor. 3:5; 4:1: 2 Cor. 3:6)

3 Helpers in the gospel (Acts 13:5)

4 Civil servants (Rom. 13:4-6)

5 Angels (Heb. 1:14; Mt. 4:11)

6 Laymen (Mt. 25:44; 1 Cor. 16:15: 2 Cor. 8:4; 9:1; Heb. 6:10)

The Jordan river (1:2)

The 53rd time Jordan is mentioned in Scripture. This marks the end of the ministry of Moses andthebejunningof the ministry of Joshua. Many events took place on the river Jordan. Lot chose the plain of Jordan (Gen. 13:10-11). Jacob crossed the river twice (Gen. 32:10). Israel camped on it at the end of the 40 years (Num. 22:1). Here is where the book of Deuteronomy was uttered and wrinen (note m, Dt, 1:10), and where Joshua received his first instructions (1:2). The river was dried up by a miracle 3 times:

1 By Joshua (3:1-4:23: 5:1)

2 By EUjah(2Ki. 2:7-8)

3 By EUsha (2 Ki, 2:13-14)

Herebaales were fought (Judg. 3:28: 12:5); Namaan was cleansed (2Ki. 5: 10-14); Christianity had its beginning (Mt. 3:1-17; Mk. 1:5-9; Lk,4:l: Jn. 1: 28: 3:26; 10:40)

Jordan has its source In the cavem of PMala in the vicinity of Dan in the nonh of Palestine, and at the foot of mount Lebanon; it runs underground from the lake Phiala to Cesarea PhiUipi where it breaks out and flows about 15 miles south to the lake Merom and on into the Sea of Galilee and finally the Dead Sea. It probably continued south flowing into the Red Sea before the overthrow o f Sodom and Gomorrah. It is 150-200 miles long,but in a direct line it would be only about 80 miles. Its width is 60-100 ft., its depth 6-10 ft., and the vaUcy of Jordan is about 4-10 miles wide. It overflows its banks in March and April which means it was in that state when Israel crossed it (3:15; 1 Chr. 12:15)

The city of Jericho (2:1)

Heb. Yerechow or Yerichow , from yareach , the moon or new moon. It was so-called because of thecrescent-like plain in which it stood - one formed by an amphitheatre of lulls surrounding it. Some think the name is derived from ruwach, meaning smell or fra-grance, and oelieve it is appropriate because of many balsam and palm trees in thecity(Dt. 34:3). One of the oldest cities in the Holy Land, it was located about 18 or 20 miles from Jerusalem and about 4 miles from Jordan. Nothing is said of the city except to mention its existence (west of Jordan) in 12 references up to this point (Num. 22:1; 26:3, 63; 31:12; 33:48, 50; 34:15; 35:1; 36:13; Dt. 32:49; 34:1-3). It is named 29times in Joshua and only 22 other times in all Scripture after this. Its fall and the curse upon the man who would build it are recorded in 6:1-26; Heb, 11:30. It was rebuilt by Heil (1 Ki.l6:34).Elijah and Elisha both passed it when they made Jordan dry (2 Ki. 2:4-18). Zedekiah, last king of Judah, was captured there (2 Ki. 25:5; Jer. 39: 5; 52:8). Several interesting events

Summary of Joshua

Date and place: Joshua's part of the book was perhaps written at Gilgal in Canaan as the events transpired from 1646-1616 B.C. When and by whom the postscript (24:29-33) was written is not known; but Jewish tradition says that v 29-32 of the last chapter were added by Eleazar and v 33 was added by Phinehas

Author Joshua, except for the postscript and a few other verses. He was of the tribe of Ephraim (Num. 14:8, 16), and became the leader of Israel after Moses (1:9-14; 24:13: Num. 27:18-23; Dt. 1:38; 3:21, 28: 31:3-23; 34:9). He ismentioned in the book of Joshua 171 times as the 2nd great leader of Israel. The name Joshua is found 216 times throughout Scripture. In the Sept. the name is Jesus which is retained in the Greek N.T.(Acts 7:45; Heb. 4:8). Joshua is also called Jehoshua and Oshea (Num. 13:8,16) and Jchoshuah (1 Chr. 7:27), He was a slave in Egypt. At hisdeathhe was 110years old, the same age Joseph was when he died (24:29), wliichmade Israel's 2nd leader about 40 years old at the time of the exodus from Egypt. See Joshua in Index

Proof of authorship: in every generation of Israel there were men called scribes and rec orders who kept up the national records of current events

(Ex. 17:14; 34:27; Num. 5:23: l7:2-3: Dt. 17:18; Josh. 10:13; Judg. 5:14: 2 Sam. 1:18; 8:16-17; 20: 24-2S; 1 Ki.4:3: 2 Ki. 12:10; 18:18; 19:2: etc.).There were also many prophets who wrote books of records of national events Oosh. 24:26; 1 Sam. 10:25; 1 Ki. 11-41; 14:19, 29: 15:7, 23, 31; 16:5,14.20,27:23:39,45: 2 Ki. 1:18; 8:23; 10:34; 12-19: 13:8,12; 14:6, 15, 18, 28; 15:6, 11, 15, 21, 26, 31. 36: 16:19; 20:20; 21: 17; 22:13: 23:3. 21. 24. 28: 24:5; 1 Chr. 9:1: 29:29: 2 Chr. 9:29; 12:15; 13:22; 16:11; 17:9: 20:24: 25:26: 27:7; 28:26: 33:18-19; 35:27: 36:8). Joshua no doubt wrote all of the book bearing his name except the postscript ('24:29-33); the story inl5:16-19of Othniel(thefirst judge of Israel after Joshua) getting a wife through conquest Qudg. 1:1, lO-J 5): andthe story of Dan conquering Leshem or Laish (19: 47) which was not actually accomplished until the death of Joshua (ludg. 18). Apart ftom these exceptions - records that could have been added by Eleazar. Phinehas, Samuel, or any other proph«t, scribe, orrecorder inlsrael - we conclude that Joshua wasthe author. This seems clear from 24:26. At least, many references in the book indicate that the events of Joshua were written by an eye-witness of them (1:10-18: 2:1; 3:1-17)

Theme: the book deals with the consummation of the redemption of Israel out of Egypt, for redemption has two pans - out and into (Dt. 6:23), It records the fulfillment of the prophecies of Abraham, Isaac, Jacob, and Moses regarding the land of promise being given to Israel; and the conquest and divlaon of this land to them. Joshua maybe divided into two equal parts of 12 chapters each: 1-12 the conquest; 13-24 the division of the land among the tribes, with 1:1-9 forming the introduction and 24:29-33 the conclusion. The inspiration of the book is confirmed by several quotations in the N.T.Cp. 1:5 with Heb. 13:5: 2:1-24 withjas. 2:25; 6:20 with Heb. 11:30; 6:23 with Heb. 11:31; 14:1-2 with Acts 13:19: and 24:32 with Acts 7:16 and Heb. 11:22

Statistics: 6th book of the Bible; 24 chapters;658 verses: 18,858 words; 624 verses of history; 42 verses of fulfilled prophecy: no unfulfilled prophecy; 21 questions; 14 messages from God a: 1: 3:7:4:1,15: 5:2,14; 6:2; 7:10; 9:1,18; 10:8; 11:6; 13:150:1); 98 commands:44 p;edIctions: and 15 promises took place at Jericho during the ministry of Jesus (Mt. 20:29: Mk. 10:46; Lk. 10:30; 18:35; 19:1). Under the Romans it was a royal residence. Herod the great died there. It was destroyed and rebuilt after this several times. A small,dirty village of about 200 people is now on the old ruins

The purpose of miracles (2:11)

16 times in the Pentateuch it is evident that the purpose of miracles was to cause all men to know that God is the only true and livingGod (Ex. 6:7; 7:5, 17: 8:10,22; 9:14.29; 10:2; 11:7: 14: 4,18; 16:6.12; 29:46: 31:13: Dt. 29:6). Many other times it is clear that God has done things to prove to men that He is God. No less than 75 times in Ezekiel alone are such statements found as "they shall know that I am the Lord" 6 commands - crossing Jordan (3: 9y,

1 When you see the ark of the cove -nant of the Lord your God, and the priests and Levites bearing it, then remove from your place and go after it (v3)

2 Do not start until the ark is 2, 000 cubits ftom you (v 4)

3 Sanctify yourselves to see wonders on the morrow (v 5)

4 Take up the ark of the covenant of the Lord, and pass oyer before the people (v 6)

5 Command the priests to stand still when they come to the brink of the water of Jordan (v 8)

6 Come hither, and hear the words of the Lord your God (v 9)

Di vine protection (5:8)

Looking at it from the natural standpoint it would take adults being circumcised about 3 weeks to become completely well. Of course, God could have and may have healed them quickly and miraculously.He promised to be their healer (Ex, 15:26: '23:23), and He was that in Moses' day (Ps. 105: 37: 107:20), That Israel was not attacked while all the men were handicapped, through the soreness of circumcision, can be explained only by the fear of God being upon the Canaan-ites. This is why the Shechemites were such easy victims to the few sons of Jacob - recent circumcision (Gen. 34:

25). Joshua, as an able general, knew this danger,but he also knew that God could not err, and that it was his duty to obey. Therefore, in the very teeth of his enemies he reduced the major part of his army to a state of helplessness, simply trusting the protection of God who gave him orders. The result showed that his confidence was not misplaced, for God did not permit one enemy to rise up against the Israelites during this time. The command was not given while the nation was in the safety of the east side of Jordan, because God wanted to teach them another lesson of absolute dependence on Him for success through His power and wisdom. For this same reason. He planned and executed the passage of Jordan when it was flooded instead of waiting for a time when it could be forded

Anger of God and man (7:1)

15t h time God's anger was kindled. Not onTy was it kindled (32 times), but it waxed hot (Ex. 32:22; Du 9:19; 29:24; Judg. 2:14, 20; 3:8; 10:7): it is fierce (Num. ■25:4:32:14; Dt, 13:17); and has been provoked (37 times; Dt.4:25: 9: 18; lKi.l4:9; 16:2, 26, 33; 2 Ki. 17: 11, 17; 21:6; 2 Chr. 33:6, etc.). Sec Provoke in Index.Cod's angermustbe understood in the same sense as that of men or angels. The words anger and angry are used first of Esau (Gen. 27: 45) and next of Jacob (Gen. 30:3) 15 examples of mea being angry:

1 Esau (Gen. 27:45)

2 Jacob (Gen. 30:2)

3 Simeon and Levi (Gen. 49:6-7) 4Potiphar (Gen. 37:36; 39:19)

5 Moses (Ex. 11:8; 32:19)

6 Balaam (Num. 22:27) 7Balak (Num. '24:10)

8 Zebul Oudg. 9:30)

9 Samson Oudg. 14:19)

10 Saul(l Sam. 11:6; 20:30)

11 Eliab (17:28)

12 David (2 Sam. 12:5)

13 Israelites (2 Chr. 25:10)

14 EUhuOob 32:2-5)

15 Enemies (Ps. 124:3)

12 causes of God's angen

1 Stubbornness of Moses (Ex. 4:14)

2 Idolatry (Ex.3-2:19-22; Num.25:3)

3 Murmuring (Num. 11:1, 10)

4 Lust of men (Num. 11:33-34)

5 Pride (Num. 12:9)

6 Disobedience (Num. 22:22)

7 RebeUion (Num. 32:10-13)

8 BacksUding(Dt,6:15: 7:4:11:16-17: 29:25-28; 32:15-22; 1 Ki. 11:9)

9 Sin Oosb. 7:1. 19-26: 23:16: 2 Ki. 13:1-3: 22:13: 23:26)

10 Hypocrisy (Job 42:7)

11 Wickedness (Ps. 7:11)

12 Works of men Qer. 32:30)

Get up - stop praying (7:10)

Get up! Stop praying! Israel has sinned (v 10). Seldom does God stop a man from praying, but when sin is thus involved such exercise is useless if dealing directly with the transgression is needed. When sin is cleaned out of the life there is only one reason for unanswered prayet-^^IIer(Mt. 17:20; 21:22; Mk. 9:23; 11:22-24: Jn. 2:21-22; 5:13-14)

50 "get" commands of Scripture: Get thee up:

1 From prayer Qosh. 7:10)

2 Out of Sodom (Gen. 19:14)

3 In peace (Gen. 44:17)

4 Southward(Num.l3:17) 16:24.45)

5 From among these rebels (Num.

6 Into this mount (Num. 27:12)

7 To view the land (Dt. 3:27)

8 Into the place (Dt, 17:8) 49)

9 Into this mountain and die (Dt. 32:

10 To the wooded country 0osh.l7:15)

11 Findthemanof God(lSam. 9:13)

12 Greet Nabal for me (1 Sam. 25:5)

13 Eat and drink (1 Ki. 18:41)

14 I nto the high mountain (Isa. 40:9)

15 To a wealthy nation Qer. 49:31)

16 Buy com (Gen. 42:2)

17 Tolsrael(Ex.19:24; 32:7: Dt.9:12)

Get thee down:

18 To the host (Josh. 7:9)

19 To tiie floor (Ruth 3:3)

20 FromtheAmalekites(lSam.l5:6)

21 For the press is full Ooel 3:13)

22 Go with them (Acts 10:20)

Get thee out:

23 Ofyourcountry(Gen.l2:l;Acts7:3)

24 Of the way (Isa. 30:11)

25 From this country (Gen* 31:13)

26 Out of the land (Ex. 1:10; 11:8)

Get thee unto:

27 The land of Canaan (Gen. 45:17)

28 Your burdens (Ex. 5:4)

29 Pharaoh (Ex. 7:17)

30 Your tents Qosh. 22:4)

31 This treasurer Gsa. 22:15)

32 The house of Israel (Ezek. 3:4)

Get thee into:

33 The land of Moriah (Gen. 22:2)

34 Your land (Num. 22:13)

35 Your tents (Dt. 5:30)

36 The wilderness (Num. 14:25)

37 Darkness Gsa. 47:5)

Get:

38 From me (Ex. 10:28)

39 You forth (Ex. 12:31) 10)

40 Hence(lKi.l7:3;Zech.6:7;Mt.4:

41 A linen girdle (Jer. 13:1)

42 A potter's bottle Oer. 19:1)

43 Away Qer, 38:9)

44 You afar off (Jer. 49:30)

45 To them (Ezek, 3:11)

46 Far from the Lord (Ezek. 11:15)

47 Behind Me (Mt. 16:23; Mk. 8:33:

48 Wisdom (Pr.4:5,7) Lk.4:8)

49 Understanding (Pr. 4:5,7: 16:16)

50 Quickly out (Acts 22:18)

6fold accusation of Israel (7:11)

1 Israel has sinned nant

2 They have transgressed My cove-

3 They have taken the accursed thing

4 They have also stolen

5 They have dissembled also

6 They have put it (the accursed thing) among their own stuff

Utter simplicity of sanctification (7:13)

We cannot over emphasize the utter simplicity of sanctification. It is made clear in every passage where the subject is found. It does not mean one thing in one scripture or in one age and another thing in another. It does not have one meaning for Israel and another for the church, one meaning under law and another under grace. Wherever it is found the word sanctification means a setting apart from a profane or secular use to a sacred and holy use. Holy, sanctified, born-again.

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10; 2 Sim. 11.

3 PUyUig the whore (Di. .2.20-21)

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i) ..... men w. •

-^■-.- . :.i;-22-23)

a lODOcance (Pr. iu:l<»; 14:8. 18: 15:21; 16:22)

9 Deceit (Pf. 14:8)

10 FooUshiKU (P(. 14:24) 14:29)

11 Hastyspirit - bot-heiJc(ltKu(Pt.

12 Judgnieot vithout kpowlcJ^e (Pt. 18:13)

13 Hy^tocrliy lodenliloineO*'.^!")

14 Fil« prophecy *nit ilocinDc Qei. 23:13)

15 Resudng truth, corrv4>taeu of mlod, Md helm reptobite in faith (2 TtTi. 3:7-10)

Cjbeon (*3) Glbeop wu a city about 7 nulei from Bethel and 8 milei northwest of Jerusalem. Being about 10 milei frotii Al aikJ about 18 we« of Giltial, the in-habitanu likely thought they would be next oo Joshua's Ust of places to conquer. Gi bean was the head of 4 towns, the others being Chephitah, Becroth, and Klrjathiearim, all occi^'ed by HiTltei(v7J7; ll:19),called Aiiiontes (2Sam. 21:2). the word bein« i icnetal term for the Canaanite nations. These 4 towns. It seems, had a republican form of government. Olbeon was* very important city. It lay at the head of the pass of Beth-horon. oppoaie the pass of Al, and on the main roiKc from Jerusalem and the lower Jordan valley to Joppaandthe Mediterranean Sea. Gib-eoo fell within the lot of Benjamin (18: 25), and was one of the uiies of the pnetts(3:17).Sevetal imponani cvenu took place here - the slaufthicr of Gib-eoaitesbySaul(2Sam.Jl);the contest between Saul and David's servants (2 Sam. 2:12-24; 3:30); the Uayinvi of Amasa(2 Sam.20:8-13): and the viiioo of Solomon (1 Kl. 2:4-5: 9:2), It was atCibeon that the sun was commanded to stand stiU (10:12). The sanctuary was located here for ."■'- •"•••" "-^ "*: 4-5; 8:4; 3:2:1c

13). At Gibeon , f

over 5 kings of Cai. - - gave turn po»es»ionofthes«j .'.--I . ..IfofPales-one (10:1-43).Inanotheriycat battle, of Merom.he gained victory over tlie northernrart(ll:l-l2:24),thus ionquer-ingmoslofPalcstuieln two campaigns

Hebron (10; tC) Hebron was about 3d ituIcs south of Jerusalem and in the Judah ponion of the land (v 3-5. 23, 36-)^: IJ:10; 14: 13-15). (^ne o(the most ancient and important cities of south Palestine, it was said to have been foundcj before ioanlnEByrtO'Um.U;~-). if ..Jiticnt name* ' -atba (Judn.l:lW- and

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Oebtr (10:38)

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account ot Othniel capturing i>ebu <iid wioning a v'.'f. !t U cxV.eii Kinath-lanna! ' c«-

rn>Ou; i-l6:

Judg,l;:i idant

city of the « ;>ebir

became a Lcvm .i. m v-1 . . . chi. 6:58).lt must havebecn a sacred city of the pagans, .ks its lume would indicate, for the Heb. debhu is used in 1 Kl. 6; 5 to denote tRTEoly of holies. There were two other towns called Debir - one betvecT l-jJjh and Ben-hamin (15:7), v. • have been

east of Jerusalem ncho road,

and one or, :»« : J< r oi Gad near Mahanaim i, -tiich may be the

Lo-debar ot i ^am. ;*4 8 scientific and Biblical f«cts(10;l3)

1 This was a real divine miracle (v 14). wherein the wn atsd inooa either Sapped their influences oo the earthoi stood soil (V 13: note f, above)

2 It Is not the only miracle in con-riectiofi with the sun. In history^ The ,_• ■ . .- le

is in t ^>- I : T ; :all Jj,.'. u i. i J' -' --J>. The shadow of the sun went back 10 degrees on the sundialof Ahaz (2 Ki. 20:11: Isa. 38:8). The sun went down at noon and the earth was darkened when Iwael fell by Babylon (Amos 8:9). There was darkness for 3 hours when Chnslwas cn*cified(Lk.23:44-45). In prophecy. The sun will be darkened m the €th seal (Rev. 6:12-17). the 4th iTunipet (Hev. 8 12^. the 5th trumpet (Rev, 9:2), the ' " ' ' i.

and at the 2n^ J

Armageddoa (Isa. i;;io;ricK. o_7; Joel 2:10, Jl; 3; 15: Mt. 24:29-31)

3 The going down and nana of the sun daily is man's expression for the earth tanm- ••>'■ "" « • ^ '-i' only part of It -> tii;ies. T';.> - »t

: the sun is actually inoving ji globe. In reahry the lun «l»u lewoWes but tr 'le

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4 1 GuU, !.'■'- ■ 'jn'. < taken by Joshua,bill 22). 1- -■ ' -• ■ Chr.

the

: ince o! the : ,cd in V 12-K'l] without being 111 and Its pet^)lcs 3 we arc told tliat Greece, Egypt, China, and Mexico have records of a long day cone^wnding to the nnie of Joshua; that by countlngthe equinoxes, eclipses, and transits backward from out day to that of Joshua, and counting them from the prime date of cieatioo (re-creauon) on to Joshua's time, a whole day is missing; and that by no possible mathematics can such a conclusion be avoided afolddescnptjon of unconuuered lands

?nr2)

1 All the borders of the Philistines -from ?ihor, the border of Egypt, to Ekroo, the north part of Philisn a (v 2-3)

2 Allofr.eshun (v 2).Geshur was an Aramaean kingdom of no great size which was located east of Bashan and north toward syna (12:6: 13:1-13: Dt. 3:14; 2 Sam. 15:8; 1 Chr. 2:23). The people ooce occupied the land of Philisiia, but were driven out by the Caphtonms and Philistines (Gen. 10: 14: Dl. 2:23: 1 Chr. 1:12; Jet. 47:4: Amos9:7). Some remained inthe south of Canaan (1 Sam. 27:8).Perhaps both branches are referred to here as being unconquered (v 2). David marned the daughter of the king of Geshur, who became the mother of Absalom and Tamar (2 bam. 3:3; 13:1). It was to Gesfaut that Absalom fled (2 Sam. 13: 37; 14:23)

3 The Avites (v 3), Th<»e were a branch of the gianis who were dlsposseiied by the Caphtorlms (Dt. 2:23. Cp. 2Ki. 17:31)

4 AllthelandofiheCanaanltes from the south going north to Mearah near SidoQ in Phoenicia and east to Aphek in Syria (v4;note p, 12:18). It is true that Jo^ua defeated all the major cities and the organized opposition against him, but many sections and people were left in llie promised land whi' ' 1 I'll ■ have been totally de-suo .d these would be thortu fori ■ I and prove them to see if they would be obedient (23:13: .Sum. 33:55-56; Judg. i3)

5 AU the land of the BigUies - the Inhabitants of GebalinnorthPalestine (v 5: Ps. 83:7; Ezek. 27:9)

6 AUof Lebanon east from Baal-gad under mount Hermon and to Hamath (V 5)

7 .11.1-. ,.1, '^"...ntsofthe hill country ,e from Lebanon to Mu:-. .-:- [v6:notew, 11:8)

8 All tne sidonians - inhabitants of Phoenicia in general (v 6). The sidonians we ic never oKpelled: they will be under Isacl in the Millennium (Ezek. 48). They were friends of David and Solomon

(13:3):

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J tTie most i<)utJicaicity ; w.is reached by Joshua

lent 0^^:41; 11:22).

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■1. 21; 10; 27: j-4). It IS mentioned inoie m Scrlptwe than any other of the 5 cides of the PhlU«ines(lSam. 5:8:6:17; 7:14; 17: 4, 23, 52; 21:10-12; 27:2-11; 2 Sam. 1:20; 15:18; 21:20-22; 1 KL 2:39-41: 2 Kl. 12:17: 1 Chr. 7:21; 8:13; 18:1; 20:6-8; 2Chr. 11:8; 26:6; Amos 6:2; Mlc. 1:10). ManyGittites were great friends of David and hundreds served him (2 Sam. 6:10-11; 15:19-22; l«:2j 21:19)

5 Lord of Ekronites - inhabitants of Ekron, the fifth Philistine city allotted tojudah. It was regained and remairsed an enemy of luael (v 3; 15:11,45-47; 19:43: jiidg. 1:18; 1 Sam. 5:10; 6:16-17; 7:14: 17:52; 2 Kl. 1:2-6.16). Ekron was also doomed bythe prophets Qer. 25:20:Amosl:8;Zeph.2:4;Zech.9:6-7) Gad's inbenunce (13:24)

1 His inheritance was also according to the number of his families (v 24)

2 The tribe's general borders were from the coast ofjazer below the Jab-bok and above Meshbon north to Mahanaim and the Sea of Galilee, and from Jordan on the west toAmmoD oo the east (v 25-28)

3 10 named dues and towns:

(1) Jazer (note a,~5

Num. 32:3)

(2) Aroer, a city near Rabbah of Ammon In Gilead (v 25). See note r, 12:2

(3) Ramath-mlzpeh (only here, v 26). It may be the same as Ramoth-Ciiead. one of the cities of refuge (20:8; Dt. 4:47)

(4) Beto-nim (only here, v 26)

(5) Mahanaim, two bands or camps, because of the two bands of angels that met Jacob (Gen. 32:2). It was on the north side of the river Jab-bok (V 26, 30; 21:38: 2 bam. 2:8, 12, 29; 17:24, 27: 19:32; 1 Ki. 2:8; 4:14: I Chr, 6:80)

(6) Debir. a city not far from MahanaimTn Gilead (notei, 10:38)

(7) Beth-aram (only here, v 27). Herod rebmll it and called it Livias in honor of Livia, v,ife of A ugustusCaesar. Josephus calls it Julias , the ;iame Greeks generally useJ of the city

(8) Beth-nimrah (v .;7;Sum.32:36)

(9) ?uccoth, booths. A place built byjacob wbenconiingback home from HaTan.lt was northof the nverjabbok and near Jordan (V 27; Judg, 8.5-16; 1 Ki. 7:46; 2 Chr. 4:17; Ps.60:6: 108:7). There was a Succoth in Egypt (Ex. 12: 37; 13:20; Num. 33:5-6)

(10) ^aphon (only here, v 27). See other cities of this inhentance, notes a, c. Num. 32:3, 34

4 The rest of the cities and towns along the Jordan up to the Sea of CaUlee (v 27-28)

Maoastch's Inheritance. (13:29)

1 Maiiasseh Was given inheritance according to the number of families (v29)

2 The tribe's general borders were from Mahanaim north, including all of Bashan, the kingdom of Og. and the 60 towns of Jair, the west border being the sea of Galilee and Jordan north of Galilee (v 30-33)

3 2 named citiec

(1) Ash taroth. a city naiiKd after ihi ioddess of Canaan, the

fe ;errart of Baal. The name

aii^ -ui >^..ii>c from Babylon wheic Ijiat or Ishtar represented the morning and evening stars Qddg. 2:13; 10:6; I sani. 7:3-4; 12:10; 31:10). Ashtaroth was the capital of Og, king of Bashan (V 12, 31: 9:10: 12:4: Judg. 1:4)

r , 1 ir.-i t>,. place where Og was d. ; 12:4: 19:37: Num.

:: 1. 10)

r (V 30). iMginally i.nby Jair (I Chr. 2: ; then ilic iiuiiiber was increased to . Oiidg. 10:4), and lin.'lly to 60 (1 Chr. 2:23). I hey are called Havoth-JairfNum. .T.:;U;Judg. 10:4)

Ihesc 60 ti'»ns w.-te all located >n tbj east of Jordan; aod th.:y made a great ioh.ritancc for Manauih

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THE

BOOK OF JUDGES

Nine Apostasies

Seven Servitudes - Sixteen Judges - Five Civil Wars - Prophecies - Wars, Sins, amd Fadlures of Israel a Now connects Judges closely t o the preceding books, as in other cases. See note 2,Josh, LLWhereas Joshua records the inheritance possessed, Judges tells of the inheritance despised, the failure of the people, and the faithfulness of Jehovah, It records the story expressed In 17:6; 21:25

b See Josh. 24:29-31

c Inquired by the Urim and Thummim, asin 18:5; 20:18; Ex.28:30, note; Num, 26:55. Asked the Lord is found only here. There are similar forms found in Judges and 1 Samuel (1:1; 18:5; 20:18, 23; 1 Sam. 1:20; 14:37). It was the privilege of every leader to inquire of God through the high priest, but few did so

d Question 1. Next, v 14

e 1st prophecy in Judg. (1:2, fulfilled, v 4-20). Next, 4:6

f The Lord said is found 12 times in Judges (1:2; 6:16,23,25; 7:2, 5. 7,'9; 10:11; 20:18, 23, 28)

g Judah, as a person, played an important part in Israel, even during the lifetime of his father. His name means praise. He was the 4ih son of Jacob and Leah (Gen. 29:35). He saved Joseph from the pit in which the others had cast him to die (Gen, 37:20-27): and by persuading his brothers to sell him paved the way for the preservation of Israel. Judah was capable of confessing hissins(Gen, 38: 26).He pledged himself to Jacob for the safe return of Benjamin (Gen.43:3-14); and plead with Joseph to spare him (Gen. 44:18-34). Judah was the one through whom the Messiah was to come and rule (Gen. 49:10). Histribe led the others in their marches(Num. 2:3; 10: 14); anditwasfirstinanumberofother activities (Num. 34:19; Josh. 15:1)

h Judah, as a tribe, wanted Simeon to go with him to battle, seeing the two shared the same inheritance (v 3; Josh. 19:1). The brothers, having been bom of the same father and mother, and their tribes sharing the same land, it now seemed that they should fight together i TheCanaanites and Perizzites are the only ones mentioned here to be dispossessed by the 2 tnbes (v 3-4)

j Went up is used 134 times in Scripture, of going up to a higher place (Ex. 17: 10; 19:3; etc.),and many times of going againstsomeone in battle regardless of whether the land was up or down (v 4, 22; 4:10; 15: 9; 1 Ki, 22:29; 1 Chr. 13:6; 14:8; 2 Chr. 18:28), Went down is found 67 times. The terms are used of going imnorth(Num. 21:33; Josh, 7:2; 1 Sam, 29:11), or down south as well as other ways(Gen.l2:10;43:15; VU 1:22; 26:5)

k Bezek, the city of Adoni-bezek taken by Judah and Simeon in the teniroty allotted to Judah, Its location is unknown, unless it canbe identified with Bezkah, about 3 niiles from Gezer (v 4-5). Not the same as Bezek in Ephraim (1 Sam. 11:8)

1 A doni -B e zek me ans lord of B e zek(v 5 -7), Not the same as Adoni-zedek , lord ofrighteousnessreferringto the king of Jerusalem (Josh, 10:1-3)

m This was done for 2 reasons:

1 Because he had mutilated 70 other kings in this manner (v7)

2 To render him unfit for further warfare. Cutting off the thumbs would make him unable to use a bow or sword, and cutting off the large toes would impede his ^eed

n This king accepted the idea that as he had done to others, so God had permitted it to be done to him (v 7)

o The first of the destructions of Jerusalem recorded in Scripture, When Judah did this is not stated, but according to V 9 it was before the conquest of Hebron, Perhaps it was when Joshua defeated the kingof Jerusalem (Josh. 10: 1-27; 12:10), It could have been a long

Israel after Joshua (Judg.

1:1-3:4). 1 Judah's victory

at Bezek

a"VrO"W after the Meath of ^» J6sh'u-i it came to pass, that the children of I§ra-el 'asked the Lord, saying,"Who shall go up for us against the Canian-ites first, to fight against them?

52 'And ^the Lord said. *Jii'dah shall go up: behold, I have delivered the land into his hand.

3 And Ju'dah saidAunto Sim'-e-on his brother. Come up with me into my lot, that we may fight against the'Canaan-ites; and I likewise will go with thee into thy lot. So Sim'e-on went with him.

4 And Ju'dah'went up; and the Lord delivered the Ca'-naan-ites and the Per'iz-zites into their hand: and they slew of them in*Be'zek ten thousand men.

5 And they found'A-do'ni-be'-zekinBe'zek: and they fought against him, and they slew the Ca'naan-ites and the Per'iz-zites.

6 ButA-do'ni-be'zekfled; and they pursued after him, and caught him, and ""cut off his thumbs and his great toes.

7 And A-do'ni-be'zek said. Threescore and ten kings, having their thximbs and their great toes cut off, gathered their meat under my table: as

1 have done,"so God hath requited me. And they brought him to Je-ru'sS-lem, and there he died.

8 Now the children of Jii'dah | had fought against Je-ry'sl-lem, and had "taken it, and smitten it with the edge of the sword, and set the city on fire.

2 Judah's victory at Hebron

(Judg. 1:20)

9 •" And Afterward the children of Ju'dah went down to fight against the Ca'naan-ites, that dwelt in the mountain, and in the south, and in the valley.

10 And Ju'dah 'went against the Ca'naan-ites that dwelt in He'bron: (now the name of He'bron before was Kir'-jath-ar'ba:) and they slew She'shai, and A-hi'man, and Tal'mai.

3 Judah's victory through Caleb at Debir (Josh. 15:16)

11 And from thence Tie went against the inhabitants of De'-bir: and the name of De'blr before was Kir'jath-se'pher: j

12 And Caleb said,*He that | smiteth Kir'jath-se'pher, and ; taketh it, to him will I give ; Ach'sah my daughter to wife, i

13 And 'Oth'ni-el the son of I Ke'naz, Ca'leb's younger broth- j er, took it: and he gave him | Ach'sah his daughter to wife, i

14 And it came to pass, when | she came to Jiiw, that she'

movedTiim to ask of her father a field; and she lighted from off her ass; and Caleb said unto her,*Wliat wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Ca'leb gave her the upper springs and the 'nether springs.

4 Judah's victories at Hor-mah and Philistia

16 "^ And the children of"the Ken'Ite.'Mo'ses' father in law, went up out of/the city of palm trees with the children of Ju'dah into the wilderness of Ju'dah, which lieth in the south of A'rad; and they went and dwelt among*the people.

17 And '■Ju'dah went with Sim'e-on his brother, and they slew the Ca'naan-ites that inhabited 'Ze'phath, and utterly destroyed it. And the name of the city was called Hor'-mah.

18 Also Ju'dah 'took *Ga'zi with the coast thereof, 'and As'ke-lon with the coast thereof, and'"£k'r6n with the coast thereof.

5 Judah's failure (Josh, 15:63)

19 And the Lord was with |u'dah : and he drave out the inhabitants of the mountain; buf'could not drive out the inhabitants of the valley, because they had chariots of iron.

6 Judah's victory over giants at Hebron (Judg. 1:9)

20 And they gave He'bron unto Ca'leb, as M6'se§ said: and he expelled thence the three sons of A'nak.

7 Failure of Benjamin

21 And the children of B6n'-ja-min "did not drive out the Jeb'u-sites that inhabited Je-ru'sS-lem; but the Jeb'u-sites dwell with the children of B§n'ja-min in Je-ry'sS-lem im-to this day.

8 Victory of Joseph (v 35)

22 «' And the 'Tiouse of J6'-§eph, they also went up against Beth'-«1: and \he Lord was with them.

23 And the house of Jo'seph sent to descry Beth'-el. (Now the name of the city before was Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him. Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; 'but they let go the man and aU his farruly.

26 And the man went into the land of the"Hit'tites, and built a city, and called the name 1

time after that, however.Il is generally held that only a part of Jerusalem was taken by Judah and that was not the fortress part of the city. It is supposed that this was not taken until the time of David (2 Sam. 5:6-9) p That is, after the taking of Jerusalem and Bezek of v 2-8

Continued, column 3 ^»-

q The 3rd con quest by Jud ah (V 4-5,3,10) r Judah's 4thconquest was Dcbir or Kir-

jath-sephcr, 7 miles south of Hebron

(note i. Josh, 10:38) s The second time this story is recorded

in Scripture (v 12-15; josh. 15:16-19) t Othnielwas the first of 16 judges. See

16 judges of Israel, p, 60

a Achsah. daughter of Caleb.moved Oth-nielio ask of her father a certain field which had many springs of water, but while he was hesitating for some reason, she got down from the beast carrying her to her new home as if reluctant to proceed. WhenCaldj asked her what ie wanted she, herself asked for the field with springs; and he gave her both the upper and lower brings as a wedding gift (v 14-15). See notes u-w. Josh, 15:17-19

b QuestioD 2, Next, 2:2

c Lower springs

d See note b. Num. 24:21-22

e See note b. Num. 10:31

f Jericho was called the city of palm trees (v 16; 3:13; Dt, 34:3)

g They dwelled among Israelites

h Note the change. Simeon went with Judah first (v 3); here Judah went with Simeon (v 17)

i Zephath. used only here as another name of Kormah which is mentioned 9 times (note c, Dt, 1:44)

j 8 cities conquered by Judah- Simeon:

1 Bezek (v 4-6)

2 Jerusalem (v 7-8)

3 Hebron or Kirjath-aiba(v 9-10)

4 Debir or Kiijath-sepher (v 11-15)

5 Zephath or Hormah (v 17)

6 Gaza and coasts or borders (v 18)

7 Askelon and borders

8 Ekron and borders

k Gaza, strong. One of 5 Philistine cities aUoaed to Judah (1:18; 6:4; Josh,10:41; 11:22; 15:47), It wasperhapsthe oldes city of Philistia, located near the coast of the Mediterranean about 40 miles south of Joppa, and on a hiU rising 60 to 200 feet above the plain, with sand dunes between it and the sea 2 1/2 miles distant. The plain was fertile with many wells of water which made it an imponant place on the border of the desert between Syria and Egypt, Gaza is mentioned 19times in Scripture and as far back as Gen. 10:19. It was taken by the Philistines and remained their city until it was taken by Sargon.king of Assyria, in his war with Egypt.Alexander the Great look it after a 2-month seige and destroyed it, putting all the men to dealt and selling the worr.en and children as slaves.The city was restored and later taken by the Maccabees and still later by .Alexander Jannaeus, The Romans rebuilt it in 57 B.C. Mentioned only once in the N.T. (Acts8:26),In the ^nd and 3rd centuries A. D. it became a center of Greek culture and com.merce with a strong pagan influence,Many manyrs died for Christ there. Gaza was taken by the Arabs in 634 A. D. and has remained a Moslem city most of the time since. InO.T.days itwastheenemyofIsrael(l Sam. 6:17; 2Ki. 18:8; 1 Chr, 7:28). See Gaza in the prophetical books Qer. 47:1-5; .Amos 1:6-7; Zeph, 2:4; Zech. 9:5)

1 Askelon. another Philistine city taken by Judah, but not for long. Only here and 1 Sam.6:17; 2 Sam. 1:20. Called Ashkelon. migration (14:19; Jer, 25:20; 47:5-7; Amos 1:8; Zeph. 2:4-7; Zech. 9:5) m Ekron. the third Philistine city taken by Judah,but not for long(v 13; Josh, 13: 3; 15:11. 45-46; 19:43: 1 Sam. 5:10;

n See Judah's failure , p, 274

o Benjamin did not, just as Judah did not

p This would mean Ephraim and Manas-seh who prevailed against Bethel

q This was like the salvation of Rahab and her house. Both helped Israel and both families were preserved (v 2.5; Josh. 6:22-23)

r The Hittites were a nation north of Syria after they were expelled from Canaan by Joshua, according to Egyptian inscriptions of about 1500 B. C.

JUDGES 1. 1

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7:2: !^:::

:n

d Ep;

^^

' onasch (v oiocd ooly

io oczct Aiiuu^ £pb(4ttiutes (v 29t

Josh. 16:5-10) e In Zebulun's inherit;!: .aj;ui-

ites coatiQued todwcl. . tim lO

a. least 2 places - KiirooandNabalol

(V 30: Jojb. 19:10-15^ f Kitron . an ui: cintbeio-

heritjocc ol ;r>osscssed

by theni(v j^ .

ucal with ttit , -M

Oo«h. 19tl5) g Nahalol. a city of the Leviies allooed

to Zebulun.but not occupied by them

(V 30). Called NahaUelOosh. 13:15)

and Sahalal (.osh. ZhSS) h See Failure o f Ash er. p. 272 i Noce here tLat it was the Ashentci

dwelling aiTwng the Canaaniies. not

tbeCanaaoites amoagthe Ashentes (v

32). Cp. V 21. 27-30 j Naphtali failed to dnve the Canaanites

oix in 2 pi aces (v 33: Josh. 19:32-3^:

1 Beth-she mesh, house of the sun. See note 1, Josh, 15:10

2 Betfa-anath. house of Anath. a god-dessoftheCanaanites. A city of N«ph-uli in north Palesiine (v 33: Josh. 19:38)

k He dwelled ainoagtbeCanaanites. See

note I, above 1 By the time of the writing of Joshua

Napbtali became strong enough to put

the Cuaanites to tribute (v 33) m The Amoiltes forced Dan to limited

qiiarters (v 34), This is another way of saying that Dan also failed to occupy

all their inheritance n Manasseh and Ephraim failed to expel

the Amontes from 2 places:

1 Kiount Meres in Aiialon. a city al-loaedtoDan.Oo$h, lft42); but A mo-rites would not allow them to occupy it. Later Manasseb and Ephiaim forced the Amontes to pay them tribute (v 35). Given toLevites Oosb. 21:24; 1 Chi. 6:69: 8:13), Joshua arvi Saul both won victories here CJosli.lO:12:1 Sam,14:31)

2 ^ihaalbirn . aooiber city allotted to Dan: but Amontes forced them out of it. Later Manasseh and Ephraim put them to tribute (v 34-35). Called Sbaalabbin Qosh. 19:42)

o AkxabbiiTi7 scorpioos.lt was a pa a in the valleyof Arabah. about 20 miles south ai the Dead ^ea (v 36: Num. 34:4). Called Maaleh-jcrabbim 0osh.l5:3). From this pass Westward to Philisti a was the stronghold of the Amoritct in toiKbeni Pale tune

Corn, from column i

In western Ada among heathen nations as their chief deity.His altars and sanc-luanes were located on hit;h places, even the summits of hit;h mountains in order to get (he first viewot the rising sun. and the last of the setting sun. The sun was believed to be the source and emblem of all life and the generative power ot nature, .see Bible (acts aboJ false Rods, p. 116 y Ashtaroth is the plural and Ashtorcth the singular form of the name of the Can^anites' principal female deity (v 13). The feininine pnnciple was supposed to be embodied in the moon to wtuch the name Ashtoreth was given. I he idol was a female with a crescent moon on her brow. It was set up in the temples and worshipped with the most

tlMraof Lt^: which u the thereof unto thta day.

9 FAiliir* of MAnaaaeb (Jo.b. 17:12-17. Dt. 7:2)

r • V

drive

B*tb-

T4«-i

the uihitt.;:^:.:^ u.' I towns, nor the mi. tb'le-im and her the inhabitants of ar • wns: but the La -

n... Aould dwell in that

land.

2S And it cmme to pass, when I$'ra-el was strong, that'they put the CA'nian-ites to tribute, and did not utterly drive them out.

10 Failure of Ephraim (Josh. 16:10; Dt. 7:2)

» ' Pdther 'did fiphrl-fm drive out the Ci'nlan-ites that dwelt in th'iii; but the CA-nlan-ites dwelt in Ci'zer amonK them.

11 Failure of Zebulun (Dt. 7:2)

30 • JJejther 'did Zfb'u-lun drive out the inhabitants kA Kit'ron. nor the inhabitants%f Ni'ha-I6l. but the Ci nian-ites dwelt among them, and became tributaries.

16 God appears: rebukes 1* -rael for breaking laws of conqueit (Num. 31:17, ref»,) •AND tn'anKel of the Lqrq X^tcaiH' 'to

Bd'chTm. .• ■ • vou

•o go up out of I. K>P'. an*^ have

• rruKht you unto the land

1 I 'sware unto your fa-

. and 1 said.'I will never

< my covenant with you.*

• _ Mid ye shall make no league Aith the mhabitants of this and; ye shall throw down

their altars: *but ye have not obeyed my voice: 'why have ye done this?

17 God's purpose to test Israel by her enemies (v

20-23. 3:1-4)

3 Wherefore I also said. I will not drive them out from before you ;'but|h_cy shalMie as thorns in your sides, and their 'gods shall be a snare unto you.

4 And it came to pass, when the angel of the Lord spake these words unto all the children of I5 ra-el7^at the people lifted up their voice, and wept.

5 And they called the name of that place "86 chim: and they sacrificed there unto the Lord.

18 Temporary obedience under Joshua and elders

(Josh. 24:21)

6 • And "when J6sh'u-i had let the people go, the children 12 Failure of Asher (Dt. 7: 2)1 of 1? ra-el went everj-man unto

I his inheritance to possess the

31 * Jl£itherMid.Ash'5r drive [and.

out the inhabitants of Ac- 7 »And the people served the ch6. nor the inhabitants of Lorq aH the dai_s of J6s h'u-a. Zid6n, nor of Ah lib, nor of. and all the days of the elders Ach'zib. nor of H«l bah. nor j g^at outlived J6sh'u-i, who had of A'phik, nor of R^hib: ^ ggen all the great works of the

32 But the 'Ash er-ites dwelt | Lord, that he did for Igra-el.

among the C4 nAan-ites. the inhabitants of the land: for they did not drive them out.

13 Failure of Naphtali (Dt. 7:2)

33 'Hfiither 'did Niph'ta-li drive out the inhabitants of B6th-she mesh, nor the in-habiunts of BSth-fl'nath; but he dwelt'among the Ca nian-ites. the inhabitants of the land: 'nevertheless the in

8 And J6sh'u-d the son of Nun, the servant of the Lcrd, died.'be/nff an hundred and ten lears, gld.

9 And'they buried him in the border of his inheritance in Tim nath-he rej. in the mount of £ phri-im. on the north side of the hill Ga dsh.

10 'And also all that generation were gathered unto their fathers: and there arose an-

other generation after them.

habitants of B6th-she'mesh i which Jaew not the Lord, nor

and of B*th-a nath tributaries unto them.

became

14 Failure of Dan (Dt. 7:2)

34 And the Am'6r-ites forced the children of DSn into the mountain: for'^ey would not suffer them to come down to the valley:

15 Failure of Joseph (v ZZ)

35 But the "Am'Ar-ites would dwell in mount H^'r^j in Aij'a-\6n, and in Sha-Albim: yet the hand of the house of 16-$eph prevailed, so that they became tr:'

36 And t: f the Am'flr-Ites wai fruii; l.'i'-- k'.oinR up'to A-krAb bim. from the rock, and upward.

yet the works which he had done for 1$ ra-el.

19 Six sins of Israel

11 •■ And the children of !§'-ra-el'did evil in the sight of the Lord, and"^rvcd Bd al-Im:

12 And they'forsook the LoRp God of their fathers, which brought them out of the land of £7t5pt, and followed other ^ods, of the gods of the people that were Tound about them, and bow ■ <'lvcs unto them, and . J the LyRP (a ftnger.

13 And they (sTSOOk the ItQSC

ed'Ba at^ and J'Ash't4-I

20 God begins to fulfil the Palestinian Coven<int of iudgment and dispersion (Dt. 11:26-29: 28:15-68: Lev. 26)

14 1 And t he *mf e r of the

revolting lorins ol inimorality or sex perversion. Under the guiso of reliKiun all virtue and dcccixry were surrendered ("• ' • - V 17). see Bible facts about , p. 116

(od'i -.... , .Ki...,f K..,,v. ...rrcd

up ot provoked tu ■ to

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The Israelites {all mto wi ekednetn

a see .\ppca r b Sec J acts

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od. p.63

rao

w 4 things that provoke Ood to anger.

■\i. Him (V 12-13) . . ^M.>.-.ng other v-'- '• '!-13) 4 bowing d'twn to (V 12)

X Baal was the male suu-k'ju -uishipped

■ Continued, column 1

Wt-. • ' -

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an- w«^ K-- .>■

like other bclnw

17:22: 18:2. 5. ...

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, (V 1; Ccn. Ex. 14:19:

etc.). It was atcilcalthat He wailast seen CJ osh. 5:13-15).

d Ex. 12-19: Num. 10-21; Josh. 2-12

e Gen. 12:1-7; 13:14-17; 15:18-21; 17: 8; -26:3-4: 28:3-4. 13-15: 35:11-12 f See God keeps covenants, p. 290

g Ex. 23:32: Dt. 7:2-5. 16-25; 12:1-3

h See Cod's justice in Index

i Question 3, Next, 4:6

J God's purpose in using the enemies of Israel was to test the nation and see if they would be obedient and depend upon Him for continued help. For this same reason He permits Christians to be tested. All the experiences of Israel are lessons to us today (1 Cor.ll:l-13)

k See Num. 33:55; Josh. 23:13

1 Idols were a greater curse tolsaelthan anythinR else in Egypt and Canaan. More commands were given against them than against almost any other thing. More plagues and judgments of God came upon the nation for sins of idolatry than for anything else. Even the adultery of Num. 25 waspartof idol worship, and so it always was in Israel. See Idols in Index

m At times Israel was penitent when God dealt with them, but at other times their hearts were hardened beyond any breaking(v 5; 20:23.-26; 1 Sam. 11:4: 30:4: 2 Sam. 13:36; 15:23. 30), A general process of hardening continued in Israel from here to the time when there was no turning back, so God permitted them to go into captivity. This broke ihepeople temporarily (Ezra 3:12; 10:1; Seh.8:9;Ps, 137:1), Then Israel lapsed Into hardness of heart again until, by the time Messiah came there was not the slightest indication of brokenness and willingness to do the will of God on the pan of the people apart from a few godly ones who wept much because of impending destruction (Mt. 24:34-39; Lk.l9:41;2.t:28).The leaders promoted a mob spirit against Christ and tluough hardness the nation was desuoyed(Mt. 13:13-17; 26:47-'27:66; 28:11-15; Acts 7:51-52:19:9: 28:25-31)

n The lleb. bochim means weepings, lamentations, wailings (v 1. 5) o These verses take us back to the days of Joshua and the elders who outlived him (v 6-10 with Josh. 24:29-33). They arc given here as an introducDon to the long record o f apostasies and judgments of Israel listed in the book of Judges. It is clear that as long as Israel served t.od. He caused them to prosper: but when they forsook Him He no longer blessed them. Instead He permitted defeat, servitude to their enemies, and various judgments to whip them into line again, seeking to save the naDon from sure destruction that He had promised, should they backslide and rebel against Him. The whole book of Judges IS a record of repeated sins, apostasy, judgment, and temporary repentance and consecration to God as long as a particular leader was alive whomGod had raised up to deliver the people from their enemies. This program went on for 520 years under judges, thcncontinued through another penodot 513 years under kings -until the nation Was destroyed and taken into captivity OudR- 2:11-2 Chr. 36). See Judg. 2:16-19

1^ This is repeated from Josh. '24:31 H See note 1. Josh. 24:29

r See note j. Josh. '24:30 $ This verse gives information additional to Josh. 24:31 and shows when apostasy in Israel really began - the generation after the elders that outlived Joshua, among those who knew not the works of the Lord (v 10)

t See 60 examples of doing evil In the sight of the Lord , p. 293

u See Bible facts about false gods, p, 116 v See Backsliding, p. 23T~^

Curses for disobedience

a Heb. charah. to glow warm; to blaze iq)in anger, zeal, or jealousy, burn with Indignation; be highly displeased,fretful, grievous, incensed; to be wroth. Godisspokenof aswaxinghot in anger 10 times (v 17; 3:8; 6:39; 10:7; Ex. 22: 24; 32:10-11,22; Dt,9:19;Ps.6:l; 38:1). When His anger gets to the boiling or steaming point definite action in judgment is manifest. See Anger and Angry in Index 4 reasons for God's anger waxing hot:

1 Oppressing widows, orphans, and strangers (Ex. 22:21-24)

2 Stubbornness and idolatry(2:11-15; 3:7-8:10:6-18; Ex.32:8-U; Dt.9:19-22)

3 Forsaking and forgetting Him (2:12; 3:7)

4Sin(Ps. 6:1; 38:1-5)

b This wasthe result of God's anger waxing hot (V 17; 3:8; 10:7; Ps. 38:1-5). Here we have the beginning of many defeats of Israel during the periods of the judges, kings, and even during the restoration from captivity. See The plagues and wars of Israel , p.635

c 7 servitudes in Judges, pr60. col. 4

d Heb. maka", to sell a daughter in mar-riage or slavery; to sunender or give over.ThiswasGod'sway of saying that He gave Israel up or over to their enemies to be punished by them for backsliding (v 14; 3:8; 4:2; 10:7; Dt. 28:68; 32:30; 1 Sam. 12:9). The word is also used of men selling or giving themselves over to do evil (Isa. 50:1; 52:3), of selling slaves (Gen.25:33; 37:28, 36; 41:56; 45:4), and sclUng merchandise (2Ki. 6:25; 7:1. 16)

e Formerly, when Israel was obedient no man could standbefore them (Dt. 7:27; 11:25; Josh. 1:5; 10:8; 23:9), but now in disobedience they could not stand before any man (v 14; Lev. 26:27)

f Formerly, when Israel was obedient the Lord prospered them and made them victorious wherever they went (Dt. 29: 9; Josh, 1:7-9), but now the Lord cursed them wherever they went (v 15)

g Again^tmustberememberedthatGod promised andpredicted curses upon Israel, should they disobey, and blessings diould they obey G-ev. 26; Dt, 28). This is also the promise and prediction to Christians Qn. 15:1-8; Rom. 6:16-23; 8:12-13;Gal. 5:16-26; Heb. 10:38-39)

h TMs was in fulfillment of prophecy (Dt, 28:53-37). Cp. 10:8; 1 Sam. 13: 6: 14:24: 28:15: 30:6

i 16 judges, p. 60, col. 4

j This shows the ever increasing hardness of heart and stubbornness of Israel as time went on (v 17; note m, 2:4)

k Went a whoring is to be taken literally, for unspeakable immoral practices were canied on in connection with idols served by Israel during these times of apostasy (v 17; Ex. 34:15-16; Lev. 17:7; 20:5-6; Num. 15:39; Dt. 31: 16; Judg. 2:17; 8:27, 33; 1 Chr. 5:25; 2Chr. 21:13; Ps. 73:27; 1-6:39; Ezek, 6:9; 23:30; Hos. 4:12; 9:1). See also whoredom between devotees of idols (Lev. 20:5; -25:1; Jer. 3:2, 9; 13:27, 33; Ezek. 16:17-36; 20:30; 23:3-43; 43:7-9; Hos. 1:2; 2:2-4; 4:10-18:5:3-4; 6: 10; Nah. 3:4)

1 This also should be taken literally, as illustrated in the backsliding of Israel under Aaron (Ex. 32) and under Moses (Num. 11; 16; 25)

m 2 contrasts here between fathers and children which are seen many times today:

1 Fathers walked in the riglit way

2 Fathers obeyed the commandments of the Lord.Childrendidnot do either (v 17). Sometimes it is just the opposite - children are godly and the fathers are not (Ezek. 18)

n God being with one is the secret of success (note m. Gen. 28:15)

o God was with all the judges to bring deliverance to Israel, regardless of the personal conduct of the judges tliem-selves, many of whom failed God (6: 24-28; 16:20). Preservation of Israel to fulfil the promises and predictions regarding the coming Messiah was necessary even during times of failure on the part of leaders

Lord was'Tiot against I§'ra-el, and heMeli vered them into the hands of "^spoilers that spoiled them, and h c^sold them into the hands of their enemies rovmd about, so that they'could i not any longer stand before their enemies.

15 Whithersoever they went out, the^hand of the Lo r d was against them for evil. «as the Lord had said, and as the Lord had sworn unto them: and they were *greatly distressed.

21 Institution of judges and temporary deliverances

16 * Neve rtheless the Lord raised up 'judges, which delivered them out of the hand ofj those that spoiled them. i

17 And i y^t they would not ; hearken un to their judges, but! they went a * whoring after other gods, and)30wed th em selves -unto them: they turned'quickly I out of the way which their fa-' thers walked in,"'ob eying the commandments of the Lord;' but they did not so . j

18 And when the Lord raised; them up judges, then the Lord was"with the judge, and delivered them out of the hand of their enemies "al l the days of the judge: fo r^it repented the Lord because of their groan-ings by reason of them that oppressed them and vexed them.

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers. in following other gods to serve them, and to bow down unto them; ^ they ceased not from their own doings, nor from their stubborn way.

least such as before knew nothing thereof;

3 'Namely, five lords of the Phi-lis'tine§, and all the Ca'-nian-ites, and the Si-do'ni-ans, and the Hi'vites that dwelt in mount Leb'a-non, from mount Ba'al-her'mon unto the entering in of Ha'math.

4 And they were to prove I§'-ra-el by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Mo'-§e§.

II Apostasies, servitudes

and judges (Judg. 3: 5 -16: 31).

1 First apostasy

5 " And the children of !§'-ra-el *dwelt among the Ca'-nian-ites, Hit'tltes, and Am'-6r-ites, and Per'iz-zites, and Hi'vites. and Jeb'u-sites:

6 And'^they took their daugh ters to be their wives , and gave their daughters to their sons. and served their gods .

7 And the children of Ig'ra-el did evil in the sight of the

Lord, and forgat the Lord their God, and served '^ a'al-im and the<groves.

2 First servitude: 8 years to Babylon

8 *' Theref ore the anger of the Lord was/hot against Is ra-el, and heb oid them into the hand of*Chu'shan-rish-a-tha'tm king of'Mes-o-p6-ta'mi-a: and the children of i§'ra-el served Chii'-shan-rish-a-tha'im/ eight years.

22 God's purpose to test Israel by her enemies (v 3-5; 3:1-4) ■20 •" And the anger of the

3 Othniel: 1st judge. Victory over Babylon: 40 years peace

9 And when the children of Is'ra-el cried tmto the Lord.

the Lord raised up a deliverer to the children of Is'ra^el, who deUvered them, ef en' ^th'ni-el

Lord was hot against I§'ra-el; and he said. Because that this! people hath transgressed my! covenant which I commanded their fathers, and have not hearkened unto my voice; i *^21 'I also will not henceforth ! drive out any from before them of the nations which Josh'u-Aj left when he died: I

22'That through them I may! prove I§'ra-el, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not. 23 Therefore the Lord left those nations, without driving them out hastily; neither deUvered he them into the hand of J6sh'u-4.

CHAPTER 3

23 God's instruments in testinglsrael(Judg. 3: 3, 20)

NOW these a re t he nations which the Lord left, to prove I§'ra-el by them, even as many of Is'ra-el as had not known all the wars of Ca'-naan; 2 Only that the generations of the children of I§ ra-el might know, to teach them war. at fiie

the son of 'Ke'naz, Caleb's younger brother.

10 And th^Spirit of the Lord came upon him, and he judged I§'ra-el, and went "out to war: and the Lord delivered Chii'shan-rish-a-tha'im king of Mes-o-po-ta'mi-a into his hand; and his hand prevailed against Chii'shan-rish-a-tha'-im.

11 And the land had°rest forty years . And 6th'ni-el the son of Ke'naz died.

4 Second apostasy and servitude: 18 years to Moab

12 f And the children of !§'-ra-eK did evil again in the sight of the Lord: and the Lord strengthened fig'lon the king of Mo'ab against !§'ra-el, because they had done evil in the sight of the Lord.

13 And he gathered imto him the children of Am'mon and Am'a-Iek. and went and smote is'ra-el. and possessed'the city of palm trees.

14 So the children of l§'ra-el Served £g Ion the king of Mo'ab 'eightee n year s.

5 Ehud: 2nd judge. Victory over Moab; 80 years peace

p See note u. Gen. 6:6

q 17 sins for which God punished Israel:

1 Broke God's covenant (v 1, 20; Dt. 31:16-26; Josh. 23:16)

2 Made leagues with inhabitants of Canaan (V 2; Ex, 23:32; Dt. 7:2-5)

Continued, column 4

left by Joshua in the land (v 21), and the reason for it (v 22-23; 3:1-4) s 2 reasons God left nations in Canaan:

1 To prove Israel by them, whether they would keep the ways of the Lord and walk therein (v 22-23; 3:1-4)

2 To teach Israel war, so tiiey would be able to defend their own land from aU enemies (3:2)

a 23 nations that fought Israel , p. 290

b Not Canaanites among Israelites, b'Jt the children of Israel among the Canaanites which were to be exterminated (Ex. 3:8,17; 23:23-28; Dt.7:1-5)

c Contrary to command(Ex.34:16;Dt.7:3)

d See Bible facts about false gods, p. 116

e Heb. Asherim (note e. Ex. 34:13)

f See note a, 2:14

g See note d, 2:14

h One of several words of 17 leners each, which are next to the longest words in the Bible (v 8. Cp. Isa. 8:1)

i Abraham had left Mesopotamia nearly 505 years before. Now his seed was being given over in servitude to Mesopotamia for 8 years (v 8)

j This wasthebeginning of 8 servitudes to various peoples because of the sin.' of Israel (p. 60, col, 4)

k First of 16 judges (p. 60, col. 4; note u. Josh. 15:17)

1 See note 1, Josh. 14:14

m This explains how God raised up deliverers for Israel. The Holy Spidt would come i^jon them,in5)ire them, and endue them with power to war or accomplidi the purpose of God in whatever way He chose to lead them to bring deliverance

15 examples of Spirit being "upon":

1 Moses (Num. 11:17, 25)

2 The 70 elders of Israel (Num.11:

3 Balaam (Num. 24:^ 25-26)

4 Othniel (3:10)

5 Gideon (6:34)

6 Jephthah (11:29)

7 Samson (14:6, 19; 15:14)

8 Saul(l Sam.l0:6,10; 11:6; 19:23)

9 David (1 Sam. 16.--3)

10 Saul's messengers (1 Cam. 19:20)

11 EUsha(2 Ki. 2:9-15)

12 Amasai (1 Chr. 12:18)

13 Azariah(2 Chr, 15:1)

14 Zechariah (2 Chr. 24:20)

15 Messiah (Isa. 11:2; 42:1; 61:1; Mt. 3:16; Lk. 4:18)

n The second time Othniel went to war and was victorious (v 10-11; 1:12-15: Josh. 15:16-19)

o 2nd period of rest between apostasies (v8, 11. 30. 5:31: 8:28) p See note t, 2:11

q Jericho site, not the city, for it was not rebuilt at that time(vl3;Dt.34:3)

r 2nd servitude (p. 60, col. 4)

i This was the 2Qd servitude of Israel In a 450 -year period during the judges. There was an>ther 18 -year servitude to Ammon (10:6-18): one of 20 years to theCanaanltes(4:l-3);8year5to Mesopotamia (v 7-8), and 7 years to the Mldlanltes(6:l -10). The longest servitude was to the Philistines for 40 years (13:l).AltDgetherthiimade 111 years of bondage which Israel never would have suffered if they had obeyed God in the beginning, under Joshua, by killing all the Inhabitants of the land as commanded

^ Cont. from column 2

3 Refused to throw down all altars of the heathen (v 2:Ex,34:13:Dt,7:5; 12:3)

4 Disobeyed God'svoice(v 2,20; Ex. 15:26; 19:5; Num. 14:22; Josh. 5:6)

5 Did evil in the sight of God and served Baalim andothergods(v 11-13;

6 Forsook God (V12-13) 3:6-7)

7 Followed other gods (v 12)

8 Bowed down to worship other gods

9 Provoked God to anger (v 12)

10 Would not hearken to judges (v 17)

11 Went whoring after other gods, committing all kinds of immoralities

12 Turned quickly out of the way

13 Disobeyed the commandments

14 Backslid and corrupted themselves more than their fathers in following, serving, bowing down to other gods (v 19)

15 Ceased not from their own sins and stii>bora ways

16 Inter-married (3:6)

17 Forgot God (3:7)

r Here we have notice of God's decision not to continue to drive out the nation;

J'

3. 4

Ehud slays Eglon, king of Moab

danger: cry out

1 .ix.a (4...

■:0:16:nt.-'fi 7;!

l»

•20:16)

e Eglon. Unle calf. The succeaor of BalaJ< of Num. 2C-:4 (v 12-17). aIjo the name of a city(J<xh. 10:3-37; 12: IC: 15:39)

f Heb. gomcd. to grag>; a g)aa. Not the ordinary word tians. cubit i n every other place. A dagger of a span loog would be about 9 or 10 inches (v 16)

g This means they paid their yearly aib-ute to Moab, which, according to Eastern custom was borryf .ind presented with great cere mor Tipress both the '•-pre'sed , restor

• e positloas

ther

ajiCi, p. 276

'luZ evdJenily cioned ^.'A ^ ;^ leiplacefor

iujcr;cho and Gil-

re.-

h S«:i. :• - - .U'l

1 rt»: :..:•- -■. ;tei tbejoru^:. ..: ..; their kin-o^ji:^"^-.) gal. They tiad p>erbaps set up graven images ibeie or it could be that the great Kooesjostma bad set up aiGilgal were carved into iJols by the Moabites who now oppressed Israel and made them pay tribute. Cp. -^

J In the U«b. chamber ^ - ooe

of the special places b .^. ^^olneu

in the gardens o! oriental rulers and wealthy people, ir'--'^'.>^\t by private stairs, and m whiV. osed during

the heat of the lii.,. ^ . ^atlots were often made of two or three rooms, having a leirace annexed to the l>irger bouse and stairs leading to the outside and the sucet. By itte stairway thud escaped without being noticed by the servants who had retired to the larger house. In Egypt cooling rooms were made by putting openings in the top to let the fresh air in. x)i:ie roun s and halls were large and lofty with a dome at the top having several windows toward the north. Being consaucted to throw the north wind down into the rooms they beca;: e lo cool at timet that ooe needed heavy clothing

k Early onental locks consisted of a wooden slide drawn into place by a stnng and fastened there by teeth or catches. '^omctirT-.es the lock was » heavy slide put into the door pos and held in place with small bolts of iron.

The lock was placed indde the door: and a hole was made In the door throU)(h which a hand coiAd be passed and a key inserted

1 Keys were usually of some were of iron orbr ■ wooden key was from • in length. At the en.. designed to loose the fastenings of the

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t(lua was a very (at man.

18 And when he had made an end to offer the present, he sent •way the people that bare the present.

19 But he himself turned again from the k<]uarries that were 'by CflgAI, and said, I have a secret errand unto thee, O king: who ••sid. Keep silence. And .1 • x><i by him went "ut •

20 A ■ unto him; and h' n a'summer parlour, Mtin-h he had for himself alone. And £'had said, I have a message from God unto thee. And be arose out of his ■eat.

21 And £'hud put forth his left hand, and took the dagger from his right thigh, and thni&t it into his belly.

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

23 Then 6 hud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When be was gone out, his servants came; and when they saw that, behold, the doors of the parlour u'ere*Iocked, they said. Surely he covereth his feet in his summer chxunber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour ; therefore they took a'key, and opened/Aem.' and, behold, their lord was fallen down dead on the earth.

26 And t hud escaped while they tarried, and passed beyond the quarries, and escaped imto Se i-riih.

27 And it came to pass, when he was come, that he blew a trumpet in the r: of £'phr4-lm, and thi of Is ra-el went down with him from the mount, and he before (btm.

28 And he said unto them. Folio-. ■•: for the Lord bath . ! your enemies the M6 ai your liand. And they • n after bun, and took the iurds of Jor dan toward M6'ab, and suffered not a man to pass over.

29 Anl fhev stew of MA ah at that : It ten thousand men, , . and all men of valour; and there escaped^^iot a man.

30 So Md'ab was subdued that day i::. Itr the hand of Is'ra-el. land had reit*fottfsc - ^ .;:j.

1 rd apoBtaay and •ervi-: . .. . Shamgar: 3rd judge. Victory over Phlliatia

31 • And jfter him •'■»

Sh\nir;-ir ih-- son of A ndth,

V Phi-lis tines

V . with an "ox

tu«d: <in4 be Aso delivered ira-el.

CHAPTER 4

7 Fourth apostasy and servitude: 20 years toCanaan-

ites

AND the children of I$'ra-el > *gMya 4>i f "'J ^ ^^ sight of the LoROt'when £'hud was dead.

2 And the LoRiAoId them into the hand ofjA'bin king of Ci-n&an, that reigned in Hd'zor; the captain of whose host was Sis e-ri, which dwelt in 114-r6'sheth of the G6n'tile§.

3 And the children of 1$ ra-el cried unto the Lord : for he had nine'hundred chariots of iron; and *tw5n& years he 'mightily oppressed the children of

I§'-ra-el.

8 Deborah and Barak: 4th and 5th judges: 40 years (5:31). (I) First prophetess since Miriam (Ex. 15:20):

prophecy of Deborah

4 * And D€b 'o-rah. a 'prophetess, the wife of LSp i-d6th, she^judged 1$ ra-el at that time.

5 And she dwelt under the pahn tree of DSb'o-rah be-, rween RA mah and B6th-el in mount £ phrfi-im: and the children of I§ ra-el came up to hex for judgment.

Jfe 'And she sent and called Ba'-rik the son of A-bin'o-im out of Ke desh-niph ta-li, and said unto him,'"Hath not the Lord God of I§'ra-el commanded, saving. Go and draw toward mount Ta bur, and take with thee"'--' lb' --"1 ' T'li of the chiJ': ; and of

the L. ... .^- -liin?*

7 And I will draw unto thee to the river Ki shOn Sise-r4, the captain of J4 bin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Bi'rik said unto her."!! thou ^ '• ■ with me, then I will go: a wilt not go with me, .'..... I ...^1 not go.

• 9'And she said, I will surely J... v,jh thee: notwithstanding :iey that thou takest c.....i .. .; be for thine honour; for the Luki} shall sell Sis'e-ri into the ' •• i ■■' " «woman. And Dfli nd went

with BA'i..^ >^ i^vc v^voh.

(2) Mobilization of armies

10 • And Bfl rSk called Z*b'-u-liin ar 'a-li to Kf-desh; «i; It upVith ten thousand men at his feet: and D*b'o-rah went up with him.

11 Now H* b#r the K*n ite, which was r,f the children of HA h.\h law of M' f-. : himself ' . and pitched

„. plam of Za-a-

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re borne on the

m Not a man on (hit side of Jordan n Th' ■ • .• lonjjesi period

in V. ;ieace or rest (v

30). .Ix u::.c; there was >f

40 years of rest ():11; t>. .1

Sam. 4:18)

» 17-Jk:>. Next. V 14 <4 Note the 2 women connected with Batak: Deborah and Jael (v 4-22)

r The exact number Deborah commanded Barak to lake with him to battle - 10. uuo (v 6, 10)

I See note a. Num. 10: J9: Fathet-in-Uw of Moses, p. 83

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8 wc jk things

founded the mighty (1

1 Left hand (3:21)

2 Ox-goad (3:31)

3 A woman (4:4, 21; 9:53)

4 A nail (4:21)

5 A piece of millstone (ft 53)

6 A pitcher (7:20)

7 A trumpet (7:20)

8 Jawbone of an ass (15:16)

b Israel sinned again and again, before this and afterward (3:12; 4:1: 8:33:10:6)

c According to 2:18-19 Israel served the Lord all the days of each judge. If this appbed in the case of Ehud he must have been over 100 years old when he died, for the land had rest 30 years (3: 30) and he was a grown man when he delivered Isael (3:15-30)

d See note d, 2:14

e Another Jabin besides the one in Jo^. 11:1-3, but fromHazor, the capital of a strong nation of Canaanites which was burned by Israel in the days of Joshua fnote c. Josh. 11:10)

f Harosheth was a stronghold ofthe Cen-tlles and the home of Sisera, capuin of the C anaanites, who kept Israel under subjecuon for 20 years (v 2-3). It was located in north Canaan

g If there were 3 to a chariot as with some in ancienttimes.this would mean 2,700horses besides n.any others perhaps, held in reserve (v 3)

h 20 years was next to the longest servitude of Israel during the period of the judges (v 30). 40 years was the longest (13:1). 13 years was the length of the aid and 6th servitudes (3:12-14:10:6-18); 7 and 3 years the lengths ofthe 1st and 5th (3:7-8; 6:1-10)

i Heb. chezijah. prevailing power; strength; strong. It means they prevailed against Israel in a strong way to keep them under subjection. They did everything possible to make laaelites afraid of them and reluctant to oppose them, in any way. The word is aans. mightily (v 3: 14:6; 15:14: Jer. 25:30)

J See 14 prophetesses , p. Ill

k She judged .provinghertobeoneofthe 16 judges of Israel in this period between Joshua and the kings of Israel (v 4-5). Ramah was 5 miles north of Jeru-salem,and Bethel 10 i:iiles, so the palm tree must have been close to Beeroth. about half-way between these 2 cities. Mount Ephraim was a general name for tlk: whole range extending from Jerusalem to the plain of Esdraelon. Mount Tabor was on the northern side of Esdraelon, and almost isolated, being connected oiUyby a wooded ridge with the mountains of Galilee on the west. About 1,900 ft. high and abundant with evergreens and oaks it was one of the most beautiful hills In Palestine. It is covered with the ruins of an ancient city

1 2ndprophecy in Judg. (v6-7. fulfilled.

v 12-24). Next, v 9 in Question 4. Next, v 14

n Contrast this - the 10, 000 God commanded to go to war - with 10, 000 God commanded not to go to war (v 6, 14 with 7:3-6)

o Ooe man who admined dependence upon a woman (v 8, Cp. 1 Cor. 11:7-12). The Sept. adds at the end of v 8, "for I do not know the day when the Lord would pro5(<er the angel with me," meaning that he depended upon her contact with God to tell him when to attack, as in V 14

p 3td prophecy in Judg. (4:9, fulfilled.

JUDGES 4

Sisera slain by Jael

The song of Deborah and Barak

a Whether this was co-operating withls-rael according to the prophecy of v 7 or co-operating with the enemies of Israel is not clear in this verse, but in v 17 -22 it is evident that the wife at least was on Israel's side

b Siserahere fulfilled the prophecy of V 7 and 9, witiiout knowing it (v 13)

c The Canaanites dwelled from Haro-sheth near the Sea of Merom on the Jordan to the river Kisbon which flows into the Meditenanean near mount Caimel (v 13)

d The Kishon rises at the foot of mount Tabor, winding southerly through the plain of Jezreel about 30 miles to the Mediterranean (v 7, 13: 5:21). It is called the waters of Megiddo (5:19).On this river the famous oattle between Barak and Sisera was fought (v 13-22); and it was the place of the destruction ofthepropheu of Baal byElijah(l Ki. 18:40), It is also called the waters before Jokneam Qosh. 19:11). Kishon formed the boundary between Zebulun and Issachar, In summer this is a good flowing stream e 4ihprophecy in Judg. (4:14, fulfilled, V 15-22). Next, 6:14

f Question 5. Next, v 20

g Having Jehovah in the battle made a great difference, for Israel had fought with Sisera before and had not overcome him (v 15)

h This left the Canaanite army without their leader, and so they were easily followed and destroyed by Barak and his men (v 15-16). No doubt the angel of flie Lcsrd so confused the enemy that manyranintoeachother, and chariots were overthrown, as the remnant fled toward Harosheth

i This indicates the total destruction of the Canaanite army and all the chariots (v 16)

j He preferred the woman's tent to that of Heber, because of secrecy and si?)-posed safety there. According to Eastern custom no man was permitted to intrude into a woman's tent or the apartments of women; and to do so meant the death penalty. Thus Sisera was brought under the death penalty, and it was permitted of God to fulfil the prophecy of v 9. Jael, by the will of God, helped save Israel from long bondage to biner enemies. This 5)ared the daughters of Israel from horrible fates and the men from destruction at the hands of Sisera

k Since she and herhudsandhadbeen the ones to warn Sisera of the mobilization of Israel, he no doubt thought he would be safe with her. He trusted Jael so completely that he relaxed and went to sleep in her tent (v 18-21)

1 Heb. semiykah . rug. Only here. Not the ordinary word for mantle as worn on the body, which is meiyl , robe (1 Sam, 15:27; 28:14; Ezra 9:3-5; Job 1: 20; 2:12: Ps. 109:29)

m Question 6. Next, 5:8

n One of the tent pegs used to hold the

tent ropes (v 21). Tents were taken

down and put up by the oriental women

o 10 recorded deaths because of women:

1 Sisera (v 21)

2 Abimelech (9:53; 2 Sam. 11:21)

3 Sheba (2 Sam, 20:22)

4 The harlot'schild(l Ki. 3:19)

5 Prophets of God (1 Ki. 18:4)

6 Naboth(l Ki. 21:9-10)

7 A certain woman's son (2 Ki.6:29)

8 Royalseed(2Ki.ll:l;2Chr.22:19)

9 Haman's sons (Esther 9:13-14) 10 John the Baptist (Mt. 14:8)

p What impression the scene of his enemy's death made on B arak is not known, but he could not help feeling personally robbed of the privilege to kill Mm, himself (v 9, 22)

q God enabled Israel to get mastery of theC anaanite enemies until they were completely destroyed (v 23-24). This was what God had in mind for every enemy of Israel as time went along and Israel submitted to Him and obeyed Him. God has always kept His part of the contract between Himself and Is-

na'im, which is by Ke'desh.

12 And'they shewed Sis'e-ri tliat Barik the son of A-bin'o-im was gone up to mount Ta'bor.

13 And*Sis'e-ri gathered together all his chariots, even nine hundied chariots of iron, and all the people that were with him.'^from Ha-ro'sheth of

the Gen'tile§ unto"the river of Ki'shon.

(3) Victory over Canaanites

♦14 'And Deb'o-rah said imto Ba'rak.'Up; for this is the day in which the Lord hath delivered Sis'e-r4 into thine hand: is not the Lord gone out before thee? So Barak went down from moimt Ta'bor, and ten thousand men after him.

15 And^ the Lord discomfited Sis'e-r4, and aU his chariots, and all his host, with the edge of the sword before Ba'rak; so that Sis'e-ri'■lighted down off his chariot, and fled away on his feet.

16 But Ba'rak pursued after the chariots, and after the host, unto HS-ro'sheth of the Gen'-tiles: and all the host of Sis'e-xk fell upon the edge of the sword; and there was 'not a man left.

(4) Death of Sisera

17 Howbeit Sis'e-rd fled away 9n his feet'to the tent of Ja'el ttie wife of He'ber the Ken'ite: for there was peace between Ja'bin the king of Ha'zor and the house of He'ber the Ken'ite.

•18 •" And Ja'el went out to meet Sis'e-ra, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in imto her into the tent, she covered him with a taiantle.

•19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

•20 Again he said tmto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and sayTls there any man here? that thou Shalt say, No. 21 Then Ja'el He'ber's wife took a'^nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the groimd: for he was fast asleep and weary. "So he died. •22 And, behold, as '^a'rik pursued Sis'e-ri, Ja'el came out to meet him, and said imto him , Come, and I will shew thee the man whom thou seek-est. And when he came into her tent, behold, Sis'e-ri lay dead, and the nail was in his temples.

23 So 'God subdued on that dav Ja'bin the king of Ca naan before the children of I§'ra-el.

24 And the hand of the children of I§'ra-el prospered, and prevailed against Ja'bin the king of Ca'nian, imtil they had destroyed Ja'bin king of Ca'-

niian. 216

CHAPTER 5

(5)Song of Deborah and Barak: A Praise to God for victory

T HEN frsang ' Deb'o-rah and Ba'rak the son of A-bin'o-am on that day, saying, • 2 Praise ye the Lord for the avenging of I§'ra-el,"when the people willingly offered themselves.

•^ Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord ; I will sing praise to the Lord God of I§'ra-el.

4 Lord, 'when thou wentest out of Se'ir, when thou march-edst out of the field of E'dom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the Lord, even that Si'-nai from before the Lord God of I§'ra-el.

B Rise of Deborah and Barak when Israel was oppressed

6 In the'days of Shim'gar the son of A'nath, in the *«iays of

! Ja'el, the '■highways were unoccupied, and the travellers walked through byways.

7 The inhabitants of the villages ceased, they ceased in I§'ra-el, imtil that I Deb'o-rah arose, that I arose a mother in l§'ra-el.

8 'They chose new gods; then was war in the gates: 'was there a shield or spear *seen among forty thousand in !§'-ra-el?

•9 My heart is toward the governors of I§'ra-el, that offered themselves willingly among the people. Bless ye the Lord. •10 Speak, 'ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 They that are'"delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in I§'ra-el: then shall the people of the Lord go down to the gates.

•12 Awake, awake, Deb'o-rah: awake, awake, utter a song: arise, Ba'rak, and lead thy captivity "captive, thou son of A-bin'o-am.

13 Then he made him that re-maineth °have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

C Conduct of the other tribes in war on Canaanites

14"Out of E'phri-im was there a root of them against Ani'a lek; after thee, Ben'ja-min, among thy people; out of Ma' chir came down governors, and out of Zeb'u-liin they that handle the pen of the writer.

15 And the princes of Is'sa-

char were with Deb'o-rah;

even Is'sa-char, and also Ba'

rik: he was sent on foot into

; the valley. For the divisions!

rael and will always do so. He has even gone further at times than what He was underobligation todoinorder to prove His eternal love and providence over them as a special people with whom He had entered into covenant relationship to bring the Messiah into the world and complete His revelation to men, through them o This verse could be trans. "Then went down the remnant of the people (Barak and his 10,000) to the mighty (against Sisera and his mighty army), and the people of Jehovah came down with me (Deborah) against the mighty ones" (V 13)

p For comments on the 10 tribes refened to in this passage see note b, v 18

a There was no singing until after the victory. There had been weeping before in Israel, but now it was rejoicing. Cp. 2:4 with Ex. 2:23-24

b See 8 songs of praise , p. 290

c One of two duets in Scripture (5:1-31: Acts 16:25)

d God always avenged His people when they willingly offered diemselves, and He will always do so, not only for Israel but for others (v 2; Ps. 84:11; 91:1-12)

e See Ex. 19:18-24: Heb. 12:18-21

f See 3:31

g See 4:15-22

h The land was full of anarchy and confusion, being everywhere infested with bandits. No public road was safe and people of the villages were forced to live in fortified places or in great num-bers together to protect themselves from roving bands of wicked men (v 6-7)

i Israel forsook God foe new gods that could not deliver them. Then - when they went after other gods there was war in their gates and Aey were totally unarmed by dietr enemies (v 8). This was the sole cause of their calamities as a nation. When they served the Lord they were at peace; they were prosperous and law abiding; there were no dangers from bandits; and the nation was fully armed to repel anyone who would dare attack them j Question 7. Next, v 16

k How could an army of 10,000 without arms defeat a well armed one with 900 chariots of iron? The Vulgate gives an interesting translation to this verse, "The Lord chose a new species of war, and himself subverted the gates of the enemy." What wasthis new species of war? In the first place a woman gave the orders and directed the war by prophecy (4:6-14). Then, God put it into the hearts of 10,000 men to have faith without arms to overcome a greater company well armed. This was a great miracle in itself,for in Gideon's time, a little later, there were only 300 who showed evidence of this kind of faith (7:5-25). Barak retired to mount Tabor with the 10.000 men; and they were attacked by the well armed army of Sisera. Suddenly Barak and his men mshed upon them and God began to act, causing terror and confusion throughout the Canaanite army who threw down their arms to flee. The routing was instantaneous and com-plete,the Israelites picking up the arms of their enemies and slaying them as they ran away. Even Sisera, being no longer safe in a chariot, fled on foot. The entire army was slain by men and the captain by a woman. This was the new species of war that brought deliverance in Israel 1 It was the custom in some oriental countries for judges, rulers, and men of wealth to ride on white asses. Such ani-mab were rare and costly and to possess one classed the owner with the rich and influential.ItissaidthatinPersia men of the law considered it suited to their dignity to ride on white asses.Here they were connected with judges in Israel (vlO)

m This refers to the custom of bandits lying in ambudi near weEs and 5)rings in order that they might fall upon those who came to drink or water their flocks. When the country was governed badly this practice greatly increased. This victory gained by Israel cleared the country of such bands. Now, as intimated here, people could gather and sit by the water places without fear of bandit archers shooting at them in their robbing andplundering.Peace reigned; men could freely converse about the good things of God; and all villages were now safe from bandit attacks (v 11)

n This indicates that Israel took many captives of the Canaanites, especially girls and women who were virgins, as they were allowed to do in gathering spoils of their enemies (v 12; Num. 31: 17-18)

Gideon entertains an angel

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Is of war vuwit for booi., ^u^ . liberty and lot their ; plunder. This makes i. . _. _^ . c many times, between ar::ues in battle f The ao^els ot heaven aiitj the stars in their courses tout;ht for Israel on this day, for it was acnsis in the history of the people of God who were the choKD ones to bnng the •• •■ ^ into the oocld, and prodac ptiveias

J revelation from ^ uv, ^. -u(. If they ^ii been JetcjteJ in this battle it could have i:.earn the extern :- •: ■ ■' those who foutihi as well a< '. that did not co-operate inthii uu^n.-. This verse isjustooeof many senpiures teaching that wars are lost or won on earth on the basis of wan losor won in the heavenlies between the good and bad forces of God and >atan (note p. Dan- 10:13) g This verse witbv -0 suggesu that one way the stars in their course s' ."" : Israel was by the heavens sen : thunder. liRhtninii. rain, anc pcr:..s;^s even great hail on the armies of Canaan, and by causing a great flood in the nver bed of Kishon which swept jway muluiudes downstream to the Meditenanean (v "^l). On other occasions God sent such storms to defeat theenem.y(Ex. 5:18-34: Josh. 10:11; 1 Sam. 7:10; i::18). He wiU do this at Armageddon(Ezek.38:17-21;Rev.l6:18) b The horsehools were broken as the animals were urnedonin their fb>;ht over rough roads, their feet not being shod as in recent umes (v 22) i An unknown city or district whose inhabitants would not help Israel destroy the enemy. They were cuised by the angelof iheLordwho Icdintfiis battle (v 23). He could have been one of the 3 Divine Persons of the Trinity. See The yint world , p. 632 ; : i. 'lossinpupon J acl ma y have been oiie iioi.i the women of Israel referred to in v 24, not necessarily a blessing from God. It certainly could not be a blessing from the women of the Ca-naanitcs who were defeated k bee S acts of J acl . p. 276 1 Then, as now women lived in anxiety until their loved ones returned home safe from wars (v 28) m The walls of oriental houses had very few windows to the street, and these were high above ground, made of lattice -work arranged for coolness,and gave occupants an oppoitunity to see without being seen, some were out from the wall like oi» bay-windows and afforded a gpod view of what went on in the street below. Sot being hung like ordinary sashes, tliey opened and shut like doors. The window spoken of here was evidently on the street side of ttie house, as were also the windows referred to in J bam. C: 16; :Ki. '>.30-33: 13:17; Pr. 7:6; Song 2:9; Dan. 6: 10; Acts 20:3 n Questions 10-13. Next, 6:13 o MscraTuB usually won speedy victories with his seasoned andtrained anny and chanots o(iron, so his mother sensed something was wrong. Jehovah had fought with Inacl ttils time and so Slscra's chariot never came home (v 28-29) p It was customary for all pagan armies to divide the spoil and the younv; women among the fiithtinv; "x-n. I hi> was an Incentive to war. Israel aUo was ncrmittcd to do this, except part went

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D Battle on Mount Tabor

18'Z*b'u-ian and Niph U-U were a people that jeoparded their lives unto the death in the high places of the field.

19 The 'kings came and fought, then fought the kings of CA oian in Ta a-nicb by the waters of M*-fcid dfl;'they took no gain of money.

20They fought from heaven; the stars in their courses fouKht against Sis e-rA.

21'The river of Ki sh6n swept them away, that ancient river, the river Ki sh(jn. O my soulr thou hast trodden down strength.

22 Then were lhe*horsehoofs broken by the means of the pransings. the pransings of their mighty ones.

23 Curse ye'Me riz. said the angel of the Lor:), curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.

E Blessing on Jael for killing Sisera (Judg. 4:16-24)

24 'Blessed above women shall ja'el the wife of Hi hi: the Kin'ite be, blessed shall she be above women in the tent.

25 He asked water, on£/*she gave hiTT\ milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and *ith the hammer she smote Sls'e-r4, she smote off his head, when she had pierced and stricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

F Anxiety and presumption of Sisera's mother and maids

28 The 'mother of SIs'e-ri looked"'out at a window, and

»l*8o»let all thine enemies ywlih O Loan: 'but let them that love him be as the sun when he goeth forth in his miftht. And the land had^est forty years.

CHAPTER 6

9 Fifth apostasy and servitude: 7 years to Midiao

AND the children of ls'ra-«I • 'did tvij in the sight of the

red

diJ tviJ Lord: and ^le Low tltem into the h and i^even >ears.

2 And the hand of MId'I-an prevailed against 1$ ra-el: and because of the Mid i-an-ites the children of I5 ra-el*made them the dens which are in the mountains, and caves, and strong holds.

3 And so it was. when Is ra-el had sown, that the'Mid i-an-ites came up, and the Am'a-I6k-ites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, 'till thou come unto Ga'zi, and left no sustenance for I5 ra-el, neither sheep, nor 01, nor ass

5 For they came up with their cattle and their tents, and they cameras grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And I§ra-el was 'greatly impoverished because of the Mid i-an-ites; and the children of Ij ra-eK^ :ried imto the Lord.

10 First unnamed prophet in Israel after Joshua (Josh. 1:10; 23:1; 24: 2; Heb. 1:1-2)

7 ' And it came to pass, when the children of I5 ra-el cried unto the Lord because of the Mid 1-an-ites,

■8 That ^e LoRD*sent a pr oph -et unto the children of fs'ra-el, which said unto them. Thus saith the Lurd God of Igra-el, I'l>rought you up from f^tpt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the E-^fptian?, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; 10 And I said unto you, I am

cried through the lattice,"Why ^^^ l„^j, q,^^. f^^^ not

Ls his chariot^o long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer to herself,

30 Have they not sped? 'have they not divided the prey; to every man a damsel or two; to Sis'e-ri a prey of divers col-ot;- ■ ""V of divers colours of n' :. of *divcnj colours of n>' 'i>--Aork on both sides, iTj^ef for the necks of them that take the spoil?

God

the gods of the Am 6r-ites, m whose land ye dwell: 'but ye have not obeyed my voice. 1

11 Gideon, 0th judge: 40 years (8:28). (l)Godap-pea/s and commissions him

11 « And there carne'an angsj I nUj and'sat under an; :i was in 6ph rah, thatj pertained unto J6 Ash the A bl-^z'rite: and his son Aid e-on threshed wheat'by the winepress, to hide It from the Mid'I-an-ites.

■12 And Ihe angel of the LOKQ a—aaryl unto huiL and said onto him. The L<>ru is with thee, thou mighty man of

tottwsc whoMaycd at bonie(Num. 31: 16-54)

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nqmah. a variation of color.

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tliis LiiiJ wai >»iiut I JiBca.-\cii.i.i to sin Cootfflucd. culunin 3 ^

^m~ Cont. from column 2

(|oth.7:21). ,\11 such wexe considered great prizes by victorious ai :deswhen ihcy sacked cities and hoi.ies. Gold thread was soi:ietiines used in the needlework, as in the tabernacle furnishings and garr.icnts of the high piiestsin luael. See V 30; Pi. 45:13-14; F^ck. 23:12

a Bfold puipose of Deborah's long, p. z>o b See P». 4-^-'^: 60:12; G6:3: ■>-2:ll; Isa.

; 06:6. 14 c (V 31):

1 Lcl U.e enemies of '1

2 Let the friends o •

forth in glory as the sun ui au:ai:;aitii

d Sec note n, 3:30

c See note t, 2:11

f SUdlin w,TL the son of Abraham by Ket .25:2-4). HlsJ ' ti bcc r enemies of 1 i

daysof ;.'.osos(Num. 2'2;4-7; ^y.ib- ii; 31:1-12; Jo$h.l3:21), who himself married a Midianitewoman(Ex,2:15-3:1; 4:19; 18:1-27). The reason for such enmity is not stated. It appears from Num.31 that theMidianiies were destroyed as a nation, but they multiplied again and became tlie leaders of this great multitude which came against Israel in the days of Gideon (6:1-8:28; 9:17: Isa. 9:4: 10:26)

g This was the shottestof 7 servitudes of Israel during the 520 years between Joshua and king Saul

7 servitudes of Israel:

1 To Babylon 8 yrs. (3:7-8)

2 To Moab 18 yrs. (3:12-14)

3 ToPWlistia - time unknown(3:31)

4 To Canaanitcs 20 yn. (4:1-3)

5 To Midian 7 yrs. (6:1)

6 To Philistines and Ammonites 18 yrs. (10:6-13)

7 To Philistines 40 yrs. (13:1)

h This shows the low, sinful state oflsrael (V 2-€). What a contrast to the Israel under Moses and Joshua! Because of sin Cod allowed His people to be defeated (V 1; note t, ill)

i The Midianites were the leaders of the combined forces of Midian, Amalek, and other uibes of the East who defeated Israel, robbed them of new crops, took their stock, and caused them to hide in dens and caves (v 3-6), some of which were capable of holding as many as 4,000 persons

j This oppression was quite general,for it reached eventoPhilistia(v4). If ithad continued the laacbtes would have been destroyed by starvation and war, but as usual, they cried toGod in their distress and He was compassionate and merciful again, saving them by raising up Gideon (6:4-7:25)

k As locusts-without number (v 5)

1 Because their crops and stock were taken by their enemies (v 3-4) m See mte », 2:6; nne a, 3:15

n See First prophet sen t (p. 280) and 25 diJngs "sf n t o f Go3^ p. 290

o 7told deliverance of God fv 8-10):

1 I brought you up out of Egypt

2 1 brought you out of the house of bondage (Ex. 12:37-19:^^

3 I delivered you out of the hand of the Egyptians (Fx. 14:1-15:21)

4 1 delivered you out of the hand of all the oppressors Qosh. '2:1-12:24)

5 1 drove them out from before you (Josh. 2:1-1-2:24) 21:45)

6 I gave you their land (Josh. 13:1-

7 I said: 1 am your God; fear not the gods of the Amontes in this land

p One of the shortest accusations of God to Israel (V 10).Nearly every other time God spoke in del ail, ma king many accusations (2:1-20; Ex. 32:7-9; Num. 14:22-35: Josh. 7:11-20) q The angel of the Lord was one of tlie three Persons of the Divine Trinity. This IS clear from 6:14-16. 22--26. where the Angel is referred to as Jehovah. He came toconfinti the words of the proptiet of v 8-10. See The spirit world, p. 632 r ^cc 1- jcts ol the .mgel • (■od. p. 277 s This tells of the pubbc distress of Israel. They could not use regular threshing floors for fear of their enemies, and so they threshed arain a linle at a time by flaillngitlnstcadoftreadinglt with the use ofcattlctldeon was doing this by the winepress, a place his enemies would not $uspect beeause 1 srael had no grapes left with which to make wine in such presses, the enemies having taken all the vineyards

JUDGES 6

The Midianites oppress Israel

a Gideon saw the Angel, or God, with his own eyes and both talked with audible voices as men talk, one with the other (V 11-21)

b Questions 14-15.Next,v 14.These were natural questions in view of Israel's state at this time: Why are we in such a state in view of what God has done for us in the past? Where are all His miracles our fathers told us about? Why has He forsaken us and turned us over to be oppressed by the Midianites? The answer to all such questions is sin - Israel forsakingGod.notGodforsakinglsraeU He had told them that if they forsook Him He would turn to be their enemy and would permit othernations to conquer and oppress them (Lev.26; Dt.28), Why then should He not keep this part of His word as He had kept the other part by blessing them when they were in obedience?

c This proves that information regarding the miracles ofGod shown to past generations of Israel, was passed on, even written down so that coming generations could see and know the mighty power of God who is ready to demonstrate in every period, when men have faith for the miracles needed (v 13)

d 5th prophecy in Judg. (6:14. fulfilled, 7:1-25). Next, v 16

e Questions 16-17. Next, v 29

f Gideon was humble here when called to deliver Israel, but later he became exalted and failed God (v 15 with 8: 22--28)

g 6th prophecy in Judg. (6:16, fulfilled, 7:1-25). Next, 7:7

h 4 signs of God to Gideon (v 17): 21;

1 Miraculous consumption of food (v

2 Dew on the fleece only and not on the floor where the fleece lay (v 37-38)

3 Dew on the floor but not on the fleece (v 39-40)

4 Dream ofbarleycakefallingin the midst of Midian (7:9-15)

i As in the case of Abraham, God waited until the meal was prepared, but unlike the experience with Abraham He did not eat of the food (v 18-21 withGen. 18:1-8)

j Estimated cost of meal for God:

A kid of die goats S20. 00

An ephahof flour (lbu.3pts.

or67pts. S 100) 6.70

Total 526.70

k The broth was poured out upon the meat and bread, thus soaking them (v 20).Then the Angel touched the soaked food and it was consumedby fire which miraculously came out of a rock (v 21). The fire was a token of Jehovah's acceptance (v 21;Gen.4:4; Lev, 9:'24; 1 Ki. 18:38)

1 It was an ancient superstition that if one saw Cod or an angel, he would die (V 22-23; 13:22; Gen. 32:30); but no man has ever died because of seeing God and no man ever will

m Here God assured all men that seeing Him would notbring death (v 23). The Angel departed bodily out of sight but continued to talk to Gideon (v 21-26)

n See note f, Gen. 8:20

o See 16 Jehovah titles, p. 52

p Ophrah , a city east of Jordan inManas-seh (V 11, 24; 8:27, 32; 9:5; Josh. 18: 23; 1 Sam. 13:17; 1 Chr. 4:14)

q Abiezrites (v 11, 24, 32), descendants of Abiezer (v 34; 8:2; Josh. 17:2) r 5 commands - true worship restored:

1 Take your father's second bullock of 7 years old (v 25)

2 Throw down the altar of Baal that your father set up

3 Cut down the grove by it

4 Build an altar unto Jehovah upon the top of the rock (v 26)

5 Offer the bullock upon the altar as a burnt sacrifice with the wood of the grove which you cut down

Failure of Asher (1:31) Asher failed to drive the Canaanites oittof 7 places (v31; Josh. 19:24-31): 1 Accho. sand-heated. A town on the Syrian border a few miles nonh of Car-mel and on the north side of a broad bay. It was an important stronghold in

valour.

13 And Gid'e-on "said unto him. Oh my Lord, if the Lord be with us.f^'hy then is all this befallen us? and'^where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from E'gypt? but now the Lord hath forsaken us, and delivered us into the hands of the Mid'i-an-Ites.

Jl4"And the Lord looked upon him, and said. Go in this thy might, and thou shalt save Is'ra-el from the hand of the Mid'i-an-ites: 'have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Ig'ra-el? 'behold, my family is poor in Ma-nas'seh, and I am the least in my father's house.

5l6*And the Lord said tmto him. Surely I will be with thee, and thou shalt smite the Mid'i-an-ites as one man.

(2) Gideon convinced of God's personal appearance

17 And he said unto him, If now I have foimd grace in thy sights then shew me a'lsign that thou taUcest with me. {18 Depart not hence, I pray tiiee,

until I come xmto thee, and bring forth my present, and set it before thee. And he said, I will tarry 'until thou come again.

19 *' And Gid'e-on went in, and made ready a 'kid, and unleavened cakes of an ephah of flour; the flesh he put in a basket, and he put the broth in a pot, and brought it out unto hun under the oak, and presented it.

■20 And the angel of God said imto him. Take the flesh and the unleavened cakes, and lay them upon this rock, and*pour out the broth. And he did so.

21 •" Jhen the angel of the Lord put forth the end of the staif that was in his hand, and touched the flesh and the im-leavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

(3) Gideon assured that one can see God and live (Gen.

32:30)

22 And when Gid'e-on perceived that he was an angel of the Lord, Gid'e-on said,'Alas, O Lord God! for because I have seen an angel of the Lord face to face.

■23 And the Lord said unto him. Peace be unto thee; fear not :"^ou shalt not die.

24 Then Gid'e-on "buUt an altar there tmto the Lord, and called it "Je-ho'vah-sha'lom: tmto this day it is yet in'^ph'rah of the"A'bi-ez'rites.

(4) Gideon obeys God; destroys Baalism and restores

true worship

525 •" And it came to pass the same night, that the Lord said imto him, 'Take thy father's

young bullock, even the second buOock^of seven years old, and throw down the altar of Ea'al that*thy father hath, and cut down the'igrove that is by it: •26 And build an altar imto the Lord thy God<'upon the top of this rock,'in the ordered place, and take the /second bullock, and offer a burnt sacrifice with the*wood of the grove which thou shalt cut down.

27 Then Gid'e-on took ten men of his servants, and did as the Lord had said unto him: and so it was, "because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

(5) Gideon protected from idolaters by his father

28 •" And when the men of the city arose early in the morning, behold, the altar of Ba'al was cast down, and the 'grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, 'Who hath done this

I thing? And when they enquired and asked, they said, Gid'e-on the'son of Jo'ash hath done this thing.

30 Then the men of the city said unto Jo'ash, Bring out thy son, that he may die: because he hath cast down the altar of Ba'al, and because he hath cut down the'grove that was by it.

31 And Jo'ash said unto all that stood against himCWtll ye plead for Ba'al? will ye save him? he that will plead for

i him, "let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

32 Therefore on that day he called °him Je-riib'ba-al, saying, Let Baal plead against j him, because he hath thrown down his altar.

(6) Mobilization of Israel

i 33 *^Then all the Mid'i-an-' Ites and the Am'a-lek-ites and I the children of the east were I gathered together, and went ■ over, and pitched in the valley of Jez're-el.

34 But the Spirit of the Lord came ^upon Gid'e-on, and he blew a trumpet; and A'bi-e'zer was"gathered after him.

35 And he sent messengers throughout all Ma-nas'seh; who also was gathered after him: and he sent messengers unto Ash'er, and unto Zgb'u-lun, and tmto Naph'ta-Ii; and they came up to meet them.

(7) Two miracle signs to confirm God's promise

36 •" And Gid'c-on said unto God, If thou wilt save I§'ra-el by mine hand, as thou hast said,

37 Behold,'I will put a fleece ol wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Is'ra-el by mine

the times of Egypt, Assyria, Babylon, Medo-Persla,Greece,Rome, and Syria, but is mentioned only this once in Scripture, asbeingtoo strong for Ashci to overcome (v 31). Duringthe Christian era it was a center of struggle between the Crusaders and Saracens and

Continued, column i ^

ted to Asher, but not occupied by them (V 31). Called Aphek, strength (Josh. 12:18; 13:4; 19:30; 1 Sam. 4:1; 29:1; 1 Ki. 20:26, 30; 2 Ki. 13:17). See note p. Josh. 12:18

7 Rehob, broad.A town in Asher given to tEeLevites(v31;Josh.l9:28-30;21: 31; 2 Sam. 10:8; 1 Chr. 6:75). Called Beth-rehob (18:28; 2 Sam. 10:6)

a Here abuUock was considered young at 7 yean old,so the estimated price of $325. 00 allowed for a youngbullock in figuring costs of sacrifices seems reasonable and moderate (v 25). It is a coincidence that the bullock was as old as the number of years Israel spent in bondage to the Midianites (6:1) b Itwastotheshameoflsrael that an important man like Joash, head of one of the chief families of Manasseh - the Abiezrites (v 24, 29-32), should become an idolater, build an altar to Baal, and forget Jehovah(v 25). It was also a shame that a man should be afraid to interfere with Baal worship and establish true worship to Jehovah in the daytime, in the nation of Iiael as in V 27. This shows how far the people had gone into apostasy. All worship of Baal was a direct transgression of the law of Israel, and all such worshippers were supposed to be put to death, and the city aUowingthe worship was supposed to be torn down (Dt. 13)

c Heb. asherah, a wooden image of A St arte, something like a totem pole set up by the image of BaaU See p. 106 for note on Asherah

d This no doubt refers to the mountain upon which the stronghold was made (V26)

e Upon the ordered place

f The second bullock was evidently the one not dedicated to Baal like the first one belonging to his father and being fattened for sacrifice to this idol god

g Wood of the asherah, the wooden idol of the goddess Astarte. This was to be used in offering the bullock as a burnt sacrifice (v 26)

h More than anything else he may have feared the turmoil such action would have caused in the day-time, so he chose the night when the city was asleep (v 27)

i The asherah of note c, above

j Question 18. Next, v 31

k Joash of the house of the Abiezrites was the father of Gideon (v 24, 2^. The altar of Baal was located on his land; he therefore had the right to take a stand against B aal to save his son (v 31)

1 See note c, above m Questions 19-20. Next, 8:1

n It seems from this that Joash was the chief man of the house of Abiezrites, and so he could give such an order (v 31)

o Called Gideon Jerubbaal, meaning let Baal plead (y32; 7:1;8:29, 35; 9:1-5, 16.19.24.28.5T).Cailed Jerubbesheth -he will contend against confusion or shame, thus changing baal, lord, into bosheih. confusion or Ignominy (2 Sam.11:21) p. 238

p See 15 examples of Spirit being" laon ,"

q 5 compa nies mobilized in Israel:

1 The Abiezrites (v '24, 34)

2 Manasseh (v 35)

3 Asher

4 Zebulun

5 NaphtaU

See 4 signs to Gideon (note h, v

17)

. Cont. from column 2 at one time was taken at the expense of 100,000Crusaders and held for 100 years. It was the last so-called Christian stronghold in Palestine in 1291 A.D. Since then it has undergone many sieges by the Egyptians,French,English, and Turks. It is now the modern city of Acre in Israel

2 Zidon. fishing.Alsocalled Sidon - a city of Phoenicia (note v. Josh. 11:8)

3 Ahlab , fat or fruitful. An unknown town allotted to Asher (v 31)

4 Achzib , lying or disappointing. It was 9 miles north of Accho,and a suong place and hard to conquer by a people who had no fleet.The Phoenician cities helped one another in case of anack. Tyre and Zidon became very powerful and rich, more so than Accho.Achzib is now known as Ez-Zib; it appears in Assyrian inscriptions as Aksibi

5 Helbah , an unknovv-n town assigned toAsherbut not occupied by them(v 31)

6 Aphik ,another unknown town allot-

JUDGES 7 Gidtvn't trtttttl Ihret hundred

Gideon by strategy defeats the Mtdiamtes

m

J C'lJeoo had alicaJy had oa« divine niJDifestdtion (V !"- i >: .^.w ■_ .--j foi two niote '. . >a

which would be !:.;^;^v ^^u> ^v.iv^ ^ od (V 37-40), .sec note h. v 17 3J)

b JcfubbjAl woi oldcou's oew ninic (6: c Haiod mcani uentilinA. I here the aniiy of c.ideoo c '^w-,,. i .. . .,j ueinbliaglo vie i-

UCJ. An' ■'■■■<<■■ ^, ,.,^ , ^a

who wc: :locuil< fof

n\ulDCiiv^v v^ <J rhe visible onJ S ■cocc o( )e-

bovd h, a $ ihc Jtyc. .... .v^ord of 6:11-

21 bad gooe oui lif sitOn. but lie wji still talkiDij to ciidco' ' •— -'ng allprepuauoQt for b 1)

e The Lord s.i'- ">■■ -".-^ ^- ,^... op-preuedand eople and knew

that if He aL^-. ^ .•- .uOO v ■ • • •■ -ht the Midianitcsihey would: r-

soaal victory and rob Him v: ^^i; uje Mim. Realidu^ the people would noc recofiaize Him ^ the One giving the victory by Hit mighty power. He instructed Gideon to thin out his army by anoouncing that all who were fearful or afraid should return home. This cut the number down to 10, 000 - the nuni -bcr Barak had. as in chs. 5-6. The arniy was yet too big so these were told to come down to drink. A U who did not lap i^ water like a dog. in getuog a drink, were to go home (v 2-5) f This indicates that God had something to do with the decision of those who were to go by putting it into their hearts to lap up water like a dog instead of kneeling down to dnnk (v 4-5). The number that lapped, bringing water to their mouths in their hands were 300 men. The others bowed down oa their knees and sucked the water up (v 6). God promised Gideon that through the 300 He would defeat the multitudes of the enemy; and so, he sent the ottien home (V 7), 31,700 of the original 32, 000 who bad gathered at the calL To the tutixal man this would seem fooli* - something to make a victory impossible; but withGod all things are possible. The Christian believer today is told that all things are possible and nothing shall be impossible for him who has faith (Sit. 17:20: 21:22; Mk, 9:23:ll:22-'24:Jn. 14:12-15t 15:7,16; 16:23-26). In Gideon's time God had in mind to perform another miracle -a iKw kind for ffis people, and it would go down in a book of records He was making. It would be among the mighty deeds performed by God to prove to men in all ages that there is nothing impossible with Him and those who will co-operate with Him g 7th prophecy in Judg. (7:7, fulfilled.

f

7:16^5). Next, v

h No man will ever know what the 31,700 men thought of such seemingly foolish acuon - retaining only 300 men to fight such a multitude; neither will it be known what the 300 thought who were left to fight alone. Cod had made a promise that 100 would be able to put 10,000 to flight (Lev. 26:8): and there is areferencctoooecbasing 1.000 and two men pumng 10,000 to flight, in Dt. 32:30.Onthisbasis(ajinDt.)Gideon's 300 could have defeated 300, 000 to 1,500.000 warnort.TheMldianitet had an army of 135, 000 (8:10)

i The 300 ate called the people . They took food for a day or so and went about making further preparation. The 9,700 of the second test went home (v S)

Appearance of God (2:1)

This angel was a member of theCod-hcad as proved by Hts use of the personal pronouns and the divine authority exercised:

7 statemenu of the Angel:

1 I inadeyoutogoupoutof Egypt<vl)

2 1 have brought you into the land

hand, M tbou hast Mid. M And*it was so: (or b« roM

up eartjr on the morrow, aod thrust the •^

wtinjced I fleece, a I 39 And God. L«l .. hot acatiut

speak but this unce: let me prove. I pray thee, but this with '*'- '^—.—• li-t if be

mc.

•hrr, and ot the

. A4ier. vaid unto I- anjter be and 1 will

et

40 Ai.^ w<... UuLsv that night: for it was dry upon the fleece only, and there was dew oo all the (round.

CHAPTER 7

218

(8) Gideon'* band of 300 men

THEN '•J*-riSb'ba-il. who ii uid e-on. and all the people that were with him. rose up early, and pitched beside the well ofUflrod: so that the host of the Mid i-an-ites were on the north side of them, by the hill of M • ' n the valley. ■ 2 And ti:^ said unto

Gld'e-on.'l'nf people that are with thee are too many for me to give the Mid 1-an-ites into their hands, lest 1$ ra-el vaunt themselves against me. saying.

Mine ovrn hand hath saved me. •3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount 6ll'e-id. And there returned of the people twenr>' and two thousand; and there remained ten thousand.

l4 And t^ hOftD $ftid unto Gld e-on. The people are yet too many: bring them down unto the water, and'I will try them for thee there: and it shall be. that of whom I say imto thee. This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee. This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto 6ld'e-on, Every one that lappeth of the water with his tonKue. as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putlmg their band to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

17 'And ihe Loud said unto 6id e-on. By the three hundred men that lapped will I save you, and dehver the Mid i-an-ites into thine hand: and^let all the other people go every man unto his place./

8 So'th^ people took victuals in their hand, and thrir trumpets: and he sent all the rest <>t l$'ra-el every man unto his tent, and retained those three hundred men: and the host of Mid I-an was beneath hun in the valley.

(S) Fourth: aign of victory (Sre note h, 6:17)

5» • K^nd it came to pass*the same mKht, that {Jbf LuHD SAi'J unto hun. Arise, get thee down unto the host; for I have delivered It mto thine hand.» • 10 But 'if thou fear to go down, go thou with'Phu'rah thy ser^'ant down to the host:

11 And thou shalt hear what ihey say; and afterward shall ihme hands be strenKthened to go down unto the host. Then went he down with Phii rah his servant unto the outside of the armed men that were in the host.

12 And the Mid'i-an-ites and the Am'a-l^k-ites and all the children of the east lay along in the valley'like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

*13 'And when 6id'e-on was come, behold there was a man that told g dr^^m unto his fellow, and said. Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Mid i-an, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. 14 And his fellow answered and said, This i5 nothing else save the sword of Gid'e-on the son of J6'4sh, a man of I5 ra-el: for into his hand hath God delivered Mid i-an, and all the host.

•15 • And it was so, yhen fiide-on heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of I5 ra-el, and said, Arise; for the Lord hath delivered into your hand the host of Mldi-an.

(10) Miraculous victory

16 And^he divided the three hundred men info three companies, and he put a trumpet in every man's band, with empty pitchers, and 'lamps within the pitchers. •17 And he said unto them. Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

•18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say. The sword of the LoRiJ, and of (^ide-on.

19 « So Cid e-on, and the hundred men that were with him, came unto the outside of the camp in the beginning of the 'middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their bands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried. The sword of the Loan, and of Cld'e-«n.

which I sware unto yoiv fathers

3 1 said. I will never break My covenant with ^u

4 AndO » ikcany league with aisland (V 2) and

& You shall throw down their altarc

Continued.column 3

7:9-ll,fuJflUed,

Cont. from column 2

but you have not obeyed My voice. Why have you done thls^

6 I alio said, I will not drive them out from before you, but they shall be at ihorm in your sides, and

7 rhcit gods shall be a snare unto you

a 8th pru : 713^1

3 predictions to Gldooo:

1 1 have delivered the host of the Mldianites into your hand (v9)

2 You will hear what they say (v 11)

3 After this you will be strengthened with boldness to go down to the ho»

b The same night that the rest of the 32, 000 were sent home (v 8)

c Gideon was commanded to get down to the host that very night without delay and the host would be delivered into Ids hand (v 9)

d PerhapsGldcon was a little fearful yet. after 3 dgns of success, so the Lord coo-descended to sue ngihcn hi rn further in his unheard-of undertaking. God is always merciful and understanding^iot wanting any man to go beyond his own ability in doing tilings for Him. Seeing that another signtoGideon would provide adequate confidence for his mission, God told lum what to do fisther for confirmation (v 10-15)

e Phurah. Only here (v 10-11)

f Enemiescompared to 2 tilings in num-

1 Like grasshoppers (v 12) ber

2 Like sand of the sea. Such a number IS impossible to estimate.Their camels also were without number, ot hard to estimate

g 9th prophecy in Judg. (7:13-15, ful-fiUed. V 16-25). Next. 8:7 3 predictions by 3 men:

1 In dream: A cake of barley bread tumbled into the host of Midi an, came into a tent, smote it, and overturned it so that it lay along (v 13)

2 In interpretation: This is nothing else save the sword of Gideon the son of Joash, a man of Israel, for God has delivered Midian and all the host into his hands (v 14). This was full proof that God had inspired both the dream and the interpretation. All Gideon neededtodo wasto apply it to himself and God's plan for the defeat of the Midianites

3 In application: .-Vrise, for the Lord has delivered the host of Midian into your hand (v 15)

h Never in history was there a more seemingly foolish plan of battle. God evidently gave Gideon these instructions and he was simply carrying them out to the letter, being content after 4 signs that God was the One to give the victory. He could t»w leave the maner up to Him. The plan was very simple (V 16-18): panics

1 Dividing the 300 men into 3 com-

2 Putting a trumpet in the hand of every man, with an empty pitcher, and a lamp burning within the pitcher

3 Surrounding the camp of the enemy and doing exactly as the leader did. When he blew the trumpet all should do so.breaking the pitchers,holding the lamps in their left hands, andthen crying: "The sword of the Lord and of Gideon" (V 17-20)

Imagine 301 trumpets (counting Gideon's) sounding loud all at once whenthe whole campof the enemy was asleep, then seeing301 lamps burning all around the camp, and hearing the breaking of pitchers and 301 loud voices crying, "The sword of the Lord, andofGiJeon." Thiswouldbe startling in itself without the added confusion produced supematurally by the Lord. The Midianites, believing that a huge army had suddenly made an attack, fled in all direcuons

i These lamps were torches,which would smoulder in a jar or pitcher, andburst into flame when taken out and waved

J The oldJewisli watches or divisions of tlie night were 3 in number of 4 hours each (V 19; Ex. 14:24; 1 barn. 11:11; P$.63:6; 90:4; 119:148: Lam. 2:19).In the days when the Romans controlled Judca their division which numbered 4 watches of 3 hours each was recognized 0>1t. 14:25; Mk. 13:35). See Watch in Index

JUDGES 7, 8

Gideon pursues the kings of Midian

a Every man simply stood blowing a trumpet, waving a torch, and crying, "The sword of the Lord, and of Gideon" (y 19-21). The enemy ran, cried, and fled like a great invisible foe was after them, and so it was, for the invisible God was causing the unusual confusion among them (v 21). Everyman's sword was against his fellow until multitudes died in the camp and others ran away (v 22). This confusion was similar to what it will be at the future battle of Armageddon (Ezek.38:21;Zech.l4:13)

b Beth-shittah . house of the acacia. Per-haps a place called Shuttah in the valley of Jezreel. Both this place and Zererath are not definitely identified (v 22), unless Zererath is the same as Zanhan (1 Ki.7:46: 2 Chr.4:17).Cailed Zaretan (Josh. 3:16), and Z art an ah (1 Ki. 4:12)

0 Abel-meholah. meadow of dancing. The tract ofland from the Jordan westward and south of Beth-shean in the territory of Issachar or west Manasseh where Elisha was born (v 22; 1 Ki. 4: 12; 19:16)

d Tabbath , a n unknown place further down the Jordan valley and mentioned only here (v 22)

e Men of Israel from:

1 Naphtali

2 Asher

3 Manasseh and

4 Ephraim pursued the Midianites and cut them off (v 23-25)

f Beth-barah ,house of the ford; only here but called Beth-abara(v 24; Jn. 1:28). A place near the fords of Jordan where it could be crossed certain times of the year when the river was not flooded.lt wasthe place where Israel crossed dur-ingthe flooded season - located a few miles from Jericho 0osh. 3:15-17)

g Oreb and Zeeb were famous princes in Midian, and their defeat was a great victory for Israel (v25; 8:3; Ps. 83:11; Isa. 10:26). Their names mean raven and wolf and remind us of names cho-sen by the American Indians

h Gideon was the recognized leader of this great victory (v 25; 8:1-32)

i The men of Ephraim being offended because they had not been called to help in the battle, chided with Gideon. He had wisdom enough to pacify them by reminding them of their accomplishment in the capture of two of the greatest princes of the Midianites (v 1-3)

j Questions 21-24. Next, v6

k Gideon bragged on the men of Ephraim and praised them for doing more than he, himself had done, using a quaint illustration of how the mere gleanings of the grapes of Ephraim were better than the whole crop of the children of Abiezer (v 2).Such an answer generally pacifies the anger of those who find fault or criticize (v 3)

1 Not one of the 300 men was lost in the confusion of battle, whereas many thousands died in the enemy's ranks by the hands of their fellows. Coming to Succoth and being faint, the 300 who had helped Gideon in the pursuit of the kings of Midian, asked for bread, but were turned down (v 4-6). For this violation of hospitality and for not cooperating with Israel in the fight against enemies, Gideon vowed to chasten the men with thorns of the wilderness, on his return (v 7)

m Question 25. Next, v 15 n lOdi prophecy in Judg. (8:7. fulfilled,

V 16). Next, V 9 o Expressing faith in final victory even

though they had to proceed, faint and

weary without food (v 7)

Judah's failure (1:19)

This reads as if Jehovah could not defeat the inhabitants of the valley because they had chariots of iron, but this was not so because:

1 The firstpartofv 19, "AndtheLord was withjudah" should end v 18, showing the reason for the success in con-

21 And"they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to *Beth-shit'tah in Zer'e-rSth, and to the border ofA'bel-me-ho'lah, unto"Tab'-bath.

23 And the 'men of I§'ra-el gathered themselves together out of Naph'ta-li, and out of Ash'er, and out of all Ma-nas'-seh, and pursued after the Mid'i-an-ites.

•24 And Gid'e-on sent messengers throughout all mount E'phra-im, saying. Come down against the Mid'i-an-ites, and take before them the waters unto/Beth-ba'rah and Jor'dan. Then all the men of E'phra-im gathered themselves together, and took the waters unto Beth-ba'rah and Jor'dan.

25 And they took two princes of the Mid i-an-ites, 6'reb and Ze'eb; and they slew 6'reb upon the rock *6 reb, and Ze'eb they slew at the winepress of Ze'eb, and pursued Mid'i-an, and brought the heads of 6'reb and Ze'eb *to Gid'e-on on the other side Jor'dan.

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CHAPTER 8

(11) Second civil strife (20: 1; 2Ki. 25:25,refs.)

AND the 'men of E'phra-im • said unto him, 'Why hast thou served us thus, that thou calJedst us not, when thou wentest to fight with the Mid'i-an-ites? And they did chide with him sharply.

2 And he said unto them. What have I done now in comparison of you? Is not *the gleaning of the grapes of E'phra-im better than the vintage of A'bi-e'zer?

3 God hath delivered into your hands the princes of Mid'i-an, 6'reb and Ze'eb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

(12) Victory completed: judgment on Succoth

4 \ And Gid'e-on came to Jor'dan, and passed over, he, and 'the three hundred men that were with him, faint, yet pursuing them.

•5 And he said unto the men of SUc'coth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Ze'bah and Zal-miin'nd, kings of Mid'i-an. 6 ^ And the princes of Siic'-coth said, "'Are the hands of Ze'bah and Zal-miin'na now in thine hand, that we should give bread unto thine army? *7 And Gid'e-on said, "Therefore "when the Lord hath delivered Ze'bah and Zal-mun'ni into mine hand, then I will tear your flesh with the thorns

quering the 8 cities of V 4-18. The remainder of V 19 refers to another time when Judah failed God and therefore He withdrew His support in the effort to drive the Canaanites out of the vaUey. IfGod had been withjudah in this effort they would have been victorious as in

Continued, column 4

of the wilderness and with briers.

8 i And'he went up thence to Pe-nu'el, and spake unto them likewise: and the men of Pe-nii'el answered him as the men of Suc'coth had answered him. ♦9 "And he spake also unto the men of Pe-nu'el, saying. When I come again in peace, I will break down this tower.

10 •; Now Ze'bah and Zal-miin'ni were in'^Kar'kor, and their hosts with them, </about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

11 " And Gid'e-on went up by the way of them that dwelt in tents on the east of No'bah and J6g'be-hah, and smote the host: for the host was secure.

12 And when Ze'bah and Zal-miin'na fled, he pursued after them, and took the two kings of Mid'i-an, Ze'bah and Zal-mun'ni, and discomfited all the host.

13 «; And Gid'e-on the son of Jo'ash'retumed from battle before the sun was up,

14 And caught a young man of the men of Suc'coth, and enquired of him: and he described unto him the princes ot Suc'coth, and the elders thereof, even ^threescore and seventeen men.

15 And he came unto the men of Suc'coth, and said, Behold Ze'bah and Zal-mun'na, with whom ye did upbraid me, saying, ^Are the hands of Ze'bah

and Zal-mun'na now in thine hand, that we should give bread unto thy men that are weary?

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Suc'coth.

17 And %e beat down the tower of Pe-nu'el, and slew the men of the city.

18 •i'Then said he unto Ze'bah and Zal-miin'n4, 'What manner of men were they whom ye slew at Ta'bor? And they answered. As thou art, so were they", each one resembled the children of a king.

19 And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you.

20 And he said unto *Je'ther his firstborn. Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth.

21 Then Ze'bah and Zal-mun'n4 said. Rise thou, and fall upon us: for as the man IS, so is his strength. And Gid'e-on arose, and slew Ze'bah and Zal-mun-ni, and took away the'ornaments that were on their camels' necks.

(13) Gideon's rule and ruin

22 Tl Then the men of l§'ra-el said"\into Gid'e-on, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Mid'i-an.

of the vale, because Rechab dissuaded them. " Jonathan ben Uzziel, "they extirpated the inhabitants of the mountains; but afterwards, when they sinned , they were not able to extirpate the in-habitants of the plain country, because they had chariots of iron," When they sinned they were left to their own strength

a From Succoth Gideon and his 300 men went to Penuel and asked for food. Again they were refused, so Gideon vowed to destroy the lower on his return (V 8-9) vl7).Nexi,9:8

b 11th prophecy in Judg. (8:9. fulfilled, c Karkor , rest. An unknown place east of Jordan, It could have been merely a resting place for theMidianite army at this time, not necessarily a regularly inhabited place (v 10)

d Aboutl5,000ofl35,000menwere left after the battle on the west of Jordan was over. It was to conquer these that the small, invincible army of Gideon's 300 went to battle on the east side of Jordan (v 10). Gideon, as before, attacked at night and these Midianites were also completely defeated and the kings, Zebah and Zalmunna, were captured (v 11-12)

e Gideon and his small army returned from defeating the 15, 000 before the sun was 155 (v 13), They caught a young man of Succoth and inquired of him regarding the elders whom Gideon declared he would repay with thorns and briars when he returned (v 7, 14-16)

f The eldership of Succoth was made up of 77 men (vl4).These Gideon whipped with thorns and briars, teaching them a lesson in hospitality (v 15)

g Question 26. Next, v 18

h Gideon then went to Penuel, the second place that had refused food, beating down the tower and kilUngthe men of the city as he had said he would (v 8-9. 17)

i After showing Succoth and Penuel his prize captives, the 2 kings of Midian, Gideon asked them whom they had slain at Tabor. Finding out that these kings had killed his own brothers, he then passed sentence upon both to be killed (V 18-19)

j Question 27. Next, 9:2

k Here it seems that at least one of his own sons was a member of the 300 that followed Gideon. If not, then the questioning of the kings took place, no doubt after the anival home.This could have been the case, since the young man was afraid to kill them due to his youth and inexperience (v 20). The kings then requested Gideon to slay them; and he did (v 21)

1 Heb. saharon , a round pendant for the neck; ornament - a necklace or chain (v 21, 26). Trans, round tires like the moon (lsa.3:18).Here they were chains around the necks of camels.Ordinarily, on such chains there would be gold ornaments shaped like the moon,either full or crescent, made to honor the moon-faced goddess Astarte and recognizing protection by her power. Arabs are fond of such ornaments for their camels; and the poor are said to use crescents made of shells and sewed on a band of leather or cloth m Gideon was now approached by the men of Israel who wanted him to reign over them, even to the 3rd generation (V 22)

Cont. from column 2

the conquests of v 4-18

2 Some codices read in v 19. did not instead of couldnot. thus revealing that Judah failed because they were afraid of the iron chariots in the lowlands, having only soldiers on foot. It shows distrust and lack of simple and firm reliance upon God and His promises, the only grounds for success. The other verses in this chapter expressing failure read did not or neither did, proving v 19 to mean did not (v 21, 27, 28, 29, 30, 31, 33)

3 Various translations make the verse clearer. Rotherham , "took po ssession of the hill country - but did not possess the inhabitnats of the vale," not because God was powerless,but because they did not put forth the proper effort. The Septuagint, "he (Judah) tookpos-session of the mountain, for they were not enabled to drive out the inhabitants

JUDGES 8. 9

Ctdron i/ays Ih0 MUmntl* kinjt

Jotham's parahtt

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con, p. 290 (V ^3)

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J ice 6 rewatvb to v..iJcou. p. M2

c Heb. nezem, arln>; !<">>-■ "^h; and ears a jewel (v24-JC; J. 30, 47;

J5:4; tx, 32:2-3; ^j >iim. 3l:50j

Job 42:11; Pr. -26:12: Isa. 3:20: Eiek. 16:12: Mos. 2:13)

f This parentheDcal remark nlwi the difficulty of c-cn. 37:25.28. 36: 39k I. Ishmael and MiJian were half-brothers, sons of Abraham b/ I' . i. 16) andKeturah(Oen. 25). \ ite$ were called Ishmac'.- ot all htniKiolites were callc .te$

K 1,700 shekels of Rold j : .>. x.>\< i/2 of our money would be $16,481. 50

h Besides these earrings there were many ornaments, pendants of (? old,chains of gold, and purple garments that the kings of Midian had worn (v 26)

I Here we have the rxjiuenable blot on the life of Gideon. His cove lousness for the gold of the prey wa< no doubt related to his plan to make the ephod (» 24-26). Perhaps the priests were lax in restonng the true worship of Cod and Gideon really intended to help the cause along as a good judge in IsraeU The ephod Mojcs made may have been worn out and destroyed by now, GldeoQ could have meant well, but what be did became a snare to himself, his own house and the nation - the ephod became an obejct of wonhip to Israel (v 27).Micahmade anottierephod{17:5). See notes on Ex. 23:2-43

j After this complete defeat of Midian they dared not anack Israel again, and the land had rest for 40 yean dunng the days that Gideon was judge (v 23)

k Gideon ued with Ahab in the numberof sons - 70 each (v 30 with 2 Ki. 10:1-8). Which one had the most wives is not known

1 The old story was again repeated-- as soon as the judge died Israel turned again from Jehovah to serve other gods and experienced another period of oppression by enemies whom God permitted to defeat the nation in order to bring them back to Himself (v 33). See notes c-z. 2:1-14; a-s, 2:14-3:2

m This is to be taken in a literal sense, for many immoral rites were pracnced in the idol worship of that day. See Bible facts about false gods, p. 116

n Baal-benth. lord of the covenant: the same as Jupiter and Mercury amongtl>e Romans and Greeks. He was the god that was supposed to preside over compacts, covenants, and leagues. Many Israelites accepted him as their god in the new apostasy (v 33), We have no dcscnptionof Baal-benth but wc know that a temple was built for him in Sliechem(9:46). Itis supposed that the worship was an imitation of Jclvovah-woTship wlUi Baal substituted for]c-liovah

o 4 sins of Igael:

1 Went whorinvt after Baalim (v 33)

2 Made Daal-berith their god

3 Hemembctednot Jehovah who had delivered them (v J4)

4 Showed no kindness to the house of Gideon, or Jcrubbaal (v 35)

P Abimclech. father of a king: he was-the son of' .idcon tlirouuh a concubi ne living at .shcchem (8:31). He was one I of 3menby tliisnatnc (v l;t.en. 20

and 26: 1 Sam. 21:10-:-: I: 1 Chr, 18 and 24). He aspired kln^;ihip -ifter the death I of Gideon, and did rule < yi-.irt (v 22) I after killinvi<..ideotr^ ccpt Jotluiii (v 5-6). his mother's people i ., .;iiJ ,

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Ish ; _ . .:cs.)

25 And they answrrcd. We will willingly jive thtm. And they spread a garment, and did cast therein every man the earrinRs of his prey.

26 And the weight of the golden earrings that he requested was a 'thousuid and seven hundred shekels of gold; *be-side ornaments, and collars, and purple raiment that was on the kings of Mid i-an. and beside the chains that were about their camels' necks.

27 And Cld'e-on 'made an ephod thereof, and put it in his city, even in oph rah: and all Is'ra-el went thither a whoring aiFter it: which thing became a snare unto Old e-on, and to his house.

28 * Thus was Mid i-an subdued before the children of I5 -ra-el, so that they lifted up their heads'no more. And the country was in quietness forty years in the days of Old e-on.

29 • And J*-rub ba-ai the son of J6 Ssh went and dwelt in his own house.

30 And 6id'e-on had *three-score andtensonsofhis body begotten: for he had many wives.

31 And his concubine that was in Shechem, she also bare him a son i-bim'e-16ch.

12 Sixth apostasy

irm.'Whether u »>efter for .. . ,, „. , iu.»rithrr that all the sons of rule over J*-rOh ba-.ll. which are three-rule over 1 score and ton p«TSons. reign I over you. or that one reign over you? rvmemluT al.io that 1 am your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shf chem all these words: and their hearts inclined to follow A-bim e-lfch; for they said. He is our brother.

4 And they gave him "^threescore and ten pieces of silver out of thcOiouse of B4'al-bfe'-rith, wherewith A-bime-lfch hired 'vain and light persons which followed him.

5 And he went unto his father's house at Oph rah, 'and slew his brethren the sons of Jf'-rub ba-al, feeing'threescore and ten persons, upon one stone: notwithstanding yet J6'-tham the youngest son of J6-rub ba-dl was left; for he hid himself.

6 And all the men of She'-chem gathered together, and all the *house of Mil'lfi, and went, and 'made A-bim'e-l&ch king, by the plain of the'pillar

that was in Shechem.

(2) Prophetic parable of Jotham

•7 • And when they told if to Jd'tham,*he went and stood in the top of mount G6r'i-zim, and lifted up his voice, and cried, and said unto them. Hearken unto me, ye men of Shechem, that God Diay hearken unto you. *8'The^trees'*went forth on a

3..C a.ovy uojc ...lu """ ^° anoint a king over whose^namThTcane'dlthem: and they said unto-Ue

olive tree. Reign thou over us.

9 But the olive tree said unto them,"Should I leave my fatness, wherewith by me they honour'God and man, and go to be promoted over the trees?

10 And the trees said to the fig tree. Come thou, and reign over us.

11 But the fig tree said unto them, 'Should I forsake 'my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine. Come thou, and reign over us.

13 And the vine said unto them,'Should I leave my wine, which'cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the'bramble. Come thou, and reign over us.

15 And the bramble said unto the trees. If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of L£b'a-non.

32 * And Old e-on the son of ' j4'Ash died in a good old age. ' and was buried in the sepulchre 1 of J6 Ash his father, in Oph'rah j of the A'bi-iz rites.

33 And it came to pass, as soon as Gid'e-on was dead, that the children of Is ra-el'turned again, and went cTwhoring after Ed al-im, and made'^4 al-b6 -

rith their god.

34 And the children of Igra-el remembered not the Lord their God, who had delivered i them out of the hands of all > their enemies on every side:

35"Neither shewed they kindness to the house of Ji-riib'- ' ba-il.name/|/,('.id e-on. accord- I ing to all the goodness which he had shewed unto Is'ra-el.

220 CHAPTER 9

13 Abimelech, 7th judge: 3 year8(9:22). (1) Conspiracy of Abimelech; 3rd civil strife (2 Ki. 25;25. refs.)

AND'A-bim e-l6ch the son of > Je-riib ba-Al went to Sh6 -chem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

•2 Speak, I pray you, in the ears of all the men of Shi-

(J) Jotham applies the par-.ible to the men of Shechem

16'T^ow therefore.'if ye have done truly and sincerely, in that ye have made A-bim e-I^ch king, and if ye have dealt well with J£-rub ba-Al and his hoiue. and have done unto him

w Sec Jioiham '> interpretation, p. 294 X 4_-.. ' ■■ ■ ■

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to kill the 70 soii^ u: . Hmzse

evil men became Ai S fol-

lowers and slew aIlbutjon.u.:. (v 4-o), leaving no rivalry from thai sourcc.rhe people of sliechei:i then made Abimelech king. He reigned 3 years before being fatally wounded by a woman (v C. 22, W) c If tlie pieces of silver were shekels the 70 would be worth j44. 30 in our money, counting G4i; to a slickel. What a cheap price on human life - 64^ a murder! d Baal-benthliad a temple made by tie Shechcmiies where he was worshipped as the uue God instead of Jehovah. Of-fcrings were brought to him instead of Jehovalu it was from the treasury of this false god that Abimclech received money to slay the 70 sons of Gideon. Sec note n, 8:33 c Literally, worthless and dissolute men, or reckless fellows who lived on the public and had nothing to lose. Such was the foundation of the government of Abimelech.By cunning use of such people many revolutions have be e n started among men f Slew all of the 70 sons except Jotham whoescapedby hi ding him self (v 7-21). Histories of all nations are full of such murders to secure wealth or earthly thrones g See note k, 8:30

h The liouse of Millo must have been a fortified place near Shectiem: ot this could refer to a prominent man who had a fotufied castle in the dty, or even to the priests of the temple of Baal-benth, Wluiever it was the people of the house of Millo helped tlie men of shechem to make Abimelech king (v 6) i

This was the first anempi to establish a kingdom in Israel (v G). It was 283 years after Moses, and 247 years before Saul and the kingdom's establishment under him. bee list of judges and kings, p.60 J Thepillar madeofoakwas on a hillso that everyone could see the coronation of the new, self-exalted king in Israel (v6) k See o acts of Jotli am, p. 217 1 rJtli prophecy m Judt;. (9:8-20, ful-

filled, V 2:-S7). Next, 13:3 m See Hirst allegory in the Bible , p. 294 n Went forth in earnestness oFpuipose o The olive tree.wluch was the most useful andhelpfulof all the trees in Palestine, was too busy producing for God and man to rule (v 9). The fig tree, next in importance, was too busy producing good fruit to rule(v 11). 1 he vine also was too busy producing to rule (v 13). At last, the bramble that produced only briers was chosen (v 15) p QucsDon 29. Next, v 11 M Both God and man were honored by the olive tree, for its oil was used in the tabernacle worship (v 9; Ex.'27:20-21; Lev. '2:1; etc.) and in many other ways - in all offerings, in homes, and in all anointings of kings, propiicts. and priests r Ouestion 30. Next, v 13 $ .A full-ripe fig in its own climate has an undescnbable sweetness and u, no doubt, the sweetest of all fruits t Question 31. Next, v '28 u Like tlie oUve oil of v 9. wine was used extensively m the worship of tlie tabernacle, bcingoffercdwlUi all meat offerings and some others. It was the superstitious notion that when offered to false gods worshippers were cheered up by partaking of it V The bramble, the most useless to help Godorman,wav used only for hedges: and It Was dangerous to come near 11 -a fining symbol of an impious, cruel, opprcisivc king (v 15)

JUDGES 9

GaaPs conspiracy, fights with Abimelech

a 3 things Gideon should be honored for:

1 Fought for you (v 17)

2 Went far in risldnghis life for you

3 Delivered you out of the hand of Midian

b Jotham based his prophecy upon the fact of the sins of the Shechemites: If they have done right, let them rejoice: but if they have done wrong, then let Abimelech destroy the men of She-chem and the house of Millo who made him king, and let them destroy Abimelech (V 19-20)

c Beer was a station on the march of the Israelites from mount Horto the north ofAmon Wum. 21:16). This evidently was not the place Jotham fledto; he no doubt went to Beeroth near Jerusalem inthelandofBenjaminOosh. 9:17; 18: 25: 2 Sam. 4:2; Ezra 2:25; Neh.7:29)

d God allowed Abimelech to reign in Shechem for 3 years over Israel, then permitted an evil spirit to come between him and the men of Shechem, who dealt treacherously with him (v 22-23). Gaal was the one through whom the demon worked to stir up trouble between Shechemites and their king (V 26-41). See The spirit world. p. 632

e 2fold purpose of judgment:

1 That the punishment for killing the sons of Gideon might be upon Abimelech for plotting their deaths (v 24)

2 That the punishment for aiding Abimelech in carrying out his plan of murder might come upon the men of Shechem

f The men of Shechem, the very ones who had plotted with him to murder the sons of Gideon, and who helped him accomplish his crimes, were the first to turn against Abimelech in his downfall (v 25-57)

g 5 acts of jealousy by Shechemites:

1 Set liers in ambush to destroy Abimelech (v 25)

2 Robbed all that came by that way

3 Turned against Abimelech to accept and put their trust in another (v 26)

4 Plotted and promoted rebellion in themselves and others against Abimelech (v 27) 28-29)

5 Declared open war against him (v h Gaal , an otherwise unknown man, the

son of Ebed , another unknown person, who came to Shechem causing the men of that place to rebel against Abime-lech(v 26-29). From V 28 it seems that he was a Canaanite descended from Hamor, the father of the founder of Shechem (v 28 with Gen. 34, A few could have escaped the massacre of Gen.34). Gaal was defeatedby Abimelech (v 39-40) and chased out of Shechem by Zebul (v 41)

i 3 years makes a great difference in the loveof criminals. Now Abimelech was cursed by his associates in sin who had only 3 yearsbefore this made him chief murderer and king (v 6, 22, 27)

j Questions 32-35. Next, v 38

k Zebul, an officer of Abimelech and ruler of Shechem (v 28, 30). He was faithful to Abimelech, and worked for him on the inside of the city (v 30-41)

1 See Gen. 34 on Hamor and Shechem

m Cp. this with 2 Sam. 15:4

Carved images (3:19)

Heb. piciyl. Trans, carved images (2 Chr. 33:22; 34:3-4) and graven images (Dt. 7:5, 25; 12:3; 2 Ki. 17:41; 2 Clu. 33:19; 34:7; Ps. 78:58; Isa. 10:10; 21: 9; 30:22; 42:8; Jer. 8:19; 50:38; 51:47, 52; Hos. ll:2;Mic. l:7;5:13).Bythese many referenceswe know that the word should have been trans. carvedo r graven images instead of guanies in v 19 and 26. Evidently when Ehud came to the graven images near Gilgal he turned back from them to give the king of Moabhis so-called secret message, which proved to be a secret dagger thrust into his fat body, including the haft or handle (v 20-22). Ehud then shut and locked the doors of the summer

according to the deserving of his hands;

17 (For my father "bought for i you, and adventured his life far, and delivered you out of i the hand of Mid'i-an: '

18 And ye are risen up against I my father's house this day, and ; have slain his sons, threescore j and ten persons, upon one | stone, and have made A-bim'-e-lech, the son of his maidservant, king over the men of j She'chem, because he is your I brother;) I

19*If ye then have dealt truly and sincerely with Je-rub'ba-ai I and with his house this day,! then rejoice ye in A-bune-lech, and let him also rejoice in you:

20 But if not, let fire come out from A-bun'e-lech, and devour the men of She'chem, and the house of Mil'16; and let fire come out from the men of She'chem, and from the house of Mil'io, and devour A-bim'e-lech.

21 And Jo'tham ran away, j and fled, and went to'^e'er, and dwelt there, for fear of A-bim'e-lech his brother.

(4) Fourth civil strife:

A Plot against Abimelech

by Shechem

22 *'\ When A-bim'e-lech had reigned '^t hree years over !§'-ra-el,

23 'Then God sent an evil spirit between A-bim'e-Iech and the men of She'chem; and the men of She'chem dealt treacherously with A-bim'e-lech:

24'That the cruelty done to the threescore and ten sons of Je-nib'ba-ai might conie, and their blood be laid upon A-bim'e-lech their brother, which slew them; and upon the men of She'chem, which aided him in the killing of his brethren.

25 And/the men of She'chem set^liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told A-bim'e-lech.

26 And'-Ga'al the son of E'bed came with his brethren, and went over to She'chem: and the men of She'chem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and 'cursed A-bim'e-lech.

28 And Ga'al the son of E'bed said,/Who is A-bim'e-lech, and who is She'chem, that we should serve him? is not he the son of Je-riib'ba-al? *and Ze'bul his officer? serve the men of 'Ha'mor the father of She'chem: for why should we serve him?

29 And^would to God this I people were under my hand! i then would I remove A-bim'e-lech. And he said to A-bim'e-lech, Increase thine army, and come out.

B Plot against Shechem by

Abimelech in retaliation

30 •" And when Ze'bul the ruler of the city heard the words of Ga'al the son of E'bed,"his anger was kindled.

31 And he sent messengers unto A-bim'e-lech privily, saying. Behold, Ga'al the son of E'bed and his brethren be come to She'chem; and, behold, they fortify the city against thee.

32 *Now therefore up by night, thou and the people that is with thee, and lie in wait in the fielH:

33 And it shall be, that in the morning, as soon as the sim is up, thou shalt rise early, and set upon the city: and, behold, when'^he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.

34 f And A-bim'e-lech rose up, and all the people that were with him, by night, and they laid wait against She'chem in four companies.

35 An*^Ga'al the son of E'bed went out, and stood in the entering of the gate of the city: and A-bim'e-lech rose up, and the people that were with him, from lying in wait.

C Victory of Abimelech

36 And when Ga'al saw the people, he said to Ze'bul, Be hold, there come people down from the top of the mountains And Ze'bul said imto him. Thou seest the shadow of the

j mountains as if they were men.

37 And Ga'al spake again and said. See there come people down by the middle of the land, and another company come along by the'plain of Me-6n'e-

I nim.

38 Then said Ze'bul imto him, iWhere is now thy mouth,

wherewith thou saidst, Who IS A-bim'e-lech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Ga'al went out before the men of She'chem, and fought with A-bim'e-lech.

40 And A-bim'e-lech chased him, and he fled before him,

; and many were overthrown and I wounded, even unto the entering of the gate.

41 And A-bim'e-lech dwelt%t A-ru'mah: and'■Ze'bul thrust out Ga'al and his brethren, that they should not dwell in She'chem.

D Destruction of Shechem

42 And it came to pass'on the morrow, that the people went out into the field; and they told A-bim'e-lech.

43 And he took the people, and divided them into three i companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the citi'; and he rose up against them, and smote them.

44 And A-bim'e-16ch, and the company that was with him.

-r

parlor, leaving liini dead (v 23). The servants of king Eglon thought he was asleep so did not open the doors to in -vestigate for a long time which gave Ehud time to escape and call an army to fight Moab (v 24-27). Ehud immediately attacked Moab defeating this enemy and kilUng 10, 000 men. Then the land had rest for 80 years (v 27-30)

notliing in the original to t'nis effect, so it would be better trans, "she smote his head, then she struck and pierced his temples. " The idea is that she i;avc his head a heavy blow with the hammer, and he tried to rise but feU at her feet. She then drove the tent peg through his ten.pies into the ground 8 Reported his death to Barak (4:22)

a Provinglhathe was faithful to Abimelech (v 30). Where the king was is not stated,buthe wasoutof the city and it appears that he had been out for some time. He could have gone to recruit men to fight against those of Shechem, for when he came back he had an army with him (v 29). His officer inside the city sent word to Abimelech concerning what to do in attacking the city (v 30-41). A number were killed and wounded in the first battle, even up to the gates of Shechem, so that Zebul, the officer, became strong enough to cast Gaal and his brethren out (v 41). This did not destroy all the enemies of the king though, as is clear from the events of v 42-57 b The plan Zebul had for Abimelech stated: the king and his men were to marchbynight to reach Shechem and lie in wait in the field ready to fightby daylight(v 32-33).Abimelechdivided his forces into 4 companies ready to attack at the break of day (v 34) c Gaal and his brethren with the men of Shechem who had rebelled against the king in his absence (v 29-35) d Gaal was also up and ready to fightby daybreak.Goingtothegate and seeing men moving in the early morning hours he mentioned it to Zebul, the faithful officer of the king, inade the city. Zebul suggested it might be shadows from the mountain tops, hoping to catch Gaal off guard(v 35-36). When

Gaal recognized men in different companies coming against the city, which could not be denied, Zebul challenged him to go out and fight. He did so, but was defeated and driven back into the city with the loss of many either killed or wounded (v 37-40). Thus the first battle was not decisive for either side e The plain of Meonenim is variously trans, as: the oak of the soothsayers; the direction of fortune-tellers; the house of the oak of Meonenim; the way of the conjurers' terebinth (v 37) f Questions 36-37. Next, 10:11 g Arumah , an unknown town where Abimelech dwelled when driven out of Shechem (v 41). It could not have been far from Shechem. Perhaps the ruins of El-Ormeh, 6 miles southeast of Shechem, are those of Arumah h Zebul finally persuaded the men of Shechem to let Gaal and his brethren go, no doubt with the plea that it would bring peace to the city again (v 41) i On the morrow the people went out into the field, possibly to work, and they were attacked by Abimelech who slew them (V 42-44). He then fought against those in the city all day, finally taking it, slaying the people, and sowing the city with salt (v 45). The men that were left fled to the house of the god Berith. Abimelech and his army gathered wood and burned the idol house and about 1,000 men and women (v49). In his next anempt to overcome a city a woman cast apiece of millstone upon Abimelech'shead and he was mortally wounded(v46-57). Thus the prophecy of Jotham was fulfilled in that both the men of Shechem and Abimelech were destroyed in a struggle - one caused by an evil spirit permitted of God to avenge the blood of the sons of Gideon (V 8-20)

8 acts of Jael (5:25)

1 Met Sisera in his flight (4:18)

2 Invited him into her tent

3 Gave him milk and butter and treated him royally (4:19; 5:25)

4 Gave him assurance that no man would find him with her (4:18. 20)

5 Covered him with a mantle (4: 18-19)

6 Killed him while he slept peacefully in her trust (4:21; 5:26)

7 Cut off liis head (5:26). There is

in ijilc

i the god t Baal-was tele chou«;hi attack jnJ

a SowliHiacltyorany wji an ancictiicu't pctual dcioljuori. Ahioi Doos u cxprtjicd oblior wiiJi to »ec tlic pljcc 1 Abiniclcch wanted the

barren. Hadrian sowed Jc: laJt; and in U6-A. D.the>.uy Italy was taken and suwed wiu custom in France was to - . the prop<»ty of a man v. declared a traitor to h. b Entering into the l;oi: Uerith (riicanin.-benth (god oi • sorted to becjuic t ,c -co

they miRht be sale from

Abiinelech would honor tlie Rod tie iVa J worshipped and made a covenant with to propagate his rclijyon. However, Abimelech was not that reverent and merciful. In Ills anncr he destroyed the gods as well as tiie people (v 4fc-49) c See noce n, 6:s^

d Salmon was a wooded hill neai She-theni. rhc word means shady . Mere wood was taken to start a fire to bum t up the temple of Baal-bentli with all I ilie men and women in iu setting fire to It todesuoy shechemites was alitcral fulfiUment of the prophecy of jotham - "let fire come out from Abimelech, and devour the men of Sliecheni- (9:20). No doubt Abimelech also was burned, after his deatli, ful-fiUins the otJier part of the proptiecy. When anyportion of apropliecy is recorded as bein>; literally fulfilled, it serves as proof tfut other details have also been fulfilled (v 46-4J) e Thcbez. perhaps modem Tubas, near Shcchem had no doubt joined in the rebellion against Abimelech, but the prophecy did not declare it sfculd fall and be destroyed as in the case of She-chem (v 50). Abimelech, coming near to the door of the tower at Thebez to bum It with fire, met his doom. A woman dropped a piece of millstone upon tus head. This ended the rebel-bon.for the men of Israel returned to their homes after they saw that Abimelech was dead (v 51-57) f Cotnpare a similar event (1 Sam. 31:

3-6: 2 Sam. 1:6-16) g God permitted tlus re aping of what had been sowed. He made the l.'w of sowing and reaping, and penalties for breaking His word and transgressing His will.ood does not personally punish every time ilKre IS a reaping: He fus agents who carry out His will many times, executing punisliment to those wfio do eviL Funhcmiore, not all reaping is done in this life. In fact, not much of it, comparatively speaking, is reaped before death and the next life (Rom. J: 12-16; Cal. 6:7-8) h This means to deliver Isael from enemies roundabouujust whomhc fought against is not stated, but he did defend them and judged Israel Jy year? (v 1-2) i Tola , ttie «th judge of 1-iael. What is saidof him here is all tliere isinScnp-turc. He was the soti of I'uali, tlie son of Dodo of the tribe of Issachar in nwunt Ephraim (v 1-2)

12 acts of the angel - Cod (6:11)

1 Came from heaven toearth(v 11)

2 Sat under an oak tree

3 Appeared to (;idcon (v 12)

4 said - spoke to Gideon

5 Looked upon him (v 14)

6 Said - propheaed to Gideon

7 Sent Gideon to deliver Israel

8 Prophesied to Gideon (v 16)

9 Made a promise (v 18)

10 Commanded Cidoon (v 20)

11 Put forth the end of the staff that was in His hand, and touched the meal Gideon had pccpaicd for Him (v 21)

12 Departed out of his sight

5 acts of Jotham (9:7)

AbimHrch tiain

rwtrd. and stood in _ < of the Kate of the

city: «nd the xyto nther companies ran upon all the people that were in the fields, and slew them.

45 And A-blm r-l*ch fuuKbt a»:«mst the city all that day; and he took the city, and slew the people that was therein, and beat down the city,'and sowed it with salt.

46 • And when all the men of thr t w,r of Sht-chem heard " ' '■ mto'sn hold ^ . Kod^i rith.

47 Aui It was told A-bIm e-l*ch. that all the men of the tower of Sh« chem were gathered toKether.

4S And A-bim c-l*ch gat him up to mount•'Zaimijn. he and all the people that were with hitn; and A-blm e-l(ch took an ax in his hand, and cut down a bough from the frees, and took it, and laid it on his shoulder, and said unto the people that were with him. What ye have seen me do. make haste, and do as I have done.

49 And all the people likewise cut down every man his bough, and followed A-bim e-I*ch. and put them to the hold, and set the hold on fire upon them: so that all the men of the tower of Shcchem died also, about a thousand men and women.

The Israelites fall into wUkedness

dii I he dwelt in 'Shi'mlr in mount f. phr4-Im. 2 And he judged I$'ra-el

m

twenty and three years, and difd. and was buried in SliA'-mir.

15 Jair, 9th judge: 22 years

3 • And after him arose»Jft'Jj, ac'.i' i Ij'rs-el't

4 AnJ IK- iiaa tiiirty sons that rode'on thirty ass colts, and they had thirty cities, which are called'Ha voth-ja ir unto this dav. which are in the land of C.ile-ad.

5 And Jd'ir died, and was buried in 'Cd m6n.

16 Seventh apostasy: 6th

servitude - 18 years to

Philistia and Ammon

E E>eath of Abimelech: prophecy completed

50 ' Tftei) went A-bim e-lfch to'Th* b«z. and encamped against The bfz. and took it.

51 But there was a strong tower within the citv. and thither fled all the men and women, and all they of the citv. and shut // to them, and Rat them up to the top of the tower.

52 And A-bIm'e-l6ch came unto the tower, and fousht aRainst it, and went hard unto the door oi the tower to bum it with fire.

53 And a certain woman cast a piece of a millstone upon A-bim e-l6ch's head, and all to brake his skull.

'•54 Then he called hastily unto the /young man his armour-bearer, and said unto him.

! Draw thy sword, and slay me.

I that men say not of me. A

j woman slew him. And his younR man thrust him through, I and he died.

55 And when the men of 1?'-ra-el saw that A-bim'e-ISch was dead, they departed every man unto his place.

56 • Thus*G<)d rendered the ' wickedness of A-bIm e-l6ch. which he did unto his lather, in sleyini? his seventy brethren:

57 And all the evil of the men of ShA'chem did God render upon their heads: and upon them came the curse of J6'-tham the son of Jt-rub ba-il.

221 CHAPTER 10

14 Tola, 8th judge: 23 years

I A ND pfter A-bIm'e-l*ch there J'** arose *to defend Is ra-el j'TO'U the son of Pii ah. the son I of Da'da. a man of Is'sa-char;

6 • And the children of !§'-ra-cl jjid^evil again in the sight of the Lord, and ser\ed"Baal-im. and 'Ash ta-roth. and the gods of Str i-4, and the gods of Zi d(5n. and the gods of Mo'ab. and the gods of the children of Am'mon. and the gods of the Phi-lis tine§, and 'forsook the LoRDj and served not him.

7 And yie anger of the Lord wajiiiot against I5 ra-el, and he'sold them intd^he hands of

I the Phi-Hs'tine?. and into the hands of the children of Am-lm6n.

8 And that year they vexed and oppressed the children of 1? ra-el: "ejehteen years^ all the children of I§'ra-el that were on the other side JSr'dan in the land of the Am or-ites, which is in Gil'e-ad.

1 9 Moreover the children of Amm6n passed over Jordan to fight also against Judah. and against Bf n'ja-min. and against the house of £ phrd-im; so that l§ ra-el was sore distressed.

1 7 Repentance of Israel:

:God refuses to forgive

mere words

10 • And the children of I5'-ra-el"cned unto the Lor^ saying. 'We have sinned against thee, both because we have forsaken our God, and also served Bi al-im.

■ 11 And the Lord said unto the children of Is'ra-ei.^Dirf not I deliver unu'Uom the £-gJp-tians. and from the Am (5r-ites, from the children of Am'mOn, and from the Phi-lis tine??

12 The Zf-d6nl-an§ also, and the Ama-l6k-ites. and the Md -lOn-ites, did oppress you; and ye cried to me, and I delivered you out of their hand. ►13 Yet ye have forsaken me, and sfrvcd other gods: wherefore I will deliver you no more.

•14 Go and cry unto the gods [which ye have chosen; let them : deliver you in the time of your tribulation.

Itt Israel proves geniujie repentance putting away sin

15 • And the children of I5'-ra-cl said unto the Lord. 'We have sinned: do thou unto us whatsoever scemeth good unto thee; deliver us only, we pray 1

1 Hid from the anasdns ol his broth-en and escaped death (v 5)

2 Boldly faced the men of shoclicm to reprove tlwm for nuking Abimelech king (V 7)

3 Uttered a parable, an allegory of tlie coronation ceremony (v 7-15)

4 Interpreted Ins own parable (v 16-

5 Ran away (v 21) -jO)

neceuary for full consccraaon

4 Thcjf^put away the strange gods from among them fv 16^. TTii» uuV proper and necessary restitution and manifested true repentance and sincerity

5 Served the Lord. The acid test of any true repentance - actual consecration to i.od .ind truly serving lllm

a Mentioned :i times(V 1-2; Josh. 15:48) b J.11 r, IKX the same as m note f. Num. :i-:41;l)i.J:U;josJi. U:30;but perhaps a Jcstendant of th -' : one. The firstjair was alive .: of Joshua

and the conquest oi • .. ' *' .,

latter one wat judge at . after the entrance iiitoi,..!. were 5 servitudes (of the 7 before him, and 8 of the lo j j .".■ reigned before he did (v 3-4). He -^ 30 sons that rode on 30 ass colts, and iie leigned over 30 cities in Gilead (v 4) C The 22 years Jair judged Israel and the 23 Tolajudged made 45 years in which there was evidently no particular war withanyothernation.lt is said of Tola that he arose to defend Israel but we have no war recorded (v 1-3) d Riding on an ass was a mark of dis-tincuon in those days. All sons of Jair were rulers of cities and therefore prominent in the land (v 4: note 1,5:10) e See note f. Num. 32:41 f Camon. one of the cities of Havoth-

Jair in Gilead (v 5; only here) g See note t, 2:11

h Baalim, the plural of Baal - name of the national god of Phoenicia, See Bible facts about false gods, p. 116 i Ashtaroth . the national god of Sidon. See Bible facts about false gods, p. 116; note y, 2:13 J 4 sins provoked God to anger fv 6):

1 Did evil in the sight of the Lord

2 Served Baalim, and Ashtaroth, gods of Syria. Zidon, Moab, Ammon, and the Philistines

3 Forsook Jehovah

4 Refused to serve Jehovah k See note a, 2:14

1 See note d, 2:14 m 2 oppressors of Israel:

1 The Philistines in south Judeafv 7)

2 The children of Ammon from across the Jordan eastward

n The 6th servitude was 18 years long during which time Judah, Benjamin, and Ephraim were mainly and greatly oppressed (v 8-9)

o See note a, 3:9

P 2fpldhalf-heaned confession of Israel:

1 We have smned against You, be-cause we have forsaken our God (v 10)

2 We have served Baalim

q Quesuon 38. Ne.xt. v 18

r 12fold answer of c.od:

1 Did I not deliver you from the iaXPiLyis (V 11: Ex. 1:1-15:27)

2 From the Amontes (Num. 21:21-35: Josh, 5:1-6:27: 10:5-12; 24:8-18)

3 From the children of Ammon (v 11; Josh. 13:'25). No particular battle withthe Ammonites IS recorded before this, but they were desuoyed later (11: 4,28-40: 1 Sam. 11:11; 14:47:2 Sam. 8:11-1'2; 10:1-11:1; 12:26-31)

4 From the Philistines (3:31; 10:11). See Philistines in Index

5 From the Zidonians (3:3: 10:12; Josli. 13:6)

6 From the Amalekitcs (3:13:5:14; 7:12; 10:12; Ex. 17:8-16: 1 Sam. 15)

7 From the Maonites fv 12; note d, 1 Sam. 23:24)?

8 You cned to Me, and I delivered you out of their hands (v 12)

9 You have forsaken Me (v 13)

10 You have served other gods, so 1 will not deliver you any more

11 Go and cry to the gods which you have chosen (v 14)

12 Let them dehvet you in the time of tribulation

* Sfold gen uine repentance of Israel:

1 We have si lined (v 15). This is the first principle of true repentance - one must make confession or acknowledgement of his sins to be forgiven (Lk. 15: 1-5: I Jn. 1:9)

2 Do what You want to with us -wholehearted surrender to the will of God and to obey Him

3 Deliver us only tlus day we nray . This was desperation and e.irncstncss for deUvcrance now , which is also

JUDGES 11

Jephthah chosen captain

Jephthah sends a message to Ammon

a One can make confession and pretense of consecration with the moitth: he c an {xjse as being truly penitent and desperate, and carry out the acts of v 15 without true repentance; but one can not do the two things of v 16 without getting results from God, Putting into practice what we say is worth more than all burnt offerings, sacrifices and superficial promises. To put away all gods and truly serve Jehovah is all that God has ever required of man. When anyone does this, he will be reconciled to God and have Him on Ms side in any problem

b Oneofmany scriptures that plainly say that God has a soul. The soul of God, man, or any other being is the seat of the emotions,passions, appetites, desires, and feelings. That God has the same soul powers and attributes as angels, demons, and men is very clearly revealed in Scripture. See note r, Jn. 4:24

c Usually, when the invisible spiritual part of a being is referred to it is in connection with the feelings, as here of God (V 16). The Heb. nephedi occurs 754 times in the O. T. It is trans, soul 472 times. In theodier282 times it is trans.44 different ways. For a complete list of these passages see soul in die Index

d Gilead was a mountainousregion on the east of Jordan occupied by the tribe of Gad Oosh. 13:25), The half tribe of Manassehis also spoken of as receiving part of GUead Oosh. 13:30-31), as weU as Reuben (Dt, 3:12). It seems that the halfiribeofManassehhadthe northern part, north of the Jabbok River, which was divided between J air andMachir. The Reubenites and Gadites possessed die part between Jabbok and tiieAmon River, or the southern part of Gilead. The whole land of Gilead perhapsin-cluded the whole territory east of the Jordan

e Mizpeh, a city on the east of Jordan where Jephthah resided and mustered his army (v 17; 11:11, 29)

f Question 39. Next, 11:7

g The reward offered for one who would lead them to victory over the Ammonites was headship over all the inhabitants of Gilead (v 18)

h 23 facts concerning Jephthah:

1 He wasbominGUeadofhis father, GQead, and an harlot (v 1)

2 He was a mighty man of valor

3 His father's sons cast him out and refused to give him inheritance because he was a bastard (v 2)

4 He fled from his brethren and dwelled in the land of Tob (v 3)

5 He became the leader of a band of vain men who followed him in various adventures. In these he learned and perfected the art of war

6 When war with Ammon was imminent the elders of Israel in Gilead sent for him to be captain of the army

7 He reproved them for casting him out and then seeking his help when they were in distress (v 7)

8 He refused to return home to head the army in war if he could not be the head in time of peace (v 8-9)

9 He was promised headship of all Gilead if he would come and be captain of the army in the war with Ammon (v 10)

10 He was made head over all Gilead by the people in Mizpeh (v 11)

11 He sent messengers to the king of Ammon to avoid war if possible (v 12)

12 His people, Israel, were accused by the Ammonites' king of taking their land when conning up out of Egypt about 350 years before. Jephthah was told the land should be restored

13 Jephthah denied the charge, stating the historical facts-that Israel did not take the land of Ammon or Moab, and they even went around Edom and Moab to avoid war (v 14-18)

14 He explained that laael did not even intend to take the land of the Amorites, but were forced to fight them because they would not let the nation pass through toCanaan (V19-22)

thee, this day.

16 And they "put away the strange gods from among them, and served the Lord: and"his soul was'igrieved for the misery of i§'ra-el.

19 Preparation for war j

17 Then the children of Am'-mon were gathered together, and encamped i]*feil'e-ad. And the children of Is'ra-el assembled themselves together, and encamped in'MIz'peh.

18 And the people and princes of Gil'e-ad said one to another, 'What man is he that will begin to fight against the children of' Am'mon? Hie shall be

head' over all the inhabitants of! Gil'e-ad. i

CHAPTER 11

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20 Jephthah, 10th judge: 6

years (12:7). (1) Jephthah

disinherited flees I

1

NOW/ iTeph'thah the Gfl'e-ad- \ ite was a mighty man ofj valour, and he was the son of I an harlot: and Gil'e-ad begati Jeph thah.

2 And Gn'e-ad's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou j shalt not inherit in our father'^ house; for thou art the son of i a strange woman. |

3 Then Jephthah fled froml his brethren, and dwelt in the; land of 'Tob: and there were] gathered vain men to Jeph'-| thah, and went out with him. 1

{Z) Jephthah invited to lead war against the Ammonitesi

4 •" And it came to pass in' process of time, that the children of Am'mon made war: against Is'ra-el. '

5 And it was so, that when the children of Am'mon made war against Is'ra-el, the elders of Gil'e-ad went to fetch Jeph'thah out of the land of Tob:

6 And they said unto Jeph'thah, Come, and be our captain, that we may fight with the children of Am'mon.

I

(3) Jephthah's condition of

return to his people

7 And Jeph'thah said unto the elders of Gil'e-ad, 'Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? '

8 And the elders of Gil'e-ad said imto Jeph'thah,*Therefore we turn again to thee now that thou mayest go with us, and fight against the children of Am'mon, and be our head over all the inhabitants of Gil'e-ad.

9 And Jeph'thah said unto the elders of GU'e-ad, If ye bring me home again to fight against the children of Am'mon, and the Lord deliver them before me, shall I be your head?

(4) Condition accepted: returns as captain of Israel

10 And the elders of Gil'e-ad said xmto Jeph'thah, The Lord be witness between us, if we

do not so according to thy words.

11 Then Jeph'thah went with the elders of Gil'e-ad, and the people made him "head *and captain over them: and Jeph'thah uttered'all his words before the Lord in Mizpeh.

(5) Jephthah's first message

to the king of Ammon

12 *" And Jephthah sent messengers unto the king of the children of Am'mon, "saying. What hast thou to do with me, that thou art come against me to fight in my land?

(6) Israel wrongly accused of taking land from Ammonites (Num. 21:24; Dt. 2:19)

13 And the king of the children of Am'mon answered unto the messengers of Jeph thah. Because igra-el'took away my land,/when they came up out of

E'gypt, from Ar'non even unto Jab'bok, and unto Jdr'dan: now therefore «re store those lands again peaceably.

(7) Jephthah denies the

charge by rehearsing 300

years of history

14 And Jeph'thah sent messengers again unto the king of the children of Am'mon:

15 And said unto him, Thus saith Jeph-thah, "Ii'ra-el took not away the land of Moab, nor the land of the children of Am'mon:

16 But when I§'ra-el'came up from E'g^pt, and 'walked through the wilderness unto the Red sea, and *came to Ka'desh;

17 Then Is'ra-el 'sent messengers unto the king of Edom, saying. Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto."'And in hke manner they sent unto the king of Mo'-ab: but he would not consent: and isra-el^abode in Ka'desh,

18 Then they <^ent along through the wilderness, and compassed the land of Edom, and the land of Mo'ab, and came by the east side of the land of Mo ab, and pitched on the other side of Ar'nSn, but came not within the border of Moab: for Ar'non was the border of Mo'ab.

19 And Is'ra-el %ent messengers unto Si'hon king of the Am'or-ites, the king of Hesh'-bon; and Is'ra-el said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Si'hon trusted not Is'ra-el to pass through his coast: but Si hon gathered all his people together, and pitched in Jahaz, and fought against I§'-ra-el.

21 And the Lord God of Is'ra-el delivered Si'hon and all his people into the hand of I§'ra-el, and they smote them: so Is'ra-el possessed all the land of the Am'or-ites, the inhabitants of that country.

22 And they possessed all the coasts of the Am'or-ites,'from Ar'non even unto Jab'bok, and from the wilderness even unto

15 He informed the king of Ammon that the land Israel possessed did not belong to his people and they would not give it to them (v 23)

16 He told the king that Ammon should be satisfied with theirpossession as Moab had been with theirs, stating that Israel had not tried to enlarge their

Continued, column 4

21 He fulfilled his vow (v 34-40)

22 He defeat.id Ephraim in a civil war and slew 42, 000 men (12:1-6)

23 Hejudgedlsrael6 years, then died and was buried in Gilead (12:7)

i Tbelandof Tob, a good land, located

southeast of Syria (v 3-5) J Questions 40-42. Next, v 12 k Jephthah's brethren humbled, p. 230

a Heb. rosh . Trans, chief 95times (Num. 31:26: 32:28;Dt. 1:15); first 6 times(1 Chr. 12:9; 16:7; 23:19-20; 24:21-23); principal 5 times (Ex. 30:23: Lev. 6:5; Num. 5:7; 1 Chr, 24:31: Neh. 11:17): rulers (Dt.l:13;Isa.29:10); top 66 times (Gen, 11:4; 28:12,18); tea3232 times (10:18; 11:8-11); and captain 8 times (Num, 14:4: Dt. 29:10; 1 Chr, 4:42; 11:15,42: 12:14.18-20: 2 Chr. 13:12; Neh. 9:17), Not the same word trans. captain in the same verse (v 11; note b, below) b Heb. qatsiyn. Trans, guide (Pr. 6:7): ruler (v 6,11: Josh, 10:24): and prince (Pr. 25:15: Dan. 11:18) c This evidentiy refers to the agreement between Jephthah and the elders of the people, callingGod as a witness (v 10). It was made known to the people and uttered again before the Lord in Mizpeh (V 11) d Question 43. Next, v 23 e The king of Ammon accused Israel of taking his land when they came out of Egypt about 350 years before (v 13), and this Jephthah denied (v 15-22). In Josh. 13:25 it states that half the land of the children of Ammon was given to Gad, This means land that had been taken from the Ammonites by Sihon, king of the Amorites and later possessed by Israel by right of conquest.

Sihon had also taken land from Moab wMchbecame the inheritance of Israel after they conquered him (Num. 21: 26-29. Cp. Dt. 2:19) f TMs was over 350 years before, as can be seen by adding up the dates from Joshua to Jephthah, p. 60. See note f, v -26 g If met, this ultimatum would have meant the loss of over half the land of Israel on the east of Jordan. To reject it meant war and this is what Jephthah chose because the Spirit of God was upon him (v 29) h This was literally true, for they were forbidden to take the land of Ammon. because Ammonites were descendants of Lot (Dt. 2:19). The land Isiael took from Sihon (from Araon to J abbok) had been taken from Ammon by the Amorites, from whom Isaelgot it by conquest (V 15; Num. 21:21-35) i Ex. 12:37-17:2; Num. 10-20; 33:3-36 i Ttds detail is very revealing, showing that most of the people walked, which accounts for the slowness of the travel through the wilderness (v 16: Ps.66:6) k Num. 13-14

1 Num, 20:14-21; Dt. 2:4-8, 29 m There is no record of this so it is new information concerning what took place at the time messengers brought a similar message to Edom, as recorded in Num. 14-21; Dt. 2:4-8, 29 nNum. 20:1, 16

oNum. 20:22; 21:4. 10-13: 33:37-44 pNum, 21:21-35: Dt, 2:26-37; 3:1-17 q The original territory of the two sons of Lot, Moab and Ammon, seems to have been from Edom on the south of the Dead Sea along the sea and the river Jordan northward to the river Jabbok, vslth Ammon having the northern part of the land and Moab the southern part. The warlike Amorites, invading the land under Sihon, took all the land of Ammon and Moab between the Jabbok on the north and .^rnon on the south and from the Jordan on the west to the Arabian plain in the east. All this was taken by Israel's defeat over Sihon and they had held it for 350 years with the exception of periods of servitude when other nations more or less dominated Israel on the east side of Jordan. See note f. V 26

^ Cont, from column 2

borders at the expense of Edom,.Vloab, or Ammon, and declaringthat the Lord should judge between them if he was determined to make war (v 24-27)

17 His appeal had no effect(v 28)

18 The Spirit of God came upon J^hthah and he swiftly moved to make war on Ammon (v 29)

19 He made a rash vow if God would only give him victory (v 30-31)

20 He defeated Ammon (v 32-33)

I Merc jcphlt.

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thah's questi.. Ammonites

JUDGtS

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11.12

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Ephraimiles quarrel with Jephthah

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posse ti whit wc have {t^ncd by conguest and w"^ >d tus (uven us tu pouest" ^^ u

not jJUsfiedwuh what ywui ^>,v_ , .,c. mo»h gives you to possess (v :3-C4)

b Questions 44-46. 'cxt. i:.i

c Jephthah v!i J not rcco^ruMCbemo* u a gad, but only ttut he was the god of the Ammonites - thy ^joJ (v J4). He declared: Wc will posteu the land our cod gave us to posseu

d Jephthah used Moab as an example of being sansfied with what they had. Content to retain the port. .J

south of the river Anion v. :i

had not taken fro'n tJiem. tiic . ^'.-.:':ie» had never fought for the land Israel took from -ihon (v 2b). Why then. should the kin*; of Ammon make Wm-scl! better than Balak. king of Moab? Why had the land not been taken in the 300 yean Israel had maintained absolute possession ot it ' iicsc were qu<3-tiooi Jephthah wanted answered (v J6)

e This was not to leave the impression tliat Moab had never fought Israel in all the 350 years, but to show that the one war between the two was not to regain any land taken by Israel. Moab did put Israelites under tribute for 18 years, even some on the west as well as the east ofJordan('2:l--14).but not because luael took land when the na-Doa came out of Egypt, as the king of Ammon had accused (v 13)

f Three hundred years. At first this figure seems erroneous, for there had been at least 350 years from the entrance into Canaan,according to the dates ot the servitudes and the length of time the judges ruled, p. 60. However, if we deduct the actual time ttie eastern part of Israelbeyondjordan was under servitudes to various nationsduniigthese 350 years, we find that Israel had control of the land about 300 years:and this must be what Jephthah had in mind (v ■X) g Jephthah appealed to God as judge between the accusauon of the king of Ammon and the facts in the case. God did so judge by deleating Ammon and delivering Israel by Jephthah (V 27-33) h 10 examples ot dcleat ■ tide:

1 Lucifer (Isa. 14:1 Z^: 11-17: 1 rim.3:6:Kev.l-;lu-i-;J0:10)

2 Pharaoh (Ex, 1:1-15: Jl)

3 Abimelcch Oudft. *15. '23-57)

4 King of Amnion Ou<1r- 11:28-33)

5 Goliath (1 Sam. 17) SBenhadad (1 Ki. 20:1-21)

7 Amadah (2 Ki. 14:7-16)

8 I$rael(I>t.8:ll-20:2Ki.l7and25)

9 Nebuchadnezzar (Dan. 4) 10 Haman (Esther 3:1-7:10)

i See note m, 3:10

J Made a solemn vow (v 30-31):

1 If You will dcliverAmmonintomy han^

2 1 lien I will offer to You whatever coMics forth of the doors of my house to meet me after I return fran war

k See 2 parts of Jephthah's vow, p. 292 1 Tlie Lord delivered. Without Him Jephthah would not have been successful, lie smote the Aiiiinouitcs from Aroer. a river on the north bank of Aruoo, toMlimith, ai iiy 4 allies froii. I leslibon - a distance of 30 to 40 miles -and took 20 cities (v j^-3J)

m This waithe first thing to come out of his house and It wasconnccted with tiis vow of V 31

n It was customary for women of a victorious anny to go out with tiiiibteU .ind dances to meet tlie returning heroes (v 34; 1 bam. 18:6)

23 So'Bow tht LesD God of

If ra-el hath dlspo«s«Mcd the Am Ar-ite« from before hit poopte If rm-«l, and *Bhouldest tbon poMMS it?

Mll^Ut not thou poMess that which Ch«'mdah thv tod (iveth thee to poasets? So whomsoever the Loao our God shall drire out from before us. them will we possess.

2SMnd now art thou any thing better than BA Uk the son of Zip per. kinR of MO ab? 'did he ever strive against Ij ra-el. or did he ever fight against them,

M While I$'ra-el dwelt in H^sh bAn and her towns, and in Ar 6-^r and her to«'ns, and in all the cities that bf along by the coasts of Ar ndn.^ree hundred years? why therefore did ye not recover them within that time?

27 Wherefore I have not sinned agairist thee, but thou doest me wrong to war against me: 'the Lord the Judge be judge this day between the children of 1$ ra-el and the children of ;lm m6n.

28 Howbeit the king of the children of Am m<3n"hearkened not unto the words of J^ph thah | which he sent him.

(8) Jephthah's awful vow

29 Then the 'Snirit of the LoRP came u t hll^ and he passed il e-Sd.

'and Mfl-nds'seh, and passed ; over Miz peh of CD e-Ad, and [from Miz peh of Gil e-4d he passed over unto the children i of Am'm6n.

30 And I ^ph't hah >vowed a vow unto the Lord, and said. If thou shall without fail deliver the children of Am'm6n into mine hands,

►^31 Then it shall be. that whatsoever Cometh forth of the doors of my house to meet me, when I return in peace from the children of Am'm6n, *8hall surely be the Lord's, and I will offer it up for a burnt offering.

(9) Victory over Ammon

32 * So Jephthah passed over unto the children of Am'mdn to fight against them; and 'the Lord delivered them into his hands.

33 And he smote them from ki'6-iT, even till thou come to MIn'nith, eren twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Am-mAn were subdued before the children of I$'ra-el.

(1 0) Jephthah's vow fulfiUol (Lev. 27:1-8; Dt. 23:21)

34 * And Jephthah came to Miz'peh unto his house, and, beho^.^his daughter'^ame out to meet hiin with timhrt-ls and with dances: and she was his only child; beside her he had neither son nor daughter.

35 And if cam*- to pass,"when I,.. . .^- her, that he rt-nt his

. and said, Alas, my ....L.r.ii>tirl thou hast brought me very low. and thou art

one of them that trouble me: fori have opened my mouth unto the Lord, and I cannot go back.

36 And*she said unto him. My father, if thou hast opened thy

! mouth unto the Lord, do to me according to that which

I hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Am'm6n.

37 And she said unto her father. Let this thing be done for me: let me alone two months, that ""I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said. Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: "and she knew no man. And'it was a custom in Is'ra-el,

40 That the daughters of !§'-ra-el went yearly to lament the daughter of J6ph thah the Gire-4d-ite four days in a year.

CHAPTER 12 223

(11) Fifth civil strife (2 Ki. 25:25, refs.)

AND the 'men of t'phri-im • gathered themselves together, and went northward, and 'said unto J6ph'thah, Wherefore passedst thou over to fight against the children of Am m6n, and didst not call us to go with thee? we will bum thine house upon thee with fire.

2 And JSph thah said onto them, I and my people were at great strife with the children of Am'm6n; and *when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Am'mdn, and the Lord delivered them into my hand: 'wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gile-Ad, and 'fought with £phri-im: and the men of Glle-Sd smote f. phr4-im. because they said. Ye Gile-Sd-ites are fugitives of £ phri-im among the £ phrS-Im-ites, and among the MA-nas sites.

5 And the GU'e-fld-ites took the passages of J6r dan before the fephra-im-ites: and it was so, that when those E'phrfl-lm-ites which were escaped said. Let me go over; that the men of Glle-Ad said unto him, Mrf thou an £ phr4-lm-ite? If he said. Nay;

6 Then said they unto him. Say now Shibbo-I^th: and he said Sib'bo-l*th: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of J6r'dan: and there fell at that time of the £ phrA-im-ites 'forty and two thousand.

i Not otily was lerhthah grieved dial liii dauuhter stwuld be giveiiwtiolly tothe Lord for perpetual vir.-.initv. ^m jIso because It nie.iiit l^ ' oulJ not be c«) :t]nuci) w.n

his only tin-

only one >. II , ily in

existence (v 34-d6)

bcring was 3S0 years before the lo« of 42,000 men. When we rcali/x; that In 215 years Jacob multiplieii from 70 louls toSOO.UOU men of war (ten. 46: 27 with Ex. r2;37) then we know that Epluaim with 32,500 men of war to begin with could luvc reached proportions great enough for the loss of 42. 000

a Jc: ide known to hit dauglKcr

the TV,- , had made concerning her, which hccouldnot failto keep (v 35). The law would not have allowed him to sacrifice tier as a burnt offering. Sot only were human beings fortiiddcn to be sacnficed thusbut all animals other than the ox, bullock, lamb, ram, goat, heifer, pigeon, or turtledove. Only these were acceptable with God

The law of vows (J,ev. 27) provided that persons, boasts, and otlier things could be offered to God for holy uses even though all could not be used for burnt offerings. Furthermore, these could be redeemed witli money. If the vow was a simple one, and the amount given to the pnesu and Levites (Lev. 27:1-25). Other things, as tlic firstborn of clean animab, all tithes, and anything dedicated to the Lord as a devoted tiling could not be redeemed. Devoted things were to remain in the service of God (Lev. 27:26-29). It was this nature of vow that Jephthah made to Him, so he devoted his daughter to God by perpetual virginity - this he was under obbgation to do (v 35)

b The daughter of Jephthah was wiUing to fulfil her part in the vow because Jehovah had given Israel victory over the A mmonites (v 36). She even made some terms which were accepted by her father (v 37)

c Her request was that she be given 2 months to bewail her virginity with other daughters of Israel. This fact alone proves that it was not the question of hcrbcingoffered illegally as a sacrifice to Jehovah. She was simply lo remain a virgin all her days, which in Itself was a great sacrifice and a calamity in I srael.It meant that she could never carry out her part in the life of Israel, keeping her own family alive in the nation. Thus Jephthah's family was completely cut off, for he had no other child to carry on his name (v 34) She was to be devoted to the tabernacle service as a servant througliout life. Thatthere were a numberof such consecrated servants is clear from tlie fact that after the Midianitc war certain virgins were to be devoted to God as tlie Lord's pan (Num. 31:15-40)

d Ihis alone settles the question of what the fulfillment of the vow consisted. As It could not be a burnt sacnfice of a human being to Jeliovah.the devobng ofjcphthah's daughter to perpetual virginity was the only way to fulfil the vow. Here it plainly !.ays tiow it was fulfilled - she knew no tiian (v 39)

e A new custom was created in Israel by tlus devoting of a daughter lo perpetual virginity - that of the daughters of Israel going to lament the sacrifice of the daughter of Jephthah whose consecration cut her off from being .1 mother in luael anddeiuedher tlie possibility of luving apart in bringing tlie coining Messiah into tlie world. Daugliters of Israel went to lament tier pliglit 4 days out of each year from that time on (v 39-40). I low long the custom was practiced IS not known, but at least it continued tliroughoui the lifetime of Jephthah's daughter and was observed in Gilead if not in all Israel

f See Proud an d hauglity Ephraim, p. 282

g Question >'J. Next, v3

h rids indicates that Jephthah did ask for help Iroiii other tribes, but did not receive It. so took the responsibility upon himself to fight the Ammonites: iliere-fore,the accuastioii ot Epiiraim of not being called was groundless (v 1-3)

I QuesuoQ r>0. Next, v 5

J A civil war between brethren simply because one group did not get as much recognition as they thought they should have received (v 4). 42,000 men on one side killed over such a foolish thing as pride (v 6)

k Que-tion 51. Next, 13:11

1 Some express doubt that 42,000 men were killed in this one battle, suggesting this would be too m.uiyfor a aibc that had only 32,500 men of war in the last numbering (Num. 26:37), But such persons fail to consider that said num-

JUDGES 12, 13

Ephraimites quarrel with Jephthah

a Jephthah lived only 6 more years to enjoy his own country and the fruit of his victoryover Ammon(v7). Whether his daughter's sacrifice helpeo hasten his death is not stated, but it appears from 11:35-36 that his grief was deep and cutting. He died a faith-worthy, being mentioned in Heb, 11:32

b Ibzan of Bethlehem, the 11th judge in IsraeLHe served 7 years.one more year than Jephthah (v 7) and one year less than Abdon (v 14). He had 60 children, 30 sons and 30 daughters, whom he sent abroad. He took wives for his 30 sons from women outside his tribe and permitted his30 daughters to many outside the tribe (v 8-10). Whether this Bethlehem was the one in Zebulun Oosh. 19:15) or the one in Judahis a matter of opinion. The one in Zebulun is mentioned 3times(v8-10;Josh, 19: 15),but the one in Judah46 times and not always with a qualifying word Ephrath or Judah

c Elon. the Zebulonite, 12th judge of Israel, judged for 10 years. Nothing in particular is said about his judgeship. We suppose that there was peace during all his days (v 11-12)

d Abdon. the son of Hillel, aPirathonite ofthe tribe ofEphraim, judged Israel as the 13th judge for 8 years. He had 40 scffls and 30 nephews that rode as distinguished men on 70 ass colt s(v 13-15) e An unknown town in Ephraim,Different sites have been suggested but without authority (V 13-15; 2 Sam.23:30;lChr. 11:31; 27:14)

f See note i, 2:11

g The longest servitude of all the 7 in Judges (note g, 6:1)

h Zorah , a city of Dan between Eshtaol and Ir-shemesh (v 2,25; 16:31; 18:2-11; Josh, 19:41; 2 Chi, 11:10)

i Manoah . rest. Father of Samson, the 14th judge ot Israel (v 2-22; 16:31)

j 4thof7barrenwomen(noteg,Gen.l6:l)

k 13th prophecy in Judg. (13:3-5, fulfilled, 13:24-16:31). Next, 20:28 3 predictions of Angel of God:

1 You shall conceive and bear a son (v3)

2 He shall begin to deliver Israel from the hand ofthe Philistines (v 5)

3 He shall be a Nazarite from his mother's womb

1 The acgel of the Lord in this passage was no doubt a member of the Godhead. According to v 22 Manoah and his wife concluded thatdiey had seen God face to face. See The spirit world , p. 632; and 44 appearances of God , p. 63 m 5 commands to Manoah and his wife:

1 To wife: Beware, and drink no wine or strong drink (v 4, 7, 14) and

2 Eat no unclean thing

3 No razor shall come upon his(your son's) head (v 5)

4 Do not eat anything that comes of the vine (v 14). This would include grapes and raisins

5 To Manoah: All that I have commanded her, let her obey

n AllNazariteswere supposed to let their hair grow and to abstain from all fruit of the vine (Num. 6)

o He did begin to deliver them (14:19-15:31),but the Philistines were never wholly subdued like some of the other nations

p Manoah's wife described the Angel

thus:

1 A man of God (v 6)

2 His countenance wtis like an angel of God, very tenible

10 statements about 10 tribes (5:17)

According to various versions the statements of v 14-17 are highly poetical. They could be rendered as follows

1 Ephraim moved into the valley whose root is in the mountains formerly possessed by Amalek (v 14), Deborah was from Ephraim, so naturally some from Ephraim followed her in this bat -tie wiUi the Canaanites

2 Benjamin followed Ephraim among the people to war against Sisera

3 Commanders came from Machir

7 And JSph'thah judged !§'-ra-el ' six years. Then died Jephthah the GQ'e-id-ite, and was buried in one of the cities of Gil'e-id.

21 Ibzaji, llth judge: 7 years

8 *" And after him ^fb'zin of B6th'-16-hem judged l§'ra-el.

9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged !§'ra-el seven years .

10 Then died Ib'zan, and was buried at Beth'-16-h6m.

22 Elon, 12th judge: 10 years

11 ""And after himT;'16n, a Zeb'u-lon-ite, judged I§'ra-el; and he judged i§'ra-el ten years .

12 And E'lon the Z6b'u-16n-ite died, and was buried in Aij'a-lon in the country of Zeb'u-lun.

23Abdon, 13th judge: 8 years

13 •" And after him^Ab'dSn the son of Hil'lel, a Pir'a-thon-ite, judged I§'ra-el.

14 And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged I§'ra-el eight years .

The birth of Samson foretold

told he me his name: JT'But he said imto me.

Be-

15 And Ab'don the son of Hillel the Pir'a-thon-ite died, and was buried inTir'a-tlion in the land of E'phra-im, in the mount and how shall we do imto him?

hold, thou shalt conceive, and bear a son; and now driiik no wine nor strong drink, neither eat any imclean thing: for the child shall be a N4z'a-rite to God from the womb to the day of his death.

8 *' Then Mi-no'ahHntreated the Lord, and said,'^0 my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do imto the child that "shall be bom.

(3) Second angelic appearance

9 And GodTiearkened to the voice of Ma-no'ah; and the angel of God came again imto the woman as she sat in the field: but MS-no'ah her husband was not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him. Behold, the man hath appeared unto me, that came imto me the other day.

■11 And Ma-no'ah arose, and went after his wife, and came to the man, and said unto him, tArt thou the man that spakest unto the woman? And he said, I am. 12 And Mi-no'ah said. Now let thy words come to pass. How shall we order the child.

of the Am'a-lek-ites.

CHAPTER 13

24 Eighth apostasy, 7th ser vitude: 40 years to Philistia

AND the children of I§'ra-el ■ ^ did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Phi-lis'tines 'forty years .

25 Samson, 14th judge: 20 years (16:31). (1) AngeUc

annunc i ati on

2 " And there was a certain man of'26 rah, of the family of the Dan'ites, whose name'was Ma-no'ah; and his wife 'was barren, and bare not. 53 *And the / angel of the Lord

appearecf unto the woman, and

said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

•4 Now therefore ""beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: •5 For, lo, thou shalt conceive, and bear a son; and no"razor shall come on his head: "for the child shall be a Naz'a-rite unto God from the womb: and he shall begin to deliver Is'ra-el out of the hand of the Phi-lis'-tines.

(2) Prayer for guidance

6 V Then the woman came and^told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither

13 And the angel of the Lord

the an^) Ma-n6

said unto M^-no'ali. Of all that

I said unto the woman let her beware.

•14 She may not eat of any tMng that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

15 •^ And Ma-no ah said unto the angel of the Lord, I pray thee.^let us detain thee, imtU we shall have made ready a kid for thee.

■16 And the angel of the Lord said unto MS-no'ah, Though

thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must oflfer it unto the Lord. For MS-no'ah knew not that he was an angel of the Lord.

17 And M3-n6'ah said unto the angel of the Lord, "What is thy name, that'when thy sayings come to pass we may do thee honour?

■18 And the angel of the Lord said imto him. Why askest thou thus after my name, seeing it js'secret?

19 So MS-no'ah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the anael did wonderously; and Mi-no'ah and his. wife looked on.

20 For it came to pass, yhen the flame went up toward heaven from off the altar, that the angel of the LoRD * ascended in the flame of the altar. And

MS-no'ah and his wife looked on it, and fell on their faces to the ground.

(4) Ancient superstition

those who writer (Sept.,

(eastern Manasseh)

4 From Zebulun came carry the pen of the marshal's staff)

5 IssachTr's princes rallied to Deborah (v 15)

Continued, column 4

prophesied without being called a prophet; but this begins a long list of those God raised up to rebuke Israel for their sins. When they were rebuked the first time since Joshua, God, Himself came down to do the rebuking (2:1-5), Only on special occasions would God comedown to deal with them, as in v 11-24; 13:2-23

a See note k, v 3

b Manoah prayed for the appearance of the Angelagain andHecame(v 8-23), It is scriptural to pray for angelic and divine visitations. Cp, Heb. 1:14

c 2 requey of Manoatu

1 Let the man of God You »ent come again (v 8)

2 Let Him teach us what we shall do unto the child that diall be bora

d This shows that both believed the prediction of the Angel that they should have a child, even before the second visit (V 8)

e God heard the prayer of Manoah, and the Angelcame again to hiswife while she was alone (v 9), She ran quickly, told Manoah, and brought him to see (v 10-11), The reason the Angel appeared to the woman was that the whole me ssage pertained to her and not to her husband (v 3-7). Even when he asked for instructions he was simply told to have his wife obey all that had been commanded her (v 13-14)

f Questions 52-53. Next, v 17

g This new request was also granted, for he stayed until the meal was prepared, although he had said that he woiild not eat of it, and instructed that if they desired to offer a burnt offering it should be to Jehovah (v 15-16), It is thought by some that the statement about an offering to Jehovah indicates this was not a member of the Godhead q)eaking. See note 1, v 3; also Jehovah and God in Index

h Questions 54-55, Next, 14:3

i This was not ^oken in unbelief, fa they alreadybeUeved whatHehad said (V 8, 12^

j Heb, jgUiy, wonderful. The root word is pala. tobe separate; great; wonderful; marvelous. The Heb. for Wonder-fuia sa.9:6^ is pele from the same root word. These 3 words are trans, wonder (Isa. 29:14); wonders (Ex. 3:20; 15:11; Josh.3:5;Neh,9:17;Job9:10;Ps. 77:11, 14; 78:11; 88:10.12; 89:5; 96:3; 106:7; 107:24; 136:4; Dan. 12:6); wonderful (Dt. 28:59: 2 Sam, 1:26; 2 Chr, 2:9; Job 42:3: Ps.40:5: 78:4; 107:8,15,21, 31; 111:4; 119:129; 139:6; Pr, 30:18; Isa, 9:6; 25:1; 28:29); wonderfully (Lam. 1:9; Dan. 8:24); wonderously (Judg. 13:19); wondrous (1 Chr, 16:^ Job37:14;Ps. 26:7; 71:17; 72:18; 75:1; 78:32; 86:10; 105:2; 106:22; 119:18, 27; 145:5; Jer, 21:2); and wondrousiy Qoel 2:26), Instead of the word secret other versions translate pHiy as glori -ous or wonderful

k TEe Angel ascended of his own power in the flame before the eyes of Manoah and his wife, proving Himself to be a ^int being and immortal (v 20)

Coot, from column 2

6 Naphtali supported Barak.follow-ng close at his heels

7 Reuben made great resolutions to delp their brethren, but because of jjeat deliberations between their fac-ions they let opportunity slip (v 15-16)

8 Gad of the land of Gilead re-Tiained beyond Jordan (v 17)

9 Dan remained by his ships

10 Asher remained by the seashore and clung to his bays

The 1st 4 tribes - Reuben,Gad, Dan, and Asher, along with Judah and Simeon who are not mentioned, failed to help their brethren in this struggle with the Canaanites. The 10, 000 men who fought came only from Ephraim,Manasseh, Benjamin, Zebulun, Issachar, and Naphtali. From some of these came but a few, the most being from Naphtali which was the tribe of Barak (4:6), and Zebulun (v 18)

First prophet xva. to Israel (6:8)

This is the tust time it is stated that God sent a prophet to Israel. Others are mentioned in Scripture befwe this -A braham, A aron, Moses and others who

a Manoah knew, when the aogel ucflOd-

ed in the Art- ■• •*'-■ ■'- -, *'- ■• »ic

WJ5 i tpttitbi 1)

b It W« JO Jnn^..v i-v n; ,.,.,. .. ^Mrt >aW

Cod or even an jni;el it wu a agp of

Jcath, but m.t"' " — -I .... I ....,

to be pure s.^ txircs show (v 30). Of the jV^: 63. not oneciujt c Maiio.ih's wife u." n f»c Jiii "It theLocvj -ti 11

us.he would not have r it

offcnns and a r;icat ^lcjuik at vjox bands, neither wuulJ Ik have shewed la j11 these things" (v JJ) J 7 ^t: ..\ men of iiii racu lom birttc 1 Isjjc (t.cn. ;i^' 1.4:16-21:

: Jacob(Gcn.:o U:U-12)

Joseph (Gen. .'.:-.-.-*; son (13; J- Joi :.I (' ::.. 1:1-28)

: t (Ik, 1:5-80) 7 JC5US v.iiriu iSU. 1:13-25: Lk, 2) Hiswasamiroculousbinhandhewaj a Nazarite fro:: " Vr's womb.Even

his mother w n to eat or drink

anything maoc iro: the fruit of the vin« or eat any unclean thiDti during her pregnancy (V--7, 24-25).Sam»n'i itory is recorded here, for which see notes on chs. 13-16. He died as one of the faith-worthies of the O. T. (Hcb. 11:32) e Cp. Lk. 1:80: 2:40. 52 f 9 things that have "moved* men:

1 God (2 Chi. 18:31)

2 God's presence (Ps. 63:8)

3 Holy spirit (J udn, 13:25: 2Pet.l:21)

4 Jealousy (DU 3-2;21)

5 CompassioQ (Wt. 9:36: 14:14)

6 Indignation (Mt. 20:24)

7 Envy (Acts 7:9)

8 Revival (Acts 21:30)

9 Fear (Mob. 11:7)

g Eshtaol. a town in Judah (v 25: 16:31: 18:2-11: Josh. 15:33: 19:41)

h Timnath was below Zorah about 3 miles (14:1-5: Gen. 38:12-14)

i This was unlawful (Ex. 34:16: Dt. 7:3 with Josh. 23:12), but God used it to seek occasion to deliver Israel from the Philistines (v 3-4)

j Question 56. Next, v 15

k Lions once abounded in Palestine. Scnptuie desciibes them as the strongest among beasis (Pt. 30:30: 2 Ki. 17: 25-26) 17 times uted in figues of apeech;

ICouchin^down as alion(Gen.49:9) 2 Fierceness (Gen. 49:9; Num. 24:9) 3Fii:hting (Num. 23:24) 4Desuuction (Du 33:20; Ps. 7:2) 5 Roarinvs Oob 4:10; Pi. 22:13) estronn hcartcdnesj (2 Sam. 17:10) THuntinii (Job 10:16) 8 Patience (Ps. 17:12) SStcaltfuness (Ps. 17:12)

10Satanic powers (Ps. 91:13)

11 Wrath (Pr. 19:12: 20:2)

12Boldness (Pr, 28:1)

13 suength and power (Iia.38:13)

14Swiftness 0et.4>.19: 50:44)

15 Satan (2 Tim. 4:17: I Pct.5:3)

16 Kingdom (Dan, 7:4: Rev. 13:2)

17 Kingship (Kev.5:5)

3 lion-killers of M:ripture:

1 Samson (Judg. li:5-S)

2 David (1 >ain. 17::>-l-37)

3 Benalah(2 ,sam,23:20; lChr.ll:22) 1 Sec note m, 3:10

m 12 exploits of Samson:

1 Rending a lion barehanded (14:6)

2 Slew 30 men (11:19)

3 Caugltt 300 foxes (15:4-5)

4 Smote Philistines with great slaughter (15:8) (15:14)

5 Broke 2 new ropes that bound him

6 Slew 1. 000 armed nen with the jawbone of an ass (15:15-17)

7 Brought water out of the jawbone (15:16-20)

8 Tore awayfronuhc city wall the doors of the gate of the city with the 2 posts and bar, carrying thcKi to the top of the lull before Hebron (I'l: 1-3: note o, 16:3)

9 Broke 7 green cords o f braided wood that bound him (lC:C-9)

10 Broke new ropes that bound Urn

Samson tieps a hon

rov«d (C«i>.

JudR. 6:22)

Samson's feast and riddle

' at: hut he told not them that he had taken the honey out of the carcaae of the lion.

XI But the anxd of the Lots did no morr appear to MI-nA'-ah and to his wife. Then Mind ah 'knew that he was an UJitel of the Lord.

22 And MA-n6 ah said unto his wife.»We shall surely die, because we have seen God.

23'But his wife said unto him. If the Lord were pleased to kill lis, he would not have received a burnt offerinx and a meat oflfennii at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

(S) Birth of Samson

24 • And the woman bare a son, and called his name ^Aro -Sfijj: and the'child grew, and the LoKD blessed him.

25 And tfee Spirit of the Loup began t o 'movf him at times in me camp of Din between ZA'rah and'£sb ta-dl.

225 CHAPTER 14

I (b) Samson's first love

AND Samson went down to • '•Tim nath. and saw a woman in Tim nath of the daughters of the Phl-lis tinej. •2 And he came up, and told his father and his mother, and said, I have seen a woman in Tim nath of the daughters of the Phi-lls tine?: now therefore'get her for me to wife. •3 Then his father and his mother said unto him,'/s there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the un-circumcised Phl-Lis tine§? And Sim son said unto his father. Get her for me; for she pleaseth me well.

4 But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Phi-lis'-tine§: for at that time the PhJ-lJs'tines had dominion over Is'ra-el.

(7) Samson and the lion

5 * Then went SAm'son down, and his father and his mother, to Tim nath, and came to the vineyards of Timnath: and, behold, a young 'lion roared against him.

6 And (iL« Spirit of the Lord tame mi(^h^lY<up9n liim, and he'\ent him as he would have rent a kid, and he had nothing in his hand: but he told'Vnot his father or his mother what he had done.

7 And he went down, and talked with the woman: and s,he pleased SAmson well.

8 • And "after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a^warin of bees and honey in the carcase nf the lion. I

9 And he took thereof in his hands, and went on eating, and

, came to his father ami m,,iiii-r, 1 and he K>ve them, ai !id

(16:10-12)

11 Broke the pin thai bound ti i s 7 locks of hair to t))c wall and carried the pm and web with him (16:13-15)

12 *-!rw 3.000 nen and women by

pull illar^that held

up t ■ t

Continued, column 4

(8) Samson's marri<ige and

the riddle propounded

10 * So'his father went down unto the woman: and Sim'son made there a feast; for so used the young men to do.

11 And it came to pass,*when they saw him, that they brought thirty companions to be with him.

12 ** And S&m'son said imto them, I will now put forth'a riddle unto you: if ye can cer-toinTy declare it me within thg seve n days of the feast, and find 1/ out, then I will give you thirty^heets and thirty change of garments:

•13 But if ye cannot declare if me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him. Put forth thy riddle, that we may hear it.

14 And he said unto them. Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

(9) Riddle ajiswer discovered; occasion for vengeance

15 And it came to pass on Uife seventh day, that they said unto Sim'son's wife, 'Entice thy husband, that he may declare unto us the riddle, lest we bum thee and thy father's house with fire: 'have ye called us to take that we have? is if not so?

16 And SJm'son's wife wept before him, and said, 'Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her. Behold, I have not told if my father nor my mother, and shall I tell if thee?

17 And she wept before him the *seven _ d avs. while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city , said unto him on the seventh { day before the sun went down, i What is sweeter than honey? and what 15 stronger than a lion? And he said unto them, I If ye had not'plowed with my ; heifer, ye had not found out my I riddle.

(10) Vengeance: 30 men slain

19 • And tt? Spirit of the [Lord* came'upon hiin, and he went'down to Ash ke-16n, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and | he went up to his father's house.

20 But Sim'son's wife was I given to his companion, whom he had used as his friend.

CHAPTER 15 226

them, .ind twlr«" he told s wonian

o Tlu • • 'he

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fled b> ct. 1 lie !.;.: puii re-

fcrstot l(v7). and the other

toi' . -i)

P Bei , Palcsunc. They are

fn^ iitucs (v 8: Dc 1:44: I's.

11- . . 7:18)

«ltwaithc(L ; .)fniar-

nage to co .y of the

bridegroom,but occauonally this was reversed as in Ex. 2:21; Josli. 15:16-17: 1 Sam. H: 27. Tliere 1$ no evidence of a religious ceremony In the early marriages. After the making of aeon-tract concerning the dowry and any other financial 01 buunest matter, the removal of the bride to the home of the bridegroom was all that was necessary to complete the mama>(e. In Isaac's case he simplybrought Rebekahtohis mother's tent and they became man and wife (Gen. 24:67). In the caseof plural wives each had a separate tent (Gen, 3L33). Later, marriages were concluded with festivities and contracts usually stated a certain length of time between the agreement and the actual marriage,The average time was about a year (Ml, 1:18-25; Lk, 1:24-38, 56-57),Feasts lasting 7 days were apart of some festivities (v 12-18: Gen. 29: 22: Esther 2:18; Mt. 22:1-14: Rev. 19: 1-10). Also, marriage processions and noisy demonstrations took place on such occasions (Jer. 7:34; 16:9: 2.5:10; 33:H:Mt, 25:1-13. notes: Rev. 18:23). In N. T. times it was customary for the bridegroom to have young men companions (v 11) and the bnde to have a number of virgins with her in the wedding festivities (Mt, 25:1-13, notes)

b When they saw what kind of man he was, implying that he was a very outstanding one in many ways (v 11)

c Heb, chidali. a puzzle: trick: conundrum; sententious maxim. It is trans, riddle (V 12-19: Ezek, 17:2): dark

?)ecches (Num. 12:8): dark s;iyings (Ps, 9:4: 78:2:Ps.l:6): dark sentences (Dan,

8:23): hard questions (1 Ki. 107172Chr. 9:1): and proverb (Hab. 2:6). See note a, Pr. 1:1. Hebrews and all orientals were fond of riddles,and am used themselves, especially at meals or feasts by propounding some puzzling question. Even princes competed with one another in solving such questions. The queen of Sheba tested Solomon by them. See 1 Ki, 10:1 where the plural of the word trans, riddle is trans, hard questions

d These were the linen shirts worn next to the body and by people of rank or wealth.The garments refer to the outer woolen clothing (v 12)

e She yielded to this blackmail and betrayed him for fear of being burned with all her family (V 15-18). This did not save her from such destruction, for his enemies burned the whole family anyway because of Samson's deed of burning up their crops (1-5:3-6),If she had stayed true to him he would have protected her by his gift of power

f Questions 57-61, .Next, 15:2

g .Note the tacticsof women in both cases of getting secrets out of ^lamson (v 16-17: 16:6-20). There were 3 women in his life, all traitors or harlots (16:1). Besides these was his mother, perhaps the only good and true woman he ever knew

h It seems from v 14-15 that she did not try to get the answer to the riddle until the 7th day, but the meaning is that theydidnot sotlireaten her until tlien. She sought the whole time to find the answer (v 17), but became desperate ihelast day for fearof death as threatened on that day. Both the sept, and thePeshitta have 4th day instead of 7th, which would turmoniye with the statement that they could not answer the riddle in 3 days (v 14). Itcouldbe that acopyistlooking at a worn manuscript thought It read 7th day

I An expression of unfaithfulness

j See note m. 3:10

k This was bold adventure, for Ashkclon was about 30 miles away and he had to go thiougli Pliilistine land to reach it. He slew 30 men and paid lus debt (v 19)

Cont. from column 2

n He could keep secrets from his parents but not from a woman (14:16-17; 16: 16-21). Twice he kept secrete Ironi

JUDGES 15. 16

Samson burns the PMistines' com

Samson escapes from Gaza

a How long after he left her to go home is not knowtt, but long enough for his anger to subside and for his affection for his wife to return (v 1)

b The latter part of April and the first part of May the wheat was harvested and gathered in heaps on the field or on the threshing floors. Harvesting was during the dry season and the grain was very combustible (v 1) c It was the custom always to take some gift to the one visited. Now over his anger at her betraying him, Samson took a kid of the goats as a present when he wished tobecome reconciled to his wife. A kid was considered a great delicacy (Gen. 38:16-17; Lk. 15:29)

d He said this to himself,but her father objected, having given Samson's wife to his companion or bride-man (v 2). The father then offered his younger daughter as a wife, but this could not be accepted by an Israelite, for it was incest and unlawful (Lev. 18:18)

e Question 62. Next, V 6

f Samson purposed to take vengeance on thePhilistines for the trouble and sorrow they had caused him. He caught 300 foxes and after putting them in pairs with a firebrand between two tails, he set them loose to burn both the shocks of wheat and that which was not yet cut (v 4-5)

g Heb, shual , jackal; fox. Both animals abound in Palestine and either one could have been used by Samson (v 4). See Neh. 4:3; Ps. 63:10; Song 2:15; Lam. 5:18; Ezek. 13:4: Mt. 8:20; Lk. 9:58; 13:32

h 4fold destruction of crops (v 5):

1 Shocks of wheat

2 Standing wheat

3 Vineyards

4 Olive yards

i Question 63. Next, v 10

j Samson got the blame for he was the only man capable of doing something like this; so his wife and family were burned when his enemies took vengeance on him (v 6)

k Samson was determined to get vengeance also, and so he smote the Philistines with a great slaughter for burning his wife and her family (v 7-8)

1 The Philistines became aroused as a nation against this one man; and went up to get him in Judah (v 9-10) m Questions 64-66. Next, v 18

n 3,000 men of Judah went to get Samson and even to them he would not submit until they swore they would not kiU him .but turn him over to the Philistines (v 11-13). This gave him another occasion to destroy more Philistines

2 pans of Jephthah's vow (11:31)

1 Dedicate it to Jehovah, according to Lev. 27

2 If suitable offer it as a burnt sacrifice to Jehovah

According to the most accurate Hebrew scholars this 2fold vow reads: J^ will consecrate it to^e Lord, or I wiU. offer it for a burnt of f eringT meaning that anything fit for a burnt offering should be made one, and anything fit for the service of God should be consecrated to Him. Even if this translation is not a conect one we must understand that such a thought is implied in the vow for the reason that God would not accept a human sacrifice (Lev. 18:21; 20:2-5). Since what came out of his house (Us dau^ter)wasnot suitable for aburnt sacrifice, would not have been acceptable with God, and would have caused the death sentence to be passed upon Jephthah. the only thing he could dowasto offer her to the Lord by a perpetual virginity (v 36-40)

Proud and haughty Ephraim (12:1)

The men of Ephraim always seemed to be proud and haughty, causing division and strife in Israel

8 strifes caused by Ephraim:

1 He was the cause of misunderstanding even in the blessing of the sons of Joseph by Jacob (Gen. 48:3-22)

(11)Second cause for venge-axice

BUT it came to pass within'^ while after,*iii the time of wheat harvest, that SJm'son visited his wif e^ith a kid; and herald, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: Hs not her younger sister fairer than she? take her, I pray thee, instead of her.

(12) Vengeance: 300 foxes burn Philistine crops

3 •[And Sftm'son /said concerning them. Now shall I be more blameless than the Phl-lis'tine§, though I do them a displeasure.

4 And Sim'son went and caught three hundred *foxes. and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing com of the Phl-Iis'tine§, and burnt up both the^shocks, and also the standing com, with the vineyards and olives.

(13) Third cause for vengeance

6 «^Then the Phl-Hs'tJnes said,'"Who hath done this? And they answered, 'Sim'son, the son in law of the Tlm'nite, because he had taken his wife, and given her to his companion. And the Phi-lls'tine§ came up, and burnt her and her father with fire.

(14) Vengeance: great slaughter

7 *'. And S&m'son said imto them, Though ye have done this.'^et will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock S'tam.

9 !i Then'the Phl-lls'tlne§ went up, and pitched in Judah, and spread themselves in Le'hI.

10 And the men of Ju'dah said, "Why are ye come up against us? And they answered. To bind Sim'son are we come up, to do to him as he hath done to us.

(15) Fourth cause for venge-ance

11 Then"three thousand men of Ju'dah went to the top of the rock £'tam. and said to S&m'-son. Knowest thou not that the Phl-lis'tine§ are rulers over us? what is this that thou hast done imto us? And he said imto them, As they did imto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Phl-Us'-tine§. And S&m'son said unto

them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, sajdng, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with'two new*cords, and brought him up from the rock.

(16) Vengeance: 1,000 slain

14 •" And when he came'imto Le'hi, the Phi-Us'tine§ shouted against him: and the Sp irit of the Lord came mightily "^upon nim. and the cords that were upon his arms became'as &ax that was burnt with fire, and his bands loosed from off his hands.

15 And he foimd a ^ew'jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Sam'son said. With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place*Ri'math-le'hi.

(17) Miracle: water from the jawbone of an ass

18 " And he was sore athirst, and called on the Lord, and said,'Thou hast given this great deliverance into the hand of thy servant: 'and now shall I die for thirst, and fall into the hand of the imcircumcised?

19 But* God clave an hollow lace that was in the jaw, and

ere came water thereout : and when he had dnmk, his spirit came again, and he revived : wherefore he called the name thereof tn-hfik'kd-re, which IS in Le'hi imto this day.

20 And he^^udged l§'ra-el in the days of the Phl-lis'tine§ twenty years.

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(18) Fifth cause for vengeance

T HEN went Sim'son to G§'-z&, and saw there^an harlot, and went in imto her.

2 And it was told the Gft'zites. saying, Sim'son is come hither. And they compassed him in. and'Taid wait for him all night in the gate of the city, and were quiet all the night, saying. In the morning, when it is day, we shall kill him.

(19) Vengeance: destruction of the city gates

3 And S&m'son lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and

all, and put them upon his shoulders, and carried them up to the top of an hill that is before He'bron.

(20) Sixth cause for vengeance. Samson and Oelilah:

2 The tribe complained in the division of the land (Josh. 17:14-18)

3 They contended with Gideon because they were not called by him to fight the Midianites (8:1-3)

4 Theycontended with Jephthah because they were not considered by him in the war with Ammon. In fact, they

Continued, column 4

2 Gold earrings in the amount of 1,700 shekels of gold -$16,481.50 @ $9.69 1/2 a shekel (v 24-26)

3 Other ornaments (v 26)

4 Collars. Heb, netiyphah. pendants for the ears, especially of pearls

5 Purple raiment of the kings

6 Gold chains that were about the camels' necks

a Probablyboundhis hands with one and his feet with the other (v 12)

b Heb. aboth, something entwined, as cords (V 13-14; Ps. 2:3; 118:27: 129:4) chains (Ex. 28:24; 39:17-18); and ropes (16:11-12; Isa. 5:18). Whatever it was or how large is not stated, but this much is sure - no ordinary man could have broken such cords in his own strength

c Lehi. called Ramathlehi. height of Lehi, or the lifting up of the jawbone. An unknown place where Samson slew 1, 000 Philistines (V 9, 14. 17, 19)

d See note m, 3:10

e This demonstrates the power of the Holy Spirit in the material realm and shows that He is not limited to the spiritual world alone (v 14-15)

f A new bone, not a decayed, rotted one (V 15). It served Samson through the slaying of 1, 000 men

g See note a, 3:31 on 8 weak things

h See note c. above

i Note the prayer of God's one-man army (v 18). He thought his fighting days were over; but God was not yet through with him; He had other plans for Samson. Without the many personal promisesChristians have today,and the numerous examples of answered prayer as recorded in the complete Bible, as we now have it, he believed God and was named with the faith-worthies in the N.T.Ust (Heb. 11:32). How much more should Christians claim and receive with the abundance promised them! (Mt. 17:20; 21:22; Mk. 9:23; 11: 22-24; Lk.H: 1-13; Jn. 14:12-15:15:7, 16; 16:23-26; Heb. 11:6; IJn. 3:21-22; 5:13-14)

j Question 67. Next, 16:15

k This is one of the most outstanding mir-acles in the Bible - a hollow place made in the jawbone of an ass and water coming out of the bone by invisible power. This could be seen by the natural eyes and used by man

1 Enhakkore. the caller's fount (v 19). This implies that he prayed for water or that he called upon God in prayer. Perhaps all ofhis prayer is not recorded in V 18

m Very few details ofhis judgeship in Israel are mentioned in this story, as it relates primarily to the supernatural events which happened and not his dealings with his own people. He judged Israel 20 years (v 20)

n The second woman in Samson's life otherthanhis mother (vl; 14:1-4; 16: 4-22) o The plot was made known to Samson, or perhaps the Lord awakened him in time to get out. He took the city gates about a mile to the top of the hill from whence there was a view of the valley leading to Hebron. If he had actually taken them lo Hebron he would have carried them about 20 miles (v 1-3; note m, 14:6)

Cont.from column 2

declared war on him and Israel east of the Jordan over such a trivial thing and were defeated, losing 42,000 men (12:1-6)

5 They joined others in the division of the kingdom in the days of David and Ish-bosheth (2 Sam, 2:8-11)

6 They joined the revolt against David under Absalom (2 Sam, 17:26)

7 Theyrevolted with 10 tribes against David in the matter of jealousy over bringinghimback(2Sam.l9:43-20:26)

8 They were leaders in the final revolt against the house of David in^ the 2nd and last division of the kingdom of Israel; Ephraim became the name of the northern kingdom of 1 srael as used in manyscriptures (1 Ki, 12; ha, 7:2-17; 11:13; 28:1; Ezek. 37:16-19; Hos, 4:17; 5:3-14; 6:4,10; 7:1-11:8:9-11: 9:3-16; 10:6-11:11:3-12; 12:1-14; 13: 1-12; 14:8: Zech, 9:10-13; 10:7)

6 rewards to Gideon (8:24) 1 Honor from his people (v 22-23)

JUDCKS 16

bet raved by Delilah

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a SaiiisohS loves always ^o(hiin into trouble. He had ooe weakaest - foteinn women, anJ all three ia his life were PMUstines:

1 His wife from Tlmnath (U:l-4)

2 The hdfloc in Cath (16:1)

3 DeUlah of Sorck (16:4-':C)

His paienu made one weak pioceit against his saaoge loves: "Is thcte never a woman among the daughters of thy brethren, or among all niy people, that thou gocst to take a wife o*^ the uncircumci sed Philistines'" (14:3). Suchwas permitted of i.oO t'l. lu-l in His plan to dell ver Israel fri' listines (14:4). Samson weif. at

umes, however, and did not seek the guidance of God in his love affairs

b Valley of ^orck. valley of the choice vine. Sorek means vine. It was located in the south pan of Dan. A brook running through the valley emptied into the Mediterranean neat Askelon (v 4)

c Delilah, languishing or delicate. The onlyone of Samson's lovers named (4-18) 3)

d There were 5 lords of PhiUstia(Jo»h.l3:

e Samson was always misniatched and found women who did not really love him. They either had other lovers or were friends of his enemies who always caused trouble between them. He seemed to love deeply and this caused the others to take advantage of him to deceive andbeuay hitn. In thcfirst and last cases both the other lovers of the women and their people agreed together to take advantage of him (14: 1-CO; 16:1-::)

f Such a woman wouldbe heartless - co-orerating with men who had plainly declared that they wanted her lover to bind and affbct him (v 5)

g The use of the word afflict here does not refer to giving a disease or making sick, but to tormenting and killing (v 5). See Affliction in Index

b Each one of the 5 lor dsof the Philistines was to give 1.100pieces of silver (16: 5). If shekeliofsilver at64.; each, then Delilah was to receive the eijuivalent of 5704.00 from each ot$3, 520. 00 from the 5 lords, for betraying Samson. Such an amount would be tempting to the ungodly and wicked of the world

I This first attempt to get his secret should have been a warning to Samson, but not so (v 6)

j Heb. yethcr. an overhanging, such as vines,twigs,wlllow; also any rope made from suclu Ropes of great strength were made of various materials as grass and pliant wood twisted togeihct.Thc Sept. reads, seven thongs, wet, but not rotten:" the Peshina. "seven bowstrings that were never dned;" the Berkeley, "seven fresh, wood fiber cords not yet dried." Whatever the ropes were made of we know they were very sirong(v7-9)

k He snapped the green withs as a thread of tow when it touches fire (v 9). Tow refers to the flax or hemp used for spinning. It Is very inflammable (v 9; Isa. 1:31; 43:17)

1 What Samson told Delilah next was that being bound with new ropes would make him as weak as other men; but when slic tied him thus he snapped the bindings again as he did tlte 7 green withs and otlier ropes lus btettireo bound him with (15:13; 16: J) m Delilahwjsconungclosettohis secret all the time. I he first two instances concerned the binding of his li.mJs and feet, but now he mentioned liis h.iir

n It is clear tliat v IJ ciid> abruptly and doo not contain the full sense of the passage which, according to titi: .~>ept, reads, "ii tltou wert to weave these seven locks of mylicadwitll ttie woof, and fasten them into the Wall with tlut^ pin, 1 sltouldbc as wcik asoUiet men. " Moffat. "If you weave the seven plaits' of my head into tlie web of tlie loom and twist them in with a pin, niy strength shall faiU" I he web was llic cloth of the loom whicli Delilah was weaving,and which slie rolled up on the beam.Slte fastened it with a pin against the walltoliold it sl.itioiiary so it would not unroll. Wlten she had '^amsoiiS

A Bound with ••¥•!> gram with*

4 * Attd it came to pan aftw-

ward, that hr'lovrd a wonuui in the*>aIleT of S<S ttk. whoae luunr uoi* p4-lflah . •S And th^ordsof thePhl-lls -dnaf came up unto her, and aud nntu her.'Knticr him. and •ee wherein his Krrat strenxth lieth, and by what means

we may prevail aftainst him, 'that we may bind him to%iflict him: and wr will give thceVvery one ci us eleven hundred pieces of silver.

« « And De-iriah said to Sim son,'Tell me, I pray thee, wherein thy Ki'^at strength lieth, and wherewith thou mi^htest be bound to afflict thee.

7 And Slm'son said unto her. If they bind me with seven green 'withs that were never dried, then shall I be weak, and be as another man.

8 Then the lords of the Phl-lls'tlne$ brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now there were men lying in wait, abiding with her in the chamber. And she said unto him. The Phl-lis tine? be upon thee, S&m'son. And he^brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

B Bound by new ropes

10 And De-li'lah said imto S4m'son, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her. If they bind me fast with 'new ropes that were never occupied, then shall I be weak, and be as another man.

12 D*-li'lah therefore took new ropes, and bound him therewith, and said unto him, The Phl-lls'tine; be upon thee, Sim'son. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

C Seven locks tied to abeam

13 And D£-Ii lah said imto SAm'son, Hitherto thou hast mocked me. and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavesf*the seven locks of my head'with the web.

14 And she fastened if with the pin, and said unto him. The Phi-lis tineg be upon thee, SAm son. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

OSumsun's first haircut

15 * And she said unto him. *How canst thou say, I love thee,

when thin<- heart is not with me? thou hast mocked me these^hree times, and hast not told me wherein thy great strength lieth. I* And it came to past, when

preasi

as, and urged him, so that his soul waa*vexed unto death;

17 That »he told her all his heart, and said unto her. There hath not come a razor upon mine head; for I hai'e been a NAz a-rite unto God fiom my mother's womb: 'if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when D(-li'lah saw that he had told her all his heart, she^ent and called for the lords of the Phi-lls'Une$, saying. Come up this once, for he hath shewed me all his heart. Then the lords of the Phi-Us-tine$ came up unto her, and brought money in their hand.

19 And she "made him sleep upon her knees; and she called for a man, and she caused him to'shave off the seveii locks of his head; and she »began to afflict him, and his strength went from him.

(21) Samson's humiliation

20 And she said. The Phl-Us'-tlne§ be upon thee, S&m'son. And he*awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord "was departed froqj him.

21 » But the Phl-lls'tlnes'took him, and^put out his eyes, and brought him down to G4'z4, and bound him with fetters of brass; and he did'grind in the prison house.

22 Howbeit the'"hair of hi§ ' head began to gro w aga in after

ne^was shaven.

! 23 Then the lords of the Phl-

' Us tines gathered'^em together for to offer a great sacrifice unto"DA'gon their god, and to rejoice: for they said,"Our god hath delivered Sim'son our

I enemy into our hand.

J 24 And when the people saw him, they praised their god: for they said. Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew^many of us. •25 And it came to pass, when

j their hearts were merry, that they said, 'Call for S4m son,

'that he may make us sport. And they called for S&m'son out of the prison house; and

{he made them sport: and they set him between the pillars.

i(2Z) Vengeance: 3.000 slain

' 26 And Sim'son said unto the

[lad that held him by the hand,

I Suffer me that I may feel the

pillars whereupon the house

standeth, that I may lean upon

them.

27 Now the house was full of men and women; and all the lords of the Phl-Us tine? were there; and there were upon the roof about three thousand men and women, that beheld while Sim'son made sport. j 28 And Sim son 'called unto the Lord, and saiJi O Cord God, remember me, I pray ' thee, and strengthen me, I pray thee, only this once, O God,

locks ofhairwovcnuiat instructed and

he wasaslcer. ' '" ridllsdnes

who wen: hi : i>c. rliey

sought tOCaptUTv 11

away with the pin

web wlicrcinldsliair v»-5 WLncn (v IJ-

I n

t. 17:9

. 13-14

2T, 30)

r Tills reminds us of the gladiators t/bo. In the days of Chnst and the early church, made sport in the arena for Roman ^^cctafors

s Anexample of praying tocod while in disgrace and humiliation, and being heard of Mii:i. I lie result was a great doliverancc to Israel (v '^-30)

a tier continual urging to tell her the truili finally brought him to despair, and instead of leaving her and keeping hirnsclf free to obey <.od and deliver Israel from t>ic I'hilisdnes Samson cfiose to tellher his wtiole heart b Samson's price lurhisloolishn eis.p. 289 c Samson's strength did not lie in his liair or in his muscles,but in the rclaDoa-ship and contact he had with God througli the Holy spirit which was upon him (13:25; 14:6.19; 1.5:14) and his faith in God fHeb. 11:32-40). His liair was a token of liis vow to God and spoke of that relationship which gave him strength d See 7 si ns of Delilah , p. 238 e Whether she used some drug to put him to sleep is not known, but how he could remain thus witliout such while his head was being shaved is hard to understand (v 19) f Hefa. galach. to shave: poll or cut off. Trans. shave(vl9, 22; Gen. 41:14; Lev. 13:33:1375^9:21:5; Num.6:9,18-19; Dt, 21:12; 2 Sam. 10:4; 1 Chi. 19:4; Isa, 7:20; Jer. 41:5; Ezek. 44:20) and polled (2 Sam. 14:26) g Perhaps she bound him and cut off his hair at the same time, tlien began to torment him to see if his strength was gone, finally calling the lords of the Philistine s.lt seems that he was already bound when they came to get him (v 21). Other versions read: Sept.. "she began tohunible liim; for his strength was gone from him;" Berkeley, "she began to control him, for his strength left him;" PesWtta."she began to ovcr-I>ower him. and his sDength had departed from him" (v 19) h See Samson's new world , p. 238 i See 7 statcmcnts ot God departing from

man, p. 237 j Some versions are stronger here: the PMUstines seized him and gouged (bored) out his eyes... bound him with bronze chains, and put liim to grinding in the prison (v 21) k To punish liim and keep him from planning any further war on tliem should his strength return (v 21) 1 Grinding at the mill was the work of women and slaves, wliich shows to what low state he was reduced - that of slavery. Also among tlie Greeks and Romans slaves were sometimes compelled to grind as a punishment. A man could not be humbled more than this. Cp. Lam. 5:i;i; Ml. 24:41 m Not only did lus hair begin to grow, but no doubt Samson renewed his Nazahtc vow and asked God to come back into his Ufe (V 22. :S) n Gathered the people of Pliilistia together to a great religious festival honoring Dagon. their god (v 23) o Dagoa was the national god of Piulistia. The name is derived from dag, a fish. It means little fish, and refers not so much to size as to affection for it, as dear little fish. From a description of it in I Sam. 5:4 and elsewhere we suppose that the idol was shaped to represent a man with the tail of a fish similar to the mermaid. Anc 1 e nt Babylonians believed that a being part man and part flshemerged from the Erythraean Sea and appeared at Babylonia In the early days ofltshistory.teachingthe people the various arts necessary to their well -being. Thegodwas supposed to represent the reproductive powers of nature, and the fish was an appropriate creature for such an idea.due to iu enormous powers of multiplication. A single flsh of some species can lay 30, -000.000 eggs annually.Represcntatlons of ttus flsh-god have been found among the sculptures of Nineveh. The Philistine god no doubt came from this source P What ignorance I It was not an idol made of stone, wood, or metal that did this. It was the treachery of c woman enticed with money th.it caused Samson to fall into their hands (v 4-22) q Samson slcw30thc first umc (14:19), many with a great slaughter the next time (15:8), and 1.000 at another time (15:16). then 3. 000 the last time (16:

JUDGES 17, 18

Samson^s tragic death

The Danites consult Micah's priest

a Samson's concern was vengeance for his two eyes, but God's was the deliverance of a whole nation,Both realized their wish in the destructio.. of all the lords, leaders, and prominent men of PMlistia (V 30). With such a great number destroyed Israel was no doubt free from Philistine oppression for many years. Philistines were in the habit of making sport of even the dead bodies of theirenemies.asin the case of Saul and his sons(lSam. 31:8-13); but now they were so defeated they did not try to hinder Samson's relatives from taking his dead body away

b The 2 middle pillars were the key to the strength of the entire building. When these fell it brought the house down with the 3,000 people on the roof (v 27) to meet their death with Samson (v29)

c Note the last words of Samson, the strong man. He was willing to die for the victory of Israel (v 29)

d 2 men in Scripture who did more to fulfil the will of God in their death than they did in life:

1 Samson (v 30)

2 Jesus Christ (Ml, 26:28; 1 Cor, 15: 3: 2 Cor. 5:15; Gal, 1:4; Col, 1:20-22; Heb. 2:9-18; 13:12; 1 Pet. 2:24)

e The many interesting events of Samson's relationship with his own people for years were omitted by the author of this book. He only recorded the dealings with the enemies of his people. For 20 years Samson judged Israel but we have no details of his judgeship (v

31) f 7 men called "Micah" in Scripture:

1 An Ephraimite (17:1-13; 18:2-27)

2 Head ofaReubenite family (1 Chr. 5:5)

3 Son of Mephibosheth (1 Chr. 8:34-35; 9:40-41).Called Micha(2Sam.9:12)

4 A Levite (1 Chr. 9:15) 24-25)

5 Another Levite (1 Chr, 23:20; 24:

6 Father of Abdon (2 Chr, 34:20)

7 A minor prophet (Jer, 26:18-19; Mic. 1:1, 14, 15)

g 1,100 shekels at 64;t each - $704. 00. This was the amount each of the lords of the Philistines gave to Delilah (note h, 16:4) h The mother of Micahhad 1,100 shekels stolen from her and she spoke curses upon the thief. In hearing of these curses, Micah bee ame afraid and came forth to acknowledge that he had taken the money. He then restored it lest the curses should come upon him. His mother blessed him for being honest enough to return the money (v 2), and told him she had dedicated it to him tomake agraven image.She took200 shekels ($128. 00) and hired a silversmith to mould an idol for the home of Micah (V 3-5)

i This was strictly contrary to the 10 commandments (Ex. 20:1-6)

j 200 shekels at 640 each - $128. 00

k 5 imitations of divine worship (v 5):

1 A house orchapel for his gods, imitating the sanctuary of God in Israel

2 A graven image, imitating Jehovah, the true God or the ark and mercy seat (v 3)

3 An ephod,imitating the sacred garments of the priests (v 5, Cp, Ex. 28)

4 A teraphim, imitating the cherubim above the mercy seat (v 5)

5 A priest, imitating the A atonic priesthood (v 5, Cp. Ex. 28-29)

1 From v5; 18:14-20;Gen.31:19;Hos.3:4 we gather that a teraphim w-as a household god or an image

m This indicates that the writer lived after the esublishment of kings in Israel, Found 4 times in this book (v 6; 18:1:19:1; 21:25),It is impossible to tell exactly when die events of chs. 17-21 took place,but it seems clear that those of chs. 17-18 happened in the lifetime of Joshua, for the same events are referred to in Josh. 19:47-48 and soon after the division of the land. If Joshua wrote thebookby his name.then this would have to be the case. This story is enlarged in Judg. 17-18 as a furtherbackground and an introduction

. to the happenings of chs. 19-21, which

that I may be at once avenged of the Phi'lis'tineg'^or my two eyes.

29 And Sim'son took hold of the *two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Sim'son said.l/et me die with the Phi-lis'tine§. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were"more than they which he slew in his Ufe.

(23) Burial: length of reign

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zo'rah and £sh'-ta-61 in the buryingplace of MS-no'ah his father. And he judged ts'ra-el twenty years.

CHAPTER 17

III Internal disorders: 9th

apostasy (Judg. 17:1-21: 25).

1 Micah's idolatry

AND there was a man of • moimt E'phri-im, whose name uics^ Mi'cah.

2 And he said unto his mother, The <eleven hundred shekels of silver that were taken from thee, '■about which thou cursedst, and spakest of also in mine ears, behold, the silver IS with me; I took it. And his mother said, Blessed be thou of the Lord, my son.

3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son.'to make a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took'two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Mi'cah.

5 And the man Mi'tah^had an house of gods, and made an ephod, and'teraphim, and consecrated one of his sons, who became his priest.

2 Unstable government (18:1)

e'Tn those days there was no

king in I§'ra-el,"bu/ ^verv man

did that wh ich was right in his

own eyes .

3 Apostasy of the Levite

7 •[And there was a young man out of "Beth-lS-hfem-ju'dah of the family of Ju'dah, who was a Le'vite, and he sojourned there.

8 And the man"departed out of the city from B6th-16-h6m-ju'dah to sojourn where he could find a place: and he came to mount E'phrS-im to the house of Mi'cah, as he journeyed.

9 And Mt'cah'said unto him. Whence comest thou? And he said unto him, I am a Le'vite^)f B6th'-16-h6m-ju'dah, andT go to sojourn where I may find a place.

•10 And Mi'cah said unto him. Dwell with me, and be unto me a father and a priest, and I will give thee^'ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Le'vite went in.

11 And the Le'vite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Mi'cah consecrated the Le'vite; and the young man became his priest, and was in the house of Mi'cah.

13 Then said Mi'cah, Tiow know I that the Lord will do me good, seeing I have a Le'vite to my priest.

CHAPTER 18 229

4 Unstable government (17: 6)

TN those days there was ^no A king in Ig'ra-el: and *in those days 'the tribe of the D&n'ites sought them an inheritance to dwell in; for'tmto that day all their inheritance had not fallen unto them among the tribes of l§'ra-el.

5 Mission of Danite spies to seek an inheritance

•2 And the children of Din sent of their family five men from their coasts, *men of'val-oiu", from'"Zo'rah, and from £sh'ta-61, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount E'phri'im, to the house of Mi'cah, they lodged there.

3 When they were by the house of Mi'cah,"they knew the voice of the '^oung man the Le'vite: and they turned in thither, and "said unto him. Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them. Thus and thus dealeth Mi'cah with me, and hath hired me, and I am his priest. •5 And they said imto him, Ask'^counsel, we

pray thee, of God, that we may know whether our way which we go shall be prosperous.

•6 And the priest said imto them. Go in peace: before the Lord is your way wherein ye go.

7 " Then the five men departed, and came to La'ish, and saw the people that were therein, how 'they dwelt careless, after the maimer of the Zi'do'-ni-an§, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and^ they were far from the Zi-d6'ni-an§, and had no business with any man.

8 And they came unto their brethren to Zo'rah and £sh'-ta-61: and their brethren said unto them,'What say ye?

• 9 And they said. Arise, that we may go up against them:

seem to have been in the days of the early judges. See note h, 18:1

n This indicates there was no recognized government and everything was in confusion. This was true many times In Israel

Continued, column 3 ^

o To distinguish it from the Bethlehem in Zebulun (Josh. 19:15)

p This suggests unemployment in the land and perhaps withholding of the tithes. This Levite sought to find employment away from his home (v 8)-duriBg the period of the judges. See 9 apostasies in Judges, p. 287

a Question 69. Next, 18:3

b Bedilehem-judah to disdnguishit ftom

Bethlehem in Zebulun (Josh. 19:15) c This shows the confusion and unsettled state of Israel. Levites were supposed to be the ministers of the whole 12 tribes and si^jported by them, but here we have them unsupported and going from place to place seeking somewhere to live wtere they could make a living (v 9.Cp.Neh. 13:10). All this proves that the true worship of

Jehovah was being neglected and idolaters were busy making idols and turning people away from Jehovah d This further shows how apostate even the Levites were. This one was willing tobecome a priest to Micah's idol for the low price of $6.40 (10 shekels at 64^ each), room and board and one new suit of apparel each year (v 10). It was a cheap price for breaking the law and selling his soul to be lost e Here is the case of a man feeling secure and even blessed ofGod in idolatry and law-breaking just because he had agod and a priest or minister from the right background, for his god. All Levites were supposed to be blessed of God, beingofthe tribe chosen to be ministers ofGod in Israel. But, as in all such cases, the good expected ftom a mere form of religion never came, Micah was afterward robbed both of his idol and his priest (18:14-31) f This expression, there was no king in Israel is found 4 times, proving that the writer as well as the time referred to was before the establishment of kings in Israel (v 1; 17:6; 19:1; 21:25) g This simply means that the period of the kings in I aael, beginning with Saul was not yet come, and that the period of the judges ending with Samuel had not yet come to a close (ISam, 8-9), Moses wascalled a king (Dt. 33:5), and Abimelech, the 7th judge of Isra^ also (9:6, 18, 22) h See Chronology of chs. 17-21. p, 294 i This could not refer to the whole of Dan, but to a certain number of that tribe. Only 600 men of war are mentioned as making this invasion in the north of Palestine (v 16) j Unto that day, meaning unto the day that the 600 Danites went to Leshem to conquer it in the days of Joshua (v 1; Josh. 19:47) k Men of valour is found 31 times (v 2; 3:29: 20:44-46: Josh.1:14:6:2-3:10:7; 2 Ki. 24:14: 1 Chr. 5:24: 7:7-11, 40; 8:40; 12:21; 25, 30; 26:6.30-32; 2 Chr. 13:3; 14:8:17:13-16:25:6; 26:12; 32: 21; Neh. 11:14) and man of valour is found6times (6:12:11:1; 1 Ki. 11:28; 2 Ki. 5:1; 1 Chr. 12:28; 2 Chr. 17:17) 1 Heb. chayil. force.wealth.virtue.valor, strengtli, able, active, might, power, rich, sttong, valiant, worthy. These 5 men were evidently chosen because of their personal prowess, physical and mental energy,and earthly possessions. Their courage, judgment, and wisdom were needed to find a place for the Danites who, as yet, had no inheritance (V 1-2) m SamsonwasborninZorah(13:2,25).His story is the last one recorded in Judges before this appendix of the history of the tribes of Dan and Benjamin (13:1-16:31). Samson was a Danite and this maybe the reason for the eventsof chs. 17-21 being placed here instead of in the earlier chapters n

They knew from his dialect and wayof pronunciation that he was not from Ephraim (12:6) o See 17:7-13

p Questions 70-72. Next, v 8 5)

q Askcounsel ,by the use of the ephod(17: r 4 facts aSout the Leshemites

1 Dwelt carelessly - no preparation or means for defending themselves from enemies (v 7)

2 Lived quietly and secure

3 Had no law or magistrate to force right doing on the community

4 Had no business with any man s Question 73. Next, v 9

* Oyettlon 74. Sext, v 14 b ■tfold Jescripdoo of Laiitt

1 Very good (v ^ 10)

2 A lind wttote people ue tecxmv (t

3 A Iwiic land

4 A plAcc where there tt oo w«nt of aoyiUDg in the euth. Cp. 19(19; Pi. 34:9-10; Jai. 1:4

c 600 armed men, beadei women ud children Qavelling toaoewplace 110 milej away from their ongioal home (V 10. 21) war

d This means girded with weapons for

c Meaninn, camp of D*n (v IZ; 13:-5), and provinB that the events of ch. 18 should come before chi.13-16,for Sain-tcQ was bom and brou^t \^ in the camp of Dan and it had to be made before his birth instead of after it, u recorded here

f With the women.children.and animals. It no doubt took the Oanites at lea* from 4-6 days to make the tnp bom Zorah to Laish. The second day they came to Mt. Ephraim where Micah h«d his idols(v i:-14). They sioleihe idoli ai>d persuaded the Levlte to go with ihan to be their piiejt. They went oo to Laish and destroyed the inhabitanti, built Dan, and dwelled there (v 15-2^

g Question 75. Next, v 18

h This perhaps refers to Micah's bouM and chapel of worship, as well as to other houses in the community (v 22)

i 4 things stolen by the Danites: I An ephod (v l-l-ZO; 8:27; 17:5) : A teraphim (v 14-20; 17:5; Hos.3:4)

3 A graven image (v 14, 17, 20, SCSI; 17:3-4) 3-4)

4 A molten image (v 14, 17-18: 17: j Saluted the Levite whom they had met

OQ aprevlousoccasion when they came to spy on the land (v 2-6, 15-^

k The 600 men of war stoodreadyioflghc If opposed (V 16-20)

1 Que ID OPS 76-77. Next, v 23

m The heart of the priest was not right. He bad sinned in going along with Micah into idolatry for the small sum of $6.40 and a new garment every year (17:10). Now he beuayed Micah. going with these thieves and plunderers for the sake of popularity and gain (v 19-28)

n They put the women and children ahead so the men could defend them if pursued (v 21-26)

oHeb. kebudah. substaoce. precioui ttaings, valuables, luggage, baggage. A wheel carnage is not meant at all here (V 21)

p 6 times men overtook others

1 Micah overtook thieves (v 22)

2 Labac overtook Jacob in his flight from Haran (Gen. 31:23-25)

3 Joseph's servant overtook hisbroth-ers (Gen. 44:1-6)

4 Pharaoh overtook Israel near the Red Sea (Ex. 14:9)

5 Nebuchadnezzar overtook Zede-klah In the plains of Jericho (2 Ki. 25: 5: Jer. 345: 52:8)

6 Enemies overtook Judab (Lam. 1:3)

^*- Cont. from column 3

could be dismissed (Gen. 21:9-14). See laws concermng(Ex, 21:7-11; Lev. 1ft 20-22; Dt. 21:10-14)

14 examples of having concubines:

1 Abraham (Gen. 16:3: 2Sc6; 1 Chr.

2 Nahor(Gea.22:23-24) 1:32)

3 Jacob (Gen. 30:4)

4 EUphaz(Gen. 36:12)

5 Gideon Qudg. 8:31)

6 A Levlte (Judg. 19:1-5)

7 Caleb (1 Chx. 2:46-45)

8 Manasseh(l Chr. 7:14)

9 Saul (2 5am. 3:7; 11:3)

10 David (2 Sam. 5:13; 15:16)

11 Solomon (1 Ki. 11:3)

12 Reboboam (2 Chr. 11:21)

13 Abljah (2 Chr. 13:21)

14 Belshazzar (Dan. 5:2)

n 3 examples of playing the whore:

1 Tainar (^.en. 38:^)

2 A concubine of a Levlte (19:2)

JUDGES la, l» The Levite of mount Ephraim The Donitts ttna hficah'i image$ and priest

28S

for «• tev* M«a the Uad, and, 23 And they ^ried unto the b«hoId, it w VM7 goodr^tBd ar# children of Din. And Hhey ye ^tl]l? be not tlothful to lo. fumed their fice*. and Mid ■ and to eater to poueu the unto Mi cah.'^Wluit aiieth thee,'

land.

10 When j9 (o, ye thall come unto a people secure, and to a large land: for God hath given it into your hands: a hilace where there is no want of any thing that li in the earth.

6 Mscah'a god* stolen

11 ' And there went from thence of the family of the Din itea. out of Zd'rah and out of C&h ta-AI. 'ill hundred men

Appointed with weapons of war.

12 And they went up, and pitched m Kir jath-ji'a-rlm, in Ju'dah: wherefore they called that place'M* hl-neh—din' unto this day : behold, tt is behind Kir jath-J*>.-rim.

' that thou comest with such • company? 24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more?

land what u this that ye say

i onto me. What aileth thee?

'•2S And the children of Din said unto him. Let not thy voice be heard among us, lest angry fellows run upon thee, and thou | lose thy life, with the lives of thy household. 26 And the children of Din went their way: and ^when Mi cah saw that they were too strong for him, he turned and went back unto his house.

8 Conquest of Laish and

13 And they t^assed thence, building of the city of Dan unto mount £ phri-Im, and

came unto the house of Mi'cah. 14 * Then answered the five men that went to spy out the country of Li ish, and said unto their brethren, HDo ye know

27 And they took'</ie things which Mi cah had made, and the priest which he had, and came unto Li ish, unto a people that were at quiet and secure:

that there is inHhese houses%n and they'smote them with the

edge of the sword, and burnt the city with fire. 28 And there was*no deliverer, because it was far from thither- i Zi'd6n, and they had no busi-

ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they tiimed ward, and came to the house of | ness with any man; and it was the young man the L*'vite,, in the valley that lieth by BSth-even unto the house of Mi'cah. r^'hdb. And they^built a city, and'saluted him. and dwelt therein.

16 And the^ix hundred men 29 And they called the name appointed with their weapons of the city Din, after the name of war, which were of the chU

of Din their father, who was dren of Din. stood by the bom unto I? ra-el: howbeit the

entering of the gate.

17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war.

IS And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them,'What do ye? •19 And they said unto him. Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: ij it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in U'ra-el?

20 And the priest'^eart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they t\imed and departed, and"put the little ones and the cattle and thetarriage before them.

7 Micah faila to recover his goda

22 ' And when they were a good way from the house of Mi'cah. the men that were in the houses near to Micah's house were gathered together, and Overtook the children of Din.

name of the city was Li'isb at the first.

9 Idolatry of the Oanitea

30 « And the children of Din set up the graven image: 'and J6n'a-than, the son of Cir'-shftm, the son of Mi-nis'seh, he and his sons were priests to the tribe of Din 'until the day of the captivity of the land.

31 And they set them up Mi'-cah's graven image, which he made, all the time that the house of God was in ShI'lOh.

CHAPTER 19

3 Israe l. 14tlmesCod accused Ivael

of r' ■ ." ' ■ ■■'!,.•

.incl.

. . {id. .-..; j.l-i; . ^, 41, 44; 23:5. 19: iioi. .-:2; y.lli) oTo sp<-4i' .iffccuonately to her heart pile lie his daughter and

her

10 Moral conditions: (1) The Levite and his concubine

AND it came to pass inHhose > days, when there was no king in 1$ ra-el, that there was a'certain L(vite sojourning on the side of mount E'pbri'ira, who took to him a'^oncubine out of B*th -l*-h«m-judah.

2 And his concubine 'flayed the whore against him, and went away from him unto her father's house to B6th'-1«-him-)u'dah, and was there four whole months.

3 And her husband arose, and went after her, to'^peak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he^•eJ0lced to meet him.

4 And his father in law, the damsers father. reUined him;

m concubines were Mcondary wives and custom jryTn those tin)e».rhcy differed in notlunti from a first or real wife, except in the posterity not inheriting what was legal to give to son^ of the firrtwife(vl-2:c,en.I5:4:21:10).ihey

-^ Continued, column 1

r a Heb. qara. to call out to; addrea*. Not the same word as in note a, 3:15

b Tbe600ioldieri of Dan turned to face Mlcab and his men (v 23)

c (Questions 78-80. Next, 19:17

d A dsow of strength has often enabled the wicked to be excused of wrong-doinginthe eyes of men,but never Ln the eyes of God, We mun remember that all reaping is tsot done In tbis life (Gal. 6:7-8). Micah had to yield to the custom or rule so prevalent then in many lands. The spoils belonged to those who had power to take and keep what they had taken

e The ephod, teraphim, and molten and graven images which were iix:luded In my gods of v 24

f Such acts oo the part of the Danites seem barbarous and exceedingly sinful according to standards of modern thinking and pracuce arrwng nations, but if this was part of the permissible concjuestoftheland of promise it must be understood in that light. Who knows bow sinful and depraved this people were and bow much God bad determined their destruction for their sins, as He had determined the pumshment of allCanaanites? If they were worthy of destructioQ for their depravities then it was just that it happen this way and by the instruments of God's wrath on iln (V 27-29; Gen. 15:14; Dt. 7:1-11; 12:1-4)

g Tyre was about 25 miles to the west and since the Leshemites bad no budness with any man, living isolated and unprepared for defence, they were easy prey to the well armed Danites. It was impossible to get help so quickly from Zidon even if help was available

h Towhatextent Laishwas burned is not stated: but it was rebuilt and named Dan after the 5th soiH)f Jacob (v 28-29; Gen. 30:6). This was the second Dan in north Palestine (Gen. 14:14)

1 Jonathan was the grandson of Moses.Hl« contemporary in the high priesthood was Phinehas, the grandson of Aaron, mentioned in 20:28. Manasseb had do xn called Gersfaomjnstead of the word Manasseh the Heb. word is Mosbeh. Moses. It was altered to Manasaehln some copies,but

all ancient authorities agree that it was a sit>stitution for Moses to spare the reputation of the great lawgiver and preserve the honor of his name and memory amonglsrael-ites. AiKlent Jews suspended the Heb. leaer nun over the word Mosheh. which was then changed to ManasKh.To this not only agree the ancient authorities of both Jews and Genules, but also many of the modern translators. Rotherbam, Moffan, Berkeley and oih-enhave it son of Moses. Commentators also agree that this is correct (v 30). Shebuel. meaning he returned to God. is supposed to be the name of Jonathan after his repentaix:e; it is used of him ever afterward (lChr.23:15-16; •26:24). Called alio bhubael q Chr. 24:20)

j The sons of Jonathan were priests at Dan until the ark was taken by the Philistines, which was the last year of EU's bfe, for after that the ark was returned toshilohno more. They had a worship which was rival to Shiloh until this time (v 31): and they connnued in this pnestlycapacity until the captivity of the land(v 30), which refers to the ume thePhlUsones captured the ark and destroyed the tabernacle in the 40 years of Ell(v30-31;1 Sam. 4; Ps. 78:60-64; Jer. 7:12; '28:6). Many think that because of this idolatry God does not name Dan In the list of the tnbes saved during Daniel's 70th week (Rev.7: 1-8), but there is no proof of this. On the same bans of going Into idolatry He would also cut off the other tribes, for all were guilty of this in many periods during the more than 1,053 years between Joshua and the captivity of Judah to Babylon. In fact, this was the reason for the captivity of all luael to Assyria and Babylon OuJ8.-:ll-15:'-Ki. 17: 7-23; 23:3-20). See p. 305 of N. T.

k See notes on 17:1 and 18:1 1 CD. this with 17:7

JUDGES 19

The Levite's treatment at Gibeah

a He stayed 3 full days expecting to leave on the 4th day, but at the insistence of the father-in-law he remained until the 5th. He planned to leave early but was urged to stay until the beat of theday wasover. Hewas then urged to stay again all night, but refused, and departed going as far asGibeah(v 4-14). Here one o f the greatest crimes on Bible record was committed (v 15-28) b Jebus, or Jerusalem was still in the hands of the Jebusiies(l:21).Not wanting to stay all night among strangers, the Levite declined to remain in Jerusalem over night (v 11-12). It would have been a great blessing if he had stayed; his wife would have lived, 65,130 known dead in Israel would have lived, and many cities and their inhabitants and stock would have been spared (20:21, 25, 35, 39, 48). Suan-gers could not have committed a worse crime than the men of Benjamin in Gibeah as in v 22-30

c Thisreadsasiftherewasnoinnor public house of entertainment in Gibeah, and travellers had to depend solely on hospitality. Or, it could be that, as in Lk. 2:7, there was an innbutit was full. From earliest times there were inns as today, but perhaps not in every place (Gen.42:27; 43:21: Ex. 4:24:Lk. 10:34)

d The Levite did not want to lodge among strangers in Jerusalem (v 12),but here the only man that would give him lodging for the night was a stranger and a sojourner in Gibeah (v 16-21)

e Gibeah. Heb. gibhah. a hill in contrast with har, a mountain or mountain range. Two places are called Gibeah , one in Judah southeast of Hebron (Josh. 15:57; 2 Chr. 13:2), and the other in Benjamin about 4 miles north of Jerusalem and a short distance east of the main road to Shechem(v 12-16; 20:4-43; 1 Sam. 14:2-5,16; 2 Sam. 23:29). The latter was the home of Saul (1 Sam. 10:26; 11:4; 15:34; 23:19; 26:1; 2 Sam. 21:6; Isa. 10:29). Here he fought with the Philistines and was victorious (1 Sam. 13:2, 15-16) and here his 7 sons were killed to appease the Gibeonites (2 Sam. 21)

f Questions 81-82. Next, 20:3

Cont. from column 3

He might have left her in Gibeah if he had not found her at the door when he went out (V 26-28) 1 Her lord. She had a weak and cowardly lord, for he thrust her out into the night in the midst of a gang of human devils of lust and depravity (v 22-25)

m Heb. adon. to rule; sovereign; ruler; master; owner. Adonis used of God and trans. Lord meaning He is Sovereign and King of all; M aster and Ruler of all; and Owner of all creations. It is used of God 33 times (Ex. 32:22; Josh. 3:11; 5:14;Judg. 6:13; Neh. 3:5; 8:10; 10:29; Ps. 8:1; 97:5; 110:1; 114:7; 135:5; 136: 3; 147:5; Isa.l:24; 3:1; 10:16, 33; 19:4; 51:22; Dan.l0:16-19; Hos.l2:14; Mic. 4:13; Zech. 1:9; 4:4-5, 13-14: 6:4-5; Mai. 3:1).It is used of men 156 times and is trans, lord 181 times; master 74 times (Gen. 53r9-65; 39:4-8, 32; Dt. 23:15; Judg. 19:11-22; 1 Sam. 20:38; 24:6; 25:10-17; 26:16; 29:4; 30:13-15; 2Sam.2:7;lKi. 22:17;2Ki.2:3-5,16; 5:1,18, 20, 22, 25; 6:5, 15, 22; 8:14: 9:7, 31; 10:9:18:27; 19:4-6:1 Chr. 12: 19; 2 Chr. 18:16; Job 3:19; Pr. 27:18; 30:10; Isa. 24:2; 36:8.12; 37:4-6; Mai. 1:6); and owner (1 Ki. 16:24). It is used of man before it is used of God (Gen. 18:12). 15examples man being called " lord ", p. 288

n The Levite evidently thought to go home without his concubine, intending to leave her to the human beasts he thrust herout to the nightbefore(v 27).

and he abode with him'three days: so they did eat and drink, eind lodged there. •5 *! And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said imto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way. •6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged hun: therefore he lodged there again.

•8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried imtil afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him. Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.

(2) His stay at Gibeah

10 But the man would not tarry that night, but he rose up and departed, and came over against*Je'bus, which is Je-rt}'-sS'lSm; and there were with him two asses saddled, his concubine also was with him.

11 And when they were by Je'bus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us ttim in into this city of the JSb'u-sites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that IS not of the children of I§'ra-el; we will pass over to Gib'e-ah.

•13 And he said unto his servant. Come, and let us draw near to one of these places to lodge all night, in Gib'e-ah, or in Ra'mah.

14 And they passed on and went their way; and the sun went down upon them when they were by Gib'e-ah, which belongeth to B6n'ja-min.

15 And they turned aside thither, to go in and to lodge in Gib'e-aii: and when he went in, he sat him down in a street of the city: 'for there was no man that took them into his house to lodging.

16 *^ And, behold, there came an<'old man from his work out of the field at even, which was also of mount £'phri-im; and he sojourned in'Glb'e-ah: but the men of the place were Bfin'ja-mites.

17 And when he had lifted up his eyes, he saw a wajrfaring man in the street of the city: and the old man said, ^Whither

goest thou? and whence com-est thou?

18 And he said unto him. We are passing from B6th'-lft-h5m-ju'dahtoward the side of mount E'phrS-im; from thence am I: and I went to B6th'-16-h6m-ju'dah, but I am now going to the house of the Lord; and there is no man that receiveth me to house.

19 Yet there is both straw eind provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the yoimg man which

is with thy^ervants: there is no want of any thing.

20 And the old man said. Peace be with thee; howsoever'/e< all thy wants lie upon me; only lodge not in the street.

21 So he brought him into his house, and gave^rovender un to the asses: and they washed their feet, and did eat and drink.

(3) Sodomites of Gibeah abuse the concubine all night

•22 ^ Now as they were making their hearts merry, behold, the men of the city, certain'sons of Be'll-al.'beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying. Bring forth the man that came into thine house,'that we may know him.

23 And the man, the master of the house, went out unto them, and^said unto them. Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this "folly.

24 Behold,'Tiere is my daugh ter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good imto you: but unto this man do not so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night imtil the morning: and when the day began to spring, they let her go.

(4) The concubine found dead

26 Then came*the woman in the dawning of the day, and feU dov(rn at the door of the man's house where 'her"lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and "went out to go his way: and, behold, the woman his concubine was feill-en down at the door of the house, and her hands were upon the threshold.

•28 And he said unto her. Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

(5) Concubine cut in twelve pieces and sent to all Israel

29 1i And when he was come

How he could have lived with his conscience no one can say. Finding her dead he then sought for punishment of the men who had committed such crime. This he did bycutting her body into 12 pieces andsendingit to the 12 tribes to show all Israel what horrible deeds the men of Gibeah had committed (V 29-30)

night by many men that she fell dead at the door of the house where her so-called lord was and perhaps had enjoyed a good night of sleep. The fact that he arose to go his way implies indifference to the fate of his concubine.

Continued, column 1

a He was going toward mount Ephiaim, that is, the mountain range of Ephraim, and to the house of the Lord in Shilob (v 18).Perhaps hewas returning to his priestly duties there. This Levite was different from the one in 17:7; and there is no connection between this and the story of chs. 17-18. The purpose of the two is to reveal the depth of sin and apostasy in Israel at this time

b Some copies of Scripture read servant, the Levite referring to himself, for he had only one servant with him and his concubine (v 3, 19)

c Of all the men in Gibeah, the old man, the stranger, was the only one who showed any hospitality (v 20-21)

7fold custom of hospitality;

1 Saying: Peacebe withyou(v 20)

2 Let all your wants be supplied at my expense

3 Lodge not in the street, but come into my bouse for the night 21)

4 Bringing the visitor into the house(v

5 Giving food for his animals

6 Washing his feet (cp.Lk. 7:36-50)

7 Setting me at and drink before him

d In countries principally devoted to pasture there was no hay. The people did raise wheat and cut the straw into pieces and mix it with barley, beans, and pounded kernels of dates. They made this into little balls which they fed to the stock.Such was the provender of this verse (v 21)

e SonsofBelial. worthless fellows;scoun-drels;sonsof^e devil; children of evil (v 22; 20:13; Dt. 13:13; 1 Sam. 1:16; 2:12; 10:27; 25:17,25; 30:22; 2 Sam. 16:7; 20:1; 23:6; IKi. 21:10-13; 2Chr. 13:7; 2 Cor. 6:15^

f A repetition ofthe experience of Lot in Sodom, a result of moral corruption which followsbacksliding and apostasy (v 22-26 with Gen. 19:4-9). However, angels did not rescue the Levite and his wife from the mob, as in Sodom (Gen. 19:10-24)

g TMsissodomyorhomosexualityasitis more commonly called today (v 22; Gen. 19; Rom. 1:18-32). .See Sodomy in Index

h The stranger was more righteous and clean morally than these Benjamites. He pleaded with them like Lot, urging that they not do this wickedness to a man who had come to him as a guest. He offered his own daughter as well as the concubine of the Levite to them instead (v 23-24). Lot had offered his two daughters to the Sodomites but they were so depraved with unnatural lust they demanded the angels instead (Gen. 19:8-11). Such wickedness will always be judged by God; if not im-medi ately as in the c ase of Sodom .then in hell (Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21; Rev. 20:11-15; 21:8; 22: 15). This story shows that the rights of ho^itaUty were very sacred in the East, and most highly respected and guarded. This man was willing to sacrifice a virgin daughter to the lusts of brute men in order to protect his guest and keep the law of hospitality sacred (v 23-24) i See 15 things that were folly in Israel, note k. Josh. 7:15

j There was no excuse for any father to sacrifice a virgin to such lustful, demonized men. To die fighting for the purity of womanhood would be better, if need be. The Levite, as well as the father, was a coward and sought to save his ownbodyatthe expense of his concubine. He took (Heb. yachazek . to seize by violence) his concubine and brought herouttothemen who abused her until the morning and then let her go (V 25), This proves that the woman would not go out to them of her own accord, and his forcing her to go out to be thus abused proved his lack of real love for her. This lack could have been the cause of their recent separation (v 1-3)

k The woman had been so abused all

JUDGES »

TH0 Lmtlt rWtf hit ttorw 1 Mitp^h

Fteparation for war with Benjcmin

1 sinfo between . 1'2 tnbcs and 9 1/2 inbej ui Jays Josh. 22)

2 Ephiaim against ■,r;l-17)

3 Abimelech against sons of Gideon who might have ruled (9:1-21)

4 Abimelech and caal (9:2^-57)

5 Ephraiin agaiDstGileadite$(12:l-7)

6 Benjamin and the others of Isael (20:l-4<3). This should be the 2nd perhaps, as to chionology. as it took place I n the early days of the judges, as proved on p. 294

d Israel gathered as one man (v 1), decided to act as one man (v 8). and did act as one man (v 11)

e The events of chs. 17-18 were already history jnd from DantoBeer-sheba was already considered the northern and southern extremiues of Igael .Chgn

-oVogY of chs. 17-21, p. 294

f 6 places called SUzpeh:

1 IncilejJ(ll:l.;3.34;Gen,31:49)

2 A valley in north Palestine oo the slopes of liermon (Josh. 11:2-3)

3 A town in Judah

4 A town in Moab (1 Sam. 2'2:3)

5 A place in the wilderness near Tekoa (2 Chr. 20:24)

6 A place in Benjamin (20:1-3: 21:1-8: Josh. 15:38; 18:36: 1 Sam. 7:5-16; 10:17)

Mizpeh in Benjamin was the convention place of Israel on this occasion. Assemblies were frequently held there afterwards(1 bam. 7:11; 10:17).Iiwa$ close enough to Shilohthat the people could go up to the tabernacle to i ngulre of God (v 18. 23, 26-28) g 400, 000 men oflsrael were gathered to fight against only 26,700 Benjamites (V 2. 15). 40,030 men of Israel were killed and 25,100 men of Benjamin (V 21. 25, 35, 39) h The Benjamites refused to answer the summons to the convention,but when they heard the other tribes were gathered they mobilized to fight them (v 3, 14-17) i Question 83. Next, v 12 j For the complete story see ch. 19 k Compare give advice (v 7) with take

advice (13:30) 1 3told decision of Israel:

1 vVe will not go home until Gibeah is punished (v 8)

2 We will go up against Gibeah (v 9)

3 We will choose 40,000 out of 400, 000 to supply the army (y 2, 10)

7 statements of Ciod departing from

man (16:20)

1 Tbe Lord was departed from lum Qudg. 1C:20)

2 TIk: gloty IS departed from Isacl (1 sam. 4:21-221

3 The bpirit of the Lord departed from baul (1 Sam. 16:14)

4 Saul was afraid of David, bccauje the Lord was with liim, and was departed frocn ^a^l (1 Sam. 18:12)

5 Saul answoicd.. .I'od is departed from me, and answcretli me no more (1 Sam. 28:15)

6 bamuel said... the Lord is departed from thee, and tsbecome thine enemy

Into hk boose, hf took ■ knife, ■ltd Uid bold on his concubine, «ad diridod her. lo^eiher with her boa^ into*twelve pieces, and srnt her into all the coasts of Ij r«-el.

• 30 And it was so.^hat all that Mw it said. Therf w«s no such deed done nor seen from the day that the children of I('ra-el came up out of the land of t ittpt unto this day: consider of it. take advice, and speak gour minds.

CHAPTER 20 231

11'Sixth civil strife (2 Ki.

25:25, refs.). (1) Mobili-

ration of Israel

THEN all the children of I5 ra-el'^went out. and the congregation was gathered to-gether'as one man.'from Din even to B4 er-sh* ba. with the land of Gil>-td. unto the Lord in^Ir peh.

2 And the chief of all the people, ei'en of all the tribes of 15 ra-el. presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of B«n'-ja-min^heard that the children of Is ra-el were gone up to Miz peb.) Then said the children of l§ ra-el. Tell us, how was this wickedness?

(2) Sin rehearsed to Israel

4 And the L* vite, the husband of the woman that was slain, answered and said, 'I came into Gib e-ah that be-longeth to B*n ja-min, I and my concubine, to lodf;e.

5 And the men of Glb'e-ah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

6 And I took my concubine, and cut her into pieces, and sent her throughout all the country of the inheritance of I$'ra-el: for they have committed lewdness and foUy in U'ra-el.

(3) War declared on Gibeah: aodomites demanded to be

slain

7 Behold, ye are all children of I5 ra-el; *give here your advice and counsel.

8 ' And all the people arose as one man, saying,HVe will not any of us go to his tent, neither will we any of us turn into his house.

9 But now this shall be the thing which we will do to Glbe-ah; we will go up by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of I9 ra-el, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to ftfb e-ah of B*n'ja-min, according to all the folly that they have wrought in t$'ra-el.

11 So all the men of I«'ra-el were gathered against the city,

knit together as one man.

12 • And the tribes of 1$ ra-el sent mrn through all the tribe of B*n la-mln. "saying. ♦What wickcdnrss IS this that is done among you?

13 Now therefore, deliver us the mrn, the children of B*'U-al. which are in Gfb e-ah, that we may put them to death, and put away evil from I5 ra-el. But the children of B*n ja-min would not hearken to the voice of their brethren the children of Is'ra-el:

(4) Benjamitea mobilized to protect the sodomites, breaking the law of Lev, 18:

22-30

H Bufthe children of B*n ja-min gathered themselves together out of the cities unto Gib e-ah. to go out to battle against the children of Is'ra-el.

15 And the children of Bin'ja-mln were numbered at that time out of the cities twenty aad-5B thousani msu that drew sword, beside the inhabitants of Gib e-ah, which were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen menlefthanded; everyone could *sling stones at an hair breadth, and not miss.

17 And the men of Is'ra-el, beside B*n ja-min. were numbered four hundred thousand men that drew sword: all these were men of war.

(5) First battle: Israel beaten

S18 ' And the children of I5'-ra-el arose, and'went up to the house of God, and%sked counsel of God, and said,*Which ot us shall go up first to the battle against the children of B6n'ja-min? And the Lord said, 'Jii'-dah shall go up first.

19 And the children of Ij'ra-el rose up in the morning, and encamped against Gibe-ah.

20 And 'the men of Ig'ra-el went out to battle against Bin'-ja-min; and the men of Ij'-ra-el put themselves in array to fight against them at Gib'e-ah.

21 And the children of B6n'-ja-mln came forth out of Glbe-ah, and destroyed down to the ground of the Is'ra-el-ites that day'twent; and two thousand men.

(b) Second battle: Israel beaten

22 And the people the men of Is ra-el encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

523 (And the children of I5'-ra-el went up and wept before the Lord until even, and asked counsel of the Lord, 'saying, Shall I go up again to battle against the children of Bin'ja-niln my brother? And the Lord said. Go up against him.)

24 And the children of Is'ra-el came near against the children of B*nja-min the second day.

25 And B^n ja-min went forth •gainst them out of Clb'e-ah

(1 Sam. -28:16)

7 The glory of I. od is departed (from tlic temple, Ezck. 10:18)

7 statcinews. m .i > h

1 c)iir ir.uiigrc>ii>'<i. ii<. 1 'miii'iiv a.. departing away from our <,.od (Iw. •""J: 12-13)

Continued, roluinn t ^

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2 Before the 2nd serritude (3:12-14)

3 Before the :ird servitude (3:31)

4 Before the 4th servitude (4:1-3)

5 Before the 5th servitude (6:1-6)

6 Before the death of c.ideon (8:32-35)

7 Before the 6ih servitude (10:6-18)

8 Before the 7th servitude (13:1)

9 Before Danitc invadon(17:1-19:30)

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such evil in Israel (v Berijamin rebelled aii their brethren, so n\.. party to the crime b criminals. They.by their act, told the otitcr tribes thjt they would stand by the sodomites in what they had done. Tfiisprovesthc whole tnbc was morally depraved, wicked, guilty and worthy of punistuncnt b Question 84. Next, v 18 c The term children of Benjamin here is used to di stinguislitheiii from tlie cliil-drcn of Israel , not btxause they were any less Israelites than the others but simply for Uie sake of distinction between the two groups (v 14-48). The same principle holds true in the great division of the tribes into the children of Judah, composed of 2 tribes and manyof the other tribes that remained iriiL- to David, and the cliildren of Israel , composed of the majority of the 10 tribes. These terms were used during ilic time of the diviaon of the kingdom from Jeroboam and Kehoboam to tbe captivities, but not with the idea that the Israelites in Judah,Benjamin, and the other tnbes who remained in the southern kingdom were now non-ls-racliies because the nation was divided,or that the only Israelites were those of Israel in the northern kingdom who were in the majority. How could the division of a nation make some to cease being Israelites and others to continue being Israelites? Divided or not, they were all of the same nationality d All left-banded men mentioned in Scripture were from the inbe of Benjamin (v 16; 3:15) e See note on sling (1 Sam. 17:40) f They left Mizpeh and went up to Shiloh to the house of God to inquire of Phinehas, the high priest (v 18, 27-28) g The high priest had the Urim and Thummim whereby inquiry from God could be made. See Utim and Thummim , p. 118 h Question 85. Next, v 23 i Just why Judah was to go up first to fight against Benjamin is not revealed, but the all-wise God had His reason as lie has in all things ordered by Him j Here Judah is called tlic men of Israel (v 18,20). They have alwaysbeen and always will be Israelites along with tbe other tribes k Of the men of Judah and others with them 22,000 were lost the first day (v 21). 18,000 were killed the second day (v 25), and only 30 tlic last day (v 39), wtiile 25,000 of Benjamin were killed on tlus day (v 35) 1 Quesuon 86. Next, v 28

Cont. from column 2

2 Cursed be the man... whose heart departeth from the Lord Qcr. 17:5)

3 We have sinned.. .have done wickedly by departing from Your precepts and judgments (Dan. 9:5)

4 All Israel have traiugiessed Your Idw.cvcnby departing, that they might not obey Your voice (Dan. 9:11)

5 The land has committed great whoredom, departing from the Lord (Hos. 1:2)

6 Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (1 Tim. 4:1)

7 Take hced.brctlircn, lest there be in any of you an evil heart of unbelief, in departing from the living God (Heb. .1:12)

9 apostasies in Judges (17:6) 1 Before the 1st servitude (3:5-8)

JUDGES 20. 21

Phinehas encourages war with Benjamin

The Benjamites defeated

a Instead of askingGod for help and trusting in Him, it seems the tribes trusted in their own numbers and strength, and in the justice of their cause against Benjamin at first. God permitted them to be greatly humbled the first two days. Before going tobattle again they spent the third day in fasting and prayer, and offered burnt offerings and peace offerings before God (v 26). He then assured them of victory for the next day (v 28), and outlined their strategy which was like that which enabled Israel to take Ai (v 29-46: Josh.8)

b 14th and lastprophecy inJudg. (20:28, fulfilled in v 29-46)

c Phinehas was the 3rd high priest in Israel. See a list of the priests, p. 236

d Question 87. Next, 21:3

e Not the 3rd day in succession, or the 3rd day after the war began, but the 3rd of 3 days they fought with Benjamin. They fasted and prayed on what would have been the 3rd day and this was the 4th (v 19-21, 25, 26, 30)

f The strategy on the 3rd day of fighting was to draw Benjamin away and let liers in wait fall uponthe city as Israel did at Ai (v 32-34; Josh, 8)

g They knew not that destruction from the Lord was ready to fall upon them for their sin of protecting sodomites and refusing to turn them over for execution as the law of Moses demanded (V 34; Lev. 18:22-29). Even rape and adultery were punishable by death(Lev. 18:20; 20:1-17; Dt. 22:22-26)

h 40,030 men had been killed in the 11-tribe army when they fought without God fighting with them; now, when the Lord moved against Benjamin, practically the whole tribe was destroyed in one day (v 35)

i How many in the city were destroyed is not known, but 25,100 soldiers of Benjamin on the field of battle were kiUed (V 35-37)

j This was the same sign that the soldiers at Ai used (v 38: Josh. 8:20-21)

7 sins of Delilah (16:18)

1 Entering into agreement with men to commit sin (v 5; Pr. 1:10-22)

2 Committing adultery, if unmarried (v 4), or breaking the marriage vows and betraying her husband if married to Samson (v 5, 9, 12)

3 Doing evil for money (v 5)

4 Deception and plotting the death of a man she professed to love (v 6, 9-10, 13, 15-16)

5 Taking advantage of a man's love to betray him to hi s enemies (v 4,15 -19)

6 Taking advantage of a man in his weakness, while asleep, to destroy him (v 19-25)

7 Warring against God and seeking the overthrow of the anointed one He raised up to deliver Israel (v 4-25)

Samson's new world (16:20)

Samson awakened to a new world which he had never known

8 things he discovered:

1 Henowhadhisfirsthaircut and the firstrazortocome uponhishead (v 17)

2 He was no longer a Nazariie

3 He was as weak as other men, for his suength had left him (v 17-19)

4 His new lover had betrayed him (v 18) 19-21)

5 His enemieshad power over him (v

6 He was not at all Uke he had been at other times when he shook himself (V 20)

7 The Lord had departed from him

8 He was helpless to fight back as at other times (v 20-21)

15 examples manbeingcalled "lord": (19:26)

1 Sarah called Abraham lord (Gen. 18:12: 1 Pet. 3:6). Other husbands are called lOTd (19:26-27; Ps. 45:11)

2 Others called Abraham lord (Gen.

the second day, and destroyed down to the ground of the children of Is'ra-el again " eighteen thousand men ; edl these drew the sword.

(7) Israel's prayer cind fast

26 *" Then all the children of Is'ra-el, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day imtil even, and offered burnt offerings and peace offerings before the Lord.

27 And the children of I§'ra-el enquired of the Lord, (for the ark of the covenant of God was there in those days,

}28 *And'Phin'e-has, the son of £-le-a'zar, the son of Aar'on, stood before it in those days,) saying,"Shall I yet again go out to battle against the children of B6n'ja-min my brother, or shall I cease? And the Lord said, Go up; for to morrow I will deliver them into thine hand.*

(8) Third battle: Benjamin almost totally destroyed

29 And I§'ra-el set liers in wait round about Gib'e-ah.

30 And the children of I|'ra-el went up against the children of BSn'ja-min on the 'third day, and put themselves in array against Gib'e-ah, as at other times.

31 And the children of BSn'-ja-min went out against the people, and were drawn away from tiae city; and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God, jmd the other to Gib'e-ah in the field, about thirty men of I|'ra-el.

32 And the children of B§n'ja-min said. They are smitten down before us, as at the first. But the children of Ig'ra-el said,'Let us flee, and draw them from the city unto the highways.

33 And all the men of I§'ra-el rose up out of their place, and put themselves in array at Ba'al-ta'mar: and the liers in wait of li'ra-el came forth out of their places, even out of the meadows of Gib'e-ah.

34 And there came against Gib'e-ah ten thousand chosen men out of all I§'ra-el, and the battle was sore: 'but they knew not that evil was near them.

35 And the LoRD*smote B6n' -ja-niin before Ig'ra-el: and the children of I§'ra-el destroyed of the BSn'ja-mites that day twenty and five thousand and

pointed sig^ between the men of Is'ra-el and the liers in wait, that they should make a great flame with smoke rise up out of the city.

39 And when the men of !§'-ra-el retired in the battle, BSn'-ja-mln began to smite and kill of the men of Ij'ra-el about thirty persons: for they said. Surely they are smitten down before us, as in the first battle.

40 ButVhen the flame began to arise up out of the city with a pillar of smoke, the Bfen'ja-mites looked behind them, and, behold, the flame of the city ascended up to heaven.

41 And when the men of !§'-ra-el turned again, the men of B6n'ja-min were amazed: for they saw that evil was come upon them.

42 Therefore they turned their backs before the men of I5'-ra-el unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them.

43 Thus they ^inclosed the BSn'ja-mites round about, and chased them, and trode them down with ease over against

I Gib'e-ah toward the sun-' rising.

44 And there fell of B6n'ja-min ' eighteen thousand men; all these were men of valour.

45 And they turned and fled toward the wilderness unto the

; rock of Rim'mon: and they 1 gleaned of them in the highways five thousand men; and pursued hard after them unto Gi'dom, and slew two thousand men of them.

46 So that all which fell that day of B6n'ja-mln were twenty and five thousand men that drew the sword; all these were men of valour.

(9) 600 Benjamites escape

47 But ^ sii hundred

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an hundred men : all these drew the sword.

36 So the children of B6n'ja-mtn saw that they were smitten: for the men of I§'ra-el gave place to the BSn'ja-mites, because they trusted unto the liers in wait which they had set beside Gib'e-ah.

37 And the liers in wait hasted, and rushed upon Gib'e-ah; and the liers in wait drew themselves along, and 'smote all the city with the edge of the sword.

38 Now there was 'an ap-

tumed and fled to the wilderness imto the rock Rim'mon, and abode in the rock Rim'mon four months. 48 And the men of Is'ra-el turned again upon the children of B6n'ja-min, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand; also they set on fire all the *cities that they came to.

232 CHAPTER 21

(10) Mourning for a lost tribe

NOW the men of I§'ra-el had /sworn in Miz'peh, saying. There shall not any of us give his daughter unto B6n'ja-mln to wife.

2 And the people came to'the house of God, and abode there till even before God, andMifted up their voices, and wept sore;

3 And said, O Lord God of i I§'ra-el, 'why is this come to

pass in I5 ra-el, that there should be to day one tribe lacking in Is'ra-el?

4 And it came to pass on the I morrow, that the people rose

23:6-15) 24:18)

3 Rebekahcalled Eliezer lord (Gen.

4 Rachel called her father lord(G en. 31:35) 4-5:33:8-15)

5 Jacob called Esau lord (Gen. 32:

6 Potiphar is called Joseph's lord (Gen. 39:16)

Continued, column 4 ^

11), as well as Joshua (Num. 11:28), and others (Num. 32:25, 27; 36:2)

12 Military leaders are called lord (Judg. 4:18; 1 Sam. 25:24-41)

13 Ruth called Boaz lord (Ruth 2:13)

14 High priests were called lord (1 Sam. 1:15, 26)

15 Masters are called lord (Gen. 39: 16: 44:5; Ruth 2:13)

a Compare this with Josh. 8:20-21

b Sunounded them; and in their confusion and amazement they were easy to overcome with God's help (v 43) c The 25. 000 of v 46 were made up of the 18,000, the 5, 000, and the 2, 000 of V 44-45 that were killed the last day. The extra 100 of v 35 were perhaps killed before the last day when the total reached 25,100. 500 more fled to the rock Rimmon (v 47), and 1, 000 escaped elsewhere, which made the total of 26, 700 men in the army to begin with (v 15)

d These 600 with the 1, 000 which no doubt escaped as individuals.made only 1,6 00 left of an army of 26,700 which started the war (v 15), Some versions read 25,700 in v 15; if this is correct only 600 escaped instead of 1,600

e How many cities were burned is not stated; and how many people were killed in each city is not known (v 48) f Many rash vows have been made which men have regretted.This one was not necessary any more than the vow of Jephthah in ch. 11. The better policy is not to vow but to believe God will answer prayer on the right basis of faith and absolute confidence in Him. We never merit anything; and we must learn that He answers regardless of vows, not because of them.God would have heard these Israelites and Benjamin would have been defeated without this kind of vow. When vows are made, however, they must be kept unless they are so ridiculous and unjust that they have to be repented of. One characteristic of a righteous man is that he swears to his own hurt and will not change or go back on his own word (Ps. 15:4). If this vow had not been made, the wrong of destroying Jabesh-gilead and taking the virgins of that place fortheBenjamites(vlO-14),and the wrong of kidnapping wives would not have been done (v 19-24)

g Some versions read Bethel, in place of the bouse of God, which is what the Heb. Bethel meaas

h The second time they lifted up their voices and wept on this occasion:

1 The first time was when they had been defeated by Benjamin and had lost 40, 000 men (20:21, 25)

2 Now they were weeping because one tribe was almost exterminated in Israel (v 2-3)

In revenge they were satisfied, but when they had time to reflect on what they had done in almost destroying a whole tribe with whom God had made a contract to bless forever, as in the case of the othei tribes, if they would be obedient, they were brought to repentance and sought to make amends within their vows for such wanton destruction. The sin of Gibeah was great, but to exterminate a whole tribe under contract with God was no small matter. Such was the result of" no king in Israel; every man did that which was right in his own eyes" (v 25) i Question 88. Next, v 5. This question was unnecessary, for they knew full well what had happened. It was right that the murderers be punished. This was legal and necessary,but the manner in which punishment was carried out was beyond reason - trying to destroy the whole tribe and their cities, including man and beast (20:48)

^ Cont. from column 2

7 Kings are called lord 99 times (Gen.40:l:l Sam. 22:12; 24:8,10; 26: 15-19; 29:8: 2Sam.2:5; 3:21:4:8; 9:11; 10:3:11:9-13:13:32-33: 14:9-22; 19: 7-37; 1 Ki. 1:2-48; etc.)

8 Prophets are called lord (1 Ki. 18: 7; 2:19:4:16, 28; 2 Ki. 4:16, 28)

9 Joseph's brethren called him lord (Gen.42:10,30-33; 44:5-36: 47:18-25)'

10 Joseph called himself lord (Gen. 45:9)

11 Aaron called Moses lord (Num.12:

JUDGES 21

Benjamin's fate lamented

Z69

eaoMKioawaai uiiMbotM of' early, •nd'buUt there an alUr.

' ■ Kuih in J- ■ - :u »«n. ,nd offered t.umt offerings >nd

peace offerings.

5 And the children of Ij'ra-el s«id,*Who IS there amonK all the tribes of I5 ra-el that came not up with the conKreKation unto the Lord? For they had nude a 'great oath conceminK him that came not up to the Lord to Miz peh. saying, •'He shall surely be put to death. € And the children of I§ ra-el

_. . • r- i^rpented them for B*n ja-mln

l^S?,%""* ""^ ""^"^ °'I tR^ir brother, and said. There d This w ji peth^p, why they JcteimineJ '* .0"* ^""be cut off from Is'ra-el lo kill evcryune lO the tribe of Ben- this day. jimin (v 5; 20A8) e The Iu4clitei changed theu miati | (H) Problem of wives solved *boui wanong to deniuy the tribe of

tut the^k :,lft;u tlivJ out lae tU labcnuclcliQi'i ■

thjt wiiM of the ciwiiuei oi iujcl, Jui ■ log ooe of the KivituJc> lo itx perio J oftbejUilge«.deiaoye<i the br*z«a altar ^J even other parti of ihe labcr-oacle b QuoKloo 89. Next, t 7 c - raib T0W8 of luacl:

1 That oo man la luael give hit dauKbter to a BenjanUte for a wife (v 1. T) ZToklUaaroaeinai the trlb«iwbo

Benjamin totally, ai according to then oath (v 5-6)

f Qu esdotii 90-91. .Sexl. v 16

g Iwael became concerned and felt rc-iponsible forgetung wlvei for the 600 men of Benjamin who haJ fled to the rockRimi!>on(v7.13-'.:4). They iboidd have thought of thli before when they madethe vow DOC to give their dai^-ten to the Benjamltei (v 1, 5-7)

h The people were numbered to tee If there were any parti of Israel not reprc-•ented, I bey had vowed that whoever would not come up to the convenuon riiouldbcputto<Jeath(v 5). This would pas the death sentence on both Benjamin and the lohabiianu of)abesh-gllead(v8-9: 20:13). They decided to kill the men and women of Jabesh-ftilead and save only the virgini to be wives for the remnant of Benjamin (v 10-12). There waa no excuie for this any more than for vanng the Ben-jarnites, for their vow would be broken either way

i 400 virgjnj were ill that could be fouadinjabesb-gilead tube wives for 600 men of Benjamin (v 12), The tnbe was next consulted and peace was made with the remnant dial was left (v 13-15)

I The rock Rlmmoa was about 15 miles oorth of Jerusalem. Many such caves were to be found in Palestine. In them a few men could holdout many days. Among the caves many luaolitcs took refuge duringthe umcs of servitude to other nanoas who. at times, even took

7'How shall "we do for wives for them that remain, seeing we have sworn by the Lord that we will not give them of our daughters to wives?

8 • And they said, What one is there of the tribes of l§'ra-el that came not up to Miz'peh to the Lord? And, behold, there

(13) Wife problem stiU unsolved

16 * Then the elders of the I congregation said, "How shall J we do for wives for them that' remain, seeing*the women are I destroyed out of B*n'ja-min?

17 And they said/There mu5f j be an inheritance for them that| be escaped of B*n'ja-min, that a tribe be not destroyed out of Ij'ra-el.

IS'^Howbeit we may not give them wives of our daughters: for the children of I§'ra-el have sworn, saying, 'Cursed be he that giveth a wife to B§n'ja-mln.

(14) Wife problem folly solved

19 Then they /said. Behold, there is a'feast of the Lord in Shi'loh'^early in a place which is on the'north side of Bth'-el, on the east side of the highway that goeth up from B6th'-el to

b Hi

29. IM lo JudgM

came none to the camp from i She'chem, and on the south of j4besh-gU'e-4d to the as- fLe-bo nah.

sembly

9 For"the people were numbered, and, behold, there were none of the inhabitants of]&'-besh-gil e-4d there. •10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying. Go and smite the inhabitants of jabesh-gile-Sd with the edge of the sword, with the women and the children. • 11 And this ;s the thing that ye shall do. Ye shall utterly destroy every male, and every woman that hath lain by man.

12 And they found among the inhabitants of J4'besh-gij'e-dd {pur 'hundred young virgins, that had known no man by

all their weapons and crops - and yet lying with any male: and they they were sustained over long periods' brought them unto the camp to

(6:1-7; 1 Sam. 13:6. 19)

k There were not enough wives for all, so Itrael fell upon another plan for the remaining 200 Benjamites (v 16-24) I

1 Like many today, laael thought C'>od j was responsible for the things wWch they, themselves had caused. Iheyhad been lo blame for vowing to destroy all the Benjamites: -ind here theybelieved the Lord had made this breach in the tribes (v 15). It is regrettable how many accuse (>od of beinnrcsponiible for the sickncKes. deaths, accidents,and van -ouicalamiucs of mankind, when tlicrc are demons, fallen angels, and .satan i to blame. The uuth is that it is not i God but Satan and his evil forces, sin, | and the coaanue4l rcbellioa of man which cause curses on the earth at the present Qriie (Dt, 28; Lev. 26; 2 Ki. 17; lob 1:12-22; 2:7; 42:10; Ps. 91:3-13: Mt.4:23-24; 8:16-17,28-34; 9:1-8.3'2-38; 10:1-20; 1222-30; lie 21-28; 17: 14-21; Mk.6:7-13; 16:15-20; Lk.* 1 -9; 10:1-20; 13:16; Jn. 10:10; Acts 5:12-16: 10.38: 19:11-18; 1 Jn. 3:8)

Shi'ldh, which 15 in the land of Cd'n&an.

(12) Peace made with Benjamin

13 And the whole congregation sent some to speak to the children of B*n'ja-min that were in the'rock Rim'mon, and to call peaceably unto them.

14 And B*n'ja-mln came again at that time; and they gave them 'wives which they had saved alive of the women of J4 besh-gil'^-fld : and yet so they sufficed them not.

15 And the people repented them for B*n'ja-min.'because that the Lobo had made a breach in the tribes of I{'ra-el

^ Cont. fromroluinn4 at good as their own, and now the few Bcnjaniltcs left poucstcd the whole of the inheritance originally given to many thousands. The matter may have had a happy ending, for there U no record of any complaint from either side (v '24) p It appears here that the anny did not j di^and and return home until all these events were finished fv 24)

Com.next column

QThli citdi ihr book of Judgei and ex-plains why such unlawful acts took place in IvaeJ. I here wai no king o< legal .luthority In the wfwlc land, and every man did that whird was right in

j 20 Therefore they commanded the children of Bfn'ja-min, saying,*Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shi'ldh come out to'dance in dances, then come ye out of the vineyards,'"and

catch you every man his wife of the"daughters of Shi'l6h, and go to the land of B6n'ja-mln.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them. Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.

23 And the children of B^n'ja-min did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and "returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And'^he children of I§'ra-el departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

(IS) Moral and civil conditions when judges ruled

25'In those days there was no king in I§ ra-el: gvery man did that which was right in his own

StmtPtfi price for his foollihntss fle :17) Samson betrayed luniself and his C>o<i and dearly paid lot Ins foolishiteu and dn. lie could have easily seen that Delilah was determined to ruin liiin, but the weakness of his heart was sttunncr tlian the strcrvUiof his body. J to nclilati I tlmcj .ind (if not ' to her) coiniuitted adultery "ii.i ricr as well as tlie harlot of i.aza (l(;:l-22). His vcr>' wul would luvc been lost If ' •' ' • ' 1 brought to Ms senses od in his

doting days I. .- . .11:3.)

b Not only men of the army bia wlvet. children.and «to< k were destroyed with the ciUci ut Benjamin (v 16; 20:48) c I f they tud been half as concerned about saving a tnbe in Israel before now, as tlicv seemed to be here, war could have been averted and many thousands of lives could have been ^ared d They itiU would not relent and break their vow about noi giving t heir da ugh-terstoBenjaniites(vlU).bui they would break the one about killing every Ben-jaiiutc (21:1, 5)

e It seems that in those daysmen were tu superstitious they believed if one bound hiniKlf to a curse with a vow. as here, the curie would come upon the one wtc vowed, if he broke the vow. When men make vowsthat are not right the proper thing to do is to repent to Ciod for them, making restitution wherever possible and doing only what is tight from then on (v 18). All tin is to be repented of and put away, including vows that cause one to tin (ML, 12: 31-32; 1 Jn. 1:9)

f Introducing a new plot to obtain wives for the 200 men not yet suppUed. They were to go to the yearly feast at shiloh where each would kidnap a wife; and if any lather or brethren objected the IsraeUtes of other tnbes would intercede for them (v 19-24)

H What a place and a ume to plot the kidnapping of 200 virgins!

h The 3 yearly gatherings of iaael (Ex. 23:14-17) had dropped off to one, an -other indicaUon of the great apostasy of Israel intbedaysofthe judges(v 19)

1 This detailed description of the place where the feast was lobe held indicates that shiloh,the tabemacleworship,and the feastsof the Lord were so

neglected that such instructions were necessary to enable the Wife-hunters to find the place

J Lebonah. about 4 miles west of Shiloh

k Sfold instrucuons to Benjamltcs: 20)

1 Go,lie in Walt in the vineyards (v

2 See if the daughters of >hiloh will come out to dance (v 21)

3 Come out of the vineyards

4 Catch every man one of these daughters for a wife

5 Go to the land of Benjamin

1 This is what religion had degenerated to in these days of apostasy (v 21)

m I his was a command by the elders of Israel to steal or kidnap a virgin, take her home and consider her a wite from then on (v 21). Kidnappingwas a death-penalty sin (Ex. 21:16; Dt. 24:7). but rape of an unbctrothod virgin bound a man to lake her is his wife all the days of his bfc without ever putting her away (Dt. 22:28-29). Rape of a betrothed virgin in a field carried the death penalty (Dt. 22: •25-27)

n These daughters ol shiloh were virgins of Israel from the same men that vowed they would not give any to Benjamin. I licre liikj hint that they won: Canaan-lies who had no part in the feasts of Israel. 1 hat they were of Israel seems cleat Iroiii v 22 which indic.ites that the eldcrv would assure the l.ithers and brothers, if any complained, that their vow being broken by force and not wilfully of their own accord, made them free. Many versions confirm this and re.id thus: Sept., "seeing you have not given them, you have, as it were, ac-cidenUy Uansgressed"; Berkeley, "nor did you give them any, because you would have been doing wrong"; Pe-shitta, "it is not you who gave them to them, that you should be guilty"; Moffalt, Pardon the men for carrying off their wivesby force, for if you had civen tliem the girls, you would be ijuilty ol breaking your oath"; Rothcr-ham, ye yourselves gave them not unto them, as now to be guilty." The whole thoucht is that the men of Israel would not be held accountable for bre.ikintitlie vow bec.iuse they did not give their daughters to Benjainites -they were taken by force to be wives, and nj 110 vow wa& broken o 1 lie kidnapped daughters by having these for husb.inds shared one of the largest and best inhcriiaiKesin all Israel. Fhcy were taken to homes equally

^ Coniliiued. column 1

NOTES ON JUDGES

God keeps covenants (2:1)

God has kept and always will keep His part of any ccotiact with any people. Israel did Dot go under the curse of defeat, captivity, dispersion, and judgment from God because He broke the covenant. The people were to blame. Hetoldthemplainly what He would do if they broke it, so He could not do otherwise (Lev. 26; Dt. 28). Even yet, God promises that when they come back to repentance and keep His covenant that He will tenore them as in days of old (Dt, 4:25-31; 30:1-10; Isa. 11:10-16; Jer. 23:1-8: 30:1-31:40; 32 37-44; 33:3-26; Ezek. 34:11-31; 36:1-38; 37:1-28; Amos 9:9-15rZeph. 3:8-20; Zech. 8:3-8, 20-23; 12:10-13:9; 14:14-21: Mt. 24:31: Rom. 11:25-29) God is as quick to accuse and judge when die time comes to do so, as He is to bless. It is God who charges anyone who transgresses with sin.oot man(Rom. 8:33-34; 14:4:1 Cor. 11:32).If we are as persuaded as Paul to peimit nothing to separate us from God we are secure (Rom. 8:35-39), and if we practice Paul's method of keeping the body under subjectioa we Aall never be a castaway (1 Cot. 9:27); but if we go into sin we shall die spiritually; and if we persist in sin refusing to repent and live ri^ we shall be cut off from God for-ever(Rom.6:16-23:8:12-13;ll:ll-2af 1 Cor. 3:16-17: 6:9-11; Gal. 5:19-21; 6:7-8: Heb. 6:4-9; 10:26-29: 2 Pet. 2:20-21). See Backsliding. p. 237

9 acts of God (2:1):

1 Came-went from one place to an-other (v 1)

2 Made Israel leave Egypt

3 Brought them into Canaan

4 Sware - made a vow to their fathers

5 Spoke - I said

6 Promised -1 never will break My covenant with you

7 Commanded 2 things (v 2):

(1) You shall Dot make a league with the inhabitants of Canaan

(2) you shall throw down their altars voice

8 Accused - You have not obeyed My

9 Examined -Why have you done this?

60 examples of doing evil in the sight of the Lord (2:11)

In Judges:

1 Israel (2:11); punished (2:15)

2 Israel (3:7); punished 8 yrs. (3:8)

3 Israel again 40 yrs. later (3:11-12); punished 18 yrs. (3:13-14)

4 Israel after 80 yrs. of peace (3:30-4:1); punished 20 yrs. (4:2-3, 6-7)

5 Israel after40 more yrs. (5:31; 6: 1); punished 7 yrs. (6:1)

6 Israel after another 40 yrs. of peace (8:28-35); punished (9:1-57)

7 Israel after 48 yrs. (10:1-6); punished 18 yrs, (10:8)

8 Israel after 31 yean(12:7-13:1); punished 40 yrs. (13:1)

9 Israel after 20 yts,(15:20,17:6,30-31: 19:1-30); punished (20:1-21:25)

In 1 Samuel:

10 Piiests(2:12-25);punished(4:1-18)

11 Israel after 40 yrs, (4:18; 7:6; 8: 1-22); punished (8:11-20)

12 Saul and Israel (ch. 15); punisbed 05:26-35:16:13-23; 19:1-17; 31:1-13)

In 2 Samuel:

13 David(ll:l-27):punished 02:1-23)

14 Ammon (13:1-22); punished (13: 23-36)

15 DavidG4:21-33);punished05:l-6)

16 Absalom (15:7-17:29); punished (18:1-33) 28-34)

17 Joab(20:4-12); punished (1 Ki. 2:

18 Sheba(20:l-3):punished(20:13-21)

19 Saul (21:1); punished (21:2-14)

20 David (24:1-9); punished (24:15)

InlKlngs ; .,1 Solomon (Ihl-S); punljhed (11:9-40) (12:16-24)

22Rehoboaii) (12:13-15); fwnished

23 Jeroboam (12:13-15; 13:33-34); punlated (13:1-32; 14:1-18; 15:29-30)

24 Judah (14:21-24) ;punijhed(v 25-30)

25 Abljam (15:1-3):punished (15:7)

26 Judah (15:14): punished (15:16)

27 Nadab05:26):punished(15:27-28)

28 B aashaOS: 34) ;punished 06:1 - 7,11)

29 Elah (16:9): punished (16:9-14)

30 Zimri (16:16-19); punished (16: 18-19)

31 Omii(16:25-26);punished(16:28) 32Ahab (16:30-33; 21:1-16); pun-

Summary of Judges

Date and place: written in Palestine about 1126 B.C.

Aittbor: from all Indications Samuel was the author, Jewish Sadition assigns

authorship to him; or, rfie book may have been written by Isaiah (note k, 2Chr. 32:32)

Proof of authorship: facts regarding events of the book were perhaps written by the men whose exploits are recorded, or by some scribe in the tribe to which each judge belonged, then afterward collected and put in the present form when the nation became welded together under a king. From the book itself it is clear that it was written after Ixael bad king;, for twice the author states he was writing of events and things happeningiB the days before there was a king in Israel (19:1; 21: 25). The book further reveals that it was written before the time of David, for the tabernacle was at Shiloh where it was set in the days of Joshua (18:31; 21:12, 19-21),IttemaiDed there until the 40th year of Eli when it was destroyed (1 Sam. 4). It was beard of no more until David was made king and he brought the tabernacle tojerusalem (2 Sam. 6:1 Chr. 21:29; 2 Chr. 1:3). Samuel was the most likely person to collect all the records of the judges andcompUethem into one book, in view of tfaete facts

Theme: the book is a record of Israel's failure during the rule of the judges. It records 9 apostasies, 7 servitudes, 14 judges and their exploits (i»t including those of Eli and Samuel, the 15th and 16th judges, which facts are in 1 Sam.), and 5 civil wars. The events of Judges cover at least 440 years. See Ctoooology, p. 60

Statistics: 7th book of the Bible: 21 chapters: 618 verses; 18, 976 words 585 verses of history: 33 verses of fulfilled prophecy; 92 questions: 23 messages from God (1:2: 2:1.20:4:6; 6:8,12,16.20.23,25; 7:2.4,7, 9; 10:11; 13:3,11,13,16,18; 20:18,23.28);71 commands; 2t> prediction*; and 5 ptoniliei

35 36 37 38 39 40 41 42 43 44 45 46

20) 47 48 49 50 51

Chr. 52 53 54 55

1-5) 56 57

21)

isbed (17:1; 21:17-26; 22:29-38)

33 Jezebel (18:4; 21:7-16): punished (2Ki. 9:30-37) Ki.l:16-18)

34 Ahaziah (22:51-53); punished (2

In 2 Kings:

Jehoram (3:2-3); punished (9:24" Gahazi (5:20-24); punished (5:27) Jehoram (8:18):punished(8:20-24) Ahaziah(8:25-27) ;punished(8:28) Jehu (10:31);punished(10:32-36) Athaliah(11:1-3); punished(U: 16) JehDahaz(13:2);punished (13:3-9) Jehoash03:U):punished (13:12-13) Israel (14:4); punished (14:12) Jeroboam 04:24):punished (14:29) Zechariah (15:9): punished 05:10) Menahem (15:18); puniiied 05:19-

PekaMah(15:24):puiusbed05:25) Pekah 05= 28); punished 05:29-31) Ahaz05:3-4); punished 06:5-20) Hoshea (17:^; punished (17:3-6) Manasseh (21:2-16); punished (2 33:1-20)

Amon (21:20-22):punished (21:23) Judah (23:26): punished (23:27) Jehoahaz(23:32) :punished(23:33) Jehoiakim (23:3*0; punisbed (24:

Jehoiachin (24:9);punished(24;12) Zedekiah (24:19);punished (25:7 -

In other books:

58 Israel (Ezra 9:1-3); punished (Ezra 10:1-19; Neh. 13:1-31)

59 PashiffOer. 20:2); punished (20:6)

60 Judah (Mt, 23); punished (23:38: 24:2: Lk. 21:20-24)

23 nations that fought Israel (3:3):

1 Philistines (v 3. 31; 10:6-11; 13: 1-16:30; 1 Sam.4:1-17: 5:1-11; 6:1-21: 7:3-14: 9:16:10:5:12:9; 13:3-23; 14:11-52:17:1-53:18:17-30:19:8:23: 1-28; 24:1-11; 28:1-19; 29:1-11; 30: 16; 31:1-11:2 Sam, 1:20; 3:14-18; 5: 17-25; 8:1-12: 19:9; 21:12-19; 23:9-16; 1 Kl. 4:21; 15:27: 16:15: 2 Ki, 8: 2-3; 18:8: 1 Chr. 10:1-11; 11:13-18: 12:19; 14:8-16: 18:1-11; 20:4-5; 2 Chr. 9:26:17:11; 21:16: 26:6-7; 28:18)

2 Canaamtes (1:1-33; 3:3-5; Num. 14:43-45; Josh. 3:10; 5:1; 16:10; 17: 12-18) 13:4-6)

3 Sidonians (3:3; 10:12; 18:7: Josh,

4 Hlvites (3:3-5: Ex, 23:28; Jodu 12:8: 24-11; 2 Sam. 24:7)

5 Hittites (3:5: Ex. 23:23-28; 33:2; 34:11: Josh. 1:4; 3:10; 1 Ki. 9:20; 10: 29; 2 Kl. 7:6; 2 Chr. 8:7)

6 Amotites (1:34-36; 3:5; 6:10: 10: 8-11; 11:19-23; Gen. 48:22; Ex. 34: 11; Amos 2:9-10)

7 Perizzites (1:4-5; 3:5; Ex. 3:8,17; 23:23: 33:2; 34:11; Josh. 3:10: 9:1; 11: 3:12:8:17:15; 24; 11; l.Ki. 9:20; 2 Chr. 8:7)

SJebuates ;i:21:3:5; 19:11; Ex. 3: 8, 17; 13:5; 23:23: 33:2; 34:11; Josh. 3:10:9:1: 11:3; 12:8: 15:8,63: 24:11; 2 Sam. 5:6-8)

9 Babylonians (3:8-11; Ezra 4:9; Ezek. 23:15-23; Dan. 2:39-45; 3:1-5: 31; 7:1-27)

lO Moabites (3:12-30; 11:15-25; 2 Sam.8:2; 2 Ki. 3:18-24: 13:20: 24:2; 18:2)

11 Ammonites (3:13; 11:4-36; Ut. 2: 20; 23:3: 1 Sam. 11:1-2, 11; 2 Chr. 26:8: 27:5; Jer. 27:3:40:11-14: 41:10-15: 49:1-2: Ezek. 21:20, 28: 25:2-10)

12 Amalekltes (3:13: 5:14; 6:3, 33: 7:10-12; Num.14;25-45: lSam.14:48: 15:6-32; 30:1-18; 2 Sam. 1:1-13: 1 Chr. 4:43)

13 Mldianites io:l-33: 7:1-25: 8:1: Num. 10:29; 25:17; 31:2-7; Ps. 83:9). See Midi an in Index 83:6)

14 IshmaeUt^ (8:24; 1 Chr. 2:17: Ps.

15 Maonltes 0.0:12). See Maon in Index

16 Edomites (1 Ki. 11:1-17; 2 Ki. 8: 21; IChr. 18:12-13: 2 Chr. 21:8-10; 25:14-19; 28:17)

17 Syrians (2Sam.8:5-18; 10:6-19:1 KU 20:20-29; 2 Kl. 5:2; 6:9; 7:4-16; 8:28-29; 9:15; 13:5.17: 16:6; 24:2; 1 Chr. 18:5-6: 19:10-19; 2 Chr. 18:34: 22:5; 24:24)

18 Arabians (2 Chr. 21:16; 22:1)

19 Assyrians (2 Ki. 19:35: Isa, 10:5, 24; 14:25:19:23; 23:13: 30:31; 31:8: 37:36: 52:4; Ezek. 16:28; 23:5-23; 31: 3: Hos. 5:13: 11:5; 12:1; Mlc. 5:5-6)

20 Egyptians (6:9; 10:11; Ex. 1:1-14; 31; 18:5-10:19:4:32:12; Num. 20:15: 33:3-4; Dt, 26:6; Josh. 24:6-7: 1 Sam, 4:8; 6:6: 10:18: 2 Kt. 7:6; Ezra 9:1)

21 Medo-Persians(2Ki. 17:6:18:11: Ezia6:2; Esther 1:3-19; 10:2; Isa.l3:17: 21:2; Jer. 25:25; 51:11,28; Dan. 5:28; 6:1-15; 9:1: 8:20-25)

22 Grecians (Dan. 2:38-45:7:1-27; 8:20-25; 10:20; 11:1-45; 12:1-7: Joel 3:6; Zech.9:13; 14:l-15:Rev.l3:l-18; 17:8-17; 19:19-21)

23 Romans(Dan.2:38-45; 7:l-27;Mt. 23:37-24:2; 27:11-66: Jn, 11:48; Acts 28:17). Revised Rome and Revived Gtecia are the 2 great world empires that are yet to persecute Israel, See p. 310-311 of N.T.

8 soogs of praise in Scripture (5:1):

1 Soog of Moses (Ex. 15:1-19)

2 SoDg of Inael (Num. 21:17-18)

3 Song of Moses (Dt. 32:1-43)

4 Songof DeboranandbaraK(5:l-31)

5 Song of Hannah (1 Sam. 2:1-10)

6 Song of David (2 Sam. 22:1-51)

7 Song of the redeemed (Rev.5:8-10)

8 Song of tribulation saints (Rev. 15: 3-4)

There are many other songs of praise in the book of Psalms, which see

8fold purpose of Deborah's soog (5:31):

The song of Deborah seems to have been both religious and political

1 TothankGod for the recent victory over the Canaanltes and the deliverance of Israel from defeat and oppres-aon for 20 years (v 3; 5:1-8)

2 To celebrate the zeal and bravery of the rulers and people of certain tribes who had faith in God and had volunteered their services against a common foe (5:9-15, 18-19)

3 To censure the unbelief and luke-warmness of certain tribes who stayed at home, betraying the public cause of the people of God (5:15-17)

4 To honor God for His supernatural part in the uneven struggle between two earthly foes (5:20-22)

5 To curse those who refused to take

' part in the spoil after victory was as-! saed (5:23)

6 To bless the woman who was bold enou^ to slay Sisera (5:24-27)

7 To show the disappointment and anguish of the mother of Sisera (5:28-30)

8 To pronounce a blessing i^on the people of God and a curse iqton their enemies (Sc31)

25 tfainas "sent" of God -<6:a:

1 Prt^beu to rebuke Israel (v 8; 2 Chr. 24:19; 25:15; Jet. 26:5; 29:1)

2 An evil spirit (9:23)

3 Adam from the garden (Gen.3:23)

4 Angels to desuoy Sodom (Gen. 19: 13)

5 JosephiopreserveUfe (Gen. 45:7)

6 Moses to deliver Israel (Ex, 3:13-15: 4:28: 5:22: 7:16: Num. 16:28)

7 Thunder and haU (Ex. 9:23)

i 8 Angel to deliver Israel (Num.20:

9 Fierysetpents(Num.21:6) 16) I 10 MosCstodomlracles(Dt,34:10-ll)

11 Nathan to David (2 Sam, 12:1) I 12 Pe«ileace if>oDlstaelOCht.21:14) J
13 Angel to Jerusalem to punish Israel (1 qhr. 21:15) 21)

14 Angel to defeat Assyria (2Chr. 32:

15 Divers sorts of flies (Ps, 78:45)

16 Darkness (Ps, 105:28)

17 Leanness of soul (Ps. 106:15)

18 His Word to heal (Ps. 107:20)

19 Jeremiah to prophesy Qer, 26:12)

20 A great wind Qonab 1:4)

21 Horsemen to spy in all the earth (Zech, 1:8-11)

22 John the Baptist Qn. 1:6, 33)

23 Jesus Christ (In, 3:34; 5:23, 38: 6:29; Gal. 4:4: 1 Jn. 4:9-14). 33 times in Jn. 4:34-20:21 die words sent roe are used of Jesus Christ

24 Holy Spirit (Gal. 4:6; Rev. 5:6)

25 Angel to give the Revelation (Rev. 1:3: 22:6, 16)

20 facu about Gideoo (8:23):

1 Industrious and secretive (6:11)

2 Mighty man of valour, meaning strong.brave,courageous,valiant (6:12)

3 ReUgious (6:13-27: 8:27)

4 Intelligent and reasonable (6:13)

5 Believer in Jehovah at first (6:13-25) 27)

6 Obedient to God's caU (6:14, 24-

7 Humble and submissive (6:15; 8: 23) 36-40:7:10-15)

8 Inquisitive and doubtful (6:17-23,

9 Spirit-filled and aiMinted at one time (6:34)

10 Bold and daring(6:34-35: 8:10-12)

11 Generous and £>spitable (6:17-19)

12 Pious and zealous (6:24-27)

13 Natural born leader(6:34-35: 7:1-

14 Wiseandprudent(8:l-3) 8:35)

15 Merciful yet vengeful (8:18-21)

16 Concerned about re-establishing true worship (28:27)

17 Covetous of gold (v 24-26)

18 A polygamist (v 30)

19 Had 70 sons (8:30)

20 Became ensnared again by idolatrous worship (8:24-27)

See Gideon in Index for other facti about thltludge of Isael who gained a place among the faith wortliles of the O. T. (Heb. 11:32)

Jephthah's brethren humbled (11:8)

Jephthah's brethren were no doubt greatly humbled in coming to him for help after they had cast him out and denied him any inheritance (v 2, 8-11)

10 examples of being humbled:

1 Jacob because of his mistreatment ofEsau(Gen.25:31; 27:36; 32:1-33:17)

2 Joseph's brethren because of their mistreatment of him (Gen. 37:11-36; 42:1-45:15; 50:15-21)

3 Egyptians for their mistreatment of Israel (Ex. 1:1-15:21)

4 Gileadites because of their mistreatment of Jephthah Oudg, 11:2-11)

5 Saul for his mistreatment of David (1 Sam, 24 and 26)

6 David because of his mistreatment of Uriah (2 Sam, 12)

7 Rehoboam because of his haughtiness to laael (1 Ki. 12)

8 Assyrians because of their defiance of Cod (1 Ki. 18-19)

9 Manasseh because of his sins (2 Chr. 33:11-13)

10 Israel because of their sins (2Ki. 17 and 25; 2 Chr. 36)

THE

BOOK OF RUTH

Hittory of Ruth, the G«nUle, the CreAt -gr*ndinother of D«vid - I.r*el under th e Judge* (Judg. 1:1-1 S»m. 7;1 7)

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a Thii expretMoit now it c jme to f*» in the days .u ujcd 5 tin .-v i : '<-r? nfi^e: amJ ID each case it i^< .og

trouble, followed b> -- „_ ood

a happy eading (v l;Gea. 14:1: E«her 1:1: ha. 7;1: Jcr. 1:3)

b rime of the eventi of Ruth , p. 294

c >«« 13 faminct (note r, Oea. 12:10)

d Muab held I aael in servitude 18 yewj ID the days of the judRCS 0^>d«. 3:U)

e Uimelech iiieans myGod ti king (1:2-3; J: 1-3: 4:3. 9)

f Naomi meant myrleaiant ooe. Fotnd 21 times and only in Ruth

8 Mahloo meam uck (v 2-5; 4:9-10)

h tJlitlion means pining (v 2-5: 4:9)

1 liphtath was the ancient pariie of Bethlehem, where Kachcl was bi»ied(Geti. 35:19; 4^:7) and where David Uved (1 Sam. 17:12). Called Ephfatah (4:11: 1 Chi. 4:4: Ps. 132:6: Mic. 5:2)

j Manyins Moabites is no where expressly forbidden, but it is ticnerally held thai such comes under the law of Dt.7:3 which forbids luaelitesmarrying Can aaoites. Cp. Dt. 23:3

k Oipah means hind or fawn (v 4, 14)

1 Ruth means beauty . Found 12 times in

this book and in Ml. 1:5 m Naomi lost a husband and 2 soiB in 10 years. The Tantum says that the sons died for transgressintithe law inmany-ing foreign women, but this is harcQy likely unless they also went into idolatry with the Moabites (v4-5). One thing is clear from the law - that long life was promised if the law was obeyed, and the cutting off of life if it was disobeyed (Lev. 26: Dt. 28)

n They went to sojourn lo Moab because of famine (v 1) and now they returned because the Lord had again blessed His [>eople with food (v 6)

o rhe Targum says that an angel spoke to her aDd gave thi^ information

p The two dauRhters-in-law started to go with Naomi toward the land of her people, but one returned when given the opportunity to do so (v 7-22) q 2fold blesang of dauahters-in-law:

1 May Jehovali deal kindly with you, as you have been kind to me and my »ns (v 9)

2 May Jehovah grant you rest in the house of new husbands

r There must have been great affection between this Israelite woman and the two Gentiles that had come into her home. Such closeness could be followed by others with great profit (v 9)

s They had been advised to go back to their homes and to the Moabite life of paganism (v 3), but their first decision was to go with their mother-in-lawby all means (v 10). They were again admonished to remain in Moab, for there was Dopromiseof husbands in Israel (v ll-13).They wept again and Orpah went back:but Rutliclung to Naomi (v 14). After being exhorted another time to return with her sistcr-in-law to Moab and the life of her own people and their 8pds(v 15), Ruth made her eternal consecration to follow the C>od of Israel and live the life of a new convert to Jehovah (v 16-17). For this she was greatly rewarded by being in the line of the Messiah (1:18-4:22: Mt. 1:1-6)

t 4 admonitions to return to Moab:

1 Co. return to your own liomes (v 8). Invitaaon rejected - surely, we will return with you to youi people (v 10)

2 Turn again; why will you go with me" t have no more tons to be your husbaDds (v 11)

3 Turn again , go your way. I have no husband and am too old to have sons. Even if I could have sons it would not be wise to wait for thetn to become grown and sacrifice happy lives with new hui)ands all those years(v 12-13). r his third admonition caused one to go back, but the other stayed on(v 14)

■\ K eturn after your sister-in-law wlio has goiuTFack to paganism (v IS). This last admonition for Ruth to depart

CHAPTER 1

I Elimelech'* family:

I FAiTsine in CanAAn: so-

journ in Moab

NOW It came to pats in the days (^hen the judges ruled, that there was a famine in the land. And a certain man of Bith -l6-h«m-ju dah went to sojourn in the Country of MO'ab. he. and his wife, and his two sons.

2 And the name of the nun was'^-Um e-l£ch. and the name of his wife 14i-^ mi. and the name of his two sons 'M&h-lon and "Chll i-on. '£ph rath-ites of B*th -l*-h*m-ju dah. And they came into the country of Md ab. and contmued there.

2 Death of Elimelech and I

his two aons

3 And £-Um'e-l«ch ll«-«'mi's husband died; and she was < left, and her two sons.

4 And they took them 'wives ' of the women of M6ab; the name of the one u'os *<^rj>ah, and the name of the other Tluth: and they dwelled there about ten years. 1

5 And Maih ion and Chill-on , died also'^oth of them; and the woman was left of her two sons and her husband.

3 Naomi prepares to return to her own people

6 • Tb^t) she arose with her daughters in law, that she might"return from the country ofMd'ab: for she had°heard in the country of M6 ab how that the LuRD bad %-isited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and^er two daughters in law with her; and they went on the way to return unto the land of ja'dah.

4 Ruth tested to return to her former pagan life (v IS)

•8 And Nfl-A'mi said unto her two daughters in law, Go. return each to her mother's house: *the Lord deal kindly with you, as ye have dealt with the dead, and with me.

9 The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they 'lifted up their voice, and wept.

10 And they said unto her, Surely'we will return with thee unto thy people.

•II And Nfl-A mi said, 'Turn again, my daughters:'why will ye Ro with me? are there yet any more sons in my womb, that they may be your husbands? •12 Turn a^ain, my dauKhters, go your way; for I am too old to have an husband. If I should say. I have hope, i/ I should have an husband also to night, and should also bear sons;

13 Would ye tarr>' for them till they were grown? would ye

stay for them from having husbands? nay. my daughters; for it grieveth me much for your sakes thafthe hand of the LotD is gone out against me.

5 Ruth'a consecration

14 And they lifted up their voice, and wept again: arid 6r pah kissed her mother in law; but Ruth clave unto hex. •IS And she said. Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

•16 And EuUi*54ii Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, ;/ ought but death part thee and me.

6 Naomi's return to Israel

18'"When she saw that she was stedfastjy minded to go

Iwith her, then she left speaking

^unto her.

19 ' So they two went until they came to B6th-16-h6m. And it came to pass, when they were come to B6th-16-h6m. that all the city was "moved about them, and they said. 'Is this Nfl-6 mi?

•20 And she said unto them.

'Call me not NA-fi'mL i.all me Md'r^: 'for the Almighty hath dealt very bitterly with me.

21 I went out full, and *the Lord hath brought ine home again empty: why then call ye me N4-6'mi, seeing the Lord hath testified against me, and the'Almighty hath'afflicted me?

22 So Nfl-fi'mi returned, and Ruth the 'M6 ab-it-ess. her daughter in law, with her, which returned out of the country of M6'ab: and they came to B6th'-16-h6m in the beginning of barley harvest.

CHAPTER 2

II Naomi's plan for kinsman redemption (Lev. 2S:Z5-34; Num. n-A -11; 36:1 -13; Jer. JZ:1 -5). 1 The kinsman: Boas

AND Na-d'nu had a'kinsman • of her husband's, a mighty man of wealth, of the family of C-lim'e-l#ch; and his name was Bd'Az.

I The plan executed

2 And Ruth the Md ab-it-ess said unto N4-6'mi, Let me now go to the field, and glean ears of'"com after htm in "whose sight I shall find grace. And she

said unto her, Go, my daughter.

3 And she went, and came, andlgleaned in the field after the reapers: and her'hap was to light on a part of the field belonging unto B6 Az, who was of the kindred of E-Ilm e-l^rh.

hroLik.'.lit Iter to one of tlie iiioa perfect ar>d complete sunenders and contecra -lion to (.od ever known (v lG-17) QucHions I-J. Next. V 19

^ Com, ftorn coluitin3

of Kuih It a tiiiiplc illustration of (his cUAoiii and the law p An old Anglo-baxon word liieanug good l uck, or happy (v 3)

worked; and it was he who showed her |

favor (v 3-23) '

0 It was a custom in Israel and command-

a Naomi, like many othen. considered the troii>le ^he had gone ttirougli as personal and directly from C>od against heT(v 13).However,famines, wars, pestilences, and general calamines it^ not personal curses or they would affect only the person involved. Such misfortunes show rx} respect of perwru and affect the righteous as well as the wicked. In Israel such general conditions were the result of breaking the law; the people were promised immunity from such curses for conscientious obedience to it (Lev. 26: Dt. 28). When God found It necessary to punish ap>ostate Israel the righteous naturally suffered along with the majority who were wicked

I) 7fold consecration of Ruth:

1 Herpleanot tobe lundered: Intreat me not to leave you, or to return from following after you (v 16)

2 Where you go, I will go

3 Where you Icxlge, 1 will lodge

4 Your people shall be my people

5 Your God shall be my God

6 Where you die, I will die, and there will I be buried (v 17)

7 Jehovah do so to me, and more also, if anything but death should separate us

c Ruth's outburst of affection and her consecration to Jehovah and a life in Israel assured Naomi of her serious intentions and ability to adjust herself in a strange land among strange people. Ruth was then permitted to go along (v 18-19)

d Evidently the family of Elimelech were well known and liked in Bethlehem. He was of the tribe of Judah and in the direct line through whom the Messiah was to come. At that time however, it was not known which particular familyof Judah Messiah would come from (Mt, 1:1-18)

e Questions 5-6. Next, 2:5

f CallmenotNaomi(pleasant),butMara (bitter) - appropriate for one whose life was grievous and full of sorrow (v 20)

g The second time she accused God of being personal and singling her out to makeherlife bitter and unbearable (v 13. 20-21). One of the worst kinds of slander against God by His so-called people is that of blaming Him for all the human sorrows and failures which they bring upon themselves by their own sins. We do not mean personal sins in every case, but general sin and apostasy which make it necessary for God tobring judgment upon a people. The righteous become automatically involved in such cases and suffer along with the wicked, and often do not understand that God is not punishing them for any particular sin. See lessons from the book of Job, p. 430

b 5 unfounded accusations against God:

1 The hand of the Lord is gone out against me (v 13)

2 The Almighty has dealt very bitterly with me (v 20)

3 1 went out full (had plenty), but the Lord has brought me home again empty (V21)

4 The Lord has testified against me

5 The Almighty has afflicted me

I Heb. El Shaddai. Almighty God, the A11-bountiful (note m. Gen. 17:1)

j Naomi was not diseased,but poverty-stricken, showing that affliction here is not used of bodily sickness. See Affliction, p.626

k Rutii is called a Moabitess 5 times (1: 22: '2:2. 21; 4:5, 10). Cp. 2:6: 2 Chr. 24:26.Tl)e word Moabite is used of men of Moab 3 times (Dt. 23:3; 1 Clu. 11: 46: Neh. 13:1). The curse of Dt. 23:3 does not apply to Ruth as a proselyte and a mother in Israel

1 Sec note e. 4:6

cd in the law that tlie corners of the f" Wheat, not the Indian com of America

Adds be left for the poor, and a sheaf left inthc field was to remain there for them (Lev. 19: 9-10; .XJ:22; Dt. 24:19). Job 24:10 refers to this. The experience

^ Coiuioucd. column2

n Not necessarily Boaz, but anyone who would be friendly and perrrdt her to glean in his field. .\s It happened it was Boaz who owned the field where she

RUTH 2, 3

Ruth gleans in the field of Boat

Naomi instructs Ruth concerning Boaz

a Boaz was a mighty man of wealth. He was of the tribe of Judah and in the direct line of the Messiah. He is mentioned 19 times in the book of Ruth (2: 1-23; 2:2, 7; 4:1-21) and in 1 Chr. 2: 11-12 .Called Booz inMul;5;Lk.3:32 b See Daily greeting in Israel , p. 294 c This was an overseer over the other laborers (v 5). He was the same as the steward of Lk. 16:1-12 d Question 7. Next, v 8 e The overseer and the reapers had already met Ruth; and she had already requested to be permitted to glean in the field of Boaz (V 7). Perhaps this was the working out of a plan made b y Naomi for Boaz and Ruth to meet, a plan involving kinsman redemption obligatioos, Boaz, himself had heard of Ruth and her love for Naomi, her people and her God (v 11) f TMs perhaps refers to the fact that the reapers were taking a noon rest in their tent and Ruth herself had also rested some with them (v 7) g 6fold charge to Ruth by B oaz, p. 294 h Questions 8-9, Next, v 10 i The young men of Israel were as those of all other nations in all ages - ready to tease or take advantage of young women, especially strangers as unprotected as Ruth (v 9) j At this sudden friendliness of Boaz and his charge to her, she fell on her face, bowingberselfto the ground in humble acknowledgement of this notice of one whowas aGentile and a total stranger (vlO).This was customary to show respect when inferiors were addressed by superiors k Question 10. Next, v 19 1 Boa z made it clear that he had already been informed of her consecration as a proselyte to the Hebrew faith, of her decision to leave her own people, her native land and its gods to live with people who were strangers to her. He then pronounced a blessing from the God of Israel upon her (v 11-12). The Targum adds to this answer of Boaz to Ruth, "It has been certainly told me by the word of the wise, that what the Lord hath decreed (Dt, 23:3), He hath not decreed concerning the women but the men. And it hath been surely said to meby prophecy, that kings and prophets shallproceed from thee because of the good which thou hast done" m This is figurative oftrust in God, proving that she had already come to love the Jewish God and had attached herself to the Jewish faith (v 12) n Flee for refuge

o Ruth's 2 requests of Boaz . p. 294 p Heb. chomets, a beverage consisting generally of wine or strong drink turned sour; vinegar. It was made by pouring water into grape juice and allowing it to ferment. Nazarites were forbidden such drink (Num. 6:3). See Pr. 10:26: 25:20 where chomets is used (v 14) q Parched com was prepared from grains of wheat not yet fully ripe. They were roasted in a pan or iron plate, or sometimes the stalksofwheat were tied together in small bundles and the ears held in a blazing fire until roasted. Grain thus parched could be eaten with or without bread. In Lev. 23:14 it is classed with bread and green ears. In Lev. 2:14 it is called green ears of com dried in the fire. It was a common article of food in Palestine and Egypt. Jesse sentanephah(lbu. 3 pts.)to the army (1 Sam. 17:17). Abigail gave 5 measures of it to David's men as a present(lSam. 25:18). David was supplied with it in Ms fli^t from Absalom (2 Sam, 17:23) r She left some of the patched com after

having plenty to eat (v 14) s TMs was a rare privilege - to be able to glean among the sheaves.Ordinarily, no person was allowed to glean until the sheaves were all bound and the shocks set. This shows the interest Boaz had in the Moabitess.His blessings were upon her and she was not to be reproached (v 15) or rebuked (v 16) and Ms young men were to drop handsful

3 Ruth wins the favor of Boaz

4 *' And, behold, "^Ciz came from B6th'-16-h6m, and said unto the reapers.The Lord be with you. And they answered bim, The Lord bless thee.

5 Then said B6'&z unto liis servant that was set over the reapers.'^Whose damsel is this?

6 And the servant that was set over the reapers answered and said.nt is the Mo'ab-it-ish damsel that came back with N4-o'mi out of the country of M6'ab:

7 And she said, I pray you, let me glean and gather eifter the reapers among the sheaves: so she came, and hath continued even from the morning imtil now,'that she tarried a little in the house. •S'ThenAsaid Be'iz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: •9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men 'that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

10 ' Then she fell on ier face, and bowed herself to the ground, and *said imto him. Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

11 And Bo'&z answered and said imto her,'It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come imto a people which thou knewest not heretofore.

12 The Lord recompense thy work, and a full reward be given thee of the Lord God of l§'ra-el, "Hmder whose wings thou art come to'Hrust.

13 Then she said,'%et me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thnie handmaidens.

•14 And Bd'iz said imto her. At mealtime come thou hither, and eat of the bread, and dip thy morsel in the'Vinegar. And she sat beside the reapers: and he reached her"parched corn, and she did eat and was sufficed, and^eft.

4 Boaz secretly commands a blessing on Ruth

•15 And when she was risen up to glean, Bo'Sz commanded his young men, saying, 'Let her glean even among the sheaves, and reproach her not: •16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

17 So she gleaned in the field until even, and 'beat out that she had gleaned: and it was about an"ephah of barley.

18 • And she"took if up, and

went into the city: and her mother in law saw what she had gleaned: and"she brought forth, and gave to her that she had reserved after she was sufficed.

5 Naomi's inquiry and advice

19 And her mother in law said unto her, *Where hast thou gleaned to day? and where v?roughtest thou? blessed be he that did take knowledge of thee. And she 'shewed her mother in law with whom she had wrought, and said. The man's name with whom I wrought to day is Bo'iz.

20 And Ni-6'mi said unto her daughter in law,"Blessed be he of the Lord, who hath not left ofif his kindness to the living and to the dead. And Ni-6'mi said unto her. The man is near of kin unto us, one of our next kinsmen.

•21 And Ruth the M6'ab-it-ess said. He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And N$-d'mi said tmto Ruth her daughter in law. It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

6 Naomi's advice heeded

23 So 'she kept fast by the maidens of Bo'iz to glean unto the end of barley'harvest and of*wheat harvest; and dwelt with her mother in law.

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CHAPTER 3

7 Naomi claims for Ruth the right of kinsman redemption

T HEN Na-6'mi her mother in law said unto her,'■My daughter,'shall I not seek rest for thee, that it may be well with thee? 2 And now is not Bo'iz of our kindred, with whose maidens thou wast? 'Behold, he wiimow-eth barley *to night in the threshingfloor.

8 Naomi advises Ruth how to get her kinsman redemption

•3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee dowa to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. •4 And it shall be, when he Ueth down, that thou shalt mark the place wheie he shall he, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

9 Ruth obeys Naomi

5 And she 'said unto her, All that thou sayest unto me I will do.

6 *I And she went down unto the floor, and did according to all that her mother in law bade her.

7 And yhen Bo'Sz had eaten and drunk, and his heart was merry, he went^to lie down at tiie end of the heap of com:

on purpose tor her

This was the most primitive method of thresWng. The poor still beat out the grains of barley or wheat at the close of the day by using sticks or stones. Ruth threshed at the end of the day and had about an ephah of barley (v 17)

Continued, column 3

Cont. from column 2

u An ephah was 1 bushel and 3 pints V A bushel of barley was catherheavy for a young woman to carry into the city -about 60 pounds.However,the field was no doubt nearBetMehem; and furthermore, she may have had help. Perhaps Boaz had it carried for her

a As Ruth had received a good portion of food from Boaz at the noon meal, some of which she had left(v 14),she brought it home to her mother-in-law as here related (v 18). This showed marks of good training and how much she really cared for Naomi b Questions 11-12. Next, 3:1 c Here, after Ruth had related to Naomi all the events of the day, she received her next instructions regarding how to proceed in bringing Boaz to a point of action to redeem the inheritance of N aomi and cl aim Ruth her self as part of the transaction (v 19-22) d Naomi, knowing the customs of her people, took the acts of Boaz as a good sign that her plan for Ruth and her own inheritance was workingout perfectly. She informed Ruth that Boaz was of near kin and could fulfil the law of kinsman redemption (v 20), then advised her regarding the next step -keeping close to the maidens of Boaz throughout the entire harvest, never being found in another's field (v 21-22) e Ruth respected the advice of N aomi and followed the maidens of Boaz through the whole harvest of both the barley and wheat, living in all purity with her mother-in-law (v 23; 3:10) f Harvest time in Israel, p. 294 g The wheat harvest would be near the feast of Pentecost, and according to tradition, the book of Ruth was read at that time in later years h Questions 13-14. Next, v 9 i Naomi revealed to Ruth her plan of definitely seeking to bring Boaz and her together as man and wife through the law of kinsman redemption. According to tMs law whoever redeemed the inheritance must also take the wife of a dead brother and raise up seed for him in Israel to keep his family alive j The next steps in Naomi's plan for Ruth in pursuing Boaz for a husband were now revealed to her, as follows: lOfold plan of Naomi to Ruth:

1 Telling where and when to make the next contact with Boaz (v 2)

2 Wash yourself (v 3)

3 Anoint yourself with perfumes

4 Get dressed iot the occasion

5 Go down to the threshingfloor where he wiU be found this night

6 Do not make yourself known to him until be is through eating and drinking

7 Mark the place where he shall lie down for the night (v 4)

8 Go in and uncover his feet

9 Lay yourself down at his feet

10 Listen to what he tells you to do kit was the custom to winnow (separate the chaff from the wheat) at night, because it was cooler than the day, and there was an increase of the wind wMch enabled the workers to do a better

job. Winnowing was done by throwing the wheat up into the air so that the wind could blow away the chaff. The wheat being heavier would fall to the ground. Thenasievewas used, by which means particles ofearth, and other impurities clinging to the grain during the process of thresMng, were separated from it (v 2; Isa. 30:28; Amos 9:9; Mt.3:12: Lk. 22:31). See note g, Lk. 3:17 1 As usual, Ruth willing and obedient, promisedto do all Naomi said (v 5-18)

m It was the custom to keep watch over the wheat or barley lying in pile^ on the thresMngfloor which wasunin-closed and exposed to robbers. It was necessary that the master and certain trusted servants watch throughout the m^t against such men,All grain was so taken care of until the entire harvest was threshed, winnowed, and garnered or gathered into safe storehouses (Mt. 3:12)

a It Is tud ihAi woiiieii o(die Emi, going lobe kriih tbelt Uwful hoAaadt would, ttuout^i tTMxlecy, utd in tokeo of subjection to thein, ^o to the foot of the bed, iccrtly rjisc the cover-., uod

M-

In

creep under thcin n> to their the cue of RuthiJie nicrvly* cover the feet of Boaz ixid :. there unnl he should diicovcr hi eoce and tell hct what to Jo. '■^' evi(Jently knew the tT>oral character of Boaz aod could ufely advise this. >be niuK have known also that It would re-guire such bold iiicaas oo their pan for turn to take acuoa in the matter of kinsman redcnipuon. At le.ti t^x- plan worked and even Boaz re. 'ut

Rtnh and Naomi had bee:. ;J}1-

eous than he by cauan^ him to do the right thing by them (v 7-18)

b Boaz was afraid when he JiK-overed her at his feet, bdn^ unaware of who It was and why she was there (v 9)

c Quauoa 15. Nen, v 16

d Ruth's answaclearly revealed to Boaz why rile was tbeie, ai>d it was a gentle reproof to him for oot doing his duty in kUxtnan redenipDun which the law required (Dt. ^5:5-10). This brought him to action to fulfil his duty to her and Naomi

e Spreadiog the skin over a woman wa* a symbol of takinvt her under one's protection and entering into mamage with her. Ruth's act was the proper way of saying to him, "Take me for yoi« wJe.let your name be called on me. aix) fulfil your lawful duty to me, for you are my kinsnan redeemer to whom the right of redemption belongs" (v 9). When marriages were solemnized amongtbe Jews ^e man threw the skirt of hii talith or robe over hu wife and covered her head with it

f Boaz blessed Ruth and recognized het legal tight to act as she did in requiring him to fulfil the pan of a kinsman

g This refers to her being willing to take him, an oldet man, instead of rejecting Um for a younger one, rich or poor (v 10). Su>ce die was willing to have him he vowed to settle the matter that very day (V 11-18)

h This indicates that Ruth was within her legal rights and Boaz had been the one at fault in not fulfilling the law sooner (V 11; Dt. -15:5-10)

i All in Bethlehem knew that Ruth was a vinuous woman,for remaining a widow was one of the greatest proofs of purity to Jews.No doubt many yomg men .rich and poor, had sought her hand in mar-nage(vlO),but die bad refuKd them; w when she made known her desue and rlglKs to this godly man he knew that it must be of the Lord, tie made it clear though that tbeie was one other man who was closer kin than he was. If be did not want to be the kinsman redeemer Boaz would do so without delay (V 12-18)

J Kinsman tedempdon . p. 294

k Kuth was told to he down until morning, so she lay at his feet and arose to de-pan before daylight lest it should be known that she was there (v 14 j. Before leaving she brought ficr veil and it was filled with some barley to take Itome (»15)

1 lleb. mitpachath. called a wimple in Isa. 3:22. It was a large outer cloak, in one cornet of which Kutli received the barley. This is not tlic ordinary word for veil (or vail), referring to a face covering, as in Song 5:7; Isa. 3:23. See also Gen. 24:65: 38:14, 19

m In the Hebrew it merely reads dx. We ha vc to supply the word measure v. A ny amount would be a measure, but exactly what kindor fiowbig thes were, we do not know. One Targum renders It dx seahs .aseah being about J gallons or 1 peck

n Quesuoo 16. Last one in Ruth o Naomi told Ruth that this Jay would ix>t pass until Boaz had completed ttic rcdcmptionof her inheritance ooe way or the other (v 18)

p Then, when Boaz had let Ruth go be

■ad the cAtne •oftiy, and'uncovered hia (ect, and laid ber down. S * And it cAtne to pasa at oiid-mxht. (hat^he man waa afraid, and turned himsrlf. and, behold, a woma.n Lay at hia feet. • And he »aid/Who art thou? And she^nswfred. 1 am Ruth thine handmaid : spread therefore thyHkirt over thine handmaid ; for thou art a near kinsman.

ID Kinaman redemption fulfilled (Lev. ZS; 25-34; Num. 13:1-11). 1 The negotiation* 10 And he said. Pleased bt thou of the Lord, my daughter : for thou hast shewed more kindness in the Latter end than at the beginning, inasmuch as thou foUowedst not young men, whether poor or rich. I II And now, my daughter, ' fear not: I will do to thee all that*thou requirest: for all the city of my people doth 'know I that thcu art a virtuous woman. 12 And now it is true that I am thy near'kinsman: how-beit there is a kinsman nearer than I.

10 Boaz recognizes Ruth'a claim to kinsman redemption

*13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: *lie down until the morning. •14 ' And she lay at his feet until the morning: and she rose up before one cotild know another. And be said. Let it not be known that a woman came into the floor.

11 Boaz promises kinsman redemption to Ruth

15 Also he said. Bring the'veil that thou hast u[>on thee, and hold it. And when she held it, be measured^six measures of barley, and Laid it on her: and she went into the city.

16 And when she came to her mother in law, she said."Who flrf thou, my daughter? And she told her all that the man had done to her.

17 And she said. These six measures of barley gave he me; for he said to me. Go not empty unto thy mother in law. •18 IhsU &*'<! she."Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thmg this day.

23«

CHAPTER 4

12 Ruth waits (or kinsman redemption

5]EEV went BA'iz up to the gate, and sat him down | there: and, behold, the kinsman of whom Bu Az spake came by; unto whom he said. Ho, such a one! turn aside, sit down here. And be turned aside, and tat down. I

•2 And he'took*ten men of the elders of the city, and said. Sit ye down here. And they sat down. 3 And he'said unto the kinsman. N«-A'ml, that is come again out of the country of M<5 ab. selleth a parcel of larid. which was our brother E-Um'e-l«ch'B:

KAnd I thought to advertise ee, saying. Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there IS none to redeem i^ beside thee; and I am after thee. And he said,1 will redeem i(.

5 Tlicn said B6'4z. What day thou buyest the field of the hand of N«-6'mi, thou must buy 1/ also of Ruth the M6'ab-it-ess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 * And the kinsman said, I cannot redeem if for myself, lest I "mar mine own iiiherit-ance: redeem thou my right to

I thyself; for I carmot redeem it.

7 Now'this iffli f/ie manner in former time in I§'ra-el concerning redeeming and concerning changing, for to confirm all things; a man plucked ofif his shoe, and gave if to his neighbour: and this was a testimony in Ij'ra-el.

2 Kinsman redemption completed by Boaz

8 Therefore the kinsman said unto B6'az,'Buy it for thee. So he drew of! his shoe.

9 * And B6'4z said unto the elders, and unto all the people. Ye are witnesses this day, that I have bought *all that was £-lim'e-ltch's, and all that was Chlli-on's .'Jid Mah'lon's, of the hand of NflnSmi.

10 Moreover Ruth the M6'ab-it-ess, the wife of Mah'lon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut oflT from among his brethren, and from the gate of his place: ye are witnesses this day.

3 Blessing of the elders

11 And 'aU the people that were in the gate, and the elders, said. We are witnesses. The Lord make the woman that is come into thine bouse *like

. RA'chel and like L« ah, which

two did build the bouse of

; Is'ra-el: and do thou worthily

! in £ph ra-Uh. and be 'famous

iiTBith -l*-h«m:

12 And let thy house be'like the house of Phi rtz, whom TA'mar bare unto Ju'dah, of the seed which the Lord shall give thee of this young woman.

4 Bleaainga of kinsman

redemption

13 * So B6kz took Ruth, and she was his wife: and when he went in unto her, Ihe Lord gave her conception, and she bare a son.

14 And the women said unto Nt-6 ml,^lessed be the Lord, which hath not left thee this

went to the gate ol the city where judgment was given and Mt down until the

ni-iii -'lOt. 1 ni-.in:r °i.in to Naomi and h .on Hated the

pr-., .: : :min>tthc ic-

dcniption ol the iiilicriiance o(Naomi and huth. Die nearer kiniman refused to ivdccm It, soHoaz was free to do to and take Ruth as his wife (1:1-12)

of DettUchcnutes and Elimelech(v 18-•22; (.en. :W: 28-30)

o Here we luve the beginning of the blcKing pronounced in v 11-12

p Tills was a joyful ending to the life of Naomi who had accused Ciod of taking her loved ones and of making her poverty stricken and hopeless in life (vl4-21 with note h. 1:21) a 7 steps in kinsman redcinptloo, p. 294 b Wlme«et kinsman rcdcmpdon, p. 21*4 c Boaz stated the propoutloo of redemption to his kinsman who had the first right in this matter - one who was a nearer relative to Naomi and Ruth than be was. The man agreed to redeem the inheritance,but when it was said that be would have to buy it also of Ruth aod many her to raise I4> seed in the place of the dead,he refused to proceed under such terms(v4-€). TUsgave Boaz the right, for he was next in line (v 4) d Here the nearex kinsman agreed to redeem the inheritance and if he had done so it would have taken away from Boaz the tight to have Ruth as a wife. This part, the marriage to Ruth, the first redeemer did not take into consideration in the beginning: and when it was called to his attenuon that the transaction also included this, he changed his plans (v 4-6) c The first redeemer, realizing that the redemption involved producing children through Ruth which should be counted as the offspnng of M ahlon, the deceased kinsman, pleaded that be could oot redeem under these circumstances, for It would mar his own inheritance Jt could not be that the addi -tionof more land could mar his inheritance, so it must be that he had a wife already and meant that taking another would cause troiisleinhis home. Thus, an agreement wasreached, Boazwasto takeRuthashis wife, and the matter of redempDOD regarding her was witnessed by the elders of Bethlehem (v 6-7) f It was a custom in Israel that when a man gave up a piece of property he look off his shoe in the gate before the elders as a sign that the one to whom be sold it had the only legal right to walk on the property (v 7). A transfer of the shoe symbolized the transfer of the property. This is what is refened to inPs. 60:8; 108:9 g This settled the maner between Boaz and his relative who had the Tirst right of redemption. When he pulled off his shoe and gave it to the elders as a sign of the property rights passing to Boaz, the elders witnessed the transaction and blessed Boaz and Ruth (v 9-12)

h All that was Elimelech's, all that was Cbilion's. and all that was Mahlon's were bought by paying the redemption price to the one who had bought it from Elimelech when he left Bethlehem to gotoMoab(l:l). The land was thus redeemed and Ruth, the Moabitess became the wife of Boaz and one of the mothers in the line of David and Messiah (v 9-10)

i This indicates that the court trials in the gates of cities were witnessed by the public who desired to attend them. Many people had gathered by this time and they, together with the elders,became witnesses. There were 10 official witnesses (v 2), but all present witnessed the transaction ahd sanctioned what was done (v 11)

j Note the blessing pronounced upon Boaz and Ruth. The Lord was called into the marnage and invoked to make a fruitful house like that of Jacob and his wives, to make the new family worthy of being inhabitants in Israel, to make them famous in Bethlehem, and like the bouse of Pharez (v 11-12)

k See Gen. 29:21-30:'24; 35:16-20

1 The blessing of v 11-12 came true to the letter. Especially did this family become famous by producing David and the Messiah in Bethlehem. Both David and Messiah were not only famous but will have eternal responsibility over all nations to come (Isa. 9: 6-7: Jer. 30:9; Ezek. 34:23-33: Rev. 11:15)

m Bethlehem became famous because the Messiah was bom there (Mic. 5:1-2: ML 2: Lk. 2)

n From Pharez came the families of

RUTH 4

a Refetring to Boaz, oot the infantObed of vl7

b Still referring to Boaz, not the infant Obed of V17. Boaz did become famous inlsrael(vl4), and did restore the life and hopes of Naomi, nourishing her in old age (v 15). Her daughter-in-law, Ruth, (tid love her and was better than 7 sons who would have married and scaaered to different parts away ftom her. Ruth cleaved to her in great affec-tioa, while sons may not have done so

c This simply means that she became a nurse to the child and helped in caring for it

d That is, the neighbors recommended a name suitable to the circumstances of the case; and the parents and grandmother agreed to it (v 17) e Bom to Naomi through Boaz and Ruth who were fultillina the law by raising up seed for the dead and keeping his name alive. Their seed was reckoned or counted to take the place of the deadtocanyonhisplace and name in Israel (Dt. 25:5-10)

f Obed means serving, and suggests the life of service and devotion which they believed he would give to his grandmother (v 17)

^^ Cont. from column4

Christ.showinghow He descended from Adam. This list gives Mary's line through Nathan, another son of David

Time of the events of Ruth (1:1)

This is as near as we can determine the time when the events of Ruth transpired. Only one thing is cleat - they took place in the early days of the judges, for in 4:21-22 we have the facti that Boaz was the son of Salmon who married Rahab the harlot of Jericho(Mt. 1:5). If Salmon married Rahab soon after the conquest of Jericho the events would have to occur at least during the first 50 to 75 years of the 520 from Joshua to Saul (see chronology of this period, p. 60). If Boaz was born to Salmon late in Ufe and Boaz himself married late in life the events would still have to take place in the first 100 ycaii of the 520, during the judgeship of Othniel perhaps 0udg.3:9-ll), the 18 years of servitude to Moab(Judg. 3: 12-14) ,or at the latest, during the rime of EhudQudg. 3:15-20). Should this be Due we must acknowledge that the names of all men in the genealogy of Christ are not given at this point, for we have only 4 names in the list from Salmon to the binh of David, and the lives of 4 men would not cover that long a period, witlr the usual span of life being what it was at that time. It would have required Salmon, Boaz, Obed, and Jesse to have their children inthisgenealogy at the average age of 125 whichisveryunlikely.lt is agreed by Bible scholars that all the names of royal genealogies are not always given, nor are they necessary: so it seems wise to recognize that some names have been omitted (4:20-22; Mt. 1:4-6; Lk. 3:31-32). See notes q and w,Mt.l:8,11 Daily geeting in Israel (2:4)

This was the daily greeting of godly men and their servants in Israel. The master would say. The Lord be with you and the servants would answer Jbe Lord bless you(v 4), It was equal to the master asldngfor lie presence of God with the workers, and for their divine protection and preservation as they labored; and the same as the servants expressing a desire fortfae master to be blessed ofGod that he might enjoy the increase of the field and have wisdom regarding how to use it for His glory. If such mutual love and respect were shared alike by employer and employees in all lands it would be as near the days of heaven on earth as possible. Cp. Ps. 129:6-8

6fold charge to Ruth by Boaz (2:8)

1 Hear me, my daughter

2 Go not to glean in another field

3 Go not from here, but abide in my field close to my maidens

day^ithout a kinsman, that his name may be famous in !§'• ra-el.

15 And^he shall be imto thee a restorer of thy life, and a notirisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath bom him.

16 And Na-6'mi <^took the child, and laid it in her bosom, and became nurse imto it.

17 And the womenflier neighbours gave it a name, saying. There is a son'bom to N4-6'mi; and they called his /name

d'hedi^he is the father of J6s'-se, the father of Dft'vid.

IV Generations of Pharez

18 ^ Now^ these are the geq -erations of Pha'rdz : Phd'rdz begat Hfiz'rdn,

19 And H6z'r6n begat Ram, and R&m begat Am-mln'a-dib,

20 And Am-min'a-dab begat Nah'sh6n, and Nah'shdn begat Sai'mdn,

21 And Sai'mfin begat B6'4z, and BO'az begat 6'bed,

22 And 6'bed begat Jfis'se, and Jls'se begat Da'vid.

Summary of Ruth

Date and place: written in Palestine in its original form, as a record in Israel, between 1600-1500 B.C., but in its present form perhaps by Samuel between 1163-1123 B.C, orbyliaUh 743-683,8. C. (note k, 2 Chr. 32:32)

Author perhaps Samuel or Italah to ihow die ancenry of David

Proof of authorship: there isno definite proof of authorship oi Ruth; it is only su[>-posed that the book was written by Samuel. It was put in its present form after the rule of the judges (1:1)

Theme: the book of Ruth is a simple historical record of life in Israel during the judges, illustratingthe law of kinsman redemption, recording the story of a Gentile woman in the genealogy of Jesus Christ, and bringing the genealogy of David iq) to date - from Pharez to David

Statistics 8th book of the Bible; 4 chapters: 85 verses; 2,578 words; 16 questions; 1st book of the Bible without a prophecy or any particular message from God by a prophet to Israel; 30 commands and 2 piomitei

4 Let your eyes be on the field that they reap, and go after them

5 Do notbe afraid of my young men, for I have charged them not to touch you

6 When you are thirsty, go to the vessels and drink that which the young men have drawn

Ruth's 2 requests of Boaz (2:13)

She requested his favor and grace, acknowledging 2 important things:

1 You have comfoned me. The Hdi. for comforted is nacham. to sigh; breathe strongly; be sorry in a favorable sense; to pity; console; comfort by speaking kind and endearing words (y 13; 2Sam.l2:24;Isa.49:13; 52:9:86:13)

2 You have spoken friendly to me though I am as unworthy of your regard as any ofyout maid-servants. The Heb. for friendly is leb meaning the heart. Boaz spoke to her heart and said endearing things to bet. The word is used in this sense here (v 13) and in Judg. 19:3 where the Leviie went to ^eak to hisconcubine andwinherbacktohim-self.Boaz invited Ruth to dine with his reapers and himself and he personally gave her tome food with his own hands (vl4)

Harvest time in Israel (2:23)

The harvests were the most important times of the year in Israel. Events were reckoned from harvest times (1:22; 2: 23; Gen. 30:14; Josh. 3:15; Judg.l5:l; 1 Sam. 6:13; 2 Sam. 21:9; 23:13). The 3 great yearly gatheiings of Israel took place at the time of the 3 harvest seasons (Ex. 23:16; 34:21-22):

1 The feasts of the passover, first-fruits, and unleavened bread were held every April in connection with the barley harvest (1:22; 2:17,23; Lev.23:4-15)

2 The feast of Pentecost was held 7 weeks later at the rime of the wheat harvest (Ex. 34:22; Lev. 23:15-22)

3 The feast of ubemaclei was held at the end of the year at the time of die fruit harvest. The feast of trumpeu and the day of atonemept fxeceeded tliat of tabemaclei and Israel could gather and remain at all three, which were held In October (Lev. 23:23-44)

Between the barley harvest In A prll aod^be wheat harveit in June, most of the other cereals were reaped. The grapes began to ripen in August, but the gathering to make wine, molasses, andtaians was at the end of September. Figs and otfier fruits were also gathered about this time. Then Israel was ready to attend the last of the great

annual feasts.Between the barley and wheat harvests a few showers of rain fell, helping to ripen the wheat, but from the wheat harvest to the fruit bar - vest there was i» rain (2 Sam. 21:10; Jer. 5:24). The harvesters longed for cool weather duringthe reaping season (Pr. 25:13)

Kinsman redemption (3:12)

Heb, ga'al, next of kin and therefore the one tobuyback a relative's property and marry his widow (2:20; 3:9-13; 4:1-14; Num. 5:8:1 Ki. 16:11). Such a man was not only the one to redeem, but to take vengeance foe a slain relative (Num. 35:12; Dt. 19t6, 12; Josh. 20:3-9). When a Hebrew was forced to sell his inheritance because of poverty, the neatest relative was to redeem it for him (Lev. 25:25). In caseone acted as a kinsman redeemer of one who had died without a son, he was obliged to marry die widow. Should he refuse to take possession of the properly he was not under obligation tomarry the widow. Boaz had no right to redeem the property until the nearer kinsman refused

7 steps in kinsman redemption (4:2)

1 Getting witnesses to confirm every transaction between all parties involved as possible redeemers (v 2)

2 Agreement on which man shall be the redeemer (v 3-6)

3 Takingoff the shoe of the one who gives his right of redemption to another, as a witness that he gives up such rights (v 7-8) self (v 9)

4 Redemption of the inheritance it-

5 Marriage between the redeemer andthe wife of the dead one to raise up seed to continue his name (v 10)

6 Confession of witnesses to the transaction (v 11)

7 Blessing of the married couple

Witnesses kinsman redemption (4:2)

Tbsughitwas Dotafixed law, 10 men were chosen as witnesses in this case. The law reqtiired 2 or 3 witnesses and allowed any other number above this (Num. 35:30; Dt, 17:6-7; 19:15. Cp. MU 18:16: 26:60; 2 Cot. 13:1: 1 Tim. 5:19; Heb. 10:28). In the matter of witnesses to the death, burial, resurrection of Christ, and His teachings there were 12 witnesses,or6 times more than the number required by law to confirm anything (Acts 1:22; 2:32:3:15: 4:33: 5:32; 10:39,41).In the future tribulation only 2 witnesses will be seiK to men (Rev. 11:1-11)

a He was an ancestor of Jesse andDavid.

the king, as listed in v 18-22; 1 Chr.

2:3-17; Mt. 1:1-5; Lk. 3:31-32 b These are the generations (v 18). Of the

14 times this term is used in the whole

Bible, this is the 13th and last time in

the O.T. 15 lists of generatioa In Scripture:

1 The generations of the heavens and the earth (Gen. 2:4)

2 The generations of Adam (Gen. 5)

3 The generations of Noah(Gen.6:9)

4 The generations of the soos of Noah (Gen. 10:1-32) 10)

5 The generations of Shem(Gen.ll:

6 ThegenerationsofTerah(Gen.ll: 27) 25:12)

7 The generations of Ishmael(Gen.

8 The generations of Isaac (Gen. 25: 19) 1-8)

9 The generations of Esau (Gen. 36:

10 The generations of the sonsof Esau (Gen. 36:9-43) 2)

11 The generations of J acob(Gen.37:

12 The generations of A aron and Moses (Num. 3:1) 18)

13 TbegeneratioasofPharez(Ruth4:

14 The generations of Abraham (Mt. 1:1-18), or the family history of Jesus Christ, showing how He descended throu^ Abraham and David. Tbis list gives Joseph's line through Solomon

15 The generations of Adam (Lk. 3: 23-38), ot the family history of Jesos

-^ Continued, column 1

First allegoty in the Bible Qudg. ftS)

This is the first allegory io the Bible, and perhaps the most ancient parable 00 record. An allegory is a story in which a meaning is cooveyed other than that of the words themselves; a story to illustrate truth in which one thing is said and something else is meant. Here the trees are spoken of as personsholding a convocation to elect a king over them

Jotham's interpretation Qudg. 9:16)

Jotbam's interpretation and application of this allegoty to the present anointing of one like Abimelecb, makes clear the purpose of the ^>eech. It wasprophetical ofthe curse upon the reign of Abimelecb and of the destruction of the men of Shecbem and Millo (V19-20)

Chronolgy of chs. 17-21 Qudg. 18:1)

1 According to Josh. 19:40-43 the in -heritaix:eof Dan was too small for the whole tribe so some went and fought against Leshern and possessed it. It was also called Laish 0osh.l8:7,14,27,29). and afterwards called Dan after the name of the father of the tribe (v 29; Josh. 19:47-48). The taking of Leshem bytheDanites is dealt with mote fully here than in Josh.l9:47

2 The fact that Israel served the Lord all the days of Joshua and the elders that outlived him, proves that the terrible moral depravity of chs, 19-21 could not have taken place while these men were alive 0osh. 24:31)

3 InJudg. 18:litisclearthat at least chs.l7-18referto a time before all the tribe of Dan was fully settled in an inheritance; and this would take us back to the days of Joshua and the time immediately following his death. At the very latest the events should be coo-nected with 1:34 when all the tribes were becoming adjusted among their

neighbors, ftom then to the first apostasy of Israel which made the institution of judges necessary (2:1-3:8)

4 When the events of cIb. 19-21 took placePhinehas was stiU alive (20:28), and since he was the 3rd high priest and a grown man at the end of the wilderness wanderings (Num. 25), the events of Judg. 19-21 had to be early

THE

FIRST BOOK OF SAMUEL

THE FIRST BOOK OF THE KINGS Judgeship of EU and S*mu«l - Apo»t«*y - War. - Ch*nge of Government from * Theocracy to a Kingdom

Retgn of Saul - Hietory of 0«vid

RaipAUuiiii-zorhim . i)^ ice*

Ofihe Wilc'^iffi rt 'rr . »i

which wjt

wjtchiDcn ., . _ - ■. ^- . ...^

ufecyofttic UnJ, thm tiivttm name to th«:place(vl).L JlcJ - • ■ •> '"-where Elkanjh. jcqiiirtJ r of

SariuoWvi- -.; ::ii ....3«)

SeeP p. 29, 2b5, 326

Hann^..^ _ jj (v :--U; J:l. Jl)

e Peninnjii. pvarl (v J-4)

f JehJVJh-^■tboJt ^|, ■<">•■ .>f iti»- i^iviv'^ title*, p. 52, it I

as the Lord of ... ^

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34ujMal. :and . _ r9

books of the minor ,

ti Eli. my God. The 1 i :th

Dlg)i pde^(of luael (v 3-3:1-16: 4:4-16; 14:J; 1 Ki. _. ;. ... judged lor 40 years (4:IS) h Hophru. puyglist. A wicncd priest at the lime of^ Samuel (v J; 2:34; •»;4-l7)

i Phinehas. serpent's mouth. A wicked pnest inthedays ofSaiiiuel(v 3; 2:34; 4:4-17; 14:3). Sec r'uru' .t., «n of Eleazar. 3rd high pr (j-x.

6:25; Num. J5:7-ll; . _13-

32; 24:33: Judg.'J0:2«; 1 Clir.6:4. 50; 9s20:Ezia 7:5; Ps. 106:30). There was alio a priest in the time of'^Ezra by this name (Ezra 8:2. U)

j Elkanah offered peace offerinyts to Jehovah, poisint; out the blood at the foot of the altar, bununtt the fat wiili &re, leavinK the breast and rifiht shoulder for the pnest, and (akins the res (or himself and family lo eat during the feast. Of the family's part each one received a portion, but Hannah a double ponion. The Leviie, the poor, the widow, and orphan were permiaed to eat of thii kind of offenn^, if invited (Dt. 16:11)

k It was customary in those days to attn-butc all such conditions to God, but in reality they could have been caused by a number of ttunvis, as in cases today

1 Peninnah was considered her adversary because of provoking iiannah by being able to have sons and daughters while she, herself could have none. It was the experience of Rachel and Leah all owa again (v 4-8 witli (,cn. 30:1-2), Perhaps there were many taunting remarks from the adversary, gloaung over her many children. This went on front year to year and caused Hannah to weep, fast, and pray when they went i^ to the house of the Lord in shiloh (v 7). This sorrowful spirit disturbed her husband wtio loved Hannah in particular, and he inguired about her grief, pointing out that he was better to her than 10 sons (v 8)

m Quesuons 1-4. Next, v 14

n First mention of a seat in the temple or house of God, indicating that the lugh priest had a seat of judgment wticre luael could come for advice ainJ juftice. Cp. Zcch. 6:13 sec leniple, p. 326 Never has there been any more earnestness in prayer than what is recorded here (v 10-11). Her pleading at la« was heard (v 17-28), wliiih should cn-coivayc all desperate souls who pray l .^ful d story ol Hannah, p. .V26 2fold vow of llannali to < o d (v 11):

1 If You will look on my alfbctlon, and remember me to give nie a man child, 1 will give Mm to You all the days ol his life

2 lie diall be .1 'a/ante - no ra/A)r shall coii^e i^on tus head (Num. 6:6: Judc 1J:5; 16:17)

^^-^». Corn, from column 3 was in excc:>4 of what ilic l^w leguired witheachbullock.but m ficowill offer -

o P

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CHAPTER I

1 Israel under the judgat (Judg. 1:1-1 Sam. 7:17). Cli and Samuel, 1 Sth andl 16th judge*: over 80 years (1 Sam, 1:1-7:17). 1 Samuel's parents .

NOW there was a certain I man omi-math-A im-zA -Shim, of mount £ phri-im, and IS name wai *£1 kA-nah, the son of J*r o-him. the son of t-li ho, the ton of T6 hu. the •on of Zuph. an £ph'rath-lte:

2 And he had'two wives; the name of the one u'Cs^An nah, and the n^me of the other'P*-nlnnah: and P^-nln nah had children, but HAn nah had no children.

3 And this man went up out of his city yearly to worship and to sacrifice unto the 'Lord of hosts in Shi 16h. And the two sons of»£ li.*Hc>ph ni and'Phln'-e-has, the priests of the Lord, were there. '

4 • And when the time was that £1 ki-nah offered, he gave to P*-nIn nah his wife, and to all her sons and her daughters, < portions: '

5 But unto HAn nah he gave'a worthy portion; for he^ loved HAnnah: but *the Lord had shut uplier womb.

2 Hannah's problem: bar- 1

renness

6 And'her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb.

7 And as he did so year by year, when she went up to the house of the Lord, so she provoked her, therefore she wept, and did not eat.

8 Then said £1 kA-nah her husband to her, HAn nah.'^'hy weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

3 Hannah's vow to give her child to Cod as a Nazarite

(Num. 6:1-21)

9 • So HAn'nah rose up after they had eaten in .Shi'l6h, and after they had drunk. Now t'li the priest sat upon a*seat by a post of the'^emple of the Lord.

10 And'she was in'bittemess of soul, and prayed unto the Lord, and wept sore.

11 And she vowed a'vow, and .•aid. <> LuHD nf hosts, li thou

wilt indeed look on the afflir-

tK 'hine handmaid, and

ii ■ me, and not forget

tt " ^tit wiJt glTS

u: laid a man

ciiuii. - him unto

4fae L hi<i life,

land lli'rr siuiJi ri" laxuf come upon hi:> head.

i 4 Hanoah nrnsjudged by KU

12 And it came to pass, as she contwued praying before the Lord, that £ 11 •marked her mouth.

13 Now HAn nah, she spake in her heart; only her lips moved, but her voice was not heard; therefore £U thought she had been drunken.

14 And £1! <«aid unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And HAn'nah answered and said. No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have'poured | out my soul before the Lord.

16 Count not thine handmaid for a daughter of B*ll-al: for out 'of the abundance of my complaint and grief have I spoken hitherto.

S Hannah's blessing andfaith

•17 Then £'li answered and said, 'Go in peace; and the God of Is'ra-el grant thee thy petition that thou hast asked of him. 4

18 And she said. Let thine handmaid find grace in thy sight. 'So the woman went her way, and did eat, and her countenance was no more sad.

19 • And they rose up in the morning eauly, and'worshipped before the Lord, and returned, and came to their house to*Ra -mah: and £1 kA-nah 'knew HAn'nah his wife; and 'the LuRK remembered her.

6 Birth of Samuel (v 17)

20 Wherefore it came to pass, when the'time was come about after HAn nah had conceived, that she bare a son. and called his name 'SAm'u-el. saying. Because I have asked him of the Lord.

21 And the man ElTtA-nah, and^ll his house, went up to ofTer unto the Lord the yearly sacrifice, and his vow. •22 But HAn'nah went not up; for she said unto her husband, / will not go up until the child be weaned, and then I will

' bring him. that he may appear befoie the Lord, and there abide for ever.

23 And £rkA-nah her husband said unto her.'Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck ^mtil she weaned him.

7 Hannah's vow fulfilled (Num. 6:1-21)

24 * And wheo she^had wi-ant'd him, she took him up with her, with three bullocks, dnd<one ephah of Hour, and a bottle of wme, and brought him unto the house of the LoRD'in Shi 16h: and the child

iiig} one coul-Joffer ivore ih.in tht* re-^u. Is

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ycJts after it was put ttiei J'

(V ?.. "•. 'J: -M:: ■ ■:. ■ <:■

■i riut tlicy were not fully weaned

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the next verse i vi All ephali was 1 b..!,. . ..,~^ .. i^'its. This

^ (.oimnued.column I

a Ql noticed that her lips riKivcd, but her voice was not heard, so tie thought she was drunk (v 12-13)

b (,)ik:sUon .5. Next, 2:23

c rids is one of the best definitions of prayer in Scripture (v 15-IG)

d Prayer sliould come from the abundance of the heart, from which come tlie issues of Ufc (v 16 with Mt. 12:34: 15:19-20; Lk. 6:45)

c The liigh priest here was speaking as a representative of (.od - speaking comfort, faith, and assurance to a burdened soul. In a sense this was a promise and a prophecy to Hannah (v 17). It was fulfilled (V 19-23)

f She had the witness in herself as well 3% (rom the high priest that her prayer would be answered, so she went lier way without any more sadness,knowingthat she would have a son as she had prayed, Tliis i$trucfaith(vl8.Cp.Mk, 11:24)

g Tlicy worshipped at the starting of the day which is the proper thing for all who believe in God (v 19)

h Ram ah, high place. The word is a con-tracuonof Ramoth-gilcad(2 Ki.8:20; 2 Chr. 22:6). There are 5 Ramah's in Scripture:

1 A city in Naphtali Oosh. 19:36)

2 A city on the border of A slier, 13 miles southeast of Tyre Qoih. 19:29)

3 A city of Bcnjarrin about 6 miles nonh of Jerusalem Qoih, 18:25; JudR. 19:13)

4 A city in Judah south of Hebron which was allotted to Simeon (Josh. 19:8)

5 A city in Ephraim, the home of Elkanahandliannali, andbirthplace of Samuel (1:19: 2:11; 7:17: 8:4; 15:34; 16:13; 19:18-23; 20:1; 22:6; 25:1; 28:

3).It was about 30 miles northwest of Jerusalem and called Arimathea in the N.T.(Mt. 27:57; Mk. 15:43; Lk. ■23:51; Jn. 19:38)

i An idiom meaning co-habitation and fatlierhood (v 19; t.en. 4:1. 17, 25; 19: 5; Ml. 1:25)

) 7 miraculous concepuons

1 Sarah O^ac, l"<cn. 21:1-2; Mcb. Il:ll-r2) 21-26)

2 Rcbekah 0 ^cob and Esau, C.cn. 25:

3 Racliel (Joseph, Gen. .30:22) 24)

4 Manoah's wife (Samson Judg.l3:3-

5 Hannah (samuel. 1:19-20) 58) C Cli zabeth (John itie Bapiist,Lk.l; 24-7 Mary (Jesus Christ, MU 1:18-'25;

Lk. 1:31-35) in v 19

k 9 months after the happenings recorded 1 lleb. Shemucl. asked of God,or God-

heard (v 20) m Mis wives, suns and daugliiers of v 2, 4. Hannah decided not to go up to the house of (.'Od until Samuel was weaned at which time die expected to take lum and leave lum there as a devoted child to tile Lord, according to her vow of v 11 (v 22-23). Her motlier-heart was no doubt pondering the loneliness she would later experience without liim, and this made her want tobe with him all that stie could before the p.iiting time came n Elkanah was consecrated to the Lord enough to permit her vow to be fulfilled (v 23). He could have legally cancelled it but thought it best to let it stand (Num. 30:6-8,10-lC).l-rom v 21 It seems that Elkanah himself had made some kind of vow conccrmng Samuel also (v 23) o There are 3 opinions regarding what age children were weaned

1 I hat they were weaned at the age of 3 years, lor llczckiali made provision for the Lcvites from 3 years old and upward(2 chr. 31:16)

2 That they were weaned at the age ot 5 years, 2s i n tlic case of Isaac (i en. 16:16; 21:1-8)

1 SAMUEL 2

The wickedness of EWs sons

a A bullock, 3 years old perhaps, instead of 3 bullocks as explained in note p, V 24

b Heb. a don, sovereign, master, lord, owner, ruler (note m.Judg. 19:26-27)

c As you are a living soul, so surely I ar the woman that stood by you here praying for a child. The Lord has given what I asked of Him; therefore, I lend him to Jehovah all the days of his life (v 26-28)

d It is not likely that Hannah was the only woman ever to stand by the high priest and pray; but asking for a child in the manner she did (v 10-11) must have impressed him so that he could never forget

e We must learn to ask for definite things instead of so many general things, and not be satisfied with any substitute for what we have prayed about. If she had not received aboy she would have continued praying yearly. It was not only a child, but a boy that she wanted; and it would not have been an answer otherwise. What we want is promised - anything good and within the bounds of the promises and goodness of God (Ps. 34: 9-10; 84:11;MU 7:7-11:17:20: 21:22; Mk.9:23: 11:22-24: Lk. 11:13; Jn. 14: 12-13; 15:7, 16: 16:23-26)

f Note the continued reference to the words of her vow as in v 11

g From 2:11 it seems that the child Samuel was old enough to minister to the Lord at the direction of Eli, so he was old enough to worship the Lord(v 28). The pronoun he, however, according to some versions is they , referring to the parents and Samuel, and others if they were present at this consecration h 1st prophecy in 1 Sam. (2:1-10; v 1-9 fulfilled and being fulfilled among men: v 10 is future). Next, v 27. See 10 predictions of Hannah, p. 32(5

i Hannah's prayer, p. 326

j 4 personal references of Hannah fv 1):

1 My heart rejoices in Jcbovah

2 My bom is exalted in Jehovah

3 My mouth is enlarged over myene-

4 I rejoice in Thy salvation mies k Some say this is a reference to the long

homs which women used to wear on their heads to hold their veils. These were from 6 to 30 inches in length being several inches wide at the base and tapering to a point. Surely fliis cannot be the reference though, in view of uses of the word in many other places. Here Hannah's horn was exalted. The same word is used in connection with homs of others: See " Homs ", p. 326 1 3'^old character and gieainess of God (v

1 None as holy as Jehovah 2):

2 None as great and powerful

3 None as solid, stable, immovable and dependable as God

m 2 warninRS to wicked enemies (v 3):

1 Talk no more so exceeding proudly

2 Let no arrogancy come out of your mouth

n 2 reasons for warning the wicked (v 3):

1 Jehovah is a God of knowledge

2 By Him all actions are weighed o See 15 acts of God, p. 326

p See God's records, p. 326

q See Bows of mighty men, 326

r Heb. sheol. the unseen world: the place of departed spirits.God is the one who made hellforthe devil and his angels, and all men who follow Satan; He is the one who sends to hell and confines rebels there for etemity (v 6; Dt. 32:22; Ps. 9:17; Isa. 14:9; 66:22-24; Mt. 25: 41, 46; Rev. 20:10-15)

s All menwillbe brought out of helLThe righteous were brought out at the res-unection of Christ when He led them captive from Satan to heaven (Ps,16:10; Eph.4:8-10; Heb.2:14-15).The wicked will be brought out to face judgment at the great wliite throne at the end of the Millennium (Rev. 20:11-15)

t The reason given here for God being able to do all the things of v 3-8 is that He has laid the foundationsofthe earth, and set the earth upon them; and, by virtue of creation He is the owner of all things (v 8; Heb. 1:3, 10-12)

u Heb, matsuq , something narrow, a column; hilltop; pillar (v 8)

v For 7 future acts of God (v 9-10), see

was young.]

25 And they slew "^ bullock, ' and brought the child to E'li. j

26 And she said, Oh myMord, | OS"thy soul liveth, my lord,"I: am the woman that stood by | thee here, praying unto the | Lord.

27 For this child I prayed; and the Lord hath given me my petition'which I asked of him:;

28 Therefore alsol have lent hitr to the Lord ; as long as he liveth he shall be lent to the Lord. And*he worshipped the Lord there.

CHAPTER 2

8 Hannah's prophetic prayer

WVND Han 'nah 'p rayed , and ^^ said, 'My heart rejoiceth in the LoRD,*mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 There is'none holy as the Lord: for there is none beside thee: neither is there any rock Uke our God.

y^alk no more so exceeding ' proudly; let not arrogancy [come out of your mouth: "for the Lord is a God of knowledge, and'Tjy him actions %re weighed.

4"The bows of the mighty men are broken, and they that stumbled are girded with strength.

5 They that were full have ! hired out themselves for bread; and they that were himgry ceased: so that the barren hath bom seven; and she that

I hath many children is waxed feeble.

6 The Lord killeth. and mak-eth alive : he br ingeth down to

any man offered sacrifice, "the priest's servant came, while the flesh was in seething, with a fieshhook of three teeth in his hand;

14 And he struck it into the pan, or kettle, or caldron, or pot; all that the fieshhook brought up the priest took for himself. So they did in Shi'loh unto all the li'ra-el-ites that came thither.

15 Also before they burnt the fat, the priest's servant came and said to the man that sacrificed. Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And if any man said unto him. Let them not fail to bum the fat'presently, and then take as much as thy soul desireth; then he would answer him. Nay; but thou shall give it me now: and if not, I will take it by force.

17 Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

11 Sannuel becomes priest (v 11, 20-21, 26)

the'grave, and ^ringeth up .

7 The Lord niaketh poor , and maketh rich : he bringetli low , and lifteth up .

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, tp set them among princes, and to

18 ^ But Sam'u-el ministered before the Lord, being a child, girded with alinen ephod.

19 Moreover histeother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

12 Hannah's reward for giving Samuel to God

20 ^ And E'b' blessed t\"kk-nah and his wife, and said. The Lord give thee seed of this woman for the loan which is lent to the Lord. And they went imto their own home.

21 And the Lord visited

make them inherit the throne of

glory: 'for the "pillars of the earth are the Lord's, and he hath set the world upon them.

9 Tie will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto hiding, and exalt the hom of his-Anointed.

9 Samuel begins his ministry

11 And filka-nah went to Ra'-mah to his house. And the child did 'minister unto the Lord before Eli the priest.

10 Tanth apostasy under judges: 5 sins of priests I (v 22)

I 12 •" Now the sons of Eli I u;ere ^sons of Be'li-al; they I knew not the Lord.

13 And the priest's custom ' with the people was, that, when

Hin'nah, so that she conceived, and bare 'three sons and two daughters. And the child Sim'u-el/grew before the Lord.

13 Tenth apostasy: sins of the priests and people (v 12)

22 'Now Eli was*very old, and heard all that his sons did unto all Ig'ra-el; and how they lay with the'•women that assembled at the door of the tabernacle of the congregation.

23 And he 'said unto them. Why do ye such things? for I hear of your evil dealings by all this people.

24 Nay, my so&s; for it is no good report that I hear: ye make the Lord's people to

j transgress.

: 25 'If one man sin against an-

' other, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? ^Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

26 And the 'child Sam'u-el grew on, and was in favour both with the Lord, and also with

,men.

14 Prophecy against Eli: gree.t judgments

I

the last 7 predictions of note h,atx)ve .•This is the 2nd prophecy of God's king, the Messiah (v 10). Balaam was the first prophet to call him King (Num. 24:7). This was some 40 to 60 years before Israel had kings, even if the word king in v 8 refers to God's kings in Is-

Continued. column 4 ^

(v 13-17). This robbed tlie offeren ot meat that belonged to them (Lev. 7:31-' 35; Dl. 18:3), which was contrary to Lev. 3:16: 7:23, 25, 30, 31

4 Committed adultery with women who gathered at the door of the tabernacle of worship (v 22)

5 Refused to obey truth and quit sin even when found out (v 25)

a Considering the strictness ot the law, there were many inegularities in the tabernacle program. No child was supposed to minister to ihe Lord, and no man of any other tribe besides Levi; even then one was supposed to be 25-30 years of age (Num.4:3,23, 30, 39; 8:24-25). Ordinary servaras of the priests were not to be in the ubemacle, as recorded here (vl3-17).Non-Israelites were not to come near the tabernacle (Num. 3:10, 38). Only certain pans ofthe offerings were to be given to the priests and not just any part a servant would take out of the pot (Ex. 29:24-27:Lev.7:34; 10:14-15).Taking things by force was not permitted,as in v 16 -17 b Meaning now, immediately, and without delay c This was not the same as the ephod of the high priest, but a linen robe of the ordinary priests and Levites (v 18; 22: 18; Ex. 28:4-6; Lev. 6:10; 2 Sam. 6:14) d The last reference to Hannah, the

mother of Samuel (v 19-21) e Hannah had 3 sons and 2 dauchters after Samuel, so thebanen did bring forth, as she predi cted in v 5. It could be that she had a seventh child which did not live, making the seven of v 5 literal f Further proof that Samuel was only a growingboy when he was presented to the Lord (V 21; 1:24-28) g This indicates that Samuel was brought to Eli toward the end of his 40 years as high priest, or at least toward the middle of this judgeship. This would give Samuel several years in which to be properly trained and become known in Israel by the time he began his judgship of 40years at the death of Eli,as im-pUed in v 22-26; 4:18 h These women were those of a special class wtiich devoted themselves to the tabernacle service. They had relinquished all worldly connections and home life to be devoted as holy women. This class began in the time of Moses (Ex. 38:8), and continuedto the time of Christ (Lk. 2:37). It would have been better for these of Eli's time not to offer themselves for the tabernacle work be -cause of permitting the prieststo commit sin with them i Questions 6-7. Next, v 27 j Meaning: all sins of men against men can be settled by the proper judge, but who will reconcile a man to his Maker and the Si5)reme Judge if one sins against Him? The Bible answers this question. Christ is the One who can mediate man's cause withGod and He is the covering for the sins of all men should they avail themselves of such services of reconciliation (Mt. ■26:'28: Jn. 3:16: Rom. 1:16; 5:1-21; 8:1-13; 1 Cor. 6:9-11: 2 Cor. 5:14-21; Col. 1:20-21; 1 Tim. 2:4-5: 1 Jn. 1:7-9) k The priests persisted in continuing in sin, so God determined to destroy them (V 25; 4:11) 1 Samuel was still called a child after being withEli along time. He grew on and was in favor withbothGod and man (v26)

^ CoDt. from column 2

rael. It seems however, it definitely refers to Messiah

X Heb. Mashiyach, anointed, referring usually to a consecrated person, as a king, priest, or saint, especially the Messiah. This is the first reference to the Messiah where this term is used (v 10). From this point on others take up the theme of God's Anointed One - the Messiah(v 35; Ps. 2:2; 45:7; Isa. 61:1; Dan. 9:25-26: Jn. 1:41:4:25)

yln what ways the child Samuel ministered is not stated, but at the direction of Eli he could have done a number of tilings (V 11; 3:1)

z 5 sins of the priests

1 They were sons of Belial (v 12).This means that they chose to serve the devil (2 Cor.6: IS).See note f, Dt. 13:13

2 Theyknew not theLord (v 12). This is the sin of refusing to obey the Lord, which becomes the root of all sin

3 Made men abhor the offering of the Lord by forcibly taking sodden and raw flesh from offerers contrary to the law

1 SAMOIL t. 9

1 2ndptopt>ccy In I San t. (aUcd. 4: l-*ll; I ki. L

35, which waj paniilly lultiUcJ in lidok. 1 Kl.2:.X - -7. .nJ w.Ubc com-

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fotevci, Eick. •

See TpfcJicuoni o: lU.

b See MiD^of Cod, p. ,i-o c Qi>e$aons 5-11. '..m, 3:17 J jfold woA oi rf"-">ti (v 28):

1 To ofTcr n)on My altai

2 To bum iDcciuc

3 To wear an epbod before Me c Hcb. bj'Jt. to aainplc down:

(V •:9: Du 33:15). Tbcy diidained ibe pan jJloweJ to them by the law «od took the pans tbcy w anted tad asmuch a they pleased (v 1 -: •';

f CodproiTujc'd todw.-; ixaol in

the tabernacle (tx. . -4€.Cp.

2Ki. 19:15; Ps. 80:1; Iw. 37:16)

g Honoring his sons above God was by perinitTlng ibeni to dishonor Him and His law, and by tians^uesung in those things which caused God's people to despise the worship of Jehovah and lose re^>ect for the priesthood (v 13-17, 22-29)

h See God's promise, p. 327

i See But no w, p. 327

) This is an oxprcsuon of impossibiliry. Cod cannot possibly bless men whom He has promised to cirse should they backslide and live in sin and rebellion (V 30.Cp.Gen. 18:25: Job 34:10). The same term is used of men in 1 Sun. 20:9; 22:15: 2 Sam. 20:20; 23:17:MU 16:22

k This pnociple is stated of God in both testaments (v 30; 2 Tim. 2:12). It holds true regarding all men, under law or grace, as proved in the stronger expression of 2 Tim. 2:12

1 This was fuinUed in the death of the only sons ofEU(4:ll).Allhis posterity died young (v 31-34) m Eli was to see personally the defeat of Israel and the death of his sons (v 32; 4:1-22. Cp. Ps. 78:60-64)

o The posterity of Eli continued to be highpnests unci the time of ^lomon. Then the judgment of God on Eli was completed (1 Ki. 2:26-27)

o See note a, above

p See note x, v 10

t^ This shows the extreme poverty and what was the utter opposite of the prosperity and authority enjoyed by the pnests as in V 12-17

r TheHeb. for pieceofalver here is used only once,and is thought tobc the same as the gerah, which was 1/20 part of a shekel or about 3 1/5 cents, the smallest Hebrew coin. The smallness of it shows the poverty of the asker

s A mouthful that might keep body and soul together. This waspuiushmeni for pampering themselves and lording it over the Israelites in the matter of sacriTices as in v 12-17 t Heb. na'ar. a child from the age of infancyio adolescence: babe; damsel: lad. Uscdof :>aiiiucl in 1:22,24, 25, 27; 2:11,18, 21.26:3:1, 8. It is used of other children in the baby stage (4:21: Judg. 13:5-8, 12, 24: ~ ^am. 1J:16; 1 Ki. 11:17: 14:3. 17: Pr. 20:11; 22:6. 15; •23:13, 24: Isa. 7:16:8:4). Ihls emphasizes the youth of samuel in the days of lus traminu under Fli

u Sec 25 -precious' things of ^riptuic. p. 327

V Tile word of the Lord was precious in those days^ causc revelations, prophecies, visons, and contact with Jehovah was scarce and therefore valuable (v 1). I his implies tlial in ttic days of the author they were more plentiful and common, and nicu had prupltcts to whom they could go at any time (v 1)

w No public accredited prophet with whom ilic revelations and secrets of the Lord were known to dwel 1, and to whom anyone could no for help in time of need and in public crisis (v 1)

X See Vision^ p. 327

y Tliescverjc$(2-18) indicate th.n fherc were living quarters built in <■ ■ tion with the tabernacle for t

Erit predMed for CtPt famlht

The Lord calls Samuel

tXt t'And there came fi^nuin o(m4 unto C li. anvt -k'ui unto Emi. Thus Mith thr II

plainly appear unto i.. _c of

thy father, when thfv were in fi'^^pt m Phi ra<^h b house?

ZS And did I choose him out of all the tribe* of 1} ra-el to he my priest.'to offer upon mine altar, to bum incense, to wear an ephoil brfore me? and did

I (ive unto the house of thy father all the offerings nude by lire of the children of I5 ra-el?

29 Wherefore'kick ye at my Mcriflce and at mme offerinjt, which I have commanded m my'habitation; andHionourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of I5 ra-el my people?

30 Wherefore the Lobd God of Is ra-el saith,*I said indeed that thy house, and the bouse of thy father, should walk before me for ever: 'but now the Lord saith.'Be it far from me; for^bem that honour me. I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, thati will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And'"thou shalt see an enemy in my habitation, in aU the wealth which God shall give I3 ra-el: and there shall not be an old man in thine house for ever.

33 And "the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

34 And this shall be a sign unto thee, that shall come upon thy two sons, on H6ph'ni and Phlne-has; in one day they shall die both of them.

35 And "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind; and I will build him a sure house; and he shall walk before mine'anointed for ever.

36 And it shall come to pass, (/lo*'every one that is left in thine house shall come and crouch to him for a 'piece of silver and a *morsel of bread, and shall say. Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread.

239 CHAPTER 3

15 Samuel become» the next

named prophet after Joshua

(Cp. Judg. 6:7)

AND the'child Sflmu-e! piiii-• ijtered unto the Lord before t'M. And the word of the Lord was "precious 'in those days; there it'oj'^no open*vi-lion.

2 And it came to pass at that time, when C'li'u-as laid down in his place, and his eyes began to wax dim, that he could not »ee;

3 And'ere the lamp of God went out in the temple of tb-LoKD, where the ark of (■

u>05, and Sim'u-«1 was laid down to sleep:

■4 That Jhe LoBo'called SAm-u-el: and he anawerea. Here

am I.

5 And he ran unto ft'U, and said. Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. ■6 And ihe Lord called yel agam, Sdm u-el. And Sim -u-el arose and went to fli, and said, Here am I; for thou didst call me. And he answered. I called not, my son; lie down a^ain.

7 Now Sim u-el did not yet know the Lord, nTTtfier was the word of the Lord yet revealed unto him. ■8 And the Lord called SJm'u-el again the third time. And he arose and went to £'li, and said. Here am I; for thou didst call me. And *£ li perceived that the Lord had called the child.

•9 Therefore £'li "said unto Sim u-el. Go, lie down: and it shall be. if he call thee, that thou shalt say. Speak, Lord; for thy servant heareth. So Sim u-el went and lay down in his place.

■ 10 And the LoRD^came, and stood, an3 callecTas at other times, 'Sim'u-el, Sim'u-el. Then Sim'u-el answered, Speak; for thy servant heareth.

16 Samuel's first prophecy: judgment on Eli's house

♦11 * 'And thg Lord said to Sim'u-el, Behold, I will do a thing in Is'ra-el, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against t'W all things which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he know-eth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of t'Vi, that the iniquity of £'U's house shall not be purged with sacrifice nor offering for ever.

17 Samuel tells Eli the prophecy against his houae

15 * And Sim'u-el lay until the morning, and'opened the doors of the house of the Lurd. And Sim u-el *feared to shew £ li the vision.

16 Then £ li called Sim u-el, and said, Sim u-el, my son. And he answered, Here am I.

17 And he said.'What is the thinK that the Loitn hath said unto thee? I pray thee hide it not from me: 'God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee.

18 And Sim'u-el told him ev«-ry *whit, and hid nothing from him. And he said, 'It is "• Ik. Irt him do what

tiood.

prli--i .i:i'! otliers wlio were imnicUiatc-ly ' III the tabernacle. In one

of ' I U and '.an.uel lived

7. rii -ere taken c.ire ol each

nn" •v.Muii ■ ff >, 1 I: I cv.

■M I

ca:

Inv, of I ptcparai.

- ■:!-k and -IH)

submit to His judgment pronounced upon his house (v l!i). He knew Jehovah would do notlung but what was nght even in judgment. Mils afforded him lime to picparc to nic••! ■' ■■'. ' u:t hishousc iiiordcr.i'eii : <e

and turning to nghieoii..v ,,^.,. .^ , .;rt of l.'li and hjs sons would have averted the judgment

a Jehovah spoke with an audible voice 10 strong It woke samuel out of his sleep: he ihouglll lie had been c ailed by Ell (v 3-14). Not only did He speak ttius.but God actually cainttand ooodbodtlyal a cetLun place (v 10)

b It took three calls from tlic Lord to make Eli know that He was speaking to Samuel (V 4-8). This was ilie first reve-laoouof Godiobamuel,so he was not acquainted witlitlie way lie spoke and revealed Himself (v 7)

c Evidently L-od liad spoken to Eli in similar ways, so he was able to see tliat Jehovah was seeking to make Himself known to bamueL, Eli advised liim what to do and it proved to be as he had supposed (v 9-10)

d 7 tliin>ts Jehovah did:

1 Called to Samuel (v 4)

2 Called again to Samuel (v 6)

3 Called a third unie to him (v 8)

4 Came from another place to where Samuel was, in the same way that otliers go from place to place (v 10)

5 btoodlike anyother person who has a personal body, soul, and spirit

6 Cailed Samuel by his name, as on three previousoccasjons(v4,6, 8,10)

7 Said sometliing to Samuel in an audible voice as someone else would spca>< to another (v 11-14)

Thus repeatedly it is made clear in Scripture that God is a person with a body, soul, and spirit like others, and that He can walk, talk, stand, and go from place to place as oilier persons do (note r, Jn. 4:'24). See cod in Index

e See 10 double callings, note e. Gen. 22:11

i 3rd prophecy in 1 Sarn. (3:11-14, ful-nUed,4:l-22: 1 Ki.2;-26-27».Nexi,9:l6

4 predictions by Samuel:

1 1 will do a new thing in Israel, at wliich all ears will lingle (v 11). When Israel shall hear of it tliey shall be astounded and 11 shall continue to hng in tlie ears of all men

2 In iliai day 1 will perform against Eli all things which 1 have spoken concerning lusliouse(v 12). What God had spoken is recorded in 2:27-36. This bold prophecy would make all Israel astonished, for it affected their high pnest, lus house, and the change of pnesttioods entirely to aikxher line of men ol Levi (1 Ki. 2:26-27)

3 When I begin, 1 will also make an end (v 12). I his began as in 4:1-22 with tlic immediate descruction of the tabernacle,ilie defeat ol Israel, the killing of llie pnests of ilie bouse of EU, tlie capture ol tlie ark, and the subjugation of Israel to the Pliilisuiies: and itcon-tinued withpartial fulfillment of certain puiiislunents t4>ou the house of Eli uuul it came to an end m the days of Solomon (1 Ki. 2:26-27). Tl»e reason fortius judg me 111 is stated againin v 13-14. See 2:12-17, 22-26, 29-30

4 The bouse of Eli iiallnoibe purged of their iniquiry with sacriTice and offering forever (v 14)

g This reveals one of the duties in the ministry of Samuel. He was a doorkeeper in the house of the Lord (v IS. Cp. 1 Clu. 15:23-24). One psalmist expressed his desire tobe a doorkeeper in C'Od's house, a position he much preferred to dwelling in the tents of wickedness (Vs. 84:10)

h bamuel loved Lli and was afraid to tell hiiii tlie message, not from fear ot pun-isliiTient, but because tie did not want todisuess the old priest whom he reverenced as a lather and spiritual guide. God did not tell bamuel to deliver the message and lie did not until he was commanded of EU to do so (v 15-18)

1 Question 12. Ne\t, 4:3

j wFatevcrjudgments were to fall Eli and lus house were pronounced by him upon .sajiiuel, if he would not lell all the message of iiod (v 17)

k Every particle; every detail. The Anglo-baxon whit means evcrybit. ln Heb. it means airthc wocJs

I Eli was godly enough personally to acknowledge the message of Liod and

X^XXi

1 SAMUEL 4

Israel smitten by the Philistines Eli dies

a See l2facts: Samuel'slifestory .p. 321 b See 12 examples of God being "with"

men , note m. Gen. 28:15

c Spoke only asGod inspired him, so that

every prediction was literally fulfilled.

He also gave only sound and divine

advice tolsrael, so that all his counsels

were received as coming from Jehovah

(V19-20; 7:3-17; 8:7-22; 9:15-10:27:

12:1-25; 13:11-15; 15:13-35; 16:1-13)

d All Igael knew Samuel, p. 327

e This refers to a second appearance of

God to Samuel in Shiloh, of which

nothing more is said (v 21. Cp. v 1-18)

f Thisexpression bythe wordof the Lord

simply me ans by the spirit of prophecyj^

as in Rev. 19:10

g Here the word of the Lord of 3:21 is called~ tEe word of Samuel~ because it was a revelation to him and through him. On these grounds Paul called the gospel which he received as a special revelation . my gospel (Rom. 2:16; 16:25)

h This war between Israel and the Philistines was the one which was to fulfil part of the prophecy of the destruction of EU's house (2:31-36; 3:11-14) 7 results of the war:

1 In one day 4, 000 kiUed (v 2)

2 On another day 30,000 killed (v 10)

3 The ark of God was captured (vll)

4 Hophni and Phinehas, priests and sons of Eli were killed

5 EU's death (v 17-18)

6Birth of I-chabod whose name

me ans: the glory is departed from Israel

(v 19-22) years(7:l-14)

7 Israel served the Philistines over 20

i Ebenezer. stone of help. So-called by Samuel later when Israel defeated the PhiUsiines here after the ark had abode at Kirjath-jearim for 20 years (v 1; 5:1; 7:2, 12)

j Aphek. fortress. 4 Aphek's:

1 A city in Judah (v 1; Josh. 12:18). Called Aphek ah Qosh. 15:53)

2 A city in Issachar (29:1)

3 A cityinAsher (Josh. 13:4; 19:30). Called Aphik Qudg. 1:31)

4 A city east of Jordan (1 Ki. 20:26, 30; 2 Ki. 13:17)

k Israel was smittenbeforetheirenemies because of the sin, rebellion, and apostasy of the nation (v 2; Lev, 26: 14-17; Dt. 28:15. 25). If Israel had obeyed God she never would have been defeated; 5 men would have chased a hundred,and 100 would have put 10,000 to flight (Lev. 26:8); or, one would have chased a thousand, and 2 would have put 10, 000 to flight (Dt. 32:30)

1 Question 13. Next, v 6. This is answered in note k, above m Theirplannow was to bring the ark of God into their midst, thinking that Jehovah would be with them and give them victory (v 3). But they were to learn that a mere material symbol in the camp would not atone for their evils or guarantee the presence and blessing of God. Jehovah permitted the ark to be captured and the tabernacle destroyed in Shiloh, fulfilling the prc^hecyof 2:32-34.God took care of the ark in Philistia and did miracles there until the Philistines had to send it back to Israel (5:1-7:2)

n ThiswasGod'swayof bringing Hophni and Phinehas into battle to fulfil the prophecy of 2:31-34 o Here is an example of empty religious shouting and noise -making.and a great lesson to aU men (v 5-6). God is not in every shout in honor of Himself; when sin is involved He will not respect it. See Shout in Index

p To Israel the shout was an outburst of religious enthusiasm; but to the Philistines it was only noise (v 6)

q Question 14. Next, v 8

r They understood through spies, as is always the case in war (v 6)

s The Philistines were afraid when they heard the ark of God had come into the camp of Israel, for they remembered what this me ant in the working of miracles for Israel before. They had no reason to fearthough,becauseGod had not planned to work for Israel this time, due to the nation's backslidings and

18 Samuel e stablished as the prophet of the Lord

19 * And Sam'u-el'^ew, and the Lor d was " with him, and did lefnone of his words fall to the ground.

20 And<'all i§'ra-el from Dan even to Be'er-she'bi knew that Sam'u-el was established to be a prophet of the Lord.

21 And the Lord 'appeared again in Shi'loh: for the Lord revealed himself to Sim'u-el in Shi'loh 'by the word of the Lord.

CHAPTER 4

19 War with the Philistines:

(l)Israel defeated; 4,000

slain

AND the«word of Sam'u-el • came to all I§'ra-el. Now ig'ra-el went out against the Phi-lis'tine§"to battle, and pitched beside 'Eb'en-e'zer: and the Phi-lis'tine§ pitched'in A'phek.

2 And the Phi-lis'tines put themselves in array against ig'ra-el: and when they joined battle,*I§'ra-el was smitten before the Phi-lis'tines: and they slew of the army in the field about four thousand men.

(2) Inquiry: the ark sent for

3 "^ And when the people were come into the camp, the elders of ig'ra-el said/Wherefore hath the Lord smitten us to day before the Phi-lis'tine§? "Let us fetch the ark of the covenant of the Lord out of Shi'loh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 "So the people sent to Shi'loh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubuns: and the two sons of E'li, Hoph'ni and Phln'e-has, were there with the ark of the covenant of God.

(3) Empty religious shouting

5 And when the ark of the covenant of the Lord came into the camp, "all i§'ra-el shouted with a great shout, so that the earth rang again.

6 And when the Phi-lis'tine§ heard the"noise of the shout, they said,'What meaneth the noise of this great shout in the camp of the He'brewg? And they'understood that the ark of the Lord was come into the camp.

(4) Israel defeated: 30, 000 slain, ark captured, prophecy of I Sam. 2:34 fulfiUed

7 And the Phi-lis'tine§ *were afraid, for they said, God is come into the camp. And they said. Woe unto us! for there hath not been such a thing heretofore.

8 Woe unto us! 'who shall deliver us out of the hand of these mighty "Gods? these are the Gods 'that smote the E-gyp'-tian§ with all the plagues in the

wilderness.

•9'T3e strong, and quit yourselves like men, O ye Phi-lis'-tine§, that ye be not servants unto the He'brewg, as they have been to you: quit yourselves like men, and fight.

10 • And the Phi-lis'tines fought, and I§'ra-el was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of i§'ra-el*thirty thousand footmen.

11 And'^the ark of God was taken; and the two sons of E'li,"Hoph'ni and Phin'e-has, were slain.

(5) Report of battle: Eli

dies. (End of the 450 years

of Acts 1 3: 20)

12 % And there ran a man of Ben'ja-min out of the army, and'came to Shi'loh the same day with his clothes rent, and with earth upon his head,

13 And when he came, lo, E'U sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when E'li heard the noise of the crying, he /said. What meaneth the noise of this tumult? And the man came in hastily, and told E'li.

15 Now E'li was 'ninety and eight years old; and his eyes were dim, that he^could not

see.

16 And the man said unto E'li, I am he that came out of the army, and I fled to day out of the army. And he "said. What is there done, my son?

17 And the messenger answered and said,'I§'ra-el is fled before the Phi-lis'tine§, and there hath been also a great slaughter among the people, and

thy two sons also, Hoph'ni and Phin'e-has, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake. and he died: for he was an old man, and*heavy. And he had judged i?'ra-el' forty years.

(6) Birth of I-chabod

19 "^ And his daughter in law, Phin'e-has' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And about the time of her death the women that stood by her said unto her. Fear not; for thou hast bom a son. But she answered not, neither did she regard it.

21 And she'^amed the child i' -cha-bod. saying, The glory is departed from i§'ra-el: because the ark of God was taken, and because of her father in law and her husband.

22 And she said, The glory is departed from i§'ra-el: for the ark of God is taken.

sins (v 5-a)

Question 15. Next, v 14 ; Heb. Elohim .the plural of Eloah, Deity. These pagans knew and understood the correct way to refer to God - by using the plural form which indicates more

C oniinued. colum n 4

is retained in the plural only 239 times.

See 89

3 proofs of a Divine Trinity, of N.T.

V The many great miracles of God in Israel's history were well known facts to all nearby nations and the repon of such acts as referred to here had been passed down by writing and tradition for over 400 years by this time (v 8)

a A similar expression is used by Paul in 1 Cor. 16:13 - quit you like men, be strong. Many are the commands of God to be strong, and of good courage 6 examples of this in Scripture:

1 Moses to Israel (Dt, 31:6)

2 Moses to Joshua (Dt. 31:7, 23)

3 Jehovah to Joshua (Josh.l:6,7,9,18)

4 Joshua to Israel Qosh. 10:25)

5 David to Solomon (1 Chr. 22:13; 28:20. Cp. 1 Ki.2:2; 1 Chr. 28:10)

6 Hezekiah to Israel (2 chr. 32:7) b This made 34, 000 killed (y 2, 10)

c This was the first time the ark was captured in over500years(vll); and, in fact, the only time it was ever captured. Note the results (5:1-6:21). The ark remained in the temple of Solomon until the Babylonian captivity, at which time Jeremiah is si5)posed to have taken it and hid it in a cave. There, it was supposed to remain, it is said, until the coming of the Messiah Oer. 3:16; 2 Mace. 2:1-7). We never read of the worship of God at Shiloh after this, asbefore. The ark was never brought back to Shiloh and the tabernacle. It remained in Kirjath-jearim 20 years (7:1-2). It is mentioned once in the record of Saul's reign (1 Sam. 14:18).InDavid's reign it wasbrought tojerusalem from Gibe ah (2 Sam. 6; 1 Chr. 6:31; 13:1-14; 15:1-29; 16:1-37; 17:1; 2 Chr. 1:4). The tabernacle was also in Jerusalem at that time (2 Sam. 7:2; 11:11). The ark was taken with David in Ws flight from Absalom and then brought again to Jerusalem (2 Sam. 15:24-29), Solomon brought it into the temple after its completion (lKi.8;lChr.22:19: 28:2, 18; 2 Chr. 5:1-10; 6:11, 41; 8:11; 35:3)

d A fulfillment of 2:31-34

e The battlefield could not have been far from Shiloh, for the young man reached it the same day after the defeat of Israel (v 12). The Philistines no doubt followed to Shiloh,for the prophecy reads of an enemy in the tabernacle or God's habitation (2:32). The Philistinesperhapsburnedthe place of worship; and Samuel moved to Ramah (note h, 1:19)

f Question 16. Next, v 16

g The span of life has shortened much since the Antediluvian Age when men lived to be almost 1,000 years old (Gen. 5; 9:29). Immediately following the flood they lived 500 to 6 00 years (Gen. 11:10-17); then 200 to 230 years (Gen. 11:18-23). Later the ^an dropped to 140 to 205 years (Gen. 11:24-32; 25:7, 17; 35:28; 47:28; Job 42:16); and then to 110 to 120 years (Gen. 50:26; Dt. 34:7; Josh. 24:29). Finally, the average ages became 80 to 100 (1 Sam. 4:15; Lk.2:37); and now, with modem living, they are less than that

h 9casesofblindness, noteb,Gen. 19:11

i Question 17. Next, 5:8

j Eli had been expecting this news ever since the prophecy of 2:31-34

k From this we learn that Eli was a very fat man, perhaps hardly able to get around in his old age (v 18)

1 The last priest-judge ruled 40 years

9 men ruled for 40 years:

1 OthnielOudg. 3:9-11)

2 Barak (with Deborah,Judg. 5:31)

3 Gideon Oudg,8:28)

4 EU (4:18)

5 Samuel (see page 60)

6 Saul (Acts 13:21)

■ 7 David (2 Sam. 5:4)

8 Solomon (1 Ki. 11:42)

9 Jehoash (2 Ki_L2ai_

m She lived long enough to name her child I-chabod - the glory is departed from Israel (v 21-22)

^»- Cont, from column 2

than one person in the Godhead. There are absolutely and unmistakenly three separate and distinct persons in the Divine Trinity. Elohim could have been trans. Gods over 2,700 times, but

1 SAMUEL S. C Thf ark of God I

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b See note i, 4:1

c At AshvJovJ, oneoftbe 5 tniin dtlcj of Phillsti«, there was a ten the aatioQal 0od whose w. that of a man at the appei part <iiu ilui of a fijh at

the lower :^.irt(v ■.'-6).Here 11 where they jet

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i rhe ovcrth; ^oo.Cod e»I-

dently sent an a;.>;i;l who toppled D agon fwm his pedestal oq hjs face be -fotx: the ark of the Locd at if in homage to the God of I zaeL. He wai restored to his place by the Philistines (5: J-3)

2 The destniction oi Dagon, The next morninglnsteadofmcrelybelng overthrown he wan again fallen oo his face before the ark with his head and hands cut off. Only the lower part was suU on the pedestal. Thia manifested the work of a definite person who bad power to cut the idol into pans (5:4-5)

3 St4>ernatural plague of emerods in all of Ashdod and surround!og country (v6)

4 Supernatural plague ipon Cath, of emerods in the secret paru (5:7-9)

5 si^ematuial plague of deadly de-strucnon upon people in EkroQ(5:10-ll)

6 supernatural plague of emerods upon the p>eople of Ekroo who did not die In the plague of death (5:12)

7 The 2 cows with calves shut up at home, going of their own accord from their calves to take the cart and ark of Ood back to Israel (6:7-12)

3 Supernatural destruction of men of Betb-sfaemesh (6:19)

5 The man part of the half-man, half-fish god was cut off and fallen on the threshold and only the fish stump was left on the base.Because the broken-off bead and hands were on the threshold it was afterward considered sacred and priests and other people would not walk 00 It any more (v 4-5). Thus,

the cwst on Dagon was perpetuated and the suiicrlontyof theCod of Israel was manifest

The hand of the Lord, as used in both testaments, expresses the power of God (V 6-U; 7:13; Ex. 3:20; 9:3: 32:11; •Num. 11:23; Dt. 2:15; Judg. 2:15; Acts 4:28-30; U: 21). God'spower was manl-fen in amiraculous way upon the Philistines through the bringing of emerods on all their bodies - a great plague JO unnatural and unheard-of that there was no other explanaoon for it (v 6, 9, 11-12). The supernaturalness of this was made clearbythe sudden appearance of the plague, and by the sign of the cows going from their calves direct 10 a certain place with the ark. Si^h would be absolutely miraculous (v 7-12). These pagans recognized the supernatural nature of the evenuofchs. 5-6 and even designed the tea of the cows and calves themselves

g Heb.oj

phel. tumonemetod.From aphal . to swell. Emerods is an old spelling of the modern hemorrhoids (bleeding plles,v6,9.12; 6:4-5. 11,17; Du28:27)

h rhey recognized thatCjodwasrniracu-lously cursing them (v 7, 9,10-12)

I Question 18. .Next, 6:2

j Taking the ark from place to place did notsolvetheir probleni.lt only gitcad the plague to other places (v 6, 8-12). They saw they had not prevailed against Isael by their god being more powerful, a supposed, than Jehovah: they now realized He could destroy their whole nation without any hann to Israel. Canying the ark about only proved that the Double in Ashdod was

CHAPTER 5

Fhilistinet The Philistines send the ark back to*he«vcn.

iO Ark In captivity. (1) Judgment on Aahdod

AND the Phi-lls ilnef'took > the ark of Cfod, and it from ♦£l) en-* lir

broufht untC^V

2 ^^

the aiK ^ into the

l>hl-Us tlnef took : Ood. they brought it house of Da gon, and Ml it by Di con.

3 * And when they of Ash d6d arose early on the morrow, behold.^i gon u-as fallen upon his face to the earth before the ark of the Lord. And they took Da gon. and set him in his place again.

4 And when they arose early on the morrow morning, behold, DA gon was fallen upon his face to the ground before the ark of the Lord; 'and the head of Da gon and both the palms of his hands were cut off upon the threshold; only the stump of DA gon was left to him.

5 Therefore neither the priests of DA gon, nor any that come into DA gon's house, tread on the threshold of DA'gon in Ash'd6d unto this day.

6 But 'the hand of the Lord was heavy upon them of Ash-d6d, and he destroyed them, and smote them with*emerods, even Ash ddd and the coasts thereof.

(2) Judgment on Gath

7 And when the men of Ash'-d6d saw that it was so, they said. The ark of the God of I$'ra-el shall not abide with us: for*his hand is sore upon us, and upon DA gon our god.

8 They sent therefore and gathered all the lords of the Phl-lis tines unto them, and said,'"What shall we do with the ark of the God of 1$ ra-el? And they answered,'Let the ark of the God of I5 ra-el be carried about unto GAth. And they carried the ark of the God of I5 ra-el about thither.

9 And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great de-itruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

(3) Judgment on Ekron

10 * Therefore they sent the ark of God to £kr6n. And it came to pass, as the ark of God came to £k'r6n, that the £k'-ron-ites cried out, saying. They have brought about the ark of the God of !§ ra-el to us, to slay us and our people.

•11 So they sent and gathered together all the lords of the Phf-lls'tines, and said, *Send away the ark of the God of I$'ra-el, and let it go again to his own place, that it slay OS not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry o(the city went up

not from a natural cause. Perhaps the ptrposeofcod jd this time wasto teach them and otlicr nauons not to touch the ark or take it captive as a prize to prove their gods greater than Jehovah The Tinal counsel was to send Israel's ark of t.od back to Its place, w that the plague would leave Phillstia (v U-12)

CHAPTER 6

(4) Counael of the wise men

AND the ark of the Lord was • in the country of the Phl-11s tlne5»seven months.

2 And the Phi-IJs tine? called for the priests and the diviners, <:ayin?..'A^'hat shall we do to the ark of the Lohu? tell us wherewith we shall send it to his place.

•3 And they said,'If ye send away the ark of the God of Is ra-el. send it not empty; but in any wise return him a trespass offering: 'then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they,'What shall he the trespass offering which we shall return to him? They answered. Five golden em erods. and five golden mice. according to the number of the lords of the Phi-lis'tlne§: Mor one plague was on you all, and on your lords.

•5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and 'ye shall give glory unto the God of Is'ra-el: peradventure he will lighten his hand from'ofif you, and from off your gods, and from off your land.

6 *Wherefore then do ye harden your hearts, 'as the £-gfp'-tianj and Ph4ra6h hardened their hearts? when he had wTought wonderfully among them, did they not let the people go, and they departed? •7'^ow therefore make a new tart, and"take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: •8 And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to B6th-sh6'mesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

21 Ark in Beth-ahemesh. (1) Journey from Philistia

10 * "And the men did so; and took two milch kine, and tied them to the cart, and shut uP Uieir calves at home:

11 An J they laid the ark of the Loud upon the cart, and the coffer with the mice of gold and tne images of their emerods.

12 And the kine took the straight way to the way of B*th-she mesh, and went along the highway, lowing as they went, and turned not aside to the

right hand or to the left; and the lords of the Phi-lis -tines went after them unto the border of B4th-sh6 mesh.

(2) Ark welcomed by Israel

my life, let Him accept an ofTering from you as proof of it

3 If men have stirred you up against mc, cursed .ire tlicy before Ji:tiov.3i, for llicy havebccn the cause of my being ddvcn from my inheritance and my rights to serve Jehovah as He requues

4 Do not let my blood fall to tlie earth before Jcliovah

Whether th tieavcn, or' crying oui in „. affLction.it not 1(took the I'hilisi. tiieir lessons an.

to the God of

ven) beard their

use of theu

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(hi to learo

what was

best todo(v 1). I hey really wanted to keep the ark if possible, for it was a prize of pnzcs to dedicate to their national god, Dagon. I bey wished to glory in their defeat of Isiael.especial-ly over tlie fact that the very thing which had wrouglit so many miracles in Inael and which represented the pretence of God, was now helpless and in theu bands

c Question 19. Next, v4

d They were so accustomed to making offerings to their deities that they thought itbestnoitoscadthe axk back without some kind of offering to atone for their Qespass (v 3) e If we give a trespass offcrintt and we are healed, then it shall be confirmed that we have trespassed against the God of the Hebrews and that His hand would not be removed from us uniil we did this (V 3)

f QuestioQ 20. Next, v 6

g After concluding that they had trespassed, the next question to settle was what kind of trespass offering they should offer Jehovah. They decided on 5 golden emerods and 5 golden mice, one foreachofthe Slordsof the Philistines, since the same plague was \xpoa them all (v 4)

h The reason for giving golden emerods and mice wasbecause both had been a pan of the plague upon them - the emerods marred their bodies and the mice marred their land (v 4-5). In both the Septuagint and the Volgate we have information in 6:5 that the country swarmed with mice during this plague of emerods upon the people

i Howglory wastobe given is not stated but it perhaps included acknowledgement that God had been the one bringing the judgment, confession that they had trespassed against Him, and their attempt to make restitution (v 5-9)

j 3 objects of God's judgment:

1 You (v 5; 5

xi s 1 udgm :6, 9, 11-

12)

m

2 Your gods (v 6; 5:1-3, 7)

3 Your land (v 5)

k Questions 21-22. Next, v 20

1 The wise men of Pliilisiia warned the people not to harden themselves in heart to resist the God of Israel, as did Pharaoh and the Egyptians who were destroyed (v 6)

The advice to make a new cartto carry the ark back to Israel was contrary to the law of Moses. The ark was to be borne by priests only who were consecrated and otherwise qualified to do so (Num. 4:15: 7:9; 10:21). PhiUsiia had no such piiesis who could carry the ark; in fact, it is doubtful that they knew of sucblaw, so they escaped judgment for this act. Cp. note on the new cart of David (J Sam. 6:3)

n This test by the Philistines was a wise one if they were to prove beyond doubt whetherGod was really punishing them. If 2 milch cows having their calves shut up at home, would go of their own accord direct to Israel with the cart, that would be proof enough. Philistines would then have to acknowledge that the hand of the God of Israel had been against them (v 8-9)

o The test was carried out and the cows went suaight for Israel .tnd that, regardless of their lowing for their calves every step of the way (v 10-12). This truly proved the supernatural more than anything else. Imagine 2 cows going thus of their own accord about 20 miles under these circumstances!

4fold appeal of David to Saul (36:19)

1 1 pray you, let my lord the king bear the word of his servant (v 19)

2 t f lehovah has suried you ip to seek

1 SAMUEL 6. 7

The curious smitten

The Philistines subdued

a Beth-shemesh was about 20 miles from Ekron where the ark was sent back to Israel on a new cart drawn by 2 cows lowing all the way for tbeircalves kept at home. The 5 lords of the Philistines followed the cart near enough to see where it went in order to make the test complete (v 7-12, 16). Beth-shemesh was on the border between Judah and PMlistiaOosh. 15:10:21:16: 1 Ki.4:9: 2Chr.28:l8)Judahites were harvesting wheatinthevaUey whenthe ark made its appearance (v 13)

b The same supernatural and invisible force that caused the cows to leave theircalvesand goof their own accord to Judah also caused them to stop at this certain place near a great stone in the field of Joshua, a native of Beth-shemesh. The men of the place rejoiced to see the ark, and sacrificed the 2 cows as a burnt offering to God, using the wood of the cart (v 14)

c Levites took the ark, the gold emerods and mice and put them on the great stone (v 15)

d The 51ordsofthePhLlistineswere convinced that God had been the cause of their trouble and that it was not chance that had brought their affliction; so they went back to their people to make a report, after following the cart and seeing it stop in Judah among the Israelites (v 16). No such miracle could have been performed by anyone other than God

e 5 cities offered trespass offerings:

1 Ashdod - one each of the golden emerods and mice (v 4-5, 17)

2 Gaza - one each

3 Askelon - one each

4 Gath - one each

5 Ekron - one each

f It seerris that one golden emerod was offered for each of the 5 main cities only,but golden mice were given from all the cities (including these 5), even small villages where the curse of mice had been (v 17-18)

g The stone wascalled Abel .perhaps because of the many deatEicaused at this place for looking into the ark. Abel was the first man to be slain because of religion and a sacrifice (Gen. 4); and so, this was a fitting name (v 18-21)

h TMs is in italics, meaning the words were supplied by the translators who were no doubt right in staling that it was the stone that remained in the field and not the ark itself. The ark, we know, was not left in the open field, for it was soon taken to Kirjath-jearim (V 19-21: 7:1-2)

i Beth-shemesh being but a very small village, some say that 50,070 men could not have been killed. The Sept. reads, "He smote among them seventy men, including fifty of the men's thousand." Perhaps this is the way it was and some copyist mistakenly re-poned it otherwise. The Berkeley version throws similar light on the matter thus: "seventy of the people,fifty to the thousand:" and Young says "seventy men - fifty chiel men. " Even 70 slain in such a small place would be a great slaughter(v 19). Fenton translates this passage: "seventy persons, and fifty bullocks," because the Heb. for thousand here is the same word for ox,which is aleph or eleph. Acceptance of this would clear up the difficulty immediately, making the record show 50 bullocks instead of 50 thousand men besides the 70 men

j Questions 23-24. Next, ft 7

k This was the 5th moving of the ark

1 SWloh to Ashdod (5:1-7)

2 Ashdod to Gath (5:8)

3 Gath to Ekron (5:10)

4 Ekron to Beth-shemesh (6:1-20)

5 Beth-shemesh to Kirjath-jearim(6: 21-7:2). It remained here 20 years

1 Kirjath-jearim was about 8 miles

13 And they of *Beth-she'-mesh were reaping their wheat hardest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it

3 •" And"Sain'u-el spake unto all the house of I§'ra-el, saying, If ye*do return unto the Lord

with all your hearts, then put away the strange gods and Ashta-roth from among you, 14 And the*cart came into the ! and prepare your hearts unto field of J6shu-a, a Beth-she'- | the Lord, and serve him only : mite, and stood there, where \ and he will deliver you 'out of there was a great stone: and the hand of the Phi-lis'tines. they clave the wood of the cart, -..ui-.vi- .. mmi

and offered the kine a burnt 23 War withPhilistia. (1) Re-

offering unto the Lord.

15 And th^Xe'vites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-she mesh ofifered burnt offerings and sacrificed sacrifices the same day unto the Lord.

(3) Trespass offerings of the Philistines

(2)

16 And when"the five lords of the Phi-lis'tines had seen it, they returned to Ek'ron the same day.

17 And these are the golden emerods which the Phi-lis'tines returned/or a trespass offering : tines makes unto the Lord; ^or Ash'dod one, for Gaza one, for As'ke-lon one, for Gath one, for Ek'ron one;

18 And the /golden mice, according to the number of all the cities of the Phi-lis'tines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of *A'bel, whereon they set down the ark of the Lord: which '•stone remaineth imto this day in the field of J6sh'u-4, the Beth-she'mite.

ligious revival at Mizpteh

4"Then the children of Is'ra-el did put away 'Ba'al-im and fksh'ta-Toth, and served the Lord only.

• 5 And Sam'u-el said. Gather all Is'ra-el to Miz'peh, and I will pray for you unto the Lord.

6 And they gathered together to Miz'peh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Sam'u-el judged the children of !§'-ra-el in Miz'peh.

Mobilization of Philis-Israel fear

7 And«when the Phi-h's'tine§ heard that the children of !§'-ra-el were gathered together to Miz'peh, the lords of the Phi-lis'tines went up against is'ra-el. And when the children of Is'ra-el heard it,Hhey were afraid of the Phi-lis'tines.

8 And the children of I§'ra-el said to Sam'u-el, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Phi-lis'tine?.

(4) 50,070 men killed by a plague for looking in the ark

(3) Miraculous Israel over the

victory of Philistines

19

9 •" And Sam'u-el'took a suck-

ing lamb, and offered it for a

And he smote the men of burnt offering wholly unto the

Lord : and Sam'u-el cried unto the Lord for Is'ra-el; and^the Lord heard him.

10 And as Sam'u-el was offering up the burnt offering, the Phi-lis'tines drew near to battle against Is'ra-el: but^ the Lord

Beth-she'mesh, because they had looked into the ark of the Lord, even he smote of the people'fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter. 20 And the men of Beth-she'mesh said, 'Who is able to

stand before this holy Lord

God? and to whom shall he go jg'ra-el.

up from us? n And the men of Is'ra-el

•21 * And they sent messen- ^-ent out of Miz'peh, and pur-

gers to the inhabitants of Ku'- gued the Phi-lis'tines, and

jath-je'a-rim, saying, The Phi- sujote them, untU they came

lis'tinei have brought agam the: under'Beth'-car.

ark of the Lord; ^come ye. jj Then Sam'u-el took a

thundered with a great thunder on that day upon the Phi-lis'tines, and discomfited them; and they were smitten before

down, and fetch it up to you

CHAPTER 7 243

22 Ark at Kirjath-jearim: 8th servitude: 20 years to Philistia

AND the men of 'Kir'jath-■ je'a-rim came, and fetched up the ark of the Lord, and brought it into the house of A-bin'a-dab in the hill, and sanctified E-le-a'zar his son to keep the ark of the Lord.

2 And it came to pass, while the ark abode in Kir'jath-je'a-rim, that the time was long; for it was twenty years: and all the house of I§'ra-el lamented after the Lord.

stone, and set it between Miz'peh and Shen, and called the name of if^b'en-e'zer, saying. Hitherto hath the Lord helped us.

13 «" So the Phi-lis'tine§ were subdued, and they came no more into the coast of I§'ra-el: and the"hand of the Lord was against the Phi-lis'tines°aU the days of Sam'u-el.

14 And the cities which the Phi-lis'tines had taken from I|'ra-el were restored to Is'ra-el, from £k'r6n even unto Gath; and the coasts thereof did Is'ra-el deliver out of the hands of the Phi-lis'tine§. And there was peace between I5 -ra-el and the Am'or-ites.

nonheast of Beth-shemesh. The ark was brought to the house of Abinadab, and Eleazar, his son, was sanctified to keep it (v 1). It remained there 20 years during which time Israel was more or less under the Philistines, for the people lamented after Jehovah and this was not likely unless they were in trouble (v2)

1 Beth-car. identity unknown(v 11),but perhaps the same as Beth-haccherem fn See note k, 4:1

n See note f, 5:6

o About 40 years (v 13; note b, v 15). This means all the days of his judgeship orgovernmentbefore they asked for a king, and not all the days of his Ufe, as in V 15

a TMs is the first reference to Samuel in the 20 yearsornwre Israel had lived in defeat in the days of Eli (4:1-22). Samuel was now 20 years older - perhaps as much as 40 years of age (v 3-13)

b 5 conditioDS of deliverance (v 3):

1 Return to God with all the heart

2 Put away all strange gods

3 Put away Ashtaroth. Seep. 115

4 Prepare hearts unto God

5 Serve Him only

c 8th servitude (v 1-3. See 7 servitudes

in the book of Judges, note g. Judg. 6:1)

d lOfold prepataiionof Israel for victory.

1 They put away Baalim and Ashtaroth (v 4)

2 They served the Lord only

3 Gathered together for prayer (v 5)

4 Poured out water as a symbol of pouring out their hearts to God in prayer(v6;l:15;Ps. 22:14: 62:8; Lam. 2:19; note a, Jn, 7:37)

5 Fasted before Jehovah (v 6)

6 Confessed sins against God

7 Received judgment by Samuel -made all things right with one another

8 Depended upon the prophet and God for deliverance from their enemies (v 8)

9 Offered sacrifice (v 9) 10 Cried to God in danger

e Baalim, plural of Baal. National God of Phoenicia and other nations surrounding Israel. See p. 115

f Ashtaroth. female god of Sidon and other nations surrounding IsraeL See p. 115

g Evidently Israel had been forbidden by the Philistines to have national gatherings, so when they heard of this assem-blytiieyknew their treaty with them as a servant nation had been broken; hence, the mob ill zation of Philisiia

h Israelhad been under Philistia over 20 years (6:1; 7:1-2), and were perhaps unarmed compared to their enemies; who kept them stripped as much as pos-sible(13:19: 14:11. 22).In this unprepared state Isael would namrally be somewhat afraid, so they begged Samuel to plead with God for them, for deliverance (v 8-9)

i Samuel was a Levite, and according to 1 Chr. 23:27-32 could offer sacrifices here; but according to Num. 18:3 he could not act in the holy place. Samuel made several sacrifices to God (v 9; 9:12; 10:8; 16:1-11)

j God heard Samuel-not the people who had been living in sins of all kinds, and therefore, had no confidence that God would hear them (v 9)

k 22 waysGod gave miraculous victories and protected His chosen people:

1 Byplagues(Gen. 12:17: 20:17-18; Ex. 5:1-12:30)

2 Confederates (Gen. 14:13)

3 Angels(Gen.l9:1-24; 2 Ki. 19:35)

4 By dreams (Gen. 20:6-9; 31:24; Mt. 2)

5 Terror of God (Gen. 35:5: Dt.2:25)

6 Favor with civil rulers (Gen.41:38-44:Ezral; 6:Neh. 1; Esther4:l-10:3)

7 Favor with men (Ex. 12:36; Dan.

2: 5)

8 Personal presence (Ex. 13:21-22)

9 Personal power (Ex.l4:19-31: Josh. 6:20)

10 Miraculous supply (Ex. 16:13-22, 35; 17:6; Num. 11:31-35; 20:8-11)

11 Symbol of cross (Num. 21:8: Jn. 3:14)

12 Delivering enemies into hands of Israel (Num. 21:34: Josh, 10:8; 11:6: Judg. 4:15; 2 Sam. 5:19, 24; 8:6; 1 Ki. 20:13)

13 The Holy Spirit (Num.22:38: 23:5. 16; 24:2; Judg, 11:29; 1 Sam.11:6)

14 Divine strategy Qosh. 8)

15 Great hail 0osh. 10:11)

16 Stopping planets Oosh. 10:12-14)

17 Confusion Qudg, 7:16-25)

18 Si?)ernatural strength (Judg. 14:5-7, 19; 15:3-20; 16:23-31)

19 Great thunder (1 Sam. 7:10)

20 Faith (1 Sam. 17:31-58; Hdj.ll)

21 Optical iUusion (2 Ki.3:21-27)

22 Rumor (2 Ki. 19:7)

i

« As we have kcq. there wetc 16 judsci durtDgthc460 ye in of In " ' - , aher the divldonofCin^ of Sdim»el (Acu 1J:.'0). w: lucjc, ,4 ue recorded in the book of Jjdaes «od 2 - Eli and bjimael - id 1 Samuel (4: 18: ^6, 15)

b That u, about 40 yean.or all the dayi of fait life froni the u.-ne he began to Judse them u in 7:1-8, when he was about 20 yean of age. It could be that tbe 20 yean of 7:2 were a pan of the judgeship of San:uel or about half of

Us reign before >^ :' ide king.

He continued to be j r^aulwai

choKn until th« Kiukwu.. «aj eitab-btbed(3:1-10:27Uie]ud8edIsrael and exercised tbe office of a prophet: but the military leadership was in the hands of Saul when he became king. Samuel was med of Godto cboote the king, outline tbe temu of tbe kingdom, andovenee Saulin his coaqueas(8:l-10:27:11:12-15. 12:1-24: 13:1-15; 15: 1-35). He also aoointed David as the successor of Saul (16:1-13). David reported to him about tis rniscreatmeat at the hands of iaul (19:18-•24), Samuel continued to be highly esteemed as a prophet and judge in Isael uotil his death about 33 yean after Saul became king (25:1)

c Samuel could be called the Hot circuit judge on Bible record

4 couru in his circuit (v 16-17^

1 Betbel 10 Ephraim, about 12 miles north of Jerusalem. See Index

- Gilaal in Judal;, about 13 to 20 miles east of Jerusalem, where laael fist entered Canaan. See Index

■S Mizpeh. the one in Benjamin aboix i miles oorth of Jerusalem, oc tbe one inGilead about 40 miles from Jerusalem OQ the east of Jordan where the eastern tribes couldcometobe judged in their own territory 4 Ram ah. See note h, 1:19

d Samuel always returned to Ramah.his old home place and where he wa^ bom and lived until be was weaned

e Samuel buUt an altar at Ramah where it seems be offered regular vacii&ces to God. Tbe commands of Dt, 12:5-26:14:23-25:15:20:16:2-16; 18:6: 23: 16 and 28:2 were not obeyed to tbe letter. It seems also that the ark was at shiloh aU this time (14:3, 18-19) f If amuelwasaboui 20 years old when rii died and when he began his judge-■Jup, he must have been about 60 yean oldatthistime - wbenhe started making his sons judges in Israel (v 1). He continued to judge and exercise the office of a prophet during most of SauTs reign.He is supposed to have died about 2 yean before die death of Saul (25:1), which would have made him abL>ut 98 years old at death

g See Joel, p, 327

h See A^Uh, p. 327

i 4 sins of Samuel's sons (v 3):

1 Walked not in Samuel's ways

2 Turned aside alter lucre

3 Tooh bribes

4 Perverted judgment

j Stooped to commit extortion

k Hd>. betsa, plunder; gain; covetous-ness; dishonesty: lucre: profit. Lucre is found only here intlieO. I. but 5 times in tlie S. T.(l Tlnu 3:3, 8; Tit. 1:7, 11; 1 Pet. 5:2)

1 This was conaary to Dt. 16:19 m All tbe elders of laael concluded that a change in government w^s necessary (v4). It is noticeable that both (he wns of Eli and Samuel were wicked men, illusuating the truth tlut often the most godly have ungodly sons, and sometimes tlic ungodly b a v <. ^odl> ones. Both common cxpciiciK c are referred to in Ezek. l8:4-rJ

n Up to this time - from Abraham to Samuel, about 1,400 years - the children of Abraham, Isaac, and Jacob had been under a theocracy, a c.od-rulc. ^.ow they dedred to have a kinn like-other nations to judgi- and lead l) inbdtlle(v5-6).Tlic Hebrew nionar

24 8amu«r, 16th And U«t] lots, .nd lo be his horMinen;)ud|«. (End of Itr««l and«r I "nd some th«U nin before hit judges

7:17)

15 And ^ W-r«-el»tU t;.'

16 And he went trum year to Tear m'circuit to B*th -el. and Cll tkl, and MIz peh. and judged Is ra-el in all those places.

17 An<Miis return was to Ra'-mah; for there uas his houi;; and there he judged Isra-el; •ad there he'buiit an akar unto the Loan.

Judg. l I-l Sam. I chariot, ^^ ^^^ ^^^^^ ^^

' captains over thousands, and captains over fifties; and will\ set them to*ear his ground.; and to reap his hars-est. and to make his instruments of war, and instruments of his chsu'-iots.

; 13 And he will take your daughters/o^beconfcctionaries.

' and to be cooks, and to be

\ bakers.

H And he will take your fields, and your vineyards, and your oliveyards. even the best of them, and give them to his servants. IS And he will take the tenth

1 of your seed, and of your vineyards, and give to his officers, and to his servants.

' 16 And he will take your men-

[servants, and your maidservants, and your goodliest young

I men, and your asses, and put

I them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And'ye shall cr>' out in that day because of your king which ye shall have chosen you; and

CHAPTER 8

n Change of government in Israel from a theocracy to a kingdom (1 Sam. 8:1-10: Z7). Beginning of Israel un-der kings (1 Sam. 7:17-2 Chron. 36:23). 1 Israel demands a king Like all na-tiona, fulfilling Dt. 1 7:14-20

AND it came to pass, when • Sim'u-el was^ld, that he made hip sons jud ges over

2 Now tbe name of his first-

bom wasfjfi el; and the name tj,e Lord will not hear you in of his second, *A-bi ah: f^iey that dav. ipere judges in Be er-sh*b4. 3 And his sons'walked iiot in 4 The kingdom granted Israel his ways, butturned asideWter

19 * Nevertheless^he jjeo^le refused, to obey the voice o? Sam u-el; and they said, Nay; but we will have a king over us;

20 "That we also may be like all the nations; and that our kin; may judge us. and go out before us, and fight our battles.

21 And Sim'u-el heard all tbe words of the people, and he re-

I hearsed them in the ears of the Lord.

lucre, and 'took bribes, and generted iud^menj.

4 Then"Vll the elders of I5'-ra-el gathered themselves together, and came to Sim u-el unto Ri mah,

5 And said unto him. Behold, thou art old, and thy sons walk not in thy ways: noWmake irs a king to judge us like all the nations.

2 The theocracy rejected

'|22 And the Lord said to Sim-

6 'But the thing "displeased u-el,'Hearken unto their voice, Sim u-el. when they said. Give and make them a king . And W8 *, """^ to judge us. 'And Sim'tT-el said unto the men of Sim'u-el prayed unto the Lord. 15'ra-el, Go ye every man unto I7 And the Lord said unto' his city.

Sim u-el. Hearken unto the

voice 0/ the people in all that CHAPTER 9 245

they say unto thee: for they

have not rejected thee, but S Saul chosen king. (l)Saul

they jiaye reje cted me. that described (Cp. 10:9, 22 with

not reign over

I should them.

8 According; to all the works which they have done since the day that I brought them up out of t'ti'P^ even unto this day. wherewith they have forsaken me. and served other gods, so do they aliK) unto thee. •9 Now therefore hearken unto their voice: howbcit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 * And Sim'u-el told all the words of tbe Lobd unto the people that asked of him a king.

3 Kind of kingdom revealed

11 And he said.*I]iu will b? V.

s;

tar

th.

m i'

■ACT of the king that

n over you: He will

.r sons, and appoint

hi:n -•■'.(, f"r his char-

15:17-35; 16:1)

NOW 'there was a man «of Bfn ja-min, whose name u'Oi *Kish, the son of'A-bi'el, the son of'Zt'rdr, the son*of B6-ch6'rath, the son of'A-phi'-ah, a Bin ja-mite,"^ mighty man of power. 2 And he had a son, whose name was S«ul, a\hoice young man, and a goodly: and there was not among the children of Ij'ra-el a goodlier person than be: from his shoulders and upward he was higher than any of the people.

(2) Saul seeking his father'* asses inquires of Samuel

•3 And the asses of KIsh Saul's father were"lost. And Kish said to Saul his son. Take now one of the servants with thee, and arise, go seek the

thus began with the ctioosng ol baul.

Samuel was naturally >ti -pleased bc-C.1USC th»» rvvjucjt V. .>nal re-

jection of C'Od and hi , The was

at that time their recognized judge (7:

r.. 1:, -1 Ti

ijcted by Ist-ieL P. ^^ loiL'iu injiinetof the kiogJom .p. 327

man o Sometimes in divine providence even lost things are made to work out the will of (lOd in liunun lives. I his was one way, and perhaps tlie only way Saul could have been induced to go see Samuel, for when he was ctusen king ho wa> 10 dmld that he hid Iiimself aiidd the baggagc(l 0:22)

a To car was the old Fnglish term foe plowing(v 1_; Gen.46:6; Ex, 34:21: Dt. 21:4)

b Meb. raqach. to perfume: apothecary: to compound or make ointments and perfumes. Only here (v 13)

c Israel was free from taxes and other terms which would oe imposed i^wn them if they wanted a kingdom. It would be necessary to create and si|pport armies, officers, a king with all his royal reqiMremenu: and the people would need to give the best of their sons, daughters, land, stock, and crops. Be sides this there wouldbe ungodly and oppresdve kings who would make them cry out because of tbe trouble they would be in (v 18)

d All the warmng of Samuel about lodng their sons, daughters, servanu, crops, stock, lands, and wealth to support a kingdom did not make the slightest impression on the Israelites. All they c:ould see now was their own way in the matter, so they ignored Samuel's warning (v 19)

e Here God gave the final word to Samuel that he should listen to the people and give them a king (v 22)

f God always finds His man, and when one fails Him as Saul did. He finds another. After God gave Saul another heart and the Holy spirit (10:9-13; 11: 6), he sinned by intruding into the priest's office and was rejected; then God took the Holy Spirit from him, and an evil spirit came upon him instead (13:8-14:15:11,23-26:16:14-23).Saul died in sin against God (1 Chr, 10:13-14). Thus he remained in God's grace and favor only as long as he obeyed. When he sinned be incurred the death penalty bke all other men of all other ages who sin, whether under law or grace. See p. 284 of N.T.

g Benjamin was not chosen of God to be the ruling tribe through whom the Messiah was to come. This right belonged toJudah(Gen.49:10;Mt.l:l-n:Heb. 7:14: Rev. 5:5). Saul's seed could not have fulfilled the Scriptiae in this respect, so a change somewhere after this to the tnbeof Judah was necessary. It rK> Juubicame about sooner when Saul sinned: if he had remained true and godly the change may not have come in his day

h 4 men named Kish in Scripture:

1 FatIierofSaul(v 1-3; 10:11, 21; 14: 51: 2 Sam. 21:14; 1 Chr. 8:33; 9:39; 12:1; 26:28). Called Cis (Acts 13:21)

2 Another Benjamite~7i Chr. 8:20; 9:36)

3 A Levlte (1 Chr.'23:21-22: 24:29)

4 Another Benjamite (Esther 2:5) i 2 men named Abiel in Scripture:

1 A Benjamite (v 1; 14:51)

2 One of David's men(l Chr. 11:32). Called Abi-albon (- Sam, 23:31)

j Zeror. Only here (v I)

k Bechotatti. Only hen: (v 1)

1 A phi all. Only licre (v 1) m Kish was a mighty man of power; that is, a strong man plly^lcally, and this may account for the extraordinary size of his son, Saul who wa>, from his shoulders upward, higher than all the otiiet men of Israel (v J). Tins seemed to be tlte outstanding tiling about Saul, but mere physical goodness is never as good as high quality of character and mind. He proved tobe a dwarf or midget in manliness and character. Saul was one of the most insanely jealous persons on record and he pemiitted this trait to d.imn his soul and make him despised by men of all ages. He made one anernpt after another to kill David who washisbest fnend.see 21 attempts to kill David, p. 313

n 2 things said of Sa ul (v 2):

1 He was a choice young man

2 He was a goodly man

Both of these had to do wi th physic al or bodily powers, as explained here (v 2). No manly trait or characteristic of a moral, spiritual, 01 mental nature is ever emphasized concerning Saul. He was umplybiijphysically and, according to man Vstandatd of the oiCward appearance, he was a choice young

1 SAMUEL 9, 10

God tells Samuel to make a king

Samuel entertains Saul

a 5 places Saul sought the asses:

1 He passed through mount Ephraim

2 Through the land of Shalisha (v4)

3 Through the land of Shalim

4 Through the land of Benjamin

5 To the land of Zi5)h (v 5)

b Shalisha (v 4). Called Baal-shalisha (2 Ki. 4:42). Location unknown

c Shalim (v 4). Location unknown

d Zuph (v 5). Perhaps the land of Zuph, the Ephrathiie who settled in mount Ephraim (1:1:1 Chr. 6:35; note h, 1:19)

e If this was the city where Samuel Uved it was Ramah (note h, 1:19; 7:17)

f 3fold description of Samuel (v 6):

1 A man of God. See note b, 2:27

2 An honorable man

3 All that he says comes to pass g 15 steps in choosing Israel's king:

1 Israel demands a king (8:5,10)

2 Stating terms of a kingdom (8:11-18)

3 Final choice of Israel (8:19-20)

4 FinalinstructionsofGod (8:21-22)

5 The king described (9:1-2)

6 The lost asses (9:3)

7 Saul sent to find the asses(9:3-5)

8 God leads Saul toSamuel(9:6-14)

9 Saul welcomed by Samuel (9:15-

10 Saul anointed king (10:1) 27)

11 4 signs confirming Satd as king (10:2-16)

12 Saul chosen by lot (10:17-21)

13 Coronation of the king (10:22-24)

14 Recording of the manner of the kingdom (10:25)

15 First following of Saul (10:26-27) h Questions 25-26. Next, v 11

i It was the custom to give a present to any prominent man to secure an interview with him (v 7) 16^

j A shekel being 644, a fourth part was

k We are not to believe that the prophets charged for their services, took money to predict future events, or demanded gifts to give the people God's messages. The reference is only to the general custom of approach to a superior, as in note i. above

1 Heb. nabi, one who ^oke for, or was moved upon by God to give a message -something direct from Jehovah to the pec^le. See 78 prophets and prophetesses, p.731 m Heb. roeh. a seer of visions. Another word for seer was chozeh , which re-fened rather to the spiritual comprehension of what was seen. All three words - nabi. roeh, chozeh - are used together in 1 Chr. 29:29, which see. All seers were prophets but all prophets were not seers. One who saw in vision or otherwise whathe predicted,was a seer; whereas, a prophet would sometimes speak as the Holy Spirit moved him, without seeing anything, as in v 15

n Question 27. Next, v 20

0 God had His prophet ready to meet His man whom He wanted to make king of Israel (v 12-14). Jehovah had already 5)oken to Samuel about the coming of Saul (v 15-16). He now confirmed to Samuel that this was the man (v 17). God had been working at both ends of the line, speaking to Samuel who knew His voice, and leading Saul (through some lost asses) who did not know His voice and perhaps would not have listened even if he had known Jehovah and His ways of speaking. This reminds us of the case of Paul and Ananias (Acts 9:10-16) and of Peter and Cornelius (Acts 10:1-6. 9-22)

p This was one way God gave messages -He would speak with an audible voice or a whisper in the ear, so that the prophet would hear in the same sense he would hear any other voice (v 15). This is no doubt the way many prophets received the revelation of God

q 4th prophecy in 1 Sam. (9:16-17. ful-fiUed). Next, v 19

3 predictions of God:

1 Tomorrow about this same tirne I will send you a man out of the land of Benjamin to anoint captain over My people Israel (v 16). Fulfilled, v 18

2 He will deliver Israel out of the hands of the Philistines (v 16). Fulfilled. 14:1-L2; 17:1-53

4 And he passed 'through mount E'phra-im, and passed through the land of*Shal'i-shi, but they found them not: then they passed through the land'bf ShaUm, and there they were not: and he passed through the land of the Ben'ja-mites, but they found them not.

5 And when they were come to the land of<'Zuph, S^ul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said tmto him. Behold now, there is in'this city'a man of God, and he is an honourable man; all that he saith cometh surely to pass: now *let us go thither: per-adventure he can shew us our way that we should go.

7 Then said Saul to his servant. But, behold, Ai/ we go, what shall we bring the man? for the bread is spent in our vessels, and there is not 'a present to bring to the man of God: what have we?

8 And the servant answered Saul again, and said, Behold, I have here at hand the ^fourth part of a shekel of silver: that will I give*to the man of God, to tell us our way.

•9 (Beforetime in i§'ra-el, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a 'Prophet was beforetime called a!"Seer.) •10 Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

11 '^ And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them,^s the seer here?

12 And they answered them, and said. He is; behold, he is before you: make haste now, for°he came to day to the city; for there is a sacrifice of the people to day in the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he

come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Sam'u-el came out against them, for to go up to the high place.

(3) Saul welcomed by Samuel

■15 • Now the Lord had told

Sam'u-el"in his ear a day be fore Saul came, saying, ♦IG'To'^morrow about this time I will send thee a man out of the land of "Ben'ja-min, and thou shalt anoint him to be captain over my people Is'ra-el, that he may save my people out of the hand of the Phi-lis'-tinei: for I have looked upon my people, because their cry is come unto me. ■17 And when Sam'u-el saw

Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people. •IS'Then Saul drew near to Sam'u-el in the gate, and said, Tell me, I pray thee, where the seer'sf'house is.

*19 "And Sam'u-el answered Saul, and said,"! am the seer: go up before me unto'the high place; for ye shall feat with me to day, and to morrow I will let thee go, and will tell thee«all that IS in thine heart.

20 And as for thine'asses that were lost three days ago, set not thy mind on them; for they are found. 'And'on whom is all the desire of I§'ra-el? Is it not on thee, and on all thy father's house?

21 And Saul answered and said. Am not I a Ben'ja-mite, of the*smallest of the tribes of ig'ra-el? and my family the least of all the families of the tribe of Ben'ja-min? wherefore then speakest thou so to me?

22 And Sam'u-el took Saul and his servant, and brought them into the 'parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

•23 And Sam'u-el said unto the cook, Bring the'"portion which I gave thee, of which I said unto thee. Set it by thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. Arid Sam'u-el said, Behold that which is left! set z< before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Sam'u-el that day.

25 •" And when they were come down from the high place into the city, Sam'u-el communed"with Saul upon the top of the house.

•26 And they arose early: and it came to pass about the spring of the day, that Sim'u-el called Saul to the top of the house, saying,'TJp, that I may send thee away. And Saul arose, and they went out both of them, he and Sam'u-el, abroad. 27 And as they were going down to the end of the city, Sam'u-el said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while,"that I may shew thee the* word of God.

CHAPTER 10 246 (4) Saul anointed king

CT^HEN Sam'u-el took a vial of ^ oil, and poured it upon his head, and kissed him, and said, 7s it not because the Lord hath anointed thee to be captain over his inheritance?

(5) Prophecy: 4 signs confirming God's choice of king

•2^When 'thou art departed from me to day, then thou shalt find two men by Ra'chel's sepulchre in the border of

3 This same man shall reign over My people (v 17). Fulfilled, 10:1-31:13 10 details of this prophecy:

1 Tomonow - tne time it will happen (v 16) it will happen

2 About thistime -the time of day

3 1 wQl - who will do the sending

Continued, column 4 ^»-

5 Thee - to whom he will be sent

6 A man - who will be sent

7 Out of Benjamin - from where he will come sent

8 You shall anoint - why he will be

9 He shall save Israel - purpose of the anointing

10 This same shall reign over My pec^le, Israel (v 17)

a Then - at the time of the fulfillment of the prophecy of v 16 (v 18)

b This further indicates that the city was Ramah, the home of Samuel (7:17; 8:4)

c 5thprophecy in 1 Sam. (9:19-20, ful-fiUed). Next, 10:2

d To acknowledge God's gift and calling is not a show of pride (v 19)

e The high place was where Samuel had built an altar to Jehovah, which shows that Dt. 12:5-6; 14:23-25; 15:20; 16: 2-16; 18:6; 23:16; 26:2 were not obeyed

f The sacrifice had already been made and the parts cooked for the guests to eat by the time Saul appeared, proving that God was not only working in Ramah,but He also arranged for Saul to be there in lime for the fe ast (v 12-19)

g Samuel knew all about Saul, or at least he would know, for the Lord would speak in his ear on lie morrow (v 19). He already had the revelation from Jehovah that the asses were found and how long they had been lost, so as to relieve Saul of any anxiety and make it possible for him to enjoy the feast and wait for the morrow before leaving (v20)

hAsses served insteadofhorses, and were riddenbykings and princes of that day (v 20)

i Questions 28-32. Next, 10:1

j These, first two of the five questions here were asked by Samuel and were understood by Saul as referring to his being chosen king of Israel. The last three asked by Saul himself makes this clear (v 20-21)

k In the last count of the tribes, in Num. 26, Benjamin outnumbered die tribes of Reuben, Simeon,Gad, Ephraim, and Naphtali; but since then it became al-mostextinct as a tribe because of the sins of sodomy and rape (Judg. 20-21). It had not yet regained its former numbers, so was truly the least of all the tribes(v 21). In this Saul was very humble and if he had stayed that way it would have been good, but he became exalted through the calling and blessing of God and lost not only his kingdom but his very life (1 Chr.lO:13-14)

1 The hall attached to the chapel of the high place where the sacrifices were cooked and eaten (v 22)

m Samuel had alreadytold the cook to set by the special portion of the shoulder which was the priest's portion. He intended to give it to Saul as a mark of honor and distinction (v 23-24)

n After the feast Samuel and Saul had a long conversation on the housetop before retiring (v 25). Houses then had flat roofs on which people walked, talked and slept because of the fresh, cool air. These two likely talked of all the past and present state of Israel and of the establishment of the kingdom with Saul as its first king. They also agreed on the coming assembly of all Israel to choose officially the king and proclaim the kingdom itself (10:8)

o Samuel called Saul eariy the next morning.AstheytravelIed together to the outskirts of the city, Samuel had Saul's servant to proceed a little ahead so he could have a private talk with Saul and anointhimking(v 26-27; 10:1)

p Samuel's purpose of this private conversation was to show Saul the word of the Lord (v 27). What all was said is perhaps not recorded, but certain signs were predicted to take place that day as a confirmation that Saul was divinely chosen to be king over Israel (10:1-13)

q Then - when Saul's servant had gone on a little way, Samuel took a vial of oil and anointed Saul and kissed him

(VI)

r Question 33. Next, v 2

s '3th prophecy in 1 Sam. (10:2-8, fulfilled, V 9-13). Next, 12:14. See 12 predictions of Samuel , p. 327

t See 4 signs confirmingGod's choice of king, p. 327

^»- Cont.from column 2

4 Send - what God will do

i Zclzih , clear sliaJc (v .). Only here

b To know what men woul ' • ■ 'Jo would have to be by revel o«J

or by Satanic spints, an«l i,, ^..^I'l catc It was the Holy Spini (v 2)

c Question M. Next, v 11

d Plain ot ^ 'tbor. This was the plain by mount Tabor (v 3: JoiJi. 19:..'2; Juda. 4:6. i:. 14: 8:18: 1 Chi. 6:77: P».8$ 12: Jer. 46:18; Hoj. 5:1)

e See 30 prophcuc Jetalli . p. 327

r There was evidently an .vliar and place of worship InBeitKl .i; well asiuRamah (v 3, S): and. If so, there must have been other places in Israel contrary to the law of Du 1-

Vt [t would be more difficult to carry 3 ludsoftheKoatsthan 3 loaves of bread. The bottle of winecoulJbe as heavy as the kids, but the man with the loaves had it comparatively e asy J ut ttus only goes to majjnify the truth of the prophecy, for ordinarily liio men would have helped one another (v 3)

h ItisthoughttttiisreferstoGibeah where Saul lived, and that there was a high place there also where God was worshipped (v 5.11). A garrison of Ptulis-tioes was there to hold the people in check, which Saul knew about a well as Samuel

i This was a school of the prophets, perhaps founded by Samuel. From here on we find a number of such schools(2 Ki. 2:3-6: 4:38: 6:1-7)

J See note k,Ps.33:2; note a.Pt. 150:3

k Tabret. drum. Same as timbrel in point 4, note a, Ps. 150:3

1 Pipe, a plain reed instrumcoi played bke the modern flute (v 5: 1 l<i. 1:40; Isa.5:12: 30:29; Jer. 4fi: 36; MU 11:17: Lk. 7:32; 1 Cor. 14:7: Rev. 18:22)
m Marp. Sec note j. Ps. 33:2

n Pr ophecy and muac seemed to go hand in hand (v 5; 1 Chr. 25:1-3; Ps.4a4). Even demon spirits were sooitied aiid made ^uiet with music (16:16. 23)

o See Saul's conversion and backsliding. P. 31??

p The same idea expressed by Paul in 2 Cot. 5:17-18 -beingmade a new creature. God cave another heart, as expressed in V 9 is the same also. Men were born again by faith through grace in O. T.dmcs as well as they are now (Dt. 32:18-19: Rom. 4: Gal. 3:8:4: 28-29; Heb. 4:1)

q God was wi^ Saul as long as be stayed with God; but when Saol sinned and rejected Him (13:3-14; 15:16-30), the Lord departed and took the Holy Spirit from him (16:14; 18:12). God promises to deny, forsake, and cast off anyone who denies and forsakes Him; and this is stated to Christians (2 Tim. '2:12), as well as it was lo O. T. saved men (Dt. 31:17; Josli. 24:20; 2 Ki. 2L14: 1 Chi. -28:9; 2 Clu. 16:'2). See p. 237

r Samuel and Saul agreed to meet each other in Gilgal where Israel first entered the land and where Saul was made king officially before 1 ST acl(v 8; 11:15). Cp. Josh, 5:2-10

s Again showing that sacrifices were made in many places, tiot only in the one place prcsciibedby law(Dt. 12)

t I hesc 7 days arc not to be confused withtfie 7daysof 13:3, for one year tud passed between tJic two periods (13:1)

u .-^adiucl was still direciingcvery activity and did so for some time, until Saul was rejected of Ciod; tliensamucl left turn and didn't see tuin again (v 8.17. Jo: 11:14-15; 12:1, 6, 16-25; 13:10-15: 15:10-35)

V 4 signs of V 2-8

w I Ills indicates ttiat he was now back home in Gibeah among his nciglibors (V 5. 11) \ Questions 35-39. Next, v '24 y 1 lie Icideisof ttic scliuolsof tlie proph-cls wore called fathcri.(v 12; 2KI. 2:1'2; 0:21; 13:14). Tlie question concerned who was tlicir leader in tlie office of a prophet. In this case it w.u samuel; in ottier cases tlie leader w.i^ Mijah or Clislia as in above passav^os. Here ilie idea is: What kind of leader is it to have such a man as Saul in their company" Ttiis suggests that Saul had been just

B-" and

tht» •'*..! -.i<. ;■'• f. Th«

sues which thou wrntest to Beek arc found: and. lo, thy fathrr hath left thr care of the asses, and sorroweth (or you, uyiHK/What shall 1 do (or my •on?

3 Then shalt thou ro on (or-ward from thence, and thou shall come to the^lain o(T*'-bAr, and there shall meet thee threetnen goinK up to 'God to B^th -el. one carninR three kids, and another carr>inK three loaves of bread, and another carr>-ing a bottle o(wine:

4 And they will salute thee, and give thee two loaves of bread; which thou shall receive of their hands.

5 After that thou shalt come to the*hill of God, where i5 the garrison of the Phi-lis lines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a ' comp any of prophets coming down from the high place with a'psalteo', and a*tabret, and'a pipe, and rfTiarp, before them: and'^hey shall prophesy:

6 And'^he Spirit of the Lo£fi will come upon the e, and thou ualt prophesj- with them, and ^alt be *t umed into another man.

7 And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is^ith thee.

8 And'thou shalt go down before me to Gilgil; and, behold, I will come down unto thee.'to offer burnt offerings, and to sacrifice sacrifices of peace offerings: 'seven daj^ shalt thou tarry,"1111 I come lo thee, and shew thee what thou shalt do.

(6) Prophecy of v 2-8 fulfilled: signs come to pass

9 • And it was so, that when he had turned his back to go from SAm u-el. Qod gav e him gnojher heart: and 'all those signs came to pass that day.

10 And when they came thither lo the hill, behold, a companv of prophets mtt him; and Ulfi gpirit of God came upoii hirn, and he prophesied amonR them.

11 And it came lo pass, when all "that knew him beforetime saw that, behold, he prophesied among the prophets, then the people *said one lo another, What is this that is come unto the son of Kish? Is S«ul also among the prophets?

12 And one of the same place answered and said. But^ho is their father? Therefore it became a proverb. Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came lo the high place.

(7) Saul and Abner (14:50)

14 * And Saul's uncle said unto him and lo his servant. Whither went ye? And he said. To seek the asses: and when we saw that the\i were no where, we came to Sim'u-el. •IS And Saul's uncU- said,'Tell me, I pray thee, what Sdm u-«l said unto vou.

IS And Sflul said unto his uncle. Tic told us plainly that the asses were found. But of the matter of the kingdom, whereof SAm u-el spake, he told him not.

(8) King chosen by lot

17 • And S4mu-el called the people together unf^ the Lord to»Mlz peh;

IS And'said unto the children of Ij ra-el, XJhus saith the Lord God of Is ra-el, I brought up I i ra-el out of £(45pt, and delivered you out of the hand of the £-iCp lian?, and out of the hand of all kingdoms, and of them that oppressed you : •19 And ye have this day re -jected i'our God, who himself saved you out of all your^iclver-sities and your 'tribulations; and ye have said unto him, Nau, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

20 And when Sfim u-el had caused all the tribes of Is'ra-el to come near, the tribe of B6n'-ja-min'was taken.

21 When he had caused the tribe of B^n ja-min to come near by their families, the family of M4 tri was taken, and Saul the son of Kish was taken: and when they sought him,'he could not be found.

(9) Coronation of the king

■22 Therefore they*enquired of the Lord further, if the man should yet come thither. And the LoRo'answered, Behold, he hath hid himself among 'the stuff. 23 And they ran and fetched him thence: and when he stood among the people, *he was higher than any of the people from his shoulders and upward. •24 And S4m'u-el said to all the people, 'See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said,"X}od save the king.

(10) First record of the

kingdom of Israel

25 Then S4mu-el told the people the manner of the kingdom, and'^ote it in a booli, and laid it up before the Lord. And Sim u-el%ent all the people away, every man to his house.

(11) Op[>0)iition to Saul

26 * And Saul also went home to Olibe-ah; and there went with him a"band of men, whose hearts God had touched.

27 Bui the children of Be ll-al said.*How shall this man save us? And they despised him, and brought him no presents. Bullie held his peace.

11

247 11:1-

CHAPTER

(Saul'ii reign, 1 Sam 31:13)

III The kingdom established

(1 Sam. 11:1-12:25). 1 Saul'it

victory over Ammon

the opposite of .1 propliot In life and coi. ' . Dcd anew heart

aim n (v ', 'n

Abncr, ^aul'5 uncle had a : i

Samuel and "^.liil l..iJ jiiiK ;

ifHlbetwceni

Saul kept it '. , u

huiiiibiy and modesty be!

came cxallcd, sulQsli, diK. ^

lonbcoming(v 25: 11:1-13:'^4) p riiis Was tlie first band of rncn inlsrael who were to make the iifficors and leaders in government of the > ingdom. Tliey were those wl»m Go J liaJ inspired to help Saul (v 26) g Quesuon 41. Next. 11:5 r lie again demonstrated tiis humility as a new born soul will always do (v 27)

a rids was truth, but not all tlie truth that could have been told. His reason for not iellin',i liis uncle is not given. It could luvc been modesty, or an agreement between lum and Samuel to keep It »ecret until the proper time

b Ktizpeji was a famous place for the gatTvenijgsoflsracl(v 17: 7:5-16: Judg. 20:1-3; 21:l-8).Uwasone suitable for such national gatherings. Has was not the same meeting of Samuel and Saul agreed upon as in v 8, which must refer to a previous time of iniiruction for

Saul

c See 4fold message of God to Israel. p. 32T

d The adversaries of Israel were the Egyptians, and the many nations of Palestine and surrounding countries. God had given victory over all of ilicni, builaael failed liim and lie permitted various nations tochasten them. Tl>ey were at this period of lime oppressed by thePhiListines(v5),the Ammonites (11:1-15), the Anialekites (15:1-35), and the Moabitcs, Edomites, Syrians, and others (14:47-48) e The tribulations of Israel consisted of judgments of God and oppressions by other nations because of their back-slidings and continued apostasy (v 19. Cp. 26:24; Dt. 4:30; Judg. 10:14)

f The lot fell upon Benjamin. When ihe families of Benjamin were caused to pass by tlie lot fell upon the family of Matri. When the individuals of the family of Mairi passed by the lot fell upon Saul, but be could not be found: that is, none present were chosen and therefore the absent one was the chosen one. When inquiry was made the Lord said that Saul was the one (v 21). This is exactly what happened regarding the choice of a king from the family of Jesse. David, the missing one, was chosen (16:1-13)

g This revealed his humility after God had given him another lieart and made a new man of him (v 6, 9). It was the opposite of the spirit he showed when he was backslidden - when he was not small in his own sight as on this occasion (15:16-17)

h It will be noted how God answered all inquiries in those days and there was no delay in an answer (v 22). Should N.T. believers expect less under the new covenant, which is a better one bas<.d upon bener promises and when each believer has access to the holiest by the blood of Christ' (2 Cor. 3; Eph. 2:18; Heb. 4:14-16: 8:6; 10:19-23)

i Answers of God consisted of more than a word, a Yes or a No. Whole sentences and long answers were given by God thtougliprophecy. Here the answer was clear and complete -"he haih hid himself among the stuff" (v 22)

J Mcb. keli^,the baggage: carts; wagons. All llie niaterial things brought for the encampment oflsracl(v 22; 25:13; 30: •24: Gen. 31:37; 45:20; E.x. 22:7; Josh. 7:11; Neh. 13:8; Ezek. 12:3-7)

k 1 Ills is one time God seemed to make a choice as incn would make it - frMTi tlie outward appearance (v 23-24). He saw, however, more than what was on tlie outside: .ind if Saal had remained humble many good tilings would have been recorded of him. Now,iK'arly all wc see IS self-exaltation, smallness. Jealousy, and pnde which brought him to a sad end

1 Quesoon 40. Nexi, v 27

m Heb.is: Let the kinglive. An expression desiring for lum every good tlung in bfe,andinthe world to come, eternal Ufe (V 24)

n Here we have proof that Samuel made records ofcurrent events in Israel, from which a later writer compiled the books of Samuel, ^cc ■'Uiiimary, p. 326

o Samucl,God'sprophetbleisediliepeo-plc and sent ihom to their homes to await further e venu that would be truly

1 SAMUEL 11, 12

Saul confirmed king in GOgal

Samuel reasons with the Israelites

a The inhabitants of Jabesh-gilead had been desiroyedbecause they would not obey the summons of Judg. 21:8. The daughten were given t&ihe remaining Benjamites Oudg. 21:6-14). Men had multiplied again in Jabesh-gilead and now they appealed to the new king of Israel for help against the Ammonites (V 1-4)

b N abash, serpent, 3 in Scripture:

1 An Ammonite king (v 1-2; 12:12)

2 Another Ammonite king (2 Sam. 10:2: 17:27; 1 Chr. 19:1-2)

3 Mother o f David and Abigail (2 Sam. 17:25 with 1 Chr. 2:13-17)

c Nahash was a very proud and haughty man, a bitter enemy of Israel, and wanted the land backwhichSihon and Oghadtaken from his people, the Ammonites before Israel came out of Egypt (Num. 21:21-35; Dt, 2:19, 37; 3:11.16; Josh, 12:2; 13:10, 25; Judg. 3: 13).The Ammonites had helped oppress Israel in the 6th servitude for 18 years and were then defeated byjephthah CFudg. 10-11). Feeling strong enough to take vengeance now they imposed terms of putting out the right eyes of allthe Jabesh-gileadites as aperpetual reproach against I sael(v 2-3)J.Iessen-gers were sent to Saul telling of their fate, and when he heard the terms the Spirit of God came upon Mm; and he assured the men of J^esh they would have immediate help. He took a yoke of oxen.cui them in pieces, and warned Israel diat this would be the fate of their oxen if they did not come at once to help him against the Ammonites (v 4-7). He acted in his own name and that of Samuel who also went wththe aimyin this war (v 12-15). The fear of God fell 1^)0 n Israel, so they came with one accord to do their duty. 330, 000 men of Israel fought under Saul against Ammon and God gave diem complete victory (v 8-11)

d The purpose of putting out the men's right eyes was to destroy their usefulness as effective soldiers the rest of their lives. The right eye was used in looking at the enemy over the shield. Israel would have been easy to conquer had such injury come to their soldiers, and the enemy would have reproached them and made slaves out of them all their days (v 2)

e Only 7 days were given for Jabesh to seek help; and ia less time than that Saul hadhis armymobiUzed and on the field of battle (v 3-9)

f Question 42. Next, v 12

g 1 Ik; Holy Spirit inspired Saul with a desire to help his brethren, and gave absolute confidence of success (v 6). The Spirit never came upon anyone recorded in Scripture to do a work without it being fully accomplished. See note m, Judg. 3:10

h TMs means he was stirred up to the point of action and filled widi zeal to do or die in the attempt to save his brethren (v 6)

i Saul was free to use the name of Samuel who had anointed him and promised him that God would be widi him in what be undertook for the good of Israel (10:6-8)

j TMs was God's method of getting both friends and enemies to obey Him at times. See Fear in Index

k Bezek. See note k, Judg. 1:4-5

1 TMs was about half the number of fighoing men that came out of Egypt some 490 years before, so if these were allthe soldiers inlsiael the nation had become smaller during tMs time. The men of Judah here were not half as many as came out of Egypt (v 8; Num. 1:27, 46 with Ex. 12:37) m This meant amarchof about 18 miles from Bezek, and the crossing of the Jordan. They either marched part of the way the day before,or arose in the night and marched early enough to be at Jabesh by the time the sun was hot -about 9:00 or 10:00 o'clock in the morning (v 9)

n Instead of teUing the Ammonites that help was on the way, the men of Jabedi

THEN Nahash the Ammon- { ite came up, and encamped ! against "^abesh-gil'e-id: and; afl the men of Ja besh said unto Nahash, Make a covenant with tis, and we will serve thee. ! 2 And*Na'hash the Ammonite answered them, ^n this ! condition will I make a cove- i nant with you, that I may j thrust out all your"right eyes, | and lay it for a reproach upon ' all Is'ra-el. !

3 Kingdom renewed at Gil-gal: (1) Assembling for the feast

•14 Then said Sam'u-el to the people. Come, and let us go to Gil gal, and^ renew the kingdom there.

15 And all the people went to Gil'gal; and there they made Saul king before the LoRD*in GL'gal; and there they sacrificed sacrifices of peace offer-

3 And the elders of Jabesh ; ings before the Lord; and said unto him, Give us 's even , there "Saul and all the men of days ' respite, that we may j l§'ra-el rejoiced greatly.

send messengers unto all the |

coasts of Is'ra-el: and then, if, CHAPTER 12 248

there be no man to save us, we ',

win come out to thee. ^^i ^"^^ '^^S presented: Sam-

4 'Then came the messen-i^^^ ^^^igi^s. Israel's witness

gers to Gib'e-ah of Saul, and of his blameless life

told the tidings in the ears of ••Krr.rfc- - i -j

the people: and all the peo- AtV .^'^^^'^ ^^? ^ pie hfted up their voices, and f^ /§ "■^T^'- -Behold, I have ^gpt_ 1 hearkened unto your voice m

5 And, behold, Saul came after the herd out of the field; and Saul said,AVhat aileth the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the*Spirit of God came upon Saul when he heard those tidings, and^his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of is'ra-el by the hands of messengers, saying, Whosoever cometh not forth after Saul and after 'Samu-el, so shall it be done unto his oxen. And the'fear of the Lord fell on the people, and they came out with one consent.

8 And when he numbered

all that ye said unto me, and have made a king over you. i

2 And now, behold, the king ' walketh before you: andT am old and grayheaded; and, be-hold,%iy sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, here I am: witness against me before the Lord, and before his anointed :*whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? Vir of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

4 And they said. Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand

them in'Be zek. the children of .^ ^'^ ^^ -^"^ ""*° *^^°" ^^®

Is'ra-el were ^ three hundred thousand, and the men of

Lord is witness against you, and his'anointed is witness this day, that ye have not foimd ought in my hand. And they answered. He is witness.

(3) Samuel reviews God's

faithfulness: charges Israel

of rejecting God as King

Jii'dah thirty thousand

9 And they said unto the messengers that came. Thus shall ye say imto the men of Ja'besh-©Q'e-ad, To morrow, "Tjy that time the sim be hot, ye shall have help. And the messengers came and shewed it to the e «" And Sam'u-el 'said unto men of Ja besh; and they were . the people, It is the Lord that ^^'^~, , , advanced Mo'ses and Aar'on,

10 Therefore the men of Ja - and that brought your fathers besh said,*ro morrow we will ; up out of the land of E'gypt. come out unto you, and ye , 7 Now therefore stand still, shall do with us all that, that I may reason with vou be-seemeth good unto you. j fore the Lord of all the right-

And It was so on the mor- : eous acts of the Lord, which

to you and to your

11

row, that Saul put the people in i he did three companies; and they i fathers.

came into the midst of the host, g When Ja'cob was come into in the morning watch, and slew JE'gj-pt, and vour fathers cried the Am'mon-ites until the heat i unto the Lord, then the Lord of the day: and it came to pass, | sent Mo'ses and Aar on, which that they which remained were i brought forth your fathers out scattered, so that two of them | of E'gypt, and made them dwell were not left together. j in this place.

9 And when they forgat the 2 Saul's forgiving spirit (Cp. Lord their God, he sold them with 21 attempts to kill Da- into the hand of S's'e-r4, cap-

vid, 1 Sam. 18:8, refs.)

12 •" And the people said'Hinto Sam'u-el,'Who is he that said, Shall Saul reign over us? 'bring the men, that we may put them to death.

13 And Saul said. There shall

tain of the host of Ha'zor, and into the hand of the Phi-Us'-tine§, and into the hand of the king of Mo'ab, and they fought against them. 10 And they *cried imto the Lord, and said, We have sinned, because we have forsaken

not a man be put to death this; the Lord, and have served day: for to day the Lord hathj Ba'al-im and Ash'ta-roth: but wrought salvation in Is'ra-el. i now deliver us out of the hand

said they would surrender tomorrow. TMs was done to conceal the movement of Saul and his army and surprise the Ammonites. They came to Jabesh, and rested until the time of the morning watch, which would be from 3:00 to 6:00 in the morning. Saul divided the army into 3 companies, over

Continued, column 4 ^»-

p Question 43. Next, 12:3

q Certain sons of the devil had rejected Saul and made fun of his kingsMp (10: 27); so now the victors wanted them killed (v 12). Saul acted wisely and forgave them, not permitting anyone in Israel to be killed, for the Lord had been so good and wrought a aieat salvation for them that day (v 13)

a See The kingdom renewed , p. 327

b It was appropriate for the kingdom of Israel to be started and accepted by all Israel at Gilgal, for tMs was their fijst place of entrance into Canaan Oosh, 5:2-10)

c Saul and all Isiael could have continued rejoicing for many yean if he had not permitted pride, selfishness, and jealousyto dominate Ms life and cause him to break the laws of human decency and relationsMp with fellow-men.

He began as a most promising king but proved to be a most disappointing leader. His magmficent physical appearance was dwarfed tsy Ms smallness of character in seeking the life of David, Ms best friend, and the one who would have done mcwe to make Mskingdom great than any other man. Such childish acts causedthe rejoicing of both Saul and Israel to be short-lived

d See 7fold statement of Samuel's blameless life before Israel, p. 326

e Samuel was about 60 years of age at diis time, when he resigned as leader of Israel and charged them regarding their responsibility to the king, the new kingdom and Jehovah (v 2; notes b and f. 7:15; 3:1)

f TMs statement of Samuel concerning Ms sons indicates that he had, at the request of Israel, deprived them of their public duties and they were now among the people as common men. They had not walked in the ways of their godly father, but in their short time of public trust had turned aside after lucre, taken bribes, and perverted judgment. Had they not done tMs they could have continued all their lives in public service,as their father did.Since fiiey began in such sins the people demanded a change ingovernment - one wherein the nation would be ruled by a king (8:1-6)

g Questions 44-48. Next, v 17

h 5 things madeSamuelblameless (v 3):

1 Not one ox did he steal, take by force or any other means

2 Not one ass did he take

3 He defrauded no man

4 He oppressed no man

5 He refused to take any bribe, great or small, from any manorgroi5)of men to blind Mm in any act of judgment

Samuel was a true and just judge and a godlyleader, one without a recorded sin - an ideal character of rigta living, like Joseph of the book of Genesis, The Bible has been faithful to teU of the goodness as well as the failures of men. TMs proves it has been divinely inspired, for no man would record Ms own deeds of failure and evil without being inspired of God to do so i The word anointed is from the same Heb. word used of the Messiah in note x, 2:10, which see

It is used of men and Messiah:

1 Messiah (2:10.35; Ps. 2:2: Isa. 61:1)

2 Saifl (10:l:12:3,5;-4:6, 10; 26:9, 11, 16, -23; 2 Sam. 1:14, 16. 21)

3 David (2 Sam. 19:21; 22:51;-23:1; Ps. 18:50; 20:6; -28:3; 132:10. 17)

4 Solomon (2 CM. 6:42)

5 Cyrus of Persia (Isa. 45:1)

6 Joshua (Hab. 3:13)

7 Several unidentified men (Ps. 84:9; 8ft38, 51: 105:15; Lam. 4:20)

j See 9 acts of God's faithfulness to

Israel, p. 328 k See note a, Judg. 3:15

^^ Cont. from column 2

100,000 to each company,and attacked the Ammonites suddenly in the dark, smiting them with a great slaughter until the heat of the day. The whole army of Ammon was destroyed or scattered, not any two remaining together (vll) o Indicating that Samuel had come along with the armyto advise and help in every way he could,so Saul was really speakingforSamuelinv7 (v 12-15)

Scmuti eiSorli th« people

Saul ptesumptuotuiif o§trs tterifiet

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a GlJcon Ou>Ji;.C; J^ 7:1; >i-i7)

b rbc >cpt., Pc»luttj, . : L

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c x. :]c^H'..

J :>«« SAtnuel's •-

c There hidbccD-. _ dnce the victory over the in7: J-U: ft.-T«sior.

JtBt bt^.. ^-,, „^

(V i;: 11:1-14)

f It appeursfroir. this statemem (hatlbe impeodlDg invasion of ivael by tlK Adunooitcs was ooc of the reasoastbe people wautcvi a king - tomcooc to fiftbt ibcix batacs as d^o^'-- • oq\ hid (V \Z: 8::0). adocIk. -as

ihcsinsof >aniijcrs xxuitijc .tLfj ii; Jid QOt want to ^0 (!.ro j^ what tbcy did with Eli'i SO' - ••)

g 3gateciei;i ol. the new Ving;

1 The kiii^ - .v.... you tuve choacD (vl3)

2 The king whom you have desiied

3 The king whom God has set over you

h 7tt: proptiecy in 1 Sam. (12:14-17: » 15-17 are fulfilled). Next, v 24

- predictions of soniueL:

1 If you will not obey, then the hand of the Lord will be at^ainsi you, as It was against your fathers (v 15)

2 I will call upon the Lord and He shall seod thunder and rain that you may jee your own wickedness (v 17)

These verses (14-15)are aclear example of what may be termed cooditionAl prophecy^ the fuimimeot of wUch depeods upon men as to wheihei they obey or disobey God. There are many such prophecies. In fact, all prophecy is based upon condinons of ooe kind or another, even though they are not stated in connection with the prophecies. The blessin^^s are based upon the condition of obedience, and the curses upon disobedience 1 Samuel now spoke of a great agn he was going to bring immediately to confirm the fact of their an in asking foe a king at that time. Ke would pray to Jehovah and lie would answer with thunder and rain so Israel would know their asking had displeased Cod. This was called a great thing (v 16-17J,because raining thus in the time of harvest was so exceptional that it would be taken as a divine act of judgment, Cp. Pr. 26:1: Gen. 8:22 j Question 49. Next, 13:11 k 3 effects of the dan iron Israel:

1 The people grcutly feared the Lord and Samuel (v 18)

2 They begged Samuel's incrccssloa fortbem that they would noi die(v 19)

3 They acknowledced their sin of asking for a king. ^ tfie y never admiaed before ■ ^sed of it (v 19: 8:1-6, 19-20;

1 See Fear in Index

m Samuel made it clear here that they bad sinned; but now that it was over and forgiven be did not advise doing away with the king.They s^ioold proceed to establish the kingdom and make the best of it (v 20) n 7 commands to Israel by aamueL

1 Fear not (v 20j Lord

2 Turn not aside from following the

3 berve llim with all your heart

4 Turn not aside, for then you will 00 after vain things whichcarinot profit Of dcUver (v 21)

5 Only fear the Lord (v 24) bean

6 serve Hiiii in truth with all your

7 Consider gr'at t^fnci "- has done o 1 f people do le reb -

gion they v. . ise and

vain widch !ui> ikj proui ^iKt ijanQot save the so-il or deliver from evil and

P ^ . f '^arr 'jgl (v ?"--.'3):

1 Jcliv r'oople

2 I wi. . you

3 1 will icdcii you lite stuovi and right way

q 3 reasons for God's faittifulnesg

o;

^mias, and we vtB

It And the L'>»i> tent ^f-riir. f.j il. «n.! '11. .!An. 'ind "1. and! •-;c hand of vour en every tide,

and'ye d»-- . , :c.

12 AndVhrn ye saw that fft'-hish the kinc of the children of I Am mon came a^atn^t you, ye said un;.> nir Nay; but a king shall : - us: when the Lord :, „: j was your kinii-

(4) Blessing promiaed upon th' >m on condition of; Oi • - (Lev. lt>; Dt. J") i

13 Now therefore behold ^e kiac whom ye have chosen, and whom ye have desired! and, , behold, the Lord hath set a | kina over you.

*14*lf ve wiU fear the Lord, I arid serve him, and obey his : voice, and not rebel against the commandment of the Lord. then shall both ye an<! also the j king that reif:neth over you con- i tinue following the Lord your God: I

IS But if ve will not obey the , Totce of the Lord, but rebel against the commandment of the Lurd, then shall the hand of the Lord be against you, as 1/ was against your fathers.

(5) Miraculous sign of God's displeasure in asking a king

•16 "Now therefore stand and ' see this great thing, which the Lord will do before your eyes. ' ►17 '/s it not wheat harv-est to ' day? I will call unto the Lord, and he shall send thunder and , rain; that ye may perceive and see that your wickedness is great, which ye have done in i the sight of the Lord, in asking '

; you a king.

I IS So Sim u-el called unto the Lord ; and the Lurii sent than- ; der and rain that day; and all the people *greatly feared the

' Lord and SAm u-el.

19 And all the people said unto Sim u-el. Pray for thy servants unto the Lord thy '

I God, that we die not: for we I have added unto all our sins: this evil, to ask us a king. '

(6) Israel forgiven and I warned to obey God I

•20 * And SAm u-et said iinto| the people,'Fear not:"'ye have done all this wickedness: yet ^iim not as ide from following the Lord, but "Serve the Lord with all your heart; •21 And {urn ye not aside: for then should ye '\io after vain things, which cannot profit nor deliver; for they are vain. ►22 For'^he Lord will not forsake bis people *for his great name's sake: because'it hath pleased the Lou> to make you his people.

23 Moreover as for me, God forbid that I should sm against the Lord in ceasing to pray for you: but I will teach you the good and the right way: i

{24 ^nly fear the Lokd, and' serve him in truth with all yorir h,-»rf for consider how Xt • s he hath done for

you.

2S'But if ye shall still do wickedly, ye shall be ^:onsumed, both ye and your king.

CHAPTER 13 249

IV Saul's rejaction as king

(ISam.l }:l-15;35). 1 Saul's

standing army

SAUL reigned one year; and when he had reigned two years over tj ra-el.

2 Saul chose him three thousand men of Ijra-el; wheieoj two thousand were with S«ul in '^Mich mash and in mount B*th -el. and a thousand were with'J6n a-than in Gib e-ah of B^n'ja-min: and the'rest of the people he sent every man to his tent.

2 Jonathan's first exploit

•3 And 'J6n a-than smote the garrison of the Phi-lls tine? that was in Ge \>&, and the Phi-Us tines heard o/ it. And S«ul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Is'ra-el beard say that Saul had smitten a garrison of the Phi-h's tines, and that Is ra-el also was had in abomination with the Phi-Us -tines. And the people were called together after Saul to Cllgai.

5 * And the Phl-lis tines gathered 'themselves together to fight with Is ra-el, thirty thousand chariots^ and six thou sand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Mich'mash, eastward from B*th-4'ven.

3 Fear and hiding of Israel

6 When the men of *l5'ra-e1 saw that they were in a strait, (for the people were distressed.) then the people did hide themselves'in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And some of the Hebrew? went over J6r dan to the land of G4d and GU e-ad. As for S«ul, he was yet in Cil gAI, and all the people followed him trembling.

4 Saul's self-will: intrudes

into the priests' office

8 • And he tarried 'sfvcB days, according to the set time that Sim u-el had appointed: but S4mu-el came not to Gfl'-gAI; and the people were scattered from him.

9 And Saul said. Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, S4m u-el came; and Saul went out to meet him, that he might salute him.

5 Cod rejects Saul as king

•11 ' And S4m u-el said,*What

h- ' 'f-.ii done? And S«ul

ause I saw that the

305

1 For lUt great name's take (v JJ)

2 It pleases Him to make you Mis people

3 1 I ixi d >!i*r) Ti.' hitw >*r.. it r)iin,if t 1^

has

He -...,. ...^ .V .

change (v 24)

Continued, column 4

kJt

Mis body, the church (1 Cor. 12:18)

11 lallin.; of Paul (i.al. 1:15)

12 Ihot all fulness dwell in Chtla (CoL 1:19)

13 r»K-'-«i' >..nv..ff n.>,-s/i...b.ll:5)

14 S.U 15-16) ^•" ^^f-'. -'25, a

-■cause .^v ,. .^,1,13:13

a Aft If .

given t' (ttdnot>.

. It clear that :i

Mlrn, tWi ta -as

jpon all (hat if they

ihc king and the peo-

ple would be coosun>ed or desuuye<. (v 25)

b Heb. capluh , to sct.ipc; starter; remove; ruin; perish; consume; Jciuoy(v 25:26:10:27:l;(,en. 18:-3-.i4; 19515, 17; Num. 16:26; Jer. 12 4; Pr. n;23). It never means annitj: tion of being,but phy J , nd

ruin in hell, as in these scnptures

c Michinash. treasured. A place about 9 miles north ol Jerusalem (v 2-23; 14:5, 31: Nch. 11:31; Isa. 10:28)

d Jonathan, the Lord gave. 14 Jonathan's

1 A Levite OudR. 17:10; 18:30)

2 Eldest son of Saul (v 2-3, 16, 22; 14:1-49; 18:1-4; 19:1-7; 20:1-42; 23: 16, 18; 31:2; 2 Sam. 1:4-6, 12-26; 4:4; 9:3-7)

3 A priest (2 Sam. 15:27,36; 17:17, 20; 1 Ki. 1:42-43)

4 David's nephew (2 Sam. 21:21; 1 Cl». 20:7) 32;lChr.ll:34)

5 One of David's heroes (2 Sam.23:

6 A Judahite (1 Chr. 2:32-33)

7 Uncle of David (1 Chr. 27:32)

8 A scribe 0er.37:15, 20; 38:26)

9 A captain of judah Otr. 40:8) 10-14 ReturainRexiles(Ezra8:6; 10:

15; Neh. 12:11, 14, 35)

e Those who were not of the 3,000. It seems they were a special body guard of Saul (v 2). He sem them to their tents until they would be needed

f Jonathan smote the garrison of Pliilis-uncsinGebaneart.ibeah,Saul'shome town. It wa- thefit^tact in the war for independence from Philisua and probably tlie first feat at arms. This was the occasion for general mobilisation of Israel (v 3-4), which never fully materialized (V 6-7)

g The Philisones numbered 30.000 chariots,6, 000 horsemen, and footmen as the sand of the sea for number (v 5) - aU opposing Jonathan .ind Saul who had a few hundred footmen (v 1, 15)

h Upon seeing the vast army of Philistia thelsracLiesbenaniohiJe themselves in every place possible,some even Qed across Jordan to escape destruction. Tlie rest followed Saul trembling (v 6-7)

1 5 places Israelites liid for fear

1 In caves of the earth (v 6)

2 In thickets of the fields

3 In rocks of the mountains

4 In hiiih places

5 In pits everywhere

j Saul and Samuel had made arrangements to meet at e>tlgalin7 days: but Samuel was a little late, saul then intruded into the priest's office and sacrificed a burnt offerincu When he had riiiished Samuel appe.ired and rebuked him for his lolly(v 10-15).II men could only le am to obey cod .ind be patient until He sends help in times of need. It would be a great le&son learned

k Quesnon 50. Next, 14:30

1 ,^aul'5 excuse was that the people were scattered from him, samuel had not come as pronused,and the Philistines might come down to cilnal upon

him before he could make supplication (y U-12)

:ont. from

■olumn 2

r 14 things that pleased God:

1 To make Isr.iel l!is people (v 22)

? Bali.uTihK'ssinclaael (Num. 24:1)

' .' wisdom to bless

tlK '-10) 19)

. ■ I: .6)

C iil> Owli H\i 1)

7 ForGhnstto .m

and heal men Qi^. jo-.iv)

3 His only begotten son (Mt. 3:17; 12:18; 17:5; Mk. 1:11; Lk. 3:22)

9 To save men by the foolislinessof preaching (1 Cor. 1:13-21) 10 lo set the members ol^Chnstinto

1 SAMUEL 13. 14

Israel at war with the Philistir,es

Jonathan's exploit

a Saul's excuses of self-sufficiency,failure of others, justification of self, and seeming necessity are the pleas of many who force themselves and their efforts in religion without being divinely called, purged, and prepared for the work b Saul was clearly backslidden - cold to God, lukewarm in zeal, impatient in spirit, self-sufficient in mind, carnal in conduct, and fearful of the future

c 9th prophecy in 1 Sam. (13:13-14, ful-fiUed, 16:1-23: 31:1-13: 2 Sam. 2:1-11: 5:1-12). Next, 17:46 5fold indictment of Saul by Samuel:

1 You have done foolishly (v 13)

2 You have not kept the commandment of the Lord (v 13-14)

3 Your kingdom will not continue

4 Jehovah has sought Him a man after His own heart (v 14)

5 Hehascommandedhimto be captain over His people

d SamuelleftSauli>ruptly,notsacrificing peace offerings or giving him advice concerning the gathering of Israel and fighting the vast army of the Philistines (v 15)

e Saul's 3,000 of vl had scattered until there were only 600 men to oppose the might of the Philistines, Those sent to their tents (v 2) were hiding in every possible place to escape the Philistines (v 6-7). Think of it! 600 men to oppose 30,000chariots, 6,000 horsemen, and innumerable soldiers on foot(v 5).Such wasthe background of war preparations of the 2 countries. It seemed to be a one-sided war, but with God to help Israel the outcome was certain. Saul had no assurance of such help though: and when victory did come it was because God gave it to Jonathan, not Saul (14:1-52)

f Saul also went to Gibeah, following Samuel there; but whether he saw Samuel is not known (v 15-16)

g There were 3 companies of raiders who went in 3 directions from the camp of Philistia to plunder and kill(v 17-18). TMs at least divided the armyofPhiUs-tia and scattered them so that Israel could better catch them in the different places when confusion came.It also made it easier for Jonathan to attack the remaining part of the army h The PMUstines had take nail the smiths from Israel lest they should make swords and spears for an army. All the Israelites were permitted to have were files and they even had to go down to PMUstiatoget any work done on their farm tools. It can be seen from this what lack of preparation Israel experienced when trying to fight such a large and well equipped army as mentioned in note e, above. Not even the few hundred with Saul and Jonathan had swords or ^ears, none except the 21eaders (v 19-23). Under these circumstances it seemed absolutely impossible for Israel ever to be a free and victprious peqple again: and they would not have been if it had not been for Jehovah who supernaturally helped them and gave the victory (v 12-46).It is not hardto see why the army of Saul hid themselves in dens, caves, and other places. Even with bows, arrows, and slings to throw stones they could not hope to win, looking at things from the natural viewpoint. How I srael got in such a low state under Samuel is not stated: they had defeated the Philistines over 20 years before (7:1-14). It may be that Philistia began to take over Israel again little by little without being opposed by them and Samuel until they were in such a destitute condition. It would also seem that Israel would have been well equipped, having defeated the Ammonites and taken all their weapons (11:1-15), unless weconclude that the events ofl3:l-14:52were before the war with the Ammonites, which is entirely possible. If so, then Israel got army equipment from the Philistines here, to fight the Ammonites with later

people were scattered from me, and that thou earnest not within the days appointed, and that the PhJ-lis'tines gathered themselves together at Mich'mash; 12 Therefore said I, The Phi-lis'tines will come down now upon me to Gil'gSl, and I have not made supplication unto the Lord: "I forced ("myself therefore, and offered a burnt offering.

*13 %jid Sam'u-el said to Sftul, Thou hast done foolishly : thou hast not kept the command'

ment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon l§'ra-el for ever.

14 But now thy kingdom shall not continue: the Lord hath

sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

6 Saul's army and equipment

15 And <'Sam'u-el arose, and gat him up from Gil'gal imto Gib'e-ah of Ben'ja-min. And Saul numbered the people that were present with him, 'about six htmdred men.

16 And^Saul, and Jon'a-than his son, and the people that were present with them, abode in Gib'e-ah of Ben'ja-min: but the Phi-lis'tine§ encamped in Mich'mash.

17 " And the ^spoilers came out of the camp of the Phi-lis'-ti[ne§ in three companies: one company turned unto the way that leadeth to Oph'rah, xmto the land of Shu'al:

18 And another company turned the way to Beth-ho'ron: and another company turned to the way of the border that looketh to the valley of Ze-bo'im toward the wilderness.

19 *' Now there was'Tio smith found throughout all the land of l§'ra-el: for the Phi-lis'tine§ said. Lest the He'brew§ make them swords or spears:

20 But all the is'ra-el-ites went down to the Phi-hs'tineg, to sharpen every man his share, and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword not spear found in the hand of any of the people that were with Saul and Jon'a-than: but with Saul and with Jon'a-than his son was there found.

23 And the garrison of the Phi-lis'tines went out to the passage of Mich'mash.

CHAPTER 14

7 Jonathan's second exploit

rfVrOW it came to pass upon a i-^ day, that 'Jon'a-than the son of Saul said unto the young man that bare his armour. Come, and let us go over to the Phi-lis'tines' garrison, that is

on the other side. ButTie told not his father.

2 And Saul tarried in the uttermost part of Gib'e-ah imder a*pomegranate tree which is in Mig'ron: and the people that were with him were about six hundred men;

3 And ^A-hi'ah, the son of A-hi'tub, i'-cha-bod's brother, the son of Phln'e-has, the sen of E'li the Lord's priest in Shi'loh, wearing an ephod. And the people knew not that Jon'a-than was gone.

4 *' And between the passages, by which Jon'a-than sought to go over imto the Phi-lis'tinei' garrison, there was a sharp^ock on the one side, and a sharp rock on the other side: and the name of the one'was Bo'zez, and the name of the other'Se'neh.

5 The forefront of the one was situate northward over against Mich'mash, and the other southward over against Gib'e-ah.

•6 And Jon'a-than said to the young man that bare his armour. Come, and let us go over unto the garrison of these un-circumcised: *it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few.

7 And his armourbearer said unto himj^Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

8 Then said Jon'a-than, Behold, 'we will pass over unto these men, and we wUl discover ourselves unto them.

9 If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus. Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this shall be a'sign unto us.

11 And both of them discovered themselves imto the garrison of the Phi-lis'tines: and the Phi-lis'tines said, *Behold, the He'brewi come forth out of the holes where they had hid themselves.

•12 And the men of the garrison answered Jon'a-than and his armourbearer, and 'said. Come up to us, and we will shew you a thing. And Jon'a-than said unto his armour-bearer. Come up after me: for the Lord hath delivered them into the hand of Ig'ra-el.

13 And Jon'a-than climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jon'a-than; and his armovu'-bearer slew after him.

14 And that first slaughter, which Jon'a-than and his armourbearer made, was about twenty men, within as it were an ""half acre of land, which a yoke of oxen might plow.

8 Miraculous defeat of the Philistines

15 "And there was trembling in the host, in the field, and among all the people: the garrison,]

i Jonathan no doubt received a special in^iiation from God to go up to the PMlistiDes and start the war of liberation from them. By the help of God he accomplished the first defeat of the Philistines in this war, and gave God occasion to move si5)ernaturally and destroy the whole army (v 1-46)

oxen. This means half the plot that could be so plowed in a day (v 14) n At the same time Jonathan attacked, Jehovah acted to cause a great trembling or shakingin the rest of the Philistine army, among the rest of the garrison, and the 3 bands of spoilers that had already left the camp (13:17; 14:15)

a See 10 persons that kept secrets, p. 328 b The pomegranate tree is a small one, 10 to 15 ft. high, having oval leaves which fall in winter, and brilliant, scarlet blossoms in the spring. Its fruit, which is ripe in September, is apple-shaped, yellowish brown with a blush of red. The rind is hard and the fruit consists ofhundreds of juicy white andpur-plidi seeds packed together with white partitions like an orange.The juice was used in ancient times as a syrup for flavoring drinks, and also made into wine (Song 8:2). The rind was used for medicine, and tanning hides, particularly in the makingof genuine Morocco leather. An orchard in bloom was counted beautiful as well as the fruit itself when broken open (Song 4:3, 13; 6:7: 7:12).The tree grows wild in Pales-line, Syria, Persia, Arabia, Egypt, and partsof Europe and Africa.Itisreferred to in Scripture 31 times. The design of pomegranates was alternated with gold bells on the bottom of the priest's garment (Ex. 28:33-34; 39:-24-25). Hiram worked metal pomegranates into the temple art work(l Ki. 7:18-20, 42; 2 Ki. 25:17; 2 Chr. 3:16; 4:13: Jer. 52: 22-23). Pomegranate fruit was brought back from Canaan by the spies (Num. 13:23). It is mentioned along with other fruits of that land in a number of places (Num.20:5:Dt.8:8; Joel 1:12; Hab.2:19) c 3 men called Ahiah:

1 The son of Ahitub, called Zadok and Ahimelech, meaning friend of Jehovah. The 11th high priest in Israel (V 3, 18; 22:1)

2 A scribe of Solomon (1 Ki.4:3)

3 A Benjamite (1 Chr. 8:7) tain d Heb. sela, massive rock, crag, moun-e Bozez. meaning shining (v 4).Only here f Seneh. meaning sharp (v 4). Only here g Note Jonathan's faith in God. He believed the Lord could save them from the Philistines regardless of how many there were and how few were with him. He was expecting to act in faith and let come what would (v 6). If he had not done so that day Israel would not have been victorious on this occasion. Saul wasbackslidden and living in fear, but God had another man ready for the need

h Jonathan had a man of faith for his armourbearer, one willing to go with his master in any venture. To have coworkers who always say. I am with you according to your heart is worth much in times of crisis, as here (v 7)

i Jonathan manifested works with his faith. His plan, which he told to the armour-bearer, was to make themselves known to the enemy. The sign of further action would depend upon the answer the enemy gave. If one would say. Tarry until we come to you, they were to stand still and not advance; but if the enemy would say. Come up unto us,then they were to go fight with them. It would be a sign from God that He would deliver the enemy into their hands (v 8-10). About 389years before this another man was in a similar crisis and had only 300 men with him to defeat the Midianites who bad a vast army as did these Philistines. He was likewise strengthened by what the ene -my said, so went forward to victory 0udg. 7:7-18). God worked in both cases delivering vast armies into the hands of a few hundred men

j Signs are always good to have and they encourage and strengthen faith in God: but this does not mean we are not to act without signs in any matter which is definitely made clear by the Word of God

k This was boastful slander from a self-confident and proud people: but they were soon to be humbled by 2 men of faith even if they did come out of a hole (V 11-14)

1 The sign was right, so Jonathan advanced and engaged the whole garrison in battle. The 2 men slew 20 in the first attack (v 12-14) m Land was measured by the portion that could be plowed in a day by a yoke of

1 SAMLTI 11

a ThegwUenorr who left the. iJci. rub, a . 13:14)

tbtPiU.—.. ^.-■. —.^ ^.—^.. ,. ,^^

1 Toe nuio army - the host In the Reld Jiniy

•tie

b St biDiUthjtuciiiblcJ .iiiJ an>oii (vl5>;

c 1 v:

i;

1 .;;cy '-■ -1.;- tv . , C Melted away (v 16)

J another down

. a ooi sc jmonc thcm(Y 19)

0 ;;jU ^ ,y«at diicomfit ' " i

e It niust be tfte result i an

JH>ernatural wtK lof

a common cauv ne

another(vl6). '. ras v^. i.i-ciy trie re-stilt of the unearthly notse and confusion 3examples of siocrnatutal confusioa:

1 Midianitcj in Gideon's day 0»h1b-

2 Philistines here (V CO) 7::j)

3 AtfutureAnnageddon(Ezek.38:a; Zech. 14:12-14)

It will be noticed that in each of the»e cases there wetc or will be an ovei-whelmuii: multitude asainst a few peorle.and iliis is one of God's methocb of destroying; many

f Saul wa J i;'.il;e process of askin,; counselor the '-;^ rricst:bui wheiithc noise of the" thecanipof the Philis-

does . he broke off his con-

versation and wentintobatilc(vl3--0)

g It had always been with Israel except for the 7 months when it was captured and taken to Ptdlistia (6:1)

h See 2 Sain. 5: J4: 2 Ki. 7:6: 19:7

i TW> iniicaies that Sat* was in the p: . .n^uirin>; by the Urim and

• , b'Jt the priest was com-

inanoea to aopbeiore he was finished (v i>, Lx. J-:ouj. LviJcntly the priest was at the point of puitin« liis hand intotht^-^-^- tL'zet the answer wtien he was i: by Saul who, witli Ms

men, ediately to banle be-

fore il. .v.-was completed (v 20)

j Heb. ::^:.^" ^h. confusion; uproan destruction: trouble: tumult: vexation. Trans, dis' '-'- '~t ire only here (v 20), but tuin'il :9: Zech. 14:13);

vexdPon (.,.. ; 2Clir.lj:5v. ^d

vc<eJ (Ezek. 22:5)

6 otl>er words trans. "discoiMiicJ":

1 Chalash. to pcostrate: overthrow; decay; waste away; weaken (Ex. 17:13)

2 Kathath, to bruise: strike violently: beat down; break in pieces: crush: destroy: snutc: si^mp (Sum, 14:45)

3 H■■will, to make an uproan aRiute greatly: detcroy: make a noise Oosh. 10:10: 1 Sam. 2'2;15)

4 Huiriam. putincommotion:disturfa; drive: destruy: trouble; vex Quds. 4: 15; 1 >am. 2 2:1.J)

5 Charad. to shudder; terrorize; feat; n^.blc; guake 0\Mitu6:i2)

■ .ic, to burden: tax: force to labor: levy: make tributary 0»*i 31:8)

k Thlsistodistin.-::^ the Israelites from thePWUstinc: omthey lived

(v 21).It impii anyluaebtes

joined the PWUsunes j^unst their brethren in order to :• > Jc-rh.Put now, dnce (>od w.> deliverance, tlieyr-, ren.Like many today they w. alons with the victors and tlic •,

then change again when it was con-vcaient

1 Another uroup were tho«e who dared iwltake.. -t ::iJ..j.un tthc Phlirtln.--. butliidth.

oi« of hi-^.-_

(V 22; 13:5-6) m Saved the people because of the faith of Jonathan (v 1-20; Heb. 11:33) n Bcth-aven, twuse of vanity, a town on tlK nonh border of Benjamin (v23:13: 5;josh.7:2: 18:12: Hos. 1:14:5:8; 10:5)

: it:;'* r :t r ;ii (pi«iv«"«

a very treat tretn-

! 16 And the*watchmen of S«nl

•- ' "^nj«-mln

. thr multi-

tujc 'iiK.tf i ji'*A>, •no Ihey

went on 'be«tio« down one

another.

•17 Then Mid S«ul unto the people that were with him. Number now. and see who is gone from us. And when they had numbered, behold, Ji'm a-

ithan and bis armourbearer

iWere not there. • m • •-- ' lid unto A-hi'ah. B: c ark of God.

Foi till- iiio. : ood was at that time'with the children of I5-ra-el.

•19 * And it came to pass, while Saul Ulked unto the priest, that the*noise that was in the host of the Phi-lis tine? went on and increased: and StuI said unto the priest,'With-draw thine hand.

\ 20 And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great 'discomfiture.

I 21 Moreover the *lfe brewj that were with the Phl-Iis tinej before that time, which went up with them into the camp from the country round about, even they also turned to be with the t? ra-el-ites that were with Saul and J6n a-than.

22 'Likewise all the men of !?'-ra-el which had hid themselves in mount £ phrd-Im, when they heard that the Phi-lis tines fled, even they also followed hard after them in the battle.

23 So the LoRiTsaved I5 ra-el that day: and the battle passed over unto'^6th-a ven.

9 Saul's foolish oath

24 • And the men of l§'ra-el were distressed that day: for S«ul bad "adjured the people, saying. Cursed be the man that eateth any food until evening, that I may be avenged on mint-enemies. So none of the people Usted any food.

25 And all they 0I the land came to a wood; 'and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

10 Jonathan's sin of ignorance

27 But J6n'a-than ♦heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in anTioneycomb, and put his hand t" ii'^ "Tnith; and his'evfs wir. ned.

24 then an., - nc of the

people, and said. Thy father suaitly charged the people with an oath, saying, Cursed be the

-*... r. ,1. it ,.(>r. rii ir.iri fin,i\ thi.^

le eyea

atust 1 tasted a little of thk honey. .^ . ,

jO*How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Phl-Ustlnes?

31 And they smote the Phl-Us tines that day^rom Mlch'-mash to Aija-I6n: and the people were'very faint.

Jonathan tali forbidden food T

11 The sin of Israel

32 And the people^ew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did'eat them with the blood. ^ ,

33 ' Then they told S«ul, saying. Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.

•34 And Saul said, Disperse yourselves among the people, and say unto them. Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.

father hath !

IZ Jonathan saved from death by the army

35 And Saul built an altar unto the Lord: the same was'the first altar that he built unto the Lord.

•36 « And Saul said.»Let us go down after the Phl-lis tine§ by night, and spoil them until the morning light, and let us not I leave a man of them. And 'they said. Do whatsoever seemeth good unto thee. Then said the priest. Let us draw near hither vmto God. 37 And Saul asked counsel of God.*ShaU I go down after the Philistines? wilt thou deliver them into the hand of Is ra-el? But he answered him not'that day.

•38 And Saul said. Draw ye

i near hither, all the chief of the

I people: and know and see

wherein this sin hath been this

day.

39 For. as the Lord liveth, ' which saveth Ij'ra-el, though it

be in J6n a-than my son. he shall surely die. But there was not a man among all the people that answered him.

40 Then said he unto all I5'-ra-el.'Be ye on one side, and I and J6n'a-than my son will be on the other side. And the people said unto Saul. Do what seemeth good unto thee.

41 Therefore Saul said unto the Lord God of Ijra-el.'Give a perfect lot. And Saul and Jfln-a-than were taken: but the people escaped.

42 And Saul said. Cast lots ■ween me and J6n'a-than my

, ;.:, _.;:. And'Jona-than was taken.

•he land: •43 Then Sdul said to J6n'a-

c.iul h.v!pr<v>r«imfed Acurte tfl^on any-

.n-uidat-c I.; 'he

people eM vc

f vc

I,. tlic

Continued, column 4 ^

a Quosiioot 51-52. Next, v 37 b Vratn MichmaUi where the baale began to Aijalon where they ceated Rghtlnff that day was about 20 miles (V31) c See the reason In v 24, 27-30 d 8 great evils of .'-■aul's foolish curie:

1 Caused tlw iniio.:cntto suffer (v 24-30, :i7-46) 30)

2 Helped to defeat hit own caiue (v

3 Caused the people to be » famt that theycommitled an in eating flesh of animals improperly killed (v 32-34)

4 CausedGod to refuse to answti him

that day (v 37)

5 Caused aUIsraeltorefuse to answer their kina (V 3^ (v45)

6 C auscd all 1 aael to defy their king

7 Caused a great victory to be cut short, maklnji it necessary to fitiht the PhlUstines later (v 4€-52; 17:1-58)

8 No doubt caused his own death, for if he had crushed the Philistines when he had the opportunity they perhaps would not have fought Mm at the ume he died (28:1-31:13)

e They did not take ume to bleed the animals on which they fed (v 32-34), as required by the law of Moses pt. 12:23)

f Saulbuilt his first altar, but before this he intruded into the priest's office (13: 1-15). Sec note f. Gen. 8:20

gUnder normal circumstances t hi s would have been the proper thing to do so that thePMlistinescouldbe crushed while they were defeated; but God thought best, under the circumstances, not to have the people continue through the niinht. He would not answer Saul to assure victory (v 36-37)

h Questions 53-54. Next, v 45

1 The Lord answered him not that day. builledidthene?aday (v 37-46). Saul continued to sin until the next time God answered him not at all (1 Sam. 28:6; 1 Chr. 10:13-14)

j Saul evidently had an idea diat it was Jonathan and that is perhaps why he spoke as he did. as recorded in v 39-40

kThis indicates how Saul original'v started to inquire of the priest (v 18-19). It was by Utim and Thummim.

See p. 118 1. Jonathan had not commmed any an in the sight of the Lord: the lot was being taken to decide who broke the king's word. This was no proof of Divine displeasure or that Jonathan was to blame for any wrong. The only sin commined wasihatofthe people eating flesh with blood; and that maybe part of the reason God did not answer Saul the first day (v 32-37). Instead of being worthy of blame. Jonathan had been responsible forthe great victory and this is why he was rescued by the people from Saul's wrath (v 44-45)

^»- Cont. from column 2

PWUsuncs (v 30)

p Thiirc were many bees in the woods wlucti h.id made so much honey thai the bee trees were full and running over (v 25-26)

q Jonathan had not tieard the curse of his faAer. so transgressed ignorantly (v 27-31)

r Honeyoomb (v 27; Ps. 10:10; Pr. 5:3; IC: ?4; •:4; 13; 27:7; Song 4:11: 5:1; Lk. 34:4 2)

s A taste of any kind of food would cause renewed strength when one was as faint and weary as these men. How foolish of Saul to pronounce such a curse to defeat tiis own cause (v '25, 27-28)

t Sometimes a cluld is more sensible than its parent; .ind this is such an example (v 29)

David wai like that of a father and son.

and M true brothers in the same nation -not tttc low. Jepr.ivcd, unn.itural ho-r ... . ^. vijj^jch

.• • 'US story

bax-o on V 1; iii.i:-". ■ heirs was

a genuine affection which wa? pure and normal, as it should be with aU men

David and Jonathan (18:1)

David and Jonathan became fast friends from tills time on. Jonathan was possibly 40 years when he met David and 56 when he died with Saul (31:1-13). Ish-boshcth, the youngest son of Saul was40 when he began to reinn (2 Sam. 2:10). The love of Jonatlun and

1 SAMUEL 14, 15

The people rescue Jonathan

Saul and the Amalekites

a In face of a death sentence, Jonathan told his father the truth. He was not guiltyofbreakingGod's law,butofinnocently breaking his father's command (V 24-27, 43-44)

b The people saw the injustice of Saul's curse as well as his decision to destroy the man who had brought victory to Israel; so they rose up as one man to prevent the execution of Jonathan (v 45)

c Question 55. Next, 15:14

d Heb. padah, redeemed.It may be that an anTmaTwctim was si±)stituted in his stead so that he could Uve (v 45)

e Saul decided that it was best to call off the war on the Philistines, under the circumstances of God not answering him on the question of following the Philistines (v 37), and since the people opposed him in-carrying out his vow (v 45-46)

f Regardless of Saul's sins and his rejection as king by God, he was victorious in all his wars except the last one. What a wonderful record he could have had if he had obeyed God!

6 nations Saul victorious oven

1 Moab (V 47)

2 Ammon (v 47: 11:1-15)

3 Edom (v 47)

4 Zobah(a kingdom between Damascus and Euphrates)

5Phmstia (14:1-47, 52; 17:1-58)

6 Amalek (v 47; 15:1-35) g He was victorious over them h See 15:1-35 i 4 sons of Saul (V 49; 1 Chr. 8:33):

1 Jonathan, the eldest (note d, 13:2)

2 Ishui , meaning equality (v 49). Called Ishbosheth. man of shame.Made king after Saul (2 Sam. 2:8-15:3:7-15; 4:5-12). Also called E^baal (1 Chr. 8:33: 9:39)

3 Melchishua. king of help (v 49; 31: 2). Called Malcbishua (1 Chr. 8:33; 9:39; 10:2)

4 Abinadab. father of liberality (31: 2; 1 Chr. 8:33; 9:39; 10:2)

j 2 daughters of Saul (v 49):

1 Merab. increase (v 49; 18:17-19) 2 Michai, brook (v 49:18:20,27-28;

19:11-17: 25:44: 2 Sam. 3:13-14: 6:

16-23: 21:8; 1 Chr. 15:29) k Ahinoam. brotherofgrace.Wifeof Saul

(v 50), David also had a wife by this

name (25:43; 27:3; 30:5; 2 Sam. 2:2;

3:2; 1 Chr. 3:1) 1 Ahimaaz. brotherof anger. 3 so-called;

1 Saul's father-in-law (v 50)

2 Son of Zadok the priest (2 Sam.15: 27, 36: 17:17, 20)

3 Officer of Solomon (1 Ki.4:15)

m Abner, father of light. Saul's uncle and military leader(v 50-51; 10:14-16; 17: 55-57:20:25: 26:5-15:2 Sam. 2:8-31; 3:6-37; 4:1, 12; 1 Ki. 2:5, 32; 1 Chr. 26:28: 27:21)

n Ner. light. Father of Abner (v 50-51; 2575.14:2 Sam. 2:8,12: 3:23-28, 37;

1 Ki. 2:5, 32; 1 Chr. 8:33: 9:36-39; 26:28)

o Klsh. bow. There were 5 different men called Kish (note n, 1 Chr. 24:29). The most Dromlnentone was the father of Saul who is called Cis in the N. T. (Acts 13:21). He was of the tribe of Benjamin. 3 were from Benjamin and

2 from Levi

p Abiel. father of strength. 2 so-called;

1 Father of Ner (v 51; ^

2 One of David's heroes (IChr.ll: 32). Called Abi-albon (2 Sam. 23:31)

q This was in fulfillment of the word of Samuel (8:16-18)

r Saul was here commissioned to destroy the Amalekite nation for their sins against Israel when coming out of Egypt(vl-3;Ex.l7:8-16; Num. 24:20)

s 3fold commission of Saul:

1 Go and smite Amalek (v 3)

2 Utterly destroy aU that they own

3 Spare them not, but slay men, women, infants, sucking children, oxen, sheep, camels, and asses

This was in fulfillment of God's purpose stated about 500yearsbefore (Ex. 17:14-16)

than, "Tell me what thou hast done. And Jon'a-than told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and lo, I must die.

44 And Saul answered, God do so and more also: for thou Shalt surely die, Jon'a-than.

45 And*the people said imto Saul,"Shall J6n'a-than die, who hath wrought this great salvation in l§'ra-el? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people^escued J6n'a-than, that he died not.

13 Sum of Saul's victories: first Syrian war (2Ki. 16: 5,

refs.)

46 Then Saul 'went up from following the Phi-lis'tines: and the Phi-lis'tineg went to their own place.

47 •; So Saul took the king, dom over Ig'ra-el, and fought against all his enemies on every side, against Mo'ab, and against the children of Am'-mon,

and against E'dom, and against the kings of Zo'bah, and against the Phi-lis'tine§: /and whithersoever he turned him self, he*vexed them.

48 And he gathered an host, and '■smote the Am'a-lek-ites, and delivered I§'ra-el out of the hands of them that spoiled them.

14 Saul's family and policy

49 Now the'sons of Saul were Jon'a-thaiu and Ish'u-i, and Mel'chi-shu'i; and the names of his two 'daughters were these; the name of the firstborn Me rib, and the name of the younger Mi'chal:

50 Andthe name of Saul's wife was *A-hin'o-im, the daughter of 'A-him'a-az: and the name of the captain of his host^as Ab'ner, the son of "Ner, Saul's uncle.

51 And°Kish was the father of Saul; and Ner the father of Ab'ner was the son ofX-bl'el.

52 And there was sore war against the Phi-lis'tine§ all the days of Saul: and%hen Saul saw any strong man, or any valiant man, he took him imto him.

CHAPTER 15

15 War with Amalek: (1) Saul's commission to destroy Amalek, fulfilling Ex, 17:14-16; Num. 24:20

SAM'U-EL also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Is'ra-el: 'how therefore hearken thou imto the voice of the words of the Lord.

■ 2 yhus saith the Lord of hosts, I remember that which Am'a-lek did to Ig'ra-el, how he laid wait for him in the way, when he came up from E'gypt.

•3 'Now go and smite Am'a-lek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

(2) Saul's incomplete obe-

dience

4 And Saul gathered the people together, and numbered them in"Tera-im,*two hundred thousand footmen, and ten thousand men of Ju'dah.

5 And Saul came to'a city of Am'a-lek, and laid wait in the vaUey.

•6 *■ And Saul said unto "the Ken'ites, Go, depart, get you down from "iamong the Am'a-lek-ites, lest I destroy you with them: 'for ye shewed kindness to all the children of Is'ra-el, when they came up out of E'gypt. So the Ken'ites departed from among the Am'a-lek-ites.

7 And Saul smote the Am'a-lek-ites 'from Hav'i-lah until thou comest to Shur, that is over against E'gypt.

8 And he took A'gag the king of the Am'a-lek-ites alive, and utterly destroyed all the people with the edge of the sword.

9'■But Saul and the people spared 'A'gag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but 'every thing that was *vile and refuse, that they destroyed utterly.

(3) God repents for choosing

Saul king of Israel

10 *" Then 'c^me the word of the Lord imto Sam'u-el, saying,

■ll'" It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Sam'u-el; "and he cried unto the Lord all night.

(4) Saul's lie to Samuel

12 And when Sam'u-el rose early to meet Saul in the morning, it was told Sam'u-el, saying, Saul came to Car'mel, and, behold, he^set him up a place, and is gone about, and passed on, and"gone down to Gil'gal.

13 And Sam'u-el came to Saul: and Saul said unto him. Blessed be thou of the Lord: I "have performed the com-mandment of the Lord.

14 And Sam'u-el said, "What meaneth then this'bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said. They have brought them from the Am'a-lek-ites: for the people spared the best of the sheep and of the oxen, "to sacrifice unto Ae Lord thy God; and the rest we have utterly destroyed.

(5) Samuel reproves Saul

16 Then Sam'u-el said unto Saul, Stay, and I wiU tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 And Sam'u-el said,'When

they saved the good animals in order to sacrifice to the Lord (v 15) Here Samuel gave the real reason for disobedience - Saul had become proud, exalted, and independent of God, big in his own eyes so that tie could reject the authority of even God, and act in himself (v 17)

but from Saul's standpoint the people only were guilty. It is worthy of note that it was Saul only who was judged, and not the people (v 11, 16-19, 23, 25-31) u The excuse for disobedience was that

Continued, column 2

a Telaim. lambs (v 4). Perhaps the same as Telem, oppression (Josh, 15:24)

b 200,000 footmen and 10, 000 men of Judah. The Sept. and Josephus say 400,000 footmen and 30,000 from Judah. All other versions agree with the Heb. text, and there is no difference in the MSS.

c The original should have been trans. the city of Amalek. their capital being called by the name of their tribe

d See note 1, Josh. 14:14

e Some of the Kenites settled in Judah, some went further north, and others remained among the Am ale kites (Judg. 1:16; 4:1 T» Those living among the Amalekites were Warned to go away so they would not be destroyed (v 6)

f Ex. 18:9-19; Num. 10:29-32

g TMs term, from Havilah unto Shur seems to designate the opposite extremes of Arabia (v 7). Havilah may be considered as the eastern boundary of Arabia, and Shur by the Red Sea on the west, as referring to the country then occupied by the Ishmaelites and Amalekites. See note f. Gen. 2:11

h 6 things in which Saul failed God:

1 Saving Agag alive (v 8-9)

2 Sparing the best of the sheep

3 The best of the oxen

4 The best of the fatlings

5 The best of the lambs

6 AU else r>iat was good

This wasin direct disobedience to the command of God, which was to destroy utterly all that the Amalekites had. Dot sparing any man, woman, Infant, sack-ling, ox, sheep, camel, or ass (v 1-3). See Saul inexcusable, p. 328

i Agag seems to have been the common namp for the kings of Amalekites, as Pharaoh was for Egyptian kings. The word is first used in a prophecy of Balaam which suggests an Agag was a mighty king in the earth (Num. 24:7, 20). AnotherAgagis mentioned here as the leader of the people who had been Israel's first enemy after leaving Egypt (V 8-9, 20, 32-33; Ex. 17:8-16: Du 25:17-19)

j 2 things Saul did destroy: 8)

1 The common people of Amalek (v

2 Everything vile and refuse (v 9)

k This means all the stock that was worthless and all the goods that were not fit to save (v 9). A selfish and covetous man, as Said, would save only the beautiful and useful things

1 The word of the Lord was no doubt spoken in his ear, asbefore(v 10; 9:15)

m God repenting here simclv means that He had changed His purpose or plan concpmingSaul. Had he been obedient then his kingdom wouia have oeen established (13:13); but because he had been disobedient his kingdom would not continue with him (v 11). God's reason for changing His plan was that Saul had turned back from following Him, and had not performed the commandments (v 11). This is also the reason given elsewhere (V13-14J7-19, 22-23,26: 13:13-14: 28:18; 1 Chr. 10: 13-14). God always will change His plan for an individual or a race if He is faced with their refusal to obey Him. See p. 284 of N. T. and Backsliding in Index

n This is wnat any godly man will do for a soul who is destined to be lost (v 11)

o This means that Saul made himself a monument or set up a pillar in honor of his victory over the Amalekites. Cp. 2 Sam. 18:18

p Saul hadleftCarmel and gone down to Gilgal. When Samuel came to meet him he declared that he had obeyed the commandment of God (v 13). See i»te h, above 20)

q 2 times Saul claimed obedience (v 13,

r Question 56. Next, v 17 s Man could lie but animals could not t 3 times Saul laid the responsibility upon the people (v 15, 21, 24). In v 9 it savs S aul and the people were guilty.

1 SAMUEL IS. 1g

a S«e 10:21-34. 27

b Quettiou 57. Next, v TJ

c Sec V 1-5

d guciUuii 58. Nc«. V J?

e 3folJ un of Saul (v 19)

1 DlJiMX obey ttic vuicc o< Jctiov«b

2 Old lly upon Uic y>o11

3 Did evil in ilic >utii of Jcliovab

f This could refer lo sr^niik; Uic be a of all tluHtU tliJt tfiey louiiJ aiiioii); iIic Aiiulckltes (v 'J)

g 4 ways ■'jul claimed obedience; 110)

1 I have obeyed ilie voice of e>od(v

2 I have ^oiic itie way in wtiicli itic Lord tent nie lek alive

3 I havcbrou^fn A>ia^, klDKof Aiiia-

4 I have utterly desuoyed the Ama-lekites

The Dearest one of these to truth is point 2. Saul did)iO tiie way t.od scut him.but he did noi obey the voice of tlie Lord to destroy all the Ainaleklles. Saving ttic king alive was Qot full obedience h Tliere were some Amalekitcs spared also, for «mc arc mentioned .i- <T!ll In existence long after saul (1.13;lS;.SamJ:8,13;3:rJ: . . i

i This was tlie excuie for spannK lilt btii of the flocks and lierdsof the Amalek-ite$(v 21),but Samuel staiedtliat obedience to God is bettor than all sacrifices (v 22)

J Question 59. Next. 16:1

k ObedieiKe is more important than all forms of religion - sacrifices.offerings, rituals, ceremonies. It isthecJuef end of all true religion: and rebellion and stubbornness ac ^ nianifcsration of failure in conforming to truth (v 22-23)

1 Hob. nicriy , trans, biner C* 23:2); rebellioiiT v 23; Dl. 5TT3T; Nclu A17; Pr. 17:11); rebellious Qsa. 30:9; Ezek. 2; 5-8: 3:9. 26-27:12:2-3. 9. 25:17:12: 24:3: 44:6); and rebels (Num. 17:10). This Verse could be mote literally trans, thus tor rebellion is as sinful as witchcraft, and self-will is as wicked as having leraphims (v 23) m Heb. chaitath , trans, sin 199 times (v 23, 25; 1 Ki. 3:34-35)"

n Hob. gecem . trans, witchcraft (v 23); divination (Num. 22:7: 23:23; Du 18: 10; 2 Ki. 17:17; Jer. 14:14; Ezek. 13: 6, 23: 21:21-2-2): divine (Pt. 16:10; Ezck.l3:'23): and sentence (Pr. 16:10)

0 Heb. patsar. stubbomness; self-will. Only liere

p Ilcb, aven. trans, iniuuity 43 times (v 23; PsTSiT); wicked Qob 34:36: Ps. 59: 5: Pr.6:12.13): vanity Qob 15:35; Pw 10:7; Pr. 22:8; Isa. 41:29); idol flsa. 66:3);and miscliief (Ps.36:4;Eaek.ll:i>

q See Tcraphim. p. 328

1 5 iiiiici It is >tatcd that 1.1 od rejected

Saul (v l-^.:5-:i^.!5- -iO; 13:11-14; iC: I)

I 2 times -laul said t luiye unned at.J once lliave transyessed the comirTand-mcnt of t!ic Lord (v 24. 30). He also confessed tie liad transgressed

Samuel's words

t Saul gave as an excuse for sin that he tud feared the people and)iad to &l .-y tlieir voice (v 24), Mad he feared God more ttun man iie would have obeyed llini

u See Fear in Index

V When man obeys man instead of God he commits sin and gets into trouble (v •24; Acts 12:3; Gal. 1:10)

w Samuel made it clear tliai he would not turn again lo saulor seek to persuade Godtoctiange His plan concerning tlie man,This much Samuel would do: permit Saul to worsliip so tliat tlie public would not cum against liim and make matters worse (v 30-31). Samuel did not break withliim outwardly and before the people at l)us time

x Saul's laying hold of ttie mantle of Samuel and reading it became a sign that Ciod would rend tlic kingdom from tim and give it to anoilier man (v 27-29), Gp. I Ki. 11:30-31

y rids day no doubt was literal as far a the cliange in cod's plan was concerned, for He determined tlui day to send ^amucl to anoint Pavid, as recorded in ch. 16 (v :^)

z The first ume tliis divine title of God IS used in Scripture. See p. 64

<-J bjf Samuel

Samueljlaysking_Agag_

Ih.

Read vj(the til and the L<<>p kinK "vcr I5 rii-< fin Anl thr !...

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liic ^puil, and si«;ht of the

my

I/ff'honour me now. I

irr, before the elders of

people, and before I5 ra-cl.

and turn aKtiin with me. that I inay wor:.hip the LuKt) thy God. 31 So S4m u-cl turned again [after S«ul; and Sful worshipped the Lord.

) Samuel complete* Saol'a ommiBsion of v 1*3

U

LuHU.'

(b) Saul'a twofold excuse:

the people and need of aac-

rifices

«^».il

il

nto SAm'u-1 the voice

_. c Kone the

the Lord sent me. brought A f.lig the and '■have the Am'a-

20 And el. Y<a.': of the L . . way which and have king of Am a-16k utterly destroyed ISk-ites.

21 gut 'ht- ni-cipli

spoil, sh

of the til... lould have

been utterly destroyed,'to sacrifice unto the Lord thy God in dUgkl.

(7) Obedience better than sacrifices and offerings

took of the . the chief

•32 • Then»8aid S4m'u-el, Bring ye hither to me A'gftg the king of the Am a-l*k-Jtes. And A'gig came unto him delicately. And A gflg said. Surely the bitterness of death is past.

33 And Sdmu-el said. As thy sword hath made women childless, so shall thy mother be childless among; women. And Sim u-el hewed A'gftg in pieces before the Lord in C.Il'gai.

34 ' Then'^Sflmu-el went to Rd mah: and Saul went up to his house to GIb'e-ah of Saul.

35 And S4m u-el came no more to see Saul until the day of his death: nevertheless Sam'u-el mourned for Saul: and the Lord repented that he had made Saul king over !§'-ra-el.

CHAPTER 16

V David chosen king (1 Sam.

22 And SAm'u-el said. Ilath |l6:1-17: 58). 1 Samuel sent the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, 't9_ obey Js bfitter than sacri fice, and to hearken than the fat of rams.

23 For'rebellion is as thc^in ofVitchcraft. and%tubbornness IS oi'lniquity and*idoIatry. Because thou hast 'rejected the word of the Ldrd. he hath also rejected thee from being king.

(8) Saul's ref>entance |

24 * And Saul said unto Sim -u-el.T have sinned: for I have transgressed the command- i ment of the Lord, and thy 1 words: 'because I "feared the ' people, and'obeyed their voice. ,

25 Now therefore, I pray thee. ; pardon my sin. and turn again 1 with mt-, that I may worship ' the Lord.

(9) Final rejeiUun of Saul

26 And Sdm'u-el said Saul,"! will not return thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over I5 ra-el.

27 And as S4m'u-el turned about to go away, he'laid hold upon the skirt of his mantle, and it rent.

28 And Sdm'u-e! said unto him. The Lord hath rent the kingdom of I^'ra-el'from thee this day. and hath given it to a neighbour of thine. Ihat is better than thou.

29 And also'the Strength of I5 ra-el "will not lie nor repent: for he IS not a man. that he should repent.

(10) Saul pleads to be honored before the people

30 Then he aaid. I have

to anoint David king

■AND the Lord said unto S4m'-5* u-el."How iong wilt thou

I mourn for Saul, seeing I have

'rejected him from reigning over Ij'ra-el? 'fill thine horn with oil, and go, I will send thee^to J6s se the B6th'-16-h6m-ite: for

' I have provided me a king among his sons, |2 And S4m u-el said. How

I can I go? 'if Saul hear if. he

i will kill me. And the Lord said.Take an heifer with thee, and say, I am come to sacrifice to the Lord. •3 And call Jfts'se'to the sacri-

! fice, and I will shew thee what thou shalt do: and thou shalt

' anoint unto me him whom I

name unto thee.

4 And Sdmu-el did that which

the LoKi) spake, and came to

B*th -16-hf m. And the elders

of the town trembled at his

coming, and said, Comest thou

unto peaceably?

with

r

5 And he said. Peaceably: I am come to sacrifice unto the Lord : ^s anctify yourselvej, and come with me to the sacrifice. And he sanctified Jfs'se and his sons, and called them to the sacrifice.

2 Experienced and godly Samuel still looks on outward appearance

6 * And it came to pass, when they were come, thafhe looked oiTT.-li'ab. and said. Surely the Lord's anointed is before him. ■7 But the Lord said unto SAm u-el, Look not on his countenance, or on the height of his stature; because I have refused him: for (he Lukd seeth not as man seeth; for man looketh oq the outward appenrnnce, fcyt thc LcRX> look-cih 00 (he heart.

c>odwiU ! will not clungc His

plan coil 'T^'U again, tor !'«• ii

not a liiaii Uuti be diouldki ingcveryilme you change, siijaaucc of V 2'J. Saul's te|<ciii.iin.c wa« not iliorougli or from tile hc.iri: he feared ilicpunlitinient of fin. but lie did

Goiiiinucd. column 3 ^»-

not stitlnk from sin itself. He dreaded thc outw.ird humiliation before the people more iliaii the wrath of t.od. If j>e could have retained Ills power apart from Samuel he would have caa Samuel off altogether, t.od knew this, so determined to abandon Saul and continue Ills plan with iomeopc c\u-who would obey Him

a sa.mucl f-f—' ' '"fhc ttkcof thc kingdom and ' -.honor Saul before them to I.... ■ Ai. ut of permitting him to worship, or go througli tlie outward fomi of religion as carried on in sacrifices (v 30-31). He turned again to Saul in this respect, bit not as to a forgiven man. restored to Jehovah in grace and plan b Samuel executed divine wrath on Agag here; but as far as thc stock and material plunder was concerned nothing is said about It, We suppose that he permitted these things to remain the spoil of the people, A gag thought the death penalty had passed and that he would be spared, but for the cnme of v 33 he had to be executed (v 32) c Samuel now departed from Saul going 10 his home in Ramah, never to minister to the king again. He did continue mourning over him, and God continued in His regret over making Saul king, so planned a change in kingship, as in ch. 16

d Questions 60-62. Next, v 11

e It seems thai homs were used in ancient times as drinking vesselsby all nations, and most people carried one while travelling so as to take up water from the fountains to quench their thirst. Samuel had such a horn and on this oc -casion was commanded 10 fill it with oil for thepivpose of anointing David as king(v 1. 13. Cp. 1 Ki, 1:39)

f God knows the names of all men. Many times He has called to some personally with an audible voice. See 10 double callirigs (notcc.Gen, 22:11).On other occasions He has named some who were to have a part in His plan, as here (v Ij.God has even foreknown men by name as long as 175 to 325 years before they were born; others have been named by Him before birth (note 1, MU 1:21)

g This shows the true nature of Saul and partially explains why God's plan was so absolute when it came to him. If Saul had genuinely repented God would have forgiven him and renewed His blessings on him, for His mercy is open to all (v 2)

h From all outward appearances Samuel was going to Bethlehem for ordinary worship. This was true, for he did offer a sacrifice, and the work he went to perform was done in tliis connection. For the elders of the nation to know of thc forthcoming anointing would have done more hanii than good, for when Saul lieard of it he iK> doubt would have made waroiiBethlciicmortded to destroy the household of Jesse to get rid of the new king. Offering the sacrifice gave Samuel the occasion to call the local ciders, Jesse and tiis sons together as instructed by ifie Lord (v 2-3)

i It was the custom to eat thc flesh of such sacrifices after the blood had been poured out before God and the fat burned in tlie fire. This was true of all offerings except the whole burnt offerings, wltich were entirely consumed This sudden appearance of Samuel c aused the town elders to tremble. Perhaps they wondered if he had come to pronounce .1 curse upon their city (v 4) k Note again thai to sancufy simply means to set apan to Iwly uses. Here thc eldcn sanctified themselves; tlut IS, made proper preparation to set theniselves aside for worslup, Samuel sanctified Jesse's sons for thc same purpose

1 Samuel, like other natural men, was prone to judge by human standards of outward appearance instead of tlie lieart. as God does (v 6-7)

m 6 ELab's in Scripture: 29)

1 A Zebulunite (Num. 1:9; 2:7; 7:24.

2 AReubcaiieC^uiii.l6:1.12: 26:8-9; Du 11:6)

3 Eldest son of Jesse (16:6:17:13, 28)

4 A Levile (1 Chr, 15:18-20; 16:5)

5 A Gadite (1 Clir. 12:9)

6 Ancestor of S.\muel (1 Chr. 6:27). CaUed EUhu and EUel(1:1: lChr.6:34)

J

1 SAMUEL 16. 17

a See 4 Abinadab's in Scripture, p. 328 b See 5Shammah's in Scripture, p. 328 c See God's choice of David , p. 328 d Question 63. Next. 17:8 e See 5 facts about David, p. 328 f Samuel, Jesse, and his sons were probably in a private apartment away from the public when all this was taking place which was before the feast. David was anointed in the midst of his brethren, not in the midst of all the people (V 11-13) g 3 anointings of David:

1 By Samuel (v 13)

2 By the men of Judah (2 Sam. -2:4)

3 By the men of Israel (2 Sam. 5:3) h See note m, Judg. 3:10

i One thing is clear in Scripture - that die Holy Spirit has come upon,in, unto, and moved and anointed men on definite days, giving them experiences which they did not have previously. From that day forward - from the day of his anointing as king, the Holy Spirit was i4)on David to endue him with power to do the work he was called to do. See O. T. gairitual experiences. p. 158 of N. T. j True chronological events, p. 328 k See Transfer of Spirits, p. 328 1 Holy Spirit departing from Saul, p. 328 m See Evil spirit from God, p. 328 n See Remedy for Saul , p. 328 o 6 facts about David (v 18):

1 A cunning (sMlTul) musician

2 A mighty valiant man

3 A man of war

4 Prudent in matters of business

5 A comely (common) person,

6 The Lord with him

These facts, which are in addition to those of note e, above, prove v 14-23 refer to a later time than v 1-13 when David was a lad. Here he was a mighty man ofwar and prudent in buaoess, as seen in note j, above

p See note m. Gen. 28:15

q David had been with Saul before this as his armourbearer, and since the destruction of Goliath; but Saul had become jealous and sought to kill him on 5 occasions. David had now gone back home to take care of the sheep again. Jonathan reconciled Saul and David and so he was sent for to play music for the king (17:1-19:9)

r It took grace for a man to send his son back to the person who had made 5 attempts to kill hi m.This Jesse did with a gift to Saul - a large skin of wine, much bread, and a kid of the goats, to show that he held no enmity against him (v 20). Saul was yet to be the responsible one causing Jesse and his wife to flee from Bethlehem to Moab (22:3). The man became so insane with jealousy that he would have killed David's parents in seeking to kill him

s This second time with Saul was for the piffpose of relieving him of the evil ^irit by music; and for this he loved

■ David for the time being (v 21-23)

^^~ Cont. from column 3

5 Spearhead (v 7) 23 1/2

6Sword(estimated, v51) 10

7 Shield (carried by extra man)... . .30 Total 318

q Questions 64-65. Next, v 25 r He was not a PMlistine by genealogy or race, but from the mighty races of giants whom Israel fought within coming out of Egypt. See Giants, p. 62 s Note this challenge, which was a common form used by such champions or duelists (v 4, 8-10) t They saw no man able to accept the challenge so were greatly afraid (v 11) u See note on 7 sons (1 Chr, 2:15) v He was advanced in years in behavior, but still a youth (v 12, 33). The Heb. for youth in v33 is na'ar. a boy, from infancy to adolescence. He was probably stiU in his teens. Na'ar is trans, lad 33 times compared to youth 5 times, or one too young to be a man and actlike a man (v 33,42,55; Judg. 8:20). The word lad is applied to Ish-mael when he was 18 or 19 years of age (Gen. 21:12-20), to Isaac when he was

David anointed by Samuel

Goliath's challenge to Israel

■8 Then Jesse called '^-bin'-a-dlb, and made htm pass before Sam'u-el. And he said, Neither hath the Lord chosen this.

■9 Then Jes'se made *Sham'-mah to pass by. And he said.

22 And Saul sent to Jes'se, saying, Let Da'vid, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the evil spirit " from God was upon Ssul, that Da'vid took an

Neither hath the Lord chosen harp, and played with his hand:

this.

■10 Again, Jes'se made'seven of his sons to pass before Sam-u-eL And Sam'u-el said unto Jes'se, The Lord hath not chosen these.

3 David emointed king

•11 And Sam'u-el said unto Jes'se, "Are here all thy children? And he said. There re-; maineth'yet the youngest, and, behold, he keepeth the sheep.] And S4m'u-el said unto Jes'se, Send and fetch him: for 'we I will not sit down till he come i hither.

i |l2 And he sent, and brought

, him in. Now he was ruddy,

I and withal of a beautiful coun-'

tenance, and goodly to look to.

And the Lord said. Arise,

anoint him: for this is he.

13 Then Sam'u-el took the horn of oil, and%noLnted him in the midst of his brethren: and the Spirit of the Lord N:ame upon Da'vid 'from that day forward. So Sam'u-el rose up, and went to Ra'mah.

4 The Holy Spirit departs from Saul and a demon enters bim

14 • 'But *the Spirit of the

so Saul was refreshed, and was well, and the evil spirit *de-)arted from him.

CHAPTER 17

7 David and Goliath. (1) Goliath defies Israel

tTVroW the Phi-lis'tines gath-^^ ered together their armies to battle, and were gathered together at "Sho'choh, which belongeth to Ju'dah, and pitched between Sho'choh'iand A-ze'kah, in'E'pheg-dam'mim.

2 And Saul and the men of Is'ra-el were gathered together, and pitched by the ^valley of E'lah, and set the battle in array against the Phi-lis'tine§.

3 And the Phi-lis'tines stood on a mountain on the one side, and is'ra-el stood on a motm-tain on the other side: and there was a valley between them.

4 ' And there went out a champion out of the camp of the Phi-lis'tines, named '■Go-li'ath, of Gath, whose height was six cubits and a span.

5 And he had an 'helmet of brass upon his head, and he was armed with a'coat of mail;, and the weight of the coat was 1

Lord M eparte d f rom Saul.^ and five thousand shekels of brass'

6 And he had'^iea.ves of brass upon his legs, and a'target of brass between his shoulders.

7 And the"^taif of his'^pear u;os like a weaver's beam; and his "spear's head weighed six hundred shekels of iron: and one bearing a"shield went before him.

8 And he stood an<l cried tmto

_^ the armies of is ra-ei, and said

a curming player" on an'hariT: "™*° them,^"hy are ye come and it shall come to pass, when <"it ^"^ set your battle in array?

an evil spirif^from the Lord troubled him.

5 Saul's servants recognize his condition and offer advice

15 And Saul's "servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, which are before thee, to seek out a man, who is

the evil spirit from God is upon

thee, that he shall play with

his hand, and thou shalt be

well.

•17 And Sftul said unto his

am 'not I a Phi-iis tine, and ye servants to Saul? *choose you a man for you, and let him come down to me. 9 If he be able to fight with

servants. Provide me now a ""«'^^^i ^o kill me, then will we

man that can play well, and bring him to me.

18 Then answered one of the servants, and said. Behold, I have seen a son of Jes'se the Beth'-le-hem-ite, that is "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord^js with him .

6 Saul sends for David

•19 ♦'Wherefore Saul'sent messengers unto Jes'se, and said, Send me Da'vid thy son, which is with the sheep.

20 And Jes'se "took an ass laden with bread, and a bottle of wine, and a kid, and sent them by Da'vid his son unto Saul.

21 And Da'vid'came to Saul,

be*your servants: but if I prevail agamst him, and kill him/ then =haU ye be our servantu and serve us.

10 And the Phi-lis'tine said, I defy the armies of l§ ra-el thie day: five me a man, that iv may fight together,

11 When Saui and all is'ra-el i heard those words of the Phi-lls'tfne, 'they were dismayed, and greatly afraid.

(2) David's mission to the army

12 "^ Now Da'vid was the son of that Eph'rath-ite of Beth'-le-hem-ju'dah, whose name was Jes'se; and he had"eight sons: and the man went among men for"an old man in the days of Saul.

13 And the'^three eldest sons

and stood before him: and he i of Jes'se went and followed loved him greatly; and he be- I Saul to the battle: and the came his armourbearer. names of his three sons that

offered as a sacrifice (Gen.22:5, 12), tojosephwhen he wasl7yearsold(Gen. 37:^ w David'soldestbroihers - Eliab, Abina-dab, and Shammah, were in Saul's army; so by destroying Goliath, David not only saved the many thousands of sons from other families, but no doubt also saved his own brothen from death

GoUath free to throw a spear or fight otherwise with both hands

7 parts to Goliath's armoun

1 Helmetof brass (estimated lbs.).. .10

2Coatofmail(v5) 134 1/2

3 2 greaves for legs (estimated) 20

4Breastplate (estimated) 20

-^ Continued, column 1

a Permitted of God, as in 1 Ki, 22:20-23

b Demon spirits can come and go without being cast out (Mt. 12:43-45). See Demons, p. 632

c Chronologically this follows 16:13; and 16:14-23 comes-in between 19:9 and 10 to show the contrast between the two ^irits of Saul and David and the success of one and failure of the other

d Shochoh was a place about 15 miles southwest of Jerusalem (v l)Jt is called Shocho (2 Chr. 28:18). Shoco (2 Chr. ll:7). Sochoh (1 Ki. 4:ll5)7a5d Socoh (Josh. 15:35. 48)

e Azekahw as about 3 miles northwest of Shochoh (v 1: Josh. 10:10-11; 15:35; 2 Chi. 11:9; Neh. 11:30; Jet. 34:7)

f Ephes-dammin. the place between shochoh and A zekah where the Philistines were camped when making war on Saul (v 1). Called Pas-dammln (1 Chr. 11:13). So-called because of the red-brown earth at this place

g Valley of Elah was a valley r unnin g east and west from the Mediterranean to a few miles south of Jerusalem, through which the river of Elah flows into the sea (v 2).All three of the places of v 1 were in this valley. The Philistines Wire on a mountain on one side of the valley and Israel on a mountain on the other side (v 3). In the valley be-tweenthe two armiesGoliathpaced up and down, defyinglsrael and challenging them to send a man to fight with him, offeringto settle the war according to the outcome of their combat, the losing man's pec^le serving the other nation (v 4-11) h Golia± and his brothers were of the remnant of giants left in the country to test laael in the settlement of Canaan. He was 13 ft. 4 in. tall, counting 25 in. as a ctfcit and 10 in. as a span. Davidandhismen killed the last of the races of giants (v 49; 2 Sam. 21:16-22; 1 Chr. 20:4-8). See Giants, p. 62

i Helmets have been made from the ear-liest limes in various shapes, and from many materials - quilted Hnen cloth, leather, metal scales, brass, and iron (V 5, 38; 2 Chr. 26:14; Jer. 46:4: Isa. 59:17: Ezek. 23:24; 27:10; 38:5. Cp. Eph.6:17; 1 Th, 5:8)

j Coat of mail (v 5, 38). In ancient times it was made of quilted linen with rows of metal plates secured by brass pins. Iron rings closely locked together were also made. Pieces of horns and hoofs were sometimes sewed on cloth. In other instances plates of metal were bunoned together and overlapped (IKi. 22:34; 2 Chr. 18:22). GoUath's coat of mail was scale armour weighing around 194 1/2 lbs. troy, counting 224 grains to the shekel. This kind of armour consisted of metallic scales rounded at the bottom and square at the top, sewed on felt or linen which reached down to the knees. Such pieces of armour are called habergeons in 2 Chr. 26:14; Neh. 4:16

k Greaves (v6). These wctc coverings for the front of the legs made of leather, wood, or brass and bound with thongs around the calves and ankles. The ones here were of brass

1 Target of brass between the shoulders refers to a plate of brass covering the chest. Not the same as shields called targets in 1 Ki. 10:16; 2 Chr. 9:15; 14: 8. Cp. Eph. 6:14; 1 Th, 5:8. The Heb. kiydown for target in v 6 is trans, shield (v45; Job39:23); spear Oosh.3:18,26; Job 41:29; Jer. 6:23); and lance (Jet. 50:42) m Thisrefersto the woodenhandleorpart of the ^ear to which the end spearhead was attached. What size it was is not knownbut it waslike a weaver's beam; that is, the part on which the warp is rolled on or which the cloth was rolled in weaving (v 7)

n Heb. chaniyth, trans, spear (v 7, 45) and javelin (18:10-11; 19:9-10; 20:33) o His spearhead was of iron and weighed 600 diekels or almost 23 1/2 lbs. troy, counting 224 grains to the shekel

p The shield which was large enough to cover his whole body was carried by a man who went before Mm. This made

1 SAMUEL 17

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DariJ accepts Goliath's challenge

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' O'i.

W -C Dis.

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- (hc«e were is oot :'< IcMvct were

V. -<.';:.(.■ -irrc

7 ia. deep (oote m. Lev. 23:17)

c Cheese was made frw f"--' ? <i-J milkbysep&raUDt; the

c«a-dsOo*>10:10) wUc;. =. .. 1

often made loto small cakes wUch were soft when new.bui sooa became hard and dry. >or.e cbeese was made out of CO ■'! '■ !k or buttermilk

which h : became quite

hard, tbc^ .u^-^.w. . ..^ Arabs mixed it with butler

f David was sent to see bow his brethren fared and to brlntt back a pledge that they were all ruf« '^' - fiis is why be had to go to c . nes of the

army -to get this in. ^, ui^ii.Me found

the '- armies in battle anay, perhaps ready to so into conibat and Gobath tuuntlng Israel a,;aiii (vl?-_l), Leanng the c ••- ■ in tlie hand:, oi a servant Dav. cotbe army to salute tds

brci...... ....~^ while he talkedGoli^th

■..1 Jc :_! appearance, speaking; loudly c.io.i>:^i, tauntin>! Isael, that David .^leard what was said (v 2J-C3). Me saw all Israel flee from the tuaot, and was told the reward for killing him (v 24-Si), David's brother, Eliab, became angry at his coming and making; in-v^ry aboix Goliath. He accused him of r>fide and haughtiness of heart in :._•.;:;; the sheep and coming to see :. _ : ,.::k (v .- - -J),but David turned to oifiefiior iui'ormation,making further inquiry and beinii told of the reward (v 30). When Saul heard of David's inquiry be sent for him (v 31-32); and being convinced by him of his ability and faith in God, per mined Davi d to go oabis way to meet the giant and bring complete victory to Israel (v 33-53)

a To I. '\ '_- neant to brinijback

son ' ..- brothers that they

were jut -i:ve and well. In some onenul countries a ring, alockof !uir, or ^ c of a finger nail would be a J ..it token of the truth (v 13)

n i Ih. V riad not yet . in actual

• oiiibat,but wore .ady to do

so when David axrivcJ aiiJ accepted •-lie challenge of Goliatli (v 19-37} 0avid arose early (this would mean be -fore dawn) and wcr« the I j miles to the r he arnved i.T time for ■ . :i of ' .-li^.i': i' not

stated, L>Ji iic lust > ' ' ^

out his purpose v.. . . iV

JO-37)

lis bagca~c, the asses, and what he had bto.. !dm for lus brotbcn

and tlie ^ ,.17, 13, -~)

k Cliampioii. uuelist, the man between tlie \oM. fv 4. 23, 51) . Se'rt. V 26 '-jm.T.' ;^»: .-jam (v 25):

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thy br^thrtn fare, and 'take

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know thy pride, an .'h-

tiness of thine hean, i-n ;lioa art come down that thou mijtht-est see the battle.

29 And DA vid said. »What •have I now done? Is there not

a cause?

) David brought to Saul: J promises to champion Israel

30 * And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which D4 vid spake, they rehearsed ^f/iem before S«ul: and he sent for him.

32 * And Da vid'said to Saul, Let no man's heart fail because of him; thy servant will po and fiRht with this Phi-lis tine.

33 And Saul 'said to Dd'vid, Thou art not able to ro against this Phi-lis tine to fieht with him: for thou art but a youth, and he a man of war from his youth.

aU liic the va! the PI.

20 * k d'rose up early in the muruing, and left the sheep with a keeper, and took, and went, as J*sse had commanded him; and he came to | ,^, David eives proof of his the trench « the host was ^ \ to champion Israel gomg forth to the fiRht, and ' '^

shouted for the battle. | 34 And Da vid*said unto Saul,

21 For I5 ra-el and the Phi- j Xhy servant kept his father's Us tines had put the battle in] sheep, and there came a lion,

I and a bear, and took a lamb out of the flock:

array, army a^^amst army. (3) David inquires of Goliath

22 And Di vid left his «car-j riage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the ^champion, the Phi-listine of GSth, Gfi-li'ath bv name, out of the armies of the Phi-lis-tine$, and spake according to the same words: and D&'vid heard them.

i 24 And all the men of I.;'ra-el, when they saw the man, fled from him, and were sore afraid.

25 And the men of I$'ra-el said, llave ye seen this man that is come up? surely to defy I; ra-el is he come up: and it shall be, thaf^t man who killeth him, the king will eiuich him with great riches, and will give him his daughter, and nuke his father's house free in I5 ra-el.

26 And Di'vid spake to the men that stood by him,"saying, What shall be done to the man that killeth this Phi-listine,

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy sen-ant slew both the lion and the bear: and this un-circumcised Phi-lis tine shall be as one of them, seeing he hath defied the armies of the living God.

•37 Da vid said moreover. The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Phi-listine. And *Saul said unto Dd vid. Go, and the toRD be with thee.

(7) The wrong kind of armour

38 * And Sau" 'armed Da vid with his armour, and he put an

i helmet of brass upon his head; also he armed him with a coat of mail.

39 And Da vid girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said

and Uketh away the reproach | unto S«ul, I cannot go with

from Ij'ra-el? for who is this uncircumri<;e'l Phi-lis tine, that he sh the armies of

the li\.

27 And the people answered him after this manner, saying. So shall it be done to the man that killeth him.

(4) David accused of haughtiness by his elder brother

28 • And C-liab his eld' brother heard when he spar-unto the men; and "^-li ab's anger was kindled against Da'-vid. and he said. Why earnest thou down hither? and with

these; for I have not proved them. And DA vid put them off him.

(U) His numan weaponii plua his faith ii> God (v 34-J7)

40 And hetook his^staff in his hand, and chose him five smooth stones out of the brook, i and put them in a shepherd's ' bai- which he had, even in a ; . and his slint; was in his | ; and hr dn-w nrar to the | Phi-hs tine.

(9) Maughtineas of Goliath i

plaited work of wnni, nr'-'r, h.ilr, or sinews with

(about 2 in. VM :>

be fllUK out, itones were coiletled from dry river beds ■ r ')r>o'- nJ -cpt in the shepherd'sb e

sling there w as a le--. . ^

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-r to hold It when . Tlie vliDg was

10:13; 11:16: J7:5, 9: Num. 17:2-10: J0:8-ll; 1 Sam, 14:27, 43)

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Continued, column I

boy (note v, v 12)

b ^. 1-72. Nc«, v 43

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Davidturnedfro;:. i.ljjii, :as overbearing brother, to oiliert tliat he might fullyuudcrstandwli.it tlic whole problem was (v 29-aO)

d They told ^aul of t. 1 youth

wIb wasoffenngtof.. .lisuue,

so he sent for him (v »Xj

e When David came before "^aul he immediately made it cL " man in Israel iiei-'dcd to fe.y :, for lie wc ■ ■

f Vv person

beiurc iaiiiis[cilc\,i<. id-

"You are not able t^ . -nt,

for you arc but a boy, ono tie i> <• man of war from his boylKX>d" (v 33)

R David proceeded to ^uve iaul las qualifications for figtiting the giant and knowing the outcome (v 34-37)

3fold viualification of David:

1 Your servant killed a lion that came after my father's sheep. 1 went afterliim and smote liim and took the lamb out of liis moutli (v 34-35)

2 I also killed a bear tliat took a lamb out of the flock. 1 cauv^lit tiim by the beard, anote him, anJ slew him

3 I have faith in God. I killed bodi

the lion :.nJ t!icbe?.r.

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lie will deliver nie out 01 the hands of iliis Philistine (v -',- "TI David won the .lUl could not believ od would dell verlsr victory. He irierel) , _, . ;vali

be witli you" (v 37) Saul dressed David wir?. Vis o-ti armour wtiich was perhaps \ or him.

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it.;.. .. ;- iJe (v38-30)

5fold Havid (v 40):

1 lu ... ..J-rimTor c\vb

2 J sniootli sioiies out of the brook

3 Ills stieplL-rd's b.h? to liold :tone!>

4 hii sling in liis hand

5 r.iith in God (v 3C-37)

I onirast tlus with tlie armour of (.'Oliatli (v 4-7, 51) and that of Natd (v 38-3J) 4 Items of ' -' - '• uipmeiit;

1 A club, '■ oak 2 to 3

ft. long with .1 ruiui- i^'ii Ode enJ about the size of an orange and a loop ai-tacliedlotheodier end which enabled him to pill It over tus arm or on liis gii-, I leb. stiebet, a rod or -Nam. 23: ::9: 23:4)

die for catryin

clli) 0 t. 21:20; Lev. 2T3^

TTTl <:hr. U:2:<; Ps.

2 A Staff or crook about 6 ft, long and generally made of a peeled vine branclu It wj<. used wlioti climbing, walking, <ljsiung twigs and leaves, recuiiig stteep fallen into a pit, and for strafuw lin):eringorrivitaingitoats. Ileb. ina>ji^cl. a btaff (v 40; leil. 3'.i 10; F)i. 12:11; Numr^27; Hos. 4:12; ^cch. 11:10. 14), and rod Qer. 1:U; 48:1"^. Aboixthe >arie as Meb. niattah. a staff (Gen. SB:!-*, ^"i (s.>.. lOt^, It 24717:'»:'28:-27: ' (fx.

4:2,4,17,20:7;. -23;

1 SAMUEL 17, 18

David slays Goliath

Jonathan loves David. Saul jealous

a See Boast of Goliath , p. 328

b Question 43. Next, v 55

c See 7fold answer of David, p. 329

d The sword was one of the earliest weapons. It was short and straight, about 3 ft. long, and double-edged.The handle was plain and hollow in the center to give one a better grasp

e 10th prophecy in lSam .(17:46-47.ful-filled). Next, 23:11

6 predictions of David:

1 This day will Jehovah deliver you into my hand (v 46)

2 I will smite you

3 I will take your head off

4 1 will give the bodies of the Philistines to the birds and beasts, this day

5 All this assembly shall know that God does not save by carnal means (v 47)

6 He will give you into my hands These are the first predictions of

David. He was in reality one of the greatest of prophets in Israel.327 verses of prophecy in 1 and 2 Sam., 1 Ki., 1 Chr., and Psalms are by David. See p. 731. He could be classed with the major prophets in number of verses of prophecy, having 188 more than Daniel, and many more verses than any of the minor prophets f Note the chief end of David's acts of faith - that all the earth (v 46) and all this assembly (v 47) may know 2 major truths:

1 That there is no god in all the earth like the God of Israel (v 46)

2 That men may know thatGod does not save by carnal weapons (v 47)

g This indicates that he was sitting down resting. He was carrying at least 278 lbs. of armour besides his own big body which could have weighed 400-600 lbs,, being 13 ft. tall

h Heb, mahar. to be liquid or flow easily; to hurry; act promptly; go swiftly like a charging lion. Before the slow thinking giant knew what was happening he had a stone in his forehead and was dead (v 48-49) i Contrary to popular opinion that on his way "to the giant he picked up stones from a brook, he had done this before and now simply put his hand in the bag to get one of the stones already there. Shepherds always kept stones in their bags, not waiting for an emergency to arrive before getting one. The stones were smooth and round so they would go to their mark and not sail out of course

j Men of Israel were adept at slinging stones and many hundreds could throw at a liairbreadtli and never miss(Judg. 20:IC). David must liave been among the best who used a sling. In this much practice was required, but once it was mastered it could be as deadly as a musket or bow. The Achaeans were so expert tliatthcy principally used slings in warfare, and by long practice from childhood could hit any spot aimed at

k Except for his face the giant was heavily covered with armour. The Sept. reads, "tl>e stones pierced througli the helmet, into Ids forehead." This is entirely possible, for we have records of tlie aiKients Iiaving tlirown stones with a sUng witli such force as to break in pieces tlie sliields, helmets, and even pieces of armour covering the body

1 The second rime it says David ran (v 48, 51). Not knowing whetlier tlie giant was stunned or killed, he ran for the sword of the giant to cut off his head. Where the man was wlc held the shield is not stated; perhaps lie was in the background since Goliath thought he could take care of thisboy without such help

m Tliis indicates thatColiath had not attempted to draw his sword, perhaps wanring to use liis bare hands to tear David apan (v 51)

n Being unwilling to fulfil their part of the agreement to serve Israel if their champion was defeated,they fled (v 9).

41 And the Thi-Iis'tine came on and drew near unto Da'vid; and the man that bare the shield went before him.

42 And when the Phi-lis'tine looked about, and saw Da'vid, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Ph i-I is'tine * said unto Da'vid, Am I a dog, that thou comest to me with staves? And the Phi-Iis'tine cursed Da'vid by his gods.

•44 And the Phi-Iis'tine said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

(10) The faith and sevenfold prophecy of David

45 Then "^ said Da'vid to the Phi-lls'tine, Thou comest to me with af'sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of ts'ra-el, whom thou hast defied.

*46'This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Phi-Hs'tines this day imto the fowls of the air, and to the wild beasts of the earth; 'that all the earth may know that there is a God in Is ra-el.

47 And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and he will give you into our hands.

(II) David's victory over Goliath, fulfilling v 46

48 And it came to pass, when the Phi-lis'tine%rose, and came and drew nigh to meet Da'vid, that Da'vid%asted, and ran toward the army to meet the Phi-lis'tine.

49 And Da'vid 'put his hand in his bag, and took thence a stone, and 'slang it, and smote the Phi-lis'tineMn his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So Da'vid prevailed over the Phi-lis'tine with a sling and with a stone, and smote the Phi-lis'tine, and slew him; but there was no sword in the hand of Da'vid.

51 Therefore Da'vid 'ran, and stood upon the Phi-lis'tine, and took his sword, and"Hrew it out of the sheath thereof, and slew htm, and cut ofif his head therewith. And when the Phi-lis'tine? saw their champion was dead,"they fled.

(12) Victory of Israel

52 And the men of I§'ra-el and of Ju'dah arose, and shouted, and pursued the Phi-lis'tine|, until thou come to the valley, and to the gates of Ek'ron. And the wounded of the Phi-lis'tine? fell down by the way "to Sha-a-ra'im, even unto Gath, and unto Ek'ron.

53 And the children of I§'ra-el I returned from chasing after the I Phi-lis'tines. and they 'Spoiled

their tents.

54 And Da'vid took the head of the Phi-lis'tine, and brought it to^Je-ru'sa-Iem; but*he put his armour in his tent.

(13) David brought to Saul

55 • And when Saul saw Da'vid go forth against the Phi-lis'tine, he 'said unto Ab'ner, the captain of the host,"Ab'ner, whose son is this'youth? And Ab'ner said. As thy soul liveth, O king, I carmot tell.

•56 And the king said. Enquire thou whose son the'stripling is.

57 And as Da'vid ^returned from the slaughter of the Phi-lis'tine, Ab'ner took him, and brought him before Saul with the head of the Phi-lis'tine in his hand.

58 And S^ul '•said to him. Whose son art thou, thou young man? And Da'vid answered, / am the son of thy servant Jes'se the Beth'-le-hem-ite.

CHAPTER 18

This gave Israel the opportunity of routing them, so they took up the chase to the gates of Ekron and Gath (v 52) o Shaaraini, two gates. A city in the low -landofjudah (v 52; 1 Chr. 4:31).CalIed Sharaim Qosh. 15:36), and Sharuhcn Oosh, 19:6)

Continued, column 3 '

VI David at Saul's court (1

Sam. 18:1-20:42). 1 Love

covenant of Jonathan and

David (20:1)

AND it came to pass, when he • had made an end of speaking unto Sftul, that'the soul of Jon'a-than was knit with the soul of Da'vid, and Jon'a-than loved him as his own soul.

2 And Saul'took him that day, and would let him go no more home to his father's house.

3 Then Jon'a-than and Da'vid made a covenant, because he loved him as his own soul.

4 And Jon'a-than stripped himself of the robe that was upon him, and gave it to Da'vid, and his garments, even to his sword, and to his bow, and to his girdle.

5 ' And Da'vid went out whithersoever Saul sent him, cncf *behaved himself wisely: and Saul set him over the men of war, and'he was accepted in the sight of all the people, and also in the sight of Saul's servants.

2 Song of David's victory

6 And it came to pass as they came, when Da'vid was re turned from the slaughter of the Phi-lis'tine?that the women came out of all cities of i§'ra-el, singing and dancing, to meet king Saul, with "tabrets, with joy, and with "instruments of musick.

7 And the women "answered one another as they played, and said,'Saul hath slain his thousands, and Da'vid his ten thousands.

3 Saul's 1st and 2nd of 21 attempts to slay David (1 Sam. 18:11, 17, 21-25; 19:1, 10, 11, 14, 15, 20, 21, 22; 20: 24-31; 23:11-25; 24:2; 26:2)

8 And Saul was 'very wroth, and the saying displeased him; and he said. They have ascribed unto Da'vid ten thousands, and to me they have ascribed but thousands: and

r See lOfold effect upon Saul, p. 329

^ Cont. from column 2

p They obtained a great ^oil of many weapons, stock, and other matieral wealth of the vast army of Philistia (v53)

a Jerusalem west of Moriah, had been taken and occupied by the tribe o f Judah who still Uved there. The Jebu-sites were yet holding Jebus or Zion, the mount immediatelv south of Moriah (v 54. Cp. Josh. 15:63; Judg. 1:7-8). Zion was not taken by Israel until David came to the throne (2 Sam. 5:7)

b David owned the armour of Goliath by virtue of his victory over him, so he put it in his own tent. What he did with it after this is not certain. Perhaps all of it was put in care of the priests in Nob where David later got the sword of Goliath to use iai himself (21:1-9)

c This isdefinite proof that Saul had not met David other than for a brief conversation with him when he wanted to fight GoUath (v 31-39), and that the callingofDavidto Saul's coun toplay music that would ease the king of the demon spirit, as recorded in 16:14-23 must have been at a later time and certainly after the experience of slaying Goliath. Here Saul inquired of Abner regarding whose son David was; and Abner replied that he did not know (v 55). Again, after David came back from killing the giant Saul asked whose son he was (v 57-58). Such inquiry would not havebeen made if David had previouslybeen at Saul's courtplaying music for him, and had become his armour-bearer as in 16:14- 23. Once we recognize that 16:14-23isparentheti-cal recording events that come in between V 9 and 10 of ch, 19, and that this was the first introduction of Saul and David, the difficulty is solved. See True chronological events, p. 328

d Question 74. Next, v 58

e David is called a youth (Heb. na'ar, boy, a person from babyhood to adolescence, v 33,42,55; 2 Sam, 19:7), and could not be the mighty valiant man, and a man of war here. Abner would have remembered him had he been such a man and a musician as well as Saul's armour-bearer as recorded in 16:14-23

f Heb.elem,something kept out of sight, that is, a lad not grown up enough to enter public life (v 56). This further emphasizes David's youth and boyishness. See note v, v 12

g With the head of the giant in his hand David returned immediately to Saul who asked whose son he was. The inquiries of V 55-58 concern David's father. Saul perhaps wanted to know about a man who had such a son; it may be that he wanted the father in his service

h Question 75. Next, 18:8

i See David and Jonathan , p. 307

j There would have to be some understanding between Saul andjesse before the king could take David to be with him. The meaning here is that David became a servant of Saul, going in and out with the other men of war, over whom he was exalted as captain (v 2,5)

k This is how the men recognized David, through his business ability and God being with him, as they so stated when Saul drove him away - the musician whom he needed (16:14-23)

1 See 7 blessings of David, p. 329 m See Custom of womenT p. 329

n See note c, Gen. 31:27

o Heb. shalishim , meaning instrument of 3 strings. It was perhaps the ancient Egyptian musical instrument made of brass with 3 rods across it which, being loose in their holes, made a jingling noise when shaken. Or, it could refer to the triangular harp of strings which originated in Syria and was used by the Hebrews (v 6)

p Responsive singing was a custom. One group likely sang, Saul has slain his thousands , and another replied, and David his ten thousands. Over 500 years before this Miriam and the women of Israel sang a responsive chorus of victory when the Egyptians were destroyed (Ex. 15:21). Such singing is supposed to have originated in Egypt. Cp. Ezra 3:11; Isa. 6:3; Rev. 4:8-11; 5:8-14

q This is referred to twice (21:11; 29:5)

1 SAMUEL 18. 19

Saul

!d\t David

Oafid marries Michal,

• QucKion 76. Next, t 18

b IT David cuniioueJ as he tu<J bc>(un. Saul fctfCtl he would »x>:- ' ■ ■ -^-.c luosJom, JO he cycJ ihc i

from thai day iorw*id,l»opi..-. ;- ,•--vent thu (v S-9)

c The day iJtcr Saul's inunip^ ■"? '■••".m from tils victory cv«a the »

and after David lud killed ,.^..-... (v 10). rius marks the day that ttK evil ipliit which was permitted of (..od to come upon Saul, bc^ao to manifest such jealous hatred in liim that it moved h>m to slay David. The evil iplnt not only fostered jealousy and insanity - it was also a ipirii of prophecy and caused the kirv to prophesy

d 7 examples of demons prophesyio>y 1 Satan, thioU)Ji tlie serpent, pte-dicungeternal life and divine likeness for men should he eat of the tree of knowledge of good and evil(C.cn.3:4-5) - saul prophesying here (v 10) 3

The familial spirit imitatinn Samuel and predictin)(ttie death of Saul and his sons(-8:7-25;lChr. 10:13-14, Cp. Isa. B:l9-:0) 28)

•I Lylngprophetsof Ahab (1 Ki, 22:6-

5 False prophets of Jeremiah Qer. 23: 15-19. 32: 27:9-11: 28:1-17) 1-23)

6 False prophctsof Eaekiel CEzek. 13:

7 False prophets of latter days(Mt. 24: 1-14,24; 2Th. 2:8-12; 1 rim,4:2PeU 2; Rev.l3:ll-18;16:13-15:19:20: 20:10)

e David had not been with Saul long, but could have played daily for several days up to this time (v 10)

f This was another anempt of Satan to thwart God's purpose in the comins of the Seed of the woman, which He had planned to come through Abraham, Isaac, Jacob, Judah, and David (Gen. 3:15:49:10; IChr. 5:2: '28:4; Mic. 5:2: Mt, 1:1-17; Lk. 3:23-38)

g 21 anempts of Saul to kill David:

1 An anempt by a javelin (18:11)

2 Second attempt by javelin (18:11)

3 By scheming to have him killed by the PhiUstines (13:17-19)

4 Through Michal and the Philistines (18:20-30)

5 Trying to gel Jonathan and all his own servants to kill him (19:1-7)

6 Third personal attempt to kill him by javeUn (19:8-10) 14)

7 Bymesseogerstohishousc(19:11-

8 Messengen to his house (19:15-16)

9 Messengers to Ramah (19:17-20)

10 Messengen to Ramah (19:21)

11 Messengers againto Ramah (19:21) 12Byper«3nallygoingto Ramah (19:

22-24)

13 Planning to kill him the uisi day of the feast (20:24-26)

14 Planning to kill him the second day of the feast (20: 27-30)

15 Commanding that he be brought from home to die (20:31-42)

16 Making war on Kellah to kill David (23:8-13)

17 bceking him In the wilderness of Zlph ('23:14-18) ■•i4)

18 sending spies to find him (23:19-

19 Sending Ms anny after him (23: 25-29)

20 Again going after David with 3, 000 selected men, but falling into Ms hands and being spared (M:1-2J)

21 Still again going after David with a selected anny, but falling Into his hands a second time and being spared (26:1-25)

h See note m, Gen. 28:15

I See note 1, 1C:14

j Saul demoted David from being general over all his annies (v 5), to being captainovetonlyl,000(vl3): -^nd yet tlicre was no complaint from tin: man. He went out and came in before the people as usual, behaving himself so wisely in the demotion and new responsibilities that Saul became all the more afraid of him (v H-16)

k Failing to kill David in the two attempts, saul now planned a new one iliroughhis eldest daughter: but before the scheme was coinplctL-J, she was given to another, s.iul's hope was to make David fall by the hands of the PWUstlnes and he thought the only way

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Sflul eyed Dl»id from

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■ ml DA vid played i, 'as at other .. ■<■ tt-fli • javelin nd.

„ul'c«st the javelin;

for he Miid.»I will smite D* vid even to the wall with it. And D* vid avoided out of his presence twice.

4 Third of 21 attempt* to aUy David (18:8. refa.)

12 ' And S«ul w 1 ! of Dft'vid, because tli ts u ' and 'wa^i dciiartea fr

13 Therefore Sflul 'removed him from him, and made him his captain over n thousand; and he went out and came in befbre the people.

14 And Da vid behaved himself wisely in all his ways; and the Lord was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Is ra-cl and Jii'dah loved Da vid. because he went out and came in before them.

17 ' And S«ul*said to Di'vid. Behold my elder dauRhter M6'-rSb, her will I Rive thee to wife: only be thou valiant for me, and fiRht the Lord's battles. For S«ul said. Let not mine hand be upon him, but let the hand of the Phi-lis tines be upon him.

18 And Da vid'said unto S«ul,; Who am I? and what is my life, or my father's family in I5'-ra-el, that I should be son in law to the king?

19 But it came to pass at the time when Me rSb S«ul's daughter should have been given to Da vid. that she was given untdT^'dri-el the^e-h6r-ath-ite to wife.

5 Fourth of 21 attempts to • lay David (18:8, refs.)

20 And"Mi'chal Saul's daughter loved Da'vid: and they told Saul, and the thing "pleased him.

21 And Saul said, I will give him her. that she may be a snare to him, and that the hand of the Phi-lis tines may be against him. Wherefore Saul said to Da vid. Thou shalt this day be my son in law in the^one of the twain.

22 • And Saul commanded his servants, saying. Commune with Da vid secretly, and say. Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in th<' ears of Da'-vid. And David said,'Seem-eth it to you a light Ihmij to be a king's son in law. seeing

that I am a poor man. and lightly esteemed?

24 And the servants of S«ul told him. saving. On this manner spake D« vid.

25 And Saul said. Thus shaU ye say to Da vid. The king de-sireth not any dowry, but "an hundred foreskins of the Phl-Us tines, to be avenged of the king's enemies. But Sliul thought to make Da'vid fall by the hand of the Phl-lls tlnej.

26 And when his servants told Da vid these words, it pleased Da vid well to be the king's son in law: and»the days were not expired.

27 Wherefore Da vid arose and went, he and his men, and slew of the Phi-Hs tine? two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Mi chal his daughter to wife.

28 • And Saul saw and knew that the Luru was with Da vid, and that Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of Da vid; and Saul became Da'vid's enemy contin-

30'^Then the princes of the Phi-lis tines went forth: and it rame to pass, after they went forth, that Da vid behaved himself more wisely than all the servants of Saul; so that his name was much set by.

CHAPTER 19 255

6 F 1 f I h of 21 attempts to

slay David (18:8, refs.).

First reconciliation of Saul

and David (24:16; 26:21)

AND Saul spake to J6n'a-• than his son, and to all his servants, that they should kill

David. ^ .,

2"But J6n'a-than Sauls son delighted much in Da vid: and Jin a-than told Da'vid, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

3 And I will go out and stand beside my fallier in the field where thou ait, and I will commune with my father of thee; and what 1 see, that 1 will tell thee.

4 • And J6n'a-than 'spake good of Da vid unto Saul his father, and said unto him. Let not the king sin against his

' servant, against Da vid; because he hath not sinned against thee, and because his works have been to thee-ward very good:

5 For he did put his life in his ' hand, and sUw the Phi-lis tine.

and the Luhi. wrought a great salvation foi all I5 ra-el: thou sawest It, and didst rejoice: '\vherefore th<n wilt thou sin against innocent blood, to slay Da vid without a cause?

6 And 'Saul hearkened unto the voice of J("ina-than: and Saul sware. As the L«)RD liveth, he shall not be slain.

7 And Jon a-tlittn'«called D4'-vid, and Jt>n a-than shewed him all those things. And J.in'-a-than brought DAvid to Saul, and he was in his presence, as in times past.

Sau l's dau ghter il3

a This would mean the death of 100 Philistines, saul wiij tlJnking that David would get kiUeJtluough making a raid to kill this many men (v 25j b I he day when he was to receive Merab, 01 one of tlie twain as promised (v 17, 21, 26). David was so rapid In his attack that he not only brought 100 forc-ikins of the Philistine s,but 200 of them; and thus Michal was given to him (v 27). saul was so astonished at the failure of this plan to kill David that he became still more afraidof David, and ploned some further means to get rid of him (V 28-29)

1 he Philistines gathered together to make war on 1 srael. probably to avenge themselves for David's killing of 200 counirymen.Ofthis warwe know nothing more than that David was more skilful and successful than all others. He isdescnbed here as behaving liim-self more wisely than all the servants of Saul, so that lus name was much talked about (v 30). Thus Saul's 3rd and 4th attempt to kill David ended in failure.This did not stop him from proceeding with lus diabolic scheme though, for immediately he plotted to kill him by having Jonathan and all the servants alerted to do away with him at the first opportunity (19:1) d Saul spoke to Jonathan about killing David, but he was not the kind tobreak a covenant or kill without a cause (v 1). He revealed to David that his father was still determined to kill and advised hiding himself until he would plead with his father to spare him; he would then tell David of the outcome (v 2-3) e 8fold plea of Jonathan for David:

1 spoke good of David unto Saul, his father (v 4)

2 He said: Let not the king sin against his servant David

3 David has not sinned against you

4 Hisworkshave alwaysbeento you-I ward very good

5 He took his life in his own hands and slew the giant (v 6)

6 The Lord wrought a great victory and salvation in Israel, through him

7 You, yourself saw it and rejoiced

8 Why then will you sin against in-nocentblood, toslay without a cause':'

This is one of the most appealing pleas for righteousness, from a son to a father on record. It struck right at the root of the matter and covered every general principle involved between the two men. It cleared David of any wrong-doing and indicted Saul of extreme selfishness and jealousy,before

God and man. It made clear the injustice regarding an innocent, blameless, faithful man to the king and nation. It showed what a godly man will do for God and his country,being an example for all to follow. It was a most touching defense of a friend, a man of ciod, and a true patriot who had risked his life for the good of his people and saved them in a desperate crisis f Question 80. Next, v 17 g SauHiearkenedtohis son after such an appeal, proving that tliere was a linle spark of manhood left in him. and that he was notcompleiely in the hands of the devil. Me promised Jonathan that D.ivid would not be slain (v 6) h Jonatlian, according to previous arrangements wilhDavid(v 2-3),called him from hiding and gave him tlie good udingsof his father'schanged attitude. He brought David to Saul and he was in the king's presence as 111 timespast (v7)

to get him to ^ r ' r ' .-- • unit

them would be ; .his

olde»i ' ■ r IV 1, -1 >j

I QiMB i ". Next, v 2:1

m Adriel , :!'->■■ ji i".od; of ln.ich.ir; »jii-

In-law of saul (V r>. 2 s.nn. 21:8) n Kf^boUlliltc. inliabltant of Abcl-me-

CootinucJ.coluuint ^^

! v..ted him - she loved David

ave lus life (V 20-30; 19:11-1 , ,, ■■ ••■ ' i-.'" .■• • .... !i that the

very J DuVid,

he 111..UL . Y.j" ;.■ ...-^ " ■ liis son-in-law, hoping thercbyto ensnare him (V 21)

g Referring to Michal, one of his two daughten (v 21: note j, 14:49)

t Questi on 79. Next. 19:5

^^- Cont. from column -

holoh, meadow of dancing, located in the Jordan v.dley, about lOmiles south of Beth-sliean (Judg. 7:22:1 Kl.4:12). Home of KUsha(l Ki. 19:16)

o Michal ,brook, s.iul's youngest daughter. See note j, 11:49

p It pleased turn because he saw a chance to kill David tluough using her, but she

1 SAMUEL 19, 20

a See 12 known wars in Saul's reig n, p. 32y

b The 7th mention of the evil spirit from God coming upon Saul (16:13-23; 18: 10; 19:9)

c Why Saul sat around with a javelin in his hand is not explainable except it was for the purpose of slaying David and he was waiting for an opportune time (v 9; 18:10-11)

d 3 times it is said that David played with his hand for Saul (v 9; 16:23; 18:10)

e The 3rd time Saul sou^t to kill David with the javelin (v 10; 18:10-ll).ODce he sought to slay Jonathan with the same weapon because of his love for David (20:32-33). It was before this event in v 10 that the happenings of 16:14-23 took place (note j, 16:14). According to an Asiatic custom, when a dart was thus thrown at a servant and be esc aped itby flight, he was thereby absolved from all allegiance to his master. Thus, Saul had given David his freedom on more than one occasion; and any acts of war against Saul after this could not have been considered rebellion against him. Without any charge of being a rebel or an outlaw, David could have killed Saul: but he did not seek to destroy his enemy, even when God gave him into his hand two times (chs. 24 and 26)

f This was the last time David played for Saul or was in the presence of the king as a servant (v 10) g Saul had made 6 attempts to kill David, 3 times by javelin, and had failed; so now he sent soldiers after him to slay him when he came out of his home in the morning (v 11). Michal, his wife and the daughter of Saul, knew of the plot so enabled him to escape through a window in the night (v 12). Taking an image and placing it in his bed, she reported that he was sick (v 13-14), Saul was so determined to slay David that he sent men to bring him back in bed so he could be slain even though sick (v 15-16)

h 3 examples, escaping through window:

1 The ^ies from Jericho Oosh. 2:15)

2 David escaping Saul (v 12) 33)

3 Paul escaping Aretas (Acts 11:32-i Atera2him, which was an image in the

likeness of some reality. Here it must have been inhuman form to represent a man lyingin bed. This indicates that a teraphim was not only a tiny idol, but also a large image, the normal size of the thing represented (v 13). See note q, 15:23

j She perhaps made the appearance of a man's head from a pillow, coveringit with a cloth as if David's head were covered in sickness. Goat's hair was perhaps the filling of the pillow inste ad of feathers or other materials as we have today

k A si5>port or pillow; something to hold the head up in sleep (v 13, 16: 26:7, 11-12, 16)

1 4 sins of Michal:

1 Deception (v 13, 16-17)

2 Lying to the messengers (v 14)

3 Lying to Saul about David (v 17)

4 Despising her husband in her heart (2 Sam. 6:16-23; 1 Chr. 15:29)

Note her punishment (2 Sam, 6:23)

m Saul even considered sickness to be an ally of his to kill David (v 14-15)

n Questions 81-82. Next, v 22

o David did not threaten her.She planned and engineered his escape (v 11-14)

p David fled in preference to killing his king. This was no act of cowardice, but ofmercy, as he demonstrated when he had Saul in his hands twice (chs. 24 and 26)

I David fled to the man who had anointed him king of Israel, and after telling him of all his sufferings at the hands of Saul, the two of them went to live together at Naioth in Ramah (v 18) Naioth. habitations. The name of die residence of Samuel in Ramah, or the name of the school of prophets under

Jonathan's covenant with David

7 Sixth of Zl attempts to slay David (18:8, refs.)

8 *^ And there was^ war again : and Di'vid went out, and fought with the Phi-lis'tine§, and slew them with a great slaughter; and they fled from him.

9 And the*evil spirit from the Lord was upon Saul, as he sat

in his house^ith his javelin in his hand: and Da'vid"played with his hand.

10 And Saul'sought to smite Da'vid even to the wall with the javelin; but'he slipped away out of Saul's presence, and he smote the javelin into the wall: and Da'vid fled, and escaped that night.

8 Seventh of 21 attempts to

slay David (18: 8, refs.)

11 Saul also«sent messengers unto Da'vid's house, to watch him, and to slay him m the morning: and Mi'chal Da'vid's wife told him, saying. If thou save not thy life to night, to morrow thou shall be slain.

12 •" So Mi'chal let Da'vid down*through a window: and he went, and fled, and escaped.

13 And Mi'chal took an'image, and laid it in the bed, and/put a pillow of goats' hair for hi^bol-ster, and covered it with a cloth.

14 And when Saul sent messengers to take Da'vid, 'she said, He is sick.

9 Eighth of 21 attempts to

slay David (18: 8, refs.)

15 And Saul sent the messengers again to see Da'vid, say-ing,"^ring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

10 Ninth, tenth, and eleventh of 21 attempts to slay David

(18:8, refs.)

17 And Saul said unto Mi'chal, "Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Mi'chal answered Saul, He said unto me,Tet me go; why should I kill thee?

18 « So DavidPfled, and escaped, and«came to Sam'u-el to Ramah, and told him all that Saul had done to him. And he and Sam'u-el went and dwelt in'Na'ioth.

19 And it was told Saul, saying. Behold, Da'vid is at Naioth in Ra'niah.

20 And Saul'sent messengers to take Da'vid: and when they saw the 'company of the prophets prophesying, and Sam'u-el standing as appointed

over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

11 Twelfth of 21 attemotsto

him (v 18-23: 20:1) Saul never did have any success i n sending messengers to take David. The result was failure every time (v 11,14, 15, 20-21). God always intervened, even to the point of permitting the Holy Spirit to come back upon him once more for the moment (v 22-24) See Schools of the prophets , p. 329

slay David (18:8, refs.)

22 Then went he also to Ra'-mah, and came to a great well that is in Se'chu: and he asked and said,"Where are Sam'u-el and Da'vid? And one said. Behold, they be at Na'ioth in Ra'mah.

23 And he went thither to Na'ioth in Ra'mah: and the*Spirit of God was upon bim also, and he went on, and "Tjrophesied, until he came to Na'ioth in Ra'mah.

24 And he "^stripped ofif his clothes also, and prophesied before SSm'u-el in like manner, and'lay down naked all that day and all that night. Wherefore they say, 'Is Saul also among the prophets?

CHAPTER 20 256

12 New love covenant of Jonathan and David (18:1-5)

AND Da'vid *fled from Na'-• ioth in Ra'mah, and came and '■said before jon'a-than. What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my liJfe? •2 And he said unto him,'God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

3 And Da'vid*sware moreover, and said. Thy father certainly knoweth that I have found grace in thine eyes; and he saith. Let not Jon'a-than know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth there is but a step between me and death.

4 Then said Jon a-than imto Da'vid, 'Whatsoever thy soul desireth, I will even do it for thee.

5 And Da'vid said unto Jon'a-than,"^ehold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that 1 may hide myself in the field unto "the third day at even.

6 If thy father at all miss me, then say, Da'vid earnestly asked leave of me that he might run to Beth'-le-hem his city: for there is a'^early sacrifice there for all the family.

7 If he say thus, It is well; thy ser\'ant shall have peace: 1)ut tf he be very wroth, then be sure that evil is determined by him.

8 Therefore thou shaJt deal kindly with thy servant; for thou hast brought thy servant into a 'covenant of the Lord with thee: notwithstanding,'if there be in me iniquity, slay me thyself; *for why shouldest thou bring me to thy father?

9 And Jon'a-than said. Far be it from thee: 'for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said Da'vid to Jon'a-than, Who shall tell me? or what if thy father answer thee roughly?

11 • And Jon'a-than said unto

David permission to be away(v 7,25-31) q See 18:l-5.Thiswasrenewed(v 16-17) r David was ready to die at the hands of Jonathanif he was worthy of death, but he did not want to die at the hands of an enemy, and for no just cause (v 8) s Question 89-92. Next, v 27 I Jonathan vowed to tell David the truth-not to deceive him, if evil was determined against him (v 9-23)

a Question 83. Next, v 24

b The Holy Spirit, to save David, came upon Saul for the moment and then departed again never to return, for God would not answer him by any means (28:1-5; 1 Chr, 10:13-14)

c He prophesied while going from the well of Sechu to Naioth (v 22-23)

d This meansthathe stripped off his armour and kingly robes, and was under the influence of the Spirit for a whole day and night. A person was considered naked when he laid aside his outer garments, leaving nothing on but his tunic and girdle. David was thus naked (2 Sam, 6:14, 20). Isaiah walked naked by simply removing his mantle (Isa.20: 2), and in the same sense others were naked - the young man oft.Ik.14:51-52, and Peter asinjn. 21:7.Cp. Amos2:16

e See Religious emotionalism, p. 152

f Question 84. Next. 20:1

g In the experience of 19:18 David fled from his home, from Saul to Ramah. Here he fled from Ramah to Jonathan, his friend with whom he had an eternal covenant relating to their families when David would become king (v 1). He inquired of Jonathan what Ms sin was that made it necessary for him to flee from Saul constantly. Jonathan could not believe his father was so intent upon killing David, but agreed upon a plan wherebythe two men could determine what the king's plans were in the matter (v 4-7)

h Questions 85-88. Next, v 8

i 3 questions of David (v 1):

1 What have I done?

2 What is my iniquity?

3 What is my an before your father, that he seeks my Ufe?

j 3fold answer of Jonathan (v 2):

1 God forbid. You will not die

2 My father will do nothing either great or small without telling me Jonathan had the oath of his father that David would notbe slain (19:6),but he did not know how deep the depravity of such a backslider could be - one forsaken by God and under the power of demons

3 Why should my father hide this thing from me? It is not so

k David declared it was so that Saul intended to kill him, but he was keeping it a secret from Jonathan because of the love and friendship of the two - Jonathan and David(v3). There was proof, David thought, because of 12 attempts to kill him being made up to that time -3 times by throwing a javelin at him (18:11; 19:10),2 timesby making marriage arrangements with a plan for the PMUstines to kUl him (18:17-30), 6 times by sending soldiers after him, and once by Saul going after him in Ramah (19:1, 11-24). Was this not enough proof that he was sentenced to die?

1 Jonathan agreed to do anything that would be necessary to find out the truth, and then inform David (v 4-42) m David, knowing the custom, realized that Saul would expect him at the feast of the new moon, one of the monthly feasts of Israel (note g. Num. 28:11); so, he proposed a plan which would make it possible for Jonathan to find out thetruthregarding his father's attitude and determiniation (v 5-7)Jona-than was then to inform David so he could continue the life of one cast out from his inheritance, if necessary (v 8-42)

n The new-moon feast evidently lasted for 2 or 3 days, after which Jonathan could be free to take care of the business of protecting David (v 5, 25-27)

o No doubt there was a yearly sacrifice among David's family during this monthly new-moon feast, so this was a good excuse for being absent from Saul's court (v 6) p This proved to be a sure test. He was wroth enough to attempt to slay even his own son because he had given

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Jonathan's covenant wtth Uavtd

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th^n could only rcfot to it is a put experience (v 13)

d JoaatbAD hefe referred to the time D*vid would become have

power to cut Mm and y off,

if he » desired; ». in rctufii iof si^annj; the Ufc of David by saviriij hini from Saul, Jonathan asked him to make a vow to show kindnes! to hi! hojse forever (v 14-16). Ojv of this after he di

kept Jonathan's son lite restot tus Iiie and showed kindness to all the house of Saul. Even in insults from his house, David showed mercy and kindness

{'2 Sam. 4:1-12: 16:1-14: l9bl5-30)

e See T 41: 18:1

f The months of the Hebrews were l unar niooths, b e 1 n K reckoned from new nx)oiii.Tbry offered sacrifices on days of the new moons, and had a teast (note g,Num. :3:11). rbe feasts were based upon these, especially the passover, so xhej were very strict in obscrvintz ttte new rnooos. Sot only did the kin^ feast 00 such days.but no doubt every family offered some kind of sacrifice and feasted together. This would be a family reunioo day.but the k;atl>cnn»i together as a whole tribe was only once a year, and to this David was refernn(i, in V 6. 29

g Ceitain seats were reserved foe certain ones at all feasts of court (v 18)

h The day when Jonathan was to report to David what be had learned from Saul (V 7-12)

I Ezel. departae. Only here (v 19)

j THe sign between them was that Jonathan would shoot 3 arrows on the side of the rock Ezel. If he told the lad ilie arrows were on this side of the rock it would mean that David could come home as ixiharm was intended: but if he said beyond the rock, then David was to go his way, for >aul intended to kill him as soon as be returned (v JO-2J). Evidently there was a hidinin plate or cave in the rock Ezel where David could stay unul it was known what was determined toward him

Ic The matter of the covenant between ihem forever (v 14-17:18:1-6: 23:16-18)

1 On his seat by the table where it seems that only4people were served-^aul, Jonathan, Abncr,and David.Naturally, David's absence was koownbul the first day ^aul concluded that he iiuAht be unclean and not c Uy fit for

the feast; so he he; ce (v J4-

Jb). On the morruv. of his

absence and Jonathan 1 >t he

was to report to David (v .7-^4)

10 acts of the witch of Endor (28:21)

1 Info: ;

accused {v9)

2 Inquired of him whom be wanted brought up (V 11)

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4 f the earth (V lo)

5 1 olJ .vol th.-.t w^.-t^hc -.iw w.t: an old:

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l5-li^ 7 Camc to Saul with a Jfold messARe: (1) t put my life into your hands and have obeyed you (v 21)

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plrasr my lallirr to do thee evil,

thrr I will shew it thre. and

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15 Bu-I ofif thy >v -I-

for ever: no, iml when the : Lord hath cut off the enemies I of Di'vid every one from the I face of the earth.

16 So Jcin a-than made a covenant with the house of D& vid. saying. Let the Lord even require it at the hand of Di'vid's enemies.

17 And J 6n a-than caused Di vid to swear a^ain, because he loved him: 'for he loved him as he loved his own soul.

18 Then J6n a-than said to Dd vid. To morrow is the'new moon: and thou shalt be missed, because thy seat will be empt\\

19 And when thou hast staved three days, then thou shalt go down quickly, and come to the place where thou didst hide thyselfiwhen the business was in hand, and shalt remain by the stone'£ z*I.

20 Andl will shoot three arrows on the side thereof as though I shot at a mark.

21 And, behold, I will send a lad, saying. Go, find out the arrows. If I expressly say unto the lad. Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as i ""V

i the Lord hveth.] *°*^

i 22 But if I say thus unto the ! young man. Behold, the arrows j are beyond thee; go thy way:j for the Lord hath sent thee away. {

23 And as touching^he matter j which thou and I have spoken : of, behold, the Lord be be-1 tween thee and me for ever.

•i.irruw. which iiwj*the second

ly of the month, that Dt'vid's

,tfr was empty: and S«ul

]6n a-than his son.

Cometh not the son

to meat, neither

nor to day?

a And Ji'm a-than answered

Saul, D4 vid eamestiv asked

leave of me to go to B*th'-1*-

h*m:

29 And he said. Let m^ go. I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to he there: and now. if I have found favour in thine eyes, let me get away. I pray thee, and see my brethren. Therefore he cometh not unto the king's Uble.

30 Then Saul's anger was kindled against J6n a-than, and he^said unto him.'Thou son of the perverse rebellious woman, do not'I know that thou hast chosen the son of JSs se to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For'as long as the son of J*s se liveth upon the ground, thou shalt not be established, nor thy kingdom. '■Wherefore now send and fetch him unto me, for he shall surely die.

32 And J6n a-than answered S«ul his father, and said unto him, 'Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby J6n a-than 'knew that it was determined of his father to slay D4 vid.

34 So J6n'a-than arose from the table *in fierce anger, and did eat no meat the second day of the month: for he was grieved for Divid, because his father had done him shame.

14 Parting; of Jonathaji and David(23:17-18; 18:1)

13 Thirteenth, fourteenth, and fifteenth of 21 attempts to slay David (18:8, refs.)

24 • So D« vid hid himself in the field: and when the new moon was come, the king sat

, him down to eat meat.

' 25 And the kmg'sat upon his seat, as at other times, even upon a seat by the wall: and Jftn'a-than .irose. and Ab n*r

sat by

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s Saul spake it d.iv : for he ■ .1-

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he 15 not clean, i Z7 And It came to pass on the

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!Or what i.«i^%.} ^v^u wucu ywu ic.ivv IT

-'•') g , ... jjjj servants, pcf-

suao food (v ^A)

a me.il of v>:al and unl ;

(V 24) 10 .set the meal before him (v '2S)

35 * And it came to pass 'in the morning, that Jfin'a-than went out into the field'^it the time appomted with Di vid.

a little lad with him.

36 And he said unto his lad. Run. find out now the arrows which I shoot. And as the lad ran. he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which J6n'a-than had shot. J6n a-than cried after the lad. and said.'/s not the arrow beyond thee?

38 And J6n'a-than cried after the lad. Make speed, haste, stay not. And J6n a-than's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only J6n'a-than and D4 vid knew the matter.

40 And Ji'-n a-than gave "Tiis artiller>- unto his lad, and said unto him. Go, carry them to the city.

41 * And as soon as the lad was Kone, D4 vid arose out of a place toward the 'south. «and fell on hit. face to the ground, and bi.wi-.l '-.imsrlf three times: and ' -d one another, and V ..: .u- with another.

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a The 2nd day >>aul could not hold liis pe.^r" w*—'<' ■■ • w '■< v:" :^!ace empty. I It him as If lie >ii^alu r, 4,^ was (v 27). Jonathan ansv. :M:had permitted Davidto .iU ..u .> loaa at home(v 28-29). This could have been and no doubt was literally true. His brother could have demanded that he attend the family gathering that year. David had -i days to go home to such a feast, as tie was not to meet Jonathan until the3rdday.lt docs not say that he ludin the field the whole -i days: it only indicates that he was to be inliiding on the ird day when it was time for them to meet

b Question 93. Next, v 30

c Wlicn Saul lieard that liiS son had given David leave to depart, his anger was greatly kindled against him, and this was evidence that it Wdsburning hotter against David, with intentions of kill-inc liim (v 30)

d Quesuon *i. Next, V 32

e This was a favorite onental mode of abuse. An indignity spoken about a man's mother was. greater than if spoken against himself (v 30)

f because of Jonathan's friendship with David, Saul had kept his intentions secret. He planned to kill David suddenly, without anyone knowing of it

g baul wanted his kingdom to pass on to Jonathan; he rebelled against the fact that God had already predicted the downfall of his line as kings in Israd (v 31: 13:13-14)

h David's best friend was here given command to go get him so tliat he could be executed (v 31). Jonathan demanded to know what he had done that merited death (v 32). This so angered Saul -that his own son would not co-operate with him to hold the kingdom for himself, that the king sought to slay him with a javelin, as he had attempted to slay David on 3 previous occasions (v 33. Cp. 19:10;

i Questions 95-96. Ne.xt, v 37

j Jonathan knew the truth now, though he had declared his fatliet could not and would not do such a tlung in view ofhis vow not to{19:6; 20:2).Evidently, Saul was insane at times, as here: and the demon that possessed him made him determined to kill the best man in all his kingdom (v 33) k Jonathan was finally convinced. though greatly ashamed of his father lor plotting the life of an innocent man who had saved his own life as well as that of many thousands inlsrael.lt was liard to realise that lus own father, wlio wa- at one time a new man with a change of lieart, one filled with the Holy spirit, godly and consecrated, small in Ids own eyes, and used of God to prophesy and bnng victones to Israel.was now in such a depraved, backslidden, ungodly state.Jonathap could eat no more of the feast, and spent the time in fasting, prayer and genuine grief for David, because lus fattier had brougtit such shame upon turn (v 34)

1 This was the morning of the 3rd day. ttic day tlicy were to meet in the field (v 35). David, who was evidently b.ick from Ills father's feast, ready for any event of the 3rd day, was to remain in the field until eveiung (v 5)

m rhey perhaps had agreed on a definite llnK" of day to meet,but in the event sometlung went wrong David was to w.iit until evening (v 5, 35) n Question '.r?. Ne«, 21:1. This was the sign til .It David must flee and go from Saul's court to whatever place he might be led of Jehovah(v 22,36-37)

o lleb. keLy. trans, artillery only here. See note j, 10:22.It refers to lus oow, quiver, and .irrows used in practice

P His liiding place on ttie south side of die rock Ezel (v 13, 41)

q Uowlngdown and falling on the face to

1 SAMUEL 20. 21

Parting of David and Jonathan

David at Gath and Adullam

a See David's distress, p. 329 b The interview being a dangerous one and every stolen moment precious, it was only a gesture of love and kindness on the part of Jonathan to hasten his friend's departure to wheteveijehovah would lead him (v 42) c 3fold sum of their covenant (v 42):

1 Made the solemn contract between them in the name of Jehovah, the covenant-keeping God of Israel. See Jehovah in Index

2 Jehovah and His all-wise providence to watch between them

SJehovah and His providence to watch between their seed eternally

d They parted, never to be as they would have been, had Saul been a normal person. They were never to see each other again, except foronebrief meetingbeforejonathan would die inbattle (23:16-18: 31:1-13)

e David, as his custom was, fled first to God's prophets and priests for guidance and advice, not knowing the sufferings he would cause the family of priests by Ms visit (v 1-9; 19:18-24; 22:9-10)

f Ahimelech , brother of the king. 3 Ahimelech's:

1 ThelOthhighpriestinAaron'sline. Saul killed him and all lis house for assisting David (22:9-23; 23:6; 30:7). See 86 high priests, p. 236

2 A Hiaite officer of David (26:6)

3 SonofAbiathar(2Sam.8:17;lChr. 18:16; 24:6, 31)

g Pric<ts were not accustomed to having kings, princes, and high officials of government coming to them, so when it happened it made them fear and tremble. This shows how divorced from each other the rulers and religion were during the reign ofthebackslider-Saul. It had been years since he had called on the priests to make inquiry of God. The last time was during the first of 7 Philistine wars (14:36-45). Even Samuel had turned from Saul and would not give him any more advice (15:35)

h Question 98. Next, v 3

i Ahimelech knew nothing of the differences between Saul and David, and considering him to be faithful and the king's son-in-law, he wondered why he was travelling alone (v l).lt seems here that David had left the men of v 4-5 elsewhere for the time being j What David said to Ahimelech (in v 2) was luitrue and unexcusable; he certainly was not under the inspiration of tliL- Holy Spirit when he made these statements. He was no doubt laboring infearof Doeg, the Edomite, who was there and would take a report of his whereabouts back to Saul; so, David sought to avoid any delay in flight with such an answer (v 2; 23:6-23)

3fold Ue of David (v 2):

1 The king has commanded me a business

2 He told me to let no man know anything of the business on which he sent me

3 He has appointed his servants to such and such a place

k QuestioD 99. Next, v 8 (v4)

1 Common bread was unhallowed bread m Perhaps David left his companions nearby while he went to get bread and weapons (v 4); and for that reason he seemed to be entirely alone as in v 1. His men could have been hidden in caves to avoid pursuit by enemies.That there were men with David at this time is clear from Mt. 12:3-4

n From this we gather that the priests who ate of the hallowed bread were to live separated from their wives during the time of such feasts (v4, Cp.Ex, 19:15)

o In David's case he had not been with his wife since his flight &om home to go to Samuel (19:11-17). The others with him were also blameless from this standpoint, and therefore free to eat of such bread

p Wallets and other articles that might need ceremonial cleansing (Ex. 19:10; Lev. 13:58; Dt. 22:5)

q Meaning: Though giving the hallowed

until David^exceeded. I

42 And Jona-than said to Da'vid, *Go in peace, forasmuch as we have'sworn both of us in the name of the Lord, saying. The Lord be between me and thee, and between | my seed and thy seed for ever. And"he arose and departed: and Jon'a-than went into the city.

CHAPTER 21 257

VII David's adventures and wanderings (1 Sam. 21:1-30:31). 1 Flight to Nob 1

THEN came Da'vid to Nob j 'to A-him'e-lech the priest:. and/A-him'e-lech*was afraid at the meeting of Da'vid, and said unto hiin,*Why art thou'alone, and no man with thee?

I 2 David deceives the priest

2 And Da'vid said unto A-him'e-lech the priest, 'The king hath conmianded me a business, and hath said unto me. Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and 1 have appointed my servants to such and such a place.

3*Now therefore what is tmder thine hand? give me five loaves of bread in mine hand, or what there is present.

4 And the priest answered Da'vid, and said. There is 'no common bread under mine hand, but there is haOowed bread;""if the young men have kept themselves "^t least from women.

5 And Da'vid answered the priest, and said unto him,°Of a truth women have been kept from us about these three days, since I came out, and"the vessels of the young men are holy, and'f/ie bread is in a manner common, yea, though it were sanctified this day in the ves- j seL

3 David eats showbread (Matt. 12:2-6)

6 'So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

4 David's flight endangers jlives of priests (22:7-23)

' 7 Now a certain man of the servants of S^ul was there that day, detained before the Lord ; and his name was TDo'eg, an E'dom-ite, the chiefest of the herdmen that belonged to Saul.

5 David takes Goliath's sword

8 •' And Da'vid said unto A-him'e-lech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me,"because the king's business required haste.

9 And the priest said. The sword of G6-li'ath the Phi-lis'-tine, whom thou slewest in the

valley of Elah, behold, it is here wrapped^in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And Da'vid said, There is*none like that; give it me.

6 David flees to Gath and

feigns madness to escape

death (27:1)

10 *' And Da'vid arose, and fled that day for fear of Saul, and'"went to^'Achish the king of Gath.

11 And the servants of A'chish said unto him, 'Is not this Da'vid the king of the land? did they not sing one to another of him in dances, saying, 'Saul hath slain his thousands, and Da'vid his ten thousands?

12 And Da'vid laid up these words in his heart, and *was sore afraid of A'chish the king of Gath.

13 And he changed his behaviour befcre them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said A'chish unto his servants, Lo, ye see*the man is mad: 'wherefore then have ye brought him to me?

15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?

CHAPTER 22

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7 David gathers his mighty men (2 Sam. 23:8-13)

DA'VID therefore departed thence, and escaped to | the'cave A-diil'lam: and whenj his brethren and all his father's house heard it, they*went downi thither to him. i

2 And every one that was in; distress, and every one thatj was in debt, and every one that \ was discontented, gathered | themselves unto him; and he became a captain over them: and there were with him 'about four hundred men.

8 David leaves parents in

Moab

3 •" And Da'vid'%rent thence to Miz'peh of Mo'ab: and he said unto the king of Mo'ab, Let my father and my mother, I pray thee, come forth, and be .' with you, till I know what God ' win do ^rme. | •4 And he brought them before; the king of Mo'ab: and they, dwelt with him all the while] that Da'vid was in the hold.

9 God protects David by the

prophet Gad

■5 ^ And the prophetXJad said imto Da'vid, Abide not in "the hold; depart, and get thee into the land of Jiidah. Then David departed, and came into'^he forest of Ha'reth.

10 Saul's plea for David's life

I 6 " When Saul 'heard that Da'vid was discovered, and the

bread to me and my men might be treating it as common, there is fresh showbread baked and put on the table in the place of what you give us (v 5) It seems the high priest consulted God about the matter and found he was permitted to do this (22:10). Christ recognized that it was not sinful in David's

Continued, column 4 ^»-

a It was customary to wrap all valuable or sacred articles in cloths. Sacred books were wrapped in silk and costly velvetjvloney was sometimes put away in similar manner (Lk. 19:20). The swordof Goliath was wrapped because it stood as a symbol of a mighty victory in Israel (v 9)

b It was no doubt true that there was none like it from several standpoints - weight, design, and workmanship (v 9)

c Why David would go to the Philistines in his flight from Saul is hard to understand, after having fought with them several times, unless it was that he thought they would be glad to have such a mighty warrior on their side(v 10)

d Achish. serpent charmer. 2 Acbish's

1 King of Gath with whom David took refuge (v 10-15; 27:2-12; 28:1-2; 29: 2-9)

2 Another king ofGath40 yeanlater, in Solomon's time (1 Ki. 2:39-40)

e Questions 101-102. Next, v 14

f See 18:7

g See David's fear , p. 329

h This waspure deception on the part of David designed to escape the danger he was in. In this he succeeded, for he was declared a mad man and rejected. See note 1, Jn. 10:20

i Questions 103-105. Next, 22:7

j The cave of Adullam, p. 329

k 4 classes joined David, p. 329

1 These 400 men of David, and later the 600(23:13) were composed of some of the most mighty in all Israel - men that would be equal to Saul and his men anytime, especially with the help of God who would be with David in any crisisbecauseof hisbeingchosen to be king and the one through whom the Messiah should come (Gen. 49:10; 1 Chr, 5:2; 28:4; Mic. 5:2; Mt. 1:1-17; Lk. 3:23-38)

m In his days of trial, David saw to it that his father and mother.Iesse and Nahash, were well provided for and safe from the vengeance of Saul. He, himself went along daily to see what Jehovah would do for him as to the kingdom (v 3-4)

n Gad, a troop. 2 Gad's:

1 The 7th son of Jacob (Gen. 30:11: 35:26; 46:16; 49:19; Ex, 1:4: Num. 1: 14-25: 2:14: 7:42; 10:20; 13:15; 26:15-18; 32:1-34; 34:14; Dt, 27:13; 33:20; Josh.4:12; 13:24-28; 18:7; 20:8; 21:7, 38; 22:9-34; 1 Sam. 13:7; 2 Sam. 24:5; 1 Chr. 2:2; 5:11: 6:63,80; 12:14: Jet. 49:1; Ezek. 48:27-34; Rev. 7:5)

24

Chr.21:9-19; 29:29; 2 Chr.

some cermonial cleansing

t Question 100, Next, v 11

u Why he did not bring his sword and other weapons from home, or get some from Jonathan, is not clear (v 8). The true king's business for Saul, himself was to kill David as soon as possible; this causedDavid's business to require haste, that of making his flight from Saul

2 A prophet. David's seer(v 5: 2 5am. 1:11-: ' '

29:25)

o Where the hold was is not slated. The Heb. metsudah , means fortress; castle; defence; strong hold (v 4-5; 24:22; 2 Sam. 5:7, 17; -23:14). It might have been in Moab, so the advice was to go back to Judah among his own people where he could have contact with his nation and they would thus not forget him. This was best so that upon the death of Saul, Judah would want him as king (v 5)

p Hareth, a place in Judah southwest of Jerusalem. Oiily here (v 5)

q It had been sometime since David had fled the coun of Saul. Now, when he heard where David was he plead with his servants of Benjamin to help him kill David, accusing them of rebellion since none had helped him in his vengeance on the man (v 6-8). Then Doeg related what he knew of David in Nob (v 9-10): and Saul sent for the priests and killed 85 of them. He then destroyed the city of Nob in his hatred of David (V 11-23)

^^~ Cont. from column 2

case and under these circumsiancesto eat such bread (Mu 12:2-5; Mk. 2:24-28; Lk. 6:2-5) s Doeg. fearful. An Edomite and chief o f Saul's herdsmen (v 7; 22:9-22). David composed Ps. 52 on this occasion. He was detained at Nob, perhaps fulfilling some vow to Jehovah, or because of

a Glbcah,hUl. waj e\aJentl> ■ 1

of Israel Jurin.' tho rcU'r. . .t

Was fust allot; >:&')»

but aivcn to ■ 3Ther

division of itk: land t •

J0:4-4;i). It was tlic lio: fate beconila((kintl w)«ch likely caused him to d«nre it as hit capital (10:J6: 11:4: 13;-. 15-16: 1 ;

15:34;-'2:6:-3:l>. .:6:l:2.s.. . .;

21:6: 23:29: 1 Chi. 11:31:2 chr. 13:2; I$a. 10:29; Hos.5:8:9k9: lO:9).Called Gtbeath Qosh. 18:'23).It wasonly aboia 4 rrules north of Jerusalem. One of the most wicked cities in all Isael, it was destroyed because of sex ivrrvemon Oud>;. l9:l-20:4S).Cp. Hos. 9:9; 10:9

b Saul was obsessed with the idea of niic-dennti David. It was all he could think and talk about. 12 whole chaptcn of 22 in 1 Saniuel which record tlie life of Saul, arc devoted mainly to stones re-latina to this one thinj;. Jealousy, ha-ued, murder, insults, lyini;, and other major nns were a part ot Saul's life because of this one obsession, lie now gwke his mind and accused all his servaou of conspinn^ against hini lo the matter of David (v 7-8)

c Question 106.Next, V 13. This question, containing 88 words, is one of the lontiest in bcnptuie

d He kept the idea of David becoming king fresh in the minds of his subject;; and play«:d the age-long game of politics, appealing to the people from the standpointofbenefiisreceived under him. What could they cxi»ect under David which they were not rcceiviog now' (v 7)

e This was not literally true.bix almost so; for how could sane men go along with a seemingly insane king who was out of Cod's will and determined to destroy the best man and the anointed future king of Isael? Men did not want to offend ttteir king for fear ol death, but neither did they w ant to conmui sin against an innocent man who had saved their nation from iruliiary defeat thus sparing many of their lives, as well as the lives of tbeit women and ctuldren

f Saul was wluning like a spoiled child, seeking sympathy for his cause (v8)

g 3 accusations agtinst liis servants (v 8):

1 None of you have told me about the covenant between David and Jonathan

2 None of you are sorry for me

3 None of you have told me that Jonathan has stirred up David against me, to Lie in wait to kill me, as at this day

h Doegbeaayed David and exposed the lives of 35 pncsts and a whole city to destruction (v 9-'23). He became the executioner of those priests, who had ministered to him a short lime before (V 18; 21:7) lech:

i 3 accusations of Doegagainsi Alnmc-

1 lie inquired of tlic Lord for DaviJ

2 He gave hiiii bread (v 10; 21:C)

3 He gave turn the sword of Goliath These acts were not sinful - only what

any man would have done under the circumstances; but to an insane man they Were unpardonable and led Saul to comiiiit one of tus greatest crimes in one of tusflt;> of jealousy (v 11-19)] baul sent for tlic priests, planiung to kill them all since he could not get DaviJ (V 11-19) k Questions 107-109. Next, 23:2 1 First came the unjust accusation of innocent men, then their destruction through jealousy (v If-l'J) le> h:

m 4 accusations of ^a^l against .\li::ic-

1 You have conspired w i th David against me (v 13)

2 You have given him bread to sustain him in his rebellion against mc

3 You have given him a sword lo that he could kill me

4 Youtuve inquired of ■ od for him.

so tliai he sliouldri^'-in wait to kill iik . n Tfold defense ol 1 1 believed thai

iri'i !!ic, to lie

y

aul: itie most (V 14)

faithful ol all yoii.

2 1 was only seeking to do good lo your son-in-law

3 I bcbevcd tliat he was about your

w'•IS And the kinr Mid to^6'e(5.1 . r .1 Turn thou, and fall upon the tree in RA raah. h«vin« 1 - And D6 eg the £ dom-^

' spear in hii hand, and all 1. rnrd, and he fell upon the

servants wert stJindinc about i priests, and slew on that day him;) i fourscore and five persons that

•7 Then S«ul*Baid unto his I did wear a linen ephod.

I servants that stood about him, 19 And N.5b, the city of the Hear 'now, ye B«n ja-mites;; priests/smote he with the edge

I will the son of J«s se4cive every of the sword, "^both men and one of you fields and vineyards, women, children and sucklings. and make you all captains of i and oxen, and asses, and sheep, thousands, and capUins of | with the edge of the sword.

i hundreds: ,, j

' S That "all of you have con-'I ^'^»*»^>*"«»<^*P«»'<> °*'^**

! spired BKainst me, mndHhere is '

a Doe

poeg, ari' leu cxc

none that sheweth me'that my son hath made a leu.'.ue with the son of Jts se, and there is none of vou that is sorrj- for me, or i unto me that

my son • red up my serv-

ant against me. to lie in wait, ■s at this day?

11 First betrayal of David (1 Sam. 21:7; iZ:9, 23:19;

26:1)

9 • Then answered D6'eg the t'dom-ite. which was set over the sen'ants of Saul, and^id, I saw the son of J*s se coming to N6b, to A-him e-lfch the son of A-hi tub.

10 And 'he enquired of the Lord for him, and gave him victuals, and gave him the

I sword of G6-Ii ath the Phi-lis-jtlne.

12 Saul's jealousy causes him to slay the priests: 6th civil strife (2 Ki. 25:25,

refs.)

11 Then the king/sent to call A-him'e-ltch the priest, the son of A-hi tub. and all his father's house, the priests that were in Ndb: and they came all of them to the king.

•12 And Saul said. Hear now. thou son of A-hi tub. And he answered. Here I arn, my lord.

13 And Saul *said <unto him. Why have y(r\:ons.pired against me, thou and the son of Jfs'se. in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me. to lie in wait, as at this day?

14 Then A-hime-16ch "an

20 * And"one of the sons of A-hIm e-l4ch the son of A-hi'-tub. named 'A-bi'a-thar. escaped, and fled after D4'vid.

21 And A-bi a-thar shewed D&'vid that Saul had slain the Lord's priests.

22 And D4vid said unto A-bi'a-thar. I knew it that day. when DO'eg the £dom-ite was there, that he would surely tell S«ul: I have occasioned the death of all the persons of thy father's house.

•23 Abide thou with me. fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

259 CHAPTER 23

14 David's victory at Keilah

THEN they told David, saying, Behold, the Phi-Us'-tine; fight against Keilah, and they'rob the threshingfloors. §2 Therefore DS'vid 'enquired of the Lord. saying,"Shall I go and smite these Phi-lls'tlne§? And the LuRD'said unto Di'vid, Go and smite the Phi-lis'tine§, and save Keilah.

3 And David's men said unto him. Behold, we be afraid here in Jii dah: 'how much more then if we come to Keilah against the armies of the Phi-

Us tjne5?

Then Dfl'vid enquired of the LuRD yet again. And the Lord answered him. and said, Arise, go down to Keilah; for I will

I deliver the Phi-lis tlne$ into

I thine hand.

j^5 So D4 vid and his men went to Kei lah. and fought with the

swer'edVhe klnr'and'sa'id. A^d fj^"" "."f*" ^"^ *"°"^.*" f*""

who IS so faithful among all thy servants as Da vid, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did 1 then begin to enquire of God for him? be it far from me: let not the king impute

any thine unto his servant, nor A-bi a-fhar the son of A-him 6-to all the house of my father: , l*ch fled to David to Keilah. for thy servant knew nothing of j that he came down with an all this, less or more. I ephod in his hand.

16 And the king baid.Thou 7 • And it was told Saul that

their cattle, and smote them with a great slaughter. So Da vid saved the inhabitants of Kei lah.

15 Sixteenth of 21 attempts to slay David (18:8, refs.)

6 And it came to pass, when

shalt surely die. A-him e-l*ch. thou, and all thy father's house.

•17 * And the king said unto the footmen that stood about him. Turn, and slay the priests of the Lord; 1)ecause their hand also is with Da vid. and because they knew when he fled, and did not shew it to me. But the servants uf the king would*not put forth th«-ir hand to fall upon the priests of the Lord.

budncss, as he plainly told mc (21:'2)

4 1,2) well as all luael, considered him to be lunorable in your houK

5 Under th it was only riglii to 1 im,as I would do for >"ju (V ij)

Corainuod. column •

David was come to Kii lah. And Saul said. God hath delivered him into mine hand; for he is shut in. by entering into a town that hath gates and bars.

8 And Saul called all the people together to war.*to go down to 'K^i lah. to besiege Di'vid and his men.

16 Saul's plot discovered

9 • And Da vid ""knew that S«ul secretly practised mischief against him : and he said to

the flight of David q Saul's soldiers would not kill the priests, knowing there was not the slightest justice in such an execution. These were priests of Jehovah but It made no difference to Saul; he would have even souglit to destroy Jehovah, HlmKlf il such lud been possible, any-tlung lo give vent to his hatred of David (v 17)

> . ■ ■ t ,.■ ■ ' I : ■ .rt-- : . • —it the moniciiU; lavoi ut iaul, .MurJer-ing one iii.in is a horrible crime, but deliberately killing 8.0 men of God for a little favor with another ii unthinkable (V 18)

b 30sin s of Saul tlic backslider, p. 329

c Saul would destroy every person and animal of the priests tlirough jealousy, but he would not obey the coiiirnand of God to do this to the enemies of both God and Israel (v 19; 15:1-35)

d Onlyone of the line of priests of Ell's line escaped to carry on his priesthood (v 20-23). Cp. the only one that was saved in the Line of kings to carry on the royal line of the Messiah (2 Ki.ll)

c .Abiathar. excellent father. Ihc son of Aliimelechand 12th high priest in Israel (V 20-23; '23:6-9:30:7; 1 Ki. 1:7, 19. 25; 42; 1 Chr. 27:34; Mk. 2:'26).He was joint priest with Z.adok who was with Saul's party (2 Sam. 8:17; 15:24-36; 17:15:1ft 11; 20:25:1 Chr. 15:11). He had a son who was also joint priest with Zadok for a while (1 Chr. 18:16; 24:6).Solomon deposed Ahimelechbe-cause he espwused his brother's cause to become king; and Zadok became sole high priest (1 Ki. 1:7-42; 2:22-25). Thus the prophecy to Eli of the cutting offof his house as priests, was fulfilled (1 Sam. 2:31), for .Abiathar was the last of his line tobe sole high priest. Eli and Abiathar were of the house of Ithamar and Zadok was of the tiouse of Eleazar. By this act of Saul he caused the transfer of Urim and Thummim to David (23:2, 4. 6, 9-12)

f It was a favorite custom of the near-by pagan nations to wait until the wheat was ripe and threshed, then invade the country to carry off the harvest (v 1; Judg. 6:4)

g AbiatharbroughttheUrim and Thummim with him from Nob when he fled from Saul who killed all the pnests of that place (22:20-23; 23:6). David inquired of the Lord many times by this method (V 9)

h Question 110. Next, v 3 i God commanded David to fight the Philistines and deliver Keilah (v 2,4); the people would have betrayed him if be had not moved into action(v 10-12) j Question HI. Next, v 11 (v 7-8)

k The 16th attempt of Saul to kill David 1 Keilah. enclosed; now called Kela jwas situated 8 miles west of Hebron, near tlie borders of Philistia (v 1-13; Josh. 15:44; 1 Chr. 4:19; Nch. 3:17-18) m David was not only a great warriotbut a great commander, being always alert and ahead of tlic enemy in tactics. Again he inquired of God by the Urim and Thummim and followed His leading to escape Saul anoitier unie(v 9)

^M- Com, from column 2

6 1 have done no wrong; be it far from me. Let not the king impute sin to your servant, or to my father's house, for 1 only did that which was right

7 I Was innocent, and knew nothing more or less about any diflcrencc between you both, or that he was fleeing from you

o Saul determined ttus before lie called them, so anytlungllicy could say would not change lum. He wasoneofttic most contemptible despots of lustory.sliow-ingliow farback a one-time man who Was filled with the >pirit, can go. He is an example ofoiie becoming worse in his backslidinv;.-

than he ever wasbe-forcconvetMon(Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-22). see 35 sins of Saul. p. 329

p 2 reasons here for death of priests:

1 Because they had rebelled against the king withDavid(v 17).Lven David did not do tlus; Saul was to blame for all differences

2 Because thcv did not infonn Saul of

1 SAMUEL 23. 24

a Thisproves that the Urim and Thum-mim were with David and not Saul (v 9)

b Notethatprayersofthe O.T.were addressed directly to God as in the N. T, but without closing them in the name ofjesus Christ (vlO-12).This additional instruction - to pray in the name of Jesus Christ - was given for the N.T. foUowers of God On. 14:13-15; 15:16: 16:23-26)

c 11th prophecy in 1 Sam. (23:11-12). Next. 24:4

2 conditional predictions:

1 He will come down (v 11)

2 They will deliver you up (v 12) Both predictions were based \ipon

David's remaininginKeilah

d Questions 112-114. Next, v 19

e It seems that when one was inquiring oftheLordby the Urim andThummim, prayers and questions of any length would be unered to Jehovah; then He would give the answer, as in v 10-12

f Thiswould be the reward of David and his men for delivering Keilah from the Philistines (v 1-5, 12) g Davidhadgained about 200 men since he first went to the cave of Adullam (v 13; 22:1-2). Some were the most mighty of all Israel

h This searching after David daily was the 17th attempt to kill him, but God was with him and prevented Saul from finding him (v 13-15)

i This only emphasizesthe protection of God over David - Jonathan could easily find his friend, but Saul could not, even after many days of searching (v 14, 16-18)

j 4fold assurance of Jonathan to David

1 Fear not, for the hand of Saul, my father shall not find you (v 17)

2 You will be king over Israel

3 I shall be next to you

4 Even my father knows all this

k Both Jonathan and David were men of principle, with qualities of faithfulness and unselfishness in all their dealings with fellowmen. Jonathan was the rare type who was willing to recognize the will of God and be content in the second place to a superior (v 17). David was of the rare type to refuse to hurt others even if it would bring him prosperity. He had the legal and customary right, the divine permission, and the actual opportunity to kill his enemy, Saul, so that he could live free from the life of an outcast. By doing so he could have regained his home,his family inheritance, and had the respect of his fellowmen, as well as the kingship and other worthwhile things; but he would not violate the principle of refusing to harm any man who had atone time been anointed ofGod and used by Him, The only regrettable part of the whole story is that, if he had killed Saul when he had him in his hands, Jonathan no doubt would have been spared from death in battle with the Philistines, and he and David could have had a wonderful record of exploits and unity in government between the two ever widening factions of Israel

1 They had already made a covenant together, so this was in reality a confirmation of the same (v 18; 18:1-4; 20: 16-18; 22:8) m It will be noted here that Jonathan did not go with his father's selected men but stayed at home, refusing to have anything to do with the unjust acts of Saul in seeking David to slay him (v 18). He had made his position clear almost losing his life at the hands of Saul for befriending David (v 20:9, 30-34)

n The Ziphites and Keilahiteswere like the average depraved man of today, always seeking favors even at the expense of betraying others. The Keilahites, after being saved by David and his men from the Philistines, betrayed him to Saul (v l-12).The Ziphites were not harmed by David's men,but rather protected by them from enemies, as were the herds of Nabal (25:15-17). Nevertheless, they could not be sans-

Saul pursues David

David spares SauPs life

A-bi'a-thar the priest, "^ring hither the ephod.

10 Then said Da'vid,*0 Lord God of is'ra-el, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Sll "^ill the men of Keilah deliver me up into his hand? "will Saul come down, as thy servant hath heard? 'O Lord God of I§'ra-el, I beseech thee, tell thy servant. And the Lord said. He will come down. ■12 Then said Da'vid, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said. ^They will deliver thee up.

17 Seventeenth of 21 attempts to slay David (18:8, refs,): 7th civil strife (2 Ki.

25:25, refs.)

13 * Then Da'vid and his men, which were about «six hundred, arose and departed out of Kei'lah, and went whithersoever they could go. And it was told Saul that Da'vid was escaped from Kei'lah; and he forbare to go forth.

14 And Da'vid abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And"Saul sought him every day, but God delivered him not into his hand.

15 And Da'vid saw that Saul was come out to seek his life: and Da'vid was in the wilderness of Ziph in a wood.

18 Last love covenant of Jonathan and David (18:1; 20:1)

16 •" And Jon'a-than Saul's son arose, and 'went to Da'vid into the wood, and strengthened his hand in God.

•17 And he 'said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over l§'ra-el, and I shall be *next tmto thee; and that also Saul my father knoweth.

18 'And they two made a covenant before the Lord : and Da'vid abode in the wood, and Jon'a-tharTwent to his house.

19 Eighteenth of 21 attempts to slay David: second betrayal of David (21: 7; 22:9; 26:1)

19 *" Then"came up the Ziph'-ites to Saul to Gib'e-ah,°saying, Doth not Da'vid hide himself with us in strong holds in the wood, in the hill ofHach'i-lah, which IS on the south of ^esh'-i-mon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and 'our part shall be to deliver him into the king's hand.

21 And Saul said,'Blessed be ye of the Lord; for ye have compassion on me.

20Nineteenthof 21 attempts to slay David (18:8, refs.)j

•22 'Go, I pray you, prepare

yet, and know and see his place ' where his "haunt is, and who ' hath seen him there: for it is told me that'he dealeth very subtilly.

•23 See therefore, and *take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Ju'dah.

24 And they arose, and went to'^iph before Saul: but Da'vid and his men were in the wilderness of-'Ma'cn. in the plain on the south of 'Jesh'i-mon.

25 Saul also and his men went/to seek him. And they told Da'vid: wherefore he came down into a rock, and abode in the wilderness of Ma'on. And when Saul heard that, he pursued after Da'vid in the wilderness of Ma'on.

26 And Saul went on this side of the mountain, and Da'vid and his men on that side of the mountain: and Da'vid made haste to get away for fear of Saul; for Saul and his men compassed Da'vid and his men round about to take them.

21 David escapes Saul

27 * But*there came a messenger unto Saul, saying. Haste thee, and come; for the Phi-lis'tineg have invaded the land.

28 Wherefore Saul returned from piu-suing after Da'vid, and went against the Phi-lis'ttneg: therefore they'talled that place Se'lA-ham-mah-le'koth.

29 " And Da'vid went up from thence, and dwelt in strong holds at'En-ge'di.

CHAPTER 24

fied to keep David's whereabouts a secret from Saul, so they told him what he wanted to know (v 19-29) Question 115. Next, 24:9 Hachilah. dark. A hill south of the wilderness of Judea (v 19; 26:1, 3) Jeshimon. the waste, refening to the

Continued, column 4 ^^•

22 Twentieth of 21 attempts to slay David (18:8, refs.): 8th civU strife (2 Ki. 25:25,

refs.)

AND it came to pass, 'when • Saul was returned from following the Philis'tineg, that it was told him, saying, Behold, Da'vid IS in the wilderness of £n-ge'di.

2 Then Saul took three thousand chosen men out of all !§'-ra-el, and went to seek Da'vid and his men upon the rocks of the wUd goats.

23 David spares Saul (26:4)

3 And he came to the sheep-cotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

*4 *And the men of Da'vid said unto him. Behold the day of which the Lord said unto thee. Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then Da'vid arose, and cut ofif the skirt of Saul's robe privily.

5 And it came to pass afterward, thatnDa'vid's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men. The Lord forbid that I should do this thing unto mv master.

of Jehovah and bless them is hard to conceive, but we do know that backsliders and murderers will do anything that will tend to promote their own wicked plans (v 21)

t Not only did the Ziphites prove to be betrayers and busybodies, but active spies in the plot to murder a most godly and just man (v 22)

u Hiding place, or trail (v 22)

a Is very cunning, subtle, shrewd; practices wiles (v 22) b Be sure you find his hiding place and where he moves about; and I will come myself and search him out regardless of where he is among the thousands of Judah (V 23)

c Ziph, Qowing. A city about 4 miles southe ast of Hebron. The country round about was called the wilderness of Ziph (V 14-24; 26:1-2; Josh. 15:55; IChr. 2: 42; 4:16; 2Chr. ll:8).The inhabitants were called Ziphites (v 19; 26:1), and Ziphims (Ps. 54, title). Ps. 54 was written on this occasion. There were 2 cities called Ziph Qosh. 15:25, 55)

d Maon, habitation.A city in Judah about 7 miles southe ast of Hebron which gave name to a large pasture land called the wilderness of Maon (v 24-25; 25:2;Josh. 15:55; 1 Chr. 2:45). The inhabitants were called Maonites Qndg. 10:12). The hills in the vicinity of Maon had many caves where David and Ms men could easily hide. Some could take care of 100 to 200 men

e See note q, v 19

f 19th attempt to slay David (v 25-26)

g This was a divine intervention to protect David when Saul was about to overtake him (v 26-29)

h Sela-hammah-lehoth. rock of divi-sions or separations Jjecause the mountain separated the army of Saul from that of David, and because it was here that Saul was obUged to separate himself from David and Ms men in order to go after the Philistines. God raised upthePhilistinestooccupy Saul at the exact time he was about to surround David. He also kept Saul in ignorance of how close he was to David, so that hewould not persist in finding the man before going after the Philistines

i See En-gedi , p. 329

j When Saul had returned from following the PMUstines (23:27-29), he was told that David was in the wilderness of En-gedi; so he set out with a selected army tokillMm(vl-2).He went into a certain cave to cover Ms feet; that is, "to answer the call of nature Berkeley); "to relieve Mmself"

(Moffatt); or "to prepare Mmself (SeptuagLnt). Afterward he lay down to rest; and while he was asleep David cut off a part of Ms outer garment. Since David and Ms men were in the sides of the cave they could have killed Saul,but David refrained them from touching their king. The rabbins explained that Saul did not expect anyone to be in there because of a web over the mouth of the cave. SeeingtMs, they said he became careless and did not examine the place before resting

k 12th prophecy in 1 Sam. (24:4, ful-filled).Next,26:10.Mexelya repetition by David's men of a prophecy God gave Mm at another time. The prediction was that the day would come in wMch Jehovah would deliver Saul into the hand of David to do with Mm whatever he saw fit at the time

1 DavidwassogodlythatMsheart smote Mmbecause he had cut off Saul's skirt; and he loved the king so much that he stayed Ms men from killing Mm, As soon as Saul left the cave David followed Mm and made Mmself known, showing how he had spared Ms life. He made it clear that Saul had been listening to false reports about Mm, as he could see with Ms own eyes (v 6-16). TMs act of mercy and bravery on David's part woke Saul up to Ms own wickedness; when he saw that Ms life had notbeen taken, he left off following David and went home (v 17-22)

^ Cont. from column 2

wilderness of Judea (v 19,24; 26:1,3;

Num. 21:20; 23:28) r What was their part? NotMng but an

eternal record o f being a traitor to

God's chosen king, the one through

whom the Messiah came s How a man could consider traitors to be

1 SAMUEL 24. 2S

DavuTs oath to Saul

! to

ly

b Djvid had such a pnociplc of respect for a iiiaawhohad been anointed that it almoft cost him his life more than ooce.God gavu hint pernilision to kill Saul or do with him whatever be wished: but be refused to harm him In the least (:i4:4, 6) c rhls eaiieroess on the part of David's servants proved that they were not afraid of Saul's 3.000 picked mighty men of all Israel who were on the outside ofthc cave waiting for Saul. Tteir great leader bad so inspired them with his acts of faith and bravery th^t they also had faith in t.od that He was on their side and would give them the victory over any army regardless of the number (v 7) d When Saul arose from rest and left the cave to go on his way. David followed him outade and addressed lum as his lord and king. i>aul looked back and saw David bowing before him to the earth with face down (v 8). To prove that he did not wish to hurt the king, and make it clear that Saul had been Lsteningtoevilrcpons about hisscrv-ant being in rebellion against him, David showed the pan of Saul's outer garment that he had cut off, revealing thai he couldhave just as easily killed (v 9-15). Saul wept and left off seeking the life of David for the lime being, but did not invite him back to his court (V 16-J'J) e Question 116. Next, v 14 f This day you have seen that the Lord delivered you into my hands to kill you if 1 wanted to. In fulfillment of a previous prophecy. See note k, v 4 g TWstcrmwasone of respectful address of a junior and an inferior to a superior (V 11, 16: : Ki. 5:13) h This proverb as applied to David would mean that if he had been wicked and had conspired to take the throne, he would have killed Saul instead of merely cutting off a piece of his garment

1 DavidtoldSaulplainlythathc wasnot wicked as wicked men had reported him to be; he had demonstrated the fact that he would not touch the king to harm him In ihc least (v 13)

J Questions 117-lltJ. Next, v 16

k These terms, as used by tlic Hebrews, signiriedthc most sovereign contempt (17:43; 2 Sam. 1C:9)

1 Though considered a breach of eti-i^uetTc now for a speaker to mention lumself first, in that day it was customary. c:p. Cen, 1C:5; 23:15: 31:49 m Question 119, ricxi, v 19

n See -caul's acknowledgem ent, p. 329

o This mu« have been hard for a man like Saul to acknowledge.even when in sucli a changed and broken spirit. He liad lived M long with an obsession that Davidwasluseoeniy, seeking liis liun. tliatnowto acknowledge lusown wickedness and the ngliteouiiiesj of David was surely not easv (v 17-JJ)

p David had been fair with Saul and demonstrated one unfailing law of Cod inhuman relationsliip-dogood tothcm tlutdespitelully use you and persecute you and overcome evil with good - and tlte results were rewarding, saul recognised ihat it was unusual for a man to luve an enemy in Itis lunds.and tlien let lum go (v 19)

g Qucsuon 1 JO. Next, 20:10

r 2 tluiig> Saul knew (v JO):

I 1 know lint you will become kiiv. - 1 know Uiat tile kingdom of Israel will be estabiisbcd in your liaud

Death of Samuel

anointed of

th

forth

•erin/f he the I pn.

■ id'■stayed his »erv-' these words, and

Wiffcred them not to rise ■Itatnst S«ul. But S«ul rose up out of the cave, and went on his way.

24 David reproaches Saul

8 Da viiMilso arose afterward, and went out of the cave, and cried after S«ul, saying, My lord the km^. And when S«ul looked behind him. D* vid stooped with his face to the earth, and bowed himself.

9 • And DAvid^id to S«ul. Wherefore hearest tliou men's words, sayinit. Behold. DA vid seeketh thv hurt?

JOB' ^ day thine eyes

have that the Lord

had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said. I will not put forth mine I hand anainst my lord; for he is the Lord's anointed.

11 Moreover,•my father, see. yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed 1 thee not, know thou and see i that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The Lord judge between

'lall be established in

ihI.

21 'Swrdr now therefore unto me by th<- I.Mi<D,*that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And Divid %ware unto Saul. And Saul'went home; but Dd vid and his men 'gat them up unto the hold.

CHAPTER 25

Zb Death of Samuel: David wanders in Paran

AND Sdm'u-cl died; and'all ' the l5ra-el-it«-s weregath-ered together, and lamented him, and buried him in «his house at RA'mah. *And DA vid arose, and went down to the wilderness of PA ran.

27 Davidand Nabal. (l)Na-bal, his wife and wealth

2 And there was a man in MA'on, whose possessions were in'Car'mel; and the man was very 'great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Car'mel.

3 Now the name of the man jfos*Na bal; and the name of his wife'Ab'i-gail: and she was a woman of^ood understanding, and of a beautiful countenance: but the man wos^hurl-ish and evil in his doings; and he was°oi the house of CA'leb.

me and thee, and the Lord ^Z) David's message to Nabal avenge me of thee: but mine i ^ i-««»u«xx

hand shall not be upon thee.

13 As saith the proverb of the ancients,*Wickedness pro-ceedeth from the wicked: 'but mine hand shall not be upon thee.

14 'After whom is the king of l§'ra-el come out? after whom dost thou pursue? after a^ead dog, after a P.ea.

15 The Lord therefore be judge, and judge between'me and thee, and see, and plead my cause, and deliver me out of thine hand.

25 Second reconciliation of

4 * And Da vid heard in the wilderness that NA'bal did shear his sheep.

5 And DA vid sent out ten young men, and DAvid said unto the young men, Get you up to Car'mel, and go to Nabal, and greet himin my name:

6 And thus shall ye say to him that liveth in prosperity.'^e&ce be both to thee, and peace be to thine house, and peace be unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was

Saul and David (19:1-8; 26: 21) j there ought missing unto them,

all the while they were in Car'mel.

16 • And it came to pass, when DA vid had made an end of speaking these words unto S«ul, that Saul said.'Tfs this thy voice, my son DA'vid? And Saul "lifted up his voice, and wept.

17 And he'^aid to DA'vid, Thou art more rij-b'--""^ Mian I: for thou hast 1 me good, whereas I h.... ;. .warded thee evil.

18 And thou ha- ■ *••• day how that tl well with me: :■,., when the Lord h.id delivered me into thine hand, thou kill-edst me not.

19 Tor if a man find his enemy, «will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day.

20 And now. behold.'I know well that thou shall surelv be king, and that th>- kinidoin of

'd this

dealt

iiiich as

they were with ut, but helped niotcci ' s(v 7-8, 16) ' will verify these i(v8)

, liM iiivyrHirK'

them and r

6 Your y facts if you - ,.

7 In view ofil. men find : portion of

» that we Jiiay .a OS wc would if we r Questions rJl-123.

r«e\i.

■.111 you. It

8 Ask thy young men. and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son DA'vid.

9 And when DA vid's young men came, they spake to NA'bal according to all those words in the name of DA'vid, and ceased.

(3)Nabal's insolent answer

10 * And NA bal answered DA'vid's servants, and 'said. Who (J DA'vid? and who is the son of J*s se? there be many seri-anls now a days that break away every man from his master.

11 Shall I then take my bread, and my water, and my flesh

not respected hvi-vryoni'(v S, 10-11)

y "' ■ ■ .1:

rv6) - I'e-ce lu .ill ili.it vou ti.tve 3 I h.ive hfirdo' yourprusnerity ^ "<' ■ vcrc with us £nd wc

did :.

5 We di J itoi ileal a thing all the lime -^ <-o ntlnued. column 2

a It Iseasytobegand accept mercy from an enemy when he has the advantage as here (V 1). ^aul knewthat if he could get David to swear not to destroy lus famllylhe oath would be honored, and he could rest assured that they would be well taken care of, even though liis own vow to protect David had been a Le (V 21: 19:6) 21):

b 2 things Saul wanted David to vow (v

1 That after his death, D.ivid would not cut off his seed, upon becoming king

2 That David would not destroy his name out of his father's house

c David could easily swear all that Saul wanted him to, for he had no intentions of harming Saul or his family (v 22) d Saul went home from piasuing David without offenng him the right torctimi to his wife and country e The Peshitta says David went w to Mlzpch. but which one is rxjt stated.Tlie Septuagint says they went ly to tlie straits of Messara. Wlicrevcr they went it was some stronghold, for David could not trust Saul with lus life and that of his faithful men and their familics.Tlie most he could expect from him would be to cease persecuting him; but even this was too much for such a wicked, depraved, demon-possessed backslider to come to. Saul was soon to be seeking for David again (ch, 26) f Samuel died at a ripe old age and all Israel mourned for him as they did for Moses, Joshua, and other great, recognized leaders (v l).it is supposed that he died about 2 years before Saul did, and when he was about 98 years of age (note b. 8:1) g Tliisdoesnot meanhe was buried in tlie house he liad lived in, in Ramali but in a tomb. It was the custom to build tombs and seal them up after one died; they were called houses of the deadCJob 30:'23:lKi.2:34).lnsomeplacesinthe

East small tiouses were built over the place of burial, many being large enough for the rest of the family to be buried there. In such cases the tomb would have to be opened and the seal broken to receive tlie bodies of others. These houses of the dead were kept in good repair and often decorated in various ways (Mt. 23:29) h Whether David went to the funeral of Samuel is not known, but to lum it was clear that witii Samuel's death came the removal of the last restraining power in Saul's life; so he departed fur-tlier from SauU He went down to tlic wUderness ofParan, wluch was south outof Judea and into the country of the Amalekites in the Negeb or Negev, a triangular sliaped region from Beer-sheba on tlic north to the Gulf of .Aqaba in the south and Egypt on the west I This was iK)t mount Carmelwliich was further north on the Mediterranean, but a small village about 2 miles ikjrth of Maon and!OutliofHebron(J-7,10; 15: r2: 30:5:2 Sam.2:2; 3:3; Josh. 12:22; 15:55; 19:26).This indicates that David was in the north part of tlie wilderness of Paran j Ve-ry great in wealth:

•!,o6o sheep ,/?20.00. $60,000.00

1.000 goats J?20. 00 20.000.00

Estimated totaL 80.000.00

He tud also vast lands, asses, canle,

andotlier stock, and many servants, so

he would be classed as, very great fv2>

k Nabal. foolisli: a churlisli, cviTJuJaldte

(v ■1-39; 27:3; 30:5; 2 Sam. 2:2; 3:3)

1 .\bigaiL fatlwr of exultation. LaU's:

Abl-

gaus: iTTTf

Tfcof Nabal who became David's

wife (v 3-42; 27:3; 30:5; 2 Sam. 2:2;

3:3: 1 Chr. 3:1) 2 Sister of David and mother of

Amasa (2 Sam. 17:25; 1 Clir. 2:15-17) m Note the contra.^ between man and

wife, she was sensible, l lever and very

beautiful: and he was churlish and evil n See Churlisli, p. 329 o That a m.in could become so far from

Caleb as tlds intraits is rcgrenable (v

3. Cp. Ezck. IH .ind 33) p David learned early that hit name was

1 SAMUEL 25

NabaVs churlishness

Abigail pacifies David

a See 1st act of judRmentby David. p.329 b It was in divine providence that the young man should tell the wife of Nabal about the insulting remarks made regarding David and his men, thus informing her that the whole household was in danger of being destroyed (V 14-17) c 4fold report to AbigaiL

1 David sent messengers out of the wilderness to salute our ma ster, and he railed on them (v 14)

2 The men with David were very good to us. They did not hun us. We did not miss anything by theft as long as we were with them in the fields with our flocks (v 15)

3 They protected us night and day all the while we were with them keeping the sheqj (v 16)

4 You should do something at once, forevilis determined against our master and all hishouseholdbecause of his unbearable insults (v 17)

d Flew at them, or stormed at them in a rage (v 14)

e Son of worthlessness, wickedness, evil, or Satan (note f. Dt. 13:13)

f Thisemphasizesthethought, care, and rapidity of Abigail in seeking to protect her family and keep David from committing wrong toward innocent people (v 18-20)

g Abigail's gift of peace to David: 200 loaves of bread 2 bottles (whole skins) of wine 5 sheep ready-dressed 5 measures (5 pecks) of wheat 100 clusters of raisins 200 cakes of figs

It would be difficult to estimate how much these food items would cost, but they were only a partial supply for 600 men and a number of wives and children

h The largest common loaf of bread was about 5 or 6 in. in diameter and about

1 in. thick (note k,Mu6:38). 200sucb loaveswould give a piece of bread to each one in David's army

i The bottles for wine were made of whole goat skins, the hide being peeled from the animal without splitting it, and the legs sewed up to hold liquid. This was the Eastern bottle (vl8); and such would hold a number of gallons

j 5 sheep would cost about 3120.00 today

k 5 measures (Heb. seah . about 1 peck each) of wheat would be about S7.50 wort 11

1 Tlh-se were bunches of grapes that had been dried in the sun and left on the sicms. They were evidently large bunches and enough to serve David's men (v 18) m The figs were those that had been pressed into cakes and dried. How large is not known but likely large enough to cut or slice with a

knife. 200 cakes would make plenty for David and his men for a special feast (v 18)

n See Figs, p. 324

o Had she told him Nabal would have fotbi dden her to do this and much blood would have been shed (v 19)

p This gives David's side of the story. He hadprotected all that this manhad in the wilderness, so that nothing was missed; and he was too ungrateful to offer even a little food when the men were hungry (v 21 withv 10-11,14-17). There was no excuse for David doing this; and when he came to his senses as inv 32-35, he acknowledged his wrong

q This was a peculiar expression among Hebrews for males. It is used 6 times (v 22, 34; 1 Ki. 14:10; 16:11; 21:21;

2 Ki. 9:8). The meaning here is that no males would be left alive

r Here we have an instance of a good wife pleading for the life of her husband and taking the re^onsibility of his evil ways (v 23-31)

^ Cont. from column 3

centpeoplc who were no more responsible for the acts of Nabal than God, Himself; and it would have been one of the blackest ^xjts in the record of the king's life

that I have killed for my shearers, and give it unto men, whom I know not whence they be?

12 So Da'vid's young men turned their way, and went again, and came and told him all those sayings.

(4) David plans vengeance

•13 And Da'vid said imto his men.'Gird ye on every man his sword. And they girded on every man his sword; and Da'vid also girded on his sword:

and there went up after Da'vid about four hundred men; and two hundred abode by the stuff.

(5) Abigail warned of dan-

ger to her husband

14 " *But one of the young men told Ab'i-gail, Na'bal's wife, saying. Behold, TDa'vid sent messengers out of the wilderness to salute our master; and he^railed on them.

15 But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were a wall imto us both by night and day, all the while we were with, them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son ofBe'Ii-al, that a man cannot speak to him.

(6) Abigail secretly provides for David and keeps him from shedding innocent

blood

18 * Then Ab'i-gail /made haste, and *took"two himdred loaves, and'two bottles of wine, and 'five sheep ready dressed, and*five measures of parched corn, and an'hundred clusters of raisins, and'Hu-o hundred cakes of"figs, and laid them on asses.

•19 And she said unto her servants, Go on before me; behold, I come after you. But she^told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came dovra by the covert of the hill, and, behold, Da'vid and his men came down against her; and she met them.

21 Now Da'vid had said. Surely %! vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him : and he hath requited me evU for good.

22 So and more also do God unto the enemies of Da'vid, if I leave of all that pertain to him by the morning light %iiy that pisseth against the wall.

23 And when Ab'i-gail saw Da'vid, she hasted, and lighted off the ass, and fell before Da'vid on her face, and bowed herself to the ground,

24 And fell at his feet, and said, TJpon me, my lord, upon

o It seems evident tliat David intended to destroy only the males in the household of Nabal, so the hurt that he would have caused Abigail would be the sorrow over the death of herhuiand and other men of her trusted servanu, no doubt

p 3 acts of David (v 35):

1 Received her gift

2 Accepted her person

3 Sent her away in pcacetober home

me^et this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of^thine handmaid.

25 Let not '^my lord, I pray thee, regard this man of"Be'li-al, even Nabal: for as his name zs,'so is he; Na'bal is his name, and folly is with him: but I thine handmaid saw not the young^ men of my lord, whom thou didst send.

26 Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Na'baL

27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the yoimg men that follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and /evil hath not been found in thee all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the ^bundle of life with the Lord thy God; and the souls of thine enemies, them shall he*sling out, as out of the middle of a sUng.

30 And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath'spoken concerning thee, and shall have appointed thee ruler over !§'-ra-el;

31 That'this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then ^remember thine handmaid.

(7) David spares Nabal

32 « And Da'vid'said to Abl-gail,"^lessed be the Lord God of I§'ra-el, which sent thee this day to meet me:

33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

34 For in very deed, as the Lord God of I§'ra-el liveth, which hath'Tcept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Na'bal by the morning light "^y that pisseth against the wall.

•35 So Da'vid'Veceived of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

(8) Death of Nabal

36 •" And Ab'i-gail came to Na'bal; and, behold, he hekLa.

2 Blessed be your advice

3 Blessed are you for keeping me this day from shedding innocent blood and seeking vengeance

n This illustrates how far one will go in injustice to others who are innocent, when he seeks to avenge personal ills. David would have killed many inno-

^ Continued, column 1

a lOfold plea of Abigail to David:

1 Let this iniquity be upon me (that is, let me suffer the judgment of the iniquity of my husband, v 24)

2 Let your handmaid, I pray you, speak (or address you)

3 Hear the words of your handmaid

4 Let Dotmylordregardthe folly of my husband, for he is a man of Belial (Satan) and rightly named Nabal (fooUsh, V 25)

5 I did not see your young men when theycamemakingyour request known

6 As the Lord liveth, seeing He has withheld you from shedding innocent blood, and from avenging yourself with youi own hand, let your enemies be as Nabal (v 26)

7 Your handmaid has brought a blessing for my lord and your young men that follow the Lord (v 27)

8 1 pray you to forgive the trespass of your handm aid,for the Lord will certainly make you a sure bouse because you fight the battle of the Lord and evil has not been found in you all your days (V 28)

9 Yet a man (Saul) is risen to pursue you and seek your soul; but it shall be bound in the life of God and all your enemies shall be cast out as a stoos

horn a sling (v 29)

10 When the Lord has fulfilled aU that He has promised you, and shall make you king over Israel, then remember your handm aid who has plead with you not to shed innocent blood so that you will not have regrets in time to come over your wrong deeds (v 30-31)

b 6 times Abigail called herself thine handmaid in addressing David (v 24-25, 27-28, 31)

c 14 times she addressed David as my lord. The Heb. adon in each case means sovereign,lord,master,owner

d See note f, Dt. 13:13

e Nabal means foolish, and so this man was (v 25)

f Evil would have been found in David if he had carried out his plan in this instance, so he was providentially stopped from doing the wrong thing by one of the very persons he would have anned against (v 28, 32-34)

g Heb .terror ,parcel aspacked i9;kemel; bag; bundle. Used of a bundle of money (Gen. 42:35); bag of money (Pr. 7:20); bundle of myrrh (Song 1:13); and bag of transgression (Job 14:17). Here it refers to the bundle of Ufe wrapped up in the life of Jehovah. It is an oriental expression of perfect security from all enemies under the protection of Jehovah (V 29)

h Instead of the lives of David'senemies being bound and kept in the life of God, He would cast them off from Himself with force and violence like tliowing a stone out of a sling (v29)

i It seemed to be common knowledge in Israel that God had chosen David as king,had made certain ptomisesto him for good, and that He was the protector in all his trials brought on because of Saul.Eventhis isolated womanof Judah knew all this (v 30)

j Here Abigail appealed to David to keep his record clear of all injustice and the seeking of personal vengeance on others, so that he would not have any regrets in time to come when God would fulfil His promises to him and he would become king of Israel and be free from those who sought his U fe (v 31)

k Abigail had no idea how soon it would be that David would remember her. In about 10 days Nabal was dead and David sent servants to take her to be his wife soon afterward (v 37-42)

1 Impressed no doubt, by the wisdom and humility ofAbigail, David at once accepted her plea and blessed her for being an instrument of God in keeping him from sinning against innocent blood. He recogni zed her as an agent of God to turn him aside from his bloody purpose (v 32-35) 33):

m 3 statements of blessing by David (v 32 -1 Blessed be the Lord Cod of Israe 1

1 SAMUEL ZS. 26

Sabari dttth

David $Patet Saul. SauFs penitence

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« Thou^b Nabal could kill and ipeDd mucb on a .. hinuclf, lui lervjnt), . i-waj lo nicin .uiiJ >cl:i ' not cons Jet ihc ic^^-j noiloubt WAiiQ vicsp<::..ic :

I foe

H he

:<. -OUlJ

_vi J who , .: food

for hkt inen anJ ibc womco aqU cbil-vircn with them (v Ji^ •> Ju good gualitio o'

miewaTa~Vi'd. ' . od UOdCtflatxling (clevei auU »..ji., v 3)

^Beautiful but oot proud, self-exalted (V 3)

3 Humble and godly - unspoiled re-(lardless of her nclics (v .. 6, -'3-15)

4 She had a sciuc of appicciallon for aoythiotl others did to aid her houKbold in any defuee (v 14-19)

5 She wa3 reasonable,listcnedioher servants, and sought to protect her unworthy husband as well as all her tuusebold from danger (v 14-36)

6 Quick to act in time of daoger to protect her own (v 17-19)

7 Did not nag at bet hisband for hts mean and chuibsh diipositioa. but paDently livedwithhim.ioleraungthe abuse which she no doubt received from such a man (v 3. 19, 36)

8 Wasgenerout of spirit, teekiog to help meet the needs of others (v 18)

9 Was independent caoutih to act without the consent of bet husband wbcnitwasiohisitood and the good of othen coDceroed (v 19, 36)

10 Was bold and businesslike in meetiovi the problems of Lfe; did itoc become paoic-stncken (v 17-35)

11 Wasbrave and willing: to face danger, which mit^hi involve her own life AOd certainly that of others. Alone sbe faced aneoare army that was coming to destroy bet household (v 19-35)

\Z Was gracious, and pliable when it was necessary (v 23-33)

13 Was willing to take blame and be personally responsible for the acts and sios of another wbom she sought to recoocile to the ooe offended (v 24-23. 28)

14 Couneous in herdealings with an enemy and one who bad already pasKd the death sentence on all men of bet houwhold (v 23-33)

13 Had wisdom enough to recoonize tbekindof disposition her husband had, and put him in thepropet c1<lss while, at the same time, she loved bim and tried to save him from barm (v 23)

16 Was diplomatic in her approach and appeal to the enemy of her house - hold, turning his wrath to mercy and leniency fv 'J6-33)

17 Had faith in God and recognized His plan in Israel concerning the one who sought to do her harm (v 28-35)

18 Was zealous to keep even an enemy spotless in life and conduct (v 28-31)

19 She wisely kept from her husband the report of the great danger be had bccninuimlhe was sober and sensible enough to discuss it (t 36-38)

20 ^he was willing to forgive the wrongs intended against bet and tier house, and soon afterward accepted the very man as a husband who was responsible for these plans of evil (v j9-42) His heart was confouitdcd: he became paralysed with fear, and pined away u tha he died in 10 day^ (v (7-38) rids was the second t. og-niiu:dthai<>od had evil in killing '. abal (v jj, jj; According to custom, David sent friends, called scrvajus in v 40, who made Us wishes known lo AbigoiL '-^hc arose and 1 odiately(v41-42) 4 acu Ol , U-42):

1 She arose and bowed herself on ber face to the servants of David

2 She offered to w.uh their feet, wlitch she no doubt did imrT>edi«tcly, as the ciBtoni was with t-

3 She hasted, arose, .u i an ass being accompanied b . -jcXi

4 Site Went after ttie :; - ...cuol David and became his wife

g At this tinte David too)^ a third wife. AUnoam of Jezrecl, having taken

I feast in hit houvr'Iikr 'hr featt

I of a kmj; and Ni bal's h^art

' was merry within hi: •'■

I was vrry drunken • ■■ c

shr r

rao: . ..'.:.

I 37 liiii ii came tu pa^^ in the

momtnc, when the wine was

gone out of Nt bal, and his

wife had told him these thinc>.

that his'lieart died within him,

and he became as a stone.

34 And it came to pass about

ten days aiter, that the LoM)

smote NA bal. that he died.

C) David marries Abigail

39 < And when D« vid heard that NA bal was dead, he said. Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nl bal. ancyhath kept his servant from evil: for the Lord hath re-

' turned the wickedness of Ni -

I bal upon his own head. And

Da vid 'sent and communed

with Ab i-gail. to take her to

him to wife.

40 And when the servants of D4'%nd were come to Ab i-gail to Car'mel, they spake unto her, saying, D& vid sent us

j unto thee, to take thee to him I to wife.

I 41 And^be arose, and bowed i herself on her face to the earth, I and said. Behold, let thme I handmaid be a serv'ant to wash

the feet of the servants of my

lord.

42 And Abl-gail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of D^ vid. and became his wife.

'28 David takes another wife

43 Da vid also took A-hin'o-Am of JSr're-el; and they were also'both of them his wives.

44 * But Saul had given Mi -chal his daughter, Di'vid's wife, to Phil'ti the son of L4'-ish, which was of GAl'lim.

CHAPTER 26

T 4 T>a'vid tlieniore tent out spies, and m > de n» o d that Stul was come in very deed.

5 ' And Da vid »an)se. and came to the place where S«uJ had pitched: and David beheld the place where Saul lay, and Ab n*r the son of N#r, the captain of his host: and Saul lay in the'trt-nch,and the people pitched round about him.

6 Then answertd DA vid and said to'A-him e-lf ch the Hit'-tite, and to'A-blsh A-i the son of

i'2*r-u-i ah, brother to 'J6 ab, I sayinR,*Who will go down with ' me to Saul to the camp? And

A-bish a-i said.'1 will go down

with thee.

7 So Da vid and A-bish t-i came to the people by night: and. behold, Saul lay sleeping wiihinthe trench, and his spear stuck m the ground at his bolster: but Ab ner and the people lay round about him.

8 Then said A-blsh a-i to D4'-vid, *God hath delivered thine enemy into thine hand this day; now therefore'let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. •9 And David said to A-bish'-a-i,'TDestToy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? *10"Da vid said furthermore. As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but. I pray thee, take thou now the"spear that is at his'T)olster, and the cruse of water, and let us go.

12 So Da'vid took the spear and the 'cruse of water from Saul's bolster; and they gat them away, and no man saw if, nor knew it, neither awaked: for they were all asleep; because a 'deep sleep from the Lord was fallen upon them.

29 Third betrayal of David

(21:7; 22:9; 23:19)

AND the'Ziph'ites came unto • Saul to tiib e-ah. 'saying. Doth not Da'vid hide himself in the'hill of Hach'i-lah. which is before J*sh i-m6n?

30 Twenty-first of 21 attempts to slay David (18:8, refa.): 9th civil strife (2

Ki. 25:25, refs.)

2»Then Si«u' ' .. t

down to the v

having three Uiuu^auJ tliu^cn men of 1$ ra-el with bim. to seek D&'vid in the wilderness of Ziph,

3 A pitched in the hill

of 11 ., which 15 before

itah 1IIK.U, by the way. But da'vid sbode in the wilderness, and he saw that Saul cam<!r after him into the wddcr-r-

31 David spares Saul a sec-ond ttm« (24:3-22)

I 32 David reproaches Abner

! 13 * Then Da vid went over to the other side, and stood on the top of an hill 'afar o£f; a great space being between

, them:

14 And Da'vid cried to the people and to Ab nf r the son of

I N8r, saying, 'Answerest thou not, Ab ner? Then Ab nir answered and said. Who art

I thou that criest to the king?

I 15 And Da vid said to"Ab n?r,

I Art not thou a valiant man? and who is like to thee in Ij'ra-el? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die. because ye have not kept your master, the Lord's anointed. And now see where the king's spear is. and the cruse of water that iros at his holster.

3 3 David reproaches Saul

17 And S«ul Ttnew Di'vid'a

Mlchal, the daughter of Saul, some years before fv 42-44: 18:20-30) I This watthcttiirdilnic David was be-tfw...i ^v I... 'ountryineo, twice by t! tates(v 1: 23:1-29)

y^u ;. . -;. .'.cxT, v 6 Sc. :i.'t., ,n-q, '.aiQ Agjan ^aul rcvcncd to his old dc-

Continucd.column 3 ^»-

reallnng how close come (v 17-25)

to death he had

fc Coot, from column 2

pcaved,jealous disru^iiiv i,ih,.,.>in to seek the life ol

oni I- ih ii he woul. .._. ^ K'-'^},

avlnghisown life spared by -V ■1-22)

a Hav; .. " '•" I"? a ul had come to the will > . Uavld sent out vies

to sec :i>r sur<', m iic would not be taken unaware (v 3-S)

b Instead of fleeing from saul, David arose and went boldly to the place where be had pitched his camp. Saul and hi sbest advisors did not expect this, so the bold move caught them wholly unprepared. David found Saul and his army in a deep sleep: not one man was awake to guard the king. Evidently divinely led, David had perhaps inquired of the Unm and Thunimlm which was in his company, and not Saul's. He acted at the precise moment when the Lord had caused a deep sleep to fall upon the enemy and his army (v 7. 12)

c This re fers to the m idst of the b amc ade of cairiaf^s andwagoos, as it is trans, in some versions (v 3)

d See note f, 21:1

e Abisbai, father of a gi ft. Son of David's sister, Zeruiah, and brother of Joab and AsaheL He was one of David's mighty men (v6-9: 2Sam. 2:18,24; 3:30; 10: 10-14:16:9-11; 18:2-12: ift21;20:6-10; 21:17; 23:18; 1 Chi. 2:16: 11:20; 18:12; 19:11-15)

f Zermah. sister of David, and mother ofAbisbaiJoab,aDd.Asahel(v6: 2 Sam. 2:13.18:3:39:8:16:14:1; 16:9-10:17: 23: 18:2; lft21-22; 21:17; 23:18, 37; 1 Kl. 1:7; iS, 22; 1 Chr. 2:16; 11:6, 39: 18:12-13; 26:28; 27:24)

g Joab. Jehovah is Father. 5 Joab's;

1 Descendant of Caleb (1 Chr. 2:54)

2 Grandsonof KeDaz(lChr. 4:13-14)

3 Post-exile Jew (Ezra 2:6: Neh.8:ll)

4 Another post-exile Jew (Ezra 8:9) 3 Son of Zeruiah. David's sister. He

wasthe over-ambitious commander of David's army and did every conceivable thing including murder to get first place next to David (v 6: 2 Sam. 2:13-32; 3:22-31; 8:16; 10:7-14; 11:1-25; 12:-26-27; 14:1-33: 17:23; 18:1-29; 19: 1-13: 20:9-23; 23:18-37: 24:2-9: IKi, 1:7, 19, 41: 2:5-33: 11:15-21; 1 Chr. 2:16: 11:6-39: 18:15: lft8-13: 20:1; 21:2-6: 26:28: 27:7,-24,34; Ps.60,tiae)

h Question 125. Next, v 9

i This was certainly not what Saul and his advisors expected, for David had always fled from Saul, not wanting to fight his army and kill innocent men who had been stirred i^ against him. Perhaps few, if any, other than Saul had their hearts set on seeking David, for he was loved by all Israel

j Thebamcadeofwagons(notec,above)

k David rexognized that God had given Saul intohishandsagain lodo withhlm as be saw best (v 8: 24:4)

1 .Abishaibegoed losimieSauljust once, promising he would never nse again, andthenDavidwouldbc ndofhis enemy; but again he spared Saul's life (v 8-9) m Question 126. Next, v 14

0 13 th prophecy in 1 Sam. (26:10, ful-filled. 31:1-13). Next, 28:19

0 It was a custom to stand a tall spear at the enaance of the leader's tent in any army,tribe,or otherencampment (v 11)

p The bolster was the pillow of Saul in this case. To take the spear from here was sufficientprool that he could have been easily killed (note k. 19:13)

q Heb. tsappachath . to expand: a saucei. Trans, cruse (V 11-12, 16: 1 Ki. 17:12-l6:r3:(nTKl. 2:20).TheHeb. baqbuk. trans, cruse in 1 Ki. 14:3 means bottle and IS so Dans, in Jer. 19:1,10. It contained honey. That the cruse licre was not a flat saucei seems clear, for it containedwatet:itwasaflask of some kind

1 llcte we havethesecretof David'ssuc-cess ingctting Saul into his hands the second time - a deep sleep from C>od had overcome him and his men fv 12)

s The voice must have cirried far in these hills and wilderness country, as indicated here (v 13) t Ou^ tioiis 127-131. Next, v 17 m, 15:50 ^;_-s>gnl2edDavid'$ vaceandwas ofKe more brought to his senses by

1 SAMUEL 27. 28

David at Gath and Ziklag

a Questions 132-135. Next, 27:5 b Not only did Saul have the answers to these questions, but all Israel knew them. It was common knowledge that it was because of jealousy that he was stirred up against David. Israel in general loved and respected David, for he had always proved faithful to them in fighting the battles of the Lord and in conducting theirbusiness as he went in and out among them (18:13-16, 30) c 4fold appeal of David to Saul , p. 299 d It was wise of David not to blame Saul for his jealousy, but to suggest that it was evil men stirring him up, if not Jehovah; and they should be punished for driving others from the woriiip of Jehovah (v 19) e This was the greatest sin of all against David andhis men - driving them away from the woiship of the true God and virtually telling them to go, serve other gods (v 19) f 2 figures used by David (v 20):

1 To seek a flea. David compared the importance of his own life to that of one flea on a dog. Why would the great king of Israel bring an army to hunt one small flea not worth bothering with?

2 To seek a partridge. Here he com-paredhislifeto alone partridge in the mountains. Partridges being flushed several times soon became weary and not able to fly, and men could kill them easily witha stick. David thus referred to himself as being chased from place to place until he was weary of running and would prefer being killed now if he was worthy of death

g David's strategy of going boldly to Saul for a settlement was a success, for it caused the king to acknowledge several things (v 21)

hSee 6 things Saul finally acknowl-

edged , p. 330

i Before this Saul would not be frank to say that he had sinned; now under the pressure of bang overwhelmed by the mercy, love, and justice of David he freely confessed his sin (v 21)

j This was the first invitation for David to return from exile to his own right to serve God in the place and way Jehov ah had ordained; to return to his own inheritance, and his own people to live freely among them, and to his own privileges as a citizen of Israel(v 21) k In the former experience of David sparing his life Saul did not promise never to harm David; he merely went home, holding reservations in his heart as to the future (v 21; '24:16-22)

1 For the first time Saul acknowledged the love which he knew to be in the heart of David. Before this he merely said he could not understand why a man would spare his enemy (24:19); here he confessed the reason (v 21) m It takes grace and manhood to acknowledge sin, error, and that one has played the fool; but Saul did this, which is the nearest to coming clean with God and man since he became exalted and the Holy Spirit left him (v 21; 16:14-23)

n In view of your changed attitude, you may send a young man for your spear and other things I have taken from you (v 22)

o Here David committed his case into the hands of Jehovah to judge righteously, and made an appeal to Saul to have as much respect for his life as he, himself had had for the king's (v 23- 24)

p Saul blessed David and again acknowledged that he would do great things and prevail in all he undertook in life (v 25)

q David went his way, and Saul returned from following him to kill him, never to see him again; Saul was soon to fall at the hands of enemies and meet his God whom he had rejected and sinned against so many years (v 25; 31:1-13; 1 Chr. 10:13-14)

r Thought in his own mind and resolved in his own heart that he must do something else to protect himself from Saul (vl)

s Thiswasahastyconclusionofunbelief, God had so often delivered him that he should have concluded the opposite

voice, and said, "Is this thy voice, my son Da'vid? And David said. It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? "for what have I done? or what evil is in mine hand?

19Tfow therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering; "but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, 'Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of 15'ra-el is come out/to seek a flea, as when one doth hunt a partridge in the mountains.

34 Third reconciliation of David and Saul (19:1; 24:16)

•21 ♦^«Then said Saul,*!'have suined: 'return, my son Da'vid: for^ wUl no more do thee harm, because 'my soul was precious in thine eyes this day: behold, I'Tiave played the fool, and have erred exceedingly.

22 And Da'vid answered and said,"Behold the king's spear! and let one of the young men come over and fetch it.

23'T'he Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then SauFsaid to Da'vid, Blessed be thou, my son Da'-

! vid: thou shalt both do great things, and also shalt still prevail. So Da'vid went on his way, and'Saul returned to his place.

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CHAPTER 27

35 David goes again to Gath (21:10)

AND Da'vid ^s aid in his heart. ■ 'I shall now perish one day by the hand of Saul: there is nothing Tjetter for me than that I should speedily escape into the land of the Phi-Us'tine§; and Saul shall despair of me, to seek me any more in any coast of i§'ra-el: so shall I escape out of his hand.

2 And Da'vid arose, and he passed over with the sis hundred men that were with him unto A chish, the son of Ma'och, king of Gath.

3 And Da'vid dwelt with A'chish at Gath, he and his men, every man with his household, even Da'vid with his two wives, A-hin'o-am the Jez're-el-it-ess, and Ab'i-gail the Car'-mel-it-ess."Na'bal's wife.

4 And it was "told Saul thatj Da'vid was fled to Gath: and he sought no more again for him.

36 David at Ziglag (I Chr.12)

5 • And Da'vid said unto A'chish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: *for why should thy servant dwell in the royal city with thee?

6 Then A'chish gave him Zik'-lag'^that day: wherefore"Zik'-lag pertaineth unto the kings of Ju'dah imto this day.

7 And the time that Da'vid dwelt in the country of the Phi-lis'tine§ was a full year and four months.

37 David deceives Achish

8 "^ And Da'vid and his men went up, and 'invaded the Gesh'u-rites, and the Gez'rites, and the Am'a-lek-ites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of E'gypt.

9 And Da'vid smote the land, and left neither man nor woman aUve, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to A'chish.

10 And A'chish said,«Whither have ye made a road to day?i And Da'vid said, '■Against the south of Jii'dah, and against the south of the Je-rah'me-

el-ites, and against the south of the Ken'ites.

11 And Da'vid saved neither man nor woman alive, to bring j tidings to Gath, saying, 'Lest they should tell on us, saying, So did Da'vid, and so will be his maimer all the while he dwelleth in the country of the Phi-lis'tine§.

12 And A'chish believed Da'vid, saying. He hath made his people I§'ra-el utterly to abhor him; therefore he shall be my servant for ever.

264 CHAPTER 28

38 David among Israel's enemies

AND it came to pass in'those ■ days, that the Phi-lis-tine§ gathered their armies together for warfare, to fight with f§'ra-el. And A'chish said; unto Da'vid, Know thou assuredly, that thou shalt go out with' me to battle, thou and thy men.'

2 And Da'vid said to A'chish,! Surely thou shalt know what] thy servant can do. And A'chish said to Da'vid, Therefore will I make thee keeper of I mine head for ever. |

3 ^ Now Sam'u-el*was dead,[and all Ig'ra-el had lamentedj him, and buried him in Ra'mah, even in his own city. And Saul; had 'put away those that had familiar"^pirits, and the wiz-j ards, out of the land. I

4 And the Phi-lis'tines gath-] ered themselves together, andi came and"pitched in Shu'nem:j and Saul gathered all i;'ra-el}

and continued to inquire of Him regarding which steps to take. This lack of faith brought him into a false position and caused him to act for the time being contrary to God and His will for Mm. Perishing at the hands of Saul would have been impossible according to God's wo rd,for the Lord had anointed

Continued, column 4 ^^

6 It put him in a wrong position of having to fight his own people (28:1-2; 29:1-11)

7 Caused the Amalekites to destroy Ziklag seeking revenge for David of his invasion of Amalek (30:1-31; 27:8)

t There were plenty of things better than failing God in unbelief (v 1-2)

u Still called Nabal's wife to identify her (V 3; 30:5 with -25:2-42)

a Saul either had someone always spying on David who told him; or else there was one seeking personal favor from the king who was willing to betray his fellowmen. See note a, 14:1; Pt. 6:16-19.Cp.7 times someone told Saul about David (v 4; 19:19,21; 23:7,13,22:24:1) b Question 136. Next, v 10

c For a better understanding of 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles there are 115 harmonies of events noted in the headings of the text in these books. Like the 4 Gospels -Matthew,Mark,Luke, and John - they can be and should be harmonized. The books of Chronicles, originally one book, and written from a different standpoint, are entirely independent of the books of Samuel and Kings. Bible critics create their own difficulties .Tiany times, and have done 90 with these books by assuming that they should be alike: because they are not it is supposed there are descrepancies. In Samuel and Kings we have the events from the human, historical, and chronological standpoint as viewed by the natural man:whereas,in Chronicles we have the Divine, moral, and spiritual viewpoint - thtngsviewed by God without regard to chronology wMch is sometimes ignored to emphasize the moral, religious, and spiritual causes orconsequences of the historical facts. The former is intended to give Israel's complete history o f both kingdoms, while the latter is designed to give only history as related to the house of David and the ruling tribe of Judah.as being founded on Jehovah's covenant with David and his seed. See p. 423

d Ziklag, a city about 10 miles north of Beersheba and about 20 miles southwest of Hebron, It was first given to Judah and then to Simeon (Josh, 15:31: 19:5). The Philistines had retaken it and made it an outpost (v 5-6; 30:1-■26; 2 Sam. 1:1; 4:10; 1 Chr. 4:30; 12: 1. 20; Neh. 11:28) e AU the events of 27:1-31:13; 2 Sam. 1:1-27 tookplaceduring this year and four months (v 7)

f No cause is given here for David doing this (v 8), although there may have been one. There was no excuse for lying to Achish about where he had been; this was wrong (v 9-12)

R Question 137. Next, 28:9

h Achish thought that David had raided his own country and thereby caused the peopletohatehim.sohe would be his servant forever (v 10-12). He put his whole trust in David to the point of making him his own keeper (28:1-2)

i This was a poor excuse to kill men and women. It certainly was not worth the price that he had to pay (v 11)

j The days near the end of the year and four months of 27:7

k See 25:1

1 When Saul had done this is not stated; it is merely another detail of history in his long reign of 40 years (v 3; Acts 13: 21) m See note b, Lk. 12:29

n Israel and PhiUstia were now back in the same position facing each other, as when David first entered the life of Saul (V 4: 17:1-58)

—^^ Coni. from column 2

him to be the next king of Israel (16: 1-13) and had made promises to him that he would not fall by Saul (24:4).He had also made predictions to this effect 7 wrong results of David's act:

1 It caused him to cease depending vpoa God for deliverance (v 1)

2 Caused him to leave his own country when Saul invited him to return (v 1; 26:21)

3 Caused him to join enemies of Israel (V 1; 28:1-2: 29:1-11)

4 Caused him to destroy the Geshu-rites, Gezrites, and Amalekites with whom he had no apparent quarrel or reason for war (v 8-9)

5 Caused him to lie to Achish and kill in order to cover up his acts(v 10-12)

\ SAMUEL M "*♦

Scul consults a wilch at En-dor

SauVs doom foretold

323

i Cilbo*. bubbUiv. loiai(4in. A inounijin abou;

ncc(31:..

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I, p. 324 c By this tit'.ic jul i

lc»«, havjiw; k:..

13;;J1). dj lit cool J ;jvv . >

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king d 3 ways God JiJ not answer Saul (v 6):

1 By dfcanis or visions

2 By Linm anJ ; huiiuiiiin

3 By proplieis. Cp. v 15: 14:37: 1 Chi. 10:13-14

c This would u ij the

pncsts of tlk; ilivc

in Ids kinxdoi: . i

Thumniini (v C). i

ttic oue at Nob ioUjm J

of It severalnmcs(J-; . ;

30:7)

f David was answenrd by a prophet at the nmc referred to in -^-o

g Saul, antic end of his desperation, became willinti to inkjuire of a witclicon-u iry to the law of t.od (v 3. 7, 9)

h tiidor was about IJmiles nonlicast of mount c<ilboa (v 7)

1 ^ajl dii>iuised luniself so Uie witch would not know liim and to make her free to inquire of tlie familiar spirit for hiiii (v S-'3)

j c>aalandhismcainadethetnp toEndor and back the same ni);ht, and he was naturally tited before)(oin((into battle llie next day (v S, Jo; 31:1-13) k Saul knew well that he was inquiring of a familiar spirit and not of God, for Cod hadceascd to answer turn by any means (v 3-6; 1 Clir. 10:13-14)

I Question 138. Next, v 11

m Saul not only broke ttie law by seeking a witth to inquire of a familiar spirit (v 7-iJ),but he broke it ajiain when lie vowed to protect a witch (v 10; Ex. ■J.:: 13)

II Que suou 139. Next, v 1-

o Saul wanted to conCaLt Samuel who liad anointed lunI kin;;., vuven liim ad-VII •.' on severalOLXa:jons,and refused to advise hir.i durin>i liis last years, bamuel had been dead now for at least J years. >iDce God would not answer himby ordinary means, >aul hoped in vain to net an answer tlirounh a demon wIb iiiiiiated Samuel (v 3-3; 1 Clir. 10:13-14)

p rhe womandid not sec >=.-«rTi'jel 3t all but the familiar J

him. Sec i pruofs ir

q Quesuais 140-14-. ;.exi, v u

r rlie woman learned who ?>aul was by the famiLiarspitit who possessed her (v IJ)

s lieb. Elohini, the word used of the supreme God of Israel. !'tr ■ it could not mean tlie Divine teen

cominR out of the •. ;:• :ely a

m.iiufestation of at>(vl3)

t Saul perceived (. jd by the

woman's description), but he did not see witli liis eyes (v 14)

u TTus was the fariiili.ii spirit iiiiper-sonatiiit; .^amuel in form, knowledge, andpropliecy(vl3-13:lChr. 10:13-14)

V Question I ; !. Nt-.t. . I*^

w 3fol ■:

ones make war .i.;.>iiist me

- liOd is departoJ irom me, and does

not answer mcanyi;ioruby any nicat»

3 1 have called you (as if 9>eakii«to

Samuel), that you may make known to

me what 1 sliall do

X Quesuon 144. Next, 29:3

OU-L>0 4

39 S«ul>

S And when S«ul of thf afraid, tremMed.

i.u An»w«r

^aw the h""!t

t. ■ ' ' ■

of me. aeeing the L<»«d*is departed from thee, and *is become thine ciieiny?

17 And the Loiii' hath done to him, as he spake by me: "^for •' - L mi) hath rent the kingdom ,! of thine hand, and given ii to thy neighbour, even to DA vid

« And when'S«ul enquired of | j^ Because thou obeyedst not the Loat), the Lonix^answered bun not. neither by dreams, nor hy*t3 rim, nor by'prophets.

1 aeek* demon infor-(1 Chron. 10:13-14)

•7 * Then said S«ul unto his ' servants. 'Seek me a woman that hath a familiar spirit, that I may ro to her, nnd enquire of her. And his servants said to him. Behold, there is a woman that hath a familiar spirit *at £n -d6r.

8 And SauIklisKuised himself, and put on other raiment, and he went, and two men with him, and they came to the woman'by night: and he said. I pray thee, divine unto me*by the familiar spirit, and bring me him up, whom I shall name unto thee.

9 And the woman said unto him. Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: 'wherefore then layest thou a snare for my life, to cause me to die?

41

Saul swears God (Ex.

to disobey 22:18)

10 And SauPsware to her by the Lord, saying. As the Lord liveth, there shall no punishment happen to thee for this thing.

•11 Then"said the woman. Whom shall I bring up unto thee? And he said.'^ring me up Simu-el.

42 Answer of the familiar

spirit (1 Chron. 10:1 3-14;

Isa. 8:19)

12 And when the woman'^aw S4m u-el, she cried with a loud voice: and the woman spake to Saul, saying, *Why hast thou deceived me?'for thou art

Saul.

•13 And the king said unto her, Be not afraid: for what sawest

thou? And the woman said i rose up unto Saul, I saw "gods ascend-| night, ing out of the earth. [

14 And he said unto her. What form IS he of? And she said. An old man comeih up: and he is covered with a mantle. And Stul 'peiceivcd that it was SAm u-el, and he stooped with his face to the ground, and bowed himself.

15 « A"! ""^ im'u-el said to tliou disquieted

■•■" "And Saul distressed;

the voice of the Lord, nor exe-cutedst his fierce wTath upon Am a-l6k, therefore hath the Lord done this thing unto thee

this da v.

*19'Moreover the Lord will also deliver l$ra-el with thee into the hand of the Phi-lls'-tinej: and to morrow shall thou and thy sons he'with me: the Lord also shall deliver the host > of Is ra-el into the hand of the i Phi-lis tine?.

43 Saul entertained by a

witch I

20 Then Saul'fell straightway all along on the earth, and was sore afraid, because of the words*of Sim u-el: and there was no strength in hini;*for he had eaten no bread all the day, nor all the night.

21 • And the woman 'came unto Saul, and saw that he was sore troubled, and said unto him. Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

•22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let 'me set a morsel of bread before thee; and eat, that thou mayest have strength, when I thou goest on thy way.

23 But he*refused, and said, 1 w ill not eat. But his servants, together with the woman, compelled him; and he hearkened imto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and'killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:

25 And she brought if before Saul, and before his servants; and they did eat. Then they

and went away that

265 CHAPTER 29

44 David aavud from fighting Israel (1 Chr.l2:19-22)

NOW the Phi-lls'tines gathered together all their

Saul.'V.

me, to ;

answered, I for the Phi ■gainst me,

parted from me. and answereth me no more, neither bv prophets, nor by dreams: therefore I have called thee, that thou m«yest make known unto me what I shall do.

16 Then Haid SAm'u-el, Wherefore then dost thou ask

armies t</"A phek: and the I5 -ra-el-ites pitched by a fountain which IS in J6z re-el.

2 And the "lords of the Philistines passed on by hundreds,

make war and by thousands: but Di'vid and God is de- and his men passed on in the rereward with A chish.

3 Then said the^rinces of the Phi-lis tines. 'What do these He brews here? And A chish said unto the princes of the Phi-lis tines, /$ not this Dft'vid, the servant of Saul the king of Is ra-el, which hath been with

m See note i. 4:1

n Lordsot .num-

bering i: Js and

thousands, i here were o lords uf the PWUjuiic. (v J-3: Josh. 13:3)

o Herettic lordi of v2 «e called princes

of the Ptdlistincs (V 3) p Questions 145-146. Next, v 4

ing from her vision and corrmunica-Uon witli the demon,the W' lly

persuaded -^.lul to eat. It '. >!

liours for lier to kill the call re

the meal, and for Saul to I- 1 uim

to the anny that same night (v b-25)

ontlnued. column 2

a sev pan. 1

possible .-.aul, HI' See nule 1, lo: i4

b Not onlydiiitt!' Lord depart from 5 aul and take tlie

13-14), but -f

Saul and cut luin oil 1 (v 16:

1 Clu. 10:13-14), If ■ were

nated b y a den t

question tlieir Uu

they ate recordeu a i. s

by inspiration as well Lioned by adeiiion,tlieii tacy musi t>e accepted as trnttu r ill en anicls, deuiulls, .ind wii J

tell tlie Uulli re, =.

It is tlie lies ihcy tell wlueii inusi be rejected and not the truth iliey may utter aloiin widi lies

c lias wasdcteriiunedbyGod a number of years before, when Saul rejected liim (V 17-18: 15:J6-.;8: 16:1-13)

d 14th prophecy in 1 Saiii. (28:19, ful-nilcd, 31:1-13). Next, 30:8. This prophecy was by the familiar spirit, which reveals the fact that demons know much in the spirit realm wluch man docs not find out until later except by revelation. Demons i n this case knew of tlie defeat oflsrael. No doubt it was an accomplished fact ahead of lime between the spirit forces in the heavenlics (note p. Dan. 10:13). It is tauglit in Dt. 13:1-3 that demons and false prophets can predict some things that are true

2 predicDons by the demon:

1 The Lord will deliver Israel with you into die hands of the Pliilisiines

2 Tomonow you and your sons will die

Samuel was not in the place Saul went to at death, lie was in the compartment of the righteous, whereas Saul went 10 the comparuueni of the wicked.a great i;ulf being between the two places. See Where are the dead? and Hell , p.G20 rhisinformation of lus death toiiiortow was iUch a blow to saul that lie fell down to the ground, being overcome with fear (v 20)

g Because of the words of the familiar spirit impersonating Samuel. It must be remembered that the witch or medium was the one througli whom this intormation came to SauLlie did not see or hear anything Idmsclf. He merely accepted the message regarding appearance of an old man and what he said to her. >ee 9 proofs that this was not Samuel, p. .330

h Saul had fasted all day and night up to this point,wluch was perhaps ne.itimd-niglit, for they come and went back by night (v S. J3).i liis proves that fasting in itself does not bring an answer from God

i See 10 acts of the witch of bjidor . p.

315 j The witchwaspracui.J .ind used better judgment infacinc^the future than Saul (V 22-25)

k Tliinking he could make the return trip to the army and lead them on the morrow without food sliows the extreme desi>eration of tlie man without Jehovah in liis life during the last tiours. It reveals tlie pitiable state of a back-didet facing the end witliout God and hope of eternal life.linally,alter much persuasion, ;>aul ^;ot up off ilie ^ound and sat on abed, ready to receive food and v^otlirough die last d.>y of his life on earth (v ^-25)

1 TIds List night of Saul on earth was full of unusual events, lie had inquired regarding where he could find a witch, and when he learned of "i'•■ i'.iut 12 miles away, lie set out wit by

nikdit, to i!" I 1 ■ r. -i>. i-Hjlf

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iar spirit >•; dis-

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tolier:butshcw^.,,, ;icc,

receiving the message lie sought. Ans-

f

1 SAMUEL 29, 30

The Philistines mistrust Damd Amatekite raiders pursued by David

a Achish found no fault with him, but God did, and recorded his failures dur-

. ing this year and 4 months among the enemies of Israel. He had deceived and Ued to Achish about his raids and had killed every person who could report to him so Achish did not really know the truth (27:7-12)

b This wasGod's way of separating David and his men from the Philistines so they would not be forced to fight their own people. Such a thing could not be, if David was to be king over Israel (V 4)

c They reasoned that David and his men could turn against them in the thick of the battle and help Israel, and no doubt they reasoned rightly, for it would not be like David to fight against his own pec^le in behalf of a lifelong enemy (v4)

d Questions 147-149. Next, v8

e Should not David become reconciled to Saul if he should bring back some of the heads of his Philistine enemies?

f You have favor in my eyes, but not in the eyes of the princes of Philistia (v 6). In view of this, you will have to go back to Ziklag and not with us to war against Israel (v 7)

g Questions 150-151. Next, 30:8

hit makes us wonder just what the strategy of David was here. He may have known that all protest against notbeing permitted to go along would not cancel the decision of the princes; and so he was makingit appear to Achish that he was loyal to him evento the extent of fighting Israel. David had already made him believe that he had raided his own people (27:8-12).Or, he may have actually desired to go along in order to help Israel against the Philistines. Whatever his motive,providence saw to it that he didnotgo.Itwasbest for him.so he COuldbe received as king by Israel. He was dismissed to go back home (V 8-11)

i A reference perhaps to the 600 Israelite men of Judah, Manasseh, and other tribes that had deserted Saul to go to David (22:1-2; 23:13; 25:13; 30:10; 1 Chr. 12:19-20)

j These were part of the people David had made a raid against, as recorded in 27:8-12. Now they invaded Philistia, burned Ziklag and captured the women and children of David and his men (v 1-3). It may be that the people had some knowledge of the ones who had previously invaded their country, or it could be this was only a routine invasion, which was common in those days

k Note the effect such loss had upon David and his men (v 4). Not only did they weep, but the men experienced such despair that they spoke of stoning David (v 6). This was averted by inquiring of the Lord and receiving His assurance that they would recover all (V 6-8)

20 acts of Saul in his last few days (■28:5)

1 Gathered Israel to battle (v 4)

2 Made camp in Gilboa

3 SawthehostofPhilistines (v 5)

4 Became afraid, and his heart greatly trembled answer (v6)

5 Inquired of the Lord, but got no

6 Spoke to his servants to seek for him a witch to inquire of her (v 7)

7 Disguised himself (v 8)

8 Went to Endor at night, about 12 miles from mount Gilboa

9 Asked her to inquire by the familiar spirit to bring up Samuel (v 8-11)

10 Sware by the Lord not to kill the witch (v 10. 13)

11 Bowed before the evil spirit imitating Samuel (v 14; 1 Chi. 10:13-14)

12 Answered the evil spirit (v 15)

13 Fellstraightwayon the ground and was sore afraid (v 20)

14 Refused food, but was compelled to eat (v "23)

me these days, or these years,! were taken captives, "A-hin'o-

and"! have found no fault in him since he fell unto me unto this day?

•4 And the princes of the Phi-lis'tine§*were wroth with him; and the princes of the Phi-lis'-tines said vmto him, Make this fellow return, that he may go again to his place which thou "' j

am the Jez're-el-it-ess, and Ab'i-gail the wife of Na'bal*the Car'mel-ite.

(2) David's great distress

6 And David was'igreatly distressed; for the people spake of stoning him, because the

hast appointed him, and let him nofigo down with us to battle, i lest in the battle he be an adversary to us: "for wherewith -should he reconcOe himself] unto his master? 'should it not be with the heads of these men?

I 5 Is not this David, of whom

I they sang one to another in;

dances, saying, Saul slew his

of all the people was grieved, every man for his sons and for his daughters: but Da'vid encouraged himself in the Lord his God.

(3) Answer from God

•7 And Da'vid said to A-bi'a-thar the priest, A-him'e-lech's son, I pray thee, "bring me hither the ephod. And A-bi'a-

thousands, and Da'vid his ten thar brought thither the ephod ,

to Da'vid.

is 'And Da'vid enquired at the Lord, saying, 'Shall I pursue after this troop? shall I overtake them? And he answered him. Pursue: for thou shalt surely overtake them, and without fail recover all.*

thousands?

6 *' Then A'chish called Da'vid, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host IS good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless 'the lords favour thee not.

•7 Wherefore now return, and go in peace, that thou displease not the lords of the Phi-lis'-tine§

(4) David pursues his enemies

' 9 So Da'vid went, he and the

six hundred men that were

with him, and came to *the

i/brook Be'sor, where those that

s'^'And Da'vid said untofyere left behind stayed.

A'chish, ^ut what have I done?' 10 But Da vid pursued.

and what hast thou found in thy

servant so long as I have been with thee unto this day,"that I I may not go fight against the [enemies of my lord the king?

. 9 And A'chish answered and said to Da'vid, I know that thou art good in my sight, as an angel of God; notwithstanding the princes of the Phi-lis'tine§ have said. He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with'thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So Da'vid and his men rose up early to depart in the morning, to return into the land of the Phi-lis'tine§. And the Phi-Us'tine§ went up to Jez're-eL

266 CHAPTER 30

45 David avenges Ziklag: (1) Ziklag destroyed byfire

AND it came to pass, when • Da'vid and his men were come to Ziklag on the third day, that the 'Am'a-lek-ites had invaded the south, and Zik'lag, and smitten Zik'lag, and burned it with fire;

2 And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

3 "^ So Da'vid and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. ^4 Then Da'vid and the people that were with him*lifted up their voice and wept, until they had no more power to weep.

5 And Da'vid's two wives

15 Arose from the earth and sat upon a bed

16 Arose and went his way with his servants, by night (v 25)

17 Fled from Philistines (31:2)

18 Commanded armour-bearer to kill him (31:4)

19 Took a sword cide

20 Fell upon it and committed sui-

he

and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Be'sor.

11 " And they found '«n E-gyp'tian in the field, and brought him to Da'vid, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when be had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

13 And Da'vid'said unto him. To whom belongest thou? and whence art thou? 'And he said, I am a young man of E'gjJiJt, servant to an Am'a-lek-ite; and my master left me, because three days agone I fell sick.

14 We made an invasion upon the south of the*Cher'e-thites, and upon the coast which be-longeth to Jii'dah, and upon the south of'Ca'leb; and we burned Zik'lag with fire.

15 And Da'vid'^aid to hun. Canst thou bring me down to this company? And he said. Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I wiU bring thee down to this company.

(5) Victory over his enemies

16 • Andwhenhehadbrought him down, behold, they were spread abroad upon all the earth.^eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Phi-Us'-tine5, and out of the land of Judah.

to press the figs into large cakes and dry them to be eaten when needed later (V 18; 30:12; 1 Chr. 12:40; Isa. 38:21. See Pr. 27:18; Song 2:13; Isa. 34:4; 36: 16; Jer. 5:17; 8:13; 29:17; llos. 2:12; 9:10; Joel 1:7,12; 2:22; Amos 4:9; Nah. 3:12; Hab, 3:17: Hag. 2:19; Zech. 3: 10; Mt. 7:16; Lk. 6:44; 13:6-7; Jas. 3:12; Rev. 6:13)

a See 25:39-43 for these 2 wives b This simply means that she was the woman who had been the wife of N abal (V 5; 25:1-42; 27:3; 2 Sam. 3:3) c He was greatly distressed and about to be stoned; but like all true men of God, he encouraged himself in the Lord and inquired of Him (v 6) d Davidhadinquiredseveraltimesofthe Urim and Thummim since Abiathar had brought them to him (v 7-8; 23:6, 9-12) e 15th and last prophecy of 1 Sam. (30:

8. fulfilled. V 9-20) f Questions 152-153. Next, v 13 g The brook Besor was 10 to 20 miles southwest of Ziklag. By this time 200 ofthe600 men of David were so weary that theyhadtostay at this brook while the others went after the Amalekites (v 9-10) h This Egyptian had travelled with the Amalekites until he had become sick and too weak to continue, implying that the raiders were hurrying to get away from Philistia. David fed him and he revived enough to lead them down to the raiders (v 11-16) i Questions 154-155. Next, v 15 j The Egyptian told David the whole story of the invasion of Judah and Phi-Ustia and agreed to lead him to the invaders (v 13-16) k Chereihiies, executioners or life-guardsmen. A people in southPalestine whose territory was next to Judah. They could have been a branch of Philistines (v 14,16).Afterward,they were servants of David,

perhaps from gratefulness of his deliverance of them here (2 Sam. 8:18; 15:18; 20:7,23; 1 Ki. 1:38, 44; 1 Chr. 18:17; Zeph. 2:5). Called Cherethims (Ezek. 25:16) 1 C aleb here~refers to the place in Judah where C aleb settled Qosh. 14:6 -14; 15: 13-18; 21:12) m Question 156. Next, v 24 n This was the common practice after a raid. Eating, drinking, and dancing made up much of the life of leisure of the nomadic peoples, especially raiding parties who took spoil (v 16)

Figs (25:34)

The word fig is used 64 times in both testaments - 43 times in the O.T.and 21 times in the N. T. The first mention is when Adam and Eve sewed fig leaves together to make aprons for their nakedness (Gen.3:7). Fig uees abounded in Palestine; and figs are mentioned as one of the fruits of Canaan (Num. 13:23; 20:5; Dt. 8:8; Judg. 9:10-11). The expression sitting under a fig tree is one of security and peace (1 Ki. 4: 25; Mic.4:4). Some species of figtrees had leaves 4 or 5 ft, long and 3 ft. wide; andthe shade was greatly valued (1 Ki. 4:25; 2Ki. 18:31; Isa. 36:16; Mic.4:4; Zech. 3:10; Jn. 1:4S). The various fig trees altogether bear about 10 months out of the year and are of 3 kinds:

1 The early fig (Song 2:13; Hos.9:10). The fruit is ripe toward the end of June; it is the most beautiful and delicious kind Oer. -24:1-8)

2 The summer fig. This fmit begins to appear in June about the time the early fig is ripe and comes to maturity in August; it lasts a longtime and may be preserved

3 The winter fig appears in August about the time the summer fig is ripe and reaches the ripening stage toward the latter part of October and November. If the winter is not too severe this fruit can stiU be plucked toward spring

Figs which were used as food the year round were said to possess medicinal properties (2 Ki. 20:7; 1 Chr. 12:40; Isa. 38:21). The puning forth of the figtree was one of the earliest signs of summer (Song 2:13; Mt. 24:31-32; Lk. 21:29): and failure to produce fruit was a calamity (Jer. 5:17; 8:13; Joel 1:7; 12; Hab. 3:17-18). Fig trees grow in Egypt asweU as Palestine (Ps.

105:33), some said to be 10 to 25 ft, high. A favorite way to preserve the fruit was

1 SAMUEL 30. 31

Saul't death on mount Gilboa

J2S

j DaVlJ anJ ' - - ...

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luj alio Jjrx ' i spoil here

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AOdutlici ii .^cb day Oob 7:4; Pi. qI?- '^ U: -i;^

the rtO^.^ .'^i^'Uk, jpOlli of Wit.Cal

(V :0) e Daviil's 400 men came back

place W - ■' ■'-" ' " •. hjd tx.

could no :k' .oil.K-t,

ntcct DJVid andthcv tain wiJkcJ men of U.-v; proposed that the -00 not spoils and tliat itioyt. .i wives and culdren cy

did none of tlK actLui : Jt

David rejected sueii a pr .id

made a law tliat all should si.arc .Lre -and ttus becante a law in all Israel (t Jl-J5)

f This shows that all the men David gatlicred for his company while in exile, were not);odly: ioniewere sons of evil 01 children of Satan (v 2Zi noce f. DU 13:13)

9. 3 bles:angs . ' to Cod (v -S):

1 Tlie Lor^ .i us the spoil

~ lie has picicxved us froni death in war

3 Me has delivered the company of Amalekites into our hands

li Question 157. Last one in 1 Samuel

i 13 places Pavid sent presents to: I Bi:-. m, 12:16)

J So . ^th, a city in Simeon

far soutl. in P^leaine (v-T; Jo$h.l*iJ)

3 Jattir. anotlier city i n ^inieoo. about 13 miles south of Hebron (v 27; Josh. 15:-kJ; Jl:14: 1 Chr. 6:67)

4 Aroer (noce r. Josh. 1 i Z)

o Sip timothy perhaps the same as Shephani . a city in the Jordan valley north of tlie sea of G alilce (v J8; Num. 34:10-11)

6 Eslitemoa. a city of the tribe of Judah about 3 miles north of Jattir (v J8; Josli. Jl:14: 1 Chr. 4:17-15; 6:57)

7 Rachal, an unknown place (v -9)

5 Jeraliiiiieelites. livinn in several cmesor>imeonandJudaii(v ->, J7:10)

9 kenites. living in scvetal cities near the Dead Sea, at the 50uth end (v J9; 16:6: :7:10: Cen. 16:19; Num. i4: Jl; Judrt. 4:11: 1 Chr. J::55)

10 1 lormah. a city in biineon, about 10 miles soutli of J atli r (note c.Dt. 1: 44)

i: ;"lLfo..i'.a.., probably the same u A i0:Josl».la:4J: 19:7:

1 - . •)

1- Atliacti. an unknown place (v 30) 1" ■'cbroii, about M imles south of

Jcr 'udali (note f,Josli.l0:36)

1 .jc cities, David sent lyfts

to all ottier places where he had »-

journed in tiis exile (v 31)

Com, from column3

rites with wtiich the wordiip of Utxar

i n Babylon was transferred to I .a; for- ■•■ ■• •• •

OCv UAi^li. 1 ai. 13 »ii

■ re

.id e*

'V.

.16

ni Beth-shan, a dty In the Jordan loutli of llic sea of i.alilee. B. th-*<an (note a, losh. 17:11)

n These ; . i • i ' •■ ■ - -

helpevJ

fviiyj,> , ... ,- ,

himadcbtoft;ratitude(v 11: li:i-15) I

first to

I

rr 11

1 not a osan of

i>ur hundred younc

. h rode upon camels.

u-»

18 And Dl'vid'recovered all

- km a-l*k-itr» had car-

and DA vid rescued

: ■ ■ :e was nothing ui^r^.iik lu tixin. neither small nor Kteat, nrilher sons nor

d-' '•-'■- <•-' spoil, nor

a . had taken

tu :..■ 1.1 I-.. ... 1 icovered all. 20 And Di vid took all the flocks and the herds, which they drave'before those other cattle, and said. This is Di-vid's spoiL

|(t>) New law of spoils (Cp.

Num. 31.17-S4. Ex. 23:20.

ref».)

N^

and to all the places I vid himself and bis : c wont to*haunt.

267 CHAPTER 31

VIU Battle in Cilboa. 1 !•-r.irl dc(cat«d: death of Jon-..th..n(lChr.lO;l)

OW tines fought

^a. .< el: and the

men 1 from before

the 1 . ind fell down

slain m mount i.il-bfid.

2 And the Phi-Us tine? followed hard upon S«ul and upon his sons; and the Phi-lis tineg slew Tftn a-than. and A-bin a-dib. and M*l chi-shu i, Saul's sons.

3 And the battle went sore against Saul, and the'archers hit him; and he was sore wounded of the archers.

2 Death of Saul

•4 Then 'said Saul unto his] 21 • And D*vid*came to the armourbearer. Draw thy sword, two hundred men. which were and thrust me through there-

to faint that they could not ^mh; follow Da vid. whom they had cised I made also to abide at the brook

lest these uncircum-

come and thrust me

through, and abuse me. But

B*sAr: and they went forth his armourbearer would not; to meet Di vid. and to meet the for he was sore afraid. There-people that were with him: and fore Saul took a sword, and < when Da vid came near to the fgH upon it. ' people, he saluted them. 5 And when his armourbearer

22 Then answered all the saw that Saul was dead.^he fell |

wicked men and hnen of 8611 likewise upon his sword, and |

al. of those that went with D4' died with him.

vid, and said. Because they g So Saul died, and his three

went not with us. we will not sons, and his armourbearer,

give them ought of the spoil, and%ll his men, that same day

that we have recovered, save to together, every man his wife and his children, that they may leadi

3 Israel's flight

them away, and depart. •23 Then said Da vid. Ye shall not do 5:1, mv brethren, with that VI '• '. hath given

us. vk: rved us, and

delivered the company that came against us into oiu hand. I

24 *For who will hearken unto

7 * And*when the men of I5'-ra-el that were on the other side of the valley, and they that ix'ere on the other side J or dan, saw that the men of I5 ra-el tied, and that S«ul and his sons were dead, they 'forsook the cities, and fled; and the Philistines came and dwelt in them.

you in this matter? but as his

part is that goeth down to the,

battle, so shall his part be that' "^"'^"^"'ty ^oSauld Chr.l0:8)

tarrieth by the stuff: they shall, g And it came to pass on the

morrow, when the Phi-lis'tinej came to strip the slain, that they'found Saul and his three sons fallen in mount Git-bd'a. 9 And they*cut off his head, and stripped off his armour, and sent into the land of the Phi-

part alike.

25 And it was so from that day forward, that he made it a statute and an ordinance for If'ra-«l unto this day.

(7) David's diplomacy

2fi • And when Divid came'"sUne? round about, to publish to Zfkiag.'he sent of the spoU " •" '*>« *>o"se of their idols, unto the ." - ' Tu dah. even »"<! among the people, tohisfri. ng. Behold a 10 And they put his armour in

present fu. vui ,1 the spoU of 'he house of'Ash ta-r6th: and

the enemies of the Loao; '*""?«"'J^lf,'* ^'^ ^°^^ ^° ^^

27 To them which were m waubf B«th-shdn.

B*th-el, and to them which

were in south Ra'moth, and to

them which were m Jit tir, 7A And to them which if ere in'

Ar 6-^r. and to them which'

irere in Si:'. — •' ' • 'Nem;

which If*'

29 And t<) tnern v,::.<.:i urrf in

R4 chil. and to them which

u

ue'< m uif ciuts '>i tne i^cn -ites,

30 A ■ • •■ • -H.'.r

were ;n L n .r .1 s:i.in, .111. i in them which were in A thlch,

31 And to them which were in

I.

er.

■ ;:1-U)

I tic It in it

.- a

.e-

I ■

S Rescue of Saul's body (2 Sam.21 12-14; 1 Chr.10:11)

11 • And when the"inhabit-ants of jabesh-jlle-id heard of that which the Phi-lis tinej had done to Saul;

12 All the vahant men arose.

, .11 .,, .v.. ... I t ...t, .1.^

f

:hAn. and came to JA besh.'and burnt them there.

13 And they took their bones, and buried them under a tree at J.t besh. and fasted seven days.

of Baal. Her ti wlicrc >hc was name of Atar-ijjtis, the t.iil ol a flsli.

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The Hib. h.i laV. trvfreatienT or 50 often 11 're

11. :_ -. . . .. .: .(23:

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we:. I 3 ^ii

J), ut down: dwell:

lUl

, . 13:2: 1. 18:1)

D (note 1, 14:49; a, 16:8) _. . :. .^ fnotc I, 14:49)

d If lie had .na the enemy he

would not .v . . hit a: qulc'-ly by

arcliers because of tus slJ be

would have been fi^itin. • 3)

e Saul, being tore wounded,.' his

aniiourbcaret to finish ki. . .10

tliat tic would not fall into tiie hands of his enemies who, he knew, would make sport of him and give him a slow and terrible deatfi. The young man was afraid to kill his kins, so Saul took a sword and commined suicide (v 4: 1 Chr. 10:4-5)

f This was a foolish thing to do. but it seems it was considered an lionor by some men in those days, to die with their master

il All his men. that is. all wl» were the personal bodysuards of ?auL The most of the army lledat the vcrybeginning of the battle and many escaped (v 6), ainondthem Abncr(i: Sani.l:4; 2:8-11)

h 12 main rusultsof the baiUe of Gilboa;

1 Tlie men of Israel fled (v 1)

2 Many fell down slain in mount CUboa

3 Philistines chased SaiH and his sons (V 2) (v3)

4 The battle went sore against Saul 3 The archers liit Urn and he was

sore wounded (v 3)

6 Saul and his armoutteearet committed suicide (v 4-5)

7 Besides Saul, his 3 sons, his ai-mouibcarer and all his bodyguards died (v6)

8 Many Israelites fled their own cities west of the Jordan and settled on the cast of Jordan (v 7)

9 Pliilistiiiescame and occupied the forsaken cities of Israel

10 Philisunes stripped the slain, found Saul and his sons, cut off the head of Saul and sent it and liis armour as ttophiesofbattle to the temple of their gods in Pliilistia (v 8-9)

11 They put his armour in the house of Aslitaroth (v 10; 1 Chr. 10:10)

12 Tliey took the bodies of Saul and his sons and fastened them to the wall of the dty ofBeth-shan, which became a Philistine city in the Jordan valley (v 10-13)

i How many cities were forsaken is not stated,but it appears that all of them 00 the west of Jordan in this particular battle section became Philistine cities for a time, 10or 12 years perhaps (see ■J bam. 1-8). When David became king over all I^t-ilI tliese cities were retaken and i 0:11 of Israel for the first tiiiic uulygreat and ex-t le nverol Egypt and tlK.-gulf o ., and north to the Euplirates, taking in all of Phllistla, Amalek, Edam, Moab.Syha.and other countries

Wtut a find, according to pat^an cus-toiwiMh.i'i.-.!•.,, forthey made cap-I . i an object of wor-

>:_, ... : .^ '"-.•s!

It docs not a< ; here that his

liead was sent u . ...a witli his armour: but in 1 Chr. 10:9-10 it says Uiey sent lus head and armour into the land of tlie Philistines round about to p,.M,,<), tv,. ., ,,.. • ,., '.-ry over Israel, . the houc of

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the idol ftodt of PhiUstia

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NOTES ON 1 SAMUEL CONTINUED

Polygamy (1:2) Polygamy was tolerated under the law (Ex.21:10;Dt.21:15-17),andbefore the gospel program (Acts 17:30); but it was forbidden in the N.T.(Mt. 19:4-5; Mk. 10:1-8; 1 Tim. 3:2,12; Tit. 1:6). Such has always caused trouble in families (Gen.l6; 21:9-16; 29:30-34:30:1-23; 1 Sam. 1:4-7: 1 Ki. 11:4-8)

16 examples of polygamy:

1 Lamech (Gen. 4:19-23)

2 Abraham (Gen, 16 and 25)

3 Esau (Gen. 26:34; 28:9) 4Jacob(Gen, 29:16-30:24)

5 Gideon Qudg. 8:30)

6 Elkanah(l:2)

7 David (1 Sam. 25:39-44; 2 Sam. 3:2-5; 5:13; 1 Chr. 14:3)

8 Solomon (1 Ki. 11:1-8)

9 Rehoboam (2 Chr. 11:18-23)

10 Ashur (1 Chr. 4:5)

11 Abijah (2 Chr. 13:21) 12Jehoram (2 Chr. 21:14)

13 Joash (2 Chr. 21:14)

14 Ahab (2 Ki. 10:1)

15 Jehoiachin (2 Ki. 24:15)

16 Belshazzar (Dan, 5:2)

Temple (1:9)

Heb. heykal. a large public building, such as a palace or temple. Its first use is here; it is the same word used of Solomon's temple (1 Ki. 6:3, 5, 17, 33; 7:^1, 50; 2 Ki, 18:16: 23:4: 24:13; 2 Chr. 3:17; 4:7-8, 22; 26:16; 27:2; 29: 16) and of Zerubbabel's temple (Ezra 3:6,10; 4:1; Neh. 6:10-11), It is used of the temple of the lord in 41 places in the Psalms andbooksofthe prophets. Also cans, palaces of kings 11 times (1 Ki. 21:1; 2 Ki. 20:18; Ezra 4:14; Ps. 45: 8,15;144:12;Pr.30:28;Isa,13:22; 39: 7; Dan, 1:4; Nah. 2:6).lt istrans. tem-pte referring to the house of the Lord in Se daysof the judgesbefore Solomon's day (V 9; 3:3; 2 Sam. 22:7). It may be that Israel had built a more permanent house in connection with the temporary tabernacle of Moses which was made of cloth walls and skin coverings. It could have been a house for the high priest and others to live in, as it seems Eli and Samuel lived in one so as to take care of the daily duties of the tabernacle (3:3. 5-18). God, Himself testified that He had not dwelt in a permanent house, but in a tent and a tabernacle from the days of Moses to David (2 Sam. 7:6-7. See 1 Chr. 15: 1; 2Chr. 1:4:Ps.78:60).Itisclearthen that the tabernacle of Moses was called a temple of the Lord (v 9; 3:3). See note c, Rev.ll: 2 for 5 past and future temples of the Lord besides the heavenly temple ofRev.3:12; 7:15; 11:19; 14:15,17; 15:5-8; 16:1,17; 21:22.These and the tabernacle, called a temple, make 7 temples of Scripture.There are 7 references in the N.T. about believers being the temple of God: but this by no means does away with the fact of a literal temple of God in heaven, as m the above scriptures(1 Cor. 3:9-17: 6: 19: 2 Cor. 6:16: Eph. 2:20-21; Heb. 3:6: IPet. 2:5: 4:17)

15fold story of Hannah (1:10)

1 The wife of Elkanah (v 2)

2 She was barren (v 2, 5-6)

3 She was the favorite wife (v 5)

4 Her adversary provoked her continually (v 6-7)

5 She fasted, wept, and prayed before the Lord year after year without an answer (v 7)

6 Herhusbandsoughttocomfottand support her in her trial (v 8)

7 She finallybecame desperate and prayed through to an answer by bitterness of soul, weeping, and making a vow (v 10-11)

8 She prayed so long and was in such bitterness and weeping that the high priest accused her of being drunk (v 12-14)

9 Hannah convinced him of her sincerity in prayer for a child: and he blessedherby assuringherof an answer (v 15-18)

10 She had faith that her prayer was answered and was sad no more(v 18-19)

11 Hetprayerwasheardandshe conceived and bore a son, calling his name Samuel (v 19-20)

12 She stayed at home until the child wasweaned, then took him to the temple to be devoted to the Lord forever (V 21-28)

13 She received inspiration and prophesied on the occasion of giving

Summary of 1 Sam uej^

Date and place: the records which make up 1 and 2 Samuel were written by Samuel. David, Nathan, and Gad from 1204-1035 B.C. in Palestine but were perhaps finally made into one book by Isaiah the prophet, about 743-683 B.C. He Lems to have been the author of Judges. Ruth. 1 and 2 Sanuiel, 1 and 2 Kings, and 1 and 2 Chronicles in their final form, according to note k, 2 ctir. ■^/■■^'^

Author: Samuel, David, Nathan. andGad no doubt kept the original records from which Isaiah compiled the book about 743-683 B,C,

Proof of authorship: it is necessary to ueat the two books as »"« ^/cai^e. i6 the H ebrew canon and ear ly editions of the Hebrew text, the two were one. The division came with?he Septuagintuanslators about 289-94 B.C. and this has been foUowed "Til editions since tiien. Samuel perhaps wrote 1 Sam.l-M: David, Nathan, and Gad 1 Sam. 25-2 Sam. 24 (1 Sam. 10:25; 1 Chr. 29:29). There is a reference to the book of Jashet in 2 Sam, 1:18, which may have also been used in the final writingofthebookbylsaiah, who wrote the history of the kings of Judah and Israel (2 Chr. 32:32, note) , , r i. j «• .v

Theme: 1 Samuel presents theUfe history of Samuel, the last of the days of the judges, the moral failure of the priesthood under EU, the moral failure of the judges under Samuel, thebeginning and failure of the monarchy under Saul, the anointing and trying experiences of David, and the end of Saul

Pu rpose: the origLnalbook, now divided into 1 and 2 Samuel was written to record the history of Israel under the judges; to show the change in the government ot Israel from a system of judges to kings; and to record the background of the people through whom the Messiah would come , ,ar.

Statistics: 9th book of the Bible; 31 chapters: 810 verses: 25,061 words: 157 ques-tiSns; 50 verses of fulfiUed prophecy; 1 verse of unfulfilled Ptophecy; 29 distinct messages from God (2:27: 3:4. 6. 8. 10; 8:7. 22; 9:15. H: 10=1. 18. 22; 13: 1; 15:2. 11. 18; 16:1, 2. 7. 8, 9. 10. 12:22.5:23:2.4. 11. 12; 30:8); 4 promises; 117 commands: and 57 predictions

Samuel to the Lord (2:1-10)

14 She brought Samuel a new coat yearby year asshecame to the temple (2:19-20)

15 God blessed her forthe loan of her firstborn son and gave her 3 sons and 2 daughters; and she became a great mother in Israel (2:21)

Hannah's prayer (2:1)

The Chaldee teads. And Hannah prayed in the spirit of prophecy. This expresses the true nature of the song and prayer. 4fold theme: Hannah (v l);character;17 actsofGod(v2-10);andwaming(v3-5) It ispoetic and prophetic and takes its place along with the songs of Moses. Miriam. Deborah, David. Elizabeth, Mary and others-psalmists and prophets whose inspired utterances have been recorded in the Bible. A particular characteristic of all these songs is that they sprang forth from the individual with reference to things of a personal nature, then widened to include the nature and acts of God. and the glories of the coming kingdom of the Messiah and of God among men in all eternity, making reference to things of the future. See 8 songs of praise , note b. Judg5:l

" Horns" in Scripture (2:1)

5 "exalted" horns of Scripture:

1 Hannah's (2:1)

2 Messiah's (2:10; Ps. 89:24)

3 Israel's(Ps.89:17; 148:14) 92:10)

4 Horn of an unknown psalmist (Ps.

5 Horn of righteous (Ps.75:10; 112:9)

10 examples.debased horns of Scripture:

1 Job's horn defiled (Job 16:15)

2 Horn of Moab cut off per, 48:25)

3 Horn of Israel cut off (Lam. 2:3)

4 Horns of Gentiles cast out(Zech. 1:18-21) 21)

5 Hornsof Judah scattered (Zech. 1:

6 The 3 of 10 horns that fell (Dan. 7:20-24) 27)

7 LiCTlehorn destroved(Dan.7:11.21-

8 The 2 horns broken off (Dan. 8:7)

9 Greathorn broken oft (Dan. 8:21-22) 12-14)

10 The 10 horns overcome (Rev. 17:

10 victorious horns of Scripture:

1 David's hom to bud (Ps. 132:17)

2 Horn of Israel to bud (Ezek. 29:21)

3 Zion's hom like iron CMic.4:13)

4 Horn of salvation raised up (2 Sam. 22:3: Ps. 18:2; Lk. l-M)

5 Hornsof Joseph push the people to the ends of the earthlDt. 33:17)

6 Homs of God coming out of His hand (Hab. 3:4-16) to drive asunder the nations , , , .

7 Little horns subduing and plucking up 3 others (Dan. 7:8, 24)

8 Great horn broke 2 homs (Dan.8:7)

9 Horns of Gentiles scattered Judah 10 The hom of David (Messiah) shall

overcome all nations and bud in the earth(2:10; Ps. 89:24:132:17-18; Rev. 17:12-14; 19:11-21)

From all these facts it is clear that a horn in figurative statements refers to power, authority, and kingship. Here Hannah was merely ascribing exaltation to her King and Messiah because He had overcome His enemies and brought salvation or deliverance to Israel (2:1, 10)

15 acu of God . (2:3)

1 Weighs actions of all men (v 3. See God's records, below)

2 Breaks the bows of mighty men (v 4:Ex.l4;Judg.7:22;Isa.37:26) 4)

3 Supports the weak and helpless (v

4 Causesthebarrentobear(v5; 1:19) 5Kills(v6;Num.ll,16,21;Lk.l2:20)

6 Makes alive (v 6; Heb. 11:11-12, 33-38)

7 Brings down to sheol , the place of departed spirits (Isa. 14:9; Cp.Lk. 16: 19-31 where hades is equal to sheol)

8 Brings back up from hell (Rev. 20: 11-15)

9 Makes poor (v 7; Job 1: Ruth 1)

10 Makes rich (v 7;Gen. 24:1: 39:5)

11 Brings low and humbles the exalted (V 7; Dan. 4; Lk, 12:20)

12 Lifts up and exalts the humble(v 7: Job 42; Dan. 4)

13 Raises up the poor out of the dust of deepest poverty (v 8; Gen. 41; Judg.ll)

14 Lifts up the beggar from the dung-hill (V 8)

15 Sets the lowest men among princes, to make them inherit the throne of glory

10 predictions of Hannah (2:1)

1 Her own fruitfulness (v 5) v6)

2 Bringing men up from hell (note s.

3 Exaltation of the poor and even beggars to sit among princes and inherit the throne of glory, referring to the converted becoming kings and priests in all eternity to come (v 8; Ps. 149:5-9; Dan, 7:22-27;Rev.l:6; 5:10; 12:5; 20:4-6; 22:4-5)

4 God to keep the feet of His saints (V 9; 1 Tim. 1:12; Jude 24)

5 The wicked will remain in silent darkness of eternal death and hell (v 6. 9; Mt. 25:30; Jude 13)

6 The adversaries of the Lord shall be broken to pieces (v 10). This wiU take place at the 2nd advent of Christ (Zech. 14; Jude 14-15; Rev. 19:11-20)

7 Out of heaven shall the Lord thunder upon His enemies (vlO; Ezek, 38: 17-21; Dan. 7:13-14; Zech. 14; Mt. ■24:29-31; Rev. 19:11-21)

8 The Lord shall judge the ends of the earth (v 10; Dan. 7:9-14; Zech. 14; Mt. 25:31-46)

9 He shall give suengthto His king (v 10; Joel2-3; 2Th. 1:7-10; Jude 14-15: Rev. 19:11-21)

10 He shall exalt the hom of His anointed (Messiah, v 10; Isa. ^6-7; Zech. 14; Mt.25:31-46; PMl. 2:6-10; Jude 14-15: Rev. 1:7; 11:15; 20:4-6)

God's records (2:3) Heb. takan. to balance; measure out; anange; classify; equalize; estimate: test; mete: ponder; weigh. Trans, wei ghed (v 3); weighethC Job 28:25: Pr. 16:2): equal , in the sense of justice (Ezek.TM5, 29; 33:17. 20); meted (Isa. 40:12); and pondereth (Pr. 21:2; 24:12). Here it refers to God's keeping an accurate account of all words and deeds of men to see which side of the

ledger to put them. Men will give account of every idle word as well as the good words, and of everything done in the body, whether it be good or bad (Mt. 12:36-37; 16:27; Rom. 2:12-16: 1 Cor. 3:11-15: 2 Cor, 5:9-10) Bows of mighty men (2:4)

In this verse we have a figurative expression referring to divine humbling of the proud, and help for the weak (v 4) 10 things common among men:

1 The bows of the mighty men are broken (v 4)

2 The proud are humbled and brought low strength

3 They that stumble are girded with

4 The weak and helpless receive divine strength and help

5 They that are fuU have hired out themselves

6 The ones who have been prosperous are brought low; they lost their security and hire themselves out for a morsel of bread (v 5) ceased

7 They that were hungry have

8 The poor and insecure are made pro^jerous

9 The banen have bom and have families to enjoy

10 She that has many children is waxed feeble, and hasbecome sad and lonely

7 predictions of EU (2:27)

1 Your house and your father's house to be cut off so there will not be an old man in them forever (v 31-34). His sons died in early Ufe (4:11)

2 You will see an enemy in My habitation and in all the prosperity which God would have given Israel(v 32).This was fulfilled in the taking of Shiloh, the tabernacle, and the ark by the Philistines (4:1-22)

3 Those whom I do not cut off from your house shall be worse off, for they shall beg for bread from their successors in office (v 33. 36)

4 This shall be a sign to you: Your two sons shall both die in one day (v 34). Fulfilled. 4:11

5 I will raise Me up a faithful priest, that shall do accordingto that which is in My heart and mind (v 35)

6 I will build him a sure house (v 36)

7 He shall walk before My anointed (My Messiah, the Christ) forever (v 36). All three of these last statements were partially fulfilled in Solomon's reign (1 Ki. 2:26-27). but will be eternally fulfilled under the Messiah in the Millennium and the New Earth periods (Ezek. 44:9-31)

Man of God (2:27)

God always has His man when one is needed to go on some special mission for Him.He can and does move in every crisis of human history to warn, rebuke, judge, and otherwise intervene in the affairs of men,Moseswasthefirsttobe called man of God (Dt. 33:1; Ps. 90, title) It was a term amongthe common people for a prophet who was a spokesman forGod (Ex. 4:16; 7:1). The term is found 75 times in Scripture

6 qualifications of a man of God:

1 Know Scriptures(2Tim.3:15-17)

2 Be perfect (2 Tim. 3:17)

3 Be throughly furnished unto all good works (2 Tim. 3:17)

4 Inspired by the Holy Spirit (2 Tim. 3:16-17; Neh. 9:30; Num. 11:16-29)

5 Jehovah making Himself known to him (Num.l2:6; Ezek. 3:17; Jer.l5:l9)

6 Qualified to act inGod's stead as if God. Himself were acting. In fact, in certain appearances ofGodtomen He is called manofGod Qudg. 13:6, 8-22)

12 persons called "man of God":

1 Moses(Dt.33:l;Josh,14:6:lChr.23: 14; 2 Chr.30:16; Ezra 3:2; Ps. 90. title)

2 God Oudg. 13:6. 8-22)

3 An unknown prophet (2:27)

4 Samuel (9:6-10)

5 Shemaiah(lKi.l2:22;2Chr.ll:2)

6 An unknown prophet(1 Ki. 13:1-31; 2 Ki. 23:16-17)

7 EUjah (1 Ki,17:18.24; 2Ki,l:9-13)

8 An unknown prophet (1 Ki, 20:28) 9EUsha(2Ki,4:7-9.16.21-27.40-

42; 5:8.14-20; 6:6-15; 7:2,17-19: 8: 2-11; 13:19)

10 David(2Chr.8:14;Neh.l2:'24,36)

11 An unknown prophet (2 Clu. 25: 12IgdaUah Jer.35:4) 7-9)

NOTES ON I

CONTINUED

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miaJ, «oO . 40d tic it. forever (»

I ? Laai lo ibc Lot^ A> J sazanio (1:

i U. 3*-^)

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3 I »eni y'J»'i'V>ut r-jTw, imp, «od Aoo. bui r > 5-36)

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6 'i - - „, — .^. j>j. but now in Ctvist you ife rrudc ocw (Fph. C: Xl-13)

7 You were m J jx^ •jw^ic you liohi io the Lore

8 You walked one Uiiic ia am, bui agw you put off Al thcic (001.3:7-15)

9 You were noli people ofi..oJ,bui now «e the people of CoO (IPcCclUJ

10 You had not obtaiocvJ n)c<cy. bix QOW you have (1 Pcu _;10) ~3ee ITochrei "but oow's" 1- ■' j, (2 Ki. 3:1S; Job 4.5; 16:".

8:40; Rom. 3:21; 16::»; 1

2 Cof. 8:22; 12:6; GiL 4:9: PhU, il2) 25 'ptcciotu' thlomof Scnpture fJ:!)

1 ThinRs(jeweli.t.ea. J4:53; ;cht. 20:25: : Chx. 21:3; jub J8:10, 16)

2 Fruits of the eanh(Dt. 33:14-16)

3 Word of God (3; 1; ?s. 126:6)

4 Soul (Ufe, 1 Sam. 26:21: Pv 74: 14: Pr.6:36: lia. 13:12; Jer. 15:19)

5 btooei (2 Sam, 12:30; 1 Ki. 10:2. 10-11:1 Chi. 20:2; 2a2.8: 2 Chr. 3:6: ftl, 9-10; 32:27:Pi. 17:8;EMk. 27:22; 28:13; Dan. 11:28: 1 Cor. 3:12; Rev. 17:4; 18:12-16; 21:1, 19)

6 !loi*<hcld thiivs (tat 1:6: 8:27)

7 Redc:iiption of the soul (Pj.49:8)

8 Death of the saiau (Pi. 116:15)

9 Ointment (2 Ki. 20:13; Pj. 133:2; Ua. 39:2; Mu J6:7; Mk, 14:3)

10 ThouRhtJ (Pi. 139:17)

11 bUbstanco(wealthJ'r.l:13; 1227: 24:4: Ua. 39:2: Jer. 20:5: EmK. 22:25; Daa. 11:43)

12 WiiJom (Pr, 3:13-20)

13 Lipi of knowledge (Pr. 20:15j

14 A good name (Ecd. 7:1)

15 Thi: chief cornet stoiK-(I M. 28:16: 1 Pet. 2:4-6)

16 <H)nj (Lam. 4:2) 17Clothci(Ezek, 27:2)

18 Silver aiid gold(Iu. 13:12; Ezek. •27:20; Dan. 11:8)

19 Saints CJas. 5:7)

20 Tnal of faith (l Pet. 1:7) 1:13)

21 TheprccioMbloodofCtrittOPct. 2-: ' hrit (1 Pel. 2:7)

Pet. 1:1) (2 Pet. 1:4) -0 n^- -.cw Jerusalem (RcY,-1:11) ViMon (:>:1)

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I : I-2.7.13, 15)

e God's piophel (3:1-21)

7 iwa> jkhnowleJiicdasa true prupb«l of covl by all Ivacl(3:l9-:i; 4:1) 17)

8 B«cain« l6lhj«td(ieoM«a«l(7:l5-9r . ■ .■ ■■ ■' ■ ■■ :-a:-

dnes :

10 i o: . a^ci it: i-

11 M .iriutntcd Pavid

last days as a judge (7:15; ... ., ...5:1)

All Igael knew Samuel (3:20)

.Ml Israel wascoosciousof die fact that >amuel was God's chosen leader in place of Eli and the pnetts. Never did a pricK of Ell's bouse rule in Isacl again ji judge or king^ll in his family were either under ^amuel, llielasi ju<^c.orui^ uitil the home of

FliwisJcM ;.:;J6-:?7). Israel

i~ .n<e ad of anyone left

h (V 20; 7:1-17). To s.<> t...ii A. jcjI was the firaoftlic prophets and the last of the judges is only h'" " ' ' ' -"—'.1 ihcrc was DO oC there were

other,.--, (-:27;Gen.

20:7; Ex. 7:1; LH. 18:1»: ^4:10; Judg. 6:8: Acts 3:21). His own mother was a prophetess, and so was Midam as well as Deborah (2:1-10; Fx.l5:20; Judg. 4:4)

God's promise (2:30)

Oosi did promise that the priemhood should continue in the family of Aaron forever (Ex. 29:9; 40:15; Num. 25:10-13). It arrears that the promise was abiolj! allothia such proin-

ises.K :ional i4>on obedience:

and the tj.::.A, »: £li reaped for disobedience. Many times c.od has plainly sated the conditions of blcssin;; and ciKung. and these apply to all men ,1.: ... 1.., ... prieas (l.ev. .X; IX. :iJ will not hies any

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hini.(/Od 11 as ■: ...;jtioa

tocurse tlwse who sin as He is to bles those who do not: and tlus is the fact under the law a s well as grace, as provedInthe niany sctiptutesonp. 237

Joel (8:2)

Jocl.jclcvah is I'Od. 'toi tlic prophet, for lie Uved J'..') years later

i i ^V 1 ' ■, III ^cllpiiue:

1 ■ .■ • 'v ':. 6:SX 15en. .. 6:28

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3 ,•'.

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6 AOeestot of -•aiiiucl (1 (.IK.6:36) 6 A rill f :n :■'., har (1 (lit. 7::i) rOLs(l(lu.U:38) IV7. II: :'M<i)

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» AM ah'I of Soiptuw: 1 The %d son of sjinucl (v 2; 1 Chi.

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came to the

i<uO was alx

jceUJ yuu.bui Me" (v 6-8),Cod recognized that ilirtc were a itii>bort> people : 'to have what they

set ihdi , .iDd that being re-

. - Dot as bad as Io serve other ^^^■. uuii ii,<. • ...>u L^,.ii coiiiiiiitiing uncc leaving tgypt (v 8). God further incrucied -lainuel lo protest their choice .ind make it plain to them that tlus would increase ilicirburdens, being more coaly than the present tlieocracy which was a nniple form of government reguinng only faith and dependence on Jehovah (v ^-18). Regardless of this, luael was deteimioed lo have their king(v 13-:2)

16fold manner of the kingdom (8:11)

1 Your king shall take your son* and appoint them as servants (v 11)

2 He shall use them for his chariots

3 To be liJ horsemen in the army

4 To run before his chariots

5 Tobecaptainsovcrthousands and over fifties (V 12)

6 To plant his crops

7 To reap his harvests

8 To make his instruments of war, and intrumena of hu chariots

9 He shall lakeyourdaughtersto be confcctionaries (v IJ)

10 To be cooks

11 To be bakers

12 He shall take the best of your fields, vineyards, oliveyards and give them to tus servants (v 14)

13 He ^alltakethc 10th of your seed and vineyards, and give them to his ofricers and other M:rvaiiu (v 15)

14 lie shall take your men servants, yotu maidscrvaiils, the goodliest of your »ns and daus;liters,and your stock, and put them to work (v 16)

15 He shall take the lOth of your sheep and other stock (v 17)

16 You, yourselves, will be his servants and shall cry out to c.od because of yoix king that you have clioscii, and He will not hear you in that day(v 18)

12 predictions of Samuel (10:2)

1 When you arc departed from mc you will Tind J men by Rachel's sepulchre at Zelzati (v 2)

2 llicy will say 10 you that the asses you went to seek are found, and your father has left them to seek for you, sotTOwifif;

:i Wticn you come to the plain of Tabor J men sluU meet you who are going IV to God at Bethel (v 3)

4 One will be carrying 3 kids

5 One will be carrying 3 loaves of bread wine

6 One will be carrytng a bottle of

7 They slull salute you and give you 2 loavet of bread, wluch you shall receive of thein (v 4)

8 You willtlicn come totlic lull of God, where lliereisa gamsonofPliUs-tiiKs (v 5)

9 You will come to the city and meet a company of propliets coming from t!.L- lu.Ii place with musical in-Itru . the, shall prophesy

U . : t of C/Od iiall come up-

on you jihJ you shall propliejy (v 6)

It You shall be turned into another man

12 Wlicntlieic signs come to pass you may do as you sec fit, for (.od is wiiU you, and you will prosper in all you undenake (v 7)

1 sinflscoaliriiiinjCiOd'schoiccof king

(10:2)

1 Finding 2 nun ai R.icucl's scpul-cl«c wIb woulJlell saultlie asscswerc lound and lu> father was seeking him (»2)

2 Meeting 3 men going up to Bethel, one cairyinc • kids, another J loaves, and tin- other a bottle o(wine; they "ou! • • c Saul and gjvc luin 2 lo..\ J (V 1-4)

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"^' >..^ city, a

Ud meet hun

; •■: ..iiidproplicsy

(V 5)

1 '^th ■ T'lrituf' r.Jwind,!. ome up-csy with iiew in.in (».,

companies of men who were to be at cenainplai.es, having certain things In their tiaiids • .^ crtain things.

Saul wasted :, and prophesy:

and so njiiy j(.».i retails were to be fulfilled tliat It would rule out any possibility of guess-work Jn all,there were about 30 details to ttic prof^^ccy, and if one had failed tlic xhul, would tuvc been a failivc. A< . uj tlic laws

of ample and cu . tobablUty

this prophecy would luve one chaoce In 1. 073, 741, 824 of hllfUmcnt

i>aul'sconvcrsiona ndb ackslidln g n 0:6)

What could be more clear* Saul was a partaker of the Holy Spirit and genuinely converted, born again, redeemed, and made a new creature at this time

5 spintual blessings of sauL

1 The Spirit of God came upon him (v 6, 10-13; 11:6)

2 He prophesied (v 6, 10-13)

3 He was turned to another man (v 6)

4 Cod was with him (v 7)

5 God gave him anotlier bean (« 9)

15 stops in Saul's downfall:

1 He intruded into the pnest'sofTice (13:8-10)

2 He made excuse for his dn of breaking tlie commandment of God (13:11-12)

3 Again broke the comniandmeiK of God which Called for the destruction of all the AmalcWtes (15:2-12)

4 Lied to Samuel about obeying God in destroying the AmalekitcsOS: 13-20)

5 Laid the blame for his failirc on tiK people (15:20-21)

6 Became exalled,not staying small in his own sight (15:17) X)

7 Rejected the Word of God (15:'23-

8 Half-heartedly repented, but still blamed the people (15:24-35)

9 Lo5t the Holy Spirit and became possessed with a demon spirit (16:14-23: 18:12)

10 Became jealous of David and made 21 attempts upon his life (18:6-26:25)

11 Became bitter against his own son in his jealous rage against David (20: 30-34)

12 Drove David from his own homr and inhcntancc (21:1-30:31)

13 Souglit a revelation from a witch and demons contrary to the I aw (1 Sam. ■28:7-25; 1 Clir. 10:13-14)

14 Swore to protect the witcli contrary to the law (1 >am. 28:10)

15 Commincd suicide (31:4-5)

4fold message of L.od to l>iael(10:18)

1 I brouglit you out of Egypt, and delivered you out of the hand of the Egyptians, tlie lund of all kingdoms and tlwse tlut oppressed you (v 18)

2 You luve tlus day rejected your God, who saved you from all your advenanes and tribulations (v 19)

3 You demand a kiilg to be k:t over you. The sin was not in asking for a king, because God knew they would have one and made provision for it in the law (Dt. 17:14-20). The un was in beinglmpaticnt, in wanting to be like oUier naDons.and in rejecting (od as their king wlien lie was needed more than ever;it was calling for a king when it was not yet time for oik-, .ind trying tonishGod's plan to an earlier fulfillment than He wished (Cen.49tlO: Num. •24:7, 17-19)

4 Now thea-fore, present yourselves by your tribes and by tliou^aiid-before Jeliovah

I lie kinitdom renewed (11:14)

Saul lud not been anointed before all Israel when lie wasclioceiikink; (10:24-27), only privately by >.u:iucl (10:1); now Samuel took the oecasion of victory and tlie prde of all i^ael in llicir king to anoint luin in pii>lic. riiis Is wliat IS really lueaiil by reitewing the kingdom .It I. ilgal. Josephus says that -saulwas .uiointcd a second tune at tlus convch.it.on. Mere we read that tliey n. lore tliel.ordj ili..t is,

iIk J lum .is tlieil kin;,

and .^aiauel aiioiiited lu:ii in the presence of all tlie people, offering peace offerings and lioliiing a gie.'t feast in haaoroflum(v 1 l-iS).rhc Sept.rcads.

Alt.-

ls(10:3)

-^u .1 men aiic

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NOTES ON 1 SAMUEL CONTINUED

tenn made Saul ki dr. David was anointed to be king 3 times 13)

1 In a private family gathering (16:1-

2 Whenhe wasmadekingof Judahby the elders (2 Sam. 2:4)

3 When he was made king over all Israel (2 Sam. 5:3)

7fold statement of Samuel's blameless life before Israel (12:1)

11 have heard and obeyed your voice in all that you said to me concerning a king and a kingdom (v 1) you

21 have made (anointed) a king over

3 I am old and grayheaded and you: new king walks before you (v 2)

4 My sons are also with you

5 I have walked before you from my childhood unto this day

6 I am here now, so let any man among you charge me before Jehovah and His anointed king, if ever I have stolen or taken by force one thing from any of you, if I have oppressed any, taken a bribe or showed injustice to any. If I am charged with being guilty of any degree of wrongdoing, I will make restoration (v 3)

7 I charge you this day that Jehovah and His anointed Wag are witnesses to your confession that I have not defrauded, oppressed, or robbed you, and that you have not found ought in my hands. They all said, "He is witness" (v 4-5)

9 acts of God's faithfulness to Israel 0215)

1 He advanced Moses and A aron(v 6; Ex. 4-12) Egypt

2 He brought your fathers out of

3 He performed many righteous acts for your fathers (v 7; Ex. 5-19)

4 He sent Moses and Aaron when your fathers cried to Jehovah, who brought them out of Egypt (v 8; Ex. 12-19)

5 He made them dwell in this place

6 He sold them into the hand of Sisera and the Canaanites when they forgot the Lord their God (v 9; Judg. 4-5)

7 He also sold them into the hand of thePhiUstines(v 9; Judg. 3:3, 31; 10:6-11: 13:1-5,14:1-4; 15:3-20; 16:5-30)

8 Before this He sold them into the hand of Moab (v 9; Judg. 3:12-30)

9 When Israel cried to Jehovah and made proper confession of sin, asking for deliverance from their enemies. He sentJerubbaal(Gideon)3edan (Barak), Jephthah, and Samuel and delivered yououtofthehandof your enemies on every side, and made you safe (v 10-11)

10 persons that kept secrets (14:1)

In Scripture, 248 rimes men told others certain things, but only the following kept secrets:

1 Jacob told not Laban of his plans for depanure (Gen. 31:20) 13:6,18)

2 The angel told not his name (Judg.

3 Samson told not his father and mother about the dead lion Qudg. 14: 6-9, 16)

4 Saul kept the secret of the kingdom he learned from Samuel (10:16)

5 Jonathan told not his father about going to the garrison (14:1)

6 Abigail told not her husband what die had done (25:19, 36)

7 Nehemiahtold no man what God put in his heart to do at Jerusalem (Neh, 2:12)

8-10 Peter, James, and John kept the secret of the transfiguration (Lk. 9:36)

Only one woman, one angel, but 8 men kept secrets

Saul inexcusable (15:9)

The commandment was so clear that there was no excuse for Saul or the people to violate it through covetousness -sparing all that was good and destroy-ingonlythat which was vile and refuse (v 8-9). God indicted Saul for his sin of turning back from following Him and in refusing to obey His commandments (v 10-11), Saul lied to Samuel saying, "I have performed the commandment of theLord" (vl2-13).When confronted by Samuel as to what was meant by the sheep bleating and the cattle lowing if he had obeyed God's commandment, Saul excused himself and blamed the people for sparingthe best of the stock to use as sacrifices to the Lord (v 14-15).The last time before this that Samuel rebuked Saul, it was

for disobedience, at which time he was rejected as king; and at that rime Samuel, himself was accused of being to blame, for not showing up on time as he had promised (13:1-15)

Here again Samuel announced the sin of Saul, but he again maintained that he had obeyed the voice of the Lord -that he diddesttoy all theAmalekites except the king, and that the people were to blame for saving the best of the stock (v 16-21). Once again Samuel announced the rejection of Saul as king (v 22-23). After all this Saul acknowledged he had sinned, the reasonbeing that he feared the people and obeyed their voice (v 24). He begged for pardon, asking Samuel to turn again to him so he could worship the Lord, but Samuel refused and still another time announced his rejection as king (v 25-26). When Samuel turned to go away Said laid hold of his mantle and it rent (v 27). Samuel then told him the Lord had rent his kingdom from him that day, giving it to his neighbor, and assured him that God would not change His mind in the matter (v 28-29). Saul again repented, begging Samuel a t least to honor him before the elders and permit him to worship the Lord once more. Samuel relented this much and permitted Saul to worship (v 30-31), then commanded that Agag be killed before he left (v 32-33). Samuel went home mourning for Saul, and did not come back to him as long as heUved (V 34-35)

4 Abinadab's in Scripture (16:8^

1 Keeper of the ark for many years (7: 1-2; 2 Sam. 6:3-4; 1 Chr. 13:7)

2 Second son of Jesse (v 8; 17:13; 1 Chr. 2:13) 10:2)

3 Son of Saul (31:2; lChr.8:33: 9:29;

4 Officer of Solomon (1 Ki.4:ll)

5 Shammah's in Scripture (16:9)

lA dukeofEdom (Gen. 36:13-17; 1 Chr. 1:37)

2 Third son of Jesse (16:9; 17:13). Called Shimma (1 Chr. 2:13) and Shimeah (2 Sam. 13:3; 21:21)

3 First of David's men (2 Sam, 23:11)

4 A hero of David (2 Sam. 23:33). Called Shammoth and Shamhuth (1 Chr. 11:27; 27:8) 25)

5 Another hero of David (2 Sam. 23:

Teraphim (15:23)

Udb, teraphim. trans, teraphim only 6times0udg.l7:5; 18:14-20,-Hos.3:4); idolatty (v 23); image (1 Sam. 19:13, 16); family idols (Zech. 10:2); and family images (Gen. 31:19, 34-35; 2 Ki. 23:24; Ezek. 21:21)

Family idols and images, or the tera-phims, were taUsmanic figures supposed to cure diseases and ward off evils. It was believed that the gods, upon seeing them, would be favorable to the one who suffered or was in trouble of any kind. Not only images of men were made,but images of eyes, ears, mouth, nose, hands,feet and other parts of the body were hung in temples as charms to protect these bodily parts

God's choice of David (16:10)

God had evidently directed Samuel to have every one of the 7 sons of Jesse pass before him, and then spoke in his ear in each case to say this was not the right one (v 7-10; 9:15). When none were chosen Samuel knew something was wrong, because he had been directed to anoint one of Jesse's family as king. Upon inquiring he learned of another son who had been too busy to come to the feast. He was young and perhaps smaller than the others; but he was chosen of God who waslooking on the heart and not the outward appearance. TheLord saw in him a man after His ownheart(13:14; 16:7).David was the youngest of Jesse's 8 sons. He became a mighty man of valor (v 18). He is refened to many times as a mighty warrior and able to do more than many others in combat. He killed a lion and a bear even as ayouth(17:34-36). His own mighty men acknowledged that he was worth 10, 000 of them in war (2 Sam. 18:3). As to bodily appearance, in youth he is described as ruddy, of a beautiful countenance, and good to

look at (v 13). He had the true qualities of a king, but compared to his grownup brothers he was not even counted important enough to be urged to attend the feast (v 7-11)

5 facts about David (16:11)

1 The youngest of Jesac's 8 sons

2 Keeper of the sheep - the only one of the sons busy except for displaying their admirable physical appearance

3 Ruddy. Heb, admoniy. reddish; red; ruddy. From ad am. flush; rosy; red; ruddy; to show blood in the face. David was no doubt rosy cheeked and red-haired, auburn-haired,or golden haired

4 Of a beautiful countenance. Heb. yapheh. beautiful; fair; pleasant; good-ly (V 12; 25:3; Song6:4; Ezek. 16:13)

5 Goodly to look at

Different versions express these traits vividly: SeptuagJnt. ruddy complexion, with beautiful eyes, and comely in appearance; Peshitta, ruddy, with beautiful eyes, and very handsome; Berkeley, ruddy complexion, sparkling eyes, and a handsome appearance; Rotherham . ruddy, a stripling with handsome eyes, and noble mien

True chronoloacal events (16:14)

1 David anointed king (16:1-13)

2 War between Israel and PMUstia, and challenge of Goliath (17:1-11) 21)

3 David's mission to tte army(17:12-

4 Saluting Msbrethren and hearing challenge of Goliath (17:22-27)

5Accused of haughtiness by his brothers (17:28-29)

6 Offer to go out and fight Goliath. Brought to Saul who disdains him (17: 30-33)

7 Offering proof that he is able to fight GoUath, Accepted by Saul (17: 34-37)

8 Rejecting armour and weapons provided, in favor of his simple and tried weapons (17:38-40)

9 Challenging and conquering GoUath (17:41-51)

10 Victory over PhiUstia (17:52-54)

11 David brought to Saul (17:55-58)

12 Becoming a friend of Jonathan (18: 1-5)

13 Incurring Saul's jealousy who attempts to slay David (18:6-11)

14 David removed from Saul's coun but the king continues effons to slay him (18:12-30)

15 Reconciliation with Saul (19:1-10). 16:14-23 should be placed chronologically between 19:9 and 10; but the writer put the passage where it could show the contrast between the two spirits with Saul and David

16 Continued attempts to kill David and the defeat and death of Saul (19: 11-31:13)

Transfer of Spirits (16:14)

In contrast with the Spirit of the Lord coming upon David from that day forward (v 13), the same Holy Spirit departed from Saul, and an evil spirit troubled him (v 14), This is evidence again that one who returns to sin may lose the Holy Spirit. Saul lost Him after having Him upon his life for several years (10:6, 9-13; 11:6; 13:1). David believed such was possible, for he prayed for God not to take the Spirit from him (Ps. 51:11). Lucifer, fallen angels, demons, Adam and Eve, and many others are examples of sin causing one to lose what he has been given of the Lord. See p. 284 of N.T. and p. 237

Holy Spirit departing from Saul (16:14)

Not only the Holy Spirit, but Jehovah, Himself was also depaned from Saul (18:12).The same was true of Samson -God departed from him (Judg. 16:20)

6 Divine things can depart from man:

IGod, Himself (18:12; 28:15-16; Judg, 16:20; Hos. 9:12)

2 The Holy Spirit (16:14; Ps. 51:11)

3 God's glory (4:21-22; Ezek, 10:18)

4 God's Wordpt, 4:9; Pr. 3:21; 4: 21; Heb. 2:1, note) 39)

5 God's soul (Jer. 6:8; Heb. 10:38-

6 God's mercy (2 Sam. 7:15)

5 Divine thing s man can depart from:

1 God, Himself Qer. 17:5, 13; Isa. 59:13;Hos. 1:2; Heb. 3:12)

2 God's Word (Pr. 5:7)

3 Following the Lord (2 Chr. 34:33)

4 The way of the Lord (Mai, 2:8)

5 The faith (1 Tim. 4:1)

Evil spirit from God (16:141

Evil spirits come from God only in the sense of being permitted by Him to trouble those who are backslidden and persist in sin and rebellion (v 14; 1 Ki. 22:21-24; 2 Chr.18:20-23). The idea is that God does not protect such a person from spirits as He otherwise would if he yielded to Him instead, and obeyed Him. God gave Saul over to an evil spirit as punishment for his sins and self-wiU. Naturally, when the Holy Spirit left him he was open to an evil spirit of torment from Satan

Remedy for Saul (16:15)

Saul's servants, perhaps the officers of his kingdom or his body guard, noticed the great change since the Holy Spirit had departed from him. They advised a good musician to play during fecial melancholyperiods which he suffered. The advice was followed and David was chosen. The plan was successful, for the evil spirit did not bother Saul at such times when David's music was played (v 15-23)

Order of events (17:15)

Since 16:14- 23 comes chronologically between 19:9 and 10 (note j ,16:14),this V 15 must refer to David helping his 3 brothers to the army with their equipment and returning to his father again. This seems clear from the fact that it says, "the three eldest followed Saul (went to be in Saul's army). But David (who helped them get to the valley of Elah with their camp equipment and weapons) went and returned from Saul to feed his f ather" s sheep at B ethlehem" (v 14-15). Some days later, after Israel was mobilized, and at the end of about 40 more days, David was sent back to the armyto see how his brothers were faring and to take them provisions. It was then that he foundGoliath defying the army ofGod and of Israel (v 16-29) Some versions suggest David went back and forth from Saul's army and his father's home to herd the sheep. He could have done so to supply his brothers on several occasions during the time the army was being mobilized and during the 40 days Goliath was defying them.On the 40th day when the army seemed to be in commotion, pet-haps gettingready to attack the Philistines, David, who had come to see his brothers found out what Goliath was doing and saying (v 14-28). He then offered to fight the giant if no other man in Israel would do so (v 30-37). He had not yet met Saul but did so when he made this offer (v 30-40). While he went to face Goliath Saul inquired of Abner as to who he really was(v 41-56). These facts should harmonize the seeming discrepancies of David being with Saul to play for him (16:14-23), of his leaving the camp of Saul to go home (17:14-15), and of Saul being ignorant of ever meeting David before (17:30-58)

Boast of Goliath (17:41)

The Philistines drew near to David hiding behind the large shield carried by a man before him, not knowing what he was to face. When he looked from behind the protecting shield he was full of wrath because such a duelist - a mere boy, should be sent against him. He hurled slander at David and cursed him by his gods, promising to give his flesh tothe birds and beasts (v 41-44). Such a boy without armour and weapons of warfare made the vain giant careless in his defense, so he came at the opponent to tear him in pieces with his hands

2fold boast of Goliath (v 43-44):

1 Am I a dog, that you come to me with staves? There could be no stronger statement of contempt (2 Ki. 8:13; Mt. 15:26); and since David was coming against him with a club,which was used on dogs, it made him blind with rage that helped cause his own downfall

2 Come to me, ui .-c yom tlcii to tbcfowlioi :..- .... jiid the bcj«i of the flcjd

TfolJ tantat of pfin.f (17:44)

1 You come to me witk • MraH, a

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< "■' ' •'■- »nnle»a*l««olwtKHn you

- _iy wiU d»e Lord deliver yov Imo my luad j,ff

3 I will oiiilc yoa aid uke youi hc^d

4 I will tdvctlie bodies of ywa jnny to the birds Aod bcuii of the cmh. this diy

5 AU the eanh shall ki»wthat there 15 aood \a Istael

6 AU this uiembly thiU know ih<i the Lord does oot live by • iword ua

7 ThebiitleU the Lord's ao^HcwlU rIvc you loco ots haodi

7 bloing. of Djyjj (l«;5)

1 He 3Dd loo J tb ID bocime U» mends. This saved hit life Ufer ft 1: 1^:1-7; 20:1-4?)

- Saul jcccpted him, inakinn him his servant from that day forward (v 'J)

3 Jonathan nude a covenant with David, beoai»e he loved hini.and acknowlodni.J that Davi

new kiii^oflstaeljlic V. ;

in the kin«idom under I'.ivio tv i; .u-16-19, 23. 30. 41: 23:16-18)

4 As a token of his uvat love for David and of tlieir covenant tO|(ethct, Jonathan jinppcd himself of hij ro6c. his garments, and even his iword.bow, andifurdle(v4).In tiieEast It was considered a special mack of respect to be presented, by a pnncc or joverciRn. some piece of the garments he was wearing. The gift of a girdle was a special token of the (ycatcst confidence and affection: and It was very highly prl2ed.Cp.2Sam.l8:UJonathan not

only gave David one piece but the entire outflt he was wearing. Including his weapons, which indicated that fie was his servant altogether and owed complete allegiance to him

5 He acted wisely and was well be-baved in all his responsibilities of helping Saul in the kingdom (v 5. Cp. 16:8)

6 Saul set him over all the men of war in Israel: and as commander lie di<-linguished himself as a mighty valiant man. and a man of war (v S: 16:18). He certainly was not this when he killcdc.oliaibasaboy witboat any experience in war

7 He was accepted in thedghtof all Israel.and in the sight of Saul's survanu (v5)

Custom of women (18:6)

It was tile custom for women to express tlicu dell gilt in victory by »cgs,iiiusic, anddancingin the presence of lite coi-MUerots (v o: tx. 10:20; Judg, 11: 24). TUs encouraged tlie seed of jealousy that caused (hie many nns of Saul and the sufferings of David wluni they wanted to honor. Many times an Innocent soinctfini; ' .Jly poison which c.iu die and destruction. : ,u) -.i; », i^iiung Saul could not overlook. He w^ctL-dto

be thcli-T.^ •'. 1 1 ' ■■ V ' ■• ■ ■ 'f he

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16:13-23 were after all ttie evcuu of ch. 17

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3 He 1 Mvid iiioie glory tlu.. yniayaiwcU Rtw hii:. ' 0)

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5 An c... .. ■- ■•'■< insanity came u; 1 <)

6 saul cast i.., , i^ it,

kill liim while under llie ijctnan influence (v 11)

7 He was afraid uf David because ttic Lord was with him, and had do-patted out of his own Ufe (v I 2)

8 Saul demoted IViv(i!, •••nnii- lilin over only l,00o v< •«-havedluiusell vcr> ' wd i war all ilk: nion: niaiiK stiy wiiii mm

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10 Saul continued to teci< the life of

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1*2 taowu wan :n saql'i reign

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1 TbeAmmonitewarOLl-14.14:47)

2 Ul PMUstinc war (13:1-14:46)

3 The Moabltc war (14:47)

4 The fdoniltc war (14:47)

5 Tt - V" n war (14:47) 35)

6 kite war(l4;47: 15:1-

7 : TK war (17:1-58)

8 lie war (18:17-30) 9' :iie war (19:8)

10 le war (23:1-5)

Hi; le war (2 k 27-24:1)

12 TUi . Uhuujc war (31:1-13)

Schools of the prophets (19:20)

Hcb. lahai^ah, to gacfcr: an assembly; a company.Hroni thi« aisemblyof tlie prophets we gel (he id'a of tlie scliool of the proptiets. It seems that men wlo desired lo be prophets gathered to-gethertolcarii the ways of God and to be trained in divine matters. No doubt they sought God and were anointed with (he Holy Spl rit as in otlier periods. Certain men 1" every age have been ^iritually mini."d and hungry for the Lord. Tlicre were such gatlierings from Samuel's dayoil (v 20,-24; 10:5-1'2; 1 K1.18:4.13; 19:1.10, 14). Those who gathered in Elijah and Flidia's day were called the vm of tl>e prophet; (1 Ki, -'0:35, 41; 2 Ki. 2:2-^. 15; 4:1. 38; 5: 22; 6:1; 9:1). They were the special servants of God (1 Ki. 17:13. 23; 21: 10; 24:2; 2 Chr. 20:20; -24:19; 29:25: 36:16; Ezra 9:11; Nch. 9:26-32; I$a. 2% 10): and they were the preachers of thdr day (Nch.6:7; 9:26; Amos 2:11; Acu 3:21; 1 Cor. 14:3. 24-32). Here It speaks of Samuel standing among them as their appointed leader or president of the school (v 20). Elijah and Elisha were heads of (he prophc(s in (Iicu dmc (2Ki. 2:2-7. 15; 6:1). In such gadierings dicrc seemed to be a general spint of propliccy that would come n»n aU presenuAtleast,thisis what happened here, riiree companies of Saul'i soldiers had llic Spirit tome upoiulieni when tliey came among tlie prophets (v 20-21). Tlien wticn baul, the backslider from whom the spirit had been (akon away, came among lliem. the spirit was n>on turn again for Use time being (v 22-:^)

David's disaess (20:41)

David' :i leaving his true and

tried ::. than, the 10!>s of lus

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: God to work out in

David's fear f21:ll r>avid had a ngh(to be afraid, not

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13). Tin lUatcgy was a lucceu, for Achisli rejected him (v 14-1!)). David composed Pi. .'•6 on (his occasion rbc cave of AduUam (2:.^ 1)

The cave of Adullam was a large oi»e near (he ci(y of AduUam in Judah which was abom 12 miles sou(}iwes(of Bedilcticm and about 20or more miles from Nob. a place about 2 miles north of Jerusalem (v 1; Josh. 12:15: 15:35; 2 Sam, 23:13; 1 Clir. 11:15; 2Chr. U: 7;Neh. i:30;Mic. l:lS.Cp.Gen. :.i8:l, 12, 20). Here is where David gallicied his mighty men who helped tum in his adventures with Saul and otliers. and who also helped)iim get the kingdom of Judah after the deathof Saul.Al first, 400 men gathered to him and he became (heir leader (v 1-2); (hen others came undl (here were abou(600 (23: 13; 27:2; 30:9). Ps. 57 was wriden on this occasion

4 classes joined David (22; 1)

1 llisbrcdiren and his fa(her's house

2 Everyone tlia(was in distress

3 Everyone (hat was in debt

4 Everyone (ha(was disconten(cd Ills fa(hcr's house did nor go down (o liim because of blood relauonsliip only, bu(mainly because (hey were all in danger ofbcing killed by Saul who was deicrmincdco slay David and thus gc(rid of his rival from (he house of Jesse. If any in (he ga(hering (hougju U was a good chance (o (ake vengeance on Saul, (o rob and plunder, and gc(gain, (hey were disappoin[ed, for David never misused his power: tie always made i(coun(for good and in defence of his people

35 sins of Saul (he backslider (22:19)

1 Intruded into (he pries(s' office (hrougli impatience and self-will (13: 1-14)

2 Broke God's commandment by not slaying all Amalekitcs and their stock (15:1-35)

3 Became very wroth and envied David from (hedmethe women sang, ascribing less glory (o him (han (o David (18:8-9)

4 A((cmp(ed (o slay David by a javeliu (18:11)

5 Anemp(edagain(o slay him by a javelin (13:11)

G Ploned to liave David killed by the Hiilistines (18:16-1^

7 Ploned again to have him killed by (he Pliilistines (18:20-30)

8 Gave command(oe.xectxe David widioul cause (19:9-10)

9 Attempted to slay David by a javelin (19:9-10)

10 bent soldiers secretly (o kill David a(lus home (19:11-14)

11 Sent soldiers (obnng David even diough sick, so lie could personally kill him (19:15-17)

12 Sent soldiers to take David(l 9:20)

13 Sent soldiers again to (ake him

14 sciU again sent soldiers to do (he same (r>. 21) U4)

15 Wenthim9Ulf(okillDavid(19c22-

16 Waited paUoiitly to kill David (•20: it-25) -^9)

17 Again waited to kill tiini (20:26-

18 Commanded Jonathan to send for Davi : lUkiU liim (20:30-;r2)

19 1111 at Ills own soi^ hoping u> i-jii lurii bocautc he plead tor David (20:33-34)

20 Drove men o(God away from their owninlieritaiK.es and from (he worship of (he uue (.od (2'2:l-4)

21 Cauxid division anKing God's people (2'2:l-4)

22 Sowedseedsofhatredlnthcheans of men wlo loved David (2-2;7)

2;) Accused lus scrv.uitsof conspiring

agalns(Idmbecause diey did not seek

the life of David (22:8)

2-J Accused Jonathan of stirring

•Ulon against IUmC.'2:8)

nc 11 s of conspiring

lely carried

g„ 1(22:10-18)

• ., 11 y of the

Wm to be tU- ki.w ol Jwaol. a.iU (ha. | babies.' and~.il «i:k"^caj;;e"!,"f'j1[^'-'

omy (22:19)

'28 Ka!"- ' '"■ >" .".... •« '.."it and destroy !ig to

net iJa. _, ;_.,.i-l3)

■'> murder daily (23:14) with ^ipliites (o decroy David (2.i:10-'24)

31 SouglK David, wi(h H% whole army, expecting to kill liim (23: '25 -29)

32 souglit him again, with Ids whole army, lioping (o kill liim (24tl-22)

33 SouglK David anodier ume with his army, to kill him wl[hou(cause (■26:1-25)

34 Inquired of a wirch and demons, sweanngrobreak God's law and spai« (he wi(ch(28:6-'26; 1 Cor. 10:13-14)

35 Committed suicide (31:4-5)

En-gedi (23:29)

En-gedi. the fountain of (he kid, was a ci(y on the western shore of the Dead Sea, about tlie middle section. Oridi-nally called Hazezon-tamar it wasthe homeof Amorites in (he days of Abraham (Gen. 14:7); also llazazon-tarnar (2 Chr. 20:2). The foiin(ain winch comes out of the nioun(ain9de abou(400 f(.above the sea is still called Aln-jidy,froin which (he city took its name. Near it arc the ruins of several buildings. The old city site was on (he level ground at (he seashore, which Is still strewn with ruins. Flie wilderness of En-gedi included the wild and rugged mountain regions extending from the ci(y (oward Hebron. Tekoa. and Bethlehem. 1(was and sull is (he home of wild goats; and in every ravine are immense caverns inwtuch David and his men could have hid from Saul (v 29; 24:1-2). Some could have held all of David's 600 men (24:3). The cave of Khrureitun at tlie upper end of the wilderness would hold as many as 3.000, One great hall alone is said to be 45 by 120 ft, and wi(h an arched roof. Such caves are (o be found (htoughou((he Eas(. especially where lime s(one abounds

Saul's acknowledgemcn((24:16)

Saul acknowledged the justice and mercy of David as well as his own fault and guilt; and begged mercy and kindness (o his own tiouse when David would become king. He seems(o have been a man of strong emodons, capable of gra(eful expressions when normal, and uncomroUable (emperand wickedness when overcome by his depraved disposition and under (he influetKe of a demon spin((hat had come in(o Ids life im{eadof(lie Holy Spiri((v 16-22; 16: 13-23). Saul's change here was only short Lived, and his clearand >ane acknowledgement and admiration of tlie character and conduct of tlie one he dreaded was transient. Nevertheless, God used these circumstances tor a (emporary escape for David, Ps. 142 was composed on (lus occasion

Churlish (25:31

Heb. uashch, churlish (v 3); trans. rougljy f'-^griO: Gen, 42:7. 30; 1 Ki. 12:13; 2 Clir. 10:13; Isa. 27:8); hard (1:15: Ex. 1:14: 18:'26: Du 26:6; 2s"3Hir •2:17: 3:39; Ps. 60:3. 5: Song 8:6: Isa. 14:3): cruel (Ex.6:9; Isa. 19:4): suff-necked (Ex. 32:9:33:35: 34:9; Du9:6. 13; 31:27); stubborn Oudg. 3:131: prevailed (Judg. 4: 24): sore (2 Sam, 20?: Isa. 27:1): grievous (TfTi. 12:4: 2 Chr. 10:4; Isa. 21:2); heavy (1 Kl. 14:6); trouble Oor. 30:'25) T3Bstinate 0 sa. 48: 4); lurdlicarted (Kzek. 3:7): and im-pudeii((Ezek.2:4). Wi(h (hesc quaUSes one can sec how Nabal was a fool no(only in name, but also in disposition and character

ls(ac(of judgmem by David (25:13)

This was (he fits(ac(of judgnien(of David upon anyone who had iiisuUed .uid iiUstrcated him among Ids own people. He did not seek judgment upoi. Saul or lioeg. or the ciUes of Keilah and Ziph wlio had all betrayed him; but Nabal was so surly and insulting (o (Jiose who had befriended him (hat David decided (o take a stand against such ungodlincsslnlsrael. with punishment. Ife(ook400ofthe600 men with lum, indicating(h.K Nabal undoubtedly had manymenwithliim at (he feaa Ik was making, and wen((o administer (he punisliment. 200 men $(ayed by the stuff; (lia(IS, (he camp, the women and cliildren, (v 13)

NOTES ON 1 SAM UEL CONTINUED

6 things Saul finally acknowledged (25121)

1 I have sinned in seeking your life

2 David should return to his inheritance

3 I have been seeking to do you harm, but I will do it no more

4 1 realizcthat you truly love me and respect me by sparing me the second time

5 I have played the fool

6 I have ened exceedingly

9 proofs that iliis was not Samuel (J8:20)

1 Cod would not answer Saul either by dreams and visions.UrimandThummim, or by prophets, for He had departed from him and had taken the Holy Spirit away from him because of sin(v6.15-16:15:26:16:13-23; IChr. 10:13-14). IfGod had refused to answer him by legitimate meansHe certainly wou.d not ans'.ver contr.ir. o Scrip-lure^Lk. 16:26). IfHe would not answer by the Hoi', Spirit He certainl'. would not answer b- a demon spirit seekinc to imitate Samuel, as isplainhere (v 7-

19; 1 Chr. 10:13-14)

2 It is clearly stated thatSaul sought information from demons, not from God who refused to answer him. He definitely wanted a witch that had a familiar spirit, to inquire of her(v 7). His request was for her to divine by the familiar spirit (v 8)

3 The Bible plainly teaches that communication with the dead can be demon spirits imitating departed loved ones (V 7-19; Dt. 18:11; 1 Chr. 10:13-14; Isa. 8:ISO

4 It is commanded in scores of scriptures not to traffic with demons or seek communication with the dead (note b, Lk. 12:2Sr); therefore, God would not allow Samuel to communicate thus through a witch

5 The seeming appearance of Samuel to the witch was simply the familiar spirit imitating and impersonating him (1 Chr. 10:13-14). When it appeared that Samuel was speaking to Saul, it was the demon speaking; it would know about both Samuel and Saul and their past relationship. Such a demon could also make predictions

(Dt. 13:1-3). Isaiah warned later that those who sought to the dead were deceived by familiar spirits Gsa. 8:19)

6 The demon spirit practically revealed his identity when he said that Saul and his sons would be with him tomorrow. Saul went to the torment

compartment of sheol or hades, whereas Samuel went to the comfort side of the underworld of departed spirits. See Where are the dead, and Hell , p. 620

7 There is no record of God seeking to intercept the communication of demons and men. Saul inquired of a demon and was answered by one. When God gives answers His messages come only through the Holy Spirit in different ways, but never through unlawful orunscriptural ways, as here. The case of Balaam is sometimes mentioned as proof that God intercepts messages of Satan and uners His own through the same channel, but this is not true. Balaamwasa true prophet as long as he was used of God. See 35 Bible facts about Balaam, p. 198

8 It is stated in 1 Chr. 10:13-14that Saul died for his previous sins and also for sinning against the Word of the Lord, which forbad witches and traffic with demons, and for asking counsel of one that had a familiaxspirit, to inquire of it. and inquired not of the Lord (on this occasion). Thus, it was from a familiar spirit, and not Samuel, that he obtained his information

9 Jesustaugbtthatitis im[>ossible for the dead to communicate with living persons on earth, and all scriptures on the subject of the state of the dead, and on heaven and bell, completely confirm His teaching. There was an impasable gulf between the compartments so that they could not go from one place to the other, nor go back to the earth (Lk. 16:-26-31). The only case of any person leaving his place of confinement between death and resurrection is the case of Moses whom God brought up ior a purpose, on the mount of transfiguration (Mt. 17:1-8). Wemustbear in mind though, that this was an act of God and not a demonized witch or wizard. Hence, we conclude that 1 Sam. 28:7-19 is the record of a demon impersonation

Hebrew crowns (1:10)

We know very little about the kind and shapes of crowns the Hebrew kings wore. The Hcb. nezer, trans, crown here means something set apart in the dedication of a priest or king; hence it cametobeusedof the headpiece worn by one which signified his office (vklO; 2Ki. 11:12; 2 Chr. 23:11; Ps. 89:39; 132:18; Pr. 27:-24; Zech. 9:16). The same word is used of the crown of the high priest in Ex. 29:6; 39:30; Lev. 8:9; 21:12. Only in Zech. 9:16 do we have the idea of precious stonesbeingset in the crown. That of the high priest was made of gold(Ex. 25:11, 24-25; 30:3-4; 37:2,11-12,-26-27) as othercrowns (Esther8:15:Ps.21:3;Rev.l4:14)JCings of Israel were anointed and were called the Lord's anointed in the same sense that the high priest was the anointed of _God (1:14,16; l-,5am. 12:3-5; Ps.2:2: Hab. 3:13)

11 fold description of the battle of Gilboa and its effects (1:19^

llfold description of the battle of Gilboa and its effects:

1 The beauty of Israel is slain upon the liigh places (v 19).Heb. for beauty is tsebiu, prominence; splendor; gazelle, as a symbol of beauty and grace. This refers to Israel under the sym.bol of a gazelle, beautiful and graceful, being slain in its flight over the mountains

2 How are the mighty fallen!

3 Do not tell or publish it in PhiUs-tia,lesttlie daughters of the uncitcum-ciscd rejoice and triumph (v 20)

4 Let no dew or rain fall upon the mountains of Gilboa, or enough be produced in the fertile fields to make a first-fruit offering. Tor there tlie weapons of the mighty, and the one anointed with oil, were vilely cast away (v 21)

5 From the blood of the slain, and the fat ofthe mighty, the bow of Jonathan did not turn back, nor the sword of Saul return empty (v 22)

6 Saulandjonathan.who were lovely and pleasant in theirlives, were not divided in death (v 23)

7 They were swifter than eagles, stronger than lions

8 Let the daughters of Israel weep over Saul, who caused you to prosper and be clothed in scarlet and have ornaments of gold and jewels (v 24)

9 How are the mighty fallen in the midst of thebattle and the weapons of war perished! (v 25, 27)

10 In the midst ofthe battle Jonathan was slain in the lofty mountains

11 I mourn for you, brother Jonathan; you were lovely to me and your love was genuine, surpassing the love of women

Michal restored to David (3:15)

Ish-bosheth acted immediately on David's request and took Michal from her present husband, Phaltiel and sent herto David (v 15-16). Saul hadtaken her, after driving David away from home, and had given her to Phaluel to be his wife (1 Sam. 25:44). Miclial may have lost some of her love for

Davidinthe meantime, or at least she was proud and a slave to etiquette as indicated by her making fun of him when he danced publicly before the ark without his kingly robes on (6:14-16). This was called despising him in her heart, and was such a serious offence that itbecame the reason for her being childless until her death (6:21-23, notes)

9 acts of David at the death of Abner (3725)

1 Declared his innocence (v 28)

2 Cursedjoab and all his house (v 29)

3 Demanded that Joab and all the people rend their clothes, gird themselves in sackcloth, and mourn for him (v31)

4 He, himself, followed the bier

5 Lifted up his voice and wept with all Israel at the grave of Abner (v 32)

6 Uttered a lamentation for him (v

7 Fasted untU sunset (v 35) 33-34)

8 Declared the greatness of Abner (v 38)

9 Committed the matter of the murder to God (v 39)

Meaning of agency" (4:10)

A simple example of how Hebrews expressed the idea of agency.David spoke of it as if he personally took hold ofthe young man and killed him (v 10), but in reality he had a young man do it for him(1:15). Soitisinmanycaseswhere they expressed the idea of God doing certain things, as God plagued (Gen, 1-2:17: Ex. 32:35); the Lord suuck the child (12:15); the Lord will make thy plagues wonderful (Dt. 28:59), etc. It seems as if God personally sent sickness, plagues, and curses, when in reality He onlypermirted or gave the command for proper agents to carry out His will concerning people who had commined sin worthy of punishment (GaU 6:7-8)

30 years of David (5:4)

This thirty years of David when he began to reign answers a number of questions: reign

1 How old he was when he began to

2 How old he was when he killed the giant. He could not have been more than 18-20 years of age (1 Sam. 17)

3 How long he was driven away from home and chased by Saul. It could not have been more than 6-10 years (1 Sam, 18-31)

4 How old he was when he took Abishag as his last wife. He was 70 years old(l Ki. 1:1-4), being 30 when he began to reign for 40 years (v 4)

He evidently was only 20-24 years old when he gathered Iiis men in the cave of Adullam and became captain over them

New war with Philistia (5:17)

For at least 8 years now the Philistines had not been heard from, the last time being in the banle of Gilboa when Saul was defeated (1 Sam. 31). It seems they were unconcerned all the time David was ruling over Judahfor 7 1/2 years.

perhapsbecausethiswasonly a part of Israel. Furthermore, since David had lived among them for more than a year, as one of them, and had simply settled in Hebron as ruler ofhis own tribe-the Judah portion,they no doubt considered it lightly, though watching to see what would develop between him and all Israel. Now, since he had been accepted and crowned kingovet all Israel, they ' mobilized their armiesto seek him and destroy him before he could consolidate his hold upon Israel and make his ■ own war preparations (v 17)

Place of their own (7:10)

T o associate this scripture with the idea that 10 so-called lost tribes moved to England and America(as some teach) where they will move no more is un-scripturaLNosuch thing could be understood here: certainly David did not understand that God would do away with his tribe of Judah and rob them of the original covenants and promises causing them to have no part in the fulfillment of the predictions made to him and his house. It being true that the English and Americans will not move anymore only proves that they are not Israel, for all Israel will be moved or regathered from the other nations where they are now scattered so as to be back in their own land in the latter days. See die Anglo-Saxon theory,p.367 Tliecliildrcnof wickedness are still afflicting England, Amer-icajsrael.and many other lands, which proves that the verse has not yet been fulfilled with any people as yet

God's promise to build David a house (7:11)

One ofthe most interesting facts in this chapter is that on the occasion of David desiring tobuildGod a material house. He revealed to David that He would build him a house, not of material and dead substance.butof spiritual,eternal, and living substance - a human house to continue eternally. God did make David a house, but it was destroyed along with all IsraeL It is now in destruction and unknown among the nations. Prophecy declares that God will come and rebuild the house of David and set it up again(aftet the church age) in the future Csa.ll:l-i6; Hos. 3:4-5; Amos 9:ll-15).James said that all the prophets agree with this (Actsl5:13-18)

David's eternal house (7:16)

Household or family, the line of succession to the throne.-This line ended in Jehoiachin, called Conlah at the time of tlie captivities (Jer. 22:23-30), No man ofhis seed shall ever reign again in Judah and Jerusalem. This literally happened, as Zedekiah, his uncle was made king after him - a man not in the direct line of the kings of Judah(2Ki. -24:6-20). Zedekiah is not in the royal genealogy of Mt. 1 or the other line of David thro ugh N at h an in Lk. 3 (from which Mary came). Christ, who was not of the direct royal line, inherited the throne right through Joseph. See note k,Mt. 1:6. It is therefore, out of the question that a daughter of Zedekiah should have continued the throne rightsof the house of David down to the present Queen and royal family o f England. Concerning the small remnant of Jews who were to escape from Egypt Oer, 44:28), which Anglo-Is-raeUtes say included the dauber of Zedekiah who continued the royal line of David, no mention is made of any of the king's seed at all. No kingly line of Israel was ever preserved through a woman, and the definite prophecy was that if the Judahites stayed in the land of Judea they wouldbe built up (Jer. 42: 10). This would exclude a lone woman going to another country where the bouse ofDavid and his royal line would be built op. The strange land the Judahites were to go into as in Jer. 15: 11-14 is explained - into all the kingdoms ofthe earthQ er.15:4),not England alone

David's eternal kingdom (7:16)

Eternal kingdom. This was made up first of Judah (2:7) and later the other tribes of Israel (5:1-5). This is what constituted the original kingdom o f David and this is what it will consist of in the future when all the tribes will be gathered under the Messiah who will reign over them in P alestine forever (v 16; Isa. 9:6-7; 11:10-16: Jer. 30:9; Ezek. 36-37: Hos. 3:4-5: Lk. 1:32-33; Rev. 11:15; 19:11-20:10)

David's prayer to God (7:18)

He satin silent meditation and prayer before the ark ofthe covenant, perhaps in the outer court ofthe tabernacle (v

18)

-26 things David said to God:

1 Who am I? (V 18)

2 What is my house, that You have brought me this far?

3 This was a small thing in Your sight, to speak of my house eternally

4 Is this the manner (law) of man f ha-adam - the law of the adam) ?

5 I am so overcome with gratitude, what can I say more to You (v 20)

6 You know Your servant

7 You have done all this for Your word's sake, and because it was in Your heart to make me know Your words (V 21)

8 You are great (v 22)

9 There is no one like You

10 There is no God but You

11 There is no nation on earth like Yo'JT people (v 23)

12 You redeemed them to Yourself

13 You made a great name for Yourself in redeemingthem, in doing great and terrible things for them and their land, and in delivering them from the Gentiles and iheir gods

14 You have confirmed Israel to Yourself to be a people forever (v 24)

15 You have become their God

16 Do what You have said about me and my house forever (v 25)

17 Let Your name be magnified forever (v 26)

18 You are the God of Israel

Continued, col. 1. p. 339 ^

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i TtMK ii DO break between the bookiofs Hebrew iL

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froni thij point oc»^. <.'i +0 years. This story conunites ihroo,;!] aU of > Samuel and into chv. 1-'. of I Kiogi, and cbs. 11-29 of 1 Civoiucles |

c See 1 Sanv. 30 for this story

d Tbc Jrd Jay after his return to ZiMag. Tbis was 7 to 10 Jays after leaying the Philistiaes torecumto ZiJklag (1 Sani. 30:1. 17) e He was an Amaleklte (v 8). It seems that many of this natioQ weretervaou 10 other nations anJ xrved in various aniues. Tbey inhabited the lower Arabian peoiosula south of Simeon and Judah In the days of Saul and David. Tbis man was no doubt atrusted soldier of Saul and foii(;ht along witb Israel: or be was a servant in tbecamp. He must have gone directly to the camp of David, thinking thai the news be brought would be welcomed and he would receive »me rind of reward or favor by reporting the death of David's chief enemy. He was probably well acquainted with the differences between Saul and David and wanted to be amoog the first to honor the laner after the death of .^aul, knowing be would be the next king La laaeL He came to hiin as if in great mourning; he had rent his clothes and put Just upon his head as the custom wa^ a. those Jays; and be fell if>on his face in homage to Mm (V 2)

f Questions 1-4. Next, v 13

g David had asked who he was and bow the battle had gone. The young man reported that laael had lost the battle, many were killed, and Saul and Jonathan were also dead (v 4). Evidently he thought this last part of his report woiid be welcomed by David; but never was a man more wrong. To all men except very rare ones bke Darid such would be good news - bearing that their chief enemy was dead, that the only man who was standing between tliem andpromotion was gone: but not so in this case. It is hard for selfish and carnal men to underaand the true feelings of David and his acts on tbti occasion

h David Wonted further proof that ^aul and Jonathan were JcjJ, •« th'- >-oung man continued with a i - ' ott him bit life. He was so j be

honored by David that he told the wrong kind of story, trying to malte it appear that he was a hero in the eyes of his rJTTor- (v j-l"*)

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CHAPTER 1

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David (v 10) m See Hebrew crowns, p. 310

I Report of the B«ttle of Gil-boa. IT .lekite'i report tl -I g*in favor

NOW it r« the der Da " ' » - •■ ... i sU.. '.he Km .1

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oung man that told him, encc or/thou? And he answered, I am the son of a stranRr^r.*^ Am'a-I*k-ite.

14 And Di vid said unto him, HowHiast thou not afraid to itretch forth thine hand to destroy the Lord's anointed? •IS And Di vid called one of the young men. and said, Go near, and fall upon him. And he smote him that be died.

16 And Da vid said unto him,

me even to pass onnhe jhy blood he upon thy head:

that, b»hold,'a man fo, thy mouth hath testified

against thee, saying, I have

slain the Lord's anointed.

he camp from S«ul •s rent, and earth w,,- ;. .... ..t.iJ: and so it was,

when he came to D& vid, that be fell to the earth, and did obeisance.

3 And DA vid %aid unto him. From whence comest thou? And he said unto him. Out of the camp of 1$ ra-el am I escaped.

4 And DA vid said unto him. How went the matter? I pray thee, tell me. And be(an-swered, That the people are fled :r.>m the battle, and many of the people also are fallen and dead; and Saul and J6n a-than his son are dead also.

5 And Da Vid *said unto the

^.in that told him. How thou that Saul and j .n .i-t.-.an his son be dead? € And the young man that told him said. As I happened by chance upon mount i>il-b6 A, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered. Here am I.

8 And be said unto me. Who art thou? And I answered him, I am an Am a-14k-itc.

•9 He 'said unto me again. Stand, I pray thee, upon me, and slay me: for anguish is come upon me. because my life Ii yet whole in me.

10 So I stood upon him,*and slew him, because I was sure that he could not live after that he was fallen: and'I toolAhe crown that was upon his head, and the "bracelet that was on his arm. and have brought them hither unto my lord.

'Z Mourning for Israel's defeat

" "^^ -. DA vid took hold on 'i.^nd rent them; and ill the men that were

1^ ArA they mourned, and wept, and fasted until even.tor S«ul, and for Jon a-than hi, •on, and for the propie of the L<'»r>, and for the house of I5'-r«-el; because they were fallen by the sword.

3 The Amalekite executed 13 • And OA'Tid^id unto the [

4 David's lamentation for Saul and Jonathan

17 • And Da'vid lamented with this "lamentatioii over S«ul and over J6n a-than his son:

IS fAlso he bade them teach the children of Judah the use of the bow: behold, it is wTitten in the book offlA sher.)

19The beauty of Ij'ra-el is slain upon thy high places: how are the mighty fallen I

20 Tell It not in GAth, publish it not in the streets of As ke-16n; lest the daughters of the Phl-lls tine§ rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gil-b6'A, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not beeri anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jon a-than turned not back, and the sword of Saul returned not empty.

23 Saul and J6n a-than'irer* lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of l$ra-el, weep over S«ul, who tclothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jdn'a-than, thou wast slainMn thine high places.

26 I am distressed for thee, my brother Jin a-than: 'very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 'How are the mighty fallen, and the weapons of war per-i:>hed!

CHAPTER 2

II David becomes king of

Israel {Z Sam. Z IS.ZS).

1 Made king of Judah

Hand it came to pass after 1^^ this, that DA vid eoquired

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Doo in<i callcJ tlie King the Lord's

Anointed(v 14-16), ttie beauty of Isael

'., the iiughty (v Jl-.'C), swifter

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al as for Jonathan (v 24) . '-cxx, V 2; 1

a ; of whether the young man

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testified that he h.. aul: and

on this basis Davl ■ execute

him (v 12-16). It could be that he mutilaicJ Saul's body o(struck him with a sword to be sure that he was dead, doing $0 in vengeance becauie of what

Saul had done to hi sown people (1 SamJ5)J neither case he dishonored Saul In word or deed - the one who bad the command of God to kill all Ama-IcWtes (1 Sam, 15:3, Cp. Ex. 17:16). It is interesting to note that the crown which Saul had forfeited by failure to obey Cod regarding the Amalekites, was taken off by an .^malekite

b David took the view that if the Ama-lekite was bold enough to kill Saul, or bold enough to brag about it whether he did it or Q0t,he was worthy of death:and so commanded one of his soldiers to kill him (v 14-16). He did so on the grounds of the young man's own confession

c This lamentation U really a martial ode and one of the first and finest odes in the O.T.David's own sufferings are forgotten while his fervent love and deep grief for hii king and best fnend. Jonathan are expressed.Tbere is no bitter or revengeful word of exultation over the death of his greatest enemy, Saul.The song is about the mighty warrior, the anointed of the Lord, the delight of his people, and the father of his beloved friend. The title of the ode in Heb. is Kesheth. the bow. In the Eng. we get this Idea from v 18 by omitting the words "the use of" which are in italics (supplied by uanslatots), so that It reads: ".\Uo he bade them teachthe children of Judah The bow. " The title is given because of the oc-caaon of the Philistine archers (1 Sam. 31:3), and Uie bow of Jonathan (v 27). The tribe ofBeryamin w as noted for the use of the bow (1 Chr. 8:40; 12:2; 2Chr. 14:3:17:17). David could hardly forget the bow of Jonathan which sent the arrow used as a sign for his departure from Us own home and country (l Sam. 20: 36), It was the time when the covenant was made and eternal affection was expressed between them, which David calls wonderful, passing the love of women in v 26. It waj customary in the East, to give .quaint and even farfetched titles to odes and treatises

d Sec note m. Josh. 10:13

e See llfolJ Jescriptionof the battle of Cilboa anJ Its eflects. p. 330

f Affccuonate an J Jebghtful in life. What a statement from a man to his greatest enemy who had made 21 at-tcrTipts to kill him. Only divine love cou'.J iHTiie such words g -sts prosperity in the reign of

[let and delightful garments with ornaments of gold and jewels were a symbol of prosperity (v 24)

h Jonathan was noted for daring exploits. He was a trained mountaineer, the roa^;hest of cliffs being the scenes of hijgreatest featfof arms: yet in mount t.ilboa he fell, so David spoke of him as being slain in bis high places, the places he was expert in (v 25)

1 Very agreeable. Jelightful. and sweet you have been to me (v 26)

J TheideaoftbeiiughtyfalUng it found 3 times in this ode (v 19, 25. 27) ^ Cont.froi!i column 2

fast, and mourn over a man who had made 21 anempts to kill tiini, who had souaht to kill hu father, mother .^nd .It. • ■ ors, ano driven him

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2 SAMUEL 2

David anointed king of Judah

Asahel is slain

a QiystioDS 7-8. Next, v 20

b Hebron became the capital of David for 7 1/2 years, and then Jerusalem became the capital of united Israel (2: 1-7; 3:1-6; 5:1-12). See Hebron (note f. Josh. 10:36)

c David took his whole following with him from Ziklag to Hebron - his 2 wives,all his men and their households, and they settled in the cities of Judah round about (v 2, 3)

d David's wife Abigail is always mentioned as the wife of Nabal the Carmelite, perhaps to distinguish her from Abigail, the sister of David (17:25; 1 Chi. 2:16-17.Cp,v 2; 3:3; 1 Sam. 25: 3. 14, 18, 23, 32, 36. 39-42; 27:3; 30:5; 1 Chr. 3:1)

e At last the day of David's kingship had come. He had been anointed king by Samuel a number of years before (1 Sam. 16), and had gone through years of suffering and training for the kingship; now he was ofriciallymade king of Judah by the men who were of his own tribe. This marked the beginning of the fulfillment of the prophecy of Judahbeing the ruling tribe and of the king of Judah becoming the ancestor of the coming Messiah who was to be the eternal kingof Judah and all Israel (Gen. 49:10; 1 Chi. 5:2). David was 30yearsof age at this time (5:4), which would make his experiences from the slaying ofGoUath to his kingship about 10-12 years in duration (1 Sam. 16-2 Sam. 2)

f David's first act as king was to send messengers to bless the men of Jabesh-gileadwho had buried Saul (v 4-7). It seems that he never got through showing love for Saul; and he thus demonstrated to men of all ages how true men of God can love their enemies and do good to them that despitefuUy use them, David showed him love all the years of his life and especially when Saul fell into his hands twice to be killed or 5)aredby him;he showed genuine love in the lamentation of his death (1:17-27); and now, this additional consideration b y blessing the men who had showed kindnessbyburial (v 6). David took this as an occasion to let them know that Judah had now anointed him king over them (v 7)

g So many times there are but's andif's in the way of men having God's complete and perfect will. Someone is nearly always standing in the Lord's way and has to be removed before His will canbedone.lt was God's will that David be king over all Israel. butAbner,

the uncle of Saul,stood in the way, perhaps being envious of David and not wanting to lose his position as commander-in-chief of the armies of Israel. He made Ish-bosheth, the youngest and only son of Saul left, the king over the remaining part of Israel (v 8-9). David was thus again delayed in obtaining kingship over all Israel as God had promised through Samuel (1 Sam. 16).He did not contest the actof Abncr, nor seek to push himself ahead of God in the matter; he waited patiently for over 7 years for all Israel to be united under him (2:10-11; 5:1-5) h See Anglo-Saxon theory, col.l, p. 367 i Ish-bosheth. man of shame. One of Saul's younger sons who was made king over Benjamin and the rest of Isael 0therthanJudah,byAbner(v8-15; 3:7-15;4:5-12).Calledalso Esh-baal. man ofBaalGChr.8:33; 9:39).This was perhaps his first name and Baal was changed to boshcth meaning shame, which was a popular nicknamebecause of the idol for which he was named j This says he was 40 years old when he began to reign over Israel, a n d he reigned 2 years. This could mean that it took Abner 5 yearsto consolidate the rest of Israel sufficiently, and for them to recover from the defeat in the north by the Philistines when Saul died, for them to be willing to make Ish-bosheth king. It must be remembered that when Saul and Israel were defeated, the Philistines occupied the major cities of

of the Lord, sayLng'Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And Da'vid said. Whither shall I go up? And he said, Unto"Hebron.

2 So David'^went up thither, and his two wives also, A-hin'o-am the Jez're-el-it-ess, •'and Ab'i-gail Na'bal's wife the Car-mel-ite.

3 And his men that were with him did Da'vid bring up, every man with his household: and they dwelt in the cities of He'bron.

4 And 'the men of Ju'dah came, and there they^ anointed Da'vid king over the house of Ju'dah. And they told Da'vid, saying, That the men of Ja'-besh-file-ad were they that buried Saul.

2 Blessing upon Jabesh-gil-

ead for burying Saul

5 " And Da'vid'sent messengers unto the men of Ja'besh-gQ'e-ad, and said unto them. Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the Lord shew kindness and truth unto you: and I also will requite you this 1 kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye vahant: for your master Saul is dead, and also the house of Ju'dah have anointed me king over them.

3 First division of the kingdom of Israel (15:1; 20:1;

1 Ki. 12:1)

8 "^ut Ab ner the son of Ner, captain of Saul's host, took Ish-bo'sheth the son of Saul, and brought him over to Ma-ha-na'Lm;

9 And made him king over Gil'e-ad, and over the Ash'ur-ites, and over Jez're-el, and over E phra-im, and over Ben-ja-min, and over"all Is'ra-el.

10 'Ish-bo'sheth Saul's son was 'forty years old when he began to reign over is'ra-el, and reigned two years. But the house of Ju'dah followed David.

11 And the time that Da'vid was king in He'bron over the house of Ju'dah was seven years and six months.

4 Tenth civil strife

(2 Ki, 25:25, refs.). (1) Battle of Gibeon

12 *' And Ab'ner the son of Ner, and the ser\-ants of Ish-bo'sheth the son of Saul,*went out from Ma-ha-na'im to Gib'-e-on.

13 And Jo'abthesonof Zer-u-i'ah, and the servants of Da'vid, went'out, and met together by the pool of Gib'e-on: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Ab'ner said to Jo'ab, Let the young men now arise, and1)Iay before us. And Jo'ab \ said. Let them arise. \

15 Then there arose and went ■

over by number twelve of Ben'-ja-min, which pertained to Ish-bo'sheth the son of Saul, and twelve of the servants of Da'vid.

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called "Hel'kath-hlz'zu-rim, which is in Gib'e-on.

17 And there was a very sore battle that day; and Ab'ner was beaten, and the men of I§'ra-el, before the servants of Da'vid.

(2) Abner slays Asahel: ground for future strife (3:20-39)

18 •" And there were three sons of^er-u-i'ah there,'Jo'ab, and"A-bish'a-i, and 'A'sa-hel: and A'sa-hel was as ^ght of foot as a wild roe.

19 And A'sa-hel pursued after Abner; and in going he turned not to the right hand nor to the left from following Ab'ner.

20 Then Ab'ner looked behind him, and said, ^Art thou A'sa-hel? And he answered, I am. •21 And Ab'ner said to bim, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But A'sa-hel would '■not turn aside from foUowLng of him. •22 And Ab'ner said again to A'sa-hSl, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Jo'ab thy brother?

23 Howbeit he refused to turn aside: 'wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where A'sa-hel fell down and died'stood still.

24 Jo'ab also and A-bish'a-i pursued after Ab'ner: and the sun went down when they were come to the hill of Am'mah, that lieth before Gi'ah by the way of the wilderness of Gib'e-on.

(3) Further strife averted

25 ^ And the children of Ben'-ja-min gathered themselves together after Ab'ner, and became one troop, and stood on the top of an hill.

26 Then Ab'ner called to Jo'ab, and said,*Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Jo'ab said. As God liveth, imless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Jo'ab blew a trumpet, and all the people stood still, and pursued after I§'ra-el no more, neither fought they any more.

Israel in the mountGilboa and Jezreel areas, the Israelites having fled across Jordan (1 Sam. 31:7). These facts being true, then lie was bom after Saul had been king for 5 years, and he actually reigned only 2 yean over Israel before the war between Israel and Judah as in

Continued, column 4

5 Going to speak to David personally of his success in getting all Isael and Benjamin willing to transfer the kingdom to him (v 19-20)

6 .Agreeing with David to gather all Israel together to make David king (v 21)

7 Going awayto gather Israel to complete the transfer of the kingdom t o David (V 21)

a Helkath-hazzurim. field of the swords. So-called because of 24 mighty men dying by sharp swords in the field near Gibeon (v 16) b Zeruiah (note f, 1 Sam. 26:6) c Joab (note g. 1 Sam. 26:6) d Abishai (note e, 1 Sam. 26:6) e Asahel, God has made. 4 Asahel's;

1 One of David's mighty men and an uncle of his(2:18-32;3:27, 30; 1 Chr. 2:16; 11:26; 27:7) 8)

2 Levite under Jehoshaphat(2Chi.l7:

3 Levite under Hezekiah(2 Chr.3L13)

4 Jew in the days of Ezia (Ezra 10:15) f 6 characteristics of Asahel:

1 Swift as a gazelle (v 18)

2 Had a great determination (v 19-21)

3 Fearless (v 22)

4 Stubborn and unreasonable (v 23)

5 A mighty man (23:24)

6 A great leader (2 Chr. 27:7) g Questions 9-11. Next, v 26

h Abner was fair in wanting Asahel to take the armour of a young man as a trophy; but he was determined to slay Abner and take his armour. The armour of commanders was always a prize

i This was perhaps done as die last resort to save his own life (v23).The act cost himhisUfe (3:27-39)

j Stood still with horror at the sight

k Questions 12-14. Next, 3:7

^^~ Cont.from column 2

v 12-32. This would harmonize with 3:1 about a long strife between the bouse of David and that of Saul. The strife no doubt lasted the whole 7 1/2 years David was reigning in Hebron. In his scheme of dividinglsrael, Abner saw the need of having the tribes east ofjordanbackof him,so he took time to consolidate them, then after at least 5 years' delay made Saul's son king at Mahanaim. Then Ashurites, Jezreel-ites, Ephraimites, and other tribes accepted Ish-bosheth as king (v 8-10). David did not contest Abner's act, or force matters,butwas content to wait God's time to make him the king of all laaeL He avoided any war with Abner until trouble was threatened from that direction. It came when Abner and his servants went from Mahanaim to Gibeon in Benjamin. There the two rival armies met, and in the battle Abner was defeated (v 12-32)

k The purpose of.Abner was to change the capital of I aael to Gibeon, his own city inBenjamin(lChr.8:29-30; 9:35-36),. so as to be in a better position to attack the kingdom of David in Hdjron

1 To go out, as in v 12-13 means to make war 0udg.3:10; 1 Sam. 18:30; 2 Sam. 11:1; 1 Ki. 20:18; 1 Chr. 7:11; 2 Chr. 6:34; 26:11) m The 12 young men on each side were tomake ^wrtby enteringinto a match of skill, or pe±ap3 it was decided a championship match should be fought as was sometimes the custom between opposing armies (1 Sam. 17). TMs did not settle the differences between the two forces, but rather incensed them to a fierce battle, and Abner and his army were defeated and pn to flight (V 12-32)

7 steps of Abner in transferring the kingdom to David (3:17)

1 Threatening what he would do to the king (v 7-10)

2 Sending messengers to David to propose a covenant between them, offering to transfer the other tribes to David (V 12)

3 Meeting the demand of David to send Michal to him (v 14-16)

4 Communicating with the elders of Israel and of Benjamin to transfer the kingdom to David (v 17-19)

2 SAMUEL 2. 3

Stnft h^tu^een Dcvtd and SouP, family Abner seeks to ma k, David king of ls,arl 333 a li! • tAVttM.

A ,.!_. >-; I

b Mihanaim . *

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17:Vi4,27: .----. . .

26, 30: 21:38; 1 Kl. 2:8j 4:14: 1 Chr.

6:80) c -0 men of DaviJ's army (v 30) aittl 360

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29) e About 7 l/;ve.irif"

Watt and -t: between J u ul, in the l.i ^ nation itconu (1 Kl. !:-£ kl. uj)

f There would not have been any civil strife on ihisoccaaoii if it h.iJ not been for Abner, who h.id loiu i-jcn one of the ciuef captains of >^ and

enviousof David'spowei : . .nee

in Israel, he bud been sutpaued by David OQ the battlefield, and to was jealous. Had he been willinvi to follow Jehovah's choice much blood-shed could have been avoided in Isael

g This is always the case in any strife -one ade finally wins, uod is generally on one side or the otiier and tiis side always wins in the end

h David's larae family (3:2-5: 5:13-15: 1 Clit. 3:1-3):

6 sons bom to David in Hebron:

I Ammon of AhinoamofJezreeUv 2) : CMleab of Abiiiail (v 3). Called

Danid (l Chr. 3:1)

3 ■\bsilofn of Maacah of Oeshur

4 .^donijah of Ha»;>iith (v 4)

5 Shephatlah of Abiial

6 Ithream of E>Uah (v 6)

Of these 6 sons and 6 mothers, half of them had anamebe>ynningwith'A"

13 sons bom to David in Jerusalem:

1 Shammuah ol Bathsheba (5:13). Called yhimeT fl Chr. 3:5: 14:4)

2 ahobab of Bathsheba(5:14).Bath-shcba called Bath-shua (1 Chr.3:5:14:4)

3 Nathan of Bathsheba (5:14: IChr. 3:5; 14:4) 3:5:14:4)

4 Solomon of Bathsheba(5:14; IChr.

5 Ibhar (5:15; 1 Chr. 3:6: 14:5)

6 EEsFua (5:15:1 Chr. 14:5).CaUed Elishama (1 Chr. 3:6; 14:7)

7 EUphelet (1 Chr. 3:6). Called Elpalet Vl Cht. 14:5)

8 Nophed (5:15: 1 Chr. 3:7; 14:6) 9 japhia (5:15; 1 Chr. 3:7; 14:6)

10 Nonah d Chr. 3:7; 14:6)

II EUstuma (5:16; 1 Chr. 3:8; 14:7)

12 EliaJa (5:16; 1 Chr. 3:8). CaUed EsfillSili Chr. 14:7) 8:14:7)

13 EUphalet (2 Sam. 5:15; 1 Chr. 3:

Daufthters bom in Jertuale m:

Tamat IS mentioned (13:1; IChr. 3:9) but David had oilier daughters (5:13)

9 wives of David;

1 Ahinoani (note k, 1 Sam. 14:50)

2 Abi^yiil (note I, 1 Sam. 25:3)

3 K' , (3:3;lC»u.3::)

4 L _^. , i: IChr. 3:2)

5 Abllal. f..Uierui^e.. (Li: 1; 1 < »ir.3: J)

6 E^jji. heifer ():...; 1 ,lix. .':i)

7 " ' 14; 6:16-23; 1 Sam. 14: 49; •; l>.ll-n: 25:44; I Chr. 15:2y)

8 B.ith!heb.i (11:3)

9 r of error (1 Ki.l:;!. 15:

Concubines of David:

David had several concubinet, and sons and Jauchters by some of i\,c ■. that are not listed (1 (.hr. He left 10 concubi"'-« i :' when he fled froll: 21: 2u:3). He li.. above, many ujii: >, 9 wive i

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1 returned from .Ki.I «.)ifn he to-

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'oineteen men and

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31 But the servants of D» vid b .1 .nu'ten of B*n ja-min, and

■ 's men. s<» fhat three

1 ;.i and threescore men

died.

32 • And they took up X'sa-h*l. and buried him in the sepulchre of his father, which was in B*th -l*-h6m. And J6 Ab and his men went 'all niRht. and they came to H*'-bron at break of day.

CHAPTER 3

(4) Eleventh civil strife (2. Ki. 25:25. refs.)

NOW there was Hong war between 'the house of S«ul and the house of D4 vid: but David »waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

5 David's family in Hebron (Cp. 5:13-16; 1 Chr. 3:1)

2 • And *unto Da vid were sons bom in Hebron: and his firstborn was Am'n6n, of A-hin'-o-am the Jfzre-el-it-ess;

3 And his second, Chlle-ab. of Ab i-gail the wife of Na'bal the Car mel-ite; and the third, Ab sa-16m the son of Ma a-cah the daughter of Taimai king of O.e'shiir;

4 And the fourth, Ad-o-ni-jah the son of Haggith; and the fifth, Sh*ph-a-ti ah the son of Ab i-tai;

5 And the sixth, lth're-4m, by £g'lah Da'vid's wife. These were bom to Da'vid in Hfe'bron.

6 Abner deserts to David. (1) The cause (vs. 1)

6 * And it came to pass, while there was yar between the house of Saul and the house of DA vid,'that Ab ner made himself strong for the house of S«ul.

7 And Saul had a/concubine, whose name was Riz pah, the daughter of A-i'ah: and Ish-bo sheth said to Ab nir,*Where-fore hast thou gone in unto my father's concubine?

8 Then was Abnfr very wroth for the words of Ish-bd'sheth. and sai'l. \m I a dog's head, wli. t Ju dah do shew 'kIi; .is day unto the

; ^«ul thy father, to his

:i, and to his friends,

and have not delivered thee into the hand of D4 vid, 'that thou chargest me to day with n fault concerning this woman?

(2) Abner vows to deliver the kingdom of Saul to David

S'So do God to Ab n*r, and more al.so. except, as the Lord bath sworn to DA'vid, even so 1

do tu him;

10 To translate the kingdom from the house of S«ul, and to set up the throne of Da vid'over 1$ ra-cl and over Jii duh,*from

T)4n even to'Bc cr-shi- ba.

11 And'he could not answer Ab n*r a word again, because he feared him.

(3) Abner proposes to David to transfer all Israel to him

12 • And Ab'nJr/sent messengers to Da'vid on his behalf, saying. 'Whose is the land? saying also. Make thy league with me, and, behold, my hand shall be with thee, to bring about all I5 ra-el unto thee.

(4) David's condition: restore to him Michal his wife

►13 ' And he said.»Well; 'I will make a league with thee: but one thing I require of thee, that is. Thou Shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face. •14 And 'Da'vid sent messengers to Ish-b6'sheth Saul's son saying. Deliver me my wife Mi chal, which I espoused to me for an hundred foreskins of the Phi-Iis tines.

(5) Michal restored to David

15 And Ish-b6 sheth*sent, and took her from her husband, even from Phaiti-el the son of La ish.

•16 And her husband went with her along weeping behind her to Ba-hu rim. Then'said Abner unto him, Go, return. And he returned.

(6) Abner communicates, to all Israel to make David king

17 * And Abner ""had communication with the elders of i^'ra-el, saying. Ye sought for Da vid in times past to be king over you:

18 Now then do it: for the Lord hath spoken of Da'vid, saying, By the hand of my servant Da vid I will save my people 15'ra-el out of the hand of the Phl-Us tines, and out of the hand of all their enemies.

19 And Ab n§r also spake in the ears of Bfn ja-min: and Ab ncr went also to speak in the ears of Da vid in He bron all that seemed good to I5 ra-el, and that seemed good to the whole house of Bin ja-min.

(7) Abner and David confer

and part in peace

20 So Ab nf r came to Da'vid to H^ bron, and twenty men with him. And Da vid made Ab n^r and the men that were with him a feast.

21 And Ab n?r said unto Da'vid, I will arise and go, and will gather all Ij'ra-el unto my lord the king, that they may make a league with thee, and that

thou mayest reign over all that thine heart desireth. And David sent Ab n?r away; and he went in peace.

(6) Joab learns of Abner's

uncle (v 6; 1 Sam. 10:14-16; 14:50) ■ many wives and concii>lDei Said ^ not staled

^, uotlon : ' ....

Accordiii take

.\ widow .1 II . ^aul

w.u Jc.id, 10 \ thn

con. :■ 1 . i .■ ;bui

a Tlie reason for these two terms here li that D^vld ruled only over the Judah portion of Israel and the other tnbes followed Abner and lsh-boshcth(v 10)

b From Dan to Be • '-'-■ was a common tcnii used to J 11 Israel. Dan

y of Israel in the

self had sworn to ftlvc the kingdom to David. The f.ict that he hadbciii Tight-in^ axainst C<od all this time was not sufficient convict!'" !' 1 iWc him act in cod's will; but iliinjtpcr-

sonal like this h.i; ,^..^ , .i was more than lie coul J beat, « he plainly spoke his mind to tus kinu ret;ardinti his In-tenuons (v 9-10)

beinvi llic fartliv;.

north, and Beer-shcb.^ the farthest in the south. The term is used 8 times In this sense - as we would say from Canada to Mexico , meanlna to Include all the U.S.A.(v 10:17:11: 34:2. 15: 1 Chr. 21:2; 2 Chr. 30:5: Judg. 20:1;

1 Sam. 3:20)

c Josh. 19:40-48. notes; note l,Judg.l8:l d Becr-shcba , aplace near the >oi«hbot-

Jer ofCanaan(vlO; 17:11: 24:2-7.15;

l,en.21:14. 31-33; 22:19; 26:23, 33;

28:10:46:1,5: Josh. 15:28; 19:2; Judg.

20:1:1 Sam. 3:20; 8:2:1 Ki.4:25; 19:

3; 2 Ki. 12:1: 23:8; 1 Chr. 4:28; 21:2;

2 Chr. 19:4; 24:1; 30:5; Neh, 11:27-30; Amos 5:5: 8:14). See note d.Gen. 21:31

e .\bnerhadbeen frank in his wrath, telling Ish-boiheth that he intended to transfer his kingdom to David (V 8-10), so he could not answer Abner a word, for he feared him (v 11) f This was Abner's first step in carrying out his threat of v 8-10. He acted immediately by sending messengers to David, proposing to unite the kingdom of Israel (v 12) g Question 17. Next, v 24 h T his is the same as saying: Good! I am well pleased that you want to unite the kingdom of Israel under me (v 13) i This either reveals David's love for his first wife, or his desire to remove all throne rights of Saul's family to strengthen his own kingdom. He could not afford to leave her with another who might, through her as a pnncess. claim the throne of Israel (v 13)) David followed up the advantage he had received through Abner. and sent messengers to Ish-bosheth, the son of Saul and brother of Michal, asking that she be sent down to him, inasmuch as she was his own wife whom he had espoused with his own life by fulfilling Saul's demandofdowry-100foreskins of the Philistines (vl4; ISam. 18:20-30). Being the wife of his youth, and his first wife, no doubt he did love her. It is plainly stated that she loved him (1 Sam. 18:20); and sh> 1 proved it by defying her father t ve David's Ufe(l Sam. 19:11-17) k See Michal restored to David, p. 330 1 This indicates that .\bner had required Ish-bosheth to yield to the demand of David in the matter of Michal.Abner knew that his plan for transferring the kingdom to David depended on seeing him, and he could not do so unless Michal was given up (v 13-I5).ltwas Abnor that demanded that her husband go back from following Michal. even though his heart was breaking. All this seems cruel, and it was no doubt, by our standards; but in those days one could demand his wife as his property as much as he could anything else which belonged to him; such was the civil law in that time m See 7 steps of Abner in transferring the kingdom to David , p. 332

^B- Cone from column 2

to go into her otherwise was forbidden (v S). This finding fault with Abner made him turn against theiuan he had made king. He determined to get rid of him and turn the kingdom over to David: ttuihe slioulJluve done before making Ish-bosheth kin ;, for he knew that David wasGod's choice to be over all Israel .indthat lie, himself had been the only one responsible for a divided kingdom at this time (v 9) 111 Abner,in his wr.^th against Ish-boshcth. lus nephew,because of being charged with wrong-doing In connection with one of Saul's concubines, now fully dc-elded to unite the kingdom of Israel under David. He was aware of the fact that David had been anointed king of Israel by Samuel, and that Cod, Him-

2 SAMUEL 3. 4

Abner is slain by Joab

Ish-bosheth slain

a It seems that many bands of men from all nations round about made raids on their neighboring countries taking all the spoil they could. David did this while in Philistia (1 Sam. 27:8). Perhaps thistroup had invadedjudah,Joab and his men pursuing and bringing back the spoil they had taken from Judah and other places, for they brought back a great spoil (v 22-23) b Abner had been to see David, bringing Michaland laying the groundwork for uniting the kingdom of Israel. He had been gone from David for some time when Joab came back from pursuing the troop of v 22. Upon hearing that Abner had been there and David had permitted him to depart in peace, Joab became incensed and protested, accusing Abner of spying on Judah in order to make war (v 24-25). He sent men for Abner as if David were asking for him to return, then killed him (v 26 -27) c Questions 18-19. Next, v 33 d The well of Sirah, meaning well of departure. It was about 3 miles north of Hebron, so Abner did not go very far on the homeward trip before the messengers of Joab overtook him (v 26) e David was not aware of Joab's plot to kill Abner, Understanding Abner's wily character, Joab likely did doubt the sincerity of his proposals to David; but this was not the real cause of suspicion, which was personal. He was alarmed at the reception given Abner. Knowing of his military talents as a field commander with the armyoflsrael, andof his great influence in Israel he considered him a personal rival in power, should the kingdom be united. Joab had ambitions of becoming David's chief military leader in his coming wars and thus determined to destroy Abner. Furthermore, he remembered that Abner had slain his beloved brother Asahel (2:22-23), which he wanted to avenge; so he sent a message, evidently in the name of David, causing him to return. He then met him and treacherously killed him (v 26-27) f Meaning in some private place in the vaulted gateway where persons might retire unseen. Joab invited Abner to such a place for private conversation, but instead he killed him. Abner, being caught unaware and not suspecting Joab of such a treacherous act, was unprepared. This is why David said of Abner that he died like a fool (v 27,33) g This murder was one of the most unprovoked and wicked in history, but the influence of the murderer in the army of David was so great that the king dared not bring him to justice. Ofcourse.Abishai and others were also involved in the plot; and to deal with all of them could have caused another civil war; so David merely committed the matter to God(v 30, 39). Joab also murdered Amasa in like manner and escaped (20:10). The excuse for killing Abner was that he had slain his brother Asahel (v 27), These murders were not avenged until the reign of Solomon, after David. In his charge to the new king he told him to avenge them according to the wisdom he had (1 Ki, 2: 5-6). Solomon did execute Joab for going after Adonijah who sought to usurp the kingship for himself (1 Ki, 2:28-34) h See 9 acts of David at the death of

Abner, p. 330

7fold curse of David upon Joab (v 29):

1 Let justice for the murder rest upon the head of Joab

2 Let it be on his father's house

3 Let there not fail to be punished of all his houses one person that has an issue

4 Or that is a leper

5 Or that leaneth on a staff

6 Or that falleth upon a sword

7 Or that lacketh bread

This throws more light on why David did not act in punishing Joab. Abishai was one of David's mighty men and both he and Joab had great influence in Judah. Since both were involved,

visit and departure in peace

22 • And, behold, the servants of Da'vid and Jo'ab came from "pursuing a troop, and brought in a great spoil with them: but Ab'ner was not with Da'vid in Hebron; for he had sent him away, and "he was gone in peace.

23 When Jo'ab and all the host that was with him were come they told Jo'ab, saymg, Ab'ner the son of Ner came to the king and he hath sent him away, and he is gone in peace.

(9) Joab reproaches David: accuses Abner of spying

24 Then Jo'ab came to the king, and said.HVhat hast thou done? behold, Ab'ner came unto thee; why is it that thou hast sent him away, and he is quite gone?

25 Thou knowest Ab'ner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

(10) Joab secretly sends for Abner and slays him to avenge his brother (2:18-23)

26 And when Jo'ab was come out from Da'vid, he sent messengers after Ab'ner, which brought him again from "'the weU of Sirah: 'but Da'vid knew it not.

27 And when Ab'ner was returned to Hebron, Jo'ab took him aside'in the gate to speak with him quietly, and *smote him there under the fifth rib, that he died, for the blood of A'sa-hel his brother.

a man falleth before wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came to cause Da'vid to eat meat while it was yet day, Da'-vid°sware, saying. So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all I§'ra-el understood that day that it was not of the king to slay Ab'ner the son of Ner.

38 And the king said unto his servants, *Know ye not that there is a prince and a great man fallen this day in l§'ra-el?

39 And I am this day weak, though anointed king; and these men the sons of Zer-u-i'ah be too hard for me: "^the Lord shall reward the doer of evil according to his wickedness.

CHAPTER 4

(11) David no c e n c e:

declares curses

his in-Joab

28 * And afterward when Da'vid heard ^^"he said, I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner:

29 'Let it rest on the head of Jo'ab, and on all his father's house; and let there not fail from the house of Jo'ab one that hath an issue, or that is a ieper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Jo'ab 'and A-bish'a-i his brother slew Ab'ner, because he had slain their brother A'sa-hel at Gib'e-on in the battle.

(12) Davidmourns for Abner

31 • And Da'vid said to Jo'ab, and to all the people that were with him, "Rend your clothes, and gird you with sackcloth, and mourn before Ab'ner. And king Da'vid himself followed the/bier.

32 And they buried Ab'nei^ He'bron: and the king lifted up his voice, and wept at the grave of Ab'ner; and "all the people wept.

33 And the king'lamented over Ab'ner, and said, "Died Ab'ner as a fool dieth?

34 Thy hands were not bound, nor'thy feet put into fetters: as

7 Murder of king Ish-bosheth. (1) The assassins

AND'^when Saul's son heard ■ that Ab'ner was dead in He'bron, his hands were feeble, and all the is'ra-el-ites were troubled.

2 And Saul's son had two men that were captains of bands: the name of the one was Ba'a-nah, and the name of the other Re'chab, the sons of Rim'mon a Be-e'roth-ite, of the children of Ben'ja-min: (for'Be-e roth also was reckoned to Ben'ja-min.

3 And the Be-e'roth-ites fled to Git'ta-im, and were sojourners there until this day.)

4 And Jon'a-than.'Saul's son, had a son that was lame of his feet. He was *five years old when the tidings came of Saul and Jon'a-than out of Jez're-

el, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that^he fell, and became lame. And his name was Me-phib'o-sh6th.

5 And the 'sons of Rim'mon the Be-e'roth-ite, Re'chab and Ba'a-nah, went, and came about the heat of the day to the house of ish-bo'sheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, 'as though they would have'f etched wheat; and they smote him under the fifth rib: and Re'chab and Ba'a-nah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

(2) The assassins bring the

head to David expecting a

reward

8 And they brought the head of ish-bo'sheth'unto Da'vid to He'bron, and''^aid to the king. Behold the head of Ish-bo'-

David thought it wasbettertolet their excuse of avenging the blood of A sahel answer for the timebeing; it would no doubt avert a civil war which could undo years of work that had brought him to the place he now held as king (v 30) See note on rending clothes, p. 28 Heb. mittah . a bed or sofa on which

Continued.column4 ^^-

2 His hands were not bound (v 34)

3 His feet were not in fetters

4 He died as a man before wicked men

p Question 20. Next, v 38

q Customarily, criminals were taken to execution with their hands tied behind them and their feet bound with fetters to prevent their escape (v 34). See note, 2 Ki. 25:7

a Here David made a vow not to eat until the sun went down, and this was also accepted by all the people, for they knew that the death of Abner was not the act of David (v 35-37)

b Question 21. Next, 4:11

c This committal of avenging the murder of Abner wasleftto God here (v 39)

d The death of Abner had its effect on all Israel:

1 it caused all of David's people to fast and mourn (3:32, 34-37)

2 Ish-bosheth, king of Israel, to become feeble and weak (4:1)

3 All Israel to be troubled

e Beeroih. a Hivite town about 6 miles north of Jerusalem (v 2; Gen.10:6; Josh. 9:17; 18:25; Ezek. 2:25; Neh. 7:29) f This introduction of Saul's descendants is given to show how easy it was for David to get the throne. AU of Saul's sons were dead with the assassination of Ish-bosheth, and the only other person left to succeed in Saul's kingdom and to avenge the assassination of Ish-bosheth was a lame boy 12 years old (v 4-7) g These 5 years with the 7 since the death of Saul and Jonathan made this son of Jonathan, Mephibosheth, only 12 years of age at this time (v 4) h In the flight from invading soldiers, the 5 year old boy and his nurse had been in such haste that he fell, becoming hurt and lame thereafter (v 4) i These two men were captains of bands under Ish-bosheth (v 2), which may mean that Israel hadbands of men that made sudden incursions into nearby countries to carry off grain and drive away stock as various other people did in that day (V 2; 3:22; 1 Sam. 27:8; 30: 1,16).The reason for the cruel act of these men is not known, if not to get reward from David for killing his rival to the throne of Israel (v 8-12). However, this was not the way to gain favor With

David (1:3-16; 4:9-12) j They plotted this crime and in committing it they deceived the servants of Ish-bosheth, causing them to think they were going into the house to get wheat (v 6).Finding the king alone they killed him, beheaded him, and took his head to David in Hebron (v 6-12) k Itwascustomarytogetthewheatinthe afternoon for grindingthe next day, so they avoided suspicion of wrongdoing. Ish-bosheth was taking his daily nap after the noon meal when the men, pretending to go into the granery for wheat, gained access to his apartment and killed him (v 5-7).Putting the head in a wheat sack as though carrying out wheat, they escaped and travelled all night through the plain to bring it to David (v 6-8) 1 This was a poor thing to do if they wanted David's favor,for he was not the kind to tolerate the murder of innocent men in order to succeed in the world, as can be seen from v 8-12- 1:3-16 m They brought the head to David to prove they had killed Ish-bosheth, his rival for the kingship, from the house of Saul (V 8)

^^- Cont. from column 2

to sleep or eat. It is trans, bed (Gen. 47:31; 4S: 2j 49:33; Ex. 8:3; 1 Sam .19: 13-16; 28:23; 2 Sam,4:7; 1 Ki. 17:19; 21:4, 6, 16; 4:10, 21, 32; 2Chr.24: 25; Esther 1:6; 7:8; Ps.6:6; Pr. '26:14; Song 3:7; Ezek. 23:41; Amos3:12; 6:4); bedchamber (2 Ki. 11:2; 2Chr. 22:11; Eccl.l0:20); and bier (v 31). It was a custom in ancient times to bury people of distinction on their own beds in the graves or tombs. Josephus describes the bed of Herod's funeral as being gilded and richly adorned with precious stones m They did not take his body back to Mahanaim across Jordan or bury it in the place of his lathers (v 32)

n Hebrews wept much at the death of loved ones and their great men. Here there were two great periods of weeping (V 32, 34)

o 4fold lamentation of David for Abner 1 Abner died as a fool dieth (v 33) t Thii waj almost inie to i'

foronlyooc cnpplcJboy abjuil^ ytjjj

ol Jijc WAj le!i (v 4-6) b A ■■ ■ -th

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U:U; 1-:S; 14:11; i:,:Jl: I u .

Kuth ?:

3. Jl;

1 Kl. l:--*: --J; _„ii; .Ki. .

•k30; 5:15, :0; : Chr. 18:13).

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(C5:ii4; 1 Ki. 17; ly, A i Uic Lotu Uiv oixi

Ilvelh. J Umcj (1 K i. 17:'.:; \^:\6); A J

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ib; 2 Ki. 3:14>: tinies(--:;47:Ps. 16:14-15; -3:7--. GoJ llVeth IS fouilvj oH(.v;

c Merc IS Jta example of ri (kliveraDce out of uoublcs (v ^

d See 1:3-16

e See Meaninn ol" •a>;encv" . p. 330

f Here David confiriiK: J ilic fact that the yoiuiK man who fabricated a uory to imprevs liini did so to get a reward (v 10: 1:3-16, n>te)

g Questions J:-23. Next. 5:19

h The hands that inurJetcd hiniand the feet that carried the head of IsJi-bo-sbcth were cut off and hiuiti over the pool in Hebron. It was an ancient custom to cut off ttic hands and feet of men convicted of treason. Here, this was doae not only to punish the murderers but to show David's abhonence of the crime. The head of Ish-boshelh was buried in Abner's tomb (v lU)

i After all this, the elders of the other thbes came to David in Hebron and made a covenant with him, anointing him klnt;over all IsraeL The kingdom was again united after some 7 years of division with 2 kings over the nation for at least C years (-:8-ll)

j 3fold appeal of elders to David:

1 We are your bone and your nesli<v 1) - In time past you were our leader and led us in and out to battle (v 2)

3 You have been promised by God and chosen of Him to feed Ihspeople Israel, and to be captain over them

k Indicating tneie were established, authorized ciders of Isael - men who were perhaps chosen, as in the past, on the basis of greatness, wealth, and power in the nation (v 3)

1 3 things the elders did:

1 Made an appeal to David (v 1-2)

2 Made a league with him (v 3). This covenant likely defined his royal power besides recognized the general constitution of the nation

3 Anointed him king over Israel m See 30 years of David, p. 330

n Technically, David reigned 40 years and 6 months - 7 years and 6 months in Hebron over Judah and 33 years over all Israel and Judah (v 4-5)

0 David and his men thought ii would be best to move the capital of all Israel to another place more cenually located, or at least more so than I lebron. God had cbosenjenualcm as an eternal city in His plan, so now led them according to His will in the fulfillment of this plan to that city, Jerusalem had loogbeen a strongholdof thejebusites who had controlled it ever since the conquest of Canaan, except for a short time when it was In the hands of Jud.ih Oosh. 10:1-5, 23: 15:63: judji. 1:8). Sec note f. Josh. 10:1

P This could read. You cannot come in here, for the blind a nd the lame wlU drive you .iw.iy. vo ' come in, The idea 1^ considered their Jtroii,v.i'i : <• :: ;-i-sible to lake that tfiey taunted tlie i^rcat men of Israel by infemnu that it w.i-, only manned by the blind inJ tU- l.inic. The Sept. reads. " 1 hou slialt n In here; for tlicblin.l in J the I opposed to It, s -11 not

come in here. . "You

will never get ill here, il ind

cripples coidd drive you e-

ley. "You shall not get ui licfc; the blind and the lame can turn youback! " Ihcy thought David would never take

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()) Execution of the

9 • And D*'vid answered R» chAb and BA a-nah his brother, the s.'iis •(RImm n the B*-« roth

them. Ms the i a

hath'redeemed my soul out of all adversity,

lO'When one told me, saying. Behold, S«ut is dead, thinking to have brouRht Rotid tidings.l took hold of him. and slew him m ZDc'Ug. who ffhnughl that I would have given him a reward for his tidings:

11'How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of jrour hand, and take you away from the earth?

12 And Di vid commanded his young men, and they slew them, and*cut off their hands and their feet, and hanged Ihem up over the pool in Hf'-bron. But they took the head of Ish-b<J'sheth, and buried it in the sepulchre of Ahnt'-r in H«bron.

CHAPTER 5

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8 Kingdom united; David

made king over ail Israel

(Cp. 2:8; 1 Chr. 11;1)

THEN came all_the tribes of I§'ra-el to Da vid unto Hebron, and spake, 'saying. Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in I$'ra-el: and the Lord said to thee. Thou shall feed my people I$'ra-el. and thou shalt be a caTitain over Ij'ra-el.

3 So all the'elders of I§'ra-el came to the king to He bron; and king D& vid'inade a league with them in H^ bron before the Lord: and they anointed Dd vid king over Ij ra-el.

9 David's age: 40 year reign

4 * D4 vid u'Oj''Hhirty jears old when he b- • ■ ign. on^ he reignid'^oi

5 in He bron in' n-i^-ned over Jil'dah seven years and six months: and |n J^-ry sA-lSrn he reigned thirty and three years over all 1$ ra-el and Judah.

10 Jerusalem made the capital of the united kingdom (1

Chr. 11:4)

6 * And the king and his men went**to J*-ru s4-l<^in unto the J#b'u-sile8. the inhiihitants of the land: which spake unto DA'vid, saying, 'Kxo-pt thou take iwiy the blind and the lame, thou shalt not come in hither: thinking, DA vid cannot come in hither.

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same is^he citv of Di'vid.

8 And DA vid said on that day, Whosoever gftteth up to the »Kufter, and smiteth the J*b u-sites, 'and the lame and the bhnd, that are hated of DA vid's soul, hi- shall he chief and captain. Whtrefore they said,'The blind and the lame shall not come into the house.

9 So DA vid dwelt in the fort, .ind calli'd it the city of DA vid. And Da vid built round about from'Mil W and inward.

10 And DA vid went on, and grew great, and the Lord God of hosts was with him.

11 Hiram builds David a hou9e{l Ki.5:1-18; 9;10-14)

11 • And^Hiram king of Tyre sent messengers to DA vid, and cedar trees, and carpenters, and masons: and they built DA'vid an house.

12 And DA vid perceived that the LuRD had established him king over l§'ra-el. and that he had exalted his kingdom for his people Is ra-el's sake.

I 12 David's family at Jeru-

salem (Cp. 2:2. 3;2-5; 1

Chr. 3:5)

13 • And DA'vid 'took him more concubines and wives out of Jf-ru sA-l6m, after he was come from He bron: and there were yet sons and daughters

born to DA'vid.

14 And these be the names of those that were born unto him in J6-ru sA-16m; ShAm-muah, and Sho bAb. and Na than, and Sfil'o-mon,

15 lb bar also, and £l-i-5hu'A, and Ne pheg. and JA-phi'A,

16 And £-lish'a-mA. and £-li'-a-dA, and £-liph a-iet.

13 First victory over the Philistines (1 Chr. 14:8)

17 • But fcwhen the Phi-lis-tines heard that they had anointed DA'vid king over !§'-ra-el. all the Phl-lis'tlnes came up to'seek DA'vid; and'DA'vid heard of it, and*went down to the hold.

18 The Phl-Us'tines'also came and spread themselves in the valley of R6ph a-Im. ri9'T^nd DA vid enquired of the LgRj), saying, "^hall I go up to the Phi-lis tine?? wilt thou deliver them into mine hand? And the Lord said unto DA vid. Go up: for I will doubtless deliver the Phi-Us'tine§ into thine hand.*

20 And DA vid came toTJA'al-; pf r'a-zim, and DA'vid smote

them there, and said. The Lord I hath broken forth upon mine I enemies before me. as the

breach of waters. 'Therefore

he called the name of that place

BA al-p*r a-zlm.

21 And there they left their images, and DA vid and his men burned th«m.

14 Second victory over the Philistineii (I Chr. 14:8)

22 • And the PhT-lls't[ne« ramp «ip yet^gain, and spread

Kes in the valley of

im.

by n..vi.| (v 22-55)

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and Israel in general. 1 lie church and Ctiristiam ate nevct called 2.ian

a "TliecltYof David is found 40 Umei In the O.T. Used of Zion 5 times (v 7, 9;

1 KI. 8:1; 1 Chr.TTTS; 2 Chr. 5:2)

b This was the rut-rock passage or iiaft from tile upper' i lion or firing of water, leading up into ilic city and through whjchthe inhabitants drew their water supply

c The lame and ttie blind which they taunt us with saying: Ttie lame and the blind will keep you out,for out defenses are so strong. They were hated of David's wul (v 8): and so he promised that whoever would go up first and smite the Jebusites and these blind and lame defenders would be chief

d This is a proverb used in Israel after the taking of Zion, concerning the lame and the blind not entering the house of the Lord (v 8)

e Millo. It was some kind of fortification oTJerusalem(V 9; IK 1.9:15,24; 11:27:

2 KI. 12:20; 1 Chr. 11:8; 2 Chr.32:5). Not the MiUo of Judg. 9:6, 20

f Hiram, consecration. 2 Hiram's:

1 King of ryre and great friend of David and Solomon (v 11; 1 Ki. 5:1-18: 9:11-27: 10:11, 22; 1 Chr. 14:1: 2 Chr, 2:11, 13)

2 Chief arcliitect for Solomon (IKi. 7:13. 40-45). Josephus calls him the son of Hiram, king of Tyre

g See note h, 3:2

h See New war with Philist la, p. 330

I Compare 1 Sam. 26:1-2

j David no doubt had spies among the Philistines, or other means of intelligence to check up on their plans. Ever since the defeat of Saul nearly 8 years before Philistines had been in control of the greater part of Israel,so Israelites living among them would naturally know about some of their plans(v 1"/)

k All that is known of this hold is that he went down to It instead of up, suggest-ingthat it might be the cave of Adul-lani (1 Sam. 22:1). If he had already conquered Zion and made it his city, as in V 6-10, then the hold must have been some convenient defence south of Zion and the city of David. Adullam was a large cave about 12 miles southwest of Jerusalem (note j, 1 Sam. 22: 1). The valley of Rephaim was a fertile one southwest of Jerusalem.just beyond the low ridge which skirts the valley of Hinnom and extended southward along the road to Bethlehem, about 15 miles away being surrounded on all sides by rocky lulls and ridges (Josh. 15: 8; 18:16;Isa. 17:5).Here the first battles between David and tlie Pliilisiines took place: and from ttus hold David had to go up to meet them, so it was south ortliis valley. Josephus says the valley of Rephaim was between Jemsalem and Betlilehem. Baal-pera/im of V 20 means the lord of breakings t hrough: it was a spot in the valley of Rephaim where the first victory over the Philistines was won (V 13-21; 1 Chr. 14:11). It could have been the same as mount Perazim of Isa. 28:21

1 David took his .ixmytothe Iwld in the vicinity of the valley of Rephaim, or valley of the giants, .indthe Philistines brounht their army into this place (v 18)

m Istproph 'cyin 2 ^am. (5:19. fulfilled). Next, V sS. i:)avid inquired of the I'rim and Thummlni from the high priest, Abiathar. and I'.od answered him every lime he inquired. The first question Was, Shall I go up to the Philistines" The second,Will You deli verthern into The answer wasYes (v 19)

n ■-. 24-25. Next. 6:9

o txacily where this spotw.is in the valley of giants is not fully known, but it Was at one of the mountains on the edge of the v.ilU-y. P ivid tumself named the plac n because the Lord

had I upon Ws enemies

(v20;lvJu.l4;U).llerethe Pliilirtines left tlieir images and David and his men burned them (v 21)

p The word again proves that tlie Philistines rallied and collected a larger army than before and spread themselves once more in the valley ot the giants wttere the second battle was fought and a second victory was won

2 SAMUEL 5, 6

The ark brought to Jerusalem

David's Joy at the ark's return

a 2nd prophecy In 2Sarn .(5:23-24,fulfilled). Next, 7:10. David again Inquiied of ;he Lord by the Urim and Thummim from the high priest (v 19,23)

b To fetch a compass meant to go around ihem until they were behind the Philistines so as to attack them over against the grove of mulberry treeson the other side (V 23.Cp.Josh.8:2;lChr. 14:14)

c Even when David got behind the army of the Philistines he was not to attack until the very moment he heard a sound in the tops of the mulberry trees. This sound wasone of agoing, meaning the sound of a mighty army on the match.which struck terror to the Philistines and caused them to be confused andpanicstricken. The Arabic version says the sound was the noise of horses' hoofs. Having known all the time that David's army was before them perhaps they reasoned that some other mighty army was appearing suddenly behind them to help David's army, so they fled immediately and were pursued

d GebaorGibeoninBenjamin.the home of Saul (v 25; Josh, 21:17; 1 Sam, 13: 3; 1 Ki, 15:22; 2 Ki. 23:8; 1 Chr. 6:60; 8:6; 2 Chr. 16:6; Neh. 11:31; 12:29; Isa.lO:29;Zech,14:10).ThePhiUstines were forced by David to flee by the very home of Saul whom they had defeated

e Geba is short for Gibeon and Gazer is the same as Gezer, showing that the PhiUstine army fled northwest from the valley of the giants and were chased from 30 to 35 miles

f Gazer (v 25; 1 Chr, 14:16) is the same as Gezer Qosh. 10:33; 12:12; 16:3.10; 21:21;Judg. 1:29; IKi. 9:15-17; IChr. 6:67; 7:28; 20:4)

g This was the fourth time since David had been anointed king that he gathered the chosen men of Israel, three times to war with all who were gathered (5:6, 17, 23), but here to use a Umited number (6:1)

h Baale was theoldCanaanite name for Kirjath-jearim (v 2,Cp. 1 Sam, 6:21; 7:2), Called Baalah Qosh. 15: 9-10,11, 29; 1 Chr, 13:6)

i Instead ofthe priestscanyingit as provided for in the law of Moses (15:24; Ex. 37:5; Num. 4:15; 7:9; 10:21; Dt. 10:8; Josh. 3:8-14; 1 Chr. 13:7; 15:2), anewcart wasmade tobringit to Jerusalem (v 3). TMs was also the way the Philistines sent itback to Israel(l Sam, 6:7)

j Scc note a, 1 Sam, 16:8

k tJ /.'ah, strength. 5 called U zza orUzz-

1 Son uf Abinadab (v 3-8) aE"

2 SonofShimei,Lcvite (1 Chr. 6:2^

3 A Benjamite (1 Chr, 8:7)

4 Returning exile(Ezra 2:49;Neh.7:51)

5 A man of Judah(2Ki, 21:18, 26) 1 AMo . fraternal. 3 Ahio's:

1 Son of Abindab(v3-4: 1 Chr,13:7)

2 Son of Elpaal, Benjamite (1 Chr. 8:14)

3 Son of Jehiel (1 Chr. 8:31; 9:37) m 5 kinds of instruments used:

1 Harps (note j, Ps. 33:2)

2 Psalteries (note k, Ps. 33:2)

3 Timbrels (note a, Ps. 150:3)

4 Comets (note a, Ps. 150:3)

5 Cymbals (note a, Ps. 150:3)

n Same as Chidon (v 6; 1 Chr. 13:9)

o In Num.4:15-20Levites were forbidden totouchthe ark on threat of death. This was the first instance of execution of that law, perhaps being the first time itwasbroken.Inthecase ofthe Philistines handling the ark they were not killed because of their ignorance of the law (1 Sam. 6-7) Chr.l3:ll)

p Perez-uzzah. breach of Uzzah (v 8; 1

q Question 26. Next, 7:5

^ Cont. from column 3

at this time (v 18-19; 1 Chr. 16:1-3) m Many a man has returned to bless his household and been met with the opposite of blessing from wife or other members of the family. Note the cut-ling remark of Michal, Saul's daughter (v 20), regarding a matter having to do with her husband's worship and religion

523 "And when Da'vid enquired of the Lord, he said, Thou shalt not go up; i>but fetch a compass behind them, and come upon them over against the mulberry trees. •

•24 And let it be, '\vhen thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself : for then shall the Lord go out before thee, to smite the host of the Phi-lis'tine§.

25 And Da'vid did so, as the Lord had commanded him; and smote the Phi-lis'tines from"Ge'b4«until thou come'to Ga'zer.

CHAPTER 6

273

III David's religious policies (2 S am. 6:1-7:29).

1 David seeks to bring the ark to Jerusalem (1 Chron.

13:1-8)

^GAIN, Da'vid gathered to-•^^ gether all the chosen men of Ig'ra-el, thirty thousand.

2 And Da'vid arose, and went with all the people that were with him from^Ba'al-e of Ju'-dah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims.

3 And they set the ark of God upon a'new cart, and brought it out of the house of'A-bin'a-dab that was in Gib'e-ah: and^Uz'-zah and 'A-hi'6, the sons of A-bin'a-dab, drave the new cart.

4 And they brought it out of the house of A-bin'a-dab which was at Gib'e-ah, accompanying the ark of God: and A-hi'6 went before the ark.

5 And Da'vid and all the house of i§'ra-el played before the Lord on all manner ""of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on comets, and on cymbals.

2 Death of Uzzah for touching the ark (1 Chr. 13:9.

Cp. 1 Sam. 6:19)

6 * And when they came "to Na'chon's threshing floor, Uz'-zah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the Lord was kindled against Uz'zah; and God "smote him there for his error; and there he died by the ark of God.

3 David afraid of God leaves the ark with Obed-edom (1

Chr. 13:9)

8 And Da'vid was displeased, because the Lord had made a breach upon Uz'zah: and he called the name of the "place Pe'rez-iiz'zah to this day.

9 And Da'vid was afraid of the Lord that day, and 'said. How shall the ark of the Lord come to me?

10 So Da'vid would not remove the ark of the Lord unto him into the city of Da'vid: but Da'vid carried it aside into the house of 6'bed-e'dom the Git'-

n David gave the only natural answer - I danced before the Lord, not before you. God chose me.., appointed me ruler over Israel, not your father's house. Therefore,! will play before Jehovah; and 1 will be more vile and base and will be honored by those who are not of myhouse - not by those who should honor me (v 21-22)

tite.

4 Blessing upon Obed-edom

moves David to bring the

a r k to Jerusalem (1 Chr.

13:9; 15:1-16:43)

11 And the ark of the Lord continued in the house^of O'bed-e'dom the*Git'tite three months: and the Lord blessed O'bed-e'dom, and all his household.

12 ' And it was told king Da'vid, saying. The Lord Tiath blessed the house of o'bed-e'dom, and all that pertaineth unto him, because of the ark of God. So Da'vid went and brought up the ark of God from the house of 6'bed-e'dom into the city of Da'vid with gladness.

13 And it was so, that when they thaf'bare the ark of the Lord had gone six 'paces, he sacrificed fexen and fallings.

14 And Da'vid*danced before the Lord with all his might; and Da'vid u;as"girded with a linen ephod.

15 So Da'vid and all the house of !§'ra-el brought up the ark of the Lord with shouting, and with the soimd of the trumpe'-

5 Michal's sin (vs. 20; 1 Chr. 15:29)

16 And as the ark of the Lord came into the city of Da'vid, Mi'chal Saul's daughter'looked through a window, and saw king Da'vid leaping and dancing before the Lord; and'she despised him in her heart.

6 Ark placed in new taber-nacle David made: great

festival (1 Chr. 16:1-3)

17 f And they brought in the ark of the Lord, and set it in his *place, in the midst of the tabernacle that Da'vid had pitched for it: and David 'offered burnt offerings and peace offerings before the Lord.

18 And as soon as Da'vid had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts.

19 And he dealt among all the people, even among the whole multitude of i§'ra-el, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

7 Michal' s sin and curse (vs. 16; 1 Chr. 15:29-16:3)

20 ^ Then Da'vid retumed^o bless his household. And Mi'chal the daughter of Saul came out to meet Da'vid, and said. How glorious was the king of I§'ra-el to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And Da'vid said unto Mi'chal, "It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over I§'-ra-el: therefore will I play before the

1 How many sacrifices were offered is not stated, but it would certainly be more than those offered hurriedly at the beginning of the procession as in note f, above. There must have been many, for David gave everyone a piece of bread and meat from the sacrifices

^ Continued, column 1

a Obed-edom. servant of Edom. 4 so-named:

1 A bodyguard where David permitted the ark to stay 3 months (v 6-12; 1 Chr. 13:13-14; 15:25)

2 A Levite gatekeeper of the tabernacle (1 Chr. 15:18-24; 26:4.8,15)

3 Son of Juduthun (1 Chr. 16:39; 2 Chr. 25:24)

4 Another Levite (1 Chr. 16:5, 38)

b Gittites were inhabitants of Gaih; they are mentioned along with other chief inhabitants of Philistia (v 10-11; 15: 18-22; 18:2; 21:19; Josh. 13:3; 1 Chr. 13:13; 20:5)

c In what sense the Lord blessed this house of Obed-edom is not stated, but it could have been with health, material prosperity

d This indicates that David made proper investigation regarding why Uzzah was killed when they attempted to bring the ark to Jerusalem on a new can. He no doubt read the law of Moses on how to handle the ark,and so he now used the proper priests consecrated to carry it (v 13). See full details of proper preparation in 1 Chr. 15-16

e A pace is about 3 ft. making 6 paces 18 ft. (V 13)

f How manyoxen and fallings he offered is not stated here, but in 1 Chr, 15:26 it says 7 bullocks and 7 rams. If the proper meat and drink offerings were made with each sacrifice, as com-manded in Num,15,the total estimated cost according to today's prices, would be as follows:

7bullocks ^' $325.00 $2,275.00

7 rams (ff'$20.00 140,00

35qts.ofoil (ff'$1.40 49.00

35qts.ofwine @ $1.60 ... 56.00

17 1/2 gal. flour (S .80 a gal, 14.00

Total est. cost 2,534.00

g This explains Mahalath Leannoth . in thetitleof Ps, 88, which means dancing with shoutings (v 14-15), Dancing with all his might indicates wild movement offeet with efforts at leaping perhaps. Hebrews, like other ancient peoples, had their sacred dances whichwere performed on anniversaries or other occasions honoring God

h This was the garment for priests and Levites, not kings; but since he was a type ofChrist who was to be a priest-king (Zech. 6:12-13), David was allowed by God to use it on thisoccasion; or else such was overlooked by Him like the showbread that he ate when fleeing from Saul (1 Sam. 21:3-6). Christ referred to this in showing that rituals were made for man, not man for rituals and therefore, man was lord of such even if it seemed unlawful (Mt. 12:3-5; Mk. 2:23-28). Apparently David put off his royal robes and dressed in the robe of a servant of God as an act of homage to Jehovah who dwelled between the cherubim on the ark which he was transferring to its place in the new capital of Israel i Instead of looking on with criticism and despisings in her heart, Michal should have been at the head of women meeting the procession as it came into the city. It was the custom for bands of women to go out with music, singing, anddancingtomeettheirmenon their return home from a victory (Ex. 15:20; Judg. 11:34). On this occasion David acted in what was one time Miriam's place in leading the women's choir (v 14-20)

j She did not make David welcome, but rather despised him in her heart. She thought he had disgraced himself. Her words were bitter and cutting and she received sharpness in return for being so prudish where God and joy in the Lord are concerned (v 16, 20-23), She and David were not the same man and wife after this; and part of her punishment was that she was childless to the day of her death (v 21-23)

k The place for the ark was the holy of holies in the new tabernacle David had made to take the place of the one Moses made, which was in Gibeon and which also was a place of worship at this time (1 Chr. 21:29)

S SAMUEL

i That is: If i: . ..i

my heart aDo ;.i-

tions of joy is vile diiv: ..iwtll

be more w: 1 willwi>r 41 the

rnorc; whetlicr ii \> wor-

^pjetuvah tbui. lot, ii

will be acceptable w.-. ijjcrv-

ants you have !r<'Ven

b This may cv lo

chilvJunciltl. 14

that he waj iicjpij«;u :-

haps David had no >t

marriage relation 1^

from her to his o; ct

(v 16, -0; 1 (lu. i^ / a no

statement that C^od cm r made

her barren. She had 5 sici»oi»> irom her other husband and his wife ('Jl:3)

c Sec The Pavidtc covenant, p. 357

d See Nathan, p. 357

e Sec PaviJ^deatetobuilda house for God, p. 357

f This rightly describes the tabernacle of Moses and of David (v 3.Cp.Ex.26)

g What Nathan said here was not fully of Jehovah but of himself to some exient and therefore partially wrong. David did not build the tiouse and was told by Nathan later who would actually build it(lChr. 17:4-15). cod was with David and approved his desire tobuild a temple, permittinR him to collect materials for it, but He had reasons for not allowinghim to build it himself, which were explained (1 Chr. -"J: 1-16)

h The nitiht followinR the day in which David and Nathan were talkini;(v 1-4). See JGdealingsofGod by nii^ht .p. 357

i The word of the Lord that came by nighi tiere wasby actual words in vision (V 4, 17)

j My servant David, repeated twice (v 5. 8). My people Israel , 4 times (v 7, 8, 10. 11). Thy servant, 8 times (v 20,

S. 7

—r

Dtvid not permitted to buitd the tempi* GoiTt nvenani with David

J37

21,25.27, (v26)

3^ 28. 29).

Thy servant David

Ql

form of a command or restriction in 1 Chr. 17:4,whichmcansthe same thing

1 This proves that the temple of note o, 1 Sam. 1:9 was not the same as the tabernacle m Question 28. Next, v 18

n See 1 Sam. 16

o Note how clear God made it that Israel - all Israel whom He had brought out of Egypt, were His people (v 6-8, 10-11) and made one nation , not two (v23), which was confirmed unto Him forever (v 24) and ruled by the house of David and Judah forever (v 25-29). The covenant was made with all 12 tnbes, 13 including Levi, so there is no eternal Israel made up of 10 tribes, separate and distinct from Judah. All will be blessed alike. See scriptures under Angjo-baxon theory, p. 367

p 7 past acts of God:

1 Walked in a tent 540 years (v 6)

2 WalJted with Iiael (v 7)

3 Kept silent about a permanent house

4 Took David from the sheep to be ruler over I aael and made his tribe the ruling tribe (v 7-8) (v 3)

5 Was with David in all adventures

6 Cut off David's enemies

7 Made him a great name like that of other great men of earth

q 3rd prophecy in 2 aain. (7:10-16; parr of V 11-16 IS fulfilled; tlie rest will be fulfilled at ttK: 2nd advent and in tlic Millenniuni and New Eanli periods). Next. 12:10, See 14 predictions of Nathan, p. 357 r See Igacl's millennial land, p. 357 s See Place of their own , p. 330 t This ver>c refers tu the uuie of tlic death of Joshua to the Dmc of David whcnluacl was finally at rest from all enemies (v U). since then. Israel has been driven from such rest and for manycenturies the people luvc wandered among the nations: so tlui prophecy must reter to a future re>i.itherit>g of all Israel back to their own l.md (or tlie fulfillment of its predictions u See God's pronuse to build David a

house, p. 330

L<>i>i>.

22 And I will yet be'inore vfle \) ! will br base in

II. . :.t and of the

nuivlkcr^iiutk which thou hast sp«V^n nf. "f them shall 1 be h'

Ml chal the d«u»i > child

unto '. !b.

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CHAPTER 7

8 David desire* to build a houae (or Cod (I Chr. 17:1)

'AND it came to pass, when *^ the king sat in his house. an * •'•• L >iiD had K'^eg him I' 1 about from all his

Ciif 11 lit ■» ,

2 That the king said Ainto N4 than the prophet,"See now, I dwell in an huuse of cedar, but f!v "f God dwelleth

withir.

•3 Aiiu .<.. >>.an *said to the kinft. Go, do all that is in thine heart; for the Lurd is with thee.

9 Fifteenth or Davidic Covenant (1 Chr. 17:7. Sc: p. 57-58). (1) Occasion of the covenant

■4 • And it came to pass*that night, that the word of the Lord 'came unto N4 than, saying.

•5 Go and tell'my servant Di'-vid. Thus saith the LuRD.^Shalt thou build me an house for me to dwell in?

6 fWhereas I have not dwelt in any house since the time that I brought up the children of !§'-ra-el out of £'s;ypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Jj ra-el spake I a word with any of the tribes of I5 -ra-el. whom I commanded to feed my people Isra-eirsayinR. Why build ye not me an house of cedar?

(2) God pronuses to make David a house (1 Chr. 17: 3-10. Cp. 1 Ki. 6:11-13)

8 Now therefore so shall thou say unto my servant DA vid, T' "' ■' • LojU) of hosts. I t a the sheepcote, from luiiuwiiiK the sheep, to be ruler over'^y people, over Ij'-ra-el:

9 And I Vas with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the

name of the great men that are in the earth. «10*Moreover I will 'appoint a place for my people I? ra-el, and will plant them, that they may dwell in "a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforctime,

II 'And as since the time that 1 commanded judgfs to be over my people Ij ra-el. and have caused thee to rest from "Also the 1 that he will

make Uiec an house.

(' ■< to estab-

1; idom by hia

«on (1 Chr. 17:11-15)

12 • And when thy days be

fulfilled, und thou shalt'sleep with thy I will set up

thy seed . which shall

Proceed out ■■! tiiv bowels, and win estabhsh his kingdom.

(4) God prorrusea that David's son shall build the temple and hi» throne be established forever (1 Chr. 1711, Isa. 9:6-7; Zech. 6:

12; Lk. 1:32-35)

13"^He shall build an house for my name, and"I will stablish the throne of his kingdom for ever.

(5) God promises eternal mercy and kingdom to David's house

14'I will be his father, and he shall be my son. 'If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15'But my mercy shall not depart away from him,*as I took it from Saul, whom I put away before thee.

16 And 't hine <house and*thv king dom shall be established tor everl)efore thee :' thv throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Na than speak unto Dd'vid.

(6) David's prayer and thanksgiving to God for the covenant (1 Chr. 17:16-26)

18 ' Then"went king Da'vid in, and sat before the Lord, and he said, "Who am I, O Lord Goii? and°what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the'manner of man, O Lord God?

20 And what can DA'vid say more unto thee? for thou. Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore thou art great, ©•Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

23 'And*what one nation in the earth is like thy people, even like Is'ra-el, whom God "went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou re-deemedst to thee from £'gfpt, from the nations and their gods?

24 For thou hasfSrorxflrmed to thyself thy people Ijra-el to be a people unto thee for ever: and thou, Lord, art bectnne

for Ills people and their land

Etern.'. ! "■'■--". '>.'•••< -"1 -idB

of the its

and I. e V11 ■ . . r u - 7;

59:21: Lk.: nation

l» as ct-■• .ic imujc-, i.jooc, and

kinsd> . J-notmcrclythc 10-

tribe p. Ill >ij ijjc nation

Ezck. 37:11-28 is fulflUed at the '.^d

adveix of ChrlK

Queidon 33. Next, 9tl

3 great purposes of « <^' 'v 7):

1 Kcdciupdon of 1 r I)

2 I'o make Himsci: c

3 Perform great and teirible things

.'ontinued. column 2

bleeg^ In scriptir-* '••'■••r"" to death ^es not mean u of the

soul; it refers to >..^ ^^^j .....t goes back to dust and knows nothing In the

gr-"'. ' ■ ■••"' " ImmoitaL See

II:

3 T^......^- ,.,.. „ (V 12):

1 Tlic succession oTbavld's ion on his tlironc (1 KI. 1:10-3'J)

2 This son was yet to be bora. David did not meet Bathsheba until sometime after this (11:1-27)

3 The establishment of his kingdom c This was fulfilled in Solomon (1 Ki.

5-8), and also in David's Son, the Messiah (Zech. 6:13-14)

d This eternal throne of David has never been cstablislied. His original throne was only temporary,but his future one will be eternal (v 13; Isa. 9:6-7; Jer. 30:9; Ezek. 36-37; Hos. 3:4-5; Zech. 14; Lk. 1:32-33; Rev. 11:15; 20:1-10: 22:4-6)

e Quoted of Jesus Christ (Hefa. 1:5), proving a double fulfillment, in both Solomon and Christ

f If he commit iniquity. He did sin and was chastened (1 Ki.H).The only sense in which Christ, the greater Son of David, committed sin was in taking our sins and becoming the sin offering for us that we might be made righteous in Him(Isa.53;2Cor.5:14-21: 1 Pel. 2:22-24)

g This refers to mercy which God would not remove completely from David's son as He removed from Saul (v 15; 1 Ki. 11)

h 2 things stated of Saul:

1 God's mercy was completely taken awav from him (v 15: note 1, 1 Sam.

isnt)

2 God put him away(v 15; note c, Dt, 28:63).No man can take mercy away from another, put anyone away from God, or pluck a person out of His hands, but God can do all this and more. See Backslidin g in Index

i 3 promises to David (v 16):

1 House establislied forever

2 Kingdom established forever

3 Throne established forever

j See David's eternal bouse, p. 330 k See David's eternal kingdoni. p. 330 I ptemal throne. All three tlungs are eternal - the house, the kingdom, and the throne of David (v 16; Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15: 20:l-10).All three were done away with when Jerusalem was taken by Nebuchadnezzar and not one of them has ever been restored.The throne and crown were to be removed from Zedekiah and remain removed until the Messiah came, whose right it isto (ule (Ps.2; Isa.9:6-7: 16:4; Jer. 3:14-18; 16:14-21; 23:3-8, 20; 30:3-'24; 31:8-14, 27-40; 32:37-44: 33:3-26: 50:19-20; Ezek.ll:l7-21; 20:33-44; 21:27; 28:25-26; 34:11-31: 36:3-38; 37:1-28; 38:8-21; 39:1-39; 43:7:47:13-18:33; Dan,2:44-45; 7:13-14, 27; 1105.3:4-5: Joel 2-3; Amos 9: ll-16:Oba.l7-21:Mic.4-5;Zech.l2-14; Lk. 1:32-33: Acu 15:13-18; Rev. 11:15; 20:1-10). Such simple descriptions are found in these scriptures regarding the removal of itte house, throne, and kingdom of David until the latter days under the Mcs^ah, that coniinent on them is unnecessary. See The Millenniuni , p. 311 of N. T. m Sec David's prayer to God , p. 330 n Questions 29-32. Next, v 23 o Note Iww the blessing and promisei direct from God brought deep humiUa-uoo (v 18-29) p lotahor law, hence the law of the rrian (lia-adam . the adani),thus connecting tlie dominion of man over all the earth with that of the Messiah, as In Ps. S: 5-6. This perhaps referstothe promise that the beed of the woman shall bruise the serpent's head(Gcn. 3:15); that is, from David's line the Mesdah would come to be the eternal king of the earth q A donai-Jehovah, the Lord our «vet-eign. Used6 times here (v 19, 20, 28, 29). -sec 16 Jeltovah tiUes. p. 52 r Judah and all the other tnbes made this otic nation in David's ume and they will also make the one nation when

2 SAMUEL 7. 8, 9

David's victories

a 5 great requests of David:

1 Do a5 You have said (v 23)

2 Let Your name be magnified forever (v 26) You

3 Let myhousebe established before

4 Let it please You to bless my house that it may continue forever before You (V 29)

5 Let my bouse be blessed forever, according to Your word

b When prayers are found in the heart they are the result of gratitude, or the overflow of some desperate need (v 28; Heb. 4:14-16; 10:19-23)

c 12 things about God in this prayen

1 Lord God (note q, v 19)

2 Leader and Guide (v 19)

3 Prophet and Planner of lives

4 He is omniscient (v 20)

5 Revealer of secrets (v 21)

6 He is great (v 2'2)

7 There is none like Him (v 22)

8 The only God

9 Has redeemed Israel as a special nation on earth (v 23-24)

10 He is a miracle worker (v 23)

11 He is the God of Israel (v 24, 26)

12 He is a trmhful God (v 28)

d After the Davidic covenant was made, as in 7:1-29

e 7 nations subdued by David:

1 Phillsaa(vl) 5Ammon (v 12)

2Moab(v2) GAmalek

3 Zob ah (V 3) 7 Edom (v 14)

4 Syria (v 5)

f Metheg-ammah. the bridle reins of the mother city, meaningGath and all her towns, the mother city of the Philistines by which they held sway over Israel (v 1; 1 Chr. 18:1)

g That is, David divided the Moabites into 2 companies - those that were to be spared and those which were to die (v 2; 1 Chr. 18:4)

h Hadadezer. mighty is the help (v 3-12; 1 Ki. 11:23). Called Hadarezer (10:15-19; 1 Chr. 18:3-10; 19:16,19)

i Re hob, open space. 2 Re hob's;

1 FatherofHadadezer(v3,12) 11)

2 ALevite under Nehemiah(Neh.lO: Also acity (Kum. 13:21; Josh. 19:28-

30; 21:31; Judg. 1:31; 1 Chr. 6:75)

j Zobah. plantation; name of a city and country on the Euphrates toward Syria (v3-12; 23:36; 1 Sam. 14:47; IKi. 11: 23-24; 1 Chr. 18:3-9; 19:6). Called Zob a (10:7-8)

k Thus for the first time Israel extended her possessions to the river Euphrates, the easternborder of the promised land (v 3; Gen. 15:18-21; 1 Chr. 18:3)

1 1, 000 chariots and with them about 3, 000 horses, besides 700 other horses and their riders, and 20, 000 footmen 3,700horses g $100.00..S370.000.00 1,000chariots (ff.3200.00 200.000.00

Estimated totaL $570,000.00

m Men of war killed:

3 men to each chariot (v 4) 3,000

Horsemen (v 4) 700

Footmen(v4;lChr.l8:4) 20,000

Syrians (v 5; 1 Chr.l8:5) 22.000

Edomites(v 13; 1 Chr.l8:12).. . 18,000

Total. 63,700

Those killed of the other nations are into hundreds of thousands. The 700 horsemen should be 7, 000 as in 1 Chr. 18:4. See note g there

n Paid tribute (v 6)

o That is, the Lord protected him and gave him victory over his many enemies (v 6)

p Shields of gold. This is no doubt where David got much of the gold he collected to use in building the temple. Exactly how much came from his wars is not known, but there were many shields, ornaments, vessels and other items ofgold and silver from the many cities he conquered as weU as some which people gave him (v 7, 10-11), besides much brass (v 8). He brought all this spoil to Jerusalem and kept it solely for holy uses, e5)ecially, for the temple he had planned to build for the Lord (V 7; 1 Chr. 18:7-11)

q How many servants of Hadadezer had shields ofgold is not known. Some think their God.

►25 And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and"do as thou hast said.

26 And let thy name be magnified for ever, saying, The Lord of hosts is the God over i§'ra-el: and let the house of thy servant Da'vid be established before thee. ►27 For thou, O Lord of hosts, God of Is'ra-el, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant *found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou '^art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken i^' and with thy blessing let the house of thy servant be blessed for ever.

CHAPTER 8

IV Full establishment of

David's kingdom (1 Chr.

18:1-20:8). 1 Victory over

PhiHstia (1 Chr. 18:1)

AND " Waiter this it came to ■ pass, that Da'vid smote the Phi-lis'tines, and Subdued ' them: and Da'vid took/Me'-theg-am'mah out of the hand of the Phi-lis'tine§.

2 Victory over Moab (1 Chr.

18:2)

2 And he smote M6'ab,?and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Mo'ab-ites became David's servants, and brought gifts.

3 Conquers Zobah and Syria (1 Chr. 18:3): 2nd Syrian

war (2 Ki. 16:5, refs.)

3 *" Da'vid smote also *Had-5d-e'zer, the son of 'Re'hob, king of'Zo'bah, as he went to recover his border*at the river Eii-phra'te5.

4 And Da'vid'took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and Da'vid houghed all the chariot horses, but reserved of them for an hundred chariots.

5 And when the SjT'i-an§ of DS-mas'cus came to succour Hid-ad-e'zer king of Zo'bah, Da'vid^slew of the Syr'i-an§ two and twenty thousand men.

6 Then Da'vid put garrisons in Syr'i-i of D3-mSs'cus: and the Syr'i-ans became servants to Da'vid, antf "brought gifts. And the LoRD^reserved Da'vid whithersoever he went.

7 And Da'vid took the%hields of gold that were on the'serv-ants of Had-ad-e'zer, and brought them to Je-ru'sa-lem.

8 And from'^e'tah, and*from Bfir'o-thai, cities of Hid-id-e'-zer, king Da'vid took exceeding much brass.

4 Peace made with Hamath; the spoils of war dedicated

to God (1 Chr. 18:9-10)

9 «^When To I king of Ha'-math heard that Da'vid had smitten all the host of Had-id-e'zer,

10 Then To'i senf^Jo'ram his son imto king Da'vid, to salute him, and to bless him, because he had fought against Hld-ad-e'zer, and smitten him: for

Hid-ad-ezer had wars with To'i. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king Da'vid^id dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of S5r'i-4 and of Mo'ab, and of the children of Am'mon, and of the Philis'tines, and of Am'a-l§k, and of the spoil of Had-id-ezer, son of Re'hSb, king of Zo'bah.

5 Conquest of Edom(l Chr.

18:11)

13 And Da'vid gat him a name when he returned from smiting of the Syr'i-an§ in the valley of salt, being eighteen thousand men.

14 *" And he put garrisons in E'dom; throughout all E'dom put he garrisons, and all they of E'dom became David's servants. And the Lord preserved Da'vid whithersoever he went.

I 6 Character of David's reign (1 Chr. 18:14)

15 And Da'vid reigned 'over all is'ra-el; and Da'vid 'executed judgment and justice unto all his people.

7 Officers of David (Cp. 15: 12; 20:23; 1 Chr. 11:10; 27:25)

IS And Jo'abthesonof Zer-u-i'ah u;as Sover the host;_ and Je-hosh'a-phat the son of A-hi'-lyd u'osArecorder;

17 And 'Zadok the son 'of A-hi'tub, and*A-him'e-lech the son of 'A-bi'a-thar, were the priests ;'"and Ser-a-i'ah was the scribe;

18 And"Be-na'iah the son of Je-hoi'a-da was over both°the Cher'e-thites and the Pel'e-tiiites; and Da'vid's sons were chief rulers.

CHAPTER 9

8 Mercy shown to Saul's house

AND Da'vid said.ls there yet ■ any that is left of the house of Saul, that I may shew him kindness for Jon'a-than's sake? 2 And there was of the house of Saul a servant whose name was Zi'bi. And when they had called him unto Da'vid, the king said unto him. Art thou

that only a special bodyguard company had such shields. Others think these were only bracelets or costly ornaments of gold and that there could not be so many shields of gold; but gold shields are mentioned as being in Israel by the hundreds, so such was possible in this case (1 Ki. 10:17; 14:26-27: 2 Chr. 9:16; 12:9-10)

o Cherethites and Pelethites were evidently corps in David's army, perhaps bodyguards of the king. Cherethites were perhaps related to the Philistines; they are mentioned with them. Some think PeletMte is a corrupt form of Philistine; others think they were Reubenites orjudahiies

p Questions 34-37. Next, v 8

a Betah. confidence. A city in Zobah (v

8).Called Tibhath (1 Chr. 18:8) b Berothai . my wells. A city of Zobah

(v 8). Called Chun (1 Chr. 18:8) and

Berothah (Ezek. 47:16) c Joram, same as Jehoram, Jehovah is

high. 5 so-called:

1 Son ofToi(v 10). Called Hadoram, Hadah is exalted (1 Chr. ISTTO)

2 Son of Jehoshaphat (2Ki. 8:16-29; 11:2;1 Chr. 3:11; Mt, 1:8)

3 Son of Ahab (2 Ki. 8:16-29; 9:14-

4 A Levite (1 Chr. 26:25) 29)

5 A priest (2 Chr. 17:8)

d Gifts and spoils of war were dedicated to Jehovah for the temple (v 11-12)

e Over all Israel, not only 10 tribes. The term all Israel is also applied to both divisions of the kingdom after the death of Solomon - to the 10 tribes (1 Ki. 15:27; 16:16-17; 22:17; 2Ki. 9:14), and to Judah (2 Chr. 24:5; 28:23; 29: 24; 35:3)

"All Israel" used of new nation:

1 Offered for all Igael: 12 he goats, according to the number of the tribes of Israel (Ezra 6:17)

2 All Israel there present (Ezra 8:25)

3 For alll3ael:12bullocks(Ezra 8:35)

4 Made alllsrael to swear (Ezra 10:5)

5 All Israel dwelt in their cities (Neh. 7:73)

f This is what makes a good ruler - executing judgment and justice to all alike, and not to a few only (v 15)

g Chief officers in David's kingdom:

1 Joab over the army (v 16; 20:23)

2 Jehoshaphat the recorder (cp.20:24)

3 Zadok and Ahimelech-highpriests

4 Seraiah the scribe (cp.20:25) (vlT)

5 Benaiah over the Cherethites and Pelethites (v 18; 20:23) 26)

6 David's sons - chief rulers (cp. 20: h Literally,remembrancer; one who kept

a strict journal of all the proceedings of the king and kingdom; a chronicler (vl6) i Zadok. righteous. 6 Zadok's:

1 High priest under David (v 17; 15: 24-35; 17:15; 18:19-27; 19:11; 20:25; IKi. 1:8-45; 2:35; 4:2-4; 2 Ki. 15:33; 1 Chr. 6:8,12, 53; 9:11; 12:28; 15:11; 16:39; 18:16; 24:3-6. 31; 27:17; 29:22; Ezra 7:2; Neh. 11:11; Ezek. 40:46; 43: 19; 44:15: 48:11)

2 Grandfather of Jotham (2 Chr.27:

3 Son of Baana (Neh. 3:4) 1)

4 Son of Immer (Neh. 3:29)

5 A chief Israelite (Neh. 10:21)

6 Treasurer of Nehemiah(Neh.l3:13) j Atatub , father of goodness. 3.^hitub's:

1 SonofPhinehas(lSam.l4:3; 22:9-20) 12,52; 9:U; 18:16)

2 FathCT of Zadok (v 17; 1 Chr. 6:7-12. 52; 9:11; 18:16)

3 A priest under Nehemiah (Ezra 7:2; Neh. 11:11)

k See note f, 1 Sam. 22:9 1 See note e, 1 Sam. 22:20 m Serai ah J ehovah is prince. 9 so -c ailed:

1 A scribe of David (v 17). Called Shavsha (1 Chr. 18:16)

2 Chief priest in Judah (2 Ki. 25:18; 1 Chr. 6:14; Ezra 7:1; Jer. 52:24)

3 SonofTanhumeth(2Ki. 25:23; Jer.

4 SonofKenaz(lChr.4:13-14) 40:3)

5 A Simeonite (1 Chr. 4:35)

6 A returning exile (Ezra 2:2; Neh. 10:2; 12:1, 12)

7 A priest (Neh, 11:11; 12:1)

8 Officer under JehoiakimOer.36:26)

9 Prince of Judah (Jer. 51:59-61)

n Benaiah. Jehovah is intelligent, 12 so-called;

1 A Levite (V 18; 20:23; 23:20-23; 1 Ki. 1:8-44; 2:25-46; 4:4) 27:14)

2 HeroofDavid(23:30;lChr.ll:31;

3 Head of a Simeonite family (1 Chr. 4:36)

4 A priest (1 Chr. 15:18,24; 16:5-6)

5 Father of a counsellor(l Chr.27:34)

6 Grandfather of Jahaziel (2 Chr. 20:14) 31:13)

7 A Levite under Jezekiah (2 Chr.

8 An exile under Ezra (Ezra 10:25)

9 Son of Pahath-moab (Ezra 10:30)

10 Son of Bani (Ezra 10:35)

11 Son of Nebo (Ezra 10:43)

12 A prince of Judah(Ezek. 11:1,13)

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kii ; of ttie bouse of Saul were

left, to whom he could stiow kinJoes (v "i. :=c Jid not 5jy of the house of [o friend, but of the home of

Sw._ cniy, thus inatinifyinti the

greatness of lus own character and the jicnerosity and fot^veness of his own souL He was told of the lame soo of Jonathan (v 3)

b Zlba . iUca^th. A servant of Saul who falsely obtained half his master's prop-cny from David (v 2-12; 16:1-4: 19t 17. C9)

c Mac hit, salesman. _ j_

1 Son ofManasseh a;. Ta great family (Gen. 50:23; Num. jSi-S; C7:1)

2 Son of Ammiel (v 4-5; 17:27)

d Ammiel. devoted ally. 4 Ammlel's; 1 SonofGemalL (Num. 13:12) : Fathei of Machir (v 4-5; 17:27)

3 Father of Bathsheba (1 Cht. 3:5)

4 A tabernacle porter (1 Chr. 26:3) e Lodebar. a place in Gad beyond Jordan

near Manan aim (v 4- 5; 17:27). Perhaps the same as Debir Qosh. 13:26) f Mephibosheth. destroying shame. 2 so-c ailed

1 Son of Jonathan (4:4; 9:6-13; 16:1, 4; 13:-24-30; 21:7)

2 Son of Saul (21:8)

g At the meeting of Mephibosheth with David he was about 17-20 years old, being 12 years old when David was anointed king over all Israel (v 6: note g. 4:4). He was old enough to be married and have one son (v 12)

h Before, it was kindness to any of the house of Saul, not only to Jonathan his fnend;hereitwas forjonathan that this was being done, the younc man being the oQlyone left of Saul's house. It Is true that there were others born of Saul's concubines, and there were grandctuldren by marriat^e, but they belonged to other branches of the family (21:7-8)

i Question 38. Next. 10:3

j David restored all that belonged to Saul to Mephibosheth and Ziba was to be the overseer of the property for him (v 9-13). Zibatned to cheat his master out of it by deceit (16:1-4),but he was found out: however,he suffered no punishment, because David's word had gone out that he should have all the property since it was reported that Mephibosheth had betrayed David (1>. 23-30)

k Micba, Lke Jehovah. 3 Mlcha'i:

1 Son of Mephibostieth (v 12)

2 A Levite exile (Ndu 11:17, 22)

3 Another Levite exile C^eh. 10:11) 1 Hanun. gracious. 3 Hanun's:

1 Son of Nahash.king of Amnion, who failed to accept love and penshcd in a great war (10:1-4; 1 Ctir. 1*2-6)

2 A returning exile (>.eh. 3:13)

3 Another returningeJule(Netu3:30) m David's motive here was of tfic purest

kind- to show kindness to aiici>ihDonng king whose fattier had showed kindness to hini(v 20).The intent Was misunderstood as an attempt at spy • ■ -■• 'fie View of ovcrtiirowing the '>f

Amnion (v'i).T he Ainmoiuiti i.i.ujicd David's servants and war was the result (v 4-14)

^^ Cont. from col, 4f p. 330

19 Let my house be established forever before You

20 Youhave revealed to rne that You will build me an tiousc (v '27)

21 Because of this I humbly pray this prayer to You

Zib«7 And ha said, ny Mnr-

0nr ic At..

:r kinx Mid,'/i ther*

}')n a-than .«„, - ..:<.7i ts Ume on

h_... ..: hit («et.

4 And th» I""-' •;••' 1 'into him, Whcrr IS t>4 uid unto <^"- he iJ in the h '. <• son^f Am n;. .. .;. 'L . . .;:.

5 • Then kinj! David sent. «nd fetched him out of the house of M* chir. the son of Am mi-el. from LA-d*'b«r.

6 Now when 'M*-phrb'o-shi^fh t<i.> <,,n of J6n «-th*n. t' ;. was come unto !>-- . on his face, and did r And D4 vid

said. M , o-shtth. And he

answered. Behold thy senant! •7 ' And Di vid said unto him. Fear not: for I will surely shew thee kindness Mor J6n'a-than thy father's sake, and will restore thee all the land of Sdul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said,'What is thy ser\'ant. that thou shouldest look upon such a dead dog as I am!

9 ' Then the king called to Zi bA, Saul's servant, and said unto him.'I have given unto thy master's son all that pertained to S«ul and to all his house. •10 Thou therefore, and thy sons, and thy servants, shall till the land for him. and thou shalt bring in the fruits, that thy truster's son mav have food to eat: but Md-phib o-shfith thy master's son shall eat bread always at my table. Now Zi-ba had fifteen sons and twenty servants.

11 Then said Zi'bd unto the king. According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mf-phib o-sh*th. said the king, he shall eat at my table, as one of the king's sons.

12 And Mf-phib o-sh*th had a young son, whose name^ifos Mi chA. And all that dwelt in the house of Zi hi were serv'-ants unto Mt-phib o-sh*th.

13 So M^-phib o-sh*th dwelt in J6-ru s4-lfm: for he did eat continually at the king's table; and was lame on both his feet.

277 CHAPTER 10

9 Ammonite-Syrian war (1 Chr. 19): ird Syrian war (£ Ki. 16:6, ref*.). (1) David'* kindneaa misunder-• tood aa occasion to war

AND it • this.

to me. And ■ fort him by

.ints for his ; I's servants

came to pass after that the king of the children of Am mAn died,'and HA'nun his son reigned in his stead. 2 Then said Di'vid.*"! will shew kindness unto Ha nun the son ■/ N.Vh.lsli. as his father s' I)

thf hand < ' father. A:

came into the land of the children of Am'mAn. 3 And the pr inces of the chil-

28)

22 You arc the sovereign Creator (v

23 Your words ^c true

24 You have pronUicdall thiigood-octs to Your icrvant

2,S I rt It Tov ple.-.^r You to Mcm the hu : , COO-

Coodnued.coluf^^4 ^>

drcn of Am rai!in said unto HA'-nun their lord,'Thmke!>t thou that Da vid doth ^honour thy

falht-r lh.ll In- hath st-nt com-' hath not . .- . . _. .. :.i his servants unto thee, to search the city, and to sp\ it <jui, and to overthrow it'

(2) David'b t>erv,ixitt> insulted

(1 Chr. 19:4-5)

4 Wherefore Ha nun 'took Da'vid's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. •5 When they told it unto Dfl-vid, he sent to meet them, because the men were greatly ashamed: and the king said. Tarry at Jtr i-ch6 until your beards be grown, and then return.

(3) First campaign: victory over Ammonites and Syrians (1 Chr. 19:6-16)

6 * And when the children of Am'm6n^saw that they stank before Di'vid, the children of Am m6n sent and hired the Syri-an5 ofBgth-re'hdb, and the Syr l-ans ofZo ba, twenty thousand footmen, and*of king Ma'a-cah a thousand men, and of Msh -t6b twelve thousand men.

7 And when Da vid heard of it, he sent Jo ah. and all the host of the mightv' men.

8 And the children of Am'-mdn came out, and put the battle in array at the entering in of the gate: and the Sj^r'i-an? of Zo ba, and of Re'h6b, and Ish'-t6b, and Ma a-cah. were by themselves in the field.

9 When J6 ab saw that the front of the battle was against him before and behind, he chose of all the choice men of Ig'ra-el. and put thern in array against the S.^r i-an$:

10 And the rest of the people he delivered into the hand of A-bisha-i his brother, that he might put them in array against the children of Amm6n.

11 And he said. If the Syrians be too strong for me, then thou shalt help me: but if the children of Am m6n be too strong for thee, then I will come and

help thee.

•12 Be of good courage, and let us play the men for our people, and for the cities of our God: and 'the Lord do that which seemeth him good.

13 And J6 ab drew nigh, and the people that wete with him, unto the battle against the SJr-I-ans: and they fled before him.

14 And when the children of Am m6n saw that the Sfr i-an? were fled, then fled they also before A-blsh a-i, and entered into the cir>'. So J6 ab returned from the children of Am m6n, and came to J6-ru sA-l«m.

(4) Second campaign: submission of Syria (1 Chr.

19:17)

15 ' And ^frhen the S^'I-an^

have been .i imstake in copying, i tie Jews e\ Hiibcrs by iinglc let-

ters of i bet. Tlie Icncr zain.

for instance, witti a dot above it stooa for 7,000, and nun stood for 700. It was caiy ror a copyist to make an error, especially if one letter was marred tlightly. Such a system acc-ounts for various miuaket in numbers

* 9"

b Natural, carnal men cannot comprehend how anyone woild want to respect, honor, and be concerned about another, this is because they Uve In a selfish world judging everybody, even men of (jod,by their own standards (v 3)

c The princes of .Ammon encouraged their king to be suspicious of David's motive, to believe that he really sent his servaiKs to Insult them and to act as spies with the view of overthrowing the Ammonite kingdom. They took David's servants, shaved off one-half their beards, cut off their garments at the buttocks, and sent them home (v 3-4).When David heard of this he came to meet them, and because they wete greatly ashamed, he told them to tarry at Jericho until their beards would be grown out again (v 5). No greater indignity could have been put upon them. The beard was considered a symbol of manhood.By shaving half their beards Hanun not only treated David's ambassadors with contempt, but made them objects of ridicule. It was customary for the beard to be kept with care and neatness: this is why David had easily convinced the PUUstines that he was insane (1 Sam. 21:13).The mistreatment of David's servants was not necessary or wise of the young king: and in this respect he played the part of a fool, like Rehoboam (1 Ki. 12)

d They not only saw this, but felt it and knew what the natural result of their insulting treatment of David's servants would be. They prepared for war by hiring 33, 000 foreign mercenaries to fight with the Ammonite army against Israel (v 6). When this was known to David he sent Joab and all the mighty men of Israel to the battle (v 7), which was fought at Rabbah, the capital city of Ammon (v 8: 11:1).The result was that liael was victor (v 9-14)

e Beth-rehob, the capital of low-lying country between Lebanon and Anti-LebanoQ (v 6; Judg. 18:28)

f Zoba or Zobah was a country between Syria and the river Euphrates (v 6; note J, 8:3)

g Maacali was in the vicinity of mount ilermon east of the Jordan In the Trachonitis (v 6, 8)

h Ish-tob, perhaps the same as Tob, southeast of Syria(v6, 8: Judg. 11:3-5)

i The only statement of Joab indicating that he recognized God in any sense (vl2)

i The Syrians were not satisfied at being defeatedbyIaael(vl3),so tliey gathered themselves against Israel after addingmany other Syrians from other countries beyond the river Euphrates (v 13-16). Uavid led his army against them and defeated them (v 16-19)

^ Cont. from column 2

26 You ha\« spoken it, so with Your blessing let my house be blessed forever

Thus ended the prayer and meditation of the great king of Israel, a man afterGod's own heart. Such is the type of prayer found so often in the O. T. From the contents men of all ages can see what God is interested in as far as they arc concerned, for what was in His heart regarding one man who loved and obeyed Him, is in His heart for all others of like faith and conduct - to bless and prosper tliem

Synan war (10:18)

According to this passage David slew themenof700 chariots,or 2,100 (allowing3 to a chanot),besides 40,000 horsemen and their commander (v 18). In the parallel passage (1 Chr. 19:18) It is said th.it David slew of the Svpa ns seven thousand men which fought in

lO m

chariots, wtdch would make l6 men to each chariot. The 7,000 count is more probable with a vast army bke this, but we cannot be sure. There may

2 SAMUEL 10, 11

Ammonites and Syrians defeated

David^s treatment of Uriah

a The river Euphrates

b Helam. a border town in eastern Ma-

nasseh, beyond Jordan (v 16-17) c Shobach,expansion (v 16-18). Called

also Shophach (1 Chr. 19:16-18) d See Syrian war , p. 339 e This was either in the spring or autumn,

for both periods were good seasons to

make war, neither being too hot or

cold (v 1) f This was the third war over the insult

of David's servants by the princes of

Ammon (10:1-5):

1 WarwithAmmonandSyrians(10:6-

2 WarwithSyrians(10:15-l9) 14)

3 WarwithArnmon(ll:l-27).In tliis one Ammon was defeated and their capital city.Rabbah.wasbesieged until it was taken (v 1, 25; 12:26-31)

g David would not have been tempted by sin here if he had gone with the army, a thing he finally did before accomplishing the complete victory

h In the eveningtide the sinister siqjer-natural spirits of sin, darkness, disease, and suffering prevail throughout the earth to claim their victims

i 7 steps in David's downfall:

1 Arose from his bed (v 2)

2 Walked upon the roof of his house

3 Saw a woman bathing herself

4 Lusted for her

5 Sent to inquire of her (v 3)

6 Sent and took her (v 4)

7 Lay with her

j Like most housesthen, the roof was flat on top; and here men slept in the summer to get coolness and refreshing rest (v2) k Several questions present themselves: Why was she washing in public view of the king's terrace? Did she not know that such open and close view would be a source of temptation to David? Could there have been some design on her part?Or,wasshe whollyblameless?(v 2) 1 She must have been a celebrated beauty, whose renown had even reached David through reports carried by the women from harem to harem (v 2)

m In the East, when a ruler took a fancy to a woman he would send an officer to her place of abode, who would announce the royal pleasure to have her removed to the palace. An apartment was assigned her, and ifshe was chosen to be his wife an announcement was made accordingly. In this case, the woman was aiready married and David seemingly was obliged to make her some promises before she complied with the royal will. Her chief ambition was to make her child the king, which is seen in her promptness to announce her pregnancy (v 5), and in her final activity of seeking the throne for Solomon (1 Ki. 1:13, 15, 17, 28). We see very strong indications that she held a stronginfluenceover David, She was a conniving worn an, and no doubt made David pay for his sin with her, a sin which likely turned Ahithophel, who washer grandfather (v 3; 23:34) against David (15:12-31:37; 16:20-23:17:7-23)

n Question 41. Next, v 10

o Bath-sheba . daughter of an oath Tv 3; 12:24; IKi. 1:11-31; 2:13-19; Ps. 51, title; Mt. 1:6)

p ELiam. God's founder of the people. The father of Bathsheba and son of Ahithophel (v 3; 23:34). CaUed Ammiel (note d, 9:4)

q Uriah, Jehovah is light. 3 Uriah's:

1 The Hittite husband ofBathsheba(v 3-26; 12:9-15; 23:39; 1 Ki.l5:5; 1 Chr. 11:41). Called Urias (Mt. 1:6), He was an officer of David and one of his 30 heroes

2 A priest mentioned in Isa. 8:2

3 A priest under Ezra (Ezra 8:33)

r We hear nothing of any reluctance in coming to David, and diere is no evidence that she was forced (v 4)

s 4 sins of Davidin the matter of Uriah:

1 Adiilterywithhiswife,Bathsheba(v 4) 8)

2 Deception to coyer up his sin (v 6-

3 Makinghim drunk so that he would go home to be with hiswife (v 12-13)

4 Murdered him by causing him to

saw that they were smitten before i§'ra-el, they gathered themselves together.

16 And Hid-ar-e'zer sent, and brought out the S^'i-an§ that were beyond "the river: and they came to^He'lam; "^and Sho'bich the captain of the host of H5d-ar-e'zer went before them.

17 And when it was told Da'-vid, he gathered all I§'ra-el together, and passed over Jor'-dan, and came to He'lam. And the Syr'r-an§ set themselves in array against Da'vid, and fought with him.

18 And the Syr'i-an§ fled before I§'ra-el; and Da'vid"slew the men of seven hundred chariots of the Syr'i-an§, and forty thousand horsemen, and smote Sho'bSch the captain of their host, who died there.

19 And when all the kings that were servants to Had-ar-e'zer saw that they were smitten before !§'ra-el, they made peace with Is'ra-el, and served them. So the Syr'i-an§ feared to help the children of Am'mon any more.

CHAPTER 11 278

(5) Third campaign: victory over Ammon (1 Chr. 20:1)

ND

AND it came to • the year was

pass, after expired, 'at the time when kings go forth to battle, that Da'vid'sent Jo'ab, and his servants with him, and all Ig'ra-el; and they destroyed the children of Am'mon, and besieged Rab'bah. But da'vid tarried still at Je-rw'sa-lem.

V David's sin and repentance (2 Sam. 11:2-12:14). 1 His temptation

2 •" And it came to pass'iin an eveningtide, that Da'vid'arose from off his bed, and walked upon the roof of the king's house: and from the 'roof he saw a woman*washing herself; and the woman was'very beautiful to look upon.

3 And Da'vid'"sent and enquired after the woman. And one sa.id,"Is not this'^ath'-she-bd, the daughter of^E-li'am, the wife oPU-ri'ah the Hit'tite?

2 David's first sin; adultery

4 And Da'vid sent messengers, and took her; and 'she came in unto him, and he'lay with her; for'she was purified from her unclearmess: and'^he returned imto her house.

3 David's sin found out

5 And the woman conceived, and "sent and told Da'vid, and said, I am with child.

4 David's second sin: deception - plot to cover his sin

•6 ^ And Da'vid sent to Jo'Sb, saying. Send me U-ri'ah the Hit'tite. And Jo'ab sent U-ri'ah to Da'vid.

7 And when U-ri'ah was come unto him.'^Da'vid demanded of him how Jo'ab did, and how the people did, and how the war prospered.

die in banle (v 14-27). This is spoken of as David killing him (12:9; 1 Ki.15:9) Tliis was the purpose of her bathing -ceremonial cleansing after menses. She was more zealous to perform the duty of the ceremonial law than the moral,which is so often the case (v 2,4)

Continued, column4 ^^-

•8 And Da'vid"said to U-ri'ah, Go down to thy house, and wash thy feet. And U-ri'ah departed out of the king's house, and*there followed him a mess of meat from the king.

5 Plot fails: Uriah's char-

acter

9 But U-ri'ah slept at the door of the king's house, with all the servants of his lord, and'^ent not down to his house.

10 And when they had told Da'vid, saying, U-ri'ah went not down unto his house, "^Da'vid said unto U-ri'ah,'Camest thou not from thy journey? why then didst thou not go down unto thine house?

11 And U-ri'ah said imto Da'vid,'The ark, and Is'ra-el, and Jii'dah, abide in tents; and my lord Jo'ab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to Ue with my wife? as thou livest, and as thy soul Uveth, I will not do this thing.

6 Third sin: 2nd plot - making Uriah drunk to cover his

sin

•12 And Da'vid said to U-ri'ah, Tarry here'to day also, and to morrow I will let thee depart. So U-ri'ah abode in Je-ry'-sa-lem that day, and the morrow.

13 And when Da'vid had called him, he did eat and drink before him; and^he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

7 Fourth sin: 3rd plot to cover up his sin - murder

14 ' And it came to pass 'in the morning, that Da'vid wrote a letter to Jo'ab, and sent it by the hand of U-ri'ah.

•15 And he wrote in the letter, saying. Set ye U-ri'ah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

8 Third plot succeeds

16 And it came to pass, when Jo'ab observed the city, that he assigned U-rl'ah xmto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Jo'ab : and there fell some of the people of the servants of Da'vid; and'U-ri'ah the Hit'tite died also.

9 Report of the campaign

18 •" Then Jo'ab sent and told Da'vid all the things concerning the war;

19 And charged the messenger, saying, *When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say imto thee.'Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they wotild shoot from the wall?

and thereby cause men to think that the child was the offspring of her lawful husband (v 6-17). Adultery canied the death penalty, so she mayhave had in mind the help of David to shield her from this (Lev. 20:10) w This was a mere excuse to get Uriah home to be with his wife; but the plot failed (v 7-13)

a At this time all David wanted him to do was to go down to his house and washhis feet, after coming from a long journey. The design was that he would be with his wife and the child would pass as Uriah's, thus concealing David's sin. The honor of Bathsheba would also be covered. At this stage of the plan it seems the king had no intention of murdering Uriah or taking his wife (v 8)

b This act would let B athsheba know that he was the one who had sent for her husband and that he was sending him home for the purpose of concealing their sin together; but at this point the plan failed (v 8-11)

c This was something unexpected and unusual - a man not seeing his wife, perhaps the most beautiful in Israel, after being away for weeks or months, and preferring to rem ain with the king's servants and sleeping with them at the door (v 9). It was something David had not counted on; here, as always, in connection with sin, there was some unforseen element the transgressor had not taken into consideration

d David could not conceive of such a thing- a man refusing to go to hiswife and home comforts when he had the opportunity and was also commanded to do so by his king. This presented an-otherproblem, and so David went further into sin trying to conceal the first wrong he had done (v 10-13)

e Questions 42-44. Next, v 20

f This is a rare principle-refusing to live in pleasure, even lawful privileges while feUowmen are in danger and excluded from like privileges. Uriah's argument was: why should he go down to his house to eat and drink and lie with his wife when the ark and Israel dwelled in tents and the fighting men (where he belonged) abode in the open fields (v 11). Was this providence at work to bring David to repentance and uphold justice in Israel?

g By commanding him to remain another day, David had time to think of the next step to take. He fell i5)on the plan of making him drunk, si5)posing that in this state Uriah might go down to his house;but the high ideals of Uriah were stronger and deeper seated than the temporary influence of drink, so Davidwasdefeatedin his next plan to cover up his sin withBathsheba (v 12-13)

h Making a man drunk is a sin in itself, so instead of solving his problem.David became more deeply involved in sin (vl3)

i This was on the third day after Uriah had come from the battlefield.Without visiting his home he was ready to go back to duty, either to die or win the victory.He carried a lenerback to Joab concerning himself, never realizing that his king would stoop so low in sin. The letter contained his own death sen-tence(vl4-15).In his desperation David had thought that the only escape for him was the death of Uriah. He had the power to make it appear legal, but God called this sinbyitsproper name -murder and laid the charge to David (V 15; 12:9; 1 Ki. 15:5). This act gave Jo ab a gre ater leverage on D avid to ap -ply pressure later. He knew this was unjust and aU Israel got to know of it in due time. This saved Joab much criticism in his war on Ammon(v 18-24)

j With the husband of Bathsheba now dead, she and David were free to continue their association and hide their sin, if possible (v 16-17)

k Joaij saved the matter of Uriah's death to pacify the king with, if he became too severe in his criticism of the conduct of the war (v 19-24)

i Questions 45-49. Next, 12:9

^ Cont. from column 2

u She returned to her own house atterbe-ing with David all night or longer (v 4)

v She sent immediately and told David that she had conceived, so he deliberately planned to hide his sin by sending for her husband so he could be with her

2 SAMUEL 11. 12

Dat'iJ mant*s BQlh-fhtba

Nathan's rebuke to David

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clun^cJ to itu s, nu iVj ^ .. <■ ti.iiy

Spini to suit hi> IJoljtry ^ 35). [t mcins IciBjJ ri_ ., ; ici the itlol ofcoafuuoa JefeoO ita:l((« J) b >ec ludi;. 9:1. 5J-57

c rhitWdithcthirvthatc^liDcd UavlJ'i wuihati^uan lotb. Trtouith it w4 s very low for a nido 01 c>oJ to ua to the poim of bcuititildJ when one ><f !u i.r'. .mt

dkUd fnClkis W J> Jc^ (\ .;<!

WAj tlie fitfl relief fr. _ ., o-

sute and trouble with I'riahthdt O4VIJ haJ expenenceJ anee Iuj ori^nal do with Bjtiistkebj. He thought all would bcwellhetviftex;but lie faileJ to tcck-oo withc>oJ.the JuJue o! all who Jc-maods juxice on ttieptft ol His icrv-aats.as we shall see m 12:1-26:15:1-18:33

J This statement of supposinv(Uriah would have Jied anyway did tx)t clear thecooscieaeeof David(v J5).He was to face his dD io many ways and many unics to come

e Bathsheba inouraed her husband, and then showed herself willing to live with ihe very man who had caused his death (v C6-27)

f In aboiK 7 days. The humed marriaise was to hide the peccancy of Batluheba (V -T)

ti ^ny sin displeases Jeliovah who will in due time lender to all nien justice, ac-cordinti to their works (vJ7; Mu 16:27; Acts 17:31; Rom. J:r:-16; 14:10; 2 Cof. 5:10)

h Note the short parable of Nathan which CjoO usedtobnng David to repentance (V 1-4)

I It Wat a custom of many amonv; the Arabs to keep a lamb for a pet as we would keep a liof. or cat (v 3)

J Anyonecouldsee the iiijusDceofanch man refusinti to use one of his many slieep, and taking a poor man's only one to feed a gue st. A11 the time David was heariD)! the story his ani^er was in-creasing. Being a man of justice and tile OIK tcexecute justice,he wasready to act immediately. His sentence was that the man sliould die, but this was contrary to the law on sheep steaLng (E X.J J: 1). His second statement though. on paying back fourfold was in harmony witJi 11 (vO). ilad David realized he was speaking of tumself he would noi have been so bold and guick to pass judgment,ordering the death sentence, bubsegueiu events show the final results of tlus story (v 7-14)

^»- Com, from column 3

J David's servants were afraid to tell him of the cluld's deathlest lie would vex himself ail the more,but when lie lieard of It he acted in faith saying lie would go to the child dnce It would not return to him (v 13-J3)

k Question 51. Next, v 19

David's promise (14:8)

David promised to give ch.irse concerning her case (v 8), but tlus did not satisfy lier. It was too far distant and by delay slie could not bnng her pre sent business to a conclusion, she proposed that if It should happen that the piiiUc resented justice being done in tins case, the wtioleblaiiie should fall upon her and lt:r father's housi- with (he king being guiltless. I his brouglit a (urilier promise of protection for her and ilie murderer (v '.•-10); but it .ii>) not vet bring the case to a final < >,

for the plan was to get tlie r. ise that the wtiole cite v.tnii^ r>e dropped where it was. Tlw woman then pressed turn for a definite promiK, pointing out that when lud Is ap-

21 Who unote A-bim e-l«ch

th- '*'- ••■' ' ■ 'Aih.'did

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6 And he ^ tc- thr

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eaa of . sin I* iO'il)

22 • " ■ f went, and «... Dik vid all that Ju . in fur.

23 An<l • r said unto I . the men pre%ai. . and came out untu u;> uiiu ihc field, and we wpf up<in them even unto the ei;'

24 A: .it from off the v,j.h upuu th> ^.ervants; and some of the kind's servants be dfad, and"thy servant U-ri-ah the Hit tite is dead also.

25 Then Da vid said unto the messen»:tr, Thus shalt thou say unto Jo db.'Lct not this thmg displease thee, for the sword devoareth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

11 Oavid iiiarrn-: i.>..iii' sheba: Cod is dispiedscd

26 ', And when the wife of U-ri ah heard that U-ri ah her husband was dead, "she mourned for her husband.

27 And 'when the mourning was past. Da vid sent and fetched her to his house, and she became his wife, and bare him a son. But the thinK that DA vid had done*displeased the Lord.

-L

12 David's repentance: (1) The parable of Nathan

■AND the Lord sent Nathan *^ unto Di vid. And he came unto him, and^said unto him. There were two men in one cit>; the one rich, and the other poor.

2 The rich man h;id exceeding many flocks and herds:

3 But the poor man had nothing save one little ewe lamb, which he had bought and nourished up: and'it grew up together with him, and with his children; it did cat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man. and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; hut took the poor man's lamb, and drossrd It for the man that was come to him.

{Z) Itit rne< t on David

5 And D.V\ii1'^ '.incer was (jrently V. .st the man: an<l As the I. that hath aurf ly die

■■.st

N.i than.

•I, the man

Ihiriij vhall

( )) It« application to David

•7 • And Nft than said to D*'-vid.»Thou att the man. Thus satth the L<>ri> God of I5 ra-el, I'anointed thee king over W-ra-el, and I delivered thee out of the hand of Saul;

8 And 1 nave thee thy master's house, and thv master's wives into thy bosom, and gave 'hce the house of Ij ra-el and of Jiid.ih; and if that had been too little. I would moreover have given unto thee such and such things.

9'Wherefore 'hast thou despised the commandment of the LuRD. to do evil in his sight? thou hast killed U-riah the Hit tite with the sword, and hast taken his wife to he thy wife, and hast slain him with the sword of the children of Am mOn.

(4) The sevenfold penalty: David repents and is forgiven

«10'Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of U-riah the Hit-tite to be thy wife.

11 Thus saith the Lord, Behold. 1 will raise up evil against thee'out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst (7 secretly: but I will do this thing before all I^ ra-el. and before the sun.

13 And Da vid said unto Nathan.*! have sinned against the Lord. And Nil than said unto Da vid, The LoRn also hath put away thv sin; thou shalt not die.

14 Howbeit, because by this deed thou hast tjiven great occasion to the enemies of the LuKii to blaspheme, the child also that is born unto thee shall surelv lii..

VI DaviU'i reaping (1 Sam. 12:15-19:8). 1 First reaping: the child dies

15 * And Nathan departed unto his house. 'And the Lord struck the child that U-ri ah's wife bare unto Di vid, and it was very sick.

16 D.i vid therefore besought God for the child; and David fasted, and wont in, and lay all night upon the earth.

17 And the elders of his house arose, anJ it'cnt to him, to raise him up from the earth' but he would not. neither did he eat bread with them.

18 And it came to pass on the seventh day. that the child died. And the 'servants of Da vid feared to tell him that the child was dead: for they said. Beh'iM, while the child WHS vet filiv. we spake unto him. and he would not hearken unto our voice: *how will he

ptoaeticd fof fortuvcucu Ho responds before it it toolate, and (h.it if David wailed any longer ilwoulJ N. t>>" l..tc to lielp fiet Bii. The .c

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tOiJihcJ(v 11). !• . r

to the desired C" ; 11

applied the Rory to David, lamwlt (v IJ-.O)

6 Human calamities (Lk. 15:14,18)

7 The Holy spirit (Jiu 10:7-11)

I The Lord permitted the ctuld to be arickcn with some disease and it was very sick (v 16). David prayed for It, even fasting for 7 days, and then it died (V 16-17)

•^ c^ontlnued. column 1

a The rcgrctT.iblc thing in this case 11 tliat David could ik>l reuore the lamb fourfold or '.jvcn onefold, for'Jriahwas dead andmaiietscould noi postibly be made right wiih Mm (v 6)

4 ions of David died:

1 Son by Bathsticba (v 15-23)

2 Amnon murdcredby Absalom (13: 23-39)

3 Absalom slain by Joab (18:9-18)

4 AdonijahbySolomon(lKi.2:13-25) b The prophets had difficult tasks at

times, wtien asked by God to pass such prophecies on to their best friends, as liere. To say to David, Thou art the man, and expose his dn.pass sentence on him and risk the wratli of a king waj not easy, but Natlian did it boldly and evidently without feat c 5 acts of L.od for David (v 7-8):

1 I anointed you king over Israel

2 I delivered you out of Saul's hands

3 1 gave you your master's house

4 I gave you your master's wives into yotir bosom

5 I gave you the house of Isael and Judahto rule over: and if that had not been enough I would have given more

d Question .'30. Next, v 18

e 3 sins charged to David (v 9):

1 You have despised the commandment of the Lord, to do evil in Hissight

2 You have killed Unah the 1 Unite with the sword of the children of .Ammon and have taken his wife

f 4th prophecy in 2 Sam. (12:10-14. ful-fiUed). Next, 22:51

8 predictions of Nathan:

1 The sword shall never depart from your house (v 10)

2 1 will raise up evil against you out of your own house (v 11; 15:1-18:33)

3 1 will take your wives and give them to your neiglibor (v 11; 15:16)

4 He shall lie with your wives in the sight of the sun (v 11; 16:21-23)

5 You did that secretly, but I will do this before all Israel, and before the sun(v 12; 16:21-23)

6 The Lord has put away your sin. You shall not die (v 13)

7 Because of your sin you will cause the enemies of the Lord to blaspheme (VU)

8 The child that is bom shall surely die (V 14)

g 20fold reaping ol David:

1 Wars all his days (v 10; 15:1-18: 33: 20:13-'::6; 21:15-22)

2 Rebellion against him in his own house (v 11-12; 15:1-18:33)

3 His own wives forced to commit adultery with liis own son (v 11-12; 16:20-23)

4 Public exposure of acu to all Israel (V 12; 15:1-18:33)

5 Causing enemies of the Lord to blaspheme in all generations of sinners (V 14) 14)

6 Death tothechildbyBathsheba(v

7 Days of fasting and prayer without an answer (v 16-18)

8 Being disgraced by his own »n wlw defiled lus daughter (13:1-22)

9 Murder of one son by another (13: 23-36) 39)

10 Banisluiientof another son (13:37-

11 Enmity between him and his banished son (14:1-33) 12)

12 DescrteJby Ills own people (15:1-

13 Betrayed by liis own friends (15:12-13)

14 Banishment from his own country and kingdom (15:13-18:33) 5-14)

15 Cursedby an ordinary servant (16:

16 Death of aiiottier son and much people of Israel (18:7-18)

17 Ncwsuifc between the tribes (1ft 41-20:3, 13-26)

18 Loss of 10 co:Kubines (20:3)

19 Revolted against by another son (1 Ki. 1:5-9) 2:46)

20 l.ossof many Israelitcs(lKi.ll:10-h 7 ■' ronviction of sin:

. .. (12:1-11) - i..od'. gieainess (Job 42:1-6)

3 God's glory Qa. 6:5)

4 God's Word (Is.1. 55:11; Rom. 1:16) 3 Cod's power (Lk. 3:8)

2 SAMUEL 12, 13

Joab defeats the Ammonites

Amnon's crime

a David understood by the whispering of his servantsthat the child was dead and that they were afraid to tell him (v 19) b Question 52. Next, v 21 c 11 acts of David at death of child:

1 Arose from lying on the ground (v

2 Washed himself 20)

3 Anointed himself

4 Changed his garments

5 Came into the house of the Lord

6 Worshipped the Lord

7 Came to his own house

8 Ate food 23)

9 Conversed with his servants (v 21-

10 Comforted his wife,Bathsheba; and went in unto her (v 24)

11 Named their next child Solomon d Quescions 53-56. Next, 13:4. What

astonished the servants was that their master acted contrary to custom in mourning over the dead. Usually the relatives mourned and wept until the third or fourth day; and friends and distant relatives came to see them, and to urge them to eat and put on other garments

e Here we have David's confession of faith in the immortality of the soul, the reality of continued life after death, and the future resurrection of the body (v 23). I f the child had gon e to another place, then it was not here - only the body was here. Inasmuch as the dead cannot comebackto the living, then it must be familiar spirits who imitate loved ones in cases where they seem to reappear, as in 1 Sam. 28; 1 Chr. 10:13-14. Funhermore, if the dead were extinct, then it would be impossible for the living to go where they are H)on death. See study on Where are the dead? and HeU , p,620

f Solomon .peace orpe ace able. His history is recorded in 5:14; 12:24; 1 Ki. 1:1-12:23; 2 Ki. 21:7; 23:13; 24:13; ■25:16; 1 Chr. 3:5; 6:10, 32; 14:4; 22: 5-17; 23:1; 28:5-20; 29:1-28; 1 Chr. 1:1-12:9. Writer of most of the Proverbs (Pr. 1:1; 10:1; 25:1). See Solomon in Index

g Jedidiah. beloved of Jehovah. A new name for Solomon. Found only here

h Literally, the waters of the city, cutting off the water si5)ply to the citadel, which Davidcameand took (v 27-29) i A talent of gold weighed 131 lbs. troy, valued at $29,085.00. How a crown weighing this much could be worn by a man is hard to understand 4 explanations of this:

1 The crown was placed only temporarily upon David, being held up by others, to signify that he was king of the Ammonites

2 The crown was not actually worn at all by the king, but suspended over the head, being fixed to the canopy of the throne

3 The crown was that of the idol god Milcom orMalcom and was taken off him and given to David as part of the spoils. This seems to contradict facts in the case, for the Heb. word for king's here is melek which is the ordinary one for king as trans, of men about 2, 091 times and not once as Malcom or Milcom

4 The value of the gold and jewels in the crown was equal to that of a talent of gold; therefore, the crown was light enough to be worn by a man

j The true sense of this verse, as well as 1 Chr. 20:3 is that he made slaves of the people, making them labor in brickkilns, and putting them to work with saws, makingharrows of iron, and iron axes (v 31). Sawing asunder, hacking, hewing, and choppinghumanbodies have noplace in the text or in the plan of God in any degree. Some claim there were no brickkilns in Palestine, but they did have bricks even if they were sundried. Bricks were burned as far back as the time of Nimrod (Gen. 11:3)

k This meansthat he caused the captives to pass before him while seated on a pavementofbrick-work, where he appointed them to the various departments of labor for which they were

then vex himself, if we tell him that the child is dead?

19 But when Da'vid"saw that his servants whispered, Da'vid perceived that the child was dead: therefore Da'vid said unto his servants, *Is the child dead? And they said. He is dead.

2 David's renewed faith in God and in a future life

20 Then Da'vid "^arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him,"What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

22 And he said. While the child was yet alive, I fasted and wept: for I said. Who can tell whether God will be gracious to me, that the child may live?

23 But liow he is dead, wherefore should I fast? can I bring him back again? ' I shall go to him, but he shall not return to me .

3 Birth of Solomon (Mt. 1:6)

24 1[And Da'vid comforted Bkih'-she-hi his wife, and went in imto her, and lay with her: and she bare a son, and he called his name^SSro-mon: and the Lord loved him.

25 And he sent by the hand of Na'than the prophet; and he called his name^ld-i-di'ah, because of the Lord.

4 Ammonite war concluded in victory (2 Sam. 10:1-11:

1; 1 Chr. 20:1-5)

26 *" And Jo'ab fought against Rdb'bah of the children of Am'-m6n and took the royal city.

27 And Jo'ib sent messengers to Da'vid, and said, I have fought against RSb'bah, and have taken the'-city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And Da'vid gathered all the people together, and went to Rab'bah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof was a'talent of gold with the precious stones r and it was set on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that were therein, 'and put them under saws, and under harrows of iron, and imder axes of iron, and made them pass through the brickkiln: and thus*did he unto all the cities of the children of Am'mon. So Da'vid and 'all the people returned unto Je-ry'sa-lem.

CHAPTER 13

suited. Cp. Jer. 43:9-11

1 These slaves helped make up the many strangers and the abundance of workmen referred to in 1 Chr. 22:2, 15. SucR slave labor was provided for in the law (Dt. 29:11; Josh. 9:27). Besides thesethere were groups of workmen recruited from all Israel in building the temple later (1 Ki. 5:13; 9:15-22)

5 Second reaping: family

troubles (2 Sam. 13:1-14:

33). (1) Amnon's love for

Tamar

AND it came to pass "after ■ this, that *Ab'sa-16m the son of Da'vid had a'^air sister, whose name was^a'mai; 'and Am'ndn the son of Da'vid loved her.

2 And Am'non was'so vexed, that he fell sick for his sister Ta'mar; for she was a virgin; and Am'nSn thought it hard for him to do any thing to her.

3 But Am'non had a friend whose name was *J6n'a-dab, the son of Shim'e-ah Da'vid's brother: and J6n'a-d5b was a very'^ubtil man.

4 And he said unto him,'Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Am'non said unto hirn, I love Ta'mar, my brother Ab'sa-lom's sister.

(2) Plot to rape Tamar

5 And Jon'a-dab said unto him,'Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Ta'mar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

(3) The plot executed: Da-

vid's innocent part

6 •^*So Am'non lay down, and made himself sick: and when the king was come to see him, Am'non said unto the king, I pray thee, let Ta'mar my sister come and make me a couple of cakes in my sight, that I may eat at her hand.

•7 Then Da'vid sent home to Ta'mar, saying, 'Go now to thy brother Am'non's house, and dress him meat.

(4) Plot executed: Amnon's

sin

8 So Ta'mar went to her brother Am'non's house; and he was laid down. And she took flour, and kneaded it, and made cakes'"^! his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him; but he refused to eat. And Am'non said, Have out all men from me. And they went out every man from him.

•10 And Am'non said imto Ta'mar, Bring the meat into the chamber, that I may eat of thine hand. And Ta'mar took the cakes which she had made, and brought them into the chamber to Am'non her brother.

11 And when she had brought them imto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she "answered him. Nay, my brother, do not force me; for no such thing ought to be done in l§'ra-el: do not thou this folly.

13 "And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the

declared his intentions (v 8-11)

n Tamar had more righteousness at the age of 15 than her brother at 22. She made a most impressive plea for him not to commit sin as a fool, advising him to speak to David who would not withold her from him (v 12-14)

o Question 59. Next, v 20

a After this - after the birth of Solomon and the conclusion of the Ammonite war of 12:24-31. It is supposed that David was about 53 years old; Amnon, 22; Absalom, 20; Tamar, 15; and Solomon, 2

b Absalom, father of peace. 3rd son of David by his wife Maacah, a foreign woman,princessofGeshur.Hewas perfect in body,handsome,charming, eloquent, and dignified, but traitorous, murderous.merciless.godless and self-conceited. He murdered his brother, betrayed his father, and died in vanity, seeking a kingdom he was in no way qualified to rule. His history is found in 3:3:13:1-19:10; 1 Ki.6; 2:7, 28; 1 Chr.3:2; 11:20-21.Psalm3 was composed at the time of David's flight from Absalom

c Very beautiful (v 1; note e. Gen. 6:2)

d Tamar. palm tree. 3 Tamar's:

1 Judah's daughter-in-law (Gen. 38: 6-30; Ruth 4:12; 1 Chr. 2:4). Called Thamar(Mt. 1:3)

2 Sister of Absalom (v 1-32; lChr.3:9)

3 DaughterofAbsalom(2Sam.l4:27) Also a town or place south of the Dead

Sea (Ezek. 47:19; 48:28) e Amnon. faithful. 2 Amnon's:

1 Eldest son of David (v 1; 3:2; 13: 1-39; 1 Chi. 3:1)

2 Son of Shimon (1 Chr. 4:20)

f Amnon had developed a violent lust for Tamar.The law forbad sexual relationship with close relatives (Lev. 18:11); but, with the example of Abraham and others in all pagan countries, he seems to have convinced himself that it would be permissible for a man to have his half-sister. He had no way of making known his feelings for Tamar, for virgins were kept in close seclusion from the company of men, even those who were close relatives, not being permitted to see them without the presence of witnesses. How to contact her was his brooding problem; so much so that Amnon became sick and sore vexed daily in hisgreat desire for her; yet. he washeld in check by athought which made him doubt that it would be right to touch her (v 1-2)

g Jonadab. Jehovahisliberal. 2Jonadab's:

1 Son of Shimeah, called Shammah (v 3-5, 32-35; 1 Sam. 16:9)

2 Son of Rechab (Jer. 35:6-19)

h Only an evil and subtle man would give such advice to ruin the life of his friend as well as the innocent virgin who should be protected by her brother i Questions 57-58. Next, v 13 j Human, earthly, sensual wisdom can show one how best to commit sin and satisfy the sensual and unlawful passions, but it is powerless to show him how to escape from sin and its effects. It does not even look far enough into the future to see the results of sin, leaving its own victims helpless and guilty before the avenger (v 5)

k Amnon took the advice of his cousin and posed as a very sick man to get David to permit Tamar to come and make cakes for him. With men being present when he gave permission. David did not suspect any plot against Tamar; but when shecame Amnon sent all the men away so as to take advantage of her (v 7-14)

1 Tamar may have been flattered at having her half-brother call for her in particular to prepare cakes for him when he was sick, so she gladly consented. Orientals were adept at feigning sickness whenever they had an object in view. David himself feigned madness to escape the Philistines (1 Sam, 21:10-15) m Amnon had lusted and longed for this opponunity many times. He watched her like a cat waiting to spring upon its prey, but held himself until the cakes were done and brought before him. Then, he refused to eat. and commanded all the men to leave his house, so he could be alone with Tamar. He then took hold of her and

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eral wives and many chUdren - niore j than he could lec after in paniculai. | Cjp. Gefu i4:6-.'5. This explains her ' ttoinu to her brother's bouse instead of elsewhere I When Absalom saw her he knew what liuJ happened or else he surmised It, .'or nothinvt else could have caused her lo be in this state. His quesuoo indicates this (v JO) C Question 60. Next, v \ie h From this moment until it v. .^ ^^.^om-pLslicd, Absalom ploacd tlie death of ArmxMi to aveiKc his sister (v J0-3€) I David was under oblitjation to do nwte than be wroth. If he had done his duty he would have fulfilled tie law of Moici (Lev. 20:17) J The attitude of such people .generally means trouble for the one hated; their plots ite deep(v :2). Absalori. waited until Amnon thought himself past the danger of punishment for his crime. Fully J years had cor r - ' ^ne and Ik was relaxed and . .hat he

Wrt^ safe from venRc..i> ^ «,:cu Absa-liiti. invited all the sons of David to a least, planning to kill Jum '

' The plan was to invite all the kind's sons and the kina. himself to tlie bansjuet in order to ici Amnon to the

r>«; cm all

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David dccLned tile , but

finally. .v<. -.110 let.w .. >ons rfo: and iliu was set for the mur-

der of .-J-.'7)

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brothers (v J6--7)

.'X*^'^

7 causesof acoefal dcfectioiit 1..6):

1 r . . hap

{V3)

2 Absalom's itealinjiof theheafuof Ihe people (v 6. 13)

3 David's uns had disappointed the people and broken their confidence in him (11:1-1 J:.-3)

4 His partiality in n< own sons for theu yns v

5 The fulfillnieiu of i't^p'-^^y (1- |

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(S) Amnon's h«tred of Ta-

m*r: bre«ks Moaea' law

(Ex. iZAt>-\7, l^v, m-.t-

9. Dt. ^2:28-30)

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said unto her. Arise. 16 And she "^said unto mm. There is no cause: this eviJ in sending mc away is greater than the other that thou didst unto me. But he would not hearken unto her. •17 Thence called his servant that ministered unto him, and said. Put now tliis woman out from me. and bolt the door after her.

kins S.I he (o ■■■

27 But At .-ssed him.

that he let .ind all the

kini'• sons go with him.

(9) Murder of Amnon

•28 •*Now Ab'sa-IAm had commanded his servants, sayinc, Mark ye now when Am n6n't heart is merry with wine, and when I say unto you. Smite Amnfin; then kill him. fear not: *have not I commanded you? be courageous, and be valiant.

29 And the servants of Ab'sa-16m did unto Am'n6n as Absa-16m had commanded. "Then all the king's sons arose, and every man gat him up upon his mule, and fled.

(10) Mourning of David for Amnon his son

(6) T.«n ..r's sorrow and Kiding

18 And she had a garment of dtvcr-; colours upon her: for

robes were the king's •^ that were virgins ap-

pareiicd. Then his ser%ant brought her out, and bolted the door after her.

19 \'And T4 mar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on cr>-ing.
•20 'And Ab sa-16m her brother said unto her,»Hath Am'n6n thy brother been with thee? *but hold now thy peace, my sister: he 15 thy brother; regard not thi<; thinj. So T4 mar re-^: e in her brother , Ai use.

(7) Oavid fails to obey the law of Moses (Lev. 20:17)

21 • But when king D4'vid heard of all these things, 'he was very wroth.

(8) Absalom's plot to murder Amnon for his rape of Tamar

22 And Ab sa-l6m spake unto his brother Am'nfin 'neither good nor bad: for Ab'sa-16m hated Am n6n, because he had forced his sister Tfl'mar.

23 « And it came to pass after two fu!' v...rc that Ab'sa-I6m had s ,rers in Bd'al-

hi'z6r. ,v beside £'phr*-

im: and Ab'sa-I6m invited all the kins"'^ ^nnc

24 Ar '.m*came to the ""*'■ ' ■ . n-^ 'Id now. thy if^' ■ ■■■ ' learers; let the k;;.^. I ! — ■ < j, servants g

25 And th-16m. Nay, i:

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unto thee. And he pressed

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2S Thi.. .a.J Ab'sa-I6m. If not. I pray thee,'net my brother Am'oAa go with ua. And th«

30 • And it came to pass, while they were in the way, that'tidings came to Dd vid, saying, Ab sa-16m hath slain all the king's sons, and there is not tone of them left.

31 Then the king arose, «and tare his garments, and'■lay on the earth; and all his servants stood by with their clothes rent.

32 And J6na-dab, the son of Shim'e-ah David's brother, answered and said,'Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Ab sa-16m this hath been'determined from the day that he forced his sister TS-mar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Am-ndn only is dead.

34 But*Absa-16m fled. And the young man that kept the \ watch lifted up his eyes, and looked, and. behold, there came much people by the way of the hill side behind him.

35 And JAn a-d4b said unto the king. Behold, the king's

come: as thy ser^■ant --i. so it is.

36 And it came to pass, as soon as he had made an end of speaking, th.it, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

(11) Absalom flees; David continually mourns lor Absalom but IS too proud to send for him

37 • But Ab'sa-I6m f!ed,'and went to^Til mai, the son "of Am-mi hud. king of fit shur.' And Da vid mourned "for his' son ever> day. '

3« So Ab s:i-16m fled, and | '^ shur,^d was there

J3 Aii.i the*soul of king Di'-vid longed to go forth unto '^' ' for he was com-

' erning Am n6n, see-

in,; Ue was dead.

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d upon i8cin« Amnon ilain before their eyes, tlic otlier ions o' David thought tficy would be next in a general massacre, so they fled on their mules to escape (v 29). All Absalom wanted tl«ugh, was to kill tlie man who had sinned againn his sister, and thus aveut^e her

e Tidings travelled faster than the sons of David. How is not stated. Usually lies and exa^eraied reports uavel faster than truth (v 30)

f C?uite a false report - not one of the king's sons left alive, when tte truth Was, that only one had been killed fv 30-32)

g Seenotconrendingofgarmenu.p. 28 hThis was Duvid's favorite position when in trouble (v 31; 12:16-20). and no doubt at other times, for he was a very meek man, humbling himself greatly before God all through life

i Jonadab who answered here was the very one who had suggested that Amnon commit his crime (v 3). Evidently he knew of tiie plot to slay Amnon. but did not intervene for his friend (v 32) j Tlieplot was in formation and settled in the heart of Absalom for 2 years, and just now came to the surface to be known in public (v 23, 32)

k Absalom rledfy A). Contrast this with I the ILght of David several years later (15:13-37)

1 Absalom fled to his grandfather, king I of Geshur; and it would have been bet-

I terto leave him there all hisremaining days (v 37)

m Talmai. bold. 2 Talmai's:

1 A giant (.\um. 13:22; J6sh. 15:14;

Judg. 1:10) 3:2)

: King of Geshur (3:3; 13:37; 1 Chr.

O Ammihud, people of praise. 5 so-

C ailed:

1 AnEpliraimite(Nuin.l:10:-2:18: 7:

2 A iiiiieo.Tite (.Num. it: 20) +8)

3 A N iphthalite (.Nuxii. 34:28)

4 Fatliet of Talmai (v 37) j >on of Omri (1 Chr. 9:4)

o DavidmourneddailyforAmnon which makes it clear that he loved him greatly. If he had fulfiUed the law in e.xe-cuung I'im for lus crime though. David would have been able to keep one of his sons with him and likely would have saved Absalom from rebellion. As it was he lost both sons p Absalom was in e.vile 3 years (v 38) M David not only longed for Amnon, but also for Absalom (v 39)

David's patient sufferin g (IG: 9)

Abishat. David's nephew, wanted to go over the brook .ind kUl slumei for his insults to the kins, but David refused to listen to any offer t!..it nould cause such bloodshed. He suffered this as pan of ttie c»Mstening of Cod for his in *•" ^ba. His answer to Abishai

c^ Jeep and humble resigna-

tion to the course of providence. One tlung is certain, he acted norc firmly toward the sons of ills sister. Zeruiah, during his period of liumiU-ition and seeminn defeat than in the days of his proyerity .md power (v 9-14). Insults, as here, would be h.ud toendure from such .1 helpless one, but they were easy for Dawd.for he fully recognized himself as under the Divine hand of chas-tenmg for his sin. For years he was mindful of this cursing by .^himci.but he was determined never to avenge it in his lifcUmc. He left the matter to tlie wisdom of Solomon, it being one of the List things he mentioned in his dying hour (I Kl. 2:8-11)

David, the powerful warrior (18:3)

At tlds time David was 56 years old; and lus soldiers still considered him the most able and powerful warrior in all luacl. He offered to go out with the army and lead them pcrsonally.but this

2 SAMUEL 14 The wise woman of Tekoah Joab brings Absalom back to Jerusalem

a Joab stepped into the picture here, for he knew the heart of David longed for Absalom and he wanted to pardon him (13:39-14:1). He and a certain woman plotted to get David to invite him back home^eing strongly attached to Absalom, and having recovered from his sorrow over Amnon's violent death, David was now desirous of seeing his exiled son again, after 3 years of absence. Perhaps the dread of public opinion and his regard for public interests made him hesitate to recall his son. Joab, seeing this struggle due to royal duty and parental affection, decided it was time for him to act as a mediator and relieve the king of the pressure he was under. He sent for a wise woman of Tekoah to co-operate with him in making the plea for the return of Absalom. He directed her to seek an audience with David so as to point out to him that under certain circumstances it was better to spare the life of a murderer

b 7 parts to the plot:

1 Joab sent to Tekoah. a city about 12 miles south of Jeriisalem and about 7 miles south of Bethlehem, for a wise woman who would be actress enough to deceive David and get from him an expression of willingness to pardon Absalom (v 2)

2 She was to play the part of a widow; her condition of life was designed lo excite compassion in David

3 She was to come before the king and speak the words Joab put into her mouth, and make a plea for Absalom under the guise that it was actually her own experience (v 3)

4 She was to be far enough from Jerusalem to make it hard to inquire into the circumstances of hercase.so as to avoid detection of referring to Absalom until David had committed himself (V 4-12)

5 Her case was to be similar enough to that of David's experience to awaken in the king a desire to act quickly to save her son - before the story was applied to him (v 5-12)

6 After David gave his word to spare the murderer the application was to be madetohimself and Absalom (vl3-20)

7 The whole case was not to be plain or visible enough to David to be discovered before he gave his word to ^are the murderer (v 13-20)

Thus the whole story, the mournful tale, her posing as an aged widow in distress, and her impressive manner, all combined to move the heart of David and secure his help in this case of protecting the son c 6 facts about the woman of Tekoah:

1 She was wise (v 2)

2 She was a good actress in feigning to be a mourning widow

3 She wore mourning apparel

4 She was not anointed with oil or perfumes which made her appear as a genuine mourner

5 She dressed and acted as if she had been Ln mourning a long time

6 She played her part well and convinced the king on every point (v 4-20)

d 4 things that convinced the king:

1 Her outward appearance (v 2)

2 Her approach to him (v 4)

3 Her cry of distress

4 Her story (v 5-7)

e Question 63. Next, v 13

f lOfold story of the woman (v 5-7):

1 I am a widow - my husband is dead

2 I had two sons

3 They strove together in the field

4 There was no one to part them

5 One killed the other

6 The whole family is against me

7 They demand the death of the murderer for the life of the one who died

8 They are determined to kill the only heir of my husband

9 This would quench the life left to carry on the family of my husband 10 This would leave to my husband neither name nor a soul on earth to preserve the family inheritance

g See David's promise, p. 341

(12) Joab's plot to reconcile David and Absalom. A Joab's strategy planned

NOW Jo'ab the son of Zer-u-i'ah 'perceived that the king's heart was toward Ab'sa-16m.

2 And J6'ab*sent to Te-ko'ah, and fetched thence a <^vise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint { not thyself with oil, but be as a woman that had a long time mourned for the dead: j

3 And come to the king, and I speak on this maimer unto him. So Joab put the words in hei mouth.

B The parable given and David's promises received |

4 •" And when the woman of Te-ko'ah spake to the king,"she fell on her face to the grounds and did obeisance, and said, Help, O king. I

5 And the king'said imto her. What aileth thee? And she answered,/! am indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two i sons, and they two strove together in the field, and there was none to part them, but the , one smote the other, and slew him.

7 And, behold, the whole fam-Oy is risen against thine handmaid, and they said. Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we wiU destroy the heir also: and so they shall quench my coal which is left,' and shall not leave to my hus-1 band neither name nor remainder upon the earth.

•8 And the king*said unto the' woman. Go to thine house, and i I wUl give charge concerning i thee. i

9 And the woman of Te-ko'ah i said unto the king, My lord, O king, the iniquity be on me, and on my father's house: and the king and his throne be guiltless, i

10 And the king said, Whosoever saith ought unto thee, j bring him to me, and he shall j not touch thee any more.]

11 Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest i not suffer the revengers of' blood to destroy any more, lest j they destroy my son. And he j said, As the Lord liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said. Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said. Say on.

C The parable applied to David and Absalom

13 And the woman Asaid, Wherefore 'then hast thou! thought such a thing against the people of God? for the king' doth speak this thing as one which is fault>', in that the king i doth not fetch home again his banished. I

14 For we must needs die, and are as water spilt on the ground, which caimot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.

15 Now therefore that*! am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said. The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the Lord thy God will be with thee.

D Joab's part suspected

•18"Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said,'/s not the hand of Joab with thee in all this? And the woman answered and"said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Jo'ab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Jo'Sb done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

E David sends for Absalom but still refuses to see him

•21 *" And the king 'said unto Jo'ab, Behold now, I have done this thing: go therefore, bring the young man Absa-lom again.

22 And^o'ab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said. To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23 So Jo'ab arose and went to Ge'shur, and brought Ab'sa-16m to Je-ru'sa-lem.

•24 And the king said,'Let him turn to his own house, and let him not see my face. So Ab'sa-16m returned to his own house, and saw not the king's face.

F Absalom's beauty and family

25 *' But"in aU Is'ra-el there was none to be so much praised as Ab'sa-16m for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled it: because

h Question 64. Next, v 19

i The woman .having now been given the king's promise confirmed by an oath that her son would not be killed, came immediately to the point, applying the story to David and Absalom thus:

Continued, column 3

Is not the king to blame? Is he not at fault? Is he willing to forgive a murderer who is a stranger - the son of a poor widow - and is he not willing to pardon his own son, Absalom whose restoration to favor is the desire of aU Israel? Why is it that the king has not brought his banished son back and restored him to favor? (v 13)

a The whole argument of the woman for the pardon and recall of Absalom could be paraphrased: You have granted a pardon to my son who slew his brother, and yet you hesitate to pardon Absalom whose sin was no greater or different from that of my son. He was provoked and slew his brother for the crime against his sister when you did nothing in accordance with the law, to punish for the crime. If you can set aside the law in one case, can you not set it aside in another? The death of my son would be only a private loss to my family, but the loss of .Absalom would be a loss to all Israel, who look to him to succeed you on the throne. Whatever is done must be done quickly (v 13). Amnon is dead and any punishment to Absalom would not tepairthe damage done; it is like water poured out that cannot be gathered up again.God does not have a re ^lect of persons; He provides me ans ropardonthose who sin. Should you not do likewise - you who are supposed to act in His stead as ruler of Hispeople? (v 14). I have come to speak to the king because the peopIe have made me afraid regarding what they might do in resentingtbe action of my king. I will DOW make my request and it may be that the king will grant it(v 15) to deliver his handmaid. I have concluded that the word of my lord will be granted concerning the request that I shall make to my king (v 16-17) b When David heard her plea, he had some suspicions regarding who was backof all this, so he asked the woman plainly ifjoab was not the one (v 18-19)

c Question 65. Next, v 31

d Whether she and Joab had made an agreement or not regarding how she should answer such a question, she was honest with David and acknowledged that Joab was the one who had called her and put all these words in her mouth (v 19-20)

e David relented enough to send Joab to Geshur to get Absalom but he made the serious mistake of refusing to see him when he returned home (v 21-24). It would have been better not to permit him to come back. Absalom naturally resented this attitude on the part of David; and it gave him an excuse to plot against Ms father. Whether he would have done this if he had been received wholeheartedly by the king, we cannot say. Hi story only records his vain attempt i n rebelling against David. Absalom might have had an opportunity to get the throne by right of succession and popularity, for all Israel loved him (v 25-15:6), but such would have been impossible after the rebellion if he had lived. It is true that David promised the throne to Solomon, thesOTofBathsheba.but this might not have held true with Absalom so popular (1 Ki. 1:13). His death cleared up aU the trouble over throne tights as far as he was concerned

f Joabwasgladiww that he had brought father and son together, for both would feel under obligation to him for this act, or 30 he thought; but it happened otherwise (v 22-23)

g David did have some excuses for pardoning Absalom, but no number of excuses could justify him for not executing the law of Moses impartially regarding both Amnon and Absalom for flieir death-penalty sins. In granting such pardon he acted as an oriental despot and not as a righteous 'rdng of Israel. He now made his next regrettable mistake - that of refusing to see Absalom on his return (v 24)

h Absalom's popularity came from his extraordinary beauty, handsomeness, counly manners, and winning ways of praising men and posing as the symbol of justice. One object of great admiration was his profusion of beautiful hair (v 25-26)

Cont. from column 1

2 SAMUEL 14. 15

Abtalom't eotu^ftKy aijainsl David

David flees from Jerusalem

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with(13:J). She wa> woman - of a fair (I _ oaoce (v ^) e rWi was 6 years alter the mudcr of Amoon (V -S; 13:36). David was at ttui Dine about bC yvars old; Absalom, .4; And ^oloiiioD, 6 f This shows the unrclent.iu ..tt.uJc of Oavid toward Absalo he

was creatintjaprobK .and

his kingdom (v ZS). ii he focnave his son cnou^ to allow his return home, then lie should have restored him to lirace and favor as a son. Like others, ^eat men have weaknesses, some of ibeni so small and yet uii(>ortaat in their relaaonship with ottien g Absalom, after havinu been home 2 years without seeiQg hi 5 latha.wasnow tiredof such a relationship; so be seat fof Joab who had brought him back from exile. He hoped to send him to David to settle their differences, but Joab would not come to him. When Joab refused again, Absalom set his barley field on fixe and this brought the man to him(v2S-31). At last Joab arranged for Absalom to see his father (v 32-33) h Questions 66-67. Next, 15;-i See David's mistake, p. 357 J On tlie surface the plea of Absalom for the love and respect of his father looked genuine. One would tlunkfrom this that he really did not intend, at that time, any rebellion such as the one which soon followed. He was willing to be judged and even executed for anyiniquityhe had done (v32). It may be that he was given a cold reception and the kiss was stnctly formal (v 33); and Absalom then decided to betray his father. Soon afterward he began in earnest to win Israel to himself k This kiss may have been a cold, indifferent, forced one which spoke to Absalom of no real hope for complete reconciliation. If David had been awakened to his true responsibility of parenthood half as much here as later when he mourned for Absalom when at his death,the whole picture might have been changed (l3:33j 1 After this - after - years and this meeting with his father with its cold recep-uon from him (14:^8-33) m See 15 steps in Absalom's febcUion,.

P. 3S7 n Chariots and hotses were a sign of pride (Dt. 17:16, -0), and their running before anyone meant to clear tlic wjy before him; it was a mark of toyalry (v I). This was characteristic of Absalom.

He wasbold,viol<-'".- •• -' •', :J,

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and nchprime w;,o saw no hindrance to getting tlicttirono .ifter thcde.ith of Amnon and reconciliation with liis father. He despised the b because of lus birth to a had sinned with David, h' bom of the king and a pn: shur. In tiis own opinion ^ of sufficient age, authority, and wisdom to rule o QuesUon 68. Next, v 19 p Your cauM or suit isjuit. and if 1 were judge I would rule in your favor (v 3-4)

^*' Cont. from column '<

s IttaL ploughman. 2 Itt al's: "TOnoof David's mo^! ' ' • rs

and leader of 600 P!: s

(V 19-22; 18:2-1.:) 2 Son of tubal, a Benjamlte (23:29)

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27 \- ' • Ab sa-lum there wer' ;ee sons, and one dauKiun. whose name ^was TA mar : she was a woman of a tmu coualeoaiice.

C Full reconciliation of David and Abaaiom

28 • So Absa-16m dwelt'two full years in J*-rv sl-l*m. 'and taw nut the kinc's face.

2* Therefore Ah sa-16m Hent

him.

C And on this manner did jAbsa-ldm to all 1$ ra-el that I came to the king for judgment:

so Ab sa-li'>ni*stole the hearts of I the men of 1$ ra-el.

|(2) Outbreak of the rebellion

7 * And it came to pass^nfter i forty years, that Ab sa-16m said

unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in U« broQ.

8 For "^thy servant vowed a I vow while I abode at 06 shur

in Syr l-d, saying. If the Lord

for J6 *b, to have sent him to ! shall bring me again indeed to

the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his ser\ants. See, J6*b's field is near mine, and he hath barley there; go and set it on fire. And Ab sa-16m's ser*'ants set the field on fire.

31 Then J6 Ab arose, and came to Ab sa-I6m unto his house, and *>said unto him. Wherefore have thy servants set my field on fire?

•32 And Ab sa-16m answered Ju ab. Behold, I sent unto thee, saying. Come hither, that I may send thee to the king, to say. Wherefore am I come from Cf'shiir? 'if had been good for me to have been there still: now therefore 'let me see the king's face; and if there be any iniquity in me, let him kill me.

33 So J6 ib came to the king, and told him: and when he had called for Ab sa-16m, he came to the king, and bowed himself on his face to the ground before the king: and the king^kissed Ab sa-16m.

282 CHAPTER 15

6 Third reaping: rebellion and 12th civil strife (Z Ki. 25:25. refs.). Second division of the kingdom (2 Sam. 15:1-19:8, 28, refa.). (1) Absalom steals the love of Israel

AND it came to pass 'after • this that Ab sa-lfim^pre-pared him^hariots and horses, and fifty men to run before him.

2 And Ab sa-lftm rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Ab'sa-I6m called unto him. and said,t)f what city art thou? And he said. Thy servant 11 of one of the tribf; of Ijra-el.

3 And A said unto him. See, ' -rs are good and right; but Ihere is no man deputed of the king to hear thee.

4 Ab'sa-16m said moreover. Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took bim, and kissed

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land, for some

J6-ru s4-l6m, then I will serve the Lord.

•9 And the king^said unto him. Go in peace. 'So he arose, and went to^H^bron.

10 * But Ab sa-16m sent*spies throughout all the tribes of I§'-ra-el, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Ab sa-16m reigneth in Hebron.

11 And with Ab'sa-16m*went two hundred men out of Je-ru-sA-l£m, that were called; and they went in their simplicity, and they knew not any thing.

12 And Ab sa-16m 'sent for A-hitho-ph6l the 'Gi lo-nite, Divid's ^counsellor, from his city, even from'Gi loh, while he offered sacrifices. And the conspiracy was strong; for the people ""increased continually with Ab sa-l6m.

(3) Flight of David from Jerusalem (Cp. 1 Sam. 21)

13 • And there came a messenger to Da'vid, saying. "The hearts of the men of I§ ra-el are after Ab'sa-I6m.

•14 And Da vid said unto all his servants that were with him at Jf-rusa-l§m, "Arise, and let us flee; for we shall not else escape from Ab'sa-16m: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the citv with the edge of the sword.

15 And the king's "servants said unto the king. Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him. And the king left'ten women, which were concubines, to keep the house.

17 And the king went forth, and all the people after him. and tarried in a place that was far off.

18 And all his ser\-ants passed on bfside him; and all the Ch6r e-thifes. .ind all the Pfle-thites, and all theV.it tites, six hundred men which came after him from Gath. passed on before the king.

(4) David's advice to Ittai

19 ' Then said the king 'to It ta-i the Git tite,'Wherefore goest thou also with us?''return to thy place, and abide with the kinn: for thou art a ''Stranger, and also an exile.

20 Whereas thou earnest but

cluelly the Chcrethites, Pelethites,

and c.ittltcs(v lJ-18) g The ones Absalom weiu in mno in the

ritUuof Ittacl toounfir ,1 and

complete break b.tw ^If and

his latlicr (v 10; r Tlicscmcn (ronu .;..i.. . .alisiia were

David's choices foUowcrt (v IS)

^ Continued, column 1

a Abialcxii wai one ol the greatest ttuefs on record - he «olc the hearts of the men of luael by lying, conniving, deceiving, flattauig, and playinn the part of ahyi)ocritc(v 2-6). The gulll-biUtyof men is in iio place better illustrated than tierc. Loyalty, devotion, thankfulness, faithfulnes, and other Qaits of human decency generally fall before sui h a smooth hypocrite. See 7 causes uf dc:ct uon . p. 343

b This could only refer to forty years since David's anointing (1 bam. 16):ot It should be trans, four, meaning the 4th year after Absalom returned liome from Cicshur. This would be 2 years after he saw David's face, which was 2 years after his return from exile (14: 28-33). The Syriac, Arabic, Josephus, and others say four instead of forty. The Peshitta. BerTeley. and Moffatt also follow this reading, so it must be the true rendering here. Such mistakes in copying ate understandable because letters stood for numbers; furthermore, sometimesthc text was worn or marred as in some ancient copies. See noted. 10:18

c This was a debberate lie. or if the vow had been made he was now breaking it. for no man could serve and worship the Lord who was destroying His work and dividing His people (v 8)

d David was far from seeking advice from the Urim and Thummim and paid a bitter price for iwt keeping in close contact withCodin his decisions. One such inquiry would have been sufficient to destroy a rebellion before it began. His blessing. Go in peace be-came a curse - Go and make war

e In his hypocrisy Absalom arose from before his father to go into an adven-tiie that took his life. He never saw his father again; he was soon to hang byhisbeautifulhair and be killed like a fool (18:9-18)

f Hebron was where he was bom. and had many friends. This was one of those historical occaaons of a home-town boy making good and being hailed as the most prominent citizen (v 9)

g These spies were to go throughout Israel into every tribe and be ready to blow a trumpet at a set ume to proclaim Absalom king in every place. Trumpets were used as a telegraph service, sounding the news from place to place by trumpet to trumpet, so that in a short while all laael would kixsw that Absalom was proclaimed king In Hebron (v 18)

h The 200 soldiers went with Absalom, havingbeen seduced by his wiles: but they did not know of lus rebellious designs against his father (v 11)

I Alilthophel. brother of folly; he was one of David's counsellors and the father of one of D.wid's heroes (v 12-34: 16:15-23; 17:1-23; 23:34; IChr.27:33-34). See Ps. 41:9; 55:12-14. Absalom and Aliitliophel no doubt had been in contact before regardingttiis very rebellion. In fact, Ahitlwpliel may have instigated it, having longed for some way to t.ike vengeance on David for siiining with his granddaughter and murdering Ihm husband (v 12; ll:3; 23:34) j An inhabitant of Giloh (v 12; 23:34)

k riie counsel of Ahithophcl had been perfect .ind true as if a man inquired of cod (16: 23),because of the wisdom and inspiration of i.od in his life; but when he began to seek vengeance on David tl»e Lord confused him and he committed suicide (17:1-23). Many times this is the result of hate and rebellion 1 t'lloti. exile. A town in the hill country

ofJuJah (V 12: Joslu 15:51) m This rebellion and the Increased following of Absalom caused David to write the 3rdP$.\lm n Absalom had stolen their hearts (v 6, 13). Onetime when these same people were in trouble their lie .irts were with David, who delivered them o A fulfillment of the prophecy of 12:1-

11 p David had many loyal subjects left.

2 SAMUEL 15, 16

Ahithophel deserts David

Shimei curses David

a Question 70. Next, v 27 b Ittai, the Philistine, had been converted to the God of Israel, it seems, for he used the same language as Israelites in referring to Him (v 21) c Thatis, pass over the brook Kidron and go with the king and his people (v 22-23) d Zadok, Abiathar, priests, and all the Levites stayed true to David.They took the ark of the covenant with them (v 24); but David told the priests to carry it back to its place and remain in the city to be of service to him (v 25-29) e Note the complete resignation of David to the will of God: ^^ I shall find favor in the eyes of the Lord, He will bring me again...but if He thus say, I have no deUght in thee... let Him do to me as seemeth good unto Him (v 25-26). Many times it takes a crisis to bring out the best that is in a man f Question 71. Next, v 35 g Prophet. Here again we have the combination of the priest-prophet offices in Zadok; and no doubt this was normal in every high priest who carried the Urim and Thummim (v 27) h Ahimaaz. See note 1, 1 Sam. 14:50 i Jonathan. See note d, 1 Sam. 13:2-3 j Abiathar. See note e,l Sam. 2-2:20-23 k Cp. the weeping of the Son of David, the Messiah, on the same mount (Lk. 19:37-41) 1 If he had wept over Absalom when he cameback from exile it could be that lie would nothave needed to weep now (V 30; 14:-28-33) m Covering the head and walking barefoot were symbols of mourning (v 30; Esther 6:12; Isa. 20:2, 4; Jer. 14:4; Ezek. 24:17) n This news of betrayal by his friend and counsellor came when David's trial wai the hardest to bear. Both Ps. 41:9 and 55:12-14 were wriaen with this betrayal in mind. They have a double fulfillment - the betrayal of David by Ahithophel and that of the Messiah by Judas o Davidprayedto God for the confusion of Ahithophel in Ms counsel to Absalom (v 31),which was answered through Hushai (17:1-23) p Hushai. hastening. A friend and counsellor of David who was used in confusing the counsel of Ahithophel (v 32-37; 16:16-18:17:1-23; 1 Ki.4:16; 1 Chr. 27:33) q Archi i.-.5(v 32; 16:16:17:5,14:1 Chr. 27:3';; were inhabitants of Archi, a town on the southern boundary of Epluaim and Benjamin Oosh. 16:2) r Throwing dust on the head was a sign of great grief (v 32; 1:2; 13:19; Josh. 7:6; 1 Sam. 4:12; Neh. 9:1: Job 2:12; Lam, 2:10; Ezek. 27:30; Rev. 18:19) s 4fold instruction of David to Hushai:

1 If you go along with me you can-not be of much service to me (v 33)

2 You can be of your best service by returning to Jerusalem and submitting yourself to Absalom (v 34)

3 I want you to defeat the counsel of Ahithophel for me (v 34)

4 I want you to send me all that you hear in the king's house by Zadok and Abiathar the priests, and their tvQ sons, Ahimaaz and Jonathan (v 35-36)

Tyre (24; 7)

Tyre at this early day was a great stronghold or fortress (V 7; Josh. 19:29). Later it became much stronger: and it took Nebuchadnezzar 13 years to overthrow it. Afterward it was built on an island in the Mediterranean, finally being completely desuoyed by Alexander the Great who built a causeway from the mainland. At one time Tyre controlled all the rich commerce with India and the treasures of the world were poured into it: but such glory is now gone. Hiram, king of Tyre, was ever a lover of David and Solomon (2 Sam. 5:11; 1 Ki. 5:1: 7:13-14; 9:11-

yesterday, "Should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.

21 And It'ta-i answered the king, and said, Ms the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. •22 And David said to It'ta-i, Go and'^pass over. And It'ta-i the Git'tite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kid'ron, and all the people passed over, toward the way of the wilderness.

A

(5) David's advice to Zadok and the Levites

me:

34 But if thou return to the city, and say unto Ab'sa-16m, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: "then mayest thou for me defeat the counsel of A-hith'o-phel.

35 And >>hast thou not there with thee Za'dok and A-bi'a-thar the priests? therefore it shall be, that what thing soever thou shall hear out of the king's house, thou shalt tell it to Za'-d6k and A-bi'a-thar the priests.

36 Behold, they have there with them their two sons, A-him'a-iz Za'dok's son, and Jon'a-than A-bi'a-thar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hu'shaiTDa'vid's friend came into the city, and Ab'sa-lom came into Je-ru'sa-lem.

CHAPTER 16

(8) Ziba lies about Mephib-osheth(Cp. 19:24-30)

AND when Da'vid was a Uttle ■ past the top of the hill, be hold,"Zi'ba the servant of Me-phib'o-sheth met him, with a

24 ' And lo^Za'dok also, and all the Le'vites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and A-bi'a-thar went up, until all the people had done passing out of the city.

•25 And the king said unto Za'-1 couple of asses saddled, and dok, Carry back the ark of God i upon them two hundred loaves into the city: 'if I shall find fa-: of bread, and an hundred vour in the eyes of the Lord, he 1 bunches of raisins, and an hun-wiU bring me again, and shew dred of'surmner fruits, and a me both it, and his habitation, j bottle of wine.

26 But if he thus say, I have j 2 And the king said unto Zi'-no delight in thee; behold, i h&, 'What meanest thou by here am I, let him do to me as' these? And Zibi *said. The seemeth good unto him. asses be for the king's house-

•27 The king said also imto i hold to ride on; and the bread Zk'dok the priest, 'Art not thou; and summer fruit for the young a*seer? return into the city in " men to eat; and the wine, that' peace, and your two sons with such as be faint in the wUder-you, '"A-him'a-az thy son, and , ness may drink. Jon'a-than the son of 'A-bi'a- j 3 And the king '"said. And thar. where is thy master's son?

28 See, I will tarry in the plain I And Zi'bi 'said unto the king, of the wilderness, until there Behold, he abideth at Je-ru'sS-come word from you to certify; lem: for he said. To day shall

the house of Is'ra-el restore me the kingdom of my father. 4 Then said the king to Zi'b4, Behold, 'thine are all that pertained unto Me-phib'o-sheth. And Zi'bi said, I humbly be-(6) David mourns and prays seech thee that I may find

grace in thy sight, my lord, O king.

me.

29 Za'dok therefore and A-bi'- ! a-thar carried the ark of God again to Je-ru'sa-lem: and they tarried there.

30 •" And Da'vid*went up by the ascent of mount Ol'i-vet, and 'wept as he went up, and had his"tead covered, and he went barefoot: and all the people that was with him covered every man his head, and

(9) Shimei curses David

5 ^ And when king Da'vid

came to *Ba-hu'rim, behold,

. ^, , thence came out a man of thei

they went up, weepmg as they ^^^-^ ^^ ^j^g jj^^gg ^f ^^^

went up.

31 •" And one told Da'vid,

saying,"A-hith'o-phel is among

the conspirators with Ab'sa-16m. And Da'vid"said, O Lord, I pray thee, turn the counsel of A-hith'o-phel into foolishness.

(7) David's advice to Hushai

32 «" And it came to pass, that when Da'vid -was come to the top of the mount, where he worshipped God, behold,'Tau'-shai the^Ar'chite came to meet him with his coat rent, 'and earth upon his head:

33 Unto whom David'said, If

thou passest on with me, then dom into the hand of Absa-lom thou shalt be a burden imto'thyson: and, behold, thou grf j whose name u;as'Shim'e-i, the son of Ge'ra: he came forth, and cursed still as he came.

6 And he cast stones at Da'vid, and at aU the servants of king David: and all the people and all the mighty men were on his right hand and on his left.

7 And thus said Shim'e-i when he cursed,'^ome out, come out, thou bloody man, and thou man of Be'li-al:

8 The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the king-

12; 1 Chr. 14:1: 22:4; 2 Chr. 2:3, 11-14). The city is mentioned with the restoration of Israel after the captivities (Ezra 3:7; Neh. 13:16); and is the subject of many prophecies (Ps. 45:12; 83:7; 87:4; Isa. -23; Jer. 25:22; 27-3; 47:4; Ezek. 26-29; Hos. 9:13; Joel 3: 4;Amosl:3-lO:Zech. 9:2-3). See Mt. 11:21-22; 15:21; Mk. 3:8; 7:24, 31

served death, the king had mercy on him and kept him from dying on this and other occasions. He did finally tell Solomon not to hold him guiltless (1 Ki. 2:8-9). In his last charge to the new king he said,'thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood"

a He did defeat the wise counsel of Ahithophel by the help of God (v 34; 17:1-23)

b Question 72. Next, 16:2

c To be a man's frieixi and remain so throughout his troubles, is a tare thing, so rare that the man who needs such a friend seldom expects ;o find one. Hushai was truly a faithful friend to David (v 37)

d Ziba now came posing as the friend of David, betraying his master. Mephibo-sbeth

5 gifts of Ziba to David:

1 2 saddled asses to ride (v 1-2)

2 200 loaves of bread (v 1)

3 100 bunches of raisins

4 100 bunches of summer fruits

5 A wineskin full of wine

e Perhaps the summer fruits were cucum-bers or watermelons. These were used in the summer time to refresh travellers in the burning heat (v 1). If not, they may have been bunches or cakes of figs

f Question 73. Next, v 3

g Ziba explained the purpose of the various gifts (v2), the asses to ride on, summer fruits for the young men to eat, and wine for the faint in the wilderness

h Question 74. Next, v 9

i What a wretch zia was - betraying his own innocent and loyal Mephibo-sheth, hoping to discredit his master and gain all his land for his own sons; but he was soon discovered to be a deceiver (v 3-4; 19:24-30)

j This was what Ziba was hoping to gain when he lied about his master: and David was too hasty here to give him all that belonged to Mephibosheth, as he learned later (v4; 19:24-30)

k Bahurim, a place on the east side of mount Olivet in the land of Benjamin (v 5; 3:16: 17:18; 19:16: 1 Ki. 2:8)

1 Shimei J ehovah is f amous. 18 Shemei 's:

1 A Benjamite who cursed David in his flight from Absalom (v 5-13; 19: 16-23)

2 AnofficerofDavid(lKi.l:8;4:18)

3 A Levite (Ex. 6:17)

4 A royal Judahite (1 Chr. 3:19)

5 Son of Zacchur, father of 22 children (1 Chr. 4:26-27)

6 A Reubenite (1 Chr. 5:4)

7 A Merarite (1 Chr. 6:29)

8 A Levite, son of Juduthun (1 Chr. 25:3, 17)

9 A Judahite (1 Chr. 8:21)

10 Grandson of Levi (IChr. 23:9)

11 Overseer of David's vineyards (1 Chr, 27:27) 14)

12 A man under Hezekiah (2 Chr. 29:

13 A Levite (2 Chr. 31:12-13)

14 A Levite under Ezra (Ezra 10:23)

15 Another Levite under Ezra (Ezra 10:33)

16 A son of Bani (Ezra 10:38)

17 Son of Kish (Esther 2:5)

18 A Gershonite (Zech. 12:13)

m One of the most untrue and unjust accusations in human history. Shimei knew full well that David had never shed one drop of blood of the house of Saul, nor was he reigning in Saul's place; and above all, God had nothing to do with delivering the kingdom of Israel to Absalom. There was some truth in David reaping because of shedding the blood of Uriah and taking his wife, for that was predicted, as in 12: 10-14. Shimei could have referred to the many Benj amites who were slain -Saul and his sons (1 Sam. 31), the 360 in the battle between Joab and Abner (2:12-32), Ish-bosheth as a result of Abner turning to David (4:1-12), and perhaps a few others not recorded;

but it must be remembered that David was not responsible for any of these deaths. In fact, he had spared the life of Saul on two occasions, and refrained from open war with Benjamin for 7 1/2 years while he was kingof Judah only (2:8-11; 3:1). David had never deliberately hurt the house of Saul; and even in the case of Shimei's cursing, which de-

2 SAMUEL U. 17

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d S€e David 's r-itient nifferitm^ p. 343 e He teajoo. ttic Lord luJ tcij

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Hushart counsel defeats Ahithophrl'i

J47

he JllowaBcnjamucol arivalfjctjon to do what lie was doing. If (od allowed it, the man should be let alone (v 11-13) f Merc we have a RTcai example reiiarJ-ioi; how to resign one's self to human orrosition and ridicule, David's thought was tlut the Lord would look upon his afriiction and requite fiiiii goodfo'thecursinnthat day. he knew God to be the judge, and the avenger of Ills people; whatever He saw fit, whcttier cursincorblessxni;, or good or evil the will of God was to be done. However, it camot be said that some -tiling is sent fronicod simply because He allows itoriakcino action against it. Many such tilings happen in tlie course of human relationship. It was agaiast the law of God for Shimci to curse, or even speak evil of his ruler, so (.od would not liavc gone aiiamst His own law in such i maner (Ex. -J; 28). David's attitude of wanting to accept everytlnng as of cod was noble, but not necessarily i n keeping with triKli and facts g T hrowing dust at another was an Oriental mode of showing anger and contempt, of wisliinijtroLi)lc and grief to come to him so that he would feel like covering himself with dust and dying of sorrow (v 13; Acts C2::3). The acts of Shinici here were more demon inspired than God inspired, for He would Iwve no pan with one filled with such hatred as to curse, throw stones and cast dust at any man, much less the ruler of His people (Ex. i'-:23) h Notethe wordsof DaviJ'j friend. wliich could b e under.iood a s referring to David and not to Absalom. He could Uuthfully say, God save the king and refer to his friend, David (v 16). He could say, whom the Lord, and His people clwose.his will 1 be, and refer to David (v 18). And again, should I not acrve you if you are the one cliosen by tlie Lord and all Hispeople"(v ly). Absalom Wds in no position to tell who was true to liim or David, so he accepted Mushai wlioni cod used to defeat tlic counM.-! of Ahitliopeia (17:1-^) I Questions 79-8J, Next. 17:6 J Aluthophcl no do ^- . ■ j

advice ill liis zeal . s

of revenge towai^ ...vi. loi .c.uu^ his son's daughter (11:3; 23:34). David had left 10 :' ; • : ^

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wncil It (C i 1 .i i .jw ^ iu . '.I VI J ^v i - .; 17:l-C);buii ■oJovettuled lui touirel by Ilushai (17:7-14); and tlUs so humiliated Aiiilhopliel that he coiimiit-ted suicide (v 23) 1 -ice note k. Pi. 28: J

^»- '.out, from column3

I Tliis 7fold counsel WAS designed to defeat that of Ahliliophcl - and it did (v 11-14, 23)

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17

I l.'i<>i r iiati

.. V ...'.. .id said to A-blsh'-i-i. and to all his son-anfs.'Be-(v.i.t r^. ■" which came forth sreketh my life: h— ...L.. ., ...re now may this B*n-ja-mite do it? let him alone, and let him curse; for the Lord hath bidden him.

12'It may be that the Lord will look on mine affliction, and that the I ■ •• •'! requite me Rood for ; . this day.

13 And <i ^ i -.1 . i.i and his men went by the way, Shime-i went along on the hill's side over against him, and*cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that were with him. came weary, and refreshed themselves there.

(10) Absalom enters Jerusalem, fulfilling 1 Sam. 12: 11-12

15 * And Ab sa-16ra, and all the people the men of I5 ra-el, came to j6-ru sfl-l*m, and A-hith o-ph6l with him.

16 And it came to pass, when Hu shdi the Ar chite.*D(i vid's friend, was come unto Ab sa-16m, that Hii shdi said unto Ab sa-16m, God save the king. God save the king.

17 And Ab sa-liJm said to Hu -shii,7.< this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hu shSi said unto Ab -sa-16m. Nay; but whom the Lord, and this people, and all the men of I5 ra-el. choose, his will I be. and with him will I abide.

19 And again, whom should I sen.'e? should I not serve in the presence of his son? as 1 have served in thy father's presence, so will I be in thy presence.

•20 • Then said Ab sa-16m to A-hith o-ph6l. Give counsel among you what we shall do.

21 And A-hith'o-ph*l'said unto Ab sa-li'im. Go in unto thy father's concubines, which he hath left to keep the house; and all t$'ra-el shall hear that thou art abhorred of thy father: then shall the hands of all that ate with thee be strong.

. spread Ab'sa-I6m a

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(1 11 Divrrae counsel of Ahilhophel and Huahai

-TUTOR EOVER A-hIth'o-ph*I ^^ said unto Ab'sa-ldm, Let me now choose out ^twelve thousand men, and I will arise and pursue after Da vid thi; night:

2 And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and*^! will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

4 And the sayinR pleased Ab'-sa-l6m well, and all the elders of 1$ ra-el.

•S Then said Ab'sa-ldm. Call now Hu shii the Ar chite also, and let us hear likewise what he saith.

6 And when Hu'shii was come to Ab sa-I6m. Ab sa-lCm spake unto him, saying. A-hith -o-phtl hath spoken after this manner: <<shall we do atter his saying? if not; speak thou.

7 And Hu sh&i said unto Ab'-sa-l6m. The counsel that A-hitho-ph6l hath given'is not good at this time.

8 For, said Hu'shii. 'thou knowest thy father and his men. that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and*wiii not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will '•say. There is a slaughter among the people that follow Ab sa-l6m.

10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all I§ ra-el knoweth that thy father IS a mighty man, and they which he with him are valiant men.

11 'Therefore I counsel that all Is ra-el be generally gathered unto thee, from Din even to Be cr-sh6 ba. as the sand that is by the sea for multitude; and that thou go to battle'in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will linhf upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all r$ ra-el hnnK rcjpi-. to that city, and we will draw it into the river, until there be not one small stone found there.

(12) Ahilhophel's counsel rc)ectcd(v.. 23withl6:23)

14 And Ab'sa-lAm and all the men of Is ra-el said. The counsel of Ha Shi i the Ar chite 14

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and Ilushai:

7fold counsel of AhitliopbeL-

1 Let me now choose 1J,000 men (v 1) -' I will pursue David this very niglit f I will come upon him while he is weary and weak handed (v 2)

4 I will make him afraid

5 All the people that are with him shall flee

6 I will smite the king only

7 I will bring back all the people to you so all the people shall be in peace (v3)

7fold counsel of Hushai:

1 The counsel of Ahlthophel is not good at this time (v 7)

2 You know your fatter and his men, that they arc r;iiglity (v 8)

3 riiey are chafed in their minds, as abearrobbedofter whelps in the Qeld

4 Your father is a man of war, and will not lodge with the people

5 He is hidevcn now in some pit,or in some place of refuge (v 9)

G if you go after him now and some of your men be overthrown it will be reported that there is slaughter among the people that follow Absalom; and tins willcause the most valiant amoni,; your men to lose lieari and give ib (v 9-10)

7 All Israel knows what a mighty man your father is, and that tliose who are with him are valiant men (v 10)

7fold counsel of Ilushai:

1 Therefore,! counsel that all laael be gathered from Dan to Beersteba, as

the sand that is by the sea for multitude (vll)

2 That you go out 10 battle and personally lead the army of Israel

3 We sliall come upon David in some place where he shall be found(v 12)

4 We will Lght upon him as tte dew falls 00 the ground

5 There will not be left one man Uiat follows your fattier

C Iflie takes refuge in some city, then .Ul Israel will bring ropes to ttiat city (v 13)

7 We will draw it into the river un-ul tliere be not lelt one stone upon anotlicr

Of ilic two plans, this advice sounded tlie better to Absalom and ilie elders of laael; and tlus was of i.od in order to defeat tlte counsel of Atiilliopehl (v 14). WlieuAliithoplielsaw that lus advice was not taken, he went home and committed suicide (v 23). This gave David lime to flee and make proper preparations for w.ir b Absalom must liave had many thousands of soldiers withliim at this time if 12,000 could have been chosenout of them (v 1) c I liis was a happy thouglu for Ahith-opliel, David's enemy (v 2). In fact, every statement he made was the essence of wisdom 10 Absalom and the elders with liiiu. until llusliai added bittorne ? to these sweets (v 4, 14) J <^' . Next, v 20

^" |i not at tlus time (v 7). This

iiisiiiied ijoubt of tlie wise counsel of Aliitliophcl in t!;e minds and hearu of \bsalo ciders of Israel

f Ml t!i^ I , of V 8-10 were well known to these men, David was the cluiiipion in .ill Israel and at tlie age of oC no man could out-fight him. This had great weight with tliese men who

Battle between armies of David and Absalom

a This was biner for Ahithophel - the proud, always-right counsellor of David and Absalom. He was right this time, but they did not know it, for God had appointed Hushai to defeat the wise advice of Ahithophel (v 14, 23). Regardless of how good and perfect a man or his work may be, there is always another who can do better, or make some people think so. Ahithophel's suggestions had never been turned down before, and when it happened he could not bear it (v 23). Perhaps he knew in himself that since his counsel was rejected it would be only a matter of time before David would overcome Absalom, the rebellion would be ended, and David would be hunting him to destroy him; and so, he decided to end his life. Of all the foolish things men have taken their lives over, this is one of the most foolish - because advice was not heeded

b Hushai. David's friend, was sent back byDavid, to counteract the counsel of Ahithophel (15:32-37). It seemed this was now accomplished, so he sent David the two different counsels and instructions regarding what to do to be safe. He was told to go quickly over Jordan that night, for if Ahithophel*s counsel was followed it would mean trouble for him (v 15-16)

c En-rogel,fountain of RogeLA reservoir of water at the foot of mount Zion; perhaps the same as the pool of Siloam (v 17; Josh. 15:7:18:16; IKi. 1:9; Jn. 9:7)

d Heb. shiphchah, a female slave. Trans, wench only here (v 17);handmaid (Gen. 16:1; 25:12; 33:1-6; 35:25-26; Ruth 2:13; 1 Sam, 25:27, 41; 28:21-22; 2 Sam. 14:6-7. 12, 15-19; 2 Ki, 4:2, 16; Pr.30:23; Isa. 14:2; Jer. 34:11,16; Joel 2:29); maid (Gen. 16:2-8; 29:24; 30:7-12; Isa, 24:2); maidservant (Gen. 12:16; 30:43; Ex. 11:5; 1 Sam. 8:16; 2Ki. 5:26; Jer. 34:9-10); maiden(Gen. 30:18; Ps. 123:2; Eccl. 2:7); women-servants (Gen. 20:14; 32:5-6, 22-23); bondmaid (Lev. 19:20); bondwoman pt, 28:68; 2 Chr. 28:10; Esther 7:4); handmaiden (Ruth 2:13); and servant (1 Sam. 25:41)

e Cp. this with Josh, 2:6

f Question 84. Next, 18:11

g This haste was brought about by the counsel of Ahithophel; at this time they did not know for sure that it had been turned down (v 21-22)

h 6 steps-end of Ahithophel.the betrayer

1 He saddled an ass (v 23)

2 He arose

3 Went home to his house and his city

4 Set his house in order

5 Hanged himself

6 Wasburied in the tomb of his father i Ahithophel was the Judas of the O. T.

in that he betrayed David, his best friend, made a deal with David's enemies, became disappointed in it, and hangedhimself(v23.Cp.Ps.41:9; 55:12-14)

j Mahanaim became the refuge for David, as it had been for Jacob (Gen. 32:1), Abner, and Ish-bosheth(2:8-12)

k Absalom evidently took time to mobilize all Israel, and now crossed Jordan in pursuit of David who was in Mahanaim (v 24)

1 Amasa, burden-bearer. 2 Amasa's;

1 Son of David's sister Abigail, who had the same relationship to him as Joab and Abishai, sons of Zeruiah, David's other sister (v 25; 1 Chr.2:17). David forgave him and made him captain in place of Joab who later slew him (19:13; 20:4-12; 1 Ki. 2:5, 32)

2 An Ephraimite (2 Chr. 28:12)

m Amasa was made commander-in chief of the armies of Absalom instead of Joab who remained true to David (v25) n Ithra. excellence. Father of Amasa and husband of Abigail, David's sister (v 25; 1 Chr. 2:16-17). CaUed Jether in 1 Ki. 2:5, 32; 1 Chr. 2:17

better "than the counsel of A-hith'o-phel. For the Lord had appointed to defeat the good counsel of A-hith'o-phel, to the intent that the Lord might bring evil upon Ab'sa-16m.

(13) Hushai's counsel to David

15 ^ Then*said Hu'shai unto Za'dok and to A-bi'a-thar the priests, Thus and thus did A-hith'o-phel counsel Ab'sa-lom and the elders of I§'ra-el; and thus and thus have I counselled.

•16 Now therefore send quickly, and tel) Da'vid, saying. Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jon'a-than and A-him'a-az stayed by "^fin-ro'-gel; for they might not be seen to come into the city: and<'a wench went and told them; and they went and told king

that went in to "Ab i-gail the daughter of Na'hSsh, sister to Z6r-u-i'ah Jo'Jb's mother.

26 So I§'ra-el and Ab'sa-16m pitched in the land of Gil'e-ad.

(l6)Kindness of Barzilli (1 Ki. 2:7)

27 * And it came to pass, when Da'vid was come to Ma-ha-na'im,Hhat*Sh6'bi the son of Na'hash of Rab'bah of the children of Am'm6n, and"Ma'chir the son of Am'mi-el of L6-de'-bar, and'Bar-ziria-i the Gil'e-ad-ite of/Ro-ge'lun,

28*Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and^butter, and sheep, and 'cheese of kine, for Da'vid, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

18 Nevertheless a lad saw |(17) Battle of Mount Ephraim them, and told Ab'sa-lom: but they went both of them away quickly, and came to a man's house in Ba-hu'rim, which had a well in his court; whither they went down.

19 And the'woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Ab'sa-lom's servants came to the woman to the house, they said, ^here is A-bim'a-az and Jon'a-than? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Je-ru'sa-lem.

•21 And it came to pass, after they were departed, that they came up out of the well, and went and told king Da'vid, and said unto Da'vid, Arise, and pass ^quickly over the water: for thus hath A-hith'o-phel counselled against you.

22 Then Da'vid arose, and all the people that were with him, and they passed over Jor'dan: by the morning light there lacked not one of them that was not gone over Jor'dan.

(14) Ahithophel's suicide

23 * And when A-hith'o-ph61 saw that his counsel was not followed,"he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, 'and hanged himself, and died, and was buried in the sepulchre of his father.

(15) Absalom pursues David

24 Then Da'vid'came to Ma-hi-na'im. And *Ab'sa-16m passed over Jor'dan, he and all the men of i§'ra-el with him.

25 * And Ab'sa-16m 'made Am'a-sa ""captain of the host instead of Jo'ab: which Am'a-s4 was a man's son, whose name was^th'ii an Is'ra-el-ite.

AND Da'vid 'numbered the ■ people that were with him, and set captains of thousands and captains of hundreds over them. 2 And Da'vid sent forth a third part of the people under the hand of Jo'ab, and a third part under the hand of A-bish'-a-I the son of Zer-u-i'ah, J6'-ab's brother, and a third part under the hand of It'ta-i the Git'tite. And the king said unto the people, I will surely go forth with you myself also. •3 But the people answered, Thou Shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but*now thou artlvfOTth ten thousand of us: therefore now it is better that thou succour us out of the city.

4 And the king said unto them,"What seemeth you best I will do. "And the king stood by the gate side, and all the people came out by hundreds and by thousands. •5 And the king "commanded Jo'ab and A-bish'a-i and It'ta-i, saying, Deal gently for my sake with the young man, even with Ab'sa-16m. And all the people heard when the king gave all the captains charge concerning Ab'sa-lom.

6 "^ So the people went out into the field against l§'ra-el: and the battle was in the wood of E'phra-im;

7 Where the people of I§'ra-el were slain before the servants of Da'vid, and there was there a great slaughter that day of twenty thousand men .

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

(18) Rebellion ended: Absalom slain by Joab

9 " And Ab'sa-16m met the

went out to his son who sought his life. The 3 commanders were charged to deal kindly with the young Absalom. The people heard it, and no doubt it seemed strange to many of them that a man, though a father, would be so tender and thoughtful toward such an enemy who had completely sold himself to do evil and destroy his parent n David inspected his army as they passed him going out of Mahanaim to battle. No king could be more proud of such brave, true, and loyal men. Every one of them had been tested and proved worthy of his greatest confidence (v 4) o As usual David's heartfelt sympathy

a Abigail was the daughter of Nahash and sister of David (v 25; 1 Chr. 2:16-17), which means David's mother had the name of a man - Nahadi. The name of the father of David and his sisters was Jesse. Many women of Scripture were given the name of a man

8 examples women with man's name:

1 Abihail - 3 men (Num. 3:35; IChr. 3:14; Esther 2:15: 9:29) and a woman (1 Chr. 2:29; 2 Chr. 11:18)

2 Anah -2men (Gen. 36:20-24) and a woman (Gen. 36:2, 14)

3 Ephah - 2 men (Gen. 25:4: 1 Chr. 1:33; 2:47) and a woman (1 Chr. 2:46)

4 Hodljah -2men (Neh,8:7: 10:10-18) and a woman (1 Chr. 4:19)

5 Hushim - 2 men (Gen.46:23; 7:12) and a woman (1 Chr. 8:8, 11)

6 Mahlah - a man (1 Chr. 7:18) and a woman (Num. 26:33)

7 Micaiah - omen (IKi. 22:8-9,12-14j 1 Chr. 17:7: Neh. 12:35-41; Jer. 36:11-13) and a woman (1 Ki. 15:2; 2 Chr. 13:2)

8 Nahash - 2 men (1 Sam. 11:1-2;

2 Sam,10:2; 17:27) and a woman (17:25) That Nahash is not another name for

Jesse is clear from the fact that this verse speaks of the mother of Abigail and Zeruiah. In 1 Chr. 2:13-17 we have Jesse's family listed, including Abigail and Zeruiah as sisters of David, the son of Jesse b 3 men - reinforcements to David:

1 Shobi, sonofNahashofRabbah(v27)

2 MacMr , sonof AmmielofLo-debar

3 Barzillai . the Gileadite of RogeUm c Shobi, Jehovah is glorious; son of

Nahash, king of Ammon (v 27) d Machir, salesman. 2 Machir's:

1 Sonof Manasseh(Gen. 50:23: Num. 26:29; 27:1:32:39-40; 36:1; Dt.3:15: Josh. 13:31:17:1-3; Judg. 5:14; 1 Chr. 2:21-23; 7:14-17)

2 Son of Ammiel (29:4-5; 17:27) e Barzillai. strong. SBarzillai's:

1 A weal thy Gileadite of Rogelim (v (V 27; 19:31-39; 1 Ki. 2:7)

2 Father of Adriel (21:8) 7:63)

3 A man under Ezra (Ezra 2:61; Neh. f Rogelim .a place in Gilead (v 27; 19:31) g 14 kinds of supplies to David:

lBeds(v28) 8 Beans

2Basins 9Lentiles

3 Earthen vessels 10Parched pulse

4 Wheat

5 Barley

6 Flour

7 Parched corn

11 Honey 12B utter

13 Sheep

14 Cheese of kine

h Butter was discovered early in human history. It is first mentioned in Abraham's time when it was a part of the meal that God andangelsate(Gen. 18). Butter of kine meaning made from milk of cows, is mentioned in v 29; Dt. 32:14; Judg. 5:25; Job 20:17; 29: 6;Isa. 7:15-22. Its smoothness and how made are referred to in Ps. 55:21;Pr. 30:33

i Cheese of kine means cheese made from the milk of cows. First mentioned here (v 29), but cakes of cheese and curdled (cottage) cheese are mentioned elsewhere (1 Sam. 17:18; Job 10:10)

j Numbering the people means that David counted, mustered, and inspected his soldiers who had remained true to him, to see what he could depend on in a batUe with the army of Absalom (v 1). How many he had is not known,but he set captains over thousands, so he must have had several thousand left. Josephus says he had 4,000 men. He divided his army into 3 groups:

1 One-third under Joab (v 2)

2 One-third under Abishai

3 One-third under Inai,the stranger -a Philistine from Gath who had 600 Philistines under him (v 2; 15:18-22)

k See David, the powerful warrior, p. 343 1 This, of course, is an exaggeration. David was, however, more valuable in battle to lead an army to victory than 10, 000 others (v 3) m One can see the deep humility and meekness of David here-"What seemeth you best I will do" (v 4)

2 SAMUEL IS. 19

Absalom $lain by Joab

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kiUcvl (V 10-13)

b Oucsuaq 85. .Nic.«, v 22

c A shekel was egual to 64^ making 10 shekels S6.40

d oiidles were con.iron ^fts. Made of silk, Uoea, or leaiticr. Sonic were very bcjutitul,tK:iQt;wocrcviiii V ilgfls Willi it»eaJ, evciithrv.. The purpojc of the (tuJlc or sj>i, wasio fioldorbiodloosegariiieDtiio iIk body (V U)

e A shekel beiog &M. 1.000 would be e^ual to io40. 00

f Not caring what the king had said, aod kjK>wiD)< that Absalom must die if the rebellion was to be coded for all time, Joab took 3 dans and shot then', throu^ the heart of the youog man while he was yet hanyung In the tree by his hair (v 14). Oans were clubs with a long spike ai the cod. Besides this, 10 young mea sir.ote Absalom until they were sure he was dead (v 15)

g Wheo joab knew that Absalom was dead he blew the trumpet and his men stopped following the servantsof Absalom. Ibis was dooe to spare the lives of Israel on both sides of the battle (v 16)

h Absalom was taken down from the oak Dee aod cast into a pit in the woodi; a great pile of stones was heaped upon him there as a memorial of the rebel-Loa,aod to warn men of the result of anarchy. All Israel opposing David fled to theirteois and thebatllewas ended with 20,000 beiOA killed, loduding Absalom (v 7-8, 14-15)

1 Altogether Absalom had 3 sons aod a daugtxer, but evidently all the »ds had died in various ways before this (v 18: 14:27), for at the time of making the pillar, called Absalom's place, hedid oo(have a soo. It was built either

before the sons were bom, or after they were dead J Zadok's son requested to bear udings of the good news to David, b IX was forbidden to do so. because the king's son was dead. Tidings were sent however, byCushi, followed by Zadok's son (v 19-28) k Cuihi. black. 3 Cushi's:

1 A messenger that took tidings to David (V 21-32)

2 Ancestor of Jehudi Qer. 36:14)

3 Father of /lephaniah(Zeph. 1:1) 1 Question 86. Next, v 29

27 mantfestatlonf of God (22:17):

1 He was wroth (v 3)

2 Smoke came out of liis nostrils (v 9). Among the anciems the nose was coQsidered the organ of wrath (cp. Dt. •29:20; Ps. 74:1)

3 Fire came out of His mouth aod devoured things before it (v 10)

4 Coals of fire were kindled by it

5 He bowed the heavens

6 He came down

7 He stood on darkness

8 He rode a cherub and did fly (v 11)

9 He rode the winds

10 He made darkness, dark waters, aod thick clouds His pavilions (v 12)

11 Brightness paved the way before Him through the darkness (v 13) 14)

12 He thundered from the hovcn (v

13 He spoke with an audible voice

14 He sent out arrows (v 15)

15 He sent luhinin •-. 16)

16 He made -s in the sea (v

17 He sent os to lay bare the foundations ol trie eartti

18 He rebuked the fo ;:: !.itloni of earth with the blast of Is

19 He lent help froii^ .17)

20 He drew mc on of many waters

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10 And • crrtdiii man and told J bold, I UK in an o«k.

11 And Ti'.'lb said untr> the man t).

thou 8.1 .

thou not smite him there to the ground? and I would have given thee^ten shtkels of silver, and a^itirdle.

12 And the man said unto JA'ib, Though I should receive a'thousand ihekels of silver in mine hand, yet would I not put forth mine hand againitt the kind's son: for in our hearing the king charged thee and A-blsh A-i and It ta-i. saying. Beware that none touch the young man Ab sa-lAm.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

14 Then said Jfl Ah, I may not tarr>- thus with thee. And'he took three darts in his hand, and thrust them through the heart of Absa-I6m. while he was yet alive in the midst of the oak.

15 And ten young men that bare J6'4b's armour compassed about and smote Ab sa-ldm, and slew him.

16 And J6 abHilew the trumpet, and the people returned from pursuing after Is'ra-el: for J6 4b held back the people.

17 And theyMook Ab'sa-16m, and cast him into a great pit in the wood, and laid a ver>- great heap of stones upon him: and all Is ra-el fied every one to his tent.

18 * Now Ab'sa-I6m in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have'no son to keep my

name in remembrance: and he called the pillar after his own name: and it is called unto this day, Ab'sa-I6m's place.

(19) Battle reported to David

19 • Then said A-hlm'a-4z the son of ZA d6k,'Let me now run, and bear the kins; tidings, how that the L !: avenged him of his <

20 And Jo Ab said unto him. Thou shalt not bear tidings this day, but thuu shalt bear tidings another day: hut this day thou shalt bear : ^, because the kin?' I.

•21 Tl. 1. Go tell t i^t ..ten. Anil wed himself unto Ji .in. 22 Then s . \i the

son of Zi tl ,. >i;; tu Jo -

lb, But howsoever, let mc, I pray thee, al .•> run aft<T Cu'shi. And J' .-wilt

thou ri. ,: that

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21 He dclivored nie from my stroog .1 f. .t^..., .1,.. 1,.... I.....

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roc run. .\

Run. Then A 1 i. .c A/ ran by

the way of the i^.m., .md'over-

ran Cu &hi.

24 And DA'vid sat between the*two gates: and the watchman went up to the roof over the Kate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried. and told the king. And the

lid, If he be alone, there

iigs in his mouth. And

(le came apace, and drew near.

26 And the watchman saw another man running: and 'the watchman called unto the porter, and said. Behold another man running alone. And the king said. He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of A-hJm a-4z the son of Za'd6k. And the king saidj'He is a good man, and cometh with good tidings.

28 And A-him'a-i2 called, and said unto the king, 'All is well. And he fell down to the earth upon his face before the king, and said. Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

(20) David enquires of Absalom and mourns for him

29 And the king said, 'Is the young man Ab'sa-I6m safe? And A-him'a-4z answered. When J6ftb sent the king's servant, and me thy sen'ant, I saw a great tumult, but I knew not what it was.

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cu'shi came; and Cu shi said. Tidings, my lord the king: 'for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cu'shi,"/s the young man Ab sa-16m safe? And 'Cu'shi answered. The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33 ' And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Ab sa-l6m. my son, my son Ab'sa-lum! would God I had died for thee, O Ab sa-ldm, my son, my son I

David's lament for Absalom

said he, let 1 unto him.

CHAPTER 19

(21) Joab reproaches David and give* him aound advice

AND it was 't-.Id T"'ftb. Be-• liMld.the .ethand

mourncth f'lr \ n.

2 And the victory that day was turned into muuniing unto all the people: for the people hiiir'1 s.T\ t!'.;it il.iv how the king V son.

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submission of others (v45) (v47)

enemies (v 49)

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a Outran Cuslu to Mahanaim

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the eoi,

the ordiliuT, lluv-r.iicjs ui tlic wall wai Dot suffi..icut it wa;> doubled with considerable space between the inner aod outer parts of tliis double scciioo. In these two walls there were gates, aod it was between these that David sat (v 24)

c Even strong walls and doti>le gates would not of themselves make a city secure from the enemy. Men were employed to watchon topof the walls/lay and night. It was from tiere that messengers from tlie army were seen afar off (V 24-28; 2 Ki. ft 17-20; Isa. 21:5-12; 62:6; Ezek. 33:2, 6-7; Hab. 2:1).

The business of the porter was to open and shut the i^ates at the proper time. In this case the porter below could receive the message from the watchman on the wall and pass it on to David. According to the record of 2 Ki. 7:10 this officer was the porter to the city. Porters are spoken of i o connection with the rebuilding of ilie walls of Jerusalem byNehemiahfNeh. 7:1).In Solomon's temple there were 4,000 porters (IChr. 23:5) who were divided into courses (2 Cht. 8:14) and had their posts assigned by lot (1 Chr. 26:13)

d It seems that it was known by the runner what kind of tidings he brought. Thepriest'sson wasspokenof as bringing good news the mioute it was known who he was (v 27-28)

e These 3 words - AUJswelL were welcome news to theTrouETeHking David. The second part of the message made him know that his enemies were destroyed (v 28).By this time Cushi had come up andAhimaazwastold to stand aside for the new messenger (v 29-30)

f Question 87. Next, v 32

g Cushi enlarged a little ipon the news brought by Ahimaaz who was in the process of giving it when Cushi came up (v ,31)

h Question 38. Next. 19:10

i Cuslii answered the direct question of David aboix the safety of Absalom by saying that he wished all who rose \tp against the king were as Absalom was (v 3'2).By this David knew the fate of his son,so he went up to the apartment over the gate and wept (v 33). This chamber was the second story with a flat roof where the watchmen stayed

J When Joab wai told about the biner lamentation ofDavid for .Absalom, and it was known to the people, there was great mourning instead of rejoicing over a great victory (v 1 -2).The people stole away privately to their own places, as if astian^d; and it tookjoab again to save the day for David, for it appeared that be loved his enenues more than lie did his friends (v 3-8)

32 bleulngs to man (22:47):

1 I'Od is merciful to the merciful

2 He IS upright to the upright

3 Pure to tlic pure fv 27)

4 (.od opposes the troward

.1 He saves the afflicted (v '23) C Humbles the proud and haughty

7 c-ives light to tlnse in darkness (v

8 His way is perfect (v 31) 29) 0 He is a buckler to trusting »uls

10 He is the only Cod (y 32)

11 \ Rock

1 V and power (v 33)

1 -is perfect (v 34)

14 Niakcsonc sure footed

15 Exalts tlic humble

16 Instructs (v 35)

17 > he- prote*:tion (v 36) 1 ■ t

1 rorr: slipping (V 37)

20 (..irds w th (v 40-43)

21 Subdue

22 Pelivers from strife (v 44)

2 SAMUEL 19

David returns to Jerusalem

a This wailing for Absalom was another one of David's mistakes before his loyal subjects. If he had continued much longer he might have undone all the good accomplished in the great victory they had brought him. It was rare indeed for a man to weep mote for his enemies than for his friends (18:33-19:6) b Covering the face was another sign of mourning. Though concealed from sight in the upper chamber, the lamentations of the bereaved king could be easilyheardbyhisfoUoweis below, for he cried with a loud voice. Such loud lamentations at the death of a loved one are referred to in a number of places (Gen. 50:10; Judg. 11:35; 1 Ki. 13:30; Jer. 22:18), Naturally, when the returned victors came back into the city and through the gate where they expected and deserved a hero's welcome by their king whom they had endangered their lives for, it was discouraging to find him shut up lamenting for the very enemy they fought to destroy so that he might live. E^e-ciallywasit almostunbearableto hear the words: O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son! (18:33). No wonder the people stole away to their houses ashamed (v 3) c Joab saved the day for David again. He boldly walked into the king's house and accused him of making his loyal servants ashamed when they had offered their very lives to save his and the lives ofhis other sons, his daughters and wives. He accused him of loving his enemies and hating his friends and told him that if he and all his servants had died and Absalom had lived, that would have been well pleasing to him (v6). He then advised David that if he did not quit this foolishness of lamenting over his enemy and comfort his servants that he would not have aloyal servant left to him; and that would be the worst calamitythat had happened to him since his youth until now (v 7) d After this scathing rebuke by Joab, David arose from his lamentation and sat in the gate where he should have been all the time to greet his loyal servants coming home from the battlefield after saving him, his household and his kingdom (v 8) e This shows how completely disorgan-i?xd the kingdom was at that time. 1 lie man whom they rebelled with was dead and what to do next was the question. The tribes, other than Judah, first reasoned that David had saved them out of the hands of their enemies, especially out of the hands of the

Philistines, and had now fled from the land before Absalom who was dead. They apparently wanted to speak to David and welcome him back as king (v 9-10). Sentiments of 3 different parties are seen in v 9-10 - the royalists, the followers of Absalom, who had been very numerous, and others who were indifferent to David. Under these circumstances it was wise of David not to return to Jerusalem hastily as a conquering hero to take over the kingdom without the full consent of the people. This invitation was in the making at least, from all the tribes except Judah, when David sent the 2 priests, Zadok and Abiathar, to speak with the elders of Judah and inquire why they were the last to invite the king back. He seemed to be vexed with Judah, his own tribe, because of their lukewarmness and slowness in this matter. He appealed to them from the standpKSint of being their own flesh and blood and even promised that Am.asa would be commander of the army in place of Joab (v 11-13). This appeal brought Judah together and united them as one man in the invitation (v 14). However, this separate message to Judah, and the preference given them by David, seemed to create jealousy in the hearts of the other tribes who were ready to welcome him as king, David played politics here in that he wanted his own

people being "ashamed steal away when they flee in battle.

4 But the king ^covered his face, and the king cried with a loud voice, O my son Ab'sa-16m, O Ab'sa-lom, my son, my son!

5 And Joab 'came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants:_ for this day I perceive, that if Ab'sa-lom had lived, and aU we had died this day, then it had pleased thee well.

•7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. 8"Then the king arose, and sat in the gate.

And they told unto all the people, saying. Behold, the king doth sit in the gate. And all the people came before the king: for i§'ra-el had fled every man to his tent.

VII Restoration of the kingdom (2 Sam. 19:9-21:22).

1 David accepted again as king: promises Amasa Joab's office

9 *' And' ^ the people were at strife throughout all the tribes of i§'ra-el, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Phi-lis'-tineg; and now he is fled out of the land for Ab'sa-lom.

10 And Ab'sa-lom, whom we anointed over us, is dead in battle. 'Now therefore why speak ye not a word of bringing the king back?

•11 •" And king Da'vid sent to Za'dok and to A-bia-thar the priests, saying. Speak unto the elders of Ju'dah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all is'ra-el is come to the king, even to his house.

12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye tiie last to bring back the king?

13 And say ye to Am'a-si, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Jo'ab. •14 And he bowed the heart of all the men of Ju'dah, even as the heart of one man; so that they sent this word imto the king, Return thou, and all thy servants.

2 David returns to Jerusa-1 e m: Shimei repents (Cp.

16:5-14)

15'So the king returned, and

came to Jor'dan. And "ju'dah came to'»6il'gal, to go to meet the king, to conduct the king over Jor'dan.

16 * And'^Shim'e-i the son of Ge'rd, a B§n'ja-mite, which was of B5-hii'rim, hasted and came down with the men of Ju'dah to meet king Da'vid.

17 And there were a thousand men of Ben'ja-min with him, and"Zi'bd the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jor'dan before the king.

18 And there went over af erry boat to carry over the king's household, and to do what he thought good. And Shim'e-i the son of Ge'ri fell down before the king, as he was come over Jor'dan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Je-ru'sa-lem, that the king should take it to his heart.

20 For thy servant doth know that I have siimed: therefore, behold, I am come the first this day of all the house of J6'§eph to go down to meet my lord the king.

21 But A-bish'a-i the son of Zer-u-i'ah answered and'said. Shall not Shim'e-i be put to death for this, because he cursed the Lord's anointed?

22 And Da'vid said, What have I to do with you, ye sons of Zer-u-i'ah, that ye should this day be 'adversaries unto me? shall there any man be put to death this day in f§'ra-el? for do not I know that I am this day king over Is'ra-el?

►23 Therefore the king said unto Shim'e-I, Thou shalt not die. And the king sware unto him.

3 Mephibosheth's faithfulness (Cp. 16:1 -4)

24 • And Me-phib'o-sheth the son of Saul came down to meet the king, and '■had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Je-ru'sa-lem to meet the king, that the king said unto him, 'Wherefore wentest not thou with me, Me-phib'o-sheth?

26 And he answered. My lord, O king, 'my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

28 For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. iWTiat right therefore have I yet to cry any more tmto the king?

tribe to be the first to welcome him, and he appealed to Amasa, the only man of Judah that could hinder them from giving him such an invitation back, by offering to pardon him and make him captain in the room of Joab, whose overbearing haughtiness had be-

Continued. column 4 ^^

a David was anxious to get the good will of Judah, asjerusalem was in Judah and it was this tribe that had originally made him king (2:1-4)

b Gilgalwas the place where Israel first camped when crossing the Jordan Ocsh. 5),and where the kingdom was renewed in Saul's day (1 Sam. 11:15). This would be the natural crossing of Jordan if he wastobe received by the men of Judah, for it was the nearest to Judah

c Shimei, the man who cursed David when he fled from Absalom (16:5-13), now came with 1,000 Benjamites to welcome David back and ask pardon for cursing him. The 1, 000 were perhaps a diow to emphasize that he was a man of influence and many would become David's enemies if be did not forgive (v 16-18), Abishai, who was always impulsive (v 21; 16:9; 1 Sam, 26:8) answered that such a man as Shimei should be executed; but again David showed his gre painess in forgiving wrongs and swore that the man should not die (v 21-23). He did ask Solomon to deal with Shimei as he saw fit when he turned the kingdom over to him (1 Ku 2:8-9, 36-46)

d Ziba , who had deceived Mephibosheth when David fled before Absalom, now came with his 15 sons and 20 servants to welcome David back (v 17)

e This is the only place where a ferry boat is mentioned in Scripture.lt was perhaps a raft of some kind for conveying David over Jordan (v 18'>

f Questions 93-96. Next, v 25

g 8 times sons were adversaries:

1 In the murder of Abner (3:27-39)

2 Joab in the recall of Absalom (14: 1-24)

3 Abishai in seeking to kill Shimei when David fled from Absalom (16: 9-13) 18)

4 Joab in slaying of Absalom (18:9-

5 Abashai in seeking to kill Shimei when David returned to his kingdom (19:21-23)

6 Joab in murdering Amasa (20:4-12)

7 Joab in numbering Israel (24:1-4)

8 Joab regarding a successor to David (1 Ki. 1:7. Cp. 1 Ki, 2:5)

h Mephibosheth gave proof to David that he had been deceived by Ziba by not having dressed his feet, trimmed his beard, or washed his clothes from the day of David's flight from Absalom to his return (v 24)

i Question 97, Next, v 28

j Ziba had deceived Mephibosheth, thinking that David would execute those who did not prove true to him in the rebeUion.shoiid he become victor. In this way he would get the property of Mephibosheth (v 26-30; 16:1-4)

k Questions 98-99. Next, v 34

^^- Cont. from column 2

come intolerable, David thought Amasa would make a better man for the place and would have a great influence over the whole tribe of Judah in cementing it back to him. The appeal was a success, for those who had stood aloof were the first ones to welcome him back (v 14) f Questions 89-92. Next, v 21 g On the strength of the invitation from Judah, David returned, coming to Jordan where the men of his tribe wel-comedhimback asking andconducted him over Jordan (v 15)

rew idiom (and also modem usage) a person is said to do that which he permits to be done. Here we have God's permission and in 1 Chr. 21:1 we have the report of Satan's actual temptation and moving of David to number the people. God was justly displeased with the action of David and punished him for it (V 10-17)

Satan provoked David (24:1)

The anger of the Lord would not have been against Israel if He had been the one to move David to number IsraeL The real power that provoked him to do this was Satan (1 Chr, 21:1), so we must understand v 1, He moved David to mean that He Oehovah)only allowed or suffered him to be moved by Satan without definitely interfering. By Heb-

Shrha leadt a revolt against David

i By tMs a^temem David i OOi , retmnin^ to Uic entail

3 tTAimcdons with

20 BattiUm hU^x^H ^v David

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all)us iiioxc lo ^iDa, being coatent that Davivi was ufc (v 30) b This was the second time Barzillai helped David: 27)

1 When David fled itoni Absalom (17:

2 When reiuirungto his borne (v 31) c See 17::6-J9

d Pot Barzillai's kindness to David in his fU);ht, his itay in Mahanaini, and his return home, David invited hdm to go to Jerusalem with him to live the tea

of ^US J..N-5 (v 33)

e Ou 0-105. Next, V 41

f sT' . r.ans in Scripture:

i ADtaham (Gen. 16:16)

J Moses (Ex. 7:7)

3 Aaron (Ex. 7:7)

4 Caleb Qosh. 14:10) oBarziUai (19:3:, 35)

6 nn.., tlie propficte&s (Lk, 2:37) »i 3_; of tlus octo>{enjnao:

i :;ipaired to discern good

and evil (v 35)

- Sense of taste impaired

J -cn^c of hearin>i impaired .; .'•. It i wut;h he complained that Ms sensei of discernment,taste, and hearinti were impaired,he certainly had a keen sense of appreciation and enough good common sense that he did not want to be a burden on otherstn his old age (v 36). In this he was unlike many old people who are so lacking in good judgment concerning others, wanting to rule, dictate and be the advisor in everything, thus causing untold misunderstanding and hardship for their children and friends i Let me die in my own home and be buried near my parents (v 37). This seemed more important to Barzillai than spending his last yean with David and being a burden to others J C turn ham, pining. Perhaps a son of Barzillai of Gilead (v 37-40). Also, a place near Bethlehem 0er.4L 17).From 1 Ki. 7 we suppose that moretlian one »n of Barzillai became a dweller at court with king David k AU of Judah - half of Israel (v 40). If all Israel had co-operated then what came to pass after this would have been avoided: but this portio!) of i^raelled the other half o: the lo tribes Into a controversy with the men of Judah over wc! jvid home again(v41-43)

I Qu t.-UO. Next, :0:9

m THis acciUdtion was false, and merely used di an excuse to complain against tlie men of Judah wlw were the first actually to move David back as king. While the others were talking about it (v 9), the tribe of judah bt-camc sc-"' utile matter and in-

vited th k (V 14). The con-

Uoversywaiihci3th civil strife in Israel since coming out of Egypt (2 KX. 25::5,refs.).li was a senseless excuse for strife, and it waxed hot as do so many such senseless controversies (v 42-43)

loumey of census ta kers (24:5)

1 Crossed Jotdaji to Aroer near tlic river Anxxi in Re'jN >'v ,i Jabbok

2 From Arocrti r tlic river

3 Jazcr up nori:. . .:„ ilead (v C)

n.

UiJ. Ihuu UXyl L. LA

the Und.

90 And M^phfb n-shith uid unto the kiax, Yra, let him til' ' as my lord

t! im in peace

tjnto nis own huusc.

4 Bareillt rewarded (17:27-29)

31 • And BAr-rii U-i the 6U'-e-Ad-ite *c«me down from R&-t6 lim. and went over JAr dan with the kinft. to conduct him over J6r dan.

32 Now Bar-zfl'Id-i was a very aged man. eif. c years old: and he h.^ . ied the king of sustenance while he lay at Mi-hA-ni un; for he icas a Ter>-Rreat man.

33 And the king said unto Biir-zil la-i, 'Come thou over with me, and I will feed thee with me in Jt-ry s4-lftm.

34 And Bar-zilla-i said unto the king,'How long have I to

then be ye

■rit have we

diviOe I catc;! a' j;i "I iiif king's coil?

I or hath he given us any gift?

43 And the men of Is ra-el answered the men of Ju dah, | and said. We have*tcn parts in the kiiu, and we have also , more ri(//i< in DA vid than ye: , why then did ye despise us, that our advice should not be first had in bringing back our i king? And the words of the I men of Jii dah were fiercer , than the words of the men of I5 ra-el.

2S7

CHAPTER 20

(2) Rebellion: 3rd division of the kingdom (2;8. refs.)

AND there Tiappened to be 1 • there a man of"Be'II-al, 1 whose name tfos'She'bi. the son of Bichri, a B^nja-mite: and he blew a trumpet, and I said,'We have no part in Di- I vid, neither have we inherit- , ance in the son of Jfs'seri I live, that I should go up with every man to his tents, O 1§ - \

the king unto J*-ru s4-l*m? 35 I am this day 'fourscore years old: anrf'can I discern between good and evil? can thy servant taste what I eat or

I what I drink? can I hear any

more the voice of singing men Jftr'dan even to Jf-ru'si-16m. and singing women? wherefore then should thy servant (^) David puts away his ten be yet a burden unto my lord concubines (Cp. 12:11; 16:21)

I the king?

ra-el

2 So every man of I5'ra-el went up from after Di'vid, and followed She'bd the son of Bichri: but the men of Jii dah clave »unto their king, from

3« Thy servant wUI go a little way over J/ir dan with the king: and"wby should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, 'that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant'Chim him; let him go over with my lord the king; and do to him what shall seem good unto thee. ►38 And the king answered.

3 * And Di'vid came to his house at Je-ru'sS-ISm: and the king took"the ten women 1 his concubines, whom he had { left to keep the house, and put them in 'ward, and fed them, | but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

(4) Mobilization of Judah:

Joab murders Amasa (Cp.

19:13)

•4

Then said the king 'to

Chim him shall go over with Am a-sd. Assemble me the men me, and I will do to him that of Judah within three days, which shall seem good unto and be thou here present.

' thee: and whatsoever thou I shall require of me. that will I ' do for thee.

I 39 And all the people went lover Ji\rdan. And when the

5 So Am'a-si went to assemble the men 0/Judah: but he tarried longer than the set time which he had appointed

him.

king was come over, the king ^e And Di'vid said to A-bish'-

kissed Bar-zU'la-i. and blessed 4-i, Now shall Shf bi the son of

him; and he returned unto his Bich ri do us more harm than

own place. jid Ab sa-16m: take thou thy

40 Then the kmg went on to lord's servants, and pursue on gSI, and Chlm'him went on after him. lest he get him with him: andVill the people of fenced cities, and escape us. ja'dah conducted the king, and 7 And there went out after •Iso half the people of tj'ra-el. him J6'4b's men. and the

I Ch*r'c-thites. and the P«I'e-

5 Thirteenth civil strife (2 thites, and all the mighty men:

Ki. 25:25, refs.). (1) Con «nd t' -it out of J*-ru s«-

tention and jealousy over David

41 • And, behold, all the men of Ij ra-el came to the king, and said unto the king,'Wh\ have our brethren the men of JO dah'"stolen thee away, and have brought the king, and his household, and all DA'vid's men with him, over J<^rdan?

42 An ' -' •' ' -" ' ' l.nh

UlSWr: 'I,

l*m. after Sh^'bA the

son oi OKii 11.

8 When they were at the great stone which is in Clb'e-on, Am a-s4 went before them. And Jft 4b's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in th ' '"thereof; and as hr We: ■ fell out.

9 And I : to Am a-s4. Art thou niy brother?

hov.

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VY 7)

of the liivitcs ' •' ■ .nlles necr-

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lead tlie ho\t,] him,

thai conuiiue J ~.i;i r.isii.. .leader toputdowntlie rcbellioti(vo--o").I has Joab retained lus position as leader of Itic anuy of Israel k Quetuoo lU. Next, v a The argianeatoftbemen ol Judah was that the king was neater km to them than any of tlic other tribes, that they had not been chargeable to hini, and that tlie oilier tribes tiad not contributed to thciriiiatcrial welfare, so there was DO need for such controversy (v 42). It being true that all tribes shared equally in the wonderful benefiu of David's reign, being nearer kin to him had no special benefits. Tills kind of argument did not pacify the other trQ>es,sothey continued the strife arguing that they lud 10 parts in David and therefore had the rigtu to be lite first to bring the king back (v 43;. Thus it seems that the division between Judah and Benjamin on one side and the 10 tribes on the other became more or less crystalized and even wider with each newcrisis.lt became easier to permit division to continue between them; and about 50 years from this time they were definitely divided into 2 kingdoms (1 Ki. 12)

b Did such a division into 10 and 2 parts make either side any less of laael "^ Were not both sides of Israel regardless of division, or would this make a change in nationality' The answer is that all were still Israel which is in contrast to the teaching that there is adif ference between Israel and Judah or Israelites and Jews. See notes on The Anglo-Saxon theory, p. 367

c In every gathering, it seems there are men of Belial (evil or Satan) who are ready to take advantage of strife and divisions among men to promote their own evil desires

d See Belial in Index

e Sheba, oath. 5 Sheba's:

1 Son of Raamah (Gen.lO: 7; 1 Chr.L 9)

2 Son of Joktan (Gen. 10:28; 25:3: 1 Chr. 1:22) 32)

3 Sonof Jokshan (Gen. 25:3:1 Chr. 1:

4 Son of Bichi (v 1-22)

5 A Gadite (1 Chr. 5:13)

Sheba . a country in Africa or Arabia (1 Ki. 10:1-13: 2 Chr. 9:1-12; Job 6: 19; Ps. 72:10, 15: Isa. 60:6: Jer.6:20: Ezek. ■27:22-23: 38:13). Sheba as a city 0osh.l9:2)

f 3 divisions of the kingdom:

1 UnderDavid and Ish-boshetb (2:1-32) 19:33)

2 Under David and Absalom (15:1-

3 Under David and Sheba (20:1-26) These divisions were shori in dura-

Don, but the next one lasted about '260 years, or from Rehoboam to the cap-tivityof the lOaibes to Assyria (1 Ki. 12-17) g Experiences like this account for a distinction being made between Judah andihc mainbody of laaelites. Distinguishing them as Judah and Israel, or the house of Judah and house of Israel was never done to denote a difference in nationality or race, only to identify the ruLng tribe as distinct from the others. All were laaelites and always will be

h Merc David separated the 10 concubines whom he had left at Jerusalem lo care for the house when he took flight from Absalom. Ihese Absalom defiled in the presence of all Israel, and so David put them in a separate place where they were kept in widowtiood all the rest ot tlieir days (v 3). This is called widowlK>od here - without the deaih of tiie husband (v 3)

i This does not mean tliey were in jail -only living in a separate place from others of the harem (v 3)

j David had promised that Amasa would be the conmiandct of tlie army of Israel instead of Joab (19: 13), $0 now he made the vow good by telling him to assemble all the men of Judah within 3 days to put down the rebellion in Israel (v 4). He tamed longer than it was appointed him, so David toldAbishai to

Amasa and Sheba siain

Seven of SauPs sons hanged

a The second man Joab killed who was getting in his way and gaining favor with David (v 10; 3:7-3S^

b This murder left Joab and Abishai in fuU charge of the army again, so they pursued after Sheba to put down the new rebellion in IsraeL One of Joab's men stood and called out for whoever was for Joab and David to follow; but as long as Amasa was in the road they would not go forward; so they removed his body into a field and covered it with a cloth. Then, the people went on after Joab (v 10-13)

c Joab went through all die tribes of Israel unto Abel,and Beth-maachah; and all the Berites, and men from all the tribes joined Joab to beseige Sheba in Abel (V 14-15)

d Abel was a town in the district of Beth-maachah, a few miles west of Dan in north Palestine (v 14-18). Abel is perhaps the same as Abel-beth-maachah (1 Ki. 15:20; 2 Ki. 15:29) and Abel-maim (2 Chr. 16:4)

e This was probably a battering engine or a tower of some kind overlooking the walls, from which archers and sUngers could attack the people on the walls of the city (v 15)

f A wise woman saved the day for the inhabitants of the city who did not seem to want Sheba, He no doubt had seized the city against their will and when they knew it was Joab coming they were willing to deliver Sheba to him (V 16-21)

g Question 112. Next, v 19

h This is a proverb meaning that the inhabitants of Abel had a reputation of being so wise thatodiersappealed to them for judgment in 5)ecial matters, both sides agreeing that whatever the wise men ofAbel would say should settle the problem. On these grounds the wise woman appealed to Joab, suggesting that he should have consulted them before anackingthe city with the intention of destroying its inhabitants because of taking Sheba in (v 18)

i Question 113. Next, 21:3

j Joab answered that he did not wish to destroy the city or anyone in it - only Sheba who had rebelled against David; and if they would deliver up the rebel he would depart from the city (v 20-21). This the people consented to do; and sothe next day hishead was thrown over the wall. Then, Joab blew the trumpet and left off xhe siege (v 22)

^^- Com, from column 3

the son of Jonathan and delivered up others of the house of Saul to be hung for the sins of that family (v 8-9)

s Rizpah was a concubine of Saul; she bore him Armoni and Mephibosheth (V 8. 11)

t This should be ofMerab , not ofMichal , who had no sons (6:23), Merab, the daughter of Saul and sister of Michal, was given to Adriel and she bore him 5sons(18:19). Somecopyistin ancient times made the mistake of substituting Michal's name for Merab's and the translators allowed this to remain in the text on the grounds that Michal may have brought up these sons for Adriel who perhaps became a widower by the death of Merab. The original reads that she bore them, so this explanation will not do. Josephus says that she bore them to Adriel after a second divorce from David, but this contradicts 6:23 unless we understand it to mean that she had no child from David to the day of her death, which cannot be allowed. Some MSS. read Merab instead of Michal, which is no doubt the true original wording. The Moffan and Berkeley versions both read Merab , not Michal

u The Gibeonites hung the 7 sons and grandsons of Saul, all of them together in the days of the barley liarvest, wliich would be about the middle of April (v 9). The Amorites,according to heathen custom, evidently intended to let the bodies remain hanging until rain came

And Jo'ab took Am'a-s4 by the beard with the right hand to kiss him.

10 But Am'a-si took no heed to the sword that was in Jo'ab's hand: "so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. *So Jo'ab and A-bish'-&-i his brother pursued after She'ba the son of Bich'ri.

11 And one of Jo'ab's men stood by him, and said, He that favoureth Jo'ab, and he that is for Da'vid, let him go after Jo'ab.

12 And Am'a-sa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Am'a-sa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Jo'ab, to pursue after She'ba the son of Bich'ri.

(5) Suppression of Shaba's revolt: Israel united

14 *^ AndTie went through all the tribes of is'ra-el unto^A'bel, and to Beth-ma'a-chah, and all the Be'rites: and they were gathered together, and went also after him.

15 And they came and besieged him in A'bel of Beth-ma'a-chah, and they cast up'a bank against the city, and it stood in the trench: and all the people that were with Jo'ab battered the wall, to throw it down.

•16 •" Then cried aAvise woman out of the city. Hear, hear; say, I pray you, unto Jo'ab, Come near hither, that I may speak with thee. •17 And when he was come near unto her, the woman«said. Art thou Jo'ab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying.'^hey shall surely ask counsel at A'bel: and so they ended the matter.

19 I am one of them that are peaceable and faithful in I§'ra-el: thou seekest to destroy a city and a mother in Is'ra-el: fwhy wUt thou swallow up the inheritance of the Lord?

20 And Jo'ab answered and said, 'Far be it, far be it from me, that I should swallow up oi destroy.

►21 The matter is not so: but a man of mount E'phra-im, She'ba the son of Bich'ri by name, hath lifted up his hand against the king, even against Da'vid: deliver him only, and I will depart from the city. And the woman said unto Jo'ab, Behold, his head shall be thrown to thee over the wall. 22 Then the woman went unto all the people in her wisdom. And they cut off the head of She'bd the son of Bich'ri, and cast it out to Jo'ab. And he blew a trumpet, and they re-

tired from the city, every man to "Tiis tent. And Jo'Sb returned to Je-ru'sa-lem tmto the king.

(6) David's officers in the restored kingdom (C p. 8: 16; 15:12; 23: 8; 1 Chr. 27: 25)

23 • Now*j6'ab was over all the host of l§'ra-el: and'^e-na'iah the son of Je-hoi'a-d4 was over the^her'e-thites and over the Pel'e-thites:

24 And'A-do'ram was over the tribute: and'Je-hosh'a-phat the son of*X-hi'lud was recorder:

25 And '■Shie'vi was scribe: and Za'dok and A-bi'a-thar were the priests:

26 And'i'ra also the Ja'ir-ite was a chief ruler about Da'vid.

288 CHAPTER 21

6 Three years of famine: its cause and removal

THEN there was a*famine in the days of Da'vid 'three years, year after year; and Da'vid enquired of the Lorb . And the Lord answered. It is for Saul, and for his bloody house,"T)ecause he slew the! Gib'e-on-ites. I

2 And the king called the Gib'e-on-ites, and said unto them; (now the Gib'e-on-ites were not of the children of i§'ra-el, but of the remnant of the Am'or-ites; and the children of Is'ra-el had sworn unto them: and Saul sought to slay them in his zeal to the children of is'ra-el and Ju'dah.)

3 Wherefore Da'vid said imto j the Grb'e-on-ites,"What shall I j do for you? and wherewith j shall I make atonement, that

ye may bless the inheritance of the Lord?

4 And the Gib'e-on-ites said tmto him, °We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in li'ra-el. And he said. What ye shall say, that will I do for you.

5 And they answered the king. The man that consumed us, and that "devised against us that we should be destroyed from remaining in any of the coasts of Is ra-el,

►6 Let'seven men of his sons be delivered unto us, and we wlU hang them up unto the Lord in Gib'e-ah of Saul, whom the Lord did choose. And the king said, I will give them.

7 But the Idng spared 'Me-phib'o-sheth, the son of Jon'a-than the son of Saul, because of the Lord's oath that was between them, between Da'vid and Jon'a-than the son of Saul.

8 But the king took the two sons ofTliz'pah the daughter of A-i'ah, whom she bare unto Saul, Ar-mo'ni and Me-phrb'o-| sheth; and the five sons 'of i Mi'chal the daughter of Saul, ' whom she brought up for A'dri-! el the son of Bar-zU'la-i the' Me-hol'ath-ite:

9 And he deUvered them into the hands of the Gib'e-on-ites, and they "hanged them in the hiU before the Lord : and they fell all seven together, and were put to death in the days of

again. The purpose of this was to appease the anger of their gods in seasons of famine. God allowed the Gibeonites to kill these 7 men to clear the scandal of Israels religion permitting Saul to break covenant and murder innocent people in his zeal, and to prove to all pagans that He required iiis people to respect treaties and oaths

6 sons ofMerab, daughter of Saul r This Mephibosheth, son of Jonathan (9: 1-13), was not the same as the son of Saul by Rizpah (v8). David had sworn

to Jonathan to protect his house (1 Sam. 20:14-15,42; 23:18), and to Mephibosheth (v 7). Therefore, David spared

-^ Continued, column 1

a Indicating that soldiers either carried a small covering for camp purposes, or made temporary shelters when in a siege (v 22; 19:8)

b 8 chief officers of David:

1 Joab over the army (v 23; 8:16)

2 Benaiah over the Cherethites and Pelethites (v 23)

3 Adoram over the taxes (v 24)

4 Jehoshaphat the recorder (cp.8:17)

5 Sheba the secretary (v 24)

6 Zadok the high priest (op. 8:17)

7 Abiathar the hi^ priest

8 Ira, chief ruler about David(v 26) c See note n, 8:18

d See note o, 8:18

e Adoram. high honor. 2 Adoram's;

1 An officer of taxes (v 24). Called Adoniram (1 Ki. 4:6; 5:14) 12:18)

2 An officer under Rehoboam (2 Ki. f Jehoshaphat. Jehovah is judge. 5 so-called:

1 A recorder under David and Solomon (V -24; 8:16; 1 Ki. 4:3; 1 Chr. 18:15)

2 Another servant of Solomon (1 Ki. 4:17)

3 King of Judah (1 Ki. 15:24: 22:1-51: 2 Ki. 8:16; 12:18; 2 Chi. 17:1-21:2, 12; 22:9)

4 Son of Numshi (2 Ki. 9:2, 14)

5 A priest (1 Chr. 15:24)

Valley of Jehoshaphat Ooel 3:2, 12) g Ahilud. a brother. 2 Ahilud's:

1 Fatner of Jehoshaphat the recorder (V 24; 8:16; 1 Ki. 4:3; 1 Chr. 18:15)

2 Father of Baana (1 Ki. 4:12) h Sheva. vanity. 2 Sheva's:

1 A scribe or secretary of David (v 25)

2 FatherofMachbenah(lChr. 2:49) i Iia, watcher. 3 Ira's:

1 Chief-minister of David (v 25)

2 A Tekoite(23:26;lChi.ll:28.40;

3 A guard of David (23:38) 27:9) j Then - after the events of Absalom's

rebellion and the revolt of Sheba (15: 1-20:22)

k See 13 famines (note r. Gen. 12:10)

1 It seems that David did not inquire of the Lord by the Urim and Thummim until the 3rd year of famine, perhaps thinking that the first 2 years might be a natural consequence of recent events and therefore nothing to be alarmed about. But when the famine continued the 3rd year it caused great concern; and he sought an answer from God,who said that it was because of the bloody bouse of Saul and his slaying of the Gibeonites. What happened between Saul and the Gibeonites or when it happened is not recorded in Scripture; all we know about it is this story in 21:1-14. We know that Saul, in his zeal, slew some peaceable Amorites whom the children of Israel swore to protect in the days of Joshua (v2; Josh. 9:3, 16-17). The Gibeonites were called by David so that proper amends could be made to them. Their requirement was that 7 sons of Saul be hung by them

in Gibeon (v 3-6). This was granted by David and the plague was stayed (v 7-14)

m This shows how strict God is to hold men to their vows and to fulfil their obUgauons to others, even to their own hurt (v 1-2; Josh. 9; Ps, 15:4)

n Questions 114-115. Next, 22:32

o It must be remembered that this requirement of the Gibeonites for the lives of 7 sons of Saul was not the requirement of God,but of pagans living in the midst of laael. God did demand that theybe treated right and that Israel live up to their obligation to these strangers and foreignen; then when they were satisfied that His own people had treated them justly as they reqtured, God again blessed the land and removed the famine (v 14)

p This plainly show? the plan of Saul to exterminate those with whom Isiael had a contact. Since it was only Saul and his house that planned this, the Gibeonites were just in demanding that only the house of Saul pay for the crime (v 4-6)

q 7 men of Saul's house that were hung: 2 sons of Rizpah (Saul's concubine) -Atmoni and Mephibosheth (v 8, 11);

t SAIfUBL 21. 22

TT/ir u'ith ih^ PhUlUinet

David's song of thanksgiving

A Aboui the mldille ol Apdl

b Thli act of Rlzpj' . .1 " n

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gxcaJing it upvu a :oi.r.,a >ccuu tito kept watch ovff the bixlicj of her ionj iibout 6 ■! uiiul t :)

lains wi . In OctnuintaincJ vi^I ui the ot>cii ikI. oa that shatleless rock, rxroi^^l i.i U-u Hy ilay anOcolJiicub' /

of their execuiicHi

m April until the 1^11 :j_.^ tUi> act of Jevouoo stiticvi UavlJ to acdoD In taking the boiiict of ^aul aovJ Ms toas from the place where the men of Jabesh-gilead hadburieJ them (1 >^m, 31:11-13). He brou>;ht thcni to Benjaniiq and buded the:'.i alo: . toat and ^andsons iliat wc . .i

the sepulchre of Kish in Zelab(v 11-14)

c Note that it was the bones of Saul. Jonathan, and the 7 men that were huni^, the flesh evidently being gone (V 13-14)

d It has often been coojecticedthattliis experience of ch. 21 took place eaily in David's reiijn.but there is no proof of this. The word Then in v 1 should settle the question regarding the time as being after the preceding events of Absalom's rebeUion. The mentioo of the slaying of c ibeooites (v 1), the reference to the destruction of caul's family (16:7-8), the statement of Mephibosbeth regarding all of Saul's house being dead men (19:28) - all iliese can be understood as being fulfil led where recorded, ai:>ong the events of this chapter, instead of earlier. Regardless of the ume though, the truth remains that David was under obligaion to meet the demands of the A morites, according to the customs of that age. country, and state of society. The severity of the punishment on Saul's seed only emphasizes the truth oi the narrative concerning the league between Israel andtheGibeonites; and this even being well into the reign of David only renewed the obligauons of Israel to this people with whom Joshua made the league (Josh. 9). Regardless of how little God had to do with this custom of avenging the blood of dead men. He was intreated for the laixl after this event (v 14)

e 4 battles with the Philistines

1 The battle in which David killed so many men that he waxed faiat.A giant, Isliii-benob, was about ready to slay biiii wbenAbishai snwte tbegiam and kiUcd him (v 15-17)

2 The battle in which Sibbecbai slew another giant (v 18)

3 Thebanle in which Elhannan slew the third giant, a brother of Goliath the Citiite (vl&)

4 The last or4 battles in which Jonathan, the nephew of David, slew a gym (v JO-22)

These, withGoliah who was slain by David, tnade 5 great giants slain by him and his miglity men (1 -"am. 17)

f David was about CO years old at ttus time, and evidently could not endure the long battles that he faced when younger (v 15)

g isiibi-benob. dweller on the mount, A aiant that almost killed David(v 16-17)

h His spear weigticd 300 shekels of brass, or half tlut of the spearhead of Goliath - about 11 3/4 lbs. (v 16: 1 Sam, 17:7)

1 This fust physical fainting of David m the heat of battle caused his mcit to refuse him to go forth in active combat again, lest the UglK of Isael be guenchcd (v 17)

j Sibjbccjui.entaniUlng. The I!u'h.-th-Ite who Jew .1 ^i.iilt (v 18; : 4).(;allcd ^ibbecai (I i.hr. 11) and Mebunnai (23:27)

k Saph .Jehovah is preserver. A giant (v 18).Called slppai (I Chr. 20:4). The 2nd and 3rd battles were jl Cob, an unknown place (v 18-19)

1 Klh.i : J . mercy of >.>o<1. 2 so-called: 1 Son'ofJ air (2 Sam. 21:19:lChr.:0:5)

ot six to«&, four and twenty ui nui Mid be also was

bom ■ lit.

21 And iMi'n be defied 1$'-ra-el. Jin a-than the son ol Shim e-«h the brother of DA'-vid $lew hiin.

~" • ' i! were bom to ith, and fell by Uie-"haiiJ jI ujl vid, and by the hand of his servants.

CHAPTER 22

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the betinniatt u(barisy hai-

veM.

7 Mourning of Rizpah for tb« sons of Saul (v*t. 4*9)

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nei*' " ■'" -'iras I'l t:ii- an lo

re n by day, nor the

beav; .'! tntr field by night.

U And it was told Di'vid what Rlr'pah the daughter of A-i ah. the concubine of S«ul, had done.

8 Final burial of Saul and Jonathan (1 Sam. 31:11-13) and the seven aona of vas.

4-9

12 ' And DA vid went and took the bones of Saul and the bones of J6n a-than his son from the men of }i besh-^il e-id, which h.id stolen them from

the street of Bf th'-sh4n, where the Phi-lis tines had hanged them, when the Phi-lis tine? had slain S«ul in 6il-bd'A:

13 And he brought up from tbence the"bones of S«ul and the bones of J6n'a-than his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and J6n'a-than his son buried they in the country of Bfenja-min in Zi'lah, in the sepulchre of KIsh his father: and they performed all that the king commanded. And'after that God was intreated for the land.

9 Four battles with the Phi-liatines: four giants slain

15 * Moreover the Phl-lls'-tine? had 'yet war again with I§'ra-er, and Dft'vid went down, and his servants with him, and fought against the Phi-lis'tines: and 'Da'vid waxed faint.

16 And >lsh'bl-b*'nab. which was of the sons of the giant, the *weight of whose spear weighed three hundred shekeli of brass in weight, he being girded with a new sword, thought to have slain Da'vid.

•17 But A-bish i-i the son of ^ were kindled by it. Z4r-u-i ah suctourfd him, and 10 He bowed the heavens smote the Phi-lis tine and also, and came do^^-n; and killed him. 'Then the men of darkness was imder his feet. Di'vid sware unto him, saying, I 11 And he rode upon a cherub, Thou shalt go no more out with i and did Hy: and he was seen us to battle, that thou quench upon the wings of the wind, not the light of I^'ra-el. , 12 And he made darkness

18 And It came to pass after pavilions round about him, dark

VIII David's last song and words (2 Sam. 22:1-23:7). 1 The song (Cp. Ps. 18).

(1) Nine things of God (Ps.

18:1-2)

AND Di'vid'^spake unto the • Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of S^ul:

2 And he said. The Lo9.D<'i$ my rock, and my fortress, and mv deliverer;

3 The God of my rock; in him will I trust: he is my shield, and the horn of mv salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

(2) David's prayer of dis-

tress (Ps. 18:3-6)

4'I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

5 'When the 'waves of death compassed me, the "floods of ungodly men made me afraid;

6 The 'sorrows of hell compassed me about; 'the snares of death prevented me;

7*In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his'temple, and my cry did enter inttThis ears.

(3) God's answer: 35mirac-ulous manifestations (Ps.

18:7-20)

8"Then"the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals

.Ti;ain a waters, and thick clouds of the .:e5 at skies, iiu- 13 Through the brightness be-h fore him were coals of fire I kindk-d.

14 The Lf>RD thundered from heaven, and the most High

this, that thi-Tf wa-

battle V

G6b: t;

S^halh-i h

was of ■

19 And there was again a battle in G6b with the Phl-Us'-tines. whcre'P.I-hA'nan the sot.' wtered his voice. of^i-'ir'r-i'.r'f-^lm. :t Rffh'

. • -.ff was "like a

I 2U And there was yet a battle

in fj'ii!;. whifi

15 \n'i he s'nt out arrows, and ^ 1; lightning, and (1. '-m.

16 And the channels of the %eM appeared, the foundations of the world were discovered,

was a man of at the rebuking of the LoRO, at t had on every the blast of the breath of his and on every I nostrils.

n. J

2 Son of rV)do f 23:24; 1 Clt. 11:J6) ■ are-ofcj^irn, tom:<U;rs. A in a n o

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12 Cyclu;ic. bl-acd iIm: earth

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(V 16,

18, 20, 22;

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a llcb. ru. IChr."^. ..■.. ,,. of 4 giant, tlie f..:

mci:"' ■■■ ■ '•••!•

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^72:11, 13; Josh. 12:4; 13:1'2; 15:8; 17:15: 18:16s 1 Chr. 11.16; 14:9; •^. 4-8; Isa, 17:5

b Thus ended the mighty races of giants tlut were bom of a union of the daughters of men and fallen angels afterthe flood of NoaluTliere were 2 divisions of the giants, one before a;id one after tile flood. See (jiants. p. 62

c :^pake by inspiration, which is that special influence of the Holy Spirit upon the minds of holy men wJucli qualified or enabled them to make a divine record of tlie infallible will and word of God to men. See Inspiration , p. 241 of .N.T.

d 12 tlungs God is to His people:

1 Rock (v 2, 32; Ps. 18:2)

2 Fortress (V 2; Ps. 18:2)

3 DcUverer (v 2; Ps. 18:2)

4 God of my Rock (v 3, 32; Ps. 18:2)

5 Shield (v 3), See sliield in Index

6 The horn of my salvation (v 3;Ps,

7 Hightower(v3;Ps.J8:2) 18:2)

8 ReniRC (v 3). See Refuge in Index

9 Saviour (v 3). See Saviour in Index

10 Lamp (V 29)

11 Buckler (v 31; sec Index)

12 Strength (v 33, 40)

For a more detailed study of these things see God In Index e 4fold confidence in an swered prayer :

1 1 will call on ilic Lord (v 4j

2 I shall be saved from my enemies

3 He did hear my voice out of His temple (v 7)

4 My cry did enter into His ears f 4fold distress of D-'vid:

1 Tlie waves of death compassed me (v5)

2 The floods of the ungodly men made me afraid

3 1 lie sorrows of hell compassed me about (v 6)

4 The snares of death prevented me g This refers to the constantbrushcs with

death wluch he had, and to the many 0%'erwhelming experiences of calamity - one after aiwther, like billows of the sea (v 5)

h Referring to the troops of Saul rushing upon turn like mighty floods ready to engulf him andcarryhim away like a torrent. In the last moment God turned the floods aside and he escaped as a bird out of the snare (v 5)

i Heb. chebel. cords,throes, pains, pangs, sorrows - of hell (Heb. slicol . the unseen world). Tlieso compared him about (v C)

j The snares (Hcb. moijesli. nooscs.hooks. snares, ot traps) of de.itti preceded me. 1 hey were in my path that I should fall into them and die; but the Lord lieard mc and 1 was snatched out of them in due time (v 6). >ee 12 tilings tlut en-giare men, note b, Ps. 13: S

k 2 tilings to do in tunc of distress:

1 Pray - call on Jelovah (v 7)

2 Cry to God - bo in earnest

Note the results of such praying in desperation (v rf-21) I Heb. hekal , temple, pal.ice. The temple here is the one m lieavcn where God hasHistluone, wliere He is worshipped by tlie heavenly hosts, and from wliich He rulesthe universe (v 7; Ps. 18:6; Isa. 6:1; Rev. 7:15: 11:19; 14:15, 17; 15: 5-8; 1C:1, 17)

m 9 bodily paru of cod: 1 Ears (v 7)

2 Nostrils (v 9)

3 Mouth

4 Feet (v 10)

5 Body (rodc. v 11)

FTorm(5een,v 11)

7 Voice (V 14)

8 Breath (v 16)

9 Arn:5 (v 17. Cp. note r, Jn.4:'24)

n Tlicn - when (."iOd heard my desperate cry

o 12

-v3)

2 : :ie tuuiiu.;tiaM^ o: I he heuven moved and shook

3 He bowed the heavens (v 10)

2 SAMUEL 22, 23

DaviiTs song of thanksgiving

David's last words

a See 27 personal manifestations ofGod.

p. 34T b Heb. qadam, to anticipate or go before

(v 6,19; Job 3:12; 30:27; Ps. 18:5.18; _ 21:3: 59:10; 79:8; 88:13; 119:147-148) c 9 personal attributes of God's soul: ' 1 Anger (v 8) 6 Displeasure

2 Delight (v 20) 7 Strength(v33)

3 Mercy (v 26) 8 Power

4 Uprightness 9 Gendeness (v

5 Purity (v 27) 36) d Sfold testimony of David:

1 1 kept the ways of the Lord (v 22)

2 I have not departed wickedly from God nie (v 23)

3 I have kept His judgments before

4 I did not depan from tiis statutes

5 I was also i^jriglit before Him (v 24)

6 I have kept myself from my iniquity

e 2fold blessing for godliness (v 25):

1 God has rewarded me for my righteousness

2 He has recompensed me for my clean living in His sight

f 6 classes of men:

1 The merciful (v 26;Mt,5:7;Lk.6:36)

2 The upright (v 26; note g, below)

3 The pure (v 26; note h, below)

4 The froward (y 26; note i, below)

5 The afflicted(v 26;note f,Ps.l8:27)

6 The haughty (V 26; Isa. 2:11; 10:12) g Heb. tamim. perfect. complete, entire,

without blemish, undefiled, upright. See 25 blessings of the upright, p. 624

h See 25 pure things, p. 624

i Heb, iggesh. perverse. AU such persons are an abomination to God (Pr. 3: 32; 11:20). See 10 froward things (note d, Ps. 18:26)

3 Heb. pathal , to twine; to struggle; be full of twists, turns; bends; twisting; winding; wrestUng (v 27). The idea here is that God will strug^e and wrestle with man to bring Wm to righteousness and clean living. He will diow Himself just as stubborn and perverse as man in His efforts to make him morally straight. This is unsavoury to the sinner

k See 20 ways man can be afflicted (note f, Ps. 18:27)

1 12 classes that can be saved, p. 624 m This is why God wrestles with the perverse, as in note j, above. He will bring the proud down and humble them in the dust

n My lamp, to lighten my darkness (v 29)

o This refers to some remarkable victory of David over his enemies, perhaps his victory over the Jebusites (2 Sam. 5)

p See 7 examples of perfecrion, p. 624

q God's Word is tried in the fire. It has stood the tests. It has never failed those who have plead its promises and met its terms before its author

r Questions 116-117, Next, 23:17

s See note m, Ps. 18:31

t See 30 blessings of God , p. 624

u See note p, Ps. 18:33

V See note q, Ps. 18:34

w Protection of Yoxir salvation (v 36)

X See note t, Ps. 18:35

Com, from column^

1 He shall be as the light of the clear morning when the sun rises

2 He shall be as the tend er grass

springingout of the earth in the clear sunlight after rain

This verse is a little obscure as it reads here. It could mean one of two things:

1 Although my house has not been like the clear cloudless morning, or as the tender grass springing up out of the earth, yet God has made an everlasting covenant with me, and a sure house (v 5; 7:1-29)

2 Although my house is not yet established forever, God has made an everlasting covenant with me andmyhouse to make it sure forever (v 5; 7:1-29)

The better rendering no doubt is this: For is not my house so with God? For He has made with me an everlasting covenant, ordered and sure, for this

17 He "^ent from above, he took me; he drew me out of many waters.

18 He dehvered me from my strong enemy, and from them that hated me: for they were too stiong for me.

19 They*prevented me in the day of my calamity: but the Lord was my stay.

20 He brought me forth also into a large place: he delivered me, because he '^delighted in me.

21 The Lord rewarded me according to my righteoustiess: according to the clearmessof my hands hath he recompensedme.

(4) Testimony: 5 practices (Ps. 18:21-24)

22<'For I have kept the ways of the Lord, and have not wickedly departed from my God,

23 For all his judgments were before me: and as for his statutes, I did not depart from them.

24 I was also upright before him, and have kept myself from mine iniquity.

25 Therefore the Lord "Tiath recompensed me according to my righteousness; according to my clearmess in his eye sight.

(5) God's sixfold character (v 26-51; Ps. 18:25-31)

►26 With thetaierciful thou wilt shew thyself merciful, and with the«upright man thou wilt shew thyself upright.

►27 With the Apure thou wilt shew thyself pure; and with the'froward thou wilt shew thyself'unsavoury.

►28 And the ^afHicted people thou wilt'save: but thine eyes are upon the haughtyTthat thou mayest bring them down.

(6) Testimony: four bless-

ings

►29 For thou art "my lamp, O Lord: and the Lord will lighten my darkness. 30 For "by thee I have nm through a troop: by my God have I leaped over a wall.

(7) Five things about God

►31 As for God, his way "is perfect; the word of the Lord is"tried: he is a buckler to all them that trust in him.

32 Tor who js'God, save the Lord? and who is a rock, save our God?

(8) Testimony: 32 blessings (Ps. 18:32-50)

33 'God is my strength and power: and he maketh my way perfect.

34 He maketh my feet "like hinds' feet: and setteth me upon my high places.

35 He teacheth my hands to war; so that a bow of "steel is broken by mine arms.

36 Thou hast also given me th^hield of thy salvation: and thy'gentleness hath made me great.

37 Thou hast enlarged my steps under me; so that my feet did not sUp.

38 "^ havebpursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.

41 Thou hast also given me the 'necks of mine enemies, that I might destioy them that hate me.

42 They looked, but there was none to save;<'ei'en xmto the Lord, but he answered them not.

43 Then did I beat them as smaU as the'dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.

44 Thou also hast delivered me from the /strivings of my people, thou hast kept me^to be head of the heathen i^a people which I knew not shall serve me.

45 Strangers shall submit themselves imto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The Lord 'liveth; and blessed be my rock; and er alted be the God of the rock of my salvation.

48 It is God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the'violent man.

50 Therefore I will give thanks imto thee, O Lord, among the heathen, and I will sing praises unto thy name. •51 "He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

CHAPTER 23

2 David's last words (Cp, Dt, 31:1, refs.)

NOW these be th elast word of Da'vid . Da'vid the son of Jes'se said, and the'"man who was raised up on high, the anointed of the"God of Ja'cob, and the sweet psalmist of !§'-ra-el, said, 2 The Spirit of the Lord spake lay me. and his word was in

my tongue.

3 The^God of Is'ra-el said, the Rock of Is'ra-el spake to me, He"that ruleth over men must be just, ruling in the fear of God.

4 And'Tie shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

I 5 'Although my house be not so'with God; yet he hath made with me an everlasting cove-nant. ordered in all things, and

covenant is all my salvation and desire, and will He not make my house to grow and prosper? But Belial (worthless men) shall be thrust away like thorns, which cannot be touched with hands.The man that touches them must be protected with iron, but both the wicked and the thorns shall bum together (v 5-7)

3 God of Israel (v 3)

4 Rock of Israel

2 characteristics of an ideal ruler

1 He must be just (v 3)

2 He must rule in the fear of God 2 similes -an ideal ruler (v 3):

Continued, column 1

a 8 accomplishments of David I have

1 Kept the ways of Jehovah (v 22)

2 Not wickedly departed &om God

3 Not departed from His judgments (v23)

4 Been upright before Him (v 24)

5 Kept myself from iniquity

6 Run through a troop (v 30)

7 Leaped over a wall

8 Pursued my enemies and destroyed them (V 38-39)

b 12fold description of enemy defeat

1 I have pursued them (v 38)

2 Destroyed them

3 Consumed them (v 38-39)

4 Wounded them that they cannot rise (v 39)

5 They are fallen under my feet

6 God has subdued them under me (v40)

7 You have given me the necks of my eoemies, that I might destroy them that hate me (v 41)

8 They looked, but there was none to save them (v 42)

9 They even looked to Jehovah, but He did not hear them

10 I beat them as sinall dust of the earth (v 43)

11 I stamped upon them as mire in the street

12 I spread them abroad

c Conquerors in ancient times would make their captured enemies Ue prostrate on the ground, and then put their feet on their necks in token of complete humiliation (v 44). Early Hebrews did this on certain occasions posh. 7:8,12). Numerous examples are found on the Assyrian monuments. Others put ropes around the necks of their captives as a sign of their acquired right to the defeated (Gen. 49: 8; Ex. 23:27: Dt. 28:48; Isa. 10:27; Jer. 27:8; Lam. 5:5)

d Sometimes the heathen would call vp-onjehovahaswellas their many idols, in time of extreme distress Qonah 1: 14). The reason God did not hear them was that they were outside the covenants and promises; and when in war with Israel God was always under obligation to fight for His people unless they had committed sin and it was time to punish them. In that case He would turn them over to their enemies for chastening (v 42)

e The language here is no doubt figurative of complete defeat.but there were time s when bodies were left in the open fields for animals to devour; they were then stripped of their flesh and the bones left to cr\unble into dust if not devoured by the beasts (v 43)

f This referstothe rebellions of his own people, such as the civil wars of Abner, Absalom, Sheba (2 Sam. 2:8-4:12; 15: 1-18:33)

g David was the head of all surrounding nations(2 Sam.5:17-25; 8:1-18:10:1-19)

h This happened in the case of the conquest of the Syrians and of the submission of othen to David (8:10)

I See 32 blessings to man , p. 349

j This perhaps refers to Saul or Absalom (lSam.l9:l-26:25;2Sam.l5:l-18:33)

k 5th and last prophecy in 2 Sam. (22: 51, fulfilled, and will continue to be fulfilled forever)

1 Last words - hence very important.This no doubt refers to the last poetic words of David in the song of ch. 22 and through 23:1-7. It is likely that he spoke many other things in prose, but nothing more in verse

m 5 facts about David:

1 He was exalted by God (v 1)

2 He was anointed by the God of Jacob

3 He was the sweet psalmist of Israel

4 The Spirit ofGod spake by him (v 2)

5 The Word ofGod was in his tongue n God of Jacob - the God who met Jacob

when he had nothing and deserved nothing, and promised him all things - the God of all grace (v 1)

o 4 titles of God:

1 God of Jacob (v 1)

2 The Spirit of the Lord (v 2)

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e rtic nidii wtw luiiUlos tliotn? :■• rt be well protected with Iron : ■ :

well padded ^ovcs. He can i t

tbem oiide wtule Ue cuts thctii at liic loots and burns them without fear of being pricked (v 7). Or, tl>e nun who trims the thorn hedges must tuve pruning-shcars witli tundles (5 or 6 ft. IodjO so as to be protected from the tlwms

f 37 iniglity men of David fv 8-39): 1 Adino tic Eznite (v 3) - Eleazar. son of Dodo (v 8-10)

3 Shammah, son of Av^cc (v 11-17)

4 AblsJiai.brothcrof Joab(v 13-19)

5 Benaiah. son of Jclioida(v 20-'J3) 6-37 Others numberin>i 32 (v 34-39)

g lleb. Jbbor . trans. miAlity 1-8 times of juantj(c"cn.C:4), ofordinary mighty men of war (23:3-9. 16-17, 22). of princes (Ezra 7: '23).of kings (Dan. 11:3); of Christ (Isa. 69:6), and of cod (Jcr, 32:18). It is also trans, strong man (1 Sam.l4:25); champion (a giant.1 Sam. 17:51); upright man (2 Sam. 22:2C); valiant men (1 cUF. 7:2); very able men (1 Clir. * 13); chief porters (1 Chr. ^^y. niighiies (rcTIr. il;12. 24): nuglity (1 Clir. 27:C); men of war (2 Clir. 13:3); like a g'aiu (Job 16:14); :>irongest among beasts (Pr. 30:30)

h Tach"-i:ioiiiie, the name of a family to wluch Adino, tl»e chief of David's mighty men belonged (v 3). Called Jasliobeam tlic Hachiiionite(lClir.ll:ll)

i It seems that the mightiest man or the one who liad accomplished the greatest feat was considered chief among the mighties

j Adino. ornament. Only here (v 3)

k Eznite - of unknown meanuig. Only here

1 This was a great feat - 300 men killed by one man in one battle. It made him chief of all tlie mightle. (v S). In 1 Chr. 11:11 It reads 300; but this should also read 800, for Abisliai slew 300 (v 18), and he was not as great as this man

ni Eleazar. t.od is helper. 7 Cleazar's:

1 Son of Dodo (v y, 1 Clir. ll:li)

2 Son of Aaron, 2nd liigli priest (Ex 6:23-25; -28:1: Lev. 10:6,12, IC; Num. 3:2-4,32; 4:16; 10:37-39; 10:3-4: 20: 25-28: 25:7.11: 26:1-3,60-63; 27:2, 1 9--22: 31:6-54: 32:2,28; 34:17;Dt. 10: 6:Josh.l4:l:17:4; 19:51; 22:13,31-32; Judg. 20:28; 1 CJir. 6:3-4, 50; 9:29; 24:1-6)

3 Apr! ' ■ (lSaro.7:l)

4 Son. 1-22:24:23)

5 A pricl . -i:.iah (Ncli.r2:

6 A I.cvitc (1) 42)

7 An ancestor u! Joseph (Ml. 1:15) n Dodo, loving. 3 Dodo 's:

I FatlicrofLle..i'ar(v>.lClii. 11:12) .; (•atlierofEllunan(v2-l: lClir.ll:26) :i A man of Issai har (Judu. 10:1) o Aliotiite - tlic name of a family of inigliiy men, 4 of whom came to be witli David (V 9,28; 1 Chr. 11:12, 29; 27:4) p This was a great feat - a man standing with his leader in the midst of an army, his comrades having run away, fi^htin^ and killing w many that hli hand clave ui the sword. The comrades returned only to take spoil (v 9-!. . 1 Chr. 11:12-14) ., J lote b, i Sam. IC:'.^

r ,_ ,; lie re (V 11)

.1 ntc^ mountaineer, inli-ibltant of the iiill country of Judalu " t •?»'■•'»^

1 Sluniinah (vU,33: 1 •)

2 Ahiam (v 33; 1 Clir. U. ■■,

watt: lot^hi$ is all my mU*-tion. and all my desire, »«1-thouch be nuikc ir not to crow.

6 • Rut 'the tons of m H-tl

•II o(t; J*av, hfi. ■'-

not be taken widi haiid>.

7 But 'the man thai shall touch them must be fenced with iron and the staff of a ■pear; shall be utterly burn. IC in the same place.

IX David's mighty men (Cp.

8:1b. IS :IZ; 20:25. 1 Chr.

11:10. 27:2S). I Adino the

Ernite (1 Chr. 11:10)

8 "Ihese he the nainej*)! the miRhty men whom DAvid had: The*TAch monite that sat in the seat,'chief among the captains; the same was 'Adi-n6 the*£z'nite: he lift up his spear against 'eight hundred, whom he slew at one time.

2 Eleazar (I Chr. 11:12)

9 And after him uws^-le-i'-zar the son ofT)6 dfl the"A-ho -bite, one of the three mighty men with Dft'vid, when they defied the Phi-Hs'tines that were there gathered together to battle, and the men of I5'-ra-el were gone awav:

10 He arose, and smote the Phl-lis'tines^ntil his hand was weary, and his hand clave unto the sword: and the Ldrd wrought a great victory that day; and the people returned after him only to spoil.

3 Shammah (1 Chr. 11:15)

11 And after him tras^ShSm'-mah the son of'Ag'e-* the'H*'-ra-rite. And the Phl-ils tine? were gathered together into a troop, where was a piece of

ground full of lentiles: and the people fled from the Phi-Hs'tines.

12 But'he stood in the midst of the ground, and defended it. and slew the Phi-lis'tines: and the Lurd wrought a great victory.

13 And "three of the 'thirty chief went down, and came to Dd'vid iirthe hardest time unto the»cave of A-diil lAm: and the tioop of the Phl-lls'tineg pitched in'the valley of R*ph'-a-im.

14 And Dd'vid was'then in an hold, and the garrison of the Phi-Hs tines was then in B*th -16-h6m.

15 And Di'vid longed, and said. Oh that one would give me drink of the water of the well of B*th'-l*-h4m, which is by the gate!

IS And the'thrte mighty men brake through the host of the Phi-lis tints, and drew water out of the well of Bith -l6-h*m, that woi by the gate, and took 1/, and brought it to Dt'vid: nevertheless he would not drink thereof, but poured it out unto the LoKi).

17 And he said. Be it far from me, O LoRn, that I should do this: »iJ not this the blood of the men tha' went in jeopardy of their Uvcj? therefore he

would not drink it. These things did these three mighty men.

4 Abiahai (I Chr. 11:20)

18 And A-bish A-i, Lhe brother of Jo 4b, the son of Z6r-y-i ah, was chief among*three. "And he lifted up his spear against three hundred, and slew them, and had the name among three.

ISMVas he not most honourable of three? therefore he was their captain: howbeit he atuined not unto the/if s/ three.

5 Benaiah (1 Chr. 11:22)

2a And B6-na iah the son of je-hoi'a-dA, the son of a valiant man, of^K4bze-el. who had done'many acts, he slew/two lionlike men of M6ab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an £-^?p'tiaii, a goodly man: and the £-^Jp'-tian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the £-g5p tian's hand, and slew him with his own spear.

22 These things did Be-n4'iah the son of Jf-hoi'a-d.1, and had the name among three mighty men.

23 He was more'honourable than the'nhirtv, but he attained not to the first three. And Da'vid set him over his guard.

b Thirty-one other mighty men (1 Chr. 11:26-27)

24 'A'sa-h6l the brother of J6'4b was one of the 'thirty; £l-hA nan the son of Do d6 of B6th -16-h6m,

25*Sh4mmah the Ha'rod-ite, £ri-k4 the H4rod-ite,

26 He lez the PSl tite,'l'r4 the son of Ik kfsh the T6-k6ite,

27 A-bi-e'zer the An'e-th6th-ite, Mt-biin nai the Hu'shath-ite.

28 Z4rm6n the A-h6'hite, Mi-h4r a-i the NS-t6ph a-thite,

29 He 16b the son of Ba'a-nah, a Nf-t6ph'a-thite, It'ta-i the son of Ri'bai out of Gib'e-ah of the children of Bfn'ja-min,

i(r^i-ni'i&h the Pir'a-thon-ite, Hid da-l of the brooks of G4 4sh,

31 A bl-41 b6n the Ar'bath-ite, Az'ma-vfth the Bar-hiimite,

32 £-li ah-b4 the Sh4-4I bo-nite, of the sons of J4 shen, J6n a-than,

33 Sh4m'mah the H4'ra-rite, A-hi am the son of Shfl'rSr the Ha ra-rite,

34 £-liph'e-l*t the son of A-hSs ba-i, the son of the MS-4ch a-thite,"t-li'am the son of A-hith o-phil the liilo-nite,

35 Hfz ra-i the Car'mel-ite, PA u-rAi the Ar bite,

36 I kAI the son of N4 than of ZA bah, BA ni the C.Ad ite,

37 Z*'lek the Am'mon-ite, NA ha-ri the B6-e roth-ite. ar mourbearer to J0'4b the son of Z*r-u-i ah,

38 t'r4 an Ith'rite, GA r(b an Ith rite,

39"U ri ah the Hit Ute:"thirty and seven in all.

David's mighlv men i^^

a It leemttliere wai a ..ud groi4g9fltKM« betides Adino,nca/ar, and ^ammah, bia only two of thL-m arc listed tiere -Ablshal and Hcii.iiah (v 18-23)

b Ablshai.tlie brother of Joab and nephew of David, also accomplished a great deed. He killed 300 men at one time witJi a spear (v 18; 1 Chr. 11:.;0-21). rids was 500 shon of what A dino killed (v 8). See Ablshal , note e, 1 Sam. 26:6

c Question ll9. Next. 24:3

d A city In Judah west of the south end of the Dead Sea (v 20; Josh. 15:21; 1 Chr. ll:22LCallcd lekabzcel (.*;eh, 11:25)

e Benaiah had done many things of which three arc listed here (v 20-21):

1 lie slew 2 lion-like men of Moab

2 He slew a lion In tlic midst of a pit in the time of snow

3 He slew an Egyptian who had a spear in his hand. He went to him with a staff, plucked the spear out of his hand, and slew ilie man with his ovra spear - a man 10 ft, 5 in. tall with a spear like a weaver's beam (1 Clir. 11: 23). See Bcnaiali, note n, 8:18

f The Heb. uans. UonUke is ariel. lion of Cod. A nameoT Jerusalem (Isa. 29) The Sept . reads: He smote the two sons t A . r dc

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b Quouou 116.

. > of Ills men >.c*i, V 19

of Ariel, the Moablte. The Peshltta: He slew rwo mighty men of Moab. The Berkeley: He was the one that struck down the two ariels of Moab (meaning lions of God, perhaps referring to mighty heroes of Moab). The Moffan: He killed two lion-cubs In their lair, after he had gone down and killed the lion inside a pit upon a snowy day

g He (Benaiah) was more honorable than the thirty other men, but he attained not to the first iliree. He did belong to the second tliree however, of which only two are named here (v 18-23)

h See 32 mighty men. p,361

i Asahel died in the 8th year of David's reign, so the list of the mighty men here covers apenodof years (v 24; 2: 8-32)

J It is not clear who were included in the thirty for more than this many are listed here (v 39)

k 2 Shammah's listed here (v 11, 25,33). The one of V 33 is the same as in v 11. He was one of the thirty as well as one of the first tlirce

1 2 Ira's are Usted here (v 26, 38)

m 2 penaiah's are listed (v 20, 30)

n Eliam wasthe fathcrof Bath-sheba and sonofDavid's wise counsellorwho be-uayed him (v 34; 15:31: 16:23: 17:1-•23)

o Uriah was the husband of Baih-sleba

(v35; 11:1-27; 12:10) p Fir-t three (v 13.16-17.19, 23), second tlvrec (v 18-19, 22-23), and 31 other mighty men (v 24-39) made tlie 37 in aU (v 39)

Cont. from column2

water for DavidfromBethleliem. After tliey had endangered tlicir lives thus David would not drink of it, but poured It out before tlic Lord as a drink offering (v 13-17; 1 i;hr. 11:15-19)

v Ihero were tidrty cliief men of David who atiaiiicJ to this place by mighty exploits (V 1). 23-24; 1 Clir. 27:6) w Eitlier the b.uley harvest in April or the wheat harvest in June. More Ukelythe barley harvest, for kings went lortli to fight generally in the spring after the early rains (v 13)

X bcc 1 Sain. 22:1-2, whichrcfcn to tlic same case,but at m earlier time before David became king

y Tlic valley of tlic giants who came from Kapha. Soc Giants , p. 62

z 1 Ills must have been the time soon after Pavid became king wlwn the Hliilistlnes came seeking him to destroy him (v 11; 5:17-23)

a Tlwsc were Adino (v 8),Eleazar(v 9-10), .ind ^haiimuh (v 11-17). Ihey evidently loved David very much to

2 SAMUEL 24

Many destroyed by plague

Curse for disobedience

a See Saton provoked David , p. 350

b David commanded Joab to go through Israel and number the people: but he and all the captains of the host objected to this new plan. Joab sensed the wrong in this move, but the king's word prevailed (v 2-4)

c Perhaps there was more back of this desire of Davidto know the number of Israel (v 2). He mayhave had plans to enlarge his empire without consulting Jehovah. God saw fit to bring any such plans to an end immediately; and He punished David for his pride before it could lead him into ventures of conquest that would be a curse to him

d Question 120. Next, v 13

e This shows that not only Joah, but all the captains of the host objected to the plan of numbering Israel. They all obeyed, however, going throughout Israel to make the count regardless of how much they opposed the idea (v 4) f See Journey of census takers, p. 351

R See Aroer , note r. Josh. 12:2

h The river of Gad would be the Jabbok running through the inheritance of G ad into the Jordan on the east. The city lying in the midst of the river means one in the midst of the river valley belonging to Gad (v 5)

i The land of Tahtim-hodshi is not known. The name could be literally translated: The lower parts of the country - where the new moon was worshipped. Like Beth-shemesh, which means House of the sun. It must have been somewhere in Gilead and toward Dan to the north where they took their next census (v 6)

j Dan-Jaan. found only here (v 6), but is the same as Laish or Dan in other scriptures. It was located in the far northern part of the land of Palestine occupied by Israel (Josh. 19:47; Judg. 18:29). It means: Dan in the v/ood

k See Tyre, p. 346

1 Many of the original inhabitants of Canaan still lived in various places among the Israelites (v 7) m It took 9 months and 20 days to take the census of Israel (v 8)

n On the register there were 1, 300, 000 men - 800,000 valiant men in Israel, and 500,000 in Judah (v 9). In 1 Chr. 21:5 we have different numbers with Israel listed as 1.100, 000 that drew sword, or 300,000 more than stated here. Evidently these additional ones were not valiant men as the 800, 000 of V 9. Judah is listed as having 470. 000 that drew sword, in 1 Chr. 21:5. or 30. 000 less than the number here. Evidently the difference comes through some of this group not being valiant men also

o TMs was always a good trait in David. When his heart smote him and he was convicted of wrong-doing he would al -ways humble himself, acknowledge his sin. and make restitution as far as possible. He took the blame himself, never seeking toexcuse himself or pass the responsibility on to others. Here, being smitten by his conscience and convicted by the Lord, he confessed his sin and prayed to be cleansed from iniquity and foolishness (v 10)

p Hd).cakal, tobesilly;to play the part of a fool (v 10; 15:31; 1 Sam. 26:21; 1 Chr. 21:8; 2 Chr. 16:9; Isa. 44:25) q God gave David an answer the day after his repentance (v 11). It came by a prophet and was not very encouraging (V 12-13)

r Gad, a troop (Gen. 30:11). 2 Gad's;

1 The 7th son of Jacob (Gen. 30:11; 35:26; 46:16; 49:19; Ex. 1:4; Num. 1: 14. 24-25; 2:14; 7:42; 10:20; 13:15; 26:15-18: 32:1-34: 34:14; Dt. 27:13; 33:20;Josh.4:12; 13:24-28; 18:7: 20:8; 21:7,38; 22:9-34; 1 Sam. 13:7; 24:5; 1 Chr. 2:2; 5:11; 6:63. 80; 12:14: Jer. 49:1: Ezek. 48:27-34; Rev. 7:5)

2 A prophet, David's seer (v 11-19; 1 Sam. 22:5; 1 Chr. 21:9-19; 29:29; 2 Chr. 29:25)

s David's seer (v 11:2Chr. 2ft25).Gad. the prophet, was so-called because he was especially used in prophecy to David, even from the time of his wan-

X David's last sin (1 Chr, 21). 1 David commands Joab to number Israel

, AND again the "anger of the aX Lord was kindled against I§'ra-el, and he moved David against them to say. Go, nimi-ber Ig'ra-el and Ju'dah. •2 For the king said to Jo'Sb the captain of the host, which was with him,*Go now through all the tribes of I§'ra-el, from Dan even to Be'er-she'bi, and number ye the people, *^hat I may know the number of the people.

2 Joab's faithful protest (1 Chr. 21:3)

3 And Jo'ab said tmto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: "but why doth my lord the king delight in this thing?

3 Numbering of Israel (1 Chr. 21:4)

4 Notwithstanding the king's word prevailed against Jo'ib, and'against the captains of the host. And Joab and the captains of the host went out from

the presence of the king, to number the people of I§'ra-el.

5 * And they /passed *over Jor'dan, and pitched in Ar'6-er, on the right side of the city that lieth in the midst of theWver of Gad, and toward Ja'zer:

6 Then they came to Gil'e-ad, and to 'the land of Tah'tim-hod'shi; and they came 'to Dan-ja'an, and about to Zi'ddn,

7 And came to the*strong hold of Tyre, and to'all the cities of the Hi'vites, and of the Ca'-naan-ites: and they went out to the south of Ju'dah, even to Be'er-she'bi.

8 So when they had gone through all the land, they came to Je-ru'sa-lem'^t the end of nine months and twenty days.

4 Total: 1, 300, 000 valiant men (1 Chr. 21:5)

9 And Jo'ab gave up the"sum of the number of the people unto the king: and there were in I§'ra-el eight hundred thousand valiant men that drew the sword; and the men of Jii'dah were five himdred thousand men.

5 David's repentance (1 Chr. 21:7-8. Cp. 2Sam. 12;Ps.21)

10 "^ And Da'vid'S°heart smote him after that he had numbered the people. And Da'vid said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done'Very foolishly.

■11 For when Da'vid was'up in the morning, the word of the Lord came unto the 'prophet Gad,*Da'vid's seer, saying.

6 God offers David a choice

of 3 punishments (1 Chr. 21:9)

•12 "Go and say unto Da'vid, Thus saith the Lord . I offer thee three things; choose thee one of them, that I may do it unto thee.

13 So Gad came to Da'vid, and told him, and*said unto him, "Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

7 David chooses to fall into God's hand (1 Chr. 21:13)

14 And Da'vid said unto Gad, I am in a great strait r-^let us fall now into the hand of the Lord ; for his mercies are great: 'and let me not fall into the hand of man.

8 Seventy thousand men die by a plague (I Chr. 21:14)

15 *! So ^he Lord /s ent a pestilence upon Is'ra-el *from the morning even to the time appointed: and there died of the people from Dan even to Be'er-she'bi'iseventy thousand men.

9 God has mercy on Jerusa-

lem (1 Chr. 21:15)

■16 And 'when the angel stretched out his hand upon Je-ru'si-lem to destroy it, the Lord 'repented him of the evil, and said to*the angel that destroyed the people. It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of A-rau'-nah the Jeb'u-site.

10 David sees the destroying angel: prays for mercy

(1 Chr. 21:16)

17 And Da'vid'spake unto the Lord when he saw the angel that smote the people, and said, Lo,*"! have sinned, and I have done wickedly: "hui "these sheep, Pwhat have they done? let thine hand, I pray thee,'be against me, and against my father's house.

11 David buys the temple site and makes atonement and the plague is stayed (I Chr. 21:18-27; 2 Chr. 3:1)

Sis ^ And Gad came 'that day to Da'vid, and'said unto him. Go up, rear an altar unto the Lord in the threshingfloor of A-rau'nah'the Jeb'u-site.

19 And Da'vid, according to the saying of Gad,"went up as the Lord commanded.

20 And A-rau'nah^ooked,"'and saw the king and his servants coming on toward him: and A-r£iu'nah went out, and bowed himself before the king on his face upon the ground.

21 And A-rau'nah 'said. Wherefore is my lord the king come to his servant? And Da'vid said,^o buy the threshingfloor of thee, to build an altar imtotheLoRDjthattheplague

deringsbefore he became king (1 Sam, 22:5). Nathan, the prophet was used as in 7:1-29: 12:1-15

^ Cont. from columa3_

X Question 125. The last one in2Samuel

y The Jebusite no doubt had heard of the

plague by now. so was anxious that it

be stopped.lest it strike his people(v 21)

V See 5 things Araunah did , p. 366 w The thoughts of Araunah, the Jebusite, were probably those of bewilderment at seeing the king and all his servants coming to him. He must have known however, that David was a just man and he could expect only good from him

^ Continued, column 2

a 2foldinessage of Gad to David (v 12):

1 I offer you three things

2 Choose one of them, and I will do it b 3 choices offered to David (v 13):

1 Having 7 years of famine in the land mies

2 Fleeing3 months before your ene-

3 Pestilence in the land for 3 days c QuesdoDS 121-123. Next, v 17

d David said what any sensible man would say who knew God and His dealings. The king chose the last of the three offers - 3 days of pestilence, preferring to fall into the hands of God whose mercies are great, and not into the hands of men who stow no mercy (V14). Ttough it was soon over, 70,000 men died of the plague. How many would have perished in either one of the other two offers cannot be estimated, but no doubt many more than through the pestilence and the suffering would have lasted much longer

e David had been in tte hands of Saul for years and more recently in flight from Absalom: now he could not bear the thought of being in the hands of man again, so he cast himself upon the mercy of God (v 14)

f Here is an example of the Lord being reported as doing something when in reality He only commanded it to be done. An angel was used to execute thecommand (v 16). Hun dredsof times intelligent agents have been sent to do the Divine will and such instances are spoken of as God being the doer of the deeds

g The plague began in the morning and was to continue 3 days and 3 ni^ts to make the full 3 days of v 13

h Why 70, 000 is not explained, and what connecrion with wrong they had.if any, is not given; so we must accept the account as plain facts of history without any ^iritual significance other than the many lessons we can derive from the story (v 15)

i The angelhad alreadygonethroughout the land from Dan to Beer-sheba or from north to south, and now a special judgment seems to have been ready for Jerusalem - to destroy it; but when God saw the city. His beloved city, which He had chosen for His headquarters on earth as a place to live and operate through His chosen people, and furthermore, when He saw the great destruction all over the land. He did not desire to continue the curse. He repented (changedHis mind)of doing anymore evil of destruction, and called to the angel saying: It is enough: stay now your hand (v 16)

j See note u. Gen. 6:6

k One angel, not many. One angel slew 185, 000 men of war in one night (2 Chr. 32:21; Isa. 37:36), so angels must be fHJwerful and swift beings

1 David spoke directly to God. and this is the way it stould be. One does not need to go through any mediator other than Jesus Christ wto is the only mediator between God and man (1 Tim, 2:4-5) m The second repentance of David in cormection with his sin of numbering the people (v 10, 17). This time he was willing to take all blame and suffering if God would only spare the innocent people (v 17)

n Question 124. Next, v 21

o See Men classed as sheep , p. 357

p Question 124. Next, v 21

q When men are willing to take the blame for sin and receive punishment forthemselves and their families, they are near the point of mercy (v 17-25)

r The 3rd day of the plague (v 13, 18)

s The second message of Gad to David was to make a sacrifice to atone for sin and turn the wrath of God away (v 18-25)

t For some reason this Jebusite was left in Jerusalem when David conquered it and made it his capital (v 18)

u David went - he did not delay, for the safety of all Jerusalem and Israel depended iqjon it (v 19)

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exoutv. Heollcicj i;«; ..i^ iUpl*ce. oxeo lor i«cnficct, tf J wood fnxi itie thtethiati Insnsr.entj to bum. After jccingthc *Ottcl(v ::-23; I Ct»,:i::0)

b Thlj ihould re<d: AU ihli, O Klog, Ariunih 11 iivloft to ibe Idng (v 23)'

David's trust m God

357

Tbc Dtvldic coveniat (7:1)

T la tcbapccf records the Pjvidlccove-0AO(proiruaog David io etenul tfi Aodihrooe. ij the IJxh. 15c^7*nd 17ih cbapterj of c.eneuj record ihe \br*-himic covenaat promlunij *n etenul aeed lad iMd. Bothcovenjrui Afg con-didooal upoa fiith ind obedience to Ood.M*oyc ill them JDcoodiuonilbut this cui be true ooly in the *eaie that tbe beoefitt proiriKd are not ctfoed by worki. Like tbe goipel of today, ooe does ooi earn talvacioa by woiks(iph. 2:8-9), yet oo man receivesbencnti witboin obedieoce in the imdal as well as the anal xage of salvation (1 Jo. 1:7). The whole go^cl program of reijiire-ments is that of obedieoce and living soberly, nahteously. and aodly in this presentworld fCCor. 5:17-18: 7:1; Tit. 111-13; Heb. 12:14; 1 Jn. 1:7). Uthe«e covenaots were entirely unconditional and luael did not have to obey God to receive their beoefils, then why are they not bleued according to thcK benefits noWTbe people to whom they were promised went into sin, apostasy, captivity, and dispetdon and will not receive fulfillment of the promlseiun-nl they are regathered m repentance and obedience to God (Lev. 36; Di. 2S). God plainly said to David concerning his son. If he commit inigultY. 1 will chasten him with the rod of men. rlJs iswbathappened.ilis sons and alllsael Slimed and they are now in the procesi of chastening. See the many scriptures proving a regathering and convcruon of Ixael in the lanet days under tbe Mestiab In Anglo-Saxon theory notes, p. 361 See covenants6 and U,p.57-58

Nathan (7:2)

Natlian. he hath given. 9 Nathan'c

1 A prophet and advisorof David and Solomon (V 2-17; 12:1-15; 1 Kl. 1; 1 Chx.l7).He wrote a history (2Chr.9:29)

2 SonofDarld(5:U; lCht.3:5;U:4). Al>ce«orofChrnt(Ll<.3:31:Zech.lil2)

3 Father of Igal (2 sam. 23:36)

4 A man under Solomon (1 KL.4:5)

5 A Judahite (1 Chr.2;36)

6 Brother of Joel (1 Chr. Il;38)

7 A returning exile (Ezra 8:16)

8 Son of Baoi (Izra 10:39)

9 A cUef in Israel (Zech. 12:12)

David's desire to build a home fo r God

U^)

DavidhadjUK moved into tbe house of cedar which Hiram of Tyre had built forhim(v2; i 10-12). Seeing the contrast between his beautiful bonic and the tent where (.oO dwcllcvJ between the cheni>iniion the it'f (v ->, he ipokc out of his heart to '• ^than the prophet, that he desired to builJ a pertiiaoent bouse fotood. Nathan cocujtaged him to do all that was in bis hc^rt (v 2-7). This was the rirn concepuon of the beautiful temple of bolo::ion, widch David got the pl.ms for jHu wved materials for durlii|{ i.'i.iny yr irv, but wa> foibldden to buil>J ' >>; *

manof War and onr - . jch

blood (5:1-5; 8:16-1 J-. i nr. ; : + -l5: 22:7-16)

niiiitl a-.*)

-.^'.......c .. < dream (0*0.

20:3)

\nnc.irL*J to vhr-ili.i;:i (' r!\, \'>}

'•I • . ■ . . A)

5i>ave baker and Dialer dicami Gen. 40:5; 41:11)

miT be stayed from th« people.

22 And A rau'nah "Mid unto D* vid. Let mv lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshinK instruments and othff instruments of the oxen for wood.

23 ♦All these things did A-r«u'-nah. as a king, give unto the king. And A-rgu nah said unto the king. The Lord thy God accept thee.

24 And the king said unto

A-mo'iuh. If ay: but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So D4 vid bought the threshingfloor and the oxen*for fifty shekels of silver.

25 And DA vid'^built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from f§'ra-el.

Stunmary of 2 Samuel

A labor Samuel, David. Nathan, and (..ad im doubt kept the oilginal records bwnwhiLti lulah compiled the book about 743-683 B.C.

Proof of authortbip: ItiiDecetsarytotreat the two books as oce because, in the Hebrew caaooaad early editions of the Hebrew text, the two were one. The divlBon camewltti the SeptuagintDanilatorsabout 28 9-94 B.C. and this has been followed in all edltloos dnce then. Samuel perhaps wrote 1 Sam. l-'24; David, NaUian.aod e.ad.l sam. 25-2 Sam. 24 (1 Sam. 10:25; 1 Chr. 29:29). There is a reference to the book of Jaaher In 2 Sam. 1:18, which may haw also been used in tbe Snal writing of tbe book of Isaiah, who wrote the history of the kings of Judah and Israel (2 Chr. 32:32. note)

Date and Pl**:e: the records which make iqi 1 and 2 Samuel were written by

Samuel, Day

\ice: tl Tl^a

than, and I'.ad from 1204-1035 B.C. in Palestine, but were

perhapi finally made into one book by Isaiah the prophet, about 743-683 B.C. He pcrbapt compflcd ludges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Ctiromcles in tnelr final tonn, according to 2 Chr. 32:32, note Theme: In 1 Samuel we have tbe record of the failure of Israel under Eli, Saul, and Samuel, and in 2 Samuel we have the record of the restoration of order in Israel through David,the choice ofGod as ruler of ills people,the full establishment oftbekingdiomof Israel with Jerusalem as the poliucal and religious center (1:1-6:23). tbe making of the Davidlc covenant as the basis of all earthly kingdom tluthn:l-29).thefullconquestofthe enemiesoflsrael (3:1; 5:17-25; 8:1-10:19), David's sin andt>:pentaoce(ll:l-12:31). family troubles of David (13:1-14:33), rebellion of Absalom (15:1-

19:43), and the last days of David (20:1-24:25) Purpose: sec the Summarv oi i Samuel

Statiidcs: lOih book of the Bible; 24 chapters; 695 verses: 20,612 words; 125 questions 679 verses of history: 9 verses of fulTiUed prophecy; 7 verses of unfulfilled prophecy; 11 distinct messages from God (2:1, 2; 5:19, 23; 7:4; 12:1, 7; 21:1: 24:11, 16, 18) : 70 commands; 25 predictions: and 13 promises

6 Gave Jacob visions (oea.46:2)

7 Came to Balaam (Num. 22:20)

8 Appeared to Gideon Ou<te. 6:25-27)

9 Did two miracles for Gideon on two different nighu Qudg. 6:36-4C)

10 Spoke to Samuel (1 Sam. 3:1-21)

11 Spoke to Samuel again (1 Sam.15: 16)

12 Appeared to Solomon In a dream (1 Kl. 3:5: 2 Chr. 1:7) 7:12)

13 Appeared to Solomon agalii(2 Chr.

14 Gave Daniel visions (Dan. 2:19)

15 Gave Daniel another vision (7:2,

16 Gave iletliarlati viions(l;8) 13)

17 Gave Joseph a dream (Mt. 2:14)

18 Delivered apostles (Acts 5:19)

13 Delivered Peter (Acts 12;6)

20 Cjave Paul a visloo (Acu 16:9)

21 >pokc to Paul (Acts 18:9)

22 >tood by Paul (Acts 23:11)

23 Appeared to Paul (Acts 27:23)

14 predictions of Nathan (7:10)

1 •((.•od) will appoint a place for My people luael (v 10)

2 I will plant them in tbe laisd

3 Tbev shall dwell i n their own place

4 They shall nwve no nwre

5 The children of wickedtKu shall not affli. ' imii mymorc as before

6 1 AM a house (v 11)

7 Yi . and sleep with your fatbeii, out i wiU set i|p your seed after you on your throne (v 12) name

8 He stiall build a house for My

9 1 will establish the throne of Ids W . -ver (V 13)

Ml father, and he *aU be .'1 > »'ii ^v 14)

11 11 he coninUti iiUgulty, 1 will chasten hin- - ••' ■'— - ■ ' ' • -■ . - 1 with the «r>

12 Mv r. , ..., „, _.T from II ul. whom 1 put .I-

U Your ^ shall be est. (v 16) lunrvct

14 Your throne will be caablisbed

Iwacl'imiUenniallaad (7:10)

This rcfcri to the final the promised land to i

rlt of lie of

luael, at the 2nd advent of Christ. From then oo they wiU dwell in their own place and move no more; neither shall the wicked affLctthem anymore (v 10). One reading of this should be sufficient to make It clear that this has a future fulfillment;furthermore,many other prophecies state the ume of such fulfillment. God did appoint them the promised land (Gen. 13:14-17:15:18-■21: 17:7-8; 26:3-4; 28:4, 13-15; 35: 11-12); and plant them in this land twice: first, in the settlement of the land under Moses and Joshua (N um. 32; Josh. 13:1-21:45); second, after the captivities to Assyria and Babylon (Eaa, Nehcmiah, and Haggai). They sinned after the first sertleiiicnt unul Cod had to remove them (2 Ki. 17 and 24l.Thcnthey sinned after the second settlement until He had to remove them again and scatter them among the other nations (Dan. 9:26-27; Mt. 23:37-39; 24:2-3; Lk. 21:20-24). God has predicted that Me will make for them a second regathering and final appointment jnd settlement o f the land when they shall movciiomorej and wicked i;ien will n<n afflict then' anymore, asbefore(v 10; Dt,4:25-30; 30:1-10; Isa. 11:10-16:60:8-22:66: 19-21;Jer.3;14-25; 16:14-21; 23:3-8; 30:1-24:31:18-40; 3'2:37-44; 33:6-26; Eiek. 11:17-21; 20:33-44: 34:11-31; 36:1-37:28; Mu 2431)

15 Kcpi in Absalom's rebellion (15:11

1 He prepared chariots and horses and 50 men to run before him (v 1)

2 Arose early and stood in the way of the gate (v 2)

J t very man who came to David for jusDcc Was approached and the caue of his coming to the king Ingidred about. Absalom would flatter the man andtcU turn his cause was just but that there was no one appoimcd bythe king to ^vc him justice. I hen Absalom would declare lliat if he were king he would sec to It that everyone received justice (v 2-4)

4 He posed as the real lover and champion of the people, kissing every ruan wtw came to him, thus stealing the iiearti of the people oflsracl(v 5-6)

a DavldobjcLtcdto Araunab givlna him somettunri v.iiluut price, for he had indeed uiuicJ. and Ichovah had commanded turn to offer sacrifices at this very plate (v 18)

b 50 shekels would be oalv$32 00 at 6*t a shekel, I his was ofily the earnest money unul he could pay the whole pnce,fot 1 c.ht. 21:25 sayi he bought It for 600 shekels of aold. wluch at $9.69 1/2 In our money would make the total purchase price $ 5,817.OO.Thc ground no doubt was that of the entire ternple area, aboia 4 acres. We nUgt(say he paid $32.00 for the tbreshing-floor (Heb.goren, v 24), andS5,817.5c for the whole place (Heb. magom. 1 Cta. 2i:25)

c He built an altar (v 2S), and Solonwn built the temple there (2 Cbr. 3:1-2)

5 He begged leave of David to go to Hebron that hemight pay vows to God and serve the Lord, as be had promised while in exile (v 7-8)

6 He set up headquarters in Hebron and sent spies throughout all the tritws of Isael, saying: As soon as you hear the soundof the trumpet, then you shall say that Absalom reigmln Hebron (v 10)

7 He took 200 men from Jerusalem to help him, but kept all plam secret from them (v 11)

8 He sent for Ahlthophel. David's counsellor and the grandfather of Batb-sheba whom David had commined tin with. He was now ready to tin against David to avenge tbe harm done to his son's family. The conspiracy was then strong enough to cause David much trouble (v 12)

9 Absalom and the rebels with him marchedon Jerusalem to take over the city (16:15-19)

10 He asked counsel of Ahitbophel who advised him to go unto his father's concubines so that all laael would know that he was abhorred by his father; then all followers would be strong for him (16:20-21)

11 He went in unto his father's concubines, as advised (16:22-23)

12 Asked counsel of Ahlthophel and Hushai regarding tbe next step to take In the rebellion (17:1-14)

13 MobiUzed all Israel (17:11-14)

14 Pursued David across Jordan and camped inthe landofGllcad(17:24-26)

15 Fought David and his men in mount Ephraim and was killed, thus ending the rebellion (18:1-18)

David's mistake (14:32)

Here Absalom confessed that coming home to a parually unforgiving father to live year after year without even seeing him was a miserable life (v 32). What David hoped to gain by this stubbornness we do not know.lt ettranged his »n from himself permanently and eventually caused tbe greatest trouble of his career. This should be a lesson to all parents who are called i^>on to fotRive wayward children. Forgiveness should be wholehearted and complete, not In word only with the heart remaining reserved and implacable

Men classed as iheep 124:11)

David was the first man in Scripture to refer to n.cn as sheep (v 17; 1 Chr. 21: 17; Ps. 23). No doiit the reference came from the fact that he was such a good stiepherd and sheep were the greatest pan of hislife asaboy (1 Sam. 16:11,19; 17:15. 34; 2 Sam. 7:8). It was natural, therefore, to cry out to God on this occasion to spare these sheep (v 17). N athan made a reference to sheep but It 1< supposed that David's use of the term ai men, in Ps. '23 and elsewhere, was bcfotv this

10 men classed their kind as sheep:

1 Davld(vl7; 1 Chr. 21:17; Ps, 23; 119:176)

2 An unknown author (Ps. 44:11; 49:14; 95:7; 100:3)

3 Asaph (Ps. 74:1; 78:52; 79:13)

4 Isaiah (Isa. 53:6-7; Acts 8:3'.^

5 Jcrendah0et.l2:3; 23:1; 50:6,17)

6 Eickiel (E2ek,34:6, 11-12)

7 Zecharlah (Zech.l3:7;Mt.26:31)

8 Jesus Chria (Mt. 9t36: 10.6,16: 12:11-12; 15:24; 18:12-13; 25:32-33; Jn. 10:27; 21:16-17)

9 Paul O^db. 13:20) 10 Peter (1 Peu2:25)

THE

FIRST BOOK OF THE KINGS

COMMONLY CALLED

"THE THIRD BOOK OF THE KINGS

Reign of Solomon - Building the Temple - Final Division of the Kingdom - Kings of Seven Wars in 11 6 Years - Ministry of Elijah

Judah and Israel

a The one scroll of Kings, as in the ancient Hebrew Bibles, was divided into two books or scrolls by the Septuagint translators in the 3rd century B.C. The books are named for their contents -the history of the kings of Israel and Judah from Solomon to the Babylonian captivity, a period of 413 years.They begin with a record concerning king David and end with one regarding the king of Babylon. They open with an account of the building of the temple and close with its destruction. They begin with the story of David's first successor and end with the last one released from captivity. The characters of all the kings of Israel and Judah are tested by the standard of David

b Now - And, indicating that the writer considered his work the continuation of a preceding history c The term king David occurs 14 times in 2 Samuel and 9 times in 1 Kings. The first king of Israel, Saul, is not once mentioned in land 2 Kings-as if he never existed. David and Solomon, the othertwo kings of Israel before the division of the kingdom are mentioned 241 times. A fter the di vision there we re 20 kings of Judah (see list, p. 60) and 19 kings of Israel or Ephraim

19 kings of Israel:

I Jeroboam (1 Ki. 12:20) -• 2 Nadab (14:20)

3 Baasha (15:16) 4Elah(16:6)

5 Zimri (16:10)

6 Omri (16:16)

7 Ahab (16:28)

8 Ahaziah (22:40)

9 Jehoram or Joram (2 Ki. 3:1)

10 Jehu (9:6)

11 Jehoahaz (13:1)

12 Jehoash (13:10)

13 Jeroboam U (14:22)

14 Zachariah (15:8)

15 Shallum (15:13)

16 Menahem (15:17)

17 Pekahiah (15:23)

18 Pekah (15:27)

19 Hoshea (17:1)

15 kings of other nations:

1 Sihon.kingoftheAmorites (1 Ki.

2 Og, of Bashan 4:19)

3 Hiram, of Tyre (5:1)

4 Hadadezer, of Zobah (11:23)

5 Shishak, of Egypt (11:40; 14:25)

6 Ben-hadad. of Syria (15:18) '7Ethbaal, of Zidon (16:31)

8 Hazael, of Syria (19:15)

9 Tiglath-pilezer, of Assyria (2 Ki.

10 Rezin,of Syria (15:37) 15:29)

II Shalmenezer, of Assyria (17:3)

12 Sennacherib, of Assyria (18:13)

13 Tirhakah, of Ethiopia (19:9)

14 Pharaoh-nechoh.of Egypt (23:29)

15 Nebuchadnezzar, of Babylon (24: 10-20; 25:1-30)

Besides these, a number of kings of Syria,Moab,Edom.and other countries, and the queen of Sheba are mentioned in these books, which can rightly be called the books of kings

d Old, about 70 years of age. He was made king at the age of 30 (2 Sam. 5:4) andreigned40years(2Sam.2:ll; 5:5; 1 Chr. 3:4) e Stricken in years was formerly said of people over 80 years of age (Gen. 18: 11; 24:1; Josh. 13:1; 23:l);butjews at this time did not live long. No Jewish king after David Uved more than 60 years

f Probably bed-clothes, as he seemed to be bedfast (v 47)

g His advisors, probably those looking after his health. They advised that he take a virgin as his wife to wait on him, cherish him, and Ue in his bosom so

292 CHAPTER 1

1 Last days of David (1:1-2: 11. Cp. 2 Sam. 23:1; 1 Chr. 28:1). 1 David's declining

strength

iTU'OW'^king Pa'vid vyas'^old ^' and 'stricken in years; and they covered him Avith clothes, but he gat no heat.

2 Wherefore his%er\'ants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of I§'ra-el, and found Ab'i-shag a Shu'nam-mite, and brought her to the king.

4 And the damsel was very fair, and cherished the kmg, and ministered to him: but the king knew her not.

2 Adonijahplots to seize the

kingdom of David

5 HThen Ad-o-ni'jah the son of Hag'gith exalted himself, saying,'! will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him at any time in saying, >Why hast thou done so? and he also was a very goodly

; man; and his mother bare him I after Ab'sa-lom.

7 And he conferred with Jo'ab the son of Z6r-u-i'ah, and with A-bi'a-thar the priest: and they following Ad-o-ni'jah helped him.

8 But Za'dSk the priest, and Be-na'iah the son of Je-hoi'a-di, and Na'than the prophet,

j and Shim'e-i, and Re'i, and the I mighty men which belonged to

Da'vid, were not with Ad-o-[ni'jah.

j 9 And Ad-o-ni'jah slew sheep ' and oxen and fat cattle by the I stone of Zo'he-leth, which is by , £n-r6'gel, and called aU his

brethren the king's sons, and

all the men of Ju'dah the king's

servants:

3 Counter-plot of Nathan and Bath-sheba

10 But"Na'than the prophet, and'Be-na'iah, and the mighty menT'and Sol'o-mon his brother he called not.

11 ^ Wheref or ^T^a'than spake unto Bath'-she-bd the mother of Sol'o-mon, saying.^Hast thou not heard that Ad-o-ni'jah the son of Hag'gith doth reign,'knd Da'vid our lord knoweth it not? •12«Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life and the life of thy son Sdl'o-mon. •13 'Go and get thee in tmto

king Da'vid, and say unto him. Didst "not thou, my lord, O king, swear unto thine handmaid, *saying, Assuredly Sol'o-mon thy son shall reign after me, and he shall sit upon my throne? why then doth Ad-o-ni'jah reign?

► 14 Behold,'^while thou yet talk-est there with the king, I also will come in after thee, and confirm thy words.

4 Bath-sheba reminds David of his promise concerning Solomon (2 Sam. 12:24-25)

15 "^ AndrfBath'-sh6-bd went in unto the king into the chamber: and the king was very old; and Ab'i-shag the Shi;'-nam-mite ministered tmto lie king.

16 And Bath'-she-bd bowed, and did obeisance unto the king. And the king said,'What wouldest thou?

17 And she said unto him. My lord, thou swarest by the Lord thy God tmto thine handmaid, saying. Assuredly Sol'o-mon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Ad-o-ni'jah reigneth; and now, my lord the king, thou knowest it not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and A-bi'a-thar the priest, and Jo'ab the captain of the host: but Sol'o-mon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all I§'ra-el are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Sol'D-mon shall be coimted offenders.

5 Nathan confirms the plea of Bath-sheba

22 *" And, lo, /while she yet talked with the king, Na'than the prophet also came in.

23 And they told the king, saying. Behold Na'than the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Na'than said, My lord, O king,*hast thou said, Ad-o-ni'jah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and A-bl'a-thar the priest; and, behold, they eat and drink before him, and say, God save king Ad-o-ni'jah.

26 But me, even me thy servant, and Za'dok the priest, and

that he could get warmth (v 2). The> sought a beautiful, young damsel throughout aU Israel and when they brought her to him she ministered unto (nursed) the king; but he had no sexual relations with her (v 3-4) 1 Then - during the old age sickness of David (v 1-4, 47), Adonijah, one of Continued, column 4 ^»-

sought the throne (v 12-53) r The plan was that Bath-sheba should go to David and ask him to fulfil his promise of many years before, that Nathan should come in at the opportune time to confirm her plea, and that they should both reveil the plot of Adonijah, insisting diat David act at once to make Solomon king(v 13-35)

a Questions 3-4, Next, v 16

b Just when this vow was made to Bath-sheba is not stated. It could have been after the death of their first child who was bOTn as the result of their sin, or after the birth of Solomon, We may be sure that Bath-sheba got the promise from David at the opportune time (v 13, 17; 28-30)

c This was part ofthe plot to move David to act at once in making Solomon king. Everything wastimed perfecUy and the plan was successful (v 14, 22)

d Bath-sheba now went before the king to carry out her part of the plan. She came right to the point regarding what he had promised her about making Solomon king, making known to him the plot of Adonijah and the danger that she and her son were in at that moment (v 15-21)

e Question 5. Next, v 24

f 'vVliile Bath-sheba was speaking to David abouthispromise to make Solomon king, Nathan, the prophet came in to confirm the need for making it known now who should become king in his place. He also came to the point immediately regarding Adonijah, speaking of his plot, and the ones he had not called to the feast, inquiring whether the king was co-operating in such matters without his knowledge, and if David had said Adonijah was to reign after him (v 22-27)

g Question 6. Next, v 27

^fc- Cont. from column 2

his sons, exalted himself to be king, preparing chariots, horsemen, and 50 men to run before him. His father did not object, so bethought it was by the king's approval (v 5-6). He conferred with Joab, the commander of David's army, and Abiathar, the priest, and they helped him in his plan (v 7-8) i He was the 4th son of David, and perhaps the eldest son alive at this time, as Amnon and Absalom were dead (2 Sam. 13-18). Chileab, the 2nd son may have been dead also (2 Sam. 3:2-4), Adonijah, therefore, could have followed his rights in this action, as far as being the eldest son alive; but he did not take into consideration the promise of David to Bath-sheba, the mother of Solomon, She had been wronged by David causing her to ccxnmitadultery, andbyherhusband,Uriah the Hittite, being murdered. The child of her sin with David had died, so on the birth of Solomon she desired a promise that her son would be king instead of an elder son of David by some other wife (v 11-13, 17, 28-30) j Question 1. Next, v 11 k See Nathan . p. 357 1 See note n, 2 Sam. 8:18 m Adonijah evidently knew of David's promise to Bath-sheba, or he would have called Solomon to the feast also (v 10 with v 13, 17, 28-30) n Nathan, the prophet took the initiative in making Solomon king, thinking of his own safety as well as that of others whom Adonijah did not call to the feast (v 11-12). Should he become king their lives would be in danger, as would be the lives of those who co-operated with A donijah in the event that Solomon be -came king, as is clear from subsequent events (2:12-46) o Question 2. Next, v 13 p Either David did not knowthat Adonijah was actually on the verge of proclaiming himself king, or Nathan did not realize that David knew some of the plans, according to v

6 q Nathan's plan to get the throne for Solomon is here outlined as carried out during the feast of Adonijah who also

1 KINGS 1. 2

a Solomoti wai bfltn «■' t

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Sam, 12:24). lie m.^u ..;%

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23)

J David now renewed the vow he bad made to tier peilups when Solomon wai bom: it wa> at that time Nailiaii blesied die ctuld and he was g;ven a name indicatinti tliat tlie Lord loved lum (2 Sam. 12:24-25)

e As the Lord liveth was tlie niojt com-nion oatli among the Israelites, being found over 40 umes in acnptorc, as niywul. or tliysojl liveth was another common expression ased i n niakinn oatlis. Sec Note b, 2 Sam. 4:9

f David ackiwwledged that he liad made such an oaili to Batli-slieba, and now planned to fulfil it immediately (v 30)

g Then - when David itave assurance of the fulfillment of his oath to Batli-slieba, she bowed to the cartii before turn acknowledftinji his favor (v 31)

h 6 acts of David iiiakiiit; Solomon ki

inc:

1 Proinisiiigtlus Jay to fulfil his oaUi to Bath-sheba (v :9-30)

2 Cominandin(;tliatZ.adok the priest, Nathan the prophet, and Benaiah be called (V 32)

3 Commanding tliem to take his servants witlitliem and cause Solomon to tide upon his own mule, and bring him down to Gihon (v 33)

4 Conimandint; Nathan, the prophet to anoint Solomon king over laael (v

^>

5 Commanding the aumpet to be

blown and instructijig him to say: God save king :>olomon

6 CoiimiandingNathan and the others to come up fiumCihon after aolo-nton whoslwuld sit upon the throne in his stead (v 35)

i Jewish tradition says that it meant death to ride upon the mule of David without permission, so it was therefore evident to everybody that ^oloInon was to succeed David with his sanction, when he came ridint; tlius (v 33)

j Gtlto'ii was probably the ancient name of ilie valley that ran from the Damas-< ll^ gate by ."^iloam, into tlic KiJron vale, having the temple lull on the left and Zlon or the ancient city of ilie Jebusltcs on the riglit. Here was tlie upper source of the waters ofGllion which llezekiah stopped in his day k Inauguration into each of tlic 3 offices - prophet, priest, and king - was by anointing witli oil

1 David's subjects here are called Israel

(v 34), and in V 35 they arc refcned to as Israel and Judalu The tcnn Judah as distinct froi;. I gael was tlius useTBe-forc tlic division oftlie kingdom at the endof Mjlomou's reign. Judah was emphasized because ilie kingly line was from tlie tribe of Judaii. It docs not moan liere tliat they were not Israelites, or tliat llicy were tlie only Jews of Israel. Cp. 2 Sam. 2:9: 19:11 m rtusrtatementof benaiah was a he.irt-felt exptv:siion of loyal:, to nlomon, and was, in a sense, pri of tlie

greatncssoflsrael undci i(v37)

n These Cherctkites and I'eleiiutcswcrc tliescrvantsofPavidrcfcneJtoln V 33 o Tlic tabernacle that David had lu.idc for the ark of the covenant wlicn he had It brougiit to Jerusalem (v 39: 2 Sanu 6:17). ilic Iwly oil was part of tlic egmpiiient of the tabernacle (Ex. 31:11: 39:38) p Tlie pipe was tlie most ancient and MiTipicrt of musical instruments. It was orikdn.iUy merely a reed witli holes perforated at cert.iiii dist.inces apart. As its use became more v^eneral it was made wltli vUeater cire. and sometimes of other matierals, brass, horn.

ih tb« Mil ttiyS«nrant S6l'o-iDoa.

n.it,i II.- not called. 27»I» this thing done by my lord the kinjt. ■nd tho- ' •-' "■•» tiiewrd If unto th. who should sit on thi ;..i -..v of my lord the king alter him?

6 David make* Solomon king

«a8 •Thrn king D4 vld tn-swerf \ .ind r.-ii'l. Call me Bi! came

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29

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Aare, and 'As the LoKi) liveth, that redeemed my soul out of -ss.

• n as I sware unto thee Lord God of Ij ra-el. A suredly Sol o-mon iM reign after me, -it upon my throne 1; even so will I this day. 31'Then Bath'-sh6-b4 bowed with her face to the earth, and did reverence to the king, arid said, Let my lord king Dft vid live for ever.

•32 • And king DA'vid »said. Call me Za'dOk the priest, and

in cert

•fc^ kino

-'■ 8 Adonijah's •ubmi»»lon to Solomon (Cp. I Ki. 2:13-25)

41 '"And A<l-o-ni'jah and all the guests that were with him heard il as thev had made an end of'•■'■" And when Jfl'ib heard ' ' "f the trumpet,

he saiU. • i're is this noise

of the city being in an uproar? •42 And while he yet spake, behold, "^JAn a-than the son of A-bi'a-thar the priest canie: and Ad-o-ni jah said unto him, Come in: (or thou art a valiant man, and bringest good tidings.

43 And Jon a-than answered and said to Ad-o-ni jah. Verily our lord king Di'vid hath made Silo-mon king.

44 And the king hath sent with him Za d6k the priest, and Na than the prophet, and B6-nd iah the son of J6-hoi'a-d4,

land the Chfr e-thites, and the ' PSl'e-thites. and they have caused him to ride upon the

king's mule:

' 45 And Za'd6k the priest and i Na than the prophet have j anointed him king in Gihon: ' and they are come up from I thence rejoicing, so that the This IS the

David'i charge to Solomon

5^*)

v^^ai. luc ^a KsyjB. I..J- I"—'- -"- city rang again. This u Na thari the prophet axid B6- i ^'^Y ^^ « ^^^^ j,^^,^ n4 lah the son of J<^-hoi a-dd

And they came before the king.

•33 The king also said unto them. Take with you the servants of your lord, and cause Sii'o-mon my son to ride upon mine»own mule, and bring him down to*6i'hon: •34 And let Za'dOk the priest and Nathan the prophet*ttnoint him there king over'Ij'ra-el: and blow ye with the trumpet, and say, God save king 5610-mon.

fJS Then ye shall come up after im, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over l§'ra-el and over Judah.

7 Solomon anointed king (1 Chr. 23:1; 29:22; 2 Chr. 1)

36 And B6-na iah the son of J4-hoia-da answered the king, and said, A-m6n : the L(jru God of my lord the king say so too.

37"As the Lord hath been with mv lord the king, even so be he with S61 o-mon, and make his throne greater than the throne of my lord king DA vid.

38 So Za'ddk the priest, and Nathan the prophet, and B*-dA iah the son of Jt-hoi a-da, and the"Ch*r e-thites. and the pr: .. went down, and ca .)-mon to ride upon kniK I'.i vid's mule, and brought him to fti'hon.

39 And Za d6k the priest took an horn of oil out ofHhe tabernacle, and anointed S/ilo-mon. And they t)l«*w the trumpet; and all th ' said, God ■avc king "^ i-

40 And all th ■ up after him, and • ; (d with pipes, and fLjutt'i with great joy, so that the earth rent with the ftound of them.

46 And also Sdl'o-mon sitteth on the throne of the kingdom.

47 And moreover the king's servants came<to bless our lord king Da vid, saying. God make the name of SOlo-mon better than thy name, and make his throne greater than thy throne. And the king 'bowed himself upon the bed.

48 And also thus said the king. Blessed be the Lord God of l§'ra-el. which hath given one to sit on my throne this day, mine eyes even seeing it.

49 And 'all the guests that were with Ad-o-ni'jah were afraid, and rose up, and went every man his way.

50 • And Ad-o-ni'jah feared because of Sdlo-mon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told SCl'o-inon, saying. Behold, Ad-o-ni'jah feareth king SSI'o-mon: for, lo, he hath caught hold on the horns of the altar, saying. Let king Sol'o-mon swear unto me to day that he will not slay his servant with the sword.

52 And Sol o-mon said.'If he will shew himself a worthy man. there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die. •53 So king Sdlo-mon and they brought him from the altar. And he and bowed himself to S<51 o-mon: and Sfil'o-mon said

; unto him. Go to thine house.

sent,

down

came

king

CHAPTER 2

'* O.ivid's charge toSolomon (1 Chr. 22-6; 28 9, 20)

NOW *the days of Da vid drew nigh that he should die; and he charged SOl'o-mon his son.•saying,

•2 I go the way of all the earth: , he thou strong therefore, and

bone, or Ivory, pipe wj. iic 1. with tJi tlie left, piece, of Joy..:. Isa. 5:12

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Lk. 7:.i. to the great feasts (Is. Continued, columns

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not let Ills ho.ir tiead col III peace (v 8-9)

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choice for tlie next king

a Aoui i:is was a ipcat

surpn>; ij .'.u.jiiU ■■'.., Joab, and the guests wIkjIijJ just flnlsJiedtiielr fe.ist, and expected to ;iI . ■ ; • ■:.•, Tlie wholecityof J :>

an uproar,niakln>.', i.icrry iicc...i'e oi uie new king - soloino^i (v 41)

b Question 3. Next, 2:13

c Jon.ith.in,ttie son of Abiathar. the priest who had been plotting to til.:' ' i-jah king, came with the : t

Davidhad already made solo oii r ;[ig; and he gave this as the reason for the great merry-making oftlie multitude in Jerusalem. He made a full report of tlic anointing by t^'atlun and 2adok, tcUing .ibout the servants of David causing Solomon to ride on the mule of David, and siatinjj that he was now sitting on David's throne of the kingdom (v 42-45). This Jonathan was David's faithful messenger of 2 Sam, 15:3C; 17:17

d The blessing of David was simply that of expressing before him their wish to sec Solomon's name and kingdom even greater tiian that of David, liimself (v

47)

e This wish ofhis servants pleased David, so he bowed before them on the bed of old age. lie used tliis as an occasion to bless tlie Lord with all his soul for giving him a successor to sit upon his tluonetocontinueliis house and kingdom (v 48)

f AU the guests with Adonijah were afraid, knowing they had done wrong and were subject topunisliment by the new king (v 49). They arose and every man went liis way to liis own house. Adonijah had a special reason for fearing Solomon, so he arose, went to tlie tabernacle, caught liold of the horns of the altar, and begged for his life (v 50-51). The right of asylum in sacred places wascoiimxinto .ill nations,and though not formally declared in tlie Mosaic law, it was clearly recognized, as is evident in Ex. 21:14, where it is directed to be refused under certain circumstaiKCS. It would seem from the text and.ilso from 2:23, that if an accused person could take hold of the homsofilie altar he was s.ife unlesshis crime was of a horrible nature. The cities of refuge were appointed for the same purpose (Num. 35:15-32) Solomon's answer to the plea of his half-brotlier, Adonijah, was iliat if he showed tiimselfwortliy of being spared from dealli no harm would befall him; butif wickedness were found in him he should die (v 52). Solomon sent for liim and when they brought him down from the altar he bowed before the new king. Solomon's coinpaaion would not permit liiin to be killed: and so, he sent liim to his own house (v 53) How long David lived after making Solomon king is not stated, but at tlie time he drew near death, lie gave a final charge to the new king(v 1-3. Cp. Joslu 1:6-9) 5fold charge of Dav id to Solomon;

1 1 go tic w.iy of all tlic o.irtlu be strong and sliow yourself am an (v 2)

2 Keep tlie charge of the Lord your God:

(1) W.ili< in His ways(v 3)

(2) Keep His statutes

!3) Keep His commandments 4) Keep Ills testimonies

3 You know what Joab did tonic, and to the two captains of Israel wlwm he slew: do tliereforc .according to .ill your wisdom, .ind do not let Ids tioar head go down to sheol in peace (v 5-G)

4 Show kindness to the sons of Bar-zlllai the Gileadite, .uid let llieni eat at your tal->le,fortliey came to me when I (led from Absalom, your brother (v 7)

5 You also have witli you Slumei,llie son ofGera, a Bcnjaiiiite wlio cursed me wltli a grievous curse in tlic day wlien I fled froin Absalom. Wlten I came back, after t^etting victory over Absalom, he beg^rcd for his life, .ind 1 prumistidthat 1 would not put liim to death witli tlie iword. Now tliercfore, luld luiii not guiltless, for you are a wise man and will know what you ought

1 KINGS 2

Death and burial of David

Solomon's severe policy

a Being strong and shovrtng himself a man was good advice for Solomon, the peace-loving man, and so it is for all others (v 2)

b The most important advice in this charge to Solomon was that he keep the charge of the Lord his God (v 3)

c 5fold charge of God to men (v 3):

1 To walk in His ways

2 To keep His statutes

3 To keep His commandments

4 To keep His judgir.ents

5 To keep His testimonies - not as man might like to keep them, but as they are written in the law of Moses. See underlined words in Index 3-4):

d 3 reasons for keeping God's charge (v

1 That you may prosper in all you do

2 That you may prosper wherever you go word

3 That the Lord may continue His e 1st prophecy in 1 Ki. (2:4, unfulfilled).

Next, 3:11. This prediction was based upon obedience; and it was fulfilled for a time; but when sin came the throne and kingdom of David were cut off. It willbe fulfilled to the letter in all eternity when David's seed, the Messiah shall come to fulfil obedience and reestablish the throne of David and his kingdom (v 4; Isa. 9:6-7; Mu 25:31-46; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10) f David had a thorough knowledge of God and knew that He was not under obligation to continue His word with anyone who sinned and failed to keep it, as in note c, above. The idea of being once in God's favor, always in His favor unconditionally is not taught throughout Scripture,Israel is an outstanding example of men being cutoff from His grace if they persist in sin and rebellion. Over 4, 000 years of history showing failures and judgments t5)on this one nation should be convincing to us. If anyone could sin and remain in God's grace, certainly His special chosen people could do so;and yet.they were cut offunder grace the last time, and not under law 0^1.23:37-39; Rom. 11). See Backsliding in Index

g Note that the conditions of continued grace and blessing were the same in theO. T.underlaw asrequirednow under grace since the law - jf^your children take heed to their way, to walk beforeMe in truth with all their heart.

and with all their soul (v4; 2 Sam.7) See conditions of God for the present, p. 237; p. 284 of N. T. h This is the same as the first and great commandment, as taught by Jesus Christ in Mt, 22:37

i See Conditions of blessing, p. 364 j 3 charges concerning 3 persons:

1 Joap - the commander of David's armies whom, it seems, David did not have the boldness to punish properly, due to his own sins which Joab was a party to. He co-operated with David in the matter of Uriah, the Hittite and this apparently was a threat to David ever afterward. The two great sins of Joab were the killings of two innocent men - rivals to the position which he heldinDavid's kingdom(2 Sam.3:27-39; 20:4-12), Abner and Amasa. For this he was to be punished by Solomon (V 5-6)

2 Barzillai . who showed kindness to David when he fled from Absalom. He v/as now to be rewarded by Solomon showing kindness to his sons (v 7)

3 Shimei . who cursed David when he fled from Absalom. He was to be punished even though David had forgiven him and spared his life (v 8-9)

k See 2 Sam.3:27-39; 20:4-12; lChr,2:17 1 See Hell not the grave , P. 366 m See 2 Sam. 17:27-29; 19:31-32 n See 2 Sam. 16:5-14; 19:18-23 o Burying place of David , p. 366 p Then - after the deathof David, Solomon sat upon the throne of David, his fatlier, and his kingdom was greatly established (v 12)

shew^hyself a man; •3 And*keep the charge of the Lord thy God.'^to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of M6'§e§, "that thou mayest prosper in all that thou doest, and whithersoever thou tumest thyself:

*4' That the Lord /may continue his word which he spake concerning me, saying, *If thy children take heed to their way, to walk before me in trutWnvitb all their heart and with all their soul, there shall 'not fail thee (said he) a man on the throne of I§'ra-el.

5 'Moreover thou knowest also what Jo'ab the son of Zer-u-i'ah did to me, and what he did to the*two captains of the hosts of I§'ra-el, unto Ab'ner the son of Ner, and unto Am'a-si the son of Je'ther, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. •6 Do therefore according to thy wisdom, and let not his hoar head go down to the'grave in peace.

•7 But shew kindness unto the sons of Bar-zil'la-i the Gil'e-ad-ite, and let them be of those that eat at thy table: for so they came to me'^hen I fled because of Ab'sa-Iom thy brother.

8 And, behold, thou hast with thee Shdfm'e-i the son of Ge'ri, a B6n'ja-mite of Ba-hu'rim, which"cursed me with a grievous curse in the day when I went to Ma-ha-na'im: but he came down to meet me at Jor'-dan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. •9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

10 Death of David (1 Chr. 29:26)

10 So Da'vid slept with his fathers, and was buried"in the city of Da'vid.

11 And the days that Da'vid reigned over i§'ra-el were forty years: seven years reigned he in He'bron, and thirty and three years reigned he in Je-ru'sS-lem.

II Solomon's reign: 40 years (2:12-11:43; 2 Chr. 1:1-9: 31). 1 Solomon's kingdom established

12 IfThen sat Sol'o-mon upon the throne of Da'vid his father; and his kingdom was established greatly.

2 Execution of Adonijah (1:5-10)

13 If And'Ad-o-ni'jah the son of HSg'gith came to Bath'-she-bd the mother of Sol'o-mon. And she said, 'Comest thou peaceably? And he said. Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and that all I§'ra-el set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for "it was his fropi the Lord.

16 And now I ask one petition of thee, deny me not. And she said imto him, Say on.

17 And he said, Speak, I pray thee, unto Sol'o-mon the king, (for*he will not say thee nay,) that he give me Ab'i-shag the Shu'nam-mite to wife.

18 And Bath'-sh6-bi said. Well; I will speak for thee imto the king.

19 n Bith'-she-bd therefore went unto king S6ro-mon, to speak unto him for Ad-o-ni'jah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; <^and she sat on his right hand.

20 Then she said, I desire one small petition of thee; / pray thee, say me not nay. And the king said unto her. Ask on, my mother: "for I will not say thee nay.

21 And she said. Let Ab'i-shSg the'Shu'nam-mite be given to Ad-o-ni'jah thy brother to wife.

22 And king Sol'o-mon answered and said unto his mother, <And why dost thou ask Ab'i-shag the Shu'nam-mite for Ad-o-ni'jah? ask for him the kingdom also; for he is mine elder brother; even for him, and for A-bi'a-thar the priest, and for Jo'ab the son of Zer-u-i'ah.

23*Then king Sol'o-mon sware by the Lord, saying, God do so to me, and more also, if Ad-o-ni'jah have not spoken this word against his own life.

24 Now therefore, as the Lord liveth, which hath'iestablished me, and set me on the throne of Da'vid my father, and who hath made me an house, as he promised, Ad-o-ni'jah shall be put to death this day.

25 And king Sol'o-mon sent by the hand of Be-na'iah the son of Je-hoi'a-da; and he fell upon him that he died.

3 Abiathar removed from the priesthood, fulfilling 1 Sam. 2:31-36. Cp. 1 Sam.

4:11

•26 •; And unto A-bi'a-thar the priest said the king, 'Get thee to 'An'a-thoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before Da'vid my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Sfil'o-mon thrust out A-bi'a-thar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of E'li in Shi'loh.

4 Execution of Joab (2:5-6)

1 Here Adonijah came into the picture again to his own destruction. He requested of Bath-sheba, Solomon's mother, that she speak to her son

regarding Abishag, the young widow of David, that she should become his wife (v 13-18). This cost Adonijah hi? life (v 19-25) Question 9. Next, v 22

of the cutting off of the house of Eli (v 27; 1 Sam. 2:31-36). Here we have the fulfillment of God's rejection of the house of Ithamar (1 Chr. 24:3), to whichEli belonged, and the re-establishment of the high-priesthood in the line of Eleazar j This is where Jeremiah came from (v 26; Jer. 1:1. Cp. Josh. 21:18)

a Adonijah acknowledged that the people wanted him,but Solomon was the Lord's choice for king (v 15)

b InthisAdonijahwasmistaken,for Solomon had the greatest reject and love for his father; and it was not customary to give the father's wives to another. Solomon took that request as a great insult to David, and put Adonijah to death (v 23-25). Kings' wives either became widows for the rest of their Uves.or became the wives of the deceased mon arch's successor (2 Sam.12: 8; 16:22). Public opinion so closely connected the title of the crown and the possession of a deceased king's wives that, to have granted Adonijah's request would have encouraged his pretension of being king. Solomon, knowing this, assumed that Adonijah cherished a guilty purpose, that there had been a fresh plot to get the kingdom for himself, and that Abiathar and Joab, Adonijah's counsellors in the former conspiracy, were parties to a new plan to sieze the throne. He considered the severest measures necessary to crush the new treason. This is why Solomon said to his mother, who evidently saw no harm in the request, that she might as well ask for the kingdom also, for Adonijah as well as Abiathar, and Joab (v 22). For another reason this request was sinful according to the customs: the oriental mind held the monarch as very sacred, and whatever was brought near him was set apart from common use.This especially held true in the matter of the royal harem. Hence, for Adonijah to ask for one of David's widows who now belonged to the new king was like asking Solomon for one of his own wives. Either way it was unpardonable and could only be satis fiedby the death penal ty.Solomon therefore commanded Benaiahto slay Adonijah. To Abiathar, the priest and one of the plotters with Adonijah he said: You go to Anathoth to your own fields: you are also worthyof death,but I wfl.1 not execute you now because of your position of carrying the ark of the Lord before David, my father, and because you suffered much wiiii him in all his afflictions. He spared his life for his past help to David, but took away his priestly office (v 26-27). Regarding Joab ,the other plotter to sieze the kingdom,' Solomon commanded that he should be executed (v 28-34). The fact that both Abiathar and Joab were judged at this time strongly suggests that back of the request of Adonijah was a new plot to sieze the kingdom. The statement in v 22 linking them with Adonijah and his desire for the kingdom also indicates it. Thus ended all possibility of a revolt for the time being. These men may have thought that such a young king, of perhaps 20 years of age, would be easily deposed

c Here we have an example of the high dignity of a queen-mother (v 19; 15: 13; 2Ki. 11:1-3)

d When Solomon said this he was not aware of the nature of the request, so promised to grant it. Since it proved tobesomethinghe could not grant and something she would not have asked had she understood its meaning fully, the request had to be refused (v 20)

e 2 Shunamites and 1 Shulamite:

1 The wife ofDavid (1:3,15; 2:17-22)

2 A woman Elisha blessed (2 Ki. 4: 12-36)

3 The virgin Solomon sought to win as his queen, without success (Song 6:13)

f Question 10, Next, v 42

g Then - when Solomon saw the motive back of this request and the danger he was in if he did not take quick action, he swore by the Lord that he would bring this effort to a halt and deliver himself and his kingdom from further plots (v 23-36)

h The establishment of his kingdom, as here and in v 12, merely means his acceptance by all Israel as their king i This removal of Abiathar from the priesthood was a definite fulfillment

Sotomon's ttvtre policg

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b 6ee note f. 1:49

C Ooc of the tliint^s we wonJer .c>a.n d why some men of Bible jcl re

90 willing; to ^ve op theiili. ;i

tciin^uice oiQit;lii.It sec:: j ciey would have' trie J to flee in .ui effort to >jvc tlieiuielve}: but it may be that they knew of Qo country around which would receive Lie::., laael had fought with so n.dny nations and bad so many enemies that perhaps tJiey believed It would be useless to flee. Tlien. too, the customs and longptacticesofnicn made tbeni resigned, no doubt, to face death under certain circumstances. In the case of Joab.tie simply decided to die at the altar of his God (v 30-34) d The only excuse for killing a man at the altar in the tabernacle was tbat no murderer could be protected even in Ihc house of God (v 31-32)

e 2 Sam, 3:27-39; 20:4-12; 1 Chr. 2:17

f Jehoiadawasapriest, sothis combined the commandership of the army and the high -priesthood in ilie tribe of L evi

g Showing that Abiatliar was the high priest, and Zadok tlie deputy priest. Here the high-prie«hood changed back to ttie Lne of Eleazar &om that of Ithamar (v 35; 1 Chr. 4:3), fulfilling 1 Sam. 2:27-34

h Since he was of a mind to perform what had been suggested and charged him by David (2:1-9), Solomon next sent for Shlmei. and told him to buOd tiimself a house in Jerusalem and dwell there. He was restricted not to leave the city, for in the day he would pass over the brook Kidron he would be executed for his cursing of David as be fled ^m Ab$alom(v37). SMmei agreed to tliis, realizing that Solomon was a very just and merciful king. He became careless thougli, and tliought perhaps that such a merciful one would not really execute a man for merely going over a brook. At the end of 3 years two of his servants ran awaytotlie king of Oath. Shimei then broke his word with Solomon and went to Gathfortiis servants. This cost him Ms life, for ^oloi:ion called for him and fulfilled)iis word In executing him the day that he crossed over Kidron (v 39-4C)

Thistook care of the cases for punisli-meni charged by David (2:1-9), As to Solomon's kindness to the sons of Bar-zillal.Lhiswasin keeping with David's instructions. Thus tlie full obligation of Solomon to David was ended, except for liis continued obedience to Cod; and in this hcfailedlater in lifcai:l-40)

32 mighty men (2 Sam. 23:23)

1 Asahcl, brother ot Joab (v ~A)

2 EltLanan.soiiof DodoofUettileliein

3 Shanimah.tlic llaroditc (v ~-'i

4 Elika, ttic llaroditc

5 llelez. thcPalUte (v X)

6 Ira, son of Ikkcsli. tlic Tekoltc

7 Abicixr. tlic " " ite (v J?)

8 Mebunnai, tl. itc

9 Zalnion, the -)

10 Maliarai. the

11 Helcb, son of

12 Ittai, son of nitc

13 Benaiali, tlie i n. i.^.m^ v< ^^)

14 Hlddai, of the brM)ks ui G^aih

15 •^■: '.<->■•, •' -* • ' (v 31)

ic

18 Jonatliaii, son of Jaslicn

19 ^hammall, iJie tiarariu; (v :n)

20 Aldam,souof ^liarar iliciurarite

21 Eliphelct, son of Aha>bai (v 34)

22 Eliam. soi) of Aldtlioi'licl

23 liLZt.ii, tic (.arincliie (v 35)

IS "Than tidtnci cam* to TAAb for jAib tuid tunMd

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i' ■ -ni tab came to the

ta) of the L >RD, and

&aid unto him. Thus saith the

kins. Come forth. And he said.

Nay:'but I will die here. And

Bt-nA iab broui^ht the kinK

word a^ain. saving, Thus said

JAib, and thus he answered me.

•31 And the king said unto htm.

Do'as he hath said, and fall

upon him, and bury him; tbat

thou mayest take away the

innocent blood, which J6 Ab

shed, from me. and from the

house of my father.

32 And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father Dd'vid not knowing thereof, to wit,'kb air the son of N^r, captain of the host of U'ra-el, and Ama-si the son of Je'ther, capuin of the host of Jiidah.

33 Their blood shall therefore return upon the head of J6ib, and upon the head of his seed for ever: but upon Di vid, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord.

34 So B6-nA iah the son of J*-hoi a-dd went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

5 New prime rmnister and

high priest (Cp. 4: 1 -6)

35 * And the king put Bi-nA ■ iah the son of 'J6-hoi'a-dd in his room over the host: and ZA'd6k the priest did the kine put'in the room of A-bi a-thar.

6 Execution of Shemei (vs*. 8-9; 2 Sam. 16:5-1}; 19:

16-Z3)

•36 * And the king^sent and called for Shim'e-i, and said unto him. Build thee an house in Jt-ru'sa-l*m, and dwell there, and go not forth thence any whither.

37 For it shall be, that on the day thou goest out, and passest over the brook Kid run, th"M shalt know for certain that th shait surely die: thy blood shu.. be upon thine own head.

38 And Shim e-i said unto the king. The saying 15 good: as .,, I'-'l '*><' kin< hath said, so

intdu. And Sliim'-i . .."v.i ..i }i-rv sAl-im many days.

39 An-i ■• '-•n" to pass at the end of irs, that two of th'- I Shim e-i ran av< ^h son of MA'a-

thy servants fee in"G4th-

40 And Shim>-i arose, aiul

! saddled his ass, and went to

C.ith t i A hish to seek his

• i went,

.:its from

\nd it was told SAro-mon Shim e-i had gone from ; sA-lem to Gath, and was come again. 42 And the king sent and called for ShIm'e-i, and said unto him,*Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and waikest abroad any whither, that thou shalt ! surely die? and thou saidst unto me. The word that I have I heard 1$ good.

; 43 Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with?

44 The king said moreover to Shlm'e-i, Thou knowest all the wickedness which thine heart is privy to, that thou didst to Da vid my father: therefore the Lord shall return thy wickedness upon thine own head;

45 And king SAI'o-mon shall be blessed, and the throne of DA'vid shall be established before the Lord for ever.

46 So the king commanded B^-nA'iah the son of Jd-hoi'a-di; which "^went out, and fell | upon him, that he died. And the kingdom was established in the hand of SOi'o-mon.

CHAPTER 3

7 Solomon's marriage ai.d

his alliance with Egypt

AND S6ro-mon made4affinity • with 'Pha raoh king of £'Ki?pt, and took PhA'raAh's daughter, and brought her into the city of DA'vid, until he had made an end of building his own house, and the house of the Lord, and the wall of J6-ru'sA-16m round about.

2 'Only the people sacrificed in high places, because there was j no house built unto the name of the Lord, until those days.

3 And SAI'o-mon loved the | LoRD^walking in thcstatutes of DA'vid his father: 'only he sacrificed and burnt incense in high places.

8 Solomon sacrifices $3.;':,, 000 worth of oxen to

God (2 Chr. 1:2-6)

4 And the king went to*<!ifb'e-on to sacrifice there; for that tfoj'the great high place: "a

ind burnt oflferings did mon offer upon that altar.

I 9 Solomon prays for wisdom ! (2 Chr. 1:7-12)

55 * In 6lb'e-on the LoRD"aB-

peare(4 to S6I o-mon in a dream

I by night: and God said, "Ask

what I shall give thee.

I 6 And S6I o-mon said, Thou

I hast shewed unto thy servant

I Da vid my father great mercy,

I according as he walked before

•hee in truth, and in righteous-

icss, and in upr ight ness _of_

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Nall.irl, I

Joab, OJ ill

Ira, ail Ii , ■•})

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I ri.ili, tlic Utuic (V 39)

7:7) ,...,/... 17:20)

4 Notldng shall be e unto

5 A 11 ti.in .. ^.(, .tsoc.^i .>■,, ,.aiask In 1 A, you sJi-ill receive (NU.

6 All t iHJSsibloio liirn that bclicvel V . . .':2a; 11:22-24)

7 A»k whit you will, and it ^i.dl be dnnc unto you On. 15:7, 16)

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an alliance witii tl ■ Tvrc.

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Solomon broke liie law wt ic

making alliances and inti ig

witli forci.'ji nations, lest ; Id

le ad the ho .iru of Israel .iw ,.;„ . j e -hovali to other gods (Ex. .34:16; Dt. 7: 3-4). We do not find God tebukinn him fortius in tliischaptcn nevertheless, it was unlawful. Wc find it referred to clscwliere as folly of his (lb 1-9; Neh. 13:26)

c Wliicli Pharaoh is not stated, but lie mu!>t iiavc been some predecessor of Shisliak wlio invaded Judah about 40 years later (14:25)

f Tliis seems toboa statement of regret ratlicr tlian censure. It introduces a contrast, the writer mcanin.; to say that tliere w as one exception to tlie flourishing condition of the nation -thcpooplc sacrificed in liigli pi aces (v ~). The law did not necessarily condemn a high place, but the wrong use of one for idolatry. All lughplaces used for idolatry were to be destroyed (Dt, 12:2). Israel was not to offer sacrifices except at tlie door of tlic tabernacle (Lev, 17: :i-o). Ncverilieless, higli places were used in Israel from tlic times of tlie judges to tlus time 0udg.C:25; 13:16; 1 Sam.7:10; 13:9; 14:35; 16:5; IClir, 21:26), with tlie full responsibility resting upon tlnse who violated Uk law. Such places of divided worship no doubtcreatcd the spirit of division and strife widcli made it so easy for tlie kingJonitobe divided after tlie death of bolomon (cli. 12)

g 2 tilings >oloiiioii loved, that conflict-

1 TI.e Lord (v 3) e^

2 Many strange women (11:1)

h This plainly sliowstiiat Solomon began liij rulership serving tlie Lord; but his other love turned his heart away from Jelwvah (V :i with 11:1-9)

i 3 kinds of statutes;

1 Of God (2:3; 3:14; 6:12; 9:4)

2 Of David (3:3)

3 Of tlie hcatlien (2 Ki. 17:8)

4 Of Israel (2 Ki. 17:19,

5 0f Omri (Nlic. 6:16) j See note f, above

k Gibcou was about4 miles from Jerusalem. Ttic tabcmadc Moses made was located here at tliis time (2 Clir. 1:3-4). Tlierc was anotlict tabernacle at Jerusalem (3:15), for Solomon "came to Jermalein, and stood before tlie ark of the covenant"

1 Tld^ suggests tiiat it was one of the most prominent places of sacrifice in Isiacl at tlus time

m If bulls, at the estimated cost of ■«325. 00 each,ilic cost of 1,000 burnt offerings would be $325,000.00; If lambs, goats, or rams at the estimated cost of $20.00 each, tlic cost would be $20, 000. 00 besides the cost of flour, wine, and (ril, for each sacrifice. It is possible tliat 1, 000 bulls were offered, for tliis would liave beai an act of royal magnificence suitable to the greatness of one like Solomon

n Tliis appearance wa: in a dream, but it Wasjust as real and accomplisliedtlic same purpose a^ if God had appeared in actual visible form, as at other limes. .See 4-> appearances of Cod , p. 63

oGod told Solomon to .uk what he Wanted to. and it is plainly implied tliat the reguest woidd be granted. Ttuse wIk) express the desire to have God sayto tliem what lU did to solo-niou(v 5) sliould realize that He docs -and even more. If one doubu thislet him t«n to tlie following plain and unlimited promises of God to His children in N. T. times: 1 Ask and you- l^ ;vc(Mt.7:7) 2,>eckanJyou (Mt.7:7-ll)

3 Knock and it li.^U. be opened(Mt.

y

Solomon's choice of wisdom

Solomon^s wise judgment

a 2 things God did for David (v 6-7):

1 Showed him great mercy

2 Kept for him this great kindness: giving him a son to sit on his throne

2 things David did for God (v 6):

1 W alked before Him in truth

2 Walked in righteousness and up-rightness of heart

b A little child in Solomon's own eyes, but a wise man in David's eyes (2:6, 9). He experienced humility and dependence upon Jehovah; and for this reason God loved him and gave the privilege of asking anything he wanted to. Once, even Saul was little in his own eyes (1 Sam. 15:17), but he became exalted, and through pride lost his soul (1 Chr. 10:13-14)

c 3 facts about Israel:

1 Chosen of God (v 8)

2 A great people

3 Not to be numbered for multitude d See Solomon's request, p. 365

e Question 13. Next. 8:27

f 12 things that have and will please God.

p. 366

g Emphasis should be placed upon this thing, for it was the one and only thing he asked for - and a rare thing to be asked by selfish man. In fact, it was such an unusual request apd pleased Jehovah so much that He decided not only to grant this, but to grant also what the average man would ask for (V 10-11. 13)

h aid prophecy in 1 Ki. (3:11-14. fulfilled). Next, 5:5

2 predictions - fulfilled:

1 Because you have not asked for riches, honor, long life, and victory over your enemies, but for understanding to discern judgment, I have done according to your words, and have given you a wise and an understanding heart; there has been none like you before, neither shaU any arise like you afterward (3:11-12)

2 I have also given you that which you have not asked for, both riches, and honor, so that there shall not be any among the kings like you in all your days(3:13)

i 4 things Solomon did not ask for , p. 366 j This has to be understood in the limited sense of ordinary rulers of earth, Jesus Christ had even more wisdom and knowledge than Solomon, besides many other gifts of the Holy Spirit which Israel's king did not have.Chrisl, Himself said: Behold, a greater than Solomon is here Ovlt. 12:42; Lk. 11:31)

k Not only does this apply to the days of Solomon, but to kings after him. See facts about the riches and wisdom of Solomon in ch. 10

1 This was an additional prophecy - a conditional one, given to Solomon. If he would meet certain conditions of walkingin God's ways, and if he would keep the statutes and commandments of Jehavah as David did, he would be given length of days (v 14). This was not fulfilled, for he went into sin and rebellion and died when about 60years of age. He could have lived many more years through obedience m See Dreams in Index

n This proves that the tabernacle where the ark was kept was not in Gibeon, butinJerusalem.Thehighplace where he sacrificed was at Gibeon (2Chr. 1: 3-4). How many sacrifices were made here is not known, but the number was 1, 000 at Gibeon. It would have taken many here to feed all his servants, meaning his subjects (v 15; Dt. 14:29; 2 Sam. 6:19; 1 Chr. 16:3)

o Then - after he had received the gifts of wisdom and knowledge, there came 2 women with a great problem which became atestof his gifts. Both dwelled in one house and had a child bom to them 3 days apart. One child died and now both women claimed the living baby. In order to settle the controversy Solomon called for a sword and pretended he would divide the living child so as to give a part to each mother. The real mother cried out against this

heart with thee; "and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of Da'vid my father : and I am but a *little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people'^which thou hast chosen, a great people, that cannot be numbered nor coimted for multitude.

9"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for»who is able to judge this thy so great a people?

10 God pleased: gift of wisdom given plus riches and honour

10 And the speech^leased the Lord that SSl'o-mon had asked^this thing.

Jll^And God said unto him, Because thou hast asked this thing, and hast not asked for thyself'long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; /so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: *so that there shall not be any among the kings like unto thee all thy days.

14 And'if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father Da'vid did walk, then I will lengthen thy days.

15 And Sol'o-mon awoke; and, behold, it was a'"dream. And"he came to Je-ru'sU'lem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

11 First exercise of the gift of wisdom(Cp. 1 Cor. 12:8)

16 «^hen came there two women, that were harlots, xmto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was deUvered of a child with her in the house.

18 And it came to pass the third day after that I was deUvered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night;'Taecause she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid

slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had°considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said. Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

23 Then said the king. The one saith. This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son IS the living.

•24 And the king said. Bring me a sword. And they brought a sword before the king. •25 And the king said. Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child was unto the king, for *her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

•27 Then the king answered and said. Give her the Uving child, and in no wise slay it: she IS the mother thereof.

28 And "^all I§'ra-el heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

CHAPTER 4 295

12 Solomon's officers (2: 35)

SO king SSl'o-mon was king overfall i§'ra-el.

2 And these were the'princes which he had; Az-a-ri'ah the son of Za'dok/the priest,

3 61-i-h6'reph and A-hi'ah, the sons of Shi'shA, «scribes; Je-h6sh'a-phat the son of A-hi'-lud, th^ecorder.

4 And Be-na'iah the son of Je-hoi'a-di was over the host: and Za'dok and 'A-bi'a-thar were the priests:

5 And Az-a-ri'ah the son/of Na'than was over the officers: and Za'bud the son of Na'than u;as ^principal officer, and the king's friend:

6 And A-hi'shar was over the household: and Ad-o-ni'ram the son of Ab'di was over the tribute.

13 Twelve commissaries

Solomon

of

and showed willingness to give the child to the other woman to save its Ufe; but the other worn an showed willingness to divide the child; so on this basis Solomon gave the infant to the one who had compassion on it. She was the real mother (v 16-28) One of 10 deaths caused by women (seep.270; Judg. 4:21)

7 •" And S6ro-mon hadtwelve officers over all I§'ra-el, which providetfVictuals for the king and his household: each man his month in a year made provision.

8 And these are their names: The son of Hiir, in mount E'phra-im:

9 The son of De'kar, in Ma'-kaz, and in Sha-al'bim, and Beth-she'mesh and E'lon-

12 Geber, son of Uri (v 19) m The 12men in these verses(7-19) were over 12 sections of the kingdom and levied taxes on the people to supply the king, his household, all those at the king's court, and any others whom he was responsible to support. Each man supplied the king for a whole month each year

a Itisreasonabletobelievethat a mother would be able to tell her own child, after being with it 3 days (v 21)

b This wasthethingthatcausedthe king to know which was the true mother. Not only did her compassion go out and revolt against any harm to the child, but in her eagerness to save it she was willing to give it to the wicked and heartless woman who was so low and depraved that she preferred to have it divided so that neither would have a Uving child (v 26-27)

c This judgment in the wisdom of God startled all Israel, so they feared him from that day forward (v 28). This was the way God magnified the youthful king (who was about 20 yearsold at this time), in the eyes of his subjects. God had likewise magnified Moses,Joshua and others before their siijects (Ex.4: 29-15:21; Josh. 4:14; 2Chr. 32:23; Mt. 4:24; 9:26, 31)

d All I jael , not divided, as in the days of Saul, Ish-bosheth, and David (1 Sam. 10:27; 23:1-30:31; 2 Sam, 2:1-5:12), or in tiie d ays following

Solomon (ch. 12)

e 11 princes of Solomon (v 1-6):

1 Azariah,sonofZadok the priest (v

2 Elihoreph, a scribe (v 3) 2)

3 Ahiah, a scribe

4 Jehoshaphat, the recorder or remembrancer. Cp. 1 Chr. 18:15 (v 4)

5 Benaiah.commanderof the army

6 Zadok, the high priest (2:26-27)

7 Abiathar, deposed high priest (2: 26-27)

8 Azariah,overseerofofficers(v 5)

9 Zabud, the principal officer and Solomon's friend and counsellor

10 Ahishar. officer over the household

11 Adoniram, overseer of taxes (v 6) f The priest belongs to Azariah, not to

Zadok, and this should read: Azariah, the priest, son of Zadok. The term used (cohen) means a priest sometimes, otherwise a civil officer of perhaps a semi-priestly char acter.In this passage it has the definite article prefixed, and can only mean the high priest. Here Azariah is called the son, but he was really the grandson of Zadok. He seems to have succeeded him in the high priesthood (1 Chr. 6:10). His position as high priest at the time this record was made gives Azariah the foremost place in this list of men called princes and who lived part or all the time of the 40 years Solomon reigned

g The scribes were probably royal secre-taries who drew ifl) the king's edicts, wrote his letters, and perhaps managed his other affairs. They were among his most influential counsellors (v 3) h The recorder was really a remembrancer or court analyst (v 3)

i ItisnoticeablethatAbiatharwaslisted among the princes of Solomon, after the disgrace of being put out of the priesthood as in 2:26-27, 35, Perhaps the historian made a list of the princes in any part of Solomon's reign (v 4)

j Which Nathan this was is not known, unless it was the son of Davidofwhom came Mary, the mother of the Messiah C.k. 3:23-38), If it had been Nathan the prophet his name no doubt would have been so listed

k Principal or chief officer andthe king's firiend and counsellor, as Hushai had been David's (2 Sam. 15:37)

1 12 officers of the commissaries:

1 The son of Hur (v 7-8)

2 The son of Dekar (v 9)

3 The son of Hesed (v 10)

4 The son of Abinadab (v 11)

5 Baana, son of Ahilud (v 12)

6 The son of Geber (v 13)

7 Abinadab, son of Iddo (v 14)

8 Ahimaaz (v 15)

9 Baanah, son of Hushai (v 16)

10 Jehoshaphat.son of Paruah (v 17)

11 Shimei. son of Elah (v 18)

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c This Is Mid to let us kitow tlut one ofHcer took cjire of all the vast temtoryofMhon and'X'ejjt of the Jordan, a niachlu);er' ' cared

for by other c

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tliey were two separate ; coplci. tlut they had two difTereni destuiies, or that all luacUtes were not Jews. The purpose Is to niakeclear agalnttiatjudah was ttie ruling tiibe; it was tlierefore :T)entioned in particular (v -0)

c A fulfillment of Gen, 13:16: 22:17

f An expression of blessing, contentment, and peace - not of sinfulness (v 20) g The extent of Solomon's kingdom was from the river Euphrates on the east and north to the land of tJie Philistines and the Mediterranean sea and to Egypt (V 21; Gen. 15:18-21; Josh. 1:4)

h It was customary for subject nations to send i^ts along with tribute to their masters (v 21; Ps. 72:10-11)

i This was for 40 yean (11:42)

j Solomon's dally providon: (Est.cost) 315bu.fine flour -r io.00.. .$1,890.00 630bu.coarse flour ^^ $6.00.. 3,780.00

10 fatoxen d $325.00 3,250.00

20 pasture oxen ^^ $325.00... 6,500.00

100 sheep <?/$20,00 2.000.00

Total,lessother animals 517,420.00 How many harts, roebucks, fallow-deer, and fowls were used is not stated, but without them the daily cost for a year, od the above basis would be $6.35o. 300. 00. From this we suppose that the number fed at die royal board were at least 30, 000 people

k 30measures(Heb. kor orcor, the same as an homer or about 10 172~bu.) would be315busiicls; and 60 measures or cors of coarse flour would be 630 bushels, daily

1 This side the river Euphrates.tlie region west of tlic river. Tiphsah . meaning ford or passage. It was no doubt tlie modem -^uriyeh, 45 miles below B alls, at the point where the river clianges its course from souili to east. It is fordable here and at no other place

m This is supposed to be Gaza in PhiUsiia, meaning here from Tiphsah on the liver Euphrates toGaza in Philistia (v 24)

n An expression of peace, safety, and prosperity (v 25:Mic. 4:4; Zeclu 3:10)

0 The north and soiBli extremities of the kingdom (v 25; Judg.20:1; 1 sam. 3:20)

P In 2 Chr. 9:25 the number of staUs is said to be 4, 000 instead of 40, 000 as licre. 40.000 may be a corruption of the ancient scroll. Mistakes in copying or even similarity of letters (wliicli were used fornumber!;"""M " 'vc led to a mistake in one of • . es. It

seems tliat 4.000 stalh ... -lorc

correct, as lliere were oiily ;. iots and 12.000 horsemen, i— t. c chariots used 3 horses .mJ otlien only ...the 4,000 twrscs would be sufficient for this number of chariots and horsemen (v 26)

q Multiplying liorscs was a violation of thelawofMosespt. 17:16).ti"r> .^n being tliat In doing so lsr.)c1 gin to trust in the twrscj i.. :— of JclBvah p's. 20:7: Isa. 31:1-3)

r The same number as in 2 Chr. 9:25

^^■^^- Com, from column 3

detail in 2 Clir. 2:2-16. presumption tliatllir.un kiK design is not recorded ticrc, but it is in perfect harmony with I Chr. 22:4

1 Tlie 1 icb. word for • to be used, not only fui .i also

f^ct'M sdomon'M greatngts and Wisdom

I fai his moatb

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they lacked

ii|.

an 11 all ilic iciiau ui 1)1. Mhich had TA phath the duuKhtcr of Sil o-mon to wife :

12 BA «-nJ «he son of A-hi'-lud; to hi T4a-nlch and :■'. :id all B«th-sb«iii. u V Zar-ta-nah beneath .. from BSth-sh* An to A bcl-in*-h6 -lah, even unto

the place that is beyond J6k ne-*ni:

13 Thf ^on of 6* b*r. in Ri-OJ' »d; to him per-ttti >wnsof Ja ir the son of Mi-n^& sf h, which are in 60'^i<l; ff> hi-n o/^o pertained th h IS in Bd : cities with V,.: rascii bars:

14 A-:.. the son of Id-dA had Mi-hl-ai im:

15 A-hlm'a-Az was in Niph'-ta-li: he aho took Bis mdtb the daughter of S6l o-mon to wife:

16 BA a-nah the son^f Hti'shii was in Ash dr and in A'16th:

17 Je-h6sh a-phit the son of PAr'u-ah, in Issa-char:

18 Shim e-i the son of £'Iah, in Bin ja-min:

19 Ce ber the son of C ri was in the country of Gii'e-id, in the country of Si h6n kin{(of the Am'6r-ites, and of 6g king of BAsh&n; and he was 'the only officer which was in the land.

14 Solomon's dominions

M^Ju'dah and Ij'ra-el were many,'as the sand which is by the sea in multitude.'eating and drinking, and making merry.

21 And Sdlo-mon 'reigned over all kingdoms from the river unto the land of the Phi-lls tinej, and unto the border of £'gipt: *they brought presents, and ser\ed Sil'o-mon 'all the days of his life.

1 5 Solomon's daily provision

22 ' And Sfil'o-mon's 'provision for one day was 'thirty measures of fine fiour, and threescore measures of meal.

23 Ten fat oxen, and twent; oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

1 6 Solomon's peaceful reign and prosperity (3:1 3)

24 For he had dominion over all the region on 'this side the river, from Tfphsah even"^o Az'zah. over alt the kings on thia side the river: and he had peace on all sides round about him.

25 And Ju'dah and I$'ra-el dwelt safely, every man"under his vine and under his fig tree, fronfDftn even to B*'er-sh*'bd. all the davs nf SAlo-mon.

26 • An.l »<forty thousand m t for his chariots, and 'twelve thousand horsemen.

27 And tli rs provided' Tictual (or >. 'j-mon, and' (or all that came unto king' S61 o-mon's table, every man

arlev also and straw for

>nd dromedaries

unto the place

ijjficers were, every

:; cording to his

charge.

17 Solomon's giitsul wisdom and knowledge and world fame

29 • And God'gave Sdl'o-mon Avisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

30 And S61 o-mon's wisdom Excelled the wisdom of all the

children of the east country, and all the wisdom of £ gypt.

31 For he was wiser than all men; than £ than the £z'ra-hite, and He man, and ChAl'-cfil. and Dar dd, the sons of MAhdl: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that is in L^b'a-non even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of S61 o-mon, from all kings of the earth, which had heard of his wisdom.

CHAPTER 5

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otticr timber tree: (V 10). Thee

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1 8 Solomon's religious policies (5:1-9:9. Cp. 2 Sam. 6). (1) Preparations for building the temple (2 Chr. 2). A Solomon's request of Hiram, king of Tyre

ANiyHi'ram king of Tyre sent « his servants unto Sfil'o-mon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a'lover of D4'-vid.

2 And Sfil'o-mon sent to Hi'-ram, saying,

3 '"Thou knowest how that D4'-vid my father'could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet.

4 But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. *5 'And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto Di'vid my father, saying. Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

•6 Now therefore *corrmand thou that they hew me <cedar trees out of L*b'a-non; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is

• Tblili the way it will always be wlien men serve God and Me blesses tbcm. Tils is tlie way it would have been if Adam had not fall • ' t is tlie way

it will be wlien t :i reigns in

the Millennium an., wi. uic new earth eternally (v 27: Isa. 35:1-8; 65:20-25: Rev. 22:3) b Barley was tlie usual fodder for cattle. Titcy were also fed witli a mixture of clioppcd straw, barley, beans, and pounded date kernels (v '28) c TMs is why he had such wisdom and knowledge. When God gives a man an ability lie lias it Etoiu tliat point on. whereas before he receives it he is as helpless as otlicrs wliodonot have tlie gift. God gave Moses, Elijali, Elisha, JesusClirist, the prophets, and apostles, and others power and Uiey were entirely capable of doing whatever tliey were given the powerlodo.Toclaim powers and gifts of tlie bpirit and manifest powetlessness to do what the gifts are designed for ii making mockery of God and I lis power. Before Jesus gave power to His disciples, as in Mt, 10:1-2, they were helpless to perform miracles, but wlien He gave them this ability for a special mission ttiey could heal tlie sick, cleanse tJie leper, raise the dead, and cast out devils. Freely they had received and freely they were commanded togiveout (MU 10:7-8). Tlie same was true of the 70 (Lk. 10). and other di sciples end ue d with po we t from on higli (Lk. 24:49; Acts 1:4-3; 2:1-11; 3:6; 5:1-16; etc.). The same can be true againif any will covet earnestly a program like that in ttic early church (Mk. 16:15-20; Jn. 14:12-15; 1 Cor. 12) d 5 things given to Solomon as prornised:

1 I will set your son upon your tluone in ^ur room (5:5)

2 He stiall build an bouse unto My name

k This communication between liiiam and Solomon is given in much more

-^ Jontlnued. column 1

1 wrsdom,e.xceedlingmuch(v 29-32)

2 Knowledge.exceedingmuch(v29-

3 L argeness of hean (v 29) 34)

4 Riches (3:13; 10:1-29)

5 Honor (3:13: 4:31; 10:1-9) e 7fold resiUt of Solomon's gifts:

1 His gifts excelled iliosc of the men of the East - tlie Beni Kedcm. a distinct tribe wlo occupied both sides of llie river Eupluates along its middle course. They were mostly nomads who for generations had concentrated on wise sayings (v 30; Job 1:3; Num. 23: 7: Jer. 49:23-29)

2 They excelled the wisdom of Egypt. wMch included magic (Gen. 11:8: Ex. 7:11). geometry, medicine, astronomy, arcliitecture, and dreamy philosopliies of various kinds (v 30)

3 They excelled tlie wisdom of Ethan tlicEzraliite,And Heman,Chalcol,and Darda. sons of Mahol (v 31)

4 They excelled the wisdom of all otiiermcn of all nations (v 31; 3:12-13)

5 They produced 3. 000 proverbs and 1.005 songs (v 32)

6 They enabled him to speak of all tilings in nature (v 33)

7 They caused men tocomc from all nation^ of the earth to he.ir and sec them in use (v '34; 10:1-9)

f Not the Hiram of David's day,but the son of the Hiram of 2 S.im. 5:11. Meander ofEplicsus who wrote a liistory ofTyrcinGreek about 300 B.C. mentioned tills I liram as tlic son of Abibaal, king of Tyre, and said tliat he ascended the tlirone when he was 19 yean old. tliat he reigned 34 years, and died at tlie age of 53. being succeeded by his son. Baleazar. Tlds tustory speaks at length on the dealings of Hiram with Solomon

S Lover or .Uly.The Hebrews were always at peace witli tlie I'hoenicKuis, but ticver with the Canaanitcs (v 1)

h See 2 sain. 5:11; 1 Clir. 14:1; 22:4

i 2 reasons p avid could not build temple:

1 Not the opportune time (v 3; 2 Sam. 7)

2 Not the man because of being a man of war s and blood (1 Chr. 22:8; 3573)

J 3rdprophocY in 1 Kl. (5:5, fulflUed). Next, 3:19

2 predictions - fulBlled:

1 KINGS 5, 6

Solomon prepares to build a temple

The building of the temple

a The mechanical genius and nautical skill of the Phoenicians and of the Sidonians in particular, were noticed byboth Homer and Herodotus. Though Sidonmighthavehad akingofherovra, she acknowledged the supremacy of Tyre during the reign of Hiram

b Sent by writing and ambassadors

c The timber was first carried westward from the flanks ofLebanon to the nearest part of the coast, where it was collected into floats or rafts and conveyed southward on the waters to Joppa (now Jaffa) where the land journey to Jerusalem was not more than 40 miles (v 9). A similar course was taken in the building of the second temple (Ezra 3:7)

d Supply of food for Hiram's household was at least part of the payment for the timber cut in Lebanon and floated down to Joppa for the building of the temple (v 8). The Phoenician cities had very little arable land so had to depend upon imports of food from abroad

e 20,000 measures(Heb.cors) at 10 1/2 bu. to the measure or cor would be 210, 000 bu. of wheat; and 20 cors of

-' pure olive oil wouldbe 1,680gal. This amount given to Hiram each year during the construction of the temple and Solomon's house, a period of 20 years, would make a total of 4,200, 000 bu. ofwheat((® 6,00 a bu.-$25,200,000.00) and 33,600 gal. of olive oil (@ $5.60 a gal.-$188,160.00)

f TImj league was broken by Tyie later and for this the people were judged (Amos 1:9)

g A levy or tribute of men for free labor, not the bond-service of 9:21-22. Such a levy was predicted when Israel demanded a king (1 Sam. 8:16). David employed forced service of resident aliens (1 Chr. 22:2; 2 Sam. 12:31) h This was the first time that Israelites had been called upon to perform forced labor for a big project stretching out over a number of years. Out of 1,300, 000 ablebodiedmen in Israel(2 Sam. 24:9), a band of 30,000 - one in 44 was raised, of whom 1/3-10,000 men were at work continually in Lebanon while 2/3 remained at home and carried on their occupations. 10,000 worked a month, then relumed home for 2 months (v 14). This levy of men in Israel helpedcause the division of tlie kingdom after the death of Solomon (12:4)

i Besides the 30,000 hewers of wood in Lebanon, of v 13-14, Solomon had 70, 000 that bore burdens, and 80,000 hewers in the mountains. These 150, -000 men were continuous workers made up of aliens in the land - Amorites, Hittites, Perizzites, Hivites, Jebusites, andotiiers whom he continued in slavery as did his father David (1 Chr. 22:2)

j These were hewers of stone in the rock quarries,not hewers of wood in Lebanon as in V 14 (v 15, 17-18)

k Here we have 3, 300 overseers of all the people that worked in the mountains cutting wood, hewing stones, and carrying burdens (v 16). Another 550 are mentioned in 9:23, who were chief overseers, making altogether 3,850. Of the 550 there were 300 under 250 of the overseers, according to 2 Chr. 8:10. The 163,850 regular workers were almost as many as the number hired by Ford MotoT Company, U. S. A.

1 Some of these stones were extra large and heavy. The largest said to be found in modern Jerusalem thus far is 38 ft. 9 in. long and weighs 100 tons. It is no doubt one of the many stones hewn out of the mountains in the days of Solomon (v 17). The marks of Phoenician masons are still on some stones. They were fully cut on the mountains to exact size, so that no chiseling or hammering took place when they were set together. The same was true of the wooden beams, so that the use of no tool was heard in the construction (6:7)

not among us "any that can skill to hew timber like unto the Si-d6'm-an§.

B Hiram co-operates with Solomon to build the temple

7 *', And it came to pass, when Hi'ram heard the words of 861'-o-mon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given imto Da'vid a wise son over this great people.

8 And Hi'ramtsent to Sei'o-mon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall '^bring them down from Leb'a-non unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire.rfin giving food for my household.

10 So Hi'ram gave SSl'o-mon cedar trees and fir trees according to all his desire.

C Hiram's yearly wages

11 And Sol'o-mon gave Hi'-ram'twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Sol'o-mon to Hi'ram year by year.

D Solomon's league with Tyre

12 And the Lord gave Sol'o-mon wisdom, as he promised him: and there was peace between Hi'ram and Sol'o-mon; and they two /made a league together.

E 183,300 laborers and

overseers working on the

tennple

13 1i And king S6ro-mon raised a^ev^kjut of all I§'ra-el; and the levy was thirty thousand men.

14 And he sent them to Leb'a-non, ten thousand a month by courses: a month they were in Leb'a-non, and two months at home: and Ad-o-ni'ram

was over the levy.

15 And Sol'o-mon had'three score and ten thousand that bare burdens, and fourscore thousand'hewers in the moxm tains;

16 Beside the chief of S61'o mon's officers which were over the work,*three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought'great stones, costly stones, and hewed stones, to lay the foundation of the house.

18 And SSl'o-mon's builders and Hi'ram's builders did hew them, and the'"stonesquarers so they prepared timber and stones to build the house.

CHAPTER 6

(2) Building the temple (6:

m The Gebalites,the inhabitants ot Oe-bal, a Phoenician city between Beyrout and Tripolis, which the Greeks called Byblus, and which is now known as Jebeil, aplace about 40 miles north of Sidon (Ezek. 27:9. Cp. Ps. 83:7)

1-7:51; 2 Chr. 3:1-4:22). A Beginning date of building

AND it came to pass in the ■ "four hundred and eightieth year after the children of I§'ra-el were come out of the land of E'g^t, in the fourth year of Sdl'o-mon's reign over I§'ra-el, in the month Zif, which IS the second month, that he began to build the house of the Lord.

B Dimension of the temple

2 And the house which king Sol'o-mon built for the Lord, the*length thereof was threescore cubits, and the "^breadth thereof twenty cubits, and the height thereo^thirty cubits.

C Porches and outside rooms

3 And the porch before the temple of the house, 'twenty cubits was the length thereof, according to the breadth of the house; and/ten cubits was the breadth thereof before the house.

4 And for the house he*made windows of narrow lights.

5 ^ And against the wall of the house he built Achsmibers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about:

6 The nethermost chamber was'five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.

D Materials of the temple

7 And the house, when it was in building, was built of stone made ready before it was brought thither: 'so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.

E Door, stairs, ajid outside rooms around the temple

8 The door for the middle chamber was in the right side of the house: and they went up with ^winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and 'covered the house with beams and boards of cedar.

10 And iften he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

F Davidic Covenant confirmed in Solomon (2 Sam. 7:7-17)

11 ^ And the word of the Lord came to Sol'o-mon, saying, ►12 Concerning this house which thou art in building,'"if thou"wilt walk in my statutes, and

execute my judgments, and keep all my commandments to walk in them; then will I per-form my word with thee, which

off, until the whole nation was finally destroyed (2Ki. 23-25). When the nation was restored it still continued in sin being finally destroyed again in 70 A. D. From this it has never recovered. God will never bless Israel again with a king until they come to complete repentance (Zech. 12:10-13: l;Mt. 23: 37-39; Acts 15:13-18;Rom.ll:25-29)

a 480 years. This was not the whole time of the period between the exodus and the 4th year of Solomon's reign. It really refers to the 480th year of the security of Israel as a nation; it does not include the 41 years at Sinai and the wandering in the wilderness, the period of the conquest of Canaan and division ofthe land (about 10 years), or the 3 years of confusion under Abime-lech and the 111 years of servitudes during the judges. The entire period from the exodus to the 4th ye ar of Solomon was 645 years. Some chronolo-gists have made the mistake of basing their whole system upon this 480 year period. 12 chronologjsts differ from 330 to 680 years regarding the entire time from tie exodus to the 4th year of Solomon, which shows no basis of proof for their conclusions. Scriptures can be found for most of the lengths of various periods and these prove some modern scholars to be mistaken as much as 300-400 yean in their figuring of the time from the exodus to Christ(see p.59-61). Any chronological differences noted in this work as compared with others can be accounted for by the fact that the Scriptures themselves have been searched and chapter and verse used as proof whenever available

b 60 cubits - 125 ft. counting 25 in. as a cubit

c 20 cubits - 41 ft. 8 in.

d 30 cubits - 62 l/2 ft.

e 20 cubits -41 ft. 8 in. long, or all the way in front ofthe temple (v 3)

f 10 cubits - 20 ft. 10 in. wide (v 3)

g How many windows is not stated

h He built chambers or rooms round about the temple on the outside walls of the 2 sides and the end (v 5). They were 10 ft. 5 in. high (v 10)

i The rooms were 10 ft. 5 in. wide; 12 ft. 6 in. wide; and 14 ft. 7 in. wide, with pillars for the ceiling beams so they would not rest on the wall (v 6)

j All the stones and timbers were cut to exact size, being fully prepared for their places before being brought to the temple site; and these were so perfect that itwasnot necessary to use a hammer, ax, or any other tool during the entire construction work (6:7)

k The rooms were on top of each other making 3 stories with winding stairs (v8)

1 The temple was covered with beams and boards of cedar (v 9)

m Here we have another conditional prophecy, one based upon obedience. Then - when obedience isrendered,the Lord promised to perform His word whIchHehad spoken to bothDavid and Solomon concerning the continuation of the kingdom and God dwelling in the midst of Hispeople (v 12-13). The prophecy never was completely fulfilled, for Solomon rebelled and Israel sinned until God could not bless them further or dwell in their midst

n 3 conditions of blessing (v 12):

1 Walk in My statutes

2 Execute My judgments

3 Keep all My commandments to walk in them

Conditions of blessing (2:4)

When and how long did God bless the kings of David's house? As long as they met the conditions laid down here. Even David was dealt with because of sin (2 Sam. 11-18), Solomon, his son, the 2nd king of David's house was blessed as long as he obeyed, but when he sinned judgment was pronounced upon him and his kingdom (11:1-40). Rehoboam, the 3rd king had his kingdom divided and 10 whole tribes were lost to him in one day because of pride and sin (12:1-24). And so it continued forthe next 433 years following David. One king after another sinned and was judged, and in many cases, was cut

1 KINGS 6. 7

The building of (he tempif

Solomon's t^lace

3b5

a Cod taid down the coodttlont on whldi lie would dwell amoa^ Iwicl and not forsake tliem: and the fact that He ceased to dwell with theni and fomok dieni is proof that they did not con-tin ae iiteetliiR the conditions Cod would have proved Himself untrue before all beings If He had coDtinacJHli tiracewltli them when they sinned; and so It Is today. If a believet sins Cod Is obllRated to impute It to !dm. There U iw pi ace In Ctzlst or out of Hlni where ooe is not held responsible and wtaeie he does not Incur the death penalty for brcakinnthe new covenant laws when dn is commlaed (Mk. 7:19-21; Rom. 1:18-32; 6:1-23; 8:12-13;! Cor, 3:16-17: 6:9-11; CaL 5:19-21; CoL3:5-10)

b Jusi as Cod promised noc to forsake Isael as long as they lived true to Him, so He alx> promised to forsake tliem when they sinned, regardless of past laace and blessintis. See p.284of N.T.

c The 2nd Dme It is stated here that he bidlt the house and finished it (/ 9.14). V 9tefers to the erteraal shell of the temple, and v 14 to the internal fia-istiing of it

d All ttie Inside walls, the ceiling, and floon of the tcmrJe were covered with cedar and fir or juniper boards (v 15)

e 20 cubits - 41 ft. 3 La. square for the most holy place (v 16) f 40 cubits - 83 ft. 4 in. long and 20 cubiu - 41 ft. 8 in. wide for the holy rdace (V 17)

g Tie cedar of the walls of the holy and most holy places was carved with knops and flowers. The boards fully covered ttte inside so that no stone of the walls was seen and tiiey were covered with pure gold. The altar also was covered witli gold, as well as the partition betweea the holy and most holy places (v 13-22)

h 2 cherubim of olive wood measuring 10 cubits - 20 ft. 10 in, high, with each wing measurint; 3 cubits - 10 ft. 5 In, making a full wing spread of 10 cubits or 20 ft. 10 in,, were made and set up in the most holy place side by side with the outer wings touching the outside walls and tlie inner ones touching each other. These were overlaid with gold (v 23-28)

^»- Cont. from column

ttiebeaiiis.The pillars were 15 to a row, making 3 rows instead of the 4 mentioned here JTie Sept. says 3 rows, which would hamwoize with 45 pillars and 15 to a row (v 2-3)

m There were 3 rows of windows on both ades of the building.facing each other, and all the doon and posu were square with the windows (v 4-5)

n This porch was made witlirows of pillars liolding up the roof, all the way acrosstiie widthof the lK>use,50cubits-104 ft.: in. It wa5 30 cubits or C2 1/2 ft. widc(vC), There was anotttcr porch, perhaps on the other end of the building for the throne of judgment (v 7). Whctliet It was a large as the one of v7isnot stated,buiiiiost likely it was, and if so, it also meastsed 104 ft. 2 in, by 6 J 1/2 ft. It seenisfroin v 8 that tlie kint; liad a dwelling attached to these other buildings witli anotiier court and porch, and then at last the houk: for tiic queen

Solomon's request (3:9)

Tlus re-^uest of Solomon set the paaem for all who desire to please Cod and be blessed by Him (v lu-14). It was for wisdom and understanding In the Kiencc of government to judge Isael in true justice. He desired gifts that would best qualify him for Ills work and calling in life. Too often men pray for gifts wluch,they tliink, will make them great in the eyes of others. They want to imitate the greatness of some other

I tpake unto DA'vid thy father:

»13 'And I will dwell amonc the children of Is r«-cl. «nd»wdl not forsake my people I> ra-el.

14 So S61o-mon'built the house and finished it.

G Inaida cedar walla

15 And he built the^alls of the house within with boards of cedar, both the floor of the bouse, and the walls of the ciel-ing: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

H Oimenaions and decorations of the Holy of Holies andthe Holy Place (vs. 2, 20)

16 And he builftwenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

17 And the house, that is, the temple before it, was 'forty cubits long.

18 And the cedar of the house within jiias'carved with knops and open flowers: all was cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and rv^-enty cubits in the height thereof: and he overlaid it with pure gold; and 50 covered the altar which was of cedar.

21 So S6ro-mon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

I Two cherubims in the Holy of Holies

23 • And within the oracle he made*two cherubims of olive tree, each ten cubits high.

24 And hve cubits was the one wing of the cherub, and five cubits the oth r wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

25 And the other cherub was ten cubits: both the cherubims were of one measure and one ■ize.

26 The height of the one cherub wa\ ten cubits, and so was it of the other cherub.

27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one an-' other in the midst of the house.

28 And he overlaid the cheru-buna with gold.

J Wall and floor decorationa

29 And he>:arved all the walla of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

30 And the floor of the house he overUid with gold, within and without.

K Doors of the Holy of Holies

31 • And for the entering of the oracle he made*doors of olive tree: the lintel and side posts were a fifth part of the wall.

32 The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold,

and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for'the door of the temple posts of olive tree, a fourth part of the wall.

34 And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work.

L The inner court

36 "^ And he built the"inner court with'three rows of hewed stone, and a row of cedar

beams.

i

I M The temple finished

, 37 *^ In the fourth year was I the foundation of the house cf the Lord 'laid, in the month Zif:

38 And in the eleventh year, in the month Biil, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

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CILVPTER 7

man and tlicy .ire not called or quali-fled for that particular work. Thcii motive is one of teirisliness and a:lf-gradflcation. «)nc of the chief functions of ttic oriental monarch has always been to hear and decide c.iuses; licncc,tlic chief dcurc of ^olomon was to beldsbcstby divine inspiration and gifts to judfte this,so great a people (v 9)

(3) Thirteen years building Solomon's house

BUT Sfil'o-mon was building his own house 'thirteen years, and be finished all his house.

2 * He built*also the house of the forest of Ltba-non; the length thereof was an'hundred cubits, and the breadth thereof •fifty cubits, and the height thereof*thirt>' cubits, upon'four rows of cedar pillars, with cedar beams upon the pillars.

3 And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row.

4 And there uer^Vindows i>i three rows, and h^ht was against light in three ranks.

5 And all the doors and posts were square, with the windows: and light M>as against light in three ranks.

6 * And he made a"porch of piliara; the length thereof was

k 30 cubiu - 6: 1/2 ft.

1 Tills was certainly not the temple described before. This building was 83 ft. 4 In. longer than tlie temple and 62 1/2 ft, wider. It had rows of cedar pillars witli cedar beams i^hxi tliem and a roof covered vritli cedar above

^ Continued, column 1

a The walls all around tlie Inner and outer rooms, the luly and most holy places, were carved wltJi figivcs of cherubim, palm trees, and open flowers: and itie floor was covered with gold (v 29-30) b The 2 doorsoftlic mo< holy place were made of oLvc wood, carved with cherubim,palm trees,and open flowers, anil covered wltligold (y 31-32). They farmed a fifth part of tlie wall or about 8 1/2 ft.of the 41 ft. 8 in. wall(v 311. Eachof the 2 doors was possibly 3 1/2 ft, wide which would leave some room for posts and lintel c The 2 folding doors between the porch and tlie most holy place, with the posu andlintel5,tookupl/4 the walLTley were made of olive wood, carved wltli cherubim,palm trees, and open flowers, and covered with gold. This 10 ft. 8 in. space for tlie 2 folding doors would make each opening at least about 4 1/2 ft. (y 33-35) d The inner courts An outer court is men -tioned in 2 Chr, 4:9. The inner court was p)ertiaps the same as the higher court of Jer.36:10,beingtaised above ilie outer one a few steps. It seems the inner coirt surrounded tlie temple building and was perhaps double tlte size of the temple all the way around. Tlie outside width of the temple was no doubt 40cubits - 104 ft. 2 In. (We cannot be certain because we do not know how thick the walls were). If double, the inner court then, extended 208 ft, 4 in, from tlic temple itself on all sides. There may have even been more space in front to make room for the brazen altar and sacrifices. The outercourt wasevidcntly much larger, measuring perhaps 500-750 feet e There were 3 rows of stone in the Inner court walls and a row of cedar beams (v 36), This does not tell us how wide llie stones were, but we know they were seen only on the outside of the com walls. Inside tliere was a covering of cedar f The foundation was laid in the mcntb of Zif, and 2nd month or M ay (v 1,37), and the temple wasfmishedin the Sih montli,Bul or November, 7 years and 6 months latcr(v38). It was dedicated in tlie 7th month or Octobet(8:2),which means it took 11 montlis lo complete tlic firnisliings unless the people waited purposely until the next feast of tabernacles for the dedication. Compare this with the years Solomon took tobuild liisownhouse - 13 years in all or 6 more than tlie time spent on the temple (7:1). Wc have a fair idea of what it would cost to build such a temple - more than ? 174,000,000. 000. 00, according', to some calculations; but we do not know about Solomon's own house. If ^K: ST>ent half as much on this tlie cost, according to prices of today wouldbe more than $87,000,000,000.-00; and for the two buildings, over $261,000,000,000.00 g How many men he used as workers on his house is not stated, but it is significant that tlie Holy Spliit records tlie time it took Solomon to build Ids own house in comparison to Cod's liouse. Tlicre must h.ive been more than the idea of Ume thatCod wanted us to see from this. Tlie king used tlie same kind of stone, wood, and other materials, but covered ills liouse with gold on the indde. It was no doubt as beautiful and magoiflcent as tlie temple. It plainly states In v2 tliat lie built it of tlie forest of Lcbanon, and in v 9-12 that he used great and costly stones and cedars for iiislargcpalacewliich cared for m.iny hundrcdsof wives .concubines,servants, and government offlcen h Tin: word also here plainly reveals that llie house JTtlie fore a of Lebanon was a difforcnt part of tlie palace from his own liouse of v 1 (v ~). Besides this there wasthe queen's house (v 8). Perhaps tlicrc was J long range ofbuildings :o the one palace of v 1 i 100 cubits - 20H ft. 4 in, counting 2S

in. to the cii>it I 50 ciAlu - 104 ft. 2 in.

1 KINGS 7

Ornaments and sacred vessels

a 50 cubits - 104 ft. 2 in. counting 25

in. to ll^ie cubit b 30 cubits - 62 1/2 ft, c It seemstliere was a series of buildings

and porches to the palace:

1 Thehouseof the forestof Lebanon, which perhaps was the harem in 3 stories measuring 208 ft. 4 in. by 104 ft. 2 in. (v 2-5)

2 The porch - 104 ft, 2 in. by 62 L/2 ft. on one end of the house (v 6)

o The porch of the dirone of judg-' ment, perhapsilie same size astlie one above and anached to tlie other end of tlie harem (v 7)

4 Tlicldng's private iiouse and porch and court, perhapsconnected with the porch of judgment (v 8)

5 The queen's house (v 8)

d All these , the houses and porches of note c, above, were of costly stones wliich made tlie walls and foundations. The stones were 10 cubits - 20 ft. 10 in. by 3 cubits - 16 ft, 8 in. (v 9-10). Cedar beams and boards were used throughout the palace and temple (v 11-12)

e Modem man is not tlie only generation having tools to work witli, for theie were saws for cutting wood and stone this far back - 1100-1000 B.C. (v 9) f Though he bore the same name this lliram was not the king of Tyre. He was a metal worker and had charge of all the castings of pillars,brazen sea, and many othertliingsusedin the temple fumisliings (v 13-14; 2 Chr. 2:13; 4:16)

g 2 brass pillars - 18 cubits or 37 1/2 ft. high by 12 cubits - 25 ft. around (v 15)

h 2 capitals of brass were cast to be placed on top the 2 pUlars of brass. These were 5 cubits - 10 ft. 5 in. high (vl6)

i They had foundaries that far back in ancient times and cast brass for the large pillars and pieces of furniture for xiie temple mentioned in this chapter

j 5 cubits - 10 ft. 5 In. counting 25 in, to the cubit

5 things Araunah did (2 Sam. 24:20)

1 Looked (v 20)

2 Saw the king and his servants com-

3 Went out ing

4 Bowed himself before the king on his face

5 Said. Wherefore ismylord the king come to liis servant? (v 21). Let the king take and offer up what seems good to him. Here are oxen for bumt-sac-rificc, and thresliing instruments for wood (v 22). The Lord your God accept you

Hell not the grave (2:6)

Heb. sheol , the unseen world; the place of departed spirits - not the grave, the place for a body. This word is used in both V 6 and 9; and it might appear at first that it could refer to the grave, but not so, as proved on p. G20. This should be understood in the same sense as the rich man in hades (Lk. 16:19-31). He was in sheol-hades with his spiritual bodily parts. The inner man is ?3 real as the physical body, having spiritual parts that fit into the physical. The rich man in hell had eyes, and other bodily parts as well as full consciousness while out ofhisbody. Hence, the word should have been trans, hell instead of grave

Burying place of David (2:10)

This was a departure from the ordinary custom,as the dead were usuallyburicd outside the cities. It was therefore a mark of liigh honor to be buried in the city, and a special honor to David to be buried in the city called by his name. Here also other kings of David's line were buried (11:43; 2 Chr. 32:33).

fifty "cubits, and the breadth I thereof'thirty cubits: and the' porch was before them: and the other pillars and the thick, beam were before them. i

7 "^ Then he made a porch for j the "^throne where he might judge, even the porch of judg-1 ment: and it was covered with * cedar from one side of the floor tD the other.

(4) The queen's house

8 *' And his house where he dwelt had another court within the porch, which was cf the like •.vork. Sol'o-mon made also an house for Fha'raoh's daughter, whom he had taken to wife, like unto this porch.

(5) Materials for Solomon's

houses and temple

9"All these were of costly stones, according to the measures of hewed stones, 'sawed v.'ith saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones c* eight cubits.

11 And abive were costly stones, after ;lie measures of hswed stones, and cedars.

12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house.

(6) Brass work on the temple[(7:13-47). A Workof Hirami

13 •■ And king Sol'o-mon sent and fetched Hi'ram out of Tyre.

14'He was a widow's son of the tribe of Naph'ta-li, and his' father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he' came to king Sol'o-mon and! wrought all his work. |

B Two pillars of brass 37' ft. 6 in. high, 25 ft. round

15 For he cast two pillars of brass, of Eighteen cubits high apiece: and a line of twelve 1

I cubits did compass either of' them about.

C Two capitals of brass 10 ft. 5 in. high

16 And he made '■two chapiters of 'molten brass, to set upon the tops of the piUars: the height of the one chapiter was' five cubits, and the height of the other chapiter was 'five cubits:

D Brass net-work, 14 chain! wreaths, 400 pomegranates; and lily workfor the capitals

17 And nets of checker work,; and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon,

Some were buried in the city, but at different places (2 Ki. 21:18, 26). The sepulchreof David was known in apostolic times (Acts 2:29). Its location today is pointed out on the southern hill of Jerusalem, commonly called

Zion, under the Mosque of David. It is jealously guarded byMohammedans from all intrusion

the one network, to'^over the chapiters that were upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that were upon the top of the pillars were of lily work in the porch,

*four cubits.

20 And the chapiters upon the two piUars had pomegranates also above, over against "the belly which was by the network: and the pomegranates were <two hundred in rows round about upon the other chapiter.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the 'name thereof Ja'-chin: and he set up the left pillar, and called the name thereof Bo'az.

22 And upon the top of the pillar was lily work: so was the work of the piUars finished.

E Brass molten sea, 10 ft. 5 in. high, 20 ft. 10 in. across and 80 1/2 ft. around: 805 knobs and about 10 in. thick(2 Chr. 4:2-5)

23 •' And he made a 'molten sea, ^ten cubits from the one brim to the other: it was round all about, and his height"u;as five cubits: and a line of'thirty cubits did compass it round about.

24 And under the brim of it round about there wereikno^s compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.

F Twelve oxen to hold the laverand 16,750 gal. water

25 It stood upon twelve oxen,

three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it con-tained*two thousand baths.

G Ten bases on wheels, 8 ft. 4 in. square, 6 ft. 3 in. high with engraved lions, oxen, cherubims and palm trees

27 *^ And he made ten bases of brass; 'four cubits was the length of one base, and four cubits the breadth thereof.^and three cubits the height of it.

28 And the work of the bases was on this manner: they had borders, and the borders were between the ledges:

29 And on the borders that were between the ledges"u'ere lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

30 And every base had four brasen "wheels, and 'plates of brass: and the four comers thereof had'undersetters: un-der the laver were undersetters

1 Long life (v 11)

2 Riches

3 Life of his enemies

4 Honor (v 13)

These things which would have been requested by the average man were also granted to him for his wise choice in asking for something to benefit others instead of himself

a The nets of checker work, the wreaths of chain work, the pomegranates, and the lily work on the capitals must have been beautiful beyond words to describe (v 17-22)

b 4 cubits - 8 ft. 4 in. counting 25 in. to the cubit c The belly - the swell or protuberance

d 200 pomegranates. In v 42 called 400 because of 200beingreckoned to each, as in 2 Chr. 4:13. In 2 Chr, 3:16 they are saidtobe 100becauseof100 to the row; and in Jer. 52:23 they are 96on a side, referringto those that were exposed, the rest being shelteredor covered

e The name of one pillar was Jachin. meaning: He (God) will establish; and the other Boaz. meaning: In Him (God) is strength

f The brazen sea was cast in the foundry like the pillars of v 16. It was 20 ft. 10 in. across from brim to brim; 10 ft. 5 in. high; and 62 1/2 ft. around. It had 2 rows of knobs around the rim of the bowl (v 24). It stood upon 12 brazen oxen cast ofthe brass; 3 looked in each of the 4 directions with their hinder parts inw ard and under the brazen laver which was a hand breadth, or about 4 in. thick, with the brim made like that of a cup with flowers of Lilies (v 25-26). The brazen sea was an immense vase of solid brass, 10 ft. 5 in. deep and weighing about 25-30 tons. Filled with 16,750 gallons of water the laver would weigh about 100 tons. The small layers were supposed to contain 300 gallons of water, which with the lavers would weigh about 2tonseach. Jewish writers say that the water was changed daily, so as to be always pure for use in the ceremonial worship

g 10 cubits - 20 ft. 10 in. counting 25 in. as a cubit

h 5 cubits - 10 ft. 5 in.

i 30 cubits - 62 1/2 ft.

j The knobs were cast with the bowl itself, and no doubt the checker, chain, pomegranate, and lily work on the capitals was likewise cast with the capitals of v 17-22

k 2,000 baths - 16,750 gallons (v 26), a bath being 1 bu. 3 pts. or 67 pts. In 2 Chr.4:5 it reads: 3,000 baths which would be 25,125 gallons. This is evidently how much it could possibly hold, while the usual content was 16,750 gallons

1 4 cubits - 8 ft. 4 in. m 3 cubits - 6'ft. 3 in.

n The lions, oxen, and cherubim upon the borders between the ledges and the work upon the ledges were of thin brass (v 29) instead of heavy work as in the case ofthe oxen supporting the laver (v25)

o Indicating that the bases were moveable (v 30)

p The plates were really brazen axle-trees for the wheels

q The undersetters were no doubt shoulders-brackets or bars proceeding from the 4 comers ofthe b ases and stretching upward to the outer rim of the small laver being supported

12 things pleasing to God (3:10):

1 Thatlsrael wasblessed(Num.24:l)

2 Israel was His people (12:22)

3 Solomon's prayer (1 Ki. 3:10)

4 Bruising ofthe Messiah (Isa. 53:10)

5 Messiah's life and mission (Mt. 3: 17) 1:21)

6 Saving of souIsbypreaching(l Cor.

7 Setting members in the church (1 Cor. 12:18) 15:38)

8 Resurrection of deadbodies(lCor.

9 Separation of Paul (GaL 1:15)

10 All fulness dwelling in Christ (Col. 1:19)

11 Enoch's Ufe and faith (Heb.ll:5)

12 Sacrifices of praise (Heb. 13:16)

4things Solomon did not ask for (3:11)

1 KXMGS 7, 8

Omamtnti and ttcrad v^Bsei*

Dtdicalion of the tempi*

)67

a The oppodie ii«)e

b The mouth of It jjiii the chapiter lh«t was above no Joubi refer to the op«o bowl anJcap oc LiJ for e«ch of the 10 Uven on wheels (2 Chr. 4:6)

c Bctdcn - .-laaels. They were removed by AbJZ (2 KL 16:17), and replaced by HeMkiih (2 Chi. 29:19), beinR In the temple when taken by Nebuchad-aczzit Oct. 52:17, 20)

d The whceii were 1 1/2 ci4)luhigh - 3 ft, 1 1/2 In. (V 32): and they were made like chariot wtteelt.of molten brais (v 33)

e Sajcj-hubsof the wheels 33)

f Felloes - the rlnis of the wheels

g The ondorsctters - stiouldeis to hold the laver, were cast with the base (v

bA circular elevation, half a cubit (12 1/2 in.) high on wlich the laver sat,ratha tlian a depression thai deep. It is called the base above, m v 29

i Gravint:s ofcherubiin. Lions, and palm trees were made according to the space (v 36)

j The 10 bases for the lOlaven were all of one casting, one measure, and one siz« (v 37). The 10 lavers were the same id size and contained 40 baths (v 38) k 40 baths. One bath being equal to 1 bu. and 3 pts. (or 67 pts.), 40 baths would be 335 gallons

' 4 cubits - 3 ft. 4 in. counting 25 in.

to the cubit m Here we have the placing of the 10 small lavers and the large one, called the molten sea (t 39). 5 small ones were paton the right side of the bouse, and 5 on the left. The molten sea was put on the right side of ttie house eastward over toward the south: that is, nearer the south side of the bouse than the north side, or toward the southeast comer (v 39)

n Summary of brazen castings

1 Lavers (pots or c^iuldrons, v 40)

2 Shovels seasons

4 The 2 pillars (V 41)

5 The 2bowlsof the chapiters for the tops of the pillars

6 The 2 networks to cover the bowls of the chapiters upon the pillars

7 400 pomegranates for the 2 networks, even 2 rows for each network, to coverthebowls ofthechapiten upon the pillars (v 42)

3 The 10 bases for the water lavcn 9 The 10 lavers to hold water (v 43)

10 A molten sea or water reservoir

11 12 oxen to hold the molten sea(v44)

12 The pots, shovels, and basons (v 45). There must have been a difference between these and those of point 1 which were for the boiling places, for these were fertile brazen Jtar of sacrifice

o The cauldrons for bailing the sacrifices, not ttie lavers for water, as in V 38-39

Anglo-Saxon or British-Israel theory (2 Sam. 2:9)

In general, the modem Anglo-Saxon theory teaches the following:

1 That the British and Arncricar people are the 10 lost tribes of IsracJ

2 ThatBritalnisEphraim and America IS Manasseh

3 That all tlie promises made to Israel arc now being fulfilled with Britain and America andncvcr wiU be fulfilled with Jews

4 Thit the royal family of England arc the true legal heirs of the tlu'onc of David through /edckiah's daughter, and that the throne of EnvUand i5 tlie throne of David. See note j, ? ^.un.7:16

5 That the Coronation ' t ^ :i e nf England wajthc original Jac

6 Ihat there n a vital ii between Israel and the Jews; tli.it they arc not the same kind of people and never will be: and thateach has a different destiny

7 That the terms Israel, Judah. Jews.

molten. ■t*tb« tid* of wwy

addition.

31 And the>mouth of it within the chapitrr and atwve was a cubit: but the mouth thereof wcs round a/tet the work of the basr. a cubit and an half: and •liio upon the mouth of it were pavii\£S with their "borders. four!U]uare, not round.

32 Aiid under the borders were ^our whrri:., and the Azlctrees of the wheels were joined to the base: and the heiKht of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot wheel: their axletrees. and their 'luves, and their 'felloes, and their spokes, were all molten.

34 And there were four under-•etters to the four comers of one base: arxd the*undersetters were of the very base itself.

35 And in theHop of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved chcru-bims, hons, and palm trees, according to the »proportion of every one, and additions round about.

37 After this mariner he made the'ten bases: all of them had one casting, one measure, and one size.

H Ten brass lavers 8 ft. 4 in. square for boiling peace offerings (vs. 45. 2 Chr. 4:11)

38 * Then made he ten lavers of brass: one laver ^contained forty baths: and every laver was 'four cubits: and upon every one of the ten bases one laver.

39 And'^e put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

I Summary of the brazen work

40 " And Hi ram "made "^e lavers, and the shovels, and the basons. So Hi ram made an end of doinK all the work that he made kin>; Sftl'o-mon for the house of the Lord:

41 The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars:

42 And four hundred pomegranates for the two networks, even two rows <if pomegranates for one network, to cover the two bowls of the chapiters that were upon tip mllars;

43 And til 'S, and ten lavers on ti

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and tlu- »ii„,ns: and all these h Hiram made tu <..:.„ — - mon for the

houa* of tho L<wi>. were *qf

brifht brata.

J Where foundry waa located

46*In the plain of Jftr dan did the king ca t them, in the clay ground between Sue coth and Ziir'than.

47 And Sol'o-mon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.

(7) Cold work of the temple

48 And SMo-mon 'made 'all i the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shewbread was,

49 And the candlesticks of pure gold, five on the right side, and five on the left, before the

I oracle, with the tlowers, and the I lamps, and the tongs of gold,

50 And the bowls, and the ; snuffers, and the basons, and

the spoon;, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

51 So was ended all the work that king SSl'o-mon made for the house of the Lorp. And S61 o-mon brought in the things which Di vid his father had dedicated; ei;en the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.

the house of Ig. u ludah are never u^ In s, nptiirc

8 That the Israel of Isaiahjeromiah. and the other pfophets had no tribe of Judah in It

} That jewi descended from tlic tribe of Judah only

Coot. coU I, p. 370

(8) Dedication of the temple (8:1-9:9; 2 Chr. 5:2-7:22). A Ark brought in: glory appears (2 Chr. 5:2-14)

THE.N Siil'o-mon assembled tiie elders of I§'ra-el. and all the heads of the tribes, the chief of the fathers of the children of Ij'ra-el, unto king 861'-o-mon in Je-ru'sa-lfm. that they might bring up the ark of the covenant of the Lord out of the city of Di'vid. which is Zi 6n.

2 And 'all the men of I$'ra-el assembled themselves unto king S61 o-mon at the feast in the month £th'a-nim. which is the seventh month.

3 And all the elders of Is'ra-el came, and the'priests took up the ark.

4 And they brought up the ark of the LoRD,*and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Li'vites bring up.

5 And king S«M o-mon. and all the congregation of I5 ra-el, that were assembled unto him, were with him before the ark. sacrificing sheep and uxen.'that could not be told nor numbered for multitude.

6 And the priests brought to the ark of the covenant of the Lord unto 'his place, into the oracle of the house, to the moKt holy place, even under the wings of the cherubims.

7 For the cherubims spread

3 Will be given material blessings

4 Will rccdve aiuwcn to prayers fv 38, 52) works(v3D)

5 Will be rewarded according to

6 Will leam to fear God and laiow Ills naiiic (v 40. 43)

7 Will have hiscauK maintained by God (V 45, 49)

8 Will be sliowii mcrcybynicn (v 50)

a Heb. mar at to polirii: make bright; furbish fv 45). 1 hen, ai now, they had a way of giving the brass a fine bright poll shlnae ad of making rough castings

b in the plain of Jordan wliere there was clay ground suitable for caKlngs and cores used in making tlie various itiapes ftom melted metal poured into forms (v 46). In Succoth and Zartlun they bad clay and sand. It took a large foundry and many furnaces to make enough metal to pour so many bronze castings, and tlie large molten sea. Tons of metal had to be melted and poured at the same time to keep the great castings from being faulty and in pieces. So much brass was usedtliat it was almost impossible to keep a record of the weight (v 47)

c Me made them in the same way that God makes or does many tlings - not person ally,but by having the work done by various agencies

d Summary of the gold work:

1 Tte altar of gold (v 48)

2 The table of showbread

3 The 10 candlesticks (v 49)

4 The tongs

5 The bowls (v 50)

6 The snuffers

7 The basons

8 The spoons

9 The censers

10 The hinges for tlie doors of the holy and most holy places

e Then -when the temple and furnishings were completed, Solomon assembled the elders, the he ads of the tribes, and all the cidefs of the fathers of Israel, to bring up the akofthe covenant from tlie city of David, which is Zion (v 1)

f All the men of Israel were also gathered to tlie feast of tabernacles in the 7th month, October, which was 11 months after the temple proper was finislicd (6:33)

g The priests alone could be set apart to cany tJic ark. Solomon did not make the mistake Ills father did by seeking to bring it to Jerusalem on a cart instead of being carried by the priests, as God had commanded (2 Sam. 6. Cp. Num. 3:39-41: 4:4, 15; Dt. 10:8; 1 Chr. 15:2, 15)

li The tabernacle of Moses was located in Gibeon (v 4: 2 Chr. 1:3-1)

i Tliere were so manytliat they did not try to keep accoimt of them (v 5)

j Ills place - into tlie most holy place, under the wings of the gre at cherubim that Solomon had made which stretched out their wings until two of ihcm touched the outer walls (v 7-11; 6:23-23)

10 tilings to be done with all t he hear t

W^)

1 Return to Jehovah(8:48; Dl,30:2)

2 Walk before llini (2:4; 8:23)

3 Serve llim (Dt. 11:13; Josh.22:5)

4 Love llim (Dt. 30:6; Mt. 22:37)

5 Keep Mis word (Dt. 26:16)

6 Follow llim (14:8)

7 Seek llim(2Chr. 15:12-15:22:9)

8 PraiKlUm(Ps.8C:12)

9 Trust in llim (Pr, 3:5) 10:9-10) 10 Believe in llim (Acts 8:37; Rom.

8 ways to get rid of dn (8:33)

1 Turn again to God - be oonvcited (V 33)

2 Confessthcnamcof God (v 33,35) J Make supplication to !llm (v 33)

4 Turn from sin (v 35)

5 Fc.\r r.od (v 43) 47)

6 Repent, and make supplication (v

7 Acknowledge sins committed

8 Return to God with all the heart, and with all the soul (v 48)

8 blessings for obedience;

1 God will hear from lieaven and forgive all sins confessed (v 34,36.38)

C One will be tauglit tliu good way wtiercin lie slwuld walk (v 3G)

1 KINGS 8

Solomon's prayer at the dedication

a The two wings covering the ark were the inner wings of the cherubim that touched each other in the center of the room. The outside wings reached to the outer walls. The wing spread of each was 10 cubits - 20 ft. 10 in; and the cherubim were set side by side. This gave plenty of space for the ark under the wings. The cherubim measured 10 cubits or 20 ft. 10 in. high, so the wings couldhavebeen 10-15 ft. above the ark which no doubt rested on a table which sat on the floor (v 7; 6:23-28)

b The staves were partially taken out of the rings of the ark by which it was carried, so that the endscouldbe seen from the holy place but not from the porch outside the holy place (v 8). In this way the ark never needed to be handled, as the staves could be easily put back into the rings without even touching the ark. It seems that it was unlawful to take them wholly out of the rings. Pulling the staves out so the ends could be seen indicated the ark had found its resting place in the temple and was not lobebome any more. It had a permanent house, not a tent as before

c The mostholyplace where the ark was kept (v 8)

d Outside theholyplace from the porch

e Unto this day, proving that thispart of the book of Kings was written while the temple was still standing. This would meanbefore it was destroyed by Nebuchadnezzar and before the captivity (Cp. 2 Chr. 5:9; 2Ki. 8:22; 10:27)

f At this time there was nothing in the ark but the 10 commandments (v 9). When, in Heb. 9:4 Paul mentioned the golden pot of manna and Aaron's rod, he was speaking of the ark while in the tabernacle instead of the temple. Itis not known when these two things were removed; itcouldhave been when the Philistines had the ark, or when many men were killed for looking into it, as in 1 Sam. 5-6. We know that the original stones on which the 10 commandments were written were in existence at this time

g When the priestshad taken the ark into the temple, into the most holy place, had finished arranging the furniture, and had left never to enter this place again, except for the high priest once a year, the glory cloud filled the temple so that the priests could not minister because of it (v 10-11). This glory was ■ rymbol oftiie divine presence of God, rfhich had been promised before tlic .irk wasbegun{Ex.29:43):had filLed tlic tabernacle as soon as it was completed (Ex. 40:34): and had been seen on the journeys of liie children of Israel (Ex. 13:21-22; 14:24; 19:18; 40:38; Num. 14:14)

h Then - when the priests had left the temple and the glory of God had filled itsotheycouldnotm.inisterin it,Solomon, the preacher, gave a short sermon (v 12-21), and a much longer prayer of dedication to God (v 22-54)

i Where G od ever said this is not record -ed. Solomon may have taken the idea from the fact of God's appearance in darkness on Sinai (Ex. 20:21), or from David who said that darkness was under His feet andthat He made darkness His secret place (Ps. 18:9-11), and that darkness and light are alike to God (P s. 13^.12). TheN. T. says that God dweUs in a light no man can approach unto and DO man has seen or can see; that is,no man has seen or can see God in allHisglory(l Tim. 6:16), It was God in His glory that Moses wanted to see; and he was told this could not be; but outside the glory or in limited glory, men have seen Him (Ex. 33:18-23)

j Solomon here told God that he had built a house for Him to dwell in - a settled place so that He would not need to dwell in a tent to be moved from place to place. He offered it to God for a dweUing forever (v 13). After saying this to the Lord,the king turned to the congregation and blessed them as they stood (v 14)

k Solomon now blessed the Lord before

forth theirtvio wings over the place of the ark, and the cheru-bims covered the ark and the staves thereof above.

8 And they *drew out the staves, that the ends of the staves were seen out in the holy place before "^the oracle, and they were not seen'^with-out: and there they are'unto this day.

9 There was nothing in the ark/save the two tables of stone, which Mo'ges put there at Ho'-reb, when the Lord made a covenant with the children of Is'ra-el, when they came out of the land of Egypt.

10 And it came to pass,*when the priests were come out of the holy place, that the cloud filled the house of the Lord,

11 So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

B Sermon of Solomon (2 Chr. 6:1-11. See Eccl. 1:1)

12 •""Then spake Sol'D-mon,' The Lord ' said that he would | dwell in the thick darkness.

13 'I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of i§'ra-el: (and all the congregation of Is'ra-el stood;)

15 And he said, *BIessed be the Lord God of is ra-el, which spake with his mouth unto Da'vid my father, and hath with his hand fulfilled it, saying,

16'Since the day that I brought forth my people Is'ra-el out of E'gjpt, I chose no city out of all the tribes of is'ra-el to build an house, that my name might be therein; but I chose Da'vid to be over my people is'ra-el.

17 And it was in the heart of Da'vid my father to build an house for the name of the Lord God of is'ra-el.

18 And the Lord said unto Da'vid my father. Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. 1 *19^evertheless thou shalt not I buUd the house; but thy son that shall come forth out of thy loins, he shall buUd the house unto my name.

20 And the Lord hath performed his word that he spake, and I am risen up in the room of Da'vid my father, and sit on the throne of is'ra-el, as the Lord promised, and have built an house for the name of the Lord God of is'ra-el.

21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of E'gypt.

I

C Solomon's dedication prayer (2 Chr. 6:12-42): (a) Concerning God's past

faithfulness

22 • And g6ro-mon °s too4 before the*altar of the Lord in the presence of
all the congregation of I§'ra-el, and spread forth his hands toward heaven:

23 And he'said. Lord God of l§'ra-el, there is no God like thee, in heaven
above, or on earth beneath, who keepest covenant and mercy with thy
servants that walk before thee with'^all their heart:

24 Who Tiast kept with thy servant Da'vid my father that thou promisedst
him: thou spakest also with thy mouth, and hast fulfilled it with thine hand,
as it is this day.

(b) Plea for continued blessing on Israel (2 Chr, 6:16-17)

♦25/Therefore now, Lord God of Is'ra-el, keep with thy servant Da'vid my
father that thou promisedst him, saying. There shall not fail thee a man in
my sight to sit on the throne of I§ ra-el; so that thy children take heed to
their way, that they walk before me as thou hast walked before me. 26 And
now, O God of I§'ra-eL let thy word, I pray thee, be verified, which thou
spakest unto thy servant Da'vid my father.

(c) God's omnipresence (2

Chr, 6:18)

27^ut'will God indeed dwell" on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

(d) Plea for answers to prayers uttered toward the

temple (2 Chr, 6:19)

28 Yet have thou respect unto the'prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open 'toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy ser^'ant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Is'ra-el, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

(e) Plea for just judgment

(2 Chr. 6:22-23)

31 *"' 'If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his right-

thecongregationXike all good preachers he gave a short expository message from God's Word, building all his remarks around the Word, applying the same to himself and his people (v 15-21)

Continued, column 4

the throne would do it (v 19), Now it was finished and ready for dedication (v £0-21, See 2 Chr. 6:5) m 4thprophecy in 1 Ki, (8:19. fulfilled), Ne3Ct, V 25. This predicts the building of the temple by the son of David, which was fulfilled at this time; the templehad just beenfmished and was ready forthe dedicationprayer(vl2-21)

a He stood for prayer before the altar, the brazen altar of sacrifice in the court outside the temple,and stretched out his hands toward heaven; but before he prayed, he kneeled before the Lord (V 54; 2 Chr. 6:13)

b Note tiie intelligent prayer of Solomon, In a prayer of 1.050 words he addressed God 4 different ways, bi't only 5 times:

1 Lord God of Israel (v 23, 25)

2 O God of laael fv 26)

3 O Lord my God (v 28)

4 O Lord God (v 53)

He addressed God by name 4 times at the beginning and once at tte end

c See 12partstothisprayerandblessing. p, 376

d See 10 things to be done with all the heart, p. 367

e No man will ever be able to say diat God has not kept His promises and covenants and fully met His obligations to Mm, All the promises of God are Yea and Amen, and thus it will always be (2 Cor. 1:20)

f 5lh prophecy in 1 Ki. (8:25. fulfilled). Next, 9:3, TMs is a quotation of a previous prophecy which was fulfilled up to this time, for obedience had been rendered to Jehovah (v 25; 2:4; 2 Sam. 7:12, Cp. Ps, 132:12; Jer. 33:20-33; Lk. 1:32-33)

stions 14-15, Next, 9:8

nis question can be answered in the affirmative. God will indeed dwell on the earth, in person and in visible form in all eternity, as He now dwells on the planet heaven (Isa, 66:22-24; Tit. 2:13; Rev. 21:1-27; 22:4-5). TMs does not mean,however, that His presence will be limited to tiie earth any mote than it is now limited to heaven. Solomon could have been referring to omnipresence here, not omnibody. God's body cannot be everywhere present;but Hispresencecanbein aUplaces at the same time, TMs is governed by rela-tionsMp with others, not substance. See God in Index

i Prayer includes every thought and word from the heart thatis Godward.If ever there was a prayer going direct to God tMs one was

j 4 major requests of Solomon (v 29-30):

1 For God's eyes to be toward the temple night and day - to hear all the prayers of His people

2 Fot God to hear Ms prayen that would be prayed toward the temple

3 For God to hear the prayers of all Israel wherever they were and when they prayed tow ard the temple

4ForGod to answer and forgive, not merely hear what was said k Note Lhe if's, when's. and then's:

1 If men sin, then hear (v 31-32)

2 When Isael sinl and is defeated, and shall confess and pray. Then hear (v 33-34)

3 When they have sinned and aie judged, and if they pray and confess, then hear (v 35-36)

4 If there be plagues and curses, and they paray, then hear (v 37-40)

5 When strangers seok You and pray toward tMs temple,hear from heaven (V 41-43)

6 If Your people go out to battle and pray toward the temple, then hear (v 44-i5)

7 If they sin. are defeated in battle, go into captivity, and return to You with all the heart, then heat (v 47-53)

^^- Cont. from column 2

1 For about600yearsGod had not chosen a particular place among Israel where a house should be built for Himself, but He had chosen David to be over Israel (V 16), In all tMs time the first instance of a desire for such a place, was present in David's heart, and that after he had built Ms own house and recalled that wMle he, Mmself was blessed with a cedar building.God remained in an old tent. God spoke to him commending Mm. for tMs thougM (v 17-18; 2 Sam, 7) and told him that whereas.he could not build the temple. David's son who would succeed Mm on

« In the Italy Spixii of ptayer Noiu -..

icciui to tuvc ictiJcJ li.c Futisc ol b-tjcl prorhcticAll^ (v ■ - ^u

1 Wild) Isoclis ' owu before

tiie enemy, bcco-i^ .. _.. (v JJ)

J Bdi^ tiicir. a^oiu unu> thcii land (pldinly iinplyinv; r !>>• '<., v 34)

3 When heaven 1 tliere itoo rain, because of i^. y.

4 Wlicn You afflict iheni (v J5)

6 If You lenU famine, pcscileoce, blasting;, iiiUiJew. locojt, auJ catct-pUlar (V 37)

C If ilieii enemy bese>;c them I d tlicir lanJ (V 37) 37)

7 If pla^uci and sickneucs come (v

5 If You Jciivcr Israel to the enemy to carry their, captives unto anodter lanJ, and they repent in tlie land of tl>eix enemy, liien ^ave their enemies compassion on tiiem (v 4o-5o)

Thin^;] meniiaaed in ttie above cotdd not have been mere ifiueiswotr. on the partofSolof.ion, for Israel experienced all that he rcfeireJ to: so tec lime ally Uiey could be considered prophetical. However, we shall not list Ciem as definite predictions for llie reason that L'ley JLK so t^ieneial and were given in connection with conditions of answered prayer

b This is the only reason Israel was defeated before Solomon, and the only reason they were defeated after him. Sin is to blame for all the troubles and curses aiiwng men. These verses not only state the resulu of sin, but also reveal the remedy for sin. See S ways to Ret rid of rin. p. 367

c Bnng them again into theii own land (v ^),This has been literally fulfilled, as recorded in Ezza and Nehemiah. Isaiah predicted two such gatherings (Isa. 11:10-12, notes)

d .^olomoQ and otliers of Scriptixe recognize all Israel, not only part of ttie 13 tribes. No writer of Scripture makes a distinction between two classes of Israelites, part fulfilling the original destiny promised their fathas; aH writers siiowthat all Ixaelites will be eventually restored and blessed under their Messiall (Isa. 11:10-1 > Jer. 30-31: Ezek. 36-37,47-48; Zech. 12-14{ Mt. 24:29-31: Rom. 11:25-29)

e Naturally, Solonion knew the law of Moses tliat predicted all these curses if tliey disobeyed God (Lev. -G: Dt, 28)

f Noi_Ln was recotyiized as acursefrom Gf><T. In the Millennium, withliolding Hiv; rain will be a means of forcing recognition oftheMessiali and fulfillment of reli,Oouslaws(Zecli,14:lC-21)

? .<o less than " tiiTies ptayin>; tow ard tlie temple is mennoned (v 29-30,35,38, 42,44), and praying toward Jerusalem and Palestine is mentioned twice (v 44, 48) h Famine,pestilences,blasting, mildew, sicknesses, locusts, and other plagues are mentioned in Lev. 26 and Dl. 28 M among the cicses that would conic upon them for sin (v 37)

i This wasone posture in praycr(v 22,38)

j Heaven is now the dwelling place of Cod (v 39), but in the new earth He will be on earth Gsa. 66:22-24: Rev. 21-22)

k There can be no question about God knowingUie heartsof allmeo. Several passages state this (v 39: Ps. 139:4: Acts 1:24)

1 This verse expresses the ultimate pa-pose of Cod in all His dealings witli men (v 40)

m Solomon, in his wisdom, did not forget the Gentiles whom Cod had In mind toblcsstrom the very beginnin;; of His calling of Abraham,Isaac. Jiid Jacob. All nations were to be blessed t^Irough Uicm andlhcirsced(Ccn. 12:1-5:G.iL, 3:8: Rev. 5:8-10: 7:9-17. Sec also Num. 15:14: Dt, 10:19)

n This implies thcprc.ichmgofthc gospel, for how sliall tlicy !ie.;r without i ptcaclicr (v 42: Mk. 16:10-JO; Rom. 10:9-17; 1 Cor. 1:13-24)

o In the Millennium all:*: Ml goto

Jcrusaleni and pray .i;i (v H:

Isa. 2:2-4; /lech. 14: i-- n

(f) Pie* (or forgiven*** *nd

r«*tor*Uon from captivity

{I Chr. b.ZA)

•■"Whri^ thv p<">t*'^ !j'™-«l •heener.

aKauu^i Uiec. and :>uall «fS!R to ih^^. «n<i cnnfpss thy make sup-i m this bouj>e: 34 Thf n hear thoti in heaven, »n people

1$: a a^ain

untu the iand which thou gavest unto their fathers.

(g) Plea forforgivene** and

rain from heaven (2 Chr.

6:26)

35 *;* Wheq heaven is shut up, and there is 'no rain, because they have sinned against thee: if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy scn'-ants, and of thy pcopio Igra-el,

[of tfa* earth may know thy name, to fear thee, "as do thy people 'sra-el; and that they may know that this bouse, which I have builded. is called by thy name.

(j) Plea for God's defenae ""*** of I*raelin war(2Chr.6:36) turn I

44 *Hf thy pe ople go out to battle agauist their enemy, whithersoever thou shall send them, and shall pray unto the Lord toward 'the city which thou hast chosen, and toward the house that I have built for thy name:

45 Then hear thou in heaven tlieir prayer and their supplication, and^aintain their cause.

Solomo n's pra§*T ot th» dedie ation

a Aido Isael

(k) Plea for forgiveness and

restoration from captivity

(2 Chr. 6:36)

46' If thev (for '0

%in against thee.

'there is no man that sin-neth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

^ ^ 47 Yet if they shall bethink

that thou teach Them the good , themselves in the land whither

way wherein thty should walk, and give rain upon thy land, which thou hast given to thy ^ people for an inheritance. i

(h) Plea for forgiveness, deliverance from famine and enemies and sickness (21 Chr. 6:28) ;

37 ' If there *be in the land i famine, if there "Be pestilence,] blasting, mildew, locust, or if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness' there be; I

38 What prayer and supplica- { tion soever be made by an/ j man, or by all thy people I$'ra- \ el, which shall know every man ' the plague of his own heart,'and spread forth his hands toward this house:

39 Then hear thou in'heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, *w-hose heart thou knuwest; (for thou, ei>en thou only, knowest the hearts of all the children of men:)

40 'That they may fear thee all the days that they li%e m the land which thou gavest unto oiu fathers.

(i) Plea for God's blessing , upon the Gentiles seeking | Israel's God and praying in j the temple (2 Chr. 6:32)

41 MflXtO-Vfr^oncerning a| ftranger, that is not of thy people I$'ra-el, but cometh out of a far country for thy tuune's sake;

42 (For^bey shall hear of thy great name, and of thy strong hand, and of thy stretched out arm:) ' Vhen he shall come and pray towara this house;

43 (lear Uuai in heaven thy

du • "^^^ ---""

ill.

they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying. We have sinned, and have done perversely, we have committed wickedness;

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and »give them compassion before them who carried them captive, that they may have compassion on them:

51 For they be thy people, and thine inheritance, which thou bioughtest forth out of £'^fpt, from the midst of*the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Ij'ra-el, to hearken unto them in "all that they call for unto thee.

53 For thou didst 'separate them from among all the people of the earth, tn be thine inheritance, as thou spakest by the hand of MO'$es thy servant, when thou broughtest our fathers out of £'^pt. O Lord God.

D Solomon blesses Israel (2 Chr. 7:1)

S4 And it was so, that when

SAl'o-mon had made an end of

•ace. and Mo accord-1 praying all this prayer and sup-

lat the stranger call-, plication unto the Lord, he

elh to tuee (or: «that all peoplei arose from before the altar of

JJ I. prcvi

lis I.

have prays

tCit i>{

i"i'Jy r

every prayer answered that in faith (Kit. •' -7-!': •■'• :

w had (V 43

III 111

he

•1:

22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7,16; 16:23-26: Hcb. 11:6; Jai. 1: 4-8; IJn. 3:21-22; 5:14-15) g The purpose for answers to all prayers, even tlwse of (.entiles, was and ever will be to make the name ofGoJ known among tliti nations ofcarth,so tliat all men niiglit fear Him (v 43)

It Mtrie that at that time David had ^ ' Tacl, as a whole,

to a place I for Cud so that

tliey feared wonderful state

continued il . -a of tlie days of

Solomon; but utier Ui.i laacl went into many sins .md had to he destroyed as a nation twice (2 Ki. 2S-J0;Lk. 1:20-24). In tlie Millennium whenChn* reigns visibly on eartli, they will all fear and know God (Isa. 2:2-4; 62:7; 65:20-25: 66:19-21; Zoch. 8:23; 14: 16-21)

b This providedCod as a defence for Israel when tic wanted them to jiiake war on any people - when they had not sinned and were to be chastened by otlier nations. In tlusinstanceCod was to send them, which is not ttie same as God sendin,;otlicr nations to punish Israel for sin (v 44-45)

c It seems that God revealed to David His choice of Jerusalem as His capital on earth (v 44; 1 Cli, 22:1; Ps. 78:68; 132:13)

d God does maintain the cause of His people as long as they live nght, but when sin is committed He, Himself becomes their judge and metes out the penalty for sin. Twice here Solomon prayed for God to maintain the cause of Israel (v 45, 49. Cp. v 59)

e .Again Solomon referred to a time when Israel miglit sin until God became angry with them, delivering them into the hands of their eneiides to go into captivity(v 46). He prayed that if they should come to themselves in the land oftheircaptivity,repent, make supplication to Cod, acknowledge their sins, confess that tliey had done perversely, turn to Him with tlieir whole heart and soul, and pray toward Palestine and Jerusalem, that God would then hear their prayer and bring them home again (v 47-50)

f Thisstateinentof Solomon must be understood in connection witli all men as sinners. It is equal to Paul's statement in Rom. 3:23 that all have sinned and come short of the glory ofGod.It sltould nolbe taken in the all-inclusive sense, else we slioulld have to believe that the man Christ Jesus and all His followers kept on committing sin all tlieir days. Christ knew no sin, neither was guile found in Iii$mouth(lPet. 2:22).Christians are to live free from sin (Mt. 1:21; Rom. 6:14-23; S:l-13; 12:1-2; 2 Cor. 5:17-18; Gal. 5:19-23; Col. 3:5-10; lleb. 12:14-15; 1 Jn. 1:7-9: 2:29; 3: 5-10; 5:1-4, IS)

g This was fulfilled a number of times (2 Ki. 25:27-30; Ezra 1:1-3; Neh. 2:6: Jet. 52:31-3-1; Dan. 6)

h Egypt was so-called because of the severe trials and afflictions heaped upon Israelbefore their deliverance. This could also refer to the deliverance from the furnaces and brick-kilns in Egypt (V 51)

i holomon had abetter understanding of thegospel than many today who reject the doctrine of Christians having all prayers .inswered through fait!.. He prayed ttiat such would be tlie case witli himself, with all Israel, and all otlien whocallupon God (v 52). Thus it slioulld be with Christians, for great and precious promises are given unto us, .ind all of God's promises are Yea and Amen to tlwse who believe (2 Cor. 1:20; 2 Pet. 1:1-9)

j This is tlie secret of answered prayer for Israel or any other people (v 53). If they are truly separated from the world, prayer will be answered

1 KINGS 8 , 9

God's covenant with Solomon

a He kneeled while peaking to God, but stood while speaking to man (v 54-55. Cp. V 22; 19:18: 2 Chi. 6:13; Ezra 9: 5; Ps. 95:6; Isa.45:23; Dan. 6:10). See 1 Sam. 1:26

b The prayer of Solomon was patterned after the Pentateuch, so all theories about the late origin of Deuteronomy are surely false.The prayer is modelled after Deuteronomy in particular, proving that the book had already been wtinen. The promises and threats contained therein must have been in the mind ofSolomon while he was praying

c Solomon knew Josh. 21:45; 23:14 about nothingfailingthatGodhad promised, so confirmed the earlier statement (v 56). The failure of God to keep any of His promises in the Bible has never been recorded; nor will it ever be thus, for He will always be faithful to keep His Word and fulfil with anyone the promises when he meets the conditions laid down in them. This much is certain and c an be relied upon (2 Cor.l: 20)

d lOfold desire concerning God:

1 The Lord God be with us, as He was with our fathers (v 57)

2 Let Him not leave us

3 Let Him not forsake us (v 58)

4 Let Him incline our hearts to Him

5 Let Him incline our hearts to walk in His ways

6 Let Him incline our hearts to keep His commandments. His statutes, and His judgments night (v 59)

7 Let my words be near Him day and

8 Let Him maintain my cause

9 Let Him maintain the cause of His people Israel at all times, asthe matter may require

10 Let Him be known as the only true God before all people of earth (v 60)
e 3fold desire concerning Israel:

1 Let your heartsbe perfect (undivid-ed) with the LordyourGod (v61) - not divided between Jehovah and other gods, but wholly devoted to God. Solomon himself failed in this (9:6; 11:4)

2 Let us walk in His statutes (v 61)

3 Let us keep His commandments f Solomon's personal offering

22,000oxen(©$325,00 $7,150,000.00 120,000sheep@$20.00 2.400,000.00

Total (est.) cost $9,550,000.00

g The middle of the court - the whole area where the brazen altar was, became one large place of sacrifice in order to offer so many thousands of animals, for the brazen altar was too small for all of this (v 64)

h Jehovah accepted all these offerings by fire fiximheaven, as recorded in 2 Chr.7:l.Cp.l8:38;Gen.4:4;Lev. 9:24

i 7 days of dedication and 7 days of the feast of tabernacles (v 65)

j For David through his son (v 66)

^»Cont. ftomcol.2, p. 367

10 That it is erroneous to call Jews of today Israel; and the bouse of Israel is not JewIsH

11 That 10 tribes were lost and whoever they are, they are not Jews

12 That not once in the Bible does the term Israel refer to Jews exclusively, for although Jews may be a part of Israel, Israelites are not Jews

13 That the returning exiles from Babylon under Ezra and Nehemiah were Jews only, and not Israel

14 That Israel left their own land when taken into captivity by the Assyrians; that they never were to return and never did; and that Israel then began to abide many days without a king (Hos. 3:4)

15 That the Jews of the N.T. were only from Judah, Benjamin, and Levi

16 That the 10 tribes were to remain lost as to identity until the very last days in which we live

17 ThatChiistisnotcomingto anon-existent throne, but to one that exists now

18 That David's throne was to be transferred from Judah to the 10 tribes

the Lord, from'Tineeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Ij'ra-el with a loud voice, saying,

56 Blessed be the Lord, that hath given rest unto his people l§'ra-el,*according to kll that he promised: there hath'iiot failed one word of all his good promise, which he promised by the hand of M6'§e§ his servant.

57 The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 •'That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he cortunanded our fathers.

59 And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people I§'ra-el at all times, as the matter shall require:

60 That all the people of the earth may know that the Lord is God, and that there is none else.

61 'Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

E Solomon's personal offering of $9,550,000.00 worth of animals (2 Chr. 7:4-8. Cp. people's innumerable offerings, vs. 5)

62 ^ And the king, and all !§'-ra-el with him, offered sacrifice before the Lord.

63 And Sol'o-mon 'offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen.

and an hundred and twenty thousand sheep . So the king and all the children of !§'ra-el dedicated the houseoftheLoRD.

64 The same day did the king hallow the'middle of the court that was before the house of the Lord : for there he*offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the Lord was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

F Feast of 14 days (2 Chr. 7:9-11)

65 And at that time Sol'o-mon held a feast, and all i§'ra-el with him, a great congregation, from the entering in of Ha'-math unto the river of E'gS^pt, before the Lord our God.'seven days and seven days, even fourteen days

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done 'for Da'vid his servant, and for i§'ra-el his people.

19 That because Israel lost the sabbath, the sign which identified them as Israel, they utterly lost their identity and their national name, becoming known as Gentiles

20 That Israel wastohave anew land of promise northwest of Palestine, on islands; from where they would move

Continued, column 4

CHAPTER 9

G Second appearance of God

to Solomon (3: 5): Davidic

Covenant again confirmed

(6:11-13; 2 Chr. 7:12)

AND it came to pass, "when ■ Sol'o-mon had finished the building of the house of the Lord, and the king's house, and all Sol'o-mon's desire which he was pleased to do, ■2 That the Lord appeared to Sol'o-mon the second time, as he had appeared unto him at Gib'e-on.

*3 "And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as Da'vid thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

5"Then I will establish the throne of thy kingdom upon !§'-ra-el for ever, as I promised to Da'vid thy father, saying. There shall not fail thee a man upon the throne of Is'ra-el.

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

7"Then will I cut off I§'ra-el out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Ig'ra-el shall be a proverb and a byword among all people:

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say,'Why hath the Lord done thus unto this land, and to this house?

9 And they shall answer, Because they /forsook the Lord their God, who brought forth their fathers out of the land of E'gJT)t. and have taken hold

upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evU.

19 Summary of Solomon's

reign(9:10-ll:43). (l)First

twenty years building two

houses

10 •" And it came to pass at the end of^ twentv years, when Sol'o-mon had built the two houses, the house of the Lord, and the king's house,

(2) Solomon and Hiram's business deal

11 (Now Hi'ram the king of Tyre had furnished Sdl'o-mon with cedar trees and fir trees, and with gold, according to all his desire,) that then king S6ro-mon"gave Hi'ram twenty cities in the land of Gil'i-lee.

term used of Benjamin in 2:25-28

(3) Israd is used in appositioc to Judah, and only from the time of David's being chosen king over all Israel, from the tribe of Judah (1 Sam. 16:1-13:17:52; 18:16).NaturaUy,from this time on Judah would be emphasized because of being chosen as the

Cont. col. 1, p. 371 ^».

a When - after building the temple and his own house, or after 20 years, the Lord appeared to Solomon a second time and assured him that He had heard his prayer, that He had hallowed the temple, and that His eyes and heart would be there continually. He also renewed the Davidic covenant with Solomon as He had renewed and confirmed the Abrahamic covenant widi Isaac and Jacob fv 1-9)

b 6th prophecy in 1 Ki. (9:3-9. V 6-9 fulfiiled;v3-5 unfulfilled)>'ext,ll: 11

5 predictions - fulfilled:

1 I will cut off' Israel out of the land which I have given them (9:7)

2 This house which I have hallowed for My name will be cast out of My sight

3 Israel shall be a byword and a proverb among all people

4 Everyone that passes by shall be astonished at thishouse, and shall hiss, and say. Why hath the Lord done this unto thisland, and to this house? (9:8)

5 They shall answer. Because they forsook the Lord their God, and have taken hold of other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil (9:9)

3 predictions - unfulfilled;

1 MyeyesandMyheartshall be there perpetually (9:3)

2 I will establish the throne of your kingdom upon Israel forever, as 1 promised your father, David (9:5)

3 There shall not fail you a man upon the throne of Israel

c Then - if you will walk before Me as David walked, according to all that I have commanded you, and will keep My statutes and My judgments, I will establish your throne upon Israel forever (v 5; 2 Sam. 7:12) d Then - after you turn from following Me, and when you will not keep My commandments and My statutes, but will go and serve other gods, and worship them, I will cut off'Israel and this house shall be cast out of My sight, and Israel shall be abyword and aproverb among all other people (v 6-7) e Question 16. Next, v 13 f They could not have forsaken God if they had never had Him to forsake (v 9). See Backsliding in Index g The 20 ye ars were after he had reigned 4 years (v 10; 6:1). This then, was in the 24th year of his reign, or 16 years before the close of his rulership and his death (11:42) h The 20 cities were given to Hiram as a bonus, but he did not like them, so he called them Cabul - worthless, or not to my taste (v 11-13) See note e, 2 Chr. 8:2

Cone from column 2

no more

21 That Israel wastobe punished for 2,520 years, from 721 B.C. to 1800 A.D. and then be identified and blessed above all other people of the earth

22 That because the .Anglo-Saxons are so great, powerful, and rich, they must be the 10 tribes or the whole house of Israel

82 proofs Jews and Israel the same:

1 Thereisnospecial significance to the term Israel when used in contrast or in apposition with other namesother than the fact that it conveys the idea of the majority of die nation of Israel as compared with a smallerbody of the same nation. In no case does it mean the 2 parts of the same nation are 2 different kinds of people

(1) Israd is used in apposition to Reuben , Gad, and half the tribe of Manasseh flosh. 22:11-34)

(S) Israel is used in apposition to Benjamin (Judg, 20:1-21:6). It is the

1 KINGS 9. 10

*QmsAaa 17. Next. 11:22

b WurilJess, or not t>.>

c rji> talents of t;ol<J J , . J would

be f J,490,-JOO. 00 (V ; w J Levy - DibiHe of men e lOgc ■ • ■ ft ^oloiiton:

2 IU> owu twa}<: J MiUo

4 The wall of Jerusuleni

5 lUror

6 MctUvJJo 7Cezei

8 Betli-horon (v 17) dBaalath (v IS) lu rjii]i;)or in the wilderness f Millo. It seems tills was a part of the fomeu of Ml. .lion, or a tow of stone bastions arounJthc fonifieJ wall(v IS, 24: 11:27; J .noiii. Si'J; 1 Clu. 11:3: 'J Chr. 32:5. Cp. 2 Ki, 12:20). There waj aMilloinShecheni(Jud>;, 956, 20) H The wall was be>iun by DaviJ(2 Sam. 5:9: 1 Chr. 11:8). Solomon finished tt and closed up the breaches (v 16; 11:27) h Only Genules were made to serve as bondnien (v 20-22). Thounh Jews were not slaves, they were pressed into service to build the temple(5:IJ; 11:28), anduted as men of war, princes, captains, rulen of chariots, and horsemen (V 22) i 550 chief officers. See note k, 5:16 j Ex. 23:14-17: Dl. 16:16; : Chr. 8:13 k The first navy of Israel 00 record (v 26) 1 bce Num. 33:35; Dt. J:3. This place was lo« when Edom revolted (2 Ki. 3: 20). Itwasrestoredby Uziiah(2Ki. 14: 22) and finally lost by A haz (2Ki. 16:6)

^»- C ont. fiomco l. 3, p. 370

ruling tribe in fulfillment to prophecy (Cen.49:ly), becauic it was the time when It was made known more fully that tlicMessah was to cotiie ttirough this iribc;and because it was to be the eternal head of all the otiier tribes in God's program (7:1-29:1 Chr. 5:2; Isa. 7:14: *6-7; Mt, 1:1-17; Lk. 3:23-38; Heb. 7:14; Rev. 5:5). Hence, before the division of Israel into 2 kinudoms,

,: ^pointed

^a vittts Solomon

M\

during this division for J60 years, from Rchoboam to tlie captivity of the nortli-ern kingdom to Assyria, and after the return from captivity and the uniting of all the tribes again as a single nation under Ezra, Nehemiah, and tlic propJiets to the fim coniingofClrist, tt lis distinction of Judahovct ary one or allthcothj tribes was made. Gut ttiis certainly could not make the tribe of Judah any less Israel or less a part of the whole 1. tribes in ttie fulfUlinent of God's covenants and promise s.wliich were made to all Israel .md not to 10 tribes only. In fact, tlie promises of an eternal Uavidic kingdom were made to Judaii in particular, and if .my tribes were ever to be cut off it would have to be any or all the tribes except Judah (7:l-29;P$.8ft4-6, 20-37). If wc make two different peoples with two different destinies out ol Israel and Judah because the teniis arc uscJln apposl-tion,thento be coiiiistf'" >-■• ' •"•<. !o likewise with Igauljc . <,

Gad, and half the trl:'. . .' ^h

lilted III previous paint»;.ind iTwc JTJ this we would be destroying pan of the 10 tribes at well asjudafiand Bcnjattdn a having a part h' '!■■• i ' ■■' ' ••>■'

2 It Was Eptuai

Judah which was i'.,^ .„.,., ,...^, .„.J not Judati tliat dep.irted from Eplir.dm (Isa. 7:17), so if anvonc was to be cut off for departujv from God's plan it would be Epiiraim, not Judah

3 The promises of a Davidic throne were based upon obedience, and it was to be cut off until the iid advent of Christ if tlic royal line went into sin; tlien at tlie 2nd advent Judali and all Israel wore to become one nation afiain under the Messiah in Palestine - not In Uic Dridsli Isles (7:10-1C. J4-29). Notliing is said here or In any other

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t* Mr. which t< on the shore of tiic Kcd sea, in the land of t. dom. 27 And Hi ram sent in the

navv hi<; •.TiMnfs, "shipmen

; the sea,

'1 o-mon.

iA And tiii-v tunic loHVphir,

and fetthrd from thence gold.

to the '♦our hundn-d and twenty tal-

ents, and brought xt to king SAl'o-mon.

CHAPTER 10

301

(6) Solomon's fame and wis -

ilorii: queen of Shcba(2 Chr. M)

AND when the ^uecn of • Sh6 bit'heard of the fame of SOlo-mon concerning the;

^ A gold.

(3) Solomon'a building program «nd leviva

15 ' And this js t' n of the^lcvv whirh kir. non

f ■ • , j;,^. Ji,,„„.

' . own hou ■

. a:ia the»*all of JO-r and HA'z>)r, and

M' ,.;_; jj. and C* zf r.

16 for Phi raOh king of £'^^t I name of the Lord, she ^ame had Rone up, and taken C<i'zf\. to prove him with*hard ques- | and burnt it with fire, and slain , tions.

the Ca'nAan-ifcs that dwelt in 2 And 'she came to Je-ru's<l-' the city, and Riven it jot a j Ifim 'with a very great train, present unto his daughter, 561'-1 with camels that bare spices, o-mon's wife. | and very much gold, and pre-

17 AndSoio-monbuiltGi'zfr, cious stones: and when she and B^th-ho ri'in the nether. was come to SfiTo-mon, she

18 And B.i al-;lth, and Tid- communed with him of all that in6r in the wilderness, in the was in her heart.

Und, 3 And S61 o-mon told her all

19 And all the cities of store her questions: there was not that S6ro-mon had, and cities any thing hid from the king, for his chariots, and cities for which he told her not.

his horsemen, and that which 4 And when the queen of

Silo-mon desired to build in She bi had *seen all 5610-

Jf-ru sa-16m, and in L6b a-non, mon's wisdom, and the house

and in all the land of his do that he had built,

fiinion. 5 And the meat of his table,

20 And all the people that and the sittin? of his servants, were left of the Amor-ltes, and the attendance of his min-Hit tites, P§r iz-zites. Hi vites, isters. and their apparel, and and Jtb'u-sites, which mere his cupbearers, and his ascent not of the children of Ijra-el. by which he went up unto the

21 Their children that were house of the Lord; there was left after them in the land, no more spirit in her.

whom the children of 1$ ra-el 6 And she said to the king. It also were not able utterly to was a true report that I heard in destroy,*upon those did Sdl'o- mine own land of thy acts and mon levy a tribute of bond- of thv wisdom, service unto this day. I 7 Howbeit I believed not the

22 But of the children of fj'-I words, until I came, and mine ra-el did Sol'o-mon make 110 eyes had seen i7- and, behold, bondmen: hut they were men the half was not told me: 'thy of war, and his serv-ants, and wisdom and prosperity exceed-his princes, and his captains, eth the fame which I heard.

and rulers of his chariots, and his horsemen.

(4) Solomon's officers and yearly sacrifices

23 These were the chief of the officers that jrere over Sdlo- {^ ra-el-"lecausr the Tor" mon s work,'five hundred and ' joved Ijra-el for ever, there-fifty, which bare rule over the {ore made he thee king, to do people that wrought in the judgment and justice.

work. , " '

24 ♦ But PhlraOh's daughter 1(7) Solomon's riches-came up out of the city of Da'- 1 A $3, 490, iOO. 00 1 n gold

8 Happy are thy men, happy are these thy servants, which stand continually before thee. and that hear thy wisdom.

9 Blessed be the Lord thy God. which delighted in thee, to sf t thee on the throne of

vid unto her house which Solo-mori had built for her: then did be build MillA. 25 * Andthree times in ayear did S6I o-mon offer burnt offer

pluti precious stones, etc. from the queen of Sheba

10 And she gave the king^n hundred and twenty talents of

ings and ptaie offerings upon Ro'd. and of spices very great the attar which he built unto

the LoRii, and he burnt incense

upon the altar that iro? before

the Lord. So he finished the

bouse.

(S)liir.ii-r., Iirst navy made by Solomon (ii Chr. 817-18.

2b * And king S^lo-mon I made oinavy of ships in'£ zi-on-

store. and "precious stones: there came no more such abundance of "spices as these which the queen of ShS'bft gave to kir.z Sdl'o-mon.

B Gold: $12.ilS. 700.00

plus other treasures from

Ophir (sec 9:28; 10:22)

11 And the na\'y also of Hi'-ram, tliat brought gold from

pauagc about t!aUu iciottlie Pavldic covenant co f the tribe of

Jutiili only, >j; :i • il..- 1. tri)>,-«

exclusive of Judah an^ r

i. L'.crv I !t.itci:.i:llt in .

andg/ventoihelotrtbek On the con-Cone coU 4. p. ;n B ^

not only fragrant gumi, at myrrh, and roots and hatki, as cassia, < liinamon, and cani-, but alio oJori of flomrs and varl.'uspirfunu i(s, nk!4:U \:>). Spices wcrtlmportidlntojudi-a chiefly from H'uthi-rn Arabia. Thi y w. r vld In allHaitim marki tJ.Sv. wort-mm-ly aromatic lutji j in

embalming (Mk. 16:1)

a Solomoo'i navy was evidently trained by the navy men of Tyre who bad knowledge of the sea (y 27)

b pphlr. A country of the Eart, ccle-brated for lt« r^o'tictlon of gold and pcecioui St . 10:11; 2 Chr. 8:

13; 9:10). ly sctUed by the

jons of Joktaii ((.en. 1 ir. '.'9), it produced gold in the time of Job (Job 22:24; 28: 16).From the time of David to tlie dme of Jelioshaphat Israel traded with Ophir.The Jcwisii fleet spent 3 years on their voyage to tills place and brought back gold, apes, pcacoks, Alices, ivory, ebony, and almug trees. Its location is not dennitcly known; and no less than IC sites are suggested by Bible scholars. If it took 3 years for the journey .aid trading it was no doubt a long way off (10:22). It could be Ophir was in Africa, for the same fleet is called tlic navy of I arshish. which would be in Spain. There was no 'suez Canal In those days and the navy was located in the Red Sea.To get from here to tlie Atlantic Ocean and then to Spain would require atrip around Africa; and a stop at Ophir could be made on the voyage to Spain and tlie return trip. In 3 years, no doubt many places wete visited

c 420 talents of gold S $29,085.00 would be * 12,215,700.^00

d Two opinions are held about the queen of Sheba. Some say she came fironi southeast .Arabia, and others contend she came from Ethiopia. This is partly founded on Etluopian history. Sheba, the grandson of Cush, for whom the place was named, is supposed to have settled in Ethiopia ocNubia and north Ayssiria where female sovereigns were common (Gen. 10:7; Acts 3:27). Jesus spoke of the >jucen of sheba as the queen of the south (Nil. 12:42), which could refer to Ethiopia more than Arabia

e She heard by commercial intercourse of Solomon (9:26-28; 2 Chr. 3:17; 9:1) f The name of the Lord accompanied the fame of Solomon, for only Jehovah could have given such wisdom to a man (vl)

g 7 ^cps in her quest to hear Solomon:

ups I snc

1 she heard (v 1. 7,

2 Came to prove him with riddles

3 Communed with him all that was in her heart (v 2)

4 Saw all his wisdom (v 4)

5 .^aTd it was a true report - the half had not been told (v 6-7)

0 Gave gifts to him (v 10)

7 Relumed to her own country (v 13) h Riddles anlTcoinplicated sayings i Note the use Jesus made of this (Mt. 12:42: Lk. 11:31). >he not only came to prove him with hard sayings (v 1), but also to reward him should he orove to be as she had heard (v 2) j -^hc came with 4 tlunt i s: i Hard questions (v 1)

2 a very great train of camels that bare spices (v 2)

3 Very much gold

4 Many precious stones

k 8 things that took her breath;

1 Solomon's wisdom (v 4)

2 The house that he built

3 The meat at Ids table (v 5)

4 The sitting of his scrv.ints

5 The ancndancc of Ids ministers

6 The apparel of Ids ministers

7 The app.irel of his cupbearers

8 Tlie ascent by which lie went up into tlie liouse of the Lord

Note: It says in \ 5 "tliere was no more spirit In her" when she had seen the above tilings: this would belike saying the i|uecn found cver>tliiiig so wonderful that it "took her breath away"

1 .Ml she saw was summarized by two words: wisJoi .111 J nr ospctlty (v 7)

n 120tal "'29,085,00 would

be $3, i .

n Tlic spices and precious stones could have been equal In value to the gold (V 10)

o The term splcc as used In Scripture is more comprilK-nuvf than it is ttic way wcuic itin nu>dern dmes. It Included

1 KINGS 10, 11

Solomon^s wealth; his throne

Solomon's wives; his idolatry

a Almug (v 11), or algum trees (2 Chr, 2:8), The wcx)d, which was fine and glossy, was used for musical instru-meQts and oinamental woik in the temple (v 12)

b 666 talents of gold @ $29,085,00 would be $19,370,610.00(7 14) c 200 targets of beaten gold - 600 shekels each would be 120. 000; and these §■ $9,69 1/2 a shekel, would be worth $1,163,400. 00 (V 16)

d 300 shields of beaten gold - 3 lbs. or 300 shekels each would be 90.000 shekels; and these ^ $9.69 1/2 each would be wonh $872,550, 00, making a total of 52, 035, 950, 00 in gold for the targets and shields (v 16-17). These shields were taken away by Shishak, king of Egypt in tlie reign of Rehoboam, s<m of Solomon (14:26)

e According to a report of the Illinois Society of Architects in 1925, the coa of Solomon's temple according to existing values would have been about $87, 000, 000, 000. 00. The cost of the temple, its internal decorations, and tiie paraphernalia was one of the wonders of the olden times. According to Vallapardus, the talentsofgold, silver, and brass used in the construction were valued at the enormous sum of $34, -399,110,000,00, The worth of the jewels is generally placed at a figure usually as high. The vessels of gold, according to Josephus, were valued at 140. 000 talents, which, when reduced to everyday coinage accordingto Chapel's reduction tables.would equal the sum of SI. 876.481,515, 00. The vessels of silver, according to the same authority, were still more valuable, beingreckoned at $3,246,720,000,00, The priests' vestments and robes of the singers were worth $10,050,000.00. The trumpets alone were worth Sl.OOO, 000, 00

To the above add the expense of building materials, labor, and the like, and some amazing figures present themselves. There were 10,000 men hewingcedars. 70.000 bearers of burden, 80.000 hewers of stone, 3.850 overseers, all of whom were employed for 7 years and upon whom, besides wages, Solomon bestowed S33.669,-885. 00 as a bonus. The cost of daily food for this army of workmen for the 7 years and 6 months it look to complete the temple has been estimated at$344,385.440,00; and the materials. other than gold, silver, jewels, etc. above -$12,726,685,000.00, AU of these estimates added together give us a figure in excess of $87.000,000.-000. 00 as the worth of the temple and furnishings according to modern prices-in 1925, Prices having doubled or more since then, we can estimate the present-day value would be more than $174,000,000,000.00 f Some ancient and even modem interpreters have made the 6 steps to Solomon's throne mean 6 steps leading to God. but this is without proof from Scripture, The steps are to be understood as literal and material as we see every day in certain buildings g See Riches of Solomon , p. 378

Cont. from column 3

was about 20 years old. He was atleast old enough not to permit outlandish women to cause him to commit sin and depart from his first love of Jehovah (3:3; Neh. 13:26)

o David was faultless as far as idolatry was concerned, for he did not show the slightest inclination along thisline.His life was practically blameless in obedience toGod except in the matter of Uriah the Hittite (2 Sam, 11-12)

p 4 national gods Solomon went after. 1 Ashtoretn. goddess of Zidon (v 5)

O'phir, brought in from 6'phir great plenty of "almug trees, and precious stones.

12 And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such aknug trees, nor were seen unto this day.

C Queen of Sheba departs

13 And king S6ro-mon gave unto the queen of She'hi all I her desire, whatsoever she ■asked, beside that which Sdl'o-mon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

D Gold: $19,310,610.00 in one year (see vs. 22; 9:14)

multiplying silver and gold, breaking the law of Dt. 1 7:17

24 •■ And all the earth sought to S6ro-mon, to hear his wis-

j dom, which God had put in his [heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 *■ And S6ro-mon«gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at J6-ru's4-lem.

27 And the king made silver to be in Je-ru'sS-lSm as stones.

plus riches from other kings [and cedars made he /o be as the '^ Bycomore trees that are m the

14 *' Now the weight of gold that came to S6ro-mon in one year was *six hundred threescore and six talents of gold,

15 Beside that he had of the merchantmen, and of the traf-fick of the spice merchants, and of all the kings of A-ra'bi-i, and of the governors of the country.

E Gold: $2, 035, 950, 00 targets and shields

16 •'And king Sei'o-mon made'two hundred targets of beaten gold: six hundred shekels of gold went to one target.

17 And he made''three him-dred shields of beaten gold; three poimd of gold went to one shield: and the king put them in the house of the forest of Leb'a-non.

F Ivory throne, drinking vessels of gold, and other riches year by year besides what David left to build the temple which'cost over $174,000,000,000,00

18 • Moreover the king made a great throne of ivory , and overlaid it with the best gold.

19 The throne had'sir steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made io any kingdom.

21 •" And all king Sei'o-mon's drinking vessels were of gold, and all the vessels of the house of the forest of L6b'a-non were of pure gold; none were of silver: it was nothing accounted of in the days of Sol'o-mon.

22 For the king had at sea a navy of Thar'shish with the navy of Hiram: once in three years came the navy of Thar'shish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So king S6ro-mon*exceed-ed all the kings of the earth for riches and for wisdom.

(8) Solomon's fall (10:24-11: 8). A First step: greatly

vale, for abundance.

B Second step in his downfall: multiplying horses, breaking the law of Dt. 17:16

28 •" And S6ro-mon had horses brought out of £'gj^t, and Unen yam: the king's merchants received the linen yam at a price.

29 And a chariot came up and went out of fi'gtpt for'isix hundred shekels of silver, and an horse for an^imdred and fifty: and "So for all the kings of the Hit'tites, and for the kings of S^'i-i, did they bring them out by their means.

CHAPTER 11

C Third step in his downfall: multiplying wives, breaking the law of Dt. 17:1 7

BUT king S6ro-mon loved *many*strange women, to gether with the daughter of Pha'raoh, 'women of the Mo' ab-ites, Am'mon-ites, E'dom-ites, Zi-d6'ni-an§, and Hit'tites;

2 Of the nations concerning which the Lord 'said unto the children of Ig'ra-el, Ye shall not go in to them, neither shall they come in unto you: for surely

they will txim away your heart after their gods: Sol'o-mon clave^unto these in love.

3 And he had' seven hundred wives, princesses, and three

hundred concubines: and'Tiis wives turned away his heart.

D Fourth step in his downfall: failed to read and obey the law breaking the law of Dt. 17:19

4 For it came to pass, when SSro-mon was "old, that his wives turned away his heart

2 Milcom, the abomination of Am-mon

3 Chemosh.the abomination of Moab (v7)

4 Molech. the abomination of Am-mon

Solomon also favored other gods worshipped by various wives (v 3). See Bible facts about false gods, p, 116

after other gods : and his heart was not perfect with the Lord his God, "as was the heart of Da'vid his fatlier.

E Fifth step in his downfall:

idolatry, breaking the law of

Ex. 20:1-5

5 For SSl'o-mon i^ent after Ash'to-reth the goddess of the Zi-do'ni-ang, and after Mil'-com the abomination of the Am'mon-ites.

his chariots (v 3 with 10:26) m Thewivescompletedthe work of turning his heart from Jehovah (v 3-4) n Perhaps in his 50's because he died when 60 years old, after a reign of 40 years(ll:42). He became king when he

Condnued. column 1

a Multiplying horses was contrary to die

law (DU 17:17) b These were the Egyptian fig trees; the fruit closely resembled figs and was highly esteemed. The wood was used forbuildings, coffins, and other things. SuchEgyptian coffins have been found in a sound state of preservation after 3,000 years

c 600shekels of ilver (S' 64<# -$384, 00, This price included the horses, chariot, harness and full equipment (v 28-29)

d 150 shekels of sQver & 640 - $96, 00, This was the price of a horse only

e Meaning that Solomon's horses and chariots, as well as those of the kings of the Hittites and the Syrians came out of Egypt by the merchants of Solomon (v 28-29)

f 2 things Solomon loved:

1 TheLord(earlyinlifewhen he was godly and first blessed, 3:3)

2 Many strange women (later in life, when backslidden, 11:1-3)

g 5 steps in Solomon's falL

1 Wealth (10:14-27)

2 Weapons (10:26-29)

3 Women (11:1-3)

4 TumingMsheartfrom Jehovah(v4)

5 Outright idolatry (v 5)

Wealth can be a blessing If properly used for the Lord; but if "consumed upon lusts" and turned into "provision for the flesh, to fulfil the lusts thereof it becomes a curse 0as. 4:3; Ronn, 13:14), Solomon's great riches contributed to his downfall. As to weapons, no king needs to multiply them for his protection who has God as his helper in the way that Israel once had

Him, God foi^t Israel's battles with miracles when they lived in obedience to Him, As to women, the law forbad a king to multiply wives, as well as horses to himself (Dt. 17:16-18). These 3 W's -wealth, weapons, women -were temptations Solomon yielded to, and they led to his complete downfall h Strange -particularly foreign women, women of heathen nations whom God commanded Israel not to take as wives, lest they turn the heart after other gods (V 1; Ex. 34:15-16), In Proverbs there are many warnings against strange women. If Solomon had taken heed to his own warnings the record would be different

8 warnings against strange women:

1 To deliver you from the strange woman, even the stranger which flattereth with her words (Pr. 2:16)

2 The lips of a strange woman drop as an honeycomb] and her mouth is smoother than oil,.. Remove far from her (Pr. 5:3-8)

3 Why will you, my son.be ravished with a strange woman and embrace the bosom of a stranger? (Pr. 5:20)

4 To keep you from the evil woman, from the flattery of the tongue of a strange woman (Pr, 6:24)

5 That they may keep you from the strange worn an, from the stranger that flattereth with her words (Pr, 7:5)

6 The mouth of a strange woman is as a deep pit: he that is abhorred of the Lord shall fall therein (Pr. 22:14)

7 For a whore is a deep ditch; and

a strange woman is a narrow pit (Pr. 23:27)

8 Your eyes shall behold strange women, and your heart shall utter perverse things (Pr. 23:33)

Either Solomon (writer of Proverbs) did not live up to his own warnings, as above, or he wrote these verses after his experiences with such women i

These women were idolaters and lacked proper teaching regarding Jehovah and His Word j Ex. 34:15-17; Dt. 7:3-4: Josh. 23:12 k The more he clave to these strange women, the more his heart grew cold toward Jehovah. They finally turned his heart away from Him entirely, and it became imperfect before God in love and service (v 2-4) 1.000 women - 700 wives. 300 concubines,Cp, this number with that of

1

1 KINGS 11

al tkt kutgdom fortieU

J 3 3 kin>u of l«'*gl " JiJ evil":

1 sIlJTlCbr.lCri:))

2 >o\oi\\oa (11:6)

3 Jeroboani (13:35)

4 Rehobodjn (14:?C)

5 Abijim (15:3)

6 Naddb (15:26) 7Badsbd (15:34) 8 a-ih(16:9) 9Zlmri (16:19)

10 Omri (U3: '

11 Ahab (16: .

12 Ahazlah (22:52) 13Jehor«m (2 K1.3:2)

14 Je bar am (8: 13)

15 Ahazi«h(8:27)

16 Jehu (10:31)

17 Athallah(ll:l)

18 Jehoahaz (13:2) 19Jehoasb(13:ll)

20 Jeroboam (14:24)

21 Zacbailah(15:9)

22 SbaUum (15:15)

23 Menabem (15:18)

24 Pekahiah (15:24) 25Pekah(16:28)

36 Ahaz (16:2-1)

27 Hoshea (17:2)

28 Manasseh (21:2) 29Amoo (21:20) 30 Jehoahaz (23:32) Sljehoiakim (23:37)

32 Jehoiakln (24:9)

33 Zcdekiah (24:19)

9 kingt of Igacl did right :

1 David (11:33) 6 Uzziah (15:3)

2 Asa (15:11) 7 jDtham(15:34)

3)eboshaphat(22:43) 8 Hezc:klah(18:

4 Jehoajh(2KL12:2) 3)

5 Ama2lah(14:3) 9 JoUah (22:2) No; one king of the nonhern kingdom

was godly

b Mount of Olives, which is called the mount of corruption (2 Ki. 23:13). See Zech. 14:4

c In other words, be set up a false god and place of worship for each wife whose god was different from those of other wives. He catered to their idolatry and forgot Jehovah and tUs comniands (y S)

d 3 causes of judgment upon solomon:

judgn ! his he

1 Because his neart was turned away from Jehovah (v 1-4, 9) 10)

2 Because he went after other gods (v

3 Because of not keepingGod'scove-aant and His statutes (v 11)

e 7th prophecy in 1 Ki. (11:11-13. ful-HUed). Next, v 30

3 predictions - fulfilled:

1 I will surely rend the kingdom from you, and give ittoyour servant (11:11)

2 1 will not do it in your days for David's sake, but I will rend It out of the hand of your son (11:12)

J i will not rend away all your king-Jon:, but will (yve one tribe to your son for David My servant's sake, and for Jerusalem's sake, which I have chosen (11:13) f To Jeroboam (v 26-40; 12:1-33) K Cod does some tWnw for the sake of i:ijn. not always for His own sake. Here, for tlic sake of a dead man,God blessed anotticr all his remaining days (v 12)

- reasons God saved part of David's

i inj !o-) for his descendants:

1 1 or David's lake (v lli

'.: For Jerusalem's sake

Both David and Jerusalem were chosen ofGod and He honored both as long as He could do so Justly. For the sake of 9riiJilcous kings injudah tiiere was a delay of total judgment in the southern kingdom whereas, there was no riuhteous kinKinEphraiin to cause delay in the nortiicm kingdom being destroyed (note .1, .ibovci

I fv 14-22)

. fc/<jii liio ynali (V ".i-25) i Jcri>t)o.im tlie Israclite(v .X-40) J i'reparinv;to judv^c tlie house ofHavu for the sins ofSolomon, the Lord stinei

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Ihe children of Am-

f tJ n l>-

7 an a' h...

and for tion of mdn.

8 And likewise did he for all his'strtnge wives, which burnt incense and sacrificed unto their gods.

(9) Solomon's chastening, fulliUiriK 2 Sam. 7:12-15. A Prophecy of judgment

9 '. And yie Lord was aiigry with S(5ro-mon, ^because his heart was turned from the LoBo God of 1$ ra-el, which bad appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

Jll'Wherefore the Lord said unto Sfil'o-mon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to'thy ser%ant.

12 Notwithstanding in thy days I will not do it'for D4'vid thy father's sake: but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; buf will give one tribe to thy son*for DA vid my servant's sake, and for j6-ru'sa-16m's sake which I have chosen.

B First adversary of Solomon: Hadad the Edomite

14 "And the LoRP jIstirred up an ^adversary unto Sfil'o-mon, lla'dad the £ dom-ite: he was of the king's seed in f.'dom.

15 For it came to pass, when Dft'vid was in £ dom, and J6 flb the captain of the host was gone up to bury the slain, after he had smitten every male in £'dom;

16 (For six months did Jd'ib remain there with all Is'ra-el, until he had cut oS every male in £'dom:)

17 That HA'dAd fled, he and certain £'dom-ites of his father's servants with hun, to go into i'iifpt; Ha dAd being yet a little child.

18 And they arose out of Mid i-an, and came to PA'ran: and they took men with them out of PA'ran, and they came to £ g^pt, unto PhA ra6h king of f.

K$'pt: which gave him an house, and appointed him victuals, and gave him land.

19 And Ha dAd found great

1

Solomon't adversarits among the sons of

Hi

21 And when HA dAd heard in ! t't^pt that DAvid slept with his fathers, and that JA Ab the captain of the host was dead, HA dAd said to PhAra6h, Let me depart, that I may go to mine own country.

22 Then PhA radh said unto him.'But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered. Nothing: howbeit let me go in any wise.

C Second adversary of Solomon: Rezon the Syrian

23 ^ And God stirred him up ano;/i?r»adversary, Re'z6n the son of £-li'a-dah, which fled from his lord HAd-fld-e zer king of Z6'bah:

24 And he gathered men unto him, and became captain over a band, when DA vid slew them of Zobah: and they went to DA-mAs cus, and dwelt therein, and reigned in DA-mAs'cus.

25 And he was an adversary to Ig'ra-el all the days of 5610-mon, beside the mischief that HA dAd did: and he abhorred 1§ ra-el, and reigned over Sjr'-I-A.

D Third adversary of Solomon: Jeroboam the Israelite. Second prophecy of judgment (vss. 9-13)

26 • And JSr-o-b6'am the son of Ne'bAt, an £ph'rath-ite of Z6r'e-dA, S6ro-mon's servant, whose mother's name was Z6-ru'ah, a widow woman,"even he lifted up his band against the king.

27 And this was the cause that he lifted up his hand against the king: Sil'o-mon built Mil-16, and repaired the breaches of the city of DAvid his father.

28 And the man J6r-o-b6'am was a mighty man of valour: and Sil'o-mon seeing the young man that he was industrious, he made him ruler over all the charge of the house of J6'-geph.

29 And it came to pass at that time when JSr-o-b6'am went out of J4-ru'sA-16m, that the prophet^A-hi jah the Shi'lo-nite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

^30 'And A-hi'jah caught the new garment that was on him, and'rent it tn twelve pieces:

31 And he said to Jfr-o-b6'-am. Take thee ten pieces: for thus saith the Lord, the God of I5 ra-el. Behold, I will rend the kingdom out of the hand of S61 o-mon, and will give ten tribes to thee:

32'(But he shall have one tribe

favour in the sight of PhA'ra6h, Mor my servant DA'vid's sake.

so that he gave him to wife the sister of his own wife, the sister of Tah'pen-^s the queen.

20 And the sister of Tiih pen-h% bare him C>6-nu bAth his son, whom Tah'pen-es weaned in PhA radh's house: and C(-nO'bAth was in PhA radb't

up certain adver* >ne« sj ?in« frfni ,it tids time (v r

(v 9)be,;.ui ti

only with jtistics: ,,1 liio ul of

David's royal lioc. as in J

Sam. 7:12-15

k Heb. Satan. Trani. Satan (1 Chr. 21:1;

and for J*-ru sA-ISm's sake, the city which I have chosen out of all the tribes of I$'ra-el:)

33'Prc.nuic that they havt \ . and have wor-

' .. -rd'th the goddess

of the Zi-do ni-an$, Ch* m6sh the god of the M6 ab-ites, and Mil com the god of the children

?

uestlon

Job 1:6-12: 2:1-7! P». 109:6: Zedi.3: 1-2): adversary (5:4; 11:14, 23, 25; Nurr. ■^?:?2, (2; 1 Sam, C9:4):and ad'. i.l9:22-23).Theword

nu . .iccusc; resist; be an

adveit.av;bc .in opponent; be the .irch-cncmyol good. Inthls sense every adversary of good IS Satan 1 see Dynas ty o f Hadad . p.376

18. Next. v41 sat an (adversary) stitied up oTornlm was Rezon of "^vrla, perhaps the general of the when Hadadezer was He

he 2nd against ' who was Syrian anidcs

defeated by David (2 "^ain. 3:3-8) had witJidrawn quite a force of his men into the wilderness, living a life like David wtienhe fled from Saul. Finally becoming king of Damascus, he threw off tlie Israelite yoke; and he hated Israel all tlie days of his life (v '2:3-25)

c The 3rd satan (adversary) stirred up against Solomoc was Jeroboam, an Israelite.Solomon made him ruler over all those from Ephraim and Manassch who helped build Mlllo and repair tlie breaches of ilie city of David (v 26-28)Jeroboani received a prophecy that he was to be king over the 10 tribes which would separate from Judah and Benjamin (v 29-39). When Solomon beard of it he sought to kill him, biA he fled into Egypt until Solomon's death (v 40) d Atiijah from Shiloh, where the tabernacle was for a long time, found Jeroboam in the field. Taking his new garment and rending it into 12 pieces, he gave 10 10 Jeroboam, thus predicting that God would rend 10 tribes from the house of David and give them to him (v 29-39)

e 8th prophecy in 1 Ki. (11:30-39. ful-fiUed). Next, 13:2

8 predictions - fulfilled:

1 Take 10 pieces,., I will rend the kingdom out of the hand of Solomon, and will give 10 tribes to you (11:31)

2 David's house shall have one tribe left after the division - one tribe. Benjamin, with Judah (v 32)

3 I will not take the whole kingdom out of his hand, but will make him (Solomon) a prince all the days of his life for David's sake (11:34)

4 I will take the kingdom out of his son's hand, and will give it unto you, even lo tribes (11:35)

5 Unto)us son will I give one tribe, that David,My servant, might have a light always before Me in Jerusalem (11:36)

6 I will take you, and you shall reign according to all your soul desires, and shall be king over Israel (11:37)

7 It shallbe, if you will hearken unto all that 1 command you, and will walk in My ways and do th.tf wliich is nght in My sight to keep My statutes and My commandments, as David, My serv.int did, that I will be with you, and build you a sure house, as 1 built for David, and will give Israel unto you (11:38)

8 I will for this afflict the seed of David, but not forever (11:39)

f This was a symbolic act. as in 22:11; Isa. 20:2: Jer. 19:1-13; Ezek. 12: Zech. 11:7-14 and many other places. See

gsp^ntor^.ir-r-s cf E^dciel , p. 816 g Solomon of v 31 h See note h. v 13

1 7 reasons for judgment on Solomon:

1 Because they (Solomon andliispco-ple) have forsaken Me (v 33)

2 They have worshipped Ashtoreth tlx: goddess of the Zidonians

3 They have wocsliipped Chemosh the god of the Moabites

4 They have wotsliippcd Milcoin the god of tlie Ammonites

5 They have not walked in Mv ways

6 They liavc not done that which is nght in My eyes

7 They have not kept My statutes and My judgments, as David did

1 KINGS

11, 12 Solomon dies; Rehoboam succeeds Ten tribes revolt from Rehoboam

a David was always the standard by; which other kings were judged (v 33) j b Solomon, as in v 31 :

c David did keep God's commandments! and statutes, except in the matter of Uriah the Hittite (2 Sam, 11-12). But God did not count this against him in all the later references to hischaracter, for that sin was put away; it was not a habitual sin continuingin his life. He did not make the same mistake again. Here, God counted it as if it had not been committed, for it had been forgiven , d Solomon's son's hand - Rehoboam s.

Fulfilled as in ch. 12 e AithoughlOiribes, generally speaking, were given to Jeroboam.leavmg only the tribes of Judah and Benjamin and the tribe of Levi (with but few exceptions) to the house of D avid, there were multitudesfromthelOtribesthat continually came back to the southern kingdom.because of Jeroboam's idolatry and his idolatrous demands of his subjects (noteb. 12:17). Thismadethe southern kingdom truly representative of all the 13 tribes in ashorttime. The northern kingdom continued in sin and rebellion againsiGod.without one king being godly and doing right in the eyes of the Lord. Thus God had to abandon them to total destr\x;tion as a nation longbefore the southern kingdom became apostate enough to send into captivity f Solomon's son, Rehoboam (12:1-24) g One tribe, meaning Benjamin to be with Judah and the house of D avid. The Levites as a whole, also remained true toDavid and Judah, making altogether 3 of the 13 tribes of Israel at the initial division (v 36) h Light - lamp, implying the continued existence of the divine purpose in making the house of David and Judah the eternal ruling family and tribe, as provided in theDavidic covenant and many scriptures (Gen. 49:10; 2 Sam. 7; Isa. 3:6-7; Lk. 1:32-33) i Jeroboam, to whom the prophecy was addressed and to whom it applied (v 29, 37) j 3 conditions of blessing to Jeroboam:

1 If you will hearken unto all that I command you (v 38)

2 If you will walk in My ways

3 If you will do that which is right in My sight to keep My statutes and My judgments, as David did

k 3 blessings for obedience:

1 I will be with you (v 38)

2 I will build you a sure house, as I did for David

3 I will give Israel to you

1 A sure house - along and unbroken line

of descendants as kings (v 38) m If he had done right perhaps all Israel would have been given to him; but as it was Israel meant the 10 tribes (v 35, 38) n This - referring to the sins of Solomon for which God was going to afflict the seed of David (v 39) o But not for ever - confirming the prophecy of Gen. 49:10; 2 Sam. 7:14-15 p TMsshowsthecompletebackslidingof Solomon.Inste ad of becoming penitent and humble like Ahab and some others when God pronounced judgment upon them, he became bitter and determined to murder tlie man God had chosen to fulfil HiswiU (v 40.Cp.21: 27-29; 2Chr. 33:12) q Not the Pharaoh whose daughter Solomon married, but another man who invaded Judah in the days following Solomon (14:25-29) r Question 19. Next, 12:6 s AU Israel is mentioned here again, indicating that others had reigned over partofIsrael(v42.Cp. 2 Sam. 2:1-5:5) t 3 first kings reigned 40 years:

1 Saul (Acts 13:21)

2 David (2 Sam. 5:4)

3 Solomon (11:42)

Jehoash was the only other king of Judah to reign 40 years (2 Ki. 12:1). Asa reigned 41 years (15:10); Uzziah 52 years (2 Ki. 15:1-2); Manasseh 55 years (2 Ki. 21:1). All others had shorter

■ of Am'mon, and have not I walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, "as did Da'vid his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make*him prince all the days of his life for Da'vid my servant's sake, whom I chose, "because he kept my commandments and my statutes:

35 But I will take the kingdom out of his<'son's hand, and will give it unto thee, even 'ten tribes.

36 And unto^is son will I give «one tribe, that Da'vid my servant may have aMight alway before me in Je-ru'sS-lem, the city which I have chosen me to put my name there.

37 And I will take 'thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over I§'ra-el.

38 And it shall be,'if thou wilt hearken unto all that I command thee, and wilt walk in my ways and do that is right in my sight to keep my statutes arid my commandments, as Da'vid my servant did; *that I will be with thee, and build thee'a sure house, as I built for Da'vid, and wilTfeive I§'ra-el unto thee.

39 And I will foAhis afflict the seed of Da'vidfbut not for ever.

(10) Solomon's jealousy: flight of Jeroboam

40 S6ro-mon%ought therefore to kill Jer-o-bo'am. And Jer-o-bo'am arose, and fled into E'gypt, unto'Shi'shak king of E'gypt, and was in E'gypt until the death of Sol'o-mon.

(11) Death of Solomon: accession of Rehoboam (2 Chr. 9:29)

41 •" And the rest of the acts of S6ro-mon, and all that he did, and his wisdom, 'are they not written in the book of the acts of Sol'o-mon?

42 And the time that SbVo-mon reigned in Je-nj'sa-16m overfall I§'ra-el lyas'forty years.

43 And Sol'o-mon slept with his fathers, and was buried in the city of Da'vid his father: and Re-ho-bo'am his son reigned in his stead.

4 "Thy father made"our yoke grievous: now therefore make thou the grievous service of thy ; father, and his heavy yoke which he put upon us, lighter, and we will serve thee. •5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 *' And king Re-ho-bo'am consulted with the old men.

that stood before Sol'o-mon his father while he yet lived, and said, "Bow do ye advise that I may answer this people?

7 And they spake unto him, sayuig,<'If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and' consulted with

HI Reign of Rehoboam, 1st king of Judah: 17 years (12: 1-24; 14:21-31; 2 Chr. 10: 1-12:16). 1 Folly of Rehoboam (2 Chr. 10:1-11)

AND Re-ho-lDo'am went to ."She'chem: for all l§'ra-el were come to She'chem to make him king.

2 And it came to pass.'Vhen Jer-o-bo'am the son of Ne'bat, who was yet in E'gypt, heard of it, (for he was fled from the presence of king Sol'o-mon, and Jer-o-bo'am dwelt in E'gypt;)

3 That they sent and called him. And Jer-o-bo'am and all the congregation of I§'ra-el came, and spake imto Re-ho-bo'am. saving.

the voung men that were grown up with him, and which stood before him:

9 And he said unto them, ^V'hat counsel give ye that we may answer this people, who have spoken to me, saying. Make the yoke which thy father did put upon us Ughter?

10 And the young men that were grown up with him spake imto him, saying, Thus shalt thou speak unto this people that spake unto thee, *saying. Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I win add to your yoke: my father hath chastised you with'whips, but I will chastise you with'scorpions.

12 *^ So 'Jer-o-bo'am and all the people came to Re-ho-bo'am the third day, as the king had appointed, saying. Come to me again the third day.

13 And the king answered the people*roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the yoimg men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the 'cause was from the Lord, that he might perform his saying, which the Lord spake by A-hi'jah the Shi'lo-nite unto Jer-o-bo'am the son of Ne'bat.

2 Fourteenth civil strife (2 Ki. 25:25, refs.): 4th division of the kingdom (2 Sam. 2:8, refs.). Jeroboam made king of the ten tribes (2 Chr. 10:12)

•^ So when all Is'ra-ef^aw the king hearkened not

16

that ._- —„ -unto them, the people answered the king, saying,"What portion have we in Da'vid? neither have we inheritance in the son

reigns. See p. 60 u The first step taken by Rehoboam was a judicious one. He no doubt sought to cement the dissatisfied Ephraimites to himself by being crowned king in their chief. city. This should have

Continued, column 4 ^»-

church of Greek Christians, public baths, and a variety of factories, a synagogue of Samaritans, and other points of interest V Jeroboam now returned and entered actively into the affairs of his tribe, becoming leader of tliose who sought certain changes in their treatment by the kings ofthe house of D avid (V 2-15)

a The congregation came to Rehoboam complaining about the oppression of the people and hoping few certain changes in the attitude of the kings of the house of David. They agreed to continue being ruled by them if they would only lighten the burden somewhat (v 4). Rehoboam told them to depart and come again in 3 d ays when he would give an answer (v 5). He then consulted the old men and they gave him the right advice, saying he should be kind and lighten the burden for his subjects who would then willingly serve him (v 6-7). But when he counselled with the young men who had grown up with him, they advised Rehoboam to become harder on the people (v 8-11); and when they heard his hard speech and saw his haughty attitude they rebelled (v 11-20) b Their yoke * as somewhat grievous under Solomon who had used forced labor to construct all the public buildings and his ownhouse. They had also been greatly taxed in other ways, so they were no doubt due some changes c Question 20. Next, v 9 d This was some of the wisest advice ever given a king (v 7); but Rehoboam permitted the youth of the kingdom to cause him to make one of the greatest mistakes a ruler ever made (v 8-15). Through this one choice and wrong decision many wars were fought and hundreds of thousands of lives were lost. Muchbineraess.hatred, jealousy, idolatry, and numerous other sins also resulted. There seemed to be no end to the harm done to God's cause in Israel by this one man's foUy e Many times this is the mistake of new and younger rulers and executives. It is always wise to stay wise by consulting older and more experienced men (v8) f Question 21. Next, v 16 g One thing is certain - any answer of this nature will make trouble in any kingdom, business, church, or other phase of society; but the answer of v 7 will always be good counsel to follow h WMps - the badge of the taskmaster and slave driver on the Egyptian monuments i Scorpions. Knotted whips, so-called,

as we call one the cat j Note that Jeroboam wasthe head of the people who were seeking easier terms from the new king. He was ready to lead his people in rebellion if the answer was not as they wished. Had it been right he no doubt would have become disarmed and co-operated with the king. Evidently God foresaw these events, and knowing the disposition of Rehoboam and what the outcome of this very meeting would be, made the predictions of ll:30-39on these grounds k This is the most unwise and immature kind of answer to give any people (v 13-15) 1 The cause - the turning of events was foreknown by God; and they were necessary to fulfil the prophecy of 11:30-39 m Seeingthat there was no hope of better relationship with the house of David, and that the king would not hear their cause or meet any of their requests, they openly rebelled and for 260 years there were two kingdoms of Israel (v 16-20) n Question 22 Next, 13:12

Cont. from column 2

caused them to submit to the tribe of Judah, as this was a great honor given them. Shechem lay on the flank of Mt. Gerizim, directly opposite Mt. Ebal, the mounts of curses and blessings (Dt. 11:29; 27:1-8). It was a national sanctuary Qosh. 24:1), and the site of Abraham's first altar (Gen. 12:6).

Isaac and Jacob both lived here. Joseph was buried here; Jacob's well was here(Jn. 4:5). The modem town called Nablous or Ne apolis h as two long streets running parallel with the valley, 6 mosques, a

1 KINGS 12. 13

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nadonj of ISAel. w..(. uj

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united .inJgoJlypco;^lc.' .)r

a united nation bein^ i bU 11

other nations of the eartu luu iiow conie to J definite itandstiU and both kingJonif faced ruin and dispersion aiTionfi the Gentiles. Little did t^tese rebels reallzewh.it t'leir dcp.irturc to their tents meant for tJie future. Such is ch.iracteristic of rebels - tlicy never stop to think,beinuvtuiJoJonly for the monient in the dlrect.oii wtuch iscon-venient for theirbirter passions (v 16) b it li made cle.kT tliat In the very bc-tUnninv; of the division of Isael, the house of David and Judahcontinued to have many of the 10 tribes m their territory; and thus Judah at once became representative of all tlio tribes of Isael. These with the continual exodus of multiplied thousands from the 10 tnbes who joined the kinijdom of David andjudah, made the southern kingdom more and more rcpresenta-tlveofthe 13tribes (v 17-J3: lCtir.9: 3:2Chr. 10:17; 11:3,16-17; 15:9; 16: 1:19:8; 23:2; 30:1,5.10-11; 31:6; 35: 17-18). In Ezxa 1:5; iC.SS, 70, 7:13; 9tl; 10:5 we read of those returning from captivity and they are called ^ Israel and all Israel (2:2. 70; 3:1; 6:21; 7rnJ7 13: 8:25; 9:1; 10:1-2.5.10,25; Neh,2;10; 7:7,61,73:8:17; 10:33; 11: 3; 12:47). Thus, the Jews of the new nation were all Israel: and the same nation of Jews are called tlie people of Israel in the N.T. (Acts 4:27Vand of Judah (Acts 2:14, 22. 36). The two terms Igael and Judah are used interchangeably throughout the N.T. See note a. Acts 13:16 c All Igael here means tfie laaelites of the IC-iribe kingdom, not those of the southern kingdom, so the term must be understood in a limited sense in many passages (v 13. 20. 23) d One of 8 stonings. See p. 82 c Proving that this part of the book was written before the removal of Israel as in 2 Ki, 17 (V 19) f This also must be understood in a limited sense, for Benjamin (v 21), and most of Levi (Ezek. 44:9-16), stayed true to David, as well as many in the 10 tribes. See note g, 11:36 g 180, 000, while in David's time there

were 500.000 (2 iani. 24:9) h He could mutter an army and determine to cause bloodshed, with perhaps the loss of lus kingdom, sooner ih^n speak a few kind words and humble himself to save his kingdom (v 21; 12: 7-10). He wasrcbukedby aprophet and commanded not to fight because the division was of God; so he and tiis followers obeyed and kept the peace (v 22-24) called:

i ahem ai ah. Jehovah has heard, "Sso^

1 A prophet (v 22; 2 Chi. 11:2; 12: 5-15)

2 Relative of Zerubbabcl(l Chr.3:

3 A "^Imeonite (1 Chi. 4:37) 22)

4 A Reubenite (1 Chr. 5:4,8)

5 ALevlte(lChr. 9:14: Neh. 11:15)

6 A Levlte (1 Clir. a 16). CaUed Shammi^a (Neh. 11:17)

7 A Kohathlte leader (lChr.15: 8,11) 3 ALcvilcunJeiDavid(lCJir.24:6) 9 A Levite gatekeeper (1 Chr. 26:6-

7) 17:8)

10 ALevlte under Jehoshaphat(2Cl».

11 Hezekiah's servant (2 Chr. 17:8)

12 A Levlte under Hezeklah (2 Chr. 31:15)

13 A Levlte under Josiah(2Chr. 35:9)

14 A returning exile (Ezra 8:13)

15 A chief exile (Ezra 8:16)

16 A priest (Ezra 10:21)

17 Another exile (Neh. 3:29) 10)

18 An oppose! of Nehcmiah(Neh. 6:

19 A ptlest(Neh.Kr8; 12:6,15,34-35)

20 A singer (Neh. K': *>-..S'>

21 Father of UrijahO 3-)

22 AnopposerofJerc .J9S24-

23 A prince of Jud.Ji CJc:. ■ ;12)

j Then - afterjerobo i;:i was i: aJc king. he made Shechem his capital (v 28)

>'{ J*sie: to your tents, I> rt-*l; now ir^ fi rhine o» hcu'**', n* i-el Ue-

paitrd unt

l7»Buf at loi iiir (.luldren "1 1? r t rl which dwelt in tlir «!• 'i. R»-ho-bdam

r i-m.

18 Ihr-ii kinK R*-ho-b6«m SMt ^ f"ram, who was over t' •; and '•all I5 rn

s! :iA»ith stones, t!

he dieU. T'-' f'-' t> kinp I' ho-bi"' nm i:..i :■ ■ preJ to , h' his chariot, to flee to

J. .m.

19 Sw Ij ra-el rrhriled against the house of DA Md'unto this dav

10 And It came to paM, when

el$'ra-el heard that .?*r am was come acam, t:. thev sent and called hun unto the congregation, and made him king over all 1; ra-' there was none that follow • the house of Di'vid. but tht-tribe of Ta'dah<Dnlv.

Jeroboam's hand withers and is restored

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I '•■ . I- "A-r. calvef

them. It I 11 to RO up ta

1 , 'Id thv ROdB,

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Ul 1 '•.".

Ill An! this thin?*he'-ame ■

y MiiM.i.ites Ciod's program

' 31 And he made'sn house of hich places, and made pneiftK of the lowest of the peopi«»

I which were not of the sons oi

And Jtr-o-bo am ordained

-» n the eiKhth month, on

I t ith dav of the month,

the feast tliat is in

.d he offered upon the

,i,,ai .>o did he in B*th-el,

•ficrificmg unto the calves that

he had made: and he placed 3 Jud*h mobilised: civil war I«" B*th-el the priests of the

averted by prophecy (2 Chr 11:1-4)

21 * And when Re-hi was come to J6-ru's4-

dah, with the tribe of Bfn'ja-min.'an hundred and fourscore thousand chosen men, which were warriors,*to ti(?hf against the house of I5 ra-el, to bring the kmgdom aeain to R6-ho-bA am the son of Sfil'o-inon. ■22 But the word of God came unto 'Sil4m-a-i flh. the man of God. saying, 23 Speak unto R*-ho-b<5'am, the son of SAlo-mon, king of Jiidah, and unto all the house of Ju dah and BSn ja-min, and to the remnant of the people, saying,

•24 Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Is'ra-el: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

IV Reign of Jeroboam, Ist king of Israel, 22 years. 1 Sins of Jeroboam. (l)Self-ishness, jealousy and unbelief (see 11: J7-38)

high places which he had made. 33 So he offered upon the altar which he had made in B6th'-el 'he nfteenth day of the eighth month, even in the month

assembled all the house of Ju-'"which he had"devised of his own heart; and 'ordained a feast unto the children of Is'-ra-el: and he offered upon the altar, and burnt incense.

CHAPTER 13

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2 Jeroboam and the prophet: (1) Prophecy against the altar

bAND, behold, there came a *^ 'man of God out of Judah by the word of the Lord unto B6tli-el: and j6r-o-boam stood'by the altar to bum incense.

♦ 2*And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of D4 vid, 'j6-si'ah by name; and upon thee/shall he offer the priests of the hieh places that burn incense upon thee, and men's bones shall be burnt upon thee.

Then *l*r-o-b6 am 'built fm in mount k ph'-i-'"> . Aelt therein; an "^■" ">'•"• - and ..>...L

P*-nu

I hi

■ t' ' u 31.

' turn M^Jt m mil" lit V li 1"! Li, r (c'/f

I unto RA-ho-bA'niTi kinf: of Ju'-

|da^ •••■ ' •'

11'

,.., . .jlatry: religious unity of larael deatroyed

■n Whw^ttpon the kinK*toolr«

(2) Prophecy confirmed: three miracles

3 *And he gave a sign the same day, saying. This is the sign which the Lord hath spoken; Behold, the altar shall be rent,

ind the ashes that are upon it

hall be poured out.

4 And it came to pass, when king J*r-o-brt am heard the

lying of the man of God, ■vhich had cried against the altar in Bffh'-el, that he put forth his hand from the altar, , saying. Lay hold on him. And "s^ ., • ' ^i"" 'hand, which he put forth ' "" 1 it him, dried up, so that he

! not pull it in a>;ain to him. r> Ihf Hltar also was rent, and thf ashes poured out from the altar, according to the sign which the man of God had given by the word of the LoHt>. •€ And the king answered and Mid unto the man of God.'Hn-treat now the face of the Lord thy God. and pray for me, that

,\u up to do

kill me, mti<% >u am kmc

19 kings of the I Q-tribe KlngJom;

1 Jerobo*ri{l4:21).. .T^yn.

2 Nidab(16:25) 2 "

• -) 24 "

2 -

j iii::!!., I -Jay relgn (16; 15)

Continued, column 4

ni Penuel. east of Jordan (v 25: Gen. 32 i^'>: Judg. i:<i)

n Merc jealousy .wd selfishness entered Ills hcirt .\nd he sought for some way to keep the 10 tribe, from going to Jctus.Ueni to worsliip. This sliows the ^nr>tt,My w,i. wjlful, deigned, and

faU. p. 376

a This one was desecrated by Joslah (2 Kt. 23:15). I lie one >n Dan was carried away by Tlghlath-pllcser (2 Ki. 15:29)

b Jeroboam's Idolsbecaine a sin to Israel. The expression made 1 srael to slii 1 s used 23 times of Jeroboam (14:16; 15: 26. 30. 34; 16:2. 13. 19. 26: 21:22: 22:52; 2 Ki. 3:3; 10:29.31; 13:2,6. 11: 14:24i 15:9,18,24.28; 17:21:23:15). There was nothing like this in Judah. except in tlie days of Manasseh wlio made the people to sin (2 K1.21:1 1-17)

c A temple, not merely liigh places

d This IS where all false religions come from. No doubt ^atan had something to do with putting; it into tiis he an, for he is the spirit that works in all sons of disobedience On. •i:l4; Eph. 2:1-3; 1 Jn. 3:8). False prophecies also come from the same source 0er.l3:10:14:14: 16:12; 17:9; 18:12: 23:16-26: Ezek.l3:17)

e Man-made feasts always go with man-made priests (v 31. 33)

f sec note. Dt. 33:1

g Uponthe ledge where the priest always stood 10 make sacrifice (v 1)

h 9th prophecy in 1 Ki. (13:2-3, ful-filled). Next, v 21

4 predictions - fulfilled;

1 A child shall be bom unto the house of David, Josiah by name (13:2)

2 He shall offer upon this altar the priests of the hi gi) pi aces that bum incense upon It

3 Bones of men shall be burnt upon tills altar

4 The altai shall be rent this day and the ashes that are upon it will be pouied out (13:3)

1 This prophecy was uttered 322 years before Josiah was bom, and 348before It was fulfilled (vJ; 2 Ki.22:1.3, 17-18). Isaiah mentioned Cyrus by name about 175yearsbeforehe wasborn, and about 213 before he f'olfilled prophecy (2 Chi. 36:22-23; Isa, 44:28)

j HulfiUed in 2 Ki. 23:17-18

k The prophetgave a sign that wasto be fulfilled that very day. showing that the prophecy would be literally fulfilled. The sign was that the altar would be rent by God's power and aU iJie ashes pouied out (v 3). It was fulfilled a few minutes later when Jeroboam sought to take hold of the man of God (v 4-5)

1

IDrying up of the king's hand(v 4)

2 Rending of the .Utar (v 5)

3 Healing of the king's hand (v 6)

m In qiite of these 3 miracles Jeroboam did not repent or turn from his wickedness In the least, which proves again iliat miracles will not make all men repent (v 4-6)

^»- Com, from column 2

6 Omri(16:23) 12 "

7 Ahab(16:29) 22 "

8 Ahaziali(22;51) 2 "

9Jehorain(2Ki.3:l) 12 "

10 Jehu (2 K 1.10:36) 28 "

11 Jehoahaz(2Ki.13:1) 17 "

12 Joash. Jehoash (2 Ki. 13:

13 Jeroboam II (2 Ki. 14:23) .. 41 "

14 Zachari.\h(6mo. .2Ki. 15:8) 10 Shallum (1 mo.. 2 Ki. 15:13)

16 Mcnahem(2Ki.15:17) 10 "

17Pckaliiali(:Ki. 15:23) 2 "

ii Pckah(2Ki. 15:27) 20 "

19 Hoshca(2Ki. 17:1) 9 "

Total 24T •

Note: since the total of the above list lsI9yrs. slwn of the total for the reigning of the kings of Judah during the same period (listed on p. 60), we are obliged to recognize that the writer failed to give a complete ctuonology of Israel heie, being interested perhaps in tlic chronology of Jud.ih only 1 Kepaiicd and enlarged ^hechem, including fortiflc.itions(2 Chr. 11:11)

1 KINGS 13

Disobedient prophet killed by a lion

i To the man of God who had healed him through prayer, Jeroboam offered the hospitality of his palace and a reward (v 7), The man refused saying that he would not accept any bread in Jeroboam's kingdom, forGod had told him not toeatbreadinEphraim, and to gobackby another way from which he had come (v 8-9)

b When the man of God started back another way, according to the word of the Lord, an old prophet in Bethel caused him to disobey xhe Lord. His sons had reported the miracles of the man and the prediction he had made against the altar of Jeroboam (v 10-12); so the prophet had the sons to saddle an ass which he rode, going after the departing one. He found the man sitting under an oak and invited him to come home with him and eat bread (v 13-15). When the invitation was refused and the reason give n,the old prophet declared that an angel had told him to go after the man of God and bringhimback to eat bread at his house. This was a false reponbutso convincing, that the man sinned against the commandment of the Lord and went back (v 16-19). At the table the true word ot the Lord came to the older prophet who made a prediction of younger one's destruction for disobedience (v 20-22)

c Question '23, Next, v 14

d this slow travelling of the man of God no doubt cost him his life, If he had gone ti^t back to Judah, which was only a few miles,he would have been out of danger of disobedience (v 14)

e Question 24. Next, 14:6

f Then - after the old prophet had found the man of God, he invited him home to eat and drink (v 15), declaring falsely that an angel had commanded it. Instead of obeying God, the man obeyed the voice of a stranger who lied

V about his contact with an angel (v 16-19). This should be a great lesson for all the prophets and servants of Godnot to do one thing, even though an angel from heaven commands it,if the action is contrary to orders from God.The man of God knew the will of God, for he had repeated it twice already; and he should have known that God would not change His orders through another after giving previous orders to him direct

g 1 0th prophecy in 1 Ki. (13:21-22,ful-filled).Next, 14:7. There was only one prediction - that the man of God would die and his carcase would not come unto the sepulchre of hisfathers,meaning that his body would be buried at some other place

h 4fold sin of the man of God (v 21-22):

1 He disobeyed the mouth of Jehovah

2 He did not keep the commandment of the Lord

3 He went back to Bethel when God had told him not to turn again to Bethel (v 9, 22)

4 He ate bread and drank water contrary to the commandment (v 8, 22)

8 steps to Jeroboam's fall (12:28)

1 Conceived in his heart a plan to keep the 10 tribes from ever going to Jerusalem (v 26-27)

2 Took counsel, but not of Jehovah (V 28. Cp. Isa. 30:1)

3 Made 2 golden calves (v 28)

4 Made a decree that the 10 tribes notgoto Jerusalem toworship, and that they should accept his idols as the gods that had brought them out of Egypt (v 28)

5 Set one golden calf in Bethel, and the other in Dan, to be worshipped (v 30)

6 Built a house of worship in high places and consecrated the lowest of

my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it wai before.

(3) The prophet's obedience

•7 And the king said unto the man of God.'^ome home with me, and refresh thyself, and I will give thee a reward. 8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

59 For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou earnest.

10 So he went another way, and returned not by the way that he came to Beth'-el.

(4) The prophet's disobedience

11 •""Now there dwelt an old prophet in Beth'-el; and his sons came and told him all the works that the man of God had done that day in Beth'-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them.'What way went he? For his sons bad seen what way the man of God went, which came from Ju'dah.

13 And he said unto his sons. Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him "sitting under an oak: and he said unto him, 'Art thou the man of God that earnest from Ju'dah? And he said, I am.

15'Then he said imto him. Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

•17 For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. •18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying. Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

(5) The prophet's judgment

■20 •" And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought hi m back; *21 'And he cried imto the man of God that came from Ju'dah, saying. Thus saith the Lord, Forasmuch as thou"hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy

God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee,'Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 *" And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 And when he was gone,*a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard thereof, he said. It is the man of God, who was disobedient unto the word of the Lord : therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, wWch he spake unto him

(6) The prophet's burial

27 And he spake to his sons, saying. Saddle me the ass. And they saddled him.

28 And he went and found his carcase cast in the wav, and the ass and the Hon standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn

and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying. When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the Lord against the altar in B§th'-el, and against all the houses of the high places which are in the cities of Sa-ma'ri-i, shall surely come to pass.

(7) Jeroboam persists in evil

33 ♦^^After this thing Jer-o bo'am returned not from his evil way, but made again of the lowest of the people priests of Ihe high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

34 And this thing became sin imto the house of J6r-o-b6'am, even to cut it off, and to destroy it from off the face of the earth.

the people who were not Levites, making them priests (v 31)

7 Ordained a feast on the 15th day of the 8th month to correspond with the one in Judah, made an altar, and offered sacrifices to the calves (v 32-33) 8 Stubbornly rebelled against the Word of God and still made priests of the lowest of the people (13:33-34)

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CHAPTER 14

3 Jeroboam's judgment. (1) Sickness of his son

rael; so after Solomon's death he was readyto take vengeance at any opportunity. Having asked leave of the king of Egypt to return to his own country, after the death of David and Joab (v 17-22), he caused much trouble for Israel in spite of the fact that Edomites were tributary to Israel up to the time of Jehoshaphat (22:47)

a These orders from God were clear, definite and unmistakable. Just why God did not want him to eat and drink in Bethel is not known unless doing so would be recognized as an action sanctioning Jeroboam *s policies of i dolatiy. The truly godly Israelites among the 10 tribes left their homes to strengthen Rehoboam and oppose idolatry. The old prophet had remained in Bethel, one ofthe two places where the golden calves were placed; hence, to eat with either Jeroboam or this prophet could have been counted abreach of godliness. It seems God did not even want one of His own to fellowship anyone in the program of idolatry, in the least way b The lion bothered to kiU only the man, not the ass; and he didn't even eat the flesh ofthe man. Both the ass and the lion were standing by the body of the man of God when he was found (v 24-25). This demonstrates that wild animals canobeythe voice of God and do so to the letter, even better than some men obey Him. When the matter was reported to the prc^het at Bethel he came, andtakingthedeadman,buried him in his own sepulchre (v 24-30). The old prophet even requested his soos to bury him beside the man of God at death (v 31) c After this - after the experience with the man of God and the miracles of v 4-6, Jeroboam was still hardened and determined to rebel against God in his idolatry. He even became more wicked, as is always the case when men harden themselves against Him(v 33). These sins caused God to plan his destruction (v 34)

12 parts to this prayer andblessing(8:23)

1 Acknowledgement of past blessings (v 22-24) rael(2:25-26)

2 Plea for continued blessing on Is-

3 God's omnipresence (v 27)

4 Plea for answer to prayers uttered toward the temple (v 28-30)

5 Plea for just judgment (v 31-32)

6 Plea for forgiveness and restoration from captivity (v 33-34)

7 Plea for forgiveness and rain from heaven (v 35-36)

8 Plea for forgiveness and deliverance from famine, enemies, and sickness (v 37-40)

9 Plea forGod's blessingupon Gentiles seeking Israel's God and praying toward the temple (v 41-43)

10 Plea forGod's defence of Israel in time of war (v 44-45)

11 Plea for forgiveness and restoration from captivity (v 46-53)

12 Blessing upon Israel (v 54-61)

Dynasty of Hadad (11:14)

The dynasty of Hadads continued to rule until the time of David who completely conquered Edom and ordered Joab to stay there 6 months to cut off all the males and leave none (2 Sam. 8:13). Hadad, as a mere boy was rescued from Joab and carried into Egypt, where he was hospitably entertained and became allied with the house of the Egypti an king. Eventually, P bar aoh gave him his own sister-in-law for a wife. Not only Hadad, but his son, Genubath was also brought up in Egyptian court circles. This war on Edom was brought about by die Edomites attacking Israel when David and his army were fighting in northern Syria. The sneak attack was met by David taking his army into Edom and winning a great victory in the valley of Salt. He took vengeance on them and the slaughter was terrible (v 15-17; 2 Sam. 8:13-14; 1 Chr. 18:12; Ps. 60:6-12). This destruction of Edom made Hadad deeply biner toward Is-

1 KINGS 14

1 At tlut Xis'.te - rt Ae time beam's j]tJi wJ! rent bv ' he had been tie ale J of

:id :-d .. k -^olie jh who ■ulJbc ;t what (V :). This ifiJcrtcc Ic rrrJ . ..c v» ^i to keep

hand (l3:4-€), Ws »on Ab; (vl). HeloldWs-lo Aldjih, the ; r had ptevlouUy ftMli. : king over Isacl, a:: would become o' ■' indicate) tlut lie . hit own t;ods, x)U I tbeni more political c over caiedto osc tlte:.. ioi his people froir. noia^ down to Jer'jia-leni to wonlup, to that he jp

hij kiijgJoni (r:;26-C3). . lo

them in desperation for il^i p^i:'Oie ooly. No dotJbt, in his heart he knew that Jelwvah was (lie only true Ood. One thin^ is certain, be realized that hisgpldcn calves did not^ve him the kiogtloin: and it should have been clear that they were not ^oin^ to establish his kingdom for Ids ofTsprint;, as Jehovah bad promised, if be would obey mm (11:30-39)

b Cracknels. Heb. ni^^sud. biscuit. It was some son of hardbiscuitcarnodby the common people on tlicir journeys. The literal meanint; is a tliin pricked or puiKtured biscuit - one tliai would cnin^ble easlly.peifaaps sonietiung like our crackers (v Jj

c Flaik Of bottle of honey

d He was nearly blind from old age. The fact that Jeroboam had her disguise herself to so before a man that could hanfly see is proof of his own guilty conscience. He felt tliat tlie prophet would not even give llie gueen a favorable reply, if he knew who she was, for he, himself had not met the conditions upon which he could claim a sure house (11:30-39). The very pres-ems selected were for the purpose of deception, being such as a poor country-person would likely bring, Jeroboam also counted son.e on tlieblindness of Ahijahin his plans to deceive, as Rebekah and Jacob did when they deceived Isaac (Gen. 27:1, JC)

e TheLord knows itow to discover deception: He Hiode itknown by word to the prophet who was coming and what site was coiiJngfot. Furthennore.God told him exactly what to say even before die arrived (v 5)

f This i::u5t have been quite a shock to Jeroboam's wife - to be addressed as siicli by a man who was practically blind, when all possible secrecy had been kept regarding; her arrival and no one knew her disguise. She was tolJ that the prophet had bad news for her (v6)

Question 25, Next, v 14 rithpr

'ext.' 15:1

Ji prophecy In 1 Ki. (14:7-16, ful-

aueJ). r;<

10 predictioos - fulfilled:

1 i will bciog evil upon tlie house of Jeroboam (14:10)

~ I will cut off from Jeroboam every male of his house

3 1 will alsocutoffotlienofhisline, free or bond, and do away vntli Ids whole Itousc as refuse is swept completely away

4 rhe ones wito die in the city of Jeroboam shall the dogs eat, and those tliat dieui tlie Geld shall tJie fowls eat (14:11)

3 V^^en your feet enter into the city your child shaU die (14:12)

C All Isael sliall mourn for him, and bury lilm (14:13)

7 He only of the house of Jeioboam stiallcome to the grave, for In him has been found some good toward Jeluvali. of all tlie house of Jcrobo.iii- (14:13)

i TheLord shallraise i^ a l-uig over Israel who sliall cut off tlie 1k>usc of Jeroboairi (14:14)

9 The Lord will smite Israel, as a reed is shaken in the waer (11:15)

10 He sliall root up Isr^icl out of this good land, and sh^ll tc irtcr them beyond tlie river (i>c they have made t: HR the Lord to anger; and !ic sliall 4ve

Prophecy against Jeroboam's houtt

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Death o/ Jeroboam

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•3 And take with thee ten

loaves, and ^cracknels, and '^a

cru<^ nf honey, and go to hun:

li' 1 thee what shall be-

c c child.

■4 And J6r-o-b<J am's wife did so. and arose, and went to Shi -I6h. and came to the house of A-hi jah. But A-hi)ah could not see; for his^yes were set by reason of his age.

{Z) Exercise of the gifts of

the word of knowledge and

discernment (1 Cor. 12:8;

Z Ki. 6:32)

■5 • And xhe Lord '^aid unto A-hi jah. Behold, the wife of J6r-o-b6ara cometh to ask a thing of thee for her son; for he IS sick: thus and thus shalt thou say unto her: for it shall be. when she cometh in, that she shall feign herself to be another wornan. •6 And it was so. when A-hi'iah heard the sound of her feet, as she came in at the door, that he said,'Come in. thou wife of Jfr-o-boam; •»hy feignest thou thyself to be another? for I am sent to thee with heavy tidings.

(3) Prophecy against Jeroboam

;7*Go, tell J6r-o-b6 am. thus saith the Lord God of 1$ ra-el, Forasmuch as I exalted thee from among the people, and made thee prince over my people I5 ra-el,•

8 And rent the kingdom away from the house of Dd'vid. and gave it thee: and yet thou hast not been as my servant Di'vid, who'kept my commandments, and who followed me with all his heart, to do that only which was rieht in mine eyes;

9 But hast done evil above all that were before thee: 'for thou hast gone and*made thee other gods, and molten images, to provoke me to an^er,

and'hast cast me behind thy back:

10 Therefore, behold. I will bring evil upon the house of Jir-o-bu am, and will cut off from Jfr-o-bij am him that pisseth againht the wall, and him that is shut up ancTleft in Ig'ra-el. and'ViU take away the remnant of the house of J*r-o-bd am, as a man takith away dung, till it he all tune.

11 Him that ditrth of J«r-0-b*'am in the c* ' •he'^ogs eat; and him ! in the field shall the i<<».^ '<i the air eat: for the Loau hath spoken If.

(4) Sign to confirm the prophecy against Jeroboam

12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

them 1^ because of tlie 4ni ol Jeroboam (14:15-16) No less than 16 times David is held up

13 An(fSill Ij'ra-el shall mourn for him. and bury him: for he only of J*r o-bd am shall come to the *grave. because in him there is found tome good thing toward the Lord God of Is'ra-el in the house of J*r-o-b6 am.

(S) Further prophecy against

Jeroboam and the captivity

of Israel

14 Moreover the Lord shall raise him up a king over !§'-ra-el. 'who shall cut off the house of j6r-o-b6 am that day: but^hat? even now.

15 For the Lord shall'smite 1$ ra-el. as a reed is shaken in the water, and he shall root up I5 ra-el out of this/good land, which he gave to their fathers, and shall scatter them beyond the *river, because they have made their *groves. provoking the Lord to anger.

16 And he shall 'give I;'ra-el up because of the sins of J^r-o-bd'am, who did sin. and 'who made I$'ra-el to sin.

(6) Sign fulfilled death of Jeroboam's son

17 " And J*r-o-b6'am's wife arose, and departed, and came toTir zah: and when she came to the threshold of the door, the'child died;

18 And they buried him; and all 1$ ra-ePmoumed for him, according to the word of the Lord, which he spake "by the hand of his servant A-hi jah the prophet.

4 Death of Jeroboam: accession of Nadab his son, the 2nd king of Israel (2 Chr. 13:20)

19 And the'^est of the acts of JSr-o-b6'am, how he warred, and how he reip.ned, behold, they are written in the book of the chronicles of the kings of Is ra-el.

20 And the days which jSr-o-bii'am reigned U'ere ^'O an^ twenti' year^: and he'slept with his fathers, and Nd'dAb his son reigned in his stead.

V Rehoboam's reign continued. 1 Length of reign: 17 years

21 • And R6-ho-b6am the son of Sfil'o-mon reigned in Ju'dah. Rft-ho-b6am was forty and one years old when he began to reign, and he reigned 'seventeen years in J«-rv sA-l4m. the city which the Lord did choose out of all the tribes of Is'ra-el. to put his name there. And his'mother's name was N4 a-mah. an Am-mon-it-ess.

^ ApKjstasy: 8 sins of Judah (2 Chr. 12:1)

22 And J0'(l«b'<}id evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them hiKh places, and images, and groves, on every high hill, and under every green ta*t.

.u the -other V

6, 33, la

!*•. :>, Li.),

-lit foi 11:4, 14:3t

Continued, column 4

whether tiiey were shut up (slaves) or left (free men) In Isael (v 10)

n The last man of Jetoboam't house wouldbc destroyed as one sweeps away refuse (v 1 0)

o Dogs were the chief sc avengers of Oriental cities, and vultises tlie chief KavcQgers of tlie country district, being assisted by kites and crows

\notherplacc where all Israel must be understood in allrittedscnse - of those under Jeroboai:i, not any under Rebo-boam (v 13)

b Heb. oeber . the grave, the place of the body;not sheol ,hell, the place of departed spiriii, p. O'JO

c Question 26. Next, v 29

d What do I say^ He will destroy it even now or soon. This was fulfilled some 20 years after the prophecy when Baasba destroyed all of Jeroboam's seed (15: 27-31)

e This part of the prophecy was fulfilled about 250 years after this (2 Ki. 17)

f This itood land -occurs only here and In JosTu 23:13, 15

g The river Euphrates (2 KI. 17)

h AslierifTi . See Asheroh, p. 106

I When God gives people up they ore abandoned to the depihsof sin and hell (v 16; Rom. 1:24-32). Here again is on example of people being finally given up to destruction who were ooce blessed by His mercy and grace. See Backsliding in Index

J Used 23 times (note b, 12:30)

1< Ttrzah, made the capital of Ephraim by Baasha (15:21), until Samaria was built by Omii (15:33; 16:6-24). See Josh, 12:24: 2 Ki. 15:14-16; Song 6:4. A woman so-named(Num.^:33: 27:1; 36:11; Josh. 17:3) 1 FulfiUment of v 12

::i Fulfillment of v 13

n By the hand of , meaning by the agency of

o See other acts of Jeroboam (2 chr. 13)

p 22 years -Jeroboam. According to 15:25 Nadab, his son, reigned 2 years, beginning in the 2nd year of Asa, which was the 21si year of Jeroboam; so Nadob's 2 years were the last two of Jeroboam. In 2 Chr. 13:20 we learn that Jeroboam was stricken with a lingering disease: during this time Nadab reigned with him, then reigned 2 years after Um. It must be remembered that the writer of Kings was not giving a detailed or chronological record of the kings of Ephraim, but of Judah: so be Was not particular about all the facu regarding the kings of northern Israel

q The wicked sleep with their fathers, as well as the righteous; hence the term refers only to the death of the body -when the spirit leaves it, and not to the place or state of the soul at all 0 as. 2:26). At physical death the immortal soul and spirit of the righteous go to paradise (Lk.23:43; Eph,4:8-10), while those of the wicked go to hell, die torment compartment of sheol-hades, to await the resurTecaon(Ps. 9:17; Isa.14: 9; Lk. 16:19-31: Rev. 20:11-15). See HeU. p. 620 r See list giving kings of Judah, p. 60 s The kjueen-mother was mentioned many timesln these records(v 21; 15:2, lU; 22:42; 2Ki. 8:26; 12:1; 14:2; 15:2, 33:18:2; 21:1, 19: Cil; 23:31,36:24: 8, 18: 2 Chr. 24:1; 25:1; 26:3; 29:1) t See 8 sins of Judah, p. 378

^»- Coot, from column 2

16:2: 18:3: 22:2). flc keptCod's commandments and followed Him with all his hearun those tilings that were right (v 8),sinning against Him only In the matter of Utiah the Hitdte J God did not look on tlie calves as mere political necessities,but as the means to commit the most hoirible of sins (v 9)

k 2 are ai sins of Jeroboam (v 9): age s

1 Made otiicr gods, and molten im-

2 Cast God behind liis back

1 Here is anotticr impressive example of a man going into sin to tlic point of casting God betund tils back, after having once known Him in a very real way, even having received prophecies, and been promised a sure house and a kingdom if ho would obey (v 9:11:30-39: 12:25-33)

m The ones left of the liouse of Jeroboam,

1 KINGS 14, 15

King of EguPt sf>oits Jerusalem

Asa's reign over Judah

a Sodomites aie those who commit the sin ofSodom(Gen,17); here male prostitutes dedicated to idolatry involving this sin (v 24:15:12; 22:46; 2Ki.23:7). Such was forbidden by the law (Dt. 23: P-18). Sodomites were connected with the Asherah . p. 106

b SMshakwai founder of the 22nd Egyptian dynasty. He invaded Judah, took Jerusalem, and carried away all the treasures of the king's house, and the shields of gold which Solomon had made (v 26). This was allowed of God because Judah had transgressed against Him (2 Chr. 12:2). Shishak had an army of 1200chariots, 60,000horsemen, and innumerable foot-soldiers of Egyptians, Lubims, and Sukkiims, and Ethiopians(2Chi.l2:3). Judah humbled themselves andCod spared them total destruction (2 Chr. 12:4-12)

c Question 27. Next. 15:7

d He fell into bodily sleep and his body was buried in a tomb in the city of David (14:31) e This was about 4 years before his death

f CaUed also Abijah (2 Chr. 12:16)

g 2fold character of Abijam - Abijab;

1 He walked in all the sins of his father, Rehoboam (v 3)

2 His heart was not perfect with the Lord, as the heart of David

h God ^ared Judah again for the sake of David,because he did that which was right in the eyes of Jehovah, and did not tumaway from what He commanded, save only in the matter of Uriah the Hittite (v 4-5)

1 This is the 2nd time this is mentioned In these two chapters (v 6; 14:30)

lUches of Solomon (10:23)

120 talents of gold (note e,

9:14) S 3,490,200.00

420 talentsof gold 12.215.700.00

120 talents of gold (notes

cm, 9:28:10:10)... 3,490,200.00

666 talents of gold 19.370.610,00

Gold targets (note c).. 1,163,400.00

Gold shields(note d). 872,550.00

Total S40.602.660.00

Besides these. Solomon had a tlirone of gold and ivory, 14 lions of gold, drinking vessels and other vessels of the house of the forest of Lebanon made of aold; and much other gold, silver, pucious stones,ivory, apes,peacocks, canle, sheep, lands, and innumerable oilier valuable things were added to his wealth year by year (v 18-27)

8 sins of Judah (14:22)

1 Did evil in the sight of Jehovah (v

2 ProvokedHim to jealousy 22)

3 Committed worse sins than their fathers did

4 Built high places (v 23)

5 Made images

6 Made groves. Se e Ashera h, p. 106

7 Became sodomites (v 24)

8 Committed all the abominationsof the heathen

Ravens (17:4)

Heb. oreb, raven, not .^rabiy, Arabian. Some who seek to do away with the miraculous in Scripture would have us believe that Arabians or merchantmen fed Elijah twice daily during his long stay at the brook Cherith.but nothing is to be gained by such teaching, for it would be practically as miraculous if men brou^t the meals two times a day to such an isolated spot. The above H^.words axe never used interchangeably in Scripture; they mean two dif-fereot things. The same interpreters do not seek to make this change in any other passagcSuppose we read Arabian for raven in other scriptures and see how ridiculous the result can be. We should hoVe: 1 Noah sending out an Arabian from

24 And there were also "sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of i§'ra-el.

3 First Egyptian invasion of

Judah(2Chr. 12:2-12)

25 • And it came to pass in the fifth year of king Re-ho-bo'am, that *Shi'shak king of Egypt came up against Je-ru'si-lem:

26 And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Sol'o-mon had made.

27 And king Re-ho-bo'am made in their stead brasen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.

4 Death of Rehoboam: accession of Abijam, 2nd king

of Judah (2 Chr. 12:13)

29 •" Now the rest of the acts of Re-ho-bo'am, and all that he did, "^are they not written in the book of the chronicles of the kings of Ju'dah?

30 And there was war between Re-ho-bo'am and Jer-o-bo'am all their days.

31 And Re-ho-bo'am "slept v/ith his fathers, and was buried with his fathers in the city of Da'vid. And his mother's name was Na'a-mah an Am'mon-it-css. And A-bi'jam his son reigned in his stoad.

CHAPTER 15

VI Kings of Judah(15:l-24; 2 Chr. 13:1-16:14). 1 Reign of Abijam, 2nd king of Judah: 3 years (2 Chr, 13:1-22)

NOW in the'eighteenth year of king Jcr-o-bo'am the son of Ne'bat reigned^-bi'jam over Jii'dah.

2 Three years reigned he in Je-ru'sa-lem. And his mother's name was Ma'a-chah, the daughter of A-bish'a-lom.

3 And he* walked in all the sins

of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of Da'vid his father.

4 Nevertheless "for Da'vid's sake did the Lord his God give him a lamp in Je-ru'sS-lem, to set up his son after him, and to establish Je-ru'sa-lem:

5 Because Da'vid did that which was right in the eyes of the Lord, and turned not aside from any thing that he com manded him all the days of his life, save only in the matter of U-ri'ah the Hit'tite.

6 'And there was war between Re-ho-bo'am and Jer-o-bo'am all the days of his life.

7 Now the rest of the acts of A-bijam, and all that he did.

•tore they not written in the book of the chronicles of the kings of Ju'dah? ^And there was war between A-bl'jam and Jer-o-boam.

8 And A-bi'jam'^lept with his fathers; and they buried him in the city of Da'vid: and A'sa his son reigned in his stead.

2 Reign of Asa, 3rd king of Judah; 41 years (2 Chr. 14: 1-16:14). (1) First good king in Judah (22:43; 2 Ki. 12:1)

9 *" And in the twentieth year of'(Jer-o-b6'am king of I§'ra-el reigned A'si over Ju'dah.

10 And forty and one years reigned he in Je-ru'si-lem. And his mother's name was Ma'a-chah, the daughter of A-bish'a-lom.

11 And A si Mid that which was right in the eyes of the Lord, as did Da'vid his father.

12 And he*took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Ma'a-chah his mother, even her he removed from being queen, because she had made an idol in a grove; and A'si destroyed her idol, and burnt it by the brook Kid'-ron.

14 But the high places were not removed: nevertheless A'si's heart was perfect with the Lord all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

(2) Fifteenth civil strife (2 Chr. 16:1-6; 2 Ki. 25:25,

refs.)

16 "^AAnd there was war between Asa and Ba'a-shA king of I|'ra-el'all their days.

17 And'Baa-shi king of !§'-ra-el went up against Jii'deOi, and built^Ramah that he might not suffer any to go out or come in to A'si king of Ju'dah.

(3) Asa's league with Syria

(2 Chr. 16:7-11)

18 Then k'si. took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king A sd'sent them to Ben-ha'dad, the son of Tib'-ri-mon, the son of He'zi-on, king of Syr'i-d, that dwelt at Damas'cus, saying,

19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Ba'a-shi king of ig'ra-el, that he may depart from me.

(4) Syria invades Israel (2 Chr. 16:2-4): 4th Syrian

war (2 Ki. 16:5, refs.)

20^0 Ben-ha'dad hearkened unto king- Asi, and sent the captains of the hosts which he had against the cities of Ig'ra-el, and smote I'jon, and Dan,

trie ark to see if the Qood was gone (Gen. 8:7) 11:15; Dt, 14:14)

2 The Arabians as clean food (Lev.

3 Hair asblack asArabians(Song5:11)

4 Young Arabians crying for food along wldi other beasts and birds (Ps. 147:9)

5 Arabians picking eyes out of dead bodies to eat them (Pr. 30:17)

thetribesof Israel, not Judah only; and so,God would not curse Judah only and not the other tribes since all were guilty of the same sins. On the other hand,the British Empire and America have been as guilty of sin and departure fromCodas aU the tribes; so why *ould God bless these and cuise others for the Cont. col. 1, p. 380.

a Question 28. Next, v 23

b See v6; 14:30

c Died a physical death -Ms body went to sleep and was put in a burial place in the city of David (▼ 8). No soul sleep is taught in Scripture

d In spite of the sins of Jeroboam he lived through the reigns o" 2 kings of Judah (Rehoboam and Abijam), and into the reign of Asa 2 years

e .Asa had the 3rd longest reign of any king of Judah - 41 years (v 10)

f This is a pleasant change from the often repeated fact with most kings -he did tiiat which was evil. This man was the first king of Judah after the division of the kingdom that did right in the sight of the Lord, as David did. Because of this he had along life and outlived 7 kings of Israel who did evil in the eyes of the Lord. See note a, 11:6

g 5 good acts of Asa:

1 Took away the sodomites out of the land (v 12)

2 Removed all the idols that his fathers (previous kings) had made

3 Removed his mother from being queen, because of her idolatry (v 13)

4 Destroyed her idol, burning it by the brook Kidron. This suggests it was made ofwood. Here and in 2 Chr.l5:16 the word rendered idol is miphletseth , meaning horror, terror, or monstrosity. It is supposed the god w<,s an obscene figure, the worship of which shows the demoralizing influence of idolatry. Such figures were often worshipped among idolaters

5 Broughtthe things his father and he had dedicated,into the temple(v 15)

h See V 6-7, 14:30

i This was only border fighting, no major campaign (v 16. Cp. y 32)

j Baasha became king of Israel in the 3rd year of Asa (v 33)

k Ramah, which he intended to menace, was 5 mi. north of Jerusalem

1 .■\sa'scaUingofBenhadadiohisaidwas condemned by the prophet, Houani (2 Chr. 17:7), An alliance had been made between Benhadad's father(v 19), and Abijam which helped the latter get victory over Jeroboam (2 Chr. 13:17-20). This alliance had been brought to an endbyBaasha. the successor of Ben-hadad. It was only natural that Asa should endeavor to break up thisleague and secure the Syrian troops for himself. The Israelites had begun to call in foreign help against each other when Jeroboam called for the aid of Shishak, king of Egypt, They continued such a program until both kingdoms were taken into captivity and both destroyed as nations

m Benhadad agreed to help Asa by making war on the northern kingdom of Is-raeL He smote Ijon.Dan, Abel-beth-maachah, all Chinneroth, and all the land of Naphtali. This caused Baasha to leave off fortifying Ram ah and thus Asa was greatly relieved (v 20-21)

^ C ont. from col.2, p. 371 trary,the sceptre is not todepartfrom Judah until Shiloh come (Gen. 49:10); and then the Messiah from Judah will reign over tlie house of Judah and the othei tribes eternally, David understood that his throne would be cut off tempor arily if his descendents sinned (1 Ki. 2:4); Solomon and all Israel understood it diis way (1 Ki, 9:3-9); and this is exactly what happened when Solomon sinned a Ki.ll:ll-13,30-38). The books of Kings and Chronicles are full of records of God cuttingoff many kings because of their going into sin. This continued until God found it necessary to cut off both houses of laael (2 Ki. 17:4-23; 23:27; 24:1-25:30; 2 Clir. 36). Failure to find the throne of David in generations past until now is no failure on God's part, nor does it prove the Bible untrue; it only proves thatGod will not bless any people who continue in sin to the point that God has to curse them. Such was true of all

» ChiDOCTOch (V 20). Called Chlflpqotti '

Oosh. 11.;; 12:3). It wjt a tMcthem

dlfttici of Palestine, whlc' ''^^ ''ly

look lU nan-.e fiuii; the w

letli, calleJ alw tiie :>e.- ^'. .'..x^;ce

(Num.C4:n;Dt.3:l7:JosJU3;27:19tJ5i

b Wbeo he beard of the lea^tue between A sa and Benbadad, lie left off foctifymg Ramah from which be loteoded to trouble Judah (v 16-J)

c Tbep - wnen Baashabad leftoffbuild-uig Rain lib as a fordficauon agalaa Judah, Asa coinniandeJ all nien of Judab to remove the fortincaiioni.

Witbtbe stooe and unibethe i.oi froin beie be built Geba and NUzp'^h (v ~Z)

d Cd)a was located opposite .' 'ichiiiash (1 S am. 14:5), an J oQ the top oi i steep tenaced hill at tlie very ver>;e of the Wady Suweinit. Its position was very strong. Being fisthei north of Ramab, the danger of Ephiaim bothering Jerusalem was farther removed

e From Jet. 41.3 we learn that Asa had also dug a well at Mizpah to give the ganlsao water if the town was besieged

f See 2 Chi. 14:9-15:10

g Question 29. Next, v 31

h The writer of Kings did not see St to record the nor>- of Asa's disease other than merely mention it. The v,Titer of Chronicles gave more details,speaking of it as exceedingly great and mentioning that Asa did not seek the Lord, but turned to the Dbvsicians - and he died (2 Cbr. 16:12-14). See Bible plagues. p.317 of N. T.

1 This refen to bodily sleep, not soul sleep which is not once taught in the Bible. What slept was buried in die city of David - the body (v 24)

j 7 kings of Israel during Asa's reign:

1 Nadab (v 25)

2 Baasha (▼ 33)

3 Elah fl6:8)

4 Zimri (16:11-15)

5 Tfbni (16:21)

6 Omri (16:21-22)

7 Ahab (16:28-34)

k Walked in the way of Jeroboam, ana in the sin of all Israel - the 10 tribes of the northern kingdom (v 26)

1 14 a>sassinations - kings and queeng

I ServanuslewIsh-bosheih(2 Sam. 4)

2BaasbaslewSadab(v 27-28)

3 Zimil slew Qah (16:8-10)

4 Omri slew TIbni (16:21-22)

5 Jehu dew Jelwram (2 Kl. 9614-26)

6 Jehu Uew Ahaziah(2Ki. 9:27-29)

7 Jehu slew queen JezebeJ (2 Ki. 9: 30-37)

U Captians slew Atfaaliah (2 KLll: 13-16)

9 Servants slew Joash(2 Ki.12:19-21)

10 Servants slewAmaziah (2 Ki. 14:

17-20) 10)

II ShallumilewZachaxiah(2 Ki.15:

12 Menahem slew Shallum (2 KI. 15: 14)

13 PekabslewPekahiah(2 Ki. 15:25)

14 Hoshea slew Pekah (2 KL 15:30) It is noticeable that only one king

and one queen of Judah were killed by conspirators. Another happened to be in Israel whoi Jehu, seeking the tiiroQe, assassinated the king of Israel: and be also was killed. The others were mur-deied by conspirators who wonted the throne for tbeiiiselves or anotiiet. One king of Israel committed suicide because complratari had hini trapped and would have killed him (16:13). This Is another indication of the utter wickedness of I sraelcompared to Judah,during the time of the division of the kingdom. And yet, some today contend tliat God cutjudah off. not Israel, and that Isael Is now enjoying the covenants and blessings exclusive of Judah, On the I bads of wicketkiest It was Israel that was cutoff as anation even until now; but Judah survived and was reaond.'

•adA'btl-' ' wxii. niui

•M^OifV th all the

Irnid -* •«

21 A pass, when

Ba asiu^i-atil i-.r-eol, that he let; >(T buildmic of KA mab. and dwelt tn Tlr i*h.

(5) A«a't building progrAxn

(I Cbr. IkS-M

kins A'sA made a p: ion throuKboul ail

Judah, none toas exempted: and they took away the stones of RA mah. and the timber thereof, wherewith B* a-shl I had builded: and kmg A sA built with them'C* bA of B*n -ja-min, and'Miz pah.

(6) Asa's disease and death

(2 Chr. 16:12-14)

23 The 'rest of all the acts of A'si, and all his might, and all that he did. and the citif s which he buLlt.*are they not written in the book of the chronicles of the kings of Ju dab? Nevertheless in the time of his old age he wasMiseased in his feet.

24 And A sA 'slept with his lathers, and was buried with his fathers in the cit>' of D4'-Tid his father: and J6-hflsh'a-phAt his son reigned in his stead.

VU Kings of Israel (15:25-16:27). 1 Reign of Nadab, 2nd king of Israel: 2 years

25 ' And 'N4 dib the son of J*r-o-b6 am began to reign over I5 ra-el in the second year of A sA king of Jii dab, and reigned over Ij'ra-el {wo years.

26 And ; 1 in the sigEt of the L< :- . '■ diked in the way of his father, and in his sin wherewith he made I$'ra-el to sin.

2 Reign of Baasha, 3rd king of Israel: 24 years (2 Chr. 16:1-6). (1) Sixteenth civil strife (2 Ki. 25:25, refs.)

27 •■ And BA'a-shA the son of A-hi'jah, of the house of Is'sa-char, conspired against him; and BA'a-shA smote him at 6lb'be-th6n, which belonged to the Phi-Us tines; for NA dAb and ail 1$ ra-ei laid siege to 6fb be-thon.

28 Even in the third year of A'sA king of Jii'dah did BA'a-shA 'slay him, and reigned in his stead.

(2) Baasha destroys Jeroboam 's house, fulfilling 14:7-13

29 And it came to pass, when be reigned, that he smote all the house of J6r-o-bij'am; he left not to J*r-o-b6'am any that breathed, until he had destroyed him, "According unto the saying of the Lord, which he spaJce by his servant A-hi'jah the Shi lo-nite:

WBecause of the sins of J<r-o-b6'am which he sinned, and which he"made Is'ra-el sm, by hi-? provocation wherewith he I ' the LoBD God of

I I anger.

31 • Now the'rest of the acts of NA'dlb, and all that be did.

4,.,^ ih-v not written in the book . >nicles of the kings of'

(3) W*rs. character and length of Baasha's reign

32 •And there was war between A sA and BA a-shA king

of U f«-«' *•• **'*'^ days.

33 In the third year of A'sA king of Ju dah began BA'a-shA the son of A-hi jah to reign over all Is'ra-el in Tir'iah, 'Jwenty | ^nd four years.

34 And lie did evji in the sight | of the LoRiJ, and^alked in the 1 way of J*r-o-b6 am, and in his sin wherewith he made !§'ra-el, to sin. I

(4) Prophecy against Baasha]

rilHkN the word of the Lord •'J» came to O^Jhu the son of HA-nA ni against'Ba a-shA, saying, ♦

2 Forasmuch as I exalted thee out of the dust, and*made thee prince over my people I§'ra-el; and thou hast walked in the way of JSr-o-b6'am, and hast made my people Ij ra-el to sin, to provoke me to anger with their sins;

3 Behold, I will take away the ' posterity of BA'a-shA, and the

posterity of his house; and will make thy house like the house of J6r-o-b6'am the son of Ne'bAt.

4 Him that dieth of BA'a-shd in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the'rest of the acts of BA'a-shA, and what he did, and

, his might, 'ore they not written in*the book of the chronicles of the kings of l§'ra-el?

6 So BA'a-shi 'slept with his : fathers, and was buried in Tir'-

zah: and £ lah his son reigned I in his stead.

I 7 And also by the hand of the I prophet Je hu the son of HA-

nA'ni came the word of the ' Lord against BA'a-shA, and I against his house, even for all i the evil that he did in the sight

of the LoRiJ, in provoking him

to anger with the work of his ' hands, in being like the house I of J6r-o-b6'am; and'"because

he killed him.

3 Reign of Elah, 4th king o£ Israel: 2 years

8 • In the "twenty and sixth year of A sd king of jO'dah began £'lah the son of BA'a-shA to reign over Ij'ra-el in Tir'zah, two years.

4 Reign of Zimri, 5th king of Israel: 7 days. (I) Seventeenth civil strife (2 Ki.

25:25, refs.)

9 And his servant 2nm'ri, captain of half hii chariots, conspired against him, as he was in Tlr'iah. drinking himself drunk in the house of Ar'zA steward of his house in Tir'zah.

10 And ZIm'ri went in and smote him, and killed him, in the twenty and seventh year of A sA king of Jil'dah, and reigned in his stead.

Thus it will be in the future - Judah as well as the 10 tribes will be rcn^^red aoain under the Messiah ('. 1-

IB). In this N.T. pasia,:.' aid

his kingdom of Judaih are gKiketi of in partlculc and not tlie 10 tribes, al-

1 UecauK ot bis nns (v 3u)

2 Bec.iuic !ic made Isael to tin by WOTttii, IJen calves

o See 1

p Nadab is not mentioned in 1 and 2 Chronicles, and all that Is said of him IS in VJ5-31: 14:2u, jo there must have been some records in Israel other than Chronicles

a Quewlco 30. Next, 16:6

b Here again, it refers to border fighting, not to an all out war (v 32)

c This is tlic length of lus reign. If be began to reign in the 3rd year of Asa, as stated, he died in the 2Cth year of A»a (16:8). Yet in 2 Chr. 1G:1 we read that he made war in the 3Gtii yea of the reign of Asa. This would be abour 10 years after bisdcatii: ana lo.itcoulo only refer to the 36Ui year of the kmg-dom of Israel after the division of the kingdom. This agre-cs with all tlic other dates and reigns.The word reign should be kingdom

d He lived in the sins of Jeroboam and those ofthe 10 trfbes.continuing a long line of rebellious kings, not ofthe same line, but of the same people (v 34)

e 12th propliecy in 1 Ki. (16:1-4. ful-fiUed). Next. 17:1

4 predictions - fulfilled;

1 I will take away the posterity of Baasha and his house (16:3)

2 I will make his house like that of Jeioboam

3 Him that dieth of Baasha in thr city Aall the dogs eat (16:4)

4 1 lim that dieth of his. in the fields, shall the fowls of the air eat

f Jehu. Jehovah is He. 5 lehu's: Ta prophet (V 1. 7. 12; 2 Cta.l9:2i 20:34)

2 Son of Obed (1 Chr. 2:38)

3 A Simeonite (1 Chr. 4:35)

4 A Benjamite (1 Chr. 12:3)

5 A king of Israel (2 Ki. ft 1-10:36)

g Baasha. boldness. He was of the tribe of Issachar and one who obtained the throne by usurpation (15:27-16:13: 2 Cli. 16:1-6; Jer. 41:9)

h Baasha was the 2nd man whom God exalted thus far over the 10 tribes. The first one. Jeroboam, was to be cut off completely because of his sins. B aasha, who started the Sad dynasty was raised up to destroy Jeroboam's house; but he alw went intotiie same sins Jeroboam was responsible for, and now God predicted his house would be totally cut off (v 1-4). Baasha fulfilled the prophecy ofthe destruction of all belonging to Jeroboam (15:27-31), Zimri was raised up to fulfil tWs prophecy ofthe destruction of the house of Baasha (v 11-20)

i See 2 KL 9:9: 2 Chr. 16: Jer. 41:9 for the only statements about Baasha in 6cnpture,otherthanl5:16-16:13: 21:22

j Question 31. Next, v 14

k 'This must have been a book solely to record the history of the kings of Israel - one which we do not possess now

1 Slept bodily in death, for what slept was buried in a tomb and went to dust again (v 6). The soul and splnt were not made of dust and will never retim to du«; they are Immortal. Sec Immortality in Index

m This indicatesthatBaashaoverstepped God's will in the destruction of the bouse of Jeroboam, in some way - perhaps by killing king Nadab before it was God's time (15:27-29) n This conflrnu the fact that Baasha reigned ooly 24 years (v 8; 15:33, note)

^w. Cont. from column 2

though they will be included in it. according to all the prophets

m See 14:7-16

n 2 reasons Jeroboam's home cut off:

1 KINGS 16

OmrTs reign over Israel

a This wasthe reason for destroying the house of Baasha and Elah (v 13)

b Vanities - idols (v 13. 26)

c There are no details of his reign in 1 and 2 Chronicles, other than one thing (1 Chr. 9:8), so the book mentioned here must refer to a special history of the kings of the northern kingdom (v 14)

d Question 32. Next, v 20

e 7 days. The shortest reign of any king of Israel or Judah(v 15),Omlr was made king by the army who then turned against him, and caused him to com mit suicide (V 16-20)

f This suggests that he forced Israel to sin.Beingtheheadof half the chariots

iv 9), he no doubt was commanded to brce obedience to the new religious laws related to the worshipping of the golden calves. He,himself also sinned after this manner (v 19)

g His acts were also recorded in the spe-cial book of the kings of Israel (v 20). None are recorded In 1 and 2 Chronicles of our Bible, so the chronicles of the kings of Israel must refer to another book which we do not possess

h Question 33. Next, v 27

i Then -after the death of Zimri. there was a division of the lO-tribe kingdom over who would be the next king (v 21-22). Omri prevailed in the civil war and reigned 12 years (v 22-23)

* Cont. from col. 3i P. 378

same thing - disobedience and rebellion? We see no reason therefore, to believe that the throne of David is the British throne

4 David's kingdom and throne were postponed fixjm the time of the Babylonian captivity, with such to continue until the 2nd advent of Christ (Hos. 3: 4-5; Acts 15:13-18). There has been no such throne from then until now. It was said to Jechoniah, the last ruler ofDavid'sUnetobekinginJudah, that no man of his seed would ever rule again on David's throne or rule in Jerusalem over Judah; so there could not have been a succession of Israelitish kings and queens from his day to the present queen of England. None could have been a legal heir to the throne of David; no man can ever again be a legal heir to that throne until Messiah comes. Even He is not the Uteralseed of Jechoniah or of the royal line of David, for Christ inherited the throne rights through Joseph, the hu±iand of Mary (note k,Mt.l:6).He c ame through Nathan, son of David and not Solomon, the kingly line

5 David's throne will be re-established after the church age.for we read: "And to this agree the words of the prophets; as it is written, After this

(after taking out of the Gentiles a peo-ple for Hisname) I will return, and will build again the tabernacle of David, which is fallen down (not whichis built UT) and kept upby the Kings of England); andl will build again the rxiins thereof, and I will set it up" (Acts 15:13-18; Amos 9:11-15)

6 David's throne will be restored at the regathering of Israel and the 2nd advent of Christ. He cannot sit on David's ihione until He does come (Isa. 9:6-7; 16:5; Lk. 1:32-33; Rev, 11:15; 20:4-6)

7 David's throne will be restored to Judah when the lime comes, and not to another tribe of Israel or to Anglo-Saxons who never were descendants of Israel, but rather plain Gentiles from Japheth (Gen. 49:10; Amos 9:11-12; Actsl5:13-18).TheBritish,Irish,Welsh, German, Scandinavian, and other Anglo-Saxon people descended from Japheth - not from Shem, Abraham, Isaac, and Jaa*. See Sons of Japheth. p. 40

8 Jerusalem .not London, Waiung-ton, or some other Gentile city, will be The capital of the re stored kingdom of the 12 tribes when Messiah comes (Isa. 2:1-4: 44:26: 52:7-9; 62:6-12;

(2) Zimri destroys Baasha's house, fulfilling 16:1-7

11 •" And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Ba'a-shd: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zim'ri destroy all the house of Ba'a-shi, according to the word of the Lord, which he spake against Ba'a-shA by Je'hu the prophet,

13 Tor all the sins of Ba'a-shi, and the sins of Elah his son, by which they sinned, and by which they made I§'ra-el to sin, in provoking the Lord God of Ig'ra-el to anger with *their vanities.

14 Now the'^rest of the acts of E'lah, and aU that he did,"are they not written in the book of the chronicles of the kings of I§'ra-el?

(3) Eighteenth civil strife (2

Ki. 25:25, refs.). Omri

made 6th king of Israel

15 •" In the twenty and seventh year of A'si king of Ju'dah did Zim'ri reign 'seven davs in Tir'zah. And the people were encamped against Gib'be-th6n, which belonged to the Phi-lis'-tine§.

16 And the people that were encamped heard say, Zim'ri hath conspired, and hath also slain the king: wherefore all ig'ra-el made Om'ri, the captain of the host, king over ig'ra-el that day in the camp.

17 And Om'ri went up from Gib'be-thon, and all Is'ra-el with him, and they besieged Tir'zah.

(4) Death of Zimri

18 And it came to pass, when Zim'ri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jer-o-bo'am, and in his sin which he did,'to make I5'-ra-el to sin.

20 Now the*rest of the acts of Zim'ri, and his treason that he wrought,'^rc they not written in the book of the chronicles of the kings of I§'ra-el?

5 Reign of Omri, 6thking of Israel: 6 years. (1) Nineteenth civil strife (2 Ki. 25: 25, refs.). Death of Tibni, 7th king of Israel

21 ^'Then were the people of I§'ra-el divided into two parts: half of the people followed Tib'-ni the son of Gi'nath, to make him king; and half followed Om'ri.

22 But the people that followed Om'ri prevailed against the people that followed Tib'ni the son of Gi'nath: so Tib'ni died, and Om'ri reigned.

(2) Omri builds Samaria

23 •■ In the thirty and first

year of k'sk king of Jii'dah began Om'ri to reign over I§'ra-el, twelve years : six years reigned he in Tir zah. 24 And'Tie bought the hill SS-ma'ri-d of She'mer for *two talents of silver, and built on the hill, and called the name of the city which he built, after the name of She'mer, owner of the hill, Sa-ma'ri-i.

(3) Wickedness and death of Omri

25 •" But Om'ri wrought evil

in the eyes of the Lord, andSlid worse than all that were before him.

26 For he walked in all the way of Jer-o-bo'am the son of Ne'bat, and in his sin wherewith he made i§'ra-el to sin, to provoke the Lord God of !§'-ra-el to anger with their"vani-ties.

27 Now the'rest of the acts of Om'ri which he did, and his might that he shewed,/are they not written in the book of the chronicles of the kings of !

§'-ra-el?

28 So om'ri «slept with his fathers, and was buried in S&-ma'ri-i: and A'hab his son reigned in his stead.

Vm Reign of Ahab, Sthking of Israel: 22 years. Ministry of Elijah(l6:29-22:40; 2 Chr. 18:1-34). 1 Accession and wickedness of Ahab (18: 18; 21:19, 25-26)

29 " And in the '■thirty and eighth year of A'si king of Ju'dah began A'hab the son of Om'ri to reign over Is'ra-el: and A'hab the son of Om'ri reigned over i§'ra-el in Sa-ma'-ri-i twenty and two years .

30 And A'hab the son of Om'ri did evU in the sight of the Lord

above'all that were before hini,

31 And it came to pass, as if it had been a hght thing for him to walk in the sins of Jer-o-bo'am the son of Ne'bat, that he took to wife Jez'e-bel the daughter of £th-ba'al king of the Zi-do'ni-ans, and went and served Ba'al, and worshipped him.

32 And he reared up an altar for Baal in the house of Ba'al, which he had built in SS-ma'-ri-4.

33 And A'hab made a grove; and A'hab did more to provoke the Lord God of I§'ra-ei to

anger than all the kmgs of I§'ra-el that were before him.

2 Curse upon builders of Jericho, fulfilling Josh. 6:22

34 «I'In his days did Hi'el the Beth'-el-ite build Jer'i-cho: he laid the foundation thereof in A-bi'ram his firstborn, and set up the gates thereof in his youngest son Se'gub, according to the word of the Lord, which he spake by J6sh'u-a the son of Niin.

65:18-25; 66:19-20; Jer. 3:17; Ezek. 48; Joel 3:16-20; Mlc, 4; Zech. 12: 2-11; 13:1; 14:1-21). No Gentile city in the British Isles or America is ever once mentioned in Scripture; but Jerusalem is named 810 times

9 It seems there should be at least some hint in Scripture of events asim-

Continued. column 4 ^»>

3 Elijah's prediction of 3 1/2

years drought: 1st miracle

(Lk. 4:25; Jas. 5:17)

two being victor over their enemies (Isa.ll: 10-15), The first dispersion was in the Assyrian and Babylonian captivities (2 Ki. 17 and 25), After the

Babylonian captivity the first gathering of Israel and Judah was" under Ezra ■^Nehemlah,If bothare tobegath-

Cont, col. 1, p.

a Omri bought the hiU of Samaria and built the city of Samaria (v 24)

b 2 talents of silver at$l,920.00 each -$3,840. 00 for the MU of Samaria

c Omri was more wicked than Jeroboam and all other kings before him. He committed the sins of Jeroboam, and forced new sins upon the people (v 25-

d Idols (V 13,26) 26)

e The other acts of Omri are not written in the Chronicles of the Bible, so this must refer to another book of records of the kings of Israel which we do not possess

f Question 34. Next, 17:18

g Slept bodily, for that which slept was buried in a tomb (v 28). The body only sleeps at the time of physical death. The inner man leaves the body 0as. 2:26),andisin a state of full consciousness in heaven or hell

ii 3 years before the close of the long reign of Asa over Judah. Ahab began to reign over Israel. He ruled for 22 years (v 2^

i In V 25 we read that Omri did evil -worse than all the wicked kings that werebeforehim;butnow we read that Ahad did evil above him and all others (v 30). How he could excel in wickedness above the previous one is not clear unless it was in taking a pagan wife, serving Baal, building him an altar.and worshipping him (v 31). Omri alsobuilt a grove, or set up an Asherah.a totem pole idol, p. 106

j In the days of Ahab the curse of Joshua on those who built Jericho, came to pas$(v 34; Josh. 6:26)

^^ Cont. from column 2

portani as changing the throne rights from Judah to an Israel which has no Judah in it, changing the capital of Israel from Jerusalem to London, and thechangingofthe promises and covenant made in particular to David and Judah to another distinct people which has no tribe of Judah whatsoever. But such is not the case, for Judah and Jerusalem are the subject of the prophets, not Israel and Jerusalem , excluding Judah. The term Judah and Jerusalem is used 82 times whereas Israel and Jerusalem is not found once. Judah. Israel, and Jerusalem i s found only once (Zech. 1:10), referring to the scattering and restoration of all the tribes of Israel to Jerusalem, their capital. There is not one hint anywhere in Scripture regardingGod cutting off Judah from the promises and covenants, andnosuggestionthatthereis an Israel which does not have a tribe of Judah in it, which will enjoy these blessings along with other tribes

10 Not one scripture ever says that God would give Israel a land other than the original land of promise to aU the 12 tribes. They will never be moved from this, for it was given to Abraham and his seed to be the land of the 12

tribes forever:and the land is definitely stated to be Canaan and that of surrounding nations with boundary lines clearly marked as from the Mediterranean on the west to the Euphrates on the east, and from Hamaih on the north to the Indian Ocean on the south (Gen. 13:14-17:15:18-21; 17:8; 26:3-4; 28:4; 35:12; Ezek. 48)

11 It is in the original promised land that all the 12 tribes will be gathered again to make an eternal nation under the Messiah pt. 30:1-10; Isa. 11:10-16; 60:8-22; 66:19-21; Jer. 16:14-21; 23:3-8: 30:1-24; 31:18-40; 32:37-44; 33:6-26; 50:19-20; Ezek.ll:17-21; 20: 33-44; 28:26-28; 34:11-31; 36:1-38; 37:1-28)

12 Both the house of Israel and the bouse of Judah were to be gathered again the second time and assemble in thefrownland the qutcastsof Israel and the dispersed of Judah from the 4 corners oitheearth,tobe united together again, not to envy each other, but the

1 mfGS 17. 18

Elijah ptophetitM

« Elijah. God li Jehovah, C EllJah'i: 1 A retunuDK exile (Vzi'd Ift"!) ■J The prophet, He li i:icndoneU68 umej(l*:l-l*-l: 21:17-JJ; •: KL 1: 1-17: 2:1-15: 3:11: *36: lOrlo. 17; 2 Chr.21:12: M«L4;6). He iscjdlcd EUai JOtlni«intheN.T.(Mt. 11:14: lO?; 17:3-12: 27:47-»9: Mk. 6:15: 8:23: 9: 4-13: 15:J5-36:Lk. 1:17: 4:25-26: St8, 19.30,33.54: Jn. 1:21-25: Rom. 1L2; Jaj. 5:17). this being the Gt. forni of the nanie. Elijoli is coauJereJ oae of the ftreatest of the pwplieti. He 1$ not called dwridnk; prophet because of not leaving any book bke the ones from Isaiah to Malachi. but he lUd write 4 verses (2 Chr. 21:12-15). No prophet has been more vividly described and none has been counterfeited as be has been. Many in all a^es have claimed to be Elijah, the reason being that he IS clearly predicted to come back to the earth to help restore Israel just before the 2nd advent of Christ (Klal. 4: 5-6: Rev. 11:3-12). Elijah is also revealed as one of 2 anointed men who now stand before the Cod of the whole earth, symbolized by 2olive trees and 2 candlestlcki (Zech, 14:11-14: Rev. 11:3-12). Heistheonly prophet whom people tried to idenDfy with John the BapUst(Mt. 16:14: Mk. 6:15;

8:28: Jn. 1:21-25): and the only one whom John the Bapost imitated in spirit, power, and ministry (Mt. 11:14: 17:11-12; Mk. 9612-13: Lk. 1:17)

14 points of similarity between ijah and John the Baptist

\ po

1 Both were anointed with the same Spirit and power (2 Ki. 1:9: Lk. 1:17)

2 Both were familiar with deserts and soUtude (17:3: 19t4; Lk. 1:80)

3 They woce the same kind of garments and lived simply (2 Ki.l:8; Mt. 3:4)

4 Both were fearless and bold to rebuke kings08:17-18; 2Ki.l;Mt.l4:4)

5 They were sought to be killed by kings(2 KI. 1:9-1C; Ml. 14:3-4)

6 Both were prone to discouragement (lft4: Mt, 11:1-6)

7 Tney were preachers of righteousness (13:20-24: Ml. 21:32)

S Both incuned enmity of a queen (iai-7; Mt. 14:3-12)

9 Both were fruitful m their ministry (13:17-41; Mt. 3:5-6)

10 Both had a great Influence over Israel (13:25-41: Mk, 11:32)

11 They were subjects of propliecy (Mal. 4:5-6; Isa. 40:3; Mai. 3:1)

12 They have been or will be a forerunner of the Messiah-John before the l$iadvent(Mal. 3:l).and Elijah before the 2nd advent (Mal. 4:5-6)

13 Both had a lapse of faith but quickly recovered (19:1-7, 18: Rom. 11:1-4; ML 11:1-6)

14 Both were prophets (18:22: Mt.U; 9) b 13thpropliecy in IKl. (17:1. fulfilled).

■ ■'ext, V 3. Tttis was one prediction of norain for tliesc years - until he would

'A^l.

iscye rain

say It should rain again, riicse years proved to be 3 1/2 in number (l.k. 4:25: J as. 5:17). The 6 months must be reckoned before tlie 3 years because the third year (meaning the third full year) is mentioned at the end of these years (18:1)

c 14tli prophecy in 1 Ki. (17:3-4. ful-Hlled). Next, v 3. TTiis was a prediction that tlierc would be enougji w.itcr in tliebtookCheritti for turn to drink, and that ravens would feedhun his 2daUy meals (v 5-7)

d 2commands of God concerning Elij ah:

1 I have commanded the ravens to feed you (v 4) tain you (v 9)

2 I have CO ' 1 a widow to sui-e 3 times Elij - .i o lously fed:

1 By ravens - iiiaiiy meals, 2 times daily for many days (v 4-7)

2 By a widow (v 9-16)

3 By on angel (19t5-6)

Wluch was tlie most miraculous" It would seem the ravens feeding a man 2 meals a day would be. for they arc dumb creatures, .ifrairt of man, and havenomuansof. " 'as

a widow or an al. a-

' th'- TIsh'blte. ; the inhabitants of '.11 r Ad, Kaid unto A'hib. Ai the Loud God of I|'-ra-el liveth. before whom I stand, there ihall not be dew nor rain these years, but ac-cordinK to my word.

4 Elijah fed by raven* twice daily: 2nd miracle

Ow'b sun:

4th miracle

17 ^ And it came to pass after these things, thai the«Bon of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breuth left in him.

IS^And she said unto £-li'jah.

What have I to do with thee, O

thou 'man of God? art thou

...... J « .u. 1 „„„ come unto me to call my sin to

•* And i^ word of the LORfi jgnjembrance. and to sUy my

S§mg MltP him, ^avmi; J3^Get theehentr. and turn thee eastward, and liide thyself by the brook Ch* rlth, that li before Jftr dan.

•4 And it shall be. that thou shalt drink of the brook; and I have^ommnnded the ravens'to feed thee there.

5 So he went and did according unto the word of the Lord: for be went and dwelt by the brook *Ch*'rith, that is before Jdr'dan.

6 And the*ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

son.'

•13 And he said unto her. Give me thy son. And he took him out ofher bosom, and carried him up mto a loft, where he abode, nnd laid him upon his own bed.

20 And he cried unto the Lord, and said, O Lord my God. 'hast thou also brought evil upon the widow with whom I sojourn, ' ' " ►; her son?

21 And ii lied himself upon the ciiua uiice times, and cried uiilu liie Lori>, an !

O Lord my God. I pray thee, let this child's'soul come into him again.

22 And the Lord heard the voice of £-li'jah; and the soul of the child came into him

again, and he revived. 23 And £-li'jah took the child, 5 Elijah multiplies meal and and brought him down out of

oil daily: 3rd miracle

■8 ^ And the wo rd of the Lorc ttn't mf" *""" saying, P'Arise, get thee to Zir'e-phith. which belongeth to Zi'-

the chamber into the house, and delivered him unto his mother: and £-lijah said. See, thy son liveth. 24 • And the woman said to £-lijah,»Now by this I know '

d6n, and dwell there: behold. I i that thou art a man of God, and have commanded a widow , that the word of the Lord in thy woman there to sustain thee. 10 So he arose and went to

Z4r'e-phath. And when he came to the gate of the city, behold, the 'widow woman was there gathering of sticks: and he called to her. and said. Fetch me, i pray thee, a little water in a vessel, that 1 may drink.

11 And as she was gomg to fetch it, he called to her, and said. Bring me. I pray thee, a morsel of bread in thine band.

12 And she said, As the Lord thy God liveth. I have not a cake, but an handful of mea! in a barrel, and a little oil in a cruse: and. behold. I am gathering two sticks, that I may go in and dress it for me and my son. that we may eat it, and die. «]3 *And £ U jah said unto her,

\ Fear not; go and do as thou ' { hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.*

14 For thus saith the Lorxj God of Is'ra-el. The barrel of meal sliall not waste, neither shall the cruse of oil fail, until the day that the Lord sendelh ram upon the earth.

15 And'she went and did ac-I cordmg to the saying of i.-\\ -' jah: and she, and he. and her

house, did cat many days.

16 And the "barrel of meal I mntod not, neither did tne 1 cru-"- "' "il fail, according to

th' t the Lurd, which he

•pan<; ■>> r.-li jah.

6 Elijah reaurrectB tnc wid-

mouth IS truth.

CHAPTER 18 309

7 Elijah goes to meet Ahab

•AND it came to pass'■o/fer •*^ many days, that the w.oxd cf the Lord camje to E-li'jah in the third year.'saving. Go, shew thyself unto A hab; and I will send rain upon the earth, e

2 And £-Hjah went to shew himself unto AhSb. And there was a sore 'famine in S4-m4'-ri-d.

8 Ahab'a search for water

3 And A'hib called 6-ba-di'-ah, which was the governor of his house. (Now 6-ba-di ah feared the Lord greatly:

4 For it was so, when *J*z'e-hSI cut off the prophets of the Lord, that 6-ba-di ah took an hundred prophets, and hid them by fifty in a cave and fed them with bread and water.)

5 And A hdb said unto 6-ba-di'ah. Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: A hdb went one way by himself, and o-ba-di ah went another way by himself.

! 9 Elijah meetH Obadi.ih and sendk him to Ahab

7 * And as 0-ba-di'ah was in the way, behold. £-ll'iah met

don of the meal and oil for the widow, her son, and tir "— > ■' - •. never-tJiclcss. an ouui

f Tl •- ....Id have

Br. It of God'i

own ij'^M'luiu'. i'lui ^v i(

Continued.colunin > ^^

btfoft Ahab 381

a Here we have the death of the widow's son, and his resurrccdon from the dead - the first resurrection of a dead body In Scrtptirc, not to Immortality but to live again In tldi life-lime only (V 17-24) b Quesuops 35-36. Next, v 20 c The widow could not lielp knowing by tlie miraculous supplyofncal and oil that Elijah Was .i man ofGod. She concluded,asmanyhave always dooe. that her past sins were responsible for the death of her son and Cod was now beginning to punish tier for her crimes (v 18). Taking the dead body of the boy out of her bosom .Elijah carried It to the loft where he abode, and laid ft on the bed. He then prayed to God. accusing Him, as many have done, of causing the death of the boy (v 19-20). Then stretching Mm elf upon the body 3 times, he prayed that God would let the clilld's soul come into It again (v 21).God heard Elijah, and the soul of thechlld came again Into his body and he revived - c anie to life again (v 22). He then look the live child down to his mother who acknowledged that now she knew that he was a man of God (v 23-24) d Regardless of how large the child was he was held, in sickness and death. In his mother's lap (v 19) e Question 37. Next. 18:7 f Elijah a nd immortality, p. 382 g Now by this 1 know that you arc a man of God (V 24). Did she not know this before when he had multiplied meal and oil for many days" Yes. but now it was doubly confirmed that he was a man of God. The performing of miracles was always a sign orproofofmen being of God. Many are the proofs of such son ship in both testaments. Christ, the apostles,prophets andearlyChris-tians proved their sonship by power; and so it should be today (Mk. 16:15-20; Jn. 14:12-15: Heb. 2:3-4) h After many days, meaning the end of the 3rd year, the word of the Lord came to Elijah again to go, show himself to Ahab, the promise being: I will send rain upon earth (v 1) i 17th prophecy in 1 Ki. (18:1. fulOlled). Next. 19:17. The one predlcnon here is tliat God would send rain again on earth j One of 13 famines , note r. Gen, 12:10 k This is the Brst record of civil power being used i n Izael to destroy true reli^^on, and that by a woman

Cont. from column 2

g This place was one which carried the winter rains into the Jordan, described as throu^ih a ilucket of wild fig trees and oak shrubs entwined witli oleanders, tlie water seeming to hide itself at the base of a flowery appearing rock - a wonderful resting place

h See Ra vens, p. 378

1 15th prophecy in 1 KI, (17:9. fuiniled). Next, V 13. The one prediction here Was that a widow would sustain Elij.ih during; tlte remainder of the famine

j One of 12 widows , p. 201 of N. T.

k 16thprophecy in 1 Ki. (17:13-14.ful-fiUcJ). Next, 18:1

2 predictions - fulfiUed:

the famine; and then, .ifterit w.is over, the meal gave out and the oil failed (y 14-16) ni The barrel was not one with staves .md hoops as we know it, but a clay vessel. This is the Heb, kad, t "• *< •^-! (v 12-16; 18:3:t>anT£.t !G-

20), I'hecont.dner w... ^,, ^.,, .,, ihc

EaJt for tforing gr.Mn and flour

1 Theb.irrelof meal shall not waste or fall until the Lord sends rain upon the earth (17:14)

2 The cruise of oil shall not fail until the Lord sends rain on earth

1 The whole story is conaary to nature, for without the woman having faith in God and in the word of His prophet she would have been selflsti enough to protect licr own son as well as herself as long as possible from starvation. Faith cn.ibled tier to act according to the word of the prophet, and by faith she continued to have .i supply throughout

1 KINGS 18

Eliiah and the prophets of Baal

a Questions 38-39. Next, v 13

b Ahab had been searching for Elijah in all counmes, so Obadiah thought that if he reported Elijah was in Israel, the king would kill him for lying (v 9-16)

c Question 40. Next, v 17

d obadiah went to tell Ahab that Elijah was here only when the prophet swore that he would show himself that very day (V 15-16)

e Questioo 41. Next, v 21

f Elijah was not afraid to answer and accuse the king of being the one responsible for the famine and suffering in Israel. The cause was the forsaking of the covenant commandments, and the wonhip of Baal who was now the god of most Israelites (v 18) g Elijah made a proposition to the king in which he should gather together all Israel to mount Carmel with the 450 prophets of Baal, and the 400 prophets of the groves (Asherahs, p. 106). All 850 were regular boarden of queen Jezebel. Feeding these at an estimated cost of S15. 00 a week would be equal to an expenditure ofS12,750.00weekly or $663,000,00 yearly, on false prophets

h Ahab accepted the challenge so all Israel and the 850 false prophets gathered at mount Carmel (v 20)

i Elijah made a proposition to all the people to prove whether Jehovah or Baal was the true God, so they could stop their halting between two opinions. If Jehovah proved Himself to be God, they should serve Him; if Baal gave such proof they could serve him (v 21). Reminding them that he was only one prophet of Jehovah whereas they were 850 prophets of Baal, he ordered them to cut a bullock in pieces and put them upon an altar without any fire. He would do the same and the God answering by fire would be declared the true God (v 21-24)

j Question 42. Next, 19:9

Angel feeds Elijah (19:5)

Ashelay down to sleep under the juniper tree, being exhausted by the flight from Jezebel, an ai}gel touched him -not to take his life in answer to his prayer ,but to feed him and prepare him for a long journey. The angel did this twice. His fare was very simple, but mighty under God's blessing - merely a cake baked on coals and a cruise of water. No doubt food never tasted belter to a worn runner. He ate the first cake and drank the water, then lay down again to sleep under the personal protection of the angel. Being awak-enedby the angel a second time, Elijah was told the journey was too great for him without eating and drinking again of the angel's cooking. He went in the strength of such food for 40 days and 40 nights, and came to Horeb.the mount of God (v 5-8)

Elijah and immortality (17:21)

Without the scores of simple passages we now have in the Bible, Elijah knew more about the body, soul, and spirit than many today. To teach that the soul is not imrriortal or that the soul and body are the same and both go to tbe tomb at death is to reject many scriptures. The soul is immortal and fully conscious after leavingthe body; it can go out and return to the body, as clearly demonstrated here. When Elijah prayed, the soul came back and the body revived and lived again (v 21-22), which proves that the soul is the life paitofthebody.The soul and spirit must be in the body in order for it to Uve Oas. 2:26). At physical death the soul goes to one place and the body to another. See Hell, p.620; also Im.-mortality in the Index

6fold answer ofElijahtoJehovahQ 9:10)

1 I have been very jealous for the Lord God of hosts (v 10)

him: and he knew him, and fell on his face, and said, 'Art thou that my lord E-Ii'jah?

8 And he answered him, I am: go, teU thy lord, Behold. £-li'-jah 15 here.

9 And he said, *Wliat have I sirmed, that thou wouldest deliver thy servant into the hand of A'hib, to slay me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

•11 And now thou sayest. Go, tell thy lord. Behold, £-U'jah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell A'hab, and he caimot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13^Was it not told my lord what I did when Jez'e-bel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, E-li'jah is here: and he shall slay me.

15 And E-li'jah said, "As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So 0-ba-di'ah went to meet A'hab, and told him: and A'hab went to meet E-li'jah.

10 Elijah challenges Ahab and his false prophets to a miraculous demonstration

17 T And it came to pass, when A'hab saw E-li'jah, that A'hab said unto him, 'Art thou he that troubleth Is'ra-el?

18 And'he answered, I have not troubled is'ra-el; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Ba'al-im.

19 ^ow therefore send, and gather to me all is'ra-el unto mount Car'mel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jez'e-bel's table.

aC-So A'hab sent unto all the children of is'ra-el, and gathered the prophets together unto mount Car'mel.

21 And E-li'jah came unto aU the people, and said,'How long halt ye between two opinions? if the Lord be God, follow him: but if B a'al. then follow him. And the people answered him not a word.

22 Then said fi-li'jah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I wiU dress the

other bullock, and lay it on wood, and put no fire under: 24 And^call ye on the name of your gods, and I will call on the name of the Lord : and the God that answereth by fire, let him be God. And all the people answered and said. It is well spoken.

11 Efforts of Baal's prophets

•25 And*6-li'jah said unto the prophets of Ba'al, Choose you one bullock for yourselves, and dress it first: for ye are many; and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on tbe name of Ba'al from morning even until noon, saying, O Ba'al, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that fi-li'jah mocked them, and said, Cry aloud: for he is a god;"^either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud,"and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they

I prophesied until the time of the I oSering of the evening sacrifice, i that there was neither voice, . nor any to answer, nor any that i regarded.

112 Fire from heaven: 5th Imiracle (Lev. 9:24, refs.)

•30 And fe-li'jah'said imto all the people. Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.]

'31 And £-li'jah took twelve! stones, according to the num-' ber of the tribes of the sons of! Jacob, unto whom the word of i

I the Lord came, saying, I§'ra-el shall be thy name: 32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

•33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, FiU four barrels with water, and pour it on the burnt sacrifice, and on the wood.

•34 And he said, Do if the second time. And they did it \

I the second time. And he said, Do it the third time. And they | did it the third time. '

35 And the water ran round about the altar; and he filled tne trench also with water.

36 And it came to pass/at the time of the ofifering of the evening sacrifice, that E-li'jah the prophet came near, and said, Lord God of A'bra-ham, i'laac, and of is'ra-el, let it be known this day that thou art God in

I !s'ra-el, and that I am thy serv-

2 The children of Israel liave forsaken Your covenant

3 They have thrown down Your altars

4 They have dain Your prophets with the sword

5 I am the only prophet left

6 They seek my life, to take it away

Continusd , column 4

statements were really not true. Elijah was nottheonlyprophet left, for Obadiah had hid and fed 100 (18:4), and 7,000 other men in Israel had not bowed down the knee to Baal (19:18). Israel did not seek his life, for he had turned their heartsbacktoGod (18:39). Onlyone woman was after his life (19: 1-7)

a The proposition was to bring fire down fromheavenbycalling upon theii god (or God), and the one answering thus would be accepted asthe true God. All the people agreed to such terms saying: It is well spoken (v 24) b Elijah permitted the prophets-of Baal to try calling fire down fim. They cried to Baal from motning until noon and there was no answer of any kind. They leaped upon the altar, cried aloud, and cut themselves with all manner of knives and lancets until the blood ran down upon their bodies. They even prophesied trying to get an answer, but none came. At noon Elijah began to mock them, goading them on to more deq>erate means

c Thisis a clear example of iron^ an expression wherein the ordinary meaning of words is the opposite of the thought in the speaker's mind. Elijah knew in his own mind that Baal was not in existence, and much less could he talk, run, sleep cw perform any other personal act (v 27). Such idols were sometimes pictured as sleeping, on a journey, or in deep meditation

d Among the heathen it was customary to make lacerations in the flesh, not only as a mark of mouminc for the dead (Lev. 19:28), but also as an act of idolatrous wor^p.The custom originated in Syria, and is still practiced among some pagans in different countries, itbeing considered that such letting of blood is meritorious in cleansing from sin

e Toward tbe time of evening sacrifice Elijah spoke to die people, asking them to come near and see his God send fire from heaven. He had all the faith that wasnecessarv; andheknewhe was being supported by Jehovah, the true and living God. He repaired the altar that was broken down, taking 12 stones according to the number of the tribes of Israel. Building the altar in the name of Jehovah, he made a trench about it that would hold 2 measures (Heb. seah, about 1 peck for each measure) of seed. He put tiie wood in order, cut the bullock in pieces, and laid them upon the wood;he then had 4barrels (large water pitchers)filled with water and poured on the meat and wood. This pouring of water was repeated 3 times so that the altar was soaked and water filled the trench (v 33-35). The purpose was to assure all present that ^ae was no secret fire concealed beneath the altar, as some pagans were in the habit of having, in order to deceive the poor ignorant masses. One ancient writer tells of seeing holes dug in the earth beneath heathen altars-holes with funnels proceeding from them to the wood on the altars. The priests concealing the fire would, at the proper time, open these funnels and fan the fire until it would bum the wood on the altar.EUjah wanted to show that no such thing had been done to his altar; therefore he soaked it with water and filled the trench before he prayed

f At the time of the evening sacrifice, Elij ah directed a simple prayer to Jehovah, asking Him to make it known that He was the true God, and Aat he. His prophet, had done all this at His word. He asked the Lord to make tbe people know that He was surely Jehovah, so as to turn the he arts of the people back to Him, Then, the fire feU (v 36-38), Tradition among the Jews says there were two evenings - one when the sun began to decline toward the west shortly after noon, the other when the sun was set. The time for the evening sacrifice would be between noon and sunset, or about 3:00 in the afternoon

^»- Cont. from column 2

Elijah's statements, like much of modem praying, only gave God some information which He knew better than tile prophet did. In fact, some of the

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icU on thcu faces si . tL\il Jehovah wai OoJ (b Elijah saw his opponiiniry. The people wete In a mooJ to ob • ' -.-ing God; » he conui'.anJe taicc the

prorhets ofBailacv.^. i..^ ^ovej aod WU every one. These were brought down to the brook Ki»i»o and Ualn fv 40) *

c Id his zeal and victory Elijah an-a>unced an abundance of raan.warning the Vlnf. to go to Jezreel before it began. The kingdeparted and EUjaJi went «o pray 00 the top ofrr.ountC amid. He catthfnijelfdown u;x>n the ,^unJ, put hii face between fut knees, and sent his servant to look for clouds toward the ica. When be had looked 7 u.^ies there appeared a cloud the size of .: man's hands. This was tte si^ Elijah wanted, so he got up and Qed before A hab to the entrance of Jezxecl - about 30 miles from Carnid (v 41-46) d This wai not, as some think, a posture of kneeLng on the ground and dien bending the face to die ground. It refers to a conimon Otienul position of meditatioo and prayer among Turks, Moon, Persians, iilndoos, and others, i wherein the person sm with his feet' drawn close to his body, thus btinging the knees nearly on the level with his chin. ;n Egypt there arc many statues I of men in this position, some in I museumi^This was the posture of Eli-i jah who, in addition to sitting down I incbned his head between his knees by leaning forward (v 42) e He went in the power of the Holy Spirit before A hab. The expression the hand

of the Lord in such cases always refen to the power of the Lord in a miraculous way (V 4€: Acu 4:30: 11:C1). It was miraculous that he could run 30 miles before a churiot drawn by fast horses, in his effon to anivc at the place before it rained

f Girdlesorsasheswereworaby all.They were ren-oved when one was resting and put on again when he prepared to work or go on a journey (v 46; Ex 12: 11; 2KL 4:29: 9:1: Lk. 12:37: 17:3; Acu 12:8). Such was necessary to hold flieloog,flowinggarmentscloseto the body. !t would be difficult to walk or run withoutone. Girdles were made of various sizes and materials. The rich used silk or linen, and sornetimes decorated then, with gold. sUver. and precious stones. The poor used coarser materials, leather being a common one. The girdle of Eli jah was of leather (2KI. 1:8), and that of John the Baotia (Mt. 3:4) ^

I It was customary to honor a king by running before his chariot (v 4€; 1:5; 1 Sam. 8:11: 2 >am. 16:1) h Ahab made his report to Jezebel regarding the prophets of Baal being dc-aroyed. and she rejected the miraculous Arc and the supernatural element utORcther. It had no effect on tier other than to cause her to become determined to destroy the man who had caused her idol god tobc so' '^' ■. She swore that by the next wouldbedead! ■• - -'.tw:^..!. ;>hc made one ,.., . tcij.

inr Elijah of ucr uuciuons tlirough a ■ cisenger. This gave him the opportunity to escape. He fled for his Ufc to Oeer-sheba and left fiis servant, no-ing funher by himself became of not Wanting anyone to know where fic was » 35 to repon to Jezebel (v 1-4) J

tii-u ;iait turned back •{tin.

M-lijMLlfe" I, an<i Or

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up :hc water trench. 39 And s«* If. t

under a'juniper tree: and*he re<juested for himself that he miKhc die; and said. It is enouRh; now, O Lord, take away my life; for I am not better than my fathers.

fS And'as he lay and slept un-^ er a)uniper tree, behold, then ■ •.irnt fin angel tuuched him. and said • unto him. Arise an^/eat. r 1 6 And he looked, and. behold, th*t u>di in the thete was a cake baken on the coals, and a cruse of water at :i the people his head. And he did eat and :i their faces: drink, and laid him down aKain.

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and the. a.riij. The Uird, he is m7 And the angel of the Lord

tnj»i-r».l *u.r^».. i__.i^ ■- .1 ■

the Lord, he is the

the God

God.

•40 And »E-U'jah said unto

them. Take the prophets of

Biai; let n^t on" of them

escape. An ! k them:

fame again the second time, and touched him, and said. Arise and eat; because the journey rs too great for thee. 8 And he arose, and did eat and drink, and went in the

""•^-"J^hb: ^mdown strength of that meat'iorty

to the brook Ki shun, and slew iays and forty nigjUj 'unto them there. HOreb the mount of God.

13 Rain and 30 mile foot 1 6 Elijah a cavedweller: new race: 6th and 7th miracles revelation and commission

•41 ' And '£-li'jah said unto *' ' ^"*1 he came thither unto A'hlb, Get thee up. eat and ■ cave, and lodged there; and. drink; for Mere li a sound of behold, the word of the LoBB abundance of rain. fame to hiiQ. and he said unto

42 So A hib went up to eat h'"*- 'What doest thou here, *nd to drink. And £-lijah ^-1> Jah?

went up to the top of Car'mel; 1° A"«* he ^said, I have been and he^ast himself down upon ^^^ jealous for the Lord God the earth, and put his face be- °^ hosts: for the children of tween his knees, 's ra-el have forsaken thy cove-

•43 And said to his servant. Go °*°*' thrown down thine altars, up now. look toward the sea. *"" ^'^^ ^y prophets with the And he went up, and looked, sword; and I, euen 1 only, am and said. There is nothing! '^'^' *°<1 ^^y seek my We, to And he said. Go again seven ^^^ '^ away. times. »!• And he said,*Go forth, and

•44 And it came to pass at the stand upon the mount before seventh time, that he said. Be- ^* Lord. And, behold, the hold, there ariseth a little cloud Lord passed by, and a 'great out of the sea, like a man's ^"<^ strong wind rent the moun-hand. And he said. Go up, say tains, and brake in pieces the unto Ahab. Prepare r^tfc/iarjor, rocks before the Lord; but and get thee down, that the the Lord was not in the wind: rain stop thee not. and after the wind an earth-

45 And it came to pass in the Quake; but the Lord was not mean while, that the heaven *" the earthquake:

was black with clouds and '2 And after the earthquake a wind, and there was a great ^^'- ^^^ the Lord was not in rain. And A hSb rode, and the fire: and after the fire 'a went to jSz're-el. still small voice.

46 And'the hand of the Lord "'^ And it was so, when E-li-was on E-h jah; and he girded Jah heard it, that he*wrapped op his loins, and 'ran before his face in his mantle, and A'hAb to the entrance of]iz'- *^nt out, and stood in the en-re-el. Itering in of the cave. And,

j behold, there came a voice CHAPTER 19 310 ""to him. and said,'What doest wn uo r thou here £-li jah? i

14tUjahnee8fromawoman 14 And he said, I have been

ANT»*ik«K .«i.4 Tx - L.i .. **'^' jealous for^he Lord God .h?,^! K K-'^'/""' "'J °' hosts-because the children ' ' that £-li jah had done, and of Is'ra-el have for<;aW^n th„

Sr.'Tr.'/^Ji'*'^ "•* "";•!« AndJ*hOthesonofNIm

, his servant there. I

IS Supernatural strength: 8th miracle

4 • But he himself went -a day's journey into the wilder-

shl Shalt thou anoint to be king over I5 ra-el: and E-li shA the' son of ShA phat of Abel-mt-, hd lah Shalt thou anoint to bt\ prophet in thy room. •17 «And It shall come to pass, that him that escapeth the

ness, and came and %at down sword of HAz a-el shall J« hO

powa to save and to destroy had lied from a lone woi:ian (v 4)

i This reminds ; under aboard . the next day (_ tlic .nij^hty sc;.

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A3; Ex, o^.>; c-ii;,; i'.oiit, ;

2KI. 3:9:Lk. 2:44). A

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1 llazael, 'r ' '^ Tia (y 15)

" Jc!;u. VIi, ^- ,1 (v 16)

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prayc-;....;;,.,. away. Strange a; haj not permitted ■ now. lie IS now over idll alive m his ..^-t 1 •■ , been translated th.u he she . death until the future trlbuliLi... „ ..., he will die as one of tlie two wlmesics (2Ki. 2:11: Zech. 4:11-14: Rev. U: 3-12, notes) c See Ange l fee '- """• • , p.382 d See 4 men fa ^s (note j,Mi.

4:2). It seems i . it 'i.jaTi was soing toward mount Horeb without it beinR the direct will of God for hi in to do so; but Godperinined it in orderto te«:h others that much time and efTort can be wasted following self-made plans, Eventuallyonehastocomeback to the point where he left off following the direct will of God, if he wants Him to lead and guide. There was no need for Elijah to goto Horeb, for when he arrived lie was sent right back farther north than the place where he had started from (v 15-18). Over 80 days of much hard ttavelling was his only reward except for the new experience of hearing from God e Hcwebwas about 180 miles south of the place where he sat under a juniper tree. His was a slow journey, for it tooktiim 40 days to get there (v 3). Perhaps this was because of the fast he was on. The journey north again was over 300 miles f Question 43. Next, v 13. This question confirms the fact iliatGod did not teU the prophet to go to mount Horeb. but permitted him to go where he desired, to get away from Jezebel,be fore giving him die next assignment. It seems he was so moved witli fear to get away from Jezebel that he did notin^uiie of God what to do. The Lord could have protected him without going all this distance to mount Horeb andihenback north to Syria g See 6fold answg of Elijah to Jehovah P. 382

h 4 commands to Elijah:

1 Go forth (v 11) vah

2 Stand upon the mount before Jeho-

3 Go, retiin (v 15) IS-lti)

4 Anoint Mazael.Jehu, and Elisha (v 1 3 peat tliin,;s God was not in:

1 A >ye.it wind (v U) ~

2 .A great earthquake

3 A gre.it fire (v 12)

J One L-un God w.,s in: a still smaU voice(vlJ).TIuscanbea j^rcat lesson to people who believe lliat loud, boisterous, and highly demonstrative worship isthe mark of power from God, and didt quietness is ..sign of a lack of the Spirit. i>n some occasions God was revealed in mighty thunderings (Ex.20: IS: Rev. 10:3-4), but here onlyln'the still small voice

k Covering the face was a sign of reverence in the presence of God. Thus Moses, when the Lord appeared to liim intliebamiii. : lUi tiid his face, for he JiiLii' upon oo<i ^x. 3:6).

Evenru ; , _ . :olIsa.C:2 were seen covering their faces with J winjzs

1 QuesUon 44. Next, v 20. This was the scconddme God asked Eli) ah what he Was doing at mount Horeb (v 9, 13). In other words He w.,$ s.^-ing: I did not tell i«ou to come here: go ri^t back north (v 13-15) m Jehovah Eloh im zeb^oth, the Lord God of hosts. See note f, 1 Sam. 1:3

n Elijah repeated lus problems again

(note g, v 10) o Go on back north where you came from 1 Those that escape the sword of

Hazacl sliall Jctiu slay (19:17)

1 KINGS 19, 20

Samaria besieged

The Syrians defeated

a That is, declare should be slain

b Quoted in Rom. 11:4

c This can be taken literally, for it was customary to kiss the idol in worship, or during certain ceremonies (v 18)

d The Eastern plow was a rude instrument which did not go deep into the soil -very light and of simple construction. It was sometimes made of the trunk of a young tree having 2branches running in opposite directions. Some however, had handles and plow shares, and were generally drawn by 2 oxen. Here Elisha was back of 6 plows, 5 of them ahead of his yoke of oxen;he was plowing with the 6th plow (v 19). Elijah passed by and cast his mantle upon him, indicating that he was to follow him. Elisha made preparations to leave at once. He slew his yoke of oxen, made a feast for the people and left homeio fo"ow and minister to Elijah (v 20-21)

e Question 45. Next, 20:13

f Ben-hadaa,kingof Syria,sought a war with Ahab, king of Israel. The first demand was met by A hab who was willing to surrender his gold, silver, wives and children without a struggle (v 1-4). The second demand to permit soldiers to search all the houses of Israel and take what they wanted was refused (v 5-9). War was then declared by Ben-hadad.but in the end he was defeated (v 10-20) g Perhaps vassal princes

Cont. from col.3, p,

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ered again it proves that some of all the 12 tribes were gathered this first time under Ezra and Nehemiah, and not some from Judah only, as we shall see below. There was no other gathering of any of Israel in history. The second disperaon of Israel was at thedestruc-tion of Jerusalem, 70 A. D. The second

gathering is now under way and will continue until the 2nd advent of Christ when all Israel wiU be gathered (Isa. 66:19-21; Mt, 24:29-31). If Britain and America were made up of some lost tribes, it would require the people of these countries to mo veto Palestine, which would be contrary to the teachings ofAnglo-Israelism. All scriptures (see underpointll,above)plainly state that all Israel was dispersed among the nations, not only Judah; therefore, all must be regathered a second time the waythey were the first time under Eaa

and Nehemiah

13 Both houses of Israel were to become one nation in the same land of promise after this second regathering (Ezek. 37:22); and they were to be undertheirMessIah forever (Ps. 2; Isa. 2:1-4; 9:6-7; 52:7; Ezek. 37:28; 43:7; 48:35; Dan. 2:44-45; 7:13-14, 22, 27; Zech. 14:1-5, 9, 16-21; Lk. 1:32-33; Acts 15:13-18: Rev. 11:15; 20:1-10)

14 David will be resurrected in the latter days to reign as king over both houses of Israel, as he did before while aUve on earth ^er. 30:9; 33:17; Ezek. 34:23-24; 37:24-25; Hos. 3:4-5)

15 The 12 apostles wiU sit on 12 thrones judging the 12 tribes of Israel under David and their Messiah (Mt. 19:28;Lk.22:28-30). Alll2tribesmust be b ack in P alestine when this happens, so we must limit Israel to the Jews of today who are already beginning to return to Palestine; we are not to suppose that the Anglo-Saxon peoples of Europe and the Americans are included, for they will never go from their countries a s a regathered people in Palestine

16 The gathering of both houses of Israel is to be in the latter days (Dt, 4:25-31; Jer.30:22-31:14). Both houses are to go through the great tribulation of the future, the last 3 1/2 years of Daniel's 70th week, called the time of Jacob's trouble; and both are to be savedoutof it, then be ruled by David and Messiah CTer. 30:3-10; Dan. 7:27; Rev. 10:1-18:21)

slay: and him that escapeth from the sword of Jehu "shall k-li'shi slay. 18*Yet I have left me seven thousand in Is'ra-el, all the knees which have not bowed unto Baal, and every mouth which hath notliissed him.

17 Call of Elisha (vs. 16)

19 •" So he departed thence, and found £-li'shA the son of Sha'phat, who was "plowing with twelve yoke of oxen before him, and he with the twelfth: and £-li'jah passed by him, and cast his riiantle upon him. •20 And he left the oxen, and ran after £-li'jah, and said. Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, 'Go back again: for what have I done to thee? '

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after £-11'-jah, and ministered unto him.

CHAPTER 20

Hearken not unto him, nor consent.

9 Wherefore he said unto the messengers of Ben-ha'did, Tell my lord the king. All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

(3) Ben-hadad boasts to Ahab

10 And Ben-hadad sent unto him, and said,"The gods do so unto me, and more also, if the dust of Sa-ma'ri-i shall suflBce for handfuls for all the people that follow me.

(4) Ahab's answer to Ben-hadad

11 And the king of I§'ra-el answered and said, Tell him, Let not him that*girdeth on his harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-ha'dad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants. Set yourselves in array. And they set themselves in array against the city.

18 Ahab's first Syrian war:

5th Syrian war (2 Ki. 16:5,

refs.). (1) First demand of

Ben-hadad accepted

AND^en-ha'dad the king of ■ Sjr'i-a gathered all his host together: and there'were thirty and two kings with him, and horses, and chariots: and he went up and besieged S5-ma'ri-i, and warred against it.

2 And he sent messengers to A'hab king of I§'ra-el into the city, and said unto him. Thus saith Ben-ha'dad,

3 Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.

4 And the king of I§'ra-el answered and said. My lord, 0 king, according to thy saying, I am thine, and all that I have.

(2) Second demand of Ben-hadad rejected by Ahab

5 And the messengers came again, and said. Thus speaketh Ben-hadad, saying. Although I have sent unto thee, saying. Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants imto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take i^ away.

7 Then the king of Is'ra-el called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent imto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

•8 And all the elders and all the people said unto him.

:i3

(6) God promises Ahab victory

•"•And, behold, there came

a'(prophet unto A'hab king of

l§'ra-el, saying. Thus saith the Lord, Tlast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord.

■14 And A'hab said. By whom? And he said. Thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, "Who shall order the battle? And he answered. Thou.

(6) Victory over the Syrians

15 Then he /numbered the young men of the princes of the provinces, and they were two himdred and thirty two and after them he numbered all the people, even all the children of I§'ra-el, being seven thousand.

16 And they went out at noon. But Ben-ha'dad was drinking himself drunk in the'pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-ha'dad sent out, and they told him, saying. There are men come out of

S3.-ma'ri-i.

18 And he said. Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syr'i-an§ fled; and Ig'ra-el pursued them: and Ben-ha'dad the king of Syr'i-i escaped on an horse with the horsemen.

17 All the families of Israel, not Judah only, will be gathered at the same time to Zion (Jer. 31:1-14)

18 A new covenant will be made with both houses of Israel (Jer. 31:27-40; 33:7). Anglo-Israelites cut off Judah from all the original covenants and promises andclaim these arebeing

Continued, column 4

tine and make a 7-year covenant with Syria. In the middle of the 7 years Syria Will break the covenant and defeat Israel in a war when they will flee into the wilderness for 3 1/2 years where the 2 witnesses will minister to them (Ezek. 20:33-44; notes. Rev. 12). America and Britain could not have a

a Ben-hadadboasted of destroying Israel at once, but Ahab boldly replied with an old proverb to the effectthat the one who puts off the boaster's armour is greater than the one who puts it on (v 10-11). This enraged the drunken Ben-hadad so much that he ordered an immediate attack on Samaria (v 12) b The girdle was used as a place for carrying differentweapons -the sword, dagger, andothers.lt was also designed to protect the part of the abdomen left unprotected otherwise

c 19th prophecy in 1 Ki. (20:13-14, ful-filled). Next, v 22

2 predictions - fulfilled:

11 will deliver this great multitude into yoir hand this day (20:13)

2 I will deliver you by the hand of the young men of the provinces, with you as their leader (20:14)

d God sent a prc^het toAhab promising him victory over Syria. Ahab inquired by whom would the Lord deliver Wm, and he was told it would be by the young men of the provinces. He inquired again regarding who should lead them, and was told that he should be the leader (v 13-14)

e Questions 46-48. Next, v 32

f The army of Israel was a very small one, numbering only 7,232, to fight against 33 kings and their armies. The drunkenness and overconfidence of Syria and her allies,besidesthe power of God which was against them, brought immediate defeat to the armies of these enemies (v 15-21)

g These were mere booths, not expensive pavilions of splendor as some tiiink (v 16; Gen. 33:17; Job 27:18; Jonah 4:5)

Cont. from column 2

fulfilled onlywith Anglo-Saxons, declaring that the Israel of the prophets has no tribe of Judah in it

19 Both houses of Israel will be the people ofGod from this final regathering forever Oer. 32:37-44)

20 There will be a great real estate boom in Judah, Jerusalem,and all other cities of Israel after this regathering (Jer. 32:44). Judah and Jerusalem are the subject here and not London and Washington or other cities of England and America

21 Israel is mentioned as being blessed with a part of Judah'sblessings, not Judah blessed witii part of Israel's 0er. 33:7-14)

22 Judah shall be saved and Jerusalem made safe inthe days of the Messiah; but nothing is said of an Israel being a separate people in a land northwest who will never be moved to Palestine Oer. 33:14-21)

23 The Davidic covenant was made with all Israel, but particularly with David, his house, and Judah; and God swore He would never break this covenant or fulfil it with anyone else (7:1-29; Ps. 89:4-5, 20-37; Jer. 33:23-26). He did not break it with Judah and David; and therefore, it could not be fulfilled with Anglo-Saxons even if by any stretch of the imagination they could be the 10 tribes

24 God cast out two families of Israel that they should not be a nation again until regathered as one nation (Jer. 33: 23-26; Ezek. 37); so one of these fam-iliescouldnotbeblessedorbe a nation while the other is xatteted among the Gentile nations

25 Both houses will be converted to God at the same time in their own land, and not while in other lands (Isa. 66: 7-8:Jer. 50:19-20; Ezek.36:16-37:28; Zech. 12:10-13:1; Rom. 11:25-28)

26 God said He had not forsaken Judah anymore than He had the rest of Israel Oer. 50:5; Rom. 11)

27 The house of Israel, including Judah, will be brought back to Pales-

Cont. col. 1, p.

1 20thprophecy to lKt, (?0:C2.rulfmedL Next. V 3. Ahib W4S waroed by the ume prophet who winied him before. th«t there would be w« ag^Un aext ycdt, x> he should mtke prepaxatloa and humble hirriKlf by trustiniiin Cod (» 22)

b The i;uesdooofgod> w«s oowput forth by the xrvants of the kioti of syriA. Thev thoi^t JelwYih wii the jjod of the tdlli oQly. and not of the valleys. »to fi^ht In ilicpliin ::il^abnng victory. They fiaxhcrconcluded that they ihould putcaptalni m the place of the king* aodralie i^ an army u large u the ooe they had in the previous year (Y 23-25) c The amiy of Isael again waj like 2 Uctle flocks of kids in compadsoo to the great multitude of Syrians: but God again came to the rcKuc simply because of tiie question regarding whether tie was the god of the hilb ooly fv X-28) ^

d 21« prophecy In 1 Kl. (20:28, ful-Qlled), Next, v 36

2 pfedictloos - fiifilled:

1 Because the bynans have said the Lord IS god of the hills, but not of the valleyi, thcrcfote I will deliver all this great multitude Into your hand (20.28)

- You shall know that I am Jehovah e Just why ancient armies faced each other so many umes for days without attack is not explained, but this they did as high as 40 days(l Sam. 17:16) Here it was 7 days. The battle began the 7th day and 100,000 footmen of Syria were slain in one day (v 29), Another 27.000 were killed by a wall falling on them (v 30)

Cont, from col.

P- 3»'«

pan in this defeat and make the flight into Edom and Moab as predicted of laaeipaa.ll:U-45; also Rev.12,notes)

28 laael now, including Judah, is fulfilling the many days without a king, prince, sacrifice, image, cphod, or teraphim (Hos. 3:4-5). There is no present throne of David because continued kingship in Israel and Judabwas on the basis of meeting God's condi-tioQs of righteousness. When the nation comes to repentance, God wai continue Hiscoveoanu with them and not before (Rom. 11:25-29). There is no kingdom of Israel now and there has not been one since about 616 B.C.

29 The whole 12 tribes were to be dispersed or scattered among the naaons pt. 4:25-Jl,, not Jud<.h only with 10 Qibes together to migrate to England and America. Jews are tlie only descendants of Abraham fulfilling this dispersion, so England and America could not be Israel (Ezek. 28:25-26:

34:11-17). The fact that Abraham was to be the father of many nations and kings does not prove that A nglo-s axons are the people of IsraeL See note a. Gen. 35:11. Abraham was indeed the father of nations and kings - the Isael-iics,IihmaelitesJwlidianltes.£domite5. and ocher Arab races, bhniael alone was to have 12 princes come from his loins (Gen. 17:20). From Jacob, Esau, Midian, and others came many kings and branches of the race whlchbecame separate ndHons

30 The whole house of Israel wlU be jealous forGod In the day of their re-gathering and will receive anoutpour-uig of the Spirit when Messiah comes (Ezek, 3*25-29; Joel '::2m- M,. judah is included in thi s parOc ul or pre diction of Erek. 39 but not AntUo- - jxons wtio will never go to Palestine lo live

31 A temple will be built by Christ at lUs2od advent and He will m upon His throne in thistemple at Jerusalem to reign over all luael in the promised land(Ezek. 40-48. See 4.1:7; 45:6; 47: 1-48:35; Zech. 6:12-13)

The Synant Aghl affoin ivilh /«raW

A prophecy oQainst Ahab

38S

t\ And the kinit of lf'ra-«l went Mit. and smotr the hor«»« • and »lew the

^ 1 a great slaufh-

ter.

I (S) Ahab alna >n sparing Ben-hadad

19 A prophet warns Ahabof

war the next year

S22 ' *And Uic prophet cisf to the king of Ij ra-el. and uid unto him. Go. strenKthen thyself, and mark, and see wtiat thou doest: for at the return of the year the km« of Sjr i-4 will come up a^amst thee.

20 Ahab's second Syrian war; bth Syrian war (2 Ki. 16:5. refs.). (1) The Syrian

plan

23 And the ser%-ants of the king of Sfr'I-i said unto him. Their*gods are (tods of the hills; therefore they were stronger i than we: but let us fight against them in the plain, and surely we shall be stronger than they.

•24 And do this thing. Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

(2) Prophecy of vs. fulfiUed

22

26 And it came to pass at the return of the year, that Ben-hi did numbered the Sf r i-an$, and went up to A phek, to fight against Is ra-el.

27 And the children of Is'ra-e! were numbered, and were all present, and went against them: and the children of I5-ra-el pitched before themHike two little flocks of kids; but the Str'i-an? filled the country.

[•37 Then he found another (3) God again promises | man. and said, Smite me, I pray Ahab victory to prove He is j thee. And the man smote him. Lord I so that in smiting he wounded

♦28 "And there came a man 0/ I """■ Cad and spake unto the king of' I5 ra-el, and said, Thus saith

31 * And his servants said unto him. Behold now, we have heard that the kmgs of the house of I$ra-el*ore merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Is ra-el: per-adventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Is^ra-el, and said. Thy sen'ant B^n-hd'dAd saith, I pray thee, let me live. And he said,*/s be yet alive? lie is my brother.

33 Now the men did diligently observe whether any thir\g would come from him, and did hastily catch tt: and they said, Thy brother B«n-h4 did. Then he said. Go ye, brin^ him. Then'Bin-hi did came forth to him; and he caused him to come up mto the chariot.

34 And Bin-hadid said unto him. The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Da-mis cus, as my father made in S*-m4 ri-i. Then said A hib, I will send thee away with this covenant. So he made a covenant with him. and sent hirn away.

(6)A prophet rebukes Ahab

•35 •■ And a*certain man of the sons of the prophets said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.

S3€'Then said he unto him. Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

the Lord,

BsiiliSS the Sjr'F-

an; have said. The Lord is God of the hills, but he is not God of the valleys, therefore will I dehver all this great multitude into thine hand, and ye shall know that I arry the Lord.

(4) Ahab'a second victory

over the Syrians by God's

help

29 And they pitched one over

I against the other *>yven dayx

I And so it was, that in the sev-

I enth day the battle was)omed :

and the children of I> ra-cl slew

of the Syr'i-anf ^ hundred

tbSlUM&d foo tmen m one day.

M But the resffled to A'phek.

into the city; and thr'e a wall

feU npon twaili_« a

thpusffnd of the men e

left. And B«n-hi did fled.

and came into the city, mto an

***nyr rhamtMrri

32 The proniiseO land, m the MU-

letJni-jn and New Farti will be divided

-Jit lowest, na:iied

•'■ UTJ^I. w.t': , ,,].,

;' -T* -n Judali

f ' ■ .nJ LevitJ ; ,,

(all 1) tribes «^U ■ c promise J land

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said,'Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said. Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shall pay a^talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Ij'ra-el said unto him. So shall thy judgment be, thyself hast decided it.

41 And he hasted, and took the ashes away from his face; and the kmg of Ij ra-el discerned him that he was of the prophet*. *42 'And he said unto him, Thuj

~ LUtUSS thou out af tt^ It^ntf g

Elib the Lmrc

1,

Continued, column 4

14:1.6. 9, 14-51 >

38 TTiare ii ■ • -p

teaching their , ^. In which Israel :.^ been luu n in tlie

same way .tr.^n«le<, lo« In ii\ and

^'> . The loa

*•?.! . in KU. T^

Coot.

?. 386.

a Regardless of the backstidlngi and apostaiyof the children of laael itKre remained some bade goodquallDes in them which were not In other nations. Even the pagans recognized here that they were merciful (v 31); and they fell upon a plan to put sackcloth on their loini and ropes on their beads. and go out to the ki ng of Israel begging for mercy (v 32) b Question 49. Next, 21:5 c He Is my brother-king (v 32) d Ben-hadad, the king of Syria, siorendered to Ahab who made a covenant with him and let him go (v 33-34). TUs displeased the Lord, who sent a prophet to rebuke Ahab and predict de-feat and judgment In the next war with Syria (V 35-43) e A certain prophet asked his neigU>or smite him and woind him, but he refused to do so. He then made a pre-dlcdoo that because he had not obeyed the voice of the Lord he would be daln by a lion as soon as he departed (v 35-36). He found another man and commanded him to smite him; and he did (v37). The wounded prophet then went to Ahab in disguise to make a piedlc-HoQ to him(v 38). As Ahab passed by be cried to him telling a story of a man whom he was chity bound to keep, or forfeit his life. He told the king that he had let the man escape, so Ahab gave sentence cooceming him. The ptopbet then took away the disguise and predicted that because Ahab had not executed Ben-hadad he would be punished (v 39-43) f 2aid prophecy ui 1 Kt . (20:36. ful-ailed). Next, v 42. The one prediction here is that the man who refused to smite the prophet would be killed by a lion. This is the second slaying of a man by a lion menDooed in this book (v 36: 13:24) g The prophet gave a story of Ahab. like Nathan did of David, in 2 Sam. 12. Ahab passed sentence on himself like David did (V 39-41) h Talentof silver wasei^ualtoSl, 920.00 1 23td prophecy in 1 Ki . (20:42, ful-filled). Next. 21:19

2 predicdoos - fulfilled:

1 Because you have let a man go out ofyoiahand. whomi appointed todestrucdoo (Ben-hadad, v 31-34), therefore your life sliallgo for his life (20:42)

2 The lives of /our people shall go for the Lves of his people

Coot, from column 2

33 All Israel, including Judah. must be planted in their own land a^ain befoit anyofthe prophecies of the kingdom of Inael can be fulfilled. This wiU be after the church age (Amos 9: 11-15: MIc. 4:1-8: Acts 15:13-18)

34 God was to give up all Israel, not only Judah, until ttie future Ume of Israel's travail and when the nadoo Is bora again at the 2nd advent of Christ then they were to be received back by GodforeverG»a.66:7-3; Mic. 5:3-14; 7:7-20: ML 23:39; 24:29-31; Rom. 11:25-28)

35 God will yet inherit Judah in the holyland.andchooseJerusalem as tl* capital of all Ivael forever (Zech. 2; 11-13:8:3-8.23:10:6-12:12:1-14:21: MaL 4:5-6). London will never fulfil this

36 The curses of God upon Israel for sin were promised to all the tribes alike (Lev. 06; Dt. 28), and all are panaking of them alike among the nations where they UK scatteredjritain and America not being so scattered andcursed.could not be fulfilling such predictions, but racier the Jews of the wortd: they are truly all Israel

37 The Messiah was to be Judah's king, the rest of Israel being blessed through Him as a united nauon with Judah (Isa. 11:10-15; 40:9; 65:9; Zech.

1 KINGS 20, 21

a He had a tight to be heavy-heaned as the record will show; but he could have avoidedthishadheobeyedGod(v 43). Instead of appreciating what God had done for him and living right, he went further into sin andrebellion (21:1-24)

b Inherited a vineyard (v 3)

c In this chapter we have the story of Ahab covetiiig the vineyard of Naboth, and obtaining through murder and force that which did not belong to him. When he offered to trade a better vineyard for it, ct give the worth in money (v 2). N'aboth refused because itwas the inheritance &om his father (v 3). Being very heavy-hearted and displeased because of his failure to get the vineyard, Ahab even refused to eat (y 4). Wten Jezebel came to him to find out the reason for his disappointment he told her his story. She rebuked him for not laldng what he could as the king, and then set about getting the vineyard for him through murder and lying (v 5-16) d The law of Moses forbad the sale of ancesaal rights, except in extreme destitution, and even then the property would always return to the original owners in the year of release (Lev. 25: 23-25: Num. 36:7). In those days such inheritances from forefathers which had been passed on for many generations in the same family were considered priceless; and to part with such w as almost Like parting with life itself, because of the very dear associations connected with it e Questions 50-51. Next, v 19 f She was a wicked, conniving woman who would not stop at anything to get what she wanted. She determined to get this vineyard for Ahab by false accusation and murder

6fold plot of Jezebel:

1 She wrote letters in Ahab's name

2 Sealed them with his official seal

3 Sent them to the elders and nobles of the city of Naboth (v 8)

4 Commanded them to proclaim a fast and set N aboth on high among the people (v 9)

5 Commanded 2 false-witnesses to swear falsely that they had teard Naboth blaspheme God and the king

6 They were then to take him out and stone him to death (v 10)

g In tlie East, the seal was of more importance than the signature, often being used in place of the signature. No document was valid without it. Ordinarily, a seal wascovered with ink and pressed on the paper. Some seals were made Into a ring and worn on the finger (Gen. 41:42). Ancient seals have been found of various shapes and sizes -cylindrical, square, pyramidal, and round. A very common style among the Egyptians was one made of stone, rounded on one side and flat on the other, the inscription being on the flat side, and the convex surface being skiUfully wrought into the form of a beetle. The beeUe was worshipped by the Egyptians; and their example was followed by the Phoenicians, after whose deities Ahab had gone; therefore, some think that Ahab's seal may have been of this kind. Some seals which were not set in a ring had a hole in them through which a string was passed so as to be worn about the neck. It is supposed that Judah's was worn in this way (Gen. 38:18). Many ancient seals were in the shape of a cylinder set in a frame fastened at both ends so that they could be rolled to make the impression. Some of this kind have been found in both Chaldea and Assyria. The figures carved on them are various. Seals were made of pottery, stone, brass, silver, and gold h The second time letters are mentlcmed in Scripture, David having written the fijst (2 Sam, 11:14-15), Both his and Jezebel's concemedlying and murder (V 9-11). The art of letter writing was well known and practiced &om the very beginning of any need for com-

Ahab takes Naboth's vineyard

man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. 43 And the king of I§'ra-el went to his house "heavy and displeased, and came to SS-ma ri-i.

CHAPTER 21 312

21 Ahab's sin against Naboth. (1) Covets his vineyard AND it came to pass after ■ these things, that Na'b6th the J§z're-el-Ite *had a vineyard, which was in Jez're-el, hard by the palace of A'hdb king of Sa-ma'ri-d.

•2 And A'hSb'spake unto Na'-b6th, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I wUl give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Na'bSth said to A'hib, The LoRc/forbid it me, that I should give the inheritance of my fathers unto thee.

4 And A'hab came into his house heavy and displeased because of the word which Na'both the Jez're-el-ite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

Elijah denounces Ahab

(2) Jezebel's plot togetNa-both's vineyard for Ahab

5 •"But J6z'e-bgl his wife came to him, and said unto him,'Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Na'b6th the J^z're-el-ite, and said unto him. Give me thy vineyard for money, or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

•7 And Jgz'e-b6I his wife said unto him. Dost thou now govern the kingdom of Ig'ra-el? arise and eat bread, and let thine heart be merry: 11 will give thee the vineyard of Na'both the Jez're-el-ite. 8 So she wrote letters in A'hab's name, and%ealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Na'both. •9 And she wrote in the'letters, saying. Proclaim a'fast and'set Na'both on high among the people:

10 And set two men, sons of Be'li-al, before him, to bear witness *against him, saying, Thou didst blaspheme God and the king. And then carry him out, and 'stone him, that he may die.

(3) Jezebel's plot succeeds

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jez'e-bel had sent

unto them, and as it was written in the letters which she had sent unto them.

12*rhey proclaimed a fast, and set Na'both on high among the people.

13 And there came in two men, children of Be'lI-al, and sat before him: and the men of Be'U-al witnessed against him, even against Na'both, in the presence of the people, saying, Na'b6th did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to J6z'e-bel, saying, Na'both is stoned, and is dead.

(4) Ahab's possession of Naboth's vineyard

•15 *" And it came to pass, when Jgz'e-bel heard that Na'both was stoned, and was dead, that *Jez'e-bel said to A'hib, Arise, take possession of the vineyard of Na'both the Jez're-el-ite, which he refused to give thee for money: for Na'b6tb is not alive, but dead. 16 And it came to pass, when k'hkh heard that Na'b6th was dead, that'A'hab rose up to go down to the vineyard of Na'both the J6z're-el-ite, to take possession of it.

(5) Elijah announces doom on Ahab and Jezebel: 9th

nniracle

munication between human beings. God has used the method of writing to give much of His revelation to man Fast, not a feast,indicating that it was to be a hypocritic al time of mourning » as to make the public beheve that Naboth had committed unforgivable

Continued, column 4 ^^.

■17 *^ And the word of the Lord came to E-U'iah the Tisih^ bite, saying,

•18 Arise, go down to meet k'hkh king of l§'ra-el, which is in Sa-ma'ri-d: behold, he is in the vineyard of Na'b6th, whither he is gone down to possess it. #19"And thou shalt speak unto him, saying, Thus saith the Lord, 'Hast thou killed, and also taken possession? And thou shalt speak unto him, saying. Thus saith the Lord, In the place where dogs licked the blood of Na'both shall dogs lick thy blood, even thine. 20 And A'hab said to £-h'"jah. Hast thou found me, O /mine enemy? And he answered, I have found//lee.- because thou hast sold thyself to work evil in the sight of the Lord. 521 'Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from A'hab him that pisseth against the wall, and him that is shut up and left in Ig'ra-el, 22 And will make thine house like*the house of J6r-o-b6'am the son of Ne'bat, and like the house of Ba'a-shd the son of A-hi'jah,. for the provocation wherewith thou hast provoked me to anger, and made I§'ra-el to sin.

23 And of Jez'e-bel also spake the Lord, saying, 'The dogs shall eat Jez'e-b61 by the wall of J6z're-el.

24 Him that dieth of k'h&h in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

(6) Ahab's wickedness and

from David, and Judah was the ruling tribe (Gen. 49:10). It was only natural to refer to this tribe in particular when ^e aking of Israel (2 Sam.3:10; 5:5:11: 11; 12:8; 19:11,43; 21:2; 24:1; 1 Sam. 17:52; 18:16; 1 Ki. 1:35; 4:20, 25). The reason this term is used from Rehoboam

Cont. col. 1, p. 387 ^»

a The elders of the city, who were sworn to uphold the law, were fwbidden b y the law to have suchapre-judgedcase. They should have redsted the queeni and the king if need be, to see that justice was done. On the contrary, they followed wicked instructions from a higher authority and will in the future meetGod in judgment to be consigned to eternal hell for condemning a man to death who was perfectly innocent fv 12-14)

b Jezebel was depraved to the limit to excuse her crime so easily, as if wiping her hands of any guilt over what she had done. Her only reaction to the stoning was to tell Ahab to take over the vineyard of the murdered man (v 15)

c Ahab went to take possession, but God sent Elijah to predict hisdoom.so the vineyard was not as wonderful and important to him in the end, as he had supposed it would be (v 16-24)

d 24lh prophecy in 1 Ki. (21:19, ful-eUed). Next, v 21, This one prediction was that in the place where the dogs licked the blood of Naboth they would

Uck the blood of Ahab

e Questions 52-53, Next, v 29

f Ahab considered Elijah his enemy because he told him the truth; but Elijah answered that his sins had found him out (v 20)

g 25th prophecy in 1 Ki. (21:21-24. ful-fiUed). Next, v 29

6 predictions - fulfilled:

1 I will bring evil upon you (21:21)

2 1 will take away your posterity -every male and him that is bond or free in Israel

3 I will make your house like that of Jeroboam and the bouse of Baasha,for sin (21:22)

4 The dogs shaU eat Jezebel by the wall of Jezreel (21:23)

5 Him that dies of Ahab in the city the dogs will eat (21:24)

6 Him that dies of Ahab in the field the fowls of the air shall eat

h See 15:27-31; 16:11-13 i Fulfilled in 2 Ki. 9:30-37

^^ Cont. from column 2

sins against God and the king (v 9) j To set on high means to put him on trial before the bar of justice (v 9,13). Two false witnesses were also to be set on high with him to accuse him of crime. Sons of Belial were sons of wickedness, ct sons of Satan (v 10; Dt. 13:13, note) k What an example of injustice! Naboth was already accused, judged, and executed beforehand; and this was carried out by wicked men. The elders of the city and others who witnessed the trial were asguUtyofhismurdet as Jezebel, forthey knewhim tobe innocent. They had no right to allow such a trial,but they went along with the queen in her wickedness (v 10-11) 1 One of 8 cases of stoning. See p. 82

^^ Cent, from col. 3. p. 385 5-6; 15:24 were definitely Jews, as can be seen by the fact that Christ ministered only to Jews in Judea, Samaria, Galilee, and a few milesbeyond Jordan (Mt. 4:23-25; Lk. 7:3; Jn. 1:19; 2:6. 18-20; 3:1, 25; 4:22; 5:1-18; 6:4,41, 52, 57; 9:18. 22; 19:19, 24, 31, 34; 11:8,19,31-36,45, 54; 12:9,11; 13:33; 18:12-39; 19:3-40; 20:19). Not one time is there a reference to a people called Israel being distinct from Jews in the N. T. Sec note a. Acts 13:16

39 It is Judah that is mentioned as the Israel that will fight on the side of Christ at Armageddon when Jerusalem has alreadybeen halftaken (Zech.14: 1-5, 14, 16-21)

40 The reason the term Judah and Israel i s used so often from David's reign on is that Christ was to come

I KINGS 21. 22

Ahab'i false prophets

387

a Ahabwjj the mo3 -■ r*cl »ofit. The WK . .i

Was increasLiv In H'iic uf (lie juii^-inents of God. It 1> sojil of Jcrobo^un, the flra kin^; of the U' tribes. ti;.,t tie l\«iicO not fro'" '^i' e-.-tl n ! th t he laid ttx IS

people (1

Baasha, anJ tlah.tlic .3i<^, jrd aid Mh kings of the lOtiibej. ihjt tticv w iVcJ In die way of JeroboJiii (l^: IJ): and of Omri It ij said • J

wofie than all the kint^sbeio C5). And now.of \".i^ it i! i

thcrewasnor. this far (v J6),

DonetJiat sol CO do such evil

and yet c'.od had tavcti tiim two tucat victories over his enemies. TWs proBiani of ever incre.isin>i wickedness continued until tlic whole nation had 10 be dosuoyed (2 Ki, 17)

b When Ahah heard the judgment pronounced JKainsttiim liehuniblcd hiniself for t)ie first time. It evidently was a (tenuine hiuTiillty for awtule, for Cod sent nija}i back to the kingcomniend-iDd liiii and predictint; mercy In his dayifv V,-C7)

c 5foI lit of Ahab (v 27):

~r lothes

2 Put on s^kcloth as a garment

3 Fasted

4 Lay in sackcloth

5 Went softly d Quesaoo 54. Next, 22:3

e jCiti prophocy in 1 KL (21:29. ful-Blled). Next. 2il7. TWs one prediction Was tl.atCod would delay pun-ishment unalttic son of Ahab rci)3n;d

f Probably reckoned from the peace of 20:34. Durinsj tills time >yna recovered from two defeats and Jehoshaphat, king of Judah, strengthened himself a>;ainst Ah.ib (2 Cli. 17:li

g 5 ways Jel>oshaphat "caine down":

1 By matrir.ionial alliance with the most wicked king of tlie 10 tribes (2 Chr. 1S:1) 3)

2 By military alliance (v 4: 2Chr. 18:

3 By being defeated by Syria (v 29-36)

4 Bycommercial alliance with Aha-ziah,kingofthel0iribes(2C»i.20:36)

5 By punishment from Cod for alliance Willi Ahaziali (2 Chr. 20:37)

h Qjestlons 55-58. Next, v 15 i This time the king of Israel picked a quanel witli ^yria, while on the two previous occasions Syria was tlie aggressor (v i-4: 20:1-12. 23-27) J Jeyioshaphat wanted to inquire of the Lord first,so Aliab gathered all the false prophets together, about 400 men, and inquired if he should go to war with Syria over Kamoth-gilead.They all advised going to war and the Lord would deliver ilie Syrians into his hand (v 6). soineitiiQg seemed lacking in tlie messages ofthesepropliets. so Jehoshaphat asked if there was apropliet of Jehovah in the kingdom besides tliese prophets of Ba.J. One was found who made an opposiie prediction (v 8-28)

—^ C-ont. from col. 3. p. 3 86

to thecapuvity of the 10 tfi" ' ■.-

cause of the division into s

(1 Ki. 15:9: 2 KI. 14:13; ir.i; I'.rir. 5:1: 12:16: 2 Chr. 11:1, 3: 15:2. 9; 25:26: 27:7: 28:26: 30:1.6: 31:6: 32:32; 34:9.21: 35:18,27: 36:8). The reason such a term is used after the c ipti viiies is to show that both tuuscsof Israel spoken of by the proptiets were still ilic people of Cod. and that lie would bring llic::'back togetlier .1. ' ■ 'n

to fulfil with tlieiI. lilt enants made with tiicit ut'.cr^ -ot once is it staled that iliose of Isael were not Jews or that Jews were not Israelites: and not once does it say that Jews were only from the tribe of Judah 41 f.od has no lileral kingdom of David or .iny otiicr liiet al kingdom on earth at present. It will not be until the 2nd adveni of Christ that ilic kingdoms of tins world will become those

■elf-huinbling

:• ■ r>' abomin-

ably m fuUowinR iduls, accord-> inK tri nil ftm.T as did thej X the LordI c.i children ofj

Is'ra-cl.

27 And it came to pass,*when < A'hib heard those words, that' he "^rent his clothes, and put I sackcloth upon his flesh, and' fasted, and lay in sackcloth, and went softly.

(7) Elijah promisea respite to Ahab: 10th miracle

■28 And the word of theLoBD same to fe-U'iah the Tish'bite, saymg.

*29^eest thou how A'hib hum-bleth himself before me? because he humbleth himself before me.l will not brinR the evil in his davs: buf in his son's days will I bring the evil upon his house.

CHAPTER 22 313

22 Ahab's third Syrian war: 7th Syrian war (2 Ki. 16:5, refs,). (1) League with Jehoshaphat (2 Chr. 18:1-3)

AND they continued ^ hree • ^ars without war between SJt i-4 and Ij'ra-el.

2 And it came to pass in the third year, that J6-h6sh a-ph4t the king of Ju dah'came down to the king of I5 ra-el.

3 And the king of Is'ra-el said unto his ser\'ants, '■Know ye that R4 moth in Gil e-dd 15 ours, and'we be still, and take it not out of the hand of the king of

SjTi-d?

4 And he said unto J*-h6sh'a-phat. Wilt thou go with me to battle to Ri moth-gil e-4d? And J5-h6sh'a-phSt said to the king of I$'ra-el, I am as thou art, my people as thy people, my horses as thy horses.

(2) Jehoshaphat desires to knowCod's will(2Chr. 8:4)

5 And J£-h6sh'a-phdt said unto the king of Ij ra-el,/Enquire, I pray thee, at the word of the Lord 10 day.

(3) False prophets predict

victory(2 Chr. 18:5)

•6 Then the king of I$'ra-el gathered the prophets together, about four hundred men, and said unto them. Shall I go against R4 moth-gil e-4d to battle, or shall I forbear? And they said. Go up; for the Lord shall deliver 1/ into the hand of the king.

(4) Jehoshaphat enquires of a true prophet (2 Chr. 18:6)

7 And J£-hAsh'a-phAt said. Is there not here a prophet of the L'iRD besides, that we might enquire of him?

prison (va. 27; 2 Chr. 18:8)

8 And th«- king of 1$ ra-el said unto J^-hosh a-phdt. There is :ie man. Mi-cJ lah the son 1 lah. by whom we mav enquire of the L<»HD:*but I hate him; for he doth not prophesy good concerning me,'^but evil. And J*-h.".sh a-ph»t said.^Let not the king say so. •9 Then the kmg of Ij'ra-el called an officer, and said, Hasten hither Mi-c4 iah the son of Im'lah.

(b) False prophets predict victory (2 Chr. 18:10-11)

10 And the king of l$'ra-el and Jt-h6sh'a-ph4t the king of Jii-dah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Sfl-m4ri-a; and all the prophets prophesied before them.

11 And Z6d-e-ki'ah the son of Ch*-n4 a-nah made him horns of iron: and he said. Thus saith the Lord, With these shall thou push the Sjr I-an§ until thou have consumed them.

•12 And all the prophets prophesied so, saying. Go up to R4 moth-gil e-4d, and prosper: for the Lord shall deliver it into the king's hand.

(7) The officer warns Mi-

caiah to prophesy good to

Ahab (2 Chr. 18:12)

13 And the messenger that was gone to call Mi-c4'iah spake unto him. saving, Behold now. the words of the prophets declare good unto the king with one mouth: let thy word. I pray thee, be like the word of one of them, and speak that which is good.

14 And Mi-c4'iah said, As the Lord liveth. what the Lord saith unto me, that will I speak.

(8) Micaiah's ironic proph-ecy of Ahab's success (2

Chr. 18:14)

15 "^ So he came to the king. And the king said unto him, Mi-c4'iah,'shall we go against Ra'moih-gil'e-Sd to battle, or shall we forbear? And he answered him,*Go, and prosper: for the Lord shall deliver it into the hand of the king.

16 And tiie king said unto him. How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?

(9) Micaiah's true prophecy of Israel's defeat: AJiab's

complaint (2 Chr. 18:16)

*\7 And he said, '■I saw all Ij'ra-el scattered upon the hills, as sheep ihat'have not a shepherd: and the Lord said. These have no master: let them return every man to his house in peace.

18 And the king of Is'ra-el said unto Jt-h6sh a-ph4t. Did I not tell thee that he would prophisy no good concerning me,'but evil?

(S) Mic&i«h sent for out of (10) MicAiah'a vision of the

T

of Cod and Ctolit, and the tlronc of David will be enabli ' <"-■■.

9:6-7: Dan..: M-J5; ':

Zech. 14: Lk. 1:32-33; .'.'.u -j;J:-V6; Jude U-15;Rev.5:10; 11: 1.'.; ?G: I -lOi J ' Ic

thr. t

>,ontlnucd. colu'iin 4

wiUncvcrbeniovedbackto Palestine. How could Cod gather t)~ to

their own land, if they !. dy

been led of Cod to a new l.iid. and will not return to the foniier"

•V-\ The blessings of Isr.iel .uid the corT'inp Hnv.'.doin of Israel were b.ised u; Mons, as l.dd >lown in Lev. '. 4, p. 3er ^^

a There li gfencrally ooe m.in who will always sand for truili in the r:iidit of apoitaty. In fact, there is often more than one, though tlicy may be few (v 8). Eb]ali Was alive al this tlnie and had already given several incssages to Ahab, but lie was iRnotcd altouetber on this occasion

b Many timestldsisttic case when things go contrary to personal ambitions and desires (v 8)

c Evidently Micaiah bad made predictions contradictory to those of false prophets before and liad incurred the wrath of Ahab (v 8)

d This w as a weak protest of Jeltoshaphai to .\hab concerning Ills attitude toward what might be a true prophet (v 8)

e Then, after Uic false prophecies did not sound genuine, and a true prophet of Jeliovah was inquired about. Ahab sent againforMicaiah to Satisfy tus visiting ally (v 9). The false prophets, 400 strong, continued to prophesy before the 2 kings while they sat upon their thrones in the entrance 10 the gate of Samaria(v 10).One of the false prophets made horns of iron and predicted that by tliesc Ahab would push the Syrians until he had consumed them. The rest of the prophets kept on saying, "Go up to Ramoth-gilead, and prosper, for the Lor i shall deliver it into the king's hand" (v 11-12). Lathe meantime the messenger sent to call Micaiah was Rivinghim advice to prophesy like the other prophets, predicting victory to Ahab. Micaiah answered that he would speak only what the Lord told him 10 speak (v 13-14). When he prophesied the same as the false prophets, the king knew It was unlike him, so adjured Micaiah to speak the truth in the name of Jehovah (v 15-16). He then gave a trueprophecy of Ahab's defeat (v 17-18)

f Questions 59-61. Next, v 20

g This is irony,like 18:27, for he knew that this was what .Ahab wanted to hear, though not a true message of Cod, He intended to see what .Ahab would do if he did agree wltii the false propheu. Knowlngihat itwas not genuine,Ahab pressed him further fbr the truth, even though it did not haniionize with the words spoken by the prophets of Baal (v 15-16)

h 27th prophecy in 1 Ki. (22:17, ful-fiUed). Next, v 25. This one prediction w.is thai Israel would be defeated and be scattered upon the hills as sheep without a shepherd

I Thispredictedttie death of Ahab In the coming battle, so thai the sheepof Israel would have no king,and therefote, could go home(v 17, 36)

j The predicuon of defeat did not stop the 2 kings of Israel. In their stubbornness they went into battle. Ahab was killed and Jehoshaphat barely escaped With his Ufe (v 34-36)

^»- Com, from column 2

all times, or His word would fail, we should have to believe tliat it fa iled.for He has not had such a 'ringdom from 721 B.C. when the northern kingdom went Into captivity and GIC B.C. when the 2 tribes went Into captlvity.Bothlwuscs of Isacl have been witliout kings since then, aod will not tuve a kingdom again until the Messiahcomes. lie will be tlie next King of Israel, with David Ocr. 30:9: Ezek. 17:24: Hos. 3:4-5; Acu 15:13-1S).

and the 12 aposUes under Him (Mt. 19:28; Lk. 22:29-30; Rev. 11:15; 20:1-10)

4! David's itirone did not rule over thenotlliem p.tftof Israel for about 260 years, dunng tlie division of the kingdom, and for over 2,500 years after that, for neither section of the kingdoii. W.IS restored after ilie captivities. The resior.ition of the 'Kingdom has been predicted for tlie last days, but there can be none if A nglo-'^axons have fulfilled the proplvets all these years by extending David's kingdom,and if they

1 KINGS 22

Ahab attacks the Syrians

aMicaiah continued his message to Ahab by repeating what he had seen - the Lord sitting upon a throne, and all the host of heaven standingby Him on both sides. The Lord inquired as to whom He could send to persuade Ahab to go to Ramoth-gilead to battle. Various spirits gave their suggestions, and finally there came a demon who volunteered to be a lying spirit in the mouths ofAhab's prophets to urge him logo to battle. The Lord gave him permission to c any out his plan (v 19-22)

b This is just one of many times when men have seen God. Here again He is pictured as an ordinary sized being in tile midst of all His subjects on the right hand and on the left. See 44 appearances of God, p. 63

c This revealstiiatGod and Hisheavenly hosts, including demons on certain occasions, have conferences concerning the affairs of men on earth. This one had to do with only one part of the earth, one people on the earth, and one king in particular. He was in rebellion against God, in league with idol gods, and listening to their prophets instead of the true prophets of Jehovah, so God permitted him to be deceived instead of saving him from such deception. There was very little that could be done with such a stubborn man - one consecrated to demon worship and demon prophets.Micaiah had been sent to Ahab but he would not receive Jehovah's instructions.In this case 2Th. 2:8-12 is clearly illustrated. Because he and his associates had no love for the iruththat they might be saved, God sent them a strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness. The idea is that God permitted such deception to take the place of the truth rejected. If men will not have the truth they will automatically have a substitute that will be more in harmony with their wicked ways for the time being. Ahab would not have truth and would not listen to Jehov ah ,b ut he would hav e lies and listen to the prophets of BaaL This passage simply gives an insight into the spirit realm showing that behind all human actsthereare good and bad spirits seeking to carry out the respective wills of their masters. The Lord protects as long as He can, and when there is nothing else He can do to turn men from their wicked ways, enor,and harm,He then permits demon spirits to deceive and cause them to go further astray

d Questions 62-64. Next, v 39

e This indicates that many spirits in heaven have the right of hearing on matters important enough to be discussed. Even demon spirits have access to some conferences (v 21-23; Job 1:6; 2:1; Rev. 12:9-12)

f This was a demon 5)irit,for no good one could be alying spirit in the mouth of anyone (v 21-23)

g It is clear that thisdemonspiritvolun-teered to do this work - he was not forced in any way (v 21)

h All things here were on a volunteer basis. TheLord first inquired for someone willing to persuade Ahab.The talks were on a voluntary basis also (v 20). When a ^irit volunteered (v 21), the Lord inquired as to how he would per-suadeAhab.andwastoldthat he would be a lying spirit in the mouths of Ahab's prophets. Then the Lord gave permission (V 22)

i Hathput .thatis,haspermitted ademon spirit to be a lying spirit to deceive men who would not accept the Holy Spirit message through Micaiah (v 23)

j It seems that Zedekiah was the chief prophet of these 400 false ones of B aal, for this is the second time he took the lead (v 11, 24). He smote Micaiah on the cheek and tauntingly asked where the Holy Spirit went" from me to speak unto you?" (v 24). Micaiah answered that he would know when he went into the chamber to hide himself (v 25) lying spirit (2 Chr. 18:18-

22. Cp. 1 Sam. 18:10; Dt.

13:1-5; 18:20-22; Jar. 23:

16-38; Ezek. 13)

■19 And "he said, Hear thou therefore the word of the Lord : I*saw the Lord s itting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the Lord 'said. '^Who shall persuade A'hSb, that he may go up and fall at Ra'moth-gil'e-ad? 'And one said on this maimer, and another said on that manner.

21 And there came forth la. spirit, and stood before the Lord, and said,*I will persuade him.

•22 And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And '■he said, Thou shalt persuade him, and prevail also: go forth, and do so.

23 Now therefore, behold, the t^ORD'hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

(11) Test of a true prophet

(2 Chr. 18:23-27; Dt. 13:

1-5; 18:22; Jer. 23:16-38;

Ezek. 13)

24 But Zed-e-ki'ah the son of Che-na'a-nah went near, 'and smote Mi-ca'iah on the cheek, and said. Which way went the Spirit of the Lord from me to speak imto thee?

525*And Mi-ca'iah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. •26 And the /kmg of is'ra-el said. Take Mi-ca'iah, and carry him back unto A'mon the governor of the city, and to Jo'ish the king's son;

•27 And say. Thus saith the king. Put this fellow in the prison, and feed him with bread of aifliction and with water of affliction, until I come in peace. 528'"And Mi-ca'iah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, "Hearken, O people, every one of you.

(12) Battle of Ramoth-gile-ad(2Chr. 18:28-34)

29 So the king of Ig'ra-el and Je-hosh'a-phat the king of Jii'-dah went up to Ra'moth-gU'e-ad.

30 And the king of I§'ra-el said unto Je-hfish'a-phat,"! will disguise myself and enter into the battle; but put thou on thy robes. And the king of Ig'ra-el disguised himself, and went into the battle.

•31 But the king of S^l-i commanded his thirty and two captains that had rule over his chariots, saying. Fight neither with small nor great, save only with the king of I§'ra-el. 32 And it came to pass, when the captains of the chariots saw Je-hosh'a-phat, that they said. Surely it is the king of Ig'rarel. And they turned aside to fight

against him: and Je-hosh'a-ph4t cried out. 33 And it came to pass, when the captains of the chariots perceived that it was not the king of l§'ra-el, that they turned back from pursuing him. •34 And a certain man drew a bow at a venture, and smote the king of I§'ra-el between the joints of the harness: wherefore he said unto the driver of his chariot. Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syr'i-ang, andMied at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying,*Every man to his city, and every man to his own

country.

(13) Death of Ahab: accession of Ahaziah, 9th king of Israel, fulfilling 22:19

37 •" So the king died, and was brought to Si-ma'ri-d; and they buried the king in Sa-ma'ri-^.

38 And one washed the chariot in the pool of Sa-ma'ri-i; "^and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.

39 Now^the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built. 'are they not written in the book of the chronicles of the kings of is'ra-el?

40 So A'hab /slept with his fathers; and A-ha-zi'ah his son reigned in his stead.

IX Reign of Jehoshaphat,

4th king of Judah (2 Chr.

17:1-21:1). 1 Length of

reign: 25 years

41 «" And Je-h6sh'a-ph5t the son of A'si began to reign over Ju'dah in the fourth year of A'hab king of I§'ra-el.

42 Je-hosh'a-phat ^was thirty and five years old when he began to reign; and he reigned twenty and five years in Je-ry'-sa-lem. And his mother's name was A-zii'bah the daughter of Shil'hi.

2 Second good king in Judah (15: 9; 2 Ki. 12:1)

43 And he walked in all the ways of A'si his father; he turned not aside from it, doing that which wa s^Kht in the eyes of the Lord : nevertheless the

high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And Je-hosh'a-phat made peace with the king of !§'-ra-el.

45 Now the'rest of the acts of Je-hosh'a-phat. and his might that he shewed, and how he warred, 'are they not written in the book of the chronicles of the kings of Ju'dah?

46 And the remnant of "the I sodomites, which remained in

a This was a fulfillment of 20:42; 22:17,

28 b This was a fulfillment of v 17 c This was a fulfillment of 21:24 d See 2 Chr. 18-19. This must refer to a fecial book of the kings of the 10 tribes which we do not have (v 39) e Question 65. Next, v 45 f slept in bodily sleep in a tomb - not soul sleep, for the soul does not sleep at physical death. It is immortal and does not go to the grave but to sheol (v 40). See Hell in Index g He was 60 years old at death (v 42) h One of 9kings that did right out of the

41 kings of Israel (note a, 11:6) i See 2 Chi. 17-20

j Question 66. Last question in 1 Kings

k Those who commit the sin of Sodom -

homosexuality. See Sodomy in Index

-Cont. from column 2

28th prophecy in 1 Ki. (22:25, fulfilled). Next, V 28. This one prediction was that Zedekiah would liide himself for shame because of his false prophecies ofAhab's victory (v 25. Cp. v 11) Ahab put Micaiah in prison until he should return in peace. This act was

Continued, column 4 ^»-

in their own land

49 The Bible throughout deals with all the tribes as one nation and one people, except during the 260 years of their division into 2 kingdoms. They have the same parentage,calling, covenants, promises, blessings, history, and destiny. In the captivities and re-

Con:. col. 1. p.

answered with another prophecy (v 26--28)

m 29th prophecy in 1 Ki. (22:28, ftil-fiUed). Last prophecy in 1 Kings. It predicted one thing - that Ahab would lose the war and not return in peace; if he did then it would be proof that Jehovah had not 5)oken to Micaiah

n Hearken - I want all of you to witness what I have predicted and know that the Lord has spoken by me (v 38)

o This itself was treachery and deception - feigning which almost cost Jehoshaphat his life. The captains of Syria had been instructed to fight with the king of Israel only, to destroy him; so when they saw Jehoshaphat in royal robes they thought he was Ahab and pursued him until it was discovered he was not the man they sought (v 29-33)

^^~ Cont. from col. 3. p. 387

26 and Dt. 28. Since the curses of the law in these chapters were passed upon all the tribes of Israel, since all lost their kingdom an d are still in rebellion, thenGod could not have cut off Judah only and established a kingdom over the other tribes, and fulfilled these covenants with them

45 Judah was only one of the 12 sons of Jacob or Israel, and of the same stock as all the other tribes (Gen. 29: 28-35; 30:1-24). One tribe is as much Israel as any other

46 Judah was chosen as the ruling tribe and the sceptre was not to depart from him until Shiloh comes (the 2nd advent of Christ, Gen. 49:10; 2 Sam. 7). No daughter of Judah being the motherofrulersofEnglandcould bring about the fulfillment of this

47 Balaam, by the Holy Spirit, said of all Israel, including the 10 tribes, Thepeople shall dwell alone, and shaU. not D e reckoned among the nations (Num. 23:7-12).Britain and America could not fulfil this, forlhey have ever been reckoned among them and intermarried in great numbers. Jews have kept their distinction in a decided way

48 V/hen out of the promised land, Israel was not to receive the blessings of the covenants (Gen. 12:1-3; 26:13; 31:3; Lev. 26; Num. 15:2, 18; Dt, 26: 1-15; 28:8; 30:5-20), This would exclude England and America. Being driven out of the promised land is evidence that all Isael sinned and broke the covenants; and God cannot give them the blessings promised the nation in Palestine, until they return. Abraham was not blessed until he came to thepromisedland(Gen,12:l-3; 13:14-18; 17:6-8,15-19). If ever Israel would have to leave their own land and be forced to live m another, it would be a curse, not a blessing (Lev. 26:32-39; Dt, 28:63-64). They were to stay out of the land after dispersion for sin, until the Messiah came and then they would become one nation again under Him

1 KINGS 22

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. la icUtes out of t' •• ' • ■ -ete to be few in niur.bei c other

actions (Dt, 4:20-JT; . Thli

applied to tlie wlwle I. tiibes and not to Jjditi only, Jews fulfil this, oat Britain and Aineiica

51 The penUty of unctrcaiiKirion wAj c^ cut ofT from the

cove:. ^s of Godproni-

ised isiiCi I en. :7:l-M;Ex. 4:24-26; lC;+Si.Jew5 andnot Anslo-^axoas were circur!iciieJ,» they arc the only onesthatcoulJ partake of the blessing of the coven v.i'. •■ nvone can partake of the N. :. , /ew or Gcntfle,

withoutciTi C!n,3:J-5.16-18;

Aaj 10:11-^; iUij-li; 13:44-5:,- 15: 7-11; Roni. 1.;16: i9-ll; 10:9-13; 1 Cot. 12:13: GaL 3:C8; Col. J:ll». but to claim the blessings of the natioa«l covenants with Abraham, David, and Motes rcviuiret circumcision. Otherwise, people would be cut off

5C The :rjCO-year theory, dealing with isael's removal from world leadership from 7-'l B. C. to 1300 \. D. w)«_-n Fn.-i tnd's t^teamess be);an, and < : is reriiovjl fulfilled the

; : of the seven tiries of Lev.

J6 IS entirely unscriptixal. ^ee The times of Iht: ' e ntiles, p.!-" . ErvianJ comi:~ ' ' iincnce proves noth-

ing re. i identity as ihe 10

tribes

53 At the division of Ivael into "

. the godly of the lotxlbes

r : ictoDavid and these were

co>..;.u.Li. .iioving to the"v "• ■• ■■"'

JudaU (1 KL 12:17-iJ: I

ClB. 1l.:1-; :1: :, 1--I-: . ^..

il:C; » Uut trie

kingo' . i: la an effort

to keep hti Jubjecis iioin ttoing to David's kintidoin (C Ch«. 16:1). The fjthen of I«ael were witJi Pavld's kinv'Joni(CChf. l-':8; . >;. i. ; Jir rteaJv ; se of ludah and llu; : (supposed to be

•f davs of his father A'sA.'he ■ >k out of the land.

47 There ua» tiu-ii no king in £ dom : ■"deputy was kin^.

' 3 Second navy of Judah {d. Chr. 8:17; 20:35)

48 J*-h6sh a-phAt made'ships of Thar shish to ro to o phir for gold: but they went not; for

1 the ships were broken at £'zl-I on-g* b?r.

1 49 Then said A-ha-zi ah the

I son of A hab unto Jf-hosh a-

■lAt. Let mv servants ro with

iiv ser\ants in the ships. But

J^-hdsh a-phit would not.

4 Oeathof Jehoshaphdt: ac-C e :i a I o n of Jehoram, Sth king of Judah {Z Chr. 21): 11th miracle of Elijah (2 Chr. 21:12)

50 • And J*-hash a-phiP%lept with his fathers, and wa/buried

Jehoshabhat dies

with his fathers in the city of Divid his father : and J*-h6-ram his sua reigned in his stead.

tX Reign of Ahaziah, 9th king lof Israel: 2 years (2 Ki. 1: ' 1-18. 2 Chr. 20:35T

51 • A-ha-zi'ah the son of A-hAb began to reign over I§'ra-el m Sa-ma ri-A the "seventeenth year of Je-h6sha-phat king of Ju dah, and reigned ^wp years over I§ ra-el.

52 And he, did *evil in the sight of the Lord, and'"walked in the way of his father, and in the way of his mother, and in the way of J^r-o-bo'am the son of Ne bat, who made Is'ra-el

j to sin:

53 For he served Ba'al, and worshipped him, and provoked to anger the Lord God of !§'-ra-el, according to all that his father had done.

Ahaziah's evil leign

Summary of 1 Kings

Djte »nd pljcc the recordswhichniakeupl and 2 Kings were wrinen in Pales-tine7i04<'-ClG B.C. by scribes or prophets whose duty it w as tp record events during tlic rci [ever kini; or kini;s they served under. These records were put

into o«it ■ tlie final author or authors; and the one book was divided into

twohy tJ«; Ncpluadnt translators about C 94-28 9 B.C. If written by Isaiah and Jeremiah in its final fonn the book was so compiled about 743-683 B.C. and

seems tliat Isaiah and Jeremiah were the authors or final compilers

• ■—'■ .f 1'- -njs of Israel. ^i!ion>;the recorders were Nathan,

I thcts (2 Chr. 9:29; 12:15; 20:34; 26:22; 32:22)

_^_. J aion saystliatjetemiahwas the author. It seems

from - was the writer: so it could be that Isaiah wrote the

booko' of Hezekiah, and Jeremiah completed it, telling of

tiie happcMiiii;s from then on to the capUvity

Theme: lastcry of the kin^s of Israel and Judah from the time of Solomon to the capbvlty by Babylon

Purpose: to show the reaaxi for the Davidic kingdom not being perpetually continued and to reveal why God sent Israel into captivity

Matistics; nth book of tl>e Bible; 22 chapters; 916 verses; 24,524 words; 6C ouestiont: 1 verse of unfulfilled propliecy: 71 verses of fulfUled prophecy: 36 distinct messages from God (3:5. U: 9:2: 11:11. 30; 12:22; 13:1. 9, 20; 14:5, 7; 16:1; 17:1. 2. 8. 13; 18:1; 19:5, 7, 9, 11, 13. 15; 20:13,

14. 22. 28. 36: 21:17, 21, 28; 22:17, 19, 25, 28); 92 commands; 73 predictions; 6 piomiiei

T.C., which was 133 yean kingdaiJ of David became u..:U o;iough to be cut off also and sent into captivity (2 Ki. 17 and 24). It wjj with David's kingdoni that God carried on His covenants after the „ .. _. .... ;.. tivity,

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to make a nation, aie alio called Jews (Either3:6.13; 4:3, 7.13-14.16; 6:13; 8:3,5,7-9, 11, 13, 16-17; 9:1-3.5-6, 10. 12-13. 15-16. 18-20. 22-25. 27-28, 30; 10:3)

55 Hainan sought to destroy all tlie Jews, not only those bclonginnloTFie tribe of JuJ.iJi(Estlicr 3:G,lJi. He had no wayoftellin),; which ones were from Judah or itie oilier tribes. Queen Kstlkz and Mordccai wen. Henjaiiiiles and Jews (Esther .ii. 7; -kU; 7:3)

'jC Israebtes from all 12 tribes were called Jewv Any Ivaelite in all the kiJigdoriiof David wasajew(}er. 34:9). .K nujnbei of tribes have boen named as a pan of his kingdom - Judah and ■Jn (1 Ki. 12:19-2ii. Eptiraim inasseh (1 i.'tir. 9:3), iineoi'. (2

a. . ;: i),Levilc5 (2Clir. r.*b; -3:2), ..ebulun,andotlien (2 Chr. 10:17; U: J. lC-17; 30:1. [>, 10-11; 31:0). Jesus Wa> a Jew (Jii. »:9t'i. Pelcr, A^juila, ApoUos, Alexander, and Taul were Jews (Acts 10:28; 18:2.24: 19:34; 21:

- >spermitted lo return

;i .ja 1:3-5; 2:2. &'J. 70;

1; 1;'.:;'.- 1 . 1; 7:7-10; 1 Cltt. hi-S).

TIk whole 12 tribes were in Dabylon,

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it w J. . .aah and

Jeliotli.ipii.li Ni^c iulc«kiiic u> build a navy tosiclhor. It was destroyed, and after thai Jehoshaphat would not continue the atireement (v 4Ji-49: 2 Chi. 20:35-37). Ahaziah reidned only 2 years, w the dealings between the 2 klni;i had tobe about C-4yeanbefore Jehoshaphat died (v ^1| ^ee note a. 11:6

Here it is clear thx the great-grvid-father, tlie mother, and t)ie son were all evil. Ahaiiali served Baal, worshipped him,and provoked Jelovah to anger, according lo all that Ids father haddone. Thus one kinR after another, in tlie northern kingdom, went deeper and deeper into tin until the nation had to be destroyed (2 Ki. 17)

used exclusively of Judahites or even Israelite:

60 InlhebooksofEzraandSehemiah the ternis Jew and Jews are used 18 times: Israel 6- times; and Ju dah 43 times of the sanie returning captives from Babylon

61 In tlie book of Esther the terms Jew and Jews are found 51 times of the captive Israelites

62 In Psalms tlie term Jews is found once,bu rijael Is found 62 times and Judah 10 limes of the same people. No northern and southern kingdoms ate referred to at all: what Is spoken of Izael and Judati clearly refers to the same people -the descendanu of Abraham.Isaac, andjacob,or the 12 tribes

63 The terms Judah and laael are used interchanRcably in Isaiab of the same people. The whole book concerns Judah and Jerusalem, as seen in 1:1, yet Igael is addressed in the very next statement (1:3); and so it is throughout the entire book. The terms house of Israel , house of Jacob , house of JudaET house of Joseph, liouse of X .Jon. anJ house of Levi are all mentioned i n Scnpture. All these branches are from Jacob, and we are not to make them different peoples with different destinies. It IS error then to say the house of laacl and bouse of Judah ate 2peo-pleswith 2 destinies: all branches came from the same parents, had the same God, the same covenants and promises, and will yet share the same eternal blessings (Ezek. 37 and 48-49)

04 In jeremlah the lem Israel is u*d 124 Unies. JuJaTi, Ho dines, and lews 9 nmos of SiTTan.e people - the lews of the vanous tribes in the kingdom of Judah. Jeremiah lived in Judah during tlie c.iptivityof the southern kingdcm of Israel, 133 years after the notthem kiniidoi:'. was taken into captivity. Therefore, he could not have been prorliesyingto the so-called 10tribei, but to the Jews made up of the many tribes in Judah. This we shall see in tlie notes on Jeremiah

In Laiiiontations tU: lermsZion. Jerusalem. Judali , [g.iel. 's\\ paopT e, and Jacob arc used of the Jews who were taken Captive in Jeremiah's day(l:3-3, 15, 17-1*: -:l-6. 8, 10. U. IS.

18; 4:2. 11-12. 22; 5:18)

65 In Ezekiel we have many proph-acies to tise Jews of ihe captivities in which we find the word Israel used 185 limes, and Judah 15 times of the Jews taken lo Baisylon. Of course tlic words 2.ion , Jerusalem, and others describing Jud.ih are found many tiuies ,d« in Isaiali, Jcrciiiiali. etc. of tlie saJllc people as we sliall sec in tJie various notes of tJiose books. Ezekiel prophesied to llie 1 apuves n! lelioiai hin's captivlty(l:l-3: 3:11.ri": l:?; 16: 16) wlio wcrecalle f Israe l,

house of Israel. .. lio ase ol

[u. • 1.4-7. iT. i:^TT)rnie

ter 'i Israel Is used of these

capi-vcs J-times in Ezekiel -md Judah 15 timei. rtiis is bocausc all Ivael <iwre one ;HMple attain and not divided into 2 parts Jaiin>; .aid .Jlcr the c-f>-dvities: all made tlie liousc of Israel

C oot, col. 4. p. 396 ^

SECOND BOOK OF THE KINGS

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS Kings of Judah and Israel - 34 Wars in 317 Years - Elijah and Elisha - Prophecies - Miracles - Captivities

a See Rebellion of Moah, p. 392

b Lattice - network which protected the open window of the upper chamber (v 2; Judg. 3:20; 1 Ki. 17:19; 2 Ki. 4:10); or, itcould have been the lattice work which protected one from falling off the flat roof where they did much living in the East

c In what way he was sick is not stated. He could have had a back injury; but whatever it was, it was serious and a lingering trouble. The windows of the East had lattices of interlaced wood which opened outward; and if the fastening was not properly secured, one leaning against a lattice could easily fall out. The same was true concerning a railing around the open roof -leaning against a weak one could cause a very injurious fall

d See Ahaziah's sin, p. 392

e As a punishment for such an insult to Jehovah, from a king over His people, the Lord sent His prophet, Elijah the Tishbite, to the messengersof the king who were to tell him tnat because of this he would surely die (v 3-4, 6,16-17)

f Whether this was an ordinary angel or one of the members of the Divine Trinity is not clear, but whoever it was this was a ministering spirit (Heb. 1:14). It was a Divine Person who appeared to Abraham, Moses, and others; and it could have been one here

f Question 1. Next, v 5 1st prophecy in 2 Ki. (1:4, fulfilled). Next, v6. The one prediction was that Ahaziah would not get well; he would dieof thesicknesshe now had because he sought not to the Lord but to an idol god i Questio n 2. Next, v 6 j This wasthe message Elijah was commanded to give the messengersof Ahaziah. He forbad them to go down to Ekron, saying they should turnback to their king and give him a message from God(v 6) k Question 3. Next, v 7 1 One can see from the content of the message why God was intervening. Ahaziah had lost all faith in Jehovan due to the fact that he had been brought up in Israel to worship BaaL His mother, Jezebel had been the chief defender of Baal. Over 850 prophets of Baal and thegroves(Asherahs, p. 106) had eaten at her table (1 Ki. 18:19). He himself had been a personal disciple of Baal(lKi. 22:51-53). Though he might have heard of the miracles of Jehovah through Elijah, Ahaziah was not a convert to Him, so he naturally would send to the gods he had faith in. Thisis what God hated and judged (v 6) m 2nd prophecy in 2 Ki . (1:6, fulfilled). Next. V 16. The one prediction was that the king would not Live. This was a repetition of the prediction of v 4 n Question 4. Next, v 16 o Thiscould refer to his garmentofshag-gy untanned skin, as well as to his uncut longhair and long beard. Prophets wore coarse clothing (v 8; Zech, 13:4; Mt. 3:4). By the description of his person and clothing the king recognized him as the prophet Elijah. This is enough proof that he knew of him and his God, so there was no excuse for sending to an idol god in Ekron p Then - when Ahaziah recognized that it was EUjah who had stopped his messengers and made a prediction of his death, he sent 51 men to get him(v 9). q He did not run this time, but sat calmly on a hill perhaps waiting for some word from the king. The captain of the 50 men called to Elijah to come down to be taken to the king (v 9). Elijah answered, "If lam a man of God, letfire come down from heaven and consume you and your 50 men. " Fire came down and consumed them (v 10)

CHAPTER 1

I Reign of Ahaziah, 9th king of Israel: 2 years (1:1-1 8; 2 Chr. 20:35; 1 Ki. 22:51-53). Ministry of Elijah (1 :l-2:11;

1 Ki. 17:1-21:29). 1 Rebellion of Moab and sickness

of Ahaziah

THEN Mo'ab rebelled against l§'ra-el after the death of k'hkh. 2 And A-ha-zi'ah fell down through aMattice in his upper chamber that was in Si-ma'-ri-4, and was ^sick : "and he sent messengers, and said unto them, Go. enquire of Ba'al-ze'bub the go3 oi £k'r6n whether I shall recover of this disease.

2 Elijah's prediction of Ahaziah's death; 12th miracle

{3 But ' the Mangel of the Lord said to E-U'iah the Tish'bite. Arise, go up to meet the messengers of the king of SS-ma'-ri-d, and say unto them, */s it not because there is not a God in I§'ra-el, that ye go to enquire of Ba'al-ze'bub the god of Ek'-ron? *4 ^Now therefore thus saith

the Lord. Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And £-li'jah departed.

5 1, And when the messengers turned back unto him, he said unto them, 'Why are ye now turned back?

{6 And they said unto him, There came a man up to meet us, and said unto us,'Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord .*/s it nofbecause there is not a God in I§'ra-el, that thou sendest to enquire of Ba'al-ze'biib the god of fik'ron? therefore^hou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, "What maimer of man was he which came up to meet you, and told you these words?

8 And they answered him. He was°Sin hairy man, and girt with a girdle of leather about his loins. And he said, It is £-Ii'-jah the Tish'bite.

3 Fire from heaven kills 102 men: 13th and 14th miracle

•9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold,«he sat on the top of an hill. And he spake unto him. Thou 'man of God, the king hath said, *Come down. 10 And £-li'jah answered and said to the captain of fifty. If I be a man of God, then'let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and

his fifty.

•11 "Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said. Come down quickly.

12 And £-li'jah answered and said unto them. If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ^ And he sent*again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before £-li'jah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

4 Elijah personally repeats his prediction to Ahaziah

Jl5 And the angel of the Lord

r The term manof God was the people's name for a prophet. See p. 326

s It could be that the man was haughty and insulting to Elijah, and thus needed the judgment of this miracle. It must be remembered that the whole story is not told here

t Quoted in Lk. 9:54

said unto £-li'iah. Go down with him: be not afraid of him. And he arose, and went down with him unto the king. *16 And he said unto him. Thus saith the Lord, Torasmuch as thou hast sent messengers to enquire of Ba'al-ze'biib the god of £k'r6n, di$ it not because there is no God in I§'ra-el to enquire of his word? 'therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

5 Death of Ahaziah, fulfilling 1:3-4, 15-16: accession of Jehoram, 10th king of Israel

17 •" So'he died according to the word of the Lord which £-li'jah had spoken. And^Je-ho'ram reigned in his stead in the second year of Je-ho'ram the son of Je-hosh'a-phat king of Jii'dah; because he had no son.

18 Now the rest of the acts of A-ha-zI'ah which he did, '•are they not written in the'book of the chronicles of the kings of i§'ra-el?

315

CHAPTER 2

6 Revelation of Elijah's translation

A'

ND it came to pass, ' when

the Lord would take up £-Ii'jah into heaven*by a whirl wind, that'E-li'jah went with E-li'shi from Gil'gal. •2 And £-li'jah said imto £-li' shd, Tarry here, I pray thee; for the Lord hath sent me to Beth'-el. And E-li'shi said unto him, As the Lord liveth.

and as thy soul liveth.^I will not leave thee. So they went

the Jordan (v 6), for the Lord had sent him to all those places 1 See Elisha's test , p. 392 m At Gilgal(v 1-2), at Bethel(v 4), and at Jericho (v S) Elisha frankly told Eli -jah: I wil l not leave you. After that Elijah di3~not try to persuade him to stay at any one place, indicating that he had been merely testing Elisha

a Again - a second time the king sent 51 men to arrest Elijah, knowing, no doubt by now, the fate of the first 51 he had sent. There could have been eye-witnesses to the miracle. Thesecondcap-tain demanded that Elijah come down quickly at the king's command, not humbling himself any more than the first one. Elijah answered as before, "If 1 am a man of God, let fire come down from heaven and consume you and your 50 men. " And again, fire fell and consumed the second 51 men (v 11-12)

b Again - the third time king Ahaziah sent a captain and his 50 men to anest Elijah. The third captain took a different attitude to ward Elijah. He went up the hill instead of demanding that Elijah come down to him and his mea, Fallingonhiskneesbefore the prophet he begged that their Uves would be spared and counted as precious in his sight (v 13-14). Before Elijah had time to actor reply, he received a message from the angel of the Lord who told him that he should not be afraid and that it was allrightto go down(vl5). This kind of message indicates that the king had some definite plan to do away with him and that Elijah was somewhat fearful of the outcome of meeting with this new kingof Samaria; but now that he had word from the angel he knew all would be well, so he went down with the third captain and his 50 men to the king

c Elijah's message was the same to the king in person as it was when he delivered it to the king's messengers. This shows the boldness of Elijah. He did not soften the message in ^e least before the king (v 16. Cp. v 6)

d Question 5. Next, v 18

e 3rd prophecy in 2K1. (1:16, fulfilled). Kfext, 3:16. The one prediction was that the king woulJnot Uvebut die on his bed of sickness because of insulting Jehovah and not trusting in Him in preference to a lifeless idol. It was the third time this prediction was made

f It does not say how long it was after Elijah gave tiie prophecy before he died; and there was no time element in the prophecy. Neither does it mention the conversation between them, or state whether Elijah offered any advice. This was purely a prediction without conditions, and something that would hapf)en regardless of what the king would do

g The similarity of names of both kings of Israel at this time, and at no other, would seem to have the tendency to unite the two reigning families. The northern Jehoram was Ahab's brother; Ahaziah, Ahab's son had no son to succeed him (v 17)

h Question 6. Next, 2:3

i This must refer to a special book which we do not have - one recording the histories of the kings of the 10 kingdoms, for the rest of the acts of these kings are not given in 1 and 2 Chronicles of our Bible j It was evidently known by revelation that Elijah would be translated that day, for such is plainly implied by this chapter

1 The chapter is introduced as if it were already a known fact (v 1)

2 The sons of the prophets at Bethel knew it (v 3)

3 Elisha knew it (v 3, 5)

4 The sons of the prophets at Jericho knew it (v 5)

5 Elijah knew it (v 9-10)

k Not only was it known that Elijah was to be taken to heaven that day, but it was made clear also that it would be by a whirlwind(vl), and that it would not take place until they had passed Bethel (v2), Jericho(v4), and crossed

Queai on 7, Twice h<

a Down. TTjcrcfore, GllRal in v 1 oiuld l»t be the well krmwiiC^lllial hniwrcn Jerictw anOihe Jordan, but anotherooc between Tibnch anj Shiloh (v J) b See Pipphe ti. p. 392 Next, V 5 here Elifh« testified that he knew Elijah was to tv- translitfJ that day (V 3, 5). Thi ,j

didnot cume thiv) . K

abo throuiih »meo,* liic v)Lii<.r L>n>n^icti. At leaa it watknox'n tolbjan. for by faith he was uanslated as Eiuth was (Heb. 11:6). in order to have faith or any knowledt^eof it at all it had to be thioutih CxiJ's word that Ke would do such a tiling. This whole story is one of ab»lute accepcance of revflation as a fact. The propheu were merely waitinafor the proper time of the day when the event would occur. Instead of waiting at the place of revelation for fear of missin)j God, Elijah travelled Ifomone place oo another, k(»w -in« that the Lord knew every minute whca he was and would find him when the time came. In fact, God was accompanying him from one place to aootner (v 2-oj; if riot in person, by agents who were sent to get him, and by the Holy Spirit that led him and aoointrd him. It may be that God even told him to visit cenain places and cross the Jordan where he would be picked up and taken to heaven to fi•■.! Je until he would return as one of Ukr two witnesses of Zech. 4:11-14; Mai. 4:5-6; Rev. 11:2-12 c (>iestion 8. Ne\t, v 14 f How many sons of the prophets there were is t»t known, but there must have been hundreds, for here we have 50 in one place (v 7); Jezebel killed many of them; 100 were saved by Oba -diah(lKi. 18:4j;and another 100 were at Gilgal (4:33-43) g See Water in Index for water miracles h A double portion , proving that there arediMerent measures of the Holv Spirit and power which men have received. It is a fact that men have done things in a miraculous way according to the measure of the Spirit they have received. It is also a fact, that to claim any one of these measures without power to do the things intended to be accomplished by such a measure is stating an untruth and making a false claim. If one has any degree of power oranv ^iftof the Spirit he will be able to d.' at all times what the power or ■iJiti IS designed for and given to ac-> omplisb. See note a. In. 3:34 . r^^b. qashah . hard; severe;tough; difficult. Itistrans. hard labor (Gen. 35: 16-17); hard causes in the sense of being difficult (Dt. 1:17; 15:lg). The true idea here is a difficult thing for me to grant and it was. How could a man impart twice as much as he, him -self had" How could he give something that he did not have" The answer is by faith and Jehovah honoringhim in re -questing a double portion for Elisha. Some would have been jealous of a successor receiving more with which to do more than they, themselves did in life, but not so with anyone filled with God in any sp>ecial sense J Itwasio, for the record shows that Elijah experienced lf]rnira'lr h. iJcj the translation anJ"]!inr

IVJ-'louble the number, .i..- r...

asgxeat (p.394). For instance, Elijah shut the heavens for J 1/2 years; (Jas. 5:17) and Eliiha tfiut them for 7 yean (8:1) k It would be intcresiinp to have a record of such a conversation bitwi-. o two great prophets. One can that

it was nothiiij vain i i : . , ,-tiapi

i li:a'i jav, hl^ u final in-tni^tionstc^ardin^ .-.....;. Ju and how to carry on in his place (v 11; 1 Ki.

19:I(D

1 '.s'hi k- they were havinu their last words td.'.ither there suddenly appeared a chariot of fire, and horsciof fire which came between them, separating them and taking Elijah up into heaven by a

/

llowti to B-

•3 And fh'^

t)

f.

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Jordan

EtUha succeeds Elijah as prophet

^

1' t thee. Su

th' hA

•5 Ai; ropbets

that u. . , atne to

£-li niiA, 4iid 'h^id uiitu him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered. Yea, 1 know tl; hold ye your peace.

•6 And t-li jah uid unto him. Tarry. I nray thee, here: for the Lord hath sent me to Jdr-dan. And he said. As the Lord liXSliL <uid as thy soul liveth, I will not leave thee. And they two went on.

7 Parting the river Jordan: 15th miracle

14 And he took the mantle of •• pr"ph»>f!<' P-ll'jah that fell from him, and

•'• the waters, and •said.

-e 15 the Lord God of

ih? and when he also had

:i-n the waters.Hhey parted

hiiher and thither: and fi-U shl

went over.

15 And when the sons of the j prophets which were^o view at I Jfr l-chrt saw him, they said.

to I The spirit of £-li'jah doth rest "n £-U'shd. And they came to . meet him, and bowed themselves to the ground before him.

. ' And he ..'. hold ye

jah said unto him. j

■ ■. V thee; j ■ me

Z Unbelief of the prophets

16 * And they said unto him. Behold now, there be with thy servants fifty strong men; •'let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said. Ye shall not send. •17 And when they urged him till he was ashamed, he said. Send. They sent therefore fifty men; and they sought three days, but found him not. 18 And when they came again 1 to him. (for he tarried at J6r'i-

7 And'fift>' men of the sons of chfl.) he said unto them.'Did I the prophets went, and stood to not say unto you. Go not? view afar off: and they two stood by Jor'dan.

8 And £-li jah took his mantle, and wrapped it together, and smote the waters, and "they were divided hither and thither, so that they two went over on dry ground.

3 Water and barren land healed: Znd miracle

19 • And the men of/the city said unto £-b"shd. Behold, I I pray thee, the situation of this city 15 pleasant, as my lord seeth: but the water is naught,

8 Double portion of the Spirit i *">d the ground barren.

of Elijah given to Elisha: ~

n

1 6th miracle

•9 • And it came to pass, when they were gone over, that £-li-jah said unto P-llshd. Ask hat I l.ee, before

betak' iTFee. And

£-U'sh4 said, 1 pray thee, let^ double porti on of thy sp irit b^ upon me.

HO And he said. Thou hast asked a'hard thing: nevertheless, iLlkeu see JUS when I am taken from thee,'it shall be so unto thee; but if not. it shall not be so.

9 Traniilation of £lijah(Cp.

Gen. 5:11; Heb. 11:5; 2 Cor.

12:1-3; Rev. 4:1; Jn. 20:17-

19; Acts 1:9-11)

11 And it came to pass, as they still went on. and*talked. that, behold, there ^appeared a r^ifio t of fir e, and horses ol fife. an3 parted them Twth asunder; and £-li jalTwent up]tL«'^hirlwind into''heaven.

12 ' And £-li'sha'^aw if, and he cried. My father, my father, the chariot of 1$ ra-el. and the horsemen thereof. And he saw him no more: and he took hold of his ^wn clothes, and rent them in two pieces.

II Ministry of Elisha. 1 Eli-| sha's 1 »i miracle

13 He took up also the mantle of £-Ii'jah that fell from him, and went back and stood by the bank of Jflrdan;

•20 And he said. Bring me a new«cruse. and put salt therein. And they brought it to him. ■21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have'■healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day. according to the saying of E-li'shd which he spake.

4 Irreverence cursed: 42 men killed: 3rd miracle

23 * And he went up from thence unto Bfeth'-el: and as he was going up by the way, there came forth'httle children out of the city, and mocked him, and said unto him. Go up. thou 'bald head; go up. thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Car'mel, and from thence he returned to Sil-mA'-ri-*.

CHAPTER 3

whirlwind (v 1, 11)

n.

Both now ; .

ural bodies, tiavtOKnever died. Ho«

Continued, column 4

5 Accession and character

of Jehoram, 10th king of

Isr«el

Thiswatthe conditionot receiving the double portlonof the Holy Spirit (v 10), Here he saw it, and cried, tJiL c hariot of Itrael a nd the horse men The fcoTTv

TTj

His own mantle was now torn up, » He a:>uld put on thi- mantle of tUjah (V13), which r thadprevious-

ly thrown ar i (1 Ki. 19;1?)

a C>i • ■. Next, V 18

b Mi:., ""Ujah and Fltsha. p. 394

c At lea t of Eli-

jah's tra: : I iMiracle

of Elisha, and testified that the Spirit of Elijahr»w retted upon Elisha. He, therefore, was acceiited as the luc-cetsor of the translated ptxiphei, at once. They came and bowed themselves to the ground before him (v IS)

d 50 *oni of the propheu begged Elisha to permit them to go up and down over mountains and valleys to see if Elijah had been cast down to death. He refused the request, for it showed unbelief and virtually accused God of destroying His prophet instead of preserving him and taking him to heaven. When they kept urging him Elisha fi -nally allowea the sons to (to. After 3 days they returned without finding Elijah (2:16-18)

e puegion 10. Next, 3:7

f Jericho. See v 18. It seems that the waterof Jericho was bad and the ground barren. Elisha called for a new cruse with salt in it. By casting the salt in the spring he healed the water and the ground, in the name of the Lord (v 19-22)

g Crusea :iat metal dish. Heb. tselo -c hi th rendered dish (21 :i:^ ; pan (2 Chi. 53715); and bosom (Pr. 19T2T; 26:15)

h 3 cases of healing the waters :

1 WatersofMarah by Moses (Ex. 15:

2 Waters of Jericho by Elisha (2: 19-2'2)

3 Waters of the Dead Sea by God (Ezek. 47)

i Heb. na'ar, a child from the age of infancy to adolescence. It generally implies youth, but not always, for the wordisusedof Isaac when 28 years old (Gen. 22:5), of Joseph when 39 years old (Gen. 41:12), and of Rehoboam when fully grown (2 Chr. 13:7). Here the little children were the infidel young men of Bethel who were worshippers of the golden calf instead of Jehiovah.lt was God who sent the bears, and we have to believe that the offenders were worthy of such judgment

J The term bald head had no special reference to lack of hair, according to some authorities; it signified a worthless fellow. It was a term of contempt. Here it was equal to blasphemy of God for the young men mocked EU-sha as a prophet of Jehovah, in contemptuous allusion to the translation of Elijah, which they no doubt denied and made fun of. The idea seems to be: Go up (be translated) like Elijah, you worthless felkiw!

Cont. from column 2

ever, they will die their own appointed death on earth ax the two witnesses of the future tribulation period (Zech. 4:11-14; Mai. 4:5-6; Rev. 11:3-12). Since their time at least two other men have been taken to heaven and brought back (2 Cor. 12:1-5; Rev. 4:1). Christ also went to heaven and came back after His resurrection (Jn. 20:17-19); then returned to heaven leading many resurrected men, and souls and spirits of just men whose bodies were not resurrected (Mt. 27:53-54; Eph. 4-8-10; Heb, 12:23). Before this, all righteous souls and spirits went into sheol -hades where thcv were fuUv conscious while their bodies went to qeber , the grave. Now, when a Christian dies he no long-er goes into the underworld of depan-ed spirits to be held bv the devil against his will (Heb. 214-15); instead he goes immediately to heaven to await the resurrection day (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23)

n Elijah was taken up in botli a chariot of fire (V 11-12) and a whirlwind (v 1, 11)

o The planet heaven is higher than all other planets. See Heaven in Index

2 KINGS 3

Rebellion of Moab

The Moabites defeated

a Note a, 1 Ki, 11:6

b ImaRC of Baal (10:18, 26-27; 1 Ki.

19:18) c See Rebellion of Moab, below d 100,000 lambs and 100,000 rams-the 200,000 at an estimated $20.00 each would be equal to $4,000, 000. 00 a year tribute from Moab to Israel e Questions 11-12. Next, v 11 f Jehoram questioned and Jehoshaphat answered that it should be the way through the wilderness of Edom (v 8). Cp. their two statements in v 10-11. Tne king of the 10 tribes thought God had called them together to destroy the Edomites, but the kingofjudah inquired of a prophet. One spoke of Elisha, 90 the 3 kings went down to him. Elisha told the king of Israel, the Baal worshipper, to go to his own prophets and those of his mother, Jezebel. The king repeated his accusation of God by saying that He had brought them down into the wilderness to destroy them. Then Elisha gave an answer simply because of the presence ofJeh»shaphat, the good king of Judah (V 12-15) g Questions 13-14. Next, 4:2 h This refers to Jezebel in particular (vl3)

Rebellion of Moab (1:1)

Then - after the deathof Ahab, Moab rebelled against the northern kingdom of Israel (v 1). The word then indicates the book is a continuation of 1 Kings. The two books were one up to the time of the Septuagint translators in the 3rd century B. C. It was then that the book of Kings was divided into two sections Moab had been subdued byDavid (2 Sam. 8:2:23:20); and after the division of the kingdom it passed to the 10-tribe kingdom. Moabites were greatly oppressed by Omii and Ahab and, on the death of the latter, Mesha, king of Moab,rebelled and gained independence. The Moabite stone discovered in 1868 at Dibon in Moab is revealing. The writingisin ancient Hebrew characters down to the time of 140 B.C. when it was replaced by modem square characters in use today. According to the stone Mesha, son of Chemosh-Melech, king of Moab of Dibon, saw hisdesire upon his enemies after Omri and Ahab had oppressed them for many days. It tells of his victories at Ataroth, Kerioth,Nebo,Jahaz, and other places. It gives all creditto Chemosh, national god of Moab, for past defeats and slavery to Israel, because he was angry; and itgives the god credit for victories won after this. See 3:1-27

Ahaziah's sin (1:2)

His great sin in this matter was igi»r-ing Jehovah, the God of Israel, the ojily true and living God, by going down to Ektonto inquire of an idol god called Baal-zebub who was the god of flies (v 2). In the East, flies were one ofthemost terrible plagues and pagans would naturally have a god of flies as they had gods of rain, thunder, and other things. Later, Jews changed the nameto Beel-zebul. lordof the dunghill (Mt. 12:24). In the Gr. it is Baal-zebul. lord of abominable idols; the prince of idols and idolatry; the worst andchiefof all wickedness. To inquire of such a god was to deny Jehovah. Ahaziah therefore cast away the last remnantof faith in the old religion of his fathers and consulted a foreign oracle, as if the voice of God was silent in his own country

Elisha's test (2:1) Elijah permitted Elisha to accompany

NOW Je-ho'ram the son of A'hab began to reign over I§'ra-el in SS-ma'ri-i the eighteenth year of Je-hosh'a-phat king of Jii'dah, and reigned fwelve years.

2 And \ie wrought°e vil in the sight of the Lord ; but not like his father, and like his mother: for he put away the'image of Ba'al that his father had made.

3 Nevertheless he cleaved unto the sins of Jer-o-bo'am the son of Ne'ba.t, which made !§'-ra-el to sin; he departed not therefrom.

6 Moab rebels: alliance of Jehoram and Jehoshaphat

4 •' And'Me'shA king of Mo'-ab was a sheepmaster, and rendered unto the king of !§'-ra-el an ^hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when A'hab was dead, that the king of Moab rebelled against the king of Is'ra-el.

6 ^ And king Je-ho'ram went out of Sa-ma'ri-a the same time, and numbered all Is'ra-el.

7 And he went and sent to Je-hosh'a-phat the king of Ju'-dah, saying. The king of Mo'ab hath rebelled against me: 'wilt thou go with me against Mo'ab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

8 And /he said. Which way shall we go up? And he answered. The way through the wilderness of Edom.

9 So the king of I§'ra-el went, and the king of Jii'dah, and the king of E'dom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

7 Elisha reproves the alliance of Jehoshaphat with

Jehorana

10 And the king of l§'ra-el said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Mo'ab!

11 But Je-hosh'a-phat sidd/Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of igra-el's servants answered and said. Here is E-U'shA the son of Sha'phat, which poured water on the hands of £-li'jah.

12 And Je-hosh'a-phat said. The word of the Lord is with him. So the king of I§'ra-el and Je-hosh'a-phat and the king of E'dom went down to him. •13 And E-li'sh4 said unto the king of 1='ra-el. What have I to do with thee? get thee to the prophets of thy father, and to the prophets of Athy mother. And the king of I§'ra-el said unto him. Nay: for the Lord hath called these three kings together, to deliver them into the hand of Mo'ab.

14 And £-li'shd said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence

of Je-h6sh'a-phat the king of Judah, I would not look toward thee, nor see thee. •15 "^ut now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him.

8 Waters without rain and

promised victory: 4th and

5th miracles

;i6 *And he '^said. Thus saith the Lord. Make this valley full of ditches.*

17 For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is but a light thing in the sight of the Lord: he win deliver the Mo'ab-ites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of E'dom, and the country was filled with water.

9 Optical illusion: 6th miracle

21 ' And when all the Mo'ab-ites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Mo'ab-ites saw the water on the other side as red as blood:

23 And they said. This is blood: the kings are surely slain, and they have smitten one another: now therefore, Mo'ab, to the spoil.

10 Defeat of the Moabites, fulfilling vss. 18-19

24 And when they came to the camp of I§'ra-el, the I§'ra-el-ites rose up and smote the Mo'ab-ites, so that they fled before them: but they went forward

smiting the Mo'ab-ites, even in their country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-har'a-seth left they the stones thereof; howbeit the slingers went about it, and smote it.

26 ' And when the king of Mo'ab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of E'dom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against I§'ra-el: and they

him to Gilgal without saying a word about staying some place, but when he arrived here he told him to stay while he went to Bethel (v 2j. Then Elijah urged him to tarry at Bethel while he went to Jericho (v 4), and to

Continued, column 4

10-12;19:20, 24j.In the days of EUjah he washead-masterof severalschools -at Gilgal (4:28), at Bethel where Jeroboam had his altar and one of his golden calves (1 Ki. 12:29; 13:1-32), at Jericho, and other places (v 3-7, 15; 1 Ki. 20:35, 21). Elisha succeeded Elijahoverthese schools and even enlargedthem(4:l, 38;5:22;6:l-7; 9:1)

a Here is an instance of a musician being used in connection with prophecy. There is no particular explanation of this. It must be that he liked the soft music of a harper and sought thereby to get into a religious and prophetical attitude before giving his information (v 15). Since the sons of the prophets were studying music and poetry in the schools of the prophets it seems that music was a regular part of ptophec .. Cp. Ex. 15:20; Eph. 5:19-20. Hymn-singing is a great inspiration to men who preach; and good singing and music precede most all preaching to -day

b 4th prophecy in 2 Ki. (3:16-19, ful-filled). Next, 4:16

3 predictions -fulfi 1 led

1 You will not see winTor rain, and yet the vaUey shall be full of water that you may drink, both you and your cattle, and your beasts (3:17)

2 This is but a light thing for the Lord: He will also deUver the Moabites into your hand (3:18)

3 foufhall smite every fenced city, and every choice city, fell every good tree, stop all wells of water, and mar every piece of good land with stones (3:19)

c Elisha's instructions were for the armies of Israel and Edom to fill all the valley with ditches, and God would fill them with water without wind and ra^n(v 16-20). The water for this came

- by the way of Edom (v 20). The Mo-abiteshadanopiicalillusion. To them the water looked like blood and they thought the kings of Israel and Edom had killed each other, so they went to what they thought would be the spoil (v 21-2-1). When they came to the camp of Israel the men rose up and smote the Moabites, so that they fled. The Israelites continued until they had smitten the whole country, beating down the cities, stopping the wells, and otherwise destroying everything (v 24-25). Thekingof Moab took 700 men to break through to the king of Edom, but could not; so he took his eldest son, the heir to the throne, and offered him for a burnt offering upon the wall. There wai great hatred and wrath against Israel (v 26 -27)

Cont. &om column 2

remain at Jericho while he want to Jordan(v 5); but Elisha would not leave Elijah, being determined to goon with him until he was taken to heaven that day. The reason for all this is not explained. It could be that Elijah was testing the man to see how determined he was to have his Spirit and power so as to carry on in his place after his departure. Elisha nad already been a.iointed to take his place (19:16), but hi: had not yet received the Spirit and power of Elijah. This is what he was desiring, as is clear from v 3-11

Pro phets (2:3)

The prophets were the divine philosophers, tne instructors, and the guides of the Hebrews in piety and virtue. They generally lived retired being seen in public mainly when they had somemessageof God to deliver. Their habitations and mode of life were plain, simple, and consistent. Sons of the prophets were pupilsof the prophets being trained in religion and habits of devotion and piety. They were not a monastic order but a groupof theological students studying the law and history of God's people, together with sacred poetry and music. There were several scho ols of the prophets from the days'©! Samuel to the N. T. times when Israel was a nation(lSam. 10:5,

a KINGS 4

Elisha muUipUet tht widow's oil

Death n(the Shunammite's ton

393

a One of the wn* of the pcv " : 'J and his wife. Like the wu t

prophets, was Icfi'

ilDrs demanded i' , ^

determined to take lici . »j:a ai txjad-mcn. She came to I iiUia who was now the headof the tchooUof the pipnJietj, and bctiKed for relief. He told tier to borrow all the vesw.-U sfie could and pour into them from the bttle pot of oil which she had in the house. When she did 90 all the vessels were filled and innumerable others could have been filled if she had bonuwed them. She was told to sell llie oil and pay her debt (v 1-7). What a notable miracle! Even multiplyin)i one ounce of oil would be a miracle, but here many vessels were filled and 2 sons were saved from slavery b rhc Mosaic law Rave the riftht to claim the person and children of the debtor who could not pay. that they miiiht serve the creditor until the year of Jubile, at which time they became free again (Lev. 25:39-41). Cp. Neh. 5:5-8; Job 24:9; Isa. 50:l:Mt. 25:2S) c Questions 15-16. Ne\t, v 13 d Heb. acuwk , an oil flask. It is supposed this was an earthern jar, deep and narrow, with a pointed bottom which was insened into a stand of wood or stone, or stuck into the ground, like the Roman and Egvptian amphora-a 2-handled carthem vessel foroil, wine or water. Some flasks were made of metal. The pitcher of Nik. 14:13; Lk. 22:10 IS supposed to have been an amphora e Heb. gadol. great in any sense; high; mighty; noble; rich. This woman was arichone, as in 1 Sam. 15:2; 2 Sam. 19:32 f Heb. aliyah , generally refers to an upper roomof an Eastern house, being builtonthe roof sometimes or making a second story to the porch, the access to which IS by stairs. It is sometimes called the chamber over the gate (2 Sam. lP:d ?). Here it is a chamber on the wall, perhaps because of the window opening to the street that was made in the solid wall, the only evidence that anew room had been added to the house. Such a room was usually well furnished and kept for the entertainment of honored guests, rhus the Shunammite entertained niisha. Itwa5 in such a nx)m that Elijah dwelt with the widow in Zeraphath (1 Ki. 17: 19,2.}). In that passage we have the word loft as a translation of the word aliyah , thus conveying the idea of a bare, desolate garret, which is very far from the fact. The poorer homes had no aliyah, which leads to a conclusion tBatThe widow who entertained Elijah was not of the px)rcst class, but that her Cvtreme destitution was due to the dreadful famine which then prevailed. Such a room made a desirable place of retirement for the master of the hojse. Ahaziah was in an aliyah in ttie palace of Samaria when ne fell through the lattice work of the window and injured himself (1: 2), Eglonwasina room like this when he was assassinated by Ehud (Judg. 3: 20). In thisinstance aliyah is rendered summer parlor, whicTi was a partot of ci>-)l(ng. It wasonthc roofof an alijyah in the palace of Ahaz that thc"I(ings of ludah had altars erected for idola-tmus worship (J i 1.;). It was in an aliy ah tliat Daniel praved dailv in the mid«" of idolatry (Dan. >. li). In the N. T. it iscalled an upper room (Act« 1:13; 9:37,39; 20:7->^. In siich a place Christ ate the nassov.r with Hit dit-ciplesfMk, 14 1'.; '»'. • • ' •• g The word stool !■ r rn

pcnple, forltlsii ■ ' -

day. The Ileh. word tran . re

IS kic(eh. covered; it me i > i i"-nicd seat or throne. This piece of furniture was no doubt the f>cit that the rich woman could gel for the r>n\">h'-t h

"M- tioas 17-19. Nc^t. v 23

departed from him, and returned to thett own l«nd.

CHAPTER 4 317

11 Lncreaac of the widow'a

oil: 7th miracle

NOW there cried a certain •woman of thr wives of the soaa of the prophets unto E-li -shi, sayinK. Thy servant my husband is dead; and thou knowest that thy servant did fear the L< ixo: and the creditor is comeMo take unto him my two sons to be bondmen. 2 And £-Ii shA'said unto her. What shall I do for thee? tell me, what hast thou in the house? And she said. Thine handmaid hath not any thing in the house, save a'pot of oil. •3 Then he said. Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

,•6 And it came to pass, when

the vessels were full, that she I '^ The Shunammite woman I said unto her son. Bring me yet ' finds Elisha on Mt. Carmel

a vessel. And he said unto her, 1 There is not a vessel more. ; And the oil stayed. i»7 Then she came and told the I man of God. And he said. Go, Isell the oil, and pay thy debt,

and live thou and thy children

of the rest.

12 Hospitality of the "great

woman" of Shunem

8 * And it felt on a day, that £-h shi passed to Shunem, where was a'lyeat womtJi_; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband. Behold now, I perceive that this is an holy man of God,

{ which passeth by us continu-laUy.

10 Let us make a little'chamber, I pray thee, on the wall; and let us set for him there a bed, a!'i ■ ' •>»le, and a*stool,

I and a ■ k: and it shall

be, will.. ... V .meth to us, that' // is well I he shall turn in thither. .27 And when she came to the

11 An-t-'*-ii.... • t". that he'man of God to the hill, she came; "ed in- caught him by the feet: but

,,... i, ,....; .ay thera.

14 And he said. What then is to be done for her? *And <".*-hA'ri answered. Verily she hath no child, and her husband 19 old.

MS And he said. Call her. And when he had called her, she stood in the door. •16*And he said. About (his season, according to the time of life, thou shalt embrace a son. And she said. Nay. my lord, thou man of God, 'do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that £-ii shA had said unto her, according to the time of life.

14 Sickness and death of the son of the Shunammite

18 • And when the'thild was grown, it fell on a day, that he went out to his father to the reapers.

•19 And he said unto his father. My head, my head. And he said to a lad. Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

I ^22 And she called unto her I husband, and said.'Send me, I I pray thee, one of the young ' men. and one of the asses, that ' 1 may run to the man of God, and come again.

23 And he said, 'Wherefore wilt thou go to him to day? 'it is neither new moon, nor sabbath. And she said, It shall be well.

•24 Then she saddled an ass, and said to her servant. Drive, and go forward; slack not thy riding for me, except I bid thee.

25 So she went and came unto the man of God to mount Ckr-mel. And it came to pass, when the man of God saw her afar off, that he said to 6£-hA'zi his servant. Behold, yonder is that Shu nam-mite: •26 Run now, I pray thee, to meet her, and say unto her,*/s it well 'with thee? is it well with thy husband? is it well with the child? And she answered.

to the

C*-hA'zi came near to thrust

13 Child given to the Shu-i"^'^. , , . . , ,

. * O.I i_,-.iJ God said. Let her alone; for

namm.te woman: 8th miraclelj^^^ ^^^^, ,^ ^^^^^ ^.^^^.^ ^^^.

•12 And he said ioi.i-hiii his! ■"<! <he'LoKi) hath hid ,t from senant. Call this Shu nam-, ""^' »"<! ^^^^ "°' '°"l "^'■ mite. And wli' ! called i ,, _,. . . ».^

her, she stood i .n. | »^ Eli-ha accompanies the

13 And he said unt.. him. Say I Shunammite woman to her now unto her, Bih.>ld, thou | home

hast been car.-ful for us with all 28 Then she said.'Did I desire this care; »wliat ts to be done > a son of my lord? did I not say. for thee? wouldest thou be i Do not deceive me? Spoken for to the king, or to the •29 Then he said to 6«-ht'zl, captain of the host? And'she 'Gird up thv loins, and take my answered, I dwell among mine staff in thine hand, and go thy

I own people.

1 She wanted no reward for her hospitality in the prophet and his servant (v i;i). ' Wi Is the only true spirit of h o t p 11 a 111 y and the only kind that will be fwarf-fl by '"•<^<), «^t!u times n^w (v . - • r (Mt.

10:40 1 . "ho do

thlPgiti' be K-< II >>(iiit-ii licie already have thi Ir full t < ■ Ipt (Mu •■:! >^)

way: if thou meet any man.

k ^ettlonj 24-25. Next, w 43

1 Cl' "0;

r

2 Ui ruu !lA<i>^>

3 ■

4 Salute ito man by thr way

.*) If any man salute von do not answer 6 Lay my sta ff upon the fare nf the child

a When the great woman turned down alloffersof reward for her hospitality, even all ro/aloffers, (-ehazi, the ler-vantof Elislia, solved the problem by suggesting a rhiUl a i)f ■jjcucst re ■ ward possible. V. ahad call-

ed for her tile : - - l-imc and she stood before him (v 12, IS), he predicted that according to the time of life for a child to be conceived and born, she would embrace a son (v 16). Realizing this was almost too good to be true she remarked, "Nay. my lord, man of God, do not lie to me. " She did conceive and bear a «n at the appointed seaun (v 17) b 5th prophecy in 2 Kt. (4 16; fulfilled). Next. V 43. The one prediction was that she would have a son according to the manner of bfe

c Though this sounds like harsh speech tous, it was only plain, straightforward, simple talk In that day, meaning literally: Do not deceive me by saving something that can never be (v'l6)

d Heb. gadal , become large; grow up. He must have been merely a grow -Ing-upboy, notold enough yet to work in the field with the men, for he was only going out to his father and the reapers in the field when he exoericnced sunstroke. His mother helo him on her knees until noon, and then he died. She laid him upon the bed and went immediately for Elisha (V 18-27)

e Ladies of the higher class in the East seldom walked; almost always they rode asses. The rider was attended by a servant running behind with a whip or stick to drive or goad the animal forward at whatever pace wouldbe desired (Eccl. 10:5-7)

f ^estion 20. Next, v 26

g This indicates that it is the custom of the prophets to gather the people together at the lime of the new moons and sabbaths, for edification and instruction. The qucstionof the husband appears to express astonishment that shesouldgo to the prophet other than at these times. Amos refers to this in his book (8:5) as the times Israel wished were over so they could sell their produce. They preferred business to sacred days and times of worship and instruction from men of Ood. Regarding the Shunammite, she kept it a sec -ret that she wanted the prophet to resurrect her son. She simplv told her husband that all would be well if she could only get to the prophet, and she went to him in mount Carmel. When Elisha saw her afaroff, he sent his servant to meet her and inquire regarding her problem. She answered that all was well; but when she came to the manof God she caught him by the feet. His servant was about to thrust her away, but he interfered savingher soul was veved within and the Lord had hidden it from him. When the woman made it kn^wn that her son was dead. Elisha then sent tus servant to lav his rod upon the face of the hoy; but the mother would noi let the man of God go until he agreed to come with her. And so, he arose, followed her, and resurrected her child (v 22-37) estions ■Jl-2.(. Next, v 28 perso n al quest ions (v 26):

Que jpj

1 Is It well with you "

2 Is it well with your husband"

3 Is it well with your child "

Her answer was: It Is well. She said it by faith, for the child was dead. She believed the man nf God would help her in the matter. In those days it was a comrTKin thing to get answer; from God through the men of God. Unusual things were evpcctedof them, and they alwavs met the need. Not one timedi) ve find them questioning the will of God or leading the people to believe that anything would be impossible J Thistndicatesthat it was customary for the Ivord to tell secrets to the prophets, for Elisha was surprised that God had keep this from him (v 27)

2 KINGS 4. 5

The Shunammite's son restored

a This wan breaking all the rules of etiquette. It was customary to make lengthy, fo r m a 1 salutations when meeting anyone, but here such greetings were to be dispensed with because the matter of the Shunammite's son was urgent (v 29)

b This was a solemn way of expressing determination (v 30). The term was used 3timesto expressElisha's determination to stay with Elijah until he was translated (2:2, 4. 6)

c Was dead-the soul and spirit had de-paneJTrom the child (Jas. 2:26). The prophet shut the door and remained alone with the body, and prayed to Jehovah. Laying himself upon the

. child, he put his mouth to its mouth, his eyes to its eyes, and his hands to its hands, until the flesh became warm. He then walked back and forth in the house and returned to stretch himself upon the child again. This time the woman's son sneezed 7 times and opened his eyes. Calling for the mother, Elisha presented him alive to her; and after she had bowed herself to the ground, she took him up and left the room (v 32-37)

d The second resurrection of a boy from death-one by Elijah (1 Ki. 17:17-24), and thisone by Elisha (v 32-37). The third resurrection was that a dead man touching the bones of Elisha in the grave (13:20-25). Christ, Peter, and Paul resurrected people as is recorded in the N. T. (note s, Mt. 9:25)

e See note a, 2:2

f One of 13 famines ,note r. Gen. 12:10

g The sons of the prophets in the various schoolsof the prophets were now under Elisha. In cooking a meal for them someone cast in a poisonous gourd which caused the entire pottage to be -come poisoned. Elisha simply caused a little meal to be thrown into the vessel and the food was made free of the poison (v 38-41)

Miracles of Elijah and Elisha (2:14)

first miracle of Eli^a (v 14). Elijah experienced 16 miracles and Elisha 32, because he had a double portion o f the Spirit and power of Elijah

16 miracles of Elijah

1 3 years of drought (1 Ki. 17:1)

2 Being fed by ravens(1 Ki. 17:2-7)

3 Multiplying of meal and oil (1 Ki. 17:8-16)

4 Resurrection of a boy (1 Ki. 17: 17-24)

5 Fire from heaven (1 Ki. 18:30-40)

6 Rain after 3 1/2 years (1 Ki. 18: - 41-45)

7 30-mile foot race (1 Ki. 18:46)

8 Angelic food causing supernatural strength for 40 days (1 Ki. 18:46)

9 Miraculous utterance (1 Ki, 21-17-24)

10 Miraculous utterance (1 Ki. 21-. 28-29)

11 Miraculous utterance (2 Chr. 21: 12)

12 Miraculous unerance (1:3-8)

13 Fire from heaven (1:9-10)

14 Fire from heaven (1:11-12)

15 Drying up of Jordan (2:7-8)

16 Imparting double portion of his Spirit upon Elisha (2:9-10)

Naaman the leper

32 miracles of Elisha

1 Drying up of Jordan (2:13-15)

2 Healing of the waters (2:19 -22)

3 Bears from the woods (2:23-25)

4 Water filling ditches without rain (3:16-20)

5 Defeat of Moabites (3:18-20, 24-27)

6 Optical illusion (3:21-23)

7 Increase of widow's oil (4:1 -7)

salute him not; and if any salute thee, "answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, Ms the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Ge-ha'zi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying. The child is not awaked.

17 Elisha resurrects the

Shunammite 's boy: 9th

miracle

32 And when £-li'sh4 was come into the house, behold, the child "^was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child: and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up. and stretched himself upon him: and the child sneezed seven times, and the child"opened his eyes.

•36 And he called Ge-ha'zi, and said. Call this Shw'nam-mite. So he called her. And when she was come in unto him , he said, Take up thy son. 37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

18 Elisha heals the noxious pottage: 10th miracle

•38 ^ And E-li'sha came again to 'Gil'gkl: and there was fa dearth in the land; and *the sons of the prophets were sitting before him: and he said unto his servant. Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

40 S& they poured out for the men to eat. And it came to pass, as they were eating of the pottage that they cried out, and said, O thou man of God, there is death in the pot. And theytould not eat thereof.

•41 But he said. Then bring meal. And he cast it into the pot; and he said. Pour out for the people, that they may eat. And there was no harm Ln the pot.

19 Mulitplies food for 100 men: 11th miracle

•42 *u And there came a man from Ba'al-shali-sha, and brought the man of God bread

of the firstfruits, twenty loaves of barley, and full ears of com in the husk thereof. And he said. Give unto the people, that they may eat.

{43 And his "servitor *said. What, should I set this before an hundred men? Tie said again. Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof.* 44 So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

CHAPTER 5

20 Healing Naaman of leprosy: 12th miracle

NOW<'Na'a-man,'captain of the host of the king of Syr'i-i, was a great man with his master, and honourable, because /by him the Lord had I given deliverance unto Syri-4: he was aiso a mighty man m i valour, but he was a*leper. 1 2 And the Syr i-an§ had gone ' out by companies, and had i brought away captive out of the I land of I§ ra-el a little maid; and she waited on Na a-man's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is^in SS-

|mari-a! for'he would recovef him of his leprosy.

4 And one went in, and told his lord, saying. Thus and thus said the maid that is of the land of 1§ ra-el.

•5 And the king of Syri-a said. Go to, go, and I will send a letter unto the king of Is'ra-el. And he departed, and took with him 'ten talents of sUver, *and six thousand pieces of gold, and ten'changes of raiment.

6 And he brought the letter to the king of Is ra-el, saying. Now when this letter is come unto thee, behold, I have therewith sent Na'a-man my servant to thee,'^hat thou mayest recover him of his leprosy.

7 And it came to pass, when the king of I§ra-el had read the letter, that he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. #8 ^' And it was so, '\Fhen E-U sha the man of God had heard that the king of I5 ra-.el bad rent his clothes, that he sent to the king, saying,Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is i prophet in is ra-el.

9 So Na a-man came with his horses and with his chariot, and stood at the door of the house of £>lish^.

$10 And fi-U'stU sent a messenger unto him, saying, 'XJe and wash in J or dan seven times , and thy flesh shall come again to thee, and thou shalt b« cleaiK

11 But Na'a-man was wroth, and went away, and said. Behold, I thought. He will surely

8 Barrenness healed (4:12-17)

9 Resunectio.i of a boy (4:32-37)

10 Pottage healed (4:23^1)

11 Bread multipUed for 100 men (4: 4-3 -44)

12 Leprosy of Naaman healed (5:1-14)

13 Discernment of Gehazi (5:25-26)

Coniinuedp column 4

24 .Miraculous unerance (7:1)

25 Miraculous utterance (7:2)

26 Confusion of Syrians (7:6-8)

27 7 years of famine (8:1-2)

28 Miraculous unerance (8:7-11)

29 Miraculous utterance (8:12)

30 Miraculous unerance (8:13-15)

31 Miraculous utterance (9:1-10)

32 Miracle of utterance (13:14-19)

4:27)

a An old English word for one who serves

b Question 26. Next, 5:7

c 6lh"prophecy in 2 Ki. (4:43. fulfilled). Ne<t, STTo, This one prediction was that all the 100 men should eat and have some left of the small amount of food they had to begin with

d Naa man , delight. 4 .Naaman's:

1 A Syrian captain (v 1-27; Lk.

2 A Benjamite (Gen. 46:21)

3 Sonof Bela(Num. 26:40;1 Chr. 8-4)

4 Son of Ehud (1 Chr. 8:7) e 5 classes of servants:

rTHe king's servant-Naaman (v 1)

2 Household servant-the maid (v 2)

3 rehovah's servant-the ptopHet (v S)

4 Naaman's servants (v 13)

5 The prophet's servant (v 20)

f An Assyrian king had formerly conquered all of Syria which had now just recently rebelled and gained inde -p)endence. It was in this war that Naaman had distinguished himself; and the deliverance God gave him was from the Assyrians, not from Israel(vl)

g One of 10 cases of leprosy. See p. 67

h It wasperhapshere that she had heard of EUsha (V 3)

i She had faith in Elisha and his God, having heard of the wonderful miracles performed by both Elijah and eisha (V 3)

j 10 talents at $1,920.00 each would be $19,200.00

k 6,000 shekels of gold at S9.69 1/2 each would be S58,170. 00

1 What all was included in a change of raiment here is not known

m This was a strange request. The king of Israel was an ungodly man with no more powerover leprosy than the king of Syriaor Naaman, so it is rw wonder that he thought the Syrians were seeking a quarrel with him (v G-7) n Questions 27-28. Next, v 12

o It was a Tood thing that Elisha was in Samaria and heard of the request, for the king might have done somediing tobringonawai with Syria. He could have killed Naaman and iiis servants thinking this was the thing to do under the circumstances. The prophet requested Naaman to come to riim, for he would show the man that there was a God in Israel (v 3). When Naaman came with his horses and chariot, he stood at the doorof the house of Elisha; but the prophet did not show him the courtesy of inviting him in or going out to meet him. He only sent a messenger to tell Naaman that he should go and wash in lord an 7 times in order for his flesh to come again, and for him to be clean (v 9-10). This made Naaman angry and he went away saying:

1 I thought he would surely come out to me

2 I tho-jghthe would standby me and call upon the name of Jehovah, his God

3 I thought he would strike his hand over my body and heal me

4 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel"

5 May I not wash in them and be clean"

p 7th prophecy in 2 Ki. (5:10, fulfilled). Next, v 27. This one prediction was that Naaman would recover from his leprosy by washing in the river Jordan 7 times

Cont. from column 2

14 Le pro sy of N a a man givento Gehazi (5:27)

15 .Making iron to swim (6:1-7)

16 Revealing war secrets (6:8-10)

17 Revealing war secrets (6:10-12)

18 Revealing war secrets again (6:

19 Eyes of servant opened (6:13-17)

20 Blinding Syrian army (6:18)

21 Capturing whole Syrian army (6-19)

22 Healing Syrian army of blindness (6:20-2.3) 32-33)

23 Foreknowing the king's act (6:

2 KINGS 5. 6

Niiman thojdht that he wa< wch a RTcai man that it «rauld be an tvivr to come out to him. lav haodi on hii

'V all honor

- J .s this

body and prav, but CUtha ' ferently, being led of (. what to do. The LorJ - • Naaman to learn a I . and oScdicn«-c; He w., tttci to learn that >• humanitrtriT'- ■ ■, -are not a<

ni>t asourwa. Mi>j. -••i. tia

been man's work, all that Naaman thojftht would have been done and he would have paid a treat price for it. He had bioudht along the cv^uivalent of $77, 370.00 in tjold aiiJ silver besides 10 changes of raiment to pav hjs "doctor bill;" but it appeared that he would not even be able to sec the docior. " much less be healed. And he would not have been healed if it had not been for the common seme of his servants whorea^ned with him to follow instructions (V 11-U)

*> Questions 29-32. Ne»t. . . c Hob, chema. heat; anger; hot dii ileasure;Bcfurious,indignant, wrath-

pie; ful.

in a rage; poiwn from its fever (V IC; Pr. 6 34) d Note the bencr judgment of his servants. Naaman wa'^ %> anarv he could have and might have started a war with Israel. The kingof Israel had done iwthingfor him, and now the peophet did not even show him the counesy of coming out of the hojse to meet him or tell him perjoaally what to do. His dealings were with the servant of the prophet only. With his hopes high at first, he wa^ willing to make a maa rich who would heal him, but after receiving this kind of treatment he was in a *reat fever of rage. This treatment wa^ B30 much for his pride. His servants simply pointedout to him that if the prophet had told him to do some great th.ng he would have done it peacefully, and now, how much eauer it would be to dip in Jordan 7 umes in ordertobe clean. Had he come there for cleansing for leproiy or BO do jome-thing great' Was he going awa. in a rage without even trying the thing which the prophet said would make him clean"^ Such rea«ning pacified the cajxain and he decided to follow the suggestions. On the return trip he wouldhavetocros? Jordan anywav, so he agreed to do the dipping 7 tirnes. When he did his flesh came again like* thatofa little child, and he was healed (v 14)

e Naaman, upon being healed, was like the one leper out of ten whom Christ healed-hc was ready to give thanks for cleaning (U. 17:12-17). He was glad to return and show his gratitude, andallhiscompan, with hini; and »' the, stood before Elisha. The captain confessed faith injehovah before them all, declaring there was no Cod like Him in an/other nation. This was the motlveof God in choosing Abraham, Isaac, Jacob and the other seed of Isra -1 o.-ginally that thro jgh them all the nationsoftheearthwoulcJSchle 5 ed. If Israel had rontii («J the/would have evd . world manv centuries a*j, and men everywhere wouldhave vccn the mlr-a< ulouj power of Jehovah in man^ ways. Today the nations would know of salvation, healing, and complete deliverance from un, poverty, sickness, and all bodily dliraics. This e sample of Naaman would !iave been repeated millionsof times in all agci. The same Is true of the rhurch-lti programwas to carry on the work luael failed to finish, and tht work that Christ and the ear'. rs began

(Mt, 2x:20; Mk. .' , in. 14

12-15; 15:7,16: 1 Cor. 1.'; Heb. 2:3-4)

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Eliiha causes iron to swim

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21 Naaman returns to reward Elisha and confesses conversion to Israel's God

15 * And Tie returned to the man of God. he and all his company, and came, and stood before him: and he said. Behold, now I know that there is no God in all the earth, but in 1$ ra-el: now therefore.'! pray thee, take a blessing of thy sers ant.

16 But he said. .4s the Lord liveth, before whom I stand, I will receive none. And he urged him to take it: but he refused.

17 And N4'a-man said.'Shall there not then. I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy senant. that when my master Roeth into the house of Rim mon to worship there, and he leaneth on my hand, and I bow myself in the *house of Rim'mon: when I bow down myself in the house of Rim'mon. the LuRD pardon thy servant in this thinR. •19 And he said unto him,'Go in peace. So he departed from him a little way.

22 Gehazi's sin of lying and covetousness

20 • But 0«-hAzl. the servant of £-h sha the man of God. said. Behold, my master hath spared Na a-man this Sfr I-an.

in not r- • his hands

that wh) ;: but. as

the Lohi. 11. rill. 1 »iii run after hun, and take somewhat of him.

21 So oe-hA zi followed after Nd a-man. And when Ntk a-man saw him running after htm, he liKhted down from the chariot to meet htm, and 'said, Is all well?

22 And be said. All is well. My master hath sent me. saving. Behold. • come to me f:

Im two youHR iii'ti .jI ttie iujii of the prophets: give them. I :' " • ', ■ ' ■ . ■ ^ ,nj

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24 And \sh(n*he came to the towtr. h' ■ ■■m from their hand, a: .sed them in the iiuUM : diid lie let the men Ro. and they departed.

Zi Discernment and plague: 1)th and 14th miracles

25 But he went in, and stood before his master. And £-li -shd said unto him. ^Whence comt'sn/joK. G6-hi zi? And he said, Thy servant went no whither.

26 .^nd he said unto him. Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is It a time to"receive money, and to receive garments, and oliveyards. and vineyards, and sheep, and

oxen, and men-servants, and maidservants? ♦ 27"The leprosy therefore of N4a-man shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

319 CHAPTER 6

24 Elisha makes iron to swim: 1 5th miracle

AND the'sons of the prophets • said unto £-li shi. Behold now, the place where we dwell with thee is too strait for us. •2 Let us go, we pray thee, unto Jor dan. and take thence every man a beam, and let us make us a place there, where we may dwell. And heanswered.Goye.

3 And one said. Be content. I pray thee, and go with thy servants. And he answered. I will go.

4 So he went with them. And when they came to JArdan. thev cut down wood.

5 But as one was felling a beam, the ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God 'said. Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither: and the iron did swim. •7 Therefore said he. Take it up to thee. And he put out his hand, and took it.

25 Eighth Syrian war (2 Ki. 16:5, refs.). Revealing secrets: 16th. 17th. and 18th miracles

8 "Then the king of Sfr 1-4 warred against I? ra-el. and took counsel with his servants, sayinR. In such and such a place shall he my camp.

9 And the man of God sent unto the king of I5 ra-el. saying. Beware that thou pass not such a place; for thither the S^rl-an$ are come down.

10 And the kmg of 1$ ra-el •ent to the place which the man of God told him and warned bun of, and saved

TrVi-itixik the ? r.l,, f. of silver

(■ ^andth. .ofral-

n theserva..: ., ...nan and

hid them in the tower (v 2.i-24); but whcnhe went in to «»■.(►., i,.,.* pijiha. the prophet asked w' id (»joe.

And when ^ehazi an .. ., , i,,4the had not none anywhere, fcUsha made It clear that his heart had gone with him when the man turned again from the chariot to meet him. Rebukim him, the prophet announced that the leproiy of Naaman would cleavj to Gchazi and his seed forever; and he went out from the presence of Elisha a leper as white as snow (v 2.5-27) b Q uestions .35-17. Nen, 6:6 c The fact that all these thihgs were mentio.ned in the curse upon Gchazi indicates that he coveted them and pcrhais had a plan whereby he would use same of the monev to buv olive-vards, vineyards, sheep, oxen, and servants (v 26) d ath prophecy i ngjq. (5:27, fulfiUed). Next; 7:1. The one prediction was

that the leprosy "oT Naaman would cleave id Gehazi and his house forever One of the schoolsof the prophets was overcrowded so they started a building program. The students went down to Jordan and began cutting down uees to build a school by the river where they could have larger and bener dwellings. While doing this an axe came off the handle and fell into the stream of water. TTie man using it cried, "Alas, master' for it was borrowed." Elisha aiked where it fell. and when he was shown he cut down a stick which he cast into the river. Then, a miracle happened. The iron arose to the surface and began Bo swim to shore where the man who tost it could put forth his hand and take it from the water (v 1 -7)

f 2y?«ion 3>!. Ne<t, v 11

g Then-some time after the healing of Kaaman, the captain of the army of Syria, the king of Syria made war on laael, taking counsel with his servants as to where to make camp and attack. His camps and places of attack were made known to Elisha who passed the information on to the king of Israel; he was saved 3 times thereby (V 8-10). When it was discovered who was telling these secrets the whole army of Syria was sent 10 get Elisha (v U-2-2)

Coot, from column 2

feredEUsha 2 mules, and promised to offer no sacrifice other than what he wouldoffcrtojehovah(v 17). "If I am forced to (i> into the house of my former gods because of mv position, " he told Elisha. "then may Jeriovah pardon me for this thing" (v 18)

B QuttOoa 33. Nen.

21

Naaman take .1 propfi

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had done (» 15-18). Naaman then of-

Comlnue^, column 4

that FliAa had changed his mind and wanted a talent of silver (SI. 920.00) and J changes of raiment for J ens of the pionheu who had ,ust itjme to him B> taJse J talents of ulvcr, one of each of the ens of the prophets, which would amount 10 l3,4io. 2J) (^ctOoa 34. Next, V 26

.00 (v

I Rimtnon is supposed to have been a prominent deity of the Syrians. Nothing definite 1$ known of him or his worship, and the derivation is uncertain. It appears that the god had »me connection with sun worship, it was proba-My customary for the king, whenever he went Intn the house of Rim-mon, to leanon the arm of some chief officer, and this is what Naaman referred to here (v 18). This was the cus-tDrn in Israel (7:J. 17), According to uadiuontwo young women waited on Esther when she was gucen of Persia-one to hold up her train, and the other for h.T tc> lean on

EUsha blessed him and sent him away in peace;but whcnhe was onlv a shon distance away Gcha:n, the servant of FUsha, went after Naaman to receive »methiDg for himself. He lied saying

2 KINGS 6

Elisha and the Syrians

a The king of Syria was troubled when he learned the king of Israel was being informed of his plans » he made search among his servants for the informer. One spoke up saying that it was noneother than the prophet Elisha telling the king of Israel what he, the Syrian king, had spoken in his bedchamber (v 11-12)

b Que stion 39. Next, v 15

c THe king of Syria sent spies to find out where EUsha was; and it was reported to him that he was in Dothan, about 14 miles north of Samaria. Quickly then he sent horses, chariots, and a great army by night; and they compassed the whole city. In the rrwrning when the servant of Elisha had risen and gone forth, he saw the Syrians and returned to the prophet saying fearfully, "How shall we do"" His master, the prophet urged him notto fearbecause they who were for them were more than the ones against them. Elisha then prayed for the servant's eyes to be op)ened, and they were; he saw the mountain full of horses and chariots of fire lound about Elisha (V 13-17)

d Question 40. Next, v 21

e Thisis another revelation in Scripture regarding men on earth receiving an insight into the invisible worldof spirit beings. It was a chariot with spirit horses that came for Elijah (2:11). Here there were innumerable chariots and horses which could not be seen with the natural eyes except through divine adjustment-until they were opened by the Lord to see spirit beings.

In Zech. 1 and 6 we have the record of other spirit riders and various colored horses harnessed to chariots, explained to be the spirits of the heavens sent forth to find out about conditions on earth for the Lord-to report to him so that He could take action if necessary. Also in Rev. 19:11,14,21 we have mention of the armies of the heaven riding on

• horses and comingto the earth. These spirit beings are as real as beings we know on earth. In size, shape, and outward appearance they are alike, being different only in bodily substance. All visible things are thus like their invisible counterparts (Rom. 1-20; Col. 1:15-18). See Spirit-world in Index

f The Syrians came down to the wall of the city making their demands that the city surrender EUsha to them; but Elisha was ready for action and prayed for God to smite them with blindness. The Lord answered and did that very thing. The prophet then led them to Samaria, suggesting the man they wanted was there (v 18-19)

g This was more truth than it appears on the surface, for it was really tne king of Israel they were wanting, not Elisha who was merely in the way of their getting the king. Elisha led them to the very man they were warring against (v 19-23). What happened during this 14-mile journey to Samaria is not revealed, but it must have been a wonderful experience for this man of God to capture and deliver an entire army all by himself and the power of God

h When the captured Syrian army was safe inthehandsof the king of Israel, Elisha prayed for God to open their eyes and when He did they looked upon the two men they wanted-the king of Israeland the prophet who had revealed their secrets (v 20) i Que -ttions 41-43. Next, v 27 j THe kingof Israel wanted to smite the army, but they were saved by Elisha who advised to feed them and let them go to their master, the king of Syria. When they had eaten they were per-

Elisha promises plenty

himself there, not once nor twice.

11 Therefore the heart of the king of Syri-i was "sore troubled for this thing; and he called his servants, and said unto them, *Will ye not shew me which of us is for the king of I§'ra-el?

12 And one of his servants said, None, my lord, O king: but £-li'shi, the prophet that is in Is'ra-el, telleth the king of I§'ra-el the words that thou speakest in thy bedchamber.

26 Ninth Syrian war (2 Ki.

16:5, refs.). Elisha opens

eyes of his servant: 19th

miracle

•13 • And he'^said, Go and spy where he is, that I may send and fetch him. And it was told him, saying. Behold, he is in Do'than.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto hun,"Alas, my master! how shall we do?

•16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And E-H'shA prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of'horses and chariots of fire round about E-li'shi.

27 Elisha blinds and captures the Syrian army sin-glehanded: 20th and 21 st

miracles

•18 And when^hey came down to him, E-li'shi prayed unto the Lord, and said. Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of £-Ii'sha.

►IS * And I-h'shd said unto them, This is not the way, neither is this the city: follow me, and^I will bring you to the man whom ye seek. But he led them to Sa-ma'ri-i.

28 Elisha heals the army of blindness: 22nd miracle

20 And it came to pass, when they were come into S$-ma'-ri-4, that fi-li'shi^said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Sa-ma'ri-d.

21 And the king of Is'ra-el said unto E-li'shd, when he saw them,'My father,'shall I smite them? shall I smite them? •22 And he answered. Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink.

and go to their master.

23 And he prepared great provision for them: and when they had eaten and dnmk, he sent them away, and they went to their master. So the°bands of SS^r'!-! came no more into the land of is'ra-el.

29 Syrian siege of Samaria. Cannibalism in Israel: 10th Syrian war (2 Ki. 1 6: 5, refs.)

24 *' And it came to pass^after this, that Ben-ha'dad king of Syr'i-i gathered all his host, and went up, and besieged Sa-ma'ri-i.

25 And there was a great famine in S3-ma'ri-i: and, behold, they besieged it.'^until an ass's head was sold "for fourscore pieces of silver, and the 'fourth part of a cab of dove's dung for five pieces of silver.

26 And as the king of I§'ra-el was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said/If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the winepress?

28 And the king said unto her. What aileth thee? And she answered, This woman said unto me. Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So we boiled my son,*and did eat him: and I said unto her on the next day. Give thy son, that we may eat him: and she hath hid her son.

30 Jehoram blames Elisha

for his own troubles

30 *" And it came to pass, whenHhe king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

31 Then he said, God do so and more also to me, if the head of E-li'sha the son of Sha'phat shall stand on him this day.

31 Elisha uses the gifts of the word of knowledge and discernment (1 Cor. 12:8; 1

Ki. 14:5): 23rd miracle

32 But 'E-h"shi sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders,'See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?

mitted to return home. This was enough to prove to them that the king of Syria was to blame for the war, and that Israel had not made plans to harm the Syrians. This goodness on the part of Israel made the Syrians ashamed of their plans of war, so they came no more into the land of Israel for some time (V 21-23)

32 Food and death to the unbeliever (vss. 16-20): 24th and 25th miracles

ative of all Israel because of David's kingdom in Jerusalem. The northern kingdom was simply a rebellious part of Israel, refusing to continue in the kingdom ofDavid which had the covenants and promises. Just as we speak of the North and the South in the U. S.

Com, col. 4. p. 397 ^^

Marauding bands, Syria

not the army of

b Afte r this -after the captivity of the army'oTSyria and their lioeration, and no doubt after several years had gone by, Syria gathered together against Israel again. This was not the same as marauding bands of Syrians making in -roads into Israel, asin v 23. It was the army of Syria, not robber bands that livedoffthe plunder they accumulated fiom raids on isolated places

c The famine was so great that the peopleof Israelevenace asses-unclean animals. Furthermore, they also ate human beings during this time (v 24-29). Moses predicted this would come to pass if they went into sin (Lev. 26:29; Dt. 28:53-57)

d 80 shekelsof silver at 64^ each would be S5l. 20 for an ass's head (v 25)

e A cab was a dry measure of about 2 qts., making 1/4 cab about 1 pt. which sold for 6 shekelsof silver -$3. 20 for a pt. of dove's dung, at 64^ a shekel f Questions 44-16. Next, v 32

g See Lev. 26:29; Dt. 28:53-57

h The king became desperate and rent his clothes, put on sackcloth, and swore to take vengeance on the prophet or Elisha that day (v 30-31). Thus, like many other ungodly men, he blamed a man of God for his troubles

i While the king was threatening to take the Life of Elisha, he sat in the house with the elders; and it was revealed to him that a messenger was on his way to carry out the king's wishes. Elisha told the elders about this and in -structed them to hold the messenger fast when he came to the door. This they did and saved the prophet (v 32-33). He then gave a prediction of an abundance of food by this same time on the following day (6:30-7:2)

j Questions 47-49. Next, 7:2

^»- Cont. ftpmcoL 4, p . 389

66 Id Daniel the captives from Jerusalem are spoken of as being the children of la: aei (1:1-3), the captives of Judah(2:25;5:13:6:13;. and Jews (3:^7 12). Daniel recognized only one Israel, all ofwhom had sinned and were scattered among the nations (9:7, 11-12, 15-27); that they would be regathered in the latter days to make a 7-year covenant with Antichrist and go through the great tribulation (8:9-14, 24-25; 9:24-27: 12:1,7-11); and then enter the Millennium (12:12-13). Daniel uses the term Israel 4 times and Judah 7 times of the same people

67 In Hosea, the first of three minor prophets that prophesied concerning both kingdoms of Israel, before the destruction of either kingdom, we have the term laael used 44 times and Judah 15 times. When Israel and Judah are to be Jistinguishedfromeachotheritwill bo clear in a particular passage. The 10 tribes were to be wanderers among the nations Like Judah (9:17). Hosea continued to prophesy even after the c.iptivity of the 10-tribe kingdom. .^p.ios andMicah are the other 2proph-ets who prophesied to both kingdoms. All the major prophets - Isaiah, Jeremiah, Ezekiel, Daniel, and 9 of the 12 minor prophets were exclusively prophets to Judah, Isaiah prophesied mainly after the captivity of the northern kingdom to .Assyria.

Jeremiah, Ezekiel,Daniel,Habakkuk,Zephaniah, Haggai, Zechariah, and Malachi were prophets to Judah after the northern captivities. Only Joel, Obadiah, and Nahum were prophets to Judah before that. Jonah was a prophet to Nineveh andnot to Israel or Judah. One can say then tiiatonly3 of 16 prophets prophesied to Israd and Judah, and not one exclusively to IsraeL From this it is plain that Judah was the part of Israel that God still dealt with as represent-

1 KINGS 7. 8

a Then-whcnthe mejtenaer of the kina who :ame ID';(ct tlliha for cxeiutlon, was at thtr ckx>: where hr tat arnomi the ciders pcophctving, the prophet uttered a xcdittiLia of jufflclent food for everybody in Samaria by this time tomonow (v 1-2)

b 9t h prop hecy in gig. (7:1-2, fulfiUed). Next, 8:f

3 predictions -ful filled:

1 Tomorroi^ about this time a measure of fine flour shall be eld for a sbelicl in the fiate of Samaria (7 1)

2 Tomonow about this time 2 inea-suxesof barley will be vld for a shekel io the Rale of Samaria

3 You shall sec it with your eyes, but shall not eat thereof (7:2)

c Htb. sca^T. about 1 peck A peck of fine flojiro; a shekel-434<. Tnis was much lower than flo'jr at modem prices

d The vicinity of the gate was a convenient place for the sale of produce where people would be seeing it, go-in andout. Sales arc often seen in the gatcsof such cities. Cp. Neh. 13:20-21

e This was the man the king had sent after Elisha to ^kecute him (6;3J-3J;

7:1)

f Questions 50-51. Nea, v 19

g One of IQcases in Scripture . See p.67 h This was a wise decision bo make. If the/ went into Samariaor stayed where they were, they would die of hunger; and if they went to the Syrians there wa^ a possibility that they would be fed and permitted to live. So they arose, went into the camp of the Syrians and fojnd it entirely deserted (v 3-5)

i The Lord hid already performed a miracle to fulfil the prophecy of Elisha (v 1-2). He had simply caused the Syrians to hear the noise of chariots, horses, and a ^eai host which made them think the kingof Israel had hired tJic kings of the Hittites and the Egvp-tians to come against them; k> they arose in the darkness xd escape destruction. Leaving their tents, horses, asses, and all the food, they fled for their lives. The llepcrshelped them-sclvejto food, silver, gold, raiment, and other things, and went to hide them. This they did the second time, then decided to tell about their discovery ao J eho ram, the king of luaol, before daybreak (v C-IS)

J The kings of the Hittites ruled from tTie Euphrates" to Ada Elinor. They were divided into several tribes with a king over each one. The Assyrian monuments speak of 12 such trlb<;-. at this Lime. In the day o(Abraham, Isaac, and Jacob they were powerful in Canaan (Gen. 1520; 23:10; 23:9; 2'5:34; 3o:2; 49:29-30; 50:13). They were dispossessed by luael under Joshua (Ex. 3:8.11; 13:5; 23:23, 28; 3J:'.;; 34:11; Num. 13:29; Dt. 7;1:20-17; losh. 1:4; 310; 9:1; 11:3; 12:B; Jtll). Their kingdom was extended northward after this, although jome remained inthe land (ludg. 1 :i!6; 35; 2 Sam. 11:3,6.17,21,24; 12:9-10; 23:2i*; 1 Ki. 9:20; 10:29; 11:1; 15;5; 2 Ki. 7:6; 1 Chi. 1141:2Chr. ll'i; 8:7; Ezra 9:1; Neh. 9:8: Ezek. 16:3, 45)

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thine eyes, thereof.

33 Four leper* find theSyr-ian CAinp empty and hide

riches

3 • And there were'four leprous men at the entennR in of the K*te: and they said one to another. Why sit we here until we die?

4 If we say, We will enter into the city, then the famine ts in the city, and we shall die there: and if we sit still here, we die also. *Now therefore come, and let us fall unto the host of the Sjri-anj: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Sfrl-an§: and when they were come to the uttermost part of the camp of Sjr i-d, behold, there was no man there.

34 Confusion and flight of

Syrians: 26th miracle

6 For ye Lord'had made the host of the SjT i-ans to hear a noise of chariots, and a noise of horses, evert the noise of a great host: and they said one to another, Lo, the king of 1§ -ra-el hath hired against us'the kings of the Hit tites, and*the kings of the £-gJp tianj. to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid if.

35 Four leper* report to the king: investigation i* made

9 Then thev said one to another. We do not well: this day IS a day of Rood tidinv'.s, and we hold our peace: if we tarry till the morning liKht, some mischief will come upon us: now th»-refor<- comi-, that we may go an<l tell the king's household.

10 So they came and called unto the porter <>f th-- t itv: and they told them. W<-came to the camp ■ ' r i-an§, and, hehr>ld, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.

11 And he called the«portrrs; and thev told if to the king's house wiihm.

12 ' And the king arose in the „ .(,f .til said unto his serv-

: now shew you what

;,., in^ have done to us.

They know that we he hungry; therefore are they gone out of the camp to hide themselves in thr field, saying, When they >m<: out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said. Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of !§ ra-el that are left in it: behold, / sau, they arc even as all the multitude of the I5 ra-el-ites that are consumed:) and let us send and see.

•14 They took therefore 'two chariot horses; and the king sent after the host of the Sjr i-ans. saying. Go and see.

15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the SJr i-anj had cast away in their haste. And the messengers returned, and told the king.

36 Elisha's prophecy of plenty of vss. 1-2 fulfilled

16 And"the people went out, and spoiled the tents of the S;r i-anj. 'So a measure of fine flour was snld for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

17 ' And 'the king appointed the lord on whose hand he leaned to h.ive the charge of 'he gate: and the people trode upon him in the g.ite, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king,•saying. Two measures of b.irley for a shekel, and a measure of fine flour for a shekc', shall be to morrow about this time in the gate of SA-mft'ri-il:

19 And that lord answered the man of God, and said, *Now, behold, if the LoRn should make windows in heaven, might such a thing be? And he said. Behold, thou shall see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAPTER 8

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. ibva. tl. and others under tnc loittt of t:hr. 12:3, 16 «, Jer. 46

37 Heaven «hut for 7 years: 27th miracle

rPHEN /spake P.-lish4 unto •^ the woman, whose son he had restored to life, saying. Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath culled for a famine; and it Khali also come upon the land seven years.*

2 And thr woman arose, and did after the s.iving of the man of God: and she went with her

9; Ezek. 30:6; 38:6

wander from lea to sea and from one place to anotlia seek :nt: the word of Cod but not finditv ' '^ I'he

meuageends with .11 i ,ti.it the

bouse of l):ivid would be ruiueJ and God would iMu: It up atiaiD after the church age (9:11-15: Acu 16:13-18: Esek. 37)

Cont,col, 1. p. 399 ^

a One poner wai called, then another; and they decided to wake the king and tell hlm(v 10 12) > /\gai(i the king was wrong in his conclusion. Before this he wa» wrong in thinking that ilisha was responsible for the famine (0 JO-31). Here he coo-eluded that the bvrlans were playing a trick on him, seeking tt) enter the city (V 12), but it was decided they should send out a scouting party to see Ifthereportwasirue(v 13). The riders of the 2 chariots which went out at night to see *hat had happened (v 14), foundgarmenu and other things scattered by the Syrians in flight, all the way to Jordan (v 15) : This should be uans. two two -horse

chariots (v 14) J The whole city went out to the camp ofthe Syrians, spoiled their tents, and had plenty suppUes as predicted byEli -sha (V 1 -2, 16) e A measure (Heb. seah^ about 1 peck) of fine flour soldlot a shekel (64^), and 2 measures of barley for that amount, according to the word of Jehovah (V 1-2, 16> f The king of Israel sent the same man to the gate to take care of the supplies that lie had sent to get Elisha for execu -tion-the man to whom the pronhet made the prediction that he would not eat any ofthe food (6 31-33; 7:1-2). Hewasaampledtodeathby the starving people, thus fulfilled the prophecy (V 16-20) g See V 1 -2 for the prediction h Question 52. Next, 8:8 i lOtR'prophecy in 2 Ki, (8:1, fulfilled). Next, V 10. This one prediction was that there would Be^ a famine in the land for 7 years J Predicting a famine, Elisha warned the Shunammite woman to take her house -hold wherever she could 10 sojourn and be saved from the suffering (v 1), This wa^the woman that had made the pro -phct a room in her ho use, and had been given a son who. In childhood, had died and been resurrected to bfe again. The famine was to last twice as long as the one in the days of Elijah (v 1; Jas. J 17). The Shunammite arose and went into the land of the Philistines with her household, to remain for 7 years (v 2)

m CoDUfromcoL 3. p. 396

even since the Civil War, so we can speak of Izad and Judah. It was only before the captivities that they were distinguished: during the captivloes and afterward.although tlie same terms were sonietLnes used, It does not mean that the nation of Israel has been divided ever since. Many of all tribes made up the restored nation and ruany of the same tribes continued to be scancfed aniODg the othec nations where they are today

68 In Jo<l the term Israel is used 3 llnics and Judah 6 times of the same people; nanicly, ofthe people of Isael that wlllrctimto Zion .md Jerusaletii in the Jays of the Me$slah(l:15-3:21). Judati and Jerusalem will be gathered and conunue forever (3:1. CO), This includes all Israel, for they will be gathered together and make a nation .igain in Palestine(3:2,16: Isa. 11:10-15: Jer. 30-Jl; Ezek. 36-37)

69 In Amos tlie tcmi Israel is used 30 times anJ Judah 4 times of the same people called the whole farriily that came out of Egypt (3:1). Also Zion and Jerusalem -ire used throughout the book, indicating that Judah Is much involved in tJie message to the whole of Israel (2:4-16: 3:1: 5:1: 6:1). Part of tlie propliecy conveys God's regret tliat He had sent many judgments and the people tud not returned to Jehovah (4:6-5:27). God pronused to punish them and they were to perlsli Like summer fhilt (6:1-8:11). They were to

2 KINGS 8

Elisha goes to Damascus

Hazael slays Ben-hadad

a The woman Elisha had warned to go into some other land to sojourn daring the 7 years of famine, now returned to find her land occupied by others; so she went to Jehoram, king of Israel, to get her land back. Gehazi, the ser-vantof Elisha and the king were talking together at the time, the monarch having inquired about the great miracles of Elisha. The servant was even telling of her son's restoration when the Shunammite cried to the king for her land. He then appointed her anofficer to restore her property with rental payment for her fields during the 7 years (v 5-6)

b This talk with Gehazi must have been before he was made a leper, for it is not likely that the king would have been having contact and close conversation with one » diseased. It could be that the writer of Kings collected the facts about Elisha and wrote them without any chronological arrangement

c A cenain eunuch . It appears that eunuchs were common in the courts of the kings of Israel as they were in pagan courts of other lands where the kings had many women (v 6; 9:32). There were eunuchs in David's court (1 Chr. 28:1); and no doubt some were maintained by Solomon and following kings. They are mentioned as being in Hezekiah's court (Isa. 56:3-4);and later, even the descendants of Hez-ekiah became eunuchs in the palace of the king of Babylon (Isa. 39:5-8; Dan. 1)

d The Syrianshad no doubt heard of Elisha, for he was famous in all lands as a prophet of the Lord. This could have been after the healing of Naaman, when all the Syrians would know him because of this miracle. When Elisha was in Damascus, king Ben-hadad, being sick, sent Hazael to inquire of him whether he would recover from the disease he had. This gave Elisha the occasion for his next predictions, which in due time came to pass (v 7-15)

e Questions 53-57. Next, v 23 f Whether Elisha received or accepted this present is not known. 40 camels laden with all good things of Damascus must have been worth much money then, as now (v 9) g This answer seems a little strange, but it simply meant that as far as recovering from the disease was concerned that was possible; nevertheless, the prophet foresaw the king's assassination Dy Hazael; and so, the message was that he would surely die (v 10, 15)

h 11th prophecy in 2 Ki. (8:10, fulfilled). Next, V 12. This one prediction was that Ben-hadad would surely die i Hazael settled his countenance sted-1 fastly, until he was ashamed (v 11). This is no doubt when the thought of murdering Ben-hadad came into his mind; and because of such a thing the man of God wept. Not only for this but for other things Elisha wept also-things which he saw Hazael would do to Israel (v 12)

in 2 Ki. (8:12-13, ful-

j 12th pro filled). Next, 9:6

5 predictions-fulfilled :

1 1 know the evil you will do to the children of Israel-you will set their strongholds on fire (8:12)

2 You will slay their young men with the sword

3 You will dash their children to death

4 You will rip up their women with child

5 You will be king over Syria (8:13)

k Hazael was surprised at the predictions of Elisha, perhaps not believing at the time that he would become so mean

household, and sojourned in the land of the Phi-lis'tines seven years.

38 Jehoram restores the Shunammite's inheritajice

3 And it came to pass at the <;ftven years ' "end, that the woman returned out of the land of the Phi-lis'tines: and she went forth, to cry unto the king for her house and for her land. •4 And the king*talked with Ge-ha'zi the servant of the man of God, saying, Tell me, I pray thee, all the great things that £-li'sha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Ge-ha'zi said, My lord, O king, this is the woman, and this is her son, whom t-li'shi restored to life. •6 And when the king asked the woman, she told him. So the king appointed unto her a certain "^officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

39 Three miracles (28th, 29th, and 30th) of revelation and knowledge

7 *" And E-li'shi came to D$-mis'cus; and Ben-ha'did the king of Syr'i-a was sick; and it was told him, saying,'^he man of God is come hither. •8 And the king said unto Hiz'-a-el. Take a present in thine hand, and go, meet the man of God, and enquire of the Lord by him, saying.'Shall I recover of this disease?

9 So HSz'a-el went to meet him, and took a 'present with him, even of every good thing of Da-mis'cus, forty camels' burden, and came and stood before him, and said. Thy son Ben-ha'dad king of Syr'i-d hath sent me to thee, saying. Shall I recover of this disease? 5lO And E-li'sh4 said imto him, Go, say unto him.^Thou mayest certainly recover: '■howbeit the Lord hath shewed me that he shall surely die.«

11 And'he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

•12 And Haz'a-el said, Why weepeth my lord? 'And he answered. Because I know the evil that thou wilt do unto the children of I§'ra-el: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Haz'a-el said, *But what, IS thy servant a dog, that he should do this great thing? And E-li'shA answered, The Lord hath shewed me that thou shall be king over Syr'i-i.

14 So he departed from £-li'-shd, and came to his master; who said to him. What said £-li'shi to thee? And he answered. He told me that thou

shouldest surely recover.

15 And it came to pass on the morrow, that "he took a thick cloth, and dipped it in water, and spread it on his fac€, so that he died: and Hiz'a-el reigned in his stead.

in Kings of Judah. 1 Reign of Jehoram, 5th king of Judah: 8 years (2 Chr, 21). (l)His character

16 * And in the fifth year of Jo'ram the son of A'hSb king of I§'ra-el, *Je-h6sh'a-phat being then king of Ju'dah, Je-ho'ram the son of Je-hosh'a-phSt king of Ju'dah began to reign.

n Thirty and two years old was he when he began to reign; and he reigned eight years in Je-ru'sa-lem.

18 And he walked in the way of the kings of l§'ra-el, as did the house of A'hab: for the daughter of A'hab was his wife: and he did'^evil in the sight of the Lord.

IS'/Yet the Lord would not destroy Ju'dah for Da'vid his servant's sake, as he promised him to give him alway alight, and to his children.

(2) Revolt of Edom and Lib-

nah(2 Chr. 21:8-11)

20 • In his days 'E'dom revolted from under the hand of Ju'dah, and made a king over themselves.

21 So Jo'ram went over to Za'ir, and all the chariots with him: and he rose by night, and smote the E'dom-ites which compassed Him about, and the captains of the chariots: and the people fled into their tents.

22 Yet E'dom revolted from under the hand of Jii'dah«unto this day. Then Lib'nah revolted at the same time.

(3) Death of Jehorann: accession of Ahaziah, 6th king

of Judah (2 Chr. 22)

23 And the'rest of the acts of Jo'ram, and all that he did,'are they not written in the book of the chronicles of the kings of Ju'dah?

24 And Jo'ram slept with his fathers, and was buried with his fathers in the city of Da'vid: and A-ha-zi'ah his son reigned in his stead.

2 Reign of Ahaziah, 6thking

of Judah: 1 year (2 Chr. 22).

(l)His character

25 « Inthe twelfth year of Jo'ram the son of A'hab king of I|'ra-el did A-ha-zi'ah the son of Je-ho'ram king of Jii'dah begin to reign.

26 Two and twenty years old ujos'A-ha-zi'ah when he began to reign; and he reigned one year in Je-ry'sa-lem. And his mother's name was Ath-a-li'ah, thei^aughter of Om'ri king of I§ra-el.

27 And he walked in the way of the house of A'hab, and did evil in the sight of the Lord, as did the house of A'hab: for he was the son in law of the house of A'hab.

and depraved as to do all these things. Murder had already entered his mind and heart, as in v 11 (note i, above) but evidently not all of the other things the prophet mentioned. Hazael began the fulfillment of the prophecy on the following day when he murdered Ben-hadad (v 15). The other predictions were fulfilled indue time (13:3-7)

5 Worshipped Jehovah who had provided all these things for him

6 Consecrated to leave the world as naked as he had come into it (v 21)

7 AckiKwledged that God can give or take away

8 Blessed the name of Jehovah

9 Refused to sin (v 22)

10 Did oat charge God foolishly

a Hazael took a wet cloth and smothered Ben-hadad who was weakened by disease, and he died; Hazael then became king of Syria, fulfilling the prediction of V 13 b This shows that Jehoram, sonof Je-hoshaphat, began reigning with his father in the 5th year of Joram, king oflsrael, and that he became sole king the next year. Joram began reigning in the 18th yearof Jehoshaphat(3:l). His 5th year would be Jehoshaphat's 23rd or 24th year when Jehoram was associated with him 2 or 3 years before his death (v 16) c Jehoram married Athaliah, the daughter of wicked Ahab. She influenced him to introduce Baal -worship in Judah. He walked in all the wicked ways of the previous kings of Israel; his worst crime was the slaying of his 6 broihers for their wealth (2 Chr. 21: 5-20). See note a, 11:6 d Yet -not just yet, but it had to come eventually, because they were becoming more wicked and confirmed in ungodliness every day until there was no other remedy except judgment-captivity and dispersion. This shows that God delayed action as long as He possibly could (v 19) e The light here refers to a king and a kingdom, .according to the Davidic covenantof2Sam. 7. The Heb. ner, Ught, is used 4 times in respect t» David(v 19; 2 Sam. 21:17; 1 Ki. 11: 36; 2 Chr. 21:7). A natural consequence of Jehoram's apostasy would have been the destruction of the house of David, and the starting of another dynasty, as in the case of Jeroboam (1 Ki. 14:10), Baasha (1 Ki. 16:2-4), and Ahab (1 Ki. 21:20-22); but the promises to David prevented this, and Jehoram was punished in other ways (v 22; 2 Chr. 21:5-20) f This was one of the ways of punishing Jehoram for his sins (v 20-22). Edom had been conquered by David (2 Sam. 8:14), but had apparently revolted in thedaysof Solomon (1 Ki. 11:14-16). It seems that the Ectomites were then subdued again in Jehoshaphat's reign (3:8-26). They retained their kings and were more or less independent from this time on until subdued by the Assyrians and Babylonians (Jer. 25:21; 49:7-22; Ezek. 25:12-14; Amos 1: 11-14; Oba, 1-14). Libnah also revolted. It was a city of priests, so when Jehoram broke up the temple worship and started the worship of Baal, they rebelled (Josh. 21:13; 2 Chr. 23:1; 24:1-14). The rebellion continued and culminated in the overthrow of wicked Athaliah, as in ch. 11 g This proves the book of Kings was written before the captivity of Judah to Babylon (v 22) h See 2 Chr. 1 -20 i Question 58. Next, 9:5 J Azariah, Joash, and Amazlah are all omitted in Mt. 1:8; all died violent deaths (9:27: 12:20; 14:19) k Granddaughter or descendant of Omri. She was really the daughter of Ahab and JczebeU The words son and daugh -tcr are used many times in Scripture of descendants, as in Mt- 1:1. The reason Ornri is used here Instead of Ahab implies the idea of some greatness attached to him, as is also illustrated with the names in Mt. 1:1. His name prevailed above that of Ahab. Indications of this greatness can be found on A ssyrlan inscriptions where even Jehu is called the son of Omri

10 acts of Job in his calamity (Job 1:20):

1 He arose (v 20)

2 Renthis mantle as a sign of sorrow. See Rending in Index

3 Shaved his head as a signof mourning (Lev. 21:5; Jer. 7:29; 16:6; Mic. 1:16)

4 Fell down upon the ground in humility

2 KINGS 9

Jehu anointed litltf of /trael

Jehu's conspiracy agatntt Joram

J99

a It leemtthe warof the 2 klngi of ^vria w«5 forthe re> i)w tfry of Ranv ■ . !,

jomethina whi-h Ah«b a *-

phat hj led 14 yca/i 6<lorc

(1 Ki. Joram probaMv

thojoht ihat thi-■ ominrf of j net* Itlr^i to the thro.K- .1.' Juda?i prcu-ntcJ a fa-\"orabIeopporruruty to: the renewal of the old war. It may al» have been that HazacI was at war with the As-ryrlarts In the north and ho thouRht It wa< the best lime ti) rc,tain this pla-e. Itappcanthat it wa^ recoveri-d (9 14)

b According to Jojcphui, Joram was struck with an arrow at the worcc of the sie^e, but he remained until the city was ta!<en. He then withdrew to Jezreel (v 29; 1 Ki. 18:45; 21:1). leaving his army under Jehu within the walb of the town (91-5)

c Heb. pak, a flask. Trans, box (v 1, 3), and vial (1 Sam. 10.1)

d Question 59. Ne<i, v 11

e IJMi pro phecy In 2jy. (9:6-10, ful-fiUed). Ne.a.'v~56

6 predictio ns -fulfilled :

1 Yoa*all smite the house of Ahab, your maner that I may avenge the blood of my servants the prophets, at the hand of Jezebel (9:7)

2 The wholehouseofAnabshall perish (9:8)

3 I will cutoff from Ahab all males, atxlhim that is shut up and left in Israel

4 I will make the house of Ahab like the house of Jeroboam the »n of Ne-bat, and the house of Baasha f9:9)

5 The dogs shall eat Jezebel in the portion of Jezreel (910)

6 None shall burv her f See 1 Ki. 15:29; 16:11

^ Com, from col. 3. p. 397

70 In Obadiah we have a short prophecy iliat mentions Judah (v 12) and Israel (v 20) along with other nations, AS being punished, after which Israel would finally triumph in Mount Zion; and the kingdom would be the Lord's (V 17-21). This Israel is Judah in particular as head of the 12 tribes, for the prophecy is to them and concerns Zion and Jerusalem

71 In Micah the term Israel is used 12 times anJ JuJuh 4 times of tW people of both 2 am aria (capital of the 10 tribes) and Jerusalem (capitalof the 2 tribes, 1:1). All were e^^ually sinners (1:5) and to be destroyed 0:6-16; 3:12). God will yetgathet the remnant of Is-rael of both houses (2:t2-22j. The p3oces of the bouse of Israel are accused of making Jerusalem sinful, so they must be of Juda^l (3:8-10. 12). Chria will reign over thie remnant of both bouses in Jerusalem forever (4:1-8). He was to be bora in Bethlehem to be ruler of Israel (5:1-2). whichin the N. T. b changed to kin,t of the Jews (Kit. 2:2). Chnst. Himself acknowl-edged Himself as such (Mt 27:11). Before His kingship, however. He was to give up Israel or both houses until He would come again to rule thcin (5:3-15). Israel was to wait for Mlm until He comes again (7:7-20)

72 In Nah um the terrr. Judah is found once (1:15) an J Israel once (2:-) of the same people who will be redeemed and made free of wicked men

73 In Habakkuk the words Israel and Judah are not found, but the work predicted in 1:5 was done amonit Jews in Paul's day; and tliese arc also called men of Israel f^cts 13:16-17. 41-12, 45, 50)

74 In Zephaniah the term Israel is found 4 times and Judah 3 times. The book was wtlnen to JuJah about 110 yeas after the lO-ndbc kingdom ceased to be. It speaks of the itn-mediatcdesauctionof the kingdom of Judah(1:1-6); tlie future day of tfieLord (Millennium); the wratliofCod and also His tivoing their captivity, making Judah a nation again; and sending

{i) Ah*si«h«Ba>ata Joramo<

larael m wara(^Chr. 22:5-

7) lltK Syrian war (2 Ki.

I 0:5. refa,)

And he wmt with J6'rmin

28

a. i: S

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son of AhAb u. ,^^ .^

cause he was sick.

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CHAPTER 9

IV Reign of Jehu, 11th king

of Israel: 28 years (9:1-10:

36). 1 His anointing: 31st

miracle of Elisha

SAND £-Ii'shA the prophet ** called one of the children of the prophets, and said unto him. Gird up thy loins, and take this'^box of oil in thine hand, and go to R4 moth-t^ile-ad: •2 And when thou comest thither, look out there J^ hu the son of J*-h6sh'a-phat the son of Nim shi, and ro in, and make him arise up from amonp his brethren, and carry him to an inner chamber; •3 Then take the box of oil. and pour il on his head, and say. Thus saith the LorUj I have anointed thee king over l§'ra-el. Then open the door, and flee, and tarry not.

2 Commission of Jehu to

destroy all of Ahab's house,

fulfilling 1 Ki. 21:21 -24

4 • So the young man, even the young man the prophet, went to R4'moth-gil e-4d.

5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Je hii said.lJnto which of all us? And he said. To thee, O captain.

fs 'And he arose, and went into the house; and he poured the oil on his bead, and said unto him. Thus saith the Lord God of l§ra-el, I have anointed thee king over the people of the Lord, even over Ij'ra-el.

7 And thou shalt smite the house of A bib thy master, that I may avenge the blood of my servants the prophets, and the blood of all thf of the LoKi), at the hn: e-hi\.

8 For the wh' ic House of A bib shall perish: and 1 will cut off from A'hib him that pisseth against the wall, and him that is shut up and left in l$'ra-el:

9 And I will n house of A h4l)^ike th. ' J6r-o-bd'am •■ ■ I .'Nt; ojt, and like ih f B4a-shA the son of A-ui jati:

10 And the does shall eat J*z e-bel in the f J*/ -re-el. and ther, , none to bury her. And he opened the door, and Hed.

1 Jehu proclaimed king by the army of Israel

11 'Then J* hO came forth to th*" sri-.-ants of his lord: and

him. »/s all well?

:iie this mad (ellnw

■:\rcf And he said unto

;:i. Ye know the man, and

his communication.

12 An I they said, // is false;

•.V. And he said. Thus

^pake he to me, sav-

saith t hy LoKD , I have

. thee kihk over 1§'-

r«-cl.

13 Then they hasted, and took even- man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Je hii is king.

4 Jehu slays Jehoram king

of Israel: 20th civil strife

(2 Ki. 25:25, refs.)

14 So Jf hii the son of Jf-h6sh'a-ph4t the son of Nim'shi conspired against J6'ram. (Now J6 ram had kept Ra'-inoth-gil'e-ad, he and all I§-ra-el, because of HAz'a-el king of S<r i-4.

15 But king J6'ram was returned to be healed in J6z re-el of the wounds which the Sjr'i-anj had given him, when he foui;ht with Haz a-el king of Syri-4.) And Je hii'said. If it be your minds, then let none go forth nor escape out of the city to go to tell it in J6z re-el.

16 So Jehu rode in a chariot, and went to J6zre-el; for J6'-ram lay there. And A-ha-zi'ah king of Judah was come down to see J6'ram.

•17 And there stood'a watchman on the tower in J6z're-el, and he spied the company of Jehu as he came, and said, I see a company. And Jo ram said. Take an horseman, and send to meet them, and let him say.'/s it peace?

18 So there went one on horseback to meet him, and said. Thus saith the king, Is it peace? And Jehii said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying. The messenger came to them, but he Cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king. Is it peace? And Je hu answered. What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying. He came even unto them, and cometh not again: and the driving is like the driving of Ji- hu the son of NIm shi; for he driveth furiously.

•21 And J6 ram said. Make read',-. And his chariot was made ready. And J6 ram king of Ij'ra-el and A ha-zi ah king of Judah went out, each in his chariot, and they went out •1. '■ hii, and met him in

ti :i of N4 bfiUi the }iirc-cl itc.

22 And it came to pass, when jA'ram saw J* hii, that he said, Is it peace, J* hO? And he answered. What peace/so long as the whoredoms of thy mother

« .i::uu^ <1 H tr» do

CWst to be their Vin(i(l:7 20). When Christ .» in thr their kinc they wQl all nations (t: 14-

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("I'citinucd. c"lumn 4 ^

Jews. The word Judah 1$ used only once compared to t-fe times in the o. T.The word Juda It found 10 tinic i

43 time I (In the N. T.). The . i ,cl

Is found 74 limes coinpareo to .'."475" tlntcs in the i). T. One can we froni thiithat the ternijewsisthe more coin-

Com. c«)L 1. p. 400 ^

a Then-after Jehu ha.lScrn artiintedand fne'piophet haJ J fled,

he came forth i of the

army. When he tola tficm be nad been anointed king, they were agreeable and made him their king (v 11-13) b f.Xicsnons 00-61. Nea, v 17 < fcliuobtained a promise from the captains that no man should leave Ram-nx)th-gilead to report to Joram that he had been anointed king. He then went immediately to assassinate king Joram and secure the kingdom for him -self (V 16-37) d The watchman in Jezreel reported the approach of Jehu, who captured .; messengers of the king. Finally Jorim and hisvisitingkingfiDm Judah went out to meet Jehu and were slain (v 12-29) e CXie stions 6:j-68. Next, v 31 f JeTiu made it clear to joram, king of Israel, why he had to destroy him-be-causeof the whoredomsof his mother, Jezebel, and her witchcrafts (v 22)

^^ Cont. from column 2

mentioned. However, from Isa. 11:10-15; Jet. 30-31; Ezek. 36-37 and other sciiptures it is clear that all the tribes will be with Judah. the ruling tiibe in that day. When Chilsi comes it will be tothejews at Jerusalem where He will reign over His own tribe along with the othersof the 12 tribesof laael (Isa. 2:1-4; 9:6-7: 65:20-25; Zech. 14; Lk. 22: 29-30)

75 In Haggal the word Israel Is not found,but judah IS mentioned 4 times aiKJ refers to the ones the prophet ^eaks to (1:1,14; 2:2, 21). The book speaks of the coming of Christ as the desire of all nations, and the eternal glory of Israel as greater than the glory of the past (2:6-9). The last prophecy is of the overthrow of all kingdoms when the kingdoms of this world will become God's and Christ's to reign over forever (2:21-23; Rev. 11:15)

76 In Zechariah the term Israel Is used 4 times and Judah 22 times. The book was written mainly to show the restoration of Judah and all Israel to Jerusalem in the last days when Messiah comes. It first shows that Judah, Israel, and Jerusalem were scanered and how God will yet choose Jerusalem (1:16-21). It predicts the coming of Jehovah to dwell in the mi dst of Zion. not London, and bless all nations (2: 1-13). It speaks of Chrin building the Millennial temple and being the king of Jerusalem (6:12-13; 8:3-8. 20-23); of the gatheiing of Jud ah. Jos^h. Ephraim and all Israel back to Jerusalem; and ofGod having mercy on tliem as if He had not cast them ofT at all (10:6-12). It finally predicu that the armies of Genule nations will be gathered against Jerusalem and Judah (12:1-9: 14:1-15). AU inhabitants of Jerusalem will be saved in that day by an outpouring of the Spirit (12:10-13:7). Clrlst will be King over all the earth from tliat time, and Jerusalem will be His eternal capital (14:1-21). Both houses of Israel will share these blessings (8:13-23).Emphasis is on the house of Judah as the ruling tribe of the 12 (1:19-21:2:12: 3:13-19; 9:7.13; 10:3. 6:11:14; 12:2-7; 14:5, 14, 21)

77 In Malachi the word Israel is found 5 times, and Judah 3 times of the same people. The Israel of L 1 iscaUed Jetu-salem and Judah (ill; 3:4). The

book speaks of the ministry of John the Baptist to Isr.iel (3:1) which was fulfilled with Jews at Jerusalem (Mt. 3; Lk. 3: Jn. 1:19). It also speaksof Elijah coming as one of the 2 wimesses of Rev. 11, which wiU be fulfilled with Jews at Jerusalem (4:5-6; Rev, 11:8). Malactil prophesied to the restored Jews of all tlie tribes after the captivities

78 In the N. T. the wordsiew and Jews .irc used 191 times as compared to 94 times in the o. T. It is definite in the N.T. as to which people are called

2 KINGS 9, 10

Death of Jezebel

Ahab's sons slain

a Spiritism (note b, Lk. 12:29)

b One of 12 kings of Israel assassinated. See 14 assassinations, note 1, 1 Ki. 15:28

c Prophetic oracle of judgment upon Ahab (1 Ki. 21:21-29)

d This is additional information regarding the slaying of the sons of Naboth (1 Ki. 21:13)

e 14th prophecy in 2 Ki. (9:26. fulfilled). Next. 10:30. The one prediction was that God would requite the house of Ahab regarding the plot of ground stolen from Naboth. On that very ground Joram was slain (v 21, 24-26)

f Ahaziah. king of Judah, fled but was pursued and slain by Jehu al» (v 27). His servants carried his body to Jerusalem and buried it in the city of David (v 28)

g Jehu's next move was to slay Jezebel. This fulfilled 1 Ki. 21:23

h Literally, put her eyes in paint , allud -ing to the ancient custom of coloring the eyelids, eyebrows and lashes with black powder called kohl . It was made by burning liban . a kind of frankin-cense, and the shells of almonds. This was purely for ornamental purposes whereas another kind made from pow-deroforeorlead was used as mucn for medicinal purposes as for beauty. In the use of kohl the arch of the brows wa-: much darkened and elongated, diid the edges of the eyeUds, both above and below, were colored. This, by contrast made the white of the eyes look larger. Such painting was practiced as far back as the days of Job, from which fact one of his daughters was called Keren-happuch, meaning paint horn (Job 42:14). Kohl was applied to the eyelids with a small piece of wood, ivory, or silver made for this purpose; in shape it was like the bodkin. It was first moistened in rose water then dipped into the black powder and drawn over the eyelids. See Pr. 6:25; Jer. 4:30; Ezek. 23:40

i Tired her head, meaning adorned her head, and no doubt put on her royal robes, so that she might entice him to spare her life; or, if would not do so she could die as a queen-in true royal array (v 30)

j Que stions 69-71. Next, 10:4

k See 1 Ki. 16:9-20 ISee 1 Ki. 21:23

Cont. from col. 3i P.

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mon name for Israelites in the N. T., regardless of tribe. The Anglo-Israel argument that the term Jew means from Judah and onlyjudahites are Jews IS unscnptural, for Israelites of other tribes are also Jews. If Benjamites are caUed Jews because of being a part of Judah, then every man from any other tnbe i s a Jew if he belongs to this kingdom 42 procrfs Jews are the Israel of N. T.:

(1) Jesus was bom to be king of the Jews (Mt. 2:2), as Jesus, Himself acknowledged (Mt, 27:11). These Jews axe called My people Israel (Mt, 2:6)

(2) The land of Israel (Mt, 2:20) is called the land of the Jews (Acts 10; 39), and Judea (Mt. 2:20-22)

(3) John theBaptist was sent to Israel (Mai. 1:1; 3:1), and he went to Hie Jews in Judea (Mt. 3:1,5; Jn. l:19),not to a lost Israel in England and America

(4) Christ recognized that the Jews He ministered to were Israel (Mt, 8:10; 9:35). The Anglo-Israel leaching declares the 10 tribes did not return to the land with the Jews after the captivities, so all that is said of those whom Christ and the apostles ministered to must be understood asjews and the only Israel in existence in God's plan

(5) Christ called the Jews He ministered to the lostsheepofthe_hou«_of Israel (Mt. 10:5-6; 15:^)

(6) The apostles were commanded to go only to the lost sheep of the

Jez'e-bel and her ^witchcrafts are so many?

23 And Joram txime d his hands, and fled, and said to A-ha-ziah, There is treachery, O A-ha-ziah.

24 And Je hu drew a bow with his full strength, and smote Je-ho'rara between his arms, and the arrow went out at his heart, and *he sunk down in his chariot.

•25 Then said Je'hQ to Bid'kar his captain, Take up, and cast him in the portion of the field of Na'both the Jez're-el-ite: for remember how that, when I and thou rode together after AhSb his father, the Lord laid thisTiurden upon him; S26 Surely I have seen yesterday the blood of Na'b6th, and the^lood of his sons, saith the Lord; «and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.

5 Jehu slays Ahaziah, king of Judah

•27 •" But when A-ha-zi'ah the king of Jii'dah saw this,^e fled by the way of the garden house. And Je'hii followed after him, and said. Smite him also in the chariot. And they did so at the going up to Gur, which is by Ib'le-irtL And he fled to Me-gid'dS, and died there.

28 And his servants carried him in a chariot to Je-ru'sS-l&m, and buried him in his sepulchre with his fathers in the city of Da'vid.

29 And in the eleventh year of Jo'ram the son of A'hib began A-ha-zi'ah to reign over Ju'-dah.

6 Jehu slays Jezebel, fulfilling 1 Ki. 21:23

30 •" And when fje'hu was come to Jez're-el, J6z'e-bel heard of it; and she*painted her face, and 'tired her head, and looked out at a window.

31 And as Je'hii entered in at the gate, she said, 'Had Zim'ri peace,*who slew his master?

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.

•33 And he said. Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

•34 And when he was come in, he did eat and drink, and said. Go, see now this cursed woman, and bury her: for she is a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him. And he said. This is the word of the Lord, which he 'spake by his servant E-li'jah the Tish'bite, saying, In the portion of Jez're-el shall dogs eat the flesh of J§z'e-b61:

37 And the carcase of Jez'e-b61 shall be as dung upon the face of the field in the portion of J6z're-el; so that they shall not say. This is Jeze-b61.

CHAPTER 10

32."

7 Jehu slays the sons of Ahab fulfilling 1 Ki. 21:21

AND A'hab had seventy sons ■ in Sa-ma'ri-d. And^e'hu wrote letters, and sent to S3-ma'ri-4, unto the rulers of J6z'-re-el, to the elders, and to them that brought up A'hib's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and*said. Behold, two kings stood not before him: how then shall we stand?

5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying. We are thy servants, and will do all that thou shalt bid us; we wUl not make any king: do thou that which is good in thine eyes.

•6 Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jez're-el by to morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jez're-el.

8 *" And there came a messenger, and told him, saying. They have brought theTieads of the king's sons. And he said. Lay ye them in two heaps at the entering in of the gate imtil the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people. Ye be righteous: behold, I conspired against my master, and slew him: "^ut who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord 'spake concerning the house of A'hib: for the Lord hath done that which he spake by his servant E'li'jah.

11 So Je'hu slew all that remained of the house of A'hSb in Jez're-el, and all his great men, and his 'kinsfolks, and his priests, until he left him none remaining.

8 Jehu slays the princes of Judah, descendants of

_L

house of Israel (Mt. 10:6); and they ministered to known Israelites of aU the tribes in the promised land. They neverlefthepromisedland, and were not told to do so until they had first gone to Jerusalem, Judea, and Samaria C-k- 24:47; Acts 1:8; 2:5, 14, 22. 36;

Continued, column 4

this was fulfilled only with Jews (Mt.

21:42-44: 23:37-39)

(15) Christ was to be made manifest to laael^ (J n. 1:31), but it was to Jews oolydiat He was manifested Qn. 1:11. 29)

(16) Christ w as called king of Israel 0n. 1:49: 12:13): and He was king ot

Cont. col. 1. p. 401 ^»>

a The next accomplishment of Jehu was the total destruction of Ahab's 70 sons orgrandsons. He wrote a leiterto the rulen of Jezreel, and the elders that brought them up, warning them to set oneof the sons on the throne and have all the others prepare to defend him and themselves (v 1-3). The elders were exceedingly afraid because two kings already had not been able to stand before Jehu, so they surrendered to him. He demanded all the heads of Ahab's sons by the following day and this was granted (v 4-9). He then slew all that remained of the house of Ahab-all his kinsfolk, the great men, and his priests (v 10-11)

b Question 72. Next, v 9

c Beheading enemies was the custom in those days. ThusDavid cut off the head of Goliath and carried it to Saul (1 Sam. 17:51,57). A Philisunebeheaded Saul (1 Sam. 31:9)

d Question 73. Next, v 13

e Sec 1 Ki. 21:19-29

f Acquaintances of the raling family

^ Cont. from column 2

3:12: 4:8,10.23: 27: 5:28. 31. 35: 6: 8-16; 7:1.44-53: 8:1-3: 9:15, 22-25, 30-31:10:34-43; 11:1-18:12:1-4: 13: 5. 6. 16-47; 14:1-5, 19; 15:1-31: 16: 20; 21:27-28)

(7) ThecitiesofIsrael(Mt, 10:23) were cities of the Jews (Mt. 11:1, 20-24). The so-caUed 10 tribes had no cities in Palestine at this time unless they were the Jews of the N. T.

(8) Christ promised that the 12 apostles would sit on 12 thrones judging the 12 tribes of Israel when He comes again to set up the kingdom of Isael (Mt. 19:28; Lk, 22:29-30), Paul qwke of the whole 12 tribes in his day as having hope in the resurrection (Acts 26: 7). James spoke of the 12 trflaes scattered abroad and wrote to them Qa. 1:1). How could he write to 10 tifljes who were lost and unknown at the time? There wiU be 12, 000 from each of the 12 tribes sealed in the future nrbuLation in Palestine, so they will be back in their own land at that time or this could not be true (Rev.7:1-8) .The 12 tribes wiU be restored in Palestine during the Millennium, for Ezekiel names them as inheriting 12 portions of the land of promise at that time (Ezek. 47:13-29). The names of 12 tribes will be on the earthly city Jerusalem in the Millennium (Ezek, 48:30-35), They will also be on the heavenly New Jerusalem(Rev. 21:12). Since .Anglo-Saxons are not go ing back to Palestine and they plainly declare they are not supposed to go back, then they are not of the 12 tribes of Israel

(9) Jesus plainly taught diat the kingdom ofGod was in the hands of the Jews during His day (Mt. 21:33-46). It was to be taken from them and given to anothernation(people),theGentiles, as Paul declares (Acts 13:46-49; Rom. 11:13-29. Cp. Acts 15:13-18)

(10) Matthew calls the Jews who helped crucify Christ the children of Israel (Mt, 27:9; 28:15; Jn. 18:12-39; 19:7-40). They are also called men of Israel , all the bouse of Israel, elders o? Israel, "all the people of Igael (Acts 51^35: 3:12; 4:8-16; 5:21)

(11) John the Baptist was to turn many of the childten of Israel to God (Lk. 1:16),but all he ever went to were Jews. He was to minister to Ijael. but he ministered only to Jews(Mt,3:l, 5: Jn. 1:19)

(12) Simeon waited for the consolation of Israel (Lk. 2:25), but the Jews got the consolation (Lk. 2:26-32; Mt. 10:5; Jn. 1:11)

(13) Christ was to be the glory of

thy people Israel (Lk. 2:32), but He only went to the Jews (Jn.ll:H;Rom. 1:16)

(14) Christ was set for the fall and rising of many in Israel (Lk, 2:34), but

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2 KINGS 10

Jthu destroys BaaFt worsh<f>f»"

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intrusion IS saio to have mearu death. Hence, Jehu cojld luvc these in unctio ns to Baal worshj ppc rs witho ut aioui -imi 5usr>icion (\ . ^

^ Cont. from col. 3, p. 400

the Jews 0.'.t. 2:2: 27:11)

(17) NicoJemus was master m Is-ra--' - " ' '■•' •' the Jews Qn. j:l.IO) wanted to kiiow wi.^;.,^, a.;L - ^snowdoingtorestore tbekiDiidor: toliael (Acu 1:7). V«/hen it does happen it will be to Judah and the house of David (Isa. 9:6-7; Zech. 14; Lk. 1:J2-3J; Acts 15:13-13)

(1^ The xn-'te of tl.e chil-iren of Igae lISmertT^ ' • Acti 5:21.but It w/stHe ^en. : -ws.called elders

of the Jews (i -, . ^. Jn. 3:1)

(2C) Paul was chosen to bear the naiTie of Christ before the children of

Israel (acq 9:15). This he did not do if Jews were not the Israel of his day, for he went to Jews in vanous places / I) ■. -omao Empire. No reference is ef Wni i;oinc to 10 lost tribes. t:i: rirsi sermons were to Jews and his first persecution was from them (Acts 9:22-23). In fact.tJie fust gospel sermon by any apostle was to Jews only.

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j: i;«: Jews (Acts 14:1-5,

1 . ; 17:1. r., 10, li, 17; l'^:

4-:;, i..i;,i9, - -

21; 21:11.20-2 ,

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secutors (Acts 20: 3.19; . .

12-30; 24:5-9.18.27: 26;2--i. _u.2-

21; 2 Cor. 11:24)

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9 Jehu slays the rest of the house of Ahab, fulfilling 1

Ki. 21:21-24

IS • And when he was departed thence, he hichted 'on J*-h6n a-dib the son of R* -chib coming to meet him: and be saluted him, and said to him/Is thine heart right, as my heart is with thy heart? And J*-h6n a-dJb answered. It is. If it be, give me thine hand. And he gave htm his hand; and he took him up to him into the chariot.

•16 And he said. Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

17 And when he came to Si-mA ri-i, he 'slew all that remained unto A'hib in SS-ma ri-A, till he bad destroyed him. according to the saying of the LuBD. which be spake to ft-U jah.

10 Jehu slays all BaaJ worshippers: burns their gods

18 * And {Ji'hu gathered all the people together, and said unto them, A h4b served Bl al a little; but Je hii shall serve him much.

•19 Now therefore call unto me all the prophets of Bi ai, all his servants, and all his priests: let none be wanting: for I have a great sacrifice to do to Bi'al; whosoever shall be wanting, he shall not live. But J* hO did if in subtilty, to the intent that he might destroy the worshippers of Bft al.

20 And J^'hiJ said. Proclaim a solemn assembly for Bi'al. And they proclaimed if.

21 And Je hu sent through all Ijra-el: and all the worshippers of Bi'al came, so that there was not a man left that came not. And they came into the house of BAal; and the bouse of BA al was full from one end to another.

•22 And he sai<l unto him that

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soon as he had made an end of

offering the burnt ofierinK, that

]i hu said to the guard and to

the captains. Go in, and slay

I them; let none come forth.

I And they smote them with the

edge of the sword; and the

guard and the captains cast

them out, and went to the city

of the house of BA al.

26 And they brought forth the images out of the house of BA al. and burned them.

27 An 1 they brake down the

Hi al, and brake down

of BA al, and made it

a draiiKht house unto this day.

2& Thus Je hu destroyed BA al

out of I5 ra-el.

11 Jehu continues in idol worship yet is rewarded for

fulfilling 1 Ki. 21:21-24

29 • »Howbeit from the sins of JSr-o-Vj am the son of Ne bdt, ., ■., ,^ ..!^ l^'ra-el to sin, Je hu n ot from after t hem_, <■■. LLii. iiie golden calves that U'ere in Btth -el, and that were in DAn.

f30 And ;he L ord 'said unto]k hii. Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of

A hAb accordmg to all that was in mine heart, thy children of the fourth generation shall sit on the throne of I5 ra-el. , 31 But Je hii ^took no heed I to walk in the law of the L(jrd I God of 1$ ra-el with all his heart: for he departed not from the sins of J6r-o-b6 am, which made I5 ra-el to sin.

12 God begins judgment upon Ilsrael to destroy them out {of the land, fulfilling 8:12-|13, Lev. 26:14-44; Dt. 28:

lS-68

32 * 1p__ those days the 'Lord

ibegan to cut r$'ra-el short: and

HAz a-el smote them in all the

coasts of l§'ra-el;

I 33 From Jor dan eastward, all

the land of (iil e-Ad. the GAd -

ites, and the Reu ben-ites, and

the M4-n,is sites, from Ar'6-dr,

t which IS by the river Ar n6n,

even 6U e-Ad and Bi'shAn.

I 1 3 Death of Jehu: accession of Jehoahax, 12th king of I Israel (13:1-9)

I 34 Now •' ♦ of the acts of

I Je hu, a: T he did, and

all his nUf.i.i.'uT they not written m the book of the chronicles of t! • • ra-el?

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worship, but he ilill hclo o.i to the Ro'.dcn calf worsh:? r,' 'eroboam. In spite of this G(d to reward himbv pcrmittii; . .oren to continue a<^ rulers o.'lMa>: I to the 4(h generation (v 2^ -"ll

The ; --re

1 Jehoahaz 1, ■ -I'l

2ioash (13:10-Z:); 14:16)

3 Jeroboam 11 (14:16-29)

4 Zai hariah (14:2rf-29; 15:«-12) 15th p rophecy in 2 Ki. (10:30, ful-fillec^. Kea", 13:IS. The one prcdic-tio.n wai that his seed wouTJ'bc kings in Israel for 4 generations ^4oton1y did Jehu continue in the sins of Jeroboam, but he took no heed co Uic law of God, with all his heart (v 31) Jehovah be^jan to :ut off Israel here and finished it ai recorded in ch. 17 (v 32). The first kiis to Israel was their lands east of Jordan (v 33) ^jealoa 76. Next, 12:7

Coot, from column 2

at Rome (Acts 23:17-19) told tliem that he was bound m chains because of the hope of Israel (Acts 28:20). ThiswoulJ beno way to win Jews if they thought he was refening to an unknown and lost people and not to them

(25) The Judah of Isa.l:l. 9is called laacl in Rom.9:27-33;but these people were the Jews of the N. T. (Rom. 3:9, 29; 9:34)

(26) Paul speaks of Jews and laael as being the same and sets forth their rejection by CoJ because of sin, and the acceptanceoftheGentiles(not the jo-called 10 lost nlbesjin theli .^lace (Rom. 1:16: 2:9, 10, 17, 28-29; 3:1, 9, 29; 9:24: 10:1-12; 11:1-29)

(27) Blindness in part is happened to Israel until the Messiah comes to save them (F.om. 11:25-;9), but it was to the Jews that Christ said their house was left desolate until they would accept Him - at His 2nd advent (Mt. 23:27-29)

(28> Paul said that Israel after the flesh were partakers of the alt.it of'CoJ (TCbt. 10:18). This could only refer 00 those of Judah and the Jews of other tribes with them, for they were the only ones who had the true worship at Jeiusalem. The 10 tribes made golden calves as their gods which they worshipped until they were cut off and scanered among the nation; (1 Ki. 12: 25- i3; 13:33-34: C Ki. 17:7-23). The godly of the 10 tribes left the idolatry arKiretumedto Judah in i^eat numbers

(29) Paul speaks of ttic new covenant yet to be made with both houses of Isricl (Hcb, 8:8-10). Jeremiah reveals that itwouldbe made in the day of ilie 2nd advent of Christ when jU Isr.ielv411 be gathered froi:i among the nations 10 be under their Messiah in Palestine forever Qa.^O-.i-ll. 13-24; 31:1-40:32:37-44; 33:3-26.Cp.E2ek. 36-37)

(30) Jews will be the niisdonaries of the gospel m the Millennium and go from Jcrujalem to evangelize the world (Isa. 2:2-4; 52:7; Zcch. S:23)

(31) The gospel Was first to the Jew, and then to the Gentile (Koni. 1:16: 2: 9-lu, 17-29:3:1:10:12). Where is any third class c ailed Israel apart from the Jews"

2 KINGS 11. 12

Joash king Athaliah slain

Reign of Jehoash

a Athaliah , Jehovah is strcng. 3 socalled:

1 ABe;i;amite (1 Chr. 8:5o)"

2 A returned exile (Ezra 8:7)

3 The only ruling queen of both Judah and Israel. She was the granddaughter ofOmri(2Chr. 22:2), and the daughter of Ahab and Jezebel. The marriage between Jehoram, king of Judah, and AihaUah, daughter of Jezebel, was partof Satan's design to introduce idolatry into Judah, 90 that AthaUah might do for Judah what lezebel did for laael. Jehoshaphat began his reign by strengthening himself against Israel (2 Chr, 17:1), but married his son to the idolatress daughter of Israel's worst rulers-Ahab and Jezebel,

The leaven worked morally and politically, and was used by Satan in an effort to destroy the^eedof_tiiewonTen, the Mes-siah, whom he was determined to prevent from coming into the world. Jehoram, king of Judah, began this destruction by killing all his brethren (2 Chr. 21:4), The Arabians came and destroyed allhis sons, save the youngest, Azariah(2Chr, 22:1). Then Athaliah killed all the sons of Ahaziah on his death (v 1-2; 2 Chr. 23:3), or thought she did; but tiie infant Joash was rescued, being the only one left in the line of the coming Messiah, He was hid for 6 years, while the faithfulness of Jehovah's word hung upon the divine preservation of the cnild's life. Athaliah's was a case of "like mother like daughter" -both were wicked queens, idolaters and murder ers. Imagine a woman killing her grandchildren and other close relatives as Athaliah did, to further her political ambitions

b Tehosheba, daughter of king Jorom and queen Athaliah-the wife of Jehoiada, the high priest. Jehoiada was brother-in-law to Azariah and uncle ofjoash, sonofAzariah(2Chr. 22:11)

c This was the safest place, for the worship in the temple had been abolished ana everything remo ved from it (2 Chr. 24:7). The temple courts were deserted. The abolishment of Jehovah in favorof Baalcausedjehoiada, the high priest to pbt the Overthrow of Athaliah, therestorationofthe rightful heir to tne throne, and the establishment of the worship of Jehovah again

d In the 7th year Jehoiada saw his opportunity to put the rightful heir on the throne of Judah; so he called all the rulers of hundreds and captains of the guards to the temple, and made a co v -enant with them; he took an oath of them, and showed them the king's son. His agreement with them was to protect the king's son, take part in the rebellion, and overthrow die wicked queen, Athaliah, They brought the king's son, Joash, outfromthe temple and crowned him king (v 4-12)

e 7 fold act in making a king_(v 12):

1 Broaght forth the king's son

2 Put a crown upon him

3 Gave him the testimonv (10 commandments; Ex. 31:18; 32:15; 34: 29)

4 Declared him king -5 Anointed him

6 Clapped the hands

7 Shojted: God save the king!

^»- Cont. faomcol. 3. p. 401

they and not some other people who were lost and unknown, were Israel - the custodians of religion

(34) Jesus said, salvation is of the Jews On. 4:22)

(35) The feaslsof the law of Moses given to all Israel were called feasts of the Jews in the days of Christ, proving that they only had preserved the law audits rituals and were the custodians of the program of God Qa. 2:13; 5:1; 6:4; 7:2, 11; 11:55; 19:42)

(36) The Jews were the only people who had the fiist responsibility of hearing and obeying the go5)el from John

V Kings of Judah (11:1-12: , 21). 1 Reign of Athaliah, first and only woman ruler of Judah and Israel: 6 years (11:1-21; 2 Chr. 22:10-12). (1) Accession and character

the saw she the

the

AND when "Ath-a-li'ah ■ mother of A-ha-zi ah that her son was dead, arose and destroyed all seed royal.

2 But ye-hosh'e-bi, daughter of king Jo ram, sister j of A-ha-zi'ah, took Jo'ash the

\ son of A-ha-zi'ah, and stole him from among the king's sons ii;/iic/i u^ere slain; and they hid him, even Mm and his nurse, in the bedchamber from

Ath-a-li'ah, so that he was not slain.

3 And he was with her hidln the house of the Lord six years . And Ath-a-li'ah did reign over the land.

(2) Rebellion of Jehoiada

the priest (2 Chr, 23:1-11):

21st civil strife (2 Ki. 25:

25, refs.)

4 •" And the^^seventh vear Je-hoi'a-da sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son.

•5 And he commanded them, saying, This is the thing that ye ahiall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

CHAPTER 11 324 upon him, and gave /iim "the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

(3) Execution of Athaliah (2 Chr. 23:12-15)

13 " And when Ath-a-li'ah heard the noise of the guard and of the people, she*came to the people into the temple of the Lord.

14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Ath-a-li'ah rent her clothes, and^cried. Treason, Treason. •15 But Je-hoi a-di the priest commanded the captains of the hundreds, the officers of the host, and said unto them. Have her forth without the ranges: and him that foUoweth her kill with the sword. For the priest had said. Let her not be slain in the house of the Lord.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

(4) Revival through Jehoiada (2 Chr. 23:16-21)

17 ^ And Je-hoi'a-di"made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people.

18 And all the people of the land went into 'the house of Ba'al, and brake it down; his

And a third part shall be at altars and his images brake

•6

the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken dovra. •7 And two parts of all you that; go forth on the sabbath, even tiiey shall keep the watch of the house of the Lord about the king.

•8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the! hundreds did according to all! things that Jehoia-da the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Je-| hoi'a-da the priest.

10 And to the captains oven himdreds did the priest give' king Da'vid's spears and shields, that were in the temple of the Lord.

11 And the guard stood, every man with his weapons in his hand, round about the kmg, from the right comer of the temple to the left comer of the temple, along by the altar and the temple.

12 And he'brought forth the king's son, and put the crown

they in pieces thoroughly, and slew Mat'tan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord.

19 And he took the rulers over hundreds, and the captains, and the g;iard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land/rejoiced, and the city was in quiet: and they slew Ath-a-li'ah with the sword beside the king's house.

21 'Seven years old was *Je-ho'ash when he began to reign.

325 CHAPTER 12

2 Reign of Joash or Jehoash, 7th king of Judah; 40 years (2 Chr. 24:1-3). (1) Third good king in Judah (1 Ki. 15:9; 22:43)

IN the seventh year of 'Je'hu Je-ho'ash began to reign; and forty years reigned he in Je-ru sa-lem. And his mother's name was Zibi-ah of Be -er-she'bi. 2 And Je-ho'ash did that which u'cs' right in the sight of the LoRD^aU his days wherein

the Baptist O n, 1:19; 3:25); firom Christ On, 1:11; 3:1; 4:9-24: 5:1-18; 6:4.41, 52; 7:1-35: 8:22-57; 9:18-22; 10:19-33; 11:8-54; 12:9-11; 13:33; 18:12-39; 19:3-40; 20:19); and from the apostles and early Christians who were mainly all Jews (Mt, 10:5; Acu 2:5, 10, 22-36; 9:22-23; 10:22, 39; 11:19; 13:5, Continued, column 4

than these. The church which is often referred to, is made up of both Jews and Gentiles (1 Cor, 10:32). So it is clear that there is not an Israel separate and distinct from the ones known as Jews (40) iTie Jews of the days of Christ and the apostles are the only people

Cont. col. 4. p. 40 3 ■

a At tne anomtingotakinghewas given a copy of the law of Moses, by which he should govern and mete out justice to the people (Dt. 17:18). The 10 commandments are called the testimony in Ex. 25:16, 21; 27:21; 20:6; 31:18; 32:15; 34:29; 40:20

b She never dreamed of such a thing happening as took place on that day- her own assassination. Thinking she had killed all the possible heirs ro the throne, she considered herself se -cure; but in her case, as in the case of the others who sin, there was a reaping day fortransgressionof the law and the conscience

c Justice! justice! would have been tiie better cry for this wicked queen who had killed so many in order to reign (v 1-2,15). She paid for her crimes with her Ufe here (v 15-16), and will continue to pay in all eternity in hell for rejecting Jehovah J 8 fold revival under Jehoiada :

1 He made a covenant between the Lord and the king and his people that they should be the j)eople of Jehovah (vl7)

2 He made a covenant between the king and the people

3 All the people broke down the house of Baal (v 18)

4 They broke down the Baal altars

5 They broke all the images of Bai

6 They slew Mattan. the priest of Baal

7 Priests were appointed officersover the house of Jehovah (v 19)

8 The new king was placed on his throne

e The houseof Baal was built by Jehoram and AthaUah (2 Chr. 24:7)

f There was great rejoicing and peace inallthecicyasaresult of the revival under Jehoiada (v 20)

g Joash was the youngest person to become 'Kit^ in all Israel, being only 7 years of age (v 21), He reigned 40 vears, and was slain by his servants at the age of 47 (12:1, 19-21) h Jehoash , Jehovah supports, 2 so-called :

1 Son of Ahaziah, 11th king of Juda^ (11:1-12:18; 14:13), Called Joash (11:

2)

2 12thkingoftiie 10 tribes (13:10, 25; 14:*8-17)

i lOdi king of the 10 tribes (9:1-10:36) j He was the 3rd of 8 good kings of Judah

(note a, 1 Ki, 11:6) k This means all the days of Jehoiada only, and while he was aUve to keep him from doing wrong (v 2), for when Jehoiada died at the age of 130 years Joashorjehoash did evil in God's sight and brought judgment upon his people as well as himself. For this, God permitted a small band of Syrians to conquer a large army of Israel (2 Chr. 24: 14-27)

Cont. from column 2

42-50:14:1-13:16:3, 20; 17:1-17; 18: 2-28:19:10-33; 20:3-21; 21:11-27; 22: 12-30:24:5-27; 25:2-24:26:2-21; 28: 17-29;Rom, 1:16: 2:9-29; 3:1-9; 9:24; 10:12:1 Cor. 1:22-24; 9:20; 10:32; 12: 13; 2 Cor. 11:24: GaL 2:13-15; 1 Th. 2:14; Rev, 2:9; 3:9). Jews, not an unknown nation of Israelites, are mentioned in all these passages

(37) Jews had the responsibility of passing on the religion of Jehovah to others, but failed; so it was taken from them and given to the Gentiles - the only other class of human beings mentioned in Scripture, other than Jews (Mt, 21:33-46; Rom. 11; 1 Cor. 10:32; Gal. 1:13-14)

(38) Jews were the ones who arrested Jesus, tried Him, and condemned Him as worthy of death (Jn,18:12-19: 40; Acts 2:22, 36)

(39) No man was ever called to go to a separate people fromthe Jews and Gentiles who are mentioned so often together. Not one reference can be found of a third class of people other

J eh.

a Thi""■•~ I'rrd 6 Ximt' •" •»■ ! 1; U 4.

; 'i .1. ^-. t .). The ti ■ ii found 77 timet, it in connection wlihthi- -(Num. 22:41). Uriel ,

All $uch pUcc! (Num. ;.

29). They irc fiiit mciitioiicJ in Israol inthcrcignof Solomoa (1 Ki. 'J 4), who built a IwRc one hlmjelf(l Ki. 11:7). From his lime forward"- w-"c numeiou) and continued i :t

thctime of most of the kin>;. . ...«^l anJ Judah. They were removeJ in the reignof Mezekiah, lothkiiiti of ludah, when all the groves were hurneJ, the Images broken, and the brazen scr-I>ent that Ntoses madi-- wa' destroyed (18:4). They were built aitaiii b\ M«n-aweh, jon of Hcickiah (- f); and again desnoyed by Josiah (2o:P-20)

b It seems that Solomon's temple needed repairs, having been built about 153 years by this time, and not kept in repair as it should have been by the priests, Jehoash commanded that the money dedicated © God should be used for this purpose, but the priests used it for tnemselves, neglecting the house of God. Calling them into conference, Jehoash commanded them again to repair the temple; and the priests consented to do so (v 4-8). In order to obtain money quickly for the work a chest was made with a hole in the lid to receive gifts from all who came to worship (v 3); and much was given (v 10-16)

c From the completion of the temple in the 11th year of Solomon to the 23rtl year of Jehoash would be 153 yean. By this time, no doubt, the wood part of the building needed to be replaced and this would also affect some of the stone work. In the repairing carjjen-ters, masons, hewers of stone, and other workmen were hired (v 12). The word breaches in v 4-8 suggests that there were breaks here and there in the structure that time and neglect had brought about d Question 77. Ne<t, v 19

e It seems from this that the priests were using the money they had been commanded to repair the temple with. Ntow they agreed not to use It thus anymore, but to finance the repairs with it(v 7-8)

f It docs not seem reasonable that the priests would aivec n^i to repair the rtousc when that is what they were commanded to do (v 5-6). The Sept. reads: "So the priests agreed not to re -ceive any money from the people, on conditionthai they should not bear the e<pense of the repairs of the house" (v8). The idea scorns to be that they would discontinue rcccinng money for themselves if they would not bt held responsible for the o-pcnse of the tepairsoutof what they had alrcadv received. The problemof rai'1 / for such re pain was then »1. j making of a chest to hold ,;iU^ trom the worshippers(v 9). This was a success, for much nwoey came in (v 10-lQ

« Showlngthat they had such tools a< the brace and bit, or auger in those days (v9)

h Therewcre2cheA$ to be used lo collecting money for the repairs -thltone in the temple (v 9), and another which the king commanded to be put outside at the gate (2 Chr. 24;H-14). Ntoney from the one mentioned here was used

t-<lA the priest instnict-

'►'- high places were not the pr.iple still

....,: and burnt uicease in

i the hith pUcet.

(2) The (aithleti priest* {Z Chr. 24:4-7)

4 ■ An-I If-hA «-;h x.iid to the

• -he ..iit uilu il.v buu^e ut the LutLD, even the money of every one that passcth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the Lord, 5 l.<'t the priests take it to th' n,- man of his ac-qu iind*let them re-pa iches of the house, w' r any breach shall be found.

6 But it was so. thaf^va the three and twentieth year of king J(-h6 dsh the priests had not repaired the breaches of the house.

7 Then king J*-h6'ash called for Jf-hoi a-dd the priest, and the other priests, and said unto them,•'Why repair ye not the breaches of the house? 'novi' therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, 'neither to repair the breaches of the house.

(3) The temple repaired (2

Chr. 24:8-14)

9 But Ji-hoi'a-dil the priest took a chest, and'bored a hole in the lid of it, and set it beside the altar,V>n the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Luro.

(4) Results of the collection to repair the temple

10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the L<jrd.

11 And they gave the money, being told, into the hands of !hem that did the work, that had the oversight of the house uf the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lurd, and for all that was laid out for the house to repair if.

13 Howbcit there were "not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the

iBf: - '"-:' was brought into th' ; the Lord:

14 mil til' v >;r.(that to the workmen, u: '. •• ■ iire<l there-with the bou se oi the Lokd.

15 Moreover they "Te

not with the men, into whose hand they delivered the money to be best(^wf■d on workmen: for they dealt faithfully.

16 The trespass money and sin money was not brought into the house of the Lord: »it was the priests'.

(5) Joaah ransom* Jerusalem (2 Chr. 24 23-24): I2th Syrian war (2 Ki. 16: 5, refs.)

17 • Then H»z'a-el king of S?r'I-4 "^went up, and fought against Gdth, and took it: and H4z'a-el set his face to go up to J*-ru sfl-l*m.

18 And Je-h6'ash king of Ju'-dah took all the hallowed things that J«-h6sh a-phat, and Jfi-h6 ram, and A-ha-ziah, his fathers, kinss of Ju dah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the L<jrd, and in the kind's house, and sent it to HAz a-el king of Syr i-i: and he went away from J6-ru s4-l«m.

(() Death of Joash; accession

of Amaziah, 8th king of Ju-

dah(2Chr. 24:25-25:28)

19 * And the'rest of the acts ofjoash, and all that he did, tore they not written in the book of the chronicles of the kings of Ju'dah?

20 And his ser%'ants arose, and made a conspiracy, and (slew J6'4sh in the house of Mll'lfi, which goeth down to Sil'ld.

21 For J(jz'a-char the son of Shim'e-dth, and Je-hdz'a-b4d the son of Sh6'mer,"his servants, smote him, and he died; and they buried him with his

fathers in the city of D&vid: and Am-a-zi ah his son reigned in his stead.

mainly in making veuels for the tern -

pie

i Not made from till t,

but fn>rn what w» r

out',' r • tix. _; : :■»).

Mii: . ■■■t was used to

pay the workers and buv materials (v 12. 14)

CHAPTER 13

VI Kings of Israel and Judah (13:1-15:31). 1 Reign of Jehoahaz, 12th king of Israel: 17 years. (1) Accession and character

IN the three and twentieth year of J6'flsh the son of A-ha-zi'ah king of Ju dah JS-h6 a-hAz the son of Je'hii began to reign over Is'ra-el in Si-m&'n-A, and reigned ^eventeea years.

2 And he did that which *wa§ Syjl in the sight of the Lord, and followed the sins of J6r-o-b6 am the son of Ne bit, which made Ij ra-el to sin; he departed nut therefrom.

(2)Israel oppressed bySyr-

>a: 14th Syrian war (2 Ki.

16:5, refs.). fulfilling 8:11-

13. Cp. 10:32-33)

3 * And the anger of the Lord was kindled against I$'ra-el, and he'delivered them into the hand of HAz'a-el king of SCr-1-4, and into the hand of Btn-hd'dJld the son of HAz a-el, all ther davs.

4 And J*-hrt'a-hAz *besouRht the Lord, and the Lord heark-cned unto him: for hS SftW UlC

(1) Ig.ieltobe aftreatu.itionf c.cn. 18:18). Tlu'j h.is bccti true In the past •ind will be in the future wIkd Israel bocoiiiesgreat under the Mc^sl.di who will rdvU) in Jciuulciii.not London or elsewhere. Tills applies to the whole 12 tzfbes, including Judah and oU Jews

Coot, col. 4. p, 404

a They required lu accounting of tbe men into whoie hands the money was delivered to be paid out by them for repairs, for they jcalt faithfully (v 1.5)

b The money received by the priests for trespasser and other fine^ was taken by them for their living, while before the repair work on the temple began they alio took all dedicated money of the dedicated things (v 4)

c Hazacl had to pass through luael in order to get to Gath, » piobably this attack was in connection with his war on Jehu and Jehoahaz, kings of the 10 tribes(13:3-7). At this time he came against Jerusalem and Jehoash took all the hallowed things, which he. had just made for the temple (2 Chr. 24:8-14). other dedicated things, and all the gold in the temple and gave them to Hazael on condition that he would leave Jerusalem (v 17-18). See 1 Ki. 15:18 for the record ol Asa taking the treasures from the house of the Lord and sending them to Ben-hadad

d See 2 Chr. 2.3:1-24:27

e Jo ash , Jehovah supports. 8 Jo ash's : ITTng of Judah (11-12; 2 Chr. 24:24)

2 Father of Gideon (Judg. 6:11-8:32)

3 A Benjamlte (1 Chr. 7:8)

4 Officer of David (1 Chr. 27:28)

5 Sonof Ahab(l Ki. 22:26; 2 Chr. 18: 25)

6 12th king of Israel (13:10-2.5)

7 AJudahite (1 Chr. 4:22)

8 Foltowerof David (1 Chr. 12:3) f Question 78. Next, 13:8

g One of \2 kings of Israel assassinated by their subjects (note 1, 1 Ki. 15:28)_ Jehoash, kingof Judah, began reigning' as a boy 7 years of age. He remained godly dioing the right thing before le-hovah until the death of his uncle and teacher, Jehoiada, the high priest. Then he went into sin and rebellion 4 sins of Jehoash of Judah:

1 Hearkened to the princesof Judah in the mattcrof leaving lehovahand the temple worship to re-establish Baal worship (2 Chi. 24:17)

2 Would not listen to prophets God sent (2 Chr. 24:19)

3 Commanded that Zechariah the pro-phet should be slain(2Chr. 24:20-21)

4 Remembered not the kindae^ of Jehoiada, but slew his son (2 Chr. 24: 22)

4 judgme nts on Jehoash; eatcd Dy I 23-24)

1 Defeated Dy the Syrians (2 Chr. 24:

2 Lost all the dedicated things of the kingsof Israel and all the gold in the treasuries (v 18-19)

3 Was afflicted with great diseases (2 Chr. 24:25)

4 Was assassinated (v 19-21) h See 2 Chr. 24:25-26

i See note a, 1 Ki. 11:6

J Fulfillment of 8:12

k It is remarkable how Jehovah was merciful and blessed His people whenever it was at all possible, sometimes helping evil kings in times of desperate need (v 4-5), even though afterward they would not do right (v G -7)

—^»- Cont. from col. 3 . P. 402

considered the culdren of Abraham. Isaac, and Israel (Acts 3:12-13. 25; 4: P?n: 1.44-54; 13:17) and tlic children of tlk: covenant with God (Acts 3:26; Rom. 3:1-2; 9:3-5)

(41) Paul and othcn called themselves both Jews and Israelites (Acts 16: 20; 21:39; 22:3;Rom. 9:3-5,24; 10:1; 11:1-29: 2 Cor. 11:22; Phil. 3:4-6)

(42) In the N. T. the term Jews and Greeks . Jews and Gentiles, and Jews. Gentiles and church of God arc found, but never Jews Igacl. and Gentiles fActs 13:4, 12-17, 23; 19:10, 17; 21: !:0-:C; Rom. 3:9: 1 Cor. 10:32; 12:13; GaL 3:28; CoL 3:11)

79 The tlieory of Anglo-laaelites 1$ not scrlpnial from any standpoint

30 scrlptual Ideas wrongly applied:

Death of Jehoahaz

Death of Elisha Syrians oppress Israel

a This was about the only reason some ofthekingsoflsrael sought God. Such wasthe history of Israel, more of less, from the very beginning. During a period of 450 years God delivered them from servitudes under nations round about. They would serve other gods and go into the greatest of sins until Jehovah would permit them to be defeated ; then in tneir distress they would call upon Him for mercy and deliverance; and He would raise up a deliverer 63 set them free again. They would then serve God all the days of die deliverer but when he died they would go into sin, be brought down as before and call upon the Lord for help. The same contfition continued under the kings as seen in this history. Here, Jehoahaz sought the Lord and He delivered His people in due time (v 4-5). When Manasseh was in captivity and: affliction he prayed and God restored him(2Chr. 33:11-13). And so it was with several other kings who were in desperate trouble

b He did oat give Jehoahaz deliverance, but provided it for Israel thtoughhis son, Jo ash who defeated Syria 3 times (V 2.5)

c Records of this kind had id be given repeatedly in order to show the true nature of Israel in their backslidings and apostasy. Regardless of the goodness of God t» them, they never did come to the place where liey appreciated Him and His help enough to folio V Him wholly (v 6-6)

d The As herah (note, p. 106)

e KingTTazaeTof Syria limited the army of Israel to 50 horsemen, 10 chariots, and 10,000 footmen (v 7)

f A figurative e<pression showing defeat and grinding oppression of an enemy. It also has a literal meaning, indicating the use of threshing instruments in theexecutionof prisoners of war (v 7; 2 Sam. 12:31)

g Qu estion 79. Next, v 12

h Here again we have a king of Israel and a king of Judah with the same name living at the same time (v 9-10)

i See note a, 1 Ki. 11:6

J Question 80. Next 14:10

k What kind of sickness he had is not known. Very Ukely it was old-age infirmity as in the case of Isaac (Gen. 27:1-2), David (1 Ki. 1:1-4), and others who died without any particular disease. At this time Elisha had been a prophet for 66 years, 6 years longer than David or Solomon lived. He was agrownyourgman when called to the prophetic office, 9ohemu?thave been at least 85-90 at his death

1 This is a reference to the happening recorded in 2:12-wondering whether his end would be Uke that of Elijah

m 16th prophecy in 2 Ki . (13:15-19, ful-filled). Next, 14:25

2 predictions fulfilled :

1 The arro.^ of the Lord's deliverance, and the arrow of deliverance from Syria; for you shall smite the Syrians in Aphek, till you have consumed them (13:17)

2 You should have smitten 5 or 6 times; then you would have smitten Syria until you had consumed it: now you shall smite Syria 3 times (13:19)

n The bow was very ancient. Ishmael was an archer (Gen. 21:20); also Esau (Gen. 27:3). Early used as weapons ofwar(Gen. 48:22), bows were made of various materials-wood, horn, ivory, and steel (Job 20:24; Ps. 18: 54) -and were of various shapes. The Egyptian bow was about 6 ft. long and nearly straight, having a slight curve at each end, or a curve in the center when unstrung. The Assyrian bow was sometimes curved and sometimes angular, and shorter than the Egvptian bow. Strings were of leather thongs, horse hair, hide, or catgut. There

oppression of lg'ra-el,'T)ecause the king of Syri-i oppressed them.

5 (And the LoRD»gave is'ra-el a saviour, so that they went out from under the hand of the Sj^r'i-ans: and the children of I§'ra-el dwelt in their tents, as beforetime.

6 "^Nevertheless they departed not from the sins of the house of Jer-o-bo'am, who made Is'- I sumed them. ra-el sin, but walked therein: and there remained the"grove also in Sl-ma'ri-i.)

7 Neither didTie leave of the people to Je-ho'a-haz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syr'i-d had destroyed them, and had /made them like the dust by threshing.

upon it: and £-li'sha put his hands upon the king's hands, rt? And he said, Open the window eastward. And he opened it. Then £-li'shi said, Shoot. And he shot. And he said,"The arrow of the Lord's deliverance, and the arrow of deliverance from S^r'i-i: *for thou shalt smite the SJr'i-an§ in A'phek, till thou have con-

(3) Death of Jehoahaz: accession of Joash, 13th king of Israel

8 *' Now the rest of the acts of Je-ho'a-hiz, and all that he did, and his might,%re they not written in the book of the chronicles of the kings of I5'-ra-el?

9 And Je-ho'a-haz slept with his fathers; and they buried him in Sa-ma'ri-a: and^Jo'ash his son reigned in his stead.

2 Reign of Jehoash, 13th

king of Israel: 16 years (2

Chr. 25:21). (1) Accession

and character

10 *" In the thirty and seventh year of Jo'ash king of Ju'dah began Je-ho'ash the son of Je-ho'a-haz to reign over i§'-ra-el in Sa-ma'ri-a, and reigned sixteen years .

11 And he'did that which was evil in the sight of the Lord ; he departed not from all the sins of Jer-o-bo'am the son of Ne'bat, who made i§'ra-el sin:' but he walked therein.

(2) Death of Joash: accession of Jeroboam II, 14th

king of Israel

12 And the'rest of the acts of Jo'ash, and all that he did, and | his might wherewith he fought, against Am-a-zi'ah king of Ju'dah, are they not written in the book of the chronicles of the kings of ig'ra-el?

13 And Jo'ash slept with his fathers; and Jer-o-bo'am sat upon his throne: and Jo'ash was buried in Sa-ma'ri-a with the kings of Ig'ra-eL ,

(3) Jehoash visits Elisha in his sickness: 32nd miracle of Elisha - revelation and

prophecy

14 *" Now E-Ii'sha was fallen sick of his%ickness whereof he died. And Jo'ash the king of f§'ra-el came down unto him, and wept over his face, and said, O my father, my father, the'chariot of i§'ra-el, and the horsemen thereof.

JlS^And E-li'shi said unto him, Take"bow and arrows. And he took unto him bow and arrows. •16 And he said to the king of I§'ra-el. Put thine hand upon the bow. And he put his hand

•18 And he said. Take the arrows. And he took them. And he said unto the king of l§'ra-el, Smite upon the groimd. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said. Thou shouldest have smitten five or six times; then hadst thou smitten Syr'i-i till thou hadst consumed lY.' whereas now thou shalt smite Syi'i-A'but thrice.

j (4) Death of Elisha: last miracle - resurrection

j 20 •; And £-li'sh4 died, and ! they buried him. And the ' bands of the Mo'ab-ites in-'< vaded the land at the coming in i of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of E-li'shi: and when the man was let down, and touched the bones of E-li'shi, he4-evived, and'stood up on his feet.

(5) Victories of Jehoash,

king of Israel, fulfilling 13:

17-19: 14th Syrian war (2

Ki. 16:5, refs.)

22 •" But HSz'a-el king of Syr'i-i oppressed Is'ra-el all the days of Je-ho'a-tiiz.

23 And the LoRo/was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with A'bra-ham, I'gaac, and Ja'cob, and would not destroy them, neither cast he them from his presence'as yet.

24 So Haz'a-el king of SJ-r'i-i died; and Ben-ha'dad his son reigned in his stead.

25 And Je-ho'ash the son of Je-ho'a-haz took again out of the hand of Ben-ha'dad the son of H^z'a-el the cities, which he had taken out of the hand of Je-ho'a-haz his father by war. Three times Mid Jo'ash beat him, and recovered the cities of Ig'ra-el.

CHAPTER 14

3 Reign of Amaziah, 8th king of Judah: 25 years (2 Ki. 14:1-19). (1) Fourth good king in Judah (2 Chr. 25:1 -4)

IN the'second year of Jo'ish son of Je-ho'a-haz king of Is'ra-el reigned Am-a-zl'ah the son of Jo'ash king of Ju'dah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Je-ru'sa-I6m. And his mother's name was \

were various methods of bending the bow-with the hand, the knee, or the foot. The foot was probably used the most, since darak , the Heb. word commonly used in speaking of bending the bow, literally means to tread The arrows were made of wood or reed and tipped with metal or horn. Some were feathered and had barbed points

foig directions (Gen. 28:14). This was to be done only in the bounds of the promised land (Gen. 15:18-21; Ezek, 47:13-48:29). M any other n ations have spread in four directions in larger countries than the promised land and yet we do not seek to identify them as Israel on this basis

Cont. col. 4. p. 405 ^^

a Thiswasthe ancientmethodofdeclar-ing war-often referred to in ancient and classical writings. Coming to the confinesofthe enemy territory, a herald, after observing certain solem-nites, would cry with a loud voice, "I wage war against you! " He would then give his reasons for war and shoot or throw a spear into the country to be invaded. This was considered sufficient warning of warlike intentions. 30 days were alto wed after that for the making of peace and settling of differences; but if no such settlement could be reached during that time, hostilities began b Joash, king of Israel, was the saviour or deliverer of v 5, for this and v 25 prove it (v 17) c Fulfilled as in v 25 d This miracle of Elisha's bones was the 33rd and final miracle of his life-story. The miracles of his experience numbered twice as many as Elijah's-and some were twice as great. See p. 394. If the power of God in a deaa man's bones could raise the dead, should not His power in a living man do the same^" Such should not seem impossible, for Christ commanded His disciples to do even this (Mt. 10:1-8); and He promised power to the believers that would enable them to do the works He did and also greater works (Jn. 14: 12). Regarding the full enduement of power from on high, see .Mk. 16:15-20; Jn. 7:37-39; Acts 1:4-8; 1 Cor. 12. Cp. Mt. 17:20; 21:22;Mk. 8:23; 11:22-24; Jn. 15:7,16 e To understand this text fuUy we must know that the Israelites did not adopt the burial method of the Egyptians-putting the dead into coffins. Iney wrap -ped their dead in linen cloths and laid them in a tomb which was cut out of the side of a mountain. When these men saw the band they simply thrust the body of the man they were co bury intothetombof Elisha and fled. When the body touched the bones of the pro -phet it came to Ufe again and stood up, as in the story of Jn. 11 (v 21) f 3 blessings of Jehovah to Israel :

1 He was gracious to them (v 23)

2 He had compassion on them

3 He had respect unto them

Many times all this was true even when Israel did not deserve a blessing. God spared the nation as much as He could because of His covenant with Abraham, Isaac, and Jacob-men who had been dead for centuries, God still manifests these blessings to the Jews in all lands; otherwise they would be destroyed

g As yet , implying that He might have to cast them out of His presence and destroy them. This He did, not many years afterward (Chs. 17 and 25)

h Fulfilling v 19

1 According to 13:10, Joash, king of Israel, began to reign in the 37th year of Joash, king of Judah. This would make the 2 kings contemporary for about 3 years

^^Cont. fromcol.3. p. 403

(Isa, 2:2-4; 9:6-7; Ezek. 36-37; Mic. 4; Zech, 14; Lk. 1:32-33; Rev. 11:15)

(2) Israel's name to be "great" (Gen. 12:2). This refers to Abraham, not Israel, so proves nothing as far as Great Britainisconcerned. Suppose we used the same argument in other scriptures; we could have Greatlimael (Gen. 17:20), the Great nations of CanaanCJosh.23:9),Great Babylon CJer. 6:22; 50:41), and other Great people, all of whom would be identified with Israel because of the wcid great being used of them

(3) Israel was to be exceedingly fruitful (Gen, 28:14). This does not prove Anglo-Saxons to be Israel any more than the fruitfulness of China, India or other large nations

(4) Israel was to spread abroad in

War bttueen hrael and Judah

Reign of Jeroboam

. Thu» David

which

a See note a. 1 Kl. 11 f

b Hr JIdrldht. but nut '. we have constani cc as the Ideal in the^t- > aiKiihtuolcles-che Mi^.^jii:. aUothenare meaiurcJ in Co^i'i Ughc. Cp. 16:2; 18 J. J. 2. 1 Kl. J 14. 11: 6, 33, 3«:14:8; 15:J, 6; J Chr, 7:17; 28:1:29:2:34:2. When Cod uses David as an example it is not as man who thinksflxst of all his sins and failures; God thinksof his true nature and faithful heart and zeal for Jehovah tn living free fium idolatry and the {iross wickednessof K> many of the rulers in those days. David was a man after Ck>d'sheartink)vin|{;eho'.ahand considering Him and obeying Him when corrected

c This showed patience and being sensible in dealing with the murderers of his father. He did not seek undue vengeance, for he spared their children iv 5-6), This, in Itself, wasa wonder-ul act, seeing that kings before him killed many and wiped out whole bojieholds, distant relatives and even acquaintancesof those whom they executed

d See Dt. 24:16. Cp. Ezek. 18:4-20

e See other detaib lo 2 Chr. 25:5-11

f rhe valley ot salt was the broad open plain at the southern end of the Dead Sea. At the liirth we stern cornerof this plain stood a mountain of rock salt, and between the mountain and the sea were salt marshes and salt springs

g Sela or Pena was the rock-hewn city and capital of Edom, a rock stronghold that was considered impregnable. Amaziah called Sela, Joktheel, meaning subdued by God. Thus he honored God who gave him the victory. See Sela in Index

h Amaziah's victory in Edom caused him to become e-alted and think himself more than a match ai;tainst the lo -tribe kingdom. He managed a fight against Jehoash who completely defeated him, broke down the wall of Jeruaslem, took all the gold and silver, and all the veuels of the temple and returned «o Samaria (v 8-14). What a foolish man' not id be able to enjoy success without becoming proud and haughty

I This was a way of saying let us go co war or meet each other face to face Id arms, and see who is the better man (V 8)

J For a simiUai fable see Jodg. 9 6

k It was apparent to all that Amaziah wat lifted up in pride because of his victory over Edam. In him was fulfilled the old proverb: Pride gocth before destruction, and an haughty spirit before a fall (Pr. 16:18)

1 Question rtl. Next, v 15 m Pride, haughtiness, and an implacable spini will never Usten to reaon if It is oot crushed (v 11)

n Went to war. Cp. v 8 and 11

o Beth-shemesh. nouse of the sun, was on the frontier of Judah and Dan, 15 miles west of Jerusalem (v 11; Josh. 15:10). It was a city of priests (Josh. 21:9-16). Afterwards associated with Idolatry (Jer. 4313)

p Theobjectofbreaking down the walls of Jerusalem was to leave the city at the mercy of Jehoash. It must have been part of the conditions of peace not to rebuild the walls

q Oriental gates were generally named for the places they led to. The gate of Ephraim must have been the one In the north wall leading to Ephraim. It was aln called the gate of^ Bcniamlo (Jer. 37:13; Zech. 1410)

r 400 cubits at 25 lo. each would be 83.3 ft. 4 in. (V 13)

! Here (v 14) and in 2 Chr. 25-24 we have the only mention of hoaagei in the Bible. It teems that conquerors generally regarded the terror of their arms as sufficient to secure the performance of agreements. All this toss and human suffering would have been avoldedifonc man-the king, had not lifted himself up in pride vs the point of being unreassnahle and rebellious.

}*■

i.r.iin ,.f t;

> lather:

h' •;iiii<»«f

J father did.

t - .t the bi«h places

were not taken awav: as yt\ the people did sacrifice aod burnt tncciue on the bicb places.

S * And It came to pass. <«s •oon a-; ihr kin>' lum was con-firrac'! .'latbeslew

his s' : had slain

X\. ::er.

^ Iren of the mur-

derers he slew not: according unto that which is written m the hook of the law of M6 jej, wherein the Lord commanded, saying.'The fathers shall not be put to death for the children, nor the chiMn-n be put to death for the fathers; but every man shall be put to death for his own sin.

Tile slew of £ dom in theNal-ley of salt ten thousand, and look's* lah bv war. and called the name of it JAk the-el unto this day.

(2) War with Jehoash of Israel (2 Chr. 25:5-25): 22nd civil Btrife (2 Ki. 25:25, refs.)

8 '"Then Am-a-zi ah sent messengers to JC-h6 4sh, the son of Jf-h6 a-h4z son of J^hu, king of t$ ra-el, saying. 'Come, let us look one another in the face.

9 And J6-h6 ash the king of l§'ra-el sent to Am-a-zi'ah king of Ju'dah. saying, 'The thistle that was in Lfba-non sent to the 'cedar that was in L^b'a-

non, saying. Give thy daughter to my son to wife: and there passed by a wild beast that was in L*b a-non, and trode down the thistle.

10 Thou hast indeed smitten £'dom. and *thine heart hath lifted thee up: Rlory of this, and tarry at home: for 'why shouldest thou meddle to thy hurt, that thou shouldest fall, eveix thou, and Jii dah with thee?

11 But Am-a-zi alfSrould not hear. Therefore J*-hd'4sh king of Ij'ra-el went up; and he and Am-a-zi ah king of Ju -dah'looked one another in the face at'Bfth-sht'mesh, which helongeth to Jii dah.

12 And Jii dah was put to the worse before Is ra-el; and they fled every man to their tents.

13 And Jt-h6 4sh king of I5-ra-et took Am-a-zi'ah king of Ju dah, the son of J*-ha ftsh the son of A-ha-zi ah, at Bith-sh* mesh, and came to Jft-ru -sA-ltm, and 'brake down the wall of Je-ru sJ-ltm from'the gate of t phr4-im unto the corner gate.'four hundred cubits.

14 And he took all the gold and silver, and alt the vessels that were found in the bouse of the LoRU. and in the treasureii of the king's house, and 'hostages, and returned to Sfl-mi'-rl-4.

(3) Death of Jehoash. 13th

king of laraal, completing the history of 13:1-25

15 * Now the rest of the acts of J*-h•■) ilbh which he did. and hiN mi({ht.*and how he fought with Am-a-ri ah king of Ju dah, are they not written m the book of the chronicles of the kings of Ij ra-el?

16 And J«-h6*sh slept with his fathers, and was buried in Sa-mA ri-i with the kings of Ij ra-el; and *Jdr-o-b6'am his son reigned in his stead.

(4) Death of Amariah, 8th

king of Judah. Accession of

Azariah or Uzziah(2Ki.

15:1-7)

17 • And Am-a-zi'ah the son of Jd 4sh king of Ju'dah lived after the death of J6-h6 ash son of J4-h6'a-haz king of Igra-el fifteen yearj.

18 And the«rest of the acts of Am-a-zi ah/ore they not written in the book of the chronicles of the kings of Ju dah?

19 Now they made a conspiracy against him in J^-ru'sfl-\im: and he fled to La'chish; but they sent after him to Li'chish, and'slew him there.

20 And th»'y brought him on horses: and he was buried at Jt-ni sa-lf m with his fathers in the city of Da vid.

21 * And all the people of Ju'dah took'A-za-ri ah, which was sixteen years old, and made him king instead of his father Am-a-zi ah.

22 He built fiath, and restored it to Ju dah, after that the king»slept with his fathers.

4 Reign of Jeroboam II, 14th king of Israel: 41 years. (1) Accession and character

23 • In the fifteenth year of Am-a-zi ah the son of Jo ash king of Ju dah J6r-o-b6 am the son of Jo ash, king of !§ ra-el began to reign in Sa-ma'ri-a, arid reigried forty and one years.

24 And he did that which'wQs evi| in the sight of the Lord : he departed not from all the'sins of Jpr-o-b6am the son of N6bat, who made Is'ra-el to sin.

(2) Prophecy of Jonah fulfilled: 15th Syrian war (2 Ki. 16:5, refs.)

*25*He restored the coast of !•> ra-el from the entering of Ha'math unto the sea of the plain, according to the word of the Luitr) God of I5 ra-el. which he spake by the hand of his servant 'J6nah. the son of A-mJt ta-i, the prophet, which was of Gath-h* phf r.

26 For the Lord saw the affliction of l$'ra-el, that it was very bitter: for there was not any shut up, nor any left, nor any helper for tj ra-el.

27'^nd the Lord said not that he would blot out the name of Ijra-el from under heaven: but he saved them by the hand of J*r-o-bA am the son of JA -ash.

<3) Death of Jeroboam EL

Judah k>« the war, the nwtertion 01 the waU of |rru\al«-m, ail the public silver and l^ld, all the vciieli of the temple, and all the treasircs of the king's house, and was lompletely humlUafrd before their ^n^mlc^. What did thr t gain' It Bx)k vcari t>' rr.ovor what was kin in a few hours '>! tinir all through pride and selfishness

tween the Mediterranean and the Eu-phritei, Juid ftuiii north Pdlesune to the dverof Egypt in the south(i .en. 15:18-21). In the future restorauon of all latti to Palestine tlie north and south borders ue to be enlarged to be from Hainath on the north to the Indlu Cont. ci'U 1. p. 40b ^

Aloo HJ. Next. b Tfifi was J. r

of the 10 D c See 2 Chr. . ..-d Questio n 83. Next, c One of

V 18

M. the 13lhkiDg

• m of Israel

v 28 e ol 12 kings of luael assassinated (note 1, 1 Kl.

that were

15:2P)

26 Azar-

f Aza riah. Jehovah is keeper. Iih's

TThe 13ih king of Israel from the limeof Saul-the 10th king of Judah from the time of the dividon of the kingdom (14:21-15:7). Al» called L'zziah (2

Chr. 26; Isa. 1 1; Zech. 14:5)

2 Son of Zadok(l Ki. 4 2J

3 Son of Nathan (1 Ki. 4:5)

4 A Judahite (1 Chr. 2:8)

5 Son of Jehu (1 Chr. 2-38-39)

6 Grandson of Zadok (1 Chr. 6:9)

7 Son of Johanan (1 Chr. 6 10-11)

8 Son of Hllklah (1 Chr. 613-14; 9:11)

9 A Lcvlte (1 Chr. 6:36)

10 A prophet (2 Chr. 15:1)

11 SoDol Jehoshaphatt2 Chr. 21:2)

12 Another son of Jeboshaphat (2 Chr. 21:2)

13 Sonof Jehoram(2Chr. 22:6; 23:1)

14 Soi, of Obed (2 Chr. 23:1)

15 A high priest (2 Chx. 26:17, 20)

16 Son of Johanan (2 Chr. 28:12)

17 Father of Joel (2 Chr. 29:12)

18 LcviteunderHezekiah(2Chr. 29: 12)

19 Chief Driest (2 Chr. 31:10, 13)

20 Son of^Meraioth (Ezra 7:3)

21 Sonof Maasciah (Neh. 3:23-24)

22 An e-cile (Neh. 7:7)

2.3 A priest (Neh, 8:7; 10:2)

24 A prince of Judah (Neh. 12:33)

25 Son of Hoshalah (Neh. 12:33)

26 A Hebrew captive (Dan. 1:6-19; 2:17)

g nath on the Red Sea (v 22; 16:6)

h Slept in bodily death, not soul sleep which is never taught in .Scripture (v 22; Jas. 2:26). See Immortality in Index

i See note a, 1 Ki. 11:6

J After 166 years the kingsof the 10 tribes were ^till committing the sins of Jeroboam (v 24)

k 17th prophecy in 2 Ki. (14:25, ful-fTQed). Next, 19:6. This one prediction was that God would restore all the border of Israel from the entering of Hamath unto the sea of the plain

1 The author of the book of Jonan, and a true historical character -not a myth, according ID JesusChriSt (Mt. 12-39-M)) m This verse is another reminder that God would not blotout all Israel from under the sun, but that He would save a remnant, according to the election of fjicf (v 27). See Remnant in Index

^ Cont. from col, 3. P. 404

(5) Igael to have a Davidic jdng (2 Sam. 7: Jet. 30:9; Ezck. 37:24;Hos. 3:4-5). This is true but it does not identify Ixael as Bntain and .\merica who even tus no king. It will come to pas: when .ill Israel is rcgathered from the n.itionstobeback in their own land under their Messiah, asiscle.it ui these Ktiptuies and niany others

(6) Israel will be the flr« of the nations (r.en.49:!?2-26: Dt, 4:7; 14:^). These scriptures applied to the whole nation of Israel in Mosei' day, except Gen. 49:22-26 which applies to this ooetribcof ICthat will be fruitful and gre.it under the Messiah when He comes In the Ian days (Gen, 49:1)

(7) Israel was to continue a nation forever (2 Sam. 7; Jer. 31:35-37). This IsmieBut will not be fulfilled until all Israel is regathered as in points above. These scriptures prove nothing con-ceming England and .\nierica

(8) Israel to have a new home... north of P .Uestine (2 Sam. 7:10; 1 Chr. 17: 9; Isa, 2-J: 15; Jer. 3:18: 31;8). There is nothing in any of these «:npturcs to give the idea that Isi.iel would be nxived to a place north. The land for laael has been settled by Cod as be-

2 KINGS 14, 15

Reigns of Azariah, Shallum, Menahem

a Damascus and Hamath were both in the kingdomofDavid and Solomon (1 Ki. 4:21). Damascus was lost again soon, to Rezin (16:5-18; Isa. 7:1-9)

b Question 84. Next, 15:6

c In the 38th year of Azariah, Zechar-iah began to reign in the 10 -tribe kingdom after an interruption of 11 years; and he ruled for 6 months (15:18). In the 15th year of Amaziah, Jeroboam began to reign and ruled for 41 years (v 23). Amaziah reigned 14 years after Jeroboam began to rule whereas Azariah had reigned 38 by the time Zech-ariah began to rule, making 52 years of Jeroboam and the reign of Zechar-iah. Taking 41 from 52 leaves a per-iodof 11 years during which there was nokingoverthe 10 tribes. This would makeuppartofthe 19 years of difference in the full time of the division of the kingdom to the captivity of the 10 tribes, as mentioned in note k, 1 Ki. 12:25

d See note a, 1 Ki. 11:6

e He began well, but finished as a leper because of sin (v 5; 2 Chi. 26:3-23) f See2Chr.26:16-21forthereason-why God smote Azariah or Uzziah

g A ho use of liberation, orfreedom.The law required lepers to live away from others. Jotham was over the house judging in his place (v 5)

hSee2Chr. 26:1-23. ThebooksofIsaiah, Hosea, Joel, Amos, Jonah, and Micha were written during this time i Question 85. Next, 15:21 j See note a. 1 Ki. 11:6

^»- Com, from col. 3. p. 405

Ocean on the south, taking in all the Arabian peninsula (Ezek.47:13-48:29). The ides referred to do not mean the British Isles any more than in Gen. 10: 5 where we have the isles of the Gentiles. In Esther 10:1 we re ad of the king of Persiataxingtheislesofthesea; and we know he did not rule Britain. The term ides in many places simply means the coast lands surrounding the Mediterranean or any other large body of water. Regarding the bringing of Israel from the north, the Bible teaches that Israel was to have invaders from the north who would take them captive; and the reference meansthey would be gathered again from the north in tiie lastdayswhen they will also be gathered from other countries (Jer. 23:3, 8; Ezek. 20:33-39; 37:11-28)

(9) Israel's bonie was to be un-invadable and undefeatable (Isa. 41: 11-14). This scripture and others like it merely teach that when Israel comes to repentance and is gathered to Palestine under their Messiah in the Millennium that no enemy will hurt them anymore. It could never mean that Israel could never be defeated, for the nation was defeated and the land invaded numerous times: they were finally led captive among all nations where they are today and from where they will be gathered by Christ at His aid advent, TMshasnotMngtodo with EnglandandAmerica as to identity of these people. The promise of victory over enemies was conditional - according to their obedience to God p.ev. 26; Dt. 28). Dispersion was predicted if they sinned (Lev. 26:32-34)

(10) Israel like alLon (Num. 23:24; 24:9). This does not prove that England is Israel anymore than the same symbol makes Assyria Oer. 50:17-18), Babylon

. (Dan. 7:1-6,17). Satan CI Pet. 5:8), or - Christ (Rev. 5:5) to become Israel

(11) Israel to be the misttess of the uttermost parts of theearth CDt.33:r7r Ps.2; 98:3). These passages are Millennial. The first refers to Joseph's tribe only, Ps. 2 referstoChrist reigning over the nations of the earth at His 2nd advent, and P s. 98:3 refer s to His salv ation

(12) I srael to be immensely wealthy fPt. '2a:14; Isa. 60:16). The

accession of Zachariah (15:8-12)

28 ' Now the rest of the acts of J6r-o-b6'am, and all that he did, and his might, how he warred, and how hC^ecovered D5-mas'cus, and Hamath, which belonged to Ju'dah, for 1§'ra-el,*are they not written in the book of the chronicles of the kings of i|'ra-el?

29 And Jer-o-bo'am slept with his fathers, even with the kings of i§'ra-el; and '^Zach-a-ri'ah his son reigned in his stead.

refs.)

CHAPTER 15

5 Reign of Azariah or Uzziah, 9th king of Judah: 52 years (14:20-22; 2Chr. 26). (1) Fifth good king of Judah (2 Chr. 26:1-5)

IN the twenty and seventh year of Jer-o-bo'am king of 1^'ra-el began Az-a-ri'ah son of Am-a-zi'ah king of Jii'dah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Je-ry'sa-lem. And his mother's name was Jech-o-li'ah of Je-ru'sa-lem.

3 And he did that which'^yiss. right in the sight of the Lord, according to all that his father Am-a-zT'ah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

(2) Leprosy of Chr. 26:6-21;

Uzziah (2 Zech. 14:5)

5 *; And the Lord /smote the king, so that he was a leper unto the day of his death, and dwelt in a*several house. And J6'-tham the king's son was over the house, judging the people of the land.

(3) Death of Uzziah: accession of Jotham (2 Chr. 26: 22-23)

6 And the*rest of the acts of Az-a-ri'ah, and 'all that he did, are they not written in the book of the chronicles of the kings of Ju'dah?

7 So Az-a-ri'ah slept with his fathers; and they buried him with his fathers in the city of David: and Jo'tham his son reigned in his stead.

6 Reign of Zachariah, 15th

king of Israel: 6 months (14:

28-29). (1) Accession and

character

8 "^ In the thirty and eighth year of Az-a-ri'ah king of Ju'dah did Zach-a-ri'ah the son of Jer-o-bo'am reign over Is'ra-el in Sa-ma'ri-i six months .

9 And he did that which 'was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jer-o-bo'am the son of Ne'bat, who made I§'ra-el to sin.

(2) Death of Zachariah completing the prophecy concerning Jehu in 10:30: 23rd civil strife (2 Ki. 25:25,

10 And Shal'lum the son of Ja'besh conspired against him, and smote him before the people, and "slew him, and reigned in his stead.

11 And the rest of the acts of Zach-a-ri'ah, behold, they are written in *the book of the chronicles of the kings of i§'-ra-el.

12 This was the word of the Lord which he spake unto Je-hii, saying, *^Thy sons shall sit on the throne of I§'ra-el unto the fourth generation. And so it came to pass.

7 Reign of Shcdlum, 16th

king of Israel: 1 nnonth; 24th

civil strife (2 Ki. 25:25,

refs.)

13 " Shal'lum the son of Ja'besh began to reign in the nine and thirtieth year of Uz-zi'ah king of Ju'dah; and he reigned a full month in Sa-ma'ri-i.

14 For Men'a-hem the son of Ga'di went up fronf'Tir'zah, and came to Sa-ma'ri-i, and smote Shal'lum the son of Ja'besh in Sa-ma'ri-d, and slew him, and reigned in his stead.

15 And the rest of the acts of Shal'lum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of !§' ra-el.

8 Reign of Menahem, 17th king of Israel: 10 years. (1) Accession and character: 25th civil strife (2 Ki. 25:25. refs.)

16 *' Then Men'a-hem smote Tiph'sah, and all that were therein, and the coasts thereof from Tir'zah: 'because they opened not to him, therefore he smote it: and all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Az-a-ri'ah king of Ju'dah began Men'a-hem the son of Ga'di to reign over i§'ra-el, and reigned ten years in Sa-ma'ri-i.

18 And he did that which hvas evil in the sight of the Lord : he departed not all his days from the sins of Jer-o-bo'am the son of Ne'bat, who made Ig'ra-el to sin.

(2) First Assyrian invasion of Israel (v 29; 16:7-18; 17: 3-41; 18:13; 2 Chr. 33:11-13)

19 And'T?ul the king of As-syr'i-i'Kiame against the land: and Men'a-hem gave Pul 'a thousand talents of silver,'that his hand might be with him to confirm the kingdom in his hand.

20 And Men'a-hem exacted the money of I§'ra-el, even of all the mighty men of wealth,*of each man fifty shekels of silver, to give to the king of As-syr'i-i. So the king of As-syr'i-4 turned back, and stayed not there in the land.

(3) Death of Menahem: accession of Pekahiah

first p assage w as to be fulfilled with the whole 12 tribes to whom it was given, and thatonlyif they obeyed God. This was true when they did obey, and not true when they sinned. The last passage will be fulfilled i n the Millennium when all Israel is fully restored to Palestine

Continued, column 4 ^w-

does not speak ollsraelbeing an idand people: it merely refers to them singing among many other peoples while in dispersion. See point (8). above. Such passages where ides is found means maritime countries, not any one

country in particular

Cont.col. 1. p. 407 ^

a One of 12 kings of Israel assassinated

(note 1, 1 Ki. 15:28) b This must refer to a book recording the kingsof the 10-trbe kingdom that we do not have, for they are r»t written in the Chronicles of our Bible (v 11) c A repetition of the prophecy to Jehu of 10:30. Fulfilled here in the death of Zechariah, the 4th generation of kings after Jehu. See note b, 10:29 for a list of the 4 generations d Tirzah, theoldcapitalofthe 10tribes, became prominent again by being the birthplace of this pretender to the throne who, of all these latter kings, wastheonlyonetodie a natural death and leave his crown to his son (v 22) e Menehem was another king who obtained his kingdom through violence and murder. Men would have to be very depraved to commit such sins as mentioned here (v 14-18) f See note a, 1 Ki. 11:6 g This name, Pul is not found on the Assyrian inscriptions; it is thought by some to be the same asTiglath-pileser; but he is listed as a separate king in 1 Chr. 5:26 h The first distinct mention of Assyria in Scripture as an aggresnve power. By this time they had been rising to a great power for nearly a cenlruy, and had reached far beyond the river Euphrates, even to Egypt. From here on the history of the 2 kingdoms of Israel is linked with that of Assyria and Babylon

7 Assy rian invasions of Israel:

1 ThltofPul (V 19 -20)

2 That of Tiglath -pileser (v 29)

3 2ndinvasionby Tiglath-pileser (15: 29; 16:7-18)

4 That of Shalmaneser (17:3)

5 2nd invasion by Shalmaneser and complete destruction of the 10-tribe kingdom and their dispersion (17: 4-41)

6 That of Sennacherib against Judah (18:13-19:35; 2Chr. 32; Isa. 37:38)

7 That of Assyria when Manasseh was taken to Babylon (2 Chr. 33:11-13)

i 1,000 talents of silver at $1,920.00 each would be $1,920,000.00

j Judah usually bought off foreign invaders (V 19-20; 12:18; 16:8; 18:15)

k Each man of wealth was charged 50 shekelsofsil/er-$32.00at64<;S a shekel (v 20)

Cont. from column 2

(13) Israel wastobe a company of nations. or Iiave a great colonial empire (Gen. 17:4-16; 35:11), The Heb. word for nations means troops, tribes, or peoples, meaning that Israel was to consist of a company of tribes. This hasbeen fulfilled and will be fulfilled in ^eternity when the 12 tribes will be under Christ and the apostles (Mt. 19:28; Lk. 22:29-30; Ezek. 47-48). Israel was never to have colonies of her own people ^over the earth; she was to remain one nation ui>on the mountains of Israel (Ezek. 37), and be lie headof all Gentile nations (Dt. 28:13; Isa. 60:16; 61:5: Rev. 11:15). England and America certainly have not been the head of all nations and never will be as God promised Israel

(14) Israel to lend to other nations, and borrow from none (Dt. 28:1^). This waspromisedto Israel upon obedience only (Dt. 28:1), anditwas true of them when they served God. but not true when they sinned

(15) Israel was to possess the gates of her eneinies, said by some to be Gibralter and the Suez Canal (Gen. 22: 17). This passage means that Israelwill conquerthe city gates of hex enemies in siege. Out of 246 times the word gate is useditnevermeanscanals or strategic points, as one can see in Ex. 32127; Dt. 21:19; 22:24; 25:7; Josh. 2:71, etc.

(16) Igaelwastobe an idand or a coast people (Isa. 24:15). This passage

tn til

a HeiiODt mcnaoitcd

ofScnpcurr. > l. >,-;.• ,:

be t ipccii ...- ... .- V . ..„

kioftsofthc 10 tribes which wc ifo not ha..- -

b ex. . Next, V 36

c Thi .,.. « •ecd hi* father of

the laa 6 k I . chert gair)e J the

throne thioju.i j..Liiu>r(v 10, 14. 22,

:■>. M)

d The 50thyearof the 62yean he reigned (V 1 -2, 23)

e See note a. 1 Ki. 116

f One of 12 kings of luael auassinated (note 1, 1 Kl. 15:29)

g See 2Chr, 28:5-15

h See note a, above

I Twenty years . The Assyrian in»crip-tion on stooe sa^s 4 years, and this is accepted by »me who seem to chink that writitv in stone is - My

torrcct than writing on iKi: r.

It muS be acknoiif ledged o.^ j^ . {.uu inistake«have been made In stone, the fault not being with the material but the graver and writer. Twenty years is more in harmone^ with the actual dates of this period, as seen in the chiooDlogv on p. 60

J See rwte a. 1 Ki. 11:6 k Sec note h, v 19

I All these names are mentkjoed in Tiglath's own inscripcioni m This was the first carrying away of the Israelites into captivity. It continued until all the 10-tribe kingdom wasdes-tioyedasinrh. 17. Thenthe Assvrians took some captive from Judah in the days of Manasseh (2 Chr. 3J:11-13). Later, in the days of Jehoiakin and Zedekiah the whole of Judah wat taken to Babylon (chs. 24-25). See Isa. 9:

i.^t I ^I * And tll«««re?. jcts| 16:20). I Reign of Jotham.

1-

n See note c, above

0 This 20th year of Jotham began widi the year his father, Uzziah was smitten with leprosy (v 3). Jotham was regent ak?ng with fus father for 4 years, then relgwd himself for 16 years after his death (v 30, 33)

pSic 2Chr. 2?:5-l.S

q See note a. above

» Cont.fromcol. 3. p. 406

(IT) Igael was to lose all trace of her l ine age and be blind as to her or. dn (Mos. 1:9-10: ::17; ha. 4C;16'. The nr« scripture refers to the cuttlne off }f Israel as God's people, not to the .osing of their identity as Isrdelltes,for the very next verse 0<os. I:ll)pcedlct5 that both Israel and Judah would be (jathcred as one people again. The second sciiptise has nothing to say about the name of Israel,but refers to thenamesofBaal as not being remembered anymore. The passage In Isa. 42: 16 speaks of the spiritually blind

(13) Igael was to keep sabbath forever (Ex. 31:13-17 . Keeping sabbaA

could not possibly identify race, color, or creed. Israel has not kept sjbbaiii forever up until nov., for God promised to Jo away with all her sabbatlis (Isa. 1:13; Hos. 2:11;. England and ,\mcrica are surely not sabbath-ke^ingnatioai ai Is well known by those who have lived in these countries

(19) Igael was to have a grea heathen empire (Ps. 2). 'This refers to Christ and not to Igicl. ^e could not substitute England for M)n in this passage and be logical

(20) Igael was to be the custodian of the oracles of God flsa. 59t 511. TTie jews ol the N. T. were (Rom. 3:1-2: 9t4-€)

(21) Igael was to c ar ry the gospel to all the world (Gen. :S: 14). True, and it wiu be the Jews that do it (Isa. 1:1; 2:2-4; .02:7; Zech. 8:23)

(22 Igael wai to be called by the nameot Isaac - Isaa c's sonjfGen.21: 12). This scripture refers to the whole i2tribes andnotonly lOof them. This is *allow argument, for in the N.T.,

of M*n a-h*m did,«arr I

bo<.>k of !\ , ;

kings of 1} ra-el.' 2? An 1 M»n a-h^m alept with f -.; and P*k-a-hi ah

h -Utned in his stead.

9 Reign of Pekahiah, 18th •ting of Israel: I year*.

(1) Acceaaion and character

Z3 • In the^ftieth yew of Az-a-ri ah king of JQ dah P«k-a-hiah the son of M*n a-h*m beftan to reinn over 1$ ra-el m SA-mA'ri-A, and reigned two years.

24 "And he did that which'ufat tljj in the sight of the Lord: he departed not from the sins of J*r-o-b6 am the son of N* -bit, who made Ij'ra-el to sin.

(2) Death of Pekahiah: 26th civil strife (2 Ki. 25:25.

refs.)

25 But Pe kah the son of Rtm-a-li ah, a capuin of his. conspired against him, 'and smote him in Sa-mi ri-4. in the palace of the kmg's house, with Ar'g6b and A-ri eh. and with him fift>- men of the 6ire-id-ites: and he killed him, and reigned in his room.

26 And the'rest of the acts P«k-a-hi ah, and all that he did. behold, they are written in the book of the *chronicles of the kings of l§ ra-el.

11th king of Judah: 1 6 years

(1) Sixth good king of Judah (2 Chr. 27)

32 » In ■ :ul vearof P* -kah the n-a-li'ah king of 1$ ra-ei Uctan J6 tham the son of i'/-zi ah king of Ju dah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned suteen yeats m J*-ru s4-l^m. And his mother's name was J^-ru shil, the daughter of Zd d6k.

34 And he did that uhicf^'QS. right in the sight of the Lord: he 7id according to all that his father Cz-zi ah had done.

35 • Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the Lord.

(2) Sixteenth Syrian war (2 Kl. 16:5. refs.)

36 • Now the*rest of the acts of J<^ tham. and all that he did,

•dre they not written in the book of the chronicles of the kings of Ju dah?

37 In those days the Lord I'began to send against Jij'dah

zin the kin? of Sjr i-i, and kah the son of R6m-a-li ah.

d-

10 Reign of Pekah, 19th king of Israel: 20 years. (1) Accession and character

27 * In the two and fiftieth year of Az-a-ri'ah king of Judah Pe kah the son of R6m-a-li'ah began to reign over 1§ ra-el in Sa-mS ri-i, and 'reigned twenty years .

28 And he did that whichi was evil in the sipht of the Lord : he departed not from the sins of J6r-o-b6 am the son of Ne bat, who made Is ra-el to sin.

of Israel (vs. 19. refs.)

(3) Death of Jotham: accession of Ahaz, 12th king of

Judan (2 Chr. 27:7-9) 38 And J5 tham slept with his fathers, and was buried with his fathers in the city of Da vid bis father: and A hiz his son reigned in his stead.

329 CHAPTER 16

2 Reign of Ahaz, 12th king of Judah: 16 years (2 Chr. 28). (1) Accession and character IN the seventeenth year of Pe kah the son of R$m-a-

li'ah'A haz the son of J6 tham (2)Second Assyrian invasion] king of Judah began to reign.

29 In the days of Pe kah king of !? ra-el *came Tig lath-pi-li jer king of As-sir'I-a, (and took Ijon. and A bel-b^th-ma- ^^jj„„ a-chah, and ja-no ah, and Ke-' father I desh, and Ha zor, and Gile-ad,' and Gai i-lee. all the land of N4ph ta-li. and "carried them captive to As-sjr i-a.

2 Twenty- years old was A haz when he began to reign, and reigned sixteen years in Je-ru -sa-l*m, and'did not that which was righj in the sight of the Lord his God, like Da'vid his

(3) Death of Pekah: accession of noshc.i(2 Ki. 17): 27th civil strife (2 Ki. 25: 25. refs.)

30 And Hft-sh*'a the son of £'lah made a conspiracy against P6 kah the son of R*m-a-li ah. and smote him, and'slew him, and reigned in his stead.'in the

I twentieth year of J6 tham the son of Cz-zi ah.

31 And the'rest of the acts of P« kah. and all that he did. behold. they«flfe written in the book of the chronicles of the kings of 1$ ra-el.

VII- Kinga of Judah (15:32-

3 But he walked in the way of the kingsof I5 ra-el, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of I5 ra-el.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

(2) Twenty-eighth civil strife (2 Kl. 25:25, refs.): 1 7th and last Syrian war withJudahor Israel (1 Sam. 14:47; 2 Sam. 8:5; 10:1; 1 Ki. 15:20; 20:1, 23; 22:1; 2 Ki. 6:8, 1 J, 24. 8:28, 12:17; 13:3, 22. 14:25, 15:36)

5 • Then»R*'rin king of Sfr-1-4 and»P* kah son of R«m-a-

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This proves: butit Jocssj) .. _ .... days Igael will retur: David and be esubl.^. nadon (Hol 1:10-11; 1&: 13-18)

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a.See note a. 1 Ki. 11:6

b S- • ' '■-. 27

c '-• \ Neil. 16:1

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tually 4.^1 L a- ' *t u.it ii til'! t

(165-18; 2rhr. 2H; '»*. e Ahaz, Jehovah sustains.

1 A Benjamite (1 Chr. 41-42)

2 KingofJudah(15:3«: 16:1-20; 17-1: 18:l;20:n;23:12; IChr. 3:13; 2 Chr. 27:9; 28:1-27; 29 19; Isa. 1:1; 7:1-12-14:28;Hos. 1 l;Mlc. 1:1). Ahaz Was the worg of all the kings of Judah: he Imitated the worst •■>! the kings of the 10 tribes-Ahab and Ahaziah, by establishing Baal worship a.tain in Judah ►■hcnit had been rooted out of the 10 tribes by Jehu (1019-31) and out of Judah by Jehoiada (11 17-21). Ahaz even made his sons to pa<i$ through the fire, according to all tne abominations of the heathen, and burnt incense in the high places, on the hills, and under every green tree (v 2-4). He was folkJwed by Manasseh (21:6:23:10). Cp. Lev. 18:21; Jer. 7:31; Ezek. 20:26

f See note a. 1 Ki. 11:6

g Rezin. good will. 2 Rezin's:

Lastkingof Dama^us (15:37; 16:5-9;

Isa. 7:1-8; 8:6; 9:11) 2 Founder of a family of Nethinims

(Ezra 2:4f<; Neh. 7:50) Pekah watchfulness. IPih king of the 10 tribes (15:25-37; 16:1. 5; 2 Chr, 2^:b; Isa. 7:1)

Co nt. from o-)lumn 2

nant; and "Ish" means man, so British means covenant-nian. and Britain means covenant-land . The Bible teaches that Palestine is the covenant-land and the Igael to whom this land belongs are the covenant-people (Gen. (12:1-3; 5:18-21; 17:1-17)

(24) Igad was to pray toward Jeru-salerr) (l Kl. ^:-M-4a). there Is no connection between this scripture and England any more than other countries that pray In all diiecDons, including the eag

(25) Igael was to deliver J erusalem inthelog Jays f^zek. ?5:14;^g:5-i;: LK. 21:24). Triese passages say nothing about Israel delivering Jerusalem, much less Engl and. WlienChria comes He will deliver Jerusalem (Zech. 14: 1-21)

(26) Igael's teachers . Pastors, and shepherds were tobe blinJ (Ezek. 34:1 -161! This re .Jly refers to JuvJ.iti and her leaders, for Ezekiel rropltesied to the Jewsduruiv; the captivities, and not one word was said of an Igael apart from Judah

(27' Igael v»111 eve r live under a m onaichy (Suni.'J^:'Jl;lkl. 7:13-15. The first passage refers to Igacl 450 years before they had a king; and the last one does not .Tiention a monarchy; so this claim is based on theory- only. Israel hasbcen without .1 kin*; for over 2,500 years .ind will not have one again until the S^esslah cor es to reign forever over them; then, they will alwjyshave a monarchy(Isa. 9:6-7; Jei. 30-31; Ezck.36-j7: Dan. 2:44-45: 7: 13-14: Zech. 14: Lk. 1:32-33: Rev. 11:15; 20:1-101

(23; Igael -«-

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not to ivoiily.jcwj are ti.eoniy separated people of Igael today; Anglo-Saxons mix with other races all the time

(29) Igael's soldiers in the latter days were to wear scarlet ur:rorn.s

(>» ah. 2;) -4). Th: j refers to the A i-.ynan soldias of Ninevah (1:1,11; -:l.j,7, 8, 13: 3:7), not soldiers of England (30) igael wa» to Lve part of their

2 KINGS 16. 17

Ahaz dies Hezekiah succeeds

The Assyrians besiege Samaria

a RezinandPekahwerethe2 fire-brands oflsa. 7:4. The. events of v 5-9 seem to contradict 2 Chr. 28:5-20 but not 90, for the happening of the latter took place a year before. Rezin and Pekah both aaacked successfully alone, but were unsuccessful when they were leagued together

b Could not, because of the promise of the house of David. Cp. Isa. 7:7, 16

c Elath had been restored to Judah by Ahaziah or Uzzlah (14:22), but now in the reign of Ahaz it was lost to the Syrians who dwelled there until the writing of Kings (v 6) d This was opposed by Isaiah (Isa. 7:17). Tiglath-pileserwastherazorofIsa. 7: 20. He regarded this present as tribute, according to the Assyrian inscriptions

e The submission of Judah here helped the king of Assyria make further conquests. He met Rezin on the field of battle and defeated and slew him. An attack upon Pekah followed and many Istaeliteswеretakencaptive(lChr. 5: 26). The king of Assyria returned to Damascus, where a son of Rezin had assumed the crown of Syria. He besieged the city and took it, killing Re -zin's »n. It was at this time that he heldcoiut in Damascus and all tributary kings came to pay homage to him, the kingsof Judah, Edom, Amm-on, Moab, Gaza, Ascalon, and Tyre being mentioned on the Assyrian inscriptions as being present

f Here we have the record of the trip of Ahaz to Damascus to meet and pay homage to Tiglath-pileser. There he saw an altar which he wanted to duplicate for his Baal worship; and so, he sentUrijah, the priest to copy it, then built one in Jerusalem. He offered sac -rificeson it (v 10-13), and also brought the brazen altar which was before the Lord in the temple and put it on the north side of this new altar. He commanded the priest to burn the offerings upon the ^eat altar or the new one, as he would use the brazen one to inquire by, meaning he would give further consideration as to what use to make of it (v 15-16)

g Nio high priest named Urijah is mentioned in any list of these priests, so perhaps he was the same as Uriah of Isa. 8:2; or, he could have been a special priest of Baal worship and tnerefore, not listed among the high priests of Jehovah

Cont, from col.

407

We have given these 30 so-called Kiiptural arguments of the Anglo-Saxon theory to show how utterly unsound the teaching is In the light of hundreds of passages

80 The theory is unhistcrical. N'o gen -uine and autnencic history has ever been found to show that the kings of England are direct descendants of the kings of Judah, or that Anglo-Saxons are the 10 tribes. Anglo-Saxons are of Japheth,not Shem (see p. 40). There have been some attempts to attach some human records of Irish and Scotch kings to Bible genealogies but the efforts have been In vain for lack of procrf

81 The theory is not true firom a national and racial standpoint. As to the language, there is no affinity between Hebrew and English. As to history, the British are a totally distinct people from Israel. As to manners and customs, both religious and social, there has been a great contrast throughout the ages. If there was an IsraeUtish emigration to Engl and there Is not the slightest scriptural or historical evidence. The pages of English history h ave no trace of such mighty tribe s ever landing In England. How vastly different is the record of the short Roman invasion and occupation

82 The theory is not logical, practical, orbeneScialln anyway except to exalt die British Empire andAmerica:

li'ah king of l§'ra-el came up to Je-ri)'sa-lem to war: "and they besieged A'hiz, but*could not overcome him.

6 At that time Re'zin king of Syr'i-4 recovered '\E'iath to SSx'i-i, and drave the Jews from E'lath: and the Syr i-an§ came to E'lath, and dwelt there unto this day.

(3) Ahaz makes alliance with Assyria (2 Chr. 28:16-20)

7 So A'haz<'sent messengers to Tig'lath-pi-le'jer king of As-syr'i-i, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syr'i-4, and out of the hand of the king of I§'ra-el, which rise up agauist me.

8 And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of As-syr'i-i.

(4)Third Assyrian invasion

9 And the king of As-syr'i-d hearkened unto him: for the king of As-syr'i-4 'went up against Da-mis'cus, and took it, and carried the people of it captive to Kir, and slew Re'zin.

(5) Ahaz's idolatrous altar (2 Chr. 28:23-25)

10 •" And king Ahaz 'went to DS-mis'cus to ineet Tig'lath-pi-le'§er king of As-syr'i-i, and saw an altar that was at Da-mas'cus: and king A'haz sent to*ir-ri'jah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And U-ri'jah the priest buUt an altar according to all that king k'hAz had sent from DS-mas'cus: so U-ri'jah the priest made it against king A'haz came from DS-mis'cus.

12 And when the king was come from Da-mas'cus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt offering and his meat offering, and poured his drink ofifering, and sprinkled the blood of his peace offerings, upon the altar.

14 And he brought also the brasen altar, which was before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar.

15 And king A'haz commanded U-ri'jah the priest, saying, Upon the great altar bum the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by.

16 Thus did U-ri'jah the priest, according to all that king A'haz commanded.

(6) Ahaz desecrates the

temple (vs. 14; 2 Chr. 28:

21-22)

17 " And king A'hSz "cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king ol As-sJ'r'i-i.

(7) Death of Ahaz: accession

of Hezekiah, 13th king of

Judah (2 Ki. 18-20; 2 Chr.

28:26)

19 *' Now the*rest of the acts of A'hiz which he did,"^are they not written in the book of the chronicles of the kings of Ju'-dah?

20 And A'haz slept with his fathers, and was"buried with his fathers in the citj- of Da'-vid: and Hez-e-ki'ah his son reigned in his stead.

CHAPTER 17

Vin Captivity of the ten tribes to Assyria (1 5:19, refs.). 1 Reign of Hoshea, 20th king of Israel: 9 years (15:30). (1) Accession and character

IN the twelfth year of A'hiz king of Ju'dah began H6-she'i the son of E'lah to reign in S5-ma'ri-i over I§'ra-el nine years .

2 And he did that which 'was evil in the sight of the Lord, but not as the kings of l§'ra-el that were before him.

(2) Fourth Assyrian invasion

of Israel (15:19, refs.)

3 •" Against him /came up Shal-man-e'ser king of As-si?T'-i-d; and Ho-she'i became his servant, and gave him presents

(3) Fifth. Assyrian invasion of Israel (15:19, refs.): ten tribes taken captive to

Assyria

4 And the king of As-syr'i-i found conspiracy in Ho-she'4: for he had sent messengers to So king of E'gypt, and brought no present to the king of As-syr'i-a, as he had done year by year: therefore the king of As-syr'i-i shut him up, and bound him in prison.

5 *' Then the king of As-s^'-i-i came up throughout aU the land, and went up to Sa-ma'-ri-4, and besieged it three years.

6 •^ In the ninth year of H6-she'd the king of As-syr'i-d took Sk-ma'ri-i, and<carried I§'ra-el away into As-syr'i-4, and placed them in Ha'lah and in Ha'bor by the river of Go'zan, and in the cities of the Medes.

2 Ten sins for which Israel was taken into c aptivity

7 For so it was, that the chil-

(1) None of die arguments are aimed to lead souls to Cbrist and personal salvatlcxi

(2) The blood of Christ and the new birth are not emphasized

(3) It leads to division and strife

(4) ItclassifiesotherBIbleknowledge as shallow and of the .ABC class

Continued, column 4 ^^

(20) It esteems national blessings as a special mark of God's favor and carnalizes and degrades our privileges in Clrist

One thing is certain, all latter day events of prophecy in the Bible center around Jerusalem and Palestine, and

Cont. col. 4. p. 409 ^»-

a Ahaz not only renxDved the brazen altar from the court of the temple, but also the brazen o.xen from beneath the great laver as well as the borders of the base? of the smaller l?vers. He put the great laver on stones and gave all this to the king of Assyria (v 17-18)

b See 2 Chr. 28

c Question 88. Next, 18:19

d The part of Ahaz that slept and was buried could only refer to his body, the soul never sleeps at death or after-ward(v20;Jas. 2:26). See Immortality in Inde.x

e Not like the kings of Israel that were before him. Nevertheless, judgment was due, for God had been longsuffer-ing;in His dealings with the 10 tribes for 260 years not one king of the 19 had been godly. It seems that when national sins reach a certain height, after scores of admonitions and judgment with no repentence forthcoming, total destruction and abandonment of the nation is the only thing left. In such cases forces have been set in motion that only genuine forsaking of sin --'juld stop. Even then if God did not see fit to work a miracle in a nation's behalf, the judgment would come. See note a, 1 Ki. 11:6

f This invasion of Shalmaneser was perhaps in his first year. The archives of Tyre mention him as warring against their king, Elulaeus. This expedition brought about the complete subjugation of Phenicla which had asserted its independence from Assyria. The Assyrians passed from Phenicia into Galilee where they attacked Beth-ar-bel, treating the people with great severity (Hos. 10:14), in order to alarm Hoshea who then submitted and became tributary. Then Shalmeneser went back to Assyria (v 3). See note h, 15:19

g Hoshea rebelled against Assyria in his 7th year, sending presents to the king of Egypt and not to the king of Assyria. The Assyrians then came against Samaria overthrowing it in 3 years. The 10 tribes were taken into capuvity and placed in the cities of the .Medes and other places far to the east (v 4-6)

Cent, from column 2

(5) It fosters a clannish spirit and dixourages fellowship with those who oppose It

(6) It is a latter-day delusion, to draw men away from q)iritual and eternal matters pdde

CI) It fosters excessive national

(8) It nationalizes the promises and covenams of the Bible

(9) It is wrong dispensationally, reckoning that Britain must enlarge to become the kingdom of God on earth

(10) ItrobsChristof HIsMiUennlal work In the world

(11) It does away with the coming kingdom of heaven and of David

(12) It befogs Christian and Jewish destiny and links destiny to race Instead of grace

(13) It makes mental acceptance of its claims a source of justificarion without demanding personal holiness

(14) It robs the Jewish nation of their place in the plan of God

(15) It misinterprets prophecy and many sections of Scripture

(16) It diverts the use of God's money and the right use of time and talent to other things when they should be used to the winning of souls

(17) It is of no benefit to salvation and a Christian life. Nationality has nothing to do with God's plan to save men now

(18) It erroneously satisfies the hearts of some .^nglo-Saxons who do not know Jesus as a personal Saviour

(19) It cannot make men holy or c ause them to live nght in c atrying out the Christian program

2 KINGS 17

• 25 dm of lifcl :

ISUioed agaliut Jehovah by feartog ochcT sods (v 7)

2 Walked in the ttatutes of the hea • thcfl, whom the Lord had caa out for like iltu (V ^

3 Walked in the um of the kiogt of Isael t>v maklofi and worthinninj 0Oldencalves(v (•: I Kl. 1.

4 Committed secret sins whu.. -... not right in God's tight (v 9)

6 Built high placet in all their citlei

6 Set up ima8<is on every high hill and under every green tree (v 10)

7 Set up groves (Ashcraht, p. 106) on hills and under trees

8 Burnt incense in all high placet, as the heathen did (v 11)

9 Wrought wicked things to provoke God to anger

10 Served idols coaaary to God't law (V 1?)

11 Would not bear God (v 14)

12 Hardened their necks as their fathers had done

13 Did not believe in the Lord

14 Rejected His statutes (v 15)

15 Rejected His conveoant that He had made with their fathers

16 Re.iecteJHis testinwoies which He testified againd them

17 Followed vanity

18 Became vain

19 Went after the beatbeo round about 10 follow them

20 Left all the commandmeots of the Lord (v 16)

21 Worshipped the hostof heaven, the sun, moon, and planets

22 Served Baal

23 Caused their sons to pass through the fire (v 17)

24 L'sed divination and enchantments 26 Sold themselves to do evil in the

sight of the Lord, to provake Him to anger

b Here God reveals that Judah abo went iniD the same sins of the 10 tribes. Many were the pcophets God had sent to both natioasol Israel in the anempt to turn them from sin

14 proprfiett to the 10 tribes :

1 A man of God (1 Ki. 131-32)

2 Ahijah(l Ki. 14:1-18)

3 Jehu (1 Ki. 16:1-4)

4 EUjah (1 Ki. 17:1-2 Ki. 2:11) SEUsha (1 Ki. 19:19-21:2 Ki. 2:

1-13:2.3)

6 An unknown prophet (1 Ki. 20: 13-14, 22)

7 A man of God (1 Ki. 20:28)

8 A »n of the prophets (1 Ki. 20: 35-42)

9 Micaiah (1 Ki. 22:17-28)

10 A ton of the prophets (2 Ki. 9:1-10)

11 Jehu, the king (2 Ki. 10:30)

12 Jonah (2 Ki. 14:23) 13Iddo (2Chr. 9:29) UOded (2Chr, 28:9-15)

10 prophe ts. 1 prop he tess to Jud ah:

1 Shemaiah (:? Ch/.~l?:7-8j

2 0ded (2 Chr. 15:1-7)

3 Hanani(2 Chi. 16-7-9)

4 Jehu (2 Chi. 19:1-3) 5Jahaziel{2Chr. 20;14-17)

6 EUczer (2 Chr. 20:37)

7 EUjah (2 Chr. 21:12-15)

8 Zccharlah (2 Chr. 24:20)

9 A man of God (2 Chr. 25:7-16)

10 Huldah. a prophetess (2 Chr. 34: 22-28)

11 Itaiah (2 Ki. 19:6-7, 20-34) Thete 25-24 prophets and 1 prophetess-are the only c ; in the books of KiD<u a during thcdivi a-i miu ^ rii^tdDms. In the .)n to baiah we have many otncr: luted which are mentioned chewhere.

Onlv 7 of the 15 wrlUnj: 'lala-hi lived a .s time of national u..;.iu:i. luI^ Mu^a and Amos were prophets to the 10 tribci before theu captivity; and > of the 7 to Judah before that part of the kingdom's captivity. The other prophets either lived and propheueJ before the division of Israel into 2 nations or folio wing the captivity of the 10 trlbct

The Israelites carried to Assyria T dren of I|'r«-«1 had *iiiuMd

auiost xh- T,,i.r, ik<.ir God. which ha : i up out

of fhf I^r' im UD-

• ! '^lnx

t: . ,.,.;. _.u .._.. ■.-.^.-.^ -Jther goda. S And w«'i"" In the statutes ofthehejf m the Loud

cast out !: .. i^re the children of Is ra-el. and of the kings of f$ ra-«l, which they had made.

q An.) tV.. /-K.l.lr.-

.f t.- .-.

(i«« i< 'k>if, itvafn.il^. kilt a.' ri'

their God, and they built them hixh places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and ^oves in ever>- high hill, and under ever>' green tree:

11 And there they burnt incense in a" •'--- *■■ -^ -^'aces. as tfi</theht le Lord carried aw.,. ..^..ir mrm; and wrought wicked things to provoke the Lord to anger:

12 For they served idols, whereof the Lord had said unto them. Ye shall not do this thing.

3 God's pleading with Israel

only hardened them: 18 sins

of Israel (vs. 7)

•13 Yet the Lord testified against 1$ ra-el, and against j Ju dah, by alJHhe prophets, and I by all the seers, saying, Turn I ye from your evil ways, and ; keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not b&> lieve in the Lord their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Bi'al.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18 Therefore the Lord was ven- angry with Igra-el, and removed them out of his sight: there was none left but the tribe of^Jii dah only.

4 Judah also destined to captivity for her sins

l9^1so jadah kept not ?»--commandments o f the L

their God, but walked m the Ktatutea of If'ra-«l which they made.

20 And the Loan rejected^dl the seed of I(ra-el, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

5 God's justice demanded punishment for Israel

21 For»he rent Ij'ra-el from house of Di'vid; and they ie J*r-o-b6 am the son of

Nc bit king: andl^r-o-bA am drave Is ra-el from following the Lord, and made them sin a great sin.

22 For the children of Is'ra-el walked^in all the sins of J*r-o-bd'am which he did; they departed not from them;

23 "Until the Lord removed I5 ra-el out of his sight, as he had said by all his servants the prophets. So was I5 ra-el carried away out of their own land to As-sfr 1-4/unto this day.

6 Assyria repeoples the cities of Israel; beginning of the New Testament Samaritans

24 • And the king of As-sjr'-i-4'brought men from Bib J-lon, and from *Cu thah, and from A \&, and from Ha'math, and from SSph-ar-v4im, and placed them in the cities of S4-md'ri-d instead of the children oflj'ra-el: and they possessed Sfl-mA'ri-d, and dwelt in the cities thereof.

7 God sends lions on the new inhabitants of Israel

25 And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord 'sent lions among them, which slew 5ome of them.

26 Wherefore they spake to the king of As-sjri-i, saying. The nations which thou bast removed, and placed in the cities of Sa-ma ri-d, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

8 The Assyrian remedy to pacify the God of Israel

•27 Then the king of As-syr'I-4 commanded, saying, 'Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. 28 Then one of the priests whom they had carried away from S4-mA ri-4 came and dwelt in B«th-el. and Uugbt them bow they should fear the Lord.

9 Continued idolatry of the nations for which God punished Israel

29»Howbeit every nation

_-.... ... ..I .... „,,.„ ,nd

f the

Assyrian colonists in Samtriti

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to Attvna

■_ba_-o_a tn oDry.

Cootiaued. column t

.:«:38:1-1>?9; 1C:5-48:^^.:^in.aa4--'7;ll: ■ '^^♦-5; Joel 2:. *j.ll:

Mlc. 4:1-5: .2:

1-1 »; 3:8-i , . li;

9H0-17: 10:1-1..; l.:l-U.-l; MaL3: 1-5; Mt. 2.J-.r; ••;. : ;lk. Cl; Actl 15:13 .. 11:3-

U; 1^. -.. -^^)

dah which li r--God had ID rr of their utM f peroni. 1 delaved bi a-

a This refers alK> to the capuvity of Jn-

i.-i m chi. 24-25. also bccauic .. .u rcipccior of .nt upon Judah was <f the kings out of 20 were umewhat *idly, and they brought periods of rcviva' - *■• '< rurn-ed the people ba<'k to or a

time. After the Laxiv.;. . ...^ 10 tribes, at recorded tie re, Judah were deeper into lin and finally had id be destioyed and gp into captivity. Thit made the whole 13 tribe* in raptivity to Babylon, for in the meantime Baby • Ion had overthrown the Attyrian empire and now ruled all the oojntries where the 1.3 tribes were scattered. When Cyrus gave commandment for all Israelites or Jews to np back to their own land and rebuild the city of Jerusalem and their temple, after hehadovcrthrowD Babylon, it opened the door for all the 13trlt>es to become united again as one nation. This is what hap[>ened. for they are spoken of, in Ezra and Nehemiah, as having returned. Furthermore, we have proof of this in the N. T., for the Jews spoken of there were of all the tribes of Israel, the terms 12 tribes . laael. and Jews being usedot the same people (note a, Acti 13:16; Anglo -Saxon theo£j', p. 367)

b Jehovah brought this about because of the sins of Solomon (1 Ki. 11-12)

c See 1 Ki. 12:25-33

d See note a, I Ki. 11:6

e This refers to the 10 tribes as dealt with in V 1-18. 21-41

f Thit prove5 that the books of Kings were written after the capxivity of the 10 tribes as well as after the captivity of Judah, which is recorded in chs. 24-25

g These were the substituted people forming the nucleus of the later Samaritans, and subsequently intermixed with the jews who returned from cai-tivity (Neh. 13:3. 23-31). They are called fore igners and strangers (Lk. 17:1.S; e^?^

h Cuthah, 15 mi. north of Babyton (v 24). They were removed to Samaria because of the war between Sargon and this city

i This was God't method of causing men in Samaria to fear and respect Him in a measure. At least the colonistt regarded their sufferings from lions at judgment sent upon them from the god of the land (v 25 -26)

J The king of Assyria sent one of the phettsof Israel back to teach the p>eo-

file about the kindof Cod that dwelled n the land. He taught them to fear Jeho.ah (v 27-28) k Regardlestof such teaching about Jehovah the people still served (tods of their own. put them in houses in the high places, and in all cities where thev dwelled (v 29)

^^ Cont. from column 2

d These verses (18-19) make it clear that the 10 tribes were completely destroyed and that Judah. Including the many tlKiusands fn^m all the other tribes was the only klngd-'m of Israelites left ti> be dealt with by Jehovah at the nation of Israel. Even ludah wt nt into many of the sins of the 10 tribes and. as histi>ry records, Giid had to destroy them alki abi->ut 133 veart later

—^ Cont. from coU 3. p, 406

not London and Washington which arc not oocc mentioned in Scilpturc (Pi. 102:215 135:21: Isa. 1:1; 2:1-4: 4:1-6:11:3-16:12:6; 16:1-5; -4:23; ■J7:i:-13; 30:19; 31:5, 9: 40:9-11; 46:13; 52: 1-2,7: 59:20-21: Jer.3:17: 16:14-21; 23:3-8; 30:3-31:40; 32:37-44: 33:3-X: 50:19-20; Ezek. 11:17-21; 16:60-63; 17:22-24:20:33-44:28:25-26: 34: 11-17, 20-31; 36:3-15, 23-38: 37:1-

Hezekiah's good reign

£ The exact meaning of Succoth-bepoch is booths of the daughters supposed to be the places where women abandoned themselves to impure rites, giving theiibodies over to men who devoted themselvestD the worship of the Babylonian gDddess ZLr-banit, the wife of ^^e^odach. She and her husband were next to Bel and Beltis, the favorite godsof Babylon. The term should read: the booths in the high places, consecrated to idols (v 30)

b Nergal, meaning hero, was a well known Assyrian deity. On the monuments he is called the grea t brother, the storm ruler , the god of battles, and the gad of th e ch ase, the last being his principal title; he was the patron of hunting, and was supposed to represent the deified hero and hunter, Nimrod. His symbol was a man-Hon, or human-headed lion with eagle's wings (v 30). See p. 116

c Ashima was the god oi Haraath, a deity worshipped under the figure of a goat without wool. The goat is found among the sacred animals of the Baby-looian monuments. Ashima corresponded with the Egyptian Mendes, the Greek Pan, and dE Phenician Es-mun (v 30). See p. 116

d ^iblli^ wasthegodof the Avites. Nothing is known as to its shape or peculiar traits. Hebrew interpreters say that it was in the form of a man with the head of a dog. Egyptians worshipped the dog, and their god Anubis was represented as a man with a dog's head (V 31). See p. 116

e Tartak was another Avite deity thought by some, to be in the form of an ass. Others believe it refers to a planet. Mars, Saturn, or another one (v 31)

f Adrammelech was a god of the Sep-harviies, supposedly identical with Molech (v 31). See p. 116

g Anammelech was also a god of the Sef)harvites, and supposed to be in the form of ahorse. Human sacrifices were offered to it (v 31). See p. 116

h Thepeopleof Samaria worshipped all these gods in their own way, in all high places and in their own cities. They learedJehovah, but served other gods (v 32-33), that is, they were afraidofHim, but not enough to serve Him or keep His laws (v 34^1). When the Samaritans wanted to join die Jews in rebuilding their temple they showed an inclination to draw closer to the

Jehovah religion. Long before the erection of a temple to Jehovah on mount Gerizim, 409 B. C, They laid aside idols, accepted the Pentateuch as their religioii5te<t book, and began tn observe the whole law. The Jews did not take advantage of this desire for Jehovah, but always remained segregated from the Samaritans because of their mixed nationality. As stated in Jn. 4:9 the Jews had no dealings with them

i The sacred writer, having now completed his hi story of the joint kingdom, and reviewed the religion of the Samaritans, proceeded to give a brief history of me kingdom of Judah from the 10-tribe captivity to the 2-tribe captivity (18:1-25:30)

j The-SrdyearofHosea would be 6 years before the captivity of the 10 tribes, or to the 6th year of the reign of Hezekiah, king of Judah (v 1; 17:1-6; 18:9-12)

Ho shea, Jehovah is salvation. 4 Ho-shea's :

1 Last king of the 10 tribes (15:30; 17: 1-6; 18:1. 9-10)

2 J03hua(Dt. 32:44), Hosheabeing an early name for lo^ua

3 An Ephraimite (1 Chr. 27:20)

4 A returning exile (Neh. 10:23)

high places which the SS-mir'-i-tans had made, every nation in their cities wherein they dwelt.

30 And the men of Bab'J-lon made 'Suc'coth-be'noth, and the men of Cuth made*Ner'gal, and the men of Ha'math made "Xsh'i-md,

31 And the A'vites made^ib'-haz andTar'tak, and the Seph'-ar-vites burnt their children in fire to'A-dram'me^lech and*A-niixn'me-lech, the gods of Seph-ar-va'im.

32 So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 "They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Ja'cob, whom he named Ig'ra-el;

35 With whom the Lord had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the Lord, who brought you up out of the land of E'g:^t with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former maimer.

41 So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they imto this day.

CHAPTER 18

IX Kings of Judah between the captivities of Israel and Judah (18:1-23: 37). 1 Reign of Hezekiah, 13th king of Judah: 29 years (16:19; 2 Chr. 29:1-32:33). (1) Sev enth good king of Judah (2 Chr. 29:1-2)

NOW it came to pass in the'third year of^Ho-she'S son of E'lah king of Is'ra-el, that 'H6z-e-kl'ah the son of A'h4z king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nin e

years in Je-nj'sa-lem. His mother's name also was A'bi, the daughter of Zach-a-ri'ah.

3 And he Mid that which was nght in the sight of the Lord, according to all that Da'vid his father did.

(2) Revival under Hezekiah

(2 Chr. 29:3-31:21)

4 * He removed the high places, and brake the images, and cut down the groves, and brake in piecesHhe brasen serpent that M6'5e§ had made: for unto those days the children of Ig'ra-el did bum incense to it: and he called it Ne-hush'-tan.

5 He trusted in the Lord God of Ig'ra-el; so that after him was none like him among all the kings of Jii'dah, nor any that were before him.

6 For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded M6'§e§.

(3) Hezekiah rebels against Assyria (C p. 16:7, 18)

7 And ^e Lord was with him ; and he prospered whithersoever he went forth: and'he rebelled against the king of As-syr'i-d, and served him not.

(4) Hezekiah defeats Philis-tia (Cp. 2 Chr. 28:16-19)

8 He smote the Phi-lis'tines, even imto Ga'zd, and the borders thereof, from the tower of the watchmen to the fenced citj'.

(5) Captivity of the ten tribes to Assyria in Hezekiah's 4th year of reign over Judah (15:

19, refs.)

9 •" And it came to pass in the fourth year of king H6z-e-ki'ah, which was the seventh year of Ho-she'i son of E'lah king of I§'ra-el, that Shil-man-e'§er king of As-sjr'i-i came up against S2-m4'ri-d, and besieged it.

10 And at the end of three years they took it: even in the sixth year of H6z-e-ki'ah, that is the ninth year of Ho-she'4 king of Is'ra-el, SS-ma'ri-i was taken.

11 And the king of As-sJt'i-A did 'carry away Is'ra-el unto As-sjr'i-i, and put them in Hi'-lah and in Ha'bor by the river of Go'zan, and in the cities of the Medej:

12 ^Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Mo'ge? the servant of the Lord commanded, and would not hear them, nor do them.

(6) End of 10 years of peace (vs. 9): Ist invasion of Judah by Assyria (2 Chr. 32; Isa. 36:1; 2Ki. 15:19, refs.)

13 "^ Now 'm the fourteenth year of king Hez-e-ki'ah did Sen-n4ch'e-rib king of As-s^'-i-4 come up against *all the fenced cities of Judah, and took them.

Hezekiah, Jetiovaft is strength. 3^ so-called:

1 King of Judah. Mentioned 128 times (16:20; 18:1-21:3; IChr. 3:19; 4:41; 2 Chr. 28:27; 29:1-33:3; Pt. 25:1; Isa. 1:1; 36:1-39:8; Jet. 15:4:26: 18-19; Hos. 1:1; Mic, 1:1)

2 A son of Neariah (1 Chi. 3:23)

3 An exile (Ezra 2:16; Neh. 7:21)

tnii, for it was Satan who took away hii substance (1:12 -19), terrorized him, and did all the other cruel things to Job 2:6-7; 42:10). At first Job did not sin with his lips or charge God foolishly, but after his friends came and he endured long monttuof suffering, he began to sin thus. For this he repented (40:1-6:42:1-6)

a 9 "right" things Hezekiah did :

1 Imitated David (v 3)

2 Removed the high places (v 4)

3 Broke the images

4 Cut down the gro ves (Asherahs, p. 106)

5 Broke the brazen serpent Moses made

6 Trusted in the Lord God of Israel more than other kingy did (v 5)

7 Clave to the Lord (v 5)

8 Departed not from following Him

9 Kep)t His commandments

b The brazen serpent was over 900 years old by this time. It had been an object of worship all these years (v 4)

c 4 rewards tp Hezekiah :

1 The 'u)cd was with him (v 7)

2 He prospered wherever he went

3 He broke the yoke of Assyria

4 He conquered the Philistines (v 8)

d Ahaz, his father, had become tributary to the Assyrians (16:7-20) aow Hezekiah refused to pay any more tribute e The practice of carrying all the inhab-itantsofacityorsectionofthe country into captivity was a custom of the Assyrians from a very early period of their history. It is frequently refened to and iUustiated on their monumnets. Chaldeans were transported to Armenia; Jews into Assyria and Media; and Arabians, Babylonians, and Persians to Samaria. This was the ancient method of keeping down rebellion. iVhenever a certain section became rebellious they would be weakened by dispersion; and the independent spirit would be subdued by a severance of aU social associations (v 11). See 17: 1-23

f 4 reasons for captivity of 10 tribes :

1 Because they obeyed not the voice of the Lord llieir God (v 12) nan:

2 Because tiieyuansgressed His cove-

3 Because they transgressed all that Moses commanded

4 Because they would not hear or do the commands

g This was 8 years after the captivity of the 10 tribes. If Hezekiah had yielded, no doubt Sennacherib would have taken the whole kingdom of Judah into captivity. But God gave them victory over the Assyrians because of Hezekiah's trust in Him; and it was not until 125 years later that the Babylonians took the Jews captive (chs. 24-25)

h All except Jerusalem (19:24)

^ Cont. from col. 4. p. 420

74 charges against God. condAued

56 Taken my crown

57 Destroyed me on every dde (19:10)

58 Ri moved my hope like a tree

59 Kindled His wrath against me (19: H)

60 Counted me as on2 of His enemies

61 His troops raise up their way against mt., and encamp round my bouse

(19:12)

62 He has put my brethren far from me

63 Estranged my acquaintances (19:13)

64 The Almighty troubles me (23:16)

65 God has taken away my judgment (27:2)

66 Vexed my soul

67 Loosed my cord (30:11)

68 AffUcted me

69 Cast me into the mire (30:19)

70 I cry to You, and Yon do not hear me (30:20)

71 I stand up and You do not regard me

72 You are become cruel to me(30:2I)

73 You oppose me

74 You have lifted me upto die wind and have dissolved my substance
(30:22)

A11 the above 74 statements are un-

a Bv thlidrr-defcoc'CiJ^ ;:

AMyri«{v :^,c

offcDceofr vj.

Itnt, prorrmiikmu p^v «ii. inbutc laid upon hjm. The kln(t of Air>rt* demanded JOO uleati of silver ami 30 calents of gold. Eitlmaicd value of these would be

300 lilvei J $1, 900.00.. $576, 000.00 aoaold 4 $29. 085.00... 872. 5 50.00

Total 0.448! 556. W

b To the king of Assyria Mezeklah nave all the silver found in the house of the Lord, and in the k»n»{'s treimry. He «1» gave him all the ^old l ut off the doorsof the temple and from the pillars which he had overlaid with «old. and yet the Assyrians made waroo him (V 15-25) c The kit« of Assyria was not satisfied with all the »3ld and silver in Judah. having alieidv planned to uke the Jews captive, perhaps; and to he sent a large army to take Jerusalem. His commanders stood before the walls *nd insulted Judah (v 17-25) d Tartan, a title of co mmander -inchief e Rabsaris. utle of chief of the h<-ad^~ f Rabshakah. title of ch ,,ns

g Hezekiah sent the cli. -77

to negotiate a settlemei.i «itii Aisvria (V 18). It appears from the nfwnuments that Sennacherib, content with his tribute and capdves, went back to Nineveh. Hezekiah, left to himself, repented of his submission, and rom-menced negotiations with Egvpt{v 21, 24; IM. 30:3-6; 31 1), which implied treacn against the king of AssNria. Then Sennacherib led another e«ped-itloninto Palestine, foltewing the regular coast route into Philistia. He planned to conc^er Egypt, leaving Jerusalem alone for the time being. V\rhile he was besieging Lachishon his wav lo meet the Egvntlans he decided to try out the Jews b.- sending an arrrry to fight against Jerusalem (v 17-25) h Questions ?9 -93. Next, v 27 I Mere the Assyrians insulted Judah bv making fun of their power o make war-for rebelling, trusting in Egypt and trusting in God, taunting them with the Idea that they would not be able to find enough men to ride on 2,000 horses (v 20-24). They even boasted that the God of Israel had co m -mandedthemiD come against Jerusalem (v 25)

J Thisshowsthe ignorance of the Assyrians concerning Jehovah. Hezekiah had taken all the high places of Baal away and removed all his worship; and they thought it was Jehovah and His worshipihat Hezekiah had taken away (V 23)

k Either they were boasting or they had heard the prophecies of Isa. 10:5-19

34 great works of Cod (Job 36:C7):

1 He make! small drops of water (36: 27)

2 Poursralnon earth according » ih; vdpmr that ascends from earth

3 Causes the clouds ID drvip rain upi^n man abundantly (3":28)

4 Spreads o jt thi. clouds for a tabcr-nick (3<i:29)

5 Maki-s thunder in the ck>uds

6 Spreads light upiin His labernacle (So: 30)

7 Cov.-rs the K-as with water

8 Judges the pople by rr, -■■ -' •'■ • ckuds,liRhmlng.andt}u; .)

9 Gives all things meat In.. .I'.j. .

10 Covi-rsth.ckiuds with light (i' : i2)

11 Commands light n>t ti> shine by bringingclt-)uds between it and tile earth

12 Wanlfojis the thunder (36:33)

13 ManifesuvanrjuuiMhc cattle; that is, gathers the vapur like cattle

14 Causes the hcartof man K) tremble (37:1)

15 Causes it to move out of placa

Tht Attyiani att9ck JetutaUm

ul :

'. • and

rnough

14 An<1 HAf..

VI .h vinR of ' ■ ■ ■ ■ . ' A»-

- ■- L- .:.. -.•. T

have oflendrd; me: that which «h . , ..■.:■.■ . :: me will I bear. And the king of As-.;r l-i 'ntxiintrd unto I' of jadah

t nts of silver

and • f gold.

15 .A ih»itave him

all the Sliver that was found in the house of the L<>«d. and in the treasures of the kinf's house.

16 At that lime did Hiz-t-ki all <\\t rr thf QfUd from the

•iple <i(the Lord, "• - , lilars which H*z-

e-ki ah kinR of JO dah had overlaid, and Rave it to th^ king of ka-»fT'l-A.

(8) Judah insulted (2 Chr. 32: 9-16; Isa. 36:410)

17 • And'the king of As-s^r'-i-dsentTar tananifRib -sa-ris and 'Rib -sha-keh from Li-chish to king H^z-e-ki'ah with a great host against J*-ru s4-I4m. And they went up and came to J*-ru s4-l*m. And when they were come up,

they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

18 And when they had called to the king,'there came out to them £-li a-kim the son of Hll-ki ah. which was over the household, and Shib'ni the scribe, and J6ah the son of A'saph the recorder.

19 And Rdb-sha-keh said unto them. Speak ye now to Hii-e-ki ah. Thus*saith the great king, the king of As-sJr'I-d. What confidence is this wherein thou trustest?

20 Thou sayest, (but they are but vain words.)'/ have counsel and strfHKth for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon the staff of this bruised reed, even upon fg<-pt, on which if a man lean, it will go into his hand, and pierce it: so IS Pha raAh king of i'tfpt unto all that trust on him.

22 But if ye say unto me. We trust in the Lord our God: 'is not that he, whose high places and whose altars H^z-e-ki ah hath taken away, and hath said to Judah and Je-ru »4-I*m. Ye shall worship before this altar in J*-ru si-l*m?

23 Now therefore, I pray thee, five pledges to my lord the king of As-sfr i-a. and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the fnce of one captain of the least of my master's servants, and put thy trust on £ (ttpt for chariots and for horsemen?

25 Am I r: ut the LoRii II. 10 destroy it? The L'>wi> said to me. Go up against this land, and destroy it.

16 Directs the thunder under th.- whole h ' •'3)

17 I' lightning unio the rndi « : 1, • .litii

18 Sends dir thunder after the Ughtnlntt (37:4)

19 Thuidcn with the voice of c<ce|> Icncy

Continued, column 4 ^^

(9) Judah'a answer (Isa. ib-.ll)

ItThen said fi-lla-klm the son of Hll-ki ah. and Sh«b na. • ntl Jd ah. unto Rib -sha-keh. .ik. I pray thee, lo thy serv-a;.:i in the SJr I-an language; for we understand it and talk not with us in the Jewj' language in the ears of the people that are on the wall.

(10) Assyria insults God (2 Chr. 32:17-19; Isa. 36:12-21)

27*But Rib -sha-keh said unto them,"Hath mv master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

28 Then Rib -sha-keh stood and cried with a loud voice in the Jew$' language, and spake, saying. Hear the word of the great king, the king of As-syr i-A:

29 Thus saith the king. Let not Hfz-e-ki ah deceive you: for he shall not 'be able to deliver you out of his hand:

30 Neither let H6z-e-kiah make you trust in the Lord, saying. The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of As-str'i-d.

31 Hearken not to H6z-e-kiah: for thus saith the king of As-stTi-i, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

32'Until I come and take you away to a land like your own land, a land of com and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto H§z-e-ki ah, when he persuadeth you, saying. The Lord will deliver us.

33 'Hath any of the gods of the nations delivered at all his land out of the hand of the king of As-sJr'f-4?

34'Where are the gods of HS'-inath, and of Ar'pad? where or^ the gods of Seph-ar-viim, He-na, and 1 vah? have they delivered Sa-ma'rI-d out of mine hand?

35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jft-ru'sl-l*m out of mine hand?

36 But*the people held their peace, and answered him not a word: for the king':> commandment was, saying. Answer him not.

37 Then came £-li'a-k{m the son of Hil-ki ah, which was over the household, and Sh*b'-ni the scribe, and J6 ah the son of A'saph the recorder, to H/'i-e-ki ah with then clothes rent, and told him the words of Rib -sha-keh.

CHAPTER 19

yoj that 1 have yet to spsak on Cod's behalf (36:2) 21)

15 lakr heed, regard njt Iniquity (36:

16 Rrr "^ ■ that you magnify Hi» w».r

17 Hear un'-iitlvcly the l»>i»t of Hli voice (37:2;

18 Hearken unt"> this, (^ Job: stand itlll, andi nild. rth<- x.ndn'ii works of God (j7:14)

a The officenof Aayria were evidently speaking loud enough » be heard on tne walls of Jerusalem, «> that the people would become afraid and surrender, for an appeal was made by officersof Israel that they ipeak in the Syrian tongue n that the people on the walls would not understand (v 26) b Insteadof being quiet » that the people might not be weakened, the officers of Assyria spoke all the kjuder, and now made insults against Jehovah and the king (v 27-37)

c Quoitions 94-95. Ne<t, v T)

d 3 grounds for Hezekiah's Uust

1 His own power to make war

2 The help of his allies (v 21i

3 Supernatural assistance (v 30; Isa 30:31; 31:4-9)

e This reveals the plan to take all the Jews into capdvlty (v 32)

f Q uestions 96-100. Nca. 1911. There was no living God In those nations-only idols; but they were faced with Him this time, one who manifested His porfcrand killed 185,000 men in one night (19:35-37)

g The Assyrian monuments give evi-denceofacusBom which illustrates the haughty language of this text. It was their practice to take the idols of the various narions to Assyria where they were assigned a place among the captive gods. Here they were boasting that their god was more powerful than all others, so it was vain to expect Jehovah to rescue them, expecially since He did not rescue their ferethren in Samaria (v 34-35)

h The people held their peace; but the officers rent their clothes at such bold threats (V 36-37: 19:1)

^»- Cont. from column 2

20 Thunders in a wonderful mamer (37:5)

21 Ctoes great tilings that man cannot cnmnrehend

22 Senas si»3w on -'arth (37:6)

23 Sends small rain sn earth

24 Sends great rains on earth

25 Caujes man » cease in his activity by the great storms (37:7)

26 Causes the beasts to remain in their d.ns during the storms (37:8)

27 Sends the whlrlwlnIs fiom thj x>uth (37:9)

28 Sends cold out of the r>)rth

29 Gives fiost (37:10)

3*1 Causes waters id freeze

31 Dispels the thick cloud :37:11)

32 Scatters the bright clouds to make thj skies clear again

33CommanJi the clouds where they

should 80 (37:12) 3-1 Cauwsthe storms to come, whether

for correction of man, for th.- good

»f the land, o; for mercy to man

(37:13)

18 admonit ions of Elihu to Job ;job 37:14):

1 Hear my ip.-eches (33:1)

2 flearken to all my words (33:1)

3 Set your words in jrder before me (33:5)

4 Stand jp(33:5)

5 Mark well, O Job, head<en to me (33:31)

6 Mold your p--ace ^o3:31)

7 Answer me if yi.)u have anything tt^ say (JJ: 3.)

8 Sp.ak, for I djiirc to justify you (33:3?)

9 If n?t, hearken to me (33:33)

10 Ifold your peace, and I will leach you wlsd)-n (33:33)

11 Hear my words (34:2)

12 'Icarken to me (a»:10)

13 Hear this: hearken to the voice of my word., (34:16)

14 Suffer me a little, and 1 will show

2 KINGS 19

Isaiah foretells Assyrian defeat

a Rending clothes was a sign of despair, and certainly shov^ed lack of faith in God. Such information caused the king to put on sackcloth and go into the house of God to pray (v 1)

b The king sent lo Isaiah for a message and prayer (v 2). Thisisthe first mention of the prophet in the historical books, HezeKian was the 4th king in whose reign he had prophesied (Isa. 1:1). The passages in the book of Isaiah which refer to these events are 10:5-19; 14:24-27; 22:1-25; 36:1-37:38

c Isaiah, Jehovah is helper. He is mentioned 32 times (19:2-20:19; 2 Chr. 26:22; 32:20, 32; Isa. 1:1; 2:1; 7:3; 13:1; 20:2-3; 37:2-39:8). Called Esaias intheN. T. 21 times (Mt. 3:3; 4:I?r 8:17; 12:17; 13:14; 15:7; Mk. 7:6; Lk. 3:4;4:17; Jn. 1:23; 12:38-41; Acts 8: 28-30; 28:25; Rom. 9:27-29; 10:16-20; 15:12)

d 7 fold ple a to Isaiah: rThis day is a day of trouble (v 3)

2 A day of rebuke

3 A day of blasphemy

4 Children are come to birth, and there is not enough strength to bring forth

5 It may be that God will hear the words sent to reproach the living God (V 4)

6 It may be the Lord will reprove the words which He has heard

7 Wherefore pray for the remnant that is left

e 1 8th prophecy in 2 Ki. (19:6-7, ful-filled).ljext, v'is

4predictionsj^fulfilled:

1 I wilfsenTalBlast upon him (19:7)

2 He shall hear a rumor

3 He shall return to his own land

4 I will cause him to fall by the sword in his own land

f This is the rumor that he was to hear,

fulfilUng v 7 (V 9) g Questions 101-103. Next, v 22

r'^se^'-i

4fold character of Job (Job 1:1):

1 Perfect, Heb. tarn. Trans, perfect 1:1, 8; 2:3; 8:20; 5T20-22; Ps. 37:37; 64:4);£lain (Gen. 25:27); upright (Pr. 29:10); and undefiled (Son7 5:2; 6:9). Tarn is derived from tamam . to complete; make full; be entire; to finish. It denotes that in which there is n.^ part lacking to complete the whole, as the complete parts of a watch or piece of machinery in which Qi wheel is wanting. Job was not only upright as a chief among his j>eople, but pious

toward God. Hewasnotonly kind to his family, but just to his neighbors, and benevolent to the poor. Ths word perfect used to describe him, properly means utter simplicity, sincertiy, being free from guile and evil intention toward anyone, havingn.3 part lacking in out -ward life, conduct, and religion. It does not mean sinless perfectionor being without any tendencies to evil, for Job was a human with the usual traits and short-comings that show up under pressure, as can be seen from a Ustof the riustakes of Job , p. 420

2 Upright . Heb. yashar, to be straight. It is trans, upright (1:1, 8; 2:3; 8:6; 17:8; 1 Sam. 29:6; 2 Chr. 29:34; Ps. 7:10; 11:2, 7; 25:8; 32:11; 33:1-4; 37:14, 37; Pr. 11:3); right (Ex. 15:26; Dt. 6:18; 12:8); rig hteous (4:7; 23:7); meet(2Ki. 10:3; Jer. 26:14); iust (Pr. 29:10); straight (Jer. 31:9; Ezek. 1:7, 235; convenient (Jer. 40:4-5); and equity (Mic. 3:9)

3 Feared God . Heb. yare, to revere; be afraid of; to have deep respect for (1:1; Ex. 9:20; 1 Ki. 18:3; 2 Ki. 17: 32-33.41). Tru3 religion in Scripture

(11) He zekiah turns to God for help (Isa. 37:1-4)

AND it came to pass, when . king Hez-e-ki'ah heard it, that he "rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent £-li'a-kim, which was over the household, and Shdb'nd the scribe, and the elders of the priests, covered with sackcloth,'^o<'i-§a'iah the prophet the son of A'moz.

3 And they said unto him, Thus saith H6z-e-ki'ah, 'This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the Lord thy God will hear all the words of Rab'-sha-keh, whom the king of As-syr'i-4 his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

(12) Isaiah's prophecy of Assyriaji defeat (Isa. 37: 5-7)

5 So the servants of king Hez-e-ki'ah came to i-§a'iah. 56 *l'And i-§a'iah said unto them. Thus shall ye say to your master, Jhus saith the Lord. Be not afraid of the words which thou hast heard, with which the servants of the king of As-syr'i-4 have blasphemed me.*

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

(13).Sennacherib defies God (Isa. 37:8-13)

8 ^ So Rab'-sha-keh returned, and found the king of As-sJ^r'i-i warring against Lib'-nah: for he had heard that he was departed from La'chish.

9 And/when he heard say of Tir'ha-kah king of E-thi-6'pi-d, Behold, he is come out to fight against thee: he sent messengers again unto Hez-e-ki'ah, saying,

10 Thus shall ye speak to H^z-e-ki'ah king of Ju'dah, saying, Let not thy God in whom thou trustest deceive thee, saying, Je-ru'sS-lfem shall not be delivered into the hand of the king of As-sjr'i-d.

11 Behold, thou hast heard what the kings of As-sjr'i-i have done to all lands, by destroying them utterly: *and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Go'zan, and Ha'ran, and Re'-zeph, and the children of E'dSn which were in The-la'sar?

13 Where is the king of Ha'-math, and the king of Ar'pad, and the king of the city of Seph-ar-va'im, of He'ni, and i'vah?

a 4) He zekiah again prays

(vs. 1; 2 Chr. 32:20; Isa. 37:14-20)

14 • And H6z-e-ki'ah "received the letter of the hand of the messengers, and read it: and Hez-e-ki'ah went up into the house of the Lord, and spread it before the Lord.

15 And Hez-e-ki'ah prayed before the Lord, and said, O Lord God of I§'ra-el, which dwellest between the cheru-bims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 "Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sen-nach'e-rib, which hath sent him to reproach the living God.

17 Of a truth, Lord, the kings of As-syr'i-d have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

(15) Isaiah's second prophecy of Assyrian defeat (Isa. 37:21-35. Cp. 2 Ki. 19:5-7)

■20 "^Then i-§a iah the son of A'moz sent to H6z-e-ki'ah, saying, Thus saith the Lord God of I§'ra-el, That which thou hast prayed to me against S6n-n4ch'e-rib king of As-syr'-i-i"/! have heard.

21 This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zi'6n hath despised thee, and laughed thee to scorn; the daughter of Je-ru's5-16m hath shaken her head at thee.

22'Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? leven against the Holy One of I§'ra-el.

23 By thy messengers thou hast reproached the Lord, and hast said. With the multitude of my chariots I am come up to the height of the mountains, to the sides of Leb'a-non, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Car'mel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25*Hast thou not heard long ago how"! have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and

is often represented as the fear of God (Pr. 1:7, 29; 2:5; 8:13; 14:28-27; Isa. 11:2; Acts 9:31)

4 Eschewed evil. Heb. suwr. to turn off; decline; depart from; lay away; leave undone; be past; pluck away; put down; rebel against; remove; be SDur againstr withdraw (1:1, 8; 2:3, Cp. 1 Pet. 3:11)

his bidding (v 15,17)

18 Can send fire from heaven (v 16)

19 Can controlthc elements and cause storms when Cod permits (v 18-19)

20 Is untiring in his efforts to destroy good men (2:1-8)

21 Is the propagator of sickness and disease in the bodies of men (2:7; Acts 10:38)

a It was characteristic of Hezekiah to take his problems to God; and this is to be greatly admired(vl, 2, 14; 20:2). He made a prayer of 134 words for Jehovah to deliver the whole nation -and it was answered (v 14-37)

b 4 requests o f Hezek iah:

1 Bow down Your ear, and hear (v 16)

2 Open Your eyes, and see

3 Hear thewordsof Sennacherib, which he has sent to reproach You

4 I beseech You, save us out of his hand, that all the kingdoms of the earth may know that You are the only Lord God (v 19)

c Then -after the prayerof Hezekiah over the letter from the king of Assyria, Isaiah gave God's answer to the prayer (V 20 -34). This was an answer of 486 words to a prayer of 134 words

d God always has answered and always will answer prayers that are made in faith, trust, and entire dependence upon Him. It is always, ana without exception. His will to answer petitions that are in harmony with faith and the promises He has made, God had already given the promise of protection to Hezekiah and told him in several details what He was going to do (v 7). The king had the word of God as the groundsofhis faith and confidence. So it is today, when one makes a prayer in harmony with God's word; it will be answered if faith is properly exercised (Mt. 17:20; 21:22; Mk. 9:23; ll:22-24;Jn. 14:12-15; 15:7, 16; 16: 23-26; Heb. 11:6; Jas. 1:4-8; 1 Jn. 1: 13-14; 5:21-22)

e Questions 104-105. Next, v 25

f CoTrecognized that the Assyrians had blasphemed Him (v 22 -24)

g Question 106. Next, 20:8

h Here God revealed that what Assyria had been able to do was by His will and permission. His people needed chastening and He had planned to bring it about by them (v 25-26). This is another revelation of God as the Sovereign of the creations, showing that He works His will out among the inhabitants of the earth toward an ultimate end-ridding the earth of all rebellion and bringing everything back into perfect harmony with Himself (1 Cot. 15:24-28; Eph. 1:10; 3:11)

21 facts about Satan (Job 1:7):

1 He is a person-with personal name, personal acts, and personal plans to oppose God in the earth (v 6-12; 2:1-8)

2 He has access to heaven (v 6; 2:1; Rev. 12:9-12)

3 He is the accuser of the brethren (v 9-11; 2:4-5; Rev. 12:10)

4 Hegoesfromplace to place (v 6-7; 2:1-2)

5 Associates with angels (v 6; 2:1)

6 Appears before God (v 6; 2:1)

7 Roams the earth (v 7; 2:2; 1 Pet. 5:8)

8 Carries on conversations with God (v 7-12; 2:2-6)

9 Singles out individuals hoping to destroy them (v 3, 12; 2:4-6)

10 Hates good men (v 8-12; 2:3-6)

11 Recognizes and envies t*ie blessing of God upon others (v 10; 2:4-5)

12 Seekstoaestroy fellowship between God and His children (v 10-11; 2: 4-6)

13 Seeks to cause men to curse God and deny Him (v 11; 2:5)

14 Is limited by God in touching His children (v 12; 2:6)

15 Can destroy riches of men (v 12-19)

16 Destroys to the limit of his ability through the permission of God (v 12-19; 2:6-10)

17 Has many agents on earth who do

2 KINGS 19. 20

The Aisyncns defecltd

Hetekiah's praytr answered

a God knows this about eacb penon, for H! J. ireuoivcrMl, aod Hts pres-

c r all creation

b 4ir.!: rc uwi of all men (v 27) -.

TTKc

2 Their go;nj; out

3 Their coming In

4 Their rage againa Mim. if any. He alK) krvws all other attitudes and acts for or against Hlra

c 19ih prop hecy in 2 Kl, (19:28-34,

ruiniiedi:^ *• ■ '

10 -'

1 IwITTpui • . n.n lu .vox (Sennacherib's) nose, and My bridle in your lips, and I will turn you back by the way you came (19:23)

2 You (laael) shall eat such things as grow of themselves, this vear and the nea (19 29^

3 It the 3rd year you will x>w and reap, plant vineyards, and eat the fruits from them

4 The remnant that is escaped of the house of Juda^ shall attain take root (townward. and bear fruit upward (19: 30)

5 Out of Jerusalem shall go forth a remnant and tbev that escape out of Zion(19 31)

6 The kiogof Assyria shall not come ioBo the city (19:32)

7 He shall not shoot any arrow there tM come before it with shield

8 He shall rot cast a bank against it

9 3v the way that he came he shall return and not come into this city (19: 33)

10 I will defend this dry. to save it. for my servant David's s^e (19.34)

d Meaning anoya nce here (v 28)

e Sculptures i>o w that the kingsof Awyr -la and Babyksn were in the habit of ac -tually putting a ting or fishhook thio jghihe fleih of their more distinguished prisoners, then attaching a thong or rope and leading them about as with a oridle. In Assyria the ring cc hook was pasted through the k)wer lip, while in Babylon it was through the membrane of the nose. Thus God threatened Sennachreib with the pun-Idiment be had inflicted on others manytimes(v 2P). God did nnt do this literally, x> it expresses figuratively the complete defeat and humiliation of Sennacherib whenever he would be judged by Him

f The Assyrian king was to return oo his land by the same way he came (v 2^

g The sign given CO ^w that God would do this was that hrael would be free from any siege and could roam the fields to gather such food as grew of Itself for the rest of ihli parteuUr year and the ne<t. After that they would sow and reap again In a normal way (v 29). Besides this, there would be a remnant saved through anv trouble to the city of Jerusalem, and these would live normal Uves In becoming settled again in Judah (v 29). This happened as predicted, and it was not until about 125 years later that they were destroyed as a nation and taken into captivity, as recorded in chs. 24 -25

b See the 6 things that were to happen to the king of Assyria, note c,above. All this was literally fulfilled in that God sent an angel to destroy 185, 000 of his men in one night and Senna'berth had to give up all plans forbedegIng Jerusalem or continuing away from hisown country arrung hostile people (V 32-37) i Here God auoclated flimielf with David in giving the reasonfor sparing the nation of Israel from complete destruction at this time (v 34). For His own ji- >■ ' '-r David's He did this. See 1^ wo rd ' take ', p. 415

i That '"f^'^. ^•'" very mght of the day In whlcn the projihci v if v 28-.►4 was uttered, GodluUllleJ It by tending an angel who killed l.wj, 000 Assy nans. This forced Sennacherib to withdraw from the city wittk)ut casting an arrow into it or building a bank against it. as predicted in v .32-."M (v 35-37)

k The meaning here it mt that Seon-achcrib did iDt make anv more ex-

as corn bUat«<l before it b« (rows up. t7 Butn know*thy abode, and

M; out, and thr coming |y ra(r aK'tnsi me. ■•-•• "'^ ' ■ - aicaintt

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same; and ir • ;rd year

sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Jo'dah shall yet again take root downward, and bear fruit upward.

31 For our of Jf-ru s4-l*m shall go forth « remnant, and they that escape out of mount Zi'dn: the zeal of the Lord oJ hosts shall do this.

32 Therefore thus saith the Lord *conceming the king of As-sUi-d, He shall not come into this cit>', nor shoot an arrow there, nor come before it with shield, nor cast ■ bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

34 For I will defend this city, to save it, for'mine own sake, and for my servant Di'vid's sake.

(16) Miraculous defeat of

Assyria (2 Chr. 32:21, Isa.

37:36). fulfilling 2 Ki. 19:

5, 20

35 * And it came to passthat nisht, that the_ angel of the L'JkD went out, and smotg in the camp of the Xs-s<t i-an$ an hundred fourscore and 6ve thousand: and when they arose early in the morning, behold, they were all dead corpses.

36 So S*n-n4che-rlb king of As-s|^^ i-1 departed, and went and returned, and Mwelt at Nin e-veh.

37 And it'came to pass, as he was worshipping in the house of "T*is r6ch his god, that A-drim me-ltch and Shi-r* i?r his "sons smote him with the sword: and they escaped into the land of Ar-mi ni-4. And £'sar-hid don his son reigned in his stead.

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CHAPTER 20

(17) Hezekiah'* sickneas and prophecy of healing (2 Chr. 32:24-25: laa. 38:1-6)

XN those days was H*z-e-ki'-^ ah sick unto death. And the prophet l-$i iah the son of A'mdtz came to him, and said unto him. Thus saith the LotD.rSet thme house m order; for thou shatt die, and not hve.

2 Then he turned his face to the wall, and prayed unto the Lord, saying, • •

3*1 beseech thee, O Lord.

walked tMfore thee in truth and with a perfect heart,Hnd have done thai lehich is good in thy fight. And H*z-e-kiah wept sore.

4 And it came to pass,hifore I-s4iah was gone out into the middle court, that the word of the Lord came to him, saying, fsTum again, and tell H<z-e-kl'ah the captain of my people. Thus saith the Lord, the God of'D* vid thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LuRD.e

6 And I will add unto thy days fifteen years: and I will deliver thee and this city out of the hand of the king of As-s<r'i-4; and I will defend this city for mine 'o*-n sake, and for my servant DA'vid's sake. •7 And !-$A iah said, Take a lump of figs. And they took and laid if on the boil, and'be recovered.

(18) Miraculous sign of Hez-ekiah's healing (Isa. 38:7-8)

8 * And HSz-e-ki'ah said unto I-5A iah.'What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?
♦9*And l-sJ'iah said.'This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hf z-e-ki ah answered. It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And t-$^ iah the prophet cried unto the Lord: and he brought the shadow ten de-»;rees backward, by which it had gone down in the dial of A hdz.

(19) Isaiah's prophecy of Ju-dah's captivity (2 Chr. 32:

31; l»a. 39:1-8)

12 • /At that time*Be-r6'dach-bAI'a-dAn, the son of Bdl'a-ddn, king of Bdb $--lon, sent letters and a present unto Hiz-e-ki'-ah: for he had heard that H*z-e-ki ah had been sick.

13 And H§z-e-ki ah hearkened unto them, and shewed them'all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion. that H6z-e-ki ah shewed them not.

14 < Then came l-$A'iah the prophet unto king H6z-e-ki'ah, and said unto him.^What said these men? and from whence came they unto thee? And Htz-e-kiah said. They are come from a far country, even from B4b y-lon.

15 And he said. What have they seen in thine house? And H*z-e-kiah answered. All the things that are in mine house

remember now bow I have 1 have they seen: there is noth-

peditk>as at all, (or the records show that he warred in Armenia, Babylonia. Susiana. andCiUcIa after this: but be confined lumself to his own part of

Alia and nrvcr again artcmptcJ tv invade Palestine or threaten Jerusalem (V 36)

Condoued , column 4 ^»

th»t he rrlRn.-d (18:2, 13; 20« p in 2 Ki. (20 1, fulfill-

'.' The one f>fediction wa> litai l!c.:ekiah would uirely die. Herds an example of a Jefinite prophecy being changed in answer B> prayer, Cp. v 1 with v 3-6 q See Hcicktab't ptaycx . p. 415

a See 3 arguoie nti U) Jehovah, p. 415 b A quick aruwct id a prayer (v 2-€) c 21st prophc4:y in 2 Kl. (20:5-6, ful-flUed). Nea. v 9

4 predictions -fulfi lled :

1 Iwfnhealyou; on the ^d day you will go upto the house of the Lord (20:S)

2 I will add 15 ye^s to your Ufe (20:6)

3 I will deliver you and this city out of the hand of the king of Asryna

4 I wiUdefend this city for My sake and for My servant David's sake

d This suggests the real reason for Here -kiah's prayer. He had m heir to the throne (20:18), but remembered Jehovah's word ID David, as in 2 Sam. 7:12-16. Manaaehwas not bom until 3 years later (18:1. 13; 211) e See note i, 19:34 f The plaster of figs was for cleansing purposes only-to draw out the corruption from the boil and not to cause him to live, for 15 vears had already been added to his life (v 6) g Questions 107-108. Ne*t, v 14 h 22ndprophecy in 2 Ki (20:9. fulfiU-ed. V 11). Next, V 16. The one pre -diction was that the shadow on the sun -dial would go back or forward 10 degrees, as he would choose 1 See Hezckiah's sun dial, p. 415 J At that time -when Hezekiah had been sick and was healed, the king of Babylon sent spies to pose as ambassadors giving thanks for the healing of the king. Hezekiah was so flattered that a strange king from a strange country would be 90 concerned that he showed them all his riches (V 12-l.J). Then , after they were gone, Isaiah was sent of God to give Hezekiah a message saying that this very country would send an army 10 take all these riches to Baby ton, and that his own descend -ants would be eunuchs in the palace of the king of Babylon (v 14-19) k Some versions read: .Merodach-bala-dan. At this time Babylon and Nineveh were two great cities competing for supremacy in Assyria. It was finally settled by Nebopolassar and his son, Nebuchadnezzar who overthrew Nineveh and gave Babylon dominion over the old Assyrian empire 1 For a long time it was customary for Eastern kings to amass great quantities of treasure merely for show. Some of them had such immense treasures that it look tueat buildings to house them. Hezekiah had much gold.silver.spices, preciousointment. armour, and other things that he showed the men of Baby -ton, and which they reported to their king (V 13) m Quertlom 109-111. Next, v 19

Cont. &om column

I Meaning after some >ears beyond the invasion of Palestine, as he was worshipping in the house of his god, his sons killed him (v 37)

m Nisroch was an idol of Nineveh which hasnot yet been either identified with any known Assyrian deity or the name of the temple of his god, for temples were always given special names. Should this be true, then it could read: As he was worshipping his god in the house Nisroch (v ^l)

n A cylinder In the British Museum slates that on the 20th dav of the month Tc-bet (December^ his sons slew him in a rebellion that lasted until the 2f<th of Siven(June)of the next vear, when his son Esarhaddon sat on the throne

o In those days -about the time of Senn -acherib's invasion, and in the 14th vear of Hezekiah HH 13), but before the deliverance of 19 35-37. Hezekiah bc«;ame sick unto death. Isaiah came 00 him and told him to set his house in order because he would die (v 1). Then he turned his face to the wall and prayed to God for life. His prayer was answered and 15 years were added to him, making the 29 years

2 KINGS 20, 21

Death of Hezekiah

Manasseh's evil reign

a The last thing said about the treasures was that Hezekiah gave them all to the king of Assyria in order to f>er-suade the Assyrian not to come against him (18:13-16). VvTiere Hezekiah got the treasures referred to here is not stated; but in 2Chr. 32:22-30 we read about many bringing gifts unto the Lord, and unto Hezekiah until he had exceeding great riches of gold, silver, precious stones, spices, shields, all mannerof pleasant jewels, and flocks in abundance

b 23rd prophecy in 2 Ki. (20:16-18, fulfilled). Next, 21:7

4 predictions-fulfilled:

1 The days will come that all that is in your house, and all that your fathers have laid up in store unto this day, shall be carried into Babylon: oothing shall be left (20:17)

2 You shall yet beget sons (20:18)

3 They shall take them away

4 Your sons shall be eunuchs in the palace of the king of Babylon

c It seems that Isaiah was to Hezekiah what Nathan had beento David-acoun sellor and personal prophetC2 Sara. 12:1)

d His descendants, meaning Uterally his great-grandsons, for it was about 125 years from this point to the time Daniel and the 3 Hebrew children were made eunuchs in the palace of the king of Babylon (Dan. 1)

e Hezekiah's submission to the will of God was like that of Eli (v 19: 1 Sam. 3:18. Cp. 1 Ki. 21:29)

f Question 112. Next, v 20

g See 2 Chr. 29:1-32:33

h This conduit was a long underground engineering feat, running from Gihon down to the pool of Silo am. An inscription found in it describes the makingofit(v 20. cp. 2 Chr. 32:30)

i Question 113. Next, 21:17

j Hezekiah had no sons at the time of his apptoachii^ death before the 15 yearswere added to his life. Manasseh was bom 3 years after this (18:2, 13; 20:6; 21:1)

k Manasseh, forgetting. 5 Manasseh's :

1 14thkingofjudah (20:21-21:20; 23: 12, 26;24:3;lChr. 3:13; 2 Chr. 32: 33-33:23; Jer. 15:4). Called Man-asses (Mt. 1:10)

2 Elder sonof Joseph (Gen. 41:51; 46: 20; 48:1-20; Num. 1:10, 34-35; 32: 33-41; Josh, 17:1-17)

3 GrandfatherofJonathan(Judg. 18:30)

4 A returned exile (Ezra 10:30)

5 Another returned exile (Ezra 10:33) 1 The longest reign of any king of Israel

that ever lived (v 1). The next longest was that of Uzziah who reigned 52 years. See p. 60

m Hephzibah, my delight is in her (v 1; Isa. 62:4)

n He was Judah's most wicked king in contrast with his father, Hezekiah, who was the best in the time of the division of the kingdom. See note a,

I Ki, 11:6

16 sins of Manasseh :

1 He committed all the abominations of the heathen, whom the Lord cast out of Palestine for such sins (v2)

2 Built again the high places that his father Hezekiah had destroyed (v3)

3 Built altars to Baal again

4 Made a grove (Asherah, p. 106)

5 Worshipped all the host of heaven

6 Served me host of heaven as gods

7 Built altars for all the host of heaven in the temple (v 4)

8 Made his sons to pass through the fire

9 Observed times

10 Used enchantments

II Dealt with familiar spirits and wizards

12 Wrought much wickedness in the sight of the Lord to provoke Him to anger

13 Setup a graven image in the temple

14 Seduced Israel to commit mote sins than the nations which had

ing among my^easures that I have not shewed them. Jl6*And i-§a'iah'=said imto Hez-e-ki'ah, Hear the word of the Lord .

17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Bab'j^-lon: nothing shall be left, saith the Lord.

18 And of thy'sons that shaU issue from thee, which thou shalt beget, shall they take away; and they shall be eimuchs in the palace of the king of Bab'y-lon.

19 Then said Hez-e-ki'ah unto i-5a'iah,'Good is the word of the Lord which thou hast spoken. And he said, Us it not good, if peace and truth be in my days?

(20) Death of Hezekiah: accession of Manasseh (2 Chr. 32:32)

20 •" And the«rest of the acts of HSz-e-ki'ah, and all his might, and how he'taade a pool, and a conduit, and brought water into the city,'are they not written in the book of the chronicles of the kings of Ju'-dah?

21 And Hez-e-ki'ah slept with his fathers: and MS-nSs'seh his'son reigned in his stead.

CHAPTER 21

2 Reign of Manasseh, 14th king of Judah; 55 years (2 Chr. 33:1-20). (1) Accession and 16 sins (2 Chr. 33: 1-10)

iTWTA-NAS'SEH was twelve J.tX years old when he began to reign, and reigned ^fiftv and five years in Je-ru'sa-lem. And his mother's name waf*Heph'-zi-bah.

2 And he "did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of !§'-ra-el.

3 For he built up again the high places which Hez-e-ki'ah his father'Tiad destroyed; and he reared up altars for Ba'al, and made a Pgrove, «as did A'hab king of Is'ra-el; 'and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the Lord, of which the Lord said. In Je-ru'sS-lem will I put my name.

5 And he built altars for all the host of heaven in the'two courts of the house of the Lord.

6 And he 'made his son pass through the fire, and"observed times, and used enchantments, and dealt with famUiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. *7 And he set a "graven image of the grove that he had made in the house, of which the Lord said to Da'vid, and to S6ro-mon his son, *In this house, and in Je-ru'sS-lem, which I have chosen out of all tribes of I§'ra-el,.will I put my

name for ever:

8 Neither will I make the feet of l§'ra-el move any more out of the land which I gave their fathers; "only if they will observe to do according to all that I have commanded them, and according to all the law that my servant M6'§e§ commanded them.

9 But they hearkened not: and Ma-nas'seh'>seduced them to do more evil than did the nations whom the Lord destroyed before the children of l§'ra-el.

(2) Prophecy of judgment

on Manasseh

JlO •"And the Lord spake by his servants the prophets, saying,

11 Because MS-nas'seh king of Jii'dah hath done these abominations, and hath done wickedly above all that the Am'or-ites did, which were before him, and hath made Ju'-dah also to sin with his idols:

12 Therefore thus saith the Lord God of I§'ra-el, Behold, I am bringing such evil upon Je-nj'sa-lem and Ju'dah, tint whosoever heareth of it,"both his ears shall tingle.

13 'And I wiU stretch over Je-ru'si-lem the line of S5-ma'-ri-i, and the plummet of the house of A'hlb: and I will wipe Je-ru'sa-lem as a man wipeth a dish, wiping it, and turning it upside down.

14 And I will forsake the'rem-nant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to

all their enemies;

15*Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of E'g^t, even unto this day.

(3) Continued sins of Manasseh (2 Chr. 33:11-19)

16 Moreover '■Mi-nSs'seh shed innocent blood very much, till he had filled Je-ru'sa-l§m from one end to another; beside his sin wherewith he made Ju'dah to sin, in doing that which was evil in the sight of the Lord.

(4) Death of Manasseh: ac-

cession of Amon (2 Chr.

33:20)

17 *^ Now the 'rest of the acts of Mi-nas'seh, and all that he did, and his sin that he siimed, 'are they not written in the book of the chronicles of the kings of Ju'dah?

18 And Ma-nls'seh*slept with his fathers, and was buried in the garden of his own house, in the garden of Uz'zd: andA'mon his son reigned in his stead.

3 Reign of Amon, 15th king

of Judah: 2 years (2 Chr.

33:21). (1) Accession and

character

19 *^'A'mon was twenty and two years old when he began to reign, and he reigned t wo years

been destroyed out of Canaan (v

9. 11)

15 Committed nwre wicked sins than

Amorites (v 11)

16 Shed much innocent blood (v 16) o See 18:4, 22

p Asherah, p. 106

Continued, column 4 ^»-

2 predictions-unfulfilled :

1 In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, wiU I put My name forever (21:7)

2 Neither will I make the feet of Israel move anymore out of the land which I gave to their fathers (21:8)

a This is why these two predictions are to have a future fulfillment. Israel has never obeyed all that was commanded them; instead they always went into sin. Therefore, God could not bless them with an eternal temple and city or give tiiem a permanent land to dwell in. When the Messiah comes and Israel is brought to repentance and converted these prophecies will be Uterally fulfilled (V 7-8;Ezek. 37; 43:7; 48:35; Zech. 12:10-13:1; Rom. 11:25-29)

b This is not said of any other king of Judah, He notonly sinned himself, but spent time and effort to seduce others to join him in his sinning (v 9)

c 25th prophecy in 2 Ki. (21:10 -15, ful-fiUed). Next, 22:15

6 predictions-fulfilled :

1 I will bring evil on Jerusalem and Judah, that whoever hears of it, his ears will tingle (21:12)

2 I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab (21:1^

3 I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it uf)side down (21:13)

4 I will forsake the remnant of My inheritance (21:14)

5 I will deliver them into die hand of their enemies (21:14)

6 They shall become a prey and a spoil to all their enemies (21:14)

dCp. 1 Sam. 3:11

e Stigurative statements of destruction :

II will stretch over Jerusalem the

line of Samaria, meaning the city

would be destroyed as Samaria was (v

13; 17:1-9)

2 And the plunmiet of the house of Ahab, meaning the inhabitants would be destroyed like the house of Ahab (v 13; 9:14-10:30)

3 I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down (v 13)

f A remnant survived the calamities of 18:13-19:37, but they were not to be protected in the coming judgment on Judah and Jerusalem. They were to be given into the hands of their enemies (vl4)

g 4 causes for destruction of Judah:

1 Becauseofthesinsof Manasseh (vll)

2 He had done more wickedly than all the Amorties of old

3 Because of the sins of Judah

4 They had done evil in God's sight to provoke Himto anger, since the day that He brought them out of Egypt (v 1.5)

h Manasseh shed much innocent blood fromoneendof Jerusalem to the other (v 16). It isheldby many that he even killed Isaiah, the prophet. Josephus says that he did not even spare the prophets

i See 2 Chr. 33

j Question 114. Next, v 25

k Slept bodily in death, for that which slept was buried in the grave (v 18), The soul does nor sleep at death. See Immortality and Hell in Index

1 Amon, security, 3 Amon's :

1 15thkingof Judah (21:18-25; 1 Chr, 3:14; 2 Chi. 33:20-25; Mt, 1:10)

2 Governor of Samaria (1 Ki. 22:26; 2 Chr, 18:25)

3 Solomorfs servant(Neh, 7:39),Called Ami (Ezra 2:5'7)

^fc- Cont, from column 2

qSee 11:18

r Never before done in Judah. Cp. Dt. 4:19; 17:3

s See 1 Ki. 7:12

t As Ahab had done (16:3. Cp, 23:10; Dt, 18:10; Zeph, 1:5)

J See note b, Lk. 12:29 for these sins

V A carved Asherah, p, 106. It was removed again by Josiah, his son (23:6) w 24th prophecy in 2 Ki, (21:7, unful-filled, but will be fulfilled in the

Millennium and New Earth eternally, Ezek. 457;48:35; Zech. 6:12-13). Next, V 10

• See note t, 1 Kl. 11:6

b Thu me«ni he *«! more wlcke<J than the kiDus before him «n>J equal with M*n«»sch (V 21; note n. 21 .?). Me could luve Ic*!-"-* '■> ' •■■ ' •■ - in. falhof dnfrom t ^p.

dvlty of hii Ul-.^.. .ui. uRi :,4n. othcn, he did oot

c 6 tint of Am on:

1 DideviliiiitKe Ught of the Lord (v 20)

2 WtUced in all the Unt of his father

3 Served idoU hi$ fathei served

4 Worshipped them (v 21)

5 Forvok thcLordGodofhis fathen (v 22)

6 Walked not in the i^ay of Jehovah d One of 12 kings of Israel assassinated

(note 1. 1 Ki. 16:2^) e See 2 Chr. 33:21-26 f Oiegion 116. Ne<t. 23:17 8 Nea K> the youngest king in Israel at

the beginning of his feign. Joash was

7 years old when he began to reign (11:4); and Manassch began ruling when he was 12. Brought up under 0xlly Mezekiah. his father, Manasseh became the worst kinjof all. Joslah (who began ruling when he was 8) was horn » and brought up by wicked Amon: but be became one of the niost ff)dly kings. Thus the truth ofEzek. 18 ij illusttated here; that is a righteous father may produce a very wicked son, and a wicked father may produce a godly »n

h Boscath in Judah (Josh. 15:39) 1 S«se note a. 1 Ki. 11:6 J 3ffiodAiMsj|boutJoriah:

1 He did that which was right in the Jight of Jehovah (v 2)

2 Walked in all the ways of David his father

3 Tamed not aside to the right hand or eo the left

k Jostah was the only king of whom this was said (v 2)

1 This was the year of completing the repair work on the temple and institut -ing certain reforms (v 3; 23:23). The repairing began in the 12th year (2 Chr, 34:3-8). This was one year before Jeremiah was called to be a prophet which was in the 13ih year of Josiah's reign (Jer. 1:2; 25:3). Jeremiah became to Josiah what Isaiah wastoHezekiah and other kings of Ua.

m Sh aphan. oooey. 3 Shaphan's :

1 Father of Ahlkam (22:12; 25-22- 2 Chr. 34:20; Jer. 26:24; 39:14;40:5: 41:2; 43:6)

2 Messenger of Jeremiah (Jer. 29-3)

3 A scribe (22:3-14; 2 Chr. 34 8-20 Jer. 36:10-12;Ezek. 8:11). For two generations the family played an Im-ponant pan In Judah

6 of hii relati ve menttop ed:

1 His father (22:3)

2 His grandfather (22:3)

3 His son, Ahikam (22:12)

4 His »n, Gemarlah (Jer. 36:10)

5 His ion, Flaiah (Jer. 29 3)

6 His son, Jaazaniah (Ezek. 8:11)

7 His grandson, MlchaJah (Jer. 36-f His grandBn, GedcUah (Jer, 39-43)

n These were the overseers of the work (v 9). These first doers a lso hired the other doers mentioned, diecarpn-ntt n. builders, and masons, and bought the timber and hewn stone to repair the house with (v 5-6)

16 mci of the word '»ake' (19:34l:

1 For Joseph's sake (Geo. 39:^

2 Forlvael's sake (Ex. 18:8; 2 Sam. 5:12)

3 For David's sake (1 Ki.] 32, 3-1; 15:4; 2 Ki.8:19; Ij

4 For God's sake (lO.M. 2o :o)

5 His name's sake (Pj. 2*1. E^ck. 20

9. 14, 22; Mt. 10:22; 1 Jn. 2:1^

6 The elect's sake C't. 24:22)

7 For Jesus' sa . 45, 11)

b ForChrist'ssa , :. 12:10; Eph. 4:32; Rom. li>:M,

Anton's tvH fHpn

U-I*m And hit ' 7

name uai Mf-ahAl - > > n he dauchter of HA'-

■ Sah

/osiah'$ good letfit

hit '

thtt mkkh k >chi of cb*

Luai>, u hui father Mi-ois'-Ub did.

21 And he walked in *aU the way that h;<; father walked in. ■ad $an< father set them:

a And lie forsook the Loan God of his fathers, and walked not in the way of the Loao.

(2) Death of Amon: accaa-

•ion of Joaiah (2 Chr. 33:

24-25): 29th civU atrife (2

Kl. 25 25, refa.)

23 » And the servants of A mon conspired a^jainst him. and^ew the king m his own house.

24 And the people of the land slew all them that had conspired against king A mon; and the people of the land made j6-si ah his son king in his stead.

25 Now the'rest of the acts of Amon which he did, lare they not written in the book of the chronicles of the kings of JO'-dah?

26 And he was buried in his sepulchre in the garden of Cz'zd: and j6-si'ah his son reined in his stead.

ihtn wa^K) reck-wfth fheih of the lat was

ul, hrcai: t

taithfullv

(3) The law discovered (2 Chr. 34:14-17)

8 • And HH-kfah the high

lid unto ShA'phan the

have found the book of

tl;c Law in the house of the

L<iiio. And Hilki'ah gave the

book toShA phan,and he read it.

9 And Shi phan the scribe came to the kinx. and brought the king word again, and said. Thy senants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

10 And Shi phan the scribe shewed the king, saying, HD-ki ah the priest hath delivered me a book. And "^Shi phan read it before the king.

(4) Sin discovered: true repentance (2 Chr. 34:18-21)

CHAPTER 22 335

4 Reign of Josiah, 16th king of Judah: 31 years (2 Chr. 34:1-35:27). (1) Eighth and last good king of Judah (2 Chr. 34:1-7)

T6-SI'AH itoj«eight years old •* when he began to reign, and he reigned thirty and one years in j6-ru sa-l«m. And his mother's name was J*-di'dah. I tlie daughter of Ad-a-i ah *of Bdscith.

2 And he 'did 'that which «)|ai right in the sight of the Loud. and walked m all the way of Di vid his father, and*tumed not aside to the right hand or to the left.

(2) The temple repaired (2 Chr. 34:8-13)

3 ' And it came to pass'in the eighteenth year of king Jft-si'-ah. that th(*Tcin*; sent ShJ phan

'/-a-li ah, the son of ".. the scribe, to the r.ousi- or tne Lord, saying, •4 Go up to Hn-ki ah the high priest, that he may sum the silver which is brought into the house of the Lord, which the i keepers of the door have gaih- I ered of t' V; |

•S And deliver it into >

the hand ul the Moers of the I work, that havf th" ..v^Tsit;hf of •

work which dMLoan, trt : of fl •

S I '-ntera, and build-

ers, .luii :udsons, and to buy timber and hewn stone to repair the bottse.

T

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hil-ki ah the priest, and A-hi-kam the son of Shaphan, and Achbor the son of Mi-chi iah, and Shi'phan the scribe, and A-sa-hi ah a servant of the king's, saying,

«3 Go ye, enquire of the Lord for me, and for the people, and for all Ju dah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have

I not hearkened unto the words I of this book, to do according I unto all that which is written , concerning us.

I 14 So Hll-ki ah the priest, and |A-hikam, and Ach b6r, and I Shi phan. and A-sa-hi'ah. went i unto Hul dah, the prophetess, the wife of Shil lum the son of Tikvah, the son of Har has, I keeper of the wardrobe; (now I she dwelt in J*-ru si-16m ^in I the college;) and they communed with her.

(5) Huldah ' 8 prophecy of

judgment on Judah (2 Chr.

34:22-28)

«15 • 'And she said unto them. I Thus saith the LyHX> God of Is'ra-el, Tell the man that sent I you to mf,»

I 16 Jhus saith the Lord, Behold. I will bring evFl upon this place, and upon the inhabitants thereof, ei en all the words of the book which the king of jO'dah hath read: 17f Becausc they have for-!:aken me, and have burned inc-nsr unto other gods, that f provoke me to all thr works of : rforc my U-d agaiiut tee, and shall not be

:<-d.

16 But to the king of JO dah which sent you to enquire of the Lo*t>. thus shall jre say to him.

9 For the BDipert take (1 Cor. 9 23) lOFor CDMclenrc sake (Rom. 13 6: I

Cor. 10:25, 27, 28) llForHljS.i •. .,'.._ /fo] J.24) 12Fork>v J)*

11P,.r ft,.

"^

»«>ic i> jn.

*)

16For My name's take (Rev. j :r)

l5moreyean(v «>. r^d enjoyi dDii« things, not » • for His own

take, a«»»rn«-' it fnr the sake

Sod -■""i

well ai tu lilt .miiuieu detail of all creation. Sec auc I. 19 34

rtn', ano

lals,

Ocalt

■ropy the

• **> * -pc regardioa how

these .J. . <. . u I -^ the

birlngof workers an for they were trust h<^ faithfully (v 7, 9)

b This might *-.! -^-of the Pe:

ark (Di. 31 _,-_;. a . .'ji^ ;,j , _. r>cea hidden during the rel«ns of Manasseh and Amon because of their wickedness and turning against Jehovah (2MC, 21)

c Read especially the pans applicable to the oresent circumstances, as Lev. 26 and Dt. 28. When the king heard the words of the book he rent his clothes, and commended his servants to ln<pilre of the Lord for him, the people, and all Judah. He recognized that they were in trouble because of transgressinn the law. They went to Huldah, the prophetess who dwelled in Jerusalem (v 11-14)

d The Heb. trans, college here is mish -neh, a repetition; du.olicate; double; second; and twice as much. Some trans, it the second quarter of Jerusalem, second ward of Jerusalem, the second panor second rank of buildings joining the palace. It should not have been traiu. collie (v 14)

^ 2oth prophecy in 2K1 . (22:15-20, ful-micd). Ne<t, 2.5:27

4 predic tions -f ulfilled :

1 1 will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king has read (22:16)

2 .My wrath shall be kindled against this place and it shall not be quenched (22:17)

3 Iwillgadier you (Jodah) unto your fathers, and you shall be gathered unto the grave in peace (22:20)

4 Your eyes shall not see all the evil which I will bring upon this place

f 2cau5es of j udgment upon Judah :

nSecause they have forsaken Me(v 17)

2 Because they have burned incense

unto other gods, that they might pro -

voke Me to anger with all the works

of their hands

Hezekiah's prayer (20:3)

There were only 30 words In Hezekiah's prayer, but they brought an answerthat give him 15 more years to live and reign in Judah. It was a short prayer compared to the 1,34 words of a previous prayer asking for the wtole nation to be saved (note a, 19:14). His was a quick answer on this occasion, for before Isaiah had depaned from the middle court Cod told him to return and give a new message of life to the king (v 4-7)

Hezekiah's sun dial (20:9j

Hezekiah chose the harder thing-that the sun be turned backward 10 degrees instead of forward. By God's eternal law it always moves forward but here 1$ a notable miracle of the sun being turneJ back ward; or, technically speaking, the earth revolving back 10 degrees from where it had come on that day. There Is no need ro guess how thiswasdone, by ccUp$eor»me other act of nature, for then we begin to question the supernatural. Could not God turn His earth backward 10 degrees If JO, then we need mn manufacture theories to explain the matter

3^a rguments to Jehovah (20 3)

1 I have walked before You in truth

2 I have walked before You with a prefect heart

3 I have (fcnc that which ii good in Your sight

These arguments formed the bads of Hezekiah'srequcst to bvc, and Jehovah recognized them, for they were ^f"*-'(•*"« a, 18:,3); and He respected tne kitig enough to .-ontlnue his life

2 KINGS 22, 23

The book of the law read publicly

a 4 reaaoDs Josiah would escape judg ment :

1 Because his heart was tender (v 19)

2 He humbled himself before Jehovah when he heard the words of the la-'

3 Because he rent his clothes

4 He wept before the Lord

b Heb. oeDer . the grave, the place of the boay; not sheol, the place of departed souls. There ib oo such thing as the body going to sheol at death or the soul going to cjeber. One is a place where the body returns to dust; the other a place of consciousness after death. See Hell, p. 620

c Josiah sent for all of Judah to gather at the temple where he read the Pentateuch to them (v 1-2), He stood by a pillar, and made a covenant with the people to walk after the Lord, to keep His commandments, testimonies, and statutes with all the heart and all the soul, and to perform the wordsof the covenant. All the people stood, signifying tfiatthey accepted tiie covenant terms and would obey them (v 3)

d 43fold reformation of Josiah . p. 419

e 6 fold terms of the covenant (v 3):

1 To walk after the Lord

2 To keep His commandments

3 To keep His testimonies

4 To keep His statutes

5 To perform the words of the Mosaic covenant that are written in this book

6 To do this with all the heart and soul f The ordinary priests of the 2nd raak in

contrast with the high priest g 3 kinds of vesseb (v 4):

1 Those made tor and used in Baal worship

2 Those made for and used for ±e grove (the Asherah) wordiip

3 Those made for and used in the worship of the host of heaven-the sun, moon . and planets

h Burned them as described in Dt. 7:25

i Carried the ashes to Bethel to defile the altarof Jeroboam, as predicted in 1 Ki. 13:2 where even tne name of Josiah is mentioned 322 years before he was born and 348 years before the prediction was fulfilled (note i, 1 Ki. 13:2)

j Iddatrouspriestswho were black-robed instead of white-robed as God's priests. They were not the kohen. as appointed by God, but kemanm, as appointed by man(v 5). Cp. Hos. 10:5; Zeph. 1:4

k Each separate Idol had its own priests, 90 there were many orders of priests in Israel -those that burned incense in the high places, ordained by the kings of Israel from the lowest of the people, those that burned incense to Baal, and those that burned it to the sun, moon, planets, and aU the host of heaven (v 5). Cp. 1 Ki. 12:31

1 Plan ets-the 12 signs of the zodiac. Heb. mazzaloth, spelled Mazzaroth. meaning stations(Job 38:32). This was the Babylonian name for the divisions of the zodiac called Mauzalti in the Assyrian inscriptions. The word is used only here (v 5) m Here is a clear reference proving that the words grove and groves , which are used with idolatry so many times, do not indicate a group of growing trees. Such could not be in the temple building. They refer to asherahs or gods made of trunksof trees-something like totem poles of the American Indians. See Asherah, p. 106

^». Cont. from column 3

across the sky. The Greeks and Romans may have taken this idea from the Persians. Such chariots were used mainly in Israel in religious processions h The kings of Judah who started many of these idolatries were Ahaz, Manasseh, and ArtxDn. Now Josiah broke down all the places and things pertaining to idolatry (v 12) i See 21:5, 21-22; 2 Chi. 33:15 j This was the mount of Olives and so-called because of the idolaaies connected with it. Here Sobmon had

Josiah abolishes idolatry

hus saith the Lord God of burned it at the brook Kid'ron,

Is ra-el, As touching the words which thou hast heard;

19"Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee,\ saith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thyigrave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER 23

(6) Law read to the people (2 Chr. 34:29-30)

AND the king'sent, and they -*^ gathered unto him all the elders of Judah and Je-ru-sa-lem.

2 And the king went up into the house of the Lord, and all the men of Ju dah and ail the inhabitants of Je-ru'sa-lem with him, and the priests, and the prophets, and all the people, both small and great: and-^e read in their ears aU the words

and stamped it small to powder, and cast the powder thereof upon"the graves of the children of the people.

B Destroys sodomite houses

7 And he brake down the houses of the *sodomites, that were by the house of the Lord,

I where the'^women wove hang-

1 ings for the grove.

C Destroys high places of [idolatry

t 8 And he •'brought all the

I priests out of the cities of Ju'-

dah, and defiled the high places

where the priests had burned

I incense, from Ge'ba to Be'er-

I she'ba, and 'brake down the

high places of the gates that

were in the entering in of the

gate of J6sh'u-a the governor

I of the city, which were on a

I man's left hand at the gate of

I the city.

9 Nevertheless the priests of the high places came not up to the altar of the Lord in Je-ru'sa-lem, but they did eat of the unleavened bread among their j brethren.

D Destroys fire worship to Molech

I 10 And he defiled /To'pheth, which IS in the valley of the

of the book of the covenant i children of Hin'nom, that no

man might make his son or his daughter to pass through the ;fire to Mc'lech.

E Removes sun worship and its dedicated horses and I chariots

I 11 And he took away *the horses that the kings of Ju'dah

which was found in the house of the Lord.

(7) Josiah's covenant with God (2 Chr. 34:31-32)

3 •" And the king stood by a pillar, and made a covenant before the LoRD,'to walk after the

Lord, and to keep his com - _

mandments and his testimonies ^^ riven to the stm, at the and his statutes with all their i entering in of the house of the heart and all their soul, to '■ Lord, by the chamber of Na'-perform the words of this cove- ! than-melech the chamberlain nant that were written in this I which was in the suburbs, and book. And all the people j burned the chariots of the sun stood to the covenant. w^ith fire.

(8) Twenty other reformations (2 Chr. 34:33): A Destroys Baal worship and his priests

•4 And the king commanded Hil-ki ah the high priest, and the priests of the'second order, and the keepers of the door, to bring forth out of the temple of the Lord all the^vessels that were made for Ba al, and for the grove, and for all the host of heaven: and he'■burned them without Je-ru'sa-lem in the fields of Kid'ron, and 'carried the ashes of them unto Beth'-eL

5 And he put down the'idolatrous priests, whom the kings of Ju'dah had ordained to bum incense in the high places in the cities of Ju dah, and in the places round about Je-ru'sa-lem; *them also that burned incense unto Baal, to the sun, and to the moon, and to 'the planets, and to all the host of heaven.

6 And he brought out"^e grove from the house of the Lord, without Je-ru'sa-lem, unto the brook Badron, and

F Destroys idolatrous altars

12 And the altars that were on the top of the upper chamber of A'haz, which theAkings of Ju'dah had made, and the altars which Ma-nas'seh had'made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kid'ron.

G Destroys other idol gods

13 And the high places that were before Je-ru'sa-lem, which were on the right hand of the/mount of corruption, which Sol'o-mon the king of Is ra-el

had builded for Ash'to-reth the abomination of the Zi-do'ni-ans, and for Che'mosh the abomination of the Mo'ab-ites, and for Mil'com the abomination of the children of Am'mon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

H Destroys Jeroboam's altar and high place at Bethel,

pro mo ted the idol worship of his wives, panof which is mentioned-Ashioreih, Chemosh, Milcom, abominations of Zidon, Moab, and Ammon. Josiah defiled these idols and their places of worship on the mount of Olives, by breaking down their images, and groves (asherahs) and with the bones of men (v 13-14)

The wicked Manasseh heard of this custom and imitated it to some e<tent, maybe not actually slaying the horses but dedicating them to the sun. The idea came from regarding the sun as a charioteer who drove his horses daily

-^ Continued, column 1

a The qebers, not sheol . which is never in the plural and never refers to the grave. Qeber is the proper Heb. word for grave, tomb, or burying - place, while sheol is the one for hell, the present place for wicked departed souls and spirits-a place where they are in a conscious state of torment and where they will remain until the resurrection of their bodies from the qebers . Even the righteous souls and spintsof the departed went into sheol before the resurrection of Christ, but in a separate compartment from that of the wicked. These were in comfort awaiting their liberation from that place. When Christ descended into sheol-hades He liberated the righteous being held captive by the devil against their will(Heb. 2:14-15); and He, Himself took them captive into heaven when He ascended on high (Eph. 4: 8-10). Atthattiraemany bodiesof the saints which slept arose and went into Jerusalem appearing to many (Ml. 27: 53). This compartment in Sheol-hades was called paradise (Lk. 23:43); and there was a great gulf between it and the tormentcompartmentof the wick-ed90uls(Lk. 16:19-31). Only the wicked go to sheol-hades now; and this will continue until they are liberated from this place in the second resurtection time to be judged and finally cast into the lake of fire-ix3t in their soul and spirit form only, as before the Judgment, but in their resurrected and immortal bodies to be tormented bodily as well as in soul and spirit eternally (Mt. 10:28; 25:41,46; Mk. 9:43-49; Rev. 14:9-11; 20:11-15; 21: 15; Isa. 66:22-24). The righteous go immediately ro heaven now, in soul and spirit form at the time of physical death, and their bodies are put into graves untU their resurrection (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11). See Hell p.620

b The sin God condemned more than any other sexual sin was practiced here by the temple. The sodomites were male prostitutes in connection with idolatry. Besides these they had many women prostitutes consecrated to idols to attract men. See Sodomy in Index

c These women were prostitutes in the worship of the Ashetah, and one of their duties was the weaving of coverings for the Asherah-coverings which seem to have been in various colors (v7)

d Josiah removed die Levitical priests who had officiated at the various high places, taking them from the scenes of their idolatries and bringing them to Jerusalem where their conduct could be watched (v 8)

e He broke down all high places in Jerusalem; and the priests whom he brought from all parts of his kingdom, as in v 8, were disqualified from coming to Jehovah's altar. Yet they ate of the unleavened bread of their brethern and were supported from ecclesiastical money that came in

f The word Topheth, or Tophet, is derived, DO doubt, from to^. a drum, because of the cries of the children being burned in the fire of \tolech. The drums and noisy worship would drown out such cries so the worship could be tolerated. Or, the word is derived from ta?h, xo burn. Topheth was a spot in the valley of the son of Hinnom where continual fires were kept to burn the refuse of Jerusalem, and where such idolatry was caniedon. This place had been given ro tfie priests of Molech by kings of Judah-Anaz, Manasseh, and Amon; and the idolatrous worship had fk)urished here (v 10)

g The custom of dedicating a chariot and horses to the sun was a Persian practice. When he made sacrifices, thekingof Persiaoffered a white horse to the sun, they mounted their horses early in the morning and rode toward the rising orb of the sun as if to salute it, thenoffered the horses in sacrifice.

2 KINGS 23

i joviah btoke doarn the jUa: mJ h^^

bu. 4

ihc .. . . • . cJ

the *lt*i with JcaJ meo'i buaci, lul-filUi^thc pfijpficcy made . i. i-ming the altu 10 1 Ki. 13:1-3 (b Heb. pluralof i»:bcr .giave, •■ :e

c Questioa 116. Netl, v 2*

d This story is recorded in 1 Kl. 13; tbe happealf>g took place 348 yean before this

e He also broke dowo all the houfet of tbe hltlti places xhcre inuiK>ralities had been carried on by male and female piostitutes in connection «ith idols. Furthermore, he ilcw all the depraved priests of such places, and burned the boaes of men od the altan to pollute them (v 19-20)

f After destroying all the idolatrous places in Jerusalem, Samaria, Bethel, andother cities thioug^ut his realm, and completely ridding the country of all idol worship, he oiti commanded the people that were left to keep tbe pasnver and observe all the la<v. No such pasKvei had been held in all Israelltom the days of the judges and kings up CO this time (v 21-23). This was also saidoftheoae Hezekiah held, and It was true up to that time, but this one exceeded it. Cp. 2 Chr. 30: 26 and 36:1

g After destroying the public places of idolatry he then started 0 0 the dcsDuc-tkioof all household gods and persons who had traffic with demon spirits

h For comments on familiar spirit* and wizards, see note b, Lk. 12:29

I This book, found by HiUclah, was accepted at that time as the original writlngof Ptoses; and it has come down to us as we now have it in the first S books of our Bible. If it had been a fraud there were means of detecting it:

1 The Jewish Liturgies, which em-bodie<l large portions of the law of Ntoses

2 Tbe memory of living men in that day

3 Other copies entire and fragmentary, existing among the learned Jews and in schools of the aiophets which were numerous in JudaJi as well as in the 10 tribes, before the capdnty

4 Quotations from the law in other words, especially In the records of the judges and kings, and writings cf the psalmists and prophets who referred to it often

J There was no king like toslah, before or after him, that turned to the Lord with all his heart, «3ul, and might, to do according to all the law of Moses (v 25)

'I am's' of the Bible (Job 7:4): 10 "I a>n'»" of Job: 1 am

1 Full of tosilngs to and fro (7: -i)

2 A burden to myself (7:20)

3 Afraid (9:28; 21:6; 23:15)

4 Full of confusion (10:1S) 6 Mocked (12:4)

6 Not heard (19:7)

7 An alien to my family and friends (19:15)

8 Their song (30:9)

9 Tbelr byword

10 A brother to dragons (30:2J) 16 "I aro'i of Dttvld : I *ni

1 Weak (Pu 6:2)

2 Weary (Pi. 6:6; 69:3)

3 Desolate and naked (Ps. 25:16)

4 In trouble (Ps. 31:9; 38:6; 69:1T)

5 Forgoncnasadead man(Pt. 31:12)

6 Like a broken v< »s«-l (P». 31:12)

7 Bowed down griaUy (Ps. 38:6)

8 Feeble and sore broken (Pt. 38:8)

9 Consumed (Pu 39:10)

10 A snanger(Ps. 39:12; 69:8)

11 Not able to look up (Pi. 40:12)

12 Poor and needy (Pt. 40:17)

13 Full of heavlneu :':>• 69:20)

ThtMtt»o»tT

kept

Josiah slain at Afegiddo

417

fulfilling I Ki. M:2-3

IS < Moreover tbe altar that

K'/^c «f T^*»h'_»! (,r,j the hicb p t)i'i am the

»c.. : ."n ;.j:. .>.... made I9 ra-el tu sm. had made, both that «lfi' ,-i the hinh place "he I' ^n, and burned the'

h^,_ r—.e, and ttampcd i/i tmall to powder, and bume<lj the KTOve.

1€ And as J6-si ah turned himself, he spied the Hepul-chres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Loan which the man of God proclaimed, who proclaimed these words.

17 Then he said,"'What title is that that I see? And the men of the cit>- told him. Jt is the sepulchre of the man of God.'which came from Jii dah. and proclaimed these things that thou hast done against the altar of B*th-el.

18 And he said. Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of SA-mA ri-A.

I Destroys high places in

all Samaria and kills the

idolatrous priests

19 And^all the houses also of the high places that were in the cities of Sd-mA ri-A, which the kings of 1; ra-el had made to provoke the Lord to anger, J6-si ah took away, and did to them according to all the acts that he had done in B6th -el.

20 And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to J6-ru sA-lim.

J Restores the Passover {Z Chr. 35:1-19)

21 * And the kinK commanded all the people, saying,'Keep the passover unto the Lurd your God, as it IS written in the book of this covenant

22 Surely there was not hold-en such a passover from the days of the judges that judged 1$ ra-el, nor in all the days of the kings of 1$ ra-el, nor of the kings of Jii dah;

23 But in the eighteenth year of king j6-si ah, wherein this passover was holden to the Lord in JA-ry sA-l£m.

K Destroys all traffic with demons and household goda

24 *'Moreover, the workers with familiar spirits, and *the wizards, and the images, and the idols, and all the abominations that were spied in the land of Ju dah and m J6-ru'sA-l<m. did Jft-sj ah put away, that he might perform the words of the law which were'written in the book thai Hil-ki ah the priest found in the house of the Lord.

25 And Mike unto him was there no king before him, that turned to the Li'Rt) with all his heart, and with all his aoul. and

with all hii n-. . rding to

all the law o(•• neither

after him arose there any like him.

(9) JudAh doonned despite the reformation* of Joslah

26 «*Notwithstanding the Lord turiled not from the fierceness of his great wrath, wherewith his anger was kindled against JO dah. because of all the provocations that Mt-nis'seh had provoked him withal.

|27*And tbe Lord said. I will

remove jO'dah also out of my sight, as I have removed I§'ra-el. and will cast o£P this city J(-n)'sl-l(m which I have chosen, and the house of which I said. My name shall be there. 28 Now the rest of the acts of JO-si ah, and all that he did, •ore they not written in the book of the chronicles of the kings of Judah?

(lO)Deathof Josiah: accession of Jehoahaz

14 Poor and iorTo*</ul (Pu 69:29)

15 Holy (Pu 86:2)

16 Totsrdupaoddowo ai a locust (Pu 109:23)

13 '1 am's" of Je«u Christ: I am 1 Meek and lowly In heart (Mt. U: 29) Condnacd. cotinn 4 —^

29 * InhisdaysPhd'ra6h-n€'-choh king of £^fpt went up against the king of As-sjr i-A to the river Eu-phr4 tej: and king Jft-si'ah'went against him; and he slew him at M6-gid'dd, when he had seen him.

30 And his servants carried him in a chariot dead from M§-gld'dfi, and brought him to J6-ru's4-l*m, and buried him in his own sepulchre. And the people of the land took J6-h6'-a-hiz the son of J6-si'ah, and anointed him, and made him king in his father's stead.

5 Reign of Jehoahaz, 17th king of Judah: 3 months (2 Chr. 36:1-4). (1) Accession and character

31 • J6-h6a-hAz was twenty and three years old when he began to reign; and he reigned thrp p monthji in Jfe-ry'sfl-lSm. And his mother's name was Hi-mii tal, the daughter of J*r-e-miah of Lib nah.

32 And he'did that which y/as evil in the sight of the Lord, according to all that his fathers had done.

{Z) Fourth war of Israel and Egypt (vss. 29-30; Ex. 14:5-28; 1 Ki. 14:25-30). Death of Jehoahaz: accession of Jchoiakim (2 Chr. 36:5-7)

33 And PhA ra6h-ni'choh put him in bands at Rih'lah in the land of HA math, that he might not reign in Jf-ry'sA-ltm; and put the land to a tribute of'an hundred talents of silver, and% talent of gold.

34 And PhA'raflh-nS'choh made E-li'a-kim the son of Jft-siah king in the room of JA-si'ah his father, and turned his name to*je-hoi a-kim, and took'J*-h6 a-hAz away : and he came to f. gfpt, andMied there.

35 And J*-hoi a-kim gave the silver and the gold to Phi rafih; but he taxed the land to give the money according to the commandment of PhAraflh: he exacted the silver and the gold

the bleadng of the Rospcl (Rom. 15:29)

8 Made all things to all men (1 Cor.

9:22)

9 Crucified with Christ (r-iU 2:20)

10 An jmbauad't (Eph. 6:2i.i)

11 Set k>x the defence of the (»'>spel (Phil. 1:17)

12 A mlnl«er (Col. 1:23, 25)

a Regardless of the 4>fold reformation of Josiah. Jehovah did not sec fit 10 turn away all His wrath, for Me knew the change would last only during tbe days of Josiah. and thai Judah would follow the old aattem of mo« of the previouskingsof luaeland Judah, continuing in sin (V 26). He had already determined the destruction of Judah because of the long record of sin and rebellion (v 27). However. If He had seen a deep rooted reformacLoo, some-thingof a permanent nature, there Is no doubt but what He would have changed His plans of destruction. He even said that He would bless the very small remnant left after the destruc-tionof Judah, if they would only stay intheland andobey Him, so He surely would have done as much for tbe whole nation if the change In Josiah's day had continued. Sec Jer. 41:9-22

b 27th and last prophecy In 2 KL (23:27,

c Ouolion 117. Ne<t, 24:5 fulfilled)

d Why losiah went against him Is not knownjitcouldhavebeen because the Egyptian armies were going through Judah. He was thus slain at Megiddo and buried with his fathe.-s (v 29 -30)

e See note a, 1 Ki. 11:6

f 100 talentsof silver at $1,920.00 each would be $192,000.00

g A talent of gold would be $29,085.00

h Jeholaklm. Jehovah sets up. He was the older brother of Jehoanaz. who was only 23 years old when he began to reign(v 31). Jehoiakim was25year$ old when he began 10 reign after the 3 - month reign of his younger brother (V 36). Both he and his brother did evil, and this Immediately after the revival under theii father, Josiah. No doubt this is one of the reasons for Jehovah not removing His wrath from Judah (V 26-27). Josiah was the last gpod king in Judah. Jehoiakim, being wicked, permitted many of the pagan practices to return, which his lather nad previously put away. He even defied God and burned the scroll of pro -phecles addressed to him, warning of nis fate and that of Judah if he pei-sisted in sin (Jer. 36). He gave the tribute money to Pharaoh-that which hehadoollected in a special ta-< program throughout Judah (v 35)

i Jehoahaz. Jehovah uptolds. He was the 17ihkingof Judah (v 31-32; 2 Chr. 26:17, 25). Another Jehoahaz was the nth king of the 10 tribes (10:34-36; 13:1-9; 14:8-14; 2 Chi. 25:17.25)

J As Jer. 22:11-12 predicted

Conuftom column 2

2 1 he bread of life (Jn. 6:41. 48)

3 The living bread (Jn. 6:51) 5)

4 The light of the world (Jn. 8:12; 9:

5 From above (Jn. 8:23)

6 Not of diis world (Jn. 8:23)

7 He (Jn. 8:24. 28)

8 The door of die sheep (Jn. 10:7)

9 The good *cpherd (J n. 10:11, 14)

10 The Son of God (Jn. 10:36)

11 The resunection and tbe life (Jn. 11:25; 14:6,

12 The true vine (Jn. 15:1-5)

13 A Klng(Jn. :sr,-: 19:21)

12 ~I amV of Paul: 1 am

1 Clean-pure (Acu 18:6; 20:26)

2 Ready:

(1) Til N. boind for Je$us(Acts 21:13)

(2) 111 preach the aospel(Rom.l:15) {3) To come to you (2 Cor. 12:14) (4) To be offered (2 Tim. 4:6)

3 Perstudcd :

(1) That nothing shall separate me from the k)ve of Christ (Rom. 8:.18-35)

(2) That nothing Is unclean of Itself (Ri->m. 14:14)

(3) That He Is able to keep that which I have commlacd id Him (2 Tim. 1:12)

4 rv-btor (Rom. 1:14)

5 Nor ashamedof the gospel of Chrlit (R«»m. 1:16; 2 Tim. 1:12)

6 The apostle to the Gtodlcs (Rom. 11:13)

7 Sure I wUl come In the fulness of

2 KINGS 23, 24

Jerusalem taken by Nebuchadnezzar

a Therewere 2 kings who relgfled 11 years each-Jehoiakim and Zedekiah; and 2 who reigned 3 months each-Jehoahaz andjehoiachin, after the good reign of Jodah. The time was drawing near when the kingdom of Judah would pay for its sins, going into captivity like the 10 tribes about 111 years before (V 31,38; 24:818) b See oote a, 1 Ki. 11:6 c Nebuchadnezzar, meaning No be de fend the boundary , was the name of the son o' Nabopolassar, king of Baby -Ion. He became prominent in Scripture in the history of the chastening of Judah by God. He is called Nebuchadnezzar 60 times (V 1, 10 -11; 25:1-22; IChl. 6:15; 2Chl. 36; Ezra 1:7; 2:1; 5:12-14; 6:5; Neh. 7:6; Esther 2:6; Jer. 27:6-8. 20; 28:3-14; 29:1-3; 34: 1; 39:5; Dan. 1:1-5:18) and Nebuchadrezzar 31 times (Jer, 21:2-7; 22: 25; 27:1; 25:1-9; 29:21; 32:1.28; 35: 11;371;391, 11; 43:10; 44:30; 46:2. 13, 26; 49:28-30;50:17; 51:34; 52:4-30; Ezek. 26:7; 29:18-19; 30:10) d Came up in the 4th year of Jehoiakim (V 1; Jet. 25:1; 46:2). In the book of Daniel it says in the 3rd year of Jehoiakim (1:1), but Daniel wrote from Babylon at the time Nebuchadnezzar staned to Palestine, while other scriptures record the actual time of his coming against Jehoiakim andhis submission to Babylon. Jehoiakim served Babylon 3 years and then rebelled (v 1) e The Lord aUowed marauding bands of Chaldees, Syrians, Ntoabites, and Ammonites to begin destroying Judah. as He had predicted by the prophets. Then came Nebuchadnezzar whom He had predicted by name as being the one to destroy Judah and Jerusalem (v 2-3; Jer. 27:6-8). God even commanded the destructionof Judah-their removal out of the land for the sins of Manasseh and other kings (v 3-4) f Sec 2Chr. 36:5-7 g Question 118. Last question in 2 Ki. h Slept in bod/ with his fathers, as the soul never sleeps at death; it is fully conscious in hell or heaven. See HeU in Index. He was not buried like~his fathers, for his body was left in the open field and buried like a beast (Jer. 22:18-19; 36:30-31) i The king of Babylon had now got rid of Egypt and there was no fear of help forjuoah from this quarter (v 7). Nebuchadnezzar then came against Judah to fulfil the many prophecies concerning his conquest of tne Jews j Jehoiachin, Jehovah establishes. 19th kingof Judah. He was taken to Babylon and was in captivity for 37 years before being released (v 3-15; 25:27; 2 Chr,36:8-9;Jer. 53:31). Heiscalled Coniah . See Jer. 22:24-28, notes. AlsocaUed Jecoaiah (1 Cht. 2:16-17; Esther2:6; Jer. 24:1; 27:20; 28:4; 29: 2) and Jecbo.iias (Mt. 1:11-12) k In 2

Chr. 36:9 it says 8 years. This can be explained only a? an error in copying the number in one of the two places. Such mistakes were easy to make if the copy from which another was made ^as in the sUghtesi way marred. 18 must be the tme age, a^ he had wives (v 15^. A boy 8 years of age would not have -^ives, unless we judge him as inheriting some at his father's death, as the custom was

26 true facts about God (Job 9:4):

1 He justifies man (9:2)

2 He charges man with sin (9:3)

3 He is always right

4 Wise In hean(9:4)

5 Mighty in strength (9:4,19)

6 No man prospers who hardens himself against God (9:4)

7 He renxives mounuins (9:5)

8 Shal<esthe earth out of place (9:6)

9 Commands the sun (9:7)

10 Seals the stars

11 Spreads out the heavens (9:8)

12 Treads upon the waves of the sea

13 Has madj A returns, Orion, Pleiadas, andihechambersof the south (9:9)

of the people of the land, of every one according to his taxation, to give it unto Pha'-raoh-ne'choh.

X Captivity of Judahto Babylon (23: 36-25: 30; 2 Chr. 36: 5-23). 1 Reign of Jehoiakim, 18th king of Judah: 11 years (2 Chr. 36:5-7)

36 * Je-hoi'a-kim was twenty and five years old when he began to reign; and he "reigned eleven years in Je-ru sS-lem. And his mother's name was Ze-bu'dah, the daughter of Pe-daiah of Ru'mah.

37 And heMid that which was evil in the sight of the Lord, according to all that his fathers had done.

CHAPTER 24

2 Jehoiakim's submission and rebellion against Babylon

IN his daysT^eb-u-chad-n6z'-zar king of Bab'S'-lon'fcame up, and Je-hoia-kin became his servant three years : then he turned and rebelled against him.

3 The beginning of the end of the kingdom of Judah: first deportation of Judahto

Babylon (2 Chr. 36:5-7)

2 And the Lord 'sent against him bands of the Chaldees, and bands of the S^'i-an§, and bands of the Mo'ab-ites, and bands of the children of Am'-m6n, and sent them against Ju'dah to destroy it, according to the word of the Lord, which he spake by his servants the prophets.

3 Surely at the commandment of the Lord came this upon Ju'dah, to remove them out of his sight, for the sins of Ma-nis'seh, according to all that he did;

4 And also for the innocent blood that he shed: for he filled Je-ru'sa-lem with iimocent blood; which the Lord would not pardon.

4 Death of Jehoiakim: accession of Jehoiachin (2

Chr. 36:8-10)

5 • Now the'rest of the acts of Je-hoi'a-kim, and all that he did,*are they not written in the book of the chronicles of the kings of Ju'dah?

6 So Je-hoi'a-kim"slept with his fathers: and Je-hoia-chin his son reigned in his stead.

5 Babylon conquers Egypt

7 And the king of E'g^-pt came not again any more out of his land: 'for the king of Bib'f-lon had taken from the river of E'gj^t umto the river Eu-phra'-tes all that pertained to the king of"E'gS-pt.

6 Reign of Jehoiachin, I9th king of Judah: 3 months (2 Chr. 36:8-10). Accession

and character

8 •"Je-hoi'a-chin was ^eight-een years old when he began

to reign, and he reigned in Je-ru's4-lem three months . And his mother's name was Ne-hiish'td, the daughter of fil'na-thin of Je-ru'sa-l§m.

9 And he Mid that which was evil in the sight of the Lord, according to all that his father had done.

7 Second deportation to Babylon (2 Chr. 36:5-10)

10 *">kt that time the servants of Neb-u-chad-n§z'zar king of Bib'^-lon came up against Je-ry'sS-iem, and the city was besieged.

11 And N6b-u-chad-nez'zar king of Bab'y-lon came against the city, and his servants did besiege it.

12 And Je-hoi'a-chin the king of Jii'dah went out to the king of Bab'y-lon, he, and his mother, and his servants, and his princes, and his officers: and the king of Bab'y-lon took him in the eighth year of his reign.

13 AndTie carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces"all the vessels of gold

which Sol'o-mon king of l§'ra-el had made in the temple of the Lord, as the Lord had said.

14 Ajid he carried away all Je-ru sa-lem, and all the princes, and aU the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people ot the land.

15 And he carried away Je-hoi'a-chin to Bab'y-lon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Je-ni'sS-lem to Bab'J-lon.

16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Bab'J'-lon brought captive to B4b'J-lon.

8 Reign of Zedekiah, 20th and last king of Judah: 11 ye ar s (2 Chr. 36:11-21).

Accession and character (2 Chr. 36:11-14)

17 •^ And the king of Bab'Hon made Mat-ta-ni ahliis father's brother king in his stead, and changed his name to Zed-e-ki'ah.

18 Zed-e-ki'ah was twenty and one years old when he began to reign, and he reigned eleven years in Je-ru'si-lem. And his mother's name was Ha-mu'tal, the daughter of Jer-e-mi'ah of Lib'nah.

19 And he'did that which yuas evil in the sight of the Lord, according to all that Je-hoi'a-kim had done.

9 Zedekiah rebels against Babylon (2 Chr. 36:13)

20 For'through the anger of the Lord it came to pass in Je-ru'sS-lem and Ju dah, imtil he had cast them out from his oresence, that Zed-e-ki'ah re-

14 Does great things past finding out (9:10)

15 Does many won Jers without number

16 He U invisible (9:11) n He Is aU power (9:12)

Continued, column 4 ^

21 Torments me until 1 cannot even take a Uttle comfon (10:20) Is it ttDt strange that in one discourse Job revealed almostasmany false concepts about God as true ones"Concern-ing the above, it was Satan and not God who had brought all these miseries ipon him (1:12-19; 2:6-7,

a See note a, 1 Ki. 11:6

b At that time -when Jehoiakim was dead and Jehoiachin began to reign-Nebuchadnezzar, king of Babylon, came up against Jerusalem (in the 8th year 01 his reign) to besiege the city. Je-hoiakin, who had reigned 3 months, wentoatto meet him with his mother, servants, princes, and officers; and Nebuchadnezzar took him into cap -tivity (v S-12; Jer. 25:1; 22:25)

c 12 things captured by Nebuchadnezzar

1 All the treasures of the temple (v 1-35

2 Treasures of die king's house

3 Vessels of gold that Solomon had made for die temple

4 Allinhabitantsof Jerusalem (v 14)

5 All the princes

6 All themightymen of valour

7 All the craftsmen and smiths

8 Jehoiachin (v 15)

9 The king's mother

10 The king's wives

11 The king's officers

12 The mif^ty of the land

d The only explanation we have for all the vessels of gold, that Solomon had made, being in the temple is that by this time they had been brought back from other places where they had been taken in various tributei to Assyrians, Egyptians, and others in the past. Perhaps the true meaning is that all the vessels that were left at this time, were taken -and that would not be very many of the original ones

e Jehoiachin's father's brother,hence the kings in the Une of Dawd and the Messiah ended in Jehoiachin(v 17)

f See note a, 1 Ki. 11:6

g This means that God permitted Zedekiah to rebel, for it was determined that Judah should be destroyed atthis time and go into captivity because of repeated sinning (v 20)

Cont.from column 2

18 He manifests anger and proud men are humbled (9:13)

19 He is judge of all (9:15)

20 He is not a man (9:32)

21 He knows the wicked (10:7)

22 None can deliver from Him (10:7)

23 He created man (10:8-9,11-12)

24 He keeps a record of sins (10:14)

25 Will not forgive until man .iieets His conditions (10:14)

26 Slows himself marvellous to man (10:16)

21 false concepts of God (Job 9:17)

1 He breaks me with tempest (9:17)

2 Multiplies my wounds without cause

3 W ill not penrit me co take r.y breath (9:18)

4 Fills me with bitterness (9:18)

5 Destroysthe perfect with tfie wicked (9:22)

6 Laughs at the trial and calamity of the iiuwcent (9:23)

7 Gives the earth into the hands of the wicked (9:24)

8 Confuses the judges (9:24)

9 There is no mediator between God and man (9:33)

10 He lays His rod upon me (9:34)

11 Terrifies me with fear

12 Condemns and contends with me, and does not slww me the cause (10:2)

13 Oppresses me (10:3)

14 Despises the work of His hands

15 Shines upon the counsel of the wicked

16 Destroys me (10:8)

17 Has poured meoutllkemilk(10:10)

18 Curdled me as cheese

19 He hunts rae like a fierce lion (10: 16)

20 Renews witnesses against me (10:17)

2 KllfGS »

a Thliliwh«t '-s-'-v-'—>• .1-.. j.

iORChf: ia\a . <

the last rehc ill. ^ ^ i i uw«ii, :. i ^c ;iu -

chadoezZAi wA) d«tcrniineJiu take all the Je.*j captive e\cept a fei* of th« poorest people m the land. Helnteod-ed to dertiov the natloa s- ' •• -' It Ineffective at a Tiilltan f» • it

he rfould have a> irwre ir,j..ic .(uiij thii »urce

b In the 9th veai of hit 11 -year reigo. the 10th month (Tebeth, January), the lOthdavofthe month (v 1). the riege began: and it cnJcJ in the 1 ith .ear, the 9ihdayofthc 4th.TKinth(Tammuz, July, V 3). Scejer. .«-44 for a dlvloe comment on thii hlaory. The day of the Uege if as revealed to Ezekiel In far aw a'. Babyk>a (Ezek. 24:1)

c This fulfiUed Lev. 20:29; Dl. 28-63-57;Jer. 15:2;27:13;Lam. 2:20-22; Ezek. 4:16

d The city was bceached. Before this an Egyptian force approached and the Babyk)niansretireJ(Jer. 37:5-11). This was only temporary, as predicted

e He was made blind so that he could not see Babykan (where he died), aod this is what had been predicted (v 7; Ez«k. 12:13); but he did see the king of Babylon, as alio had been predicted (Jer. 3:^»; 34:3). The blinding of capdves was fong an Oriental custom (V 7; Judg. 16:21; 1 Sam. 11:2). In Persia, during the time of the younger Cyrus, men being deprived of their sight for crimes was common and many CO uld be seen along the highw ay. One mode of blinding was by passing a red-hot copper plate before the eyes. This did not always produce total blindness, and «meiime5 the point of a dagger or spear was thnist into the eyci. Fenersused on captives were of different materials; those used on Zed-ekiah were of brass or copper. It is said that there was a pair of^btonze feners brought from Nineveh and displayed in the British Museum weighing s lbs. 11 oz., and measuring 16 1/2 in. in length

f Jer. 52:12 savs 10th day. He mav have set fire to it on the 7ih dav and it burned until the lOih (v 8-9)

g This explains why a very small remnant was left in Palestine. They were ID be caretakers of thi: land

>3fold Tf formation of Joslah (23:3).-

1 Read the la.^ to the people (v 1 -^

2 Made a covenant to keep the law (V 3)

3 Brought out of the temple all vessels made for and used in Baal worship (v 4)

4 And all the vessels made for and used in the grove (Atbcrah. p. 106)

6 And all vessels made for and used in worship of the host of heaven (v 4,

6 Burned them outside Jerusalem

7 Carried the aJies to Bethel

8 Put do«fn the idolatrous priests. whom the klngsof Judah ordained 10 burn incense in high nlaces in the cities of Judah (v 5)

9 Put down all who burned incense to 3aal

10 Put down all who burned Incente to the sun. tnoon, planets-all the host of heaven

11 Brought out the grov-- "*'- •'^her-ah, p. 106»froTi f (v o)

l~ Sumed It outside Jo...... ...

13 Stamped it Into powder

14 C.a<t it upon the graves of the >. hildrcn ol the people

10 Broke do*n thehousesof'^ • '• •■'

mites that were near th

where women wove hk'i:'"^ "'!

the grove (Asherah, v 7) 1' '<tu jtiht all the priests of idol gods

.'Ut of the cities (v 8) i~ :)cflled the high places where

thev burned incense

JtTUMitm taken by Nebuchadnettar

419

b«0«4Vcainst th* kini of Bib'-Moo.

3M CHAPTER 25

10 Ftflh «nd U«t wAr ol

Babylon and Urael (24:6-10; C«n. 14; Judg. 3.8)

14 Temple vessel* and m«t-

aU t«ken to Babylon (<! Cbr.

36: IS)

I

13 'And the pillars of brass that Ufere in the house of the Lorii, and the bases, and the brasen tea (hat u-as in the house of

AND It came to pass in the 'he Loud, did the ChAl dcej ' nuflUi y«ir of hiireifn, in ^r^**' "> pieces, and carried

the icnUj montk. 'n ttw lit"" ^* '"•** °' ^'^ "> Bib'J-

day of the month, that Iffb-u-! I°°-

chad-n^i tar kinic of Bib';-Ioo I 1< And the pots, and the

c*me, he. and all his host, | sliovels, and the snuffers, and iasainst J*-ru s«-l*m, and ^* spoons, and all the vessels 'pitched against it; and they I o' *"^**s wherewith they min-I buiJt forts against it round istered. took they away. I about. i 15 And the firepans, and the

I 2 And the cit>- was besieged bo*ls, and such things as were I UBto the eleve nth year of king "' R"!'*"" K°'<^- *^<1 °f silver, in

i*d-e-ki'ah. I silver, the captain of the guard

I 3 And -n thr ninth dgy of the ' ^'^^ away.

£(' 'h■■"famine pre- '* "^^ f"* pillars, one sea, Vd :., and there was and the bases which Silo-mon

I no bread for the oeoDle of the I ^'^ made for the house of the

land. I. -. . , ...

11 Defeat of Israel: Zede-

luah carried to Babylon (2

Chr. 36:15-21)

Luhd; the brass of all these vessels was without weight.

17 The height of the one pillar was ^eighteen cubits, and the chapiter upon it leas brass: and J » » J .1. -^ v.. . the heiRht of the chapiter'three

1 ^ .iH\! "^ *"'b^o^*51 cubits; and the wreathen work, hS'n m'^^^k* """"^'L"-^"' "d pomegranates upon the K!,^^'^*n**°!-*^v*-*'i!* -^fiapiter round about. aU of between two walls, which ,s by brass: and like unto these had ?i,.ii°*^ garden: (now the the second pillar with wreathen Chal dee? tt-ere against the city ^ox]t. round about:) and the king went the way toward the plain, is High priest and others

5 And the army of the CUl- executed by Nebuchadnezzar aee§ pursued after the king.

and overtook him in the plains 18 • And the captain of the I of J*r i-ch6: and all his army guard took S6r-a-i ah the chief I were scattered from him. priest, and Z6ph-a-ni'ah the

6 So they took the king, and second priest, and the three brought him up to the kmg of keepers of the door: Bib^-lon to Rib lah; and they : 19 And out of the city he took gave judgment upon him. an officer that was set over the

7 And they slew the sons of men of war, and five men of j Z*d-e-ki ah before his eyes, them that were in the king's I and'put out the eyes of ZSd-e-

presence, which were found in ' ki ah, and bound him with the city, and the principal scribe

fetters of brass, and carried of the host, which mustered the

him to Bib'^-lon. people of the land, and three-

, , , , , . score men of the people of the

12 Jerusalem and the tern- , i^j tf,gt y,^,^ f^^^^^ -^^ ^^^

pie destroyed(2 Chr. 36:19) city:

- , ... ,,,. ,. I 20 And N«bu-zar-4'dan cap-

8 • And in the ^thjnonth, on tain of the guard took these, the 'seventh da]/ of the month, and brought them to the king of f'.'"<=\",^^ nineteenth year of Bib <-Ion to Rib lah: king N«b-u-chad-n*z zar king 21 And the king of Biby-Ion

smote them, and^lew them at Rib lah in the land of HA cnath. Sf^liLdah was carried awa y out of liieir lan^.

of Bib'y-lon. came Ntb u-zar-fl dan. captain of the guard, a servant of the king of BAb^-lon. unto J6-ru sfl-l*m:

9 And he burnt the house of the LoBD, and the king's house. 11 6 Gedaliah made governor and all the houses of J*-ru's8 of the remaining Jews i*m, and e%ery great man's

house burnt he with fire. ' 22 • And as for the people

10 And all the army of the that remained in the land of Chil dees, that were with the i JO dah, whom N*b-u-chad-captain of the guard, brake | niz'zar king of BAb^-lon had down the walls of J(-ru si-l£m left, even over them he made

6id-a-li ah the son of'A-hi'kam. the son of ShA'phan. ruler. j 23 And*>vhen all the captains of the armies, they and their | men. heard that the king of i

Bib y-lon had made C^d-a-li ah governor there came to

round about.

13 Thirdand final deport.i-

tion of Judah to Babylon (2

Chr. 36:15-21)

I

I II Now the rest of the people

ithal were left in the city, and C*d-a-Iiah to MIz pah, ^even the fugitives that fell away to ; Ish'ma-el the son of N(th-a-the king of Bib J-lon, with the , ni'ah and 'J0-h4'nan the son of remnant of the multitude, did | Cl-r*ah, and S4r-a-i ah the N6b u-zar-i dan the captain of I son of Tin hu-m^th the N(-the guard carry away. > t6ph'a-thite, and Ji-iz-a-ni'ah

12 But the capuin of the guard | the son of a Mi-ich'a-thite. left of the poor of the land^o he they and their men.

i vinedressers sad husbandmeo. i sM And Cid-a-U ah %ware to

18 Bsoke down the high places of the gates

19 Defiled Tophcth. »> that r»i-> man miolil makt Ms s'n <r Jauiihtrr

Continued, ^ula.. »

40 r>ut awav all images

41 Put awa' all id^h

42 Put away all the abominations that were spied In the land of Jud -ah and Jerusalem

43 Fumed to the l^ord with all hit heart, wul, and might. a> cording to all the law of Ktoscs fv 2.'>)

a Only the brats was removed from the temple here, as the more precious things bad aire adv been taken (241:^. A full list 1j given In Jer. 52 17-23. All the brass of the plUari, the brazen tea. the bases of the smaller laven. the pots, shovels, snuffers, spoons, and other articles were rcrnovcd. as well aiafewthingsofguldanJ silver which could be found in the temple (v 13-17)

b 16 cublu at 25 In. each would be 37

1/2 ft. c 3cubits at 25 In. each would be 6 ft.

3 in.

d Slew them for their part in the rebellion against him (v 21)

e This completed the judgment of Cod uponjudan, the people He had sought to bless for centuries and could Qot because of their sins and stubbornness. He tried redeeming them again 70 years later, but had to permit their destruction again as a nation, in 70 A.D. (Lk. 21:20-24)

f He had befriended Jeremiah (Jer.

24)

26:

' g bee a'.arger account in Jer. 40:7-43:13 h He wasof the seed royal and laid claim to the throne of Judah. Cp. Jer. 40-8 41:1-18

i Johanan and the others warned Gedaliah of the treachery of Uhmael (Jer.

40;13;41:15)

J Their lives were forfeited because of theirrebelhon again^^ Nebuchadnezzar, but Gedaliah swore to those that remained that if they gave no further trouble the offences of the past would be forgiven (v 25)

Cont. fiom column 2

pass through the fire of Molech (V 10)

20 Took awav the horses of the kings that were dedicated to the sun at the temple entrance (v 11)

21 Burned the chariotsof die sun with fire

22 Broke up all the altars that were on the top of the upper chamber of Ahaz, which the kings had made (v 12)

2-i Broke down the altars Manasseh had made in the 2 courts of the temple

24 Cast their dust into the brook Kid-ron

25 Defiled the high place, that Sol-omon had made to tfods of his wives (v 17)

26 Broke the images in pieces (v 14)

27 Cut down the gwves (Asherahs, P. 106)

28 Filled their places with the bone* of men

29 Broke down the altar and high placeof Jeroboam in Bethel (V 15)

30 Burned the high place

31 Stamped it to small rwwder

32 Burned the grove (Asherah)

33 Polluted the altar of jerofxiam in Bethel by burning the bodies of dead men on it (v 16-lb")

34 rook awav all houses of the high placcsinSamaria «hich the kings of luael had made to provoke Cod to anger (v 19j

35 Killed all the priests of the high places that were diere upon the altars (v JO)

36 Burned men's bones on the altars

37 c;ommanded the people to keep thcpas»vertD Jehovan as written in the law (V 21-2 T)

3H Put awav all the workers of familiar spirits, according to the law (V 24)

39 Put away all wizards

2 KINGS 25

Gedaliah slain

aGedaliah gave the only sound ad\-ice that could be given under the circumstances; but the stubborn and proud le^%, liie die-hard rebels of the seed royal and the Chaldees that were with Ishmael at KUzpah came and smote Gedaliah; and tne people were without a leader again. The plan was instigated by Baalis, kingofAmmon(Jer. 40:7^3:13). For this the remnant of Judahhad to endure untold sufferings; many died in the land of Eg.pt for dis-obeience to the Lord and His prophets

2 geat mlgakes of Job (Job 1:21)

1 Claiming: the lord ha* taken away (1:21)

2 QuestiDning: shall we not receive evU^ (2:10)

Job was like many others who Oiink thai sickness, disease, calamity and other evilscome from God, and Satan has nothing to do with them. Some declare that these are the heritage of ofbeUevers,andtbose who go through them are in tbe perfect will of God, It is true that Christians experience tesuoffaith, persecutions, injustices, and trials of life but they are not required to suffer sickness, disease, or poverty in order to be saved and in the will of God. The tests Joseph went through in Egypt (Gen. 39-il), Stephen suffered of the Jews (Acu 7), and Paul experienced-the beatings, buf-fetings, dangers,perils, slander, lies, distresses, hunger, nakedness, stonlngs, imprisonments, shipwrecks, and other thingsof 2 Cor. 11-were iwt the same kind as sickness, disease, and the curses of sin and rebeUion which Christ died to ftee us from. Nevertheless, these also were caused by Satan and evil men-not by God. He was Dot responsible for die things which caused Joseph, Stephen and Paul to suffer -God helped them to go through the things heaped upon them by Satan and his agents. God can teach us lessons from any kind of trial, but He does not necessarily send trials in order to teach us such lessons. A father could use the experience of his son, should he break the law and suffer penalties in jaU, as amccaslontD teach certain lessons for die benermentof die son's future, but it would be a very ungodly father who would lead him into such troubles for tlie particular purpose of teaching those lessons which could be taught odierwise. Thusitis with us-we do an need to experience sickness, disease, poverty, and accidents in order to learn what we should know, from God. We have been given examples in the Word to go by-Job, Asa, Hezeklah and many more. One can best glorify God by learning through these and becoming an example himself-one experiencing God's blessings by being kept from such troubles and sufferings. There are enough sinners and unbelievers giving OS examples without Christains going dirough needless sufferings. See p. 270 ofN.T. for kinds of suffering Christians may be called upon to endure for the sakeoftiiegDspelatthehandsof Satan

^ things Chri stians dwuld tt:)t suffer:

1 With sin which Christ suffered to cleanseuTSora completely (Wt, 1:21; 26;28;2Cor. 5:17-21; Rom. 1:21-32; 1 Cor. 6:9-11; Gal. 5:19-21; lPet.4: 15; IJn. l:7-9;2:29; 3:8-10; 5:1-4, 18)

2 Sickness which Christ died to take away from men (Isa. 53, notes; Mt, 8: 16-17; Jn. 10:10; Acts 10:38; Jas. 5: 14-16; 1 Pet. 2:24). Even provision has been made to keep the Christian immune from sickness (Ps. 34:9-10; 91:1-12) as well as to give him power to heal others (Mt, 17:20; 21:22; Mk. 9:23; 11:22-24; 16:15-20; Lk. 24:49; Jn. 14:12-15; 15:7, 16; 16:23-26; Acts 1:4-8; 2:38-39; 5:32; 1 Cor. 12; Jas. 5:14-16). See Healing In Index

3 Failure In business or poverty (Pj. 1:3-4; 23:l-o; 34:9-10; 37:1-8; 84:11; and scriptures under point 2, above)

4 Bad habits (Rom. 6:14-23; 8:1-13; 1 Cot. 6:9-11; 2 Cor. 5:17-21; Gal. 5:16-26; CoU 3:5-10; Tit, 2:11-13;

them, and to their men, and said unto them.Tear not to be the servants of the Chaldees: dwell in the land, and serve the king of Baby-Ion; and it shall be well with you.

17 Thirtieth and last civil strife in Israel (Josh. 22: 1; Judg. 8:1; 9:1; 12:1;20:1; 1 Sam. 22:11; 23:13; 24:1; 26:2; 2 Sam. 2:12; 3:1; 15: 1; 20:41; 1 Ki. 12:16; 15:16, 27; 16:9. 15. 21; 2Ki. 9:14; 11:4; 14:8; 15:10. 13, 16, 25, 30; 16:5; 21:23)

25 But it came to pass in the seventh month, that Ish'ma-el the son of Neth-a-ni'ah, the son of E-lisha-ma, of the seed royal, came, and ten men with him, and smote Ged-a-ll'ah, that he died, and the Jews and the Chaldees that were with him at Miz'pah.

18 Flight of the remnant to Egypt

26 And all the people, both small and great, and the captains of the armies, arose,"and came to E'gypt: for they were afraid of the Chal'dee?.

19 Release of Jehoiachin in Babylon

27 ^ And it came to pass in the ^even and thirtieth year of the captivity of Je-hoi a-chin king of Ju'dah, in the twelfth month, on the seven and twentieth day of the month, that E'vil-me-ro'dach king of BSb'^-lon in the year that he began to reign did lift up the head of Je-hoi'a-chin king of Jii'dah out of prison;

28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Bab'5'-lon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Summary of 2 Kings

Date and place: the records which make up 1 and 2 kings were written in Palestice, 1046-616 B.C. by scribes and jxophets whose duty it was to record events during the reign of whatever king or kings they served under. These records were put into one book by the final author or authors; and the one book was divided into two by the Septuagint translators about 294-289 B.C. If written by Isaiah and Jeremiah in its final form the book was so compiled about 743-683 B.C. and 782-616 B.C.

Author: it seems that Isaiah and Jeremiah were the authors or final compilers using the public re cords of the kings of Israel. Among the recorders were Nathan, Gad, Iddo. Abijah, Jehu, and others (2 Chr. 9:29; 12:15; 20:34; 26:22:32:32)

Proof of authorship: Jewish tradition says that Jeremiah was the author. It seems from 2 Chr. 32:32 that Isaiah was the chief writer; so it could be that Isaiah wrote the book of Kings up to the time of Hezekiah (1KL 1:1 -2 Ki. 20:21) and Jeremiah completed it, telling of the happenings from then on to the captivity (2 Ki. 21 -25)

Theme: history of the kings of Israel and Judah from the dme of Solomon to the captivity to Babylon

Purpose: to show die reason for the Davldic kingdom not being perpetually con-anued and to reveal why God sent Israel into captivity

Statistics: 12th book of the Bible; 25 chapters; 719 verses; 23, 532 words; 118 questions; 560 vetsesofhistory; 58 versesof fulfilled prophecy; 1 verse of unfulfilled prophecy; 65 predictions: 118 cotomands; 3 promises; and 20 distinct messages from God (1:3, 15; 2:21; 3:16; 4:43; 7:1; 8:1. 10: 9:1, 6. 26; 10:30; 19: 6, 20; 20:1. 5, 16; 21:10; 22:15; 23:27)

Heb. 4:14-16; 7:25; 1 Jn. 1:7-9; 2: 29; 3:8-10; 5:1-5, 18)

5 Lack of spiritual po wer (Mt. 17:20; Mk. S:2S; l5:15-20; Lk. 24:49; Jn. 14: 12-15;AcB 1:4-8; 2:38-39; 1 Cor. 15

6 Failure In pcayer (Mt. 17:20; 21:22; Mk.9:23; 11:22-24;Jn»14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-8; 1 Jn. 3:21-24; 5:14-16)

It Is not the will of God for iB to suffer any of the above named th in g s. In the Word of God provision has been made through the exceeding great and precious promises to give tis aU t hing s which piertain to Ufe and godliness (2 Cor. 1:20; 2 Pet. 1:3-4). To use Job as an excuse for unbelief Is unwise, for he was a man without the gospel promises and a full revelation regarding the benefltsofthe entiretruth.Furtiier-more It is uncalled-for to stumble over Paul's thorn in the flesh, which has lathing to (i^ with sickness (2 Cor. 12: 7, notes). Whenthe Inspired writeru^ed Job as an example it was nat to picture him as a weak, helpless, powerless, unbelieving, rebellious person. Ignorant about appropriating me benefits of the gospel;it was to encourage Chris-tlansto believe In God for the healing promised in that same N. T. chapter. He cited Job as an example who be-camehealed, notone who diedof sickness and disease (J as. 5:14-18). Indie end, God healed and blessed Job materially beyond anything he had experienced before his trial, and such is die plan of God for all men, ait only Job. ItlsclearfromScriptiirethatJob's trouble was of Satan, and not of God (1:6-19; 2:1-7). The Lord was the de-livererofjob(42:l-10); and ff He delivered Job from Himself He wasflght-iag against Himself. This, we ki>ow could not be, Christ came to heal all that were oppressed of the devil, not oppressed of God(Mt. 8:17; Lk. 13:16; Jn. 10:10; Acu 10:38; 1 Pet. 2:24). To follow truth we ^uld cease blaming God for sickness, piln, poverty, and calamity, and count them as curses or enemies of both God and man, then co-operate with God and look to Him for deliverance and Immunity from such

74 charges against God (Job 1:22)

1 The Lord taketh away (1:21). Satan did riiis (1:6-19)

2 Wbaf... shall we DJt receive evir (2:10). God cannot tempt men with evil (Jas. 1:13-16). We arc to pray "deliverus from evir-D3t deliver us from God (Mt. 6:13)

3 God has hedged in-wldi calamity

a They went into Egvpt in defiance of God and His prophets (Jer. 42-43). Jeremiah told uiera that Egypt would also be given to Nebuchadnezzar and they therefore would still be in his dominion (Jer, 44:29-30)

b After Jehoiachin was held captive for 37 years in Babylon he was liberated by Evil-merodach in the first year of his reign. He exalted Jehoiachin hi^et than any other of the captive kings in Babylon, permitting hiiri to eat at his own table until his death (v 27-29)

4 The arrows of Ibe Almighty are within me, the poison thereof drinks up my spirit (6:4)

5 Tnetetrorsof Godd.3 tetthemselves in array against me

6 God scares me with dreams, aod terrifiesmethrcu^ visions; » that my Bulchooses strangling and death rather than life (7:14)

7 You have set me as a mark against You (7:20) (7:21)

8 You do notpaidonmy transgresaons

9 He (God) oreaks me wtdi tempest (9:17)

10 He multiplies my wounds without cause

11 He will ftDt suffer me to take my breadi (9:18)

12 He fills me with bitterness

13 He destroys the perfect with the wicked (9:22)

14 HewiUlaughatthetrialof the In -fticent(9:23) (9:24)

15 He has given die earth to the wicked

16 He hides &e faces of the judges » that they cannot discern rigbt and wrong

17 Ifl made myself ever so clean, yet You will plunge me Into the ditch (9:30-31)

18 You oppess and desjHse me (10:3)

19 You mme upon the counsel of die wicked

20 Yoj know that I am not wicked, yet You destroy me (10:7-8)

21 You have poured me out like milk, and curdled me like cheese (10:10)

22 Ifl sin, then You mark me and wHl not forgive me (10:14)

23 You hunt me as a fierce lion (10:16)

24 You renew Your wimess against me, and Increase wTath upon me (10:17)

25 The tabernacles of robbers prosper, and they that provoke God are secure; Into whose hand God brings abundance (12:6)

26 Tbouafa He slay me. yet will I trust Him (13:15)

27 You hide Your face from me and count me as Your enemy (13:24)

28 You write bitter things against me, and make me possess the Iniquities of my youth (13:26)

29 You put my feet in stocks (13:27)

30 You destroy the h3peofman(14:19)

31 He has made we weary (16:7)

32 Made desolate aU my company

33 FUled me with wrinkles (16:8)

34 He tears me in wiath (16:9)

35 Hates me

36 Gnashes uinn me with His teeth

37 Has delivered me to die ungodly, into the hands ofthe wicked (16:11)

38 Has broken me asunder (16:12)

39 Has taken me by the neck and shaken me to pieces

40 Has set me up for His mark

41 His archers compassed me (16:13)

42 He cleaves my reigns

43 He does not spare me

44 He pours out my gall upon the ground

45 Breaks me with breach upon breach (16:14)

46 Runs upon me like a giant

47 He has done all diis for no Injustice in my hands (16:17)

48 He has made me a byword of die people (17:6)

49 Goo has overthrown me (19:6)

50 Compassed me In His net

51 He does Q3t hear me (19:7)

52 There is no justice from Him (19:7)

53 He has fenced up my way that I cannot pass (19:8)

54 He has set darkness in my paths

55 Stripped me of my glory (19:9)

-^ Cont. coL 4. p. 410

THE

431

C«ne)tlogie*: Adam

FIRST B(30K OF THE 'CHRONICLES

lo CaptiviU«« - R.ign. o» S»aal oi.il D..v.<l " Temple Servicat

And Buitding Materiii*

a See Note* on Chroolclcfc below

b The writer orChronidcsbegM abrapt-ly with Adini . juppodng that)di re aderf wouIJ un Jent and,from tbe flm book of the Bible, about the od^ of Adam, the Bin nun ^nce the pre-Adj-^Ite world - j new crejdon on e whorTi a!: CO hwe

V. ren. :

c Til : -tot

fro: : clh,

Ej)os,CauidaJd(cU,£Uuch(ucn.o:l-J2)

d There are 10 (tcDerauotu here from Adam to Noah, or fiom Adam to the flood, u in Gen. 6

e In caxs wttere there are several sons to one father, tlie t:.a.n line is taken i^ last Instead of first, as bete where we bavethe soos of Japheth and Ham before tbe sons of Shem through wbom the Messiah was to coiiie (v 5-23) f First, we have the 7 sons and 7 graod-soos of Japheth. the same as in Geo. 10:2-5. See notes there

g Next we have the 4 sons and 26 de-Kendantsof Ham,which are dealt with more fully in Gen. 10:6--1, axes

b See Ninirod in Index

1 Lastly, of tti: j wns of Noah we hare 9sonsand ICdescendanuof Shem: also listed inGen.10: .S-aC.Actually, there wesB only 5 sons, for Uz, Hul, Getha, and Meshecb were grandsons. Injewi^ genealogies grandsons were often reckoned as sons, ^ee Laban (Gen. 2%5). Mephibosheth(C Sam.19:24).and those of Judah(4:l-4),lnwhichli$t only the first named is his actual son. It is assumed that we are acquainted with Genesis and will supply the needed links in tfais brief record

j Today there is mounting evidence that our contiaents were one time joined together. It is said that the contineou could be fined together like a jigsaw puzzle. Tbe east coast-line of South America matches the west coast of Africa with tne rounded corner of Brazil fitting into the golf of Guinea. Facmgcoasts of theUnited States and Europe can be fitted together,etc. At last scientists axe wakong up to a fact which the Bible recorded as truth about 4,000 year: ago(vl9:Gen.l0:C5jK>te). It was in the days of Pelee that God divided tbe earth, after the ccofusiOQ of tongues and scattering: of the people abroad upon all the face of the earth -fromBabel(Gea 11:7-9). Without this truth we should have no explanation for the presence of the American Indian and inhabitants of numerous islands before the discoveries made by explorers from the old woild

Notes on Chronicles

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13t CHAPTER 1

Andj6bAb. All these were the •otuof JAk'tan.

jn»: Shem to . 11:10-30)

1 Cen<-al6i?ic« Aii.im to th^ BabN

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' lah. ►A I -h. ' 25 £ ».^r. P*1*R. R*'u.

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/> " "ch. M»-thu'*e-Uh.l bAm.

■i-.' ..... 'Sh*m. H4m. andj t Firat sons of Abraham Jipheth. I (Gen. 1 fa: 1-16; 21:1-8)

Z Seven aons: 7 daacendanta I of Japheth (Gen. 10:1) {

5 'BuLJfilW •• G«'iD<r. aad M .

MAd'a-i. and Jl'vAu. and Tubal, and M^ shech. and Ti ras.

6 And the sons of Gfymir: Ash che-nAz, and Ri phlth, and TO-gair tnah.

7 And the soos of JA'vAn; E-U'shah, and Tar'shish. Klt'-tim, and DO da-nlm.

3 Four sons: 26 descendants of Ham (Gen. 10:6-20)

8 • Ili£_Sffi and Miz'ra-Im

Cush.

t. and CA-

9 And the sons of Cush; Si'- I bA. and HAv i-lah. and SAb ti, and Ri a-mah, and SAb te-chi. And the sons of Rla-mab; Shi bA, and D« dan. \

10 And Cush begat"NimrAd: he began lo be mighty upon the ; earth.

11 And Miz'ra-Im begat Lu'-dim, and An a-mim, and Li hl-bta, and NAph tu-him,

12 And Path-ni sim, and C4s'-|.. ..:_ f whom came the Phi-

and C4ph th6-rim. io Aiiu C4 n* - '-It Zid6n his firstborn..

14 The J6b li- ui^^ also, and the Am 6r-ite. and the (ilr'ga-shite,

15 And the Hi'vite, and the Arkite. and the SIn'ite.

16 And the Ar'vad-ite. and the Z*m a-rite, and the Hi tnath-ite.

4 Nine sons: 1 b descendants of Shem (Gen. 10.21-32)

17 • 111* ■:""«: "f '^htjjjj lElim. .1 Ar-I phAx ad, oi.. .-.-.. -.. ; .■•ram.

and Ci, and Hul. and O* th*r. and M- '-••-h.

18 ix'ad begat Sh*-lah. ui, ... lah bega' '" > ■'

J9 And unto £ b*r v r,.„r ■ tv.„ nrne o: .... -..c-

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20 And J6k'Un begat Al-m6'-dAd. ■ '■-"- ' - "■ ■•"! Hi-rar-mi

21 111 ii.x, and O'ul, an".

22 All i r .>al, and A-blm'a-el, andSb«bi.

23 And 6 phlr. and HAv'i-Uh,

28 The »sons of AbrA-hAna; 1 saac, and Ish'ma-el.

7 Twelve sons of Ishmael

(Gen. 17:20; 25:12-18)

29 • These are their'generations: The firstborn of Ish-ma-el, Nft-bi loth; then Ke-dai.and Ad be-el. and Mib sam,

30 Mish mi, and Du mah. MAS si. Hi did, and Te mi,

31 Je tur. Ni phish. andK6d-e-mah. jhes e are_the sons of]sh ma-el.

8 Six sons: 7 descendants of Abraham and Keturah

(Gen. 25:1-6)

32 « Now the sons of K6-tu'-rah. A bri-him's "concubine: she bare Zim'ran, and J6k-shan, and Me dan, and Mid i-an, and Ish bik, and Shu ah. And the sons of J6k'shan; Shi bi, and De'dan.

1 33 And the sons of Mid i-an; £ phah, and £ pher, and He-n6ch, and A-bidi, and £rda-ah. '^11 these ar e the sons of Ki-tu rah.

19 Three sons of Abraham land Isaac (Gen. 21:1-8; 25: I 19-26)

I

34 And 'A'brA-him begat] 1 saac. Th e. ■ sops o^ 1 iaat;

£ s«u and I5 ra-el.

10 Five sons: 38 descendants of Esau (Gen. 36)

35 * Tlie sons of f'sfu: *£ri-phAz. Reu'el. and J^ lisn, and JA-A'lam, and KA rah.

36 Thesonsof ei i-phAz; T*'-man. and 6 mar, Zi phi, and GA Um. K* nAz, and TIranA, and*Am a-lfk.

37 The sons of Reu'el; NA'-hAth, Ze rah. Shim mah, and Miz zah.

38 And the%onsof S*'ir; L*'-tan, and Sh6 bal. and Zlb'e-on. and A'nah. and Di'shon. and

j £'zar, and Di shan.

39 And the sons of Ld'tan; HA'ri. and HA mam: and

I Tim'ni was Ld'tan's sister.

I 40 The sons of Sh6 bal; A-U'-

■" ■ • ! M.1n a-hAth. and £ bal.

.. and 0 nam. And the

.....^ ..! Zib'e-on; A-i ah, and

A nah.

41 The sons of A'nah: Di'-' shon. And the sons of Di'-Ithon; AmrAm, and £sh'b«ii.

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a Here we have the second 10 geoera-

dons - "^h - --. . f.f 24-27). The Or* >n% from

Adam to So. iv I-t , ^ sen-erations from Adam to or a

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75thyearofAbralia. rhe

fltJt 10 generations were :ruw ■. uain to t\K 600th year of Noah (Gen. 7:11) b Isaac,though younper t}:— " cl.is placed first, as tlie Ic. cir,

since Sarah was the only u j^.- wifeof Abraham (v 28).But in the genealogy tlie sons of Ishmael and of Abraham's second wife are put first, so that the true line ofthe Messiah might be dealt with more fully, for that is the real purpose of all the genealogies(v 29-33) c Ishmael, like Jacob, had 12 sons, tlie heads of 12 tribes, makmg 24 cdbes descending from Abraham through only 2 of his vjns. There were 6 other sons bom to A brah am by K eturah .his seccn d wife, after he was 100 yean of age (v 32-33). How many tribes descended from them is not known. The 12 tribes that came from Keturah settled in tlie countryof Arabia. They were the fulfillment of a pre<ictIoo made by God of Ishmael, a prediction of 12 princes that would multiply exceedinftly(Gen. 17:20; 25:12-18) d Keiurahwas one of several concubines Abraham had (v 32; Gen. 25:1). How many sons were bom to the others Isnot stated, but we are told that he did send them away to the East from Us son, Isaac (Gen, 25:6) e Tbe sons and grandsons of Keturah(v 33) f The authorcon)esback to Isaac and his seed. Esau and Jacob (v 34), and follows the main purpose of his writing, dealing briefly with the seed of Esau fust before going into the .Tiore lengthy genealogies ofthe seed of Jacob car Israel (v 35-54). After this he writes 12 chapters recording the genealogies of Jacob's sons to the time of Saul and David (2:1-12:40) g This wastheEliphazof the book of Job who was a Tcmanite (v 35-36: Gen. 36:4-16: Job 2:U; 4:1:15:1: 22:1; 42:7,9) h .Amalek was noted for opposition to Israel; the \ n; .Uekites were the first to attack the nation comingout of Egypt (Ex. 17:8-16), For this God swore that they would have war from generation to generation and be destroyed. This was true, and they were finally destroyed by ^aul - all but a few. One of the reasons ^aul was ct*off w.is that he spared somcof the Amalckltes(l Sarrt 15). -^ee Num. 24:20; Dt, 25:17-19; Judg. 3:13; 5:14; Ps. 83:7 1 The Hontesdwelled ui Edom longbefore Esau (Gen. 36:20). They are listed here as part of Esau's descendants, due to the fact that $0 many inter-married that the two became one people

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Coi«tnued.coiuimi4

Cont. coU If Pw 423

^». Cont. frotp column 2

human standfvint, the 2 hooks of Chronicles give the history fioni the divine standpoint. The former records are as man ruled the history; the latter, as Cod overruled it. Cp. Saul's death in ISam, 31 :i. with 1 Chr. 1U:13-14; also note thatonls 4 verses are devoted to Hezekiah's reformation in Kink;s(2 Ki. ll<:4-7) whereas J whole chapters arc piven to it in Chrome le$(chi. 29-31). :mniclesgive God's

Stan ^ to the moral side

and . ««>ii> for both judgments

and . The Nx»k< of Kings are

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pana>u and cuuttast between records.

1 CHRONICLES 2

The sons of Israel

The posterity of Judah

a 8 kiiiRS of Edom before Israel's kings

1 Bela, SOD ofBeor.of Wahabah (v 43)

2 Jobab.son of Zerah, of Bozrah (v 44)

3 Husham, a Temanite (v 45)

4 Hadad, sonofBedad.of Avith(v46)

5 Samlah of Maiiekah (v 47)

6 Shaul of Rehoboth (v 48)

7 Baal-hanan, soo of Achbor (v 49)

8 Hadad of Pal (V 50)

These 8 kings evldenUy reigned ovei Edom from the time of the end of the exodus and entrance Into Canaan well Into the period of the judges In Israel

b This proves that the Chronicles were wntten after the kings of Judah and Israel ceased to exist, and also that the ancient record of the kings of Edom of Gen. 36:31 wasbefore the writer's eyes when he compiled these genealogies (v43)

c This Beof was the father of Balaam the prophet, and die first king of Edom (v 43; Gen, 36:32; Num. 22:5; 24:3, 15; 3L8;Dt.23:4;Josh,13:22;24:9;Mic.6:5)

dThe dukes of Edom were evidently leadenof the tribes or clans, the chief men other than die king. Some tUnk they may have superseded the rank of king In Edom,but this can not be proved. There are 11 menaooed here (v 51-54). It appears that there were more than one duke at a time, nnplyingthey were simply chief men under the kings (Ex, 15:15; Josh, 13:21). See Gen.3 6:15-43

e Hete we have a complete Ust of the sons of Jacob, re-named IsiaeL

12 sons of Israel:

1 Reuben (v 1; Gen. 29:32)

2 Simeon (v 1; Gen. 29:33)

3 Levi (V l;Gen. 29:34)

4 Judah (V 1; Gen. 296 35)

5 Issachar (v 1; Gen. 30:18)

6 Zebulun (v 1; Gen. 30:20)

7 Dan. (v 2; Gen. 30:6)

8 Joseph (v 2; Gea 30:24)

9 Benjamin (v 2; Gen. 35:16-20)

10 Naphtali (v 2; Gen. 30:8)

11 Gad(v 2; Gen. 30:11)

12 Asher (v 2; Gen. 30:13)

These scms are not listed in rank of birth. The 6 sons of Leah are given first, then the 4 sons of Rachel and her maid (with Joseph and Benjamin, the sons of Rachel between the 2 sons of her maid).Aftei that come the 2 soos of Leah's maid. To speculate why they are Usted in this order is useless, for there are no less than24combinatioo5 of such names (see p. 160). If we removed Dan from the place after Benjamin we should have the following:

1 The 6 soos of Leah (v 1)

2 The 2 sons of Rachel (v 2)

3 The 2 sons of Rachel's maid(v 2)

4 The 2 SODS of Leah's maid (v 2)

f Dan was Tthtn tiie blessing of the tribes, as here, but the rest of the list does not work out this way (v 2; Gen. 49:16) g After listing the 12 sons of Jacob, <x Israel, the writer takes up the sons and descendants of Judah, the 4th son of Jacob and Leah(2:3-4:23). The reaaon for dealing withjudah Srst was that he was tobe the chief and ruling tribe of the 12, and the Messiah was to come through him (Gen. 49:8-12; Lk. 3:23-38; Heb. 7:14; Rev. 5:5)

h Jud^. praise. 7 Judah's

1 The 4th SOD of Jacob. Mentioned 341 times In Scripture. Called Juda 10 tIme5(v3-6;Gen.29:35;Num.26:19-21)

2 Ancestor of Kadmiel (Ezra 3:9)

3 A Levite (Ezia 10:23)

4 A Benjamite (Neh. 11:9)

5 Another Levite (Neh. 12:8)

6 A prince of Judah (Neh. 12:34)

7 A priest andmusidan (Neh, 12:36)

1 5 sons of Judah:

1 Er (v 3; Gen. 38:3)

2 Onan (v 3; Gen, 38:4)

3 Shelah (v 3; Gen. 38:5) 4Pharez (v 4: Gen. 38:29) 5 Zerah (v 4; Gen. 38:30)

j TheevU thing that caused the Lord to slay Erwas not recorded, eidei in Gen. 38 or elsewhere in Scripture. All we know is that it w a s something God hated so much that He slew him. It could have been the same sin for which God killed Onan as in Gen. 38:8-10 -that of re fusing to have offspring. This

and Ith'ran, and Che'ran.

42 The sons of E zer; BO'han, and Zavan, and Ja'kan. The sons of Di'shan; tJz, and A'rin.

11 Eight kings of Edom before Israel's kings (Gen. 36:31)

43 * Now these are the'Tcinfes that reigneH in the land of E'dom^before any king reigned over the children of Is'ra-el; Be'Ii the son of^e'or: and the Dame of his city was Din'ha-bah.

44 And when Be la was dead, Jobab the son of Ze'rah of Boz'rah reigned in his stead.

45 And when Jo'bJb was dead, Hii sham of the land of the Te'man-ites reigned in his stead.

46 And when Hii'sham was dead, Ha'dad the son of Be'-dad, which smote Mid'i-an in the field of Mo'ab, reigned in his stead: and the name of his city was A'vith.

47 And when Ha'dSd was dead, Sam'lah of Misre-kah reigned in his stead.

48 And when Sam'lah was dead, Sha'ul of Re-ho'both by ttie river reigned in his stead.

49 And when Sha'ul was dead, Ba'aJ-ha'nan the son of Ach'bor reigned in his stead.

50 And when Ba'al-ha'nan was dead, Ha'dad reigned in his stead: and the name of his city was Pal; and his wife's name was Me-het'a-bel, the daughter of Ma'tred, the daughter of Mez'a-hab.

12 Eleven early dukes of Edom (Gen. 36:15-30, 40-43)

51 •" Ha'dad died also. And the^ukes of E'dom were: duke Tim'nah, duke A-li'ah, duke Je'theth,

52 Duke A-h61-i-ba'mah, duke E'lah, duke Pi'non,

53 Duke Ke'nAz, duk$ Te-man, duke Mibzar,

54 Duke M4g'di-el, duke i'ram. These are the dukes of E'dom.

CHAPTER 2

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13 Jacob's 12 sons (Gen. 29:31-30:24; 35:16-26; 49:

1-28)

T ilKSE are the sons of !s'rq -£l; Reuben, Sim'e-on, Le'vi, and Judah, Is'sa-char, and Zeb'u-liin,

2^in, J6'§eph, and B^n'ja-min, NSphta-li, Gad, and Ash'-er.

14 Generations of Judah (2: 3-4:23). (1) Five sons: 18 descendants of Judah (Gen.

38)

3 •" The«sons of*Tu'dah: 'Er, and O'nan, and She lah: which three were bom unto him of the daughter of Sh\i'a the Ca'nian-it-ess. And Er, the firstborn of Ju'dah.'was evil in the sight of the Lord ; and he slew him.

4 And Ta'mar his daughter in

law baie him'^ha'rez and Ze'rah. All the sons of Jii'dah were five.

5 The sons of*Pha'r6z; 'Hez'-ron, and Ha mill.

6 And the sons of 'Zl'rah; "Zim ri, and ^'than, and *He'-

man, and*Cal'c61. and'Da'ri: five of them in all.

7 And the sons of 'Car'mi; ^'char, the troubler of Ig'ra-ei,

who transgressed in the thing accursed.

8 And the sons of E'than; Az-a-riah.

9 The sons also of H§z'r6n, that were bom unto him; Je-rah'me-el, andfRim, and Che-lu'bai.

10 And Rim begat Am-min'a-dab; and Am-min'a-dib begat Nah'shon,"prince of the children of Judah;

11 And Nahshon begat Sil'-mi, and'^al'mi begat Bo'iz,

12 And Bo'az besat 6'bed, and O bed begat Jesse,

(2) Seven sons: 2 daughters and 4 grandsons of Jesse(1 Sam. 16:6-11; 17:12; 2 Sam.

17:25)

13 " And les'se begat his firstborn £-li ab, and A-bin'a-dib the second, and Shim mi. the third,

14 Ne-than'e-el the fourth, Rid'da-i the fifth,

15 o'zem the sLxth,'Da'vid the seventh:

16'Whose sisters were ZSr-u-i'ah, and Ab'i-gail. And the sons of Zer-u-i'ah; »A-bish'a-i, and Jo'ab, and A'sa-hel, three.

17 And Ab'i-gail bare Am'a-sA: and the father of Am'a-s4 hoas Je'ther the Ish'me-el-ite.

(3) Four sons: 2 descendants of Caleb or Chelubai (2:9), the ancestor of Caleb of Num. 13 and 2 Chr.

4:15

18 •" And "Ca'leb the son of Hez'r6n begat children of A-zu'bah his wife, and of Je'-ri-6th: 'her sons are these; Je'sher, and Sho'bib, and Ar'don.

19 And when A-zu'bah was dead, Caleb "took unto him £ph'rith, which bare him Hur.

20 And Hur begat U'ri, and U'ri begat'Be-zal'e-el.

(4) Three sons of Hezron (vs. 18)

21 'And afterward"Tlez'ron went in to the daughter of Ma'-chir the father of Gil'e-ad, whom he married when he was threescore years old; and she bare him Se'gub.

22 And Se'gub begat Ja'ir, who had three and twenty cities in the land of Gil'e-ad.

23 And he took Ge'shiir, and A'ram, with the towns of Ja'ir, from them, with Ke'nath, and the towns thereof,"ei^en threescore cities. AH thes^belonged to the sons of Ma'chir the father of Gil'e-ad.

24 And after that HSz'r6n was dead in Ca leb-eph'ra-tah, then A-bl'ah Hez ton's wife bare him Ash'iir the father of Te-ko'a.

(Onanism) was the first sin that caused God to take human life, unless the sin of Er was something different. God commanded man to multiply and replenish the earth withhisown kind and a sin of this nature was against bringing into existence one In God's own image and likeness

Syrians. It seemsthat the Aramitesand Syrians had regained manyvfllages from the eariy settlers of Manasseh; and Segub then regained control of them for Israel (v 23)

y See Num. 32:33; Dt. 3:4

z Substitute took for belonged to and it will be more understandable (v 23)

a The 2nd twins bom to man that are mentioaed in Scripture. See Twins in note J, Gen. 25:24

b The line of the Messiah came through Pharez of these twins (v 5, 9-12; Ruth 4:18; Lk. 3:23-38). The kingly line also came through him (Mt. 1:1-17) c The Messianic Unecame through Hezron of the 2 sons of Pharez (v 5. 9-12; Ruth4:18; Lk.3:23-38). Also the kingly line came itrough him (Kit. 1:1-17)

d Here, for the first time, the writer of Chronicles drew from a source of information not known to us, a record of facts not mentioned in eariier scriptures. This is the fint naming of these 5 men

e Zimri , vine. 4 Zimii's:

1 Son of Zerah (v 6)

2 A Benjamite (8:36; 9:42)

3 PriiK:e of Simeon p^um. 25:14)

4 A king of the 10 tribes (1 Ki. 16:9-20; 2 Ki, 9:31)

f Ethan, firmness, 4 Ethan's:

1 Som of Zerah (v 6, 8)

2 Descendant of Gershon (6:42) 19)

3 Descendantof Merari(6:44; 15:17.

4 A wise man In Solomon's time (1 Ki. 4:31)

g Hem an . faithful. 4Heman's:

1 Son of Zerah (v 6}

2 A Levite, a musician (6:33; 15:17: 25:1-5; 2 Chr. 5:12; 35:15; Ps. 88)

3 Son of Lotan (Gen. 36:22). Called Homan of Seir (1:39) Ki.4:31)

4 A wise man in Solomon's reign (1 h Calcol, sustaining. 2 Calcol's

1 Son of Zerah (v 5) Kl.4:31)

2 A wise man in Solomon's reign•(1 1 Para , bearer. Only here in v 6

J Camu, vinedresser. 2 Carmi's:

1 FatherofAchan(v 7;4:1; Josh. 7:1, 18) 6:14; Num.-26:6)

2 Son of Reuben (5:3; Gen. 46:9; Ex. Whose son Carmi was is not stated

here, but he must be identified with the sons of Zerah. for Achan is the only son of his mentioned, and according to Josh, 6:16-18 he was of the Zarhites, which must refer to Zerah of v 6

k Achan (Josh. 7:25)

1 Ram , the grandson of Hezron (v 9.25) m Nashon ledjudah in the exodus (Num. 2:3.9)

n Salma. or Salmon married Rahab of Jericha (v 11; Ruth 4:21; Mt. 1:5; Lk. 3:32)

oDavid the 7ih. Jesse begat 8 sons (1 Sam. 16:6-11; 17:12-14). Here only 7 are numbered and named. David was the youngest(1 Sam. 16:11). so the 8th may have died while young and without offspring. While it was proper to mention 8 soos in the history, it was un-necessary to do so in the genealogy

pDavid's sisters, Abigail and Zeruiah. are spoken of in 2 Sam. 17:25 as being tiie daughters of Nahash, so this was the name of the mother of David

q These 3 nephews played important roles in David's kingdom, especially Joab who was captain of the host until the death of David

t Another name for Iihra (2 Sam. 17:26)

s Caleb , the soo of Hezron, the ancestor of Caleb the son of Jephunneh (Num. 13:6,30; 14:6.24; 32:12; 34:19; Jodi. 14:9,14) who is distinguished from this Caleb in 4:15

t Hehadsoosofboth.AzubahandJerioth, but only those of Azubah are given, Jerioth being a conciiine perhaps. In such cases the sons were not always Usted (V 18)

u Ephraih.c alled Ephratahln v 50.Cp.4:4

V Bezallel was gifted for the construction of the tabernacle (Ex.31:2; 35:30; 36: 1-2; 37:1). This proves the assumption wrongthattheCalebofvlSisthe same as the C aleb who was the son of Jephunaeh(Bezalleers great-grandfather)

w Hezioo's wife. Azubah, died and he married the daughter of MacMr when he was 60 years old and had Segub, who in tumbegat Jair,the conqueror of 23 cities in the land of Gilead (v 21-22)

X These 23 cities were Increased to 30, as recorded in Judg. 10:4. He also took Geshur and Aram, with the towns of Jair from them - the Geshurites and

The tons of David

A 6 ton

(V JS)

•* L'iClIl

5 Ahijah

6 Onam of iJic oiitct wiic (v j5) FiontlKJcOwos wch.ivcl!j dcicenJ

lati UacJ In v -T-jj

b DcKcnJants of Jciahmccl

c An I. - -: elidlxto

iiun ler. IV '

hcm..:i<.^: CO _i in uic i i.aly

Uirouiih llh: Ml Was an cx-

ccpDoutoilic i .v> ^': ■ 'oscj wtiicli pro-vitieJ Uut the Jausiitcrs coulvi retain ilie inticruaocc by iiianyia^: lonieaie who beloiveJ to the tribe of thdr fatlicr (Num. J0:6). In this case tbe E>jyptlanbocanie anaJopieJjon of the tribe of Judah (v J4-41)

J This Caltb Is., xplaintrd tobtr the brL>thi.rof Jcrahniccl (of v 25-33) and ion of Htzrun (v IK, 43)

e Hebron, > h_ and Re-

keir(v4 . jsofcilies

(Gen. lJ:i:; .^:.,iJ; Joili.l&34, 4-1). The first 2cities were ,iiven to Caleb, oneofthc$riesofCanaan(Jo*.14:lJ). TappuahwasinJudahOosh. 15:34) and Rekem in Benjamin Qoiii. 13:27) f Maon was also a city in JuJah (Josh.

15:55; 1 Sam. 23:04) K Some sons of concubines wexe listed, bii not all (V 46), No explanation is fdvcn for some belnn included and others not

—^»- ConufrotncoLS. p. 421

as in 2 Sam. 7 and 1 Chr. 17. The Chroniclesarc cnurely indcpendcntof thcbooksof Samucland Kingsand the differences between thcni ate designed tobcK). Ntaoycriucscreate their own difficulties by first assuming; that all the books should be abke; ano because theyarenot, they conclude that there are many discrepancies and corruptions in the text when actually the writings are full of diune instruction, ume containing additions for our learning. The following table of parallel passages may be used as a harmony between Samuel and Kings on om (land and Chronicles on the other

58 jmUcJ£4$i»^eij

1 David at Ziklag (1 Sam. 27; 1 Chr. 12:1-7)

2 David saved from t • ' racl (1 Sam. 29:1-3: 1 Chr. j

3 Saul's death (1 Sam. .1.1 chr. 10)

4 David made king over all Israel (2 Sam. 5:1-5; 1 c:hr. 111-:?)

5 Jerusalem madecapitalof Israel's unitedkingdom(2Sam. 5:6-10; IChr. 11:4-9)

6 David's kingdom enablished (2 Sam. 5:11-12; 1 Chr. 14:1-2)

7 David's family (2 Sam. 5: it-16; lChr.l4:3-7) Chr.l4:8-17)

8 Philistine wars(: atn. 5:17-J5; 1

9 David's firn attempt to brluR ttic ark to Jerusalem (2 i>am. 6:1-11: 1 Cli. 13)

10 David brintUnstlie ark to Jerusalem (2 Sam. lJ-23; 1 Chr. 15-16)

11 The Davidic covenant (2 Sairv 7; 1 Chr. 17)

12 FuU estabUsluiioit of David's kingdom (2 sam. i; 1 Ciir. 18)

13 Ammonite-Syrian war(C am. 10: 1-19: 12:26-31; 1 Chr. 19:1-20:3)

14 David*smi^hiyinen(l Sam. 23:8-39; 1 Chr. 11:10-47)

15 David's sin innuniberint(lsael(2 Sam. 24: 1 Chr. 21: 27:':3-;4(

16 Charlie to "-oloinon and Isael (1 Ki, 2:1-9: 1 Chr. 2S::u-2*22)

17 Accession of Solomon (1 Ki. 2:12; 1 Chi. 29:23-25) Chr.2a2C-30)

13 Death of Davld(l KI. 2:10-11; 1

19 Solomon's kingdom estabUjhed(l KI. 2:46; 2 Chr. Ul)

20 Solomoo sacrificins! atCIbcoa(l KI. 3:4; 2 Chr. 1:2-6)

i(S) Six son*: I8il«ac«ad«nta of Jr r^liriirrl uf va. 9 IS • An I I).,---.. .... ,.f TA-r.ih'-

*rrr i .... ^;. :

I O rrn. aitd O'zem.

- -- i.'i.

2C J(-rah me-cl had also an-' other wife, whose name was 'Ala-rah; she unit the mother ' of 6 tsam.

I 27 And the suas of RAm the

fir-,'t,.irn of J*-rah'mr-cl were

and Ji mm. and ikir.

-■■ i the sons of (Vnam

Were. Shim ma-i. and)A dA. ! And the suns of Shimrna-i; Na dab and Ab i-shiir.

29 An I f'... T, ,1.,.. t the wife of Al> ;1. and she bar- . ; M.. ii'l

30 And tl,

S* l*d, and .\,. , :.. :.u: ^>c -

l*d died without children. , 31 And the sons of Ap pa-im; I'shi. And the sons of Ishi; Sh*'shan. And the children of Sh^ shan; Ah lAi.

32 Anil •: . .nns of J4 d4 the .brother :na-i; Je ther,

and Jl: and Je ther

died without children.

33 And the sons of J6n'a-than; Pe leth, and Za zi. These were the*sons of Jf-rah me-el.

' (6) Twelve descendants of Sheshan of vs. 31

I 34 * Now Sh6 shan had no

I sons, but daughters. And Sh*-

shan had a serv'ant, an E-gH-p-

jtian, whose name was Tai hA.

35 And She shan gave his .daughter to Jar hi his sersant 'to wife; and she bare him At -

tii.

36 And At tAi begat NA than, and Na than begat Zi bdd,

37 And Za bid be^;at tph Ul, and £ph Idl befiat <> bed.

38 Ando bed beKat Jc hu.and Je hu begat Az-a-ri ah,

39 And Az-a-riah begat H*'-l«z, and H«l«z begat £-!« a-sah,

40 And £-I*'a-sah begat SI-sAm a-i, and Si-sdm'a-l begat ShAl liun,

41 And Shillum begat J«k-a-mi ah, and J6k-a-mi ah begat E-lish a-tna.

(7) Twenty-eight descendants of Caleb or Chelubai (2:9. IB) by other concubines

I 42 • Now UlC_5ffflS ol^CAleb the brother of J6-rah me-el were. Mi shA his firstborn, which U'n< •'"• 'nther of Ziph;

jsnd the M-rt shah the

father ut i.. ... a.

i 43 And the sons ofHt bron;

iK6 rah, "••■< ^ ■•• -i-ah, and

JR* kern.

I 44 i- ' • RA'hAm.

the im: and

R«;.. ...

45 And the son

was 'Mi on: ■• ' ' . ... u,

the father of :.

46 And ' ■ ' ■- •

cubine, '

. * t . U)|.. 11 <l lull

I and ShA'Ipb.

' 48 MA'a-chah. CA leb'a concubine, bare Sht bir, and Tlr'-

h.i n.Th

•he

v4

tlic latiifi ih, and

the father .nd the

daughter of Ca leb u'us^ch'tA.

(8) Oencendants of Caleb, son of the Hur of vs. 19; 4:15

50 • These were lll£-SPn5*5t CAlc^ the son of Hur, the firstborn of *^ph'ra-tah; She") bal the father of^ir jath-jf a-rim,

51 'SAlmd the father of B*th'-l*-hfm. Ha reph the father of B*th-g4 dfr.

52 And Sh6 bal the father of Kir jath-ji a-rbn had sons; HAr'o-eh, and 'half of the Ml-na heth-ites. i

53 And the famUies of Kir'- I jath-je a-rim; the Ith rites, ' and the Pu hites, and the Shu math-ites, and the Mlsh'- , ra-ites; of them came the Za re-ath-ites, and the £sh'ta-ul-ites.

54 The sons of Sai'ma; BSth-l*-h*m, and the N^-tfipha-thites, At'a-r6th, the house of J6 ab. and half of the MA-nS'-heth-ites, the Z(5 rites.

55 And the families of the scribes which dwelt atfJd'bSz; the Ti rath-ites, the Shlm'e-afh-ites, and Su chath-ites. These are the '■Kfin'ites that came of He math, the father of the house of Re chab.

CHAPTER 3

nit.i til, tiii.i t 1. i«

ititi r jtiiiiii, I

(9) Six sons of David in Hebron (2 Sam. 3:2-5)

NOW'these were {he sons of Da'vid, which were \)ora linto him in He hron: the firstborn'Amn6n, of A-hin'o-4m the J*z re-el-it-ess; the 'second DAniel, of Ab i-gail the Car-met-it-ess:

2 The third.'Ab sa-l6m the son of Ma a-chah the daughter of Tai'mai king of (ieshur: the fourth, Ad-o-ni jah the son of Haggith:

3 The fifth, Shtph-a-ti ah of Abi-tai: the sixth, Ith re-am bjf^g lah his wife.

4 These six were "bom unto him in H^ bron; and there he reigned seven years and six months: and in Jf-ru'sfl-lSm he reigned thirty and three years.

(10) Fourteen sons and daughters of David in Jerusalem (2 Sam. 5:13-16; 2

Sam. 1 J)

5 And fhf ' II unlfl iupi in Je-r :ii e-a,

!" 1 Sho bib. tiiiij .'-.a uian, and . o-mon, four, oTOith -shu-A tiie daughter of*Ammi-el:

6 lb bar also, and f.-Usha-mA, and f.-liph c-l4t,

7 And No gah, and Nt'phe(. and Japhi a,

8 And f.-lish'a-m4, and £-li'a-dil. and £-llph e-l*t,'ninc.

9 These were all the sons of Da vid, beside the sons of the

21 Solomon's tcveladon (1 Kt. 3:5-

!'■: ■■ • '■: ■ • '

rlnu to build the t' hr. 2)

iJiu the temple (1 Ki. ■•1-1)i. I a. 3:1-4:2'.:) 24 Tlie ark brought In (1 Ki. 8:1-11:

Conuool. 1 , p,42f' ^

Mesdah actually came. Thlt was Mary's family Une (Lk. 3:2.T-n8). Joseph wasofthe kingdom line tJavn-! ' '•■•. 1:1-17) P im. ll-l?(

"^ : ■• !i:;j)

' .16.

t'.it I'ein ;.. , uica yuuHj; oud arc not listed here

a Caleb, tlie x>n of Jephutuieh, one of the Kiplet ofCanaan.had a daughter named Actuah Posh. 15:16-17; Jud^. 1:12-15), and for this reason vrne get Uiii confuted with this Caleb,the nn of llezron, who had a daughter named Achsa (v 4?)

b Caleb, the son of Hur, the Caleb of v 13. llurtiavetiini tlie name of hit own fathcL It IS possible that this Caleb Is tlic son of Jephunnch(Num.l3:6),tha being ttie surname of the Hur of Ex. 17:10; J-l:14; 31:2; 35:30

c The wife of the Caleb of v 18-20

d KIrjath-jearim, an old Clbeoalte city (Josh. 9:17; 15:C0), where the ark tarried lonR, and from whence It was brought to /IonbyDavld(l-.idiii.6:21; 7:2; 2 Sam. 6:2; 1 Chr. 13:5-6)

e Salrria, strength; father of Bethlehem (v 51, 54). .\nothet :>alma was father of Boaz(v 11; Ruth4:20-21; Ml. 1:4-5; Lk. 3:32)

f See v 54 for the other half (v 52)

g supposed to have been founded by Jabez of 4:9-10

h The Keoites were the descendants of Jethto, father-in-law of Moses Qudt;. 1:16; 4:11-17; 5:24:1 Sam. 15:6; 27:10; 30:29). It is unusual that they should be alluded to as the descendants o f Judah. This was because they were attached to the tribe of Judah In their inheritance, and had become intermixed with them for so m any centuries

I 5 lists of the sons of David:

1 SonsbominHebroa (2 Sam. 3:2-5): lAmnon 4Adoniiah :Cbileab (Daniel) SShephadab

3 Absalom 6 Ithream

2 5ons bom in Hebroo (3:1-4):

1 A iiinon 4 A donij ah

J Daniel (Chileab) 5Sbepbatiah

3Absalom 6 Ithream

3 Sons bom m Jerusalem (2 Sam. 5: JJ^W):

IShammuah 7Nepheg

CSbobab SJaphia

JNatlian 9 Eli sham a

4 Solomon 10 Ell ad a SIbhar llEliphelet GElishua

4 -^ons bom in Jerusalem (3:1-8): 1 shimea 8 Nogah 2Shobab 9Nepheg

3 Nathan lOJaphia

4 Solomon 11 Elishama SIbhar 12Eliada

6 Elishama 13 ELiphelet

7EUphelet (same as »7?)

5 Sons bom in Jerusal em (14:4-7):

1 Shammua ~B>;oRah

2 bhobab 9Nephed 3Nathan lOJaphia

4 M)lonion 11 Elishama

SIbhar 12Beeliada

6Elishua 13Ebrhalet

7Elpalet

Amnon committed sin with Tarnar and waskilledbyherbrother. Absalom (2 Sam. 13) k Daniel, dod is my judge. 3 DanK-l's: PSicond siin of David i alKd Chlkab (2 Sam. 3:2-5)

2 A returned exile (Ezra 8:2; Neh. 10:6)

3 The well knov«n Jewish prophet of the exile who wrote the book of Dan leKEzek. 14:14, 20; 28:3)

1 \bsalom wasihe son that killed Amnon for defilinvi his sister, Tamar (2 Sam. 13),.Old the one who rebelled against his father (2 Ki. 15-lS) m This is the only woman mentioned in the list called David's wife. She was perhaps his oniUnal wife

n The 6 were born to him In Hebron wlillc he tel>;ned there for 7 years and6 iiwnths (v4). Theothen of v 5-8 were born in Jerusalem when tie rcltuied over the united kinndorn of la.iel for J3 years (v 4). David reigned first over Judah .ind then over tlie whole of Israel. This was tlie first division of the kiin;-doiii of Israel, the second and final llvlsIonbein>; after the death of Solomon, when 10 tribes were tUven to Jeroboam, .ind Rehoboam kept Judah, Benjamin, Levi, and many people from the other 10 tribes (1 KI. 12)

o !*< aihan w as the son through whom the

Ij

1 CHRONICLES 4

Judah's posterity

The sons of Simeon

a Tamar. See 2 Sam. 13

b 21 royal descendants of Solomoo:

1 Rehoboam (v 16; 1 Ki. 14:21)

2 Abia (Abijam.v 10; 1 KI. 18:2)

3 Asa (V 10; 1 Kl. 15:10)

4 Jehoshaphat(vlO; lKi.22:41-42)

5 JoramCJeboram^vU; 2Ki.8:16-17)

6 Ahazlah (v 11; 2 Kl. 8:25-26)

7 Joash (Jehoash. v 11; 2 KL 12:1)

8 Amazlah (v 12; 2 KL 14:1-2)

9 Azariah(Uzziah,vl2; 2K1.15:l-2)

10 Jotham (V 13; 2 KL 15:32)

11 Ahaz(v 13; 2 Ki. 16:1-2)

12 Hezekiah (v 13; 2 Kl. 18:1-2)

13 Manasseh (v 13; 2 Ki. 21:1)

14 Amon(v 14; 2 Ki. 21:19)

15 Josiah (v 14; 2 Ki. 22:1)

16 Johanan (no king, v 15)

17 Jehoahaz(Shallum.vl5;2Kl. 23:

18]edekiah(noking. vl5) 31-33)

19 Jehoiakim (v 15; 2 Ki. 23:36)

20 Jeconiah (v 16: 2 Ki. 24:6-16)

21 Zedekiah (v 15-16; 2 Ki. 24:18) The wicked queen Athallah who

reigned 6 years in Judah is not listed here In the royal genealogy. She reigned between Ahaziah and Joash. Johanan was never a king, and nothing else is known about Min

c Abijam(l Ki. 15:2)

d Jehoram (2 Ki. 8:16-17)

e Jehoash (2 Ki. 12:1)

f Johanan was the firstborn of Jodah.but he must have died before the events m aklng Jehoi ahaz an d Jehol akim kings of Judah (2 Ki. 23:31-37). Zedekiah is spoken of in v 15 as a son of Josiah, andif so, he also is not mentioned after this. He was not the same Zedekiah of v 16 who wasnot asonof Josiab,buthis brother (2 Kl. 24:17). The word »n as appUed to him,being the son of Jehoiakim, must be understood as successor (vl6)

g Called Eli akim (2 Ki. 23:34)

h 2 Zedekiah's - son of Josiah (v 15), and brother of Josiah (v 16; 2 KL24:17)

i Shallum.or Jehoahaz(2KL23:31-33)

j Jechoniah, or Jeholachin (2 Ki.24:6) and Coniah (Jer. 22:24-28)

k Zedekiah, or Mattaniah (2 Ki. 24:17-18). He was the last king of Judah

1 8 aons of Jehqiachl D. or Coniah:

1 Assir (V 17) 5 Shenazar

2 Salathiel 6 Jecamlah

3 Malchiram 7 Hoshama 4PedaIah 8 Nedabiah Though Coni ah had all these sons, not

one of them or any descend ant of any one of tliem could ever sit on the throne of David and rule in Jerusalem and over Isiad, forGod had cursed him and his seed forever, cutting them off from kingship. The next king of Judah wai not of his seed; he was an uncle. The eternal king ofjudah was to be the Messiah who was not to come of thie kingly line.yethad to obtain the throne tights through the kingly Une to ful31 the Davidic covenant regarding an eternal king of David's seed. This was completely met In Mary, the virgin-mother of the Messiah, coming through Nathan the son of David who was not of the kingly Une, and in Joseph who was the legal heir to the throne through Solomon.the son ofD avld.WbenJoseph (whose genealogy is in Mt.l:l-17) mar-tied Mary (whose genealoKy isinLk, 3: 23-38) it caused Jesus to De counted the firstborn of the family of Joseph and M ary, and therefore the legal heir to the throne of David; and yet. He did not come through Coniah; and the curse of Jer. 22:24-30 was literally fulfilled m Assir. captive. 3 Assir's:

1 Son of Jehoiachin (3:17)

2 Son of Korah (6:22; Ex. 6:24)

3 Son of Ebiasaph (6:23, 37) Because .Assir means captive some

think he was not a real person: but this is no proof that it was not a true son as all the others mentioned in v 17-18;nor Is It an Indication that he was bom in captivity any more than the other AssLr's of Scripture. Something evidently happened to Assir, either death without heirs or being made a eunuch in Babylon, for Salathiel was next in thelineoftheMessiah(vl7;Mt,l:12); called the son of Nen in Lk. 3:27.which could be son-in-law in this case, as

concubines, and'Tamar their sister.

(11) Twenty-one royal descendants of Solomon - 19 kings of Judah to the captivity (Mt. 1)

10 *' And Sdl'o-mon's son was *Re-ho-bo'am, 'A-bi'd his son, A'si his son, Je-h6sh'a-phat his

son-ll<j6'rain his son, A-ha-zi an

his son,'J6'ash his son,

12 Am-a-zi'ah his son, Az-a-ri'ah his son, Jo'tham his son,

13 A'Mz his son, Hez-e-ki'ah his son, Ma-nis'seh his son,

14 A'mon his son, J6-si'ah his son.

15 And the sons of Jo-si'ah were, the 'firstborn Jo-ha'nan, the second fje-hoi'a-kim, the third AZed-e-ki'ah, the fourth 'Shil'lum.

16 And the sons of Je-hoi'a-kim: 'J6c-o-ni'ah his son,

-^ed-e-la'ali his son.

(12) Thirty-two descendants of king Jeconiah or Jehoia-chin(2 Ki. 24:6-16; Jer. 22: 24-28; 2 Chr. 36:9; Mt. 1)

17 •" And the 'sons of Jec-o-ni'ah; ""As'sir, "Sa-la'thi-el his

son,

18 Mal-chi'ram also, and Pe-da'iah, and She-na'zar, J6c-a-ini'ah, H6sh'a-mA, and N6d-a-bi'ah.

19 And the sons of Pe-da'iah

Ge'dor, and E'zer the father of Hu'shah. These are the sons of Hur, the firstborn of Ephra-tah, the father of Beth -le-hem.

(14) Ten descendants of Ju-

dah by Ashur(2:24)

5 • And^Ashur the father of Te-ko'i had two wives, He'lah and Naa-rah.

6 And Na'a-rah bare him A-hu'zam, and He'pher, and TSm'e-ni, and Ha-a-hish'ta-ri. These were the sons of Na'a-rah.

7 And the sons of He'lah were, Ze'reth, and je-z6'ar, and £th nan.

8 And C6z begat A nub, and Z6-be'bah, and the families of A-har'hel the son of Ha'rum.

(15) Jabez of Judah and his answered prayer (2:55)

9 " And 'Ja'bez was more honourable than his brethren: and his mother called his name Ja'bez, saying. Because I bare him with sorrow.

10 And Ja'bSz called on the God of I§'ra-el, saying,"Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

(16) Five unidentified dc-

"'^J^; "^e-rub'ba-bgl, and g^endants of Judah byChe-

Shlm'e-i: and the sons of Ze-rub'ba-b61; Me-shiil'lam, and Hin-a-niah, and Shgl'o-mith *heir sister:

20 And Ha-shu'bah, and 6'-hel, and Ber-e-chi'ah, and HSs-a-di'ah, Ju'shab-hesed, five.

21 And the sons of Hln-a-ni'ah; P61-a-ti'ah, and Je-sa-iah: the sons of Reph-a-i'ali, the sons of Ar'nan, the sons of 6-ba-di'ah, the sons of Shfich-a-ni'ah.

22 And the sons of Sh§ch-a-ni'ah; Sh6m-a-i'ah: and the sonsof ShSm-a-i'ah; Hit'tush, and ig'e-al, and Ba-ri'ah, and Ne-a-ri ah, and Shaphat, six.

23 Andthesonsof Ne-a-ri'ah; £-li-o-e'na-i. and Hez-e-ki'ah, and Az'ri-kam, three.

24 And the sons of £-li-o-e'na-i were, H6d-a-i'ah, and E-lia-shib, and P61-a-i'ah, and Ak'kiib, and Jo-ha'nan, and D41-a-i'ah, and An-a'ni, seven.

CHAPTER 4

(13) Eighteen descendants of

Judah by Hur and Shobal (2:

18. 20, 50, 52)

TyrF.P-^c fn^ of Tu'dah; Pha'-rgz, Hez'r6n, and Car'mi, and Hur, and Sho'bal.

2 And Re-a-i'ah the son of Sho'bal begat Ja'hith; and Ja^-hath begat A-hu'ma-i, and La'-hid. These are the families of the Zo'rath-ites.

3 And these were of the father of E'tAm; J6z're-el, and Ish'mi, and Id'bash: and the name of their sister was Hiz'e-I61-p6'ni:

4 And Pe-nu'el the'father of

lub or Caleb, not the Caleb's of 2:18, 50; 4:15

11 • And Che'lub the brother of Shu'ah begat Me'hir, which was the father of fish'ton.

12 And fesh'ton begat Beth-ra'phi, and P5-se'ah, and Te-hin'nah the father of Ir-na'-hSsh. These are the men of Re'chah.

(17) Six descendants of Ke-naz of Judah (Josh. 15:13-

19; Judges 1:9-15)

13 And the sons of'Ke'nlz; Oth'ni-el, and Ser-a-i'ah: and the sons of Oth'ni-el; Ha'-thath.

14 And Me-6n'o-thai begat Oph'rah: and Ser-a-i'ah begat Jo'ab, the father of the valley of Chir'a-shim; for they were craftsmen.

(18) Thirty-seven descendants of Judah by the Caleb of Num. 13-14; 1 Chr. 2:

50; 6:56

15 And the sons o f ^Ca'leb the sonof Je-phiin'neh; i'ry, E'lah, and Na'am: and the sons of E'lah, even Ke'naz.

16 And the sons of Je'ha-le'-le-el; Ziph, and Zi'phah, Tir'-i-i, and A-sa're-el.

17 And the sons of fiz'ri were Je'ther, and Me'red, and E'pher, and Ja'lon: and she bare Miri-am, and Shim'-ma-i, and Ish'bah the father of £sh-te-m6'a.

18 And his wife *Je-hii-di'jah bare Je'red the father of Ge-

explained in note a, of that passage n Salathiel was actually begonen by

Jehoiachin (Mt. 1:12) o The Zenibbabel here could be a different one from the sonof SalathlelofMt. 1:12. and this might solve some seem-

Continued. column 4

throughouttheages (Eph. 2:1-3) ;here he Is named and spoKen of as a real person and shown to be one having access to heaven with do wet to accuse the brethren and seek meir destruction (Rev. 12:9-12). The word Satan means adversary. See note k, 1 KL 11:14 and Satan, p. 633

a Ashur. the son of Hezron (2:24)

b ^omen are not listed very often in genealogies of the Jews,but once in awhile, ashere, they are mentioned because of some interesting fact - being one of two wives, for instance, or having the n ame of a prominent pi ace, as Ephratah (v 4: 2:50). Generally, there was one wife and a number of coiKubines, so when there was more than one wife of equal standing the fact was sometimes mentioned (v 5)

c Jabez, he makes sonow..ai man of Judah introduced here as a man without family connection and more honorable thanhisbrethten. He was called Jabez because hismother bore him in sorrow. The outstanding thing about him was thathecalled upon God and was heard ofHIm(v 9-10). Why the writer or why God wanted this little refreshing note here in the midst of all these names, we do not know. Perhaps the city Jabez In Judah was named after him (2:55)

d 5 requests of Jabez (v 10):

1 Bless me indeed

2 Enlarge my coast

3 Let Your hand be with me

4 Keep me from evil

5 Keep me from grief

These 5 requests are the most general ones Jehovah hears from the average man. God heard Jabez and we have all the right in the world to believe that He will also hear all others who pray likewise from the heart, for He is no respecter of persons (Rom. 2:11) e Kenaz. hunting, 3 Kenaz's:

1 Son of Eliphaz (1:36; Gen. 36:11. 15. 33)

2 Brother of Caleb the son of Jephun-neh, and father of Othniel, the first judge of Israel(vl3; Josh. 15:17; Judg. 1:13; 3:9-11)

3 Grandson of Caleb, the son of Je-phunneh (4:15)

f ThisCaleb wasoneof thel2 spies who went Into Canaan. Here 37 descendants of his are listed (v 15-20)

g Here Is another woman mentioned in the genealogies. Also called Bithlah. the daughter of Pharaoh. She evidently became a Jewish convert. Bithiah means daughter of lehovah, and Jehu-ah means ajewess. This implies that eTecame a worshipper of Jehovah

Cont. from column 2

ing difficulties in trying to force certain conclusions that are sometimes made in genealogies. Could there not be 2 men in the same family with the same name? That this is often checase is seen in the various genealogies

p After giving us a long list of descendants of Judah In chs. 2-3 - from Judah to Jeconiah, the last king of Judah of David's line, the writer begins again with descendants of Judah and traces them through Hui. Shobal. A shut, Chelub, Kenaz, Caleb, and Shelah (v 1-23); then he takes up the descendants of Simeon (v 24-43)

q Lord, or prince

First mention of Satan (Job 1:6)

Here we have the first mention, historically speaking , of the arch enemy of God and man, by his name. Not even in Genesis is he mentioned by name- and the time of Job was early in history, for he was the son of Issachar who was the son of Jacob (Gen. 46:13). It Is clear In Gen. 3 that there was an invisible enemy who caused the fall of man, but in the passage he is shown as using the serpent as a tool. In the same way that he used Peter (Mt. 16: 23). In ch. 41 he Is symbolized by a great dragon. He Is the evil spirit work -Ing In the children of dtobedlence

I CHRO:

The sons of Reuben

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b In wnie veriiofij this vertc re ads The

soas of ttie wife of llo«lljh (v I'J)

c What tivx this refer»to u not known

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jj L-voted to the i>os of Judah (2:3-

e aiiiioon. !icarin>;u The lecood too of Jacob and Leah, lie Is mentioQed 43 liinesinthe 0.1. and only oocc in (he S'.T.fC:!: ■•.;?•.. V:C:65: 1^25: Gen. •.::24. 36:4J: , , • LX. 1:2: 6:15;

Num. 1:6. V2-2J: 2:I-J: 7:36: 10:19: 13:5: 26:12: 34:20: Joih. 19:1.9: 21:4-9: Ju<te. 1:3. 17: 2 Chr. 15:9: 34:6: Ezek. 46:24-33: Ret. 7:7). See 5 Simeon S . p. 90 of N. T.

f Shlmel had 22 sons »nd dai«hiers, more than his brethren, but on the whole the Siineonltes did not multiply like tlic Judahitcs (v 27)

g Thisglvesthconly time element idea in the whole passage (v C4-33). indicating all diese genetatloos lived before and i^ to the unie of David

h It seems the generatioos of v 34-43 were after David; such is Implied in v 31. 41

Job's plea to hU friends (Job 13:6)

GItj mc hearing as 1 pUad my own case, will yju spiak deceitfully and wick'.dly anJ then claim that you are speaking for God" WIU you be partial to God and show injusuce for my caiuc" Will you bi- special pleaders In His stead" Will it t>e well with you when He puts you on trial" Do not your arguments make a mock of Gi-)d" He will sure ly re pn-' vc yo u if yo u sho' a re spect of persons. You should treat me as justly as you would God. Can you deceive Him UVe a man** Should nn y.)u be afraid of Him" Your weighty sayings arc like ashes, your arguments crumble like lumps of clay. Be silent, let me alone that I may speak, and then let cume what will (v O-li)

10 false accusations ofGod Qob 13:24)

1 You hide Your face from me (v 24)

2 You count me as an enemy

3 You break me like a leaf driven to and fro (v 25)

4 You pursue me as dry stubble

5 You write bitter things against me

6 You make me to pusses the iniquities of my youth (v 2b)

7 You put my feet in stocks (v 27)

8 You iooV narrowly unto all my pac)is

9 You Set a print upon the heels of my feet

10 Thus Yuu cause me to be consumed like a rotten thing or a moUi-eaien garment (y 28)

Job - on immortality (Job 14:7)

Job reasoned that a tree seems to have

more Iwpe than a man. When a ace

is cot di^wn it will spr>ut again and

glow into another, but when man is

cut ii)wn, where Is he" (v 7-10). Job

expressed the Idea that man gives up

the g}i^)Sl-his body lies down and Joes

nntrlst till tile heavens be I.

10-12). He asked God to h.

sheol until His wrath was paJt. a:id

th T. set a fixed time id .vmr mb^r him

again (v 13). Atle m pts 1.

bi use such a passaii'- o' :

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(19) Ten descendants of Ju" dah by Shelah (Gen. 38:5)

21 ' I]ic_s0as of She Ub the I son of Ju dah ir^re, £r the | father of L^ cah. and LA a-dah j the father of MA-r# shah, and the famihes of the house of them th ! 'no linen, of the h -A,

22 ' .:;:, aiij the men of t , and J(5 iish, and Sl'rAp.^, who had the dominion in M6 ab, and J4sh u-bi-16 -h^m. And these are ancient things.

23 These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

15 Generations of Simeon, son of Jacob: (1) Twenty-seven descendants and their inheritance

24 • Ibe "sons of 'Slm'e-oji were, Nt-mu'el. and J4 min, J4 rib, Z6 rah, and Shi ul:

25 Shdllum his son, Mfb sam his son, Mish tnd his son.

26 And the sons of MIsh m4: Ha-mu el his son, ZSc chur his son. Shim e-i his son.

27 And Shim e-i had 'sixteen sons and six daughters: but his brethren had not many children, neither did all their family multiply, like to the children of Ju dah.

28 And they dwelt at Bfer-sh^ b4, and M61 a-dah, and Ha zar-shu'al.

29 And at Rilhah, and at t lim. and at T«^ lid,

30 And at B^th-u el. and at H6r'mah. and at Zlk Idg,

31 And at Bf th-mar ca-b6th. and Ha zar-su sim. and at B<^th-bir e-i and at ShA-a-ra im. These ifere their cities

^nto the reign of Di'vid.

32 And their villages were, £ tim, and A in. Rim mon, and T6'chen. and A shan, five cities:

33 Ani! r villages that were r 'Ut the same cities. Ill These were their h -. and their jcenealogy.

{Z) two other princ-

ei 'H and thrircon-

34"And M U), and

|4m lech, ai. 'ii the son

of Am-a-ri ah,

3S And JA el. and J* ha the son of J6s-i-hi ah, the son of S*lr-n-»'nh. the son nf A «i-H.

'A-

.ii, ., and .'1, 37 And /i I* the son oi Shi-phi, the son of Al I'm, the son of l^-dA lah, the son of Shlm'ri, the son of Sh*m-a-i ah; M*Th<se mentioned hy their liirri' wfre princes in their and the house of iihcrs increased greatly.

39 ' And they went to the entrance of '.^ d/Jr, even unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of *HAm had dwelt there of old.

41 And these written by name came in the days of H*z-e-ki ah king of Ju dah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms« because there was pasture there for their flocks.

42 And sorr^e of them, even of the sons of Sim'e-on, five hundred men, went to mount Se ir, having for their captains PSl-a-ti ah. and N6-a-ri ah, and R*ph-a-i ah, and Oz'zi-el. the sons of Ishi.

43 And they smote thetest of the Am'a-lf k-ites that were escaped, and dwelt there unto this dav.

I 6 Generations of Reuben, son of Jacob: (1) Why Reuben lost his birthright

NOW the^ sons o f'Re uben the Tirstbom of f? ra-el, (for he If as the firstborn; but. fora.smuch as he defiled his father's bed, his birthright was given unto the sons of J6'§eph the son of Igra-el: and the genealogy is not to be reckoned after the birthright.

2 For Jiidah prevailed above his brethren, and of him came the chief ruler; but theHjirth-right was J6 jeph's:)

{Z) Seventeen descendants of Reuben to the Assyrian captivity (ZKi. 15:^9; 17: fa; 18:11)

3 The sons, / sat/, of Reu ben the firstborn of I5 ra-el were, HA n6ch, and PAI lu, H(z r&n, and Ciir'mi.

4 The sons of J6 el; Shftm-a-i ah his son. Gbg his son. Shim e-i his son,

5 Mi cah his son. R(-a-i'A his son, BA al his son,

6 B^-^ rah his son, 'whom Til gath-pii-n* ser kini; of As-

i sit i-A carried away captive: he was prince of the Reu ben-ites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, were the chief. J6-I'el, and Z^ch-a-ri ah.

B And tii lA the son of Aziz, the son of Sh^'mA. the son of }(i el, who dwelt in Ar6-#r, even unto Ni'bA and BA al-m^ on:

( )) Conquests and expansion

atli and

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•JV

ConttBJcd. column 4

UK a teal oftentimes where wc use a lock. Money was coiinted and put Into a bag. then a iral put on It. Thus a

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Chroi. . ;cz Hezckuh (v 41-

43)

c The Amalekites were to be destroyed as a nation; individuals here and there were sMred(v 4J; Ex, 17:14). Not all were destroyed at the time of 1 -.ti-:. 15. Cp, 1 .Sam. J7:8: 30:1; 2 -.1.:.. 8:12: Esther 3:1

d Wc now come to the record of the sons of Reuben for 10 ver^s, compared to 100 for Judah (2:3-4:23). and 22 for Simeon (4:24-4x3)

e Reuben ,behold a son. The first son of Jacob and Leah (Gen, 29:32). He is mentioned 74 times in Scripture (2:ia 5:l-3.18:6:63,78:Gen. 29:32; 30:14; 35:22-23: 37:21-29: 42:22, 37: 46:8-9; 43:5; 49:3; Ex. 1:2; 6:14; Num. 1:5. 20; 2:10-16: 7:30; 10:18; 13:4: 16:1; 26:5: 32:1-37; 34:14; Dt, 11:6: 27:13: 33:6: Josh, 4:12: 13:15-23:15:6: 18:7, 17; 20:8; 21:7. 36; 22:9-34; Judg. 5: 15-16; Ezek, 48:6-7. 31; Rev. 7:5). He lost the birthriglit through sin and the blessings passed on to others. Unstable as water, he did not possess the traits of priest, prophet, or king. That is why hisgenealojo'was not given first (v 1). Judah Inherited the kingly rights (v 2; Gen.49:10),andJosephtheotherbless-Ings of the binhright (v 2)

f See Birthright in Index

g This was tne fint captivity of the 10 tribes (2 Ki. 15:29; Isa. 9:1); audit Indicates the time of the facts in the previous verses as before this captivity

^ Coot, from column 2

again, is proof that Job believed in a Se paration of the inner man from the body, in the Inner man go in.; tc sheol, and In the set time of the resurrection of the dead (v 13). The fact that he asked the qu j silo n-siiall he live again"-gives evidence of faith in a futtuc rcsurtectfon. So ala^ the state -meDtof v>altingundlhlschange would come is pt.K-'f of tiis faith In the re-surrcclk)n(v 14). All of this is In perfect harmony with truth as seen in lytes listed under Hell and Immt^rtallty in Index

2 peat changes for all men (Job 14:14)

1 The change at death from this life to another when the soul and spirit leave the body foraicmporarN place of confinement until the second change (Heb. 9:27; Jas.2:2o). At this time the righteous go to heaven to await the resurrection of their bodies (2 Cot. 5: 8; Phil. 1:21-24; Heb. 12:22 -23; Rev. 6:9-11); and th>: wicked lo U^ hell ID await the resurrection of their fx^dles (Ps. 9:17; Isa. 14:9; IJ<. 10:19-31)

2 the change at resurrection. All bodies win be resurrected and the immortal anJ Uvlngaiuls and spirits will re-v.nter their bodies to live forever; at tliis time the bodies will become IminorLal (Dan. 12:2; Jo. 5:28-29; 1 Cot. 15; 1 Th. 41.i-l.,; kev,. ?,V4-6, 11-15)

Ancient K-als (Job 14:17)

It was customary with the ancients to

1 CHRONICLES 6

The sons of Levi

a This gives the extent of the spreading out of the Reubenites eastward. Their bands of herdmen roamed from the wilderness of Palestine to the river Euphrates (v 9)

b The Hagarites were the dexendants of H agar thro ugh Ishmael (v 10,19; Gen. 16; Ps. 83:6). See v 18-22 regarding their defeat

c Here we have the descendants of Gad listed in 7 verses (v 11-17)

d Gad, a troop. The 7th son of Jacob (Gen. 30:11). Mentioned 57 times(2:2; 5:11; 6:63,80; 12:14; Gen. 30:11; 35: 26: 46:16: 49:19; Ex. 1:4; Num. 1:14-25: 2:14; 7:42; 10:20; 13:15; 26:15-18; 32:1-34: 34:14; Dt. 27:13; 33:20; Josh. 4:12: 13:24-28; 18:7; 20:8; 21:7. 38; 22:9-34; 1 Sam. 13:7; Jer. 49:1; Ezek. 48:27-34; Rev. 7:5). A prophet in David's timewas alsocalled Gad (21: 9-19; 29:29; 1 Sam. 22:5; 2 Sam. 24: 11-19; 2 Chi. 29:25); and there was a river Gad (2 Sam. 24:5) e Allthese names were registered in the days of Jotham.king of Judah, and in the days of Jeroboam, king of the 10 tribes, indicating these persons aU lived before andupto this time (v 17)

f This victory should have shown them that there would be no captivity if they would obey God (v 20-21)

g 5fold spoils of war:

1 The 100,000 men slain (v 21)

2 Cattle - an unknown number

3 50,000 camels^ $100.00

$5,000,000.00

4250,000 sheep (® $20.00

5,000,000.00 5 2,000 asses(ffi $50.00 100,000.00

Estimated total $10,100,000.00

h Until the captivity - that of Tiglath-pileser (2 Ki. lS:29), for the Jews on the east of the Jordan we re taken captive befcKe the others, as in 2 Ki. 17 (v26)

r">v£)e 1

—^». Conu from coL 2. p. 423

2 Chr. 5)

25 Dedication of the temple (1 Ki. 8:12-8:66; 2 Chi. 6:1-7:11)

26 The 2nd appearance o f God to Solomon (IKi. 9:1-9; 2Chr. 7:12-22)

27 Energy and fame of Solomon (1 Ki. 9:10-28; 2 Chr. 8:1-18)

28 Solomon and Queen of Sheba (1 Ki. 10:1-13; 2 Chr. 9:1-12)

29 Solomon's revenue and splendor (IKi. 10:14-29: 2 Chr. 9:13-27)

30 Death of Solomon (1 Ki. 11:41-43; 2 Chr. 9:29-31)

31 Accession and foUyof Rehoboam (IKi. 12:1-15; 2 Chi. 10:1-11)

32 Division of the kingdom of Israel (IKi. 12:16-20; 2 Chr. 10:12-19)

33 Rehoboam'sretum to Jerusalem (1 Ki. 12:21-24; 2 Chr. 11:1-4)

34 Jeroboam's idolatry (IKi. 12:25-33: 2 Chr. 11:14-17)

35 Rehoboam's apostasy(lKi.l4:21-24: 2 Chr. 12:1)

36 InvasionofjudahbyShishak(IKi. 14:25-30; 2 Chx. 12:2-12)

37 Death of Rehoboam (1 Ki. 14:31; 2 Chi. 12:13-16)

38 Reign of Abijam or Abijah (1 Ki. 15:1-8; 2Chr.l3:l-14:l) 14-16)

39 ReignofAsa(lKi. 15:9-24: 2Chi.

40 Reign of Jehoshaphat(l Ki. 15:24; 22:41-50; 2 Chr. 17:1-21:1)

41 Lying prophets of Ahab (1 Ki. 22: 2-39; 2 Chr. 18:1-34) Chr. 21)

42 Reign of Jehoram (1 Ki. 22:50; 2

43 Reign of Azariah (2 Ki. 8:25-29; 9:27-28; 2 Chr. 22)

44 Princes ofjudah slain (2 Ki. 10: 13-14; 2 Chr. 22:10-12)

45 Reign of Joash(2 Ki. 11:1-12:21; 2 Chr. 23:1-24:27)

46 Reign of Amaziah (2 Ki. 14:1-20; 2 Chr. 25:1-28)

47 Reign of Uzziah (2 Ki. 15:1-7: 2 Chr.26:l-23)

48 Reign of Jotham (2 Ki. 15:32-38; 2 Chi. 27:1-9)

49 Reign of Ahaz (2 Ki. 16:1-20; 2

of Israel: war with the Hagarites

9 And"eastward he inhabited unto the entering in of the wilderness from the river Eu-phra'te§: because their cattle were multiplied in the land of Gil'e-ad.

10 And in the days of S^ul they made war with the *Ha'-gar-ites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gil'e-ad.

17 Generations of Gad, son of Jacob to Jotham, king of

Judah (2 Ki. 15:32)

11 • And the' ^children of '^Gid dwelt over against them, in the land of Ba'shan unto Sai'cah:

12 Jo'el the chief, and Sha'-phiun the next, and Ja-a'nai, and Sha'phat in Ba'shan.

13 And their brethren of the house of their fathers were, Mi'chael, and Me-shiU'lam, and She'bd, and Jo'rai, and Ja'chan, and Zi'i, and He'ber, seven.

14 These are the children of Ab-i-ha'il the son of Hu'ri, the son of Ja-ro'ah, the son of Gil'e-ad, the son of Mi'chaSl, the son of Je-shish'a-i, the son of Jah'-do, the son of Biiz;

15 A'hl the son of Ab'di-el, the son of Gu'ni, chief of the house of their fathers.

16 And they dwelt in Gil'e-ad in Ba'shan, and in her towns, and in all the suburbs of Shar'-on, upon their borders.

17 'All these were reckoned by genealogies in the days of J6'-tham king of Ju'dah, and in the days of Jer-o-bo'am king of I§'ra-el.

18 Army of 44, 760 of Reuben, Gad, and Manasseh that conquered the Hagarites in the day of king Saul

(vs. 10)

18 * The sons of Reu'ben, and the Gad'ites, and half the tribe of MS-nas'seh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand, seven hundred and threescore, that went out to the war.

19 And they made war with the Ha'gar-ites, with Je'tiir, and Ne'phish, and No'dab.

20 And they were 'helped against them, and the Ha'gar-ites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

21 And they took away their cattle; of their camels *fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war was of God. And they dwelt in their steads'iuntil the captivity.

19 Chief men of Manasseh east of Jordan (Num. 32;

Josh. 13:8)

23 • And the'k:hildren of the half tribe of*Ma-nas'seh dwelt in the land: they increased from Ba'shin unto Ba'al-her'-mon and Se'nir, and unto mount Her'mon.

24 And these were the heads of the house of their fathers, even E'pher, and i'shi, and E-li'el, and Az'ri-el, and J6r-e-rai'ah, and H6d-a-vi'ah, and Jah'di-el, mighty men of valour, famous men, and heads of the house of their fathers.

20 Idolatry and first captivity of Israel to Assyria (2Ki. 15:29; 17:6; 18:11)

25 * And 'they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of I§'ra-el stirred up the^pirit of Pul king of As-syr'i-i, and the spirit of Til'gath-pil-ne'§er king of As-syr'i-i, and he carried them away, even the Reu'ben-ites, and the Gad'ites, and the half tribe of Ma-n^s'seh, and brought them unto Ha'lah, and Ha'bor, and Ha'ri, and to the river Go'zan, imto this day.

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CHAPTER 6

21 Generations of Levi, son of Jacob: their habitations and services (6:1-81).

(1) Fourteen descendants

(Ex. 6:16-27)

T HE'sons of^e'vi: ^Ger'sh6n. Ko'hath, and Me-ra'ri.

2 And the sons of Ko'hath; Am'ram, Iz'har, and He'bron, and Uz'zi-el.

3 And the children of '■Am'-rim; Air'on, and M6'§e§, and Mir'i-am. The sons also of Air'on; 'Na'dab, and A-bi'hii, E-le-a'zar, and Ith'a-mar.

(2) Line of 22 priests from Aaron to the Babylonian

captivity

4 •^'E-le-a'zar begat *Phin'e-has,'Phin'e-has begat A-bish'-u-i.

5 And A-bish'u-i begat Biik'-ki, and Biik'ki begat Uz'zi,

6"'And tjz'zi begat Zer-a-hi'ah, and Z§r-a-hi'ah begat Me-ra'-ioth,

7 Me-ra'ioth begat Am-a-ri'-ah, and Am-a-ri'ah begat A-hi' tub,

8 And'A-hi'tub begafZa'dok, and Za'dok begat "A-hxm'-a-az,

9 And A-him'a-iz begat Az-a-ri'ah, and Az-a-ri'ah begat J6-ha'nan,

10 And J6-ha'nan begat Az-a-ri'ah, (he it is that executed the priest's office in the temple that Sol'o-mon built in Je-ru'sS-lem:)

11 And Az-a-ri'ah begat Am-a-ri'ah, and Am-a-ri'ah begat A-hi'tub,

12 And A-hi'tub begat Za'dok,

Chi. 28)

50 Reign of Hezekiah (2 Ki. 18-20; 2 Chi. 29-32)

51 ReignofManasseh(2Ki. 21:1-18; 2Chi.33:l-20)

52 Reignof Amon(2 Ki. 21:19-26; 2 Chr. 33:21-25)

Conucol. 1. p. 427

1 Ex. 6:25: Num. 25:11: Ps. 106:30 m It is supposed that the change in the high priesthood from the line of Elea-zar to Ithamar took place in the days of Uzzi.The change was made for some unrecorded reason and continued for several generations n 2 Sam. 8:17; 15:27; 1 Chi. 24:3-6, 31 o 2 Sam. 15:27, 36; 18:19, 22, 27

a Here, in 2 verses, we have the record of ihe chief men of the half of Manasseh, the part of the tribe east of Jordan (v 23-24)

b Manasseh , causing fctgetfulness. He is mentioned 111 times in Scripture (5: 18-26; 6:61-71; 7:14-29; 9:3; 12:19-37; 26:32; 27:20-21 :Gen.41:51: 46:20; 48:1-20:50:23; Num. 1:10, 34-35; 2: 20; 7:54; 10:23; 13:11; 26:28-34; 27:1; 32:33-41; 34:14, 23; 36:1, 12; Dt. 3: 13-14; 29:8; 33:17; 34:2; Josh. 1:12; 4:12: 12:6; 13:7,29-31; 14:4:16:4-9; 17:1-17; 18:7; 20:8; 21:5-27; 22:1-31; Judg, 1:27; 6:15, 35; 7:23; 11:29; 18: 30; 1 Ki. 4:13; 2 Chi. 15:9; 30:1-18; 31:1; 34:6-9;Ps. 60:7; 80:2; 108:8; Isa. 9:21; Jer. 15:4; Ezek. 48:4-5). Called Manasses (Rev. 7:6)

There are 5 men named Manasseh in Scripmre (note k, 2 Kt, 21:1). Only two of them are prominent-the elder son of Joseph (Gen. 41:51; 46:20; 48: 1-20) and me 14th king of Judah, the S0.T of Hezekiah (2 Ki. 20:21-21:20; 2 Chr. 32:33-33:23)

c 2 reasons for the Sist captivity:

1 They transgressed against the God of their fathers (v 25)

2 They went whoring after the gods of the people whom God had destroyed before them for like sins

d See 2 Ki. 15:19, 29

e Here we have the list of the sons of Levi in 81 verses compared to the list of Judah's in 100 and those of the other tribal heads in 1 to40 verses (6:1-81). The tribe of Naphtali has but a single verse devoted to it (7:13)

f Levi, joined. He was the 3rd son of Jacob andLedi. Mentioned68 times in Scripture (2:1; 6:1, 38, 43, 47: 9:18; 12:26; 21:6: 23:6,14,24; 24:20; Gen. 29:34; 34:25t30: 35:23; 46:11; 49:5; Ex. 1:2; 2:1; 6:16-19:32:26-28; Num. 1:49; 3:6,15,17:4:2; 16:1-10; 17:3-8; 18:2,21; 26:59; Dt. 10:8-9; 18:1; 21: 5; 27:12; 31:9; 33:8; Josh. 13:14, 33; 21:10; IKi. 12:31; Ezra 8:15-18; Neh. 10:39; 12:23; Ps. 135:20; Ezek.40:46; 48:31; Zech. 12:13: MaL 2:4-8; 3:3; Heb.7:5).The termsLevite andLevites, referring to the descendants of Levi,are found 293 times in the Bible

4 Levi's in Scripture:

1 Son of Jacob (see above scriptures)

2 Matthew (Mk. 2:14; Lk. 5:27-29)

3 Ancestor of Christ (Lk. 3:24)

4 Another ancestor of Christ (Lk. 3:29)

g 3 great branches of Levites:

1 Gershonites(v 1,20-21; Num.3:21-4:27) 4:37)

2 Kohathites(v 1, 22-28; Num. 3:27-

3 Merarites(v 1,29-30; Num. 3:17-4:45; 26:57)

h Amram , exalted people. The father of Aaron, Moses, and Miriam (v 2-3)

i Aaron had 4 sons - Nadab, Abihu, Eleazdr,and Ithamar.The first two died by a plague from theLord at Sinai (Lev. 10)

j Here we have a line of 22 priests horn Aaron to the Babylonian captivity (v 4-15). This is not a complete list, as a number mentioned In Kings and Chronicles elsewhere are not here. Not allofttese were high priests. The list gives more the line of Jehozadak which coincides partly with that of the high priests (v 15). InEzra 7:1-5 we have a partial list of these priests. Though Moses was the highest of the high priests in office (Ps. 99:6), he is not listed with them, not being considered a priest because of his separation to civil government before the appointment of the Levitical priesthood. See 86 high priests, p.236

k See Phinehas in Index

THt n/i#j of the Ltvile*

The tons of Ltvi

i CdU Jlaiii la Neh, 11:11

b The —^ :; ia the lei^ of Jodah (2 Kl. 2^:4: CChr. M:9>

cPut u> ilcAtl: by NebiichatJacszu n RibUh bociiue of rebellioo (2 KI. 25: 18. 21)

d He succc who w a J.-.

went Intoc .ipt.vity; til' vn the high frien wtv rct'onic- • tlvlty(v 15: Fzra ::;'::; Neh.l.i.*: Haft. 1:1. !•; / c. '. . -Ml,

c J brancbei o : ioCc g, v 1)

f Elkjoah Was V f Samuel, yd

it li oot rncniiooej bcie (1 Saxn. 1-2). SamucUs Tinally uicntluoeJ -her. the recocd speaks ofhii SODS,but only reference to him here t

ft In 1 Sam. 3:2 his nanie Is Joel, so pa-haps he went by both names (v -8)

h 3 chief choir leaJers in Ig-tel:

1 Ht-man the Kohathlte (v 33)

2 Asaph the Gershoniic (v 39)

3 Ethan the Merarite (v 44)

fc Cont.faofncol.2. p. 426

53 Reign of Josiah(2 Ki.22:1-23:30; 2Chr. 34:1-35:27) 2Chr.36:l-7)

54 ReigDofJehoahaz(2Ki.23:31-33:

55 Reign of Jehoiaklm (2 KL 23:34-24:6: 2 Chr. 36:4-7)

56 Reign of Jeholachln(2Ki.24:6-16; 2 Chr. 36:3-10)

57 Reign of Zcdckiah(2Ki.24:I7-20: 2 Chr. 36:11-14)

58 Destruction of Judah andjeruu-1cm (2 Ku 25: 2 Chi. 36:15-21)

Doctrine of the remnant (Isa. 1:9):

The doctrine of the remnant of men saved always refers to Judah and the othi-t trlbcsof IsaeL, never to Gentiles or the church. It e xpccsses the idea that God is under obligation to all Israel to save a remnant of them, to as to pre -serve their seed to fulfil xith them eventually, the covenants made with Abraham, Isaac, Jacob, and David to whom He promised an eternal teed and to the seed aji eternal land (Gen. 12:1-3, 7:13:14-17; 15:16-21; 17:2-8, 19: 21:12; 22:17-16; 26:3-4; 26:3-4. 13-15; 2 Sam. 7). Many times God predictedthe deliverance and preservation of .a remnant of the 13 tribes and their final and eternal restoration under their Messiah (V 9; 10:20-22; 11: 10-12. 16; 38:31-32; 46:3; Jer. 23:3; 31:7; 39:9: 40:11; Ezck. 6:8-10; Joel 2:32; Mlc. 2:12; 5:3-8; Tietib. 2:7-9; 3:13; Zech. 8:6-12; Rom. 9:27; 11:5; Rev. 12:1*0. According to v 9 luiah predicted that a very smaU remnant would be saved in the coming destrut • tion of Judah and Jerusalem; otherwise Israel would ha\T: been totally destroy -ed lUce Sodom and Gomorrah

S inful state of Judab (Im. 1:10)

The people of Judah were lo cocrupt and sinful that God called their rul< rs the ruler s -^f S-dorn. and the people ihemstl'. pie ijf G« r iionah (v

10). This I ' rcfc-renci to Sodom

since Moses accused Israel of having the vine of Sodom (Di. J2 '12): and suggests the people were c the same homos'-xual sins a< in Sodom and Gomorrah. . i

are mentioned for the firs; u n. connection with thi- klnuJ' ni of Isiarl, inthereion of RehoNiam and his lur -cessors (1 Ki. 14:24; 15:12; 22:4*:; 2 Kl. 23:7), IndlcatinR that the iln of Sodom was practiced in Isael again after the land was rl. in v! "f It in the days of the judges :n wa*

almon totally deia ;• 1-21:

25). The law command^ d th»t di' i-' ix-no u>domltc In Isra. 1(IH. CilT). M. tal depravity was the rondltliHi of Judah and Jeruulem in urneral in th'- days of Isaiah (v 6-6, 10; .j:9). It became worse during the nr«t 150 years until God could tolerate It n. longer; »o lie completely denroycJ the nation (Jer. 23:14; 49:18; 50:40; Lam. 4:6; Ezek.

;!n.

. . ..- ,.-t ►Hll-

•nd Hll-kiah >.-><<

.. - ..Ah.

U And kx-»-timh be(al'S«r-.. .1. «...< S^r-a-iah begat

^ hAt a-dik went in-

itty, when the Lord

.iw.i\ Jd'dah and

the bAod of

.">' „^ ..; rar.

(3) Head* of the 3 branchea of the tribe of Levi (Num. 3)

16 • Th««y ' I rVl; Cfr'-

Bhdm. Kftli < Mf-r4rl.

\7 ' ~ ' •' , i;ie names of

Ul' ohOm; Lfb'ni,

anU .-':uir. »•-!.

18 And Ui« sons of K6 baU) werf. Am'rim. and Iz hlr, and H* bron. and Cr li-el.

19 " ' *•• >; M..

are ine :.iin;.K-s ot tile Li- VUCS

according to their fathers.

(4) Sona of Gershon (Niun.

3:21)

20 QL, <^r's h6iii: Lib ni his son, J* hlth his son, Zlm tnah his son,

21 Jd ah his son, Id'dA his son, Zi rah his son, J*-4t e-r4i his son.

(5) Sona of Kohath (Num.

3:27)

22 The sons of K<5 hathj km-inin a-dib his son, K6'rah his son. As sir his son,

23 £l'ki-nah his son, and C-bi a-sApb bis son, and As sir his son,

24 Ta hith his son, C'ri-el his son, Cz-zi ah his son. and ShA-ul his son.

25 And the sons of Elki-nah; A-mis a-i, and A-hi m6th.

26 As forti ki-nah: the sons of El kA-nah: ZO phAi his son, and Nd hlth his son,

27 E-li ab his son, J^r'o-hAm his son. El'kA-nah his son.

28 And the sons of Sim'u-el; thefir'itbfirn VAsh'r.i .ind A-bi'ah.

(6) Sona oi Mer.kri (Num.

3:33)

29 Hie 80M of Mt-r4'rL Miih h. Lib ni his son. Shim e-i his son, i'z zi his son,

30 Shim e-A his son, Hkg-gi'ah his son. A-sa-i ah his son.

(7) David appointa 3 chief

choir leadera in the houae

ol the Lord(v 3 3, 39, 44)

31 AndHhese are they whom DA'vid set over the service of song in the house of the Lord, after th.Tt the ark t

32 And thev mi: efore the dwellinn pU" tabernacle of the con».i' ...i.. a with

until Swl t>-mon had

•■ houiie of the Lord in

Je rhen they

wa. jccordinjc

lo theu urJef.

A From Koh^th Hcman,

the firat chotr leader: hsa

genealogy from Levi to

David

33 And "these are they that

vi..,',-.(UL .•)i tli.ir , tii!.Ir.-n Of

:: a .. of

JA el, the ii.n I • ■ el,

34 The son of ih, the son of J*r o-hAm, the son of f-liel, the son of Ta ah,

35 The son of Ziiph. the son of f 1 ki-nah. the son of Mi hAth. the son of A-mAs «-i,

36 The son of PI kA-nah, the ton of J6 el, the son of Az-a-ri'ah. the son of Z*ph-a-ni'ah.

37 The son of Ta hAth. the son of As sir, the son of C-bi a-sAph, the son of Ko rah,

38 The son of Iz hSr, the son of K6 hath, the son of L*'vl, the son of 1$ ra-el.

B From Gershom - Asaph,

the aecond choir leader: his

genealogy from Levi to

David

39 And ^his brother 'A'saph, who stood on his right hand, even A saph the son of Bfr-a-chi'ah, the son of Shim'e-A,

40 The son of Mi'chafl. the son of BA a-se iah, the son of MAl-chiah,

41 The son of Eth'ni, the son of Zf rah, the son of Ad-a-i'ah,

42 The son of E than, the son of ZImmah,the son of ShIm'e-I,

43 The son of JA hAth. the son of Gir'shfim. the son of Le'vi.

C From Merari - Ethan,

the third choir leader: his

genealogy from Levi to

David

44 And their brethren the sons of M6-rA ri stood on the left hand: 'Ethan the*son of Kish'i the son of Ab di, the son of MAl'Iuch.

45 The son of HAsh-a-bi'ah, the son of Am-a-zi ah, the son of Hil-ki ah,

46 The son of Am'zi, the son of BA'ni, the son of ShA'mSr,

47 The son of Mah li, the son of Mu shi, the son of M*-ra'ri, the son of Le vi.

(8) Services other than music in charge of other Levites

4«*'Their brethren also the L*vites were 'appointed unto all manner of service of the tabernacle of the bouse of God.

(9) High priests from Aaron to Davidand their services

49 * But'AAr on and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were aptwinted for all the work of the place most holy, and to make an atonement for I5 ra-el, according to all that M6 jej the servant of God had commanded.

50 And these are the sons of AAr'on; E-le-A iai his son, Phln e-has his son, A-blsb'u-A his son,

51 Bilk ki his son, Oz'zi his •on, Z4r-a-hi ah his son,

52 M^-rA 10th his son, Am-a-h ah his son. A-hi tub his son,

53 ZA duk bis son. A-hliii a-Az his son.

16:46-M).Jenisalem li called Sodom in Rev. ll:f luggenlns prevalence of the sin again in ih< last days

rjfoldcmpttflcM of rinif Is (lu. 1:11):

1 Thry are them-

selves; all half . fi>rmal,

Co ntinucf^ lolumn 4 ^

don the nation to destruction, to dls-

IliCi:) a .

1/.1 lac.

will repent (-.^Lii. i.;:io -1 l::;i)

a Here wc .0 '1 genealogy - 21

generat :cm«i back to LeYi.

the 100 of Jacob (v J3-38)

b Hem an, the singer, was Samuel's graadsoo(15:17-19: 25:1-6: IKL4:31)

C This was Samuel (v 28. 33)

d His brother of .itiothct braiKh of the tribe of Levi, not abtother of the same father and mother (v 39)

e Here we have 15 generations from Asaph back to Levi, the son of Jacob (v 39-43)

r Ethan Is called Jeduthun (9:16: 16:41; 25:1; 2 Chr. 35:15). Ethan is used up to 15:19 and the new name, Jeduthun used after that. Ethan means firmness; and Jeduthun me ans one to give prai se

g Here we have 14 generations from Ethan back to Levi, the son of Jacob (V 44-47)

h Their - referring to the 3 choir leaders and musicians

I See kind of work In v 49

j Only the priests were allowed to do this work, not the kings or prophets unless they were of the aibe of Levi. Kings were never of this tribe, but sometimes a prophet would also be a Levlie

Cont. from column 2

and hypocritical observance of ifaem

is nauseating to God (v 11) 2 I am full of burnt offerings of the

fatof fedbeasts-Ihave had enough and

am now nauseated with them 31 delight not In the blood of animals 41 no longer require the fat and blood

of animals when you come before Me

(V 12)

5 Bring no more vain oblatlons(v 13)

6 IncenK- is an abomination to Me

7 Away with your new moons, sabbaths, and the religious convocations, for they are iniquity, even the jolemn meetings

8 I hate your new mooiu and your regular feasts, for they are ever a source of trouble and hypocrisy to Me (V 14)

9 1 am weary of all your rituals, your sacrificesof animals with their fat aixl blood.the vain obLaDons, Incense burning, new moons, sabbaths, solemn meetings, feasts, spreading of hands to Me, and your many prayers, for your hands are full of blood and your lives arc corrupt

10 When you spread your hands toward Me I will hide My eyes from you (v 15)

11 VvTien you make many prayers I will clou' My ears to you

12 Your bands are full of blood

All this emphasizes the fact that re -Ugiousrirualiand the making of many prayers are worthies unless accompanied by an upriRht Life

14 thing s i-'-o d not ab le to end ure (Isa i:4):

Heb. yakoL to be able. Here: I am not able to endure. Cp. Hos. 2:11; Amos 5:21-24. The 14 tJUiim fcferrcd to in Isa. 1 arc:

1 Immoralities of Israel (v 10)

2 Multitudes of ucrifices offered in hypi>crisy (v 11)

3 The fat of fed beasts

4 The blood of animals

5 Profanity of Hlicouru(Heb. ramas. Bead or profane My courts, v 12; Kzck. 26:11; 34:18; Dan. 8:7-10)

6 Vain oblations or gift offerings to secure favor with Him (v 13)

7 locente burning

8 New-numn rimals

9 Sabbaths, weekly and otherwise

10 Calllnnof a$stniblies,evrnthc solemn meetings (v 13)

11 Appointed yearly feasu (v 14)

12 Sprr.idinB forth the hands tL-'ward Hini in prayer as if they were clean in His sight, when they are full of blrt'd (V 15)

13 Making of many prayers

14 Haodi that are full of blood Such depraved condition as pictured

above caused Jehovah finally to ab.in-

1 CHRONICLES 7

The cities of the Levites

a Cities of the Kohatfalies: In Judah:

1 Hebron (V 55-57) 2Libnah(v57)

3 Jattir

4 Eshtemoa

5 Hilen (v 58)

6 Deblr

7 Ashan (v 59)

8 Beth-shemesh

In Benjamin:

1 Geba (v 60)

2 Alemeth

3 Anathoth

Altogether there were 13 cities in

Judah and Benjamin (v 60), and 10 in

Manasseh (v 61). Only part of them

are listed here b Gershom received 13 citiesin the tribes

of Issachar, Asher, Naphtali, and East

Manasseh (v 62) c The sonsof Merari were given 12 cities

in the tribes of Reuben, Gad, and

Zebulun d To the remaining Kobathites 8 cities

were given in the tribes of Judah,

Simeon,Beryamin.Ephraim, and west

Manasseh (v 65-70)

72 statements of condemnation to Job (Job 4:5):

1 You are reaping what you have sowed (4:5-11)

2 You are nu inoocent (4:7)

3 Not righteous 8)

4 You have been sowing iniquity (4:

5 Yo u have not been praying and com -mitting your cause to God (5:8)

e God is correcting you (5:17)

7 You have committed more than 7 sinsoryou would not be judged (5: 19)

8 If you were righteous you would be hid from the scourge of the tongue and would not be afraid of destruction (5:21-22) 2)

9 Your words are like strong winds (8:

10 God is judging you (8:3)

11 Your children were killed because of their sin (8:4)

12 You are not pure and upright or God would hear your prayers and prosper you (8:6-7)

13 You have forgotten God (8:13)

14 You are a hyptocrite or your hope would tMt have perished

16 Ifyou had been perfect and not an evil doer God would not have cast yoa away (8:20)

16 You seek to justify yourself (11:2)

17 You are a Uar(ll:3)

18 You are a mocker

19 You claim your doctrine is pure, and you are clean, but your reaping proves the contrary (11:4)

20 You are reaping far less than you deserve (11:6)

21 God knows your wickedness or you would tVDt be reaping (11:1-12)

22 Ifyou would seek God and put away sin, then you would forget your misery and sufferiiig(ll:13-19; 22: 23)

23 You utter vain ki>3Wledge (15:2)

24 You fill your belly with me east wind (the hot wind)

25 Your talk is unprofitable (15:3)

26 You cast off fear and restrain prayer before God (15:4)

27 Your riKiuth utters iniquity (15:5)

28 You have a crafty tongue 6)

29 Yourown mouth condemnsyou(15:

30 Youtalkasifyouwere the fist man bom and you were older than the hills (15:7)

31 You try to use wisdom to cover up (15:8)

32 There are many men older ihanyoar father (15:10)

33 You do not have any secret that is not known (15:11)

34 You wink at sin and turnyoui spirit against God (15:12-13)

35 The heavens are not even clean so how can you be" (15:14-15)

(10) Habitation of Kobathites

in Judah

54 •" Now these are their dwelling places throughout their castles in their coasts, of the sons of Aar'on, of the families of the Ko'hath-ites; for theirs was the lot.

55 And they'^ave them He'-bron in the land of Ju'dah, and the suburbs thereof round about it.

56 But the fields of the cit', and the villages thereof, they gave to Caleb the son of Je-phun'neh.

57 And to the sons of Aar'on they gave the cities of Jii'dah, namely, He'bron, the city of refuge, and Libnah with her suburbs, and Jattir, and £sh-te-mo'i, with their suburbs,

58 And Hilen with her suburbs, De'bir with her suburbs.

59 And Ashan with her suburbs, and Beth-she'mesh with her suburbs:

(11) Habitation of Kohathite s

in Benjamin

60 And out of the tribe of Ben'ja-min; Ge'bi with her suburbs, and Al'e-meth with her suburbs, and An'a-thoth with her suburbs. AU their cities throughout their families were thirteen cities.

(12) Habitation of Kobathites in Manasseh west of Jordan

61 And unto the sons of Ko'-hath, which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Ma-nasseh, by lot, ten cities.

(13) Habitation of Gershom in Issachar, Asher, Naphtali and Manasseh east of

Jordan

62 And*to the sons of Ger'-shom throughout their families out of the tribe of is'sa-char, and out of the tribe of Asher, and out of the tribe of Naph'ta-li, and out of the tribe of Ma-nas'seh in Ba'shan, thirteen cities.

(14) Habitation of Merari in Reuben, Gad, and Zebulun

63'^Unto the sons of Me-rari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebu-liin, twelve cities.

64 And the children of Is'ra-el gave to the Le'vltes/Aese cities, with their suburbs.

(15) Habitation of remaining Kobathites in Judah, Simeon, Benjamin, Ephra-im, and Manasseh: 8 cities

not mentioned in V 54-61

65 And they^ave by lot out of the tribe of the children of Ju'dah, and out of the tribe of the children of Sime-on, and out of the tribe of the children of Ben ja-min, these cities, which are called by their names.

66 And the residue of the families of the sons of Ko'hath

had cities of their coasts out of the tribe of E'phrS-im.

67 And they gave unto them, of the cities of refuge, She'-chem in mount E'phrS-im with her suburbs; they gave also Ge'zer with her suburbs,

68 And J6k'me-im with her suburbs, and B§th-h6'r6n with her suburbs,

69 And Aij'a-16n with her suburbs, and Gath-rim'mon with her suburbs:

70 And out of the half tribe of MS-nSs'seh; A'ner with her suburbs, and Bil'e-im with her suburbs, for the family of the renmant of the sons of Ko'hath.

'16) Thirteen cities of v 62 enumerated as the habitation of Gershom

71 "TJnto the sons of Ger'shOm were given out of the family of the half tribe of MS-nas'seh, Golan in Ba'shan with her suburbs, and Ash'ta-r6th with her suburbs:

72 And out of the tribe of Is'sa-char; Ke'desh with her suburbs, Dab'e-rath with her suburbs,

73 And Ra'moth with her suburbs, and A'nem with her suburbs:

74 And out of the tribe of Ash'er; Ma'shal with her suburbs, and Ab'd6n with her suburbs,

75 And Hu'k6k with her suburbs, and Re'hob with her suburbs:

76 And out of the tribe of Naphta-li; Ke'desh in Gil'i-lee with her suburbs, and Him'-mon with her suburbs, and Kir-jath-a'im with her suburbs.

(17) Habitation of remaining

sons of Merari: 10 cities in

Zebulun, Reuben, and Gad,

not mentioned in v 63

77 "Unto the rest of the children of Me-rari were given out of the tribe of Zeb'u-liin, Rim'mon with her suburbs, Ta'bor with her suburbs:

78 And on the other side J6r'-dan by J6r'i-ch6, on the east side of Jor'dan, were given them out of the tribe of Reu'-ben, Be'zer in the wildemess with her suburbs, and Jah'zah with her suburbs:

79 Ked'e-moth also with her suburbs, and Mepha-Sth with her suburbs,

80 And out of the tribe of Gid; Ra'moth in Gil'e-ad with her suburbs, and Ma-hS-na'im with her suburbs,

81 And Hesh'bon with her suburbs, and Ja'zer with her suburbs.

CHAPTER 7

345

22 Generations of Issachar, son of Jacob. (1) First branch: 22, 600 men of war

NOW the'sons of^Is'sa-char were, Tola, and Pu'ah, Jash'ub, and Shim'rom, four.

2 And the sons of Told; tjz'zi, and Reph-a-i'ah, and Je'ri-el, and Jah'ma-i, and Jib'sam, and

36 You drink up iniquity like water (15:16)

37 You must be wicked or you would not be suffering the judgments of the wicked (15:20-35)

38 There is no end to your words of justification of yourself (18:2)

Continued, column 4

68 You have claimed your righteousness to be more than God's(3o:2)

69 Youhave argued against cleansing yourself of sin (35:3)

7J You are wicked (35:8)

71 You multiply words witiiouiknow-ledge (35:16)

72 God's dealings with the wicked prove that you are wicked (36:17)

a To the remaining Gershomites cities were given In east Manasjeh, in Issachai, Asher, and Naphtali (v 71-76)

b TotheremainlngMetailtescItleswere given In Zebulun, and on the east of Jordan in Reuben and Gad (v 77-81)

c Here we have a llitof the sons of Issachar In 5 verses (v 1-5)

d lisachai. reward, Tnis son of Jacob is mentioned41 times In Scripture (2:1; 6:62,72:7:1,5; 12:32,40; 27:18; Gen. 30:18: 35:23: 46:13; 49:14; Ex. 1:3; Num.1:8,28-29; 2:5: 7:18; 10:15; 13:7; 26:23-25: 34:26: Dt. 27:12; 33:18; Josiu 17:10-11; 19:17, 23: 21:6, 28; Judg. 5:15; 10:11; 1 Kl. 4:17; 15:27; 2 Chi. 30:18; Ezek, 48:25-33; Rev.7:7)

2 Issachar's:

1 The son of Jacob (see above scriptures)

2 A Levite (1 Chr. 26:5)

■ Cont.from column 2

39 You count your friends as beasts and vile In your sight when we are trying to help you (18:3)

40 Since you are suffering the doom of the wicked you must be wicked (18:5-21)

41 The triumph of the wicked Is short, and the joy of the hypocrite is but foramomnet, so you must be bodi becauseof your sufferings (20:5-29)

42 You think that your claim to righteousness and perfection will profit God (22:3)

43 Your wickedness is great (22:5)

44 Your iniquiries are infinite

45 Youhave taken a pledge from your brother, and stripped the naked of his clothing (22:6)

46 You have held drink ftom the thirsty (22:7)

47 You have kept food from thehun -gry

48 Youhave sent widows away empty (22:9)

49 You have broken the arms of the fatherless 10)

50 Becauseof all this, you suffer (22:

51 You have sought to hide your sins from God (22:13)

52 You have not taken a lesson from the ways of the wicked or been wamed at their end (22:15-16)

53 If you would return to God, pray, and receive His words, good would come to you (22:21-23)

54 If you put away iniquity you wHl be built up (22:23)

55 You claim to be clean, but you are rwt, for even the stars are not pure in God's sight (25:4-6)

56 1 have heard you say that you are without sin, you ait innocent, and there is no iniquity in you (33:9)

57 Youhave said that God counts you as an enemy, but it is you that strives against Him (33:10-13)

58 God has sought to hide pride from you, but you would not listen, so this has come upon you (33:14-28)

59 Youhave said: I am righteous; and God has taken away my judgmertt (^4:5)

60 You drink up scorning like water (*t:7)

61 You keep company with workers of iniquity and walk with the wicked (34:8)

62 Youhave said that it does not profit to deU^t In God (34:9)

60 Youhave spoken without knowledge

64 Your words are without wisdom (34: 3.3)

65 Youhave answered for wicked men (»4:36)

66 You add rebellion to sin (34:37)

67 You clap yoiu hands among us and multiply words against God

1 THRONTriti. f Th,

• »T»» n i-» «

,^ %/„.

r^r <on< of Ephraim and Asher

4Z9

a Tbls ltpaD«fth<(

too aftot ibcr bTbliitiowit

monthlagljiiu-

tbegreaicK ?ol>. . ,

700 wl»« u>d JL. coacj:;u;ci (1 JO.

11:3) c Here we bive alln of the m* of Bca-

jamin lo 7 venei (v S- iJi '^^•.. ' "'V right a.

in ■

* .

Juklft.--"-^-i -i-:i-—iir-cv.Tio,etc. j

5 Beojamln'i In Scriptje:

1 Son of Jacob (tee above tciipttxei)

2 Soo ofBUtaan (7:10)

3 A rewroeJ exUc (Ezra 10:32)

4 ADOtha exile (>^eh. 3:23)

5 A thirJretunieJcjdlc (Neh. 12:34) e Lq Gen. 4€:Ca there were 10 »nj. Wheo

Chroniclcj Wis written oQly J of the 10 were counte>J here, aad S jons In 8:1-2, the ottiers beingtieceuedoo (k>ubt. Even in Num. 36:38 only 5 x>os are mentioned, and we have no record of what really happened to the otheri. They could have died in E^ypi before the exodus. Retiardlngthe 3 xxii here, itcouldbethat these were the heads of the 3 gieatea branches of the Ben jaininiies and the only ones worthy of mention In this pxtlal genealogy

f Here we have a list of the sons of Naph-tall in a single verse (v 13)

g Naphuli, obtained by wTestling (Gen. 30:8). Fie is menuoned 4 9 umes in Scripture(C:C:6:6;,76;7.1 : • lO; :r7:19: Gen. 30:8:35:25:4' 1;

Ex. L-4: Num. 1:15.42-43; ^-^■, r.ld; 10:27:13:14:26:48-50:34:28:01.27:18: 33:23: 34:C:Josh.l9t32-39: 20:7:21:6, 32: Ju«igJ:33:4:6-10: 5:13:6:35: 7:23; IKi. 4:15: 7:14: 15:20; 2 Ki. 15:29; 2 Chr. 16:4; 34:6: Pv. 68:27; Ua. 9:1; Erck. 43:3-4,34). Called NanhthaUm (Rev. 7:6)

60 facn and st atements -Job's suffering (Job 5:7): ^

1 Satan smote lob with tore bolls over the entire body (2:7)

2 <ob was in ^ch misery that be cursed the day be was born (3:1-13, 20j

3 Bitter in jouJ (3:20; 7:11; 10:1)

4 Longing for death (3:21-23:7:15)

5 Sighing and It)arlngs are poured out lU(c waters (3:24)

6 My grief and my calarn lty are heavier than the sands of the sea (6:1-3)

7 The poison drlnki up my sptrlt (6:4)

8 I long for God to destroy and cut roe off (6:8-9)

9 I would harden myself In lonow (6:10)

10 Ihavc n-D pity from my frtends(6:J4)

11 My brethren have deceived me (6: 15)

12 I am made tnposaeniQQiStuof vanity and wtariSDme nights (7:3)

13 I am full of tonlngs (7:4)

14 My flt-shlscVothed with worms and ctodsof du« (7:5)

15 My flesh Is birikcn and loathsome

16 My days are spent without hope (7: 6)

17 I speak in anguish of spirit, and complain In bltt' rneu (7 11)

18 I am scared and terrified wldi dreams an 1 visions (7:14)

19 1 lag and death more

V

20 1 k aUi- ci.- iL'i II!

21 I am a burd-n U' r. . :.')

22 My rounds arc multiplied wttttDJt cause (9:17)

23 1canharJ

24 lamafrai.

2'> My r)ul Is -.- ar, f lif. (. ; ., 2J My n;lghburs i;k^cl< anJ ^.)m me

numb'

vid twu Auvl («rncy thousand

•Lod au hundred.

{I) Second branch: 36,000 men of valour

3 And the sofuof Ct ri; Iz-ra-hlah: and the sons of Iz ra-hiah: Ml cha«l. and 6-ba-

di ah, -ir.J !• r'. t-shiah. five: all of ■ n.

4 Ar .. bv their t' ■ ■■ "f tl, . , ■ ..:, ;. of S' r w«r, su and thirty th 'Tten- for they *had many wives and sons.

(3) Total men of w«r in la-

» a r K .4 r in David'* time:

87.000

5 And their brethren amonft all the families of Is sa-char were valiant men of might, reckoned in all by their geneal-oiies fourscore and seven thousands

23 Generationa of Benjamin. (1) First branch: 22, 034 men of valour

ofBteia-min; cher, and J*-

BeU,

di'a-el.'i.ii r.

I 7 And the sons of Bi'lA; £z-jbdn. and Uz zi. and Cz'zt-el,

and J*r i-moth, and I'ri, five; i heads of the house of their

fathers. miRhty men of valour;

and were reckoned by their , genealogies twenty and two

thousand and thirt)- and four.

(2) Second branch: 20,200 men of valour

ft And the sons of B^chSr; Ze-mi ri, and Jd'Ash. and C-li-*'r*r. and £-lI-o-^ na-i, and dm'ri, and Jtr i-m6th, and A-bi ah. and An'a-th"ith, and Al a-m«th. All these are the sons of Be cbir.

9 And the number of them, after their Renealogy by their genera* f the house of thei- .ity men of valour, uai twenty thousand and two hundred.

(3) Third branch: 17.200 men of valour plua others

10 The sons also of J6-dia-eI; Bil han: and the sons of Bil -han; J^ ush. and B^n ja-min, and £ hud, and Ch6-ni a-nah. and Zi than, and Thar shish. and A-hish a-har.

11 All these the sons of Jt-dl'a-'l. bv the h^sflK of their f«' .alour, U'<- .:;d and tw i, tit to go ou' -le.

12 :m. iind Hap -Dim, t. ,f ir. and Ho shun, the kun* of A hir. I

ni, and Ji-

.iid >hAl turn, the sons of .«h.

.. S Generations of Manasaeh

u • The*5on» of Ml-n*s sehj A m ^he bare: (but h the A ram-it-ess

bare Ma chu the father of 60-e-ad:

15 And Ma chir took to wife the sister of Hup pim and Shup pim. whose sister s name uas Ml a-chah;) and the name of the ^second was Z*-1(J phe-hAd: and Z«-tA phe-hAd Hiad dauKhters.

16 And Mi'a-chah the wife of MA chir bare a son, and she called his name P* resh; and i the name of his brother was | Sh* resh; and his sons were \ C lam and Rd kem.]

17 And the sons of O'lamr! ^« din. These were the sons

of Gil e-4d, the son of M4 chir. the son of Mfl-n4s seh.

18 Andliis sister Him-mdle-k*th bare t sh6d, and A-bI-6 -z§r, and M4-h4 lah.

19 And the sons of Sh6-mi -dah were, A-hi an, and She-chem. and LOc hi. and A ni-im.

26 Generations of Epharim and their possessions

20 • And the/sons ofC phrS-im; Shu the-lah, and B§ red his son, and T4 hith his son. and £1 a-dah his son, and T4'-hdth his son,

21 * And Z4'b4d his son, and Shu the-lah his son, and £z5r, and £'le-4d, whom the men of GSth that were bom in that land slew, because^they came down to take away their cattle.

22 And £ phrft-lm their father mourned many days, and his brethren came to comfort him.

23 • And when he went in to his wife, she conceived, and bare a son, and he called his name'B5-ri ah. because it went evil with his house.

24 (And his daughter was Shirah, who built B*th-h6'r6n the nether, and the upper, and Cz zen-sh6'rah.)

25 And R^ phah was his son. also Re sheph, and T6 lah hisi son, and T4 hin his son, j

26 LA a-d4n his son, Am-mi-I hud his son, £-lish a-m4 his I son. I

27 'Ndn his son. M£-hAsh'u-ah i his son.

28 * And their possessions and habitations were, B6th'-el and the towns thereof, and eastward NA'a-r&n. and westward G* z€r, with the towns thereof; Sh« chem also and the towns thereof, unto GA'zA and the towns thereof:

29 And by the borders of the children of Mfl-nls seh, B«th-sh^ an and her tow-ns, TA'a-nAch and her towns, M^-gid dd and her towns, D6r and her towns. In these dwelt the children of J6 $eph the son of U ra-el.

,^^ ... ..27 Generation* of A ■ h e r:

24 Gencrauona of Naphtali | ,^ qqo „,,„ ^f ^^^^^

13 « UMiMu of1««pbu-U;' 30 • Tbe'sons oflstLir; Im'-

02-4)

: 1:14) I cry-

29 .'■ ag. coo-

suiitcvl as a iiDth-eaten garmcnc (lJ:24i)

Contlnu: <L colum n 4

Si MyttokelsbeavlerihaamygiDan-

56 I am afraid of God (23:15)

57 My bowels boiled andrcKediMt (30:

58 My skin is black upon me (30:30) 60 ' • rrk urning and

a Heiewehjve * second lis of the torn ofMaii verses (v 14-19). S«e

Manasf . b. 5:23

b TbeSiJiociu! .'.lonasseh.Machirbelng the first (v 14-lSl

c See N uin. 27 and 36

d The name of a Judge (1 Sam. 1211)

cGUead's sioer (v 18)

f Here we have a list of the soos of Epb-ralin, the 2nd too of Joseph, m 10 verses (7:20-29)

g Ephraim, doiily frultfuL He is moi-nonedl72tlmcs in Scripture (6:66-67; 7:20-22: 9:3: li30; 27:10-20; Geo. 4L52: 46:20; 48:1-20; etc.)

h They - the sons of Ephraim (v 21). This was apre-exodus raid,presuinii>gperhaps on their descent from Joseph, governor of Egypt (Gen. 46:20)

i Beriah, unfortunate. 4 Berlah'r

1 Sod of Ephraim (v 23)

2 son of Asher (v 31; Gen. 46:17; Num. 26:44-i5)

3 A Benjamite (8:13. 16>

4 A Levite (23:10-11) j Non - Nun (Num. 13:8)

k Jehoshuah Jehovah Is salvaDon. An-other spelling of Joshua or Oshea , the name of the son of Sun Qosh. 13:8)

7fold role of Joshua:

1 As a slave In Egypt(Ex.l:14:5:5-23)

2 As a servant of Moses (Num. 11:28; Josh. 1:1)

3 As a soldlet (Ex. 17:9-16; Josh. 5: 13-15: 6:1-12:24)

4 As a spy (Num. 13:1-16)

5 As a leader (Josh. 14:1)

6 As a statesman (Josh. 22:1-34:28)

7 AS a saint pt, 34:9; Josh. 1:5-8; 34:1-28)

1 Herewe have a list of the sons of Asher in 11 verses (v 30-40)

m Asher. happy.He is mentioned 42 times in Scriptiie (2:2; 6:62, 74: 7:30, 40; 12:36;Gen.30:13; 35:26: 46:17; 49t20: Ex. 1:4: Num. 1:13,40-41; 2:27:7:72; 10:26:13:13; 26:44-47; 34:27;Dt,27:13: 33:34: Josh. 17:7-11; 19:24-34; 21:6, 30; Judg. 1:31; 5:17; 6:35; 7:23:1 KL 4:16; 2 Chr. 30:11; Ezek. 48:2-3, 34). Called A set (Rev. 7:6)

Cont.from column 2

30 My friends heap up words and shake the head at mc (16:4)

31 I am fiUed with wrinkles (16:8)

32 My galllspuredout on the ground (16:13)

33 My face b foul with weeplng(16:16)

34 The shadow of death is on my ey;-Uds(:6:16)

35 My breath Is corrupt (17:1)

36 My friends have reproached me 10 times (19:3)

37 They have made themselves saange to me

38 I cry out and am not heard of God (19:7)

39 There Is no justice

40 I have been stripped of my gtory (19:9)

41 My crown has been taken away

42 I am counted as an enemy of God (19:11)

43 My brethren an J acquaintances are esoanged fnim me (19:l:f)

44 Mykinfolk have failed me (19:14)

45 My close friends have fot^Jtten me

46 My household maids and servants count me a stranger (19:15-lb")

47 My wife Is a stranger (19:17)

48 Child-en despise me (19:18)

49 My Inward friends and those wl» loved me have turned against mc (19:19)

50 My booes cleave to my skin and my flesh (19:20)

51 No man has pity on me (19:21)

52 My friends pi.rsecute mc (19:22)

53 1 am afralo and trembling takes hold of my flesh (21:6)

1 CHT?ONICLES. 8

a After giving the partial genealogies of most of the tribes of Isael (die tribe of Dan not listed), the writer gives a long list of the sons of Benjamin.leading up to the family of Saul, which Is given in 40 verses(8:1-40),The date of writing was post-exlUc (v 28; 9:3,27) and this compares with Ezra 2 and 4, and Neh. 7:1-73; 10:1-11:7.31; 12:34* which show that Benjamin and othor tribes were restored after the Babylonian captivity

(T'^SXi^^^

60 lessons to learn from book of Job

Benjamin's sons and chiefs

(Job 2:5)

1 Satan is the author of sickness and disease (2:7; Acts 10:38)

2 He causes calamities to come upon men (1:6-22; Rev. 12:9)

3 Satan is the accuser of the righteous (1:6-12; 2:1-8; Rev. 12:10)

4 He is permitted to go only so far in testing God's people (1:12; 2:6; 1 Cor. 10:12-13; 1 Pet, 5:8-9)

5 God does permit Satan to test His ownpeople(l:6-12; 2:1-8; Lk. 22: 31-34; 1 Pet. 5:8-9)

6 Satan has access to God's throne (1: 6-12; 2:1-8; Rev. 12:10)

7 Satan has many helpers in disguise (1:6-22; 2 Cor. 11:13-14; Rev. 12: 7-1^

8 God will not utterly forsake the righteous in timesoftrlal(42:l-17 ; Ps.34:6; 37:23-24; 2 Cor. 4:8-12; 6:5-10; Jas, 5:10-11)

9 God is the deliverer of His people in sickness and trouble (ch. 42; Jas. 5:10-11: Acts 10:38;Jn. 10:10; 1 Cor. 10:12-13)

10 God always delivers those whom Satan Is permitted to attack for the purpose of testing (ch. 42; Jas. 5: 10-11; Ps. 91:1-12:103:1^)

11 He uses troubles to purify and refine men as a father would use any trouble befalling his 9oii,in an effort to make him a better man (33:14-30)

12 God is not the cause of trouble any more than a wise and righteous earthly parent, but since men ate attacked by Satan He works things out to

their best good when they turn to Him for help and deliverance (ch. 42;Ps. 34:6-19; 37:1-10; Heb. 11:6; Jas. 1:5-8)

13 Godisnjt to be judged concerning His acts (2:10; 1 Cor. 13:12-13^

14 Men must learn that co-ojjerating with Godis His method of deliverance(33:14-30; Jas. 4:7; 5:10-16; 1 Pet. 5:8-9; Acts 10:38)

15 God is greater than all; and He can and will deUver from any power that afflicts His people (ch. 42; Jn. 10:10; Acu lU-J8; Lk. 13:14; Ps. 103:1-4)

16 Man in himself is frail and helpless to defeat Satan (1:6-22; 2:6-10; Epb. 6:10-18; 2 Cor. 10:4-7; Jas. 4:7; 1 Pet. 5:8-9; Rev. 12:10-11)

17 Man should have faith and depend upon God before he gets into trouble (Ps. 91; 2 Cor. 10:4-7; Eph. 6: 10-18; Jas. 4:7; 1 Pet. 5:8-9)

18 Sickness is not always experienced because of some personal sin (1:1-12; 2:1-10; Jl.. 9:1-3; Jas. 5:14-16)

19 Man's friends are always ready to criticize, find fault and interpret divine providcuce wrongly In time ofsicknessor calamity (4:1-37:24)

20 Attacks from Satan are pan of the lotofthesaintsofGod(l:l-12; Eph, 6:10 -18; Jn. 10:10; Jas. 4:7; 1 Pet. 5:8-9)

21 Men must learn patience while trusting in God (Rom. 5:1-11; Jas. 5:10-11)

nah, and Is'u-ah, and Ish'u-ai, and Be-ri'ah, and Se'rah their sister.

31 And the sons of Be-ri'ah; He'ber, and Mai'chi-el, who is the father of Bir'za-vith.

32 And He'ber begat Japh'Iet, and Sho'mer, and Ho'tham, and Shu'i their sister.

33 And the sons of Japh'Iet; Pa'sach, and Bim'hil, and Ash'-vath. These are the children of Japh'Iet

34 And the sons of Sha'mer; A'hi, and R6h'gali, Je-hub'bah, and A'ram.

35 And the sons of his brother He'lem; Zo'phah, and hn'nk, and She'lesh, and A'mal.

36 The sons of Zo'phah; Su'-ah, and Har'ne-pher, and Shu'-al, and Be'ri, and im'rah,

37 Be'zer, and Hod, and Sham'md, and Shil'shai, and Ith'ran, and Be-e'ri.

38 And the sons of Je'ther; Je-phun'neh, and Pii'pah, and k'lA.

39 And the sons of Ul'li; A'rah,and Hin'i-el.and Re-zi'd.

40 All these were the children of Ash'er, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

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CHAPTER 8

Z8 Generations of Benjamin to the time of king Saul

;\rOW Ben'ja-min begat Be'-a\ li his firstborn, Ash'bel the second, and A-har'ah the third,

2 No'hah the fourth, and Ra'phi the fifth.

3 And the sons of Be'lA were, Ad'dar, and Ge'ri, and A-bi'-hud,

4 And A'bish'u-4, and Na a-man, and A'ho'ah,

5 And Ge'ri, and She-phu'-phan, and Hii'ram.

6 And these are the sons of E'hud: these are the heads of the fathers of the inhabitants of Ge'bd, and they removed them to Man'a-hath:

7 And Na'a-man, and A-hi'ah, and Ge'ri, he removed them, and begat Uz'zi, and A-hi'hud.

8 And Sha-ha-ra'im begat children in the country of M6'-ab, after he had sent them away; Hu'shim and Ba'a-ri were his wives.

9 And he begat of Ho'desh his wife, Jo'bab, and Zibl-d, and Me'shi, and Mal'cham,

10 And Je'uz, and ShS-chi'd, and Mir'ma. These were his sons, heads of the fathers.

11 And of Hu'shim he begat Ab'i-tiib, and tl'pa-al.

12 The sons of fil'pa-al; £'ber, and Mi'sham, and Sha'med, who built O'no, and Lod, with the towns thereof:

13 Be-ri'ah also, and She'ma, who were heads of the fathers of the inhabitants of Aij'a-lon, who drove away the inhabitants of Gath:

14 And A-hi'6, Sha'shak, and Jer'e-moth,

15 And Zeb-a-di'ah, and

A'rSd, and A'der,

16 And Michael, and Is'pah, and Jo hi, the sons of Be-ri'ah;

17 And Z6b-a-di'ah, and Me-shul'lam, and Hez'e-ki, and He'ber,

18 ish'me-rai also, and Jez-li'ah, and JobSb, the sons of £l'pa-al;

19 And Ja'kim, and Zich'ri, and Zab'di,

20 And E-li-e'na-i, and ZU'-thai, and 6-li'el,

21 And Ad-a-i'ah, and Ber-a-i'ah, and Shim'rath, the sons of Shim'hi;

22 And Ish'pan, and He'ber, and E-U'el,

23 And Ab'don, and Zich'ri, and Ha'nan,

24 And Han-a-ni'ah, and E'-lam, and An-to-thi'jah,

25 And iph-e-de'iah and P^ nii'el, the sons of Sha'shak;

26 And Sham-she-ra'i, and Sh§-ha-ri'ah, and Ath-a-U'ah,

27 And Jar-e-si'ah, and E-li'-ah, and Zich'ri, the sons of Jer'o-ham.

28 These were heads of the fathers, by their generations, chief men. "These dwelt in Je-ru'sa-lem.

29 And at Gib'e-on dwelt the father of Gib'e-on; whose wife's name was Ma'a-chah:

30 And his firstborn son Ab'don, and Zur, and Kish, and Ba'al, and Na'dab,

31 And Ge'dor, and A-hi'o, and Za'cher.

32 And Mik'loth begat Shim'-e-ah. And these also dwelt with their brethren in Je-ru'sa-lem, over against them.

29 Generations of Benjamin

from Saul to the captivity

(9:35-44)

33 " And Ner begat Kish, and Kish begat Saul, and Saul begat Jon'a-than, and Mal'chi-shu'a, and A-bin'a-dab, *and Esh-ba'al.

34 And the son of Jon'a-than i/;as TMer'ib-ba'al; and Mer'-ib-ba'al begat Mi'cah.

35 And the sons of Mi'cah were, Pi'thon, and Me'lech, and Ta're-a, and A'haz.

36 And A'haz begat Je-ho'a-dah; and Jeho'a-dah begat Al'e-meth, and Az'ma-veth, and Zim'ri; and Zim'ri begat Mo'zd,

37 And Mo'zA begat Bin'e-d: Ra'pha was his son, £-le'a-sah his son, A'zel his son:

38 And A'zel had six sons, whose names are these, Az'ri-kam, B6ch'e-ni, and Ish'ma-el, and She-a-ri'ah, and 6-ba-di'-ah, and Ha'nan. All these were the sons of A'zel.

39 And the sons of E'shek his brother were, tj'lam his first-bom, Je'hiish the second, and £-liph'e-let the third.

40 And the sons of U'lam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Ben-ja-min.

CHAPTER 9

30 Sum: Israel's genealogies

SCM l§'ra-el were reckoned by genealogies; and, be-

22 Men must learn to give thanks <d God In trouble (1:21; Phil. 4:6)

23 Men under trial generally accuse God falsely of being responsible for the trouble (42:3)

24 Saiaucausesmento accuseGodand blame Him for his (the devil's) own works (Rev, 12:10)

Continued, column 4

48 God takes account of all criticism against His people (42:7-9; Mt. 12: 37)

49 Troubles are no proof of a man's wickedness (1:1-22; 2:1-12:42:1-6)

50 God is very compassionate and of tender mercy toward those who are inneed(Ps. 103:1-19; Rom. 8:32; Jas, 5:10-11)

a Here we have another act proving that

Benjamin adhered to the worship of the

trueGod and remained loyal to Judah

(V 28) 2-8)

b Another name for Ish-bosheth(2 Sam,

c Another name for Mephi-bosheth

d AllIsrael.exceptDan and certain pot-

tions of some of the other tribes. This

simply means that all the genealogies

of Israel were recorded in the book of

the kings of Israel and Judah- records

which are not our Bible books. These

genealogies are merely partial - taken

from the other book that we do not have

now

• Cont.from column 2

25 It Is God's purpose and will to test menthrougn the attacks of Satan (1 Cor. 10:12-13)

26 God seeks to obtain glory by men remaining true to Him, and by delivering them from the works of the devil (Jn. 10:10)

27 Under testing it is only natural to defend one's self, as Job did (42: 1-6)

28 It does niDt pay to criticize anyone in trouble. God and sometimes man will make critics humble themselves before the ones they have talked about (42:7-9)

29 It does Dot pay to find fault with God (42:1-6; GaL 6:7-8)

30 Men must leam to trust God in sickness and calamity (42:1-10; Jas. 5: 10-11)

31 God does not always reveal Himself the very moment we pray, but He will answer men who have faith (40:1-6; 42:1-6; Lk. 18:1-8^

32 It does not pay to argue in defense of one's self in time of trouble (40: 1-8; Ps. 37:1-9; 1 Pet. 4:12-19)

33 The godly are always vindicated in the end, and right always prevails in time (42:1-17; Heb. 10:30-36;

1 Pet, 4:12-19)

34 Even the best of men are weak and discouraged at times (ch. 3)

35 We should seek to help and en^cour-agemenin trouble instead of condemning them (13:1^; 16:1-6; 19: 3; 21:3; Mt, 7:1-5; Gal. 6:7-8)

36 Riches and honor are insecure (29: 1-30:31)

37 Satan is the adversary of God's people (1:1-22; 2:1-12; Rev. 12:10)

38 Trials and sickness should not cause men to backslide (1:1-22; 2:1-12; ICor, 10:12-13; Jas, 5:10-11; 1 Pet. 4:12-19)

39 Bodily sickness need ni5t affect the status of the soul (2:1-12)

40 One should not permit wife or husband to cause discouragement and backsliding(2:1-12; 1Cor. 7:15-17)

41 Satan Is sometimes given permis-sionby God to cause storms (1:6-2 2)

42 Do not give your own theories when trying to help others; give what the Bible says and seek to be led of the Holy Spirit in such cases (42:7-9;

2 Tim, 3:15-17; 4:1-5)

43 Instead of nagging at them continually, as Job's friends did, let God deal with people who sin ^42:7-9; GaU 6:7-8)

44 Seek God when in trouble; and do not blame or criticize Him as the source of the trouble (13:15; Jas, 5:10-11)

45 God'sgracesustainsusinthe great-estofcalamities(19:25-26; 42:1-17 ; 2Cor. 12:1-12; Heb. 11; Jas. 5: 10-11)

46 Cou-Tsellors are not always right (42:1-9)

47 All the suffering that can be heaped upon a man is not enough to satisfy self-righteous hypocrites or make them sympathetic with him (42: 7-9; Acts 7:54-80)

FS 9

Saurt family

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a A book which we Jo not h ive now s i whlc*". no Joil' recocJofttic .. wWchthe Jit'ior ot' rj

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b Akialn.wehave proof tlutiWsfHxj'- v,^, written after the Babylonia;

c The firs inhabitants oftherc;_.. .;. Babylon under Zetubbabel. Joihua, Nehemiah, and Ezra (v CT)

d The retixniQv; exiles were called Israelites asbeforc the captivity,for they were the sai;ie people of oil the tribes

OfI>T -' " ■

e The i were the temple >crv-

intst.>r.,..'.... thepcople of one in 50 to assist the Levitcs(v 2: Eaa2:-J3.58. 70; 7:7.iJ: 3:17-:0:Neh.i:X.31: 7:46. 60. 73; 10:28; 11:3. 21)

f This children of Ephraim and Manasseh were reprcsentatlveoflOtilbei.focthe oorthero 10-tribe kiogdairi was often called Ephtaim. This proves that many of the whole 13 tzibes of laael returned to make the new naDon after the Baby-loaiancapuviiy. and not just Judah and Benjamin (v 3), It also proves that Israelites from Uic other tribes besides Judah and Benjamin were included in the people known as the Jews. Cp. Ezra 6:21; Neh,10:28-29: note a..Act$ 13:16

g Here we have several priests who were mentioned in previous books (v 10-13)

h TMs was the high priest who was considered the rulex of the temple. The heads of the pnests were 1,760 so there n'.usi have been niany more than this who returned from captivity

10 demands of sinners by Cod flsa" 1:16):

1 W If (v 16)

2 K^ - If clean

3 You put ax ay your own evil doings

4 You cease to do evil

5 You learn to do well (v 17)

6 You teek~ judgmcBt

7 You relieve the oppressed

8 Vou jud8c~ the fatherless

9 You pleaZ for the widow

10 You com~ now , let us reason to-gether (v 18)

Note that in each of the require-mcntsmanhassomctiung to do. There was no difference In the way of O. T. salvation from that of tlie N. T. These statements simply mean that the individual mun clean up his Ufe and be willing tc consecrate fully u put away all sin and do the will of God rrom the heart. When he docs this he will meet God's other requirements of ulvatlon-he will repent, cunfess sins, aad believe the gospel in his heart; then God will do His part of forgiving and making him a n;w creatiue in Chirst (Mk. 1:15; 16:15; Jn. 3:16; Rom. 10: 9-10; 2 Cor. 5:17-21; Eph. 2:8-9; 1 Jn, 1:7-9). Man does not n-r ^mr -.r wash himself in the blix)ci This is done by the Spirit of Cai. ^.. ^^. faith (1 Cor. 6:11; 8:1-13; Col. 2: 11-13; Rev. 1:5; 5:8 -10). There is a washing of witer by the Word which the sinner must apply to himself, to bc bora again (Jn, 3:3, 5; 15:3; 17:17; Fph. 5:26; Jas. 1:18; 1 Pet. 1:23). As a ptriun reads and applies ttie Word of God to his life and ton/ocrns to lis teaching, he washes hlin*rlf maklnu himself clean. The » pauage (v 16-18) prln ceremonial washing afteru&c lus been cleansed

lOfold sute of Jcmsalcm (Isa. 1:21):

1 Jerusalem, Uke an unfaithful wife, has become an harlot (v 21)

2 It has become the Jen of niurJcrcrs Instead of a center of rightcousneu and justice

3 lu silver is become drou, hiving

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Im, and Mu^.^.^ ^eh;

Z Of Judah: 690 men among the firat captives to return

4 Otha-i the son of Am-ml'-hQd. the son of 6m'ri. the son of Im ri, the son of B*iii, of the children of Ph*'r*r the son of jOdah.

5 And of the Shilo-nltes; A-sa-i ah the firstborn, and his sons.

6 And of the sons of Zi'rah; Jf-uel. and their brethren, six hundred and ninety.

3 Of Benjamin: 956 men

among the first captives to

return

7 And of the sons of B«n ja-mln; SAl'lu the son of M*-shul Lam. the son of H6d-a-vi ah, the son of His-e-niiah,

8 And Ib-n*'iah the son of J*r'o-h4m, and £ lah the son of Cz zi, the son of Mich ri, and MS-shiiriam the son of Shtph-a-thi'ah, the son of Rt-uel, the son of Ib-nijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

4 First priests to return

from Babylon

10 • And of the priests; J*-dd iah, and J£-hoi'a-rib, and J4 chin.

11 And*Az-a-ri'ah the son of Hil-ki ah. the son of Mt-shiil -lam. the son of ZA d6k. the son of M*-r* loth. the son of A-hi -tub, the*ruler of the bouse of God;

12 And Ad-a-i'ah the son of J*r o-hAm, the son of Pdsh fir, the son of MAI-chi jah, and Mi-As'1-Ai the son of A di-el. the son of Jah le-rah. the son of M^-shiil lam, the son of Mt-shirie-mlth, the son <■(Im'm*r;

13 And their br<'hr'r;, h»>ad<? of the house of t'

thou=;and and «■ an<l 'ucn

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the house of God.

5 First Levites to rsturn

from Babylon

14 And of the L*'vlte»: Sh«m-a-i'ah the son of His shub. the lonofAz rl-kAm, the son of

lo« it* ponrnea (v SC)

4 Its wine is mixed with watrr (an

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Coatinued. column 4- »

1 B4k-blk'kar. H* reih, and (i» 141. and M4t-U-ni'ah the son of Mlcah. the son of Zlch n. the son of A saph;

16 And 0-ba-di ah the son of

i-t «h. the son of G4 111. r. of J*d u-thun, and B*r-e-chi ah the son of As4, the son of £1 k4-nah. that dwelt in the vUlages of the N*-t6ph«-thites.

17 And the porters were, ShAl lum, and Ak kub. and TAl-mon. and A-hi man, and their brethren: ShAl lum was the chief;

18 Who hitherto waited in the king's gate eastward: they ifere'porters in the companies of the children of L* vi.

19 And ShAl lum the son of K6 r*. the son of E-bi a-s4ph, the son of K6 rah, and his brethren, of the house of his father, the K6 rah-ites, were over the work of the ser%ice, keepers of the gates of the tabernacle: and their fathers, being over the host of the Lord, were keepers of the entry.

20 And Phln'e-has the son of £-le-4 zar was the ruler over them in time past, arid the Lord was with him.

21 And Z6ch-a-ri ah the son of M6-sh*l-e-nii'ah was porter of the door of the tabernacle of the congregation.

22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom D&'vid "and SAm u-el the seer did ordain in their set office.

23 So they and their children had the oversight of the gates of the house of the Lord, namely, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, which were'^in their villages, were to come after seven days from time to time with them.

6 Four chief Levites and their duties

26"For these L*'vltes. the four chief porters, were in fheir set office, and were over the chambers and treasuries of the house of God.

27 * And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

28 And certain of them had fhr charge of the ministering

., that they should bring 11 and out by tale.

2S Some of them also were appomted to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wme, and the oil. and the frankincense, and the spiers.

30 And some of the sons of the priests made the ointment o f the spic es.

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as to be close to tlieii wutn (v iJ6) d In these verses we have some of the

duues of the Levites nientioQed(v 28-

32)

—^»- Coiit. from column 2

spices, myrrh and opiates (5:22; 60:17; Ps. 76:8; Pr. 23:30; Song 8:2)

5 ffet princes are rebelllous,are themselves lawleu and unruly (v 23)

6 They are companions of tJiIeves and tolerate robber bands for reward or part of the spoil

7 They love gifts, so cater to the rich for material gain

8 They mete out justice by deciding in favor of those who can give them rewards

9 The-ydonot give justice to the orphans and those in need

10 They do not mete out justice to the widows that come before them

lOfold case agrinst Judah (Isa. 1:2):

1 Rebellion (v 2; X:l; 31:1; Rom. 10 -11)

2 Ignorance (v 3; Rom. 10:1)

3 7 sins (V 4; See jsael in Indax)

4 3fold moral state (V3-6: Rom. 1)

5 Ruinand weakntjs(v7-e; Acts 15: 16) 11:5)

6 A remnant only saved (v 9; Rom.

7 12foldhyp^crlsy(v 10-15; Mt. 23)

8 God's 10 demands (v 16-18)

9 Conlitlonal blessings (v 19-20) 10 lOfo'.d state and cause (v 21 -23)

2 natural things (Isa. 1:3):

1 The ox knows iu owner

2 The ass knows his raster's crib Isra'1 is here compared tp the most

stupidofbeasts who are yet n^t as insensible as God'sown pe«iple. Jeremiah and Hoiea ala) mad; comparisons of Israel to lower animals (Jer. 8:7; Hos. 11:4)

2 unnatural th ings (Isa. 1:3):

1 Israel d)es tt:>t knsw

2 My people do not consider Human Deln^s are worse than dumb

animals in comparison. Though aiii-mals have Vv-ry little intelligence they rightly use all of it. Free moral agents have much Intelligence but we cannDt say the same abojt th'-m. Ignorance was wilful on luael's pan and it became the lootof all their troubles (Mt. 13:14-15; 21:42-t5; 23:1-33;Rom. 10:2)

7fold sinfulness of Israel (Isa. 1:4):

1 M ■ . nerate; dejjravc'd by nail. .lUybentln tlie wrong direction morally (v 4; see Eph. 2:1-3)

2 Laden with iniquiry . Heb. avon, per-V- rseneis; wru.n^ojt of ceurse; crook-<d (V 4; see Mu 2.):4)

3 Scvid o f evil J.>ers-bom sinful of sinful rv.n r.ti(v4; rs.51:5; Eph. 2:1-3)

4' gi'ing into deeper depra-

V.;, rruption(v4; Dt.32:5;Ps.

14; Mt. 3:8; Jer. 6:25) 5 Fors ake r. -'-H- '-'Udc; pull back

fflte a ba< clfer (v 4; Hoi.

4 1': n - . Ks Udirig lnlnd.-x

6'r anger;byscorn; and

bl.i^j' .1 11 > ^4 4) 7 Gai.^waj backward-bec.mlnvtapo*-

t.".' ; * - InRili.irbacks on God in-

si irfaces(v 4; Hcb. 4:4-9;

lo:.!. -^.1)

This is a very vivid picture of ttie state of Israel at this time of her back-

1 CHRONICLES 10. 11 SauVs defeat and death

David anointed king at Hebron

a The chief of the singers dwelled in Jerusalem and were on duty day and night when needed (v 33-34)

b Verses 35-44 are an abridgment of 8: 29-38, and inserted here as an introduction to the defeat and death of Saul recorded in ch. 10, all of which leads up to the history of David recorded in the rest of 1 and2 Chronicles, fromch. 11 on 2:8)

c Another name for Ish-bosheth(2 Sam.

d Another name for Mephi-bosheth

e See history of this in I Sam. 31:1-7

f 3 sons of Saul killed:

1 Jonathan (note d, 1 Sam. 13:2; i, 18:1) 16:8)

2 Abinadab (note i, 1 Sam. 14:49; a,

3 Melchishua (note i, 1 Sam. 14:49) g If he had been facing the enemy he

would not have been hit as quickly by archers because of his shield which he would have been fighting behind (v 3)

Cont. from column3

1 See Familiar spirit in Index m A notherexample of referring toGod as doing something, when in reality certain agents of His actually did it for Him (V 14)

n Then - when they saw that Saul was dead, andthe other tribes beside Judah had BO king, all Israel gathered together to make David king and thereby unite the nation again under him (v 1-3; 2 Sam. 5:1-5). The people finally began to realize that David was God's man for the kingdom. By this time he had reigned over Judah in Hebron for 7 1/2.years

o 3fold appeal of elders to David: 1)

1 We are yourbone and your flesh (v

2 In time past you were our leader and led us in and out to battle (v 2)

3 You have been promised by God and chosen of Him to feed His people Israel, and to be captain over them

p 2 reasons for making David king:

1 David had led them to many victories over enemies (v 2; 1 Sam.17:1-18:30)

2 Becauseof aprophecythatGod had chosen David (v 2)

q 1st prophecyin 1 Cht. (11:2. fulfilled).

2 predictions - fulfilled;

1 You shall feed My people Israel (IL 2)

2 You shall be ruler over My people Israel

20fold complaint of God's dealings (Job 7ll2):

1 Am 1 a sea? (v 13)

2 Am I a whale that You set a watch over me?

3 When I say, I will find comfort In bed as I sleep, then You scare me with dreams

4 Youterrlfyme withvlslons(vl3-14)

5 My soul chooses strangling

6 I choose death ratherthan life (v 15)

7 I loathe my life as it is now (v 16)

8 I would not live always

9 Let me alone

10 My days are vanity

11 What is man that You should magnify him? (v 17)

12 ThatYou should set Your heart upon him?

13 That You should visit film every morning? (v 18)

14 That You should try him every moment?

15 How long will You not depart from me?

16 How long will You D3l let me alone to swallow down my spittle? (v 19)

31 And Mat-ti-thi'ah, one of the Le'vites, who was the first-bom of Shal'lum the Ko'rah-ite, had the set office over the things that were made in the pans.

32 And o</ier of their brethren, of the sons of the Ko'hath-ites. were over the shewbread, to prepare it every sabbath.

7 The singers after the captivity to Babylon

33 And these are the singers. chief of the fathers of the Le'vites, who remaining in the chambers were free: for they were employed in that work day and night.

34 These chief fathers of the Le'vites were chief throughout their generations; "these dwelt at Je-ru'sa-Iem.

Ill Saul's genealogy emd death leading up to the story of David (9: 3 5-1 0: 1 4). 1 Saul's genealogy (8:33-40)

35 •^*And in Gib'e-on dwelt the father of Gib'e-on, Je-hi'el, whose wife's name was Ma'a-chah:

36 And his firstborn son Ab'-don, then Zur, and Kish, and Baal, and Ner, and Na'dab,

37 AndGe'dor, and A-hi'o, and Zech-a-ri'ah, and MQc'loth.

38 And Mik'loth begat Shim'-e-im. And they also dwelt with their brethren at Je-ru'sa-lem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jon'a-than, and Mal'chi-shu'4, and A-bin'a-dab, "^and £sh-ba'al.

40 And the son of Jon'a-than u;asrfMer'ib-ba'al: and Mer'ib-ba'al begat Mi'cah.

41 And the sons of Mi'cah were, Pi'thon, and Me'lech, and 'Tah're-i, and A'haz.

42 And A'haz begat Ja'rah; and Ja'rah begat Al'e-m6th, and Az'ma-v6th, and Zun'ri; and Zim'ri begat Mo'zi;

43 And Mo'zi begat Bin'e-4; and RSph-a-i'ah his son, £-le'-a-sah his son, A'zSl his son.

44 And A'zel had six sons, whose names are these, Az'ri-kim, B6ch'e-ni, and Ish'ma-el, and She-a-ri'ah, and 0-ba-di-ah, and Ha'nan: these were the sons of A'zgl.

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CHAPTER 10

•4 Then said Sftul to his ar-mourbearer. Draw thy sword, and thrust me through therewith; lest these uncircumcised come and'^buse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and^ell upon it.

5 And when his armourbearer saw that Saul was dead.Tie fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when"all the men of I§'ra-el that were in the valley saw that they fied, and that Saul and his sons were dead, then they forsook their'cities, and fled: and the Phi-lis'tine§ came and dwelt in them.

3 Indignities to Saul (1 Sam.

31:8-10)

8 • And it came to pass on the morrow, when the Phi-lis'tine§ came to strip the slain, that they found Saul and his sons fallen'in mount Gil-bo'a.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Phi-lis'tines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their '■gods, and fastened his head in the temple of Da'gon.

4 Rescue of Saul's body (1

Sam. 31:11-13)

11 * And when all 'Ja'besh-gil'e-ad heard all that the Phi-lis'tines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Ja'-besh, and 'buried their bones under the oak in Ja'besh, and fasted seven days.

5 Saul's unpardonable sin

(1 Sam. 28:1-25)

13 ♦ So Saul died *f2r his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a'familiar spirit, to enquire of it;

14 And enquired not of the Lord : "'therefore he slew him. and turned the kingdom unto Da'vid the son of Jesse.

2 Defeat of Israel and death

of Saul and Jonathan (1 Sam.

31:1-7)

ayrOW the Phi-lis'tine§ fought ^» against l§'ra-el; and the men of l§'ra-el fied from before the Phi-lis'tine?, and fell down slain in mount Gil-b6'4.

2 And the Phi-lis'tine§ followed hard after Saul, and after his sons; and the Phi-lls'tine? 'slew J6n'a-than, and A-bin'a-dab, and Mai'chi-shu'4, the sons of Saul.

3 And the battle went sore against Saul, and the«archers hit him, and he was wounded , of the archers. I

CHAPTER 11

IV Reign of David: 40 years

(11:1-29:30). 1 David made

king of all Israel (11:1-12:

40; 2 Sam. 2:1-5:25)

T HEN all Is'ra-el gathered themselves to Da'vid unto He'bron, "saying. Behold, we are thy bone and thy flesh. •2 And moreover in time past, even when Saul was king, thou wasflie that leddest out and broughtept in I§'ra-el: *and the Lord thy God said unto thee. Thou shalt feed my people is'ra-el, and thou shalt be ruler

17 I have sinned; what shall I do to You, O preserver of men? (v 20)

18 Why have You set me as a mark JigainstYou, so that I am a burden to myself?

19 Why do You not pardon my transgression? (v 20)

20 Why do You not take away my in-i<juity?

mitted against the Lord in breaking tne commandment of Jehovah (v 13; 1 Sam. 13:8-14; 15:1-23)

2 Because he sought not to Jehovah, but to a witch who had a familiar spirit - to Inquire of it (v 13-14; 1 Sam. 28:7-25)

Continued, column 1

a Insult, or mock (v 4). Saul, being sore wounded, requested his armour-bearer to finish killing him, so that he would not fall into the hands of his enemies who, he knew, would make sport of him and give him a slow and terrible death.The young man was afraid to kill his king, so Saul took a sword and com -mined suicide (v 4; 1 Chr. 10:4-5) b Here we have the event of Saul's death. In V 13-14 we have the cause of his death

c This was a foolish thing to do, but it seems it was considered an honor by some men in those days, to die with their master

d aU his men,that is, all who were the personalbodyguards of Saul. The most of the army fled at the verybegintnng ofthebattle and many escaped, among them Abner (v 7; 2 Sam, 1:4; 2:8-11)

e How many cities were forsaken is not stated, but it appears that all of them on the west of Jordan in this particular battle section became Philistine cities for a time, 10 or 12 years perhaps (see 2 Sam. 4-8). When Davidbecame king over all Israel these cities were retaken and the kingdom of Israel for the first time became truly great: it extended to the river of Egypt and the gulf of Akabah, and north to the Euphrates, taking in all of Philistia, Amalek, Edom,Moab, Syria, and other countries

f 12 main results ofthebattle of Gilboa:

1 The men of Israel fled (v 1, 7)

2 Many fell down slain in mount GUboa sons(v2)

3 Philistines chased Saul and his

4 The battle went sore against Saul (v 3) sore wounded

5 The archers hit him and he was

6 Saul and his armour-bearer committed suicide (v 4-5)

7 Besides Saul and his armour-bearer, his 3 sons, and all his bodyguards died (v 6)

8 Many Israelites fled from their own cities west of the Jordan and settled on the east of the river (v 7)

9 Philistines came and occupied the forsaken cities of Israel

10 Philistines stripped the slain, found Saul andhissons,cut off the head of Saul and sent it and his armour as-trophies of war to the temple of their gods in Philistia (v 8-10)

11 They put his armour in the house of Ashtaroth (v 10 with 1 Sam. 31:10)

12 They took the bodies of Saul and his sons and fastened them to the wall of the city ofBeth-shan, whichbecame a Philistine city in the Jordan valley

g It was customary to take the heads of conquered kings and make sport with them in the houses of the gods and in the cities of their own people.Victoiies were great times of celebration (v 8-10),TakingMshead is something additional to 1 Sam. 31:9-10, and his body as referred to there is something addi-tional to this passage. This shows that the 2 books are independent and complimentary. See note k, 1 Sam. 31:9

h In 1 Sam. 31:10 it says "they put his armour in the house of Ashtaroth." This was the fem ale counterpart ofB aal.Her temple was in Ashkelon where she was wor^pped under the name of Atar-gatis, as a woman with the tail of a fish. Accordingly, fish were sacred to hen elsewhere the dove was her sacred symbol (v 10)

i These people were the first to be helped by Saul in the beginning of his reign, so they naturally felt they owed him a debt of gratitude (v 11)

j Buried them after they had burned them (v 12; 1 Sam, 31:12), Hebrews did not ordinarily bum the bodies of their dead, but the people in this case found it the only convenient thing to do in the rrddst of enemies. They did the burning at night (1 Sam. 31:12), then buriedthebonesunder atree at Jabesh, the city Saul had delivered when all the men were threatened with bodily mutilation (v 11-12) k 2 reasons for Saul's death:

1 Because of the transgression com-

I CHRONICIF^ 11

DawTt mighty men

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b J ilOn .:' ■ ..-. -._

~TT -j>e J to David (V I-:;)

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>eani (Adloo, v 10; 2 Sam.

city lU hi] pi^i, so aow icd tiiciii jc-coivliQi to Mil will in Cie fuiaUreat of this plan to thjx city. Jeaiu longbcea J Jtron^oldof L^c wtio had coDtrolled it ever lixKc iLe coDqucst of CauaaD, except for a thort time wfaeD it w^s in the hands of Jitdab Oojh. 10:1-5. 23; 15:63: Judg. 1:8). See Dotc f, Jo A. 10:1 f See note p. C Sam. 5:6

g ZioD is fomd 15C times In Scijpiure and ooly in the O. T. ,th<? worJ being Mon in the N. T. This" was

oncoftheShelgtisoG V. icm

was built - Akta, Bcztiiw, Niotiih, Ophel, and Zion. Some consider Opbd andZloQtobe the same. Zion and the city of David are the same (v 5; 2Chr. 5:C^. The wordcarae tobe used of Jerusalem and Ixael In gcneraLThe chorcti and C^instians are never called ZioB

h The city of Davld^is found •« times in the O. T. J gd of Zion 5 times (v 5, 7; 1 KL 8:1: 1 Chr.^TTTS: 2 Chr. 5:2)

1 This li the oQly place explaining how Joab ^.cK to be captjiin, and who took Jerusalem for David (v 6)

j N'.illo. It was »nie kindof fortlficatiOD ofjerasalcm (v 8: 1 Ki. 9:15. 24: 11: J7; : KL 12:20; 2 Chi. 32:5). Not the .MIlloofJu<k. 9:6. 20

k >ee .Tien God was "with ." p. 27

I 52 mlgtoy men of DayTd (v 10-47):

23:8)

2 Qeazar (v 12: 2 Sam. 23:9)

3 Ablshal (v 20; 2 Sam, 23:18)

4 Benaiah (v 22: 2 ^am. 23:20) 5-52 (.Xhei! - :irt4^(v 26-47)

In 2 Sani. „ [Jy J7 nilghly

men are listed as .a the end of David's reign; whereasihlsUstidves 52 for the bcjonnlna of fns rule, fvidently 15 of tbci:i died duilnK ttie reign and were therefore not counted with the 37 at the close of David's rule m fleb. jjibbor, Dans, nilghty of giant s(G en. 6:41, of ordin ^r. men of war (2 Sam. 2 j:8-9,16-17. Jl), of princes (fezra 7:2.-< j. of kings fDan. ll:3):of Chhst(Isa. 0 9:6). and of God

flex. 3il8).It is .il>otr.ins, :tiar.,'r::An 1 Sam. 14:25); ch.ii:ip ; 5.i::-lT:'l);u nilfltari)an (,

;QacTir. 7:2); very ab le men (, ' cl ;«:'nrr. f^'^nT HiIgjitiei

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(2 Sam. 5:0-12)

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K ir, (rM'vid said, Whoso-

1 the J*b u-sites

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7 And t in the castle: • • called it the cit>

8 And : he city round about, even "16 round about: and , ; .lired the rest of the city.

9 So Di'vid waxed greater and greater: for the Lord of hosts tt'aj*with him.

3 David'a mighty men (2

Sam. 23). (l)Jashobeam

(Adsno. 2 Sam. 23:8)

ID 'These also are the chief of the mighty men whom D4'-•.;! h.iJ, who strengthened es with him in his . and with all !§ ra-el. to make him king, according to the word of the Lord concerning I§ ra-el.

11 And this ij the number of the'^ighty men whom D4 vid had; Ja-sh6 be-4m. an'Hich'-mft-nite, the"chief of the^;ap-tatns: he lifted up his spear against three hundred slain by him at one time.

(2)Eleazar (2 Sam. 23:9)

12 And after him was 6-le-t'zar the son of D6 dA, the A-h6hite, who wai one of the three mighties.

13 U<- was •with DA'vid at

: mim, and there the inej were gathered together to txattle, where was a (i.iri t-1 "f pround full of barley; '.• fled from before

u

the i:

Uvered i' * the Phi-iis -

tlney: a . Lord saved

them by a great deliverance.

(3) Feat of the three mighty men(2 Sam. 23:817)

15 • Now three of the thirty captains went down to the rock to D4 vid. into the cave of A-ilv'il l.lm; and t

Phi I ■ 'ill" '11' val.

16 .. 'len in the

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gate, and took it,

■ It to D4 vid: but

U4 Vid would not drink of

It. but poured it out to the

LuRD,

19 And said.'My God forbid it me. that I should do this thing: shall I drink the blood of these men that have put their lives in lonpardy? toT vfith the jeopardy

: lives they brought it.

■re he would not drink It. These things did these three mightiest.

(4) Abishai (2 Sam. 2318)

20 ' And A-blsh'a-f the brother of Jo 4b. he was chief of the three: ^for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Oif the three, he was more honourable than the two: for he was their captain: howbeit he attained not to the first three.

(5) Benaiah (2 Sam. 23:20)

22 Be-n4'iah the son of J6-boi'a-di, the son of a valiant man of K4b'ze-e!, who had done many acts; he'slew/two lionlike men of M6'ab: also he went down and slew a Uon in a pit in a snowy day.

23 And he slew an £-g>-p'tian, a man of great stature, five cubits high; and in the £-gJp'-tian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the £-g$'P t>&n's hand, and slew him with his own spear.

24 These thtnijs did B^-n4'iah the son of J6-hoi a-d4, and had the name among the three mighties.

25 Behold, he was Hionour-able among the thirty, but attained not to the first three: and DA'vid set him over bis guard.

(b) Forty-eight other mighty men (2 Sam. 23:24" 39)

26 * Also the valiant men of the armies u'ere, *X'sa-htl the brother of J6 4b, £l-h4 nan the son of D6 d6 of B*th -l*-h*m,

27 Sh4m'moth the H4 ro-rite. H* l*r the Pilo-nite,

28 1 r4 the son of Ik k«sh the T6-k<S ite, X hi-* z*r the An-toth-lte,

29 S(b'be-cli the Hu'shath-ite, I Ui the A-h6'hite,

30 M4-bir'a-i the N(-tAph'a-thite, H*led the son of B4'«-

' nah the N*-tftph a-thit-.

'\ Ith a-i the son of Ri'b4i of H r-ah. that pertained to the I children of B*n ja-min. B*-' ni'iah th<> PIr a thon-ite.

P It seems the chief iiieo wen numbered

1: -•".• :' ••rsof

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fiomd KI. 4:30; Mu 2:1)

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6 rr

anj ' a-'vii 4^:11; Jrr.

7 Tf. plr

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1, Prriia, Atsyrla, . 11:14; 41:2;

k. 25-4, 10)

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tlieir lives in such a Way. David recognized th^lr love and the danger tJiey went jgctthe water, and felt

he . riflce it to the one tliey

all loved tliciiiosi -Jehovah (v 13-19). Itwasanobletraitinhlm not to satisfy his own appetite atthe risk of the lives of his men

c Question 1. Next. 13:12

d Abish ai was tlie brother of Joab and hii feat was that of killing 300 enemy soldiers of one battle. He was not among the flrst3buiheadofthe second 3,ihcrefotcthc4thof the mighty men (v 20-21). Shammah. the 3rd of the first 3 is not mentioned here, but Is listed In 2 Sam. 23:11-17. The reason for this Is not known. He Is mennoocd in V 27, but perhaps had not attained to the flray atthiseatlypartofDavId's reign, ^d became numbered with them later as tecotded in 2 Sam. 23: 11-17, whichlist was made at the end of David's rule

e Benaiah had done many things of which tliree are Usted here (v 22-23):

1 He slew 2 lion-Like men of Moab

2 He slew a lion in the midst of a pit in the time of snow

3 lie slew an Egyptian who had a spear mhishand. He went to him with a staff, plucked the spear out of his hand, and slew the man with his own speat - a man 10 ft, 5 In. tall with a spearlike a weaver'sbeam. Cp. 2 Sam. 23:20-21

f The Heb. word trans, lionlike here and in 1 Chr. 11:22 is ariel. meaning lion of God. It is the name of Jerusalem in Isa. 29:1-7. The Sept. reads: He smote the twosonsof Ariel, the Moabite. The Peshitta; He slew two miglmy men of Moab. The Berkeley: He was the one that struck down the two ariels of Moab (meaning Lions of God, perhaps refer-nnp to miv:hty heroes of Moab). The Moffatt He killed two lion-cubs in their lair, after he had gone down and killed the lion Inside a pit i^oa a snowy day

g Ben.ii.ih w js more honorable than the 30 otlicr men, but he attauied not to ttie fini 3. He did belong to the second J luwevcr (v 24-25)

h rius brother of Joab was slain by Abner when he was about to catch and kill him (2 Sam. 2:17-29)

^^ Cont. from column 2

qEleazarwon second place among the mighty by standuig with David when all tlK mcnof Isael fled. The two men defended a barley field and defeated ttie whole Philistine army. Cp. 2 Sam, 23:9-10

r Oac of Uie tribes of the ncptiilim (giants), like Anak; their name was given to tlic Valley where they settled (V 15; Josh. 15:8: 2 >am. 5:13-22; 23: 13: Isa. 17:5). Sec Giants in Index

7 uies of "The East" (Job 1:3):

1 The country Xd which Abraham sent hisotht-r vnsaway from Isaac (Gen. 25:6)

2 Mewpnamia (Gen. 24:10:29:1)

3 The place men came fR>m who co-operated with tht.- Midlanltrs and AmalekItes(Judg. 6:3, 33; 7:12; 8: 10)

4 The country where wise men came

1 CHRONICLES 12

David at Ziklag

David at Hebron

a This Joel is not tobe confused with Igal the son of Nathan, tliought by some to be the same man. The lists are supplementary and independent, and do not contradict each other at alLChron-icles gives a more complete list at the beginning of flie reign of David.where-a$2 Sam. 5 gives a reduced list at the end of his reign, perhaps after many had died, making exception in the case of Uriah who waslined after his death because of the connection with David as thehui)andof the woman he committed his great sin with

b These lists are not included elsewhere, showing Chronicles to be independent of other books (v 1)

c That is, he would not openly go throughout his homeland, but kept secluded from Saul as much as possible (v 1)

d Saul's brethren or tribesmen forsook him for the right, and followed David. 3,000 of them were present when David was made king of Judah (v 2-7, 29)

e Therewere23chiefsorleadersof Ben-janiin that followed David and led ne ally 3, 000 other Benj amites in making him king (v 3-7)

7fold challenge of God (Isa. 41:21):

1 Produce your cause -set forth your case so that men may know you are gods and capable of helping them (v 21)

2 Bring fordi your strong reasons-prove that you are divine and living, and not lifeless material

3 Let them bring forth their proofs-predict one thing that is yet to come (v 22)

4 Let them show even former things ihat they have predicted which came to pass, so that men may know they are capable of predicting the future things to the end

5 Show the things that are yet to come, that we may know ihat you are gods (v 23)

6 Do good or evil-perform any kind of act that we may all be dismayed together

7 If your work is nothing then you are nothing (v 24)

This entire passage seems to express the idea that God bases His claim to Divinity upon ihe fact of His power to foretell, plan, and bring about His plan from the beginning to the end. At this time He gave an example of His power to foretell by stating that He would raise up Cyrus, a man He named over200 years before He fulfilled the prophecy. Israel had not even been taken to Babylon yet, when God predicted Cyrus would free them from captivity and command the rebuilding of Jerusalem and the temple(v25:44:28-45:4; Ezra 1)

7 commands to sing (Isa. 42:10):

1 Sing unto Jehovah a new song (v 10)

2 Sing His praise from the end of the earth, you seamen and inhabitants of maritime countries

3 Let the wilderness and the cities thereof lift up their voice (v 11)

4 Let the inhabitants of the rock (Sela-Petra) sing

5 Let them shout from the top of the mountains

6 Let them give glory unto the Lord (vl2)

7 Declare His praise in the islands

Servant of Jehovah (Isa. 42:1)

The rael

servant of Jehovah here is not Is-the

as a nation, Cyrus the Persian, or Isaiah the prophet, but the Messiah, as proved by the fact tiiat v 1-3 and part of V 6 are quoted of Christ in Mt.

32 Hu'rii of the brooks of Ga'ish, A-bi'el the Arbath-Ite,

33 Az'ma-veththeBa-ha'nim-ite, £-li'ah-bi the Sha-al'bo-nite,

34 The sons of Ha shem the Gi'zo-m'te, J6n'a-than the son of Sha ge the Ha'ra-rite,

35 A-hiam the son of Sa'car the Ha'ra-rite, £l'I-phai the son of Or,

36 He'pher the Me-che rath-ite, A-hi'jah the P§ro-nite,

37 H§z'r6 the Car'mel-ite, Na'a-rai the son of £z'ba-i,

38"Joel the brother of Na'-than, Mib'har the son of H^g'-ge-ri,

39 Ze'lek the Am'mon-ite, Na-har'a-i the Be'roth-ite, the ar-mourbearer of Jo'ab the son of Zer-w-i'ah,

40 i'ri the Ith'rite, Ga'r6b the Ith'rite,

41 U-ri'ah the HIt'tite, Za'-bad the son of Ah'lai,

42 Ad i-ni the son of Shi'zd the Reu'ben-ite, a captain of the Reu'ben-ites, and thirty with him,

43 Ha'nan the son of Ma'a-chah, and J6sh'a-phat the Mith'nite,

44 Uz-zl'a the Ash'te-rath-ite, Sha'mA and Je-hi'el the sons of Ho'than the Ar'o-er-ite,

45 Je-di'a-el the son of Shim'-ri, and Jo'hd his brother, the Ti'zite,

46 £-li'el the Ma'ha-vite, and J6r'i-bai, and J6sh-a-vi'ah, the sons of fil'na-am, and Ith'mah the Mo'ab-ite,

47 £-h'el, and 6'bed, and Ja'-si-el the Me-s6'ba-ite.

CHAPTER 12

350

4 Companies that came to David while in Ziklag (1 Sam.30).(1) FromBenjamin

NOW '^ese are they that came to Da'vid to Zik'iag,

while he yet kept himself "close because of Sftul the son of KIsh: and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's'^rethren of B6n'ja-min.

3 The 'chief was A-hi-e'zer, then Jo'ash, the sons of She-ma'ah the Gib'e-ath-ite; and Je'zi-el, and Pe'let, the sons of Az'ma-veth; and Bir'a-chah, and Je'hu the An'toth-ite,

4 And Is-ma-i'ah the Gib'e-on-ite, a mighty man among the thirty, and over the thirty; and Jer-e-mi'ah, and ja-hazi-el, and Jo-ha'nan, and J6s'a-bad the G6d'e-rath-ite,

5 £-lii'za-i, and Jer'i-m6th, and Be-a-li'ah, and Shem-a-ri'ah, and Sheph-a-ti'ah the Hir'u-phite,

6 £rka-nah, and Je-si'ah, and A-zir'e-el, and J6-e'zer, and J5-sh6'be-im, the Kor'hites,

7 And J6-e'lah, and Zeb-a-di'ah, the sons of Jgr'o-him of Ge'dor.

(2) Gadites who came to David in Ziklag

8 And of "the GSdites there separated themselves unto Da'vid into the hold to the wilderness men of might, and men o* war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

9 E'zer the first, 6-ba-di'ah the second, E-li'ab the third,

10 Mish-man'nah the fourth, JSr-e-mi'ah the fifth,

11 At'tai the sixth, £-li'el the seventh,

12 Jo-ha'nan the eighth, £1'-za-bad the ninth,

13 Jer-e-mi'ah the tenth, Mach'ba-nai the eleventh.

14 These were of the sons of Gid, captains of the host: one of the least was over an hundred, and the greatest over a thousand.

15 These are they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

(3) Menfromboth Benjamin

and Judah who came to

David in Ziklag

16 And there*came of the children of Ben'ja-min and Ju'dah to the hold unto Da'vid.

17 And Da'vid went out to meet them, and answered and said unto them,Tf ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon,and rebuke it.

18 Then the spirit came upon A-mis'a-i, who was chief of the captains, and he said, Thine are we, Di'vid, and on thy side, thou son of Jes'se: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then Da'vid received them, and made them captains of the band.

(4) Men from Manas seh who came to David in Ziklag

19 "And there fell some of MS-nSs'seh to Da'vid, when he came with the Phi-lis'tine| against Saul to battle : but they helped them not: for the lords of the Phi-lis'tine§ upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.

20 As he went to Zik'lSg, there fell to him of MS-nas'seh, Ad'nah, and Joz'a-bad, and Je-di'a-el, and Mi'chael, and Joz'a-bad, and E-h'hu, and Za'thai, captains of the thousands that were of MS-nas'seh.

21 And they helped Da'vid against the band of the rovers: for they were all mighty nien of valour, and were captains in the host.

5 Men of all Israel who came to make David king (2 Sam. 5:1-3). (l)From Judah: 6. 800 men

12:17-21; Lk. 2:32

5 servants in book of Isaiah:

1 Isaiah (20:3)

2 EUakim (22:20)

3 David (37:35)

4 Israelasanation(41:8-9; 42:19: 43: 10; 44:1-2, 21; 22:1-2; 45:4;49:20; 49:3)

5 .Messiah (42:1; 52:13; 53:11; 65:8)

14 Bring punishment (Amos 3:2) 16)

15 Damn the soul (2 Th. 2:12; Mt. 16:

16 Cause one tobe of Satan (1 Jn. 3:8)

17 Cause hardening ofheart(Heb.3:13)

18 Make servants of sin (Rom. 6:7-23; Jn. 8:3^

19 Bring reproach (Pr. 14:34)

20 Cause national judgment (Amos 1: 3, 6, 9, 11, 13; 2:1, 4, 6; 3:14)

11 mighty men of Gad went over to David, following him in all his sojourn and helping to bring over to him 120, -000 from Gad, Reuben, and Manasseh on the east of Jordan, when all Israel made him king (v 37). They put to flight many of the enemy in the east and west during the overflow of the Jordan when it was almost impossible to cross (V 8-15)

I Here we see that many from both Benjamin and Judahcame toDavid to the hold to follow him in his fortunes(vl6-IB)rThus, little by little the hand of God was to be seen in raising up men to turn the kingdom to David in die proper time

; A second band came to David from Judah and Benjamin to help him, but he became cautious and challenged ijieir good and honest intentions.lf they were coming peaceably then his heart would be knit with theirs and Jehovah would bless them,butifthey were coming tobetrayhim into the hands of his enemies, then they should be rebuked, Atthat ttae the Holy Spirit came upon Amasai, one of the chief captains, inspiring him to make a statement of consecration to help David. He then received them and made them his helpen and captains (v 16-18)

d Some from Manasseh also came to David at Ziklag at this time, just before the fall of Saul, Among them were 7 chief men. They helped him to destroy the bandits of 1 Sam. 30 (v 19-21), and a few yearslater helped David to get the kingdom (v 37)

4 great names of God (Isa. 44:24):

1 Redeemer (V 6, 24; 41:14; 43:14; 47:4:45:17; 45:7, 26; 54:5, 8; 59:20; 60:16:63:16; Job 19:25; Ps. 19:14; 78: 35; Pr. 23:11; Jer. 50:34)

2 Creator (v 24;40:28; 43:15; Eccl. 12:1; Rom. 1:25; 1 Pet. 4:19)

3 Maker (v 24; 17:7; 45:9, 11; 51: 13:5?3nob4:17: 32:22; 35:10; 36:3; Ps. 95:6; Pr. 14:31; 17:5; 22:2; Jer. 33:2; Hos. 8:14; Heb, 11:10)

4 Jehovah (v 24-28; 45:1-5)

20 things about confessed sin (Isa. 44:22):

I They are blotted out (44:22; Acts

3:19) 2Forgiven(Ex, 34:7; 1 Jn. 1:9; 2:12)

3 Remitted (Mt, 26:28; Mk. 1:4)

4 Made white as snow (1:18)

5 Made as wool (1:18)

6 Cast behind God's back (38:17)

7 Forgotten (43:25; Heb. 8:12; 10:17)

8 Purged away (Ps. 79:9; Heb. 1:3)

9 Covered (Ps. 32:1; Rom. 4:7)

10 Put away (2 Sam. 12;13: Heb. 9:22)

11 Removed as far as the east is from the west (Ps. 103:12) 7:19)

12 Cast into the depths of the sea (Mic.

13 Washed away (Rev. 1:15)

14 Taken away (1 Jn. 3:5)

15 Put off (Col. 2:11)

16 One is saved from them (Mt. 1:21)

17 Freed from them (Rom. 6:7,16-23; 8:2)

18 Cleansed from them (1 Jn. 1:7, 9)

19 One becomes dead to them (Col. 2:13; 1 Pet. 2:24)

20 One is quickened from death in them (Eph. 2:1-10; Col. 2:13)

20 things unconfessed sins do;

1 Cause death (Gen. 2:17; Ezek. 33: 8-13; Rom. 8:12-13)

2 Hinder prayers (Ps. 66:18)

3 Provoke God to anger (1 Ki. 16:2)

4 Weary God (43:24)

5 Separate from God (59:2)

6 Testify against us(59:12; Jer. 14:7)

7 Cause God to remember them (Ps. 25:7)

8 Expose guilt (Ps. 69:5)

9 Cause God to visit (Hos. 8:13; 9:9)

10 Load down (2 Tim. 3:6)

II Cause to pine away (Ezek. 33:10; Lev. 26:39)

12 Cause tobe consumed (64:7; Ezek. 4:17)

13 Take men away (64:6)

The ark brougHt from Kiriath-feanm

43S

a Men came Jailv to be!p r>«*1d lajtil

« : to

t .ui to L-viv, jC-

c : theLorJ(v -'-"-23)

Froci Judah 6.800

Fr oQ 7,10©

f: 4,600

Froii.Bcajarnln 3,000

FrotnEplvum 20.800

Fron: western Maoaueli. 18,000

Froni luich^OciJen) 200

Frorr. /cbulun 50,000

FroniNarhtili 38.000

From Dan 28,600

From A jher 40,000

From eastern MaDasseh.Gad

and Keubeo 120.000

Total 337.106

Id all there wae more dtao this, for those uoJerthe COO captains of I uachar are not numbeteJ (v i2i c Not with rwo be arts - one for DavlJ and ooe for Saul. Tbcy baJ a sin^e heart and soul centered on ooe thing (v 33). Cp. peifecibean aod ooe heart (v 38)

Woe because of 6 sim (ba. 9:25):

1 Decreeing unrii;hteou3decrees (v 1)

2 WritinjjRri<-'vousness-makinfi oppressive Uws for the people

3 Turning the needy aside from judgment (v 2)

4 ". aking ^wav the rights of the poor

5 Preying on widows

6 Robbing (he orphans

Sfold boast of the king of AssvTia fTsa. 10:13): ' —

1 By my saength I ha%-e done it (v 13)

2 By my wisdom I have been victor, for I am prudent

3 I have removed the boundaries of many people

4 1 have robbed their treasuries

5 I have put down the inh.-'bitanis of many countries like a valiant roan

6 My hand has found, as a nest, the riches of the people (v 14)

7 I have gathered the riches of the earth like one would gather eggs left in the nest

8 No man dtred lift up a wing, open his mouth, or peep

6fold destruction of king of Assyria Osa. 10:15)7^

1 The Lord shall send leanness to those who were made fat by his spoils (v 16)

2 He shall kindle a fire of judgment under his glory

3 His thorns and briers shall be burned in one day (v 17)

4 The glory of his army shall also be desnoyed in one day (v IS)

5 His mighty men shall be like a standard-bearer when he fainu

6 ~"he rest of the army sha 11 be like the trees left after a forest fire-jo few in number that a child may count them (v 19). All this happened as recorded In 37:36-38

5 classes in army of Antichrist

10:33):

1 The bough -tne Asr.nan or Anti -Christ him sell; s leader of the army (v 33; E7- i- >• : Rev. 19:19-21)

2 ^ ^ :ie$ (v 33). Used only one cJ.^. "...,^~In Isaiah and then of the angeUc forces (34:21). Cp. Rev. 12:7-12

3 The haughty, the exalted leaden of mankind under Antichrist (v 33; Dan. 2:44-45; Rev. 17:12.14.16-17)

4 : lie thickets of the forest, the common soldiers (v 34)

5 Lebanon, meaning the high cedars of Lcbinon who diaU fall, and rtfen to the great ones under Anticliriii who ihall be defeated by a Mighty One. The Berkeley reads: bv i y , . -f, r>,r WlioHc is. is not sutcd.

the reference is to the ' .- " -will come to earth and destroy the the armies of Anuchrui at Arroaged-don(9:6-7;63:l-5; Zcih. 14; Mt. 24: 29-31; 2 111. 1:7-10; 2:8; Judc 14-ir.; Rev. 11:15: 19:11-21)

i^ <jc%t Ihal time day bjr dar ■ Ui«ic came to DA nd to halp [trim, 'tr'tl If ii>o« ••xreat bost.

■.• thr ntun-

tcik t ready

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nurd of

him

him. aucuiJm^ '.^ the

the L'Kti.

24 The children of JO'dah that bare shield an^l spear ufrt tix thousand and eicht hundred, ready armed to the war.

(2) From Simeon: 7. 100 men

25 Of the children of Sta'e-on. mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of U'vi four thousand and six htindred.

(3) From Levi: 4. 600 men

27 And J*-hoi a-di u-as the loii'T of the AAr on-ites, and

u cT<» three thousand •u hundred: 26 And Zi duk. a yountt man mifthty of valour, and of his father's house twenty and two captains.

(4) From Benjamin: 3,000

men

29 And of the children of B*n -ja-mln, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of S«ul.

(5) From Ephrajm: 20, men

800

30 And of the chUdren of £'phr4-lm twenty thousand and eight hundred, miKhty men of valour, famous throughout the house of their fathers.

(6) From weatern Manasseh: 18, 000 men

31 And of the half tribe of Ma-n4s'seh eighteen thousand, which were expressed by name, to come and make Di vid king.

(7)FromU«ach*r: 200 leader* and ail their banda

32 And of the children of 1% -sa-char, which were meri that had understanding of the times, to know what 1$ ra-et ought to do; the heads of them were two hundred: and all their brethren i^ere at their commandment.

M And of Niph'ta-U a tboo-Mod captains, and with them with ihiei'J and spear thirty and leven thousand.

(1 0) From Dan; 28, 600 men

35 And of the D*n ites expert in war twenty and eight thousand and six hundred.

(11) From A»her: 40.000 men

36 And of Ash^r, such as went forth to battle, experi in war, forty thousand.

(12) From eastern Manasseh, Gad. and Reuben:

120.000 men

37 And on the Either side of Jdr'dan, of the Reu ben-ites, and the GAd ites, and of the half tribe of M«-n4s seh, with all manner of instruments of war for battle, an hundred and twenty thousand.

(13) Three days' feast of over 337, 100 men of war with multitudes not in the

armies

38 All these men of war, that could keep rank, came with*a perfect heart to Hebron, to make DA vid king over all !§'-ra-el: and Sail the rest also of t§ ra-el were of one heart to make DAvid king.

39 And there they were with DA'vid'three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, eren unto Is'sa-char and Zf b u-Iiin and NAph'-ta-li. brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly : for there was 'joy in I5 ra-el.

(8) From

Zebulun: men

SO,000

33 Of Z^b'u-IOn. such as went forth to banle. expert in war. with all instruments of war, flftv tboutand.which could keep rank: they were'not of double heart.

(9) From Naphtali 38,000 men

CHAPTER 13

6 David's religious policies (13:1-17:27; 2 Sam. 6:1-7: 29). (1) David attempts to bring the ark to Jerusalem (2 Sam. 6:1-5)

AND DA'vid consulted with • the captains of thousands and hundreds, and with every leader.

2 And DA'vid said unto all the congregation of Is'ra-el, If if ieern good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every wher;, that are left in all the land of Is ra-el, and with them also to the priests and L*'vites u-'jif'i a'e in their cities and " they may gather' iious:

3 And let j.;ain the ark of our ' ..: for we enquired not jl a m the days of Saul.

4 And all the congregation said thuf xh^v would do so: for th* ,ht in the eyes of .

5 So Ui vid 'gathered all I}'-

10 DTOOfl wl

fts^mf

wiU be tannd

1 Wolvri and Iambi"

2 Leopards and kids

3Calvrt and lions Uvr iiv i:.'-r 4 FaiUiikSs and Uons live u>gri]icr

Conunucd. column 4 —^

"■• »•» JO riear that ■r the Jews of

Thne prophr there was no ■ Christ's da- •■ r.-.nj toj'j eternal pr • in connection w... ._ apostles had DO grounos for refusing to take the gospel to the i>cDtilet (Acts. 10: 9-36; 11:1-19: '.aU 2:1-18)

a The ea« of Jordan b 3 kinds of h e arte

1 single be^IrfTv 33)

2 Perfect he an (v 38)

3 United heart

c AU the rest of Ivael beades the men of war (v 38)

d There musthavebeeomany thousands of animals sacrificed and used in the feaa of 3 days. People brought bread, meat, meal, cakes of figs,bunches of raisins, wine, oil, oxen, and sheep In abundance (v 40). Cp. the fea« of all Isael for 14 days and the estimated costofiacilflcesin 1 K1.8:62-66, notes

e All the tribes mectloaed in the above verses came to make David king over all IsraeL The 7 1/2 year reign in Hebron over Judab IS not refened to In iMs whole chapter

f See note g, 2 Sam. 6:1

—^»- Cont. from column 2

5 Little children lead them

6 Cows and bear? feed together (v 7)

7 Calves and bear cubs lie down together

8 Lions eat straw like oxen f65:25)

9 Sucking children play on the holes of asps (v Sj

10 Weaned children pHJt their hands in the dens of cockatrices

7fold esublishment of Messiah's reign (Isa. 11:10):

1 In that day the Messiah will be the standard around which all nations will gather (v 10)

2 Universal peace (v 10; 2:2-*)

3 Regathering of both houses of Israel from all nations (v 11-12)

4 Original union of all the tribes of Israel revived (v 13)

5 Full possession of the promised land by the 13 tribes of laacl (v 14)

6 SupernaturaL rairaculousreroovalof allobscructionsin the return of Is;:el to their own land to live under the Messiah (v 15)

7 Building of great highways to accomodate traffic from Assyria to Egypt through Palestine (v 16; 19: 23-25; 35:8)

World blessed (Isa. ll:10)i

The Ceniiles are all other nations besides laaeL indicating that when the Messiah reigns the heathen world as well as Is: el and othcn will be blessed, and all men will look to Christ for safery and deliverance.There will be only two classes of natural men in that dav-Jews and Centiles-and both will share the eternal blessings of Christ as Ruler of earth, t'.entiles will seek Him as well as the Jews and His rest will be glorious

1 i-entllcs shall seek Christ or rally around Him as their banner (11:10)

2 Iliey will enjoy His glorious rest (11:10; Mt. 12:21)

3 He shall bring forth judgment to the Gentiles (42:1; Mt. 12:18)

4 He shall be the light to them (42: 6; 49:6)

5 Iliey shall help regather Israel aiiK>ng all nauons (49:."i)

6 They sha 11 be humbled under Israel

7 Thev shallbv an inheritance of the Jews under the .Messiah (S4:3)

8 Thev shall come to the light of Israel In xi^ Millennium (60:3»

9 Thcfonesof the centiles snail be converted and come to ljrael(60:5-12)

10 Iliev diall be a blessing to Jews (60:16; 61:6)

U iliey shall acknowledge Israel as the people of c-od in that day (61:9)

12 1 hev shall see ilic righteousness of the Messiah and of Israel (62:2)

13 Peace and glory will be extended to them bv the Messiah (66:12)

14 Thev shall be evangelized by the Jews in the Millennium (2:2-4; 52:7; 66:19; Zech. 8:23; 14:16-21)

1 CHRONICLES 14. 15

David^s victories

The ark brought to Jerusalem

a 8 titles of the ark in Chronicles:

1 The ark - 15 times

2 The atk of God - 12 times

3 The ark of the Lord - 4 times

4 The ark of the covenant of the Lord - 11 times Itime

5 The ark of the covenant of God -

6 The ark of Thy strength - 1 time

7 The holy ark - 1 time

8 The ark of oux God - 1 time

b Baalah or Baale (as in 2 Sam. 6:2) was the old Canaanite name for Kirjath-jearim (v 6). Cp. 1 Sam. 6:21; 7:2. Called Baalah also in Josh, 15:9-10, 11, 29

c Instead of the priests carrying it as provided for in the law of Moses (Ex. 37: 5;Num.4:15; 7:9; 10:21:Dt.lO:8;Josh. 3:8-14; 2 Sam. 15:24), a new can was made to bring the ark to Jerusalem (v 7). This was also the way the Philistines sent it back to Israel (1 Sam. 6:7)

d See note k, 2 Sam. 6:3

e See note 1, 2 Sam. 6:3

f 5 kinds of instruments used:

1 Harps (note j, Ps. 33:2)

2 Psalteries (note k, Ps. 33:2)

3 Timbrels (note a. Ps. 150:3)

4 Cymbals (note a, Ps. 150:3)

5 Trumpets (note a, Ps. 150:3) g Same as Nachon in 2 Sam. 6:6

h lnNum.4:15-20Leviteswereforbidden to touch the ark on threatofdeath.This was the fiiist instance of execution of that law, perhaps being the first time it was broken (v 10; 2 Sam. 6:7). Inthe case of the Philistines handling the ark they were not killed because of their Ignorance of the law (1 Sam. 6-7)

I Perez-uzza, breach of Uzza (v 11; 2 Sam. 6:8)

j Question 2. Nexl,14:10

k See note a, 2 Sam. 6:11

1 Gittiteswere inhabitants ofGath;they are mentioned along with other chief inhabitants of Philistia (v 13; 20:5; 2 Sam.l5:18-22; 18:2; 21:19; Jo*. 13:3)

m InwhacwaytheLordblessed this house of Obed-edom is not stated, but it could have been with health, and material prosperity

n See note f. 2 Sam. 5:11

0 Here we have another mention of the wives of David and the sons which he begat in Jerusalem (v 3-7)

References to arts and sciences

(Job 9:5):

Cosm ology:

1 Earthquakes (9:5-6)

2 Sun rises and sets (9:7; 36:32)

3 Seals (fixes) the stars In their courses (9:7)

4 Spreads out the heavens (9:8)

5 Spreadsoutthenorthoveran empty place (26:7)

6 Hangs the earth on nothing (26:7)

7 Sky like a mirror (37:18)

8 Foundations of the earth (38:4)

9 Oceans limited (38:8-11)

10 Day and night (38:12)

11 Springs in the sea (38:16)

12 Creatures of earth (38:39^1; 39: 1-30; 40:15-24)

Astronomy:

1 Creatlonof Arcturus,Orion,Plelades, and secret chambers of the south (9: 7-8)

2 Stars created before earth (38:7)

3 Ordinances of heaven (38:31-33)

Geography :

1 Travel (21:29)

2 The 4 directions (23:8-9)

3 Earth round (26:10). Earth In Index

Meteorology:

1 U^ts, clouds, wind, fair weather (37:21-23)

2 Tornadoes and whlrlwlnds(1:16-19; 27:20-21; 36:32-33; 37:1^)

3 Dew (38:28)

4 Vapor and rain (36:27-28; 38:28)

5 Rain, vapor, spreadlngsof the clouds (36:27-29)

6 Lightnings and thunder (37:3-5)

7 SnDw and hall (37:6; 38:22)

8 Cold out of the north (37:9)

9 Frost and ice (37:10; 38:29)

10 Dawnlngof the morning (38:12-14)

ra-el together, from ShI'hor of E'gypt even unto the entering of He'math, to bring "the ark of God from Kir'jath-je'a-rim.

6 And David went up, and all Is ra-el, to*Ba'al-ah, that is, to Kir'jath-je'a-rim, which belonged to Ju'dah, to bring up thence the ark of God the Lord, that dwelleth between the cherubims, whose name is called on it.

7 And they carried the ark of God in a'^new cart out of the house of A-bin'a-dab: and'^Cz'-zA and'A-hi'o drave the cart.

8 And Da'vid and all I§'ra-el played before God with all their might, and with singing, and with'harps, and with psalteries, and with timbrels, and with cymbals, and with tnim-pets.

(2) Temporary hindrance: Uzza killed. David, being afraid of God, leaves the ark with Obed-edom (2 Sam. 6: 6)

9 ^ And when they came unto the threshingfloor of ^Chi'don, Uz'zd put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the Lord was kindled against Uz'zi, and he"smote him, because he put his hand to the ark: and there he died before God.

11 And Da'vid was displeased, because the Lord had made a breach upon tJz'zl: wherefore that place is called'Pe'rez-uz'-z4 to this day.

12 And Da'vid was afraid of God that day, saying,'How shall I bring the ark of God home to me?

13 So Da'vid brought not the ark home to himself to the city of Da'vid, but carried it aside into the house of*0'bed-e'dom the'Git'tite.

14 And the ark of God remained with the family of 6'bed-e'dom In his house three months. '"And the Lord blessed the house of 6'bed-e'dom, and all that he had.

CHAPTER 14

7 David's prosperity. (1) Hi

ram builds David a house (2

Sam. 5:11. Cp. 1 Ki. 5)

NOWHi'ram king of Tyre sent messengers to Da'vid, and timber of cedars, with masons and carpenters, to build him an house.

(2) David's exaltation (2 Sam. 5:12)

2 And Da'vid perceived that the Lord had confirmed him king over Ig'ra-el, for his kingdom was lifted up on high, because of his people Ig'ra-el.

(3) David's family at Jerusalem (3:5-8; 2 Sam. 5:13)

3 • And Da'vid "took more wives at Je-ru'sa-lem: and Da'vid begat more sons and

I daughters.

4 Now these are the names of his children which he had in Je-ru'sa-lem; "Sham-mii'd, and Sho'bSb, Na'than, and S61'o-mon.

5 And Ib'har, and fil-i-shu'A, and £l'pa-let,

6 And No'gah, and Ne'pheg, and Ja-phi'd,

7 And E-Ush'a-md, and*Be-6I-i'a-di, and E-lipa'a-16t.

(4) David's victories over the Philistines (2 Sam. 5: 17-25)

8 • And when the Phi-lis'-tine§ heard that Da'vid was anointed king over all I§'ra-el, all the Phi-lis'tineg went up'^to seek Da'vid. And^Da'vid heard of it, and went out against them.

9 And the Phi-lis'tine§ came and spread themselves in the vallev of R6ph'a-im.

JlO And Da'vid enquired of God, saying, 'Shall I go up against the Phi-lis'tine§? And wilt thou deliver them into mine hand? And the Lord said unto him, /Go up; for I will deliver them into thine hand.*

11 So they came up to Ba'al-per'a-zim; and Da'vid smote them there. Then Da'vid said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place^a'al-p6r'a-zim.

12 And when they had left their gods there, Da'vid gave a commandment, and they were burned with fire.

13 And the Phi-lis'tlne§ *yet again spread themselves abroad in the valley.

*14 Therefore Da'vid enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. JlS 'And it shall be,when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Phi-lis'tlneg.

16 Da'vid therefore did as God commanded him: and they smote the host of the Phi-lls'tine§ fronrGib'e-oneven to'Ga'zer.

(5) David's world fame

17 And the fame of Da'vid went out into all the lands; and the Lord brought the fear of him upon all nations.

CHAPTER 15 353

8 David's religious policies renewed (15:1-17:27. Cp.l3: 1; 2Sam. 6:1-7:29). (l)Pre-pares a place for the ark

AND David made him ■ houses in the city of Da'vid, and"prepared a place for the ark of God, and pitched for it a tent.

(2) To avoid another judgment (13: 9-12; 15:12-13) Lev-ites commandedto bear ark

11 Ught and darkness (38:19-20)

12 Waves of the oceans (9:8)

Mining operations :

1 Gold, silver, and other ores taken from the earth (28:1-5) 18-19)

2 Precious stones mined (28:6-11,16,

Writing and engraving : Com, on column4 ^

2 Runners (9:25)

3 Ships(9:26)

MlUtary art :

1 Poisoned arrows (6:4)

2 Shields, bows, and other weapons (15:26; 16:12-14; 20:24)

3 Armies (19:12)

4 Horses (39:19-25)

a See lists of sons, note i, 3:1

b Beeliada called Eliada In 2 Sam. 5: 16, which was a later name. Perhaps changed to Eliada because Beeliada was associated with Baal, or lord, and was connected with idolatry

c Search for his Ufe. Cp. 1 Sam. 26:1-2

d David no doubt had spies among the Philistines, or oiher means of intelligence to check up on their plans. Ever since the defeat of Saul nearly 8 years before Philistines had been in control of the greater part of laael.so Israelites living among them would naturally know about some of theli plans (v 8)

e Questions 3-4. Next, 17:6

f 2nd prophecy in_l Chr^ (14:10, fulfilled). Next, v 15. The one prediction was that God would give them Into the hands of David

g Exactly where this spot was in the val-leyof giants is not fully known,but it was at one of the mountains on the edge ofthevalley.David himself named the place Baal-perazim because the Lord had broken through upon his enemies (v 11; 2 Sam.5:20). Here the Philistines left their images and David and his men burned them (v 12)

h The word again proves that the Philistines rallied and collected a larger army than before and 5>read themselves once more in the valley of the giants where the second battle was fought and a second victory was won by David (v 13; 2 Sam. 5:22)

I 3 rd prophecy in 1 Chr. (14:15, fulfilled). Next, 16:14. The one prediction was that God would give victory when they would hear the sound of going in the top of die mulberry trees

j Even whenDavld got behind the army of the Philistines he was not to attack until the very moment he heard a sound in the tops of the mulberry trees. This sound was one of a going, meaning the sound of a mighty army on the march, which struck terror to the Philistines and caused them to be confused and panic stricken.The Arabic version says the sound was the noise of horses'hoofs. Having known all the time that David's army was before them perhaps they reasoned that some other mighty army was appearing suddenly behind them to help his army, so the Philistines fled immediately and were pursued(v 15-16)

k Gibeon or Geba, as in 2 Sam. 5:25, in Benjamin, the home of Saul (v 16; 6: 60; 8:6; 2Chr.l6:6; Josh. 21:17; 1 Sam. 13:3; 1 KI. 15:22; 2 Ki. 23:8: Neh. 11: 31; 12:29; Isa.l0:29:Zech.l4:10). The Philistines were forcedby David to flee by the very home of Saul whom they had defeated

1 Going from Gibeon to Gazer orGezer shows that the Philistine army fled northwestfrom the valley of the giants and were chased from 30 to 35 miles (vl6)

m David prepared a tabernacle for the ark of God. He did not bring the original tabernacle of Moses to Jerusalem. It was stillInGlbeonwhereGod appeared to Solomon (21:29)

^^- Cont. from column 2

1 O that my words were engraved (19: 23-24)

2 I wish He would write dcwn His charge against me (31:35-36)

Medical art :

You are physicians of to value, all of you (13:4. Cp. Gen. 30:2) Music :

The tabor, harps, pipe, and singing are all referred to (21:12; 30:9, 31)

Hunting :

This was one of the earliest arts and various methods are referred to (18: 7-13)

Farming:

Various farming customs are referred to (15:33; 20:17; 24:6, 11; 29:6; 31; 38^0)

Mode s of tr avel : 1 Caravans (6:15-20)

ftttivcl ppfingt

jhe ark btouQht to Jerusalem

t If they hiJbeenrec-.--'-- ' mhe ooe. to cony ihc ilk . it'e oc^

c in woul J DOC havci'cc u... a Je to c any It itiii J^ZJ woulJ not tuve viled a» In rj:7-r- (v :>

b Tbe pUce that Divld had bidlt for It

(V 1: - -J'-.'. 6:17) c iC: prie»t> -iod Lcvlto cooKCtKcO:

bODi of KoTiath • • • L;5

Sons of MeriiJ -'0

SoniofGexUioin l-*"

Sonj of Elizaplun 200

Mwi of Hebron 80

Sons of uzilcl 11;;

Total 00-

d To tanctlfy here. *» in other plicci, me*n» to >e t jpan fotholy me. \Uthe 86C people were to lancdfy them-lelvet and iince no man can clean* hlmielf from dn this cannot pojdbly be the meaning. See aaoctiacaDon In Index e ^«c V 1 . , ,, r

f Thjj refen to the death of Uzia lor

louchins the ark (U:9-U) good hai always required that propa instructions be followed In seeking Hlni. worshipping Him. praying to Hlm.andin cairylngout every part of His program. Somanhasa ngl« to expect God to break His laws or in any way act connaryto His own Word, for the Individual's benefit. God did not excuse David whom He loved.or Israel, His own beloved people, when they broke His law,for He woi under obligation to curse them for disobedience as well astoblessthem for obedience. When they triedtochange tbe requue-mcnts of the law, death was the result h It took the death of a good man in order 10 bring them to obedience in the matter of canying the ark upon their shoulders. Even these had to sanctify themselves and becomecetenionially fit to do this work or they could have all been destroyed (v 15) ^ _ ^, „ i Ex. 25:14: Sum. 4:15;

7:9; Dt. 31:9 j The Levites were given authority to choose and appoint the chief of the musicians and singers (v 16) k :^ chief singers and musician^ ~1 !icman7tbe Kohathite (v 16;6:33)

2 Asaph.theGershomite(v 17; 6:39-

3 Ethan,theMerarite(vn;6:44) 43) I 14 a ssistant singers and musicians:

—•—•—I—n-c-— 8 Benaiah

9 Maaseiah

1 Zechariah CBen(v 18)

3 Jaaziel

4 Shemiramoth

5 Jehiel

6 Unni

7 EUab

10 Matllthiah

11 Eliphcleh

12 MIknelah

13 Obed-edom

14 Jeiel

Confirmed word (Isa. (44:26)

God here promised to confirm the word. His servant, Isaiah and the counsel o! all His messengers (the prophets) who had made predictions of these things (v 26). The idea is that God always supports the word that He gives to pn^ ■ phets to speak to men, fulfilling the promiscsand nredicuons thereof. (U-pcaiedly in 6. T. days He perfonncd miracles to confirm the mitustricsof His servants; and this is amply dcmor-stiaicd in the record of men aiid women from Abel toMalachi, and summed up InHcb. 11. Abraham, Mo»es. Samson, Elijah. nUsha. and many others are examples of the working of signs and wonders among the people. In tlie N. the same pfoffam b enlarged u[xmi; and such experiences would be norma today if men would beUcvc the gospel and seek God for the enduemeni ol power from on high. This is proved by hundrvds of promises and mariv commands to the disciples (Mt. :K::0; Uk. 24:49: Jn. 7:47-39; Acts 1:4-^; iGor. 12-31; 14:1). A number of simple pro-mlseshavcbccn made to all believers that ccruiln signs would follow tlu-m (Mt. 17:20: 21:22: Mk. 11:22-24: »6: 15-30: Jn. 14:12-15; 15:7,16; 16:2:^-26: Heb. 3:3-4)

Sfold pleasure of Jehovah (lrt.44;2»): 1 Toraiaeupaman tobe the Aephetd

. m Oi vid "id. None ouKhl to carry the ark of God

t), r- I , •. •■■.. f. ; 'hrm hifh

V

unto him for ever.

(J) Aaaembling of Israel to brujg th« ark to «ta place

3 And D4 vid

r«-«"l together

t,

u

prt"i'.i:t"*-i I'l '^

.1-l*m.

,,,, ... -...c L"m'

which he had

i.

M.

ani Je-

19 So

A saph.

(4)Over 862 prirni* and Le-vitea are ».inctil»ed to bear the *rk *ndolUr .acrifices

4 And DA vid assembled the children of Air on. and the L* -

vites: „ . u

S'Of the sons of K6hath; C'ri el the chief, and his brethren an hundred and twenty:

6 Of the sons of M*-r4 n. A-sa-iah the chief, and his brethren two hundred and

twenty: ^ ■ ^,

7 Of the sons of G«rsh6m; Jflel the chief, and his brethren an hundred and thirty:

8 Of the sons of t-liz a-phin; Sh4m-a-i ah the chief, and his brethren two hundred:

9 Of the sons of H*bron; E-li el the chief, and his brethren fourscore: , * . , ,

10 Of the sons of Uz zi-el; Am-mln a-d4b the chief, and his brethren an hundred and twelve. . , _.,

n And D4 vid called for Z4 -d6k and A-bi a-thar the priests. and for the Le vites. for C ri-el. A-sa-i ah. and J6el, Sh*m-a-i ah. and £-li el. and Am-mln-a-

d4b.

•12 And said unto them. Ye ar*-

the chief of the fathers of the

Ld vites: <«sanctify yourselves.

both ye and vour brethren, that

ye mav brinR up the ark of the

Lord God of Is'ra-el unto'the

place that I have prepared for it.

13 rpor because ye did it not at the first, the Lord our God made a breach upon us, for that we'sought him not after the due

order. ■ u t i-

14 So the priests and the Le -vites sanctified themselves to bring up the ark of the Lord

God of Is ra-e' . .

15 And the children of the L*vites*bare the ark of God upon their "shoulders with the staves thereon, as MO'se? commanded according to the word of the Lord.

(5) David appoints aingera

and musician* to praise God

before the ark(6: 31-47)

16 And Dl'vid spake to the

chief of the L* vites'to k-their brethren tn he the • with instruments of mui-itk, tmalterie-^ nrrl harps and cym-b,|,. s tiy liftinit up the

voice V.

17 So the U ' "inted H<> man the SOI and ot his brethren, A sav-ii t;ic son ol B#r-e-chi ah; and of the sons of M*-r4 rl their brethren. t. than the son of Ku-sh4 lah;

18 And'with them their breth-

r«.n of the second degree. Z*ch-

.-rlah, B*n.andJ4-4 7i-e! and

»;h* mir a mftth. and J*-hi el,

F-li ab. and B*-n4 -

M-a-»* iah. and M4t-

nd E-llph e-leh. and

■1, and o bed-*'dom,

I rl. the porters.

the singers, *«« man.

**-w... and C than, u-erir o^-

pomted to sound with cymbals

of brass: j i ,i

20 And Z*ch-a-ri ah. and A zl-el. and Sh*-mira-m6th. and j*.hiel. andCnni. andt-Uab.

and M4-a-s6 lah. and B*-n4 -iah. with psalteries on Al a-

Tl And M4t-tl-thi ah. and t-Uph e-leh. and Mik-ne lah. and u bed-6'dom. and Jf-i el. end Az-a-zi ah. with harps on the Sh*m i-nith to excel.

22 And Ch*n-a-ni ah. chief ot the L* vites, was for song: he instructed about the song, because he was skilful.

23 And B6r-e-chi ah and El -kA-nah were doorkeepers for

the ark. . ,.

24 And ShSb-a-ni ah, and J6-hftah a-ph4t, and N«-th4n e-el. and A-mas a-i. and Z6ch-a-ri -ah and B«-n4 iah, and E-li-f-xii the priests, did blow with the' trumpets before the ark of God: and Obed-edom ajid je-hiah were doorkeepers for the ark.

(b) David brings the ark to Jerusalenn (2 Sam. 6:12)

1^ ' So D4'vid, and the elders of l5 ra-el, and the captams over thousands, went to brmg UP the ark of the covenant of the Lord out of the house of 6 bed-* dom with joy.

26 And it came to pass, when God helped the Le vites that bare the ark of the covenant of the Lord, that they 'offered seven bullocks and seven rams.

27 And D4 vid was 'clothed with a robe f f fine linen, and all the L* vites that bare the ark. and the singers, and Ch*n-a-ai ah the master of the song with the singers: D4'vid also had upon him an ephod of linen.

28 Thus all Is ra-el brought up the ark of the covenant of the Lord with shouting, and with sound of the comet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

(7) Michal's sin (2 Sam.

b: I 6)

29 • And it came to pass, as the ark of the covenant of the Lord came to the city of D4 vid. that Ml chal the daughter of ■^aul looking out at a window

iw king DA vid 'dancing and liiaying: and sheWespised him in her heart.

CHAPTER 16 354

(8) Great religious festival

(2 Sam. 6.17-23)

SO thev brought the ark of God. and set it in the midst |

:0) l" choU

4 . jit had

„• .!l.i ixopic uaptut (■l.j;!: Jex. :.; 12)

5 lo prove to luac! and the heathen that He was Cod (46:'Q

9 r..«l S.fnn- him f-t'-:?) 10 • :alBh<

n

,,, r

i;^ .. •'

.'! Babylon (46:.0 I.J Dif. I all his ways (45:13)

iches

i st>ccial choUs in Ittael:

1 Tlie Lcvltes (V 16-19)

2 The Alaiiioih.moidcn dnRcrs(v ^0)

3 The men sln.r-- '■ '

aU 3 choirs are ^ l" P*. 6»-

•25. The men's cl*... - .» :v»'^. '"* mudcians following the ni..i '• /-

Ing til ' ■ f '" bci«cv;. the

men v nudclans. Tl«

whole p.Li.uc x;u, . to be that of a procesiIonal.The temple services Included regular singing and mudc. Men were devoted to the naming of choirs and musicians, and they led the national worsliip c If the proper meat and drink ofTerrngs were m ade with each sacrificc.ascom -manded in Sum.l5.lhc total estimated cost according to tod ay's prices, would be as follows:

7 bullocks J $325.00	$2,275.00
7 rams C^ $20.00	140.00
35^s.ofoili'$1.40	49.00
35qts.ofwine.a^$1.60	56.00
17 1/2 gal. flour >S. 80 a gaL	14^00
Total est. cost	$2,534.00

d This was the garment for priests and Levlles. not kings; but since he was a type of Chiia who was to be a prlest-king(Z6ch. 6:12-13), David was allowed by God to use it on this occasion; ot else such was overlooked by Him like the showbread that he ale when Qeeingfrom Saul (1 Sam. 21:3-6). ArP-renUy David put off his royal robes and dressed in the robe of a servant of God as an act of homage toje-hovahwhodweUedbetween the cherubim on the ark which he was transferring to Its place in the new capital of

Israel

e See note g. 2 Sam. 6:14

f She did not make David welcome,but rather despised him in her heart, bhe thought he had disgraced himself. Hex words were bitter and cutting and stie received sharpness in return for being so prudish where God and joy in the Lord are concemed(v 29; 2 Sam. 6:20-•23) She and David were not the same man and wife afterthis; and part ofher punishment was that she was childless to the day of her death

Messiah (Isa. 45:1) Heb. mashiyach, anointed; a const-crated person; Messiah. Vhe anointed not only refers to the Mesiiah, in some passages, it is also a Utle given to kings, priests, and prophets of Israel (Si. 2:19734: 12:3-^: 16:6: 04:7. 11; etc.). The title incoiinection with Cyrus refers to appointment loan office and a setting apart to a definite work, not especially to holiness and charai tei. C>tus. however, is called a riulueous man in the sense of doing ri^Utor,od's people (41:1-3, 25; 44: 23:45:1-4, 13)

A ncient dress (Isa. 45:1)

Ancienudressed iJi large, loose, flowing robes tlirown over an under-garment or nmic, which was sliapi-d to ilie body. This outer wbc was girded witli a sash wl»:n the people toiled, labored, went towar, otraii. Hence, to gird up Uie loms meant getting ready for action. To unloose the loins meant rest, cessaUon from war, or feebleness. Here it meant that Cod would weaken the resist*: nee of kings before Cyrus so they would be easily owrthrown (v 1)

14 things about Cyrus (Isa. 45:1): 1 Raise liini up (41:2; 45:13) J Call him (41:2)

: Make liini ruler over kings 4 lUvc nations to liim to destroy

6 Hold Ills right hand (•t5:l) C Subdue nations before liim (4i:z:

45:1)

7 Loose the loins of kinas (45:1)

8 Open the two leaved gates before him

1 CHRONICLES 16

Attendants on the ark

a See 15:1]

b Did not actually make the sacrifices, for he was not a priest. He simply authorized them to be offered. In this sense we must also understand many scriptures when it says thatGod sent a plague, or did other things in judging men.He authorized suchthings.but was not the personal executioner of the action, whichis always through proper agents

c He would need to have many animals killed and many loaves of breadbaked to supply each man and woman, boy and girlin Israel, or even those present at the feast

d Hd). asMy^ah. something pressed close together, as a cake of figs or raisins. The Revised Version translates it cake of raisins in v 3; 2 Sam. 6:19; Song 2:5; Hos.3:l. Where it means a bottle of wine, the amount contained in the flagon otbotUe is not known. It will be noticed here that ofwine is in italics, signifying it was supplied by the translators, so the meaning could easily be cake of raisins

e David appointed regular singers and musicians to minister before the ark, to compose, and to give thanks and praise to God. Thev ministered ceo - tinually, morning and evening, from this tinie on during all the Life of D avid and part of the time when other kings ruled (v 4-6) f 14 admonitions of v 8-13:

1 Give thanks unto the Lord (v 8)

2 CaU upon His name

3 Make known His deeds among

4 Sing unto Him (v 9) men

5 Sing psalms unto Him

6 Tafiofall His wondrous works

7 Glory in His holy name (v 10)

8 Let the hearts of seekers rejoice

9 Seek the Lord (v 11)

10 Seek His strength

11 Seek His face evermore

12 Remember His marvelous works (v

13 Remember His wonders 12)

14 Remember the judgments of His mouth

g 8 reasons to praise God:

1 The privilege ol prayer (v 8,10-11)

2 His deeds among men (v 8)

3 His wondrous and marvelous works

4 His holy name (v 10) (v 9)

5 His strength (v 11)

6 His wonders (v 12)

7 His judgments in the earth

8 He is the Lord oui God (v 14)

h His miracles in Egypt and w0.demess i Laws of the Mosaic covenant at Sinai j 4th prophecy in 1 Chr. (16:14-17.unfulfilled). Next, 17:9. The one prediction was thatjudgmentwould be in all the earth k See 35 acts of God,

p. 635 1 TMs term is the same in meaning as eternal or perpetual generations (vl5; Gen. 9:12), and everlasting in v 17. The term is used also in Dt. 7:9 and Ps. 105:8, If taken literally it means 50,000to 1.000, 000 years, depending on the length of a generation. Men will live 1, 000 years or more in the Millennium, depending on how old they are when they enter the Millennium. In the case of the lowest average life-span oftoday it would mean many thousands of years beyond the Millennium. If one can believe in this he can believe in eternal generations of natural people m If the covenant is eternal the natural human parties to it must be as eternal as God, for the coven ant would be null and void should one of the contracting parties become extinct n Unto Abraham's natural seed will be given theland of Canaan for an everlasting possession (v 11; Gen. 17:8) 0 Very few compared with the many of the nations, even giants, that were in the promised land, Abraham had 318 trained servants or warriors when Lot was captured (Gen. 14:14). If few men refers to the actual children of Abra-ham. Isaac, and Jacob and their immediate offspring, then they were indeed few in number. For 25 years Abraham was the only party to the cove-

of the "tent that Da'vid had pitched for it: and they offered burnt sacrifices and peace offerings before God.

2 And when^David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord.

3 And he dealt to every one of I§'ra-el, both man and woman, to "^every one a loaf of bread, and a good piece of flesh, and a"flagon of wine.

(9) David's regular choir (6: 31-47; 15:16-24)

4 *" And he'appointed certain of the Le'vites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Is'ra-el:

5 A'saph the chief, and next to him Zech-a-ri'ah, Je-i'el, and She-niir'a-m6th, and Je-hl'el, and Mat-ti-thi'ah, and £-li'ab, and Be-na'iah, and 6'bed-e'-dom: and Je-i'el with psalteries and with harps; but A'saph made a sound with cymbals;

6 Be-na'iah also and ja-ha' zl'el the priests with trumpets continually before the ark of the covenant of God.

(10) David's psalm of

thcinksgiving (see Ps. 105).

A Twelve admonitions (Ps.

105:1-6)

7 •" Then on that day Da'vid delivered first this psalm to thank the Lord into the hand of A'saph and his brethren. •8 'Give thanks unto the Lord, *call upon his name, make

known his deeds among the people.

•9 Sing imto him, sing psalms unto him , talk ye of all his wondrous works. •10 Glory ye in his holy name: let the heart of them rejoice that seek the Lord. •11 Seek the Lord and his strength, seek his face continually.

•12 Remember his marvellous works that he hath done,'■his wonders, and the'judgments of his mouth;

•13 O ye seed of i§'ra-el his servant, ye children of Ja'cob, his chosen ones.

B Reason for admonitions: Abrahamic covenant

divine providence in the sojourn among nations

20 And when they went from nation to nation, and from°one kingdom to another people;

21 He suffered no man to do them wrong: yea, he*reproved kings for their sakes,

22 Saying, Touch not 'mine anointed, and do my prophets no harm.

D Sixteen more admonitions: 16 reasons - the nature and works of God

•23"Sing unto the Lord, 'all the earth; shew forth from day to day his salvation. •24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great is the Lord, and greatly to be praised: he also is to be feared above all gods.

26 For all the gods of the people are idols: but the Lord made the heavens.

27 Glory and honour are in his presence; strength and gladness are in his place. •28 Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength.

•29 Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness. •30 Fear before him, all the earth: the world also shall be stable, that it be not moved. •31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations. The Lord reigneth. •32 Let the sea roar, and the fuhiess thereof: let the fields rejoice, and all that is therein.

33 Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth. f34 O give thanks unto the Lord; for he is good; for his mercy endureth for ever. •35 And say ye. Save us, O God of our salvation, and 'gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

36 Blessed be the Lord God of I§'ra-el for ever and ever. And all the people said, A-mSn', and praised the Lord.

•14'He IS the Lord our God;

his ^judgments are in all the

earth.

•15 Be ye mindful always of

his covenant; the word which

he commanded to 'a thousand

generations;

16 Even of the covenant which he made with A'bra-him, and of his oath unto i'gaac;

17 And hath confirmed the same to Ja'cob for a law, and to I§'ra-el for an'"everlasting covenant.

►18 Saying, "Unto thee will I give the land of Ca'nian, the lot of your inheritance; 19 When ye were but "f^^' even a few, andi^trangers in it.

C Reason for admonitions:

(11) Services of the singers,

musicians, Levites and

priests

37 *',. So *he left there before the ark of the covenant of the Lord A'saph and his brethren, to minister before the ark continually, as every day's work required:

38 And 6'bed-e'dom with their brethren, threescore and eight; 6'bed-e'dom also the son of J6d'u-thun and Ho'sah to be porters:

39 And Za'dok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gib'e-on,

40 To offer burnt offerings

nant. Then for 60 years there were only Abraham and Isaac. For the next 70 to 80 years there were only Isaac and Jacob. Then came the 12 sons of Jacob and their families, 70 people in all when Jacob went into Egypt. This was exactiy 215 years of the 450 years of

Coniinued. column 4 ^»-

a BesidesthelOnationsofGen. 15:18-21 they sojoumed among the Philistines (Gen. 20) and the Egyptians (Gen. 13, 45-Ex. 12) b See Gen. 13, 20, 24, and 35 c Abraham, Isaac, and Jacob were all the anointed of God and prophets by virtue of such gift of prophecy:

1 Abraham(Gen. 20:7; 22:8; 24:7,40)

2 Isaac (Gen.27:28-29,39-40; 28:3-

3 Jacob(Gen.48:15-22; 49:3-27) 4) d 16 admonitions to worship;

1 sing unto the Lord all tiie earth

2 Show forth from day to day His salvation (v 23)

3 Declare His glory among the heathen; His marvellous works among all nations (v 24)

4 Give unto the Lord, you kindreds of the people, give unto the Lord glory and strength (v 28)

5 Give unto the Lord the glory due unto His name (y 29)

6 Bring an offering

7 Come before Him holiness

8 Worship the Lord in the beauty of

9 Fear before Him, all the earth (v 10Lettheheavensbeglad(v31) 30)

11 Let the earth rejoice

12 Let men say among the nations. The Lord reigns

13 Let the sea roar, and the fulness thereof (v 32j istherein

14 Let the fields rejoice, and all that

15 O give thanks unto die Lord: for He is good; for His mercy endures forever (v 34)

16 Say you: Save us, O God of our salvation, gather us together, and deliver us from the heathen (v 35)

e 16 reasons to praise God: Because of 1 His creation (v 23, 26) ■2 His salvation

3 His glory (v 24)

4 His marvelous works among all

5 His greatness (v 25) nations

6 His power

7 His great honour (v 27)

8 His strength and gladness

9 His name (v 29)

10 His establishment of creation (v

11 His reIgn (v 31) 30)

12 His coming juogment (v 32)

13 His presence (v 3^

14 His goodness (v 34$

15 His eternal mercy

16 His blessing (v 35)

f David knew from Dt. 4:27; 28:64 and Lev. 26 tiiat Israel would be scattered, so his prayer wasbased upon this revelation. Thus it was with

Solomon also (1 Ki. 8:48-50)

g After the ark was brought to Jerusalem, and after the appointment of singers and musicians, the feastfor 3 days, and all the other events of those days were completed, David left the work of music, singing, and sacrifices to the ministers of God, and departed to his own house (v 37-43)

^ Cont. from column 2

the total sojourn (Gen. 46:8-27; note o. Acts 7:14) p All men were classed as strangers who were not of the seed of Abraham (v 19; Lev. 17:8-13; Eph. 2:12,19). IsraeUtes were called sttangers among the Gentiles scores of times (Gen, 15:13; 17: 8-12; 36:7)

5 Satan'sslanderofJob(l-9-ll;2;4-5)

6 Limited permissionof God (1:1V!;'2:6)

7 Satan's departure to test Job (1:12;

2:7)

8 Inflictions;Job's possessioiis(l:13-19);

Job's person (2:7)

9 Effect upon Job: when he lost his wealth (1:20-22); when he lost his health (2:9-42:6)

9 facts in each of Job's tests (Job 1:6):

1 Presentation or Saun (1:6; 2:1)

2 Jehovah's question (1:7; 2:2)

3 Satan's answer (1:7; 2:2) 4Jehovah'stestimonyofJob(l:8; 2:3)

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a In ihit chapter coyeoML ^*'- -in his new

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lent that houicJ the jtk of CoJ Lord, scein>; liii Jcjirc. ?"•• > Nathan, tiie prophet to tc!. what was In W» !ic Tt : builJtn^ of .1 tc::iplc for The DaviJlc coven nt : and In '- Sam. 7. ; r. : , eternal seed and ttiro iu:. ".ciu I2th,I5tti.and I7thchapter!oft.cnesu which record the Abrahamic covenant promise an eternal veed and land. Both covenants are conditional upon faith and obedience to God. Ntaoycallttiem unconditional but thli canbetrueonly mthe sense that the benefits proniised are not earned by works.Llke the gospel of today, one docs not cam salvation by wofks (Eph.2:3-J), yet no man receives benefits without obedience in the initial as well as tlie final staiie of salvation (IJn. 1:71. The whole gospel program of requirements is that of obedience and livin>; soberly, nchteoaily. andgodlvm thlsprescnt world (2 Cor. 5:1^-15: 7: htiC: 11-13: Heb.l2:14). If these coven ants were entirely unconditional and Israel did not have to obey God toreceive their benefits, then why aretheynotblessed according to these benefiunoWThe people to whom tliey were promised went Into sin, apostasy, captivity, and dispersion and will not receive fulfillment of the promises until they are regathaed in repentance and obedience toGod (Lev. C6;Dt,28). God said plainly to David concerning his son. If he commit inii^'ajty. I wiU chasten hliii with ttie roJ of r.ien. Tliis is what happened. His sons and all Israel sinned and tlicy are now in the process of chastcnina. See the many scriptures proving a regathering and conversion of Israel in the latter days under the Messiah in Anglo-Saxon theory notes, p.367. see covenants C and 14, p. 57-58

b See Nathan , p. 357

c See David's desire to build , p. 357

d See -J dcUings of God by oight. p. 367

e God explained to Davtd through Nathan that he was not the one to build His house.remLidlng him that ile had not dwelled in a house since the coming out of Egypt, that He had lived In one tent after another all this time, that He had never asked a house to be built for Himself, and saying that He had given David a kingdom and mai-tery over his enemies, and that He would bless Israel and buOd him an eternal house (v 4-10)

f The reason for David not actually building the temple was that he was a man of blood an J war (22:3)

g Question 5. Next, v 16

hSee I iam. 16:11-13

1 4 gxeat things God did for David:

1 Took him from the sheep to be ruler over Israel (v 7)

2 Was with him wherever he walked (v8)

3 Cut off all his enemies

4 Made him a name like the great men of earth

j 5th prophecy in 1 Chr. (17:9-14, ud-fuimieS). Next, 22:'J

15 predictions - unfulfllle<}:

1 I will ordain a place for My people Israel (17:9)

: I win plant them

J They shall dwell in their place

4 They sJiall never be i:iovcJ

5 The cliildren of wickedness shall never waste tliem any more, as at ilic beginning, and since tJ.c tl: j t^L t I commanded judges over

6 1 will subdue .ill v.

7 I willbulldyo .

8 When your day

I will raise ur sec-; luit 11)

9 1 wiU crtabU^h lu - .

10 He shall buiM:iic..[ifiou ^•

11 I willestablisiitiii tiironc

1 CHRONICLtS 17

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jM'u >•."". -" ' the rc»l that Wfft choten. who were ex-preurd by namr. to give thanks to the L<>hi>, because hb mercy endutrth (or ever;

42 And with thrm Ht'man and J^d u-thun with trumpeu and cvinliais fur those that should m:-'- • ■ "ind. and with musical :its of God.

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all ttune em-mies.

i I tell the<- that the

Lom>*will buUd thee an house.

B God promises David an eternal kingdom and that David's son shall build the temple (2 Sam. 7: I 3. refs.)

II « And it shall come to pass, when thy days be expired that

every man to his house: and Di'vid returned to bless his house.

CHAPTER 17

(12) David desires to God a house (2 Sam

355

build , 7:1)

43 And all the people departed 1 thou must go to be with thy fa

■ thers. that*^! will raise up thy iseed after thee, which shall be of thy sons; and 1 will estab-I Ush his kinftdom. ; 12<'He shall build me an house, and I will sUblish his I ^one for ever.

\V\ will be his father, and he 'shall be my son: and I will not I take my mercy away from him, I as I took i7 from'/i/m that was ibefore thee:

14 But *I will settle him in mine house and in my kingdom for ever: and his*throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto Dd'vid.

■l^OW it came to pass, as DA'-^^ vid sat in his house, that DA'vid said to "Ni than the prophet, Lo,1 dwell in an house of cedars, but the ark of the

j covenant of the Lord remainelh

I under curtains.

(13) Nathan the prophet en courages David to build God j a temple

>2 Then Nfl than said unto D4 vid. Do all that is in thine heart; for God is with thee.

(14) God's answer to David's desire: 1 5th or Davidic Covenant (2 Sam. 7:1-17. See p.S7-5«). A God rejects Da-

(15) David's

cerning the

Sam.

prayer con-Covenant (2 7:18)

vid as the temple builder and | hitherto?

16 And Da'vid the king

came and sat before the Lord.

and "said,'Who am I, O Lord

JGod, andSvhat is mine house,

ithat thou hast brought me

promises

him an house

etc r n a 1

■3 • And it came to pass the same"night, that Uie word o/ fied QAme to Nathan^ •saying, •4 Go and tell D4 vid my servant. Thus saith the Lord, Thou shall ^ot build me an house to dwell in:

5 For I have not dwelt in an bouse since the day that I brought up 1$ ra-el unto this day; but have gone from tent to tent, and from one tabernacle to another.

6 Wheresoever I have walked with all 1$ ra-el, spake I a word to any of the judges of Ij'ra-el, whom I commanded to feed my people,sayinR,'Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant DA -vid. Thus saith the Lord of hosts, *I 'took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people 1$ ra-el:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth *9 'Also I will ordain a place (or my people 1$ ra-el, and will plant them, and they shall

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant s house for a great while to come, and hast regarded me according to 'the estate of a man of high degree, O Lord God.

18 What can DA'vid speak more to thee for the honour of thy servant? for thou knowest thy servant

19 O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these Rreat things.

20 O Lord, theie is^one like thee, neither is thete any God beside lhee,accordinK to all that we have heard with our ears.

21 And what^ne nation in the earth m like thy people !§ ra-el. whom God^went to redeem to be his own people, to make thee a name of greatness and terri)ii'-ni.>-«;, by driving out n.i' i before thy people,

wh^... . hast redeemed out

of f.'Kjpt?

22 For thy people l«'ra-el didst thou^ake thine own people for ever; and thou. Lord, becam-cst their God.

23 Therefore now. Lord, •let the thing that thou hast spoken ...,,...,,,,,,., thy servant and

his house be estab-: .. ever, and do as thou

ud.

In .1 scn:e, or fulMle!.' V.

:fr:l:;

forever,

12 I will t>« hit father, and he shall • n (17:13)

' not take My mercy from took It from Mm that was

>u»e and

.'c ca..bushed for

1 Lot the thing you have spoken come to pau (v .Xi)

2 Let it be cst.ibLil>ed (hat Your name mitibtbc magnified eternally (v ?4)

c house of David be esab-)re You I Lot It please You to bless the tiouse of Your \crv.int that It may be before You forever (v 27)

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i) Tliii detail of iIk

been only p.irtlall:-

build PaVid aliousc.but iiis Soli> went

Into sin andtlie final .indcomplcte fulfillment of a family of Heshand blood, with an eternal king to reign on an eternal throne in particular, will be fulfilled in tlicMes$iah(v 10; Isa. 7:14; 9:6-7: Mlc. 5:2; Mt. 1:1-17; Lk.L32-33; 3:23-38; Acts 15:13-18; Rev. 5:5: 11:15; ':0:1-10) c This too was partially fulfilled in David's sons who succeeded Mm on his throne: but again it must await complete and eternal fulfillment in the Messiah when He comes to reign (v U: Isa. 9:C-7;Lk. 1:32-33; Acts 15:13-18; Rev. 5:5; U:15p 20:1-10)

d This was partially fulfilled in Solomon whobiilt a temple for God. but it also must be fulfilled more completely in the Mesdah who will build the future eternal temple (Z.ecli. 6:12-13), and teign on Da vid's throne eternally (v 12; ba. 9:6-7; Ezek. 43:7; Mic. 5:2; Lk. 1:32-33: AcU 15:13-18; Rev. 11:15; 20:1-10)

e This again vrtllbe fulfilled in the Messiah, the Son of David and the Son of God (v 13; Isa. 7:14; 9:6-7; Mic. 5:2; Mt. 1; Lk, 3; 11:15: ■:0:1-10)

f Referring to saul (19:13-14)

g God has never done this yet with any seedof David, but will when the Messiah comes to reign in the future eternal temple tobebuHt at His '^d advent (Ezek. 34:7; Zech.G: 12-13), when the throne and kingdom will be established as eternal (v 14; Isa. 9:6-7; Lk. 1:32-3J;Acts 15:13-18; Rev, 11:15; 20:1-10)

h Eternal throne. All tliee things ate eternal - thelwuse, the kingdom, and the throne of David (v 16; Isa. 9i6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10). AU tliee were done aw ay with when Jerusalem was taken by Nebuchadnezzar and not one of them has ever been restored. The throne and crown were to be removed from Zedeklah and remain removed until the Messiah came. whose right it is to rule (Ps. 2; Isa. 9: 6-7: 16:4; Jer. 3:14-18; 16:14-21; 23: 3-3,20; 30:3-24; 31:8-14, 27-40; 32: 37-44; 33:3-06; 50:19-20; Ezek. 11:17-21; 20:33-44; 21:27; 28:25-26; 34:11-31: 36:3-38: 37:1-23; 38:8-2& 39.1-39: 43:7; 47:13-48:35;Dan.2:44-45; 7:13-14,27; lloi. 3:4-5; Joel 2-3; Amos 9: 11-16; Oba. 17-21; Mic. 4-5; Zech. 12-14;Lk.l:32-33;Acu 15:13-18: Rev. 11:15; 20:1-10)

i See David's prayer, p. 330

j Ouestioni G-S. Next. 19:3

k Note how tlie blessing and promises of

God concerning Ids fanuly, kingdom.

and ilione brouglit deep humiliation

to David (v 16-127) 1 ^ec note p. 2 Sam. 7:19 n; c Thee. This Is ever the ac-

f;ement of true worsliippcrs of

oou n luJah .ind all the other tribes made this .on in David's time uid they .' make the one nation when

tzek. j7:11-28 Is fulfiUed at tlie 2nd

advent of Clcist o 3 great purposes of God:

1 To redeem Isr.icl (v 21)

2 To make Himself a great na:iie

3 To perform great and terrible things for His people and their land

p Eternal nation. This nation will conust oftlic 12 tribes of Israel and the priests and Levitcs. ctem.illy (v 24; Isa. 9:C-7; 59:21; Lk. 1:32-33). The cnnrc nation is as eternal as the house, tlirone, and kingdom ofDavid - not merely the 10-aibe part of tlie nation

q 4 great requests o fDavid;

David sends messengers to Hanun

a When prayers are found in the heart they are die result of gratitude or the overflow of some de^erate need (v 25; Hd). 4:14-16; 10:19-23)

b See 12 things aboutGod in this prayer. note c, 2 Sam. 7:28

c After the Davidie covenant was made, as in 7:1-27. Cp. 2 Sam. 7:1-29

d 7 nations subdued by David: rPhilisria (v 1) 5Edom(v 11-12) 2Moab(v2,ll) 6Ammon(v 11-12) 3Zobah(v3) 7Amalek (v 11)

4 Syria (V 5-6)

e Zob ah was in the neighborhood of Damascus, In 19:6 we have the provocation whichled to thiswar.Cp. 2Sam. 10:16; Ps.60,title.See note j,2 Sam.8:3

f Thus for the first time Israel extended hex possessions to the river Euphrates, the eastern border of the promised land (V 3: Gen. 15:18-21; 2 Sam. 8:3)

g In 2 Sam, 8:4 it reads 700 horsemen and 7,000 here. This maybe explained by the fact that the two Heb. letters for 7 and 700 are easy to be mistaken one for the other. Most commentators agree that the number should be 7,000 as here. See note 1, 2 Sam. 8:4

h See note m, 2 Sam. 8:5

i Shields of gold . This is no doubt where David got much of the gold he collected to use in building the temple. Exactly how much came from Ms wars is not known.but there wae m any shields, ornaments, vessels and other items of gold and silver from the many cities he conquered as well as some which peoplegavehim(v 7,10-11), besides much brass (v 8), He brought all this spoU to Jerusalem and kept it solely for holy uses.especially, for the temple he had planned to build for the Lord (V 7; 2 Sam, 8:7-11)

j How many servants of Hadarezer had shields of gold is not known. Some think that only a fecial bodyguard company had suchshields. Others think these were only bracelets or costly ornaments of gold and that there could not be so many such shields; but gold shields are mentioned asbeing in Israel by the hundreds, so it was possible in this case (v 7; 1 Ki. 10:17; 14:26-27: 2Chr. 9:16; 12:9-10) k This is where Solomon got much of the brass to make the brazen sea and other brazen things of the temple (v 8)

14 future names of Jerusalem (Isa. 1:26):

1 The city of righteousness (1:26)

2 The faithful city (1:26)

3 The throne of the Lord (3:17)

4 The city of die Lord (60:14)

5 The Zion of the Holy One of Israel (60:14)

6 Hephzibah, My delight is in her (62:4)

7 Sought out (62:12)

8 A city not forsaken (62:12)

9 A green oUve nee (Jer. 11:16)

10 The Lord our righteousness (Jer. 33:16)

11 The Lord is there (Ezek. 48:35)

12 A city of truth (Zech. 8:3)

13 The mountain of the Lord of hosts (Zech. 8:3)

14 The holy mountain (Zech, 8:3) Not one of these can apply to Jerusalem now or in the past; but when Christ reigns in Jerusalem forever, all will literally apply

Sabbath (Isa. 1:13)

Heb. shabbath . intermission. It is the same word used of the weekly sabbaths in 105 places, so modern cults cannot prove that the word sabbaths here does not refer to the weekly sabbaths. If it does here, then it means the same in other scriptures where it is in the plural, as in Ex. 31:13; Lev, 19:3, 30; 23:15, 3S;lChr. 23:31; 2 Chi. 31:3; Isa.

10 He sent*Ha-d6'ram his son to king Da'vid, to enquire of his welfare, and to congratulate him, because he had fought against Had-ar-e'zer, and smitten him; (for Hid-ar-e'zer had war with To'ti:) and with him

24 Let it even be established, that thy name may be magnified for ever, saying. The Lord of hosts is the God of Is'ra-el, even a God to Is'ra-el: and let the house of Da'vid thy servant be established before thee. 1 , . ,j

25 For thou, O my God, hast! all manner of vessels of gold told thy servant that thou wUt i and silver and brass.

build b'"i an house: thereforej a„~«„ 4„,-

thy servant hath-^ound in his\ t^^.^^'^T" ,?^ ' «• heart to pray before thee. alek, and Edom (2 Sam. 8.

26 And now. Lord, '^hou art' 12-14) God, and hast promised thisj

goodness unto thy servant: n « Them also king Da'vid

27 Now therefore let it please iaedicated unto the Lord, with thee to bless the house of thy the silver and the gold that he servant, that it may be before brought from all these nations; thee for ever: for thou blessest, from Edom, and from Mo'ab,

O Lord, and it shall he blessed for ever.

CHAPTER 18 356

9 Full establishment of Da-j vid's kingdom (18:1-20: 8; 2 Sam. 8:1-10:19). (1) Conquers Philistia (2 Sam. 8:1. Cp. 1 Chr. 14:8)

NOW "after this it came to pass, that Da'vid "ismote the Phi-lis'tines, and subdued them, and took Gath and her towns out of the hand of the Phi-lis'tine§.

(2) Conquers Moab (2 Sam.!

8:2)

2 And he smote Mo'ab; and the Mo'ab-ites became Da'-vid's servants, and brought gifts.

(3) Conquers Zobah and

Syria (2 Sam. 8:3-8)

3 •" And Da'vid smote Hid-ar-e'zer king of 'Zobah unto Ha'math, as he went to stabUsh! p^^g^^g'. his dominion/by the river Eu- scribe;' phra'tes.

4 And Da'vid took from him a| thousand chariots, and «sevenj thousand horsemen, and twen-| ty thousand footmen: Da'vidj also houghed all the chariot horses, but reserved of them an hundred chariots.

5 And when the SyrK-ans of DS-mas'cus came to help Had-ar-e'zer king of Zo'bah.^David

and from the children of Am' mon, and from the Phl-lls'tine§, and from Am'a-lSk.

12 Moreover "^A-bish'S-i the son of Zer-v-i'ah slew of the E'dom-ites in the valley of salt eighteen thousand.

13 *" And he put garrisons in E'dom; and all the E'dom-ites became Da'vid's servants. Thus the Lord preserved Da'vid whithersoever he went.

(6) Character of David's reign (2 Sam. 8:15)

14 *" So Da'vid reigned over <'all Is'ra-el. and"executed judg-! ment and justice among all his

people.

(7) Officers of David (2 Sam. 8:16, refs.)

15 And'Jo'ib the son of Zer-u-i'ah was over the host; and je-h6sh'a-phat the son of A-hi'-lud,«recorder.

16 And '2a'd6k the son 'of A-hi tub, and'A-bim e-lech the son of *A-bia-thar, were the

and 'ShavshA was

17 Antf^e-na'iah the son of Je-hoi'a-di. if as over theXher'-e-thites and the Pele-thites; and the sons of Da'vid were chief about the king.

CHAPTER 19

(8) Ammonite -Syrian war (2 Sam. 10). A David's kind-

slew of the SjTi-ans two and] ness misunderstood as oc-twenty thousand men.

6 Then Da'vid put garrisons\ in Syr'i-a-da-mas'cus; and the' Syr'i-ans became David's^ servants, and brought gifts.. Thus the Lord preserved David whithersoever he went.

7 And Da'vid took the'shields

casion to war

NOW it came to pass "after this, that Na'hash the king of the children of Am'mSn died, and'Tiis son reigned in his stead. 2 And Da'vid said,"! will shew

of gold that were on the'serv-, - j ., tt, ■,,,-,,, tv,o c^n

ants of md-ar-e'zer, and kmdness unto Ha nun the son

brought them to Je-ru's5-lem,

8 Likewise from Tib'hith, and from Chiin, cities of HSd-ar-e-zer, brought Da'vid*very much brass, wherewith S61'o-mon made the brasen sea, and the pillars, and the vessels of brass.

(4) Peace with Hamath (2 Sam. 8:9)

9 •" Now when To'ii king of Ha'math heard how Da'vid had smitten all the host of Had-aT' e'zer king of Zobah;

of Na hash, because his father shewed kindness to me. And Da'vid sent messengers to comfort him concerning his father. So the servants of Da'vid came into the land of the children of Am'mon to Ha'niin, to comfort him. 3 "^ut the princes of the children of Am'mon said to Ha'niin, Thinkest thou that David'doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

56:4; Ezek, 20:12-24; 22:8, 26; 23:88; 44:24. Especially where itis used widi new moons the word refers to weekly sabbadis(v 13; 2 Chr, 2:4; 8:13; Neh. 10:33; Ezek, 45:17; 46:3; Hos, 2:11; Col. 2:14-17), It seems that God planned to do away widi all sabbaths as a matter of command. See Sabbadi in Index

When apostasy comes ID this point there isnoreturn,foronehas wilfully dirown all faith overboard and has done away with the ccly sacrifice that could renew to repentance (Heb, 4:6 -9; 10:26 - 29), L'p to diis point there is always forgive -n^ss to die backsUder (Mt. 12:31-32; lln, 1:9; 2:1-2)

a Called Jotam in 2 Sam. 8:10

b The 5>oils of war were dedicated to liie temple (v 10-11)

c He evidently was in charge of the army or a portion of the one that slew 18,000 Edomites (v 12)

d Over all Israel, not only 10 tribes,The term "all Israel is also applied to both divisions of the kingdom after the death of Solomon - to the 10 tribes (1 Ki.l5:27; 16:16-17; 22:17; 2Ki. 9:14), and to Judah (2 Chr. 24:5; 28:23; 29: 24; 35:3)

"AH Israel" used of new nation:

1 Offered for all Israel: 12 he goats, according to the number of the tnbes of Israel (Ezra 6:17)

2 All Israel there present (Ezra 8:25)

3 For allIsrael: 12bullocks(Ezra 8:35)

4 Made all Israel to swear (Ezra 10:5)

5 All Israel d wel^in their cities (Neb. 7:75)

e This is what makes a good ruler - executing judgment and justice to all alike, not to a few only (v 14)

f See Chief officers in David's kingdom. note g, 2 Sam. 8:16

g Literally remembrancer; one who kept a strict journal of all the proceedings of the king and kingdom; a chronicler (vl5)

h See note i, 2 Sam, 8:17

i See note j, 2 Sam. 8:17

j See note f, 1 Sam, 22:9

k See note e, 1 Sam. 22:20

1 See note m, 2 Sam. 8:17 m See note n, 2 Sam. 8:18

n Cherethites and Pelethites were evi-dently corps in David's army, perhaps bodyguards of the king, Cherethites were perhaps related to the Philistines; they are mentioned with them. Some think Pelethite is a corrupt form of the word Philistine; others think these people were Reiisenitesor Judahites (v 17)

o After the full establishment of David's kingdom, as in 18:1-17 (v 1)

p His son proved to be a stubborn and proud ruler like Rehoboam oflKi.12. Both were men of great folly who lost kingdoms throu^ pride q David's motive here was of the purest kind- to show kindness to a neighboring king whose fadier had showed kindness to him (v 2). The intent was misunderstood as an attempt at spying with the view of overthrowing the kingdom of Ammon (v 3). The Ammonites insulted David's servants and war was the result (V 4-14)

r questions 9-10. Next, 21:3

s Natural, camal men cannot compre-hand bow anyone would want to respect, honor, and be concerned about another this is because theylive in a selfish world judging everybody, even men of God, by dieii own standards{v 3)

3 comparisions of Zion (Isa. 1:8):

1 As a cottage in a vineyard (v 8)

2 Asa lodge in a garden of cucum -bers.This refers to booths for watchmen in vineyards, cucumber, and melon patches where they dwelled to guard the fruit daring the ripening sea -son and harvest (Song 2:15), These were made of poles and leaves; some were even used bv armies, poor families, and stock (Gen. 33:17; Uv, 23:42; Neh. 8:14-17; Job 27:18; Jonah 4:5). After the harvest booths were left tc ths weather to become desolate, waste and soon destroyed and fallen down

3 As a besieged city, referring to its ruin after a siege and its destruction. Thus Jerusalem and the land of Judah weretobedernoyed and laid waste (v 7-8)

3 acts of gpostasy (Isa. 1:^:

1 Forsaken -apostasy in dlspositiDn

2 Provoked -apostasy in words

3 Gone away backward -apostasy in actuon

1 CHkONICLES 20

a Tbe pdocet of their king to b motive, to bcli his lervx -

as sries ■»•■

Anrnon encour.iccJ

:n tad lo act

overt.'Trov.l:..' -vlom. T ^ jveJ off

tlicu bcarui.ci* olf iheii . r j.u ji the butiocki, and tent i.' cfv

3-4). When D .1 vid beard o to meet llicni, and boca . greatly ashamed, he told them to 1^1:7 a Jericho until their beards would be grown out again (v 5;. So greater indignity could have been put upon them. Thebeaidwas conuJcrcJ a symbol of manhood. ByshaviiiR half cheir beards off HoD'jn not only create J Divid's aj:.-

t.

b ut nu dc It Wat cus-

" . ....had .ihnxi.c. L.^the

bassjdors wiLh them objects o lomary for the care and neamesscthi easUy coDvinced the: was imanc (1 Sam. 21:13). The mistreatment of David's serv ;it(. - n.-* oecesury or wise of iI.l and In this respect he pl_^>_ _.^ , _r. of a fool, like Rehoboan; (1 Ki. 12)

b Tbey not only saw this,but fell it and knew what the natural result of their iuulting treatment of David's servants would be. Tliey p*epaxcd for war by hiring 33,000 foreign mercenaries to Qghtwitli the Amnionice anny against Iitael (v 7). When this was known to David he sent Joab and all tlic i:aghty men of Israel tothebjttle(vc), which wa* fonjht at Rabbah.tliecapital city of Amnion (v 9; -0:1). The result was that liael was victor (v 3-15) c 1,000 talents of diver at jl,920. 00 each would be il. 920, 000,00

d This is the cnly staiemeoi of Joab indicating that be recognized God in any sense (v 10)

e The :>ynans were not satisfied at being defeated by Urael (v 15), so they gathered themselves against Israel after adding many other >yilans from other countries beyond the dver Eu-plvates (v 16)

f The river Euphrates

15 works of Cod (Job 26:5):

1 He confines Rephaim (giani^ beneath the waters and all things therein (v S)

2 Keeps shsol naked before Him (v 6)

3 Keeps destruciiun (abaddon) uncovered

4 Stretches out the north over the empty place (v 7)

5 Hangs oie earth up^n nothing

6 Binds up thf waters In thick clouds

7 Keeps me clcudsfiombt In? rent and torn by th^ many wat> n (v 8)

8 Holds back thi, face i^f Mis throne

9 Spreads a cloud upon It (v 3)

10 Sets bounds anund the waters of oceans eternally (v 10)

11 Causes the plUars ^f heaven to be astenish'-d it Ml? r

12 Divide-

13 Smites I

14 Garnlshe.tl. ~lrlt

15 Formed :h^ . 1^

run ,f (v 11)

-er(vl2)

14fold end of the wicked (Job 27:14):

1 If he has many children they may perish In war (v 14)

2 His children wiU not be utixfled with bread, eltlier from restlcssneu

to sin or fn r-. « .r.t

3 All Will til ^ 15) 4Hehimi... -. - . .i wldo-s

will not moam

5 TTioiiRh he h-ap up sllvt-r as dust others will divide- it (v 16-17)

6 Thnughhe preptre raiment at clay othcn will w. ar it

7 Mls»X)usc will b ■ ' ■ ' "■-■

oHj like that ^1'.

teaional booth tnau ly tn. n. ■ p «

B 0*vid** ■•rvAxita inaultad O Secondc^mpAign: aubmia-

(2 Sam. 10:4-S)

4 '•' • Hi nOn "took

D» •.., , ,1, .*ntN ■•' •'•.ived them, and cut icax-

ments in the miu^. i^iid by their buttocks, and sent them »•-■ ■

there went certain. .... . . i Dl vid how the men

were served. And he sent to "'•■-• "■-m; for the men were hamed. And the king ^o. .. I arry at J*r i-chd until your beards be fTo»Ti. and then return.

C First c*fiij>aigi: v.itory overSyria(2 S»m. 10:1614)

■ ion of Syria (2 Sam. 10: IS)

17 And it was told Dt'vid: and he gathered all 1$ ra-el, and passed over JAr dan, and cune upon thrm. and set the battle in array a>;ainst them. So when Da vid had put the battle in array against the S^ri-ang, they foujcht with him.

18 But the Sjr'I-ans fled before I5 ra-el; and D4 vid slew of the S*^r i-anj seven thousand men which fought in chariots, and forty thousand footmen, and killed Shd phAch the cap-uin of the host.

19 And when the servants of H*d-ar-e 2#r saw that they were put to the worse before 1$ ra-el, they made peace with DA vid, and became his servants: neither would the S<t'-i-an^ help the children of Am -m6n any more.

CHAPTER 20

6 * And when the children of Am min *saw that they had nude themselves odious to D4 vid. Ha ndn and the children of Am mon sent a "^thousand talents of silver to hire them chariots and horsemen out of M*s-o-pV\-ta mI-4. and I out of S<^r f-a-mi a-chah. and out

7 > red thirty and two

th i-.-.:'. 1 n.iriots, and the king

o: M.i.t-i:i.ih .ind his people;

who came and pitched before. , ,. „ ,■„„ ,. „, ■,;„„., „„ „„» ,„

iLia/4 . ka a^^ «k» -fci^,^ ^<rat the time that kmgs go out to

MM e-b4. And the children of ^...1- ia xvjt^A *„,.i. .u„ „„...„_

Am'ro6n

(9) Ammonite

taken (2 Sam.

2 Sam. U:l-

war: Rabbah 12:26. Read 12:25 here)

AND it came to pass, that • after the year was expired.

gathered themselves together from their cities, and came to battle.

8 And when DS'vid heard of it, he sent J6 4b, and all the host of the might>' men.

9 And the children of Am'mOn came out, and put the battle in array before the gate of the city: and the kings that were come ix'ere by themselves in the field.

10 Now when Jfl 4b saw that the battle was set against him

battle, J6 4b*led forth the power of the army, and wasted the country of the children of Am-mdn, and came and besieged Rflb bah. "But D4 vid tarried at Jft-ru sd-lSm. And J6ab smote R4b bah, and destroyed it. 2 And D4'vid^ook the crown of their king from off his head, and found it to weigh a'talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much

before "aid bermd.'hTchoTe! '^'^l T.^'^J'^' 'i"?-

out of all the choice of I5 ra-el. i

3 And he brought out the peo-and put them in array ^g^inst^ Vie that were m it, and'cxiX them the Sjr i-ans. *"" saws, and with harrows of

11 And the rest of the people he dehvered unto the hand of

A-bish 4-i his brother, and they set themselves in array against the children of Am m6n.

12 And he said. If the S^ I-ans be too strong for me. then thou shalt help me: but if the children of Am m6n be too suong for thee, then I will help thee.

•13'Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our Gud: and let the Louu do that which is good in his sight.

14 So J6'4b and the people that were with hun drew nigh before'the Sjr i-an; unto the battle: and they fled before him.

15 And when the children of Am m6n saw that *'■' ^ • - • were fled, they

b«rfore A-bish 4-1 n;-, rotner, and entered into the city. Then J6 4b came to J*-ru'si-l*m.

16 « And when the Sfr I-anj

iron, and with axes. Even so dealt D4 vid with'all the cities of the children of Am mOn. And D4 vid and all the people re-tiimed to Jft-ru s4-lfim.

■aw "--• won.' met^ Str'l river: a: tain of th'

went before mem.

were put to the

!■> ra-el. thev sent

■ ' • . ' h the

:'the

.ten uic cap-

H4d-«r-*'i*r

of vineyards (\ l>^

8 He shall Uc

9 Terp" • <^ 10 A t

1: IV

lie (V 19) .m as waters - ay by night 21)

Im away(v

/\ ili*vi:i ijfziityyt inni

Ct)nti nuc d.

(10) Three wars with Philis-tia (2 Sam. 21:15): three giants slair^ ~ last mention of giants (Gen. 6:4, note)

4 * And it came to pass after this, that there arose war at oe z#r with the Phi-lis tinej; at which time Sib be-chAi the Hii shath-ite slew Sip pAi.*(/iaf was of the children of the giant: and they were subdued.

5 And there was war again with the PhJ-lJs tine^; and £1-h4 nan the son of J4 ir slew Lah mi the brother of Gd-li ath the Git tite, whose spear staff was like a weaver's beam.

6 And yet again there was war at G4th, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant.

7 But when he defied I$'ra-el, J6n a-than the son of Shim e-4 D4 vid's brother slew him.

8 These were bom unto the giant in G4th; and they fell by

8 Madr a way forth. Uff^'fiini-'"f'1" thunder

9 Saw wisdom (v 27)

10 IVcUree' It

11 Cr. rv.r, 1 It

1 J 1(out

1 . .:4,.. U it as the fear of Jetksvah

(v 28) 14 Deiln-dundcrstanJingas dcpartuir

fiom evil

a TUswaseldierinthe^xlngorauturTui, for both perio ood seaams to

make war, n Lig too hoc or

cold (v 1)

b See note f, 2 Sam. LLl

c It was at this time ilui David was tempted andcornr:itiedsin with Bath-sheba, an experience which is passed over by tlic writer of Chroilcles. 5c« 2 Sanu 11:1-12:25

d No discrepancy here, for Joab bad sent forDavid foriliispurposc(2 N

e A talent of gold was wortli !: . in our money. The crown was wonii this much in gold, besides the value of the many gems in it (v 2), a talent of gold wei^d 131 lbs. troy. Mow a crown this hea\-y could be worn by a man is hard to understand

4 explanations of this:

1 The crown was placed only temporarily upon David, being held up by others, to signify that he was kmg of tlie A mmonltes by virtue of conquering them

2 The crown wasnot actually worn at all by the king, but suspended over the he ad, being fixed to the canopy of the throne

3 The crown was that of the Idol god Milcom orMalcom and was taken off him and given to David as part of the spoils. This seems to contradict facts in the case, for the Heb. word for king's here is melek which is the ordinary one for king as trans, of men about 2, 091 times and not once as Malcom or Milcom

4 The value of the gold and jewels inthecrown wasetiualto that of a talent of gold: therefore, the crown was light enough to be wom by a niai

f The Heb. sur does not necessarily mean literalTy to cut with something materiaL It iouldbe given the meaning to put them here.or appointed them to slavery in which they used these tools. See note j, 2 Sam. 12:31

g These slaves helped make up the many strangers and the abundance of work-r.cn referred to in 22:2,15. iuch slave labor was provided for in the law (Dt. 29:11; Josh. 9:27). Besides these there were groups of workmen recruited from all Israel m building the temple later (1 Ki. 5:13: 9:15-22)

h The last 5 giants slain; 18)

1 Sippal (v 4).Called Saph (2 ^am.21:

2 Lahnii, brother of Goliath (v 5: 2 Sam. 21:19)

3 The gl ant with 6 fingers and 6 toes on each hand and foot (v 6-8: 2 Sam. 21:20-22)

4 bhbi-benob (2 Sam. 21:16-17)

5 Goliath (1 Sam. 17)

These 5 giants were brothers. In 2 >am. 21:22 It sties that these 4 were brothers; anJ21:19makesIt clear that they were brothers of Goliath, who made up the 5. From v 5 here we also leom that Lahmi was the brother of Goliath. These wae the last of the mighty races of pants who were the offspring of fallen angels .md women in ^Jtan's efforts to do away with pure Adamite stock so that the -^eed of the woman might not come mto the world to redeem Adam's race. See Giants, P. 62

—^^ Cont. from column 2

13 God will judge him and mt spare

14 Men will clap their hands at him, and hiss him out of his place (v 23)

14 facts about God (job 28:23):

1 He und.rstands the way of wisdom (V 23)

2 Kr>iws dij place of It

3 Ujokia) the en Jsof the earth (v 24)

4 Sees und.r th.; whole heaven

5 Weighs the winds (v 25)

6 Weighs the waters in a measure

7 He made a decree for the rain (v 26)

1 CHRONICLES 21

David numbers Israel

The plague stayed

a It seems from 2 S am. 24:1 that the L ord moved David to number Israel, but we must understand this oidy in die sense of His allowing it to happen without definitely interfering. By Hebrew idiom (and also modem usage) a person is said to do that which he permits to be done. The anger of the Lord would nothave been kindled against Israel (as in 2 Sam. 24:1; v 7 here) if He had been the one to move David to do the numbering. V 1 makes it plain that it was Satan who stood up against Isiael and provoked David to number them.God was justly displeased with David's action and punished him for it (v 10-17)

b Davidcommanded Joab to go through Israel and number the people; but he and all the captains of the host objected to this new plan. Joab sensed the wrong in this move, but the king's word prevailed (v 2-4)

c Perhaps there was more back of this desire of David to know the number of Israel(v 2). He may have had plans to enlarge his empire without consulting Jehovah. God saw fit to bring any such plans to an end immediately; and He punished David for his pride before it could lead him into ventures of conquest that would be a curse to him

d Questions 11-13. Next, v 17

e The king's word not only prevailed against Joab, but also against the captains of the host (2 Sam. 24:4), indicating how deep seated this desire of D avid's was. They obeyed to the sonow of David later. This is one time he did not act wisely and take proper advice. He went against thebetter judgment of all his counsellors,because Satan was using him on this occasion (v 1). He was noiconsciousofSatan's willbeing done any more than Peter was conscious of being used as a tool of Satan as in Mt, 16:23

f See 2 Sam. 24:4-8 for further information on ibis

g There were 1,570,000 menthat drew the sword; but all were not valiant men (2 Sam. 24:9). This number was exclusive of those in the tribes of Levi and Benjamin that could draw the sword (v 5-6)

h This was always agoodtraitin David. When his heart smote him and he was convicted of wrong-doing (2 Sam.24: 10), he would always humble himself, acknowledge his sin, and make restitution as far as possible. He took the blame,never seeking to excuse himself or pass the responsibility on to others. In this case,admitting he had done very foolishly, he prayed to be cleansed of his iniquity (v 8)

i Heb. cakal , tobe silly; to play the part of a fool (v 8; 1 Sam. 26:21: 2 Sam, 15:31; 2 Chr. 16:9; Isa. 44:25)

j God gave David an answer the day after his repentance(2Sam. 24:11). It came by a prophet and was not at all encouraging (v 9-12)

k David's seer (v 9; 2 Sam. 24:11: 2 Chr. 29:25).Gad,the prophet, was so-called because he was especially used in prophecy to David, even from the time of his wanderings before he became king (1 Sam. 22:5). Nathan, the prophet was used as in 7:1-29; 12:1-15

1 2fold message of Gad to David(v 12):

1 I offer you three things

2 Choose one of them, and I will do it m 3 choices offered to David (v 13):

1 Having 7 years of famine in the ' land I

2 Fleeing 3 months before enemies '

3 Pestilence in the land for 3 days

Moab (Isa. 15:1): Moab, the son of Lot (Gen. 19:31-37), andhis descendants settled east of the river Jordan and the Dead Sea -from the south end of this sea to the river Zered and north to about 5 miles above the sea and 30-40 miles east. Edom joined Moab south of the river Zered and Ammon joined these on the north. The land was originally occupied by giants called Emims, who were de- |

the hand of David, and by the hand of his servants.

CHAPTER 21

10 David's last sin (2 Sam. 24). (1) Command to number Israel

AND' Sa'tan stood up against • Is'ra-el, and provoked Da'vid to number I§'ra-eL •2 And Da'vid said to Jo'ib and to the rulers of the people, Go,*number Is'ra-el from Beer-she ba even to Dan; and bring the number of them to me.'^that I may know it.

(2) Joab's faithful protest (2 Sam. 24:3)

' 3 And Jo'ab answered, "The Lord make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Is'ra-el?

(3) Numbering of Israel (2

Sam. 24:4-8)

4 Nevertheless the king's word'prevailed against Jo'ab. Wherefore Jo'ab departed, and went throughout /all Is'ra-el, and came to Je-ru'sa-lem.

(4) Total: 1,570,000 swordsmen (not all valiant nnen as

in 2 Sam. 24:9)

5 ""And Jo'ab gave the sum of

the number of the people unto Da vid. And all they of Is'ra-el were a^ thousand thousand and an hundred thousand men that drew sword: and Ju'dah was four htmdred threescore and ten thousand men that drew sword.

6 But Le'vi and Ben'ja-min counted he not among them: for the king's word was abominable to Joab.

(5) David's repentance (2 Sam. 24:10-11)

7 And God was displeased with this thing; therefore he smote is'ra-el.

8 And Da'vid said imto God,*! have sinned greatly, because I have done this thing: but now,

11 beseech thee, do away the in-' iquity of thy servant; for I have donefverv fooUshly.

(6) God offers David a

choice of 3 punishments (2

Sam. 24:12)

•9 •" And the Lord 'spake imto Gad,*Da'vid's seer, saying, •10 Go and tell Da'vid, saying, Thus saith the Lord, 'I offer thee three things: choose thee one of them, that I may do it unto thee.

•11 So Gad came to Da'vid, and said unto him. Thus saith the Lord, Choose thee

12^ither three years' famine; or three months to be destroyed before thy foes, while that the

sword of thine enemies over-taketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Is'ra-el. Now therefore advise thyself what word I shall bring again to him that sent me.

(7) David chooses to fall into God's hand (2 Sam. 24:14)

13 And Da vid said unto Gad, I am in a great strait: "let me fall now into the hand of the Lord; for very great are his mercies: but *let me not fall into the hand of man.

(8) 70, 000 men die in a plague (2 Sam. 24:15)

14 •" So {he Lord "^sent pestilence upon I§'ra-el: and there fell of Ig'ra-eyseventy thousand men.

(9) God has mercy on Jeru-

salem(2 Sam. 24:16)

15 And God sent an 'angel unto Je-ry'sa-lem to destroy it: and as he was destroying, the Lord beheld, and he/repented him of the evil, and said to*the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshingfloor of Or'nan the Jeb'u-site.

(10) David sees the destroying angel and prays for :

mercy (2 Sam. 24:17)

16 And Da'vid lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Je-ry'sS-lem. Then Da'vid and the elders of Is'ra-el, who were clothed in sackcloth, fell upon their faces.

17 And David^said unto God, '/s it not I that commanded the people to be numbered? 'even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O Lord my God,*be on me, and on my father's house; but not on thy people, that they should be plagued.

(11) David buys the temple site and makes atonement and the plague is stayed (2

Sam. 24:18; 2 Chr. 3:1)

|18 *' Then the angel of the Lord commanded Gad to say to Da'vid,'that David should go up, and set up an altar unto i the Lord in the threshingfloor | of Or'nan the Jeb'u-site.

19 And Da vicTVent up at the saying of Gad, which he spake in the name of the Lord.

20 And Or nan turned back, and "saw the angel; and his four sons with him hid themselves. Now Or'nan was threshing wheat.

21 And as Da'vid came to Or'nan, Or'nan looked and saw Da'vid, and went out of the

feated by the Moahiies and expelled by them (Dt. 2:10). The north part of N'oab was conquered by Sihon, giant king of the Amorites, and the river Amon then became the boundary of Moab. HTien Israel came out of Egypt Sflion was defeated by them and all his land as well as that of Og, king of

Continued, column 4 —^».

14:47); David (2 Sam. 8:1-12); Ahab (2 Ki. 1:1; 3:4-5); and Jehoshaphat (2 Chr. 20:1-30) defeated Moab. The Moabites continued as a nation after their defeat by Ass-'.Tia about 3 years after this prophecy (15:1-9; 16:6-14). They are mentioned in prophecies of the latter davs along with Israel (11: 14; 16:1-5; Jer. 48:47; Dan. 11:41)

a David said what any sensible man would say who knew God and His dealings. The king chose the last of the three offers - 3 days of pestilence, preferring to fall into the hands of God whose m.ercies are great, and not into the hands of men who show no mexcy (v 13). Though it w as soon over, 70,000 men died of the plague. How many would have perished in either one of die other two offers cannot be estimated, but 00 doubt many more than through the pestilence, and the suffering would have lasted much longer

b David had been in the hands of Saul for years and more recently in flight from .Absalom; now he could not bear the thoughts of being in the hands of men again, so he c ast himself \ipoD die mercy of God (v 13)

c Here is an example of the Lord being reported as doing something when in reality He only commanded it to be done (v 14). An angel was used to execute the command (v 15). Hundreds of times intelligent agents havebeen sent to do the Divine will and such instances are spoken of as God being the doer of the deeds d Why 70,000 is not explained, and what connection with wrong they had,if any, is not given; so we must accept the account as plain facts of history without any ^iritual significance other than the many lessons we can derive from the story (v 14)

e The angel had aire ady gone throughout the land from Dan to Beer-sheba or from north to south, and now a special judgment seemsto havebeen ready for Jerusalem -todestroyit:butwhenGod saw the city. His beloved city, which He had chosen for His headquarters oc earth as a place to live and operate through His chosen people, and furthermore, when He saw the great destruc-tioD all over the land, He did not desire to continue the curse. He repented (changed His mind) of dwng any more evil of destruction, and called to the angel saying: It is enough, stay now your hand (v 15)

f See note u. Gen. 6:6

g One angel,not many. One angel slew 185,000 men of war in one night (2 Chr. 32:21; Isa. 37:36), so angels must be powerful and swift beings

h David ^oke directly to God, and this is the way it should be. One does not need to go through any mediator other thanJesusChristwhoisthe only mediator between God and man (1 Tim. 2: 4-5)

i Questions 14-15. N'ext, 22:18

j 'The second repentance of David in connection with his sin of numbering the people (v 8,17). Thistime he was willingtotaice all blame and suffering if God would only spare the innocent people (v 17)

k When men are willing to take the blame for sin and receive punishment for themselves and their families, they are near the point of mercy (vl7-'27)

1 The second message of Gad to David was to make a sacrifice to atooe for sin and turn the wrath of God away (v 18-25)

m David went -he did not delay, for the safety of all Jerusalem and Israel depended upon it (v 19)

n Oman not only saw David,he saw the angel of the Lord and he and his sons hid themselves. His thoughts were probably those ofbewtldennent at seeing the king and all his servants coming to him. He must have known however, thatDavidwasajustmanand he could expect only good from him

—^^- Cont. from column 2 Bashan, and the land north of Og's kingdom became the possession of Reuben, Gad, and half the tribe of N'an-asseh. fwoab oppressed Israel for 18 years after the death of Joshua (Judg. 3:14-

21). Later peace was restored and Moab became a place of refuge for many Israelites (Ruth 1:1; 1 Sam. 22: 3). The record shows that Saul (1 Sam.

I CHRO*

Prfpqrationt for temple building

44 i

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ooe of ibcjebufites out all: anJ it woulJ have t . m: -

cordla^i to the lawj of co . ■ ; . to Israel. Therefore, L^ni-i;) ...;. li peopleoweJtheitvery Liveito Uavtd's geaeroury. After xcin^ the Jiigel, be offaeJ the kiui; tlie place, oxea for sacnfices, axxi wooJ froir. t^c L'lreshlog InstruineQa to bum (v ^Z-Z3)

b Tlxetfuiit(lastrx:.cact orUekigeicom-po«eJ of balk) of cUiiber, *f\xh iharp stooe oc iruo ipLkes beneath lo loo*en the »tfaim from the ftalic (v 23; 2

Sam. -4:2:; Isa. 41:15)

c D<vid objected to Oinan lUvlog Um aometMog without price, for be bad indeed sinoed, and Jehovah had com-rr. aaded bici to offer t^crlflces at thb very place (v 24)

d As a dowu payment David paid SO jhekols of ulver which, at 64^ each, would be theet^aivaleotofSJ-.OO.See 2 Sam. 24:24. This waj only Li.ceanicst mooey until the whole could be paid, for in v 25 the entire piice is sated to be COO shekels of gold, which at 5 9.69 1/2 eachwoifld make the total piichaie price $5,317,00. The ground 00 doubt wat that of the entire temple area, abotx 8 acres. We might say he paid S32.00 fortbethreshln^oor and $5,317. 00 fof the whole place beudcj that

e Ooe of a number of offerings particu-laily accepted by God with the manifest atioo of fire from heaven - Rk not kindled on earth (v 26: Geo. 4:4: 15: 17: Lev. 9t£4; 1 KL 18:38)

f TUs sfaowi chii angels can carry and ujc swords like men (v 27)

g When David saw that God answered him by fire &om heaven and that the angel stayed hlshaod at this place,he decided to make itthe temple 4ie and offer sacrifices here (v 28: 22:1)

h The tabernacle that Motes made was stm lnGQ>eaD;lthad not been totally destroyed by the PhJllstiaes when they captured the ark as in 1 Sam. 5. B y ihli time It was ovei 620yean old - a loogDme fortheLnen and other materials to last, if such was the case. Itmay be that xxne of the cloth and A ins of the original tabernacle had been replaced by this time

i The idea InthlivenelsthaiDavldwaa afraldtogotoGfbeoQto Lnqulie of iQe Lord lest the angel begin again to destroy the people: that Is, he thoughi he should hanec now to make sacdQces sothat the angel would discontioae hit ilaughterofthepeople.Ifhetook time to go to Glbeon li might be too Late to uve tbem after thai (v 30)

J Then - after the plague waiaayed over the threshingQoor of oinan, David called the place the houK d the Lord God (V 1) k Here we have the beginning of gathering the materials for the temple - not counted in the 7 1/2 yeanofihc actual building of It by Solomon (1 Kl. 6:1, 33: 7:1)

1 Mateti alt gathered for temple by David:

1 Hewnstoocs Ln *undance(v 2,14)

2 Iron without wcuht for nails (v 3. 16) (vt,14,16)

3 Braas In abundance without wdght

4 Cedar trees In abundance (v 4; 18:8)

5 100,000 talents of gold wluch at $29,085.00 each would be worth $2,908,500,000. 00 (v 14. 16)

6 1.000.000 talents of dlvei which

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24 And kinit D4vjd said to or nan.Tlay; but I will verily buy it for the fuU price: for I will not take that which is thine for the Lord, nor ofifer burnt oflferings without cost.

25 So DA'vid gave to 6t nan for the place^ix hundred shekels of KOld by weiftbt.

26 And D» vid built there an altAT unto the Lord, and offered burnt oSerinKs and peace offerings, and called upon the Lord: and he answered him 'from heaven bv fire upon the altar of burnt oflermg.

27 And the Lurd comnuuided the an^el; and Oie put up his sword agaui into the sheath thereof.

(12) Site of the Moaaic tab-ernacle in David's reign

28 • At Ih&t time when Di'vid saw that the Lurd had %ui-swered him in the threshing-floor of Or nan the J*b u-site, then he sacrificed there.

29 For*the labemacle of the Lord, which M6'se$ nude in the wilderness, and the altar of the burnt offering, were at that season in the high place at 6{b'e-oa.

(13) Daviu IS d^<un airaid of God(l J;U)

30 'But Di vid could not go before It to enquire of God: for he was afraid because of the sword of the angel of the Lord.

CHAPTER 22

11 Preparation to build the temple (22:1-23:1). (1) David dedicates the temple site (21:18-27)

THEN DA vid said. This is th- house of the Lord God. IS the altar of the irring (or Is ra-el.

(2) David prepares materials (or the temple in abundance

2 And Da vid*coaunanded to gather together the strangers that were m the land o(Is'rt-el;

and

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' masons to :ies to build

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d*prepared iron in ,t the oails (or the

doors of the gates, and (or the

joinings-, and brass in abuo-da: t;

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dance; (ur the Zl-du iil-an$ and thfv '•', T'.rr S: lUsht much 1.

sil'o-inon my kuii I* yutinx 'nd tender, and the housr f^of n to be builded (or ' ' must be

excccdmg*!!. .. o(fame

and uf glory throughout all countries: I will f/icre/ore now make preparation for it. So DA vid prepared abundantly before his death.

(3) David charges Solomon to build the temple (1 Ki. 2:1)

6 • Then he called for 5610-mon his son.andtharged him to build an house for the Lord God of Ij'ra-el.

7 And DA'vid said to Sfilo-mon. My son, as for me, it was in my mind to build an bouse unto the name of the Lord my God:

■8 But the word of the Lord came to me, saying. Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

•9'Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name 'shall be S61 o-mon. and I will give peace and quietness unto 1$ ra-el in his days.

10 lie shall build an house for my name; and he shall be my son. and I will be his father; and I will establish the throne of his kingdom over I5 ra-el for ever.

11 Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

12 "Only the Lord give thee wisdom and understanding, and give thee charge concerning Is'ra-el *that thou mayest keep the law of the Lord thy God.

13'Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged M6'se$ with concerning I5 ra-el: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the house of the Lord an'hundred thousand talents of gold, and a*thousand thousand talents of silver; and of 'brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Morrovcr there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for eveo' manner of work.

16 Of the gold, the silver, and the bra^s, and the iron, there is no numher. Arise thereiore, and be domg. and the Lord be with thee.

at $1,920.00 wotdd b« wofthSI. 920, -000,000.00 (v 14, 16)

7 Timber lo abundance (v 14) Uavi2'i ij^jil

Beudet the above i: Aerials tliae was n adr to

were workmen in abmUaiKe - bewen can ool'-

of stone aodwood, and men who were Jitiouni.

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(V 15) L'.Jt wMch w

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b RettowDcd; magnificent:fubUme;tro-pretslvx:: grand;majcsue:iupeib(v S)
c 8fold charge of David to Solcunon :

1 I charge you tu build a bouse for the Lord God of Israel (v '^)

2 Ai for mc. It was 1 n to build a house fur MUnaii forbade mc, foe I had shed :..oc^ abundantly and made wars: Me told me that Inthedaysof my sun, a man ol peace, the house should be built (v 7-10)

3 Now, my too, the Lurd be withyjj, and prosper you. Build the h.>us<: of God as He has said of you (v 11)

4 The Lord give you wisdom and un -d.-rstanding, and charge you concerning Israel that you may keep the Law of the Lord your God (v 12)

5 You shali prosper U you take heed to fulfil the sututes and judgments which Ac Lord charged Moses with corif rrning Israel (v 13)

6 Be strong, and of good courage: dread oot, nor be dismayed

7 In my oouble I have prepared for the housi- of the Lord 100,000 talents of gold (value: $2,908,500,000.00), 1,000.000 talents of silver (value: $1,920,000,000.00), brass and lion wlthojt weight, also timber and stone; you may add to this as you need (v 14)

8 Moreover there are workmen with you in abundance, hewers and workers of stone and timber, and aU manner of cunning men for every manner of work. Yoa have the gold, silver, brass and Iron without weight and number. Arise therefore, and be doing, and th;: Lord be with yoa (v 15-16)

d 6th prophecy in 1 Chr. (22:9-10. V 9 and part ofv 10 are fulSlled). Next, 28:6

7 predictions-fulfilled :

1 A son shall be bom to you (22:9)

2 He shall be a man of rest

3 I will >dve him rest from all his enemies round about

4 His name shall be Solomon

5 I will g) ve pe ace and i^uiemess unto Israel m hii days

6 Heshallbuild ahouse for My name (22:10)

7 He shall be to Me a son, and I will be his Father (22:10). This is quoted of Christ in Heb. 1:5-7

Prediction-unfulfiUed:

I will establish tne chn^ne of his kingdom over Isael forever (22:10: Isa. 9:6-7; U. l:32-33:Acts 15:13-18; Rev. 11:15: 20:1-10)

e Ooe of7 men named before blith (itote I. Mt. 1:21)

f This was fulfllle J in Solomon and w ill yet be fulfilled In 0 '1 when He

comeitobuild the landetcr-

nal tcmplc(Ez«k.K;:7.-^cc:).G:12-l3)

g Perhaps tlie Lord m^jiroJ D.ivid to say tJds to Solomon when he was of tender age, so th.n he would be Impressed witli this above all ot' .Was

it not wisdom and know: riyed

for when allowed to a sic ; 01 ..:i>tWng he wanted" fl Kl. 3:5-14)

h "Solomon did keep the law from his youth and until he wasold; then forelvm wives turned hu heat ' -

l>Ovah(lKl. ll:l-S).Al- c

tlie final rigf« Instruction (led. i.:;!--14), we Jo not know whether he obeyed that Instruction at the last

1 This is the wtiolcbasis ofrro*pciity in any realm - obeyingCodto the Icner in any given age (v 13: Josh, 1:1-8: Pv. 1:3-4)

J 100,000 talent' of gold at $29,085. 00 won! . lOO, 000. 00

k l,Oi . .fsUver at $1,920.00

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1 r hoc was so much brass and iron that It was said to be without weight and

1 CHRONICLES 23

David makes Solomon king

The Levites and their offices

a Aftercommandinglhegatheringofthe strangers to help (v 2), and charging Solomon,David then commanded the princes of Israel to assist his son, Solomon to build the temple (v 17-19)

b Questions 16-17. Next, 29:5

c This is the most sound advice that can be given any man or group of men. It isthesame asChrisigavein Mt.6:33 -But seek you first the kingdom of God, and His righteousness; and all these things shall be added unto you. When one does this with all the heart and soul, all other things will work out for his good; he can build temples, wOTk miracles, and perfomn innumerable and impossible feats through just such a program as this (v 19)

d 4 commands of David to the princes;

1 Help Solomon, my son (v 17)

2 Set your heart and soul to seek the Lord your God (v 19)

3 Arise, and build the sanctuary of the Lord your God

4 Bring the arkofthecovenantof the Lord, and all the holy vessels into the sanctuary to be built to the name of the Lord

e This was in his 70th year, for he was 30 when he began to role and he reigned for 40 years (2 Sam. 5:4-5). Cp. Abraham at 175 years old (Gen. 25:8-9),Isaacatl80years(Gen,35:28-29), Jacob at 147 (Gen. 47:28; 48:2), Joshua atllOOosh. 13:1; 23:1; 24:29), and Moses at 120 when his natural strength was not abated and his eyesight was not dim (Dt. 34:7). David and several other kings of Israel became old prematurely because of the hard life they lived in war and strain

f This was according to Num. 4:3, 23, 35, 47. It was changed to 25 years as in Num. 8:24, and to 20 years by David (V 27) g David is spoken of here as making 4, 000 musical instruments (v 5). This simplymeansthathe authorizedthem; he also may have designed some of them

h The priests were divided into 24 courses,or classes, having charge of the temple services one week at a time (v 6: 24:1-31)

i The 24 courses of priests were taken from all 3 branches of the Levites:

1 The sons of Gershon (v 7-11)

2 The sons of Kohath (v 12-20)

3 The sons of Merari (v 21-23)

Future regathering of Israel (Isa. 11:11):

The i^ediction here is that the Lord will gatherlsrael again a second time. This indicates a previous gathering. When? At the time of the gathering of til members of the 13 tribes who wanted to return to their own land after the Babylonian captivity. This was the first gathering of Israel from among the nations as pictured in Ezra, Nehemiah, Haggai, Zechariah, and Malachi. They kept coming back in great numbers until they were a great nation again in the days of Christ. He then predicted their defeat by the Romans and the complete destruction of their city and temple again as in the daysof Nebuchadnezzar over 600 years before. Furthermore, He predicted the captivity of Israel, or the Jews, among all nations again (Lk. 21:20-24), declaring their house would be left deso -late until tihe latter days (Mt. 23:37-39). The statement again the second time CO'-lid not have been luUilled un-

til the first gathering from Babylon and other nations had been accomplished and their second dispersion had come to pass, which was in 70 A. D. when the Romans took them captive among all nations, fulfilUng Lk. 21:20-24 . God has never regathered them since this dispersion; and if it is ever to take place it will have to be in the future. According to the prediction by Isaiah, the gathering will take place again the second time and then Messiah will rule

(4) David charges the princes to help Solomon

•17 •^ David also "commanded all the princes of li'ra-el to help Sol'o-mon his son, saying, 18*/s not the Lord your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before his people. •19 Now "^set your heart and your soul to seek the Lord your God;"arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

361 CHAPTER 23

(5) Solomon made king Ki. 1:36-40)

(1

SO when Da'vid was'Old and full of days, he made SoU-o-mon his son king over I5'-ra-el.

12 Religious appointments

(23:2-26:28). (1) Assembly

of Israel's leaders

2 •■ And he gathered together all the princes of Is'ra-el, with the priests and the Le'vites.

and Zi'zah the second: but Je'ush and Be-ri'ah had not many sons; therefore they were in one recifoning, according to their father's house.

(5) Sons of Kohath (6:22; Num. 3:27)

12 ♦^ The sons of Ko'hath; Arn'rim, Iz'har, He'bron, and tJz'zi-el, four.

13 The sons of Am'rim; Aar'-on and M6'§e§: and Aar'on was"separated, that he should sanctify the most holy things, he and his sons for ever, to bum incense before the Lord, to minister tmto him, and to bless in his name for ever.

14 Now concerning Mo'geg the man of God, his sons were named of the tribe of Le'vi.

15 The sons of M6'§e§ were, Ger'shom, and £-li-e'zer.

16 Of the sons of Ger'shom, Sheb'u-el was the chief.

17 And the sons of £-li-e'zer were, Re-ha-bi'ah the chief. And E-li-e'zer had none other sons; but the sons of Re'ha-bi'ah were very many.

18 Of the sons of Iz'har; Shel'o-mith the chief.

19 Of the sons of He'bron; Je-ri'ah the first, Am-a-ri'ah the second, Ja-ha'zi-el the third, and Jek-a-me'am the fourth.

20 Of the sons of tJz'zi-el; Mi'cah the first, and Je-si'ah the second.

(2) Levites numbered: 38,000 30 years and older

3 Now the Le'vites were numbered from the age of /thirty-years and upward: and their number by their poUs, man by man, was thirty and eight thousand.

(3) Services of the Levites: 24,000 workers, 6, 000 officers and judges, 4,000 porters, and 4,000 musicians

4 Of which, twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges:

5 Moreover four thousand were porters; and four thousand praised the Lord with the instruments»which I made, said Da'vid, to praise therewith.

6 And Da'vid divided '■thein into courses among the sons of Le'vi, 'namely, Ger'shon, Ko'hath, and Me-ra'ri.

(4) Sons of Gershon (6:20; Num. 3:21)

7 •" Of the Ger'shon-ites were, La'a-dan, and Shim'e-i.

8 The sons of La'a-dan; the chief was Je-hi'el, and Ze'-tham, and Jo'el, three.

9 The sons of Shim'e-i; Shel -o-mith, and Ha'zi-el, and Ha'-ran, three. These were the chief of the fathers of La'a-dan.

10 And the sons of Shim'e-i were, Ja'hith, Zi'ni, and Je'ush, and BS-ri'ah. These four were the sons of Shim'e-i.

11 And Ta'hath was the chief.

(6) Sons of Merari (6:29; Num. 3:33)

21 •^ The sons of Me-ra'ri; Mah'li, and Mu'shi. The sons of Mah'li; E-le-a'zar, and Kish.

22 And E-le-a'zar died, and had no sons, but daughters: and their brethren the sons of Kish took them.

23 The sons of Mii'shi; Mah'li, and E'der, and Jer'e-moth, three.

(7) David changes age of

service from 30 to 20 years

old (Cp. vs. 3)

24 •■ These were the sons of Le'vi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, "from the age of twenty years and upward.

25 For Da'vid said. The Lord God of I|'ra-el hath given rest unto his people,"^that they may dwell in Je-ru'sa-lem for ever:

26 And also unto the Le'vites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words ol Da'vid the Le'vites were nimi-bered from twenty years old and above:

(8) Service of the Levites

28"Because their'ofiice was to wait on the sons of Aar'on for the service of the house of the Lord, in the courts, and in the

over the nation forever(9:6-7; 11:1-12: 5; 39:20-21)

35 proofs both houses of Israel will be gathered again trom all nations :

1 The Lord will assemble the out-casts of Israel, and gather together the dispersed of J udah from the four

Continued, column 4 —^»-

A aron sanctified for 4 reasons (v 13):

1 That he and his sons should sanctify the holy things eternally

2 To bum incense before Jehovah

3 To minister to Him

4 To bless His name eternally See note f, v 3, and v 27

Tlis was God's original intention, but because of sin they were driven from Jerusalem and all the holy land; but in the future they will be restored and fulfil God's purpose to the letter (v 25; Isa. 11:1-12. notes) This gives the reason for the changing of the age of the Levites who served, from 30 years to 20 (v 27-28; note f, v3) 20 duties of the Levites:

1 Towaiton Aaron'ssons.ihe priests for the service of the temple (v 28)

2 In the courts

3 In chambers

4 In purifying the holy things

5 In all the work of the house of God

6 For the diowbread (v 29)

7 For the fine flour for meat offer-

8 Forunleavenedcakes ings

9 For bread baked in the pan

10 For that which was fried

11 For all manner of measure and size (having charge of weights and measures)

12 To stand every morning to thank and praise the Lord (v 30)

13 To stand every evening to thank and praise the Lord

14 To offer burnt sacrifices to the Lord on the sabbaths (v 31)

15 To offer sacrifices in the new mo<»s

16 To offer sacrifices in the feasts

17 To keep the charge of the tabernacle

18 To take charge of the holy place

19 To assist the priests in all work

20 To do all the work around the house of the Lord

Cont. from column 2

I gave to their fathers, 'nd they shall possess it... these are the words the Lord spake concerning Istr eland Judah ... in the latter days you shall consider it.'.. AI that time i will be the God of all the famines of Israel, and they shall be My people... I will grther

Cont. col. 1. p. 446 ^

corners of the earth (11:11-12)

2 The Lord will yet choose Israel and Jacob, and will set them in their own land (not in a new land never promised, 14:1)

3 The people (Gentiles)iia 11 bring them to their own place... the house of Israel shall possess tneir oppressors

4 Ye shall be gathered one by one, ye childrenof Israe 1 and shall worship the Lord in the holy mount at Je-rusalem (27:12-13)

5 Iwillbring thy seed (Israel-Jacob) firom the east, west, north, and south ... from the ends of the earth. Even every one that is called by My name (45:5-6)

6 Bring My sons from afar (60:9-22)

7 They shall bring . 11 your brethren .. .to My holy mountain Jerusalem (66: 20)

8 At that time they shall call Jeru-salem the throne of the Lord... In those daj^ the house of Judah sha 11 walk with the house of Israel, and they (both houses of Israel) shall come together out of the land of the north to the land that I have given for an inheritance to your fathers (Jer. 3:17-18)

9 The days come ... the Lord Uveth, that brought the children of Israel. .. from aU lands whither He had driven them: and I will bring them again into their own land that I grve to their fathers (Jer. 16:14-16; 23:5-8)

10 I will gather the remnant of My flock out of all countries whither I have driven them, and wiU tiring them again to their folds... they shall fear no more (Jer. 23:3-8)

11 Judah ... I will bring them again to this land and I will build them (Jer. 24:5-7) . ^

12 I will bring again the captivity ot My people Israel and Judah... 1 will cause them to return to the land that

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from lihJDijr (v J-nicn were viovenivr LorvJ In their o-

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i Iji V 7-l^wc navct!. CJ51 fioni 1 to J4, know when thcix week oi sti vice tyr>: in. Thi) catting of lots was no lioubi vJc-teniiinovl bs the Udm and Thumnilm (Ex. 28: JO, note)

Healing .MMJ chjsicriinn (Job J3:19):

hi astcnlngby the meth-

oii . IS a rebel against God

asn^tc.! L-^ V 14. Inchatcase thL procedure Is that God pjnnits Satan t> afflict him In 1 final iffiTt tu brlns him back to Mlmst-'lf. Co J Joes n^t p<.rmlt any such affktlon as d-scribcd Id v 19-22ualessitlsabK)lutcly n.cesury, afttrrejectlonaslji v 14-18, the only cxceptlLin bring this rare case of Job. The fact is that t>^ other perm^n. as far aswc k(>}w,has been tried Ir dij way Job wat, as an example for others, and even thb was rk^^t a chasteolna of God. See tiJlec, 1:11; aue c, 1:21. It was important that we have the experience ofsuchamanlnthj Bible, and forttUs reavD we were given th- bo jk of Job, The rtun's life -ttt>ry ih mid not be used as an ;xcuie for unbelief. Job did not have the Bible and its faith-building pcumiscs as we have tuday; *> we are wltt»ut excuse. Clirijnans are to resist the devil inhis anacks and he wHl flee fiom them (Iai.4:7; 1 Pet.5:8-9) On.-can be quickly freed from the ad-vexsltlesJobendared, by apprupriatlnR the benefits njw re vealed in both Test-a-nenu (Ps. M:9-10: 37:1-8; 84:11; 91:1-12; 103:1-4; Mu 7:7-11:8:17; 17:20;21:22; Mk.9:23; 11:22-24; Lk. 11:1-13; 18:1-**; 24:49: In. 10:10; 14: 12-15; 15:7, 16; 16:23-26;AcB 1:4-8; 2:3? -39; 5:32; 1 Cor. 12:1-11; 2 Cor. l:20;Eph. 6:10-18; Hcb. 2:1-4; 11:6; Jas. 5:14-16; 1 In. 3:21-22: 5:13-14). It Is the blood-bough [right, the pio-mistd right, the g.>spLl right, an/the divlnt rightofChristians ti^ have what 1j pcuvid-jd ttimugti tl-H ealing anJ Chaste:... -

Cod:

40fold vi ndication of (U 54:1J>

1 Beltfarftum^.^J t> do wick.dni-si

2 For Him to roiiinilt Inlquiry (v 10)

3 He will n nd-r to every man accor<>-log (o his wurk

4 He wUlnot do v.; \1)

5 He will not pcrv- r it

6 He Is »vcrelgn >vct ail (v 13)

7 He rules the -r 1 - rid

8 He has set HI man (V 14)

9 He cootJDls t Uny

10 He has applntid death for all men (V 15; M.V. 1 "•"

11 He has V back ti>

12 Man that is full nf hatred bat ni right to novern (v 17)

13 God is most jun

14 He canr>}tbL'charged with wlckcd-n .u (V 18)

15 He docs not reic* ■ rrlr, ej(v 19)

16 He <*)cs not r

17 All men are t: u handi

18 Menio^n pcrlih, but He 1* eternal (v20)

19 He icci the ways of men (v 21)

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IH The three and twentieth to hou!,I kceo'D*l-a-iah. the four and twentieth to MA-a-zi ah. 19 These were the orderings ■ir service to come e of the Lord, ac-emce of I cortlmg to their manner, under Air on theu- father, as the Lmkii God of I5 ra-el had com-I manded him.

Alr'on; N« dab C-le-i'zju-, and

(9) Divisions of priests in 24 courses of only two m^' of Aaron; 16 from Elea..:-L: and 8 from Ithamar

NOW these orrthe divisions of the sons of Air on. The sons of and A-blhO. Ith a-mar.

2 But NA'dAb and A-bi ha died before their father, and had no children: therefore £-le-4 zar and Ith a-mar executed the priest's office.

3 And Dik vid distributed xY — ' •'- :" "k of the sons ' \-hlm e-l*ch 01 \uv -."Hs 1)1 itn j-mar, according to their offices in their service.

4 And there were more chief men found of the sons of £-le-I'zar than of the sons of Ith-a-mar; and thus were thev divided. Among the sons of £-le-4zar there were suteen chief men of the house of their fathers, and eight amon^ the sons of Ith a-mar accordmg to the house of their fathers.

5 Thus were they divided by lot. or. - A Ith another: for

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CHAPTER 25

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44&

riULevites also divided by lot into 24 courses

20 • And the*rest of the sons

of Lt'vi were these: Of the

sons of Amr4m; Shuba-el:

of the sons of Shu ba-el; Jeh-

di loh.

I 21 Concerning Re-ha-bi'ah: I of the sons of Ke-ha-bi ah, the

first was Is-shi ah. 22 Of the Iz har-ites; Sh61'omCith: of the sons of Sh^l'o-

mdth; J4 hith. I 23 And the sons of Hebron; I }i-ii ah the first, Xm-a-ri ah

the second, J4-hi zi-el the

, third, J6k-a-me am the fourth.

24 Of the sons of Uzzi-el;

Ml chah: of the sons of Mi -I chah; Shd mir. 1 25 The brother ot Mi'chah \was Is-sbi'ah: of the sons of

Is-shi ah; Zich-a-ri ah.

26 The sons of M6-r4'ri were Mah li and Mu shi: the sons of Ji-a-zi ah; Be n6.

27 * The sons of M6-ri'ri by Ja-a-ziah; B^ n6. and Sh6'-him. and Zdc cur, and Ib'ri.

I 2& Of Miih li came £-le-4'zar, who had no sous.

29 Concerning^Kish: the son of Kish was J6-rah me-el.

30 The sons also of Mil shi; Mlh'U. and kdit. and Jir'I-m6th. These were the sons of the L^'vites after the house of their fathers.

31 These likewise cast lots

their brethren the

n m the presence I'i i /.I . 11 wie king, and ZA d6k, and A-him e-l*ch. and the chief ■ ■' ' thers of the priests and even the principal iau:eis over against their younger brethren.

(U) 4.000 singers divided

into iA courses or weekly

period* by lot (see 23:S)

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>l>li, and of He nuin, and

ir »>inkis !' from Him (v 22) ly that which It right

20 He K-ct thi

21 Non '

22 He r

of lii-u ., > .)

2) No man can rharge Him wlthlnius-

rice Zi He tfiall break the mighty man 2^ " ~ " ■ " " In th-lr place

25 Not able k) kill *nul (breath, Mu

10:28) 20 S ly tti my vul (b r r a I h), Soul (Srcath)vou have much gooOs (Lk.

12:19)

27 ."iaw the trult (breath) under the altar (Rev. 8:9-11)

28 SawT' - • f^; r- ' -^ rn that wcr

a 1 b i .

ivided by lot ■\Mi f:n:21-C?:

Z A

8Ai ; --^. ■-12)

4 Fathcrof aulfl".i::..9:l,3; 10:11,

21). 5)

' ', !t!icr ~

for ilie temple service (Z;r.i-.ji)

^^ Com, f r n 2

26 Ht knows their w. .j..,. ^.jf

27 He overturns them In the night and they are destroyed

28 He strikes them as wicked men In tho dght of others (v 26)

29 He destroys because they turn back

from Him (v 27)

30 Because they oppreu the poor(v 23)

31 He hears the cry of the poor and afflicted

32 He causes trouble to cease (v 29)

33 No man can see Him until He sect fit to reveal Himself

34 He deals with nations as well at with Individuals

35 He d.-11 vers the people fiom the reign Df the hypocrite (v 30)

36 It is only just that ttiote who sin against Him K chastened (v 31)

37 It is only just that they be made «d sin rkj more

38 Men slv)uld consecrate to learn that which they knDw not (v 32)

39 They should be willing 10 renounce sin and live right

40 God will be just and recompenic all wiong whether man chooiei Him to do 10 or njt (v 33)

Spirit and Breath (Job 34:14)

Here we have a definite statement that distinguishes between the s pirit and the breath of man. The breath is simply that pa rtof the human mechanism which helps to keep the body andvul together. Itlsnjtthj same as the inner man which is made upof sod and spirit. TTiere is Infinitely more id the inn;r man than thte Is to breath. Many things are said of beith 10ul and spirit that could n)t be said of mere breatJv, Note hjw ridiculous certain passages would be if we substituted bjeath for sp'"" and soul In an effort to teach that the spirit and to ul of man arc ai -thing but breath, as a^me cfc>-

1 His spirit (breath) and hU breath (V 14)

2 His spirit (breath) was troubled (Gen. 41:8)

3 Wonan has a familiar spirit (breath, lev. 20:27; 1 Sam. 2.^:7) 30)

4 Hard.-ned his spirit (breath. Dt. 2:

5 I am a woman pf nm'wful spirit (breath, 1 Sam. 1:15)

6 Sad ,plrit (breath, 1 KL 21:5)

7 Lying spirit (breath, 1 KL 2:;21 -24)

8 Contrite spirit (breath, P$. 34:18)

9 :Uunht>'spirit (breath. Pr. 16:18)

10 HunibK spirit (breatli. Pr. 16:19)

11 Wounded spirit (breath. Pr. 18:14)

12 Vexed spirit (breath, EccL 1:14)

13 Ened In spirit (breath, Isa. 29:24)

14 Worship the Father in spirit (breatti. In, 4:23)

15 Sadducees did n^^t believe Inspirit (breath, Aca 23:8-9)

16 Renewed in the spirit (breath) of your mind (Eph. 4:23)

17 Your whole iPlrlt (hrcath)and soul (breath. 1 Th. 5:23)

18 Dividing asunder x^ul (breath) and spirit (breath, Heb. 4:12)

19 Believe nn every spirit (breath. I In. 4:1-6)

20 His »>ul (breath) clave to Dinah (C^-n. 34:3)

21 Siiul (breath) In h.11 (Ps. 16:10)

22 'onvertlng the«<ul(breath,Ps.l9:7)

23 Lcannt « of to ul (breath, Ps, 10H:15)

24 Afflict toul (breath, Isa, 5H:5)

1 CHRONICLES 26

Divisions of the porters

Keepers of the treasures

a TMs perhaps refers only to the sacred singing and inspiratioDal music, not necessarily to the predicting of future events. In 1 Cor. 14:3 prophesying is saidtobe speaking to men to edification, exhortation, and comfort. Here, this was accomplished by singing and music (v 1). This seemstobe thus explained in V 3 - as giving thanks and praising God with music and singing. Such work seemed to be divided among the sons of A saph,Heman, and Jeduthun

1 The sons of Asaph (v 2)

2 The sons of Jeduthun (v 3)

3 The sons of Hem an (v 4-7)

b There were 288 skilled musicians and singers. These were divided into 24 coiises of 12 to each course (v 8-21)

—^^ Com, from coL 3. p. 444

them from the coasts of the earth... He that scattered Israelsha 11 gather him.. they shall come to Zion ... I will make a new covenant with the house of Israel and the house of Judah ... they shall be My people (7er. 30:5-31:40: 32:37:44^ 13 I will cause the captivity of Judah and Israel to return, and will build

them, as at the first (one nation, no moredlvidexl).. . In those days ... Iwill cause the Branch of righteousness to grow up into David... In those days Judah aiall be saved, and Jerusalem sEiTTdwell safely... David will never want a man to sit upon the throne of the house of Israel (Jer. 33:6-26; 46: 27-28)

14 IwiU bring Is rael again to his habitation. . . Inihosedays 7. .the iniquity of Israel. .. and the sins of Judah will be sought for ?.nd they shall not be found(Jer. 50:19-20; Zech. 12:10-12; Rom. 11:25-29)

151 will gather you out of all countries where you have been scattered, and I will give you the land of Israel . I will give them a new heart and spirit ?nd tbey shaU be My people, and I will bedieiTGod(Ezek. 11:17-20:16:60-63)

16 I will bring you out of all countries ... I will bring you into the bond of the covenant. And I will purge out fiom among you the rebels... For in My

holy mountain... there shall all thehouse o f Israel, all of them in the land , serve Me... I will bring you out onHe countries wherein youhave been

scattered You shall know that I am

Jehovah, when I shall bring you into the land of Israel , into the country for which I lifted up My hand to give it to your fathers (Ezek. 20:33-44)

17 When I shall have gathered the house of Israel from the people among whom they are scatterea and shall be sanctified in them in the sight of the heathen, then shall they dwell in their own land that I have given to Jacob... they shall dwell safely.. .with confidence (Ezek. 28:25-26)

18 I will search out My sheep... As a shepherd seeketh out his flock in the day they are scattered... I will bring them out from all countries and bring them into their own land , and feed them upon the mountains of Israel... 1 will set up one shepherd over them.., even My servant David (Ezek. 34:11-31)

19 Concerning the land of Israel. .. I will multiply men upon you, all the house of Israel , even all^ of it (not leaving Judah out)... I will Uke you from the heathen, and ga ther you out of all countries, and will bring you into your own land... I will give you a new heart... You shall dwell in the land that I gave your fathers... In that day I shall have cleansed you from all your iniquities... This land shall become like the garden of Eden (Ezek. 36:6-38)

20 These bones are the whole house

of J6d'u-thun, who "should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of A'saph; Z5c'-cur, and J6'§eph, and Neth-a-nl'ah, and As-a-re'lah. the sons of A'saph under the hands of A'saph, which prophesied according to the order of the king.

3 Of Jed'u-thun: the sons of Jed'u-thun; Ged-a-li'ah, and Ze'ri, and Je-sha'iah, Hash-a-bi'ah, and Mat-ti-thi'ah, six, under the hands of their father

Jed'u-thun, who prophesied with a harp, to give thanks and to praise the Lord.

4 Of He'man: the sons of He'man; Biik-ki'ah, Mit-ta-ni'ah, Oz'zi-el, Sh6b'u-el, and J6r'i-m6th, Hin-a-ni'ah, HS-na'ni, E-U'a-thah, Gid-dil'ti, and Ro-mim'ti-e'zer, J6sh-b6k'a-shah, MSl'lo-thi, Ho'-thir, and M.5-ha'zi-6th:

5 All these were the sons of He'man the king's seer in the words of God, to lift up the horn. And God gave to He'man fourteen sons and three daughters.

6 All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to A'saph, J6d'u-thun, and He'man.

7 So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cim-ning, was"two hundred fourscore and eight.

8 ' And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for A'saph to Jo'geph: the second to Ged-a-li'ah, who with his brethren and sons were twelve:

10 The third to Zac'cur, he, his sons, and his brethren, were twelve:

11 The fourth to Iz'ri, he, his sons, and his brethren, were twelve '.

12 The fifth to Neth-a-ni'ah, he, his sons, and his brethren, ii>ere twelve:

13 The sixth to Buk-ki'ah, he, his sons, and his brethren, were twelve:

14 The seventh to Je-shir'e-lah, he, his sons, and his brethren, were twelve:

15 The eighth to Je-sha'iah, he, his sons, and his brethren, were twelve:

16 The ninth to MSt-ta-ni'ah, he, his sons, and his brethren, were twelve:

17 The tenth to Shim'e-i, he, his sons, and his brethren, were twelve:

18 The eleventh to A-zar'e-el, he, his sons, and his brethren, were twelve:

19 The twelfth to HSsh-a-bi'-ah, he, his sons, and his brethren, were twelve:

20 The thirteenth to Shu'ba-el, he, his sons, and his brethren, were twelve:

21 The fourteenth to Mit-tt-thi'ah, he, his sons, and his brethren, were twelve:

22 The fifteenth to J6r'e-m6th, he, his sons, and his brethren, were twelve:

23 The sixteenth to Hin-a-ni'ah, he, his sons, and his brethren, were twelve:

24 The seventeenth to J6sh-bfek'a-shah, he, his sons, and his brethren, were twelve:

25 The eighteenth to Ha-na'-ni, he, his sons, and his brethren, were twelve:

26 The nineteenth to Mfil'lo-thi, he, his sons, and his brethren, were twelve:

27 The twentieth to £-lI'a-thah, he, his sons, and his brethren, were twelve:

28 The one and twentieth to Ho'thir, he, his sons, and his brethren, were twelve:

29 The two and twentieth to Gid-dal'ti, he, his sons, and his brethren, were twelve:

30 The three and twentieth to Ma-ha'zi-6th, he, his sons, and his brethren, were twelve:

31 The four and twentieth to R6-mam'ti-e'zer, he, his sons, and his brethren, were twelve.

364 CHAPTER 26

(13) 4,000 porte r s (23:5) divided into 24 courses by lot and ruled by the 93 chiefs. A Porters of the temple service

CONCERNING the'divisions of the *porters: Of the Kor'hites was Me-shel-e-mi'ah the son of Ko're, of the sons of A'saph.

2 And the sons of Me-shel-e-mi'ah were, Zech-a-ri'ah the firstborn, Je-di'a-el the second, Zeb-a-di'ah the third, Jath'-nl-el the fourth,

3 E'lam the fiifth, Je-ho-ha'-nan the sixth, E-li-o-e'na-i the seventh.

4 Moreover the sons of O'bed-e'dom were, Sh6m-a-i'ah the firstborn, Je-hoz'a-bad the second, Jo'ah the third, and Sa'car the fourth, and Ne-than'e-el the fifth,

5 Am'mi-el the sixth, Is'sa-char the seventh, Pe-tH'thai the eighth: for God blessed him.

6 Also unto Shem-a-I'ah his son were sons bom, that ruled throughout the house of their father: for they were mighty men of valour.

7 The sons of Sh6m-a-i'ah; Oth'ni, and Re'pha-el, and 6'bed, 61'za-bad, whose brethren were strong men, £-li'hu, and Sem-a-chi'ah.

8 All these of the sons of O'bed-e'dom: they and their sons and their brethren, able men for strength for the service, were threescore and two of O'bed-e'dom.

9 And Me-shel-e-mi'ah had sons and brethren, strong men, eighteen.

10 Also Ho'sah, of the chQ-dren of Me-ra'ri, had sons; Sim'ri the chief, (for though he was not the firstborn, yet his father made him the chief;)

11 Hil-ki'ah the second, Teb-

of Israel (not Judah only).. .Iwill open your graves, and bring you into your own land... I will take the children of Israel from among the heathen.. .Iwill make them one nation upon the moun-

tains of Israel ; and one king shall be king to them all: and they shall be no more two nations , neither shall they be divided into two kingdoms any more at all... They shall dwell in the land that I have given to Jacob... My servant David will be their prince forever (Ezek. 37)

Continued, column 4 ^»-

a The porters also were divided into 24 courses, like the priests, the Levites, and the singers and musicians. The names of the chief porters are given, as are the names ofthe priests, Levites, and singers (26:1-28)

b The porters were the gatekeepers. See 9:17-26: 15:18: 16:38. 42; 26:13

■Cont. from column 2

is to gather all nations... assemble all kingdoms, to pour upon them all My fierce anger... the remnant of Israel shall not do iniquity, nor speak lies ... the king of Israel, even the Lord, is in the midst of you: you shall not seeevilanv more. In that day it shall be said to Jerusalem, tear not... The

Cont. col. 1. p. 447 ^»-

21 In the latter years... In the latter day s I will bring you (Antichrist) against My land of Israel... I will set my glory among the heathen... So the

hous e of Israel shall know that I am Jehovah from that day and forward (Ezek. 38-39)

22 The children of Judah and the children of Israel shall be gathered together, and appoint themselves one head (Hos. 1:10-11)

23 The children of Israel shall abide many days without a king, prince, sacrifice, image,ephod, and teraphim. Afterward shall the children of Israel return (to their land), and seek the Lord, and David their king; and shall fear the Lord and His goodness in the latter days (Hos. 3:4-5)

24 In those days , when I diall bring again the captivity of Jud?h and Jerusalem . .. the Lord will be the hope of His people, and the strength of the chilarenof Israel .. . Judah shall dwell forever, and Jerusalem from genera -tion... for the Lord dwelleth in Zion (Joel 3)

25 I will sift the house of Israel among all nations, Uke corn is sifted in a sieve... In the day I will raise up the tabernacle of David which is fallen... I will raise up his ruins, and I will build it as in me days of old... And I will bring again the captivity of My people of Israel , and they shall build the waste cities and inhabit them... And I will plant them in their own land, and they shall no more be pulled up out of their land which I have given them (Amos 9:9-15)

The apostle James, the half-brother ofJesusChrist, said that this prophecy of Amos would be fulfilled after the church age and said that all the prophetsagreed withdus(Acts 15:13-18)

26 Upon mount Zion shall be deliverance, and there shall be hoUness: and the house of Jacob diall possess their possessions(possess the promised land) ... the captivity of this host of the children ot Israel shall possess that ot theCanannites... the captivity of Jerusalem (Judah) shall possess the cities of the south. And saviours shall come upon mount Zion to judge... and the kingdom shallbe the Lord's(Ob-. 7-21)

Paul, the apostle, said that this deliverance on mount Zion would be at the return of Christ and when the fulness of the Gentiles be come in, and that at that time all Israel should be saved (Rom. 11:25-29)

27 I will surely gather the remnant of Israel; I will put them together as sheep ... the Lord at the head of them... the Lord shall reign over them in mount Zion from henceforth, even for ever ... the kingdom shall come to the daughter of Jerusalem (Mic. 2:12-13; 4:1-8)

28 Therefore will He (the Messiah of V 1-2) give them (Israel) up until the time that she which travailelH hath brought forth (the woman has brought forth the manchild, Isa. 66:7-8; Dan. 12:1; Rev. 12): then the remnant of His (the Messiah's) brethren shall return unto the children of Israel ... the remnant of Jacob shall be among the Gentiles in lihe midst of many people ... And I will execute vengeance upon the heathen (Mic. 5:3-15)

29 The remnant of the house of Judah shall feed diereupon... the Lord meu God shall visit uiem, and turn away their captivity... for My determination

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ftoni MoKi to iai:iuci tl.at i;-.ay have been considered valuable (v .n-J^)

^ Com, from col. 3. p.446

Lord thy c>od in the midst of you is mifthtv... AttJuuimc I willbrinu you again, even in tJic time tlut I gather you... when I turnback vour capti^ty (Zcph.T?r3:20)

30 Manv nations shall be joined to the Lord i n that day ... the Lord shall inherit fudah llisponion in the holy land. and shall choose Jerusa 1 e m aftain (Zech. C:8-13)

31 I am returned unto Zion . and will dwell inJcrusaictTi : and jeiiiis.- lem shall be called a city of truth and the n)oun-tainof the Lordof hosts the holy mountain. ..old men and women and boys and girls shall dwell there.. .1 will save Mv people...! will bring them and they shall dwell in Jerusalern : and they shall be My p<.*oplc, and I will be their IfOd in truth and righteousness (Zech. 8:1-8)

:^J 1 will strengthen the house ofjudah, audi will save the house of Joseph , and I will bring them (both houses of Israel) again to place them... they shall walk in My name (Zech. 10:6-1J)

33 In that day the governon of Judah shall be LiJ<e an hearth among burning wood (remain after the wood is de -voured).. Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord shall save the tents of Jud. h first .. . In that day the Lord shall defend the inhabit.-nts of Jerusalem; and he that is feeble ariMng themshallbc as David; and the house of David shall be Ukc God... in that day I will seek to destroy .-.11 nations that come against Jerusalem. I will pour upon the house of Day id , and upon the innabitants of Jerusalem the spirit of grace and supplications... In that day thert shall be a fountain opened to the house of Dand and to the in-habitantsof Jerusalem for sin and un-cleanness... one shall say into M im , What are these wounds in • hlne hands'* Then He shall answer, Miosc with which I was wounded in the house of My friends (Judah and IsrocQ... two parts shall be cut off and die; but the third shall be left therein. And I will bring the tlurd part through the fire(fuiure grc: i tribulaiion) and will refine ihem as silver... Behold t)ic day oftJieLordconieth.. .Korl will natJier all nations against Jerusalem to battle .. -hen shall the Lord w'.o forth and

fight .-gainst those nations.. .His feet shall stand in that dav iipnn rhe mount of Olives... the ' ■ th

andall the saint. ~ rd

shallbekingover iU titc caitli ui tliat day.. .Jerusalem sliall be -,afcly In-Tiar>ited...Judah,Msi ■ 'atje-

rusaletn. . . eveo one ' of £ 11

these n.-tjonssliallgo up frotii year lo year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. ..In that dav... every pot In Jerusalem and iti Judah shall be holiness unto the LordT'Zr:^:. ".C>:: 14:'.; 1)

4 Mio may abide of Mis

(omlng Then sha: rir<i of

Judali i-Ail Icnjialem N- pleasant unto '^. !>:...! will irc the < oming of the grea' > lul dav

of the Lord. ..he stiali turn the heart of ihefathea to the chiklicn, and the

the Lord, as in the da. ; send you Elijall the- p:

a-hj

Th» princes of th* ttibet

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I t.

>; thrta w*'0 th« divi-

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V .if the

Lukt>.

B Portrri ot tnr g«tr»

n • And thrv "cast lots, as well thr small as thr Rrcat, ac-cordinK to thr house of (heir f«thers,»for every e.it.-

U And the lot ra "to

Sh*l-e-mi ah. Th i h-

a-ri ah his son. a wise counsellor, they cast lots: and his lot came out njrthuard.

15 To o bed-4 dom southward: and to his >oiu the bouse of A-sOp'pim.

16 To Shijp'pim and H6'sah the lot came forth westward, with the Rate Shille-chfth. by the causeway of the going up, ward BKainst ward.

17 Eastward were six U'-vites, northward four a day, southward four a day. and toward A-SLip pim two and two.

18 At Par bar westward, four at the causeway, and two at Piir bar.

19 These are the divisions of the porters among the sons of K6 r^. and among the sons of M«-r»ri.

C Porters over the treasurea

20 • And of the L«'vites, A-hi'jah uas'over the treasures of the house of God. and over the treasures of the dedicated things.

21 As concerning the sons of LA'a-din: the sons of the 6fr'shon-ite LA'a-ddn. chief fathers, even of LA a-dAn the Cir'shon-ite. were J*-hi e-li.

22 The sons of J6-hi e-li; Zd-tham, and J6 el his brother, which were over the treasures of the house of the L<ibd.

23 Of the Am ram-ites, and the Iz har-ites, the H* bron-ites. and the C'z'zi-el-ites:

24 And Shib u-el the son of 6ir sh6m. the son of M6 jej, was ruler of the treasiues.

25 And his brethren by £-li-t'zir : R^-ha-bi ah his son, and Ji-shA iah his son, and J6 ram his son. and Zlch'ri his son, and Sh^l o-mith his son.

2« Which Sh«l o-mJth and his brethren were over all the treasures of the dedicated things, which DA'vid the kinit. and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the •'spoils won in battles did they dedicate to maintain the house of the Lord.

28 And all that SAm'u-e! the seer, and S«ul the son of Kish, and Ab n?r the son of N(r, and Jb'kb the son of Ztt-\t-i ah. had dedicated; and whosocvrr had dedicated any thing, it was under the hand of Sh^l'o-mith. and of his brethren.

I } Civil appointment* (1) Of-!icer» and judgea over government buaineaa

29 • Of the tz hkr-ites. Ch*n-

j-ni ah and his sons were for ihe*outw«rd business over I5'-ra-rl. for*orticrrs and judges.

30 Arid of the Tit- br<>n-ites. ll'i ' .1 ' ,1 ,11; ! ',; . t.rethren, ini n I . 1 -ir. .1 li.msand and seven hundred, were officers ami nf them of Ij'ra-el on this

l.in westward in all the of the Lord, and in the service of the kinR.

31 Among the He bron-ites was J*-ri jah the chief, even among the He bron-ites, according to the Renerations of his fathers. In the fortieth year of

the rcJRn of Dfl vid they were sought for, and there were found among them miRhty men of valour at Jizer of ftfle-id.

32 And his brethren, men of va'our, were two thousand and seven hundred chief fathers, whom kinR DA'vid made rulers over the Reu'ben-ites, the Oddites, and the half tribe of Mfl-nAs seh, for every matter pertaining to God, and afifairs of the king.

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CHAPTER 27

(2) Standing army of 288,000

divided into 12 monthly

courses of 24,000 each

NOW the children of l§'ra-el after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses,"which came in and went out month by month throuRhout all the months of the year, of every course were twenty and four thousand. 2"0ver the first course for the first month was Ja-sh6'be-4m the son of ZAb'dl-cl: and in his course were twenty and four thousand.

3 Of the children of P6'r«z was the chief of all the captains of the host for the first month.

4 And over the course of the second month was D6'da-i an A-hA bite, and of his course was Mik loth also the ruler: in his course likewise were twenty and four thousand.

5 The third captam of the host for the third month was B*-nA'-iah the son of Jf'-hoi'a-dA. a chief priest: and in his course were twenty and four thousand.

6 This IS that Bf-nA'lah, who was miRhty among the thirty, and above the thirty: and in his course was Am-mlz a-bdd his son.

7 The fourth captain for the fourth month was A sa-htl the brother of Jrt'ftb, and Z*b-a-di ah his son after him: and in his course were twenty and four thousand.

8 The fifth captain for the fifth month was ShAm hOth the Izra-hite: and in his course were twenty and four thousand.

9 Th^ siTth caflntn for the

■lie son of and in

heart of the rhitdrri> i.> the fathen, lest I come and earth wlih

a cune (Mai. 3:_ . ; '.,) 35 Me stiall tend forth Mis angels

Witll J -Ti a' %it:iu! . .•' J Ttil: irli't, .'.nd

ilk elect

ftu; -^ end of

heaven to the other (Mt. 34:31)

Continued, colum n 4 ^>.

4 I'ven *n jiaiii>iis di4il t4v Where-f>' to this

la , n will

la d.. 01 v<> . ^. , _ ..

' .mt. coL 1. P.44«

a This refers to budnets outside tlie temple worsldr and sctvices.Cp.Neh. 10: 32-39: 11; IC wltli Nell. 11:'22

b l,70uofncei$.iii :• ppomted on the west to lake

care of tlic ' J] uic King, and

■J, 700 on i: le (v C9-32)

c Ihete were i;.uoo in the standing aniiy, and tlicse were divided into I'J coiffscs of 'J4. 000 each wtilch served i:ionih by month throughout the ycar(v 1)

d In these verses (2-15) we have alls of ll»c 12 coiiscs oftJie standing anny, with JA, 000 serving each month as follows:

1 1st inonth .Jashobeam - 24,000 (v 2-3)

2 2nd month . Dodal - 24,000 (v 4)

3 3rd month j en ai ah - 24.000 (v 5-6)

4 4th mooth, Asahel - 24,000 (v 7)

5 Sthinontli. Shammuth - 24,000 (v 8)

6 6lh month. Ira - 24,000 (v 9)

7 7di month. Helez - 24.000 (v 10)

8 Bth month. Sibbecai - 24.000(v 11)

9 9th month. Abiezer - 24,000 (v 12)

10 icithmonth .Maharai -24.000(vl3)

11 llthmonth jepaiah - 24,000(v 14)

12 12th month. Heldal - 24. 0u0(v 15)

^»- Cont. from column 2

When ('Od gave the law of MtJSCsHe saw that, in the future, Isael would not obey i'. He made many predictions then that they would be scrttered among the nations and be gathered again in the last davs to serve their Messia>» in the knd. "^ hese predictions were made when Israel was one nation; and they must be fulfilled with both houses of Israel, not with Judah only. ITiere is not the slightest reference to Judah being cut off and the 10 tribes being blessed and led to a new pro -miscd land, asissometimeserroneous-ly taught

10 predictions in the law of Moses:

1 I will make your cities waste, and bring your sanctuaries unto desolation ... I will bring your land into desola -tion: and your enemies that dwell therein shall be astonished at it. And I will scatter >ou (the whole 13 tribes, not just Judah) among the heathen... ye shall perish among the heathen... yet for rll that, when they be in the land of their enemies, 1 will not cast them away, neither will 1 abhor them, to destroy them utterly, and to break My covenant withthem(Lev.26:16-45)

2 When you shall beget c hildren, and childrvn'schildren, and slialUiavc remained long in the land, and diall corrupt yourselves, and make a graven image, or likeness of any tliijig, and shall do evil in tlie siglit of the Lord your t.od. to pro\x)ke Him to anger: I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land ...you shall not prolong your davs upon it, but shall be utterly destroyed. And the Lord shall scatter vou .-.mong the nations, . nd you sliall be few in number i-mong the heathen... When

you are in tribulation, rndall tJiese thintis lome upon you, cwn in the U' ' . if you will turn to the Lord, .< ' dient unto His voice... Me

wui no! lursake you, nor forget the covenant of your fathers (Dt. 4:25-31) 3 Ihe Lord sha 11 bring vou, and your kingwhich vou sJiall set over you, unto a nation which neither vou nor your fathers have known... vou slull become an astonishment, a pruvcrb, and a bvwotxl, aniniig all iniions wliither " au vou. .. vou shall be

1' i>er, whereas vou were

as Uie si.irs in number... you slull be plucked from off the land. .. tJie Lord sliall scatt er you among ,-11 people, frxim one etui of the earth even unto the

other among the natio ns you shall

have no a ssur 1 1. e of life (Dt 28-36-68)

1 CHRONICLES 28

David exhorts the people

David's instructions to Solomon

a 13 priDces of Israel:

1 Reubeniles - Eliezer (v 16)

2 Simeonites - Shephatiah

3 Levltes - Hashabiah (v 17)

4 Aaroniles - Zadok

5 Judah - Elihu (v 18)

6 Issachar - Omii

7 Zebulun - Ishmaiah (v 19)

8 Naphtali - Jerlmoih

9 Ephiaim - Hoshea (v 20)

10 Manasseh(halftribe) -Joel (v 20)

11 Manasseh (half tribe)-Iddo(v21)

12 Benjamin - Jaasiel

13 Dan - Azaieel (v 22)

NOTE: The tribe of Levi is listed here as well as A aronltes, but the tribes of G ad and Asher are missing,and for what reason we do not know b Nocensuswastakenof any in the tribes under the age of 20, for by this time the new age limit for entering some service was in force (23:27). Thlsnumberingwas the same asthe Satanic-Inspired count of ch. 21, for which God sent aplaguewhichkilled70,000 men in Jerusalem alone. God had promised Israel would be as the sand, dust, and stars - Innumerable; and somehow it stined His wrath for David to undertake any counting of the people whether In doubt of the promise being fulfilled or in plans for future conquests

^ Cont. from col. 3. P. 447

.. .And Che anger of tiielx)rd was kindled against this land, to bring upon it rU the curses that are written in this book. Andthe Ix)rd rooted them out of their land in His anger, and in His wrath... and cast them into another land, as it is this day (Dt. 29:24-28) 5 When all these things are come upon you... and you call them to mind a mong all nations whither the Lord

Has driven you . And you shall return unto the Lora... obey His voice.. .That then the Lord wiU turn your captivity ... and will return and gather you from all nations, whither the Lord has scattered you ... from there will the Lord gather you ... bring you into the land which your fathers possessed, and you shall possess it, and He will do you good, and multiply you above your fathen... and the Lord will put all these curses upon your enemies... you shall return and obey the Lord... if you rum to the Lord with all your heart (Dt. 30:1-10)

6 But if your heart turn away from

God to serve other gods you shall

surely perish, and you shall not prolong your days upon the land... choose life that your seed may Uve... that you may dwell in the land the Lord sw are to give your f athers (Dt. 30:13-20)

7 You (Moses) shall sleep with your fathers... and this people shall go a whoring after the gods of strangers ... and break My covenant. Then My anger shall be kindled against them... many evils shall befall them.. .write this song as a witness against them(Dt. 31:16-21)

8 I know that after my (Moses*) death you shall utterly corrupt yourselves... and evil shall befall you in the latter days (Dt. 31:29)

gT said, I would scatter them into corners, I would make the remembrance of them to cease from among men... the Lord will repent Himself .., and will be merciful unto His land and to His people (Dt. 32:26-44) 10 He shall thrust out the enenry before you.. .Israel shall then dwell alone; the fountain of Jacob shall be ... saved by the Lord (Dt. 33:27-29)

10 commands in Isaiah 55 (Isa. 55:2):

1 Hearken diligently to Me (V 2)

2 Eat that which is good

his course were twenty and four thousand.

10 The seventh captain for the seventh month was He'l§z the Pel'o-nite, of the children of E'phr3-im: and in his course were twenty and four thousand.

11 The eighth captain for the eighth month was Sib'be-cai the Ha'shath-ite, of the Zar'-hites: and in his course were twenty and four thousand.

12 The ninth captain for the ninth month was A-bi-e'zer the An-e-t6th'ite, of the BSn'ja-mites: and in his course were twenty and four thousand.

13 The tenth captain for the tenth month was MS-har'a-i the Ne-t6ph'a-thite, of the Zar'-hites: and in his course were twenty and four thousand.

14 The eleventh captain for the eleventh month was Be-na'iah the Pir'a-thon-ite, of the children of t'phii-im: and in his course were twenty and four thousand.

15 The twelfth captain for the twelfth month was Hel'da-i the Ne-t6ph'a-thite, of Oth'nl-el: and in his course were twenty and four thousand.

(3) Names of the ruling princes of the 12 tribes

16 *' Furthermore "over the tribes of I§'ra-el: the ruler of the Retf'ben-Ites was fi-U-e'zer the son of Zich'ri: of the Sim'-e-on-ites, Sheph-a-ti'ah the son of Ma'a-chah:

17 Of the Le'vites, H5sh-a-bi'ah the son of Ke-mii'el: of the Aar'on-ites, Za'dok:

18 Of Ju'dah, £-li'hu, one of the brethren of Da'vid: of Is'-sa-char, Om'ri the son of Mi'-chael:

19 Of Zeb'u-Iiin, Ish-ma-i'ah the son of 6-ba-di'ah: of Naph'ta-li, J6r'i-m6th the son of Az'ri-el:

20 Of the children of E'phrS-im, H6-she'i the son of Az-a-zi'ah: of the half tribe of Ma-nas'seh, Jo'el the son of Pe-da'iah:

21 Of the half tribe of Mi-nas'seh in Gil'e-ad, fd'do the son of Zech-a-ri'ah: of BSn'ja-min, Ja-a'si-el the son of Ab'-ner:

22 Of Dan, A-zar'e-el the son of Jer'o-ham. These were the princes of the tribes of I§'ra-el.

(4) No census taken of Israel under 20 years of age

23 *' But DaViditook not the number of them from twenty years old and under : because the Lord had said he would increase !§'ra-el like to the stars of the heavens.

24 Jo'ab the son of Zer-y-i'ah began to ntunber, but he finished not, because there fell wrath for it against l§'ra-el; neither was the number put in the accoimt of the chronicles of king Da'vid.

(5) David's officers and counsellors

25 *^ And over the king's

treastires u'o* *Az'ma-v6th the son of A'di-el: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Je-h6n'a-than the son of tJz-zi'ah:

26 And over them that did the work of the field for tillage of the groimd was £z'ri the son of Che'liib:

27 And over the vineyards was Shim'e-i the R4'math-ite: over the increase of the vineyards for the wine cellars was Zib'di the Shiph'mite:

28 And over the olive trees and the sycomore trees that were in the low plains was Ba'al-ha'nan the GSd'e-rite: and over the cellars of oil was Jo'ish:

29 And over the herds that fed in Shar'on was Shit'ra-i the Sh^'on-ite: and over the herds that were in the valleys was Sha'phat the son of Ad'-la-i:

30 Over the camels also was O'ba the Ish'ma-el-ite: and over the asses was Jeh-d6'iah the Me-r6n'o-thite:

31 And over the flocks was Ja'ziz the Ha'ger-ite. All these were the rulers of the substance which was king D&'vid's.

32 Also *J6n'a-than Da'vid's xmcle was a counsellor, a wise man, and a scribe: and Je-hi'el the son of Hach'mS-ni was with the king's sons:

33 And A-Mth'o-phfel was the king's counsellor: and Hu'shai the Ar'chite was the king's companion:

34 And after A-hith'o-ph6I was Je-hoi'a-da the son of Be-n4'-iah, and A-bi'a-thar: and the general of the king's army was Jfi'db.

CHAPTER 28

3 Let yoiu: soul delight in fatness

4 Incline your ear, come to Me (v 3)

5 Hear, and your soul shall live

6 Seek the Lord while He may be found (v 6)

7 Call upon Him while He is near

8 Let the wicked forsake his way (v 7)

9 Let the unrighteous man forsake his thoughts

10 Let him return to the Lord

14 David's last acts (28:1-

29:20. Cp. Gen. 47; Dt, 31:

1; 33:1; 1 Ki. 1). (1) David's

last assembly of Israel

AND Da'vid 'assembled all • the princes of I|'ra-el, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Je-ru'si-16m.

(2) David's first address to Israel (29:1)

•2<'Then Da'vid the king^tood up upon his feet, and said.'Hear me, my brethren, and my people : As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: ■3 But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. 4 Howbeit the Lord God of rain and snow fall on various kinds of ground, so does the Word of God (Mt. 13:3-8, 20-23). Like rain and snow, it will accomplish its best good in the eterna 1 reign of the Messiah, when the knowledge of the Lord will cover the earth(lb9). Thus, the final fulfillment of this scripture will be in the future; there is only a partial fulfillment at present in the preaching of the gospel

a 9 stewards over the treasuries:

1 Azma-veth overthe storehouses in the fields, cities, castles, and villages (v25)

2 Ezri over the farmers (v 26)

3 Shimei over the vineyards, their fruit, and wine cellars (v 27)

4 Baal-hanan over the olive and sycomore trees, and cellars of oil (v 28)

5 Shitraitbe over the herds that fed in Sharon (v 29)

6 Shmhat over the herds that were In the valleys

7 Obil over the camels (v 30)

8 Jeh-deiah over the asses

9 Jaziz over the flocks (v 31)

b 8 other officers and counsellors: 32)

1 Jonathan, a counsellor and scribe (v 32)

2 Jehiel - with the king's sons

3 Ahithophel, a counsellor (v 33)

4 Hushal, a counsellor and the king's companion

5 Jehoiada (v 34)

6 Benaiah

7 Abiathar, the high priest

8 Joab, general of the army

c DaTld's last assembly of Israel (v 1):

1 The princes of Isiael

2 The princes of the tribes

3 The captains of the companies that ministered to the king by course

4 The captains over the thousands

5 The captains over the hundreds

6 The stewards over all the substance of the possessions of the king

7 The officers

8 The mighty men

9 All the valiant men

d Then - when all the assembly of Israel had gathered, D avid stood upon his feet and charged them to help Solomon bidld the temple (v 2-8). Thus, in his dying hour he was more concerned with the house of God than with anything else In his kingdom

e 5 attitudes of David:

1 Watchful, keepin"gthe sheep (1S am. 16:m:5) 16:21-23)

2 Standing a s a servant (v 3; 1 Sam.

3 Running as a man of war (1 Sarru 17:48)

4 Lying on the earth as a penitent (2 Sam, 15:16: Ps. 51)

5 Sittirig before God as a worshipper (17:16; 2 Sam. 7:18)

f 9fold charji^e of David to Istael:

1 It was in my he art to build a house of rest for the ark of the covenant, and for the footstool of our God (v 2)

2 I have prepared much material for the building of the temple

3 God forbad me to build it because I have been a man of war, shedding much blood (v 3)

4 God chose me of all the house of my fatiiers to be king over Israel forever (v 4)

5 HehaschosenJudahto be the ruler of all the tribes of Israel

6 He has chosen Solomon of all my sons to be my successor on the throne of Israel (v 5)

7 God has said: Solomon shall build the temple, for I have chosen him to beMy son,and 1 will be his Father (v 6)

8 God has said: 1 will establish his kingdom forever, if he will be constant to do My commandments, and My statutes, as at this day (v 7)

9 Now therefore, in the sight of all Israel, and in the audience of God, I charge you to seek and keep all the commandments oi Jehovah: that you may possess this good land, and leave it for an inheritance for your children after you forever (v 8)

The Word of God (Isa. 55:11)

The Word of God, like rain and snow that water the earth and cause it to

Ereduce fruit, will be sowed in the eartsofmen and produce fruit in the moral worW (v 11; Dt. 32:25. As the a TihaiKlljg prophecy In '■ 7. V 5 h fulntfeJ: v "? m,

2 prcvllcuoo

I CHRON

6

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Solomon made king

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1 It ispouiblcfot a child of Cod to forsake tUiii.ortbis and many like st.itc-ments In Scripture would luve no meanlnfL If one does forsake theLocd, God will forsake hini and cast lilni oft forever, as declared here (v 10). Sec Backslidin g In Index

J This warauiRtoSoIorTioQ who became

1 He thaU buOd My bou courts (28:6)

2 He shall be My no, «od I will be hli faiht-x

1 conditionilpcedlctloo - unfulfilled;

I will establish his kioedom for ever, [f he be constant to Jo My com-mondtiKntj and My jud>;i;:ents, at at this day (CS:?)

b This, Solonioo literally fidfiUed (v 6: 1 Kl 5:1-8:66) c This, Solomon also fulfilled for a Hme, for he was a genuine child ofCod In his early life. He loved Him and walked in allHis statutes (1 Ki. 3:3); and the ' Lord loved him (2 Sam. 12:24). In later ! life though, Solomon grew cold toward j Jehovah and loved many strangle | women who turned his he art away &ooi God(lKl. 11:1-8). He then became an>ay with Solomon and turned againa hiin in his backslldings (1 Ki. 11:9-40), The Lord took his kingdom from him and finally destroyed it because of lio. The kingdom wlU be renewed again when Israel come 5 to repentance(Zech. 12:10-13:1; Acts 15:13-18; Rom. 11: 25-29); under the Mesdah it shall continue eternally (Isa. 9:6-7; Lk. 1:32-JJ; Rev. 11:15; 20:1-10)

d If-thisimpllesacondilionofblessing, and K> do many hundreds of other scriptures throughout the Bible. One cannot aanstiress and be saved or blessed of God. There are no unconditional covenants or promises in ^c^lpture. The word if is used 1,522times alone: and there are many other words expressing conditions ofGod'sblessings. Not even grace will permit God to act contrary to His Word and bless any m an who goes back into sin, incurring the death pen-airy. See Backslidin g in Index

e .After making his 9fold charge to the assembly of Israel, urging them to help his son, Solomon, to build the temple (note d, V Z), David charged Solomoo

8fold charge to Solomon:

1 To know God (v 9)

2 To serve Him with a perfect heart, and a willing mind

3 For Cod :«archcs all hearts

4 He understands all ihe imaginations of the thoughts

5 If you seek Him, He will be found of you

6 But if^uforsake Him, He wiUcast you off forever

7 Take heed now, for the Lord has chosen you to build the temple (v 10)

8 Be strong, and do it

f 2 things Cod alw.iys deiiiands of men;

1 To know Him (v 9; Jn, 17:3)

2 To serve Him with a perfect heart and a willing mind (v 9; Cen. 17:1; Mt. 5:46; 1 Cor. 9:17; I Pet. 5:2)

; 2 things Cod always does:

1 Searches tlie he art (v 9; Rom. 8:27)

2 Understands and knows the iiiu^-natioos ofthcthouuht5{v>, Isa. 66:18)

I 2 tMnttS God will always do:

1 Reveal Himself to Uiose who seek Him (v 9: 1 Jn. 1:9)

2 Forsake and cast off tliose who refuse to seek Him, or forsake Him (v 10; 2 Tim. 2:12). SeeBackUldingin Index

I ' '. rr ■ (or !;•■

' ii l« b* the

■ -■ house of

'. father: 1 . of my

' to nuke me

^ .1:

5 A:iJ ul ai; iii> kon», (for the Lord h«th given me many sons,) he hath ch..^rn Salomon mv son to sit upon the

for r

of

in(va. 12, 19)

• ?old by weixht 1 .. for ail instru- \ ■■• ■•' -'vice; ; Is of

,.,,\. :■■. btru-

every kind of

j!«>-A men h

ih an 7

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of

ments

service:

15 Even the wei<(ht for the candlesticks of Rold, and for their l.iinps of gold, by weight fur every candlestick, und for the lamps thereof: and for the candlesticks of silver bj^ weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

^ 16 And by weight/le fffli'e gold

m for e\^r 'if he"be '""^ ^^^ tables of shewbread, for •'do my command- every table; and/iTreu'ise silver 1 my judgments, as '<"■ '^e tables of silver:

17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and

the kingdom of the I*, ra-rl

■ - I'o-

rny

;uti: (or'I

' he my son,

: 1 -ac: be t:ii father.

Moreover I will establish

•herefore in the sight '.i-el the congregation of the Lofin, and in the audience of our God, keep and seek for all the commandments of the Loan your God: that ye may possess this good land, and leave it for an inheriunce

(3) David's first charge to Solomon (vs. 20; 1 Ki. 2:0

fs • And'thou, SOI'o-mon my

for your children after you for Ko'<^ ^°^ ^* pattern of the ever. chariot cf the cherubims. that

I spread out their wings, and covered the ark of the covenant of the Lord. I 19 *A11 this, said Da'vid, the ^ ___^^ ^^ I Lord made me understand in

son,'know thou the" God "of uiy ^"""^ .^^ '"^ ^^^^ "P"" ^^' father, and serve him with a ^'•^" «" ^« ^^^"s of this ' perfect heart and with a willing pattern.

mind: for'the Lord searcheth n\r\~^,Ai. .„^„„j„i.,_ _ »„ •U hearts, and understandeth , S^l^'*^ f """^*=^^'^S ° all the imaginations of thej°'°'"°" '^^- ^^ ^ ^'- ^^^ thoughts: *if thou seek him. he

will be found of thee; but if {20 And Da'vid said to Sdl'o-thou 'forsake him, he will cast nion his son."Be strong and of

thee oflf for ever. •10'Take heed now;

I good courage, and do if.- fear for the not. nor be dismayed: for the

Lord hath*chosen thee to build Lord God, even my God, will ' an house for the sanctuary: be be with thee; he will not fail

thee, nor forsake thee, until thou hast finished all the work for the service of the house of

strong, and do if.

(4) Spirit inspired patterns

for the temple delivered to^^^ Lord

Solomon (vss. 12, 19. Cp. Ex. 29:40; Heb. 8:S)

11 "Then D4'vi(fkave to Sil'-0-mon his son the pattern of the porch, and of the houses therc-I of. and of the treasuries thereof, and of the upper chambers thereof, and of the inner par-

21 And, behold, the courses of the priests and the Lf vites. even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service; also the princes and all the

lours thereof, and of the pUce i People will be wholl*' at thy of the mercy seat. | commandment.

12 And the pattern of all that i , ^ ,

he had by the spirit, of the 367 CHAPTER 29

courts of the house of the Lord. and of all the chambers round about, of the treasuries of the house of God. and of the treasuries of the dedicated things:

(8) Second address to Israel (28:2). David's personal Rift: $87,255,000 in gold and $1 3.440, 000 in silver: total $100,1.95, 000

FURTHERMORE Dd vid the king said unto all the con-

(5) Spirit inspired temple •ervices delivered to Solomon (vss. 12, 19)

jgregation.'SAI o-mon my son, j

T! "" ' r the courses of the whom alone God hath chosen,

pr the L* vitfs. and for is yet young and tender, and

all tn«-A rk of the service of the the work is great: for the

house of the LoRi>. and for all palace u not for man. but for

the vessels of service in the the Lord God.

house of the Lord. 2 Now I have prepared with

all my might for the house of

(6) Spirit inspired weights my God the gold for things to of gold and silver for the f>e mo(/e of gold, and the silver temple furniture delivered for thirws of silver, and the

God's son (v 6), applies to ^n •nntr^f God: and tliey must take ! :>

forsake Him (v 9-10). sec ^^....^ in Index k G od chose Solonwn -he did not choose Jehovah fliJi. So It is with all men.

Conanued.yft,|fpna

things

10 tH.iUthathehad received by the Holy spirit

n David also gave Solomon the plan of all tic courses of tlic pilcits .uid Le-vltes, andthcpancmfor allilic xavice of the temple, and Uic vessels (v 13)

a lie - God by tbellolySptilt(v 12,19). Inwrlrl " " " t the ex-

act .. r for tJie

inanyvcivi ui t.,c tc:. ; Ic, the candlesticks. la:iipi, tables, (leslihooks, bowls, cui>i, b.ixxij, altar of incense, clicrubini,.iiK! other pieces of furniture to be in.\de of gold and silver or covered with them (v 14-19) b David claimed tliat God revealed to him the exact weight of gold .md sll-vettobc used in making .dl the vessels and pieces of furniture for the temple. He rcceivedthlsln writing by the hand of tlic Lord uponhlm(v 19). Thisisthe same idea as in-Pet, 1:21 - holy men of God spake as they were moved by the HolyChosi.Cp.Acts 3:21; 2 Tim. 3:15-17

c 2nd Sfold charge to Solomon:

1 Do strong and of good courage, and do It (buUd the temple, v 20i

2 Fear not, nor be dismayed

3 God will be witJi you

4 He will not fail you

5 He will not forsake you, but will be with you until you have finished the temple and all its service

6 V.'c courses of tlic piicsts and tlie Levltes will be with you for all tlic service of the temple (v 21)

7 skillcJ workmen will be with ^u for all manner of workmanship on the temple

8 The princes also and all the people wHl be wholly at your commandment

d 2nd 9fold charge to Israel:

1 Solomon my son, whom God alone has chosen, is yet young and tender (ine.xperlenced), and the work is great (vl)

2 The temple is not for man,but for the Lord Cod

3 With all my might I have prepared for the house of God - the gold, silver, brass, iron, wood, onyx stones, all man -ner of precious stones of different

colors, and marble stones in abundance for all the work of the temple (v 2)

4 I have set my affection to the house of my God (v 3)

5 I have of my own proper goods given gold and silver to the house of God

C Over and above all this I have prepared for the holy house

7 Of my own wealth I have given 3,000 talents of refined gold (worth $87,255,000.00 in our money at $29,085.00 a talent).7,000talents of refined silver (worth $13,440, 000. 00 in our money at U, 320. 00 a talent), to overlay the walls of the houses withal (v 4)

8 I have prepared gold and silver for all the work of the temple and the vessels and furniture (v 5)

'J Who then is willing: to consecrate his service this day unto the Lord?

^»- Cont. from column 2

God chose to redeem man - man did not choose to have God redeem him.Hc made His plan known to man and required that every individual choose HLii or Satan (Jn. J:1G; 2 Tim. 2:4; 2 Pet. 3:9: Rev, 22:17). Cp. Jn. 15:16

1 Then-on the occuion of charging his son and the whole assembly of laael, David gave Solomon the pattern of the temple which he had received by the Holy Spirit (v 11-12)

m 10 patterm given to solomon:

1 The pattern of the porch (v 11)

2 Of the houses thereof

3 Of the ac.isuries thereof

4 Of the upper chambers

5 Of the inner parlors thereof

C Of the place of the mercy scat

7 Of tlie couns of tlie temple (v 12)

8 Of .ill tlie chambers round about

9 Of theocasuries of the dedicated

1 CHRONICLES 29

Death of David

a Oayx stones, glistening stones and precious stones of many colors were used in the temple, but where or how is not explained. The marble stones, of course, were for the foundation and temjie walls (v 2)

b 3.000 talents of gold at $29.085. 00 a talent would be $87,255,000. 00 (v 4)

c 7,000 talents of silver at SI,920. 00 a talent would be 513,440,000.00 (v 4). This amount added to tie S87, 255, -000.00 of note b, above, would make a total of $100,695,000. 00 as David's personal gift of gold and silver

d Question 18. Next, v 14

e Then - after David had revealed that he had personally given what w as equal to $100,695,000. 00 worth of refined gold and silver, besides what would be many millionsof dollars worth ofbrass, iron, wood, precious stones, marble stones, and other materials, the chief of the fathers and princes of the tribes of Israel, thecaptainsof the thousands, captains of the hundreds, and the rulers of the king'stteasurlesoffered willingly (V 6)

Offerings of the people:

5, 000 talenu of gold ^

$29,085.00each. ..$145,425,000.00 10, 000 drams of gold ^

$5. 28 each 52,800.00

10,000 talents of silver ^

$1,920.00 each ... 19,200,000.00 18, 000 talents of brass,

1,026 tons or 2,0 52,000

lbs. (S 51^ each .., 1,046,520.00 100, 000 talents of Iron,

5.700 tons of 11,400,000

lbs. 5) 100 each... 1.140,000.00 Total iee!854l320.00

Besides the above, tlie people willingly gave many precious stones of unknown value (v 7-9) f This was the Persian daric, which was

$5. 2S in our money (v 7) g ISfold praise to God by David:

1 Blessed be the Lord God of Iiael our father, for ever and ever (v 10)

2 Yours is the greatness, the power, the glory, the victory, and the majesty (vll)

3 All that Is In heaven and in eartn IsYouis

4 You are the exalted head of all

5 Both riches and honor come of You (vl2)

6 You reign over all

7 In Your hand is power and might

8 In Your hand it is to make great

9 You give strength to all

10 We thank You, and praise Your glorious name (v 13)

11 All things come from You (v 14)

12 That which we have given You came from You

13 We are only strangers and sojourners like our fathers: our days on the earth are as a shadow, and there is none abiding

14 All this store which we have prepared for Your temple came from You (vl6)

15 You try the hearts (v 17)

16 You have pleasure in uprightness

17 As for me, I have willingly offered all these things

18 I have seen the joy of Your people, who have also offered willingly to You

h Question 19. Last question in 1 Chroo.

12scatements about death flsa. 38:12):

1 The cutting off of days on earth

2 Going to sheol

3 Robbery of the rest of one's years on earth

4 Cutting off one's experiences with the Lord among men (v 11)

5 Being taken away from human society

6 Departure for another place (v 12)

7 Removal of man from earth's scenes

8 CuttingoffofUJe like a weaver cutting his work from the loom

9 Being cut off with sickness

10 The end of man among men

11 The end of praise and celebration to God among men (v 18)

12 The end of seeking and finding

brass for things of brass, the iron for things of iron, ajid wood for things of wood; '^ayx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

4 Euen/^hiet thousand talents of gold, of the gold of 6'phir, and "seven thousand talents of refined silver, to overlay the walls of the houses withal:

5 The gold for things of gold, and the silver for things ot silver, and for all matmer of work to be made by the hands of artificers. "(And who then is willing to consecrate his service this day unto the Lord?

(9) Gifts of the leaders for

the temple: $166, 864, 320.00

(Cp. Ex. 25)

6 *i'Then the chief of the fathers and princes of the tribes of l|'ra-el, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand <dranis, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Je-hiel the Ger'shon-ite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

(10) David's praise and prayer

10 •! Wherefore Da'vid

blessed the Lord before all the congregation: and Da'vid said, «Blessed be thou. Lord God of Isra-el our father, for ever and ever.

11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head abovp all.

12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14'■But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have

we given thee.

15 For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

16 O Lord our God, all this store that we have prepared to buUd thee an house for thine holy name cometh of thine hand, and is all thine own.

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18*0 Lord God of A'bra-ham, igaac, and of ij'ra-el, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto S6ro-mon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace,/or the which I have made provision.

(11) People offer $386. 900.00 worth of sacrifices to God

20 ^ And Da'vid said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king.

21 And they sacrificed sacrifices unto the Lord, and offered burnt offerings unto the Lord, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all I§'ra-el:

(12) Solomon made king: accepted by Israel (1 Ki. 1)

22 And did eat and drink before the Lord on that day with great gladness. And they made Sol'o-mon the son of Da'vid king the 'second time, and anointed him unto the Lord to be the chief governor, and Za'dok to be priest.

23"Tben Sol'o-mon sat on the throne of the Lord as king instead of Da'vid his father, and prospered; and all l§'ra-el obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king Da'vid, submitted themselves imto Sol'o-mon the king.

25 And the Lord •magnified S6ro'mon exceedingly in the sight of all Ig'ra-el, and bestowed upon him such royal majesty as had not been on any king before him ir I§'ra-el.

(13) Reign and death of David (2 Sam. 2:1-1 Ki. 2:11)

26 «" Thus Da vid the son of JSs'se reigned over all I§'ra-el.

27 And the time that he reigned over Isra-el was forty years; seven years reigned he

truth, or having further hope Noneof these ideas imply extinction of being, annihilation, oriuiconscious-ness; they dimply indicate a removal toanotherrealin of activiry, or being taken from one place to another, as a tent is moved, or a piece of weaving is cut from the loom

of insulation against both heat and cold. It prevents the rapid escape of heat that keejK us from freezing; and it also acts as a great reservoir and distributer of heat and Ught from the sun. Thus, God has adjusted earth, atmosphere and the heavens to sustain life

a 3 last requests of David:

1 Keep this spirit of liberal and spontaneous giving in the heart of Your people forever (v 18)

2 Prepare their heart unto You

3 Give to Solomon, my son, a perfect heart to keep Your commandments, testimonies, and statutes, to do all these things, and tobuild the palace for which I have made provision (v 19)

b Sacrifices to God by all Israel;

l.OOObullocks^ $325.00 S325.000.00

1,500 gal.flour^80<t 1,200.00

3,000qts. wine :ff $1.60,. 4.800.00

3,000 qts. on (S $1,40 4.200.00

1,000rams(S$20.00 .... 20,000.00 l,OOOgaLfloui@8O0 ... 800.00

2,000 qts. wine @$ 1.60.. 3.200.00

2,000 qts. oa^ $1.40 2.800.00

l.OOOlambsf: $20.00 ... 20.000.00

SOOgaL flour® 80^ 400.00

1,500 qts. wine ^$1.60.. 2.400.00

1,500 qts. oil ^51.40 2.100.00

Total est. cost $386,900.00

c 2 anointings of Solomon:

1 When they hurried David to decide on Solomon as king, and he was anointed by a limited gathering of Israel (1 Ki. 1)

2 At this great assembly of all Israel (V 22)

d Then - after the 2nd anointing of Solomon, he assumed the full authority as king (V 23-24)

e God did this through the great blessing of spiritualrevival among Israelites at this time (v 25. Cp. v 17. 21-22)

7 regrets of a dying man flsa. 38:10):

1 I am deprived of the rest of my years

2 I will not see the Lord in the land of the Living

3 I will not behold man with the inhabitants of the world

4 My plans for serving God among men are ended

5 My plans for helping fny feUowmen on earth are blasted

6 My age is departed; I am too young to die; my useful years are removed Like a shepherd's tent

7 My Life is cut off Like a weaver taking his work from the loom and departing with it

Thin curuin (Isa. 40:22)

Heb. dog, something crumbling; fine, as a thin cloth; curtain (v 22). Could this refer to the protective covering of the atmosphere which has just the right density to sustain Life on earth? They tell us that the sun throws out various kinds of violet rays-some deadly, some Ufe - giving. We are shielded from at least 8 harmful rays by a layer of ozone about 1/8 in. thick. This seems to be the profier thickness to allow beneficial rays to come through as well as to protect us from destructive ones. If this curtain were removed, life on eartli would come to an end, for the harmful rays would blind, bUster, and kiU. If itwere thicker it wouldprevent the needful rays from coming through; and Life would perish thereb> . Regard -ing the atmospnere we are told that at 8 miles up it is 67 degrees below zero and at 30 miles it is 170 above. We are shielded from a constant barrage of meteors from outer space, the majority cf which bum up before reaching the earth. BilUons of meteoric bodies are said to invade the atmosphere each day to be destroyed by friction; and about 100,000 tons of sur dust falls to the earth each year. Dust in the atmosphere, along with reflection from the sun, contributes to the making of Light, rain, and snow. Otherwise, they say, the heavens would be black; even now they are black 17 miles up, with a limiinous glow below. The protective covering of ozone is about 40 miles up. We Live at the very bottom of an ocean of air which provides us with life-givingoxygen;and theatmos-phere is a perfect blanket or curtain

• TobeaactttwM 7 1/. yttn (. bim.

5:5) b S«e note e. 23:1 c J thla g i PjyIJ -full or: j

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2 FuU of Itches \

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^*- Com, from column 4

3 Hcb. nibl. a piopiirt; an Inspired man. It Is crans. consiiirotly pronbet anj p>r)phe«s, c jcept In Dan.9:34 where Itlinanu ptop>iecy . It It sans, pipph-gt 162 tlrots; piupOctl l44tlrrici; ppph-r (Dae. 9:24). and prjp>-.cii (Amot Tbc picphct oai a tpokctman; one olt) tpoVe for acuther. The term watfirstutedo: Abraham (Gen. 20:7). See list of projheVL, p. 731

in *H«'bron, and thirty and

three years rcijcned he in J*-ni sl-l^m. 2t And he died in a good^>ld age, ^11 of Mavs.'riches, 'and honour: and S^l u-mun his son reifned in his stead.

14) Records of the life of .-.mg Oavid(l Sam. 16:1-31: 13; 2 Sam. 1:1-24:2S; 1 Ki. 1:1-2:11)

ec3f(i 7714).

Great Bible doctrines I n Book of lob CJob 2:16):

We rightly suppoK that Job t>as • very reUglooi man, anJ that hi. was acquainted with God and relifUoo as It was un'lc-rSDod and practiced in tbcitr days. He nn iliubt kn;.'w of the Tiany trauldcnt and rcvelatloasof God up CO that time, being a graodno of Jacob. He was bora about 3-52 years after Noah died, and about 2u0 y.-ars after Shem died. This would alk>w for dates as follows:

1 Shern V);y.-artafter flood (Geru 11 : 10 -11),or coatemporary with Abraham 75 years.He d.i J the year Abraham left for Canaan (-en. 12:4)

2 "• C5y.-antL'Isaac (r^n.ClS)

ante Jacob (f-.n. -v 26)

4 ,.^ - »j abo jt e5 when lisachar was bo .11.

5 Isaac hat was about 30 yean old when Job was born (Cen. 46 13)

6 lob was about 70 when he was afflicted, according to » me ictk'lars. This would make U only 772 years after the fk>od

Fiom (he above we can undersaitd lu>w Jobovjtldkojw aboutth.' rcUitioas belief aftJ practices of Shem. Abraham. Isaac, and Jao V t' :" il eifvrltncesandthf c to. Wc find many >>fth. ,e j. _> . Lii.;<i of the Bible In the book of Job Th- (l)ctrln^- of r .r^.'

The charactersoflob all^ one Supreme Being, call . , Gods, rrfcrrtng to tlie Dlvlni^Trlniry of separate f>--r»'as In th - "•-■'.'- iJ. Elohimoccurs H timet In r r-C '• ^ ! -10; b:<*; 222? 'th. "•■'

■ I'Ern

,14.29;

29 Now the acta of DA'vid the

king, 'first and last, behold, they are written in the*book of Sim u-«l the seer, and in'the book of NA than the prophet, and in the'book of Gad'the seer.

30 With all his reign and his rolKht, and the times that went over him. and over 1$ rael, and over all the kingdoms of the countries.

• P<aahi«aryorDavl4.»« ll:l-2»t2B|

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Nathan,

. •, -..- \- ... .■ -•. .. .... -.. -..--. 36:32;

.:l-4;lChr. 9:10-16 with Neb, 11:10 17) 1- o , —I fr - (Kr. ■" •' -hir luuH wroie the history

1 and Kings, but i .itory by writing 2

Cnr. a3-36. Ezra was president ol the Great syaagi-^ue. a college of learned Jews which originated with him and formed the O. T. Canon of Scrlpnjie

"Oie books paj^d upon then are the ones makmc up the complete Old Testaroem as foj.-id in the Septuaglnt (Gr. version), the Hebrew Bibles, and the versions In manv other languagu which we have copies of today. See Canon of the BIhlc. P. 510

Th tllK, accc:

Pur

: 13th book of the f. ' .story: 8 1/2 verses .: ...

* predictions: 53 comma-C14:10, 14; 17:3; 21:9, i-

.; Met-

Thrltt, . .*..

f God with laael and why

perpetually

■: verses, 20,369 w.5rdt;927

.7 1/2 verses of unfulfilled

; 9 promises; and f messages

•)

7 Pure and »»ly (15:15-16; 25:5-6)

8 Eternal (10:5)

9 SplrU Being (9:32; 10:4)

10 Gracious, merciful, and forgiving tt»pcnltcnts(5:17-27; 11:13-19:22: 21-23; 33:23-28)

11 Hear-: a=4 a."jw.-Tfr cf prayer (12: 4

12 r. ath(4:9; 10: 12. .-.4;

13 Comrnuf>4r»ftHU will by revela-li -17; 33:14-17)

14 R f men and aogeb

{ i-T)

15 Pr -.2:6:7:20)

16 J .... -.7)

17 J aU (12:10)

Ig r . ' =;<

19 J

3J A ■ - r'-r*""*! woifcs(12:

9 17; 15:15; 22:14; 37:

;l 341

i. .V •• rJ '..■> men(22:22)

...;; i.Jii.st (1:5)

2j PcrnauHls pe>.>plc to bt.- teKed (1:

12; 2:5-8) 24 Dwells la hcav£0(3:4; 16:19: 22: 12-141

• 17) -irlt(33:4)

M4-29)

. ^ . . -.■:41)

heavent before eanb(38:

. (33 12) . b< hide ilnficm him

>4 RcCiO.rt u, aian according fc> hit

waysCU n» MSeetall »4:2l)

--. 1

.'><w ilnful, .i^9(, J^pcav -(4 17-19:14:l^t

15:14-16; 31:33)

3 Mortal (4:17; 16:22)

4 Man reaps what h-' idws(4;6-8; 33: 26)

5 DwelU lnabody(4:19:14:22;32:8)

6 Borti In trouble (5:7)

7 aoro like a wUd ass's ooU (11:12)

8 Ukc Adam, seeking to cover his sins (31:33)

9 Spirit and breath different (S4:14)

10 Intinu s pas man had to offer animal sacrifices to worship 'I!od and atone for sin fl:5; 42:t")

11 Man Tiust find a tanjom t. r his toul tt> be delivered from the pit (33: 2JJ-29)

12 Must become acquainted with God to have peace (22:21)

13 Man's acquaintance with God b by His W r.' ;C2 22)

14 r "^UdwlthV-dp 2;CS:4)

15 r rkitcast away ((■20)

16 Nt.Uiai Interpreter ten: of God to stk^w him Cod'i redemption '33: 23-28)

17 Can be healed phyiicaUy when he leanu of the provltkin of Cod (33: 14-28)

18 Must return oi God and put away tio (22 2 J)

19 Tru Sr.r f^r. f. n *" -..* among

'■ {JJ:23)

20 ' jarv for (:>■

21 f .1 j.e jpiir-llual i> 0 (1:5)

?^ n. Hestlor: ,fr-,.j^l.5j

■» m

2if f of 9odUneM (29:

1- I , • . . ^13-10)

26 Man'sli/c ^ttat the ktngea (7:1,

ikitr)

27 Manual an appointment On die (7:1)

28 He vi<. t die (14 10)

29 Civs up (he gho« at death (14: 10-12)

30 ioiy . . (CI dus again M d. atf ■ -^

31 '• t s- trparat-c V. :3-:(j)

32 Wlck-d me really; thii 1-, ^ ■ •- T)

33 1: r

f ;m

(.»

V

h-avro (11:«H^ A gnve on Itoc

«f

31:13:2 Sam^Ul-24:25t II

' reden 10 the odclnal U.wtacbwccoMd at

-' het Samud

1

1 ■

b Tti: . t«CCf^

part o.'

pcrtu;

c This re:-. ... -.-. of 1 and 2

^amuel: if not, thete wji i book by him that we do not have now

d TUi also rrifiit refer to part of 1 and

2 Samuel, for Di-Ai. ••n'-ir:, wd^. id had tome partL'^

Ifi»t.th«n wehu.

Ingand mkoownto Luc wLaAl.a. world

e 3 Heb. words for "ptopb et j od 'teer":

■ . ta aL. to tee . gaze

ao;perceive; • .lew;

sec v.aunt. Trans, tcci t -r .. UJ:28;

29::>. :Chr. 16:":. TTJT Ita. jO:10; 1

Sarr.. 9; 9. 11. I?. 19: : Sam. 15:2"

" i'eb.choseh, i beholder of a vision; gazer: seer. It is frorr. chazah. to gize at;?crcave: h^ve a visloo of; to look. It : tr^-:'-. v:iT(21:9; :5:5; -9:23r; 2 ■ "j. 9:29: 12:15: 19:2; ; seers (C Kl. 17:13; iCiiX. Jj:l8-li^ lsZ"7^:10:MlC.3:7); a grtter".er!t (Isa. 2j::15i; prophets (Isa. o ' iaraazers(lsa,47:13). The

w_ ^ rjftii to one who sees mote clcslj <iiMl completely than ooe spoken of «s a rhnyrh. The seers were called prophets

afterwards

Cootinued. column I

earth would bf: too Aallow for luch comparison.The s3ul(of the wicked at the present time) goes id dieol, whereat the body goes to the grave 33:22). See Hell In Index

34 Both the righteous and the wicked shaUbereiuriected(19:26-27: 21: 30)

35 The Balls in God's keeping (27:8)

36 The righteous will tee God'i face (19:26-27; 33:26)

ThesedoctrinescfGod, angels, Satan, and mar are In perfect harmony with statements on the ume subjects in all other parts of the Bible. This shows that the ancients knew and understood quite fully the many fundamental teachings of God's revelation to men. In fact, the revelation of God given In Scripture began to be recc^rd-edflrstln Job and the Pentateuch, all belngwrltten by Mciies,Even the gospel wat preached to Abraham (Gal. 3:8; Heb. 4:1)

lOfold experience-vision of a spirit (Job4:lii:

1 Ir - '■■ ' - ■ - -

2 V

3 '. _ .. ... ,i

■ ■ - ::e (vl2)

<. it - V. ..V .,-, . . k'isk>n of e n deep sle e p falls upon

J3'a me (v 14) i\% .am upon me to shake

6 My nonet -

7 A ipirlt pasv :iy face (v 15) f Th-- hair .<(my h.aj stood up

9 The tplrlt jft>oJ RiU, but 1 could Mt discern the fcsrin before my i-yej (v If!) 10 I : . - 1 heard a vjice say-

1 . >nalman be more just

U.jn od ->nall« rnanbo more pure than his maker" (v 17)

4 ttatementt of commeodatloo to Job 0ob4:3);

1 Ton have instructeo many (v 3)

2 you have Arengthcned the weak hands

3 Your worJthave upheld him who was fallln« (V 4)

4 Yoj have arenffhencJ the feeble koe«-v Flifihi? N-^sn by fVarterinft J' It he had (ijne a , tht purpose b :'ie ihock i' i.Te»per-l in. .-.J -- -^-a* i; !>■' mar.

I' Is Inn ' t ;. I a ..

^^' were the only flat-

ty... , ^ . - • ■->< I- ill the

«atwen of ■ : he

began to d : ..- _.: ; .* ... uw

anything else to flatter him about

THE

SECOND BOOK OF THE CHRONICLES

Reign of Solomon - Building of the Temple - Twenty Other Kings of Judah - Wars - Civil Strifes - Captivities a The 3rd king of Israel; he began reigning 81 years after die kingdom was established (Acts 13:21; 2 Sam. 5:4; 1 Ki. 11:42)

b The first of David's descendants to reign in unbroken succession for the next 513 years. From the end of that time until today the Israelites have not had a kingdom, and they will not have one until the Messiah comes to reign; He will rebuild the tabernacle ofDavid and re-establish the kingdom to sit on the throne ofDavid forever (Isa. 9:6-7; Mic. 5:2; Zech. 14:5-9; Lk. 1:32-33; Acts 15:13-18; Rer. 11: 15; 20:1-10). Christ was the last Son ofDavidinlhe Bible genealogies, and He will be the next king on the throne of David (Mt. 1:1-17; Lk. 3:23-38)

c He was strengthened after the events of IChr. 28-29; 1 Ki. 1-4:31

d This is why he was strengthened in his kingdom and why he was magnified exceedingly. See examples of God being "with" men, p. 27

e Solomon began his reign as David end- | ed his-speaking to Israel (v 2; 1 Chr.

28:1; 29:1) I

f The narrative here corresponds with 1 ! Ki. 3:4-15. We learn that his sacrifice I was at the timeof great public festivity (v 3), that it was made at the original tabernacle which Moses made in the wilderness, that the ark of the co venant wa?not there, but at Jerusalem (v 4), that the sacrifices were offered on the great original brazan altar which Be -zallel made at Sinai about 680 years before (v 5), and that it hapjjened on the same night that God appeared to him and gave him wisdom (v 7-12)

g Gibeon was about 4 miles from Jerusalem. The tabernacle Moses made was located here at this time (1 Ki. 3:4). There was another tabernacle at Jerusalem, for Solomon "cameto Jerusalem, -and stood before the ark of the covenant" (1 Ki. 3:15)

h If bulls, at the estimated price of $325. 00 each, the cost of 1, 000 burnt offerings would be $325,000.00; if * lambs, goats, or rams at the estimated price of $20.00 each, the cost would be $20, 000.00 besides the costof flour, wine, and oil, for each sacrifice. It is possible that 1, 000 bulls were offered, for this would have been an act of royal magnificence suitable to the greatness of one like Solomon

i This appearance was in a dream, but it was just as real and accomplished the same purpose as if God had appeared in actual visible form, as at other times. See 44 appearances of God , p. 63

j God told Solomon to ask what he wanted to, and it is plainly implied that the request would be granted. Those who express the desire to have God say to them what He did to Solomon (v T) should realize that He does-and even more. If one doubts this let him turn to the following plain and unlimited promises of God to His children in N. T. times:

1 Ask and you shall receive (Mt. 7:7)

2 Seek and you shall find(Mt. 7:7-11)

3 Knock and it shall be opened (Mt. 7:7)

4 Nothing shall be impossible unto you (Mt. 17:20)

5 All things, whatsoever you shall ask in prayer, believing, you shall receive (Mt. 21:21-22)

6 All things are possible to him that believeth (Mk. 9:23; 11:22-24)

7 Ask what you will, and it shall be done unto you (Jn. 15:7, 16)

k 2 things God did for David (v S):

1 Showed him great mercy

2 Gave him a son to sit upon his throne in his place

I of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge

I Reign of Solomon: 40 years f^Keu w'^"'-"^ oxia ^uwicugc

n Ki 7-i?-4-^i 1 chl ?^- fo*" thyself, that thou mayest

,o",^; , c V' ; li judge my people, over whom I

1; 29:23). 1 Solomon estab- ^ | _ V*'.v,-- !,:„.

lished as king

have made thee king

1 Jl2 "Wisdom and knowledge is

granted unto thee; and I will

AND "SSro-mon the *son of ^ give thee *riches, and wealth, ■ Da'vid was "^strengthened ancfTionour, such as none of the in his kingdom, and the Lord kings have had that have been his God was "^ith him, and I before thee, neither shall there magnified him exceedingly. any after thee have the like.

5 Solomon's glory and riches (IKi.9:10-10: 29)

2 Solomon offers $325,000 worth of sacrifices at Gib-eon where the old tabernacle was (1 Chr. 21:28-29; 1 Ki. 3:4)

2 Then S6ro-mon*spake unto all li'ra-el, to the captains of thousands and of hundreds, and to the judges, and to every governor in all I§'ra-el, the chief of the fathers.

3 So'Sol'o-mon, and all the congregation with him, went to the high place that was 'at Gib'e-on; for there was the tabernacle of the congregation of God, which Mo'seg the servant of the Lord had made in the wilderness.

4 But the ark of God had Da'vid brought up from Kir'-jath-je'a-rim to the place which Da'vid had prepared for it: for he had pitched a tent for it at Je-rw's5-16m.

5 Moreover the brasen altar, that Be-zai'e-el the son of tj'ri, the son of Hur had made, he put before the tabernacle of the Lord: and S6ro-mon and the congregation sought unto it.

6 And SSro-mon went up thither to the brasen altar before the Lord, which was at the tabernacle of the congregation, and offered a 'thousand burnt offerings upon it.

3 Solomon prays for wisdom (1 Ki. 3:5)

■7 *" In that night did God "appear unto Sol'o-mon, and said imto him,'Ask what I shall give thee.

8 And Sol'o-mon said unto God, Thou hast shewed great mercy unto Da'vid my father, and hast made me to reign in his stead.

9 Now, O Lord God,'let thy promise unto Da'vid my father be established: for thou hast made me king over a people

\ like the dust of the earth in multitude.

KfGive me now wisdom and knowledge, that I may go out and come in before this people: for "who can judge this "thy people, that is so great?

4 God'pleased: wisdom given (1 Ki. 3:10-15)

■11 And God said to Sol'o-mon, Because4his was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life

13 •" Then Sfil'o-mon came from his journey to the high place that was at Gib'e-on to Je-ru'sS-lem, from before the tabernacle of the congregation, and reigned over l§'ra-eL

14 And S5ro-mon '^g athered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed

in the chariot cities, and with the king at Je-ru'sS-lSm.

15 And the king made silver and gold at Je-ru'sS-l§m as plenteous as stones, and cedar trees made he as the sycomore trees that are in the vale for abundance.

16 And Sol'o-mon had horses brought out of E'gj^t, and linen yam: the king's merchants received the linen yam at a price.

17 And they fetched up, and brought forth out of E'gjrpt a chariot for'sLx hundred shekels of silver, and an horse for /an hundred and fifty: and *so brought they out horses for all the kings of the Hit'tltes, and for the kings of Sjr'i-d, by their means.

CHAPTER 2

6 Preparations for building the temple (1 Ki. 5:1-18).

(1) The workers: 153,600 men, all foreigners (vss.

17-18; 8:7-10)

AND SSl'o-mon ^ determined ■ to build an house for the name of the Lord, and an house for his kingdoni.

2 And Sol'o-mon 'told out threescore and ten thousand men to bear burdens, and four score thousand to hew in the moimtain, and ' three thousand and six hundre d to oversee them.

(2) Request of Hiram for cedar (IKi. 5.Cp. 1 Chr. 14:1)

3 r ^(j Sol'o-mon sent *to Hii'ram the king of Tyre, saying. As thou didst deal with Da'vid my father, and 'didst send him cedars to build him an house to dwell therein, even so deal with me.

4 Behold, I build an hous^o the name of the Lord my God, to dedicate it to him, and to bum before him sweet incense.

1 2 requests of Solomon :

1 Let Your promise to David be established (V 9}

2 Give me now wisdom and knD«»-ledge, that I may go out and come in before this people: for who can judge this Your people, that is so great"

m See Solo mon's requ est, p. 365, col. 1

Continued, column 4 ^»>

q Emphasis should be placed upon tlus thing, for it was the sumof what ne asked for -and a rare thing to be asked by selfish man. In fact, it was such an unusual request that it pleased Jehovah so much that He decided not only to grant this, but also to grant what the average man vould ask for (v 11-12)

> 1st prophecy In 2Chr. (1:12, fulfilled). Next, 6:9

5 predictions-fulfilled :

1 I will give you wisdom and knowledge

2 I will give you riches (1:12)

3 I will give you wealth

4 I will give you honor

5 I will give you all these things, as no king before you has received; neither shall any after you have the Uke

b Solomon was one of the world's richest men. He made one building that cost over 174 billion dollars in our money today. His daily food bill was equivalent to more than $17,420.00 (1 KU 4:22). His personal offerings at the time of the dedication of the temple amounted tn nearly 10 million dollars worth(l K i. 8:63). The gold alone, which came to him in one year wasequalto nearly 20 million dollars in value (1 Ki. 10:14). Besides this he had much income from many sources-fields, vineyards, oliveyards, herds, flocks, etc. He had also inherited the wealth of David. See 1:15

c He had the greatest honor from men of all ages. They came from the far countries » hear his wisdom and see his wealth and gtory (1 Ki. 3:29-34; 10:1-10)

d His first gathering of horses and chariots was the one listed here perhaps (v 14). See i»te p. 1 Ki. 4:26

e 600 shekels of silver (^644#-$384. 00

f 150 shekels of silver iS 64<^-$96.00 This was the price of a horse only

g Meaning that Solomon's horses and chariots, as well as those of the kings of the Hittites and the Syrians came outof Egvptby the merchants of Solo - mon

h 2 things Solomon determined to do :

1 Build the temple (2:1-5:14)

2 Build his own palace (v 1; 8:1) i 153 600 workers on the temple :

70,000 men to bear burdensVv 2) 80, 000 men to hew wood and stone 3,600 overseers

These were all foreigners. Besides them there were -30, 000 Israelites who served, 10,000 each month (1 Ki. 5: 13-18)

j Here we have 3, 600 overseers who bore rule over the p>eople; but over these there were 2.50 chief overseers, making 3,850 altogether, according to 8:10

k Called Hiram in IKi. 5. Not the Hiram of David's day, but the sonof the Hiram of 2 Sam. 5:11. Meander of Ephesus who wrote a history of Tyre in Greek about 300 B. C. mentioned him as the sonof Abibeal, kingof Tyre, and said that he ascended the throne when he was 19 years old, that he reigned 34 years, and died attheageof 53, being succeeded by his son, Baleazar. This history speaks at length on the dealings of Hiram with Solomon

1 See 2 Sam. 5:11; 1 Chr. 14:1 m 8 purposes for building the temple :

1 To honor the name of Jehovan (v4)

2 To dedicate a house to Him

3 To burn incense before Him

4 To use for the continual showbread

5 To offer burnt offerings, morning and evening

6 To offer sacrifices on the sabbaths

7 To offer sacrifices at the new moon

8 To offer sacrifices in solemn feasts

Cont. from column 2

n Question 1. Next, 2:6 o 3 th ings about I srael:

1 A numerous people (v 9)

2 God's people (v 10)

3 A great people (v 10)

p See 12 things pleasing to God, p.

366

a The house I build mast Sc ni<>: lor our God 11 vet i Uwlll be as cYcrU '. people (v 3). He Is x> atc*t (!>«< i^^ neavem canik>t oocitaio d'n, w itic houte will be only to burn McrlUce be -

for,- il- /\ J)

b ^, -3. N«»t, 6:18

c :>..v.. ..>..v .neratinScclpt" t

a myttlcal impresik>a

great, so larfic, ^^--•

K> splrilual a

theories bf -1^'!

truth as c ■ r-

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• did

lelf; and it is hare SoVontonandothcrsi:.:.,.... .. ;. ^- . .,

What could SolomoQ mean by sayinii "the heaven and heaven of heavens" can lut contain Xim" Would he want us 10 have the idea of his body, »ul, and spirit beii« w large that the/ fill all space and maner" Is it size and substance he w»s trying Co convey, or the simple fact that God canrvt be limited to the nlace called heaven ' Surely the size ol His body, nul, and spirit are not referred to, for He is of ordinary size as (iroved by the many pcrwnal appearances He has made u men. See ddtc r. In. 4:24. All God's manifestations, triits, acts, passions, attributes, and powers-wherever they are mentioned in Scripture-are shown tobce^actly like those of angels, and men, only more unlimited. They can be understood by comparison with those of other beings, as Paul plainly Slates in Rom. 1:20 where he says that all the invisible things, evca the eternal power and Godhead are clearly

iK..

seen ny man. being understood by the visible things on earth, so that no man is without ctcuse in his ignorance of God and all other invisible things d <pertalnlY got, fo: He is not to be limit -ed or contained in any one place as a showcase valuable. Solomon was not statins that a house 41 ft. 8 in. wide, 125ft. long and 62 1/2 ft. high could not hold the body of God; nor was he trying to ^ve ustbe ideathat all space could not hold him. It is plainly stated in many scriptures that the different memben of the Divine Trinity will literally, visibly, and bodily dwell with men In eteriiiry,and furthermore, that the very soles of their feet will walk in just such a temple in all eternity (EzeV. 43:7:48:36; Zech. 6:12-13; 14:4-5. 9, 16-21; 2 Th. 1:7-10; Jude 14-15;Rev. 20:l-10;21:l-7; 22:1-5). This millennial temple will be the eternal capital of Goa among earthly men and tne place where the Trinity will be seen. Visibly and bodily they will carry on tlielr piojiram of dwelling amoiiri men and rulino th.- tinivi-r«*

e 5th[n.

1 A n.j

dyer uf iluiii. aiid au eogiavcr (v 7>

2 Cedar Uees from Lebanon (v 8)

3 Fit tree J from Lebanon

4 Algum uees from Lebanon

5 Prepared timber In abunda

f Cedar trees-of the most vain .

majertlc trees in eartero for<-»ti. ; in .

grow 70 -80 ft. tall with thick brarv ho»

spreading out all aiounJ the tru:!:' :■>

make a measurement of 40 ft. u; Jia

meter. The red wooj ii » bitter tlut

it is offensive W ln'<-'-ti, anH »■ -"ir-

able that It has b'

2,000 years. The mt

were famous for sui.li trect g FiQrecj-well known evergreen* which

grew abundantly in mount

andother nans of the Ean.

was used \o: muiUil Ir. •

is framing materia! ' '

shipbuilding (v H;

Ki. 5:8-10;6:15, l

5; Song 1 IT). Storks • ii.

such trees (Ps. im I'^i. and

straight thcv » 'rtte

poverand gran . Is*.

14:8; 27:241

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new

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! .ir God.

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- ... ::ie house which I buQd M'crrat: (or treat IS otir God

atn '. r .til (ods.

^ ho i« able to build him a; .,.'■. •^rr.i-.i! the heaven and hca^ ivena^annot

Contain h:. ■ am I then,

that I aboutd build him an house, save only to bum sacrifice before him?

7 SriicI mr ri.iw therefore *a man in ftold, and : . r.iss, and in iron, and m purple, and crimson, and blue, and that can tkill to grave with the cunning men that art with me m Ju dah and in J*-ru s«-l*m. whom DA'vid my father did provide.

8 Send me also 'cedar trees, Vt trees, and*alKum trees, out

of L*ba-non: for I know that thy servants can 'skill to cut timber in Lib aaon; and, behold, my servants shall be with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.

10 And, behold,'I will give to thy serv'ants. the hewers that cut timber, 'rwenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty- thousand baths of oil.

(3) Hiram grants Solomon's requeat(l Ki. 5:7-12)

11 • Then Hfl'ram the king of Tyre answered in WTiting, which be sent to S^lo-mon, Because the Lord hath loved his people, he hath made thee king i over them.

12 Hu'ram 'said moreover. Blessed be the Lurd God of Is'ra-el, that made heaven and earth, who hath given to DA'vid the king a wise son, endued with prudence and understanding, that might build an house for the Lord, and an house for I his kingdom. I

13 And now I have"^ent a cunning nian. endued with . understanding, of Hu'ram my father's, !

14 The son of a woman of the daughters of DAn, and his father was a man uf T\re,'*5.kilful to work in gold, and in silver, in brass, m iron, in stone, and , in timber, in purple, in blue, and in fine linen, and in crimson: .nlso to trravc any manner . 1 to find out every c ■:...: shall be put to him, with thy cunning men, and with th«> cunrutii; men of my lord 04 ■■ ler.

15 Now th< - wheat, and the barley, thr oil, and the wine, which my lord hath spoken of, let him send unto hit servant*:

IS And we will cut wood out of L£b a-nofl. ■*< much as thoti

.„ Furmshin^t of the temple

itnrcd: and we wUl bring it to tl tes by sea to JAp -

pa; 11 shalt carry it up

to J«-ru sa-Mm.

(4) Number of foreinners in Israel: IS3.600 workers on the temple (vs. 2; 8:7-10)

17 • And SAIo-mon numbered all the strangers that were in the land of Ij'ra-el, after the numbering wherewith Divid his father had numbered

ind they were found*an ; and fifty tho usand

any tnree thousand^aajLJlJ

hwndttd-

18 And he set Uircescore iuod

ten thousftfld of them to be bearers of burdens, and fourscore thousand to he hewers in

the: n. and Uuee thfiU.-

SaP hiindlfid overseers

to set III' iii-i)ple a work.

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CHAPTER 3

7 Building the temple (1 Ki.

6). (1) Date and place (Gen.

22:2; 2 Sam. 24:18; 1 Chr.

21:18)

THEN S«ro-mon began to build the house of the Lcipr> at J*-ru'sa-l6m in^mount h, where the Lord ap-into Da vid his father, in the place that Dd'vid had prepared in the threshingfloor of 6r'nan the Jfb'u-site.

2 And he^'began to build in the second dqji of the second month.in the fourth year of his reign.

(2) Temple dimensions: 41'

125' X 41' 8" high,

including the porch

3 • Now these are the things wherein Sdl'o-mon was instructed for the building of the house of God. The"length by cubits after the first measure was threescore cubits, and the bl^adtJitwenty cubits.

4 And the porch that teas in the front of the house, 'the length of it was according to the breadth of the house, twenty cubits, and the"height was an hundred and twenty: and he'overlaid it within with pure gold.

(3) Internal decorations of the temple (1 Ki. b: 14-36)

5 And ^ greater house he 'cieled with nr tree, whTcTi he

I with fine gold, and set . palm trees and chains.

6 AuJ*he garnished the house with precious stones for beau-tv: and the gold was gold of Par-v4 im.

7 He overlaid also the house, the h»»ams, the posts, and the

•!irreof, and the doors :. with gold; and'graved churubims on the walls.

(4) The Holy of Holies (I

Ki. 6 19-36)

8 And he madAhe most holy]lfi]U£. the length whereof was according to the breadth of the

u a, 1 KI. 10 U . - ;i tc a. 1 Ki. 5^ J There U tk> discrepancy here or lo 1

Tt: '-"- -f r^an; hit father was a man i;il4). In 1 Ki. 7:14 he it ijTKfiioi at a man *hove rrwther was from the tribe of Naphtall. Theie it i> ' , for she cojld have

t^ nf Naphtall by birth,

■' tribe of Dan

'P a 1- sKUU o! trie man oi lyre (v 14)

a Thcdmber was first carried westward fiom Lebanon to the nearest part of the coart, where it wai coUetted, lied t Hoati or raftt and convey -

(. ird on the watert CD k>ppa

(fkjw Jsi'ta or 7'el A%lvi. From there the inland journey to Jerusalem was not more than 4o inilet (v IC). A tlnillar course was taken in the build -ing of the second temple (Ezra 3:7)

b See note i,(v 2)

c The first mention of mount .^toriah since Gen. 'J2:2. It It never mentioned after this. Moriah wai the plate where Abraham offered up Isaac and where David saw the destroying angel -where he was commanded to build an altar to atone for the sin of number -ing Israel (v 1; 2 Sam. 24:17-25; 1 Chr. 21:16-26)

d See note a. 1 KI. 6:1

e Lengt h of temp le: 60 cubits which, at 25 in. eacTTwould be 125 ft.

f Breadth of t emple: 20 cubits which, at 25 in. each would be 41 ft. 8 in.

g Length of the front jcrch: 20 cubits or the oreaJffioTtTie ternple-41 ft. 8 in.

hThis is de.'lnltelv a copyist's error in some old MSS. Ihis would make the temple 250 ft. high-twice as high as it was long. In 1 Ki. 6:2 it states that the height was 30 cubits or 62 1/2 ft. counting 25 in. to the cubit. This would be normal for the highest part of the temple and for the 3 stories of chambers (1 Ki. 6:8). The Arabic version, the Peshitta and some others read twen ty cubits , which would still be nx)m for the chambers, etc.

i This means the walls and the whole house inside (v 4; 1 Ki. 6:21)

j Thiswasthe old English way of spelling ceil; it refers to the ceiling of the house being made of fir wood (v 5)

k This e'(plains what was done with the many precious stonei and gems of various cok)ts which David had gather -ed to beautify the temple (1 Chr. 29:2)

1 The cherubim, palm trees, and chains were all carved in the wood and then covered with gold (% 5-7)

m This means the most holy place, the smallestof the two main rooms of the temple where the ark of the covenant was placed (v S). It was 20 cubits, or 41 It. b in. square and overlaid witli pure gold (V 8; 1 Ki. 6:20)

Coni. from column 2

Ki. 5:11 where the allowance was for Hltam'shousehold at Tyre. Here it is fot Hiram's laborers in Lebanon

k Ycarlj wages for H iram's workers : r Bea ten wlieat -20.000 measures (Heb. cors) which at 10 1/2 bu. to the mea'iurc would be 210,000 bu. This at SG.OO a bu. would be $1,200,000.00 worth of flour

2 Bar ley -20,000 measures (or cors) at iCiTTbu. to the measure would be jlO.Ouu bu. If beaten into flour like the wheat, at an estimated price of S4.00 a bu. this would anv>unt to $840,000.00 In value

3 WinjE-20,000 baths at i".7 pu. to a biffi would be 1, :i40, ooo pts. or 670,000qts. which, at the estimated price of $1.60 each would amount to $1,072,000.00 worth of wine

4 on-20,000 baths at 67 pts. to the bath would be 1,3-10,000 pts. or 670, 000 qts. which, at the estimated price of $1.40 each would amount to $938, 000.00 worth of oil

Total vearly wages for the Tyrian workers, aci-ording to the above figures would be equal to $4, 110,000.00

I Hiram blessed Jehovah and acknowledged Him as the creator of heaven andearth, andthe God of Israel (v 12)

m The man sent to Solomon is spoken of here atbeingtbe vnof a lewess, from

Furnishings of the temple

a 20 cubits ai 25 in. each would be 41

ft. 8 in. b 600 talentsofgoldatS29, 085.00 each

would be 311,451,000.00 c Gold nails were used in the most holy place (v 9), and perhaps in the holy place. They weighed 50 shekels, which at $9.69 1/2 each would be $484.75 d The 2 cherubim were very large, their wings reached across the width of the most holy place-41 ft. Bin. Each wing was 5 cubiu or 10 ft. 5 in. long. The outer ones touched the wall of the house while the inner ones touched each other. Thus, the 2 cherubim with their 4 wings outstretched took upthe whole width of the room. These were completely covered with gold; | and they stood on their feet, which were like those of a calf (Ezek. 1:7). Their faces were turned inward toward the ark which sat between them on a table of gold (v 10-13) e 20 cubits which, at 25 in. each, would

be 41 ft. 8 in. f 5 cubits which, at 25 in. each, would

be 10 ft. 5 in. g The veilof the temple is here describ -ed as being like that in the tabernacle of Moses(vl4). It is not mentioned in 1 Kings at all h The 2 great pillars in the front of the temple on the porch are said here to be 35 cubits high, while in 1 Ki. 7: 15 it is 18 cubits. The 35 cubits, or 72 ft. 11 in., must refer to the 2 pillars end to end without any part of the chapiters; and the 18 cubits or 37 1/2 ft. must refer to each one of the pillars and part of the chapiter which fitted down into the pillar or the chain work on the head upon which the chapiter sat (v 16) i The name of one of the pillars was Jachin . meaning: He (Goc^ will establish; and the other Boaz. meaning: In Him (God) is strength (v 17) j 20 cubits at 25 in. each-41 ft. 8 in. The altar was this measurement square, the same dimension as the most holy place (v 1 with 3:8) k The neight of the altar was 10 cubits which, at 25 in. each, would be 20 ft. 10 in. (V 1) 1 The molten sea was cast in a foundry like the pillars of v 15-16. It was 20 ft. 10 in. across from brim to brim; 10ft. Sin. high, and62 1/2ft. around. There were rows of knobs around the rimof the bowl (1 Ki. 7:24). It stood upon 12oxencastout of brass; 3 lookedineachofthe4directionswith their hinder parts inward and under the brazenlaverwhich wasahandbreadth, or about4 in. thick; the brim was made like that of a cup with flowers and lilies (v 2-5). The molten sea was an immense vase of soUd brass weighing 25-30 tons. Having its 10 ft. 5 in. depth filled with 16,750 gallons of water it would weigh about 100 tons. The 10 small la vers were supposed to contain 300 gallons of water each, which make each one weigh about 2 tX3ns. Jewish writers say that the water was changed daily, so as to be always fresh and pure for use in the ceremonial worship

10 creat acts of God among men (Job 5:10):

1 He sends rain from heaven (v 10)

2 Sends waters upon the fields

3 Exalts those that humble thanselves

4 Comforts those who mourn (v 11)

5 Brings the devices of the crafty to nought (v 12)

6 Confuses the wisdom of the wise (v 13)

7 Entangles the counselsof the perverse

8 Causes the plans of the crafty and

house, "twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to*six hundred talents.

(5) The upper chambers

9 And the weight of thc ^ nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

(6) Cherubim for the Holy of Holies (1 Ki. 6:33-38)

10 And in the most holy house he made "^ two cherubims of image work, and overlaid them with gold.

11 • And the wings of the cherubims were twenty cubits long: one wing of the one cherub wasl&ve cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.

(7) Vail between the Holy and the Most Holy Place

14 " And he made^ the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

(8) The two front pillars (1 Ki. 7:15-22)

15 Also he made'■before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, ajid put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the -name of that on the right hand Ja'chin, and the name of that on the left Boaz.

sea often cubits from brim to brim, *round in compass, <and five cubits the height thereof; and a line of"thirty cubits did compass it round about.

3 'And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

4 It stood upon twelve oxen, three looiting toward the north, and three looking toward the west, and three looking toward the south, and three

looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and^held three thousand baths.

(11) Ten lavers of brass on wheels (1 Ki. 7: 38-40)

6 " He made also^ ten lavers . and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in.

(12) Ten gold candlesticks, 10 tables and 100 goldbasons

7 And he made M en candle-

sticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

8 He made also ten tables. and placed them in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

(13) The courts and doors of the temple

9 " Furthermore he made the court of the priests, and the great court, and 'doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

(14) Summary of the metal

work of Hiram and where

cast

11 And Hu'ram'made the pots, and the shovels, and the basons. And Hu'ram finished the work that he was to make for king Sdl'o-mon for the house of

God;

12 To wit, the two pillars, and the pommels, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two*pommels of the chapiters which were on the top of the pillars;

13 And four hundred pomegranates on the two wreaths;

I two rows of pomegramates on each wreath, to cover the two pommels of the chapiters which

I were upon the pillars.

14 He made also bases, and 2 *' Also he made a ' molten lavers made he upon the bases;

CHAPTER 4

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(9) The brazen altar for the outer court before the temple entrance, 41'8"square,

20'10" high (1 Ki. 7)

MOREOVER he made an altar of brass, 'twenty cubits the length thereof, and twenty cubits the breadth thereof, and *ten cubits the height thereof.

(10) The brazen molten sea, 20'10"across, 10' 5" high,

62 1/2' around

perverse to become darkness in the

day time (v 14) 9 Causes such men to grope in the

noonday as in the night because of

confusion 10 Saves the poor from the sword and the hand of the mighty (v 15) All these actsof God are for the pur -poseof giving hope and deliverance to the poor, needy, and oppressed (v 16)

11 One large molten sea (v 15)

12 The 12 great oxen under the sea

13 Many pots for various uses (v 16)

14 Fleshhooks

15 Many other articles of brass that were used in the service of sacrifices

16 The brazen altar (v 1)

k These were thebowlsof 1 Ki. 7:41

a 10 cubits at 25 in. each would be 20 ft. 10 in. across from brim to brim (v2) b This means that it was perfectly round so that from any partofthe brim across to the odier side would be 20 ft. 10 in. (v2) cThe height was 5 cubits which, at 25

in. each, would be 10 ft. 5 in. d The circumference of the molten sea

was 30 cubits or 62 1/2 ft. (v 2) e Here we have a supplementary idea to thatof 1 Ki. 7:24 where knopsor knobs only are mentioned. This explains that they were in the shapeof oxen-10 such knobs to each cubit or 25 in. In fact, there were 2 rows of such cast all the way around the molten sea (v 3) which sat upon the hinder parts of the 12 great brazen oxen made with extra strong legs to carry the weight of the 100 -ton laver and water (v 4) f The 3,000 baths were the maximum amount of water that the molten sea wo uld hold, 2, 000 baths being the anxjunt it generally held, as in 1 Ki. 7:26. 2, 000 baths were 16,750 gallons, a bath being 67 pts. The 3,000 bath capacity would be 25,125 gallons. The sea or large laver was set on the right side of the east end (v 10)

g The 10 lavers were much smaller than the molten sea for the priests to wash in (v 6). Of the small lavers 5 were placedonone side of the sea and 5 on the other; these were for the washing of sacrifices. More detail is given concerning them in 1 Ki, 7:26-39, such as:

1 Their bases of brass, 8 ft. 4 in. square, and 5 ft. 3 in. high (1 Ki. 7: 27)

2 Their likeness, having lions, oxen, and cherubim cast with them upon the ledges that were above the base, and having 4 brazen wheels to roll them from place to place, with brackets at each corner to no Id the laver, and all other details alike (1 Ki. 7:28-37)

3 Their size. Altnough the dimen-sionsol the lavers from brim to brim, the height, and circumference are not given, thenumberofgaUonstheycontained is. Each held 40 baths, A bath being 67 pts, would make this 335 gallons (1 Ki. 7:38)

1 10 golden candlesticks were made for the temple compared to one for the tabernacle of Moses, 5 were placed on one side of the house and 5 on the other. 10 golden tables were made; and on these the lamps were set. Also, 10 golden bases were made for various uses in the temple (v 7-8). See 1 Ki. 7:48-51 for many other tables, tongs, snuffers, spoons, hinges, and other things made of gold

i The doors for the court of the priests and those of the great court for the people of Israel and the Gentiles were overlaid with brass instead of gold (v

9;

j Surnmary of the brazen castings : 1 Pots (cauldrons, v ll) £ Shovels (V 11,16) 3 Basons (V 11) ■i The 2 pillars (3:15-17)

5 The 2 pommels (bowls) of the chapiters for the tops of the pillars (V 12)

6 The 2 chapiters

7 The 2wreathsto cover the pommels orbowlsofthechapitersforthe tops of the pillars

8 The 400 pomegranates on the 2 wreaths;2rowsof pomegranates on each wreath, to cover the 2 pom-melsof tlie chapiters on the tops of the pillars (v

13)

9 The 10 bases for the 10 small lavers 10 The 10 lavers for the bases (v 14)

J CHRON

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The atk ptactd in Ihe oiacle

Solomon bUittt God

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c The weight was an kepc, r> there wa; i»5 wa/ of telUn>! horf much was u oJ In the temple (v IS)

d Had them maJe (v 11-17)

e Su mmary of the ^Id work : ~T The many ve«eIiYv 19)

2 rhe ^Idco altar

3 The tAble for the showbread (v 19; 1 Ki. IAS)

4 The 10 candleolcks (v 20)

5 Their Umpjfv 20-21)

6 The flowen lor the lamps (v 21)

7 The tongs

8 The snuffers (v 22)

9 The baBQs (v 22; 4:8)

10 The spoons (V 22; 1 Ki. 7:30)

11 The censen (v 22)

12 The eoaances of the temple

13 The doorsof the holy and most holy places

14 The walls and ceilings (3:5)

15 The interior decoratioas (3:5-7) lo The oailsof the inner temple (3:9)

17 The upper chambers (3:9)

18 The cherubim (3:10-13)

19 The 10 tables for candleidcks (4: 7-8)

20 The altar of incense (1 Ki. 7:4f!) 2i Hinges (1 Ki. 7:50)

f Then -when all the temples and iu fur -oishingswere complete, he assembled all the elders, all the heads of the tribes, the chief of the fathers and the menof Israel ID Jerusalem to bring up the ark from the tent made for it, and CD have a great feast in the 7ih moath. This was the feast of tabernacles in October (v 2-3; Lev. 23;3.3)

g The priests were al» Levites and they were theonlyoaes that could carry the ark. Levitcjwho were not priests were asunfit to carry it as ordinary lavmen. It was the priesu who biought the ark into the temple(v 7;nDteg, 1 Ki. P:3)

h Not only the ark, but all the holy ves -sels that were in the tabernacle were brought into the temple (v 3)

I The people brought so many that there was no way of numbering them c no attempt was made to keep any account of them (V 6>

J See i»te k. Pi. 28:2

Com, from column 3

k For about 600)rcars Cod had not chouo any particular place among Isratl where a house should be built for Mim -self, n 'thadMech. sen any man t ■ b* perman.^ntruler(th^lUghhllUnc| ver Itfael (v O). Now He made itch at that He had chosen Jerusalem as the place of Hishcadquart< rson I art'-, ■ " v. id astheone thr u^-h' rii .re

kingscf Israel should C'Ri' ' . . jcn. 7; irhr. 17). The Id.a. f a h uw f i G«>d originated with David, "^ • - ' told him ht could not build th ■ because of bilng a "•-' ' *~ wars;hii«nnwould b Jo

»o (V 7 -9). Here th. i . - -. - . i.iat Solomonhad completed the work and was now preaching th d-diratf>ry s«:r-mon and praying the d'-die atopy prayer (v 1-42). ThismakesUtli ar that r«id didn')! choose Saul as He choic David. In Saul's case, God merely overruled

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a««. aad twelve oxen pots aUo, and thr

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18 . : a-moo made all theae vess^els in great abun-dancp: f r'th-- wn.ht of the bra .:id out.

19 ' made all

■ for the . len altar tables whereon I uas set;

20 candlesticks wit! . that they should burn niter the maimer before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tonfts. made he ol (told, and that perfect Rold;

22 And the snuSers. and the basons, and the spoons, and the censers of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the bouse of the temple, were of gold.

CHAPTER 5

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(15) The temple completed

THUS all the work that Sf>\'-o-mon made for the house of the Lord was &nis&$d: anj Sol'o-mon brought in all the things that D4 vid his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

8 Dedication of the temple (5:^-7:11; 1 Ki. 8). (1) Assembly of Israel's leaders

2 'rrhen ?<■' 1 assembled the eld(: '-el, and all the heads ■■; w,. ribes, the chief of the fathers of the children of Ij'ra-el, unto J6-ru's4-lim, to bring up the ark of the covenant of the Lohi> out of the city' of Di vid, which is Zi'6n.

3 Wherefore all the men of Ij'ra-el assembled themselves unto the king in the feast which was in the seventh month.

(2) The ark brought into the temple from Zion

4 And all the elders of I$'ra-el came; and thel^'vites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation.*and all the holy vessel. th.1t irr^e in the taber-fucl' '- priests and the 1. ip.

6 Alao ' '>-mon, and al! the r n of l^rn rj

1 not be • . r multi-

tude. 7 And the priests brought in the ark of the covenant of ■ Iajrii unto his place, to ' oracle of the house, into the

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drew out the . ark. that the ends . were seen from •ic the oracle; but they were not seen without. And there it is*unto this day.

10 There was 'nothing in the ark^save the two tables vihich Mi'jes put therein at HOreb, when the Lord made a covenant with the children of Ij'ra-el, when thev came out of E'Wpt.

(3) The glory of God appears (1 Ki. 8:1-11)

11 * And it came to pass, when the priests were come out of the holy place: (for'all the priests thai were present were sanctified, and did not then wait by course:

12 'Also the Li'vites which were the singers, all of them of A saph, of H6 man, of JSdu-thun. with their sons and their brethren, being arrayed in white linen, having cy-mbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord ; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying. For he is good; for his mercy

endureth for ever: that then the house was filled with a cloud, even the house of the Lord;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the Lurd had tilled the house of God.

CHAPTER 6

(4) Sermon oi Solomon (I Ki. 8: \l-l\. See Eccl. 1:1)

THEN said SAI'o-mon, Uij ^ord hath *said that he would dwell in the thick darkness.

2'But I have built an house of hal)itati()n for thee, and a place for thy dwelling for ever.

3 And the king turned his face. .Tnl Messed the whole coTi. of Ij ra-el: and all t T'-gation of I5 ra-cl sti>od.

4 And he said,'Blessed be the Lord God of I', ra-el, who hath with his hands fulfilled that which he spake with his mouth to my father D4 vid, saying,

S*Since the day that I brought forth my people out of the land of E gjpt I chose no city among al! the tribes of Ij ra-el to 1 an house m, that my • e might be there; neither Lbuse I any man to be a ruler

f

1 iaii.. - : .._•). - hat *»i bc« (or ' lU Ulm of the peopU'i am. 9-10)

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applying the same to htin«ci(tft^i his people (v 111)

' continued, column I

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wa«e«rrir,! w) that the ^., . .;j be

leeu «jly pla'C but oit fri'm

the ;^ .- -iJde (1 KI. H e^. In this way the ark oevcr ne.:Jed to be hand ■ led, as the staves could beeadly put back Into the rings without anyone's hands ever touching the ark. It seems that It was unlawful to take the naves wholly out of the rings. Pullinc them out to the ends could be seen Indicated the ark had found its resting place In the temple and was rwt to be borne any more. It had a permanent house, ik>i a tent as before

b Thitprovesthatthissecdonof2Chion-icles was wrinen before the destruction of the temple (v 9)

c At ttiis time theie was nothing in the ark but the 10 commandments (v 10; 1 Ki. 8:9). When, in Heb. 9:4 Paul mentioned the i;colden pot of manna and Aaron's tod, he was speaking of the ax'^ while in the tabernacle instead of the temple. It is not known ^hen these two things were removed Jt could have been when the Philistines had the ark, or when many men were killed fork>o!<ing into it, as in 1 Sam. 5-6. We Know that the original stones on which the 10 commandments were written were in existance at this time

d W'henthe priests had taken the ark into the temple, into the most holy place, had finished arranging the furniture, and had left never to enter this place again, except for the visit of the high priest once a vear, the glory of God tilled the temple so that the priests could not minister because of it(v 11 14). This glory was a sym bol of the divine presence of God, which had been promised before the ark was begun (Ex. 29:43); had filled the tabernacle a> ax>n as it was com-pleted(Ex. 40:34); and had been seen on the journeysof the children of Israel (Ex. 13:21-22; 14:24 19:18; 40:38; Num. 14:14)

e All the priests were sanctified, or set apart and ready for service, even ihojgh the courses appointed by David had not yet begun (v 11; 1 Chr. 24)

f The singers and musicians aUo were together at this dedication service, though not yet ser\iQg in their courses ai appointed by David (v 12-13; 1 Chr.

g Then, when the priest had left the temple and the gloty of the Ixjrd had filled it so they (ojld not minister iQ It. Solomon, the preacher, gave a >hon set -mon (v 1-11), and a much longer prayer (v 14 -4'2)

h VsTiere God ever said this is not recorded. Sok)nwn may have taken the idea fiom the fact of God's appearance in darkneisonSinal(E(. 20:21), or from David who said that darkness was under His feet and that He made darkness Hi(secret place (Ps. 18:9-11), and that darkness and light are alike to God (Ps. l<J:l-2).TheN. T. says that God dwells in a light no man can approach unto and no man had seen or can see; that is, no man has seen or can see God in all Hrglorv(l Tim. 616). It was God in His glory that Moses wanted to see; and he was told this could nut be; but out -side the glory or in limited glory, men have seen Him (Ex. 33:l(j-23). Sec tt appea rances of^d. p. 63

1 Here Solomon told God that he had built Him a hous^-to dwell in-a settled place so that He would iwt be m a tent lobe moved itom place to place. He offered it to Jehovah a^ a dwelling place forever (v 2). After saving this to the Lord, the king turned to the congregation and blessed them as they

StDoJ (v 3)

) 3>}\oxnoa (WW blessed the ".xjrd before the congregation. Like all good pteachershc gave an expository mess-

2 CHRONICLES 6

Solomon's dedicatory prayer

a 2nd prophecy in 2Chr. (6:9, fulfilled). Next, V 16

2 predictions-fulfilled :

1 You(David) will not build the tern -pie for My name (6:9)

2 Your son which shall come forth out of your loins shall build it (6:9)

b This was the large brazen altar in the outer court. The congregation evidently stood all about the court and on the outside of the temple grounds as far as the eye could see. Solomon stood before this altar in prayer and stretched his hands out toward heaven; but be -fore he prayed he kneeled before the Lord(v 12-13; 1 Ki. 8:34)

c A platform, as we would call it today, was made of brass-6 ft. Sin. high and 10 ft. Sin. square (v 13). One this size could easily hold some of the chief men of the kingdom, although nothing is said about anyone being with Sol -omon on the platform. If the digni -tariesof hisreadm were not therewith him they were the first ones standing near the platform

d 12 parts to this prayer and blessing :

1 God'sfaithfulnessacknowledged (v 14-15) 16-17)

2 Plea for continued faithfulness (v

3 God's omnipresence (v 18)

4 Plea for answers to prayers uttered toward the temple (v 19-21)

5 Plea for just judgment (v 22-23)

6 Plea for forgiveness and restoration from captivity (v 24-25)

7 Plea for forgiveness and rain from heaven (v 26-27)

8 Plea for help in plague, war, and sickness (v 28-31)

9 Plea for blessings on Gentiles seeking Israel's God (v 32-33)

10 Plea for help in war when no sin is committed (v 34 -35)

11 Plea for help in war caused by sin (V 36-39)

12 Plea for God's continual presence and blessing (v 40-42)

e Note the prayer of Solomon which contains 1,122 words and addresses God 8 times in 4 different ways:

1 O Lord God of Israel (v 14,16,17)

2 O Lord my God (v 19)

3 My God (v 40)

4 O Lord God (v 41, 42) f 5 facts about God :

1 No God like Him in heaven (v 14)

2 None like Him in earth

3 He keeps covenant

4 He shows mercy to all that walk before Him with all their heart

5 Hehasbeen faithful to David (v 15) g No man will ever be able to say in all

eternity that God has not kept His part of every contract with men or fulfilled every promise to them. He always has fulfilled and always will fulfil His obligations to humanity, for the promises of God are Yea, and Amen (2 Cor. 1:20) h See 10 things to be done with all the

heart , p. 367 i 3r3^rophecy in2 Chr.(6:16, fulfilled). Next, 7:13. This is the quotation of a previous prophecy which had been fulfilled up to this time; obedience had beenrenderedlo Jehovah(v 16; 2 Sam. 7:12;lKi. 2:4;8:25. Cp. Ps. 132:12; Jer. 33:20-33; Lk. 1:32-33) J 22 requests of Solomon^ p. 461 k

Yet so -if only Your children obey (v 16). This is the same condition as in 2 Sam. 7:14. No blessing can be given without conditions being met

^»- Com, from column 3

tion between two classes of Israelites, part fulfilling the original destiny pro -mised their fathers; all show that all Israelites will be eventually restored and blessed under their Messiah (Isa. 11:10-12; Jer. 30-31; Ezek. 36-37, 47-48; Zech. 12-14; Mt, 24:29-31; Rom. 11:25-29) n Naturally, Solomon knew the law of Moses which predicted all these curses of no rain, pestilence, blasting, mildew, locusts, caterpillars, and sick-

over my people I^'ra-el:

6 But I have chosen Je'ru'sS-lem, that my name might be there; and have chosen Da'-vid to be over my people ts'ra-el.

7 Now it was in the heart of Da'vid my father to build an house for the name of the Lord God of I§'ra-el.

8 But the Lord said to Da'vid my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: ♦9'T^otwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of Da'vid my father, and am set on the throne of I§'ra-el, as the Lord promised, and have built the house for the name of the Lord God of I§'ra-el.

11 And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Is'ra-el.

(5) The speaker's platform

of brass 10' 5" square, 6'

3" high

12 *■ And heAstood before the altar of the Lord in the presence of all the congregation of Ig'ra-el, and spread forth his hands:

13 For Sol'o-mon had made a brasen "^scaffold, of five cubits

long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of I§'ra-el, and spread forth his i^ds toward heaven,

(6) The dedication prayer (1 Ki. 8:22-53): A God's faithfulness ackno>wle<iged

14 And<'said,'0 Lord God of I§'ra-el, there is /no God like thee in the heaven, nor in the earth; which«keepest covenant and shewest mercy imto thy servants, that walk before thee with"all their hearts:

15 Thou which hast kept with thy servant Da'vid my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

B Plea for continued faithfulness (1 Ki. 8:25)

•16'Now therefore, O Lord God of i§'ra-el,'keep with thy servant Da'vid my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of I§'ra-el; *yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. 17 Now then, O Lord God of Is'ra-el, let thy word be verified, which thou hast spoken

unto thy servant Da'vid.

C God's omnipresence (1 Ki. 8:27)

18'^ut"will God in very deed dwell with men on the earth? behold.'^heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

D Plea for answers to

prayers uttered toward the

temple (1 Ki. 8:28)

19 Have respect therefore to the'iprayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou would-est put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people, I§'ra-el, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

E Plea for just judgment (1 Ki. 8:31)

22 "" If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by»requiting the wicked, by'recompensing his way upon his own head; and by'justifying the righteous, by giving him according to his righteousness.

F Plea for forgiveness and

restoration from captivity

(1 Ki. 8:33)

24 ^ And if thy people I§'ra-el be'put to the worse before the enemy, '^because they have sirmed against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people i§'ra-el, and 'bring them again unto the land which thou gavest to ""them and to their fathers.

G Plea for forgiveness and rainfrom heaven (1 Ki. 8: 35)

26 *"" When the heaven is shut up, and there is'^o rain, because they have siimed against thee; yet if they prayflioward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Ig'ra-el, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou

nesses of v 26-31-if they disobeyed God (Lev. 26; Dt. 5S)

o No rain was recognized as a curse from God. In the Millennium, withholding the rain will be a means of forcing re -cognition of_the Messiah and fulfillment of religious laws (Zech. 14:16 -21)

p Praying toward this temple, this city, and this land is refened to 8 times in this prayer (v 20, 21. 26, 34, 38)

recorded in Ezra and Nehemiah, Isaiah predicted two such gatherings (Isa. 11: 1-12, notes)

m Them -all Israel of aU the 13 tribes and not part of the nation. Solomon and others recognized all Israel thus. No >^riter of Scripture makes a distinc-

Continued. column 1

a This question can be answered in the affirmative. God will indeed dwell on the earth, in person and in visible form in all eternity, as He now dwells on the planet heaven (Isa. 66:22-24; Tit. 2:13; Rev. 21:1-27; 22:4-5)

b Question 4. Next, 7:21

c See note c, 2:6

d Prayer includes every thought and word from the heart that is Godward. If ever there was a prayer going direct to God this one was e Note the "if's, when's", and "tfaen's":

1 If men sin, then hear (v 22 -23)

2 If Your people are defeated because of sin and they shall confess and pray, then hear (v 24 -25)

3 VVhen You shut heaven because of sin, yet if they pray, then hear (v 26-27)

4 Ifthere is drought, if there is pestilence, if theie be blasting, mildew, locusts, caterpillars; if they are besieged or have sickness, then when they pray in this house, then hear (v 28-31)

5 If Your people go to war and they pray, then near (v 34-35)

6 If they sin, and You deliver them up as captives; yet if they mm to You... If uiey return with all the heart and so\xT. .. then hear (v 36 -39)

f Sfold plea for justice (v 23):

1 Hear from heaven

2 And do

3 Judge Your servants

4 Punish the wicked

5 Justify the righteous

g Requite -pay back, or make a return to. The idea here is to pay back or recompense the wicked by letting him reap what he has sowed; letting his sins and wrong-doing come upwn him (v23)

h This is the law of sowing and reaping expressed in another way (v 23; Gal. 6:7-8)

i Acquitting the righteous of the wrong he is accused of doing (v 23)

J In the Holy Spirit during prayer Solomon seems to have sensed the future of Israel prophetically (v 24-39):

1 If ana when Your people Israel are defeated because of their sins (v 24)

2 Bring them again unto their own land(plainly implying captivity, v25)

3 Wnen heaven is shut and there is no rain, because of sin (v 26)

4 VvTien You afflict them

5 When you have taught them the good way, and send rain again (v 27)

6 If You send drought, pestilence, blasting, mildew, locusts, and caterpillars (v 28)

7 If the enemy besiegesYour people in their own land

8 Ifthere be sicknesses and diseases

9 If Your people go to war (v 34)

10 If You are angry with them and deliver them to their enemies, and they are carried away captives unto another land (v 36)

11 If they turn to You while in captivity (v 37)

The many prophetical events mentioned in these verses could not have been mere guess-work on the part of Solomon. Israel experienced every one of them in due time, so technically the predicting of them would be considered as prophecy. However, we shall not list them as definite prophecy inasmuch as the statements are so general and were made in connection with conditions of answered prayer. Had Solomon been guessing he most likely would have made more favorable statements, for everything at this time pointed to a long and happy per -iod under the blessing of God k This is the only reason Israel was ever defeated either before or after Solomon's time. Sin is to blame for all the troubles and curses among men. In v 24-25 we see the remedy for sin as well as the result. See 8 ways to get rid of sin, p. 367

1 Bring them again into their own land (v 25), This was literally fulfilled as

2 CHRO?«nCLFs 7

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6 Mildew

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10 SicknciKi

11 Defeat (V 36)

12 Captivity TheK plagues were pcomiscd and

prcdictea If Israel ever went into lin (Lev. 26; Dt. 28)

d Heaven is now the dwelling place of God (V 30), but btdinnlng with the New Earth period Mc will live on earth (l»a. 66:22-24; Rev. 21-22)

e There Is no question about God knowing the hearts of all mea. Several passages sute this (v 30; Ps. 139:4: Acu 1:24. Rom, 6:27)

f This verse expresses the ultimate purpose of God in all His dealings with man(v31;lCor. 15:24-28; Eph. 1:10)

g Solomon. In his wisdom, did not forget the Gentiles wliom God had in mind to bless from the very bcgioning of His calling of Abraham, Isaac, and Jacob. All nations were to be blessed through them and their $eed(Gen. 12:1-3; GaL 3:8; Rev. 5:8-10; 7:9-17. See also Num. 15:14; Dt. 10:19)

h This certainly implies the preaching of the gospel, for how could tney come to the God of Israel if they did not hear" (v 32;Iia. 52:7; Mt. 16:15-20; Rom. 10:9-17; 1 Cor. 1:18-24)

1 In the Millennium and New Earth periods all nations will go to Jerusalem and pray and worship (v 32; Isa. 2: 2-4; 52:7; 66:19-21; Zech. 8:23; 14; 16-21)

j Solomon was very unselfish In his prayer, which is the way all who pray should be. He asked that the Gentiles have all their prayers answered (v 33), as he had Mevlously requested for Israel (V 23 -30, 38 -40). The N. T. Is very plain In its teaching that every child of God can have the answer to every prayer that he prays in faith and in the name of JesusChrisi (Ml. 7:7-11; 17:20; 21:22; K<k.9:23; 11:22-24; Jn. 14:12-15; 15:8, 16; 16:23-26; Heb. n:6;Jas.l:4-8;lJn. 3:21-22;5:12-15)

k The purpose of answers to all prayers, even those of Gentiles, was and ever will be to make the nameof Godkikiwn among all nations of the earth

» that all men might fear Him (v 43)

1 As d-j': Inael . Itis true that

at thai I. ..d had bruughi Israel,

as a whule, U' a place of respect for God » that they feared Him. This wonderful aatc continued thr>)ugh riDsi of the days of Solomon; but after him Isacl went Into many sins and had to be destroyed as a nati n twice (2 Kl. 24-25; Lk. 1:20-24). In the MllUnnium when Christ reigns visibly < n earth, Israel will fear and knt^w C>od (Isa. 2: 2-4; 52:7; 65:20-25; 66:19-21; Zech. 8:23; 14:16-21)

m This provided God as a defense for Israel when He wanted them w make war on any people -when they had not sinned and nceJed to be chastened by other nations. lnt!ii: i:.iance God was to send them. »• the same as

God sending tu. : ..-_ as to puniA them for sin (v 36 -39)

n It teems that God revealed to David His choice of Jerusalem as Hit capital oncarth(v34;l Chr. 32:1; P». 7^:68.

> «)J does maintain the cause of Hit people as long as they Live right, but when dn Is cnmmin' J !<■ . WKw.u \\, becomes their judge and • penalty for sin. Twice h .-prayed for C«d to maintain the cause of Israel (V 35, 39)

p Again, Solonwn referred to a time

H PUa (or b«lp in plagu«. v jr and •ickne** (I Kl. 8)7)i

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L Plea for God's continual presence and blessing

40 Now, my God. let. I beseech thee, thine eyes be open, nn 1 let thine ears be attent the'prayer that is made

re *arise, O L - ' . thy resting

the hearts o< the chUdreo of l place, thou, and the ark of thy men:) ' strength : let thv priests, O Lord

31 'That they may fear thee, to j God, be clothed with salvation, walk in fh. U.1VS s) long as and let thy'saints rejoiceln they '. ich thou goodness,

gavesi —: _; ;_:--;a. 42 O Lord God, turn not

I Plea for blessing* on Gentiles seeking Israel's God (IKi. 8:41)

away the face ofthine anointed: remember the'mercies of Di'vid thy servant.

CHAPTER 7

32 "Moreov^^n^emiiM the

5traii&er which is not of thy ,7) divine acceptance of Sol

people Is ra-el, but is *comeP . '^ , ;*.,_

frotS a far country for t - ^'^""^ P^^" ^"'^ ""«f'«

luune's sake, and thv

hand, and thy stretch»-'i uut

jrm; jnheycome and pray in ^ ^^ ^^,^-^ „, , p,^,.

Tr-rv" u .u # _ .u ' the*&re came down from heav-

33 Thai bear thou from the, j consumed the burnt heavens, efen from thy dwell- ^^^^^^ ^^ ^^^ sacrifices; and

"?f •S'^.^k"!'**" *"*".1iJS ° the glory of the LoRi>*mied the all that the stranger calftth to ^^„^,

thee for; 'that all people of the

pray< (Lev.9:24. refs.)

T^OW when S(5ro-mon had

earth may know thy name, and fear thee, 'as doth thy people !$'ra-el. and may know that this house which I have built is called by thv name.

J Plea for help in war when no sin IS committed

34^ again

way li.ni ii '- ~ ■■■ and they pray unt thi^^ty which thou i.

house.

2 And the priests could not enter into the house of the ■ Lord, because the glory of the Lord bad filled the Lord's

I house.

3 And when all the children of Ij'ra-ei saw how the fire came down, and the glory of the Lord

I upon the house, they bowed

themselves with their faces to

'■- I'o out to war the ground upon the pavement.

nies by the and worshipped, and praised

-.....• ••■"' '^^-r^ »>!•• Lord, saying. For he is

1; for his mercy endureth

ever.

and the house which I have j

(8) Solomon sacrifices

is Xhea hear thou from the | $9, 5S0, 000. 00 worthofan-h"-•'■" 'heir prayer and their | imals to God (l Ki. 8 62-64) n.'and maintam their . , tu .u 1 j -n .u«

^'"^" I people offered sacrifices before

the I. Bv

5 ■ n offered a ^ . and two thou&aiivl utea, and an hundred

36lf thejr sin against thee. I and twrn^.' thousand sheep: (for there ir*no man which sin-1 to the '^ all the people

dedu a' iise of God.

6 ' pnests waited on the the Li vites also with ui:>iruinents of musick of the L'V;., which Da vid the

'.ide to praise the . ;e his mrrcy en-

butit for thy name;

K Plea for help in war because of sin (1 Kl. 8:44, 46)

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prayers a:..«-f^- Uu,j<;:i lalin. He prayed that this wiuld be the experience of both Israel and the Gentiles (V 33. 39-40). Thui it ih uld be with Christians, for great arc the many promises of '"«-i(j aivi-n to us, and all arealwaysi '.ion Yea

and Amen t (2 Cor.

1:20; 1 Pet, 1.1 J> b Th<-w ?am<- words are found In Ps. 68: 1, •. connecting the words of

S . those of David (v 40)

c Tbegraclousones,otasthcHcb. reads, men of grace, that is, those who arc lUbjecU ofThe grace of God (v 41). This plainly sh. w$ that men In O. T. limes were under grace as well as they are In N. T. times. It is true that the fulneuof grace came by Jesus (Jhrist, but men had veat grace before He came, as proved by the spiritual experiences of men In the O. T., p. 158 of the N. T. See Grace in Index. How could the sa IvatioH'^TT'od be given to men of those times, if they had no grace" See Salvation in Index d Prosperity; well-being; blessedness e God s anjintcd is the Messiah f The mercies shown to and promised to David (V 42; Isa. 55:3; Acts 13:34)

g This is additional to 1 Kl. 8:63-64, and again shows the divine acceptance of sacrifices until the Messiah should come to offer Himself as the one great eternal sacrifice for all men. The fire of God from heaven has fallen several timesonnich occasions (Gen. 4:4; 15: 17; Lev. 9:24; 1 Kl. 18:38)

h Cod'iglcry filled the temple as It did the tabernacle of Moses when it was finished and set up (v 1-3; 5:14; Ex. 40:34-35; 1 Kl. 8:11). This was witnessed by many thi^usands In Israel who saw the fire fall from heaven with their own eyes (v 3)

i Solomon's personal offerings : 22,000 oxen 5 $325.0a.$7.150,00a00

120,000 sheep ^- $2aoa.. 2.4O0,00a0O

Total est. value.....S9,550,00(X00

j Indicating that Israel was gathered there In great numbers for the ceremonies (v 6). By standing they could make room for many more to participate

k The middle of the court-the whole area where the brazen altar was, became one large place of sacrifice In order to offer the many thousands of animals, for the- brazen al'^ir it^aiif was too small for all of this (v 7)

Cont.ftom column _

fesslng their sins and returning to Him with a whole heart and soul, and if they should pray toward Palestine and Jerusalem, that Ge^d would hear their prayer and bring them again to their own land (v 37-39)

q This statement of Solomon must be un -derstood In connection with all men as sinners. It Is equal to Paul's statement in Rom. 3:23 that all have sinned and come short of the glory of God. It should not be taken In the all -Inclu -live sense else we should have to be -lieve that the man Christ Jesus and all Hli followers kept on committing iln all their days. Christ knew no sin, neither was guile found in His mouth (1 Pet. 2:22). Chrlstalns are to live free from sin (Mt. l:21;Rom. 6:14-23; 8:1-12; 12:1-2; 2Cot. 5:17-18; Gal. 5:19-23;Col. 3:5-10;Heb. 12:14-15; 1 Jn. 1:7-9; 2:29; 3:5-10; 5:1-4. 18)

2 CHRONICLES 8

Solomon's other buildings

a Not only did Solomon keep the feast of dedication of the temple for 7 days but also the feast of tabernacles for an additional 7 days, making altogether 14 days of feasting at this time (v 8-9). The feast of dedication was first held from the 8th lo the 15th to the 23rd, which was the regular time for this feast (Lev. 23:33-36)

b It was at this time that the Lord appeared to Solomon the second time and assured him that He had heard his prayer, that He had hallowed the temple, and that His eyes and heart would be there continually (v 12; 1 Ki. 9:1-3). He also renewed liie Davldic covenant with Solomon as He had re-ni!wed the Abrahamic covenant with Isaac and Jacob (V 17-22; IKI. 9:4-9), This was 20 yean after the first appearance to Solomon (8:1)

c 4th prophe cy in 2 Chr. (7:13-22. v 19-22 fiilfilled; v 13-16 unfulfiUed). Next, 12:7

6 predictions-fulfilled : 1 If you turn away and torsake My statutes and commandments, which I set before you, and shall go and serve other gods, and worship them, then I will pluck you up by the roots out of My land which I have given you (7:19) 2Thishouse, which I have sanctified for My name, will I cast out of My sight (7:20)

3 I will make it a proverb, and a by-word among all nations

4 Thishouse, whichishigh, shall be an astonishment to everyone that passes by (7:21)

5 They shall say: Why hath the Lord done thus unto this land, and to this house?

6 It shall be answered: Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods and worshipped them; therefore hath He brought all this evil upon them

3 predictions -unfulfilled :

1 If I send drought, locusts, and pestilences among My people; if they shall humble themselves, and pray, and turn from their wicked ways; then will I hear from heaven, and will forgive and heal their land (7:13-14)

2 As for you (Solomon), if you will walk before Me, as David walked, and do according to all that I have commanded you, and shall observe My statutes and judgments, then I will establish the throne of your kingdom, according as I have covenanted with David saying: There shall not fail you a man to rule in Israel

3 My eyes and heart will be in this place forever (v 15-16). This will be literally fulfilled when Messiah builds the eternal temple (Ezek. 43:7; Zech. 6:12-13)

d These 3 things have been fulfilled many times in Israel since that time. They have had many famines, plagues, and curses, at last being completely destroyed as a nation (v 13)

e 4 conditions of blessing upon Israel :

1 To humble themselves (v 14)

2 Pray

3 Seek God's face

4 Turn from their wicked ways

f See Prayers of the Bible — coL 4 g 3 blessings upon Israel for obedience :

1 I will hear from heaven (v 14)

2 I will forgive their sin

3 I will heal their land

Since Israel has not met the 4 conditions of this verse, the 3 blessings promised them have not been com -pletely fulfilled. These things await eternal fulfillment h Sanctified -set aparu This is the only true meaning of the word sanctify. It does not mean cleansing from sin, although this may be accomplished in the process If sin Is involved. Nevertheless, the setting apart does not do the cleansing. One can sanctify himself orsethimselfaparttoGod all the days ofhislife:butifhedoes not have faith in the blood of Christ to cleanse from all sin the cleansing will never take place; the setting apart will a vail noth-

that was before the house of the Lord : for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which SSl'o-mon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

(9) Great feast of Israel (1 Ki. 8:65-66)

8 ""Also at the same time

S6ro-mon kept the feast seven days, and all I§'ra-el with him, a very great congregation, from the entering in of Ha'math unto the river of E'g^^pt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast

I seven days.

10 And on the three and twen-! tieth day of the seventh month

he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto Da'vid, and to Sdl'o-mon, and to l§'ra-el his people.

11 Thus SSl'o-mon finished the house of the Lord, and the

king's house: and all that came into S6ro-mon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

9 Second appearance of

God to Solomon (Cp. 1:7).

(1) God promises to answer

all the prayer of 6:14-42

■12 •" And" the Lord appeared

(3) Warning of judgment on

people and temple (1 Ki.9:6-

9; Lev. 26; Dt. 28)

19 But "if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Thegfrwill I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it: so that he shall say.'Why hath the Lord done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of E'g^pt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evU upon them.

CHAPTER 8

10 Energy and fame of Sol-omon (1 Ki. 9:1 0-29). (I) God's temple and his own palace finished (1 Ki. 9:1)

AND it came to pass"at the • end of twenty years .

to S6ro-mon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

♦13 "^ If I"shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my naine.'shall humble themselves, and^pray, and seek my face, and turn from their wicked ways; *then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

16 For now have I chosen^and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

(2) The Davidic Covenant of

2 Sam. 7:1-17; 1 Chr. 17:3-

15 confirmed to Solomon (1

Ki. 9:1-9)

17 And as for thee, if thou wilt walk before me, as Da'-vid thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then 'will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying. There shall not fail thee a man to be ruler in Is'ra-el.

wherein Sol'o-mon had built the house of the Lord, and his own house,

(2) Hiram gives back to Solomon his gift of 20 cities and Solomon rebuilds them for Israel (1 Ki. 9:11-13)

2 That the 'cities which Hu'-ram had restored to S6ro-mon, S6ro-mon built them, and caused the children of I§'ra-el to dwell there.

(3) Solomon conquers Ha-math-zobah ajidbuilds cities

3 And S6ro-mon /went to Ha'math-zo'bah, and prevailed against it.

4 And he built^TSd'mor in the wilderness, and all the store cities, which he built in Ha'math.

5 Also he^built B6th-h6'r6n the upper, and BSth-h6'r6n the nether, fenced cities, with walls, gates, and bars;

6 And Ba'al-ath, and all the store cities that S6ro-mon had, and all the chariot cities, and the cities of the horsemen, and all that S6ro-mon desired to build in Jg-ni'sS-lSm, and in L6b'a-non, and throughout all the land of his dominion.

(4) Solomon makes all foreigners pay tribute and work

(2:1-2, 17-18)

7 '^ As /or'all the people that were left of the Hit'tites, and the Am'or-ites, and the Per'iz-zites, and the Hi'vites, and the i

ing in iuelf (v 16, 20)

i This verse also remains to be fulfilled in all eternity when the Messiah comes to rebuild the house of David, establish hiskingdom, and sit on his throne. All this will then be Uterally fulfllled(v 18; Isa.9:6-7;Zech.l4:l-21;Lk.l:32-33; Acts 15:13-18; Rom. 11:25-28; Rev. 11: 15; 20:1-10; 22:4-5)

and groaning and being afflicted (12: 7-8! 13:4; 16:11; 20:17-18; 25:21-23)

4 Players In Exodus:

7 Moses for A aron to go with him, 16 words(4:l3). Answered because God wanted to please Moses (4:14-17)

Cont. coL 1. P. 459_ ^—

a Israel did do all these things, for which they are now scattered among the other nations. God'speople forsook His statutes and commandments to serve and worship other gods; and this is why the things of v 20-22 came upon them and their country this

b See note c, v 13 for detaib regarding

c Question 5. Next, 9:29

d During these 20 years Solomon built the temple and his own palace (1 Ki. (6:38-7:1)

e These cities were given to Hiram as a bonus or as a pledge of security for aU the work done in providing men and material for the building of the temple and palace of Solomon. If they were a gift, Hiram considered them worthless, for he gave them back to Solomon (v 2; 1 Ki. 9:11-13); but if they were a pledge for security reasons, it was now time to return them to Solo -mon, because the work on the temple and palace was completed

f This wasthe first and only war of Solomon. This city perhaps had rebelled against him and he w as oblige d to bring it under subjection again; and this he did(v 3)

g The same asPalmyra,150 mi.iwrtheast of Damascus (v 4)

h Rebuilt. Cp. Josh. 16:3-5; 1 Chr. 7: 22-24. Fortifications are as ancient as cities. Some writers say that the difference between cities and villages in ancient times was simply the difference between walled and unwailed towns. Some of the fenced cities of Scripture are thought to have been protected by stockades of wood. Some -times there are more than one wall to a fortified city. It was thus with Jerusalem (32:5; 2 Ki. 25:4). There was a ditch outside some walls and a low wall or rampart protecting that. at regular distances on the wall there were towers for the purposes of watching and defense (26:15; 2 Ki, 9:17). To build a city often meant to build walls around a town already inhabited-not to build a town in a new location i All the foreigners Solomon caused to pay tribute, and to work building the temple, his palace, and all the cities of v 3-8

221 prayers of the Bible (7:14)

176 in O. T. and 45 in N. T.

In the following list of Bible prayers we give only acwalprayers, those that are worded, not references to prayer. All statements as he prayed, he intreated the Lord, he called upon the nameof the Lord, and such like are not prayers; they merely mention that certain people prayed

6 prayers in Genesis:

1 Abraham for an heir, 40 words (15: 2-3). Answered because God had promised (21:1-8)

2 Abraham for Isnmael to be his heir, 7 words (17:18). Unanswered because such was not in harmony with God's word and plan

3 Abraham for Sodom to be spared if 10 persons were righteous, 176 words (18:23-32). Unanswered because 10 righteous persons were not found (19:24)

4 Eliezer. steward of Abraham,for a bride for Isaac, 110 words(24:12 -14). Answered because it was according to God's word (12:1-3, 7; 13:15; 15:18; 17:7 19; 21:12)

' 5 Jacob for a blessing (28:20-22). Answered because of God's plan for him (32:1-33:17)

6 Jacob for deliverance from Esau, 130 words(32:9-12). Answered because of God's word and plan for him(25:19-23; 26:3; 27:28-29; 28:3-4, 13-15; 32:9)

References to prayer, enaeadng the Lord, calling on the name of the Lord,

« » IJ . " lUl

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a Solomoo had bccu living m i of Daviddurinji the dine thit t' pic and hit laii pala< t' w.: built. He did n • be afuuod the

arkof JrhLuah h.i , .,,

uichaOotilc- wt logout thr wrv^uM . J learn tbc IciK^n hr s! ed. for he later ki, women who turned his heart away from God(l Kl. 11 1-9)

b Then -afterthc temple waicompleted. and after be had brought hit wife out of the city of David i^ that the iacrcd and holy places mijiht n.'t be defiled any more, he offered burnt offcrlniu before the Lord jpMi the brazen altar, evcoa certain number if daily offei-Ings. accorUioti to the tommandment of Motes. This rcfert to the mi.inunt{ and evciiiDg sacrifleet, the additional offetingt on the sabbaths, and the special ones at new moons aid the vlemn feasts (v 12-13)

c The solemn feasts are here explained to be the feast of unleavened bread (in April), the feast of Pentecost 50 days later, and the feast of tabernacles (in October). See Lev. 23, iK'tes

d All the males in Israel were supposed to gather 3 tiroes a year on these spe -cial feasts (Ex. 23:14; Dt. 16:16)

e Solomon finally got around to the appointment of the 24 courses of the ptiesu in their scrvices(lChr. 24), the 24 courses of the Levites to sintz and i play music (1 Chr. 25), and the 24 coursesofthe potters (1 Chi. 26). All I this had been revealed to David by the | Holy Spirit, and now at last. It was being obeyed as he had left Instructions | (V 14-16) f This makes it clear that all the platu and specifications for the temple and all its services were already completed by David before his death, and that Solomon was merely following orders according to the plans of his father (v 16)

g Solomon and Hiiam now went into the business of sending ships to foreign ports to collect riches that were to be brought Liack to Sotomon (v 11-18)

^»- C ont. from coL 3, p. 458

8 Moses in complaint to God fot not delivering Israel, 42 words (5:22-23). Answered because of God's word (3:8, 12, 17-22)

9 Moses for forgiveness for Isael, 39 words (32:31-32). Answered because of atonement and intercession (32:11-14, 30-35) and because of God's word (33:1-6, 12-14)

10 Moses for God's presence to go with Israel to Canaan, 138 words (33: 12-13, 15-16). Answered because of God's word (33:12-14) and His grace (33:17)

References to groaning, sighing, crying, at>d entreating the Lord (2:11, 23-25: 3:7, 9: 10:16)

9 prayers in Nambert:

11 A aron for the blessing of God upon the people, 32 words In the form of benedit tlon (6:24-26). An swered because of God's promise (5:27)

12 Moses for God to bleu on the journcy,27wordt(10:35-36). Aoswcrcd when Israel lived free from tin, but uri~ answered when they sinned, which waa according toGod'sword(Ex. 32::C-33). See Plagues and Blessings in Index

13 Kfosfs ln coniplalnina to God be -cause the burden wan • ' . ., 134 words(ll:10 15). Ans iUKof God's word (11:1^"^, .- ")

Vbft ottkt furm of Sheha ri, whtch were ot'.

14 Motes for God to show him what

to do togivc the (11:21-22)./>nsw word (11:21) and ti (11:23)

i - < • ' ■ ■'

8 w

I* :4-el.

« But of th*ir fhildrM! wrrr who:

iCOIUui::r : Boa mak' this day.

9 But of thp chDdren of If'-r«-e' >-mon make no »erv„ , work ; but they 1^ u(war. and chief of ' ni>, and captains of his ciiAxiuts and horsemen.

(S) Solomon had 2S0 chief officer* over all Israel

10 And these were the chief of king SAIo-mon's officers, titn two hundred and fifty, that bare nile over the people.

(6) Solomon's reverence for sacred places and things

11 * And Sdl o-mon brought up the daughter of PhA'ra6h out'of the city of Dl'vid unto the house that he had built for her: for he said. My wife shall not dwell in the house of DA vid king of 1$ ra-el, because the places are holy, whereunto the

, ark of the Lubd hath come.

(7) Solomon's faithfulness in worship (Cp. 1 Ki. 11:4)

12 "Then Sdl'o-mon offered burnt offerings unto the Lord on the altar of the Loud, which he had built before the porch.

13 Even after a certain rate every day, offering according to the commandment of M6 e, on the sabbaths, and on the new moons, and on the'solemn feasts.^three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

(8) Solomon continues the religious policies (I Chr.

23:2-26:28)

14 * And he ^appointed, according to the order of DA vid his father, the courses of the priests to their service, and the L* vites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had DA'vid the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or con- | ceming the treasures.

16 Now%lI the work of Sftlo-mon was pr^p.^red unto the day of the • n of the house of the ! ■ until it was finished. > .'- house of the

LOKO v.-i ; ■ ::< ctcd. '

(9) Solomon's navy (1 Ki. 9:1

26): Ist navy of Israel (1 Ki.'

22:48) i

17 ^ Tben*went Sdl'o-mon to t'a-oa-ti bit. and to t l<lih. at the ■«■ ude in the laad of 1 £'doai. I

Hil'ram tent him by

f h.-. ,r,-.a: ' • • . I

Hi tnc sea ; .i j. rju

the servants :iiun

' ■ • *four

. of

g'i 1. an^i riri>ut;nt tnem to king

S<>\ o-mon.

CHAPTER 9

(10) Solomon 's wisdom:

queen ofSheba(l Ki. 10:

1-9)

AND when the*tjueen of Sh4-■ bA'heard of the fame of S6I o-mon. she«Came to prove S<jro-mon with hard questions at J*-ru sA-!*m.'with a very great company, and camels that t>are spices, and gold in abundance, and precious stones: and when she was come to S<51 o-mon, she communed with hun of all that was in her heart.

2 And S61 o-mon told her all her questions: and there was nothing hid from S6t o-mon which he told her not.

3 And when the queen of Shi bA had seen the wisdom of Sdl'o-mon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their ap-

t parel; and his ascent by which he went up into the house of the Lord; there was'no more spirit in her.

5 And she said to the king. It was a true report which I heard in mine own land of thine acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: tnr thou exceedest the fame that I heard.

7 Happy are thy men, and | happy are these thy ser\'ants, i which stand continually before] thi-.-, and hear thy wisdom. .

8 Blessed be the Lord thy I God. which delighted in thee to ' set thee on his throne, to be I king for the Lord thy God: be- j cause thy God loved 1$ ra- el. to. establish them for ever, there- ' fore made he thee king over I them, to do judgment and justice.

9 And she gave the king»an' hundred and twenty talents of, gold, and'of spices great abun- i d.ince, and precious stones:' neither was there any such j spice as the queen of Shi bA gave king S6I o-mon. I

10 And the servants also of I Hiiram, and the servants of S')l o-mon, which brought gold from o phir, brouf.ht 'algum trees and precious stones.

11 And tb kir;. made of the alguin ti .ces to the house of . and to the 1 :jce. and'harps and I for singers: and there were none such seen before in the !.in 1 ipf Ti"i dah.

12 And ■n"^ave to the qii I h11 her

desire, w" ;.'.'..

T

God'l loYe for M.-*-if !2rl4-lfi)

bt:«.auw of MoMa'

si,-" Mu p<-wcr

' ' 'Irlam, ilK of

up». .

13-1J>.

prayer (

wor (16:2.-..i>

ContlnttettcollttMi 4

23 loshua Id th<- form ,.f « command for the ain and .mJ iilll, 14

woidt (lu:12). .^... :;._ beeauK of oeceislty for time to Tlnlifi God's work (10:13)

Cooi.coLl.tx.463

a Sec i>ou a. 1 Kl. 9:29

b 450ulcDUof goldatS29,0B5.00 each would be |n,08H.250.00. In 1 Ki. 9:28 It reads 420 talents, but there it no need to suppose there li a dls-crepaitcy, for the writer of Klnt^s could refer to one trip and the writer .)f Chronlclet to another

c Two oplnlont are held about the ifieea of Shcba. S<;tme lay the came from southeast Arabia, and others contend ibc came fium Ethiopia. This is pan-ly founded on Ethiopian history. Shcba, tnc grandson of Cush, for whom the place was named. Is supposed to have settled Ln Ethiopia or Nubia and north Abbyssinla where female sovereigns were commonfGcn. 10:7; Acu 8:27). Jesus spoke of the queen of Sheba as the queen of the south fMt. 12:42), which could refer to Ethiopia more than Arabia

d She heard by commercial Intercourse of the fame of Solomon, so came to try him with hard questions (v 1)

c 9ttep)sin h er quest to prove SoVomon :

1 She heard of his fame (v 1, 7)

2 Came witli hard questions (v 1)

3 Communed with him of all that was in her heart

4 Saw the wisdom of Solomon (v 3)

5 Said it was a true report (v S)

6 Believed (v 6)

7 Gave gifts to him (v 9)

8 Adced (v 12)

9 Returned

f She came with 4 things (v 1):

1 A great comoany

2 Camels bearing spices

3 Gold in abundance

4 Many precious stones

g 10 things that overwhelmed her :

1 Solomon's wisdom and knowledge (v2-3)

2 The house that he bad built (v 3)

3 The meat at his table (v 4; 1 Ki. 4:22-23)

4 The sitting of his servants (v 4)

5 The attendance ol his ministers

6 The apparel of his servants

7 His cupbearers

8 The apparel of his cupbearers

9 The ascent into the temple

10 His acts of wisdom (v 5)

h 120 talentsof gold at $29,085.00 would

be $3,490,200.00 1 The spices and precious stones may

have been equal in value to the gold

(v9) J See note a, 1 Kl. 10:11 k Stairs, balusuades 1 He also made harps and psalteries for

the singers out of the algum or almug

Ueesfv 11) m Solomon returned gifts to the queen of

Sheba -all that she could ask for or de -

sire (v 1'^

^»- Cont. fro m colu mn 2

it* Israel for forgiveness of sin, 25 words (21:7). Answered because of Moses" prayer and by type of Christ on the cross (21:7-9; Jn. 3:14-16)

19 Moses for a new leader of Israel, 56 words(27:16-17). Answered because of God's plan for Israel (27:18-23)

References to prayer (11:2; 21:7)

2 prayers In Deuteronomy :

20 Moses asking to go over Into Canaan, 59 wordt (3:24-25). Unat;-swered bei aute of tin (3:26; Num. 20:

21 Motes for Israel to be spared, 114 words(9:26-29). An swered because of inierceulon of Moses (Ex. 32:11-14)

Rele rences to prayer (9:20, 26), also what to pray for elders at murder trials (21:6-9) and what all Israel should pray after obedience to the law (26:5-15)

2 prayers In Joshua :

22 Joshua to complaint bccaute God had not given vie tory, 90 word$(7:7-9). Answered to sin could be put away (7: 1015)

2 CHRONICLES 10

Rehoboam succeeds

Ten tribes revolt

.. 3,490, 200.00 , 19,370,610.00

a 666talentiofgDldat$29,085.00 would be $19,370,610.00. AU this came to Solomon in only one yeai, besides that which travellers, merchants, the kings of Arabia, and governors of various provincesbrought(v 13-14). It can be seen from this and other facts that he was indeed a very wealthy man, perhaps the world's wealthiest

b Heb. tux , travellers; merchantmen (V 14) c A target of 600 shekels of gold would have the value of $5, 817.00, counting a shekel equal to $9.69 1/2. The 200 targets would have a value of $1,163,400.00 (V 15)

d 300 shields of beaten gold-3 lbs. or 300 shekels each would amount to 90,000 shekels which, at $9.69 1/2 each would have the value of $872, 450.00. Adding this amount to the $1,163,400.00 of note c, above would make a total of $2,035,950.00 for shields and targets (v 15-16). These shields were taken away by Shishak, king of Egypt in the reign of Rehoboam, son of Solomon (1 Ki. 14:26)

e Some ancient and even modem interpreters have made the 6 steps to Solomon's throne mean 6 steps leading to God, but this is without proof from Scripture. The steps are to be understood as literal and material, such as we see every day in certain buildings

f Solo mon's riches :

1 From Hiram (1 Kl.

9:14) $3,490,200.00

2 From queen of She-ba in gold, besides other riches (1 Ki 10:10).

3 Gold in one year

^ * X Of ••••■•••••!

4 200 targeU; 300 shields of gold (v

15-16) .2,035,950.00

Total gold U:.4ed.. $28,386, 960. 00

5 Gold and silver in great amounts (v 14)

6 Throne of ivory and gold with steps, footstool, lions (v 17-19)

7 All drinking vessels of gold (v20)

8 Gold, silver, ivory, apes, peacocks from the ships (v 21)

9 Yearly gifts from kings (v 24)

10 4,000 stalls for horses, and chariots (v25)

11 12,000 horsemen

12 Stiver as stone (v 27)

g There is no discrepancy in this verse or in 1 Kl. 10:26 where we read of 1,400 chaiiols, for we have only the number of stalls for the horses here, the horses not being numbered. Some chariots were do doubt drawn by 3 horses and others by 2 (v 21)

h The river Euphrates to the Mediterranean and the land of the Philistines to the border of Egypt (v 26)

Com, from column 3

est mistakes a ruler ever made (v 8 -U). Through his one choice and wrong decision many wars were fought and hundreds of thousands of Uves were lost. Much bitterness, hatred, jealousy, idolatry, and numerous other sins also resulted. There seemed to be no end to the harm done to God's cause in laael by this one man's folly

0 Many tlmesthlsis the mistake of new and younger rulers and executives. It is always wise to stay wise by consulting older and more experienced men (v8)

P Question 8. Next, v 16

q Ose thing is certain -any answer of this Batuxe will make trouble in any kingdom, business, church, or elsewhere in society; but the answer of v 7 wUl always be good counsel to follow

1 This Is the flnt intimation diat there was general resentment against Solomon throu^out the tribes of IsaeL They no doubt disliked his levy of man power of 30,000 of the best young men in the nation to help build the

temple, as well as the increased taxations to raise money for the large building pro-

beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

(11) Solomon's riches (vsa. 9-11; IKi. 10:9-29)

13 •" Now the weight of gold thqt came to Solo-mon in one year was *six hundred and threescore and six talents of gold;

14 Beside that which *chap-men and merchants brought. And all the kings of A-ra'bi-i and governors of the country brought gold and silver to Solo-mon.

15 ^ And king Sol'o-mon made "^two hundred targets of beaten gold: six himdred shekels of beaten gold went to one target.

16 And^three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Leb'a-non.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold

(12) Death of Solomon: accession of Rehoboam (1 Ki. 11:41-43)

28 And they brought tmto Solo-monTiorses out of E'gjpt, and out of all lands.

29 ^ Now the*rest of the acts of S6ro-mon, first and last.'iirc they not written in^the book of Na'than the prophet, and in the prophecy'of A-hi'jah the Shilo-nite, and in the^risions of Id'dS the seer against J6r-o-b6'am the son of Ne'bit?

30 And Sol'o-mon reigned in Je-ru'sS-lem 'over all Ij'ra-el forty years.

31 Ajid Sol'o-mon'■slept with his fathers, and he was buried in the city of Da'vid his father : and Re-ho-bo'am his son reigned in his stead.

18 And there were^ix steps to make him king,

n Reign of Rehoboam: 17

years{lKi. 12:1-24; 14:21-

31). 1 Accession and folly

(1 Ki. 12:1-12)

AND Re-ho-bo'am 'went to • She'chem: for to She'-chem were all I§'ra-el come to

the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 " And all the drinking vessels of king S6ro-mon were of gold, and all the vessels of the house of the forest of Leba-non were of pure gold: none were of silver; it was not any thing accounted of in the days of Sol'o-morL

21 For the king's ships went to Tar'shish with the servants of Hu'ram: every three years once came the ships of Tar'shish bringing gold, and silver, ivory, and apes, and peacocks.

22 And king Sdl'o-mon passed all the kings of the earth'in riches and wisdom.

23 *" And all the kings of the earth sought the presence of SSlo-mon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by

year.

25 •" And Sdl'o-mon had four thousands stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Je-ru'sa-16m.

26 •" And he reigned over all the kings from*the river even unto the land of the Phi-lis'-tine§, and to the border of E'gj-pt.

27 And the king made silver in Je-ru'sS-lem as stones, and cedar trees made he as the sycomore trees that are in the low plains in abundance.

2 And it came to pass,'when J6r-o-b6'am the son of Ne'bit, who was in E'gfpt, whither he had fied from the presence or Sfil'o-mon the king, heard it, that J6r-o-b6'am returned out of E'g5-pt.

3 And they sent and called him. So J§r-o-b6'am and all Ig'ra-el came and spake to Re-ho-bo am, saying,

4*Thy father made'our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. •5 And he said unto them, Come again unto me after three days. And the people departed.

6 •" And king Re-ho-bo'am took counsel with the old men that had stood before Sdl'o-mon his father while he yet lived, saying, "What counsel give ye me to return answer to this people?

7 And they spake unto him, saying,"If thou be kind to this people, and please them, and speak good words to them, they win be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and "took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying. Ease somewhat the yoke that

thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, *Thus Shalt thou answer the people that spake unto thee, saying. Thy father 'made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little

gram he carried on through most of his 40-year reign. Before this we read of adversaries being raised up against him in forei^ nations, but here it is revealed there was widespread unrest In all of Israel, expecially in the 10 tribes, "This was permitted of God to fulfil prophecy in giving 10 tribes to Jeroboam

I were no doubt due some changes

m Question 7. Next, v 9

I n This was some of the wisest advice ever given a king (v 7); but Rehoboam permitted the youth of the kingdom tocausehimtomakeoneof the great-

i ^ Continued, column 1

a Multiplying horses was forbidden tiie

kings of Israel (Dt. 17:17) b See IKi. 1:1-1143, the book of Ec-clesiastes, and the Song of Solomon for other acts of Solomon c Question 6. Next, lj:6 d Exactly what is referred to here by the book of Nathan is not known imless he wrote part of the books of Kings. It may be that the compiler of Kings used some writings of Nathan which we do not have now (v 29). If we take the word for book in the Heb. to mean words, as it does, then the words of Nattuiia may refer to those of 2 Sam. 7a-17; 12:1-25; 1 Ki. 1:8-45; 1 Chr. 17 e The prophecy of Ahijah is in 1 Ki. 11:

29-30; 14:1-18 f The visions and story of Iddo are re-ferred to in v 29T~T2:15; 13:22; but what his visions and story were is not recorded in any book of the Bible. Part of his writings concerned genealogies andrecordsofthekingsoflsiael (12:15) g The 3rd and last king to reign over all Israel aside from Rehoboam who reign -ed a few days or weeks before the kingdom was divided. TTie first 3 kings reigned for 40 years each (v 30; Acts 13:21; 2 Sam. 5:4). David alone of the 3, reigned over Judah only, for 7 1/2 years, and over all Israel for 33 years (2 Sam. S-.S) 3 Slept bodily in the grave, not with the soul which is Immortal and fully conscious after death while the body is in the grave (v 31). It is clear that the pan of Solomon which slept was buxie(t and since only the body goes to the grave, and the soul and spirit, or the inner man leaves the body at the time of death It does not therefore go to the grave. In the days before Christ was resunected, at which time He changed the abode of the righteous, the souls of both the righteous and wicked went tosheol, the unseen world of departed, conscious spirits. See HelL p. 620 i The first step taken by Retoboam was a judicious one. He no doubt sought to cement the dissatisfied Ephraimites to himself by being crowned king in their chief city. This should have caused them to submit to the tribe of Judah, as this was a great honor given them. Shechemlay ontheflankof Mt. Gerizim, directly opposite Mt. Ebal, these being the mounts of curses and blessings (Dt. 11:29; 27:1-8). It was a national sanctuary (Josh. 24:1), and the site of Abraham's first altar (Gen. 12:6). Isaac and Jacob both lived here. Joseph was buried here; Jacob's well was nete (Jn. 4:5). The modem town called Nablous or Neapolis has 2 long saeets running parallel with the valley, 6 mosques, a church of Greek Christians, public baths, and a variety of factories, a synagogue of Samaritans, and other points of interest j Jeroboam was returned and entered actively into the affairs of his tribe, becoming leader of those who sought certain changes in their treatment by thekingsofthehouseofDavid(v 2-1^ k The congregation came to Rehoboam complaining about the oppression of the people and hoping for certain changes in the attitude of the kings of the house of David. They agreed to continue being ruled by them if they would only U^iten the burden somewhat (v 4). Rehoboam told them to depart and come again in 3 days when he would give an answer (v 5). He men consulted the old men and they gave him the right advice, saying he should be king and lighten the burden for his subjects who would then willingly serve him (v 6-7). But when he counselled with the young men who had grown up with him, they advised Reho-boam to become harder on the people (v 8-11^: and when they heard this hard speech and saw his haughty attitude they rebelled (v 12-19) 1 Their yoke was »mewhat grievous under Solomon who had used forced labor to construct all the public buildings andhisownhouse. They had also been greatly taxed in other ways, so they

2 CHROmCLF*^ 11

Rthoboam's family

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a Whlpi -a slav<:

iv<: driver uoD the Egypdao rrv>a-umrats

b Scortrfotu - knotted wtiipt, what mc woulJ c»U the cat

c Note that jeriiboam wai the head of the people who were treklng failrr termsfri'm the new kinn. He was readv to lead them in rebellion if the aniwcr wai a<'>t a> they wished. Had it been right he, DO doubt, would have be -come dtsarmed and eo-orx-rated wlt)i the king. Evidently God lore saw t>i< j* events, andkix-iwlngthe dlipi^sition of Rchoboam and what the outcome of this very meeting would be. made the predictionsof 1 Kl. 11:30-39 on thesi grounds

d This is the iTx>a unwise and Immature kind of answer to give any people (v 13-14)

c The cause -the turning of events was foreknown by God; and they were necessary to fulfil the prophecy of 1 Kl. llj

f Seeing there was no hope of a better | relationship 'Ylih the bouse of David,' and that the king would rku hear their cause ot meet axry of their requests,, they openly rebelled and for 260 years there were 2 kingdoms of Israel (v 16-19)

g Question 9. Next, 12:15

h This was the beginning of 260 yean of division and strife between the 2 nations of Israel. Wars, bloodshed, and intrigue became the program of a once united and godly people. God's plan | for a united nation b«lng a blessing i to all other nations of the earth had • now come to a definite standstill and both kingdoms faced ruin and disper- I sion among the Gentiles. Little did | these rebels realize what their depar-' ture to theirtenis meant for the future. I Such is characteristic of rebels-they neverstopiD think, being guided only , for the moment In the direction which is convenient for their blaer passions (v 16-19)

i See coU 1. Poiiu 53. p. 389

J One of 8 stonings in Scripture. See p. 82

k PtDving that this pan of 2 Chronicles was written before the captivity of the 10 tribes as in 2 Kl. 17 (v 19)

1 180,000 while in David's rime there

were 500,000 (2 Sam. 24:9) m He could muster an army and determine to cause bloodshed, with perhaps the loss of his kingdom, sooner than speak a few words of kindness and humble himself to save his kingdom (v 1; 10:4-11). He was rebuked by the piDphet Shemalah and commanded not to light because this division was of God: so be and his followers obeyed and kept the peace (v 1-4)

nSee note I. 1 Ki. 12:22

II

22 requests of Solomon. (6:16):

1 Keep with David that which You have promised him (v 16)

2 Let Your word be verified, which You have spoken to David (v 17)

3 Have respect for my prayer and supplication (v 19j

4 Hearken to the cry and prayer which i pray before You

5 Let Your eyes be upon this houie day and night (v 20)

6 Hearken to the prayer which I pray toward this place

7 Hearken to my supplications and to ihi'K- of Your people I$ra<L "tHrli they shall make toward this pla

H Hear from heaven. Your place 9 When You hear, forgive

10 Hear from heaven, and do, and judge Your servants juoly (v 23)

11 Hear from heaven, and forgive the sin of Your people luacl, and toing,

ill b« thidter thta ray

■■a* my father put

n you. I will

• yoke: my

cliaMiic 1 you 'with

but I u-ill chaslise you

IcinK answered

and king Ri>

>ok the counsel

sent Hfl-dd ram that was over the tribute; and the children of l$ra-el stoned himSvith stones, that he died. But king R^-ho-bd'am made speed to get him up to his chariot, to flee to J§-ru's4-16m.

19 And Is'ra-el rebelled against the house of Dd'vid *unto this day.

la'Jicr whipi. with^tcorpiont.

2 Fourth dlviaion oi tnr iLing-

dom; 14lh civil atrife (1 Ki.l

12:16-24)

., ... jjj^

; n on

t ' Kini fjade.

n to me on tne -..iir j ja',.

13 And the them ho-b

of the ", 1 men.

►14 And answered them after '■ the advice of the young men, saying. My father made your yoke hea%-y. but I will add thereto: my father chastised you with whips, but I wtU chastise you with scorpions.

15 So the king hearkened not unto the people: for the^ause was of God, that the Lobd ' might perform his word, which ' he spake by the hand of A-hi - ' jah the Shi lo-nite to Jftr-o-b6 am the son of Ne bit. •16 • 'And when all Is'ra-el saw that the king would not hearken > imto them, the people answered the king, saying,'What portion have we in DiVid? and we . have none inheritance in the son of JSs'se: ever>- man to your tents, O Ij ra-el: and

now, D4'vid, see to thine ovm i ... • .. «:

house. *So all Ijra-el went to |"""""^8 '^^ P"""^ °®" their tents !unto the Lord:

17'But as/or the children of i '? And he ordained hiin l5ra-el that dwelt in the cities ?"^u^ 1°'^'^ ^'a^ "ll""' T** of Judah, R*-ho-b6 am reigned '^°i-^vf .f^l*^^; ^'^J°' ^'^ " ' over them. |*l"ch he had made.

18 Then king R^-ho-b6'am

and retunted from going a<ainBt^(r-o-bA'am.

4 Rahoboam'a fortifications

5 • An' - ■ ■ ■■ ■ '■ -i in }f-T' ^ for

6 ! -l*-h*m, an'i •■■id le-ko A,

7 .', .: -ziir, and ShA'cA, and A-du: lAm.

S And G4th, and M4-r« shah, and Ziph,

9 And Ad-o-ri'im, and L«'-chish. and A-r*'kah,

10 And Zi*! rah, and Aij a-16n, and H* bron, which ore in Judah and in B*n ja-min fenced cities.

11 And he fortified the strong holds, and put captains in theni, and store of victual, and of oil and wine.

12 And in every several city he put shields and spears, and made them exceedmg strong, having Ju dah and Bin ja-min on his side.

5 Priests and Levites in all Israel join Rehoboam because of Jeroboam's sins (1

Kl. 12:25-33)

13 • And'^the priests and the L* vites that were in all 1§ ra-el resorted to him out of all their coasts.

14 For the Levites left their suburbs and their possession, and came to Judah and Jl-ru-s4-16m: for J6r-o-b6 am and his sons had cast them ofif from

3 Judah mobilised: civil war averted (1 Ki. 12:21)

AND when R*-ho-b6'am was i • come to Jt-ru's4-l*m, he gathered of the house of JO dah and B*n'ja-mln an 'hundred and fourscore thousand chosen men, which were warriors,"Ho fight against I« ra- tl, that h* might bring the ki:.„dom again to R*-ho-b6 am. 2 But the word of the Loan came to'^him-a-i ah the man of God, saying,

•3 Speak unto R(-ho-bd'am the son of SAl'o-mon, king of jO'dah. and to all 1$ ra-el m Jtl'dAh and Bin'ja-mln, saying. Thus saith the Lobd. Ye

6 Ail the godly of the ten tribes also join Rehoboam because of Jeroboam's sina

16 And Waiter them out of all the tribes of l§'ra-el such as set their hearts to seek the Lord God of Ijra-el came to J*-ru'-sA-lim, to sacrifice unto the Lord God of their fathers.

7 Rehoboam serves God only 3years(12:l; I Ki. 14:21)

17 So they strengthened the kingdom of Judah, and made Rt-ho-bd am the son of S<M o-mon strong,'three years: for three years they walked in the way of DA vid and'Sdl'o-mon.

8 Rehoboam's family: 78

wives and concubines ajid

88 sons and daughters

18 » And R*-ho-bd am took him MA ha-ldth the daughter of J*r l-m6th the son of D4 vid to wife, and Ab-i-hA il the daughter of £-li ab the son of Jis se;

19 Which bare him children; Ji ush, and Shim-a-ri'ah, and ZA ham.

20 And after her he took

shall not go up, nor fight agamst i MAa-chah the daughter of Ab your brethren: return e-. -man to his house: for ' thing is done of me. And they obeyed the words of the Lord, I

6m; which bare him A-bi'-. and At'tAi, and Zi'zA. and .lii^lo-mlth. 21 And R«-ho-bA'Am loved

themaaainto thrlr own Ian J Cv 7T>\ 12 Hi «vcn, an tlu

sin of ints, and , pic

Israel when they confeu to You and turn fri ni theti sin (\ ':<: -?T>

Coniuiuca.coiurnn4

nrength (v 41)

19 Let Your prtcos be clothed with salvation

30 Let Your salnu rejoice In Your goodDea

21 Turn rkJt away the face of Your an tnt d (\ 42)

Tiber the mercies of David

. --: . ;.ant

1 Ii

in 1 Ki. dcnly dn.;-, -

of Jeiuboam

.,„..^.,..,j here ai arc kud -kings of

Judah arc dealt with afterward in 2

fhrr.ni. 1. . !'«■ Mln^'. f t'U \(nibeS a v in

tt.^ . „ -. —- .. . ...^ ..,_i*: of

David and Judah b Rehoboam was now between two enemies, Jetobuam on the north and Lgypi on the «outh. He built fotHfl -cations In 15 dries and made his fconilcrsexceedingly strong. Egyjxwas the greater of the two perllj, » 12 of the forriflcatlons he made were In dries on the Kiuthemand westernfron-riers where that narion would most likely aaack (v 5-12) c The pnests and Levites were thrustout of the priest's office and away fn>m serving Jehovah, lo they all left the 10-tribe kingdom for Jerusalem and Judah. Instead of these duly ordained priests by tribal rights being used. Jeroboam ordained the k>west of the people as priests In his high places-where devils, and the calves he had made Were worshipped (v 13-15) d Not only did the priests and Levites leave the 10-tribe kingdom-all the godly of the 10 tribes also left their coumry. coming to Jerusalem and Judah to seek the Lord and sacrifice to Him(v 16; note b. 1 Ki. 12:17). Thus mulritudesofthc 10 tribes came to be with Judah and Beniamin. This made the 2-tribe kingdom of laaelto be re-Kesentadve of the whole 13 tribes. The ungodly of the 10 tribes were de -stroyed as a narion about 749 B. C. (2 Sam. 17). 133 years later the 2-tribe kingjom was alao destroyed for sins (2 Ki. 24-25). 70 years later the godly of all the 13 tribes returned to make a nation again and were all recognized as the Jews of Palestine in the days of Jesus Christ. See note a. Acts 13:16; also An glo -Sa xon t heory, p. 367

e Rehoboam lived godly and walked In the way of David and Solomon for only 3 years; dien he and Judah went Into lin (12:1) for which God permitted Egypt to conquer them ana take all their treasures away (12:2-12). If he had continued In the gpily way n) kingdom or combination of klngdirm could have overcome him

f This would naturally refer to the time

when Solonxin did walk with God, and tutltJthe time of his backslidings, as In 1 Kl. 11:1-9

Cont.ftDm column 2

13 Hear from Heaven the prayers and supplication made by any man when hi spreads forth his hands in this bouse (^ 22-MS)

14 Hear fmm heaven the prayers of the stranger that comes to pray in this hi)usc, that all people may fear Your name and know that this house which I have built is called by Your name (V 32-33)

15 Hear from heaven the prayers of Your people when they are inwar and they pray tciwardthis place (v 24-35)

16 Hear from heaven when Your people arc defeated and taken captive; and when they return to You with all their heart In the land of captiWty, and when they pray ti"ward this house maintain their cause and forgive them (V 36-39)

17 Let Your eyes be open and Your ears attentive to the prayer that Is made In this place (v 40)

1« Arise, O Lord God. into Your retting place. You and the ark of Your

2 CHRONICLES 12. 13

Kehoboam dies Abijah succeeds

a The reason he made Abijah chief over his brethem and heir to the throne was that he lovcd this son's mother, Ma-achah, above his other wives. He did wisely by dispersing his 28 sons throughout all parts of Judati and Benjamin; his purpose was to bold the loyalty of his people in his time of apostasy (v 23) b TTus was vto doubt the cause of his apostasy, as it was that of his father (V 21, 23; 1 Ki. 11:1-9). Among aU his 88 wives and concubines there were no doubt a number who were idolaters and who ledhiminto the sinsof 12:1-2; 1 Ki. 14:22-24 c Here we have another example of God blessing a man who forsook Him in the time of blessing, to become forsaken by God in return (v 1). God promises to forsake and pluck up all who forsake Him. See BacksUding. p. 237 d The first time the term alflgael is used in the record since the division of the kingdom;and it refers to aU from the 13 tribes that were in Judah under Re-hoboam (v 1). Many from all the 10 tribes forsook Jeroboam and moved to the 2-tribe kingdom-called all Israel here and also called Jews (1 Ki. 16:6; 25:25; Jer. 34:9; note a. AcU 13:16) e Thinkofit: Less than 5 years after the death of Solomon the whole united kingdom of Israel was divided into 2 king dams, the 10 tribes having gone into apostasy, and rww the 2 tribes having experienced both apostasy and military defeat by a foreign king who even robbed the treasuries of Judah and disgraced the whole nation-this after only 3 years of righteousness (v 2-12). Thus through sin such a wonderful kingdom that had ruled many kings and countries from the Euphrates to Egypt and whose king had all the other kings coming to him to hear his wisdom and present him with gifts, was now in complete humilation before those same kings and countries

f Because they transgressed against Je-hovah (v 2). The beginning of many such statements made during the history of the next 388 years as recorded in Kings and Chronicles, to show the causesforthedefeatof Israel. Seeiwte a, 1 Ki. 11:6 g Lubims -the LibyanswestofEgypt(v 2;

15:8; Kah. 3:9) h Sukkiims-ftomtheeastcoastof Africa

(TS) i Then-after Shishak had taken aU the fortified cities of Judah, Jehovah sent Shemaiah, the prophet to the rulers of Judah to stale the cause of their defeat (V 5-6) j Shishak was founder of the 22nd Egyptian dynasty. He invaded Judah, destroyed all the fortified cities and took Jerusalem, carrying away all the king's treasures, and the shields of gold which Solomon had made (v 4, 9). This was allowed of God because of sin (v 2). Shishak's army consisted of 1,200 chariots, 60,000 horsemen, and innumberable foot soldiers of Egyptians, Lubims, Sukkiims, and Ethiopians (v 3). Judah then humbled themselves and God spared them from total destruction (v 4-12)

k The princes of Judah are called the princes of Israel, again proving tEat Jewsof all the tribes are also Israelites, and all Israelites are Jews (v 6)

1 Rehoboam and the princes humbled themselves confessing that Jehovah had been righteous in permitting them to be defeated (v 5)

m Again we see the wonderful mercy of God manifested at the least degree of repentance and self-humbling (v 7). God sent Shemaiah back the second time to teU the rulers that because they had humbled themselves He would not permit them to be destroyed, that He would grant some deliverance, and that His wrath would not be poured out upon Jerusalem by the hand of Shi - shak (v 7). He made it clear also that He would permit servitude to Shishak 90 that they might learn obedience (v 8)

Ma'a-chah the daughter of Ab'sa-16m above all his wives and Jiis concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Re-ho-bo'am "made A-bi'jah the son of Ma'a-chah the chief, to be ruler among his brethren: for he thought to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Ju'dah and B6n'ja-min, unto every fenced city: and he gave them victual in abundance. And he*desired many wives.

379 CHAPTER 12

9 Rehoboam's apostasy (11: 17; 1 Ki. 14:21-24)

AND it came to ■ Re-ho-boam

pass, when had estab lished the kingdom, and had strengthened himself, he 'forsook the law of the LoRD.'^and all I§'ra-el with him.

10 Egyptiaji invasion of Judah (1 Ki. 14:25). (1) All fortified cities fall except Jeruszilem

2 And it came to pass, that in the'fifth year of king Re-ho-bo'am Shi'shak king of E'gy-pt came up against Je-nj'sS-lem, 'because they had transgressed against the Lord,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of E'gypt; the ^Lu'-bim§, the^Siik'ki-ims, and the E-thi-6'pi-an§.

4 And he took the fenced cities which pertained to Ju'dah, and came to Je-ru'si-lem.

(2) Shemaiah the prophet preaches: Rehoboam humbles himself

5 """Then came Sh§m-a-i'ah the prophet to Re-ho-bo'am, and to the princes of Ju'dah, that were gathered together to Je-ru'sa-lem because of 'Shi -shak, and said xmto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shi'shak.

■6 Whereupon the «pnnces of l§'ra-el and the'king humbled themselves; and they said. The Lord is righteous.

(3) Because of Rehoboam's repentance God spares him

*7 And"" when the Lord saw that they humbled themselves, the word of the Lord came to Shem-a-i'ah, saying,"They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Je-ru'sa-16m by the hand of Shi'shik.

8 Nevertheless they shall be his servants; that they may

know my service, and the service of the kingdoms of the countries.

9 So Shi'shik king of fi'gj^t came up against Je-rw'sS-16m, and took away the treasures of the house of the Lord, and the treasures of the king's house; he "took all: he carried away also the shields of gold which S6ro-mon had made.

10 Instead of which king Re-ho-bo'am made *shields of brass, and conmiitted them to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard chamber.

12 And "^when he humbled himself, the wrath of the Lord tamed from him, that he would not destroy him altogether: and also in Ju'dah things went well.

11 Length of Rehoboam's reign{l Ki. 14:21)

13 " So king Re-ho-bo'am strengthened himself in Je-ru'sa-lem, and reigned: for Re-ho-bo'am u;as*ine and forty years old when he began to reign, and he reigned seventeen years in Je-ru'sS-lSm, the city which the Lord had chosen out of all the tribes of I§'ra-el, to put his name there. And his mother's name was Na'a-mah an Am'mon-it-ess.

14 And Tie did evil, because he prepared not his heart to seek the Lore.

12 Death of Rehoboam: accession of Abijah (IKi. 14:31)

15 Now the tects of Re-ho-bo'am, first and last, «are they not written in the '•book of Shem-a-i'ah the prophet, and of 'Id'dS the seer concerning genealogies? And there were wars between Re-ho-bo'am and Jer-o-bo'am continually.

16 And Re-ho-bo'am 'slept with his fathers, and was buried in the city of Di'vid: and A-bi'jah his son reigned in his stead.

in Reign of Abijah (Abijam): 3 years (1 Ki. 15:1). 1 Accession ajid reign

NOW in the eighteenth year of king J6r-o-b6'am *be-gan A-bi'jah to reign over Ju'dah.

2 He reigned three years m Je-nj'sa-16m. His rnother's name also was Mi-cha'iah the daughter of U'ri-el of Gib'e-ah. And there was war between A-bi'jah and Jgr-o-bo'am.

2 War with Jeroboam: sermon of Abijah (1 Ki. 15:6)

3 And A-bi'jah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men : J6r-o-bo'am also set the battle in array against him with eight

n 5th

in 2Chr. (12:7-8, Next. 16:9

ful-

a Shishak took all (v 9):

1 All the treasures of the temple

2 All the treasures of the king's bouse

3 The shields and targets of gold that Solonxjn had made. See 9:15-16

b RehoboamhadlostaUthe gold and silver of his kingdom, so now he substituted brass in replacing the shields of 9:15-16 (V 10)

c Again we see the wonderful results of self-humbling. When Rehoboam humbled himself God turned His wrath from him and he and Judah prospered again (V 12-13)

d Rehoboam was bom one year before Solomon became king and he was 41 years old when he, himself began to reign. Solomon, whc was perhaps married in his teens, died at the end of a 40-yearreign(9:30);whereas, Rehoboam died at the end of a 17-year reign-when he was 58 years old (v 13 -16)

e This explains why he did not continue inthewayof David, and why he went into sin and apostasy after serving the Lord for 3 years. If he had prepared his heart to seek God, then he would have become eslabUthed in grace and in faith sufficlentiy to stay true to God (V 14; l»te a, 1 Ki. 11:6)

f See 1 Ki. 12:1-24; 14:21-31 g Question 10. Next, 13:5

h This could be cans. words of Shemaiah. Whether there were more words than those found in his short messages, as recordedin 11:1-4; 12:5-8; 1 Ki. 12: 21-24 we do not know. If so, we do not have them

1 See note f, 9:29 j See iwte h. 9:31

k Abijah or Abijam began to reign In the ISthyear of Jeroboam, 4 years before Jeroboam died (1 Ki. 14:20). The wars that had continued, off and on, during the reigns of Rehoboam and Jeroboam (12:15) now continued when Abijah was made king; but God gave him a great victory from which Jeroboam never did fully recover (vl-2d)

1 These were 400,000 chosen men of Judah, Benjamin, and the 10 tribes thaiwere in Judah, many of whom had gone to Judah when Rehoboam destroyed Jehovah-worship in the 10-tribe kingdom (11:16-17). A few years before this Rehoboam could muster only 180,000 chosen men (11:1), indicating that many thousands of the 10 tribes had come down to become a part of the kingdom of Judah, which is called all Israel (12:1). Jeroboam had 800,000 chosen men (13:3). Note the steady increase of Judah and the decrease of the 10 tribes. Rehoboam cr)uld only muster 180,000 (11:1); 18 years later Abijah could muster 40QP00 (13:3); 6 years afterward Asa had 580,000 (14:8); 32 years after that Jehoshaphat had 1,160,000 besides those in the fenced cities tlíroughout all Judah (17:14-19). On the other hand, Jeroboam could muster 800,000 when Judah had only 400,000 (13:3), while Ahab's army in the days of Jehoshaphat of Judah was compared to two littie flocks of kids which could n.3t stand against the Syrians (1 Ki. 20: 27). This increase of Judah was caused mainly by aconstantemigratioaof the 10 tribes to Judah (note b, 1 KI. 12:17)

4 predictions-fulfilled:

1 I will i»t destroy them (12:7)

2 I wiU grant some deliverance

3 My wrath will oot be poured out

Continued, column 3 ^»-

upon Jerusalem by the hand of Shishak 4 Nevertheless they shall be his servants, that they may learn to obey and know the difference between serving Me and serving ungodly nations (12:8). Thatthey may know that serving God and serving man are far different

2 CHjlO«IC'«^- 14

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• 20 main polno ■>? Abl-ah"

vlil 1 :))

2)er^bo»ni, a tiicrc irrvani .>t ^-l-onva, tut rebelled ag&lntt hit m«Arr

3 Vain men, chlldrm ->f BrUal. have tarofthtcord tht mu-lvfi asalQit Rc-hoboam when he was young, Iock-piertcnccd, and powt-rleHto hrlp htm-iclf (V T)

4 You think you can withstand the kingdom of Jehovah In the h«ndi of David (V 8)

6 You arc a iircat multitude

6 Jeroboam has made you Rolden calves as your itods

7 Youhave castoutthe prlctu of the U>rd,and maJe priests aftetthc manner of the heathen (v 9)

8 Anyone amom(vou who offers to consecrate himself with a younR bullock and "7 rams may be a prlea of falie gods

9 Jehovah Is still our Cod (v 10)

10 We have ojt forsaken Him

11 The priests which minister to Jehovah are the rifihcful priests of the sons of Aaion

12 The levltes also watt upon their pan of the worship

13 They burn both the momlnd and ev<:olng sacrifices and sweet Incense (V U)

14 The showbread alio is set in order upon the pure table

16 The candlestick of gold with the lamps thereof bum every evening

16 We keep the charge of Jehovah

17 You have forsaken Him

18 God, Himself, is with us as our capcain (v 12)

Id His priests with sounding trumpets cry an alarm against you 20 1 appeal to you n>n to fight against Jehovah, the God of your fathers, for you will Dot prosper

b Qu estion 11. Next, v 9

c Tile 3rd time this covenant of s alt Is mentioned(V 5; Lev. 2:13; Num. 18: 19, note)

d When such men take over any government it Is doomed to destruction, as proved In this case (2 Ki. 17)

e Question 12. Next, 16:8

f Only 2 rams were required (Ex. 21:1; Lev. 8:2), butlhisbeing humanlnsplred ritual it followed the usual pattern -adding)Utward things for divine substitution while the spiritual and essential things ar<- diminished

g Jeroboam's strategy was sound according to natural man's thinking, but nothing can succeed when TMid is against it. When ludah saw that they were besieged before andbeWniJ they cried to Jehovah wtiom their king claimed was their captain^' 1:^. The priests sounded with their trumpets, the men of Judah diouied. and God, Himself, smote Jeroboam's army and they fled beforejudah; 500,000 of the 800.000 were slain (v 13-20)

^— Com, from col, 3, p. 459

9 ptayers In Judges :

24 Inarl for guidance, 14 words (1: l). Answeted because It was In harmony with the will of God for the nation (1:2)

25 Gideon for revelation and gul-dance, 13S" words (6:13, 15, 17-18, 22). Answered because of God's word and will for luael (6:12. 14, 16, 20 -21, 23)

26 Igael for deliverance and fo»-glvenessof sins, 36 words (10:10, 15). Answered because of God's plan for Israel (11:1-33)

27 JcphtJiah for victory, 55 words (11:30-31). Answered because of God's plan for Israel fll:i5)

2b Manoah tor an angel to «ppcar and give him direcdons, 91 words (13: h, 11-12, 16. 17). Answered becauae of God's pUn for lsrael(li:9, 11, 13^ 16, 18)

IS A

--n of l|'ra-«l

J a Jah: and God them into their

rd tboatand choveo 6«ifi« mkh '-HIT

•4 • And 'd up :

upon mount Irm-m-tk im. h«ii<l.

which If in m ::• f phr4-Im. 17 And A-bi jah and hi« people and •aid.'Heai : J»r-o-| «lew them with a (treat slau^h-

b« am a-.lal' ' t'r • v> there fell down slain

5 i five hundred thou-

\\; >n men.

i th . .m over Ijta-el toi I* lliu* the children of tj-i ever. tv<n to him ra-el were brought under at

and (u hta soiu by atoveiuuit of talt?

6 Yet J*r-o-b6 am the son of N« bit. the servant of SM o-mon the ton of DA risen tip. and hath r' ■gain

7 A: h

h,

th a:-. Re

that time, and the children of ja dah prcvailed.'because they nlied upon the Lord God of their fathers. 19 And A-hi'j«h pursued after Ifr-o-b6'am, and took cities j from him. B*th -el with the , re leathered unto] towns thereof, and J*sh'a-nah :icn. the children of with the towns thereof, and I 1 have strengthened £ phri-ln with the towns fhere-• Ke-ho-b* - of.

-mon. when 20 Neither did Jfr-o-b6 am ... hu-l...«in was vounjt and recover strength again in the tenderhearted, and could not days of A-bi jah:»Bnd the Lord withsund them. j struck him. and he died.

8 And now ye think to withstand the kuiRdom of the Lord! 4 Abijah's family: 14 wives, in the hand of the sons of D4'-| 38 sons and daughters

rid; and ye bt a great multi-' hide, and thtre are with youj 21 • But A-bi jah waxed

■I golden calves, which Jtr-o-j mighty, and'married fourteen

wives, and begat twenty and two sons, and sixteen daughters. 22 And the^est of the acts of have made you nric^ti after the A-bi jah, and his ways, and his marmer of the f other\ sayings, are written in the^tory

lands? so that t-r com- of the prophet Id'dfi.

eth to consecrate himself with aj

bd'am made you for gods

9'Have ye not cast out the

priests of the Lord, the sons of

Air on, and the L^ vites, and

young bullock and'seven rams, the same may be a priest of them that are no gods.

10 But as for us, the Lord is our God, and we have not forsaken him: and the priests, which minister unto the Lord,

CHAPTER 14

IV Reign of Asa: 41 years

(I Ki. 15:8). 1 Accession

and character: 10 years of

peace

aie the sons of Aar on, and thej qq A-bi'jah^lept with his fa

i- O

Li vites 1^01/ upon their business:

11 And they bum unto the Lord every morning and eveo' evening burnt sacrifices and sweet incense: the shewbread

thers, and they buried him in the city of D4vid: •and A'sA his son reigned in his stead. In his days the land was quiet Jeii years. 2 And A s4*did that which fvos.

also set they in order upon the ^pp^ and right in the eyes of pure table: and the candle-, the Lord his God: stick of gold with the lamps 3'For he took away the altars thereof, to bum every* evening: of the strange gods, and the

for we keep the charge of the Lord our God: but ye have forsaken him.

12 And. behold, God himself is with us for our captain, and his priests with sounding trumpets t"" ""rv atarm against you. O of Is ra-el.

fight ye n., -^.....it the Lord Cod of your fathers: for ye shall not prosper.

3 Abijah'a victory: 500.000 of Israel alain

high places, and brake down the images, and cut down the groves:

4 And commanded Ju dah to seek the Lord God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

2 Aaa'a building program <1 Ki. 15:22)

13 ' But J#r-o-bA'am *caused I 6 * And he built fenced cities an amhiishroent to come about 1 in Judah: for the land had behind them; so they were be- I rest, and he had no war m those fore Judah, and the ambush- 1 years; because the Lord had ment uas hrhind them. j given him rest

14 A Ju dah looked back. :ie battle was before and t<eliind: and they cried untu the Lord, and the priests sounded with the trumpets.

15 Then the men of Ju dah gave a shonf: nnfi at the men of J a dah pa-is, th<i' b6 am ai. A-bi lah m

:a-ei

ai.

to

• i -o-

before

"yi "imson fiJt one last vli i.-rv, 33 w : 'U

re - : ^- :-„ wi

(13:4-5; 1«:22)

iri I17.1. 1 r r guidance, 14 words ('.' : becauK of judgment

on ;...

Conilnocd. column 4 ^>-

7 Therefore he said unto Jiil'-dah. Let us build these cities, and make about them walls, and towers, gates, and bars, -• land II yet before us; we have sought the LuMo uur God. »»• f

him, and he hath t

on • Ir. bu tlicy buUl

and , . d.

3 Aaa'a army: 580,000 men

with children upon obedience (Lev. 2' '. 2t<:l-l4)

ih t' rtpreu gratitude for answer > wotds (2:1-10).

No ley- . r

35 Saul! ce, 16 words (14:

37). Unansw. .- . . JUie of iln (13:l-14: ITTH

Cont. coL 1. P. 464 ^-

a llic reason lodah pcrvailcd was that tfjcy relied upon God (v Itf). They bfijuglit such a complete defeat to Jeroboam that he never recovered fium It (V 19-20)

b The Lord is here spoken of as Ktlklng Jeroboam to that he died. This could be understood In tlie s<.'aK' of giving the decree, the pfuper agents of lickneu and death carryLitt it out (v ^0)-the same as S<)k>rTk)n making all the things ofthe temple (4:1b-19; 6:1). He simply bad the work d>nc instead >i doing It personally

c Abijahhad 14 wives compared to Sol-onr*on'i700 wives and 300 concubines (1 Ki. 11:3); and R.huboam had 18 wives and 60 concubines. Abijah had 22 sons and 16 daughters compared to RelK)boam's 26 sons and 60 daughters (V 21 with 11:18-23)

d See 1 Ki, 15:1-8

e See note f, 9:29

f See note h, 9:31

g Asa was the 3rd king of Judah after the division of the kingdom, or the 6th one from the time Israel began oo have klng$(v 1). He had peace for 10 years, for his father, Abijah had completely defeated the 10 tribes under Jeroboam (V 1-6; 13:13-20)

h He was the first good king of Judah since the division of the kingdom (tkiie a, 1 KL 11:6) 1 22 "right" things Asa did :

1 He a^ok away the altars of the strange gods (14:3)

2 Took away the high places

3 Broke di:>wn the images

4 Cut down the groves (the asherabs. p. 106)

5 Commanded Judah to seek the Lord God of theli fathers (14:4)

6 Commanded Judah to do the law and the commandments

7 Took away the high places and Im -ages out of all the cities of Judah (14:5)

8 Built fenced cities in Judah virhlle he was at peace (14:6-7)

9 Sought the Lord (14:7)

10 Kept prepared for war in time of peace (14:8)

11 Cried to God and ousted in Him when war did come (14:11-15)

12 Put away the abominable Idols out of all tfie land of Judah and Benjamin, and out of all the cities which he had taken from mount Ephraim(16:8)

13 Renewed the altar of the Lord that was before the porch of the Lord

14 Held a holy convocation (15:9-10)

15 Gave God His share of the spoils of war (15:11)

16 Entered lnt> a covenant to K-ek the Lord-he and the people-with all their hean(16:12)

17 Made anoath toCod, to serve Him (15:14)

18 Rejoiced with the people in their vows (15:15)

19 Removed his mother fmm being queen because of her idilatrv (16: 16)

20 Cut down her idol, stamped it, and burned it

21 Kept his he an perfect all his days (15:17)

22 BiDughi into the house of God all that he and his father had dedicated, of silver, gold, and vessels (15:18)

^ Co nt. frDm column 2

31 Israel for guidance. 19words(20: 28). Ans wered because of judgment on sin

32 Israel for revelation, 24 words (21:3). No answer recorded

6 piaycrs In 1 Samuel:

.13 Ha nnah for a son.55 words(1:11). A - ■ because of God's plan for Is -r -23) and promises to bless

2 CHRONICLES 15

Asa abolishes idolatry

a 1,000,000 soldiers and 300 chariots came against Judah who had only 580,000 men(v 8-10)

b Asa cried to God for help, exercised faith, rested upon Him, and in the name of God went against the enemy who had about twice the number of his soldiers. The U)rd smote the Ethiopians and they fled before Judah, who pursued to Gerar. They were » defeated that they could not recover themselves to fight another battle (v 11-15); and diey did not attempt a war on Israel again for 300 years

c Asa and his army carried away much spoil, and smote all the cities round about Gerar (V 13-15)

d Here we have a message from God, through the prophet A zariah at a time when it was especially needed(v 1-7)

e This message was given after one of the greatest victories in Israel for 2

reasons:

1 To confirm the faith of Asa and assure him that God would always be with those who put theii trust In Him, asdemonstratedbythe present victory

(V 11-15)

2 To warn Asa In view of coming events. God knew that Israel and Syria would unite against Judah; and He wanted Asa to be strong and trust in Him in the coming struggles as he had done is the case of the mighty Ethiopian army. Asa failed however, in the next tests (16:1-14)

f 3 eternal and unchangeable facts (v2):

1 The Lord is with you, wnile you are with Him

2 If you seek Him, He will be found of you

3 If you forsake Him, He will forsake you

These eternal facts are aue of an individual or a nation, Jews or Gentiles, people under law or under grace, and in one age as well as another. Whoever seeks God with a whole heart finds Him; and as long as he remains in that relationship with Him, he does not forsake God. There is no such thing as God being with those who do not remain with Him; neither is there such a thing as man forsaking God and God not forsaking men. It has been demonstrated that God has forsaken angels as well as men when they have for -sakenHim, many of them being eternally doomed. See 21 examples, p. 284 of N. T. g This long season was during the last 14 years of Rchoboam's reign (11:17; 12:1), andthe3yearsofAbijah's reign (1 Ki. 15:1-4). Even before these men Solomon forsook God (1 Ki. 11:1-9). This could have also been true of many periods during Israel's past, for often duringthetimeofthe judges God punished Israel for forsaJting Him, and when they would seek Him He would raise up a deliverer, as stated here (v 3-4). It happened again when Asa became king(14:ll-15). Verses 5-6 confirm the fact that there was more than one time when this was so

^»- Com, from col. 3. p. 463

36 David for guidance, 7 words (23: 2). Answered because of God's plan 23:2)

37 David for revelation, 72 words (23:10 -12). Answered because of God's plan

38 David for revelation, 10 words (30:8) r/^nswered because of God's plan

References to prayer(7:9; 8:6; 12:18; 15:11; 28:6)

4 prayers in 2 Samuel:

39 David for revelation, 16 words (2:1). Xnswered because of God's plan

40 David for revelation, 14 words f 5:19)I Tnswered because of God's plan

(5:19)

41 David for fulfillment of Davidic covenant, 364 words (7:18-29). An-

8 And A'si had an army oj men that bare targets and spears, out of Ju'dah three hundred thousand; and out of Ben'ja-min, that bare shields and drew bows, two hundred and fourscore thousand: all

these were mighty men of valour.

4 One million soldiers and three hundred chariots invade Judah

9 ' And there came out against them Ze'rah the E-thl-6'pi-an with an host of "a thousand thousand, and three hundred chariots; and came

unto Mi-re'shah.

10 Then A'sd went out against him, and they set the battle in array in the valley of Z6ph'a-thah at M3-re'shah.

5 Asa cries to God for help atnd God gives him victory

11 And A'si Scried unto the Lord his God, and said. Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against tliis multitude. O Lord, thou art our God; let not man prevail against thee.

12 So the Lord smote the E-thi-6'pi-an§ before A'si, and before Ju'dah; and the E-thi-6'pi-an§ fled.

13 And A'si and the people that were with him pursued them unto Ge'rar: and the E-thi-6'pi-an§ were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and "^they carried away very much spoil.

14 And they smote all the cities round about Ge'rar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abuii-dance, and returned to Je-ru'-sa-lem.

382 CHAPTER 15

6 God's message to Asa by Azariah the prophet

AND the Spirit of God'feame ■ upon Az-a-ri'ah the son of 6'ded:

1^2 And he went out to meet A'sd, and said unto him.'Hear ye me, A'si, and all Ju'dah and Ben'ja-min; 'The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a^ong season !§'-ra-el hath been without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the Lord God of I§'ra-el, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in.

but great vexations were upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with ail adversity.

•7 "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

7 Religious revival under Asa. (1) Obeys the prophet and puts away idolatry in Judah and renews God's worship

8 And*whea A'sd heard these words, and the prophecy of O'ded the prophet, he took courage, and put away the abominable idols out of all the land of Ju'dah and Ben'ja-min, and out of the cities which he had taken from mount E'phik-im, and renewed the altar of the Lord, that was before the porch of the Lord.

(2) Majiy of the ten tribes join Asa amd covenant to serve God (cp. 11:13-17)

9 And he gathered all Ju'dah and Ben'ja-min, and the strangers with them out of E'phra-im and Ma-nas'seh, and out of Sim'e-on: for'^they fell to him out of I§'ra-el in abundance, when they saw that the Lord his God was with him.

10 So they gathered themselves together at Je-ry'sS-lem in thc'third month, in the fifteenth year of the reign of A'si.

11 And they offered unto the Lord the same time, of 'the spoil which they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a covenant to seek the Lord God

of their fathers with all their heart and with all their soul;

13 '"That whosoever would not seek the Lord God of t§'ra-el should be put to death, whether small or great, whether man or woman.

14 And they sware unto the Lord with a loud voice, and ■with shouting, and with tnmi-pets, and with cornets.

15 And all Ju'dah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.

(3) Asa removes his own mother as queenbecause of

her idolatry

16 *i And also concerning Ma'a-chah the mother of A'si the king, he removed her from being queen, because she had made«an idol in a grove: and A'si '■cut down her idol, and stamped it, and burnt it at the brook Kid'ron.

(4) Asa rededicates the temple vessels of his father: 25 years of peace (vs. I)

17 But'the high places were

swered partially, and will be fulfilled in all eternity when Christ comes to reign(Isa.9:6-7;U<.l:32-33;Acts 15: 13-18; Rev. 11:15; 20:1-10)

42 David for forgiveness of sin, 29

words(24:10). Answered, but judgment

feU (24:11-25) 7-8:21:1)

References to ptayer(5:23; 12:16; 15:

Continued, column 4 ^

til time to come back to earth as one of the two witnesses (2 Ki. 2:9; Zech. 4:11-14; Mai. 4:5-6; Rev. 11:3-11) References to prayer(13:6; 18:42-43)

3 prayers in 2 Kings:

48 Elisha for his servant's eyes to be Cont. col. 1. P.468 ^

a This was an encouraging message to Asa, audit showed again how to prosper inthe blessing of God. One must manifest faith by his works in obedience to God(v 7) b Asa understood the message of the prophet and took It as a signal to continue his reforms. Thenextthing he did was to put away all the abominable idols out of the land and renew the altar of God in the court of the temple which had fallen into misuse through the years of apostasy of Rehoboam and Abijah(v 8). In getting rid of the many idols in Judah, Asa was obliged to remove his mother as queen, because of her idol (v 16). He did not hesitate in this, for he was zealous to obey God c Here again we have definite proof that many from the 10 tribes came to Judah to become one with the kingdom of the house of David. They joined Asa in abundance when they saw that God waswithhlm (v 9). This wjs the case more and more as the 10 tribes became more wicked and apostate, finally being destroyed for their sins (2 Ki. 17). Thus more and more Judah became repre:cntative of the whole 13 tribes of^Israel d This evidently was the feast of Pentecost, which was in the 3ra month of the Jewish year. Our April was their first month which would make the 3rd month June. 50 days after the middle sabbath in April would be the first part of June e The Lord's portion of the spoil was : 700 oxen (S $325.00... $227,500.00 7,000 sheep fe $20.00.. 140.000.00 Total est. value $367,500.00 According to Num. 31:25-54 the Lord's portion was to be one animal out of every 500fromthe half that belonged to the menof war, and one out of every 50 from the other half of the spoils that belonged to the congregation. On this basis (11 animals for the Lord out of every 1,000 taken) the total spoil must have numbered approximately 63, 000 oxen and 636.000 sheep f This law was drastic, but it can be supposed that it brought a revival (v 13). Verses 14-15surely indicate that it did, evenoneof the old-time camp meeting style, for they swore to the Lord with a loud voice, with shouting, with trumpets, and with cornets. All Judah rejoiced at the oath: for they had sworn with all their heart, seeking the Lord with their whole desire; and He was found of them. God gave them rest round about because of their seek -ing Him g An idol in a grove -a monstrous asherah

for the grove. See Asherah, p. 106 h The asherah was a wooden stump similar toTEetbtam poles of the Indians, so it could be cut down and burned, as here (v 16) i This means that the high places in the 10 tribes were not removed, for Asa could not control that part of Israel; but the ones in Judah he did remove (14:3, 5; 15:8,16)

^^~ Conufrom column 2

5 prayers in 1 Kings:

43 Solomon for wisdom, 146 words (3:6-9). Answered because it pleased

God(3:10^T35

44 Solomon, prayer of dedication, 1,050 words (8:23-53). Answered according to obedience of Israel

45 Elijah for resunecdon of boy, 35 words(l7:20-21). Answered because of faith in God (17:22-24; Heb. 11:35)

46 Elijah tor fire from heaven, 63 words(T8?^ -37). Answered because of faith (18:38)

47 Elijah for death, 18 words (19:4). Unanswered because connary to God's plan, which was to translate him and permit him to live bodUy in heaven un-

2 CHRONICLES 16, 17

Asa'i /royur

Jahoshaphat tueeeedt Asa

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1 Tnudni 1(16:1-^

2 MlKicat xho was

mcd tp ;. .. ^.. I. - ■ -.

3 (."pprctilnp pcrople I

4 TnutlDtt phyiicians Inttrad of God

(16:12-14)

b Ata had p«acr the flnt 10 yean of hit

r«:lRn(l4:l>. Then came the hthloptin lnvaiioaof)udah(U:9-lS). After that tlit-Tf wat p^ace for .;5 ycart (15:19) ; th<.n came war with Baatha, king of the 10 iribei of luael (It :l-6>. Be-caute ht. tnuted in Syria at that dme, iottcadof Cod, wan were pcDnouoced upoa hijn for the rett of Mt reign-6 more yeart(16:9). The ttatcment tts more war meant oo more military campaigm, at in 14:9 •16; but there wat o:> doubt border fighting (1 Ki. 15:16, 32)

c The reason for thlt wat perhap* the fact that many were constantly leaving the apostate 10 -tribe kingdom to 93 BO Judah where they could worship the God of their faihert(15:9-15). Kanju of the 10 tribes were forcing tht people to wontaiptfae golden calves, ana pressing them to forget the God of their fathers, to be patriotic and stay at home instead of going to Jerusalem to worship, like Baasha here, many sought to keepall from going to Judah (v 1). if the northern kings had only been teosible and wise enough a3t so force a false religion on the people tbey would n?t have had the trouMc

d Then-when Baatha sought to build Ramah to hindt.-r traffic into Judah, Ata xook the gold and silver from the temple tieatury to buy the ter\icei of Ben-hadad, kiog of Syria, to fight against Baatha and give him relief (v 2-3). Ben-hadad 03ok the amount and tent hit armies against the citiet of Qonhem Isael; this forced Baatha 10 itop building Ramah (v4-5). Then Asa took all Judah and carried the timbertand nonet from Ramah. With them he built Giba and Mlzpab (v 6). What Ata did displeased God who had protected him before thlt when he wat in war; the Lord did not appreciate being rejected by Judah who i>ow put their trust in Syria, a foreign power

e God tent Hanani, the teer, to Ata K> rebuJtehimfor going to Syria for help instead of truiting in Him at before, when the Ethioplant invaded Judah. God made It clear that becaute of thit the Syrians had escaped his hand, implying that He woula have given them victory over both the Syrians and the 10 -tribe kingdom whc were previously leagued together against judah (v 3, 7) f Qoeglon 13. Next, 18:3

g BecauK you relied id the Lord, He dell vered you from the Ethiopians, and i^w because you have relied upon Syrlayou shall have wart from r>}w on (v8-9)

h 6t faprophecyln2Chr .(16:9.fulflUed). ?Tcxt, 18:16. The one prediction wat that Ata would have war from that time on because he did n^t trust In God

^»- Cent, from column 3

k Jehoshapbat commanded them to be taken away, but the people did not do their part in obeying him (v 6; 20:33; 1 Ki. 22A3)

1 See Ashj tah. p. 106

What satisflcs man flta. 55:2)

Men arc contunily spending nxmey and selling their lives for thingi that are rxitrtecessary or beneficial in dally life -ihlngt that do not satisfy. The Im - morulroindof mancan only be latli-ficd with the immorul Cod-not with wealth, plcasun-, greatness, and honor. No man, having lusted for (hetc thlngi, has ever been satisfied upon receiving

18

silver. ■:

19 And ... war unto th year of the n.

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CHAPTER 16

8 War with Baaaha; league with Syria (1 Ki. 15:lfa-22)j

rf the six and thirtieth year of the reign of k'U BA a-shA king of 1$ ra-el came up aKainst ja'dah. and built RA mah. 'to the intent that he miitht let none go out or come in to A si ■. king of Ja dah.

2^hen A'sA brouRht out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to B«n-hAdAd king of S^r i-A, that dwelt at DA-mAs'cus. saying,

3 There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league w^ith B& a-shi king of I5 ra-el, that he may depart from me.

4 And B^n-hA'did hearkened unto king Asi, and sent the captains of his armies against the cities of I§'ra-el; and they

^2,

of JO dah and I5 ra-el.

11 Sickneaa and death: again ' fail* to trust in God

12 And A'sA in the thirty and ninth year of his reicn wasAlis-eased in his feet, until his disease was exceeding great: yet in his 'i- — Jhe Lof

13 ' Aiiu A s.i 'Mvpt wiui nis fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of Dil vid, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a ver>' great burning for him.

CHAPTER 17

V Reign of Jehoshaphat: 25 year8(lKi. 15:24; 22:2-50). 1 Accession and character

AND Jf-h6sha-phat his son • reigned in his stead, *and strengthened himself against

smote lion, and Dan, and 'l'^'i'^1". , , , ■ u

2 And he placed forces m all

the fenced cities of Ju dah, and

A bel-md im. and all the store cities of N4ph ta-li.

5 And it came to pass, when BA'a-shA heard it, that he left off building of RA mah, and let his work cease.

6 Then A sA the king took all Jii'dah; and they carried away the stones of RA mah, and the timber thereof, wherewith BA ■ a-shA was building; and he built therewith 6* bA and Mil -pah.

9 Asa rebuked by the prophet Hanani for relying on Syria

7 • And at that time HA-nA m" the seer'came to A sA king of jCi'dah, and said unto him. Because thou hast relied on the king of S^r I-A, and not relied on the Lord thy God. therefore is the host of the king of Sfr'l-A escaped out of thine hand.

8'Were not tJie £-thl-<J pi-anj and the Lu blm$ a huge host, with very many chariots and horsemen? yet,'because thou didst rely on the Lord, he delivered them into thine hand.

♦9 For the eves of the Lord run to and fr earth, to

the behall ui Ihrn is pTfprr tnwar:1

have wars.

10 Asa reject* God's message and oppresses the

set garrisons in the land of Jii'dah, and in the cities of £ phrA-im, which A'sA his father had

■' •) was * with Jft-

use he walked

■ ^,0 of his father

sought not unto

people

taken.

3 And :'■■• ! h6sh a in the 'in^. DA vid, and BA al-im;

4 But sought to the Loud God of his father, and>walked in his commandments, and not after the doings of Is'ra-el.

5 Therefore the Lord stab-lished the kingdom in his hand: and all J a dah brought to J6-h6sh a-phAt presents: and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the Lord: moreover he "took away the high places and igroves out of Judah.

2 First revival under Jehoshaphat (cp. 19:4-11)

7 * Also in the third year of his reign he sent to his princes, everi to Bvn-hA il, and to U-ba--it':ih. .nnl to Z*ch-a-ri ah, and

-el, and to Mi-chA'-

h in the cities of

Ju dah.

S And with them he sent L*'-

Sh*m-a-i ah. and

.11, and Z^b-a-di ah,

and A sa-h*l. and Sh^-mlramfith. and J*-h6n a-than, and

Ad and T6-bi jah, and

T6I :u jah, L(viies; and

with them C-llsh a-mA and J6-

hd ram, priests.

ihem to the full. Thef hMia tfomi to

be vanlrv ar>d vr xatloil«f||i^Mctfy-ing Ur , dien leaving the

heart -• void aod a con-

iclottt' uJe for

higbe;' 'ting the

Spirit'} liiviuiiuii Jiiv>ugi) liic ptopbei will uiisfy fuUv (tec 8 thingt of note q. above)

19 Walked In thr good way >f Ata hit fathi-r, and departed tn't fn^m It (20:32)

20 Did that which wat right in the tight of Jehovah (20:^2)

21 Made peace with Israel(lKl. 2244)

22 Removed the s^dtimltet o« of the land(l Kl. 22:46)

^^ CoMiiMiBd. column 1

pre] like

a Thcn -wtien Ata heard the ptopheey aiK] rebuke of Hanani the teer, he wat angry at the prijphct and p-i? *""• "'. prl»:in; he wat in a rage f what he had done and becAw, had turned againtt him for tmttlng the Syrians (v 10) b Not only did Ata make the mliiakc of

trutdng in the Syrians, andj>- •••-.•

a prophet whii lought to be ■

God andhelpthe king, but 1:. .. ....

he began to opprcst »nme of the {>.. -something he had not done bcf-rc 10). What clatt the people were or what reason they were oppretscd it an stated. It wat in the 36th year of his reign that Ata made these mJitaket; this brought on wart and a diteate in his feet in the 39th year(v 9,12-14). It would seem that the nearer to the end of life a person Is the more effort should be put forth to obey God and epare for eternity, but in many cases, e that of Ata, just the opposite is true (V 10-14; 1 Kl. 11:1-9)

C See 1 Kl. 15:9-24

d What kind of disease is not stated, but perhaps it was gout, the most dangerous and violent kind. Yet in his disease he sought not to the Lord, but to the physicians. The result was that he died (v 14-16)

e Physicians healert. Thit it the first mention of them among the Hebrews. Ifjewi, they were of the priestly tribe, for they were given control of tuch thingiinlhelawof Motes(Lev. 14-15). Luke waiaphytlclan{Col. 4:14). The ones here could have been Egyptian physicians, who were in high repute at foreign count In ancient times, and who pretended to expel diteatet by charms. Incantations, and mystic arts. Asa's fault was that of trusting them Instead of Jehovah. God was jealous in such cases (Jer. 17:5-10). Cp. Mk. 5:26

f See note h, 9:31

g It would be only natural for Jehoshaphat to strengthen himself against the 10-irlbe kingdom, becauseof the war (border troubles) between Asa and Baa -sha aU their day$(l Kl. 15:16, 32) b Men always prosper when God it with them, and God is always with them if they will walk In the first ways of David (V 3)

1 An unusual expression referring to the ways of David In the early part of his life and reign, before he commined sin with Baththcba, had L'rlah killed, and sought tii number the people (2 Sam. 11-12,24)

j Jehoshapaht wat the 2nd good king of Judahartetthe divlslonofthe kingdom (V 3-13; 1 Ki. ll:6,nne; 22:43) 22 righ t things Je hoshaph at did:

1 He w alke d in tne Hist ways ofDav -vld

2 Sought not to Baal (17:3)

3 Sought to Jehovah (17:4)

4 Walked in the commandments

5 Walked not in the doingt of Israel (referring to the 10 trlbet)

6 Lifted hit heart up in the ways of Jehovah (17:6)

7 Took away the high places in Judah

8 Took away the athcraht(toiempole type of 14-1 It) In Iudah(17:6; 19:3). S^e Aiherah, p. 106

9 Sent teaching princet, Levites and prleits, to all the cities of Judah (17:7-9)

10 Inquired of God (18 ^4.6)

11 Pre pare d hit he an to teek God (19:3)

12 Brought Urael back to God (19r4)

13 Set judget in all citiet (19:5)

14 Charged the judges to judge right-e»-iut judgment (19:6-'^

15 Gave the pricttt and Levites their pc-ipit place (19:8)

16 Charged them to fear God and be faithful in aU judgment (19:9-11)

17 Proclaimed a fatt and prayed when hit people were in danger (20:3-17)

18 Exhoned hit army to have faith and ting and praise God in battle (20: 18-28)

2 CHRONICLES 18

JehoshaphaVs mighty men

Micaiah's prophecy

a This was the fiist great teaching mission instituted by any king of Israel. The law of Moses was taken from city to city and taught to the people (v 9). All questions about the law were no doubt answered during the teaching sessions

b This was the secret of peace for many years in ludah under Jehoshaphat(v 10). Many brought tribute money and animals to Judah during this time, and they became very great, rich, and powerful (v 11-13)

c Tribute animals brought to Jehosha phat:

TTTOO rams (® $20.00... $154,000.00

7, 700 goats (S $20.00 .. 154,000.00

Total est. value. .$308,000.00

d Standing army of Jehoshaphat : TL'nder Adbah(v 14)...... .300, 000

2 Under Jeho -hanan (v 15).. .280,000

3 Under Amasiah (v 16) 200, 000

4 Under Eliada (v IT) 200, 000

5 Under Jehoz-abad (v 18).. . 180,000

Total 1,160,000

Besides these there were many men of war in the fenced cities throughout aU Judah (v 19) e 4 mistakes of Jehoshaphat :

1 Making an alliance with Ahab (18:1;

19:1)

2 Being perusaded to go with Ahab to war against Syria (18:2-3)

3 Going to battle in royal robes when Ahib went disguised (18:29-32)

4 Joining in business with Ahaziah, king of the 10 tribes (20:35-37)

3 alliances of unequal yoke:

1 Marriage (18:1; 21:6)

2 War (18:2-34)

3 Commerce (20:35-37) f Question 14. Next, v 5

r^vsev-i

44 statements-comdemnation of friends (Job 6:14):

1 You (fc) Dot show any pity (6:14, 27)

2 You forsake the fear of God (6:14)

3 You have dealt deceitfully with me as a brook that passes away (6:15)

4 Yoj are confoundsd because your hope is gone (6:20)

5 You are ashamed of me

6 You are afraid to face facts (6:21)

7 You are no help to me (6:22-23)

8 Your arguments are empty and vain like the wind that passes away §:S6)

9 Yoadonot seek to comfort me but to reprove me

10 Youoverwhelmthefatherless(6:27)

11 You dig a pit for yourfriend

12 You are not content to believe n:y word, but count me as a liar(6: 28-30)

13 ^4o doubt you are the people, and wisdom shall die with you (12:2)

14 You are not the only ones that have understanding (12:3)

15 You mock me (12:4)

16 You laugh the just man to scom

17 You are forgers of lies (13:4)

18 You are physicians of no value

19 Ifyau would remain quiet you would show some wisdom (13:5)

20 You speak wickedly of God(13:7)

21 You mock God (13:9)

22 You remember like ashes (13:12)

23 You are miserable ccmforters (16:2)

24 You speak endless and vain words

25 All you do is heap up words against me (16:4)

26 You do not try to ease my grief (16:5)

27 My friends scorn me (16:20)

28 You areonly mockersof me (17:2)

29 You continually provoke me

30 Not one of you is wise (17:10)

31 You only vex my soul (19:2)

32 You break me in pieces with words

33 YouhavereproacnedmelO times (19:3)

34 You have no shame left in you

35 You make yourselves strange to me

36 You magnify yourselves against me (19:5)

37 You have forgotten me (19:14)

38 You abhor me (19:19)

9 And they"taught in Ju'dah, and had the book of the law of the Lord with them, and went about throughout all the cities of Ju'dah, and taught the people.

3 Jehoshaphat's growing power ajid prosperity

10 Xell the

And^ the fear of the Lord ' of

upon all the kingdoms lands that were round about Ju'dah, so that they made no war against Je-h6sh'-a-phat.

11 Also some of the Phi-lis'-tines brought Je-hosh'a-phat presents, and tribute silver; and the A-ra'bi-an§ brought him fiocks,'^seven thousand and

seven hundred rams, and seven thousand and seven hundred he goats.

12 ' And Je-hosh'a-phat waxed great exceedingly; and he built in Ju'dah castles, and cities of store.

13 And he had much business in the cities of Ju'dah : and the men of war, mighty men of valour, were in Je-ru'sa-lem.

4 Jehoshaphat's army: 1,1 60,000 men besides those in the fenced cities of Judah

14 And these are the numbers of them according to the house of their fathers: "Of Ju'dah, the captains of thousands; Ad'nah the chief, and with him mighty men of valour three hundred thousand

15 Andnexttohimu/as Je-ho-ha-nan the captain, and with him two hundred and fourscore thousand .

16 And next him was Am-a-si'ah the son of Zich'ri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men

of valour

17 And of Bgn'ja-min; £-h"a-di a mighty man of valour, and with him armed men with bow and shield two hundred thou sand .

18 And next him was Je-h6z'-a-bad, and with him an__hun-dred and f oiirscore thousand

art, and my people as thy people; and we will be with thee in the war.

6 Lying prophets of Ahab (1

Ki. 22:6-12)

4 " And Je-h6sh'a-phat said unto the king of I§'ra-el, "Enquire, I pray thee, at the word of the Lord to day.

5 Therefore the king of Ij'ra-el gathered together oPprophets four hundr ed men, and said unto them.^hall we go to Ra'-moth-gil'e-ad to battle, or shall I forbear? And they said. Go up; for God will deliver it into the king's hand.

7 Jehoshaphat unimpressed asks for a true prophet: Mi-caiah sent for (1 Ki. 22:7)

6"But Je-hosh'a-phat said, Is there not here a prophet of the Lord besides, that we might enquire of him?

7 And the king of I§'ra-el said unto Je-hosh'a-phat, There is yefbne man, by whom we may enquire of the Lord : 'but I hate him ; for he«never prophesied good imto me, but always evil: the same is Mi'ca'iah the son of Im'li. And Je-hosh'a-phit said,"Let not the king say so. •6 And the king of Ig'ra-el called for one of his officers, and said. Fetch quickly Mi-ca'iah the son of Im'ld.

8 False prophets continue to prophecy lies (1 Ki. 22:10)

9 And the king of I§'ra-el and Je-hosh'a-phat king of Ju'dah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Sa-ma'ri-d; and all the prophets prophesied before them.

10 And Zed-e-ki'ah the son of Che-na'a-nah had made him horns of iron, and said. Thus saith the Lord, With these thou Shalt push Syr'i-i until they be consumed.

11 And all the prophets prophesied so, saying. Go up to Ra'-moth-gile-ad, and prosper: for the Lord shall deliver it into the hand of the king.

ready prepared for the war.

19 these waited on the king, beside those whom the king I

put in the fenced cities through- 9 Micaiah the prophet is advised to agree with the false

out all Jir'dali.

5 Alliance with Ahab to war against Syria (1 Ki. 22:1)

NOW Je-hosh'a-phat had riches and honour in abundance, and'joined affinity with k'hkh.

2 And after certain years he went doviTi to Ahab to Sa-ma'-ri'i. And A'hab killed sheep and oxen for him in abundance, and for the people that he had with him» and persuaded him to go up vnth him to Ra'moth-gil'e-Sd.

3 And A'hab king of I§'ra-el said unto Je-h6sh'a-phat king of Ju'dah,/Wilt thou go with me to Ra'moth-gQ'e-ad? And he answered him, I am as thou

prophets of Ahab (IKi. 22:13)

12 And the messenger that went to call Mi-ca'iah spake to him, saying. Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be Uke one of theirs, and speak thou good.

13 And Mi-ca'iah said. As the Lord liveth, even what my God saith, that will I speak.

10 Micauah's ironic prophecy of Ahab's success: is rebuked by Ahab (IKi. 22:15)

14 And when he was come to the king, the king said unto him, Mi-ca'iah, 'shall we go to Ra'moth-gil'e-ad to battle, or shall I forbear? And he 'said.

39 You are pitUess to me (19:21)

40 You are my persecutors (19:2^

41 You are not satisfied with my flesh

42 Mock on (21:3)

43 You devise wicked Imaginations against me (21:27)

44 You are false in your answers to me which do not comfort me at all (21: 34)

see that Micaiah was different from the other prophets, as he had said (v 7, 14-17). Henoped, by such prodding and urging to satisfy the visiting king fully regarding Micaiah, and show that he could not be relied uoon to give a true message of God. This is an impressive example of popular opinion and even religious unity being wrong

a Jehoshaphat evidently was in the habit of inquiring of God before going into an important undertaking like making war; out here he decided first to go without such consultation (v 3-4) b Prophets seemed to be the only way Ahab had of inquiring about doing something. He did not have the Urim and Thummim as Judah and their priests did. Even in the use of prophets Ahab relied upon false ones for guidance. There were 400 such prophets, all in unity as to what the king snould do, such unity being brought about because their advice was popular and whatthe king wanted (v S). The only dissenter in his kingdom was the true prophet of Jehovah who did not predict good thills for him as the false ones did c Questions 15-16. Next, v 14 d Jehoshaphat evidently sensed some -thing wrong with 90 many prophets being so unified regarding the matter; or perhap he detected a hollowness and unreality in their predictions; so he inquired of Ahab atiout another prophet, that they might inquire of him abo (v 6). Ahab answered that there was one man who did not say good things like the others-and he hated him (v 7). Jehoshaphat was not satisried until the despisea prophet had been brought, to see what ne would prophesy. While he was coming the 400 false prophets con -tinned to prophecy before tne 2 kings in the gate ol Samaria (1 Ki. 22:10). One made horns of iron and predicted that by these Ahab would push the Syrians until they were consumed (v 10). The others continued urging Ahab to go up against the Syrians as they would be delivered into his hand (v 11). In the meantime the messanger sent for the prophet Micaiah was giving him advice to prophesy good diings of Ahab as the others did so it would go well with Him. Micaiah answered that he would speak only what Jehovah gave him (v 12-13). When he prophesied the same outcome as predicted by the false prophets, the king, knowing this was unlike him, adjured him to speak the truth in the name of Jehovah (v 14-15). He then gave a true prophecy (vl6) e There is generally at least one man who will always tell the truth and take a stand against apostasy. Often there is more than one, though they may be few (v 7). Elijah was alive at this time and had already given several messages to Ahab, only to be ignored on every occasion f Many times this is the case when things go contrary to personal ambition and fleshly dedres (v 7) g Evidently Micaiah had made previous predictions before Ahab, contrary to the false prophets, and had incuned his wrath (v 7) h This was a weak protest of Jehoshaphat to Ahab concerning his attitude toward what might be a true prophet (v 7). For the moment it may have been hard to tell who was the true prophet, but in a few days everyone knew who the false ones were and who the right one was, for the predictions of Micaiah came to pass and those of the others did not. There were some embarrassed prophets, as v 24 seems to indicate by mentioning their going into an inner chamber to hide themselves; nevertheless, as is generally the case with such false ones, their failure was no doubt soon forgotten and they continued in deception and falsehood i Question 17. Next, v 15 j This Is Irony, like 1 KI. 18:27, for he knew that this was what Ahab wanted to hear, though not a true message from God. He Intended to see what Ahab would do if he did agree with his false prophets. Knowing that the prediction was not genuine, Ahab pressed the prophet further for the truth, even fcugh it would not harmonize with the words spoken by the others. He also wanted Jenoshaphat to

caton 18. Neit. » n

1 pmpbccy Id : Chr. {W:X6, ful-

nUc(«.Ncxv, * 24

2 pCcAcdt ^': J:

TtT>, T ^U be i~ ..;, ., „ upon the a* ifac c p thai tu vc no ibe p-

2 They will have [>.' martcr (Ahab will be killed); Ici the ni return there -fore every man t' hlj -wn t> ju

c Qaeglon 19. Next, >. - < *is'^-aiont Me ate d with the ihecy (v

14-15),andycthe »ij.... .._ ;-pleaicd

wltti the true prophecy (v 16-17) I

d This(ccoadstatem<;ntto Ahab reveals' not only the source of the predictions of the lying pcupbcis, but glv - -- •-sight inao heaven, showing . conferencf • -i^ "^-re and h^- Luu^j are done . it world (v 18-CC)

e Mlcaiab «.. ^Ua^^^ ^ his mestage tt) Ahab by repeating what he had! seen-the Lord sittlDg upon a thiODe, anJ all the hoct of heaven a*nMr^ t>> Him on both sides. The L<ord inquired as IT whom He could send to persuade I AhabtogofttRamoth-^lead to battle. Various spirits gave their suggestions, and finally there came a demon who volunteeredui be a lying spirit in the mojtiisofAhab'sprophets Co urge him to go to battle. The Lord gave him

?erniissiDn to carry out his plan (v ; 7-2-2) i

f This is just one of many times when men have seen God. Here again He is pictiutd as an ordinary sized being in the midst of His subjects on the right hand and on the left. See 44 appearances of God, p. 63 i

g TnJ$re%eals that God and His heavenly ' tk'Sts. includingdemonsonccnainoc-casions , have conferences concern-ibc affairs of men on earth. Such is plainly laughi in Job 1-2; Dan. 4; anc Rev. 12. This one had to do with only one part of the eaitfa, one people on the earth, and one Idng in particular. He was in rebellion agaioR God, in league with idol gods, and listening to their prophets instead of the true pro -phcts of Jehovah, lo God [>ermined mm Co bo deceived Instead of saving him from such deception. There was Very little that could be done with such a stubborn man-on.- consecrated Co demon worship and demon prophets. Mi-caiah had been sent to Anab but he woald ttJt recicve Jehovah's instiucti-ns. In this case 2 Th. 2:8-12 Is clearly illusaatcd. Because he and hisasaDLiaicshadno love for the truth that they might be saved, God sent them a strong d<--luslon, that thev should believe a lie: that they misht be damned who believed not the truth, but had pleasure in unrighte>.>usnen.

The idea is &■•• - ■ ^ '

djcepdonco taj'

rejected. If me i. - i j.. i,. uui..

they will auo matically have a substitute that will be more in Var~ -with their wicked ways for l being. Ahab would an have truii. duu wnuld not listen Co Jehovah, but he , would havelir? --'•■--- •'• --phctsof Baal. 1 Insight Int " behind all ar'^ - ' - -r

U'tx. pr ti ts . when there is to turn rr errr, and mi^n spirits i . ' i CD go furtJi'-r astray

h O -: ' . Ntnt. 19-2

1 "^ that mam spirits

Ji. av' n ::a'. U! r!.' ' matlt-rs lm;>^rtarit cussed. Fv ■ to srtme c 6; 2:1; Rev. i. . -

j This was a dcmi^n spirit, for no g»od rHrit In the mouth

• :ii::'., i » « 5 t:;at

ts there are b.^< J

i\\\:. (3U\' ui'

in

1 procpcr. iBdT*** And mt. Thua ,

o delivered iato|kinx. Put this jeWow in the

t,f.\.,ti .. i «.....(him >*,ih hread

Mid to hJm. '°r of

h4ll 1 adjure —.—■ " .-.«;n in

nothing but peace. .. uwi iu uir m the name of the Loan? '^^ Final prophecy of Mica-|

lah to Ahab (1 Ki. 22:28) 11 Micaiah'a true prophecy

(1 Ki. 22:17) {27 And Mi-d iah said.lf thou

ccrtamly return m peace, then

?■ i I did see all hath no' the Lord spoken by

'. upon the me. And he said. Hearken.

• ■ .. all ye people.

I'-t !hrm

man to his Iiooic ui peace.

12 Ahab alao ditpleaaed with the true prophecy (v«.

14-15; 1 Ki. 22:18)

1 17 And the king of Vra-el said to J*-h6sh'a-ph4t. TJid I not tell thee that he would not prophesy good unto me. but evU?

13 Micaiah'a vtaion of the lying spirit in Ahab'a prophet* (1 Ki. 22:19-23)

•18'Again belaid. Therefore bear the word of the Lo»d: 'I saw the I "iM upon his

throne. .. :ne host of

heaven sunduiti on his right hand and on his left.

19 And the LoRD^aid. «Who shall entice A hib kins of 1$ ra-el, that he may ko up and fall at R4 moth-gil e-4d? And "one spake saying after this

manner, and another saying after that manner.

20 Then there came out 'a spirit, and jlsjpd _ before the Lord, and ';ai'i. »i will entice him. A: KD said unto him, Wh

•21 And he »aid, I will go out, and be a lying spirit in the rr. uth of all his prophets. And ihe LoPD said, Thou'shait entice him, and thou shalt also prevail: go out, and do even so.

22 Now therefore, behold, tjie [LoirtiMth Du-

'the mouth o f

.ind the L'/ku iialli spolten j«(ainst thee.

14 Clash of true and false prophets (1 Ki. 22:24-25. Cp. Ex. 7 11. 22. 8:7. 18;

Jer. 28:1-17)

23 Then Z*d-e-ki ah the son of Cbt-ni a-nah came near.

I uid*tnM>te Mi-cA iah upon the I cheelt. and said. Which way went the Spirit of the L'>aD fr-m rr'* to ^peak unto thee? ; .4 iah "Said, Be-

lli see on that day wbsa thou shalt go into an taller chamber^ hide thyself.

15 Micaiah ■<-prison (1 Ki.

«SS Then the king of Wra <] •aid. Take ye M

carrv h!m*b.irk •

and to

17 Battle of Ramoth-gilead:

defeat aiid death of Ahab (1

Ki. 22:29-39)

28 So the king, of Ij'ra-el and J*-h6sh a-phit the king of Ju'-dah •went up to R4 moth-^'-e-id.

2» And the king of Is'ra-el said unto J6-hdsh a-phflt.1 will disguise myself, and will go to the battle; but put thou on thy robes. So the king of !§ ra-el disguised hmiself; and they went to the battle. •JO Now the king of S^'I-4 had commanded the captains of the chariots that were with him, saying. Fight ye not with small or great, save only with the king of 1? ra-el.

31 And it came to pass, wheD the captains of the chariots saw je-h6sh a-ph4t, that they said. It ij the king of I? ra-eL therefore they compassed about him to fight: but J*-h6sh a-phit cried out, and the Lord helped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of I? ra-el. they turned back again from pursuing him.

33 And a ceitam man drew a bow at a venture, and 'smote the king of I5 ra-el between the joints nf the harness: therefore he said to his chariot man. Turn thine hand, that thou mavest carry me out of the host; for I am wounded.

34 And the batt!*" increased t day: h '"p king of

i-p] <;t3 t-!^ up in

hi - ' i-anj

un Jt the

time ui the »un ({oin^ down/be died.

M6 CHAPTER 19

18 Jehu rebukes Jehoshaphat! for his alliance with Ahab:

AND .'f-h^'h a phSt th" king

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I God.

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come again in victory (v 25-2C)

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coming conflict. Mlcalab was da alraldtocall It to the an —' - f »ll lh« people that if Ahab 3 in

peace,Uien God had n}t sp !< nlmas His prophet-the 400 ' j)bets would be proved Co be tii. txu. ones instead c Jehoshaphat was a weak king or he would Dit have protested 10 mildly when jod's prophet was hated (v 7), and be would not nave gone with Ahab after taking the time to demand an answer from God regarding whether they shiTuld gp or not (v 7-281. His goinfeajarly cost him his life. In fact, he would have been killed if he had a)t cried ^ut to God, and if He had not caused the pursuers to turn back from him (v 31-32)

d This Itself was treachery and deception-feigning which almost cost tne life of jehoshaphat. The captains of Syria had been Instructed to fight with the king of Israel only, to destroy him; so when they saw Jehoshaphat they llv^ughthe was Ahab and pursued him until It was discovered he was not the man they sought (v 29-34)

e Fulfilling the prophecies of 16, 27

f S. . J tails in 1 Ki. 22:35-38

8 1. ih pp-'phecy in 2 Chr. (19:2, ful-rriled). .Sext, 20:15. The one pre die - tion was that God's wrath would come upi^n Judah because of the unholy alliances with the enemies of God-Ahab and t^:e 10 tribes of Israel. Jehu had reproved Baasoa, king of Israel, at Tlrzah (1 KI, 16 1), and n-->w he re-bu.i;ed Jehi^shaphat, king of Judah, at Jerusalem (v 1-3)

b Questi.'H 23. hJext, 20:6

i VsTiena p>eople get as ungodly and hate God tLi the extent that Ahab and the IC tribes did, K) that God curses a godly rriv.f^T ■•:■:: h-lpins ^: l~;1n; th.-r-.

■I Qt of the wickedness of the iO

tn^. s (V 2) . J would l»t completely d'Str . ;u^:ah for helping tne IC apt stat tribes; they were to be spared for the Z^^i "Tk Jeh^'shaphat nad done re-e re mi? valof the groves, and "ie had prepared his heart to , as in v 3 1 :ah , p. 106

^»- Cont,from column 2

a lying spirit in the mouths of Ahab's

-~ -'■ • . Then, the Lord permitted

n to go and d' this work of

georpu n (v 21)

Im Ha t h pu t, that is, has permined a de-

" ui^ .. ■ Ui.. H^.l> Spirit's

message t icaiah (v 22)

n It K-cms that .U J^^kiah was the chief

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III, ^ :r ^-i, lul -TRc one pre die -

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2 CHRONICLES 20 JehoshaphaVs fast and prayer Judah at war with Ammon and Moab

a A^alj. pro ving this to be a second re-vival ofte aching the law of Moses and bringing the people back to God (v 4-11. Cp. 17:9). He also set judges in all the cities of Judah and charged them strictly to judge in justice for God, and ddi for man; to judge in the fear of God, and to take heed not to sinby having respect of persons or tak-ingbribes(v 5-'^. In Jerusalem he set the priests and Levites and chief of the fathersof Israel to judge and even take careof the cases appealed to the higher court. He charged these also to judge in the fear of God, faithfully with a perfect heart (v 8-11) b Amarian was chief priest over all matters of the Lord, in the days of Jehoshaphat; and Zebadiah was the chief ruler in all matters of the king. The many Levites were helpers, and all were to deal courageously, doing their own work before Jehovah (v 11)

c After Ahab's death (2 Ki. 3:5) Moab rebelled against Israel and invaded Judah (v 1). It was told Jehoshaphat that the armies of Moab and Ammon were encamped in Engedi. He became afraid and set himself to seek the Lord, proclaiming a fast and a general convocation throughout all Judah (v 2-4)

^ C ont. from coU 3. p. 464

opened, 11 words (6:17), Answered by faith

49 Hezeklah for deliverance, 133 words (19:15-19). Answered by faith (19:35)

50 Hezeklah for a longer life, 30 words; he received 15years more (20: 3). Answered by faith (20:5-6)

2 prayers In 1 Chronicles:

51 Jabez for enlarged coast, 33 words(4:10). Answered because of God's word to give Israel all the land (4:10; Gen. 15:18-21)

52 David for Solomon and Israel, 326 words(lChr. 29:10 -19). Answered partially, in the temporary obedience to God of Solomon and Israel 30)

References to jxayer (5:20; 21:26; 23:

2 piayers in 2 Chronicles :

53 Asa for victory, 50 words (14:11). Answered by faith (14:12-1-^

54 Jehoshaphat for victory ,224 words (20:6-12). Answered by faith (20:20 -

References to prayer(15:13; 33:13) 25)

2 prayers in Ezra :

55 Ezra - flayer of thanksgiving, 50 worar"(7:27-28)

56 Ezra for forgiveness and help,419 words■(frS'-15). Answered (10:1-19)

References to jxayer (8:21-23)

9 prayers in Nefaemiah:

57 Nehemlah for confession of sins and help, 256 words (1:5-11)

58 Nehemlah for judgment, 53 words (4:1-6)

59 Nehemiah for help. 7 words (6:9)

60 NehemiaE for help, 31 words (6: 14)

61 Israel - confession of sins, 1, 205 words (the longest prayer, 9:5-38)

62 Nehemiah for blessing, 29 words (13:14) (13:22)

63 Nehemlah for blessing, 18 words

64 NehemiaE for judgment.21 words (13:29) (13:31)

65 Nehemiah for blessing, 7 words References to prayer (2:4; 4:9; 8:6)

7 prayers in Job

66 Job - prayer of thanksgiving and resignaoon, 30 words (1:20-22)

67 Job in complaint and for relief and forgiveness, 114 words (7:17-21). Answered (42:10)

68 Job in complaint and for relief, 571 wo"r3s(9:25-10:22).Answered(42:10)

19 Second revival under Jehoshaphat (cp. 1 7: 7-9)

4 And Je-hosh'a-phat dwelt at Je-ru'sa-lem: and he went out "^gain through the people from Be'er-she'ba to mount E'phra-im, and brought them back unto the Lord God of their fathers.

5 * And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.

7 Wherefore now let the feai of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor tak ing of gifts.

8 ^ Moreover in Je-ru'sa-lem did Je-hosh'a-phat set of the Le'vites, and of the priests, and of the chief of the fathers of Is'ra-el, for the judgment of the Lord, and for controversies, when they rettu^ed to Je-ru'sa-lem.

9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. 511 And, behold, *Am-a-ri'ah the chief priest is over you in all matters of the Lord; and Zeb-a-di'ah the son of Ish'ma-el, the ruler of the house of Ju'dah, for all the king's matters : also the Le'vites shall be officers before you. Deal courageously, and the Lord shall be with the good.

CHAPTER 20

20 Invasion of Judah by Moab, Ammon, and Edom. (1) Prayer and fasting for help from God

IT came to pass "after this also,

5 " And Je-hosh'a-phat stood in the congregation of Ju'dah and Je-ru'sa-lem, in the house of the Lord, before the new court,

6 And "said, O Lord God of our fathers,Aar< not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

7 Art not thou our God, who didst drive out the inhabitants of this land before thy people I§'ra-el, and gavest it to the seed of Abra-h^m thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9^f, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Am'mon and Mo'ab and mount Seir, whom thou wouldest not let i§'ra-el invade, when they came out of the land of E'gypt, but they turned from them, and destroyed them not;

11 Behold, / say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God,"wilt thou-not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

13 And all Ju'dah stood before the Lord, with tneir little ones, their wives, and their children.

(3) God's answer by Jaha-zielthe prophet

14 "Then upon Ja-ha'zi-e! the son of Zech-a-ri'ah, the son of Be-na'iah, the son of Je-i'el, the son of Mat-ta-ni'ah, a Le'-vite of the sons of A'saph, came the Spirit of the Lord in the midst of the congregation; '"15 'And he said,

Hearken ye, all Jii'dah, and ye inhabitants of Je-ru'sa-lem, and thou king Je-hosh'a-phat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle IS not yours, but God's.*

that the children of Mo'ab, and the children of Am'mon, and with them other

beside the Ammon-Ites came^jg T„ morrow go ye down agamst Je-hosha-phat to bat-!.^^^. ^, .,^„. ^,',. .,„

tie.

-ft" 2 Then there came some that told Je-h6sh'a-phat, saying. There cometh a great multi-

zon-ta'mar, which is En-ge'di. 3 And Je-hosh'a-phat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Ju'dah.

4 And Ju'dah gathered thenvi;

selves together, to ask help the Lord : even out of all the cities of Ju'dah they came to seek the Lord.

(2) Jehoshaphat's prayer

against them: behold, they come up bj' the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jer'u-el.

tude against thee from beyond-j^ ye shaU not need to fight the sea on this side Syri-4;| and, behold, they be in Haz'a-

in this battle: set yourselves, stand ye s^i7/, and see the salvation of the Lord with you, O Ju'dah and Je-ru'sS-lem: fear not, nor be dismayed; to morrow go out against them: for the Lord will be with you.

(4) Worship of God for the prophecy of Jahaziel

18 And Je-hosh'a-phafbowed his head with his face to the

69 Job in complaint and for life and forgiveness, 198 words(14:13-22). Answered (42:10)

70 Job for a fair trial, 48 words (23: 3-5). "Answered (chs. 38-42)

71 Job, prayer of confession, 34 words 7^3-5)

Continued, column 4 ^*-

them definitely prayer-psalms. A few of the other 78 may also De considered such because of the general nature of the subject matter. Even in the listed prayer -psalms many subjects ate more outstanding than the prayers. See notes on these psalms, andthe665

Cont. col. 1. p. 469 ^»-

a Jehoshaphat stood amid the great assembly of Israel and made a prayer of 224 words, as follows:

1 You are the God of our fathers (v 6)

2 You are the God of heaven

3 You rule over all the kingdoms of the heathen

4 You have all power and might

5 None is able to withstand You

6 You are our God (v 7)

7 You drove the Canaanites out before Israd

8 You gave tiieir land to the seed of Your eternal friend, Abraham

9 They have dwelled there (v 8)

10 They have built You a sanctuary for Your name

11 They havetold us that when we are in trouble, and stand before this house, in Your presence, crying to You in our affliction. You will hear and help (v9)

12 And now, the Ammonites, Mo-abites, and Edomites are come to cast us out of our possession (v 10 -11)

13 WiU You not judge them" (v 12)

14 We have do might against such a company

15 We do not know what to do

16 Our eyes are upon You

This was prayed while all Judah stood before the Lord and His temple-with their little ones, wives and children (vl3)

b Questions 24-27. Next, v 12

c This reminds us of the prayer of Solomon as in 6:28

d Question 2S. Next, 24:6

e Then -immediately after the prayer, the Holy Spirit came upon Janasiel, a '^evite, in the midst of the congregation, and he gave a prophecy of victory over the enemies Invading Judah (V 14-17)

f lltfa prophecy in 2 Chr. (20:15-17, fulfilled). Next, v 37

2 predictions-fulfilled :

1 Be not afraid, nat dismayed by reason of this multitude; for the battie isnot yours, but God's. Tomorrow go down against them as they come up by the cliff of Ziz; and you shall find them at the end of the brook before the wilderness of Jeruel (v 15-16)

2 You will not need to fight in this battle; set yourselves, stand still, and see the salvation of the Lord with you. Fear not, nor be dismayed; tomorrow go

out against them; for the Lord will be with you (v 17)

g Jehoshafiiat believed the Lord and bowed his head to the ground; and all Judah feU before the Lord in worship (vl8)

^»- Cont. from column 2

72 Job. {«ayer of repentance, 87 words (42:1-6). Answered (42:10)

72 prayers in Psalms:

73-123 David. In 50 prayer-psalms he made requests for various blessings, most of them being answered because of faith in God's promises(3-7, 9, 12-13, 16-17, 19-20, 22, 25-31, 35-36, 38-41, 51, 54-61, 64, 69-70, 86, 108-109, 119, 124, 132, 139-144). The ones unanswered will be answered in due rime for David even prayed about future events

124-138 An unknown psalmist, per -h apspavid, tor many kinds of blessings, which were granted or will be granted (10, 33, 43-44, 71, 85, 88, 102, 106, 118, 120, 123, 125, 129, 137)

139-143 Asaph made many requests to God (in 5 prayers) for various kinds of blessing, which were granted o: will yet be granted (74, 79-80, 82-83)

144 Moses makes requests to God (90)

145 Et han made requests for God to remember the reproach of His servants (89)

Thus in 72 of die 150 psalms thjre are personal requests to God, making

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Ctijuh prophesies agauist Jehoram

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record-2S words exhorting them to d-2 things:

i Sclieve in the Lord your God; » shall yuu t>c established (v 20)

C Believe His piDphtti; lo shall you prosper

c 3thingsJehoshaphatdid before battle :

1 ChairRe'd die army to believe in God and in His pn^phets (v 20)

2 Consulted with the people (v 21)

3 Appointed singers unio the Lord to siniiE and praise (Urn before the army as they marched Ce^ battle

d Thliappointmejitof singerstD lead the army Inie banle must have been In ibe divine will, for as soon as the-y began to sing aad praise God He set ambush-menti (liers in wait) against the Vto-abites. Ammonites, and Edomltes, and they were smitten(V 22). Theam-bushments were not of the Israelites, so must have been angelic hosts. The Targum interprets them as angels. Evidently the angels of God appeared suddenly and the children of Ammon and Moab became » confused that they began to destroy the Edsmites; then, after destroying them they were so confused they began destroying one another (v 23). This is the same miraculous happening that will take place at the battle of Armageddon wtierc, without a doubt, angels will be present (Zech. 14:12-14; Mt. 25:31; 2 Th, 1:7-10). Resurrected salcu v^ll also bethere(Zech. 14:5;Jude 14-13; Rev. 19:11-12). Regardless of how it happened in the experience of Judah here, there was such a confusion and the cn-inry destroyed one another so much that bodies were scattered all over the battle fie Id by the time Judah arrived, and none escaped (v 24). There was m:) need to fight, as God had told them (v 15-17); and all they did was to gather the spoil, which amounted id an abundance of riches, precious jewels and other things. They gathered for 3 days and had more than they could carry (v 25)

e After gathering spoil for 3 days the-y assembled in the valley of Berachah on the 4th day (v 2o). Then they re-tumcdbcme, to Judah and Jerusalem, with great joy (v 27-28)

^ Corn, from col. 3. p. 468 requesulisted under Requesu In Index

3 prayers in Isaiah:

14€ Isaiah for cleansing. 38 words (6:5). Answered (6:6-7)

147 Mezeklah fur deUvcrancc, 133 words (37:16-20). Answered (37:3^5)

148 Hezckiah fur healing ainlU ngth of days, 30 words (3b:3). Answered (38:5)

References to prayer (1:15; 7:11; 16: 12; 26:16; 55:6-7). There are also prayers that luacl will make in the time of their restoration as a nation (12:1-6; 64:1-12)

11 prayers In Jeremiah:

149 JeremUh . confession of inability to obey God, 12 words (1:6)

150 Jcrcmiah .accu«ingGod.24 words (4:10)

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Jorth. J*-h6sh a-

phAt stood and said. Hear me O Ju dah, and ye mhabitants of T.'-ru u-|#m; Believe in the L God, so shall ye be

esi_ 1 ; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he <^appointed singers unto the Lurd, and that should praise the beauty of holiness, as they went out before the army, and to say. Praise the Luku ; for his mercy endureth for ever.

(6) Prophecy of v»». 15-17

fulfilled: rruraculous defeat

Judah's enemies

22 * And^hen they began to sing and to praise, the Lord set ambushments against the children of Am m6n, Mb ab, and mount Si ir, which were come against Jii dah; and they were smitten.

23 For the children of Am'mdn and M6'ab stood up against the inhabitants of mount Si'ir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Si ir, every one helped to destroy another.

24 And when Judah came toward the watch tov^er in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

25 And wht-n Je-h6sha-ph4t and his people came to take away the spoil of them, they found amonK them m abun-

2S And they came to Jt-rvtA-l*ni with psalteries and harps and trumpets unto the house of the L' 'Kl>.

(S) The fear of Cod falls upon other nations

29 And the fear of God was on a!! The kingdoms of those coun-t n they had heard that t: fought against the encmieN of tj'ra-el.

30 So the realm of J*-hdsh'a-phAt was quiet: for his God gave him rest round about.

(9)Jehoshaphat's reign and character (1 Ki. 22:41-47)

31 * And Ji-hdsh a-ph&t reigned over Jiidah: */ie was thirty and five years old when he began to reign, and he reigned {wenty and five years in J6-ru s4-l*m. AnH^is mother's name was A-zu'bah the daughter of Shilhi.

32 And he walked in the way of A's4 his father, and departed not from it, doing that which was right in the sight of the Lord.

33 Howbeit 'the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the^est of the acts of Ji-h65h a-ph&t, first and last, behold, they are written inthe book of Je hu the son of Hind ni, who IS mentioned in the book of the kings of I$'ra-el.

(10) Jehoshaphat's business

venture with Akaziah, king

of Israel (1 Ki. 22:47-49).

Navy destroyed by God

35 ' And 'after this did Je-h6sh a-phdt king of Ju dah join himself with A-ha-zi'ah king of 1§ ra-el, who did very wickedly:

36 And he joined himself with him to make ships to go to Tar -shish: and they made the ships in £ zi-on-g4 ber.

737 Then £-li-e zir the son of D6 da-vah of MA ri shah prophesied against J*-h6sh a-phAt, saying.'Because thou hast joined thyself with A-ha-zi ah. the Lt>RU hath broken thy works. And the ships were

dance, both riches with the i broken, that they were not able dead bodies, and precious jew- ,o ^q to Tar shish.

els, which they stripped ofl for themselves, more than they could carry away: and they were three days m gathering of the spoil. It was so much.

(7) Great rejoicing in Judah because of God's help

26 ' And ^>n the fourth day they assembled themselves m the valley of Bira-chah; for there they blessed the Loan: therefore the name uf the same place was called. The valley of Bir'a-chah. unto this day.

27 Then they returned, every man uf Jiidah and Ji-ru sA-lim, and J^-hush a-phAt in the forefront .f them, to go again to Jt-: h joy; for the L' le them to rejoiee over their enemies.

CHAPTER 21

3&8

VI R e I g n of Jehoram: 8 years (2 K i. 8:1 6-24). 1 Death of Jehoshaphat: accession and character of Jehoram

NOW J*-hftsh a-phAt *slept v^ith his fathers, and was buried with his fathers in the city of Oa vid. And Jf-hdram ha son reigned in his stead.

2 And he had brethren the sons of Jf-hftsh'a-phAt, Az-a-riah. and Jt-hi el. and Z*ch-a-ri ah, and Az-a-ri ah, and Michael, and Sh«ph-a-U'ah: all these were the sons of J*-h&sh a-phAt king of If'ra-el.

3 Anl th(ir father'gave them » . and of gold.

-, 80 words . . 5) suoaing God. 133

15! (10: _

152)c relltl*ii, l)U'

wordsiri2:l 4)

153 JercmUh for help for Judah. words (14:7 9)

154 jVr r help for Judah, words (1-i

CootlflQcd. column 4 ^

96

61

W)

171 S ailors fnr mercy, "^ words (1:

172 T'luh fot Jellvcranct tr> m hell, 198 w>';rJr72:l'J)

173 Jonah for death. 70 words(4:2-3)

3 pcaycts la Habakkuk:

174 Habakkuk for God to act. 75 Coot, col. 1. p. 471 ^»-

a Such a miraculous drf '-' ■ ,b-Ites, AnmvMUli I, j . u

soon known by all iiat. : aooui

(V 29-:W). ^4<•llnallt • . of the

world up to this tlm<- r.ao mere been such a defeat of an > arthly army, by God and Hi . ' Thi-rr had been a great dcsc ?har»>h and his

host In the kec bea. nut n.)t by actual Uersln wait as on this occasion. After this there was a great defeat caused by one angel wh.5 killed 185,000 men of war In one night during the days of Hezeklah (Isa. 37:30-3H). The only other happening like this will be at Armaged(i)n (Zech. 14:12-15; 2 Th. 1:7-10; Rev. 19:11-21)

b 35 years old, and a rcign of 25 years made him 60 years old when he died (v31)

c He had given commandment for their destruction, but the people had an carricdoutthedecree(v 33 with 17:6)

d See 1 Ki. 22:37-50

e This refers to another book which we d5nothavcDow(v 34). All such books refcrredto were not In the plan of God evidently, to be a part of His inspired revelation to men, orthey would nave been put In our Bible

f This was the 3rd unequal yoke Jehoshaphat took upon himself, and for it he was again cursed. The whole venture came to nought (v 35-37)

g 12th prophecy in 2 Chr. (20 :37. ful-tlUcd). Next, 21:12. The on; prediction was that God would breUThis ships so the business venture would fail

h See note h, 9:31

I Jehoshaphat gave giftstohlsothersons, but the kingdom to Jehoram (v 3)

^»- Cont.from column 2

155 Jeremiah. judgmenc 118 words (15:15"TFj

156 Jeremiah for judgment.lS8 words (17:13~re)

157 Jeremiah for judgment. 174 words (18:19"'^!r55

156 Jeremiah for judgment.214 words (20:7 T25

159 Jeremiah, concerning captiviry of Judah, 209 words (32:17-25)

Reference s to prayer (7:16; 11:14; 14:11; 21:2: 29:7; 12; 37:3; 42:2. 4,

20)

4 prayers in Lamentations :

160 Jeremiah for judgmenulOS words (1:20-"SS^

161 Jeremiah for consideration. 113 words (2:20-22)

162 Jeremiah for judgment,158 words (3:55-"BSJ

163 Jeremiah for the oppressed people of Judah, 300 words (5:1-22)

Jeremiah could be called the praying prophetaswellasthe weeping prophet. He has IS recorded prayers

3 prayers In Ezekiel :

164 Ezekiel protesting what God wanted him to do, 41 words (4:14)

165 Ezekiel for the remnant.20 words (9:8)

166 Ezekiel for the remnant. 14 words (11:135

2 prayers In Daniel:

167 Daniel for forgivcnessof ilns and fulflllmeni of prophecy, 550 words (9:1-19)

168 I^nlcl for revelation. 11 words (12:8)

References to prayer (2:17-18; 6:10)

2 prayers in Amos:

169 Amos for forgiveness, 16 words (7:2)

170 Amos for help, 16 wi^ds (7:5)

3 prayers in Jonah:

2 CHRONICLES 22

Ahaziah succeeds Jehoram

a Mostof the time this law of the fiist-bom held true, even in the throne rights, but not always. God overruled in some cases, because the firstborn was Dot the suitable one for a position. See cases where the younger was c!x)s-en instead of the firstborn, p. 7

b He sgengthenedhirnseLf by murder and ruthiessness instead of doing it the way his godly father had done, by the blessing of God. Such so-called strengthening was really weakening himself and diminishing the blessing of God upon his kingdom, for he did not prosper by such crimes. He only caused God to turn against him, and this led to revolt and wars which could have been completely avoided by righteousness and the protection of God. Cp. this kind of strength (v 4-20) with that of his father (17:1-19)

c There are 6 brothers listed in v 2. He slew all these and other princes of Israel who could become king in his place in the event of an emergency

■ (v 4)

d Jehoram was the 14th evil king of Israel (note a, 1 Ki. 11:6). He rejected the godly life of his father altogether, and walked in all the ways of the wicked kings of the 10 tribes-Uke Ahab who was one of the most wicked of kings. This confirmed wickedness was perhaps partly, if not wholly brought about Dy his unholy alliance with the wicked daughter of Ahab and Jezebel-Athaliah (v 6; 22:2). In spite of this, God saw fit to continue the kingdom of David because of the covenant madewithhim(v 7). It was the devil's plan to break into the royal line seeking to hinder and destroy the possibility oftheSeedof the woman coming into the world (Gen. 3:15; 2 Sam. 7:16; Isa. 7:14; 9:6-7) this staned with Jehoshaj^t (18:1) and continued with Jehoram(21:6).Afterward the Arabians continued the assault(21:17; 22:1), and then the wicked Athaliah nearly destroyed all the royal seed (22:10)

e This promise of giving alight to David forever was based upon the obedience of his descendants; and », the matter of how much sin should be tolerated before taking action to cut off David's sonsfromthe throne rights,wasin God's hands. He no doubt had hof>es that there would be more ^od kings in Judah who would justify' sparing the nation from complete destruction or, at least enable Him to salvage part of it. This is the way it happened, for there were 6 more godly kings in Judah after Asa andjehoshaphat, and because of these destruction was postponed (note a, 1 Ki. 11:6). Sin Decame deeper and more of>en in the lives of the people ofjudah in general, as in the 10-tribe kingdDm; and God finally had to abandon them also and permit their captivity. Just before the captivity to Baoylon God cut off the throne rights ofthe royal line (Jer. 22:24-30, notes). These rights were inherited by Jesus Christ from Joseph cf the royal line, and yet He, Himself, did not come of that line, but of another line of David, so that He could fulfil all the thrcne -right promises as well as aU the otherDavidic rights in the eternal program, with the house of David, with Judah and the other tribes of Israel (note k, Mt. 1:6)

f Not only in his days, but because of hissins(vlO), God permitted a number of revolts of kingdoms under Judah (v 8-17)

g Jehoram acted the opposite from his father who made a decree tc remove all the high places (17:6); he made high places in the mountains of Judah, and e nCO urage d the people, even forced them to commit all the sex sins that ttormaUy accompanied the worship in such places consecrated to idols ana connected with the asherah (v 11, 13). See Asherah. p. 106

h The only writing of Elijah mentioned in Scripture (v 12-15)

i 13th prophecy in 2 Chr. (21:12-15,

and of precious things, with fenced cities in Ju'dah: but the kingdom gave he to Je-ho'ram; because he '^as the first-bom.

4 Now when Je-ho'ram was risen up to the kingdom of his father, he ^strengthened himself, and'slew all his brethren with the sword, and divers also of the princes of Is'ra-el.

5 •" Je-ho'ram was thirty and two years old when he began to reign, and he reigned eight years in Je-ru'sa-lem.

6 And he walked in the way of the kings of is'ra-el, like as did the house of Ahab: for he had the daughter of A'hab to wife: and he<*wrought that which was evil in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with Da'vid, and as he'promised to give a hght to him and to his sons for ever.

2 Revolt of Edom(2 Ki.8:2C)

8 •"In his days the E'dom-ites revolted from under the dominion of Ju'dah, and made themselves a king.

9 Then Je-ho'ram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the E'dom-Ites which compassed him in, and the captains of the chariots.

3 Revolt of Libnah (2 Ki.

8:22)

10 So the E'dom-ites revolted from under the hand of Ju'dah unto this day. The same time also did I^ib'nah revolt from under his hand; because he had forsaken the Lord God of his fathers.

4 Jehoram's apostasy

11 Moreover he «made high places in the moimtains of Judah, and caused the inhabitants of Je-ru'sa-lem to commit fornication and compelled Ju'dah thereto.

5 Prophecy of Elijah of the sickness and death of Jehoram: 11 th miracle of Elijah (1 Ki. 22:50)

512 • And there came a'writing to him from £-li'jah the prophet, saying. Thus saith the Lord God of Da'vid thy father, 'Because thou hast not walked in the ways of Je-hosh'a-phat thy father, nor in the ways of A'sa king of Ju'dah,

13 /But hast walked in the way of the kings of I§'ra-el, and hast made Ju'dah and the inhabitants of Je-ru'sa-lem to go a whoring, like to the whoredoms of the house of A'hib, and also hast slain thy brethren of thy father's house, which were better than thyself:

14 Behold, with a great plague win the'^LoPD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou shalt have great

sickness by "disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

6 Invasion of Judah by the Arabians and Philistines

16 •" Moreover the Lord stirred up against Je-ho'ram the spirit of tithe Phi-Us'tine§, and of the A-ra'bi-ans, that were near the E-thi-6 pi-ans:

17 And they came up into ju'dah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Je-ho'a-hlz, the youngest of his sons.

7 Jehoram's incurable disease and death (1 Ki. 8:24): prophecy of vs. 15 fulfilled

18 *: And after all this the LoRD'^smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made "no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Je-ru'sS-16m eight years, and departed without being desired. Howbeit they buried him in the city of Da'vid, but not in the sepulchres of the kings.

CHAPTER 22

Vn Reign of Ahaziah: 1 year (2 Ki. 8:24-26). 1 Accession and character

AND the inhabitants of Je-■ ru'sa-lem made 'A-ha-zi'-ah his youngest son king in his stead: for the band of men that came with the A-ra'bi-an§ to the camp had /slain all the eldest. So A-ha-zIah the son of Je-ho'ram king of Ju'dah reigned. 2'Forty and two years old was A-ha-zi'ah when he began to reign, and he reigned one year in Je-ru'sS-lem. His mother's name also was Ath-a-li'ah theMaughter of Om'ri.

3 He'also walked in the ways of the house of A'hSb: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the Lord like the house of A'hab: for 'they were his counsellors after the death of his father to his destruction.

2 Ahaziah assists Jehoram,

king of Israel against Syria

(2 Ki. 8:28)

5 *" He walked also after their counsel, and went with Je-ho'ram the son of A'hSb king of I§'ra-el to war against Hiz'a-el long of Syc'i-k at Ra'moth-gil'-e-ad: and the SjT'i-an§ smote ^6 ram.

fulfilled). Next, 24:20

2 pre dictions-fulfilled :

1 With a great plague will the Lord smite your people, your children, wives and all your goods (21:14)

2 You will have great sickness by disease of your bowels until they will

Continued, column4 ^»-

Jehovah. See TTie Trinity , p. 280 of N. T. We should not say that Jesus Christ of the N. T. is the only Jehovah of the O. T. simply because He is also Jehovah, any more than we should say that He is the only person called God simply because He is God. Christ is God and Jehovah, and so are the other members of the Divine Trinity

a This disease could have begun wltii chronic dysentery and terminated with rupture and gangrene (v 16). He was sick for 2 years (v 19)

b The Philistines and Arabians were tri -butaryunder Jehoshaphat (17:11). Throughsinjehoramlostthese people, as well as Edom and Libnah. Tney were the ones God used to fulfil the prophecy of v 14. They broke into Jerusalem taking all the treasures in the king's bouse and all his wives and sons, so that the royal line of David was cut off except for one son, the youngest (v 17). This was the first of two times in this period diat the royal line was cut off except for one boy (v 17; 22:10-24:14)

c The fulfillment of v 15

d Because of his sins, and the fact that he forced Judah tc commit sin (v 11, 13), his people so hated him that they did permit him to be buried in the city of David but not in the tombs of die kings of Judah, He departed without being desired (v 19-20)

e Cailed Jeboahaz, Jehovah upholds, in 21:17, and Azariah in v 6 (v 1)

f See 21:1'/

g Ahaziah'sfather wasonly 40 yean old whenhedied(21:20), so the reference cannot be to his age when he began to reignforhe could not have been older tiian his father at that time. It is thought tiiat the 42 yean have to do with his being a son of the house of Omri that long, his connection being through his motiier, Athaliah, the daughterof Ahab and Jezebel (v 2). In 2 Ki. 8:26 Ahaziah's actual age is shown to be 22 years at the beginning of his reign. He was bom when his father was 20 years of age

h Grand-daughter of Omri, but daughter of Ahab and Jezebel (V 2: 1 Ki. 16:28) i He followedhis wicked fatiierJehoram who had walked in all the wicked ways of Ahab and Jezebel, his mother being hiscounseller in wickedness(v 3). She was the daughter of Ahab and Jezebel and just as wicked. She even killed all her grandsons except one, and seized die throne ofjudah which she kept for 6 years (v 2-4, 10 -12)

j They -his mother, Athaliah, his father, Jehoram, and Ahab and Jezebel(v 4-5)

k Another spelling of Jehoram

^»> Cont.from column 2

fall out by reason of the sickness day by day (21:15) j 3 G reat sins of Jehoram (v 13):

1 You have not wall<ed in the good ways of Asa and Jehoshaphat, but in the way of the kings of die 10 tribes

2 You have made Judah to go whoring, like the whoredoms of the house of Ahab

3 You have slain your brothers who were better than you

k The Lord makes die laws of sowing and reaping; and since the people of Judah had sinned they were suDject to the penalties. The Lord set in motion the proper agenciesof sickness and death. This was not die chastening of children, but the judgment of sinners

Jehovah fisa. 40:3):

Heb. Yehoyah. Jehovah. WTio was this Jehovah John die Baptist was to prepare the way for" It was Jesus Christ, wnich proves again that He also is Jehovah as well as the Father and the Holy Spirit. See Gen. 19:24 where die record iows onejehovah on earth raining fire upon Sodom and Goraorah from another Jehovah in heaven. In Ps. 110:1, 5 we find two Jehovah's or Self-existent Ones. The Holy Spirit is equally Self-existent or Eternal with the Father and the Son, so He could also be called

2 CHROmCLES t)

a Samt- at Ahazlah of v 1

b God dctcrmln -d the lieitructlon of Ahazlah brcauir of hli liiis. It wai bfv^unht a^'Ut by Jehu wivru the Lord caunJaibt kins of the 10 tribe». He killed bi'th Jefk^ram, king of the 10 tribrt and Ahazlah of)udah (2 Kl. 9 l-lO-.fl)

c See C Kl. 9 1-10 31

d They burled Ahariah because of hli gudly father, lehothaphat (v 9)

e Allencepcl-'a*. one Ilnle boy whom they hid In the temple, »i that the ruya' line of David mlRhi be continued tt) fulfil the Davldlc covenant which piKmiscdaklimonthc thnme of Judah as long ai they had a kingdom with any po sslbl 11 ty of rlghteoumess (v 10-12). This was the devil's third anempt to dejiriy the royal line of Pavld, %•> that r<id's word would not b^- fulflUed (21 r4, 17; 22:1, 10)

f This was the safest place at this time, for the house of God was deserted and i») worship of Jehuvah was carried on there (24 t). The wonhlp of Baal and the asherahs was pr>rTkited in the mountains and high places of Judah and Israel (21:11)

g This was the only queen that ruled as suchinallthe kingd^niof Israel (v 12)

h The 7th year since Ahaziati had been assassinated and Athallah had killed all the seed royal,exceptJoajh,and had bi.-guntDrelKnln Iudah(2J:lO-12; 2 Ji)

i Jehi'ladawas the high priea but since there was no worship of Jehovah in the temple h^ had i>^ work and r»-> autlu-'rity Lo api^state ludah. He ni>w took Joash, the rightful heir to the throne of David and the kingd:)m of Judah. and made him kln^ bringing about anew re vl val of worship of Jehovah (2T:1 -24:27)

j Jehoiada scenat h ened himself by :

1 Vlaking a league with captains of hundreds of soldiers (v 1)

2 Gathering the Uvltes (v 2)

3 Gathering the chief of the fathers of Israel

4 Making a covenant between the king the congregation through the elders (v3)

^»- Coou fromcoL 3. p. 4€9

words (1:1-5)

175 HabakkuJ* for judgment, 156 words "n:12-17i

176 Habakkuk for revival. 474 words (3:2-1?)

17 prayers In Matthew :

177 Jesus, The Lord't prayer, 66 words (6:9-ITJ)

178 Leper for healing. 9 words (8:2). Answered (h:3)

179 Ce nturion for healing of his servant, T5"worHr(8:6-9). Answered (8: 13)

180 Dts(Iples for help from drowning. 5 words (F:25). A nswered (8:26)

181 Demons for lempurary liberry, 37 words (8:29-31), Answered (8:32)

182 A ruler for healing. 18 words (9:18)rTn5Wered (9:25)

183 A Woman for healing. 11 words (9:21). AnswereJ (9:22)

184 2 Mind men f.ir healing, 8 words (9:27). Answered (9:29•■tO)

185 Jesu s Hiving thanks to God, 38 words (Tr:25)

186 Petej to walk on water, 13 words (14:28).' Answered (14:29)

187 Peter for help from drowning. 3 words fl??^). Answered (14:31)

188 A^ we iman for he a ling of her '5S~words(15:22-27)

Jtholtda makts Joash king

Athaliah it slain

Al\

daughter. 36 words (15:22-27). An swered (15:28) ~~l89 A man for healing of his son, t9 words (17:15 16). Answered (17:18)

190 A_moiher for exaltation of her 2 sons, James and John. 23 words (20: 21). I'nanswered be< ausc of wrong motive and not In harmony with God's pUn (20:23)

191 2 blind men for healing. 27 words (20:30-33). An swered (20:34)

3 Ahaziah vlatta Jehoram,

king of Israel in hi* atck-

neaa (2 Ki. H 29)

< And he returned to be healed in J#z re-el because of the wounds which were given him at Ri mah. when he fought with Hiz a-el kmn of Sjr i-*. And'Ai-a-ri ah the son of Jf-h(5 ram king of Judah went down to see J*-hA ram the son of A hib at J#zre-el. because he was sick.

4 Ahaziah and son* alAin {i. Kl. 9:27; 10:18)

I 7 And theMestruction of A-ha-' li'ah was of God hy ooming to Jfi'ram: for when he was come, he went out with J*-h6 ram against Je hu the son of Nim-shi, whom the Lord had anointed to cut off the house of A'hAb.

8 And it came to pass. that, when J*'hu '^was executing judgment upon the house of A'hib, and found the princes of Jij dah, and the sons of the brethren of A-ha-ii'ah, that ministered to A-ha-zi'ah, ho slew them.

9 And he sought A-ha-zi'ab: and they caught him, (for be was hid in Si-md ri-A,) antl brought him to Jehu: and when they had slain him, they buried him: 'Because, said they, he is the son of JS-h6sh'a-phit, who sought the Lord with all his heart. So the house of A-ha-zi ah had no power to keep still the kingdom.

VIU Reign of AthaUah: 6 year9(2Ki. 1 1:1-21). I Accession and character

10 • But when Ath-a-U'ah the mother of A-ha-zi ah saw that her son was dead, she arose and destroyed 'all the seed royal of the house of Ju dah.

11 But Je h')-shlb e-ath. the daughter of the king took J6 -isb the son of A-ha-zi ah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Je hfi-shib'e-4th, the daughter of king Jft-h6 ram. the wife of JS-hoi a-d4 the priest, (for she was the sister of A-hi-zi ah.) hid him from Ath-a-li ah, so that she slew him not.

12 And he was with themOiid in the house of God six years: and 'Ath-a-Li'ah reigned over the land.

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CHAPTER 23

2 Rebellion of Jehoiada, the priest(2 K>. 11:1-12)

AND in the*5eventh ycai'J*-• hoTa-da 'strengthened himself, and took the captams of hundreds, Az-a-ri ah the son of J*r'o-ham, and Ish ma-el the son of J*-h6-hi nan, and Az-a-ri'ah the son of o bed. and MA-a-s^ lah the sun of Ad-a-i ah. and £-lish a-phdt the son of Zich'ri, into covenant with him. 2 And they went about in JO- , brought out the captains

dah. and gathered the L^'vites

out of all the cities of Ju'dah, and the chief of the fathers of Ij ra-el. and they came to J6-ru »4-l*m.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them. •Behold, the king's son sh.nll reip.n, as the

LoRo hath said of the sons of Da vid.

4 This IS the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Li'vites, shall be porters of the doors;

5 And a third part shall he at the king's house; and a third pitrt at the gate of the foundation : and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the priests, and they that minister of the L^'vites; they shall go in, for they are holy: but all the people shall keep the watch of the Lord.

7 And the LS'vites shall compass the kin^ round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the L6 vites and all Judah did according to all things that Jf-hoi a-da the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath : for J6-hoi'a-d4 the priest dismissed not the courses.

9 Moreover Jf-hoi'a-dd the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king DA'vid's, which were in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son. and put upon him the crown, and gave him the testimony, and made him king. And I*-hoi'a-di and his sons anointed him, and said, God save the king.

3 Execution of Athaliah (2 Kl. 11:13-16)

12 • Now when Ath-a-li'ah heard the noise of the people running and praising the king, 8he*came to the people into the house of the Lord:

13 And she looked, and, behold, the king stood at his pillar at the ent<*ring in, and the princes and the trumpets bv the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick. and such as taught to ting praise. Then Ath-a-li ah rent her clothes, and said. Treason, Treason. •14 Then J6-hoia-da the priest

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uld die on the

•44). Answered

•he eross, 9 Words(27:4b")

peayet(6:5 13;7:7 11;

9:37- «; 14:23; 18:19-20: 21:22:23.14)

6 prayers in Acts:

Judas, 1:26) oe man.

208 Disciples for su. . -41 we.rds (1:24-25). A: -

209 Peter foe heallnn of u 12 wof3sT3:6). Answered (3:7-8)

210 Disc 1 pic» forbt'ldneuand power, 178 words {4:24-;»). AnswcreJ (4:.n 33)

Coot, col. L p. 472 ^

a After telling hit plans to the chief classesof Ivael, and revealing to them that the king's tun was alive and should become their king according to the bird's word to David, final plans were made asto how »o take over the kingdom and get rid of the wicked queen AthaUah

1 A third of the priests and Lcvltcs were to be porters of the doon (v 4)

2 A third part were to be at the king's house (v 5)

3 A third part were to be at the foun -dation gate

4 All the people were to be in the courts of the bouse of God

6 None were to go Into the temple Itself save the priests and Levltes who ministered (v S)

6 The people In the courts were to keep watch

7 The Levltes were to compass the king round about with weapons to protect him (V 7)

8 Anyone else who tried to enterthe temple Itself was to be executed

9 The Levltes were to protect the king in his going and coming

10 The coursesofthe priests were n-)t dismissed (v 8)

11 The foldlen were armed and ready for battle (23:9-11)

12 They brought out the king's son, put the crown upon him, gave him the testinvsRy (the law of Moses), and made him king (v 11)

b Athaliah, the queen, heard the noise of the people running and praising the king, so she came to the temple. Upon seeing the king standing by his pillar (the place where kings sat In the temple),she cried,'Treason.treason'" (v 12-13). At that time Jehoiada brought the captains of the hundreds out to get her and bring her out of the ranges, or from the ranks of those in the temple, to slay her (v 14-15)

^ Cont.from column 2

2 prayers In Mark :

194 A demon for lempotary freedom, 31 words (1:23-24)

195 Jesus in healing a deaf mute, 2 words-the shortest prayer (7:34). Answered (7:35)

References to prayer (1:35; 6:41. 46; 9:23; 11:22-24)

7 prayers in Luke:

196 Simeon In blesslngjesus,43 words (2:29^355

197 Rich man in hell. 80 words (16: 24-315

198 10 lepers for healing. 5 words (17: ISjTTMwered (17:14, 19)

199 A Pharisee in boasting of his righteousness, 34 words (18:11 - 12). I'mustified (18:14)

2u0 A publican for mercy, 7 words (18:13). Answered , justified (18:14)

201 Jesus on the cross, 10 words (23: 34)

202 Jesus on the cross, 8 words (23: 46)

References to prayer (3:21-22; 5:16; 6:12; 9:28-29; 11:1-13; 18:1-18; 22: 31-32)

5 prayers in John:

203 N.^lcrpan for healing of child, 7 words (4:49). Answered (4:50)

204 Pe^iple lor living bread. 6 words (6:34)

205 Jesus for resurrection of Lazarus, 40words(ll:41-43). Answered (11:44)

206 Jesus for glorlficatioa, 19 words (12:2'r5Py. Answered (12:28)

207 Jesus for disciples, 638 words (17:1-"5Sr

References to prayer (7:37-39; 14: 12-15; 15:7. 16; 16:23-26)

2 CHRONICLES 24

Joash repairs the temple

The people fall to idolatry

a The next thing that Jehoiada did was to make a covenant between himself, the king, and the people that all should be the people of Jehovah (V 16). Then they all went to the house of Baal, broke it down, broke the altars and Images, and slew the priest of Baal (V 17). After that Jehoiada restored the offices of the house of the Lord, ac -cording to the law of Moses and the

. 24 courses ordained by David (v 18). The porters were then set at the various gates to see that no unclean thing should enter into the temple courts and grounds (v 19). Finally, the king was brought down from the house of the Lord to his own house before all Israel (v 20-21)

b Joash was the youngest king to reign in all Israel, and the 5th king to reign for 40 y ears (v 1). He is called Jehoash In 2 Ki. 12:2

c The 3rd king that did right in the eyes of the Lord, that is, aU the days of Jehoiada, the high priest (v 2; note a, IKi. 11:6). Afterthedays of Jehoiada he went into idolatry (v 17-19)

d Jehoiada had such control of the young

, king that he acted as a father to him, and took 2 wives for him (v 3)

e Joash was brought up in the temple from babyhood to the time he was made king, so he no doubt saw many things about it that needed repairing. He gathered the priests and Levites and sent diem throughout Judah to collectmonsy for repairs; but the Levites were slow in getting at the work. He then called Jehoiada to inquire about the matter, for the repairs were much needed since his grandmother's sons had broken up the house of God and taken all the dedicated things to the Iwuse of Baal (v 6 -7)

^v> Cont. from coL3. P. 471

211 Stephen for enemies, 13 words (7:59-W

212 Paul for instruction, 12 words (9:5-g)7^nswered (9:5-6)

213 Peter for resurrection of Tabitha, 2 words75:40). Answered (9:40-41)

References to prayer (1:14; 3:1; 6:4; 8:22, 24, 34; 10:9, 31; 12:5; 16:13-16)

8 prayers in Revelation:

214 Elders in worship, 27 words (4:

11)

215 Angels in worship,22 words(5:12)

216 A11 creatures in worship, 22 words (5:13)

217 Martyrs for vengeance, 22 words (6:10)

218 Great multitude in worship, 13 words (7:10)

219 Angels in wor5hlp.23 words(7:12)

220 Glorified sain« in worship, 5 6 words (19:1-6)

221 John for die coming of Jesus Christ a second time, 5 words (22:20)

Besides the actual worded prayers in these 30 books of the Bible, there are many passages in them, as well as in some of the 36 books containing no prayers, that give much instruction on the subject of {xayer. It is supposed by some that there are a number of prayers in the epistles, but in reality these books contain only statements to Christians regarding the apostles praying for them that God would bless them, or they give instructions for Chjisdans to pray and tell them what to pray for. These are not actual prayers addressed to God, as is clear (Rom, 1:8-10; 16:20; Eph. 1:15-20; 3:13-21; Phil. 1:2-7; Col. 1:3-14; 1 Th. 1:2-3; 3:9-13; 1 Tim. 1:3-7; 2 Tim. 4:14-18; Jas. 5:13-18). For these facts see Prayer in the Index

36 prayerless books of the Bible :

hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said. Slay her not in the house of the Lord.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

4 Revival of religion under

Jehoiada, the priest (2 Ki.

11:17-21)

16 ^fAnd Je-hoi'a-dA made a covenant between him, and between all the people, and between the king, that they should be the Lord's people.

17 Then all the people went to the house of Ba'al, and brake it down, and brake his altars and his images in pieces, and slew Mat'tan the priest of Ba'al before the altars.

18 Also Je-hoi'a-di appointed the offices of the house of the Lord by the hand of the priests the Le'vites, whom Da'vid had distributed in the house of

the Lord, to offer the burnt offer ings of the Lord, as it is written in the law of M6'§e§, with re joicing and with singing, as it was ordained by Da'vid.

19 And he set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in.

20 And he took the captains of himdreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Ath-a-Ii'ah with the sword.

CHAPTER 24

IX Reign of Joash (Jehoash) 40 years (2 Ki. 12). 1 Accession and character

JO'ASH u;as*seven years old when he began to reign, and he reigned forty years in Je-ni'sS-16m. His mother's name also was Zib'i-ah of Be'er-she'b4. 2 And'^Jo'ash did that which ff/as right ui the sight of the

Lord all the days of Je-hoi'a-d4 the priest.

3 And <'Je-hoi'a-di took for him two wives; and he begat sons and daughters.

2 Revival of religion under

Joash. (1) The faithless

priests (2 Ki. 12:4-8)

4 *" And it came to pass after this, that'Jo'ash was mmded to repair the house of the Lord. •5 And he gathered together the priests and the Le'vites, and said to them, Go out unto the cities of Ju'dah, and gather of all I§'ra-el money to repair the house of your God from

year to year, and see that ye hasten the matter. Howbeit the Le'vites hastened it not.

G And the king called for Je-hoi"a-di the chief, and said unto him, "Why hast thou not required of the Le'vites to bring in out of Ju'dah and out of Je-ru'sa-lem the "collection, according to the commandment of M6'§e§ the servant of the Lord, and of the congregation of I§'ra-el, for the tabernacle of witness?

7 For the sons of Ath-a-U'ah, •that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Ba'al-im.

3 The temple repaired (2 Ki. 12:9-16)

8 And at the king's commandment theytoade a chest, and set it without at the gate of the house of the Lord.

9 And they made a proclamation through Ju'dah and Je-ru'sa-lem, to bring in to the Lord the collection that M6'§e§ the servant of God laid upon I§'ra-el in the wilderness.

10 And all the princes and all the people rejoiced and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Le'vites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Je-hoi'a-di gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished it, they brought the rest of the money before the king and Je-hoi'a-da, whereof were made vessels for the house of the Lord, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Je-hoi'a-di.

1 Levidcus 2Rudi

3 Esther

4 Proverbs

5 Ecclesiastes

19 Galatians

20 Ephesians

21 Philippians 22Colossians

23 1 Thessalonians

6 Song of Solomon 24 2The$salonians

7 Hosea 25 1 Timodiy

8 Joel 26 2 Timodiy

9 0badiah 27 Titus

Continued, column 4 ^».

4 Death of Jehoiada

15 *■ Bui Je-hoi'a-di *waxed old, and was full of days when he died; an hundred and thirty years old was he when he died.

16 And they buried him in the city of Da'vid among the kings, because he had done good in Ig'ra-el, both toward God, and toward his house.

a Question 29. Next. v 20

b This refers to the half shekel redemption money that had not been collected from Israel for a long time (v G; Ex. 30:13-16)

c This is a term used only of her (v 7)

d A chest for collections was made to hold redemption money from all Israel for the repairing of the temple; it was placed outside at the gate oi the tem-ple(v8-9;Ex. 30:13-16). There was rejoicing and a response from the people until the last of the redemption money was paid (v 10). It was then given to those who repaired the house of God (v 12-13) ana the surplus was used fot vessels for the temple. The ancient worship was re-established and maintained all the days of Jehoiada (vl4)

e Jehoiada grew very old, died at the age of 130, and was burled in the city of David among the kings (v 15-16)

Cont. from column 2

came representative of the entire 13 tribes. Furthermore, Judah was God-chosen to rule, and He had made a special covenant with David and his house to be rulers of Israel eternally. Alldiesefactorsdelayedjudah's judgment, but by their continued sin and apostasy it did come about 133 years after die 10 tribes were destroyed (2 la. 25)

10 Micah

11 Nahum

12 Zephaniah 13Haggai

14 Zechariah 15Malachi 16 Romans 171 Corinthians 18 2 Corinthians

28 Philemon

29 Hebrews

30 James 311 Peter

32 2 Peter

33 1 John 342 John

35 3 John

36 Jude

7 woes of 28:1-33:1 (Isa. 28:1):

1 Woe to the drunkards of Ephraim (28:

1)

2 Woe to the drunkards of Judah (28:7)

3 Woe to Jerusalem (29:1)

4 Woe todeceivers and hypocrites (28:

5 Woe to the rebeUious children (30:1)

6 Woe to them that trust in Egypt(31:l)

7 Woe to treacherous dealers (33:1)

In diat day (Isa. 28:2)

In that day -the day Ephraim and Sa-maria are destroyed by Assyria, which was within a few months after the pro-I^ecy was uttered (v 5). Epiiraim was to be totally destroyed and go into captivity, but Judah was to become the remnant of Israel and be spared. God was to be for a crown of glory and a diadem of beauty to the rest of Israel who were not defeated and taken captive to Assyria (v 5-6). Thus, v 5 is the beginning of a prophecy to Judah and Jerusalem, in particular, while v 1-4 are a prophecy about Ephraim. God was to preserve Judah and be their pro -tectorwhenthe Assyrians would come into the land. This was fulfilled as in 36:1-37:38

7 sins of Judah duough drink (Isa. 28:7):

1 They have erred (v 7)

2 Have gone out of the way

3 Are intoxicated and overcome by wine

4 Stumble in judgment

5 Live in uncleanness (v 8)

6 Stumbleatthe way Godhas instructed them by the prophets (v 9-13)

7 Scoff at God's way of revelation, and reject His message to them by the prophets

The prophet admitted here thatjudah was also sinful like Ephraim, and was destined to judgment Uke the 10 tribes if they continued in these sins. The difference between the 2 kingdoms was diat Ephraim had gone further into sin and apostasy dien Judah, for diey did not have one righteous king in all their history of separation from Judah. God delayed judgment in Judah because diey had periods of national revival of reUgion. Several of dieii kings were godly and led Judah back to God. Godly persons of die 10 tribes continually came back to Judah, which tribe be -

>lm«XM'l i

Amatiah's idolmtry

a It MM (be prlacei of Judah thli Qmt-tbat led ibr king lim^ tin toj apiiitiy.

Isually thr klog IrJ the prlocf-i aod tbe pri'plr asDay, but (k.>t norr. loaA wai luch a wrakUnK. having brrn connoUrtl by jctktada all hii Ufe, that whcD this prlrft died hr became a vlcdm of tfar prlDcei wbL< wanted blm b) Icavr the (x^uk of Gud and »erve giwei(Hcb. ||faerlrn -totem pole type of deltlei lervrd with all ktodl of ImnKraUUci). and IdoU (v 18). i See Albctth. p. 106 '

b Again, wc have record of the wrath of God upL<n Judah for leaving Him to serve Idob (v Iff) I

c The Vulgate Danilates thli 2(pte|t-' axget . Thui the flx« Innanci of the word ptoCcfcant li not fujm the history jf the reformadon, U comej frcm two words 22-for,and tcstanii. wltneiilngs. It means a «la)cuing for God and His Cruth, not merely against evil. Here G»>d sent pruphcls who pretested the backsliding oijudah and declared the QuthsofGod; but they would mt bear] (V 19)

d 14th pr.'phecy In : Chr . (24:20. ful-fllleij*. Ncrt, :5 16. The one prediction was that God would forsake them because they had forsAken Him

e Oicsdon 30. Next, 2S:9

I This again assures the backslider that God will forsake him If be forsakes God (v 20>. The Jecharlah who was stsned here wasttt the pci-'phet who ^rote the book of Zechailah, for he did an Uve until after the Babvk^alan captivities

(iech. l:l;3:l;4:e-9;7:l). This prophet was a too of Jeholada and lived at least 160-170 years before the cap-tlvltles(v 20). Both men were stoned, on-• in the court of the temple (v 21-22; Mt. 23:35)

g Thlsls the kind of gratitude some men Jtow. Joa^ who bad been brought up an J guided In goodness before God until be died. a:)w slew the ton of his friend and bcaefactor (v 22)

h Here we have the fulflllmeni of the prophecy of v 20. Syria desd-yed the very princes that led Jo ash Into sin, and took all their spoil to Damascus. A very small ciimpany of Syrians defeated a great army of ludaih because of the nation's siiu (v 23-24)

I It seems that the last few kings died ficm great diseases because of sin (16-14-16. 21:12-17. 24:25)

J Od' of 12 kings assasdnated (oote 1, 1 I Kl. 15:28)

28 thlnasm happen to Judah flM. 34:1):

1 The Lord will make the land of Judah eropcy . or depopulate Jud^ (v 1, 3); but not completely, for in v 13-15,26:1, 6, 20-21:27:12-13 we see (hat a remnant will be left In the land. The Heb. ba^aq. id pour: to depopulate; to spread out. Here it rocanj the raajonry wiU be dciooyed, fulfilled Zech. 13:8-9. Cp. Jer. 51: 2; Nah. 2:2. In this same venc (v 1), it IsexpUiiKuJ that men arc to be scattered on (be earth

2 He win make it waste (v 1). Heb. baUq. to niake waste; destroy. Cp. Nah. 2:10. Again we must understatid thiiin* liniKcdsenje. for In the saroc prophecy Uaiah refers to dves and vegetable life as well as to men Immediately following (his, in (he Mil-lemiiiBTi (35:1-10; 65:20-65)

3 He will turn it up&ide down (v 1) . Thi^ L" "" "! flguraUvc term and mean: . . the fate of the earth of iha;>^^.* .^igj on the earth. Cp. 20:16: Ps. 146:9; Acu 17:6

4 He will • '■• • .K„ ... h. inhab-

S Apoataay of Joaah and Judah

17 Now after the death of J*-

. I . ,__ .v., ^ ,, of

r to

.. '...' ^ iiii(iieark-nx.

1,-. '• ■' •- -e of

the 1 rrs.

and 1 >1";:

ar)d». :. .1.1 'l..h

and j'- :u sd-irin lur this Ihcif trespass.

19 Yet ^ • r- r"^ - f

them, to '

the LoP!>, ana t.T-y trstilirU

I a«amst them: but they would not give ear.

b Slaying of Zechanah by Joaah

ftO ^Aad the Spirit of God came Bfiog Z*ch-a-ri ah the son o7 J(-boi a-di the priest, which stood above the people, and said unto them, Tlius MiUl Go() . 'Why transgress ye the commandments of the Lurd, that ye cannot prosper? 'because ye have fo r saken the Lord, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king m the court of the house of the Lurd.

22»Thus J6 4sh the kini? remembered not the kindness which Jd-hoi a-dA his father had done to him, but slew his son. And when be died, he said. The Lord look upon r^ and require it.

7 Syrian conqueat of Judah

(2 Kl. 12:17-18)

23 * And It came to pass at the end of the year, J/ia<*the host of S^T i-A came up against him: and they came to Ju dah and J*-ru sfl-ltm. and destroyed all the princes of the people from among the people, and sent all the spoil of them

Itinto the king of DA-mis'cus.

! 24 For the army rif rhe SCri-anj came with a sr. of men, and the L . . a ver>' ^reat host mto llicir band, because they had forsaken the LuRO God of their fathers. So they executed judgment against Jd'Ish.

8 Death of Joaah (2 Ki. 12:

19-21)

25 And when thry wrre departed from li Ifft him in'." It I 'wn serv.i ■•■\n\ fort: '•■•-hoi a

on 1

t . of

L) . > not ia the se t the kmcs.

26 And they that c Zi'bld V. Ill 4m -mon-it-ess, ..

the son of b; ■<

ab-it-ess.

27 * N .1* coniivni'iij his sons, and • "ur-dcns /-._ -, - : : . a J the

hotHW of God.

iunts(v 1). - Ji senae

He will roak .^ . . Many

will be killed and o!' - >. scat-tvrcd abroad (Rev. ...o. ;>; but a few will be left (v 6. 13-14)

5 rhe land will be utu-rly empty (y 3). See point 1, abovr

6 It will be utterly spoiled (v 3). See

point 2. above

7 The earth will mourn and fade away (v 4)

8 The inhabiunts will languish and fade awav (v 4). Both of these ideas

Continued, colunio4-

An . 1

m !..

392 CHAl'TER 25

X Reign of Amaziah: 2$

yeara(2Kl. 14:1-22). 1 Ac-

ceaaion and character

AM-A-ZI AH was twenty and > five years old when he

V r, •.. r..i..ti I'll) hf reigned

ri. in }t-

i^ ,., \ mother's

name was Je-h6-Ad dan of J*-ru's4-l*m.

2 And he didHhat which wai rJKht in the sight of the Lord, but*not with a perfect heart.

3 ' Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but did as it is written in the law in the book of M6'§e§, where the Lord commanded, saying. The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

2 Mobilization of Judah: 300,000 men to war against

£dom (2 Kl. 14:7, 10)

5 * Moreover 'Am-a-ziah gathered Ju'dah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Ju'dah and B(n'ja-min: and he numbered them from twenty years old and above, and found them three hundred thousatij choice men, able to go forth to war, that could handle spear and shield.

3 One hundred thousand la-raclites hired to help conquer Edom

6 He hired also jfi, hundrej

i mighty men of valour ' ra-el for an hundred inlcnia uf silver.

4 Amaziah is rebuked by God for hiring the Israelitea

|7 But there came a man of God to him, saving, O king, let not the army of I5 ra-el go with thee; for the Loru js not with Is'ra-el, to wit, with all the children of t phrA-im.

8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy : for God hath power to help, and to cast down.

9 And Am-a-zi ah said to the man uf God,'But what shall we do for the Oiundred talents which I have given to the army of Iv ra-el/ And the man of '■ 1 answered. The Lord is

to five thee much more ,,.uii this.

5 Amaziah obeys God and aends the Israelites home

Lau-Lil

a See 1 Kl.

b The 4th i-. xi » :ah since the

division 'f tlic r.. . (V ',:. ikJte a, 1 Ki. IK)

c He did that which was right ti> a great cxtcnt.but i> (with a perfect heart(v 2)

d Amaziah started on a nilltary conquest uf Eiiini. Ml muttered .100,000 menof Judah and Benjamin, a.id hired 100,000fn>mthe 10 oriN Im.

for 100 tal< ntsuf dlver(! 0).

A prophet rebuked him for tiirlj.ii men from the 10 tribes, because (•■d was ikJt with them, and commanded him V> let the 100.000 ao back home. Amaziah ptutesteo because of the $192,000.00 he had already paldthem, but God answ'-red that He was able to give tum luuch more than this if he would only obey. Hcdldobe-> and sent tberahome, tlkjugh the act made them exceedlnRly anary.Then, withiUsown army Amaziah defeated the Edotnltes (v 5-13)

e Oucitlon 31. Next, v 15

f 100uKntsofdiverat$l,920.00 eacn would be $192,000.00

1 It Aall be broken down (v 19)

2 Clean dlsolvcd

3 Moved exceedingly

4 Reel (oand fro like a drunkard (v 20)

5 B<- moved Like a lotiagc

6 >Uve heaw transgresions weighing It down

7 It tfull (aU

8 It shall not riac again

(In 7 and 8) refer to the Uod failing in production and the people losing heart because of the calamities coming upon them

9 ThL- proud people in the Land will languid

10 It w 111 be defiled by the Inhabiunts (v5)

11 It will be devoured (v 6)

12 The inhabiunts will be desolate

13 Tht.'inhabiunts will be burned (lit. destroyed, distressed). If literal, it could only refer to 2 Pet. 3:6-13; Rev. 20:7-10

14 Few men will be left in it

15 The new wine will mourn because there will be no people left to drink itfv 7)

lb The vine will languish because there will be no men to cultivate and pnine it

17 The merryhearted will sigh

18 Mirth of music will cease (v 8)

19 The noise of merrymakers will come to an eiKi

ao The joy of the harp will come to an end

21 llicre will be no more drinking and singing (v 9)

22 Even the few that are left to drink strong drink will hate it

23 Jerusalem will be in confusion and be broken down bv the enemy (v 10)

24 A11 houses will be shut up (or fear of the eneniy in the streets

25 There will be cryuig for wine 10 glvf relief in misery (v 11)

26 All joy will be gone

2^ I"here will be no more merrymaking in diL strccu or Land

2ii Jerusalem will be leftdcwLaie and the gates broken down (v 12)

Foundations cl the earth fl^. 24:18)

Foundaiioiii of tlie earth Is literal, aot flgurati\r, as seems lU-ar from many places where (he term Is found (v 18; 40:21; 51:13-16; D«. 3J:33; 2 Sam. 22:16; Job 38:4-6; Ps. 18:7. 15; 82:5; 104:6; Pr. 8:29; Jer. 31:37; Mlc. 6:^. In the future tribulation the grvai earthquakes will move mountains, islands, c'ontlnenii, and desQuv whole ciUcs(Rev,6:12-17; 11:13; 16:17-21; iech. 14:4). riic rcaili of these, especially the earthquake of Rev. 16:17-21: Zech. 14^4 is discribcd in v 19-20

Sfold judgment on earth:

2 CHRONICLES 26

Amaziah succeeds Joash

Uzziah's army

a Then-whentheMophet demanded that he send the 100,000 men of Ephraim back home and mist Cod to give him victory by Judah only (v 7-10)

b Ephraim is a term used here and many other places for the 10-tribe kingdom, asJudahis used for the southern kingdom (v 10)

c After Amaziah had sent the army from Ephraim back, he went forth against the Edomiles and smote 10,000 of them. He took another 10, 000 captive, cast them down and destroyed them (v 11-12)

d The soldiers of the army of Ephraim that were sent back became so angry they fell upon the cities of Judah from Samaria to Beth-horon, taking much spoil. This caused further trouble between Amaziah and the 10 tribes (v 13-24)

e Amaziah was lilted upin pride because of his victory over the Edomites- and this led to war with Joash, king of the 10 tribes (v 17:24). Furthermore, Amaziah took the gods of Edom and bowed down to them. Forthisthe anger of the Lord was kindled against him and He permitted him to be defeated by Joash (V 14-24)

f For the idolatry of Amaziah the anger of the Lord was kindled against Judah. God sent a prophet to rebuke him; and he became so angry that he threatened to kill the messenger. The fxophetthen predicted Amaziah's destruction (v 15-16)

g Questions 32-34. Next, v 19

h 15th prophecy in 2 Chr. (25:16, ful-filled, V 27). Next, 28:11. The one prediction was that the king would be destroyed

i Took counsel, but not of God (v 17)

j An idiom showing a desire to fight (v 17)

22 kinds of ornaments taken away (Tsa. 3:19):

1 Tinkling ornaments about the ankles(vl8. See note d, point 5, above)

2 Cauls . Heb. shebidm, net- work or nets for the hair, or other head coverings of women (v 18). See Ancient hair-dress , p. 236 of N. T.

3 Round liresllke the rpoon -crecent shaped ornaments like the new mooa which were worn about the neok. They were even put on the necks of camels (V 18; Judg. 8:21)

4 Chains. From Heb. nataph . to drop. These were pendants hanglng'from the hair, ears, and n;ck; also used as dress streamers (v 18). Some women even had scent-bottles containing drops of perfume hanging on pendants. Strings of pearls and jewel^ and even gold chains were very much used by men as well as women (Gen. 41:42; Ex. 28: 14-22, 24; 39:17-18; Num. 31:50; Song 1:10; 4:9: Ezek. 16:11; Dan. 5; 7, 16, 29)

5 Bracelets. Heb. dieroth. arm bands. Made of gold wire, and wreathed or woven(vl9; Gen. 24:22, 30, 47; 38: 19, 25; Ex. 35:22; Num. 31:50; Ezek. 16:11; 23:42)

6 Mufflers. Heb. realoth-light face veils; so named because of their nero-ulous or fluttering motion when worn (vl9)

7 Bonnets . Heb. migba'ah -the tiara, headdress, or turban which was worn almost universally in the East (v 20; Ex. 28:40; 29:9; 39:28; Lev. 8:13; Ezek. 44:18). The turbans of women were similar to those of the men being less bulky and made of finer material. Gold and silver ornaments were added according to the taste of the wearer

8 O rnaments of the legs. Heb. tseaJdih. step-chains (v 20). Oriental women wore these attached to the ankle ring of each foot, so as to compel them to take short, mincing steps, as in note d, point 5, above

9 Headbands. Heb. qishshurim, gir-dles (v 20). These were for the hair

10 Tablets. Heb. baviih - nephesh, houses of the soul, or of breath (v 20). Scent -bottles or boxes of perfume fast-

10"Then Am-a-zi'ah separated them, to wit, the army that was come to him out of*£'phra-im, to go home again: wherefore their anger was greatly kindled against Ju'dah, and they returned home in great anger.

6 Amaziah's victory over Edom (2 Ki. 14:7)

11 ' And Am-a-zi'ah strengthened himself, and led forth his people, and went to the valley of salt, and'^mote of the children of Se'ir ten thousand.

12 And other ten thousand left alive did the children of Ju'dah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

7 Israelites in anger spoil many cities of Judah (vs. 10)

13 •'But"the soldiers of the army which Am-a-zi'ah sent back, that they should not go with him to battle, fell upon the cities of Ju'dah, from Sa-ma'-ri-a even unto Beth-horon, and smote three thousand of them, and took much spoil.

8 Amaziah worships the gods of Edom and is rebuked by God

14 " Now it came to pass, after that Am-a-zi'ah was come from the slaughter of the E'dom-ites,'that he brought the gods of the children of Se'ir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

15'Wherefore the anger of the Lord was kindled against Am-a-zi'ah, and he sent unto him a prophet, which'said unto him. Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

5l6 And it came to pass, as he talked with him, that the king said unto him , Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said,*! know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.*

9 Amaziah flushed with victory over Edom makes war onIsrael(2 Ki. 14:8-11)

17 •" Then Am-a-zi'ah king of Ju'dahnook advice, and sent to Jo'ash, the son of Je-ho'a-hSz, the son of Jehu, king of Is'ra-el, saying, Come.'let us see one another in the face.

18 And Jo'ash king of Is'ra-el sent to Am-a-zi'ah king of Ju'dah, saying. The thistle that was in Leba-non sent to the cedar that was in Leb'a-non, saying.

Give thv daughter to my son to wife: and there passed by a wild beast that was in Leb'a-non, and trode down the thistle.

19 Thou sayest, Lo, thou hast

smitten the £ dom-ites; and thine heart lifteth thee up to boast: abide now at home fVrhy shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Ju'dah with thee?

10 Amaziah is defeated because of worshipping the gods of Edom (vss. 14-16;

2 Ki. 14:12-14)

20 But Am-a-zi'ah would not hear; for it came of God, that he might deliver them into the hand of their enemies," because they sought after the gods of Edom.

21 So Jo'ish the king of Is'ra-el went up; and they "saw one another in the face, both he and Am-a-zi'ah king of Jii'dah, at Beth-she mesh, which belong-eth to Jii-dah.

22 And Jti'dah^'was put to the worse before Ig'ra-el, and they fled every man to his tent.

23 And Jo ash the king of Is'ra-el took Am-a-zi'ah king of Ju'dah, the son of Jo'ash, the son of Je-ho a-haz, at Beth-she'mesh, and brought him to Je-ru'sa-lem, and brake down the wall of Je-ru'sa-lem from the gate of E'phra-im to the comer gate, four hundred cubits.

24 And he took all the gold and the silver, and all the vessels that were found in the house of God with 6'bed-e'-dom, and the treasures of the king's house, the hostages also, and returned to Sa-ma'ri-a.

11 Death of Amaziah (2 Ki.

14:15-20)

25 *" And Am-a-zi'ah the son of Jo ash king of Ju'dah lived after the death of Jo'ash son of Je-ho'a-haz king of Is'ra-el fifteen years.

26 Now the rest of the acts of Am-a-zi'ah, first and last, be-hold/are they not written inthe book of the kings of Jii'dah and I§'ra-el?

27 ^ Now after the time that Am-a-zi'ah did turn away from following the Lord they tnade a conspiracy against him in Je-ru'sa-lem; and he fied to La'chish: but they sent to La'chish after him, and*slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Ju'dah.

CHAPTER 26 393

XI Reign of Uzziah (Azari-ah): 52years(2Ki. 15:1-7). 1 Accession and character

THEN all the people of Ju'dah took Uz-zi'ah, who was sixteen years old, and made him king in the room of his father Am-a-zi'ah.

2 He built £ loth, and restored it to Ju'dah, after that the king slept with his fathers.

3 "Sixteen years old was Uz-zi'ah when he began to reign, and he reigned ' fift'/ and two years in Je-ru'sa-lem. His mother's name also was Jec-o-

a Question 35. Next, v 25

b Because they sought after the gods of Edom (v 20). So often this was the reason for judgment upon Israel; it caused more judgments tnan any other sin. Idolatry finally led to the destruction of the nation

c Faced each other in battle (v 21)

d 6 results of the battle :

1 Judah was defeated (v 22)

2 AU Judahite soldiers fled to their tents

4 Jerusalem was partly destroyed

5 All the treasures of the king's house and the temple were taken (v 24)

6 Many were taken captive

e 400 cubits at 25 in. each-833 ft. 4

iiu f Question 36. Next, 28:10 g See 2 Ki. 14:1-16 h 14 assassinations (note 1, 1 Ki. 15:

28) i The longest reign of any king in Judah

or Israel, except Manasseh who ruled

for 55 yean (v 3; 2 Ki. 21:1)

ened to the girdle or hung around the neck

11 Earrings. Heb. nezem, a ring for the eat or nose (v 20; Gen. 24:22, 30. 47; 35:4; Ex. 32:2-3; 35:22; Judg. 8:

Conunued. column 4

22 Stomacher - a sash or girdle of beautiful embroidery work in silk and gold (v 24). Girdles were an indispensable part of oriental dress. The garments being long and loose it was necessarv- to gird them up when running, dancing, or laboring

■ Cont. from column 2

24-26; Job 42:11; Pr. 25:12; Hos. 2:13). Cp. Heb. agiyl , something round; earring (Num. 31:50; Ezek. 16:12)

12 Rings . Heb. tabba'ath, a signet ring for making a seal in wax; a ring of any kind worn on the finger (v 21; Ex. 35:22; Num. 31:50)

13 Nose jewels . Heb. nezem, a ring for the ear or nose (v 21). Both women and men wore rings in the nose, generally in the left nostril which had a hole bored low down. Such an ornament generally had 2 pearls and a ruby set between them

14 Changeable suits of apparel (v 22; Zech. 3:4).These were costly garments used only on festival occasions. Some consider them robes of state, implying these were court ladies and wives of government officials. They no doubt compared with the costly anay of 1 Tim. 2:9

15 Mantles, outer cloaks or tunics reaching down to the feet (v 22)

16 Wimples. Large cloth or veil which could be thrown over the whole body, and in which one usually slept (v 20). Trans, vail (Ruth 3:15)

17 Crisping piris . richly ornamented purses or bags of gold and embroidery workthathung from the girdle (v 22). Trans, bags (2 Ki. 5:23)

18 Glasses, mirrors of polished metal (v 23; Ex. 38:8; Job 37:18). Cp. 1 Cor. 13:12; 2Cor. 3:18; Jas. 1:23. Eastern women were so fond of their mirrors that they hung them upon their breasts and many would not lay thern aside even when at hard work

19 Fine linen . Heb. sahdeec . The most delicate and fine garments were made of linen, even underclothing (v 23; Pr. 31:24). Trans, sheets (Judg. 14:12-13)

20 Hoods .Heb. tsaniyph, from tsanaph. to wrap around, and means a special headpiece(v 2^, Also trans, diadem (62:3; Job 29:14) and mine (Zech. 3:5). Both of these terms are used of the official headdress of rtJers and priests; and this suggesu that the daughters of Zion were princesses, court ladies and wivesofgovernmentmen.Some commentators limit them to this class only

21 Veils . Heb. redidim, veilsor vails (v 23; Song 5:7). These differed from the mufflers of point 6, above in that they were head veils wom at home, not being designed to ccver the features as those worn in public. They were very-light and made of a long strip of muslin embroidered with threads of

colored silk and gold, making one of the most beautiful atucles of female attire in the East

4: It

11:€). He ought God, tod at k)Og u he dld.BTPipcrfd (v 5)

b L'zziahWcamr agrett miUury leader. Heconquerrdihc PhlU«ln>i (v 6), the Arabianj and Amnvinltcs [v 1-g). allof wbomhadrcbeUcdagalaA Judah in Che day* of Jttioram (218-17)

c I'zzlah't amiy (v 12-1^:

1 Chief men aJud m«n ^f vak>r.. 2,600

2 The regular army ^7.5 00

Total with U ad. rs 3T07IOO

d Uizlah'i wcaruas of war :

1 Shields (V 14)

2 Spean

3 Helmeo for protection

4 HabcrgeoDs (coats of mail, bucklen) 6 SUsgs to cas nonet

6 Eogines e> shoot arrows (v 15)

7 Eogiaes to throw sones

4 acts of God (Isa. +5:7):

1 Ifoctn light - Heb. owr. illumijia-tion;lumixury: lyihuung: day; morning: sun. Light is the form of radiant energy that acts on the retina of the eye and renders objects visible. Light Is the abse.ice of darkness. As bodies of illumination it means the sun, moon, and stars which were created tonile day and night (Gen. 1:14-18). The sun is the great source of light and heat; and without it the world would be in perpetual darkness and eternal frost. Light as mentioned here evidently refers to the radiation that coroes

from the innumerable ; -":- - -.'■■-

ingupthe infinite um.

ceivable size, ruled d. ^>.,i.i. l ..id fixed Laws; these demonsaate Limitless power and glcry as testimony to a Supreme Being of unimaginable power, wisdom, and glory

2 I create darkness . Oarkoess is the total absence of light. Our day and night being made by the earth turning on its axis-daylight being made as the earth faces the sun and darkness as it revolves away from the sun-causes midnight as well as ooon 10 be aavel-ling continually around the earth

C- I make pea' c . Freedom trom war or c. -Icz; it is harmony in

human a .-elaiions: quietness;

tranquility. oi*i is the author of peace and Christ is called The Prince of Peace (9:6-7). All real and lasting peace does come from God; and it originated with Hixo.

4 I create evil. The Heb. word for create is bara and here it means to brinR about; bring into existence. The Heb. word for evil is ra. It is never rendered riri, hi:' f.-il (v 7); calamity (P$. 141: : Sam. 10:19;

Ps. 94:1 ; . ^'uj rr.'-L 2:

10);scrrow (oen.

27^t;41:l;107:2gJ; _ ;

bad (Gen..>l:50; .il:24;Lev. _;:iLi-i4>; ITTTi. :-.,:: rNur., :::;:; Z..'.. ':":i: mi. ;

sori.,^^-. -■--,. ■- -- -- . - . - .

21); hurt (Gen. 26:29);and wa-tched-ness fNum. 11:14). llic idea is that God has made the Law of reaping as well as the law of towing, and evil and bad results will come when men sin. God has decreed that misery, wretchedness, torrow, trouble, and distrets will come as a result of sin (Gal. 6:7-8). Ra is trans, evil 4;0 times and never w:-?' •'- ..i,.r^,,t ■„ is created by God. ; •

foe it the «■•">■ i —v.. . -

theirs. God si .le law and

penalties for LK^.r.xjn, u.> law which will always be in for> e

2 ' ommands to Israel (Isa. 45:11):

1 Ask Me to tftow you things 10 come concerning My sons

2 CommandMe conceminR the work of My hands. This liter* Uv nuans that men have the auth -' "' :-i such faith that they ca: ilghry todo for them •' -luihthey

f a - m II

war' rill;

I Aiii-a - r . a :i did.

Ik I ' ^ 1!

2 UzKiah'a victoria* ov«r

ttte PKil>>isne«. Arabian*.

and A*nmonit«e

J 1.. . >.. . ., .u. r,od in the d.i . who had

■ -inns o(Nouitht

;>, \j>!^ ui-iu"- hun to

o •\::J he ►went forth and wmrred aKtinst the Phi-Us* tine;, and brak* down the wall of Glth. and the wall of Jib neh, «- ' •" and b and a:' f;']-ii^ uin:^.

7 An ' :>r(l him asainst the Phi .1 ;;-rj. and asainst the A-r» bi-an} that dwelt in GOr-b* al. and the M*-ha-

8 And the Am'mon-ites Rave gifts to Oz'ri ah: and his name spread abroad even to the entering in of £ i?pt; for he strengthened himself exceedingly.

3 Urziah'a building program and prosperity (va. 5)

9 Moreorer Oz-ri'ah built towers in Jft-ru sa-l*m at the comer gate, and at the valley gate, and at the turning of the wall, and fortified them.

10 Also he built towers in the desert, and dijiged many wells: for he had much cattle, both in the low country-, and in the plains: husbandmen also, and vine d' . the mountains, and til : for he loved husbandry'.

4 Uzziah's army: 310, 100

men

11 MoreoTer <^z-rf'ah had an host of fi? . that went out to war . according to the number of their account by the hand of J*-i e! the scribe and M4-a-s*iah the ruler, under the hand of HSn-a-niah, one of th» king's captains.

12 The "whole number of the chief of the fathers of the mightv nr-n / va!nur were two thous a 1-

13 Ar. 1 irat •n anny, t i-gjnl ani t4 fi. ar w.-... . . the king a

14 Ai.. , ed for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, •i^ ' s!!r..'-; Id ca\'. sf^nrs.

15 A:

lim ei...... . - :.

ning men, to be on the towers and upon the bu^A.irV .^. to shoot arrows and i '••

wittiril An! hi* na:. .ad

fa. r he was mar-

ve \ •■'.W h«' was

Strong

5 Ussiah'a ain and pumah-

Rwnt (2 Ki. 15:4-5)

tt • ij..——v.--. K, was strong, > I up to his

Jc-,. . he trans-

gresK' ; the Lord his

God, di. i *■ i.! into the temple of the Lord to burn incense upon the altar of incense.

17 And Az-a-ri ah the priest went ■" -*' ' him, and with him ' priests of the Loan. . •■• " .-e valiant men:

18 And they withstood Cz-zi ah the King, and said unto him. It appertaineth not unto thee, Cz-zi ah. to bum incense unto the Lord, but to the priest^ •*'■• -^T^ of AAr'on, that are ■ J to bum incense: .,....; af the sanctuary: for thou hast trespassed; neither shall It be for thine honour from the Lord God.

19 Then Oz-zi'ah was wroth, and had a censer in his hand to bum incense: and while he was wroth with the priests, the lep-rosv even rose up in his forehead before the priests in the house of the Lohd, from beside the incense altar.

20 And Aj-d-ri'ah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea. himself hasted also to go out, because the Lord had smitten him.

21 And Cz-zi'ah the king was a leper unto the day of his death, and dwelt in a*several house, being a leper; for he was cut off from the house of the Lord: and J6'tham his son iTfls over the king's house, judging the people of the land.

6 Death of Uzziah (2 Ki. 15:6-7)

22 « Now the'rest of the acts of Cz-zi ah, first and last.^id l-§A iah the prophet, the son of A mOz, wTite.

23 So Cz-zi ah'slept with his fathers, and they 'buried him with his fathers in'the field of the burial which belonged to the kings; for they said. He is a leper: and J6 tham bis son reigned in his stead.

CHAPTER 27

Con t inued, column 4

XU Reign of Jotham: 16 yearB (Z Ki. 15:32-38).

1 Accession and character

JOTHAM was twenty and five years old when he began to reign, and he reigned aixJeea year^ in J6-ru sl-lftm. Tf it's name also was

J :i, the daughter of

Za d6k.

2 And heMid that which |£m Cig^ in the si<(ht of the Lord, according to all that his father

'■■. 'a'. it he en-. . • .-Hile of the

L ku. And the peuple did yet corruptly.

2 Jotham's building program

3 'He buUt the high gate of the h'.ise of the Lord, and on the vtj,; ' ■ ■ • '^'•1 he built much.

4 .'■ he built cities in the ui^.»unii.ii>i» of jO'rtah. and

t^ji-

upoo it 'le heavens ill the hoti of them •-s(v 13)

■IS

V 18) cjLxih empty)

in vain (I'cb. tohu.

10 loriucd ii u> be inhabited

a Ukc many .-virn tnday, hr hxkilid when he Set am<- itDng, • '■ ,

vtctDilout, and rich (V Ifi). 1 _.:.c

exalted PL-' jl' strui tlip, nut salvation, even intruding Inn the prieti't office to bum Incrnte upon the altar of incense. Azarlah. the prirtc went tn after him with fO .then to withttand the king and urge him not tn intrude into thij sacred things, t.'zziah became very angry at thli and In luch a state he became tmlaen with leproiv-a disease he suffered to the day of hit death (V 17-21)

b Separate house. Duringthittlmc Jotham, hit ton ruled in his place, and then, after hit death continued to reign for 16 yean(v 21-23; 27:1) e See 2 Ki. 15:7

d This proves thatUalah did write ssme of the records of the kings. He either wrote a book from which ssme of the records were taken, or wrote a part of Kings and Chroidclet virhich we have in our Bible (v 22; 32:32)

e Slept bodily, a^tlsioul and spirit, for they are immortal and will always be conscious-In heaven, earth, or bell (note h, 3:31)

f Always it it clear that the body goes to the grave and Is burled. Never does the Bible Indicate that the soul and spirit go to qeber, the grave. See Hell in Index

g This was tk:>t the place where kings were buried In the city of David, but some field outside the city dut bek>ng-edtothtkingsofJudah. Being a leper, he lived in a separate house betore death, and now ne was burled In a place separate from the other kings (v23)

h The 6thone(besides David) of Israel's 42 kings, wbo did right in the sight of God (note a, 1 KI. 11:6)

1 That Is, he learned his lesson about not entering the temple and intruding in the priestly work as his father did, wbo was smitten with leprosy for such a deed (v 2; 26:16-21) J Jotham'$ building program:

1 He built the gate of the temple (v 3)

2 Much of the wall of Ophel

3 Cities In ludah (v 4)

4 Castles and towers in the forest

* Cont. from column 2

there is luthing that will be impossible to the believer (v 11; Mt. 17:20; 21: 22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16) 7 examples of commanding God :

1 Moses commanded frogs to die (Ex 8:13)

2 He commanded flies to be removed f8:31)

3 He caused God to repent (Ex. 32 : 12-14)

4 Joshua commanded the sun (]o^ 10: 12)

5 Elijah commanded fire from heaven (1 Ki. 18:.36-3e; 2 Ki. 1:10, 12)

6 Jesus Christ commanded the winds and waves to obey, water to turn to wine, eu. (Lk. 4:35; Jn, ^

7 Apostles and others commanded men to be free from infirmirv (Acts 3:6; 5:16; 9:34.40; 13:11; 14:10; 19:11 -1^5 Battles in the heavenlies (Isa. 45:2)

This verst-and others like it teach that God is the one causing the victories and defeats of men on earth; that battles lost or won on earth are the result of (hose lost or won in the heavenlies between tlie good a nd the bad angels; and that over every kingdom of this world there arc good and bad spirits wbo seek to latry out tia; will of their master (note h, Dan. 4:i;i, '23; note p. 10:1J). God promised to removie everything that would hinder the conquest of Cyrus (v '2)

10 acts of God (Isa. 46:1^:

1 Made the earth (v 1^

2 CHRONICLES 28

The wicked reign of Ahaz

Ahaz falls to idolatry

a In the reign of Uzziah, the father of Jotham, the Ammonites gave presents to and recognized the authority of Jud -ah (26:8); but sometime later, perhaps during the leprous period of Uzzian, they rebelled. Now Jotliam conquered them again and thev paid heavy tribute for several years (v 5) b Ammo nite tribute for 3 years :

1 100 talenu of silver (S

$l,92a00 each-lst yr.. $192,000.00

2 100 talents of silver-2nd

yr 192,000.00

3 100 talents of silver-3rd

yr 192, 000.00

4 10,000 corsor 105,000 bu.ofwheat(10 1/2 bu. to the cor) (S $6.00 aba.

1st yr 630.000.00

5 10,000 cors of wheat-2nd

yr 630,000.00

6 10,000 corsofwheat-3rd

yr 630,000.00

7 10,000 corsor 105,000 bu.of barley (S $4.00 a

bu.-lst yr 420,000.00

8 10,000 corsofbarlev-2nd

yr. 420,000.00

9 10,000 cors of barley-Srd

yr 420.000.00

Total est value... $3,726,000.00 c This is the secret of becoming mighty, great, good, and godly (v 6) d See 2 Ki. 15:6-7. 32-38 c See ante h, 9:31 f The 26th one of Israel's 42 kings, who

did evil in the sight of Jehovah (note a,

1 Ki. 11:6) g 5 sins of Ahaz:

1 He walked in all the ways of the kings of the 10 tribes (v 2)

2 Made molten images for Baal

3 Burnt incense in the valley of the son of Hinnom (v 3)

4 Burnt his children in the fire Co Moloch (or Molech)

5 Sacrificed and burnt incense in high places, on the hills, and under every green tree (v 4)

Thus an ungodly king followed his godly father, Jotham, and preceeded his godly son, Hezekiah, illustrating the truth of Ezek. 18 and 33 h 5 judgments up^n Ahaz :

1 Defeat hy Syria (v 5)

2 Many captives taken to Syria

3 Defeat by the 10 tribes (v 5)

4 120,000 Judahites slain in one day

5 200, 000 captives of Judah taken to Samaria, with women, sons, daughters, and spoils of war (v 8)

The noise of strangers (Isa. 25:5)

The noise of strangers refers to the tumuli of the invading armies entering into battle. This thought is a continua-tionof thelastpartofv4which speaks, in particular, of the terrible ones in -vaaing Palestine under Antichrist. In this verse the prediction is that the branch (Heb, zamir. a song) of the terrible ones shall be brought low; that is, theii song of victory of revelry will be brought to an end. The wrath of the terrible ones will be dimished like the terrible heat of the sun being checked by an intervening cloud over the earth (v 5)

Feasts of good things (Isa. 25:6)

Indus mounuin-mount Zion (24:23). Jehovah shall make unto all people a feastofgood things. Feasts were times of celebration over great victories and periods of national rejoicing and success. Here we see joy and the abundance of good things combined with the presence of the Messiah when He comes to reign, after gaining the vie -tory over the Antichrist and the terrible ones under him, including the kings of the earth, and their mighty armies, and after defeating Satan with his angels and demons (v 5-7; 23:21-22; Rev. 12:7-12; 19:19-21; 20:1-3). This is not to be understood as salvation.

in the forests he built castles and towers.

3 Jotham's victory over

Ammon

5 "^ He "fought also with the king of the Am'mon-ites, and prevailed against them. And the children of Am'mon gave him the same year "an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Am'mon pay unto him, both the second year, and the third.

6 So Jo'tham became mighty, because Tie prepared his ways before the Lord his God.

4 Death of Jotham (2 Ki.

15:36-38)

7 *' Now the^-est of the acts of Jo'tham, and all his wars, and his ways, lo, they are written in the book of the kings of I§'ra-el and Ju'dah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Je-ry'sa-lem.

9 *^ And Jo'tham "slept with his fathers, and they buried him in the city of Da'vid: and A'hiz his son reigned in his stead.

395 CHAPTER 28

Xm Reign of Ahaz: 16 years

(2Ki. 16:1-20). 1 Accession

and character

A~ 'HAZ was twenty years old ■ when he began to reign, and he reigned gbcteen years in Je-ru'si-Iem: but he 'did not that which was right in the sight of the Lord, like Da'vid his father:

2 *For he walked in the ways of the kings of I§'ra-el, and made also molten images for Ba'al-im.

3 Moreover he burnt incense in the valley of the son of Hin'-nom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of I§'ra-el.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

2 Ahaz conquered by Syria and Israel (2 Ki. 16:5-8)

5"Wherefore the Lord his God delivered him into the hand of the king of Syr'i-i; and they smote him, and carried away a great multitude of them captives, and brought them to Di-mas'cus. And he was also delivered into the hand of the king of Ig'ra-el, who smote him with a great slaughter.

6 ♦ For Pe'kah the son of Rem-a-li'ah slew in Ju'dah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers.

7 And Zich'ri, a mighty man of E'phra-im, slew Ma-a-se'iah

the king's son, and Az'ri-kim the governor of the house, and fil'kS-nah that was next to the king. 8 And the children of Ig'ra-el carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Sa-mari-i.

3 Oded the prophet rebukes

Israel for taking 200, 000 of

Judah to be slaves

■9 But a prophet of the Lord was there, whose name was O'ded: and he went out before the host that came to SS-ma'-ri'i, and said unto them. Behold, because the Lord God of your fathers was wroth with Ju'dah, he hath delivered them into your hand, and ye have slain them in a rage that reach-eth up unto heaven.

10 And "now ye purpose to keep under the children of Ju'dah and Je-ru'sa-lem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God?

♦ ll*Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you.

4 Israel permits the 200,000 captives to go home

12'^Then certain of the heads of the children of E'phra-im, Az-a-ri'ah the son of J6-ha'nan, Ber'e-chi'ah the son of Me-shil'le-moth, and Je-hiz-ki'ah the son of Shal'lum, and Am'a-si the son of Had'la-i, stood up against them that came from the war,

13 And said unto them. Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against i§'ra-el.

14 So the armed men left the captives and the spoU before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jer'i-cho, the city of palm trees, to their brethren:_ then they returned to Sa-mari-a.

5 Ahaz seeks help from Assyria (vs. 20; 2 Ki. 16:7-8)

16 "'At that time did king A'haz send unto the kings of As-syr'i-a to help him.

6 Ahaz defeated by Edom and Philistia

17 For 'again the E'dom-Ites

but a Uteral feast of good foods for all people who will be left after the battle of Armageddon and the judgment of the nations (Mt. 25:31-46; Zech. 14:16-21). This will be die time when the Divine Trinity will be among men to fellowship with them in eating and drinking. Cp. Gen. 18; Ex. 24:11; Lk. 22:18. 30; Rev. 19; 21:1-7

a Question 37. Next, 32 ~1

b 16th prophecy in 2 Chr. (28:11, ful-filled). Next, 33:4. The one predic-tionwasthat God's wrath would come upon them if they did not release their

brethren c Many times God ha? had men lo rise up like these to fight for the right. They prevailed,90 the 200,000 captives were sent home, being clothed, fed and aiKDinted and their feeble ones put on asses. They were brought to Jericho among their own people (v 12-15) At that time -when he was so defeated by Syria and Ephraim. This was the first appeal to Assyria for help, giving the Assyrians the occasion to meddle with the affain of both kingdoms of Israel (v 16)

Again, after the first revolt against Judah in the days of A maziah (25:11-19), Edam revolted and this time both they and the Philistines were victoriousover Judah (V 17-19)

The Rephaim were die other lords of V 13; and diey shaUnoi rise because God visited and destroyed them (v 14). This plainly teaches that the giants or Rephaim have no rcsunection like the dead of Israel referred to in v 19. They were die progeny of fallen angels and not ordinary men who do have resurrection. See Giants , p. 62

Salvation of Gentiles (Isa. 25:6)

Unto all people. Isaiah seemed to glory in the tact that the Messiah and His program were to be for a 11 nations, not for die Jews only (v 6; 2:2^; 11:10 ; 42:1, 6; 49:6, 22; 54:8; 60:3-5, 11, 16; 61:6, 9; 62:2; 66:12, 19). Indiis sense we might call Isaiah die prophet to the Gentiles of the O. T., as Paul was the apostle to the Gentiles of the N. T. No other prophet mentioned the salvation and blessing of the Gentiles as often as Isaiah. In fact, only two other prophets mentioned them as being blessed, and they referred to it only one time each (Jet. 16:19; Mai. 1:11).Isaiah emphasized this truth 15 times, using the word Gentiles as many times in his writings as it is used in all the rest of the O. T. His prophecies are die only ones quoted in the Gos-f>els of the salvation of the Gentiles (Mt. 4:15; 12:18, 21; Lk. 2:32). The Heb. goy. trans. Gentiles is also trans. nations many times, l6 times in the book of Isaiah where diey are referred to as being blessed of God under the Messiah (2:2-4; 9:1; 11:12; 13:4; 25^; 52:15; 66:18-20).Micah (4:2-11) and Zechariah (2:11; 8:22-23; 14:16) were the only other prophets using the word nations in connection with their be -ing blessed. There are a few such re -ferences in Ps. 57:9; 67:2-4; 72:13 , 17; 117:1 and a few in Gen. 17:4; 18: 18; 22:18; 26:4, but apart from diese, odier writers of die O. T. did not mention the blessine of nations or Gentiles

Giants (Isa. 26:1-^

Heb. rapha. trans, dead (v 14, 19; 14: 9; Job 26T5; Ps. 88:IF41; Pr.2:18; 9: 18; 21:16); deceased(v 14): giants fPt. 2:11. 20; 3:11, 13; Josh. 12:4; 13:13; 15:8; 17:15; 18:16; 1 Chr. 20:4-8); and Rephaim (l7:5; Gen. 14:5; 15:20; 2 Sam. 5:18, 22; 23:13; 1 Chr. 11:15; 14:9). In the 8 places where it is trans.

dead and deceased it should have been retained as a proper name-Rephaim, as follows:

1 Rephaim under waters (Job 26:5, note)

2 Shallthe Rephaim arise and praise You" (Ps. 88:10-11)

3 Her paths unto the Rephaim (Pr. 2:18)

4 The Rephaim are diere (Pr.9:18)

5 Congregatior. to the Rephaim (Pr. 21:16)

6 It stirreth up the Rephaim for you (14:9)

7 They are Rephaim (26:14)

8 Theeardishall cast out the Rephaim (26:19, note)

2 CHRONICLES 29

Hetekiah's good reign

The temple cleansed

An

a Again, the Raton for the Jrfcai of God'i people It sated-becauM- of tic (V 19j

b Made ludah naked-ia1pp>.d ttum of the woMhlp and pratecbon .->f the true aad Uvlag Cud. k> that ifaey had u> helper or deliverer (v 19)

c CaUcd TiaUth-pllcR-r In ': <i. 16 10

d Ahaz had appealed cl> Auyrta for help Agaljut Syria and Ephralm. but ilut only gave them an e«ciue bi oppreu Ahaz and judah; this thcv did Indead of helpliiii them (v 20^ Ahaz had tL> take aeaiurctof the temple and other placei xu pay the Atsyrianj U' lift the fund of oppretsloD (v 21; 2 Ki. 16 n-18)

e Trojble Ld thlt caie only hardened Ahaz and made him more wicked than before (V 2J). Cp. effect of trouble upon Hezeklah(32 12. 30)

f 3 especlallv branded oamgresann:

1 cSaCc^a. 4 T35

2 Oathaa (Num. 26 9)

3 Ahazrv 22-25) g 5 tlm of Ahaz :

1 He sacrificed xo the godj of Syria, which he ttaounht helped defeat him (v2T)

2 Cut the vetseU of the house of God in pieces (V 24)

3 Shut the doon of the temple ii;aiim the wor^p of Jehovah

4 Made altars In every comer of Jeru -salem

5 Made high places in every city of Judah, at which to burn Incense to other gndi, thus provoking Jehovah to anger (v 25)

h See 2 Ki, 16 1-20

10 things to remember (Isa. 46:9):

1 That I am Cod (v 9)

2 There is no other God

3 There is none like Me

4 None declaring the end from the beginning (v 10)

5 Hanc declaring predictions from ancient Limes that arc not yet fulfilled

6 ! will keep My Word and do all the pleasure of My own will

7 I will call a ravenous bird from the cast (V 11)

8 I will call a man from a far country chat will execute My will

9 I have spoken and will bring it to

fau have purpojexl it and will do it

14reasons Babylon puniAcd (Isa.47:6):

1 You did not sftow mercy (v 6)

2 Upon the elden of ludah you laid the yoke heavily

3 You were proud and arrogant and Mid, I will be a lady for ever f v 7)

4 You did not lay ttiesc things to your heart, and act sincerely

5 You did not remember the Lacier end of your pnde and arrogancy

6 You arc given to pleasures (v 8)

7 Ycu dwell carelessly

8 You brag and uy, 1 am. and there is none beude me (v 8, 10)

9 You boast that you will never be a widow (v gj

10 You abo Doa<i that you will never loie your children

11 You have trusted in the abundance of your enchanimcnts and sorceries (V 9)

12 You trusted in wickedness (v 1)

13 You commit wickedness and say, Non>. seeih me

14 You have permicted your know -ledge to pervert you

Rcstoracion of tgacl (ba. 46:.T)

After predicting Che captivity of the gods of Babylon (v 1-2), Jehovah addreued the house of Jacob , and aU the remnant of the house of Israel, that is,allthclsaelitcsofallthe 13 tribes, and He predicted that all of them would be protected anddebvcrcd from theu ownUnd(v 2-4). I'hi^ prophecy could

had come and smitten Jii dah, and carried awav captives.

18 The Phi-lis tinej also had invaded the cities of the low country, and uf the south of Ju dah, and had taken B«th-shi mesh, and Aj a-16n, and ti-Ai roth, and Shd ch6 with the villages thereof, and Tim -nah with the villages thereof, (^im zA also and the villages thereof: and they dwelt there.

19 For the Lord brouRht Judah low^ecause of A hAz king ofI$ra-el', for he*made Jii'dah naked, and transgressed sore against the Lurd.

7 Assyria oppresses Ahaz

in J*-ru sl-l*m. And his mother's name wai A-bi'jah, the daughter of Z*ch-a-ri ah.

2 And he Mid that which was right in the sight of the L(jjii), according to all that Di vid his father had done.

Z Revival of religion under Hezekiah. (I) Temple repaired

3 11*He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.

(2) Hezekiah commands the Levites to sanctify them

*ndJudah(v8.16;2Ki.l6:18)|g^l^^5 ^^^ j^,^ temple and

restore the worship of Cod

20 And Til gath-pll-n* ger king of As-syr i-i ^ame unto him. and distressed him, but strengthened him not.

21 For A hiz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of As-syr i-A: but he helped him not.

8 Ahaz persists in the sins that caused his defeats (2

Ki. 16:9-18)

22 ^ And 'in the time of his distress did he trespass yet more against the Lord: this IS that king A hilz.

23 For he%acrificed unto the gods of Da-mds'cus which smote him: and he said. Because the gods of the kings of SjT i-i help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all 1? ra-el.

24 And k'hiz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every comer of J6-ru sa-16m.

25 And in every several city of Jii dah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers.

9 Deathof Ahaz(2 Ki. 16:19)

26 ', Now the*rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and 1$ ra-el.

27 And A hiz slept with his fathers, and they buried him in the city, even in Jf-ru'sfl-ltm: but they brought him not into the sepulchres of the kings of I5 ra-el: and H*z-e-ki ah his son reigned in his stead.

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CHAI>TER 29

XIV Reign of Hezekiah: 29

years(2Ki. 18:1-20:21; Isa.

36-39). 1 Accession and

character

HEZ-E-KI AH began to reign when he was five and twenty years old, and he reigned Qine and twenty years

4 And he brought in the priests and the Levites, and gathered them together into the east street,

•5 And said unto them. Hear me, ye Le vites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.

6 For our fathers Tiave trespassed, and done that which was evil in the eves of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor oflFered burnt offerings in the holy place unto the God of I5 ra-el.

8 Wherefore the wrath of the Lord was upon Judah and J5-ru'sd-lem, and 'he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

10 Now it is in mine heart to make a covenant with the Lord God of 1§ ra-el, that his fierce wrath may turn away from us.

11 My sons, be not now negligent : for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him and bum incense.

(3) The temple is cleansed

and preparation for worship

completed (2 Ki. 18:4-7)

12 ' Then the L^ vites arose. Ma hath the son of A-mSs a-i, and J6'el the son of Az-a-ri'ah, of the sons of the K6'hath-ites: and of the sons of MS-ra'ri, KJsh the son of Ab di, and Az-a-ri ah the son of Jf-hai'e-161: and of the "jfr'shon-ites: J6'ah the son of Zim mah, and t din the son of Joah:

13 And of the sons of £-lIz'a-phin; Shim ri. and J£-i'el: and of the sons of Asaph; Z*ch-a-ri'ah, and Mat-ta-niah:

14 Andof the sons of Ht'man; Jf-hi el, and Shim e-i: and of the sons of Jfd u-thun; Shim-a-i ah, and Oz zl-el.

have a double fulfillment-of Immediate deliverance frtm Sabvlon by Cyruj(v 11:41:1-3,25; 44:2B:C5:1-C, I') and 10 the final deliverance from the Antichrist, the future king of Bab-ylon(13:l-14:27:Rev. 14:?; 16:17-21; 18:1-34)

the plan and purpose of Cod are unchangeable, li He had no plan He could not predict future events. In this passage r.od dec lares chat He is powcr-lul enough to predict and bring events to pass as predicted; and this clearly shows design in His plan

a The 7thone(besldtiDavid),of Uracl' 1 42 kings, who did right io the light of the Lord (ixite a, 1 KI. 11:6)

^ 25 right ^ thl ngs d. nc^ by He z>:k lah:

1 The flrn montH of hit relgo he opened the d^rs of the temple which hadbcenihut by hU father (29:3. Cp. 28 ;24)

2 He brought In the prlccts and Levites and charged them b> sanctify themselves and th. temple (29 4-11)

3 Confessed and acknowledged the tins of hli father for which judgment had come upon Judah (29:6-9;

4 Made aU'-w covenant with Hod to turn away His wrath (29 10)

5 Charged the priests and Levltct to start and continue the wonhlp of Jehovah In the temple (29 11)

8 Gathered the rulers of Judah to-gethe-r and went up to the temple id sacrifice (29:15)

7 Set the Levites In the temple to play instruments and ilng. as David had commanded (29:25-30)

8 Encouraged and commanded sacri-ficesftom the congregation: and there were 90 many that there were not enougli priests to do the work (29:31-36)

9 Invited people of the 10 tribes to kcepthe pasjDvcr in Jerusalem (30:1-14)

10 Held a passover such as had not been held for many years (30:15-17)

11 interceded for the people to receive healing (30:18-20)

12 Used the puaover feast as an oc-casionto teacn die people (30:12-22;

13 Extendedthefeast 7nK)redays(30: 23-27)

14 Destroyed all Idolatry (31:1)

15 Restored the 24 courses of the priests (31:2;

16 Restored dally sacrifices (31 ;3)

17 Restored support of ministers by tithes from the people (314-10)

18 Restored storehouses for the abundance of rithes brought In (31:11-15)

19 Regulated tithe distribution to all males of the Levites (31:16-19)

20 Did the right and authful things In aU parts of tlv> law (31:20-21)

21 Preparedto defend Jerusalem (32: 1-6)

22 Encouraged Judah to trust God (32: 7-8)

23 Prayed In time of danger (32:20)

24 Humbled himself In judgment (32: 26)

25 Made many public Impcovementi (32:27-30)

c 7 dns of the fathers :

1 Trespassed and did evil In the eyes of JetlDvah (v 6)

2 Forsook Cod

1 Turned their faces from the habitation of God-the temple

4 Turned backs on God

5 Shut the doors i>f the temple (v 7)

6 Put out the lamps of th-,- temple

7 Refused to bum Incense and ucrifice burnt offerings to Jehovah

d 5fold judgment on Israel for ans:

1 God d.-Uvcred them to tn^uble (v8)

2 To astonishment

3 To hisjing

4 Oiath b> the sword (v 9) ^ Captivity

God's eternal plan (Ifa. 46:10)

Again, reference is made to God's ccernal plan for man froiii the begin-ning tc> the end (v 10;40:21; r. :•',, 26; 48:5-7. 16;64^4; Acts 15:18; Eph.2:7; 3:9-11; Col. 1:15-18; Heb. 1:1-3). The BD)le is che revelation of God's plan from ecernicv pasc to ecemiry fu-tiirc; and it cannoc be rightly understood without a know Icdgcoftliai plan. One must become acquainted wioi the ages and dispensations, their outsiand -ing fearurci, purposes, and above all, the ulumate purpose of God in having a universal kingdom over which He will preside forever without the chreac of new and continued rcbclUoiu among free moral agents, as che case has been since the fall of Lucifer, che prc-Adamitcs, and Adam of the present race on earch. rhousands of prcdic-tionsaicuraicly Cellfucurc events; and

2 CHRONICLES 30

Hezekiah proclaims a Passover

The Passover

a All true cleansing of buildings and people should begin with the inner part; but man often cleans up the out -side of himself, making no change on the inside (Mt. 15:11-20:23:25-26; Lk. 11:39)

b It took 8 days to cleanse the temple with many men working on it continually (v 17-19), which shows how neglected it was after Israel forsook God and went after idols

c Then -after the temple was cleansed and ready for use again, Hezekiah and the princes of Israel went up to worship and continue the religious reforms (V 20 -36)

d C ost of re-dedication sacrifices :

7 bullocks £ S325.00 52, 275. 00

10 1/2 gal. flour ^80^ 8. 40

21 qts. wine ^31.60......... 33.60

21 qts. oil @ S1.40 29.40

7 rams 2: S20.00 140.00

7 gaU flour J^ 80^ 5.60

14 qts. wine f 31.60 22.40

14 qts. oil€S1.4a 19.60

7 lambs S 320.00 140.00

3 1/2 gaL flour S 800 2. 80

10 1/2 qts. wine $ $1.60 16. 80

10 1/2 qts. oU^$1.40 14.70

2goats^ $20.00 40.00

1 gal. flour 80

3 qts. wins ^31.60 4. 80

3 qts. oil f 31.40 ... 4. 20

Total est. cost 52.758.10

e The blood of all the bullocks, rams, and lambs was sprinkled upon the brazen altar, but die blood of only one goat. The other one, called the scape-goal, was sent into the wilderness, as in Lev. 16 (v 22-24)

f Note that all Israel here is used of Judah and the many of the 10 tribes who were in Judah, the majority of the 10 having been taken captive to Assyria. All Israel refers to all me Jews that were left in the promised land (v24)

35questions about inanimate creation (Job 38:4):

1 Foundations of the earth (v 4)

2 Laying the measures thereof (v 5)

3 Stretching a line upon the earth

4 Fartenlngofearth'sfDundations(v6)

5 Rejoicing when ie cornerstone of the earth was laid (v 5-7)

6 Shutting up of the sea (v 8)

7 Limiting or setting bounds for the sea (v 9-11)

8 Uws of day and olght (v 12-13)

9 The sp:ings of the sea (v 16)

10 The depths of the sea

11 The gates of death (v 17)

12 The doors of the shadow of death

13 The bread* of the earth (v 18)

14 The dwelling of light (v 19)

15 The dwelling of darkness (v 19-20)

16 Number of Job's days (v 21)

17 The treasures of the snow (v 22)

18 The treasures of the hail(v 22-23)

19 The light and winds (v 24)

20 The watercourse, lightning, thunder, and rains (v 25-27)

21 The origin of rain (v 28)

22 The origin oi dew drops

23 The origin of ice (v 29)

24 The origin of hoary frost (v 29 -30)

25 Bindingandloosingof Pleiades and the bands of Orion (v 31)

26 Mazzaroth in his seasons (v 32) 27Arcturus and Ms »ns

28 The ordinances of heaven (v 33)

29 The dominion of heaven In earth

30 Control of the clojds (v 34)

31 Sending Ughmlngs (v 35)

32 Wisdom in ±c inward parts (v 33)

33 Understanding in the heart

34 The number of clouds (v 37)

35 The bo ales of heaven and the dust and clods of earth (v 33)

10 false accusations by Elihu gg?inst Job (Job 36:21)1

1 Job drinks up scorning (blasphemy) like water (34:7)

2 He goes in company with workers

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord.

16 And the priests went into the"iimer part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kid'ron.

17 Now they *began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hez-e-ki'ah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover aU the vessels, which king A'haz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the Lord.

(4) Temple worship fully restored

20'^Then Hez-e-ki'ah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.

21 And they brought "seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdoni, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aar'on to offer them on the altar of the Lord.

22 So they killed the bullocks, and the priests "received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also tie lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats/or the sin offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for/all Is'ra-el: for the king commanded that the burnt offering and the sin offering should be made for all Is'ra-el.

25 And he set the Le'vites in the house of the Lord with cjrmbals, with psalteries, and with harps, according to the commandment of Da'vid, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets.

26 And the Le vites stood with the instruments of Da'vid, and the priests with the trumpets.

1 27 And Hez-e-ki ah com-! manded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Is'ra-el.

28 And "all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.

29 And'^vhen they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hez-e-ki'ah the king and the princes commanded the Levites to sing praise unto the Lord with the words of Da'vid, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hez-e-ki'ah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

32 And the "/number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred Iambs: all these were for a burnt offering to the Lord.

33 And the consecrated things were six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Le'vites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Le'vites were more upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings 'for every burnt offering. So the service of the house of the Lord was set in order.

36 And Hez-e-ki'ah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

CHAPTER 30

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(5) The Passover restored by Hezekiah. A Preparations

AND Hez-e-ki'ah sent to/all " Is'ra-el and Jii'dah, and wrote letters also to E'phra-im and Ma-nSs'seh, that they should come to the house of the Lord at Je-ru'sS-lem, to keep the passover unto the Lord God of I§'ra-el.

2 For the king had taken counsel, and his princes, and all the congregation in Je-ni'-sa-lem, to keep the passover in the second month. 3*For they could not keep it at that time, because the priests

of iniquity, and walks with wicked men (34:8)

3 He says: it profits nothing that I should delight in God (34:9)

4 Job has spoken without knowledge, and bis woids were without wisdcm (34:35)

C ontinued, column 4 ^to-

deeper, carbon dioxide and oxygen would hive been absorbed and therefore no vegetable life could exist. It is evident from dijse and other facts that there is not one chance in millions or trillions that life on our planst could be a work of itself. There had to be a super-intelligence at work in the crea - tlon of all things

kept

a WTiile the sacrifice was burning:

1 The congregation worshipped (v 28)

2 The singers sang

3 The trumpeters sounded

b \Vhen the burnt offering was consumed, the king and all the people bowed themselves before Jehovah and worshipped. Then the Levites were commanded to sing praises to God with joy ; this they did and bowed their heads in worship (v 29-30)

c Then -after the dedication sacrifices, the king commanded the congregation to bringof their own free will any offerings which they wanted to present to Jehovah, They brought sacrifices and thank offerings until there were not enough priests already consecrated to take care of the work; so they had to consecrate others to help (v 31-36)

d Cost of congregatio nal offerings: 670 bullocks, oxen ^

3325.00 $217, 750. 00

1,005 gal. flour £ 80^ 804.00

2, 010 qts. wine 2 $1.60.... 3.216.00 2,010 qts, oil a 31.40 2,814.00

3, 200 lambs, sheep ®

320.00 .~ 64, 000.00

1,600 gaL flour S 80^ 1,280.00

4, 800 qts. wine g $1.60 ... 7, 680. 00

4, 800 qts, oil ^31. 40 6,720.00

100 rams S: 320.00 2,000.00

100 gal, flour ^ 800 80,00

200 qts. wine S 31.60 ,320. 00

200 qts. oil £ 31.40 ,,.. .280.00

Total est. cost, 3303,944.00

e This refers to the wine and oil used to mix with the flour for every kind of offering, as in Num. 15:4-10(v 35) f All the Israelites left after die captivity of the 10 tribes were invited to Judah for a great passover with the rest of their Israelite brethren in Judah -the only remaining kingdom of Israel now (vl) g There was not time enough to make preparation for ceremonial cleansing of the people for the passover to be held in April, so they held it in May, a month later than the regular time (v 2-3)

• Cont. from column 2

5 He addsrebellion lo his sin (S4:37)

6 Claps his hands among us, and multiplies his words against God (34:37)

7 Claims that his righteousness is more than God's (35:2)

8 Has said: What profit shall I have iflbe cleansed from ray sin" (35:3)

9 He multiplies words without know -ledge (35:16)

10 Youhavechosen the wayof iniquit>-radier than affliction ^3o:21)

E xample of infiniie perfection (Job 38:5):

The idea here is that of an architect planning the size of the earth. This is an example of the infinite perfection of God in creation. They tell us that the earthrotateson its axis 1,000 miles an hour; if it were 100 miles an hour oo: days and nights would be 10 times as long as tiiey are now; anJ the hot sun would Likely burn upour vegetation each long day while surviving sprouts would freeze in the long night. Thus the earth has been placed the p.-oper distance from ths sun to give it the right aroounrof warmth. If die sun gave half as much more we would roast. Fur -thermore, the slant of the earth, tilted atanangleof 23 degrees, gives us our seasons,If It had t>ot been tilted, vapors from die ocean would move north and south, piling up continents of ice. If cur moon were only 50,000 miles awayinneadofitsdistanceof 221,000-253,000 miles, our tides would cover the continents twice daily, we're told. If the crust of the earth had beenoaly 10 ft, thicker there would be no o xygen, and thus &o ardmal life could be kept alive. Had the ocean been a few feet

vrr

C^>J

k This o t>-ubl M«I the ' jIdc--the-(lisiili.'nof the :.. . • Vfofc (v 5; .10 .i.>

b '• - J of the king

c rh> til a. •ppril on rrci'iO •; diviilon of the klDdJom, Idv.: northerr. t r i bes to rctuni t> th». of Urarl

dThls ih<wj that the- 10 trlbet had «I1 bccD taken captlvt' ^v i">; 2 Ki. 17)

e 6fc>ld appeal of » the rtm-

^to^Sc'TCj-

. i n Palcgjne ji lujL 1, turn attain •Djelk'vah, tile Lord (Vid of Abraham, Isaac, and Isael; aod He will return Bl. you (V 6^

■- 3c Tki '. ■ fathefi, and your

bfeihrcn. aued atiaina the

Li^rd (.«>a altu ^vcihcm up to dcda-tion, at you we (v T)

3Bef>'ta '' J, as vour fathers

were, but >.lvej uniu Jeho-

vah;entir Hij sauLiuary, which He has sanctified forever (v 9)

4 Serve the Lord your God, that the fierceness of His wrath may turn away fiDfn you

6 If you turn again Id Jehovah He wtU put it intu the beans of the Assyrians tu have compassk)n on your captive brethieo and send them again oc this Uod (V 3)

6 The Lord is gracious and will not turn His fact away from you, if you retuin to Him f This revcab the apostasy of the remnant of the 10 tribes- those left after the fall of Samaria and the captivity of the most of these tribes to Assyria (V 10) g The appeal was mt altogether unheeded, for different ones from Asher, Manasseh,and Zebulun humbled themselves, andcameti Jerusalem tc keep the pasrivcr with their brethren of the ioutJiem klngd-m (v 11-13) h This thu^wed the sincerity of their consecration and the depths of the revival sweeptng over Juttah at that time (V 14) i Exactly one month later than the regular time for the passover (Ex, 12) J Set themselves apart for the ministry

Great pyramid (Isa. 19:19):

lniha:da>the Millennium, there shall bean alt.-r" to the Lord in the midst of the land of Egypt, and a pillar at the border (v 19). The iilur and pillar have been wrongly interpreted to mean the great p>T.-mid. Some in modem times have gone so f?r? 5 to make predictions of latter day events by measuring the various rooms and the passages of this structure, speculating that each inch sunds for a year in connection with prophetical events. B> this method thev have set dates for £linost ever>' cventof the past and future. However. nop\'ramid is mentioned in the Bible arw cenainly there arc no biblical grounds for measuring the various rooms and passages in one with a view to forcing tSe inches to mean vears in the fulfillment of prophecy. God has never used such methods to teach His Word. If so, then not only the great pyri>imid. but all the others, including «h.^ " ■ ■ ■ asured

»' -.Ihis

wou.u .i.«u iu eiMjieu t ur4;usion and strife

9 proofs: - - ' - not the

ipiurc ■■J, "he

1 In thai da. -'.iu. '•'.i..t;juum, these arc to be a plaLC of sa>rificc. a sign and a witneu to the Lord, not before then (19:19)

2 The word ■ means a pU'

on; . ;;;..., u. ilh. 4 .5

wh. ^$. Ii is never - . ,e

sense ol; pillar or : monumcia of any kind

3 No altar built to Codwas to be of hewn uonc. and if ^ tool was used on one it was polluted. This would disqualify any of the p-.ramids as analtar to God (Ex,

had not sanctified themselves

«ut?irientlv. n^ifhfr had the

elves to-

4 And the thiiih pleased the ktnK and all the conKregation.

5 So they established a decree to make proclamation throughout all U ra-el, from Beer-she bA even to Din. that they should come to keep the pass-over unto the Lord God of I5 -ra-el at J*-ru sA-l*m: for they had not done it of along time in such sort as it was written. 86 So the*posts went with the letters from the king and his princes throughout all Is'ra-el and Ju'dah. and according to the commandment of the king, saying,Tfe children of Igra-el, turn again unto the Lord God of A bra-him, l'$aac, and I?'-ra-el, and he will return to the remnant of you.'that are escaped out of the hand of the kings of As-syr'l-i.

•7 And'be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to deso-

Ution, as ye see. fS Now be ye not stifFnecked, as your fathers were, but yield yourselves imto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness ot his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city through the country of £'phr3-im and MS-nSs'seh even unto Zeb u-lun: but/they laughed them to scorn, and mocked them.

11'Nevertheless divers of Asher and Ma-nis'seh and of Z6b u-liin humbled themselves, and came to Je-ru sa-l§m.

12 Also in Ju dah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

13 • And there assembled at Je-ru'sa-16m much people to keep the feast of uriJeavened bread in the second month, a very great congregation.

14 And they arose andMook away the altars that were in JS-ru'sa-16m, and all the altars for incense took they away, and cast them into the brook Kid - ron.

cording to the law of MA jej the man of God: the priests sprinkled the blood, which they received of the hand of the Li vites.

17 For there were many in the congregation that were not sanctified: therefore the Li-vites had the charge of the killmg of the passovers for every one that was not clean. to*sanctify them unto the Lord.

(6) Israel pardoned and

healed by the prayer of

Hezekiah

18 For a multitude of the people, even many of £ phrJ-im. and Ma-n^s seh. Is'sa-char, and Z6b'u-lun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hfz-e-ki'ah fcprayed for them, saying. The good Lord pardon every one

19 Thai prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the Lord hearkened to H^z-e-ki'ih, and pealed the peop le.

(7) Feast of unleavened bread restored by Hezekiah

21 Andthe children of I|'ra-el that were present at Je-ru'sS-ISm, kept the feast of unleavened bread seven days with great gladness: and the Le-vites and the priests praised the Lord day by day, singing with loud instruments imto the Lord.

22 And H6z-e-ki'ah spake comfortably unto all the Le-vites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace oflPerings, and making confession to the Lord God of their fathers.

(8) "Other Seven Days" of feast kept unto the Lord

B The Passover kept

15 Then thev killed the pass-over on the 'fourteenth day of the second month: and the priests and the Le vites were ■shamed, and'sanctified themselves, and brought in the burnt offerings into the house of the Lord.

16 And they stood in their

23 And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.

24 For Hdz-e-ki'ah king of Ju'dah did give to the congregation a<'thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Ju'dah, with the priests and the Le vites, and all the congregation that came out of Is'ra-el, and the strangers that came out of the land of Ij'ra-el. and that dwelt in Ju'dah. rejoiced.

26 So there was great joy in J*-rusa-l*m: for «since the time of Sfil'o-mon the son of David king of Ij ra-el there was not the like in J*-ru's4-l«m.

27 • Then the priests the L*'

place after their manner, ac-1 vites arose and blessed the

jf the pvran 20:24-26)

4 The word pillar is used 135 times in Scripture and never as an altar, so the altjr .•'nd pillar must be two se-P*f"»^ " 'ad of one as some

spcculai J.Plllars were used

asmonuirii,-J silent witnesses of rcr-tjin events. Not one time i« in alrar Continued, column

vow a vow. and perform it (v 21 -25). It should be remembered that the pillar was to be set ;? •, t he L ord and u nto the Lord (v d not unto

men; and this w ■> purpose of

the building of the pyramid. It was bull! solely as a tombofa kinKwithout any thought of Jehovah

a Set them anart f.T wurslilp b The many that were unclean fiom th<^^ various ulbes ate of tJic pas«>vi r, for

they had Ik3 time K> t>ecomc cetenion-

lally clean. Hezekiah oraycdfor them that Gi>d would paroon under these cucumstanccs, and iU did. He not only furgavc thrmuf this trespass, but He healed their f>jdie», or at U ast kept them from dyin,t fur theIx uncleaooesa, as In Lev. 15:'il (v 18-20) c The children of luael, or the Jew»,kept the feast of unleavened bread for 7 extia days, making 14 days in all (v 21-27)

d Gifts of animals of king and princes: 2,000 bullocks (^

$32S. 00 $650.000.00

17, 000 sheep a. $20.00.. 340.000.00 Total est. value... 5990.000.00

c This Indicates there had been do pass-overkeptln lerusalem since the division of the kingdom at the end of the reignof Solomon-a period of over 260 years (v 26)

^*- Cont. from column 2

ora pillar referred to as coni?ining the plan of God in stones

5 Thealur of v 19 was to be in the midst (Heb. tavek, center; middle) of Egypt .^nd the pillar was to be at the border (>leb.gebulj border; boundarN ; coast; limit) of Egypt, clearlv proving two different things, not one. Could there not be an altar to the Lord in the center of Egypt where men could offer sacrifices of God in the Millennium, like the one to be in Jerusalem for the same purpose during the period" (Ezek. 40:46-47; 41:22; 43:7, 13-27; 45:19; 47:1). Egyptains and Assvri.-.ns are to serve with Israel in thatdav (v 23-25), so there could also be an altar in Assyria as well asinjerusalem and Egypt. Thus, the great pyr.-mid could not be the altar and the pillar, not being two things, and not h^ing located at the border

6 llie law of Scripture is that ;11 points of sound doctrine must be proved by two or three scriptures (Dt. 17:6-7; 19:15; Mt. 18:16; 2 Cor. 13:1). To make the alt.-^r and the pillar, or either one of them, the great pyramid, we should have scriptural proof for it, as well as for making the structure the Bible or prophecy in stone. And where could we find such authority"

7 Even those who hold to the inch-year theor> of the great p>ramid admit that the inches do not harmonize with the yean in connection with (iod's plan of major events. This should be proof enough that such a theory is pure

human guesswork. As one writer confesses. " i he interior measurements, while carefully and accurately m.ide, can only be used approximately '

8 It was only the pillar that was to be a sign and a witness as proved by the word u_(v 20). The altar was to be used as all others, and the pillar was to be a witness in the same sense as all other pillars, to commemorate some event, not to cont; in the writing of the plan of i-od in stone for men to speculate about. Vv^i was the pillar to be a sign and a witness or Literally, that Ef.pt was under the hand of a cruel lord and a fierce king (v 4), in confusion andcalaniiry (v 6-17); then ihey cried unto the Lord because of their oppressors, and Me sent them a Saviour. Great One, who delivered them (V 20). That b the event for which the pillar will be set up In the Millennium ai the border of^ Egypt, and nothing else. Ii will be a monument commemorating deliver."nee

9 When this is done, the 2 liar is established In the middle of EgNpt and tilt pillar ^i die border, then the Eijvptians shall kjiow Ae Lord, .-nd sh all sa c rifice arxl offer oblation on the altar in her midst, yea. they shall

2 CHRONICLES 31

Offerings of the people

Hezekiah's sincerity

a When -after the temple had been cleansed, the priests and the people had been sanctified and held the 14-day feast of the passover and unleavened bread, the rest of the reformation program was set In order. Leaving the joyous feast at Jerusalem, the people went out to the cities of Judah and broke the images in pieces, cut down the groves (the asherahs -to -tem pole gods), and utterly destroyed them all. Then the people returned to their own homes (v 1)

b Note again the term all the children of Israel, as applied to Judah and the many from the 10 tribes that made up the southern kingdom of Israel. The Israelites who had been taken captive to Assyria were so ungodly as to be outside the dealingsof God except by way of warning. In fact, the kingdom ofjudah was the true kingdom of Israel all during the 260 years of die division into 2 kingdoms. They were the ones who later returned to make the one nation again; and they were the ones who were a nation in the days of Jesus Christ. Many of all the 13 tribes of Israel made up this Jewish nation and it always will be so (note a. Acts 13: 16)

c The 24 courses of the jMiests and Le-vites in the temple sacrifices and music were commanded to be continued againby Hezekiah(v2). Forsome time these services had been discontinued. Now they were reinstated only to be continued during the reign of good Hezekiah and discontinued again in the reign of his son (33:1-10)

d Besidestheappointmentof the services of sacrifice andmusic, Hezekiah commanded the kings'portion of all sacrifices and offerings to be canied on daily, weekly, monthly, and yearly. There were daily sacrifices, evening and moming; special or extra sabbadi sacrifices weekly; new moon sacrifices monthly; and yearly sacrifices at each of the set yearly feasts, as commanded by Moses (v 3)

e 6 things restored by Hezekiah :

1 The 24 courses of the priests (v 2)

2 The 24 courses of music of Levites

3 The king's portion of sacrifices (v 3)

4 Tithing for the ministry (v 4-10)

5 Storehouses for tithes (v 11-15)

6 Distribution of tithes (v 16 -21) f 8 things tithed (v 5-6)

1 Corn 5 Field crops

2 Wine 6 Oxen

3 Oil 7 Sheep

4 Honey 8 Holy things

g This again emphasizes the fact that many thousands of the 10 tribes lived inthekingdomofjudah;andthey were Jews as much as others in the southern kingdom. The word Jews became the more commonly accepted term used of all the tribes from about this time on, especially after the captivity to Babylon (v 6; note a. Acts 13:16)

h The tithes were gathered for 5 months, and they had heaps upon heaps, enough for the ministers and mucn left over (v 7-10)

Tohu-waste (Isa. 45:19) Heb. tohu . waste; desolation; confusion; vain; wilderness. The same word trans, vain in v 18 and without form (Gen. 1:2; Jer. 4:23). Just as God did not create the earth a waste place and empty, but beautiful (Eccl. 3:11) and to be inhabited (v 18), so He did not command Israel to seek him in a waste, trackless, and pathless wilderness where there would be no indications as to how He could be found. They were to seek Him in His Word where He is clearly revealed, not in secret and dark places of the earth (v 19; 8:19-20; 55: 8-12). See note on tcfau , col. 1, p. 54

God speaks (Isa, 45:19) God declared that He always speaks in

people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

(9) Idolatry destroyed in all

Israel

NOWhJvhen all this was finished, all l§'ra-el that were present went out to the cities of Ju'dah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Ju'dah and Ben'ja-min, in E'phra-im also and Ma-nas'seh, until they had utterly destroyed them all. Then*all the children of ig'ra-el returned, every man to his possession, into their own cities.

(10) The Davidic order of the ministry is restored (1

Chr. 23:2-26:28)

2 " And Hez-e-ki'ah'appointed the courses of the priests and the Le'vites after their courses, every man according to his service, the priests and Le'vites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord.

(11) Daily sacrifices restored

3 "He appointed also the king's portion of his substance for the burnt offerings, to wit, for the moming and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord.

(12) Tithing for ministers

restored (Lev. 27:26-34;

Num. 18:24-28)

4'Moreover he commanded the people that dwelt in Je-ru'-s5-lem to give the portion of the priests and the Le'vites, that they might be encouraged in the law of the Lord.

5 ": And as soon as the commandment came abroad, the children of Ig'ra-el brought in abundance the firstfruits 'of com, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

G And concerning the children of I§'ra-el and Ju'dah, *that dwelt in the cities of Ju'dah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps.

7"In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

8 And when Hez-e-ki'ah and the princes came and saw the heaps, they blessed the Lord, and his people is'ra-el.

9 Then Hez-e-ki'ah ques-tioned with the priests and the

Le'vites concerning the heaps.

10 And Az-a-ri'ah the chief priest of the house of Za'dok answered him, and said. Since the people began to bring the offerings into the house of the Lord, "we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left IS this great store.

(13) Storehouses and officers for the abundcLnce of tithe s

11 *'*Then Hez-e-ki'ah commanded to prepare chambers in the house of the Lord; and they prepared them,

12 And brought in the offerings and the tithes and the dedicated things faithfully: over "^which C6n-o-ni'ah the Le'vite was ruler, and Shim'e-i his brother was the next.

13 And Je-hi'el, and Az-a-zl'-ah, and Na'hath, and A'sa-hSl, and Jer'i-moth, and Joz'a-bad, and £-li'el, and Is-ma-chi'ah, and Ma'hath, and Be-na'iah, were overseers under the hand of C6n-o-ni'ah and Shim'e-i his brother, at the commandment of Hez-e-ki'ah the king, and Az-a-ri'ah the ruler of the house of God.

14 And Ko're the son of Im'-nah the Le'vite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the Lord, and the most holy things.

15 And next him were E'den, and Min'i-a-min, and J§sh'u-i, and Shem-a-i'ah, Am-a-ri'ah, and Shec-a-ni'ah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small:

(14) Tithes paid to all ministers and families from 3 years old and older

16 Beside their •'genealogy of males, from three years old and upward, even unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Le'vites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

19 Also of the sons of Aar'on the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Le'vites.

20 «['And thus did Hez-e-ki'ah throughout all Ju'dah, and wrought that which was good and right and truth before the

righteousness and utters only those things that are right, things which may be found in His Word, and that unrighteousness and things that are wrong are reserved to be spoken in secret and in the dark places of the earth (v 19), The idea is that God's revelation is for all men, not a privileged few who pass it

Continued, column 4 —^»-

war (V 1-2. Cp. Jer. 48:7). it was a common thing to have compound names using the titles of the gods that were worshipped. Bel or Baal was used in such names as Bel-shazzar, Bel-teshazzar, Baal-Peor, Baal-zebub, Baal-GacC Baal-Berith, etc. Nebo formed a part of Neb - uchadnezzar, Neb - uzardan. Nab -onad, Nab-onassai, etc.

a This will always be the case when all people bring in the tithes from all their increase (v 10)

b Then -after the tithes were brought in until there was no room for them, the king began to set aside many storehouses to contain and care for the tithes (vll) c 12 men were responsible for the prof)er distribution of me tithes. Of diese, 2 were chief and over the others, and Azariah, ruler of the temple, was over them (v 12-13). Kore was over the free -will offerings with 6 men under him to see that these offerings and the most holy things were properly distributed (v 14-15)

d A Ustof aUmalesof Levi from the age of 3 years old and upward was kept; and daily portions ofthe tithes, free will offerings, and most holy things were distribute d according to the needs. Records were also made of those 20 yearsold and upwards including the wives and children (v 16 -19)

e In these two verses (20-21) we have a summary of all the good, right, and truthful things done by Hezekiaih, as taught in the law of Moses. He did these things with all his heart and prospered

^ Cont, from column 2

on in secret to other special ones in the dark places of earth (v 19; Dt. 29: 29). He does not give His revelation secretly and privately as the heathen who give their oracles in secret, darkness, and sometimes in deep caves of the earth, emcompassed wiiii mystery, mumbledin low sounds, and designed in obscurity to deceive

God's challenge (Isa, 45:22)

After challenging the Gentiles to produce proof of their gods being aUve and capable of help, and after declaring that He, Himself was the only true God He invited all men to look to Him and be saved (v 22). This was sufficient to prove that salvation was to come to Gentiles as well as Jews, so there was no foundations for the attitude of Jews inanyage, orofthe apostles in particular to think that salvation was only for Jews (Acts 10-7:38; 11:1-18; Gal, 2)

4 great facts;

1 The gospel program is universal (v 22)

2 God is willing to save all, or He would not have invited all (v 22; Jn, 3:16; 1 Tim. 2:4; 2 Pet. 3:9; 1 Jn. 1:9; Rev. 22:17)

3 Provision has been made for all (v 22; Jn. 3:18; Rom. 1:16)

4 All who accept the invitation will be saved (v 22; Jn. 1:12; 3:16; IJn. 1:9)

Bel-god of Babylon (Isa, 46:1)

Bel was the chief domestic god of Babylon worshipped also by the Phenicians, Canaanites, Moabites, and surrounding nations. It was supposed to be the god or idol used in worship of the sun; and Astarte or A stare th the one used in the worship of the planet Venus. Nebo was used in worship of Mercury; he was the scribe of die heavens, supposedly, and recorded all earthly and heavenly events. He was the same as the Greek Hermes, the Latin Mercury, and the Egyptian Thoth. He was worshipped also by the Babylonians, as well as the Assyirans, and the Sabians in Arabia. The name was supposed to be derived from nabah. to prophesy; and Nebo's office was to interpret for the other gods. He was the scribe of Bel; his symbol was a wedge or arrowhea3^ The whole picture here is that of conquest. All the idols were to be thrown down and those made of valuable metals were to be taken captive as spoils of

2 CHRONICLES 32

Sennacherib invadeu Judah

a After then: thing* ttt it dw »«« rc-

vlval And rcU^ous rcfortiiaiion under Mczdilah. the king of Anyri* made war on ludatu ^Ic had already taken the 10 trtbej lnti> capdvltv, and now hli hean was lifted up u> take Judah aljo. In this he overstepped hinuclf, fnrhchad been corn missioned id dc«-Oov the 10-tribe kingdom only, C<od defeated his purpi>se and delivered Hezekiah after testing tils faith and permitting Judah to be tested(32:l-21; 2 Kl. 19;(5; lia. JTr;'-^-;!*^ b 7fold preparation of Hezekiah for war :

1 Stopped the water places outside the city of Jerusalem (v 3)

2 Built the broken wall of Jerusalem (v5)

3 Made another wall outside the wall and towers of Jerusalem

4 Repaired tfie forness of MiUo in the cliy of David

5 Made darts and shields In abundance

6 Set captainsof war over the people

7 Installed faith in his people (v 6)

c Hezekaih stopped the fountain which Is DOW kn^wn as Virgin's Fount (the upper Glhon) on the east of OpheU nuough the conduit be made (2 Ki. 20.20), the water from this fount was brought down to the lower Glhon (pool of Slk>am). Now the upper Gihon was simply covered over ana hidden from the enemy on the outside, making the water supply of Jerusalem safe by means '>r the 2 Glhons. Isaiah speaks of the waters of Shlloah that flow softly from their hidden fount beneath Ophel(Isa. 8:60. He also referslu these works of Hezekiah, In Isa. 22:8-11. In Ps, 46:4 this river that makes glad Uconaasted with the raging waters of Assyria jesHon 38. Next, v 10

e otold statement of faith : i Be stDng and courageous (v 7)

2 Be not afraid nor dismayed because of Assyria, and the multitude with him

3 There are more with us than with him

4 With him is an arm of flesh, but with us is Jehovah (v 8)

5 He will help us

6 He will fight our battles

f This kind of help was not only the greatest in power, but the greatest in numbers as stated here. There were more angels and spirit beingson Israd's tidv than men In the army of Assyria. See 2 Kl. 6:16; Heb. 12:22-23

p This is an example of true faith and trust in God and tneir king. They believed their king, and therefore, believed Cod who inspired him to say these things. Resting upon the words of another is true faith in that person. It literally means tn put complete confidence in; reliance upon; and 10 cease from all worry (v 3)

h After this, which according to 2 Kl. 18:14-16 was after Hezekiah had already lost all the defenced cities of Judah outside of Jerusalem, confessed his offence against the king of Assyria, and given him $1.+48. 550.00 In gold and silver. The Assyrian king not being satisfied with this replied that he wanted ID uke all the people captive tD a land as good as this one (2 Kl. 18: 32). Thinklnghc had Judah to the point of absolute surrender, he sent servants to Jerusalem to announce the terms (v 9-19). See nneson 2 Kl. 18

1 Questions 39-45. Next, 35:21

Familiar spirits (Isa. 8:19):

And when they seek familiar spirits through wizards and wlichcs, spirits which fn-ep and mutter (and imitate departed loved ones tlms claiming ! communication with the dead), should not a people seek the Living Ood instead'" God to the law and to :hctesii I mony (the written Word of God) if you I want light. ITiclr speaking not Accord-] ing to the written Word of Cod Is be -1 cause of no light In ihem (v 19-20). At |

LoHD his God.

21 And in eveo' work that he be^an in the service of the house of God, and in the law, and in the commandments, to seek his God. he >lid tl with all his heart, and prospered.

CHAPTER 32

3 Seruidcherib • yna invades

king of Aa -Judah (2 Ki. 18:13-19:37, Isa. 36-37). (1) Hezekiah prepares to defend Jerusalem

AFTER these thinRS. and the • establishment thereof, S«n-ndch e-rib kinf! of As-s?r'-l-A came, and entered into Ju'-dah, and encamped a(?ainst the fenced cities, and thought to win them for himself.

2 And when Hfiz-e-ki'ah saw that S^n-nAch'e-rib was come, and that he was purposed to fight against J6-ru si-16m,

3 He *took counsel with his princes and his mi^htv men'^to stop the waters of the fountains which were without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, "^Why should the kings of As-syr'i-d come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Mil'lft in the city of Da'vid, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

(2) Hezekiah assures Judah

of God's help

•7'Be strong and courageous, be not afraid nor dismayed for the king of As-s5'r'i-d, nor for all the multitude that is with him: for there be more/with us than with him:

8 With him is an arm of flesh; but with us IS the Lord our God to help us, and to fight our battles. And the people^ested themselves upon the words of Hfiz-e-ki'ah king of Ju'dah.

(3) Sennacherib seeks to terrify Judah (2 Ki. 18:17)

9 ' *After this did SSn-nSch'e-rib king of As-syr'i-i send his servants to Jf-ru'sa-16m, (but he himself laid siege against Ld'chish, and all his power with him,) unto H*z-e-ki ah king of Ju'dah, and unto all Ju'dah that were at JS-ai'sd-l£m, saying,

10 Thus saith S6n-nach'e-rib king of As-s$rl-i,'Whereon do ye trust, that ye abide in the siege in Jf-ru'sfl-l*m?

11 Doth not Htz-o-ki'ah persuade vou to give over yourselves to die by famine and by thirst, saying. The Lord our

God shall deliver us out of the hand of the king of As-sf r i-d?

12 Hath not*the same Hfz-e-ki ah taken away his high places and his altars, and com-j manded Ju'dah and Ji-ru's4-16m, saving, Ye shall worship before one altar, and bum incense upon it?

13*Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who was there among all the gods of those nations that my fathers utteily destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not H6z-e-ki'ah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants'spake yet more against the Lord God, and against his servant H6z-e-ki'ah.

(4) Sennacherib insults God (2 Ki. 18:22. 33-35)

17 He wrote also letters to rail on the Lord God of I§'ra-el, and to speak against him, saying. As the gods of the nations of other lands have not

delivered their people out of mine hand, so shall not the God of Hez-e-ki'ah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jew§' speechi^unto the people of Je-ru's5-lem that were on the wall, to affright

I them, and to trouble them; that they might take the city.

19 And they spake against the God of Je-ru'sa-16m, as against the gods of the people of the earth, which were the work of the hands of man.

(5) Hezekiah and Isaiah's prayer to God (2 Ki. 19)

20 And for this cause H6z-e-ki'ah the king.'and the prophet i-5a'iah the son of A'm6z, prayed and cri ed to heaveij.

(6) God's angel destroys the

army of Assyria (2 Ki. 19:

35; Isa. 37: 36-38)

21 • And the Lo r d sent an angel, which cut ofif all the mighty men of valour, and the leaders and captains in the camp of the king of As-s?r'i-d. So he returned'with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

4 Hezekiah's prosperity

thlsvcr :iiM<-of Isaiah and king Aliaz. bothhous<(of Israel were In the habit of seckiiv. guidance from famlli.Tr spirits like 'he heathen Instead of putting trust in <'od and seeking His will '? Ki. 16:2-4: 17:3-2.3; 21:1-9; 2 Chr. 28:

Continued, column 4 ^

mouth; and by such > method came chirps and whisperings which the ancients aseribi'd to the departed dead. It was believed (hat departed spiiitsdid not speak out openlv .nnd i Icarly, but with .in iridistuu t, low, gentle, suppressed voice. Bodily motions of tne mediums gave the impression of calling the dead from under the earth

a These paguu actually thought that Hezeklali had rerrk->ved the "-od of Israel from Judah, having heard that he had destroyed all the Idols of the land. This shjws Uiw ignorant they were of the truth and the true God. Hezcklahhadrestr>r> d worship to Him and destroyed only tlie false (»jds that Jelk)vahhadcommand<:d shiuld not bc-In the land

b The Assyrian monuments give evidence of a custom which lllustxates the haughty language here. It was their practice tl' bring the Id^ls o(the various nations to Assyria where they were assigned a place among the captive gods. This passage shows them boasting that their god was more powerful than all others, so it was vain to expect Jehovah to rescue tlie people, especially since He did niit rescue trielr brethrenlnSamaria(v 10-]6;2Ki. 17)

c This is no doubt one of the reasons Jehovah manifested His power over that of the Assyrians. He wanted to prove to them, as well as to mm in all ages, that He was and still is the only true and living eternal God. Here His power wa^ challenged and He was insulted by such talk, and so was His king over Judah; it was therefore time for Him to show Himself strong in behalf of those who uustcd in Him (v 16). To do this Jehovah sent only one of the innumerable angels on Israel's side, and he slew 185, 000 men in one night. As expressed in v 21, he cut off the mighty men of valour, the leaders, and captainsof the army of Assyria (2 Ki. 19-35; Isa. 37:36-38). The question then was: If the gods of Assyria could not prevailoverone angel, howcouldthey pre vail overjehovah and the innumerable angels"

d Thcofflcersof Assyria were evidently speaking loud enough to be heard on tne waUs of Jerusalem, so that the people would become afraid and surrenaer (v 18), for an appeal xp speak in the ears of the people on the wall (2 Ki. 18:26)

c Two oireat men-Hezekiah, the king, and Isaiah, the prophet, prayed and criedui the Cod of heaven for deliverance; and they were heard (v 20) f It takes such destructioii of plans and tile bringing to nought of such boasting as in V 10 -19 to humble some men. The kingof Assyria went to the house of his god in shame, and was slain by his own soa$(v 21)

^^- Cont. from column 2

1-4; 33:1-10). 1 his was the last sin of Saul (1 Sam. 28:7-25; 1 Chr. 10: 13-14). For centuries manv nations jnd kings sought guidance from the oracle of Apollo at Delphi, tircece, and the priestesses there. The Vulgate renders this by Pytho n s and diviners . A P> thon among tlie i'reeks and Romans denoted one that had the spirit of pruphesytiig; it was particularly applied to the pricsiessat Delphi (note s. Acts 16:16) . iTic Sept. renders it: ventriloquists , and tliose speaking from the earth... from tJie belly. Moff.ni: mediums rnd gliost s tliai cheep .-nd gibber in low murmurs. Peshiii. : farniliar spirits and of wise men who chirp .ind mutter. Berkeley: necrorn.meers .'iid fortune tellers . FentorTTalscrs of spirits , .whls-perers and the entranced. Roihcrham: necrom.incers. .. wizards. Young f? -miliar spirits. .. wiz.nds that chatter and mutter. See note b, Lk. 12:29

Cliirp and chatter (Isa. 8:13):

Heb. tsaphapli. to coo; cliirp .•'s a bird chatter; peep; whisper. Irans. peep (v 19; 10:14); whisper (29:4); and chatter (29:4). It means lo make ,i noise by the gentle opening of the

2 CHRONICLES 33

Manasseh succeeds Hezekiah

Manasseh's wicked reign

a The Lord saved. Used 4 times:

1 Saved Hezekiah and Jerusalem (v 22>

2 Saved Israel (Ex. 14:30)

3 Saved Israel that day (1 Sam. 14:23)

4 Saved them with great deliverance (1 Chr. 11:14)

b Guided them. Used 4 times:

1 Guided them on every side (v 23)

2 Guided them in His strength (Ex. 15:13)

3 Guided them in the wilderness (Ps. 78:52) 78:72)

4 Guided them in His skilfulness (Ps. c 3 men magnified by God :

1 Hezekiah (v 23)

2 ioshua (Josh. 4:14j

3 Solomon (1 Chr. 29:25; 2 Chr. 1:1)

3 examples of magnifying self :

1 Moab(Jer. 48:26, 42)

2 The enemy of Israel (Lam. 1:9)

3 Antichrist (Dan. 8:11)

6 things that should be magnified: iTSod's mercy (Gen. 19:19)

2 God'sname(2 Sam. 7:26; 1 Chr. 17: 24)

3 The Lord Himself (Ps. 35:27; 40:16)

4 God's Word (Ps. 138:2j

5 The name of the Lord Jesus (Acts 19: 17)

6 Christ Himself (Phil. 1:20)

d The Bible says many good things about Hezekiah and records a few failures. See 25 "right" things done by Hezekiah. p. 477

3 failures of Hezekiah :

1 He rendered not proper praise to God for His many blessings (v 25-25)

2 His surrender to Senoacherib (2 Ki. 18:14-16)

3 His failure to detect spies (v 31; Isa. 39:1-8)

e 8fo ld prosperity of Hezeki ah:

1 He had exceeding much riches (v 27)

2 Great honor

3 Treasuries for silver, gold, precious stones, spices, and jewels

4 Treasuries for weapons

5 Storehouses for crops (v 28)

6 Stalls for flocks and herds

7 Many cities (v 29)

8 Many flocks and herds

f See note c, 32:3

g See Isa. 39

h In the Fenton translation this reads: "in the affair of the Scientific Inquirers, who were sent from Babel, to enquire about the remarkable event which has happened on earth, ' The Berkeley version reads: "the sign which occurred in the land" (v 31). This sign and remarkable event refers to the going back of the shadow on the sun dial, which was 90 remarkable that even the Chaldean asttonomers came to inqalre about the God who could turn the sun backward. Furthermore, Greek historians informed Alexander the Great that it was one of the great wonders recorded in their scientific books. This shows that the happening was not merely the movingofashadow, but the going backward of the sun. The matter was known in various lands; and the Chaldeans came to inquire about it when they learned that it was caused by Israel's God

i See 2 Ki. 18:1-20:21

j See note b, 29:2

k According to the Fenton version this verse reads: "But the rest of the doings of Hezekiah, and his piety, they can be seen written in the Visions of Isaiah-ben-Amo z, the Preacher, in the history of the kings of Judah and Israel." The Berkeley also leaves out the word and, which is in italics in the King James version and meanj supplied by the translators. It can be assumed from this that Isaiah could have written the history of Israel in its final form as we now have it in Judges, Ruth, 1 and 2 Samuel, and 1 and 2 Kings, except the last 4 or 5 chapters of 2 Kings which record things happening after his time. It is believed by some that Isaiah was killed during the reign of

22 Thus°the Lord saved Hez-e-ki'ah and the inhabitants of Je-ru'sa-lem from the hand of Sen-nach'e-rib the king of As-syr'i-i, and from the hand of all other, and'guided them on every side.

23 And many brought gifts unto the Lord to Je-ru'sa-lem, and presents to Hez-e-ki'ah king of Ju'dah: so that he'^was magnified in the sight of all nations from thenceforth.

5 Hezekiah's sickness and recovery (2 Ki. 20; Isa. 38)

24 •" In those days Hez-e-kl'-aii was sick to the death, and prayed unto the Lord : and he spake unto him, and he gave him a sign.

25 But Hez-e-ki'ah'^rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Jii'dah and Je-ru'sa-lem.

26 Notwithstanding Hez-e-ki'ah humbled himself for the pride of his heart, both he and the inhabitants of Je-ru'sa-lem, so that the wrath of the Lord

came not upon them in the days of Hez-e-ki'ah.

6 Hezekiah's public works and prosperity

27 """And Hez-e-ki'ah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all raarmer of pleasant jewels;

28 Storehouses also for the increase of com, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 This same Hez-e-ki'ah also stopped'the upper watercourse of Gi'hon, and brought it straight down to the west side of the city of Da'vid. And Hez-e-ki'ah prospered in all his works.

7 Hezekiah's folly (Isa. 39; 2 Ki. 20:12-19)

31 * Howbeit in the business of *the "ambassadors of the princes of Bab'y-lon, who sent imto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

8 Death of Hezekiah (2 Ki. 20:20-21)

32 ^ Now the 'rest of the acts of Hez-e-ki'ah. and'his goodness, behold, they are written in *the vision of i-§a'iah the prophet, the son of A'moz, and in the book of the kings of Ju'dah and Is'ra-el.

i 33 And Hez-e-ki'ah'slept with rlus fathers, and they buried

Manasseh, the son of Hezekiah. See note n. Pr. 25:1 1 This refers to bodily sleep, not soul sleep, which is never mentioned in the Bible. The body only dies and goes back to dust at physical death; therefore, it is the only part of man that goes to sleep thus. The soul and spirit which are immortal, are fully con -scious in heaven or hell him in the "chiefest of the sepulchres of the sons of David: and all Ju'dah and the inhabitants of Je-ru'sa-lem did htm honour at his death. And Ma-nas'seh his son reigned in his stead.

CHAPTER 33

XV Reign of Manasseh: 55 years (2Ki, 21:1-18). 1 Accession and character

MA-NAS'SEH was twelve years old when he began to reign, and he reigned '^fty and fiv e years in Je-ru'sa-llm;

2 But'did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of I§'ra-el.

2 Sixteen sins of Manasseh

(2 Ki. 21:1-9)

3 *^ Foi^'he built again the high places which Hez-e-ki'ah his father had broken down, and he reared up altars for Ba'al-im, and made groves, and worshipped all the host of heaven, and served them.

*4 'And he built altars in the house of the Lord, whereof the Lord had said, In Je-ru's^-lSm shall my name be for ever.

5 And he built altars for all the'host of heaven in the two courts of the house of the Lord.

6 And he caused his children to«pass through the fire in the valley of the son of Hin'nom: also he '■observed times, and used enchantments, and used witchcraft, and dealt with a famiUar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

*7 'And he set a car\'ed image, the idol which he had made, in the house of God, of which God had said to Da'vid and to Sol'o-mon his son, In this house, and in Je-ru'sa-lem, which I have chosen before all the tribes of I§'ra-el, will I put my name for ever:

8 Neither will I any more remove the foot of is'ra-el from out of the land which I have appointed for your fathers: so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of M6'se§.

9 So Ma-nas'seh made Ju'dah and the inhabitants of Je-ru'sa-lem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of is'ra-el.

10 And the Lord spake to Ma-nas'seh, and to his people: but they would not hearken.

3 Captivity of Manasseh to

Babylon

11 "Wherefore the Lord brought upon them the captains of the host of the king of As-syr'i-a, which took Ma-nas'seh among the thorns, and bound him with fetters, and carried

if he would look to the beasts, the earth, the fowls, the fish, and other forms of Life he would see that everywhere the strong, violent, and savage prey on the wca'<, gentic, and helpless; he would understand that God Jo;s not interfere and spare these creatures in trouble. By this Job reasoned that the accusations about him being wicked because of sufferin,^ were not necessarily true

a Not said of any men before or after this-that he was buried In the chiefest place of the tombs of the sons or descendants of David (v 33)

b Manasseh, one of the most wicked of all the 42 kings of Israel,reigned longer than any other-55 years. This was 14 years longer than the reign of any other except Uzziah, and 3years longer than his. It can be explained only by the mercy of God. Manasseh did repent and serve God faithfuUv after his captivity to Babylon. How many years he was wicked is not known. There is this difference between him and Saul, Solomon, Uzziah and others-he began his reign as a wicked king but ended it as agoodone; They began as good kings and ended their rule as bad ones (v 3-20)

c See note a, 1 Ki. 11:6

d 18 sins of Manasseh :

1 He lived in all the abominations of the heathen whom the Lord had cast out of the land before Israel (v 2)

2 Built again the high places which Hezekiah, hisfather had oroken down (v3;

3 Reared up altars for Baal

4 Made groves(adjerahs, totem pole gods). See Asherah, p. 106

5 Worshipped and served all the host of heaven

6 Built altars in the temple where Cod said His name should be forever (v4)

7 Built altars for all the host of he a -veninthe 2 courts of the temple (v 5)

8 Caused his children to pass through the fire (offered them as humt sacrifices) to Moloch in the valley of the son of Hinnom (v 6)

9 Observed times

10 Used enchantments

11 Used witchcraft

12 Dealt with familiar spirits

13 Dealt with wizards

14 Lived wickedly to provoke God to anger

15 Set up a carved image whica he hadmade. in the temple (v 7)

16 Made Judah and Jerusalem to err (v9;

17 Made them do worse than the heathen whom the Lord had destroyed for such sins

18 Would not listen to God (v 10)

e 1 7th prophecy in 2 Chr. (33:4, unful-EileQ). Next. v7. The one prediction was that the Lord would have His name in Jerusalem forever

f This refers to the sxm, moon, stars, and planets of the heavens (v 5)

g See Mo loch in Index

h For oBserving times, enchantments, witchcraft, and other forbidden practices, see note b, Lk. 12:29

i 18thpro phecy in 2 Chr. (33:7-8, un-FuffiUe^. Next,'3?^:24

2 predictions - unfulfil led:

1 In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, I will put My name forever (33:7)

2 Neither will I remove the foot of Israel anymore from the land which I have appointed for your fathers (33:8)

J Because of the sins of Manasseh the Lord brought the captains of the host of Assyria who took Manasseh to Babylon bound in fetters; that is. He permitted and even put it into their hearts to come (v 11)

4 fold source of knowledge (Job 12:7)

1 The beasts of the field (v 7)

2 The fowls of the air

3 The earth (v 8)

4 The fish of the sea

Job told Zopharthat he did not need exalted ideas of God; he suggested that

2 CHRONICLES 34

Josiah's good reign

The book of the law found

483

a Many people have B) experleace great

affliction and calanilr>- Nforc they .^111 icck the Lord and turn t. Mlr-.lih a whole hean.Hcw much ju' y

could lavc themiclvcj If ih jj

such iccklnfz first' b 4 tWr.:s V^a sseh did tp find God : rr ',>J \D deliver him from

I n fv 12»

2 Humr f prcatly bif re God

3 Prayt. _ -d htaru him (v 13)

4 Made supplication u> jchL^ah to btioghlmagaloto JcruMlcm ani his kingdom

c Then -when Cjod bad delivered him from affliction and captivity, and had biou^t him CO his country and kingdom, be knew tbat Jehovah i^as God (V 13)

d Now after thls-aftet his capdvlry and restoration to his kingdom, he made certain preparationi for tfae defence of his kin^J'm (v 14) e 10^. Js after convenio o:

: '/^:.^.^ii built a high wall outdde the city of David on the west dde of Gibon and In the valley to the entering In of the fish itaie.and compassed about Ophel (V 14)

2 He put captains of war In all the fortifled cities

3 Took away tb<; soange gods (v IS)

4 Took the idol he had made from the temple

5 Took away all the attars he had built In the mount of the temple, and In Jeruialem

6 Cast them out of the city

7 Repaired the altar of the Lord(v 16)

8 Sacrificed on the altar of the Lord In tb<.- temple

9 Commanded Judah to serve the Lord God of Israel

1» Permlned his people to use high places for making sacriiice to Jehovah only (v IT)

f See 2Ki. 21:1-18

a See 2 Ki. 21:10-15

h Since his prayer and some other details are D3t mentioned In 1 and 2 Kln^ ofour Bible It is evident that there was another record concerning the kings which we do not have lyiw (v 12-13) 18-19)

i See Asherah. p. 106

J There must have been maxry recxjrds in the days of the writing of these histories which we do n^t have today, and which may yet be discovered k Sec note h, 9:31

1 This was the 4th shortest reign of any of the kings of Judah. 4 kings of the 10 tribes aljo reigned only 2 years (v 21)

m See a3U a, 1 Ki. 11:6

9 'iTs" of Job (Job 9:19):

1 If I have caUed (9:16)

2 If 1 speak of soength (9:19)

3 If 1 speak of judgment

4 If I jusdfy myself (9:20)

5 If 1 say, I am perfect

6 If 1 say, I will forget my complaint (9:27)

7 If 1 be wicked (9:20)

6 If I wash myself (9:30) 9 If 1 tin (10:14)

12fold complaint and accuutlon of

Cod (Job 5:25):

1 My days are swifter than a runner (v25)

2 rhcy flee away

J They see no good

4 They past away as swift ships (v 26)

5 They pass as the eagle hajteth id the prey

6 Ifluy^t I will forget aimplalnt You will not hold me Innocent (v 27)

7 If I leave off my hcavlneu;

8 And comfort myjclf:

9 And My 1 am afraid of my tonows.

him to BAb'^-lon.

4 Manaaaeh turns to Cod

and is restored to his

kingdom

12 And* whep he was in afflic-tion,*he besought the Lord his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and beard his supplication, and brought him again to J£-ru sl-Itm into his kingdom. Then Ma-nis seh knew that ~tEe Lord he was God.

5 Manasseh's defense preparations

14'Now after this Tie built a wall without the city of Di'vid, on the west side of GiTion, in the valley, even to the entering in at the fish gate, and compassed about 6'phel, and raised it up a very great height, and put captains of wax in all the fenced cities of Judah.

6 Religious revival under Manas seh

15 And he took away the strange gods, and the idol out of the house of (he Lord, and all the altars that he had built in tiie mount of the house of the Lord, and in Je-ru sA-lSm, and cast them out of the city.

16 And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank ofiFerings, and commanded Ju -dah to serve the Lord God of

' Is'ra-eL

j 17 Nevertheless the people I did sacrifice still in the high] places, yet unto the Lord their God only.

18 « Now the ^est of the acts of Ma-nSs seh, and his prayer unto his God, and the'words of the seers that spake to him in the name of the Lord God of l§'ra-el, behold, they are written in the book of the kings of l§'ra-el.

19 His'iprayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up'groves and graven images, before he was humbled: behold, they are written among the'sayings of the seers.

7 Death of Manasseh (2 Ki. 21:16-18)

20 • So Ma-nis'sehtelept with his fathers, and they buried him in his own house: and A'mon his son reigned in his stead.

XVI Reign of Amon: 2 years (2 Ki. 21:19-26). 1 Accession and character

21 • A'mon was two and twenty years old when he began to reign, and reigned 'tSS years in J^-ru sfl-ltm.

22 But he^id that which was evil in the sight of the L<jbo, as

did Ml-iUs'seh his father: for

A'mon 'sacrificed unto all the carved images which M4-nis -seh his father had made, and served them; 23 And*humbled not himself before the Lord, as Mfl-nis'-seh his father had humbled himself; but A'mon Jrespassed

2 Death of Amon (2 Ki. 21:23-26)

24 And his servants conspired against him, and"slew him in his own house.

25 • But the people of the land slew all them that had conspired against king A'mon; and the people of the land made J6-si'ah his son king in his stead.

CHAPTER 34

XVII Reign of Josiah; 31 years (2 Ki. 22:1-23:30). 1 Accession and character

JO-Sl'AH u'flsdeight years old when he began to reign, and he reigned in Je-ru'sS-lSm one a nd thirty years.

2 And he'did that which hvas right in the sight of the Lord, ana'walked in the ways of Da vid his father, and declined neither to the right hand, nor to the left.

2 Religious revival under Jo-siab. (1) Idolatry destroyed

3 * For in the eighth year of his reign, while he was yet young, he'ibegan to seek after the God of Da'vid his father: and in the twelfth year he began to purge Ju dah and Je-rv'sa-lem from the high places, and the'groves, and the carved images, and the molten images.

4 And they brake down the altars of Ba'al-im in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and'strowed // upon the graves of them that had sacrificed unto them.

5 And he*bumt the bones of the priests upon their altars, and cleansed Ju dah and Je-ru'sa-16m.

6 And so did he in the cities of'M3-n5s'seh, and £'phr4-im, and Sim'e-on, even unto Naph ta-li, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Is'ra-el, he returned to J*-ni's4-lfm.

(2) Josiah repairs the temple (2 Ki. 22:3-7)

8 • Now in the " Eighteenth veaf of his reign, when he had purged the land, and the house, he sent ShA'phan the son of Az-a-U ah, and Md-a-s^'iah the

T km-tw that Yoo »dU not hold me

Innorent (v 28)

10 If I be wicked, why then do I labcjr in vain" (v 29)

11 If I wash mys»-If in sriw water, and make my hands ever «j clean, yet You will plunge me Into the ditch (v31)

12 My own cfethcs shall abtk^r me

der Judah. the 10 tribes had been taken lnui captivity (v 6; 2 KI. 17)

This was S or 6 yean after Jeremiah began to pir)phefy(Jer. 2:2), The prophet wastnirf '■ nr.-sent at the time of these rt s and the great

passovcr fei,; . ... s.e chapters

a According eo v 15 his father, Manasseh took them away after his oonvcnion, but according to this he did not destroy the Images or they wnuld not be here for Amon to aimmit sin with (v 22)

b 4 sins of Amon

1 Sacrificed Id all the images that Manassih had made (v 22)

2 Served these gods

3 Refused b' humble himself as Manasseh had d)ne (v 23)

4 Trespassed more and more

c One of 14 rulers ot Urael to be assassinated (see p. 379)

d Josiah was the youn.iest to start reigning, of Israel's 42 kings. His reign was the- 16th of the kings of Judah since the division of the kingdom and lasted Uinger than that of any of the rulers of the 10 tribes except one, Jeroboam U (V 1) e See note a, 1 Ki. 11:6

f Josiah was the 8th and last good king of Judah besides David (note a, 1 Ki.

g 28 "right' things Josiah did :

1 Walked in the waysof David (34:2)

2 Turned not xd the right or left in following good

3 Sou^t God in his youth (34:3)

4 Began as a youth to purge Judah and Jerusalem from the hlgn places and groves, the carved Images and molten images

5 Broke down the altars of Baal (v 34:4)

6 Cut down the images that were high above the altars of Baal

7 Cut down the groves (see Asherah. p. 106)

8 Cut down the carved images

9 Broke the molten Images

10 Made dust of all the images and scattered It on the graves of them that had sacrificed to these gods

11 Bumtthe bones of the priests upon their altars (34:5)

12 Cleansed Judah and Jemsalem

13 Cleansed all the dries of the 10 tribes that were left after the destruction of Samaria (34:6)

14 Repairedthehouseof God (34:8-17)

15 Rent his clothes when he heard the reading of the newly found law of Moses (34:19)

16 Commanded that Inquiry be made of Jehovah concerning the book of the law of Moses (34:21)

17 Recognized the causeof the wrath of God upon Israel by hearing the law read

18 Humbled himself before God(34: 27)

19 Wept before Jehovah when he heard tne truth of the law of Moses

20 Gathered the elders of Israel tP Jerusalem an! read the law to all the people (34:30)

21 Made a covenant before the Lord to walk after Him. to keep His commandments, testimonies, and statutes with allhisheart and K^ul, and to perform all the words oi the law of Ktoses (34:31)

22 Caused all the people to agree to this covenant with C^.>cl (34:32)

23 Took away all the abominations out of all countries that pertained to Israel (34:33)

24 Made all Israel to Krve the Lord God

25 Kept the passover at the proper time anJ In the correct way (35:1-19)

26 Set prlesu in their charges (35:2)

27 Encouraged them to serve Jehovah in their courses (35:3-16)

28 Gave thousands of animab to the people for sacrifices (35:7)

h Perhaps Zephanlah and lercmaih were greatly used tii Influence Josiah, for bi>th prophesied during his reign (Jer. 1:2; Zcph. 1:1)

1 See Asherah . p. 106

J Note the thi'rough work-broke diwn, cut down, brt^ke In pieces, made dust of them, sQrwcdthem on graves, and burnt (v 4-5, 7)

k Burnt the bones of priests, fulfilling 1 Kt, 13:2

1 All the 10-tribe territory was now un-

2 CHRONICLES 34

The book of the law read publicly

a The 24ih high priest of Israel (see 86 high priests , p. 236)

b Again we see that Judah was representative of all the tribes of Israel. Just as there was a remnant from Manasseh and Epharaim there were some left of every other tribe after the fall of Samaria and the captivity of the 10 tribes. In fact, the term Ephraim is used many times of the 10 tribes (v 9)

c This was the second time the temple was repaired-once under Josiah (34: 8-10; 2 Ki. 12:5-12) and once under Joash (24:4-12; 2 Ki. 22:1-6)

d The term artificers and builders is one covering all manner of craftsmen or trades (v 11)

e Suggesting that there were business firms then as now - dealers in rock, lumber, and other building materials (V 11)

f It seems from this that the Levites played instruments and sang while the work on the temple was being done (v 12). They had the general oversight of all the work, and were the scribes, officers, porters, gatekeepers, and treasurers of the temple (v 13-14)

g What a find! This was no doubt the original copy of the Pentateuch-the one actually written by Moses (v 14. Cp. 2 Ki. 22:8). It could have been hidden during the reign of Manasseh or Amon or even some other wicked king before them. When the book was taken to the king and read before him he rent his clothes as a sign of utter despair(v 15-21). It must not be supposed that there was no other copy of i the law of Moses up to this time, for many copies are frequently referred to in the historical books of Israel before this; but it is important, in view of present day criticism, to note that this copy found among the many records in the temple, was the one written by Moses. The Heb. should have been trans, literally here thus: The actual engraving of the law of the Ever -Uying

in the hand of Kfese s. See also 35:6

20 proofs si ckness Satan's work (^ob2:7):

1 Satan smote Job with sore boils (Job 2:7)

2 God turned the captivity of Job (Job 42:10)

3 Dumb man possessed with a devil (Mt. 9:32-33)

4 One possessed with a blind devil (Mt. 12:22)

5 If Satan cast out Satan, he is di -vided against himself... I cast out dsvilsbytheSpiritof God (Mt. 12: 26-28)

6 Grievously vexed of a devil (Mt. 15:22)

7 Jesus rebuked the devil (Mt. 17:18)

8 Had a spiritof an unclean devil (Lk. 4:33)

9 The devil had thrown him in the midst (Lk. 4:35)

10 The devil threw him down and tare him (Lk. 9:42)

11 Ca3tingoutadevil,anditwasdumb (Lk. 11:14)

12 Satan has bound (Lk. 13:16)

13 The thief cometh not, but for to steal, and to kill , and to destroy : lam come that they might have life, and that they might have it more abundantly (Jn. 10:10)

14 God anointed Jesus of Nazareth with the Holy GhDst and with power: who went about doing good, and healing all that were oppressed of the devil;

for Cod was with Him (Acts 10:38)

15 To turn them from the power of Satan unto God (Acts 26:18)

16 To deliver such an one unto Satan for the destruction of the flesh (1 Cor. 5:5)

17 They cast out many devils, and anointed with oil many that were sick, and healed them (Mk. 6:7-13)

18 Heal the sick that are therein, .even , the devils are subject unto us i thioughThy name (Lk. 10:9,17) I

governor of the city, and Jo'ah the son of Jo'a-hiz the recorder, to repair the house of the Lord his God.

9 And when they came °to HH-ki'ah the high priest, they delivered the money that was brought into the house of God, which the Le'vites that kept the doors had gathered of the hand of *M$-n5s'seh and E'phra-im, and of all the remnant of Is'-ra-el, and of all Ju'dah and BSn'ja-min; and they returned to Je-ru'sa-lem.

10 And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to "repair and amend the house:

11 Even to the"artificers and builders gave they it,'to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Ju'dah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Ja'hath and 6-ba-di'ah, the Le'vites, of the sons of Me-ra'ri; and Zech-a-ri'ah and Me-shiil'lam, of the sons of the Ko'hath-ites, 'to set it forward; and other of the Le'vites, all that could skill of instruments of musick.

13 Also they were over the bearers of burdens, and were overseers of all that wrought

I the work in any manner of ' service: and of the Le'vites

there were scribes, and officers,

and porters.

14 r And when they brought out the money that was brought into the house of the Lord, Hil-ki'ah the priest *found a book of the law of the Lord given by Mo'ges.

(3) The law discovered (2 Ki. 22:8-10)

15 And Hil-ki'ah answered and said to Sha'phan the scribe., I have found the book of the law in the house of the Lord. And Hil-ki'ah delivered the book to Sha'phan.

16 And Sha'phan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

17 And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen.

(4) Sin discovered by the law(2Ki. 34:11-14)

18 Then Sha'phan the scribe told the king, saying, Hil-ki'ah the priest hath given me a book. And Sha'phan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hil-ki'ah, and A-hi'kam the son of Sha'phan, and Ab'don the son of Mi'csh, and Sha'phan the scribe, and A-sa-iah a

servant of the king's, saying, •21 "Go, enquire of the Lord for me, and for them that are left in I§'ra-el and in Ju'dah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

(5) Prophecy of judgment by

Huldahthe prophetess (2Ki.

22:15-20)

22 And Hn-ki'ah, and they that the king had appointed, went to'Hiirdah the prophetess, the wife of ShSl'lum the son of Tik'vath, the son of HSs'rah, keeper of the wardrobe; (now she dwelt in Je-ru'sa-16m 'in the college:) and they spake to her to that effect. 823 " And'she answered them, Thus saith the Lord God of 1§'-ra-el, Tell ye the man that sent you to me,

♦24' Thus saith the Lord . Behold, I will bring evil upon this place, and upon the inhabitants thereof, even /all the curses that are written in the book which they have read before the king of Ju'dah:

25*Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Ju'dah, who sent you to enquire of the Lord, so shall ye say unto him. Thus saith the Lord God of I§'ra-el concerning the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardesfihis words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes,'and weep before me; I have even heard

I thee also, saith the Lord. j 28 Behold, I will gather thee ' to thy fathers, and thou shalt be gathered to thy 'grave in ! peace, neither shall thine eyes ! see all the evil that I will bring 1 upon this place, and upon the I inhabitants of the same. So I they brought the king word ■ again. i

(6) The law read to the people (2 Ki. 23:1-2)

29 "Then the king'sent and gathered together all the elders of Ju'dah and Je-ru'sS-lem.

30 And the king went up into the house of the Lord, and all the men of Ju'dah, and the inhabitants of Je-ru'sS-lem, and the priests, and the Le'vites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

(7) Josiah makes a covenant with God and the people (2

19 Through death He might destroy him that had thepo^er of death, that is.6ie devil (Heb. 2:14)

20 The Son of God was manifested,that He might destroy the works of the devil (IJn, 3:8). The works of the devil come about by devils causing many physical infirmities and sick -nesses, as proved on p. 632

2 Made a covenant with God (34:31)

3 Caused Judah to agree to keep the same covenaiH (34:32)

4 Took away all abominations out of Israel-things that God hated (34:33)

5 Made Israel serve God

6 Kept the passover and feast of unleavened bread-put the law into practice (35:1-19)

a The king commanded his servants to inquire of the Lord concerning all the curses pronounced in the law of Moses. He recognized diat Israel had been breaking the law and that God had already sent wrath upon them for their sins (v 21). The record about curses in Lev. 26 and Dt. 27-28 was sufficiently clear to convict of sin

b The messengers of the king went to Huldah. the prophetess who dwelt in Jerusalem, to inquire of God about the wrath that had come upon Israel (v

22). It seems that more and more the prophets and prophetesses were being depended upon tor the message of God instead of the high priest

c The Heb. trans, college here is mlshneh . a repetition;duplicate ;double; second; twice as much. Some translate it: the second quarter of Jerusalem, the second ward of Jerusalem, the second f>art or second rank of buildings joining the palace (v 22)

d Huldah was as efficient as any of the men seers, and gave a message as quickly (v 23)

e 19th and last ptophecy In 2 Cht. (34: 24-28, fullilled)

4 predictions-fulfilled:

11 will bring evil upon this place, and the inhabitants thereof, even all the curses that are written in the book they have read to the king of Judah (34:24)

2 My wrath shall be poured upon this place, and shall not be quenched (34: 25)

3 To the king of Judah: Because your heart was tender, and you did humble yourself before God when you heard His words against this place and the inhabitants thereof, ana you did rend your clothes and weep before Me, I have heard you; I will gather you to your fathers and you shall be gathered to your grave in peace (34:26-28)

4 Your eyes shaU not see all the evil that I will bring upon this place and the inhabitants (34:28)

f See Lev. 26:Dt. 27-28

g 2 great causes of destruction (v 25):

1 They have forsaken Me

2 They have burned incense to other gods, to provoke Me to anger

h Here God ackoDwledged that the words of the book of the law of Moses were Uiiwords. Cp. 2 Tim. 3:16-17

i 5 Qiings that always bring peace :

1 A tender heart to comply with God

2 Self-humbling before Him (v 27)

3 Hearing God's Word

4 Being in earnest about conforming to God and His Word, as suggested by the rending of clotiies

5 Weeping before Him in sincerity

j Heb. qeber .thetomb;grave;sepulchre; burying place for the body. Not sheol . the place for the souls of both the righteous and the wicked (before the resurrection of Christ), described in the N. T. as having a great gulf between 2 compartments (Lk. 16:17-31). Thy grave, not thy hell. See Hell. p. 620

k Then -after reading the words of the law of Moses, and after seeking God for an answer and receiving the reply, ' the king sent for all the elders of Judah and Jerusalem to have them do something about the threatened wrath of God(v 29-30)

1 6 s teps in turning away wrath :

1 He gathered all the elders and peo -pie to the temple to hear the Word of God (34:29-30)

a There w«s always a cenaln place reserved for klnm It the icnipu-by one ofihegreatplUan(v 31; 2 Ki. 11:13; 23 3)

b Jodah made a cwenant with (>->d to ki't-pthf law, and al»i madi- Israel to ciiiitormtp|t;thlstheydldaU the days of his life (V :M-3J)

c 7tjld covenant made with Jehovah fv TIT ' " -

1 To walk after the Und

2 Keep His commandments

3 Keep His tcstlnvnies

4 Keep His statutes

5 To a. tills with all the heart

6 To do It wltli all the soul

7 To pi-rform the wordsof the covenant as written in the law

d Josiah and his piopU kept the passo ver and feast of unleavened oiead in a fash-Ion never kept in Israel since the days of Samuel (v 1, 18)

c He not only kept the pasaover and the feast of unleavened bread much more completely than any other king since Samuel, but he alsi-i made many reforms and set up the whole program of 24coursesforthe priests, Lcvltes, and other services of the temple (v 2-6)

f The people were taught the Word of rc>d(v 3). This will always be the flnt fundementalof any revival or religious reform in any generation

Set yourselves apart, ix^t cleanse your-selves fmm sin (v 6). See Sanctifica-tlon in Index h Josla h's perynal gifts to the people : 30,000 lambs, kids

*20.00 S 600,000.00

3,000 bullocks $

'3^5.00 975.000.00

Total est. value., fl, lis. OOO i Glftsof the ecclesiastic al princes ^rom the chief 2,600 lambs J $20.00.

2 CHROmCLES 35 /osuth keeps a passover jpsjaf, /jghls with the king of Egypt

g

TO

lestS:

300 oxen '2 S325.00..

$ 52,000.00 97. 500. 00

Total ca, value.

F rom the chief Lcvltes 5,000 fambs a ~

S20.00. $100, 000. 00

500 oxen gS325.00... 162.500.00

Toul eit. value S252,M0.66

Stubbornness of Israel (Isa. 48:4)

i ks and brass brows arc good

. stubbornness and rebellion. ilm u a new expression concerning Jews whose traits arc stated in Scripture many timc^

15 traits of Jews in Scripture :

1 Iron necks and brass brows (v 4)

2 Obstinate (v 4; Dt. 2:30)

3 Stiffneeked(Ex. 22:9; 33:3-5; 34:9; Dt. 9:6. 13; 10:16; 2 Chr. 30:8; Acts 7:51)

4 Stiffhcarted (Ezck. 2:4) 78-8)

5 Stubborn (Dt. 9:27; Judg. 2:19; Ps

6 Rebellious (30:9; 65:2; Jer. 5:23; Ezek. 2:3-8; 3:9. 26-27; 12:2-9: 25; 17:12)

7 Perverse and crooked (Dt. 32 • 5-Phil. 2:15)

8 Faithless (Mt, 17:17; Lk. 9:41)

9 Corrupt (Pj. 14:1; 73:8)

10 FooUdi and unwise (Dt. 32:6, 21) I I Hardhearted (Ezck. 3:7) I.; Biuid (Mt. 15:12: 23:16-19. 24-26) 1 i SelfwiUed (Gen. 49:6; 2 Pet 2-10)

14 Haughty (3:16; Ezck. 16:50)

15 Adamant (Ezek. 3:9; Zcch. 7:12)

10 commands to Judah fUa. 48:12):

1 Hear this, O house of Jacob (v 1)

2 Hearken unto Me (v 12)

3A11 yi,u, assemble yourselves and hear (v 14)

4 Come you near unto Me (v 16)

5 Hear you this

6 Go forth of Babylon (v 20)

7 Flee from the Chaldeans

8 ttclare with the voice of singing

9 lell this-uttcr it even to the end ol the earth

10 Say you, the Lord has redeemed His servant Jacob

5 lost blessings of Igacl (Isa, 48:18):

Kl. ly.i)

31 And the king stood in'his place, and^ade a covenant before the L..Rn/to walk after the L"nn. and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in J?-rusa-l*m and Bf n ja-tnin to stand to it. And the inhabitants of J*-ru -s«-l*m did according to the covenant of God. the God of their fathers.

(8) Joaiah's further reformations (2 Kl. 23:4-20)

485

33 And Ji^-sl ah took away all the abominations out of all the countries that pertained to the children of I5 ra-el. and made ail that were present in I5 ra-el to serve, even to sene the Lord their God. And all his days they departed not from following the Lord, the God of their fathers.

402 CHAPTER 35

(9) The Passover is kept (2 Ki. 23:21-27)

T^OREOVER J5-siah^ept a ^'•^ passover unto the Lord in J6-rusa-16m: and they killed the passover on the fourteenth day of the first month.

2 And he *set the priests in their charges, and encouraged them to the ser\ ice of the house of the Lord,

3 And said unto the Le'vites that'taught all l.s'ra-el, which were holy unto the Lord, Put the holy ark in the house which S6I o-mon the son of Da vid king of 15'ra-el did build; it shall not be a burden upon 1/oi/r shoulders: serve now the Lord your God, and his people Ij'ra-el,

4 And prepare yourselves bv the houses of your fathers, after your courses, accordinR to the writini; of Da vid kini; of I5 ra-el, and according to the writing of Sdl'o-mon his son.

5 And stand in the holy place according to the divisions of the families of the fathers of your

the passover offerings two thou sand and six hundred 'small cattle, and three hundred oxen.

9 Con-a-ni'ah also, and Shf in-a-i ah and N»^-thiln e-el. his brethren, and HAsh-a-bi ah and J^-i el and jOza-bad. chief of the Le'vites. gave unto the Le'vites for passover offerings five thousand small cattle, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Le'vites*in their courses, according to the king's commandment.

11 And they'^killed the pass-over, and the priests sprinkled the blood from their hands, and the Le'vites'flayed them.

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in the book of Mo'-5e§. And so did they with the oxen.

13 And they roasted the pass-over with fire according to the ordinance: but the other holy offerings'sod they in pots, and iri caldrons, and in pans, and divided them speedily among all the people.

14 And /afterward they made ready for themselves, and for the priests: because the priests the sons of Aar on were busied in offering of burnt offerings and the fat until night; therefore the Le vites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph were in their place, according to the commandment of Da'vid. and Asaph, and He-man, and Jed'u-thun the king's seer; and the*porters waited at every gate; they might not de- | part from their service; for their brethren the Le vites prepared for them.

16 So all the service of the Lord was prepared the same day. to keep the passover. and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Jfi-si'ah.

(10) Josiah keeps the feast of Unleavened Bread

17 And'^he children of Igra-el that were present kept the

brethren the people, and after ' passover at that time, and the

the division of the families of the Le'vites.

•6 So kill the passover, %nd sanctify yourselves, and prepare your brethren, that Ihey may do according to the word of the Lord by the hand of MO'jeg.

7 And j6-si'ah *gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thou

least of unleavened bread seven days.

18 And there was'no passover like to that kept in I§ ra-el from the days of SSm u-el the prophet; neither did all the kings of I§'ra-el keep such a passover as ja-si'ah kept, and the priests, and the Le'vites. and all Judah and I5 ra-el that were present, and the inhabitants of j6-ro'sa-16m.

19 In the 'eighteenth year of

.>. ...V. •,uiiii/v> ui niiiiy (iiuu-I ••' »" '"»= tiKHicciiiu year 01 sand, and three thou.sand bull- i *he reign of Jfl-si'ah was this ocks: these irere of the king's Psssover kept.

substance 8 And his princes 'gave willingly unto the people, to the priests, and to the Le'vites: Hil-ki ah and Z'"ch-a-ri ah and J*-hi el. rulers of the house of God, gave unto the priests for

1 ^oulud hearkened to My com -mandinents, then your peace would have been as a river (v 18)

2 Then your righteousness would have been as the waves of Uie sea

■' Ticu your seed would have been

Continued, column 4 ^»-

3 Joaiah wars against Ne-

cho, king of Egypt, and ia

slain (2 Ki. 23:28-30)

20 •*After all this, when JO-st'ah had prepared the temple.

never be the slightest change in salva -tion and righteousness. Salvation will always be Uie same and aetomplish the same Ui all ages in all men; and right-doing wUI always be rigjit (v C-Hcb. 1:10 -12. notes). It would be easier for material creations to change tJian for right to become wrong, and salvation not to bring deliverance

• Here and in v 9 the term imaU caalc 1$ In itaUcs. m. anlng It was suppuV^ by the translau^rs. It refers id the lambs forthe na5ii)ver;the uxcn were for the feast of unleavened bread b The 24 courses, as ordained by David (IChr. 24-25)

c Only lambs Were permiuible id use In the pa$»)ver (v 11; Ex. 12)

d Flayed -skinned

e &)d-b.illed

f Afterward. Contrast with Ezek. 34 where Cod condemned the priests and leaders for feeding themselves before the people

8 Po rters -gatekeepers

h tHc pei-iple of the "13 tribes that were In Judah are called the children of '^acl here, showing that tlie term [s applied as much to the kingdom of Judah as It was for a time 10 the 10-trtbe kingdom (v 17j

1 This was also said of Hezeklah's observance of the passover. The state -ment was true In both cases, forHcze-klahkepc a passover such as had never been kept up to his day (30:26); and here Josiah kept one tliat was greater than Hezeklah's (v 18)

j This was 5 or 6 years after Jeremiah

began his ministry (v 19; Jer. 1:2) k A fter all this -after all his religious reforms, Josiah made his great misuke of warring with Egypt unnecessarily; and for this he died (v 20-24)

^^ Cont. from column 2

as the sand of the sea (v 19)

4 TTien the offspring of your bowels would have been lij<e gravel in the sea

5 Then your name would not have been cut off or desu-oyedas a kingdom before Me

Return of Israel (49:17)

The prediction here is that of the children of Zion making haste to come back to their homeland and the enemies, who spoiled them, leaving their land(v 17-18). Zion was to be clothed, as it were, with these returning exiles and bind them upon her, as a bride does an ornament. After this return of Israel to their own country again the land would be too small for them (v 19-20) and the wonder of Israel would be where so many come from (v 21) God will put it into the hearts of the Gentiles to help regather Israel (v 22), and tfien they will worsliipjehovah who wiU reign in Israel (v 2S)

10 things that be lont^ to God risa 51:4);

1 My people (v 4; 52:4-6)

2 My nation (v 4)

3 My judgment

4 My righteousness (v 5, 6. 8)

5 My salvation

6 My arms (v 5, 9)

7 My words (v 16)

8 My hand

9 My fury (v 22)

10 My name (52:5-6)

3 great comparisons flsa. 51:6):

1 rheheavensshallvaiiiii away like smoke

2 The earth shall wax old like a garment

3 Men on earth shall die in like manner: but My salvation shall be forever, andMyrigliteousnessshalliiotbe' abolished. The whole creation, in comparison with tile eternity and incorruptibility of tJic salvation and rigliteous-ncssof God, will wax old, vanish, and die. The idea is the same as tfjat expressed by Jesus Cluist wlwn He said heaven and eartli shall pass away (be changed), but "Mv words shall not pass away, " See Pass away , p. 34 of K. T. The amiospheric heavens of the clouds will vanish away Likes:Tx;i;e, as clouds come and go; the earth will wax old like a garment; and men will pas^ from tliislifc to another one, but tJicre will

2 CHRONICLES 36 Josiah keeps a passover Josiah fights with the king of Egypt

a Called Pharaoh-necho. Founderof the 25th dynasty during the reign of Man-asseh, king of Judah. He came up against CatchemiA, the fortress of Chemoshjon the river Euphrates, and Josiah went out to meet nim, in war. Necho sent ambassadors urging him oot

■ ijto meddle in the matter as he had no ijuanel with the house of Judah. Josiah was stubborn and would not listen, so the 2 kings went to battle and Josiah was killed (V 20-24)

b Question 46. Next, 36:23

c First mention of Jeremiah in Chronicles (V 25). He began his ministry in the 13th year of Josiah (Jer. 1:2)

d This does not refer to the book of Lamentatloas in our Bible, but to odier records of Lamentations concerning Josiah about 35-36 years before the subject of the Lamentations by Jeremiah (v 25) e See 2Ki. 22:1-23:30

f This means that his goodness was in harmony with obedience to the law of tiie Lord, as written in the law of Moses, and not that tiie good acts of Josiah were written in the law of the Lard, unless we consider the books of Kings and Chronicles a part of that law (V 2o). They were really additions to the law of Moses and not a part of the contents of his writings

g Then -after the deatii of Jodah, the people of Israel made Jeboahaz, the son of Josiah, king of Judah on the tiironeofDavidinJenisalem (v 1). He reigned 3 months, this being die short -estof any reign in Judah (v 2), though i»t as short as that of 2 kings in the 10-tribe kingdom. Zimri reigned only 7 days (1 Ki, 16:15) and Shallum only lmonth(2Ki. 15:13). Jehoahaz was a wicked king, or he would not have been destroyed. In 2 Ki. 23:32 we read that he did that which was evil in the sight of God

h Necho, king of Egypt, who had killed Josiah in battle, took Jerusalem and made Judah pay 100 talents of silver ($192,000.00) and a talent of gold ($29,085.00)

i A talent of silver had the value of $1,920.00

j A talent of gold had the value of $29,085.00

8 sins and accusations against Job (Job 22:5):

1 Year wickedness is great (v 5)

2 Your Iniquities are infinite

3 You have taken a pledge from a brother for nidiing (v 6)

4 You have stripped the naked of their clo tiling

5 Youhave withhsld water faom those who were weary of thirst (v 7)

6 You have witiiheld food from the hungry

7 You have sent widows away empty (v9)

8 You have broken the anus of the orphan

Description of Job (Job 22:7):

Job was described as one so heartless as to refuse water to the thirsty, food to the hungry, supply to the widow, and blessing to the orphan (v 7-9). A man could hardly get any more depraved, hence Job was classed as the jbwestof earth. His friends concluded that UD man could be suffering like Job unless something of this nature was true about him

It was assumed that Job got his great poaesslDns by driving off those who were entitled to the land, and by rob -bing and oppressing men (v 8)

5fold meaning of acquaintance with God (Job 22^^

1 Be at peace with Him (v 21)

2 Receive the law of His mouth (v 22)

3 Lay up His wotdi In the heart

Ne'chS'Tiing of Egypt came up to fight against Char'che-mish by Eu-phra'te§: and J6-si'ah went out against him.

21 But he sent ambassadors to him, saying, *What have I to do with thee, thou king of Jii'-dah? / come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

22 Nevertheless Jo-si'ah woxild not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Ne'cho from the mouth of God, and came to fight in the valley of Me-gid'd6.

23 And the archers shot at king JS'si'ah; and the king said to his servants. Have me away; for I am sore woimded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Je-ru'sa-lem, and he died, and was buried in one of the sepulchres of his fathers. And all Ju'dah and Je-ru'sS-l^m mourned for Jo-si'ah.

4 Lamentation for Josiah

25 • AndTer-e-ml'ah lamented for Jo-si'ah: and all the singing men and the singing women spake of JS-si'ah in their lamentations to this day, and made them an ordinance in I§'ra-el: and, behold, they are "written in the lamentations.

26 Now the'rest of the acts of J6-si'aii, and his /goodness, according to that which was written in the law of the Lord,

27 And his deeds, first and last, behold, they are written in the book of the kings of l§'ra-el and Ju'dah.

403 CHAPTER 36

XVin Reign of Jehoahaz: 3

months (2 Ki. 23:31-33).

1 His accession

THEN the people of the land took Je-ho'a-hiz the son of Jo-si'ah, and made him king in his father's stead in Je-rv'sa-lSm. 2 Je-ho'a-hSz was twenty and three years old when he began to reign, and he reigned three mon& in Je-ru'sS-lem.

2 Jehoahaz defeated: taken captive to Egypt (2 Ki. 23:33)

3 And the%ing of E'gjpt put him down at Je-ru'sfi-lSm, and condemned the land in an hundred 'talents of silver and 'a talent of gold.

4 And the king of E'g^t made £-li'a-kim his brother king over Ju'dah and Je-ru'si-lem, and turned his name to Je-hoi a-irim - And Ne'cho took Je-ho'a-hiz his brother, and carried him to E'g5T)t.

XIX Reign of Jehoiakim: 11

years (2 Ki. 23:34-24:7).

1 Accession and character

5 ^ J§-hoi'a-kim was twenty and five years old when he began to reign, and he reigned eleven yeeirs in Je-ru's2-lem: and he"did that which was evil in the sight of the Lord his God.

2 Jehoiakim taken by Nebuchadnezzar to Babylon

6 Against him came up N6b-u-chad-n§z'zar king of Bab'J-lon, and bound him in fetters, *to carry him to B4b'y-lon.

7 N6b-u-chad-n6z'zar also carried of the vessels of the house of the Lord to Bab'J-lon, and put them in his temple at Bab'J--lon.

8 Now the rest of the acts of Je-hoi'a-kim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Is'ra-el and Ju'dah: and Je-hoi'a-chin his son reigned in his stead.

XX Reign of Jehoiachiru 3

months and 10 days (2 Ki.

24:6-16). 1 Accession and

character

9 «" Je-hoi'a-chin was 'eight years old when he began to reign, and he reigned tliceg months and ten days in Je-ru'-sa-16m: and heAiid thai which was evil in the sight of the Lord.

2 Jehoiachin taken by Nebuchadnezzar to Babylon (2

Ki. 24:11-16)

10 And when the year was expired, king N6b-u-chad-n§z'zar sent, and brought him to Bib'y-lon.Vith the goodly vessels of the house of the Lord, and made Z6d-e-kiah/his brother king over Ju'dah and Jg-ru'sa-16m.

XXI Reign of Zedekiah; II years (2 Ki, 24:17-25:30), 1 Accession andcharacter

11 *' Zed-e-ki'ah was one and twenty years old when he began to reign, and reigned eleven years in Je-ru'sa-16m.

12 And he^lid that which was evil in the sight of the Lord his God, and humbled not himself before'Jfer-e-mi ah the prophet speaking from the mouth of the Lord.

2 Zedekiah rebels against Nebuchadnezzar (2Ki.24:20)

13 And "he also rebelled against king N6b-u-chad-n6z'-zar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning imto the Lord God of I§'ra-eL

3 Fined captivity to Babylon: eight sins for which Judah was taken captive (cp. 2Ki.

17) 14 " Moreover all the chief of

4 Return to God (v 23)

5 Put all iniquity far away from self and home

The Idea of Eliphaz was that Job should secure tile friendship of God by doing all these things, and that by such ck>se relationship with the Almighty hs would be greatly blessed

11 You will have Influence (v 28)

12 God's light will shine upon you

13 You willbe able to help other men out of trouble and despair (v 29)

14 You will be able to save the humble man in time of need

15 You will be able to deliver the innocent (v 30)

a See ODie a, 1 Ki. 11:6

b It Is not clear how long Jehoiakim was captive in Babylon. He served the king of Babylon 3 yean and then rebelled. The 4diyearof Jehoiakim was the first year of Nebuchadnezzar 0er. 25:1); and Daniel says that it was In the 3rd year of Jehoiakim that Nebuchadnezzar came against Jerusalem (Dan. 1:1-3); so he must oot have become king yet when he took Jehoiakim captive. Counting the 3 yean of Jehoiakim and the 3yeantfaathe served Nebuchadnezzar before he rebelled accounts for 6 of the 11 yean he was king of Judah (2 KI. 24:1)

3 deportations to Babylon:

1 The one under Jehoiakim. During this deportation Daniel and the 3 Hebrew children were taken Bd Babylon, with an Indeflnite mimber of oAen. The vessels of the temple were also taken (v 6; 2 Ki. 24:14; Dan, Id-3)

2 The one under Jehoiachin (v 10: 2 Ki. 24:10-16). In tills Mordecal and Estiier were taken B3 Babylon (Esther 2:5-6)

3 The one under Zedekiah (v 20; 2 KI. 25). With this last deportation the 70yeanof predicted Babylonian captivity began (v 21; Jer. 25:9-12; Dan, 9:2)

Some consider die captivity of Man-asseh a deportation (33:11), and make It the first of 4 deportations, but since this was many yean before the beginning of the actual destruction of Judah as a nation, we do not count it as such. It does iK)t seem reasonable that Manasseh's personal captivity would have anytidng to do with the fall of Judah as predicted by the many prophets

c The eight should be eighteen, as In 2 Ki. 24:8, the error being made, no doubt, by a copyist. Such a mistake was so easy to make in transcribing numeral letters of die Hebrew text. Jehoiachin had to be mote than 8 years old. for 3 months later, when taken to Babykin, he had several wives (2 Ki. 24:15). Hehad seed also (Jer. 22:28), and this would require him to be more than 8 yean of age

d See note a, 1 KI. 11.-6

e These must have been vessels that had been made and collected together to takethe place of those which had been taken from the temple to Babylon during the first deportation as in note b, above (v 10)

f Literally, his uncle, being the youngest son of king Josiah, and nearly die same in age as Jehoiachin, The word brother here means next of kin (v 10; 2 Ki, 24:17; 1 Chr. 3:15). Jehoiachin was the son of Jehoiakim and grand - son of Josiah

g See i»te a, 1 Ki. 11:6

h Jeremiah and Zedekiah had noany troublesome times together. Zedekiah is mentioned 48 times in Jeremiah and only 14 times outside this book. See i»tes on Jeremiah

1 5 jns of Zedekiah:

1 Did evil in die sight of Jehovah

2 Humbled not himself (v 12)

3 Rebelled against Nebuchadnezzar after promising to rule forhim(Ezek. 17:11-20)

4 Stiffened his neck (v 13)

5 Hardened his heart against turning to Jehovah

15 bles sing s of acquaintance wi th God aofe 22:21):

1 Good shall come to /ou (v 21)

2 You will be built up (v 23)

3 You will be blessed witfi go Id (v24)

4 God will defend you (v 25)

5 You will be ble&sed with silver

6 Yoj will have joy in the Almighty

7 You will have a clear conscience and be able to lift your face up to God

8 You will be able to pray (v 27)

9 God will answer your prayers

10 You will be able to pay your vows to God

I

2 CHRONICLES 36

• S tat of ifae prlf«» «fld

:pU

i pp'Pl

1 TranigrcaeJ v.ry much In ci>mmltx -tng kll thr abcmlnAtlL^ni of th«

iie of the Lord J A - ■ - ; m«Hc08cn (V 16)

4 Driptird Hu wc-rdj 6 Mliutcd Hit pr-phra

b ThlituppcoedGD • oocc godlv nadon; AoJ tc cao hippco tc< Jthrn, rvi-D to ftoy lodlvidu4i who wtU persln In lin «l Istcl did (V 16). Cod Jeall with them mull there wm n ■ remedy

c 12 ludgrncrKi of Cod for tin :

1 God brought the king of Rabykin upoQ ludth (V 17)

2 He dew their • • ~er. wilh the fword Is I }f God

3 He had tti i--^ . n upon the

yjuog man, old man, or maiden

4 HeKMkaUthe veuels of the house of God, great and unall, to BabyVon (V Iff)

5 He cxik all the treasures of the tern-

rle, the king, and the princes Id atrylon

6 He burnt the houie of God (v 19)

7 He bcokc down the wall of Jerusalem e He burnt all the palaces with fire

9 He deitioyed all the godly vessels of the great Iviuses

Continued, column 4 ^»-

Tophet gsa. X:33)

ThbvuK explains chat Tophei is ordained (Heb. ira k , set in a row ; arrange ; put in order) of old (Heb, etfamoyU theretcrfore; yes'xrday; of late: times past) for the king (the As-tyiianofv 21). It is prepared; He (Jehovah) hath made it deep and large; tbe pile thereof fof Topbei) is fire and muchwood; theDceaihof iheUrd, like a stream of briiDstooe, doth kindle it(v 33). The verse should be undentood in connection with the AssyTlan(the Anti-cfarisr) and his great army of v X -32. It no doubt pictures the exact spot where Antichrisi will be destroyed at Armageddon. Much of the army with him will be also destroyed and Tophet, at that tiine, will be a great funeral pyre kiodled by the Lord like a stream ofbilJiutcae. He will come with great fUmingfire which will destroy mulii-tudesinihlsbaule(v20: Ezek. 36:17-21; 2 Th. 1:7-10)

The word Tophei in Heb. denotes that which causes loathing, abhoc-tence, and v-omltlnfi. Just as Tophet was to be a place of great destructian and a burial ground for multitudes in the "Un of Jerusalem by .Nebuchad-nezzai fjer. 7:il-j2; 19:6-14), so it wasappouiudby the Lord in this prophecy to be a place of slaughter when Jerusalem will be surrounded by the armies of the Antichrisi. It is a deep valley on the southeast of Jerusalem, celebrated as the place of idolatry and wonhipof Moloch. Here a large brazen image with boUow dunk and arms was heated: and children were offered as sacrifices to it. To drown their cries as they were being put into this red hot idol, drums were beaten, which were called Toph or Tophim; and so thenarP" '^.•^i^jtvf'^ • '}• ^ -^arr of the '

Hinnor .

were kept going m this place lo bum up the refuse of the city and to purify tne aimosnhere and prevent conugion. Because oi this it became a symbol of eternal hell, among the Jews; therefore, the name Gehenna was coined to denote the place of eternal torment (note m, Lk. 12:5)

Fall of Judah and Egypt fisa. 31:3)

When-ai the tunc this prophecy is ful -filled, both Egypt whose help is sought and ludah who seeks foe help will fall and fail together (v 3). Mere ii the prophecy in this chapter which ii yet tuture. In 31:1-3a the prophet gave Judah warninfi about truating in Egypt, making it clear that such help was in vain, rhen the Lord inspired him to span the centuries and reveal what will befall ttidah and Egypt in the last days pr: ■ Jvcm of Chrlit. That

t*: J not fall or fail to-

geir.vr •rxv .'^uvrla invaded Judah is clear from 36:1-'37:38. Both fell when the Babylonians came against them

the •priests, and the people, transgressed ver>' much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jf-ru'sfl-lftm.

15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people,

^^t^Jherewas n^ remedy .

17 ThereforeTie brougnt upon them the king of the Chil'deej, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to B^b y-lon.

19 And they burnt the house of God, and brake down the wall of J€-ru'sa-16m, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Bftb'5-lon; where they were servants to him and his sons until the reign of the kingdom of Per §i4:

■21'To fulfil the word of the Lord by the mouth of J*r-e-mi'ah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbathAto fulfil threescore and ten years .

XXII Restoration of Israel from Babylon: decree of Cyrus, fulfilling Isa. 44:28; 45:1-4, 13. Cp. Ezral:l-Il)

22 • Now'^in the first v ear of Cy rus king of Per'gii, that the word of the Lord spoken by the mouth of Jfr-e-mi'ah might be accomplished, the Lord

stirred up the spirit of Cyrus kiiig of P€r'§id, that he made a proclamation throughout all his kingdom, and put it also in writing, saying.

23 Thus saith Cyrus king of Per'§id, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Je'ru'sS-lSm, which is in Judah. "Who is there among you of all his people? The Lord his God be with him, and let him go up.

Summary of 2 Chronicles

Date and place: the records which make up 1 and 2 Chronicles were wrirten in Palestine, 1279-461 B.C.by scribes and prophets whose duty it wasto record evenisduring the Umecf whatever klngcr kings they served under. These records were put Into one book by the final author or authors; the one book was divided into two by the Sepmaginttianslators about 294-289 B.C.Ifwrittenby Isaiah and Ezra in its final lormth; book was compiled 743-683 B.C.and 546-461 B.C.

A uthor: it seems that luiah and Ezra were the authors or the final compilers using the public records of the nation of Israel. Among the recorders were Nathan, Gad, Iddo, Ahljah, Jehu, and others (2 Chr. 9:29; 12:15; 20:34; 26:22; 32:32; 36:22-23 with Ezra 1:1-4; 1 Chr. 9:10-16 with Neh. 11:10-17)

Proof of authorship: It seems from 2 Chr. 32:32 that Isaiah wrote the history of die kings of Israel and Judah; this not only applies to Samuel and Kings, but alio couldapply to 1 Chr. 1:1-32:33. Ezra completed the history by writing 2 Chr. 33-36. Ezra was president of the Great Synagogue, a college of learned Jews which originated with him and formed the O. T, Canon of Scripture

Theme: genealogical background of Israelite leaders and of the coming Messiah, and a history of the kingdom of Judah and of the ancestors of Jesus Christ, according to the flesh. See notes on Chronicles, p. 421

Purpose: 10 show the divine reason for the dealings of God with Israel and why the Davldlc kingdom was not allowed to continue perpetually

-'•"■' 1 '^•' "--I-of the Bible; 36 chapters; 822 verses; 26,074 words; 583 rses of fulfilled prophecy; 7 verses of unfuifilled prophecy;

;. ,. --— -. Timands; 8 promises; and 21 messages from God (1:7, 11;

3:12; 11:4; 12:6. 7; 15:1; 16:7; 18:16. 18, 24; 19:2; 20:15. 37; 21:12; 24:20; 55-7. 16; 28:9; 34:23; 36:21); 4T questions

one at a ti'- ^ •• • ► ' -iid not fall together (C The only

time when •.- ;^.iy fall together will l>e when tJie Antichrist of the future enters and conquers Palestine and Egypt (Dan. 11:40-24). Therefore, ihts Uii half of v 3 must refer to that time. The re»t of the chapter gives at least 8 proofs of future fulilll-ment

8 proofs of future (■ L'i:L-:i cnt;

1 Judah a:id Eg-., p(. > ther,

as :>roV-uJ .ihv ve jni: . \

advtwi (v 4-j; Zcth. 14:1-lt>: Rgm. 11:25-29; Rev.'9:1'.C1>.Mr df-! -ot do this whr- • Judah fas 1:

;■ ■ •.•c..edS.; ' J

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■ic to earth ii •-- .iK i . -vi. -ill do SO at

the 2nd advent when angels and saints will accompany Him, coming through the sky like birds (v 5; Joel 2; Zech. 14:1-5; Mt. 24:31; 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)

4 rhe Lord has not come down t o earth at any time in the past to defend and pretervc Jerusalem, but He will come penoruUv to do this a: the 2nd advent (v 5; 63:1-5; Joel 2-3; Zech. 9:15; 12:8; 14:1-15; Mt. 24:29-31; 25:31; 2 TK

1:7-10; Jude 14-15; Rev. 19:11-21). The nearest He came to defending Jerusalem in any of the invasions of Palestine -the Asivrian, Babylonian, orRoman-ta t an angel to destroy v .')6-38): bulihere He 1= . . .e uv«a personally to dc fend and pre icrvc Jerusalem (vS). At the 2nd advent the ciry will be oreservcd; half of the inhabitants will h- ui.. . apUvc. but the city itself*. rved(Zech. 14: 1-5), not V.— - j.-id made deso-

a God permitted J udahBD go down completely aitd Differ the binerocts of ifaamc and despair because there was on remedy for them otherwise. TT»e condition o^nttnued for 70 yean, artd the UDd enjoyed lu ubbalfas (v 21; Jer. 25«-12; Dan. 9 2)

b See 3 perlodsof 70 yean fnote k. Dan. 9:2)

c lotheflrA year of Cyrus, king of Per-da, the lotd drred up his spirit to make a pB)cUfnatk>n throughout all his kingdom. He put U In writing, uy-Ingthatthe Godofheavenhad charged him tn build Him a house in lerusalem, which was in ludah. He alK) gave freedom to all of I«ael so that any who chose to do k> could return to t&c homeland (v 22-23)

d QucKlon 47. Lax question in 2 Chton-Icles, This book Is the last one In the Hebrew Bible; and the last words are very impressive: The Lord ois God be with him. at>d let him jip up

^ Coot, from column 1

10 He carried the rest of the people to Babykin as captives (v 20)

11 He made themslavesto himself and his sons until Babylon was over -thrown by the Medes and Persians

12 He made their land desolate (v21)

late as when Babylon or Rome defeated Judah (2 Ki. 25j Uc. 21:20-24)

5 In the future is the only time when every man will cast awav all his idols (V 7; 2:18-20: Zech. 13:2)

6 The Assyri»D(the Antichrist) will not be destroyed until Christ comes to earth (v 8; Mic. 5; Zech. 14: 2Th. 2:8; Rev. 19:11-21)

7 God will not set up an ensign to the nations until He sends Christ who will be the ensign (v 9; 11:10-12; Zech. 9:16)

8 God's fire and furnace - referring to the Millennial alur and temple where sacrifices will be offered and bread baked for Gcxl-will not be in fcnisalem until the 2ixl advent of Christ (v 9; Ezek. 40-48, notes: Zech. 6: 12-13)

As birds fly (Isa. 31:5)

In recent yean this has often been interpreted to mean General AUenby taking Jerusalem in 1917, without firing a shot and when airplanes were ftying overhead; but this could not be the reference, for all the other predictions were not fulfilled then-they still remain to be fulfilled in the future (see note above). This refers to the Lord and the heavenly armies descending with literal angels flying, at the 2nd advent, to destroy th^ armies then surrounding JerusaleiTi (v 5; Joel 2; Zech. 14:1-5; Mt. 24:29-31; 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)

F aU of the Assyrian (Isa. 31:8)

Then -when Jehovah comes to earth and defends and preserves Jerusalem (v 4-5), when Isael turns to Him as a nation and Is converted in a day fnote h, above), and when all idols nave been dcjtroyed in Judah fv 7); d>en the Assyrian fthe Antichrist) will be destroyed andnis young men discom -fitc<l(v 8; Dan, 7:11. 21-22; 8:23-25; Mlc. 5; 2 Th. 2:8; Rev. 19:19-21). All this points to an Assyrian In the future, not one in the past. He will be one destroyed as in Mic. 5, when the Messiah comes. The sword he is to be destroyed with is not that of an ordinary man (v 8), but that of Christ (Rev. 21:11-21)

6 requirements to escape Clod's wrath H". 33:1^:

1 Walk In righteousness (v IS)

2 Speak uprightly

3 Despise gain of oppression

4 Refuse to be bribed

5 Stop ears from hearing of blood

6 Shut eyes from seeing evil

Cp. these 6quaLificatioruof a tighteom manwiththose inPs. 15. Speaking uprightly meaiu to choose proper woras, that l]« words tha< arc honest, true, and well-ordered-those that arc not false, ulnderous, or obscene (v IS)

THE

'BOOK OF EZRA

Return of Jews from Babylon under Zerubbabel and Ezra - Rebuilding of the Temple - Worship Restored

a BookaofEzraandNehemiah , p. 49*7

b Now connects the book of Ezra to the last sutement In 2 Chronicles, which also records the decree of Cyrus, as in V 1 -4 here c This was about 538 B. C. d See Kings of Perila. p. 490 e SeeIsa. 44:28-45:1;Jer. 25:9-12 f This knowledge of God was giv^n to Cyrus by his mother, the Jewish queen Either, and by Mordecai and Neheml-ah. He was brought up In Jewish train -Ing and uugbt about God and His Word g See God's prophetic charge (Isa. 44: 28-45:1^, 13; 46:11). No doubt Jehovah who had predicted his name and work 150 -200 years before fulfillraent aljo spoke personally to Cyrus or made His will known to him in some other way (V 2)

h QuestioD 1. Next, 4:22

1 Cyrus acknowledged Jehovah as the true God in his decree (v 3)

j Their Persian, Median, Assyrian, and other neighbors (v 4)

k Then -after the decree of Cyrus which freedevery Israelite to go back to Palestine, there rose up the chief of the fathersofjudah and Benjamin, and die priests and Levltes, with all others whom God stirred up to restore the nation of Israel (v 5)

1 These chief fathers are named Inch. 2 m Jews and Israel same people, below

n Not only did Cyrus yield himself as a tool and a servant of God to liberate Israel from captivity, to decree the rebuilding of Jerusalem and die tem -pie, but he also sem all the vesseb of die house of the Lord back to Jerusalem, which Nebuchadnezzar had taken away from the temple (v 7-11; 2 Ki. 24:13; 25:14; 2 Chr. 36:7; Jer. 27: 18-22; 28:6; 52:18-19; Dan. 1:2; 5:2)

o Sheshbazzar, meaning O h sun-god, protect the son, was tBe Chaldean name of Zerubbabel who was made governor of Judah over the returned exUes (1:8, 11; 5:14-16; 6:7). This man laid the foundation of the temple (5:16). Called Zerubbabel In 2:2; 3-2, 8; 4:2-3; 5:2; Neh. 7:7; 12:1, 47; Hag. 1:1,12-14; 2:2-4, 21-23; Zech. 4.-6 -10

p 5.400 vessels of gold and silver :

1st class chargers of gold 30

1st class chargers of silver 1, 000

2nd class chargers of gold 30

2nd class chargers of silver.... 410

Other vessels 1, 000

Miscellaneous vessels, 2. 930

Total (V 9-11). 5.406

What kind of vessels the unspecified ones were is not known, except that diey were of gold and silver. Only 2,470 are numbered here, and then a total of 5,400 is mentioned, so we have tD supply the 2,930. Besides these, there were 29 silver knives (v 9)

Jews and Israel same people (1:5):

It had been over 200 yean since the ungodly of the 10 tribes were taken into captivity. The southern kingdom. Including Judah and Benjamin and many diousands of the odier tribes, had been in captivity only 70 years. God was dealing with Judaih In particular so It is understandable why the fathersofjudah and Benjamin are especially mentioned as starting the move toward die homeland. We are not to suppose that the other tribes were excluded, for a remnant of all the 13 tribes of Israel actually went back to restore the nation (6:17; 8:25, 3^. It Is plainly stated in 1 Chr. 9:3 diat Jews from Manasseh and Ephraim returned to Jerusalem with Judah and Benjamin. Naturally, Judah and Ben-

CHAPTER 1

1 The returning remnant (1: 1-2:70). 1 Decree of Cyrus (2Chr. 36:22-23;Isa. 41:2-3. 25; 44:28;45:l-4, 13; 46:

11)

NOW inthe'^stvearof^Y '-rus king of Per $ia. that the word of the LoRc'by the mouth of Jer-e-mi'ah might be fulfilled, the Lord stirred up the spirit of Cy'rus king of Per'siS, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Per'§ii/rhe Lord God of heaven hath given me all the kingdoms of the earth; 'and he hath charged me to build him an house at Je-ni'sS-lem, which is in Judah.

•3 *Who is there among you of all his people? his God be with him, and let him go up to Je-ru'sa-lem, which is in Jii'dah, and build the house of the Lord God of I§'ra-el,'(he is the God,) which IS in Je-ru'sa-lem. •4 And whosoever remaineth in any place where he sojoum-eth, let 'the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that IS in Je-ru'sS-lem.

2 Preparation for return from Babylon: 5,400 vessels of gold and silver plus

other items

5 *'*Then rose up the'chief of the father^! Judah and Ben'-ja-min, and the priests, and the Le'vites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Je-ru's^-lem.

6 And aU they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

7 "^ Also"Cy'rus the king brought forth the vessels of the house of the Lord, which Neb-u-chad-nez'zar had brought forth out of Je-ru'sS-lem, and had put them in the house of his gods;

8 Even those did Cy'rus king of Per'§ii bring forth by the hand of Mith're-dSth the treasurer, and numbered them unto Shesh-biz'zar, "the prince of Ju'dah.

9 And this is the"number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vesseis of gold and of silver were five thousand and four hundred. All these did Sh6sh-b4z'zar bring up with them of the captivity that were brought up from Bab'y-lon unto

jamln ^uld be mentioned because God'strueklngdomcontinued wijh the house of David; and when Israel was restored as a nation after the captivities, this portion of Israel was stlU the chief part of the nation. It was this nation made up of all the tribes diat

Continued, column 4 ^

J§-ru'sa-16m.

405 CHAPTER 2

3 The returning remnant: first expedition under Zerubbabel. (I) The people: over 24, 193 (Neh. 7:5-38)

NOW these are the children of the province that'^vent up out of the captivity, of those which had been carried away, whom N§b-u-chad-n6z'zaT the king of Bab'y-lon had carried away unto Bab'J-lon, and came again unto Je-ru'si-16m and Ju'dah, every one unto his city;

2 Which came frwith Ze-rub'-ba-bSl :'J6sh'u-i,"Ne-he-ini'ah,

'S§r-a-i'ah, ^e-el-a'iah, «M6r'-de-cai,"Bil'shan,'Miz'par,'Big'-va-i, *Re'hum,/Ba'a-nah. The number of the men of the people of l§'ra-el:

3 The children of Pa'rosh, two thousand an hundred seventy and two.

4 The children of Sh#ph-a-ti'ah, three hundred seventy and two.

5 The children of A'rah, seven hundred seventy and five.

6 The children of Pa'hath-mo'ab, of the children of JSsh'-u-i and Jo'ib, two thousand eight hundred and twelve.

7 The children of E'lim, a thousand two hundred fifty and four.

8 The children of Zat'tu, nine hundred forty and five.

9 The children of ZSc'ca-i, seven hundred and threescore.

10 The children of Ba'ni, six hundred tort; and two.

11 The children of Beb'a-i, six hundred twenty and three.

12 The children of Az'gid, a thousand two hundred twenty and two.

13 The children of A-d6n'i-kim, six hundred sixty and six.

14 The children of Big'va-i, two thousand fifty and sir.

15 The children of A'din, foux hundred fifty and four.

16 The children of A'ter of Hez-e-ki'ah, ninety and eight.

17 The children of Be'zai, three hundred twenty and three.

18 The children of Jo'rah, an hundred and twelve.

19 The children of Ha'shum, two hundred twenty and three.

20 The children of Gib'bar, ninety and five.

21 The children of Beth'-le-hem, an hundred twenty and three.

22 The men of Ne-to'phah, fifty and six.

23 The men of An'a-thoth, an hundred twenty and eight.

24 The children of Az'ma-veth, forty and two.

25 The children of Kir'jath-a'rim, Che-phi rah, and Be-e'-roth, seven hundred and forty and three.

26 The children of Ri'mah and Ga'bi, six hundred twenty and one.

27 The men of Mich'mas, an hundred twenty and two.

and Benjamin were called the men of the people of Israel (2:2)

3 Only Israelites considered as worthy in the genealogies (2:59)

4 The term all Israel w as used of the returning Jews (2:70)

5 The Jews are called the children of Israel (3 :1)

Cont. coU 1. p. 489 ^

a Wentup outof captivity, being one of those who had been taken to Babylon by Nebuchadnezzar and who could prove his family geneak)gy (v

1-70)

b These exiles went up under Zerubbabel whom Cyrus made governor of Judah (V 2; note o, v 8 with Neh. 7)

z Jediua , Jehovah is salvadon .9 Jeshua's :

1 A high priest and helper ot Zerubba-bel(2:2;3:2-9;4:3; 5:2; 10:18; Neh, 7:7). Called Joshua (Zech. 3:1; 6: 11-13)

2 Aprlest(2:36;Neh, 7:39;lChr. 24:

11)

3 A Levlte In Hezeklah's time (2:40; Neh. 7:43; 2 Chr. 31:15)

4 Father of Jozabad (8:33)

5 Another exile (2:6; Neh. 7:11)

6 Fadier of Ezer (Neh. 3:19)

7 A Levlte under Ezra (Neh. 8:7; 9: 4-5; 12:8. 24)

8 Son of Azarlah (Neh. 10:9)

9 Joshua-Jeshua being a name given early leader of Israel who followed Moses (Neh. 8:17)

d Nehemlaih. See note b, Neh. 1:1 e Seraiah , Jehovah is Prince. 9 Seralah's :

1 One of 12 leaders of the retuniing exUes (2:2; Neh. 10:2; 12:1, 12) Called Azarlah. (Neh. 7:7)

2 A scribe under David (2 Sam. 8:17)

3 Chief priest when Nebuchadnezzar took Jerusalem (7:1; 2 Kl. 25:23: 1 Chr. 6:14; Jer. 52:24)

4 A captain in Judah(2 Ki. 25:23; Jer. (40:8)

5 Son of Kenez (1 Chr. 4:13-14)

6 A Simeonlte (1 Chr. 4:35)

7 A priest (Neh. 11:11; 12:1)

8 Officer under Jehoiakim (Jer. 36:26)

9 Brother of Baruch (Jer. 51:59, 61)

f Reelaiah , trembling caused by Jeho-vah. One of the 12 leaders of returning exiles(2:2).Called Raamiah(Neh. 7:7)

g Mordecai, worshipper of Merodach. An exile leacier (2:2; Neh. 7:7) and cousin of Esther. Mentioned 38 times in the bookofEaher (2:5-10:3). Since some came back who had seen the first tem-ple(3:12), Mordecai could have been one of these, for he was taken captive with Jehoiachin; he could have lived through the 70 years of servitude (Esther 2:5-7)

h Bilsfaan. searcher. One of 12 leaders of the exUes (2:2; Neh. 7:7)

I Mizpar, writing. One of the 12 lead-ers of returning exiles (2:2). Called Mispereth (Neh. 7:7)

j Bigvai . happy. 3 BIgval's :

1 One of 12 leaders of the returning exiles (2:2. 14; Neh. 7:7. 19)

2 Another returning exile (8:14)

3 A man who sealed the covenant (Neh. 10:16)

k Rehum. pity. 4 Rehum's :

1 One 01 12 leaders of the returning exiles (2:2). C ailed Nehum (Neh. 7: 7)

2 A Persian (4:8-9, 17, 23) I

3 A Levite (Neh. 3:17)

4 A signer of the covenant (Neh. 10:25) 1 Baanah. son of grief. 3 Baanah's:

1 Onaof 12 leadersof returning exiles (2:2; Neh. 7:7; 10:27)

2 One of David's heroes (2 Sam. 23: 29; IChr. 11:30)

3 A captain in Israel (2 Sam. 4:5-12)

^^ Cont. from column 2

God was restoring-not only the 2 tribes. The term Jew cannot be limited to Judah only; it appUes to all the children of Israel of all the tribes, as proved in Ezra, Nehemlah. and Esther Jews and Israel the same people :

1 Jehovah was the God of Israel, and since He dealt only with the Jews in this national restoration, the two terms must apply to the same people (1:3)

2 The chief of the fadiers of Judah

EZRA 2

The number that returned to Jerusalem

■ Hcadof the 9tb coanc (1 Chr. 24 11)

b Hcidofthc ledicounc (1 Chi. 24:14) c Jcr. 20:1. 21:1; 1 Chr. 9:12 d Htad of tht- Jrd courv; (1 Chx. 26:8) c Ncthinlmi, temple »<rrv»ntt(2:43, 58,

70, 7:7, 24; t: 17-20; Neh. 3:26, 31;

7:46, 60, 7J; 10:28; 113, 21; 1 Chr.

9:2)

—^». Cone fromcuL'--', p. 488

6 7 he Jews built an altar to the God ofjaacl (3:2; 4:1, 3; 5 1; 6:14)

7 Pavld is called king of Iirael(3:10), and this must refer to)udali in particular, for he was oi mat tribe

SGotfimcrcy i."ndures fori ver toward Igael; an J dnce He was having mercy on .'ews in this restoration, then they must have been Israel (3:11)

9 Th e elders of the Jews (4:12. 23; 5:1, 5; 6:7-g) are called the fathers ofteael (4:3; 8:29)

10 Natlt^ns living in that day, who should have known what otliers were called, recognized that all Israelites returning from capdvir>' when. all/ew T (4:12, 23)

11 The pfophets prophesied to the Jew s only (5:1, 5), who were also caUed aU Israel (2:70; 6:17)

12 The governor of the Jews and the elders of the Jews were the ones commanded to build the temple (6:7-8, 14), whichthc God of Israel commandedtD be built(l:2-3) andonly thepeo -

S

le of Isr ael went up to do this (2:2.

9, 70; 3:1-5; 6:16; 9:1)

13 When the Jews finished the temple they offered 12 sacrifices for all IsraeL according vo the number of the tribes, which proves that they were then present as the Jews who had returned from etile(6:17; 8:35)

14 The children of Israel came again from capdvity (6:21; 7:7); and they were lews (4:12; 6:7-8. 14)

15 Ezra went up from captivity to teach the law in Israel , to Israel -the Jews (7:11)

16 Artaxerxes made a decree for all they of the children of Israel (7:13)

17 Ezra ga^ered chief men out of Israel to go with him to Palestine (7: 2Jrr:29)

18 Many people out of Israel , a very great congregation, who were all Israel in the nattonof Judah gathered to con secrate themK-lves (10:1-7)

19 The trespass of Isr ael was marrying foreign women (10 19)

20 Many Jews who separated themselves from thiLr foreign wives, are listed as being of Israel (10:25)

These facts (in Ezra) could be multiplied many times if we d- alt with Nehemiahand Fjthirinihe same way. In Nehemlah the term Israel (1:6; 2-10: 7:7, 61, 73; 8:1, 157^7:9:1-2; 10:33, 39; 11:3, 20; 12:47; 13:2-3, 18,26) U used of the Jews (1:2; 2:16; 4:1, 2, 12; 5:1, 8. 777^:6; 13:23), In Ffther the term Isra' 1 is Mt used, but the term Jew, singular and plural. Is used 51 times. A Bi-njamitc (Fsther 2:5),n()ta Judahlte, was th.-pp>min :nt lew along with quf.n Esther, another Jewofthetribeof Benjamin; and these Were the irnportant Jews or Israelites ofihis book. Thus, the term Jew applies tDtribesotherthanJuJah;ltTrr> W'ad in its reference to all the Israelites of all til. tribes that there is i>i definite distinition made between lews and Israelites in any scripture. The term Jews in Esther is ev.n applied to Gentiles who became Jewish convcits (Estlur F. 1T>

Comfort flsa. 40:1):

The general purpose of chs. 40-66 is to comfort the people of CkxI in view of eternal restoration under the Mcs-

Offeririffs for the work

28 The men of B*th'-€l and A'i. two hundred tv^'enty and three.

29 The children of N« bfl. fifty and two.

30 The chUdren of MAg'blsh. an hundred fift>' and six.

31 The children of the other £'ldm, a thousand two hundred fifty and four.

32 The children of Hft'rim. three hundred and twenty.

33 The children of L6d. Hft'-did, and 6'nd, seven hundred twenty and five.

34 The children of J6r'I-ch6. three hundred forty and five.

35 The children of Sf-n4'ah, three thousand and six hundred and thirty.

(2) The priests returning from Babylon: over 4,289

(Neh. 7:39)

36 • The nrie sts: the children of*J6-daiah, of the house of J6sh'u-d, nine hundred seventy and three.

37 The children oflm'mgr, a thousand fifty and two.

38 The children ofTSsh'ur, a thousand two hundred forty and seven.

39 The children of"H4'rim, a thousand and seventeen.

(3) The Levites returning from Babylon: over 341

(Neh. 7:43)

40 • Ihe Li'vites: the children of J§sh'u-4 and Kad'ml-el, of the children of H6d-a-vi'ah, seventy* and four.

41 ' The singers: the children of A saph, an hundred twenty and eight.

42 ' The children of the porters: the children of ShSl'lum. the children of Ater, the children of Til men, the children of Ak'kiib, the children of HSt'-l-tA, the children of Sh6'ba-i, in all an hundred thirty and nine.

(4) The Nethinims or temple servants cind Solomon's servants: over 392 (Neh. 7:46-62)

43 • The 'Njfeth i-nimj.: the children of Zi hi, the children of Hd-su phd, the children of Tab'ba-6th.

44 The children of Ke'ros, the children of Sia-ha, the children of Pa'don,

45 The children of L6b'a-nah, the children of Hdg'a-bah, the children of Ak'kub,

46 The children of Ha'gib, the children of Shai'ma-i, the children of Ha'nan,

47 The children of 6ld'del, the children of Gihar, the children of Re-a-iah,

48 The children of Re'zin, the children of Nt-k6da, the children of Gaz zam,

49 The children of 0z'z4, the children of Pa-s6'ah, the children of Be'sai,

50 The children of As'nah, the children of M6-hu nim, the children of NC-phu'sim,

51 The children of BAk'buk. the children of Hd-ku'phA, the children of Har hiir,

52 The chUdren of BAz'luth.

slah. ["he prophecies $p«.ak as if Israel were already near the end of the Bab-yionlancaptivlty (41:1-3, 25; 44:26-45:4, 13): Jerusalem already in ruins (44:26-28). and the people about to

Continued, column 4 .

the children of Mfi-hl'da, the children of Har'shi,

53 The children of B5r'k6s, the children of Sls'e-rd, the children of Thft'mah.

54 The children of Ni-zi ah, tlie children of Hit i-pha.

55 • The children of S61'o-mon'sser\'ants: the children of S6 ta-i, the children of S6ph e-rfth, the children of P6-ru'da,

56 The children of jS-aiah, the children of Dar'kon, the children of Gid del,

57 The children of Sh§ph-a-tiah. the children of Hat'til, the children of P6che-r6th of Ze-ba im, the children of A'mi.

58 All the Neth i-nim?. and the children of Sdl'o-mon's servants, were three hundred ninety and two.

(5) Register of people without pedigree (Neh. 7:61-62)

59 And these were they which went up from Tel-me'lah, T61-harsa, Che'rub, Addin, and Im mer: but they could not shew their father's house, and their seed, whether they u^ere of Ij'ra-el:

60 The children of D§l-a-i'ah, the children of To-bi'ah, the children of Ne-ko'da, six hundred fifty and two.

(6) Register of priests without pedigree (Neh. 7:63)

61 « And of the children of the p riests : the children of ha-ba'iah, the children of K6z, the children of Bar-zilla-i; which took a wife of the daughters of Bar-zilla-i the Gil'e-ad-ite, and was called after their name:

62 These sought their register among those that were reckoned "by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

63 And the *Tir sha-tha said unto them, that they should not eat ofthe most holy things, till there stood up a priest"with U'rim and with Thiim mim.

(7) Total of whole congregation: 42,360 besides 7,337 servants and 200 singers

(Neh. 7:66-67)

64 • The whole congregation together was ' \on\ - and twa t* i thre e hu ndred ancj

b3 iiesi^de their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women.

(8) Their substance and gifts (Neh. 7:68-73)

66 Tbeif 'hflrsfiS were seven hundred thirty and six; their mules, two hundred forty and five;

67 Jheir camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. ____^

4 The Lord will comfort Zion (51:3)

5 He will comfort her waste places

6 lamHe that comfortcih you (51:12)

7 By whom Willi comfort you" (51:12)

8 Rcstorv comforts unto liim (57:18)

9 To comfort all that mourn (61:2) 10 So will I comfort you (66:13)

U You wiUbe comforted in JeniMlcm (66:13). Cp. 12:1

a Only those who could prove they were priests by genealogy were accepted (vC2)

b rirthatha . a Persian title for gover-njr. Here It refers to Zerubbabel (v ffIT Neh. 7:65). In Neh. 8:9; 101 It refers to .\ehenilah. The Heb. title would be Pechah (.Neh. 5:14. 18; 12:26)

c This refers to what remain :d jf the meal offering, sin offering, and the right shoulder of the peace offerings (Uv. 2:3; 10:12-17; Num. 18:9-10)

d See UDte on Ex. 28:30

e 42^ 360 of those registered -

1 Children of Parosh (v 3)... 2, 172

2 Of Shephatlah (v 4) 372

3 0fArah(v5i 775

4 Of Pahath-moab, Jeshua,

and Joab (V 6) 2,812

5 Oi Elam (V 7) 1,254

6 Of Zanu (V 8) 945

7 Of Zaccal (V 3j 760

8 Of Banl (v 10) 642

9 Of Bebal (v 11) 623

10 Of Azgad (v 12) 1,222

11 Of Adonokam (v 13) 666

12 Of Blgval (v 14) 2,056

13 Of Adin (V 15) 4S4

14 Of Ater (v 16) 98

15 Of Bezal (V 17) 323

16 Of Jorah (v 18) 112

17 0f Hashum(v 19; 223

18 Of Glbbar (V 20) 95

19 Of Bethlehem (v 21) 123

20 Men of Netophah (v 22)... 56

21 Men of Analhoth (V 23)... 128

22 Children of Azmaveth (v24) 42

23 Of Klrjatharim, Chephlrah.

and Beeroth (V 25). 743

24 Of Ramah and Gaba (v 26) 621

25 Men 3f Mlchmas(v 27)... 122

26 Menof Bethel and Al (v 28) 223

27 Children of Nebo (V 29) ... 52

28 Of Magblsh (v 30) 156

29 Of aiiitherElam (v 31).... 1,254

30 Of Harim (V 32) 320

31 Of Lod, Hadid, and

Odd (V 33) 725

32 0f Jericho (V 34) 345

33 Of Senaah (V 35) 3,630

34 0f Jedalah(v 36) 973

35 Of Immar (V 37) 1,052

36 Of Pashus (V 38) 1,247

37 Of Harim (v 39) 1,017

38 Of Jeshua and Kadmlel

(V 40) 74

39 Of Asaph (V 41) 128

40 Children of porters (V 42).. 139

41 Of the Nethinims and Solomon's servants (v 43-58).. 392

42 Children of questionable Israelites (v 59-60) 652

Total Usted. 29,818

Not listed 12. 542

Total of V 64 42.366

43 Servants, maids of v 65 .. 7, 337

44 Singing men and women

of V 65 200

Grand unal f Their animals for travel:

,. 49, 897

Horses (V 66). 736

Mules 245

Camels (V 67) 435

Asses. 6.720

Total 87T3o

^^ Com, from column 2

be restored to their own land. The Heb. word for comfort is pacham. tii sigh: breathe soungly: to DtTsorrvwful in a favorable sense: to pity; to oorsole; to avenge; to comfort. Only in chs. 40-66 does the prophet predict comfort for Israel

"Comfort" used in Isaiah :

1 Comfort ye, comfort ye My people (40:1) '^

2 Speak yc comforubly tojcrusalem, and cry unto her f40:'J)

3 The Lord has comforted His people (49:13:52:19)

EZRA 3, 4

Foundation of the temple laid

a Caafa gifts for rebuilding temple : 1,060 dianu ot gold a

$5.28 5,596.80

5, 000 lbs. or 500. 000 shekels (100 shekels to the lb.) of silver

@ 64« each 320.000. 00

Total cash $^25, S55. 56

A dram was a darlc . or the equivalent of S5. 28 b 100 priests'garment of unknown value

for the priestly wardrobe (v 69) c The statement " all Israel In their cities■■ proves that the Jews who returned from Babylon, of all the tribes of Israel, were representative of the whole nation and that the Jews were all Igael (v 70) d The 7th month was October-when the feast of tabernacles was held (v 1, 4) (e Jozadek wasthe son of Seraiah (1 Chr. 6:14-15), and so was Ezra (7:1). These brothers were uncles of Jeshua, the high priest f Zerubbabel was really the son of Pe-daiah. Shealtiel *syounger brother; but by Shealtiel having no sons, and the royal line being continued in the person of his nephew Zerubbabel, the nephew was accounted his son (1 Chr. 3:19) g This shows that the returning exiles had the law of Moses. See Dt. 12:5-7 h This refers to the restoration of Israel's worship in Jerusalem. An altar was made and moming and evening sacrifices were offered, according to the law (v 1-3). Following this, the worship at the new moons, aid all set yearly feasts of the Lord were established (v 4-5) i The feast of tabernacles wasthe yearly gathering when Jews dwelled in booths for 8 days to commemorate their deliverance from Egypt where diey had on permanent homes j See Lev. 23:34-43; Dt. 16:13-15 k The foundation of the temple was not laid, therefore, until after the worship had been restored 1 It would take some time for the temple materials to be prepared and brought to Jerusalem before starting the actual building of the temple. Evidently arrangements were made by Cyrus to proWde money for such materials (v 7) m It must be remembered that this refers to the 2nd year of the coming of Zerubbabel and all those recorded in 2: 1-70; Neh. 7:5-73, and the 2nd year after the decree of Cyrus, as in 1:1-4

f^^^se^^^

Kings of Persia (1:1):

Cyrus, king of Pers ia (v 1). For more 1 than a century now we have had ancient inscriptions deciphered, and these with other sourcesof information give us a true understanding of the line of the kings of Persia-sources like Herodotus, Xeniphon, Ctesias, and Nicolas of Damascus who lived before Christ, and Arrian Df the 2nd century A. D. In 1846 the writingonthe famous rock of Behistun. which rises about 1. 700 ft. out of the plain, on the high road from Babylon to the East, was found to be one on which Darius Hy stas-pis gave his own genealogy. On this stone he claimed to be die 9th of a succession of kings of his fathers

bn

Line of Persian kings:

1st list

History of Herodotus

IPhraortesI 2Deiokes 3PhraortcsII 4Cyaxares

2nd list

Behistun rock

Achacmes

Teispes

Ariyaramnes

3rd Ust

Cylinder o f Cyrus

Teispes Cyrus I

68 «" And some of the chief of the fathers, when they came to the house of the Lord which is at Je-rw'sa-l§m, offered freely for the house of God to set it up in his place:

69 They^gave after their ability unto the treasuj-e of the work threescore and one thousand drams of gold, and five thousand pound of silver, and

*one hundred priests' garments.

70 So the priests, and the Le'-vites, and some of the people, and the singers, and the porters, and the N6th'i-nim§, dwelt in their cities, and 'aL I§'ra-el in their cities.

Opponents hinder the building

406

CHAPTER 3

n Restoration of worship: 1 Building the altar

AND when the"seventh ■ month was come, and the children of I§'ra-el were in the cities, the people gathered themselves together as one man to Je-ru'sa-lem.

2 Then stood up Jesh'u-i the son of^oz a-dak, and his brethren the priests, and Ze-rub babel the/son of She-Sl'ti-el, and his brethren, and buUded the altar of the God of Is'ra-el, to offer burnt offerings thereon,%s it is written in the law of Mo'-5e§ the man of God.

3 And they set the altar upon his bases; for fear was upon them because of the people of

ithose countries: and they offered burnt offerings thereon unto the Lord, even burnt of-

, ferings'tnoming and evening.

2 Feasts and new moons observed again

4 They kept also'the feast of tabernacles, 'as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;

5 And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that wiLLingly offered a freewill offering unto the Lord.

3 Preparations to rebuild

the temple

6 From the first day of the

seventh month began they to i offer burnt offerings unto the !Lord. But*the foimdation of I the temple of the Lord was not i yet laid.

I 7 They gave money also unto the masons, and to the carpenters ; and meat, and drink, and oil, unto them of Zi don, and to them of Tjre, 'to bring cedar trees from Leb'a-non to the sea of Joppa, according to the grant that they had of Cyrus king of Per'sii.

4 Temple foundation laid: loud weeping and shouting

8 iWow in the second year of

their coming unto the house of God at Je-rv'sS-lem, in the second month, "began Ze-rub babel the son of She-il'ti-el, and Jgsh'u-i the son of Joza-dik, and the remnant of their brethren the priests and the Le'vites, and all they that were come out of the captivity unto Je-ry'sS-16m; and appointed the Le'-vites, from twenty years old and upward, to set forward the work of the house of the Lord. 9 Then stood Jesh'u-i with his sons and his brethren, Kad'mi-el and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of I Hfn'a-dad, with their sons and I their brethren the Le'vites. < 10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Le'vites the sons of A'saph with cymbals, to praise the Lord, after the ordinance of Da'vid king of Is'ra-el.

11 And they sang together by course in praising and giving thanks unto the Lord ; because he is good, for his mercy endur-eth for ever toward Ig'ra-el. And all the people shouted with a great shout, when they praised the Lord, because the foimdation of the house of the Lord was laid.

12 But many of the priests and Le'vites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted jdoud for

I joy:

I 13 So that the people could 'not discern'the noise of the I shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER 4

m Restoration work hindered. 1 Seeking to weaken Judah by alliance

NOW when*the adversaries of Judah and Ben'ja-min

I heard that the children of the captivity builded the temple

' imto the Lord God of I§'ra-el;

■ 2 Then they came to Ze-riib'-ba-bel, and to the chief of the fathers, and said unto them. Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of E'sar-had'don king

: of As'sur, which brought us up hither.

3 But Ze-rub'ba-bel, and Jesh'u-d, and the rest of the chief of the fathers of Ig'ra-el, said unto them.Te have noth-

I ing to do with us to build an

; house unto our God; but we ourselves together will build unto the Lord God of is'ra-el, as king Cy'rus the king of Per'§id hath commanded us.

2 Various hindramces in building the temple

oAstyages Arsamcs

6 Cyras 7Cambyses II

8 Hystaspes- Hystaspcs

9 Darius Hy - Darius Hy -staspis staspis

Continued, column 4

Camby-scs

Cyrus II Camby-scs II

The Cyrus of this passage was so named by God 150 years before his birth to Esther and Ahasuerus.and about 200 years before this decree which fulfilled Isa. 44:28-45:1. The events ofthe book of Esther came before those of Ezra and Neher.iiah;andthehappen-ingsof Neh. 1:1-7:4 came before Ezra 1:1-14

a The beginning of the temple foundation brought a great cekbratlon In Israel. The ceremonies described In v 8-13were similar to ground-breaking events today-ceremonies preceding great pfojects. The Levlte men from 20 years old and upward were the ones wtc set forward the work (v 8). Other workmen participated while die priests and Levltes blew trumpets and sang f«alse to Jehovah, In courses (v 9-11). The people experienced jo much joy, shouting, and weeping, that anyone could not dlscera between die Dolseofthesboutsof joy andthe weeping (v 11-13)

b As usual, when God begins to bless His people, the devil raises up adversaries to oppose His work. Here the enemies of brael came posing as friends and worshippers of Jenovah and offered to build with them. They bragged about worshipping Jehovah from the days of Esar-haddon, son of Sennacherib, king of Assyria (vM-20). A priest had been sent to them many yeais before but they (the Samaritans) did an know Je -hovah. We read that they feared the Lord, but served their own gods (2 Kl 17:28-ii)

c The offer of the Samaritans was rejected by the elders because Israel wanted to remain a separate people (v 3). This was what God had required of Israel from the very beginning. They were to be a segregated people In all phases of life and an example of God to all nations. On the whole, they have never Inter-married. God perrained Inter-marriage and even blessed such on rare occasions, but the piacdce for the nation was contrary to His law and wiU(Dt. 7:3)

^»- Cont.fipm column 2

^Jote that on die Cylinder of Cyrus the Persian, the one mentioned in v 1; Isa. 44:28; 45:1; Ezra 6:14, he Usts only the kings from the 3rd to the 7th one -his own son who succeeded him. On the Behistun rock only kings 2-5, 8-9 are given, Cyrus the Persian and his son, Cambyses II not being mentioned for some unknown reason. However, Darius Hysuspis, who made this list, does mention the fact that he was die 9th of a succession of kings, so this would include the ones not named. Herodotus gives the first 5 of the 9 Persian kings, and the Bible mentions 5, 6, and 9. We have to supply from ancient history those that are missing in the Bible. The 5di king, A5t\ages was die husband of Esther and the father of Cyrus. He was the Ahasuerus of Esther 1:1, and Darius the \lede of Dan. 5:31. He is listed also by Herodotus as the 8th of a succession of Lydian kings, called Aryenis the husband of Vashti who gave up the queenship to Esther because of her rebeUion against him. The 4 kings to stand up in Persia, as in Dan. 11:1-2 were the last 3 on the above list and Xerxes, the son of Darius Hy staspis. 6 more kings ruled in the time between these 4 and the coming of Alexander the Great. See Persian kings, p. 879

Some confusion has arisen concerning the Persian kings due to appellatives being mistaken for proper names, and from their transliteration into other languages. Examplesof appellatives are: Pharaohof Egypt; Abimelech of Philistia ;aad odiers, like the modem Czar, Sultan, and Shah. Ahasueras, meaning the Kji^ty . was the tide of 4 Median and Persian kings. Artaxerxes, meaning Great King, was used by 4 Persian kings. ^Sius. meaning the R estiainer or the Maintainer . was also used by sevetal of these kings

EZRA »

Building of the temple

a SincetheJroffcf*>helpbalWtb«r temple WW rejected by the eldcnof Israel, the advenarlei tried other methi<d» of wcakenliigtht: wiUof the Jewib} build. They hired c>-<unselk)n agalntt them wtx> ought to turn Cyrus and Darlua, klnssofPenla. against the rcstoratioa of Jerusalem and the temple work (v 4-5). They accused the Jews of building with the thought of rebelllog as before. History showed them doing such before the desruciloD of their nation (V 6-16)

b They hired men In the court of Cyrus and the other kings following him, to sejk sbiippage, oral least delay of the resiDration work (v 5)

c ThliCyrusmust be Identified with the one In 1:1-4, or Cyrus II, according BO the Cylinder of Cyrus. Seep. 490

d Thli Dailus must an be identified as Oarlus the Mede of Dan. S, who was the father of Cyrus and the husband of queen Esther, he must be Identified as Darius Hystaspts, the 9th Persian king of lilt on p. 490. He was the 3rd king after Cyrus

0 This could ost refer to the Ahasuerus v<t Esdier 1:1, who was the father of Cyrus. The word Ahasuerus Is simply atitle meaning Mighty , a title claimed by several kings of Persia. Here, perhaps it tefen to Cambyses, the son of Cyrus, It could not refer to Cyrus himself, for he ismeniioned in thisre-cord (in V S); and he was the one that made the decree of UberatloD for Israel in the first year of hii reign (J :!-*). Such a letter would B->t have been written to him In the beginning of his reign, for he had, at that time, only made the decree to liberate the Jews. Uislogical ID believe that In the beginning of the reign of the next king, he waswiinentolnsuch a manner. By then the Jews were back In Judah. It nn doubt took severalyears, during the reign af Cyrus, for itie people to return, get settled in the land, prepare materials and get started on the work. Cyrus reigned for 9 years and his son Cambysesrvigned? which means that tt>e work was done In the ruling period of both (see 6:15)

f This king was Hytaspes, the succesaor ofCarabysej;heretgaed 7 months between Cambyses and Darius Hystaspis who is referred to In v 24. He made a decree that the work should be discontinued and this was enforced. The wotk wasstoppcdby force until the 2sd year of Darius Hyslaspls(v 17-24) when proper InvesdgatioD was made and the original decree of Cyrus confirmed (v 24: 5:1-6:18). Hytaspes could have been called Artaxerxes. which means tl>e are at king , as w ell as erne others of uie Persian kings. Since the words Darius, Ahasuerus, and Artaxerxes are titles, any one or all of them could have been used by any of these kings; to decide which one is definitely re-fenedr>onthe basis of such titles being used, is Impossible. We can ^nly go b. the time element in such passages

g This was (he Aramaic, a dialect of Damascus and a Semitic language akin to the Hebrew, but sufficiently different to be unintelligible to the common Jew (v 7; 2 Kl. 18:26)

h The Lord of judgments-a dtle of the Persian governor of Samaria. Every Persian governor was accompanied to the province by a royal scribe, or secretary, who had a separate and Independent authority (v 8)

1 The text of v 8-6:18 is In Syrtac; of 6: 19-7:11 in Hebrew; and of 7:12-26 in Syrtac. See Bible lninxhicUon. P.508

4»Then the people of the Umd| weakened the hands of the' people of JO dah. and troubled them in buildmg,

5 And ^hired counsellors against them, to frustrate their purpose, all the days of"CJ nis kinx of P*r $ii, even until the reign ofDl-ri us king of Pir-

3 Temple reatoration hindered by accusation in letter to Ahaauerua, the king

6 And in the reign of^-hij-O- I i'rus, in the beginning of his | reign. wTOte they unto him an; accusation against the inhabitants of Judah and J6-ru's«-l«m. '

4 Letter to Artaxerxes to hinder the temple work

7 ^'And in the days of Ar-t4*-Srx'^S wrote Bish lim, Mith re-dAth. 14 be-el, and the rest of their companions, unto Ai-tkf-erx ^5 king of Per sii; and the writiiig of the letter was Yrrit-ten in the *S5T'l-an tongue, and interpreted in the SJr i-an tongue.

8 Re hum the*chanceUor and Shim shAi the scribe 'wrote a i letter against Jg-ru'si-l4m to Ar-tij-erx-es the king in this sort:

9 Then wrote Re hum the chancellor, and Shim shii the scribe, and the 'rest of their companions; the Di'na-ites, the A-phar'sath-chites, the TSrpel-ites, the A-phar'sites, the Ar'che-vites, the B4b-y-I6'nl-an§, the Su san-chites, the D«-hA'vites, and the £'lam-ites,

10 And the rest of the nations whom the great and noble'As-iiip'p€r brought over, and set in the cities of S4-m4 ri-4, and the rest that ore'on this side of the river, and at such a time.

5 Copy of the letter to Ar-

taxerxes

11 • This is the copy of the letter that they sent unto him, even unto Ar-tij-Srx e? the king; Thy servants the men on diis side the river, and at such a time.

12 Be it known unto the king, that the Jewj which came up from thee to us are come unto J*-ru's4-lSm, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search niay be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and koow that this city is a rebel-

Ikms city, and *hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded again,t^ad the walls thereof set up,'^by this means thou shalt have no portion on this side the river.

6 Decree of Artaxerxes, the king to stop the temple work

17 • Then sent the king an answer unto Re'hum the chancellor, and to Shlm'sh4i the scribe, and to the rest of their companions that dwell in Si-mi ri-4, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, 'and search hath been made, and it is found that this city of old time hath *made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been toighty kings also over J€-ru's4-16m, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

•21'Give ye now commandment to cause these men to cease, and that this city be not builded, Mmtil another commandment shall be given from me.

•22 Take heed now that ye fail not to do this: 'why should damage grow to the hurt of the kings?

i

[7 Temple work suspended

; 23 *' Now when the copy of king Ar-tAj-erx'eg* letter was , read before Re'hum, and I Shim'sh4i the scribe, and their ! companions, they 'went up in j haste to Jg-nj s4-16m unto the ; Jews, and made them cease by ' force and power.

24 Then ceased the work of the house of God, which is at J6-ry'si-16m. So it ceased unto the second year of the reign of Da-ri'us king of Per'§ii.

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CHAPTER 5

IV Restoration work continued (5:1-6:22). 1 Work ! on the temple started again I through prophecy

THEN the prophets, H4g'ga-i the prophet, and Z6ch-a-ri ah the son of Id d6, prophesied unto the Jewj that were in Jii'dah and J6-ru s4-ltm in the name of the God of I§'ra-el. even unto them. 2 Then rose up ZC-rub'ba-bfi the son of Sh*-4rti-el, and J*sh u-4 the son of J6z'a-dAk, and began to build the house of God which is at J*-rusd-l*m: and with them were the prophets of God helping them.

2 Jews' enen^es seek to , hinder the building again

J Rcprcientatlvcsofthe 8 different peoples that settled In Samaria after the capdvltyof the 10 tribes (v 9; 2 Kl. 17)

k A MUX-bani-pal, the only Assyrian king who not iKo Elam and held Shushao, the capital (v 10)

1 This side (wesuro side) of Euphrates

Cyrus, re confirmed It and the work continued without further hindrance. The temple was finished in the 6th yearof the reign of this Darius, but the walls were not completed undl many years later, under Nehemlah In the times of aouble. as recorded in Neh. 2-6: Dan. 9:26

begun 491

a See 2 Kl. 24-25;ycbr. 35-36 b Again, this Is proof diat the walls had n)t yet been completed. Therefore, Neh. 1:1-7 .-4 had o^t been fulfilled up to this point In the eventsnf Ezra. Both the temple and th- walls were in die procecsof being built, and this was the reason for the opposltlotu Had the walls been completed the men who forced the steppage of the work on the temple cijuld have been kept out (v 23) c 5 facts cettlfled to the king :

1 They will tMt pay toll, tribute, or custom to you (v l-T)

2 You will be dishonored (v 14)

3 Jerusalem has been a rebellious city, and hurtful to kings (v IS)

4 The clt> was destroyed because of many rebellions

5 You will have no portion on ttiis side of the Euphrates (v 16)

d The king cud make search and found the accusations against Judah and Jerusalem to be true -mighty kings had nUed many countries fnim this place and collected tribute from many lands (V 17-22) e Judah had been guilty of a number of ins'itveccions against foreign kings who had sjught to enslave chcm (2 Ki. 24-25; 2Chx. 35-36) f Such as David, Solomon, Asa, L'zdah, Hezeklah, and others (v 20) g The letter from the enemies of Israel in Samaria caused the king to make search and give commandment that the work on the walls and temple should cease. By this time about 16 years had passed since the decree of Cyrus as in 1:1-1. Many thousands of Jews had gone back to their own land, much work on the walls had been done, and the temple work was In pn>gress. The entire decree of Cyrus was cancelled for the time b<.ing. and until the 2nd year of the new king which would be at least 1-2 more years (v 21-24) h Until , Implying that this commandment concerning the rebuilding of Jerusalem and the temple was not finaU Evidently further investigation was determined before final action would be taken(v 21). This king, known as Gomatcs, the Pseudo-Smerdis, was soon slain by Darius Hystaspis, the real heir to the throne. Search was continued; then in the 2ndyearof his reign the final decree to continue the rebuilding of the city and temple was given (V 24; 5:1-€:1S) 1 Question 2. Next, 5:3 j Went in haste, and with force and power(v 23). The lews cojld have re - sisted, and thus they would have hurt their cause by (kilng exactly what they were accused of doing in the letter to Artaxerxes (v 15-It). Instead, when they received definite word from the king, they did what they thought best-temporarily suspended the work (v 24). In the meantinu-Cod was dealing with the n.w kin ;.Darius Hystaspis, to put it into his heart to allow con-tinuarion of the wtxk that Cyrus had decreed k Then -during this time of cessaaon of the work, the L»ird began to stir up the prophets Haggai and .'echariah who were at Jerusalem. They began toen-cr.urage the Jews to resume the work on the temple regaadleu of whether the Jciree would be ci>nfiriiied. They were Inspired of the Holy Spirit who knew full well that the decree to build the temple would soon be confirmed and thus all hindrances by enemies would be defeated by civil authorlry. The work was actually surted again through these prophets (v 1 C). When they gave prophecies that the work should begin again, the governor, Ze-rubbabcl rose up and began to build again. Then the enemies of the Jews began again to hinder the work. They sent a letter to Darius urging him to cause the work lo cease if he wished to maintain his lontrol of this side of the Euphrates. Oarlus, however, after learning of the original decree by

EZRA 6

The decree of Darius

The temple finished

a At the same time -when the Jews be-gan working on the temple again, the governor on this side of the Euphrates, the western side, came and demanded to know who had given such aud»rit>-when Artaxerxes had commanded the work to cease. He wanted the names of the men who ^ere responsible (v 3-4)

b Tatoai was governor of Syria, and Zer-ubbabel was governor in ludah (v S, 14:6:6-13: 8:36: Hag. 1:1, 14; 2:2, 21)

c Questions 3-4. Next, v 9

d Another proof that the walls were being built -that they were not finished (v3)

e This new work on the temple only gave the enemies of Israel another occasion to bring the matter before the new king, Darius Hystaspis, and get his rilling on the decree of Artaxerxes, as in 4:17-22. It also gave the Jews an opportunity to continue with die work until they, themselves heard from the new king (v 5)

f God was with the Jews, so that they were under the burden to build -they could not cease. He was also dealing with Darius, called Darius I in pro - fane history. This ruler is rwt to be confused with Darius the Mede of sacred history (Dan, 5) who was the Ahas-uenis of Esdier 1:1, the husband of Esther and father of Cyrus, a man who had reigned some 17 years before. Daruis I made search and considered tiie de -creesofCyrus and Artaxerxes. He finally concluded that he should confirm j the order of Cyrus instead of the one : made by the king he had to execute for pretending to be the rightful heii j tohistiirone-the man who had caused the work stoppage (6:1-18). God knew what the outcome would be when the matter was broufeht to the attention of' the new king, so He stirred die Jews up to continue the work of rebuilding the temple even before this

g The first letter was written by Rehum of Samaria; now this one was written' byTamai, governor of Syria (v 6). He was the one who had heard about the I Jews working on the temple again after j orders to discontinue had been given, and had gone tc Jerusalem to investigate (v 3-5). He now considered it his duty to write Darius 1 to get his fin -al decision on the matter

h ^4otethe salutation of this letter written in ancient time (v 7)

i It is noticeable that this Syrian governor called Jehovah ^e_g;eat_God. No doubt it was well known atnong all pag-an nations what the God of Israel had done in die past; and such knowledge caused them to give Him this title (v

8)

j Rolling sto nes, that is, stones too great to handle widiout moving diem on rollers (v 8)

k Question 5. Next, 7:23

1 About 520 years before m King So Id men (IKi. 1-11; 2 Chr. 1-6)

n These Jews were humble and honest about their past, explaining who they were(v 11), how they had proved God and why they were sent into captivity (v 12), howCyrushad made the decree to send them back to build the temple, and how even the vessels of the former temple had been sent back with them (v 13-17)

o See 2 Ki, 24:2; 25:8-11

p 1:1-4; 2 Chr. 36:22-23

q 1:7-8; 6:5

r Zerubbabel (v 16-17;3:8; Zech. 4:9)

17fold accusatio n against God (Job l9:e):

1 God"has overthrown me (v S)

2 Compassed me with His net

3 I cry out for relief but am not heard

4 I cry aloud but there is no judgment

5 He has fenced up my way that I cannot pass (v 8)

6 He has set darkness in my paths

7 Stripped me of my glory (v 9)

8 Taken my crown from my head

(cp. 4:1-24)

3 """At the same time came to them Tit na-i, "'governor on thig side the river, and She-thar-b6z'na-i, and their companions, and said thus unto them, "Who hath commanded you to build this house, andito make up this wall?

4 Then said we imto them after this manner, What are the names of the men that make this building?

5'But the/eye of their God was upon the elders of the Jew?, that they could not cause them , to cease, till the matter came to | Da-ri'us: and then they returned answer by letter concerning this matter.

3 Letter to Darius pleading for the temple work to cease

6 *^he copy of the letter that Tit'na-i, governor on this side the river, and Shethar-b6z'-na-i, and his companions the A-pharsach-Ites, which were on this side the river, sent unto Da-ri'us the king:

7 They sent a letter tmto him, wherein was written thus; '•Unto Da-ri'us the king, all peace.

8 Be it known unto the king, that we went into the province of Jii-de'a, to the house of'the great God, which is builded with 'great stones, and timber is laid in the walls, and this work goeth fast on, and pros-pereth in their hands.

9 Then asked we those elders, and said unto them thus,*Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.

11 And thus they returned us answer, saying. We are the servants of the God of heaven and earth, and build the house that was builded 'these many years ago, which a^great king of I§'ra-el builded and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, 'Tie gave them"into the hand of Neb-u-chad-nez'zar the king of Bab'y-lon, the Chal-de an, who destroyed this house, and carried the people away into Baby-Ion.

13 ButTm the first year of Qy'-rus the king of Baby-Ion the same king Cyrus made a decree to build this house of God.

14 And the ^vessels also of gold and silver of the house of God, which Neb-u-chad-nez-zar took out of the temple that was in Je-ru'sS-lem, and brought them into the temple of Bab y-lon, those did Qy'rus the king take out of the temple of Baby-Ion, and they were delivered unto one, whose name was 'Shesh-biz'zar, whom he had made governor; •15 And said unto him. Take these vessels, go, carry them into the temple that is in Je-rusa-lem, and let the house of God be builded in his place.

16 Then came the same Shesh-baz'zar, and laid the

foundation of the house of God which IS in Je-ru'sa-lem: and since that time even*until now hath it been in building, and yet it is not finished.

17 Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Bab'y-lon,*whether it be so, that a decree was made of Cyrus the king to build this house of God at Je-r\i'sa-l§m, and let the king send his pleasure to us concerning this matter.

CHAPTER 6

4 Darius confirms the de- , cree of Cyrus (1:1-4)

THEN Da-ri'us the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Bab'J^-lon.

2 And there was fotmd at Ach'me-tha, in the palace that IS in the province of the Mede§, a roll, and therein was a record thus written:

•3 In the first year of Cy'rus the king the same Cy nis the king made a decree concerning the house of God at Je-ry'sa-lem. Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof <'tlireescore cubits, and the breadth thereof threescore cubits; •4 With three rows of great stones, and a row of new timber: and let the expences be given out of the king's house:

•5 And also let the golden and silver vessels of the house of God, which Neb-u-chad-nez'-zar took forth out of the temple which is at Je-rii'sa-16m, and brought imto Bab'y-lon, be restored, and brought again unto the temple which is at Je-ry'sa-lem, every one to his place, and place them in the house of God.

6 Now therefore, Tifna-i, governor beyond the river, Shethar-b6z'na-i, _ and your companions the A-phar'sach-ites, which are beyond the river, be ye far from thence: •7 Let the work of this house of God alone; let the governor of the Jew§ and the elders of the Jewg build this house of God in his place.

•8 Moreover, I make a decree what ye shall do to the elders of these Jew§ for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. • 9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Je-r^i'sa-l€m, let it be given them day by day without fail:

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the

9 Destroyed me on every side and I am gone (v 10)

10 He has removed mytwpslikea nee that is cut down

11 He has kindled His wrath against me (v 11)

Continued, column 4 .

10 Young children despised me (v 18)

11 I arose and they spoke against me

12 All my Inward friends abhored me

13 Those whom I loved are turned against me (v 19)

14 My bone cleaves to die skin of my fie* (V 20)

15 lamescapsdby the skin of my teeth

a Exactly bow many years it took Zerubbabel to rebuild the temple Is ttot stated but certain facts suggest a per -iod of at least 18 to 20 years. The work was begun In the 2nd year of the return from Babylon (3:8-13); and it was completed Id the 6di year of Darius Hystaspis (6:15)

Years building as foUow i:

1 Beginning with 2nd year from Babylon, which was the 2nd year of Cyrus who reigned 9 yean (1-1; p. 879) 7

2 Reign of C ambyses (p. 379).... 7

3 Years into rule of Darius I

(6:15) _6

Total years of period. 20

Solomon was 7 1/2 years building his temple compared to 20 1/2 here, if we count the 7 months of Artaxerxes who reigned before Darius I. For Herod's temple It took 46 years of building time (Jn, 2:20). The reason for It taking so long in the case of Herod's and Zerabbabel's structure is that the number of workers emptoyed was so small. Soloraon had 153,000 workers compared to a few hundred or thousand at these other times. See Temple in Index

b The Syrian governor was no doubt ignorant of die decree of Cyrus. If so, he was honest and sincere In his re -quest for an Investigation of the claims thejewshad made at diis time (v 17)

c Then -after Darius I had received this letter, he commanded a search of the records of Cyrus to see If he had made any such decree. A roll containing it was found; and It even gave certain dimensions of die temple (v 1-5). Darius I then gave his aeclsion-the work on the temple should proceed as decreed by Cyrus (v 6-7). He even commanded Tatnal and the other peoples of his provinces west of the Eupnrates to help the Jews with the king'stribute, and to give animals and other things necessary for sacrifices. Whoever hindered the work from this time on, would be destroyed (v 8-12)

d The temple height was to be 60 cubits or 125 ft., counting 25 in. to the cubit; and the Iweadth (really the length) was to be 60 cubits or 125 ft. This was the same length as Solomon's teniple; but die height here seems out of proportion, it being twice as much as that of Solomon's structure (2 Chi. 3:3-4, notes). Theremusthave been a copyist's mistake concerning this. Cp. 2 Chi. 3r4, iKtes, where It says die house was to be 120 cubits (or 250 ft.) high Darius I recognized his Hied of prayers forhimself andhissons (v 10). A good characteristic in any man l

^*" Cont. from column 2

12 He counts me asone of His enemies

13 His troops ccme together against me (vl2)

14 They raise up the way against me

15 They encampround about my tab-emacle

16 He has put my brethren far from me

17 My acquaintances are esnanged from me (v 13)

ISfold complaint against others

onapiaint aga (Job 15:145:

1 My kinsfolk have failed (v 14)

2 My familiar friends have forgotten me

3 They that dwell in my house count me as a stranger (v 15)

4 My maids are estranged from me

5 I am an alien In their nght

6 My servant will not answer me (v 16)

7 I Intieated them with my mouth

8 My breath Is strange to my wife (v 17)

9 I intieated her for our children's sake

a The decree of Darius I ik^t .<: flrnicj thai nf r>rui ti-.j ycar^bvf r. .'"jcltal» Ur. fortitr i.'ie

judgm _, n

thf giiltty (V 11-12)

b TheD -after Tatnal hid received the decree fivim Darius ', r* ^ * tf-d jpLedlly to fulfil the •;<

klng(vlJ). I'ndirthi w . »i tb^- jewj prv>ipered and ;.

temple, according to tht ^ a..s.

mcni of 3 per»>ns-

1 The God of Uracl (v 14)

2 Cyrus the Persian

3 Darius the Persian

c The temple was finished in ih'.- 3rd day of the nuinth Adar r March), In the 6thyearoftN ' ." -f Darius I (v 16)

d Dedication 100 bulk>ck.^ . 0.. $32. 500.00

ISOMUa-o: - • 120.00

300 qa. win- -• ix.w i--. ■^ -

300«JtS.oIl J Jl.40 ; .

200 rams 5 * 20.00 -i. w.. uu

200 gaU fV^ur j SOf U o. OO

400 (Jts. wine a $1.60 640.00

+D0 qu. oil i>$1.40 560.00

400 lambs i 520.00 8,000.00

200 gal. flour 1 80# 160.00

600 (Jts. wine i ! 1. 60 960.00

600 (Its, oil J * 1. +0 840.00

12 goats i SO'O.OO 240.00

6 gaL fV^ur j 8o; 4.80

18 qts, wine ^ $1.60 2^.80

18 qts. oil i !1.40 .....21.20

Toul est. cost ... 549. 133. 80

e The 24cour$esof the priests and those of the Le vitej were started again (v 18). ThL>u*hthe$e cviurses were i>'t written in the law of Moses (but in 1 Chr. 24-25), they were a part of the wor-ihipofthe temple as written In the law ofMoKs. This is the true meaning here in V 18

f The first passiver mentioned in all ttic 20 years of the returned exiles, though it d)es n^t say that It was the i first on^. It plainly implies tv)wev»:r j that this was the first one at the now temple of Zerubbabel (v 19-21)

8 These lews are aiuln addressed as ^e i chi ldren ^f Isra^. L There were many , from Manasseh a.nJ Uphralm and the other tribvs, all called lews C9 times in E?Ta, SehemiaJi. and Esther oat of S4 tlm s the words Jew and K._ws are used in the (). T. We must O'ncludc then tJiat Israelites of all th. tribes arc Jews anl all Jews are Israelites

^^ Corn, from column 3

Israel became very n>imerous and Im-

fairtani, blni; stud ecus, teachers, and nterpfet. rs, as w. II ai copyists of the law. Th. y retained the kftiwUd^j. .>f the old dialect which was being rapidly superseded by a new on.'

1 Tzra was evidently high In the rcipect >fParlutl, or Arta\erxes, for this man granted him all his re quest abi'ut leading captivei back fn>m BabyL>Q (v 6)

J In N'th test ame ntt this e\pr. siUm means that Cod's pi>>- ' 'f- ' ' '(ng Wire upon them (v<', ', l;

Neh. 2:«). (p. Acts.

k A term used many tii to Judahfitim captivit, ^. -. . 7:6-7: 8:1; Nch. 7:6,61; 12:1)

w read

krpi wtth great joy

fr

I!

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t;

of God which IS . ;Mm. I D«-rius h-. decree; let it be done speed.

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^\^ *t hirh

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22 And*Vrpt the feast of un-

■ . • ' ■ ■ .en days with ' had made

inrm jo)iui. .iiiii turned the

heart of*the king of As-sfr'i-A ihem. to • "^en their . in the v^ e house

oi iiod, the Go'j oi i> ra-el.

n from Attaxerxts 493

a The kccplngof the fcaitof unleavened bread during the 20 years after the return jf the- exiles li mentlon-'d here for the first tlttic. However, It does n^t say that thli was the flrtt observance of the feast during that period. We do kn^w that this was the first at the new temple of Zerubbabcl (v 22)

CHAPTER 7

V Second expedition under Ezra (7:1-8:36). 1 Genealogy of Ezra

5 Building of the temple -^q^,,^,^^ ,^^^^ ^^ -^

proapered through prophecy^ ^\

■ ■*;.:>,". i>l-

ent. so they

•? elders of the Jewj

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13 ••Then Tlt'na-I. goremor

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through H'

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c: c

' tk^-ini^ king of Pf r'jiA.

6 The temple finished and dedicated with aacrificea

and)oy

15 And this house was finished "on the third day of the month A dar, which was in the sixth year of the reign of Di-ri'us the kin?.

16 * And the children of fj'-ra-el, the priests, and the L.- , -••

'c:

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I God V.

I 17 A:

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twelve he I the numbt-i Is ra-el.

18 Ar ' •'- ■ ' • •'• :-• tn

Itheiri! • s

in then t'»ui ->♦"■*, o•! iii»- ^»i^i*,e of God. which IS at J*-ru s4-\im; as it is written in the I book of M6 »e$.

7 The Passover again kept

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th^ children of the

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the reign ofAr-tij-fnt'^s king of P^r jii.tz r4 the/son of S*r-a-» ah, the son of Az-a-ri ah, the son of Hil-ki'ah,

2 The son of Shll lum. the son of Zi d6k, the son of A-hi-tub,

3 The son of Am-a-ri ah, the son of Az-a-ri ah, »the son of Mf-rl ioth,

4 The son of Z*r-a-hi ah, the son of Cz zi. the son of Biik ki,

5 The son of A-bish u-i, the son of Phin e-has, the son of £-le-l zar, the son of AAr on the chief priest:

2Ezra,dprieatandascribe, is favored by the king

6 This £z r4 went up from Bib'f-lon; and he was already scribe in the law of M6 jej. which the Lord God of 1$ ra-el had given: and 'the king granted him all his request, according to the hand of the

I Lord his God upon him.

3 Time and length of the second expedition

7 And there*went up'some of the children of 1$ ra-el, and of the priests, and the Lf vites, and the singers, and the porters, and the Neth i-nims. unto J*-ru s4-l*m, "in the seventh year of Ar-tAi-?rx>5 the king.

8 And he came to J^-ru sl-l*m m the fifth month, which

I was in the seventh year of the king.

9 For upon the'^rst day of the first month began he to go up from BAb f-lon. and on the first day of the fifth month came he to J#-rusi-lfm, according to the good hand of his God upon him.

10 For tz'rA had prepared his I heart to seek the law of the I Lord, and to do if, and to teach

in Ij'ra-el statutes and judg-menu.

4 Decree of Artaxerx*"* in behalf of E/.ra and (ompany

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uf the ' seek

LukL> Gud u(I) ra-eU did

Now this is the copy uf the that the king Ar-tii«-

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1 Someofthechildr. n f Ir.v 1. n in-inglewsfrom aTI t' Tl Is US^-d here of I , . i", tlk'Si of l«ael who were n.H ol any special class, fkild^s them, prii sts. i Levites,sinc'rs, poners, and Nctnlnlms |

wcufiom Babylnn tt> ladah «Uh Taa (V 7) m Thiiwa- ^ • ' - '• ■ SuUd-

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ity In

b This was Darius 1 (v 8-12), but why he was called the klnguf Assyria can only be explained by the fact that the Assyrians had been the great ruling power In <^estcm Asia for to long that the sacred writers continued the title with those who Inherited the old Assyrian power anJ dominion (v 22; 2 Kl. 23:29)

c A fter thete things -after the return if T'2,360exlles(l:T-2:70).afterthe setting upof the altar and the reooration of w.rship (3:1-7), and after the re-buildingofthe temple (3:8-6:22), Ezra led a second e <pedltlon of exiles from Babylonto JudaSi(7:l-8:36). This does nat mean that only two groups returned from captivity, but these are the only ones mentioned In Ezra. The Hrst one wasledby Zerabbabef. See 1:1-2:70. The phrase after these t hings settles It that Ezra h'a3 nit "Been In Jerusalem durlngthe eventsof chs. 1-6, and that he came for the first time to Judah immediately after the rebuilding of the temple a> In ch. 6. To place Ne-hemlah before Ezra Is entirely un-scHptural

d This Artaxerxes was none other than DarluHTysiaspls, or Parlus I -the Darius of 4:24; 5:1-6:22, and not the Artaxerxes of 4:7-23. The history In rhs, 5-6 Is continued with the same king. Thus the term Artaxerxes, meaning the gre at kin g Is applied to these last two kinvi: of Medo-Persia.Three other Persian kings who followed Darius I, alio used this title (see p, 879). The Artaxerxes here reigned for 35 years. One year after the completion r>f the temple, In his 6th year, Ezra left Babylon with the captives of chs. 7-8 (v7)

Ezra, help. 3 Ezra's : rXjudahite n rhr. 4:17)

2 Meal of one of the 24 courses of priests after the exile (Neh. 10:2-8;

Vm, ij)

3 A famouj scribe and priest (7:1-25; 10:1-16; Neh. 8:1-12; 12:26, 36)t He wasamaQofgreat riKiral jirengtK leamlng.humlllt>', self-denial, zeal, prayer, and faithfulness to Cod and nisfvopic. Traditionsayshe was the prtsldent of the great synagogue which Settled the question M the Ji wish Canon of Scripture, and began building synagogurs In lewlsh ■ tnmunttics

f Here we hav^- an Incomplete genealogy of Ezra back to Aan n, the ftm high priest

17 gen> rations-titr4 t Aaiuo:

1 l/ra(v 1)

2 V ralah

3 A;-ariah

4 H.lk Jli

5 <:hallum (v 2)

6 Zad^k

7 Ahliub

8 Aniaruh (v 3)

9 Azariah

10 Metaioth

11 .'erahlah(4)

12 Vzil

13 nukkl

14 Abtshua (v 5)

15 rhln.hai

16 rieazar

17 Aamo. the first high priest

g This genealogy 1$ Incomplete; these 17 g-'nrratk>nt could n'>t [i>ssibly civcr the entire period of ab^ut I, l » years fr>m A«r>n to Ezra's ^•^umry fn->m Bj :ii gat> may be filled fpim

1 ' ;. 1.') where wc have several

names which ihi^uld be added

EZRA 8

Ezra's companions on his return

Ezra proclaims a fast

a Here Darius recognized that the Jews to whom he was writing were the child -renof Israel(vl3). Like all other men of the Bible, he made no distinction between lews and Israelites, as some do today to exalt the Anglo-Saxon race above others

b Going back was not an obligation, but a choice on the part of the individual. Only those who went back became a partof the nation of Israel whom God dealt with in the last 500 years before Christ. To these only the Messiah came (Mt. 10:6; In. 1:11; Rom. 1:16)

c Ezra was sent back to Israel by the king and his 7 counsellors for various reasons

10 reasons Ezra was sent back:

1 To inquire concerning Judah and Jerusalem regarding their obedience to the law (v 14)

2 To carry gold and silver back as offerings from the king and his counsellors, unto God (v 15)

3 To carry gold and silver offerings back from the people for the tern -pie (V 16)

4 To buy sacrifice offerings for the temple services (v 17)

5 To see that the money being sent back was spent properly (v 18)

6 To take certain vessels for the services to the temple (v 19)

7 To find out what else was needed for the temple services (v 20)

8 To deliver instructions to the governors west of the Euphrates regard -inghelpinthe workof God in Judah (V 21-26)

9 To set magistrates and judges in all the provinces west of the Euphrates (v25)

10 To teach the laws of God to all men

d Ezra had access to all the treasuries of the various provinces west of the Euphrates and could demand from them all that he needed for the house of God up to certain limits (v 21 -22)

Limits of Ezra's demands :

1 100 silver talents.These

at $1,920.00 each... $192,000.00

2 100 baths or about 104 1/2 bu. of wheat (counting 1 bu. 3 pts.

to a bath) (a) $6.00... 627.00

3 lOObathsorS, 350qts. ofwine(S$1.60 5,360.00

4 lOObathsorS. 350qts. ofoil@$1.40 4 .690.00

Total S202,H7.00

This was a good drawing account for the temple services, and it was evidently drawn upon, according to 8:36

e Question 6. Next, 9:10

f This indicates that the kings of Persia in general feared Jehovah, at least, most of them from the time of Ahas-uerus, the husband of Esther and father of Cyrus, to the time of this Artaxerxes, or Darius I, who sought to escape God's wrath by granting these things for the temple worship (v 23)

g Artaxerxes not only provided for the temple worship, but by this decree he freed from taxes all the priests.Levites, singers, porters (gate keepers), Ne-thinims (temple servants), and others who ministered in the temple (v 24)

h Here we have Ezra's commission of authority to establish courts of justice westof the Euphrates, and to teach all men the law of Moses (v 25). The punishment for breaking the law of Moses andthe king of Persia was death, banishment, confiscation of [»operty, or imprisonment (v 26)

12 things God has done regarding Israel (Isa. 43:1):

1 Created them for His glory (v 1, 7,15)

such a time. •13 J make

a decree, that all

of goods, ment.

or to impnson-

they of^he people of i§'ra-el, and of his priests and Le'vites, in my realm, which are minded of theii*own free will to go up to Je-ru'sa-lem, go with thee. •14 Forasmuch as thou art^sent of the king, and of his seven counsellors, to enquire concerning Jiidah and Je-ni'sa-lem, according to the law of thy God which is in thine hand; •15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of li'ra-el, whose habitation is in Je-ru'sa-lem, •16 And all the silver and gold that thou canst find in all the province of Bab'y-lon, with the freewill offering of the people, and of the priests, offering will- 411 ingly for the house of their God which IS in Je-ru'sa-lem: •17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Je-ry'sa-lem. •18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. •19 The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Je-ru'sa-lem.

•20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.

•21 And I, even I Ar-ta?-erx'e§ the king, do make a decree'^to all the treasurers which are beyond the river, that whatsoever Ez'rA the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

•22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an himdred baths of oil, and salt without prescribing how much. •23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for 'why should there beAvrath against the reakn of the king and his sons?

•24 Also we Certify you, that 1 touching any of the priests and Le'vites, singers, porters, Neth'i-nim§, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. •25 AndHhou, fiz'rd, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge ail the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. •26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation

5 Ezra's worship of God for the goodness of the king

27 *^ Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord "which is in Je-ru'-sS-lem:

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together*out of i§'ra-el chief men to go up with me.

CHAPTER 8

6 Ezra's compaiiions: 1, 754 males

over

THESE are now the chief of their fathers, and this is the "genealogy of "them that went up with me from B§b't-lon, in the reign of Ar-ta?-erx'e§ the king.

2 Of the sons of Phin'e-has; Ger'shom: of the sons of Ith'a-mar; Dan'iel: of the sons of Da'vid; Hat'tush.

3 Of the sons of Shech-a-ni'ah, of the sons of Pha'rosh; Zech-a-ri'ah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pa'hath-mo'-ab; fi-H-ho-e'na-i the son of Zer-a-hi'ah, and with him two hundred males.

5 Of the sons of Shech-a-ni'ah; the son of Ja-ha'zi-el, and with him three hundred males.

6 Of the sons also of A'din; E'bed the son of Jon'a-than, and with him fifty males.

7 And of the sons of E'lam; Je-sha'iah the son of Ath-a-li'ah, and with him seventy males.

8 And of the sons of Sheph-a-ti'ah; Zeb-a-di'ah the son of Mi'cha^l, and with him fourscore males.

9 Of the sons of Jo'ab; 6-ba-di'ah the son of Je-hi'el, and with him two hundred and eighteen males.

10 And of the sons of Shel'o-mith; the son of J6s-i-phi'ah, and with him an hundred and threescore males.

11 And of the sons of Beb'a-i; Z6ch-a-ri'ah the son of Beb'a-i, and with him twenty and eight males.

12 And of the sons of Az'gad; J6-ha'nan the son of Kakka-t4n, and with him an hundred and ten males.

13 And of the last sons of A-d6n'i-k3.m, whose names are these, E-liph'e-let, Je-i'el, and Shem-a-iah, and with them threescore males.

14 Of the sons also of Big'-va-i; U'tha-i, and Zab'bud, and with them seventy males.

7 New recruits: Levites and Nethinims

a All statements in this chapter indicate that the temple at Jerusalem had been finished ana ptojjer worship was now to be carried on in it, according to the law of Moses (v 27) b Again, it was out of Israel , nDt out of Judah only, that chief men were gathered to return to the new nation in Palestine Kithjerusalemasthe capital (V 28)

c In all these chapters we see that only those who could prove descent from some family In Israel were allowed to go up to Jerusalem

d 1, 7M males in Ezra's company :

1 Sons of Phinehas, Ithamar, David, Shechanlah, Pharosh (V2-3)..... 150

2 Sonsof Pahath-moab (v 4).. 200

3 Of Shechanlah (v 5) 300

4 0f Adin(v 6) 50

5 Of Elam (V 7) 70

6 Of Shephatiah (v 8) 80

7 0fJoab(v9) 218

8 Of Shelomlth (V 10) 160

9 Of Behai (v 11) 28

10 Of Azgad(v 12) 110

11 Of Adonikam (V 13) 60

12 Of Bigvai (V 14) 70

13 Ministen(v 15-18). 18

14 Sons of Merari (v 19) 20

15 Nethinims (v 20) 220

Total males 1,754

2 Formed them for Himself (vl, 7, 21).

3 Redeemed them (v 1, 14)

4 Called them by His name (v 1, 7)

5 Ransomed them (v 3-4)

6 Loved them (v 4)

7 Made them (v 7)

8 Declared things to come (v 9, 12)

Continued, column 4 ^»-

honor Me by giving them an abundance of water in the desert and wilderness (v 20)

16 I make plenty of water for My people to drink

17 I have formed Israel for Myself (v 21)

18 I predict that they will eventually show forth My praise

Cont. from column 2

9 Saved them (v 12)

10 Shoved them things to come (v 9,12)

11 Profaned their backslidden priests(v 28)

12 Given them to curses and reproaches

12 things God will do for Israel (Isa. 43:2):

1 Be with them when they go through the waters (v 2)

2 Keep the waters from overflowing them

3 Keep them from being burned when in the fire. Fire and water are often mentioned in Scripture to denote calamity because one overwhelms and the other consumes (Ps. 66:12; 69:1; 73:10; 124:4-5)

4 Punish others in preference to them (v4)

5 Gather them from all lands (v 5-7)

6 Protect them and work for them; and no man can hinder Him (v 13)

7 Punish their enemies (v 14-17)

8 Destroy their enemies forever (v 17)

9 Make abundant waters for them to use, even in the desert (v 19-21)

10 Makea way for them in the wilderness (v 19)

11 Blot out tneir transgressions (v 25)

12 Remember their sins no more

18 declarations of the existence of God (Isa. 43:13):

11 existed belore the day (v 13)

2 I am more powerful than anyone else

3 I work and none can hinder Me

4 I am your Redeemer (v 14)

5 I am the Holy One of Israel

6 I judged Babylon for your sakes

7 I am Jehovah, your Holy One (y 15)

8 I am the Creator of Israel

9 I am your King

ID 1 make ways in the sea and paths in the mighty waters (v 16)

111 destroy mi^ty armies ana quench them as tow (v 17)

12 I do new things and tell you about them before they happen so that you may know them (v 19)

13 1 make ways in the wilderness

14 I make rivers in the desert

15 1 cause the beasts of the field to

EZRA »

Etta's prayer and confeMtkm

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a The Lf % >Uck to choodng k>

returnc (v 15'. f^lv a i:::ill

Bwnber mccompaoleiJ 36). Thi» WIS mt »' tj

(2:36>39)

b El-ojthan occun 3 dmci In this one v^-ru-, It muH hivi- bK.<.n i p rxjlar aamc. rh<r mcaniotiU <--J '.as Aiv n. Besides the 3 rncn •: i-

(here wasaojiheroiii » . - i.

24:8; Jcr. 26:22.

c ThcK were ttic «boin Eaa

waatcd bL> go back wltii him to Jerusalem. He fLaally persuaded 18 tu return -ilh him (V 15, 17-lg)

d The .Nethlolms were the temple ler-vants who h,-lpid the priests aod Levites In all theli work (v 20)

e Then-when all the exiles were gather-edtogether aod were ready tn di-part. Ezra proclaimed a fast t>.'se'<.k the oto-ttcxSoa of God on the journey, which woaldbea very danger->us one in view of K> many enemies and roNlng bands of robbers between Babylon and Palestine (v 21-22;

f ThlsexpetssesEzra'sfalthlnthe workings of uv>d in the earth, and shows why be did lut ask for soldiers to pcutect his company on the joumev. He i» (l>ubthad said many wonderiul things aboutJehovahto the king and his counsellors: and K>w it was time to live according to his own preaching. God honored him and he was protected on the journey (v 23-32)

g Tbe n-just before the departiire for Palestine, Ezra thought it would be best ti? divide the 9^Id, silver, and other valuables for the temple, so that these could be more easily protected on the journey. He divided them by weight and gave a portion to each of 12 men whom he had K-lected to be responsible for these valuable things undl they should reach Jerusalem (v 24-30) h The 12 men were representative of the 12 tribes, thus Indicating that the returning exiles recognized the fact that Isaelltes from the whole of the 12 tribes were being restrred as a nation, not Judah and Benjamin only (v 24)

1 Value jf money divided into 12 parts :

1 6 50 talents of silver

aSl, 920. 00 each. $1,248,000.00

2 Silver vesseb amounting to 100

talents. 192,000.00

3 100 ulents of gold ^$29,085.00 each 2,908.500.00

4 20 basans of gold amounting id 1,000 drams-d $5.26....

5 2 vessels of fine copper as precious as gold-$264.00 each on bails of pt, 4 above

Total value.... $4, 3 54,308.00 J A talent of silver - $1,920.00 k A talent of gold - $29,085.00

5,2«0.00

528.00

4 conditions of blessings (lob 11:13)

1 If you(Job) wuuld prepare your heart

2 If you would stretcn forth yjur hands toward God (v 13)

3 Ifyou will put away iniquity far from yoir hands (v 14)

4 Ifyou will nn let wickedness dwell In your tabernacles

12fold blessing of Cod (Job 11:15)

1 Then (wheacoadlticniaslnD.nc g, above are not) yju shall lift up your face wlth'ui spDi(v 15)

2 You wlU be itedfast

3 You win i»i fear

4 You will foruet your misery (v 16)

5 You will remember your mlsexy as waters passed away

6 Your age will be clearer than the noonday (v 17)

7 You will shine forth as the day

to A-ha si; am*.

in

r;.

|ai.

I tx. •1 mand:-

'at '."?.<

(hrr.

■ chief luvi I

Ml

'"k the priests and the

Le ■. .ti.-3 the weight of the silver,

nd the gold, and the vessels.

:.) bring them to J«-ru'si-l*in

unto the bouse of our God.

10 Arrival at Jerusalem alter 4 months (7:8-9)

31 •Then we departed from ., , ... , , , the river of A-hi v4 on the

the soils of Mah h. the son of ,^elfth dav of the first month. Uvn. the son of U ra-el; and ^^ ^^ un,o Je-rus4-16m: and Sh«r-e-bi ah. with his sons and jhe hand of our God was upon il /^!l^'?,*"u^"**l'^°V J I us. and he delivered us from

•Ii. k" ri ^^'^'^'^C ^^ the hand of the enemy, and of wth hun Jf-sM lah of the sons su^h as lav in wait by the way. of M6-r4 n. his brethren and 32 And we came to J6-ru's4-

:um$. at the place

that they should

! misters for the

•d. 18 And by the good hand of our God upon us they brouKht us a man of understanding, of

their sons, twenty; 20 Also of the 'N^th i-nim?. whom D^ vid and the princes had appomted for the service of the Le vites, two hundred and twenty N^thi-nim$: all of them were expressed by name.

8 Fasting and praying for

protection from enemies

(vs. 31)

\tm, and abode days.

11 Treasures delivered to the house of God

33 • Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Mf r'e-m6th the son of U-ri'-ah the priest; and with him was t-le-4 zar the son of Phin'-e-has; and with them was

j J6z'a-b4d the son of J4sh'u-4, 1 and Nd-a-di'ah the son of ! Bin'nu-i. L* vites;

34 By number and by weight of every one: and all the weight was written at that time.

35 .4/so the children of those

21 'Then I proclaimed a fast there, at the river of A-h4 va. that we might afflict ourselves before our God, to seek of him a right way for us. and for our Lrtle ones, and for all our substance.

22 For I was ashamed to require of the king a band of sol- ....

diers and horsemen to help us I »*^".* J^"'^ ^'e" c«""^<l a*ay. against the enem> in the way: *hich were come out of the because we had spoken unto I f«Pt>vity. offered 'burnt offer-the king, saying. Ihe hand o{\"^^. "T.,'^l 9/"^ °n 5,"'* • our God .5 upon all them for '^^'i" buljocks'for all I5 ra-el. good that - ■• ' -.; but his ""l«^ ""^ f« ^^^^s. seventy power and . 15 against! *"<*. ^7*^° lambs, twelve he

all them th«c ..^...e him. ; f^^'^ for a sm offering: aU

23 So we fasted and besought fl'*""" " ^umt offermg unto our God for this: and he was "'^ ^""^ intreated of us. ,, .

12 Kings decrees delivered to the various governors

9 Twelve treasurers chosen for the temple richea

24 "Then I separatedHwelve of the chief of the priests, Sh*r-e-bi ah, Hdsh-a-bi ah

36 ' And they delivered the king's •commissions unto the king's Mieutenants. and to the

^„>.. ^ «. _ - ..._... governors on this side the river:

and*ten"of"th'eir'brethr"en »"ith' ""^ they furthered the people, them.

25 And weighed unto the 'silver, and the

them

..id

<jod.

and the house of God. CHAPTER 9

the vessels, eiert V. of the house of oui which the king, and his coun-sellurs, and his lords, and all I5 ra-el there present, had offered : 26 I even weighed unto their band six hundred and fifty

'talents of silver, and silver

vessels an hu!

and of gold an h:. ;

I 27 Also twenty bai.on^ ut Kuld,

VI Revival of religion under

Erra (9: 1-10:44). I Sin is

discovered

N'

things '

prinrrs >

OW when these were done, 'the came to me, saying.Th of 1$ ra-el, iind fh<» pri< the L* vr ■ •• not ^epM-rated th' from the

people of the lauds, cfoin^ ac-

there three

T

8 You will be u the morning

9 Yo J «flU be tecure, because there

Is iKipr (v lf>)

10 You win dig about and ukc your rest In lafety

11 Yoj will Ue(V)wn without fear bom an/one (v 19)

12 Many will make suit (Intrcat your fav n

11 Sermon bv Ezra demanding srpara-

ti ■ »n sin(iO:io-n)

12 ■• ' "if pmplr 6> mnform

t

13 • :,

14 (t-iter. 1 ill ■!» ;.a-taAi.1. iuaii,{e wives and of those who were n)w confomUng to the Uw ^10:18-44)

a A dram -Hcb. dartc, $5.28 (v 27; 2: 69; 1 Chr. 29:15

b If the 0 vessels of copper were as pre -ck'us as gold and weighed as many drams as the basons of gold (couixlog them as 50 drams each, since 20 weighed 1,000 drams), then the value oftheK ve«elswas!264. OOcach. The 2,haTlngati->tal weight of 100 drams, would have a value <f $528.00, with a dram being worth $5. 28

c The g>}ld and silver entrusted tr each ofthe 12 men were to weigh at much at the end of the >)umey as at the beginning. By this It would be known whether any had been stolen (v 29)

d Then -when all txeparatkms had been made, the exiles departed firom the river of Ahava on the 12th day of the first month (April); and they came to Jerusalem on the 1st day of the 5tfa month (August), after a journey of about 4 1/2 months from this point (v 21-32: 7:8-9) e Costof burnt offerings for all Israel : !2 bullocks a 5325:00... $3,900.00

18 gal. fU'ur a sot 14.40

36 qts. wine 5 $1.60 57.60

36 qts. oil a $1.40 50.40

96 rams a. $20.00 1, 920.00

96 gal. flour ff 80^ 76.80

192 qis. wine 5 $1.60... 307.20 192 qts. oil a $1.40,.... 268.80

77 lambs .2 $20.00 1,540.00

38 1/2 gal. fksur S 80^. 30.80

115 1/2 qts. wine 3 $1.60 164.80 115 1/2 qts. oil ,ff J 1.40. 161.70

12 goau a $2f.0b 240.00

6 gaL flour S 80« 4.80

18 qu. wine 2 $1.60.... 28.80

18 qts. oil 3 $1.40 25.20

Total est, cost.... $8, en. 30 For listofthe amountsof flour, wine, and oil used with each kind of animal sacrifices, see Num. 15. Oil, wine, andflour were used with each sacrifice and in various otJicr oblations to God. This indicated and recognized that His favor had provided all blessings of life, and that cnie life itself could only be had through obedience to Him and conforming totally to His will in all things according to His revealed plan (Uv. 17:11; 2 Tim. 3:15-17; Heb. 9: 22; 10:1-22: 1 Jn. 1:7)

f 12 bullocks were offered for all Igael. one for each oribc besides Levi (v 35). This definitely Indicates that there were men .if Israel from each of the

12trlbesln the n^-w nation; and all of them are railed Jews several times In this book (4:12, 23; 5:1,5; 6:7-8, 14)

g The n'yal decrees

h Saaaps. A Persian title

I h4ot all the princes, for In v 2 many

were the chief offenders J Again, the Jewi In the new nation of

the returned exiles are called the peo -

pic of Iffael (v 1)

k Ufold revival of religion under Ezra :

1 Sin discovered;

(1) Inter - marriage with heathen (9:1)

(2) Committing the abominatli^ns for which others were destroyed (9:1-2)

2 Grief over sin (9:.T)

3 Trembling over dn

4 Prayer and confession if sin (9:5-15)

5 Public weeping anJ prostration(10.1)

6 CoafcisL^n of the people (10:2)

7 Covenant to separate Tiom sin(10: ,1-5)

SContlnued fasting and prayerof Ezra

because of the sin of the people (10:

6) 9 PioclamaHon for public assembly,

or excommunication (10:7-8) 10 Public auembly and trembling of

the people (10:9)

EZRA 10

Marriage reforms

Ezra's exhortation

a A repetition of what had caused the captivity (V 1-2; Ex. 34:12-15; Dt, 7 1-3). It seemstheir lesson had not been learned. However, from the verses that they became willing to do die right thing as demanded by the law, and finally did do the ri#t thing (v 2-10: 44)

b Israel was not to mingle with otiier nations b%- marriage. Israelites were ID keep diemselves a separate people (Ex. 19:6; 22:31; Dt. 7:6:14:2)

c This has been true of so many back -sUdlngs and apostasies. When the chief menof a city or nation lead in righteousness, nxDst of the common people will follow (v 2)

d Rending the garments,pluckmgout the hair, and sitting down astonished were I signs of Inward mourning over some great calamity (v 3, 5; Josh. 7.-6; 1 Sam. 4:12; 2 Sam. 1:2; 13:31; 2 Kl. 18:37; Job 1:20)

e 8 acts of Ezra :

1 Heard about the sin (v 3)

2 Rent his garment

3 Plucked out hair

4 Sat down astonished

5 Arose from his heaviness (v 5)

6 Fell upon his knees

7 Spread his hands out to God

8 Prayed (v 6-15)

f 419-word prayer of Ezra sa id:

1 I am ashamed and blush at our sins that have grownup to heaven (v 5)

2 We have sinned from the days of our fathers until now (v 7)

3 For our sins we have gone into captivity and confusion as at this day | (v7)

4 You have showed us a little space of grace for our restoration (v 8)

5 We are slaves, but our God did not forsake us; He has given us favor in the sight of the kings of Persia to rebuild the temple and Jerusalem (v

9-)

6 We have forsaken Your command -ments

7 You have punished us less than we deserve (v 13)

8 You have given us deliverance

9 Should we do again the things that we were destroyed for?

10 Should You not destroy us again even more completely than before'

11 You are righteous, for we remain escaped, as it is today (v 15)

12 We are before You in our trespass; we caiiDDt stand before You because of this (V 1-5)

g An expressiDn showing securiry h Question 7. Next, v 14

The flight of Israel (Isa. 26:21):

This verse proves that the previous one does refer to the future tritulation and die flight of Israel from Judah, for it jwedicts the coming of Jehovah to punish the inhabitants of the earth for their iniquity. The only time God will ever do this will be at the 2nd advent of Chrisi, and the coming of the Father 10 the earth to destroy enemies and set up a literal kingdom over the kingdoms of men (v 21; 4:1-6; 9:6-7; 11:3-16: 63:1-5; Ezek. 38-39; Dan. 2:44-45; 7:14-27; Zech. 14; Mt. 24:29-31; 25: 31:46; Lk. 1:32:33; 17:26-31; 2 Th. 1:7-10; Jude 14-15; Rev. 1:7; 11:15; 19:11-20:10)

Blood of the Eardi (Isa. 26:21):

Blood here refers to guilt as indie case 01 the blood of Abel which was said to be crying from the ground (v 21; Gen. 4:10). The guilt of eardi will be disclosed and it will no longer be able to cover its slain, diat is, tiie earth willnotbe able to hide crimes so diey will not be known. All sin committed in the Millennium will be fully exposed-never kept secret, due to the fact diat die resurrected saints will be rulers and judges throughout the earth, and in dieir glorified, immortal, state of knowing as they were also known.

cording to their "abominations, i neither take their daughters even of the Ca'naan-ites, the ; unto your sons, nor seek their Hit'tites, the Per'izzites, the I peace or their wealth for ever: Jeb'u-sites, the Am'mon-Ites, '■ that ye^may be strong, and eat the Moab-ites, the £'gyp'tian§, i the good of the land, and leave and the Amor-ites. I it for an inheritance to yotir

2 For they have taken of their children for ever, daughters for themselves, and: 13 And after all that is come for their sons: so that the*holy ' upon us for our evil deeds, and seed have mingled themselves for our great trespass, seeing

that thou our God hast punished us less than our iniauities deserve, and hast given us such deliverance as this;

14 *Should we again break thy ' commandments, and join in : affinity with the people of these abomiiations? wouldest not t, ^ . J _ i thou be angrv with us till thou

Krent my garmented my inan-;^ consumed us, so that

^l' t^±^'^'^l^ll ?„L^/^ °i ; there should he no remnant nor

with the people of those lands: yea, the hand of the princes and rulers hath been thief in this trespass.

2 True sorrow for sin

3 And when I heard this thing.

my head and of my beard, and \ sat down astonied. !

4 Then were assembled unto | me every one that trembled at | the words of the God of Is'ra-el, | because of the transgression of i those that had been carried I away; and I sat astonied until the evening sacrifice.

3 True prayer and confession of sin

5 * And at the evening sac rifice I 'arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, ajid spread out my hands unto

escapmg.'

15 "^ O Lord God of Is'ra-el, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we caimot stand before thee because of this.

413 CHAPTER 10

4 Separation from sin: true result of genuine confession.

the Lord my God, 6 And said.'O my God, I am

over pass

NOW Vhen £z'r4had prayed, and when he had confessed, weeping and casting himself down before the house I of God, there assembled unto

jhutt'out of I|ra-el a very great

ashamed and blush to hft up i congregation of men and wotn-my face to thee, my God: for '■ en and chddren: for the people our iniquities are increased ! wept very sore. _

our head, and our tres- 2 And Shech-a-m ah the son

is grown up unto the I of Je-hiel, one of the sons of

heavens lElam, answered and said unto

7 Since the days of our fathers ' tzrk. We have trespassed have we been in a great tres- agamst our God, and have pass unto this day; and for our ' taken strange wives of the iniquities have we. our kings, people of the land: yet now and our priests, been deliv-, there is hope m Is ra-el con-ered into the hand of the ! cermng this thmg kings of the lands, to the sword. ; 3 Now therefore let us make a to captivity, and to a spoU. and ! covenant with our God to put to confusion of face, as it is this away aU the wives, and such as v^^ are bom of them, accordmg to \

8 And now for a little space the counsel of my lord jmd of | grace hath been shewed from jthose that tremble at the com-Se Lord our God. to leave us mandment of our God. and let a remnant to escape, and to it be done accordmg to the law. , give us a«naU in his holy place. •4 Arise; for fhis matter be-tiizt our God may lighten our longeth unto thee: we also unll eyes, and give us a Uttie reviv- be with thee: /be of good cour-

ing in our bondage. '\^^%^^ '^° -t ■ a a ^.a^

9 For we were bondmen; yet i 5 Then arose £z i&, and made our God hath not forsaken us in the chief priests, the Le vites, our bondage, but hath extended and«aU Is ra-el. to swear that

mercy unto us in the sight of

the kings of Per'sid. to give us

a reviving, to set up the house

of our God. and to repair the

desolations thereof, and to give 1 us a wall in Jii'dah and in I Je-ru'sa-lem.

10 And now, O our God.'^hat shall we say after this? for we have forsaken thy commandments.

11 Which thou hast commanded by thy servants the prophets, saying. The land, unto which ye go to possess it, is an unclean land with the filthiness ; of the people of the lands, with i „ , . , their abominations, which have 6 Proclamation for a filled it from one end to another |giou3 as semoly of all Israel with their unclearmess. _ . . .. j ,

12 Now therefore give not 7 And they made proclarna-your daughters unto their sons, tion througlyut Ju dah and Je-

they should do according to this word. And they sware.

5 Ezra's continued fasting and prayer for all Israel

6 TThen tz'ra rose up from before the house of God, and went into the chamber of J6-ha'nan the son of E-lia-shib: and when he came thither, he did eat no bread, nor drink water: for he mourned because I of the transgression of them , that had been carried away.

reli-

they will be able to read die dwughts of men and diereby know die guilt of any transgressor (1 Cor. 13:12)

3fold sword of destruction (Isa. 27:1):

1 Sore . Heb. qasheh . Trans, sore (v Continued, column 4 ^»-

'a 3 tfaiiigs aving strength and security-:

1 Living free &cm uncleanness (v 11)

2 Living separated from marriage to pagans

3 Not seeking the eternal continuance of the wicked (v 12)

b Questions 8-9. Last in Ezra

c Note the change from first to third per -son. Such changes are common. See Isa.6:5-8; 7:3; 37:6; Jer. 20:1-6 with 2'0:7; 21:1 with 28:1 5

d There was no Israel wnich could be re -ferred to in this book other than the Jews from all the tribes of Israel that had come back from captivity. They were die only ones who could come outof Israel. This makes It clear that the Israel after the captivities was the nation of Jews having Jerusalem as their capital (v 1-2;

e Here we have the proposed covenant -one the Israelites wanted to make with God. It was made with:

1 The chief priests

2 The Levites

3 All Israel (v o)

fit took great courage and grace to put away wives and children who were no doubt loved as dearly as families today. Evidently mairy heartaches and

'- much suffering continued for years (v 3-5)

g The term all Israel here Is applied to thejewsof all the tribes who returned from exile, and It should be understood in the literal sense of this new nation being all Israel,just as we understand the term in other passages. This all Israel is calle d Judah in v 7, which means that Judah was recognized as Israel after die captivities

h Then -after praying in public before all Israel, and after the covenant was made to put away the foreign wives and their cnildren, Ezra went into privacy, continuing in prayer and fasting for the people who were going through heartache and suffering because of the circumstances of such a separation (v 5)

3 statements abo ut Babylonians Osa. 5 7 :11^:

1 They have no understanding of God, His plan, or His ways

2 God will have no mercy upon them

3 He will show them no favor

The reason for no mercy will be their ignorance, rebellion, and persecution of Israel under Antichrist (v 11)

1; 2 Sam hard (Ex.

■ Cont. itom column 2 2:17); heavy (1 Ki. 14:6); 1:14; 18:26; 2 Sam. 3:39; s. 60:3; Isa. 14:2); and grievous (1 Ki. 12yi; 2 Chr. 10:4; ka. 21:2)

2 Great. Heb. gadol. Trans, great (v 1, 13; 29:6; 34-6; 36^4. 12; SOT: long fDan. 10:1); mighr. (Lev. 19:15; T5tr4:37; 7:21-23; 9:29; Ezek. 17:17; Jonah 1:'<^; and proud (?r^ 12:-3)

3 Stro.Tg . Heb. chazaq. ^rans. strong (V 1; 40:10; Jer. 21:5; 50:34); hottest (2 Sam. 11:15); and loud (Ex. 19:16)

God's rword is strong, unteeakable, hard, grievous, long, mighty, invincible, unmerciful, and far reaching. It is pictured here as destroying Leviathan (another name of Satan; v 1; Job 41:1, 34)

5 facts about Leviathan (Isa. 27:1):

1 The piercing serpent (v 1)

2 The crooked serpent

3 He L^ a sea-serpent (v 1; Ps. 104:26)

4 he has 7 heads (Ps, 74:14; Rev. 12: 1-17; 16:13-16)

5 He is king over all the children of pride Odb 41:1, 34). The Heb. IJ YY^'t 'ap, meaning a wreathed animal, a large sea-monster, is trans. Leviathan 5 times (v 1; Job 41:1; Ps. 74:14; 1(>4:£6) anid mQunring (Job 3:8). Such a monster is a fining sym -bol of Satan (Rev. 125

7fold care of God's \-ineyard (Isa.27:3):

11 the Lcffd do keep it (v 3)

2 I will water it every moment

3 I will keep it night and day

4 I will go through the enemies of My vineyard (v 4)

5 I would bum them together

6 I will force them to make peace with Me because of My strength (v 5)

7 I will cause them to take root, bios -som and bud, and fill the face of the world with fruit (v 6)

EZRA 10

Thote who had married tlronge wivea

497

a Thi:cxllci.asin v 6-«. 16; 1:11:2:1:

4:1; 6:19-21; 806: 9-4 b The pcoAlry fDrD'tancmbUnaaiJcni-Mlrm iot thl« 1-^ . I »t . nt. ,t< ,. ,f scparatii'D «•

iht con>.

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ikM th Ja'. of thi -ji

(D. T it^Mt 4 ;.a

afti: ■ ra to Jcnualcm

•^it. ;..- -.- r-"- -, .' fxlKi (V 3; 7: 7-fl; 8:31-33) d There wa » -t. it riin jt thli pardcu-Urdmi J the asK-mbly

03 fcimi . - 0

c Ezra wa - sincere In dcclar -

Ina die i.._ ; ^ pt.'pk, and quick tL- J>.maii>j P"^ r^' coDict^o aotJ rcJtituti'n (V 10-11)

f Tlun-afterhliK-rmon, the wlv>le con-RXegaiioD Ncame en<ush affected id obey the de...aivJ< made on tlK-m even toth-. polntof seftaradng hu^ands and wives and parent} anJ children (v 12). They concluded that It would take time and wistlom to work out all the many details related to such marriages, so the people diould gp to the I judges in the cities ti;> settle ihes*. mat-ten in the best way possible and as sDon ' as possible in '->rder o avert the wrath of Cod (V 13-14)

g b took 2 months b:> examine all the differentcaseswhich came before the judges(v 16-17). The commission sat for 60 to 62 days before the last case came before them

Books of Ezra and Nehemiah

The books of Ezra and Nehemiah «-ere regarded asone bi>?k in two parts by the Jews and early Christians. In Hebrew manu^ripts of the O. T. and In early printed editions of the Hebrew text, they were treated and reckoned as one book, the 693 verses being numNred from the first verse of Ezra o;i thn^ugh to the last verse of Nehemiah. The middle v>.'rse was given as Neh. 3:32. The nates were placed at the end of Nehemiah. The division of the book Ezra-Nehemiah in later printed copies broke up the 4th of 10 Sedarim (or cycles for public reading) which began with Ezra s 35 and ^ nded with N.h.?10 1 0 public readings of l _2:

1 Ezra 1:1 -2:12 ■ 14

2 Ezra 2:13-6:17 7 Nch.o:i.j-- J

3 Ezra6:18-8:34 8 NVh.^K-!■ 1

4 Ezra8:35-Neh.2;10 S

5 Neh. 2:11-3:37 1 1 The two books parallel each >'ther In

iomere$pccts;andthey have two main subjects as follows: 1 ^ra T' hulldlns the temple C n ng the w alls

>•' fiimself mainly

to ih< rebuilding of ihj temple. Nehemiah c.incemed himself with the -alls and the city. Eaa comes first in the can')nicalorder, because the temple is more Important than the city or walls. Itlssupp-'M-dby »me that there are certain ii»ed pilnts in the books that must be tec.<gnized as th same, and as dealing with happenings of the same timi, Ir ' ■ ' < ■^■■i a true historical an J ' al understand-ingofthese »..;...... These so-called

fixed points are:

Ezra Nehemiah

1 H< turn under 1 Return under Zerubhah-l /.erubbabel (1:5-. 7 (7:5-73J

2 Feast ot th 2 Feast of th«' 7ih month 7th nv : t (3:1-7) (7 7..- .-,

3 2nd feast of 3 2nd feast of the 7th month the 7th month (9 1-4) (9:1-3)

4 Separation of 4 <;.n»r>ri,.n of the pel-> pie f (9:3-10.-44*

B Anl th..

si:

rr UD-

'. er would I

. ! r. , jc-

■■'.e

:*

I.

<• that had

7 Aasemblyof Israel before Cod and Ezra

» «^ Then aU the men of ja'-^gv. —J u._ ., _,;^ gathered

th' ■ unto J*-

ru >.i-iriM »i..;:ii ihrec days. It was the nmth month, on the twentieth day of the month; and all the people sat in the str • ' •• ' : e of God. tT' f this mat-

tet, .11111 i't''ii:' s'eat rain. t

SEzra's sermon demajiding

'separation from strange

wives

! 10 And tiTk the priest stood I I up. and said unto them.'Ye have 1 tr.v 1. and have taken

St: ••3, to increase the

tre^; ^. I li ra-el. •II Now therefore make confession unto the Lord God of ' your fathers, and do his pleasure : and separate yourselves , from the people of the land, and 'from the strange wives.

9 Effect of Ezra's sermon upon the people: the covenant

, 12 'Then all the confregation ' answered and said with a loud I voice, As thou hast said, so must we do.

' 13 But the people are many, and i(15 a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing.

•14 Let now oar rulers of all the congregation stand, and let all th«-m wliich have taken I St ' cities come

lat . and with

I them the elders ol every city, land the judpes thereof, until I the fierce wrath of our God for this matter be turned from us.

10 Two months examination of all who had married

strange wives

15 • ' . a-than the son of As.i . J4-h4-zi ah the son of Tir vah were employed abotit fhi"^ matte': and M<-s^ t>e-thii the L. 1.

16 And the children of the captivity did so. And t.i li the priest, with cer' ' of the fathers, after i: f their fathers, and all ul iliem by their names, were srpar:it<-d. and sat down in r: ' of the tenth month the matter.

17 And they made an end with all the men that had uken

' y the first day of

•:i.

11 Roster of all who had married strange wives

18 * And among the sons of the •) •• found that : wives: nameii/, . i r.u- .n. i Jcsh'u-4 the son of Juz a-ddk, and his brethren. M4-a-s* iah, and £-li-* z*r, and J4 rib, and G*d-a-li ah.

19 And they gave their hands ' that they would put away their

'wives; and bewj guilty, they offered a ram of the flock for , their trespass. |

20 And of the sons of Im'm^r; Hl'nA ni, and Z^b-a-di ah.

21 And of the sons of Hi rim; MA-a-se iah, and £-li jah, and Sh*m-a-i ah, and J6-hi el, and t'z-zi ah.

22 And of the sons of Pash'ur; i 6-li-o-* na-i, Ma-a-se iah, Ish-

ma-el, Nf-th4n e-el, J6z a-b4d.

and £1 a-sah. j 23 •Alsoof theLe'vites; J6z'a-

bid, and Shim'e-i, and K6-14'-liah, (the same is KSIi-ti.)

P6th-a-hi ah, Ju'dah, and £-li-

6'zer.

24 Of the singers also; £-li'a-shib: and of the porters; Shll'-jum, and Te lem, and Cri.

25 Moreover "of l§ ra-el: of [the sons of P4 rosh; Rfl-miah,

and Jf-zi ah, and M41-chi'ah, and Mi a-min, and £-le-4 zar, and M4l-chi jah, and B6-na -iah.

26 And of the sons of £14m; M4t-ta-ni ah, Z6ch-a-ri ah, and J6-hi el, and Ab di, and J6r e-mith. and £-liah.

' 27 And of the sons of ZSttu; £-li-o-e na-i, £-li'a-shib, M4t-• ta-niah, and J*r e-m6th, and |Z4b4d, and A-zi z4.

28 OfthesonsalsoofBfb'a-i; , J^-h6-h4 nan, H4n-a-ni'ah, 'Z4b b4i, and Ath'14i.

29 And of the sons of B4'ni; M^-shullam. M4riuch, and Ad-a-i ah. J4sh ub, and She al, and R4 moth.

30 And of the sonsof P4'hath-m6 ab; Ad n4, and Che 141, Ef-n4 iah, Ma-a-se iah, M4t-ta-ni ah, Be-zdle-el, and Bin nu->, and M4-n4s seh.

31 And of the sons of H4'rim; £-li-e zfr, I-shi jah,M41-chi ah, Sh*m-a-i ah. Shim e-on,

32 Btn ja-min, M41 luch, and Sh*m-a-ri ah.

33 Of the sons of H4shum; M4t-te-n4 i, M4t la-thah, Z4 -b4d, £-liph e-16t, J*r e-mii. M4-n4s seh, and Shim e-i.

34 Of the sons of B4 ni; Mfl-4d'4i, Am r4m, and L'el,

35 B?-n4 iah B6-d6 iah, Ch*l luh.

3«i Vfl-niah, M6r'e-m6th. E-li a-shib,

37 M4t-ta-ni ah, M4t-te-n4i, and J4 a-snu,

38 And BA ni. and Bin'nu-i. Shim e-i,

39 AndShtl-e-mi'ah.andNA-than, and Ad-a-iah.

40 M.ich-na-d* b4i, Shish-■ a-i.

> : e-el, and Shtl-e-mi-uh, Slum-a-ri'ah, 42 Sh,irium. Am-a-ri'ah, and J6$eph.

It It areue d that all the other sections

of ' " . >- < . ^- . w ,_ nthese ft. In the

pUe -

tlon wit ,

Eaa l:'-i 1' n t in .' ri. :::i4.., I'Ut

Continued. coluinn4 ^^

103:3: Pr. 3:7-8| laa. 53r«-5j 58;8)

litis was promised N. r. saints :

(Mt. 7:7-11; 8:17; 13:15; 17:30; 21: 22: Mk. 9:2.>, 11:22-24; In. 10:10; 14:12-15; 15:7.16; 16:23-26; Rom. 1: 16:8:ll:ICar. 12>4-11; Jas. 5:14-16 ; 3Jn. 2)

a The priests were cxmmanded in the lawof Miisc»l>>t tt> take foreign wives (Urv. 21 14). Mere there were 18 that

had oansgrettrd in this matter, and all

agreed 6'give upthelr wives (V 18-22) b (>f the Uvltel there were 6; of the

singers 1. and of the potters 3 who had taken foreign wlv.t (v 23-24) c Of others there were 86 who had married foreign women (v2.S-44). Regarding the outcome in all these cases, ttthint? is said, except that tlie men agreed ft) put away such wives and their children (10:6,12. 19)

^^ Cont.fK)m cx)lumn 2

ilvuldbe undi rsiixid as given, before the first fixed point. Al»i, Neh. 1: 1-7:4 Is njt in Ezra but should be understood as between points 1 and 2. Again. Neh. 11:1-13:31 is n)t In Ezra but should be understood as after the 4th fixed point

To force such Ideas Into the two books in an effort to make them harmonize is^ingtoo fat without definite pcoof of Scripture. For an example, to force Neh. 1:1-74 before the return of the exiles under Zerubbabel as In jwlnt 1, would make Itoutof harmony with all the facts, for Ezra 1:1 -2:70 gives us a list of the returning exiles following the decree of Cyrus in his first year. There could be no returned Jews before this for Nehemiah to return to or help In the building of the walb as recorded In Neh. 1:1-7:4. When these returning exiles are referred Oa in the book of Nehemiah. It Is clear that they had already returned and the gencaktgy had already been completed before Nehemiah g.ii to Jerusalem. Itwasafterthe completionofthe walls by him. as in Neh. l:l-7mhathe thought of til: gcotatogy and then he found that It had already been com-pleted(7:5).We are re quired to believe that the evenu of Neh. 11-7:4 were after and i»it before this g<eiu:ak>gy. To say the fixed points, 3 and 4. refer to the same feasisinexacily the same years ls,Uke other arguments,unfound -ed. There could have been such a feast every year during the many years between the time of Ezra and Nehemiah and their work in Jerusalem. It Is Impossible to make a complete harmony of these two books historically and chronologically from such scant records which give no dates other than mentioning certain kings who had the same titles. It 1$ clear from what is recorded In Ezra 7, and from a study of the lists of the kings of Persia on p. 490-491. and p.879 that Ezra returned to Jerusalem Immediately after the temple wasrebullt; and Nehemiah was there long after this time-after the 20th yearofArtaxentes, which was 83 years after the decree of Cyrus. These facts place Ezra before Nehemiah. and Esther before Ezra and Nehemiah. Fur-thermiire. they should settle the controversy over the so-called misplaced portiiins, false ciitmecilons. and discrepancies charged by some, even to the inspired writers

2 blessings upon Judah (Ua. .13:34):

1 The inliabiunt of Jerusalem will not say.l am sick. iTicrc will be univervalheaLLngandhealth(V24; ■<>:'-i-Ci. This is what should be' today ihrougn the ehurch approrrlating ihc full bene -fits of the gOSDcl

2 The people will be forgiven of their sins (v 'J4). Both healing and forgiveness go band in tiand (C:9-10; Mt. 9: 5; 13:15; Jaj. 5:14-16; 1 Pet. 2:34)

This was promised O. r. saints :

(Ex. 15:25; 23:25; Uv. 26:1-13; Dt. 28:1-14;Ps. :i4:9-10: S4:ll; 90:1-13:

EZRA, 10

a See the complete Ustof those who had taken strange wives and were required to put them away, including priests, Leviies, singers, porters, and a great number of others from the common people, in verses 18 to 43

The words of che preacher (Eccl. 1:1):

The words of the preacher, not the wofds of God; and this is uie way it should be underrtood, except that we must recognize that Solomon was a backslidden preacher at the time of the writing of tWs book. These words are the reasonings, searchings, and findings of natural man under the sun seek -ing to satisfy his soul

10 evidences of backsUding:

1 His attitude toward creation and hum an life, everytiiing on earth being considered vain,empty, and extremely vexing

(1; The term vanity of vanities is used 3 times (1:2; 12:8)

(2) Vanity and vexation of the roint is used 7 times (1:14; 2:11, 17, ^r?:4, 16; 6:9)

(3) All is vanity is used 6 times (1:2, 14; 2:11. 17; 5:19; 12:8) 7)

(4) Divers vanities is used once (5:

(5) This is also vanity is used 12 times (Z-1, 15, 19, 21, 23; 4:8; 5:10; 6:2; 7:6; 8:10, 14)

(6) Vanity is used 8 times in various ways (4:7; 6:4,11: 7:15; 9:9; 11:8, 10).Life itself was considered vanity

(7) The words vanity and vanmes

43 Of "^he sons of Ne'bo; Je-i'el, Mat-ti-thi ah, Zabad, Ze-bi'na, Ja-dau, and Joel, Be-na'iah.

44 "All these had taken strange wives: and some of them had wives by whom they had children.

Summary of Ezra

Date and place: written in Palestine 546-461 B, C., and perhaps tight after the mixed marriages weie annulled

^uthon Jewish tiaditioo ascribes the authorship of the entire book to Ezra. The first part(chs. 1-6) wasprobably compiled frompitilic records; the latter portion, which is written in the first person (chs. 7-10) was likely added as the events transpired after the return of Ezra to Jerusalem. The book resembles the one by Daniel rriore than any other, possibly because both authors were Babylonian Jews

Proof of authorship: there is no mote definite proof of authorship than the fact that the Jews have always taken it for granted thatEzra did this writing. He waspresident oftheGreat Synagogue and not only wrote this book,but helped settle the Canon of Jewish Scripture

Theme: the return of Jews from all the 13 tribes of Israel, the rebuilding of the temple, and the difficulties that faced the nation in respect to separation from the heathen world living around Palestine

Purpose: to record the first national regatheiing of Israel after the first di^>etsion among the Gentiles, and to show the problems connected with the new revival of religion conforming to the law of Moses

Statistics: 15th book of the Bible; 10 chapters; 280 verses; 7,441 words; no prophecy; no messages from God; no promises; 9 questions; 43 commands

are used 37 times throughout tius short book, compared to 55 times in all the other books of the Bible. See list of things considered vanity, note c,below

2 HJs reasonings "under the stm" prove he was not speaking as an inspiredpreacher in harmony with God. The expression under the sun is used 31 times. No in^iired preacher or prophet of God in any other book so reasons about things under the sun as Solomon. This must have been the period of his life after his wives had turoedhisheait away from Jehovah (1 KL 11:1-10). He had 1,000 in aU - 700 wives and 300 concubines. His reference to them in 7:26-28 seems to indicate this asthetimeof his backsliding. He declared he had considered one by one and had not found a true woman - one who was pure and free from sedictive traits, whereas, he had found one man among all his trusted servants. Compare this natural

reasoning under \hs sun with the true teachings of a preacher who was not backslidden in heart ().lt. 6:25-34; CoL 3:1-4)

3 His general dissatisfaction wi th life (1:8; 4:8), indicates abackslidden heart, A true man of God will be satisfied and contented (Ps. 22:26: 36:8; Phil. 4:11; Heb. 13:5)

4 What he gave his heart over to duruig'this time proves it w as not right

(1) He gave his heart to seek and search things done under the sun instead of devoting himself to the conversion of men to things above the sun (1:13)

(2) He gave his heart over to know madness and foUy, sometiiing no true and sincere preacher will do (1:17)

(3) He gave his heart over to wine, foUy, mirth and pleasure without restraint (2:1-3)

(4) He fulfilled all the lusts and passioQS,not withholdinghisheart from any kind of joy and pleasure (2:10)

(5) He deliberaiely caused his heart to despair (2:20)

(6) He gave his heart to kjiow the wickedness of folly, and the foolishness of madness (7:25)

5 His self-exaltation proves that his hean was not right (l:ifc; 2:4-9). Solomon constantly referred to himself, using "I" 87 times, "me" 17 times, "my" and "myseir 25 times, and "mine" 9timesin 222 verses, as compared to the writing of John, the beloved preacher of the N. T. who used none of these personal pronouns in his entile Gospel of 379 verses

6 Being surprised that his wisdom ffill rp.malned in him while his heart

was in this conditionindicatesthat he was not right (2:9)

7 His hatred of life sbowsthat he had no peace withC-od (2:17). He actually praised the dead as being better off

than the living (4:2-3)

8 His selfishness - worrying about leaving his works to others, after his death, proves he was not right in heart and had no love for odias (2:18-19)

9 He gave some wrong advice coo -ceming sin and principles ot living, which no preacher in harmony with God will do

4 wrong principles he advocated:

(1) Enjoy mirth, pleasure, and wine - drinking and drunkennness(2:1-3; 9:7)

(2) Nothing better in life than to eat, drink, be merry (2:24-25; 8:15)

(3) Nothing better for a man than to rejoice in his own works (3:22) 19)

(4) Money answers all things (10: 10 He taught several false doctrines

which he no doubt would not have taught had he been normal in his spiritual Ufe:

(1; AU things in life are vanity and vexation of spirit

(2) No new thing under the sun (1:9-10; 3:15). Because Solomon said this, some think that nothing whatsoever can be invented which did not exist in the past; but Daniel predicted an increase of knowledge, and this wouldindicaie many new things (Dan. 12:4)

(3) No former things remembered (1:11). All things, good and bad, will be remembered and everyone will be judged for them (2 Cor, 5:9-10; Rev. 20:11-15)

(4) Crooked things cannot be made stiai^t(l:15; 7:13). Not only is it possible to make things straight, but this has been done in all ages, both regarding material things and crooked waysof life. SeeIsa. 40:4:42:16; 45:2; Lk, 3:5

(5) iQcreaangknowledgeincreases sorrow (1:18). This is true when knowledge is used in a wrong way as Solomon used his at various times in

this book, '>«/Tienhe used it in the right way it increased joy and brought rewards; even Solomon, himself recognized this (Pr, 1:5: 9:9). The N.T. encourages an increase in knowledge (2 Pet, 1:1-10; 3:18)

(6j No remembrance of the wise more than of the fool, and the past will be forgotten (1:11; 2:16). See statements to the contrary(Ps. 112:6; MaL 3:16; 2 Cor, 5:9-10: Rev, 20:11-15)

(7) The day of death isbetter than the day of birth (7:1). This is not true ofthe wicked (Mt.26:24:Lk. 16:19-31;

Isa. 14:9)

(8) No just man upon the earth -one that does good and does not sin (7: 20). This is contradicted by Rom. 5: 1-11; 6:14-23; 8:1-13; 2Cor. 5:17-21: 10:4-5: Tit. 2:11-13: 1 Pel, -2:21-22; 1 Jn. 1:7-9; 2:29; 3:5-10; 4:1-4, 18

Besides the above wrong principles and false doctrines, Solomon advocated many right things, for his wisdom remained with him during the period of backsliding, and when he respected what such wisdom revealed he gave

good advice and uttered true facts 18 truths that Solomon stated:

(1) Eternal generations (1:4)

(2) Earth eternal (1:4)

(3) Sun circuits (1:5)

(4) Wind circuits (1:6)

(5) Water circuits (1:7)

(6) Wisdom excells foUy (2:13)

(7) Seasons and times for all things (3:1-8)

(8) Creation made perfect (3:11)

(9) God is judge of man and will renderto all their just dues (3:17; 5:7-8; 11:9; 12:14)

(10) Both men and beastsdie physically and go back to dust (3:19; 6:6; 12:7; Gen. 2:7, 19; 3:19)

(11) Spirits ofbothmen and beasts are not made of dust; and these go into the keeping of God at death (3:21; 12:7)

(12) Twoarebener than one (4:9-12)

(13j Bener is a poor and wise child that will take correction than an old and foolish king that will not be ad-monidied (4:13)

(14) The profit from the earth is for all men (5:9) 12-15)

(15) Riches are onlytem.porary (5:

(16) A good name is better than precious ointments (7:1)

(17) Deadbodiesknownothing(9:5)

(18) There is no human activity, such as work, in heU (9:10)

26 points of good advice be gave:

(1) Keep your foot from sin when you go to the house of God (5:1)

(2) Be more readytohear than to give the sacrifice of fools (5:1)

(3) Do not make quick vows to God (5:2)

(4) Let your words be few before God (5:2)

(5) Be suretopay vowstoGod(5:4)

(6) Better not to vow than to vow and refuse to pay it (5:5;

(7) Say not to the recording angel that your sin was only an error (5:6)

(8) Suffer not your mouth to cause your flesh to sin (5:6)

(9) Fear God (5:6; 8:12)

(10) Accept no bribe, for it destroys the heart (7:7)

(llj Be not hasty in your spirit to be angry like a fool (7:9)

(12) Be joyful in the day of prosperity; and in iedayof adversity consider (7:14)

(13) Do not depend upon human merit or doing good as a basis of dealing widi God (7:16)

(14) Do notpretendto be wise, for you will make yourself loiiely (7:16)

(15j Be not wicked and foolish, for you will reap what you sow (7:17)

(16) Do not take to heart all the words that youheanthat is,do not be anxious to hear everything spoken, lest you hear somethingthat will hurt you (7:21)

(17) Keep the king's commandment, as the oath of God (8:2)

(18) Do not be hasty in going from

a AU these -some of aU classes in Israel who had come back from captivity. All, widiout exception, agreed to separate from their foreign wives and children by such women (v 4^

the presence of a king, lest you become an object of suspicion (8:3)

(19) Do not stand for any evil thing (8:3)

(20) Whatever your hand finds to do, do it with all your might (9:10)

(21) In tim.e of trouble, yield in order to paci^ offence (10:4)

(22) Do not curse a king ot a rich man, not even in your thought, for he wiU know of it (10:20)

(23, Cast your bread upon the water, for it wiU return after many days

(11:1)

(24) Remove sorrow from your heart (ll:10j (11:10)

(25) Put away evil from your flesh

(26) Fear God and keep Kis commandments, for this is the whole duty of man (12:13-14)

30 things considered vanity (Eccl. 1:2):

1 Alldlings(v2,14:2:ll,17: 3:19)

2 Man's labor under the sun (1:3)

3 Monotony of all things (1:8-11; 3:15) 13-14)

4 All things done under heaven (1:

5 Wisdom andknowledge(l:15-18)

6 Personal pleasures (2:1-3) 4-6)

7 Great public and private works (2:

8 Riches and glory (2:7-9) 11)

9 Unbridledlustsandpassioos(2:10-

10 Wisdom,madness,and foUy(2:12-

11 Insecurityofworks(2:18-19) 17)

12 Unworthy inheriters (2:20-21)

13 No personal profit from labors (2: 22-23) (2:24-26)

14 Hard life ending only in judgment

15 Weary round of life (3:1-22)

16 Oppression of poor (4:1-4)

17 Miser's Ufe (4:7-8) 13-16)

18 No justice or lasting pleasure (4:

19 Love of money (5:10)

20 Riches saved by others (5:13-17)

21 No power to enjoy blessings of life (6:1-2)

■22 Bringing up a large family and dying a pauper (6:3-6)

23 Desires and appetites never satisfied (6:7-9) 10-12)

24 Continual questions about life (6:

25 Oppression and sin (8:9-10)

26 Unequal rewards (8:14)

27 Man's ceaseless work (8:16-17)

28 Sameness of Ufe (9:2-6)

29 Life itself (11:8)

30 Childhood and youth (11:9-10)

20 facts about God (Eccl. 1:13):

1 Gives men sore travail (1:13; 2: 10). See Gen, 3:17-19 20:8:15)

2 Gives food and drink (2:24: 5:18-

3 G ives wisdom ,knowleoge, and joy to men (2:26)

4 Gives travail to sinners (2:26)

5 Gives good appetite (3:13)

6 Gives riches (5:19; 6:2)

7 Creates alldangs(3:ll; 7:13.29: 8:17; 11:5)

8 His works are eternal (3:14)

9 Purpose of His works is that meo should serve Him (3:14)

10 He is judge of all (3:15, 17: 5:6: 11:9; 12:14)

11 Convicts men (3:18)

12 Has a house (5:1)

13 Takes vows seriously (5:2-4)

14 Tobe feared (5:7; 7:18; 8:12-13: 12:13)

15 Sets a balance (7:14)

16 Those that please Him escape sin (7:18, 26)

17 Tobe obeyed (8:2)

18 Man'swotksareinHishand(9:l,7)

19 Spirit returns to Him (12:7)

20 Fearing and obeying Him is the whole duty of man (12:13-14)

5 personal vain things (Eccl. 2:22):

1 The laboring man ^sending a Ufe-nme in hard labor (v 22)

2 Having vexation of heart aUhis days under the sun 23)

3 All hisdaysbeingfullof sorrows (v

4 His navail being for nothing but

grief

5 Spending his nights in restlessness

THE

4?9

BOOK OF NEHEMIAH

a Some prophetic«1 booki begin with Thewordjof, atlnjcr. 1:1; Amoi 1:1, but this is thi- only hliti^rlc«l Sok that bcRlni that >««y. Pcrhapi Schcmlah, while anachlitg hii work to that of Ezra, marked the point at which hit own composition began. In this manner (V 1)

b Nchemlah. Jehovah hat conyled. 3

Return oi the Jewa from Babylon under Nebemiah

CHAPTER

«o-called :

1 On: of 12 men who were chiefs of the returning exiki (7:1; Ezra 2:?)

2 A ruler of half a vli strict of Jerusalem who helped build Che wall (3:16)

3 Cup-bearer of Artaxcrxes, andgov-exnjtof Jerusalem after Zcrubbabel (V 1; 8:9; 10:1; 12:26,47)

The office of royal cup-bearer was a place of great hiooor in the Persian court. Being In the dally presence of the king, and s^ elm; him at his sea -•onsof relaxation, the cup-bcarct had many opportunities of gaining the good-wlU of the monarch and obtaining many favors which were denied otbcrj. Cup-bearers were generally eunuchs. Tney arc often found represented on the Astyrian monuments, holding the cup in the left band and a fly-flap made of split leaves of the palm. In the right hanJ. A long nap-Itin, richly embK>ldeted and fringed, 1$thrown jverthe left shoulder for the king to wipe his lips with. Solomon had cup-beaiers to attend him (1 Kl. 10-5; 2Chr. 9:4) c Chisleu , the 9th month (December) d 20th year of A rtaxe rxes, p. 501 e One of my brethren. This suggests that Hananl was either an actual brother of Nehemiah or of close kin In the tribe of Judah, and that both were princes of this tribe- (v 2) f Tbeie Jews were those of the capdvlty that had returned under Zeruobabel anj Ezra (v 2) g The remnant in ludah were In great n.-edandin much reproach. The wall ofjertisalemwas broken down and the gates were burned with fire. This was the condition even after the temple was finished. As seen in the book of Ezia, tlv walls were being built gradually, but like the building n{ the ter:iple, the work was k>ng neglected until Nehemiah arrived to complete lt(v3) b 6 acts of Nehemiah (v 4):

1 Heard the report

2 Sat down

3 Wept

4 Mourned certain days

5 Fasted

6 Prayed before God

1 See Prayer of Nehem iah, p. SO 1

j Nehemiah prayed for the children of Israe l who are called Jews In 1 'J. '2 Ih; 4:1-2, 12; 5:1,8, 17; 6:6; 13:23

k 1st prophecy in Neh. (1:8-9. v 8 ful-flIlcd;9unfumUed). Next, 2:20. The prediction about scattering hat been and sdU is being fulfilled. The one about regachering was once fulfilled, but remains to be fulfilled again, and in fulness. In the gathering of Israel the second and final time under the Messiah fv 9; Isa. iMf'-i.:. O'l.-n

1 Palestine was the only place God ever promlied laael. and it Is h rr where they are now being gath'-r- i. The »-callcd new promised lar land and America have n^t mised to the teed of Israel In any scripture. All God Intended them to have was the land of Canaan and all that lies between the river I uphrates and the Medlterannean(Gcn. 15:18-21; 17:8; Ezek. 47-48)

1

I Third expedition: returning remnant under Nehemiah (1:1-2:10. Cp. Erra 2: 1; 7:1). 1 Bad news from Jeruaftlem

and I II O Urd. 1 . let

now thine e.i: e to

I the prayer of liiy ser^aiit, and

to the prayer of thy servants, I who desire to fear thy name:

and prosper. I ;>ray thee, thy I servant t! :id grant him

mercy in . of this man.

.\h| For I was the kmi^'s cupbearer.

the CHAPTER 2 415

of Jeruaalcm - Worship Restored

hand.

4 Annwer to the prayer of 1:11: favor with the king

AND it came to pass in the • month 'Ni'san. in *the

And It came to pa^s m month Thls'leO, in Ihe^twen tieth year, as I was in Shu'shanl the palace, i

2 That Hfl-nJ ni, S)ne of my brethren, came, he and certain

men of Ju'dah; and I asked ,

them concerning the'Jews that | tyentTe^J i'vear of Ar-tiZ-Wx'*? had escaped, which were left of, the king, that wine was before the captivity, and concerning him: and I took up the wine. J<-ry sa-16m. and gave it unto the king. Now

3 And they said unto me. The i had not been beforetime sad remnant that are left of the in his presence.

captivity there in the province 2 Wherefore the king said are»in great affliction and re- unto me,"Why is thy counte-proach: the wall or J«-rw'sa-j nance sad, seeing thou art not I ISm also 15 broken down, and sick? this is nothing else but the gates thereof are burned sorrow of heart. Then'! was

very sore afraid, 3 And said unto the king. Let the king live for ever: *why

with fire.

2 Effects of the bad news on

Nehemiah, cupbearer of ' should not my countenance be Artaxerxes, king of Persia sad, when the cit>-, the place of

(vs. 11) I my fathers' sepulchres, Iteth

waste, and the gates thereof

4 * And it came to pass, when , are consumed with fire? Pheard these words, that I sat 4 Then the king said unto me, down and wept, and mourned j For 'what dost thou make re-certain days, and fasted, and ; quest? SoH prayed to the God prayed before the God of of heaven.

heaven, 5 And I said unto the king, If

I it please the king, and if thy

3 Nehemiah's prayer to God servant have found favour in

I thy sight, that thou wouldest

5 And said,'I beseech thee. O I ^^^'^ 7^^ unto Ju dah, unto the Lord God o heaven, the great '■ J'^, V^ "^^ ^^♦'?".^ sepulchres, and terrible God, thAt keepeth "l^^ V^f > ^""^ '»•.. ,

i covenant and m;rcy for them „«.^nd the king said unto me Ithat love him and observe his (the queen also si ting by him.)

commandments: l"", ^°* '°"8 shall thy journey

, c I of tK;„o ..«, ..«™ K. .»*<... I be? and when wilt thou return? I 6 Let tnine ear now be atten- c •• i j »i. i ■ • j

♦;..o -«-i .k;--. ^..^^ «..»> .k-. So it pleased the kini? to send . tive, ana thme eyes open, that > _ . , _. i._ r_

♦s,«.l ^,.„^^t k«,, .Ko I.,o...., «* ™* and 1 set him a time. ' tnou mayest hear the prayer of. - .. , • . . »t.

»K„ oo.-,.o„f «,Ki/-K I -,«.. •;..(»,> 7 Moreover I said unto the .thyser^ant. which I pray before .• if ;* nlefl«;e the kine let I thee now. day and nizht, for>the &„" ^1 ^[^.tll '^^...^' }^1

children of I? ra-el thy serv

ants, and confess the sins of the children of Ij'ra-el, which we have sinned against thee: both I and my father's house have sinned. 7 We have dealt very cor-I niptly against thee, and have not kept the commandments,

letters be given me to the governors beyond the river, that they may*convey me over till I come into Ju dah; 8 And a letter unto A'saph the keeper of the king's'forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the'wall of the nor the statutes, nor the judgments. which thou command- "»>• ""'^ "" the»house that I

shall enter into. And the king granted me, according to the good hand of my God upon me.

edst thy servant Mi'jej.

,♦8 Remember. I beseech thee,

I the*word that thou command-

' edst thy servant M6 ses, say-

I u»Kt '/ ye transgress, I will t_- .,i _ j i .. j

!. u J _ .1. Jerusalem and letters de

scatter you abroad among the

nations:

9 But i/ ye turn unto me, and

keep my commnnimf nts, and ernors beyond the river, and

do them; • were gave them the king's letters.

5 Journey and arrival at

1 and l4

livered 9 Xtvj) I came to the gov-

of you cast

utter- Now the king had sent'captaint

most part of the heaven, yet of the array and horsemen with will I gather rhrm from thence, me

and will br place that I imy (uunc there.

10 Now th- ' flan ' re-l'

•0 the 10 ^hsiTSAn-bdl lat the H6r'-

1 to set o-nite, and*TA-bi ah the serv-

Iant, the Ammon-ite, heard e>f

thvsf-nants it. ifVri'Ncd them exceedingly

was come a man to

. i- velfare of the children

Coot, hon' column

1 GrtevLnu f? 10)

2 Lauti'

3 Wrat . . l«nation(4 1-"»

4 FigJiting (4:7-8)

5 Subtlety or ctart (6:1-2)

6 Compicmlse (6:5-7)

monJtc (2:10; 4:3,7)

2 A Lcvlti (2Chr. 17:8)

3 A returned exile (Neh. 7 tO

4 Anther returned exile (.'.cch. 10-14)

o 6 formi the opposition took :

Cootlaiiod. column 3

a Nlsan was the name given by the Pcr-slan Tl w s to tile mo nth pre vlii osly c all -ed Abib. thi first nvi'ith of the Jewish calendar (Apni), and the 4th month after UUsleu of 1:1

b pit -0th year (DJte d, 1:1)

t Questions 1 -5. Next, V 19

d Iwasxre afraid. Nehemiah confened that he hadn:ver been sad in the presence of the king before; and he do doubt sought to hide it on this occasion; but the tortow for his people was 10 deep and complete that it showed on his countenance. Why he was afraid Is not stated, but It is understandable because Persian kings were very e xact -ing In their demands concerning ser-vanu. The ruler could have had him executed for this breach of court eti-qucae, instead of blessing him as the case was (v 2-8)

e Nehemiah was quick to speak up and tell the king why he was sad. The city of his fathen was in destruction and the gates consumed by flie (v 3)

f The hlr.g permitted Nehemiah to ask what he would, so he prayed C>od do touch the heart of the monarch to grant him his request. This was the second such prayer recorded here (v 4; 1:11)

g Nehemiah wasa man of prayer (1:5-11; 2:4:4:4-5; 5:19; 6:9.14; 13:14,22,29, 31). His request ID God had been that He would put it into the heart of the king to give him favor; and his request of the ruler now was that he might be permitted to return eo the city of his fathers so he could build it (v 5). He received an aiuwer from both God and man 'v 6-8)

h This shows that Nehemiah did not go with either group of exiles-those that returned under Zerubbabel (Ezra 2: 1-70), or those under Ezra (Ezra 8), for he had !>>'> protection other than soldiers of the King and the various goveriKirs between Persia and Judah (v 7). Zerubbabel had gone back years earlier.Nehemiah teturnedaboui 69 or 70 years after Ezra did -in the 20th year of Artaxerxes (1:1; 2:1). It was customary in many paRs of the East id obtain letters of recommendation, or orders for safe conduct, when the traveller desired to visit difTerent districts under one cenoal authority, without these he could ft.it travel in comfort of safety; but having them, those m whom he presented them were bound to protect him. Thus Nehemiah was able to travel safely throughout the Persian empire

1 Heb.gardes, park; paradise; orchards; garden (v S; EccL 25; Song 4:13)

J The walls of the city are the main subject of Nehemiah, as the temple is the subject of I zra

k The palace anJ lK'use of this verse re-ferti' the forness and the temple. The forness appertained to the temple (v 8)

1 Nehemlan had a nnal escort from Per-slau^ Judah-captains of the army and horsemen (v 9) m Sanballat. the enemy is secret. He was an enemy of the Jews, tlie nation of Israel, after the captivities. He opposed Nehemiah in the building of tnc

waU of Jerusalem (2:10, 19; 4:1. 7; 6:

1-14; I.^.IS). An Aramaic papyrusdls-covered at Elephantine, Egypt, wrinen by two Jews (Delaya and shelemya) totheamsof Sanballat, who is called governor of Samaria, 1$ dated the 17th ycarofDarlus Hystaspi^ Darius I-about 11 years after the complerion of the temple and abt^ut 58 years be -fore the oomlnn of Nchemlah to Jerusalem. This would make him pcrhapt 85or90yearsoldatthc time of Nchemlah in letusalem. He Is called a Horonlte and this may refer to Bcth-horon or Horonalm; he was perhaps a Moabite n Toblah. Jehovah Is good. 4 To blah's : I Servantof Sanballat;he was an Am-

NEHEMIAH 3

The builders of the wall

a Again the term the children of Israel Is used of Judah and the Jews of the new restored oatloD (v 10)

b The three days rest for Nehemlah (v 11) and three~days for the exiles under Ezra may have oeen the normal time ofrest fiom such a long journey (Ezra 8:32)

c These were not die only men in Teru-salem;there were but a few with him on this inspection tour by night (v 12)

d He could have a few men with him on such a tour witiwut Informing any one of them what was In his heart to do at Jerusalem (v 12)

e This meam no extra beast, for the few men with him also rode animals (v 12)

f 12 gates of Jerusalem :

1 The vaUey gate f2:13; 3:13)

2 The gate of the fountain (2:14; 3: 15; 12:37)

3 The sheep gate (3:1; 12:39)

4 The flih gate (3:3; 12:39)

5 The old gate (3:6; 12:39)

6 The dunj gate (2:13; 3:14; 12:31)

7 The water gate (3:25, 26)

8 The hone gate (3:28)

9 The east gate (3:29)

10 The gate of Miphkad (3:31)

11 The gate of Ephraim (8:16; 12:39)

12 The prlsDn gate (12:39)

g The exact tour of Nehemiali has long been In dispute, but it appears that he started near the pool ot Bethesda on the east of the city, and proceeded ftsrthward, then westward and southward, and finally eastward to the pool ofSik)am(v 12-16). What they viewed was not the outer wall but die inner wall of the city of David, which included the temple area h Here we have mention of rulers, priests, and oobles of the Jews; and this indicates it as a time after the return of tiiose under Zerubbabel and Ezra. Before then there were ai rulers, priests, or Levltes In Jerusalem, according to what we have on record (v 16)

ICaUed Gasfamu (6:6). an Arab Sheik; one of the descendants of Hagar and Ishmael, called Hagarenes. See Index

j Questions 6-7. Next, 4:2

k aid and last prophecy in Neh. (2:20, fulfilled). The one preolction was that God would prosper die people In the work

1 3 things n3t for the heathen (v 20):

1 No portion in Jerusalem

2 No right in 'erusalem

3 No memorial in Jerusalem

m Then -when the work on the walls and gates was begun again, EUashib, the high priest and the odier {»iests joined the workers and built the sheep gate (V 1) n Eliashlb. God restores. 7 Elia^hib's :

1 A high priest after the captivity (3 1,20,21; 13:4,7,28)

2 A priest In David's time (1 Chr. 24 12j

3 Descendant of Zerubbabel (1 Chr.3 24)

4 A Levite singer (Ezra 10:24)

5 Son of Zattu (Ezra 10:27)

6 Son of Bani (Ezra 10:26)

7 Oncof Ezra'shelpers(12:10-23; Ezra 10:6)

o The sheep gate was located at the ttirtheasi comer of the temple area, and was so-called because the sheep for sacrifice were brought in here (v 1. Cp. Jn. 5:2)

p Sanctified -set it apart for sacred uses. Thus gates and other material things wliich have no sin problem, can be sanctified (v l).Sec Sanctification in Index

3 classcsof enemy officers (I&a.33;18):

1 i''hc scribe -the officer that counted, numbered, wrote and mustered the men for war, and Listed the spoils

C The receiver -the one who weighed the spoils of war and the wages for the soldiers

3 He that counted the lowers -the one who made anestimate of the strength of cities to be besieged

of^§'ra-el.

11 So I came to Je-ry'sfi-ISm, and was there hhree days .

n Restoration work on Jerusalem (2:12-3:32). 1 Inspection trip by night

12 " And I arose in the night, I and some'^ew men with me; neither told I any man what my God hath put in my heart to do at Je-nisa-lem: 'neither was there any beast with me, save the beast that I rode upon.

13 And I went out by night by the/gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Je-rv s5-16m, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and%o returned.

16 And the*rulers knew not whither I went, or what I did; neither had I as yet told it to the Jew|, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

2 Work begun on the walls of Jerusalem

17 • Then said I unto them. Ye see the distress that we are in, how Je-ru's3-lem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Je-ru'sa-l§m, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

3 Ridicule by enemies

19 But when Sin-bal'lat the Horo-nite, and To'bi'ah the sen.'ant, the Am'mon-ite, and Ge'shem the'A-ra'bi-an, heard it, they laughed us to scorn, and despised us, and 'said. What IS this thing that ye do? will ye rebel against the king? ♦20 Then answered I them, and said unto them,*The God of heaven, he will prosper us; therefore we his servants will arise and build: but'ye have no portion, nor right, nor memorial, in Je-ru sS-lem.

CHAPTER 3

4 Builders of the wall of

Jerusalem. (1) The sheep

gate and walls

THEN "E-Ua-shib the high priest rose up with his brethren the priests, and they builded the'^heep gate; 'they sanctified it, and set up the

doors of it; even unto the tower of Me'ah they sanctified it, unto the^tower of Hfl-nin'e-el.

2 And next unto him builded the*men of J6r i-cho. And next to them builded Z4c cur the son of imri.

(2) Builders of the fish gate

and walls

3 But the "^sh gate did the sons of HSs-se-na'ah build, who also laid the beams thereof, and set up the doors thereof, the'locks thereof, and the bars thereof.

4 And next unto them repaired Mere-m6th the son of '0-ri'jah, the son of Koz. And next unto them repaired Me-shul'lam the son of Ber-e-chi'ah, the son of Me-shez'a-beel. And next unto them repaired Za'dok the son of Ba'a-ni.

5 And next unto them the Te-ko'ites repaired; but their nobles put not their necks to the work of their Lord.

(3) Builders of the old gate

and walls

6 Moreover the ^Id gate repaired Je-hoi'a-d4 the son of Pa-se'ah, and Me-shiiriam the son of Bes-o-deiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next imto them repaired Mil-a-ti'ah the Gib'e-on-ite, and Ja'don the Me-ron'o-thite, the men cf Gib'e-on, and of Miz'pah./imto the throne of the governor on this side the river.

8 Next unto him repaired Uz'-zi-el the son of Har-ha-iah, of the^oldsmiths. Next imto him also repaired Han-a-ni'ah the son of one of the^pothecaries,

and they fortified Je-ru'sa-16m unto the broad wall.

9 And next unto them repaired Reph-a-i'ah the son of Hur.'the ruler of the half part of J§-ru'sa-16m.

10 And next unto them repaired Je-daiah the son of H4-ru'maph, even over against his house. And next unto him repaired Hit tush the son of Hash-ab-niah.

11 Mil-chijah the son of Hi'-rim, and Ha shub the son of Pahath-mo ab, repaired the other piece, and 'the tower of the furnaces.

12 And next unto him repaired Shillum the son of Ha-16'hesh, the ruler of the half part of Je-ru'sa-16m, he and^is daughters.

(4) Builders of the valley gate

and walls

13 The valley gate repaired Ha'niin, and the inhabitants'of Za-noah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and aTthousand cubits on the wall unto the dung gate.

(5) Builders of the dung gate and walls

4 things (od will be to Jud.-h (Isa. 33:L"J):

1 Their Judge (v 22; 11:4-9; 9:6-7)

2 Lawgiver (v 22: 2:2-4)

3 King (v 22: 2:2-4: 9:7: Zech. 14:9)

4 SaWoui (v 22: 43:3, J1; 45:15, 21: 49:26; 60:16; 63:8; Hos. 13:4)

pairs as soon as possible for there were many enemies seeking to hinder the new nation in its restoration, even thDUgh Israel had the king's favor 1 Zanoah was kDcated about 10 miles west of Jerusalem (v 13; 11:30; Josh.

15:34.56; 1 Chr. 4:18) m l,000cubiuor2,083ft.4 1n., counting 25 in. to the cubit (V 13)

a This place will figure In future ful -ftllmentof prophecy (Jer. 31:38;Zech. 14:10). The 2 towers, Meah and Han-anjel, were on either side of the sheep gate b It must be remembered that many of the 44,114 registered men that came back (42. 360 with Zerubbabel, as In Ezra 2, and 1, 754 with Ezra as In ch. 8) did not settle In Jerusalem but In manyodier cities and places In Israel (Ezra 2:70; 3:1; 4:10; 10:14; Neh, 7: 73; 8:15; 9:25; 10:37; 11:1-3,20.36; 12:44). 32 cities outside Jerusalem are listed In 11:20-26. This accounts for there being but a few people In Jerusalem and explains why uie city was so long In being rebuilt (1:3; 2:3; 7: 1-4). Each small group of exiles sought to build their own nomes and city again, so Jerusalem was neglected for many years. They even had to draft men from other cities to live in Jerusalem (11:1-2). Many from the various places helped rebuild the temple but die city Itself widi streets and walls were i»t completed at diat lime. When Nehemlah came back for the express purposeofrebulldlngthe wallsto make the city secure, he found It thus-that the temple had already been complet -ed (2:8; 3:10; 6:10; 8:16; 10:32-39; 11:1-22; 12:40; 13:4-14). How could all these things be said of the temple if Ithadiyjt been built yet, and if the events of Neh. 1:1 -7:4 happened be -fore the days of Cyrus, as taught by some?

Men of other cities came to help complete the walls-men of Jericho (v 2),Tekoah(v 5), Gibeon (v 7), Mlz-pah (v 7), Zansah (v 13),Beth-zur (v 16). Keilah (v 17-18). and men of the plain (v 22). Before they came though, they made thelrown homes and cities livable; and it took several years to build up what had been destroyed over a period of many years. It Is thus under -standable why the walls of Jerusalem were not completed up to the 20di year of Artaxerxes,69or 70 years after Ezra and a group of exiles returned from captivity c The fish gate was so-called because the fish from the Jordan and the sea of GaUlee were brought through it into Jerusalem. It was k)cated In the n^rth wall (v 3) d This refers to the cross bars that held the gate shut from within the wall. The word bars refers to the hooks or catches holding the cross -bar at Its two ends

<^^ ^ J .

e The old gate was eldiet the modem

Damascus gate, or the main entrance

to the city on the north side, or a gate

further eastward (v 3-5)

f This means that die men of Gibeon and Mlzpah, though they worked for Nehemian, were not under his government; they were subject to the Persian govermr this side of the Euphrates (v

7) g The refiners of metal h .Men who made perfume

I Itseemsthatlarge places were divided Into halves with certain mlers being under the governor (v 9.12,16-18)

j This was either a tower at the northwestern comer of the city, or on the western waU. The origin of the name is not knswn (v 12). Since the duties of shepherds often led them into wild districts where their lives were in danger from wandering bands, it became necessary to erect towers into which they might retire for safety, and from which they could drive off marauders. Cp. 2Chr. 27:4. Towers were also built in vineyards (Mt. 21:33)

k This shows that even women were pressed Into service in repairing the walls and implies a concerted effort onthepartof all the people who could possibly be spared from other duties. The purfiose was to complete the re-

a The dung gate WM perlupi lo-called bccauK more refute wat carried lut here to the general dump heap than was carried ouc through any other. Anyone »^lng ti> the mLiuntiifOUvetorJer-Iclv) could wltDcu tuch a dump heap agalnttthe wall; it existed for generations. The fliit mentii^n ^f dung is in connection with tacrlflceu The law rrqulied that the dung, and certain ! partsof the animal were ik>ttL< be burned on the altar, but outside the camp Ex. 29:14; Lev. 4:11; 817; 16:27; i Num. 19:5). The fertilizing value of I dung is mentioned in Scripture (Lk. 13:^. Dung was used as fuel (Ezek. 4:12-15). During the summer, in tome vllLages, It was gathered and mixed with straw, made into cakes and dried, and used for heat in the winter or for

{ cooking all through the year where | there was no wood, or other fuel. It j burned sVowly like peat and met the needs in various places. In Scripture, | there Is no idea of unclcanness at-' toclated with the use of animal dungj when thus prepared and dried In the hot ' sun.The word dung Is used frequently in the Bible, expressing worthlessneu ! or referring to a perishable art-' lcle-K>mcthing no one cares about (1 Kl. 14:10; 2 Ki. 6:25; 9:37; Job 20:7; Pi. 83:10; Jer. 8:2; 9:22; 16:4; 25:33; Zeph. 1:17;Phil. 3:8). The word dung -hlU b used In the same way (1 Sam. 2: 8; Ezra 6:11; Ps. 113:7; Isa. 25:10; Dan. 2:5; 3:29; Lk. 14:35). It is aljD an expressk>n of disgust (2 Ki. 18:27; Iia. 36:12) and rebuke (Mai. 2:3)

b The fountain gate was the one near the pool of Sitoah (v 15). It Is called the water of Shilcah (Isa. 8:6), and the pool of Siloam (Jn. 9:7. Cp. Lk. 13:4). It was nn until the time of Hezeklah that the great tunnel aqueduct. Slk)am's most famous work, was made{2Kl. 20:20; 2 Chr. 32:30)

c Thlsfllghtof steps led from the k)wet valley up the steep side of Ophel ID the city of David which it reached pro -bably at the point n>^t far south of where the temple stood (v 15)

d These tombs were in Zlon, and Included those of many kings of Judah (vl6; 1 Kl. 2:10; 11:43; 15:8,24; 22: 50; 2 Kl. 8:24; 9:28; 12:21; 14:20; 15:7,38; 16:20)

e Kellah . about 15 miles xjutheast of Jerusalem, In the Hebron mountains

f This refers to the armoury or fortreu at th^- comer of the wall (v 19)

g Eliashib, God restores. See note n, 3: 16

h The fact that EUashib was high prleit at this time proves that the time of Nehemiah was long after the rebuilding of the temple, for Joshua or Jcs-hua was high priest when the temple was complcteci. See 86 high priest s, p. 236

1 The word plain is nearly always used of the Jordan valley (v 22)

) The NetiuniiwS were the wood and water carriers for the temple to they lived in Ophel n:ar the water supply

k The Watergate was the one by the Virgin's Fount near ClYkin spring, on the easidde oFophel in the Kedron valley.

Wrath on Judah (Isa. 51:21)

Judah arid Jerusalem are pictured here as lUggcring, reeling, and falling down like a drunkard, but not wltli wine. Ihey had drunk the cup of the Lard's wrath and the dregs of the rup trembling (v 17). This wrath had brought desolation, destruction, famine, aixl jword upon the whole nation (v 19). ITicy had faulted at thchead of every strvct and wtrv like a wild bull c aught in a net which it was trying to rend in order to free itself. The entire nation was full of the fury of Jehovah and the rebuke of (>od (v 'JO; Lam. 4: 4-S). God now assured thi^ afflicted aid prostrate nation thatllc,Himself would

NEHEMIAH 4 Enemies oppose the buUding

I 14 But tJ»e*dunK nate repaired Mil chi ah the sun uf R6 chib.

Halj work and half guard

the ruler of part of B*th-hAc'-(e-rdm; he built it, and set up the dours thereof, the locks thereof, and the bars thertrof.

(6)

that lieth out. 27 After them the Te-k6'ites repaired another piece, over aRamst the Kreat tower that lieth out, even unto the wall of Ophel.

(9) Builders of the horse gate and walls

Builders of the fountain gate and walls

28 From above the*horse Rate 15 But the gate of the*fountain repaired the priests, every one 'repaired ShAl'lun the son of over against his house. C6l-h6 zeh, the ruler of part of i Mlz'pah; he built if, and cov-'

ered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Sl-l>^ ah by the king's garden, and unto "the stau'S that go down from the city of Dd'vid.

16 After him repaired N6-he-mi ah the son of Az buk, the ruler of the half part of B*th'-zur, unto the place over against the"sepulchres of Dfl vid, and to the pool that was made, and unto the house of the miKhty.

17 After him repaired the L6'-vites. Re hum the son of Bi'ni. Next unto him repaired HJsh-a-bi ah. the ruler of the half part'of Kei'lah, in his part.

18 After him repaired their brethren, BSv'a-i the son of H6n a-d4d, the ruler of the half part of Keilah.

19 And next to him repaired t'zer the son of Jfsh'u-d, the ruler of Miz pah, another piece over against the going up tothe armour>- at the turning of the wall.

20 After him Ba'ruch the son of Zab bai earnestly repaired the other piece, from the turning of the wall unto the door of the house of t-lia-shib *the high priest.

21 After him repaired M6r'e-m6ththe son of C-ri'jah the son of K6z another piece, from the door of the house of £-li'a-shIb even to the end of the house of £-lI'a-shib.

22 And after him repaired the priests, the men of'the plain.

23 After him repaired Bgn'ja-min and Ha'shub over against their house. After him repaired Az-a-ri'ah the son of Ma-a-seiah the son of An-a-niah by his house.

24 After him repaired Bin-nu-i the son of H*n'a-dad another piece, from the house of Az-a-ri ah unto the turning of the wall, even unto the comer.

(7) Builders of the prison gate and walls

25 Palal the son of O'za-i, over against the turning of the wall, and the tower which lieth out from the king's high house. that was by the court of the prison. After him P*-da'iah the son of Pa r6sh.

(B) Biiildera of the water cate and walls

26 Moreover the TStth l-nmii dwelt in <) phel, unto the place over against the*wutrr gate toward the east, and the tower

(10)

Builders of the east gate and walls

29 After them repaired Za'dAk the son of Im mf r over against his house. After him repaired also Shtm-a-i'ah the son of ShSch-a-ni'ah. the keeper of the'east gate.

30 After him repaired H4n-a-ni'ah the son of Shfl-e-mi'ah, and Ha nun the sixth son of Za laph, another piece. After him repaired Mf-shul lam the son of B6r-e-chi'ah over against his chamber.

(11) Builders of the Miph-

kad gate and walls

31 After him repaired Mai-chi'ah the goldsmith's son unto the place of the N6thi-nim5, and of the merchants, over asainst the gate Miph kad, and to the going up of the corner.

(12) Builders of the walls

of the sheep gate

32 And between the gomg up of the corner unto"the sheep gate repaired the goldsmiths and the merchants.

CHAPTER 4

ITT Building of Jerusalem hindered (4:1-23). Cp. hindrance on the temple (Ezra 4: 1-2 4). I Opposition by ridicule

BUT it came to pass, that when San-bai lat heard that we builded the wall, 'he was wroth, and took great indignation, and mocked the Jewg.

2 And he spake before his brethren and the army of Sfl-ma'ri-a, and said, 'What do these feeble Jewg? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now T6-bi ah the Am mon-ite was by him, and he said. Even tliat which they build, if a fox go up, he shall even break down their stone wall.

I Ridicule overcome by prayer and work

4 'User,. Q our GaiL for we

are despised: and turn their

h upon their own head,

them (or a prey in the

Uiid ut captivity:

S And cover not their iniquity.

and let nut their sin be blotted

, out from before thee; fur they

plead i7 'f the people and lake

ouiuf'. : the cup of txcmbLing

and ijie dfL,;! I His fury. They would not drink it anymore; and He would put tile cup into the hands of ihcLr enemies, for them to drink (v .;! -.1), n Jcaisfound in Jcr. J6:l5-

■SJ. . .1:7-10; Urn, 4::;i; lr«k.

Ziii-i-^^l Hab. 2:16

h Co n ■; ' ■ ! v ilBg;

(1) J)

(2) Kivo ,'.'■> c-iiimandmena {Iff Do tjicm

6 PtomlKt and pir>phery (v 9):

(1) I will gatlirr you

(2) I will bring you U> the place where I have chosen ti-i set My name

a The great tower, perhaps the tower of

of Siloam (Lk. ll4)

b The burse gate was aiutheast of the tempIJTand close to the city of David, which originally was the Jebuslte fort-rea and later Included the entire touth-eaitemhill(2 Sam. 5:7; 1 Chr. 11:5). The gate was in -named perhaps be -cause of the many hones connected with the kings of Israel and with the rtey of David (v 28)

c The ea« gate was east of the temple connectedwltfi it (v 29)

d See n)te o, 3:1

e 7foldoppodtlon to building the walls:

1 By anger (v 1)

2 By ridicule (v 1-3)

3 ^ conspiracy and war (v 7-8)

4 By continual threatening (v 10-23)

5 By craftiness (6:1-4)

6 By accusation (6:5-9)

7 By Beachery (6:10-14)

f (Qu estions 8-12. Next, 5:8 g Prayer-5 requests :

1 Hear, O our 6od (v 4)

2 Turn their reproach upon their own head (v 4)

3 Give them for a prey In the land of captivity

4 Cover not their Iniquity (v S)

5 Let not their sin be blotted out from before You

20tfa year of Artaxerxes (1:1)

20th year-92years after the Babylonian captivity of 70 years. Darius the Mede, the Ahasuerus of Esther 1:1, and father of Cyms, reigned 2 years afterthefallof Babylon. Cyrusreigned 9years;Carabyses7;DarlusI 35; Xerxes 21; and Artaxerxes 20 years before Nehemiah was sent back to Jcrasalem to complete the walls(1:1-7:4). There is controversy regarding when Nehemiah went to Jerusalem, some believing that it was about 45 years after the beginning of the Babylonian captivity, or about 35 years after the captivity ofJehoiachin,or23year5 from tiie destruction of Jerusalem; but this could an be. His first cominj to Jerusalem was evidently in the 20th year of Artaxerxes who reigned 464 ^24 B.C. The signing of the covenant of ch. 10 could have been after he came to the city; for as governor at that time It would be natural for him b^sign it. His dgn-Ing does not mean that he was present In the 7th yearof Darius I, tome 60-70 years before, when Ezra came to Jerusalem. No doubt many signed the covenant as they came from time to time. See Kings ol Persia, p. 490; 879

Prayer of Nehemiah (1:5)

1 To whom addressed : O Lord God of heaven, the great and terrible God (v5)

2 Go d'sc haracter : You keep covenant anJ^ercy for them that love You and keep Your commandments

3 C requests :

(1) Let Your car now be attentive (v6)

(2) Let Your eyes be open

(3) Remember, I beseech You, the word commanded to Motes (v 8)

(4) Ut now Your ear be attentive to the prayerof Your se-rvanu (v 11)

(5) Prosper Your servant this day

(6) Grant him mercy in the sight of this man (the king)

4 Co nfession :

U) t pray before You day and night

(2) I confeu the sins of Israel (v 6)

(3) We have all sinned against You

(4) My father's houK- and I have slnn.d

(5) We have dealt very corruptly against You (v 7)

(6) We have not kept Your com -mandmen's

(7) We have not kept Your statutes

(8) We have nJt kept Your judgments

NEKEMIAH 5

Nehemiah rebukes usurers

The work of building continues

a The descendants of Hagar and Ishmael

b These, nD doubt, were the remnant of the Philistines who had fought with Israel so many times through the centuries

c Actual war preparations were made to fight the Jews, out through their prayer and constant vigilance to strike back, the threatof war ceased (v 7-12)

d This was a literal fulfillment of Dan. 9:25, about the wall and street being built again in troublous times (v 13-22^

3 things God will create (Isa. 4:5):

1 A pillar of cloud by day and fire by night upon every dwelling place of mount Zion-a visible, eternal symbol and manifestation of His presence over every home like that over Israel when He brought them out of Egypt (v 5; Zech. 2:5. Cp. Ex. 13:21; 40:38)

2 A pillar of cloud by day and fire by night upon every holy convocation of Israel in Jerusalem throughout all eternity to come (v 5; Zech. 2:5)

3 A tabernacle or coveting over all the people to protect them from the excessive heat of the sun, and as a covering from storm and rain (v 6). It must be remembered that the light of the sun will be increased 7fold, and the light of the moon will be as our present light of the sun in the Millennium and forever (30:26). Then there will be a need for such protection from the ray s of the sun. This tabernacle will perhaps be like the canopy which scientists tell us is now over the whole earth to difuse the rays of the sun to keep them from destroying us. It seems that the sun, moon, and stars which regulate day and night, seasons, and climates on

earth will be made normal again, as before the curse in the daysof Adam (Gen. 1:14-18; 8:22; Ps. 89:35-37; Jer. 31:35-36)

16 reasons for Judah's destruction (Isa. 5:24):

1 Producing wrong kind of fruit (v4)

2 Unbearable oppression of poor (v 7)

3 Covetousness (v 8)

4 Drunkenness (v 11)

5 Pleasures of sin (v 12)

6 No regard for God "s word

7 No consideration of His cause

8 Wilful ignorance (v 13)

9 Pride and boastfulness (v 14)

10 Multiplied sins (v 18)

11 Defiance of God (v 19)

12 Deadened and seared conscience (v 20)

13 Pride and self-conceit (v 21)

14 DrunKen judges that justified the wicked and condeirined the righteous for reward (v 22-23)

15 Casting away the law of God (v 24)

16 Despising the word of God

16 judgments upon Judah (Isa. 5:25):

1 Complete destruction (v 5)

2 Land laid waste (v 6)

3 Thorns and briers

4 No rain

5 Woes upon the people (v 8,11, 18-23)

6 Many houses destroyed-desolate, without inhabitants (v 9)

7 Famine and crop failures (v 10)

8 Captivity to Babylon (v 13, 29)

9 Famine and thirst (v 13)

10 Punishment in hell (v 14)

11 Humbling of all classes (v 15-16) ■ 12 Human habitations made pastures

for animals (v 17)

13 Conquerors enjoying the riches of the wealthy

14 Destruction by fire (v 24)

15 Destruction of the people (v 25)

16 Invasion by foreign nations to make the whole desolate, dark, and sorrowful (v 26 -30)

l8fold description of Babylonian in -vaders (Isa. 5:26):

^

have provoked thee to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the lieople had a mind to work.

3 Opposition by conspiracy

and anger

7 \ But it came to pass, that when San-bal lat, and T5-bi'ah, and the "A-ra bi-ang, and the Am mon-ites, and the*Ash'dod-ites, heard that the walls of Je-ru sa-lem were made up, and that the breaches began to be stopped, then they were very wroth,

8 And "^conspired all of them together to come and to fight against Je-ni's5-14m, and to hinder it. k

4 Threat of war overcome by prayer and preparedness

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

5 Opposition by threatening

10 And Ju'dah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, tiU we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jew§ which dwelt by them came, they said unto us ten times, From aU places whence ye shall return imto us they will be upon you.

6 Constant threatening overcome by constant preparedness

13 *' Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families "with their swords, their spears, and their bows.

•14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people. Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Ju'dah.

17 They which builded on th« wall, and they that bare bifr-dens, with those that laded, every one with one of his hands

wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.i

19 "^nd I said unto the nobles, and to the rulers, and to the rest of the people. The work 15 great and large, and we are separated upon the wall, Dne far from another. —

20 In what place therefore ye hear the sound of the trumpet, resort ye thither tmto us: oiuj God shall fight for us. -*

21 So we laboured in the work: and half of them held the spears from the "rising of the morning till the stars appeared.

22 Likewise at the same time said I imto the people. Let every one with his servant lodgeKrithin Je-ry'sa-lem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, "^none of us put o5 our clothes, saving that every one

put them ofif for washing.

CHAPTER 5

IV Oppression in Judah put

down(5:l-19). 1 Oppression

discovered by Nehemiah

AND there was a"great cry of • the people and of their wives against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, are many: therefore we take up com for them, that we may eat, and live.

3 Some also there were that said. We have mortgaged our lands, vineyards, and houses, that we might buy com, because of the dearth.

4 There were also that said. We have borrowed money for the king's tribute, and that upon our lands and vineyards.

5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

2 Nehemiah's plam to stop oppression of the Jews

6 •; And I was very angry when I heard their cry and these words.

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have redeemed our brethren the Jew§, which were sold unto the heathen; and 'will ye even 'sell your brethren? or shall they be sold

1 They shall come from afar (v 26)

2 They shall come with great speed

3 None of them shall be weary (v 27)

4 None shall stumble among them

5 None shall slumber nor sleep

6 Their loins shall be tightened

7 Their shoes will be fully laced

8 Their arrows will be sharp (v 28)

9 Their bows will be bent, ready to slay as they come fUnt

10 Their horses' hoofs shall be like

11 Their wheels like a whirlwind

Continued, column 4 ^^

1, 8, 11 means the Lord in relation to the earth; Ruler; Master, This person is also called Jehovah in v 3, 5, 12. fchn spoke of Isaiah seeing the Messiah, JesusChrist onthisoccasion(Jn.I2:41), proving that the names Adonai and Jehovah also apply to the Second Person of the Divine Trinity as they do to the Father

a Long days were spent in rebuilding the walls-sun-up to sun-down and that without sit -down strikes and other work stoppagesovermln>OTdlfferencesas we sometimes see today (v 21). The people had a mind to work (v 6) b This lodging In Jerusalem has no possible meaning of scarcity of houses, as some teach. Such a large place as there was within the walls would take care of many thousands more than the people who had come back from captivity under Zerubbabel and Ezra, many of who m had sealed in other cit -iesoutside Jerusalem. There were few inhabitants, comparatively speaking, and large spaces where no houses were yet built (7:4, note)

c For 52 days none of the workers put off their clotiies except for washing them and taking baths (v 23; 6:15)

d This cry from the common people was against the leaders, rulers, and money -lenders, who were oppressing them. Nehemiah acted swiftly and justly to put down all injustice and oppression m Israel. He rebuked the nDbles and rulers for lending money on Interest, and demanded that all land taken fromJewsberetumedatonce(v 1-11). The nobles complied and all oppression ceased (v 12-19) e Questions 13-15, Next, 6:3

f SelUng brethren was a heartless thing to do even if it was lawful to pay a debt. It showed utter lack of love on the part of any who had this advantage over some poor man. No doubt bitter feelings were created many times by such a lack of interest in helping a poor per -son tnhis time of need. It is true that allslaves were automatically released in the sabbatic year and in the year of jubile, but this could not and did not do away with bitter feelings between brethren. Nehemiah's plan here to stop unjust practices among brethren was undoubtedly the will of God

Cont. from column 2

12 Their battle cry like the roaring of lions upon their prey (v 29)

13 They shall lay hold of their prey like lions

14 They shall carry their prey away to a safe place

15 None shall deliver their captives out of their hands

16 They shall roar against Judah like the roaring of the sea (v 30)

17 There will be darkness and sorrow over all the land

18 Even the heavens will be darkened

6f old description of Jehovah (Isa. 6:1):

1 I saw the Lord sitting on a throne, high and lifted up (v 1)

2 His train filled the temple

3 Above the throne stood seraphims calling: Holy, holy, holy, is the Lord of hosts; the whole earth is filled with His glory (v 3)

4 The posts of the door moved at the voice of him that cried (v 4)

5 The house was filled with smoke

6 I heard the voice of Jehovah (v 8-13)

7 facts about God's throne (Isa. 6:1):

1 God is spoken of as sitting on a throne 14 times (v 1; 1 Ki. 22:19; 2 Chr. 18:18; Ps. 9:4; 47:8; Dan. 7:9; Rev. 4:2, 10; 5:1, 7, 13; 6:16; 19:4; 21:5)

2 It is now in heaven (Ps. 11:4)

3 It is called Th y throne (Ps. 89: 14; 93:2; 132:12)

4 It is called His throne (Ps. 97:2; 103:19; 132:12; Dan. 7:9; Rev. 1:4; 3: 21; 12:5)

5 It IS called the throne of God (Mt. 23:22;Heb. 12:2; Rev. 7:9-n;2l:l-3)

6 It is called the throne of grace (Heb. 4:16)

7 It is called the throne of His majesty (Heb. 8:1)

The Heb. Adonai, trans. Lord in v

WEHEMUH «

m S«cblsgE>od advice at aoy dme. Thb prtaclple 4v>aM be ibc niUag ooe ol OH lives la ClBlK. IcK mr bna« rr.

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wat tt> the CarLu«Maiu«us li:-'> jwrU a

rimlLar cercmooy. Eateil^ (be Kiuce of Canhase with their toga (uibered ■p la ibelr bovm, th.-y said, 'We cany here peace and war; vou will have what you wlU. " The tciute re -p'Jcd, "Yon may have which you pleaae.' The Romaiu diook tbdi toga. aad said, 'We being yon war.' It was lo 'Jbis t>ay that Nebieinlah oiggested to the monry -leaden of hii time thclx otur enermlnatlDn If ihe> failed to keepthe ocveaaot of reaitutioo which they had made. See usie m, Lk. 6-

iP. ACU if:*

d S-.hcrr;;i'-i aoj thoie with hun, called ^ -- •-,,. -^ nppoRed themselvei for 17 tatdiig the uaial pay and

flip., r. », Lncr governors aad leaden had done (v 14). Beddei thli-takli« a.-' salary, noot, wlae, or anything elae fiDmth^ people, Nchimlah bcu^u no laad for himself; his servants worked wlthLijt pay; aad be fed ISO Jews and rulen at tils table daily, besides many othcn whL- ca-ne tohim from the heathen to settle la Tennalem (v 14-19)

e 40sbekelsof silver at 64* each would be $25.60 Inour monry. V^Tiether this was a dally, weekly, roon±ly,cr yearly salary la money is ODt aated. It may have been dally, for It speaks of the dally C7it of food for .Seheiniah'f houae^ld (V 18)

f Nehcmlah's dally fbod bill -

I 01 ^ J325.W. :.. $325.00

6*eep^$20.00 120.00

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dance of Mh ^.. ...„„ ^v 19)

Tte^^Uinin (Ua. 28:2^

Here we hare men Hon of Kveral methods of tfaretiilag the vaiiotts cron:

1 Fitches at peas were ihresbed oy beatfca ±rTr) wl4 a suff (v 27)

2 ' cditcxc bcaicn out with > ro- . vcn wheat was tfarcrftcd (his ««> when there was a sraall amount ftath l:17)andwhcnit wastscccasary to hide (be wheat tan ihe eneniy Ouite. 6:11) 7W-*

3 Wh<a(, barley, aad rye were

un»n o«> Then held they tlmr ind fooad no(hsn(to

9 AIM 1 said. It u not good that yc do: ^Hsght ye aot to vatk in xhe fear of our God becatt»<- of the reproach of the

' • '-ncnuea?

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Building of the wall finiihed

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further hirtdered (6 1-19.

Cp. 4:1-23). I Oppoaittoa

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NOW It c*r Sin-Nil

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3 Nehemiah'a plan accepted andoppreaaion stopped

Oi'uizji^ ot t.i- .-n. so wui we do as tboa sayest. Then I called the priests, and took an oath of thein. that they should do according tx> this promise.

13 Also I«shook my lap. and ««id. < ^- ' ihake out every °^ nouse. and frtnn

his la>_u!. i.;jt perfonneth not this promise, even thus be he shaken out, and emptjed. And all the congregation said. A-m4n , and praised the Lijrd. And the people did according to this promise.

;■■ ij'.s. when *r. ; T- bl'ah. and Ct shem the A-r* bi-an, and the rest of our enemies, heard that I had buUded the wall, and that rhere was no V- .. v«t therein; (though at ' I had not set up the u - i> upon the gates:) 2 That Sln- bii lat and &i'-shem sent unto me, saying. Coine,*let tis meet together m some one oj the villages m the plau) of 6 n6. But they thought to do me mischief.

2 Craftinesa overcome by wisdom and work

3 AaM'^Rrt me&j>4:ngers unto them, savrng, i am doing a

ereat worM. im liiat I cannot

wn: »why should the

.IS*, whiiat 1 ieave it,

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

} Opposition by accusation

4 Nehemiah's governorship of Judah for twelve years

14 • Moreover from the time that I was appointed to be their governor in the land of Ju dah. from the twrntit'.h -.car even unto the t •■ ■ h year of 'r-'Ji- ^ ,5. that I- years, 1 and my br' ".are not eaten the bread of the governor.

15 Bu* rhe former governors ty. fen before me were ch unto the people, and had taken of them bread and wine, besid^f r?v shekels of silver; yea, r servants bare rule people: but so did not 1. because of the fear of God.

IS Yea. also I continued in the work of this wall. n<-:!h»-r bought we any land: . mr STran's were ga' tb work.

1 *: ere u>ere at my

tab.c it.it iiLuiuxedand fifty of the Jew)f and rulers, beside those that came unto us from among the heathen that ate about us.

IS Now that which was prepared jot me Maily was one ox and su choice sheep; also fowls w»Te pr^arfj for me. and or. ' >re of

all sor ■ >r all

this rtQw^rcJ nut i d

of the governor. b<. ..e

bondage was heavy upoa this people.

19'Think upon me. my God. for good, according to all that I have done for this pei^le.

V Building of Jerusalem

dve^iedbyirarnpUag theooDder feet of oxen (tX. 25rt). by tiding a sled o«a the teavcs, ihen uriag a fo«k to tlaow (he saaw op so ibe gtain won Id (all 10 ttie vaaod. or by rolling ova the dteara with a cart having 3 or 4

5 Then sent SAn-billat his sen-ant unto me in like manner the fifth time with an <bpen letter in his hand;

6 Wherem was written.1t is reported among the heathen, and G4sh mu saith tt. that thou and the Jew? think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jf-ru sl-lf m. saying. There is ■Tcing in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

4 Accusation overcome by prayer and self-control

8 Then I sent unto him. say-mg. There are no such things done as thou sayest. but thou feignest them out of thine own •rart.

9 For they all made us afraid. saying, Their hands shall be weakened from the work, (hat >t be : 'Now therefore. O G<- ;hen my hands.

S Opposition by treachery (vss. 12-14)

10 Afterward I came unto the bouse of Sh*m-a-i ah the son of D«l-a-i ah the son of M«-h^t a-beel. who was shut up; and he said. Let us meet together m the house of God, withm the temple, and let ns shut the doors of the temple: for they will come to slay thee; yea. m the night will they come to »Uy thee.

6 Treachery overcome by prayer and bravery

-'• of wood, Sam. 24

iron

.21:

^

Ticnnivas a uwji oi iiic uaic uic those who ronfocmcd to (he goqiel, aiwellaia uvour of death unto death in those who rejected It (2 Cor 2:15-17)

a The enemies of laael reciaeiied Neh-emlah to meet with th.-rr. tn a^^me

village in the plalO of Od-> . t •- i r . ng id

K)pti>e woikby assa«iaa'. 'noi

he was wlsccnjagbto say 2;.

He lent messengers Intfead wtto said for him, ~t am doing a great work, to that I canox oome down' (v J). The opnur] lent the tame piopusal 4 t. n sent a Una (v 4-^, bat

*• jfcd each tlrr.e

b ^e^B 16. Next, v 11

c "nte Ib« meadon of a lener la Sctlp-turc b the ooe David sent u loab (2 Sam. 11:14). Wc also read of the letten which .'ezebel wictt la the naroeof Ahab (: VI. :: -•. -^. \\^ of Syria wiott . of

hrael (2 Kl. 5 - te

letten(2 KL lOrlj.un wtiatsuostaace these letten were written Is not kmwn. Perhaps it was rirlm dreaed for the purpose, or palm -leaves, or papyrus, the Bse of which Is n3w kik<wD u have been very ancient with the Egyptians. Letten from Persia to pcttons of distinction, after being icllcd up in a scroll, were generally inck>sed in a bag or purse which was tometimes made of very elegant and ctsUy material. The end of the purse was then lied, closed over with clay or wax, and sealed(seeUa. 6:16: ^^ ; -^m. 12-4,9; Rev. 5^4,9: IC

d This was open accu^.;... l .. planned rebellion against Pei^; but It was denied. This was only an effott to force the Jews into counsel which chcy had already rejected 4 times (v 4-7)

e There was to be no king of David "s line inlndahfiom Coniah. of Jehoiachin to the oomiiig of the Messiah (Jer. 22-24-30. notes)

f Nehemlah. like a true man of God, prayed io every time of trouble; and God, as In all cases oi (rue men of faith, answered all his prayers (note g. 2r4)

3 acti of Cod concerning Judah

1 He has poured out (be spirit of deep sleep upon Judah

2 He has closed their eyes

3 He has covered the rulen and seen of Judah so they cannot see

This could only mean (hat God allowed the Jews to becofne bLiiid U3 spiri(ualthi.-.- :- "ird in bean toward Him, not t; of God deliber-

ately and WI.J blind.

They closed thei: : hard-

ened their own Interference: ar. gross, their c*n ul

God's

arts became

.nearing. (heir

eyes blind, and their otber faculties •rr ■ .development according to th> loo 01 His program. This

Isuie >. ■ Literpreis this passage

whlchi -n Rom. 11:6. Isaiah,

himseli (. o.'uirnij this coiKlusion in 6: 9-12 as quoted by Christ in Mt. 13: 13-16. See notes (here

God's marvellous work (Ua. 29:14)

In view of the fact that men j<crTnit thcmselwi to serve anJhorKir Mr only with the lips and rx)t from the heart, 1 wlUprocerO witha marvTlouswwk and a wonder that will wake t.hcm up oc cause tbem to peri^ (v 14). Tus mar-Yd<M worit and a wypc}^ was none othcrthan the gospel wc«k of the N. T -teaching, preaching, and heallr^ ail manner of sickness and disease amor^ the people; the creation of nf-w Uv-... and the full program as dc j

and recorded of Chr.':i".'< , -,

(V 14:Hab. 1:5: .' ;

wcr^- of w .::J,•^

woader,

to the ri

-. •-....».- i

■iuscd some to n i$t . i -m i n g madness and

NEHEMIAH 7

The people registered

Number of the people

a Quesdons 17-18. Next, 13:11

b The fact of the bouse of God and the temple being mentioned proves tEat the temple of Zerubbabel was already finished, so 1:1-7:4 could not have been fulfilled before the return of Zerubbabel vlth the 42,360 of 7:5-67; Ezra 2:1-65. Nehemlah's return must have been after the temple was built, and after the walls had been worked upon for many years, for do group of men as small as the ones who helped him could have built the walls and gates of such a great city in 52 days (6:15). This work was simply that of completing what was yet to be done, to close up certain breaches, and make the gates, and an to build such a vast wall from the foundation to completion in this short period-less than 2 months

c This kind of revelation is always witii men who walk close to God and are constantly looking to Him for guidance and light

d Elul, the 6th month-September

Scoffing CIsa. 28:9)

The sense of this passage (v 9-13) is that ol contempt, scoffing, and rejection ot the way God had been speak-ijig to them by the prophet. The scoffers mentioned in v 14 said of Isaiah, >/hom willhe instruct? To whom will he impart his doctrines? Will he treat us as mere babes and infants just weaned? He does nothing but stammer about law upon law and Une upon line as though we cannot understand any-ttiing but the most elementary lessons. Is he goiiig to regard us as children and treat us as senseless babes by giving us endless repetitions? (v 9-10). The prophet answered their mockery by acknowledguig their complaint was true and that they (drunkards as they were) should be dealt with by such methods seeing they were not capable of receiving sound doctrine, in their drunken stupor. Even though God would speak to them with stammering lips and in foreign and strange languages which would be the rest and refreshing for the weary, yet this people would no:hear(v ll-12).Inotherwords^nce they considered the prophet's messages unintelligible, like words of stam -merers and foreigners whose tongues iiey would not understand, God would use these very methods to reveal Himself to them and thereby give rest and refreshing; but this would be rejected also as foolish and unintelligible

Tongues fisa. 28:11)

Heb. la'eg . a buffoon or clownish jester; foreigner; mocker; stammerer. From la'ag, to deride; imitate a foreigner; speak unintelligibly; mock; stammer; lau^. The idea here is that since the drunkards of Judah regarded the messagesjehovahhad sent them by the prophet, as only adaptable for children. He would teach them in a manner they did not Uke and give them a knowledge through the language of foreigners, as a sign of theii unbelief. Paul used this passage speaking of the gift of tongues in the church as a sign tounbeLLevers(l Cor. 14:21-22). The word stammering does not mean that the language would not be real and genuine but that the people hearing it would not understand it (v 11; 33:19). These Heb. words are trans, mockers (Ps. 35:16); mockest (Job 11:3; Pi. 17: 5; 30:17; Jer. 20:7); mock (Job 21:3); mocked (2 Chr. 30:10; Neh. 4:1); laughed to scom (2 Ki. 19:21; Neh. 2;

19.21; Job 22:19: Ps. 22:7; Isa. 37:22); laugh (Job 9:23; Ps. 80:6); and have in derision (Ps. 2:4; 59:8). AUlEs points to the experiences of the book of Acts, especially to those of the 120

11 And I said,"Should such a man as I flee? and who is there, that, being as I am, would go into*the temple to save his life? I will not go in.

12 And, lo, T perceived that God had not sent him; but that he pronounced this prophecy against me: for T6-bi'ah and San-bal'lat had hired him.

13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

14 My God, thinJc thou upon To-bi'ah and San-bal'lat according to these their works, and on the prophetess No-a-di'ah, and the rest of the prophets, that would have put me in fear.

7 Completion of the walls

and gates of Jerusalem in

52 days

15 S So the wall was finished in the twenty and fifth day of the month "E'liil, in fifty and two days.

8 Effect of the finished work upon the Jews' enemies

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

9 Treachery of many nobles

of Judah

17 *^ Moreover in those days the nobles of Ju'dah sent many letters unto T6-bi'ah, and the letters of T6-bi'ah came unto them.

18 For there were many in Ju'dah sworn unto him, because he was the son in law of Shech-a-ni'ah the son of A'rah; and his son Jo-ha'nan had taken the daughter of Me-shiiriam the son of Ber-e-chi'ah.

19 Also they reported his good deeds before me, and uttered my words to him. And To-bi'ah sent letters to put me in fear.

CHAPTER 7

VI Change of governors and register of inhabitants (7:1-73). 1 New rulers of Judah

NOW it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Le'vites were appointed,

2 That I gave my brother HS-na'ni, and Han-a-ni'ah the ruler of the palace, charge over Je-ru'sa-lem: for he was a faithful man, and feared God above many.

•3 And I said unto them. Let not the gates of Je-ru'sS-lem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Je-ru'sa-

--

lem, every one in his watch, and every one to be over against his house.

4 Now the city was large and great: but the people wer^ew therein, and the*houses were not builded.

2 Register of the returned Jews from Babylon (7: 5-73; Ezra 2; I Chr. 9:2-34). (1) The people (Ezra 2:1-35)

5 •" And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. 'And I foimd a register of the genealogy of them which came up at the first, and found written therein,

6 These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Neb-u-chad-nez'zar the king of Bab'y-lon had carried away, and came again to Je-ru'sS-lem and to Ju'dah,"every one tmto his city;

7 Who came with Ze-rub'-ba-bel, Jesh'u-4, Ne-he-mi'ah, Az-a-ri'ah, Ra-a-mi'ah, Na-ham'a-ni, M6r'de-cai,Birshan, Mis'pe-reth, Big'va-i, Ne'hum, Ba'a-nah. 'The niunber, / say, of the men of*the people of !§'-ra-el was this;

8 The /children of Pa'rosh, two thousand an hundred seventy and two.

9 The children of Sheph-a-ti'ah, three hundred seventy and two.

10 The children of A'rah, six hundred fifty and two.

11 The children of Pa'hath-mo'ab, of the children of Jesh'u-a and Jo'ab, two thousand and eight hundred and eighteen.

12 The children of E'lam, a thousand two himdred fifty and four.

13 The chUdren of Zat'tu, eight hundred forty and five.

14 The children of Zac'ca-i, seven himdred and threescore.

15 The children of Bin'nu-i, six hundred forty and eight.

16 The children of Beb'a-i, six hundred twenty and eight.

17 The children of Az'gad, two thousand three hundred twenty and two.

18 The children of A-don'i-kam, six hundred threescore and seven.

19 The children of Big'va-i, two thousand threescore and seven.

20 The children of A'din, six hundred fifty and five.

21 The children of A'ter of Hez-e-ki'ah, ninety and eight.

22 The children of Ha'shum, three hundred twenty and eight.

23 The children of Be'zai, three hundred twenty and four.

24 The children of Ha'riph, an hundred and twelve.

25 The children of Gib'e-on, ninety and five.

26 The men of Beth'-le-h6m and Ne-to'phah, an hundred fourscore and eight.

27 The men of An'a-thoth, an hundred twenty and eight.

who, on the day of Pentecost (Acts 2: 1-21) were baptized in the Spirit and spoke in other languages as the Spirit gave them utterance. This was in fulfillment of Isa. 28:11, etc. They became an object of mockery, laughter, scorn, and ridicule, and were accused of being drunk on new wine. See Tongues in Index

5 He shall heal the eyes of the blind (v 3; 35:5)

6 Open the ears of the deaf

7 Give knowledge to the hasty (v 4)

8 Heal the stammerer

9 Strip the vile (impious) person of his nonor and position (v 5)

10 Scrip the churl (niggardly) of his standing

a Few compared to the greatness of the city whicn was large enough in space to hold multiplied thousands more than those who settled there from the first two groups of captives that returned under Zerubbabel and Ezra (v 4). In 11:1-2 we see tiiat lot; were cast tD bringoneout of every 10 people from the outside into Jerusalem to Uve, so as to make the city more inhabited, for few of the former inhabitants came back from captivity

b This could only refer to the fact that the many houses which the open spaces of Jerusalem could hold were not Duilt; that is, there was plenty of room for other houses. It could not mean that there were no houses built in Jerusalem at all» for many were already finished and people were living in them (3:10,

20, 23, 24, 28-29;4:14; 5:3,11,12;6:10; 7:3; 8:16)

c Nehemiah, the cup-bearer, was not with those who returned in this group of exiles, so the Nehemiah of v 7 was an entirely different man. The one who served as cup-bearer to Artaxerxes became governor of Judah at this time of the building of the walb. When he sought to register the p>eople in his day, he found a register of the genealogy of those that had come up at the firsthe found written therein those that had come up from captivity. This is certainly proof tiiat he did not know of the register, or that it was om made long before his day (v 6)

d Every one unto his city . This shows that all the first exiles did ait settle at Jeru -salem only. Many went to their own cities where their inheritances were located(v6). This explains why so few settled in Jerusalem, why the city was not built up to full capacity, and why houses were not built to fill tlie empty spaces, as in v 4

e "These Jews that came back with Ze-rubbabel were of the child r en of Israel . Thus, all Jews are Israelites and all Israelites are Jews, without exception. There is no difference between the two terms as far as the people to whom they apply is concerned f For a list of these different families by number, see note e, Ezra 2:64

Tongues predicted (Isa. 28:12)

God not only predicted the spiritual exercise of speaking in various languages by the Holy Spirit, as fulfilled in Acts 2. 10, 19; 1 Cor. 12-14, but He also ja^dicted that men in general would not hear or be open to such exercise during the time it was to happen (v 12). That this refers to N. T. spiritual experiences is not only clear from Paul's application of it to the church in 1 Cor. 14:21-22, but also from the fulfillment of v 16 (quoted by Peter and others in theN. T.), in connection with Christ in N. T. times, as the Stone and foundation of the church (Mt. 21:42-44; 1 Cor. 3:11; Acts 4:11; Eph. 2:20; 1 Pet. 2:4-8). Thus the speaking with stammering Upsand another tongue does not refer to judgment upon Judah by a foreign nation, such as the Assyrians and Babylonians who were to teach them certain lessons, but to spiritual experiences which would be a rest and a refreshing to all who would hear in the church age

10 blessings of the Messiah (Isa. 32:2):

1 Heshallbeasan hiding place from the wind (v 2)

2 As a cover from the tempest

3 "Ks riven in a dry place

4 ST the shadow of a great rock in a weary (or hot desert) land

• These wexc the temple ierv«ms who carried wucr and wood for the temple lervlceu Only 392 returned with Zc-rubbabel (v 60; Ezra 2;5S), and 220 with Ezra (11:21; Ezra 8:20). The»e perhapa were the dejcendantt of the Gtbeonite* of Joih. 9:27

Vlrsln birth (ba. 7:14):

Hcb. ha-almjh. the virgin-the only one chat ever was, or ever will be » mother in thii way. Almah means a lass: damsel: maid; vlr^. Trins. virgin of RebeJtah, meaning a pure unmarried young woman (Gen. 24:4:?); virgins , or unwcdded young women (Song 1:3; 6:8); maid of the young, unmarried virgin sister of Moses who was about 14 years of age (Ex. 2:8), and of one who goes witfi m.'in for the first tlmc(Pr. 30:19); damsels as u^cd of young bdies playing timbrels (Ps. 63:25-26);and virgin?shere, me.ning the mother of the Messiah who was to be born in Israel of one who, as later confirmed, knew no man until after He (Jesus) was bom (v 14; Mt. 1:18-25; note d, Lk. 8:19). The argument that almah could mean a young marled woman is not supported in any scripv ture:andinviewof Uie plain record of Mary being a pure virgui who had not known man and one who conceived by iie Holy Spirit, it only shows unbelief and rebellion against God's Word and the perfect plan of redemption througha virgin-bom man-God manliest in the flesh -if we accept anything but what is plainly declared in v 14; 9:6-7: Mt. 1:18-25; Lk. 1:30-38; Jn. l:l-14;Rom. 8:3:G. 1. 4:4; 1 Tim. 3: 16; Heb. 1:5-7; and 2:6-18

TheHeb. bethulah, is trans. Wrgin 24 times(23:12; 37:22; 47:1; 62:5; Gen. 24:16; Lev. 21:3, 14; Di. 22:19. 23, 28; 32:25; 2 Sam. 13:2; 1 Ki. 1:2; 2 Ki. 19:21; Jer. 14:17; 18:13; 31:4, 21; 46:11; Lam. 1:15;2:13:Joel 1:8; Amos 5:2): virgins 14times(23>t:Ex. 22:17; Judg. 21:12; 2 Sam. 13:18; Esther 2: 2-3, 17, 19; Ps. 45:14; Urn. 1:4, 18; 2:10, 21; Amos 8:13); rnaid 4 times (Ex. 22:15-16; Job 31:l:7er72:32: 51: 22); maids 3 times (Lam. 5:11; Ezek. 9:6; Zech. 9:17); maiden 2 times(Judg. 19:24; 2 Chr. 36:17); and maidens 3 times (Ps. 78:63; 145:12; Ezek.44:22). Almah denotes a girl of marriageable age, but not married, and therefore a true virgin. B':thulah refers to an unmarried girl and expresses virginiry of a bride or one betrothed (62:5; Joel 1:8)

The Gr. parthenos in Mt. 1:23 and Lk. 1:27 means a maiden; an unmarried daughter; a virgin. Tr.ins. virgin 14 times and in c\'ery case it means an unmarried maidcn(Mt. 1:23; 25:1, 7. 11; Lk. 1:26; Acts 21:9: 1 Cor. 7: 25, 28, 34, 36, 37; 2 Cor. 11:3; Rev. 14:4). This Is the root word of p.-.r-thcnla, meaning maidenhood; virginity (Lk. 2:.'16)

None of these original words are used in connection with .i married womin. Some contend that they simply mean any young woman, but this is not true; they mean only one who is a pure and undeflled virgin-any maid who has never known man

Immanuel (Isa. 7:14):

Immanucl. God with us (v 14; 8:H). Enimanucl In Mt. 1:23. Thisvirsc is the only part of the prophc(y that is a direct prediction of the virgin birth and the coming Messiah, ilic other two verses refer to Isaiah's son whom the Lord said he should take with him to meeiAhaz(v 3). It stems that on the way, Isaiah began prophcsving of the coming Messiah and the virgin birth, as in v 14, then pointed to his own K)n, saying that he would eat butter and honey up to the time of knowijig how to chooie between nght: nd wrong and that before this the kings of Syria

M The men of B4th-Az'iiui-

v*th, forty and two.

29 The men of Kir ialh-j*'«-rim. Chf-phi rah. and B*-* -roth, seven hundred forty and three.

30 The men of RA'nuih and Gt bA. six hundred twenty and one.

31 The men of MIch'mas, an hundred and t>*enty and two.

32 The men of B*lh-el and A i, an hundred twenty and three.

33 The men of the other N«'-bO, fifty and two.

34 The chUdren of the other f. 14m, a thousand two hundred fifty and four.

35 The children of Hi'rim. three hundred and twenty.

36 The children of J4r I-ch6, three hundred forty and five.

37 The children of LOd, Hi-did, and 6 n6, seven hundred rwentv and one.

3S The children of S«-n»'ah, three thousand nine hundred and thirtj'.

(2) The priests returning from Babylon (Ezra 2: 36-39)

39 *■ The priests: the children of JS-d4 iah, of the house of Jtsh'u-4, nine hundred seventy and three.

40 The children of Im'mer, a thousand fifty and two.

41 The children of P4sh ur. a thousand two hundred forty and seven.

42 The children of H4 rim, a thousand and seventeen.

(3) The Levites returning from Babylon (Ezra 2:40-42)

43 'The Levites: the children of J6sh'u-4, of K4d'nii-el. and of the children of Hft-de-vah, seventy and four.

44 'The singers: the children of Asaph, an hundred forty and eight.

45 ' The porters: the children of Sh41 lum, the children of A't«r. the children of TkV-mon, the children of Ak'kub, the children of H4tl-t4, the children of Sh6'ba-i, an hundred thirty and eight

(4) The Nethinims or temple aervants (Ezra 2:43-54)

4« "^ The •Nethl-nJms: the children of Zi'h4, the children of Ha-shu'phd, the children of T4b ba-6th,

47 The children of K«'r6s, the children of SVA, the children of P4 don,

48 The children of L«b'a-n4, the children of H4K'a-b4, the children of Sh4rma-i,

49 The children of H4'nan, the children of Ald'del, the children of G4 hir,

50 The children of R*-a-i'ah, the children of R6 zin, the children of N*-k6 d4,

51 The children of GAz'zam, the children of Czil, the children of PhA-s« ah,

52 The children of Bt'sAi, the children of Mfr-ii nim, the children of N*-phish e-»lm,

53 The children of Bik'buk. the children of HA ku'phi, the

children of Hirhiir,

54 The children of BAz'lith, the children of M*-hi dA, the children of Har shA,

55 The children of Bir'kfis, the children of Sls'e-r*. the children of T4 mah,

56 The children of N*-zi'ah, the children of H4t I-phA.

(5) Children of Solomon's servants (Ezra 2:55)

57 • The children of Sfil'o-mon's servants: the children of S6'ta-i, the children of S6ph e-r6th, the children of P*-ri'dd,

58 The children of Jfl-4'U. the children of Dar kon, the children of 6id'del,

59 The children of Sh«ph-a-ti'ah, the children of HSt'til, the children of P6ch'e-r6th of Ze-b4'im, the children of A'mon.

60 All the N6th'I-nIm5, and the children of S61 o-m6n's servants, were three hvmdred ninety and two.

(6) Non-pedigreed people of the captivity (Ezra 2:59-60)

61 Ajid these were they which went up also from T§l-me'lah, T6r-ha-re'sh4, Che rub, Ad-d6n, and Im'mer: but they could not shew their father's house, nor their seed, whether they were^oi Is'ra-el.

62 The children of DSl-a-i'ah, the children of T6-bi'ah, the children of N6-k6'd4, six him-dred forty and two.

(7) Non-pedigreed priests of the captivity (Ezra 2: 61 -

63)

63 ' And of the priests: the children of Ha-b4'iah, the children of K6z, the children of Bar-zilla-i, which took one of the daughters of Biir-zil'la-i the 611 e-4d-ite to wife, and was called cifter their name.

64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And the Tir'sha-thA said unto them, that they should not eat of the most holy things.'^till there stood up a priest"with 0 rim and Thiim mim.

(8) Total of whole congregation: 42,360 besides 7,337 servants and 245

singers (Ezra 2:64-65)

66 • The whole congregation together was 'forty and two thousand three hundred and threescore.

67 Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and the/ had two hundred forty and five singing men and singing women.

(9) Their substance and gifts (Ezra 2:66-70)

68 Their'horses, seven hun-

andEphr -■- ' "-■ ' "v 15-

16). thi I. ter

when Ass . n.i i.iv.iuiu '.ti<i. r 1. 16: 9), and Pckah, king of Iphr:Im, was killed by UoAca (2 Ki. IS:."!)), thus fulfilUrw the propnccy of v 15 16. lul.ih'iton was evidently still a babv when he went to meet Ah. z. and if

Conunued. column 4 ^»-

onc standingvJM a lugliinoiint.iiii would lee many peaks ui tlic dlst.uu c without jcelng th . " ■ '■ • • tliem. If one will r». .idiiig

many propJiiii' ; ' '(-i •' hkul i Ic.ir under'.iandinKiil' dictti will be the result. S. ' ' ' ' : ' - nrc

and lav> .■ ' r

Law in tlu ciui x

a AllwtK) could on p«Dve they were of Inaelby gcncakjgy were njt reckoned with those who were regljtered In the nation. Many so-called pricsu loit their place In the prte»lhi>od because of this (V 63-65). See nate c, below

b Tlrshathawasthc Peril an title for govern jr. Here It refers to Zerubbabel who was the goven>3t of Judah at the time of this regisaatlon f v 65; Ezra 2:63)

c Some who claimed to be priests but could not prove their relationship with the priesthood, were really of the priestly families; and this was decided by the L'rtm and ThumriTlm (v 65)

d See note on Ex. 28:30

c See note e, Ezra 2:64

f See i»te f, Ezra 2:66

^»- Com, from column 2

one reads the prophecy with this In mind, it shoula be clear

7 f acts that are clear :

1 That V 14 has nothing to do with an immediate fulfillment of some virgin having a child before Re zin ?ndPe-kah would be destroyed. Nothing in the verse speaks of a double fulfillment, a virgin in Isaiah's day and another one later; so this dieory need not be considered

2 lliatv 14 refers exclusively to only one virgin and one virgin-bom child; and this is the way it was fulfilled (v 14 with Mt. 1:18-25; Lk. 1:34-35; Jn. 1:14; 1 Tim. 3:16; Heb. 1:5-7; 2:9-18)

3 The above facts do not do away with the re<juired immedi?te sign to Ahaz regarding the protection of the house of David by the 2 kings being killed as in V 15-16, for Isaiah's son, a mere suckling of a child, who was then present, could have served, and no doubt did serve as the immediate sign. The virgin-bom child who was yet to come was to be a sign to the house of David regarding eternal protection from all enemies

4 Isaiah's sons are definitely st.'ted to be for signs and wonders in laael (8:18); the first son was a sign in connection with the predictio ns of 7:15 16 whereas, the second was a sign in connection with 8:14

5 We have another definite Instance of the projection of the coming Messiah child into these prophecies in 9: 6 -7, it being suddenly inserted into the picture of prophecy, foreign to the idea of the virgin-birth as in 7:14. Tnere can be no misunderstanding in either case about the coming virgin -born Son of God being referred to, so if we a How 9:6-7 to refer to the Messiah without forcing the idea of 2 virgins and 2 children, then the same can be true of 7:14, which cannot be applied to Isai.^h'ssonsany morcihan9:6-7. Both are Messianic and rise or fall on their own merits. Both refer to one virgin and one virgin-born cliild

6 ITie purpose ln7:14istoglve Ahaz assurance of future and eternal protection to the house of David before show -inp.him that (kid would also give immediate protection to the house of D.\-ld as signified by Isai.h's son. The assurance thai the Messiah would come would be a double blessing of .--ssurancc and the greatest of all to the house of David

7 It is definite that v 14 applies to the virgin-bom Messiah who was yet to come (Mt. 1:18-25; Lk. l:;i4-35); and since V 15-16 refer to Isaiah's son as a sign to Ahaz regarding both kings being destroved in a short time, it is only proper that we make tlu: (wo pro-

filiecics of distinct coming events, one mmcdiatc and ihc other remote lids is a clear example of the law of prophetic perspective-seeing more than one event at the same time, like

NEHEMIAH 8

7he book of the law read

Nehemiah encourages the people

a ThisstillreferstDthegovernoroflsrael at the time of the registration of the first returning exiles - Zerubbabel (v 70). See note b, Ezra 2:63

b See note a, Ezra 2:69 for a list of what some ot these items would be valued at. The amounts given are slightly different in the 2 books, but this can be explained by the fact that Nehemiah recorded what some of the chiefs and the people gave while Ezra recorded only what some of the chiefs gave. Here the Tirshatha, or governor also gave along with the people (v 70-72). In V 70 it states what the governor gave jjersonally; in v 71 what some of the chiefs gave; and in v 72 what tiie people gave

c The Tirshatha gave 1,000 drams (Heb. daric, each one worth S5. 28), which would be $5, 280.00 in gold, besides 50 gold basons and 530 garments for priests (v 70)

d The chief fathers gave 20,000 dram s (Heb. daric , each one worth $5.28), which wouia be $105,600.00 in gold. Besides this they gave 2, 200 pounds of silver. There being 100 shekels to each maneh or pound, this would be 220, 000 shekels which, at 64^ each would amount to $140,800.00 (v 71)

e The people gave 20, 000 drams (Heb. daric , eachone worth$5. 28), or $105, 600.00 in gold, and 2,000 poundsof silver. There being 100 iiekels to each maneh or pound, this would be 200, 000 shekels, which at 64^ each would amount to $128,000.00. Besidesthis they gave 87 garments for the priests (v 72)

f The broad open space

git was the priests' duty to teach the people the Word of God (Dt. 17:11; 33:10; Mai. 2:7)

h This was the requirement every 7lii year (Dt. 31:9-12). it was the feast of the blowing of trumpets (Lev. 23: 23-25)

i Daylight to noon 'v 3)

j Stage or platform above the people. 13 priests stood by him as he read (v 4-5). When the book was opened the jjeople stood up, and as he blessed them they said, "Amen, amen" with the lifting up of the hands. Then diey bowed theirheadsand worshipped with their faces to the ground (v 6)

Speaking out of the ground (Isa. 29:4)

Speaking out of the ground and low out oi the dust is no prediciion ol a new Bible, or a new revelation from God as sometimes taught. It is a simple expression of complete defeat to Israel, Many times the term out of the dust is used of utter defeat or humiliation (1 Sam. 2:8; 1 Ki. 16:2; Ps. 13: 7), ftought down to thedust is an idiom meaning defeat and complete sub jugation to another (2:10; 25:12; 26:5; 49: 23; 2 Sam. 22:41-43; 2 Ki. 13:7; Job 16:15; Ps. 44:25; 72:9; Nah. 3:18). Here, it was Jerusalem and Judah that was predicted that the multitude of strangers would also be brought down to the dust after Israel's experience in the dust. Judah was to become so low and defeated that the jjeople would be confused and act strangely,like a witch with a familiar spirit (notes e -h, 8: 19-20). In 52:2 Judahwas commanded to "diake thyself" from the dust, would be defeated and brought down to Uck the dust in humility. In v 5 it means that the Jews will be exalted after the defeat in the dust

5 similes of Gentile defeat (Isa. 29:5):

1 LiJ<e small dust

2 As chaff that passes away (v 5)

3 As a dream of the nieht vision (v T)

4 As when a himgry man dreams that he eats, but when he awakes he is empty (v 8)

5 As when a thirsty man dreams that he drinks, but when he awakes he is

dred thirty and six: their mules, two hundred forty and five:

69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 And some of the chief of the fathers gave unto the work. The "Tir'sha-tha *gave to the treasure a thousand "^drams of gold, fifty basons, five hundred and thirty priests' garments.

71 • And some of the chief of the fathers gave to the treasure of the work"twenty thousand drams of gold, and two thou-S2ind and two hundred pound of silver.

72 And that which the rest of the people gave was 'twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Le'-vites, and the porters, and the singers, and some of the people, and the Neth'i-nims, and all !s'ra-el, dwelt in their cities; and when the seventh month came, the children of I§'ra-el were in their cities.

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CHAPTER 8

VU Revival under Ezra (8: 1-10:39; Ezra 9:1-10:44), 1 Preaching the word, prayer, and praise to God

AND all the people gathered ■ themselves together as one man into the /street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Mo'ges, which the Lord had commanded to is'ra-el.

2 And Ez'r^the priest brought the law before the congregation both of men and women, and all that could hear with understanding, frupon the first day of the seventh month.

3 And he read therein before the street that was before the water gate from the 'morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive imto the book of the law.

4 And fiz'ra the scribe stood upon a 'pulpit of wood, which they had made for the purpose; and beside him stood Mat-ti-thi'ah, and She'ma, and An-a-i'ah, and U-ri'jah, and Kil-ki'-ah, and Ma-a-se'iah, on his right hand; and on his left hand, Pe-daiah, and Mish'a-el, and Mal-chi'ah, and Ha-shum, and Hash-bad'a-na, Zech-a-ri'ah, and Me-shiiriam.

5 And £z'ra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And £z'ra blessed the Lord, the great God. And all the people answered A-men', A-men', with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground.

7 Also Jesh'u-d, and Ba'ni,

and Sh6r-e-bi'ah, Ja'min, Ak'-kub, Shab'be-thai, Hq-di'jah, Ma'a-se'iah, Kel'i-ti, Az-a-ri'-ah, Joz'a-bad, Ha'nan, Pel-a-i'ah, and the Le'vites,'H;aused the people to understand the law: and the people stood in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the"reading.

2 Conviction of ajid repentance for sin by the word of

God(Rom. 3:20; 7:7-14)

•9 •" And Ne-he-mi'ah, "^which is the Tir'sha-thA, and Ez'rd the priest the scribe, and the Le'vites that taught the people, said unto all the people, This day IS holy unto the Lord your God; mourn not, nor weep. For'^all the people wept, when they heard the words of the law.

3 Forgiveness and re joicing

after repentance

•10 Then he said unto them, Go your way, eat the fat, and drink the sweet,"and send portions unto them for whoin nothing is prepared: for this day IS holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength. •11 So the Le'vites stilled all the people, saying. Hold your peace, for the day is holy; neither be ye grieved.

12 And /all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

4 Second preaching service

•" And Son the second gathered together

13

were

chief of the

people, the

day

the fathers of all the priests, and the

Le'vites, unto Ezra the scribe, even to understand the words of the law.

5 Feast of Tabernacles re-stored(Lev. 23:33-44)

14 And they found written in the law which the Lord had commanded by Mo'seg, that the children of Ig'ra-el should dwell in booths in the feast of

the seventh month: •15 And that they should publish and proclaim in all their cities, and in Je-ru'sS-lem, saying. Go forth unto the mount, and fetch'K)live branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 •; So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of E'phra-im.

17 And all the congregation of them that were come again out

still thirsty

6 things will destroy Gentiles (Isa. 29:6-):

1 Thunder (v 6)

2 Earthquake

3 Great noise

4 Storm

5 Tempest

6 Flame of devouring fire

6fold effect upon Judah :

1 They would not hear fv 12) 13)

2 Would go contrary to mese things (v

3 \v'ould fall backward like a drunken man in darkness and imbelief

4 Would be broken

5 Would be snared

6 Would be taken

a The Levites explained the law to the p>eople, and caused them to understand the true sense (v 7-8)

3 things make good preachini

1 Reading the holy Scriptures (v

2 Giving the true sense, as written

3 Causing men to understand the truth fully

b The way the book stated it is the way they caused the people to understand it, not giving theii personal interpre -tation of what was read. They simply emphasized what was written. Thus it should be, for what is written is what is meant, and it is plainly stated so that all can see alike (v 3)

c Nehemiah was the Tirshatha, or governor at the time of the reading of the law on this occasion. Ezra was an old priest by now, having brought exiles Dack with him 69 or 70 years before, the year after the temple was rebuilt. He was at least 90 years old if 21 when he led the captives from Babylon (Ezra 8)

d The weeping of rep)entance was to be changed to rejoicing now that the Word was to be obeyed (v 9)

e 8 commands to the people :

1 Mourn not, nor weep (v 9)

2 Go your way (v 10)

3 Eat the fat

4 Drink the sweet

5 Send portions to those for whom nothing is prepared

6 Do not be sorry

7 Hold your peace (y 11)

8 Do not be grieved

f 17 evidences of spiritual revival:

1 Weeping at hearing the Scriptures read (v 9)

2 Greatness of heart (v 10,12)

3 Great joy and strength

4 Holy day unto Jehovah (v 9,10,11)

5 Holding peace (v 11)

6 Salvation from grief and sorrow (v 10-11)

7 Enjoyment of good things (v 12)

8 Toy in trudi and uiiderstanding

9 Hunger for more truth (v 13)

10 Conformity to all rituals (v 14-17)

11 Daily search for truth (v 18)

12 Conjfession and restitution (9:1-3)

13 Fasting and prayer

14 Separation from evil (9:2)

15 True worship and {xaise (9:3-38)

16 Making of vows to God (10:1-30)

17 Whole-hearted support of God's work financially (10:32-39)

g Not only did they gather the second day to receive instruction ftom the law, but also on every other day of the convocation (v 18)

h Branches from all kinds of trees were gathered to make booths to dwell in during the feast of taberaacles(v 15-17)

Stumbling of Judah (Isa. 28:13)

This refers to the stumbling of Judah over die new religion, doctrines, and spiritual experiences that the Messiah (the Stone and foundation of v 16) would bring to men. Judah would not hear but would rather go contrary to these things, as if falUng backward like a drunken man, and be broken

Causes of Judah's destruction (Isa, 29:9):

In these verses (9-16) we have the causes for the destruction of Judah and Jemsalem described in v 1-8,The picture here is one of hysteria, bewilderment,and extreme mental distress over the calamity about to fall on them because of their sins and hypocrisies. This portion has to do with the more immediate troubles of Israel through sin that was to lead eventually to final judgment which would bring them to repenunce under their Messiah in the last days. Even in Isaiah's day a state of stupefaction was upon the people and they were destined to chastening soon, wiihout destruction, by Assyria (36:1-37:38), and to destruction later by Babylon (2 Ki. 25), and Rome (Lk, 21:20-24)

NEHEMIAH 9

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W and Ttptnttnet Frayer and confestion of the Lfvitta

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« Sitxlag uo<kr booths of Umbt of ttcct wiiUkcly a very tDbertog cipericocc (Lev. 23:39-43; Dl. 16 1J - 1S>. It re-minded iBiel of their t Ufc

In Egypt, of ibelr ^.'imi ihr

wtldemttt when ihey -i:.-pUce to pUcc wlthi'Ut p fkiici, ind of their carthlv pil^inii^c t * benertnJiDctcniil w-rlJ ,v 171. Suchdayi were t>3 djubillmei of great meditation, rclaxatloD, and wor-riilp-timet of drawln,; eloier lo God on the part of the ti Jlv. It (lave them tk un anU dayi for waiting upon Him. Like Jonah who mad. a txxith id sit under while waiting to see what God would do tL^ Nineveh (Jooah 4:5), lo theic Isaclltei could, once a year, lit and reflect upon the It past, present anJ future -taVe Inventory of thtirUvei and draw cloKr Xo JcbLivah. By this tlm<. th^lr po'phcu had given them hundreds of revclatloas of truth atx ut waiting on God, meditation ^n God's Word, keeping the mind on Mlm, and many other things that would make theseSdaysof tfa>. feanof tabernacles one of the rrtost spiritual and restful |>irlods of the year. It was -■■n one of these occasions that Jesuj Christ pio-misedrlversof living water tr flow out of the Innermost being of all who would come to Mlm w itb a thirsty s^ul to drink (Jn. 7:37-39). Such an experience is fkjwforall who wish to receive of the abundance of the benefits of the pto -misesofGod (Ps. i4:9-10; 84:11; 91: 1-12; 103:1-3; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; Jn. 14: 12-14; 15:7,16; 16:23-26; 2 Cor. 1:20; Heb. 11:5; 2 Pet. 1:4; 1 Jo. 3:21-22; 5:14-15)

b Called Joshua In most places

c It seems from several statements like this that Israel failed to observe the law In many respects fnim the very first. How many of these feasts, rituals, and even essential commaodments they failed to obey and hjw universal thv disobedience wasonly God knows. Here It is clear that the feast of tabernacles had an been kept since the days of Joshua (v 17). In vme places the pasaover was neglected for centuries, as stated in 2 Chr. 30:5,26:35:18

d The Ust day was always a special one. It was on this final day of the feast Jesus Christ attended that He gave His special message regarding the fulneu of God for each belie ver (Jn. 7:37-39)

e AccordtagtDthe law, the feast of tabernacles was to be In the 7th nion± (C\:tDbcr) from the 15lh to the 22nd; but It seems here that It ended on the

24th, which indicates tiiey were late Id reading this In the law and deciding Xv obey It (v 1)

f These Jews are repeatedly called the children of Israel and the seedof IsraeT (v 1-2), pTOvln"g~that the term Israel is r>Jt used only of the 10 tribes

g The stairs, the platform. Omit the comma and read: platform of the Le - vltci (v 4)

h Evidently they prayed In unison, as was the case id mairy times. See Acts 1: 13-24; 4:24

1 74 f acu about God :

1 His name is glorious (v 5)

2 He Is exalted above all pOKlble blessing and praise from man

3 He alone 1$ Jeh.)vah (v 6)

4 He made the heaven

5 He made the heaven of beavciu

6 All the holt of the heavens

7 The earth

8 All things In the earth

9 The k-as

10 All things In the seas

11 He prcK-rvei all things

12 He Is the object of worship of the host of heaven

13 He choic Abraham (v 7)

14 Brought him out of I'r

15 Gave him a n-w nam--

16 Found his heart faithful (v 8)

17 Made a covenant with him IM Gave him the land of Canaan

19 He has kept His words

20 He li righteous

of

Sin

SOf

not so.

nia«le booths.

ths: for

': U-* the

•.hit da'. "

■ Ij ra-e:

And ;iierc was very great

sUdneas.

6 Daily preaching the word (via. 2, 13-14; 9:1. 3)

18 Alao day by day, from the first day unto'the last day. he read in the book of the law of God. And they kept the feast seven days; and on the eighth

day was a solemn assembly, according unto the manner.

CHAPTER 9

7 Confeaaion of sin and reatitution

T^OW in the 'twenty

and

fourth day of this month the children of I? ra-el were assembled with fasting, and with sackclothes, and earth upon them.

2 And'lhe seed of Is'ra-el separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God.

8 Levites exhort the people to stand up and praise God

4 * Then stood up upon*the stairs, of the Levites, J6sh'-u-4. and BAni. KAd mi-el, Sh6b-a-ni'ah, Bun ni, Shfir-e-biah, BAni. and Chfn a-ni, and *cried with a loud voice unto the Lord their God.

I 5 Then the Le vites, J6sh'-u-A. and Kid ml-el, BAni, HAsh-ab-niah. ShSr-e-bi'ah,

iHVdijah. Shtb-a-niah. and P6th-a-hiah. said. Stand up

S And f oundest his heart faithful before thee, and madest a covenant with him to e the land of the CA nAan-,. the Hit titps, the Am'dr-ites. and the P*r Iz-zites, and the J*b'u-sites, and the ^.ir ^a-•hites, to give il, I say. to his seed, and hast performed thy words; for thou art righteoua:

9 And didst see the affliction of our fathers in £'g1^pt, and heardest their co' by the Red sea:

10 And shewedst signs and wonders upon PhA'radh, and on all his servants, and on all the people of his land: for thou knewest that*they dealt proudly against them. So didst thou get thee a name, as it is this day.

(3) Levites recall Israel's rebellions and God's mercy and miracles inthe exodus and wilderness wanderings

11 And thou didst'divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day"by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou earnest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes andtommandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of M6 §e5 thy servant:

15 And /gavest them bread from heaven for their hunger, and'broughtest forth water for them out of the rock for their thirst, and promisedst them that they should*go in to pos-

and bless the Lord your'God igess the land which thou'hadst for ever and ever:^nd Wessed ; sworn to give them.

' 16 But they and our fathers

dealt 'proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and Mn their rebellion appointed a

captain to return

be thy glorious name, which is exalted above all blessing and praise.

9 Levites confession and prayer. (1) Confess Codas creator and sovereign of

•ill

6 Thou, even thou, art Lord

alone; thou hast made heaven, ito their bondage: but thou art the heaven of heavens, with all \a God ready to pardon, gracious their host, the earth, and all |and merciful, slow to anger, things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven wor-shippeth thee.

ir. '. ' .t kindness, and for-si> m not.

IB ica, when they had made them a 'molten calf, and said. This IS thy god that brought thee up out of £ f^^pt, and had wrought great provocations:

19 Yet thou in thy manifold merci" V.cst them not in

the V. the pillar of

the cloud Ucparted not from 7 Thou arf the Lord the God, | them by day, to lead them in '• A brim, and the way; neither the pillar of iirth out of Cr fire by night, to shew them . and gavest light, and the way wherein they A brA-hAm; should go.

•.tes recognize God's ..ness to Abraham and ifAel in the 430 years of the sojourn

ul t.'.e i

I him the

21 H.

22 H.

23 He

L>- th.- affUctlDn of Urael in

. _- ;.'icm at the Red Sea Stowed ligfli and wonders In

wth'- pride of the (-.jryptiaiu

j^' Hlniulf t Arrjt narii'-

C»JiiQnucJ. ?iJ-j

out dtvtng the entire 40 years

51 He kept th- ir f.. t from swelling

52 He gave them kingdoms an 1 nations lu that Israel ponticd their lands (v 22)

53 Multiplied their children as the Stan of heaven (v 23)

Coot. coL 1. P. 508

a In Abraham, God found what He S>rt not find In many hearts-falififulneu (v 8; Gen. 22:13. According to Jer. 17:9 the he an of man Is d>;celtful above all things and only God can know It

b The Ei^ypaans dealt proudly against IsracUtei(v 10; Ex. 1-15)

C See Ex. 14:21-28

d Ex. 12:21-22; 14:19-22

e Ex. 20; Dt. 5

fEx. 16:12-30; Pi. 78:24-25; Jn. 6

g Ex, 17:6; Num. 20:7; 1 Cor. 10:3-4

h Ex. 23:23-31; 34:11, 24; Dt. 1:8

I Gen. 12:1-3; 15:18-21; 17:8

j 20 tins of Israel :

1 Dealt proudly against God(v 16, 29)

2 Hardened their n-cks (v 16, 17, 29)

3 Broke the commandmcnu (v 16, 29.34)

4 Refused to obey (v 17)

5 Did not appreciate G<idi' miracles

6 Rebelled and appointed a leader tt> take them back a> Egypt

7 Made a molten calf (v 18)

8 Attribuu-d the works of God to an idol

9 Wrought great provocadont (v 18, 26)

10 Were disobedient many times and rebelled against God (v 26, 28)

11 Cast Cod's law behind their backs

12 Slew the prophets which were sent to tesdfy against them in an effort to turn them back to God and right

13 Did not appreciate God's deliver-anceseixsugb to remain true to Him (v2«)

14 Sinned against God's judgmenu (v 29)

15 Withdrew their shoulder

16 Would not hear God (v 29-30)

17 Acted wickedly (v 33)

18 Did not keep the law (v 34)

19 Did a)t serve God in their kingdom (v35)

20 Did not mm firom their wicked works

k ThIsikT doubt refers to the 32nd chapter of Exodus where the people said of the golden calfthai it was the god that had ledthemoutof E^ypi. See also Num. 14r4 where tlky said they would appoint a captain to lead diem back to Egypt

1 See Ex. 32

^»- Co nt.frpm column 2

26 He divided the sea before Israel (V 11)

27 He dlstroyed the Egyptians

23 He led Israel in the day by a ckoudy pillar (V 12)

29 He led them by night by a pillar of fire, to give them light

30 He came down upon mount Sinai (vl3)

31 He ipoke audibly from heaven

32 He gave Israel right judgments

33 Gave them true laws

34 Gave them good aatutes and commandments

35 He made the holy sabbath known m them (v 14)

36 He commanded the precepu, statutes, and laws by Ktotes

37 He gave laael bread from heaven for their hunger (v 15)

38 He btv'ughtforth wateroutofarock, for their thirst

39 He promised them that they should Inherit the land He swore would be theirs

40 He li ready to pardon (v 17)

41 He is grackias

42 He is merciful

43 He is skiw to anger

44 He Is of great kindness

45 He d.>esniit forsake His pi-<iple

46 He for«H>k n.)t His p^-ople In the wilderness (v 19)

47 He led them In ih^ way

4B He gave them His good Spirit to Instruct them (v 20)

49 For 40 years He sustained them in the wilderness, ■-'that they did n.)t lack anything (v 21)

50 Hekeptth.lr ck)thes from wearing

NEHEMIAH 10

The sealing of the covenant

a It was the Holy Spirit who came upon die prophets to lead the people to God (V 20; Actt 3:21; Heb. 1:1-2; 2 Pet. 1:21) b Ex. 16:14-15;Ps. 78:24-

25;Jn. 6:31-35 c Ex. 17:6; Num. 20:7; 1 Cor. 10:3-4 dDt. 2:7; 8:4; 29:5; Ps. 34:10 e See Dt. 8:4; 29:5

f Their feet did not swell either from lack of shoes, fatigue, or from disease (v21) g See conquest of Canaan (Josh. 12) h Places of retirement, privacy, and safety, In which the comers and boundaries were fixed beyond dispute (v 22) 1 Num. 21:23-35; Dt, 2:30-3:22 j Gen. 15:5; 22:17; 1 Chr. 27:23 k Num. 13:28; Dt. 3:5; 8:7-10; 11:9-12 IJudg. 1-2; Ps. 78:56-58; 2 Ki. 17 m 1 KL 14:9; Ps. 50:17; Ezek. 23:35 n I Sam. 22:12; 1 Ki. 18:4, 10 ojudg. 1-16; 2 Ki, 17, 24-25; 2 Chr. 36 p This was fulfilled many times during the 450 years of the ju(iges, and even under the kings of Israel. See Judges and Kings of Israel, p. 60 qjudg. 3:11,30; 5:31; 8:28; 10:16 r See the servitude s of Israel, p. 60

^ Cont. from col. 3. p. 507

54 Brought them into the land, which He promised theli fathers

55 Subdued the nationsofCanaan and gave Israel their lands (v 24)

56 Gave Israel the riches of earth and they delighted in His goodness (v 25)

57 Many times He delivered them fromtiieir enemies who vexed them (V 27)

58 He heard their cries In time of trouble, and gave them saviours who saved them from their enemies.

59 Many times He left them in the hands of their enemies, when they had sinned (v 28)

60 When they returned to Him, He showed mercy again, and delivered them

61 He testified against them that He might bring them again to His law (v2?)

62 For many years He was patient with them in their backsUdJjigs (v 30)

63 He sent prophets by His Spirit to rebuke them

64 At last He scattered them into all the lands of their enemies

65 Yet for His mercies' sake He did not utterly consume them (v 31)

66 He did not utterly forsake them, for He was gracious and merciful

67 He is our God (v 32)

68 He is great

69 He is mighty

70 He is a terrible God

71 He keeps covenant and mercy

72 He has been just even Ln judgment

73 He has always done right when others have donewlckedly (v 33)

74 He Is great in goodness (v 35)

BIBLE INTRODUCTION (Ezra 4:8)

I Names of the Bible

The word Bible Ls not in the English version of Scnpture.lt is the equivalent of the Gt. word biblia . meaning books. The term die books (la biblia in Gr.) occurs in Dan. 9:2 of the Septuagini, referring to the prophetic writings; similarly in 1 Mac. 12:9, the holy books . The usage was taken up by the Christian church for the O. T., and later was extended to mean the whole of the Scriptures. The Bible came to be termed such by Clement in the middle of the 2nd century; he called the sacred writings ta Bflblia -The Books. Jerome's name for the Bible (4th century) was The Divine Library . Afterward there was an important change, from the plural to the singular meaning. In the 13th century The Books , by common consent, became ~The Book -The Bible

20 Thou gavest also thy'^ood spirit to instruct them, and withheldest not thy *manna from their mouth, and 'gavest them water for their thirst.

21 Yea,"forty years didst thou sustain them in the wilderness, so that they lacked nothing; | their clothes 'waxed not old, and their'feet swelled not.

(4) Levites acknowledge God's help in conquering

Cajiaan

22 Moreover thou^avest them kingdoms and nations, and didst divide them into^comers: so they 'possessed the land of Si'hon, and the land of the king of Hesh'b6n, and the land of Og king of Ba'shan.

23 Their children also multi-pliedst thou 'as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Ca'-nian-ites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took*strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive-yards, and fruit trees in abundance : so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

(5) Levites sum up Israel's backslidings and God's dealings under the judges

26 Nevertheless they 'were disobedient, and rebelled against thee, and^cast thy law behind their backs, and "^lew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore"thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heard-est them from heaven; and according to thy manifold mercies thou gavest themf^aviours who saved them out of the hand of their enemies.

28 But laiter they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies;

(6) Levites state Israel's

continued rebellions under

kings and reasons for the

captivity

they dealt proudly, and heark-| ened not unto thy command-' ments, but sinned against thy judgments, (which if a man do, he shall live in them;) "and withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: 'therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst 'iiot utterly consume them, nor forsake them; for thou art a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people/'since the time of the kings of As-syr'i-^ unto this day.

33 Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou

gavest before them, neither turned they from their wicked works.

(7) Levites acknowledge the present servitude to heathen kings and make a new covenant with God

36 Behold, *we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us'because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And^because of all this we make a sure covenant, and write it; and our princes, Le'-vltes, and priests, seal unto it.

29 And testifiedst against them, that thou mightest bring jthem again unto thy law: yet

CHAPTER 10

II How the Bible was given

See the following: 9 ways given to men, g 240-l*j yarf/ parts srd 'ways, 256*; How received, d 224-1' in Languages of the Bible 1 The O. T., with the exception of Ezra 4:8-6:18; 7:12-26; Jer. 10:11; Continued, column 4 ^

(8) The covenant signers (Ezra 10:16)

NOW those that sealed were, '■Ne-he-mi'ah, the Tir'sha-thA, the son of Hach-a-li'ah, and Zid-ki'jah,

2 Ser-a-i'ah, Az-a-ri'ah, Jer-e-mi'ah,

3 Pash'iir, Am-a-ri'ah, Mil-chi'jah,

4 Hat'tush, Sheb-a-nl'ah, Mil'luch,

5 Ha'rim. Mer'e-m6th, 6-ba-

(2) The poetical. Job-Song of Solomon

(3) The prophetical, Isaiah-Ma lachi 5 The 9 dispensational divisions of

BiETe:

(1) Dispensation of Angels (Gen. 1: 1-2)

(2) Disi)ensation of lnnocence (Gen.

Com, col. 1. p. 509 ^».

a Turned the back on Jehovah

b Finally let them go into captivity (v 30; 2 KI. 17, 24 and 25; 2 Chr. 35-36)

c Jehovah always left a remnant so that He could preserve the nation of Israel, looking forward to the fulfillment of the eternal covenants with Abraham, Isaac, Jacob, David, and all Israel

d See 2 Ki. 17, 18, 19 and 24-25

e God never did Intend for Israel eo be servants and slaves to other nations, but because of the 20 sins of this chapter they were brought do wn to such servitude

f It was good that the Levites and others inlsraelrecognized the cause of their troubles. Their sins were the reason inthisinstance and others where Israel was defeated and cursed (v 37)

g The final point in recounting all the past sin, failures, curses, and blessings of God in ch. 9. All this was said to lead up to the maklngof another start, a new covenant with God which the palnces, Levites, and priests agreed to sign (V 38)

h Nehemiah, who was governor, was Mesent.when this covenant was made. It was different from the one requiring separation of die men from their foreign wives as in Ezza 9-10, which was made many years before

^ Cont. from column ^

Dan. 2:4-7:28 was written in Hebrew. These passages were written in Aramaic(the so-calledChaldee),a dialect related to Hebrew which gradually took its place as the spoken language, after the exile

2 The language of the N. T. was the common (Hellenistic) Greek, or Hebrew - Greek, so-called because the Jews introduced so many of their own idioms into the Greek which became well known through the influence of the Septuagint and Jewish business men who travelled everywhere. This was the commercial language spoken throughout the Roman Empire at the time of Christ; and it was most adapted to express Christian doctrine. The Bible is now printed in over 1.100 languages and dialects

IV Divisions of the Bible

1 The O. T. 5 divisions-39 books:

(1) The Pentateuch-5 books of Moses: Genesis, Exodus, Leviticus, Numbers, Iteuteronomy

(2) The 12 historical books: Jodiua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings. 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther

(3) The 5 poetical books: Job.Psalms, Proverbs, Ecclesiastes, Song of Solomon (Canticles)

(4) The 5 books of the rnajjr prophets : Isaiah, Jeremiah, Lamenutions, Ezekial, Daniel

(5) The 12 books of the minor pro-■ ' , Oba-

lets; Hosea, Joel, Amos,' 1, Jonah, Micah, Nahum, Ha-bakkuk, Zephaniah, Haggai, Zechariah, Malachi

2 The N. T 5 divi^ons-27 books:

(1) The 4 gospels - History of the Messiah: Matthew, Mark, Luke, John

(2) The historical book ; Acts of the Holy Spirit and the apwstles

(3) The 14 Paulme epistles : Romans, 1 Corinthians,2Corinthians,Galations, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Tinis, Philemon, Hebrews

(4) The 7 general epistles : James, 1 Peter, 2 Peter, 1 John, 2 John,3 Jdin, Jude

(5) The Prophetical book: Revelaion

3 The~3 divisions of the Hebrew Bible. See IntroductioD of propjiecy , p. 755

4 The 3 divisions of the Septuagint : (1) The historical. Genesis-Esther

HEHEMIAI! II

Official* chosen at Jerusalem

Names of (he officers

509

a This tmpUci that ihry had abrady been irparattdfn.im tb.-tr foreign «4v.-» ai Ui Eiia 9-10 (V 28)

b 16 tcnm o f iht .

2 To observe iUii >x til Che com-mandmcau of the Lord

3 To keep His judgments and Hit statutes

4 Not tt> Kivc (heir daughters as wives of foreigners (v X)

5 Not to give their SKiu as husbandi of foreigners

6 Mot to buy 00 ch.- sabbath (v 31)

7 Not to buy on any holy day

8 To observe the 7th year as one of

rett-keeping the sabbatical year (v3l:Ex. 23:10-11; Uv 25)

9 To pay 1/3 shekel each to the temple yearly (v 32-33)

10 To supply wood for the temple (v (V 34)

11 To bring In all the flrstfrulo to the

?rlctts(v 35-37) o observe the Law of the finttk-'lD (v 36; Ex. 13:2. 12-13; Lev. 27: 26-27; Num. 18:15-16; Du 12:6

13 To tithe all the Income (v 37)

14 To pay the tithe of tithes (v 38)

15 To bring offerings to the temple (v 33,

16 Not to forsake the tkjuse of God

^ Cont. from coL ^. p. 508

l:3-3:aO

(3) Disperuation of Conscience (Gen. 4:1-8: If)

(4) Dispeniaiion of Human Govern-ment (Gen. 8:15-11:9)

(5) Dispensation of ProtDiae (Gen. 11: 10-Ex. 12:51)

(6) Dispensation of Law (Ex. 12:1-Mi. 3:17). See WT 11:10-13; Lk. 16:16

(7) Dispensation of Grace_ (Ml. 4:1-Rev. 19:11)

(8) Dispensation of Divine Govern -ment -the Millennium (R£v. SH

rrs)

(9) Dispensatioo of the Redeemed and faithful Anaels(1^v. 21:1-22:21)

V What the Bible is not:

1 The Bible is not an a m u 1 e c, a charm, a fetish, or anything to work wonders by its very presence alone. It does not claim to be such: it docs claim that if one will study and practice its teachings he will see wonoers worked in his life both now and in the here -after

2 The Bible is not a book of chron -ological events or an unbroken series of divine unerances. It was gi«n, here a Utile and there a little, to many men through 18 centuries (Isa. 28:9-11); but regardless of this, ii forms a perfect uniry

3 The Bible Is not a book of heavenly utterances in supernatural Language; it Is God's revelation in the most simple human language possible

4 The Bible is not a book of mysteries; it explains its so-called mysteries, andisiosclf-interpreting that no mystery remains

5 The Bible is not a book that uys one thing and means another. Generally, the passages have one simple meaning. In the few which have a double meaning, this fact is quite clear, either from the verses themselves or from parallel passages. Oie cannot, as is sometimes vaid, get a thousand dlflerent meanings from (iie Scriptures

6 The Bible is not a specimen of God's skill asa writer or logician. Iiu a book written by men whom He used torercrd His rrvelaaon. I he method was by gi\nnii them ways of expressing truth, and freedom m the use of their own language, vvhai inspiration guarantees in uiurv of truth, not sameness of words and exprcssiora

7 The Bible b not a book of system -

dl'ah. « Dtn let. Cta'Be-th&n. W-

ruch.

7 .M*-»hai'l*m. A-bl jah,Mlj'-i-mln.

8 M»-a-rlah. Bll ga-I, Sh«ni-«-i ah: these were the prieits.

9 And the L* vites: both J*sh u-4 the son of Az-a-ol ah. Bin nu-i of the sons of H*n a-diJ. Kid ml-e):

10 And their brethren, Sh*b-a-ni ah. H6-di jah. Kfl-I U. P*l-a-i ah. H* nan.

11 Michi. R* h6b. Hlsh-a-bfah,

12 Zlc'cur. Sh*r-e-brah. Sh«b-a-niah.

13 Hft-di jah, B4 ni. Binl-nO.

14 The chief of the people: P* rftsh. P« hath-m6 ab. £ lAm, Zlt thu, B4 ni.

15 Ban ni. Kz gid. B*b'a-I.

16 Ad-o-ni jah. BlR va-i. A din,

17 A t*r. Hiz-ki jah. kz ziir.

18 Hft-di jah. H* shum, B*'-

Zil.

19 Hi hph. An a-thilh. N«b -a-i,

20 M4g pl-*sh. Mt-shullain, Hezir.

21 M*-sh«za-beel. Z4 d6k. JAd-diiA.

22 P«l-a-U ah. HA nan. An-a-i ah.

23 H6-sh« 4. H*n-»-ni ah. HAshub.

24 H41-16 hesh. PU e-hA. Shft-bek.

25 R« hum. Hfl-shib'nah. Ma-a-s* lah.

26 And A-hi'jah. HA nan. A nan,

27 Milluch.HA rim.BA a-nah.

(9) Terms of the covenant.

A Remain apecoliar people

from all other nations

28 • And the rest of the people, the priests, the L4 vites, the porters, the singers, the N*th i-nimj, and aU they "that had separated themselves from the people of the lands unto the law of God. their wives, their sons, and theu daughters, every one having knowledge, and having understanding;

B To keep God's law by Moses

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath. to^aUc in God's law, which was given by M6 jej the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes;

C Have no intermarriage with Gentiles

30 And that we would not give our dauRhters unto the people of the land, nor take their daughters for our sons:

D Observe the sabbaths and

keep the year of rest (Ex.

2 3:10-11. Lev. 2S:;-7)

31 And H the people of the land brmg ware or any victuals on the sabbath day to sell, that we would not buy it «f them on the sjihbath. or on the hclv dav :

and that we would leave the seventh year, and the exaction of every debt.

E Faithfully give offerings to the temple worship

32 Also we made ordinances for us, to charge ourselves yearly with the*third part of a shekel for the service of the house of our God;

33 For the shewbread, and for the continual meat offering, and for the contmual burnt oCferin?, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin ofiFerings to make an atonement for I; ra-el. and for all the work of the house of our God.

F Give tithes and offerings to the priests and L.evites

34 And we cast the lots among the priests, the Le vites, and the people, for the>wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to bum upon the altar of the Lord our God, as lY IS written in the law:

35 And to'^bring the firstfruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord :

36 Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the firstfruits of our dough, and our ofiferings, and the fruit of all manner of trees, of wine and of oil. unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the L^'vites, that the same Le'vites might have the tithes in all the cities of our tillage.

38 And the priest the son of AJron shall be with the Le'vites, when the Le'vites take tithes: and the L6 vites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Ij'ra-el and the children of Le vi shall bring the offering of the com. of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

CHAPTER II

Vlll Full establishment of Israeldl: I - U: 3). 1 Roster of the inhabitants of Jerusalem

AND the rulers of the people . dwelt at je-ru sl-l«m: the rest of the people also4cast lots, to bring one of ten to dwell in je-ru sl-iem the holy city, and nine parts to dwell in other

a»l/- life, mirirtrvnany One tubjert; but It > ' infcrmation on prai ■

di J J ■ ~;.,ci t. One must i oUcct

U)gcthcr, from here and there, all (•od't infacmatian through various writers. In ofdrr to know the whole

Conitnucd. column 4 ^»-

read it slowly, frequently, prayerfully,

meditatively, jcarihinglv, devoUon-ally; and study it cunsuntlv, pcrtevcringly, and industriously, through and through -until it becomes a part of his being, generating faith that will move

Com. col. 1. p, 510 ^»>

The third pan of a ifaekeI-21 1/3 «, a rfiekel being worth 6i^

I Woodoffcrlngs were necessary to supply fuel for the many sacrifice* made on the large altar (v 34) In tJieie verses (34-39) we have the many kinds of offerings meodoncd which were 03 be brought r> the house of God-wood, flrttfrutsof the gAJund, firstborn if all beasts, the firstborn-vn tax, offerings of all kinds, and all the tithes of the i D c r c a s e of Isael in general

I Here we arc told of the special way In which the Inhabitanu of Jerusalem were Increased, So few of the nearly 50,000 exiles who bad returned from captivity had settled there, as former occupants of the clty.Mostof the exiles had a family inheritance elsewhere and settled In jdier cities. It was there - fore decided to cast kits to bring one out of every 10 from other places tt) live Inlerusalem. The people of Isael even blessed those that would become wlunteers to live In the city (v 1-2)

^ Cont. from column 2

truth. VvTicn this is done there is perfect harmony, and everything which a man really needs to know about a subject, is clear

8 The Bible is not a book adapted u> the ustes, customs, and habits of anyone nation cr people; it is not for anyone age or period of time. It is a book to which all people in all ages can conform, and yet retain their own lawful customs and habits which are not contrary to the will of God

VI What the Bible is:

1 The Bible is God's inspired revelation of the origin and aestiny of all things. Here heaven is opened, and the gates of hell disclosed. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter

2 The Bible is the power of God unto eierrul salvation ana the source of present help, for body, soul, and spirit (Rom. 1:16; Jn. 15:7). Christ is its grand subject, man's good its desi&n, and the glory of God its end. It is a mine of wealth, the source of health, and a world of pleasure

3 The Bible is God's will or tesu-ment to men in a 11 ages, revealing the plan of God for man here and now, and in the next life. It will be opened at the judgment; and it will last forever. It involves the highest responsibility; will reward for the least to the tucat-csi of labor; and will condemn all who trifle with its scared contents

4 The Bible is the record of God's dealings with man in the past, present, and futurc.lt contains His message of eternal salvation for all who believe in Christ, and eternal damnation for all who rebel against the gospel

5 Asa literary composition,the Bible Is the most tvmarkable book cwi made.It isadi\-ine l^ary of 66 books, some of considerable size, and others no larger than a tract. These books include various forms of Lilera rurc- history, biography, poetry, proverbial sayings, hymns, letters, directions for elaborate ritualistic worship, laws, parables, riddles, allegories,prophecy, and all other forms of human expression

6 The Bible is the only book that reveals the mind of God, the state of man, the way of ulvadon, the doom of sijuicrs, and the happiness of believers.lisdoctrinesare holy, its precepts birkling. Its histories true, and its decisions immutable. It contains light to direct, spiritual food u> sustain, and comfort to cheer. Man should read it to be wise, believe it to be safe, ar^d practice it to be holy; he Aould read It that it might fill his memory, rule his heart, and guide his feet in righteousness and true holiness. He should

NEHEMIAH 12

The priests who returned

a There was such a scarcity of men in Jerusalem from die thousands of returned exiles that the rulers cast lots for one out of every 10 in other cities to move to Jerusalem (v 1). The need was so great that even those who vol- ooteeted to nxive there were blessed by the people of Israel (v 2). What a contrast between this time and when David and Solomon and other great kingsof Israel lived in Jerusalem.Room was at a premium tiien. So will it be in the days of the Messiah, no doubt, for many from all the earth will want to live near Jesus Christ and His capital city. Mair/ nations in that day willgouptothemounTainofthe Lord's bouse to be taught (Isa. 2:2-4; 52:7; Zech. 8:23: 14:16-21)

b 25 chiefs of the F*ovinces (v 4-2^:

1 Athaiah 14 Shemalah

2 Maaseiah 15 Shabbethai

3 Sallu 16 Jozabad

4 Gabbai 17 Mathaniah

5 Sallai 18 Bakbuklah

6 Joel 19 Abda

7 Judah 20 Akkub

8 Jedaiah 21 Talmon

9 Jachin 22 Ziha

10 Seraiah 23 Gispa

11 Adaiah 24 Uzzi

12 Amashai 25 Pediahiah

13 Zabdiel

c Note that Israel dwelt in the cities of Judah. which indicates that the two terms were synonymous. Judah was the ruling tribe and for diis reason the name was used of the whole nation of Israel (v 3)

d 3.044 men of Jerusalem:

Judahltes (v 6) 468

Benjamites (v 8) 928

Priests (v 12; 822

More priests (v 1^ 242

More priests (v 14) 128

Levites (v 18) 284

Porters (v 19) 172

Total mentionsd 3,044

From this we can see how very few men were in the city origlnaUy (7:4), for after the casting of lots one out of every 10 elsewhere to move to Jerusalem, there was a total of only 3,044 recorded. At first there were n-Dt enough for their enemies to be concerned; but when Nehemiah came and recruited men from all Israel and the concerted effort was made to complete the walls, tile trc uble of chs. 1 -6 began in earnest. Jerusalem being a city that formerly held multiplied thousands and now only a few, it can be understood why there would be many wide, open spaces with DDt many houses built (7:4)

^^ Cont. from coU "^. p. 509

moimtains. See 12 symbols of the Word of God , p. 247'^I*^

vn Canon of the Bible

The term C anon of Scripcure means the complete cctLection of books which are regarded as of Divine auttiOTity.The word canon in Gr. means a straight rod, rule, or measure. As applied to Scripture it means the rules by which cer -tain books were declared to be inspired and accepted as such. The points governing which should be rejected are given under Vm below

TheCancHi of Scripture was at first, gradual and not created by ecclesiastical authority. The beginning was made by Moses (see note g, Ex. 17:14; and Summary of Genesis, p. 51). In David's time the office of recorder was established and detailed records were kept by a U the kings of Israel. The final collection of writings and the Canon of the O. T. was completed during the time of E2xa, Nehemiah (Ezra 7:6; 8:1-8; 2 Mac. 2:13), the Great Synagogue, and Simon the Just (about 292 B.C.). At least the O. T. Canon of Scripture was completed by the time of the Septuagint translation of the O. T. accepted books into Greek (294-

cities.

2 And the people "Tjlessed all the men, that willingly ofifered themselves to dwell at Je-ry'-sS-Iem.

3 •" Now*these are the chief of the province that dwelt in Je-ru'sa-lem: butln the cities of Judah dwelt every one in his possession in their cities, to wit, I§'ra-el, the priests, and the Le'vites, and the Nethi-mm§, and the children of Solo-mon's servants.

4 And at Je-ru'sa-lem dwelt certain of the children of Jii'-dah, and of the children of Ben'ja-min. Of the children of Jii'dah; Ath-a-i'ah the son of trz-zi'ah, the son of Zech-a-riah, the son of Am-a-ri'ah, the son of Sheph-a-ti'ah, the son of Ma-hl la-le-el, of the children of Perez;

5 And Ma-a-se'iah the son of Ba ruch, the son of Col-ho'zeh, the son of Ha-za'iah, the son of Ad-a-i'ah, the son of Joia-rib, the son of Zech-a-ri'ah, the son of Shi-16'ni.

6 All the sons of Perez that dwelt at Je-rusS-lem were^onr hundred threescore and eight valiant men.

7 And these are the sons of Ben'ja-min; Sal'lu the son of Me-shiiriam, the son of Joed, the son of Pe-da'iah, the son of Kol-a-i'ah, the son of Ma-a-se'iah, the son of Ith'I-el, the son of Je-sa'iah.

8 And after him GSb'ba-i, Sal'La-i, nine himdred twenty and eight.

9 And Jo'el the son of Zich'ri iras their overseer: and Judah the son of Se-nii'ah was second over the city.

10 Of the priests: Je-da'iah the son of Joi'a-rib, Ja'chin.

11 Ser-a-i'ah the son of Hfl-ki'ah, the son of Me-shullam, the son of Za'dok, the son of Me-ra'ioth, the son of A-hitub, was the ruler of the house of God.

12 And their brethren that did the work of the house were eight hundred twenty and two: and Ad-a-i'ah the son of Jfir'o-ham, the son of Pel-a-li'ah, the son of Am'zi, the son of Zech-a-ri'ah, the son of Pash'iir, the son of Mal-chi'ah,

13 And his brethren, chief of the fathers, two hundred forty and two: and A-mash'a-i flie son of A-zar'e-el, the son of A-has'a-i, the son of Me-shil'le-

moth, the son of Im'mer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zab'di-el, the son of one of the great men.

15 Also of the Le vites: Shem-a-i'ah the son of Ha'shub, the son of Az'ri-kam, the son of Hash-a-bi'ah, the son of Bun'-

ni;

16 And Shab'be-thaiand Joz'-a-bad, of the chief of the Le'vites, had the oversight of the outward business of the house of God.

17 And Mat-ta-ni'ah the son of Mi'chi, the son of Zabdi,

I the son of A'saph, was the prin--cipal to begin the thanksgiving in prayer: and Bak-buk-i'ah

the second among his brethren, and Ab'di the son of Sham-mud, the son of Ga'lal, the son of Jed'u-thun.

18 AU the Le'vites in the holy city were two hundred fourscore and four.

19 Moreover the porters, Ak'-kiib, Tal'mon, and their brethren that kept the gates, were an hundred seventy and two.

2 Dwellers in other cities

20 """And the residue of I§'ra-el, of the priests, and the Le'vites, were in all theN;ities of Jii'dah, every one in his inher-

21 But the Nethl-nims dwelt in 6'phel: and Zi'hi and Gis'-pi were over the Neth i-nim§.

22 The overseer also of the Le'vites at Je-ru'sa-lem was Uzzi the son of Ba'ni, the son of HSsh-a-biah, the son of Mat-ta-ni'ah, the son of Mi'chA. Of the sons of A'saph, the singers were over the business of the house of God.

23 For it was the king's commandment concerning them, that a^ertain portion should be for the singers, due for every day.

24 And Peth-a-hl'ah the son of Me-shez'a-beel, of the children of Ze'rah the son of Jii'dah, was at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, some of the children of Jii'dah dwelt at Kir'-jath-ar'ba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Je-kab'ze-el, and in the villages thereof,

26 And at Jesh'u-a, and at Mola-dah, and at Beth-phe'-let,

27 And at Ha'zar-shu'al, and at Be'er-she'ba, and in the villages thereof,

28 And at ZBc'lag, and at Mek'o-nah, and in the villages thereof,

29 And at £n-rim'mon, and at Za're-ah, and at Jar'miith,

30 Za-no'ah, A-dul'lam, and in their villages, at La'chish, and the fields thereof, at A-ze'-kah, and in the villages thereof. And they dwelt from Be'er-she'ba imto the valley of Hin'-nom.

31 The children also of Ben'ja-min from Ge'ba dwelt at Mich'mash, and A-i ja, and Beth'-el, and in their villages,

32 And at An'a-thoth, N6b, An-a-ni'ah,

33 Ha'zor, Ra'mah, Git'ta-im,

34 Hadid, Ze-bo'im, Ne-b41'-lat,

35 Lod, and 6'n5, the valley of craftsmen.

36 And of the Le'vites were divisions in Jii'dah, and in Ben'ja-min.

CHAPTER 12

3 First priests and Levites

to return from captivity under Zerubbabel

NOW^these are the priests and the Le'vites that went

289 B.C.)

After-the destruction of Jerusalem, 70 A. D., the Sanhedrin moved to Tiberius and later to Jammia, a small town 13 mu south of Joppa where, in90 A.D. theCanonof the O. T. was

again decided upon, the apocryphal Continued, column 4 ^

had been received by all churches without further doubt. There being many in those days who were writing novels and fantastic stories about Jesus Christ, His life and His parents, and other Bible characten it became a problem for the early church to decide

Cont. coL 1. p. 511 ^»>

a All the priests, Levites, and other Israelites not listed In DDte d, v 6, dwelled In other cities througjiout Is-raeL Many of these places are listed In V 20 -34

b 32 cities of Juda h: 1 Klrjath-arba

(v25) 2Dlbon

3 Jekabzeel

4 Jeshua (v 26)

5 Moladah

6 Beth -phelei

7 Hazar-shual (V 27)

8 Beerdieba

9 Zlklag (V 28)

10 Mekonah

11 Enrlmmon (v29)

12 Zareah

13 Jarmuth

17 Azekah

18 Geba (v 31)

19 Mlchmash

20 Alja

21 Bethel

22 Anathotfa (v33

23 Nob

24 Ananlah

25 Hazor (v 33)

26 Ramah

27 Glttalm

28 Hadld (v 34)

29 Zebolm

30 Neballat

14 ZaDDath (v30) 31 Lo d (v

15 AduUam 35)

16 Lachish 32 Ono

There were other communities from Beersheba to the valley of Hlnoam (v 30), besides all the villages mentioned in connection with the major cities. Scanering about SOfiOO returned exiles throughout all these places would ik^t make any of them largely populated. This condition explains why Jerusalem had to be populated to some extent, bylotsbeingcasttobrlngoneout of 10 fro mother places, and shows the reason for not many houses being built there (V 1-2; 7:4)

c The singers were supported as well as priests and Levites (v 23)

d Here we have a list of the religious leadersof Israel who came from captivity with the first exiles under Zeru -bbabel(v 1-26)

^Cnnt. from rnlnmn 2

books (most of which were written the last 3 centuries B. C.) being rejected from the Jewish Canon of Scripture. This list of O. T. books called the PalestinianCanon has been universally accepted by the Protestant Church

Many N. T. scriptures prove that the present C anon of Sk;riprure of the O. T. was accepted in the daysofChrist and the apostles(Mt.21r42; 22:29; 23: 33; Lk. 11:51; 24:27-32, 44; Jn. 5:39; 10:35; 2 Tim. 3:15-17). Not once is there a reference to a controversy over the O. T. Cancm.It was a sealed subject at that time,and should have never been brought up again by any church in this age

Fcgmation of N. T. Canon

Of the 8 authors who wrote the 27 books of the N. i. not one ever suggested thathe was adding to a collection of holy Scriptures (Lk. 1:1-3; Jn. 20:30-31; 1 Cor'. 15:1-9; 1 Jn. 1:4; 2: 1, 7, 12, 25; 5:13; 2 Pet. 3:13-16; Jude 3; Rev. 1:11-19); nevertheless, theN. T. books written by the apostles and other inspired men were soon held to be as sacred and inspired as the O. T. books; and together, they became the rule of faith for the church

In the formation of the N. T. Canon, 20 out of 27 books were universally acceoted immediately as genuine. Only' Hebrews, 2 and 3 John, 2 Peter Jude, James, and Revelation were questioned by some. The main objections were that Hebrews did not bear the name of its author; 2 Peter differed from 1 Petei in style; the writers of James and Jude called themselves servants instead of apostles; and die writer of 2 and 3 John called himself an elder instead of an apostle. The book of Revelation was questioned because of its peculiar character. After deliberate examination, however, these books were also received as genuine and authentic. By the beginning of the 4tfa century all 27 books of the present N. T. had been received by most churches; and by the end of that century they

IVEHEMIAH i;

Drdication of tht

Sll

1 Thii was a^t Iki 9mu of Ae K EsA. fcr be dUwtWlcnu^ antll thet tbe haJVHng of the umoic (Exra 7-8). abovt SI or 22 yc«n after tfali oat wcDt there vttta Zerabb«bcl (V V

: .^^ -loedbeie as the hcadi or chiefs pcless lo the days of the high :: sfaiia (v 1-7)

. ": .._ ■: Uevltci «crc over ihe masic

AflJ rtwging . ' .V 8)

J 2 men were c. : duse who kept

tbc watcbes of tbt city (» 9)

e Tbe names of » 10 -26 were (hoae of the chief men of the priests and Invites (V 12.29

f This »as Dailos I, or the Aitaxerxes -'> py-rmlaed Nefaemiah b: rctura to

- .^. -n in ct>e Xtta year of his rclgD ! V-.:. ^.i;

g Here we have funher piDof tiiat Ncbe -miah was 0Dven>or of Jenisak m Voag after the temple aas built, mc after i ttK reuni of exiles uudcr bk.th .U.ra- ' bbabeland Ezra, InsuaJ .->f bei:>i«this« i s- s- TV. teach. Joiakim was high pde* {

:.. " aysof Nebemiah, tiie 9ircaot

(V 1'.. He was the son of JcAaa who ' was priest in tbc days of Z«mbbabel, and Ezra's return; iheiefore, Jedma, Zenibbahel, and the rebolldiag of the tiiiiplc had to be before Jrf-'~ --d NrbeinUh.Jeihiu was high r :i

. rj^abelbidltthetemplc,^.. J . _; 1-2; Hag. lJ-2: Zech, j;l-7; ■i.c-l^i. Ezra, the pdesl, c.^ntlr.uid to live a k>ng time after Ztrubbabel aodJesfaua. He -as alive at this time of Nebemiah (t 2o)

^ Cont. fromcoLS. p. 510

which books were iropiied. Theques -cion was finally settled at ihe Council of Nice. 325 A. D., Hippo, 394 A. D.. and Carthage. 397A. D. Onecanthere-foce whole-heartedly reject the so-called lost bocks of (beBible (p. 9?) and (he Apocrypha, as being uniiupircd

vm Tbe Apocryphal books

In some large family Bibles there is asectionof 14books called the Apocrypha - a group of spurious books that were rejected froin our present canon of Scripttse because they did not pass (be tests required of inspired books:

1 They were not written or ap^vovcd by a pcophet

2 Tney were not tecognixed by the Jevs, as inspired and a pari of Scriptare

3 They were not recognized or quoi -ed by Christ and the apostles, a fact (hat is more striking when we realize that Paul even quoted twice from hea

-then poets

4 The last O. T. prophet predicted (ha(the next loesKnger coming to Isaelfrcm OodwDuldbetheforennmex of Christ (Mai. 3:1). Most of the Apocryphal books were written diffing (he period barween Malachi a-V ^"^ -

5 Divine authoriry is not (heir au(hor_,

(ually disow: ">

6 The booki ^. :». variance wi(h tbe Bib.

7 They are self-co: in some cases, opposcc Scripture

8 Joscphus, who lived at (be time of ttK aooftles, die

rvphal Dooks as

that (he O. T. boc.-ci / _.--'

prescm venioc) were tl. pircd

writings (see Joacphus, Book I, 'a. 8)

9 The Apo -part of the i

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A. D. rejected U^IB a:

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Vatican Version of thi. lU; .^

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3 Shfcb-ft-Bi'ab. R*'ham. Mfr>-iB6th.

4 Id d«. 6ln'ii»4hA. A-M>h.

5 Ml a-inin. MA-a-dl ah. BO'-

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tha ren. » a: n. **—

4 Chief of tbe prieata and L<evites

10 « And J«sh u-A'begat Joi -a-V . a-klm also begat C an.l £-li a-shib begat j.i a-oa.

11 And Jot a-dA begat J6n'a-than. and J6q a-than begat Jid-dA A.

12 And in the days of Joi a-kim were priests, the chief of the fathers: of S*r-a-i ah. M*r-a-i ah; of J*r-«-mi ah, Hln-a-oiafa;

I 13 Of ex'r*. M*-shurUm: of Am-a-ri ah • ■ ;, nan; 14 Of M^ . a-than: of

Sh*b-a i^ph;

I 15 O: Ad na; of M*-

r* ioth, nil Ka-r. I IS Of Id da. Zteh-a-ri'ah: of • Jllam;

6in ne-th6r 17 Of A

Min i-a-min.

Pn tii: , 18 O-' "'■ 'Sh*n;

19 And

I nl i; of Jc

20 Of SAi U A'mok, f-bfr;

I 21 Of •" ah; of

1 22 • : I of t-h hA nan.

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ton of £-U A-^i^ii. 24 And the chief of the U -I vites: HAsh-a-bi ah. Shtr-«-

bi ah, a.".'! lAsh u-4 the v>n of

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days uf N'

. and of Cr'rA the priest, tb« acribe.

- Dedication of the walla of Jeruaalem

27 «, And at ■ ition of

the wall of Ji .„ _ .cm they •oaght the I> vites out of all ^^..,, ..'-es, to bring them to J. -tn. to keep the dedi-

c-L. .. -..a gladness, both with thanksgivings, and with sing-in*, u'th cymbals, psalteries, and with harps. |

2g i^" < •■-,„ . n- ' rhf singers

gath' Relher.

both V-. . ... , country

round about j6-ru iA-16m. and from the villages of N4-t6ph a-thi; I

29 Also from the house of gD -gil. and out of the fields of M bA and Ar ina-v6th: for the singers had builded them villages round about j6-rw sA-]lm.

30 And the priests and the L* vites ►purified themselves. and purified the people, and the gates, and the wall.

31^Then I brought up the princes of Ju dah upon the wall, and appointed two great com-panies oi them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate:

32 And after them went H6sh-a-i'ah. and half of the princes of Jii dah,

33 And Ar-a-rlah, £i rA, and Mf-shjllam,

34 Ju dah, and B*n ja-min, and Sh<m-a-i ah, and J*r-e-mi ah,

35 And certain of the priests' sons with trumpets; namely, Z*ch-a-ri ah the son of J6n a-tb«". the son of Shfm-a-i ah, the son of MAt-ta-ni ah, the son of Mi-chA iah, the son of ZAc cur, the son of Asaph:

36 .\nd his brethren, Shfm-a-i ah, and A-zAr a-el, Mil-a-lA i, Gil a-lAi. Mfl-A i, Nfe-thAne-el. and Ju dah. HA-nA ni, with the musical instruments of DA vid the man of God, and £z rA the scribe before them.

37 And at the fountain gate, which was over against them. they went up by the stairs of the citv of DA vid, at the going up of the wall, above the house of DA vid. even imto the water gate eastward.

~= '■ ' "he other company of

■ gave thank^. went

-r against them, and I after

:.em. and the half of the people

upon the wall, from beyond the

tower of the furnaces even unto

the broad wall;

39 .And from above the gate of

' i-(m. and above the old

md above the fish gate.

• 'wcr of HA-nAne-eU

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? gate: and they

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e pnson gate. A. 1 companies

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■ aa-i, Z*ch-i-ni ah, with

m<Mj«T! vrrslofw of SrrljtnBr. Thcv

snd r^KTs did nrr rrratd the

elf.

a U L ayi to complete the walls

aft turn of Neaetrtah (6:15);

and Kx^n after that the dcdlcadoo was held. Fa^m all . ver Israel the Lcvites were btoogbt ID Jertisalem K) help in the ccremoaiea. All the singers and onuiciau were Levtus (v 27-29)

b Both the pcle*t aao (be Lcvites purl-fled chcmiclves; and then they pumied Che people as well as the gates and walls (v 30). This meam (hat certain ccrcnxnlal c le an tings look place which caaaed the people and the walls b-> be considered clean

c Then -after the porlflcaticn ceretr»n-{csoTtbc people and the walls, Nchemiah brought the princes of Jodah upon the wall and appointed two great companies to give thanki-one company walking on the wall toward the dung gjce with half the prliices, certain priests and trumpeters and musiclansledby Ezra the-scribe. The other company jf singers and those with them wcm in the other directkxL. When the companies met again on the other tide they tt>od still In th-. prison gate and give thanks (v 38-13) d How could they give thanks in the boascof Godif the temple was not yet buill^

—^^ CoDt. from column ^

mem in them; and there is an apparent imitatian of the inspired O.T. books 12 They show too free use of the imagination, which has given rise to silly stocies, and the lack of spiritual force and power

IX Inspiration of the Bible

See the following: Inspiration defined, discussed: Degree the writers were inspired; 30 proofs o(inspiration, 241*

X The Bible a re\'clation

Christianity is a revealed religion, the record being contained in the sacred Scriptures.See: Rarelation defined, 190*; 30r: a 286-1*: Source of revelation, j lS-1*; CncwrevelaaoQS, 227*

Much of the Bible is a revelation, Man could ne\'ei have known about ages of the eternal past, the pre-Adamite world, LuciferS past, the creation of the spirit and material worlds, the future eternal ages, and many other things related to God's plan for man except by direct revelation of these things ihioufth the HoW Spirit (Rom. 16:25; Eph. 3:3; Col. 1:26; 2:3; Rev. 1:1). The many hundreds of prophecies are a direct revelati. si to come, which God alone -.. c (Acts 15:18: Eph. 2:7; 3:9-10; Rev. 1:1)

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was actually said; it docs not affirm that what was uid was truth. No lie can be truth, but inspiration can faith -ftilly recorvl both

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XT OcnuirKncss and authenticity of the Bible

NEHEMIAH 13

Separation of the mixed multitude

Abuses and Teforms

a The dedication ceremonies :

1 The gathering of the people (v 27-29)

2 The purification ceremonies (v 30)

3 Ascension af the jjeople to the top of the wall (v 31)

4 The processional of two great com-panlesof singersof the wall(v 31-39;

5 Giving of thanks (v 40)

6 Blowing of trumpets (v 41^2)

7 Singingofthc two great choixs(v 43)

8 Offering of sacrifices with rejoicing and singing

9 Wive sand children entering the joyful ceremonies

b The soundof the joy of the dedication was heard afar off, as evidently testified by some whio might have been coming to the city and the corcmonies (v43) c At that time -at the dedication cere-monles, some were appointed to take careof the tieasuresofuie temple, and to store the many offerings and tithes of the people (v 44)

d Soth the singers and gate-keepers were onhandevery daylD takecare of their dudes, as provided by the law (v45-47)

e Again, we have anodier proof that the days of Zerubbabel were before the days of Nehemiah (v 47)

f On that day -the day of the dedication of the wafii, they separated the mixed multitude from the temple worship (v 1-3)

g The Moabite (masculine) being excluded from the congregation of God forever was the rule. Ruth, the Moa-bitess was an exception. SeeDt, 23:3-6

hNum. 22:5-6; Dt. 23:3-4

i Num. 22:5-6; Josh. 24:9-10

j The mixed multitude was always a snare to Israel (Ex. 12:38; Num. 11:4)

k Here is another Indisputable proof that Nehemiah's work was a longtime after that of Zerubbabel, and not before. Jeshua was the high pciest in the days of the first joum^iy of Nehemiah xd Jerusalem, and when the walls were dedicated In the first year ofNehe-miah's 12-ycarstay as governor. Joia-klm's r>n, Eliashlb was high priest during the second stay of Nehemiah in Jerusalem (12:10, 25;13:4-9)

14 classes judged in Judah (Isa. 3:2);

9 The counsellor

10 Cunning artificer

11 Eloquent oratcff

12 Children

13 Babes

14 The p3ople

1 The mighty man

2 The man of war

3 The judge

4 The prophet

5 The prudent

6 The ancient

7 The captain

8 Honorable men

19 woe's in Isaiah (Isa. 3:11):

1 To the homosexuals (3:9)

2 The wicked (3:11)

3 The covetous (5:8)

4 The drunkards (5:11)

5 To them that carry heavy loads of sin (5:18)

6 To them that call evil good (5:20)

7 To the self-conceited (5:21)

8 The drunkards that justify the wick -ed for reward and cause die righteous to stumble (5:22-23)

9 To diem that judge unrighteously

10 To the many people who fight against God and His people (17: 12-14)

11 The Anglo-Egyptian Sudan(18:l-7)

12 The crown of pride and die drunkards of Ephralm (28:1)

13 To Jerusalem for her sins (29:1)

14 The deceivers (29:15)

15 The rebelUous children (30:1)

16 To diem that trust In Egypt (31:1)

17 To Assyria (33:1)

18 To diem that strive against God (45:9)

19 To them that do not honor parents (45:10)

5 things God hates in wo men (Isa. 3:IS):

1 Haughtiness and pride (v 16; 10:33; Pr. 6:17: 18:12; Ezek. 16:50; Zeph. 3:11)

2 Walking with stretched forth necks

42 And Ma-a-se'iah, and Shem-a-i'ah.andE-le-a'zar.and Uz'zi, and je-ho-ha'nan, and Mal-chi'jah, and Elim, and E'zer. And the "dingers sang loud, with Jez-ra-hl'ah their overseer.

43 Also that day they ofifered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the*joy of Je-ni'sS-lem was heard even afar off.

6 Temple order and worship

44 • And "iat that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather

into them out of the fields of the cities the portions of the law for the priests and Le'vites: for Ju'dah rejoiced for the priests and for the Le'vites that waited.

45 Andi/both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Sol'o-mon his son.

46 ForinthedaysofDa'vidand A'saph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

47 And all I? ra-el'in the days of Ze-riibba-bel, and in the days of Ne-he-mi'ah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Le'vites; and the Le'vites sanctified them unto the children of Aar'on.

CHAPTER 13

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7 Obedience to the law concerning worshippers

Y^N that day they read in the >>^ book of Mo'ses in the audience of the people; and therein was*found written, that the Am'mon-ite and the Mo'ab-ite should not come into the congregation of God for ever; 2'Because they met not the children of Is'ra-el with bread and with water, but'hired Ba'-laam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated from Ij'ra-el all the/mixed multitude.

IX Nehemiah's secondvisit

to Jerusalem. 1 Treachery

of the priest Eliashib

4 «" And before this, *£-li'a-shib the priest, having the oversight of the chamber of the house of our God, was allied unto To-bi'ah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the com, the new wine, and the oil, which was commanded to be given to the Le'vites, and the singers, and the

porters; and the offerings of the priests.

2 Nehemiah returns to Jerusalem; cleanses the temple

6 "But in all this time was not I at Je-ru'sa-lem: for in the two and thirtieth year of Ar-ti?-ent'es king of Bab'y-lon came I unto the king, and after certain days obtained I leave of the king:

7 And I came to Je-ry'sS-lem, and understood of the evil that £-li a-shib did for To-bi'ah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore *I cast forth all the household stuff of To-bi'ah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

3 Restoration of the ministers and their support

10 " And*^! perceived that the portions of the Le'vites had not been given them: for the Le'vites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said,"Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Ju'dah the tithe of the com and the new wine and the oil unto the treasuries.

13 And I made treasurers over the treasuries, Shel-e-mi'ah the priest, and Za'dok the scribe, and of the Le'vites, Pe-daiah: and next to them was Ha'nan the son of ZSc'cur, the son of Mat-ta-ni'ah: for they were counted faithful, and their office was to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

4 Sabbath observance restored

15 * In those days saw I in Ju'dah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Je-ni's3-lem on the sabbath day: and I testified against them in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Ju'dah, and in Je-rw'sa-16m.

17 Then I contended with the nobles of Ju'dah, and said unto them,'What evil thing is this that ye do, and profane the sabbath day?

(v 16; Neh. 9:16; Pr. 75:5). This means displaying the njck, elevating and extending It as far as possible, thus indicating pride and haughtiness

3 Walking with wa nton eyes (v 16). The Heb. shaqar means to Ue.decelve,

Continued, column 4 ^

sweet smell (v 24)

5 Giving a rent (tope) Instead of a girdle

6 Baldn;ss instead of healthy hali

7 Girding with sackcloth (girding with a rope instead of silk)

8 Burning (branding) instead of beauty

a Here Nehemiah explained that he had made a visit back to Persia and then a second trip to Jerusalem in the 32nd year of Artaxerxes(v6). He had been goverasr 12years(5:14) when he went back to Persia for certain days only. It was on the second trip to Jerusalem that he dealt with EUashlb and his son-in-law, Toblah (v 7-9)

b His authoriiy was not disputed. He cleansed the temple ani put back the vessels and offerings of the house of God(v 8-9) c 24 acts of Nehemiah on second trip:

1 Discovered sin (v 7)

2 Grieved deeply (v 8)

3 Cast forth all the household tilings of Toblah

4 Cleansed the chambers (v 9)

5 Brought again the vessels of the temple, the meat offering and franxincense

6 Found out about the mistreatment of the Levltes and singers (v 10)

7 Contended with the rulers of the city for forsaking the temple (v 11)

8 Gathered the rulers togemer

9 Set the rulers In their places

10 Made treasurers to take care of all the tithes and offerings (v 12-13)

11 Prayed (v 14)

12 Stopped all work on the sabbath (v 15-17)

13 Stopped all selling on die sabbath

14 Contended with the rulen for alio wing such breaking of the sabbath (v 17-22)

15 Commanded gates to be shut at dark (vl9)

16 Charged they not be opened during the sabbath

17 Set watchmento see that no burden was brought into the city

18 Rebuked people for lodging at the walls (V 21)

19 Commanded Levites m cleanse themselves (v 22)

20 Charged them to keep the gates

21 Prayed again (v 22)

22 Commanded separation from foreigners (v 25)

23 Chased die son-ln-lawof Sanballat (v28)

24 Prayed another time (v 29-31) d Question 19. Next, v 17

e Question 20. Next, v 18

^^- Cont. from column 2

and no doubt here refers to the art of alluring by a wanton and fascinating look of the eyes; making die eyes glance about wantonly (Pi.6:13; 10:10). The Moffait and Berkeley versions read, ogling eyes , meaning to look at another widi admiration and coarse familiarity. This Is the opposite of shamefacedness (note k, 1 Tim. 2:9) which is the godly reserve known to chaste women

4 Walking and rninclng as they go , nipping along with short steps ana so moving their bodies as to attract the lusts of men (v 16)

5 Making a tinkling wldi th^ir feet (v 16). In Isaiah's time th; women adorned themselves with ankle rings, bells and other kinds of o.-naments which they would cause to strike together as they walked, so as to call attention to themselves in trying to charm and attract men. Some joined the ankle rings with short chains which would make a sound as they walked and also comp>el the wearer to take short steps. Such caused the walking described as mincing as they go , and making a tinkling with their feet

Because of these customs the prophet pronounced the judgment of God upon the women, proving that they were lascivious in purpose and practice-a thing which God nates (v 17-24)

8 judgments upon women (Isa. 3:17):

1 Sending a scalp disease upon them (v 16-17)

2 Making them naked (v 17)

3 Taking a way their fine clodies, beautiful ornaments, and useful things (V 18-23)

4 Cursing widi a stink Instead of a

NFFTPMIAH 13

Abuses and reforms

513

b Here wcha»c (be re. ;_ ..\.-»»>-» —

foma of NcbemiAb allct h.-Dip fiom Prrdi b Tudah (\ See Maruo.' ' , imu b. .

c The mocEL.. tlxi cunci-.

oo«U get luUc Ibc gaUi any dnic, <Uy o(nl^K, and (bey were it cbc babU of kUIiik In Icnitakm od (be iabbath; but wbca ScfaemUb e»m* Ibc -

ab. ..^.. .. ..., - > .....

jU .)

d Oucs: ■• .-r, T 36

c Nchcrriii -.ed to ■Res ltk>K

wtiovlclj 'TaiiaBdaiejiti(v 2i)

f Evidefltly tbc pcnen had at brec

faUMiil Id kcepins tbc gatei, k> be

taactiflrd r>rnc ocbei Ucrltei b take

over this *mk (v 22)

g To saocdfy (be tahhrtb meajot to Kt it apan a* a ucred and boly day ft>r dlvloc uses only (v 23). Cpi, Gen. 2:

h Note the riioit pcayen of Nebemlah in V 13.22,29,31

1 In (bate day^ -tfac dayi after hlj reoia tK>m Penu~(» 6-9), Nehemlah dU -coveted that totne Jcwt had tiuRled foreigo wlvei, and theli chUdcco tpoke an Impure langoage (v 23-24)

m Coal, from col. 3. p, 511

Ambenticity defioed . By '..*us we toean that the Bible reUies truthfully tberaatxenitdeabwiih, and the con-(enu are u originally written 6 proofi Bible genuine and authentic ; 1 Clainu of the BIhle ItaeTn

(1) The prophet* of the O. T. cUirn-edtoey were sent of God and that their .'nessagei were given to them bv Cod (Lk. 1:70; Acti 3:31; 2 Pet. l.-Cl). Over C^ SOO times the propheti clainied that Cod spoke by tbein (Isa. 6:5; Jer. 2:2; Ezek. 2.-4; etc.)

(^ The whole Bible cencen around the petvn and work of Jesus Christ. IntheO. T, we have bundiedj of pre-dicticns, and in the N. r. we have the ful/Ulineiu and continuation at His life and ralnisJiy. He, Himself claimed to have been sent by God (Itu 6:42; 7:16; 17:8). He performed miracles (o confirm His roistioD (Acts 10: 3S); what He foretold came to pass and will yetcotoe to pass. He put His seal upon (he genuineness and auibeo-ticityof the C. T. 'Ml. 5:17-18; 8:17; 12r40-42: !>. C4:44: In. 5:39)

f 3) The Bible also represenu the coro-misdooof the apostles as di\^ne. God coRfinned (beir ministry by sigju and wonders (Mk. 16:15-X;AcU 2^il-46; 5:1-15; Heb. 2:l-<).In all their writings <hey confirmed (he teachings of Christ; and their declaration thereof was by supemattval powers

(4 The testiiDony of (be N. T. to (he genuiprnrai and authcndcity of Ibe O. T. is plain to »e<. TTie O. T. is quoted about 25b times in the N. T., and albuled to about d50 tiroes. All O. T. books are c 1 (her quoted or a Uuded to except Esther, Eaa, Nehemlah, Eccleslastes, and (he Sonti of Solomon 2 TeatJmoiiY of secular liistory

The events of Bible history were well known among all natloiu. Happenings of (be N. T., having come 10 (he know -ledge of the (hen known worUi, were refexrcd u> by various ki uUr autbon of (he first 4 centiales of (he Christian era. Jerome, In 392 A. D., mcn(ioned abou(SOoitMzauihanat malUng quo-Utioos about and referring 10 N. T. erenu. They bekxwed 10 all parts of (be workl.but ibcy agned on one tbing-that '»■■ i.-w.-.t .- •^"'uKsweze gcmiixte and . rring 10 (hem at a

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I ll*nid not vour fathers thti*.

r God »

us. All .

City.' yet ye brinK mure -tt.^ upon I5 r«-el by profaning the sabbath. | I 19 And it came to pass, thatj I when the gates of J*-ru'sa-l*ra began to be dark before the iabbath.M commanded that thei I gates should be shut, and charged that they should not| I be opened till after the sabbath: | (and w fT,,. nf my servants set I| at ■ , ihat there should, I no fuiiut-ti be brought in on thei sabbath day.

20 So "^the merchants and sellers of all kind of warCj lodged without j6-ru'sa-l*ra' once or twice. 1

21 Then I testified against | them, and said unto them/Why | lodge ye about the wall? 'if ye I do so again, I will lay hands on I you. From that time forth came they no more on the] sabbath. 1

22 And I commanded the Le -j vites that they should cleanse |

i themselves, and that fxhey\

! should come and keep the! gates, to "sanctify the sabbath 1

{day. *Remember me, O my' God, concerning this also, and spare me according to the

J greatness of thy mercv.

5 Separation from heathen \vives

23 • 'In those days al •. saw I Jew? that had married wives of Ash did, of Am'm6n, end of M6ab:

24 And their children soake

half in the speech of Ash dud. and could not speak in the Jews' language, but according to the language of each people.

25 And I "contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying. Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26'i)id not Sdl'o-mon king of Is ra-el sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all 1§ ra-el: nevertheless even him 'did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in manning strange wives?

28 And one of the sons of Joi a-di, the son of £-li a-shib the high priest, was son in law to Sin-bil lat the H6ro-mte: therefore I chased him from me.

29 Remember them, O my God, becausc'they have defiled the priesthood, and the covenant of the priesthood, and of the Le vites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levltes, everj* one in his business;

31 And for the wood offering, at times appointed, and for the firstfruits. ^Remember me, O my God, for good.

Summary of Nehemlah

Daieaodpl.rf:e: the book was wrirteomPalestitie 446-430 B.C. .Kjmetlme after ifae secoodDir of .Sehenuah to Jerusalem in the i2nd year of Anaxeotes (5:14-19; 13:6-9) Autb^p Nehemlah or Exza. or perhaps both. See Proof, below Proof of auihor«up: ongmaUyEaj and Nehemiabwere uoe oook known as The bort(OfEaa. Lateta~dlvlsioowainiade an>l the two sections bocame dioingiis})e3 as Tbe rirw ^J The tecoodbook of Ea-^ About the 4th century A.D. the Kcond was caUeJ The book of Nehernlah. by Jefome. All of chi. 1-7 ia>i 12:27-43 are wdoen in the Vira pertoo, and 8:1-10:5: anJ 12:44-13:3 in the third p«ion; >o It maybe that both Nehemlah and Ezra haj a part in wriilni; the book. In Nrii, 1:1 it Is stated that these are the words of Nehemlah. It could be that Eaa and the Gre« Synagogue (ofwKchhe was fcHinder and prendenn took the writings of Nehemlah and compiled the wot ■ resera fom. n.aking aie two books one

witdng of Eaa, the scribe alleJ The book of Eaa

Tkeme the book is Id •; lect^.. . . -i. i-7 contain the tuxory of Nehemlah in BabyUmaadhis 12yearsofgovenMtihiplnJudea:thispait was no dm^t composed by Nehemiah: It is widoaa IS the fini person. Chi. 8-10 cootaia a record of events la chame of Eaa and Nebemiah - wiinen in the third persoiL The socHoq of ch. ll-Ii^Cc.jni.mL.frirr.Mrtjntil^. ,f!r. '■ exiles whocameback to Jerusalem;

edlcatlon of the walls and certaio 'tmonhip of Judea

coonecteo with the refcuilJlng of 'le Babylonian captivities, to give iuivi IK i^ie Jews in (beir rebirth as anadoo.

i^i ■ •r overcome by the tielp of Cod

> ctiapten: 406 verses: 10,483 words; 3 verses K 14 commands; no promises; and no new ;;-c;i-,iCi if-j~. -ui; -1 .{—:

Coatinaed, column 4

rjjelj^tcs (tsa. 96:3)

ui m.. <«!.> It has bc«a commoa for •cnUlcs (o become posetytes to (be Jewish scUdon. Th' -? ^ — '- -hat ■oii»arfiMild(binli jiD

ihc blcuIrKuoflchi . . an

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privileges. (_ p. L.a.. -;_£;!_oU 3:11.

12 reward! for obedience (l*a. 56:5):

1 Salvation (v 1)

2 Biihiooyneai

3 HapplMM (note a. vQ

4 Union witfa CodN pcopk (v 3)

5 Healing (note q. v J)

6 AcccB (o (od'i house (v 9

7 A jufc plate In God'i tiry

8 A liiitir Sct(cT than (hat of having

9 ' filing name

10 Aiicu loi-od'sholy moun(ain (v7)

11 Joy ui (he house o(prayer

12 Acceptance of sacrifices (o God

a 10 a cts rcgardlaa srgiradon :

I NebedUahcoatendedwtdiJewswtiD

had mufi*^ (orclen wives (v 2S) S Paoooaced a curse upon ifaein

3 Smote certaio ones 01 Ibcm

4 Plucked off the hair

5 MadeChem vow k> God B> live segregated

6 Lectured B3 them (v 26 -27)

7 Chased one of tbem (v 28) e Played for tbem (v 29)

9 Cleaoted ibem by segreagHon (v

30) 10 Appointed prlesD and Levites C their ditties

b Qoeytoni 23 24. Last oaes in Nehe-mUb

c Sec 1 Kl. 11:1-9

d Some of tbc priests and Lr vites had beea guilty of inter-matrlage with other naUons. Tliis was wrely illegal, and ibey had to be segregated fsom tbclr foreign wives and saoctified o God again before being given their regular work (v 29-30; Lev. 21:14)

eNehemlah is the only book of Scripture that ends with a prayer except LamcatatloQi. A number end in salutation, praise, peochecy, or hlscry. but only these of the 66 books flniib with prayer. Nehemlah was always La-serttog a ihoR prayer at the end of experietkces: ana (Ms diows the earnest and godly dispodtlcn of the nun

^^ Cntil from cohmin 1

animal^. However, because of (he dry climate of Egypt and Palestloe. many (housands of copies-whole books or pans (hereof, have been preserved for us. It is not necessary to produce original MSS. to prove (he genuinestess andau(benticiiy of (beBlble any more (hanit would be necessary to produce the original Declaration of Inaeixnd-eisce to prove the many copies we have conuinihesutcroentsof (he originaL Scholanare willing to admit the gen-uineiiessaad authenticity of other writings if there are as ma;:>' as 10 copies of the originals to be found. On (his basis (he Bible can be proved gemiine and au(heniic tfaousanos of tiroes

Number of (nanmnipti: rTiy|yia]injmi«r-T<ptj,All letTcrsof uncial copies are 1 iiuhigh: (hey are (he okies(MSS. before (be 9Th century A.D.

GoqxU. 101

Acts; general epistles .. 22

Pauline epistles 27

Apocatypie (Reveladon) 9

Toul i3r

(5 Cu^ve rnanuscripts. CurdvT copies are those in running hand-writing as in(roduced abou((he 9(h century A. D., and used in Bible malting up to (he in>-eation of (be prindng prea; 1456 A. D.

Gospels 1,430

Acts; general epistles ... 450

Pauline epistles 520

Apocalypse (Kevelation). 195 Voui......r555

Slnce(faecaulogof(hese MSS. was made (here have been many new discoveries of whole books arid portions of the Bible-the Dead Sea scrolls of Isaiah and other ancient writings, for insunce. Some Bible (extshavebeen foundwUch are a(least 100-200 yean car'itr -han the above. Besides these there are mam- in Syria c, > , -^ un, and other languages, of

boui lesuriKnts, some dating back to the :MceD(ury,B.C. In 1897 literally (ons of papyri were found in (he Nile valley abou(120 mL soudii of Cairo, (housands o(pieces being wri((en in (he Language of (he N. T. In another discovery (here were at least 1,000, 000 paprv't; and of thcst many thousands have ne^tr been edited. Other coUectioru haw also been located, noe dating back (o 100 -€00 A. D., and new discoveries arc being made all (he time. A recent report savs that (here are abou(5,000 Greek MSS. of the N. T. In all. and from 20,000 to 30.000 in other languages besiiles 100, 000(0 200.000 quouUoQsia (he writings of the early church faifaen. See point 5, below

Uncial maaiscripts Coot. coL 4. P. 519 ^-

BOOK OF ESTHER

Jewish Queen of Persia - Plot to Exterminate the Jews - Their Great DeUverance - The Feast of Purim

a See Ahasuerus , p. 516 b This. Implying that others were also called Ahasuerus, from whom he was to be distinguished by the fact that he ruled 127 provinces and was especially renowned c See 120 princes . p.515 d In the se days -the days when these events took place and whenhe dwelled inShushaQ. At other times he dwelled in Ecbatana and elsewhere. V 1 men -tionsthe ruler; v 2 the place; v 3 the time e Shushan-found 21 times (1:2-9 J8;Neh. 1:1; Dan. 8:2). Called Susa. it was located by the river Shapur, east of the Persian Gulf f The thirdyear of the reigpof Astyages, would be 32 years before the decree of Cyrus to restore Jerusalem and the temple(Ezral:l-4).If Mordecai wentintD captivity as a young man. if Esther was bom to his uncle while in captivity, and she was iww a virgin old enou^ to become the wife of the king, then Mordecai was perhaps 4«-58 years of age when Esther married Astyages (Darius the Mede). In this case, he wastheMordecaiof Ezra2:2 who went back to Judah from captivity, and he was 80 -92 years of age when the exiles returned under Ezra g Persia Is always put before Media In the book of Esther, except in 10:2. In Dan -iel this Is reversed. Astyages Is called Darius the Med;, in Daniel; and Cyrus, his son is called Cyrus the Persian, In history, because of being educated in Persia and the fact that the power of Persia was the stronger in the dual kingdom at that time h This was the reason for the great feast-to show the riches of his kingdom and the great glory and honor of Astyages. The feast continued 180 days-the longest one on record (v 4). This was perhaps to allow all the people Invited to the feast to come In meir own turn. It evidently does nDt mean that they all feasted for 180 days. At the very end of tills period a great and specisQ feast lasting 7 days was made tor all the people (v 5) i The court of an Oriental bouse was the open space around which the house was built. The outside of the building showed hardly anything but blank walls, the intericr being completely hidden from public gaze. Ordinary houses had butone court, but those of a better class had two or three, and so me of the best even seven. The pilaces of kings had a number of courts. Sometimes those of dwellings v«re laid out in beautiful gardens containing various fruits and flowers. Trees were often planted there -the palm, cypress, olive and pomegranate. Usually tnere was a covered walk 9 or 10 ft, wide, pro -jecting fro m the ho use; and if the house wasoverone story high, the roof of the walk formed a gallery which was protected by a balustrade. Rooms of the house op2ned into the court j The description i^f the decorations, furnishings, and services at the feast reads like a fairy tale or some great fair:

1 The decorations w ere white, green, and blue hangings with cords of fine linen and purple in silver rings fattening them to pUlari of marble (v 6)

2 The furnishings were of beds (couches) of gold and silver upon a pavement of red, white, blue, and black marble

3 The service at the tables was of vessels of gold (v 7)

k In the summer an awning was sometimes stretched across the court from one gallery to another. The reference here however, seems to be to magnificent curtains suspended between the marble pillars of the court (v 6) 1 It was customary to spread mats and

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CHAPTER 1

I The story of Vashti. 1 The

longest display of riches on

record: 180 days

NOW it came to pass in the days of "A-hag-u-e'rus, \this is A-ha§-u-e'rus which reigned, from in'di-4 even unto E-thi-6'pi-i, over '^ an hundred and seven and twenty prov i nces :)

2 That"in those days, when the king A-ha§-u-e'rus sat on the throne of his kingdom, which was in 'Shu'shan the palace,

3 /In the third year of his reign, he made a feast unto all his princes and his servants; the power of»Per'§ia and Me'di-d, tbe nobles and princes of the provinces, being before him:

4 AWhen he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days .

2 Great feast for the people

5 And when these days were expired, the king made a feast unto all the people that were present in Shu'shan the palace, both unto great and small, seven days, in the'court of the garden of the king's palace;

6 Where were 'white, green, and blue, "hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: 'the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

7 And they gave fhem^drink in vessels of gold, (the vessels being diverse one from another,) and'^oyal wine in abundance, according to the state of the king.

8 And the "drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

3 Vashti'3 feast for women

9 Also Vash'ti the queen made a^'feast for the women in the royal house which belonged to king A-ha§-u-e'rus.

4 The king commands Vashti

to parade her beauty before

his subjects

10 «" On the 'seventh day, when the heart of the king was merry with wine, he commanded Me-hu'man, Biz'thi, Har-bo'nd, Big'thi, and A-bag'thi,

Ze'thar, and Car'cas, the seven 'chamberlains that served in the presence of A-hSg-u-e'riis the king,

11 To bring Vash'ti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was. fail to look on.

5 Vashti refuses to obey the king and display her beauty

12 But the queen VSsh'ti'^e-fused to come at the king's commandment by his chamberlains: therefore was*the king very wroth, and his anger burned in him.

6 The king in his wrath counsels how to punish Vashti

13 *'"Then the king said to the wise men, which knew the times, (for so was the king's maimer toward all that knew law and judgment:

14 And the next unto him was Car-she'n4, She'thar, Ad'ma-thi, Tar'shish, Me're§, Mar'se-ni, and Me-md'can, the seven princes of Per'§ii and Me'di-d, which saw the king's face, and which sat the first in the kingdom;)

15<'What shall we do unto the queen Vash'ti according to law, because she hath not performed the commandment of the king A-hig-u-e'rus by the chamberlains?

7 Advice of Prince Memucan to keep wives in subjection

16 And Me-mii'can answered before the king and the princes, Vash'ti the queeifhath not done wrong to the king only, but also to aH the princes, and to all the people that are in all the provinces of the king A-ha§-u-e'-rus.

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king A-has-u-e'rus commanded Vash'ti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Per'§ii and Me'di-i say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

19 If it please the king, /let there go a royal commandment from him, and let it be written among the laws of the Persian? and the Medeg, that it be not altered, That Vash'ti come no more before king A-hap-u-e'rus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,)*all the wives shall give to their husbands honour, both to great and small.

carpetson the court pavement for the accomodationof guests but Ahasuerus placed costly couches of gold and silver on which the guests reclined while they feasted. Chairs and couches adorned with feet of silver and other metals were k)oked upon as a great

Continued, column 4 ^»-

8 The king decrees the headship of husbands in ciU homes

21 "And the saying pleased the king and the princes; and the king did according to the word of Me-mii'can:

court. They often became the confidential advisers of the monarch, and were frequently men of great Influence, sometimes having high military office. This was especially the case in Persia, where tiicy acquired great political power, and filled positions of great prominence

a This was an unusual demand for an Oriental king to make of his queen-exposing herself before a company of drunken revellers. Such was DDt only unbecoming to the modesty of her sex, but to her rank as queen. Furthermore, household servants instead of nobles were sent to bring her, and the showing of herself was to be before the common people (v 12). According to Persian customs, the queen, rmre than the wives of other men, wastobe secluded from pubUc gaze. The king, himself woula not have tolerated this exposure had he been sober. He woulcf have known that his own honor as well as hers would be insulted

b Queens and concubines of kings were subject to the complete will of mon-archs, the same as slaves. For her tc refuse him before his subjects humiliated him; and because of this he became very angry (v 12)

c Then -when the queen refused to obey the king, he consulted with the wise men regarding what should be done to her according to the law (v 13-15)

d question 1. Next, 3:3

e The wise men concluded that the queen had wronged the king, all the princes, and all the other people in thekingdom;they believed that when her actions became known other women would despise their husbands; and they predicted much contempt and wrath throughout the empire If she went unpunished (v 16 -18) f To avoid aUthe confusion and trouble that her rebellion would create In other women. It was decided that the king should put her away and choose another queen. This would stop the rebellion that could be the result in other homes (V 19-20) g See Name of God in Esther , p. 516 h The advice of Memucan was taken; the law was made that Vashti should never come before the king again, and that every man should rule his own house (v 21-22)

^ Cont. from column 2

object of luxury In Persia m The drinking vessels were of various sizes and shapes, but all of gold (v 7)

n Many kinds of wine were made and used by the kings of ancient times. That which was made especially for kings was called royal wine (v 7)

o Revellers of all nations had their own particular drinking habits, which were as binding as laws. Among the Egyptians wine was offered before as well as during the meal. Among the Greeks, each guest was obliged to drink the round with allothersor leave the company. "Drinkor be gone" was the proverb. At Roman feasts a master was chosen by throwing dice. He prescribed the rules for the company which all were to observe. Among the Jews the master of ceremonies was called the governor of the feast (Jn. 2:8). Ondie occasionof v8 here Ahasuerus did not COm{>elhis guests to drink; the matter was left up to each man's choice p In the East the women of many countries did not have their feasts in the same room with the men. Such se para-tionof the sexes was an ancient custom which wasobserved at this time

q The 7th day of the special 7-day feast for all the people ended the 180 days of feasting. At this time the king was merry with wine and wanted to show off the beauty of his queen to all his subjects, 90 he commanded the 7 chamberlains who served in his presence to bring her In before the princes and others (V 10-11) r The Heb. sarisim is variously rendered ch amberlains , officers, and eunuchs. THey were emasculated persons w5b had charge of the harems of Oriental monaTchs.iind who were also employed by them in various offices about the

tsther chosen queen

a After tfae»e ifato. . f V.M udtl

Uw Kadnsthact hliown hDUfc- (\ Che king tub i:

Va«itl aad t^ bTh ff .

for a +W.1.;. {,\ 2,

Mordecai taves the king's life

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D

f

be fed r(vl)

ilii Krvanu of 'n the Dew plao

t -jUXti pUn t'r a ocw quceo : FLet lair youog virtOns be vusbt for

the king (V a 2 Let him appoint offlccn In all the pR)vincci ol the klned m (v 3) 3 • oiRithLrail the fair

y Shushac the palace

4 UiLu ::. r place J ui tht ti_iufc- for women in the cusaniy > f H<.^c, the kin«'» chamberlain, the kecpeir of women

5 Let thtlr thinai for purification be given them

6 Let the maiden which pUajci the kln^become queen Inaeadof Vajhti (v4)

d rhc king waj pKaicd whh such a plan -bringing beautiful and ulented virgins firm all over the kingdom for him tt> chkVK- a queen fif m; and » he commanded It ibculd be done (v 4)

«• Jutf how Mordecai gi^t U^ Shushan, the palace in Persia when he was taken by Nebuchadnezzar to Babyk)n Is not re -vealcd. He could have been bicught as a slave b> the kinp of Persia, or he o^uld have been selected for his special talents to stand in the court of Persia (v 5)

f Ktrd-'cai was from the tribe of Benjamin. Here he Iscallcdalew, proving that the term is used .if any Israelite fr^m any tribe and not Judah only (vo). In the book of Esther the term is even applied to Genales who became proselyu-s(6;17).&enjamites were of the ieedofd)eJew$(6:13);andjnthe$ame basis K were the laaelitesfiom all the other tribes, for they coo were of the seed of Israel or Jacob. Ktordecal is called a Jew In 2:5; 3:4; 5:13; 6 10-8:7; 9:29-31; 10:3. Of the 90 times tbe words Jew and lews are used In the O. T. the y are fo und 53 times in "zsthcf . They are used 197 times in the N. T. refetrlnv; » all the tribes of Israel. These wete the terms used by Gentiles ofallthe seed of Abraham, Isaac, and Jacob

g Mordecai was taken to Shushan but Daniel and Ezeklelremained in Babylon

h WUh .n.klng ofjudah, after

Jch ... ..J reigned 11 years, and

ju«before Z^dekLah'sreignof 11 years (2KL 24;Jer. 52:24-34)

1 Hadastah. myrtle. She wasanorphan. her father, that is, Mordccal's uncle (his fath-r's brotherj as well as his aunt ha\'lng died. Mordecai brought his cousin Esther upas hlsown daughter (v T). She evid-[«ly lived outside the palace with him and he carried on his duties in the palace

J Egfaer , star. She Is mentioned 56 times In the book that bears her name

k E«her was btought to the king's tousr tt> enter the contcH to determln. t.»i) was the most beautiful and taU ru. J virgin in all tJ.i empire-the fuit and only beauty ontea if the Blbl. (v ?).

ial, : lU L-.i."..^w r ■ : p^'Ul. jii. :., 7 i:.4ldjni tobih-rancnJa-nuanJ the biit place ! ' ' •• (V J). Besldr? the In-

jpn Megal It c.uld be U:n LT r -as a warm friendship between him and Mord.-cai, as palace servants •'■ ■ ! b> Fsthrr'scppir-

tunltlrs. , that it was In the

plar -'■. :,....... J. pfj .

»ervj-. ■ ; : -.•.,: ;. -i. j M

theUtustj^ry, a thatuie Mesxlah unild finally a-<me ti restore man's dimin-k>n. cXherwlsc, Satan would ' . his way In the d.itructli'n if •

K For he »*nt letters into

•II th^ Vine'* nrcivn,.-^^ intO

►very nt to

the » : ^ and to

*vi rv people after their lan-It^ii.'- that eTer->' man should ^ in his own house,

' should be published of

to the lanicuace

lie.

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CHAPTER 2

U Either made queen. 1 The beauty contest

•AFTER these thinct. when ** the wrath of kmg X-hij-u-(rus was appeased, he remembered V4sh tl, and what she had done, and what was decreed against her.

2 •Then said the king's servants that mmistered unto him, Ler'there be fau- young virgins sought for the kmg:

3 And let the kmg appoint officers in all the provinces of his kingdoiTf, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of He ge the king's chamberlain, keeper of the women: and let their things for purification be given them:

4 And let the maiden which pleaseth the king be queen instead of V4sh ti. 'And the thing pleased the king: and he did so.

2 Mordecai enters Esther in the beauty contest

5 '"Now in Shushan the palace there was a certaip Mew. whose name was *M6r de-cii, the son of J4 ir, the son of Shim e-i, the son of Kish, a B*n ja- mite;

6 Who had been carried away from J*-nj sa-l«m with the captivity which had been carried awav*with J*c-o-ni ah king of Ju dab. whom Ntb-u-chad- n^z zar the king of Bilb^-lon had carried awav.

7 And he brought up'Hl-dls'-SAh, that is.ts tber. his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful: whom

Mdrde-c4i, when her father and mother were dead, took for his own daughter.

8 •■ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shu shan the palace, to the custody of H4g a-i, that *£s thjr was brought also unto the king's house, to the custody of H*g'a-i, keeper of the women.

3 Esther pleases Hegai, the keeper of women and is given the choice place to live

9 And the maiden pleased him, and she obtained kmdness of him; and he speedily gave her her things for punlication,

with such thi- " ■ .-rd to

her. and sc . hich

were meet to we ki>' n nn, out of the king's house: and he

preferred her and her maidt unto the best place of the house of the women.

4 Esther's secret and Mor-decai's anxiety for her

10 f.s'thJr had^iot shewed her people nor her kindred: for M6r de-cii had ^charged her that she should not shew tl.

11 And M'^r de-cii walked every day before the court of the women's house, 'to know how ts ther did, and what should become of her.

5 One year's preparation

12 * Now when every maid's turn was come to go in to king A-hls-ii-e nis, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)

6 Presentation of Esther

13 Then thus came every maiden unto the king: whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Sha-Ssh'gdz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 * Now when the turn of f.s ther, the daughter of Ab-i-hA il the uncle of Mor de-cSi, who had taken her for his daughter, was come to go in unto the king, she 'required nothing but what HSg a-i the king's chamberlain, the keeper of the women, appointed. And Cs'ther obtained favour in the sight of all them that looked upon her.

16 So £sther was taken unto king A-hAj-ii-e riis into his house royal in the tenth month, which is the monthTc beth, in the/seventh year of his reign.

7 Esther chosen queen

17 And the king loved £sth#r above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of VAsh ti.

8 Wedding feast of Esther

ISiThen the king made a great feast unto all his princes and his servants, even £s ther's feast; and he made a rcltase to the provmces, and gave gifts, according to the state of the king.

19 And when the virgms were gathered together the second time, then Mdr de-c4i »sat in

,if th^ w>mao who was predicted In and by many of tfjc nto-

■. A dim 6- th"- N. T. days.

Tfui U ai. . . - rks

cv.-n am :.. , , , m,

will and carry out His uriftlnal plan for

man

Mcdc, he divided the n wly acquired klnidim into 12iiparu(Dan, 9.1. Cp. o:l).Thc lC7o'uld have been th.- pre-villus 7 paru and th nwN firmed 12" (v I; 9:30). In thi daysi.f Darius Hys -tatpis these were reduced L^ 2'i parts, as ttated on the Be hi gun inacrip^n

a It was pan < (M. rd cai'i plan ont B> reveal tJiis until later, as In 7:3-5 (v 10) b This was suffii i'ni, r r Ol. .'>beyed ihc comniandri il as when

ihewasbtU.. him (v 20)

c Such sollcltuUc anc v. < r i v suu.S'st thathe wanted u inait. it ap^ar that E«her was a Persian virnin, Altlwugji the Persians did DJt have any particular haOed for ih-. Jews, they did despise all captive races more or less. Had-aaah washer Jewish name while ^gier washer Persian name and one nvec to her perliapi, so that she cnuld p'se as a Persian virgin better. With both par-eixs dead sj that she would aM have K> make it known who her father and mother wea-.and by k>okin« like a Persian, It seems the plan was not faced with «ix) much dlfflculty(v 10-11,20; 7:3-5) d The othcrvlrgins required many ornaments and other things which they ttioughi would app> al to the king (v 13);but Esther required notliiijn extra, excepc what Heiiai suggested. Perhaps her \tr> simplicity made her beauty stand out ntire than all tJie others. When she was taken tr the king he indicated his love and favor toward her above all others, and set the royal crown up:>n her head (v 15-17).Among the wives of Persian monarchs there wasonc whcoccupied ahigher p'lsition than anyone else, aadti^ her aV'ne the title of'queen" belonged. This chief wife was privileged id wear a royal tiara or crown on her head; and she was the ackmwledgedhcad of the female departments, the others recognizing her dignity at all limes. On ;treat occasions when the king entertained the malesof hiscourt, she feasted with all the females in her own part of the palace. The qu..-eahad a large revenue ofherown assigned her, not r> much by the will of her husband, as by an os-tablishedlaworcuflcm. Her dress was splendid, and she was able tp Indulge freely in ornamentation. Such was the elevated position held b\ Vashd at first, and oy Fsther afterward

e The 10th month (January, v 16) f 4 years had gone by since he made the 180 -day feast and Vashti was set aside (1:3; 2:16). He reigned for 35 years, » this could be 2H years before the ck)Se of his rule. If Cyrus was bom to him and Esther tfiis same y.ar, after thiy were married in January, then their son was about 25 years old when 'le commanded the armies of his father which took 8ab>kin, as in Dan. 6. Astyagesor Darius the Mede, the father of Cyrus, reigned 2 years after this which would make Cyrus about 'J7 when he began &•> reign and when he made the decree for the Jews t>> retum to their native land and rebuild their city and temple -in fulfillment of Isa. 44:2S-13:l-5, 1j; 4o:l 1; 4S:14-16

g The n-after Fsther had been cmwned queen, Astyages made a *weat feast, even Fsther's feast, making a release-in aU his pnmnces, and giving tofts, according fc> the state of the king (v 18-20)

h NVirdecal wasoneof the kmg's heiuse -iKild. He was thus able tii guard Esther's interests and aU' obtain lnfi>rmaiion n.edful for tile well-beini; f tilt ni i-pie (v 19)

120 pnnces d:!)

In Dan C:l it says 120 princes. The nimber changed ontinuaUy lu suit tlie ret^irenuntsofgoverementinthe var-ii>ui prjvincos. i^nly in Dan. ^ 1 ^-we find 13). Platu says that wt, n Darius(Le. thi Maintalner-Astya^es) came Xic til'- tJirone, belngone if R-ven, he divided the country lnbisev.:n pir-tloQs (De Ugibus III). These- mlers were the 7 print n of Persia named in V 13-14. Wlien Habykin fell into the hands of this Ahasuerus or Darius the

ESTHER. 3. 4 Haman seeks revenge on Mordecai Murder decreed against the Jews

a Id those days -the days following the making of Esther queen, and whUe Mordecai sat in the king's gate, two of the monarctf s chamberlains became angry with him and sought to assassinate him. When Mordecai learned of this he told queen Esther about it and she cold the king. When investigation was made the men were executed and the report of the saving of the king's life by Mordecai was written in the records of the kings of Persia (v 21-23)

b This was a wise nwve on the part of Esther, for it proved invaluable later when her own life and the lives of her people were at stake (v 22; 4:4-6:1^

c After these thln^ -about 5 years after the crowning of Esther, the king ptomoted Haman to the position of Grand Vizier (v 7)

d Haman, well disposed. Called the Agagltebecauseof^hls Amalekite descent. He Is mentioned 53 times in Esther (3:1-9:24). He was a Jew hater with a burning passion to be exalted higher than others-a combination of traits which caused his own destruction as well as that of his family. He never considered principle when seeking honor

e Mordecai was the chief thorn in Haman's Ufe. From Mordecai*s viewg'int, how could he honor one whom Ddhadcursed"(Ex. 17:14-16). Haman almost succeeded in destroying the Jews of the world; and It was Esther who saved diem from their planned fate (4:6-6:14)

f Then -when the servants of the king saw that Mordecai would not bow to Haman sven though the king had commanded it, they questioned him as to his reason (v 3)

g C^ealon 2. Next, 4:14

h Another example of men seeking favors at the expense of others and finally to their own hurt (v 4). In this case it cost the Uves of several men and almost destroyed the grrat nadon of God's chosen people. If they had known what the outcome would be perhaps they would not have made the report on Mordecai

1 When Haman heard about this one Jew not bowing to him, he began to notice him; anddeephatred began to increase in his heart. He proceeded to plot the total destruction of all Jews (v 5-9)

J This was another one of Satan's attempts to destroy the very people of God tnrough whom the Messiah and Saviourof the world would come (v 5) k The casting of lots from montfi to monA was to see which would be the mostfavorable timeto re quest the destruction of the Jews. This, of course, was done by the rrcnthly prognostica-tors as in Isa. 47:13

1 Pur is the Persian for tot, the lot of the monthly prognosticators chose the 13th day of the first month (April) for the best time (v 7,12)

Ahasuerus (1:1)

Ahasuerus , meaning the Mighty or Venerable king, was a title of certain Persian kings. Some think the one here was Xerxes, the son of Darius Hystaspis, but tills could not be, for the events of the book had to take place much earlier than this. It is clear from 2:5-7 that Mordecai was the cousin of Esther. She was his uncle's daughter; and he had brought her up because she had no father or mother. Mordecai had been taken captive withjehoiachin, king of Judah, by Nebuchadnezzar. This was 11 years before the final captivity of Judah and destruction of Jerusalem (2 KI. 24:1-25:30; Jer. 25:1). The servitude to Babylon for 70 years began in the 4th year of JehoiakIm (Jer. 25:1, 9-11; note k, Dan. 9:2). If Mordecai was a young man, say 20 years old, at the time of his captivity 11 years after

the king's gate.

20 Esther had not yet shewed her kindred nor her people; as JMor'de-cai had charged her: for fis'ther did the commandment of Mor'de-cai, like as when she was brought up witli him.

9 Mordecai providentially saves the king's life

21 *'Tn those days, while Mor'de-cai sat in the king's gate, two of the king's chamberlains, Big'than and Te'resh, of those which kept the door, were wroth, and sought to lay hand on the king A-ha§-u-e'rus.

22 And the thing was known to Mor'de-cai, who told it unto fis'ther the queen; and Esther certified the king thereof *in Mor'de-cai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of

the chronicles before the king.

CHAPTER 3

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in Hainan's plot against the Jews. 1 Hainan's exaltation

TVFTER these things did king ^^ A-h45-u-e'rus promote iBa'man the son of Ham-med'a-thA the A'gig-ite, and advanced him, and set his seat above all the princes that u^erewith him.

2 And all the king's servants, that were in the king's gate, bowed, and reverenced Ha'-man: for the king had so commanded concerning him. But Mor-de'cai'bowed not, nor did him reverence.

2 Hainan's thorn in the flesh

3'Then the king's servants, which were in the king's gate, said unto Mor'de-cai, *Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that*they told Ha'man, to see whether Mor'de-cai's matters would stand: for he had told them that he was a Jew.

5 And^when Ha'man saw that Mor'de-cai bowed not, nor did him reverence, then was Ha'man full of wrath.

SHaman'splot to destroy all Jews because of Mordecai

6 And he thought scorn to lay! hands on Mor'de-cai alone; for they had shewed him the people of Mor'de-cai: wherefore Ha'man /sought to destroy all the Jews that were throughout; the whole kingdom of A-ha§-u-e'rus, even the people of Mor'de-cai. I

7 •" In the first month, that is, \ the month Ni'san, in the twelfth year of king A-has-u-e'riis,*they cast'Pur, that is, the lot, before Ha'man from day to day, and from month to month, to the twelfth month, that is, the month A'dar.

8 *" And Ha'man said unto

king A-ha§-u-e'riis,"There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and*their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed : and I will pay 'ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

4 Hainan's request granted

10 And^the king took his ring

from his hand, and gave it unto Ha-man the son of Ham-med'-a-thd the A'gag-ite, the Jew§' enemy.

11 Ajid the king said unto Ha'man, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

5 Decree to destroy all Jews

12 Then were the king's scribes called on the'thirteenth day of the first month, and there was written according to all that Ha'man had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king A-ha§-u-e'rus was it written, and sealed with the king's ring.

13 And the letters were sent I by posts into all the king's

provinces, to destroy, to kill, and to cause to perish, all Jew§, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month A'dar, and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against

that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shu'shan the palace. And'the king and Ha'man sat down to drink; but the city Shu'shan was perplexed.

CHAPTER 4

IV Haman's plot frustrated

(4:1-7:10). 1 Fasting and

praying among the Jews

WHEN Mor'de-cai perceived all that was done, 'Mor'de-cai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's com-

the beginning of the 70 years of servi-tude, about 627 B. C., and Xerxes reigned 485-464 B.C., this would make him 162 years old in the first year of Xerxes.Esther would be an old woman by this time also

Continued, column 4

3 This avalleth me nothing. Uttered by Haman (5:13)

4 That there was evil determined against him. Uttered by the author ot Eaher(7:7)

5 Who is he, and where is he (7:5). Thisls where the acrostic EHYEH was used while in the above points JHVH was used

a Haman Anally approached the king, and upon laying his case against the Jews before him, received permission to destroy all of them in his realm (v 9-15)

b 4fold ptoposttion of Haman :

1 The Jews are dllttrent from other people (v 8)

2 They do not keep the king's laws

3 They do not profit the king

4 I wiU pay 10,000 talents of silver to get rid of them (v 9)

c 10,000 talenu of silver at $1,920.00 each-$19, 200,000.00

d The king, without thinking of what could be behind this plot, and having full confidence In Haman, look off his ring and gave It to seal a decree for the destruction of all the Jews In bis kingdom (v 10-15). The king gave Haman die 10,000 talents and a decree to destroy the Jews, for the asking (v 11)

e This was the day before the passover of the Jews, which was always to be die 14th day of die first month, Nisan (April). Messengers were sent to all provinces diat on the 13th day of the coming month (Adar or March), the Jews, should be killed and all their pro -petty taken by those who would carry out the order (v 12-15)

f After such a devilish decree die king and Haman sat down to drink; but the people were perplexed (v 15)

g Mordecai did what most godly men do In time of trouble-fasted and prayed, furthermore, he walked the streets in bitter wailing; and he came to the king's gate even though no man was allowed to do so in sackcloth (v 1-2). Alao in every province there was mourning among the Jews (v 3)

^ Cont. from column 2

The fact Is that Esther was the young and beautiful wifeof Darius the Mede, of Dan. 5, and the mother of Cyrus, the commander of the Persian armies which took Babylon at the end of the 70 yearsof servitude. This Darius (the fatherof Cyrus) reigned 35 years, 33 ofwhich were during the latter part of the 70 years of servitude of Israel to Babylon. This fits Into all the historical facts about Mordecai being carried away captive with Jehoiachin as a very young man. It is possible that he lived throughout the entire captivity. He could have easily been the Mordecai of Ezra 2:2; Neh. 7:7. Some Jews did live through the 70 years of servitude and returned to see the foundation of the temple laid (Ezra 3:12). See Kings of Persia, p. 490; 879

Name of God in Esther (1:20)

It has been observed by many that the name of God is not found in the book of Esther. This is more remarkable in view of the fact that in the 167 verses of the book, the king is mentioned 192 times; his kingdom 26 times; and his title Ahasuerus i s given 29 times. Ho w -ever, in the ancient Hebrew text there were Splaces where the name of God was hidden, being abbreviated- JH\'H for JeHoVaH, 4 times, and EHYEH (I Am that I Am) once. These letters were used as acrostics in certain state menls, and In 3 of the MSS. they were written larger than the rest of the text so that they Stood out boldly on the scroll. The statements wherein these letters oc -cuned in the Hebrew text are:

1 All the wives shall give . Uttered by Memucan (1:20)

2 Let the king and Haman come this day . Uttered by queen Esther (5:4)

.

on th av of thf cfmtgg 13th

cnoatfa ahwii i^ould be ' -3:17). All the txibes t. o^t oaly Judah and B«D;aiiUxi. t^rin,-of ibe Doitbeni -T r-jthr.T dl-.-la. r, made 03 diffcrcocr n-

ccrrvJ all th-- jj-'J

2 iU(Uii Uk liejpctaUuO

3 Weeping

4 WalUng

c E«bez found '••Jt aVui th'- tJrctee **""'"g*' be r ' " gi>-

lagbefore L ^>(h

and bclnR is blaci ^.

CXbclMisc, rile n.a - ■>

riieltered from the ouiu :hat

rile mlgbthave pasaed th' ..mc

away in Ignorance

d Eoher's reaction to teeing ber coadn in luch a cacc? at the king's gate was thatof jtrltf. Sht jtntralr- -r.:tr rlotbe hiin «.' that he ml^" ■ sted

forappcarlE;t^.l:5.'--■. al'i

viewpclnt action needed K'

betaxea; > ted the clothing.

Then Esther sent a messenger to flnd out what tbe trouble was (v 5-6) e 4fc)l<l amwei of Ktordecai to Either:

1 H e KOI Mord of all tlut had happened to him (v 7)

2 He told of tbe mm of mooey which Hatnan had pcomlsed cc pay the king's Deasnren for tbe dcaruction of the Jew]

3 He sent her a copy of tbe decree to deooy ail Jews (v S)

4 He charged that she d>ould go In to the king, to make suppUcatlon and request before him for her people

f Upio this time it was not known to the kkiiithaihc had married a Jewcn and tiiai be bad made a decree to deAoy her p&tI--

g Tr :y Bo M Tdecal ttir

r: .. was that he knew .

mean her death even to approacti iht king in the inner court if at had o^t called her-and he had not called b<:r for 30 days(v 10-12). Tbe ctiqattXt oftbePenlan court was v^.-ry ttrlccTo come Into the king's preseDcc witliDDt beingnimmoatd was a capital crime; and thf It ■.! riry of the Persian pun-iriimc seen in the fact that

an act... _... asdealt with th-same as murder cr rebellfcin. Tht Inmjder was instantly put to d^ath by the aaen -dactsunU'Hthe king, by extending his 9}ldeDKep(re, showed his approval of the act.lt was well uodentooo. ihere-fbre,t)iat whoever thus appeared before tbe king deUberately riskc J his Ufe. Tbiu it was an evidence of ttte infla-eace which Ettlier had gained over Ahaioerus that, when ibe appeace*!, the icepQe was extended h Mordecai's answer te Ettfaet was that it could m^an her death if she did not gp eo the king and have this decree cancelled; rile could not eKape any more than tbe other Jews; if !^- ^ ' her peace at tills time she w to be the dellvererof t"^ ancc would coom ftu: her fatlter't house wouio "■■ :< six yru alDOg with all the others; and she no ' doubt had corrte to ihe kingdom for nch a time as this (v 13-1^

7foldhonjr luggeaed by Haman (6:?)

1 L/rtthrrnyalappvelbe b(Dught-lhat

klnn usually Kcan (v 8)

2 .'Id's (urst be bR>ugbt

3 i«t the tpyal ciDwn which the king Wears be taught

4 Let ttiis apparel and the botie be dc-

n jn Imrnt aad ht>

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I Cathar Inquir** of Klor* d«CAlth« reaaonof hia conduct

4 • - t. .v,i.', maids and 'came and

M '.r !--c*i. and to take away

hia !>.^

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to M6r dc-c*i. to know what it ,,,-,, ». I ^.jjv it ires.

1 tich went forth to

■ ';nto the street of

■1 was before the

3 Mordeca: ir.iorms Esther I of the plight of t he Jews I

I 7 ^Und Mdr'de-cli told him of |al] that had happened unto bim. and of the sum of the money |that Hi man had promised to pay to the king's treasuries for jthe Jews, to (!■ -m.

8 Also he fa -le copy

of th> rec that

[was . -to de-

iStroy tiieni, to shsw it unto ts'thSr, and to declare it unto her. and t 'should go

make supplicat:or. .m,

and to make re; :jre

'him for'her people. I 9 And Hl'tich came and told Its thJr the words of Mftr'de-Icii.

4 Esther's problem in ap-

proaching the king

10 * ^gain £s th2r spake unto Hi'tich. an i ..ivi» him com-mandme;. "(rde-cAi;

11 All ths. servants, and

the people of the king's provinces, do know, that »-ioso-ever, whether man or

shall come unto the k.... the inner court, who is called, th"'-' '< "■^•^ '■>•* "■ to put h B'jrh to ■' bold out

that he m. -

be»n caL' -into the

k'- ■ '^- ■

1 to M6r'de-

5 Mordecai's char^<; ^u Esther

13 Then MAr'de-cAi *com-

manl ' ' ' *" "

Thin-

ihalt

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1: '

1 from anoiaer p.^ic", '>"« '

Uvcred into ifoe hands of one of ibe king's tik^C Doble nrlnces (* 9)

5 Let Ibe orlncc array the man with the king t ganacnt and csown

6 LcttfacnuBbcfaiDa^ on the king's

7 •'• him. Thai •iiau It or »}oc bj tsc roan whom the Una dettglKs to hoonc

amd ■ hotsM shall b«

dnst who Imoweth

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kingdom for »u^ ..e as

this?

6 Esther's decision to face aXI danger* (or her people

•IS •»?' ' .:. - 1 - . ... -^

return .■■

i i.'. ■ I I c i ': Inc. a:id

eat nor drink three ■ia. ^' -If dav: I ■' - --A

my will fast

and ->> •»:.! I Ro in u:A'< uie king, which is not accordmg to "■" law: and if I perish, I h. J 7 So 'Mfir'de-di went his 'way. and did according to all that £s thir had commanded him.

CHAPTER 5 431

7 The courage of Esther

N' '■-'■' it came to pass'on the ;....'d day, that ts ther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw £s thfr the queen standing in the court, that she obtained favour in his sight: and the k'n? held out to Esther

'. -n sceptre that was in

1. So Esther drew

.r, and touched the top of

• sceptre.

8 Esther's banquet of wine and ber request of the king

3 Then said the king unto her, 'What wiJt thou, queen 6s ther? and what is thy request? 'it

'haW he «••--^ ■■en thee to the :.a;f ..f ■ : m.

see tthe

^:r.. . ^.^w. ...ii day

' J ., .et that I have

p.'c;>irt. i i j: .. -v.

•5 Then th» r lid. Cause

M* man to rr -.e, that he

. do as r.ath said.

•^'- '^" • ..li. ila man came

■t that £s th^r had

1 the king said unto

•at the banquet of wine,

.It IS 'thy petition? and it

• j11 be granted thee: and what ji thy request? even to .u. ^..„ . .v-p kingdom it shall

1.

■ 1 £s th?r. and '. and my reive found favour in th« 'ing. and if it please ..rant mv petition, .t. let •le to .;' : -.-.■.u: i ,::.■ , :--;i.ire .. and'! will i). ' ::- r-riiH as the king hath said.

9 Haman's joy and pride 9 •T»un went Hi'man forth I

16 My purposes arc bsoken off, even the tbongbts of my h.rnit

16 Neither day an nioht It oMaral to ni. (V 12) 13)

17 If 1 wait, ifai grave is m« lk>dse (v

1 \:', IS

1 ■ - the

•• i ilsicr(v 14)

Kltu

b BS7ir> <i was that the

J«wsAo«l>JU« soil pray for her, that rile Md ber maidens would do Uki -wlae, and then riic would go In to th-. klnglbongbltwasounoary to tiie law. She ooiuecrated to peilah if need be fv '.'.l*n

c ly began at sunset, and

- r- - ■'•y *»* 24 hours. Thus night or day meant fasting this wtk>l< timcfv 16; Jonah 1 17; Mt. 12:4':i d Mordecal went to get the Jeai tc fast and pray in oo op-ratJon with Esther aitdhor maidens in such afflictinn. that ttiey f! I.ht •■r,vc the God of h javen to toor irt of the king to spare

E«hc: ...- .. : ■>. '1, (v 17)

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to half of his kingd-ra. The qu.-co's

•ir^^i ' <7Ui St wasthat he and Haman

.-e haste and attend a banquet

yi^, ■" r(v 1-5). Whj itave her

wiso -■ out such a plan is tt)t

statt ^. li. ^.wbe that rile had a con-

fereoce with \tordecai: >>r, it may be

that divln- inspiration alone guided

hct. In e^ ither case, what she did was

r* - •'-T thins and God worked out

•.ail of the plan for the ^-^od

pic (5:5-7:10)

f ^ *-^. Next, V 6

g r 115 i -lis to have been a customary statement of kings wfriiing to ^nor someone who had chained favjr fn>m them (v 3). It was said by Herod to ttep-danghter (Mk. 6:23). Cp. 1 Ki. 13:8

h The gatement. Let the king arid Haman come this day Is the sec~'nd actt^stic where the name of Jehovah is hidden in the ancient Hebrew te a. and ttie second pivoton t4dch the history turns. See lote g. 1:20

1 Qttcsaons 6-7. h4ext, 6:3

) The kins must have seen that there was

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k Esth that Ch<> king believed

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20fold grief of Job f Job 19:14)

1 My breath is c>->fnipt (v 1)

2 My da ^Inct 3Thegr. . ^bet, Dotriicxil) is

ready Un nu.

4 There arc mockers with me (y 2)

5 My rye continues to see their pn -vt^catlons

6 Lay 41 wn a pledge for me (v 3)

7 GJvf m" serurltv

• "cnt

un-(jcrstanuing my case (v 4)

10 He has made me a byword of the I f^l!^* ^^^ before I was a ubrct

11 My i-ye also b dim by rcston 3f

si'.T^w (r ")

j " are at a riiadow

lU be amazed that i<>d has suffered a holy mar U) be plunsrd into such calamltit s fv ?) 14 My days are pa« (v II)

ESTHER 6, 7 The king hears MordecaPs record Mordecai honoured over Haman

a This was the only fly in Haman's ointment. To see this stubborn lone Jew sitting thus when he the Important Haman ;ame to the king's gate was more thanthisman could bear. It took all the joy and light-heartedness from him. Though fullof indignation to ward Mordecai, he restrained himself until he arrived at his home (v 9-12)

b For Mordecai to know the cause of the trouble brought upon the Jews and not to stand up in an effort to remove the cause maKes it appear that he was a man of stubbornness Deyond reason. On the other hand it demonstrates that he was one of jjrinciple who would not compromise regarding what he thought was right even at the risk of life-his own and the lives of his people. One thing stands out-he had faith in God that deliverance would come in one way or another (4:14). He seemed to have the utmost confidence that all would be well, even if Esther failed to do her part. The law, the psalms, and most of the prophets were already written and in his hands, and he could know fro"i the Holy Scriptures that the Jewish race was destined to be great in all eternity; therefore, they would not be destroyed. Even Abraham (Gen. 12:12; 20:2,11), Isaac (Gen. 26:7), and Jacob(Gen. 31:13; 32:6-32) had been afraid and lived in unbelief at times, thinking they would be kUled before the promisesof God could be fulfilled; but It seems Mordecai did not have the slightest fear of this enemy of the Jews. He had fasted and prayed and already settled it that God would bring deliverance from some source; therefore, he refused to pay homage to Haman, the enemy of God's people (v 9)

c This again reveals the smallness of Haman's character, and demonstrates his pride and narrowness. He called his friends and wife » that he could pour out to them his one small complaint and brag on the success that he had made (v 10 -13)

d 4fbld self-exaltation of Haman:

1 He told ofthe glory of his riches. The king had given him 10,000 talentsor $19,200,000.00 to be used in destroying the Jews (3:9-11)

2 He spoke of the multitude of his children (v 11)

3 Ofhispromotionoverall the princes andservantsof the great king (v 11; 3:1)

4 He mentioned the latest great honor-being invited by the queen to a banquet where he would be the sole guest besides the king (v 12). It was a rare privilege for a subject, howeverhighhisposition, to be i>er-mltted to banquet with the king

e Haman was not aware of what else the queen had in mind for him, or he would not have bragged about the great honor paid him; he did not realize that he was plotting his own death by plotting against the Jews

f In all his success and glory Haman per -mitted one minor detail to overshadow everything else. He told his wife and friends about it. All of his glory did niDt satisfy him as long as the one stub -bom Jew, Mordecai, refused to honor him in the king's gate. The statement, all thiis avalleth me nothing is the tJiird acrostic in Esther where the name of Jehovah is hidden in the ancient Hebrew text, and the third pivot on which the history turns (v 13). See note g, 1: 20

g Haman's wife and friends devised a plan whereby his happiness should be complete. They suggested that gallows be made 50 cubits high (104 ft. 2 in, high, counting 25 in. to the cubit); that Haman speak to the kingon the morrow about hanging Mordecai thereon; and that he then proceed to the banquet merrily (v 14). The gallows was a stake to which a criminal was fastened until he died. The same idea was used in making the cross for Christ (Acts 5:30; 10:39; 13:29; 1 Pet. 2:24). The plan sounded perfect to Haman, so he com-

that day joyful and with a glad heart: but when Haman saw Mor'de-cai in the king's gate, that he^stood not up^nor moved for him, he was full of indignation against Mor'de-cai.

10 Nevertheless Haman refrained himself: "^and when he ! came home, he sent and called for his friends, and Ze'resh his wife.

11 And Ha'man"told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Ha'man said moreover. Yea, Es'ther the queen'did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

10 Haman's new plot to destroy Mordeccii

13'Yet all this availeth me nothing, so long as I see IVIor'-de-cai the Jew sitting at the king's gate.

14 •" Then said Ze'resh his wife and all his friends unto him.^Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mor'de-cai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Ha'man; and he caused the gallows to be made.

CHAPTER 6

11 Divine intervention for Mordecad

ON'that night could not the i king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mor'de-cai had told of Big'tha-ni. and Te'resh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king A-ha§-u-e'riis.

3 And the king said, "What honour and dignity hath been done to Mor'de-cai for this? Then said the king's servants that ministered unto him. There is nothing done for him.

12 Haman compelled to exalt Mordecai the Jew

4 ""'And the king said, Who is in the court? Now Ha'man was j come into the outward court of [the king's house, to speak unto ! the king to hang Mor'de-cai on j the gallows that he had pre- j pared for him. j •5 And the king's servants , said unto him, Behold, Ha'man j standeth in the court. Arid the | king said, Let him come in. ,

6 So Ha'man came in. And j the king said unto him, What j shall be done unto the man ! whom the king delighteth to | honour? Now Ha'man thought 1 in his heart. To whom would

the king delight to do honour more than to myself?

7 And Ha'man'^nswered the king. For the man whom the king delighteth to honour,

8*Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him. Thus shall it be done to the man whom the king delighteth to honour. •iC^Then the king said to Ha'man, Make haste, and take the apparel and the horse, as thou hast said, and do even so"to Mor'de-cai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

11 Then took Ha'man the apparel and the horse, and arrayed Mor'de-cai, and brought him on horseback through the street of the city, and proclaimed before him. Thus shall it be done unto the man whom the king delighteth to honour.

13 Haman's fall predicted

12 1i And Mor'de-cai tame again to the king's gate. But Ha'man hasted to his house mourning, and having his head covered.

*13 And Ha'man/told Ze'resh his wife and all his friends every thing that had befallen him. rrhen said his wise men and Ze'resh his wife unto him, If Mor'de-cai be of the seed of i the Jew§, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Ha'man unto the banquet that Es'ther had prepared.

CHAPTER 7

433

14 Esther's banquet for the

king and Haman

SO the king and Ha'man came to banquet with Es'ther the queen.

2 And the king said again unto fis'ther on the second day at the banquet of wine,'■What is thy petition, queen Es'ther? and it shall be granted thee: and what IS thy request? and it shall be performed, even to the half of the kingdom.

15 Esther's request for her life and the life of the Jews

3 Then ts'ther the queen answered and 'said. If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

manded the gallows to be built even before he spoke to the king about the matter, it never entering his mind that sucharequest would be denied, since the monarch had already granted the requestforihedestructionof every Jew at a later date. In the meantime though, God was intervening; and when Continued, column 4 ^*-

could request this though, Ahasuerus asked Haman what should be done to the man whom the king delighted in to honor. In his exalted state of pride Haman could think of nobody more worthy than himself, so he suggested the highest public honors in the belief tiiat they would soon be bestowed upon him (V 4-11)

a Haman answered with this point of view -that It was he, himself the king wished to honor, but it proved to be his worst enemy tiiat the honor was pro -nounced upon-Mordecai, the Jew. Furthernwre, Haman wasto be the one doing the honoring (v 7-11)

b See- 7fold honor suggested by Haman. p. 517

c TTien the king told Haman to make haste to do all these things to Morde -cai the Jew who sat at the gale-with nothing failing of all that had been spken (v 10). What a shock! to leam tnat ha had suggested the way to honor themanhehated andfor whom he had already caused the gallowsto be made to hang him on. Thus Haman was forced to humble himself before the very man he sought to destroy that day (vll)

d One can imagine how the lone Jew felt with such sudden honors, being under tiie sentence of death with all his people, and having been tlirough days of humiliation, fasting, and prayer. Per -haps he realized that God was working and this was the beginning of the end of the decree against the lives of his people

e Note the contrast In the effect of this upon both men. Mordecai simply returned to his lowly duty of sitting at the king's gate, perhaps as the keeper; but Haman hasted to his house mourning, having his head covered (v 12)

f Haman now had a different story to tell h^ wife and friends, compared with the one he told the day before (5:10-14). The wise men made a true prediction thatif Mordecai was of the seed of the Jews, before whom Haman had begun to fall then he wo uld no t jxe v ail again -sttheman;he would surely fall before him (v 13), Even while this prediction was being made the king's chamberlains came to take Haman to the banquet of queen Esther where he would leam more of his own downfall (v 14)

g 1st and only prophecy In Esfeer (6:13, fulfilled). This prophecy was made by the wise men and God could have put such a prediction in their minds;

or, tiley could have prophesied in the same way that the wicked high priest did concemingjesusChrist (Jn. 11:49-51)

h Questio ns 12-13. Next, v 5 i Having received 3 definite promises from tile king that he would grant her request even to the half of his kingdom (5:3,6; 7:2), Esther simply requested tile only thing anyone could request under the circumstances. She asked for her own life and the lives of her people (V 3-4)

. Cent, from column 2

Mordecai was saved Haman began to fall (6:1-14)

h God always makes a way for His people in a crisis. The very night before Ha -man wasto request the life of Mordecai, Jehovah, the covenant-God of Israel was working Invisibly to save His chosen nation. He caused sleep to pass from the king; and he became interested In the record book ofthe kings. When Ahasuems had servants to read tile records before him, it was found that Mordecai had told of the plot to assassinate the king. He inquired as to what had been done to honor the man who had thus saved his life; and it was told him that nothing had been done. Ahasuerus decided right then to do somettilngto show his appreciation (v 1-3)

i Questions 8-11. Next, 7:2

j Evidently the night had passed and it was In the morning when Haman came to ask the life of MordecaL Before he

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Jel»rah l» hldOvD In the ancient Hc-bccw text, and the foantijplwJt on which the history turni. Tnc Heb. lcner»here arc niYDl, the abbreviation for 1 Am that 1 Am. Cp. Ex. 2: 23-26 *dth3;14-15. bcL- [»U- R. 1: » c Thli natemcnt fn^m Esther waj one of tbi greatest surprises of his life. To think that arrybody would presume In hiihcanti'klllhljciu*^en and her oeo-ple Thli shv wi thi: neither the king iwrHamankn.V she was a Jewess and that her people were lews. No i^ubt tbe kli^g would :vi have made such a decree Ifhc had realized who the people were that Haman wanted to demo^t The monarch had i»t examined the facu In the case and was therefore himself gulltyof negligence of justice to his subjects. He had only taken the accusations and lies of Haman In the case, trusting hini to be doing the right thing (3:?>. Haman himself was a tool of Satan, permitting pride to exalt him to djmictlon; all he did was » unreasonable f Esther was i»t afraid to make her accuiatfcin, to polntoutthe enemy and i tell of his wickedness to hlsface, saying that the adversary was this wicked Haman, This was alac a shocC to Haman and one of the greatest surprises of his life. Uttle did he think the day before, when he received the h^nor of an Invitation to the banquet of the queen that this was her purpose. Haman became desperately afraid before the king and queen (v S) gThcrlslng faklnglnthls way showed his displeasure and desire for vengeance. It bring such a shock to hear ofth^ tj of his trusted Haman,

theki.. ■.necessary to think the

mattetuvc: by Limself, » he went Into the palace garden atone. Only re- ccntlynehad promoted Haman above allotherslnJilsklngdjm (3.1); now he ' bad been pnved a fool to have trusted such a man. Kdi wing cvU was determined up-n him. Haman stood up to re quest from the queen that his life-be spared (v 7). He was » desperate that by the time the king returned he had fallen upon the bed where queen Eohcr was. At the kt>5wledge of tliis Indignity Haman was lie zed and his fac. coveted(V 6). Covering the face of a criminal was a sign of condemn-attjn and d.ath. and that h.- was no k'n^er worthy tol'i/ upon the face of the king. One of the chambcrlalflJ told of the gallows Haman had made to hangKtordecalon; and the king commanded that Haman be hung thereon (V 3-10) h The ttaiemen-.. ejatth- re*.a sevU de-t - -.-'rstHmTrthtTImacros-rethc nameoflefkjvah u :a:.- .. i;. ui ancient Hebrew ten, anlUi • fifth plvjton which the history turris(v 7). See i>itc g, 1:20 1 Oueyion 15. Next, 8:6 J A c ubit be- log a) unu- d as 25 In. the SO cubluwi^uldbf 104 fU 2 iD. The very •.■,[f • . ,■ i^scmphasized tJit ir 3 f Haman. He want-

:; . oatry to see the end "f

k :. c;.ai 4ay. Conoast On that night to

1 Thr king gave the Niusc of Haman to kstiierand she s»t KV^rdecal over It (v 1-Z). Thus the Jews triumphed at last over the ancient enemy 'f Israel as' • d hadpfcdlctcd(Ex. 11:16; Sum, 2o:7; 1 Sa.Ti. 15:8, 32) m Esther finally told the king of her kln-

• H. : .rjec ai

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•■ queen,'Vihu is he. i-. he. t.hat Murst , heart to do so? r 'said. Tbe adversar/ and enemv «s this wicked Hi man. Then HA -man was afraid before the king and the queen.

17 The king's wrath and H*man's plea for nrvercy

7 • And the king arising from the banquet of wine in his wrath huent into the palace garden: and Hi inan stood up to make request for his life to Esther the queen; for he saw

Hhat there was evil deterrmned against him by the king. J

18 Haman hong on his own sallows made for Mordecai

8 Then the king returned out' of the palace garden into the; place of the banquet of wine; and Hi man was fallen upon the bed where Esther was. Then said the kini?. 'Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Hi'man's face. •9 And Har-b6 nah, one of the chamberlains, said before the king. Behold also, the gallows fifty'cubits high, which Hi man had made for Mot de-cii, who had spoken good for the king, standeth in the house of Hi -man. Then the king said. Hang him thereon.

10 So they hanged Hi'man on the gallows that he had prepared for Mor de-cii. Then was the kmg's wrath pacified.

CHAPTER 8 434

V Haman's plot reversed

(8:1-9:19). 1 Vengeance on

Haman

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,n the Jew's'

.e, and stood be-

' 5 And said. »If it please the V,„ . .-,,1 if I have found favour f. and the thing item i.^... : re the kmg, and I ht pleasing in his eyes, let it be written to reverse the letters devised by Hi man the son of HAm-m*d a-thi the Aglgite. which he wrote to destroy the Jews which are in all the king's provinces: 6 Tor how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

3 The new decree to spare

the Jews and spoil their

enertues

2 And the

r'ni- which h

;:, and gave it unto . cii. And £s th«r set M6r de-c4i over the bouse of H^ man.

I Esther's heart-rending

plea for the life of her

people

3 • And Either spake "yet ataio t)" " king, and fell down 8' and besought

7 «'<rhen the king A-hi5-u-e-n'ls said unto Esther the queen and to Mor'de-cii the Jew, Behold. I have given Es ther the house of Hi man, and him they have hanged upon the gallows. because he laid his hand upon the Jew?.

•8 Write ye also for the Jew?, as it liketh you. in the king's ■name, and seal it with the king's ring: for the writing ! which is written in the king s name, and sealed with the king's ring, may no man re-I verse. .

I 9 Then were the kmg's I scribes called at that time in , the 'third month, that is, the] month Si van, on the three and I twentieth day thereof; and it I was wTitten according to all I that Mor (te-cii commanded I unto the Jew;, and to the lieutenants, and the deputies and rulers of the provinces which are from In di-i unto E-thi-6'-pl-i, an hundred twenty and seven provinces, unto every province according to the writ-ins thereof, and unto every people after their language, and to the Jew; according to their writing, and according to their lansuage. _

I 10 And he wrote m the kmg A-his-ii-e'rus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: 11 Wherein the king granted iK.. Jews which were in every . to gather themselves to-•her, and to stand for their ■ , to destroy, to slay, and to se to perish, all the power of people and province that ..^uld assault them, both little ones and women, and to take the spoU of them for a prey,

12 Upon one day in all the provinces of king A-his-il-*'-riis, namelv, upon the thirteenth day of the twelfth month, which is the month A dar.

13 The copy of the writing for a commandment to be given in

.1,1 nr. U, r.l.rilf^ I. Mr then HOBOht

and gavr him

.^ ... ., - had given to

Haman, thus exalting M.irdecal the lex In tilt place of Haman the A male-kltt ^ 2, 7 -17).This Is another Insuncc

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the time ot the spiistWianu ilu eailicil MSS. ^f 'hr -111: crT:Hiry. li the N. T. ^ct ' ^ pr*» tically

icpij :: ' quotaiions of

Cont. coL 1. P.

a When E«her feU down at the feet of the king wltli tears, making hex bean-tending plea for hei f»ajple, he held out the 9}iiica scepre again for her to touch. Implying that she had found favor in his sight (v 4) b Compare the second pica of Esther with

the (frslonc (7:3-4 with 8:3-6) c QueKliJns 16-17. Next, 9:12 d Not desiring to see the queen and her po'pic in such danger and fear, Ahas-ueruitumed the Ik'uie of Haman over to hex and Mordecai to do as they pleased with it; and they were pci-mlttcd to write letien to all the Jews In the king's name and scaled with his ring, saying tnat they should come to-getJier in every city throughout the klngdjmto de«roy all who would seek to de«K)y them fv 7-14) c The decree to aesooy the Jews had been made on the 13ih day of the first n»nth (Nlsan, April, 3:12). Now the decree to cancel It by authorizing the Jews to defend themselves was made on the 23»d day of the 3rd month pivan, June, . 9). According to the letters sent to the king's offlcen and tbe Jews of all the 127 provinces of tbe empire (v 9), they were to gather on the appointeddayofthedesmictiontt kill andtake til tbe spoil of tbeU enemies (V 11-14)

^ Co nt. from oolumn 2

of God exalting Jews in foreign lands, Joseph was exalted in Egypt as next to Phar»jh(Gen.41-50). Moses was heU to the throne of Egypt (Ex. 2:7-10; Acu 7:20-22; Heb. 11:24). Daniel and his 3 friends were exalted In Babylon and Persia (Dan. 2:46-49; 3:30; 6:1-3). Now Mordecai was exalted in Persia (V 3-17) n Esther was o:>t ihrougb when she had saved herself and her cousin, for she spoke again to the king, falling down at his feet and pleading for the live* of her people, the Jews (v 3)

^»- Coot, from col.4. p. 513

(1) Sinaiacus or Codex Ale ph. dating back to the 4th century. It was discovered by Dr. Tischendorf in the St. Catherine convent on Mt. Sinai in 1859. It contains the whole Bible ce-sid&s tl^ Epistle of Banubas and the Shepherd of Hermas, in pan

(2) Alexandrinus orCodex A, dating back to the 5th cenrury. It conuins the whole Bihle parts of Genesis, 1 Kings, Psalms, Matthew. John, and 2

Corinthians

(3) Vaticaiius or Codex B, dating back to the 4th century. It conuins almost all of O. T., and the N. T. down to Heb, 9:14

(4) Ephraem orCodexC. dating back to the 5th cenmry. It contains nart of the O. T. and all the N. T. books except 2 Thessalonians and '2 John

(5) Bezac or Codex D, dating back to the 6th cenrury. It is written in Greek and Latin in parallel columns and contains most of the gospels. Acts, and the epistles

(6) CUromontanus or Codex D. also in Gre*:k and Latin like the Codex Bezae, and dating back to the 6th century. It contains most all the cnistlcs

Besides these there axe many more dating back from the 6th to the 10th centuries which space will not permit tbe listing of

4 Lectionarics

These arc collections of the gospels and eputlcs for readuig in churches, some datlmt back from the 7th to the lOthcentuncs. They help in determining the exact text. Of incsc there arc more than 1,000 of the gospels and 300 of the Acts and epistles 5 Patristic quotations

These are quoutions of the Bible by

ESTHER 9

The Jews slay their enemies

The feast of Purim instituted

a Haman's messengers were nianers on foot (3:12-15), but Mordecal's were sent on mules and camels because speed was so Important now (v 14)

b ContrastUie cloUies and exaltation of Mordecai here (v 15) witii his utter humiliation and sackclothof 4:1. Also contrast the attitude of the people of Shushanhere with their attitude when the first decree was made (3:15) c If Gentiles could become Jews certainly the term cannot be limited to those ftomthe tribe of Judah only, as some believe (v 17)

d On the 13th day of the 12th month (Adar, March) when the first decree wasto be executed, and on the day that theenemlesofthe Jews hoped to have power over them, tiiey gathered together in all the cities of the 127 pto-vincesof the empire to defend themselves and destroy all who sought to kill them. The officers of the king in all the pcovinces helped the Jews, for the fear of Mordecai, the new Ckand Vizier, and his people fell upon all natlons.Thus the Jews were saved (v 1-3)

e Mordecai became great in the king's house so that his fame went throughout aU countries; and the Jews gained the victory over all their enemies (v 4-5)

The many ancient versions of Scrip -ture in many languages, dating from the 3rd century B. C. to the 12th century A. D. add much to the proof of the genuineness and authenticity of the Bible

(1) Septuagint in Greek, 3rd century B.C.

(2) Chaldee urguin. paraphrases of portions of the O. l., 8th-11th centuries A. D.

(3) Sam an tan Pentateuch , 1st or 2nd century A. D.

(4) Version of Aquila. Greek of the O. T. about 160 A.D.

(5) Version of Theodotian, O. T. in Greek, 2nd century A. D.

(6) Version of Syrnachus . O. T. in Greek, 2nd century A. D.

(7) Peshiita Syriac version, 2nd cen -tury A. D.

(8) Arabic version, 8-12th century A.D.

(9) Armenian version, 5th centiiry A.D.

(10) Egyptian version, 4th century A.D.

(11) Ethiopic version, 4th century A.D.

(12) Gothic version. 4ih century A.D. (i;^ Georgian version, 6th century

A.D.

(14) Latin version, 4th century A. D.

(15) Persian version, 2nd century.A.D, The Bible text as we now have it is

the same as that passed down through aU these sources from the earUest times, so there should be no question in the mind of anyone regarding the genuineness and authenticity of the Scriptures

Xn How we got our English Bible

Our EngUsh Bible is the result of 1200 years of work by all kinds of learned men. Portions were trans, from the Vulgate, the Latin version, beginning as far back as 700 A. D., when Aldhelm trans, the Psalms into Saxon. Egbert trans, the 4 gospels sometime later. In 735A.D. Bede trans, partsof the Scriptures into Saxon. King Alfred undertook a translation of the Psalms but died in 900 A. D. before it was finished. Elf-ric trans, the Pentateuch and some of the historical books in the 10th century. Nothing else was done about translation from then to the time of John WycUf, who made the first complete English Bible from the Vulgate in 1380 A. D. The next was a N. T. by WiUiam Tyn-dale inl535and the Pentateuchin 1530.

every province was published unto all people, and that the Jew? should be ready against that day to avenge themselves on their enemies.

14 So the posts that^ode upon mules and camels went out, being hastened and pressed on by the king's commandment. Arid the decree was given at Shu'shan the palace.

4 Mordecai and the Jews exalted

15 * *And Mor'de-cai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a

garment of fine linen and purple: and the city of Shu'shan rejoiced and was glad.

16 The Jew§ had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jew§ had joy and gladness, a feast and a good day. And many of the people of the land Tjecame Jew§; for the fear of the Jew§ fell upon them.

435

CHAPTER 9

5 Fear of Mordecai and the Jews fall on their enemies

NOW m the twelfth month, that is, the month A'dar, on the"thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jfew§ hoped to have power over them, (though it was turned to the contrary, that the Jew§ had rule over them that hated them;)

2 The Jew§ gathered themselves together in their cities throughout all the provinces of the king A-ha§-u-e'rus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and ofl5cers of the king, helped the Jew§; because the fear of Mor'de-cai fell upon them.

4 ForfMor'de-cai was great in the king's house, and his fame went out throughout all the provinces: for this man Mor'de-cai waxed greater and greater.

5 Thus the Jew§ smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 Five hundred enemies of the Jews slain in Shushan

palace

6 And in Shii'shan the palace the Jews slew and destroyed five hundred men.

7 And Par-shan'da-thd, and Dai'phon, and As'pa-thd,

8 And Por'a-tha, and Ad-a-

li'd, and A-rid'a-th4,

9 And Par-mash'ti, and A-ris'a-i, and A-rid'a-i, and Y&-jez'a-thi,

10 The ten sons of Ha'man the son of Him-med'a-thi, the enemy of the Jew§, slew they; but "on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shu'shan the palace was brought before the king.

7 Esther granted further petitions of the king

12 * And*the king said unto fis'ther the queen. The Jewg have slain and destroyed five hundred men in Shu'shan the palace, and the ten sons of Ha'man; '^what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

8 Esther requests the hanging of Haman's ten sons and further punishment of Jews' enemies: 300 more are slain in Shushan

13 Then -/said fis'ther. If it please the king, let it be granted to the Jew? which are in Shu'shan to do to morrow also according unto this day's decree, and let Ha'man's ten sons be hanged upon the gallows.

14 And the king coamianded it so to be done: and the decree was given at Shu'shan; and they hanged Ha'man's ten sons.

15 For the Jew? that were in Shu'shan gathered themselves together on the fourteenth day also of the month A'dar, and slew three hundred men at Shu'shan; but on the prey they laid not their hand.

9 Seventy-five thous2ind enemies of the Jews are slciin

in other provinces

16 But the 'other Jew§ that were m the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

10 Rejoicing by all the Jews

17 On the thirteenth day of the month A'dar; and fen the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jew§ that were at Shu'shan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jew? of the vOlages, that dwelt in the un-waUed towns, made the fourteenth day of the month A'dar a day of gladness and feasting.

In 1535 Miles Co verdale made the first complete Minted EngUsh Bible. Then came the Geneva Bible in 1560 A. D., foUowed-by Bishop's Bible in 1563 and revised in 1568. The Roman church came out with the Douay version of

Continued, column 4 ^

7 Searchingly (Jn. 5:39)

8 Openness to all of it (2 Tim. 3:16-17; Heb. 4:12; Jude 3)

9 By comparing scripture with scripture (1 Cor. 2:13)

10 In the Spirit (Jn. 14;16-17: 15:26;

Com, col. 1, p. 521 ^

a Perhaps they remembered the curse of God upon Saul for taking spoil and refusing to obey (1 Sam. 15)

b The king reported to Esther the number of men slain in Shushan. The Jews had killed 500 and the 10 sons of Ha-man. He wondered what they had done in all the other cities of the empire. Then he favored Esther more-he ^ed her what her further request was and assured her it would be granted (v 12)

c Questions 18 -20. Next, 10:2

d Esther's request was that the 10 sons of Haman be hanged on the gallows made for Mordecai and that the rest of the enemies of the Jews In Shushan be destroyed. This was granted. 300 other enemies of the Jews in Shushan were killed on the next day, the 14th; butthejews would not touch the spoils (v 13-15)

e The other Jews in the 127 provinces gathered together on the 13th day of the 12th month fAdar, March) and slew 75,000, butmey would not touch the spoils (v 16)

f On tne 14th day of the 12th mondi (Adar, March) theJewsoutsideShushan instituted a feast to commemorate their deliverance. Those in Shushan rested and feasted on the 15th day, having slain many others on the 14th (V 17-19)

Cont. from column 2

the N. T. in 1582 and the whole Bible in 1609 which has been used by that church up until now. In 1604 King James authorized 47 men lomake a complete aanslationofthe Bible from the original languages. It was finished in 1611 after 7-8 years of diligent work. It has been the most popular and accepted version of the Engfldi speaking world from that day until now. There have been sever a 1 revised versions since then, and a number of Bibles in the so-called modern English, but none have been as well accepted and as lasting as the King James version - and perhaps never will be

xm Bible chronology

The length of certain periods is definitely stated in Scripture which, added to the years of doubtful dates given in the most widely accepted encyclopedias, give a total of 6,163 years Detween the creation of Adam and 1962, as follows:

Adam to Noah (Gen. 5). 1,656

Noah to call of Abraham at 75..

yrs. of age (Gen. 11:10-12:5)... 427 Abraham to exodus (Ex. 12:40;

Gal. 3:17; note o. Gen. 15:15). 430 Exodus to Christ's ministry (p.

60-61). 1,718

From Christ's ministry (about ..

30 A.D.) to 1962 1.932

Total-Adam to 1962 6,163

XIV How to interpret the Bible

See Poetry, Fables, Riddles, Parables, Allegory, Types, Symbols, Prophecy, Figures of speech in Index 10 classes find Bible hard to understand, 55* 7 reasons simple to understand, 55* 7 reasons not imderstood, o 43-4* Hints on understanding, Q47-l*;c

48-1*; n 51-4*; n 53-4* Easy to understand, a-j 248-1*; k

273^* How understood, o 16-4* Law of interpretation, f 200-1* 12 rules of interpretation, d 39-1* Secret of undersunding, e 39-1* TobetakenUterally as other books, t44-t* Rightly dividing, 241*

XV How lo read the Bible

1 Frequently, daily (Josh. 1:8)

2 Not for controversy, but for profit (Pr. 3; 2 Tim. 3:16-17)

3 Meditatively (Ps. 1:3)

4 In love(Ps. 119:97-10^

5 With consciousness of need (Mt. 5: 6; Jn. 7:37-39: 2 Pet, 1:1-10; 3:18)

6 In faith (Rom. 10:17; Heb. 11:6)

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* Com, trom col.3. P. Sa 16:7-15; CaU 5:16. 26)

11 Through, aod ovci and over again (Wt. 5:18)

12 Inobe<lieace(Rctn. 1:5; 16:26). See odiei suggesdons uodet SchMiac inlmJex

XVI Bible mtttfici

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(4) Words-7 63.137

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VI YeArly Feast of Purim tituted to commemorate ^ lah deliverance under queen Cather

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20 * And "Mor de-cli

•• . ^"1 -^nt it

wrote letters u-eie in • kinK h and

21

To stablish this among .. that ti. i keep the

•eenth a-. -; :he month -. and the lifteenth day of ■ i- same, yearly.

22 As the days wherein the Jew5 rested from their enemies, and the m^nth which

from -.ourn-ing into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jew§ undertook to do as they had begun, and as MOr de-cii had written unto them;

:nan the son of }■ . . the A gig-ite.

the enemy of all the Jew§, had devised against the Jew§ to destroy them, and had cast Piir. that is, the lot, to consume them, and to destroy them;

25 But when £s(/ier came before ■ , he commanded by It. .at his wicked device, which he devised against the Jew5. should return upon h:s own head, and that he and

ns should be hanged un .dlows.

26 Wherefore they called these days Pu rim after the name of Pur. Therefore for all the words of this Ktter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jew§ »ordauied, and took upon them, and upon their seed, an : all such as joined th i unto them. so as it shuuiii nut fail, that thev

would keep these two days according to their writm^, and accoramk! t^ Their appointed time ev'

28 Anil . .w. ..se dtys should he "remembered and kept '■"■ - • ever>' generation,

• . every prmince. an J f. cry city; and that thes« davs nf PiVrim <:h""i1d not fail or the .1 from their seed.

29 Then fs'ther the queen, the of Ab-i-h4 il, and Mor vjt->.j. ;he Jew, wrote with all authority, to confirm *this second letter of Pu rim.

30 And he sent the letters unto all the Jew§, to the hundred twenty and seven provinces of the kingdom of A-h4§-u-e rus, with words of peace and truth,

31 To confirm these days of Purim in their times appointed, according as Mor de-cai the Jew and £s ther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of £s ther confirmed these matters of Purim; and it was written in the book.

CHAPTER 10 436

VII Mordecai's exaltation in the kingdom of Persia

AND the king A-hSs-u-e rus ^* '^laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mor de-cai. whereunto the king advanced him, "are thev not written in the book of the chronicles of the kin^s of Me -di-d and Per §ia?

3 For Mor de-cai the Jew was next unto king A-hi§-u-e rus, «i ' >' among the Jew§. and a (f rh*" multitude of his ■ the wealth of 1 ;)eakmg peace to ail his seed.

Summary of Esther

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BsL'-.i, t .- a> .■ di i' I God aod (he Jews, as predicted In pcophccy and recorded to hlstt>rv. See Cyn dex d Qucsiion 21. Last question in Esther

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James, 1 Peter. 1 John

(7) Only 10 books ha\t over 1,000 venes-(Jcnesis (1.533), Exodus (1.213), Numbers (1. 2«8). Job (1,070), Psalms (2.461), Uaiah (1.292), Jeremiah(1,273),Mat-thew(l,071).Luke (1,151), Acu (1.007)

(8) A Bib'.e In the Library of ibe Uni-vcrsiry of Gottingen is written oo 2,470 palm leaves

(9) The word Utd i.n ihe O. T. sunds for Jehovah In the majoticy of places

(10) The suteroents of 4 verses in Num. 7 are repeated 12 times Li the chapter

(11) Num. 33 has 42 venes having the first tvo words aUJ<e

(12) Num. 11:5 is die garden vctte of Scripture

(13) 12 versa in Di. 27 begin with the word cigsed and end with Amen

(14) Ex. 26 has JO vciks having the tint three words alike

(15) 13 venci in 1 Chr. 20 end alike (IQ 23 venes in 1 Chr. 25 end alike (17) 21 veiKs in Neh. 10 have only

1 words in them vrrKs in Pr. X begin alike 119 has 2: leciioiu wlfb 8 venes each (30) Jer. 51 has one expression in it u»ed 9 tintsl win break in pieces (21; In Jof (he 5 chapters uf Lan>eQ-lations the vcrxs are nearly the same length

(22) 17 venes in Provcrtn begin with My M(i

(23) 4 venes in Jer. 4 brgui with the phrase 1 beheld

(34) Ezek. ::2:19 may be tailed the metal vcr»e of Scripture

(25) The only verse in Stnpture that has S^ and edil in i(is Joel 3:3

(26) 9 venes in mT 5 begin with Blessed are

(27) 15 verses of lk. 3 begin wilh rtTiich was

(28) y? liic 5 chapten in Lamcnu-^'" ' ' — wrscs each

(29) n. .T:rsc of Scriptme (Ei • rain: -9 wortls anL

(30) Th. :. _ ,^.Tij ij, Scripture mote than 6 syllables

(31) A number of vrncs in Scripture contain all the Icttenof the alphabet c» rpicne. F3^t 7:21 coiv

(18) 4 V

(19) Ps.

9:

Ez. 1:1 am:

an:

(3-

Luh wortk in (he Bibke

IKi.l: 36:10:

15 . tnji z; :helci-

J4

■>Ji-

THE

BOOK OF JOB

The History of Afflictions and the Example of Patience - the Sufferings and Deliverance of Job the Prophet

a There was a man. This is a statement of historical fact and not a myth. So it is with the same kind of statement in Lk. 16:19-31: There was a certain rich man... And there was a certain

beggai. The word certain further confirms the historical fact of these two men,actually both beggars,for whereas the one begged in this life, the other begged in the next. All three -the two beggers and Job-lived and had the experienies as stated by Jesus Christ and the author of Job who was inspired by God. Theii stories are not myths, parables, or allegories any more than any other historical part of the Bible b The land of L'z was located south of Edom and west of Arabia, extending tothebordersofChaldea. In those days it could have been comprised of even Arabia -Petra itself (Jer. 49:7, 20; Lam. 4:21; Ezek. 25:13; Amcvs 1:11-12;Oba. 8-9) c Job, afflicted. He was the 3rd son of Issachai, the son of Jacob (Gen, 46:13; Ezek. 14:14, 20; Jas.

5:11). He is mentioned 56 times in the book that bears his name d That man, emphasizing a particular

man who actually lived at one time e See 4fold character of Job, p. 412 f The same number as in his second

family (v 2;42:13) g Job's wealth : 7,000 sheep f'

$20.00 each I $140,000.00

3,000 camels '§.

$100.00 300,000.00

1000 oxen (S $325.00 . 325, 000.00 500 asses .^ $50.00 ... 25.000.00 Total est. value .. $790,000.00 Among Nomadic peoplesit was customary to estimate wealth by the num -berof animalsowned(v3; 42:12; Gen, D:2, 5; 24:35). Special mention is made of she-asses oecause they were more valuable than males on account of their milk which was used h See 7 uses of "The East" , p. 433 i Either on his birthday or in his turn j When they had come around k As far as biblical history is concerned this is the second reference to sancci-ficatiotu inasmuch as Job is no doubt the oldest book of the Bible and the hapf^nin-js recorded therein took place before the time of the law of Moses as in Exodus, Leviticus,Numbers, and Deuteronomy. The first reference to sanctification concerns a day-the setting apart of a day for God to rest (Gen. 2:1-4). Here, in Job, it means that a father simply went through religious ceremonies before God in the hope that He would have mercy on his offspring (v 5). He set them apart in his own mind and religious acts; but this did not save them or protect diem even from physical death. There is no hint of their being cleansed from sin; the idea is that of dedicating them to God, and this is aU any parent can do. The actual salvation of children must come by their meeting God's requirements for salvation 1 The mention of offerings here shows that sacrifices were continued from AUeystme as in Gen, 4, on through job'stime (v 5). They became an Institution carried on through all the ages up to the time of Christ m There was a day when angels in heaven came to present themselves before Jehovah. This happened twice (1:6; 2:1), implying that mere are regular days in which angels do this. Worship on the planet heaven as well as on other planets where there is life, is no doubt carried on regularly, as here on earth. Other activities on the other planets where there is intelligent Life, are liJ<ely carried on as here also, for we

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CHAPTER 1

1 Historical background (Gen. 46:13; Ezek. 14:14-20; Jas. 5:10-11). 1 Job's

character

T HERE was a man in*the land of tjz, whose name was "^Job; and "that man 'was perfect and upright, and one that feared God, and eschewed evil.

2 Job'sfamily(cp. 42:13-17)

2 And there were bom unto him /seven sons and three daughters.

3 Greatness and riches: $790,000,00 live stock, and nnany servants and houses

3^ Hi3 substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the'^ast.

4 Job's piety(vss. 1, 8, 20-22; 2:3, 10; Jas. 5:10-11)

4 And his sons went and feasted in their houses, every one 'his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of their feasting were'gone about, that Job sent and'^ancti-fied them, and rose up early in the morning, andADffered burnt offerings according to the nimi-ber of them all: for Job said. It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

U God, Satan, and Job (1: 6-2:8). 1 God and Satan,

(1) Angelic worship in heaven (2:1; 38:7; Ps. 103:20; 148:2; Lk. 2:13; Heb. 1:6;

Rev. 5:11-14)

6 ' Now ""there was "a day when the°sons of God came'^o present themselves before the Lord, and 'Satan 'came also among them.

(2) God's twofold inquiry of

Satan (2:2-3)

■ 7 And the Lord said unto Sa'tan,'Whence comest thou? Then 'Sa'tan answered the Lord, and said. From going to and fro in the earth, and from walking up and down in it.

■ 8 And the Lord said unto Sa'tan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

(3) Satan's fourfold theory

of Job (2:4-6)

9 Then Sa'tan answered the Lord, and saidiTJoth Job fear God for nought?

10 Hast not thou "made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But "^put forth thine hand now, and touch all that he hath, and<'he will curse thee to thy face.

(4) God's limitedpermission to Satan to test Job (2:6)

tl2 And the Lord said unto Sa'tan, Behold, 'all that he hath IS in thy power; only upon himself put not forth thine hand. So Sa'tan went forth from the presence of the Lord.

2 Satan and Job. (1) Job's

fourfold loss. A Servants,

oxen, and asses

13 ' And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said. The oxen were plowing, and the asses feeding beside them:

15 And the^a-be'an§ fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

B Servants and 7, 000 sheep

le^While he was yet speaking, there came also another, and said, The'ifire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

C Servants and 3,000 camels

17 While he was yet speaking, there came also another, and said. The Chalde'ang made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

D Servants, sons, daughters, andranch house

18 While he was yet speaking, there came also another, and said. Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 And, behold, there came'a great wind from the wilderness, and smote the four corners of the house, and it fell

are told in Scripture that the invisible things are understood by those that are visible (Rom. 1:20 ;CoL. 1:15-18; Rev. 4:9-ll;5:8-13; 19:1-10). See Spirit-world, p. 632 n Althou^ there may be set times for all things in heaven, as on earth, tills does not necessarily mean that there are

Continued, column4 ^^■

heaven before the Lord

p Take their places in worship or other activities as revealed in 1 Ki. 22:19-22; Isa. 6; Dan. 4:25-26; 7:9-14; Zech. 3:1-2; Rev. 4-5; 19:1-10

q See First mention of Satan , p. 424

r 9 facts in each of Job's tests, p. 438

s Qiestio ns 1-2. Next, v9

t See 21 facts about Satan, j). 412

a Questions 3-4. Next, 2:2. These two questionsof Satan probably influenced Jehovah to permit the testing of Job

b You have made a hedge about him so that I cannot touch him (v 10)

c Satan's statement suggesting tiiat God put forth His hand and touch all that Job possessed was really suggesting that Gocf withdraw His hand of protection 90 that he, himself could bring destruction to Job's property (v 11-12). Satan and evil forces are the agents of destruction, not God. The only sense in which God destroys is to withhold His protection and thereby turn an individualoverto the devil to carry out his work upon that person. This truth is plainly cfemonstrated in the case of Job. Who was it tliat destroyed (v 12-19), and afflicted die body (2:7), when God permitted it to be done? The answer IS Satan, and this will always be the case in instances of affile -tlon and destruction, as taught in Lk. 13:16; Jn. 10:10; Acts 10:38. Satan brings about the actual happenings of accidents, sickness, disease, and calamity,then causes men to think that Go d brings these things to pass. Thus He is blamed erroneously for the work of the devil by millions, even so-called Christians who should know better. Permission of God is never the same as the work of Satan after permission is giant -ed him: withdrawing protection and allowing another to destroy is not the same as the destruction itself, God's work is that of deliverance; Satan's is that of destruction (Jn, 10:10; Acts 10: 38)

d Satan's dieory was that no man serves God without personal material gain; if He would not bless a person in such a way he would automatically curse and hate Him (v 11). This of course. Is Dot true,for millions have loved and served God without such personal material gain

c All that he had was turned over to Satan; and all that was left to him after Satan had finished his work was one servant out of each calamity, and his wife who co-op>erated with the devil In die trial of Job (V 11,15-17,19; 2:9)

f 6 agents of Satan on earth :

1 The Sabeans (v 15)

2 Fire from heaven (v 16)

3 Chaldeans (v 17)

4 The elemen'.s (v 19)

5 Disease (2:7)

6 An ungodly wife (2:9)

g This empaslzed the rapidity of thecal-aniities so as to overwhelm Job all at once, if possible (v 16,17,18, 20 -22)

h This was perhaps a great bolt of lightning which would seem to be of God. Even today men consider every storm, aU lightning, winds and other things causing disaster to be the calamity of God, not realizing that the devil is the prince of the power of the air (Eph, 2: 1-3) who Is perrritted the use of such things in a limited way. It Is true that God can also make use of such fhing^ but for man to decide whether God, o; Satan at the permission of God, In any particular Instance, would no: be possible

i This was a cyclone or hurricane that struck the house where Job's sons and daughters were feasting (v 19)

^^ Cont. from column 2

periods of light and darkness, called day and night, as time Is marked on earth (Gen. 1:14-19; 8:22) o The expression sons of God Is used 5 times in the O. T., always of angels as proved in 38:4-7; Gen.6:l^ notes. Both scenes, here and in 2:1, are in

• T° -o^cD lob tud received ihe re -

p>rtjf the d.'icructlon jf hii h>nfc JaughtcTj, hlj eldc« »n*i huiuc ha Uvt-«uck{vAlu-d*t tn eitlfn»tcd 1790,000.00). aod ttj doubt hi, c»u« where the oxen Wert pki>.Ultl(v H) he ilnipjy uou:, aoJ refuted tu bUme* God u Saufl had hoped he would f v 11.20-22; "^ ^*

*> JO_*t.u of) ob io his oUfi rirv, p. 398 c 2 Tbii fttc Jt mLtattcs oTTj\ d.42o d)ob. Uict m*o/tud«y. praUed Godfor

the work* of the dcvU (v 21) '^ ^'^<^ 74 cbifgcs agalatt Ged . p. 430 f Again,, a ncoDd time. Sec 1:6 g Sec OJte m, 1:6 h iee OJte n, 1:6 1 See iMt«: o, 1:6 j See Date p. 1:6 k See ootes q and t, 1 See Qjte r. 1.-6 m ^vakiDs 5-6. Next, n ?ec OJte c, 1:1 o SdU-uD to thlj point. Utcr. after he wai afTUcted and hii frlcndj came no uunthlm. he charged God with many tfilngi fooUihly. Sec 74 charges aaaina

GoJ. p.420 "

p Satan moved God to tea Job. and tr desDoyhlm without can*, (v 3). Thlj must be- unJerjtixsd as being UmlteJ to the p^rmljilon of Satan to procLcd only ID far. » as to accomplish the test, not to oestioy Job (1:11; 2o) q See note c. 1:11

r This was evidently a familiar proverb In Jobs time. anJ perhaps referj to bartering by meansof iklas of animals /man would give aU the skins he owned for food that would save his life s The next test Satan suggested to God waithatof allowing him to afflict the tody of Job. It was supposed by him that the man would then curse God tc Mis face. It seems the Lord saw fit, for the benefltof aU generations to come, to test Job thus and record the experience In 1 book »that men everywhere cojld learn many lejjons therefrom »«<: 50 lessons to learn frt^m the book of lob, p. 430

t This 1$ plain enough for all to under-aanJ if they will-that Satan 1$ the autlv^r and propagator of ilckn^^ss acJ disease anx^n^ men. See 20 proofs

rickoeu Sat an's work, p. 484

u Heb. shechiyn. to bum. Inflamarloa-ulcers; bolls; bouh. It Is aaos. beiils' (V 7; Ex.9:ll);boll(Ex.9:9-10 TJT 13:18, 19. 20. 23Tyia. 20:7; Isa. 38-21); anJ batch (Di. 28:27. 35). It de-notesa tumoron ihe flesh accompanied with severe Inflamation; a «irc angry iwelUni What lob had caused him rcRless nighu; the fleih broke out with running ulcers »o severe that he would Mte bis nejh for pain. See 60 facu iilljUt emeno-Jub-t luff.-Tin^ TTJ^ V A briken piece of poncry w ^cn-when his wife saw the tou of *^ wealth, an J their a^ns and dau^ters, and when she saw him iflllcled with «3rt bolls

^*" Cont. from column '■

12 Let that night be military (v 7)

13 Let not joylul voiie come therein

14 Letthemcun»ltthatcunethe day. who are reaJy to raise up their mourning (v 8)

15 Let the tfan of the twilight of that night be dark (v 9)

16 Ut it look for the light, but have a>oe

17 Letltnotjccthedawnlngofthe day k 2reajDns for the 17fold curse

iBecausrtFZTay o' his bWi did r»t

shut up his riiJther's womb (v 10) 2 Because It did an hide »rrow from his eyes ' 'iLfiaPJ 10-13. Next, V 20 m The firn of 5 times this U found In thr

book(v 11; 10:18; 11.2U; 13:19; 14.10,^

ltlsfound4tinicsln Geoeds (25-8 17* 35.29;49:33. Seeal»Jer. 159; Um." 1:19; Mu 27:50; Mk, 15:37-:)9- Lk 23:46;Ia. 19:30;AcU 5:5. 10). Itdm-

Job'$ (rids and pctience

Job's complaint

caoed auma Iw teli thee.

(^) Job's aevenfold integrity

(i:9-10i 10:4. 1}:14, 16:15.

23:10; 27:3; 31:1)

20*rhen jAb *«ro»e. and rent bis mantle, and shaved his heal and fell down upon the Cround, and wursf-.ioricd,

21 And s.(ime I out of my r t). and naked shall 1 return thither: the Loat) gave, and'the Lord hath Uken away; 'blessed be the name of the Lord.

22 In all this Jdb sinned not, nor Charged God foolishly.

CHAPTER 2 438

3 Cod and Satan. (I) Angelic worship in heaven (1:6. refs.)

AGAIN there^was aMay when ■** tiac 's ons of God came'to present themselves before the Lord, and *S4 tan 'came also *rnong them to present himself before the Lord.

retain thi.ne j->d. and die. 10 but he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God. and shall we not receive evil? #In all this did not Jdb sin with his lips.

IV Job and three friends: arrival and 7 days' watch

n ' N.w when J6b's 'Uitj^ friends heard of all this evil that was come upon him, they came every one from his own place; £1 i-phJz theTe man-ite. and Bil did the Shu hite, and Zo phar the Na a-math-ite: for they'had made an appointment togethe[*to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and * knew him not, they lifted up their

(2) God's twofold inquiry of Satan (1:7-8)

■2 And the Loiid S4'tan,"Trom whence thou? And Sfl fan

said unto comest

— — answered

the Lord, and said, From going to and fro in the earth, and from walking up and down in it. ■3 And t2if Lord saicj unto Si'tan, Hast thou considered my servant Jflb. that there is none like him in the earth, "a perfect and an upright man. one that feareth God. and eschew-eth evil? and'^till he holdeth fast his integrity, although'thou movedst me against him, to destroy him without cause.

voice, and wept; and they rent ever>' one his mantle, and sprinkled dust upon their heads "oward heaven. 13 So they sat dowT. with him upon the ground seven day ;

and seven nights, and none spake a word unto him: for they saw that his grief was very great.

V Job and his three friends: discourses (3:1-31:40). I Job's first of 8 discourses in 20 of the 42 chapters of the book. (1) Birth lamented; 17 curses on his birthday -two reasons

(3) Satan's twofold theory of Job (1:9-11)

4 And •Si fan answered the Lord, and said,'Skin for skin, yea, all that a man hath will he give for his life.

5 But 'put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

(4) God's limited permission to Satan to test Job (1:12)

It And the Lo«n g^j^ unto <i tan. Behold, he is in thine hand; but save his life.

4 Satan and Job: boils or

ulcers (7:5. 13, 15; 16:8,

19:17. 30:17)

T • <;« went Satan forth from

• •'•e of the Lord. 'and ^. *ith soreT)oils from the ..ule of hii foot unto his crown.

8 And h»- • a-pofsherd

to scrape ; vitlia!; and

he sat down aroonj the ashes.

m Job's wife (19 17): maintains his integrity (120)

* "^hen Mid his wife unto

AFTER ihis opened Job his ■*^ mouth, and cursed his day.

2 And Tab snakg, and said,

3 'Let the dav perish wherein I was born, and the night in which it was said. There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the dav terrify it.

6 As for that night, let darkness seize upon it; let it not be jomed unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be soli-tan-, let no joyful voice come therein.

8 Let them cur^e it that curse the day. who are ready to raise up their mourning.

9 Let the sUrs of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

10»Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyea!

(2) Infancy lamented: 13 reasons

n/Why died I not from the womb? whu did 1 nongive up the ghost when 1 came out of

ply means to expire, to have the Inner man leave the outer man h th. S iv ■1 that If may go to Its place) •f ht 11 while the body «.■ Jjrt. Th'- passage hrr< tea<hri thr Iravingofthe »ul and iplrli frr ni the ^ Jy at physical death at plainly as •-•' -r, i:8; Phil. 1:21-24; Jaw 2-26

8 Lctblackneuofthe day terrify It ,* Let darkaea seize upon that night

10 Let It an be joined ft> the days of the year (v 6)

11 Let it not come Into the number of the nwnths

^ Contloued. column 1

a ij frettions 7-9. Ncn, 3:11

b Cursing God U what lob feared his ions would d.-,aj he offered ucrlflccs continually for them (1:5). .Sow his wife urged bdm to curtc Cod and die (v 10). HowscnselcM forthis is the time one should be makln,t more cmplcte pce-parations. Instead of cursing Him-pre-paratlons to be rewarded In the next life. In this advice Job's wife proved herself a Very fuoLlsh womaa c See Great Bible doctrines In book of Job, p. 461 ■

d In all ihiSp, but only up to the point where hitfrlendicamc to torment him and his trial became nfDL3.iged eoou^ to ten the patience of any man. Then, he weakened and sinned In many lUte -ments fram his Ups. See 74 chaxg ea agaltw God , p. 420 . Job flhally aTT kni wledgedthat he had sinned with his Uns (40:1-6; 42:1-6) e)ob's 3 friends (v 11):

i kUpha2 ~gie Temanlte. He was c«)nnectcd with Esau and Edom (Gen. 36:4.11; 1 Chr. 1:35-36. 53). The Temanlteswete famous for their wisdom (Jer. 49:7). EUphaz argued from the standnolnt of human experience He was the first to answer Job. The* record of aU he said takes up 4 chan-K:r$(chs. 4.5,13,22)

2 Blldad the Shuhite. He was perhaps a dcsccndantofShuah, youngest son of Abraham by Keturah who settled east of Palestine (Gen. 25:2, 6;. BUdad argued from the standpoint of human tradition . He was the second one to answer Job and the things he said are found in 3 chapters (chs. 8, 18, 25)

3 2o^har, the Naamathite. He was pibablyfromNaamahonthe »uthem frontier of Judah. He was the last of the 3 friends to answer Job and argued nom the standpoint of human meri t. The record of what he saI3 takes up ^ chapters (chs. 11, 20)

f It could have taken quite awhile to send messages one to the other and make arrangements for a meeting place so that they could go together to see Job. Weeks may have passed by before they arrived at Job's ranch. By this time Job had suffered so long that he was about ready to give vent to his feeUngs and thoughts. At first these friends seemed to have a genuine sympathy-they lifted up their voices In Weeping, rent their mantles, and sprinkled dust upon their ho ads. Then they sat do wn with Job on the ground for 7 days and 7 nights without saying one word to him, seeing that his grief was very ftrea: (v 11-13) g 2fold^ purpose of their visl^

1 To mourn for him (v 11)

2 To comfo.-T him

They accomplished the first purpose, for they did weep, moom. tear their clothes, and sprinkle dust upon their heads; but they made an uner failure In the second-that of comforting lob. Whenheop.ned his mouth and cursed" the dav of his birth, when he began to justify himself and accuse God.' they began Immediately to make a tirade againn him; and this provoked him funher Into saying many foolish things, even against God h rhiscan be taken Uterally, forJob was no doubt swollen and ehangedso much by the sore bollsoverthe entire surface ofhlskkidy that he could m^t be recognized (v 12)

1 After this-after the arrival of his 3 friends whi- came to mourn an^l ccmfott him. ,nd after th.- 7 dayief i^ence when they all fured at oof amtfaer, then lob opened his mouth and cursed the day he was bom (v 1)

' 11 curses on his birt hday:

1 Let the day p- rtsh In which 1 was bi.)m (v 3)

2 Ut the night perish in which It was »ald. There is a man child bom

3 Let that day be darkneo (v 4)

4 Let God &n regard It from above

5 Let D3 light shine upon it

6 Let darkness and the shadow of death stain It (v 5)

7 Let a ck)ud dwell upon It

JOB 4. 5

Eliphaz reproves Job

a 10 classes who die (v 14-19):

1 Kings 6 The weary

2 Counsellors 7 Prisoners

3 Princes 8 The small

4 Infants 9 The great

5 The wicked 10 The servant

b Tombs and monuments, which soon go

to desolation and ruin (v 14) c 8 human activities that end by death:

far

1 Rulershlp (v 14) 5 Having farallies

2 Coanselling (v 16)

3 Building 6 Trouble (v 17)

4 Amassing 7 Weariness 19) wealth (v 15) 8 Oppression (v 18-

d Questions 14-15. Next, 4:2 e 7 reasonsmanhood lamented :

1 Because of life's misery (v 20)

2 Bitterness of soul

3 Death better than life (v 21)

4 Desperation to end it all

5 The grave would be a relief (v 22)

6 Life is so hedged in (v 23)

7 Becauseofthe sufferings aid troubles that are met day and night (v 24)

f The Idea here is tiiat when calamity began to befallhimjob feared it would continue until he had lost all his wealth-in the beginning of his trials, when he heard of the first loss,he feared thatother losses would follow; and that is what happened in rapid succession

g When this verse isiead interrogatively, as in the Septuagint, it Is better understood -Was I not in safety? Had not rest ? Waslnotin comfort? Yet trouble came (v 26). Moffatt ttanslates it: "I get no peace, I get no rest, I get no ease, only attacks of agony. "This could also read: Ihadno peace; I had no rest; I had no respite, as the trouble came on

h Then -when.lob had sat silent for 7 days and 7 nights, and when bis friends had seen the great curse upon him, and heard him curse the day he was bom, and spoke up to reprove him. Elphaz had heard enough to convince him that regardlessof Job's past outward goodness in helping the poor, instructing the needy, ana upholding the weak (v 3-4), he was a wicked man who had committed many sinful acts in secret and nowhe wasreapingwhathehad sowed. This friend argued that all of Job's past public and private acts of goodness were for show and to cover up his real self(v 5-6). He called attention to the fact that by observing what had happened to other wicked men, one could see that Job's reaping was only normal and something to be expected. His questions were jxovoking-Who ever perished, being innocent" Where are there examples of the righteous being cut off? His reasoning was that God is the one who causes wicked men to per-i^ 90 if Job was reaping the results of wickedness, it was proof of his great sinfulness and hypocrisy (v 7-11). He argued that God was justified in punishing Job for his wickedness (v 12-21), that if he were a righteous man God would hear his prayers and deliver him (5:1-2), that trouble is bound to come, DUtikDtthefulnessof itupon the right-eous(5:6-7),thatlfJob would seek the Lord, He was able to deliver him (5: 8-16), and that the evidence of God's chastening upon him was proof that he was being chastened by God (5:17-27). One can see from all that Eliphaz said that he was arguing only from what he had observed in human experience

i Questions 16-17. Next, v6 j If we try to offer you advice and help with our words, will you be grieved^ Regardless of your grief and the way youfeelaboutit, how can anyone keep quief (V 2). Thus Eliphaz indicated diat somebody should reprove Job k See 4 statements of commendation to Job, p. 451

1 But now. Yoa have done some good deeds, but now the whole truth is coming to the surface and the picture is not so good. You are reaping what you have sowed and you do not like the harvest ;nowyo J faint and are troubled. Thisisthebasisofyourfear,your con-

the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

M'With kings and counsellors of the earth, which buUt*deso-late places for thamselves;

15 Or with princes that had gold, who "^filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants which never saw light.

17 There the wicked cease from troubling; and there the weary be at rest.

18 There the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant is free from his master.

(3) Manhood lamented: 7 reasons

20"Wherefore is light given to bim that is in'misery, and life unto the bitter in soul;

21 Which long for death, but it Cometh not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, artd are glad, when they can find the grave?

23 Why is light given to a man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

25 For the 'thing which I greatly feared is come upon me, and that which I was airaid of is come unto me.

26«I was not in safety, neither had I rest, neither was I qviiet; yet trouble came.

CHAPTER 4

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2 Eliphaz's first of 3 dis-courses in 4 chapters.

(1) His apology and desire

to speak

T HEN £l'i-phaz the Te'man-ite answered and said,

2 'If we /assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

(2) Fourfold commendation of Job's past goodness

3 *Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou has strengthened the feeble knees.

(3) Eightfold condemnation -Job is reaping what he sowed- past goodness merely a cover for real self

5'But now'^t is come upon thee, and thou faintest; "it toucheth thee, and thou art troubled.

6 7s not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

(4) Sevenfold observation of the wicked reaping proves Job is reaping what he has

sown

7 "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

(5) Tenfold vision of a sfririt prove 3 God is just in punishing Job for his wickedness

12 Now ai^hing was secretly brought to me, and mine ear received a httle thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,

17'^ShaU"mortal man be more just than God? shall a man be more pure than *his maker?

18 Behold, he put no trust in his servants; /and his angels he charged with folly:

19 How much less in 'them that *dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

20 They are destroyed from morning to evening: they perish for ever without any regarding I'.

21 Doth not their 'excellency which is in them go away? they 'die, even without wisdom.

CHAPTER 5

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(6) Fourfold reproach - if Job were not reaping God

would hear his prayers

*^ALL 'now, if there be any w that will answer thee; and to which of th^aints wilt thou turn?

2 For wrath killeth the foolish man, and envy slaveth the silly one.

(7) Eightfold reaping of the wicked - Job i s suffering these calamities so must

be wicked

3"! have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from

fidence, your hope, and the true unveiling of your true self (v 5-6). You do not like to see yourself as you really are, do you?

See 72 statements of condemnation to Job, p. 428 It-calamity Questions 18-20. Next, v 17

1 Ihaveseen die foolish taking root

2 I cursed his habitation (v 3)

3 His children are far from safety (v 4)

4 They are crudied In the gate

5 There Is no one to deliver them

6 The hungry eat up their harvest (v 5)

7 They take it even out of thorns

8 Robbers swallow up their substance

a 7fold observation of wicked reaping : 11 have never seen an Innocent man perish (v 7)

2 t have not seen the righteous cut off

3 I have seen that those who sow iniquity and wickedness reap the same (v8)

4 By God'sblastthe wicked perlsh(v 9)

5 By His breath they are consumed

6 Even the strongest of Uons are often destroyed; so are the wicked (v 10)

7 The old lions perish as well as the strong, so Job Is not Immune from the judgments of God (v 11)

b See lOfold experience -vidon of a spirit , p, 451

c Questions 21-25. Next, 6:5

d Mortality refers to the body which was made out of dtist and must return to dust. At physical death only the body dies (Jas. 2:26). The soul and spirit, the Inner man. Is Immortal (1 Pet. 3: 4, note m)

e This earliest of all Bible books teaches the mortality of man, and the creation of man by God (v 17)

f The fall of angels as well as the fall of man Is one of the earliest facts of history (v IS). Charging His angels with folly no doubt refers to the original fall of the angeb with Lucifer In the pre -Adamite world. It could also refer to the folly of fallen angels marrying die daughters of men and produchigraces of giants on the earth, which was a well known fact In lob's day. Gen. 6:4 speaks of some angels doing this before the floodof Noah, and also after that, that is, after the flbo d.They co mmltted this horrible sin In an effort to keep die Seed of the woman from coming Into the world. See SonsofGod and Giants , p. 62

g Another clear reference to the truth that men are not merely houses of clay-they dwell In houses of clay. In houses made of dust that will return to dust. The inner man Is spirit and life, anddiatls whatdwells in the houseor physicalbody which Is die outer shell, whenthereal, living. Immortal man movesoutof the body he continues to live elsewhere In an eternal state of consciousness (v 17,19), See Immor tality In Index

h TEenbusesof clay,ortheearthly bodies are made of dust (v 19; Gen. 2:7; 3: 19). These can be crushed bee ause they are materlaL They are destroyed from morning to evening, but the soul and spirit which constitute the Inner man cannot be so destroyed daily. Man can destroy die body, but not the soul (Mt, 10:28). The excellency in bodies does go away (v 21), but the bodies remain and go back to dust (Gen. 3:19)

i The excellency of the body here could not refer to the material dust out of which it was made, but to the real life and spirit, the spiritual part that dwells therein (v 21)

j They die, referring to physical death, which is the separation of the Inner man from the outer man (Jas. 2:26). When die limer man leaves the body it is dead and lifeless, without wisdom or consciousness

k Here we have a challenge for Job to prove diat he was of God by getting an answer to prayer (v 1). This was not unreasonable, for when a man does not get an answer something is wrong. It may not be some sin capable of damning the soul which stands In the way; it could be the dn of doubting God and unbeUef (Rom. 14:23: Heb. 11:6; 12:1-2; Jas. 1:5-8)

1 4fold reproach of Job :

1 Call now and see if you can get an answer (v 1)

2 To which of the saints will you mm?

3 Wrath klUs the foolish man (v 2)

4 Envy slays the silly one

m The reference here Is to angels, the holyonesof God, not to some earthly saint to whom some ignorantiy piay. See 4:18; 15:15; Dl. 33:2 n 8fold reaping of wicke d;

JOB »

a The ciutDdi of ».>mt f»rmcn w«> ti Uy the grain Addc with the ihaff undcx th.>ra buihrtti' kci-pU fiMrii hclri>i carried «w«y and eaten by anlniab, Rob-bcn wfw found and iclzvd wi h main wi>uld literally Lake tt fium ank-Qti U>e tlximi (v 5)

b AffUclltindocinotcomefinmthe Ju«, aod ttvuble doet i>it iprlng out .'{ the lOrund liVe weeds gUJwOig out of the earth by themscUrv, Back of each affliction or Qfuble there Is a cause. Such was the argument of FUphaz fv 3)

c Thlsli»i>odadvlcc Hi any manlname* of cruublc or blessLng (v 8)

d 2 >tOi'd thlna* to ck' :

1 Seek c«)dlv 8)

2 Commit all problems u.' Him

e Sec 10 great acts of Cod among meiv p. 453"^

f EUphaz told Job that ht- should be happy beeaust he was being corrected by God, an J advUcd him not to dcsplje thechasteningof the Almighty (v 17). He then mentkined 20 acts of Cod, according to hi* thinking (v 18-27)

g ^»oted In Hob. 12:5

h 20 acts of Cod :

1 He makes %.^sc (v 18)

2 Binds up

3 Wounds

4 Makes wfjole

5 Delivers in trouble (v 19)

6 Preserves from all evil

7 Redeems from death (v 20)

8 Preserves in war from the sword

9 Hides frv^mih.- scourge of the tongue

10 Keep$fromfearofdcsttucti)n(v2I)

11 Causes one tc laugh at destruction aad famine (v 22)

12 Removes all fear for the beasu of the field

13 Causes harmony increation(v 23)

14 Stllb the enmity of the beasts of the Held

15 Gives peace In one's own house (v24)

16 Keeps from tin

17 Makes children great (v 25)

18 Increases offspring as grass

19 Protects even to old age (v 26)

20 Gives a fruitful harvest at the end of Ufe

1 7 oo ubles God keeps from :

1 Sickness (v 18)

2 Famin? (v 20,22)

3 War (V 20)

4 Gosjlp and slander (v 21)

5 Destruction and calamity (v 21-22)

6 Wild be arts of the field (v 22-23)

7 Sin (V 24)

J The ultimate purpose of God In all creation is to redeem it from all rebellion and sin, and to restore it to original slnlessn-ss and perfection (v 24; Rev. 21:3-7). This is the purpose of the reignof Christ (1 Cor. 15:24-2P; Eph. 1:10; Rev. 22:3)

^*" Cont. from column 3

pie. Satan Is thi- thief, the destroyer . an J the killer (Tn7l0:10; Heb. 2: 14-16). DiatKis an enemy (1 Cor. 15: 26) and it is not th. plan of C^^d to aniwer any prayer for an enemy to de-itny HischJldren. He permits the law of reaping 6> take the harvest becaute i man na» jlnneJ, but when Me reigns [onearthtodearoy death there will be ai more death (Rev. 21:3-7)

n Then -If God wouldcut meoff in drath, Iwould then find Qimfort and freedom ftom my sufferings, and I would triumph In niy lorrows (v 10)

o 1 have publicly maintained faith and consecration u> the words of the Holy On • (v 10)

P J • 10-35. Next, V 22

Q ncehjrr Is to that of giving

up li^ Jii before dishoDirIng the Almighty. Job's Id-a wji that there was n) more hope of his KilJin>j out to thr end, or endurln,: any k'nger b< cauu-he waj mt as stn-ng as stones and his flesh was D)t brau; his saength w»» gi)ne and hi* wisdom departcd;he kn:« lut what to do further (v 11-13)

Job rtpToves his friends

irr crushed in 26 Thou ahalt come to 'thy u.ri uf^^reanyto R^ave in ■*full age. like as a dr ■!. shock of com cometh in in his

S .^ .i..-.r hi-vr-f the hunicry I*"**"*• eateth up. :i- ! *• 1. --th it even I 27 Lo this, we have searched out of the 111..III-.. and the rob- i». »o it is; hear it. and know her swalloweth up their sub-i thou lY for thy good, ktance. '

CHAPTER 6 442

(8) Trouble >• inevitable

3 Job ' • reply to Eliphjui.

(1) His unbearable grief -

accuses God of being his

enemy

6

nt-

■ ■ ». 'h

,. .;..i-r ublc ^;irui^ out u(the

7 i ct man is bom unto trouble, as the sparks fly upward.

(9) Job advised to seek God: tenfold greatness of God

81 wouldi^eek unto God, and unto God would I commit my cause:

9 Which docth great things and unsearchable; marvellous things without number:

10'Who K'veth rain upon the I earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the craft>-, so that their hanas caimot perform their enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

IS So the poor hath hope, and iniquity stoppeth her mouth.

(10) Job IS being chastened by God for his good: twen-tyfold result of chastening

17 Behold,'happy is the man whom God correcteth: there-

, fore*despise not thou the chastening of the Almighty:

18 For he*inaketh sore, and I bindeth up: he woundeth, and I his hands make whole.

19 He shall deliver thee in six troubles: yea, in'seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.

21 Thou Shalt be hid from the scourge of the tongue: neither shall thou be afraid of destruction when it cometh.

22 At destruction and famine thou shall lauK.h: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league wit' ■;'*s of the field: and the ; the field shall be at peu^e with thee.

24 And thou shalt know that thy tabernacle Mhall be in peace: and thou shalt visit thy habitation, and'shalt not sm.

25 Thou shalt kr.ow also that thy seed shalt he great, and thine offspruig as the grass of the earth.

B UT T6b answere d and said, . 2 Oh that my "igrief ^ere

I throughly weighed, and my I calamity laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore *my words are swallowed up.

4 For 'the arrows of the Almight>' are within me. the

i poison whereof drinketh up my spirit: the*terrors of God do set themselves in array against me. 5*Doth'the wild ass bray when he hath grass? or loweth the ox over his fodder?

6 Can'that which is unsavoury be eaten without salt? or is there any taste in theVhite of an egg?

7 'The things that my soul refused to touch are as my sorrowful meat.

(2) Job prays for God to de-stroy him in his misery

8 Oh that I might have my request; and that God would grant me the thing that I long for!

9 Even that it would please God"^o destroy me; that he would let loose his hand, and cut me off!

10 "Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare;"for I have not concealed the words of the Holv One.

ll^Vhat IS my strength.that I should hope? and what i5 mine end, that I should prolong my life?

12 /s my strength the strength of stones? or is my flesh of brass?

13 Is not my help in me? and is wisdom driven quite from me?

(3)Job reproves his friends for their deception and lack of understanding of his case

14 To him that is afflicted pity should he shewed from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, and as the "stream of brooks they pass away;

16 Which aie'blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

T

r *> • '-' "i tcnients-conidcmnation o f

i! . lis ~~

sAiiii >>' ftralned In a nam>w channel that qui. kly pasu-t away (v IS)

i T ' ' ■■ ; 1. f.'ul, or mudJy, making J >-r by rcaain .^f tin- Ice and

Si. - .. . iung Inn^ It (v 16-IH)

of an egii (v 6-7) m In ch. 3 we have the record of Job cursing the day In which hr was bom; here we see he prayed for death, which was jurt as foolish (v 9). In the first place God Joes not answer such prayers, for He Is n^t the deJtR^yei of His pco-

-^ Continued, column 1

a Thy arave . Heb. gcbct, the olace for

the body atdratb; tkJt Wcol, tile place for all the departed spirits In thj»e days. An Individual can have his own qebrr, but an Individual sheol U never mentioned. See Hell, p. G20 b The Ideal, even unJcr the curte, li ft) live ID be of full age and then die a natural death, like wheat being har-verted In the final ripening stage of lu growth (v 26; Ps. 91) c Heb. ka'as , vexation; anger; grief; Indignation;piDvocation; orrow (v 2; 16:5; 1 Sam, 1:16; Ps. 6:7; 31:9; Pr. 17:25; EccL 1:18; 2:23). Job wanted hit anger, complaint or suffering placed on a balance with his calamity to see which was weightier (meaning he bad not complained unjustly and uareaaonably); oi, he wished for hit affliction to be placed oD a balance with the sands of me sea to determine which was the heavier (meaning that his sufferings were Infinitely heavy). Job was hoping to Impreu his friends concerning bow hard his trials were. As Is usually the case, those who kx>ked on did not undentaod or appreciate what be was having to endure; Instead, they were beginning to find fault and even accuse him of being the cause of his own troubles. His plea was that they should estimate things rightly be -fore condemning him, for he could tell by the answerof Eliphaz that there wasDi true understanding or sympathy for him in bis present state d Job was convinced that if his sufferings were placed on a balance and through -ly weighed against the sands of the sea that his tn.>ubles would be proved heav -ierthan the sands (v 2-3) e My words are swali)wed up, that is, I have no words with whlcti to express my grief adequately (v 3). This was Job's acknowledgement that he bad spoken rashly andlmmod:tatelyof the day In which he was bom (3:1-26) f Here we have the actual beginning of false concepts of God in his speeches, although before this he had wrongly accused God of the works of Satan (1: 21; 2:10). From this point on he said very little by way ofpraisc and submission to the Almighty; but he made many statements slandering God and accusingliimof doing the work which was clearly danebySatan. See 74 charges against God, p. 420 g 3 Janderous concepts of God:

1 The arrows of the Almlgb^ are with -In me (v 4)

2 The poison of His anows drinks up my spirit

3 The terrors of God have set themselves In array against me

How could Cod do these things to a child of His" How could He shoot one with poisoned arrows, and terrorize the one He loved" God was blamed for this when It plainly says that Sataii went forth from the presence of Cod and destroyed all Job's wealth, killed his 7 sons and 3 daughters, and afflicted himwith»reboIli(l:12-19;2:7). See anc c, 1:11; lk)le c, 1:21 h Oieitions 26-29. Next, v 11 I The braylngofthe ass, and the kiwing of the ox are indications that they are hungry, thirsty, or in some other need; so the sufferings and pains of Job Indicated that he was in the greatest of misery and need of relief-that there was a reason for his complaints (v 5) j That which is unsavory canoit be en-Kiyed until it Is seasoned with salt; and the white of an egg must be thus tea -a>ned to be enjoyed; %i also Job n:eded to be relieved from his sufferings and

Cains to be normal and desirous of liv-ig (v o). He was saying that suffering and lamentation complement each other. It may be that he jlai had the spi-ech of hllph.iz in mind and thus compared It to unsavory fojd and the white of an egg which has m taste

k Heb. rlyr. rendised spittle (1 Sam. 21:13)

I The sufferlnjsof Job were as sickening to him as unsavory food and the white

JOB 7, 8

Job pleads with God

Bildad's teachings

a These two verses (19-20) refer to the disappointment of wandering peoples who nad hoped for water In some of the gorges because of the melting of the winter's ice and sdow, as pictured In V 15-18. At last they were completely disappointed and ashamed be -cause the deceitful teooks had passed away and were dry. Job applied this to the disappointment and shame of his 90 -called friends (v 21) b Oiistions 35^1. Next, v 30 c 4foId independence of Job (v 22-23):

1 I did Boi say to yju: Bring to me

2 Give a reward to meof your substance

3 Deliver me from the hand of the en -emy

4 Redeem me from the hand of the mighty

Job was telling his friends: I have been absolutely independent and free from any obligation tD you for supplying me with material things, so I dD not owe you anything

d 2 requests to bis friends (v 24); I Teachme , andlwtUKpld my tongue 2 Cause me to understand where I have erred and have done wrong

e 4 reproofs to his frie nds:

1 Right words are forcible, but your arguments do not reprove me (v 25)

2 You imagine to reptove me, and answer my speeches with words which are but wind (v 25)

3 You overwhelm the fatherless (v 27)

4 You dig a pit for your friend f 5 requests to his friends :

1 Be content to let me alone (v 28)

2 look upon me, for you can see for yourselves that I lie not

3 Return, I ptay you to the argument

4 Let it not be considered sin ts come back to my argument (v 29)

5 Return again to my argument, for my rl^teouaiess (vindication) is in it

g piuestlons 42-46. Next, 7:12

h In Heb. 9:27 we read that "it Is ap -

pointed unto menonce to die, but after

this the judgment" 1 13 comparisons-the brevity of life :

1 life like the days of an hireling (TTI)

2 As a servant earnestly desiring the shadow of evening (7:2; 14:6)

3 An hireling looking for the reward of his work (7:2)

4 Swifterthanaweaver*sshuttle(7:6)

5 As a cloud consumed and vanished away (7:9)

6 Lil<e a day that is passed (8:9)

7 A passing diadow (8:9; 14:2)

8 Swifter than a post (9:25)

9 As swift ships paissing on the sea (9: 25)

10 Aji eagle thai hastes to his prey

11 Lll<eafk>werthatlscutdown (14:2)

12 As a dream (20:8)

13 As a vision of the night

j The lengthening of a shadow Indicates the end of a day with its toll, and this Is greatly desired by the laborer (v 2) k See "I am's" of the Bible, p. 417

1 Note the statementsof sufferings here-tosslngs, flesh clothed with worms and ck)dsof dust, skin broken, body loath -3ome, without hopz (v 3-6)

^ Com, from column 3

3 Blldao referred to Job's words as being like the strong wind (8:2)

4 Eliphaz spoke of Job as being full of the east wind (which was the hot wind tiiat brought heat and drought, 15:2)

5 Job stated that the wicked and the rich are like stubble and chaff before the wind (21:18; 27:21), that terrors pursued his soul as the wind (30:15), and that God had destroyed his substance by the wind (30:2^

s BlldadbeUeved that God did not pervert judgment and justice; and from tills he concluded that Job's children had sinned and that God was therefore justified In casting them away (v 3-4)

t Evidently Blldad thought that Job had

19 The 'troops of Te'mi looked, the companies of She'-b4 waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see my casting down, and are afraid.

(4) Job maintains his independence

22*Did Psay, Bring unto me? or, Give a reward for me of Tour substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

(5)Job reproves his friends for their bitter words

24"Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25'How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

(6) Job appeals to his friends to have faith in him

28/Now therefore be content, look upon me; for it is evident imto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

30ls there iniquity in my tongue? cannot my taste discern perverse things?

CHAPTER 7

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9 As the cloud is constuned and vanisheth away: so he that goeth down to the "grave shall come*up no more.

10 He shall return no more to his house, neither shall his place know him any more.

(8) Job bitterly accuses God of ill-treatment and injustice: twentyfold complaint of God

11 Therefore I will not refrain my mouth; "^I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 'Am/lhi sea, or a^whale, that thou settest a watch over me?

13 When I say. My bed shall comfort me, my couch shall ease my complaint,

14 Then'thou scarest me with dreams, and terrifiest me through visions:

15'So that my soul chooseth strangling, and death rather than my life.

16 I loathe it: I would not live alway: *let me alone; for my days are vanity.

17'What IS man, "that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And that thou shouldest visit him every morning, and try him every moment?

19 "How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

201 have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? 'for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

(7) Job longs to die: twelvefold grief

ArS there not an appointed time i to man upon earth? are not his days also'Uke the days of an

hireling?

2 As a servant /earnestly de-sireth the shadow, and as an hireling looketh for the reward of his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say. When shall I arise, and the night be gone? and*I amfull of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life is wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.

CHAPTER 8

444

4 Bildad's first of 3 dis-courses in 3 c hapte r s.

(1) Job is reproved for his

words

n '<HEN answered Bil'did the •^ Shu'hite, and said, 2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a'strong wind?

(2) Job and children accused of being wicked or they

would not be suffering

3T)oth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression ;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was

not been as great a sinner as his children because he had been spared from death. This speaker's reasoning was that if Job would seek God and make supplication to the Almighty, and if he would become pure and upright, God would awake for him ana make him fxosperous again (v 5-7)

other of words like the wind

1 Regarding the fiist speech of Eliphaz, Job said It was like wind (6:26)

2 lobacknowledged that his life was Uke wind (7:7)

.^ Continued, column 1

a Heb. sheol, the place of departed spirits, pjt qeber , me grave. See Hell In Index

b AUthesestatementi-comeupojmore; return no nx>te to his house; his place kno w him no more -refer to returning in the natural body to live not again Inhlsearthly home (v 9-10). It could not mean that men who go to theol will never come out again, for Rev. 20:11-15 teaches that they will come out to be judged, and then die wicked will be cast Into the lake of fire forever

c 3fold purpose of Job to complain (vll):

1 I will not refrain my mouth

2 I will speak In the anguidi of my spirit

3 I will complain In the bitterness of my soul

d My distress and prospect of dying are 90 great that I must express myself. The idea of having to leave this life and all that I have enjoyed here Is 90 painful that I must ^ve vent to my feelings (v 11) e Question 47. Next, v 17 f See 20fold complalm of God's dealings. pri52 g Am I a raging and untamed sea or a monster, so that it Is necessary to restrain and confine me by divine power and limits? h Heb. tannin , crocod He; dragon;

sea-monster. See note q, Ex. 7:9 i Job talked about God as iTHe were a super-ghost that delighted In terrifying men widi dreams and vlsk)ns(v 15).

This Is far from the right coiKept of God. Job, himself-did not believe this at first, but when Satan and his agents were troubling him in this test, they no doubt used this method tc terrify him. The mistake Job made was that of many today-he attributed the work of Satan to God and accepted evil things that happened to him as the dealing of the Lord J Men are limited when it comes to endurance; it Is possible for one to become so terrified and tormented that he chooses to die rather than live. Job loathed to live any longer (v 15-16) k Suffer me to Uve without afflicting me. Let me live my normal Ufe, for life is short at the longest and the days are vanity while I do live (v 16) 1 Questions 48-58. Next, 8:10 m 'Vhat do You see in man that You should make him great and spend time with him In order to redeem him and save his soul in the end" What is there about man that You should set Your heart on him, visit him every day, and try him every moment? (v 17-18) n How long will You keep me afflicted? VvTien will You let me alone for a moment 90 that I can swallow my spittle" (v 19) o Job finally acknowledged his sin. In some versions this reads: 'If I have sinned what can I do, O Spy upon man -kind"" It could be rendered: Have I sinned; what did I against You" Why do You not forgive my sin and take away the wrong that I have done? (v 20-21) p I shall soon die and go back to dust; and you will not find me in the rooming (V 21) q Then -when Job had ended his speech in answer to Eliphaz, Blldad the Shu-hite was ready to give vent to his feelings and thoughts. He accused Job of uttering words of no more value than a strong wind which would tend to de -stroy(8:l -2).He referred to Job's children as being destroyed bee ause of their sins, and declared that Job, himself would Qotbe sufferingif he were righteous and prayed to God (8:3-7). He appealed to Job to learn these facts from tradltlDn and nature (8:8-12). He concluded his speech by classing Job as a hypocrite who had forgotten God, by stating that God would not destroy the perfect man, and saying that the wicked will be destroyed (8:13-22) r The wind was a favorite subject of all these speakers. Both sides accused the

Jub acknowledges God's justice

a SOdad made hl« appeal duomtti the

lettons of the pait asr, t t <iii

of the fathers (V (*), decli the

prrtcnt gent:ratk->n kae*> n :U;:„ LUc the fathers of the pan (v 3-K), and thatniturc Itself was the bca teacher (V n-12)

b OlcgloDS 59-61. Next, 9:2

c Thli VL-rsc must be undercood in the light of V 11-12 abL>ut the rath aDd flagi wltherlDR and dying a>on If they have o.^ mlrc and water. Thus It wlU be with all that forget God: aod id will the hope of hypocrites be (v 13-14)

d The hypocrite l» one who acts a false part, one wtB makes a false p^>fi-$slon; acheat;decelver; dlMtmblcr; Impoi-ier;pretender.Thchypocrite assumeia chaiacterotberthan trie real, and tries tD give false ImprcssloDS In regard to himself. He seeks to cover up his devices, and to gain credit for his vtr-lu«s. He hopes to prosper through dc-celt. This passage could be rendered: his support shall rot away (v 13)

e 2 tllustratt?ps of a hypocriie's hope : 1 The spider's web, which Is frail, light and easily swept axray. Such hope Is called his tx.^use ; but like the spider's house It shall nn support In time of judgment any more than a spider's web (V 14-15)

2 A green rush or flag , which soon withers when ±e tun Is up and there Is D} mire or water to grow In (v 11 -12, 16-19). likewise, the hypocrite's hope Is destined to wither ana fail

f Bildad's reasoDingabout Job was that he was recelvLng tw help from God be -cause of his sins (v 2o). This friend argued that God will never cast away a perfect man ar help evU doers; therefore, since Job was being cast away he was to blame

g Though the aansladon Is a little obscure, these Verses (20-22) contain an appeal for Job to return to God. He was auurtd that God would not cast the righteous away, that He would fill his mouth with lau^ng and his lips with rejoicing, and that they who hated him would be ctodied with shame (v 21-22). Other versions support this idea h Then -when Bildad finished his speech. Job answered him by pointing out that God's power was great but how to be josdfled before Him he did mt kojw (9:1-12). Nevertheless, he would pray lDGod(9:13-15), though he was even doabtfulof answered prayer(9:16). He blamed God for his miserable audition (9:17-18); spoke of Injusdce andhelp-lenneu (9:19-21); and even accused God jf being unmerciful and L: league with the wicked (9:22-24). Job complained blaerly about God's dealings and tried to maintain integrity before Hlm(9:25-10:17). He finished his disco une by lamenting his birth and dreading his death (". 0:!9-22)

1 Job acknowledged the fact that a man could be juttlfled before God, but how was something h,- did not know (v 2). He reawn-d that If one contended with Him, that Is, if God co.itended with a mat\, charging him with a tttouund sinihea^uld rut answer for one sin in a thousand (v 3). The meaning is that man could not answer the charges of God at alL Man's sins are many and are counted by the thLUsands; they grow more numerous as the years come aod go; andthey become an ■■'verwhclm-uig weight on the soul to sink it Inoo the lowest shc'iL By his ciintinual sinning man only acres up more wrath against the day of wrath and righti-<^us judgment of Cod. Sin must be blotted out,re moved,and cleansed c»">mpl<-tely through fatlh in the bk^od of ui<- Redeemer (Mu 2o:2«; AcU 3:19; Rom. 3 21-25; IJn, l:7-9;Rev. 1:5; 5:9-10); ai>d then a man Is justified in (he sight of God as (hough he had never linn -o (Rom. 5:1; ICor. 1:9-11; 2 Cor. 5: n-21; Eph.2:8-9; Tit. 2:11-14; 3:5; Hcb. 7:25; 1 Jo. 1:9; 2:29; 3:5-10; 5: 1-t, 18). Inhis former days, before this test. Job, himself had known God and Hood justified before Him (1:1,5,8-10,

Bnall. yet tkf kittar cod thooldf grvatly iacrMM-

(1) Appeal for Job to learn from tradition And nature

Sfor rnqntre. I prav thee, of

' ler age. and prepare

> the search of their fathers:

9 (For we are but of yesterday, and know nothing, because uur days upon earth are a shadow:)

10»Sh«ll tjot they teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it is yet in his greenness, and not cut down, it withereth before anvof/ier herb.

(4) Twentyfold application to Job the hypocrite

13 'So are the paths of all that for?et God; and the 'hypocrite's hope shall perish:

14 Whose hope shall be cut off. and whose trust shall'be a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He IS green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

19 Behold, this is the joy of his way, and out of the earth shall others grow.

20 Behold,'God will not cast away a perfect man, neither will he help the evil doers:

21'Till he fill my mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

CHAPTER 9

5 Job's reply to Bildad.

(1) Job unable to answer how a man can be just with

God

THEN J6b answered and said,

2 'I know if is so of a truth: but 'how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 He iis wise in heart, and n 1 strength: who hath I. i himself against him. and hath prospered?

(2) God's twelvefold power

5 Which'removeth the mountains, and they know not: which overtumeth (hem in his anger.

6 Which shaketh the earth out of her place, and (he pillars thereof tremble.

7 Which commandeth the

22: 2:31,9-10); bat after r«'V'i-"-!ng many days of his alal, ss

o vc r whc I mcd hlman^ ., , •. aisu-doubtful of ever being justified

J QucKlons 62-63. Next, v 12

k See 26 true facts about God^ p. 418 1 Rcfcrcocct to aruai^d sclenceiL p. 436

sun, and it ri«eth not; and

sealrth up ll

8 Whi. h 1 ideth out (he ' leth upon the

9 \\lni.n i:i.iK! :!i "Arc-tu rus, *0-ri'6n. and '"Pit- in-dc;, and

the4:h.imtK ;

10 Which hings past findmK uut; ye.i, anJ wonders without number.

11 Lo, he goeth by me, and I see "him not: he passeth on also, bu(I perceive him not.

12 Behold, he taketh awav, fwho can hinder him? who will

say unto him. What doest thou?

(3) Job unable to answer God but will yet pray to Him

13 // God »will not withdraw his anRcr, the proud helpers do stoop under him.

14 How much less shall I answer him, and choose out my words to reason with him?

15 Whom, though I were righteous, yet would I not answer, but I would make supplication to ray judge.

(4) Job IS confused and doubtful of answered prayer

16 Hf I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

(5) Job accuses God for his

miserable plight

17 'For he breaketh me with a tempest, and multiplieth my wounds'without cause.

18 He will*not suffer me to take my breath, but filleth me with bitterness.

(6) Job's sixfold complaint of injustice and helplessness

19'If / speak of strength, lo, he is strong: and if of judg-ment,'"who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

21 "Though I were perfect, yet would I not know my soul: I would despise my life.

(7) Job accuses God of being unmerciful and in league

with the wicked

22 This is one thing, therefore I said it.'He destroyeth the perfect and the wicked.

23 If the scourge slay sud-denly,"he will laugh at (he trial of (he innocent.

24 The earth is'given into the hand of the wicked: he'cover-eth the faces of the judges thereof; 'if not, where, and who IS he?

(8) Job's twelvefold complaint and accusation of God

25 'Now"my days are swifter than a "post: (hey flee away, (hey see no good.

26 They are passed away as

In their service as a part of die royal

household. In (he dme of KremiaJi there seems tt> "lave oetn a regular p^«alKTvlce()er. 51:31). While there mayn't have been a systematic communication)f this «'n In the time of Job, yet It Is evident that men fleet offoot were ompkiyed when iiccaslon required

a Arcturus-thc name that is stlli con-n.'ctcd with tJ * - Bear, a con-acllatV>n InT! riTicmlsphcrc

(v 9; 38:32)

b Orton -the constcUatloo commonly known as the Giant (v 9; 38:31; Amos 5:8). The space In the sword of the Giant akine Is estimated to be 2,200,000,000,000,000,000 (2 alUion, 200,000 billion) limes larger than the sun

c PUlades-the name given the 7 stars in 3ie necTc of the constellation Taurus (V 9; Mi:X.)

d Just what Is referred to by the cham bers ofthesouili Is not known, but tlie word for chamSers means a jrlvate apartment of a dwelling (v 9). Here It may mean the aboJet)f the stars of the sDu(h orthatdivlsiiinoftlie stars in the x>uth-em part of tlu heavens

e Tills was Job's way of expressing the InvlslblUty of God (V 11)

f Questions 64-66. Next, v 67

g To Job it seemed that God's anger was burning hot aRainst him. He was unable to answer die Li:)rd, but he was determined to continue praying and making supplication lo Him (v 13-15)

h Here Job expressed the Idea that even If God did answer prayer he would b<.-doubtful that it was an answer (v 16). Sue his the faith of some who pray today

i Beginning here, in his 3rd discourse, he accused God of doing 21 thin« which He actually had nothins to d) wltti. See p. 41S . He was blaminj? God for the work of Satan

j This is absolutely conaary to truth. Goddoes not wound His children, especially wltJMit cause any more than good human parents (Mt. 7:7-11; U<. 11:9-13). An earthly parent dslng this would be punished by civil law; and for God to do this is unthinkable

k If this had been true Job would have bceiidoad already. To accuse God of trying to cut off the breath, and of filling with bitterness meant only that Job was adding sin upin sin and storing up punishment to come, God warns us against bitterness as a condition we are responsible for. No scripture ever teaches that God is responsible for It; only these false human accusations of Job mention it thus (Eph. 4:31; Heb. 12:15)

1 See 9 IPs' of Job, p. 483

m (>iestion 67. Next, v 24

n If I were perfect 1 would be- Ignorant of It; I certainly would not advertise or mention it (v 21)

o God does iwt do either. This Is the work of Satan (Jn. 10:10)

p The only time God will laugh at the calamity .^f anybody will be when a person has rejected and mocked Him untU It Is His time to jud^e (Pr. 1: 23-33)

q God did not di this. He gave the earth to a sinless person on two different occasions and both caused Itto become wicked and corrupt.Onc time was when Satan it Lucifer ruled, long before Ad.im(lsa. 14:12-14; Ezek. 28:11-17), and the other was when Adam was given the dominion, which he soon submitted to Satan (Gen. 1:26-31; 3: 1-19; Rom. 5:12-21)

r Covering the faces of judges. This accused Ge>dof causing tiie judges to become confused and blind »> they would be partial, unjun and alway> making decisl>)ns U' further tlielr own profit (V 24)

s QUestJL'n 68. Next, v 29

t See l3old complaint and accusation of God, pu 4SS

u 5 facts about tpan's days :

1 They are $wlf(er(hana runner (v 25)

2 rhey flee away

3 rhey see rvi gvv>d

4 They pass like swift ships (v 2o)

5 They fly as an eagle to his p:ey

v Swift runners were often empk^yed In ancient times to convey important messages. Kin^ kept a number of such

JOB 10. 11

Job pleads with God

Zophar reproves Job

a Question 69. Next, 10:3

b Many ancient peoples believed that snow water possessed some extraordinarily therapeutic virtues for the cleansing of the skin, and that it contracted the fibres to prevent perspiration. Snow water thus became figurative for cleansing of sins as well. Mohammed prayed: Lord, wash me from my sins white with water, snow, and ice

c Itseemsthat Job's accusations of God were becoming worse. Here he wen: so far as to accuse God of Intentions to cast him into a ditch even though he made himself ever so clean (v 30-31)

d Heb. yakach. to be right; argue; decide; justify; convict; dispute; judge; maintain; plead;rebuke; reason; um -pire; a mediator (v 33). Job did not understand the coming work of Christ as mediator between God and man (1 Tim. 2:4-5)

e Here .Tob came back to one of his favorite subjects, that of accusing God of mistreatinghim.lt was mw becoming Job'shabitto blame God forhistroubles and bodily affliction. In this passage he asked God to take away the rod and cease terrifying him, then he would spsak and not fear Him. He also remarked, "but it is not so with me," that is, God will not take away His rod and terrors (v 34-35)

f 4fold state of Job's sool :

1 Weary of life (v 1)

2 FuU of complaints

3 Full of bitterness

4 FuUofaccusaticns against God (v 2-3) g 7 times Job spoke of the bitterness of

hlssoul(3:20;7:ll; 9:18; 10:1; 13:26; 21:25; 23:2)

10 examples of bitterness:

1 Job (see above scriptures)

2 Esau in losing blessing (Gen. 27:34)

3 Israel in slavery in Egypt (Ex. 1:14)

4 Naomi in losing famUy (Ruth 1:20)

5 Hannah because of having no child (1 Sam. 1:10)

6 Israel in defeat (2 Kl. 14:26)

7 MordecalbecauseofHaman(Esther 4:1)

8 Judah in defeat (Lam. 1:4)

9 Jeremiah because of the destruction ofjudah and Jerusalem (Lam. 3:15)

10 Peter because of sin (Mt. 26:75) h 5 accusations against God by Job :

1 You condemn me (v 2)

2 Contend with me

3 Oppress me (v 3)

4 Despise me

5 Shine upon the counsel of the wicked God did nat condemn and contend

with Job until he began accusing Him and making false statements about Him. He did not contend until He an -swered Job as In chs. 40 -42. Regarding the last 3 accusations above, God was not guilty in the least. It was Satan who oppressed Job (1:10-19; 2:1-8), and made him think that God despised him and favored the wicked

1 Questions 70 -74. Next, v 9 j Job was speaking contrary to facts. He knew that God was just; and If he had been as good as he maintained here, he should have known that God would D5t be the one to afflict and torment him. Being convinced that he was not wicked. Job should have realized that it was Satan attacking him. In riie beginning of his afflictions he justified what he thought was God's dealings with him (1:22; 2:9-10)

k This showsthebasisofjob'sbelief that God wasguiltyofoppression. He knew that God has all power and none can deliveroutof His hand; and he erroneously thought that he was in God's hands, that He had afflicted him, and was yet tormenting him. If God had the power of deliverance and did aot use it to deliver him. Job further reasoned that He must be using the power to oppress (v 7). It is still easy for the modern man tio think the same because of the average false concepts among U5 about God and His dealings

1 God fashioned only Adam and Eve with

eagle

the swift ships: as the that hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 // I be wicked, "^hy then labour I in vain?

30 If I wash myself with*snow water, and make my hands never so clean;

31 Yet shall thou<^plunge me in the ditch, and mine own clothes shall abhor me.

(9) Job unable to ajiswer God because there is no mediator

32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

33 Neither is there any'^days-man betwixt us, that might lay his hand upon us both.

(10) Job again accuses God

of terrifying him

34 'Let him take his rod away from me, and let not his fear terrify me:

35 Then would I speak, and not fear him; but it is not so with me.

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CHAPTER 10

(11) Job in bitterness accuses God of injustice, op-pression, and being in

league with the wicked

Tl/TY/soul is weary of my life; .ITL I will leave my complaint upon myself; I wUl speak in the^ittemess of my soul.

2 I will say imto God,"Do not condemn me; shew me wherefore thou contendest with me.

3 'Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the coimsel of the wicked?

(12) Job maintains his integrity to God and declares that God is seeking his

destruction

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 Are thy days as the days of man? are thy years as man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 'Thou knowest that I am not wicked; *and there is none that can deliver out of thine hand.

8 Thine hands'have made me and fashioned me together round about; yet thou"1dost destroy me.

(13) Job prays to God for help yet accuses God of increasing His wrath upon him

9 Remember, I beseech thee, that thou hast made me as the clay; "and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12 Thou hast^granted me life and favour, and thy visitation hath preserved my spirit.

13 And these things hast thou hid in thine heart: I know that this is with thee.

14 If I sin, then thou markest me, and thou*wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. / am full of confusion; therefore see thou mine affliction;

16 For it "^increaseth. Thou huntest me as a fierce Uon: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy "witnesses against me, and increas-cst thine indignation upon me; "changes and war are against me.

(14) Job laments his birth and dreads his death

18'Wherefore then hast thou brought me forth out of the womb? *Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 Are not my days few? cease then, and Met me alone, that I may take comfort a little,

21 Before I go 'whence I shall not return, even to the land of darkness and the shadow of death;

22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the Ught is as darkness.

His hands. Job and all other men have been reproductions by the original power given man to reproduce his own kind(v 8). Job couldonly say this then, as being an offspring of one literally formed by the hands of God

m Here again thedestructiveworkofSat-an was attributed to God (v 8, 10)

n Questions 75-76. Next, v 18

CHAPTER 11

6 Zophar's first of 2 discourses in 2 chapters.

(1) He accuses Job of five

sins

T HEN answered Zo'phar the Na'a-math-ite, and said, 2*Should not 'the multitude of words be answered? and should a man fuU of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said,"^y doctrine is pure, and I am clean'Hn thine eyes.

(2) Zophar claims that Job

is not reaping enough

5 But "oh that God would speak, and open hisilips against thee;

6 And that he would shew thee the secrets of wisdom, that they are'double to that which is! "Xnow therefore that God exacteth of thee less than thine iniquity deserveth.

(3) God's twelvefoldomnis.-cience and omnipotence

7 Canst thou by searching find

Isaac, and Jacob -men who had exper -ienced visible app>earances of God to the extent of seeing His body, seeing Him eat, walk, talk, wrestle and do other things that a real person might do. See 44 appearances or God, p.63

q Manifold, not only double

r God is pfflnishing you far less than you deserve (v 6)

a Job said a few good things about God, as here (v 12), but soon returned to accusing Him-diis time blaming Him for Increasing his affliction, hunting him as a fierce lion.renewlng witnasses against him, increasing indignation upon him, and constantly bothering him (V 16 -17, 20)

b This literally means that God will not acquit one until he makes pro per con-fesdonof sinand meets the conditions of forgiveness (v 14) c The id 2a here is that his afflictlcn lifted up its head, or exalted itself and became more and more prominent as the days would come and go

d The witnesses referred to were the plagues or calamities which were proofs to his friends of his wickedness

e Literally, successions of attacks are made on me-one anack follows another, as If one company of tormentors shoots its arrows and passes on, and then another and another, until diere isnoceasing(vl7). Job was being continually attacked by a whole hostof calamities, until he was overwhelmed

f Questions 77 -78. Next, 11:2

g Again Job lamented the day of his biitfa and wished that he had not been bom

h If God would only refrain from afflicting me then 1 could get a little comfort (V 20)

i 6 things said of the state of death:

1 A place of no return (v 21)

2 The land of darkness

3 A land of the shadow of death

4 Darkness itself (v 22)

5 A place without order

6 A place where light is as darkness

j Then -after Job's 3rd discourse, after answering EUphaz and Blldad, Zophar the Naamathite thought it was time for him to answer Job and accomplish what the other two had failed to do uptD this point. All three were seeking to convince him of his sinfulness and hypocrisy, and to show him that he was reaping what he had sowed. Zo -phar began by accusing

Job of sins (11:1-4); and proceeded by reasoning that he was not reaping enough for his sins (11:5-6), that man is helpless be-foreAlmighty God (11:7-12), that if Job would stop sinning and pray he would be blessed, and that he must be wicked because of suffering the judgments of the wicked (11:20). Zophar argued from the standpoint of human merit

k Questions 79-83. Next, v7

1 5 gieatHhs charged to Job:

1 Much talk (v 2. Cp. Pr. 10:19)

2 Self-justification (v 2)

3 Lying (v 3)

4 Mocking

5 False claims (v 4) m 2 claims of Job (v 4):

1 My doctrine is pure

2 I am clean In Your eyes

n Job knew better than to claim to be clean in the eyes of his critics, but he considered being clean in God's eyes to be true. Such is the case many times, for while man looks on the outward appearance, God looks on the heart (1 Sam. 16:7)

o Zophar longed for God to speak and condemn Job, seeing that he and the other friends were making such a fall-ureofthis(v 5), He evidently believed that Job would listen to God even though he would not listen to them. He reasoned correctly, for when God did speak to Job he melted Immediately and repented of all that he had spoken against the Almighty (40:1-7; 42:1-7)

p All the characters of the book of Job recognized God to be a person, not some invisible nothingness floating around everywhere filling all matter and space. In fact, this is the first book in the Bible to call God a person (13:

8;Cp. Heb. 1:3). Job and his friends spoke of God as having bodily parts, soul passions, and spirit faculties in a literal sense. They knew about the many appearances of God to their fathers in the past, fbrallhaddescended, no doubt, from the sons of Abraham,

JOB 12. 13

^L' Canjroa

{>-.-:. - „ _ - trc r PRxjfthat He is to gji

IcanicJ •'-'v..

thlslia

the telcicopr. U, the . „, „>

other wiyidiat jomrjccKK r-in One would a^t leek K> know aay mic !nr «icb mctlk^dj, » why try to And God out way- To know . man one mua be Inoaduced to hlm,tK:aine «c qualnf-ed with tiij nalt5 and wayiby ai* elation and Uvlng with him coatlnuaUy aadci aU clrciim««nce» of ll/e So It Is with God-one mua become ac-»»*lmed with Him, felkswdiipHIm. dAliy cxD.rience Him. and read and acccpc Hli own teveUtlon of HImaelf in the maiiy thciuands of plain sutc-mcnuofScripturcItmay be true that a-me of the U amed cani»t comer.. -■ -Hlni,tHitltUafactihatthe rilsi B:::ple -hearted bcUever can do » If oa- ha* been tauaht to que«ion the Utetalnea of Bible aatements about U3d. and If he wUl not accept what God sayiabout Hlmjelf. then a kojwkdge o/Hlm U Impnulble; whereas. If on wlU beUeve the Bible when U ip^akj of Hh Der»n, Hlibody. Hii culand Hljiplrltfacultleiln the lame w^y he would beUeve 1/the dejcrlpdon was of an ardinary man. then kiBwledge of Him Ij the result. Set- ojte r, Jn. 4-24 an J God in Index b C^eJEos 84-8fl. Next, 12:3

c rheheI^tofh-a»enUherecontraaed wlthihede;xhsofsheol. this Identify-! Ing heaven as above the other Infinite I n-^.^^ts of creation and hell as In th-lo-c«pait5of the earth beneath (v 8)] ' The heU beneath could £»t possibly be Ae ^*ve on the surface of the earth dHeb. Aeol. the pUce of departed spirits, Qotthe grave, the pUcc of the body. See HcU,p. 620 e The measure oftfae knowledge of God f This signifies the weakne«of*m^1^ unsubdued nature, anddulln ss (11-12> ? f'-opdiciotuof hi.»<n„. p. 4a5 • ' ^ laold blesiinp of ^dT n dQf, 1 After mentloQing the many blealng,

^«^"i** "'!?" to Job If he wooU meet the 4 conditions of blesilntL Zo-

g^ftnished hi, discourse bri?f;iSg

him that if he persisted in wIckeS he would oome to a sad end (y 20) J 3fold curse on the wlrk^J (.'on,. I

bU^J^"""" -IckeTl^hlT^nie

I ^^"t"" "^ ^" '■■»^*P^ judgmnt ^u ^f* *^ be as thVgivlng up of the g&ft '^

^* fTV *° ^f*'"» «P«=«b wai

^erto, to the^ friend, who had com? to see him. and declared that he knew •"^Jh^tbfy »aid as well as th.-y d^dJ12:l-3: 13:1.3). that th.y wer^ miidng the mark in their answers, they were mere mockersof a juit and pray-^ m«, (12:4-0). that Inasmuch as *e tabernacle, of rcbben pro.pered. dielr accusation of him reaplnrwhS

n2 If r^K "*" ^' necessiniy ^ (126), that he could rea»n ahojt God and nature aljD (12:7-13:3), that they were forsers of Uei (12:4), and stould U«en to hi, Bliadlngs for mercy and ceaie botherlnR him (12:6-13). ifaat / fo^*f determined to trust Cod or die (12:14-18). and that he was » fuU of lufferljigsthat he had to speak of God ?9 14 2a*^ t*"*-- *n«l hereafter (12:

Job answen hh ft tends

I This U plain tony-saying ju« the onpos^te of what he mea>«(v^^ m (>iealon 89. Next, v9 D UWfad if being original, their arguments were very common (v 3) o I am as one held In contempt by his neighbon; a Uughlngaock to t&m all. They have no lympattiy for me in my

out •God? »canst thou find out

tae AimiKhtv unto perfection?

*. " <h as heaven:

"h.v ,,u do? deeper

'(-U; what canst ttaou

» The 'measure thereof « lonKer than t'.r rarth. and broader th.. ,

10 Ifhec ._.J»iiutup.or

fher, then who can

11 i-or he 4.,m ^^^.

heseeth w. ..iso; ^q,

ne not then consider it?

12 F-r V.I in man would be

in be bom'fiA^

Job repjoves his fnends' partiality

{<) Zophar assures Job of * twelvefold blessing if he 'would only pray and quit Sinning

I I3»If thou prepare thine heart, and stretch out thine hands to-(*ard him;

14 L'iniquity be in thine hand, put It far awav. and let not wickedness dwell in thy uber-nades.

15*For then shall thou lift up I thy face without spot; yea. ,thou Shalt be stedfast. and I Shalt not fear:

I 16 Because thou shall forget I thy misery, and remember it as waters that pass away:

17 And thme age shall be clearer than the noondav; thou Shalt shine forth, thou shall be as the morning.

18 And thou shall be secure because there is hope; yea thou shall dig about thee, and thou Shalt take thy rest in safety.

19 Also thou shall lie down and none shall make thee afraid; yea, many shall make I suit unto thee. '

(5) Zophar declares Job

must be wickedorhe would

not be suffering like the

wicked

20 'But/the eyes of the wicked [shall fail, and they shall not : escape, and their hope shall be \as the givmg up of the Rhost.

♦♦« CHAPTER 12 !

7 Job's reply to Zophar. (1) Job's irony: his inferiority denied

A^l^-i*b*^nswere(J and said. ^* 2 "No doubt but ye are the people, and wisdom shall die with you.

3 But I have understanding as weU as you: I am not inferior to you: yea."Vho knoweth not, Bucb^ings as these? I

I

(2) Job states the attitude of I others when a man is down

(3) Job again accuses Cod of

being m league with the

wicked

6*The Ubemaclcs of robbers prosper, and they that provokt-

u ^J.'^^""*' into whose nand Ood brmgeth abundantly.

[(4) Thirtyfold greatness of Cod (cp. 38:1-41:34)

7*But ask now the be.i

they shall teach thet-;

fowls of the air, and ihej shaU

teu thee:

8 Or speak to the earth, and it : shall leach thee: and the fishes I of the sea shall declare unto I Ihee. I 9'Who'knoweth not in all

these thai the hand of the Lord

hath wrought this?

10 In whose hand is the soul of everj- living thing, and the breath of all mankind.

11 Doth not the ear try words' and the mouth taste his meat?

12 With the 'ancient is wisdom; and in length of days understanding.

13 With him is wisdom and slrenjjth. he hath counsel and understanding.

14 Behold, he breakelh down and It cannot be built again: he shuttelh up a man, and 'there can be no opening.

15 Behold, he withholdelh the waters, and they dry up: also he sendeih them out, and they overturn the earth.

1« With him IS strength and

wisdom: the«deceived and the

deceiver are his. I 17 He leadeih counsellors

awayAspoiled, and makelh the I judges fools. I 18 He looselh the bond of

kings, and girdelh their loins I with a girdle.

19 He leadeih princes away spoiled, and overthrowelh the mighty.

20 He removeth away the speech of the trusty, and laketh away the understanding of the aged.

21 He poureth contempt upon I prmces, and weakeneth the [strength of the mighty.

22 'He discoverelh deep things out of darkness, and'brmgeth out to hght the shadow of death

23 He increaseth the nations, and drstroyelh them: he en-largeth the nations, and*slrait-eqelh them again.

24 He'ukelh away the heart

-.Ik "^'"i °' ^^"^ P*oP'« of the earth, and causeth them to

wander m a wilderness where mere is no way.

25 They grope in the dark withoul light, and he makelh them to stagger like a drunken man.

^-O CHAPTER 13

4 I am'oj ' •

I neighbour. '.. ^'0(1. ar, the jvi.st .., to scorn.

S*Hr that i^ r*.9dv to slip with I his '■■ the

(5) Job's inferiority agalni

denied: accuses his frienda!

of lying and being quack

doctors

TO mine eye hath seen"Hilll •*-• this mine ear hath heard and understood it. '

2"Whaf ye know, the same do I

«jrertn«jand», respect lo, my opin-

p A man who used to caU upon God and

get an answer; a jun anS tn uwlohi

man who Is now drjpUrd (v 4)

q A man ready to ilip with hU fret b

de,pl*-d by those thai are at ra*r • and

I IJ^'^^^' '"°"» *'" *«• f" that'fal-

! "° "^-th. OthefwUe. 1/ tbey «rc In

harmony with Him the U.rd gives wL^

<* '" Ir rime of need

"1 ;• .ly works of G,id In 12-7.25

" • d again that all they knew

• already knew » thrix ar-

I ^ ~ ^^■•»«Dure a, far as throw-

cctncd (v 5

a 3m prc false acr -

1 TUe tabemat'

2 Tl.,-v tK„ p^, ^,

f.

]

■f God (V 5); ■'--r, pn. sper

. 1 are Secure

3 abundance to robbers ' i^ npwledge, p. 482 • TJext. 17:6 ' '..d:

.gs(v7-9) 10) - -1 - . .■ 1... I aU Uvlng things (v

3 Govern, tile breath of all men

4 Has wb<i,m and strength (v 13) a Has (x^unsel and understanding

6 Me breaks liiwn (v 14)

7 Shuts up man, and there can be tc op.nlng

8 v*mii>jlds watcn(v 16)

9 The rivers dry up

10 He sends rain,

11 They ovemin the earth iw^e "If" ^ locngth and wi^iom

13 The deceived and the deceiver are

\\ M'.^*'^*i?'"^"°" "wayspoUed li Make, judges foob (v 17)

!•> loows the bond of king, (v 18)

17Glrd,ih.ioiD, wlthajirdle

18 Lead, princes away sp^Ued (v 19)

19 Overtumi the mighty

20 Move, away the speech of the trusty

21 Takes away the underaandlngof the old men 21)

22 Poursoat contempt upon princes (v

23 Weaken, the strength of the mighty

24 DlK>>vers deep things out of dark-neu (v 22)

25 Bring, out to Ught the shadow of 'Jeatn

26 Increase, the nation, and destroy, them (v 23) ^

27 Enlarges nations and iQaighten, them again

2« Takes away the hean of the chief

pople of die earth (v 24) 29 Cauvrs them to wander in a wUder-

no,, where there Is oj way JO Makes them gnape in the dark and aaggcr like a drunkard (v 25) e The ancient here refers to God whose works are mentioned in all this «;ctJon (V 7-2..). GodlscaUed the Ancfenrof ^lii Dan. 7:9 -14. 22. In al^JSidl^'

thath- canmn liberate himself (v 14)

are In the hands of God being dependent upon Him for life; and He will be the judge of all In the end (v 16) h Counsellors are led captive and their (Tn) '"■ P''''''''''^*^ ^'^ ^*^ of ether,

beyond hi, power of knowing (v 22^ ThU could refcrto revelarlonsof S

to prtdlctle.nsofthing, to come which man could an foreknow by himself

^ J^,^*^;'P"^"»';n ihad ow of death refers to th.' stateofthr^adandtottrdark - c« Dlace In man', ko^wlcdge.The Idea

mLT' "I'!?' ^ ^« ^^'^ c«i bring to light any information concerning wch

uc naked before the Almighty (v 22)

k Tbi, means that God confines the na-^^^\xhc\jo^n S,undarle, ev'n tf^^ugh they are enlarged (V 23). It"

riJ;i??'"«^"^'^^«'*^' Cod hi! divided the nations una. their Inherl-tancci. anJtha.ie plan, their eternal

'^'^fu"''' *"^ t^'- bi^andarles af-«l«nedthem(Di. 32:8-9-Actil79!^

Ji^M:2ah''''''^^'"^-^-^^^^^

tru. Mealah comes to reign f, ^'■"i'^ '**' '^*«h and they are

wanJeringlna lar^e wUdemes, whe^ there Is nc way. They jrope In dark-

, kT, • JW'»PPU'-» only where rulers lebcl and war again* God and HI, plan

JOB 14

Job intreats God's favour

a Notonly did Job claim tx) know all that they knew, he made It kiwwn that he did not feel inferior to them in any way (v 2. Cp. 12:3) b Job expressea a desire to go directly Co the Almighty with his arguments, to one who would appreciate them. He felt tfiat his friends were totally lacking in understanding of his case; they had no sympathy for his feelings and did D3t understand his motives. They perverted his words and heaped false accusations upon him when they should have shown pity. These forgers of lies and physicians of no value caused him to sink deep>er into despair and pro-vokedhiminio saying things that ether-wise he would not have said (v 3-4) c The lies here were perhaps the false accusations, errors, and false positions. These friends did not see the truth of the divine dealings, the character of Job, or the works of Satan. They maintained that Job was a hypocrite, that God waspinlshlnghimforhls sins, and that the Almighty dealt with men according to their character in this world, allof which Job regarded as false doctrine

d They had come to Job to console him and to sympathize with him, but no -thing they had said helped him in the least,Heonly became more provoked from time to time to utter things which he did not want to utter. These friends were doctors of no value to him (v 4)

e Here Job burst out with one of die most amusing statements of the book, which paraphrased could read: O that you would altogether stop your vain talk -it would pro ve you had some sense'. (v 5). A statement in Pr. 17:28 Is similar: Even a fool, when he holds his peace, is counted vise

f See Job's P^^ea to his friends, p. 425

g Quesdons 93-101. Next. vl9

h The idea here seems to be that Job was In such misery that he even bit his own flesh to ease the pain; or this could be a proverb about taking his life in his own hands (v 14)

1 Job was determined to trust in God and maintainhisown ways before Him, regardless of the outcome (v 15). Accord -ing to this Job thought that his ways were righteous, for he confessed that God would be his salvation, and that the hypocrite could not CO me before Him. Concerning himself he declared that he would be justified (v 16 -18)

j Qieglons 102-106. Next, 14:3

k This verse indicates that Job, himself was the only one that could plead his case.AU the others were againsthim; so with this fact in mind he declared that if he had to hold his tongue after all their words and hard-heartedness, he would die and give up the ghost. In other words, I must speak or die (v 19)

1 2fbld appeal of Job to God (v 20 -21):

1 Witbaraw Your hand far from me

2 Let not Your dread make me afraid Job wanted these things done so tiiat he could have a clear mind to plead his case before God, He was confident that If he could present his case to Jehovah he woula be vindicated. He said that if He would favor himthus(as in the above appeal) he would answer God's call and then ask of Him and expect an answer (v 21)

m The word notonly applies to one of the two things as translated in v 21. The word is not in the Septuaglnt, Moffatt, Berkeley, and some other versions; but the PesMtta gives it thus: "Eto not withdraw Thy help from me; and let not Thy dread terrify me"

n No man can know the exact number of sins that are on record against him; and to know this is not necessary for him to be forgiven, AU one needs to do is to say, God be merciful to me a »<nnpr in true repentance from ffie bean, and he will be justified (Lk. 18:

I know^^lso: I am not inferior unto you.

3 *Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye are forgers oflies, ye are all^physicians of no value.

(6) Job's twentyfold appeal to his friends to 1 e t him alone and let God deal with

him

5*0 that ye would altogether hold your peace! and it should be your wisdom.

6^Hear now my reasoning, and hearken to the pleadings of my lips.

7'Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what will.

(7) Job's declaration to trust

Godeven to death; mainfaina

his integrity and confidence in his God and innocence

14 Wherefore do'■I take my flesh in my teeth, and put my Ufe in mine hand?

15 'Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also shall be my salvation : for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered my cause; I know that I shall be justified.

(8) Job's twentyfold appeal to God for fair play

19'Who IS he^hat will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 'Only dcAiot two things imto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 "How many are mine iniquities and sins? "make me to taiow my transgression and my sin.

24'Wherefore hidest thou thy face, and boldest me for thine enemv?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the'stocks, andMookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And"he, as a rotten thing, consumeth, as a garment that is moth eaten.

CHAPTER 14

(9) Job's philosophy of man: here and hereafter

n\^AN that is bom of a woman iJX IS of few days, and foil of trouble.

2 He Cometh forth like a flower, and is cut down: he fleeth also as a shadow, and contin-ueth not.

3 'And dost thou «open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a *clean thing out of an unclean? not one.

5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass:

6 'Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 'For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring ' forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and*where'is he?

11 As the waters fall from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not:"Hill the heavens be no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the "grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldesffeppoint me a set time, and remember me!

14*11 a man'die, shall he live again? all the days of my appointed time will I wait,'till my change come.

15 Thou Shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression w'^ealed up in a bag, and thou sewest up mine iniquity.

18 And 'surely the moimtain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thqu destroyest the hope of man.

20 Thou prevailest for ever

13-14; Rom. 10:9-10)

o Sometimes It Is good to pray for conviction by the Holy Spirit, as well as to lake Inventory of ourselves, facing facts as we truly find them to be in the light of God's Word (v 23; Jn. 16: 7-11; Heb. 4:12-13)

p 10 fabe accusations of God, p. 425

wlUUve again (Dan. 12:2; Jn. 5:28-29; ICor, 15; Rev, 20:4-6,11-15)

r 2 great changes for all men, p. 425

s See Ancient seals, p. 425

t Job spoke of earthquakes here (v 18),

floods(v 19), and of God's dealings widi

men (v 20 -22)

a Stocks , a mode of punishment, were of two types-a clog attached to one footer to both feet to hinder walking; or a fixed frame to which both feet were attached so as to prevent all walking and motion fPr. 7:22). Jeremiah (Jer. 20:2; 29:2-6), Paul, and Silas (Actsl6:24) were put Into stocks. Here

Job accused God of putting him Into stocks; but this would have to be figurative of punishment and restriction. Cp. 33:11. The word Is sometimes usedof idols (Lev. 25:47; Ua, 40:24; 44:19;Jer. 2:27; 3:9; 10:8; Hot. 4:12)

b God seesthat my every way of escape is blocked, » there Is no way to oe free from the sufferings 1 endure (v 27)

cThls could refer to one of several things-one, the stocks made a print upon my feet. The Sepc reads, Tiast tracked the soles of my feet;" the Berkeley, "has set bounds to my footsteps;" the Peshltta, "Thou seest the Imprints of my feet"

d Job was so filled with disease and corruption that it seemed he was being consumed like a moth-eaten garment (v28)

e 7 facu about man :

1 He Is bom of a woman (v 1)

2 He 11 ves but a few days. C p. Gen.47:9

3 His life Is full of trouble

4 He comes forth like a flower (v 2)

5 He Is soon cut down like a flower

6 He flees through life like a shadow

7 He does not long continue

f Questions 107-108. Next, v 10

g IsTtpos3Ble that one » weak, so shortlived and unworthy is watched constantly by God? Why should He bring such an one to judgment? Why would die Almighty seek to deal with such an inferior creature? (v 3)

h Here Job acknowledged his faults, his sinfulness, and depravity, asking how could it be otherwise, coming from a race of this type i Since man Is limited, short-lived, and depraved, let him aioae that he may pass his time In rest and fulfil his day

j See Job reasons on Immortality, p. 425

k Question 109. Next, v 14

1 In Job's time all souls-those of the righteous as well as the wicked-vent to sheol;but they were confined to separate ccnij)artments,one being a place of bUss and the other one of torment (Lk. 16:19-31). When Christ went Into sheol to liberate the righteous souls and take them to heaven with Him at His ascension, tills ended the entrance of righteous souls Into sheol (Ps. 16:10; Eph.4:8-10; Heb. 2:14-15). Now when a righteous person dies the body still goes into the grave, but the soul and spirit go to heaven to await the time oftheresurrectlonof the dead bo<ly (2 Cor. 5:8; Phil, 1:21-24;Heb. 12:22-23; Rev.6:9-11). See HeU In Index

m This is a poetic exfxesslon makir^g reference to the renovation of the heavens and the earth at the end of die Mlllen -nlum andattherimeofthetesunectlcD ofthebodiesofthe wicked dead (2 Pet. 2:10-13; Rev. 20:4-6, 11-15). The heaven and earth will be passed from one state to aoDthet, the former will be no more; that is, ihey will both be changed to a pure and perfect state wherein righteousness will reign for-ever(Rom. 8:21-25; Heb. 1:1-12; 12: 25-29:2 Pet. 3:10-13;Rev. 20:11-15; 21:1 -i). Both the heavens and the earth are etemaU See Heaven and Earth in Index

n Heb. sfaeoU the place of departed spirits, not qeber . the grave or place ofthe body at death. See Hell In Index

o Goddoeshaveasettlmefor the resur -rectlon of the dead-a time for the righteous before the Millennium,and a rime for the wicled after it (Rev.20:4-6,11-15) p Questiont 110-111. Next, 15:2 q All men will die their own appointed diath until death is destioyea at the end of the Millennium; and all men

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iging In valo words tiabU talk (» 3) hrsthai^ere no gpoi f God (» 4)

,-*y (V 5)

- > deceitful toagu ^ngs he spoke of, him (V 6) If at ome great „ ^- -».-„(v7) laaMas wMmh (v 8) iiinlJ« npedM ko^wledge (t 9) 2viog a prcud heart (t 12) i, r.inkier " •■"

15 Tiimir. ;igain«God(v 13)

e The *ord »*ju^ : .^fitc angeli, whom He chargeJ'wfih foUy (% 15; 4:18)

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9 L.. jblr and fli" (V 24)

10 TliiSi -iih o> hope of vlciDry(Y 26-27)

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- a-aI w a ol !b- UUun-

■I

ovti Job

Jobcomptc

and laitJt Ub awajr

n Hia MM cooae to

and he kaowth if not; and

tber are broogM low. but he

p*- f not of them.

2. i •flesh upon him

pam. and hia aoul

. . shall mourn.

451 CHAPTER 15

• CUpbaa' aeconddtacourae (1) Accuaea Job of IS aina

■ad be ia waited

-tstrabi* comforttTt

th«

531

tarea<^ know' ness

24 1i -make hi: rrevail a**

't'ri abroad for . It? he t dark-hand, riguifch thall they shall ..;n. as a kmx

tnHEW answered tj'NjMi tL tEe T* man-ite. and aaid.

I "Should a wise aun'utter vain knowledie. and fill his, belly with the east wind? j

i Should he reason with un-l profitable talk? or w.th, ipeeches wherewith he can do j no good?

4 Yea. thou easiest oO fear.! and restiainest prayer before God.

5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.

C Thine own mouth condemn-eth thee, and not I: yea. thme own lips lestifj-against thee.

7 i4rr thou the first man that was bora? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we

Y _ .> fpt^at understandest

t. h IS not in us?

lu n .la us are both the gray-beaded and very aged men. much elder than thy father.

11 Are the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at.

13 That thou mraest thy spu-it against God. and lettest juc'i words go out of thy mouth?

14 What is man, that he should be clean? and he trhich is born of a woman, that he should be righteous'

15 r ^ ' ^ ••

ready to the battle.

25 For he sttetcheth out his hand igainst God, and ^. k...„..r, himself against

, u..''v '.h upon him. even neck, upon the *thick

reth his

^.;...,. -.^d mak-

fat on his flanks.

. ., ;i.-i:»-!r'. in'deso-

an . s which

t

on his bossr

27 ;•

face eth .

28 A. Ute cities

axe

no man inha:.:—. ^aich ready to become heaps.

29 pr^ .- . .^ot be rich, neither ^ substance con-tinur. K- : shall he prolong the^perfection thereof upon the earth. . ,

30 He shall not depart out of darkness; /the flame shall dry up his branches, and by the breath of his mouth shall he

i go away. .

Sll-et not him that is de-

iceived trust in %anity: for

vanity shall be his recom-

pence. ,. . j

32*It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast o3 his flower as the olive.

34 For the 'congregation of hypocntes shall be desolate, and fire shall consume the ubernacles of bribery.

35 rrhey conceive mischief, and bring forth vanity, and their belly prepareth deceit.

CHAPTER 16 452

9 Job's reply to Eliphaz.

(1) Reprove* his miserable

comforters

inh

are r.v; ^. 16 How aable ar' drinketh

•an :n

much

•h no trust heavens

l.^ Mliht.

more abomi-s man. which like water?

(2) EliphAZ appeals to iradi -tion:t>*ent\ judgments on the wicked - Job must be wicked for he is s ^«lg-

ments o;

17 I will shew thee, hear me; ■ '• .t whtchl have seen I

are:

18 vs r.:ch wise men havetold from theu- fathers, and have not

hid 1/ ,, ^

j i» Unto whom atone the*earth

I was given, and no stranger I passed among them. I 20 The wicked man'travaileth I with pain all his days, and the fuunber of years is hidden to the oppressor. ^ . . ^.

21 A dreadful ■oand m m his r»T%: in uiu splili ty the de-- shall coow u^- " ~ . betieralk c

i atiaU retan oat of aAi«.uc:»»,

qiH^N. J4b_»nsw5ttd "><1

2'! have heard many such miserable comforters

3"Shall vain words have an

end? or what ewho'.deneth thee

I that thou ar '

4 I alsoc ^ as ye do:

if your soul *eie m my soul's

stead. I could heap up words

' a, J. and shake mine

ihe.: . ^.

; 5 but I w 'uld strengthen you with my mouth, and the moving of my lips should asswago youf gnef .

6 Though I speak, my gnef is not asswaged: and though I forbear, what am I eased?

I

I (2) Job's twentyfold accusa-

ition against Cod and man

7 "But now he hath made me weao': ibou hast made desolate all mv Mimoanv.

8 And th

r

«^

iMrtMi Itt. Men. 16:3

~ '^aX oonvct pan

,f . lu ihlckcB ani

^L. ,^.. .-..^

*r. ■ . ^

tb.

nl;..

c»jcv^ ■ pirt,

:Ma.iy-^r<:: JJJ-

»m« bulU -itr. ;; »u ^ --^ -f *"«

mu j. Th^ iDofi "cre made by cove'-

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. ii there >.a» an In-

. .t keeping the BDOfln

rep*ii. "-- ^' «ai broken il^wnlhe winrwouldeaiilyfaU. and the whole bjuje become a h=ap jf ruins. This wainot.nlytnieofmuihuts, butihoie »1» af sun-dried brtck, as die ruini of Babyton anJ Nln:veh uolfy (v 28) d He will continue posr aUhii days, and hissubttancc *aU be taken fr. m him (v 23). This particularly referred » ibekjssofjob'jsubaance. and Eliphaz Itoughth-mad: a point here us faove

him a wicked man eThisexpreHtitfjuldeathatthe fulness

of the Health of the wicked mac -ill ODt be extended-his wealth -lU n?« be Increased because of kiing It (v 29) f He shall have caUmii> like a file that bumsup t^.e gjeea bran:hej of a Oee. By the breath of God h; shall be taken AW3V Tv 30) g Ui him not trust In vanity lest he shaild be deceived. He ihauld ar>l trust In riches, houses, Unds, position, or human power for support. All these are hopeless and wfil be his only re-compcnje (v 31) h .He shall be like a tree cut off before lutime to pccduce fruit. His life will be destroyed like the vin. and alive tree before bearing ripe fruit (v 32-33) 1 Th.- assembly .■'f hypocrites.orthe men who assemble around the hypocrlti^ wlIlbesweKaway and he will be left desolate. The fire of judgment shall com-1. the lumesof those who bribe. This al» was particularly appUed to lob who had kist seme of his substance by fire ftcm heaven (v 34; 1:16) J The wicked man ccnanjally conceives d-celt and mischief, which lead so nothing but vanity (v Sb) k Thep-aftcr EUphaz had flnlAed speak -Eglt was time for Job to make a te -ply. He reproved his frlendi for being miserable oo.Tifcrters(v l-o), accused God and man (v 7-14), maintained that ha suffering -as o>t because of any injustice in his hands (v 15-C2j, and expressed grief, and complained ID God (17:1-16) 1 You have nat given me anything that is new. Yoa are t>^th" • '^ i' -w r^Me comftriirj; and^ ^

than t.'ie •• -. -; - •-• ■--•"•

vain ar. If you *c^ ^ "^'

place 1 e. -I ... jp up w. .'= ^--liP.H

y.'uanJAakemy h.aJ In-. aead :^f that I woald give ., - ; J of cmfort and seek «d lessen your grief. As U b n:)w, it makes n3 difference tc me whether I speak or remain sUenu My sufferings continue and I am being Insulted all tie while (V 1-6)

m Oiejttons 129-131. Next. 17:2 n 16 accutatloM ag ;'~" ' "'-

1 HehasmaJe (v 7)

2 Mad; all my i\»:-

3 Filled me wit

derxaodj

do .V--

Cod

any»; - --of ibc ahovr ans- ■

as beu.B 5 111 A J Lk. 11:9-13)

16

9-1^. Not one ■ agaUtft God coul accused God ^f turoiAii SatantD be tested be wool--

t(»10 (* ladont bhad

• tt) n

4 ■

6

6 !■.■- uas (v 11)

Tie ll. us »t*U. ^V :>)

-noD me with His teeth Uvetedmeb) the un^jdly

:ic over Into the hands of d

. asunder (v 12) up by the neck and shaken

Continu ed, colnmn

Itls mark 119

compass me abojt (v

10

11 HU archers . ,_

12 He cleaves my reins asunder

13 Dues nn spare me

14 Pours out my gall upon the grouod

15 Breaks me with breach upan breach

JOB 17. 18

a This shows how far man can go from God and truth in tlmesoftrlal(v 9,12). Why would God want to tear him in wrath, hate him, gnash upon him with His teeth, shake him, or do any of these other things to Job whom He had declared perfect-one that feared Him and shunned evil? b 4 a ccusations aj^ainst man : I~Wy enemy (Ellphaz whom he was answering) sharpens his eyes upon me (v9)

2 They (Eliphaz and the other comforters) have gaped upon me with their mouth

3 They have smitten me upon the cheek reproachfully (v 10)

4 They gathered themselves together agaliist me

c Here Job plainly called his friends the ungodly and the wicked ; they were the ones who had him In dieir hands at this time (v 11). What we must keep in mind Is that God did not deliver nim into their hands

d The figure here is of an animal taking its prey by the neck and shaking it to death. According to Job, this Is the treatment God had given him (v 12)

e This figure is that of archers shooting at a mark. He accused God of sending His archers to compass him round about and use him as a target (v 13). In a previous discourse Job accused God of shooting poisoned arrows into him p -A). Here he claimed God permitted arrows to split his reins asunder and pour his gall out like water upon the ground (v 13.Cp. Lam. 2:11). His complaint was: Notonly has He pierced my vitals with His arrows, but He has broken me by breach after breach (or attack after attack), and runs upon me like a giant to overcome me completely with one blow (v 14)

f 6fold suffering of Jo b (v 15-20):

1 I have sewed sackcloth upon my skin

2 I have defiled my horn in the dust

3 My face is foul with weeping

4 The shadow of death ison my eyelids

5 My friends scorn me

6 My eyes j»ur out tears to God g 2 c laims of Job (v 17):

1 I am ao: suffering for any Injustice in my hands

2 My prayer is pure

h 2 requests of Job (v 18):

1 O earth, do not conceal the cause of my death or leave me unavenged

2 Let not my cry be hid or concealed in some place, but let it become known

i 2 proofs of Job's Irinocence (v 19):

1 God in heaven is witness

2 The record In heaven proves it

j O that It might be for a man to contend with God, that is, in a judicial controversy as a man would contend with his neighbor in a court of justice (v21)

k Shall not return again to natural life. He will return from the state of death in body to immortality, by resurrec -tlon, and from the place where his soul and spirit have been fuUy conscious since death (Jn. 5:28-29; 1 Cor. 15; Phil. 3:20-21)

1 See 20fold grief of Job^ p. 517 m Heb. qeber. grave; not sheol , hell, the

glace of departed spirits. See Hell in idex n Questions 132-134. Next, v 15 o Heb. topti . drum

^ Com, from column 3

put out is symbolic of death (v 5-6; 21:17; Pr. 13:9; 20:20; 24:20). Light is used 31 times and darkness 28 Hites

in Job, often In figurative statements. See darkness used as the figure of a great curse (3:4-6; 5:14; 10:21-22; 15: 22-23, 30; 17:13; 18:18; 19:8; 20:26; 22:11; 23:17; 28:3; 29:3) and Ught as anemblemof blessing(3:20,23; 12:22; 22:28; 25:3; 29:3; 30:26; 38:15) m Gin-a snare

Job appeals to God

to my face.

9 He'^eareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; hnine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath Sielivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also "taken me by my neck, and shaken me to pieces, and 'Set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he pcureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

(3) Job maintains that his

suffering is not because of

any injustice on his part

15^1 have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyeUds is the shadow of death;

17 ^ot for any injustice in mine hands: also my prayer is pure.

IS'iO earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold,'my witness is in heaven, and my record is on high.

20 My friends scorn me: but mine eye poureth out tears unto God.

21 'O that one might plead for a man with God, as a man pleadeth for his neighbour!

22 When a few years are come, then I shall go the way whence I shall*not return.

hypocrite.

9 The "righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for you alI,*do ye return, and come now: for I cannot find one wise man among you.

11 My days are past, my purposes are broken off, even the thoughts of my heart.

12"They change the night into day: the light is short because of darkness.

13 If I wait, the^grave is mine house: I have made my bed in the darkness.

14 I have'said to corruption, Thou art my father: to the worm, Thou art my mother, and my/sister.

15 And *where is now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the^pit, when our rest together is in the dust.

(4) Job's twentyfold grief and complaint to God

MY 'breath is corrupt, my days are extinct, "Hhe graves are ready for me.

2 "Are there not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?

4 For thou hast hid their heart from imderstanding: therefore shalt thou not exalt them.

5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and aforetime I was as a"tabret.

7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

8 Upright men shall be aston-ied at this, and the irmocent shall stir up himself against the

10 Bildad's second discourse. (l)Sevenfold reproof of Job

T HEN answered Bfl'dad the Shu'hite, and said, 2'How long will it be ere ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, and reputed vile in your sight?

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

(2) Thirtyfold doom of the wicked: Job's doom therefore is foretold

5 Yea,*the'Ught of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The^gin shall take him by the heel, and the robber shall prevail against him.

10 The snare is laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hun-gerbitten, and destruction shall be ready at his side.

13 It shall devour the strength of his skin: even the firstborn of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to "the king of terrors.

15 It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.

n A figure of death (v 14. Cp. v 11). Many times death is referred to in Job and other books of the Bible as being a horrible thing. It is, for it deprives man of his own eternal and original creative life on earth. He was made to live eternally in his body and enjoy the many things that are lawful for him. See Death in Index

burning in the house all night; and its light is considered an emblem of prosperity while extinguishing it is a sym-bolof great calamity. The word can dle is used in Scripture many times, of the life of man. The candle being

.^^-^ Continued, column 1

a The words of this verse were uttered in reference to himself perhaps, but they apply to the righteous in general. There is no doubt regarding how his friends applied them as can be seen from ttieli discourses (v 9) b This likely refers to a return to the debate, or suggests that his friends might repeat their arguments as often as they wished; even so, he had not found a wise man among them (v 10)

c They-probably the thoughts of the heart of v II-cause me to spend sleepless nights so that I am awake as In tiie day. The day is diort compared to the dark-nsss of the night (v 11)

d Heb. dieol . hell, the place of departed conscious soub and spirits; not qeber. grave, as In v 1, which is the place for the body at death (v 13)

e Job felt that he belonged to the grave where his body would see corruption and be eaten by worms, for his nope was all gone (v 14-16)

f The word sister Is used here because the noun rendered worm Is in the feminine gender (v 14)

g (^estions 135-140. Next, 19:2

h Heb. ^heol, trans, pit hare, and grave in V 13, which see

1 Then -after Job finished answering EU -phaz. It wastlme for Blldad's 2nd discourse. He gave a 7fold reproof of Job (v 1-4), and staled a 30fold doom of the wicked, applying this to Job as being a wicked man because of suffering the judgments of the wicked (v 5-21)

j 7fold reproof of Job:

1 How long will It be before you make an 3nd of words? (v 2)

2 Mark, and afterwards we will speak

3 Why are we counted as beasts? (v 3)

4 Why ate we reputed vile in your sight?

5 You tear yourself in your anger (v 4)

6 Shall the earth be forsaken for you?

7 Shall the rock be removed out of Its place for you?

k 30fold doom of the wicked:

1 The light of the wicked shall be put out (v 5)

2 His fire shall be put out

3 His tabernacle shall be dark (v 6)

4 His candle shallbeputout with him

5 His steps shall be limited (v 7)

6 His own counsel will destroy him

7 He destroys himself in his own net

8 He walks upon his own snare (v 8)

9 The gin shall take him by the heel

10 The robber shall pte\ail against him

11 The snare is laid for him in the ground (v 10)

12 A nap is set for him in the way

13 Terrors shall make him afraid on every side (v 11)

14 He shall be forced to run

15 His strength shall be hungerbltten (vl2)

16 Destruction shall be ready at bis side

17 It shall devour the strength of his skin (v 13)

18 The firstborn of death shall devour his strength

19 His confldsnce shall be rooted out of his tabernacle (v 14)

20 It shall bring him to the king of tenors

21 Terror shall dwell in his tabernacle because it is none of his (v 15)

22 Brimstone shall be scattered upon his habitation

23 His roots shall be dried up f v 16)

24 His branches shall be cut off

25 His remembrance shall perish from the earth (v 17)

26 Heshallhavenoname in the street

27 He shall be driven from light into darkness (v 18)

28 He shall be chased out of the world

29 He shall have neither son nor nephew among his people, nor any remaining in his dwelling (v 19)

30 They that come after him shall be astonished at his day, as they that went before were affrighted (v 20)

1 Oriental light is something Co be great -ly desired and the darkness something to be dreaded. The lamp is usually kept

JOB 1§. xt

a The wo t d i potk 1>«v*. >w«r./->«,. >>j gee I Jetcdblog ' " ■ ,

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cutoff(v 16-M. CpL 5:3;8:17: 16:16; ?9:19: 31:8). Many dmei the rlRhteoui are compared 6. green and frtUtful aceiaodtbe wicked id dead and fruli-leji one* (Pu L3-4: 52:8; 9212; Jer. 17:5-8)

b Men d} Dot tpeak of the wicked ai a great Ion to Mciety (v 17). It wai a cuitom when met met In the meet or ona jouney In Job's day tc pause ai>d ipeakof vmeoa: who was mltaed because ofhltgodltoeu or b<?nevcIeoce, It was net » wlih the xlcked; for this wai one of the Rwardi of virtus aod rlgbteouiseu

c The wickedpersoBihallbe driven Inc darkness an/d<faih:and men will hurry tc get rid of the last rcmembranre of hlm(v 18). AU his family wUl be cw off (V 19). Those who are left will be astonished at the calamity diat has befallen him. All this was undersiDod by his friends as applying to Job who had lost his socu ana aaagbten, his wealth, and his health. Job could a^t deny the fact that calamity had come to him. He had k}St his famQy, and his friends were greatly astonlihed at what had befallen him; so It was easy to con-clud:: that he was wicked and did not ka:>w God d Then -when BUdad had answered Job and had sought to coavince him of his -'.c*eci-.es5.Job maAihls6th reply. He acctaeddKsefrlendiof vexing olssoul by breaking him In pieces with their words (19:1-5). Again he made more accuudoiu against Gcd (19:6-13), nude complaint against his relatives, frleitds, and lervana (19:14-20). and appealed c his frleads tp have pity upon him (19;21-22). He also requeued that his experience be written in a book; and ttus was fulfilled in da= time by the book we a?w have In our Bible which bean his name (19:23-24). Job still malnuined his faith in God re-gardleuof his accusatloos against Je-l»vah as being the cause of his sufferings (19:25-27). FlnaUy, he took the fullrespjoslbillty for his own life and future (19:28-29)

e Ooestion 141. Next, t 22

f You are not belptng me or comforting me; a 11 you a re doing is vexing me and breaking me in pieces with your vain words (v 2)

g This must be a figurative expression meaning a number of tlme^ for literally they had not answered him 10 times. This was "nly the 5th time tbeyhad answered him out of J diT.--s altogether: but to a suffering man like Job it would seem like 10 times or more (v 3)

b Job did a^t acknowledge that he had erred, but suted that li be had done so. it was his own fault (v 4). He was willing CD take the consequences for any wiDog that he had ^ ae; but nnre he knew of no wrong his ptoblem was still with him and hr wai pazzled as to why he was suffering wlthoat cause on his pan

1 Instead of m a gn 1 fy t n | yourselves against mc, setting y urtelvcs up as judges in my case, and instead of overwhelming me with repicacfaes and increasing my pain and sufferings, y u should show some sympathy. You >re using mycalamldrsas a mcaoi uf r -p^iach against mc and oroof of Go J's wrathoponmc Innead iiiJowlngai: i-panlon even if I am In the hands f God(v S)

If 17

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t-nds

him

'W$ the stale of the wicked

533

lU be driven from •""•'^s. and chased

>•-' ^nve son ,'rople. ^. ...^ Jwell-

"- "'»»r him

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.-vi.-. e were

, hew an. .. -■. .... remAinuii m<ts.

20 They that r-shall be astonse : • h-i fv,,t weisi -d.

m.

i the ^lovi. ... ii... . 1... .v..<."i.;h I not God.

455 CHAPTER 19

II Job'a reply to Bildad.

(1) Eightfold reproof of his

friends

fTlHKN fftb f^swyrfd and

•!• said.

2'How long win /ye vex my soul, and break me in pieces with words?

3 Theseten times have ye reproached me: ye are not ashame i "^ " ^ make yourselves - ■ me.

4 And be It mated thaM have erred, mine error remaineth with myself.

5'If indeed ye will magnify yourselves against me, and plead against me my reproach:

(2) Twentyfold accusation of God as the cause of his

sufferings

6'Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cr>' out of wrong, but I am not heard: I cry aloud, I but there is no judgment. I 8 He hath fenced up my way ' that I cannot pass, and he hath I set darkness in my paths. ' 9 He hath stripped me of my glory, and taken the crown from my head

10 He tiath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me. and h-counteth m^ unto him as one • his •

12 PS come together. I and iAi:>K up their <vay against ' me, and encamp round about

my tabernacle.

13 He hath put my brethren far from me, ,■ '• ac-

I (juaintance are \' anged

from me.

(3) Fifteenfold complaint against his kinfolk. friends, servAjits and his own wife

'I'M " "■' 'k have failed, friends have

I 15 .at

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me for

alien in 16 I o j gave Wtr no answer

dwell in'"mine nuid.t, count trr: I am an

-n's sake

range to my - ated for the of mine own

18 Yea, young children *de-spised me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved are turned agamst me.

20'My bone r?.-ivrffi to my skin and to m. d I am

escaped with • ...;. of my teeth.

(4) Job appeals to his friends

to have pity upon him

21 'Have pit>- upon me, have piti' upon me, O ye my friends; for 'the 'hand of God hath touched me.

22 *Why do ye persecute me as God, and are not satisfied with my flesh?

(5) Job's request to have his experiences written in

a book

23 'Oh that my words -were now written! oh that they were printed in a book!

24 That they were graven with an'iron pen and lead in the rock for ever!

(6) Job still maintains faith in spite of accusations of God as the cause of his sufferings

♦25*For I know that my 'redeemer liveth, and that he shall stand at the"Tatter day upon the earth:

26 And though after my skin

u -("-troy this body, yet in

tr n.M I see God:

i. •-».. iu I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

(7) Job takes resF>onsibility

for his own life

28 "But ye should say, Why persecute we him, seeing the root of the nuitter is found in me?

29 Be ye afraid of the sword:

brmgeth the pun-<if the sword, that yc may know there is a judgment.

CHAPTER 20

:it, and 1 1 ;ntre.-iT<u

J See 17(old accusation agaanst Ood . p.

492 k Sec ISfold compUuit againii oifacxi .

p. 4^5

1 7 classes that lamed against Job :

1 Kbrfolk (» 15^ J V^ (v \f)

2 Familiar friends 6 Children (v 18)

12 Z.ophar's second discourse: thirty judgments on the wicked and hypocrites. Job must be both or he would not be suffering their judgments

TIHEH iiasKfid-Z$!filiajLthe Nl'a-math-fte, and said,

2 Therefore do my thoughts cause me to answer, and for this I make haste.

3 I have heard the check of my reproach, and the spirit of

~ ' " landing causeth me

^-ivnowest tfaou t¥>t thk Ot

CoDtlniie<tcpliiinn 3

Cen t.fern colaaMi2

"i Msldt (V l.S) 7 Inwsrd frlrrds

16) V.'. 0

it lob's t

yclcnc I'l 1:16-19.

t»-ild Krvants were spared as well as his wife (v 15-17)

a Thebreathofjob became repulsive k> his wife; she nirscd away from It and

trt.UlH t >v. r..rhtn.' gj do wllh Him,

th ••. her for the sake

ofU. :.^.: .-■' .. ihcy had brought InsD th.- world. He Intreated-appealed BO her by all that was tender and ki vlng, yet B^ no avail; she only hardened hcr-seif against him aod wished him id die (V 17. Cp. 2:9; 31:10)

b This shows a- what e<tent he was rejected by all classes. Children, being so Innocent and trustful, would be the last to k)se respect for him. Perhaps ifaelr parenu had nude lob such an object of m.cr-le and one id be *unned that the chlldrea followed their example In casting him out and mocking mm (v 18)

c The idea here Is that he was so thin and had wasted away so much that h.' was but skin and bones. The shape of his bones could be seen-the skin and fie A could not hide them (v 20)

d This IS either a figurauve statement referring to his barely escaping death so far, or it is a statement of fact, meaning that he lost his teeth through the great disease put upon him (v 20)

e It seems that heart-rending appeal for pity should have had a favorable effect upon his friends; but It did rs^u Instead, it seems they became more hardened and har* in their answen to Job (v 21). After this Zophar went into a long tirade against him ^ut his wickedness (20:1-28). Ellphaz continued to insist that he was a hypocrite and guilty of many sins against the poor and suffering (22:1 -9), so that they were forced to class him with the lowest of the low wicked men of earth (22:12-30). BUdad argited that no man can be just and clean before God and that not even the stars are clean in His sight; so \vm much less was Job clean and free from sin (25: 1-6)

f Again lob blamed God for his calamity and not Saun (v 21-22. Cp. 1:12-19; 2:6-8; 42:10). Sec note c, 1:11; note c, 1:21; also 6 things Chrlsdans should i>ot suffer, p. 420 .and 20 proofs sick -ncis S atan's work, p.484

g See God does not affl:ci tfis children , p. 534

h Question 142. Next, v 28

i JoSy^-ld request (v 23-24):

1 Oh that my words were wrlaeo!

2 Oh that they were printed In a book!

3 Tliat tJiey were graven with an iron pen ind lead In the rock forever' we know nothing of his experience

being wrinen in a tuck, but w,.- do kik)w ilut a record of it was nude in a book *j that we can all examln.: It freely tu get the great lessons taught thereby

1 The liun pen was a stylus or an engraving tool used to make writing on lead or s«onc. Such an instrument do be used on wax was madu- with a flat head so that any mistake could be pressed out to smoo die the wax for use again

k 1st prophecy in lob (19:25-27. unful-fUled). Nc>^t, 23:10

3 prcJlrtli'rn-unfulfilled:

1 ' stand at the lat-i ..rth (19:25)

2 In my n^Ui I si)«U K-e God ; 19:26)

3 1 rfuU see Him fL>r myself (19:27) 1 See Kins roan redjcmet , p. .S34

m Sec 14 end-time expressions, p. 236

of UTT.

n Quest!OD 143. Next, 20>4

o Then -when Job finished answering Bll -dad's 2nd discourse. It was Aophat's dme to jpcak. He gave a k^ng list of judgnientson the wicked, making the applkatl'>n to Job and reaa-ining that he must be wicked because of recelv -ing ttie judgment! of the wicked (20: 1-29)

p Question 144. Next, v ^

JOB 21

Job justifies his complaint

The prosperity of the wicked

a Since mao (Heb. adam) was placed upoa the eanfa (v 4). From Aaam to this dme was about 2, 350 xd 2, 375 yeais. Zophar called Job's atteatlon id the fact ttiat this was a long dme to know certain things by human experience and tradition-to kiuw that no human medts anything &om God, and that human demerits are punished by Ck)d

b 30 judgments upon the wicked:

1 Thetriump)hingof the wicked is rfiort (v5)

2 The joy of the hypocrite is but for a moment

3 He shall perish forever and DDt be among die living (v 7)

4 Hy away as a dream and not be found on eardi

5 Be chased away like a vision of night 0 Eyes that saw him will see him no

more on earth (v 9)

7 The place where he lived will see hira DD -Tiore

8 His children shall seek to please the poor (v 10)

9 They shall restore the goods ttiat tiielr father has taken from them

10 His bones shall have the marks of the sin of his youdi, which shall go to the grave with him (v 11)

11 Wickedness, tix)Ugh sweet to his taste, shall become gall wltiiin him (vl4)

12 He shall vomit up his riches (v 15)

13 God shall cast themou: of his belly

14 He shall suck the poison of asps and a viper's tongue shall slay him (v 16)

15 He shall not be prosperous (v 17)

16 He riiaU have no joy in that which he has taken from others (v 18)

17 ^4ot feel quiemess in his belly

18 His robberies will uot give him security as he desired (v 20)

19 hJoneofhlsmeat will be left(v 21)

20 No man will look for his goods if diey ate stolen, or strayed away

21 He shall have want in the midst of plenty (v 22)

22 He shall be robbed by other wicked men

23 God will punish him with wrath (v 23)

24 He shallflee In war, and the steel bow shall strike him ilirough (v 24-25)

25 Darkness shall be in his secret places

26 Fire will consume him (v 2o)

27 All that are left of his family will be punished 27)

28 Heaven diall reveal his iniquity (v

29 The earth shall rise up against him

30 He diall lose his substance (v 28) c Though the wicked are exalted very

hi^ yet they shall peiiix eternally

in die end (v 6 -9) d Question 145. Next, 21:4 e^^eenectsof theslnsof his youth will

follow him to the grave (v 11) f The sweetness of sin will finally mm

Into gall In his bowels (v 12-16)

God does not afflict His chil dren ^ob 15:21):

God's hand has never touched a child of His, and never will, to afflict and torment him as Satan did Job. The hand of God heals and delivers only. One proof of Ms is what the Bible says about tlie future. When He comes to reign and have His will done on earth as It is in heaven, there will be no more sickness, pain, death, and sorrow (Rev. 21:1-7). Even in the Millennium there willbe no sickness(Isa. 33:24;33:3-€). Furthermore, God wants His will done on earth now regarding this matter; and when He can find a man to believe for this, the same is accomplished in his life (Mt, 7:7-11; 8:17; 17:20; 21: 22;Mk.9:23; 11:22-24; Jn, 10:10; 14: 12-15; 15:7,16; 16:23-26; Acts 1:4-8; 2:38-39; 5:32; 1 Cor. 12; Heb. 2:1 -7; Jas. 5:14-16; 1 Jn. 3:21-23; 5:13-14; 2 Jn. 2). That God would afflict His own people with disease or persecute

old,'smce man was placed upon earth,

5 That*thp triumphing of the wicked is short, and the joy of the hypocrite but for a moment?

eThough his excellency mount up to the heavens, and his head reach unto the clouds;

7 Yet he shall perish for ever like his own dung: they which have seen him shall say//Where is he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also which saw him shall see him no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 Tlis bones are full of the sin of his youth, which shall lie down with him in the dust.

12'Though wickedness be sweet in his mouth, though he hide it imder his tongue;

13 Though he spare it, and forsake it not; but keep it still within his mouth:

14 Yet his meat in his bowels is turned, it is the gaU of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue sliall sLay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow i< down: according to his substance shall the restitution be, and he shall not rejoice therein.

19 Because he liath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;

20 Surely he shall not feel quietness in his beUy, he shaU not save of tliat which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

23 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.

26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods

shall flow away in the day of his wrath. 29 "This IS the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAPTER 21

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13 Job's reply to Zophar.

(1) Appeals to his friends to hear and be reasonable,

then mock on

B UT T6b*answered and said, 2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 "^As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay your hand upon your mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

(2) Fifteeniold prosperity of the wicked proves he is not wicked as they believe

he is

7 Wherefore do the "/wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are safe from fear, neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sotmd of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 'What IS the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

(3) Both the wicked and good perish so their argoments of only the wicked suffering judgment proves nothing in

his case

16 Lo, 'their good is not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he reward-eth him, and he shall know it.

20 His eyes shall see his

them as He was accused of doing here (v 22), is unthinkable. The hand of the Lord has been against His enemies (Dt. 2:15; Judg. 2:15; ISam. 5:6-11; 7:13), but never against His children. In the N. T. His hand Is seen as the healer of aU men (Acts 4:30; 11:21). See Jas. 4:7; 5:10-16; cp. 1 Pet. 5: 8-9. See abo Healing in Index

see the Redeemer, that Is, the time helongedfor was whenHe would stand in the latter day upon the earth and after tfie dme that skin worms had destroyed the body of Job in death -when he would be In his flesh again through resunectJon (v 25). This would require the whole passage (v 2-5-27) no have a latter day-fulfillment

a In this verse we have Zophar's application of stated judgments of the wick -ed applied to Job. Zophar believed he was, for all that had nappened to Job sikjuldhave been expected. If he had sowed sin worthy of God's judgments, then he should be punished (v 29)

b Job answered Zophar by appealing to tiiese friends again to hear him and be reasonable; otherwise, then mock on (21:1-6). He pointed out that the judgmentsof Zophar's previous answer would not prove him oo be wicked, because many wicked men prosper and arenDtpunlshed(21:7-15); some even die in prosperity; and furtiiermore,both the wicked and the righteoui die alike. Thus Job reasoned that their arguments ccnceming a wicked man being punisli-ed In this Ufe did not bold true In all cases (21:16 -26); thenhe made another appeal for his firlends to consider what they said in future arguments (21:27-34)

c Questions 145-147,143- ■.". './3<c,vl5

d ISfold ptospetlty of the wicked:

1 The wicked continue to live (v 7)

2 They become old like the godly

3 Are mighty in power

4 Their seed is established in their sight with tiiem (v 8)

5 They live lo enjoy their offspring

6 Their bouses are safe from fear (v 9)

7 The judgment of God is not upon them

8 Their bull gendereth and does oot fail (V 10)

9 Their cows produce and do not cast iheir calves prematurely

10 They send forth their Little onesUke a flock (v 11)

11 Theii children dance

12 They enjoy music (v 12)

13 Spend their Lives in wealth (v 13)

14 Die eventually as the godly do

15 Defy God all their days and yet are not cutoff (v 14-15)

e Questions 149-150. Next, v 21 f Job continued his argument of v 7-15 that the wicked also prosper sometimes without being judged of God in this life any more dian ~tiie righteous, so the reasoning that he was a wicked man because of suffering the judgments of the wicked proved oo thing in his case (v 16 - 26). Interpreting providence ha5 been a favorite pastime for man in all human history. The average person seems to know immediately all the great acts of God. Some are quick to judge an experience as from the devil if it happens to a Christian, and a s God's judgment if it happens to a sinner. Others conclude that it is God's doing in every case. One should learn to apply common sense and logical reasoning in this as well as other things

Kinsman redeemer (Job 19:25):

Heb. gaaL kinsman redeemer; the next of kin who is able to redeem or buy back a relative's property which has been3Dld(Lev. 25:25-26, 48-49; 27: 12-20, 31; Ruth 4:4-6; Ps. 69:18; 72: 14; Hos. 13:14: Kile. 4:10). The word is trans, redeemer here; Ps. 19:14; 78:35; Pr. 23:11; Isa. 41:14; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16; 63:16; Jer. 50:34. The Redeemer in all these passages is identified as God Himself, or the Messiah, In harmony with Job's prediction the Messiah will stand upon the earth, in the latter day. See Isa. 2:2^; 59:20; Zech, 13:6; 14:4-8, 16-21; Rev. 19: 11-21; 20:1-10. Job will yet see God in his fledi. In the resurrection when aU the righteous will receive flesh and bene bo dies like the one Christ received after His resurrection (Uc. 24:39; Acts 1:11; ICor. 15:1-54; Phil. 3:20-21; Zech. 13:6). Job even saw God before he died, for 42:5 says that his eyes saw God; but tiiis doss not exclude seeing the Mealah and God, the Father in the future, in the latter day upon the earth-an experience which will require a resurrection. The time Job was to

i OttcttloQi 151-152. Nen, v S8

b The fact li chat lomc of tbe gjod and K>mc of the tMti live loDg Urei «od pK>^Kr till ifaey die, •/betas jdien ■ifferc*Umlty:D(rvcnbeleii, whether ittcy itc tlgbteoiM or wicked, all finally Uc Jjwn aiyJ Jlr (V 2J-26)

c Breatp -^klfl boitlet held U> both arnu (v 24). Some aanilatc It mUlcpallH oihcn tui ildc« filled .ut ».lch fat dA tutemeot horn tbe belief chat boact fullofmanow arcaolndlcatloajfBood health (V M)

e They aU die U like maofl-i by giving up die gikJff. and ihi: wonru feed oo tfaeU bodies In the grave (v 25). Tbe mention of worms after death here is fnnker ptcof that 19:2^ also refers c th.- time of Job's death; anJ If so. It ptDvestbatthe wboleof 19:25-27refers to the future latter d ays of the resairec-ttoQ and actual secLog of ±e Meariah with tbe eyes

f I kaiw your argamena regarding tbe punishment of all tbe wicked in this life. YoDKekc piove that I am wicked becaiseof my calamities: an J yjukoair full well that there are many dwelling places of the wicked that are not destroyed, Tbe wicked are reserved XD ttie dayof destructkn. They are btcugbt dowc ID tike grave like tbe righteous, K> yoar argumeno do odi prove any -thing u far as my wickedness Is concerned

g OueidoM 153-166. Next, 22:12

h Aik die aavellers that go Into odier countries whether all the wicked are biDught to calamity in this life. They will confirm the truth of what I have said, that tbe wicked are often prosper-oiu and happy, that they are o^i pun-IMied la diis life as you mainuln, and that theli judgmen: will be after this life (V 29-30)

1 Thisdefinltely teaches a future day of judgment for ".^ wicked (v 30)

; A clear reference c ilie faith of Job In tbe final resurrection, even that of tbe wicked. If diey are to be biou^ forth to tbe judgment In the days of destrucilion jf the wicked, aitd to tbe dayof wrath &om God, they will need tDbereairrected&om tbe grave (Heb. qeber). and their cub will need id be out of hell (Heb. sheol) . Thus, they iiall be brought fcrth (v 30)

k Job reavoed: Wtu wiil due accuse tbe wicked to his face, and who shall repay him for what be has done in this life" Tbe answer being chat no man will do it indicates Job's faith in a future retribatton in the day of rei - unectlon and wrath from God (v 31)

1 Heb. qeber . d>e grave or cmb where the body aoea, not AeoL tbe place in the unseen world of departea ipirlts. S^< MeU In Inlex

m In view of what I have proved to]roa-ihaithe wicked praip::t many times and are i»i punUied in this life -you can tee how you have K)ugbt to comfort me in vaiJa. and that there are false-tkaodt in your argumeno (v 34)

n Then -when job had flnlAed answering Zophar. Elictiaz gave his last discourse in which he sought to piovc Job a hypocrite (v 1-4), a sinner (v 5-9). one reaping what he had sowed (v 10-11). 10 accuse him of covering up sins (v 12-14), D convince him that h<: was wicked (v 15-20), and ti.' assure him of blessing fiom GoJ if he would on^y acknowledge hit sins and repeat (v 21-30)

o EUphazhjpcd b> iiow Job that God was entirely ind:pendcniaDd thatltwasno advantage to Him onr way or the other-whether he wa^-* 7^- -; or sinful, wise or fooliih. '.-d that a wise man may be cx' utaui' U'himself, but ikJt ID God; a righteous man nuy also be pmfluble in himself, but It would be a) advaotaiii k> God if he watrightei>ui nr pi-rlect; furthermore, GoddidDottepiDVr and judge because Hc feared man (v 2 -4). From this Eli -phuz wanted Job to kn^w that he was U) Ip^-cial somebody in God's sight, and that Jehovah could d> very well

Etiftiez charge s Job wUh MJn

J -.^ ,^^^jj j^^j ^p shall drink ■ i\h of the Almighty.

.1 T'T wh*t pleasure hath he in his house after him, when the number of his months is cut off in the midst?

22 Shall any teach God knowledge? seeing he judgeth those that are high!

23>One dieth in his full strength, being wholly at ease and quiet.

24 His "^breasts are full of milk, and his^ones are moistened with marrow.

25 And another dietb in tbe bitterness of his soul, and never eateth with pleasure.

26 They shall lie down^ike in the dust, and the worms shall cover them.

(4) Job appeais to his friends to consider what they say

27 Behold, I 'know your thoughts, and the devices which ye wrongfully imagine against me.

28 For ye say,'Where is the house of the prince? and where are the dwelling places of tbe wicked?

29 Have ye not asked them that*go by the way? and do ye not know their tokens,

30 That the wicked is re

Job longs to appea r bef ore God

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9 Tbou hast sent widows away empty, and themrms of the fatherless have been broken.

(3) Job's fourfold reaping

10*Therefore snares are round about thee, and sudden fear troubleth thee;

11 Or darkness, that thou canst not see; and abundance of waters cover thee.

(4) Job accused of covering up his sins

12 7s not God in the height of heaven? and behold the height of the stars, how high they are!

13'And thou sayest. How doth God know? can he judge through the dark cloud?

14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

Job IS classedas wicked

15'Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflown with a flood:

ITAVhich said unto God, De-

served to 'the day of destruc- , P^^ iro-ca us: jmd what can the tion? they 'shall be brought Almighty do for them?

forth to the day of wrath

31 *Who shall declare his way to his face? and who shall repay him what he hath done?

32 Yet shall he be brought to the 'grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

34'TIow then comfort ye me in vain, seeing in your answers there remaineth falsehood?

18 Yet he filled their houses with good things: but the counsel of the wicked is far from me.

19'The righteous see if, and are glad: and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

CHAPTER 22

(6) Job assured of blessing if he would only repent

21 *Acquaint 'now thyself with him, and be at peace: 'thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the I Almighty, thou shalt be buflt

---^^ ■ up, thou shalt put awav iniquity

',| ^tlttW tV iphiz th e T^'man- [far from thy ubemacles. ■*■ ite answ ered and said, 24 Then shalt thou lay up

2Xan a man be profitable I gold as dust, and the gold of unto God, as be that is wiselophir as the stones of the may be profitable unto him- | brooks.

14 Eliphaz' third discourse., (1) Still maintains that Job{ is a hypocrite

•elf?

3 Is it any pleasure to the Almighty, that thou art righteous? or 15 1/ gain to him, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

(2) Accuses Job of eight sins

S'/s not thy wickedness great? and thine iniquities infinite?

6*For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 ThouTiast not given water to the weary to drink, and thou hast withholden bread from the bungrj".

8 But as for the mighty man, he had the earth; and the honourable man dwelt in it,

wlthjji his clalmsof ho lines* and pcr-fecQoii. Eliphaz proceeded K> point out thi lini of Job (v 5-9)

p See H iins jnd acrutaiion s aaamst Job p. 48? '

q Here lob was accused of taking garments from a bcodi^^r id secure some debt. Later the law of Moses requited

Continued, colufi'fi ■' •^^»-

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shait pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When men are cast down, then thou shalt say. There is lifting up; and be shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER 23

that such pledges be given back before nlght(Ex. 22:26-27). The charge here was that Job had taken ttie pledge by force where there was a) legal claim, or where a debt had been paid and the pledge was n:>t retum-d. Thus be was

accuicdofbecomin; rich through tob-b'.-.- - -. - --' - -v(v6) a The word arm Is used many times In Scripture as a symbol of power. We find: Break the arm of the wicked (Ps. 10:15); I have biuken tbe arm of Pha-raoh(Ezck. 30:21): Youhavc a mighty arm (Ps. 69:13); and His boly arm has aotHlmdic vlcairy(Pk 96:1). Breaking tbe arm of tb.- orphan meant robbing him of his substance and destroying his power K> help himself. All th:: accusatkint of v 5-9 were applied k> Job. Hlsfrlendsactually believed that hj must have driven the post hum tb.:lr poueuioQi, taking what rightfully belonged id them so ai ID enrich himself greatly. That Is why Job, in his next dls&jurse, maintained earnestly that h.: was not guilty of any of these charges (24:2-25), and why. In his last discourse he denied them In d:ull (29:12-17; 31:16^W)

b 4fold reaping of Job :

1 Invlcwofyour many sins, there are snares round about (v 10)

2 Sudden fear troubles you

3 You are in darkness and caiut)t see

4 Thj abundance of waters covets you c Questtons 167-171. Next, 23:6

d Here Eliphaz accused Job of ooverlng up sin (V 13-14)

e In ihese verses Eliphaz classed Job with the wicked regardless of his denial of being wicked. He even attempted c> ptDvethi point by referring to theover-throwofthe wicked world by die fk)Dd of Noah(v 15-16). He concluded that if Job was being destroyed that he was like the Ante-diluvlans who were so depraved they had to be destn^yed (Gen. 6)

f If Eliphaz was correct as V) what the Ante-dilnvlans said to God-Depart ficm Ui(v 17)-then we have another revelation regarding the cause of the flood. From Rom. 1:18-32 we leam that they did not like to reuln God in their knowledge, so He gave them up to reprobate mind and K) deep se.x sins. It is entirely possible that tliphaz made a coaect statement here g The rlghteoussee the destruction of the wicked and ate glad, and the innocent take pleasure when they are punished. The substance of the righteous Is tut cut d3wn, but that of the wicked is consumed by fire (v 19-20). This was the justification Df Eliphaz and his Mends in their present attimde toward Job, Their reasoning was: If the righteous in otfaer ages rejoiced In the destruction of the wicked, our own conduct has not been out of place In this instance. Tbe joy they referred go as the experience of the righteous upon seeing th. wicked punished, is the kind that is manifest when enemies of so -clciy are puoi^ed for their crimes against that society-murder, robbery, and o ther things. It is the joy of seeing the Law executed. Thus, the friends of Job considered that they were fully justified in their attitude iDward him

h Eliphaz, having concluded that Job was a sinner, wholly unreconciled to God and unacquainted with Him, believed his nnful state was the source of his calaniitiei, and that as long as he re -main.-dln such a state he would continue to be miserable by reaping what he bad K>wed. He proceeded with an appeal tt> win lob (or God, assuring turn that if he would rcptent and turn ti>Mlm the Lord would forgive and bless him(v 21-30). HU advice to Job as a tlnner,wassaindandthe ben that could be given anyone who was really the dnner these friends thought Job was; but with him it was entirely out of place. Hehadi>n been a wicked man and be was D>t deserving of the treatment they gave him

1 See Mold meaning ol acquaintance With <r.od, p. 486

J See 15 biesii ngs of acquaintance with God. p. 4«

JOB 23. 24

Wickedness often goes unpunished

a Then -when Ellphaz had finished answering Job, leaking © convince him of his wickedness and need of conver-sion. Job wished for a fair trial with God, Inasmuch as he was not having one with his friends (v 1-5). He was confident of the outcome of the fait trial (v 6-7), and so He searched for God to lay his case before Him (v 8 -9). Again maintaining his integrity (v 10-12), he concluded that God's ways were Inscrutable (23:12-24:1). He mentioned 30 sins of die wicked and declared that he was not guilty of any of them; therefore, his friends should iK>t continue to maintain that be was a wicked man (24:2-25)

b Sfold complaint of Job :

1 Even now ray complaint i*!bitter(v 2)

2 My strcke Is heavier than my groaning

3 If lonly knew where I could find Him

4 Where I might come to His seat (v 3)

5 I would order my cause before Him (v4)

6 I would fm my nwuth with arguments

7 I would kttDW tiie words which He would answer me (v 5)

8 I would understand what He would say to me

c Question 172. Next, v 13

d If I could only find Him I know He would not use His power against me; He would put strength In me. At His seat I koDW tiie righteous might dispute with Him, so 1 would be delivered forever from my judge (v 6 -7). This expresses Job's confidence In a fair trial. If he could get one with God personally-he would be delivered forever from any guUt and punishment

e Regarding his desire to plead his case before His throne. Job said he could not find God In any direction that he turned, and that Jehovah had hid Himself so that He could not be found (v 8-9)

f 2nd and last prpphecy in Job (23:10). Job concluded that although he could QDtfindGodthatHe did kn^w the way he took, and when he had been thoroughly tried by Him, he would come forth like gold gjob continued to maintain his integrity - thathe had kept die ways of God and had not declined from His padis. He had not gone back from His commandments, but had esteemed them more necessary than his dally food (v 11-12)

h Question 173. Next, 24:1

1 Job reasoned that God has a mind of His own, that no man can cliange It and that He does what His soul de -sires-and that is final (v 13). Furriiet-nx)re. His ways cannot be found out and one must be reconciled to His decisions (v 14). Believing it was diis way. Job did not kosw which way to turn and dils made him fearful of Him (v 15). Notknjwlngwliat might be the next developmentof His plan. Job revealed diat ne was troubled and fearful; but he wanted to be ready to sub-mit to any purpose made known to him

j The fear of an Eternal Being who has an eternal plan, which we cannot doubt is wise, though it isinscrutable to us, is a fear mingled with confidence as we go into the future. Whatever He does we know that it Is the wise thing. However, we should be sure that what we submit to Is from Him and not from Satan as in the case of the calamities suffered by Job

k After expressing confidence In God, and stating that God would not use His power against him, that He would give him strength (v 6), and tiiat he was , sure of coming out of his troubles like i m gold (v 10), Job had a slight relapse Into unbelief and accused God again of causing his heart to faint and be troub -led(v 16); he complained again about not being cut off while in prosperity and when he had die light of God up-

15 Job's reply to Eliphaz. (1) Wishes for a fair triad from God

T HEN Tob answered and said, 2*Even to day is my complaint bitter: my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! thai I might come even to his seat!

4 I would order my cause before him, and fill my mouth with arguments.

5 I would know the words which he would answer me, and understand what he would say unto me. i

(2) Job is confident of the outcome of a fair trial

e^Will he plead against me with his great power? No; buf'be would put strength in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

(3) Job searches for God

8 Behold, 'I go forward, but he is not there; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

(4) Job again maintains his

integrity (1:20, refs.)

*10'But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. ll«]V[y foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

(5) God's ways are inscru-

table

13 '■But'he IS in one mind, and who can turn him? and what his soul desireth, even that he doeth.

14 For he performeth the thing that is appointed for me: and many such things are with him.

15 Therefore am I troubled at his presence: when I consider, I am'afraid of him.

16 For God*maketh my heart soft, and the Almighty trou-bleth me:

17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

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WHYrseeing times are not hidden from the Almighty, do they that know him not see his days?

(6) Thirty more sins of the

wicked. Job maintains he is

not guilty of these sins so

should not be classed as

wicked

2'Some remove the landmarks; they violently take away flocks, and feed thereof.

3 They drive away the ass of the fatherless, they*take the widow's ox for a pledge.

4 They turn the needy out of the way: the'poor of the earth hide themselves together.

5 Behold, as wild asses in the desert, "'go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.

6 They reap every one his com in the field: and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that they have no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause him to go naked without clothing, and they take away the sheaf from the himgry; i

11 Which make oil within their walls, and tread their winepresses, and suffer thirst.

12 Men groan from out of the city, and the soul of the woimded crieth out: yet God layeth not folly to them.

13 They are those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twUight, saying, No eye shall see me: and disguiseth his face.

16 In the dark they 'dig through houses, which they had marked for themselves in the daytime: they know not the Ught.

17 For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow waters: so dothhhe grave those which have sinned.

20 The womb shall forget him; the 'worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren </?a<beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.

23 "Though it be given him to be in safety, whereon he rest-eth; yet his eyes are upon their

on him (v 17)

Question 174. Next, v 25

This could be rendered several ways:

Why are not doomdays kept by God,

90 that an offender against Him might

see his dme on earth? Or, Why are

Continued, column 3 ^

^ Cont. from column 2

n>it times of punishment reserved by the Almighty? Why do not those who regard Him see His hand in judgment? and. Why does not xhz Almighty have set times to judge? Why do His fcilcwers not see His interventions?

a 30 rins of die wicked:

1 They remove the landmarks (v 2)

2 Violently take away flocks and pasture tiiem as their own (v 3)

3 Drive away the ass of the fatherless

4 Take away the widow's ox for a pledge

5 Turn the needy outof the way (v 4)

6 Drive the poor and helpless people from theli own society

7 Go forth ID plunder (v 5)

8 Rise early to plunder caravans

9 Plunder desert traveUen

10 Plunder the fields of others (v 6)

11 Plunder the vineyards of others

12 Rob the poorof their garmenu (v 7)

13 Rob caravans of their tents » that they have to seek shelter In the rocks and mountains (v 8)

14 Steal unprotected children and sell them Into slavery (v 9)

15 Take the pledge from the poor and keep It so mat they go naked (9-10)

16 Rob the poor of iheli iheaf of grain so that they go hungry (v 10)

17 Compel the poor to make oU Inside ihefr walls (v 11)

18 Compel them to tread theli winepress and suffer thirst

19 Oppress men in the cities (v 12)

20 Commit acts of violence; and yet God does not directly punish them

j 21 Rebel against the light (v 13)

22 Leave the patJis of light I 23 Commit murders in the day (v 14) I 24 Steal at night ! 25 Commit adultery (v 15)

26 Break into housesofothers(v 16-20)

27 Mistreat the barren (v 21)

28 Take advantage of widows

29 Deceive even the mighty (v 22)

30 Make life uncertain to others

b The wicked will take away the last tiiingof value, even from orphans and widows, and will show no mercy (v 3)

c The poor have to segregate from the rich In order to exist at all (v 4)

d In V 5-9 we have mention of the plunder of the wicked In various places; In V 10-12 we have die opptesslon of the poor by diem and, tney seem to be without fear of punishment. They rebel against the light of God, murder, steal, commit adultery, and live In danger of death at all times (v 13-17); they are cursed upon earth; and they make die lives of odiers miserable (v 18-22)

e This refers to houses built of clay. Of these diere were several varieties, so me having a framework of wicker hurdles thickly daubed with mud. In others the walls were made of layers of mud placedoneoverthe other, each being allowed to dry before artother layer was put on. Still odiers were made of sun-dried bricks, which were common In many parts of the East In ancient times. A tiilef might easily break through a wall of this kind. Modem thelves are just as ready to dig as In th5 days of Job. Cp. 4:19; Ezek. 12:5; Mt. 6:19; 24:43

f Heb. sheol , the place of die soul, not qebet , the place of the body. See Hell in Index

g It was an Oriental opinion that worms existed In the skin and all other parts ofdiebody, and that they were among the pTincipal causes of Its destruction. An ancient Indian medical work speaks of 18 kinds of worms which the author supposed were In the human body. In viewofdiebeUefofhlsdaylt was only natural that Job should make such a statement about the body (v 20)

h Though the wicked are In comparative safety, yet God's eyes are upon their ways. They may be exalted for a little while, but they are soon brought low and cutoff (V 23-24)

JOB 2S. W. 27

a Oue«k>o 175. Next, 25:3 b "TbcD -iftcr Jobhidaniwcred Fliptuz, BUdadg«vebij >d and Un dbcounc, •ckeln^ oi show (hit oo mancaobr justified bcfurr Goi. His only argu-incat was that man chat is bom of a wumao Is uoclraa, and that udcc thc-ftan axe oji even pure Ln • • ■ of Ujd, Ik} uocK-an mao can be (v 25: 1-6) c OuegloM 176-187. Next, B6:14 d This waslob's9th and last reply to his frlcndu Tlk record of Ic continues through chs. 26-31. When he finished Zophar failed eo aoswei. k> Ellhu tDoV op the sKiry and continued to answer Job and his frltndi (32:1 -37:24) umll God bRike in with th- final conclusion of the debate In His own answer id Job (3«:1-41:34). In this Un answer of Job be asked *.^me ironic questions of hlsfrlcndj(26;l-4), ipoke of 15 works of God (26:5-14). accused God of causinghlisuffering! (27:1-2). maintained hli integrity (27:3-12), tesuted tome of Zophar's argument about the wicked (27:13-23j, mentloaad many lutural and supernatural things (28: 1-11), gave the prtce, soarce, and definition of wisdom (23:12-28), lamented (be pan (29:1-25) and the present (30:1-31), and dsclared his UUkicence of all tin (31:1-40) e Heb. rajba, the Rephaim; gianu; the offspring of fallen angels and the dtughters of men. The SeptuagLnt reads: Are giants 93lng to rise up from beneath the water and the placet near ioneighborhood" Moffatt: Before Him the primeval giants writhe, under the ocean In their prls^m; the underworld lies opentoHlscyeu Fentpn: the Rep-balm, themselvet, were deitroyed. And rest under the teat. X9\ing: The Rephaim are formed, beneath their waiert, aljo their inhabitants. See Giants , p. 62. Thut not only do;t God't pDwet eiist in heaven as Bildad nated(25:2), but also in the low places and the region of the dead, le ctut they whose bodies are In comiptton ttill feel in their souls and spirits the power of God in hell. The place of the de -parted tpirlu of gianu and ordinary wlck'^d men Is beneath the oceans and undrmjath the earth f See 15 works ol Cod, p. 44] g Formed - Heb. huL remain. It means diey remain under the- waters and by ikj stretch of the imagination oould it refertD the graves of men on "he surface of the earth-they are never under the oceans with all the creatures in them h Heb. ifaeol, the unieen worldof departed tpiilts, not Qcber , the grave or place of the body. See Hell In Indsx i Heb. a bad don, dettructloa; abyss, or place of drttructlDn. Here it means where the departed ipirla of giants and wicked men abide after d:ath,This place is bare and naked before God. havlim m covering that will hide It-iclf from Him (v 6. Cp. Rev. 9:11) J Stretched out of the r^^rth over the empty place without any support id It buTthc powerof God. So the earth also is susp.-nd; din space without any tup-ponoihcrthanGod'i power. All sunt, moons, planets, and heavenly bodies ccuitlnjc to rotate and revolve aiouxid on ■ inothcrby God'spiwer. Sec Solar lynern In Index k The cloadsretain waters and the rain Is pouredouton earth without rending thr clouds by tho weight of the waters in them (v 8) 1 This explains what Is meant by holdinft back the face of Hit throne. He covers It with a ck)ud k> that It cani>3t be seen by man (v 9) m This refers to setting bounds id hold the oceans so that thry do not cover Xtu earth (v 10; Pi. 104:1-9) n Day and night arc eternal; thus the bounds around the oceans are also eternal (v 10; Geo. 1:14-19; 8:22) o This perhaps refers ft.< the cconeUatlons known as me Serpent or Ota^ia

p Questions 188-189. Next. 27:8. Quet-

Job reproves Bildad

Job's sincerity

ways.

24 They are exalted for a little while, but are gone and broufiht low; they are taken out ui the way as all other, and cut oflF as the tops of the ears of i')rn.

:;5 'And if xt be not so now, who U'lU make me a liar, and make my speech nothing worth?

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CHAPTER 25

16 Bildad's thirddiacourse:

maji cannot be just before

God

T HEN answ ered BildAd the Shu hite, and said.

2 Dominion and fear are with him, he maketh peace in his high places.

SHs there any number of his armies? and upon whom doth not his liRht arise?

A How then can man be justified with God? or how can he be clean that is bom of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, that is a worm? and the son of man, which is a worm?

der *of his power who cao understand?

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CHAPTER 27

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CHAPTER 26

17 Job's reply to Bildad. (1) Mockery and ironic questions to his friends

B UT fa b^ answered and said, 2 How hast thou helped hirn that is without power? how savest thou the arm that hath no strength?

3 How hast thou counselled him that hath no vrisdom? and how hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

(2) Fifteen works of God

STDead things 'are 'formed from under the waters, and the inhabitants thereof.

6*Hell IS naked before him, and'destruction hath no covering.

7 'He stretcheth out the north over the empty place, and hang-eth the earth upon nothing.

8*He bindeth up the waters in his thick clouds; and the cloud IS not rent under them.

9 He holdeth back the face of his throne, and 'spreadeth his cloud upon it.

10 He hath compassed the waters with^bounds,'^lntil the day and night come to an end.

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his spirit he hath garnished the heavens; his hand hath'formed the crooked serpent.

14 Lo, these are parts of his ways:'but how little a portion is heard of him? but the thun-

(3) Job accuses God of causing his sufferings

MOREOVER]6b>contioue4 his parable, and said,

2 'As God liveth, who Oiath taken away my judgment; and the Almighty, who hath vexed my soul;

(4) Job maintains his integrity (1:20. refs.)

3 All the while my breath i5 in me, and'the spirit of God is in my nostrils;

4 /My lips shall not speak wickedness, nor my tongue utter deceit.

5'God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: *my heart shall not reproach me so long as I live.

7 "Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For 'what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: that which is with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?

(5) Job's philosophy.AFour-teenfold end of the wicked

13*This IS the portion of a wicked man with God. and the heritage of oppressors, which they shall receive of the Al-might>'.

14'If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and"prepare raiment as the clay;

17 He may prepare it, but the just shall put 1/ on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth that the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered : he openeth his eyes, and he is not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For Cod shall cast upon hun, and not spare: he would fain flee out of his hand.

tions like these iu3w how little w a t known of God In the days when men had noctjmpletc revelation of Him as we have in the Bible now. It is regrettable that even with fuch a revelation marry still look on God as a mystery beyond all human comprehension. See God in the Index

raiment at part of their wealth ak>og with »Ad and diver. This is what Christ referred iii in Mt. 6:19 when He spoke of moth and rust corrupting treasurca, Paul made reference id the tame when he said he had coveted oo man's silver, o: gold,or apparel (Acs 20:33. Cp. 1 Tim. 2:9; Jaj. 5:2)

a The tfiundei of His power is In contian with littl e puf tlon (lalnt whisper). Th^ idea is that which H- hat made ki^iwn to usof Himself is athlai compared b the gk>riDusrealltyuf MLipcrkJO- diecLm-parlson iilike tfaatofthe gcittleit whisper with words fully tp:>kcn loud and clear (v 14) b R:rhapt hcpaited to tee If Zophar would reply: ana since he did (k.)t Jobcon-tinued hit parable or comparison of one thing with annther. This mode of conveying truth was a favorite In the Ean (vl)

c At God llyetfa lsa solemn adjuratioo-an oath by the living God (v 2). It is the form b^ which God Himself often twore (Ezek. 17:16: 33:11), and the one used by others in Scripture

d Job again came back id accusations of God,never giving it a thcught that Satan could be involved In his calamities (1: 10-19; 2:1-8). Such became a habit in his discourses

2 accusailDas agalnn God (v 2):

1 He has taken away my judgment

2 He has vexed my soul

e This does not refer to the Holy Spirit but tD the breath that God breatfied Inio the original man when He created him (v 3; Gen. 2:7)

f 7fold statement of Integrity:

1 My lips shall not tpeak wickedness

2 I will not utter deceit (v 4)

3 God forbid that I justify you in your condemnation of me as a sinner (v 5)

4 I will ix)t remove my integrity until I die

5 I wlllholdfanmyrighteousness(v 6)

6 I will not let it go

7 My bean shall not reproach me as long at I live

g God forbid tfaatl should admit thatyour arguments are right, and concede that I am nothing but a wicked hypocrite. Job was coiuckiut of his Integrity and slncertly, and oodilng could induce him to abandon that position. He declared: I will lut agree wldi you as long as I live (v 5)

h The heart here refert IP the conscience which decides the Lawfulness, the right orwrongof a matter in the inner man (v 6). When a man knowt that he has not committed dn he can maintain his potltlDD as Job did, in face of all things. Only one thinj; about Job isre-grecuble -he did not take into consideration his accusaDons against God. due to Ignorance or not being really conscious of what he was saying during his sufferings. Evidently he was not conscious of wrongdoing on this pKDmt; and no doubt he honestly thought that God was responsible for hit cala-mitjet. See note c, 1:11; note c, 1:21

1 Let my enemy be wicked and unrighteous, for the hope of tuch hypocritetis nothing when <jod shall take away the soul(v 7-12). AU his life he is miserable in pcofcssing tD love what he docs nit love, trying id find pleasure in what his heart hates, mingling with peuple with whom he has tw lympathy, and taking pan in religious worship that his hean is not in

J Questtont 190-194. Next, 28:12 k This passage (v 13-23) is taken by some K) be the 3»d speech of Zophar which would make trie book complete with 3 answers from each of the 3 Mends. It is contended that tho language Is that of Zophar, and that It b contrary tD all that Job maintained; but there is 00 autttority in any of the MSS. for the name of Zophar here at In the introduction tD other tpreches. It has been suggened by otnertthat in v 12 Job referred to the vain arguments of hisowniD dlsDtuve their clalnu. This teems to be oie case

1 Sec 14fold end of the wicked, p. 441

m Eanem poo pie have always multiplied

JOB 28, 29

Knowledge of natural things

Job laments his formeT prosperity

a See note 1, Isa. 5:26

b 25 facu -naniral and supemanual :

1 There Is a vein for silver (v 1)

2 A place to refine gold

3 lion li taken from the earth (v 2)

4 Brass (copper) Is melted from stone

5 Man sets an end to darkness (v 3;

6 Searches out all perfection

7 Finds the stones of darkness

8 Koows the shadow of death

9 Floods break out on eartii (v 4)

10 They dry up

11 They recede from men

12 Bread comes from the earth (v 5)

13 Fire Is under the earth

14 Sapphlies come out of die earth (v6)

15 The earth contains duit of gold

16 There Is a path which no fowl knows (v7)

17 Which no vulture's eye has seen

18 Where ao lion has trodden (v 8)

19 Where no fierce lion has passed by

20 Man overturns rocks (v 9)

21 Uproots mountains

22 Cuts out river beds In rocks (v 10)

23 Finds every precious dilng

24 Binds (or controls) floods (v 11)

25 Brings hidden things out to light c Velniof gold, lilver, diamonds, coal,

oU, and other precious stones and mlnerab (v 1)

d Places to refine and use many metals speaksof the wisdom, skill and understanding of maa. Working In metals was one of the earliest aades ki>Dwn tomaa.Tubal-cain,the son of Lamech, tile 7th from Adam In Cain's line was an Instructor of diose who would become an artificer In metals (Gen, 4:22)

e Tubal-caIn worked In both brass and Ironlongbefore the flood of Noah pen. 4:22). Thus the making of brass from copper and zinc was early known

f He refers to man who mines the met-ab from under the earth

g Man delves into the darkest parts of the earth In his mining operationi

h Man makes the complete search for hidden aeasuies In the earth (v 3)

I Man penetrates the earth everywhere In his search for f«eclous metals and stones, even the darknsssof the shadow ofdeathor the most dark regions (v 3)

j The stones turned up glow like fire, referring to diamonds and odier precious gems (v 5-6) k The path referred to here is that of ±e miner searching In the earth for gold, silver, and precious stones. Birds and beastshaveD^tfound these paths under tile earth (v 7-8)

1 This refers to man overturning rocks and even mountains to cut river beds, make dams and carry on mining operations (v 9-11) m Questions 195-196. Next, v 20

n Man does not know the true value of wisdom and knowledge, neither is their source to be found among men; It must be found In God (v 13). Wisdom and knowledge cannot be found In the deptiis of the earth or In the ocean; they cannot be bought with gold, silver, or p:eck)ui stones; they are more valuable than the jewels, find gold, coral, or psarls; diey are worth far more than rubles and other tilings of material value (v 14-19); they are hid from all living things and come only from God (v 20-23)

o Crystal, perhaps the rock crystal (v 17; Ezek. 1:22; Rev. 4:6; 21:11; 22:1)

p Coral, perhaps the red coral (v 18; Ezekr2'7:16) found in abundance in the Red Sea

q Pearls, a species of precious jewels produced by a shell-fish of the oyster species dirou^ a malady said to develop in 7 years; If not secured by the end of that time the creature died and the pearl was lost. A single pearl has been valued as high as $35(;000.00. The pearl is mentioned only once In the O. T. (V 18), but 9 times in the N.T.(Mt, 7:6; 13:45-46; 1 Tim. 2:9; Rev. 17:4; 18:12, 16; 21:21)

r Rubies ,rose-redcoloredpreclousstones of great beauty and value. Mentioned only In the O. T. (vl8; Pr. 3:15; 8:11; 20:15; 31:10; Um. 4:7)

23 'Men shall clap their hands at him, and shall hiss him out of his place.

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B Twenty-five natural and supernatural things which show the knowledge of mining and other industries of man in Job's time

SURELY there*is a<^vein for the silver, and a^lace for gold where they fine it.

2 Iron is taken out of the earth, and'brass is molten out of the stone.

3 lie setteth an*end to darkness, and searcheth*out all perfection :'the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

5 As for the earth, out of it Cometh bread: and under'it is turned up as it were fire.

6 The stones of it are the place of sapphires: and it hath dust of gold.

7 There is a*path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 'He putteth forth his hand upon the rock; he overtumeth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to Hght.

C The price, source, and definition of wisdom

12^ut where shall wisdom be found? and where is the place of understanding?

13 "Man knoweth not the price thereof; neither is it foxmd in the land of the living.

14 The depth saith. It is not in me: and the sea saith. It is not with me.

15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of 6'phir, with the precious onyx, or the sapphire.

17 The gold and the "crystal caimot equal it: and the exchange of it shall not be for jewels of fine gold.

18 No mention shall be made oftoral, or ofpearls: for the price of wisdom is above 'rubies.

19 The topaz of E-thi-6'pi-4 shall not equal it, neither shall it be valued with pure gold.

20 ^Whence then cometh wisdom? and where is the place of understanding?

21 Seeing 'it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God 'understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, and seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it, yea. and searched it out.

28 And imto man he said. Behold, the fear of the Lord,»that IS wisdom; and to depart from evil IS understanding.

465 CHAPTER 29

(6) Lamentation - Job's past. A His tenfold prosperity

M OREOVER j6b'i:ontinued his parable, and said, 2"0h'tliat I were as iVi months past, as I7J the days when God preserved me;

3 When his candle shined upon my head, and when by his light 'I walked through darkness;

4 As I was in the days of my youth, when the secret of God was upon my tabernacle;

5 When the Almighty was yet with me, when my children were about me;

6 When I »washed my steps with butter, and the *rock poured me out rivers of oil;

B Job's eightfold honor

7 '"When I went out to the gate through the city, when I prepared my'seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, and stood up.

9 The princes refrained talking, and laid their hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

C Job's twelvefold character

12*Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was eyes to the blind, and feet was I to the lame.

16 I was a father to the poor: and the cause which I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoO out of his teeth.

D Job's sixfold security

18 Then I said, 'I shall die in my nest, and I shall multiply

t W

Isdom Is kept from the eyes of the living, and from the fowls of the air. Destruction (Heb. abaddon) and death have heard of Its fame, but are not possessors of it (v 21-22). God alone

Continued, column 3 ^

—^»- Cont. from column 2

understands the way of wisdom and the place where it is found 'v 23); He defines wisdom as the fear of the lord, and understanding as departure from evil (V 28)

a See 14 facts about God, p. 441

b This is In harmony with what was said

later by Solomon-the fear of the Lord

is the beginning of wisdom (Pr. 1:7;

9:10; Ps. 111:10) c This Indicates tliat he, not Zophar, was

the speaker in all of ch. 28 (v 1) d 2 phases of Job's lamentation :

1 LamentatioDoverthe pa8t (v29:l-25)!

(1) lOfold past prosperity (v 1 -6)

(2) 8fold past honor (v 7-11)

(3) 12fold past character (v 12-17)

(4) 6fold past security (v 18-20)

(5) 12fold past honor fv 21-25)

2 La mentation over present (30:1-31):

(1) Character of plersecutors (v 1-8)

(2) Conduct of persecutors (v 9-14)

(3) Present sufferings (v 15-18)

(4) 12foldaccusationof God (v 19-24)

(5) Present sufferings (v 25-31) e 10fold past prosperity :

1 OhtnatIwereasInnx)nths past(v 2)

2 A s In the days when God preserved me

3 When His candle shined upon me (v3)

4 When I walked by His light In darkness

5 As I was In days of youth (v 4)

6 When the secret of God was In my house

7 When God was yet with me (v 5)

8 When my children were about me

9 Wheni washed my steps with butter 10 When the rock ponred me out rivers

of oil (V 6) f This is die 200di "H In tiie book of Job, wherein it is used 333 times. Note tiie frequency of "I" (self-occupation) In the next 3 chapters as follows:

1 The "r of gast prosperity (ch. 29)

2 The "T of present adversity (ch. 30)

3 The "r of self-righteousness (ch.J-) g A figurative statement meaning prosperity

h This perhaps refers to the stone oU presses, from which the oil flowed into vessebas It was being made (v 6; Dt. 32:13; Ezek. 32:14)

i 8fold honor of Job's past:

1 When I travelled I was greatly honored (v 7)

2 When I sat In the street with the elders of the city I was respected

3 Young men saw me and hid themselves (v 8)

4 Aged men arose, and stood up

5 Princes refrained from talking and laid their hand on their mouth (v 9)

6 Nobles held their peace and would not speak (v 10)

7 When man heard me tiiey blessed me (vll)

8 When they saw me they gave wlmess to me with great respect

j It was customary for elders of the city to sitin die open place at the entrance of die gates. Judgment was meted out here and many other activities were carried on (v 7)

k 12fold character of Job :

1 I delivered the poor that cried (v 1^

2 I delivered the fatherless

3 I delivered die helpless

4 I blessed those tiiat were ready to perish (v 13)

5 I caused die widow's heart to sing for joy

6 Iputon righteousness as a garment

7 I put on judgment as a robe and a diadem (v 14)

8 I was eyes to the blind (v 15)

9 I was feet tD the lame

10 I was a father to the poor (v 16)

11 1 defended tiie cause of the needy

12 1 broke the jaws of the wicked, and

filuckedthe spoU out of their teeth vl7) 1 6fold past security of Job :

1 I said, I shall die In my nest (v 18)

2 I shall multiply my days as the sand

3 Myroot was spread out by the waten and made me prosperous (v 19)

4 The do* lay all night upon my branch

5 My giory was fresh in me (v 20)

6 My bow was renewed In my hand; I was well protected from enemies

JOB 30. 31

/oft*! honour turned inio contempt

Job declares his integrity

5J9

< Oayi muldpUcd ai ttir uiod hoiUd bc laaumciablc. Thus lob cxprctacJ faith for a k>agUfc(v 16). He d.d Uvc 140 yean (42:16)-loagcx ttuii Uimael, JoKph. MoKi, Joihua. and many oihcx Bible characten

b The B>Jti by tfa<^ >■ jtcn was always a oAcaiRof pR>tpcrin' (v 19: Pu 1; Jcr. 17:6-*0

c Ot w was utcd as a symbol of prosperity In fiiuradre paragesfv 19; Geo. 27:2-, jy;Dl. 32:2: 33:28; Pu 133:3; Pr, 19: 12; Ho*. 14:5; Mlc. 5:7) d Glory here was symbolic of yoadi, vl-9DI, aod fOe{i((tti (V 20)

e The bow was aljo an etoblem of vl9>t and sreQfnti(v 20. Co. Gen. 49:24)

f 12fold put hotiof of Job :

1 Men gave cai iinD rae (v 21)

2 Men waited to bear me speak

3 They kept lUence at my counsel

4 My woroj end;d tbe maaer (v 22)

5 My speech was accepted as nnal

6 Men waited for my adrice as the ralnfT 23)

7 TheyopcnedthelimouAwlde asfor th. Utter talc when I gave advice

8 If I laugbtrd on them they were a:>i offend-d (V 24)

9 They were satisfied at the light of my oounxaance on any matter

10 I choK out their way (v 25)

11 1 dwelled as a kln^ In ih^ army

12 I dwelled IS one that comforted the mourners

g After ptrturin^ Ills post ptosperity, gVjry, and hoaor. Job deacrlbed his present state at one of rejection, persecution, and suffering In body and »ul(30:l-31)

h 12fold picture of his p<r»ecutprs :

1 Tbey art: y J anger than I (v 1)

2 Tbeti fathers were ik-)t even worthy to be trusted with my flock

3 Tbey are of n? value bd roe (v 2)

4 Tbey have tkj respect for old age

5 Tbey are miserable outcaso (v 3)

6 They live on what the desert pto-du:es

7 Tbey live off maUowi and jumper

IDJtS(v 4)

8 They were driven forth from »clety as a iblef would be {\ 5)

9 Tbey d«eU under clins and in :aves of the earth (v 6)

10 They rv.>am among tbe brush and gather under nettles to rest (v 7)

11 Tbey were children of fools and base men (v 8)

12 They were viler than tbe earth i Qu;stk)D 199. Next, v 25

j MaUowi. It Is tbjjght that th^:se were a kind of bramble without ttk^rni, the yjungleaves of which resembled lettuce and were gathered and boiled as food for the poo: (v 4)

k The joniger here refcn tc a broom tree, taidc be sdll common In the deserts of Arabia. The tooa were sometimes nsedasfood(v4. Cp. 2 Ki. 4:38-39; AriKM 7:14; U. 15:16)

1 14fold p er secution of)ob :

1 I am their son^ (v 9)

2 I am their byword

3 They abhor me (v 10)

4 Tbey flee far from me

5 They spare i»t id spit In my face

6 They have loosed the bridle before me-cast away all restraint (v 11)

7 The youth rise up against me(v 12/

8 They push away my feet and cause me to stumble

9 They raise up against me th-- ways of destruction to get rid of me

10 They mar my path (v 13)

11 They set forward my calamity

12 They have no helper, that Is, th^-y (k) this of their own accord

13 They ru* upon me lik^ afk)id(yl4)

14 In my desolation they rushed upon me

m 2 accusations of God (v 11):

1 He has loosed my word, that Is, made me incapable of vindicating myself

2 He has afflicted me

Both of these accusations were untrue, for Satan was the on: who had brought Job c this place (1:10-19; 2:1-8)

the »and.

19 Mr »root yos ^ipread

out l*y

Hi and my bmud.

w^ii iicrth tu me, was renewed in

E Job's twelvefold honor

21 'Unto me men gave ear. and waited, and kept silence at my counseL

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide as for the Utter rain.

24 // I Uughed on them, they believed (/ not; and the light of my countenance they cast not down.

25 I chose out their way. and sat chief, and dwelt as a king in the army, as one that comfort-eth tbe mourners.

CHAPTER 30

(7) Lamentation - Job's

present. A Character of

his persecutors

BUT *now i>they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, 'whereto might the strength of their hands profit me, in whom old age was perished?

3 For want and famine they were solitarj-; fleeing into the wilderness in former time des-oUte and waste.

4 Who cut upfmallows by the bushes, and *juniper roots jor their meat.

5 They were driven forth from among men, (they cried after them as after a thief;)

6 To dwell in the cliffs of the valleys, m caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 They were children of fools, yea, children of base men: they were viler than the earth.

B Conduct of his persecutors

9 And 'now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, and spare not to spit in my face.

ll"^ecause he hath loosed my cord, and afflicted me, tbey have also let loose the bridle before me.

12 Upon my right hand rise the^youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They m^r my path, they set forward my calamity, they have no helper.

14 They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.

C Job's sufferings: body

and soul(vs.Z5-31)

ISTerrort are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest

18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.

D Job's twelvefold accusation of Cod causing his suffering

l9»He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.

21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride li^n it, and dissolvest my substance.

23 For I know that thou wilt bring me to death, and fo'the house appointed for all living.

24 Howbeit be'will not stretch out his hand to the grave, though they cry in his destruction.

E Job's sufferings: body and soul(vs. 15-18)

2S'Did not I weep for him that was in trouble? was not my soul grieved for the poor?

26nVTien I looked for good, then evil came unto me: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the*days of affliction prevented me.

28 I went mourning without the sun: I stood up, arui I cried in*the congregation.

29 'I am a brother to dragons, and a'companion to owls.

30 My tskin is black upon me. and my bones are burned with heat.

31 My'harp also is turned to mourning, and my organ into the voice of them that weep.

(8) Job's twelvefold innocence declared (L 20, refs.). A Not guilty of lust after women

JT MADE Covenant with mine ^ eyes; "why then should I think upon a maid?

2 For what portion of God is there from above? and what inheritance of the Almighty from on high?

3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

B Not guilty of deceit

■T-

n In the East the yo jih were held In com -plcte contlDl, ID when tbey luse up against Job It Indicated tt>cy had th> sanctlco o: at least the perrnistiin sf their parents. This <>ows c> wh.at cx> tent Job was rejected by the wlule of oclrty; tune Stood with him In his deepest need

miles before htoah'sffood was the ftnt B> make harps and organs (Gen.4:21)

mjC'l' ! ..■■.. Icclatci p. 540 n' ; vDwii^ he M>uld

u .._u-.. . - ... :. or take advantage ofavlrain(v 1. Cn.Pr.6:25: Mt.5;2(?)

j o Queltfoiu 202-207. Next, v 14

a efolii ■ FTer

Tupon me (v 15) j^sjui as the wind

■ passed away as acfoud

4 .My sc UJ iJp'Urcdoutupon mc (v 16)

5 Daysof amictfonhave uken bold of me

6 My boacs are pieiced In me in the olgbi season (v 17)

7 My sing«-s take no rest

6 My disease causes me to charge iny garment wlilch sticks ta my bo dy like a coUar of my coat (v 1«0 b 12 accusatk)ru against God :

1 He has cast me ino the mire (v 19)

2 He has made me like dust and ashes

3 You do not hear my prayers (v 2d)

4 You do not regard me wh.;n I stand

5 You have become cru>;l B me (v 21)

6 You oppose me with Your strong hand

7 You lift me up D the wind (v 22)

8 You cause me to ride upon It

9 You disKilve my substance

10 You will bring me c death (v 23)

11 Yojwlll bring me ti, die tute. appointed for all living

12 You will permit me to be afflicted even to the grave though I cry to Yoj with my Ust breath (v 24)

c The house of death is appointed for all living (v 23). This Is the same as the appointmentiodierefeiied to in Heb. 9:27

d This verse has been rendered various ways, but it seems clear that Its true meaning la that Job accused God of trying to bring him (i>wn to the grave in affliction regardless of his cry for deliverance with his Ust breath; afterward God would not afflict any longer (v24)

e Quettlons 200 -201. Next, 31:1

f 12fold aifferln;{ of Job :

1 Whenlkjokedfor good as a reward for my weeping with those In trouble and helping the poor, I received only evU (v 25-26)

2 VvTienl waited for light, there came darkness Instead (v 26)

3 .My bowels boiled and had no rest (v27)

4 Days of affliction came upon me

5 I wentmoumlng even thou^ 1 was i»t exposed to thi terrible heat of the sun as a sUve (v 26)

6 1 stood up in the congregation and cried

7 1 am a brother to dragons (v 29)

8 I am a oompaaion to owb

9 My skin Is bUck upon me (v 30)

10 My bones are burned with heat

11 My music b turned lo raDuming(v 31)

12 My singing b changed to weeping

g How many daysofaffllciloniscut stated, but in 7:3 Job spoke of months of suffering h Before this he was respected in the congregation and kx)ked to for advice; and when he gave It. what he said was accepted by all men (29:8-11). No-, in the midst of suffering be ncod up b' Weep and no man regarded it or offered him sympathy (v 28)

1 My k)udcompUinu and cries resemble the Joleful screams of wild animals In die night (v 29). The Heb. for dtag-ofu could mean jackals, and perhaps ScTcs refer K> ihcii night cries in the desert

J The word companion here has the same meaning as bfodicr and dciDtesrescm-bUnce. Job's life of suffering caused him 10 stay awake at night and ntake a mournful cry like the owb (v 29)

k It seems the dbease of Job covered hb entir '-^ . --iking hb skin dark and hb b .-Isli with h-at(v 30)

1 The ;,_n;' ji:u 'raaD of Job could be uadersti>->d UteraUy; an J thb could refer d hb music aod singing coming ID an end. or at least beln; turned Inr snngsof moumlxu Instead of joyfulncss (v 31). Manhad Sier. maklniS musical instrumcoa Ui hundreds of yean be -fore Job's time. Jubal who lived cen-

JOB 32

a Ch. 31 gives the last pan of Job's final answer ID hisfriend$,in which he lought to convince tnem that he was not guilty of any one of the major »ul-damning sins they had accused himof.He denied being lustful after women or taking advantageof a virgin (v 1-4). He di-claredhimselfnot guilty of vanity and dsceit, which are the roots of all sin (v 5-6). In this matter he was willing to face God and be weighed in the balance. He was willing for his integrity to be placed on one side of the scale and vanity and deceit on the opposite side to see which one outweighed the other (v 6)

b 3fold denial of dishonesty (v 7):

1 If mystephas turned out of the way

2 If my heart has walked after my eyes

3 If any blot has cleaved to my hands Job was saying: If I have been dishonest and have taken anything that does not belong to me, I an willing to be punished (as In v 8). His friends had accused him of robbery and oppression (20:10, 18-20): now he frankly denied any such guilt by being willing to he punished if found guilty (v 7-8)

c 2 p uriishments job willing to suffer If found guilty ot dishopesty : T To sow and give the increase to odi-ers to repay what had been taken (v 8) 2 His family id be rooted out of tiieli possessions d gfold denial of adultery (v 9):

1 If my heart has been deceived by a woman

2 If I have laid wait at my neighbor's door to sin with his wife

e 2 punishments Job willing to suffer If

foaad guilty of adultery :

1 To reap the same concerning his o wn wife (V 10)

2 Submit to punishment by the civil judges anrxjng men (v 11)

f Adultery was described by Job as being a fire that would destroy him and cause the loss of all his increase (v 12). Such reaplngotten happens to men, as abo referred to in omer scriptures

g Job denied being guilty of injustice to his servants who contended with him (v 13) and it can be tightly concluded that he was likewise not guilty of Ln-juidce tnwatd other people

^ 3 reagon s he maintained ju stice:

1 He was afraid of God (v 14)

2 He would have no excuse before God for any Injustice

3 God made all men and he had no right to be unjust to others (v 15)

i Questions 208-211. Next, v 34 j 12fold denial of inhumanity :

1 If I have withheld the poor from their desire (v 16)

2 If I have caused the eyes of the wldjw to fail

3 If I have eaten my food in selfishness and by myself (v 17)

4 If I have D3t given of my food to the fatherless

5 If I have not given to the man that was brought up with me (v 18)

6 Or the woman that I have guided from my beginning

7 If I have seen any perish for want of clothing (v 19)

8 If I have kept necessary covering from the poor

9 If his loins have not blessed me

the covering I supplied (v 20) with

for the

10 If he were DDt warmed fleece of my sheep

11 If I have lifted up my hand against the fatherless (v 21)

12 Or have refused to champion the cause of my help when they have been tried In the gate

k Part of the Oriental etiquette was to inviteotherstopartakeof food. It was customary ID call for others to partake ofone'shospitallty; and it Is said that once an Arab had eaten with anyone he was counted a friend ever afterward, even though he may have once been an enemy 1 The Idea here Is that while the loins of die poor were blessed with the covering supplied. Job also was blessed by seeing me poor clothed (v 20)

m Then -if I have been guilty of inhumanity (as in v 16-21), let these curses

5 If I have walked with vanity, or if my foot hath hasted "to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

C Not guilty of dishonesty

7 "If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 T/ien let me sow, and let another eat; yea, let my offspring be rooted out.

D Not guilty of adultery

9"If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

10 'Then let my wife grind unto another, and let others bow down upon her.

11 For this is an heinous crime; yea, it is an iniquity to be punished by the judges.

12 'For it IS a fire that con-sumeth to destruction, and would root out all mine increase.

E Not guilty of injustice

13*If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 AWhat then'shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

F Not guilty of inhumanity

16 'If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

17 Or have*eaten my morsel myself alone, and the fatherless hath not eaten thereof:

18 (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his 'loins have not blessed me, and if he were not warmed with the fleece of my sheep;

21 If I have lifted up my band against the fatherless, when I saw my help in the gate:

22'"Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction from God was a terror to me, and by reason of his highness I could not endure.

G Not guilty of covetousness

24'Tf I have made gold my hope, or have said to the fine gold. Thou art my confidence;

25 If I rejoiced because my

Elihu reproves Job's three friends

wealth was great, and because mine hand had gotten much;

H Not guilty of idolatry

26 "If I beheld the sun when it shined, or the moon walking in brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28*This also were an iniquity to be punished by the judge: for I should have denied the God that is above.

I Not guilty of malignity

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not. Oh that we had of his flesh! we cannot be satisfied.

J Not guilty of inhospitality

32"The stranger did not lodge in the street: but I opened my doors to the traveller.

K Not guilty of hypocrisy

33'If I covered my transgressions as Ad'im, by hiding mine iniquity in my bosom:

34/Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

35 Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.

36 Surely I would take it upon my shoulder, and bind it as a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

L Not guilty of fraud

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

40"Let thistles grow instead of wheat, and cockle instead of barley. 'The words of Job are ended.

CHAPTER 32

VI Job and Eliha - Elihu's discourse to Job and his three friends. 1 The connecting narrative

S O'these three men ceased to answer Tob. ^because he was righteous in his own eyes.

2 | Then was kindled the wrath of E-li'hii the son of Bar'a-chel the'"Bu'zite, of the kindred of Ram: against Job was his

come to me (v 22-23)

n 4foId denial of covecjusness :

1 If I have made gold my hope (v 24)

2 If I have put confidence in fine goJ.d

3 If I rejoiced because of wealth (v 25)

4 If I rejoiced because my hand was successful, making me rich

6 Of inhumanity (v 16-23)

7 Of covetousness (v 24-25)

8 Of idolatry (v 26-28)

9 Of malignity (v 29-31)

10 Of inhospltaUty (v 32)

11 Of hypocrisy (v 33-3-0

12 Of fraud (v 38^0)

a 4fold denial of Idolatry :

1 If I beheld (In worship) the sua when it shined (v 26)

2 If I beheld (in worship) the moon when It became ful)

3 If my heart has been secretly enticed (to deny God in Idol worship, v 27)

4 If my moudi has kissed my hand (which touched an idol)

Here we have reference to the early form of Idolatry, the worship of sun and moon as well as Images which men either kissed or touched, afterward kissing die hand tiiat had touched the Idol b 2 results of Idolatry (v 28):

1 Judgment from tne judge

2 A denial of God, Himself c 4fold denial of maUgnlry:

1 If Irejolcedatthe oestiuctionofhlra that hated me (v 29)

2 If I have lifted up myself when evil found him

3 If 1 have suffered my mouth to sin in speaking a curse to his soul (v 30)

4 If the men of my tabernacle would Insist on taking vengeance op him (v ^1), let me be punished (v 40)

d In this verse Job denied being guilty of InhospltaUty (v 32)

e Here Job denied being guilty of covering up his sins as A dam did (v 33; Gen. 3:1 -19). He claimed he did not fear the muldmde (publicopinion), thathewas n5t terrified by contemptof many families, and that he did nat keep silence or stay witliln the tabernacle for feai (v 34). He then cried out for God to hear him, see his desire, answer him, and write down His charge against him. He would then take the book of charges from the Almighty, put It upon his shoulder, and bind it for a crown upon hishead. He would also make a wo per confession oi his life before uod (v 35-37)

f Question 212. Next, 33:13

g 4fold denial of fraud:

1 If my land cries against me (v 38)

2 If the furrows likewise complain

3 If I have eaten the fruits of the land wittwut paying for them (v 39)

4 If I have caused the owners to lose their Ufe by oppression

h Thenletthlstlesgrowinsteadofwheat, and cockle Instead of barley In my fields (V 40)

1 Hlswordiasfarashlsftlends were concerned. He had words for God later (40:3-5:42:1-6)

j In this chapter we have the beginning of the speech of EUhu, which covers 32:1-37:24. He did not appear before in the controversy, but it is cleat that he heard all the arguments (v 1-9). No thing more is known of him besides what Is stated here. It Is no t even kno wn whether he came with the 3 friends or whether he was visiting Job when they arrived. The 3 friends had been completely silenced, and now Elihu was greatly prowoked because of Job's justification of himself and the fact that these men had no answer for his argu-ments(v2-3).He considered both sides at fault and came in as a mediatcr between the two contending forces (v 2-8). He did Qot settle the controversy: it took God to do diat(40:l-6:42:1-10)

k This gives the author's reason for the 3friendsofJobceaslngtD answer hlm- he was righteous In his own eyes (v 1)

1 Then -after the 3 friends ceased to ans-werJob, the wrath of Elihu was kindled and he proceeded to take up the case, answerlngashefeltinspirea to do (v 2) m Elihu was a descendant of Buz, the 2nd son of Nahor, the brother of Abraham (Geo. 22:20-21)

12fold innocence declared (Job 31:1):

1 I was not guilty of lust for women (vl^)

2 Notguiltyofdeceltorvanlty(v5-6)

3 Of dishonesty (v 7-8)

4 Of adultery (v 9 -12)

5 Of Injustice (v 13-15)

JOB 33

Elihu reasons with Job

541

a U»ed 3 dmei In thc»f vcraci for cm-phiili (V 2-3). Wrath cjn be kindled very c-ajUy where a nian'j rellAloiu theories arc Involv.J. nihuhad h-ard Kveral things that cntiadktid hU rcUvUniu biUcft. While h- Ujtcned the fixe burned tc hli «.'Ul and w»rn hcfounJoppomiQlty he began ipi-ak-Ing hli minJ to all 4 dcbaien (v 6, 8, 10-22)

b 2fold rcayn of Ellhu fof aniwerlng ,: r~Becau»e roETaJ juitlfled hlmieU

rather than Cod (v 2) 2 became th: mDUthi of the 3 friends hadbiens^jppcd, andyci they condemn.-d lob (v 3)

c This was th • cusrom in ttwie day*. Young men ipukc only when lU elders were finished. When Ellhu saw that the othcn had aj further answer for Job he began xo iocak. He uld very little to the 3 friends because his burden seemed lo concern Fob. In this respect he joined them against Job, but instead of Job aiuwering him, the Almighty Intervened, lgiv>ring what EUhuhadsald altogether and bringing the 3 friends K> trial (42:1-10)

d Ellhu must have been a very yoang man to be calllngjob and his 3 friends very old. He was at least young ei»ugh tv be afraid tu show his opinion (v 6-7)

e This wasth-' basis of Ellhu's reason for speaking. The spliltof man being truly and genuinely insplied by the A1 -titlghty, is reason enough for anyone to speak. In such instances one does ootnecdiobc great, aged, or reputedly wise. The Inspiration of the Holy Spirit lsei>jugh(v8-9;Acts 3:21; 2 Tim. 3: 15-17; 2 Pet. 1:21)

f ISfold reason jf Ellhu for speaking :

1 I have an opinion (v 10, 17)

2 1 waited for your words (v 11)

3 I walled carefully for your reasons while you searched out what to say

4 Isawthati>3neofyouconvlncedJob

5 None of you answered his words (v 12)

6 You were not permitted to refute him, lest you become ptojd (v 13)

7 God only can drive Job from his

f3sltlon and humble him am better prepared to answer him than you are, for I am not irritated at remarks said to me (v 14) 9 I will ck}t a aswer him with^oiu line of arguments

10 I am full of the right answer (v 18)

11 The spirit within me cooniains me

12 I have a burning desire to answer hlm;IamliJ<e new bottles that have fk) vent and are ready to burst with the wine in them (v 19)

13 I will speak that I may be refreshed (v20)

14 1 will i>)t have respect of persons

15 I will not use flattering titles to man, fori would iln against God if I did ID (v 21-22)

^ Cont. from column ■'>

biDughi kjw, interprcten will be sent ID him (v 23)

4 If the chastened one accepu Cod's message and conforms to His will he will be saved and healed (v 24-28)

The above wasEllhu'sconcept of the dealings of Cod with man, and mat:y timet such dealings have brought d; -sired results, atrevcaled in some cases of sickneu and disease in the Bible. See Healing In Index g 5 gurpot«:t of God dealini^wlth man : ' Intent «d

ng * "hf

1 To withdraw man fnim sin ind d) wnmg (v 17)

2 To hide pride horn man

3 To keep his soul back from the pit (V 18)

4 To keep his life from perishing by the iwtnd In war

5 To give him divine colighteDmcnt (V 29-30)

h ;.. "■^'■■ ;g and chistcnlng. p. 445 1 i" > tlijn jf a rebel

vkTBth 'kindled, ^because he justified bimseU rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yef had condemned Jdb.

4 Now £-U'ha had'waited till Jdb had spoken, because they were elder than he.

5 When E-li hu saw that there was no answer m the mouth of these three men. then his wrath was kindled.

Z Elihu'a reason for keeping quiet BO long

6 And £Ji'hu the son ol B&i'-a^ch*! the Bu'zite answeted and said, I om^young. and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years fhould teach wisdom.

3 The source of his wisdom

8'But there is a spirit in man: and the inspiration of the AlmiRhty giveth them understanding.

9 Great men are not always wise: neither do the aged understand judgment.

4 Fifteenfold reason of

Ellhu for speaking

10 Therefore I said, Hearken to me; 'I also will shew mine opinion.

11 Behold. I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea. I attended unto you. and, behold, there was none of you that convinced J6b. or that answered his words:

13 Lest ye should say. We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed his words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not. but stood still. and answered no more;)

17 / sold. I will answer also my part. I also will shew mine opinion.

18 For I am full of matter, the spirit within me constrain-eth me.

19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed: I will open my lips and answer.

21 Let me not. I pray you. accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; in so c/oini; my maker would soon take me away.

469 CHAPTER 33

S Elihu's first reply to Job. (I) Ills fitness to answer

WHEREFORE. J6b. I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 "My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 *The spirit of God hath made me. and the breath of the Almighty hath given me life.

5 If thou canst answer me, set thy words in order before me. stand up.

6 Behold. I am according to thy wish'in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

(2) Job's eight errors

8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,

9^ am clean without transgression, I am innocent; neither IS there iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, in this thou art not just: I will answer thee, that God is greater than man.

13'Why dost thou strive against him? for he giveth not account of any of his matters.

(3) God's dealings with men. A Reveals His will and purpose

14 For 'God speaketh once, yea twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumber-ings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man from his purpose, and hide pride from man.

18 He keepeth back his soul from the pit. and his life from perishing by the sword.

B When God is rejectedaf-fliction 19 His next means of awakening man to his duty

19 He is*chastened 'also with pain upon his bed. and the multitude of his bones with strong ^ain.'

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

22 Yea, his soul draweth near unto the 'grave, and his life to the destroyers.

C When man is brought low and turns to God an inter-

I

r''

iu upon his bed (v 19)

2 His bones full of piln

3 Hit life abhors bread (v 20)

4 Mis Kul ablk>n dainty meat

5 Mis flesh Is consumed away (v 21)

6 Hlsbonesihat were not seen stick out

7 His »)nldraws n.-ar the grave (v 22)

8 His life drawi n ar the dcttzoycn Heb. shc achath , a pit dug out of the earth, as aani. in v 18

pose in his life anl wIU not listen, the n.:xt and final mcaiu of God is bo permit him «> beome sick uneo death (v 19-22) 3 If man will turn to God when he Is

-^— Continued, column 1

a 5 pcomises of tjllhu to Job :

1 My words sTiall be of tf»e uprightn^ii of my h -art (v 3)

2 My lips shall utter knowledge clearly

3 I will answeryou in Cod's stead, according tt) yuur Willi (v 6)

4 My terr>r shall tk>t make yju afraid; tliat Is, my speaking In God's stead will notover-awe you like His words if He were speaking (v 7)

5 My hand willr>>t be heavy upon you b Ellhuclalmed equality with Job on the

grounds of having the same breath of life and being formed and made from clay as he was (v 4, 6) c There isr>J indication in the boDk that God had sent Ellhu as a mediator between Himself and Job. He made same statements that Gcd would (»t be guilty of. All efforu80 compare him to Jesus Christ as die mediator between God and man are mere human speculation 10 facu disproving this cla im:

1 Elihu appealed for the favorof Job's 3friends,wtiich God would not sanction (34:1-4). If they were so right God would [>)t have rebuked them as in ch.

42

2 His accusation that Job spoke without knowledge was conaadlcted by God as in 42:7(34:35)

3 His desire for Job cd suffer more than what he was already suffering was an like God (34:37)

4 His accusadon of Job saying that he was more righteous than God was false, for Job did not say this (35:2)

5 He accused Job of wic'Kednessand in this respect agreed with the enemies of Job (35:8)

6 His agreement that God had afflicted Job In His anger was wrong (35:15)

7 That Job's words were multiplied without kr>owledge was also contradicted by God as in 42:7 (35:16)

8 Ellhu's claim as spokesman for God was without foundation (33:6; 36:2)

9 Hlsclaim to perfect knowledge was false and contradicted by above facts (36:4)

10 Many ofhls statements concerning God and the wicked are not always true, among them: God not preserving the lives of the wicked as In the case of other men (36:6), the ptosperlty of all who serve God (36:11), the wicked perish with the sword (36:12), all hypocrites dying In their youth (36:14), the poor always being delivered from affliction (36:15), Job suffering the judgmentof the wlcked(36:17), God's wrath on lob being the cause of his sufferlngs(36:18),and men x)i know-in;j Cod (36:26)

Besides the above, the fact that it became n'xcssary for God, Himself to speak at last, proved that Ellhu did not speak to Job in God's stead as a mediator to be compared with Jesus Christ d 8 err ors Elihu accused Job of :

1 You have said, I am clean without transgression (v 9)

2 I am innocent

3 I have no Iniquity In me

4 CA)d findsoccask>ns against me (v 10)

5 He counts me as His enemy

6 He puts my feet in the socks (v 11)

7 He marks all my paths

8 You strive against God wtv) docs not need to give account of any of His matters (v 13)

Elihu was mostly right regarding these accusations against Job, for he did claim to be suffering wittKiut cause (9:17). However, he did OH use the word innocent as Ellhu said here, although he implied it In K>mc of tils sutements. Job did say that God count -ed him as an enemy (13:24), had put his feet in sti'cks (13:27) and k>oked on all his paths (13:27); and it is true that he was striving to koiw the cause ofhls calamities, as it clnar In all his dl.v "iirvj e Next. 34:6

f ; - f God with .ncn :

1 uoU r<. veals His will and purpose a> man(v 14-1»)

2 If man re jeca Cod's will and pur-

JOB 34

Elihu reasons with Job

a EUhu believed that there are very few

messengers of God and tiiey are not always able to contact the one whom God Is dsaling with; but If one does contact such a person the messenger can interpret the uprightnsss of God and point out His will for him who is sick (v 23), showing him)x>n to be healed and delivered. This, of course, is the real call of every messenger of God, but unfortunately very few understand the true dealings of God and the way of healing and deliverance from satanic powers. To help the sick an interpreter must recognize sickness as coming from Satan, believe that God has made provision for healing, appropriate the Bible's many Momises for such, and understand that God will heal today through Christ, as well as forgive sins. See Healing in Indjx
b To show man the uprightness of God is the idea here. Such uprightness has provided healing and deliverance for all who djslre it and believe Him for it. If there is any failure it is because of the interpreter of v 23. If he, being ignorant of the truth that sets free, gives the wrona interpretation of God, ifhe teaches that the sick one is in die will of God by being sick, or

preaches that anyone should Qjt expect healing from God, tiiathealing is not provided for him, that God does not neal all men alike, that one might be under the chastening of God and therefore should accept sickness as His work, that God healed in times past and we doaoineed miracles today, that miracles ceased with die apostles, diat Satan has nothing to do with sickness of Christians, and tiiat they should le-sign themselves to any curse that comes to them as from God-if the Interpreter preaches such as this, he will surely fail to prove the uprightness of God c Then -when the sick one has had the uprightness of Go d interpreted correctly for him, God will be gracious and say, "Deliver him from going down to the pit: I have found a ransom" (v 24) d He is gracious providing the interpreter gives the pro per message of God to the sick one, a message that will buUd up faith which is ±e only principle God recognizes in answering prayer (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Heb. 11:6; Jas. 1:5-8). Faith comes by hearing the Word of God CRom. 10: 17); and the interpreter must inspire faith through the promises tiiereof (v 2'3-28; Jas. 5:14-16) e Heb. pada. deliver; redeem; loose; to ransom by price (v 24; Dt. 7:8; Ps. 34:22; Jer. 15:21). Here it is clear that the deliverance depends on the gra-ciousness of God which, in mm, depends on finding a ransom (v 24). The ransom is what makes it possible for God to restore the sick to life. It was God, not the sick, who found a ransom which makes it possible for Him to be just in extending graciousness V3 the sick. The id;a is that God was looking for a ransom, some reason to deliver the sick on; and restore him to health-and such a ransom appeared. There was thsn no reason for the sick not being healed and restored to perfect health. The ransom God found was atonement, as seen in note f, below. It was something that His righteousness demanded, and since finding it, there could be no excuse for keeping the benefits of atonement from the ones for whom i: was provided. This puts healing of die body on a purely legal and redemptive basis. The debt having been paid, the benefits are now freely given to all who have faith in die cancelled debt. Those who can prove to Satan by proper authority and legal rights that he has no claim on them anymore can go free from any of his works (1 In. 3:8) f Heb. kop har, from kapha r. to cover; expiate; placate; cancel; make atone-] ment;cleanse; disannul; forgive; par-j d<:)n; purge; reconcile. Kophar is trans.; ransqm(v24; 36:18; ExTSoTi^; Ps. 49:1

preter of God is sent with {^ First call to hear: twelve-His message fold vindication of God

23"^ there be a messenger with him, an interpreter, one among a thousand, *to shew unto man his uprightness:

D If the chastened one accepts God he is both saved and healed

24'^Then he is"gracious unto him, and saith, 'Deliver him from going down to the pit: 1 ^ave found a/ransom .

25«His flesh shall be fresher than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; i

28 He will deliver his scull from going into the pit, and his

, life shall see the light.

E Reason for God's dealings

29 Lo, all these things work-eth God oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the Ught of the living.

(4)Elihu's challenge to Job

31 '■Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for'I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAPTER 34

(5) Elihu's reply to Job's

three friends. A Appeads

for their favor

F URTHERMORE fe-li'hu answered and said,

2 'Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as | the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what IS good.

B Elihu accuses Job of eight sins against God and man

5 For Job *hath said, I am righteous: and God hath taken away my judgment.

6 Should I he against my right? my woimd is inctirable without fransgression. 1

7 What man is like Job, who drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said. It profiteth a man nothing that he should] delight himself with God.

10 Therefore "Tiearken unto me, ye men of understanding* far be it from God, that he should do wickedness; and jrom the Ahnigbty, that he should commit iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to his ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13*Who hath given him a charge over the earth? or who hath disposed the whole world?

14 If he set his heart upon man, if he gather unto himself his<'spirit and his breath;

15 All flesh shall perish together, and man shall turn again tmto dust.

D Second call to hear: thir-tyfold vindication of God

16 If now thou hast understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wUt thou condemn him that is most just?

18 Is it fit to say to a king. Thou art wicked? and to princes, Ye are ungodly?

19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For his eyes are upon the ways of man, and he seeth all his goings.

22 There is no darkness, nor shadow of death, where the workers of iniquity may'hide themselves.

23 For he will not lay upon man/more than right; that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others;

27 Because they turned back from him, and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29«When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 '■Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:

32 That which I see not teach

7; Pt. 6:35; 13:6; 21:18; Isa. 43:3). Cp. Mt. 20:28; Mk. 10:45; 1 Tim. 2:6. See Atonement, p. U9. The atonement God found was in Christ on the cross which made it possible to heal alland forgive all alike (Isa. 53, notes; Mt.

Continued, column 4 ^

sinless whenhe associated with wicked men. Elihu's further reasoning was that Job sinned against God by claiming to be as righteous as He was, and by say-IngthatGodhaJ taken away his judgment, he was suffering at the hand of God for no sin of his own, and that there was no pyrofit In serving God 1 Questions 214-215. Next, v 13

a 40fold vindication of God, p. 445 b Questions 216 -222. Next, v 29 c The Idea Is that If God would wish such a thing or mark the faults of all men strictly, they would perish In judgment at the same time (v 14-15) d See Spirit and Breath , p. 445 e The wicked are still in exlstance after tiieirbodlesgobacktD dust, and there Is oo place where diey can hide from God (v 22). If they were extinct at death as some teacbi, dien they would be out of existence; but this would be oat of hanrxiny with die verse and scores of others which teach continued existence after death f See ICor. 10:12-13 g Questions 223-224. Next, v 33 h This advice was particularly fitting for Job, according to Elihu who thought he should confess being under the chas -tening of God and promise that he would not sin any more (v 31-32)

^ Cont. from column 2

8:17; 26:28; 1 Cor. 11:29-30; Col. 1: 20; Heb. 10:19-23; Jas. 5:14-16; 1 Pet. 2:24). The Son of Man has power on earth to do both (Mt. 9:1-8; Jn. 10:10) g 7 rnajor benefits of the atonement :

1 Bodily healing -his flesh (not his spirit) shall be fresher than a child's (v25)

2 Rejuvenation -he shall return to the days of his youth (v 25; Ps. 103: 4-5; Jn. 10:10; 3 Jn. 2)

3 Answered prayerhe shall pray unto God, and He will answer him (v 23; Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11: 22-24; Lk. 11:1-13; 18:1-8; Jn. 14: 12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:7-8; IJn, 3:21-22; 5:13-14)

4 Hope -he shall see His face with joy (V 23; Tit. 2:13; Heb. 3:6; 6:11, 18-19; 7:19; 1 Pet. 1:3, 13; 1 Jn. 3:3)

5 RighteousnessHe will render unto man His righteousness (v 26; Rom. 3: 21-26; 4:1-25; 5:17-21; 1 Cor. 1:30; 2 Cor. 5:21; 1 Pet. 2:24;l Jr..2:29;3: 7-10)

6 Salvation of the soul, or forgive-ness of sins(v 27-28; Mt. 26:28; Lk. 13:l-5;Rom.l:16; 10:9-10; IJn. 1:9)

7 Resurrection -his life shall see the light-to bring back his soul from the pit, to be enlightened with the light of die Uving (v 28, 30; 18:5; Jn. 5: 23-

29). This could refer to eternal life as well as to resunectlon of the body

h Here Elihu plead with Job to hear all diat he had to say, perhaps pausing first to see if Job wanted to answer him (V 31-33)

i Itcouldbe that there was a partial desire in Elihu to justify Job or at least a desire not to pervert what he had said for the mere sal<e of argument and not to blame him if he could avoid it (v 32)

j Here Elihu addressed Job's 3 friends, making an appeal for them to hear favorably all mat he had to tay (vl^)

k 8 sins Elihu accused Job of committing :

1 Saying: 1 am righteous (v 5)

2 God has taken away my judgment

3 I am made a liar though I have proved myself to be right (v 6)

4 I am suffering because of no nans-gression of my own

5 Gulping down blasphemy like water (v7)

6 Associating with workers of Iniquity

7 Walking with wicked men (v 8)

8 Saying: It does not pioflt to delight In God (V 9)

These wrongs were supposed to have been comm.ltted against DOth God and man. Elihu's reasoning was that Job insulted man when he claimed to be righteous, accused his friends of making him a liar In face of his proof of righteousness, and held that he was

JOB 35. 36

CotTs ways are Just

-i ; ' —'. Next, 35:2

itgi *od ki'lU do whatever

tu r>i< d>< > whether you like it or an

(v33) c ElE

of

flrt. -^roc

J lobof being Is l^oatance

h^d dlKUSSed. aovi Mid

~ainj(wise Inspi-ak-

■n cipteucd hlj dc-

. J:. Ui<c that of Job's other

3 friends-MAO lug Mm a' suffer yet nvrv for speaking the words of wicked iDcn(v Jo-3b). He abo accused Job of ad "uonK> his sin and cLapping

hli smuii ounfldeDCc while

ojctiui-li.^ a.' multiply many words aitalnn i-iJ (v 37). It is true that Job dlv^ < tfiinkU about God In his

e<c rlRjfwhichhc would tt)t

have ip ■ . but he did »Jt

speak u. icked. He only

tried tt) jusiily tilii.Klf before theK friends who maintained that he was wick'.-d because of suffering the judg-mcntof thv wicked; and in doing tills h-- pointed out that many wicked men pcDspet who are not judged throughout all ibe days of their lives, and many righteous men suffer calamities as well as some of the wicked. These were factsofhuman experience that should have been well known to his friends; and calling anention to them was a)t speaking in defence of the wicked; it was merely Job's way of showing that bj was ik}t sinful and wicked simply because calamity had overtaken him. This was neither dn, iv^r was it adding rebellion (d sin d Ellhu paused perhaps at the end of the prevk>us discourse to see If Job or one of the 3friends would answer him; and when 03one spoke he continued, talking to Job In particular (v 1) e Ouestjoos 220-233. Next. 36:19 f 3_areat errors Elihu accused Job of:

1 My rlghteousoesslsmore than God's (v2)

2 What advanuge will it be unto me to be cleansed from my sin" (v 3)

3 What profit shall 1 have if I be cleansed from my sin"

In »7 place did Job say these things In his duceurses,buc EUbu considered them th.; substance of what h.- had said. Job had dwelled much on his own sincerity and aprighm-ss, maimaining his iimscence of aoy tin that brought calamity upon him; and in this he was right, for he was simply suffering an attacK fiom Saun(l:10-19:2:t>-10). Whatjob had said chat was wrong was making accusations against God as the on; w ho had btought the calamity ujv on him

g Elihu prr posed hire «d answer Job and hbi 3 uii-nds, make- things more clear than the friends hau, <>nd tt> show Job where he-had been in error (v 4). Eli-phazhad taken up the same qu .stions as Elihu (22:2-30) but had soon turned iDcharv ' lob inste ao of mak-

Iniz Or ■ xz. Now Elihu prom -

ISC i '.i I Icajly and remove

all tionsof Job. It Is doubtful whether h- acci-implldied this end, but he did T?. On; thin^ Is cerulo-ihatthi (l.ctrlne of a futtire

state w_ ..'y in all these ans -

WL-rsln ->ke the subject clear

h 3fold vu _ . _ pf God :

1 God J-ells in the heavens and Is much higher than man f v 5)

2 Thesimfman :annn affect His plan ot conduct; it affcco oaly man In his destiny (v 6)

3 Th^ rigtueousn-u of man cannot affect His plan or cundu i;it affects only man in his d.stiny (v 1)

i Elihu 03W contended that oppressions of men co.Tie from mm and r»5t from Cod (V 9-12); tliat tlie mighty in the earth c.^'"- '^ " "^ "<<-x, and that while C. is rvjt the

cauK-ofo. » »..v.-u.K>. • Ills was said perhaps because Job had repeatedly accused God of being the oac teipon-sible for his sufferlwzs. Thus Elihu vindicated God ' ved Job fi^r

his many accusal . „ist Him

thou me: if I have done in-iquitv. I will do no more. 3 ■/ »/ he- .1 ■ • . to

"he will : '.se

relubc, or

tl

it

«

I: liierelure hpeak what thou

knowest.

15*But now. because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:

16 Therefore doth J6b open

and not his mouth in vain; he multi-plieth words without knowledge.

E Elihu reproves Job: de*

•ires that he be punished

more

34 Let men of understanding tell me. and let a wise man hearken unto me.

35 J6b Tiath spoken without knowledge, and his words were without wisdom.

36 My desire is that J6b may be tried unto the end because of his answers for wicked men.

37 For he addeth rebellion tmto his sin. he dappeth his hands amonR us, and multipli-eth his words against God.

CHAPTER 35 471

(6) Elihu's second reply to

Job. A His three great

errors

T^ -Ll H O fspake moreover. ^-^ and said.

2'Thinkest thou this to be right, that 'thou saidst, My righteousness is more than God's?

3 For thou saidst. What advantage will it be unto thee? and. What profit shall I have, if I be cleansed from my sin?

B Elihu reproves Job and vindicates God

41 will answer thee, and thy companions with thee.

5'■Look unto the heavens, and see; and behold the clouds which are higher than thou.

6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what re-ceiveth he of thine hand?

8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

9'By reason of the multitude of oppressions they make the oppressed to cry: 'they cry out by reason of the arm of the mighty.

10 But none saith. Where is God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride oi evil men.

13*Surely God will not hear vanity, neither will the Al-mii ht'. recard it.

1 ..;h thou say est thou

si..:: '-e him, j/e< judgment IX before him: therefore trust thou in him.

C Elihu claims that Job is being punished by God and cannot take it without fighting back

CHAPTER 36

(7) Elihu's further defense

of God. A Claims to speak

for God

E-Ll'HO^also proceeded, and said, 2 Suffer me a little, and I will shew thee that / have yet to speak on God's behalf. 3"I will fetch my knowledge from afar, and will ascribe righteousness to my^Maker.

4 For truly my words shall not be false: 'he that is perfect in knowledge is with thee.

B God's eighteen deedings with men

5 Behold,'God is mighty, and despiseth not any: he is mighty in strength and wisdom.

6 He preserveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if they be bound in fetters, and be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve/iim, they shall spend their days in prosperity, and their years in

I pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die without knowl-

I edge.

' 13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life is among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

C Elihu applies God's dealings with man to Job

16»Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.

18 Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.

19*Will he esteem thy riches? no, not gold, nor all the forces of strength.

20 Desire not the night, when

J In opprcBion the oporesscd cry out by reavn of the acts 01 t^ H

i: 'lie I ry out to ("fod fir way. They alwavs c. ljJ,

but tlfcy do D3(k>ok :. : wisdom for deliverance and a>a»s in the

Connnued. column 4 -

cry is a mae vain, empty, hi-artless petition for relief from pcrmnal sufferings without th-mght of genuine love, worship, and faicti In a d.llverance fiomlUmthat will enable them to bt of bencr service to Him (v 13) 1 In rfvls Verse We have an appeal id Job tp have faith in G.)d and His justice -id tnjstHlmtt'bnnjhimoutof Ills aoub-Us (V 14)

a But now -since Job was not ousting God for deliverance,believing he was being visited Willi sufferings thiough God's anger, all he did was fight back at the Almighty (v 15-16)

b Again It appears that Elihu paused a moment ui see if Job or his friends would answer him; and when th-y did not he continued his defence of God, feeling consoaincd to speak yet in His behalf (V 1-2)

c 5 claims of Elihu: -1 will

1 Yet speak In God's behalf (v 2)

2 Bring knDwlcdge from afar (v 3)

3 -^ scribe righteousnjss tc my Maker

4 Speak only the truth (v 4)

5 cflve you perfect knowledge

d God as Creator and Maker of man Is recognized throughout the book (4:17; 10:8-9; 32:22; 33:4; 35:10; 36:3)

e This certainly proves the youthfulness of Eliliu If nJiiilng else does, for an older and experlen:ed man would not make such a statement. The older and wiser ore becomes, the farther away he is from declaring such an opinion of himself (v 4)

f 18 facts about God :

1 He is mighty (v 5)

2 Despises nobody

3 Is mighty in strength and wisdom

4 Preservesi>n the life of the wicked

5 Gives right tc the poor (v 6)

6 Doesnot withdraw His eyes from the righteous (v 7)

7 Establishes the righteous forever

8 Exalts them

9 If they sin and are punished,re minds them of their sins for which they have been punished (v 9)

10 Ope.is their ear to discipline (v 10)

11 Commands th.:m to turn from sin

12 If they obey and serve God, He causes them to spend their days in prosperity and pleasure (v 11)

13 If they do notobey. He causes them to perish by the sword; and they die without kojwledge (v 12)

14 He heaps up wrath against hypocrites

15 Binds them ^v 13)

16 Cuts them off in their youth (v 14)

17 Delivers the poor In affllctlDn

18 Ope nsiiielr ears In oppression (v 15) g ISfojd application to Job :

1 If you had obeyed and served God (v 11-12), then He would have renx)ved you out of the snalt into a bioad place (v 16)

2 You would have plenty of food for your table

3 But you have suffered the judgment of the wicked (v 17)

4 Judgment and justice take hold 3f you

5 God is angry at yoa, >d beware lest He take you away with His stroke (vl8)

6 If He does then a great ransom cannot deliver you

7 He will njt esteem your ilches(v 19)

8 He will i>3t esteem gold or forces of strength

9 You six'uld not desire the night, when piwple are cut off (v 20)

10 Take heed.regard on iniquity (V 21)

11 Ycu have chosen tt> complain Instead of bearing your trials pstiendy

12 God exalts by His power and nonj can teach Him hiw- bd deal with men

I , (V 22) ■^13 You canan prescribe for Him what to 4' (v 23)

14 You cann>i charge Him with sin

15 Remember to magnify His work which all men can se-e clearly (v 24)

16 Even you can see It In His dealings with you (V 25)

h Question 234. Next, v 22

^»- Cont. from column 2

night, even though they are wiser than beasts and birds (v 10-12) k Here Elihu gave the reajon for the oppressed n}t being relieved by God-thelr

JOB 37, 38

God answers Job's call

God challenges Job's knowledge

a. You have chosen to complain and accuse die Almighty ratiier tiian submit patiently to His chastisement (v 21). The idea is diat, according to Elihu, Job chose Iniquity rather tiian affile -tion, like a man preferring a life of crime to one of hard work with its suf-fening and adversities. See 10 false accusations by Elihu against Job p.478 b Questions 235-238. Next, 37:15

c These two qujstions were directed to Job whom Elihu accused of seeking to teU God what to do and charging Him with committing wrong by affUcttng him (v 23-24). ELihu diou^tthat Job had complained too much about the government of God and His dealings with man. Job was guilty of maintaining he was being afflicted by Jehovah witiiout cause (9:17); and he had also complained about God not givinghim a trial so that hs cojld plead his own case before Him (23:1-10)

d Elihu was a poor spokesman for God if he did a^t know Him (v 23). However, it may be that he referred to the infinltepowerand works of God which he did ft^t kiMw. In this, others are like him, for no man knows God in all fulness

e Tlie number of years that God has lived cannot be known, for He has existed from all eternity and will continue to existhtoughoutaUeternity in the future (Ps. 90:2)

f See 34 great workb of God, p. 411

g Referring to thunders in the clouds

h Referring to lightnings and even the sun above the clouds (v 30)

I God uses lightnings, storms, and var-icusother weather conditions to correct man

j The earth produces abundantly through the element of the heavens (v 31)

k Theheartsof menatenwved with fear duough the raging elements and when rain is withheld from the eartii (v 1)

1 The idea in these verses is that both men and beasts have their acdvldes curbed by the snows, storms, and ice conditions on earth (v 6-8) m Whirl winds are mentioned several times as coming from the south (v 9; Isa. 21:1; Zech. 9:14), and once as from the niirtli (Ezek. 1:4)

n Cold out of die north Is natural and God-produced. It is said that the lowest ever recorded in liie Antarctic was 100 degrees below zero. In mod;m times we have man-made cold also. Chemical companies have been reported to produce temj>eratures down to 450 degrees below zero. They say startling dilngs can be accomplish -ed at this unearthly cold temperature. Many types of living tissue can be preserved; certain metals become perfect conductors of electricity; ana air is turned to liquid. Oxygen, nitrogen, and other atmospheric gases In their pure form are produced on a big scale to meet the demand of Industry

^^ Cont. from column 3

o The morning stars are the infinite siuis out in space which are suns to other planets kkeour sun is to our earth and its related planets. This passage proves that the whole of the heavens was created before the earth itself or these starscouldttothavebeen singing when God laid the foundations of the earth (v 7). That the material creations do sing and speak their own languages is plainly staled in Ps.l9 and many other scriptures. In fact, aU creations have some means of communication with one another and with God and man.This will be more in evidence after the curse isremoved from all creation (Rom. 8: 21-24; Rev. 22:3)

p These were angels (v 7; 1:6; 2:1; Gen. 6:1-4, notes)

Circle of the eanh (Isa. 40:22) Literally, He diat sitteth atxove the circle of the earth; or, V«/ho sits so far above the roimd earth ttiat its inhabitants seem as mere grasshoppers or lo -

people are cut off in their place.

21 Take heed, regard not iniquity : "for this hast thou chosen rather than affliction.

22 Behold, God exalteth by liis power: "who teacheth like him?

23'^Who hath enjoined him his way? or who can say. Thou hast wrought iniquity?

24 Remember that thou magnify liis work, which men behold.

25 Every man may see it; man may behold it afar off.

D Thirty-four great works of God

26 Behold, God is great, and we<'know him not, neither can the 'number of his years be searched out.

27 For 'he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop and distil upon man abundantly.

29 Also can any understand the spreadings of the clouds, or the*hoise of his tabernacle?

30 Behold, he'■spreadeth his light upon it, and covereth the bottom of the sea.

31 For by them 'judgeth he the people; he'giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

CHAPTER 37

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AT this also my*heart trem-■ bleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the soimd that goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thtmdereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For he saith to the snow. Be thou on the earth; likewise to the small rain, and to the great rain of his strength.

7 He'sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9^ut of the south cometh the whirlwind: and"cold out of the north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he weari-eth the thick cloud: he scatter-eth his bright cloud:

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come.

whether for correction, or for his land, or for mercy.

E Job advised to consider

the power and works of God

and not presume to be wiser

than God

14'Hearken unto this, O Job: stand stiU, and consider the wondrous works of God.

15*Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings 'of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments are warm, when he quieteth the earth by the south wind?

18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass?

19 Teach us what we shall say imto him;"/or we cannot order our speech by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 Fair weather cometh out of the north: with God is terrible majesty.

23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any that are wise of heart.

CHAPTER 38

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VU Jehovah and Job. 1 Jehovah' s first discourse. (1) Jehovah's demands

IT ^HEN the Lord answered ■^ Job out of the whirlwind, and said, 2'Who is this that^darkeneth counsel by words without knowledge?

•3'■Gird up now thy loins like a man: 'for I will demand of thee, and answer thou me.

(2) Thirty-six questions about the inanimate creation

4 (Where wast thou when *I laid the foundations of the earth? declare, if thou hast understanding.

5 'Who hath laid the measures thereof, if thou knowest? ""or who hath stretched the line upon it?

6 Whereupon are the"foundations thereof fastened? or who laid the corner stone thereof;

7 When "the morning stars sang together, and all'the sons of God shouted for joy?

8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it.

custs(v 22). God looks upon man, from above, as a busy, agitated, moving, impatient,and raging multitude spread over the earth like locusts in bands over the plains of the East. This is a very striking illustration of the insignificance of man as viewed by God in the heavens

law of gravitation. If Job did ojt know these things howcouldhe be qualified to criticize God and His government"

Continued, column 1

a See 18 admonitions of Elihu to Job, p.

411 b Questions 239-243. Next, 38:2 c Eto you know how the clouds are suspended In the air with sc much heavy water in them" This is a mystery, but having faith in God we know that He holds them upby His own power In the same way diat He hangs the earth and all planets on nothing. They are held up and revolve by definite laws executed by God; and they never vary unless God causes them to do so d Job had repeatedly professed a desire to bring his case i>er»nally before God to argue die matter in His presence. He was confident that If he could do this he would be justified In his contentions of Innocence (13:3, 18-22). Here Elihu sought to show job that If he had a true concept of God he would know that he would be «o over-awed by the Divine Presence that he would aot kaow what to speak (v 19-24) e Then -after EUhu had ended his long discourse against Job, the Lord came upon the scene and answered lob out of a whirlwind (38:1-40:2) f Questions 244-250. Next, v 11 g 'These were the first of 184 questions which God asked Job, as In chs. 38 -42. He first accused Job of darkening counsel by words without knowledge; that it, instead of explaining the tea»n for the divine dealings and vindicating God, Job had made many false accusations agaiiut Him and Hit government. Job had indulged in murmuring and complaining agaliut God and lived In bitter feelings against Him; he had confused the issue with his feelings Instead of keeping clear of false statemenu about Him. Job had aot given the true facts about God any more than his friends had. One of the greatest lessons we get from this book Is that we should always clear God of fault and take blame on ourselves Instead, for there is no fault with Him In any of His dealings h This was an allusion to the loose-flowing robes which were the mode of dress in ancient times. They were fastened with girdles or sashes when men ran, labored, or foughu The idea was that he should make himself strong and prepared for what he was about to near from God which would explain the many facts of

nature- things which occur constantly In die universe (v 3) i The whole passage may be considered ironical. Job had undertaken to tell what he knew about the government of God, and He challenged him here to demonstrate his calling to such an office as expositor. Such a wise man should be aole to expound the acts, works, and purposes of th: Almighty In creation wnlcn could be seen. If he could not expound that which was seen how could he expound those things not seen" (38:3-39:30) j See 35 questions about inanimate creation , p. 478 k God laid the foundations of the earth (v 4). It was the work of a Person and ttot the development of an evolving, selJF-exIstant, molecule or any number of molecules. Job was asked to tell how the earth was formed under God's hand, if he had understanding. If he could not do diis he was a poor critic of God's government 1 See Example of infinite perfeciion. p. 478 m The expression here gives the idea of a carpenter using a line to lay out his work. The earth Is represented as a building, the plan of which was laid out beforehand; and It was then made according to the plan. The earth there -fore, Is not the work of chance or fate; It was constructed according to certain specifications; and the method used proves infinite and personal skill n This simply means that the Creator formed the earth on a solid and eternal basis. It is not the Idea of the earth resting on a solid foundation like a building, but being suspended and rotating In space fully governed by die

a Tlu-bounds which jod h*s ict truly do iK>p ih ptL'ud wavfj of thi- occani. They advance «i If iioiliim; O'uld $ti>p tficm, bui when th.y aimc ti> t'od'i bounds they arc bick'n anJ su ppeJ lii a nvniimt ai If by the onimanUina VI'ice of God (V lO-n; Pi. 104:1-10) b Qu oyloru 251 275. Next, v 35 c GoJhai fixed days and nights ^1 con-dnu. eternally; and thjy are ruled by th' sun. moon, and sun (v 12-13; Gen, 1:14-19: 8:22) d The carthlsnampcdby the seal of the morning like an Image In clay is made with a seal (v 14) e The light is kept from the wicked and their hlKh arm (strength) shall be crushed (V 15) f Thlsrefersic the springs anJ fountains In th." depths of uie sea, o; the constant supply of water in the oceans, including the rivers and streams that flow from all parts of the earth Inoo th.m (V 16) g Thlsrevcalsopeningsanddix>rs to hell and death (v 17; Rev. 1:18; 9:1; 20:1) h In Job's day the exact measuremen:s of the earth were D)t kno.vn; niday we understanJ the diameter Is ab>jut 8,000 miles and the circumference 25,000 1 This refers tu the rising and settlngof the sun, or to day and nlRht be-Ing fixed aslf they dwelled in certain places and came forth regularly from their dwelling (v 19-20; Ps. 19) J Sai wand hail are formed in the clouds when they are at an dlevaiion where the temperature is below 32 degrees. Panlclesof moisture congeal and fall to the earth, or the flak-.s ol snjw melt and fall as rain. Hail stones, being greater In size and falling more rapidly often reach the earth in warm weather, when the temperature Is much higher than 32 degrees. Thus, we have hail-sicrms in summer sometimes k This means that the hail and sd»w are under the diiection of God. Several times He has used hail to destroy His enemies (Ex. 9:22-26; Josh. 10:11; Ps. 18:12-13; 78:47-48; 105:32). In the future hail will fall again as a pan of judgmen: (Rev. 8:7; 11:19; 16:21; Ez^k. 38:22) I God made clouds to be filled witlirain that would be pojTed jjt upon the earth. It rained In Lucifer's kingdom Icng before the creation of man (Isa. 14:12-14), and from th; time of Adam until now. On day 2 of the re-creation God restored the clojds to their work of giving rain(Gea, 1:6-8). It is therefore erroneuutto say thnitdidnot rain before the flood of Noah. See ones. Gen. 2:5-€ m This states the main purpose of tain; and there never was a time on :arth whenitwainstneedcdandthjre never will be such a time (v 16 -30) n 3ee i>ne n, 37:9 o 5ce 9:9, nates p MazMB d i, die 12 signs of the zodiac.

Mentloneo only here in Scripture q The laws by which all the Heavenly bodies continue in constant and Jter-nil mo lion around jne anotlier as they race thrxjugh th.; heavens(v 33)

r Thedomlnionof ihebcavenover cartli

4C fans about r.od (Isa. 40:1^:

1 He has measured the waters (40:iC:)

2 Measured the heavens wiUi the span .'< Measured the dusi of itie uartli

4 Wcigiied tlie muuiiiaiiis and hills

5 He d<x-5noi need to be lauglit(40:l:!) 0 Docs not need counselling 14)

7 Docs not need to be instructed (40:

8 Does not need to be taught in judg • mctii

9 Docs not need to be lAUgbt know -ledge

10 He :<•■' ■•'■■ ^t and inlitiite that tiic iiati 11 a drop in the tnicke I, a j:..a., v,u..: on the balance; the islands arc but a very small thing (40:15)

11 All the cedars of Lebanon arc not

10 And brake up (t it my decreed place, and set bars and doors,

11 And said.'Hith<>rto »sha!t t . but no further: and 1: 1 ! thy proud waves be stayed.'

12 H.I ,t thou'^commanded the II ,ince thy days; and I le dayspring to know hi.s place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

U"It is turned as clay lo the seal; and they stand as a garment

15 And'from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into'the springs of the sea? or hast thou walked in the search of the depth?

17 Have the tgates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived *the breadth of the earth? declare if thou knowest it all.

19 Where is 'the way where light dwelleth? and as/or darkness, where is the place thereof.

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou it, because thou wast then bom? or because the number of thy days IS great?

22 Hast thou entered into the treasures of the'snow? or hast thou seen the treasiues of the hail.

23 Which *I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26'To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

27^0 satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the'Sce? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as with a ston<-. and the face of the deep is frozen.

31 C.'insi thou bind the sweet ii' of "Ple'ia-dSg, or 1 liands of A-ri'On?

3;; Cm .1 thou bring forth 'Miz'/a-roth in his season? or canst thou guide Arc-tu'rus with his sons?

33 Knowest thou the 'ordinances of heaven? canst thou set the'dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

sultic ient (or the burning of beasts asa burnt offering to make atone-mcni Ixriore Him for sin (-Ui: \u}

0

l.'l i.llU

14 .'. ...... .v4.-. ..1. iii I »k - rom •

('ontinucd, column 4 ^

35*Canst thou send lightnings, that they may go, and say unto thee. Here we are?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

(3) Twenty-three questions about the animate creation

39 *Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in their dens, and abide in the covert to lie in wait?

41 Who providcth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAPTER 39 475

KNOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with com; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6'Whose house I have made the wilderness, and the barren land his dwellings.

7 He scometh the multitude of the city, neither regardeth he the cr>'ing of the driver.

8 The range of the mountains IS his pasture, and he searcheth after every green thing.

9 Will thc'unicom be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather if into thy bam?

13 Gaiest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14'Which leaveth her eggs in the earth, and warmeth them in dust, 15 And forgctteth that the foot may cru.sh them, or that the wild beast may break them.

16 She is hardened against her young ones,us though they were not hers: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neitlu-r hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scoraeth

10 -29)

44 He demands of His chosen people that they reason with Hii!) and siiow cause fiT '■•■■.• other gods (41:21)

45 He is tl ' locob

46 He cliaiK -yxi^ Lsrael to prove the worili of ilieir idol gi>ds in prophesy -ing and howlng wlut is to ton)e to pass (41:22-29)

a JU-'Stlnns

b 2i_"jue$3r . i loB:

'TMuatlng pr^ y Li lli^ns (v 33-10)

2 I'llling die appetite of yjODA lions

3 Providing fiK)(j for ravens (v 41)

4 VVh:n wild guts Increase (v 1)

5 The liinds talve

6 Monttis animals produce yjung(v 2)

7 The time when tliey travail

8 Sending wild isscs out free (v 5)

9 Loosing bandi of wild isses

10 Taming a unicorn (v 9)

11 Training the unicorn m work{v 10)

12 Using the unicorn tu harrow 11)

13 Trusting the strength jf unlearnt (v

14 Wlmln^ Ci)nfldence of unicorir.

15 Trusting unicorns to harvest the crops and bring to the bam (v 12;

16 Giving wings lu peacocks (v 13)

17 Clvin,; wings and feathers to the ostrich (V 13)

18 Giving saength to a harse (v 19)

19 Clotliing his n.ck wldi thunder

20 Making him afraid (v 20)

21 Flying of tlie hawk (v 2o)

22 Mounting up of eagle (v 27)

23 laitructin,; the Al.Tiighty (40:2)

c Several self - explanatory traltsof wild

asses are listed Uere (v 6-8) d In V 9-12 we have thj unicorn dealt

with. See t»ne c. Num. 24:8 e Here we have tome self-explanatory

facts about the ostrich (v 14-18)

^^ Cont. from column 2

pared to Him (40:18-20, 25) 15 Hchast>cen revealed and declared

to men from the very beginning (40:

21) IG He sits on tlie circle of the eartli,

and liie iiitiabiiants of cardi are as

powerless a s grasshoppers before

Him (40:22)

17 He moves the heavens as one would move a curtain back and forth

18 He spreads out the heavens as one would pitch a tent for liimself

19 He brings the plans and works of princes to notliing (40:23)

20 He makes the judges of the earth and their decisions as vanity

21 He makes man to realize tJiat he is only temporary on earth (40:34)

22 He made the law of death to take man away \ikc grass and stubble

23 He created all tilings (40:26)

34 He knows the number of all created

things 25 He knows them all by name 2G He is strong in power

27 He upholds a 11 things so that nothing fails of its creative purptise

28 Nothing is hid from Him (40:27) 39 Ho is the eternal God, Jehovah, the

Creator of die ends of the earth (40:

30 He docs not faint jg)

31 He does not grow weary

32 He is omniscient

H3 He gives power to the faint (40:29) ;t4 He increases strengdi to the weak .'15 He renews the sirengtli of all who wait upon Him, so that diey arc not bowed down, weary, or faint (40:30-31) ;)6 He demands silence, so that people may waiiupoiillin) tor strength

37 He invitch diose who wait upon Him for strength to speak to Him, and come tiear to receive justice and judgment

38 lie raised up Cyrus tlie Persian to conquer nations and let His people go baik to Palestine (41:3-;i, 25)

39 He has made a plan and ivvealed His purpose to men from the very bcguiniiig (41:4)

•10 He is ilie first and tlie last, and tlic same from eternity to eicrnity

41 llelus a clh>scii M:rvaiii-Israel, the seed of Abraliani, His friend (41:8-3)

42 He chose Abraham from among the chief men of cirtli, to be His servant eternally (41:9)

4;i He made many promises to Israel f.'IO listed here) tliat tJiey might know His works and be redeemed and reconciled to Him forever (41:

JOB 40. 41

Job humbles himself God answers him

a Questions 298-302. Next. 40:2

b to these verses we have some self-ex-planatcry traits of ±e horse (v 19-25)

c Godr»)w questioned Job aboutthe hawk and eagle. Certain traits about the eagle in particular were mentioned (v 26-30) dSee Ezek. 33:17-20; Mt. 24:28; Lk. 17:34-37; Rev. 19:17-21

e This Indicates that God paused a nrw-mentandthencontinusd answering Job

(vl) f Questions 303-308. Next. 41:1 g 6 great sins of Job :

1 He contended with the Almighty to instruct Him (40:2)

2 Reproved God (40:2j

3 Disaanulled God's judgment (40:8)

4 Condemned God to make himself appear righteous (40:8) 3)

5 Hid counsel without knowledge (42:

6 Uttered what he did DDt understand (42:3)

h Then -after Jehovah had asked him 60 questions about tii; animate and Inanimate creations, Job answered but he was ft^t as bold and self-confident about being justified if he could talk to God in person, as he had bragged about in his discourses (v 3-5)

i Compare this brief answer and the attitude of Job here (v 4-5) with his brag -ging of 23:1-8. He said then that he would fill his mouth with arguments if God would only come to him and give him a fair trial. But what did he do? He had notiiing id say except that he was vile and did not know what answer to give God

j The firstof only 2 questions Job asked during the whole trial in God's presence. There were 186 questions and God asked 184 of them; it was like a courtroom cross-examination. Where were all the arguments Job said he would give should he ever have the opportuntiy to see God and talk to Him? (23:3-5). Now, all he wanted to do was lay his hand upon his moudi (v 4). In this first barrage of questions from Jehovah, Job was brought to complete silence and ackiwwledgement of his vileness(v 4-5). Afterthe second barrage Job was brought to complete re-pentan:e (42:1-6) k Then-after Job had answered Jehovah Bneily and made his confession of vileness, God continued by asking 25 more questions (40:6-41:34)

1 13 commands of God kj Job:

1 Gird up your loins now like a man; for I wul demand of yo a, and answer Me (38:3)

2 He thatrepioves God.lethim answer it (40:2)

3 Gird up your loins like a man: I will demandof you, and declare unto Me (40:7)

4 Deckyourselfwidimajesty and excellency (40:10)

5 Anay yourself with glory and beauty (40:10)

6 Cast abroad the rage of your wrath: and behold every one tiiat is proud and abase him (40:11)

7 Lo-ok on everyone that is proud, and bring him low (40:12)

8 Tread down the wicked in their pUce (40:12) 13)

9 Hide diem in the dust togetijer (40:

10 Bind their faces in secret (40:13)

11 Behold D3W behemoth (40:15) 23)

12 Behold,he drinketh up a river (40:

13 Behold, the hope of aim is in vain (41:9)

m God's 4 questions to Job (v 8-9):

1 About disannuUlng^STe judgment of God

2 Condemning the A Imighty so that he might be righteous

3 Having an arm (power) like God

4 Being able to thunder with a voice like God

'n 8fold challenge of God to Job :

1 Deck yourself with majesty and ex-

the horse and his rider.

19'^ast thou given the"horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither ttimeth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26T)oth the hawk fly by thy wisdom, and stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, and her eyes behold afar off.

30 Her yoxmg ones alsoi^suck up blood: and where the slain are, there is she.

CHAPTER 40 476

OREOVER the Lord answered Tob. and said, 2'Shall he that «contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

(4) Job's reply to Jehovah

3 •■*Then Job answered the Lord, and said,

4 Behold, 'T am vile; 'what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

2 Jehovah's second discourse. (1) Four questions about Job

tread down the wicked in their place.

•13 Hide them in the dust together; and bind their faces in secret.

14 "Then will I also confess unto thee that thine own right hand can save thee.

(3) Sixteenfold description of the behemoth

15 ' Behold now "behemoth, which"^I made with thee; "he eateth grass as an ox.

16 Lo now. his strength is in his loins, and his force is in the navel of his belly.

17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones are as strong pieces of brass; his bones are like bars of iron.

19 He IS the chief of the ways of God: he that made him can make his sword to approach unto him.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He Ueth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover hun u;i7h their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, and hasteth not: he tnisteth that he can draw up Jor'dan into his mouth.

24 He taketh it with his eyes: his nose pierceth through snares.

CHAPTER 41 477

(4) Twenty questions about leviathan (serpent or dragon, vs. 34; Isa. 27:1; Rev, 12:1-17; 13:1-4; 16:13; 20:2)

'/^ANST thou draw out^levia-v^ than with an hook? or his tongue with a cord which thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him

for a servant for ever? 6 ""iThen answered the Lord 5 Wilt thou play with him as

unto Job out of the whirlwind, and said,

•7 'Gird up thy loins now like a man: I will demand of thee, and declare thou imto me.

8"Wilt thou also disaimul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

(2) Eightfold challenge to Job

•iCDeck thyself now with maj esty and excellency; and array thyself with glory and beauty. 11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. •12 Look on every one that is , proud, and bring him low; and

with a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10 None is so fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay him? whatsoever is imder the whole heaven^is mine.

12 I will not conceal his parts, nor his power, nor his comely

cellency (v 10)

2 Anay yourself with glory and beauty

3 Cast abroad the rage of your wrath

^^^^^ ^

4 Abase'all that ate proud

5 Look on aU the proud and bring diem low (V 12) , . ,

6 T read dow n the wicked In dieir place

7 Hide them in thedusttogedier (v 13)

8 Bind their faces in secret

God could provide a way of comfort and restoration. This He did in sending the Messiah-His only Son and a descendant of Abraham and David, according to the flesh; He was to redeem and deliver the nation and restore them to their own land, an eternal and a righteous people (7:14; 9:6-7; Mic. 5:1-2; Mt. 1; Jn. 1:14; 3:16; Rom. 1:1-5.16; Gal. 1:4; 4:4-8; Col. 1:15-18)

a Then (when yoa can do all these tEIngs-the 8 of v 10-13) I wiU also confess that you can save yourself by your own poner (v 14)

b It is iwt definite what animal is referred to here. A study of this pssage by critics and naturalists has brought the concludon that either the elephant o; hippopotamus is meant; but there are some remaining difficulties, for parts of the description do notfit either animal. It could be that an animal now extinct is referred to. We d) know that beasts of tremendous size have roamed the earth in ages past, especially in the pee-histcric times. Actual bones have been found to indicate a beast 25 ft. high and 60 ft. long, they tell us. The bones of the toes of such an animal are about 3 ft. long and one tooth weighs 4 lbs. 8 ozs. The fact that behemoth was chief of die ways ofGod(v 19) suggests thathe was something more than an elephant or a hippopotamus

c Whatever the animal was, as described here, it was made when Adam was, according tD tills statement to Job. God said, "which I made with thee, "mean-ingHe made behemoth when He created man (v 15)

d 16fold description of behemoth:

1 He eats grass like an ox (v 15)

2 His strength is in his loins (v 16)

3 His force is in his belly

4 His tail is like a cedar (v 17)

5 The sinewsofhisstones are wrapped together

6 His bones are as strong pieces of brass (v 18)

7 His bones are like bars of iron

8 Heischiefofthe waysof God (v 19)

9 He can be killed by die sword of God. This implies that it would be difficult for man to kill him

10 He feeds upon the mountains (v 20)

11 He lies under shady trees (v 21-22)

12 He lies in the reeds and fens (v 21)

13 Hefeedsinihe willowsof the brook (V 22)

14 He drinks a great amount of water (v2.3)

15 He is a slow moving creature

16 Man cannot take him off guard or take him in a snare (v 24)

e OU3Stions 309-325. Next, v 13 f 20 questions about Leviath an: "TCatching him with a hooF(v 1)

2 Catching him by his tonguj

3 Catching him by the nose (v 2)

4 Boring his jaw with a thom

5 Making supplicationt to man (v 3)

6 Speaking soft words to man

7 Making a covenant with man(v 4)

8 Taking him as a servant

9 Playing widi Mm as a bird (v 5)

10 Binding him for the maidens

11 Making a banquet of him

12 Dividing him among merchants

13 Filling his skin with barbed irons (v7)

14 Filling his head wi± fish spears

15 Seing afraid of him (v 9)

16 No man able to stand before him (vlO)

17 Repaying him (v 11)

18 Discovering his garment (v 13)

19 Bridling him

20 Opening his jaws (v 14)

g A11 things under the whole heaven belong to God and He knows the parts, power, and proportions of Leviathan (v 11-12)

God's promise of comfort (Isa. 51:19)

God promised to comfort Judah and Jerusalem (40:1; 51:3), but by whom was the problem. No ordinary son of Israel had been able to comfort the nation thus far. It was soon to go into Babylonian captivity and all the sons of Israel would be powerless to stop such defeat. They were to faint ana be trapped like a wild bull in a net (v 18-20). In themselves Israel was powerless to provide a deliverer; only

JOB 42

Job submils himself to God

ian.

J-io

c TKUlsn)ck)abta lymbol of Satan, at a great dragoa, wfto is the •.-n.rTry jT bi-)thCi(-idandman, C«-rialn natcmtnn In • -lid refer only to

a i:. . .. JS In Ua. 27:1;

Rcw. 11. ii.r<. U> V O't ti; U called the kin,{overallth<:ctill(lrenjf pride. The Berkeley an J YoufV! versions read, he is kins over all the sons of pdde:' Moffan reads, the monarch of pioud creaturt^ ' Thus Leviathan could tK ik'>ne other than Satan, the splrli that i»w works in all suns of dlaoD. Jlence and pride(Eph. 2:1-3). The word pride bi>)t used of beasts in all the booEof Job. Cp.9:13; 26:12; 40:11-12 wh:re the word proud is used .if men. Outside the book of Job prid e is used 45 times and alwaysof men; pcojd is used 42 times of men. Not oacc are these used of anlmab; aad in Job pride is used only of men (33:17; 35:i2) and l/.-viathan (v 15); so the children of pride of V S% must refer id men. To Interpret this wcne as meaning that lx.-vlathaniskin(! over all the animab is out of harmony with truth. If he is king over all the sons of thj projd human race, then beyond tliubt, he is Satan

d Then -after th-'second barrage of ques-tiont by Jehovah. Job answered again; by nLiw his vilenesihad become jo.Tie-ihinf. to be abhoned (v 1-6)

e i:iold answer of Job id Jehovah :

1 IkajwYoj ran do everydiing (v 2)

2 No (bought can be wlttih.ld from You

3 I have hid counsel without knowledge (V 3)

4 luncred what I did not understand

5 I uttered things too wond«!rful for me, which I did n:)C kn3w

6 Hear what I h-iv. to say (v 4)

7 I want an answer hom You

8 Ihaveh-ard jfYou">y the ear (v 5)

9 Now I scv You

10 I abhor myself, and repent in djst and ashes (v 5) f Qu ygion 329. Last question In book

■i If Job ever had any misunderstanding about th r - - of God he was now being e J, for in v 5 he de-

clared ttc jidu iieard of Him ~by the hearing of the car: but now mine eye secth thee." God made a visible appear.-nee to him and Job was able lo sec Mis bodily shape. . hat God is a literal perwn with bodily parts is proved man>' ciines in Scripture

/nthroptjmorphism

Anthropomorphisni is the ascription of human bodilv parts, attributes, .-nd passions to God, and taking the substantiating statements of Scripture to be;-of:

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us He has sui al that

Hcdocsnot have ihem Would Me n>>t be more likely to say in plain languatic that He docs not have eyes, hands, mouth, ears, and other bodilv mem bers'

It isloi^ii .••1 not tooueiliuii (hi n'ain,

simple It

' 'oJ .i:id r-

angels, men, a:

have no Bible autliu.-.. .. ..

Rom. 1:20 atone proves this

It

^x

■:. We . rwisc.

.an discover the face oi ly.y, idrment? or who can come to him with his double bridle?

U Who can open the doors of his face? his teeth art terrible round about.

(5) Fifty-sixfold description of leviathan

15 His *scales are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that lay-eth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; one would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high things: Tie is a king over all the children of pride.

CHAPTER 42

(6) Job's reply to Jehovah

T HEN I6b answered thfi Loan, and said.

21 know that thou canst do every thing, and that no thought can be withholden fr<jm thee.

3'Who 15 he that hideth counsel 'without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew

The truth is that Cod has revealed Uifp..-If • ^........ u.. .v. ■ ....

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not.

4 Hear, I beseech thee, and I

will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor myselj, and repent in dust and ashes.

VIII Jehovah and Job's three

friends

■ 7 • And it was so, that*after the Lord had spf)ken these words unto Job, the LoRD^said to £ri-ph4z the Te man-ite. My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. • 8 Therefore *take unto you now seven bullocks and seven rams, and go to my ser\'ant Job. and offer up for yourselves a burnt offering; and my servant J6b shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, "^like my ser\'ant Job.

9 So £1 i-phiz the Te'man-ite and Bil dad the Shu'hite and Zo phar the Na'a-math-ite went, and did according as the Lord commanded them: the Lord also accepted Job.

IX Jehovah, Satan, and Job (cp. 1:6-22; 2:1-8): "the end of the Lord" (Jas. 5:10-11)

10 And the LoRP'^t ume d the captivity of Job, when he prayed for his friends: also the Lord gave Job 'twice as much as he had before.

11 'Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: «and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: ever^' man also gave him a piece of money, and every one an earring of gold.

12 So the Lord blessed the latter end of Job more than his beginning :*for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13'He had also seven sons and'three daughters.

X The conclusion of Job

14 And he called the name of the first, Je-mim4; and the name of the second, K€-ziA, and the name of the third, Kfr'en-hip'puch.

15 And in all the land were no women found so'fair as the daughters of J6b: and their father gave them inheritance amoni; their brethren.

16 After this lived Jdb 'ga hundred and forty years, and saw his sons, and his sons' sons, even four generations.

17 So J6b ditdrbeing old and full of days.

the most patient and godly men of all

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a When God was ihntugh with aniwerlng JoS, Ml addr- ued the 3 friends, completely Ign -ring llihu f< t r< aioos mt explained.'« d told them that they had r>n spoken >f Mini thi things that were right, as His servant Job had Jjne (v 7). Although Me had rebuked lob for coitending with Mlm, rep-oving Him (40:2), disannulling Mis judgmentanJ condemning Him (40:9), G«)d called Job His serva nt and acknowledged that, in :ompiriton with these 3 friends, be had ip:>ken right things

b God commanJedthe 3 friends to go o Job with 7 bulfecks (valu.>: $2, 276. 00 figuring each at $.'*25.00), and 7 rams (va\u-:$140.00 figuring each at $20.00) andofferthcm for themselves (nit for Job), as a burnt sacrifice. Job would pray for them and be accepted, for God iald, "him will I accept' (v 8). God threatened to deal with these friends according to their folly which Ifc cxpUincd a second time as speaking wrong things about Him (v 7-8)

c &)d knew that whatever Job had said (which .night be questioned) was under great piin, sufferingani satanlc pres-suL'e-things in he atedd-bates which he would an have uttered under normal clrcum»tances. He knew also that the 3 friends had spoken through tatanic pressure and fallacy, not u.idctitandlng at all about the cause of Job's troubles. He considered what Job had said as the thtn; whic h Is right when it was com-pared to wTiaTthf oth.rshad said (v 7-8)

d This means that God healed Job, and restored all that he had possessed before the trial (v IJ)

e lob's restored wealth: 14,000 sheep "3

$20.00 $ 230,000.00

6,000 camels a

$100.00 600,000.00

2000 oxen ^

$325.00 650,000.00

1,000 asses i

$50.00 50.000.0 0

Total est. value.. ^1. 580,000.00 Cp, n^te g, l:3for his former wealth

f Tncn-when the test wasover, his budy wasliealed, and Satan was osmpletely tljfeated, all his brethren, his sisters aad former acqaaintaoces came ba:k to hitn and partuok again of Job's hos-pitaUty (V 11)

p j blessings t hf>.)ush hi s friends:

1 "Bemoan^ him (v ll)'

2 C omf orted him

3 Gave him a p'ece- of mon-y and an earrfh? eachu In some paru of the Eanit ■« as customary for friends and relatives tr visit a man in -jouble at an appointed time to Sring presents whicr. »ould reimbu-se him somewhat fiT what h. might have lost through calamiry. After a feast the gu sts would xpress theirwishjs fir futu'e pa'speriry, leave theu gifts and Jepan

h i;e note e, above i In due time he haJ children again, which njmbercd the sam.. as those he lost in die cycK>ne of 1:19 (v 13) J J ^ .irilful d au&ht»T S of Job: 1 , resembling a~clear day;

Jay; a Jjve (v 14) • /la. Cassia, or ("innamon-after .1. 1 the most valuable and fragrant spices of anitiquiry a Kerc i>-h^)pu ch.h.^rnv-f thecve-painL reTerring to a vessel made of ho.-n, wherein the Oriental wo.ncn kept the pilnt used abiut their eyes to make them appear large and beaua-fo' k Beautiful and attractive 1 If Job Uved 70 years befcre his trial, as tome scholars jud:e, ani 140 afterward, ht- was 210 yean old when h.-d.ed m Being Mtlsfled with his life and ih;: number of his days. The S.ptuaglnt adJs to v 17 the following: AnJ it is wrinen that h. shall rise again with thiy who-n the U^rd r.ils<-« up

Thus > ■ ■ -Job

»• !ioli.i , of

NO TES

ON-

JOB

CONTINUED

:of I

S6fold description of leviadian aob 41:15):

1 Cannot be taken with a hook like a fish (v 1)

2 Tongue cannot be snared with a tope

3 Nose cannot be hooked (v 2)

4 Jaws cani>5tbe bored throu^ with a thom (ring)

5 Does not beg for his life (v 8 Cannot be made a servaoc ot man

(v4)

7 Cannot be tamed (v 5)

8 Is not edlbk (v 6)

9 Caniot be divided and sold

10 Skin cannot be filled with barbed irons In taking him (v 7)

11 Hishead cannot be filled with fish sf«an in capturing him. Fish spears were slender tods 10 to 12 ft, long and feathered on one end like an arrow, hiving 2sharp points on the other, about 2 ft. Ln length, on which fish were impaled

12 In seeking to take aim, all that a man can do is to fight him and no mote (v 8)

13 The hope of taking him In battle Is vain (v 9)

14 Men give up In any fight with him when they see him

15 No man is 90 fierce that he can stir him up any nx>re dian he can stand against Go d-and who will dare fight witii God? (V 10-11)

15 God alone is rvat confounded by his parts (limbs), power, and frame (vl2)

17 No man can discover the face of his garment or his skin (v 13)

18 No .-nan can bridle him

19 No man can open his jaws (v 14)

20 His scales are his pride (v 15)

21 His scales are shut up together as witii a close seal

22 One scale is so near another that no air can come between diem (v 16)

23 The scales are joined one to another (vlT)

24 They stick together

25 They cannot be separated

26 Ughtshootsout of oU nostrils when he sneezes (v 18)

27 His eyes look like two suns that come up In the morning

28 Burning torches shoot out of his mouth when It Is open (v 19)

29 Sparks of Sre leap out when his mouth is open

30 Smoke goesoutof his nostrils when hebteatiies, as out of a boiling pot

31 His breath kindles the coals of his mouth Into flames of fire (v 21)

32 His neck is exceedingly strong (v 22;

33 Sorrow (tenor) Is turned Into joy (dances) before him

34 His flesh is not flabby and soft, but scud and firm (v 2-3)

35 His flesh cannot be moved

36 His heart Is as firm as a hard mlll-smne (v 24)

37 The mighty are afraid when he raises himself up to attack (v 25)

38 By reason of breakings (destruction wrought by him) the mighty purify themselves (miss the mark and flee in tenor)

39 The sword (harpoon) diat Is put into him canarjt hold (f)enetrate his hard skin, v 25)

40 The spear, dart, andother weapons have no effect on him

41 Heesteemslroaasweakstiaw(v27)

42 He esteems brass as rctten wood

43 AtiDwshavenoeffectonhim (v 28)

44 SlingstDnesfalloffhimlike stubble

45 Darts are also counted as stubble by him (v 29)

48 He laughs at the spear

47 He walks and lies on sharp stones which have no effect on him (v 30)

48 Sharp pointed stcnes ate as soft to him as clay

49 Wherever he goes he makes the water to boil like a pot (v 31)

50 He stirs the sea up Into a foam like a po; of ointment

51 He makes a foamy path in the water after him (v 32)

52 He makes the deep to appear hoary and foamy

53 There Is nothing Uke him on earth (v33)

54 He is without fear

55 He beholds all high things (v 34)

56 He is king over all the children of pride

Sommary of Job

Date and place: the events of Job took place in the Latter part of the 430-year period of the dispensation of Promise (note o. Gen. 15:13). Judging from this and the time of the birth of Jacob's sons (p. 30), we suppose that Job died about 15 years before the exodus from Eg>p:. This is based upon the supposition that Issachar was bom to Jacob when he was about 90 years of age; and Job was bom to Issachar when he was about 20 years of age. Job was around 70 years old when he experiencedhis trial; and he lived 140 years after that (Job 42ll6). We can say that the time of the events of his testing period was about 1845 B.C.; and if the book was written during the last 140 years of Job's life, the date of writing was probably 1843-1703 B.C. The events took place in the land of Uz (note b, 1:1)

It is certain diat Job Uved before the giving of die law, for there are no references to Jewish rites, manners, customs, reUgious ceremonies, priesthood, festivals, fasts, sabbaths, or anything else commanded in the Law of Moses. The references to religion and God In the book make it clear that Jc*'sre-Llglon and concept of God were the same as that which prevailed In the days of Abraham, Isaac, Jacob, and Israel before the gi\ing of the law (1:5; 42:^. Jobwas the one who offered sacrifices as the head of his own family and in behalf of the children, ::s Noah (Gen. 8:20); Abraham, and the other pre-law patriarchs did (Gen. 12:1-13; 15:9-11)

The theory that Job was not a real person and that the book is simply an allegory with all events, persons, and ouier details being figurative ideas, is un-scriptural. The fact of his existence is stated in Gen. 46:13; Ezek. 14:14, 20; and Jas. 5:11 as well as In the book itself. The first two chapters and the l?st ones are In such simple narrativp form that they remove any doubt regarding the historical facts they relate. The remaining chapters are poetic but in none are we led to believe that the characters and their words are figurative and the events untrue. God and various Bible writers refer to the people as real persons; thenamesof Job's friends and their particular parts of the country are mentioned; the Chaldeans and Sabeans, are also refered to. As to the meetings between God and Satan, these can be taken as UteraUy as the meetingsof men reported In the book. By revelation, God no doubt iiowed the author the facts of such conversations in heaven, so that he could write them for our enlightenment. As to the various speeches given in poetic form, in heated arguments, one immediately after the other, such was possible with Oriental people of great intelligence; they were trained to speak this way in daily conversation. Furthermore, we must recognize that supernatural powers could have inspired them in their reasonings

Author : it Is impossible to prove fully who the author of Job really was; but there ate certain facts that make it seem that the main part of the book was written by one person, before the giving of die law of Moses. It could be that Job was the author of all but the last verses giving the record of his end; or, it could be that the book was the work of two men; these could have been Job and Moses. In either or both cases die book could have been produced during the 40 years Moses was in the desert

Proof of authordilp : there is no definite proof regarding who wrote the book, but there are some outstanding facts that would indicate the possibility of a certain author or authors:

1 V.Tioever wrote it had to receive a special revelation from God concerning the scenes and conversations in heaven of chs. 1-2

2 The author was especially Inspired by the Holy Spirit (2 Tim. 3:16; 2 Pet. 1:21) to record the events and conversations between Job :nd his friends; or, if someone besides Job, he had records of all that was said in the various speeches, from a person who may have been present to Listen

3 The book was no doubt written by an Israelite Uke all the other books of the Old Testrment, for dirough Israel came the revelation of God (Rom. 3:2)

4 It was written before the law of Ktoses, for there is not die slightest reference to the law or any of its institutions

5 Job lived 140 yean after the experience of calamities (Job 42:16), which would bring him into the period of the life of Moses

6 The art of making books was known at this time, as proved widiin the book itself (19:23-24; 31:35). See note on Ex. 17:14

7 Job's 140 years of leisure after his trial provided him with more than enough time to work on a record of his experiences, even leaving out the idea of divine influence and help in recording the many details of the conversations. How much more could we conceive of Job, or Moses, writing the book by divine inspiration!

8 K'oses received a revelation concerning the creation and many other things which form a part of his writings; so, if this book was not written by Job, dien it could have oeen written by Moses, in part or in its entirety

9 No doubt Job and Moses Lived at the same time in the vast wilderness section of the country from Arabia-Petra to the Persian Gulf (note b, 1:1). For 40 years Moses was In this part of the world herding the flocks of Jethro, priest of Midian; and these men could have spent much time together. The book could have been produced by either one of them or by both men together, before Moses went back to Egypt. This much is certain: Moses accepted the book as part of the divine revelation uf God entrusted to the Hebrew people, and thus transmined it to future generations

10 The style of the poetry does not seem to be that of Moses, but that in itself would not exclude him as having written p=rt of the book, at least the last part, the history recording the end of Job's Life

11 Tradition says that the bookwas written by Moses; and this could well have been the case through inspiration. He couldhave also been given a record of the poetical section (chs. 3-42:6), and could have added the

historical parts of both the beginning and the end. We can at least say diat regardless of who wrote the book it is definitely inspired of God

Theme : there are so many wonderful lessons In the book of Job that It is almost impossible to single out one particular theme, other than to say that it is a treatise on human sufferings and the effects upon the sufferer and his friends, and reasoning about why these things happen even to the godly of the eardi.It also makes It clear what part Satan and God have to do wldi human suffering

Purpose : die main purpose Is to give Light concerning human sufferings, through calamities and sicKnesses, record the reasonings of ordinary men concerning these experiences, identify Satan as the author of such misery, teach patience (Jas. 5:10), and reveal God as the Deliverer of His people when He Is called upon to help in time of need

Statistics: 18di book of the Bible; 42 chapters; 1,070 verses; 10, 102 words; 1,066 verses of history; 1 verse of fulfilled prophecy; 3 verses of unfulfilled prophecy; 329 questions; 13 commands; no promises; 4 predictions; 10 messages fromGod(l:7, 8. 12; 2:2, 3, 6; 38:1; 40:1, 6;42:7). Itcanbeseenbydiisdiat there is very little prophecy in the book of Job, as well as only a few messages from God. The reason is easy to understand. The book is one of many charges and counter -charges between men who did their reasoning without consulting God on any matter whatsoever

^ Cont. from col. 2, p. 547

His soul passions and spirit attributes should not be denied or interpreted contrary to what is written; they should be believed in all simplicity.The constant rejection of revealed facts about God certainly will not give us a true understanding of Him. To acknowledge them as truth will not make God any less glorious or powerful or great than He really is. God can be Uke man in bodily form and stiUbe as magnificent as we have always diought Him to be. He can have a spirit -substance body and still be like man in size and ^lape ; and He can have passions, feelings, desires, intelligence, and wiU power without being confined to man's limitation and sinfulness. Truly He is not only all diat mtn, angels, and other beings a re in this respect, but infinitely greater in everything; and man, in reaUty, is simply a miniature of God in attributes and powers. See God in Index; also 44appearances of God^ p. 63

He has appeared to many as a per-son-to Adam and Eve (Gen. 2:7,19,22); Cain (Gen. 4:6, 9,16); Abraham (Gen. 17:1-22; 18:1, 22; 19:1); Isaac (Gen. 26:2-1; 26:24);Jacob(Gen. 28:12-15; 32:24-32;35:1):Moses(Ex. 3:l-4;24: 12-18; 33:9-ll);Joshuagosh. 5:13-15); Samuel(lSam.3:10, 21);EUjah(lKi. 19:11-18): David (IChr. 21:16-17:2 Chr. 3:1); Isaiah (Isa. 6); and others

63 facts about God:

1 He is a person (Job 13:8; Heb. 1:3)

2 He has a spirit body (Dan. 7:9-14; 10:5-19; Isa. 6; Ezek. 1; Rev. 4)

3 Shape (Jn. 5:37) 4FcCTn (PhiL 2:5-7)

5 Image a.nd Likeness (Gen. 1:26; 9:6; 1 Cor. 11:7; Jas. 3:9)

6 Sack parts (Ex. 33:23)

7 Hean (Gen. 6:6; 8:21)

8 Hands (Ps. 102:25-26; Heb. 1:10)

9 Fingers (Ps. 8:3-6; Ex. 31:18)

10 Right hand (Rev. 5:1-7)

11 Moudi (Num. 12:8; Isa. 1:20)

12 Lips (Isa. 11:4; 30:27)

13 Tongue (Isa. 30:27)

14 Feet (Ex. 24:10; Ezek. 1:27)

15 Eyes (Ps. 11:4; 18:24; 33:18)

16 Ears (Ps. 18:6; 34:15)

17 Head (Dan. 7:9)

18 Hair (Dan. 7:9)

19 Arms (Ps. 44:3; Jn. 12:38)

20 Loins (Ezek. 1:26-28; 8:1-^

21 Voice (Ps. 29; Rev. 10:3-4)

22 Breadi (Gen. 2:7)

23 Countenance (Ps. 11:7) 24So'jl(Mt. 12:18; Heb. 10:38)

25 Soul passions, as grief (Gen. 6:6)

26 Anger (1 Ki. 11:9)

27 Repentance (Gen. 6:6)

28 Jealousy (Ex. 20:5; 34:14)

29 Hate (Pr. 6:16)

30 Love(Jn. 3:16)

31 Pity (Ps. 103:13)

32 Fellowship (IJn. 1:1-7)

33 Pleasure and deUght (Ps. 147:10)

34 Joy (Neh. 8:10; Gal. 5:22)

35 Peace (Gal. 5:22)

36 Longsuffering (Gal. 5:22)

37 Gentleness (Gal. 5:22)

38 Goodness (GaL 5:22)

39 Faldl (Gal. 5:22)

40 Meekness (Gal. 5:2:^

41 Self-control (Gal. 5:23)

42 Spirit (Ps. 143:10; Isa. 30:1)

43 Spirit faculties, as mind (Rom. 11: 34) 33)

44 InteUigence (Gen. 1:26; Rom. 11:

45 WiU (Roto. 8:27; 9:19)

46 Power (Eph. 1:19:3:7, 20; Heb.l:2}

47 Truth (Ps. 91:4)

48 Faldl (Rom. 4:17; 12:3)

49 Hope (1 Cor. 13:13)

50 Riffiteousness (Ps. 45:4)

51 Faith.Tilness (1 Cot. 10:13)

52 Knowledge (Isa. 11:2)

53 Wisdom (1 Tim. 1:17)

54 Discernment (Heb. 4:12)

55 ImmutablUty (Heb. 6:17)

56 He wears clodies (Dan. 7:9-14)

57 Eats food (Gen. 18:1-8; Ex. 24:11) 53 Rests (Gen. 2:1-4; Heb. 4:-^

59 Dwells In a dry (Jn. 14:1-3)

60 Sits on a dirone (Isa. 6; Dan. 7:9-11)

61 Walks (Gen. 3:8; 18:1-8, 22, 33)

62 Rides (Ps. 18:10; 68:17; Ezek. 1)

63 Manifests other powers and bodily presence Uke other beings

Hymn* of Prayer, Prai»e. Distresa, History. Prophecy. Trust, Promise, Hope. Instruction, Confession. Judgment. TesUmony *nd Deliverance of the Hebrew People before and after the Exile

tae,' THE FIRST BOOK OF PSALMS - The Genesis Book: Concerning Man (Psalms 1 -41) tJOJ

a Heb. *iher. how happy. Trans. bluseJ 18 tlmei and happy 17Unm(Pt. 33:23: Job5:17;Pj.I27:T:128:2; 144:15; 146: 5; Pt. 14:21; 16 20; etc.)

16 bleaeJ clagei: Tticy tha t

1 Live 8DJly(l:l: 106:3; Ila.56:2)

2 Put theii trust In GoJ(2:12; •10:4)

3 fUve sins for^ven (32:1)

4 Are free from iinputeJ sin (32:2)

5 Help the poor (41:1) 6Go«l fellowships (65:4j

7 Live in God's house (84:4)

8 Draw saength fron: God (84:5)

9 Know bow to worship GoJ (89:15)

10 Are chastened by God (94:12)

11 Fear God f 112:1; 128; 1)

12 live undehled Uves (119:1)

13 Obey God's Word (119:2)

14 Walk in wisdom {Pr. 8:32. 34)

15 Hear wisdom (Pr. 8:34)

16 Walt upon God(Isa. 30:18)

b The emphasis Is on THAT man who lives to the end in life for which God created him (Rev. 4:11)

c 3 sinful classes (v 1):

1 The ungodly. Heb. rasha. morally wrong; actively bad; wicked: unjust. Trans, ungodly (1:1-6; 3:7: 73:12: 2 Chr. 19:2; Job 34:13) and wicked 248 times(Gen.l8:23-25:Ps.9:17:etc.)

2 Sinners. Heb. chaita. criminal; to miss the mark: pass the limits of the law. Trans, sinners (1:1.5; 25:8; etc.)

3 The scomfuL Meb. luwts, to make mouths at; to scoff; to mock(v 1: 22:7)

d 7 acts of a righteous mag

1 Delights in the Word of God (v 2)

2 Meditates in it day and night (v 2)

3 Consecrates to obey it (v 1)

4 Makes it his rule of life and conduct (Jas. 1:22-27)

5 Makes it his standard of faith and religion (2 Tim. 3:16-17)

6 Readsittogainknowledgeand wisdom (ML 24:15; Eph. 3:4; Rev. 1:3)

7 Feeds on it to grow spiritually (1 Pec 2:1-3; Rom. 10:17) 2 comp arisoiu:

teous: like a tree planted, cul'

|omparu(RJMueoi

ated.and

f

1

tivated, and well watered; not like one growing wild in the field (v 3)

2 Wicked: like chaff that blows away and soon perishes (v 4. Cp. 35:^ Heb. palgey mayim. divisions of waters. A lemiuseJTnthe East for small channels which divide a garden for purposes of irrigation

g in the season expected, governed by proper irrigation and cultivation

h Portraying a rich, fruitful, and perfect Christian Ufe,Cp. Jn. 15:1-8

i Materul prosperity Is as much the will of God as will and body health (v 3; losh. 1:5-9:1 Sam.2:7-8;3 Jn. 21

J 12 things the wicked are like:

1 Chaff that wind drives away (v 4)

2 Grau that soon perishes (Ps. 37:2)

3 Wild beasts (Ps. 49:20)

4 Poisonous stukes; adders(Ps. 58:4)

5 A deceitful bow (Ps. 78:57; Hos. evanliyfPi. 144:4) 7:16}

7 Potsherd (Pr. 26:23)

8 The troubled sea (lia. 57:20)

9 A heath in the desert (Jer. 17:6)

10 Foxes in the desert (E;^ek. 13:4)

11 A roaring llon(Ezek. 22:25)

12 Ravening wolves (Ezek. 22:27)

k Iw prophecy In Pt. (2:l-12i unful-tUled except v 7). Sew, 8:2. Question 1. Next, 4:2, TUs psalni was writteni by David f Acts 4:25-26> Heb. goylm. lutionj or Gentiles 4 raging classes (v 1-2): I Heathen (Gentile*, natioru) 2PeopleOews, Acts 4:27)

3 Kings (Gentile rulers. Acts 4:26)

4 Rulers (Jewish leaders. Acts 4:26) 5 acts of the ungodly:

1 They rage f v 1)

2 Imagine (plot vain things - v 1)

3 Set themselves against God and Messiah (v 2)

4 Counsel together againn God and Messiah (v 2)

1

► 8 Ask of jme, and I shall give thee the heathen for thine ja-heritance, and the uttermost parts of the "earth for thy possession.

4 Millennial reign of Messiah (Isa. 2:1, refs.; Rev. 20)

9*Thou Shalt break thern with a rod of iron; thou shah dash them in pieces like a potter's vessel.

• 10'"Be wise now the refor^ . O ye Icings: be instructed , ye judges of the earth.

• 11 Serve the Lord with fear, ' and rej oice with trembling.

2 Four blessings of the ,,i2 rfKis5 the'Son, lest'he be

righteous (32:6; 33:18) angr>', and ye perish from the

I way, when his wrath is kindled ► 3 And he shall be'Uke a tree but a little. Blessed are all planted by the'rivers of water, they that put their trust in tha» bringeth forth his fruit*in |him. his season; *his leaf also shall j not wither; 'and wha tsoever he doeth shall prosper.

3 Ungodly: opposite of godly

(15:2; 24:3; 37:16)

PSALM 1

First Psalmof the Righteous (godly and ungodly contrast-ed). I Five conditions of blessing (84:11: Isa. SS.Col. 1:23; 2 Tim. 2:12-13)

ED IS hhe man that WSlketh not in the counsel of the'un r standeth in i

the way ■ s, nor sit teth |

in the seat of the scornful.'* : 2'But his delight is in the law ' of the Lord; and in his law, doth he meditate day and night.

PSALM 3

First Prayer of Distress

A Psalm of David, when he

■fled from Absalom, his son

|(2 Sam. 15:13). 1 David's

4 The ungodly ore not so: but complaint to God (74:1, 3;

are 'like_the chaff wind driveth away.

which the I

The end of both (9:17; Mt. 25:46; Dan. 12:2)

• 5 Therefore the ungodly shall not stand in the judgment, nor siimers in the congregation of the righteous.

► 6 For the Lord ^pweth the way of the righteous: but the way of the ungodly shall perish.

80:4, 12; 89:38)

10RD, how are they *in-, • creased that trouble me I I many are they that rise up I against me.

2 Many there be which say I of my soul. There is no help for him in God. '■Se'lah.

2 David's trust in trouble (20:1; 61:3; 62:1, 5; 63:1)

1 3 But thou, O Lord, art a j shield for me; niy glory , and ! the lifter up of mme head.

4 Lcrisd unto the Lord with 'my voice, and he heard me out ; of his holy hiU^ SlTah.

5 I laid me down and'slept; , _ I awaked; for the Lord sus-

JTTTHY do th e'heath erA-age. tained me.

PSALM 2

First Messianic Psalm 1 Messiah rejected of men (Isa. 53; Mt. 21:42; 27:15)

and the people "imagine rfVain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, ^ agains t the Lord, and against hiS*anointed, sayirig,

3 Let us break 'their 'bands asunder, and cast away their 'cords from us.

2 Tribulation and millennium (Jer. 30:4, refs.; Isa. 2:

1, refs.)

4"He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set^taiLkiiig upon my holv hill of"2i On.

3 Messiah's birth and ministry (Isa. 7:14; 9:6-7. Mt. 18)

7*1 will declare the decree: the Lord hath said unto me, Thou art my Son; 'tlUfi_jUz have I begotten thee.

6'I will not be afraid of ten thousands of people, that have set themselves against me round about.

3 David's prayer in trouble

7 Arisg. O Lord; save me. O my God:*for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the un-godly.

8 Salvation helongeth unto the Lord : thy blessing is upon thy people. Si'lah.

PSALM 4

Second Prayer of Distress. To the chief Musician on Neginoth (stringed instruments). A Psalm of David.

il Three requests; one

' blessing

'TTEARms when I call. O *-i God oi my righteousness: thou hast enlarged roe when t was in distress; have mer^ upon me, and hear my pravet.

S Encourage themselveito get rid of God and Mesdah (v 3)

m Heb. ragash , to be tumultuous. It refers to the rushing together of the i:iob who gnashed their leeth at the Messiah

n Heb. hagah , to imagine (2 1; Mi:l2);

mediutef l:2; 63:6; 77:12; 143:5;Gen. 24:63:Josh. l:8;I$a.33:18);mourn(Iia.
Continued, column 4 —^^

15 Gives Instiuction to JtidgesfT 10\

16 Blesses those who trust Him (v 12) V God's King is the Messiah who will

reign on David's throne forever (v6;ls* 9:6-7;l.k. 1 :^'.'-'H;Rev. 11:15}

w A Idll i' ly south of Moriah.

occurs 'i il Psalms

X The Mesiiali Joclarcs the gospel (v 7)

y See note f, Acu 13:33

a 2 rewardsof Incarnation and prea ching:

1 Heathen converted (v -)

2 KIngsttp over earth (Dan. 7:13) b Rev. 19:15. Cp. 2:27-28; 12:5

c 4 commands to kit>gs, nilers (v 10-12):

1 Be wise 3 Serve the Lord

2 Be Instructed 4 Kiss the Son

d Heb. nashak, submit to; be ruled by. Occurs 32 limes and trans, kiss (Gen. 27:26-27: etc.); armed (l cHi7T2:2; 2 Chr. 17:17; Ps. 78:9); touched (Fzek. 3: 13): and be ruled (Gen. 41:40). Kissing was a dgnof subjection and friendship (1 Sam. 10:1: 1 Ki. 19:18; Hos. 13:2)

e The Messiah of v 2 is God's Son in v 7-12; Pr. 30:4: Isa. 9:6-7

f Lest Jehovah of v 11 be angry

g Alltheheartsoflsrael weruafterAbsa-lom (2 Sam. 15:13)

h A word used 71 times in Psalms and ji times in Hab. 3. It is used in 39 psalms out of 150. Of these 39 It Is In 31 psalms that are to the chief Musician. It occurs 4 times in the middle of verses(55:19; 57:3: Hab. 3:3, 9). In 4 cases 2 psalmt are connected by it (P s. 3 -4: 9-10:24-25; and 46-47). Most of the time it is at the end of^ verses. Scholars are divided as to its meaning

7 suggested meanings of Selah:

1 A tlwught-link, connecting ideas in Hebrew poetry

2 The Sept. trani. it by diapsalma , a pause in the psalm by the singers

3 7 he Chaldee sometimes trans, it by lealmin," for ever"

4 A word equivalent to da capo in music directing the choir to repeat

5 A word from Heb. sal, to raise or elevate the voices of smgers

6 A word from salah, to spread out, indicating that the subject should be meditated on by the reader

7 A word deiwting an instrumenial interlude or louder accompaniment

i At Mahanaim (2 Sam. 17:27-29)

J David's confidence in God to give Mm victory in his son's rebellion (v 6-7)

k Here he expresses confidence in victory as if it were already a reality, illustrating faith (.Mk. 11:22-24)

1 ThisPsalm was composed on the same occasion as Ps. 3 when Absalom rebelled (note g, above)

— ^^- Com, from column g

16:7; 38:14; 5*11); m utter (Isa, 8:19; 59:3): roar Psa. 31:4) ; speak (Pr. 8:7; Ps. 37:3'C)r ialk (71:24); and uner (Job 27:4)

o Heb. reek , a worthless thing. Trans. vain (2:1; Lev. -26:16, 20; Ps, 73:13; Isa. 49(4; 65:23) and empty QudR. 7: 16: Ezek. 2-4:11)

p A plain reference to two separate persons. Note their bands, their cords, v 3

q Heb. mashiyach , anointed. Trans. Messiah f Dan. 9:25-26) and anointed 37 times (1 Sam. 2:10, 35; Isa. 61:1).

r Jehovah's and Messiah's

t Heb. moccrah . chastisement; halter; restraint. Trans, bands (2:3; Job 39:5: 107:14; Isa. 28:22; 52:2; Jer. 2:20) and bonds fPs. 116:16;Jer. 5:5: 27:2; 30:8: iTaETl: 13)

t Heb. abotn. something entwined. Trans.~ cor3s (2:3; 118:27:129:4; Judg. 15:13-n) rropes nsa. 5:18: Judg, 16: H-1'2); and wruathen (Ex. 28:14-25: 39:15-18)

U 16 personal acts of God:

1 Sits In the heavens

2 Laughs at the vain plans of man

3 Has men In derision (v 4)

4 Speaks to men

5 Becomes angry with men

6 Vexes men because of their siiu

7 Is sore displeased with men (v 5)

8 Sets the Messiah King in Z ion (vC)

9 Speaks to the .Messiah

10 Begets a Son (v 7)

11 Gives Messiah natioiu to inherit

12 Gives Messiah earth to possess(v ?)

13 CrushesHisenemicsonearth(v 9)

PSALMS 5, 6

The wicked unfavoured, the righteous blessed

a QuestioDS 2-3. Next, v 6

b 3 aacient-modern universal slns:

1 Turning God'salory 10 shame (Rom. 1:21-32). This will end when all enemies are put down (1 Cor. 15:24-28; Eph. 1:10)

2 Loving vanity (V 2; 10:7; 12:2:39:5, 11; 62:9; 94:11: EccL 2: 2 Ki. 17:15: Rom. 8:20; Eph. 4:17; 2 Pel. 2:18)

3 Leasing. An old Anglo-Saxon word for lying and falsehood (Pr. 17:4:19:22)

c See note h, 3:2

d Marked such and set him aside as His own property - made him a special subjectof graceandprovidence(Ps. 91)

e Tbis expresses the same as "be ye angry, and sin not" (Eph. 4:26)

This is perhaps addressed to his faithful followers who were zealous fo r David advising them to check their wrath (2 Sam. 16:9: 18:5-15)

f One can do this only if he has kept himself from sin by obeying v 4

g Question 4. Next, 6:3

h This may suggest that David had no priest withMm in his flight from Absalom to bless as commanded in Num. 6:23-26, See 2 Sam. 15:32-37

i Here David testifies to the joy of God in his soul in the midst of fleeing from Absalom, his son, and in the midst of his people forsaldng him for another. It was a joy greater than the increase of com and wine, which were always expressive of the highest temporal blessings of man (v 7: Dt. 33:28; 2 Ki, 18: 32; Isa. 36:17)

j Here we have David's absolute confidence in God. He had peace of soul and sleep for the body in spite of all the plots against his life (2 Sam. 17:2)

k This is amomingPsalm(v3),asPsalm 4 is an evening hymn (v 4,8). Having had good sleep in 4:8, he awakes to meditate upon God and pray (5:1)

1 God was David's king to rule,govern, anddirecthisUfe, andhis God to save, defend, and protect him (v 2, 4-6, 10-12)

m 7 times to pray:

1 In the morning (v 3: 88:13; 143:8)

2 Day and night (88:1^

3 Morning, noon, anci night (55:17; Dan, 6:10)

4 AU night (Lk. 6:12)

5 Without ceasing (1 Th, 5:17)

6 Always (Eph. 6:18)

7 In time of need (Heb. 4:16)

n This is the proper attitude in prayer

(v3; Mk, 6:41: Jn. 17:1) o 7 things God opposes (v 4-6):

1 He takes no pleasure in wickedness

2 He cannot dwell with evil (v 4)

3 He cannot tolerate the foolish (boasters) to stand in His presence

4 He hates workers of iniquity (v 5)

5 He hates leasing (falsehood)

6 He abhors bloody men

7 He abhon deceitful men (v 6)

p God is absolutely holy, so He cannot take pleasure in wickedness. That God takes plea sure in things (v 4), hates sin (v 5), and ab"Hors evil is proof that He has a personal souU The soul of any being is the seat of the feelings, emotions, and desires (note r, Jn. 4:24)

q Heb. halal , to be clear; to shine, hence to make a show or boast; to rave. Trans. foolish(v5; 73:3: 75:4) an dboast (lKL 20:11; Ps. 10:3; 34:2; 44:8;

49:6; 52:1; 97:7; Pr. 20:14; 25:14; 27:1)

r Heb. aven, iniquity, specially con-nected with idolatry (Hos. 4:15; 5:8; 10:5, 8), Hence, it is used of vanity(Job 15:35: Ps. 10:7; Pr. 22:8). It expresses bad conduct flowing from the heart and fallen nature

s See note b, point 3, v 2 above

I See other occunences (17:15; 26:11; 35:13; 41:12; 55:16; 69:13; 73:2)

u Heb. rabab, increase; multiply by the thousands. Trans, multitude 70 times. Here it refers to the abundance of God's mercies toward David

v Heb, checed , kindness; favor; mercy; grace (v 7; 13:5: 18:50; 21:7; etc.)

w In Thy reverence I will worship

x Heb. heykal, palace. It refers to the heavenly temple itself, the dweUing

Z God's two great questions 2 O ye sons of men.' 'how long

will ye Hum my glory into

shame? how long will ye love

vanity, and seek after leasing?

'^Se'lah.

3 Seven secrets of peace:

five commands and two

blessings

►3 But know that the Lord hath ^set apart him that is godly for himself: the Lord will hear when I call imto him. •4' Stand in awe, and sin not : rnmmim e with yotiT own heart upon your bed, and be still. Selah.

• 5'Offer the sacrifices of righteousness, and put your trust in the Lord.

4 Man's great question; one request and two blessings

6 There be many that say, *Who will shew us any good? Lord, "lift thou up the light of thy coimtenance upon us.

7' Thou hast put gladness in my heart, more than in the time that their com and their wine increased.

8 ' I will both lay me down in peace,andsleep: forthou,LoRD, only makest me dwell in safety.

PSALM 5

First Prayer for Judgment To the chief Musician upon Nehiloth (inheritances). A Psalm of David. 1 Prayer to Jehovah: three requests; daily consecration

VN IVE ear to my words, O vJ Lord, consider my medi'

tation.

2 Hearken vmto the voice of my cry,'my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the ""morning, O Lord; in the morning will I direct my prayer unto thee, and wi lllook up,

9 For there iVno faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

lO^ 'Destrov thou them, O God; let them "^fall by their own counsels; cast them out in the multitude of their "^transgres-sions; for they have'rebelled against thee.

5 Three requests: five blessings for the righteous

► U'But let all those that put their«trust in thee'Tejoice: let them ever shout for joy, be-caus_e thou 'defendest them: let them also that love thy name be joyful in thee.

► 12 For thou. Lord, wilt bless the righteous; with favour wilt thou compass him as with 'a shield.

PSALM 6

Third Prayer of Distress To the chief Musician on Neginoth (stringed instruments) upon Sheminith (eighth octave). A Psalm of David. 1 Prayer: 7 petitions; 10 reasons for an answer

OLORD.'^re buke me not in thine anger, neither chasten me in thy hot displeasiu-e.

2 Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O Lord, ' how long?

4 Return. O Lord, deliver my soul: oh save me for thy mercies' sake.

5"Tor in death there is no remembrance of thee: in "the grave '^vho shall give thee thanks?

6 P I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consimied because of grief; it wax e th old

2 Six reasons to pray: God's character revealed

4 For thou art not a"God that hath ("pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight: thou hat est all workers ofiniquity.

6 Thou shalt destroy them

that speak'leasing: the Lord will abhor the bloody and deceitful man.

3 David's character; two requests of God

7 But'as for me. I will come into thy house in the"multitude of thy'taercy: and in thy^fear will I worship toward thyTioly temple.

8->' Lead me, O Lord, in thy righteousness because of mine enemies; ^make thy way straight before my face.

4 Fourfold character of the enemies of God: three requests for their destruction

because of all mine enemies.

2 Answer to prayer: 3 demands to enemies; 3 reasons

S^ Depart from me, all ye workers of iniquity; for the Lord hath heard the voice ot my weeping.

I 9'The Lord hath hea rd my supplication; the Lord will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return and be ashanieH suddenly.

PSALM 7

Second Prayer for Judgment Shiggaion (praise) of David, which he sang unto the Lord, concerning the words of Cush the 'Benjamite. 1 Prayer: 8 requests; 12 reasons for an answer

o

'LORD my God, in thee

do I put my trust: " save

me from all them that persecute me, and deliver me:

a 4 main traits of wi cked 1 Unfaithful. Heb

men (v 9): . kuwn. Trans, sta-stablish (2 SarriT'

place of God, which was used as the panem for the earthly tabernacle as being the dwelling place of God among men on earth (1 Sam. 1:9; 3:3)

y The same idea as intheLord's prayer: lead us notinto temptation, but deliver us from evil (Mi. 6:13)

z Make Your path for me level and straight so that I may see how to proceed

suddenly a^amed (v 9-10). The Heb. for return is shuwb , recover, convert, restore. It is trans, convened (Ps. 19: 7; 51:13; Isa. 1:27). Thus it is not that David wanted his enenues destroyed, but converted

s Who de was is not known

t Jehovah my Elohim. In thee do I put

my trust, or flee for refuge (v 1) u 8 requests of Jehovah-Elohim, p. 618

ble (1 Chr. 16:30);

1371 Chr, 17:12: 2 Ghi. 17:5": Ps. 93:1; Hab. 2:12);standethrjudg. 16:26); firm (Josh. 3:17; 4:3); and estabUsfa (2 Sam. 7:12; 1 Chr. 17:11; 22:10: etc. J.Here it means no sieadfasmess or stability. No dependence upon what is said

2 Inwardly wicked - corrupt to the core. Heb. qereb ,~the center. Trans, inward part (v 9; 49:11; 62:4; 64:6; Isa. 16:11; Jer. 31:33) and inwards (Ex. 29: 13-22: Lev. 1:9-13; 3:3-14; 4:8-11: 7:3: 8:16-25; 9:14-19)

3 The throat is an open sepulchre. Heb. qeber, grave (v 9; Isa. 22:16: Jer. 5:16). Streams of impurities come from within (Mk. 7:19-21)

4 They flatter with their tongue (v 9; 12:3; Pr. 26:2b; 28:23; 29:5)

b The prayer here should be understood in the future tense to harmonize with v 4-6. When one prays for the kingdom to come he is asking for the destruction of sin, sickness, rebellion, and for all the curse to be removed. This is the purpose of the coming kingdom (1 Cor. 15: 24-28;Jude 14;Zech. 14; Ml. 25:31-46; Rev. 19:11-20:10)

c This prayer was answered in Ahitho-phel(2 Sam. 15:31; 17:14, 23)

d Heb. pasha, revolt; rebellion; sin against lawful authority. Often trans* tran sgressio n (v 10; 51:13; Pr. 28:21; ^:27;

Isa. 43:27; etc. J e The wicked rebel against God, not only

against David, hence they are subject

to the judgments of God f After praying for himself (v 7-8) and

for the wicked (v 9-10), David prays for

the righteous (v 11-12) g 3 chief characteristics of the godly:

1 They trust in God (v 11)

2 Tfaey love God and Hisnaroe (v 11)

3 They are righteous (v 12) h 5 blessings of the ri^e ous:

1 They have a refuge (trust) in God

2 They are joyful in God

3 They have security in God (v 11)

4 They are blessed of God

5 They have God's favor or grace (vl2)

i Heb. sakak, to entwine as a screen; to fence m; cover over: protect. It is trans. defence(V11;Nah. 2:5); and cover (Ex. 33:22:37:9; 40:3,21:1 Sam.

24:3; Job 40:22; Ps. 91:4; etc.)

j Heb. zinnah, a shield of the largest size to cover the whole body. It is found in Psalmshereand 35:2; 91:4. Cp.l Sam. 17:7,41. In other Psalms it is magen. a smaller shield. The shield here is the favor or grace of Jehovah

k 7 requests of David:

1 Rebuke me not inThine anger

2 Chasten me not in wrath (v 1)

3 Have mercy upon me (v 2)

4 Heal me (v 2)

5 Return, O Lord (v 4)

6 DeUver my soul (v 4)

7 SavemeforThy mercies'sakc(v 4) These requests indicate that David

had a grievous disease after his dn with Bath-sheba. They reveal a deep consciousness of sin and of God's displeasure at him. See Ps. 38:1-15, notes

I Question 5. Next, v 5 m Death claims only thebody(Jas, 2:26), not the soul and spirit, which areim-.T3ortal(lPet.3:4,note). It is true that the dead bodies of dust do not remember God (v 5; 30:9; 115:17; Eccl. 3:19-20), but the soul and spirit are not dust and continue in consciousness after death to thebody(16:10:Isa. 14:9: Mt. 12:40; Lk. 16:19-31; Heb. 12:23: Rev. 6:9-11: etc.). SeeHeU.p. 620-622

n Heb. sheol, the unseen world; the place of the souL It is not qeber , the grave, the place of the body (see Hell , p.620

o Question 6. Next, 8:4

p See 3fold grief of David, p. 618 q In his sickness his many enemies reproached him for his sins r Here David rallies, encouraging himself that

God will hear his prayer and save his enemies, so that they maybe

PSALMS 7, 8. 9 David ptayt against malice of enemiet

GofTs gloni in the heavent

• Here Davld'i ctUef penecotor Is com-| parcJto k Uonind David wlih no one to deliver him (v 2). Ai ific lion is fe j klDgof beaas. *o Saul was kii^^ of ih<r land. * ■' - 1' "^ in 'lisfiercenesssei.^s And ti :cy to ploics, jl> iiavij

was 1 I b<inf.unicA and de-

Sroyi '. All this answers to the

21 aiu. , .. .: Saul to kill David (1 Sam. 1J:1-J&2, headings) t> piv • w w V ascd by Saul of seeking t. .anopportunity to kill

L.^ ~ .J here denies these

charxes before God offering to Lay Jowti! !-■>-• iif.- if cii ■! ^>cinic(v 3-5)

(V 3-5): 11 ha. ^ .!„:, ._.; — .^ .^i the kingdorp 2 I tiave not ploncd t.'ic :: uidex of Saul 31 r^.avc not rewarded evil to Saul, but have been at peace with hiir (v 4) 41 am not guilty or I would not have delivered Saul from deat/i after he became r!y enemy (v 4; 1 Sam. 24:1-22; 26:1-25)

If 1 am guilty: 5Let Saul capture n:e (s 5) 6 Let him deaiuy n.y llfe(v 5) 7Let him take away my honor (v 5) c See note h, 32

d David prays after the panero of Moses In Num. 10:35 (V 6; 3:7; 9:19; 10:12). Arise lithe san:e as lift up thyself (Ps. SPSTlia. 33:10) and awake 73B:23; 44:23: 59:5J e David has tne conception of God that Me -Tust be stirred up. Cp. Jer. 33:3 f David prays forjudgn)ent thatGod has commanded, so such prayers are in harmony with God and His Word. We are still to pray for God to come and judge Cie world and for Mis kingdom to come and Mis will to be done on earth asltisdoneinheaven(Mt,6:10).

Naturally, trany will be destroyed when this is fulfilled (.Ml. 25:41; 2 Th. 1:7-10; Jude 14: Zech. 14; Joel 3;Ezek. 38-39). Then p eople will compass Godand be drawn toillm (v 7): then the righteous will be vindicated(v"g) rthen all wickedness will be put downfv'J): and Lhen rfiall l^le righteous inhent the earth and be esublished in it (v 9:lCof. 15c 24) S God does try the hearts Lhat are so deceitful and desperately wicked (Jer. 17:9-10) and f ,• r.-inj, the innermost raindandfc "HLe 13; l:^27;Ps.

16:7:26:2: 7. .-. -—♦13:Pr,23:16:Isa. U:5: Jer. 11:20: 12:2; 17:10: 20:12; Rev. 2:23^ h My shield is God who saves the just. Hence, I have no uneasy or fearfiil feeling as to the future I Continually. This does not refer to the outbreaking of the wrath of God every day, but to the abhotreoce of God of the wicked continually. His is not sudden emodonihat breaks forth in wrath and then changes or passes away. It is the utMform attiibute of God that is as unchanging as Mis own being and nature. The idea is,L'lerc is no change in His attitude toward sin. The wicked will find Mimno mote favorable to sin tomorrow than Me was yesterday. What He is today Me will be tomorrow. Cp. Heb. 13:8: MaL 36. Also, could this not refer to the wicked sujrlng up daily WT • thcdayof wrath(Pom. 1:

Ifc. e versions read, God is not

angry every Ja y.tfhc(the wicked man) tumnot.-:ef"'i n -111 ^ -t '^f tword.. fie((;o wlcic-

cd^the __ . e(God)

ordained iiis arrows against the persecutors (v 11-13) j Merc we have ttie wicked dealt with again as conceiviiig sin and giving birth to Iniquity(v 14-16) k The smooth skull or scalp. The reference isto falling into one's own pit,as in V 15. See note 1, Pr. 26 27 1 Heb. Elyon. possessor of heaven and carth:ThcT5i^>enier of God's blesslogs in the earth. First occurrence.Gcn.14: 13. Used 36 times In Psalms ni Heb. Yehovah Adonal, Jehovah our Sovereign, Director, Ruler, Judge, and Supporter. The psaljn begins and ends wit;, this phrase (v 1, 9) n God's name isexceUeix in all the earth

2 Le^^e tear my soul like a

lion, rending it in pieces, while IhitK IS none t" i!"!iver.

3 O LoBu n. '. I h«ve done this; if iniquity in my hands:

4 If I havg rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

5 Lsl the enemy persecute my soul, and take it: yea, let him tread down my life upon the earth, and lav mine honour in the dust. *^S6 lah.

6 ^Arise, O Lord, 'in thine anger, lift up thyself because fif the rage of mine enemies: and awake for me to 'the judgment that thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return ihpu on high.

8 The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

9 Oh let the wickedness of the wicked come to an end; but e^stabljsh the just; 'for the righteous God trieth the hearts and reins.

► 10*My defence. i£ of God, which saveth the upright in heart.

2 God and wicked: 7 sins of the wicked: 6 ways of God

11 God judg^eth the righteous, and God is_ a ngr>' with th e wicked'every day.

12 If he turn not, he will whet | his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; | he ordaineth his arrows against | the persecutors. i

14 Behold,'he travaileth with | iniquity', and hath conceived | mischief, and brought forth falsehood. '

15 He made a pit, and digged it, and is fallen into the ditcH which he made. I

16 His mischief shall return | upon his own head, and his i violent dealing shall come down upon his own*pate.

3 David's praise to God

17 I will praise the Lord according to his righteousness: and win sing praise to the name of the LoRD'most high.

PSALM 8

Second Messianic Psalm To the chief Musician upon Gittith (Gittite harp), A Psalm of Oavid. 1 First advent of Messiah(Mt. 21:16)

O^LORD our Lord, how excellent is"thy name in all the earth! who bast s?t thy glory above the heavens. *2"Out of the mouth of babes and sucklings hast thou "or-daint' ! ' "line

eneni till

the enemy ana ine aveai;er.

2 Second advent of Messiah (Heb. 2 6-8; ICor. 15:24-28)

3 \Vhea I consider thy*heav-tns, t!if work of thy^finijers,

ithf'nuKin and the stars, which

thou hast^rdained;

*4'What is/man, that thou art %iindful of him? and*the son

of'man, that thou 'visitest I him?

5 For thou bASl made him a little *lower than the 'angels, and hast crowned him with glory and honour.

6 Thou madest hiin^to have dominion over the works of thy hands; thou hast put"all things

, under his feet:

7 All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the ' fish of the sea, and whatsoever passeth through the paths of the seas.

9 O Lord our Lord, how excellent IS thy name in all the earth!

PSALM 9

First Prayer-Praise Psalm To the chief Musician upon Muth-labben (to die for the son). A Psalm of David,

1 Fourfold praise to God

I_WILL praise thee, O Lord, with my "whole heart; I will shew forth all thy marvellous works.

2 n will be glad and rejoice in , thee: I will sing praise to thy I name, O thou most High.

2 Tenfold destruction of the wicked

3'When. mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; thoti safe st in the throne judging right.

5 Thou has t rebuked the heathen, thou hast destroyed the wicked, th ou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thoii hast destroyed cities; their memorial is perished with them.

3 The Lord: judge of world; refuge of the righteous

*7'But the LQRp.shall endure for ever: he hath[prepared his throne for judgment. 8 And 'he shall judge the world in riRhteousness,'he shaJJ minister judgment to the people in uprightness.

► 9 The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they thalJcaQw thy name will put their trust in thee: for thou. Lord, tssJ noi forsaken them that seek thee.

4 Praise: reasons for praise

• 11 "Sine praises to the Lord, which'(Twelleth in Zion: "ti^-clare among the people hfc doings.

»12'When he maketh inquisition for brood, bs rememb^re^

and I Us glory is hi gbei than the heavens (V Iv He has been greatly magnified by the gospel In this age of grace

o 2nd prophecy in Psalms fS: 2^. Next. V 4 Partially fulfilled in \H. 21 IC.

p Heb.yaudytoLaya foundation, appoint (v ^ -. 3 22). See IS reasons God cl ^ p. 618 ■

be carried out by redeemed and restored Israel (lsa.2 2-4; Zech. 8 23). The knowledge of the Lord wiU cover the earth as the waters do the seas (Isa. 11:9)

X God will eventually avenge all the righteous and puiusih oppressors and criminals (v 12. 17, note)

a See The solar system , p. 618 b See The worksofGoJs hands, p.Blfi c David ondts the sun ticre. Indicating his mediuiion was at night. If he had considered the heavens In the day all he could have seen would be the sun and sky, not the moon and stars. These he wished to introduce because of their immense variety and splendor. The sun he describes in Ps. 19:1-6 d

Heb. kun, tofomi, prepare, establish. God has made tJiclr respective spheres -space to matter and matter to space: all adjusted in number, weight and measure mestions 7-8. Next, 10:1

e Qm

f JrJ

prophecy In Psalms (8:4-8. Unful-HUed,but wnU be fulfilled in the Millennium and New Earih).N'ext,9:7. See The doctrine of man, p. 618

g See God mindful of man, p. 619

h No definite article in Heb. Occurs 3 times before this (';um. 23 19; Job 25: 6; 35:8), In all, it occurs in ingular 111 tin es and plural39 times.Occurs In Psalms here: 45:2: 144:3. See ix)tes on Ezek. 2:1: Jn. 1:51. Here the tide relates to man's dominion of the eanh

i Heb. adam, created man. not enosh. mortal, weak, sickly, and wxetchea man, of the first part of the verse

j See 7 ways God visiis roan, p. 619

k Heb.chacer.tolack.Trans.lqwer(v5): lack (Gen. 1828! Ex. 16: l8; Dt, 8:9; Ecci:9:8); fail (IKi. 17:14; Isa. 32:6; 51:14): decreased (Gen. 8:5); and want (Ps, 23:1:34:10: Pr. 13:25: Ezek.TTTT Jer. 44:18: Di, 15:8: Cant. 72)

1 Heb. Elohirn. Gods. and is so translated 239 tiroes. See p. 280 of the N. T. The word is used In Ps. 82:1. 6; 97:7: Ex. 22:9 of judges who represent God and act in Mis stead among men (Rom. 13: 1-6: Jn. 10:34-35) and of angels (v '>) m See Man's dominion , p. 619

n All things lost in the fall will be restored to man's dominion in the final restitution of all things (v 6; note m, above; notes on Heb. 2:5-11) 7 things listed here:

1 Theheavens.the work of Thy fingers

2 The moon and stars (v 3)

3 The earth, the work of Thy hands (V 6: 102:25; 104:5)

4 All sheep and oxen (v 7)

5 The beasts of the field (y 7)

6 The fowls of the air (v 8;

7 The fish and all that live in the seas(v 8)

oThis istheonly way to praise and worship God. It is true worship ii; spirit and in truth fjn. 4 24) 4 things to do with the whole heart:

1 Return to God (Jer. 24 7)

2 Seek God (119:2, 10, 58. 145)

3 Obey (119:34. 69)

4 Praise (9:1: 1111)

p 4fold vow of David f v 1-2);

1 1 will praise You whole-heanedly

2 I will declare Your marvelous works

3 I will be glad and rejoice in You

4 1 will ang praise to Your name q See 1 0 acts of God, p. 619

f 4th pnjphecy ill Ps. (9: 7-l2.unfulfilled, but will helullilledat the great white throne j udgni ent. Rev. 20:11-15, notes). Next, v 17

s See Acts 17:31. Rev. 20:11-15

I This refers to the righteous reign of God and Christ over all nations (v 8: Isa. 9: 6:7; Dan. -:44-45; 7:13-i4. 13-27: Zech. 14; Rev. li; 15; 20:4-10)

u 2 commands

1 Sing praises to God who dwells in Zion (v 11)

: Declare among the people Hli dviii^;:, (V 11)

111 the .*• , the name of the

Lord will : . from the rising of

the suniotlic naaA down of the same (Isa. :'j-4;.lech. 14 lC-.;l:Mal. 1:11)

V God is not yet dwelling in /ion, but will be Visible in body in zion from the 2nd advent ofChiistinujcterniiy(v 11; Isa. 2:2-4; 52:7: E^ek. 43:7. 43:35; Zech. 14:9, 16-21. Lk. 1:32-33: Rev. 11 15; 19-n-M)

w In the Ml the greatest mis-

sionarypr .: has ever been will

PSALMS 9, 10, 11

The corruption of the natural man

a 6 requests of David:

1 Have mercy upon me (v 13)

2 Consider my troiisle (v 13)

3 Arise, O Lord (v 19)

4 Let not roan prevail (v 19^

5 Let the heathen be judged (v 19)

6 Put them in fear (v 20) b 2 lands of gates:

1 The gates of death - figurative of powers that cause death and receive and hold one in the state of the dead (v 13; 107:18; Isa, 38:10;Heb. 2:14-15)

2 The gatesof the daughter of Zion (v 14). These were the gatheringplacesof Israel where instruction of life was given, so that one might escape the gates of death of v 13

0 3 reasons for the 6 requests:

1 That I may show forth all Your praise to Israel in the gates (v 14)

2 That I may rejoice in Your salvation

3 Thatthenationsmayknowthatthey are but men and not God (v 20)

d See note j, 28:1

e Not every accident or calamity to man can be called the judgment of God. Judgments are always sentafter many acts of mercy and much longsuffering on God's part toward rebels. He judges and takes action only when it is necessary to carry out His willamong men and to vindicate His righteous government on earth, when God judges. His purpose of doing so is clearly seen. There are no natural causes to which such judgments can be legally attributed as,for instance.the flood of Noah, the destruction of Sodom, the seals, trumpets, and vials of Rev. 6,8,9, 16

f Alia wicked person does works against himself. He takes more pains to destroy his ownlife than a righteous one does to save his soul and gain eternal life (vl6)

g This means to meditate. The idea is for man to think on the end of the wicked as in v 15-18

h See note h, 3:2

5th

m

in Ps. (9:17-18, partially will be completed when

lUed an*

the last of the wicked are in hell and the righteous are vindicated and safe with God forever). Next, 10:15

j See Where are the dead? p. 619 k Why should the wicked and all nations that forget God be turned into hell if hell is the grave? Do not the righteous also go to graves at death?

1 The needy and poor will be remembered in the next life, providing they are saved and righteous. Otherwise, they will be forgotten in the next life as well as in this one m Heb. azaz, be saong. Do not let man become strong, so that he may carry our his designs. God has had to intervene and will yet do so to prevent man from self-destruction. This is why He sent the flood (Gen. 6-8), the confusion of tongues (Gen. 11), the destruction of Sodom (Gen. 19), and other judgments. Tms is why He wiU send the judgments of the future tribulation ,and why He will send Jesus.The current talk of man destroying himself by his own inventions will never come to pass, for the earth, man, and present creations on earth are eternal. See notes on Rev. 20-22

n Send them some tenor, so as to keep the nationshumble and show man how frail and helpless he is without God

o Questions 9-10. Next, v 13

p 22 sins of the wicked (v 2-11):

1 Is fuU of pride (v 2, 4)

2 Persecutes the poor (v 2)

3 Sets snares for the just (v 2)

4 Imagines evil against nghteous (v

5 Boasts of his great plans (v 3) 2)

6 Blesses the covetous (v 3)

7 Rejects God (v 4)

8 Dismisses religion (v 5)

9 Travails to bring forth sin(v 5)

10 Is blind to God's judgments (v 5)

11 Puffs at his enemies fv 5)

12 Boastsofgettingwhatnewants(v6)

13 Blasphemes (v 7)

14 Deceives others (v 7)

15 Cheats others (v 7)

them; he forgetteth not the cry of the humble.

5 Prayer and reason for it

13° Have mercy upon me, 0 Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from*the gates of death:

14 '^ That I may shew forth all thy praise in the gates of the daughter of Zi'on: I will rejoice in thy salva-

the iimocent: his eyes are privily set against the^poor. 9 He lieth in wait secretlyiias a lion in his den: he lieth in wait to catch the poor: he doth

tion.

6 The wicked are snared in their own nets

15 The heathen are stmk down in the'^pit that they made: in the net which they hid is their own foot taken.

16" The Lord is known by the judgment which he executeth: 'the w icked is snared in the

catch the poor, when he draw-eth him into his net.

10 He croucheth. and hum-bleth himself, that the poor may fall by his'^strong ones.

11 He hath said in his heart, ■feod hath forgotten: he hideth

his face; he will never see it.

2 Second appeal to Jehovah

to punish the wicked and

help the righteous in his

oppressions

12 'Arise. IQ Lord; O God, lift up thine hand: forget not the humble.

13«Wherefore dotlAhe wicked

contemn God? he hath said in -^- his heart. Thou wilt not re-

work of his own hands. fHig- quire it.

ga'ion. '■Se'lah.

7 The destiny of the righteous and the wicked(Mt. 25: 46; Rev. 20:11-15; Isa. 66:

22-24)

*17' Ttie wicked shall be turned into 'hell, and ^^ the nations that forget God. ► 18 For the 'needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

8 Prayer: 4 requests; reason

19 Arise. O Lord; let not man"^revail: let the heathen be judged in thy sight.

20 Put them in"fear, O Lord : that the nations may know themselves to he but men. Se'lah.

PSALM 10

First Psalm of the Wicked

1 First appeal to Jehovah to

punish the wicked: 22 sins

of the wicked

14 Thou hast seen it; for thou

beholdest mischief and spite, to requite it with thy hand: the poor committeth himself

thou

imto thee; thou art the helper of the fatherless. •15 ' Break thou the arm of the wicked and the evil mari: seek out his wickedness till find none.

16 The Lord is Bang for ever and ever: the heathen are perished out of his land.

17 Lord, thou hast heard the desire of the humble: thou

wilt prepare their heart, thou

^TTTHY standest

wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

PSALM 11

First Psalm of Trust

To the chief Musician. A

Psalm of David. I Reasons

to trust in God

T N the Lord put I my trust: ■L ^ow sav ye to my soul, Flee as a bird to yotir mountain? 2 'For, lo, the wicked bend their bow, they make ready their arrow upon the string,

^_ thou afar

off, O Lord? why hidest thou thyself in times of trou-

2rrhe wicked m his pride doth ^^^^ ^^ ^^^ ^^^^^ ^^

persecute the poor: let them thTupright in heart be taken m the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.

4 The wicked, through the pride of his countenance, will not seek ^ter God: God is not in all his thoughts.

5 His ways are always grievous; thy judgments are fas above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for / shall never be in adversity.

7 ^is mouth is full of cursing and deceit and fraud: under his tongue IS mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder

3^ the foimdations be destroyed, what can the righteous do?

2 The righteous are tested

4 The Lord is in his holy temple, the Lord's throne is^ heaven: his eves behol57%i5 eyeUds try, the children of men.

5 The LoRpi'trieth the righteous : but the wicked and him that loveth violence his'soul hateth.

3 The wicked are punished and the righteous are preserved

• 6'Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest:

a Heb. helkah, weak ones

b The wicked here i s pictured as a lion watching for his prey, and then to a hunter taking wild animals into his net (V8-9).Again, in V 10 he is compared to a wild beast crushing his prey

c This refers to the powerful teeth and claws of the lion(v 9), or the companions in crime of the wicked

d 2fold false security of the wicked:

1 He thinks God will not remember (vll)

2 He thinks God is not interested enough in His creation to see evil

e 10 times God is asked to arise: Arise,

1 Save me, O my God (3:7)

2 In Thine anger (7:6)

3 Let not man prevail (9:19)

4 Lift up Thine hand (10:12)

5 Disappointhim; casthimdown(17:

6 Castusnotoffforever(44:23) 13)

7 Redeem us for Thy mercies' sake (44:26)

8 Plead Thine own cause (74:22)

9 Judge the earth (82:8) 10 Into Thy rest (132:8) 6:41)

Used only once outside Psalms(2Chr.

Here the psalmist prays for deliverance

5 requests to God (v 12, 15):

1 Arise, O Lord(v 12)

2 Lift up Thine hand (v 12)

3 Forget not the humble (v 12)

4 Break the arm (power) of the wicked and evil man (v 15)

5 Destroy his wickeckiess until there is no more to be found (v 15)
Question 11. Next, 11:1

16 Speaks mischief and vanity (v 7)

17 Plots against neighbors (v 8)

18 Murders the innocent (v 8)

19 Takes advantage of the weak (v 8)

20 Plots against the poor (v 9)

21 Manifests cruelty (v 10)

22 Lives secure in his sins (v 11) q Quoted in Rom. 3:14

penetrating look at men (v 4) p The Lord tests the righteous (Gen. 22) q God has a personal soul - the seat of

emotions, feelings (note r, Jn. 4:24^ r 7th pr ophecy in Psalms (11:6, unful-

fiUed. but willbe fulfilled when aUthe

wicked are put into the lake of fire^Rev.

20:11-15: Isa. 66:22-24). NextA2:3

reasons why God should answer:

1 The wicked blasphemesGodfv 13)

2 The wicked thinks God will not require (investigate) sin (v 13)

3 God sees sin (v 14) (v 14)

4 He beholds all mischief and spite

5 God will render justice to all (v 14)

6 The poor depends tflwn God (v 14)

7 God is helper of fatherless (v 14)

i 6th prophecy inPsalms(10:15-18, unfulfilled, but will be fulfilled in the Millennium and New Earth).Next, 11:6 7 future events predicted:

1 The arm (power) of the wicked will be broken in the Millennium (v 15; 1 Cor. 15:24-28; Eph. 1:10;

2 No wickedness will be found among men at the end of the Millennium (v 15; 1 Cor. 15:24-28; Rev. 21:3-7)

3 The Lord will be King forever beginning with the Millennium (v 16; Isa. 9:6-7; Dan, 2:44-45; 7:13-14; Lk. 1: 32-33; Rev. 11:15; 22:4-5)

4 All heathen will be destroyed off the earth at the end of the Millennium (V 16; 1 Cor. 15:24-28; Rev. 21:3-7)

5 The desire of the humble for universal peace and righteousness will be realized in the Millennium and New Earth (v 17; 37:11; Isa, 2:2-4; Rev. 21:3-7)

6 The fatherless and oppressed will be vindicated (v 18; Isa. 11:3-9:65: 20-25; 1 Cor. 15:24-28; Eph. 1:10)

7 The lawless will oppress no more (v 18; Isa. 11:9; 65:20-25; Rev. 20)

j 16 blessing of trust in God:

1 Many blessings (Ps. 2:12)

2 Defense - protection (Ps. 5:11)

3 God's abiding presence (Ps. 9:10)

4 Deliverance from enemies (Ps. 17:7; 37:40: 91:4-7)

5 God a buckler and shield (Ps. 18: 30; 91:4; 115:9-11; Pr. 30:5)

6 Goodness of God (Ps. 31:19)

7 Fruitfulness (Ps. 34:22)

8 Safe dwelling place (Ps. 37:3)

9 Food - daily supply (Ps. 37:3)

10 Answers to prayer (Ps. 37:5) 10)

11 Freedom fioro fear(Ps. 56:11; 91:4-

12 Immunity from evil and plagues (PS. 91:4, 10)

13 Stability (Ps. 125:1)

14 Fatness (Pr. 29:25)

15 Perfect peace (Isa. 26:3)

16 Everlasting strength (Isa. 26:4) k Question 12. Next, v 3

1 This is the reason the righteous need

to have God as a trust and a refuge m Question 13. Next, 12:4

n See Heaven , p. 622

o His eyelids are drawn close together so as to get a more single, direct, and

< Jet)OT»n Is Aliogethet dgbieo His '***H"f wlita free monl j^c u

b Help. H«b. yJ». »»« Bl»e lafety. U*M 11 timet in fc differem »»ayt 1 Mutes defending fectoo't dkaRbtect j

fior: ibc ibepberdi (' 2 Soldlenhelpiiip'

at-

•1 Ju-'4

5 TbeL^

6 The Loi- iivi i liiici iro::u3tai rebellion and depravity (Pi. IC 1)

S reaiotg for c-^lUflg fc» fa^^p

1 The flpdly (reIigioBi.»lnay^ man ceatet to exist (v I)

2 Tne faithful rran has pasted away fror- a::wg men (t 1)

3 Tbc wicked 9>eak vanity (v 2)

4 They speaJTflanery Jv 21

5 They ^>eak with double r)ean(v2) c 2 thiMsGod yill CM off (v 3):

1 All Oaneting lips

2 Tongues that ^>eak piood things d Qgoced lo Jas. 35

e Great swelLig worJs of promise and

flanery(^ Pet. 2 18-19) f The smooth torigueJ man relies upon

his bps ar.d flattenng speecn lo de-

c eicome otners(5:9; 36:

Pr. 5:3; 7:5. 21; 20:

1:*; _D -5. £i,.-i:i: 29:5; 1 Th. 2 5:

Jiide 16) g Many mink that because they nave a

gift far V>eaklng they car say what tney

please, bix sue

dan:nation (W.: h Question 14. i God »-iII arise

1 Oppresaor.

2 Causing th.

j athpropbecyinf :. (!-:■-b« win be fulfilled at (Rev. 20:11-15). '.ext.

ceive greater 7)

2 thingfc

sTTiek (V 5)

■ led. - rent

12 tWnas abcji the

Word ir. Psalrrs

TTTTW)

13 30)

ting fulfilled eternally).

2 1:

3 It 1$ rlgnt (3j:4)

4 It creates (33 6)

5 It heals go? Cn

6 It "qJc!6er.s (:i?25. 50. 154)

7 It li etet'^l (:: -< 5 ?)

8 It IS s-eciT il- 1 /)

9 It is a lamp to the feet (119:105)

10 It is a ^SV119:130)

11 It is true (11?: 160) 148:3)

12 It controb the weather (147:18; 1 As Sliver, purified of all irrpurities in

a ftrnace or cntcible. purified perfectly of all dross (v 6) IE 9th prophecy in Ps.f 12 7. partially fia nued and being l\ ' Nert. 14 7

n The la o'less prosper when the ungod ty mle and vile men are exalted (v 8)

o Que«ioru 15-19. Next. 14:4. These complaints of David are normal for Iran wno isoppresKd, CO ndemoed, and reaping what he sows. This was perhaps written doringhissin wiL~.Bathsheba or during his reaping In the rebellion of Absaloro<2Sam. 11:1-18:33). It could not havr y\een written diving the captivity 1 which was long after

P \ v 1-2;

^ -HI never forget

ever hide His

L.- "_ ..•-:ved. Then He

will turn from the sinner as long as he Uves in in (Gal. 6 7-8)

J How long'* Man can take counsel

in '.is soul anU • ' ■■• «imi- »« l.ing as

tie c hoo $e 5. he

cbooses(Ita.26 ..„.4 8)

4 tjowloog" U be ex-

alied as long ai .::cd(l Jo.

3 8. Jo. 8 44) or at long as reaping is necessary (CaL 6 7-S) q 3 requests of David (v 3):

1 Consider

2 Hear me

3 Ugliten my eyes

r Receive rr.c j rea»ns:

1 Lest I dlc(v'5)

2 Lest myenemybragof victory(v4)

3 Lest Lhose t'at tempt me rejoice over my fall (v 4)

s God'sroercyis' ■ jp-

on condition (' :lv. I

\this shall be the portion of,

,->. . .„, ;

Righteous LoBO IfivfjJij i iKiiirvusiiess: his countetunce { dfillLbfibsbl ^« upright.

PSALM 12 I

Fourth Prayer of Distress ^

To the chief Musician upon '

Sheminith (eighth octave). |

APsalmof Oavid. 1 Prayer:

3 sins of the wicked |

T TELP . Lord: for the godly *i mmn ceasethHor the faith-ftil faO from among the children of men.

2 Ther spe«k vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

2 Fivefold judgment: 5 sins of the wicked; words of God and the wicked contrasted

*3 The Lord shall "cut off all flarterinE lips, and the tongue that ' ' - ud things:«

H^". ;4, With oui

tongue w:.i we prevail; 'our lips are our own: *who is lord over us?

5 fax the oppression of the poor, for the sighing of the needy, ' now w ill I arise, saith the LordI I will iset him in safety from him that pufiFeth at him.

6 Ihe wprds^of the_LQgp*«rf pure words: 'fij silver tried in a furnace of earth, purified

I

sever

Los: from

t keep them. O ilt preserve them eration for ever A 8"The \Mcked walk on every

side, when the vilest men are

exalted.

PSALM 13

Fifth Prayer of Distress

To the chief Musician. A

Psalm of David. 1 Five

complaints of David

H OW long wilt thou forget me, O Lord? for ever? h ow lonf wilt thou hide thy face from me? 2> How lon£ shall I taif0 coiu-sel in my soul, haiing sorrow in my heart daily? how loiig shall mine enemy be exalted over me?

2 Three requests; 3 reasons

3* CQnsider and)icv me, O LoBO my God: 'ligbtCQ mine eyes, 1^ I sleep the sleep of death:

4 Lfst mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

3 Three secrets of answered

prayer

»E ".'thy

mart.' • joice

in thy »«l>atiun.

5 I wiil sing unto the Lord. bi tfauty he hath dealt bounti-rav^'uh me.

PSALM 14

First PsaJm of Instruction

(about the wicked) To the chief Musician. A Psalm of David. (12 things of fools: 5 of God). 1 Words and deeds of fools (Ps. 5 3:1)

rpHE *fo ol h»th *said in his A lieart. There'is no 'God. They are 'corrupt, they have done abominable works,'</iere is none that doeth good.

2 God's search to find godly men on earth (Ps. 53:2)

2 The LoRo'looked down from heaven upon the 'children of men,Jtp see_if there were any that did understand, and seek God.

3 God's discovery: all men

are ungodly (Ps. 53:3)

3 ThcT are al l *gone aside, they are all together 'become filthy f there is none that doeth good, no, not one .

4"Have all t he workers o f in-iquity no^knowledge? who'eat up my people as they eat bread, and < call not upon the Lord.

5 There were they in great fear: for 'God is in the 'generation of the righteous.

6'Ye have shamed the counsel of the poor, bec ause the Lord is his refuge.

4 God's ultimate purpose: men on earth to be godly

(Ps. 53:6)

♦ 7*0h that the salvation of 15'ra-el were come out of Zi 6n! wheii the Lord bringeth back the captivity of his people, J4 cob shall rejoice, and !§'-ra-el shall be glad.

PSALM 15

Second Psalm of the Righteous A Psalm of David. 1 The great question of man

10RD,'shQ_shall abide in thy ' tabernacle? who ghall dwell in thy holy hill?

2 God's answer: the perfect rnan; 12 characteristics of a righteous and perfect man

* THe that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He t/iof^ackbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honour-eth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

► 5 //" " -teth not out his

m' nor taketh re-

wa: innocent. Hg

th.. •• f/)in(7s'shall

nev

C i 1-' t

PSALM 16

30:9c Pi. 62:12: lis. 65:7; Rom. 2:4-10:

Eph. 2:4; Tit. 3 5; 1 Pe«. 10).

Merrv !• jn iitilbuie of ^ and

. T. tctiptuies t(cans

ace:

ina God's grac . ulvatioQ (V 5)

^ »u.)i,>-» to God (v 6)

the er^ arc I'-c ar-e a? rhose In the

IS is rt -14;

Rdiii. i:U-io, jaa.i:^-<7; £10-26; 2 Pet. 1 4-n xOn c . of v

2-5. .:c and

anmoved(v 5. 1^:1)

a Heb. rabal . su^id. wicked, impious,

f 31.

. . ... .-I. ii ., 21;

notesr.b.Pr. L7; 15t.S b ^ _ -iV:

^(T 1; 53:1) L 1 ^rL ^ui ease, eat. drink, and be merry (Lk. 12:18-19) c See 10 'isn:s' in error about God, p.623 d See 10 argumeits for God's e"xrstencc.

p. 623 e See 22 attributes of God, p. 623

f 12 characteristics of fools

1 Jcny the existence of God (v 1)

2 Live corrupt lives (v 1)

3 Do abor:iriablc works fv 1)

4 Are wit.-x>m onderstanding (v 2)

5 Ignore God - do not seek Him (v 2)

6 Are not good, not one (v 1, 3)

7 Have all gone astray from God (v 3)

8 Have become fQthy in life (v 3)

9 Live in ignorance of God (v 4)

10 Destroy God's people (v 4)

11 Never pray (v 4)

12 Oppress the poor (v S) g (Quoted in Rom. 3:10-12

h Literally, bowed Himself over to get a better and closer look of examination of naen and their wicked ways (v 2; S3: 2. Cp. Gen. 11:5; 18:21). Note wnat He saw (V 1, 3-6)

i The sons of Adaro whom He created

j This is what God is consuntly looking for among men (33:13-14; 69:20; Job 33:27; Isa. 63:5)

k This is a statement of fact - the whole race had left God and the straight way for crooked paths. Note the 12 steps in backsliding and apostasy in note f. above. The denial of God 1$ the first step in toul apostasy (Rom. 1:21-32).

1 Becoming filthy ii the result of forsaking God and going agde (v 3)

ro Quoted in Rom. 3:10-15

n Quemon 20. Next, 15:1

o The knowledge he re is true under stand-tag of the fear of the Lord, the beginning of wisdom (v 4; 111:10; Pr. 17: 9.10: 15:33: Isa. 1L2; 1 Cor. 12:8)

pAn idiom of destruction (Jer. 10:;^: Amos 8:4; Mic. 3:3; Num. 14:9)

q The soil of prayerlessiiess produces a cropofsin and damnation (Gal. 6 7-8)

t TWs gives the reason for the terrors of judgment upon the wicked. God dwelb among !Us people and reserves t;,e light of vengeance for their mistreatment (Heb. 10:30-31) s Circle or class of the riglxeous

t Your iiame of the counsel of the oppressed has been in vain, for the Lord Is lis refine (v 6)

a lOih prophecy in P s. (14:7.unfulfilled) Next. 15:2. This verse is a propheuc cr>'fortheMesaah who shall yet come loZion and bring deliverance to Israel (Isa. 59:20-21; Rom. 11:25-29)

▼ Questions 21-22. Next, 18:31. The

tabernacle and holy hill no doubt refer

to the hcavei.ly Mt. Zion and the city

of God, the New Jerusalem, where God

lives (Meb. 12:2':-23;Rev. 14:1. n«c).

They are lot tyy^es, but the realities

: - tJ abide means to

^lly. nottoviit.be

.. ._^ ;. •.! sp€..Jtimeln worstilp there,

V : ;oi\y might worship in the

iclc. but one has to meet

= ofv 2-5 to go to God's

house and dwell with Him forever

W iliii propnecy in Ps. (15:2-5, unful-flned). Next, 16:5. ^ r 1.' s,\mn,-trrt«tK!» oi Lilt- MtfiHfou>. p <iJ4

X 12 uses of the toricue oarJ emned:

ICotii ~ ' V

2Taleb Pr. 11:13)

3 False 16: 23:7)

4 Whir _ ..')

5 : 3:li)

6 Fa.„ . ^ ; it- 2:3)

7 Vain it. 1:10)

8 rv-^. 20:10)

9 .5:13)

10 L.,. „v, ..--.". Rev, il; 8; 22:15)

11 Deceiving (Rev. 1C;9)

I 12 Backbiting (v 3: Rom. 1 30)

ly The O.T.reqiMremenuof salvation in

PSALMS 16 . 17 , 18

The psalmisCs confidence in God

a This is David's one request.

3 reasons for his request:

1 In Thee I put mytrust.Heb. hasah, to flee for refuge to, take shelter in. Trans, trust 37 times (Dt. 32:37: Judg. 9:15; R5ir2:12; 2 Sam. 22:3, 31: Ps. 2:12: 5:11: 7:1:11:1:16:1: 17:7; 18:2, 30:25:20:31:1,19:34:8,22: 36:7: 37: 40:57:1; 61:4:64:10:71:1; 73:28; 91: 4: 118:8-9; 141:8; 144:2; Pr. 30:5; Isa. 14:32; 30:2-3: 57:13; Nah. 1:7: Zeph. 3:12)

2 Thou art my Lord. Jehovah is my prop, my stay, and my support (v 2)

3 My goodness extendeth not to Thee-I have no goodnessbeyond Thee, or, my goodness comes from Thee (v 2)

b A s for the saints (holy ones) and the excellent ones in whom I (Jehovah) delight (V 3) they are in the earth

c Many are their sorrows that hasten after other gods (v 4)

d I will not offer blood to other gods nor speak their names in worship (v 4)

e 12th prophecy in ps. (16:5-11, fulfilled in the life, death, resunection, and exaltation of Jesus Christ. See notes on these verses). Next, 17:15

f The personal pronouns of v 5-11 refer to the Messiah. Some even think that those of V 1-4 refer to Him, but in all scriptures of double reference 2 persons must be understood. It is difficult to tell just where David is referred to and where the Mes.siah is exclusively meant. The general rule to follow is: take those things that could refer to David as referring to him, and those that could only refer to the Messiah as referring to Him, What could refer to both, should be taken as doing so. For example, v 5-7 could refer to both David and Messiah, but v 8-10 could onlyrefer to Messiah for they are ful-fiUed in Him (Acts 2:25-28; 13:35)

20 references to Messiah (y 5-11):

1 The Lord is the portion of My inheritance, or share in Ufe (v 5). This figure is taken from the idea of the general division of the promised land. The tribe of Levi had no inheritance, but were to live of the parts of the offerings which fell to the share of divine service. Jehovah, Himself is called their share (Dt. 10:9; 18:1-2). AH Israelites were to be a kingdom of priests to God (Ex. 19:6: Jer. 10:16)

2 The Lordistheportionof My cup, A figure of salvation or deliverance (V 5; note q, Mt. 20:22)

3 God maintains that which has fallen to Me by lot (v 5). An allusion again to the division of the promised landfnote 1, above). The Messiah's lot was the redemption of the race (Hdo. 2:9-15^

4 Tne lines are fallen unto Me in pleasant places (v 6^

5 I have a goodly heritage (v 6). Again, the allusion in these last two statements is to the division of the promised land. The Messiah's heritage was the redemption of men and the restoration of the earth to God (Eph. 1:10; Rev. 21-22)

6 I will bless tne Lord (v 7)

7 God has given Me counsel (v 7; Isa. 50:4: Lk. 2:40, 52)

8 Myreins(thoughis)instructMe in the ni^t (v 7; 1:2)

9 The Lord is ever before Me (v 8) 10 He is at My right hand, i. e. I have

His constant presence and support (v 8) 111 shall not be moved (v 8: 125:1)

12 My heart is glad(V 9; Heb. 12:2)

13 My glory (tongue) rejoiceth (v 9; Acts 2:26)

14 My flesh iiall rest in hope, because itshallbe resunected(v 9; Acts 2:27)

15 God will not leave My soul in hell (sheol, V 10; 9:17, note: Mt. 12:40; Eph. 4:8-10, notes)

16 My body will not be left to suffer corruption in the grave (v 10: Acts 2: 25-29)

17 I amGod'sHolyOne. Heisnotthe Father and only person in the Godhead

*5'The Lord is the

Third Messianic Psalm Michtam (graven, a permanent writing) of David.

1 Concerning David, saints,

and apostates

a'p RE SERVE me. O God: for

^ in thee do I put my trust.

2 O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee;

3 >>But to the saints that are in the earth, and to the excellent, in whom is all my delight.

4 Their "^sorrows shall be multiplied that hasten after another god;"their drink offerings of blood will I not offer, nor take up their names into my lips.

2 Concerning the Messiah

(v 8-11 quoted, Acts 2: 25-28; 13:35)

portion and of

ervation from the wicked: 5 sins of the wicked. Cp. 7: 7; 10:1; 12:1; 35:17; 50:14

7°Shew thy marveUous*loving-

kindness, O thou that savest

by thy'^right hand them which

dput their trust in thee from

those that rise up against them.

8 Keep me 'as the apple of the eye.fMdeme under the shadow of thy wings.

9 From the wicked that oppress me, from my deadly enemies, who compass me about.

10 They are inclosed in their own*fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12* Like as a lion that is greedy of his prey, and as it were a yotmg lion lurking in secret places.

of /mine inheritance

my cup: thou maintainest my

lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the Lord always before me: because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to*see corruption.

►11 Thou wilt shew me the path of life: in thy presence is fubaess of joy; at thy right hand there are pleasures for evermore.

PSALM 17

Sixth Prayer of Distress A Prayer of David. 1 Eight requests for God to hear: David's test and integrity

H EAR the 'right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am DiuDosed that my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

5 Hold up my goings in thy paths, that my footsteps slip not.

6 I have called upon thee, lor thou wilt hear me, O God: incline thine ear imto me, and hear my speech.

2 Three requests for pres-

3 Four requests for deliverance from the wicked: sixfold state of men of the world

13 Arise, O Lord, disappoint him, cast 'him downl aeliver

my soul from the wicked, which is thy sword:

14 From men which 'are thy hand, O Lord, from men of the world, which have their portion in this life, and whose beUy thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to flieir babes.

4 David's threefold hope

*15*Asforme, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. •<

PSALM 18

First Psalm of Deliverance (Cp. 2 Sam. 22)

To the chief Musician. A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: and he said,

1 David's God: 9 things of God (2 Sam. 22:1-3)

I WILL love thee, O Lord, my strength.

2 The Lord is 'my rock, and my fortress, and my deliverer; my God, my strength, in whom

1 will trust; my buckler, and the^om of my salvation, and my high tower.

2 David's prayer of distress

(2 Sam. 22:4-7)

3 I will call upon the Lord, who is worthy to be praised: so shall I b e saved from mine enemies.

4 The"sorr ows of d eath compassed me, and the'floods of ungodly men made me afraid.

(v 10, See Trinity , p. 280ofN.T,) 18 God will show Me the path of life, L e., 1 will be the first to be raised from the dead to immortality (v 11; 1 Cor. 15:20-23). Because of this, I shall be able to lead others out of death

Continued, column 4 ^

a 3 great blessings from God:

1 Manifestation of loving-kindness (v

2 Being kept from harm (v 8) 7)

3 Being hid in the shadow of His wings (v8; Ps. 91:1-10).

b Heb. chesed, kindness, beauty, favor, mercy, pity. Tran s, loving-kindness 30 times (V7; 25:6: 26:3:36.^,10: 40:10, 11: 42:8: 48:9: 51:1: 63:3; 69:16: 88: 11; 89:33,49; 92:2; 103:4:107:43:119: 88,149,159:138:2:143:8:Isa.63:7: Jer. 9:24; 16:5: 31:3: 32:18; Hos. 2:19). Some translations read. Make thy Holy One a wonder and a Saviour to those

4 Proved - a tested man (v 3)

5 Find nothing - innocent (v 3)

6 Purposed - consecrated mouth(v 3)

7 Not transgress - sinless life (v 3)

8 Kept-victoriousintemptation(v4)

9 Thou wilt hear - confidence in God and answered prayer (v 6)

10 Trust - fuU of trust in God (v 7)

who trust . Others, Distinguish thy holy ones, or Do wonders to tnose who trust in thee . Whatever the rendering, the thought is deliverance from enemies (V 7-14)

c The right hand of God is frequently maitioned as the instrument of deliverance (v 7; 44:3; 98:1; Jiidg. 7:2: Isa. 59:1)

d Flee for refuge to (note a, 16:1)

e Heb. ishon, the little man of the eye; the pupil or ball of the eye (v 8; Dt. 32:10; Pr. 7:2). It is an idiom meaning what is dearest to us and that which must have extreme care and protection. If the eye is lost one is blind and handicapped forever. God in creation saw to it that the eye was well protected, being deeply entreanched in the skull and where the hands could easily protect it. He designed it to be further protected from dust and other harm by the eyelashes, eyelids, and eyebrows

f This figure is taken firom the hen who protects the chickens under her wings. It is frequently used of God *s protection (V 7; 36:7; 57:1:61:4:

63:7; 91:4: Mt. 23:37). Both figures - this and the apple of the eye - are used together in Dt. 32:10-11

g This referstothe proq)erity (v 10; 22: 29; 92:14; 119:70: Pr. 11:25: 13:4)and dulness of his enemies (Isa. 6:10)

h David's enemies were lurking for him like a lion for his prey (v 9-11)

i This no doubt refers to Saul chasing David to destroy him (v7-14: 1 Sam. 24:1-22; 26:1-25)

j This should read. From men, by Thy hand, i. e., deliver me from men by Thy hand; from men of the world - mortal men of time - men of temporal life. The rest ofthis verse expresses the idea that God gives the worldly minded the portion they have chosen - children in abundance and prosperity enough to leavethem much. This istheir portion in this life (v 14)

k 13th prophecy in P3. (17:15.unfulfilled, but will be fulfilled in the resunection). Next,18:50.NothingbutGod can satisfy the immortal spirit. Bodily we iall be like Jesus (Phil. 3:21)

1 See 8 thingsGod is to His people .p.624

m Quoted in Lk. 1:69 n Heb. chebel .cords.throes, pains, pangs, sorrows-of death set by Saul (1 Sam.

20:1-26:25)

o This referstothetroopsofSaul rushing upon David like a torrent or the waves of the sea so as to overwhelm him, but God turned the flood aside and he escaped (1 Sam. 24 and 26)

—^». Cont. from column2

19 Fulness of joy is in God's presence so I look forward to eternal happiness (V 11; Heb.12:2)

20 I will also have eternal pleasures with God (V 11)

g This refers to the body, proving that Christ came from the grave bodily and not as an invisible spirit, as some cults teach. See note k, Jn. 21:14

h Note the8requestsofDavid, whichare self explanatory (17:1-6)

i 10 facts about David:

1 Right - ri^teousness (v 1)

2 Cry - desperate in prayer (v 1)

3 Unfeigned Ups - sincerity (v 1)

PSALMS 18

David praises God for blessings

555

4 Meb.c]tebel. cocJs, t.'ixocs, pangs, wr-low».Thlirf>v.« •i'-'i> 'ulJiiotbethe giave. In ij^ -.tfiere is iio

JoiTOw 0(cu .».^..-ij.n,*:, for the body only aoc* theie. In ijieol. the spirii-MoriJ of ihoie who have left their boJies. there is full consciousness (sec H^ii -^ "20-02^)

b I 2j "oosc, riook, viare. The

lie . -. .„ ..geneiaUyusedof traps set to destroy lives of inen and beasis

1 ' •'•:• •'■■■ ; rc nieil:

1 H: "x. 10:1. 7)

J Ido...w,^: V. . , ■;. rjiOt. 7:16. Judg. 2:3; 8:27; Pj. 106:36)

3 Jealousy (1 Sam, 18:6-21)

4 Any means causing death (v 5; 2 Sam. 22:6; Pr. 13-14; 14:27)

5 Wicked plotting against the just(Ps.

6 SIn(Ps. 69:22) 64-5)

7 A fool's Upj(Pr. 18:7)

8 Insincerity, Irreverence (Pr. 20:25) 9Anncr(Pr. 22:25)

10 Evil acts(Pr, 29:4-8)

11 Fear of nun (Pr. 29; 25)

12 Rejection of Christ (Isa. 8:14-16) c Heb. oa Jam. to anticipate or tio before

fv 5.18; 21:3; 59:10; 79:8: 88:13; H9-147-148: 2 Sam. 22:6. 19: Job 3:12; 30:27) <i 2 tfungs to do In time of distress:

1 Pray - call upon tfte Lord (v 6)

2 Be de^erate - cry unto God (v 6) Note the results of such prayer and

tlespetaiion (v 6-20)

e Heb.hekal.palace,temple,The temple in heaven where God has His throne, where He is worshipped by the heavenly liosis, and from which He rules the universes (v 6: Isa. 6:1; Rev. 7 15; 11 19: 14:15. 17: 15:5-8: 16:1. 17)

f THEN: when God heard my desperate cry

S 10 material manifestations of God:

1 T'.ceart:. s-'iookandtrenibled (v 7)

2 Tiie tUUs moved and were shaken (v7)

3 Theheavenswereboweddown(v9)

4 Darkness appeared (v 9-11)

5 A cyclone went fonh (v 11)

6 Clouds passed swiftly bv (v 12)

7 Hail stones fell (v 12-13)

8 LiRimiing flashed (v 12-14)

9 Mighty truiiders were heard (v 13) 10 An earth.4uake rent the earth (V 15)

h 25 personal ina:afcgations of God:

1 He was wrotii (v 7)

2 Snwke came out of His nostrils (v 7). Among ancients the nose was tlie seat and organ of wrath. Cp. Ps. 741; Dl. 29:20

3 Fire came out of (is mouth (v 7)

4 Coals of fire were kindled by ilin (T8)

5 He came down {v 9)

6 He suxxl on darltness (v 9)

7 He rode a cherub and did fly (y 10 Cp. Ezek. 1:4-24)

8 He rode ti,e wind (v 10)

9 He made darkness His secret place (V 11)

10 He made dark waters and thick clouds Hispavilioii(v 11. Cp. Nali. 1:3)

11 Brlgtitness paved the way before Hint thron;.! the darkness (v 12)

12 He caused hail and lightnings to pass by (v 12-14)

13 He thundered in the heavens (v 13)

14 He spake v.lih an audible voice (vl3)

15 He rebuked the eanJi (y 15)

16 He blasted the earth with His breath until the waters and foujidatlons were ieeii(v 15)

17 He sent me help from above (v 16)

18 He saved mc from many waters (vl£) 17^

19 He delivered mc from cnemies(v

20 He was Miy stay in trouble (v 18)

21 He enlarged my place (v 19)

22 He delivered me (v 19)

23 He delighted in me (v 19) 20)

24 He rewarded n)y rigtitoouiness (v

25 ! !e recompensed me for my cleanness ^v 20) 7 bodily parts of God:

1 Nostrils (v 8)

2 Mouiii (v 8)

3 Feet (v 9)

4 Body (v 11-12)

5 The'sonows gi I15M com-P.1..V.-.I rr,^ about: the*BflAOS " I'reventcd me.

^ Jistress J called upon

the Lord, and cricj unto ray God: he htiii my voice out of his'temple, and my cry came before him, even into his ears.

3 God's answer: 35mirac-

ulous manifestations (2

Sam. 22:8-21)

7'Then the»earth shook and trembled; the foundations also of the hills moved and were shaken, b£tause*he was wroth.

8 There went up a smoke out of his 'nostrils, and fire out of feis mouth devoured: coals were kindled by it.

9 He bow ed the heavens also.

t«r(2 Sam. 22:26-28)

►25 With the "merciful Ihpu wilt shew thyself merciful; witF anVipright man thou wilt shew thyself upright;

►26 With the 'pure thou wilj shew thyself pure; and with the "froward thou wiU shew thyself froward. ►27 For tjiou wilt'save the'afflicted people; but wilt bring down high looks. ►28 For thou wilt *light my candle: the Lord my God wiu enlighten my darkness. 29 For*by thee I ha ve run through a troop; and by my God hav:^e I leaped over a wall. ►30 As for God, his way js'per-fect: the word of the Lord 'is tried: he is a*buckler to all

!^„. ?^!.'*u:*'":.!"** darkness I ,hose that trust in him.

31 'For who is'^od save the Lord? or who is a"rock save our God?

6 God's 21 blessings (2 Sam. 22:33-51)

32 It is God "that gi rdeth me

was imder his feet.

10 And he rode upon a cherub, and did fly: yea, he did_ fly upon the wings of the wind.

11 H^ made darkness his secret place; his p avilio n round about him were dark waters and thick clouds of the skies.

bl?or^e' ^L'Tif "t^lcVlS *'^^ ^'^^"^^- ^' ^^Sth^ passed, hail stones and coals of fire.

13 The Lord also thund ered in the heavens, and the Highest gave his v oice ; hail stones and coals of fire.

14 Yea, he senLoul his arrows, and scattered them; and he shot oiit lightnings, and discomfited them.

15 Then the charmels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils

way perfect

,33 He. makeih my feet like Tiinds' feet, and setteth ra.e

upon my high plac 2S.

34 He tea cheth my hands to war, so that a bow ofsteel is broken by mine arms.

35 Th ou hast also given me the'shield of thy salvation: and thy right hand hath'holden me up, and thy 'gentleness hath made me great.

j 36 Thou hast enlarged my I steps under me, that my feet did not slip.

I 37 I_hay^ pursued mine en-16 Hp spnf'frnm <iKn„i. 1,^!^""*^' *"*^ Overtaken them:

Which h.,ed „e: for U.e, | "jS^fY^ ^^"^fYird^d'S

were too strong for me.

18 They'prevented me in the day of my calamity: but the Lord was my stay

with strength unto the battle. thpu_has_t subdued under me those that rose up against me. 40 Tho u ha st also given me

19 He broiieht me forth also ' .u" n.^^T" ■ ^'^^" .""^

into a large pTace; he delivered ^^;r"'\,°^ «"»"« enemies;

• • —--. - - ; that I might destroy them that

hate me.

41 They cried, but there was none to save them: even unto the Lord, but he answered fhem not.

42 Then did I beat them small "as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hasj delivered me fromthe'Mrivingsof the people; and thou hast made me 'the head of the heathen: a people whom I have not known shall serve me.

44 As so^n J5 they hear of

me, because he delighted in me.

20 The Lord rewarded me according te my righteousness; according to_ the cleanness of my hands hath he r^coia-pensed me.

4 Testimony: 5 practices (2 Sam. 22:22-25)

21* For I have kept the ways of the Lord, and have, got wickedly departed from mv God.

22 For all his judgments were

k.fnr. ..,„ __j T J J —. ^ " 'ys soon as tney hear of iw.v hr^,..^ I didjiQt put me. theylhall obey me: the

a\ wL^H uJi?^ Ti s'^anRers shall submit them

23 I_wj» «^ upright before selves unto me.

him, and Lliepj myself from

I mine iniquity.

I 24 Therefore 'hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands iii his eyesight.

5 Cod's fiXteenfold charac-

45 The strangers shall fade away, and be afraid out of their close places.

46 The Lord liveth; and blessed be my"rock; and let the God of my salvation be exalted.

47 It is God that avengeth JB& and ^ubdueth the people

5 Voice (V 13)

6 Breath (v 15)

7 Arms(v 16) ice note r. Jn. 1:24 See note c. above

6fold tesUniony of David: 1 I kept the ways of the Lord (v 21)

C.iotiiiucd ,coluiijM I _|^

4 I have not put away His law5(v 22)

5 I have walked uprinhilyhcfore Him

6 I kept myself (mr. iniquity (v 23) I 2f old blesslMfts for tpdlinca:

~I ciod has rewarded mc for my right-eousnets (v 24)

2 He has recompensed roe for my clean living in His right (v 24)

a See 6 classes of men , p. C24

b Heb. ta nil 11 1, r'crfect.complete, entire, without blei! is.. u iJefUed. uprighu See 25 blessiiigsof the uprij^ ht.p. 634

c Sec 25 pure tiiinas . p. 024

d Heb. iggesh. perverse. All such are an abomination to (,oJ (Pr. 332; 11:20) 10 froward tiiintt s:

1 CeneraUon (Ijt. 32:20)

2 Heart (Ps. 101:4; Pr. 11:20: 17:20)

3 Speech (Pr. 2:12; 10:31)

4 Paths (Pr. 2:15)

5 Mouth (Pr. 4:24: 6:12: 8:13)

6 Tongue (Pr. 10:31)

7 Men (Pr. 16:28; 22:5; 1 Pel. 2 18)

8 Plans (Pr. 6:14; 16:30)

9 Way$(Pr. 218; Isa. 57:17) 10 God, when He is forced to be perverse with the wicked to punisJi them for sin (Ps. 18:26)

e See 12 classes that can be saved , p. 634 f 20 ways nien can be afflicted-bv

1 slavery (Geru 16:11; Ex. 1:11-12)

2 Fasting (lev. 23 27-29; Isa. 58:3)

3 Heavy responsibility(Num. 11: ll)

4 Material loss (Ruth 1:21) 10)

5 Trials(lKi. 2:26;Ps.25:16;Isa.48

6 Defeat in war(2 Ki. 17:20;Ps.l29 1)

7 Bodily disease Hob 6:14; 30; 11)

8 Sufferings of Christ (Isa. 53-4. 7)

9 Hunger (Isa. 58:10)

10 Persecutions (Mk. 4:17)

11 Sufferings for Clirist(2 Cor. 16; 8-2: 11:23-28: rleb. 10:32-33; 11:37)

12 Mental torment (Gen. 29:3'2)

13 Oppression (Gen. 41:52)

14 Barrenness (1 Sam. Ill)

15 Insults (2 Sam. 16:12)

16 Captivity (2 Clir. 33:12)

17 Hopeless situations(Ex.l:ll;3:7)

18 Imprisonment (Ps. 107:10)

19 Punishment for sin (2 Sam. 7:10;

1 Ki. 11:39)

20 Any kind of trouble and suffering (Job 5:6-7; PML 4:14; 1 Pet. 5:9)

g An idiom meaningbringingone out of

trouble and darkness (v 28) U This refersto some remarkable victory of David over his enemies, perliaps his

victory over the Jebusites (2 Sam. 5) i See 7 examplesof absolute perfection.

p. 624 j God's Word is tried in the fire. It has

stood all tests. It has never failed those

who have pleaded its proniises and met

its terms before its auDior k See point 6. p. 624 col. 1

I Questions 23-24. Next, 19:12

II f leb. Eloah . used 56 times, and means Elohim , the object of worship. It is the name used when God iscontrasted with idols (V 31: Dt. 32:15-17: 2Chr. 32:15; Isa.44:8;Dan. ll:37-39;Hab. Ill), it is used 41 times in Job and only 15 times elsewhere

n See Rock, point 1. p. 634. col. 1 o See 30 blessings of God, p. 634 p Female deer. Found lO times in Scripture (v 33; 29:9;Gen. 49:21; 2 Sam. 22: 34; Job 39:1; Cant. 2:7; 3:5; Pr. 5 19: Jer. 14:5; Hab. 3:19) q Heb. nechudiah . brass, copper (v 34;

2 Sam.2i35; Job 20:24). Steel as wc know It was not known in David's time

f Heb. magcJi . Trans, sliield 45 times (v 35; Gen. 15:1; etc.) and buckler 9 times (point 6. p. 634. col, 1)

s An obsolete word mcamiig sustained

t fleb. anvah , humility (V 35). CpT jiiah. to be humble (2 Sam. 22.36. See fCor 10:1; Gal. 5:22). You ha .e lielped me to forbear until l am become great

u An idiom meaning complete conquest and utmost disgrace to the vaiiquistied

V A flgureofcompletesubmission.aswas uue of Moabltes, etc. (2 Sam. 12 31)

w Kebcliioii$amoiig:isown people, such astheclvU wars of Abnerand Absalom (2 Sam. 2:8-4:12: 15:1-18:33)

X All surroundingIksathciiiuaoiis served liavid (2 Sam. 5:17-25; 8:1-18; 10-1-19)

y Sec R ock, p. 634, col. 1

* I'ont. from column 2

2 1 have remained true to God (v 21) (This was before his great in)

3 I have kept His judgments before me

PSALMS 19, 20, 21

Thanksgiving for victory

a Perhaps referring to Saul or Absalom (1 Sam, 19:1-26:25; 2 Sam. 15:1-18:33)

b 14th prophecy in Ps. a8:50. fulfilled and will continue to oe fulfilled forever). Next, 21:1

c Here David claims to be God's king

d 3 objects of God's mercy (v 50):

1 His anointed - the Messiah

2 David himself

3 His seed-David's house,reminding us of the Davldic Covenant (2 Sam. 7)

e See 4fold con firm a t ion of God's existence , p. 624

f The sound ofthe voices of the heavens, the firmament, days, and nights 5)eak and make their knowledge known wherever men are found (v 3). Their messages of a Supreme God are manifest to all

g See 5 measuring lines , p. 624

h The heavens. God has seta tabernacle for the sun in the heavens and among His hand-work of creations (v 4)

i Thesunhas2 movementsofits own. It rotatesonitsaxisjust as the earth does every 25 days. It moves in a drcuil through space among the stan at 12 miles a second, or 43,200 miles an hour

j Heb. chuppah ,bridal canopy, erected on 4 poles which 4 Jews held over the head of the bridegroom (v 5)

k In reality both the earth and the sun, as well as all heavenly bodies travel eternally in their own circuits and orbits through space in conjunction with one another. The sun moves through ^ace in its own circuit at the rate of 43,200 miles an hour.Its own planets revolve around it as they all travel through space. How long it takes to make a complete circuit through the entire heavens is not known (v 6)

1 6 blessings from the heavens:

1 They declare God's glory (v 1)

2 They show His hand-work (v 1)

3 They utter(gush out) speech (v 2) 2)

4 They show(manifest) knowledge(v

5 Their messages are universal(v 3-

6 They give life to earth (V 5-6) 4) m The surface temperature of the sun is

about 12,000 degrees Fahrenheit and the center about 40,000,000 degrees F. No life could exist on the sun n 6 names of the Holy Scriptures:

1 The law of the Lord (v 7)

2 The testimony of the Lord (v 7)

3 The statutes of the Lord (v 8)

4 The commandment oftheLord(v8)

5 The fear of the Lord (v 9)

6 The judgments of the Lord (v 9)

o 9 characteristics of the Word of God:

1 Perfect (V 7)

2 Sure (V 7)

3 Right (V 8) 4Pure (V 8) 5Clean (v 9) 6 Eternal (v 9)

7 True (V 9)

8Altogether righteous (v 9)

9 Sweeter than honey and the honeycomb (vlO)

p 6 blessings of the Word of God:

1 Converting the soul ot those who return to God as the sun returns in the heavens (v 7)

2 Making tne simple wise (v 7)

3 Rejoicing the hean (v 8)

4 Enlighteningtheeyesasthesunenlightens all living things on earth (v 8)

5 Warning the servants (v 11)

6 Rewarding the obedient (v 11). By livijiginthe Wordasthesundoesin the heavens, and by keeping watch, as the observers do the heavenly bodies, one is blessed

q The secret of blessing by the Word of

God (V 10; note b, Pr. 2:9) r Question 25. Next, 22:1. This cannot

be done except by the Word (v 7-11)

s 5 desires of the righteous:

1 Cleanse me from secret faults(v 12)

2 Keep me from presumptuous sins (v

3 Let sin not dominate(vl3) 13)

4 Let words be acceptable to God (vl4)

5 Let meditations of the heart be acceptable to God (v 14)

t Secret faults refer to those deeply imbedded traitsthat have not come to the

under me.

48 He delivereth me from mine enemies: yea, thou lift -est me up above those that rise up against me: thou hast delivered me from the"vioIent man.

49 Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

♦ 50"Great deliverance giveth he to'^his king; and sheweth mercy to<'his anointed, ^o Da'-vid, and to his seed for evermore.

PSALM 19

Second Prayer-Praise

Psalm

To the chief Musician. A

Psalm of David. 1 The

heavens: 6 blessings

T HE heavens '^declare the glory of God; and the firmament sheweth his handy-work.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech nor language, where^ thtii voice is not heard.

4 Their *line is gone out through all the earth, and their words to the end of the world. In*them hath he set a tabernacle for the sun,

5 Which IS (as a bridegroom coming out of his 'chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and * his circuit unto the ends of it:

and there is 'nothing hid from threat thereof.

2 The Word: 6 titles and

6 blessings

►7 " The law of the Lord fs^per-fect, "converting the soul: the testim ony of the Lord is sure. making wise the simple. ^8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. ►9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

10 More to be ""desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy sen'ant warned: and in keeping of them there is great reward.

3 Prayer: 5 requests and

6 blessings

12'Who can understand his errors? ' cleanse thou me from secret'/au/<s.

13 Keep back thy servant also from "presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the'■great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

PSALM 20

Second Psalm of Trust To the chief Musician. A Psalm of David. 1 Six things in which we may trust: His name, sanctuary, sacrifice, salvation, prayer, and power (3: 3; 61:3; 62:1; 63:1)

THE LoRD' hear thee in the "day of trouble; the'name of the "God of Ja'cob ' defend thee;

2 Send thee help from the sanctuary, and strengthen thee out of Zi'on;

3 / Remember all thy offerings, and accept thy burnt sacrifice; Se'lah.

4'Grant thee according to thine own heart, and fulfil all thy cotmsel.

5 We will rejoice in thy salvation, and in the name of otir God we will set up our banners: the Lord fiilfil all thy petitions.

6 Now know I that the Lord saveth*his anointed; he will hear him from his holy heaven with the'saving strength of his right hand.

2 Contrasted trusts: results

7'Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.

8*They are brought down and fallen: but we are risen, and stand upright.

9 Save. Lord: let the 'king hear us when we call.

PSALM 21

Fourth Messianic Psalm To the chief Musician, A Psalm of David. 1 The coronation; 8 things God has done for the Messiah

•rfTTIHE "king shall joy in thy A strength, O Lord; and in thy salvation how greatly shall he rejoice !

2" Thou hast given him his heart's desire, and hast not withholden the request of his lips. Se'lah.

3 For thou "preventest him with the blessiiigs of goodness. thou settest a crown of pure

gold on his head. 4 He asked life of thee, and thou gavest it him, even length

of days for ever and ever.

5 His glory is great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou has t made him most blessed for ever: thou hast made him exceeding glad

with thy countenance

7 For the king trusteth in the Lord, and through the mercy of the most High he shall not be moved.

2 The reign: 8 things God will do for the king

8'Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

surface or manifested tliemselves in life and conduct, and also to those secret things of life that one may be conscious jaf and may be hiding fron) public view

u See Presumpt.,ous sins , p. 634

V Much transgression, liabitual sinning

1 Find out His enemies (v 8J

2 Find out those who hate Him (v 8)

3 Consume them in His anger (v 9)

4 Swallow them up in His wrath (v 9)

5 Bum them with fire (v 9)

6 Destroy their offspring (v 10)

7 Destioytheiiseed from among men (vlO)

8 Make them flee in defeat (v 12)

a 7 statements of trust and confidence:

1 The Lord hears in time ottiouble(v 1; 34:15. 17-19; 37:39: 59:16)

2 Hisnamew£Ildefend^u(vl; 82:3)

3 He will send help from the sanctuary (v 2; 77:13; 96:6; Heb. 8:2)

4 He will strengthen yau out of zion (V 2; 50:2; Isa. 2:3: 59:20)

5 The Lord fulfill all thy petitions (v 5; 34:9-10; 84:11; Mt. 21:22)

6 He will hear from heaven (v 6)

7 God is our trust (v 7; 125:1)

b The day of trouble is found 12 times (v 1; 50:15; 59:16; 102:2; 2Ki. 19:3; Isa, 22:5;37:3;Jer. 51:2;Ezek. 7:7: Nah, 1: 7; Hab. 3:16; Z^h. 1:15) and the time of trouble 14 times(Neh. 9:27; Job 38: 23;Ps, 9:9; 10:1; 27:5; 41:1; 77:2; 86:7; Jer.2:27-28; 11:12; 14:8; 30:7;Dan. 12: 1). The last two passages refer to the future great tribulation during which Rev, 11-19 will be fulfiUed

c 3 blesangs of the name of the Lord:

1 A defense (v 1) 5)

2 A standard around which to fight (v

3 A trust and means of deliverance (v7)

d This title is found 13times (v 1; 46:7, 11; 75:9: 76:6; 81:1,4; 84:8; 94:7; 114: 7; 146:5; Isa. 2:3; Mic. 4:21 This is the God who met Jacob when ne had nothing and deserved nothing (but wrath), and who gave him everything. It Is the equivalent of the N,T. God of all grace (1 Pet. 5:10)

e Tothisdayamongsometribes^tissaid that calling out the name of a chief or person of rank and powercan bring protection to one in danger of violence firom an enemy

f 2 kinds of offeriiMs here (v 3):

1 Gratitude offerings - no blood offerings were made with these

2 Burnt offerings - blood sacrifices. These were the basis of all answered prayer in the O.T. program

g Perhaps the words of the high priest to the people after offering their sacrifices (V 4-5)

h HisMessiah(v6: 2:2; 18:50; 28:8: 45: 7: 84:9; 105:15) i An idiom meaning God's almighty power

j 3 sources of trust or confidence:

1 Chariots (V 7; Isa. 31:1; 36:9)

2 Horses (V 7; 33:17; 147:10)

3 The name of the Lord (v 7)

k This iiows the restiltof crust in horses

or chariots and trtist in God (v 8) 1 Here God is addressed as King (v 9; 5:

2; 10:16; 24:7-10; 29:10; 44:4: 47:2-7;

48:2:68:24; 74:12; 84:3: 89:18; 95:3;

98:6; 145:1; 149:2)

m 15ih prophecy inPs. (21:1-13.partially fulfillleQinDavid,but to be completely fulfilled in David's Son-the Mesriahil V 1-7 have been fulfilled. V 8-13 are unfulfilled). Next, 22:1

n This is no doubt an example where the law of double reference applies - both David and Messiah are in view, as is clear from the Psalm.Cp. Mt. 16:23, iwte x. In V 1 and 7 we have the joy and trust in God that enables one to be stable in the faith

o 8 past blessings: God has

1 Given the Heart's desire (v 2)

2 Not withheld answers to prayer(v 2)

3 Given blessings of goodness (v 3)

4 Crowned with a crown of gold(v 3)

5 Given eternal resurrection life(v 4) This refers only to Messiah, not

David (Acts 2:27-32)

6 Given glory and honor. This applies particularly to Messiah (Heb. 2:7-18)

7 Blessed forever(v6). This could not apply to David, but to Messiah (Eph. 1:21-23; PhiL 2:9-11; 1 Pet. 3:22)

8 Made Him exceedingly glad (v 6; Heb. 12:1-2)

p See note c, 18:5

q 8 future blessings: God will

I

A prayer in distress

Confidence in God's grace

a Here D«vld, by ibe Holy Gbo«. fpeakji of ttell itbelngUke a flcryoven (v 9). | Ctina colli It J furrucc of Tire (Ml. 13:4U. 50; 25.41. 46) b lleb.baU. coiiiake jway vriih;desUoy. II It never lued of aiiairUlaiioti. bil flgKaiivciy of niln,bein)(marred,r>un-libed(v9-.35:26:2Sani. 20:1»: 20:20; EccL 10:12: IM. 25:8; 28:7: 49 19; Urn. 2:2. 5. 16) c Heb.akal.to eat.coosume.devour.Used in a flgoratlve Knse asbaU In note b, above (V 9; 79-7: Pr. 3<m; lu. 9:12; Ezek. 36 14. etc.) d 16th prophecy iu Pi. (22:1. ftilAUfid.

MU 27:46; \lk- iS 34). .vJext. v 6 e Ouetiloiu 26-27. Next. 243 f Heb. thrjaah. UnieatatiOD, inoaoing. Used of the roar of a lion (Job 4:10; Iva. 5:29; Ezek. 19:6-7; Zcclu 11:3)and of Unienuaons(v 1: 32:3; Job 3 24) t, V 2-5are David's own experience, not that of Messiah,for he is not heard(v 2). God has always heard the Messiah (Jo. 11:42) h This IS the ri^t attitude toward God. Though prayer is aot heard (v 2), yet thou art :ioly f v 3). Men should refrain froiii laying charge to God if prayer is act heard, for either sin (Ps. 66:18) or uiihclief is to blanie (Mt. 17:20; Jas. l:5-tn 1 David uses tiie record of past answea

as a basis of prayer (v 4-5) j 17th prophecy in Ps. (22:6-31. V 6-21 arc fulfUIed In Christ's 1st advent, v 22-31 w-111 be fulfilled at His 2nd advent). Next, 23:6 k 30 fact! - sufferingsof Messiah .p. C24 1 Heb. tola, a maggot, the crimson-BTub, [a cocc us wonn. It Is used in rra king dye of scarlet color. The word is trans. crimson 1 tlroe(Isa. 1:18). scarlet 31 times (Ex. 25:4; 261, 31. 36; 27:16: etc.); and worm 8 times:

1 i>f worms in food and plants (Ex. 16:20; m. 28:39; Jon. 47)

2 Of man in Us udcIcjm. sinful state as contrasted with God (Job '25:6: Isa. 41:14)

3 Ot the caosdeoce or never-dying souls of men in hell(Isa. 14:11; 66:24. Cp. Mk. 9 43-48)

4 of Christ, meaoiog that He took the lowest place among rnen to be rejected, scorned, spit upon, and even hun;iliated to Infamy and shame for them (v 6. Cp. PhiL 2:6-8; 1 Pet. 2: 24; Isa. 49:7: 52:14; 53:1-12)

m Heb. i^ the word for man wnen used of great men in contrast with ordinary men (Ps. 49:12; 6i 9; Isa. 2: >. ,i l:r, 31; 8), and when aogeb andGod are spoken of as man (Ex. 15:3; Jo*i. 5:13; Dan. 9: 21; 10:5; 12:6-7; Zech. 1:8). It should read, "I am the lowest of the people, and no great man"

n These verses show the Father and Son relationship between God and Messiah fromthe womb (v 9-lO.Cp. Isa. 504-6; Lk. 2:40. 52). They confirm the humanity of Chnit - God manifest in flesh (Isa. 7 14; Mt. 1:23; Lk. 1:32-35; 2:40-52; Jn. 11-2, 14; Rom. 11-2: 8-3; 9:5; Gal. 4 4; 1 Tim. 3 16)

o Proving He was alone in His work

p Bulls are emblems of brutal nrength. They gore and trample down all before them. Basban was a district east of Jordan where the largest and fattest cattle were raised. Strong bulls of Baihan symbolize the head-strong rulers of Israel determined to destroy the Messiah (Mt, 27:1-66; Acts 2 36; 3:13-18; 4:1b. 27)

q They opened their mouths to devots Me like a ravening lion (v 13)

r I am (My life blood 1 i) poured out like water (V 14; Jn. 19:34)

s This would naturallybe the condition [of the limp, lifelesshoJy of Jesus hang- '-ing by naib In His hands and feet (v 14. 16; Jn. 20 25; CoL 2:14)

t An Idiom meaning complete sunender; no retaliation left (v 14; Josh. 75)

u This refers to the Mesaiah giving up His life for men(v 15)

v The mouth was so dry He could hardly speak (v 15; Jn. 19:28)

w ThisdoestBt meanthatchrist sawcor-

9 T ' make them^ a| f; ■ n\c of thine

^:,tl] "swallow iheiu ;k:aih. and the.

fire si lit them. I

10 Thcif Jiuit shiUt thou de-, stroy (rum the ear^h, and their seed from among the children | of men. I

IlFortheyint' ilagainst I

thee: they i;: a mis-

chievous device, which theyj are not abk to perlorm. '

12 Jhsi' ' ■ w make them tun. ,., when thou shalt make ready thine arrows upon thy strings against i the face of them. I

13 B.C thoji exalted. Lord, in thine own strenRth: so will we ' sing and praise thy power.

PSALM 22

Fifth Messianic Psalm To the chief Musician upon Aijeleth Shahar (hind of the morning). A Psalm of David. 1 Twenty-seven sufferings of the Messiah

m;: the'assembly of the wicked ' : ""they pierced y feet.

17 i nuy ifii all'my bones: they look and stare upon me.

18 They Jpart my garments among them, and cast lot£ upon my vesUire.

i Fivefold prayer of the Messiah

19 But be^ not thou far from me, O Lord: O my strength, haste thee to help me.

20 Deliver mv suui from the sword; my 'darling from the power of the dog.

21 Savg^ me from the lion's mouth: for thou hasl heard me f.'om the 'horns of the unicorns.

3 Twentyfold glory and exaltation of the Messiah

*Sfjr^ God, my God,'why hart

^'"^ thou forsaken me/ why

art thou so far from helping

me, and from the words of my

/roaring?

2 O my God.'Lcri' in the daytime, biitth ou hearest not; and in the night season, and am not silent.

3*But thou_iUf holy. O thou that inhabitest the praises of Ig'ra-el.

4'Our fathers trusted in thee: they trusted, and thou did^t deliver them.

5 They cried unto thee, and were deliv ered : they trusted m thee, and were not confounded.

6'But I a m aiworn^ and^o man; g^reproach of men, and despi sed of the people.

7 All they that see me Lau&b me to scorn : they shoo t out the Ijp, they shake the head. sauina

8 He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

9"But t_hou grt he that took me out of the womb: thftu didst make me hope when I was upon my mother's breasts.

10 I was cast upon thee from the womb: thou jg't my God from my mother's belly.

11 Be npl far from me; for trouble is near; for there "is none to help.

12 Many 'bulls h ave C9Q1-^ssed me: strong bulls of Ba^shfin Iiajt£-J>eset.. ittfi

I round.

13 Thex'^aped upon ine with their mouths, as a ravening and a roaring lion.

141 am poured out like water, And 'all my bones are out of joint: 'my heart is like wax; it IS melted in the midst of my bowejs.

15"My strength is dried up like a potsherd; "ind mi'totiauc cleaveth to my jaws; "and tnou hast brought me into the dust of (feath.

16'For dogs have jcpmpassed

22*1 will declare thy name un-' to my brethren: in the midst j of the congregation will I praise ! thee. , 23 Ye that fear the Lord,

praise htm; all ye the seed of ; Jacob, glori fy hi m; and fe^ , him, all ye the seed of T§'-' ra-el. ■ 24 For he hath not despised

aoi abhorred the affliction of I the afflicted; neither hath he

hid his face from him; but

when he cried unto him, he j heard. I 25 My praise shall be of thee

in the great congregation: I I will pay my vows before them

that fear him.

►26 The meek sha ll eat and be , satisfied: they sh all praise the I Lord that seek him: your

heart shall live ior ever.

27 All the ends of the world shall remember and turii unto the Lord: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the Lord's : and he js the governor among the nations.

29 All theu that be fat upon earth sluQL ?at._and worshjp: all they that go down to the dust ahill bow before h.iin: and none can keep alive his own soul.

30 A seed shall serve himj it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people tha_t shall b^ borq, that he hath done this.

PSALM 23

Sixth Messianic Psalm

A Psalm of David Sevenfold ministry: 14 blessings of the Messiah

TKE'LuBO is my ishepherd; *I shall not want. <

► 2'He maketh me to lie down in green pastures: he lead^tl) me beside the still waters.

► 3 He restoreth my soul: |ie Ivadeth me in the paths of righteousness (fiT ^'S name's saice.

► 4 Yea, though I walk through the valley of the shadow of death. I, will fe:ir no evil: (or

ruptlon, for He did ikx (16:10), but He

wasbrought down to death and I (is bod y was like that of Adam before God breathed into it (Gen. 2:7) Referring to the Gentiles who were called dogs and who compassed Christ to crucify Him (v 16; Mt. 15 26-27; 20:19; Acts 4:27)

some drink

13 CoDlidetKc that such goodness and nieri y will follow ihem (o the end of life ^v 6)

14 Faith that in the next life they will dwell in God's house forever (v 6: Jn. 14:l-.3; Heb. 11:10-16: B-H: R^v. 21-22)

a Mt. 27:20, 24; Acts 2:36; 4:27 b Mt. 27:35; Jn. 19: 37; 20:20-25 c His form was out of shape, limp and

hanging by ualls in Hi- hands and feet.

The whole description isby crucifixion

only d 5scriptures in Ps. 22 quoted in N.T.:

^

1 My God. My God, why liastThou forsaken Me(v l;Mi. 27:46;Mk. 15::i4)"

2 He trusted on the Lord that He would deliver Him (v 8; Mt. 2743: Mk. 15:29; Lk. 23:35) 37)

3 TheypierccdMyhands(v 16:Jn.l9:

4 Theyparted Mygarmenu(vl8;Mt, 27:35; Mk. 15:24; Lk. 23:34: Jn. 19:27)

5 I will declare Thy name unto My brethren (v 22; Heb. 2:12)

e Heb. yachid . only one, referring to the soul of the previous statement - My soul. My darling (V 20). Used in this same sense in Ps. 35:17. The word dog no doubt hasthe same meaningas in v 16. and, if it is figuratively usedhereof Gentiles, then the word in the singular would refer to iheone manthai had the power ofllfe and death over Christ to save or to crucify him - the Roman governor, Pilate. In Ps. 35:17 it is "my soul... my darling from the lions. " Even here the prayer continues with pleading to be saved from the lion's mouth(v 20-21). This could only refer to Satan who tried to kill Christ in the garden before getting to the cross to defeat all powers of darkness. Satan is compared to a lion in 2 Tim. 4:17; 1 Pet. 5:8

f If the horns here refer to those of the bulls of Bashan of v 12. then it amply means that God has heard the Messiah in the very midst of His enemies who seek to destroy Him (Heb. 57). The Peshitta says, "Save my meekness from the haughty, thai I may declare thy name to my brethren" (v 21-22)

g 20blessing5of Millennium , p. 624

h This is the John lO oftheU.T. Here we have the sheep expericnt ing the more abundant life provided for them by the Messiah rv 1-6; Jn. 10:1-18)

i Heb. Jehovah-Ro'i . the Lord My Shepherd. This is one of the Jehovah titles. See note. Gen. 22:14

j God is called the Shepherd of Israel (Gen. 49:24; Ps. 30:1; Isa. 40:9-11). He predicts setting over them one shepherd who will be true to Israel (Ezek. 34:23; 37: 24; Zech. 13: 7; Mt. 26 31)

k The doctrine of supplying lawful wants as well as needs is taught in boihtesta-ments(vl; 34 9-10; 84:11. Mi. 17:20; 21:22; Mk.9:23; 1122-24; Lk. 11:9-13; Jn. 15:7, 16; 16:23-26. Jas. 1:5-8; 1 Jn. 3:20-22: 513-14; 3 Jn. 2)

1 14 blessings of sheep: They have

1 The Lord as their Shepherd (v 1)

2 No want (v 1; J4:9-10; 84:11)

3 Rest inchoiic giecn pastures (v 2)

4 Guidance to still. Jeep, waters of rest and refreshing (v 2. Cp. Jn. 4:14; 7:37-39)

5 Restoration of soul (v 3)

6 Guidance in pathsof right for His name's sake, whiih gives no cause for stumbling, falling or goingasiray (v 3)

7 Safe passage through the valley of the shadow of death - the Jeep, waterless, gloomy, wild, beast-infested, rocky,dangerous, Jeath-luiklng ravine so common in Palestine (v 4)

8 No fear of evil because of the Shepherd's constant companionship, watch, and protection (v 4)

9 The comfonof the Shepherd's rod and staff (club and crook, the only two things earned by shepherds for defense and help - the club for the sheep's enemies and the crook for the sheep's protection, v 4)

10 Prepared and full tables of food to feast on in tlic presence of enemies (v 5). They feast in safety while the shepherd watches, fights, and protects

11 Heads anointed with pcrfumedoil (v 5). This prcicded feasts of ancient times (Ps. 104 15; Mt. 26:6-7; Mk. 14:8; Lk. 7:45-50)

12 Cups running over (v 5). Not only plenty of food, but plenty of whole-

PSALMS 24, 25, 26

The King of glory

Darnd praises God for blessings

a 18th prophecy in Ps. (23:6, being ful-fillea and will be completely fulfilled in all who go to live in the house of the Lord forever - v6; Tn. 14:l-3;Heb. 11: 10-16; 13:14; Rev, 21-22). Next, 24:1

b 19tfa prophecy in Ps. (24:1-10, unfal-fille(^.Next,27:2. This prophecy is in 3 pa rts,a s seen in the outline of the psalm

c God created the earth{Gen. 1:1), so it legally belongs to Him (v 1). It is now in r^ellionagainst Hira, being dominated more or less, by Satan and evil spirit forces (2 Cor, 4:4; Eph. 2:2; 1 Jn 5:19). God's position now is that He faces sending an expeditionary force from heaven to dispossess Satan and put down all rebellion. This is the purpose, of the 2nd advent of Christ (Zech. 14: 1-5, 9,14-21;Mt. 13:39-50; 24:29-31: 25:31-46; Jude 14; Rev, 19:11-21). Christ will take over the governments of this world for God and will rule to put all enemies down and restore God's dominion asbefore rebellion started(l Cor. 15:24-28; Eph. 1:10; Rev. 11:15; 20:1-10). Then the earth will become the Lota's without opposition, A11 who will then live on it will be saved and will cany out the program God intended Adam to carry out before he sinned(Gen, 1:26-31; Acts 3:21; 2Pet. o; 10-13; Rev, 21-22; Isa. 66:22-24), By virtue of His creation and ownership He has a right to dispossess Satan and evil men so ai to i. ouunue Hisjoriginal program (v 1-2)

spr

QuesQons 28-29. Next, v 8. The holy place refers to the capital builfiing of vuesdons 28-29 place

CEnst(£zek.43:5;48:l-35)an(ito the heavenly city (Heb. 12:22-23)

e ThelypeofpeoplethatwiUinherit the earthandmultiplyandreplenishit forever (v 4-6; Gen. 8:22; 9:12; Dan, 2: 44-45; 7:13-14. 18, 27; Lk. 1:32-33; 2Pet.3:13;Rev. 21:3-7,21-27; 22:1-5)

4 qualifications for eternal life:

1 He that has clean hands (v 4; iSil-S)

2 He that has a pure heart (v4; 51:7; Mai. 3:2-3; Mt. 5:8; Jn, 15:3)

3 He that has not exalted his soul to vanity of idols and sin f v 4; 1 Cor, 6: 9-11; GaL 5:19-21; Heb, 12:14)

4 He that is truthful (V 4; Rev. 21:8)

f This is the reward of meeting the 4 qualifications of v 4; 15:1-5 (v 5-6)

g This term is usedin 22:30 of the eternal people on the new and eternal earth (2Pet. 3:13: Rev, 21-22;Isa. 66:22-24)

h Here wehavethe identification of the eternal ruler on the eternal earth (v 7-10), God is the head of Christ (1 Cor, 11:3; 15;-24-28), but both will reign forever (Dan. 2:44-45; 7:13-14; Rev 11:15; 22:4-5)

i The future eternal doors or entrances to the eternal temple (Ezek, 43:5) and the eternal city (Rev. 2L 9-27)

J.Questions 30-31. Next, 25:12. This 'twice repeated question (v 8, 10) introduces the revelation, who the King of glory is. He is the strong Lord, the mighty Lord of battle, and the Lord of hosts (v 8. lOi Ex, 15:3; Zech. 14:3)

k God the Father is the one we are instructed to pray to (Jn. 16:23-26)

1 12 requests of David to God:

1 Let me not be ashamed (v 2)

2 Let not my enemies triumph (v 2)'

3 Let none who pray be a*amed(v3)

4 Let sinners be ashamed (v 3)

5 Show me Your ways (v 4)

6 Teach me Your paths (v 4)

7 Lead me into truth (v 5)

8 Teach me truth (v 5)

9 Remember Your mercies (v 6) 6) 10 Remember Your lovingkindness (v

! thou art with me; thy rod and I sions: according to thy mercy thy staff they comfort me. : remember thou me for "thy

►5 Thou preparest a table be-1 goodness' sake, O Lord. fore me in the presence of

mine enemies: thou anointest 2 Sixfold instruction and my head with oil; my cup j prayer for sinners

nmneth over.

• e'Surely goodness and mercy i ►g Good and upright is the shall follow me all the days of Lord : (therefore will he teach

my life: and I will dwell in the house of the Lord for ever .'<

siimers in the way

►9 The'ineek will he guide in

judgment: and the meek will

he teach his way.

► 10 All the paths of the Lord

are mercy and truth unto such

as keep his covenant and his

testimonies.

, 11 "Tor thy name's sake, O

"fI m-b'^earth is the Lord's, andi Lord, pardon mine iniquity;

A the fulness thereof; the; for it is great.

world, and they that dwell

PSALM 24

First Psalm of God

A Psalm of David. 1 God's

right to the earth

therein. 2 For he hath foimded it upon the seas, and established it upon the floods.

2 Character of God's people

3 Sixfold blessing to those who repent and fear God

► 12' What man is he that fear-eth the Lord? /him shall he

3'^ Who shall ascend into the hill of the Lord? or who shall stand in his holy place? ►4 'He th at hath clean hands, and a pure heart; who hath not lifted up his soul tmto vanity, nor sworn deceitfully. ►5/He shall receive the bless-teach in the way that he shall

choose.

► 13 His soul shall dwell at

ease; and his seed shall inherit the earth.

►14 The secret of the Lord is with them that fear him; and he will shew them his covenant.

15*Mine eyes are ever

ing from the Lord, and right- " toward the Lord ; for * he eousness from the God of his ; shall pluck my feet out of the salvation. ■ net.

6 This is the ^generation of

them that seek him, that seek thy face, O Ja'cob. Se'lah.

3 Earth's future ruler revealed (Rev. 22:4-5)

4 Twelve requests of God

16' Turn thee unto me. and have mercy upon me; for I am desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me

7* Lift up your heads, O ye i gates; and be ye lift up, 'ye out of my distresses, everlasting doors; and the King I 18 Look upon mine aflHiction of glory shall come in. { and my pain; and forgive all

8'Who IS this King of glory? i my sins. The Lord strong and mightsr, ' 19 Consider mine enemies;

the Lord mighty in battle. I 9 Lift up yoiu- heads, O ye I gates; even lift them up, ye everlasting doors; and the Bling 1 of glory shall come in.

10 Who is this King of glory?

The Lord of hosts, he is the

King of glory. Se'lah.

i PSALM 25

Seventh Prayer of Distress I A Psalm of David. 1 Twelve I requests of God

U NTO ^thee. O Lord, do I , lift up my soul.

I 2 O my God, I trust in thee: 'let me not be ashamed, let not I mine enemies triumph over ! me.

' 3 Yea, let none that wait on ' thee be ashamed: let them be j ashamed which transgress without cause. 4 Shew me thy ways, O Lord ; ! teach me thy paths.

for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem I§'ra-el, O God, out of all his troubles.

PSALM 26

First Prayer-Testimony Psalm A Psalm of David (Nine requests; tenfold testimony; eightfold vow) I

' TUDGE me, O Lord; for*ll

tl have walked in mine in-

: tegrity: I have trusted also in,

the Lord ; therefore I shall •

■ not slide.

; 2 Examine me. O Lord, and

^ j prove me: try mv 'reins and

5 Lead me" in thy truth, and | my heart. teach me : for thou art the God 3 For thy lovingkindness is of my salvation;"on thee do I before mine eyes: and I have

wait all the day.

6 Remember. O Lord, thy tender mercies and thy loving-

walked in thy truth, 4 I have not sat with vain per-sons.'" neither will I go in with

kindnesses; for they have been dissemblers, ever of old. 5 I have hated the congrega-

7 Remember not the sins of tion of evildoers; and will not my youth, nor my transgres-, sit ^th the wicked.

11 Remember not my youtniul sins (V 0 (V 7)

12 Remember for Your goodness' sake

m Waiting on God all day was one of David's secrets of being a man after God's own hean (V 3,5,21:27:14:33: 20; 37:7, 9.34; 40:1; 52:9: 59:9; 61:1; 62:5; 69:6:130:5-6)

a God created all things for His own pleasure and glory, and that He ml^t make Himself known by manifesting His goodness(CoL 1:15-18: Rev. 4:11). It is, therefore, proper to use this asthe basis of answered prayer (v 7) b 4 things prove God is good: He will

1 Teacn sinners His way (v 8)

2 Guide the meek in judgn)ent(v 9)

3 Teach His way to the meek (v 9)

4 Manifest mercy and truth to those who keep His covenant (v 10)

c 10 blegings of the meek:

1 Satistaction (22:-6)

2 Guidance in judgment (25:9)

3 Knowledge of God (25:9)

4 Earth as an lnheritance(37:ll; Mt.

5 Salvation (76:9; 149:4) 5:5)

6 Help from God (147:6)

7 Increased joy (Isa. 29:19)

8 Holy Spirit (GaL 5:22-23)

9 A blessing to others (GaL 6:1) 10 Pauence (2 Tim. 2:24-25)

10 examp'

1 Abraham (Gen, 13:8

2 Isaac (Gen. 26:20

3 MO£es(Ex. 2:13; 14:1'3-14: 15:24; 16:7-8; 17:2; Num. 12:3: 16:4-11)

4 Gideon (Judg. 8:2-3)

5 Hannah (1 Sam. L13-16)

6 Saul(l Sam. 10:27)

7 David (1 Sam, 17:29; 2 Sam. 16: 9-14: Ps. 38:13-14; 120:5-7)

8 Paul/Acts 21:20-22: 1 Th. 2:7: 2 Tim. 4:16)

9 Thessalonians(2Th.l:4)

10 Jesus Christ (Isa. 42:1-4; 53:7: Mt, 11:28-30: 26:47-54)

d This is an 0,T.prayer for forgiveness (V 11), Cp, it with the N.T. (Lk. 18: 13). Salvation in both testaments has been on the same basis (Ps, 51: Rom, 10:9-10: GaL 3:8: Eph. 2:8-9; Heb, 4:1: 1 Jn, 1:9)

e Question 32.Next, 27:1, This confirms tne often repeated statement that God will give truth to honest seekers (v 12, 14)

f 5 blessings to him who fears God:

m Sfoid vow of David: I will

1 Not go with dissemblers (v 4)

2 Not sit with the wicked (v 5)

3 Wash my hands in innocency(v 6)

4 Compass Your altar (v 6)

5 Give thanks with my voice (v 7)

6 Tell of Your wondrous works (v 7)

7 Walk in my integrity (v 11) 12)

8 Bless You in the congregations (v

}-22)

^in

1 He wiil be taught by God (v 12J

2 He will be safe and at peace (v 13)

3 His children wiU be blessed (v 13)

4 He will know God's secrets (v 14)

5 He willknowGod'scovenant (V 14)

g 2 important things David did

1 Waited upon God (v 3, 5, 21) (v 15)

2 Kept his mind and eyes toward God

h This was David's constant faith in God

i 12 requests of David to God:

1 Turn unto me (v 16)

2 Have mercy on me (v 16)

3 Bring me out of distresses (v 17)

4 Look upon my affliction (v 18)

5 Look upon my pain (v 18)

6 Forgive my sins (v 18)

7 Consider my enemies (v 19)

8 Keep my soul (v 20)

9 Deliver me (v 20)

10 Let me not be ashamed (v 20)

11 Let integrity preserve me (v 21)

12 Redeem Israel from trouble (v 22) j 9 requests of David to God:

1 Judge me (v 1)

2 Examine me(v 2)

3 Prove me (v 2\

4 Try my reins (v 2)

5 Try my heart (v 2)

6 Gather not my life with sinners(v 9)

7 Gather not my Ufe with bloody men

8 Redeem me (v 11) (v 9)

9 Be merciful to me (v 11) k David's lOfold testimony:

11 have walked in integrity (v 1) 2 Trusted in the Lord (v 1)

3 I win not sUde (v 1^ lur 10 before me (v 3)

4 1 have kept Your lovingkindness

5 walked in Your truth (v 3)

6 Not sat with vain persons (v 4)

7 Hated evildoers (v 5) (v 8)

8 Loved the habitation of Your house

9 Loved the place of Your honor/v 8) 10 My foot stands in an even place

(v 12) 1 Kidneys and heart. An idiom for thoughts (V 2)

4 II It notaeccsuryto ai^^^^^hialir

lo i period iftcr Di viii aq^^^^pding

of the temple, for altan were In lue

fror- AN:l*i day (Geo. 4). The laber-

•.!o$eshadanalur(Ex.-7 1-8)

b' :iple. but David's tabernacle

Hi ..ion -here the ark waj(;: Sam. 6)

c God ptomijed to Jwell between the

ht-rubirr on the mercy ?eat(Ex.25:10-

J'J). This ark and the mercy seat which

mii Its Lid were the symbob of God's

prcjence amooK men

d The two main toob of the wicked are plunder and brlbeiy(v l(n

e Heb. .dmmah. wi c kc J thought or device (V 10: 11*150: Pr. 10:23)

f In all my public trust I will walk uprightly and pay strict anention to truth, justice, and mercy. I will not pUoevil. use public trust to eiuich myself, or give bribes as the wicked do (v 10-11)

g I stand flrm (on principles of noie f, above) and will oot turn aside (v 12)

h cavid's lOfold co:ifidence in God:

1 The Lord is my li^t (v 1)

2 My iilvjtion (V 1)

3 My trust (V 1)

4 My suength (v 1)

5 My life (v 1)

6 Sly confidence (v 1)

7 My protector from tnc wicked(v 2)

8 My protector from enemies (v 2)

9 My refuge from themultltudes(v3) 10 My help in war(v 3)

i Questions 33-34. Next, 30:9

J 20th prophecyin Ps. (27:2, fulfiUed in

Christ, in. 18:6). Next, 34:19 k 3fold desire of David (v 4):

1 To dwell InGodThouse until death

2 To behold the beauty of the Lord

3 To enquire in His temple

This win I seek after. The temple here may refer to God's palace in beaven.not to Solomon's teriTple which wasyet to bebuili.Or.it may refer to theiabemacle of worship among Israel at that time. See note 1, below

1 Heb. hekal. palace, temple. It is trans. temple referring to the tabernacle of worship (1 Sam. 1:9; 3 3). In this sense it could be understood lnPs.S:7: 11:4; 18:6: 27:4; 29:9; 48:9: 65:4: 68:29; 79: 1; 138 2. That this temple was in Jerusalem is clea r from P$. 68:29. The word is also used of God's temrle in heaven (Isa. 6:1. Cp. Rev. 3:12; 7:15; 11:19; 14:15. 17: 15:5-8; 16:1. 17). In aU other places it refers to the temple of Solomon or Later temples at Jerusalem (1 Kl. 6:3-33; 7:21, 50: etc.)

m 4folJconfldericeinGod during trouble:

1 He winhide mein Hlspavilion(v5)

2 In the secret of His taberiucle(v 5) J He win set me upon a rock (v 5)

4 He will lift me up above my enemies who are around me (v 6)

n Because of God's protection I will offer sacrifices of joy and sing praises to Him (V 5)

o 10 requests of God by David:

1 Hear when I cry (v 7)

2 Have mercy upon me (v 7)

3 Answer me (v 7)

4 Hide not Your face from me (v 9)

5 Put not Your servant away in anger

6 Leave me not (v 9) (v ^

7 Neither forsake me (v 9)

8 Teach me Your way (v U)

9 Lead me in a plain path (v 11)

10 Deliver n* not to the will of^my enemies (v 12) p This is whatGodhasdemandedof men from the beginningof His written reve-Ution(m.4:29; 12:5; 1 Chr. 16:lli 2 Chr. 14:4; Ps. 1054; Iia. 55:6: Zeph. 2:3; Ml. 6:33; CoL t 1)

12 things promUcd seekers:

1 Godwin beround(i)t.4 27: I Chr. 28:9; 2 Chr. 15:2; Jer. 2>11) 7:14>

2 God win hear from heaven (2 Chr.

3 Forgiveness (2 Chr. 7; 14)

4 HeaUng of the Und (2 Chr. 7:14)

5 Goodness from God (Ezra 8:22)

6 Not want of any good thing (Ps. 34:

7 Llfe(Ps.69:32:Amos 5:4-8) 9-10)

8 Knowledge (Pr. 28:5)

9 Righteousness (Hos, 10 12)

10 A U blessings of life (Mt. 6: 33)

11 Finding what Is joughif Mt. 77-11)

12 Answers to prayer (Heb. 11:6)

q The heart muR uythisbeforeGod wlU

6 I wiQ wash minr hands in innocency: so wU| I compass thine*altar, O Lord:

7 Tha; I may publish with the voice of thanksKivinK, and tell of all thy wondrous works.

8 LoKD. I have loved the habitation of thy linouse, and the place where thine 'honour dwelleth.

9 Gather np{ my soul with i sinners, nor my life with bloody jmen:

j 10 ^n whose hands 15 'mischief, and their right hand is full of bribes.

j 11 But as for me^'I will walk in mine integrity: redeem me,

! and be me re if 111 imto me.

I 12 My foot standeth in an 'even place: in the congregations will I bless the Lord.

PSALM 27

Eighth Psalm of Distress

^ A Psaim of David. 1 Ten-

fold confidence: basis of

answered prayer

T HE Lord i"j *my light and .my salvation; 'whom shall

II fear? jhe Lo rd is the strength ! of my life; of whom shall I be

afraid?

♦ 2'When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. 3 Tho ugh an host should encamp against me, my heart shall not fear: though war should rise against me, in this icill I be confident.

2 Eight blessings of answered prayer and confidence in God

4* One th ing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, IQ behold the beauty of the Lord, and tQ enquire in his'teinple.

► 5 For*^ the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set

Lord will*take me up.

11 Teach me. thy way, O Lord, and head ing in a plain path, because of mine enemies.

12'Pelivcr mt not over unto the^ill of mine enemies: fgr false witnesses are risen up against me, and such as breathe out cruelty.

13 / had fainted.'unless I had believed to see the goodness of the Lord in 'the land of the living.

► 14'Wait pn the LoRD:*be_of good courage, and he shall strengthen thine heart: wait. I say, on the Lord.

PSALM 28

Third Prayer for Judgment A Psalm of David. 1 Two requests for God to hear

cry, O be not

me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me :^herefore will 1 offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises imto the Lord.

3 Ten requests: fivefold confidence in God

T'HeM, O Lord, when I cry with my voice: have_ mercy also upon me, and answsf ine.

8 When thou saidst.^etk ye my face; *my heart said unto thee, Thy face. Lord, will I seek.

9 Hide not thy face far from me; put not thy servant away in anger: 'th^'^ h!><' been my help; leave neither

(filMlte me, O : my sal-

Tiuon.

►10 When my father and my mother forsake me. then the

UNTO thee will I Lord my rock; _.

silent to me: lest, if thou be silent to me, I become like them that go down into 'the pit.

2 H.ear the voice of my supplications, when I cry imto thee, when I lift up my hantls toward thy*holy oracle.

2 Four requests for judgment on the wicked: tenfold

3 'Dra w me n ot away with the wicKed, and wTth the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

4 Give them acco r ding to their deeds, and ac cordin g to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Bec ause they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

3 Praise for seven blessings

6 Blessed be the Lord." because he hath heard the voice of my supplications.

7 The Lor d is my strength and my shield; my heart trusted in him, and I am ^e]ped_: therefore my heart greatly rejoiceth; and witlTmy song will I praise him.

»8 The Lord is their strength, and he is the saving strength of his'fenointed. 9 Sav^e thy people, and bless thine inheritance: 'feed them also, and lift them up for ever.

PSALM 29

First Psalm of Praise A Psalm of David. 1 Four commands to praise God

GIVE uDtQ the Lord, O ye 'mighty, give iinto the Lord glory and strength. 2 Give unto the Lord the glory^ue unto his name; worship the Lord in the'beauty of holiness.

hcar(Di. •fc29;jer. 29:13)

r 5fold confidence in God:

1 Thou h.i$t been rry help (v 9) 9)

2 Godof my ulvailon(dellveiancc.v

3 TheLofdwlUtakemc up(v 10) 11)

4 I beUevclntheftoodnes^ uf God (v

5 He shaU strengthen my hean (v 14)

creatures caU attention to His holiness ria, C:1: Fcv. fc^V !lo dwcUs among Koly jJ men (Rev.

14; ij; . .^^; ,.. 1 I,every thing in creation was created holy and all will be ctcroaUy holy except the rebels in eternal heU. See 80 Iwly things in Scnptutc, p. 625

a Receive and protect me ai Hti very own. He win gather me up as a lamb to His bosoni; He wlU not forsake me

b Lead me in the path of righteousness, because of my enemies, who watch for my downfaU(v 11; 23:3-6) c My enemies thirst for my destruction. Let them not be gratified. Many bear false witness against me. Confound them and unmask their evil designs (vl2)

d If wicked men have wiUs, wdo saints

e This verse raises the question of what would happen if faith in the goodness of God were not manifested

f This expression is used 3 times with the article tlie(job 28:13;Ps. 142: 5:Isa. 38: ll)andTtIme$ without it (v 13: Ezck. 26: 20; 32:23-32). Contrast this expression with the id<*a of the state of the dead (see p. 619)

g See 21 reasons to wait on God, p. 625

h See 10 commands to have courage, p. 625

i 2 requests of C>avl(t

1 Be not silent: reason (v 1)

2 Hear my suppUcations (v 2)

j Heb. bor , a digged weU or cistern, a deep place, dungeon, weU. Not the grave (Isa. 38:1^. It is trans. pU 36 UmesfGen. 37:26-29; Ex. 21:33^34; Lev. 1L36; iSam. 13c6;2 Sam. 23:20: 2 Ki.l0:14:1 Chr. 11:22;P$. 7:15;Zech. ft ll:etc.); dungeon 13 tlmes(Gen. 40: 15:4L14; Ex. 12:29; Jer. 37:16; 38:6-13); cistern 5 times r2Kl. 18:31; Pr. 5: 15: EccL 12:6: Isa. 36:16; Jer. 2:13}; and weU 9 times (Dt, 6:11; iSam. l9t 22; 2 Sam. 3:26; 23:15-16; 1 Chr. IL-17-18: 2 Chr. 26:10;Neh, 9:25j,Graves were sometimes dug in the sides of a bor (pit, Ezek. 32:23). Bor is used fig-urativelyof the state of sin (40:2; Isa. 51:1) and of the state of death (28:1: 30:3: 88:4, 6; 143:7; Pr, 1:12; 28:17; 153.14:15-19; 24:22:38:18; Ezek. 26: 20; 31:14.16; 32:18. 24-30). It is never trans, grave, sepulchre, tomb, or hen

k Heb. debir, trans, oracle 16 times, and means speaking place of God in the most holyplace(v 2. iKi. 6:5,16.19-23,31: 7:49:8:6-8:2 Chr. 3:16: 4:20: 5c 7-9 .Cp. Acts 7:38: Rom. 3:2: Heb. 5:12; IPet. 4:11). Its use here does not prove that the temple was built, for there was a nx)st holy place in the tabernacle (Ex. 26:33-34; Heb. 9:3,3)

1 4 requests of David:

1 Draw me not away with the wicked. Literally, Let me not be punishe d with the wicked (v 3-4)

2 Give them accordingto their deeds

3 Give them after the work of their hands (v 4)

4 Render to them their desert (v 4) m 7 favors from God;

1 He has heard my prayer (v 6)

2 He is my strength (v 7, 3)

3 My shield (v 7)

4 My help (v 7)

5 My salvation (v 9)

6 My blessing (v 9)

7 My food and support (v 9) n 3fold praise to Go A

1 Blessed be the Lord (v 6)

2 My heart greatly rejoices (v 7)

3 My song wiU praise Him (v 7) o His Messiah, as in 2:2; 18:50; etc. p Tend as a shepherd (Ps. 23)

q Angels ate no doubt the thought here, for they constituted the heavenly company surrounding God 111 David's day (Job 1:6: 2:1; 1 Kl. 22:19; Neh. 9:6):

. are caUed sons of God fGen. 6:2. 4; Job 1:6; 2:1; 3H: 4-7). since Christ led captivltycapUve(Eph. 4:9-10). all the saved are in heaven to swen the number of the heavenly host (Heb. 12:23)

r This expression Is found 5 times (v 2: 96: 9; 110: 3:1 Chr. 16:29; 2 Chr.20:21). Christians arc commanded to be perfect In holiness Inbody and spirit (LTC 1:75; Rom. 6:19. 22; 2 Cor. 7:1; Eph. 4-24; 1 Th. 3:13:4:7: Heb. 12:10-14). Suchis posdble inChrisi (1 Co.. 1:30: 2 Cor. 5:17-18). L.od is spoken of as being glorious 1:1 hobnew (Ex. 15:11). Hlttiirone is caHcd one o(holiness (Ps. 47:8). HedwenslnaholycityfRev. 21: 2, 10: 22:19). Day "and night Uving

PSALMS 29. 30, 31

David pleads his integrity before God

a Found 7 tiroes here (v 3. 4. 5,7,8, 9).

The word voice is found 515 times in Scriptur^the first occunence being the voice of the Lord in Eden. Paul says there are many kinds of voices in the world. See 45 uses of "voice" in Scripture , p. 625 b This word is found 666 times in Scripture, being generally used of literal water. It is used also figuratively as follows

15 figurative uses of water

1 Instability (Gen. 49:4)

2 Spiritual life in Christ (Ex. 17:6; 1 Cor. 10:4; Rev. 22:17)

3 Purification from sin (Num. 8:7; 31:23: Ezek, 36:25)

4 Separation from sin (Num. 1ft 7-21; 31:23)

5 Spiritual growth (Ps. 1:3)

6 Salvation (Isa. 12:3; Jn. 4:7-14)

7 Word of God (Jn. 3:5; 15:3; Eph. 5:26; Jas. 1:18: 1 Pet. 1:23)

8 Spirit baptism or enduement of power from on high (Lk, 24:49; Jn. 7: 37-39; Acts 1:4-8; 2:16-21, 38-39)

9 Baptism in, a symbol of the deatn, burial, and resurrection of Jesus Christ (IPet, 3:21)

10 Armies (Rev. 12:15: Jer, 47:2)

11 Daily supply (PS. 23:2)

12 Troubles (Ps, 69:1-2, 14; 124:5; Isa, 48:1)

13 Sin(Pr. 9:17)

14 Mankind(Eccl.ll;l; Rev,17:l,15)

15 God (Jer. 2:13: 17:13) See 38 water miracles, p. 625

c This refers to thunder of v 3. It is the voice of God that is powerful, full of majesty, that breaks the cedars of Lebanon, causes mountains to skip, and does the other things of v 3-9. Thunder is associatedwithGod'svoice(v3; 77: 18; 104:7; Job 37:4-5; 40:9; Jn. 12:29; Rev. 4:5; 8:5; 10:3-4; 16:18)

d Mt. Hermon, the highest peak of the eastern range of Lebanon (Dt. 3:9)

e Bull calf of wild buffalo (Job 39:9)

f Forked lightning

g Kadesh-NaphtaU, near Lebanon (v 6), not Kadesh-bar:«a(N'um. 32:8)

h Give birth to calves through fright

i Strippeth bare the trees

j In His temple in heaven

k A reference to the flood (Gen. 6:17; 7:7-17; 9:11,15, 28; 10:1, 32; 11:10)

1 12 personal blessings of David:

1 God has lifted me up (v 1)

2 Made my foes to be defeated (v 1)

3 Healed me (v 2: 103:3)

4 Brought my soul from hell (v 3)

5 Kept me alive (v 3)

6 I have life through favour (v 5)

7 Joy after sorrow (v 5)

8 Prosperity (v 6; 1: 3-4)

9 Security fv 6; 125:1)

10 Favor and strength (v 7)

11 God has turned my mourning to dancing (v 11)

12 Turned my fasting to joy (v 11) m Heb. sheol , heU. See p. 620

n Heb. bot . pit (note j, 28:1)

o Favored ones, endued with grace

p See note t, 29:2

q Facts about God's anger:

1 It can be kindled (Ex. 4:14; Num. 11:10:12:9; etc.). The word kindled is used 18 times and provoke 40 times of His anger (Dt. 4:25; 9.18; etc.)

2 It canget hot (Ex. 32:22; Dt. 29:24)

3 It can be fierce (37 tiroes. Num. 25:4)

4 God is slow to anger(103:8:145:8)

5 His anger is momentary (30:5'; 103:9)

Examples of God's anger . Against 1 Moses (Ex. 4:14: Dt.

Again LS'TiSl)

17:18)

2 Israel (Dt. 9:8: 2 KL

3 Aaron (Dt. 9:20)

4 Solomon (1 Ki. 11:9)

5 Uzziah (2 Sam. 6:7)

6 The wicked daily (Ps. Questions 35-37. Next, 34:12

Heb. shachath. trans, destruction (55: 23; 103:4) and corruption (16:10: 49. 9; Job 17:14)

7:11)

2 Twenty reasons to praise:

description of God's voice

and great power

3 The "voice of the Lord i5 upon the^waters: the God of

glory thundereth : the Lord is upon many waters. 4 The voice of the Lord '^is powerful; the voice of the

Lord is full of majesty . 5 The voice of the Lord break-eth the cedars; yea, the Lord breaketh the cedars of LSb'aiCHear. O Lord, and have mercy upon me: Lord, be thou my*helper.

11 Thou hast turned for me my mourning into dancing: thou'Tiast put off my sackcloth.

and girded me with gladness;

5 The chief end of all prayer (Jn. 14:13; Rev. 4:11)

12 To the end that my"glory may sing praise to thee, and not be silent. O Lord my God, I will 'give thanks imto thee

non.

6 He maketh them also to skip like a calf; Leb'a-non ^ and"Sir'i-6n like a young'tmi-com.

7 The voice of the Lord divid -eth the'flames of fire.

8 The voice of the Lord shak-eth the wilderness; the Lord! Psalm of David. 1 Eight re-shaketh the wilderness of*Ka'-i quests: eight secrets of an-desh. Iswered prayer; sixteen

PSALM 31

Ninth Prayer of Distress T o the chief Musician. A

blessings to those who pray

9 The voice of the Lord maketh the hinds to'^alve, and'dis-covereth the forests: and'in his yN thee, O LoRD.^do I put my temple doth every one speak A trust; » let me never be of his glory. ashamed: deliver me in thy

10 The LoRD*sitteth upon the;righteousness.

flood; yea, the Lord sitteth 2 Bow down thine ear to me; King for ever. [deliver me speedily: be thou

►11 The Lord will give strength tny strong *rock, for an house unto his people; the Lord wilU pf defence to save me.

bless his people with peace, j 3 por thou art my 'rock and

my fortress; therefore for thy !

name's sake lead me. and

PSALM 30

gtiide me .

Third Prayer-Praise Psalm 4 puU me out of the net that A Psalm and song at the they have laid privily for me: dedication of the house of for thou art my strength. David (2 Sam. 5:11; 7:1).! 5'Into thine hand I commit 1 Five personal reasons to my spirit: thou hast redeemed praise God me, O Lord God of truth.

6 I have hated them that re-

I WILL extol thee, O Lord ; gard*lying vanities: but I trust for thou hast 'lifted me up, jn the Lord. and hast not made my foes to 7 i yfiu be glad and rejoice in rejoice over me. [thy mercy: for thou hast con-

2 O Lord my God, I cried; sidered my trouble: ' thou hast unto thee, and thou hast healed known my soul in adversities; me. ... 8 And hast not' "shut me up

3 O Lord, thou hast brought ^^^ ^he hand of the enemy: up my soul from the "^ave:, t^pu hast set my feet in "a thou hast kept me alive, that laj-gg room.

2 Fifteenfold distress of king David

9 Have mercy upon me, O

1 should not go down to the^it.

2 Two commands to praise and two reasons for praise

4 Sing unto the Lord, O "ye ^ — ^^ — -. _ .,

saints of his, and give than ks Lord, for "I am m trouble at the remembrance of i^s mmf ev^ is consumed with holiness. grief, yea, my ^soul and my

^■5 For his'^anger endureth but ^^^ ,., . ^ .^.

a ^Sinent; in his favour is 1°/o^ ffiSLhfe is spent witii life: weeping may endure for , F^^^' ^^ my years witnsigh-a night, but joy cometh in the ^S- my strength faileth becoming, cause of nunc imquity. and my

bones are consumed.

11 I was a reproach among all

mine enemies, but especially

among my neighbours, and a

fear to mine acquain tance; they

6 And in my prosperity I that did see me without fled

3 Prayer: confidence in

blessing and distress in

adversity

said, I shall never be moved. 7 Lord, by thy favour thou

from me. 12 I am forgotten as a dead

hast made my mountain to maji out of mind: I am like a stand strong: thou didst hide broken vessel.

thy face, and I was troubled.

8 I cried to thee, O Lord ; and unto the Lord I made supplication.

9 "What profit is there in my blood, when I go down to'the pit? Shall the dust praise thee? shall it declare thy truth?

4 Prayer: two requests and the threefold answer

13 For I have heard the slander of many: fear i^as on every side: while they took counsel together against me, they devised to take away my life.

3 Eight requests: eight reasons for an answer

14 But I trusted in thee, O

Sam. 27:1-30:31)

3 His many wars (2 Sam. 5:1-10:19)

4 Hisbacksliding(2Sam.ll:l-12:31)

5 His family troubles (2 Sam. 13-14)

6 Absalom'srebeUion(2Sara.15-20)

7 His other troubles (2 Sam. 21, 24) p This refers to the extreme grief of

David's ununerable sorrows (v 9-13)

I acceptance as king by the men of Judah (2 Sam. 2),and latex by all Israel (2 Sam. 5) o This was David's lot du ring

1 His stay with Saul wdo made 21 at-temptstoslayhim(lSam.l8:l-26:25)

2 His sojourn among enemies (1

a 3 requests of David (v 10):

1 Hear, O Lord

2 Have mercy upon roe

3 Be my helper

b 8 things God is to roan:

iDeliverer(vl) ri:omforter(v 5)

2 Healer(V 2) 6 Provider(v6)

3 Preserver (v 3) 7 Protector(v 7) 4Holiness(v4) 8 Helper (v 11)

c David speaks as if God personally took off his sackcloth or unclothed him, but the idea is that God caused E)avid to take it off by hearing his prayer. When it is said that God sends sickness,afflictions, etc. it must be understood that God's agents do this, not God personally. He made the laws of sowing and reaping (Ex. 15:26: Dt. 7:15; 28:1-68; Isa. 45:7; GaL 6:7-8); and they are executed by proper agents. Sickness, infirmities, and death are in Satan's power (Mt. 12:22-28; Lk. 13:14: Jn. 10: 10; Acts 10:38; Rom. 8:2; Eph. 2:1-3; Heb. 2:14-15; 1 Jn. 3:8)

d My tongue (v 12; 16:9 with A cts 2:26)

e 14 different states of being:

1 State of distress from being nearly overcome by enemies (v 1)

2 State of worship because of being delivered from enemies (v 1, 4, 12)

3 State of sickness and suffering before being healed (v 2-3)

4 State ofhealingand health(v 2-3)

5 State of relaxation and sweet memories of God's holiness and grace (V4-7)

6 State of sorrow and weeping (v 5)

7 Stateof joy in deliverance (v 5) 6)

8 State of prosperity and security (v

9 State of strength and faith(v 7) 7)

10 State of depression and trouble (v

11 State of desperation and prayer (V 8-11)

12 State of fear and reflection (v 9)

13 suteofrestoration to favor (v 11)

14 stateof giving glory to God eternally for mercies and grace (v 12)

f See 38fold trust of David, p. 625

g 18 requests of David:

1 Let me never be ashamed (v 1)

2 Deliver me in righteousness (v 1)

3 Bow down Your ear to me (v 2)

4 Deliver me speedily (v 2)

5 Be my strong Rock (v 2) (v 2)

6 Bemyhouseofdefensetosave me

7 Lead me for Your name's sake(v 3)

8 Guide me for Your name's sake (V3)

9 Pull me out of the net the wicked have set for roe (v 4)

10 Have roercy upon me(v 9) 15)

11 Deliver me from ray enemies (v

12 Deliver roe from ray persecutors (V 15) 16)

13 Make Your face shine upon me (v

14 Save me for mercies' sake (v 16)

15 Let me not be ashamed (v 17)

16 Let the wicked be ashamed (v 17)

17 Let them be silent in heU (v 17)

18 Let lying Ups be quiet (v 18)

h Heb. tsur, a sharp rock, a cliff. Used figuratively of both God and Christ as a refuge for men:

1 God the refuge and foundation of His people (Dt. 32:4, 30. 31: 2 Sam. 22:3, 32, 47; 23:3; Ps. 18:31, 46; 28: 1; 31:2: 61:2; 62:2, 7; 78:35: 89:26; 92:15: 94:22; 95:1: Isa. 17:10)

2 Christ the smitten rock and founda-tion of the church (Ex. 17:6: Dt. 8:15; 32:13, 15, 18; Ps, 78:20; 105:41; 114: 8:1 Cor. 3:11; 10:4. See p.624,col.l)

i Heb. sela (see point 1, p. 624, col. 1)

j QjwteTTnLk- 23:46

k Idol gods that lie and deceive the people into thinking they are the true God (V 6: Dt. 32:21; 1 Ki. 16:13,26: Jer. 8: 19; 10:8; 14:22; Jon. 2:8; Acts 14:15)

1 God knows andstands by Hispeoplein adversity as well as in prosperity, m To shut one up in the hand of another is to abandon him to that person's power (V 8). This,God did not do to David

n Thisisfigurativeof enlargement of the place of David's sojourn, making plenty of room for his wanderings (1 Sam. 22), Or, it could refer to his a 5th;-r^-! UrPu 31): T . Vock(v 2-3)

2 A muic ol Jelenie (v J)

3 A fonrcu (v 3)

4 LofJ God of iruih (v 5)

5 Lord (V 1. d. 14. n. .:i)

b My •' :i of life are in

TIa. e thuj corniniii

Wj " . 1/11 c .o ..v.-^ c inua have fdiih aiul keep all thin^i^o.'iuiutted to Him (•2 Tin), 1:1^:)

C licb. Acol. bell (lee p. 6:0)

d Sec 1 Cor. 2; 9

c Hcb. uthit. toWdeby covenng; conceal (TJJJTl ft H; 13:1; 17:8; 27:5, 9; 30:7: 51:9: 6*?)

f Hc^. -'■- - .-: hiding place;

lecr (V 20; 18:11:

27: J. .: . ,1.; ,, ^i:a; 139:1S; Pr. 9: 17:21:l4{Cant.2:14;lja. 45:19: 48:16)

8 Heb. panim. face; countenance: presence TvTO 6:11; P:.; 51:11:68:2.8; 95:2: >7:5: 114:7; 1*9:7; 140:13; Gen, 3:8: 4:16)

h Heb. rokcs, snares plottings;eat*ngle-ments: conspiracies (v 20)

1 Heb. mphan, to hide by covering over; protect (v 20); and Imk (Pr. 1:11.1(0; ttJe fEx. 2:3; Job 14:I3;P5. 27:5:56: 5)rBJethfPr. 27:16)

j Heb sukitan . trans. pavilion (v 20; 18; 11; 2 Sam. 22:12; I Ki. 20:12. 16): uberoade (Pi. 16:13; 31:10); booth

(Cen. 33tl7; Lev. 23:42-43) k Heb. rib, strifes; conteniiotu; plot$(v 20: 5Sr9; Pr. 15cl8; 17:1:26:17)

The verse means Conceal them in the covering of Thy countenance fiom the snares of men: keep them protected in T hy tabernacle fro m the plots of men (v 20) 1 See 8 things God has done, p. 625 ni Many times in haste and under pressure of trial, saints say things that are untrue and v<-hlch roust he repented of when more sober moments come(v22. Cp. Job's hasty answers at the end of the book of Job) D This is sound advice. David i? back to soberness after his false accusationofv 22 regardingGod's faithfulness. He now declares that Jehovah jvceps faith with His people and punishes the wicked (v23)

o 9 reasons for being of good courag e:

1 God's great good.iess laid up for those who fear and pray (v 19)

2 God's goodness manifest to those who trust and have faithfv 19) 20)

3 CoQcealment from snares of men(v

4 Protection from plots of men (v20)

5 God's marvelous klndness(v2l)

6 Cenaintyof ar.sweraj prayerfy 22)

7 God keeps faith withmen(v23)

8 God punishes the wicked(v23)

9 God will strengthen the heart (/24) P 4fold bleiiing of the blessed man:

1 nil dns arc forgivei; (v 1) '

2 His sins are covered (v 1)

3 His forgiven sins are [»t Imputed to him any longer (v 2) 15:1-5; 24:3-5)

4 His spirit Is cleansed of guile (v 2; q f=orgivcncsi of ilni (v 1). Promised (2

ChiT ■':I4: f>s. 55:5; j4. 31:34« M t. 12:Jl-32; Lk, fi37; 1 Jn, 1:9) 8 Bible exanrples of confession:

1 ForgiveThypeople that have sinned (1 Ki. 8:LJ0. M. ;t6. 39, 50)

2 1 have tinned (Job 7:20)

3 1 am vlle(Job 40:4^

4 I abhor myself, and repent in dust and ashes (Job 42:6)

5 Forgive all my sins (P$. „6:18)

6 Be merciful unto me; heal my touU for I have sinned against t]icc(Ps. 41:4)

7 Forgive us our sins; for we also forgive everyone that is indebted to us 0-"- 1L4) 18:13)

8 God be merciful to me a sinncr^Lk. r Covering for sin (v 1), Heb. Kas^h . to

cover; conceal, Tne Gr. epikalapto , to cover over so as not to be teen beeauae pardoned (Rom. 4:7. T>iii pardoning ii done by God when one confettes his tins and exercises faith In the atoning blood of Jesus Christ (Mt. 26:28; Rom. 3:25-31:5:1-11:8:1-3; 10: 9-10; Eph.a8-9: CoLl:20; 2:12; 1 Jn, 1:7, 9; > 5-10; 5c 1-4. 13; Rev. 1:5) « See impuution^ p. 625

L .. . 1 saiiThou artwjOod.

15 MyHuB'.'S 01 tr in thy hand:

■* 'r in the hand of

6*£fiUhia shall every one that is godly pray unto thee in a time whca thou mayest be

•■ :ne. !'■ face to shine

up^.:i (ii> ^rtvBin: tave me for thy mercies' sake.

17 Lcl me not be ashamed. O Lord; (ur I have called

"" ' |i • the wicked be

!i t them be

ind tiSSl themi found: surely in the^oods of great waters they shall not come nigh unto him. ►7 Thou fl/i my'^hiding place; |hou shftlt preserve me from trouble; tliovi sb^ compass me about with songs of deliver ance. Si'lah.

5 Four blessings of instruction: illustration of ignorance

1*^ .. lips be put to

"' .:. ii -.peak grievouf

'.'.y and conteraptu--->.. «Rani3i the righteous. ^8 I wiU instruct thee and

I teach thee in the way which 4 Praise for nine great| thou shalt go: I will guide thee blessings for those who pray 1 with mine eye.

|«9 Be ve not "as the horse, or ► 19 Oh how great is thy good-| as the mule, which have no ness, which'thou hast l>i<l up! understanding: whose mouth for them that fear thee; which must be held in with bit and thsui. hast wrought for them bridle, lest they come near I that trust in thee before the unto thee.< sons of men! HO Many sorrows shall be to

»^20 Ihpu ghalfhide them in the wicked: but he tha t trusj-the'secret of thy«presence from tik in the Lord, mercy shall the*pride of man: thou s halt cempass him about, keep them'secretly in a^avilion from the*strife of tongues.

21 Blessed be the Lord: 'for be hath shewed me his marvellous kindness in a strong city. 11 Be glad in the Lord, and

22 For^ said in my haste, r rejoice , ye /righteous: and am cut off from before thme snout for joy, all j/e that are

6 Final instructions to the chastened

eyes: nevertheless thou heard-est the voice of my supplications when I cried unto thee.

I 23 "O love the Lord, all ye his saints: for the Lord preserveth

j the faithful, and plentifully re-wardeth the proud doer.

(►24"Be of good courage, and

uprig

;ht in heart.

PSALM 33

Fourth

Praise

Prayer Psalm Five commands to praise

hfi_^5hall strengthen your heart, < pEJOICE in the Lord, O ye all ye that hope in the Lord. aLV righteous: for praise *is

comely for the upright. PSALM 32 •;' Praise the Lord with'harp:

c_ ID 1 rr . , sing unto him with the'psaltery

SecondPs^moflnstrucUonl^ ^ instrument of ten

(on chasterung of God) | strings. A Psalm of David, Maschil ,3 Smg unto him a'new song; (instruction). I Four things plax^skilf^iUy with a "loud I which constitute a blessed ftioise.

man

I ;pLESSEDij he whose trans-j ^J gression ii*forgiven, whose sin is'covered.

2 Eight reasons to praise

4 'for the word of the Lord is right; and all his works are done in truth.

2 Blessed is the man unto 1 „ , whom the Lord 'imputeth not i .= Hejovfith righteousness and iniquity, and 'in whose spirit judgment: the earth is fuU of

there is no guile.

2 Four evidences of chastening

the goodness of the Lord 8 My_Uie wor d of the Lord were the heavens made; and aJl the host of them by the breath of his mouth

7 He ^athereth the waters of 3"When I kept silence, my the sea together as an heap: h& bones waxed old through'my 'ayet^ up the "depth in store-roanng all the day long. houses.

4 For day and night thy hajuj was heavy upon me : my mpjs^- 13 Two commands to fear God ture is turned into the drought i

oTTummer. "Se lah. ^g ^el all the earth fear the

Lord: let all the inhabitants of

3 Four results in chastening

S'l acknowledged my sin tu-to thee, and mine iniquity hMYS I not hid . I said, I, will coniess my transgressions unto the Loud; and tJipu'for&avesi the iniquity of my sin. Si'Un.

4 Four blessings after chas -

tening

the world stand in awe of him. 4 Five reasons to fear God

9 For he spakCj and it was done; he commanded, and it stood fast.

10 Thft_l<QRB_bxin.geth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The 'counsel of the Lord

SI when o rcued (2

see Freedom from t I-This waipcrhapjdii: David lived willi tm u; Sam. 12)

The Ir--- "lie angulthwhirh David

suffer ictual rof.feiiionof sin

See tK>ic u, i:..

See David's confession In Pi. 51 Thit always follows true confenion

iupply(Cen.l:2:7:H;8:2;Fx.l&5. 8; Dt.3:7;Pt.33:7;42:7; 104:6; 107:26;Pr. 3:20; 8:24, 27). Here li refers to the depths of water being in storehouses for divine uses (v 7)

t Hch. ettah, advice; purpose (v 10-T.-.-.Z^mrf: 11: Pt. \2S. 30; 8:14. 21; lu. 46:10)

11; 19:

a Because of Yon mercy, let others pray during the acceptable tlme(2 Cot.6:2)

b Overwhelming sorrows that take away life shall not Lomc near you (v 6, 10)

c Heb. sether. note f. 31:20

d See note h, y 2

e They arc not rational beings and cannot reason. They must be turned by a bit and bridle. Cp. Pt. 26:3

f 12 blessingi of a righteous man:

1 Sins forgiven (v I, 5)

2 Sins covered or atoned for (v 1)

3 Not charged with sin (v 2)

4 Freedom from tin (v 2)

5 Mercy from God (v 6)

6 Not overwhelmed with sorrow (v 6)

7 God as a hiding place (v 7)

8 Preservation from troii>le (v 7)

9 Compassed with songs of deliverance (V 7)

10 Divine instruction (v 8)

11 Guidance from God (v 8)

12 Compassed with mercy (v 10)

g Shout for joy. This psalm has no title; it was probably written by Eto vid. Some think that v 1 should be the last of the precedinp psalm, but there is no authority for this. It is as good a beginning as an ending. Where there Is no proof of a change it is better to leave the psalms as they are

h Heb,naveh,becoming;suiuble;beauti-ful (fI7T47:1; Cant. L-5; 2:14: 4: 3; 6: 4; Jet. 6:2), It is the duty, honor, and gloryof the righteous to praise theLord. just as on the contrary, silence is their ^ame and dishonor: because they are the only ones who have the experience of acquaintance with the glorious government of God. They alone are suitable for praise (v 1)

i 9 thinj{s urged by the psalrpist:

1 Rejoice in the Lord (v 1)

2 Praise the Lord with harp (v 2)

3 Sing unto Him with psaltery (v 2)

4 Sing with 10-string instrumeuts (v

5 Singa newsongtoHim(v3) 2)

6 Play skilfully with loud noise (v 3)

7 Let all the earth fear the Lord(v 3)

8 Let all men stand in awe of Him (V 8) 22)

9 Let mercy be uponxhe hopeful (v

j Heb. kinnor , a portable harp or lyre of 3 to 5 strings.Trans. harp 41 times(Gen. 4:21; 31:27; 1 SamTT5:5: 16:16. 23: 2 Sam. 6:5: 1 Kl. 10:12: 1 Chr. 13:3; 15:16.21.23; 16:5; 25:1-6; 2Chr.5:12; 9:11; 20: 28; 29.25; Neh. 12:27; Job 21: 12; 30:31;Ps.33:3; 43:4; 49>4; 57:8; 71: 22; 81:2: 92:3; 98:5: 108:2; 137:2: 147: 7; 149:3; 150:3;l$a. 5:12: 16:11; 23:16; 24:8; 30:32; Ezek. 26:13) k Heb. nebel, a ponable instmment of 10 strings. Trans, psaltery 21 times (v 2; 57:8; 81; 2; 92 371557571+4:9; 15(> 3; 1 Sam. 10:5; 2 Sam. 6:5; 1 Ki. 10:12; 1 Chr. 13:8:15:16,20,28: 25:1,6; 2 Chr. 5cl2: 9:11; 20:28; 29:25; Neh. 12:27)

1 Flrstof 7newsong3lniheO.T.(v3:40; 3; 96:1; SBTI; 144: 9; 149:1; Isa. 42; 10) and 2 in the N,T. (Rev. 5:9; 14:3) m Heb. yatab make well; sound beautiful arid with sense (v 3) n Heb, gadol. great In any sense o Heb. teruah .clanx>roracclamation of joy. Trans, noise only here; jubIle (Lev. 25:9); rejoiciiw fjob 8:21): shout" (Num,23:21;Jo$fa.6:5.20; lSam.4:T^ Ezra 3:11-13; Ps. 47:5); shouted (Ezra A l2);and thoutlng(2 Sam. 6:15; 1 Chr. 15: 28; 2 Chr. 15:14; Job 39: 25; Jer. 20: 16; Ezek. 2L 22: Amos 1:14: 2:2)

P 8 reasons to praise God:

1 The Word of God Is right (v 4)

2 All His works arc done in truth (v 4)

3 He loves righteousness and judgment (v 5)

4 His goodness fills the earth (v 5)

5 Hit Word made the heavens (v 6)

6 He gave life to the host of heaven by His breath (v 6. Cp. Gen. 2:7)

7 He controlsoccans(v 7; Gen. 1; 10)

8 He divides the watercourses and stores them for His purposes (v 7)

q Heb. tehom. the abyts as the surging inlghty waters; the subterranean water

PSALMS 33, 34 , 35

David praises God for deliverance

a All generatioDs Is another tenn for eterruty, for there will be eternal generations of natural people (Gen. 8:22; 9:12,16; 17:8; 2 Sam. 7;lsa.9:6-7)

b How happy is that nation. Cp. 144:15

c Here we have the providence of God referred te. It is over all creation (v 12-17). See Providence , p. 633

d God's habltatioD is the planet heaven fv 14; Mt. 6:9-105 1 Pet, 3:22)

e He made all men alike- reproductions of o single pair with the same powers, faculties, passions, bodies, soiUs, and jpitits, every essential part of a human *>eing. God gave A dam power to reproduce hinreelf in his own image and likeness (Gen. 1:26-28; 5 3; 1 Cor. 15 45-50). This has no reference to making men sinful, corrupt, depraved, or imperfect in body,soul,or spirit. These have come through sin and misuse of created faculties that were originally created perfect (Dt. 32:4)

f A king is just a man and can lose his life as easily as an ordinary soldier unless he has God's protection. The same is true of a mighty man (v 16J

g A horse cannot save one now aeath in battle. God alone can protect and preserve a man from death (v 18-19)

h A fter sta ting that no king, mi ghty man, or soldier is saved by multitudes,! strength, or horses, and that the Lord ' alone is one who can save from death (v 16-19), the writer declares that his' whole trust is in God (v 20-22)

i David again begins in accordance with his famUiar habit of praising God con- i tinually(v 1). Not only does he vow to praise God, but vows his boasting will also be in the Lord (v 2). Praise and glory should be given to God for all good things in life (34:9-10; 84:11; Jas. 1:5,17). Toteachmanthislesson, God I has many times used weak and foolish things to confound the stror^ and wise i of this world, that no flesh should glory ! in His sight (1 Cot. 1:25-31)

j Heb. anav, poor afflicted. Trans. humble (v 2; 9:12; 10:12, 17; 69:32) k 10 commands of Ps. 34;

1 Magnify the Lord with me (v 3)

2 Let us exalt His name together(v 3)

3 Taste and see that God is good (v 8)

4 Fear the Lord (v 9)

5 Come, hearken unto me (v 11)

6 Keep your tongue from evil and your lips from speaking gmle (v 13)

7 Depart from evil (v 14) H Do good (V 14)

9 jeek peace (v 14) 10 Pursue peace (v 14) 1 10 blessings of God: He

1 Answers prayer (v 4)

2 Delivers from all fears (v 4)

3 Enlightens tfls people (v 5)

4 Gives ffls people boldness (v 5)

5 Saves from all troubles (v b-7)

6 Supplies all wants of His people (v 9-10; 23:1; 84-11; Jn, 15:7)

7 Punishes the wicked to curb all sin and rid His creation of it (v 16)

8 Remains near the broken in heart and saves the contrite in spirit (v 18)

9 Redeems souls of His people (v 22) 10 Prospers all who trust in Him (v 22)

m 14 kinds of fear God delivers from:

1 Manjear (Gen. 151: Lk. 12: 5; Heb. 13:6), 35dmes fear of man is referred to in Scripture. Fear of God is referred to 160 times. We are to respect, reverence, andhonor God, and have no fear of man. 80 times man is told not to fear, referring to fears that should not distress anyone who trusts in God

2 Death(Gen,21:17;3517;Heb.2;15)

3 The future (Gen. 46:3; 50:19-21)

4 Danger (Ex. 14:13)

5 Idol gods (J udg. 6: l6; 2 Ki,17:35-38)

6 Dreams (Job 4:14-16)

7 EviKPs, 23:4; Pr, 1:33)

8 War (Ps, 27:3)

9 Nothing -imaginative fear (Ps. 53:

10 Enemies (Ps. 118:6) 5)

11 Punishment (Pr. 1:26-27)

12 Darkness (Cant, 3:8)

13 Ghosts (Mt, 14:26)

14 Spirit of fear (2 Tiro. L6-7)

n This is why they were so enlightened

standeth for ever, the thoughts of his heart to*^ generations.

3 Sevenfold promise of deliverance

6 Ten blessings upon a blessed nation

5 What constitutes a bless- ^TThe angel of the Lord hen-

ed nation campeth round about them that

fear him, and delivereth them.

12 *BIessed is the nation whose •S O taste and see that the

God is the Lord; and the Lord is good: blessed z"^ the

people whom he hath chosen man that trusteth in him,

for his own inheritance. •S O fear the Lor d, ye bis

saints: for there is 'no want to them that fear him

10 The yoimg lions do lack, and suffer hunger: but they

13 The Lord 'looketh from that seek the Lord shall ^ot heaven; he beholdeth all the want any good thing . sons of men.

14 From the place of his'habi- 4 Tenfold condition of delation he looketh upon all the live ranee inhabitants of the earth.

15' He fashioneth their hearts ,n Come, ye children, hearken alike; he considereth all their unto me: I will teach you the works. fear of the Lord.

16 There ismo king saved by i2^ What man is he that de-the multitude of an host: a sireth life, and /loveth many mighty man is not delivered by days, that he may see good? 1

much strength.

tlS ^eep thy tongue from evil,!

17*An horse is a vain thing and thy lips from speaking for safety: neither shall he de- guile.

liver any by his great strength.

7 Four blessings to those who fear God

►18 Behold, the eve of the

•14 Depart from evil, and do good; seek peace, and pursue it .

5 Fifteenfold ministry of the Great Deliverer

Lord is upon them that fear ^^5 The'^ves of the Lord are him, upon them that hope in upon the righteous, and 'his his mercy; ears are open unto their cry.

► 19 To deliver their soul from ^ig The face of the Lord is death, and to keep them alive against them that do evil, to in famine. cut oS the remembrance of

- „ J -•• J , them from the earth.

8 Prayer and confidence of ^j^ j;,^ righteous cry, and the the righteous LoRD heareth. and delivereth

them out of all their troubles.

20 Our soul waiteth for the ►isThe Lord isnighimto them ' Lord : * he is our help and our that are of aibroken heart; and

shield. saveth such as be of a^contrite

21 For our heart shall rejoice spirit.

in him. because we have •is / Many are th^'kfflictions of trusted in his holy name. the "righteous: but the "Lord

22 I^et thy mercy, O Lord, be delivereth him out of them all.'* upon us, according as we hope 20^ He keepeth all his bones: in thee. not one of them is broken.

► 21 Evil shall slay the wicked:

PSALM 34 and they that hate the righteous

shall be desolate.

second Psalm of Deliverance ^22 The Lord redeemeth the

A Psalm of David, when he soul of his servants: and none.

changed his behaviour before of them that trust in him shall

Abimelech; who drove him °^ desolate.

away, and he departed (1 Sam.

21). 1 Sevenfold praise for

deliverance .^ , ^ , t j

Fourth Prayer for Judgment

.T WILL bless the Lord at all ^ Psalm of David. 1 Eight-1 times: his praise s/ia/? con- een requests for judgment tinually be in my mouth. ^P°^ the wicked

2 Mv soul shall make her boast in the Lord : theihumble aD LEAD my cause, O Lord, shall hear thereof, and be glad. -^ with them that strive with • 3 O^ magnify the Lord with me: " fight against them that me. and let us exalt his name fight against me.

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together.

2 Sevenfold testimony of deliverance

2 Take hold of 'shield and buckler, and stand up for mine help.

3 Draw out also the'spear, and stop the way against them that persecute me: say imto my

4 I sought the Lord, and 'he soul. I am thy salvation. heard me. and delivered me 4 Let them be^onfounded and from all mj^ears. put to shame that seek after

5 They^looked unto him, and my soul: let them be turned were lightened: and their faces back and brought to confusion were not ashamed. that devise my hurt.

6 This poor man cried, and, 5 Let them be as chaff before the Lord heard him, and saved the wind: and let the'^angel of him^ out of all his troubles. ithe Lord chase them.

and v^iiy they were so bold:

3 ways to look 3 results. To

1 Lookv.-ithin istobemiserable(.7:1)

2 Look aroiinH is to be distracted(73:3)

3 Look expectantly to God brings blessing (V 5; 121:1)

I To get men out of troubles is God's work(v 6, 17. 19; 2517; 40:2; 54:7; 81:10; 107:6. 13, 19. 28)

S See note r, 18:35; pt.6,p. 626, col. 1

t Heb. chanlth , lance; javelin; spear (v 3: 46:9; 57:4; Isa, 2:4; Mic 4:3)

u Heb, chapher , disgraced; ashamed to get ted, Tne usual formula for the frustration of the -nicked when their plot fails(v4;40:14; 70:2;Isa,l:29; 24:23; Jer. 15 9; Mic. 3:7)

V See note a, 34:7, above

a The angel of the Lord. Found in Psalms only here and Ln 35 5-6. but elsewhere it is used many times of God's manifestation to men. See The spirit-world, P. 632

b 10 promises of Ps. 34;

1 The angel of the Lord eocampeth around about them that fear Ffiro, and delivereth them (v 7)

2 There is nowam to them that fear Him (v 9; 84:ll;Lk, 11:9-11)

3 They that seek the Lord snail not want any good thing (v 10; Mt. 7:TT)

?"The eyes of the Lord are upon the dghteous, and His ears are open unto their cry (v 10, 15. 17; Jn, 15 7)

5 The face of the Lord is against diem that do evil (v 16)

6 The righteous cry, and the Lord beareth, and delivereth them out of aH their troubles (v 17; oote o, v 6)

7 The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit (v 18)

8 Many are the afflictions of the righteous: but the Lord delivereth him out of them all(v 19)

9 EvU shall slay the wicked: and they that hate the ri^teous shall be desolate (v 21)

10 IheLord redeemeth t he soul of tfls servant!! and none of them that trust in Ifim shall be desolate (v 22)

c The doctrine of Qo want to believers is one of the clearest and most comprehensive declaratioDs of Scripture(v 9-10; 23:1; 84:11; 91:1-12: 103:3; Mt. 7: 7-11; 17:20: 21:22; Mk, 9:23; 11:22-24a.k-11:9-13; Jn. 14:12-15; 15:7,16; 16:23-26; Heb. 11:6; Jas. 1:5-8: 1 Jn. 3:21-22; 513-14). In view of the simple and complete promises, the only excuse for not having every need and want met within the bounds of Scripture is i^elief(Mt, 17:20-21; Heb. 11: 6; Jas. L5-3) and ignorance of truth (Jn. 15 7, note)

d The second time this truth is emphasized. It confirms the truth of note c, above. Ifthis is truth, then our unbelief is a lie and the cause of failure to appropriate fully what is promised (Jn. 8:32)

e Queguon 38. Next, 35:10

f 18 secrets of a long life:

1 Freedom from fear (v 4)

2 Quickening from God (v 5) 5)

3 Boldness - freedom from shame (v

4 Freedom from troubles(v 6, note o)

5 Divine deliverance (v 7^

6 Panaking of God's life (v 8)

7 Absolute trust in God (v 8)

8 Fear of God (v 7-9)

9 Freedom from want (v 9-10)

10 SeekingGodfirst(vl0.15:Mt.6:33)

11 Godly teaching(v 11; 2 Tiro. 3:15)

12 Control of tongue(v 12-13) 14-16)

13 Godliness - departing from evil (v

14 Consecration to doing good (v 14)

15 Seeking and pursuing peace (v 14)

16 Brokenness and humility (v 18)

17 Salvation of the soul (v 22) 22)

18 Prosperity - freedom from worry (v g 3 things aboia evil ^>eakiDg;

1 Commands against it (Ex, 22:28; Eph, 4:25-31)

2 Shortens life (v 13; 1 Pet. 3:9-10)

3 Brings sure judgment (Ps. 12:3-4; Mt. 12:36-37; 1 Cor. 6:10)

hPs. 33:18-19; 121:3-4; Isa. 3:8

i In these2 verses we have the eyes , the ears, and the face of God mentioned. See note r, J a. 4:24

j See 35 broken things in Scripture ,p.626

k Heb. dakka , cruaned like pow der; bruised (v 18; 51:17; Isa. 57:15; 66:2)

1 21 St prophecy in Ps (34:19-20, ful-filled in Chnst at The first advent). Next, 3515 m see Affliction , p. 626

n See The righteous , p, 626

o See 10 things about God inPs.34 , p, 626

p This wasfulfilledinjn.19:31-33.Siixe this no doubt refers to Christ, the righteous roan ofvl9also refers to Hiro in particular (v 19-20)

q See 37 requests , p. 626

r Note the 17 acts of God in the underscored words in note q, above

PSALMS 35. M

f raver for defence against enemies

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< Htto. ctooAefc. 8&12: JoiL£

*il9-.E2c'r

the aight

V 6: Jcr. . ■.u)i:,io ,

ptcp«red for me (v S~S). The pictive hoc is that of chaff tHcing violenily cubed by the wind along a dark aoO ODOoth path, bfdog chased by iheaogel ctf Ibe Lord whose speed is Iocod-ceivable (v &-7)

b Sec Doce a. >k7

c Hcb. r 1.6; ji:

15: r - 16; lift

d4.8c, ici; i.-» - ;; ji. j r. .; Job 1ft 22. 28: Ja. 17:18: Lam. 3t43. 66)

d See DOte oa v 19

e Heb. thacbath. a pit of desiructloo c ' -1th a net; cotrupUoD (v 7; ft

: ** 13: Job 33:18. 24.28. 30;

{-:. .c; - ,; isa. 38:17; 51; 14:Erek. Ift4. 8: 28:8). Noc bot. note j, 28:1

f If God will let my eueraies be de-OToyed in the act they have prepared fc) (roe. then I h-lll be joyful ia God and His salvation (v 3-9^

g Question 39. Nexr. v 17

h See 15 ways aone like God, p. 626

i 7 strong thin&3 nan is delivered from;

J

1 Lawof Mo5es(Rom.3:ig-20; 7:1-6: 2 Cor. 3c6: Gal. % 10-11)

2 Sin (Rom. 421: 6:7-23; 8:12-13)

3 World (Jn. ; -1. 12:1-2) ♦ Self (Rom. 1-13) 2:24)

5 SUkaess(Mt.:;lT;ja.lO:10;lPet.

6 De«tli^eb,2:9-l&;l Cor. 15: 35-54)

7 Satan(CoL 214:1 Jn.3c 8-10; 5c 18) 10 ons of the wicke<t

1 Bearing lalse witness (v 11)

2 Acctutog others wrongfully (v 11)

3 Rewarding evil for good (v 12)

4 Seekiagdeaiuciionofothers(v 12)

5 Rejoicing in adversity of others (v 15; 15)

6 Uniting together to com mil sin (v

7 Secretly planning murder (v IS)

8 Attacking the rlgtseous f v 16)

9 Joining hypocritical mockers(v 16) 10 Hating and slanderingothen(v 16)

k 6 good deeds of the rlghteooa

1 Showed goodness to enemies (v 12)

2 Hadcoinpassion on the sick(v 13)

3 Fasted for dck enemies (v 13)

4 Prayed for enemies (v 13)

5 Showed no hatred for enemies(v 14)

6 Moomed for enemies (v 14)

1 My prayers did not profit them due to their sins and rebellion, yet I was rewarded by God for my prayers and mercy toward them (v 13) ro I treated my enemy as a friend. I returned good for evil as I would to my brother or mother (v 14. Cp. Rom, 12; 14-21)

n 2^ prophecy in Ps. f 35:15-21. double haHUmem in both David and Christ, as seen in note* below). Next. 36:8

0 This was true of both David (2 Sam. 15-20) and Metdah (Acts 4:27)

p Heb. nechim. tmiters; probably hired asusdiu. They were everywhere lyii^ in wait to uke the life of David as well as that of the Mes^h

q This seems to be prophetical of Christ when He suffered blind folded, knowing not who they were except by supernatural knowledge and discemmeot. Other sufferings were by the tongue of men who coaunually ploned to take His Ufc (v 15-16; Mt. 26c 3. refs.)

r This may well refer to Herod's mockery of Christ (Lk. 23:6-12)

1 Quettion 40. Next. 3ft 7

(A similar expressioo is found in Pt.

22:20. See note e. 2^20 uA Mmilar expresuon ii wed of the

Messiah (Ps. 22:22: Heb. 2:12) V Quoted in Jn. 15:25 of MesiUh, Cp.

V 7; 69:4: 10ft3 w A statement of coixempt (Mk. 15t29.

Cp. 40:15; 70:3) X Heb. ur. to awake or stir self up to

acUonTv 23; 78:38; Di. 32:11; 1 Chr. 5c

26; 2Chr. 21:16; 36:22; Ezra 1:1; Cant.

2:7; 3c5; 8:4; Isa. 13:17; 42:13: 6*7) y See a dmilar expression, Jn. 2Qc28

f I

heir way beMark lod and l£l the^ansel of -"--secute them, t cause have they iheir net in a'pit. which without cause they have digged for my soul

hid

i"i iiir

8 Lci destruction come upon *5wal]owed him up

him at unawares: and lei his net that he hath hid catch himself: into that very destruction Isi him fall.

2 Praise for judfjment on the

wicked

9 'And my soul shall be joyful in the Lord: it shaU rejoice in his salvation.

10 All my bones shilll say. Lord, *who is *like unto thee, which deliveret the poor from him that is'too strong for him, yea. the poor and the needy from him that spoileth him?

3 Contrasted character of the righteous and wicked: ten sins of the wicked; six good deeds of the righteous

Il'False witnesses did rise up, thev laid to my charge things

M*Ju'1?- •"-. O Loan my God. ^ to thy right-

eousnt -. ..ii.; Isl them not rejoice over me.

25 Lej them not say in their hearts, Ah. so would we have it: lei them not say. We have

that I knew not

12 They rew arded me evil for good to the spoiling of my soul.

13 But as for me .*when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and'my prayer rettimed into mine own bosom.

14 I behaved myself as though he had been ""my friend or brother: I bowed down heavily, as one that moumeth /or his mother.

• IS'But in mine adversity thcT rejoiced, and "gathered them-

selves together: j/ea, the %b jects gath ered themselves together against me, and I knew it not; * thev did tear me. and cease d not :

16'With hypocritical mockers in feasts, they gnashed upon me with their teeth.

4 Sixteen requests to judge

the wickedand vindicate the

righteous: 10 sins of the

wicked

17'Lord, bow long wilt thou look on? rescue, my soul from their destructions,'my darling from the lions.

18 *1 will give thee thanks in the great congregation: I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that 'hate me without a catise.

20 For they speak not peace: but they devise deceitful matters against them that are Quiet in the land.

21 Yea, " they opened their mouth wide against me, and said. Aha, aha. our eye hath teen it.

22 This thou hast seen, O Lord: keep not silence: O Lord, be not far from me.

23' Stir UP thyself, and awake to my judgment, even unto my cause.'my God and my Lord.

26'^Let them be ashamed and brought to confusion together that rejoice at mine hurt: \si them be "clothed with shame and dishonour that 'magnify thernselves against me.

5 Praise from the righteous

27 'Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant. I 28 'And my tongue shall speak I of thy righteousness arui of thy praise all the day long.

PSALM 36

Second Psalm of the Wicked To the chief Musician. A Psalm of David the servant of the Lord. 1 Ten sins of the wicked

THE *transgression of the wicked 'saith within my heart, that 'there is no fear of God before his eyes.

2 For he^ttereth himself in his own eyes, 'until his iniquity be foimd to be hateful.

3 The words of his mouth are iniquity and deceit: be hath left ofif to be wise, and to do good.

4 He de viseth mischief upon his bed; be settelll himself in a way that iV^ot good:"he ab-horreth not eviL

2 Ten characteristics of God and blessings on the

righteous

5 Thy'roercT. O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

6 Thy jighteousness is like the great mountains; thy judg -ments are a great deep: O Lord, Uiou jreservest man and beast.

7 How excellent is thy loving-kindness. O God! therefore the children of men put their trust tmder the*^hadow of thy wings.

• SThey shall be abundantly satisfied with the fatness of thy house; and tfaffU ghflU make them drink of the river of thy pleasures. 4

9 For with thee is the fountain of life: in thy 'light shall we see light.

3 Four requests for the righteous (Cp. 32:1. 7; 33 18. 40:11; 43:1)

10 'O continue thy lovingkind-ness unto them that know thee; and thy righteotisness to the upright in heart.

11 Let iy>t the foot -♦ ^-de come acamst me, a >j the hand of the u,^.^c < .e-move me.

(V 5, 6, 10)

2 Continue Thy rlghteousnea to the upright in hean (v 10; note b, 18:25)

3 Let not prottd and haughty men come against me fv 11)

4 Lei not the hand of the wicked take my life or remove me horn my heritage (v 11)

together (v 9; 56:13; Job 3k 20; Pr. 16:

15; Jn. l:4-9>

4 requests f« the rlghtcout

1 cfontinue lovlng-kindoess to all who know Thee (v 10). This li the 3rd tin)e tmsattrlhuteofr.od is mentioned

a Hcb. shaphat . to act as a magistratt:; vindicate. PeMUrncd4lirpr« inPMlms

u. I--' J^:a:u: ii. »x»-

tici; li-26: Dt. !• .

Judg. ilj; i4: Isa. 2:4; 1L4; iu i). This request shows the strong confidence David had because of his own iniKxence b WehavegulpedUmdown(noteb.21:9) c TUs was granted when Saul and his army were pix to shame in defeat (1 Sam. 31) d Cp. 109:29; 132:19

10 ans of the wicked rv 17-26): bl oti

igh

4 Constantly speak of war (v 20)

1 Seek destruction

2 A re enemies to th(

3 Hate without cause (v lb

others (V 19) 2 A re enemies to the righteous (v 19)

5 Plan deceitful acts (v 19)

6 Hold righteous in contempt (v 21)

7 Hope in heart for the destruction of the righteous (V 25) 25)

8 Work at swallowing :9 the godly (v-

9 Gloat over the hun of othen (v 26) 10 Magirfy themselves against God's

chosen leader (v 26)

f Here we have prayer for blessing upon those who favor the righteous cause of God's servant(v27-23). It isthe opposite of the prayer for judgment upon those who seek his de$truction(v l~-26)

g This is the second time in iWs psalm that David vows to rejoice if God will but answer his ptayer. See note f, v 9

h 10 sins of the wicked (v 1-4):

1 Transgress God's laws (v 1)

2 No fear of God before his eyes(v 1)

3 Flatters himself (v 2)

4 Is sinful and hateful fv 2)

5 Speaks iniquity and deceit (v 3)

6 Rejects wisdom (v 3)

7 Rejects goodness (v 3)

8 Plans an (v 4)

9 Sets him self against all good (v 4) 10 Loves dn (v 4)

i This expression has no meaning as translated here. How can the transgressions of the wicked speak within the heart of the servant of the Lord'*The sins of the wicked are in their own beans. The passage should read, "The ^)eechof rebellian to the wicked is in the midst of his heart" or "The ungodly conceives wickedness in his own heart, for there is no fear of God before his eyes. " It is not by exaiiTple that he commits sin; the heart itself i s the fountain that sends forth the suearas of sin (Mk. 7:19-23). There is a spirit of an in man - the very nature of the devil (Jn. 8:44; Erph. 2:1-3; 1 Jn. 3t8). See note f. 2 Cot. 5tn

j Quoted m Rom. 3:18

k Heb. chalag. to make smooth: flatter (v2: 5:9; Pr7 2:16: 7:5. ,3:5).

The wicked persuades ■.. - at he

may safely follow the evils of his own heart. He smooths over his sins until they do not appear sin to him

1 This could be understood '■■' '^^■"^ that he an< soboldlyandwi .; he,

hi.Tsclf awakes to see J„ . ^.: ^. cor-rupt;and turns to hate his own depravity

rv2^

10 things that are not good:

1 For man to be alone (Gen. 2:19)

2 To overwork (Ex. 18:17) 261'")

3 To f^'l ■ '-'pondbility (1 sj.tj.

4 To c poor (Ndu 5:9)

5 To ;..w. ...^ ind t ake a lund against good (Ps. 36:4)

6 To overthrow the righteous in judgment (Pr. 18:5)

7 Tobewithoutknowledge(Pr.l9:2)

8 To cheat (Pr, 20:23)

9 To exalt and glorify self (Ps. 2& 27; 1 Cor. 5:6) ^i)

10 To have respect of persons (Pr. 28: n He has cutoff aU oonnectlon between

o ^. p. 626

P ".rv7;17:8: 57:1;

<. 19:4: Ruth 2:12;

')

^ _., ^ ^. (36:8-9, unful-

:.iii.-). .ual. " -.This passage refers to the lime when saints wUl be in heaven with God

r Life and light are many times coupled

m

PSALMS 37

David's confidence in God

a Referring pertiaps to the place or state of pride of V 11 in which the wicked fall and will aotriseagain.lt was pride that caused Lucifer to fall (Ezek. 28: 11-17). Pride isoneofthe chief causes of men being lost (v 12; 31:20; 73:6; Pr. 16:18; Mk- 7:22: 1 Jn. 2:16)

b Heat not thyself with vexation 17 commands of Ps. 37:

1 Fret not because of evildoers(v 1)

2 Do not be envious of evilworkers

3 Trust in the Lord (v 3.5) (v 1)

4 Do good (V 3, 27)

5 Delight yourself in the Lord (v 4)

6 Commit your way unto theLotd (v

7 Rest in the Lord (v 7) 5)

8 wait patiently for God (v 7, 34)

9 Fret not because of prosperity of others (v 7)

10 Fret not because of wicked plots against you (v 7)

11 Cease nom anger (v 8)

12 Forsake wrath (v 8)

13 Fret not yourself to do evil (v 8)

14 Depart from evil (v 27)

15 Keep His way (v 34)

16 Mark the perfect man (v 37)

17 Behold the upright (v 37)

c 24ih prophecy in Ps. (37:2. being fulfilled and will be completely fulfilled in the Millenniuni; Rev. 20:7-10). Next, V 9

d See note j, 11:1

e 25 promises of Vi. 37:

1 Dwell in the land totever (v 3, 29)

2 Be fed (v 3)

3 Give desires of the heart (v 4)

4 Bring things to pass (v 5)

5 Bring righteouaiess to light (v 6)

6 Bring judgment as noonday (v 6)

7 Evildoers be cut off (v 9, 20, 22, 34, 38)

8 Earth as an inheritance (v 9, 11, 22, 29, 34: Mt. 5:5)

9 Abundance of peace (v 11)

10 Upheld by God (v 17, 24)

11 Eternal iiiheritance (v 18)

12 Not beashamedineviltime9(vl9)

13 Satisfied in time of famine (v 19)

14 Not be cast down in a fall (v 24)

15 Not forsaken by God (v 28)

16 Preservation by God forever (v 28)

17 Seed of wicked cut off (v 28)

18 None of steps shall sUde (v 31)

19 Lord will not give over to the wicked (v 33)

20 Lord will not condemn (v 33)

21 In the end will have peace (v 37)

22 Salvarion (v 39-40)

23 Strength from God in trouble (v 39)

24 Help from God (v 40)

25 Deliverance from the wicked(v 40)

f Heb. galal, to roll upon, or repose on

(V 5; PtTTe: 3) g Vindication made clear as the noonday h Heb. dom, be silent; still; dumb (v 7;

Job 30:27). Calmly resign and leave all

things in the hands of God. A sure cure

for dissatisfacrion i Heb. chul , to stay self (v 7). Set self to

expect God to answer. Be determined

to expect an answer j 25ch prophecy in Ps. f 37:9-11, unfulttlecl, but will be fulfilled in the

Millennium). Next, v 13 k Heb. karath, to be cut down; die (w 9,

22, 28, 34, 38; Pr. 2:22). Used of the

Messiah (Dan. 9:26) 1 Quoted in Mt. 5:5

m 26th prophecy in Ps. (37:13,unfulfilled, but w-ill be fulfillea when the wicked will be punished for their sins; Rev. 20: 11-15). Next, V 17. God will laugh. This is said of Him in v 13: 2:4; 59:8. Cp. Pr. 1:26

n See 28 kinds ofdaysin Scripture , p.626

o There is a natural enmity in the souls of sinners against the godly who are promised persecution (2 Tim. 3:12)

p This again expresses the law of sowing and reaping (GaL 6:7-8). The wicked fall into their own traps which they set for the righteous (v 16; 9:15; 35:7-8; 141:10)

q This is always true due to the blessing ofGod upon the little. A righteous roan

4 The end of the wricked (Cp.Mt. 13:40; 25:46)

12"There are the workers of iniquity fallen : they are cast down, and shall not be able to

nse.

PSALM 37

Third Psalm of Instruction

(onblessings andcurses) A Psalm of David. 1 Thirteen commands: 10 blessings of obedience

^C IRET not thyself because of

41. evildoers, neither be thou

envious against the workers of

iniquity.

*2'^ For they shall soon be cut

down like the grass, and wither

as the green herb.

•3<' Trust in the Lord, and do

good; 'so shalt thou dwell in

► 19" They shall not be ashamed in the evU time: and in the days of famine they shall be satisfied.

20 But the wicked shall 'Derish. and the enemies of the Lord shall be'^as the fat of lambs: they shall consume; into smoke shall they consume away.

21 ^he wicked borroweth. and payeth not again: but the righteous sheweth mercy, and giveth.

• 22 Tor such as be blessed of him shall inherit the earth; and ithey that be cursed of

him shall be cut off.'4

4 Seven blessings of the righteous

23 The steps of a^good man are \)rdered by the Lord: and he dehghteth in his way.

„ . _ — ^ ^24 Though he fall, he shall

the land, and venly thou_shaIt not be utterly cast down: for b£fed.-« the Lord upholdeth him with

•4 Delight thyself also m the • yg hand. Lord; and he shall give thee 25'I have been young, and the desires of thine heart.•« I ^qj^ ^m old; yet have I not •5'Commit thy way unto the' ggen the righteous forsaken. Lord; trust also m hmi; and ^or ^^s seed begging bread. he shall bring it to pass, t 26 He is ever merciful, and

► 6 And he shall bring forth thy ; lendeth; and his seed is righteousness as the light, and blessed . thy*judgment as the noonday. •T^ Rest in the Lord, and ' wait patiently for him: fret not thy

self because of him who pros-pereth in his way, because of the man who bringeth wicked devices to pass.

•8 Cease from anger, and forsake wrath: fret not thyself in

5 Three commands: 10

blessings of the righteous;

2 sins and curses of the

wicked

any wise to do evil. ♦ 9'For evildoers shall *be cut off: but those that wait upon the Lord, they shall inherit the earth. •<

HO For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. HI But' the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

2 Tenfold sowing and reaping of the wicked

12 The wicked plotteth against

the just, and gnasheth upon

him with his teeth. •13 ^he Lord shall laugh at him: for he seeth thatTiis day is coming.

14 The " wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

ISTheir sword shall enter into their own heart, and their bows shall be broken.

3 Five contrasts between the righteous and the wicked

16 »A little that a righteous man hath is better than the riches of many wicked. • 17 Tor the^irms of the wicked shall be broken: but the Lord upholdeth the righteous. ■« »18 The Lord 'knoweth the days of the upright: and their inheritance shall be for ever.

• 27' Depart from evil, and do good; and dwell for evermor e^

► 28 For the Lord loveth judgment, and forsaketh not 'his saints; they are'preserved for ever: but the seed of the wicked shall be cut off.

► 29 The righteous shall inherit the land, and" Uwell therein for ever.

30 " The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. »-31 The law of his God is°in his heart; none of his steps shall slide.

32" The wicked watcheth the righteous, and seeketh to slay him.

►33 The Lord will not leave him in his hand, nor condemn him when he is judged.

6 Four commands: destiny of the righteous and wicked

• 34 Wait keep his

on

the Lord, and

way, and he shall

exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. *

35 I have seen the wicked in great power, and spreading himself like a green «bay tree.

36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be foimd.

• 37' Mark the'perfect man, and behold the upright: for the end of that man is peace.* ►38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

7 Six blessings of the right-

is contented with little under the most trying circumstances when it is blessed by his heavenly Father (Pr. 15:16; 16: 8; 1 Cor. 10:31; 1 Th. 5:18) 27th prophecyin Ps. (37:17-20. unful-fiUeo, except V 19 which is still being fulfilled in some cases). Next, v 22

Continued, column 3 -^^

-i^^ Cont. from col. 2

The arms of the wicked refer to the instruments of his wickedness and the means ofhis power (V 17; 10:15; 37:17: 1 Sam. 2:31) : God watches over die days of the up-ri^t and lovingly cares for him throughout his life (Rom. 8:28)

a The upri^t shall Qotbe ashamed ofhis trust in God when troubles come; and in times of famine he shall be satisfied with food b See Perish, p. 627 c

The enemies of theLord diall be consumed by God's wrath like the fat of lambs that is consumed in the fire of sacrifice (v 20) d Thewickedisoftenreducedto poverty and forced to borrow. He does not pay back because he is wicked or does not have anything to pay back with. The righteous shows mercy by grace and gives o f his bountiful blessing from God (V 21-22, 26) e 28thprophecyinPs. (37:22.unfulfilled, butwillDefulfUleJin the Millennium; Mt.25:31-46;Rev.20:1-10). Next, v 27 f All backslidden angels or sons of God (Gen.6:1-4; Job 1; 6; 2:1; 38:4-7; 2 Pet. 2:4; Jude 6-T), backslidden spirits or demons (Mt. 8:29; Rev. 9), and backslidden human beings (Heo. 6:4*9; 10: 26-29; 2Pet. 2: 20-22; etc.) will be cut off and lost. A11 among men who sin are cursed and, unless converted, willhave to pay the death penalty (Gen. 2:17; Ex, 32:32-31: Ezek.l8:4,20-26;Rom.6:16-23; 8:12-13; 1 Cor. 6: 9-11; Gal. 5:19-21; etc.). All thus cursed will be cut off(v 22) g There is nothing in the Heb. for good. The Heb. for man is geber, a strong man; mighty man; a conqueror. The idea is that even the most powerful man must be guided and supported by the Lord; otherwise his strength and courage will faiL Though he fall the righteous will be upheld by God (v 23-24)

h Heb. kin, prepared; established (v 23) i This isUteraUy true in all generations. His seed is so blessed fv 26), there is no need to beg. If a truly righteous man appropriates the smallest part of the promises of God he cannot be considered forsaken of God; nor does he need to beg bread (v25-26; 23:1; 34:9-10: 84:11; 91:1-12; Mt. 17: 20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:9-13; Jn.14:12; 15:7, 16; 16:23-26; Heb. 11:6; Jas. I4 5-8; 1 Jn. 3:21-22; 5:13-14) j 29th ptophecy in Ps. (37:27-34, par-lially fulfilled, buTwill iwt be completely fulfilled until the Millennium and New Earth,Rev. 20-22).Next, v 37, A fter giving 13 comma nds in v 1-8,and contrasting the righteous with the wicked (v 9-26J, David again gives commands wWcn show how to become the kind of righteous man worthyof the many blessings listed in this psalm (v 27-40). Ifone obeys the entire 17 commands of this psalm, listed in note b, V 1, he is entitled to the fulfillment o f the 25 promises listed in e, v 3. One cannot expect the full blessing of God if he does tx)t render full obedience to Him. The promises are, after all, primarily to the righteous, or saints (defined on p. 627) Jc See Saints , p. 627 1 How can they be preserved forever if the soul and spirit are not immortal? Immortality of the inner man is many times stated in Scripture in various ways. See note m, 1 Pet. 3:4 m See where saints spend eternity , p. 627 n They propagate the truth of God to all nations (v 30-31; Isa. 52:7; Mt. 28:19-20: Mk. 16:15-20: 1 Cor. 1:18-24) o This is where it should be, and, if it is, his steps will not slide(v 31; 1 Jn. L 7; 2 Pet. L4-10) p Here we have the preservation of the righteous (v 32-33. Cp. v 28) q Heb. ezrach , native bom. Only here. It means a green tree in its native soil. The Sept. reads, "cedars of Lebanon" r 30ih prophecy in Ps. (37:37-38, ful-fiUed,being fulfilled,and will be completely fulfilled when all the righteous have entered eternal life and all the wicked are punished). Next, 40:6 s Heb. tam , complete;pious; gentle; un-defiled; upright; plain. Trans, perfect (v 37; 64:4: Job 1:1, 8; 2:3; 8:20; 9: 20-22)

Patience and confidence in God

a All lalvadoo i> of Cod. not tiuQ(Rom. 1j16j Eph,2:8-9: Tluill-l-tj i5-€)

b Heb. mjoz. Tranj. ttrcngihrv 39; 27: li 28:S:3nr43:2: Si 7; 65:7; 10ft 8j 2 Sam. 22:J3: Nch.3:10; Pt. 10:29: la. 17:10: 2i4. U; 25:4; 27:5: 30:2-3: Eiek. 24:25t 30:15; Daa. 11;31: Joel 3tl6: Nah. 3:11): and nrongbold (Iia. 23:11; Sah. 1:7)

c 3 bleinnas of trust In God (v 40):

1 Help from GoJ In dmc of Deed

2 Dellveiaace from enemiej

3 Salva Hoc for »ul aod body d 6 requegs to Godb

1 Rebuke oie not in wrath (v 1)

2 Chasten me not in hot displeasure

3 Forsake me not (v 21)

4 Hear me (v 15)

5 Be not far from me (v 21)

6 Make haste to help me (v 22) e 4 cau^s of chasteoiae

1 Sin(v3. IBi

2 loiquitiei (v 4, 13)

3 Foolishness (V 5)

4 Foot slippli^ (V 16J

f 40fold complaint in cnastenine

1 I am rebiikeJby God's >.Tath(v 1)

2 I am corrected by His hot displeasure I

3 Youipains(atTOws)pierce me(v2)

4 Your hand presses me sore (v 2)

5 My flesh is diseased (v 3}

6 My bones are restless and tired (v:

7 My sins overvihelm me (v 4) 3) i

8 They are too heavy for me (v 4) '

9 My sores stink and run (v 5)

10 I am troubled (V 6)

11 I am greatly bowed down (v 6)

12 I mourn all day long(v 6)

13 My loins are filled with a loathsome disease (v 7) disease (v 7)

14 My whole body is affected by

15 lam weak and broken in body (v 8)

16 1 am In misery rv 8)

17 I loQg for Your favor (v 9)

18 1 continually groan before You (v

19 My hcan flutters (v 10) 9)

20 My strength faUs(v 10)

21 I am almost blind (v 10)

22 My friends have forsaken me(v 11)

23 The steiKh of my sores drives them away from me (v llj 12)

24 My enemies plot to finish me (v

25 They speak slander against me (v 12) 12)

26 They imagine deceits all day (v

27 I Ignore their slander (v 13-14)

28 I act dumb as if I had not beard them (V 14)

29 I do not reullate (v 14)

30 They magnify themselves against me (v 1^

31 My foot is slipping (v 16)

32 1 am ready to give up (v 17)

33 I sorrow coixlnually (v 17)

34 I confess my iniquity (v 18)

35 1 am sorry far ray sin (v 18)

36 My enemies are lively (v 19)

37 They are strong (v 19)

38 They wrongfully hate me (v 19)

39 Theyare multiplied against me(v

40 They render evil for aDod(v 20)19) S Heb. cheu. a piercer; an arrow; dan:

wound. Used literally of an arrow shot in a bow (1 "Um. 20:20-38:~2Tr 13: 1S-1?J and flguratively in 7 ways o6

1 Patns(v'2^rTrani. wounJfj ob 34-6^

2 Plagues (Job 6:4; Ps. 915)

3 God's judgments upon men and lutions (Num. 24:8: Dt- 32:23. 42} Ps. 7:13; 45: 5; 64: 7)

4 Lightning (2 Sam. 22:15{Ps. 18:14)

5 Slander (Ps. 57:4: 6*3; Jer. 9:8)

6 Destruction (Ps. 25:18; 26:18)

7 Famine (Ezek. 5:16)

hCp. 38:4. 11. 22 with 69:1. 2. 9. 13 1 See 8 good result; of chanening , p. 627 J 10 evidence} of a yeoereal disease

1 My loins are UUed with a loath-some disease (v 7). The loins are that partof the body between the lower rib and the hip bone. In Scripture loins are sometimes referred to as the life producing pan of the body - the seat of gencraUon or procreation (Ccn. 35:11; 46:26: Ex. L-5: 1 Ki. 8:19; 12:10: 2 Chr. 6:9: 10:10)

2 I have a burning disease in my loins. The Meb. for loathsome means

eoua: reason (or bleasing

►39 But the •salvation of the rifthteous lajjf the Lord: Ac_U their ^strength in th e time of trouble.

►40 And the Ijjmn shall help them, and deliver them: he lh*y deliver them from the wicked, and save them, ^IS-cause they trust in him.

PSALM 38

Tenth Prayer of [>istress A Psalm of David, to bring to remembrance. 1 Two requests: eighteen/old sin and suffering in body - David's venereal disease

A prayer for

s I ly, and they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because *! follow the thing that good 15.

tafetf

bbS

3 Three requests for heai-mg and forgiveness

21 Forsake me not. O Lord: O my God, be not far from me.

22 Make haste to help O Lord my salvation.

me.

O

LORD,^rebu ke me n ot in thy wrath: neither 'cTias-ten me in thy hot displeasure.

2'For thine •arrows stick fast in me, and thy hand presseth me sore.

3 There is no soundness in my flesh because of thine einger; neither is there any rest in my bones because of my sin.

4*For mine iniquities are gone over mine head: as an heav> burden they are too heavy for me.

5 My wounds stink and are corrupt' because of my foolishness.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

PSALM 39

Second Prayer-Testimony

Psalm

To the chief Musician, even

to Jeduthun (Ethan, a choir

leader), A Psalm of David.

1 Sevenfold testimony

I SAID. » I wiU take heed to •^my ways, that I sin not with my tongue: I will keep my mouth with ai'bridle, while the wicked is before me.

2 I was'dumb with silence, I held my peace, even from good; and my sorrow was stirred.

3 My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,

2 Three requests: sevenfold

7 For my'loins are filled with testimony of the natural man a loathsome disease: and there

is no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 Lord, ail my desire is before thee; and my groaning is not hid from thee.

10 My heart panteth, my

4 Lord, /make ine to know mine end, and the measure of my days, what it 15; that I may know how frail I am.

5 Behold, thou hast made my days*ai an handbreadth; and mine age is as nothing before thee: verily every man at his

strength fai'.eth me: as for the best stat^ 15 altogetherSranity. light of mine eyes, it also is'Selah.

gone from me.

2 Eighteenfold sin and suf-fering in soul and spirit

11 My lovers and my friends stand aloof from my*sore; and my kinsmen stand afar ofiF.

12 They also that seek after my life lay snares for me: and they that seek my hurt speak'mischievous things, and imagine deceits all the day long.

13 But I. as a deaf man, beard not; and"*/ was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O Lord, do I hope: thou wilt hear. O Lord my God.

16 Fei L^SSidu Hear me. lest otherwise they should rejoice over me: "when my foot slip-peth, they magnify themselves against me.

17 Tor I am ready to halt, and my sorrow is continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies are live-

6 Surely every mail walketh in a 'vain shew: surely they are disquieted in vain: he heapeth up riches, and know-eth not who shall gather them.

7 *And now. Lord, what wait I for? my hope 15 in thee.

3 Three requests: sevenfold testimony of chastening

my not

8 Deliver me from all transgressions: make me the'reproach of the foolish

9 I was'"dumb, I opened not my mouth; because thou didst it.

10 Remove thy "stroke away from me: T am consumed by the blow of thine hand.

11 When thou with rebukes dost "correct man for iniquity, thou makesj his beauty to consume away like a moth: surely every inan is vanity. Se lah.

4 Four requests for strength

12 Hev my prayer, O Lord, and give wx unto my cry; hold not thy peace at my tears: for I am ti stranger with theei and a sojourner, as all my fathers were.

13 O'spar^^e, thgt I

may

bvtnlaa.

J Azrows (acute pains) tbooi through my loins (v 2)

4 There is no toundaeasinmy flc<fa (v 3,11). This referstosores ana ulcer* that also affected the bones and caused him extreme restlessness

Coodnued. column 4 —^^.

1 Heb. havvah.calamity: ruin; perverse

(V 12; \ttc.7:3) m I was guilty so could not refute the

accusations of my enemies (v 13-14) n When I fell into sin my enemies

rejoiced o I am ready to halt. I caniwt uke one

step in righteousness unless You

strengthen me

a This it the oidy safe way of life and security and the final result of chastening (v 20: Heb. 12:9-11)

b 7fold vo^. inc to tjnuny:

1 I I.ill laV.,- hccj -u my ways so as not to un with my tongue (v 1)

2 1 will muzzle mymoiah while the wicked are before me (v 1)

t I kept my vow and was dumb with silence (v 2. Cp. 38:13)

4 I held my peace even from saying good or bad words (v 2)

5 My sorrow increased but still I did not complain or misuse my tongue(v 2)

6 .My heart was hot within me but 1 smothered my passion sand sorrowsfv j)

7 Finally, whenloouldno longer forbear the sroouldeiing fixe broke ou t into a flame and I spoke (v 3)

c 16 personal refereaces of Davi^ ISlyways(vl) a .My frailty (v 4)

2.Mytongue(vl) 10.Myage(v5)

3Mymouth(v 1) 4 My peace (v 2) 5Mysorrow(v2) 6 Myheart(v 3) 7,Myend(v4) 8Mydays(v4-5)

11 .Mybope(v~)

12Myans(v3)

13 My prayer(v 12)

14Mycry(vl2)

15Mytears(vl2)

16.Myfathers(vl2)

d Heb. rr.achsom . muzzle fv 1). A good thing to do in the preseixre of both the good and the bad

e See why he was dumb (38:13. note m)

f 10 requests of David:

1 Make me to know my end (v 4)

2 Make me to know the measure of my days (v 4)

3 Make me to know how frail 1 am (v

4 Deliver me from all sins (v 3) 4)

5 Make me not a reproach (v 3)

6 Remove Your stroke from me (vlO)

7 Hear my prayer, O Lord (v 12)

8 Give ear unto my cry (v 12)

9 Hold not Your peace at my tears -do not permit my tears to blind You to junlce (v 12)

10 Spare me and give me strength to meet You in peace (v 13)

g .My life is as short as a span

h A true picture of man inhisbesi sute. His imaginations, plans, schemes, and ways soon come to nothing, He,himsclf comes to dust and passes away

i See note h. 3:2

j Heb, iselem. shadow; image; resem-blance;a phantom.Occurs 33 limes and always trans, image except here and Dan. 3:19. Every man walks as a iiadow-appears today and is gone tomorrow. He heaps up treasure and knows not what will happen to it after he is gone (v 6)

k Question 41. Next. 4L5

1 The foolish claim that there canbe no such forgiveness of all ans, so let them know that they are wrong by saving my soul (v 8) m See note m, 38:13

n Heb. nega,stroke(' vlO; Dt. 17:3; 21:5) and plague fl.cv.13:42-44:2 Chr. 6:28-29). It may refer to the plague of David here. See Ps. 33: 7, note j

o All chastening from God is for a purpose - to correct man of his sin (v 11). to hide pride from him (Job 33:14-29), and cause him to be a panaker of holiness (Heb. 12:5-11)

p Take me not from my period of probation until I am prepared for the state of eternal trust and bliss (v J)

-^^ Cont. from column 2

5 My wounds stink and are comgt (V 5,ll).T!iisprovcsthe discharge from his ulcers had an offensive smell and caused rottenness of the flesh

6 My disease is caused by mysin (v 3, 5,19). What sin if not adultery with Bathshcba (2 Sam, 11:1-12:25)"

7 I am bowed down greatly because of my sickness in soul and body(v 6)

8 I am weak and miserable because of the despair of n-y heart (v 3)

9 Myhcan fluttcrsorralpUatei. My strength is gone. .My eyes arc becoming blind because of my disease (v 10)

10 My friends stand aloof from me for fear they will contract my plague (v 10. Cp. 66:4) k Heb. nega , note n, 3SklO

PSALMS 40. 41

David praises God's goodness

a A Heb. idiom rDeaaiDg departure from ihij life. David did not believe rhat death ended all existence, but that the soul and spirit went to sheol where they continued in a full sute of consciousness (see HeU . p. 620-622 }

b 7 blessings of waiting on God , p. 627

c The words here are figurative of the state of sin and death out of which God alone can saveamaD(v2). TheSyriac and Arabic uanslate, "The pit of perdition and the mud of corruption"

d Heb, sela (point 1, p. 624, col, 1)

e You have changed my life from guilt to justification; sinfulness to holiness, androademy wayperfectfv2;lJn.L-7)

f Thenew aongisherestatedtobepraise to God for His many mercies given (v 3. See note 1, 33:3)

g 3 characteristics of the blessed mag

1 Makes God his trust (v 4)

2 Respects not the proud (v 4)

3 Respects not the liar (v 4)

h 2 wonderful things of God (v 5):

1 His many works (see p, 618)

2 His many thoughts (p.623-624)

i 31st prophecy in Ps. (40:6-10. fulfilled during the 1st advent of Christ, Heb, 10:5-9). Next, 41; 9. Heb. zebach, any offering slain - heix:e, to offer what is slain(v6; 51:16: Gen, 3L 54; 46: l;Lev. 3:1-6; 4J10.26, 31, 35; 7:11-37; Isa. 1:11; Dan. 9:27; Hos. 3:4)

j Heb. minchah. a sacrificial offering; a donauon; agift(v6; 20:3; 96:8; Gen. 4:3-5; Num. 5:18-26; MaL 1:10-13; 2:12)

k Heb. karah , digged; opened by boring or digging(v 6; 7:15; 57:6; 119:85;Gen, 50:5; Num. 21:18; Jer. 18:20-22). The idea is that the Messiah had no stopped ear to God and His Word. In Isa. 50:5 the Heb. word for opened is pathah, opening as one would a door. One can-n« stop hi sear to God or truth and reap benefits(Mt, 13:14-16). The reference also is to boring the ear through as a dgnof a perpetualservant(Ex. 21:2-6)

1 Lo,I come - here I am. A term of an obedient servant ready for service

m Obedience is the great lesson here. It was not God's will for animals to be offered to redeem man, but that a human victim of infinite merit should be offered for his redemption. That there mi^t be such a victim, a body wasprepared so God could be manifest in fleshandtake roan's place (Gen. 3: 15; Isa. 7:14; 9:6-7; Mt. 1:18-23: Heb. 2:9-18; 10: 5-9). Christ came to be just such a sacrifice (V 8; Heb. 10:5-^

n Thylawisin mybowelsorinwardparts. Cp. 2 Cor. 3:3; Heb. 8:10; 10:16

o Here we have the ministry of the Messiah, His preaching, teaching, and heaUng (v 9-10; Mt. 4:23-24; 9.35; Lk. 4:16-21; Acts 10:38) p This refers to the plan of redemption for Jews and Geniles (Rom. 3:24-31)

q The multitudes of Jews and Gentiles who received benefits from the Messiah's ministry(Jn. 3:16; Mk. 16:15-20)

r This refers to the fulfillment of the covenants and promises through Jesus Christ and His great salvation(Jn,l: 16-17; Rom. 3:2; 9:4-5; 2 Cor. L-20)

s Christ is God's salvation to all men (Mt. 1:21; Jn.4:42; Acts 5:31; 13:23)

t Christ is the highest expression of the loving-kindness of God (Jo. 3:16)

u Christ is the truth of God (jn. 1:1-2, 14; 14:6)

v 12 requests of David:

1 Withl'oH not Your tender roerdes (vll)

2 Let Your loving-kindness continually preserve me (v 11)

3 Let Your truth continually preserve me (v 11)

4 Be pleasea to deliver me (v 13)

5 Make haste to hef me (v 13)

6 Let them be ashamed that seex to destroy my soul (v 14)

7 Let them be confouiKded that seek to destroy me (v 14)

8 Let them be driven back that wish me evil (v 14)

9 Let them be put to Siame that wish me evil (v 14)

recover strength, before I'go hence, and be no more.

PSALM 40

Seventh Messianic Psalm To the chief Musician, A Psalm of David. 1 Seven blessings of waiting on God!

I *WAITED patiently for the Lord; and he inclined un-to me, and heard my cry.

2 He brought me up also out of an"horrible pit, out of the miry clay, and set my feet upon a^ock, amT ^stablished my goings.

3 And he hath ^ut a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lo&o.

2 Three great principles of a blessedman(P8. 15:2; 32:1)

4 'Blessed i5 that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

3 Two infinite things of God

5 *Many . 0 Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

4 Sevenfold ministry of the

Messiah

* 6'Sacrifice and'offering thou didst not desire; mine ears hast thou*opened: burnt offering and sin offering hast thou not required.

7 Then said 1,'Lo, I come: in the volume of the book it is written of me,

8 I delight^ o do thy will, O my God: yea,*thy law is within my heart.

9° I have preached'Righteousness inthe great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy 'faithfulness and thy'salvation: I have not concealed thy 'lovingkindness and thy "truth from the great congregation.

'confotmded together that seek after my^soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 L£t them be desolate for a reward of their shame that say imto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: 1st such as love thy salvation say continually, The Lord be magnified.

17 But I am poor and needy; vet the Lord' ^hinketh upon me : thou art my help uid my deliverer; niakp no tarrying, O my God.

5 Twelve requests and twelve reasons for an answer

11' Withhold not thou thy tender mercies from me, O Lord : let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my*heart faileth me.

13 Be pleased, O Lord, to de-liver me: O Lord, make haste to help me.

14 Let them be ashamed and

PSALM 41

Eighth Messianic Psalm T o the chief Musician, A Psalm of David. 1 Seven

blessings of generosity

VP LESSED is he that^onsid-*^ ereth the poor: the Lord wm deliver him in time of trouble.

>2 The Lord will preaerve him, and Tieep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

► 3 The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

2 Two requests: seven things , that enemies say and do

i 4 I said. Lord, ^ be merciful I unto me: < heal my soul: for I have siimed against thee.

5 Mine enemies speak evil of me,*When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: his heart

; gathereth iniquity to itself; when he goeth abroad, he teUeth it.

7 ' All that hate me whisper together against me: against me do they devise my hurt.

8 An evil disease, say they, cleaveth fast imto him: and now that he lieth he shall rise up no more.

3 Betrayal of the Messiah

♦ 9 Yea, ' mine own tfamiliar friend, ' ip whom 1 trusted,

I which dicTfeat of my bread, hath I lifted up his'Tieel against me.

4 Two requests: four blessings

10 But thou, O Lord, be merciful imto me. and °raise me up. that I mayPrequite them.

11 By this I know that thou favourest me, because 'mine enemy doth not triimiph over me.

♦ 12'And as for me. thou up -holdest me in mine integrity, and settest me before thy face for ever.

13'Blessed be the Lord God of Ig'ra-el from everlasting, and to everlasting. A-mfin', and A-m6n'.

10 Let them be desolate that mock me (V 15)

11 Let all those that seek Tou rejoice and be glad in You (v 16)

12 Let those that love Your salvation magnify You (v 16)

w The kind of heanjaflure. that will not kill you (V 15)

q This proves that his trial was during the rebellion under Absalom (2 Sam. 15-18)

r 33rd prophecy in Ps. (41:12, unful-mitdi. Next, 45:6. Here we have David's faith in God and his destiny referred to. Cp. 23:6

s Cp. 1 Ki. 1:47-48; 1 Chr. 16:36; 29: 10; Lk. 1:68-70

a See note u. 35:4

b Heb. nephesh. the seat of the emotions. passions,feelings.and desires.See notes on Job 6:7; 12:10; 14:22; 16:4

c Heb. cha shab , to think; meditate; reckon (v 17: Geo. 38:15; 50:20; 1 Sam. L-13; 18:25: 2 Sam. 14:13; Neh.6:2, 6: Job 35:2; 41; 32; Isa. 10: 7; Jer. 18:8; 23: 27; 29: ll;Ezek. 38:10:Mal. 3:16). The Lord meditateih upon me.

d 7 blesangs for considering the

1 DeUveraace in rirne o

2 Preservation fv 2)

3 Revived to lire again

ig the pooc rtrouble(vl)

2)

4 Blessed upon earth (v 2)

5 Deliverance from enemies (v 2)

6 Strength (Heb. saad , support: refreshing; healing) upon the bed of languishing (Heb. devai , dckness; sorrow, V 3; Job 6:7)

7 Made to recoverin weakness (Heb. choli. V 3; Dt, 7:15; 28:59. 61; 1 Ki. rTTTT; 2 Ki. 13:14j 2 Chr. 21:15, 19; Ecci. a: 17; Isa. 38:9; Hos. 5:13)

e Heb. cha yah ,to keep alive; restore life, hence, resurrection (v 2; 2^29; 30:3; 33:19; Gen. 6:19-20; 7:3; Num. 31;18; Josh. 14:10; 2 Sam. 8:2)

f 4 requests of Ejavid:

1 Be merciful unto me (v 4)

2 Heal my soul of sin (v 4)

3 Be merciful unto me (v 10)

4 Raise me \jp (v 10)

g Soul heaUng is mentioned only one time while bodily healing is mentioned hundreds of times in Scripture

10 kinds of healing in Scripture:

1 Bodily healing(Ex, la 26: Ps. 103: 3: Mt. 10:1-8; Jas. 5:14-16, notes)

2 Soul heaUng (v 4)

3 Healing of land (2 Chr. 7:14)

4 Backslidings(Jer. 3:22: Hos. 14:4)

5 Brokenhearts (Ps. 147:3; Lk.4sl^

6 Water (Ex, 15:25; 2 Ki. 2:21-22; Ezek. 47:8-11)

7 Hurt (Jer. 6:14; 8:11; Nah. 3:19)

8 Enjpires(Jer.51:8-9;Rev.l3:3,12)

9 National healing (Isa. 30:26)

10 Healing of nations - preservation of life (Rev. 22:2)

h Question 42. Next, 42:2; This is to be expected of enemies (Mt. 5:10-12)

i It is difficult to tell whiether any statements in V 5-8 refer in particular to the Messiah, but v 9 does without question. There is no doubt a double fulfilment in these verses of both David and Christ. Every sutem ent could be understood of both men. The one in v 4 could not refer to Christ, for He knew no sin (1 Pet. 2:22)

8 statemerits revealing enmity

1 When shall he die (vSj?

2 When shall his name pedsh (v 5)?

3 He q)eaks falsely to the face (v 6)

4 Hishean increases iniquity against roe (v 6)

5 He slanders me in public (v 6)

6 All that hate roe whisper against me when they gather (v 7)

7 They plan my hurt (v 7)

8 They say that an evil thing is poured out upon him and he will not recover from It (v 8)

j 32nd prophecy in Ps. (41:9, fiilfilled in Judas, Jn. 13:18). Next, v 12 k Heb. Shalom . peace; prosperity; com-pleteness (v 9; Jei. 20:10)

1 This shows to what extent Judas was a familiar friend of Christ. He was a genuine trusted disciple at one time, but fell by transgression (A cis 1:25). See 120 facu about him under Judai in the Index m Itisconsideredanact of great baseness among Eastern nations for one to do an evil deed against these who gave him ho^ltallty. Qtioted in In. 13:18

n An idiom which means taking action against one

o Heb..^|urn,to cause to raise up (v 10). Here it means raised up from the deep humility and seeming defeat David experienced as be fled from Absalom and was betrayed by Ahithophel (2 Sam. 15:31), who no doubt is also referred to in V 9 as the betrayer of David

p Heb. dialam. to finish;complete;repay (V 10; Judg, 1:7; 2 Ki. 9:26; Jer. 51:56)

«Jt>THE SECOND BOOK OF PSAUmIS - The Exodus Book: Concerning National Israel {P»alm» 42-72) tat;

a First of lOpulrrs forthe soni of Korah (42.44, 45. 46. 47,4a. 49. 85. 87. 88). See Kor.ih (Num. 16; 26:9; 27:3; Jude 11). The Syriac vay^. "It Is a Pialm which OavlJung whcnhc wi; in exile, and desired to return to Jerasalen).' The Arabic says, 'A Psalm for the backsliding Jews. '

b The hart it fond of feeding near the waters, whenhuntedhe wiHiakeiothe river, stay lubmergeJ as long as his breath pein^its. then swi:r Jownsiiearr in the middle so as not to touch the braDchcsofucesoneither side. He thus prevents the hounds from finding his scent. SometiiDes he will flay in the water submerged with only his nose out. until he is routed. In a chase he becomes faint and longs for the water Intensely. Cp. Joel 1:20

c Cod is often pictured as the source of living water for the refreshment of the spiritually thirsty (i6:8-9: Isa. Ii3; J2:2; 41:17-13; 44: 3;Jn.4:14; 7:37-39)

d 4 -P's* in Ps. 42: Ipanting(vl) 3Pouting(v5)

2Pouring(v4) 4 Praising(v 11)

This is not uie quiet longing and inward desire, but the audible panting produced by the agony of thirst - the intense desire and overwhelming sense of warn

lOfold intensity of seeking

1 Soul panting (42:1) 18)

2 Tongue failing for thiTst(Isa.4L 17-

3 Soul fainting for thirst (Ps. 107:5)

4 Flesh longing for God as a dry and thirfly land longs for water (Ps. 63:1; 143:6)

5 Pouringoutthe»ulinprayer(42:4)

6 Following hard after God (63t8)

7 Flesh crying out after Him (84:2)

8 Watching for God more than they that watch for the day (130:5-6)

9 Going forth weeping(42: 3; 126:5-6) 10 Seekingas for hdd treasures (Pr. 2: 3-5)

e 5 things to thirst for

i The Uvlng God (v 2; 6j: 1: 143:6)

2 Righteousness (Mt. 5:6)

3 Spiritual waters ofsalvaUon (Jn. 4: 14; 6:35; Rev. 22:17; Isa. 55:1-3)

4 Wisdom and knowledgc(Pr. 2:1-11)

5 Spirit baptism (Jn. 7:37-39) f Questions 43-44. Next, v 5

g lOpersonal references in Ps. 42 , p. 627

h 3 times a year all males were to appear

before God in Israel (Ex. 23:17). The

word h olyday is used only here and In

Questions 45-46. Next, v Meb. shaclia(

CoL S" i Questions 45-46. Next, v 9 j Meb. shacbach. to sink or depress; bend down;hunible self (v 5. 6. 11; 43:2). This may indicate tliat the psalm was composed when David fled from A bsa-lom,at the time he crossed the Jordan and headed toward the mountains of the north, the source of Jordan (2 Sam.n:2;a. Sec Examples of despond-et>cy , p. fi27

k A Urge sacred mountain forming the S. portion of the Anti-Lebanon range, about 9,166 ft. high, the summit of which consists of 3 peaks which are rarely free from snow. The cool heights condense the moiaure of the atmosphere so rapidly that mists fall frequently and cover the mountain. Dew is »thick at night as to be like rain (42: 6-7; 133:3). The upper part is bare, but the slopesare covered with vegetation. In ancient times ship-builders gDi fir from the mounuin (Ezek. 27:5). It was a haunt for wild beasts (Cant. 4:8)

1 This is a small hill between the Harmons and the Jordan. It means little

hill and is probably the northern parToT fRe" And-Lebanon range called Slon (Dt. 4:481, Slrlon and Senir (Dt. 3:S^ and is dlsUngulshed from Hernx)n(l Chr. 5c23; Cant. 4:8) m Heb. tehom, an abyss, as a surging mass ol water the deep sea or subterranean water st^>ply (v7; 36:6; 10*6; 148:7; Gen. 1:2; 7:11; 8:2: 49:25; Dt.

PSALM 42

Fourth Psalm of Instruction

(on help in distress) To the chief Musician, Maschil (instruction), *f cj r the sons of Korah. 1 Twofold thirst of the soul

AS the hart panteth after the ^ water brooks,'^w^panteth my soul after thee, O God.

2 My soul thirst et h for God. for the living God: 'when shall

I come and appear before God?

Z Sevenfold depression of the soul

3'My tears have been my meat day and night, while they continually say imto me, Where is thy God?

4 When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept*holyday.

3 Fourfold appeal to the soul

(v 11; 43:5)

5' Why art thou cast down, O iny soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

4 Fourteenfold prayer of distress and appecd to God

6 O my God, my soul is'cast down within me: therefore will I remember thee from the land of Jordan, and of *the Her'mon-ites, from the 'hill Mi zar.

T^Deep calleth tmto deep at the noise of thy'Vaterspouts: all thy waves and thy billows are gone over me.

S'Yet the Lord will command his lovinakindness in the daytime, and" in the night his song shall be with me, and my prayer imto the God of my life.

9 I wtU say unto God my rock,'Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword in my bones, mine enemies reproach me; while they say daily unto me. W here is thy God?

5 Fourfold appeal to the soul (V 5; 43:5)

II Why art thou cast down, O my soul? and why art thou

disquieted within me? hope thou in God: for I shall yet praise him, who j^ the Tiealth of my coimtenance, and my God.

PSALM 43

Eleventh Prayer of Distress 1 Eightfold request for deliverance from distress

33:13; Job 38:30: 41:32: Pr.8:28; lu. 51:10: 63:13: Erek. 26:19; 31:4. 15; A mos 7:4; Hab.3:10). It literally means the confused noise of deep waters on the shore when the proud waves roar or to the floods of a waterspout, as in note n, below Heb. tsinnoor . to be hollow; a gutter;

Continued, column i -^^

•TUDGE ine, O God, and W ple^d^y cause against'an ungodly nation: O^eljver mc fcsm. the deceitful and unjust man.

2 Zor thou art the'God of my strength: /why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send ouj thy*light and thy truth: let them lead me; Isl them bring me unto thy^holy hill, and to thy tabernacles.

Z THEN: 3 promises to God

4' Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will _I praise thee, O God my God.

3 Fourfold appeal to the soul (42:5, 11)

5'Why art thou cast down, O my soul? and why art thou *disquieted within me? hojie in God: for I shall yet praise him, wh o is the'health of my countenance, and my God.

PSALM 44

Fifth Psalm of Instruction

(on help in distress) To the chief Mu3ician"¥or the sons of Korah, Maschil (instruction). 1 Eightfold deliverance by God of Israel under Joshua

WE have heard with our ears, O God, our fathers have told us, whafwork thou didst in their days, in the times of old.

2 How thou didst drive out the heathen with thy hand, and plantedst them; how thop didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a^favour imto them.

2 Eightfold confidence in God as Israel's Deliverer

4"Thou art my King, O God: Qpmmanj deliverances for Jicob.

5 Through thee will we push down our enemies: through thy name wjll we tread them under that rise up against us.

6 For L will not trust in my bow, aeiliiei shall my sword save me.

7 But thou has] saved us from our enemies, and hast Put them to shame that hated us.

8 la God we bQtsi ^ the day long, and praise thy name for ever. «S6 lah.

3 Sixteenfold judgment on Israel: God blamed for sufferings

9'But UlOlLhut cast off, and put u^ to shame; and 'goest not forth with our armies.

ukc the house away.Cp. Mt. 7:24-29 o Here we have David's renewal of faith when he remembered God and His goodneu(v6). see Dotes on Ps. 77

p Questions 47-5L Next. 43:2. Cp.

quesUoosofPs. 77 with these q Anxious, uneasy, resdcss, dissatisfled r Heb. yeAuah. salvaUon; safety (v 11;

43:5). Salvation of ray countenaixe

a 8fold request of David:

1 Judge me (v 1)

2 Plead my cause (v 1). These two requests askGod tobehis lawyer in his case against the ungpdly 1)

3 Deliver me from deceitful men (v

4 Deliver me from unjust men (v 1)

5 Send out Your light (v 3)

6 Send out Your truth (v 3)

7 Let them lead me (v 3)

8 Let them bring me unto Your holy hill, and to Your tabernacles (v 3)

6 i^jasonal references 2 My strength (v 2)

'■f

My cause

seTTT ngth (\

3 My exceeding joy (v 4)

4 My God (V 4, 5)

5 My soul (v 5)

6 My countenance (v 5)

There are 17 personal pronouns; 8 requests: 4 questions; and 3 vows in this short psalm

c Here Israel IscaUedan ungodly nation because of her ungodly king who was deceitful and unjust to God's chosen king - David fv 1)

d This is David's prayer for deliverance from Absalom (2 Sam. 15-18)

e God Is my defence and refuge (v 2)

f Questions 52-53. Next, v 5. Cp. with questions in v 5; 42:5. 11; 77:7-9

g A reference to the Urim and Thum-mim, lights and perfections, i. e., two tones by which light and perfect knowledge of the will of Cod were attained. See note on Ex. 28:30

h This is Zion, therefore, the psalm was composed when David Qed from Absalom and from Zion. Now he prays to be led back to Zion and to the place of worship in the tabernacle of God (v 3; 2 Sam. 15-18)

i 3fold vow of David:

1 If God permits me to get back to Zion and His ubemacle(v 3), then wlU 1 go to the alur of God (v 4)

2 Then w ill i go to God in prayer who Is my exceeding joy (v 4)

3 Then will i praise God upon the hatp (v 4). This indicates that David wasthe author of this psalm, for he was the sweet harpest and singer of

Israel (2 Sam. 23:1)

j Questions 54-55. Next, 44:21. These

questions prove that David was the

author of thispsalm, forthe whole tone

of the song is like that of Ps. 42. Cp.

42:5. 11

k Anxious, uneasy, restless, dissatisfied

1 See note r, 42:11

m 2nd of 10 psalms for the sons of Korah.

See note a, title of Ps. 42 n See 8 works of God under Joshua , p. 627 o Heb. ratsah . to be pleased with them P See 8fold confidence in God , p. 627 q See note h. 3c2 r See ISfold judgment, p. 627 s This was always an indication in Israel that God was against them (v 9; 60:10; Josh. 7:1-9: etc.)

-^^ Cont. from col. 2

a waterspout (v 7). It refers to large tubes formed by the clouds something like funnels which often hang from the clouds along the Mediterranean coast. They pour out vast quantities of water in torrents oo the earth. In all western Asia the rains, though comparatively infrequent, are copious and heavy while they Last. The uneven and often abrupt surface of the ooumry. steep mountains and deep valleys, and rapid gathering of waters to a single point, make it possible for mighty torrents to appear suddenly, rushing along the gorges where there was not a drop of water a momea before. These potir down with Irresistible force,often tearing away rocks and trees. Houses erected nearthem are ingreat danger of being carried away by these angry flash Hoods. Should there be any weakness in the foundation, the rushing waters soon work their way beneath and

Majesty and grace of God's kingdom

a The idea of this verse is You permit us to become slavesto our enemies and do notprofitbyit. Thatis, You make us a present to our enemies without seeking profit (V 12)

b Nearly all these statements are previous predictions of what would come upon Israel if they rebelled against God and refused to keep the law (Lev. 26: 16-45; Dt. 28:15-68)

c This is just like the average person who is cast down and finds it hard to get his prayers answered. He accuses God wrongfully and maintains innocence for himself. Here the psalmist brags on his own faithfulness to God and his clean living (v 17-22)

We have not:

1 Forgotten God (v 17)

2 Dealt falsely with Your covenant

3 Turned back in our hearts

4 Declined from Your way

5 Forgotten the name of God

6 Stretched out out hands to idols

Yet, all the curses (of v 9-16) have come upon us. God has sorebroken us, covered us with the shadow of death (v 19), and we arekiUed aU day long for His sake (v 22)

This is an unjust picture of God's dealings and one which many men give; it is untrue as proved in note b, above. See Job's great mistake at end

- of the book Job

d Qu estion 56. Next, v 23

e See 10 things of maoGod knows , p. 627

f Quoted in Rom. 8:36

g Questions 57-58. Next, 49:5. Cp. questions 42:5, 11; 43:5; 77:7-9

h See Affliction, p. 626

i The psalmist had the boldness and rash-ness to ask God to awake and arise to help him (v 23-26) after he had accused God of so many unjust dealings (V 9-22)

j The 3rd of 10 psalms for the sons of Korah (note a, title of Ps. 42)

k Heb. rachash, bubbling over or up

1 The king here is supposed to be Solomon and the song about his marriage to Pharaoh's dau^ter (1 Ki. 3). This seems clear from the fact that kings' daughters were in his harem (v 9-16; 1 Ki. 11). The whole picture is that of compliments paid the bride-groom (v 2-5, 8) and the bride (v 9-16) by their friends and companions. The Messiah is referred to only in v 6-7 as far as proof can be given. See Heb. 1:8-9, To force Christ and the church in all this psalm is out of the question, as seen in notev,v 9. Note carefully the 7 points in tbe text outline of the psalm

m This is ahighly complimentary statement of king Solomon who no doubt was a very handsome man. It is ixst any more exxravagam than some of the language used of the shepherd-lover in the Song of Solomon (Song 5:2,10-16); or used of the Shulamite shepherd ess by Solomon and the shepherd-lover (Song 1:10-11,15; 4:1-5,11-16: 6: 9-10; 7:1-9), The statement could be made of any handsome man, not Christ only, it refers to the king of vl. Only v 6-7 are propheuc of the Messiah (Heb, 1:8-9).

n This referstothe divine gift of wisdom that God poured out upon Solomon (1 Ki. 3:5-15; 4:29-34; 10:1-13)

-^^ Cont. from column 3

the bride of Christ or the church , p. 627

w SeeGen.24:58;31:14;41:45;Ruthl:16 X Sarah called Abraham lord (1 Pet. 3:6) y Heb. shachah. Trans. worship, 100 times (v 11; 95:6); bow. 51 limes (Gen. 27:29; 37:10); crouch (1 Sam. 2:36); fall (Ps. 78:11 ;Isa.45^4) ;humbly (2 SaniTT5:4); stoop (Pr. 12:25); obeisance , 9 times (Gen. 37:7-9; 43:28); and reverence (2 Sam. 9:6; 1 Ki. 1:31: p«. 3:2-S) z When an Asiatic princess was brought to her spouse, she was clothed in a palakee , with no part of her person feeing seen. She was attended by orin-cipal friends and the ceremony was accompanied with great rejoicing. Following the palakee, the attendants

10 Thou makest us to tvunj back from the enemy: andi they which hate us spoil forj themselves. i

11 Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen.

12° Thou sellest thy people for nought, and dost not increase thy wealth by their price.

13 Thou makest us a reproach to our neighboiu-s, a scorn and a derision to them that are round about us.

14 Thou makest us a^byword among the heathen, a shaking of the head among the people.

15 My confusion is continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

4 Eightfold accusation of God and declaration of innocence

17' ^AU this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Qur heart is not turned back, neither have our steps declined from thy way;

19 Though thou hast sore broken us in the place of drag' ons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god:

21"Shall not God search this out? for heTinoweth the secrets of the heart.

22/Yea, for thy sake are we killed all the day long; we are coimted as sheep for the slaughter.

5 Eightfold prayer for deliverance from distress

23 Awake. ^why sleepest thou, O Lord? arise, cast us not off for ever.

24 Wherefore hidest thou thy face, and forgettest our"afflic-tion and our oppression?

25 For our soul is bowed down to the dust: otir belly cleaveth unto the earth.

26 ' Arise for our help, and re-deem us for thy mercies' sake.

PSALM 45

Ninth Messianic Psalm To the chief Musician upon Shoshannim (lilies),'for the sons of Korah, Maschil (instruction), A Song of loves,

1 The Psalmist inspired

MY heart is*inditing a good matter: I speak of the things which I have made touching' the king : my tongue is the pen of a ready writer.

'2 The beauty of the king; his gift of graciousness an eternal blessing from God

2" Thou art fairer than the children of men: "grace is

poured into thy lips: "therefore God hath blessed thee for ever.

3 The power, majesty, and morad traits of the king

3" Gird thy sword upon thy thigh, O'most mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperouslv^ because of truth and meekness and righteousness; 'and thy right hand shall teach thee terrible things.

5 Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

4 Sixfold exaltation and eternal reign of the Messiah

(Isa.9:6-7; Dan. 7:13-14)

*6/Thy throne, O^God.Ais for ever and ever: the'sceptre of thy kingdom is a'right sceptre.

7 <rhou lovest righteousness, and hatest wickedness: therefore God, thy God, hath'anoint-ed thee with th^il of gladness above thy^ellows.

5 The garments of the king: their beauty and fragrance

8 All "thy garments smell of %iyrrh, and'aloes, one?'cassia, out of the^ivory palaces, whereby they have made thee glad.

6 The queen: her attendants

9'Kings' daughters were among thy honourable women: upon thy"right hand did stand the "queen in gold of 6'phir.

10 Hearken. O daughter, and consider, and incline thine ear; forget also ""thine own people, and thy father's house;

11 So shall the kmg greatly desire thy beauty; for*he is thy Lord; and'worship thou him.

12 And the daughter of Tyre s/iflH be </iere witha gift; even the rich among the people shall intreat thy favoxu".

13 The king's daughter is all glorious within: her clothing is of wrought gold.

14 She shall be brought imto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall tenter into the king's palace.

16° Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

7 The Psalmist inspired

*17' 'I will make thy name to be remembered in all generations : therefore shall the people praise thee for ever and ever.

PSALM 46

Tenth Messianic Psalm To the chief Musiciem for the sons of Korah, A Song upon Alamoth (nnaidens or virgins). 1 Three things

thus entered the king's palace. There is no comparison of this with the marriage supper of the Lamb (Rev. 19)

a Your own children shall be rulers in the earth (v 16). It is not a divine prophecy requiring fulfillment

b 35th prophecy in Ps. (45:17. being ful-filled, for Solomon is known in all generations as a wise man). Next, 46:4

in Scripture

t Kings' daughters being among the kings'honorable women certainly suggests Solomon (1 Ki. 11:1-3)

u This would not be a fitting picture of the bride of Christ, as seen onp, 627

v Se e 21 re a sons the queen of Ps. 45 is not

.^^— Continued, column 1

a In view of your blessing of beauty and grace, I conclude that God has blessed you forever (v 2)

b This must be understood as an exaltation of king Solomon by those of the wedding party(v 3-5). To say that such an expression could not be used of any but a man mighty in war, hence Solomon, a man of peace could not be referred to is wrong, I' merely is an expression showinghimto be as capable of commanding as he was glorious and majestic (v 3-5)

z There is no word in the original for mighty , hence it has no special reference to God or Messiah. Solomon's glory and majesty were something to behold by even those accustomed to splendor (1 Ki, 10:1-10)

d This showsthetruespirit of Solomon at the time God lovedhim and before he became old, loved many strange women and turned from Him(2 Sam, 12:24; 1 Ki. 3:5-15; 4:29-34; 11:1-13)

e This is figurative of the triumph of Solomon over all enemies roundabout (v 4-5). He had peace for 40 years (1 Ki. 11:42)

f 34th prophecy in Ps. (45:6-7, fulfilled in Christ, Heb. 1:8-9). Next, v 17

g This isproof that Jesus Christ is God -one of the 3 divine persons intheTtin-Ity(Trinity p. 280*, Cp. Isa.7:14; 9: 6-7; Jer.23:6; 33:16; Mic. 5:1-2; Mt. H8-23: Jn, 1:1-2; Heb. 1:1-2; Rev, 1:8, 11; 21:6; 22:13)

h Christ's kingdom, which He sets up at His 2nd advent, will be eternal, not onlyfor 1,000 years (Isa. 9:6-7; Ezek. 43:7-9; Dan. 2:44-45; 7:13-14,18,27; Lk. 1:32-33; Heb, 1:8; 12:28; Rev. 11: 15; 22-A-S). The purpose of the first 1,000 years is to rid the earth of all rebellion (1 Cor. 15:24-28; Eph. 1:10), Christ will then continue to reign forever over the people who go from the MiUenniuro into the new earth

i Heb. shebet, an ornamental rod or staff used as a symbol of sovereignty and power (V 6; Gen, 49:10; Num, 24:17; Isa, 14:5; Ezek. 19:11, 14; Amos 1:5; Zech. 10:11) j Heb. mishor, upright place or thing (v 6; 67:4).Christ's sceptre is one of ri^t-eousness (V 6-7; Heb. 1:8, Cp. Isa, 11: 4-5; 16:5; 32:1; Jet. 23:6; 33:15)

k This describes the character of the Messiah (Heb, 1:8-9), Because He did love righteousness and hate lawlessness His God, even God the Father, made Him the Messiah and anointed Him with the oU of gladness above His fel-lows(v 7; Acts 2:36; Eph, 1: 20-23;PhiL 2:9-ll;Heb.l:l-3; 12:1-2; iPet. 3:22)

1 Messiah-Christ means the anointed One

m This indicates that all mourning, sorrow, and death had come to an end. Ancients did not anoint themselves while mourning

n Heb. chaber , companion (v 7; Eccl. 4: 10; Isa. 44:11; Essek. 37:19), The companions of the Messiah were the apostles and other disciples (Mt. 10:1-8; Acts 1:1-8, 15-26; Eph. 2:19-22)

o Here we come back to king Solomon of V 1-5. The A siatics are very partial to perfumes, everything with them being perfumed, especially their garments (V y; Song 1:12, 14; 3:6; 4:10-U: 5:5. 13; 6:2)

0 This substance is mentioned as a perfume (v 8; Pr. 7:17; Cant. 3:6; 4:14) and as one ofthe ingredients of the holy incense (Ex. 30:23). It comes from the dried gum of a balsam tree in Arabia. It has a faint though agreeable smell and a bitter taste

q A substance for perfuming garments (v 8), beds (Pr, 7:17; Cant, 4:14). and the dead (jn, 19:39)

r A fragrant plant growingin Asia closely allied to the cinnamon. The powdered bark was used in perfumes (v 8), and in the holy anointing oil (Ex. 30:24)

s Ivory houses are mentioned in v 8: 1 Ki. 22:39; Amos 3:15. Ivory thrones (1 Ki. 10:18), benches (Ezek. 27:6), horns (Ezek. 27:15), beds (Amos 6:4),~an3' vessels fRev, 18:12) are also mentioned

Confidence in God

Exhorlion to praise God

a 3 thin Si God It

1 A refune (v 1. 7. 11)

2 Suen^th (v 1) 5)

3 A very ptdcnt heir In trouble ^v 1, This IS suppoieJto' written

Juringthe lietie of Jc ny Senlucherib. It fits Qo oiiicr pertotJ of Israel't hlnory. It is the pictuxe of a successful deferue, not a victorloiu cairpjittn b 4 t unes not to fcin Thoii ,^!

1 The earth be reii)o\cJ{v 2)

2 Mountains be carneJ Into the sea i .v'aiers roar anJ be truobleJ (v J)

4 MouQtainj shake byjn earthquake c 36ih prop^iecy in Ps. (4<):4-ll. unfulttUeJ). Next. 47:1 d This is tx> doubt the river that will flow out froti) the sanctuary, the temple, the capital bmlding of Christ when He comes to rcigp. It will flow southward frorr the temple throuiih Jerusalem and then be parted into two streams. Half of the river will flow into the Mediterranean Sea and half into tiic Dead Sea. The waten of the Oead Sea will then be healed and flsh will come from the Mediterranean into the Dead Sea. exceedingly many^Ezek. 47:1-12: Zech. 14:8). T Ws could also refer to the river flowing out from the capiul building of Cod in the New Jetuialem when it is moved to the planet eaith (Rev. 22:1-2. notes)

3 raasons for future fulfillment;

1 There is no such rivet in Jerusalem now to fulfill V 4. There will be one when the Messiah comes (Ezek. 47:1-12: zech. 14:8)

2 Codis not in the midst of Israel to fulfill V 5. 10-11 UteraUy

■i Verse 6 is not a description of any past history of IiaeL It fits more the prophecy of Armageddon when the Lord will uner His voice before His armies and defeat the ragin>; nations surrounding Jerusalem (Isa. 63:1-6; Joel 2:1-11: 3:1-21; Zech. 14: Rev. 19:ll-2n

4 The desolations in the earth, of v S.Will be caused by the seals, trumpets, and vials of Rev, 6:12-9:21; 11:15-19; 16:1-21. No desolations have been made in the earth during Israel's history in Palestine as there will be during these judgments of the future tribulation, and as seen in the passages above

5 Making wars to cease unto the end of the earth has not come to pass yet. This will happen at the 2nd advent of Christ and the Millennium (v 9; Isa. 2: 2-4;Zech.l4;Rev. 13:11-21; 20:1-10)

6 The destruction of weapons of war will not take place until the MiUen nium(v 9; Isa. 2:2-4; Mic, 4:1-8)

7 Israel will no; know God until the Messiah comes (v 10; Zech. 12:10-13: 1: Mt.;;:):37-39; Acts 15:13-18; Rom. 11:25-29)

8 God will not be exalted in the earth andanKjngthe heathen until the Millennium (v 10; Isa. 2:2-4. 11-21; 11: 3-16; Ezek. 37:16-28:38:16-23; Dan. 2:4-1-45; 7:l:)-14;Mt. 23: 31-46; 2 Th. 1:7-10; Rev. 11:15; 19:11-20:10)

e Sec note h. 3:2 f 3 works of Cod:

1 MaklHR desolations in the eanh (v 8; Rev. 6:12-17; 8:7-9:21; 16:1-21)

2 Cauilng wars to ceajc (v 9; Iw, 2:2-4)

3 BrcaJdngthe weapons of war (v 9; Isa. 2:2-4; Mic. 4:1-5)

gllilj is Cod's ultimate p rposc in all the earth. To this end He will send Jesus Christ with the armies of heaven to take over the novernments of this world, reign 1.000 years and rid the eanh of all rebcllion(l Cor. 15: 24-28; Eph. 1:10; 2 Th. 1:7-10; Jude 14; Rev. 11:15: 19:11-20:10). After that Cod will bcconn: all and all as before rebellion began with Lucifer and the pre-Adamltes. and later. Adam and the Adamites of this period (1 Cor. 15: 24-28)

h .)7th prophecy in ps. (47:1-9. unful-HUc J. but will be fulfilled in the Millennium and forever). Next. 48:1

I Clapping hands was one method of re-

What God ia to Hiit people: Five-fold confiiience

refuge and very present

y!J.QIL^ our

^-* strength, a help in trouble.

■to will'^ot we fear. ?■ e earth be removed,

and LliL/uxh the mountains be carried into the midst of the sea; 3 ThQugh. the waters thereof roar and be troubled, tl\QUjih the mountains shake with the swelling thereof. Se lah.

2 The (Ezek.

Millennial 47:1-12; Zech.

river 14:8)

*4 'There is •'river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

3 Tenfold reign of God and Messiah over Israel (Isa. 2:2-4; 9:6-7; Dan. 7:13-14; Zech. 14; Rev. ll:15;lCor. 15:24)

5 Go d is in the midst of her; she shall not be moved: Qod shall help her, and that right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The Lord of hosts is with lis; the God of Ja'cob is our refuge. 'Se'lah.

4 Invitation: 5 works of God

8 Come, behold the'works of the Lord, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; ^ breaketh the bow, and cutteth

sn-REAT

V^ yeatly

7 reasons to praise. Cp.

48 9: 54:4; 56:12; 68:3

• 6"Siiig praises to God, gigg praises: sin^ praises unto our King, sin^ praises.

• 7*.For God IS the King of all the earth: sin^ ye praises with imderstanding.

8 Cod reixneth over the heathen: God sittelh upon the throne of his holiness.

9 The princes of the people are gathered together, even the people of the God of A'bri-ham: for the "^shields of the earth belong unto God: he is greatly exalted.

PSALM 48

Twelfth Messianic Psalm A Song and Psalm for the sons of Korah. 1 Fifteen-fold greatness of God and His capital city

the spear in simder; he bum-eth the chariot in the fire.

5 Command: God's ultimate purpose in the earth

•10 Be still, and know that I am God: * I will be exalted among the heathen, I will hs exalted in the earth.

11 The Lord of hosts 15 with us; the God of Ja'cob is our refuge. Se'lah.

PSALM 47

Eleventh Messianic Psalm To the chief Musician, A Psalm for the sons of Korah.

1 Two commands to praise:

7 reasons to praise

?/^ 'CLAP y our ha nds, all ye Vy people; 'sho ut u nto God with the voice of triumph.* 2»For the Lord most high is terrible; he is a great King over all the earth

3 HcshAil subdue the people under us, and the nations under our feet

4 He shall choose our inheritance for us, the excellency of ja'cob whom he loved. S6 lah.

5 Ood i%, gone up with a shout, the Lord with the sound of a trumpet.

2 Five commands to praise:

IS the Lord, and to be praised in the city of our God, in the moimtain of his'lioliness.

2 Beautiful for situation,'the joy of the whole earth, is mount 'Zi'6n, on the '•sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, 'the kings were assembled, they passed by together.

5 They saw it, and so they marvelled; they were troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of a woman in travail.

7 'Thou b reakest the ships of Tar'shish with an east wind.

8 As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Se'lah.

2 Seven commands to praise God: 7 reasons to praise

9 We have thought of thy lovingkindness, O God, in the midst of thy*temple.

10 According Ig thy name, O God, so IS thy praise unto the ends of the earth: thy right hand is full of righteousness.

11'Let mount Zi'6n rejoice, let the daughters of jO'dah be glad, because of thy judgments.

12 Wajk about Zi'6n, and go round about her: teU the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell if to the generation following.

H4 EfiX this God IS our God for ever and ever:'" be will be our guide even unto death.

PSALM 49

Sixth Psalm of Instruction (on riches, wisdom, and

honor) To the chief Musician, A Psalm for the sons of Korah. 1 Universal call to hear: three commands this, all i/e people; ear, all ye inhabit-

S^

Jolclng In Israel (v 1; .iKi. IblJ.Cp. 98:8; Isa. 55:1'.;), This is looking forward to the kingdom age when all the eanh will rejoice because of Its eternal dcUverance (Rom. 8:21-25; Isa. 15). Only once inhere a comm.md to > lap hands (v 1)

Continued.colufiin i —^»-

k 7 reasons to slujut and praise Cod:

1 A time of triumph (v I) "

2 Cod is most hlgli and terrible (v 2)

3 Me is a grcit King over earth (v 2)

4 He shall subdue all enemies (v 3)

5 Me shall subdue all nations(v 3)

6 llcshallclioo$courinhcritanLe(v4)

7 He Himself i~ iriui; nli.int (v 5)

a 4times in' :sc men arccom-

maodedto 1 to Cod (V 6). 50

times in.Scnpiure men are commanded tosingpraises to God (v 6. 7; 66:2: 68:4. 32; 81:1:96:1-2; 98:1.4-5; 105: 2; 135:3; 147: 7; 14* 1. 3. 5: Ex.l5:21; Num. 21:17; IChr. 16: 9. 23; Isa. 12:5; 26:19; 27:2; 42:10-11; 44:23; 49:13; 52:9; 54: l;Jer. 20:13; 31:7;Zeph. 3:14; Zech, 2:10; Rom. 15:9; Jas, 5:13)

b 7 reasons for singing praises to Cod:

1 Me Is our Kiiigfv 6)

2 He is King of aU the earth (v 7)

3 He reigns over the heathen (v 8)

4 He sits upon the throne of His holiness (v 8)

5 Princes are gathered together (v 9)

6 The shields of earth are His (v 9)

7 He is greatly exalted (v 9) These statements are yet to be fulfilled In a more literal sense

c The Sept. trans, it. the strong ones of theear^The idea isthat aU ine rulers and defences of the earth belong to God (v 9)

d 38thpro[^ecyinPs. f48:1-14. partially fulfilled, but is mainly a description of the eternal city of Jerusalem, v 8. 14). Next, 49:14

e See Holiness , p. 627

f This willbetruein the Millenniumand forever when Messiah reigns in Jerusalem over all nations (v 1; Isa. 2:2-4; Ezek. 4b; Zech. 14)

g Immediately south of Mt. Moriah

h With Moriah and the temple immediately on the north side of Mt. Zion

i Many Gentile kings have envied the prosperity of Israel and coveted the riches ofthe temple, but they have had no power against it until Cod brought judgment for sin. In the future restoration many will see the glory of the eternal temple and fear God (Isa. 2: 2-4; Zech. 14:16-21)

j See 1 Ki. 9:26; 10:11. 22; 22:48

k .Mention of a temple gives no clue of when written (see note 1. 27:4)

1 7foldcommandiopraiseGod (v 11-13^

1 Let Mt. Zion rejoice

2 Let the daughtersof Judahbeglad

3 Walkabout Zion

4 Co round about her

5 TeU the towers thereof

6 Mark well her bulwarks

7 Consider her palaces

m 7 reasons to praise CoA

1 His lovingklnJnesses (v 9)

2 Cod is in the midst of the temple

3 Because of His name (v 10)

4 His right handis full of rignteous-ness (v 10)

5 Because of His judgments (v 11)

6 He is Cod forever Iw 14)

7 He will guide until death (v 14)

n 2 commands to all men:

1 Hear this(v 1)

2 Give ear (v 1)

This Is the 7th of 10 anonymoiu pialroi for the sonj of Korah (note a, 42:1)

^ Cont. from Column 2

j 13 times in Scripture men are commanded to rfioiH_(v 1; 5:11; 32:11; 35c 27; 132:9. TSTTosh. 6:5.16; Isa. 12:6; 42:11; 44s23; Zeph. ;i: 14; Zech, 9:9)

7 examples of ahoutinff

1 Israel in false worshlp(Ex.32:17-18)

2 Israel when fire fell (Lev. 9:24)

3 Israel at the fall of Jericho (Josh. 6)

4 Israel when the ark came home (1 Sam. 4:4-5; 2 Sam. 6:15)

5 Israel when Saul was chosenfl Sam. 10:2^

6 Judah In battle (2 chr. 13:15)

7 Israel when the temple foundation was laid (Ezra 3:11-13)

T hese and other examples of sliouting in Scripture are those of national triumphs, shouts in battle, or some other special occasion

PSALMS 49, 50

Complaint of present evils

God's help is ever present

a Heb. cheled, age; the world as transitory,"aTTin 7:14. Only found twice

b A term meaning all mankind. The call is for all classes to realize the need of redemption (v 5-15)

c 5 personal references:

1 My mouth shall speak wisdom (v 3)

2 My heart shall understand (v 3) 4)

3 My ear shall incline to a parable(v

4 My Hark saying will I put to music and play it upon a harp (v 4)

5 My heels (my feet) aresunounded by the wicked (v 5). The true rendering is: Why should I fear in the evil day, when the iniquity of my enemies surrounds me?

d Question 59. Next, 50:13

e Heb. batah , to confide in, so as to be

secure without fear. It is rendered trust _. 107 times. Trusting and boasting in

riches is a fool's confidence and it soon

vanishes. Cp. Lk. 12:15-21 f 4 things riches cannot buy.

1 Redemption for a brother's soul(v 7)

2 Ransom for one's own soul (v 7)

3 Eternal life for the soul (v 8-9)

4 Immortality of the body (v 9)

g Heb, kopher, to cover; a redemption price that will satisfy the claim;atone-ment(v 7; Ex. 30:12; Job 33:24; 36:18; Pr. 6:35; 13:8; 21:18; Isa.43:3), Here it is not redemption of property, but of the soul (v 8)

h The redemption price ofthe soul is too high to be paid by corriptible things, as silver and gold. It takes the priceless blood of Christ to redeem the soul(Mt. 26:28; Col. 1:20; Heb, 9:12-28; 10:4-23: 13:12,20; 1 Pet. 1:18-23: Rev, 1: 5; 5:8-10; 7:14; 12:11)

i The redemption of themselves ceases forever; and is impossible by riches (v 6-9). The idea is that riches could never be the ransom price of the soul, for it is more valuable than all the world (Mk. 8:36; jn. 3:16) j The price for a man to be given life for the soul forever, and for the body to become immonal is too high for riches to buy (v 6-9). These facts of redemption constitute tne dark saying the psalmist was to utter (v 4)

k Lit,, it must be seen that the rich die as do fools, even though they are rich and their wisdom teaches them the best methodof managing their riches to get the best good out of them. Their wealth is left to others (v 10)

1 Physical death is separation of the inner man from the outer man,the soul leaving the body (Jas. 2:26)

m The word perish here is the equivalent of physical death. See Perish , p. 627 . It never means annihilation of the body or soul

n 3fold inward thought ofthe rich (v 11):

1 Their families shall continue forever

2 Their dwelling places shall continue to all generations

3 Their lands will be a memorial of their names

o In spite of man's effort to continue his name, family, and greatness his honor soon perishes and his memory is forgotten (v 12; Eccl. 3:19-20; Jas. 2:26)

p It isfoUy for man to seek to conrinue his name and greatness, as in v 11. One's posterity seeks to preserve his memory, but it is useless (v 13)

q 39th prophecy in P s. (v 14-15, unful-filled^. Next, 50:1. Here, rich men die like sneep and other beasts (v 12, 14), and go to sheol, the unseen world. The word sheol is used 3 times here and is wrongly translated grave (Hell, p. 620)

r The godly shall be resurrected and have dominion over the wicked. This refers to the resurrected saints reigning over the coming perpetual generations of natural people (Gen. 9:12; Dan. 7: 13-14,18,27; Lk. 22: 30; 1 Cor. 6:2-4; 2 Tim. 2:12; Rev. 1:5-6; 5:10: 11:15; 22:4-5) s This refers to the time when Christ went to hell, liberated all the righteous souls, and led them captive to heaven (v 15; 16:10; 68:18; Eph. 4:7-10)

t Heb. sheol. hell (v 14-15; p. 620-622)

ants of the^orld:

2 'Coth low and high, rich and poor, together.

3' ^v mouth shall speak of wisdom; and the meditation of mv heart shall be of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

2 Riches cannot redeem the soul and give eternal life

5<'Wherefore should I fear in the days of evil, when the iniquity of my heels shaU compass me about?

6 They that 'trust in their wealth, and boast themselves in the multitude of their riches;

7 None of them /can by any means redeem his brother, nor give to God a «ransom for him:

8 (For the redemption of their soul is'T)recious, and'it ceaseth for ever:)

9'That he should still live for ever, and not see corruption.

3 All men die alike and all bodies see corruption like the beasts (v8-9; Gen. 3: 19; Eccl. 3:19-20; Dan. 12:2)

10*For he seeth that wise men 'die, likewise the fool and the brutish person ""perish, and leave their wealth to others.

11 Their "inward thought is. that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

12°NevertheIess man being in honour abideth not: he is

like the beasts that perish.

13This their way is their foUy: yet their posterity approve their sayings. Se'Iah.

4 Resurrection of the body and redemption from sheol. The confidence of the Psalmist. Cp. 1 Jn.3:21

*14 ^ike sheep they are laid in the grave; death shall feed on them; and the"upright shall have dominion over them in

never^ee light. 20 Man that is in honoiu-, and understandeth not, is like the beasts </ia<*perish.

PSALM 50

Psalm of Judgment

A'^Psalm of Asaph. 1 The

Judge: tenfold work of

judgment

*01HE'mighty God, even the A Lord, hath spoken, /and called the earth,from the rising of the Sim imto the going doven thereof.

2 Out of Zi'on, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God IS judge himself, *Se'lah.

2 Fourteenfold reproof of Israel: two commands

• 7 *Hear. O my people, and'l will speak; O I§'ra-el, and I will testify against thee: I am God, even thy God.

8 I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

9 I will take no bullock out of thy house, nor he goats out of thy folds.

10 For every beast of the forest IS mine, and the cattle upon a thousand hUls.

11 I know all the fowls of the mountains: and the wild beasts of the field are mine.

12 If I were'hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 *Will I eat the flesh of bulls, or drink the blood of goats?

the morning; and their beauty shall consume in the grave from their dwelling.

IS^ut God will redeem mvsoul from the power of the 'grave: for he shall receive me. Se'Iah.

5 Two commands not to fear the rich who see corruption like beasts (v 10, refs.)

not thou afraid when

•lG"Be

one is made rich, when the glory of his house is increased;

17 ^For when he dieth he shall carry nothing away: his glory shall not descend after him.

18'^Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself.

19 He shall go to the generation of his fathers; they shall

3 God and man's part in answered prayer

- 14' Offer unto God thanksgiving ; and pay thy vows unto the most High:

- 15 And^ call ut)on me in the day of trouble : I will deliver thee, and thou shalt glorify me.'^

4 The wicked reproved: their twelve sins

16 But unto the"wicked God saith,<What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest mv words be hind thee .

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19 Thou giv est thy mouth to

u 2 things iiot to fear (v 16): 1 Man when he is made r

^ ,.,„ _.. .._ rich

2 One whose glory of his house is increased 5 reasons not to fear wicked rich men:

1 They cancarryno more to the grave than the poor man - nothing 17)

2 Their glory will vanish with them (v

Continued, column 4 ^

5 Their bodies perish like the beasts. This could only refer to the body going back to dust again (v 9, 12; Eccl. 3: 19-20; Jas. 2:26; p. 620-622) w 2 common practices (v 18):

1 Men satisfy themselves as long as they live

2 Men will praise another when he is prosperous

a The ungodly will be cast into outer darkness (Mt. 8:12; 25:30; Jude 13)

b Heb. damah. to be cut off (v 12, 20). Not the same wordasin note m, v 10

c The 1st of 12 psalms of Asaph, son of Berachiah,one of the chief leaders of music in David's organization of tabernacle worship (1 Chr. 15:16-19; 16: 5-7; 25:1-9; 2 Cnr. 5:12; 35:15; Neh. 12:46). He was a composer of both words and music (2 Chr. 29:30). The 12 psalms of A saph are 50, 73, 74, 75, 76, 77. 78, 79, 80, 81, 82, 83. Some object to the authorship of Ps. 74 and 79 as being by Asaph and claim they refer to the Babylonian captivity, but there is nothing in them to prove this. Many times Jerusalem was taken and plundered, and the writer by inspiration, could have predicted in song such desolation for any one of these times

d 40th prophecy in Ps. (50:1-6, unful-filled, but will be tulfilled when God the Father comes to earth with Christ (Dan.7;Zech. 14:Tit. 2:13). Next, 52:5

e Heb. El Elohim Jehovah , meaning the God oTGods,even Jehovah. Occursonly here and in Josh. 22:22 (twice)

f See 10 reasons this is the judgment of the nations, p. 628

g See note h, 3:2

h 5 commands to God's people:

1 Hear, and I will speak (v 7)

2 Hear, and 1 will testify against you (v7)

3 Offer untoGodthanksgiving (v 14)

4 Pay your vows to God (v 14)

5 Call upon God in trouble (v 15) i 10 reasons for the 5 commands

1 Because I speak to you (v 7)

2 Because 1 testify against you(v 7)

3 I am the true God (v 7)

4 I am your God (v 7)

5 I will not rebuke you for not offering to Me those things that are already Mine (v 8-11) (v 12)

6 I do not complain to you of hunger

7 I do not depend upon flesh and blood for Ufe as you do (v 12-13)

8 1 desire your praise (v 14)

9 I want truth and faithfulness from you - pay your vows (v 14)

10 1 want you to pray and depend upon Me in trouble (v 15)

j That God and angels can and do eat food i s one of the clearest facts of Scripture (Gen. 18:8; Ex. 24:9-11; Ps. 78:25; Lk. 22:16, 18, 30; 24:43; Rev. 19:9)

k Question 60. Next, v 16. This question was not asked to prove that God cannot or that He does not eat food, but to emphasize the fact that He is not dependent upon the food that man must have to keep alive. He could not say that He never did eat meat, for He ate beef as seen in Gen. 18:7-8

1 Offering praise to God is true worship and glorifying to Him (v 14-15, 23; 40:6; 51:17; Heb. 13:15). This is the opposite of being unthankful (2 Tim. 3:2)

m The promises are always based upon meeting conditions. When one has faithfully offered praise to God and paid his vows to Hxm, as commanded m v 14, then he can claim the deliverance of V 15 n 12fold charge against the wicked: You

1 Are insincere in declaring My statutes (V 16)

2 Break My covenant (v 16)

3 Hate instrucaon (v 17)

4 Cast My words away (v 17)

5 Find pleasure in thieves (v 18)

6 Partake with adulterers (v 18)

7 Give your mouth to speak evil(v 19)

8 Deceive with the tongue (v 19)

9 Speak against your brother (v 20)

10 Slander your brother (v 20)

11 Think that I am lawless and conupt as you are (v 21)

12 Forget God (v 22)

o Question 61. Next, 52:1

^ Cont. from column 2

3 They shall gp in death like others

4 They shall never see light

a Codliloogiuffalng to war J all donen DotwiUlog ttutany ihould perish, but that all jhoultl conie to repentatKe (C Pet. M^

b GoOkuowstbechouflbtiof all tT>ea. The wicked here consider Cod no better than themselves -Lawless andiuafaith-fiil(v 21)

c 2 't'^Pg' related to sjlvatlop:

1 Ofterljig praise to God (v 2J)

2 Ordering the coovervation (Heb. derek. way; courseof life: walk)arlght

J 21 requegs of David for renoraUoo:

1 Have mercy upon vi^c (v 1)

2 Have mercy opontre according to Your lovlagkindness (v 1)

3 Have mercy upon me according to Your many tender mercies (v 1)

4 Blot out my transgressions (v 1)

5 Wa A me thoroughly from ini^uiiy

6 Cleanse me from my sin (v 2)

7 Purge me with hyssop

3 Wash me(v 7) ts 3)

9 Make me to hear joy and gladness

10 Hide Your face from my sins

11 Blot out all my iniquities (v 9)

12 Create in me a clean heart 10)

13 Renew a right spirit within me (v

14 Cast me ooi away from Your presence

15 Take not Your Holy Spirit from me(v 11. Cp. 1 Sam. 16:14)

16 Restore umo me ihe joy of Your salvation 12)

17 Upholdme with Your freeSplrit(v

18 Deliver me from blood-guiltiness

19 Open my lips (V 15) (v 14)

20 Do good in Your good pleasure to Zlon 18)

21 Build up the walls of Jerusalem (v e See 30 reasons for his 21 requests, p.628 f See note b, 1": "

g All statements in this psalm seeking forgiveness and restoration to grace as in the 21 requens of note d. above, show that seeking God, repentance, praying, confession of dn, and meeting other coniidons are required of men who backsUde

Allscr'rtjrc' requirere-lnstatemem wlthC .niscommlfted(P$.51;

Isa. 1:1 ■. 59:1-2: Mt. 3:2: M

17; Lk. l r i, a; 24:47; Acts 2: 38-39; 3: 19: 26:19: Rom. 2:4-7: 3:24-31: 6:1-23: 8:1-13: 1 Cor. LI8-24; 9:27: 1 Jn. L7-9: 3:5-10: Rev. 2:5; etc.)

The term blot out means to erase, as a debt from a book. Confession is always a condition of forgiveness (Lk. 13:3, 5: Rom. 10:9-10: 1 Jn. 1:9)

h How could he be washed if his sin was not held against him"

i Whyisthis if it Isnot rev^ulred of God"* j This only emphasizes thie awfulness of lin in Cod's presence. The sins of all men are committed against others be-lidesCod. David's dn was also against Uriah, Bathsheba, and all Israel (2 Sam. 12)

k Qijoted in Rom. 3:4

1 ii I one of a numberof texts proving V.a: -^trine of being bom In rin (v 5; Gen. ♦: 15-19: jn, 3:44; Rom. 2:12-16: 5:12-,."1; Eph, 2:1-3; 1 Jn. J:8) This is the center of all true religion and nghtcousness if one Is savcd(2 Cor. 5c 17-19). and of sin in all unsaved (Mk-7:19-21; Rom, 1:18-32; 1 Cor. 6:9-11: GaL 5:19-21: CoL 3:5-10)

n All blood of sacrifices was sprinkled with hyssop, hence the expression here to be clC4n ■•' '— ,11 ,,., k . f .i.u ij, the trac .ii> jL

1 .;0; Heb. ^ t... i ■ i-. . i >: i.., 20; 1 Jn. 1:7; Rev, LS: 5:8-10. Cp. Lev. 14: 4-6: Num. 19:6,18; Isa. 1:16-19)

o All these requests arc useless if one

m

does not nccJ -- ':

from sin again >

sir.. ■■■■ -fa b.uK ■"l (V 1, 9),

1 ' ■.-.

.1

.1-

nd cleansing

cs back into

• c to b c

. ■ 2. ^.

(V l,3),a[i face jjjalnlroir

the sins of a t\i. ■ hcJ

to God. A new ■■.cd

and a right spirit tc.-iocj m j backslider again or he will be cast away

evil, and Jhj- tongue (nune^th ners shall be'converted unto

jjrrrit.

■ nnd speakest

, thou slan-

A :iiother's son.

. ,,s hast thou

1 kept silence; *thpu

1 that I was altogether

such'an one as thyself: but 1 lips; and my mout

will reprove thee, and set them in order before thine eyes. 22 Now tiLQsider this, ye that forget God, Icsl I tear you in pieces, and there be none to deliver.

S How to avert judgment

►ZyWhoso offereth praise glori-fietb me: and to hiin that ordereth his conversation aright will I shew the salvation of God.

PSALM 51

First Prayer Psalm To the chief Musician, A Psalm of Oavid, when Nathan the prophet came unto him, after he had gone in to Bath-sheba (2 Sam. 12).

1 Four requests for forgiveness and cleansing

HAVE mercjr upon me, O God."according to thylov-ingkindness: according untp the multitude of thy tender mercies tblpt oul my transgressions.

2*Wash me thoro ughl y from mine iniquity, and cleanse me from my sin.

2 Tenfold confession of sin

3'For I acknowledge my transgressions: and my sin is ever before me.

4 'Against thee, thee only, have I siimed, and done this evil in thy sight: *that thou mightest be justified when thou spesik-est. and be clear when thou judgest.

5 Behold,'I was shapen in iniquity; and in siij did my mother conceive me.

6 Behold, t^hou desirest truth in the^inward parts: and in the hidden part thpu shsli make me to know wisdom.

3 Fifteen requests: 22 results if granted

T'Vwg.c roe with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; </i^ the bones ir/iic/i thou hasl broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

lO^Create in me a clean heart. O God; and renew a right spirit within me.

11'tast QIC not awfti' from thy presence; and lake not thy holy spirit from me.

12 'k' me the joy of th . and uphold me'ii(//i thy irtc spirit.

13 Then will 1 teach transgressors thy ways; and sin-

ihee

14 Deliver me from »blood-^uiltiiiess, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

15 O Lord, ooen thou

open thou my nouth shall shew

Irom Cod's presence and have the Holy Sptnt taken away fruni him, as stated lu V 10-i4. Sec note d, oaU 4:19

P Sec Spirit, p. CIH

q Heb, shalak, to throw out, down, or away so as to destroy or get rid ol, as In (.en. 37:24; Ex. L J2: .'id. such

Contiiiuod.coluii.n ■' —^^

forth thy praise.

16 Fof thou'de sires t not sacrifice; else would I give lY.' thou delightest not in burnt oflfer-ing.

17" The sacri fices of God are a broken spirit: a broken and a contrite heart, O God, ' thou wilt n ot despise.

18 Do g ood in thy good pleasure unto^ZTdn: build thoM the walls of Je-rii'sa-16m.

19 Then shalt thou be pleased with*the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

PSALM 52

Seventh Psalm of Instruction (on treachery of the righteous) To the chief Musician, Maschil (instruction), A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech (1 Sam. 21). I Sixfold character of Doeg (1 Sam. 22:7-23. Cp. 2 Sam. 16:1-12, 31; Ps. 55:12-14)

rnr THY'boastest thou thyself "V in mischief, O mighty man? the goodness of God endureth continually. 2 Thy tongue deviseth mis chiefs : like a sharp razor.

working deceitfully.

3 Thou lovest evil more than good; and lying rather than to speak righteousness. 'Se'Iah.

4 Thou loye.st all de vouring words, O thou deceitful tongue.

2 Threefold judgment of God

*S*Qod shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. S6'lah.

3 Fourfold attitude of the righteous under the law

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, this IS the man that made not God his strength; but'trusted in the abundance of his riches, and strengthened himself in his wickedness.

4 Four blessings of the just

8^ut I gm lUte a green olive tree in the house of God: I tru$t in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done it: and I will wait on thy name; for if IS good before thy saints.

PSALM S3

has been done many times to backslider'. 1 .v . •• nl.-i nf S.-inj f-a?t

awa> . :"cn

that su.... ■■ ^ . . ..-aborn

rebels, p. '•. i.

r <:•:■ • ■ '-13:16:14)

s •■ L'stored if

lit. •*.« v.<<-(vv- .t.i*v It I w>a •(!

t With a willing and unforced spirit

a Hefa .shub ,to turn back;retreat:recoven restore: to bring back (v 13: 19: 7; Isa, 1:27:6:10, Cp.Mt.i:!: 15; 18:3; Mk. 4: 12: Lk, 22:32: Jn. 12:40: Acts 3:19; 15: 3; 28:27: Jai 5:19-20). Conversion, new birth,andall thepnases of salvation we know in the gospel were known toO.T, saints. Seep. 158 of N. T.

b This refers to the crime of having Uriah, the husband of Bathsheba, killed (2 Sam. 11:14-21)

c This truth Is stated two times (v 16: 40: 6^. Cod's real desire has always been that there be no sin to make It neces-saryfor sacrifices to be offered. David is saying that crimes like his are not to be forgiven by animal sacrifices, that the law does not provide sacrifices to atone for deliberate murder and adultery. He realizes he is at the mercy of God as his judge: and mercy must come from His grace and rwt from His law. The law could only kilL It could not forgive transgressions of its precepts or glvelife unless perfect obedience to It was rendered

d 2 sacrifices that are always acceptable

1 A broken spirit^ Heb. shabar, to shiver: break in pieces: reduce to splinters. See 35brokeii thin gs, p.626

2 A broken and contrite I^art. Heb, dakah , from daka , to crumble: beat to pieces; bruise; crush: huroble(v 17; 34: 18: Isa. 57:15), Cp. nakeh , smitten: maimed; dejected; contrite: lame (Isa. 66:2)

e God will not despise a broken and a contrite spirit or heart because of His infinite compassion, mercy, and grace which are promised to all who are crushed and beaten to pieces by sin and Satanic powen

f The Heb. zion or the Gr. Slop was the name ofthe city of David (2 Sam. 5:7). That Ophel and Zlon are equivalent names applied to the highest point of the ridge running due south from Mount Moriah is now generally conceded (2 Chr. 27:3; 33:14; Neh.3:26-31; 11:21). The word is never used in Scripture of the church or Christians

g The animal sacrifices and offerings of the law are here called the sacrifices of righteousness because it was right to offer them in faith in the coming Redeemer who fulfilled their predictive and shadowy program (Lk. 24:27, 44: Heb. 9:1-28: 10:1-23). They were righteous sacrificesbecauseGodcommanded then; until Christ came to be the fulfillment of them. Now, if they would be offered, they would be unrighteous sacrifices, for God ended them inChrist (Rom. 10:4; GaL 3:19-28; 4:21-31; Heb. 7:11-10:23)

h Question 62. Next, 53:4

1 6fold character of Doeg (1 Sam. 2L Tt.

1 Boastful and treacnerous (v 1)

2 A liar and a slanderer fv 2J

3 A deceiver for personal gain (v 2)

4 A loverof evilmoreihangood(v 3)

5 A lover of lies more than truth (v 3) C A lover of seeing others hurt (v 4)

j Sec note h, 3:2

k 41st prophecy in Ps. (52:5-7, fulfilled in the judgment on ix>eg and in the lessons men get from his treachery). Next, 53:6

1 Doeg had much and trusted to get more from his treachery of David

m 6 contrasts between David and Doeg:

1 David was like a green olive tree in God's house (v 8): :x>eglike a dead tree cast out (v 5)

2 David trusted in the mercy of God (V 6); IX>en trusted in riches (v 7)

3 David will be blessed for evet(v 3); Doeg cursed lor ever ^v £)

4 David will praise God for ever because of God's help (V 9); Doeg will live in remorse :or ever (v 5)

5 David waited upon God's name (v •J); Doeg did not (v 7)

6 David was a good example for Cod's saints(v ^; Doeg was an example of cvil(v 6-T)

PSALMS 53, 54, 5S

Patience and confidence in God

a Heb. nabal, aupid, wicked, vile, i —-pious (seenotea, 14:1). The psalm asa whole is like Ps. 14, thaefore the notes there should be studied

b 6 things fools tay

1 There is no God (53:1; 14:1) 2-6 "Many years" ahead; take ease: eat; drink: be merr/ (Lk. 12:13-19)

c See 10 facts about atheism, p. 628

d See 12 cha racteristics of fools, note f, 1471

e Quoted in Rom. 3:10-12

f Literally, bowed Himself over to get a bener andcloserlookinHis examiaa-tion of men and their wicked ways (v 2; 14:2. Cp. Gen. 11:3: 18:21). Note what He saw Jv 1, 3-5)

g The sons ofAdam whom He had created

h This is what God is consuntly looking for among men (33:13-14; 69:20; Job 33:27; Isa. 63:5)

i This is a sutementof fact. The whole race had left God and the straightway for crooked paths. Note the 12 steps in backshdiog and apostasy in note t,14:1. The denial of God is the first step in total apostasy (Roir. 1; 21-32). When one loses faith in God he gradually sinks into the depraved life of the ungodly

j Becoming filthy is the result of forsaking God and going aside (v 3)

k Quoted in Rom. 3:10-18

1 Queaion 63. Next, 54. title rn The faiowledge here is true tmdCTStanding of the fear of the Lord, the beginning of wisdom (v 4; 111:10; Pt. 1:7; 9:10: 15:33: Isa. 11:2; 1 Cor. 12:8)

n A n idiom roeainng destruction (Jer. ID: 25; Amos 8:4; Mic. 3:3; Num. 14:9)

o The soil of prayerlessness produces a crop of sin and damnation (GaL 6:7-8)

p This gives the reason for the terrors of judgment upon the wicked. God dwells anxMig h&s people and reserves the light of vengeance for mistreannent (Heb. 10:30-31)

q Circle or class of the cighteoos

r Your shame of the counsel of the oppressed has been in vain, for the Lord is his refuge (v 5) s 42ndprophecyJBPs. (53:6, unfulfilled, but wbl ne fulfille(rat the 2ad advent of Chdst, Rom. 11:25-29; Isa. 59:20-21). Next, 55:12

t It was not necessary for psalms mentioning the captivity to have been written after die captivicies, anymore than it was necessary for propheciesof other events to have been written after they were fulfilled. Men forget inspiration when they seek to relieve God of any blander in the time elements of His Word. Could not David by the Spirit refer to a future captivity? This no doubt refers to the final regathering of Israel under the Messiah (Isa. 11:10-12; Ezek. 37; Mt. 24:31)

u Question 64. Next, 56:7

V 5 requests of David:

1 Save me by Your name (v 1)

2 Judge me by Your strength (v 1)

3 Hear my prayer (v 2) (v 2)

4 Give ear to the words of my mouth

5 Cut them off in Your truth (v 5) w 3 reasons for his 4 requesK (v 3):

1 Strangers have risen up against me

2 Oppressors seek after my soul

3 They do not set God before them X See note h, 3:2

y 6 reasons for praise to God:

1 God is my belper (v 4)

2 He is with them that upnold roe (v^

3 He will reward evil unto my enemies

4 It is good (V 6) (V 7)

5 He has delivered me from trouble

6 I have seen His vengeance upon my enemies (v 7)

^^^ Com, frorr: column 3

10 facts of Judas and Ahitbophel: |

1 They were Mends of masters(v 12)

2 Both betrayed and reproached their former friends (v 12) 12)

3 Both were lovers of their masters (v

4 Both magnified themselves agaiiw their best friends (v 12)

Eighth Psalm of Instruction

(on the wicked) To the chief Musician upon Mahalath (entreat or make prayer), Maschil (instruction), A Psalm of David. (12things of fools; 5 of God).

1 Words and deeds of fools

(Ps. 14:1)

T HE "fool hath"said in his heart. There is "no God-Corrupt are they, and "have done abominable iniquity fthere is none that doeth good.

2 God's search to find godly men on earth (Ps. 14:2)

2 God -^looked down from heaven upon the ^children of men.* to see if there were any that did understand, that did seek God.

3 God's discovery: all men

are ungodly (Ps. 14:3)

3' Every one of them is gone back: 'they are altogether become filthy; ^there is none that doeth good, no, not one .

4 llave the workers of iniquity ncTtnowledge? who'-eat up my people as they eat bread: they have not "called upon God.

5 There were they in great fear, where no fear was: ^for God hath scattered the bones of htm thaf'encampeth against thee: thou hast put them 'to shame, because God hath despised them.

4 God's ultimate purjjose: men on earth to be godly

(Ps. 14:7)

*6*Oh that the salvation of !§'-ra-el were come out of Zi'on! When God bringeth back 'the captivity of his people, Ja cob

! shall rejoice, and Is ra-el shall

'be glad-

1 PSALM 54

Ninth Psaim of Instruction

(on prayer and praise) yTo the chief Musician on Neginoth (stringed instruments), Maschil (instruction), A Psalm of David, v/hen the Ziphims came and said to Saul, "TDoth not David hide himself with us? (ISam. 23:19; 26:1). 1 Four requests: 3 reasons. Cp. Ps. 55:1; 66:1; 57:1, 7; 59:11; 86: 1, 12; 106:4; 108:5

'Q AVE me. O God, by thy O name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my

hold my souL

5 He shall reward evil unto mine^enemies: cut them off in

1 thy truth.

6 I will freely sacrifice unto thee: I will praise thy name,

0 Lord; for*i< is good.

7 For he hath delivered me : out of all trouble: and "^mine

eye hath seen his desire upon , mine enemies.

PSALM 55

Tenth Psalm of Instruction

(on prayer for judgment) ; To the chief Musician on ; Neginoth (stringed instra- I ments), Maschil (instruc- i tion), A Psalm of David.

1 Four requests: 8 complaints against the wicked

Y^ rVE ear to my prayer, O >^ God; and hide not thyself from my supplication. I

2 Attend imto me, and hear me: 1 mourn in my complaint, and make a noise; i

3 / Because of the voice of the I enemy, because of the oppres- ■ sion of the wicked: for 'they cast iniquity upon me. and in wrath they hate me .

4 My heart is sore pained within me: and^the terrors of death are fallen upon me.

5 ' Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

2 Sixfold desire of the just to escape the wicked

6 And I said, ' Oh wings like a dove wotild I fly away, rest.

7 Lo, then would I off, and remain in ness. *Se lah.

8 I would hasten from the windy tempest.

that I had ! for then and be at

wander far the wilder-

my 'escape storm and

mouth.

3 Tor strangers are risen up

against me, and oppressors

seek after my sou!: they have

not set God before them.

'Selah.

2 Praise: 6 reasons

I 4 Behold,'GodJs mine helper: the Lord is with them that up-

3 Two requests: 5 sins of the wicked

g ^estrov . O Lord, and divide their tongues: for I have seen violence and strife in the city.

10 "Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is in the midst thereof: deceit and guile depart not from her streets.

4 Betrayal of the Messiah

(Ps. 41:9; Jn. 13:18-19:

Acts 1:16)

♦ 12 Tor it was f^ot an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

13 But it was thou, a man mine equal, my guide, and mine acquaintance .

14 We took sweet counsel together, and walked unto the house of God in company.

5 Both were untrue to trust (v 12)

6 Both were equals in trust (V13) 13)

7 Both were guides or counseUon (v ,

8 Both were acquaintances known by [their masters (v 13)

9 Both had sweet fellowship with ! their masters (v 14) i 10 Both were fellow-wordiippers with i their masters (v 14) |

tool to take vengeance on EJavid for committing adultery with Bathsheba and having Udah killed(2 Sam. 11-12; iChr. 27:33-34)

2 In Jesus Christ being betrayed by His personal ifisciple and chosen apos-de, Judas (v 12-14; 41:9; 69:25-28; 109:8: Jn. 13:18: Acts 1:20-25) -^— Continued, column 1

a The enemies or David were Saul, the Ziphitesor the men ofKeilahwbo informed Saul of the whereabouts of David (1 Sam. 23:12)

b 22 good things for roan:

1 Light (Gen. 1:4)

2 Dry land anc seas (Gen, 1:10)

3 Vegetation (Gen, H2)

4 Seasons (Gen. L13)

5 Sea creatures (Gen. 1:21)

6 Land animals (Gen. 1:25)

7 A11 creation (Gen. 1:31)

3 A Hife(Gen. 2:13: Pr. 18:22) 9 Rest (Gen. 43:15)

10 Praise to God(Ps. 54:6; 921)

11 Lovingkindness of God (Ps. 6^ 16)

12 God HimseL"(Ps. 73:1: 100:5)

13 Nearness to God (Ps. 73:28; 106:1)

14 Trouble (Ps. 119:71)

15 Singing praises to God(Ps. 147:1)

16 Honey (Pr. 24:13)

17 Hope (Lam. 3:26)

18 Responsibility (Lam. 3c 27)

19 Salt(Nflc 9:50)

20 Law (Rom. 7:16:1 Tim. 1:8)

21 wm of God (Ron. 12: 2)

22 Zeal for good things rCaL -k 13) c I have seen Jehovah's deliverances d 8 requests of Davidk

1 Give ear to my prayer (v 1)

2 Hide not Yourself from my supplication (v 1)

3 Anend unto me (v 2)

4 Hear me (v 2)

5 Destroy their tongues (v 3)

6 DiviJe their toogoes (v 9)

7 Let death seize i4>OQ them (v 15)15) 3 Let them go dovi-n quick into hell(v

e Lit., I mourn and sigh with strong gu:-ttiral sounds in my complaint and am greatly agitated (v 2)

f 18 reasons for complaint: Because of

1 The voice of the enemy (v 3)

2 Oppressions (v 3)

3 Accusations (v 7\

4 Wrath and hatrea (v 3)

5 Pains of my aean (v 4)

6 Terrors of death (v 4)

7 Fearfulness and trembling (v 5)

8 Horror (v 5)

9 Storms and tempest (y 3)

10 Wagging tongues (v 9)

11 Violence and strife (v 9)

12 Mischief and sorrow (v 10)

13 Wickedness (V 11)

14 Deceit and guile (v 11)

15 Treachery (v 12-14)

16 Words ofpeace aaa flaiteiy in die mouth, but war in the heart (v 20-21)

17 Covenant breaking (v 20)

18 Destruction and blood (v 23)

g They charge me with crimes so as to have an excuse to zdbel agaiim my reign (v 3). Clamour against a rulei always accompanies rebellion

h I am in hourly expectation of being assassinated (v 4)

i This is only natural for a man who is in distress.moumlng. sighing, wounded of heart, and e;5>ecting death (v 2-5)

i This seemed to be the only way of escape for David who was hemmed in on every side by Ms enemies. This is perhaps the ciroe he was fleeing from Absalom, and his oiemies were within a stone's throw as he crossed Jordan (2 Sam. 17:22-23)

kSee note h, 3:2

1 Referring to the muiiaous people in general who were seeking to cut him off before he reached a safe place (2 Sam. 15:6, 12)

m Divide the counseUots so they will give opposite advice (2 Sam. 16:15-17:23)

n TMs refers to the leaders of the plot to ovenhrow David and put Absalom on die throne. They went about getting others to join their cause and sow strife among the people

o 43rd prophecy in Ps. f 55:12-14. ful-tUled in botb David and Christ). Next, 57:3

p This has a double Mfillrnent:

1 In David being betraye-by his personal counsellor and friend, AMthophel, whose advice was as the counsel ofGod(2Sam. 16:15-17:23). It is supposed thathe was a relative of Bathsheba and Uriah and used Absalom as a

J Heb. rruveth, death. Trim, death 123 tlnxs dead 7 dmei; died 6 iltDes die 4 UnieK and deadly 1 time

b Heb. chal. living. "Lei thera be can down to shcwl aUve, * proving thai hell 1j not the place of the body which Is not alive at phydcal death (]as. 2: 26). TH~e joul and spirit are Immortalfnoce m.lPei. 3e4). The word is trans. t}uick 3 times(V15:12-k 3:Num. 16:30) ;allve 33 Urre5(Gcn.4a: 7,27-28;Num. 16:33: etc); live with various endings 211 times (Gen. 9:3: 45c3; etc.). David,by the Holy Spirit, thus recognized txut men went alive Into sheol or hades. See Hai. pT~S50 -62C

c Heb. iheot. the unseen world of de-paned spirits (see Hell, p. 620)

d This is David's reason for praying for' hell to recei ve the wleked. The wicked ' shall be turned into hell (»:1T)

e The wicked can and win go to heU, but i As fbf mfc

1 I will call upon God (v 16)

2 The Lord shall save me (v 16)

3 I will pray evening, monnng. and Dooo (v 17)

4 1 will cry aloud (v 17)

5 GodwiUhearmy voice(vl7)(vl8)

6 He hath delivered my soul in peace

7 He shall hear and afflict the m,even He thatabidethofoldrvl9).Lit.. God shall hear and humble (bring low) them, even them that were before enthroned

f See note h, 3c 2

g Because they (enemies^ do not change or improve in humbling themselves before God.there is no fear of judgment in them (v 19)

h See 7 things not to fear , p, 628

1 Man is corrmanded to do one thing: then God will do two things (v 22). Never is there a promise without a condition. Christians are in the habit of ma^ifyingtbe promises and ignoring the terms of their fulfillment. Then, when the promises are not fulfilled they murmur and complain. One can see from the commands, promises, and prophecies listed on p. 313-319 that there is aiwthet side to Christianity besides the benefits

J This was exemplified in the case of David who was sustained and unmoved in all his trials. Men need to learn to lea ve their burdens in God's hands, not fretting in the least as to the outcome (37: l-13;Heb. 10:19-23:1 Pet. 5; 7-8)

k This is promised in V 22; 15:5; 21:7; Pr. 12:3, but one must determine it will bethecaseinhislife(10:6; 30:6:62:6j

1 This refers to going into death itseli.

not to the abyss of the S.T. m Here 1$ proof that men can shorten their lives by sin. and that God has no set dme for each one to die. Christians arc promised long lives Ifthey meetGod's terms (22:26; M: 12-16; 91:1-16; Ex. 20:12:1 Kl. 3:14: Pr. 3:1-2. 16; 9:11: 10:27; 1 Cot. 11:30; 1 Pet. 3:10-11)

n The first of 2 words in the Bible wltn 18 letters - the longest words in the Bible (here; Isa. 8:1) o 2 requests of David:

1 Be merciful unto me (v 1)

2 Put my tears into Your bottle (v 8)

p 10 reasons for an answer

1 Man would swallow me up (v 1)

2 He oppresses me daily (v 1)

3 My enemies would swallow me up daily (v 2)

4 They are many that fight me (v 2)

5 I will trust in God (v)-4)

6 I will praise His Word (v 4)

7 I will not fear what flesh can do to me (v 4)

8 Every day they wiest my wotds(v 5)

9 AU their thoughts against me are plans 01 evil (V o)

10 They gather in troops and wait to destroy my soul (v 6). Note the 7 sins of ibe wicked, poinu 1-4. 6-10

q That is, thirn for my blood. Heb. sfaaaph . topant: desire: covet; devour, i A term jsed of wild beasts in describing theif panting af:et prey or snorting against another as animals do when en-1

T

5 Two requests for judgment

on the wicked

15 l^etMeath seize upon them, and Ifil them go down N]uick intoTieU:'fax wickedness is in their dwellings, and among them.

6 Sevenfold coiifidence for deliverance from the wicked

►16 "As for me. JLwUl call upon God; and the Lor d shall save me.

17 Evening, and morning, and at noon, will_I pray, and cry aloud: and he sh all hear my voice.

18 He hath delivered my soul in peace from the battle that was against me: for there were many with me.

19 Qpd shall hear, and afflict them, evenTie that abideth of old. 'Se lah. ^Beca use they have no changes, therefore they fear not God.

7 Five sins of the wicked

aofjehath put forth his hands against such as be at peace with him: he hath broken his covenant.

21 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords. I

8 Threefold confidence of ' the righteous

►22' Cast thy burden upon the Lord, and ' he shall sustain thee: he shall never suffer the*righteous to be moved.

9 The destiny of the wicked Cp. Mt. 13:39-50; 25:46

23 But thou, O God, shall bring thera down into'the pit of destruction: bloody and deceitful men^shall not live out half their days; but I will trust in thee. i

PSALM 56 Twelfth Prayer of Distress I To the chief Musician upon Tonath-elem-rechokim (cry of the dove in the distant terebinth trees), Michtam' (graven or permanent writing) of David, when the Philistines took him in

Oath I (1 Sam. 21 and 27). 1 Two | requests: 10 reasons for an answer. Cp. Ps. 55;1,56:1;| 57:1, 7; 59:11; 86:1, 12. 106: 4; 108:5; 144:1

oDE merc iful unto me, OI >D God: "^or man would'swal-low me up; he fighting daily | oppresseth me. |

2 ^ine en emies would daily swallow me up: fur they be many that fight against me, O | thou most High.

3'What time I am afraid, 1 will trust in thee.

4 In God I will praise his word, in God I have put my trust: 'I will not fear what flesh can do unto me.

5 Every day'they wrest my words: all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when ' they wait for my soul. |

7*Shall they escape by iniquity? in thine anger cast I dpwa the people, O God. |

2 Eightfold confidence in God

8 Thou ' tellest my wander-ingsT^Blit thou my tears into thy bottle: 'are they not in thy book?

9 When I cry unto thee,>tiien shall mine enemies turn back: this I know; fox God is for me.

10 III God will I praise his word: in the Lord will I praise his word.

11 In God have I put my j tnist: I will not be afraid what' man can do unto me.

3 Vows and reasons for praise

12*Thy vows are upon me, O God: L^wM render praises unto thee.

13 For thou hast delivered my soul from death: "wilt not thou d eliver my feet from falling, that I may walk before God'in the light of the living?

PSALM 57

Thirteenth Prayer of Distress To the chief Musician, Al-taschith (destroy not), Michtam (graven or permanent writing) of David, when he fled from Saul in the cave (1 Sam. 24:3). 1 Four requests: eightfold distress Cp. Ps. 7:1; 17:1; 19:12; 25-16; 26:1; 27:7; 28:3

BE merciful unto me. O God, be merciful unto me: * for my soul trusteth in thee: yea, in the shadow of thy wings wil| I make my refuge, until 'these calamities be overpast.

2 J^ will cry unto God most high; unto God that perform-eth all things for me. ♦S^lie shall send from heaven, and save me from the reproach of him that would swallow me up. Se'lah. Qod shall send forth his mercy and his truth.

4 My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

5 Be thou exaltedj O God, above the heavens; lei thy glory be above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me. into the midst whereof they are fallen themselves. "Se iah.

2 Sevenfold resolve to praise G o d: 2 reasons; 2 requests

raged. Id Scripture it Isgenerally used of Cod and man devouring others In wrath(V 1-2: 57:3; Job S:5: Isa. 42:14; Ezek. 36:3: Amos 8:4) r The true rendering is not a; it sounds here. It means. In the day that I am afraid, I will trust In You

s See 7 things not to feat , p. 628

his men hid. .Saul saw the spider's web and went into the cave with perfect confidence that it was empty.This may be a fable, hut it illustraies how God can use ihc wen feeble means to protect his childfL-n

m 44th rrophccy 111 Ps.(57:3. fulfilled in the deliverance? of David). Next, 58:9 n See note h. \ .

a A11 these verses(1-7^ describe the constant pursuits and plots against David by Saul and his men (1 Sam. 21 and 27)

b Question 65. Next, v 8

c Heb. saphar, to write or record (v 8; I 48:12: Gen. 15c5; 2 Chr. 2:2) I d Here is an allusion to the ancient custom of collecting tears In a bottle to be put in the tomb of a departed loved one or, in some cases, on the grave as an offering. At the time of nxiurning for the dead the tearsof the mourners were collected and put In the tomb. In Persia In assemblies of mourning the priest would collect the tears in cotton and squeeze them in the teat bonle, preserving them with great care. Some Persians believed that at the time of death, when all medicines had failed, a drop of tears put Into the mouth of a dyingman would revive him. It was for such use that some tears were collected

e Question 66. Next, v 13. Here David expresses the belief that God has a record of the minutest deuils of life

f 8fold confidence of David (v 8-11):

1 God numbers my wanderings

2 He puts my tears In His bottle

3 My tears are recorded in His book

4 My enemies turnback when I pray

5 God is for me

6 In God will I praise His Word

7 In God have 1 put my trust

8 I will not be afraid of man

I g Thlsis not God making vows, but David I vowingio be God's servant, to give his

whole life to Him, and to render praises

for His benefits (V 12)

, h Question 67. Next, 58:1

1 In the light of life - resurrected life. Inall6 Michtam psalms(16,56, 57, 58, 59,60, all of which are by David) there isa reference to death and resurrection; or to deliverance from imminent danger, death, and even helL

1 Christ's soul being delivered from hell and His body from corruption in the tomb r 16:10-11)

2 David Deing delivered from death to walk in the resurrected life (56:13)

3 David being delivered from death by his enemies (57:3)

4 The righteousbeingpreserved from the awful end of the wicked (58:7-11)

5 David being protected from dangers and trouble (59:16)

6 Israel being protected from the Antichristin Edomand Moab for 3 1/2 years (60:5-12: Rev. 12:6, 14, notes)

j 4 requests of David:

1 Be merciful unto me (v 1)

2 Be exalted, O God (v 5, 11) 5)

3 Let Your glory be above the earth(v

4 Let Your glory be above the earth (vll)

k 10 reasons for an answer

1 My soul trusts You (v 1)

2 You are my refuge (v 1)

3 I have confidence in You (v 2^ 3)

4 You will save me from reproach (v

5 You will show mercyandtruth(v 3)

6 I am in the midst of enemies (v 4)

7 They have set a trap for me (v 6)

8 I am greatly distressed fv 6)

9 Your mercy is great (v 10) 10) 10 Your truth reaches unto heaven (v

1 4fold source of disueSt

1 Calamities beset me (v 1) 3)

2 Reproaches would swallow me up(v

3 Madmen gnash at me with their teeth and cut me with their tongues (v

4 They set snares for my »ul(v 6) 4) One way of catchlngbeasts waste dig

a pit and cover It with weak slicks and grass.The beasts, not suspecting danger would fall through into the pit .md be taken.Saul at this lime was.ifter David. He set a trap for David, but fell in it himself, particularly at the cave in En-gedi. He entered the very cave wherein David and his men were hiding. His life was spared by the gen-crosityof the man whom he sought to kill (1 Sam. •J4). The rabbins say that I od sent a spider to weave a web at the mouth of the cave in which David and

PSALMS 57. 58, 59

God does not delight in the wicked

a 7fold resolve to praise God:

1 My hean is tixed (v 7; 108:1) 1)

2 I willing and give praise (V 7; 108:

3 A wake, my glory(tongue, v 8; 108: 1. Cp, Ps. 16:9 with Acts 2:26 where glory means lopgue) 2)

4 Awake,psalteryandharp(v 8; 103:

5 I will also awake eatly(v 8; 108:2)

6 I will praise You among the people (V 9; 108:3)

7 I wiU sing unto You among the nations (V 9: 108:3), Ps. 57:7-11 is the same as Ps. 108:1-5

b These arel>avid's reasons for praise to God(vl0; 108:4), God's infinite mercy and truth are tne very foundation of praise from man. These He sends from heaven to save and deliver all men who are in need (v 3)

c This is repeated for emphasis (v 5,11; 108:5)

d This word means destroy not , and is used in the title ot 4 psalms (57, 58, 59. 75)

e Questions 68-69. Xext, 59:7

f 7 facts about the wicked:

1 Workv^lckedness in the heart (v 2)

2 Hands filled with violence (v 2)

3 Estranged from the womb (v 3)

4 Go astray from birth (v 3)

5 Speak Lies from childiiood (v 3)

6 They are as poisonous as serpens

7 They are like a deaf adder (v 4)

g When a slanderer speaks he conveys poison into the woimd, as the serpent does. No reputation is safe before him, DO character is respected by him, and against such there is Utile defense

h It seems that there are some adders which are deaf or nearly so, or else instinct informsthem that if they listen to the sounds of the charmer they will becomehisprey,Therefore, they stop their ears so as not to listen though they charm ever so wisely (v 4-5). If this is i»t literally true of all adders, it refers to certain ones which are too wise to be charmed

i 5 requests of David:

1 Break their teeth in their mouth(v 6)

2 Break the great teeth of lions (v 6)

3 Let them melt away as water (v 7)

4 Let them b e as cut in pieces (v 7)

5 Let every one of them pass away (V J)

j Here David prays for destruction of the teeth of lions, the word being used fig-uratively of me power of Saul and his men who had been seeking to destroy him. He is saying, "Save me from poisonous serpents and adders-sly and slanderous men, and from lions-blood-thirsty men who seek my life"

k 5fold destruction of enemies:

1 Let them become powerless as a toothless lion (v 6)

2 As water mat is absorbed by the desert sand and evaporated by the sun (v7)

3 A s broken arrows that cannot be shot (V 7)

4 As a snail that melteth away (v 8)

5 A s an untimely birth (v 8)

1 45th prophecy in Ps. (58: 9-11, unful-HUed). Next, 59:8

m ThererearemanythOTny shrubs in Palestine. These the people gather and bum as fuel (V 9; 118:12; 2 Sam. 23:6-7; EccL 7:6; Isa. 9:18; 10:17; Nah. 1:10^. They make a quick, hot fire, whicii kintUes easily and soon expires. The wicked are to be destroyed quicker and in less time than it takes theheat from a fire of thorns to reach the cooking vessels. This wUl take place when God acts to rid the earth of all rebels. The idea is quick destruction of the wicked. Cp. Isa. 33:12. Such desuuction is also pictured in this verse as being quick as

7'^y heart is fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up . my glory; awake. psaltery and harp: I myself ^ will awake early.

9 I will praise thee, O Lord, among the people: I will sing imto thee among the nations.

10*For thy mercy is great unto the heavens, and thy truth unto the clouds.

WBf. thnii PYaltpH, O God, above the heavens: let thy glory be above aU the earth.

PSALM 58

Fifth Prayer for Judgment

To the chief Musician, "(Al-taschith (destroy not), Michtam (graven or perma- ; nent writing) of David. 1 Five requests: 10 sins of the wicked

a"\ 0 ye indeed speak right-J^ eousness, O congrega-; tion? do ye judge uprightly, O; ye sons of men? |

2 Yea. ^in heart ye work ! wickedness; ye weigh the vio-| lence of yotir hands in the I earth. !

3 The wicked are estranged; from the womb: they go astray as soon as they be bom, speak-1 ing lies.

4 Their poison ;'5^1ike the poi-1 son of a serpent: they are like the "deaf adder /AoTstoppetE her ear;

5 Which will not hearken to the voice of charmers, charming never so wisely.

6' Break their teeth. O God, in their mouth: ' break out the great teeth of the yoimg lions, O Lord.

7 Let them melt away *as waters which rtm continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sim.

2 Future judgment of the wicked

*9'Before your'^ots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall"wash his feet in the blood of the wicked.

ll°So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

PSALM 59

Sixth Prayer for Judgment To the chief Musician, Al-taschith (destroy not), Michtam (graven or permanent writing) of David; when Saul sent, and they watched the house to kill him (1 Sam. 19:11). 1 Seven requests for judgment: tenfold description of the wacked. Cp. Ps.

7:11; 10:1; 17:7; 53:3; 55:1. 20; 58:1; 74:3

.T^ ELIVER me from mine | J-* enemies, O my God: defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for inv sin, O Lord.

4 They run and prepare themselves without my fault: awake to help me, and behold.

5 Thou therefore, O Lord God of hosts, the God of Is'ra-el. awake to visit all the heathen :t' be not mercifti l to any wicked transgressors. '^Se'lah.

S^They return at evening: they make a noise like a dog, and'go roimd about the city.

7 Behold, they belch out with their mouth: swords are in their lips: for'who, say they, doth hear?

2 Sixfold confidence in God

*8^ut thou, O LoRn, shalt

laugh at them; thou shalt have all the heathen in derision. 9 Because of his strength wiD I wait upon thee: for God is my defence.

*10"The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

3 Ten requests for judg-

ment: six reasons

11 ' Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.

13 Constune them in wrath, consume them, that they may not be: and let them know that God ruleth in Ja'cob unto the ends of the earth. Se'lah.

14 And fat evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and'^grudge if they be not satisfied.

4 Sevenfold praise to God

16 But ' I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

PSALM 60

Eleventh Psalm of Instruction (on God's help in war) To the chief Musician upon Shushan-eduth"\ testimony), Michtam (graven or pernna-

a 21 requests of David:

1 Deliver me from my enemies(v 1)

2 Defend me from them (v 1)

3 Deliver me from workers of iniquity (v 2)

4 Save roe from bloody men (v 2)

5 A wake to help me (v 3)

6 Behold (v 4)

7 A wake to visit all theheathen^v 5)

8 Be not merciful to any wiclcea transgressors (v 5)

9 Slay them not (quickly), lest my people forget (v 11)

10 Scatter them by Your power (v 11)

11 Bring them down (v 11) 12)

12 Let them be taken in their pride (v

13 Let them be taken for their cursing and lying (v 11^

14 Consume tnem in wrath (v 13)

15 Consume them completely(v 13)

16 Let them know that God rules(v 13)

17 Let them return at evening (v 14)

18 Let them make noise like dogs (vl4)

19 Let them go roundabout the city (vl4)

20 Let them wander up and down for meat

21 Let diem grudge if diey are not satisfied (v 15)

b The true meaning is. Do not favour

the cause of the wicked c See note h, 3:2

d The wicked are compared to the half-wild dogs going about the streets at night hunting for garbage. The wicked go about the city at night seeking gain from helpless victims whom they rob

e 10 sins of the wicked:

1 They are enermis of the righteous

2 They war against the righteous(vl)

3 They work iiuquity (v 2)

4 They murder for gain (v 2)

5 They lie in wait to destroy (v 3)

6 They destroy the innocent (v 3)

7 They systematically carry on robbery of the innocent (v 4)

8 They seek to gain oy plunder (v 6)

9 They belch out crimes (v 7

(v7)

a whirlwind. The wicked will be destroyed suddenly while they are lively and active (v 9), that is,they will not be destroyed by Lingering sicknesses. They will be swept away suddenly while in health n This seems to settleit.that the destruction of the wicked will be at Arma-

Continued. column 4 ^

o Men seeing the great destruction at Armageddon will acknowledge that diere is reward for being righteous, for they wQl seethe justice of God manifest upon earth rebels and the deliverance of the righteous to shine in the kingdom of their Father(Mt. 13:39-43; 25:31-46)

10 They an with their lips

f Que^ion ~0. Next, 60:9

g 4€± prophecy in Ps. (59:8, unfulfilled, but will be rulfilled at the judgment when vengeance Is taken on the wicked: Rev. 20:11-15; Pr. 1:24-27). Next, v 10

h 47ih prophecy in Ps. (59:10. fulfilled in David's defeat of his enemies). Next. 60:6

i The request here is for God to punish the wicked gradually, so that it will be a lesson to men (v 11)

j See note d, above k Let them grumble if they are not satisfied (v 15)

1 7fold praise to God (v 16-17):

1 I will sing of Your power

2 I will sing aloud of Your mercy in the morning

3 You have been my defense

4 You have been my refuge in trouble

5 I will sing of You, my strength

6 You are my defense

7 You are the God of my mercy

w This word means testimony, indicating that this psalm is related to the 2nd passover provided for in Num. 9:5-14 and acted upon in 2 Chr. 30, The other psalm thus used 1$ Ps. 79

^ Cont. from column 2

geddon where blood wUl flow 184 miles as deep as the horse's bridles (Rev. 14:18-20; 16:13-16; 19:11-21; Ezek. 38:17-21; 39:17-21VThe saints in thisbattle will actually nave to walk in the blood of die battlefield (v 10)

^)

or syiia of the 7

!' i:

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in 1 Chr. I- '■) -L paigD

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J with »u(v 1)

ble (V 2)

- ::.iag5 (v 3) lidi-

7 ne of istooi mem (v „)

8 Given a banoer to them that feat ro'j (V -;)

• -p.ken in boliQes$(y 6) 10 RcsraioeJ Yourself and nifferexl lu 10 be defeated (v 10)

e Thisis Davld'swayofsayingthatlsiael

had mffered a irilitary defeat in the

x>uth by Edoro while his arnues were

•' r'v"; in the north with the Syrianv.

en sent Joab lo deal with the

who desioyed 12.000 and

; - Ay subjugated them (1 Ki. 11;

i.-i':). This backgrouod gives the

foundation for the prophecy of v 6-12,

which will be fulfilled in the last days.

as seen to the notes on these verses

f 5 requests of David:

1 Tom to us again (v 1)

2 Heal the broken earth (v 2)

3 Save *ith Your ri^i hand (v 5)

4 Hear me (v 5)

5 Give us help riorr troiile (v 11) g This refers to the surprise experienced

in the »mh when Edoin fought Israel, as in note e, above

h This verse diows a change in David's attitude from that of despair in v 1-3 to that of victory, v 4-8. The banner tor them that fear God. refers to the standard or enstgn of Inael to be displayed because of truth. David now purpoiedto raise the standard of victory in place of defeat, so he sent Joab with an army to destroy the Edomites wlio hadmadeabreachinlsraeLTbe standard of ensign of Israel in the last days will be the Messiah, Himself (Isa. 11:10-16)

i See note a. 3:2

j This is the purpose of God in giving the banner of v 4-thai Israel may be delivered and uved from het enemies. This fill be done through Christ, the eadgn of Israel in the day of her final and complete victor/ over the Gentiles (Isa.ll; 10-16;2ech.l4jRev. 19:11-21)

k 48\h prophecy in Ps. (60:6-12, uoful-tllled. but wiU be fulfilled in the tribulation days, as seen in notes below. These verses are the same as Ps. 108: 7-13). Next. 67:6

10 thiflgs God has spoken f v 6-8^

1 1 will rejoice

2 I WiU divide sbecbem

3 I will mete out sucooib 4Gilead u Mine

5 Manasseh is Mine

6 Ephraimisthe suengthof My head

7 Judah is My lawgiver

8 Moab is My wa^pot

9 Over Edom wlU I cast out My shoe 10 PhiliscLa, triumph because of Me

I God will rejoice in the future when |{is chosen people, Israel, ^111 be brought back to eternal recaociliaticn with Him and the covenants made with their fathers to evangelize the rutlons will be fulfilled (I la. 2:2-4; 52:7; 66:7-8; Zech. 12:10-13kl; 141-21; Rom. 11; 25-29)

m In v 6-8 certain sections of the promised land are mentiooed, which are to play a part in the fulfilment of prophecy in the last days doling the tribulation, shechem Is in Samaria; soccotfa

nent writing) of David, to teach, when he strove with ^^am-nah«raim, and with *Axam-zobah, when Joab returned, and smote of Edom in the valley of salt ^twelve thousand (2 Sam. 8: 3-13). 1 Four requests: 8 past dealings of God with Israel. Cp. P8.9;19. 17:13. 28:3; 36:10. 39:12; 54:1; 55:1

OGOD, ^ thoo hast 'cast us off, ^ou hast scattered usj thou hast been displeased; o /tnm thyself to us again.

2 Thou ha st made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things: *th ou has t made us to drink the wine of astonishment.

4*Thgu hast given a banner to them that fear thee, that it may be displayed because of the truth. 'Selah.

5 ' That thy beloved may be delivered; save with thy right hand, and hear me.

2 God's tenfold vow and

prophecy of Israel and her

immediate neighbors in the

tribulation (Ps. 108:7-9)

*6*Oo d hath spoken in his holiness ;'Lwi! rejoice, I will divide She chem,"and mete out the valley of Sue coth.

7 GD e-id is mine, and MS-nis'seh is mine; £phri-im also IS the strength of mine head; Jii'dah is my lawgiver;

8 M6'ab 15 myVashpot; <^3ver £'dom will I cast out my shoe: Phl-Iis til, triumph thou because of me.

3 Future refuge of Israel in the tribulation (Ps, 108:

10, refs.)

9^Who will bring me into^the strong city? who will lead me into £ dom?

10 'Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

4 Israel's latter day prayer and final triumph of the Gentiles(Ps. 108:11, refs.)

11 Give us help from trouble. for vain is the help of man.

12 Through God we shall do valiantly: for he it is that shall tread down our enemies.

PSALM 61

Third Psalm of Trust To the chief Musician upon Neginah (stringed instruments), A Psalm of David. 1 Three requests of David

jU-

ZT£AR my cry, O God

*^ tend unto my prayer. 2'From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher I.

2 Eightfold trust in God (3:

3; 20:1: 61:3; 63:1)

3*For Uiou hast been a shelter for me, and a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Silah.

5 For thou, O God, hast heard my vows: thou hast given me the heriuge of those that fear thy name.

6 Tho u wilt prolong the king's life: and his years as many generations.

3 Prayer and vows of David

7 He shall abide before God for ever: O prepare mercy and truth, which may preserve

him .

8 So wiU I sing praise unto thy name for ever, that I may daUy perform my vows.

PSALM 62

Fourth Psalm of Trust To the chief Musician, to Jeduthun (Ethan, a choir leader), A Psalm of David.

1 Sixfold trust in God

TRULY my soul waiteth upon God: from him cometh my salvation. 2 He only is *my rock and my salvation; he is mv defence: I ; shall not be greatly moved.

I 2 Five sins of the wicked I and their destruction predicted

3TIow long will yc^imagine mischief against a man? ye | shall be slain all of you: as a : bowing wall shall ye be. and '. as a tottering fence.]

4 They only consult to cast ; him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

3 Tenfold trust in God (3: 3;

20:1; 61:3; 63:1)

5 My soul, wait thou only upon God; for my expectation IS from him.

6 He only is my rock and my salvation: he is my defence; I shall not be moved.

7 In G od is my salvation and my glory: the rock of my strength, and mx refuge, is in God.

4 Threefold admonition to

men

»'Tni?t '1 him at all times; ye people, pour out your heart before him: God i"j a reTuge for us. ^Silah.

5 Man's natural State. Cp. Ps. 51:5. Eph. 21-3

9*Surely men of low degree are vanit>°. and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

6 Contrasting trusts

'.'> Cilead eaa of Jordan; Ephraim and judah ate on the west of Jordan (see note a. 108:8); Moab and Edom arc southandeajtoftheDeadSc:.'" ' •;-■ is in southern Palestine aa: .•klcJitcrrancan Sea f sec note j, i - .'). All these places will figure ptomlnem-

Cootinued. column A ^

t 4 resolutioas of David:

1 I win pray for the ends of the earth, when my heart is overwhelmed ^v 2)

2 I will abide in Your uberiucle for ever (v 4)

3 I will trust in the coven of Your wings (v 4)

4 I will sing praise unto Your name for ever (v 8)

a 4 acts of God:

1 You have sbelierc

2 You have been r:

3 You have hear^

4 You have gi. b 7 thins ; ~j1[.-

Tlir 1-2, 5-^

2ROC.-. , .. .)

3 Defense l\ 2, 6)

4 ExpecuiioQ (v 5)

5 Glory (v 7)

e :..rt .if my strength (v 7)

:v-8) _

cfv 3)

(y3) (V 5) enuge(vS)

IJ^

UlUL lUCU

1 robbery, land ill-

.,..».ast roen(v 3) jsi (v 4)

.:. .^^^.- ... ^v ^. 4)

4 Act like hypocrites (v 4) e 5 commands:

1 Trust in God at all Un)es(v8)

2 Pour out your hcan to Him (v 8)

3 Trust not in oppression (v lOj)

4 Become not vain in robberyf do not think that stolen goods will make you prosperous, v 10)

5 Set not your heart i4>on gettiDg rich by robbery (v 10)

f See note h, 3:2

g 4 lessons on irutx (v 8-10^

1 Trust not in men of low degree, for they can give no help. They may be willing, yet they have no ability to help (V 9)

2 Trust not in men of hiah degree, the ungodly rich, for they piomiK much, but perform nothing. They cause you tohope.butnxjck at your expectation (V 9). Hence, both those who are common and the ungodly rich are lifter than vanity, for they disappoint men who put their trust in them (v

3 Trust not in oppressioo and i for oppression will not succeed; gouen gain will not prosper.God wiU soon scatter the oppressors and curse property acquired by robbery. He will reward every man accordii>g to his deeds (v 11-12)

4 TrustinGod at al 3: He is a true trust and a sa! (.v 8)

^ Cont. from column 2

ly in world affairs in the days of Antl-chtist. Edom and Moab in particular will be the places Israel will flee to for protection from Antichrist for the last 3 1/2 years of the age. See point 10, The sun-clothed woman , p. 307, N. T.

n Heb. rachats, footbatlt i.e. in ignommious vessel (v 8; 108: S^

o This is an idiom which means taking possessioo. when one Souaht a piece of property in olden t; received

the shoe of the selli.: presence

of the elders of Israel as a sign of dunge of possesdoo. It symbolized that the tight to tread the soil belonged to the new owner of it;hence, the uansfer of the sandal as a token of transfer of owncrship(v 8; 108:9:Ruth 4: 7). This means that Edom wlU be reserved and ownedof God as a place of refuge for His outcast people during the uibula-tioQ. See point 10, The sua-dothed woman, p. 307 ol N.'TI

p Qu estions 71-74. Next, 6^3

q see Sela or Petra . 576 coL 1

r These last 2 questions answer the first 2. Who will bring r -e strong

city... .Into Edom *> .--ho has

predicted the flight c: luacl to Petra and Edom - r.od who will not protect Israel r ^m Antichrist,but

who V cm in Edom for

1.2"" -, . (■:. .4.15-22; Rev. 12:6. 14). ^^ -rose in this is to bring lirac 1 back to Hlmy If (EzcJt. 20:33-M)

s 4

XI via:

cod unio my : ^)

J to the rock I .her than

I (V 2)

4 Prepare mercy and truth, which may preserve the king(v 6-7)

PSALMS 63. 64, 65

Prayer for deliverance from the wicked

a Lit., 2 thipgs have I heard (v 11-12):

1 Pov^er belongs to God, He is the origiri and source of power

2 Mercy belongs to God, He is the fountain of mercy (v 11). He is Almighty, most merciful and compassionate, assuring man that He will judge the world in righteousness and render to every man according to his work (V 11). The doctrine of rewards and punishment is just as clearly stated here as in the N.T.(notes, Mt. 10:40-42; 11:22-24; 16:27; 23:14, 33;Rom. 2: 6-16; 1 Cor. 3:11-15; 2 Cor. 5:10; 2 Tim. 4:14; Rev. 2:23; 20:11-15: 22:12. Cp.Job34!ll;Pr,12:14j24!l2;Isa. 59: 18; Jer. 17:10; Ezek. 7:3, 27; 16:59; 39: 24; Zech. 1:6)

b From the dawn of day

c See notes c, d, and e, 42:1-2; note c. 1, Jn. 7:38

d There is nothing more needful and noble than longing to see God's power andgloryin the sanctuary. The power and gloryGod wants to manifest in the modem church is the same as that manifested in the early churdi - the fulness ofGod in the Spirit baptism and the gifts of the Spirit (Mk, 16:17-20: Jn.14:12; A cts 1:8; 2:16-21, 33-34,38-39; 3:6; 5:15-16: 9:17-18,33-34,40-41; 13:11; 15:4.12; 19:ll-20;Rom.l5: 18-19,29:1 Cor. 12:1-11; Heb. 2:3-4)

e This is the testimony of every redeemed soul (v 3-4)

f My soul shall be canpletely satisfied in true worship and praise, as a man fully satisfied with the comfons of life (V 5-S) g David either refers to the overshadowing of the mercy seat by the wings of cherubim, symboUang the Divine Presence, or else to the i»otection of God symbolized by wings (v 7)

h Mysoul follows close ro You (is glued to You), Your right hand holds me fast (V 3)

i The lower parts of the earth is sheolor hades. This proves again that hell is not the grave on the stuface of the earth (Mt. 12:40; Eph, 4:8-10; HeU. p. 620

j 4 things that happen to the wicked:

1 They shall go into sheol. hell '

2 Theydiall fall by the sword (v 10)

3 They shall be a portion for foxes, tiiat is, they shall not be buried but be eaten by the jackab. The jackal is a very ravenous beast, and fond ofhuman flesh. Besides devouring dead bodies, it ha s been known to steal Infants out of their mother's lap,and to kill and eat even adults found drunk In the street

4 They shall be stopped from lying (v 11; Rev. 21:8; 22:15)

k 4 requests of David;

1 Hear my voice in my prayer (v 1)

2 Preserve my life from fear of the enemy (v 1)

3 Hide me from the secret counsel of the wicked (v 2)

4 Hide me from the insunection of the workers of iniquity (v 2)

1 12 sins of the wicked:

1 Cause tlie righteous to fear (v 1)

2 Plot secretly against the righteous

3 Work iniquity (v 2) (v 2)

4 Sharpen their tongues like a sword

5 Speak bitter words (v 3) (v 3)

6 Seek to destroy the perfect (v 4) '

7 Live brazen lives of sin (v 4)

8 Encourage sin (v 5)

9 Set snares for me innocent (v 5) 10 Hunt for crimes to commit (v d)

11 Untiring in committing sin (v 6)

12 Practice secret sins {■; 6)

Sela or Petta (60:9)

Sela or Petra. the rockhewn stron^old capTtal of Eclom(2Ki. 14: 7; Isa. 16:1). It is mentioned several times as the rock (Judg, 1:36; Isa. 42:11: Jer, 48:21; 49:16;Oba. 3V,Itis also called Bozrah (Isa. 34:5-6: 63:1-5: Jer. 43:24; 49:13. 22; A mos 1:12). The ancients called it Bozrah of the rock

Today it is referred to as the silent city of the foraonen past , and the rose - red city, half as old as time. It lies

10 Trust not in oppression,' and become not vain in robbery: if riches increase, get i not TOUT heart upon them.

11 God hath spoken once;; ptwice have I heard this; that

I power belongeth unto God. j 12 Also unto thee, O Lord,] belongeth mercy: for thou renderest to every man according to his work.

PSALM 63

Fifth Psaim of Trust i A Psalm of David, when he was in the wilderness of Judah. 1 Tenfold confidence in and praise to God; five blessings (3:3; 20:1; 61:3; I 62:1)

I

OGOD, thou art my God; *earlv will I seek thee: my soul "^ thirsteth for thee, my flesh loneeth for thee in a dry and thirsty land, where no water is;

2' ^o see thv power and thy glory, so as 1 have seen thee in the sanctuary.

1 3 Because'thy lovingkindness is better than Ufe, my lips shall

, praise thee.

' 4 Thus will I bless thee while : I live: I will lift up my hands in thy name.

5 My soul shall be 'satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

6 When I remember thee upon my bed, and meditate on thee in the night watches.

7 Because thou liast been my help, therefore in the %hadow of thy wings will I rejoice.

8*My soul followeth hard after thee: thy right hand upholdeth me.

2 Fourfold end of the vidcked

9 But those that seek my soul, to destroy it, shall go into 'the lower parts of the earth. 1 10 They shall 'fall by the sword: they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that swear-eth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM 64

I Fifth Prayer-Praise Psalm T o the chief Musician, A Psalm of David. 1 F o u r requests: ten sins of the

I wicked

iTTEAR my voice, O God, in XL my prayer: preserve my life from fear of the enemy. 2' Hide me from the secret counsel of the wicked; from the insurrection of the workers of jniouitY :

3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves

in an evil matter: they com-mime of laying snares privily; they say,"Who shall see them?

6 They*search out iniquities; ' they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

2 Fourfold end of the wicked

7 But God shall shoot at them leith an arrow; suddenly shall they be wovmded.

8 So they shall make their own tongue to fall upon themselves : all that see them shall flee away.

3 Six facts about the righteous and the wicked

9 And'all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

PSALM 65

Second Psalm, of Praise To the chief Musician, A Psalm and Song of David.

1 Praise: six blessings upon] the moral creation

^pRAISE waiteth for thee, O ■^ God, in Si on: and unto thee shall the vow be performed.

2 O thou that ^earest prayer. imto thee shall ail flesh come.

3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

2 Praise: sixteen blessings upon the material creation

3 By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

6 Which by his strength set -teth fast the moimtains; being girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it : thou greatly en.-richest it with the river of God, which is full of water: thou preparest them com, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou set -tlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

halfwaybetween the Dead Sea and tne GulfofAqaba.lt exerts a magic q>ell upon the minds of men who know it. It has one weird approach throu^ a deep rock cleft 6, 000 ft. long. Its caves, numbering nearly 1,000, cut into the rock of die great cliffs surrounding the

Continued, column 4 —^»-

the city, which remains as preserved as in ancient times

This is the central place to be reserved forihe Israelites when they flee fromjudea andwhenAnrichriit breaks his covenam with them taking over Palestine during the la St 3 1/2 yearsof this age. See point 10, The sun-clothed woman, p. 307 of N.T.

Question 76. Next, 68:16. This is the quesaon every slimet asks when he plans sin in the darkless. He does not consider that God sees him

» They plan wickedness and search out new crimes to commit, but God shall destroy them with all their plotongs and counsels: and curses they have formed against me, AaU come iqx)n themselves (v 6-8)

: 6 facts about the wicked and righteous:

1 The reaping of the wicked will cause othen to fear(v 8-9)

2 They shall acknowledge that the reaping is the work of God (v 9)

3 It will cause them to be mote sober and consider their own wickedness(v 9)

4 The righteous shall be glad in the Lord (v 10)

5 The righteous shall trust Him(v 10)

6 All the upright shall give glory to God (v 10)

1 In these 2 verses David calls God's attention to the prayer and praise awaiting Him in Sion by all people (v 1-2). Then he mentions his struggles with sin and the remedy for it (v 3)

J 22 acts of God: He

1 Hears prayer (v 2)

2 Purges sin (v 3)

3 Chooses men (v 4)

4 Receives men (v 4) 4)

5 Satisfies men with His goodness (v

6 Provides an eternal home (v 4)

7 Manifests justice to men (v 5)

3 Inspires confidence in men (v 5) 9 Creates by His power (v 6)

10 Controls the waves of me sea (v 7)

11 SuUs the angry mobs of men (v 7)

12 Instills fear in men (v 8)

13 Makes creation rejoice (v 8, 13)

14 Travels between heaven and earth (V ^ 10)

15 Waters and enriches the earth (v 9-

16 Provides for man (v 9)

17 Prepares earth for crops (v 10) 13 Blesses the crops (v 10)

19 Makes man prosperous (v 11)

20 Sends His blessings abundantly iq>on the earth (v 12) 13)

21 Provides pastures for the flocks (v

22 Blesses men with grain (v 13)

—^»- Coat, from column 2

whole city; its hi^ places, courts, libation badns, and altars where the ancients woriipi>ed; and its amazing color of all shades of red are exceedingly interesting. It has places of defense where one man could hold againa an army. It has over 1, 000 monuments lowing the influence of several races; an open theater searing 6,000; many runlets, aqueducts, basins, reservoirs, and cinems where water has been stored in time of seige; and several springs supplying water for the city. The Mountain of Aaron has a mosque built on it in whose "Holy of Holies" Aaron is supposed to be buried For centuries Petra wasa richcaravan city where merchandise of many nations was brought in and taken out by caravans to an parts of the earth. Goods were brought for storage in Petra and re-routed to Arabia,Africa,India, and other lands. The city was so impwttant that theRomansrr;aae2 roads to tap its wealth. When Rome fell, its doom was sealed and Petra was abandoned save for a few desert tribesnien.It p>assed unnoticed by the civilized world for more than 1,000 years. In 1812, John Lewis Burckhardt, disguised as a Bedouin dieik, reached it and returned loteUof its mysteries.lt had then become sacred to the Arabs and danger menaced any infidel who approached. The country was opened to travel by the British after .vorld War I. The Bedouins fought British plans to make a road to petra, complaining that the roaa would deprive them of income from renting saddle animals to Petra visitors. Britain agreed that no road should be built beyond Elji and that animals would be hired for the last pan of the trip to Petra, Thus, the Bedouins have kept modern transportation from

» 'i coniiiiaQiix

1 Make a joyful oolse unto Goi (v I)

2 SIfh; (onh the honor of His (uiiic(v

3 Make nil ptai«:Alorious(v2» 2) •4 Say unto God, How terrible are Your works (v 3)

5 Come and see the works ofGod(v 5)

6 Leiitot the rebellious exalt them-iclves(v 7)

7 Bleu our Cod. you people (v 8)

8 Make the voice of praise to be heard (v 6)

9 Come and heat (v 16)

b Compare this with Come and hear (v 16) C 12 acts of God:

1 He dried i^ ihe sea (v 6)

2 He rulesby Hispower forever (v 7)

3 Sees the nations (v 7)

4 Holds our soul in life (v 9)

5 Suffers not our feet to be moved

6 He has proved us (v 10)

7 Has tried us as silver (v 10)

8 He brought us into the net (v 11)

9 He laid affliction upon us (v 11)

10 Caiued men to ride over our heads

11 Brought us through fire and water (v 12) (V 12)

12 Brought us out into a wealthy place d See t»te h, 3:2

e He holds our soul in a healthy body.that is, »e are preserved alive, have a healthy body.aod feel the life ofGod In out hearts (v 9)

f This refers to the case of Israel being hemmed in by the Red Sea, the Egyptians, and the wllderness(Ex.l4:3)

g This refers to the hard labor of the Israelites in Egypt (Ex. 1)

h This means that God had permitted them to be ruled by thdr enemies, and refet^tothe bondage in Egypt.That this isthe reference is clear from the next $utement aboin theii being brought intothe wealthy place of the promised land (v U)

1 6fold resolution:

1 I will go into Yotu house with burnt offerings (v 13)

2 I will pay my vows (v i:^

3 I will pay the vows which my lips have uttered fv 14)

4 1 will pay trie vows my mouth spoke when I was in trouble (v 14)

5 I will offer burnt sacrifices of failings, with Incense of rams (V 15)

6 I will offer bullocks with goat$(v 15) j SfolJ testimony (v 16-20):

1 I cried unto God with my mouth

2 AndexioUed Him with my tongue J If I regard iniquity in my heart

4 The Lord will not hear me

5 God has heard me

6 He attended to the voice of my prayer

7 God has not turned away my prayer

8 He has not turned His mercy from me

k Regarding iniquity in the heart is the rcaion for many iinanswereJ prayers. The writer says,If 1 had seen iniquity inmybcartatKl encouraged it; if I had pretended to be what I was not; and if I had loved iniquity while I professed to pray and be sorry for my sin, the Lord (Heb. Adonai, my Prop, Stay, and supponer) would not have heard mc, I would havcbcenleft without His help and support in my dme of troti>le. Sec 1 Jn. kJO-'J-i; 5:14-15

—^»- Com, from column 3

Him when He ascended on high (v 18: Mt. 12;40; Eph, 4:8-10)

23 He received gifts for men. even for sinners to redeem them and to dwell among them eternally (v 18; Eph. 4: 8-11; Rev. 21:3-7) (v 19)

24 He daily loads men with benefits

25 He provided sa 1 vat lo n for the rebellious (V 13-20) !

26 He controls the issues of life and h death (V 20; Jn, 10:10: 1 Jn: 3:8-10; I Rev. 1:17) ,

27 He defeated His enemies (v 21) '

28 He punishes allwho rebel against Him and continue in sin (v 21)

29 He will bring His people from the depths of the sea again (V 22) (v23)

30 He will subjugate aUHis enemies

31 He manifests Himself in the

11 TUou crownest the year' 19'Su^ verily God hath heard with thy goodness; and UlX '"*'• ^* ^'*1 attended to the paths drop fatness. voice of my prayer.

12 They drop upon the pas- 20 Blessed be God, which hues of the wUdcmess: and b4th not turned away my pray-Qte litt le hills rejoice on every er, nor his mercy from me.

S3e.^ . u J PSALM 67

13 The pastures are clothed

with flocks; {he val leys also Sixth Prayer -Praise Psalm are covered over with com; Jq the chief Musician on they shout for joy. they also Neginoth (stringed instru-

itnents), A Psalm or Song.

1 Three requests: two

blessings for all men

/^ CD "be merciful unto us.

smg.

PSALM 66 Third Psalm of Praise

To the chief Musician, A Song or Psalm. 1 Nine admonitions: twelve of God

acts

and bless us; and p ause his face to shine upon us; Se'lah. 2 'Th&t thy way may be known

M AKE a joyful noise unto upon earth, thy saving health God, all ye lands: among ail nations.

• 2 Siag forth the honour of

his name: make his praise 2 Sixfold praise: five bless-glorious. ings for all men

• 3 Say u nto God, How terrible

art thou in thy works! through •3'<Let the people praise thee, the greatness of thy power O God; let all the people shall thine enemies submit praise thee, themselves unto thee. #4 O let the nations be glad

4 All the earth shall worship and sing for joy: for thou shaJt thee, and ghall sing unto thee; judge the people righteously, they shall sing to thy name, and govern the nations upon Selah. earth. 'Se lah.

• S^ Come and see the works of •5'Lei the people praise thee, God: he is terrible in his doing O God; lelaU the people praise toward the children of men. thee.

6^ He turned the sea into dry ♦S »77ieri*shall the earth yield land: they went through the her increase; and God, even flood on foot: there did we re-our own God, shall bless us. joice in him. ^7 God shall bless us; and

7 He ruleth by his power for all the ends of the earth shall ever; his ev es behold the fear him. nations: l et not the rebellious exalt themselves. "Se'lah. PSALM 68

• 8 0 bless our God, ye people,

and make the voice of his Thirteenth Messianic Psalm

To the chief Musiciam, A Psalm or Song of David

praise to be heard: 9 Whichlioldeth our soul in, life, and suflfereth not our feet,! pive requests concerning

God's enemies

TET God arise, M his J-' enemies be scattered: let to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried. _ _ _.

11/Thou brou^htest lis. into (^em also that hate him flee

the net; *thou laidst affliction upon our loins.

before him. 2 As smoke is driven away.

12 "Thou hast caused men to ^ ^yg (hem away: aa wax ride over our heads; we went melteth before the fire, SQ let through fire and through water: but thou brou£htesi_u5 out into a wealthy place.

2 Sixfold fulfillment of vows

13'I will go into thy house with burnt offerings: l.wUl pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, whej} I was in trouble.

15 I will offer unto thee burnt sacrifices of fallings, with the incense of rams; I will offer bullocks with goats. Se lah.

3 Admonition to hear his eightfold testimony

•16 Come and heac all ye that fear God, and I will 'declare what he hath done for my soul.

with my tongue. 18*If I regard iniquity in my

the wicked perish at the presence of God.

2 Sevenfold praise: reasons

•3 Bat ifit the righteous be glad; let them rejoice before God: yea, 1st them exceedingly rejoice.

• 41 Sing unto God, sing praises to his name: e itoF nim that rideth upon the heavens by his name ^Ah, and reioice before him.

5 A father of the fatherless, and a judge of the widows, is, God in his holy habitation.

3Ten acts of God in the wilderness wanderings

6 'God se tteth, the solitary in _ _ _ . families: he b rmgeth out those

17 I cried iinto him with my which are bound with chains: mouth, and he was extolled but the rebellious dwell in a

dry land. _ _, 7 O God, when thou wentest heart, the Lord wuF iiot hear forth before thy peopfe, when fng; thfiiLdi<lst march through the

sanctuary (v 24)

32 He commanded strength for the weak and helpless (v 28)

33 He will be honored by the kings of the earth (V 29)

34 He will receive worship from the heathen (v 31) 33-3^

35 He scni out Hi* mighty voice (v 30 lie gjvcs power lo His people (v 3^

20 He dwells amongihe angels(v 17)

21 He has ascended on high (v 18)

22 He captured captives (the righteous in paradise in the lower parts of the eanh who were held captive in death and hell against their will, Heb. 2:14-15) and took them to heaven with

.^— ^:D^)tinucd. column 1

a God has heard me, proving that I have not held on to and loved Iniquity In my heart. He has attended to my prayer and by this I know that the question of sin in myUfe is seiUed fv 18-20). Sin hinders faith, and lack ot faith hinders an answer (Rom, 14: 23; 1 Jn. 3:20-22; 5:14-15: Heb. 11:6: Jas. 1:5-8)

b 3 requests

1 Be merciful unto us (v 1)

2 Bless us (V 1) 1)

3 Cause Your face to shine upon us (v c 2 reasons for answered prayer:

1 That Your way maybe known upon

earth

2 That Your saving health may be known among all nations (v 2), Heb. yeshuab . deliverance; victory; prosperity; welfare: salvation. Such salvation must be made known to all nations before sin can beput down(I$a. 2:2-4; 11:9: 52:7; Zech. 8:23; 14:16-21: Rev. 21:3-7)

d Sfold exhortation to praise (v 3-5):

1 Let the people praise You

2 Let all the people praise You

3 Let the nations be glad

4 Let the nations sing for joy

5 You will judge the people righteously

6 You will govern the nationsof earth

7 Let the people praise You

8 Let all the people praise You e See note h, 3:2

f This verse used twice in this psalm to introduce and end the Sfold exhortation (V 3. 5)

g 49th prophecy in Ps. (67:6-7, unful-fllle J, but will be fulfilled In the new earth. Rev. 21-22). Next, 68:13

h when all the people of the earth learn to praise God and He is Judge and Ruler among the nations, THEN shall the earth yield her increase and carry out the original creative purpose of being filled with inhabitants in perfect harmony with God (Isa. 45:18; Eph. 1:10: 2:7:3:11:1 Cor. 15:24-28: Rev. 21-22)

i See 8 requests of David , p. 628

J 8 exhortations of David:

1 Sing unto God (v 4)

2 Sing praises to His name (v 4)

3 Extol Him that rideth upon the heavens by His name JA H (v 4)

4 Rejoice before Him (v 4) 26)

5 Bless God in the congregations (v

6 Sing unto God you kingdoms of the earth (v 32)

7 Sing praises unto the Lord (v 32)

8 Ascribe suength unto God (v 34) k JAH is an abbreviation of Jehovah, the

Self-existent One - He Who IS, and WAS, and IS TO COME. Used only here 1 36 facts about God and Christ:

1 He rides upon the heavens (v 4)

2 His name is JAH or Jehovah (v 4)

3 A father of the fatherless (v 5)

4 A judge of the widows (v 5)

5 He lives inaholyhabltadon(v 5)

6 He provides a home for the forsaken; takes the place of a family in the life of the lonely. The Heb. for solitary is yachid . meanin>; to unite; bealoneorlonely;and could also mean that God unites the families, or sets the lonely one in a family which will love him as their very own (v 6)

7 He brings men out of bondage and slavery (v 6)

8 He punishes the rebellious (v 6)

9 He led His own people out of Eg>T)t through the wilderness (v 1)

10 He shook the earth

11 The heavens also bowed down at His presence (v 8) of God (v 3)

12 Sinai was moved by the presence

13 He sent rain in plenty (v 9)

14 He confirmed His inheritance to His weary people (v 9) poor (v 10)

15 He manifests His goodness to the

16 He revealed His Word to men who preached it (v 11)

17 He defeated kings and their armies to give their land to Israel (v 12-14)

18 He chose a hill and is pleased to dwell there eternally (v 15-16)

19 His chariots and angels are Innumerable (v 17; Heb. 12:22-23)

David's prayer against his enemies

a See note h, 3:2

b Bible commentators say that chapter 68 is the most difftcult of all the psalms to understand and comment upon, but if one will notice the time element as well as the events described in each verse it will not be so difficult. The onlyperplexing statement so far is that ofvSabout God setting the solitary in families and this can be understood as in note 1, 6, v 6, All of v 8-14 refers to Israel at Sinai and the conquest of Canaan; v 15-17 describes the headquarters of God; V 18 Christ's victory over hell;v 19-20 God'sblessings;v 21-31 Millennial worship and God's triumph over His enemies in the last days; and V 32-35 give admonitions to the people in the Millennium.Any statement which seems difficult will be made clear inthe notes. The diakingof the earth of V 8 is a clear reference to the time when Israel received the law at Sinai (Ex. 19:16-25)

c This act of God refers to abundant rainfall in the promised land, which produced abundant crops for Israel (v 9-10)

d This refers to the giving of the law on Sinai and to the thousands of Israel who helped proclaim it(v 11). Every parent was supposed to teach the law to his children in every phase of life (Dt. 6:6-9)

e Here we have the conquest of Canaan under Joshua. The ones who tarried at home received part of the spoil as much as those who went to war(v 12,14)

f 50th prophecy in Ps. (68:13, unful-filled). Next, v 15

g Heb. shaphath, a hook fcr flaying animals on. Various renderings of the word are: thorns, dung, boundaries, folds, hurdles,pots, and brickkilns. Regardless of this, the idea here is though Israel has been greatly humbled, living in filth and slavery, she shall come forth in glory as a beautiful dove covered with silver and with feathers tipped in gold, Israel in her future restoration as the head of all nations on earth will indeed be glorious to behold h When God dispersed the armies of Israel's enemies itwaslikesnowflakes driven by a storm against the dark wooded slopes of Mt. Salmon, near Shechem (v 14, Cp. Judg. 9:48)

i 51st prophecy in Ps. (68:15-16. unfulfilled). Next, V 18. What hill of God is referred to as being His dwelling place forever (v 16) is not named, but it must be the heavenly Mt. Zion (Heb. 12:22-23;Rev. 14:l;Ps. 24:3), the same as the mountain city, the New Jerusalem.whosegreatestpeakisl,500 miles high(Rev. 21:16-17). There is no other place where God will dwell for ever. There is an earthly mountain where the earthlycapitalbuildingortemple will be built, but God will not dwell there for ever even though it is the capitalof His earthly kingdom (Isa. 2:2-4; Ezek.

. 43:7; Mic, 4:1-3; Zech. 8:3). God has always set up His headquarters on a mountain. See 18 facts about Bible mountains, p. 62S

j Question 77. Next, 73:11

k One chariot of God is pictured in Ezek. 1, 8, and 10

1 52nd prophecy in Ps. (68:18, fulfilled). Next, v 21. This was fulfilled when Christ descended into hell and captured all the righteous souls held captive by the devil against their will(Ps. 16:10; Mt, 12:40; Heb. 2:14-15). When He ascended on high He led these cap-. tives captive (vl8;Eph. 4:8-10). Now, when a Christian dies he no longer goes into the paradise compartment of sheol or hades fLk. 16:19-31; 23:43). butTm^ mediately to heaven to await the resurrection of the body (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev, 6:9-11)

m The gifts received for men by Christ are the different ministeries for the saints(Eph. 4:8-11). He received these gifts for the rebellious also, that any who will, might be saved; and that God might dwell with them eternally after they are redeemed(vl8; Rev, 21:3-7)

wilderness; "Se'lah: |

8 * The earth shook, the heavens also dropped at the presence of God: even Si'nai itself was moved at the presence of God, the God of I§'ra-el.

9 Thou, O God/ didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt tiberein: thou, O God, hast prepared of thy goodness for the poor.

ll'^ The Lord gave the word: great was the company of those 3iat published it.

12'Kings of armies did fiee apace: and she that tarried at home divided the spoil. *13'Though ye have lien among the*pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14'•When the Almighty scattered kings in it, it was white as snow in S^'mdn.

the players on instruments followed after; among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the Lord.from the fountain of I§'ra-el.

27 There is*little B6n'ja-min with their ruler, the princes of Ju'dah and their council, the princes of Z6b'u-liin, and the princes of NSph'ta-li.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 because of thy temple at Je-ru'sS-Iim shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, tm every one submit himself with pieces of silver: scatter thou the people that delight in war.

31 Princes shall come out of £'gjT)t; E-thi-o'pi-A shall soon stretch out her hands imto God .

4 God's heavenly headquar- 8 Three commands for all

ters (Heb. 12:22-24; Rev. nations to praise God:

14:1-5) reasons

*15'The hill of God is as the #32 Sing unto God, ye king-

hill of Ba'sh^; an high hill as the hill of Ba'sh^.

16 'Why leap ye, ye high hills? this is the hiU which God desireth to dwell in; yea, the Lord will dwell in it for ever.

17 The *chariots of God are

twenty thousand, even thousands of angels: the Lord is

among them, as in Si'nai, in the holy place.

5 The ascension of the Mes-siah(Eph. 4:8-10; Acts 1:11)

* 18'Thou hast ascended on

doms of the earth; O smg praises unto the Lord; Se'lah:

33 To him that^rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, arid that a mighty voice.

• 34 Ascribe ve strength imto God: his excellency is over I§'ra-el, and his'strength is in the clouds.

35 O God, thou ar</terrible out of thy holy places: the God of Ig'ra-el is he that giveth strength and power unto his people. Blessed be God.

high, thou hast led captivity

captive: thou hast "received I PSALM 69

gifts for men; yea, for the

rebellious also, that the Lord Iro^rteenth Messianic Psalm

God might dwell among them.\^^ ^^^ ^^^^ Musician upon

6 Blessings of God's people'S ho s hann i m (lilies). A ^ Psalm of David. 1 Three

►19 Blessed be the Lord,"ti;ho |r e que s t s: twelvefold dis-dailv loadeth us with benefits, tress of David and the even the God of our salvation. Messiah

Se'lah. i

20 He that is our God is the y^ ^y^ ^^^ O God; for the

God of salvation; and imto God the Lord be/ono°the issues from death.

7 God's triumph over ene-

mies in the days of the

Messiah

^waters are come m imto my soul. 2 I sink in deep'mire, where there is 'no standing: I am come into deep waters, where the floods overflow me.

3* 1 am weary of my crying: my throat is dried: mine eves •21'^ut God shall wound «the fail while I wait for my God. head of his enemies, a/id'the * 4'They that hate me without

hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said. 'LwiU brmg again from Ba'shan, I will bring my people again from the depths of the sea:

23'That thy foot may be dipped in the blood of thine enemies, and the tongue oftty dogs in the same.

24 "They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 The singers went before.

a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty :"then I restored that which I took not away.

5 O God, thou knowest "my foolishness; and mv sins are not hid from thee.

6 " Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of I§'ra-el.

n God daily provides, supports, and upholds us with His own salvation (v 19-20)

o The exodus orescapefrom death. Both life and death are in His hand (v 20; 1 cor. 15:26; Heb. 2:14-15; Rev. 1:17)

p 53rd prophecy in Ps. (68:21-35, un-

Continued.column 4 — ^^-

14; Mai. 4; Rev. 14:14-21; 19:11-21). See note n, 58:10

u The dogs shall also lick the blood of men atArmageddon, Thispredicts the same as Ezek. 39:17-21; Ml. 24:28: Lk. 17:34-37; Rev. 19:17-21

V This evidently refers to the worship of God in the days of the Messiah (v 29-35: Isa. 2:2-24; Zech. 14:16-21)

a This perhaps refers to the ancestor of Israel, Abraham. The passage should read. Bless God in the congregations, even the Lord, you that are of the fountain of Israel (v 26; Isa. 48:1; 51:2) b AUthe tribes are not mentioned In this song, only representative ones are referred to (V 27). Benjamin and Judah are named because they were the ruling tribes, and Zebulun and Naphtali beca use theyjeopardized their lives to save Israel (Judg. 5:18)

c Thislooks forward to the kingdom age when the kings of the earth will bring their presents to the eternal temple where Christ wiUreign(v29; Ezek. 43: 7). It refers to the custom of acknowledging their submission by offering gifts and paying tribute (V 30-31). Even Ethiopia and Egypt will serve God and pray to Him in that day (v 31)

d God rides upon the heavens (v 4, 33), clouds (Isa. 19:1), cherubs (18:10; 2 Sam. 22:11), chariots (V 17; Ezek. 1), and goes from place to place by other means (Gen. 3:8; 11:5; 18:33)

e His power is manifest inthe clouds by lightning and thunder (v 34; Ps. 29)

f God is to be feared in His temple g See 31 requests of David , p. 629

h Waters here are figurative o f overwhelming troubles (v 1-3,14-15. Cp. 18:4, 16; 32:6; 42:7)

i Mire is figurative of sin and great trouBles(v 2, 14; Job 30:19; 41:30)

j Howtrueof sin! There is no foundation to trouble or sin

kA description of one who has gone through long praying, fasting, and mourning(v 3; 22:15; 31:9; 38:10; 119:82, 123)

1 54th prophecy in Ps. (69:4, fulfilled). Next, V 8. Tnis is quoted of Christ in Jn. 15:25. Cp. 35ri5

ro 18 things restored by Messiah , p. 629

n These arethe words of David concern-inghimself, not the Messiah. Only certain parts of any Messianic psalm apply to Christ or refer to Him. We are not free to make what we choose, apply to Him, for the quoting of certain statements of Him ebewhere in the Bible isthebasisofproof and not man's opinion. We know that v 4 applies to Christ beca use the Holy Spirit uses it of Him in Jn. 15:25. Nothing is in the verse that could not be applied to Him. But V5 could not possibly be true of Him, for He is not guilty of sins and foolishness. Another person is referred to. The Messiah knew no sin (1 Pet. 2:21-22)

o This kind of prayer is perfectly righteous under grace as well as under law

—^»- Cont. from column 2

fulfilled). Next, 69:4

q This refers to the final defeat of Satan (V 21; Gen. 3:15; Rom. 16:20)

r God will destroy the sinner who persists in his sins(v 21; Pr. 29:1)

s A prediction of the gathering together of Israel from dispersionand even from death by resunection.A 11 Jews who Hve on earth will be gathered from all lands at the 2nd advent (Isa. 11:10-12; Ezek. 37; Mt. 24s 29-31), and those in death, even if they have been buried in the depths of the sea will come forth. Just as the sea will give up the wicked dead (Rev. 20:11-15), so the sea will give up the righteous dead (Jn. 5:28-29; 1 Th. 4:16j

t This furtner identifies the dead from the depths of the sea ,to be the righteous dead, for they will help Christ defeat the armies of the earth, trample on dead bodies, and walk in blood of the battle of Armageddon which will flow the length of 184 miles,up to the horses' bridles (Ezek. 38:17-21; Joel 3; zech.

Ptttyet for deliverance

David's prayer against his enemiet

T

Jn. 2:17; Rom.

proves ihit Chrin had jothcrchil-m. See note

. J *5 re-.h(v7).

■ J blushing

I: b 6-

ur ' 1

lu:

di

d. LK. :;1J

J This means thai all ocher deares arc

ab ■ 'te

G^ . ; Ic,

It . _ xa Jri. 2:17 o: Ctiriii

e 0-. _' on. 15:3 of Christ

f A U o: •. 1 j-1.1 cool ■J have a ^uble fulfillment, in ^o.. .1,1 J and Christ.but perhaps reierj more particularly to David in his fasting due to overwhelm-in^ troubles which alrrwst swallowed hirr (v 2. 14-15. 17-20. 2J-36)

gAr :,■ of >elf-chastening. See

Fa ^ prayer, p. 629

h lOiotj reproach:

1 Forsaken by friends (v 7)

2 Forsaken by brethren (v 3)

J Scorned by enemies (v 9. 18)

4 Insulted by inferiors (v 9-11)

5 Chastened by fasting (v 10)

6 Scoffed at by libenines (v 11)

7 Reproached by the songs of drunkards (v 12^ 15)

8 Hated by own countrymen(v 14-:< Swallowed up by trouble(v 14-15)

10 Heart broke., by heaviness fv 20)

i These 2 verses express the same ngure of sinking in mire and being overwhelmed by waters, as in v 1-2. notes

j The Heb. word trans, lovingidndness means i^ace and as lender mercies it ligaifies the same tender affection that mothers show their offspring

k This is the 37th of 75 psalms dealit^ with trouble; 3-10,15,18,25.27.30-32, 34-35. 37-41. 46. 50-51. 55-59. 61-64. 66. &3-71. 75. 77-79. 81. 84. 36.33.90-91. 94. 101-103. 105. 107, 109.116,113.120-121.123-126.129-130. 138. 140-147

1 This is the norn^al desire of all who pray. Speed is the word. But when it comes to believing the whole gospel. accepting the full promises, and especially, meeting the terms for receiving benefits promised, speed is forgotten, and replaced by argument as to whether such benefits are in the will of God rr 5oth prophecy in Pi. (69:19-21. ful-tiUeJ in the sufferings of Messiah). Next, v «

Q lOfold suffering of Mesdah:

1 Reproach (v 19)

2 Shame (v 13)

3 Dishonor (v 19)

4 Adversaries (v 19)

5 Brokenheartedness (v 20) C Full of heaviness (v 20)

7 So ojie to pity (v 20)

8 No one to comfort (v 20)

9 Gall for meat (v 21)

10 Vinegar for drink (v 21) The word alio proves that v 19-20 refer to the~^sdah as well as v 21. These La St 2 facts are quoted in Mt. 27: 34.4fi: Klk. 15c 23. 36: Lk, 23:36: Jn. 1ft 23-30.Thisljoneof the most forceful appeab for mercy and compassion ever made

o Heb. rosh, a poisonotu herb; venom (v 21: cinftlS: 32:32; Jer. 3:14; 9:15: 23:15: Lam, 3:5. 1>. Amoj6:12)

p .My choice food. Lit.. They gave me poiwQ for my choice food

q This was made from srruU sour grapes

f 57th prophecy in Ps. r6>. 22-28. ful-tUled upon Judas and the cnicjfiers of the Messiah). Next, v 14

12fold curse on Judas and Prtestt The original language here(v 22-28) is In future tense, because it is predictive, and tfiould read as follows

1 Their table ihall become a siure

2 Their benefits shall become a trap

3 Their eyes Aall be darkened

4 They shall be made bUnd

5 Thdr loins shake continually

6 Wrath shall be poured upon them

7 TheirhabitaUoQiiallbe desolate

2 Twelvefold reproach of

David and the Messiah

7*Bec4USe for thy sake I have borne reproach; shame hath covered my face. *8*t am become a stranger tin-to •^DU brethren, and an alien unto mj mother s children.

9 For the^'zeal of thine house hath eaten me up; and'the

27 'AdtJ iniquity unto their Iniquity : and let them, not come into thy righteousness.

28 Let them be*blottcd out of the book of the hving, and noj be written with the righteous.

5 Prayer and praise to God for salvation

29 But I om'poor and sorrow-

reproaches of them that re-1 ful: Igj thy salvation. O God.

proached thee are fallen upon me.

lO'Wllfill 1 weptj and *chas-tened my soul with fasting,; that was to my reproach. |

11 l_majie sackcloth also myi garment; and I bec ame a proverb to them. I

12 They that sit in the gatej speak against me; and Lmss the^ong of the drunkards.

3 Sixteen requests: eightfold reproach of the Messiah

13 But as for me, my prayer 15 imto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me. in the truth of thy salvation.

14 'Deliv er me out of the mire, and lel_me not sink: l et me

set me up on high,

30 L win"praise the name of God with a song, and wilj magnify him with thanksgiving.

31 This also shall please the Lord better than an ox or bullock that hath horns and hoofs.

32 Xke_humbl£ shall see this, and be glad: and'your heart shall live that seek God.

33 For the Lord heareth/the poor, and despiseth not *his prisoners.

6 Praise in view of Israel's restoration under the Messiah

i*34* Let the heaven and earth praise him, the seas, and every thing that moveth therein.*

► 35 For ' God will savq Zi'6n, and will build the cities of Ju-dah: that they may dwell there, and have it in possession.

► 36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

PSALM 70

Fourteenth Prayer of Distress To the chief Musician, A Psalm of David, to bring to remembrcince. 1 Nine requests for deliverance

MAKE haste, O God, to de-Liver me; make haste to

be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me. O Lord; for thy 'lovingkindness is good: turn untojme according to the multitude of thy tender mercies.

17 And hide tioj thy face from thy servant; for I am^in trouble: liear rng'speedily.

18 Draw n igh unto my soul, and redeem it: deliver me be-cause of mine enemies. *19^hou hast known my reproach, and my shame, and my

dishonour: mine adversaries jiel p me O Lord.

are all before thee. j 2 Let them be ashamed and

20 Reproach hath broken my [confounded that seek after my heart; and I am full of heavi- soul: let them be turned back-ness: and IJpoked for some to ward, and put to confusion, take pity, but there was none; that desire my hurt.

and for comforters, but I found 3 Lei them be turned back none. for a reward of their shame

21 They gave me^also'^all for that say. Aha, aha.

my'meat; and in my thirst 4 Let all those that seek thee thss. gayfi_m£'vinegar to drink, rejoice and be glad in thee: and ^ T I f ij ilfil such as love thy salvation

4 Twelvefold curse upon Ig^y continually. Let God be Judas and the crucifiers of magnified.

the Messiah (Acts 1:20) 5 But I am*poor and needy:

♦ 22'Let their table become a J?*^^ ^^^^-^ "°'° ?^^' O God: snare before them: and that '*'°" °-^ my help and my which should hate been for <leliverer; O Lord, make llfi their welfare. leUL become a. t*fQ'^a«-trap.

23 Let their eyes be darkened, that they see not; and fiiake their loins continually to shake.

24 Pour out thine indignation upon them, and lej thy wrathful anger take hold of them.

2S'Let their habitation be desolate; and jet non§ dwell in their tents.

26 'For they persecute him whom thou hast smitten; and they talk to the grief of'nhose whom thou hast wounded.

PSALM 71

Seventh Prayer-Praise Psalm

1 Fifteen requests: 7 things God is; 7 works of God; 8 things about enemies

IN thee. O Lord, dq5 put my trust: let me never be put to confusion.

2 Deliver me in thy righteousness, and CAU$« me to escape: incline t hine ear unto me. and

8 Their tents win remain empty

9 Iniquity shall be added to iniquity

10 .shall not know rigtiteou^ncss

11 Their name shall be blotted out of the book of life

12 Ihcir name shall not be written with 'Jie rl^iteuus

s Quoted in Acu 1:20 ot JudasIscariot.

Continued, column

given etcrnallifc.lonit by transgression, as stated also in Acts 1:20. 25 This verse gives the reason tor the prophecy of v 22-28. Thev r>orvcute the Messiah who wa ij^

andafflicted(v 2C:lu. ■ ^

Your wounded ones, reicmng to the followers of the Mc$slah(v 26; Acts 4: 3; 5c40: 7:58: akl-4! 9:1; 22:4)

a See2£' _ . p. 629

b Daviij :. : — . . ...- modern fal-

lacy that names cannot be blotted out of the book of life (v 28). Neither did God (Ex. 32:33). Moses Ex. 32:32), or Jesus Christ rRev. 3:5; 22:19). That this refers tothe book of life is clear from the fact tlut it is the book wherein the namesof the righteous arc written(v 28)

c Heb. anl, oppressed: afflicted (v 2S*). Used wlih needy 14 Umesf pt.15: ll:Ps. 37:14: 40:17: *0:5:74:2l: 109:16.22: Pr. 31:9: Isa, 4L17: Jer. 22:16; Ezek. 16:49; 18:12; 22:29),Here it is poor and sorrowful. Troubles and oppression will make one sorrowful

d 2 things belter than animal sacrificet

1 Praise to the name ol God in song

2 Thanksgiving to God (v 30-31)

e Another promise of immortality(l Pet. 3:4, note. CP. Ps, 22:26).

f Heb. ebyon . helpless (note f. Pr. 6:11).

g Those who suffer imprisonment for the sake of God and His Word, as Joseph (Gen. 39). Samson (Judg. lelTTTT Micaiah ri Ki. 22:27). etc,

h 5 8thpropriecy in Ps. (ti9:34-36. unful-Klled. but wdl be fiufiUed at the 2nd advent when Israel is delivered and established as a nation. Zech. 14; Acts 15:13-18), Next. 71:20

i 6fold prophecy of future events

1 Universal praise to God (v 34; Zech. 14:16-21; MaL 1:11)

2 Salvation of zion (Isa. 66:7-8; Zech. 12:10-13:1: Rom. 11:25-29)

3 Rebuilding of the cities of Judah(v 35: 102:16: Isa. 58:12: 60:10; 61:4; 65:21; Ezek, 48)

4 Nationrestored(v35:Isa.H:10-12: Ezek. 37;48:Mt. 24:31;Acts 15:13-18)

5 Israel to inherit the promised lana (V 36; Ezek. 37 and 48)

6 Israel to be converted and love God (v 36; Zech. 12:10-13:1; Rom. 11:25)

j 10 requests of David:

1 Make haste to deliver me (v 1)

2 Make haste to help me (v 1^

3 Let them be ashamed ana confounded that seek to destroy me (v 2)

4 Let them be turned backward (v 2)

5 Let them be put to confusion that desire my hurt (v 2)

6 Let them be turned back as a reward for mocking me (v 3)

7 Let all those that seek You rejoice and be glad in You(v 4)

8 Let such as love Your salvation praise You continually (v 4)

9 Make haste to help me (v 5) 10 Do not tarry or linger (v 5)

k See rwte c. above 1 1 have fled for refuge n 15 requeits

1 Let me never be confused (v 1)

2 Deliver me in righteousness (v 2)

3 Cause me to escape (v 2)

4 Incline Your ear to me (v 2)

5 Save me (v 2)

6 Be ray strong habitation (v 3)

7 Deliver me from the wicked (v 4)

8 Let my mouth be filled with praise and honor to You all day (v 3)

9 Cast me not off in my old age (v 9)

10 Forsake me not when I have no strength left (v 9)

1 Be not far from me (v 12)

12 Make haste to help me (v 12)

13 Let my adversaries that seek to kill me be confounded and consun>ed (Vl3)

14 Let my adversaries suffer the reproach and dishonor they seek for me(v

15 Forsake me not (v 18) 13)

—^»- Cont. from column 2

This isprtxDf that the 12 statements of V22-28 apply to Judas and the cnicifiers of Jesus Chrin. They especially apply to Judas who Is the only one in particular identified in Scripture as fulfilling this prophecy. Here we have definite proof that his name was one time in the book of life and later blotted out because of his sin. as prc-Jik teJ here (v 28), and promised all whosin(Fx.3i32-33:Rev. ;i:5: 22:18-19). By comparing Jn, 17:2-3 with 17: 12 it is clear that Judas, who was once

PSALMS 71, 72

A prayer for God's kingdom

a 7 things God is My

1 Strong habitation (v 3)

2 Rock (V 3)

3 Fortress (v 3)

4 Hope (V 5)

5 Trust (v 5)

6 Strong refuge (y 7)

7 Instructor (v 17)

b 7 works of God; You have

1 Given commandment to save me(v

2 Sustained mefroro my birth(v6) 3)

3 Taken me from my mother's womb (v6)

4 Taught me &om my youth (v 17)

5 Done great things for me (v IT

6 Showed me great uoubles (v 2

7 Redeemed me (v 23)

c 8 things about enemies

1 Wicked (v 4)

2 Unrighteous (v 4)

3 Cruel (v 4)

4 Speak and plot against me(v 10-11)

5 Lay wait to destroy me (v 10)

6 Take counsel to destroy me (v 10)

7 Adversaries to me (v 13)

8 Seek my hun (v 13, 24)

d This could be paraphrased: You will Qot cast me off in old age, or forsake me when ray strength faib.God's faithfulness in youth gave him confidence in old age

e This is what enemies say, but they are mistaken. God never forsakes His own; He delivers His people (Heb. 11; 2 Cor, 11)

f 7 vows of the psalrnist: I will

1 Hope continually (v 14)

2 Praise You more and more (v 14)

3 Show forth Your righteousness with my mouth (v 15) 15)

4 Show forth Your salvation all day(v

5 Not count by number the praises of my mouth or the times that I will show forth Your righteousness and salvation (vl5)

6 Go in the snength of God ^v 16)

7 Make mention of Your ri^teous-ness and Yours only(v 16)

g You have been my life-long instructor h 2 desires of thepsalmist before death:

1 To show God's strength to his generation

2 To show God's powerto future generations (v 18), Theonly way he could do this was by recording the dealings and doctrines of God for them

i 59th prophecy in Ps. (71:20, unful-tilled). Next, 72:2

j Another declaration of faith in the resurrection of the body, liberation of the soul from sheol, and immortality of the body, soul, and spirit (v 20; 1 Pet. 3:4, note; Dan. 12:2, note)

k This again confirmsthe fact that sheol

or the place of the soul is in the lower pans of the earth (see HeU . p. 620)

—^*- Cont. from column 3

ferred to several times, as revealing the eternity of David's kingdom under the Messiah fv 5,7,17; 89:29, 36-37; Jer, 31:35-36)

i Here Messiah's reign and its glorious blessings are compared to the abundant blessings of earth by rain (v 6-7)

j Alllandsbetweenallseas, not only between the Mediterranean and the Persian gulf (Isa. 9:6-7; Dan.2:44-45: 7: 13-14,27; Mic,4j 1-3; Zech. 14:9-21; Rev, 11:15; 20:4-6; 22:4-5)

k Referring to the river that will be made to flow out from the capital building -the Millennial temple(Ezek. 47; Zech/ 14:8), not the Euphrates, for God's I capital will not be on this river

1 This is always a picture of complete submission of enemies (v 9; Num.22: 4; Isa, 49:23; Mic, 7:16-17) m See note on 1 Ki. 10:22

n All maritime countries; coastlands

o This is modern Arabia

save me .

3 Be thou 'my strong habitation, whereunto I may continually resort: hhon hast given commandment to save me; for thou art my rock and my fortress.

4 Deliver me. O my God, out of the hand of the'wicked, out of the hand of the unrighteous

I and cruel man.

! 5 For thou art my hope, O Lord God: thou art my trust

^ from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

I 7 I am as a wonder unto many; but thou art my strong refuge. 8 Let my mouth be filled

I with thy praise and with thy

' honour all the day.

9'^ Cast me not off in the time

j of old age; forsake me not

I when my strength faileth.

' 10 For mine enemies speak

j against me; and they that lay wait for my soul take counsel together,

11 Saying,'God hath forsaken him: persecute and take him ; for there is none to deliver him.

I 12 O God, be not far from me: O my God, make haste for my

I help.

13 XiCt them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dis-

^ honour that seek my hurt.

I 2 Sevenfold praise to God

I 14^ut I will hope continually, ' and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness and thy salvation all the day; for I know ^ not the numbers thereof. j 16 I will go in the strength of I the Lord God: I will make j mention of thy righteousness, ' even of thine only.

3 Prayer for God's faithfulness in old age (Ps. 37:25)

17 O God.' thou hast taught' ' me from my youth: and hither-

j to have I declared thy won-1 drous works.

18 Now also when I am old and greyheaded, O God, forsake me not ; '•until I have shewed thy strength tinto this

I generation, and thy power to every one that is to come.

19 Thy righteousness also, O God, IS very high, who hast done great things: O God,, who IS like imto thee! i

4 Faith in the resurrection , and future life (Ps. 16:10;

73:24)

* 20 'Thou, which hast shewed me great and sore troubles, shalt iquicken me again, and shalt bring me up*again from! the depths of the earth. i

21 Tho u shalt increase my i greatness, and comfort me on I every side.

5 Sevenfold praise to Goa

, 22* 1 will also praise thee with the psaltery, even thy truth, O my God: imto thee will I sing

, with the harp, O thou Holy One of Is'ra-el. 23 My lips shall greatly re-

. joice when I sing unto thee;

I and my soul, which thou hast

; redeemed.

1 24 My tongue also shall talk

I of thy righteousness all the day long: for *they are con-foimded, for they are brought imto shame, that seek my hurt.

PSALM 72

Fifteenth Messianic Psalm A Psalm'for Solomon

1 Prayer for justice and righteousness from God

4/^IVE the king thy judg-vX ments, O Grod, and thy righteousness unto the king's son.

2 The reign of the Messiah (v 2-17). (1) Its charac- j ter and blessing (Isa. 11:1-9)

* 2 ' He /shall 'judge thy people with righteousness, and thy i poor with judgment. I

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

(2) Length of His reign (Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 27; Lk. 1:33; Rev. 11:

I 15; 22:5)

5 They shall fear thee as long as'the sun and moon endure, throughout all generations.

(3) Blessings of His reign

(Isa. 2:2-4; 35:1-8)

6 ' He shall come down like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

(4) Extent of His reign (Dan.

7:27; Zech. 14:9-21)

8 He sha ll have dominion also'from sea to sea, and*from the river unto the ends of the earth.

(5) Success of His reign (Isa. 2:2-4; Zech. 14:16-21)

9 They that dwell in the wilderness shall bow before him; and his enemies shall 'lic k the dust.

lO^he kings of Tar'shish and of the^sles sh all bring presents: the kings of'She'bd and Se'bi shall offe r gifts.

11 Yea, 'all kings shall fall down before him: all nations shall serve him.

(6) Character and blessing

p All kings... all nations will be under Messiah and become the natural earthly generations in all eternity to cany on God's earthlyprogramof replenish-ingtheearth, asAdamandhis children would have done if man had not fallen. See scriptiues in the text heading of v 17

20 Hear prayers of His people (v 15)

21 Receivepraise from subjects(v 15)

22 Have Hisname continue eternally

23 Bless men eteraally(v 17) (vl*^

24 Be called blessed by aU nations eternally (v 17)

a The eternal Solaric covenant is re-

^ C ontinued. c olumn 1

a 6 vows of the psalmist: I will

1 Praise You with the psaltery (v 22)

2 Praise Your truth (v 22)

3 Sing to You with the harp (v 22)

4 Sing with great rejoicing with my lips (V 23)

5 Sing unto You with my soul which You have redeemed (v 23)

6 Talk of Your righteousness all day long(v 24)

b 10 reasons for praise to God:

1 You have commanded my salvation (V 3)

2 You are my rock and fortress (v 3)

3 You are my hope (v 5)

4 You are my trust (v 5) (v f

5 You have sustained me from bin

6 You preserved me in birth (v 6)

7 You are my strong refuge (v 7)

8 Youhavedone great things for me

(vl9)

9 They diat seek my hurt are confounded (v 24)

10 They that seek my hurt are ashamed (v 24)

c This is a psalm for Solomon when David set him upon the throne of his kingdom. That David is the author is clear from v 1 and 20. He is the king praying for righteousness for his son (v 1). It is called a prayer of David in v 20. Although it is uttered for Solomon, there are many statements which could not refer to him - prophecies of the Messiah and His glorious reign

d 2 requests of David for Solomon:

1 Let him rule according to Your law (v 1)

2 Let mm rule in righteousness (v 1; 1 Ki. 3:5-9; 1 Chr. 28:5-7; 29:19)

e 60th prophecy in Ps. (72:2-17, unful-tiUecl, but will be fulfilled in the Millennium under the Messiah), Next, 73:24

f 21 facts - the MiUenniutP: universal

1 Judgment (v 2; Isa. 1L4-5)

2 Justice (v 2; Isa. 11:3-5)

3 Peace (v 3; Isa, 2:2-4; 9:6-7)

4 Righteousness (v 3; Isa. 11:4-5)

5 Relief from oppression (v 4)

6 Relief of the needy (v 4)

7 Punishment of oppressors (v 4)

8 Eternal rule (V 5; Isa. 9:6-7)

9 Prosperity (V 6-7; Mic. 4:4)

10 Dominion(v8-ll, 17;Zech, 14:9)

11 Submission of enemies (v 9)

12 Homage (v 10-11: Dan. 7:13-14)

13 Deliverance (v 12; Joel 2:32)

14 Help(v 12-13; Isa, 63:1-5)

15 Salvation (v 13-14; Isa, 52:7)

16 Punishment for murder (v 14)

17 Worship(vl5;Isa.2:2-4;Zech.l4)

18 Flourishing crops (v 16; Isa. 35)

19 Prosperity in cities (v 16)

20 Honor to God's name (v 17)

21 Blessings upon men (v 17)

g 24 things Messiah will do:

1 Judge people in righteousness (V 2)

2 Judge the poor in justice (v 2) (v 4)

3 Deliver the poor from oppression

4 Save the children of the needy (v 4)

5 Destroy the oppressors (v 4)

6 Instil fear in heans of men regarding evil (V 5)

7 Bless men hke rain blessing the earth (v 6) 7)

8 Cause the righteous to flourish (v

9 Bring universal peace (v 7; Isa. 2:2-4; 9:6-7) 11)

10 Rule witn universal dominion (v 8,

11 Completely defeat His enemies (v9)

12 Receive homage from kings of the earth (v 10-11)

13 Deliver needy throu^ prayer (v

14 Succor the helpless (v 12) 12)

15 Spare the poor and neeay from needless sufferings (v 13)

16 Redeem souls from deceit and violence ^v 13-14)

17 Puniai murderers (v 14)

18 Live eternally (v 15)

19 Receive the gold of Sheba (v 15)

Glories of the kinudom

Destiny of the wicked and the righteous

a God always looks after the needy . The word occJy Is found 38 times In Scripture, lod used 20 droe* with the word poor 7 tacts In Scripture about the needvi

1 Cod made provldoo for then: uncfcr tbe Law(Dt. IScll: 24:14)

2 Cod promises that they will not always be forgDtteo(Ps. 9:18; Ju.41:17)

3 They will be blessed under the coming reign of Messiah (Ps. 72:4. 12-13)

4 Cod has commanded men to give ihem Justice (Pi. 82:3-4; Pr. Jl;9)

5 God has promised to curse those who oppress them (Ezel<. 13:12-13: 22:28-31: Amos 8:4-14)

6 Their cooditioQ is sometimes used as a basis of expecting an answer to prayer (Ps. 70:5: 72:12: 86:1; 109:22)

7 3 times they are prayed for (Ps. 74:21: 82:3. 4)

b Poor, a subject of providence , p. 629

c Heb. chus. shelter (v 13) d The Siesaah shall redeem them and also live again

e The redeetpedaretodo3things (v 15): 1 Bring liberal hands

of His r«ign (v 2-4; Isa. 11:1-9; Zech. 14:16-21)

► 12 For he shall deliver the needy wnen he" crieth; Hhe poor also, and him that hath no helper.

»13 H e shall '^spare the poor and needy, and shall save the souls of the nee3yl

► 14 He shall redeem their sotil from decelt~and violence: and precious shall their blood be in his sight.

(7) Worship in His reign (Zech. 14:16-21; Mai. 1:11;

Is a. 2:2)

15 And' Oie shall live, and'to hiin shall be given of the gold orShebd: prayer also shall be made for him continually; and daily shall he be praised.

(8) Agricultural prosperity in His reign (Isa. 35,65:20-

25; Mic. 4:4)

16 There shall be'an handful of com in the earth upon the

top of the mountains; tbe fruit thereof shall shakelike L*b'a-non: enxd^hey of the city shall flourish like grass of the earth.

(9) Eternal generations of men in His reign (Gen. 8: 22; 9:12, Ua. 9:6-7, 59:21; Dan. 2:44-45; 7:13-14, 27; Lk. 1:32-33; Mt. 25:31-46; Rev. 11:15)

17 His name s hall endure for ever: his name shal l be con-tinued'as lon g as the sun: and men shall be blessed"in him: all nations shall call him blessed.

3 Praise to God in view of the Messiah's eternal reign

IS'Blessed be, the Lord God, the God of Ij'ra-el, who only doeth wondrous things.

19 And bl essed be his glorious name for ever: and let the whole earth be filled with his glory; A-m§n', and A-m§n'.

20The prayers of David the son of J^s'se are en ded.

a Mt. Lebanon was noted for lis large cedar trees. The idea here is that crops window up strong and vigorous compared to crops at other times, as the cedars of Lebanon are great in size compared to common trees or shrubs (vl6)

b They of the city shall prosper like green grass of the earth. This suggests industries and business of various kinds to make city life profitable and prosperous c This not only confirms that Messiah's name is eternal, but also that the sun and planets are eternal. See Solaric covenant. p. 57

d A11 nations shall be blessed in the Messiah, confirming the covenant with Abraham - Inthee shall all the families of the earth be blessed (Gen. 12: 1-3; 18:18; 22; 18; 26:4; 28:14:GaL3:8)

e This doxology closes the 2nd book of Psalms, David foresaw in the Spirit the glorious reign of Messiah. He also saw the grandeur, justice, and happiness of the reign of Solomon, which was a faint

«Jf THE THIRD BOOK OF PSALMS -The Leviticus Book: Concerning the Sanctuary (Psalms 73-89) ^iE^

I Praying Qearts

3 Praising tongues f A very small amount of seed will produce big crops in the day of Messiah when the earth will become normally productive as before the fall (v 16; Isa. 35)

g God is good to all men. seeking to lead them to repentance (Rom. 2:4). and salvation (1 Tim. 2:4; 2 Pet. 3:9^, If Heisthusgoodtothe whole world, how much better is He to those who are of clean hearts (v 1)?

h 4 ways to backslide (v 2-16):

1 Be envious at the prosperity of the wicked(V 2-12)

2 Be despondant and critical over lack of prosperity (v 4-12)

3 BelltUe God's blessings (v 13)

4 Be rebellious against lot in life (v 14-16: Heb. 12:5-13)

i ISfold prosperity ot the wicked:

1 No bands (pangs) In death (v 4)

2 Their strength is firm (v 4)

3 Not in trouble as other men (v 5)

4 Not plagued as other men

5 Pride compasses them about as a chain ^or necklace, v 6) mem (v 6)

6 Violence covers them as a gar-

7 Their eyes stand out with fatness

8 They have more than heart could

9 They are corrupt (v 8) wish (v 7)

10 They speak wickedly abota oppression (V 8)

11 They speak loftUy (v 8)

12 Set their mouth against heaven -blaspheme God (v 9)

13 Their tongue wags through the earth - they find fault with everything

14 They cause men who have been convened from a life of covetousness to return to it, as in v 2-3 (v 10)

15 Cause God's people to covet the waters of a full cup (prosperity) to be wrung out to them (v 10) 11)

16 They say. How doesGod know' (v

17 They say. Is there knowledge in the most High to see these things'Yv 11)

18 Tbey Increase in riches (v 12) J QuesUons 78-79. Next, v 25

k Prosperity is not the pel ma ry purpose of creation. God desires His own people to be prosperous, but not at the expense of losing their own soul(l jo. 2:15-17; 3 Jn. 2: Ps. 1:3)

—^^ Cont. frorr column i

7 You will always despise the image the wicked dream about and the pattern set by them (v 20) m 5fold true appraisal of backsliders

1 Myheart was grieved(soured) when I saw the prosperity of the wicked and the suffering of the righteous (v 21)

2 I was pricked In my reim (kidneys.

3 I was » foolish (V 22) 22)

PSALM 73

Twelfth Psalm of Instruction (on: envy not the prosperity

of the wicked) A Psalm of Asaph. 1 Occu-pation with God: result-goodness of God

TRULY * God IS good to I5'-ra-el, even to such as are of a clean heart.

2 Envious occupation with

others: result -backsliding.

Eighteenfold prosperity of

the wicked

2* But as for me. my feet were almost gone; my steps had well nigh slipped.

3 For I was envious at the foolish, when I saw the prosperity of th e wicked .

4'For there are no bands in their death: but their strength 15 firm.

5 They are not in trouble as other men; neither are they plagued like other men.

6 Therefore pride compasseth them about as a chain; violence covereth them as a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.

8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full cup are wrung out to them.

11 And they say, 'How doth God know? and is there knowledge in the most High?

12 Behold, ^ese qrg the im-godly, who ^prosper in the world; tbey increase in riches.

30ccupation with others: result - severvfold distraction

13 Verilv l have cleansed my heart in vain, andSvashed my hands in innocency.

14'For all the day long have I been plagued, and chastened every morning.

15'If J^say, I will speak thus; behold, I should offend against the generation of thy children.

16 When I thought to know this, it was too painful for me;

4 Remedy for backsliding and perplexity: the sanctuary

17* Until I went into the sanctuary of God; //len understood I their end.

5 True appraisal of the wicked: their sevenfold end

18 'Surely thou didst set them in slippery places: thou casted st them down into destruction.

19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dreain when one awaketh; fa, O Lord, when thou awakest, thou shalt despise their image.

6 True appraisal of a backslider: his fivefold misery

2>^hus my heart was grieved, and I was pricked in my rems.

22 So foolish was L and ignorant : L wag, as a beast before thee.

7 Occupation with God: eightfold blessing and end

of the righteous

23"Nevertheless I am continually with thee: thou hasi holden me by my rigRt hand. * 24'Thou shalt guide me with thy coimsel, and afterward receive me to glory.

25'Whom have I in heaven but thee? and there is none

4 I was so ignorant (v 22)

5 I was as a beast tor stupidity (v 22) n Regardless of mycomplalnts and envy

of th/: prosperous wlcked.I am still with You, You have held me through my temptations to wander from You (v 23)

o 6l5t prophecy in Ps. f73t24. unful-nUeJ). Next. 75:2

p Question 80. Next. 741

4 You destroyed them in a moment (vl9)

5 You utterly consumed them with tenors (v 19)

6 You causc-d their prosperity and lives to come suddenly to an end. as a dream passes when one awakes (v 20)

-^— Continued, column 1

shadow of the blessing, prosperity, and righteousness of the reign of Messiah

f This suggests that this was the last psalm of David. The ones written by him and recorded in the last part of this book were composed before this one

g These verses (13-16) are the result of looking at men instead of God. They are the unwise utterances of one who was severely tried by seeing the un-equalities between the godly and ungodly, from the standpoint of the natural man. Christians are sometimes tempted to complain of their sacrifices and constant efforts to live godly in the face of prosperity and pleasures of the wicked. They maybe tempted to think that godliness is not profitable, but when the momentary temptations are gone and more »ber reflection on facts is restored, the end of the wicked (v 17-20) and the utter foolishness of such temptations are seen (v 21-22). Then one realizes that God and His interests are the only valuable things of life (v 23-28. Cp. Isa. 58:2-3)

h Washingofhandswasa symbolof being innocent of a crime one was charged with. Cp. Mt. 27:24

i The complaint is that there is no advantage in serving God. Far from enjoying worldly prosperity, the writer is poor, plagued, and faced with new afflictions daily (v 14)

i If I reason thus and complain that it does not pay to serve God, the testimony of many generations is against me. All saintsofaUageshave testified that the judge of all the earth does right. They trusted God and were never confounded. They also met with sore trials and afflictions and God brought them out of them alLThey proved that the world is not worthy of such noble souls (Heb. 11:32-40). Yes, if 1 should so reason, 1 would offend the saints of all ages and prove myself unwonhy of being classed with them in all the future eternal glories and rewards(v 15). When I thought to know this - when I saw that God had always delivered His own and had always taken vengeance on the oppressors and the wicked, it was too painful for me to consider that He would now do what He had never done before - permit His people to be defeated. It was too painful for me(v 16)

k It was too much for me, until I went into the sanctuary of God and understood the end of the wicked (v 17)

1 7fold true appraisal of end of wicked:

1 You did set them in slippery places

2 You did cast them down to destruction (V 18) 19)

3 You did bring them to desolation (v

PSALMS 74, 75

Prayer for deliverance from the wicked

a This Isthe same as the first and great commandment of Mt. 22:36-39

b I may soon die because my heart and flesh will fail me, but God is the One who will cause me toliveforever(v26)

c 2 classes of people will be damned:

1 Those that are tat from God. This takes in all who have never known God and Christ (v 27)

2 Those that backslide and go whoring from God. This takes in all who go back into sin and die in sin (v 27; Ex. 32:32-33; Ezek, 18:20-24; 33:12-16; Lk. 8:13;Rom. L 18-32; 6:16-23; 8:12-13; 1 Cor, 3:16-17; 6: 9-10; 9:27; Gal. 1:6-8; 3:1-8; 5:1-4. 19-21; 6:1, 7-8; 2 Tim. 2:12; Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-22; Rev. 2:5; 3:5; 22:11). If the Holy Spirit said that God would

destroy all who go whoring from Him, then the question about stubborn and impenitent backsliders should be settled accordingly

d This is good for everyone, and is the only guarantee that any sinner, saint, or backslider has of being blessed of God (v 27)

e Questions 81-82. Next, v 10. One could ask several more questions that would answer these: Etoes God cast off His people without a ca use? If He does cast them off will He not forgive and receive them again if they repent?If they do not repent is He stQl obligated to save them?

f 15 acts of God:

1 Judges and casts off for sin (v 1)

2 Manifests anger (v 1)

3 Redeems His people (v 2)

4 Dwells in Ziaa (v 2)

5 Brings deliverance (v 12)

6 Divides the sea (v 13)

7 Breaks the heads of dragons (v 13)

8 Breakstheheadsof leviathan(v 14)

9 Gives leviathan for meat (v 14)

10 Cleaves the fountain and flood (v

11 Dries up rivers (v 15) 15)

12 Makes day and night (v 16)

13 Prepares the sun and Ught (v 16\

14 Sets the borders of nations (v 17; Dt. 32:8; Acts 17:26)

15 Makes summer and winter (v 17)

g 15 requests

1 Remember Yourcongregation(v 2)

2 Remember the rod o f Your inheritance, Mt. Zion (v 2)

3 Lift up Your feet unto perpetual desolations (v 3)

4 Remember the reproach of the enemy (v 18)

5 Remember theblasphemers^v 1

6 Deliver me not to the wickea(vl

7 Forget not the poor (v 19)

8 Have respect to the covenant (v 20)

9 Let not the oppressed be ashamed

10 Let the poor and needy praise Your name (v 21)

11 Arise, O Lord (v 22)

12 Plead Your own cause (v 22)

13 Remember how the foolish reproach You(v 22)

14 Forget not the voice of enemies

15 Forget not the tumult of those that rise up against You (v 23)

h 12 sins of the wicked:

1 Commit sin in the sanctuary(v 3)

2 Roar in the midst of the congregation (v 4)

3 Set up their standards as signs(v 4)

4 Break up the house of God (v 6)

5 Set fire to the sanctuary (v 7)

6 Defile the sanctuary (v 7)

7 Plot against the righteous (v 8)

3 Burn the synagogues (v 8) 22)

9 ReproachGodandHispeople(vlO,

10 Blaspheme God's name (vl0,18)

11 Oppress the righteous (v 21)

12 Cause tumults against God (y 23)

i Same word as standard in Num.2 j Places of religious assemblies. Israel had them in every city by N, T. times (Acts 15: 23). This isthe only place the word synagogue is found in the O. T. It is found 68 times in the N. T. k These were the miraculous manifestations of God among Mis people. Mira-

upon earth that'l desire beside thee. 26*My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

8 Final end of backsliders

27 For, lo.'they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

9 True occupation of the righteous

28 But it is"ROod for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

PSALM 74

Thirteenth Psalm of Instruction (on prayer for

judgment)

Maschil (instruction) of

Asaph. 1 Complaint to God

for continued judgment on

His people

O GOD,'why hast thou/cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

2 Prayer for mercy: three

reasons for mercy

2'Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zi'6n, wherein thou hast dwelt.

3 Sixteenfold complaint to God for not judging His enemies: ten sins of the wicked

3 Lift up thy feet imto the perpetual desolations; even all that the enemy *hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their 'ensigns for signs.

5 A man was famous accord ing as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers

7 They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all 'the synagogues of God in the land

9 We see notour signs: there is no more any prophet: neither IS there among us any that knoweth how long.

10 O God,'how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, ""even thy right hand? pluck it out of thy bosom.

4 Twelvefold greatness and works of God in creation

cles always have been and always wiU be a sign of God among His children. Cp. Mk. 16:17-18; Jn. 14:12 1 Questions 83-85. Next, 76:7 m Putting the right hand into the bosom was a sign of tolerance, but plucking it out was a sign of action to take vengeance and to defend one's self (v 11). Cp. Mt. 18:7-9

12* For God is my King of old, working salvation in the midst of the earth.

13* Thou didst divide the sea by thy strength: t hou brakesf the heads of the *^dragons in the waters.

14 Thou brakest the heads^f leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

15 Thou didst 'cleave the foim-tain and the flood: / thou driedst up mighty rivers.

16 rrhe day is thine, the night also IS thine: * thou hast prepared the light and the sim.

17< Thou hast set all the borders of the earth: i thou hast made simuner and winter.

5 Ten requests for judgment

on the wicked and mercy on

the righteous

18 Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.

19 O deliver not the soul of thy*ttirtledove tmto the multitude of the wicked: forget not the congregation of thy poor for ever.

20 ' Have respect unto the cov-enant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise. O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

PSALM 75

Fourth Psalm of Praise To the chief Musician, Al-taschith (destroy not), A Psalm or Song of Asaph. 1 Praise: reason - God's relation to man and the earth

U NTO thee. O God, do we give thanks, unto thee do we give thanks: foj that thy name is near "thy wondrous works declare.

*2 " When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved:"! bear up the pillars of it. "Se'lah.

4 I said imto the'fools. Deal not foolishly: and to the wicked. Lift not up theTiom:

5 Lift not up your horn on high: speak not with a stiff neck.

6 For 'promotion cometh neither from the east, nor from the west, nor from the south.

7 But God IS the judge: he putteth down one, and setteth up another.

* 8 'For in the hand of the Lord there is a«cup, and the wine is red; it is fuU of mixttire; and he poiireth out of the same: but the dregs thereof, "all the

34; Jer. 25:15, 17, 28; 49:12). See 12 figurative cups in Scripture, note q, Mt. 20:22 V A11 wicked men will be turned into hell (9:17, note) to reap what they have sowed (Gal. 6:7-8). Even saints will give account of all things done in the body, good or bad (Rom. 14:10; 1 Cor. 3:11-15; 2 Cor. 5:10)

a For God is our King from of old, dispensing salvation from the center to every part of the earth (v 12)

b See 15 acts of God, note f, v 1

c Heb. tannin, sea-serpent; a symbol of Egypt(vl3;Isa. 51:9; Ezek. 29:3); also a symbol of Satan{Isa. 27:1; Rev. 12:3-17; 13:2. 4. 11; 16:13; 20:2). This is figurative of the destruction of the Egyptians in the Red Sea (Ex. 14:23-31: 16:1. 4-5. 19).

d Heb. Uvyathaa . great sea serpent, a symbol of Satan (v 14; 104:26; Job 4L 1; Isa. 27: IJ. The language here is figurative of tne defeat of satanic pKJwers. Just as a great dragon would be killed and be given to the people of the wilderness for meat.so God defeated Satan and his hosts and caused Israel to triumph over them inthe wilderness (Ex. 14-15). In Rev. 12:1-17; 13:2-11; 16: 13-16; 20:2 Satan is symbolized by a great dragon with 7 heads and 10 boms, picturing his power over the great world empires that have persecuted and will persecute Israel in the times of the Gentiles (see notes, p. 873, 311 of K. T.)

e This could refer to the flood of Noah when the waters of the deep were broken up to help make the 2nd universal flood on earth (Gen. 7:11). It could also refer to the waters fi:om the rock (Ex. 17:6)

f God dried up the Red Sea and the Jordan (Ex.14:21-22;Josh,3:13-17; 4:23; 2 Ki. 2:8, 14), and will yet dry up the Euphrates (Rev, 16:12) and the river Nlle(lsa. 11:15)

g This refers to the original creation and regulation of the solar system, as well as to the restored solar system, the work of day 4 (Gen. 1:14-18)

h God created the sun, moon, and surs; they are not a product of evolution through billions of years (v 16; 8:3-8; 19:1). See evolution refuted , p. 55

i God divided the nations.glving each its own inheritance

j God made the seasons; and summer and winter are eternal(Gen, 1:14-18; 8:22)

k Here Israel is compared to a helpless turtledove before the wicked who would like to destroy her (v 19)

1 It is not God who needs tuging to respect and keep His contract. Men, themselves are the ones who need to be warned about breaking the covenant of God.They are the ones who fill the dark places ofthe earth with habitations of cruelty(v20).Men love darkness rather than Uglit because their deeds are evil (Jn. 3:16-20). Satan is the ruler of the darkness of this world (2 Cor. 4:4; Eph. 6:10-18) m The works of God do declare His glory and power (v 1; 19:1-6)

n 62nd prophecy in Ps. (75:2-3, unful-filled, but will be fulfilled when God takes over the governments of this world to reign forever; v 2-3; Dan. 2: 44-45; 7:9-14; Rev. 11:15; 22:4-5). Next, v 8

o All creations are upheld by God through Christ (v 3: Heb. 1:3)

p See note h, 3:2

q Heb, halal , boasters; the arrogant

r See Use of word nom, p. 629

s A verse showingthe direction of heaven from the earth. If promotion does not come fromthe east, south, or west, but from the Lord (or the north) then heaven, the home of God, is located in the north from the earth(v 6-7J. This is confirmed in Isa. 14:12-14, wnere it is revealed that Lucifer ascended into heaven from the sides of the north

t 63rd prophecy in Ps. (75:8-10, unful-filled, but will be fulfilled when all the power of the wicked shall be broken, and the power of the righteous shall be exalted). Next. 76:10

u A symbol of God's judgments(v8; Isa. 51:17-23; Hab. 2:15-16; Ezek. 23:31,

a The Go>i of Jacob Is u»cJ 22 timei In Scriptufe; 12 tinies In Pulm*. It refer j Co ihc Go^i of Grace, who met Jacob when he bad Dothing and deserved nothing but wrath, and promised to blciihirr and Us seedeteriully (Geo. 23:12-16)

b The horns of the righteous and of the wicked relet to their power and authority mthe earth. The one will increase and the ocbcr will be cut off/v 10. See Use of word •hom '. p, 629)

•- •* M" . . en here:

1 Ju-.. , ' rose DavT3, the king was frort! this tube, because Jerusalem was in the Judah portion of the promised land, and because Judah, the ruling tribe (Gen. 4ft 10), had finally come Into its own calling under David

2 Israel, because the uking of Salem by Divid was in connection with his u king the throne of all Israel (2 Sam. 5c 1-10)

3 Salem, because It was capttred by I>avid and made the capital of the mitedkingdom.salem wastheaocieni^ Jebusite name for Jerusalem. Cp.l Gen. 14:18: Heb. 7:1-2 I

4 Zlon. because this was the place of God's tabernacle after the taking of Salem from iheJebusltes(v2-3;2 Sam. 5i6-10-, 6:1-23: 7:1-2). Though Zion had been the stronghold of the Jebu-sltes, it had no place in history until this event. God Himself chose Zioa (P$. 13213)

d See note h, 3:2

e God Is more glorious than any part of creation and must be recognized as such, vt/hen men worship and serve thei creature rather than the Creator it isi idolatry and this calls for the curse of| God (Rom. H8-32). Creation was' iT>ade by God for His own glory and pleasure, not for creation itself to worship (Rev. 4:11)

f The rrwunuins of the Jebusite strong-bold became a prey for Israel and were spoiled by them, never to be in Jebusite hands again (v 4-6)

g Cod Is here given credit for the defeat of the Jebuilies. They were a stoin-hearted people and defended their city! as well as any other people in history, but they could not defeat God. For their tins they had to be destroyed, as all | other former InhabltantsofCanaanfDt. 7; ft4-5). The mighty men of Jeous could not find their hands .that is, could not fight on that day because of the rebuke ofGod(V 5-6.Cp.Zech.l412-15)

h The sleep of^death is the reference here and in v 5. See note on So soul-sleep taught in scripture , p. 881

1 Questio n 36.Sext.T":: 7. Who mavaand in Your sight when once You are angry" 7 exaniples: God angry, no destruction:

1 Moses (Ex. 4:U: Dt. L37; 4-21)

2 Aaron and Miriam (Num. 12:9-16)

3 Balaam (Num. 22:22-35)

4 Israel (Dt. 9> 9-21)

5 Solomon (1 Ki. 11:9)

6 The wicked (Ps. 7:11)

7 Ninevltes (Jonah :i:9-iq)

j Which one is referred to.of^the many times whenGodrose upto uve Israel. 1$ not clear. If this refers to the time He defeated the Jebusltes(v ,t-6),ihen it reveals that Israel had a bard time taking the stronghold of iion and might not have done so if God had not helped.God has delivered Israel many u:: cs in the past, in the days of Moses, Joshua, the jud^ies, and kings; and He will deliver analn. the last time, at the 2nd advent when fulf of Jerusalem will be taken in battle (Zcch. 14)

k See note h, Ic. :

1 64thprophecy In P;.f76:10-ig. unful-hueJ, but wii] wrath of man a f

be brought down !or lue nloiy ol God, and all haughtiness of princes and kings will be cut off). Next, 82:7-8 m The wrath of man praising God simply means that God will gci jilory when such wrath Is put down and cut off. The whole earth will be Mved and will glorify God for His work of ridding the

wicked of the earth sh*il wring them out. and drink them.

2 Praise promised: reasons

9 But LsiU declAre for ever; X will sing praises to the'God of J4 cob.

10 All the*homs of the wicked also will I cut off; but the boms of the righteous shall be exalted.

PSALM 76

Fourteenth Psalm of Instruction (on the conquest of Jerusalem)

To the chief Musician on

I Neginoth (stringed instru-

I ments), A Psalm or Song

of Asaph. 1 The Jebusite

defeat by God

IN^Judah IS God known: his name is great in Is'ra-el.

2 In Sa lem also is his tabernacle, and his dwelling place in Zi 6n.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. "Se'lah.

2 God more glorious than the object of the conquest

4"Thou art more glorious and excellent than 'the moimtains of prey.

3 The Jebusite defeat by God

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At*thy rebuke, O God of Jacob, both the chariot and horse are cast into a "dead sleep.

4 God to be feared: reasons

7 Thou, even thou, arf to be feared: 'and who may stand in thy sight when once thou art angry?

8 f Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. *Selah.

5 God to be praised: reasons

• lO'Surely'^he wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

• 11 "Vow, and pay unto the Lord your God:*!eLan that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: Ixe u terrible to the kings of the earth.

PSALM 77

Fifteenth Psalm of Instruction (on deliverance from

troubles) To the chief Musician, to Jeduthun (Ethan, a choir leader), A Psalm of Asaph.

jl Sixteenfold self occupation

|«T CRIED unto God with my 1"^ voice, even unto God with I my voice; and *he gave ear unto me.

! 2^n the day of my trouble J. sought the Lord: mv^sore ran m the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and wa^ troubled: I complained, and mi' spi rit *was overwhelmed. Se'lah.

4 Thou b oldest mine /eyes waking: I am so troubled thati

1 cannot speak. | S»I_have considered the days

of old, the years of ancient times. 1

6'■I call to reme mbrance my song in the night: I cpininune with mine own heart: and my spirit ma de dilig ent sear ch.

2 Its sure result: a life full of questions and misery

7'Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth his promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Se'lah.

3 Sixfold occupation with God

10 And I said, This is my infirmity: ibuf^I will remember the years of the right hand of the most High.

11 I wUl remember the works of the Lord: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

4 Its sure result: a life of

happiness - sixteenfold

praise for God's greatness

and works

13 'Thy way, O God, is in the sanctuary: ""who is so great a God as our God?

14 Thou art the "God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with thine arm redeemed thy people, the sons of Ja cob and Ji'geph. S6'lah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

; 20 Tbou leddest thy people like a flock by the hand of ' M6'se$ and Air on.

PSALM 78

earth of sin and rebellion (1 Cor. IS: 24-28: Eph, 1;10)

n One is not under obligation to iiukc a vow, but if lie does tic is responsible unleu he repents and is forgiven (V 11; 15: J: Num. 30:1-16; Mt. 12:36-37)

o This Will be literally true in the Millennium and In the new earth fotever (V H; 68:296 72:10:Isa.l8:7:Rev.21;26)

That is wnercL.od iiici <>it;i lsr.icltnen; but now Me hj^ provided aouther way. Men are not rciiuircj to meet God in one certain pLi> <.-;thcv^.in contact ant' worship Hiri i (Jn. 4:21-24:

Heb. 4:14-10; -)

m Que stioo 93. .Ncxi, 70:19

n Sec 16fold tucjinc^i of God ,p. 629

a 23fold complalm In self-«occig)atloct

1 1 cried unto God (v I)

2 I sought the Lord (v 2)

3 My sore ran in the night (v 2)

4 My sore ceased not (v 2)

5 My soul refused to be COmfoncd(v

6 I remembered God (v 3) 2)

7 I was troubled (> 3)

8 I complained fv 3)

9 I was overwhelmed (v 3)

10 I could not sleep (v 4^ (v 4^

11 I wa s so troubled I could not spealt

12 I considered the old days (v 5)

13 1 considered pan yean (v 5J

14 I called to remembrance now I used to sing In the night (v 6)

15 I ulked to myself (v 6)

16 1 made diligent search (v 6)

17 I questioned my relationship with God (v 7)

18 I wondered If God would ever be favorable again (v 7)

19 I wondered whether God would ever be merciful again (v 20)

20 I wondered If His promises would ever come to pass in my life (v 8)

21 I wondered if He would ever be gracious again f v 9)

, 22 I wondered whether He had shut up His lender mercies forever in His anger (v 9)

23 1 complained that this was my infirmity and lot in life (v 10)

b This will always be the case with God and penitent,eamest seekers after Him. Never has God turned down the cry of a tnily sincere and humble soul. If this is true of the old covenant days it is much more true of new covenant days, for we now have a better covenant based uponbetterpromises (Heb. 8:6). See the 250 classifications of promises. p. 316-317 Of N. T.

c One should not wait vanil he gets Into trouble to pray even though God promises to hear those who do call upon Him in the day of trouble (50:15: 91:15). Many are the instances of being heard in time of trouble (2 Chr. 15:4; Neh. 9: 27; Ps. 31; 7: 54: 7; 107:6.13.19. 28)

d Heb. yad , hand. It means that he lifted up his hands in prayer to God on into the night and did not cease to lift up his hands to God until he was heard (v 2)

e This will be the final result of any long period of self-occupation. The more one gives in to despondency the more he will be despondent. This is proved by the ever-deepening despair of the psalmist from v 2-9. His complaint ended with quesdooing and misery

f You keep my eyelids from closing. So great is my grief that I cannot sleep or speak (v 4)

g I have considered the many dispensations of mercy and deliverance from ancient times, set down in the history of the fathers, and deliverance to me Is not after thdr pattern (v 5-6)

h I even call to remembrance the times wheni was happy and sang songs in the night. Now I cannot speak, I am so overwhelmed (v 2-6)

l Questions 87-92. Next. V 13. See note a. 18-22, above

J Here the psalmist ceases his dejected self-occupation and becomes occupied with Cod. Mh despondency vanishes. Thi< Is the cure for misery and despair (v 10-20)

k Sfold occu pation with God:

1 I *.ill ' ' : the years of Cod's past ble 1. ., ; .) 11)

2 I willrememberthe worksofCod(v

3 I wiUreiiiembcrHis wonders of old

4 I will meditate also of all His wonderful works (v 12)

5 1 wiUulk.ibout and praise God for HisdoinAs(v 12)

PSALMS 78

Declaration of God's majesty

a 2 commands

1 Give ear to My law (v 1), Found 32 times In the O. T., but not once in the N. T. It means to give heed and obey the law (Ex, 15:26) and to listen (Dt. 32:1)

2 Incline your earstoMy words(v 1), Found 21 times in the O. T.. but not once in the N.T. It means to stretch out or put forth every effort to obey the Uw (17:6: Pr. 2:2: 4:20)

b Quoted in Mi. 13:35. Cp. Ps. 49:4 c Heb. mashal. similitude; likeness; proverb (v 2: 49:4; Num. 23:7; 24:3; Job 27:1: 29:l;Pr. 26:7,9; Ezek. 17:2; 20:49; 24:3; Mic.2:4; Hab. 2:6). See note a, Pr. LI. The idea in Mt, 13:35 is that of an illusiration, but as used here it means, "I will give you instruction by numerous exarnples . " Here we have a great historical psalm, the 1st of 4 such psalms (78, 105, 106, 136). There ate 80 acts of God and 30 sins committed during Israel's history, recorded here alone

d Heb. chidah , a knot;accute hidden say-in g;puzzle;proverb;riddle; conundrum (v2;49:4;Num.l2:8;Pr.l:6;Dan.8:23). The puzzle here is not in the expression of mystery,in wordshard to understand, but great wonderment of how these many miraculous things happened to Israel

e These so-called parables or dark sayings are simple statements of fact in Israel's history, previously passed from generation to generation by word o f mouth. Here they are wrinen for all generations to know (v 3-5)

f Recounting the past so that coming generations mayknow the miraculous dealings of God and His mighty works (v4-5)

g The nation oflsraelhadthe law commanded only to them, not the Gentiles (Dt.4c7-13; 5:3;Roro.2:14; iCor. 9:21)

h See Ex. 10:2; 12:26-27; 13:8-15; Dt. 4c 9; 6:7. 20

i 7 reasons for teaching the law:

I That the generations to come might know the truth and laws of God (v 6)

2That the generations to come might pass the truth on to others (v 6)

3 That they might hope in God (v 7)

4 That they mi^t not forget the great works of God (v 7)

SThat they might keep His commandments (v 7)

6That they might not be as their fathers, a stubborn and rebellious generation (v 8: Dt. 9:24; 31:27; Acts 7: 51-52)

7 That they might set their hearts right and be stedfastin God (v 8)

j 30 sins and rebellions of Israel, p. 629

k 80 acts of God:

1 He divided Red Sea (v 13; Ex. 14)

2 Caused Israel to pass through the sea as on dry ground (v 13; Ex. 14)

3 Made the waters to congeal (v 13^

4 Led Israel by a cloud by day(v 14)

5 Led them by a pillar of fire by night (V14; Ex. 14:19-20; Num. 9.16)

6 He clave the rock (v 15)

7 Gave water to drink (v 15; Ex.17)

8 Brought streams out of the rock (v 16; Ex. 17:6)

9 Caused waters to run like rivers (V 16, 20; Ex. 17:6)

10 He commanded the clouds (v 23)

II Opened the doors of heaven (v 23)

12 Rained manna from heaven (v 24)

13 Gave them corn from heaven(v 24)

14 Sent them angel's food (v 25)

15 Sentmeatfotallthenations(v2 5)

16 Caused the east wind to blow from heaven (v 26) 26)

17 He also brought the south wind (v

18 He rained flesh like dust (v 27)

19 Rained quails like sand of the sea (V 27; Ex. 17; Num. 11) 28)

20 Brought quails into their camp (v

21 Brought them allabom their tents

22 Sent enough to fill all the people

23 He gave them their desire (v 29)

Sixteenth Psoilm of Instruction (on choosing the temple site) Maschil (instruction) of Asaph. 1 Commands to hear and obey the law of Moses

ijr^ lYE ear, O my people, to VJT my law: incline your ears to the words of my mouth.

2 Prophecy of the Messiah's new revelations (Mt. 13:35)

2 *1 will open my mouth in'^a parable: I will utter^dark sayings of oldl

3 Mosaic propagation of the

law (Dt. 4:9-10; 6:7)

3'Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, 'shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

5 For he establishe d a testimony in Ji'cob, and %ppointed a law in l§'ra-el, which he\:om -manded our fathers, that they should make them known to their children:

4 Sevenfold purpose of the Mosaic law (Rom. 3:9-20; Heb. 10)

6 ' That the generation to come might know them, even the children which shoiild be bom; who should arise and declare them to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation tfiat set not their heart aright, and whose spirit was not stedfast with God.

5 Five sins of Ephraim

(v 17)

9 The children of £'phra-Im, being armed, and carrying bows, ' turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law;

11 And forgat his works, and his wonders that he had shewed them.

6 Ten wonders of God

in Egypt (v 23)

12*Marvellous things did he in the sight of their fathers, in the land of E'gj^t, in the field of Zo'an. 13 He divided the sea, and caused them to pass through; and ^ip tTnirte the waters to stand as an heap. I 14 In the daytime also he led them with a cloud, and all the night with a light of fire. 15 ge clave the rocks in the I wilderness, and gave them ' drink as out of the great depths.

16' ^e brought streams also out of the rock, and catised

waters to nm down like rivers. 7 Five sins of Israe' (v 9)

17 And they'>sinned vet more against him by provoking the most High in the wilderness.

18 And they tempted God in their heart by asking meat for their lust.

19 Yea, they spakt^ "ff^'^gt God; they said,'Can God fur-nish a table in the wUdemess?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the Lord heard this, and was wroth: so a fire was kindled against Ja'cob, and anger also came up against Is'ra-el;

22<'Because. they believed not in God, and trusted not in his salvation:

8 Ten wonders of God in the

wilderness (v 12)

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had ' rained down manna upon them to eat, and had given them of the com of heaven.

23 Man did eat/angels' food: he sent them meat to the fulL

26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

28 And he let it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for* he gave them their own desire;

9 Impenitence of Israel and wrath of God upon the people

30 They were not estranged from their lust. But while their meat was yet in their mouths,

31 The*wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Is'ra-eL

10 Continued sin and unbelief andincreased judgment

of God

32' For all this they sinned stm. and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

11 Hypocrisy and insincerity in spite of God's mercies

34 When he slew them, then they sought him: and they returned and enquired early after God.

35 And they remembered that

24 Cursed them because of their lust (V 31; Num. 11:33)

25 He cut short their days (v 33)

26 Gave them many troubles (v 33)

27 Slew them because of sin (v 34)

28 He forgave them (v 38)

29 He q?ared their lives (v 38)

Continued, column 4 ^

76 Took him from following the sheep great with young (v 71)

77 He fed Jacob, His people (v 71)

78 Fed Israel His inheritance (v 71)

79 Fed them according to the integrity of His heart (v 72)

80 Guided them b y the skilfulness of His hands (v 72)

See other acts under God in the Index

a This refers to Rephidim (Ex. 17:6-7) b Note sins alternated with wonders:

1 Sins of Israel (V 9-11) Wonders of God (v 12-16)

2 Sins of Israel (v 17-22) Wonders of God (v 23-29)

3 Sins of Israel (v 30) wonders of God (v 31)

4 Sins of Israel (v 32) Wonders of God (v 33-35)

5 Sins of Israel (v 36-37) wonders of God (v 38-39)

6 Sins of Israel (v 40-42) Wonders of God (v 43-55)

7 Sins of Israel (v 56-58) Wonden of God (v 59-72)

c Quesuons 94-96. Next, 79:5 d Unbelief is the basis of sin, and therefore, the cause of curses (v 22; Rom. 11:20-32; Heb. 3:12,19; 4:6.11; Jude 5; Rev. 21:8). How important it is then to have faith (Mk- 16:16; Jn, 3:16; Heb. 11:6; Jas. 1:5-8) e The food rained from hea ven is called:

1 Manna (v 24)

2 Com from heaven (v 24)

3 Angel's food(v 25)

4 Meat (V 25) 5Breadan. 6:31-32)

f God. angds, and all other spirit beings

eat food(v25;Gen. 18:8;Ex. 24:9-11;

Lk. 22:16,18. 30; Rev. 2:7, 17; 22:2) g Sometimes this is tKX the best for men,

for the desires are wrong (v 29; Num.

22; Roro. 1:18-32; Acts 21:11-14) h See Num. 11:33-35 i m face of all these judgments Israel

went deeper into sin, as God predicted

in Lev. 26

—^^»- Cont. from column 2

30 Turned His angerawayoften(v38)

31 Held His wrath many times (v 38)

32 Remembered that they were but flesh (v 39)

33 He remembered they were like wind which passes away and is gone (V 39) (v42)

34 He delivered diem from enemies

35 Turned rivers to blood (v 44; Ex, 7:17-24) 8:20-32)

36 Sent many kinds of flies(v 45; Ex.

37 Sent innumerable frogs (v 45; Ex. 8:1-15)

38 Sent locusts to destroy the harvest (v46; Ex, 10:1-7, 12-20)

39 He sent hall (v 47-48)

40 He sent frost (v 47-4^

41 He sent lightnings (v 47-48) 49)

42 Sent evil angeb to destroy them (V

43 HesentpestLlence(v50;Ex, 9:1-7)

44 Smote the firstborn of Egypt (v 51; Ex. 12:23)

45 Made Israel go forth like she^

46 Guided them in the wilderness like a flock rv 52)

47 He led tnem to safety (v 53)

48 Brought them into Canaan (v 54)

49 Cast the nacicDs out before them

50 Divided them an inheritance

51 He made them dwell safely (v 55)

52 He was wroth (v 59)

53 He greatly abhoned Israel fv 59)

55 Forsook the uberrucle at Shiloh

56 Placed a tent among men (v 60)

56 He delivered Israel to captivity

57 Gave them up to the enemy (v 61)

58 He gave Israel to the sword (v 62)

59 Gave young men to the fire (v 63)

60 Hegavethem upinHiswrath(v62)

61 He made young women perpetual virgins (v 63)

62 Gave priests to the sword (v 64)

63 Gave their widows grief (v 64)

64 He awoke as one from sleep (v 65)

65 Awoke like a mi^ty man (v 65)

66 Hesnx)teHlsenemies(v66)(v66)

67 Made them a perpetual reproach

68 Refused the house of Joseph(v 67)

69 Rejected the house of Ephraim

70 Chose the tribe of Judah (v 68)

71 He chose Mt. Zion (v 68)

72 He built His sanctuary (v 69)

73 Made it eternal as the earth (V 69)

74 Chose David as His servant (v 70)

75 Took him from the sheepfolds (V 70)

« See Theworc|-Mgh->ucJofGo>l .p.630

b Flittering Cod u making statements aboin mm which oae does not ineaa. It is Up praise only(v 36; Im. 29:13; Mt. 15:8; Mk. 7:6). It alw refers to maldngorvows whlchoneijoes not Intend to keep(v 36-'37; 12:2; 15:4)

C Sec 111:4; HZ-4: I45t8: Lam. 3:22

d 10 thinii;s God reniernbert

1 His covenaiis (Gen. 9:15-16: Lev. 26:42, 45; Pi. 105:8: Ezek, 16:60)

2 His truth (P$. 98:3) J His nicrcy (Ps. 98:3)

4 His promises (Ps. 105:42)

5 The ptomlsed Land (Lev. 26:42)

6 That men are but flesh (Ps. 78:39)

7 That we are but dust (Ps. 103:14)

8 Our frame (Ps. 103:14)

9 We are like a wind that passes away and comes not again (Ps. 78:39) 8:13) 10 The ansof men.to Judge them(Hos.

10 things man remembers;

1 Faults (Gen. 41:3)

2 Fish (Num. 11:5)

3 Cucumbers (Num. 11:5)

4 Melons (Num. 11:5)

5 Leeks (Nuin. 11; 5)

6 Onions (Num. 11:5)

7 Garlic (Num. 11:5)

8 The days of darkness (EccL lL-8)

9 Mlsowiiways(Ezek.l6:63) 5:23) 10 What others have against him (Mt. 10 thlpgsGod commands to rememoer;

1 Commandments of God (Num. 15-

2 God (Dt, 8:18) 39-40)

3 God's marvelous works (1 chr. 16:

4 The Creator (EccL 12:1) 12)

5 Former things of old (Isa. 46:9)

6 The word (Jn. 15:20; 16:4; Judel7)

7 Jesus Christ (2 Tim. 2:8)

8 Those In bonds (Heb. 13:3)

9 Those who have the rule over you (Heb. 13:7^ 2:5)

10 From whence you are fallen (Rev. 2 things man wants God to forget:

1 Sins of his youUi (Ps. 25"^

2 Former sins(Ps,79:8). These are the things God promises to forget if man will confess his sins and renounce thetn meb. 8:12; 10:17)

e 10 times In 2 years (Num. 14:22) f Tits is another term for backsliding (v 41; Dt. 29tl8; Ezek. 18: 24-28: 33:13-24; 2 Pet. 2:20-22) g 10 times in 2 years (Num. 14:22) h To limit God is one of the most common sins today.Any limitation of Him and Hispromlses is the same as committed by Israel and for which they were cut off (Rom, 11; Jude 5; Num. 14) This title is found 3 times in Psalms (7L22; 78:41: 83:13). and 24 times elsewhere - 20 times in Isaiah alone j Cod remembers man (note d. above).

but man forgets Cod (v 42) I

k This section of Psalms does not profess j to give a rompletc list of the signsin Egypt. The writer names the lst(blood, v44:Ex.7:14-25),'2nd(frog$.v45; Ex. 8:1-15), 4th (fUcs, v 45; Ex. 8:20-32). 5thrmurTaln.v48;Ex.ftl-7),6th (bolls, v 50; Ex. 9:8-12), 7th (hail, v 47-48; Ex,9:13-35j.Hth(k>cim$,v46; Ex.10: 1-20), and loth (death of first-bom, v 51:Ex.l2).The3rd(bcc)and9ih(dark-nesj) arc not mcnuoncd in panitular, but may be understood In v 48-50 1 Thesycomore trees were useful to tlic Egyptians, for they made coffins from them. Many common people lived on the figs. Hence, the tree's destruction was a serious loss. Cp. Amos 7:14 m Referring to lightnings (Ex. 9:1)-35) n What is referred to here is not stated. Itcould be the peiulcnccs of munain and boUs, for satanicagcntspropagate slckacss and disease (Ex, 9:1-12; Acts 10:38) o Another term for Egypt. Cp. 105:23.

27; 106:22 P Sec Ex. 14 and 15 M Bringing them to this mountain . Mt. Zlon, was a long process, requiring many years. Zion did not become the place of God's tabernacle umll the Ume of David (2 Sam. 5) r The landof Canaan is here called His sanctuary .because it was the pIace"oT the sanctuary and the headquarters of

I God was their rock, and'the ; high God their redeemer.

36 Nevertheless they did*flat-ter him with their mouth, and they lied unto him with their tonifues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But hcj he/>i!7'^full of compass; ' • ive Iheir iniquity, and . i them not: yea, many a time ttirned Tie his anger away, and did not stir up all his wrath.

39 F9r"he remembered that they w^e but flesh; a wind that passeth away, and cometh not again.

II Five sins of Israel (v 9)

40 How'oft did they provoke him in the wilderness, and grieve him in the desert 1

41 Yea,/they turned back*and tempted God, and^limited'the Holy One of Ig'ra-el.

42 They'remembered not his hand, nor the day when he delivered them from the enemy.

13 Twenty-two wonders of God (v 12, 23)

56 Yet they*tempted and provoked the most high God, and kept not his testimonies:

57 *But turned back, and'dealt unfaithfully like their fathers: they were turned aside like"a deceitful bow.

58 For they'provoked him to anger with their high places, and moved him to jealousy with their/graven images.

1 5 Fifteenfold wrath of God

59 When God heard this,*he was wroth, and g reatly ab -horrej Ij'ra-el:

60^ So that lifiJcrSQei the tabernacle of 'Shi'16h, the tent which he placed among men;

61 And delivered'his strength into captivity, and his 'glory into the enemy's hand.

62 He 'gav^ his people over also uinto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

63^hen the Lord awaked as one out of sleep, and like a

mighty man that shouteth by 43 How he had wrought *his k^^son of wine, signs in £ gjpt, and his won- 1.^^ ^'^ he smote his enemies

ders in the field of Zo'an

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

46 He gave also their increase unto the caterpiller, and their labour unto the locust.

47 He destr oyed their vines with hail, and their 'sycomore trees with frost.

48 Hexaye up their cattle also !to the hail, and their flocks to I hof^himderbolts.

I 49 He cast upon them the fierceness o? his anger, wrath, and indignation, and trouble, by sending "evil angels among them.

50 He made a way to his anger; be spared not their soul from death, but gave their life over to the pestilence;

51 And sinqte all the firstborn in £'g^t; the chief of their strength in the tabernacles of

lIAm:

52 But oiads his own people to go forth like sheep, and QUdfd them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: 'l)ut the sea overwhelmed their enemies.

54 And«tie brought them to the border of 'his sanctuary, even to this mountain, which his right hand had purchased.

^ HS-Casl out the heathen also before them, and divided

in the hinder parts: he put them to a perpetual reproach.

1 6 Sevenfold choice of God

67 Moreover he^refused the tabernacle of Jo^geph, and chose iiot the tribe of E'phr5-im:

68 But chose the tribe of Ju'dah, the mount of Zi'6n which°he loved.

69 And he bu ilt his sanctuary like high palaces^like the earth which he ha th established for ever.

70'Tie chose Da'vid also his servant, and too k him from the sheepfolds:

71 "Trom following the ewes great with young Jj^e bro ught him to feed 'Ja cob his people, and Is'ra-el his inheritance.

72 So he fed them according i to the integrity of his heart;

and guided them by the skil-fulness of his hands.

PSALM 79

Seventh Prayer for Judgment A Psalm of Asaph. 1 Sevenfold complaint against God's enemies

OGOD, 'tlxe_Jieath«i arei come injo thine inheritance; thy holy temple have they defiled; they have laid Jf-ru'sd-lfim on heaps.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

them an inheritance by line, 3 Their blood have they shed and made the tribes of I$'ra-el like water round about Jfi-rg-

to dwell in their tents.

14 Increased rebellion: ■even sins of Israel

s4-lSm; and there was none ' to bury them.

4 We are become a reproach to our neighbours, a scorn an3 derision to them that are round

God on earth atnong men

"^^^ Cont. from column 3

15 They have brouglit us very low (v8)

16 They h,iveuken us captive (v 11)

17 They have passed the death sentence upon many of U5(v 11) 13)

18 We will then give thanks to You (v

9 They scorn and deride thcm(v 4)

10 Will You tolerate these conditions forever (V 5)" (v 6)

11 The heathen have not krwwn You

12 Thcyhavcnot pr.iycdto You (v 6)

13 They have devoured usiv 7) 7)

14 Theyhavelald wasteourhomes(v

-^— Continued, column 2

a See Num. 14:22

b A biblical term for backilldlng (DU 9: 12. 16: 11:16. 28: jer. 2:27; 11; 10)'

c See complaints (Ex. 5:19. refs.J and rebellions of htacl(Kx. 6:9, rcfs.)

d Disappointing the bowii.an. The Eastern bow at rest is curved backward, conuary to its bend when strung,li must be recurved in stringing. If a person is unskilful or weak in stringing the bow, it could springbackandbreak his arm. Ifabowisnot well made it might even flyback indischarging the arrow.lt is said of the bow of Jonathan, it turned not back , that is. it did not twist itselF backward(2 Sam. 1:22). It was a good bow on which he could depend, Israel is compared to a deceitful bow here and in Hos.7:16. The idea is that Israel, when bent toward God would suddenly spring back to her former position of sinfulness. The same figure is used of the tongue in Jer. 9.3

e Over 220 timesGod'Sanger is spoken of in Scripture. The word provoke and anger are used together over 31 times. Provoking God to jealousy is also referred to a number of times (Dt.32:16: IKi.14:22; Rom. 10:19; 11:11; ICor 10:22) f This includes all kinds of images, whether carved, graven, or molten f v 58; Dt. 7:5) , "^

g Their idolatrous practices were of long standing causing God to be angry enough to abhor Israel, even though He islongsufferingand slow toangerfNeh 9:17: Ps. 30:5; 145:-5noel 2:13) ' n The Lord was so provoked over the sins of the people and the priests that He abandoned the tabernacle at Shiloh, never turningtoit again. He permitted the enemy to capture the ark for a long ame(v 60-61:1 Sam. 6:1; 2 Sam. 6). Shiloh was in the tribe of Ephraim. whichGod rejected (V 67). He planned that the place of worship should be moved to Zion (v 68). what became of the original tabernacle is not known i Cp. Judg. 18:1. 31: 1 Sam. 4:3 j This refers to t he ark. the symbol of the Divine Presence among men (1 Sam.6). It is called the ark of Thy sirenf^ ih (132:8)

k The ark is also called glory fl Sam 4:22) -o=:-i-i

1 See Plagues and wars of Israel , p. 629

m THEN: when Israel had suffered the judgments of v 62-64 and was brought to repentance, the Lord smote their enemies and inauifested His mighty power (v 65-66)

n Manasseli and Ephraim did not lose their inheritance,but their precedence, which was Riven to Judah (v 67-68; Gen. 49:10)

o Removal of the ark to Zion was proof of God's love and fulfillment of His choice (2 Sam. 6)

p 2 eternal things:

1 Mt, Zion (V 69; 87:5; 125:1)

2 The earth (V 69; 104:5; Eccl. 1:4) q This isthe climaxofihe whole psalm.

Recalling David's choice as king (1 Sam. 16)and Ids whole rcign ends this $ong(v 70-72; 2 Sam. 2:1-1 Ki.2:ll)

r God was never ashamed of the lowly beginning of the great king David. From feeding slieep to feeding God's people was a great promotion

s Note the 2 names

1 Jacob , the natural seed of A braham

2 Israel, the spintual seed of Abra-ham (Gen. 32:28; 45:26. 28)

t 18fold complaint and adtmsnon:

i The hc.iihen are in control of Your Inheritance (v 1) pie (v 1)

2 Theyhave defiled Your holy tem-

3 They have destroyed Jerusalem (V 1) 2)

4 Theyhave Wiled Your servants(v

5 They have given Your saints to be eaten by the beasts (v 2)

6 They have shed the blood of viints like water rv 3, 10)

7 They have left the bodies of the Mints unburied (v .3)

8 They reproach Your people f v 4 10. 12) ^

PSALMS 79. 80, 81

Prayer for deliverance from the wicked

a Questions 97-99, Next, v 10. These questions are asked in view of the defeat of Israel. This does not necessarily refer to Babylonian captivity as there were many defeats of Israel before Nebuchadnezzar (Cp,v 6-7 with Jer. 10:25)

b 11 requests to God:

1 Pour out wrath upon the heathen

2 Pour out Your wrath upon the kingdoms thathave not prayed to You (V 6)

3 Remember not our former sins(v 8)

4 Let Your tender mercies speedily prevent (come to meet) us (v 8)

5 Help us, O God of our salvation (v

6 Deliver us (v 9) 9)

7 Purge away our sins (v 9)

8 Let God be known among the heathen in our sight by revenging the blood of Your servants (v 10)

9 Let the sighing of the captive come before You (v 11)

10 Preserve those that are under the sentence of death (v 11)

11 Render a sevenfold reproach unto those nations near us that rejoiced at OUT defeat (v 12)

c For reasons for requests see note t, v 1 d An obsolete word meaning come to

meet us f v 8) e Literally, We are greatly thinned. V ery

few of us remain alive in Israel f Cover or atone for our sins g Purging of sins is not only for the sake

of God, but also for the sake of the ones

purged (Tit. 2:11-14) h Question 100. Next, 80:4 i Much, and perhaps the bigger part, of

the burden to be relieved of reproach

is not for God's benefit,but for man's,

to free him from shame and defeat. It

has always been hard for man to take

defeat and ridicule j 4 times this is found in Psalms (42:3.

10; 79:10; 115:2) k This is a popular biblical term;

1 Sevenfold vengeance(Gen.4:15,24)

2 Sevenfold retribution (Ps. 79:12)

3 Sevenfold restitution (Pr. 6:31) 26)

4 Sevenfold increase of light (Isa. 30: 1 Note the many things requested of God

(note b, above) and the reasons for such requests (note t, v 1). This is man's bargain. He promises to do one thing if God wiU do 11 things for him m 16 requests to God:

1 Give ear, Shepherd of Israel (v 1)

2 Shine forth (v 1)

3 Stir up Your strength (v 2)

4 Come and save us (v2)

5 Turn us again - convert us (v 3)

6 Cause Your face to ^ne upon us (v3)

7 Turn us again - convert us (v 7)

8 Cause Your face to shine upon us

9 Return to us (v 14) (v 7)

10 Look down from heaven (v 14)

11 Behold,and visit this vine(v 14-15)

12 Let Your hand be upon the man at Your right hand (v 17)

13 Let Your hand be upon the son of man whom You have made sirong(v 17)

14 Quicken us (v 18)

15 Turn us again - convert us (vl9)

16 Cause Your face to shine upon us (vl9)

n See notes h, i, and j, Ps. 23:1 o 10 acts of God: Tie

1 Leads His people like a flock (v 1)

2 Dwellsbetween the cherubim(vl)

3 Refuses to hear prayers of those who sin and rebel against Him (y 4)

4 Feeds His people on bread of tears when they need chastening (v 5)

5 Makes Hispeople reap strife when they ate backslidden (v 6)

6 Brought Israel out of Egypt (v 8)

7 Drove the heathen out of the promised land (v 8; Josh. 1-12)

8 Planted Israel in the promised land (V 8-11; Josh. 13-24)

9 Caused Israel to prosper in the land (V 8-11)

10 Brought judgment upon Israel because of sin (V 12-13)

p This refers to the mercy seat upon the ark of the covenant (Ex, 37:1-9)

q This means the same asleadingjoseph, in V I. ManassehandEphraim were the sons of Joseph and, witn Benjamin fol-

about us. 5' How long . Lord? wilt thou be angry for ever? shall thy jealousy bum like fire?

2 Four requests for judgment; seven requests for mercy

6' 'Pour the heathen

^eiit

thy wrath upon that have not thee, and upon the

shine; and we shall be saved.

4 Tenfold description of Israel as a vine (Isa. 5:1^7; Jer. 2:21; Ezek. 15:6; 17: 6; 19:10)

8 Thou hast brought a "vine out of £'gj-pt: thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to

known ,

kingdoms that have not called take deep root, and it filled the

upon thy name

7'^For they have devoured, Ji'cob, and laid waste his dwelling place.

8 O remember not against us former iniquities: let thy tender mercies speedily "^prevent us: for'we are brought very low.

9 Help us. O God of our salvation, for the glory of thy name: and deliver us. /and purge away our sins,'for thy name's sake.

lD*Wherefore 'should the heathen say, ' Where is their God? let him be known among the heathen in our sight b]/ the revenging of the blood of thy servants which is shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

12 Andrenderuatootirneighbours ^sevenfold into their

bosom their reproach, where- ^f'tthisvuie;

land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

11 She sent out her boughs imto the sea, and her branches imto the river.

5 Fourfold complaint to God for destroying Israel (v 8)

12 " Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

13' The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

6 Eight requests for salva-

tion to Israel

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and

with they have reproached thee, O Lord.

13 ' So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

PSALM 80

Fifteenth Prayer of Distress To the chief Musician upon Shoshannim-Eduth (lilies), A Psalm of Asaph. 1 Six requests for salvation to Israel

. rVE ear. O "Shepherd of !s'ra-el." thou that leadest

Jo'geph like a flock; thou that

dwellest "between the cheru bims, shine forth.

2"Before £'phra-Im and Bgn'-ja-min and MS-nis'seh stir up thy strength, and come and sav e us .

3" Turn us again. O God, and cause thy face to shine; and

we shall be saved.

2 Fivefold complaint to God for refusing to hear prayer

4 O Lord God of hosts,'how long wilt thou be angry against the prayer of thy people?

5 ' Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and oiir enemies laugh among themselves.

3 Two requests for salvation

hosts, and cause thy face to

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

16 It is btimed with fire, it is cut down: they perish at the rebuke of thy coimtenance.

17 Let thy hand be upon the man of thy right hand, upon the "son of man whom thou madest strong for thyself.

18 So will not we go back from thee: quicken us. and we will call upon thy name.

19 Turn us again. O Lord God of hosts, cause thy face to shine; and we shall be saved.

PSALM 81

Seventeenth Psalm of Instruction (on God's dealings

with Israel) To the chief Musician upon Gittith (Gittite harp), A Psalm of Asaph. 1 Sevenfold command to praise and

worship God

SglNG O strength:

aloud imto make

God our

a joyfid

noise imto the God of Jacob. • 2 Take a psalm, and bring hither the/timbrel, the*pleasant harp with the'^saJtery. •3 Blow up the'trumpet in the new moon, in the time appointed, on our solemn feast day.

2 Eightfold reason to praise

4 'For this was a statute for l§'ra-el, and a law of the God of Ja'cob.

5 This is ordained in J6'§eph 7 Turn u s again. O God of for a testimony, when he went

out through the land of E'gjpt:

lowed the ark of the covenant in the

journeys (Num. 2:18-22)

Convert or restore us, indicating diat

Israel had turned away irom God and

He wa s displeased.as in v 4-6,12-13,16

Question 101, Next, v 12

V 5-6 picture some special defeat of

Israel which caused the whole nation

to suffer reproach

2 It was the law of God (v 4)

3 It was ordained of God (v 5) 6)

4 He removed the burdens of Israel (v

5 Delivered hei from slavery (v 6)

6 Answered her prayers for deliverance (V 7)

7 E)elivered her in the secret place of thunder (v 7)

8 Provided for her at Meribah (v 7)

a Israelis not only called a vine, but the vineyard of the Lord of Hosts (v S-IST Dt, 32:32-33; Isa. 5:1-7; 27:2-6; Jer. 2:21: 12:10; Ezek. 17:5-6; Hos, 10:1; Joell:7; Mt. 21:33-46; Mk. 12:1-12). Christ uses the same figure in connection with the church (Jn, 15:1-8) 10 facts - planting the vine;

1 Transplanted from Egypt (v 8; Ex. 12)

2 Other nations cast out of Canaan, the new place for the vine (Israel, v 8; Josh. 4-12)

3 The vineplantedin Canaan (v 8: Josh. 13-24; Judg. 1-3)

4 The land prepared for the vine to grow in(v 9; Dt. 6:10-12; Josh. 1-12)

5 The vine caused to lake a deep root in Canaan (v 9; EX. 11:13-32)

6 It fiUedtheland(v9;Dt. 7:22-24; Jodi. 1-12; 2 Sam. 8; 1 Kl. 9-11)

7 The hills coveted with its shadow (V 10; 2 Sam. 8: 1 Ki. 4:25)

8 The boughs large and strong like the cedarsofLebanon (vlO; 2 Sam.8)

9 Theyextended to the Mediterranean and Eiq>hrates (v 11; 2 Sam. 8)

10 The vineplanted forGod's use(v 14-15; Ex, 19:5-6)

b Question 102,Next,82:2, Here we have a complaint about God turning against His vineyard, Israel, after planting it and causingitto spread throughout the whole land (v 12-13, 16). This is exactly what God said He would do if Israel forsook Him and turned to serve other gDds(Dt. 4:25-31; 8:10-20; IL 13-32; 12:1-32; 28:1-30:20: Lev. 26)

c The heathen powers that constantly made inroads on Israel and finally destroyed the uatioo are symbolized by a boar and other wild beasts of the forest (v 13). The boat was pictured on the roiUiary ensign of the Romans. Until the Roman power arose die word river was used instead of wood here. After this the Septuagini, the Chaldee, and the Vulgate used the word forest. The Jews had a peculiar interpretation of this passage. They taught that when Israel was innocent she would be as-sailedonlybya power weak as a river animal, but when she sinned she would be devoured by a power as strong as a land animaL In the symbolism of Gentile world powers oppressing Israel in the times of the Gentiles bodi types of animals are used:

1 Egypt is symbolized by a crocodile (IsarsL^ Ezek. 29:3: 311 of N. T.)

2 A ssyna by a lion (Jer. 50:17-18)

3 Bab>lon by a lion with eagle's wings and a man's heart (Dan. 7:4)

4 Medo-Persia by a bear (Dan, 7:5) and a ram (Dan. 8:20)

5 Greece by a leopard with 4 heads and 4 wings of a fowl (Dan. 7:6) and the he-goat (Dan. 8:21) (Dan. 7:7)

6 Rome by a non-descript beast

7 Revised Rome by 10 horns on the non-descript beast(Dan. 7:7-8,19-24)

8 Revived Greece by a leopard with 7 heads and lOhoms (Rev, 13 and 17),

9 Other Gentile powers by a wild boar and other wild animals(Ps. 80:13)

d The Chaldee reads, " King Messiah . " the man upon God's right hand (v 17; Rom. 8:34; Eph. 1:20; Heb. 1:1-3). See notes. Ezek. 2:1; Jn. 1:51

e 8 commands to Israel;

1 Sing aloud unto God (v 1)

2 Make a joyful noise unto God (vl)

3 Take a psalm, song of praise (v 2; 105:2: 1 Chr. 16:9; Jas, 5:13)

4 Bring forth the musical instruments (v2;Dan, 3:5-15)

5 Blow the trumpet at the feasts (v 3)

6 Hear, O my people (v 8)

7 Havenosir3ngegodamongyou(v 9)

8 Do not worship any strangeGod(v 9) f Heb. loph , a drum ot tom-tom

g Heb. kiunor. See note j. 33:2

h Heb. nebel. a stringed insuument.See

note k, 33:2; note a. 150:3 i Heb. shaphar. a wind instrument; horn

(Num. 10:8-10; 2 Ki. 11:14) j 8 reasons to praise and worship God: 1 It was a statute in Israel(v4; Lev.

23:24: Num. 10:10)

Prayer against wicked and for Qodly

a The personal proDouD here refert lo

Joseph aovl shoulti have been he as in many of the vcrslooi. It is wHen he noscph. of this verse) went through tEe Undof b'gypt.ihai behe^rda language which he did Dot UDderaand. It perhaps refers to some dialect he was not familiar with b The pcrsooal pronoua here refers to God who removed Israel's shoulder from the burden and bands from the pots (V 6)

c Heb dud , pot or basket fv 6: Job 41:20^. It refers to the baskets or pots used in brickmakiog, or to the moulds and funuces in which ihey fortned and baked btlek

d This DO doubt refers to the cloud by day and pillar of fire by night, out from which God wrought miracles for Israel (Ex. 1121). The literal ineanin»i is that ouiof the veil or thunder Godanswered them. This isaswciated with the great miracles God wrought bringing Israel through the Red Sea and in giving water at Mcribah(Ex. 17:1-7)

e I tested you at die waters of Merlbab (waters of murmuring and strife. Ex. 17:7)

f Sec note h. 3:2

g Foreign or foreigner's god.

h The same command as in Ex. 20:4

i Jehovah thy Qobim who brought you out of slavery and want in Egypt

j This has reference to satisfying the desires of Israel completely i f they would only be faithful to God

k Because Israel would not hear or obey God or have anything to do with Him whatsoever (v 11)

10 ways God gave men tip; To

1 The lusts of their hearts (v 12)

2 Walk in their own counsels (v 12)

3 Oevlauon (2 Chr. 30:7)

4 rheir own desire (ps. 78:29)

5 Pestilence (^s. 78:50)

6 The sword (Ps. 78:62)

7 The heathen (Ps. 10&41)

8 Uncleanness to dishonor their own bodies between themselves(Rom. 1:24)

9 Vile affecUonj(Rom. 1:26) 10 A reprobate mind (Rom. 1:28) 6 things God would have done for Israel:

1

lingsGc Stwdue

1 Subdued their enemies (v 13-14)

2 Turned His hand against their adversaries (v 14)

3 Subjugated the haters of God (v 15)

4 Blessed them eternally (v 15)

5 Provided the best things in life for them (V 16) 16)

6 Satisfied them with good things (v Israel had to meet the conditions of

the promises of God to receive their benefits. So it Is with men today. Not a man under grace will receive benefits without meeting conditions t) This verse oould be paraphrased thus:

"Cod nands in the assembly of God: he judges among the judges"

"God stands In the coun of the judge: in the midst of the judges and asks'

"Cod stands In the congregation of angels; he judges among the angels"

The whole idea Is that God is the Judge of judges in couns of justice established when He instituted human governments n Meb. g: s^ l. Gods. It is used of earthly Judges who represent Him (v 1,6; Ex. 7:1: 21:6; 22:8. 9. 28; Jn. 10:34-35: Acts 2:k5) o Question 103. Ne«. 85c 5

P alold indictment of unrifttiieousjudget

1 iney judge unjmtly (v i) ("SJ

2 They accept persons of the wicked

3 Know not God's La w (v S)

4 Do not wish to undersund (v 5)

5 Walk in darkness (v 5)

6 Their civil institutions are out of coisse: perverted (v 5)

7 They shall die like men (v 7)

8 They shall fall like princes (v 7)

M 4 commands to judges of the eanit

1 Defend the poor and tatherleu(v 3)

2 Dojunicc toafflictcd and needy (V

3 Deliver the poor and needy(V 4) t)

4 Rid the poor, the fatherless, and the needy from the hand of tlie wicked(v4)

r Shaken or moved out of place

wher^ heard a language that I understood not.

6 *I r emoved his shoulder from the burden: his hands were

delivcrrd from the"pots.

7 T t'dsl in trouble, and ltd thee; "I an-i rz m the secret place

'f: Im proved thee at the waters of Mir'i-bah. ^S*'-Uh.

3 Israel called to hear: reason

S Hea r, O my people, and 1 sill testify unto thee: O 1§-ra-el, if thou wilt hearken tmto me:

9 There shall no'strange god be in thee; *neither shall thou worship any strange god.

10 1 gtn the 'Lord thy God, which brought thee out of the land of £ gjpt: ' open thy mouth

■ fiint.

3 God the Supreme Judge

8 Arise. O God, " judge the earth: for thou shalt inherit all nations.

wide, and I will

4 Israel's refusal to hear: consequences of rebellion

11 But my people w ould not hearken to my voice; and I§'ra-el w ould none of me.

12 So I*gave them up unto their own hearts' lust: and they walked in their own counsels.

5 Six things God would have done if Israel had obeyed

13 Oh that my people had hearkened unto me, and I5 -ra-el had walked in my ways! 14'Lshould soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat: and with honey out of the rock shou ld I have satisfied thee.

PSALM 82

Eighth Prayer for Judgment A Psalm of Aaaph. 1 God the Supreme Judge

GOD^ s tandeth in the con-gregation of the^mighty; be ju dget h among the "gods.

2 Eightfold indictment of earthly judges: their end

2*How long will yefjudge unjustly, and accept the persons of the wicked? Se lah.

3*Dcfend the poor and fatherless: do justice, to the afflicted and needy.

4 Deliver the poor and needy: rid them out of the hand of the

PSALM 83

Ninth Prayer for Judgment A Song or Psalm of Asaph.

1 Three requests: sevenfold counsel of enemies

against Israel

fcTr_E EP not thou silence, O •■^ God: hold not thy peace, and be not still, O God.

2 For, lo,*^ thine enemies ma kg a<<tumult: and they that hate thee tiaye3ifted_ufi the head.

3 They have taken crafty

counsel against thy people, and consuJt^d__a^ajnst thy 'hidden ones.

4 They have said. Come, and let us cut them off from being a nation; that the name of I5-ra-el may be no more in remembrance.

5 For they have consult etl together with one consent: they are_*confederate against thee:

2 Ten nation confederacy

against Israel

6 The tabernacles of*£ dom, and the'Ish'ma-el-ites; 'of M6'-ab, and the *Hi gar-ene§;

7'Gebal, and ""Amman, and '*ma-lek; theT^hi-lis'tine? with the inhabitants ofTyre;

8'As'sur also is joined with them: they have holpen'the children of L6t. 'Se lah.

3 Eight requests for judgment: eleven comparisons

9 Do imto them as Kn<o 'the Mid'I-an-ites; as to "Sis'e-ri, as to ja bin, at the brook of

wicked

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are'out of course.

6 1 Jmve saii Yc are gods; and'all of you are children of the most High.

*7 'But ye shall die like men. and fall like one of the princes.

Ki'son:

10 Which perished at £n'-d6r: they became as dung for the earth.

11 Makg their nobles " like 6'reb, and like Ze'eb: yea, all their princes as"Ze'bah, and as Zfll-miin'rU:

12 Who said, Let us take to ourselves the'houses of God in possession.

13 O my God, make them likg a'wheel; as the stubble before the wind.

14 As the fire bumeth a wood, and ga the flame setteth the mountains on fire;

15 S o persecute them with thy tempest, and make them afraid with thy storm.

16 FiU their faces with shame; that they may seek thy name, O Lord.

17 L et them be confounded and troubled for ever; yea, let them be put to shame, and

perish:

4 Reason for requesting

judgments upon Israel's

enemies

18 That 'n^i may know that thou, whose name 'alone is jB-hO'vah, art the most high over all the earth.

A11 judges who nUe for Cod Aould be children of God. Thoscgiiltyof sinful practices as described in v 2, 5, 7. are not qtuUfled as judges or chUdrcn of

God(ljn.2:2<>:3:5-10:5:18:2Cor. 5: 18;GaL

. 5:24;Eph. 4:24:Heb. 12:14)

17

65th prophecy inPs-(«^- 7-8. V 7 being lulliUcd; v a linluiraied). Next. 85: 9

ashamed that they may be converted (V 15-16) or perish (V 17) z Jehovah is a name reserved alone for the true God. Wcxe. wc have one of 4 plates where this name is retained and spelled with capital letters (v 18; Ex. 6:3; Isa. 26:4). The nanw is generally rendered Lord . See note, Ex. 6:3

a Cod Is tojtidRethc earth it the end of

the Millennium (Pcv. 20:11-15) b 15 request^ to (.,o^i:

1 Keep not silence, O God (v 1)

2 Hold not Your peace (v 1)

3 Be not siill (v 1)

4 Do unto Your eneni o the Midianitci (v '>; JuJg.

5 Do unto then) as u and the Canaanites (V 9; Ju ^)

6 Make their nobles liKc orcb and Zeeb (V 11: Judg, 7:25J

7 Make their princeslikezebahand Zalrnuima (v 11; Judg, 8:5. 21)

8 Make them like a wheel or rolling ttiistlc-down and as chaff before the wind (V l:*; Isa. 17:13)

9 Make them like bumiDg wood and a forest fire (v 13-14)

10 Persecuteihem with tempest (V 15)

11 Make thom afraid with $iorm(v 15)

12 Fill their faces with shame (v 16)

13 Let them be confounded and troubled forever (v 17)

14 Let them be put to ihame (v 17)

15 Let them perish (v 17) c lOfold information to God:

1 Yourcncmie; nuke a tumuli(v2)

2 They lift up the head (v 2)

3 They have taken crafty counsel against Your people (v 3)

4 They have consulted against Your hidden ones (v 3)

5 They have said. Let us destroy Israel from being a nation (v 4) and

6 Let us blot out the name of Israel so it will not be remembered (v 4)

7 They have consulted together with one consent (v 5) (v 5)

8 Theyareconfederate against You

9 Nations (10 named^ have united against You to help the chUdren of Lot (V 6-8)

10 They said. Let us possess the houses cf God (v 12)

d Make a roar like the waves of the sea, as in 46:3

e A figure of speech meaning acting presumptuously. Cp. 3:3; 27:6: Judg,8:2S

f The ones whom God has hidden because they trusted In Him (v 3; 17:8; 27:5; 31:20; 64:2)

g The confederates who helped the children of Lot were 10 in number(v 5-8) h The Edomites came from Esau/Gen 36:1) ^

i The Ishmaclites came from Ishmael (Gen. 25:12-18)

J Moabites came from Lot's son by his eldest daughter (Gen. 19:37)

k Hagarenes were osscendantsof Hagar, being a branch 01 Ishmael who begat 12 nauons(Gen. 17:20; 1 chr. 5:10; 27:3n

1 Gebalwasa veryancientcity of Phoenicia, about 20 mi. nonh of Beirut, called also Byblo3(Josh. 13:5; Ezek. J7:9)

m Ammonites came from Lot by hi s younger daughter (Gen. 19:38)

n Amalekites came from Esau (Gen. 36-12; Ex. 17:8, l.J-16; Dt. 25:17)

o Philistines descended from Ham (Gen 10:14; iChr. 1:12)

p Tyre was a city of Phoenicia just beyond the northern border of Israel(Joii 19:29: Ezek. 27-28)

q Asshur came from shem (Gen. 10:22)

r The children of Lot were Moab and Ammon by his two daughters fGen 19:33-381

s See note n, 3c 2

t See Judg. 7:19-25

u See Judg. 4:1-24

V See Judg 7:25

w Sec Judg. 3:5. 21

X Heb. iiaah , habitation: comely place (V 12;T!ir5; 65:12) y Heb. gJlftal, a rolling thing. It was either the wild artichoke or ihistle-downrolUnginthewlndwith the chaff (vl3; Isa. 17:1:1). This could also refer to J largebroad wheel which was rolled over the grain on the threshing-floor to help thresh the wheat. Threshing was done in the open air. Grain being thrown up by a shovel against the wind caused the chaff to be separated from it (V 13).The psalmist's request is, to deal with Your enemies and make them

PSALMS 84. 85. 86

David longs for God^s sanctuary

a Heb. yadid , beloved or wonhy of love. It is trans, beloved 5 times (pt. 33:12; Ps. 60:5: 108:6; 127:2; Jer. 11:15). Trans, amiable only once

b Heb, mishkan , dweUing place. Here, in the plural it refers to all the divisions of the temple where God was worshipped. The holy of holies, the holy place, the laver, the golden and brazen altars, and all parts of the tabernacle and temple worship must be understood as His dwelling place, where God is worshipped, there He is expected to dwell, or at least be found by the worshippers. This is why true worship can be carried on wherever men may be or dwell. God is there and should be worshipped in spirit and in truth at all times and in all places (Jn. 4:24). God isomnipresent(Ps.l39:7-12;Jer.23:24) c 4fold desire of the psalrnist (v 2):

1 My soul (the seat of the affections, emotions, passions, appetites, desires, and feelings) longs for God's house

2 My soul faints for the presence of God in His habitations

3 My heart cries out for the living God

4 My flesh cries out for the livingGod d Heb. kacaph ,to become pale; to pine

after; to long for, to be greedy for. The meaning here is, I want God more than anything else in life. Cp. Mt. 22:37

e Heb, kalah , to end; cease; consume; expire; taint; waste. The idea is that the soul is willing to expire or come to the end of all hvunan activity in order to find God. The psalmist is saying, I am willing to die to find God real to my soul

f Heb. ranan , to shout; to cry out v,ith a loud cry. Every feeling, appetite, and wish, both animal and spiritual, longs for and is greedy for God,the MvingOne who created me to be filled to the fuU with Himself and His plans for me

g V 3 down to the word young is parenthetical and reads v.ith v 2 thus: "my hean and my flesh crieth out for the living God (even the sparrow hath found an house, and the swallow a nest for herself, where she may have her young), for thine altars, O Lord of hosts. " That is, "I long for the living God, even thine altars, and my soul should find rest and peace. For even the birds find houses and a place to raise their young. " It could not be that birds built their nests in the altars of God, for they were kept clean and fire was kept on them to bum sacrifices and incense

h Sblessedmert

1 Those who dwell inGod'shouse(v 4)

2 Those who pray and draw strength for dailylife from God (v 5-10) 11-12)

3 Those who put their trust in God (v i Men who dwell in God's house live in

continual praise and worship (v 4)

j See note h, 3:2

k Any man, not only the priest or Levite

1 In whose hean are the ways of their blessedness, that is, the ways of God by which they are blessed (v 5) m The valley of weeping making a well of tears. This perhaps refers to Bochim, the place of weeping (Judg. 2:1-5).

Those who weep and seek God will be refreshed by rain and pools of spiritual water (v 6; Isa. 43:2; 44:3; Zech. 10:1)

n Men who pray and weep before God go from strength to strength (v 7)

o 3 requests to God:

1 Hear my prayer (v 8)

2 Give ear, O God of Jacob (v 8)

3 Look upon the face of Your anointed (v 9)

p TheGod of Jacob is here addressed because He met Jacob when in distress and brought him out of all his troubles. It is not the God of Israel, but of Jacob, God met him when he had nothing and deserved nothing; and promised him everything, thus becoming the God of all grace. The request is for God to do the same for others, seeing that He is no respecter of persons. In view of this truth the psalmist gives forth more utterances of faith and benefitthan requests to God. This is as it should be, for those who constantly beg of God and |

PSALM 84

Third Psalm of the Righteous (of three blessed men) To the chief Musician upon Gittith (Gittite harp), A Psalm for the sons of Ko-rah. 1 He that dwells in God's house. Cp. Ps.23-6; 24:3-10; Jn.l4:l-2:Rev.21

HOWamiable are thy*taber-nacles, O Lord of hosts! 2"My soul' ^ongeth. yea,'even fainteth for the courts of the Lord: my heart and my flesh cri eth out for the living God.

3 *Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

4 ^ Blessed are they that dwell in thy house: 'they will be still praising thee. 'Se'lah.

2 He that prays to God

5 Blessed is t he *man whose strength is in thee; 'in whose heart are the ways of them.

6 Who passing throu^'"the valley of Ba'cd make it a well; the rain also filleth the pools.

7 "They go from strength to strength, every one of them in Zi'6n appeareth before God.

8 O Lord God of hosts.' 'hear my prayer: give ear. O^God of Ja'cob. Se'lah.

9 Behold. O God'our shield, and look upon '^the face of thine anointed.

10 For a day in thy courts is better than a thousand. 'I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

3 He that trusts in God

11 For the Lord God is a'sim and shield: the Lord will" give grace and glory: " no good thing will he withhold from them that walk uprightly.

12 O Lord of hosts, blessed is the man that trusteth in thee.

PSALM 85

Second Prayer Psalm T o the chief Musician, A Psalm for the sons of Ko-

rah. 1 Six acts of God

10RD.'* 'thou hast been favour-' able unto thy land: ^ thou has . t brought back the captivity of Ja'cob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Se'lah.

3 Thou hast taken away all thy wrath: ^ou hast ttimed thyself from the fierceness of thine anger.

2 Seven requests for revival

4^ Ttim us. O God of our salvation, and cause thine anger toward us to cease.

5' Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us

"^gain: that thy people may rejoice in thee?

7 " Shew us thy mercy, O Lord, and g rant us thy salvation.

3 Eightfold confidence in God

&'l will hear what God the Lord wiU speak: for he will speak peace imto his people, and to his saints: "but let them not tum"agajn to folly. * 9 ^Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10«Mercy and truth are met together; righteousness and peace have kissed each other.

11 Truth shall spring out of the earth; and righteousness shaU look down from heaven.

► 12 Yea, the Lord shall give that which is good; and our land shall yield her increase.

► 13 Righteousness shall go be-fore him; and shall set us in the way of his steps.

PSALM 86

Eighth Prayer-Praise

Psalm

A Prayer of David. 1 Eight

requests: eight reasons

jl POW down thine ear.

/,|g^^w gown inme ear, O Lord, hear me : ' for I am poor and needy.

2 Preserve my soul; 'for I am holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O Lord: for I cry imto thee daily.

4 Rejoice the soul of thy servant: for xmto thee, O Lord, do I lift up my soul.

5 For thou. Lord, art good. and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear. O Lord, imto my prayer; and attend to the voice of my suppUcations.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

2 Praise: God incomparable

8 Among the *gods there is none like unto thee, O Lord; neither are there any works like tmto thy works.

*9 'All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

3 Two requests: two reasons

11 Teach me thy way, O Lord ; I wiU walk in thy truth: imite my heart to fear thy name.

4 Praise: two answers to prayer

*12 ^ will praise thee, O Lord I my God, with all my heart: and I will glorify thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the'lowest heU.

never manifest faith and confidence in Him and His Word seldom get much from God (Heb, 11:6; Jas. 1:5-8) q See 18 facts about blessed men , p. 630 r The face of the Messiah, the only Mediator between God and man (1

Continued, column 4 ^

X Tlrisreferstorestorationof the fortunes of David after Absalom's rebellion, as in 126:1; Job 42:10. There is no indication here of return from Babylonian captivity

y Convert us and cause Your anger to cease from us (v 4)

z Questions 104-106. Next, 88:10

a The word again proves that they had been revivea before. The word means another time;once more; anew; afresh. See note d, GaL 4:19

b 7 requests to God:

1 Turn us again - convert usagain(v 4)

2 Cause Your anger to cease (v 4)

3 E>o not be angry forever (v 5) (v 5)

4 IX) not send forth Your anger always

5 Revive us again(v 6;note, Gal. 4:19)

6 Show us Your mercy (v 7)

7 Grant us Your salvation (v 7)

c Here the psalmist acts as a prophet to consult the Lord and return an answer from God to the people. He is confident that the answer will be one of peace for the saints (v 8)

d This is fiuther proof that the psalra was written after the putting down of the rebellion by Absalom. Let them not turn again to folly is warning against a second rebellion (v 8)

e The word a tain means once more in connection with going back into folly as it does in the case of being converted or revived when one backslides (iwte d. GaL 4:19)

f 66th prophecy in Ps. (85:9-13, un-fulfilledV Next, 86:9. See lOfold prophecy of the Millennium , p. 630

g Here we have 4 anributes of God that bring salvation to men who fear Him. Theyare: mercy, truth, righteousness, and peace(v 10-11). Truth is sent forth to make known the will of God. Righteousness demands obedience to the truth. Mercy forgives man of all sin, giving him the peace that kisses righteousness when the two are met together in the soul (v 10-11). All 4 attributes of God work in harmony to bring salvation to men that fear God (v 9). See Facts about truth , p. 630

h See 14 requests of David , p. 630

i 34 reasons God should answer , p.630

j Only 2 persons claimed to be holy

1 God (Lev, 19:2; 20:7,26; 21:8)

2 David (Ps, 86:2^

k One of 213 times Elohim Is trans ,gods. See note r, 82:6; Ex. 21:6; 22:8-9

1 67th prophecy in Ps. (86:9.unfulfilled'>. Next. V 12. This will be fulfilled in the Millennium (Isa. 2:2-4; Zech. 14: 16-21) and the New Earth (Isa. 66: 22-24)

m 68th prophecy in Ps. (86:12-13, V 12 vmfulnlled; v ■"" '"•" ' ■- -Next, 87:5

13 fulfilled in David).'

n Heb. tachd, lower-most. The idea is the lowest part of anything, as the lowest floor of the ark (Gen. 6:16), the lowest sheol (Dt. 32:22; Ps. 86:13). nether pans of the earth(Ezek. 31; 14-18; 32:18,24), a place also called the lower pans of the earth (Eph. 4:8-10), and the heart or center of the earth (Mt. 12:40), proving that sheol is not the grave located on the surface of the earth. See Hell , p.620-622

—^»- Cont. from column2

Tim. 2:5)

s This is a characteristic of all children of God (Heb. 12:14)

t God illuminates, invigorates, warms, and sustains life like the sun. He protects and defends all who trust in Him as a shield in the hands of a mighty man (v 11)

u God win give both; not the former without the latter (Rom. 8:29-30). The former is the plant and the latter is the fruit

V Here we have it stated again that God will supply wants as well as needs -every good thing and no evil thing (v 11; note c, 34:9-10)

I pa

1 You have been favorable

2 Brought back our captivity (v 1)

3 Forgiven our iniquity (v 2)

4 Covered all our sin (v 2)

5 Taken away all Your wrath 3)

6 TurnedYouiself from Your anger (v

PSALMS 87. 88. 89

Prayer for deitveranee

J 5 f»cM jboui God:

I Fun of cotnpiuioo (v 15: 78:38: 111:4: 112;*;l45:8.Cp. Ml. 9:36: 14: U: 1& J2: 20: J4)

2C ;. 111.4. 112:

mV . 33:19:^6:

2Ch:. .. >.!.. j1: Joel 2:13)

3U . ^v 15; Ex, 34:6: Num.

14:18; K.;rr.. i4: ft2:: CaL 5:21')

4 Plemeoui to rDefcy (v 15; 10.): 11; 119:54; l-iS3; Fx. 5ft6; 34:7)

5 Plentoous in umh (see note g,95c 10) b Sec 14 re>4ue8t> la this pwlm, p. 630

c 3 4 rcit o oi GoJ should antvicf. p. 630 J An obiolete worJ n<a[ung fieli) - God

tui helped me f v 1") e Jebovab's foundaiioD UiJ in iheholy

rDomKains of Zion anJ Mohah (v 1-2) f The Lord loves aod has chosen Zion as

His chief habitadoo in Israel(v 2; 2:6:

9:11: 48:2; 50:2: 78:68: Isa. 8:18)

g 21 glorious things spoken of I ion:

1 The city of l>j\-id (1 Ki. 3:1)

2 The siteof Meiriah's reign(Ps. 2: 6: 6ft 35: 146:10: Isa. 4: 24:23: 52.-7; Nile. 4:7) 2: Isa. 8:1?)

3 God's dwelling pUcc(Ps. ft 11: 76:

4 Salvation 10 come out of Zion (Ps. 14:7; Im. 46:13: =.9t20) 48:2)

5 Most beautiful place of earth (Ps.

6 A place from whichGod's perfection and beautyhave shinedfPs. 50:2)

" Loved by God (Pj, 73:68; 87:2)

8 To be built up as the headquaners of God on earth (Ps. 102:16)

9 An eternal place (Ps. 125:1)

10 Chosen byGod(P$, 132:13: 133:3: Isa. 14: i2)

II To be redeemed flsa. 1:27; 31:4)

12 Capital of the vAole earth after 2nd adveni (Isa. 2:2-4; Joel 3:17-21)

13 Future citizens to be holyflsa.4: 3)

14 A place of visible manifestation of God when Christ corDCs (Isa. 4:4-5)

15 Central place of worship in Millenruum (Isa. 35:10:51:11)

16 '.{isaonary and civil headquaners in the Millennium Mja. 2:2-4:52:7)

17 will yet be chosen of God (Isa. 5L3-16: Zech, L17: 3:3)

19 The landing place of Christ on eanh(lsa.5ft20:joel3:16: 2ech.l4:4)

19 All inhabitants tobe redeemed in a day (Isa. 66: "-8: Joel 2: 32)

20 Israel to be gathered there at the 2nd 3dvera(Jer. 3:14; 31:6: 50:5)

21 Zion will oppose A nt ichrist (Zech, 9:13: 14:14)

- - -ic name of Egypt, meaning : (v4: 83:10: Isa, 51:9). Not the u::.c word translated when used of Rahab the harlot in Josh, 2:1-3: 6:17. 23-25 I 69ih prophecy in Ps. (87:5-7. unful-rmed, but win be fulfilled in the Mil-knniun when Zion is exalted as the capital of Christ among men. Note g. 2. above). Next, 9ft 1

) Zion will be the rcLgious and civil headquaners of Chrin's kingdorr. on eanh (note g. above). All blessings xfill flow out of Zion (Isa. 2:2-4)

k 21 fold pef50tul distress

1 I cry Jay and night (v 1) 2)

2 Let my prjyer come oeforc You (v

3 Incline Youicar unto my cry (v 2)

4 My loul IS full of iroi^les (v j)

5 Mylifedrawc!'i ngh to hcll(v 3)

6 I am almost gone (v 4)

7 I am very weak (v 4)

8 I am as dood a> dead (v S) (v 5)

9 I am as one You do not remember 10 I am as ooe cix off (v 5)

111' 1 broughi down to the

12 1 1 icss(v6% pit(v6) 1 ■ I x:\ 1:1 L'iC depths01 despair (v 6)

14 I feel Your wrath (v 7)

15 All waves of affliction are passed over mc (v 7) g\

16 I am c ,(v

17 I am h , .)

13 I arr in jccisn i ca.T;io; cwapt:(V' 9) 13 I mourn because of nytrouble(v J)

20 1 pray daily to You (v 9)

21 I have atetched out my hand to You (v 9>

i 2 requests to Cod:

5 Five request*: five reasons

14 O God, the proud are risen ■gainst me. and the assemblies of violent men Mxfi sotisbt after my soul; and have not set thee before them.

15 But thou, O LoTA^aii a God 'fuU of compassion, and traciouji. IfiE&sufferiri^ and plenteous in mercy and truth.

16*0 Him unto me, and have ipercjr upon me; ftive thy strength unto thy senanl, and save the son of thine handmaid.

17 Shewjgi^ a token for good; that they which hate me may see it, and be ashamed: 1)6-cause thou, Lord, hast'holpen me, and comforted me.

PSALM 87

First Psalm of Zion

A Psalm or Song for the

sons of Korah. 1 Zion the

beloved of God

HIS foundation is in the holy mountains. 2The Lord loveth the gates of Zt 6n more t han all the dwellings of Jacob. 3'Glorious things are spoken of thee, O city of God. Se -lah.

2 Zion's greatness compared to others:the source of blessings

4 I will make mention *of Ra hib and Bib 5--lon to them that know me: behold Phi-listii, and Tyre, with £-thi-6'pi-i; this man was bom there.

*5 'And of Zi 6n it shall be said. This and that man was bom in her: and the highest himself shall establish her.

6 The Lord shall coimt, when he writeth up the people, that this man was bom there. Selah.

7 As well the singers as the players on instruments shall be there: 'all my springs are in thee.

PSALM 88

Eighteenth Psalm of Instruction (on distress) A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth (shoutings - dancings), Maschil (instruction) of Heman the Ezrahite (a song leader). 1 Two requests: twenty-onefold personal distress. Cp, Ps.5:7; 28:1; 30:10, 38:1; 39:4; 41:4, 10; 55:9, 15; 56:1

OLORD God of my salvation,*! have cried day and night before thee: 2'Lei my prayer come before thee: inciinj? thine ear unto my cry;

3 For my soul is full "^f troubles: and my life draweth nigh unto the"grave.

4 I am counted with them

that go down into the*pit: Laiq IS a man that hath no strength:

5*Free among the dead, like the slain that lie in the"grave, whom ^ thou rememberest no more: and 'they are cut off from thy hand.

6'Thou hast laid me in the lowest pit, in darkness, in the deeps.

7'Thy wrath lieth hard upon me, and*thou hasl afflicted me with all thy waves. Se lah.

8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: / am shut up, and I caimot come forth.

9 Mine eye mouraeth by reason of affliction: Lord, 1 have called daily upon thee, I have stretched out my hands

mto thee.

2 Eight questions of distress

10'Wilt thou shew wonders to the "idead? shaj the tdead arise and praise thee? Se'lah.

11 Shall thy lovingkindness be declared in the 'grave? qt thy faithfulness in destruction?

12 SJiall thy wonders be known in the dark? and thy righteousness in the'Tand of forgetful-ness?

13 But unto thee have I cried,

0 Lord; and in the morning shall my prayer prevent thee.

14 Lord, why castest thou off my soul? wh]/ hidest thou thy face from me?

3 Eightfold personal distress

15 I am afflicted and ready to die from my youth up: while

1 suffer'thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compassed me about together.

18 Lover and friend hast thou put afar from me, and mine acquaintance into darkness.

PSALM 89

Sixteenth Messianic Psalm Maschil (instruction) "of Ethan the Ezrahite (a choir leader). 1 Eternal prcuse for mercy and faithfulness

IT'WILL sing of the mercies A of the Lord for ever: with my mouth wilM make known thy faithfulness to all generations. 2'For I have said. Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens.

Z Davidic covenant (2 Sam. 7)

3 L have made a 'covenant with my chosen, I have sworp unto Da vid my servant, *4 'Thy seed will I establish for ever, and build up thy throne to all generations. S«lah.

1 Let my prayer come before You(v2)

2 Incline Your ear.jimo my cry(v 2)

-(•rothe affliction.not nec-jsc(v .(.:,.>; p. 626)

II Heb. shcol. not the grave, but the place of coii>< iou» soul" jnd spirii' - the unstcn world (kc Hell, p. 600)

ness to all generations r 2 Mytaftsof Ethan (v 2y.

1 Mercy <? n ^- >>\iiU up forc\

2 God's llihed in lU .....

I See the Davidic Covenant. 2 Sam, 7

ever shall t>e estab'

a See tute j. 28:1

bTbewholeofv4-5aUudesto the field of battle: hence free among the dead means cast off amongthe dead . lllTe the slain inbatae(v 5). One version reads, abandoned among the dead

c Heb. qeber, grave, the place of the body - the seen world, as contrasted with sheol, the plate of conscious souls and spirits - the unseen world. See contrasts between qeber and sheol. p. 620

d The body only goes to a qeber (grave). It goes to dust again and God does not keep in memory the particles making up the origi aal body. He will rem ember the resunected body in the future resurrection, and will punish it in hell if wicked, or reward it in bliss i f righteous (Dan, 12: 2;Mt. 25:46:jn. 5:28-29; Rev. 20:4-6. 11-15), The original body never rises from death: it retunu to eternal dust(Job 14:12),God gives each persona new body in the resurrection (1 Cor, 15:35-54: 2 Cor. 5:1-8; Phil, 3:21)

e They - the dead twdies slain and cut off from God's hand (v 5). This refers to those who are cut off from God's protection and preservation from death. They are the slain of this verse

f The psalmist complains as if he were already dead and his body seeing corruption in the grave (v 6-9), He attributes his troubles 10 God, in accordance with the universal but erroneous belief of raanJdnd. The truth is that if God's willhad beencanied out instead of Satan's, man never would have suffered sin, sickness, accidents, or calamities of any kind. We ateuugbt to prayforCod's will tobe done on earth as it is in heaven (Mt, 6:10). That will be realized when the curse is removed and none of the existing evil conditions prevail (Rev. 21:3-7). God is not re-g>ondble for the curses. Man with his rebellion andcontinued sinning is responsible. The only sense in which God is responsible is in making the law of sowing and reaping, of reward and punishment. See Affliction, p. 626

g Ifhe wascursedbyGod.then it is clear that he had been committing sin and refusing to listen to God, If there isever any wrath of God sin is involved, and such a case would come under the law of sowing and reaping (GaL 6:7-3). If the psalmist was a go<ay man and no sin was committed, then he made the same mistake Job and others did when they thought God was the one who afflicted them. In Job's case it was Saun, not Cod (Job 1:11-12; 2:1-6: 42:10)

h See 10 so-calledactsofGod .p.630

i Questions 107-114. Next. 3ft6 j Heb. Rephaim , a name of one of the branches ot giants that came from fallen angels and the daufi^ters of men (Gen.6: l-4;Jude 6-7, notes),The question asked is. Will You show Yourwonders to the gtanis that have no resurrection"flsa. 26:14,lit, notes)

k Heb, mitth, to die, referring to physical death. It is not Rephaim of tiote j. above. Shall the dead bodies praise You"? No!

1 Heb. ^LDcr. >;rave(ooiec and d. above)

m Thi? " :e grave, not iheol . the

place ■ - jr> (sec Hell, p. 630 n See Job's great misuke (Job L21^

o He is mentioned with Heman (1 ia.4: 31: 1 Chr, 6:44; 15:17), Hc seems to have another name -JeJuthun (1 Chr. 25:1-6; 16:41-42). This is the only pulm ascribed to Ethan, and Ps, 88 is •►'■■ - '■ - - crlbcd to Heman

f" , in P». (39:1-2. It has

;>v^,. , :. i .11V lulfillcd. is being fulniled. and will continue 10 be fulfilled for ever). Next, v 4

I 7] cy in Ps, (8ft4-5. unful-

IIIl--'i. .-xt. V 14

q 2 vows of Ethan (v ly 1 I will ana of God's 1 ing 01 God's mercy forever 2 I will fT'jkc known God's faithful-

PSALMS 89

Praise for God's covenant and favour

a Questions 115-118. Next, v 46

b The sons of the Nli^ty are angels (v 6: Gen. 6:2. 4; Job 1:6; 2:1: 38:7)

c See 38 facts about God , p. 630

d A iKtedc name of Egypt, meaning boastful (V 10; 87:4; Isa, 51:9)

e A nother verse among many, which declares that the heavens and earth and all in them are the creation of God, not a product of evolution (v 11-12)

f Thisisan expression meaningthat God isCreator of all things (v 11-12; Eph, 3:9; Col, 1:15-18; Rev. 4:11)

g 72nd prophecy in Ps. (89:14-37, unful-filleci). Next, 93:1. The passage predicts 7 main things

1 Justice, judgment, mercy, and truth will characterize the reign of Messiah (vl4)

2 Men v.-ill be blessed walking in the light of His countenance (v 15)

3 Men shall rejoice in His name and be exalted in His righteousness (v 16)

4 Men wiU receive strength and grace through the Messiah (v 17)

5 God wUl be the Defence and King of men (v 18)

6 The Messiah will be exalted(v 19)

7 The terms oftheDavidic Covenant will be fulfilled(v 20-37. See note c, v 34)

h The government of God is based upon justice, judgment, mercy, truth, and ri^teousness. He knows what is right; He sees what is ri^t; and He does what is right without exception. He cannot permitanybreakingofHislaw without proper punishment, nor can He permit one good act to be without just and proper reward. Sin is cursed and righteousness rewarded in the minutest details (v 14)

i Blessed are the people that live in the Millennium to hear the joyful sound of the trumpet on the morning of jubile, which proclaims deliverance to the captives and restoration of their forfeited estates (v 15)

j Horns in Scripture symbols represent kings (Dan. 7:7-8,19-24; Rev. 17:12-17).The horn here no doubt refers to the king of Israel, king David, who will be resurrected and will rule under Christ over Israel in the Millennium and forever (Jer, 30:9; Ezek. 34:23-26; 37: 21-25; Hos. 3:4-5). God(v 18), Christ (Isa. 9:6-7;Dan. 7:13-14;Rev. 11:15), apostles f Mt. 19:28), and all other saints will nave part in the eternal reign of men on earth (Rev. 5:10; 11:15; 20:4-6; 22:4-5; Dan. 2:44; 7:14, 18, 27)

k The Messiah is no doii3t the reference here, as also in v 24, 27. He is the one to fulfill many of the terms of the Davidic Covenant(v20-37; 2 Sam. 7)

1 This also refers to the Messiah who is the king of Israel from David (v 24)

^ Cone, from column 3

g Questions 119-125. Next, 90:11. The quesuons of v 46 and 49 wiU all be answered when men quit sinning and return to God with a whole heart. The other questions will be answered in due time,andif they will meet God's terms, men will see that they were not created in vain

h 2 requests to God:

1 Remember how short my time is (v47)

2 Remember our reproach (v 50-51) Out of hundreds of requests in Psalms,

very few concern God's glory and will. Most of them concern man only, how much trouble he is in, how much longer he must suffer, and how he can be freed from it. God's interests are generally last. This is why the first command--mem was given. Conversion means an entire right-about-face experience and a wholehearted siffrender to God to love Him supremely (Mt. 22:37)

i This refers to physical death. Man is b orn dead spiritually and eternally. This iswhythenewbirthisnecessary -to make man alive q)iritually and to

, cancel the eternal death penalty (Jn.

■—3:16; Eph. 2:1-10)

j This means the power of sheol (hell).

3 Praise: twentyfold greatness of God

5 And the heavens shall praise thy wonders. O Lord: thy faithfulness also in the con-

gregation of the saints.

6' TF'or who in the heaven can be compared unto the Lord? who among the *sons of the mighty can be likened unto the Lord?

7 God is greatly to be feared

in the assembly of the saints, and t o be had in reverence of all them that are about him.

8 O Lord God of hosts, who is a strong Lord like imto thee? or to thy faithfulness round about thee?

9'^Tho u ru lest the raging of

art my father, my God, and the rock of my salvation.

27 "Also I will make him my firstborn, higher than the kings of the earth.

28'My mercy will I keep for him for evermore, and my covenant shall stand fast with him .

29 His seed also will I make to endure for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments ;

31 If they break my statutes, and keep not my commandments ;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my loving-kindness will I not utterly take

the sea: when the waves there

of arise, thou stillest them. i, ,. - «„. _ - ■„.

10 Thou hast broken^Ra'hab I ^^°^^ ^ f?f S"^" my faith-in pieces, as one that is slain;! ^^^ss to fail. thou hast scattered thine

enemies with thy strong arm.

11'The heavens are thine , the earth also is thine : as for the world and the fulness tiiereof, thou hast founded them.

12/The north and the south thou hast created them: Ta'bor

and Her'mon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

*14 ^Justice and judgment are the'•habitation of thy throne: mercy and truth shall go before thy face.

4 Eight blessings of the just| abhorred, thou hast been wroth ^ " I with thine anomted.

34 My "^covenant will I not break.-^nor alter the thing that is gone out of my lips.

35 Once have I "sworn by my holiness that I will not lie unto David.

36 ffis seed shall endure for ever, and his throne a§ the sun before me.

37 It shall be established for ever as the moon, and as a faithful witness in heaven. Se'lah.

6 Sixteenf old complaint that God has broken the covenant

38 /But thou hast cast off and

39 Thou hast made void the covenant of thy servant: thou

I hast profaned his crown by casting it to the ground. 40 Thou hast broken down all

15 Blessed is the people that know the 'joyfvil sound: they shall walk, O Lord, in the light of thy countenance.

Ueousness shall they be ^ 1-s^ot^holds^ to^nii^^ ^^^ n For thouarf the glory of' ^f^jj^: J^^,i^ ^ ^^P^°^<=^ *"

18 For the Lord is our defence; and the Holy One of l§'ra-el is otir king.

5 Fortyfold covenant with David and the Messiah

hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory ^. , , ^ • • • to cease, and cast his throne

19 Ih^ thouspakest m vision \^^ ^^ 'thT^^^^d.

tokthy holy one. and saidst ^ ^g ^^^ ^^^^ ^^ ^^^ ^^ have laid help upon one that is shortened: thou hast cov-

mghty: LJta exacted one -^^^^^ ^^^ shame. Se'lah. chosen out of the people. 46 ^How long . Lord? wilt thou

20 LMve found Da vid my .^^ ^ ^ ^^^ ^^g^, gh^ thy servant; with my holy oU have ^^^ ^^^ ^^^ ^^^

I anomted him:

21 With whom mv hand shall .

be estabUshed: minearmalso i ^ Prayer: two requests for shall strengthen him, jGod to remember His cov-

22 The enemy shall not exact j enant upon him ; nor the son of wickedness affict him.

23 And I will beat down his, foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy shall be with him: -> o m ». and in my name shall liis horn hand of the grave? Se lah. be exalted. ! 49 Lord.'where are thy former

25 I will set his hand also in lovingkindnesses. which thou the sea, and his right hand in swarest unto Da'vid m thy the rivers. \ truth? , ^ ,.

26 He shall cry unto me, Thou SO Remember. Lord, the re-

47'■Remember how short my time is: wherefore hast thou made all men in vain?

48 What man is he that liveth, and shall not see ^death? shall he deliver his soul from ithe

not the grave. It is the soul that goes into sheol and the body to qeber. No soul is ever spoken of as going into qeber, the grave. See Hell, p. 620 k

They are where man left them to go into a life of sin, ,He will find them again when he quits the sin busi ness a nd follows God as when he enjoyed grace

15 CaptivityofIsrael(Arnos4:2; 6:8)

16 Resurrection of Christ (Acts 2:30)

17 No unbeliever shall enter eternal rest(Heb. 3t 11; 4:1-9; Ps. 95:11)

f ISfold complaint against God , p. 630 ^ Ccmtlnued|, column 1

a David was to call God 3 things

1 Mytather ,provingsonsMpDya dop-tion and other redemptive acts (v 26)

2 My God , indicating true relation-diip through redemption (v 26)

3 The rock of my salvation (v 26)

After these statements concerning David, the next prediction is that E>avid's Son, the Messiah,shall also be a Son of the heavenly Father- the fir st-bom and only truly begonen Son of God, whom God is to exalt hi^et than all kings of the earth (v 27; 2:7; Dan. 7:13-14; Rev. 11:15)

b After referring to the Messiah in v 28, God resumes His predictions concerning David and the Davidic Covenant (V 29-37)

c 21 terms of the Davidic Covenant:

1 Davia anointed ot God (v 20)

2 To be established by God (v 21)

3 God's arm will strengthen him (v21)

4 His enemies shall not prevail against him (v 22)

5 He will not suffer any affliction by the wicked (v 22)

6 His enemies shallbe crushed (V 23)

7 A U that hate him shallbe plagued by God(v23J

8 He will nave continued faithfulness and meicy from God (v 24)

9 His son, the Messiah will be exalted by God (v 24)

10 He will have dominion over rivers and seas (v 25)

11 He wiU call God his Father, his God, and the rock of his salvation (v 26)

12 His son will be God's first-born and will be exalted higher than the kings of eanh (V 27)

13 God's mercy will keep him forever (v 28)

14 God's covenant will stand with him eternally (V 28-29, 35-37)

15 His seed (children) will continue before God forever (v 29, 36)

16 His throne will be eternal, as the days ofheaven(v29),asthesun (v 36), and as the moon forever fv 37)

17 If his children break God's law they will be chastened (v 30-32)

18 God's mercy will never utterly depart from him (v 33)

19 God's faithfulness will never fail him (V 33)

20 God's covenant with him will never be broken or changed by Him (V 34-35)

21 God has swom that He will never he to him (v 35)

d Totellalieisoneof30thingsrevealed in Scripture which God cannot do. He is absolutely holy and truthful in what He says. Therefore, Christians must fear God and not become careless or indifferent about the sin question. God will mete out punishment to them, if they sin, as much as He will to men who never have been saved. The penalty for sin applies to one group as well as the other (Ezek. 18:4, 24-28; Rom. 6: 16-23; 8:12-13; 1 Cot. 6:9-11; GaL 5:19-21: 6:7-8)

e 17 things God has sworn about:

1 To multiply Abraham's seed as the sand and stars (Gen. 22:16-17)

2 Israel shall have final victory over her enemies (Gen. 22:17)

3 A U nations will be blessed throu^ Abraham's seed (Gen. 22:18) 17:16)

4 Continual war with Amalek (Ex.

5 Israel will be given the promised land for an eternal possession (Gen. 15:18-21; 17:8)

6 Israel not to enter the promised land(Nura.l4:26-35;P5.95:ll) 3:14)

7 Judgment upon Eli'shouse(l Sam.

8 David's seed and throne eternal (Ps. 89:3-4, 35-37; 132:11; 2 Sam. 7)

9 Christ an eternal priest (Ps. 110:4)

10 Every knee will bow and every tongueconfess(Isa.45:23;PhiL 2:9-11)

11 No more universal floods (Isa. 54:9. Cp. Gen. 8:21; 9:11-12)

12 NoJewinEgyptin Jeremiah's day to escape death (Jer. 4-;:26-27)

13 Bozrah will be an everlasting curse (Isa. 34; Jer. 49:13)

14 Defeat of Babylon (Jer. 51:14)

PSALMS S9. 90. 91

The brevity of human lift

a 3folJ reproaclt

1 ReprMch of God'i servints (v 50)

2 Reprojchofthe mighty people(vSO)

3 Reproach of GoJ'j inoint- ' ' ^') Bible fet>foache» ire : bj : s

(Gen. 30:23; lu.-kl): defeat i jci. *

Continued.coiumn ■> ^-^^

proach of thy senants; how I do bear in my bosom the reproach of all the mighty people;

51 Wherewith thine enemies have 'reproached. O Lord;

wherewith they have reproached the footsteps of thine anomted.

52 Blessed- bs the Lord for evermore. A-min. and A-mCn'.

—^^^ Com, fforri column I

16: 11:18): adultery (Pr. 6:32); Hn (Pr. 14:34; 1 Tim. 3:7); parental dlZ JoDor (Pr.l9:26Vwldow'iood(Iia.54:4):belM differ er. '^6: 22:2 CorTTir

21): ic^ ^ J. (Heb. 11:26)

<^t.- THE FOURTH BOOK OF PSAi-MS - The Numbers Book: Concerning Israel and Gentiles (Psalms 90-106) '-!

b 7 men called'the maaofOod' . p. 630 c Heb. Adorui . the Lord in relation to

the earth; the Sovercijin Lord d T thinfii CO'i has done: You have

1 Been our dwelling place In all genetauooi (v 1)

2 Formed the earth and the world(v 2)

3 Tamed man to destruction (v 3)3)

4 Said, Return you children of men (v

5 earned men away with a flood(v5)

6 Set our iaiguities before You ^v 8S

lit?Jit of Yoi« coumenance (v S)

7 S«t our secret sins in the ligni

e Heb. maoo, aD abode; retreat; habita-lioo(V 1:2Cht.30:27; 36:15:Jer.51:37). This Isthe same as, "In Him we live, attd move, and have our being' (Acts 17:28)

f God is an eternal being. He had no be-ginniDgand will have no ending. From all eternity past to all eternity future He IS God. (v..Cp. Nile. 5:2:Heb. l-.i) 3 things which had a beginning (v 2^

1 The mounuins

2 The earth, the ground

3 The wocld, the inhabitants of earth g Heb. <-no«h. mortal man as made out of

dost; the body which goes to dust again (Gen. 2:7; 13:19: EccL 3:19-21)

b Destruction refers to the body that does see com^tion. It could not refer to the inner man which is immortal (1 Pet. 3:4. note)

i Return to dust (Gen. 3:19)

j This expresses the same as 2 Pet. 3:8, that God inhabits eternity, and that time with Him Is different from what it is with man (v 4: Isa.65:17). a day with man will always be a day and 1, 000 years will alwaysbe 1.000 years, but with God 1,000 years are like:

1 A dayfv 4: 2 Pet. 3:8)

2 A watch in the nigfai: an insignificant period of time compared to eternity

k rhem, the men of v I. 3

1 Life and death are compared to:

1 The 4uick pajsingaway of a flood

2 A sleep in the night (V 5} (v5)

3 Crass that comes i4> in tne morning and dies in the evening (v 6-6)

4 A period of wrath that is soon over

5 A tale that is told (v 9) (v 9)

6 Something soon cut off (v 10) ' Flying away (v 10)

m Here the bves consumed conunued.or they w uu ;d not be troubled (v 7). Consumed here Joes not mean annihilation in hell, as some false cults teach today. See p. 622

n Mxrct uns are easily ais<.overed by God when His oountenance shines upon them

o This refe-s to length of life in the wilderness in the time of Moses, which was #ionened so that the old generation diedoff within the 40 years. The days of these 40 years couli ^t n.- be numbered, as stated in ■. . -ily.

days cannot be nur^^^e:' . .<: we

are not living throu.- . - ■■ .; .n^eas was Israel In the w11.;c;;.i.i, (\^\:.. 1+ 29- 16). No authority is given here for letting the length of man's life as "0 to 80 years. Some men lived much longer even when Moses wrote this. Many have lived lonecr in every genera tion.so this cannot be take" '■ ■ ' ••■ allotted time for man p Tfiebodyis loon cutoff and (jjcsbaik to dust, but wcflyaway to ttic spint world -to hell it w1i;ked(Ps. -*1'; Isa. 14:9; Lk. 16:19-il) and to heaven if righteous (2 Cor. 5:3; Phil. 1:21-24: Heh. \2■.7^■. Pev. 6:9-11)

<1 ^. '.ctT.vl.i. Multitudci

'jns, and men will know

the power of God's anger which has

kindled a fire in the lowest heU(nt.

PSALM 90

Third Prayer Psalm A Prayer of Moseshheman of God. 1 Fourfold eternity I of God

I rTORD.*lhpu_hasJ been our ', J^ 'dwelling place in all gen-I erations.

2 Before the mountains were brought forth, or ever thou

I hadst formed the earth and the

j world, even 'fr_otg everlasting

tfi everlasting, thou art God.

2 Fifteenfold frailty of man:

six acts of God

3 Thou tumest *man to destruction; and sayest,'Return, ye children of men.

4 ' For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carrie st *them 'away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

6 In the morning it flourish-eth, and groweth up; in the evening it is cut down, and withereth.

7 For we are'"consujned by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee,"our secret sins in the light of thy countenance.^

9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

lO'T'he days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for'it is soon cut off, and we fly away.

11 "Who knoweth the power of thine anger? 'even according to thy fear, so is thy wrath.

3 Ten requests for mercy

12 'So teach us to number our days, 'thai we may apply our hearts unto wisdom.

13"Retum, O Lord, how long? and l et it repent thee concerning thy servants.

14 O satisfi' us early with thy mercy; {haj we may rejoice and be glad all our days.

15 Make us glad according to the days uherem thou hast afflicted us, ar\d the years wherein we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LuRD our God be upon us: and estublish thou the work of our hands upon us; yea. the work of our hands establish thoy it.

PSALM 91

1 His dwelling place: five

things in whichtotrust

.TTE that »dwelleth in the il"secret place of the most High shall abide under 'the shadow of the Almighty.■« ►2 I will say of the LoRp.T /g is my refuge and my fortress: my God; in him wiU I trust.

2 His God: fivefold confidence

►3'Surely he shall deliver thee from the»snare of the fowler, and from the *noisome pestilence.

►4 He shall cover thee with his 'feathers, and under his wings Shalt thou 'trust: his truth shall be </iy*shield and buckler.

3 His eightfold security

► 5 'Thou Shalt not be afraid for the^terror by night; nor for the^arrow that flieth by day;

► 6 ,\'or for the "pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

► 7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

► 8 Only with thine eyes shall thou behold and see the reward of the wicked.

4 His sixfold dwelling place:

eight blessings

► 9'Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

► 10«There shall np_evil befaU thee, neither shall any plague come nigh thy dwelling.

► 11 ' For he shall give his angels charge over thee, to kee£ thee in all thy ways.

>\2 They shall bear thee up in their hands, l est thou dash thy foot against a stone.

► 13'Thou shall tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

5 His consecration: eight

blessings

»14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

► 15 He shall call upon me, and ii will answer him: I will be with him m trouble; I wi]] deliver him. and honour him.

► 16 With long life will I satisfy him, and shew him my salvation.

PSALM 92

Fifth Psalm of the Righteous A P s a 1 m or Song for the

32:22). See HJl, p. 620

* V It. I UM.- ^ :ii j;j .

r- ")

» ^ec 10 requests of Motet, p. 6;sO t See under 10 re^jjcsts of .Motet . P.6» u Question 127. Sett. 94:3

v 13 is omitted by Satan, because it

"'•• lictshis own crusiiingdefeat (Gcru

; Lk. 10:19). The verse bat a

I,- -.-f.-r.-Ti.-.

■ er over wild beasts

over all

Lheni (V 1 . ...,

Lk. 10:19; Rev. 12:9)

a He, the individual, every person, ixx only the Messiah or ministers jfv l).It u supposed that Ps. 90 and 91 were written by Moses at the beginning of the 40 years i n the wilderness, the wanderings of whichare the subject of the 4th book of ptalms

Ps. 91 was written to comfort the church in the wilderness while going through the 40-year curse,and to assure childrenofGod inall ages of His providence in their earthly pilgrimage. If Moses wrote Ps. 91. then all the Scriptures quoted in our Lord's temptatioo (even those quoted by Satan) were from the writings of Moses

b Heb. y ashab. to sit down; to dwell; to remain; to settle in the senseof taking up a homestead or slaking out a claim and resisting all cLaim-jumpers; to possess a place and live therein (v 1; 30:1: 123:1: Dt, 26:1)

c Heb. sether , a covering; hiding place (note f, 31:20)

d This explains the secret place of the most High. Under the shadow (defense, protection) of the Almighty one will be safe (v 1)

e 4 things God is to those in the secret place and under His shadow (v 2):

1 A refuge or hiding place

2 A fortress or place of protection

3 God. a true and faithful God

4 A trust, a place of security

f 5 things God will do for those dwelling in the secret place of the most High:

1 Deliver from the snare of the fowler

2 [JeLiver from the noisome pestilence

3 Cover with His feathers (v 3-4)

4 Protect under His wings (v 4)

5 Make truth a shield and buckler(v 5) g The snare which wicked men, fallen

angels and demons set for the righteous. See note b, 18:5

h Heb. havvah, rushing calamity: one that sweeps everything before it

i Feathers and wings here are figurative ofprotecuonandcare(v4; 17:3; 36:7; 57:1: 61:4; 63:": Ex. 19:4; Ruth 2:12; Isa. 40:31: MaL 4:2: Mt. 23:37; Lk. 13:34: Rev. 12:14)

j Flee to for refuge (note a, 16:1)

k The shield and buckler protected the body, the vital parts, from the weapon thrusts and arrows of the enemy (see 8 thin^ts God is to .'lis people , p. 634) ~

1 Gfold result of .ibiding in secret place:

1 Not afraid of nignt terrors (v 5)

2 Not afraid of day arrows (v 5^

3 .Not afraid of pestilences (v 6)

4 Not afraid of noonday destrucuons

5 Though 1,000 fall at your left hand and 10,000 at your right the destroyer does not come near you(v 7)

6 You see the wicked rewarded (v 3)

m .Night isthetimeof many terrors, treasons, plunders, robbery, murders, evils. and diseases

n FiRia.itiveof '-■•.- '•■• — Sy day

o Many pestill in the

night and in u.i:imi>: -; >ji..ci v li^mities come in the day. Regardless of what Lhcy .irc and - ' ' v come, the believer :i'av, ig in the secret plarcof the . ' ' " '^11 on hi' left 'J t wiilioul any c^M int ^i-.u lui: . m-oaly thing he may see is the result of plagues on the wicked (v 5-4)

p Sec 15 conditions of blessings of ps. 91, pTCTS

u See 2 ' pron'ises of Ps. 91 , p. 6.T0

r Pani.illy juoioj hv vatan in Mi. 4-6: Lk. 4:10. Ih _,-.

PSALMS 92, 93, 94 The majesty of God's kingdom The blessings of adversity

a 7

good things: It is good i Give thanKs unto the

to

the Lord (v 1)

2 Sing praises unto His name (v 1)

3 Show His loving-kindness dally

4 Show His faithfxilness daily (v 2)

5 Playaninstniinentofl0strings(v3)

6 Play upon the psaltery (v 3)

7 Play upon the aarp (v 3)

b This should read 'iostniment of ten strings, upon the psaltery" to be in harmony with 33:2; 144:9 where "and" is in italics,and lit. meaning is Psaltery, an instrument of ten strings"

c Heb. higgaion . mediution (v 3; 9:16;

d 4 tea sons to praise God: 19:14)

1 He has made roe happy (v 4)

2 I will triumph (v 4)

3 His works are great (v 5)

4 His thoughts are very deep (v 5. Cp. 36:6: 40:5; 139:17; Rom. 11:33)

e 7 facts about the wicked

1 They are brutish (v 6)

2 They are ignorant of truth (v 6)

3 They are fools (v 6)

4 They work iniquity (v 7-S)

5 They are enemies of God (v 9)

6 They shall be scattered (v 9)

7 They shall perish; be destroyed forever off the earth (v 7, 9)

f Heb. shamad .tobecutoffor destroyed from the earth, not annihilated (v 7; 37:38; Dt, 28:20, 24, 45, 51, 61)

g Heb. abad , to be lost; perish from off the earth, not annihilated (v 9; 10:16; Isa. 57:1; Mic. 7:2). If perish meant extinction of being as false cults teach, then the righteous would also be annihilated, according to the last two refereiKes above

h The word horns in symbolic passages referring to kingdoms, represents kings (Dan. 7:7-8,19-24; 8:20-23; Rev. 12: 3; 13:1; 17:12-17), but in connection with individuals it represents power and authority (Job 16:15; Ps. 75:4-5; 92:10: 112:9; 132:17)

i The unicorn of Scripture was perhaps the wild buffalo or ox

j 4 personal references:

1 My horn (power and authority, v 10)

2 My head - I shall be anointed with fresh oil (v 10)

3 My eyes (v 11)

4 My ears (v 11)

k See 5 blessings of the righteous , p. 631

1 3 things the righteous show to men:

1 That the Lord is upright (v 14)

2 That He is a true Rock and a sure foundation (v 15).

3 That there is no unrighteousness in Him (V 15), He does iKJthing evil, unjust, unwise, unmerciful, and unkind. He is ever faithful torts promises and true to His Word. To the end of making God thus known the saint must be eternally consecrated

m 73rd prophecy in Ps. (93:1-5, unful-filled, but will be fulfilled when God sets up His kingdom on earth). Next, 96:7

n The Lord reigneth. Three psalms begin mis wayf93, 97, 99). Each ends with the thought of holiness

1 HolinessbecomesYourhouse(93:5)

2 Give thanks atthe remembrance of His hoMness (97:12)

3 His name is holy (99:3)

4 He is holy (99:5, 9; Ex. 15:11)

5 His dwelling place is holy (99:9; 48:1; Isa. 62:9; 63:15)

All wiU be holiness unto the Lord when He comes to reign on earth and be visible among men forever (Ps.47:8; Obadiah 17; Zech, 14:20-21). In fact, without holiness no man shall see the Lord (Heb. 12:14)

o 10 things about God:

1 The Lord reigns (v 1)

2 He is clothed with majesty (v 1)

3 He is clothed with strength (v 1)

4 He has girded Himself with strength and majesty (v 1)

5 He established the world (social system)tobe etemal(v 1; 104;5; Gen. 8:22: 9:12; Eccl. 1:4; Dan. 2:44-45; 7: 13-14, 18, 27; Lk. 1:32-33; Rev. 11: 15; 22:4-5)

8

sabbath day. 1 His sevenfold duty to God

/ T is g'good thing to give thanks imto the Lord, and p sing praises imto thy name, most High:

2 To shew forth thy loving-kindness in the morning, and thy faithfulness every night.

3 Upon an*instnunent of ten strings, and upon the psaltery; upon the harp with a'solemn soimd.

2 His God: four reasons for

praise

4 "Tor thou. Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O Lord, how great are thv works I and thy thoughts are very deep.

3 His neighbors: their five-

fold ignorance and end

6 * A brutish man knoweth not; neither doth a fool imderstand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be Me-stroyed for ever:

8 But thou. Lord, art most high for evermore.

9 For, lo, thine enemies. O Lord, for, lo, thine enemies shall'perish; all the workers of iniquity shall be scattered.

4 His ninefold blessing

10 But my *hom shalt thou exalt like the horn of an 'unicorn: 'I shall be anointed with fresh oil.

11 Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

► 12 <rhe righteous shall flourish like the palm tree: ^e shall grow like a cedar in LSb'a-non.

► 13 Those that be planted in the house of the Lord shall flourish in the courts of our God.

► 14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

5 His purpose in life

15' To shew that the Lord is upright: he is my rock, and there is no imrighteousness in him.

PSALM 93

Second Psalm of God 1 Five attributes of God

•CTIHE "Lord reigneth. " he is ■»• clothed with majesty; the Lord is clothed with strength,

lasting .

2 The mighty floods

3 The floods have lifted up, O Lord, the floods have lifted up their voice; 'the floods lift up their waves.

3 The mightier God; two attributes of God

4 The Lord on high is mightier than hhe noise of many waters, yea, (han the mighty waves of the sea.

5 Thy 'testimonies are very sure: ^holiness becometh thine house, O Lord, for ever.

PSALM 94

Tenth Prayer for Judgment 1 Three requests for judgment. Reasons: ten sins of the wicked

OLORD God, to whom ven geance belongeth: O God, to whom'vengeance belongeth, / shew thyself .

wherewith he hath girded himself: the world also is stab-lished, that it cannot be moved .

2 Thy throne is established of old: thou art from ever-

2 Lift up thyself, thou judge of the earth: ' render a reward to the proud.

3 Lord, * how long shall the wicked, how long shall the wicked triumph?

4 How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

5' They break in pieces thy people, O Lord, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say. The Lord shall not see, neither shall'the God of Ja'cob regard it.

2 Rebuke to the vsricked

8 Understand, ye brutish among the people: and ye fools,*when will ye be wise?

9 lie that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

11 The Lord knoweth the thoughts of man, that they are vanity.

3 Ten blessings of the just

12 Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

►14 For the Lord will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

16" Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

17 Unless the Lord had been my help, my soul had almost dwelt in silence.

6 His throne is established of old(v 2)

7 He is eternal-from everlasting to everlasting (v 2; 90:2)

8 He is mightier than the noise of the mighty waves of the seas (v4)

9 His testimonies are very sure (v 5) 10 His house is the habitation of holiness(v 5; 99:9; Isa. 62:9; 63:15)

5 Protection and care (v 14)

6 God's faithfulness (v 14)

7 Justice (v 15)

8 Defence against evildoers (v 16)

9 Defence against workers of iniquity 10 Help at all times(v17) (v 16)

n Questions 136-137. Next, v 20

a A term generally used of the rivers, but here it refers to the waves of the seas

(v4: 104:1-9; job 38:11) b This phrase is used a number of times

of the voice of God and that seems to

be the reference here (v 4; Rev. 1:15;

14:2; 19:6) c This term is used here of the Word of

God In its various revelations of truth.

See notes on Ps. 119 d See note n , v 1 e 6 facts about vengeance;

1 Vengeance belongs toGod(vl; Dt. 32:35; Rom. 12:19; Heb. 10:30)

2 God avenges others (Gen. 4:15; Dt. 32:43; Judg, 11:36)

3 God promises to avenge His ene-raie$(Dt. 32:41-43:Ps. 149:7;Isa. 34:8)

4 Man Is commanded not to avenge himself, but to leave the manet of vengeance in the hands of God (Lev. 19:18; Rom. 12:19; Heb. 10:30)

5 The dayof vengeance of God is at the 2nd advent (Isa. 61:2; 63:4i Jer. 50:15, 28; 51:6. llj 2 Th, 1:8)

6 Hen fire is eternal vengeance on all rebels (Mt. 25:41, 46; Jude 6-7)

f Heb. yapha , shine fonh(vl: 50:2:80:1) g The law of sowing and reaping will never fail(GaL 6:7-8)

h Questions 128-130. Next, v 8 i 10 sins of the wicked:

1 Pride (v 2)

2 Uttering hard things (v 4)

3 working iniquity (v 4)

4 Boasting themselves (v 4) 5)

5 Breaking God's people inpieces(v

6 Afflicting God's heriuge (v 5)

7 Slaying the widow (v 6)

8 Slaying the stranger (v 6)

9 Murdering the fadietless (v 6)

10 Boa sting that God does not see their wickedness (v 7). This is either the language of infidelity or insult

j The God who met Jacob when he had nothing and deserved nothing:and gave him grace and the promise of every known blessing of Ufe (Gen. 28)

k Questions 131-135. Next, v 16 1 This is an unanswerable argimient for the existence of God and His creation of all things. Whatever is found of excellence in a creature or created thing is derived from the Creator and exists in Him in an infinite sense. What good thing the creature can do the Creator can do likewise, whatever ability or attribute a creature has, the Creator also has it in perfection. This passage provesthat God is as real as His creation. If He created the ear, does He not have one? If he created the eyes, does He not have them? He that chastens the disobedient, shall He not live in obedience to His own laws? He that teaches knowledge and wisdom, does He not have these abilities?

Instead of these statements proving that God does not have ears.eyes,mind, other bodily parts and soul and spirit faculties, they prove that He does have them. Instead of God making such statements to prevent the so-called error of humanizing Him, and attributing members of corporeal parts to Him, He makes them to teach plainly that He, as a Spirit Being does have such parts. Is it not as easy to believe what the Bible says about Him, as to believe what it does not say? If God had said one time that He did not have bodily parts, soul passions, and spirit faculties as we know them in all intelligent free moral agents,then the subject could be settled that way. But when He repeatedly refers to human bodily pans andordinary soul and spirit faculties to reveal Himself and show what He is like, then we should believe what He says about Himself. If we refuse to do so, we stand condemned as unbelievers. See note, Jn. 4:24

m 10 blessings of the just:

1 Chastening of God (v 12; note k, Heb, 12:5-11)

2 Teaching out of the law (v 12)

3 Rest from adversity (v 13)

4 Rest aU the days of life (v 13)

An exhortation to praise God

a This Is the O.T. doctrine of God'i

faithfulness In not suffering men to be teniptciJ above wtut they ate able to beat. Cp. 1 Cot. 10:13

b This is what Is protnlseJ In 9hl2

c My Rrlefs, sorrows, and perplexities. According to the inultltude of triab and distresses u are conulations

dOccurs here and in Ita. 66:U: Jet. 16:7 where it Is trans, consolations

e Question 138. Next. 101:2. This verse means. Shall wicked judges, kings, or magistrates have fellowship with You" for they have framed mischief agaixut Your law; or, for they devise, plan, and execute mischief as if they acted by Your law

f The throne that administers injustice

g Heb. amal, trouble, labour, toil. It is sin viewed in the light of the trouble and hardship it causes; the burden and grievousnes: of action

h They, the wicked who sit on the throne of iniquity and devise mischief against God's law, gather themselves together in unity against the righteoiBwbo oppose their wrongdoing and their destruction of the innocent, in every thing that is evil, they are in unity rv 21).The Lord wiU reward them according to their Iniquity and cut them off in their own wickedness (v 23)

3 nns that will cut them off:

1 They frame or plan iniquity (v 20)

2 Gather against the righteous(v 21)

3 Condemn the Innocent (v 21)

i 3 things Jehovah is to the righteous:

1 My defence (v 22)

2 My God (v 22)

3 My refuge (v 22)

J God is not only a refuge, but a strong-rock refuge (note h, 31:2)

k 8 admonitions In Ps. 95:

1 Come , let us sing unto the Lord fvU

2 Let us make a joyful noise to the rock of our salvation (v 1)

3 Let us come before His presence with thanksgiving (v 2)

4 Let us make a joyful noise unto Him with psalms (v 2)

5 Come, let us worship (v 6)

6 Let us bow down (v 6)

7 Let us kneel before the Lord our Maker (v 6)

8 Today if you will hear His vo'ce, harden not your heart (v 7-8)

1 The joyful noise we are to make is the

singing of hymns (V 1-2; 96:1-3) m God is not only a rock of defence, but the rock of salvation, which meansthat Hclsa strong defence and His salvation is allpowerful(note h. 31:2; Heb.7:25)

n Heb. panim . face; countenance. Coming before God's face with singing, thanksgiving, prayer, and worship is the duty of all men (v 1-7)

o 10 reasons for worship of God:

1 Jehovah isa great God and a Great King above all flods (v 3)

2 He holds all the deep places of the eanh in His hands (v 4)

3 The strength of the hills is Hls(v 4)

4 The sea Is His (v 5)

5 He made the sea fv 5)

6 His hands formed the dry land(v 5)

7 He is our Maker (v 6)

8 He Is our God (v 7)

9 We are His people (v 7) 7) 10 We are the sheep of His pasture (v

p 3 names of God in '.his venc

1 Jehovah, the Lord ~

2 kl, a great God

3 Elohlm . gods

q Heb. Elohim. god^notc n. 82:1) r The lower pans of the earth where departed spirits ate in prison. See Hell, p,620.Tlieideaisthat He isGodoTTir the depths of the cartli as well a sail the high mountains (v 4)

s Both the seas and dry land areproduits of creation. God originally brought the materials into existence and then formed them with lUshands (v 5; 8- i. 6: 102:25)

18 When I sai d. My foot slip-peth; 'thjr mercy. O LoRD.teld me up.

19 In the multitude of "^my thoughts within me thy'cgffl-forts delight my soul.

4 Five sins and judgments

of the wicked

1

20'Shsll'the throne of iniquity' have fellowship with thee, which frameth'mischief by a' Uw?

21'■They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22'But the Lord is my defence ; and my God i5 the'rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them ofiF.

PSALM 95

Fifth Psalm of Praise

A Psalm of David (Heb. 4: '

5-11). 1 Rest found in true I

worship: 8 admonitions; 10

reasons for worship

Y"*COME, let us sing unto vx the Lord: let us'make a joyful noise to th? Vock of our salvation.

• 2 Let u? come before his^res-ence with thanksgiving, and make a joyful noise unto him with psalms.

3 "Fortjie Lordjs a great God, and a great King above all^gods.

4 Ia_his_ han d are the 'deep places of the earth: the strength of the hills i5 his also.

5'The sea is his, and he made it: and his hand s formed the dry land.

• 6 O come, let us worship and bow down: let us kneel before the Lord out maker.

7 For he is our God; and we are the people of his pasture, and the sheep of his t)and. 'To day H ye will hear his voice.

2 Rest lost through unbelief (Heb. 4:5-11)

vationfrom day to day.

• 3 »Peclare his glory among the heathen, his wonders among all people.

Z Sevenfold reason for praise

4 Tor the Lord ij great, and greatly to be praised: Jje is to be feared above all'^gods.

5 For all the'gods of the nations are/idols: but the LoRp ipade the heavens.

Slfonour and majesty are before him: strength and beauty are in his sanctuary.

3 Twelvefold admonition to praise God

7 Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. •

• 8 Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

• 9 0 worship the Lord in the beauty of holiness: fear before

I him,'all the earth.

'•10 Say among the 'heathen that the Lord reigneth : *the world also shall be established that it shall not be moved: ' he shall judge the people righteously.

• 1 l^Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

• 12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

4 Fourfold reason for praise

13 Before the Lord: for"he Cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

PSALM 97

Seventh Psalm of Praise

(7 things of man; 15 things

of God). 1 Two admonitions

to praise: tenfold greatness

of God

• 8 Harden not your heart, 15 in the "provocation, and as in the day of temptation in the wilderness:

9 Wheq your fathers tempted me, proved me, and saw my work.

lO'Forty years long was I grieved with this generation, and said, It_ij a people that do err in their heart, and they have not known my ways:

11 "Unto whom I sware in my wrath that they should not enter into my rest.

PSALM 96

Sixth Psalm of Praise

1 Sevenfold admonition to

praise Cod

Y^'SItLQ unto the Lord «

^«^ 'new song: sing unto thej

I Lord, all the earth. \

' •2 Sia£ unto the Lord, bletf

his name; shew forth his sal^

CT^HE LoBD rfeignethj 1st the ■■ earth rejoice; lei the mul-titude of isles be glad thereof.*

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies roimd about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

2 Curse on idolaters: admonition to worship - 3 reasons

7 Confounded be all they that

t Quoted In Heb. %.l-ll: 4:7 a When Israel provoked God in the wilderness (Ex. 17:7; Num. 20:13) vSee Sini. 14:26-3); Dt. 1:27-36 w See note e, 89:3.')

X See Jl admonit io ns In Ps. 96. p. 631 y The wordi of the new song arc these of ilic 96lh Psalm

o 75th prophecy In Ps. (97:l-l'j. unful-nUeJ. but wiuhc completely fulfilled in the reign o((hrist andof God on the eanh). Next, '■'■J. The fact that the Lord does not i»w reign on earth is proof of a finuie fulfillment. Not one detail of these verses hai yet been literally fulfiUcJ. Sec 14 characteris-llo of the Millennium , p. 631

a God's program is a daily one - 7 days a week(v2VThc purpose of the sabbath has been long pan at an end. When Adam sinned it was necessary to work 7 days a week to restore man and his dominion

10 things men should do daily;

I Perlorm vows (Ps. 6L-8) 2Pray(Ps. 86:3; 88:9; Mt. 6:11)

3 Seek God (Isa. 58: 2: Lk. 18:1-8)

4 Praise God(Ps. 72:].:>)

5 Take up the cross rLk. 9:23)

6 Live in holiness (Lk. 1: 75)

7 Continue in one accord(Acts2:46)

8 Read the Scriptures (Neh. 8:18)

9 Search the Scriptures (Acts 17:11) 10 Exhort one another (Heb. 3:13)

b This Is pan of the work of proclaiming

salvation daily (v 2-3) c 14 reasons to obey admoniUons:

1 For the Lord is great (v 4)

2 He is greaUy to be praised (v 4)

3 He is tobe feared above all (v 4)

4 Other gods are only idols (v 5)

5 The Lord made the heavens (v 5)

6 Honorandmajesty are before Him (v6)

7 Strength and beauty are in His sanctuary (v 6>

8 Glory is due His name (v 8)

9 He is absolute In holiness (v 9)

10 He reigns over nations (v 10)

II He established the world (social system) to be eternal (v 10)

12 He is a righteous judge (v 10)

13 He comes to judge the earth(v 13)

14 He shall judge the world in righteousness (V 13)

d Heb, Oomm, gods (note n, 82:1) e Same word as in note d, above f Heb. elilim^ nothings; vanities; emp-tinesses; things of naught. Instead of being the true Elohim ,not only are they not God, but they are nothing, Cp. 1 Cor, 8:4 g This verse relates tothe ark of the covenant in its journeys (v 7; 78:60-61) h 74th prophecy in Ps. (96:7-13, unful-tiUei. but WiU be fulfilled in the Millennium when the Lord actually reigns on the earth). Next, 97:1. Here we have all nations called to give God the glory that is due Him and to come with proper offerings into the courts of the Lord, the place of universal worship (v 7-8). Originally, God intended all nations to worship Him in His temple at JerusalemfMk.ll: 17), but Israel failed to evangelize the nauonsor even consider them as having a part with them In Cod's blessings. How wasAbraham's seed to be a blessing to all nations of theearthiftrue worship was to be limited to the Jews only (Gen, 12:1-3: Gal. 3:8)? Paul quotes freely from the prophets proving that God's plan was to save the Gentiles also (Rom. 9:14-33) I How could all Die earth be commanded to fear and give glory to God if only the Jews were to be blessed (v 9)"^ i The Gentiles, who will go up from year to year to worship God ai Jerusalem when Messiah reigns (Isa. 2:2-t; Zech. 14:16-21) k Heb. tebel . the habitable world or social system He has esublished forever (v 10; Gen. 8:22; 9:12: Isa. 9:6-7; 59:20; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33; Rev. 11:15: 22:4-5) 1 He shall mle the people in righteousness, proving that these verses are prophecy and yet to be fulfilled when Messiah reigns (v 10: Isa. 11:3-9) m In V 11-12 we have the great rejoicing of the heavens and the earth in view of the reign of God and the Messiah on earth (V 10.13; 93:1; 96:1; Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14; Lk. 1:32-33; Rev. ILIS; 22:4-5) n A reference tothe 2nd advent of Christ. The judgment here Is not the great white throne judgment of the wicked dead, but that of the nations (v 13; Mt. 25:31-46). The judgment of the world with rifthicousncss refers to the ruling ol the n.ilions hy Christ and the resurrected saints (Isa. 1:25-31; 2:1-4; IL 3-9: Dan. 7:13-14; Zech. 14; 1 Cor. 6:2-3: Rev. 1:5: 5:10: 20:4-6)

PSALMS 98.99,100,101

Exhortation to worship in Zion

a Heb.eUUm, nothings (note f, 96:5) b Heb. Elohirn . gods (note h, 82:1). Here the word gods applies to rulers and judges who can worship, not to dead idols c Zion ishere personified as being able to hear and behappyat the judgments of God - judgments of the tribulation period that will be sent upon the enemies of Israel to punish them for their desire and effort to destroy the nation (Jer.30:4-9;zech,14:1-5;Dan. 8:9-14. 25; 9:27; 12:1-7), They will be judgments of the trumpets, and vials (Rev. 8-11; 15-16). Thds again places this psalm as yet future in fulfillment

d See note b, above

e One of the most important commands

of Scripture; one that, if obeyed, will

guarantee eternal life and the blessings ,, of God in this life. If one hates sin he

will not commit sin, Cp. Rom. 12:9;

1 Th, 5:22; Heb, 1: 9

5 reasons to hate eviL

1 Love tor God (v 10; Mt, 6:24)

2 God'spreservation(vlO;Rom.8:28)

3 God'sdeliverance(v 10;Rom. 1:16)

4 Increased Light (v 11; 1 Jo. 1:7)

5 increased joy (v 11; Gal. 5:22-23)

f 3 admonitions (97:10-12);

1 Hate evil (v 10)

2 Rejoice in the Lord (v 12)

3 Give thanks at the remembrance of His holiness (v 12)

g See 12 admonitions of Ps. 98 , p. 631 h See ^ reasons for admonitions of Ps. ^, p. 631

i 5 things God has done:

1 He nas done marvelous things (v 1)

2 He has won the victory (v 1) (v2)

3 He has made known His salvation

4 He has openly showed His righteousness to the Gentiles (v 2)

5 He has remembered mercy and truth to Israel (V 3)

j His right hand and holy arm are figurative otHisgreat power (Ex, 15:16; Dt. 4:34; 5:15; 7:19; 9:29; 11:2; 26:8; iKi. 8:42:2 Ki. 17:36: Ps.44:3; 89:10, 13; 98:1; 136:12; Isa, 40:10; 51:9; 52:10; 63:5)

k Salvation was known in O.T. times as it is today, and included all the different phases of deliverance, as defined, col. 1, p. 175*

1 7 personal references to God:

1 His light hand (v 1)

2 His holy arm (v 1)

3 His victory (v 1)

4 His salvation (v 2)

5 His righteousness (v 2)

6 His mercy (v 3)

7 His truth (v 3)

m 2 kinds of noise:

1 Joyful noise (v 4. 6)

2 Loud noise (v 4)

n 8 instruments of praise to God:

1 The voice (v 4, 5^

2 The voice with a harp (v 5)

3 Trumpets (v 6)

4 Comets (v 6)

5 The sea and its fulness (v 7)

6 The whole creation (v 7)

7 The floods (v 8)

8 The MUs (v 8)

o See Musical instruments - not sinful,

p, 631 p 76ih prophecy in Ps. (98:9, unful-

filled). Next, 99:1 q 3 coming events of Millennium (v 9):

1 TheLord willjudge(rule) the earth

2 HewiU rule the world (social system) in righteousness (v 9; Isa. 11:3-9)

3 He shall judge people in justice

r 77th prophecy ill Ps. (99:1-4, unful-fiUed), Next, 102:12. The fact that the Lordreigns inZion^vl-2)and that He has established justice, judgment, and righteousness in Jacob proves v 1-4 are unfulfilled s See 7 admonitions of Ps. 99 , p. 631 t See 14 reasons for admonitions of Ps. 99. p. 631

serve graven images, that boast themselves of "idols: worship him, all j/e*gods.

S'^Zi'on heard, and was glad; and the daughters of Ju'dah rejoiced because of thy judgments, O Lord.

9 For thou. Lord, art high above all the earth: thou art exalted far above all'^gods.

3 Admonition to hate sin: 5

reasons

ICYe that love the Lord, hate evil: he preserveth the souls of his saints; he de-livereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

4 Two admonitions to praise

God: reason

12/Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

PSALM 98

Eighth Psalm of Praise A Psalm (meditation). 1 Admonition to sing: 7 reasons

O ^SING unto the Lord a new song; '■for 'he hath done marvellous things: 'his right hand, and his holy arm, hath gotten him the victory.

2 The Lord hath made known his ^salvation: 'his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered liis mercy and his truth toward the house of I§'ra-el: all the ends of the earth have seen the salvation of our God.

2 Twelvefold admonition to be joyful: 3 reasons

• 4 Make a^joyful noise unto the Lord, all the earth: " make a loud noise, and rejoice, and siii g praise.

• 5° Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

• 6 With trumpets and sound of comet make a joj^ul noise before the Lord, the King. »7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

• 8 Let the floods clap their hands: let the hills be joyful together

• Si^efore the Lord; for «he Cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM 99

Ninth Psalm of Praise 1 Three admonitions to fear and praise God: 7 reasons

r nHE"LoRD reigneth; *let the A people treml3le: 'he sitteth

between the "cherubims; let

the earth be moved.* 2 The Lord is"great in Zi'6n;

and he is high above all the

people.

3 Let them praise thy great and terrible name; for "it is holy.

4 The "king's strength also loveth judginent; thou dost establish equity, thou executest judgment and righteousness in Ja'cob.

2 Two admonitions to wor-

ship God; 5 reasons

• 5'^ Exalt ye the Lord our God, and worship at"his footstool; for he IS holy.

e'Mo'ge? and Aar'on among his priests, and Sim'u-el among them that call upon his name; they called upon the Lord, and he answered them .

7 He spake imto/them in the cloudy pillar: they kept his testimonies, and the ordinance that he g ave them.

8 Thou *answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their'4nventions.

3 Two admonitions to wor-

ship: 1 reason

• 9 Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.

PSALM 100

Tenth Psalm of Praise

A Psalm of praise. 1 Three

admonitions to be joyful; 4

reasons

JI/ TAKE a 'joyful noise imto U.tX the Lord, all ye lands. •2 Serve the Lord with gladness: come before his presence with singing. •3* Know ve that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

2 Four admonitions to be joyful: 3 reasons

•4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the Lord fs'good; "his mercy is everlasting; and his truth endureth to all generations.

PSALM 101

Sixth Psalm of the Righteous

A Psalm of David. 1 Eight

vows of the righteous

n T WILL sing of mercy and A judgment: unto thee, O Lord, will I sing.

2 I will behave myself wisely in a^perfect way. "O when wilt thou come imto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that'tum aside-; it shall not cleave to me.

4 A '■froward heart shall depart from me: I will not know a wicked person.

u This teaches that in the Millennial and eternal temple the Lord will have His throne between the cherubim (v 1; Ezek. 43:7; Zech. 6:12-14)

V The first time that God will ever be great in Zion will be when He comes to reign over all nations (Isa. 2:2-4; 9:6-7; 11:3-11; 59:20; Rev. 11:15)

A not her reference to backsliders. Turning aside means that one time they were on the right road, but left it to follow sin and Satan

2 kinds of hearts in Ps. 101:

1 Perfect heart (v 2)

2 Froward heart (perverse, v 4)

a 3 times here God and His name are

called holy (v 3, 5, 9^ b 3 facts about God, the King's strength:

1 He loves judgment (v 4)

2 He establishes justice (v 4)

3 He executes judgment and righteousness in Jacob (v 4)

c This verse is repeated in substance, in v 9

d His footstool is called His holy hill in v9

e Moses, a grandson of Levi, exercised the office of priest before Aaron (Ex. 24:6-8). He even consecrated Aaron (Ex, 28), so both of them were among His priests (v 6). Samuel was the out-standingone among those who prayed and received answers to prayer (v 6. Cp. Jer^ 15:1; Ezek. 14:14, 20)

f Referring to Moses and Aaron of v 6

g 5 past acts of God:

1 He answered prayer (v 6, 7)

2 He spoke to the people (v 7)

3 He gave them testimonies and ordinances (v 7)

4 He forgave them (v 8) tions(v 8)

5 He took vengeance of their inven-

h The inventions were their different sins and new ways of committing them, for which they were judged by plagues, as in Num. 11-25; Ps. 106:29. 39

i 12 admonitions

1 Make a joyful noise unto the Lord all you lands (v 1)

2 Serve theLord with gladness (v 2)

3 Come before His presence with singing

4 Know that He is God (v 3)

5 Know that He made us (v 2)

6 Know that we did not make ourselves (V 3)

7 Know that we are His people (v 3)

8 Know that we are ihe sheep of His pasture (v 3)

9 Enter into His gates with thanksgiving (v 4) 4)

10 EnterintoHiscourtswithpraise (v

11 Be thankful unto Him (v 4)

12 Bless His name ^v 4)

j 7 times inPsalms men are commanded to make a joyful noise to God (66:1; 81:1; 95:1, 2; 98:4, 6; 100:1)

k 8 reasons for the admonitions:

1 He is our God (v 3)

2 He made us (v 3)

3 We did not make oiuselves (v 3)

4 We are His people (v 3)

5 We are the sheep of His pasture (V 3)

6 He is good (v 5)

7 His mercy endures forever (v 5)

8 His truth is eternal (v 5)

1 See 30 good things, p. 631

m Another scripture teaching the eternity of mercy.truth.and natural generations of men on earth (Gen. 8:22; 9:12)

n 18 vows of God and David. I wilL

1 Sing of mercy and judgment(v 1)

2 Sing to the Lord (V 1) way(v2)

3 Behave myself wisely in a perfect

4 Walk within my house with a perfect heart (v 2)

5 Set no wicked thing before my eyes (v 3)

6 Hate the work of backsliders (v 3)

7 Not permit the workof backsliders to cleave to me (v 3)

8 Not fellowship a froward heart (V 4)

9 Not know a wicked person (v 4)

10 Cut off slanderers (v 5)

11 Not suffer the proud f v 5)

12 wiU regard the faithful (v 6)

13 Permit the faithful to abide with me (V 6) 6)

14 Permit the perfect to serve me (v

15 Not permit deceivers to dwell in my house (v 7)

16 Not permit liars in my sight (v 7)

17 Destroy all the wicked (v 8)

18 Cut off all wicked from the city of the Lord (v 8)

o 2 perfect things in Ps. 101;

1 Perfect way (v 2, 6)

2 Perfect heart (v 4)

p Question 139. Next. 106:2

PSALMS 102.103 The psalmist's tore complaint God's mercv and lovingkindness

595

i See Sbmlcf. p. 631

b The prouJ will b« cm off (Pu 12:3:

Pr. 6;!'; It2 =.; lu. J: 12) c AU lljn ttull tuve their pan In the

Uke of rue(Rev. 21; 9; 22:15) d See 6 fcguestt oifi, 102 . p. C31 e See 20 reaiom fur .. . ^j

f ■* cootrjgt - >i^y^ . .it

1 1,'; ^~ ■>-• like ^ o:::buiUtlcl5i-leri.i jpon a Are: pan flying awj> u.Kc : oke and pan lying on the heanh like charted coal and a sbes(v 3). but You shall cndu: • (v 12)

2 Myda>-i a re for. shadows and withered grass (\ ii), but Your remcnibrance is forever (v 12)

3 My days arc shonened (v 23), but Yoi« days will have no end (v 27)

4 Myday^ n;ay not equal the length of one generauoQ. but Yours will last througboui all generations (v 34)

8 10 toiman pans affected by tr onhlf

1 The voice (V 1, 5)

2 Eroocioos and feelings (v 1-2 5 9i

3 The bones (v 3, 5) '

4 Tbc hean(v 4)

5 The appetite rv 4, 9)

6 The roerrwry (v 4)

7 The «Jdn (V 5)

8 The eyes (v 7, 9)

9 Tear ducts (v 9) 10 Strength (v 23)

h Noce the 9 amile* of man's life-span

inv3-ll. See point 4 (21) p.619

1 I am In such noiAle that i cannot eat,

» am biK skin and booes J Heb. qaath . an unclean fowl(v 6: Lev, 11:18: rx 14:17), The name was ap-fiiedtothis bird because it swallowed urge quantities of fish and then disgorged them to Its nestlings. Those in Palestine were brownish gray, about 6 ^- 2°°8 >«1th a wing spread of around 12 ft. They lived near the Dead Sea, fished in the Jordan, and abounded in greatest numbers in the wlldemess near the Meditenanean.They built nests 5 » 6 ft. across, from dead twigs and bushes depositing 2 or 3 eggs in each De«. The young were fed until full feathered and able to Qy, which was a long time, such quantities of fish were disgorged Lhat the young could noteatallof^thcm. » many fell to the ground.UQdei the hot sun.the firfi made the location unbearable to men. These birds wciethe ugliest of fowls imaginable when perching. The psalmist no doiithadin rrlndaUihese facts when he observed such long fasts. The pelican is usedinlsa.34tll;zei)h.2:14 as a picture of complete desolation (where the Heb. word ^aath is trans, cormorant), in this passage it gives a picture of the uner dejection of the psalmist in v 3-11 k The owU of Palestine are many kinds from the 5 in. icreech-owl to the horaed-owl with a 2 ft. wing spread All have large heads and eyes, a U are* algbt huiKers. There were many in caves, mined ternples, and fenlle valleys in ancient Palestine. They were "?^»""/o*l«acv. 11:17; 01.14:16). The kind here (v 6) was the Uttle owl (Heb, koi). which inhabited waste places and the wilderness 1 The sparrow, a most friendly bird, would seldom be seen alone unles- m mate was killed or Its nest and ycaiig dearoycd. Then, the usually r ost cheerful of Wrds. made a laiUng ii;;-prcsslon of dejection to the pulroin (V 7)

m This refers to the custom of those in deep sorrow sitting in aOi.-. i- ^ dust throwing them upon t; and

garments(lia. 20:38-41,,,;,_ .-1-3-^^^^^"rT'-^'-^V- ^26: 25:34: Ezeki II- ^i ^J^, *^= ^°^^ 3:6; MU 11: 21; Lk. 10:13)

n Men in llrrrets generally ir, ,,, qq^ oj •■ .'crsecuio: .-oyer

ofth' ..buithi ,^

asUlimtateoinJofc .un'

not Cod who took all.:,. , .. .^i and health (Job L6-21; 2:l-ri; 42-10)

o I have passed the peak of r: y days and likea AadowloungItself in the darkness of night, so I am coming fast to

I 2 Eight qualificmtiona of a righteous character

I 5 Whoso privii.^Undereth his

I neighbour, him wJU I cut off:

him that hath an *high look

and a proud heart will not 1

suffer.

► 6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall acl dwell within my house: 'Ee that telleth lies shall not tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all Wicked (foers from the city of the Lord.

PSALM 102

14 For "thy semnts take pleasure in her stones, and favour the dust thereof.

15 So»the heathen shall fear the name of the Lord, and all the kings of the earth thy glory

16'When the Lord shaU build up Zi'fin, he shall appear in his glory.

17"He will regard the prayer of the destitute, and not despise their prayer. *18'This shall be written for

I the generation to come: and I the people which shall be

created shall praise tHe Lord. ; 19 For he hath looked down I from the height of his sanctu-lary; from heaven did the Lord

behold the earth;

20 To hea r the groaning of the prisoner; tpjpo^e those that are appointed to death;

21 l2.decjare the name of the Lord in Zl'6n, and his praise in Jf-rusa-lgm;

22/Wheti the people are gathered together, and the kingdoms, to serve the Lord.

Seventeenth Messianic

Psalm A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord. \ . „ Psalm of Distress. 1 Four ^ Humiliation and prayer

requests lor aouickanswer tiwxi ^ •

1 4uicK4nswer 23»He_weakened my Strength

in the way; he_ihort^ned my days.

24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

rfpiEAR £0^ praier, O Lord, ** and Jel my cry come unto thee.

2 Hide noj thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

2 Reason: sixteenfold distress and humiliation

3'For'mj days are consumed Uke smoke, and^ my bones are burned as an hearth.

4 Mi- heart is smitten, and withered*like grass; 'so that I forget to eat my bread.

5 By reason of the voice of my Bpaning mj bon^ cleave to mv skin .

6 Lam like a pelican of the wfldemess: J am likfi an^wl of the desert.

7 I watch, and am as a'sparrow alone upon the house top.

8 24ineLenemi_es reproach me all the day; and they that are mad against me are sworn against me.

yTor Lhaye eaten ashes like bread, and mingled my drink with weeping.

10 Because of thine indignation and thy wTath: for " thou bast lifted me up. and cast me down.

lI^Mj days are like a shadow that declineth; and I am withered like grass.

3 Sixteenfold restoration of Zion; Messiah's secondad-vent (Mt. 16:27, 24 29-31 25:31 - 46. 2 Th. Ir 7 -lo! notes; Jude 14. Rev. 1911-21)

♦W'But thou. O Lord, shalt endure for ever; and thy remembrance unto all generations.

13 Thou Shalt arise, and have , mercy upon Zi'dn: for the time I I to favour her. yea. the set time, I I is come. i

5 Messiah's creation and restoration work

25 Of'old hast_thou'laid the foundation of the earth: and the*heavens are the w or^ of I thi' jiands.

26 'They shall perish, but thou Shalt endure: yea, all of them shall wax"old like a garment; as a vesture shaJ t thou "change them, and they shall be changed:

27 "But thou art the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

PSALM 103

Eleventh Psalm of Praise A Psalm of David. 1 Five admonitions to praise God

BLESS the Lord, O my soul: and all that is within me.'bles^ his holy name. 2 Bless the Lord, O my soul, and forget not all his "benefits:

2 Reason: 30 benefits

► 3'Who fergiveth all thine iniquities; who healeth-ftli thy diseases.

M Who redeemcth thy life from destruction; who giQwp-?th thee with lovingkindness and tender mercies; »^5 Who satisfieth thy mouth with good things; so (hat'thy youth is rene wed like the eagle's. ^^--i«

► 6 The Lord executeth righteousness and judgment for all that are o; 7 He mj *n his ways

the end of Ufe (v 11)

^ P'^* proph ecy In Ps. (102- l?-ifi un-lulllUed^. Next, V l\. God and ffls remembrance are ctertul (v 1?). He will yet arise and restore Zion when Messiah comet the 2nd time. The naUons will then feat God and His glory (v l:i-16)

eagles and their annual mouliino or casting off their old feathers and receiving new ones, .Many fantastic stones have been circulated about eagles that cannot he proved. They have lived in capUvltyovcr 100 years and how long Uiey live normallyis not known

a The great love of ' r their be-

loved Zion Is exp re (v 14)

b This will literally be true In the Millennium and forc-ver(v 15; Isa. 2:2-4; 11:-1-11: Dan. 2:44-45; 7:13-14,27; Zech. 14; Rev, 11:15:22:4-5)

c This verse predicts that the 2nd advent of .Messiah will take place during the restoration of zion. It is one of many signs of the 2nd advent and proof that we are now li Vina in the la St days. Zion is now being built upas a nation(jince 1949) and we are to expect Israel to continue growing unul the coming of Christ who will complete the rebiald-ing of Israel (Isa. 2:2-4; 9:6-7)

d 2 facts about prayer fv ITV

1 God will hear prayer of the destitute

2 He will not despise their prayers e 79th prophecy in Ps. f 102:18-22. un-

tulJiUcJJ. Scxi, V 25. People will be born in the Millennium and New Eanh (v 18; Gen. 9:12; Isa, 9:6-7; 59:20; 65: 20-25; Rev. 21:3-27; 22:4-5). Praise of the Lord will yet be in Zion (v 21) and all kingdoms of earth will yet serve Him (V 22: Dan. 2:44-45: 7:13-14.27; zech. 14; Lk, 1:32-33; Rev. 11:15: 20: 4-6). The creation referred to here must be the re-creation of men in Christ (Eph. 2:10; 4:24), as weU as coming eternal generations of natural people f See Mt. 25:31-46: Rev. 11:15: 20:4-6 g In these 2 verses we have a return to

the theme of the troubles of v 3-11 h gOth prophecy in Pi. (102:25-28, un-niinued). Next, 103:17. This prophecy wiU be fulfilled when the heavens and earth are renovated by fire at the end of the Millennium (2 Pet. 3:10-13, notes). It is quoted in Heb. 1-10-12 except V 28

i Many times this term refers to the dateless past in eternity, the time before the original creations of the heavens and the earth of Gen. L-l; Ps, 93-2; Mic. 5:2

J This waslongbeforethedaysof Adam. Angels and morning stars rejoiced when God laid t.ne foundations of tne eanh Qdb 38:4-7) k Not only was the earth created and formed by God's hands, but also the heavens, including all the billions of suns and their solar systems(v 25; 8-3-6: 19:1; 90:2; 95: 5; Pr, 26: lb; Isa. 40-12, 26; 45:12; 48-13) 1 The heavens and the earthare eternal (Eccl. L4: Ps. 89:1-2, 36-37; 104:5). They will be changed only (v 26-27; Heb. 1:10-12, notes: 2 Pet. 3:10-13. notes). T o perish means to be marred because ol sin (see col. 2. p. 622) m See Meaningofthe wor J-old" .p. n.-ji n As a man changes his oldgannent for a new one. so God will change the heavens and earth froiii their bondage of corruption into the glorious libeny of the sons ofGod(Acts 3:21: Rom. 8-21-24jHeb.l2:25-28:Rev. 21-22). oThe material creations that have been cursed and brought under the bondage of conupuon to wax old wiU of necessity be renewed anJ changed to the state of eternal newness; but God will never wax old and need to be renewed He is eternally the same (V 27) p Another statement of eternal generations of natural people - our chadren and our children's children shall be establishedbefore You(v28;Isa 9:6-7-59:20; 66:22-24; Dan. 2:44-45;' 7:13-14. 27: Lk. 1:32-33; Rev. 1L15: 20-4-C; 2L-3-7. 21-27;

2-4-5) q Heb. barak . to kneel; to bless as an act of adoration toGodor man.cifthc 115 times it IS here used the 82nd time (v 1). It is used 4.) tiiries in Psalms and only 72 times in the ;« other books of iheO. T. The word bless 1$ used only 9 tiroes in the N.T.

' See 10 admonitions In Ps. 1 03. p. 6.31 » See 30 benefits from God , p. 632 t See 3foldcure fbra -ifold rurse. p.631 u See 37 Bible diseases, p. 532 v What the psalmist had in mind here is not dear unless it be the long life of

PSALMS 104

God's manifold wisdom

a See 30 benefits from God, p. 632 b Compassionate and pidful (v 3,13) c Rebuke; admonish; scold; conect d He has not punished us as yet according to our deserts, or we should all be cut off without God and without mercy; but by Hisgrace, if we repent, He gives us what we do not merit (v 10-14; Tit. 3:5-7) e This is equivalent to blotting out our

sins in Acts 3:19; Isa. 43:25; 44:22 f 3 reasons the Lord pities His childrene

1 He knows oui fonnation (v 14; Gen, 2:7)

2 He remembers the dust of which we are made(v 14; Gen. 2:7; 3:19; EccL 3:19; 12:7) 90:5)

3 He knowshow frail we are(v 15-16; g God remembers what man forgets (our

infirmities); man remembers what God

forgets (our sins) h 81si prophecy in Ps. (v 17-22. V 19 un-

fulfillecf;the rest ot the verses a re being

and will be fulfUled in all eternity

more than at present). Next, 105:7 i A term expressing eternal generations of natural people(v 17; Isa. 59:20-21;

Dan. 2:44-45; 7:13-14, 27; Rev. 11:

15; 21:3-7, 21-27; 22:4-5) j 2 evidences of sonship:

1 Keeping God's covenant (v 18)

2 Obeying His commandroents(vl8) Those'who do these things receive the

eternal mercy and righteousness of v 17 k God's kingdom does not rule over all now, so this is future prophecy. He will send Jesus from heaven to rid the earth of all rebels and then God wiU be all and all (1 Cor. 15:24-28; Eph. 1:10) 1 5 admonitions in Ps. 104;

1 Bless the Lord, O my soul (v 1)

2 Let the sinners be consumed out of the earth (v 35J

3 Let the wicKed be no more (v 35)

4 Bless the Lord, O my soul (v 35)

5 Praise you the Lord (v 35)

m See 30 reasons to bless God, p. 633

n The great and mighty works of God and Hisprovidence over all creation make Him a person of great honor and majesty among all His subjects (v 1)

o This refers to the great light in which God dwells, which no man can approach unto and which no man has seen nor can see in his sinful state (v 2; 1 Tim. 6:16)

p Of 53 occunences, this word appears onlyhereinPsalms. Itis used 47 times of the tabernacle, 43 times in Ex. 26 and 36. Here it no doubt refers to the atmospheric heavens or the clouds, called the firmament of the 2nd day's work of Gen. 1:6-8 q Heb. qarah ,to cause to meet, referring to the various kinds of clouds of the heavens meeting one another. The word chambers refers to the clouds (v 3,13). The idea is that God makes the clouds to meet in the heavens. They form His chariot, or one of His means of travel (v 3; Nah. 1:3V This is not the only means of travel for God, for He has thousands of chariots that go like lightning (2 Ki. 2:12; 6:17; Ps. 68: J.7; Ezek. 1:1-28; 10:1-14; Joel 2:5; Zech. 6). He also rides the wind (v 3) anduponcherubs(2Sam.22:ll;Ps. 18: 10). God has appeared in clouds (Mt. 17:5), Christ and others have been anc wiU be received by clouds in translation (Acts 1:9; iTh. 4-17; Rev, 11:12). Christ will return with clouds (Dan. f: 13;Mt.24:30: 26:64;Rev.l:7; 14:14-16)

r See The spirit-wor ld, p. 632

s Heb, sharath, servants. Human ministers "oTgoHis the reference, not angels. The word is trans, servant 4 times; rninister 78 times; and ministered 18 times. Almost without exception it is used of the priests and Levites of the tabernacle and temple worship, and of the servants of Israel's kings (v4; 103: 21;Ezra 7:24; 8:17;Isa. 6L 6;Jer. 33:21; Ezek. 44:11; 45:4-5; 46:24; Joel 1:9-13; 2:17; etc.). The gospel ministers are successors of theO.T.ministers(Lk.

unto M6'§es, his acts trnto the children of Ig'ra-el. ►8 The "Lord is *merciful and gracious, slow to anger, and plenteous in mercy.

► 9 He will not always'^chide: neither will he keep his anger for ever.

10* ^6 hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 fAs far as the east is from the west, so fas hath he removed our transgressions from us.

► 13 Like as a father pitieth his children, so the Lord 'pitieth them that fear him.

14 For he knoweth our frame; he *remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

*17ABut the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness 'unto children's children; <

18 ' To such as keep his covenant, and to those that remember his commandments to do them.

19 The Lor d hath prepared his throne in the heavens; and his kingdom* ruleth over all.

3 Fivefold admonition to five classes to praise God

• 20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening imto the voice of his word.

• 21 Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

• 22 Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

PSALM 104

Twelfth Psalm of Praise (Fifty-foldgreatness of God) 1 God's greatness declared

TD LESS the Lord, O my soul. iJ O Lord my God.^ thou art

very great; thou art "clothed with honour and majesty.

2 Original creation: 8 acts (Gen. 1:1)

2 Who "covejrest thyself with light as with a garment: who stretchest out the heavens like aturtain:

3 Who layeth the'beams of his chambers in the waters: who maketh the clouds his chariot: who waUceth.upon the wings of the wind:

4 Who maketh his 'angels spirits; his'ministers a'flaming fire:

5 Who laid the"foundations of

the earth'that it should not be removed for ever.

3 Chaotic earth; 1 act (Gen.

1:2)

ei ^hou coveredst it with"^the deep as with a garment: the waters stood above the moun-{tains.

4 Re-creation of the 6 days: 1 35 acts (Gen. 1:3-2:25)

7"At thy rebuke they'fled; at the voice of thy 'thunder they hasted away.

I 8 They go up by the mountains; they go down by the valleys imto the place which

1 thou hast founded for them.

j 9 Thou hast set a bound that they may not pass over; « that they turn not again to cover the earth.

10 * He sendeth the springs into the valleys, which nm among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb

'for the service of man: that j he may bring forth food out of 'the earth;

I 15 And wine that maketh glad jthe heart of man, and oil to 'make his face to shine, and

bread which strengtheneth

man's heart. 16'The trees of the Lord are

full of sap; 'the cedars of

Leb'a-non, which he hath

planted;

17 Where the birds make their nests: as for the stork, the fir trees are her house.

18 The high hills are a refuge for the wild goats; and the rocks for the conies.

19 He ^appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour imtil the evening.

5 Fifteenfold providence of God over all creation

24 O Lord, how manifold aie thy w orks ! in 'wisdom hast thou made them alh^the earth is full of thy riches.

25 So is this great and wide sea, wherein are things creeping irmumerable, both small and great beasts.

26 There go the ships: there is that "leviathan, whom thou hast made to play therein.

1:2: 1 cor. 3:5; 4.1; 2 Cor. 3:6; 6:4; Heb. 1:7)

t Ministers are to have power. See Ministers a flame of fire , p. 633

u They were laid at the time of singing and shouting of stars and angels (Job 38:4-7; Pr. 8:29)

nal sustenance of all things from the smallest atom to the huge creations of material and living things, he is forced to exclaim the truth of Rom. 11:33

ro The longer one lives to see the vast riches of earth the more he realizes the truth of this statement (v 24)

n See note d, 74:14

a God created the earth to be eternal and to be inhabited eternally by natural men (v 5: EccL, 1:4; Isa. 45:18)

b This refers to the first universal flood on earth - the flood of Lucifer's time (Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-8). It is clear here and elsewhere that the earth was createdas dry landj Gen. 1:1, 9-10), was inhabited (Isa. 45:18V and later covered with water, witn the deep, or with the flood of Gen. 1:2; 2 Pet. 3:5^S~

c Heb. tehom. anabyssofa surging mass of water (V 6; Gen. 1:2; 7:11; 8:2; Pr. 8:28: Isa. 51:10). This is what God covered the whole earth with as one would cover with a garment. During this flood the waters stood above the mountains, which proves the whole earth wascovered(v 6;Gen. 1:2; 2Pet. 3:5-8). This was not an act of creation, butoneof judgment upon the earth be-causeof sin.thesameas in the days of Noah. Whose sin? That of Lucifer and the pre-Adamites who rebelled against God long before Adam. See notes on Gen.l:l-2;Isa,l4:12-14;Jer.4:23-26; Ezek, 28:11-17; 2 Pel. 3:5-8.

d The fact that the flood coveting the earth was rebuked proves that it was caused as a judgment of sin. The word rebuke means to chide or reprove, proving further that this work of v 6-9 was not one of creation bur restoration from something that had caused God's anger to be exercised. See the force of the Heb, word gearah, rebuke, in v 7; 18:15; 76:6; 8(Sl6: 2 Sam.22:16; Isa. 50:2; 51:20:66:15. No such rebuke was ever given at the flood of Noah, at which time the waters naturally receded from the earth over a period of 150 days (Gen.8:1-5). God was here reproving the waters or commanding them to return to their original places in the low parts of the earth, in the clouds, and in the bowels of the earth where they were before He caused them to flood the earth and destroy all the pre-Adamites.

e The only lime God ever rebuked the waters and they fled and hasted away was during the work of days 2 and 3 of Gen. 1:6-13. Day2 wasthe time when God commanded pan of the Qood of Gen. 1:2 to return to the clouds so as to give rain upon the earth as in Lucifer's kingdom (Gen. 1:6-8; Isa. 14:12-14). Day 3 was the time when God commanded the rest of the flood to return to the low places of the earth and the bowels of the earth as before this flood (Gen. 1:9-13)

f It is possible that God used electric power(lightning) to separate tne waters

g This is a fixed law for the oceans, but at any time God chooses to set it aside temporarily so as to punish sin by a flood. He is free to do so in any part ofthe earth. We have had Noah's flood and many local floods since this law was made. What God promised in Noah's time was that there would be no other universal floods (Gen. 9:11-12)

h In v 10-15 we have the natural laws of underground watercourses, rain fall from the clouds, growth of plant life, and the sustenance of all flesh on earth. These laws never fail, proving the providence of God over all creation i Not only are trees spoken of as belonging to God by virtue of His creation, but all things wae created by Him and for Him (Jn. 1:3; Eph. 3: 9: Col. 1:15-18; Rev. 4:11)

j In V 16-23 we have mention of the various homes for animals and man provided:

1 Trees for birds (v 16-17)

2 High hills for goats (v 18)

3 Rocks for conies (v 18)

4 Holes, caves, and forests for various wild beasts (v 19-22) 45:18)

5 The whole earth for man(v 23: Isa.

k This isanother reference to the Solaric Covenant (v 19; Gen. 1:14-19; 8:22; Jer. 33:20: Dan. 2:21)

1 When one stops to consider the infinite detailsof creation and the plan of eter-

a All cr- "•■^" '• '*r'~"^ '-"T opooGod for <Uil> ~xi createJ to

be pr^ ...^^ :^.. ,. .. ..^m jasi as much Cod's cespoodUlitytotDainulo creation 1! it ooce was to create it. The Creator's work Is to mainuia aod the creatnre't obligation is to w3" -<->^, depend, receive, and be ttu what God [)rovid<;i(v 27). Sc^ r.^w-deoce, p. 633

b TTETf • '-— .

TTT ' - " i

U5c 14-15) J Insiruction (Pi. 2&4-5; 106:13)

4 Answers to prayer(Pi,25-.21;40:l-3)

5 Courage (Ps. J": 14; 31:24)

6 Protecuon and help (Ps, 33k 18-22) " lohcriUDce (Ps. 37:7-9, 34)

S Hope (Ps. 13Ck5-6)

9 Justice (Isa. 26:8-9; 30:18)

10 Renewed strength (Isa. 4Cls31)

11 Blesaags (Isa. 30:18; 64:4) i: Boldnes' (Isa. 49:23)

13 Goodnesi of God(Lai7j. 3:25)

14 Holy Spirit power (Lk. 24:49; Acti L4-8)

c It is a divioe law that all living chiogi work for daily supply. Man is oo ex-cepcioa. Not only is he to work.biit man is to pray for daily bread(Mt.6:11).The law of the gospel is. 'if any will not work, neither shall he eat-(£ Th.3:10). If any .tiaD provides not for his own he is worKthaoan infidel(l Tirr. 5:?).God has made all things for all creatures to live by, but they rrusi not be too lazy to gather that which susiains life, or they will have no n^'it to Live d Mfhen it is said of God that He gives the aoin-.als their daily food and takes away their breath (v 27-29), it refen to the Laws of nature producing food for crcaiiues andihclawof d&aih working bccauie of the curse. It could not mean that God personally kills everything that di -illy feeds every liv-

ing thi;. ..es are responsible to

gather taat ••iiicii grows by oat ore and ibey die,iK>t because of personal acts of God, but because the law of death is now working as a part c'r'te state of the corse 00 creatioa.Goc laws of

50wjr>3indreari":, .^irepro-

ecaaootbe : nature and iiK»c of proper agents asugnedioexe-r-rtc •^'iese laws. Satan, for example, power of death (Heb. 2; 14-15). • en in the power of animals and man to kill each ofher without an act of God. He, Himself recognizes this fact andhaspenaltiesfot breaking His! laws against murder, etc. This prin- i ciple of sowing and reaping must also | be understood when a passage speaks of ! God sending dckness or of being the one who causes certain curses to be earned out on meo e This refers to the normal annual renewal of the earth to sustain life therein f Earthquakes and Lghtmngs are here

attributed to God g 4 vows o(the Dsal.-nisc

1 I will sing unto the Lord as loos at I hvc^v '3)

2 I will ung praise to my God while I have rry bein(i(v 33) (» 34)

3 I will have s-eet mediutlooofGod

4 1 v;u "^ ^ i :- the Lord (v 34)

^ ^' ■- ye jah.Thisisi

' i theO.T. The I

T^ •n&ash call anention

tt ■ i connected with the

ovcriiirow oi toe wicked. The first Hallelujah in the S.T. is also connected with judgmerm oo the wicked! (Re^. l'vl-2). See other mUelmah ,

45:106:1.48: nrrrmr

1; . l.^i;

149-1

1-;

15:13: 116:19: 117:2; 135e, 146:1.10: 147:1,20: 148:1. 14! K

'^ \ 50- \. fA I

■ 105c I

- the Lord(v 1) ! i Call upor: His name (v 1)

3 Make known His deeds among men (v 1)

4 <;inj unto Hlm(v 2)

ilms unto Hirr (v 2) ' 3ll His wondrous works(v 2)

j men in ntimber; ye«."Tery few, and*strangers in it.

13 When they went from'one nation to another, from one kingdom to another people;

14 He suffered do man to do them wron?: yea, hg*repr ovcj kings for their sakes;

15 Sailing, Touch not 'miae anointed, and do my prophets no harm.

16 Moreover he callgd for'a famine upon the land: h£

, brake the whole staflF of bread.

4 Ministry of Joseph in Egypt: 2 acts of God

17 He. SSSl a man before them, ei/en'jo jeph, who was sold for a senant:

18 Whose feet they hurt with fetters: he was laid in iron:

19*1111111 the time that his word came: 'the word of the , Lord tried him.

20 The king sent and loosed him; even the ruler of the

' people, and let him go free.

21 He made him lord of his house, and ruler of all his substance:

22 To bind his princes at his pleasure; and teach his'senators wisdom.

5 Sojourn in Egypt: 3 acts of God (1 Chr. 16:20-22)

23 I§ra-el also came into tgj-pt; and Jacob*sojoumed in the land of Ham.

24^And he increased his people greatly; and made them stronger than their enemies.

25 He tuj-ned their heart to hate his people, to deal sub-tilly with his servants.

6 Ministry of Moses and Aaron: 9 acts of God

2g TIe sent M6'§es his servant; and Aar'on whom he had chosen.

27 They shewed his signs among them, and wonders in the'land of Him.

28 He sent darkness, and made it dark; and "^ey rebelled not against his word.

29 He turned their waters into blood, and slew their fish.

30 Their land brought forth frogs in abimdance, in the chambers of their kings.

31 He spake, and there came divers sorts of flies, and lice in all their coasts.

32 He gave them hail for rain, arid flaming fire in their land.

33 He smote their vines also and their fig trees; and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillers, and that without number,

35 And did eat up all the herbs in their land, and devoured tht fruit of their ground.

36 H? Sffipte also all the first-bom in their land, the chief of ■11 their strength. ;

3 Sojourn in Canaan: 3 acta I

of God (1 Chr. 1 6: 20-22) | 7 The Exodus: 10 acts of God

12 When they were but a few i 37 He 'brQli*ljJ them forth,

27*The«e*wait all upon Ibee;

t2ut thou maje$t pve them their meat ::. ! ,- season.

28 r St themfthey father • . sf thine hand, th> :b good.

29 The.. ce, they are t.- f sj away their : _... and return to the:.' :..-t.

aCThpu «•:. iest forth thy spirit, they •.'• created: and thon renewcsi the face of the enrdi.

31 The glory of the Lord bImII mlnrf for ever: the Jjian shall r?i?ity in his works.

32 Hfi-Jeeitsill on the earth, and it'trembleth: he umcheth die hills, and they smoke.

6 Four vows: 2 requests; 2 admonitions to praise God

33l_will sing imto the Lord as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the Lord.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul.

' Praise ye the Lord.

PSALM 105

Thirteenth Psalm of Praise (42 acts of God)

1 Fourteen admonitions to praise God(l Chr. 16:7-13)

Y^iiilYt thanks unto the v^ Lord ; ' call upon his name: make known his deeds among the people.

•2 Sing unto him , sing psalms tmto him: talk ve of all his I wondrous works. •3 Glori' ye in his holy name: ' let the heart of them rejoice {that seek the Lord. :*4 Seek the Lord, and his strength: seek his face evermore.

• 5 Remember his marvellous > works that he hath done; "his wonders, and the'judgments of his mouth;

6 O ye seed of Aliri-hAm his senant, ye children of Jacob his chosen.

2 Abrahamic Covenant (Gen. 12; I Chr. 16:14-19)

7 >Ie is the Lord our God: his judgments are in all the earth.

8 He hath remembered his covenant for ever, the word which he commanded to "a thousa nd generations. I f which covenant he made with Abri-him, and his oath tmto I'$aac;

10 And confirmed the same j tmto Ji'cob for a law, and to

Is'ra-el for an^verlasting covenant:

11 SixiaB>*Unto thee will I Khre the bmd of Ci ndan, the toC of yotir inheritance:

7 Glory In His holy

8 Let the hearts of "-SSeeV

10 Scet

11

12

13 Re:::c::.t>e: lUs wonders (v 5)

Condnued , column

. 4)

cvcimore (v marvelous •>

rKS(v

eternal generations of lutural people p If the covenant is eternal the lutural human parties to the covenant must be as eternal a r. ■: '. : ihc covenant would ould one of

the 1 or .:-----Jii!e extinct

q U" natural sred will be

gi., .: : Canaan for an everlasting possession (v 11; Gen. 17:8)

a Very few ■ ; with the many of

the natio:. ^nts. that were in

the proniiM:. uu.. Abraham had 318 trained servants or warriors when Lot was captared(Gen. 14:14). If few men refers to the actual children of Abtaham, Isaac, and Jacob and their immediate offspring,then they were indeed few in number. For 25 years Abraham was the only pan > to tde covenant. Then for 60 years t.iere were only Abraham and Isaac. For the next 70 to iO years tnere were only Isaac and Jacob. Then came the 12 sons of Jacob and their families. 70 people in all when Jacob went into Egypi.This wasexactly 215 years of the 450 years of the total $o;oum(Gen.46:8-27;DOteo,Act5 7:14) b A11 men were classed as strangers who werenotofthe >eedofAbraham (v 12; Lev. 17:d-13; Eph. 2:12. I9).liaelites were called strangers among the Gentiles scores of tirnes (Gen. 15cl3: 17: 8-12; 36:7; etc.)

c Besides the 10 nations of Gen. 15c 18-21 they sojourned among the Philistines (Gen. 20) and the Egyptians (Gen. 13, 45-Ex. 12)

d See Gen. 13, 20. 26, and 35

e Abraham.Isaac.andJacob were all the anointed of God and prophets by virrue of such gift of prophecy:

1 Abraham(Gen.20:7;"22:8:24:7.40)

2 Isaac(Gen.27:28-29,39-40: 28:3-4)

3 Jacob (Gen. 48:15-22; 49:3-27) f See Gen. 13. 26. 41-47

g See the history of this in Gen. 37-50

h Until Joseph interpreted the dreams for Pharaoh (Gen. 411

i Joseph's faith in tne Word of the Lord in his dreams of Gen. 37:5-11 was tested severely while he was in irons and in prison. He seems to have never wavered in the E)ivjne revelation and purpose

J Heb. zaqen . elders. Here it is the elders who were advisers of Pharaoh

k Jacob and riis seed sojourned in Egypt only 215 years of the 430 years of Ex. 12;41;Gal.3:17.The first 215 yrs. were:

1 Abraham's call to the binh of Isaac (Gen. 12:4; 21:5) 25 years

2 Birth oflsaac to birth of Jacob(Gen. 25:26) 60 years

3 Binh of Jacob to his going to Egypt (Gen. 47:9) 130 years

TOUL...2T3 years I See Gen. 46:8-27 with Ex. 1:7-10 m For the story of v 26-36 see Ex. 4-12 n Egypt (V 23, 27; 73:51: 106:22)

0 Israel did not rebel against the command forcircumcisionfEx. 12:49;Josh. 5:2). This could also refer to Moses and Aaron who did not rebel (v 26-27)

p Read Ex. 12:40-51; 13:17-14:31

^ Com, from column 2

14 Remember the judgments of His mouth (V 5)

j 8 reasons to praise Cod;

1 The privilege of prayer (v 1, 3-4)

2 Hisdecds3nx)ngmen(v 1) (v2,5)

3 His wondrous and marvelous works

4 His holy name (v 3)

5 His stren^h (v 4)

6 His wonders (V 5)

7 His judgmems in the earth(v 5, 7)

8 He IS the Lord our God (v 7)

k His miracles in Egypt and wilderness

1 Lawsoftbe Mosaic Covenant at Sinai m 82ad prophecy in Ps. (105: 7-9, unful-

nUed^. Next, 108:7 n See tS acts ol God in Ps. 105. p.635 o This term is the sare In meaning as eternal or perpct ul generations (v 8; Geo. 9:12) " rand everlastim

ofv9.10.1:. - -- :.cre anJln Dt.Tg and If taken literally it means 50.000 to 1,000.000 years, depending on the length of a geoeraUon. Men will live 1.000 years or mote in the Millennium, depending on how old they are when theyenterthe Millennium. In the case of the lowest average life-span of to-

dayit V >j ■ ' isands of

years . If one

can b<.ij...v. 1., ,.ii» .it ^ji. relieve in

PSALMS 106 The people's rebellions and God's mercies God's wondrous works in Egypt

a Theyspoiled Egyptians (Ex. 12:35-36)

b See Perfect healthy nation , p. 635

c If Egypt had been glad to obey the Lord instead ofresisting His will they would not have been spoiled and destroyed. Beinghappy through obedience is better than being glad to get rid of a curse

d See Ex. 13:21-22

e Ex. 16:1-13; Num. 11:4-35

f Ex. 16:14-22: Jn. 6:23-59

g Ex. 17:5-7: Num. 20:8 1-8

h Gen. 12:1-3: 13:14-18; 15:18-21: 17:

i Ex. 12:40-51; 13:17-20:14

j See Josh. 13-21

k Cities, houses, vineyards, orchards, wells, and otherblessings(Dt. 6:10-11)

1 2fold purpose of all these acts of God:

aurpc it the

m

1 That they might observe His statutes

2 That they might keep His laws (v 45) 4 admonitions in Ps. 106:

1 Praise you Jah(v 1; note h, 105:35)

2 Give thanks unto the Lord (v 1)

3 LetaUthepeoplesay,Amen(v 48)

4 Praise you Jah (v 48) n 4 reasons for praise:

1 He is good (v 1)

2 His mercy endures for ever (v 1)

3 To give thanks unto His holy name (v47)

4 To triumph in His praise (v 47)

o Questions 140-141. Next, 108:10. The answer to both of these questions is clear to all - No man can!

p 2 conditions of blessing:

1 Keep judgment (v 3)

2 DO rl^teousness at all tiroes (v 2) q 4 requests of the psalrnist:

1 Remember me with tavor (v 4)

2 Visit me with salvation (v 4)

3 Save us (v 47) (v47)

4 Gather us from among the nations r 3 reasons for an answer:

1 That I may see the good of Your chosen ones (v 5)

2 That I may rejoice along with the gladness of Your nation (v 5)

3 That I may glory with Your inheritance (V 5)

s 6fold sin and confession of Israel:

1 Wehave sinned with our fathers(v6)

2 We have committed iniquity (v 6)

3 We have done wickedly (v 6)

4 Our fathers did not understand Your wonders in Egypt (v 7)

5 They did not remember the multitude of Your mercies (v 7) (v 7)

6 They provoked You at the Red Sea t Nevertheless - even though they sinned

and provoked God He had mercy and saved them for 2 reasons

1 For His name's sake (v 8)

2 To make His power known (v 8) u 30 acts of God in Ps. 106:

1 He saved them (v 8; Ex. 12)

2 Rebuked the Red Sea (v 9; Ex.14)

3 Made the Red Sea dry land (v 9)

4 Ledthem through the depths of the sea (v 9: Ex. 14:19-31; 15:8-11)

5 Saved them from their hated enemy (v 10; Ex. 14:23-31; 15:19^

6 Redeemed them from bondage (v 10; Ex. 1)

7 Destroyed their enemies i n the Red Sea (v 11; Ex. 14-15)

8 Gave them flesh to eat (v 15; Ex. 16:1-25; Num. 11:4-35)

9 Sent leanness of soul (v 15; Ex. 16:1-25: Num. 11:4-35)

10 Destroyed Dathan and Abiram in sheol(v 17; Num. 16:29-33)

11 Burned up the 250 prince rebels (v 18; Num. 16:35) 22; Ex. 4-12)

12 Did great wonders in Egypt(v 21-

13 Did terrible things at the Red Sea (v 22; Ex. 14-15)

14 Said He would destroy the rebel-Uous people (v 23; Ex, 32:7-14)

15 Changed His mind because of the plea ding of Moses (v 23: Ex. 32:11-14)

16 Lifted up His hand againstchem to destroy them in the wilderness (v 26; Num. 14:23-35)

17 Gave them over to the will of their enemies to scatter them (v 27; 2 Ki. 17:7-34; 25:1-30)

18 Sent a plague among them (v 29-30; Num. 25:8-9)

19 Made a covenant with Phinehas (V 31; Num. 25:10-15)

20 Punished Moses (v 32: Num. 20)

aIso"with silver and gold:"and i 12' Then believed they his there was not one feeble person , words; they sang his praise.

among their tribes 38'^E'gypt was glad when they 5 Twenty-five sins of Israel: departed: for the fear of them

fell upon them

39 <He spread a cloud for a covering; and fire to give light in the night.

40 The people asked, and he 14 But lust ed exceedingly in brought 'quails, and satisfied the wilderness, and tempted them with theAiread of heaven. I

God in the desert.

26 acts of God in the Exodus and Canaan

la^ ^hev soon forgat his works; thev waited not for his counsel

41 He Opened the rock, and the waters gushed out; they ran in the dry places like a river.

42 For he ^remembere d his holy promise, and A'bra-ham his servant.

43 And he 'brought forth his people with joy, and his chosen with gladness:

44 And 'gave them the lands of the heathen: and they*in

the labour of

15 And he gave them their request; but s ent leaimess into their soul.

16 Thev envied M6'se§ also in the camp, and Aar'on"the saint of the Lord.

17 The earth opened and swallowed up Dathan, and covered the company of A-bi'ram.

18 And a fire was kindled ia their company; the flame

herited the labour of the , burned up the wicked, people; 19 Thev made a calf in Ho'-

45 'That they might observe reb, and worshipped the molten his statutes, and keep his laws, image.

Praise ye the Lord . 20 Thus thev changed ^their

glory into the simiUtude of an PSALM 106 ox that eateth grass.

21 Thev forgat God their Ninth Prayer-Praise Psalm saviour, which had done great 1(30 acts of God - 30 sins of : things in E'gjpt; [Israel). 1 Two

admonitions 22 Wondrous works in the I to praise God; 2 reasons land of Ham, end terrible things

I by the Red sea.

UP RAISE ve the Lord. O , 23 Therefore he said that he

f^t give thanks imto the Lord ; j would destroy them, had not

ioT"he is good: for his mercy | M6'se§ his chosen stood be-

endureth for ever. ; fore him in the breach, to turn

2 "Who can utter the mighty away his wrath, lest he should

acts of the Lord? who can : destroy them.

shew forth all his praise?

3"Blessed are they that keep judgment, and he that doeth righteousness at all times.

2 Two requests: 3 reasons

• 4" Remember me. O Lord,

24 Yea, thev despised 'the pleasant land, thev believed not his word: .

25 But murmure d in their tents, and hearkened not unto the voice of the Lord.

26 Therefore he lifted up his hand against them, to over-

with the favour that thou bear- throw them in the wilderness: est unto thy people: O visit 27 To overthrow their seed me with thy salvation; also among the nations, and to

5'That I may see the good of scatter them in the lands, thy chosen, that I may rejoice 28 Thev joined themselves in the gladness of thy nation, gjso unto Ba'al-pe'or, and ate that I may glory with thine the/sacrifices of the dead, inheritance. | 29 Thus they provoked him

to anger with their*inventions: 3 Sixfold sin and confession and the plague brake in upon

„.. , .J -^L them.

e^ We have smned with our 30 jj^gn stood up Phin'e-has, fathers, we have committed in- gjj(j executed judgment: and iquity, we have done wickedly. ^^ ^jjg plague was stayed. 7 Our fathers imderstood not 31 ^^(j ^jjat was counted unto thy wonders in E'g^pt; they i^jj^ foj. righteousness unto*all remembered not the^ multitude generations for evermore.

:-.. u.... i„j ^2 Xhey ange red him also at

the waters of 'strife, so that it went ill with M6'§e§ for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 Thev did not destroy the nations, concerning whom the

of thy mercies; but provoked him at the sea, even at the Red sea.

4 Nevertheless: six acts of mercy

8 'Nevertheless he saved them for his name's sake, that he

might make his mighty power Lord commanded them:

to be known. 35 But were mingled among

9" He rebuked the Red sea the heathen, and learned their

also, and it was dried up: so works.

he led them through the 36 And thev served their idols:

depths, as through the wilder which were a snare unto them,

ness. 37 Yea, thev sacrificed their

10 And he saved them from sons and their daughters tmto the hand of him that hated 'devils,

them, and redeemed them from 38 And shed innocent blood,

the hand of the enemy. even the blood of theu- sons

11 And the waters covered and of their daughters, whom their enemies: there was not; they sacrificed imto the idols one of them left. I of Ca'nlan: and the land was

21 Commanded to destroy the nations (v 34; Ex. 23:20-33; Dt. 20:17)

22 Became angry (v 40; Num. 11:1; 12:9)

23 Abhorred His people (v 40; Ex.32)

24 Gave them into the hands of

Continued, column 4 ^

they criedtoHim(v44;jucg. 2:16-19)

28 Remembered His covenant with them (V 45; Judg. 2:16-19; Ps. 105:8)

29 Repented because of H i s many mercies (V 45; Judg. 2:16-19)

30 Made them also to be pitied and to receive the favor oftheir captors in preference to others (v 46; Dan. 1:19-21; 2:19, 49: 3:12: 6:2; etc.)

i When He proved to them that He loved them and that He was their deliverer from their enemies (v 8-11), they believed His words and sang His praises (v 12: Ex. 14:31-15:21)

5 32 sins of Israel in Ps. 106: They

1 Commined iniquity, and lived wicked lives along with their fathers (V 6) 7)

2 IgnoredGod's wonders inEgypt(v

3 Forgot His many mercies (v 7)

4 Provoked Him at the Red Sea (v 7; Ex. 14:10-15) 15:24)

5 Forgot His mighty works(v 13; Ex.

6 Did not wait for His counsel(v 13^

7 Lusted exceedingly for flesh(v 14; Ex. 16:3; Num. 11:4-6)

8 Tempted God in the desert (v 14; 78:18, 41, 56; 98:9; Ex. 17:7; Num. 14:22: Dt, 6:16) 16)

9 Envied Moses (v 16: Num. 12 and

10 Envied Aaron (v 16; Num. 17)

11 Made a golden calf (v 19; Ex, 32)

12 Worshipped the golden calf(v 19)

13 Changed their God whom they gloried in to the likeness of an ox (v 20: Ex. 32. Cp. Rom. 1:23)

14 Forgot God their Saviour (v 21)

15 Deq)ised the promised lana (v 24: Num. 14:1-4, 11; Dt. 1:27) 14)

16 Believed not His word(v24jNum.

17 Murmured in their tents(v 25; Di.l)

18 HearkenednottoGod(v25; Num. 14) 28; Num. 25:1-9)

19 Joined themselves toBaal-peor (v

20 Ate sacrifices offered to the dead (v28: Dt. 18:11: Isa. 8:19)

21 Provoked God to anger by their many inventions to sin (v 29; Num. 11-25)

22 AngeredGodatthewatetsofstrife (v 32; Num. 20:1-13) Num.20)

23 Provoked the spirit of Moses(v 33;

24 Caused Moses to sin with his lips (V 33; Num. 20:10-12)

25 Did not destroy the nations as God commanded (v 34; Judg. 1-2)

26 Mingled with the heathen (v 35)

27 Learned their works (v 35)

28 Served their idols (v 36; Judg. 2)

29 Sacrificed their sons and daugh-ten to idols and devils (v 37-38; 2 Ki. 17:17, 31; 21:6: 23:10; 2 Chr, 33:6)

30 Defiled their own works (v 39; Judg. 2: 2 Ki. 17)

31 Went whoring with their own new ways of fornication and idolatry (v 39; Judg. 2: 2 KI. 17)

32 Provoked God with their counsel (v 43; Judg. 1-2; 2 Ki. 17: Acts 7:51)

c The sanctified or separated one (v 16;

133:1; Ex. 29. 39) d Their God in whom they gloried (v 20;

Ex. 32; Rom. 1:23) ejer. 3c 19; Zech, 7:14

f This refers to necromancy and witchcraft. See note b, Lk. 12:29

g New waysofcomroitiingsin(v29; 99:8)

h A nother reference among many, stat-ingeternal generationsof natural people (v 31; Gen. 8:22: 9:12; 2 Sam, 7; Isa. 9:6-7; 59:20; pan. 2:44-45; 7:13-14: Lk. 1:32-33; Rev. 11:15; 22:4-5)

i Heb. meribah (Num. 20:1-13)

j This word appears only 4 times in the O.T. (V 37; Lev. 17:7; Dt. 32:17; 2 Chr. 11:15), but 51 times in the N.T. It is found in the singular 60 times in the N .T. but not one e m the O .T. There are many devils, but only one chief deviLT wo Heb. words are trans, devils shed, a spoiler: destroyer, a malignant and evil spirit (Dt. 32:17; Ps. 106:37) and sail .shaggy.hairy one; kid; goat; satyfTTevU (Lev. 17:7; 2 Chr. 11:15). Devils are the familiar spirits of the O.T. (Lev. 19:31: 20:6: Dt. 18:11; 1 Sam. 28:3.9:2 Ki.21:6; 23:24; Isa. 8: 19; 19:3); and the supernatural spirits back of witchcraft. See p. 75 of N. T.

^ Cont. from column 2

Gentiles (v 41-42; Judg. 1-16)

25 Delivered them many times (v 43; Judg. 1-16)

26 Brought them low because of sin (v 43; Judg. 1-16; 1 Sam. 1-2 Sam. 5)

27 Regarded their affliction when

An exhortation to praise the Lord

God's wonderful works

a ThU tt-f.-r< lo iheir owo new ways of iiii list Cod,of evading truth.

ea owii conscience, and convincintj selves that what they did was not really sinful. This is called inventions (v 29. 39; 99:8)

b Both ex. 2S and Lev. 26 were fulfilled. Ihcsc verses (40-4'.;)arc a sum of the jud>;iiienis of Cod upon Israel becauM:

Ot Ull

c Ttuj refers to the many deliverances of h:iel in Egypt, in the wilderness, in the conv4uest of Canaan, and during the judges and kings. See p. 6'J9, 635

(J Not ocily were they brought low by the many defejts, servitudes, and captivities listed on p. 431, but many times afterward the Medo-Persians .Grecians, Syrians, Egyptians, and Konians defeated and scattered the nation to the ends of the earth where they are today in great numbers. In 70 and 136 A. D. Itrael wasdisp ersed among all nations

polluted with blood.

39 Thui yerp they defiled with 'their own works, and went a whoring with their own inventions.

40*Therefore was the wrath of the Lord kindled against his people, insomuch that he abr horred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43"Many times did he deliver them; biit they provoked him with their counsel, and"were brought low for their iniquity.

6 Nevertheless: four acts of mercy

44*Wevertheless h? regarded thpir"affliction,'^when he heard their cry:

45 And he "'rememberej for them his covenant, and trt-pented according to the multitude of his mercies.

46 ^He made them also to be pitied of all those that carried them captives.

7 Two requests: I reasons Cp. 41:10; 54:9. 80:7

47 'Save us, O Lord our God, and gather us from among the heathen, t2 give thanks unto thy holy name, grxdXQ triumph in thy praise.

• 48 Blessed be the Lord God of l§'ra-el froin everlasting tQ everlasting: and lej all the people say, A-m6n'. "Praise ve the LoED.

a Nevertheless - even though they pto-vokedGodso much that Megave them over to their eiici!'i'-^, whenthey cried to Him Hi- rcy . iiction,

heard their cry. I :is cove-

nant with ihcrn.aiid [cpt:iiicj according to His many mcrcfe' (v 44-46)

b Another example of t :on

being used of war a.'. . loi

of physical disease, a^ ii i;> .iliiiost universally understood. See Affliction, p. 626

c See note c. v 43

d He consuntlykepi in mind His covenant with the very people who provoked Him to abhor them. He was always ready to repent(change Mis mind) toward Israel and to forgive and deliver them if they would meet His righteous terms of the covenant (v 45; Lev. 26: 3-13: Dt. 28:1-14)

e See God repciuinn . p. 636

f He gave Israel favor iiitiie eye$ of her captors (2 Ki, 25: Dan. 1:19-6:2:

cjt^THE FIFTH BCXDK OF PSALMS - The Deuteronomy Book: Concerning God and His Word (Psalms l07-150)t«E;>

and not permitted to enter the promised land again until today. Now they are tegathering in great numbers, on the average of 10,000 monthly c See 14 adrroruiions in Ps. 107 . p. 635 f Sec 15 reason^ for praise toGod in Ps. 107. p. 635

i. 6 classes iri Ps. 107:

1 The redeemed (v 1-7)

2 The rebels (v 8-14)

3 Fools (v 15-20)

4 Sailors (v 21-30)

5 The rich(v 31-43)

6 The poor(v 31-43)

fi It is noticeable that Israel is commanded to praiso the Lord and in the case of the other classes it is merely desired that men would praise the Lord for His goodness. This desire is expressed at the beginning of each section of this psalm (v 8, 15, 21, 31)

i God's providence to the redeemed (v 1-7). The psalmist by the Holy Spirit no doubt had In mind Israel, her redemption and journey from Egypt to Canaan in this first section (v 1-7)

12 sutements to the redeemed:

1 Give thanks unto the Lord, for He is good (V 1)

2 Give thanks to Him, for His mercy endures forever (v 1)

3 Let the redeemed say so (v 2)

4 Let then) say how they have bieen redeemed from the enemy (v 2)

5 How He gathered them from all Lands (v 3)

6 How they were wanderers in the wilderness fv 4; Sum. 14) in(v4J

7 How they found no city to dwell

8 How they were hungry and thirsty

9 How their soul fainted in them(v 5)

10 How then they ciied unto the Lord in their trouble, and He delivered them (V 6) way (v 7)

11 How He led them forth by the right

12 How they foundanhabitation(v 7)

J God's providence to rebels (v 8-14). Here we have the state of rebels and how they were debvered

12 statements about God and rebels;

1 Oh that men would praise God for His goodness (v 8)

2 Oh that men would praise God for His wonderful Morks(v H)

3 Ho satisfies the longing soul ^v 9)

4 He fills the hungry with goodness

5 He is good to all who sit m darkness and in the shadow of deatti, being bound in affliction and iron (v 10)

6 Men are thus bound because of rebellion against God's word (v 11)

7 Theyare bound because they condemn the counsel of God (v 11)

8 They are brought down with bard-ships (v 12)

9 Theyare fallen and hclpless(v 12) 10 Then they cried unto the Lord in

their trouble, and He delivered them

PSALM 107

Fourteenth Psalm of Praise

(44 acts of God)

1 Praise: 7 reasons. God's works of deliverance of the

redeemed from want

Y^ '^GIVE thanks unto the ^J Lord, 'for he is good: for his mercy endureth for ever.

• 2 Let *the'redeemed of the Lord say so, whom 'he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 They wandered in the wilderness in a solitary way; they foimd no city to dwell in.

5 Hungry* and thirsty, their soul fainted in them.

6 Then they cried unto the Lord in their trouble, and he deliver ed them out of their

• distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

2 Praise: 7 reasons. God's works of deliverance of prisoners from chains and

darkness

8 Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

9 EoiJie satisfietJi the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

11 Because they 'rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore he broughldown their heart with labour; they fell down, and there was none to help.

13 Then they cried unto the Lord in their trouble, and bs B>ve d them out of their distresses.

14 He 'brought them out ef j darkness and Hie shadow of

death, and^bra^ their bands I in sunder.

3 Praise: 7 reasons. God's

works of deliverance of

fools from sickness

15 Oh tha t men w ould praise the Lord for his goodness, and for his wonderful works to the children of men!

16 For he hath broken the gates of brass, and c ut the bars of iron in sunder.

17 'Fools 'becausje _ oi their transgression, and becau se of their iniquities, are*afflicted.

18'Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the Lord in their trouble, and hg saveth them out of their distresses.

20 He sent his word, and healed them, and delivered them from their destructions.

4 Praise: 7 reasons. God's

works of deliverance of

sailors from storm

21 Oh that men would praise the Lord /or his goodness, and for his wonderful works to the children of men! • 22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23'"They that go down to the sea in ships, that do business in great waters;

24 These see the works of the Lord, and his wonders in the deep.

25 For he commandethj and rais eth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 Then they cry unto the Lord in their trouble, and he bringeth them put Qi their distresses.

29 lie maketb the storm ■ calm, so that the waves thereof are still.

30 Th?n are they glad because they be quiet; so he bring^tb tbem unto their de^ sired haven.

{vl3)

11 He brought them out of darkness and tt>e shadow of death (v 14)

12 He broke their bands (v 14)

k See 44 providential acts of God in Ps. 107. p. 437. See Providence, p. 633

their troid^Ie (v 28) tresse5(v28)

14 He brings them out of their dis-

15 He makesthc ^tormioicase(v29)

16 The wavcsandwindare still(v'J9)

17 Then men arc glad(v 30)

18 God brings them safe to their desired haven (v 30)

g Save us for 2 reasons

1 To give thanks unto God (v 47)

2 To truimph in praise (v 47) h Hallelujah (note h, 104:35)

i God's providence to fools (v 15-20). This is the 3rd class dealt with in Ps. 107. The word fools means those that are perverse, those depending upon theirown wisdom, which is foolishness to God(l Cor, 1:20-25, Cp. Pr, 1:7; 12:15; 14:3, 9; 15:5; 27:22)

12 statements about God and fools;

1 Oh that men would praise the Lord for His goodness (v 15)

2 Oh that they would praise Him for His wonderful works (v 15) (v 16)

3 God has broken the gates oi brass

4 Hefaascut the bats of iron asunder (vl6)

5 Fools are afflicted because of their transgressions (v 17) (v 17)

6 Theyare afflicted because of sin

7 Their soul abhorreth all manner of meat (v 18)

8 They draw near to death (v 18)

9 Then they cry unto the Lord in their trouble (v 19)

10 God then saves them out of their distresses (v 19)

11 He sent His Word and healed them (v 20; 91:1-12: 103: 3:105:37;EX.15:26)

12 He deli vere d them from their destructions (v 20)

J This is proof that men bring sickness upon themselves many times because of sin (V 17). In such cases it can only be said that they reap what they sow. God isthe author ofthe law of sowing and reaping, and this is the only sense in which He is responsible for curses

k Here is one instance of the very few times that affliction is used of sickness. It is clear here that the affliction was sickness, for God sent His word and healed them (v 20). See p. 626

1 Here we have further proof that the affliction was physical sickness, for they abhorred food and drew near to

the gates of death (v 18)

lilors f v21 -30V Here we have the 4ih class dealt with

m God's providence to sailors fv2l-30\.

In Ps. 107 - sailors (V 23-30) 18 statements abom God and sailors

1 Ohthat men would praise the Lord for His goodness (v 21)

2 Ohthat they would praise Him for His wonderful works ^v Jl)

3 Let them sacrifice sacrifices of thanksgiving (V 22) joy(v22)

4 Let them declareGod's works with

5 Sailors go down to the sea in ships (v 23) 23)

6 They do business in great watcrs(v

7 These see the works of the Lord

8 They see His wonders In the deep

9 Godconimandsthe mighty waves and the stormy wind(v 25-26)

10 The souls of men melt because of their trouble (v 26)

11 They reel like a drunkard (v 27J

12 Theyare at their wit's end(v 26)

PSALMS 108. 109

The psalmist complains of enemies

Prayer to God for help

a God's providence to the rich and poor (V 31-43). Here we have the 5ih and 6th classes dealt with in Ps. 107

20 suiements about God; rich; poor:

1 Oh that men would praise the Lord for His goodness (v 31)

2 Oh that they would praise Hino for His wonderful works (v 31)

3 Let them exalt Him in the con-gretation (v 32)

4 Let them praise Him in the assembly of the elders (v 32) 33)

5 He turns rivers into a wilderness (v

6 He turns watersprings dry (v 33)

7 He makes the fruitful land barren, because of the sins of men (v 34)

8 He turns the desert into a well-watered land(v 35; Isa. 35)

9 He turns dry ground into water-springs (V 35)

10 There He makes a place for the hungry to live(v 36) acity(v36)

11 There He prepares them a site for

12 There He causes them to sow in fruitful fields (v 37) yards(v37)

13 Causes them to plant fruitful vine-

14 Blesses them with children (v 38)

15 Increases their cattle (v 38)

16 Again because of sin they are brought to poverty (v 39)

17 He pours contempt upon princes who cause the people to sin (v 40)

18 They again wander in barren lands that are cursed because of sin (v 40)

19 He blesses the poor (v 41) 41)

20 He increases him like a flock (v b Diminished or decreased

c Oppression, affliction, and sorrow will diminish any nation; sin is a reproach to any people (v 40; Pr, 14:34) d Heb. tohu, waste. Rendered without form in Gen. L-2; Jer. 4:23, describing the desolation and de-habitation of the pre-Adamite earth. It became waste and empty because of the sin of Lucifer and the pre-Adamite earthly nations (Isa. 14:12-14; Jer, 4:23-26; Ezek. 28:11-17; 2 Pet. 3:5-8)

e 3 lessons from providential dealings:

1 They cause the righteous to rejoice

2 They cause iniquity to stop (v 42)

3 They enable the wise to observe and understand the lovingkindness of God (v 43)

f 6fold vow of David:

1 My heart is fixed on You(v 1; 57:7). This whole psalm is not new,but a combination of Ps. 57:7-11 and 60:5-12

2 I willsingandgivepraiseevenwith my glory (tongue, v 1; 57:8. Cp. 16: 9 with Acts 2:26) (v2; 57:8)

3 I will wake my psaltery and harp

4 I myself willawakeearly(v2; 57:8)

5 I will praise You among men (v 3; 57:9)

6 I will sing praises to You(v 3; 57:9) g 2 reasons to praise God:

1 His mercy is great above the heavens (v 4; 57:10)

2 His truth reaches the clouds (v 4; 57:10).Ps. 108:1-5 is the same as Ps. 57:7-11

h 5 requests:

1 Be exalted, O God, above the heavens (v 5; 57: 5) 5; 57:5)

2 Exalt Your glory above the earth (v

3 Save with Your right hand (v 6)

4 Answer me (v 6) 11)

5 Giveushelp from trouble(vl2; 60: i 83rd prophecy in Psalms (108:7-13,un-

fulfilled, but will be fulfilled during the future tribulation and the 2nd advent of Christ). These verses are the same as Ps. 60:6-12. Next, 109:1 j God's lOfold vow:

1 I will rejoice (v 7; 60:6)

2 I will divide Shechem (v 7: 60:6)

3 1 will mete out the valley of Succoth (v 7; 60:6)

4 Gilead is Mine (v 8; 60:7)

5 Manasseh is Mine (v 8; 60:7)

6 Ephraim also is the strength of My i head(v 8; 60:7)

7 Judah is My lawgiver (v 8; 60:7)

8 Moab is My washpot (v 9; 60:8)

9 Over Edom will I cast out My shoe (V 9; 60:8) 60:8)

10 I will triumph over Philistia (v 9; k God will rejoice in the future when His

5 Praise: 18 reasons. God's

works of providence to rich

and poor

31 Oh that men would praise the Lord for his goodness, and for his wonderful works to the cEldren of men! • 32 Jigt'them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He ttimeth rivers into a wilderness, and the water-springs into dry ground;

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He tumeth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are"minished and brought low through "^oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the "wilderness, where there is no way.

41 Yet setteth he the poor on high from affliction, and maketh him families like ai flock. I

42 The righteous shall see i7,! and rejoice: and all iniquity shall stop her mouth.

43 Whoso is wise, and will

seh is mine; "^'phra-im also is the strength of mine head; Ju'dah is my lawgiver;

9 Mo'ab IS my*washpot: '^over E'dom will I cast out my shoe; over"Philis'tiA will I triumph.

4 Israel's latter day defeat by the Antichrist and flight into Edom (Ps. 60:9-10; Isa. 16:1-5; 26:20; 63:1-5; Jer, 30:7; Ezek. 20:33-38; Dan. 8:9-14; 9:27; 11:40-45; Hos. 2:14-16; Mt. 24:1 5-21; Rev. 12:6, 14-17)

10'Who will bring me into the/strong city? who will lead me into E'dom?

11 ^ Wilt not thou, O God, who hast cast us off? and wilt not thou. O God, go forth with our hosts?

observe these things, even they shall understand the loving-kindness of the Lord.

PSALM 108

Nineteenth Psalm of Instruction A Song or Psalm of David 1 Four vows to praise God: 2 reasons

O^GOD. my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I myself will awake early.

3 I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations.

4*For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

2 Four requests: reason

S^ Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: save with thy right hand, and answer me .

3 God's ten vows: future dealings withlsrael and her neighbors in the tribulation

*7 'God hath spoken in his holiness; ' I will *rejoice, I will divide 'She'chem, and mete out the valley of Suc'coth. 8 Gil'e-5d is mine; Ma-nas'-

5 Israel's latter day prayer and final triumph over the Gentiles (Isa. 59:20-60:22; 63:1-5; Zech. 14; Rev. 19: 11-21)

12* Give us help from trouble: for vain is the help of man.

13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

PSALM 109

Sixteenth Psalm of Distress T o the chief Musician, A Psalm of David. (35 requests - 16 sins and characteristics of the wicked). 1 One request: 8 reasons

*X TOLD'not thy peace, O God ^i of my praise; 2 *For the'mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a

lying tongue,

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love they are my adversaries: but I give myself unto prayer.

5 And they have rewarded me evil for good, and hatred for my love.

2 Twenty-eightfold curse on the wicke± 8 reasons

6 Set thou a wicked man over him: and let^a'tan stand at his right hand.

7 When he shall be judged, let him be condemned: and let his prayer become sin.

8 Let his days be few; "and let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Xvgt his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

12 Let there be none to extend mercy unto him: neither

let there be any to favour his fatherless children.

13 Let his posterity be cut ofif; and in the generation follow- I

chosen people,Israel, will be brought back to eternal reconciliauon with Him and will fulfill the everlasting covenants made with their fathers to evangelize the nations(Isa.2:2-4; 52: 7; 66:7-8; Zech. 12:10-13:1; 14:1-21;

Continued, column 4 — ^^^

Palestine alongthe Mediterranean Sea. A11 these places will figure prominently in world affairs in the days of Antichrist. Edom and Moab in particular will be the places Israel will flee to, for protection from the Antichrist in the last 3 1/2 years of this age. See point 10, The sun-clothed woman, p. 307ofN.T.

a Ephraim is the term used many times or the northern kingdom of Israel and Judah a term used of the southern king-dom of Israel during the division of Israel from Rehoboam and Jeroboam to theBabylonian captivity (Isa. 7:2-17; 11:13; 17:3). The two terms stand for all the tribes of Israel(Ezek.37:16-22).

b Heb. rachats , footbath: i.e., an ignominious vessel (v 9; 60:8)

c See note o, 60:8

d Philistia was one ofthe chief enemies of Israel, being in 20 of the 112 wars of Israel with other nauons. See p. 437, This part o f Palestine has been the place occupied by Arab refugees driven out of Israel in our day. It is even now one of the hot-beds of hatred against Israel, The prediction here is that God will finally triumph over philistia,implying that before He does, thispartofthepromised landwill give God and Israel much more trouble(v 9)

e Questions 142-145. Next, 114:5

f Sela or Peira (see col. 1, p. 576)

g See note r, 60:10

h These 2 verses express confidence of IsraelinGodand in the final outcome of her struggle with Antichrist and Gentile world powers (v 12-13)

i 84ih prophecy in Ps. (109:1-31. ful-filled).Next, 110:1. This psalm has a double fulfillment in David and Messiah. V 3 with Jn. 15:25; V 25 with Mt. 27:39 prove that Messiah is referred to in V 1-5 and 21-31, as well as David. V 6-20 were fulfilled in Judas Iscariot, the betrayer of the Messiah. Ahithophel, the betrayer of David, could also be referred to in these verses. He gave evil counsel against David, then went and hanged himself (2 Sam. 17:23). Peter quotes v 8 as being fulfilled in Judas (Acts 1:20). Thus the whole chapter can be considered as a prophecy fulfilled in David and Messiah, Ahithophel and Judas without straining one point

j See 30 requests against Judas , p. 636

k 8 reasons forGod not to hold His peace;

1 The mouth ot the wicked man is opened against me (v 2)

2 The mouth of the deceitfid man is opened against me (v 2)

3 They have lied against me (v 2)

4 They compassed me about with words of hatred (v 3) cause(v 3)

5 They fought against m e without

6 Theyaremyadversariesin spite of my love toward them (v 4) good(v 5)

7 They have rewarded me evil for

8 They have rewarded me hatred for

love (V 5)

1 20 ch aracteristics of the wicked: They —^. . ■ ■ ■ ■ ^-^^- ^

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n see

Speak wicked words(v 2) Speak deceitful words (v 2) Speak lying words (v 2) Speak words of hatred (v 3) Hate without cause (v 3) Despise the loveofgoodmen(v 4) Return evil for good (v 5) Return hatred for love (v 5) Are agents of Satan (v 6) Pose as prayerful men (v 7) Are unmerciful (v 16) (v 16) Oppressors of the poor and needy Murderers of helpless and inno- men(v 16)

Love cursing (V 17-19) 17)

Lack appreciation of blessings (v Speak evil of others (v 20) Reproach good men (v 25) Lack pity and kindness (v 25) A re adversaries of good men (v 29) Condemn the poor and needy (v 31) Satan , p. 633 30 facts about Judas , p. 636

^ Cont. from column 2

Rom. 11:25-29) 1 In V 7-9 we have certain parts of the promised land mentioned which are to playapartin the fulfillment of prophecy in the last days during the tribulation. Shechem is in Samaria; Succoth in Gilead east of the Jordan; Ephraim and Judah are on the west of Jordan; Moab and Edom south and east of the Dead Sea; and Philistia is in southern

I

a Some cotlicei,ihe Septiu^ni and the Valgaie, read hUname, referring to the fuine of juUTTicTriot not being pauedon topoaerlty due to the death of his children (V 13^

b ThlsteriTi appUestotiie Meuiah, as it agreed by most Bible scholars (v 16, 22. 25)

c This also applies to Messiah. It should read, one broken in hean (v 16, 22). In Ps. 69:20-21 the term is also used of Chiisi

d 7 requests of David and Messiah:

1 Deliver me(v 21)

2 Help me. O Lord my Cod (v 26)

3 O save me according to Your mercy (V 26)

4 Let them curse, but bless me (v 2S)

5 Let them be ashamed, but let Your servant rejoice (v 2S)

6 Let my adversaries be clothed with shame (v 29)

7 Let them cover themselves with their own confusion as with a mantle (v29)

e 12 reasons for an answer:

1 For Your name's sake (v 21)

2 Because Your mercy is good(v 21)

3 For I am poor and needy (v 22)

4 Myheart is wounded in me (v 22)

5 I am gone Like the shadow (v 23)

6 I am tossed up and down like a locust in the wind (v 23)

7 Mykneesare weakby fasting(v24)

8 My flesh fails of fatness (v 24)

9 I am become a reproach (v 29)

10 They shook their heads (v 25)

11 That they may know that this is Your hand (w 27)

12 That tney may know that You have debveted and exalted me (v 27)

f This explains what broken in heart oi

V 16; 69:20-21 means K The natural result of fasting. See

Fasting , p.629 h See Mt. 27:39. If this refers to Mes-

uah.then allof v21-31 refers to Him.

David may alio be a panial fulfillment

of these verses i 2 vows of David and Messiah:

1 I will greatly praise the Lord with my mouth (v 30)

2 I will praise Him among the multitude (V 10; Heb, 2:12)

J 2 reasons for praise:

1 He shall stand at the right hand of the poor to help him (v 31) and

2 To save him from those that condemn his soul (V 31)

—^*- Cont. from column?

f 22 reasons to praise God:

1 Theworki of the Lord are great (v

2 His work IS honorable (V 3) 2)

3 His work is glorious (v 3) (v 3)

4 His righteousness endures forever

5 He has made His wonderful works to be ren)embeted (v 4)

6 The Lord is gracious (v 4)

7 TheLordisfullofcoiiipassion(v4)

8 He has given meat to them that feat Him (V 5) cuvenantrv5)

9 He will ever be mindful ol His

10 He has >howed His people the power of Mis works (v 6)

11 He plaruto give theriithc heritage of the nations (v 6) (v 7)

12 Hi:> ••orks are verity and judgment

13 All Hiscomtiiandmcntsare sure(v

14 They stand fa t forever (V 8) 7)

15 They are done in truth (v 8)

16 They are done in uprightness (v 8)

17 He sent redemption (o His people (V '.») beeteriial(v9)

18 He commanded His covenant to

19 Holy and reverend is Hu name

20 The fear of the Lord starts the wisdom of praise to t.od (v 10)

21 He gives knowledge to all who obey His commandment^ (v 10)

5' His praise endures forever (y 10)

g The ureat works of C.o J are studied wl

great pleasure by them that fear Him h 4 general acts of providence: (v 2)

1 God provides rooJ(v 5)

2 He constantly seeks to carry out His covenant responsibility (v 5)

3 Me niarufe>is Mi> great powa and works to His people (v 6)

ing Jcl'their name be blotted out.

14 Lcl the iniquity of his fathers be remembered with the Lord; and let UQl the sin of his mother be blotted out.

15 i-et them be before the Lord continually, that he may cut off the memor> of them from the earth.

16 Because thst he remembered not to shew mercy, but persecuted*lhe poor and needy man, that he might even slay theT)roken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 ^ he clothed himself with cursing like as with his garment, 50 IgJ it come into his bowels like water, and like oil into his bones.

19 Lei it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

3 Eightfold distress: 8 requests

21"But do thou for me. 0 God the Lord.'for thy name's sake: becauje thy mercy is good, Sjeliver thou me.

22 For I am poor and needy, and'my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

24*M^ knees are weak through fasting; and my fiesh faileth of fatness.

25 I be came also a reproach unto them: when they looked upon me they ^haked their heads.

26 Help tne, O Lord my God: O save me according to thy mercy:

27 Thai they may know that this IS thy hand; thgt thou. Lord, hast done it.

28 Let thexn curse, but bless thou: wheri they arise, let them be ashamed; but Ifil thy ser\'ant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

4 Twofold praise: reason

30'I will greatly praise the Lord with ray mouth; yea. I wil] praise him among the multitude.

31 'For he shall stand at the right hand of the poor. tO save him from those that condemn his soul.

PSALM 110

Eighteenth Messianic Psalm A Psalm of David. (Nine things of God). 1 Messiah both God and King (Isa. 9: 6-7; Dan. 6:1314; Ps. 2; Lk. 1:32-33; Jn. 18: 37; Rev.

A priest after the order of Melchiiedek 11:15; 19:11-21, 20:1-10)

[*^HE *Lonp said unto 'niy A Lorji, Sit thou at my right hand, utjtil I make thine enemies thy footstool.

2 The Lord shall send the rod of thy strength out of Zi6n: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: tho\i hast the dew of thy youth.

2 Messiah a Priest (Heb. 5:6; 6:20)

4 The Lo rd hath sworn, and will not repent. Thou art a priest for ever after the order of M6l-chlz'e-d6k.

3 Messiah a judge and conqueror (Rev. 19:11-21; Mt. 25:31-46)

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

PSALM 111

Third Psalm of God (22 things about God - 22 reasons to praise Him)

1 Praise to Jehovah

•PRAISE ye th e Lord . '1 ^^ wLll praise the Lord with I my whole heart, In the as-' serably of the upright, and in the congregation.

I 2 His sevenfold works eind , character

I 2 /The wor ks of the Lord are great, 'sought out of all them

I that have pleasure therein.

i 3 His wor k is honourable and glorious: and his^ righ teous -

] ness endureth for ever.

4 He hath, made his wonderful works to be remembered the Lord i; gracious and full of compassion.

I 3 Fourfold providence of God

5*He hatJi given meat unto them that fear him: he wiU ever be mindful of his covenant.

6 Ho hath shewed his people the power of his works, that he may give them the heritage of the heathen.

4 Fourfold character of His works and word

7 The works.of his hands are 'verity and judgment; all hig

commandments art; sure.

8 iThey stand fast for ever and ever, and are done in truth and uprightness.

5 His fourfold redemption

4 He plans that His people shall inherit the earth and its fulness/v 6: 37; 9. 29; Ml. 5:5) Truth and judgment God's work* are eternal.so no Invention of man, no atom or hydrogen bomb will ever destroy them. They will be renewed, not annihilated (J Pet. 3: 10-13, notes)

J 1 ad monition (note h, 104:35) e 3fold vow 10 praise God:

1 I willptaive theLorJwith my whole heart (v 1)

2 I will praise Him in the assembly of the upright (V I) gation(vl)

3 I will praise Him in the congre-

-^— (oDtinueo. column 1

a SSthprophecy in Ps. (110:1-7. unful-filled, except part of v 1 about the Messiah sitting on the tight hand of God). Next. 112:2

b The Lord (Heb. Jehovah) said unto my (David's) Lord (Heb. Adonai). Sit at My right hand, until I make Thine enemies Thy footstool (v I). One MS reads, "Jehovah said unto my Jehovah, " and this should be the case, as in the original Heb. of v 5 it reads, "Jehovah at thy(Jehovah'$) right hand. "Butout of the extreme reverence for the name Jehovah, the ancient custodians of the sacred text substituted the name Adonai for Jehovah in 134 passages. This is what was done in v 5. The tume, Jehovah should have been retained in all the 134 places. If it had been in v S. then it would have been clear that there are 2 divine persons called Jehovah. There are 3 such divine persons (Trinity , p. 280^. A11 of them are God, Adonai, Jehovah, and everything else that God is. In Gen. 19:24 we read of Jehovah on earth (who was visible to Abraham)as raining fire from Jehovah in heaven, upon Sodom. The N.T. quotations ofv 1 in Mt. 22:41-45; Acts 2:34-35 use the same Gr. work Kurios of both the Father and the Son, proving them to be 2 Lords or Jehovahs

c 14 facts about the Messiah:

1 He is as truly God and Lord as Jehovah, the Father (V 1: Isa. 7:14; 9: 6-7; Mic.5:2; Jn. 1:1-2, 14; Heb. h 1-3, 8: Rev. 1:8)

2 He is the exaltedone at the right hand of the Father (v 1. 5; Mt. 26:64; Mk.l6:19:Acts2:33-34;7:55-56;Rom. 8:34; Eph. 1:20; Col, 3:1; Heb. 1:1-3, 13; 8:1; 10:12; 12:2; 1 Pet. 3:22)

3 He will sit at the right hand of the Father until the time of the 2nd advent when He will come to reign 1,000 years to put all enemies under His feet (v 1). This does not mean that He will sit down until tlie Father puts all enemies down.but until the time for all enemies to be brought under and subdued. That is really the purpose of the 2nd advent and the 1.000 year reign(l Cor. 15:24-28; Eph. 1:10; Heb. 10:13)

4 He shall rule from Zion on earth (v2; 2:6; 9:11; 20:2; 102:16; Isa.'Z:2-4; 59:20; Joel 3:17-21; Mic.4:l-7; Zech. 8:3: 14:9. 16-21)

5 He shall rule in the midst of His enemies to put them down (v 2; Isa. 11:3-12; Zech. 14; 1 Cot. 15:24-28; Eph. 1:10: Rev. 20:4-10)

6 Rebellious Israel will become willing to accept Him and obey Him in the dayof His power (v 3; Isa. 66:6-7; Zech. 12:10-13:1; 14:1-21; Mt.23:39; Rom. ll:25-2'.>). The verse could be paraphrased thus "Your people shall be a free people and willing to follow You ill the day of Your power; arrayed in garments of holiness and as youthful and fresh as the dew drops from the breast of the dawn"

7 He is a priest forever after the order of Melchlzedek(v4;Gen. 14:18; Heb. 5:6,10; 6:20; 7:1-11, 15,17. 21)

8 Mc shallbeapriest-king(v4:Gen. 14:18: Zech. 6:13: Heb. 7:1-11)

9 He shall conquer kirivis m the day of His wrath (v 5; Dan. 2:44-45; 7:13-14.27; Zech. 14: Rev. 17:14; 19:11-21)

10 He sliall judge (rule) the heathen (v6; Isa.2:2-4; 11: 1-lJ; Joel 3; Zech. 14; Rev. 11:15; 20:4-6)

11 Me shall make heapsof slain when He comes the second tin)e(v6; Isa. 66: 16; Ezek. 39:2-6, 12. 17-21: Joel 3: 9-17; Zech. 14; Rev. 19:11-21)

12 He shall wound (smite, da Ji) the heads of many countries (v 6; LJan. 7: 23-27; Zech. 14; 2 Th. 2:8; Rev. 17: 14: 19:11-21)

13 He shall drink of the brook in the way, meaning He shall be refreshed and satisfied in His conquests of the nations (v 7; Isa. 53:1-5: Joel 3;Zech, 14; 2 Th. 1:7-10: Hcv. 19:11-21)

14 Me shall then lift up His head, or he exaltc-dovet ihe nations(v 7; Isa. 2: 2-4: Dan.2:4-»-45: 7:13-14.27; Zech. 14: Rev. 11:15: 20:4-6)

PSALMS 112-114. 115

The blessings of godliness Exhortation to confidence in God

a Heb. yare. iobefeared.lt is tram, fear, afraid, terrible, dread, and reverence 348 times of both God and man. Here we have a simple statement that God's nam e is reverend (v 9).It does not comma ndor"rmpIy~that ministers are forbidden to me Reverend as a title. The same word is used of the fear of parents aev. 19:3) and of God G-ev. 19:14).It is even used of reverence of the sanctuary, a materialplace(Lev.l9:30; 26: 2). If God commanded men to reverence a material place as well as parents, how could it be wrong to reverence men of God who are supposed to beholy and reverend as His representatives on earth? See Ministers in the Index

b The beginning, not the end, nor is it wisdom itself

c 8 eternal things in Ps. 111-112:

1 Righteoasaess of God (111:3)

2 Mindfulnessof Hiscovenant(lll:5)

3 The works of God (111: 7-8)

4 Terras of the covenant (111:9)

5 God's praise (111:10)

6 Righteousnessofthesaved(112:3,9)

7 Stability of a good raan (112:6j

8 Memory of the righteous (112:6)

d Anadmoniiion: Praise the Lord -

Hallelujah (note h, 104:35) e 2fold qualincaiion of a blessed man:

1 Feair of God (v 1; 111:10)

2 Great delight keeping commandments (v 1)

f 21 facts about righteous , p. 636

g 86th prophecy in Ps. (112:2-3. unful-fillet^. Next, v 6

h Here wehaveGod'ssanction of wealth and riches for the righteous man. How fooli^ to condemn riches and class rich men as wicked just because of their prosperity. Wealth is a blessing if used as God intended. It was God's originalplan thatall men be prosperous and use all things in creation for their own good and God's glory. It is still God's purpose and when the Messiah reigns every man will sit under his own vine and fig tree, which indicates there will be universal peace and prosperity (Isa. 2:2-4; 65:20-25; Mich. 4: 1-8). See Providence, p. 633

i This is proof that a man may be rich and have righteousness at the same lime. Poveny is no mark of holiness and Christianity (3 Jn. 2)

j The UKi^t man will walk in the Ught of Hum and his ptadi wiU always be light-more and more unto theperfect day(v 4; Pr. 4:18; 1 jn. 1:7)

k See many characteristics of tlie upright in note f, above. Also, 25 blessings of the upright, p. 624

1 A good man will always be helpful to his nei^bors, not jealous of their prosperity (v 5)

m This seems to teach that a good man will be a good business man. He ^ould be, for he has the right principles and should have enough faith in himself and in God to prosper (Rom. 12:9-21)

n 87th prophecy in Ps. (112:6, unful-fiUed). Next, v 9

o Here we have a characteristic of the righteous that is more or less condemned by many. That Christians should be passive, non-resistant to own rights, and never desire vengeance on enemies is a constant teaching of some. But under certain circumstances, when God's cause is at stake, for instance it is perfectly righteous to desire their en d and punishment. To pra y for it, and wait for it from God is perfectly bib-Ucal (v 8; 2 Th. 1:7-10: 2:8-12: Heb. 10:30-36; Rev. 6:9-11; 19:1-10) p 88th prophecy in Ps. (112:9, unful-fiUed). Next, 113:2

q 5fold envy of the wicked:

1 The wicked shall see the righteous exalted (v 10) 10)

2 He shall be jealous and grieved (v

3 He shall gnash with his teeth (V 10)

4 He shall melt away (v 10)

5 His desire shall perim (v 10)

r 5 admonitions:

1 Praise you the Lord (Hallelujah, v 1; noteh, 104:35) 1)

and name unto the going down of the

same^e Lord's name is to be 9 He sent redemption unto ! Praised, his people: he hath command- bsevenfoldgreatness of God: ed his covenant for ever: hpi' ~ "

and^reverend is his name.

Ten reasons to praise Him ,

6 The source of wisdom

10 The fear o f

the ^beginning of wisdom: a good understanding have all they that do his commandments: liis praise enduxeth for ever.

PSALM 112

Seventh Psalm of the Righteous (24 blessings of the righteous). 1 His fourfold hap-pine s 8

4* The Lord is high above all nations, and his glory above the the Lo rd is heavens.

5 Who 15 like tmto the Loso our God, who dwelleth on high,

6 Who "Tiumbleth himself to behold the things that are in heaven, and in the earth!

7 ^e raiseth up the poor out of the dust, and lifteth the needy out of the dujighill;

8 That he may set him with princes, even with the princes of his people. • 9 He niaketh the barren

woman to keep house, and to be a joyful mother of children.

UP RAISE ye the Lord . ,^ ■ ,u t

y^ Blessed is the man tha t "^'^^ ^^ ^^ ^""^ feareth the Lord, that delighteth greatly in his commandments.

*2'His seed *shall be rnighty upon earth: the generation of the upright shall be blessed.'*

PSALM 114

Fifth Psalm of God 1 The Exodus (Ex. 12-19)

2 His eightfold riches and character

►3'■Wealth and riches shall be in his house: and 'his righteousness endureth for ever. ►4 Unto Jthe upright there ariseth light in the darkness: he is^gracious, and full of compassion, and righteous. 5 A good man sheweth favour.

TT 7HEN I§'ra-el«went out of »V E'g^Tit, the house of Ja'-

cob from a people of*strange

language; 2 'Ju dah was his sanctuary

and I§'ra-el his dominion.

2 Six great works of God

3'The sea saw it, and fled: J6r'dan was driven back. 4 The moimtains skipped like

and'lendeth:'^e will guide his rams, and the little hills Uke affairs with discretion.

3 His sevenfold confidence

lambs,

5*What ailed thee, O thou sea, that thou fleddest? thou Jor'dan, that thou wast driven back?

6 Ye moimtains, that ye

ye

♦e^urely he shall not be moved for ever: the righteous shall be in everlasting remembrance.'* skipped like rams; and

7 He shall not be afraid of evil little hills, like lambs? tidings: his heart is fixed, trusting in the Lord.

8 His heart is established, he shall not be afraid,"untLl he see his desire upon his enemies.

7 'Tremble, thou earth, at the presence of the Lord, at the presence of the God of Ja'cob;

8 Which turned the rock into a standing water.'^e flint into a fountain of waters.

4 His fourfold character

and reward

*9"He hath dispersed, he hath given to the poor; his righteousness endureth for ever; i his horn shall be exalted with honour. <

5 Fivefold envy of the wicked

iCThe wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish. i

PSALM 113

Fourth Psalm of God

1 Fivefold admonition to

praise Jehovah

< PRAISE ye the Lord . Praise. 'Jr o ye servants of the Lord, ^aise the name of the Lord. * 2 ' Blessed be the name of the Lord from this time forth and for evermore. \

3 From the rising of the sun I

PSALM 115

Sixth Psalm of God

1 Our God; His dwelling

place

"N

OX unto us, O Lord, not ' unto us. but unto thv name give glory . "for thy mercy, and for thy truth's sake.

2 Wherefore should the heath-en say, "Where is now their God?

3 But our God is in the heavens : 'Hie hath done whatsoever he hath pleased.

2 Heathen gods: their tenfold helplessness

4 " Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not : eyes have they, but they see not :

6 They have ears, but they hear not : noses have they, but they smell not :

7 They have hands, but they

2 Praise the Lord, you his servants (v

3 Praise the name of the Lord (v 1)

4 Praise the name of the Lord from morning until night (v 3)

5 Praise you the Lord (Hallelujah, v 9; note h, 104:35)

s 89ih prophecy in Ps. (113:2-4, unful-fiUeci). Next, 118:22

o 2 reasons for giving God glory:

1 For Your rnercy's sake (v 1)

2 For Your truth's sake (v 1) p Question 149. Next. 116:12

-, This will always be the case, but He can be depended upon to do right in evexythJns He docs

r lOfold description of idols, p. 636

a God created all things for His glory and

pleasure (Rev. 4:11; CoL 1:17-18) b 10 reasons to praise (v 4):

1 TheLord 15high above all nations

2 Hisgloryisabovetheheavens(v4)

3 He is greater than all others (v 5)

4 He condescends to see things in the heavens (v 6)

5 He even condescends to see the corrupt conditions of the earth (v 6)

6 He raises up the poor (v 7)

7 He lifts up the needy (v 7) 8)

8 He exalts them a mong princes (v

9 He makes the barren woman to keep house f v 9)

10 He makes the barren to become the mother of children fv 9)

This 3fold position ot God and His 7fold works of v 4-9 ate enough to cause all appreciative creatures to ■ love and honor Him

c Heb, shaphel. to lower one's self; to be humbled(V 6; Isa. 2:9,11; 5:15; 10: 33; Jer. 13:18). The idea here is that God is so great, glorious, and exalted that it is a wonder He lowers Himself to be interested in such things as materialheavens and earth, especially

. in lost, sinful, and depraved rebels. But He loves the worst of rebels and enemies, and does good to them all, not willing that any a mong men should perish, but that all should be savea(l Tim. 2:4; 2 Pet. 3:9; Rev. 22:17)

d These verses (7-9) explain some things HebehoWson earth and to what extent He is interested in earthly affairs. He delights to help the helpless; enrich the poor; heal the sick; relieve the suffering; and make men happy with one another

e Praise you the Lord (Hallelujah, note h, 104:35)

f This is the 4th of 8 Hallelujah psalms (111-118). They are called the Mallei Psalms. 113-114 were sung before th e passover meal (but after the

2nd of the 4 cups of wine used at the meal), and 115-118 were sung after the passover. This last section was probably sung by Christ and the apostles after the supper in Mt. 26:30

gSee Ex. 12:40-13:3

h ThelanguageofEgypt wasfar different from the Hebrew. The two nations could not understand each other (Gen. 42:23; Ps, 81:5)

i The distinction between Judah and Israel was made after the time of David and Solomon, when the kingdom was divided; hence, this psalm must have been written at that time. The Bible recognizes this distinction during the division ofthe kingdom, but it does not class Judah alone as Jews, nor does it recognize that the Jews have been cut off from the covenant blessings of Israel, as the Anglo-Saxon theory of 10 lost tribes teaches. See note a. Acts 13:16

j 6 marvelous works of God

1 The Red Sea was divided(v 3;Ex. 14) - 2 The Jordan was divided(v 3; Josh. 3:13; 2 Ki. 2:8, 14)

3 Mountains skipped like rams (v 4)

4 Hills jumped like lambs (v 4-7)

5 The rock poured out rivers of water (V 8; Ex. 17:6; Num. 20:8-13)

6 Founuins of water came out of solid flint rock (v 8; Num. 20:3-13)

k Questions 146-148. Next, 115:2 1 Many earthquakes have caused the earthtouemblein the past (Ex. 19:18; 1 Sam. 14:15; 1 Ki. 19:11-12; Amos Ll:Zech. 14:5;Mt. 27:54;28:2VMany are predicted preceding the 2nd advent of Christ (Mt. 24:7; Rev. 6:12: 8:5; 11:13. 19; 16:18)

m Flint rock abounds among the limestone rocks of Palestine, Syria, and Egypt(Isa. 5:28). It isa symbol of hardness (Isa. 50:7; Ezek. 3:9). Both oil and water have come out of flint rock (v 8; Dt.8:15; 32:13), Flint was used in making knives and other implements of war and service (Ex. 4:25; Josh. 5:C)

n 1 request to give God glory (v 1)

PSALMS 116, 117, 118 Exhortation to confidence in God Profession of love to God

« Thli puti Idol ma ken aad Idol wor-ihippers on the Iowch pUne potuble They arc as helplcsi aiiJ powerless to ave aod bleu men as the Idols they make and worriilp (v 8)

b Tbeierm luacl here applies to all the 13 tribes. Cp. Il-k2, ooie

c Thli is repealed 3 timet

1 To the house ol Israel (all the 13 tribes. V 9. 12)

2 To the house of Aaroo (all priests and Leviies, v 10. 12)

3 Toall that fearthe Lord (Jews and Gcntilei, V 11. 12)

d Go\i is 2 thintn to all classes

1 He Is a help(v 9-11)

2 He is a $hlcld(v 9-lI;col.l.p,426) e Heie wehavea repetitionof the classes

of V 9-11 whom Cod promises to bless (V 12-14)

7fold blessing of God

1 He will bless lurv 12) 9.12)

2 He will bless iFe house of Israel (v

3 He will bless the house of Aaron (v 10. 12) (vll.lS)

4 He will bless them that tear Him

5 He will bless small and Rreat ^v 13)

6 He will bless you with children (v

7 He will bless your children (v 14) f The blesser of men is

1 The maker ol heaven and earth (v

2 Theownerofallheavens(vl6) 15)

3 The one who entrusted the earth to the children of men (v 16)

g The dead - those who are dead physically. The body only dies at physical death (Jas.2:2^,The body, therefore, becauseit isdun and goesbackto dusi, cannot praise the Lord when it is dead (Gen. 2:7; 3tl9-, EccL 3:19-21). This refers to body-sleep, ix)t soul-sleep (see p. 881)

This couldalso refer tothe spiritually dead-those who worship idols of v 8. Idolaters do na worship Jehovah, and K) when they go down in silence they do not praise Jehovah. The earth and thislife-time are the proper place and time to receive of Cod's mercies and prepare for His glory to come jOne must meet Cod's terms of salvation in this Ufeif he expects to be saved, for there will be no opportunity in the intermediate state or in the next life after resurrection to be saved and worship God. After this, the judgment Heb, 9:27 says

h Going down m silence refers to physical death, not spiritual (v 17; 94:17). In sheol-hades there is no silence (see D«es on Hell , p. 620)

i This confirms the truth that the terms, the dead and aoing down in silence re-ler 10 the body, never to the soul; for, if menaretopralseCod foreverandthe dead do not praise Cod, then we are to believe one refers to the inner man praising or curung forever and the other to the dead bodies of both the wicked and the nghteous since they can never praise or curse Cod while in dust and corruption. Souls in hell curse and cry for comfon (Lk. 16:19-31) and louls in heaven worship and cry for vengeance Oieb. IJ:.;');

Rev. 6:9-11), but neither the bodies of the wicked nor the righteous are conscious in dust and corruption in the grave. See notes on Hell, p. 620-622

J Heb. Mall elu-Jah, notch, 104:35

l* 7 vows of OaviJ in ps. ne . p. 636

I See 1 7 reasons for niakintt such vows, p. 636 ~~ '

m Tfic cords or bonds of death were thrown about me and my time had coiDc, but I prayed and He debvercd me from death (v 3-4, 6, 8)

n The pains of stieol prove there is consciousness in hell, since there can be no pains in the grave where the body goes. It becomes c lear thai hell and the grave ate not the same. See p. 620. This could have been written when David was backslidden; and he may have been given a real taste of the cords of death and the pains of sheol so as to record the reality of both for coming generations.

hAadl£_Qg{: feet have they but they wtlk nfll: neither speak they through their throat. 8*they that make them are like unto them; so is every one that tnisteth in them.

3 God our help and ahield

- 9*0 Ij ra-el. tniSt thQiUn the Lord: Tic ij their"help arid their shield.

- 10 O house of AAr'on, trust in the Lord: tie IS their help and their shield.

- U Ye that fear the Lord, trust in the Lord: he is their help and their shield.

4 Sevenfold promise of God

► 12 The Lord tath been mind ful of us: 'he will bless us; hs will bless the house of Ij'ra-el; he will bless the house ol Air'on.

► 13 He win bless them tha(fear the Lord, both small and great.

► 14 The L o rd shall increase you more and more, you and your children.

5 God's creative works

15'Ye are blessed of the Lord which made heaven and earth.

16 The heaven, euen the heavens, are the Lord's: but the earth hath he given to the children of men.

17 The 'dead praise not the Lord, neither any that'lgo down into silence.

18 But we will bless the Lord from this time forth and 'for evermore. 'Praise the Lo&fi-

PSALM 116

Third Prayer-Testimony

Psalm

(David's Psalm. Cp. 18:4-

6 with 11 6: 3). 1 Vow to pray

amd love God: 3 reasons

*r LOVE the Lord, ' because A he hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will

1 call upon him as long as I live.

2 Sevenfold prayer of dis-

tress

3^he sorrows of death compassed me, and the " pains of bell gat hold upon me: I found trouble and sorrow.

^ben called I upon the name of the Lord; O Lord. I beseech thee, deliver my soul.

3 Threefold character of

God

5'Gracious ij the LoRp^ and righteous; yea, our God ij merciful.

4 Twelvefold vow and testimony

6 The Lord preserveth the simple: I was brought low, and t.e helped mc^.

7 ♦Return unto thy rest, O my soul; for the Lord Jiath dealt

"bountifully with thee. 8 For thou hasl delivered ms soul from Meath, nune e ytg from tears.'and miJeel from falling.

S David's six vows: 4 reasons

91 wiU walk before the Lord inthe land of the living.

lot believed, therefore have I spoken: *} was greatly afflicted:

11 *I said in my haste. All men are liars.

12 'What shall I render unto the Lc'RD for all his benefits toward me:"

13 I win take the'cup of salvation, and call upon the name of the Lord.

14 I will pay my vows unto the LoRD*Do\Y in the presence of all his people.

15 'Precious in the sight of the Lord is the death of his saints.

16 O Lord, truly I am thy servant ;' ^ am thy servant, and the son ~oi thine handmaid: thou ha^ loosed my bonds.

17 LwU] ofifer to thee the sacrifice of thanksgiving, and w ill call upon the name of the Lord.

18"! wiU pay my vows unto the Lord now in the presence of all his people,

19°In the courts of the Lord's house, in the midst of thee, O J6-rw'sa-ldm. 'Praise ve the Lord.

PSALM 117

Fifteenth Ps^Llm of Praise

Two admonitions to praise

God: two reasons

V^ PRAISE the Lord, all ye v^ nations: praise him, all ye people.

• 2 'For his merciful kindness is great toward us: and the truth of the Lord endureth tor ever. 'Praise ye the Lord.

PSALM 118

Nineteenth Messianic Psalm 1 Four admonitions to praise

V^ 'GIVE thanks unto the v^ Lord ;"for he is good: lifi.-cause his mercy endureth for ever.

• 2 Let I§'ra-el now say, that his mercy endureth for ever.

• 3 Lej the house of Air'on now say, that his mercy endureth for ever.

• 4 Let them now that fear the Lord say, that his mercy endureth for ever.

2 Twentyfold testimony

5 I called upon the Lord in distress: the Lord answered me, and set me in a large place.

6The Lord is on my side; I will not fear :"what can man do unto me?

7 The LoRij'taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It IS'better to trust in the

1 THEN - when

1 The cords of death compassed me

2 The pains of hell got hold of (dc

3 1 was in trouble and sorrow (v 3)

4 I was biougtit low (v 6^

5 Ocath wa; near(v 8, 15)

6 My eyes were lull of tears (v 8) Continued.column i ^-^^b.

death... He loosed my bonds (v 3-16)

p Cod is gracious, righteous, and merciful. This is not only declared,but exemplified inthe deliverance of DaWd from death and hell (v 4, 6, 8)

g Here oavid requests his soul to return to its former state of peace and rest, God having delivered him (v 4-16)

a Heb. aamel. to be good to a person (v

7: 13:6; 119:17; 142:7)

b Deliverance of the loul from death means that David was saved Jrom tin when he cried unto the Lord for forglve-neis (V 1-2,4-7). spiritual death is the state of man in sin. salvation of the »ul is resurrection from spiritual death in trespasses and sins(Eph.2:1-9, note)

c 3 deliverances of David (v 8):

1 Deliverance from death

2 Deliverance from tears

3 Deliverance from falling into tin d See note k, v 1

e The earth In which we are now alive

f Quoted in 2 Cor. 4:13

g To what trouble David refers ii not stated. It could be the disease referred to in Ps, 38, notes, or it could be the civil war with Absalom of 2 Sam. 15-18. In either case, his suffering was great, but he was delivered by God fv 1-8)

h When passion got the better of my reason, when I looked at my troubles Instead of to God, and when I saw the utter impossibility of help from man, I became overwhelmed and uttered that which, in normal control of myself, 1 would not have said - All men are liars rfalse and deceitful, v 11)

i (Question 150.Next. 118:6. This question is answered by his own vows (note k, vl)

j See note q, Mt. 20:22

k This indicates that David was at that time paying his vows to God In public (V 14, 18). The tabernacle of worship was then in Jerusalem, for the ark had been brought from Obed-edom to lu new resting place (v 19; 2 Sam, 5)

I The thought of this verse seems to be that Cod does not lightly esteem the death of His martyrs. He will hold the murderers guilty and punish them in eternal hell (GaL 5:19-21; Rev. 21:8; 22:15), It could not be that God gets pleasure out of the death of His saints. He does not take pleasure even in the death of the wicked (Ezek. 18:23, 32; 33:11). It is not Cod's will that death take anyone. He had to pass the sentence ofdeathuponall who sinned, but death is an enemy and will be destroyed at the end of the Millenoium Cor.] 22:3)

Cor. 15:24-28; Rev. 20:11-15; 21:3'

^:

m David's example of humility, p. 636 n This is the 2nd time this verse is used

in this psalm (v 14, 18) o This proves that the tabernacle worship

was located in Jerusalem in David's

reign (V 19; 2 Sam. 5) P Heb. Hallelujah (note h, 104:35) q Quoted inRorTi.l5:ll. r 2 reasons for praise (v 2):

1 For His merciful kindness is great toward us nally

2 The truth of the Lord endures eter-s Heb. Hallelujah (note h. 104:35)

t 4 aJrrioaitions in Ps. 118:

1 Give thanks unto Jehovah (v 1, 29)

2 Let Israel speak of His mercy (v 2)

3 Let ministers speak of His mercy

4 Let them fear Jehovah (v 4)

u 10 reasons for giving thanks to G od:

1 For He is good (v 1, 29)

2 His mercy endures for ever(v

3 The Lord answered me (v 5)

4 He set me in a large place (v 5)

5 He is on my side (v 6)

6 He ukes my part (v 7, 13)

7 He IS my strength (v 14)

8 He is my song (v 14)

9 He is my salvation (v 14, 21) 10 He has heard me (v 21)

V Quoted in Heb. 13:6

w Question 151. Next. 119:9

X Tohave the Lord on my side (v 6) and

Uke mypart fv 7Usbetterthanall men

and their riches y see 7 better things in Psalms , p. 636

^ Cont. from column 2

7 My feet were falling fv 8)

8 I was greatly afflicted (v 10) THEN . I called upon the name of the Lord... He delivered my k>u1 from

PSALMS 119

The goodness of trust in God

Confidence in God

a See note x, v 7

b Few godly princes are recorded in history. To trust in even the best, instead of God is dangerous and disappointing (V 9; 119:23. 161; 146:3)

c This refers to the many nations round about David with whom he fought to establish his kingdom (v9-12; 2 Sam.

8)

d This expresses David's faith in God to give him victory over the enemy. He had not lost the boyish faith in God to deliver him from the lion.bear, and the giant (v 10-12; 1 Sam. 17:26, 32-37, 45-46). This sutement of confidence in the name of the Lord is repeated 3 times for emphasis (v 10-12). See notes, 20:1

e The nations surrounded me like hornets, or Like swarms of bees, but I will destroy them in the name of the Lord (v 12),because I trust in God (v 8-9)

f The nations will be defeated as fiie is quenched (v 12)

g Thou or you, referring to the many nations that fought with David to destroj[_him (v 10, 13. 14)

h 6 better things in Ps. 118. p. 636

i 2 things in dweUiPj^s of righteous;

1 The voice ot rejoicing (v 15)

2 The voice of salvation (v 15)

j The right hand of Jehovah is figurative of His power (Ex. 15:6: Ps. 17:7; 20: 6: 44:3^

k God has given me a lease on Ufe, so that I can declare His works (v 17)

1 Chastened me with a great chastisement, but He has decreed that I shall oot die (vl8). See Chastening, p. 259 of N.T. m 3 requests of David:

1 Open the gates of righteousness (v

2 Save now (v 25) 19)

3 Send prosperity now (v 25)

n The gates of righteousness are explained inv20 as the gates which the righteous are to enter into o 2 vows of David:

11 willgointothegatesof righteous-". ness which God opens for me (v 19) 2 I will praise the Lord (v 19, 21) p 2 reasons for praise to God:

1 God has heard me (v 21)

2 Hehasbecomemy salvation(v 21) q 90th prophecy in P s. (118:22-23, fulfilled, Mt.21:42). Next. V 26. Quoted and referred to in Mt. 21:42; Mk. 12: 10-ll;Lk.20:17:Acts4iH; lPet.2:4-8

r 12fold stoneship of the Messiah;

1 The stone of Israel (Gen. 4^24)

2 The stone of stumbling (Isa.8:14: Rom. 9:33; 1 Pet. 2:8)

3 The foundation stone (Isa. 28:16; Mt. 16:18; 1 Cor. 3:11; Eph. 2:20)

4 A tried stone (Isa. 28:16)

5 A precious cornerstone(Isa.28:16; 1 Pet. 2:4, 6, 7)

6 A sine stone (Isa. 28:16)

7 A rejected stone (Mt. 21:42; Mk. 12:10-11; Lk. 20:17; Acts 4:11; 1 Pet. 2:4, 7-8)

8 A living stone (1 Pet. 2:4)

9 A chosen stone (1 Pet. 2:4)

10 A chief cornersione(l Pet. 2:6)

11 An elect (chosen) stone (1 Pet.2:6)

12 The liead stone(v22; lPet.2:7-8)

s This refers either to David'sdayof victory over the nations (v 10-12), or to the feast of tabernacles, at which time these verses were sung

t These words were sung by the Jews at thefeastof tabernacles, when carrying green branches in their hands (v 25-26). V 26 was sung when Christ made His entrance intojerusalem(Mt.21:9)

u 91st prophecy in Ps.(118:26. fulfilled, and qtyied in Mt. 21:9; 23:39; Mk. 11: 9; Lk. 13:35; 19:38; Jn. 12:13). Next, 119:97

v God is Jehovah who manifests Upland fire as a token of His acceptance of the

: proper sacrifices (v 27; Ex. 13:21-22; Lev. 9:24; 1 Ki. 18:24, 38)

w The Heb. for sacrifice here is hag, a feast Of festal sacrifice. Such sacrifices wereboundbycordsandroasted for the worshippers (Ex. 23:18; Lev. 23:39.41)

x These were strings or bands by which the sacrifices were bound for roasting

Lord thflr^ to put confidence in man.

9 It is'Tjetter to trust in the Lord fhan to put confidence*in princes.

lO'^All nations compassed me about: but in the name of the Lord will**! destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them.

12'They compassed me about like bees; /they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

13* Thou hast thrust sore at me that I might fall: but the Lord helped me.

14* The Lord is my strength and song, and is become my salvation.

15 'The voice of rejoicing and salvation 15 in the tabernacles of,the righteous: the right hand of the Lord doeth valiantly.

16 ' The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

17*1 shall not die, but live, and declare the works of the Lord.

18 The Lord hath 'chastened me sore: but ^e hath not given me over unto death.

3 Prayer and praise

19 ^pen to me "the gates of righteousness: ° I will go into them, and I will praise the Lord:

20 This gate of the Lord, into which the righteous shall enter.

21 I will praise thee: ' ^or thou hast heard me, and art become my salvation.

4 Messiah: rejection and exaltation as king (Ps, 2 Dan. 7:13-14; Zech. 14 Phn. 2:5-11; Rev. 11:15 20:1-10)

*22'The%tone which the builders refused is become the head stone of the comer.

23 This is the Lord's doing; it is marvellous in our eyes.

5 Prayer and praise

24 This is the day which the Lord hath made; we will rejoice and be glad in it.

25 ' Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

6 Messiah: first and second

advents (Mt. 21:9; 23:39;

Lk. 13:35)

*26 "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

27 " God 15 the Lord, which hath shewed us light :*bind the sacrifice with'cords, even unto the horns of the altar.

2B^ Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

Lord ; 'for he is good: iai his mercy endureth for ever.

PSALM 119

Psalm of the Word of God (The Psalm of Twenty-two) Each distinct part of this psalm has 8 verses headed by the letters of the Hebrew alphabet. Of the 38 psalms which have less than 8 vers -es and under, Ps. 119 has only 64 verses less. Of the 25 psalms which have less than 8 verses, Ps. 119 has 40 more.It contains 21 traits of blessed men; 15 things God has done; 30 vows; 30 reasons for vows; 53 requests; 18 secrets of victory; 59 fold testimony; 62 facts of the Word; 22 reasons God is happy; 198 references to God's Word; 6IO personal pronouns; and other facts

The first: Aleph Blessings of the Word of God (Ps. 19:7;Rom. 1:16; 10:17; Eph. 5:26; 2 Tim. 2: 15; 3:16-17; Heb. 8:6;lPet. 1:23). 1 Produces character: sixfold character of a blessed man (Ps. 1:37 15:2-4; 32:1; 36:5; 37:39)

B LESSED are the'^undefiled in the"way, who 'walk in the law of the Lord.

2 / Blessed are they 'that keep his testimonies, and f/ta< *seek bim with the whole heart.

3 They also do no iniquity: they walk in his ways.

7 Admonition to praise • 29^0 give thanks unto the

(v 27; 2:3; Ezek, 3:25)

y 2 vows of David:

1 I wiU praise You (v 28)

2 I will exalt You (v 28)

z The 2nd time in this psaLra. This admonition is used 13 times in Scripture (v 1, 29; 30:4; 97:12; 105:1; 106:1; 107:1; 136:1,2.3,26; 1 Chi. 16:8,34)

2 Incites consecration: one

command; one request; two

vows

4 ' Thou hast commanded us to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes I

elhen shall I not be ashamed, when I have respect unto all thy commandments.

7 *1 will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: 'O forsake me not utterly.

The second; Beth

Cleansing by the Word (Eph.

5:26). 1 Cleansing power

stated

S^Wherewithal shall a yoimg man cleanse his way? " by taking heed thereto according to thy word.

2 Five secrets of cleansing: two requests

10 With my^hole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word ' Tiave I hid in mine heart, "that I might not

3 observe the truth (Ps. 119:34)

4 Enueat God's favor (Ps. 119:58)

5 Keep commandments (Ps. 119:69)

6 Cry to God (Ps. 119:145^ 24: 7)

7 Return to God from backsliding(Jer. p See 59fold testimony of the psalmist,

p. 638 q See 30 reasofis for vows and requests, p. 638

a 2 reasons for giving thanks to God;

1 He Is good. Said 17 tiroes of God (vl:29; 34:8; 73:1; 100:5: 106:1; 107: 1; 135c 3:136:1; 145:9; 1 chr. 16:34; 2 Chi. 5:13; 7:3; Ezra 3:11; Jer. 33:11; Lam. 3:25; Nah. hT\

2 His mercy enduietn forever. Said of God 42 times; 26 tiroes In Ps. 136 (v 1-4, 29, 100:5; 106:1; 107:1; 136:1-26: 138:8: 1 Chr. 16:34, 41; 2 Chi. 5:13; 7:3, 6; 20:21; Ezia 3:11; Jer. 33:11)

b 6 characteristics of blessed men:

1 Walk undefiled in the way (v 1)

2 Walk in the law of the Lord (v 1)

3 Keep His testimonies (v 2)

4 Seek Him with a whole heatt(v2)

5 Do no iniquity (v 3)

6 Walk in His ways(v 3)

8fold incentive and inspiration to attain to such heights of character (v 4-8'):

1 God's commands to man (v 4)

2 Man's response to obey (v 5)

3 A clean conscience through entire obedience (v 6)

4 Man's uprightness of heart (v 7)

5 Man's wholehearted praise to God (V 7) judgroents(v7)

6 Man's educationinGod'srighteous

7 Man's consecration to keep God's statutes (V 8) withGod(v8)

8 Man's longing for full fellowship c Heb. tamiro , entire; without blemish;

without spot; undefiled (v 1. Cp. Heb. 7:26; 13:4; Jas. 1:27; 1 Pet. 1:4)

d See 10 words expressing God's revelation , p. 636

e See 45 ways to walk, p. 637

f See 21 characteristics of blessed men, p. 637

g 22 timeskeeping God's Word is referred to inthispsalm (v2,4, 5.8.17.33, 34, 44, 57, 60, 63, 69, 88, 100, 101, 106, 115, 129, 134, 136, 145, 146)

h The modern fallacy that men are not commanded to seek, repent, or pray to find God under grace is not uught in Scripture

7 facts about seeking God; It is

I Commanded by God (Dt. 4:29; 1 Chr.16:11; 2 Chr. 14:4; Isa. 55:6; Amos 5:4-14; Col. 3:1)

2 The conditionof finding God (Dt, 4:29; 1 Chr. 28:9; 2 Chr. 7:14; 15:2)

3 Commanded continually (1 Chr. 16:11)

4 The source of blessing (Ezra 8:22; Ps. 34:9-10; Mt. 6:33; 7:7-11)

5 The source of Ufe (Ps. 69:32)

6 Coromartded eternally (Ps. 105:4)

7 Somethingthat must be done with the whole heart to receive results (EX. 4.29; Ps. 119:2; Heb. 11:6)

i See 15 things God has done, p. 637 J When God's statutes are obeyed the conscience canbefree from shame (v 5-6) k See 30 vows of the psalmist , p. 637 1 See 69 requests of Ps. 119, p. 637 m Question 152. Next, v 82

n 18 secrets of victory over sin;

1 Taking heed or God's Word (v 9)

2 Seeking God whole-heartedly (v 10) 11)

3 Hiding God's Word in thehean (v

4 Being always open to truth (v 18)

5 Removing from the way of lying

6 Receiving salvation (v 41) (v29)

7 Hasting to keep commandments (V 60) 143)

8 Delighting in God's Word(v77,

9 MeditatinginGod'sWord(v97.99) 10 Refrainingfrora every evil way (v

II Hating every false way(v 104) 101)

12 Consecratingtoobeytotheend(v

13 Hatingvainthoughts(vll3) 112)

14 Hatingand abhorringlying(v 163)

15 Loving God's Word (v 163. 165)

16 Praising God (v 164)

17 Permitting nothing to offend (v 165; Heb. 12:15) 8:24)

18 Hoping for salvation (v 166: Rom.

o 7 thJiigs to do with the whole heart:

1 Seek God (2 Chr. 15:15; Ps. 119:2)

2 Praise God (Ps. 9:1; 111:1)

a A11 irausrettiou of the Word of Cod U un agalnaCod (1 jn. 3:4). Sin affects both Cod and man. It robs Cod of His creative purposes In blessing maneter-oally, and robs man of such blessing. Sin really affects all creauoa which maa was created to rule under God and foe the higtieit good of all (Pi. 3) b See How to make God happy, p. 638 c 12thingstopraytobeuught;Teachme

1 To tjold my tongue (Job 6:24)

2 What I shall say unto Cod (Job 37;

3 Your paths (Ps. 2i4) 19)

4 Your uuth (25^5)

5 Your way (27:11: 86:11)

6 To number my days, that I might apply my bean unto wisdom (90:12)

7 Your statutes (6 times; 119:12, 26, 64, 68, 124, 135)

8 The way of Your statutes (v 33)

9 Judgments (V 66, 108)

10 Knowledge (v 66)

11 Your wlU(143:l6)

12 TO pray(Lk. 11:1)

4 classes Cod promises to teach;

1 Siooerj in the way(Ps. 25:8)

2 The meek (25:9)

3 Those that fear Cod (25:12)

4 The godly (32:6-8)

Who are to teach:

1 Parents (Dl. 4 9-10: 6:7; 11:19)

2 Priests (Dt. 24:8)

3 Levites(Dt. 24:8)

4 Prophets (1 Sam, 12:23) 3:16)

5 All Christians (Mt. 28:19-20; CoL

6 The Holy Spirit (Lk, 12:12; Jn. 14: 26; 1 Cor. 2:13)

7 Cifted men (1 Cor. 12:28-29; Eph, 4:11; 1 Tim. 3:2)

d The author of this psalm is unknown, but whoever it was he was a teacher and preacher of allCod's Word (v 13, 26, 46). See col. 4, p. 638

e If the psalmm loved all riches like the average person does he must have had a personal camp-meeting or great rejoicing over the Word of God (v 14)

f See 62 facts, the psalmist and the Word, p. 63£

confer benefit upon (v 7: 142:7)

Heb. 17

. gamal, i:^: life; Heb. M

that wfv

lich hinders sight (v 18; Num. -_;31; Jer. 20:l'2n 1 Diicern, or see clearly : A foreigner sojourning in the earth

k So such pra yer ever needs to be pra yed, for God seeks to make His revelation so clear that the most simple can understand it r I u.28:9-13; Mt. 13:15-16:

1 Cor. 1:18-31: 2:10-16: 2 Cor. 4:4:

2 Tim. 3:15-16: Tit. 2:11-14)

1 This is an expression used of deep pas-iion, grievous disappointment, accumulated sorrow,or intense longing, and shows to what extent the psalmist hungered for tig)iieousness (v 20; Mt. 5c 6)

m Heb. shagah, erring wilfully through passion or wine; hence, to go astray or wander (v 10)anderr (v 21, 118). Cp. Lev. 4:13 and Num. 15:'22 with Num. 15:30; Pi. 119:21

n 22 experiences of psalmist v>ith otherat

1 Princes persecuted him without cause (v 23, 161)

2 He suffered reproach and contempt from others (v 22, 39, 42)

< He declared God's truth before kings ^v 46) 51)

4 Tneproud had him in derision (v

5 He saw the wi< ked forsake God's bw (V 21, 5.1, 126. 1J9. 150)

b He wasrohhedbyihe wlcked(vGl)

7 He was a companion to those that feared and obeyed God (v 63) (v6.>)

8 The proud forged lies against tuiii

9 c'li'd-fcanng men rejoiced when they saw hini (v 7t)

10 The proud dealt perversely with hini without cause (V 78)

11 Men persecuted him (v 84)

12 The proud dug pits for him (v 85)

my lips havel de-

sin'against thee.

12»Blcssed art thou, 0 Lord teach m e thy sUttites.

iTlffiE

clared all the judgments of thy mouth.

1< I have rejoiced b the way of thy testimonies,'as much as in all riches.

3 Fourfold vow to God

15 J wUJ meditate in thy precepts, and have respect unto thy ways.

16 I wiU delight myself in thy sUtutes: ' I will n ot forget thy word.

The third: Gimel

Enlightenment by the Word

(Ps. 19:8). 1 Prayer and

hunger for enlightejiment:

four requests

17' Deal bovmtifully with thy servant, ihat I may live, and keep thy word.

18*0pen thou mine eyes, that I may'behold wondrous things out of thy law.

19 l_-Orn a 'stranger in the earth: * hide not thy commandments from me.

20'My soul breaketh for the longing that it hath unto thy judgments at all times.

21 Thou hast rebuked the proud that are cursedTwhich do err from thy commandments.

22 Remove from me reproach and contempt; f or I have kept thy testimonies.

Z Three secrets of enlightenment

and thy thy

23''Princes also did sit speak against me: but servant did me ditate in statutes.

24 Thy testimonies also are my delight and iny_''coun-sellor s.

The fourth; Daleth

Sustaining Power of the

Word (Ps. 1:2-3). 1 Four

requests concerning the

Word

25 ^My soul cleaveth unto the dust:'quicken thou me according to thy word.

26 I have declared my ways, and thou "heardest me: teach nie thy statutes.

27 Make ine to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 'My soul melteth for heaviness : strengtheji. thou me according unto thy word.

Z Three requests; testimony ind vow

29 RctDQve from me the "way Of lying: and granj me thy law graciously.

30 I havjf chosen the way of truth: thy judgments have I laid before me.

31 I have 'stuck unto thy testimoni':s: O Lord, put me not to shame.

32'1 will run the way of thy commandments, when thou Shalt 'enlarge my heart.

The fifth: He

Prayer for it's Blessings

(Jn.l7:17). 1 Four requests

for help and two vows to

obey the Word

33 "Teach nie. O Lord, *the way of thy statutes; ""and 1 shall keep it unto^e end.

34 Qiys me understanding, and I shaU keep thy law; yea, I_ sliaU observe it 'with my whole heart.

35 Maii^e nie to go in the path of thy commandments; fox therein do I delight.

36 Incline my heart imto thy testimonies, and'not to covet-ousness.

2 Five requests for power to overcome

37*Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

38 Stablish thy word imto thy servant, who is devoted to thy fear.

39 Tiim away *my reproach which'I fear: for thy judgments are good.

40 Behold, I have longed after thy precepts: ' quicken me in thy righteousness.

The sixth: Vau

Salvation by the Word (Rom.

1:16). 1 Two requests:

reason

41*Let thy mercies come also unto me, O Lord, ei;en thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproach-eth me: for I trust in thy word.

43 And itake nol the word of truth utterly out of my mouth; for I have hoped in thy judgments.

2 Seven vows: the outward working of salvation

44 So shall I keep thy law continually for ever and ever.

45'"And I wiUwalk at liberty: for I seek thy precepts.

46 I wiU speak of thy testimonies also before kings, and wUlaot be ashamed.

47 And I will delight myself in thy conmiandments, which I have loved.

48 My "hands also wiU I lift up imto thy commandments, which I have loved; and I wiU meditate in thy statutes.

The seventh; Zain

Comfort in the Word (Rom.

15:4). I One request: basis

of comfort

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This 15 my comfort in my affliction: for thy word hath quickened me.

Z Tenfold testimony

51 The<^roud have had me greatly in derision: yet have I not declined from thy law.

52 I remembered thy judgments of old, O Iurd; and

13 He was perieciiied wrongfully (v

86)

14 Healmosi losthisUfeat the hands of others (v 87)

15 The wicked sought his life (v 95)

16 The wicked Laid snares for hiiii (y 110) (vll8)

1< Hehadscenbacksliders desuoyed Continued, coluiiiii 1 m-^^^-

I Cleaved, adlietcd to; been glucJ to u When You shall have retnove J from me the wayof lying .ind put me In the way of truth,! will riui the way of Your commandments without any stumbling-block in my way(v :f2) V Heb. tachab , to broaden; make room. The idea is to make room for God's truth and coinniandmenis (v 32)

a See note c, v 12 b See The way, col

3, p. 636

c Sec 39 vows of the pMlmta, p. 537

d Here a good thing is asked, for a good end. He wants knowledge, not to parade it, but to enable him to carry out his duty to God and man intelligently (v 33-34)

e This isthe only service acceptable to God(v 34; Mt. 22:37)

f Let me be free from covetousoess and be content with common supply for all creation (V 36; note, Lk. 12:15)

g Note the nature of the psalmist's re-quests and how different from the average prayer request of today. See 69 requests, p. 637

h 25 statements of distress

1 My soul is broken (V 20) 22)

2 I am in reproach and contempt (v

3 My soul cleaves to the dust (v 25)

4 My »ul melts because of heaviness (v 28)

5 I fear reproach ^v 39)

6 I have been in derision (v 51)

7 I live in horror (v 53)

8 I suffered affliction because of ray backsliding (V 67)

9 My soul faints (V 81)

10 My eyes fail (v 82. 123)

11 I am like a bottleof smoke (v 83)

12 They have digged pits for me (V 85)

13 I am persecuted wroiigfully(v 86)

14 I am almost consumed (v 87) 95)

15 The wicked seek to destroy me (y

16 I am. very much afflicted (v 107)

17 My flesh uembles (v 120)

18 I am afraid (v 120)

19 I shed rivers of tears (v 136)

20 I am despised (V 141)

21 I have trouble and anguish (V 143)

22 Consider my affliction (v 153)

23 Many are my persecutors (v 157)

24 1 was grieved (v 158)

25 Princes have persecuted me without cause (V 161)

i I have committed a secret evil for whichi am sorry. If it becomes known in public it will be a heavy reproach on me (v 39)

J One is quickened in righteousness when he is bora again (2 Cor. 5:17-18; Eph. 4:24; 1 Jn. 2:29; 3:9; 5:18^

k Let me have speedy answers to my prayers, according to Youx Word. Then I will have an answer for myenemies (V 41-42)

1 Do not take the Word of my hope from me, for it is my trust (v 43, 49)

m Keeping God's law brings libeny from bondage (v 44-45; Jn. 8:32-36)

n Hands were used to swear by(Gen. 14: 22; Ex. 6:8; Dl. 32:40; Ezek. 20:5-6; 36:7)

o See lOfold description of the wicked, p. 638

—^»- Com, from column 2

18 He had seen the deceit of backsliders turn to falsehood (v 118)

19 He was oppressed bythe proud (v 121-122, 134) vation(v 155)

20 He saw tne wicked far from sal-

21 He had many persecutors and enemies (v 157)

22 He was grieved by sinners (v 158)

o Heb. ish, men. The idea is that Goo's testimonies were recognized by the psalmist as "the men of my counsel." He conudered every pan of the word of God as something that would enable him to act and be wise

p This i:. anidiom meaningdeephumil-ity(lSam.2:8:Ps. 44:25; 72:9; UJ:7; Mic. 7:17).Also a figure of death (Ps. 18:42; 30:9)

1^ Make me alive. Keep me from going down into dust. The 1st of 9 piayets for quickening (V25, 37, 40, 88, 107, 149, 154, 156, 159). Twice it is a statement of fact (v 50, 93)

t rtcepeth. Cp. Job 16:20

s Habitual falsity, prcvarKation, everything contrary to truth (v 29). This is the opposite of the wayoftruth of v 30

PSALMS 119

Prayers, praises and professions of obedience

a There is sorne consolation in knowing chat one can comfort him self when all othen fail to sympathize (v 52)

9 sources of comfort:

1 God (2 Cot. 1:3; Isa. 51:3)

2 The Holy Spirit (Acts 9:31) 18)

3 The Scriptures (Rom. 15:4; 1 Th, 4s

4 Preaching or prophesying (1 Cor.

5 Love (Phil. 2:1) 14:3,31)

6 God's rod and suff (Ps. 23:4)

7 Food and drink (Gen. 18:5)

8 Othets(lChr.7:22; 19:2;lTh.5:ll)

9 Self(v 52; Job 9:27)

b Not very many are concerned to this extent over the breaking of God's laws by themselves or others (v 53). Sin is always a canker thatconupts and de-stroysthe moral,mental, and physical being

c Statutes of God have been the theme of my songs all the time of my sojourn or wanderings (v 54)

d The authorship of this psalm is not stated, but certain facts about the psalmist seem to indicate that David wrote it. See 8 reasons , p. 638

e Encompassed or surrounded, referring to wicked men seeking his life and his kingdom (v 61). If it refers to David, 1 Sam. 21-28; 2 Sam. 15-18 should be read in this connection

f The author of this psalm refers to himself as "thy servant," which is a familiar term of David, as seen in point 2, 8 reasons David wrote Ps. 119. p.638. There are many servants of God mentioned in Scripture. God recognized even heathen kings to be His servants, because they carried out His plan

23 servants of God in Scripture:

1 Abraham (Gen. 26:24: Ps. 105:6)

2 Jacob (Isa. 41:8; 48:20)

3 Moses f Num. 12:7; Josh. 1:1)

4 Samuel (1 Sam. 3: 9)

5 David(2 Sam.7: 5-29; 2 Ki. 19:34) 6Ahijah(lKi. 14:18; 15:29)

7 Elijah (2 Ki. 9:36; 10:10)

8 Jonah (2 Ki. 14:25)

9 Hezekiah (2 Chr. 32:16)

10 Job (Job 1:8; 2:3; 42:7-8)

11 Isaiah (Isa. 20:3)

12 Eliakim (Isa. 22:20) 53:11)

13 Messiah (Isa. 42:1; 43:10; 52:13;

14 Nebuchadnezzar (Jer. 25:9; 27:6)

15 Daniel (Dan. 6:20)

16 Zerubbabel (Hag. 2:23)

17 Simeon (Lk. 2:29)

18 Paul (Rom. 1:1; Tit. 1:1)

19 Epaphras (Col. 4:12)

20 James (Jas. 1:1)

21 Peter (2 Pet. 1:1)

22 Jude (Jude 1)

23 John (Rev. 1:1)

g This verse teaches the law of sowing and reaping (V 67; Gal. 6:7-8)

h 6 things God is

1 Man's portion (v 57)

2 Good (V 68)

3 A hiding place (v 114; 91:1)

4 A shield (v 114; col. 1. p. 426)

5 Righteous (v 137)

6 Near to man (v 151)

i Another fact that seems to identify David as the author of this psalm (v 69; 2 Sam. 15-18)

j The word afflicted as used in v 50,67, 71, 75, 92, 107, and 153 does not always mean physical sickness or disease. It is used of many kinds of troubles. See p. 626

• . —^^^ Com, from column 3

cording to His eternal plan for each planetandthe particular needs of life thereon. Without the sun, moon, and stars regulating day and night, and times and seasons, Ufe on the planet earth would soon become extinct (Gen. 1:14-19; 8:22)

r Not only intelligent life on earth and life intheheavens are God's servants, but the material creations themselves

have'comforted myself.

53 Horror hath taken hold upon me' l)ecause of the wicked that forsake thy law.

54 Thy statutes have been my'^ngs in the house of<4ny pilgrimage.

55 I have remembered thy name, O Lord, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

The eighth: Cheth

Satisfaction b y the Word

(Ps. 19:10). 1 Satisfaction

stated

57 Thou art my portion, O Lord : I have said that I would keep thy words.

2 Seven secrets of satisfaction: two requests

58 I intreated thy favovir with my whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet imto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have'robbed me: but I have not forgotten thy law.

62 At midnight I will rise to give thanks imto thee because of thy righteous judgments.

63 I am a companion of all them that fear thee, and of them that keep thy precepts.

64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

The ninth: Teth Chastening Power of the Word (Heb. 4:12). 1 Testimony: 2 requests

65 Thou hast dealt well with thy ^servant, O Lord, according tmto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67*Before I was aflflicted I went astray: but now have I kept thy word.

68* Thou art good, and doest good; teach me thy statutes.

2 Purpose of chastening: one vow

69'The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

70 Their heart is as fat as grease; but I delight in thy law.

71 It is good for me that I have been 'afflicted; that I might learn thy statutes.

72 The law of thy mouth is_ better unto me than thousands of gold and silver.

The tenth: Jod

Righteousness of the Word

(Ps. 19:9). 1 Testimony:

one request

73 Thy hands have made me and fashioned me: give me understanding, that I may learn

thy commandments.

74"They that fear thee will be glad when they see me; because I have hoped in thy vord.

75"I know, O Lord, that thy judgments are right, andUhat thou in faithfulness hast affict-ed me.

2 Five requests for justice

76<lLet, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant

77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimom'es.

80 Let my heart be'spund in thy statutes; that I be not ashamed.

The eleventh: Caph

The Source of Hope (Rom.

10:17). 1 Eightfold distress:

hope in the Word

81 My soul ^ainteth for thy salvation: but IHiope in thy word.

82 Mine eyes fail for thy word, saying, AWhen wilt thou comfort me?

83'For I am become Uke a bottle in the smoke; yet do I not forget thy statutes.

84 'How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

2 Two requests: Word the source of stability

85*The proud have digged pits for me, which are not after thy law.

86 All thy commandments are faithful: they persecute me ^yrongfully; help thou me.

87 They had almost consumed me upon earth; but 1 forsook not thy precepts.

&8 Quicken me after thy lov-ingkindness; so shall I keep the testimony of thy mouth.

The twelfth: Lamed Eternity of the Word(l Pet. 1:25). 1 God's Word eternal

89 For ever. O Lord, "^hy word is^ettled in heaven.

90 Thy "faithfulness is unto all generations: thou hast %s-tablished the earth, and it abideth.

91 They continue this day according to thine'ordinances: for'all are thy servants.

2 Word source of help for all generations: 2 vows; 2 requests

92'Unless thy law had been my deUghts, I should then have perished in mine affliction.

93 I wiU never forget thy precepts: for with them thou hast quickened me.

are His servants to sustain Ufe on the various planets (Col. 1:15-18; Rev. 12:12: 13:6; Dan." 4:35)

s Faith comes by hearing the Word of God(Rom. 10:17). It was by meditating in the Word that faidi to appropriate God's blessings was generated to save dxe psalmist from his noubles (v 92)

and regulate life on the many planets in space .according to fixed and eternal laws.Eachstarisa sun to another plane: like our sun is to our planet earth. Wherever there is life it is sustained by the ordinances of God established ac-

^ Continued, column 1

a This is the same truth as stated iDMt. 10:40:"Hethatreceiveth youreceiveth me ^ nd he that receiveth m e receiveth him that sent me. * Cp. Jn. 13:20

b To know God and His Word is more profiuble to an individual than all the thousands of sUver and gold (v 72,75)

c God is faithful and will not suffer one to endure more temptations than he can bear (1 Cor. 10:13-14), nor will He suffer one to be lost without doing aUinHispower to save him (Jn. 3:16; 1 Tim. 2:4; 2 Pet, 3:9; Rev. 22:17). If a man fills into sin or is lost it is his own responsibility. He has not taken God's way, as the psalmist did (v 30, 173), As a last resort God may allow trouble and even permit Satan to afflict with disease to bring a man back to righteousness (v 75: Job 33:14-29)

d 5 great personal blessinp:

1 Comfort through lovingkindness or grace (v 76)

2 Tender mercies or compassions of God through obedience (v 77)

3 Victory over enemies throu^ meditation upon God's Word (v 78)

4 Godly fellowship of kindred hearts through mutual consecration (v 79)

5 Soundness in the Word through daily enli^tenment and a clear conscience (V 80)

e Soundness in the faith is most needful in the modern church - not soundness in church rituab, laws, and standards of membership, but soundness in the Word ofGoditself(v80;Pr.2:7; 3:21; iTim. 1:10: 2 Tim. 1:13; 4:3; Tit. 1:9, 13; 2:1-2)

f No roan who longs for and faints for salvation from God will go unheard (v 81-82; 131, 174: Ml, 5:6)

g One can hope only in the prophetic and promised blessings of the Word of God. Things that are already seen cannot be hoped for (Rom. 8:24-25)

h Question 153. Next, v 84

i In the Eastern countries bottles were made from skins. Hung in smoke they soon became parched, hard, and shrivelled. This represents the exhausted state of body and mind experienced by the psalmist through constant troubles he had undergone. Cp. Job 30:30

j Questions 154-155. Ne:n, 120:3 k The proud have sought to destroy me contrary to Your law (v 85)

1 Much persecution and suffering of the godly are without cause (78, 86, 161)

m God's Word is eternal. Itsplan for man is eternal. It is already settled in heaven and will be carried out on earth to the letter. This is why we may know in infinite detail the program of God from eternity past into all eternity future (Acts 15:18; Eph, 2:7; 3:11), See notes on Rev. 20-22

n Stands fast widiout change, as die plan of God for man is declared to be (Mt. 24j 35: Mk. 13:31; Lk. 21:33; 1 Pet. 1: 23-25). See 30 limitations of God. p. 638

o The faithfulness ofGod is also eternal-unto all generations. This is another scripture stating eternal generations of natural people (V 90; Gen. 8:22; 9:12; Isa. 9:6-7; 59:21; Dan. 2:44-45: 7:13-14, 18, 27; Lk. 1:32-33: Rev. 11:15; 21:3-7: 22:4-5)

p The earthabides forever (v 90; 104:5: EccL 1:4; 2 Pet, 3:13: Rev. 21)

4 eternal things here:

1 God's Wordrv 89)

2 Heaven (v 89)

3 Natural generations (v 90)

4 The earth (V 90)

q God's ordinances include the regulation of the heavens and the earth and all things therein according to fixed laws that are eternal. BiUions of suns, moons, and stars go in their own orbits

PSALMS 119

Prayers, praises and professions of obedience

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a One caa only cUim to belong to GoJ when be tui sought Cod's precepts to obey them and has met the terms of Mis reconcillation (v 94; Rom. 1:16: Eph. 2:8-9;Col. 1:20-23; J: 12-13; 1 Jn. 1; 9)

b The wicked are more patient than ochcn when It becomes neces&ary for them to wiit to do evil and shed iimocent blood (v 95)

c The idea here is that there Is an end to all human perfection, a limit to all works of man, bjt God's Word Is un-llmjied{v 96; Rom, 11:33)

J ^2nJ prophecy in Ps. (119! 97-104. ful-HUcJ in ChriH). Se«, 1*2:11

e 7 reatons fulliUed in Mesuah:

Partot thispauage (v 97-104) could ha ve a double reference - to the psalmist and Messiah, but certain statements in It could refer only to the sinless Oi>e - the Messiah:

1 Wisdom above all enemies through the commandments was singularly true of Messiah (V 97-98^

2 More understanding than teachers through meditation inCod's Word was true of Messiah more than any other ma n(V 99: Isa. 11:1-2: 42:1-5; 50:4-6: eLl-2: Lk. 2:40, 52)

3 Understanding more than the ancients through keeping the divine precepts was literally true of Messiah (v 100: Lk- 2:40. 46-52)

4 Refraining feet from every evil way to obey the Word of God was only true of the Messiah (v 101; 1 Pet. 2:21-22)

5 Absolute union with God's judgments without the least departure from them was only true of Messiah (v 102; 1 Pet. 2:21-22)

6 Complete satisfaction with God's Word was uue of Messiah alone (v 103; Heb. 10:9)

7 Hatred of every false way through intelligent conformity to the Word of Cod was also true of Messiah only(v 104: Heb. 1:9; 1 Peu 2:21-22)

It is true that any godly man could be a double fulfillment with the Messiah in some deuUs of v 97-104, but when it comes to being literally holy and tnte to Cod's word and hating eve.y sin, ix) man.other tha n Christ ca n say that this has been true of his entire life. It IS true of many after conversion, orbecominga new creature in Christ, but the Messiah outshines all others as fat as sinlessness in the entire life is concerned (Heb. 1:9: 1 Pet. 2:21-22) f 6 secreu of Messiah's nalestncM:

1 Refraioing from every evil way (v

2 Obedience to cod's Word (v 101)

3 Absolute adherence to God's junice and judgmems(v 102)

4 Itutruction from God (v 102)

5 Love and delight in truth (v 103)

6 Hating every false way(v 104)

g 48fold Jescnptlon ofthe Word of GoA

1 The law ol the Lord (v 1, 18)

2 A record of His testimonies (v 2, 14, 31, 36>

3 A revelation of His ways (v 3,15)

4 A code of His precepts (v 4, 15)

5 A list of His statutes (v 5, 33)

6 The sumof Hiscon)mandmenis (v 6.32,35,86) 7.13,62,75,106)

7 The righteous judgments of Cod (v

8 The soi»ce of cleansing (v 9)

9 The words of God (v 11, 16, 57)

10 A ready counsellor (v 24)

11 ThesouiceofUfe(v25.40.50.88)

12 A hlstoryofCod's wondrous works (v27)

13 A tower of strength (v 28)

14 The way of truth (v 30.142.151)

15 The way of Cod (v 1, 37)

16 The way of righteousness (v 40)

17 The way of salvation (v 41)

18 A true trust (v 42)

19 Thcwordof Uuth(v 43,142.151)

20 The sourceof hope (v 49.81,114)

21 A source of comfort (v 52)

22 The subject of songs (v 54)

23 The foundationof good judgment and knowledge (v 66, 130)

24 A source of delight (v 70, 92)

25 Something better than rlches(v 72)

26 A book of promised mcrcles(v 76)

27 Thete$tImonyofHlsmouth(v 88)

94*1 am thine. 5455 me; for LhAXB souRht thy precepts.

95 The wickril have ^waited for me to destroy me: but 1 5iU consider thy testimonies.

96 i.h«ve seen an^end of all perfection: but thy commandment 15 exceeding broad.

The thirteenth; Mem

Source of Wisdom and

Knowledge (2 Tim. 3:16-

17). 1 Messiah wiser than

enemies: reason

*97'0 how love'I thy law! it U my meditation all the day.

98 Thou through thy commandments [last made me wiser than mine enemies: for they are ever with me.

2 Messiah wiser than teachers: reason

99 I have more understanding than all my teachers: far thy testimonies are my meditation.

3 Messiah wiser than the ancients: reason

100 I imderstand more than the ancients, bfiC&use I keep thy precepts.

4 Six secrets of Messiah's wisdom

101 f l have refrained my feet from every evil way, that I might keep thy word.

102 I have nol departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

104 Through thy precepts 1 get imderstanding: therefore 1 hate every false way.

The fourteenth: Nun

Sourceof Light and Joy (Ps.

19:8). 1 Source of light one

vow

105 Thv*word 15 a lamp imto my feet, and a light unto my path.

106 1 have sworn, and L.wiJJ perform it, that i_wilJ keep thy righteous judgments.

2 Three requests for help

107 LajD afflicted very much: Quicken me. O Lord, according unto thy word.

108 Accejjtj I beseech thee, the *ffeewill offerings of my mouth, O Lord, and teach me thy judgments.

3 Five secrets of joy

109 My soul is continually in my hjmd: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I 'erred OQt from thy precepts.

111 Thy testimonies luiv« 'I taken as an heritage for ever: (pr they are the rejoicing of my heart

112 J have inclined mine heart to perform thy statutes slway. even unto the end.

The fifteenth; Samech Source of Security (Prov. 3:2). 1 Place of security

113'I hiite vain thoughts: but thy law do""! love.

114 Jhgu erf myliiding place and'my shield: I h oi>e in thy word.

Z Four requests for security

115'Depart f rom me. ye evil-do ersTTorT wHTkeep the commandments of my God.

116 Uphold me according tin-to thy word, that I may hve: and let me not be ashamed of my hope.

117 Hold thou mq up, and I shall be safe: and I wHl have respect imto thy statutes continually.

3 Testimony of security

118 Xbou hasjt trodden down all them that 'err from thy statutes: for their deceit 15 falsehood.

119 Ihp_u^j»uttesla^ay%ll the wicked of the earth like dross: therefore I lpv$ thy testimonies.

120 Mi^ fl esh *trembleth for fear of thee; and I am afraid of thy judgments.

The sixteenth: Ain Source of Confidence (Prov. 3:4). 1 Testimony of faithfulness: six requests

121 I have done judgment and justice: leave me pot to mine oppressors.

122' Be's u rety for thy servant for good: let not the proud oppress me.

123*Min e eves fail iai thy salvation, an d for the word of thy righteousness.

124 Cfiftl witil thy servant according unto thy mercy, and teach me thy statutes.

125 l^ni thy servant; give me understanding, {hat I may know thy testimonies.

2 Confidence in God's Word

126 It is time for thee. Lord, to work: ior they have made void thy law.

127 Therefore I love thy commandments above gold; yea. above fine gold.

128 Therefore I estcca sU thy precepts concerning all things to be right; and I ha to every false way.

The seventeenth: Pe Guidance by the Word (Ps. 19:11). 1 Faith in it's guidance

129 Thy testimonies are wonderful : therefore doth my soul keep them.

130 The entrance of thy words g.iveth, ligbtj it giveth imderstanding unto the simple.

2 Seven requests for guidance

131 I opened my mouth, and panted: for 1 lon^^ej for thy

28 An eternal plan (v 89-91) 93)

29 An unforgettable code of'^laws (v

30 Something infinite in its scopc(v

31 A source of wisdom (v 98) 96)

32 A source of knowledge (v 99. 104, 130)

Continued, column 1 ^

Word (V HO; Jas. & 19-20), If one does, the penalty is death (Ezck. 18:4; 33: 12-20; Rom. 6:16-23: S: 12-13; 1 Cor. 3:16-17; 6:9-11; Gal. 5:19-21; 6:7-8: Jas. St 19-20)

j Thl:istheonly waytotakeCod's Word. If one will do so, the Word will be his rejoicing forever (v 111-112)

a 12 things to hate:

1 Vain thoughts (V 113)

2 Every false way (v 164. 128)

3 Lying (V 163)

4 Evll(97:10;Pr.8:13:Amos StlO)

5 A proud look(Pr. 6:17)

6 A lying tongue rpr. 6:16)

7 Hands that shed innocent blood (Pr. 6:17)

8 Heart that plans wicked imagiiu-tlons(Pr. 6:18)

9 Feet that are swift in running to mischief (Pr. 6:18)

10 A false witness (Pr. 6:19)

11 Une who sows discord among brethren (Pr. 6:19)

12 Iniquity (Heb. 1:9)

b See 16 things to love , p, 639

c 10 good "places" in psalmt f God's secret place (18:11)

2 A large place (18:19; 118:5)

3 HisholypUce(24:3;46:4: 68:17)

4 Place of His honor (26:8)

5 An even place (26:12)

6 HidingpUce(32:7; 119:114)

7 Placeof Hishabiution(33:14: 52: 5: 74:7; 76:2: 79:7; 90:1)

8 wealthy place (66:12)

9 Secret place of thunder (81:7) 10 The secret place ofthe Most High

(91:1) d See 8 things God is, col. 1, p. 624 e In this v the psalmist demands man to let him alone (v 115). Then he turns

to God to:

1 Be upheld fv 116-117)

2 Receive life fv 116)

3 Be free from sbame of hope (v 116)

4 Be safe(v 117)

5 Respect God's Word (v 117)

f 3 gospel facts (V 118):

1 Men can err or wander from the truth they once walked in

2 Theycanbackslide to the point of utter falsehood and depravity

3 Backsliders will be cursed

RAll wicked - those who have never knownCodand those who have known Him, will be punished alike ifthey die in sin.They are aU like dross with no uue meul in them (v 119)

h My flesh creeps when I see Your judgment on the wicked (v 120)

i It has long been held that v 122 is the only one which has no reference to the 10 words of note d,v 1, but on a closer examination it can be seen that v 90 as well as v 122 does not conuin these words

j Be a guarantee for my good: leave me not tothe mercyof myenemies(v 122) k 5 things longed fon

1 Salvation (V 123)

2 The Word of righteousness (v 123. 131)

3 Mercy (V 124, 132)

4 Understanding (V 125)

5 God to work (v 126)

—^^ Cont. from column 2

33 Something sweeter than honey (v

34 A lamp to the feet rv 105) 103)

35 A light to the patnway of life (v

36 Aneternalheriuge(vlll) 105)

37 A source of joy if obeyed (v 111-

38 A stayintrouble(vllb) 112)

39 Something to be feared (v 120)

40 The word of Cod's righteousness (v 123)

41 Something to be loved more than silver and gold (v 127)

42 Something wonderful (v 129)

43 The source of light (v 130)

44 Something understandable to the simple (V 130) 137)

45 A code of Laws for the i^right (v

46 A righteousand faithful testimony of God (V 138)

47 The pure word of God(v 140) 160)

48 The truth from the beginning (v

h AUcan offer this kind of offerings and such is a command(vl08:Heb. 13:15)

PSALMS 119

Prai/ers, praises and professions of obedience

a 7 most imp>ortant requests of life:

1 Look upon me (v 132)

2 Be merciful to me (v 132)

3 Order my steps in Your word(vl33)

4 Let me be free from sin(v 133)

5 Deliver me from oppression of man (V134) 135)

6 Make Your face to shine upon me(v

7 Teach me Your Word (v 135)

b Heb. rnishpai, judgment. Some hold that this verse is one in which none of the 10 words describing the Word of God in this psalm are found, but "usest to do" should be "as You give judgment to those that love thy name. " The Heb. word is trans, judgment 18 times in this psalm. See point 7, col, 4,p. 636

c Make my steps firm.Let me not walk with falteringand unsteady steps(v 133)

d Heb. padah. tofree; redeem.Usedhere andin 55:18:69:18: 78:42; Job 33:28. It is not the same word for deliver in V 153. 154. 170

e Give me Your favor or grace

f Floods of tears. See note f, 1:3

g God is both righteous and upright, and His testimonies are righteous and very faithful (v 138)

h My zeal has brought me pain and suffering, beca use men forsake Your Word

10 examples of zeaL

1 Moses (Ex. 2:12: 11:8: 32:19-20)

2 Phinehas (Num. 25:7-13) 8:28)

3 Joshua (Num. 11:27-29: josh. 7:6;

4 Gideon(judg. 6:11-32) 16:1)

5 Samuel (1 Sam. 12:23; 15:11,35;

6 David (2 Sam. 6: 7:2; 8:11-12)

7 Jehu (2 Ki. 9-10)

8 Jesus (Jn. 2:17)

9 Peter (Acts 2:14-40; 3:12-26) 10 Paul(Acts9:20;18:5-6;Rom.9:3)

i Your Word is ptue and clean. The idea is not that the Word is purified, but that it purifies (Jn. 15:3; Eph. 5:26; 1 Pet. 22-23)

j I am small and cannot help myself, despised and in danger, but I will not forsake You or Your Word (v 141)

k 7 eternal things in Ps. 119:

1 The Word ot God (v 89)

2 God's faithfulness (v 90)

3 The earth (v 90)

4 Generations (v 90)

5 Righteousness (v 142, 144)

6 Testimonies (V 144, 152)

7 Judgments (V 160)

1 1 have troubleandanguish,butthey do not cause me to turn from You or Your Word (V 143) m Here the psalmist recalls praying with the whole heart to be faithful to God and His Word, arising from sleep long before dawn to pray and meditate on God's Word in the night watches (v 145-149)

n See note h, v 2

o Preceded the dawn

p Precede the night watches. Before the watchman proclaims the hour. I am awake seekingGodand medicating on His Word(v 147-148),The Jews divided the night into 3 watches of 4 hours each, beginning at 6 p, m.The Romans taught them to divide the night into 4 watche s of 3 hotus each. Watchmen or guards were appointed to proclaim the end of one watch and the beginning of another. It seems that the psalmist awoke to meditate and pray with each watch (V147-145).Or,it maybe that hepre-ceded only the first and last night watches, praying early before night and early before dawn

q Those who follow me with malicious intent are near at hand; they are far from keeping the law (v 150). You are also near to help me and deliver me from them (v 150-151. Cp. v 23, 51. 85, 157)

r Since long ago I have known regarding Your testimonies that You have founded them eternally (v 152)

^ Cont. from column 3

to the promises, to have God's help in daily living,and to be permitted to live as a testimony for God (v 169-175) r Heb. nazal , rescue: to pluck out of the hands ol the enemy: recover.lt is not commandments.

132 " Look thou upon me. and be merciftU imto me, as thou usest to do imto those that love thy name.

133'^Order my steps in thy word: and let not any iniquity have dominion over me.

134'^ Deliver me from the oppression of man: so will I keep thy precepts.

135'Make thy face to shine upon thy servant; and teach me thy statutes.

136 /Rivers of waters run down mine eyes, because they keep not thy law.

The eighteenth: Tzaddi Character of the Word (Ps. 12:6). 1 Five characteristics of God and His Word

137 niighteous art thou. O Lord, and upright are thy judgments.

138 Thy testimonies that thou hast commanded are righteous and very faithfvil.

139 My zeal hath"consimied me, because mine enemies have forgotten thy words.

140 Thy 'word is very ptu'e: therefore thy servant loveth it.

2 Human frailties need the Word

141 ' I am small and despised: vet do not I forget thy precepts.

142 Thy righteousness is *an everlasting righteousness, and thy law is the truth.

143 'Trouble and anguish have taken hold on me: yet thy commandments are my delights.

144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

The nineteenth: Koph Source of Strength (Col. 3: 16). 1 Four requests: 2 vows

145 I"*cried with my "whole heart; hear me, O Lord: I will keep thy statutes.

146 I cried unto thee; save me. and I shall keep thy testi-

momes.

147 I"DreYented the dawnmg of the morning, and cried: 1 hoped in thy word.

148 Mine eyes 'prevent the night watches, that I might meditate in thy word.

149 Hear my voice according imto thy lovingkindness: O Lord, quicken me according to thy judgment

2 Confidence before enemies

150«They draw nigh that follow after mischief: they are far from thy law.

151 Thou art near, O Lord; and all thv commandments are truth.

152' Concerning thy testimonies, I have known of old that thou hast foimded them for ever.

The twentieth: Resh Source of Deliverance (Rom.

1:16). 1 Six requests for help according to the Word

153 " Consider mine affliction, and' 'deliver me : igi I do not forget thy law.

154 Tlead my cause, andifde-liver me: quicken me accord-ing to thy word.

155' Salvation is far from the wicked: for they seek not thy statutes.

156 Great are thy^tender mer-cies, O Lord: quicken me according to thy judgments.

2 Sinners disobey the Word: two requests for help

157 ^Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159*Consider how I love thy precepts: quicken me, O Lord, [according to thy lovingkindness.

160 Thv word is true /rom'the [beginning: and every one of thy righteous judgments en-dureth for ever.

The twenty-first: Schin

Source of Peace (Prov. 3: 2).

1 Testimony of peace in

trouble

161'Princes have persecuted me*without a cause: but my heart standeth in awe of thy word.

162 I reioic» at thy word,'as one that findeth great spoil.

163 I hate and abhor lying: but thy law do I love.

164^Seven times a day do I praise thee because of thy righteous judgments.

2 Testimony of obedience to the Word

165" Great peace have they which love thy law: and°noth-ing shall offend them.

166 Lord, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for %11 my ways are before thee.

The twenty-second: Tau

Prayer for it's Blessings

(Jn. 17:17). 1 Four requests

for wisdom and help from

the Word: two vows

169'Let my cry come near before thee, O Lord: give me understanding according to thy word.

170 Let my supplication come before thee: ' deliver me according to thy word.

171 ^My lips shall'utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments are righteousness.

the same word as in v 134, 153, 154 s If You will hear my prayers and fulfil Your Word with me, then my lips shall utter praise to You (v 171). My tongue shall speak of Your Word and declare all Your righteous commandments (v 172) t Pour forth or bubble over with praise Cp. Pr. 15:2; 18:4

q Here we have the last of the psalmist's prayers which are scattered throughout this lengthy psalm of 176 verses in 22 separate divisions. He prays here to be heard, to have understanding of God's Word, to have deliverance according

-^— Continued. column 1

a Consider; deliver: plead tny cause: quicken. These are requests for deliverance from trouble. The psalmist mentions his affliction several times and repeatedly prays for help from God. His trouble seems to be more from enemies than bodily sickness. Cp. v 50 with 51. 53; v 67 with v 69-71; v 75 with 78; v 92 with 95; v 107 with 110; and V 153 with 154-158.

b 25 different Heb. words are trans, deliver. The word here is halaz, rescue with a gentle hand.It is not the same as in V 134. 154. 170

c Represent my cause and defend m e ftom my enemies who are causing my affliction or trouble (v 134)

d Heb. ga'al, redeem. Not the same word trans, deliver in v 134, 153, 170

e Salvation is tar from the wicked, because they do not seek God and His Word (V 155). It would be as close to ihem as the righteous if they would seek God and follow His ways. The Wordis near aUmen (Rom. 10:8), but it does notprofitunbeUevers(Heb.4:2)

f Compassions

g Here we have 2 more reasons for believing David was the author of this psalm. He had many persecutors and enemies (v 157), and they were all traitors. The Heb. for transgressors is bagad , traitors; treacherous men: those wlwJeal deceitfully (V 158; 59:5;Pr. 2:22: 11:3, 6; 13:2, 15; 21:18; 22:12; 23:28). What psalmist besides David had as many enemies and traitors against him as stated in these verses?

h 2 things God requested to consider;

1 My attliction (v 153)

2 How I love Your precepts (v 159) i Heb. rosh , head; beginning

It is used of:

1 The beginning of months (Ex. 12: 2; Num. 10:10; 28:11; Ezek. 40:1) 42)

2 The beginning of revenges (Dt. 32:

3 The beginning of the middle watch (Judg. 7:19) 119:160)

4 The beginning of God's Word (Ps.

5 The beginning of the earth (Pr.8:23; Isa.40:21) 11; Isa,41:26; 48:16)

6 The beginningofcreation(Eccl. 3:

7 Thebeginningof man^Isa.41:4)19)

8 The beginning of watcnes (Lam. 2: It can be seen from the use of rosh that

the beginning referred to here is the very first of God's Word, the book of Genesis, the book of beginnings, followed by all the rest of God's revelation in the law,the prophets, and the psalms. AUof it is true and eternal in its entirety. Cp. 2 Tim. 3:16

j Heb, sar, rulers; captains; princes (v 23, 1ST). Many leaders of Israel rebelled against David with Absalom (2 Sam. 15-18)

k Absalom had no cause for rebelling against his father. Those who followed him had less cause; hence, God brought them all to justice (2 Sam. 15-18)

1 This refers to the spoil of battle. The riches of the enemy - weapons, costly garments, money, jewelry, animals, and equipment made the victor rich and happy(Gen. 14:11-12; Num. 31:9-10.25-54: Dt.2:35; 1 Sam. 15; 30:24; 2 Chi. 15:11)

■n Whether literal or figurative such a term expresses great gratitude to God for His word (v 164). If literal, the times of day he praised God are not recorded and all speculation is valueless

n Great peace is always a result of love for God and His Word(v 165: Phil. 4:7)

o True obedience to God's Word will keep any man from being offended. God not only demands that one live free from being offended, but that he offend no man(Mt. 5:29-30; 13:41; 18: 6-9; jas. 3:2) p All that I have claimed about keeping Your Word, hoping in Your salva'ion, and loving Your law can be verified by You. for all my ways are open to Your eyes (v 165-168)

PSALMS 120. 121. 122-124 DavnTs prayer against his enemy Safety of the godly

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a The word hand ii used figuratively of Cod'i po-'exTv 173. Cp. 20:6; ZhS; Iia. 60:2; 5*1)

b All men are free moral agent i and miMt perwaally cbooie GoJ and His precepts, and obey them or be lost (v 173). Sec Free moral agency, p. 264 ofS.T. Sec Free in IndcJi

c Mea are compared to lost sfteep before ialvation(v 176; Ila.S3:6),and to found theep when receivingialvaiion(L>t.l5c 1-7; 1 Pet. 2::5). Salvation does not make ooc a iheep. He isalready compared to this when lost as when found: K>the modern fallacy that we become sheep when saved and that we are goats before salvation is unscriptixaU A sheep Ion from the flock strays in such a manner as to make its own return utterly hopeless. Lost sheep will go on bleaung even when answered by the flock and continue away from the sound in the direction they are going aaiay In, until they are out of hearing

d A prayer forGodto seek man is a rare thing io scripture. Many times God commands,exhorts,and calls upon man CO seekHim asthe condition of blessing (Dt. 4t29: 1 Chr. 4:39; 16:11; 28:9; 2 Chr. 7:14; 15:2; Isa. 55:6; Mt, 6:33; CoL 3cl: Heb. 11:6^. This prayer was answered when Goo came through Chnst, seeking the lost sheep (Lk. ISc 1-7; 19:10)

The psalmist began his psalm by stating the blessingof the undefiled in the way, who walk in the law of the Lord (V 1). He ends It by coafessing his own going astray and making a prayer for God to seek him and bring him back iino the blessed way e This last sutemeni connects with the first verse and makes a perfect circle regarding man and his relationship withhi5God.If one will not forget the law of the Lord he will be a blessed and an uodefUed man in the way of the Lord(v 1, 176)

f What is meaiK by the term song of degrees at the heading of the next 15 psalms (120-134> is not known. Many are the guesses t^ich are valueless in esubllshing the true meaning. See 10 different interpreutions . p, 639

g The 15 psalms may be divided into 5 groups of 3psalms each. The 1st psalin of each group speaks of distress and trouble (l.;0. 123.126, 123. 132); the 2ad psalm of each group speaks ofiniit and dcbverarKe from God (121, 124, 12 7. 130. 133): and the 3rd psalm of each group speaks of blessing and peace upon Zion(122. 125.128, 131, 134)

h 7 facts about prayer and the psalmist;

1 Cause of prayer - distress (v 1)

2 Eitperlence of prayer-I cried (v 1)

3 Result of prayer- He heard me(v 1)

4 Subjectofpraycr-delivcrancc(v2)

5 Object of prayer - soul deliverance from lying and deceit (v 2)

6 O»»«:$tiooing in prayer (v t-;)

7 Complaining in prayer before answer (v 3-4)

I ^juesrtons 156-S7. Ne«t. 130:3 J Whoie false and deceitful tongue this is,if anyparticular onc.u r»ot known. It could refer to the tongue in generaL To make this the tongue of Rab-ihakeb a Kl. 18:19-35; 19:8-11; 2 Chr. 32: 10-19: Isa. 36:4-20; 37:8-1)),and ihe distress that of Sennacherib's seige of Jerusalem under Hezeklah (2 Kl. 19; Isa, 37)in order to make HezrUiah the author of this paalin proves noililng. David went through distress and had lying and deceitful tongues used against him alio (1 Sam. 24:9; 2 Sam. 15-H;Ps.52),andyei we cantiot prove Davidlc authordiip on this baus k The wood of the juniper gives an in-

2 Four requests for aalva-tion by the Word

173 Le| thine'hand help me; ifor 1 nave ^^hosen thy pre-kepts.

174 I have longed for thy Mlvation, O Lord; and thy kw_u my delight.

175 L$l my soul live, and it •hall pnise thee; and Id thy judgments help me.

176 Lhavfi gone astraTTike a lost sheep; 'seek thy servant; Ifil 1 do not forget thy commandments.

PSALM 120

Seventeenth Prayer of Distress KSong of degrees. 1 Prayer of distress

rr*my*distress I cried imto the Lord, and he h eard me .

2 Deliv er my soul, O Loed, from lying lips, and from a deceitful tongue.

2 The faise tongue

3 What shall be given imto thee? or what shall be done imto thee,'thou false tongue?

4 Sharp arrows of the mighty, with*coals of juniper.

3 Complaint to God

5 Woe is me, that I sojourn in'Me sech, that I dweU in the tents of Ke dar!

6 My soul hath long dwelt with him that hateth peace.

7 I am Joj peace: but when I speak, thej ar e for war.

PSALM 121

Seventh Psalm of God

A Song of degrees. 1 God's

help proclaimed

house of the Lord.

2 Our feet shall stand within thy gates. O J*-ru s4-l*m.

2 Jerusalem described

3 J*-ru's4-l«m is builded as a city that is compact together:

4 Whither the tribes 'go up, the tribes of*the Lord, unto'the testimony of Is'ra-el, la give thanks unto the name of the Lord.

5 For there are set'lhrones of judgment, the thrones of the house of Da'vid.

3 Admonition and benediction concerning Jerusalem

6' Pray for the peace of J«-ru'-sa-16m: they shall prosper that love thee.

7 /Peace be within thy walls,' and prosperity within thy palaces.

8 For my brethren and companions' sakes, 1 wyj now say, Peace be within thee.

9 Because of the house of the Lord our God L^ill seek thy good.

FWILL lift up mine eyes un-._ to "the hills, from whence cometh my help.

2 My help cometh from the Lord, which made heaven and earth.

2 Tenfold promise of help

► 3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

► 4 Behold, be that keepeth I; ra-el shall neither slumber nor sleep.

► 5 The Loan is thy keeper: the Lord i i thy shade upon thy

right hand.

► 6 The sun shall not smite thee by day, nor the moon by night.

► 7 The Lord shaU preserve thee from all evil: he shall preserve thy soul.

► 8 The Lord shall preserve thy going out and thy coming in from this time forth, and

even for evermore.

1

PSALM 122 '

Second Psalm of Zion A Song of degrees of David. ' 1 The place of worship

,T WAS glad wb?a they said ^ onto me, Let iti go intothe

PSALM 123

Eighteenth Prayer of Dis- i tress I A Song of degrees. 1 The source of help I

U NTO thee lift I up mine I eyes, O thou that dwell-

est in the heavens. I 2 Behold,*as the eyes of serv-lants look unto the hand of their masters, and as the eyes i of a inaiden unto the hand of her mistress; sq our eyes wait \ upon the Lord our God, until ' that he have mercy upon us.

■^ Two requests for help "

3*Ha ve mercy upon us, O Lord, hav e mercy upon us: foi we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

; PSALM 124

Third Psalm of Deliverance A Song of degrees of David.

1 II God had not helped

Israel

YT it had not been the Lord A who was on our side, now may I§ra-el say;

2 If it had not becri the Lord who was on our side, when men rose up against us:

2 THEN: Threefold result

3'Thea they had swallowed us up quick, when their wrath was kindled against us:

4 Theti the waters had overwhelmed us. the stream had gone over our soul:

5 Tbeo the proud waters had gone over our soul.

3 Praise for deliverance i^SiSMaai bt the Lord, who

tense heat and the coals endure a long time. Hence, the sharp arrows of the mighty with coals of jumper make a iood figure ot severe and enduring pun-1 'K:icnt for the lying and deceitful tongue (V 4; Rev. 21:8; 22:15)

Conti rued.column ; — ^^■

ymoui. In each iei of 7. the name Jehovah (Lord), occurs 24 times. The name JA H occurs lo the rd pulm of each 7(1J2:4; 130t3, notes)

P Heb. the hu..sL- of Jehovah (v U, The tal>ernacic and temple were David's chief concern Id Ufe(2 Sam. 6-7; 1 Kl. 5:5; IChi. 15:1-17:27: 21:18-29:19)

a All males of the tribes were to assemble 3 times a year to worship and receive teaching of truth f Ex. 23:17; Di, 16:16).Such gatherings nUed the highways with pilgrims going up to give thanks (V 4)

b Heb.jAH, not Jehovah as in v 1. 4, 9

c This refers to the ark of the testinrony (Ex.26:34t 30:6; 31:7; 39: 35; 40:3-21)

d The public courts where justice was meted out to all according to the law

e This command should still be obeyed, even by modem Christians. Prosperity is promised all who do obey it (v 6)

f Peace and prosperity go hand in hand, as war and famine do (v 7-9 with Mk. 24:6-7; Rev. 6:1-8)

g As servants and maids look for direction and sustenance from their masters, so we are dependent \ipoa God for mercy (v 1-2)

h Here we not only have requests for mercy but another complaint of trouble and scorning by the proud (v 3-4). Who is referred to as scorning is not stated

i m this psalm we have Israel's entire trust and dependence upon God referred to. If He had not been on their side they would have been swallowed up by the wrath of the wicked (y 1-5). BecauseGod was with them such wrath did not have the effect it was designed for. The waters of trouble passed without drowning them (v 3-5)

j 3 calamities without God:

1 We would have been swallowed up quick (alive, v 3)

2 The waters(reierringtomany enemies) would have overwhelmed us(v4)

3 The proud waters would have gone over our soul (v 5)

k Happy is the Lord. 14 times imPsalms God is referred to as being happy (28: 6:31:21; 41:13; 66:20; 68:1'TTsS; 72: 18; 89:52:106:48; 113:2; 119:12, note; 124:6; 135c 21; 144:1)

■^^^^ Cont. from column 2

1 Mesech refers to a people living in the north of Palestine and Syria between theCaspian and Black Sea (v 5; Ezek, 27:13: 32:26; 38:2-3; 39: l).Kedar refers to a people of Ishmael beyond Moab and Amrrran toward the Eu-phratesrV 5; Gen. 25:13; Isa. 21:16-17: 42:11; 60: 7; Jer. 2:10; 49:28; Ezek- 27: 21). Both terms are either usedfigura-tivelyofthe psalmist dwelling among barbarians in general, or they are mentioned to record his personal experience as a sojourner among these two peoples who lived a far distance from each other. The psalmist's whole idea is that of dwelling arDong people who hatei>eace and are warlike in all that they do(v 5-7). There is no record of either David or Hezekiah actually sojourning among these peoples

m As the previous psalm dealt with trouble and distress, this one deals with trust in God for help in time of trouble (vl-8)

n God's tabenucle at this time was on the mountains of Jerusalem. So will it be forever (Isa. 2:1-4; Ezek- 44 7)

10 blessings from God in Ps. 121:

1 Help in time of trouble (v 1-2)

2 Creationofheavenandearth(v 2)

3 Stability in trouble (v 3) 3)

4 ^11 s keeping both day and night (v

5 His constant watchfulness against enemies (v 4)

6 Protection from sunstroke (v 5-6)

7 Protection from moonstroke (v6; note c, Mt. 17:15)

8 Preservation from all evil (v 7)

9 Preservation of the loul (v 7)

10 Preservation in travel for ever(v 8)

o David was the author of 4 of the 15 Songs of depees (122. 124. 131,133). One, the middle one, was by Solomon (127). of the 7 psalms before and 7 after 127,2 are by David and 5 anon-

PSALMS 125-127. 128. 129 Celebration of return from exile Blessings from God

a Their teeth - the teeth of the men of v 2 b This refers to Israel as a whole, not to the psalmist as an individual (v 1-2). The plural pronoun in all the verses confirms this (v 1-8) c What particular snare Israel escaped froro as a bird is not known. This could apply to any of the many times God delivered them miraculously from their enemies, anv time from the deliverance out of Egypt to the time of the writing of this psalm. There are 3 outstanding facts which are cleat in any such escape

1 The weakness of Israel

2 The power of their enemies

3 The miraculous pxawer of God

d This is just like God, who always makes a way of escape from temptation or uouble in plenty of time for men to be able to bear it and still know that it has been a miraculous deliverance(Ps. 91; 1 Cor. 10:13-14)

e If all men would realize this as much as Israel was forced to see and believe this truth, there would be many deliverances from sin, sickness, and suffering (Ps. 91; Mt. 8:17; Jn. 10:10: Jas. 5:14-16; 1 Pet. 2:24)

f 7 examples of trust in God, p. 639

g 4 eternal things:

1 Mount Zion(v 1; 104:5; Eccl. 1:4)

2 Men who trust in God (v 1)

3 Mounuins around Jerusalem (v 2)

4 God with His people (v 2)

h The rod of the wicked is figurative of their rule. It shall not be permanent over the righteous, lest they also become wicked (v 3)

i This kind of praying is needless, for it is God's nature and law to render to everyone his just reward and to execute thelaw of sowing and reaping (Mt. 10: 42; 16:27; Gal.6:7-8).Man alone needs this admonition, for he is by nature selfish and sinful

j God shall punish those who backslide; who are not faithful; who give way to sin; and who leave the narrow road for the broad one (v 5; p. 284)

k Here we have Israel in distress again and then delivered. This has been Israel's experience so many times it would be impossible to decide which captivity is referred to. A11 the servitudes of Israel under the judges and kings are considered captivities. See Judg,5:12; 1 Sam.30:2-5; 1 Ki.8:46-50; 2 Ki. 5:2; 15:29. These and other passages prove that the Babylonian captivity was nottheonlytime Israelites went into captivity. Several times Jerusalem was defeated and occupied by the enemy (1 Ki. 14:25-28; 2 Chr. 21:16-17), Therefore, to teach that this captivity is that of Judah to Babylon is staling something which cannot be proved. If this or any other psalm refers to theBabylonian captivity, then that psalm was not written by iDavidor Hezekiah, for both lived long before that time

1 The idea is that deliverance from captivity was almost too good to be true (v 1-4). The news of being freed from captivity was so unexpected and sudden that we doubted the truth of it for a time. W e thought oiKselves in a dream m THEN - when theLord turned again our captivity, we were filled with joy and singing (v 2)

n That the captivity was a Uteral one, the people being taken from Palestine to a heathen country, is clear from v2, so this could not refer to the turning again of the fortunes of Israel, as some teach from Job 42:10; Ezek. 16:53, 55 o The heathen were forced to recognize that God had done great things for Israel (v 2)

p Israel awoke to the factof God's goodness and many mercies of the past while in trouble. It seems many can learn this lesson no other way. Would it not be better to learn it before we get into trouble? q Note this expression is first said by the heathen in v 2, and repeated by Israel in v 3

hath not given us tu a prey^ their teeth.

7*0ur soul is escaped %s a bird out of the snare ofthe fowlers: "the snare is broken, and we are escaped.

8 ' Our help is in the name of the Lord, who made heaven and earth.

PSALM 125

Sixth Psalm of Trust A Song of degrees. 1 Security of trusters

THEY that/trust in the Lord shall fee»a§ mount Zi'6n,

2 Trust in God is fruitful

3 Lo.' children are an heritage of the Lord: and the fruit of the womb is tiis reward.

4 *As arrows are in the hand of a mighty man; so are children of the youth.

5 TIappy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM 128

Eighth Psalm of the Righteous

which cannot be removed, but\ A Song of degrees. 1 Four ajjideth for ever . personal blessings

►2 As. the mountains are roimd j

about Jg-ru'sa-16m, so the Lord ' X3 LESSED is every one that is roimd about his people from: ^^ feareth the Lord; that henceforth even for ever. i walketh in his ways.

3 £or the*rod of the wicked :*• 2 For thou shalt eat the shall not rest upon the lot of labour of thine hands: happy the righteous; ls§t the right- shalt thou be, and it shall be eous put forth their hands tmto i well with thee, iniquity.

2 Prayer for justice

4 'Do good. O Lord, unto those that be good, and to them that are upright in their hearts

5 As for such as 'turn aside | table.

2 Two family blessings

►3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy

tmto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon I§'-ra-eL

PSALM 126

Fourth Psalm of Deliverance Deliv-esult

4 Behold, that thus shall the man be blessed that feareth the Lord.

3 Four national blessings

►^5 The Lord shall bless thee out of Zi'6n: and thou shalt see the good of Je-ru'sS-l^m all the days of thy life. ► 6 Yea, thou shalt see thy chil-TT 7HEN the Lord ttimed dren's children, and peace up-

jA Song of degrees. 1 ' erance for Zion; re

agam the ^captivity of |Zf'6n, we wereMikp them that I dream.

2 ^hen was "our mouth filled with laughter, and our tongue with singing: then said°they among the heathen, The Lord hath done great things for them.

S The^LoRD hath done great things for us; whereof we are glad.

4 '^ Tum again our captivity, O Lord, as the streams in the south.

2 Sowing and reaping

► 5'They that sow in tears shall reap in joy.

►6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

PSALM 127

Seventh Pscilm of Trust A Song of degrees'for Solomon. 1 Human trusts are vain

on l§'ra-el.

PSALM 129

Fourth Prayer-Testimony

Psalm A Song of degrees. 1 Testimony: past afflictions and deliverances

E

XCEPT the Lord build the

house, they labour in vain that buUd it: except the Lord keep the city, the watchman waketh but in vain. ►2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

M

ANY

a tune

have they

afflicted me from 'my youth, may I§'ra-el now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3'The plowers plowed upon my back: they made long their furrows.

4 The Lord is righteous: he hath cut asunder the cords of

the wicked.

2 Three requests for judgment

5* Let them all be confoimded and turned back that hate Zi'6n.

6' Let them be as the grass upon the housetops, which withereth afore it groweth up:

7'Wherewith the mower fill-eth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.

This is a prayer for a speedy and complete return from captivity. It refers more to the manner of the return than the fact of returning to their own land. The manner prayed for is like the strea ms in the south . The Heb. for south is Negeb . the hill country of Judea whicn tlows abundantly with water in Continued, column 4 —^^-

one of the 15 psalms of degrees (120-134)

u All works of men built independent of God are vain. This psalm teaches man to put dependence upon God for success in building lasting things - whether h ou se s, families, business, national security, or anything else a See Eternal generations, p. 639

b Each child will, intheprocessof time, be a defense, support, and propagation ofthe eternalreproduciionofman and the fulfillment of the plan of God for roan, as arrows in the hand of a mighty roan. The more arrows one has, the more enemies he may slay, and the more powerful he will be in the earth. The more children bom and saved to helpGod administer the affairs of the eternal plan for roan, the more reward God will have (v 4)

c The thought is that a man is happy if he has many children because they build up his own house and defend him and his interests against enemies (v5)

d 10 blessings of godly men (v 1, 4):

1 They snail enjoy the fruit of tnetr own labor (v 2)

2 They shall be happy (y 2)

3 It will be well with them (v 2)

4 Their wives shall be fruitful (v 3)

5 Their children will be healthy like growing olive plants (v 3)

6 They shall be blessed of God (v 5)

7 They shall see good (V 5) (v 5)

8 They shall be blessed all their days

9 They shall live long lives (v 6) 10 They shall see peace (v 6)

e Israel is here personified as a grown roan who, though having been in many troubles froro his youth, is yet preserved froro all enemies (v 1-2)

f The word youth refers to the early days of Israel when becoming a nation in Egypt (V 1-2; Jer, 2:2; Ezek. 16:4; Hos, 2:15) g This could refer to scourging the backs of Israel in Egyptian slavery or to literal plow -pulling yokes Israelites were forced to wear as beasts of burden (v 3 -4),Thislatter perhaps is the true meaning, for in V 4 it states that God cut them loose from such cords of slavery

h Here is another prayer for the defeat of enemies, which is in perfect harmony with gospel praying today. When we say, "Thywillbedoneineanh.as it is inheaven", we areprayingforthede-feat of God's enemies, the earth destroyers. They will truly be defeated and millions killed to bring this about (Isa, 63:1-8; Ezek. 38:17-21; £9:2,17-21; Joel 3; Zech. 14; Rev. 19:11-21)

i Here we have the destruction of the wicked requested. In the East the rooh of the houses were flat. Seedi of various kinds falling on them would naturally grow but wither soon because of no deepness of earth or proper nourishment. The request is, let the wicked perish like grass withering on the housetop

j If grass fell upon the housetop the mower could not make hay of it. If wheat germinated there the reaper could not bind the sheaves in his bosom, because they would wither too soon (V 7). Neither would the owner of the house be able to bless the reapers as customary in Israel (v 8; Rurh 2:4)

—^^- Com, from column 2

the time of rains s These verses (5-6)express the great truth of sowing and reaping(Gen. 8:22; Gal. 6:7-8). The figure is of a discouraged man who has had crop failures to the point of despair, but who sows again in tears and prayer for no more failure.Hesowstheonlyseedthat he has and God hears him and gives an abundant increase(v 5-6). This is generally applied to sowing the gospel and reaping souls for Christ. That is not the literal meaning, but it can be used in this sense as an application; for, it is also true, when the Word of God is sown it will produce results as He intended. God promises that His Word shall not return to Him void, but that it shall accomplishthat for which it is sent (Isa. 55:11; Mt, 13:3-8, 19-23: Rom. 10: 17; 2 Cor. 45 3-4; 2 Tiro, 3:16; 1 Pet. 1:23)

t Of or by Soloroon. This is the central

PSALMS 130. 131-133

a A backiUJct't pulni:

1 IUj ajte 01 condIuon(v 1)

2 HlJ prayer (V I--*)

3 \{ii ^uesilomntt (v J)

4 Hii proniiie (v 4, 7-8)

5 Mis sirKcnty aiiJ loaipnti(v S-6)

6 ms hope (V 5, 7)

7 MisUiihandauurance rv 4, 7-8) b Heb. maamaijuirr . Jeep places. Used

hereanJInIvi.51:10;Ezck. J7:J4.Al» trans, deep In Pi. 69:2, 14. It can be seen from thctepauagesihat it is used 10 a figuxativc sense of the depths of sin and trouble. The fact the psalinisi mentions uos, forgiveness, mercy,and redemption from all iniquities is proof that depths heie refers to un(v 3,4,7,8) c 3 rctjuestt

1 Hear my voice (v 2)

2 Let Your ears hear my prayer (v 2)

3 Let lifael hope in the Lord (v 7)

d Why should any hold that such stale-meats about God are figurative, not literal" DuesCodhave only figurative ears" Does He hear only in a figuiative sense? Or, can He hear without ears? Where then is such an earless one to give usanexampleof whaiGodis like, as uughtinCcn. 1:26-28; Rom. 1:20? See note, Jo. 4:24

e Question IM.Next, 137:4.IfGod would examine the sins of menbefore salvation no man could sund,but all whoare saved from sin are counted Kuiltless and could stand unless they went back into ans again (32:1-2: Isa.

1:18-20: Mt. 1:21: Rom. 6:16-23; 8:1-13; 1 Cor. 6:9-11; 2 Cor. 7:1; Gal. 5:16-26; CoL 3:5-10; Heb. 10:1-18; 12:14; 1 Jn. 1:7, 9: 2:1-2, 29; 3:8-10: 5:1-4, 18)

f Forgiveness of sins is plainly a doctrine of both testaments. See note on Q.T. roiritual experiences, p. 158of N'.T.

g Tlii>gives the reason for forgiveness of das and other mercies of God. In some cases such blessings seem to have the opposite effect (Rom. 6:1-2)

h Heb. ja yah, to bind together by twisting; the extension of a cord from one point to another. The idea is that God isatone endof thecordand the human heart at the other end pulling at God and longing for Him more than those on the Last watch at night long to be relieved of their duty by the coming of the day (v 5-€)

1 5 reasons [vrael should hope in God:

1 God does not mark iniquities for punishment without extending mercy (v3)

2 There is forgiveness with Him (v 4)

3 There is mercy with Him (v 7)

4 Thereisplenteousredemption(v 7) ^ He shall redeem from all sin (v 8)

J With Cod is the essence of mercy k With Him there h abundant redemption, the very fountain for sin and un-cleanne5s(y 7; Zech. l'.*.: 10-13:2) 1 He shall make a ransom for Israel. Me shall provide the great redemption price for Israel and cancel the mort-Rane claim of SJUn over all men (v 8) ni 7[old tcsimiony of David;

1 My heart is not hauglity (v 1)

2 My eyes are not lofty (v 1)

3 I do not exacise myself in great matters (my mind is normal, v 1)

4 I do nut exercise myself in thiOQ too high for me(my life isnoniial. v 1)

o I have bcfiavedTTTe a child (v 2)

6 I have quieted myself like a child (v2)

7 My soul islikca weanedchild(v2) n There i> no pride in my heart and no

lofty look in my eyes. I do not desire what belongs to others or look down with contempt on those below me, I have not sought to meddle in high matters above ine.or associate with those of hiRher rank. I tuve sought only to be humble, simple, and ehild-Ukc as isbcfitiing my station in Ufc.I have not complained when chaacnedby others over me, or when driven away from home and coniforts(v l-J) o I recognize my place under others as a subject of training and discipline should I gel out of line (v 2). Asa weaned child no longer cries, frets.

A prayer at the removing of the ark

1

611

• 7 Let Ig ra-el hope in the 13 For the L ord hath chosen Lord: 'for with the Lord there Zi6n; he hath desired it for

PSALM 130

Nineteenth Prayer of Dis-

treas A Song of degrees. 1 Five-fold prayer of distresa (3:1, 4:1. 6:1; 12:1; 13:1. 17: 1; 25:1. 27:1)

O UT of the Mepths have I cried unto thee. O Lord.

2 Lord, 'hear my voice: Isl thine^ears be attentive to the voice of my supplications.

3 li thou. Lord, shouldest mark iniquities, O Lord, 'who shall stand? ► 4 But {here is ^forgiveness

j with thee.'that thou mayest be feared.

2 Waiting on God: reason

• U'The Lord hath'sworn in

5 1 waij for the Lord, my soul truth unto Di'vidT^ie will not doth"wait. and in his word do 1 turn from it; 'Of the 'fruit of hope . thy body will I set upon thy

6 My soul u>ai<e</» for the throne.

Lord more thao they that watch 12*11 thy children will keep for the momini;: / say, more my covenant and my testimony than they that watch for the that I shall teach them, their morning. children shall also sit upon thy

throne for evermore.

5 God's choice of Zion

tah :*we found it in the fields of the*wood.

7 We will go into his tabernacles: we will worship at bis footstool.

3 Four requests for God'a favor

8 'Arise^ O Lord, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and lej thy saints shout for joy.

10 For thy servant Dft'vid's sake turn not away the face of thine anointed.

4 God's oath to David

3 Admonition and promise to Israel

IS 'mercy, and with him % plenteous redemption. ► 8 And he shalj'redeem l§'ra-el from all his iniquities.

PSALM 131

Ninth Psalm of the Righteous A Song of degrees of Oavid. 1 His humility and trust

his habitation.

14 This is my rest for ever: here will I dwell; for I have desired it.

6 God's blessings on Zion

LORD, "my '"haughty.

heart is not nor mine eyes lofty: neith_er do I exercise myself in great matters, or in things too high for me.

15 I will abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 There will I make the^hom of David to bud: J hav^ ordained a 'lamp for *mine anointed.

18 His enemies wilM clothe with shame: but upon himself

2 Surely I have behaved and shall his crown flourish. quieted myself,"as a child that

2 His behaviour before men

is weaned of his mother: my soul is even as a weaned child.

3 His eternal hope in God

*3^Lii I$'ra-el hope in the Lord frem hencef orth and for ever.

PSALM 132

Third Psalm of Zion A Song of degrees. 1 David's distress and oath

«rORD,'rememberT)ft'vid. and

'all his afflictions:

2 How he sware unto

Lord, and vowed unto

mighty God of Jfl cob

PSALM 133

Twentieth Psalm of Instruction A Song of degrees of David. (On unity of the saints) 1 How good unity is

and "for

the -the

BEHOLD, ' how i^ood how pleasant if is brethren "to dwell together in unity!

2 Unity illustrated

2 It is lijce the precious"oint-ment upon the head, that ran down upon the 'heard, ei'en Aiir on's beard: that 'went

3'Surely 1 wilLaol come into •I"*" \° '*»e skirts of his gar the tabernacle of m> house, ments;

nor go up into my bed

4 I will wji give sleep to mine eyes, or slumber to mine eyelids,

S'^Until I find out a place for the Lord, an habitation for the mighty God of jA'cob.

2 Where David found the ark 6'Lo. we heard of it at £ph'ra-

3 'As the dew of H5r'mon, and ftj the dew that descended upon the mountains of Zi6n: for'there the Lord commanded the blessing, euen life for evermore.

PSALM 134

Sixteenth Psalm of Praise A Song of degrees

and longs to be nursed, but i» content because it is with its mother, so my soul is weaned froiTi discontentment and is waiting and hoping in God (v 2-))

p Let Israel follow mycxample of satis-faition and hope, as a weaned child, forever (v J. Cp. 130:6-8)

1 10 teq^.c>b oi the psahiiisi . p. 6J9

c:oiitinued.colai:.:i i ^b.

w At this time the ark was not in its proper place, so David vowed to bring it to Zion and make a tent for it to dwell in fv 5: 2 Sam. 6: 1 Chr. 13^. The ark, having been captured had never been restored to its original place (1 Sam. 4-7)

X We heard about the ark in Bethlehem Ephratah(v C; Mic. 5:2)

a We found the ark in the fields of the wood,Klrjath-jcarim(v6; 1 Chx. 13:5). We will lake it to Zion into the place prepared for it. We will worship at His footstool (v 7)

b Heb. yaar , a forest: wood (v 6; 80:13; 83:14!9&. 12: Dl. 19: 5: Josh. 17:15,18; 1 Sam. 14:2"5-26; 2 Sam. 18:6-8, 17: 1 Ki. 2:24; 1 Chr. 16:33: Eccl. 2:6: Song 2:3; Isa, 7:2; Mic. 7:14) c Here we have David's reguest for the favor ofGodinihe removal of the ark from Kirjath-jearim to a new tabernacle in Zion at Jerusalem (v 8-10; 2 Sam. 6; 1 Chr. 13). Some argue that these are the words of Solomon when he dedicated the temple (2 Chr. 6:41-42), and therefore he must be the author. But is it not possible that Solomon was using the words of David before him"

d 93rd prophecy in Ps^ 132:11-18, unful-fiUed, but will be fidfiLled in ilie Millennium when David's Son, the Messiah, reigns over the house of Jacob and David forever, Isa. 9:6-7; Lk. 1:32-33). Next, 135:13-14

e Note the vows of Cod in v 11-18 and contrast them with the vows of David in V 2-7.

f ISblessingsof Davidic covenant ,p.639

g Quoted in A ct» 2:30

h How tar different are the statements of the Bible to those of many who speak so doggedly of unconditional promises, covenants, and blessings. Here, as in everyother place it is cleat that conditions must be met to receive the benefits of covenants and promises; and that no bles^ingoflaw or grace can be received or maintained in life without meeting the conditions always stated in connection with the promises.

i See note h, 92:10

j See 15 uses of the word "lamp" .p. 639

k David, as in v 10

1 2 blessings of unity (v 1):

1 Very good

2 Very pleasant

m See note g, Mt. 12:50]n See unity , p. 639 lO See Anointing, p. 639 p Beards were worn long by:

1 Aaron (Ps. 133:2^

2 Samson (judg. lb: 17)

3 David (1 Sam. 21:13)

4 EJavid's men (2 Sam. 10:4)

5 Ezekiel(5:l)

Beards were shaved off by Egyptians (Gen. 41:14). They were left untrimmed in mourning(2 Sam. li):'.:4); plucked when a man was in despair (Ezra 9:3); and forbidden to be marred tor false gods(Lev. 19:27; 21: 5).Lepers were required to shave (Lev, 13:29-33; 14:9)

qEx. 29:7; Lev. 8il2j 21:10

r The ointment was poured upon the one anointed, i he dew of Herinonand Zion was plentiful even m dry weather. In the morning everything was as wet as if it had rained

s In ZionGodcoiniDanded unity and life eternal (V 3). It is from here that men will be blessed forever (125:1-2; 132: 13-14: 134:3: Isa. 2:2-4; 59:20-21: Rom. 11:25-29)

~^^^ Com, lio . > uiu u _

r Note tlie 5 thiny God Is renucsted to temeinber (points 1-5. note q, above)

s 8 pro <"" ■•' "'-' "■ "•'!'■" 'M£i,p. t>39

I Davl>; (^troubles,

not dl <..■!..j >«iui I 111 ^M.iyed about many times, as is clear in his many psalms

u The term tefen to the mighty one Jacob vowed to in Gen. 28. This title occurs outside the Pentateuch only in v 2; IsJ. I ■ f A); 4'>.20; 60:16

V 8fold vow (v 2-7):

1 1 will iixi ■ I.':: e into my liouse

2 I will not go to bed

3 I will not vuve sleep to my eyes

4 I will not give slumber to my cye-

5 Uiitill finda plateforGod lids •'> Until 1 find Him a dwelling place

1 wiU go iTito Mis tabernacle a 1 wiU worship at Hu footstool

PSALMS 134, 135. 13 6

Exhortation to bless God

God's wonderful works

a 2 admoniiions:

1 Bless theLord all you servants (V 1)

2 Lift up your hands, and bless the Lord in the sanctuary (v 2)

b These servants were the priests and Levites who kept guard in the house of theLord byni^t(v 1; 135:1-2).There was no worship there at night

This is the last of the 15 psalms of degrees. The author is unknown, but the Syriac attributes it to David. The author of this psalm and the 135th was the same, as seems clear from comparing it with 135:1-3

c 12 meanings to lifting up of hands:

1 A sign of Divine power (Ex. 9:29)

2 An act of faith (Ex. 17:12)

3 A habit in prayer (1 Ki. 8:22, 38, 54; Ps.28:2; 88:9; Isa. 1:15) 143:6)

4 A n act of seeking God (Ps. 68:31;

5 An act of obedience (Ps. 119:48)

6 An actofworship(Ps. 134:2; 143:

7 A n act of judgment(Isa.25:11) 6)

8 An act of creation (Isa. 45:12)

9 Aninvitation(Isa.65:2) 1:17)

10 An act of despair (Jer, 4:31; Lam.

11 A n act of blessing (Lk. 24:50)

12 An act approving execution (Acts 12:1)

d 3 things men are admonished to do;

1 Praise the Lord (5 times; v 1, 3,21)

2 Sing praises (v 3)

3 Bless the Lord (5 times; v 19-21) e Both the Lord and His name are to be

praised and blessed (V 1, 3, 19-21)

f Compare this with 134:1

g The places where the public was al lowed to worship. When the temple was built these would be the court of the Gentiles, the general court of the Jews, and the various porches

h 20 reasons to praise God:

1 The Lord is good (v 3)

2 It is pleasant to do so (v 3)

3 The Lord has chosen Jacob for Himself rv 4)

4 Henas chosen Israel for His peculiar treasure (v 4)

5 He is great (v 5)

6 He is above all gods (v 5) 6)

7 He is all powerful in all realms (v

8 He causes vapours to ascend (v 7)

9 He makes lightnings for the rain

10 He controls the wind (v 7) (v 7)

11 He smote the firstborn of man and beast in Egypt (v 8)

12 He did miracles in Egypt (v 9^

13 He smote the nations (v 10-11)

14 He slew mighty kings (v 10-11)

15 He gave their lands for an heritage to Israel (v 12)

16 His name is eternal (v 13)

17 His memorial is eternal (v 13)

18 He will judge His people (v 14)

19 He will repent concerning His servants (v 14)

20 He is a living God, not dead and lifeless as other gods (v 15-18)

i See note c, 20:1

j 2 classes of peculiar people:

1 Israel (V 4: Ex.19: 5; Dt. 14:2; 26: 18; 1 Pet. 2:9) 2:9)

2 AUthe redeemed(Tit.2:14; 1 Pet. k Heb. Elohim, a uni-plural noun and

should alwaysbe tra ns. Gods when used of the Divine Trinity, and gods when used of false deities and men (Ex. 22: 9, note). See 89 proofs of a Trinity, p. 280 of the nTT.

1 94th prophecy in Ps. (135:13-14. V 13 is being fulfilled and will continue in fulfillment in all eternity; v 14 is un-fulfiUed). Next, 137:8-9

m God's name is His memorial forever, as proved in Ex. 3:15

18 memorials of Scripture:

1 God's name (v 13; Ex. 3:15)

2 The passover (Ex. 12:11-14)

3 phylacteries - small boxes with Scripture portions worn on the forehead and arm (Ex. 13:9, 16; Dt. 6:4-9; 11: 18; Mt. 23:5) 17:14)

4 war to exterminate A malek (Ex.

5 Ephod and stones (Ex. 28:12-29; 39:7)

6 Atonement money (Ex. 30:16)

7 Blowing of trumpets (Lev. 23:24)

8 An offering (Num. 5:15)

9 Punishment of Korah (Num. 16:40)

B

EHOLD, l?less ve the Lord, ^ ue ^servants of the Lord, which by night stand m the house of the Lord. • 2' ^Lift up your hands in the sanctuary, and bless the Lord. 3 The Lord that made heaven and earth bless thee out of Zi'6n.

PSALM 135

Seventeenth Psalm of Praise

1 Sixfold admonition to

praise God

*>

RAISE ye the LoRD .'^ Praise

s;e'the name of the Lord; praise him, O ye servants of

the Lord.

• 2^Ye that stand in the house

of the Lord, in the*courts of

the house of our God,

•3 Praise the Lord: " for the

Lord is good: sing praises unto

his 'name; for it is pleasant.

2 Sixteenfold greatness of God

4 For the Lord hath chosen Ja'cob unto himself, and I§'-ra-el for his'peculiar treasure.

5 For I know that the Lord IS great, and that our Lord is above aIl*gods.

6 Whatsoever the Lord pleased, (hat did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of Ids treasuries.

8 Who smote the firstborn of E'g^t, both of man and beast.

9 Who sent tokens and wonders into the midst of thee, O E'gj^t, upon Pha'raoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings;

11 Si'h6n king of the Am'or-ites, and 6g king of Ba'shSn, and all the kingdoms of Ca'-nd.an:

12 And gave their land for an heritage, an heritage tmto I§'-ra-el his people.

• 13 'Thy name, O Lord, en-dureth for ever; oncT^hy memorial, O Lord, throughout all generations.

14 "For the Lord will judge his people, and he wiU repent him-seLf concerning his servants.

3 Eightfold vanity of idols and idolaters

lS" The idols of the heathen are silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not:

17 They have ears, but they hear not; neither is there any

• 20 piess the Lord, O house of Le'vi: ye that fear the Lord, bless the Lord.

•21 Blessed be the LoRo'Hjut of Zi'fin, which dweUeth at J6-r;j's4-16m. Praise vg the Lord.

PSALM 136

Eighteenth Psalm of Praise

1 Sevenfold admonition t o

praise God

Y^^GIYE thanks unto the >• Lord; 'for <'he is good: far his mercy endureth for ever.

• 2 O give thanks unto 'the God of gods: for his mercy endureth for ever. •3 O give thanks to the'Lord of lords: for his mercy endureth for ever.

2 Twenty-twofold greatness of God

4 To him who alone doeth great wonders: for his mercy endureth for ever.

5 To him that by wisdom for

breath in their mouths

18 They that make them are like unto them: so is every one that trusteth in them.

4 Sixfold admonition to praise God

• 19"Bless the Lord, O house of I§'ra-el: bless the Lord, O house of Air'on:

made the heavens: for his mercy endureth for ever.

6 To him that'stretched out the earth above the waters: for his mercy endureth for ever.

7 To him that '■made great lights: for his mercy endureth for ever:

8 The sun to rule by day: for his mercy endureth for ever:

9 The moon and stars to rule by night: for his mercy endureth for ever.

10 To him that smote t'^pt in their firstborn: for his mercy endureth for ever:

11 And brought out Ig'ra-el from among them: for his mercy endureth for ever:

12 With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

13 To him which divided the Red sea into parts: for his mercy endureth forever:

14 And made l§'ra-el to pass through the midst of it: for his mercy endureth for ever:

15 But overthrew Pha'rafih and his host in the Red sea: for his mercy endureth for ever.

16 To him which led his people through the wilderness: for his mercy endureth for ever.

17 To him which smote great kings: for his mercy endureth for ever:

18 And slew famous kings: for his mercy endureth for ever:

19 Si'hdn king of the Am'or-ites: for his mercy endureth for ever:

20 And Og the king of BS -shin: for his mercy endureth for ever:

21 And gave 'their land for an heritage: for his mercy endureth for ever:

22 Even an heritage unto Ig'ra-el his servant: for his mercy endureth for ever.

23 Who remembered us in our low estate: for his mercy endureth for ever:

24 And bath iredeemed us from our enemies: for his mercy endureth for ever.

10 Spoil of battle (Num. 31:54)

11 Tne sabbath to commemorate Israel's deliverance from slavery (Dt. 5:1^

12 Monument at Jordan (Josh. 4-7)

13 Feast of Purim (Esther 9:28)

14 The Lord (Hos. 12:5)

Continued, column 1 ^^^

o inv 15-18 wehave a repetition of the facts stated about idols in Ps. 115:4-8. See note r, 115:4

p 5 classes commanded to bless the Lord;

1 The nouse ot Israel (v 19)

2 The house of Aaron (v 19)

3 The house of Levi (v 20)

4 AU that fear the Lord (v 20)

5 TheinhabitantsofJerusalem(v21)

a Thisiadicates the psalm isan enlaige-raentofPs.l34andby the same author

b In this psalm we have 26 admonitions to give thanks to God; one for each verse

c 2 reasons to give thanks to God:

1 For He is good (v 1)

2 For His mercy endureth for ever, a termused26 times; once in each verse

d 28 facts about God, p. 639

e Heb. Elohim of the elohim , Gods of the gods(notek,135:6; 28C of N. T.)

f Heb. A donim of the a donim. Sovereign of sovereigns; Master ot masters; and Ruler of rulers (v 3)

g This states that originally the earth was created above the waters, but in Gen. 1:2 the earth is below the waters. What made the difference? The sin and rebellion of Lucifer and the pre-Adamites caused God to flood the earth, submerging it with water to destroyalllifeon it. See notes on Gen. 1-2; Ps. 104:5-9; Isa. 14:12-14; Jer, 4:23-26:2 Pet. 3:5-8. In Gen. 1:1; Ps. 104:5; 2 Pet. 3:5 we ha ve the earth at ori^nal creation above and out of the water, but in Gen. 1:2; Ps. 104:6:2 Pet. 3:6 wehave the earth below and under the water. In Gen. 1:3-2:25; Ps. 104: 7-9; 2 Pet, 3:7 we have the earth restored from the first flood to a second habitable state, being made dry again forthehabitationof Adam's race. One is called the world that THEN WA S (be-fore the world that now is); the other is called the heavens and the earth. which ate NOW. Between the two worlds we have the flood that destroyed the first social system, making it necessary to have a new one in A dam's day (Gen. 1:2; Ps.l04:6; 2 Pei.3:6).There were 3 times when God stretched out the earth above the waters:

1 When He originally created the earth, making it dry land to be inhabited (Gen. 1:1; Ps. 104:5-6; 136:6; Isa. 45:18; 2 Pet. 3:5)

2 When He restored the earth to a second habitable state and made Adam's creation (Gen. 1:3-2:25; Ps. 104:7-9; 2 Pet. 3:7)

3 When He made the earth dry again after Noah's flood(Gen. 6-8). The next time the earth is to be made new it will be by fire,noiby water(2Pet. 3:7,10-13; Heb. 1:10-12; 12:25-28; Rev. 20: 7-10)

h God originally made the sun,moon,and stars to rule the day and night, back before Lucifer's kingdom (v 7-9; Job 38:4-7). They carried out their creative purposes all the time of the pre-Adamites, until Lucifer rebelled and God made the earth dark and flooded by withholding the lights from the earth and by bringing the first universal flood before Adam's time (Gen. 1:2; Isa. 14:12-14; Jer, 4:23-26; Ps. 104:5-9; 2 Pet.3:5-8).The workof days 1*4 of Gen. 1:3-19 was a restoration of the earth, the light, darkness, waters in the clouds, vegetation, and lights from the sun,moon,and stars, as throughout all of Lucifer's kingdom, so that the new creation of Adamites might live on earth as the pre-Adamites did The land of Sihon, Og, and the other kings (great kings; famous kings) of v 17-20. It is not necessary to believe a verse is missing here, for the kings' names show whose lands were given to Israel

j Heb.parak, to break; rescue, showing what Kind of redemption is referred to. Israel was delivered from her enemies (V 15-24)

^ Cont. from column 2

15 Crowns in the temple(2ech. 6:14)

16 Anointing of Jesus (Mt. 26:13)

17 The Lord's Supper (Lk. 22:19; 1 Cor. 11:24-25)

18 Truth (lTim.4:6; 2 Pet. 1:12-15) n God willjudge the righteous after the

rapture(1 Cor.3:11-15,note),and will yet repent Himself (have compassion) on all His servants (Acts 3:21; Eph. 1: 10; 2:7; 3:11; Rev. 22:4-5)

PSALMS 137. IM. 139 Constancy of the Jews in captivitu Go(fs providence and mercies

613

I Pulrrsl3S4 0dl36jreapatt,aaJhjv'! correspoDding structure wbeo viewed togethei. Note the iln^tlartiy In tha outline! of the - pulint '

1 Exhort*tlon topfali«(135t 1-5 with 136:1-3) 136:-;-9)

2 creaUve wondcn (135-.6-" with

3 Deliverance from Egypt (135t8-91 with 136:10-15) I

4 Oellveiaace oo the journey from Egypt (13^10-11 with 136:16-^0) |

5 The gift of the Land (135cl2-13, with 136:21-22)

6 C«d'igoo4Dets to His p«ople (135c j 14 with 136:23-24)

7 Fa be go<ls (13^ 16-ld) cotxrasted! with the true God (136:25)

3 Praise (135:19-21 with 136:26)

b These riven would be Tigris and Euphrates with their vanousbtanchesand caoali. It was customary for Jews to bold their religious treeilngs oo the banks of rivers (A cu 16.13) |

c 8 acts of Babyloniap captives , p, 639

d This 00 doubc refers to tne Babylonians, astheyarethe oolycaptors referred to in this psalm (v 1,8). what is noicl«tar is whethe/It refers to the Babyloniam under the Assyrians who took some captives when the cities of Judah fell in HezekLah's day(Isa. 36:l-37:38).orto the Babylonians under Nebuchadnezzar when the 2 tribes were taken cap-Uve 133 yean later(2 Ki. 24-25: 2 Chr. 36). ViOiatever the time, this was a past exi>etlence of some who were still In captivity, or who had returned from captivity and were recounting the i r actions In Babylon

e Question 159. Next, 13ft 7. How shall we sing a psalm of the Lord's? How can we do It when we remember Zion" Perhaps the occauon was after the hard work of the day when captives gathered to spend time in worship. When about to sing a song of Zion they were moved with such deep enwtion and distress ■bout the sute of their beloved land that they could not sing, so hung their harps upon the willow trees

f whoever the author was it was one of the musicians of Israel who had been , in caoc^v^ty. If I forget Jerusalem, let m^rigbitiand forget her abihty to play tEe harp. If j^ forget Zion, let mv tongue be dumb (v 5-6)

g This expresses toe great love of the author for his native land and city

b The author prays for vengeance on the children of Edom who rejoiced in the fall of Jerusalem and demanded it to be completely destroyed, even to the foundatloo (V 7).Cp.Jer. 12:6: 25:14: Lam. 4c21-22;Ezek. 2* 1'.:; Ot>». 11-14

1 95th prophecy in Ps. (137:8-9, ful-filled). Next, 138:4-5. The psalmist turns his attention to the faU of Babylon, and then pronounces a blessing npoa the ones who will bnng this to pa$s(v S-9)

j 5fold vow of the psalmist:

1 I will praise You with my whole heart (v 1) gods(v 1)

2 I will sing praise to You before the

3 I will worship toward Your holy temple Iv 2) lovingkindness(v2)

4 I will praise Your name for Your

5 I will praise Your name for Your truth (T 2J

k Heb. elohim, gods. See note k, 135:5 1 The reason for praise given here is because Cod has magnified His Word above His lume (v 2) m Another example of answered prayer. David had many answers from God through his many yean of fellowship with the Almighty

7 examples of answered prayer;

1 Jacob (Gen. 35t3)

2 Moses(Ex. I>.19: Ps. 99:6)

3 Aaron (Ps. 99:6)

4 Samuel (1 Sam. 10:22: Ps, 99:6)

5 David (1 Sam. 23:4: 30:8: 2 Sam. 21; 1: 1 Chr. 2L-28: Ps. 138:3)

6 lob (Job 40:1)

7 Jesus (J n. 11:41-42)

n Spiritual nrength is always the result

25 Who flesh: far 1 for ever.

gjvet^ food to allrtniouth.

his rnercy endureth, 5 Yea,»they shall sing in the , ways of the Lord : isn great is I the glory of the Lord. : |3 Admonition to priase God

I 4 Cod's true nature

• 26*0 Rive thanks unto the

(k)d of heavi-n: foj his mercy 6 Xhou^'the Lord be high, . endureth for ever. , yet hath he respect unto the

lowly :rfbut the proud he know-PSALM 137 1 eth afar ofif.

Fifth Prayer-Testimony

Psalm

1 Testimony of captivity to

Babylon

JY the rivers of B4b'5-lon,| there *we sat down, yea,

' we went, when we remembered Zi'fin.

i 2 We hanged our harps upon

the willows in the nxidst thereof.

3 Eoi there they that carried

! us away captive required of us

I a song; and*they that wastedi

us required of us mirth, saying.

Sing us one of 'he songs of

Zi 6n.

4'How shall we sing the

j Lord's song in a strange land?

, S If I forget thee, O Je-ry'sa-16m, 'let my right hand forget

[her cunning. \

' 6 If I do not remember thee, let my tongue cleave to the roof of my mouth; 'if I prefer not Je-ru sa-16m above my

'chief joy.

2 Prayer against Edom

7* Remember , O Lord, the children of £ dom in the day of .T6-rv sa-16m; who said. Rase it, rase it, even to the foundation thereof.

3 Prophecy against Babylon

♦8'0 daughter of Baby-Ion. who art to be destroyed; happy shall he_be, that rewardeth thee as thou bast served us. 9 Happy shall he be. that taketh and dasheth thy little ones against the stones.

PSALM 138

Tenth Prayer-Praise Psalm A Psalm of David. I Sixfold vow to praise God (2b: 1; 50 : 14; 116:14-18, Lev. 27:1-33) j

I

I WILL praise thee with my whole heart: before 'the | gods wiin sing pra ise unto thee., 2 I will worship toward thy] holy temple, and praise thy name for thy lovingkindness and for thy truth: 'for thou hast magnified thy word above all: thy name.

2 Testimony of answered

prayer

3 In the day when I cried Ibou "'answeredsj me, "and Strengthenedst rae with strength in my soul.

3 Chief reason for evangelization of heathen

*4"A11 the kings of the earth shall praise thee, O Lcjrd, when they hear the words of thy

5 Cod's dealings with men.

> 7 Though I walk in the midst of trouble.* thou wilt revive me: thou shal; stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

►8 The Lor d ^will perfect (hat which conceriieth me: thy mercy, O Lord, endureth for ever: 'fors ake not the works of thine own hands.

PSALM 139

Eighth Psalm of God

To the chief Musician, A

Psalm of David. 1 Tenfold

omniscience of God

OLORD.* thou hast<searched me, and known me.

2 Thou knowest my 'down-sitting and mine uprising, thou understandest my thought*afar off.

3 Thoji 'comp assest my path I and my lying down, a nd art i acquainted with all my ways.

4 For there is not a word in i my tongue, but, lo, O Lord,] thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

2 Admiration of Cod

6"Siic/j knowledge is too wonderful for me; it is high, I can-inot attain unto it.

3 Tenfold omnipresence of Cod

7"Whither shall I go from tWy spirit? or whither shall I flee from thy'^resence?

S'U-J ascend up into heaven, thou art there: iLJ mak^ my bed in 'hell, behold, 'thou art there.

9 /f I take'the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand i lead me, and thy right hand shall hold me.

11 If I say^ Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

13 For thou hast 'possessed my "Veins: thou hast covered me in my mother's womb.

4 Admiration of Cod

14 I wiU praise thee; for I; am fearfully and wonderfully ; made: mar\ellous are thy' works; and//>of my soul know-eth right well. I

of atuwered prayer (v 3) o 96thprophccy in Ps. (138:4-5. unful-rJleJ). •'cxt.l.'ijll. This will be fulfilled when all kings of the earth shall serve God, praiie Him. and hear His wtxdi In the eternal reign of God and Christ on earth (2:8: Dan. 2:44-45: 7: 13-14, 18, 27j zech. 14: Rev. 11:15; 22:4-5)

a If, as some "■^'■)\ God is a gimitklfa. bodiless belog whexc would His wckos come from? If from toroeihing that docs net exla,it is a miracle indeed. Common sense, as well as Scripture demands us to believe In a real God with body, soul, and spirit as o'Jiet beings have, though not necesurily a Qesh a rd blood body. Spirit t>odles are just as real and ungible with bodily parts as ours. See note, Jn. 4:24 b All the kings of the earth shall sing In the ways of the Lord wbeo Messiah comes to reign (v 4-5) c The Lord never is so exalted but what He fellowships with and cares for the most lowly of men (v 6) d This expresses the same truth as Jas. icG.'God resisieth the proud.bui giveth gtace unto the humble. " To have a natJie like God's with a blending of aaibortty, power. Importance, and humility is t<^ be coveted e Literally, You will keep me alive in the midst of uouble,and preserve me from my enemies (v 7j f Whatever Is necessary oeyond keeping me alive in trouble and preserving me from enemies the Lord will do it for me (v 8\ g The otily request in this psalm (v 8). Contrast this withthe scores of requests in previous psalms of David. Either he was learning to pray and worship God without so much begging, or the problems were less h 16 things Cod has done , p. 639 1 See The searching God , p. 640 J You ktxjw aU my movements k How can He know them before the exisienceof a person and before he has thoughts to know" Nothingis ever said ofGod knowing all persons and all their thoughts in all the dateless past, billions of years before such persons come into existence 1 Heb. zarah, winnow: sift: fan; scrutinize. You scrutinize my path and my den, and you Insoect all my ways. You know all anout me - my works, ways, and words.even my thoughts while they are forming (v 3-5) m Such knowledge ofGod about me, my reasons, essences, tendencies, issues of life,and secret traits is beyond me (v6) n Questions 160-161. Next, v 21 o Heb. panjm , faces. The word is used 67 times in ihepluralof both God and man,as "inthe presence(facesjof all his brethren- (Gen. 16:12: 25:18J. This could plainly refei to the plurality of persons in the Godhead. See 89 proofs

: saprc N. T.

u The Hebrews beUeved that the reins were the first part of the human fetus to be formed, so here it may refer to Laying the fc ' '■ . ,.i. This

seems cleat '. ' speaks

of the fotmati<-:;i;, tuc v.o:::D(v 1))and of being fearfully and wonderfully made (v 14)

v See The doctnocof m an, p. 618

of a Trinity , p. 280 of the

p 3 realms God operates itt

1 Heaven (v 3)

2 Hell(v 8)

3 Earth (v §-12)

q Heb. sheol, the uiueen world. See notes on Hen, p. 620

r In what sense isGod in hell"Inihe same sense that His presence is everywhere. His persoiul body Is not in hell and never has been there except to create it (Mt. 25:41),as far as we know. Christ went to sheol during the 3 days and 3 nights HisbotJy was in the tomb (Ps.16: 10: Mt. 12:40; Acts 2:;5-32; Eph, 4:3-10: lPet.3:19).ThoughGod*$pcrsonal body isonly at one place at a time. His presence is felt in all parts of the universe. No man can escape His presetKC even though he cannot sec God's body due to the distance from earth to heaven where He dwells. See p.6C3,coU4

s The wtngi of the sun meatung. If I go >^ckly with the lighitoWard the east, and dwell In the uttern]osi parts of the sea (v 9),God shall lead me and hold me in the day or the light of the sun (v 10).If I go westward into the darkness of tbie ni^t. even darkness and night will be as UtUiito You as in the sunlight of the day (V ll-:2)

t Heb. i^a"»*' ^ to acquire: set up: erect (vl3sPr.8:22).According to the context it does not mean here to possess or hold in power, bia to fashion or grow together in the womb (v 13-14)

PSALMS 140. 141

A prayer for deliverance

Confidence in God

a My frame of bones - the skeleton, and the external covering of muscular flesh, tendons, veins, arteries, nerves, and skin were curiously wrought

b Heb. raqarri, to variegate; diversify with colors, i. e,, to embroider; fabricate; make curious work. It is trans, curiously wrought here; embroiderer (Ex.35; 35: 3»: 23); and needlework (Ex. 26:36; 27:16; 28:29; 36:37; 38:18; 39: 29).Here it refers to the intricate weav-ingand growth of thehumanbody from conception to the full development of the child

c The womb ofthe mother-the center of the human body where the child is formed (v 15)

d Heb. golem, a wrapped-up and un-formea mass, as the embryo being imperfect or not fully developed (v 16). Not the same word for substance (Heb. otsem) as defined in note a, above. Here the reference is to the embryo stage of growth, from the fertilized egg untilorganshave developed so that it can live independently. In this stage it is stated that all thehuman members are contained or written in the book of God (v 16). Even all the hairs of the head are numbered or recorded (Mt. 10:30)

e Heb. sepher , book; writing; document; register; scroll. See God's book, p.640

f The days which God has ordained for the different members ofthe body.soul, and spirit to be fashioned through embryo and fetus stages to full de velopment as a perfect human being (vl6)

g How important, rational, andwjighty are those facts ofthe formation of the human being and his life record. If they were weighed they would be heavier than the sands of the sea. one cannot reach the end of them. I busy myself with them on my bed until I fall asleep. When I awake I find myself occupied with them (v 17-18)

h 97th prophecy in Ps. (139:19,being ful-tillea continually in God meting out the death penalty to all who sin, Ezek. 18:4; Rom. 1:29-32; 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21: 6:7-8). Next, 140:9

i You men guilty of the death penalty

j 2 characteristics ofthe wicked (v 20):

1 Speak against God wickedly, or with pre-meditated rebellion

2 Take God's name in vain

k Questions 162-163. Next, 147:17. In mese 2 verses we have the normal abhorrence of sins of the wicked by the ti^teous(v 21-22). All who hate God and all who rebel against Him are to be counted as enemies of the righteous

1 6 requests of E>avid (v 23-24):

1 Search me

2 Know my heart

3 Try me

4 Know my thoughts me

5 See if there be any wicked way in

6 Lead me in the way everlasting

m 10 requests of David In Ps. 140;

1 Deliver me from evil men (v 1)

2 Preserve me from violent men (v 1, 4) men(v4)

3 Keep me from the hands of wicked

4 Hear my supplications (v 6)

5 Grant not the desiresof the wicked

6 Further not his wicked device (V 8)

7 Let the mischief o f the Ups of wicked ones covet them (v 9) (vlO)

8 Let burning coals fall upon them

9 Let them be cast into the fire -into deep pits (v 10)

10 Let not an evil speaker be established in the earth (v 11)

n 15 sins of the wickect Ttiey

1 Commit evil (v 1)

2 Commit violence (V 1, 4) (v2)

3 Imagine mischiefs intheii hearts

4 Continually make war (v 2)

5 Speak Lies with their tongues(v 3j)

6 Speak poison (v 3) eous(v4)

7 Plan the overthrow of the right-

8 Are proud (v 5)

9 Lay snares for the righteous (v 5)

10 Seek to bind the ri^teous (v 5)

11 Spread nets for the ri^teous(v 5)

15 My^ubstance was not hid from thee, when I was made in secret, anc? ^curiously wrought in the lowest parts of the earth.

16 Thine eyes did see Jmy substance, yet being unperfect; and in thv^ook all my members were written, Iwhich in continuance were fashioned, when as yet there was none of them.

17 'How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 If I should count them, they are more in number than the sand: when I awake, I am still with thee.

5 The omnipotence of God

♦Id^Surely thou wilt slay the wicked, O God: depart from me therefore,'ye bloody men. 20'For they speak against thee wickedly, and thine enemies take thy name in vain.

6 Admiration of God

21 *Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I coxmt them mine enemies.

7 Four requests for godliness

23' Search me. O God, and know my heart : try me. and

not his wicked device; 'lest they exalt themselves. Se'lah. ♦ 9 "As for the head of those that compass me about, let the mischief of their own Ups cover them.

lOT/Ct burning coals fall upon them: lei them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

3 Confidence ofthe righteous

12 I know that the Lord will

know my thoughts :

24 And see if there be any wicked way in me, and lead me in the way everlasting.

PSALM 140

Eleventh Prayer for Judgment To the chief Musician, A Psalm of David. 1 Four requests: ten sins of the wicked

/a"\ ELIVER me. 0 Lord, from JL^ the "evil man: preserve

maintain the cause of the afflicted, and the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy

me from the violent man;

2 Which imagine mischiefs in their heart; continually are they gathered together/or war.

3 They have sharpened "their tongues like a serpent; adders' poison IS tmder their lips. Se'lah.

4 Keep me. 0 Lord, from the hands of the wicked; preserve

roe from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a"snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Se'lah.

2 Seven requests for judgment on the wicked

6 I said unto the Lord, Thou

art my God: hear the voice of my supplications, O Lord.

7 O God the Lord, the strength of my salvation, ^ thou hast

covered my head in the day of battle. 8 Grant not. O Lord, the desires of the wicked: further

12 Set traps for the righteous (v 5)

13 Plan wickedness (v 8)

14 Speak mischief (v 9)

15 Speak evil (v 11) o Quoteo in Rom. 3:13.

p See 4 ways the wicked seek to ensnare, p. 640

q You have screened or protected me from death in battle (v 7)

presence.

PSALM 141

Fourth Prayer Psalm A Psalm of David. 1 Four requests for an audience

LORD, I cry unto thee:^make ' haste imto me; give ear unto my voice, when I cry unto thee.

2 Lei my prayer be set forth before thee 'as incense; and the lifting up of my hands as the evening sacrifice.

2 Four requests to be kept from sin

3 'Set a watch, O Lord, before my mouth; keep the door of my lips.

4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

3 Two requests to be reproved by the righteous

Sl^et the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: *for yet my prayer also shall be in their calamities.

4 Four requests to be kept

from the snares of the

wicked

• 6 ' When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 iOur bones are scattered at the igrave's mouth, as when

one cutteth and cleaveth wood upon the earth. giBut mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.

9 Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal escape.

PSALM 142

^irits ofthe wicked descend into hell. The description is one of dead bodies strewn over the earth like chips that fall when wood is cut (v 7)

From seeing the destruction of the wicked his eyes are turned to God of whom he makes 4 requests to escape the snares of the wicked and their destiny (v 8-10)

a 15 reasons why God diould answer:

1 For delivera nee ot His people (vl)

2 Forpreservacion ofHisown(vl,4)

3 For safe keeping of His own (v4)

4 To thwart the purpose of the wicked

5 Thattherighteousmayescapeihe snares set by the wicked (v 4-5)

6 To encourage men to pray (v 6)

7 That the desires of the wicked may not be granted (v 8) (v 8)

8 Lest the wicked become exaltea

9 That they maybe punished (V 10)

10 That they might not be established in the earth in sin (v 11) (vll)

11 Thatthey may reap what they sow

12 To maintain the cause of the troubled soul ^v 12)

13 That jusuce might be meted out to the poor (V 12) thanks (v 13)

14 That the righteous may^give

15 That the upright may dwell in God's presence (v 13)

b 98th prophecy in Ps. (140:9-13.V 9has been fulfilled in the punishment i5x)n Absalom andothersasin2Sam.l8;v 10 will be flilfilled in the final judgment and the lake offire as in Rev. 20:11-15; V 11-13 have been partially fulfilled, and will be completely fulfilled under the Messiah when He reigns. See 1 Cor. 15:24-28; Eph. 1:10; Rev. 21:3-7). Next, 141:6

c 4f old description of goin^ to hell (v 10):

1 Burning coals falling upon the wicked on Hell , p. 620

2 Being cast into the fire. See notes

3 Being cast into deep pits

4 Never to rise again,This could refer only to the judgment of the wicked dead and their eternal punishment after the 2nd and final resurrection (Rev. 20:11-15)

d See 15 requests of David, p. 640

e Incense was kept burning perpetually before the Lord(Ex. 30:1-9) and offerings were made morning and evening (Ex. 29:39; Num. 28:4). Both were fit symbols of prayer (v 2)

f Here David recognizes that he must keep his mouth and tongue from uttering anything his enemies could use against him.To this end he even refuses to eat of their pleasant things (v 3-4)

g Here we have a verse that is much misunderstood; but it becomes simple to understand when we see that David is praying for chastening by the hands of the righteous and not by those of the wicked. The righteous wlU chasten in kindness and his reproof will not be to destroy, like that of the wicked (v 5)

h Theprayer isforcalamitiesor punishment ofthe wicked for their wickedness, not for judgment upon the righteous. The Peshitta version reads, "Let the righteous teach me and reprove me; let the oil ofthe wicked not anoint my head since my prayer has been against their evils. " The oil ofthe wicked perhaps refers to his smooth flattering q>eeches,The psalmist desires to be reproved by the righteous ratherthanthe oUy talk of the flanera

i 99thprophecy in Ps. (141;6, fulfilled). Next, 145:4. In these verses David is praying to be kept from the snares of the wicked, and looks forward to the time when they will be punished (v 6-10). When the judges or leaders of the people are overthrown, they ^he people) shall hear my words, which are sweet (v 6)

j Some versions read, "Their bones", those of the judges of v 6. When they are scattered at the mouthofsheol and they themselves go down into sbeol, then deliver me from all the wicked (v 7-10) k Heb. sheol, not the grave (see Hell. p. 620). The mouth of sheol would refer to the surface of the earth from which dead bodies, the souls, and

a 6 »c» of pavtd in the cave

1 I cried unto the LorJ (v 11

2 I riijJe supplication to Him (v 1)

3 I pouicdout my complaint to llim

4 I AowcdWm niy trouble(v2) (V ■*)

5 1 looked tot help a ad found noae (v4)

6 I settled It that God was my only help and refuge and told ({im so (v 5)

This was either the cave of A Julia m (1 Sam, 22; 1) or En-«edif 1 Sam. 2-k 3). Perhaps the Utter was the ri^t cave because:

1 David w a s not deep enough in trouble when in A dulla m to be so overwhelmed as in this case (v 2-3)

2 Sauland his army had laid a snare for him whcnhe wasinthc cave of En-gedi.but not while he was in Adullam (V 3; 1 sam. 24)

3 in Adullam David was not in extreme danger as Saul was not then after him withanarmy-.but inEn-gedi Saul's army completely surrounded him, not knowing it (v 4: 1 Sam. 24)

4 There was no way of escape and qp help except from God when in En-gedi. David was in extreme helpless-nets unless God undertook (v 4-5; 1 Sara. 24)

5 Refuge failed him in En-gedi,i.e., he was at the end of all places to go for refuge (v 4; 1 Sam. 24), but in Adullam that was not so (1 Sam. 22^

6 God was his only refuge inEn-gedi (v5; 1 Sam. 24), but in Adullam many were coming to him,so he was not completely dependent upon God(l Sam.22)

7 David was brought down ver^ low in En-gedi (v 6; 1 Sam. 24). This was nottrueofhiminAdullaminlSam. 22

8 David's prayer for deliverance from his persecutors f v 6-7) indicates that his enemies had him surrounded and were in possession of his only meansof escapeotherthanGod(l Sam. 24). This was not true of Adullam (1 Sam. 22)

9 The Heb. word for persecutors in v 6 is ra da ph . meaning pursuers. While in A dullam he was not being pursued by Saul ii in En-gedi fl S«m. 24)

10 His prayer to be delivered from prison (v 7)indicates that he was imprisoned inthe cave, Sauland his men being in possession of the entrance (1 Sam. 24). This was not true of Adullam (1 Sam. 22)

b No man oiner than David's few followers cared to know him or cared for his soul. In such dire straits he turned to God as his only refuge (v 4-5)

c -i re-4Uests of DasTd in the cave;

1 Attend unto my cry (v 6)

2 Deliver me from ray pursuers f v 7)

3 Bring my soul out of this cave (v 7)

d 3 reasons for his 3 requests:

1 I am brought very low (v 6)

2 My enemiesare stronger thanl(v6)

3 That I may praise Your name (v 7)

e t statements of faith for an answer:

1 The rifthteous shall compass n; e about instead of the wicked who now surround me fv 7) (v 7)

2 You will deal bountifully with me True prayer must always be accompanied by faith for the answer -believe that you receive and you shall receive (Mt.21:22; Mk. 11:22-24: Heb. 11:6: Jas. 1:5-8)

f -see 16 requests of David in Ps. 143, p. G40

i ^cc JO reasons for David's requests, P. 640

U There is one and only one condition of man when this statement could apply. Man m dn and outside of God cannot possibly be justified. But everyone who IS saved by grace ihrouv^h faith is auto-::iJticallyju$tified(Lk. 18:14: Acts 13: . om. 2:12; 3:24. 28; 4:2: 5:1, 9: -; 1 Cot. 6:11: Gal. 2:16-17: 3:24; T It. 3:7:Jas, 2; 21-25). See Justification p. 190of N.T.

I This verse refers tu Saul who had driven

Sixth Pray<T-Te»timony

Psilm Ma*chil(inbtraction) of David; A Prayer when he -was in the cave. 1 Tenfold testimony

TfCSBD unto the Lord with X my TOke; with my voice unto the Lord ^d .LfflCkfi i°y supplication.

2 1 pottred ouj my complaint before him; I shewed before him my trouble.

3 When my spirit was overwhelmed within me, t_heg thou knewest my path. In the way wherein I_ walked have they privily laid a snare for me.

4 I look ed on my right hand, and beheld, but there was no man that would know me: refuge failed me; > no man cared for my soul.

5 I cried unto thee, O Lou>:I said, Thou art my refuge and my portion in the land of the living.

2 Three requests for deliverance from persecution

6 'Atte n d unto my cry; "Iqi I am brought very low: deliver me from my persecutors; far they are stronger than I.

7 Biing my soul out of prison, that I may praise thy name: the righteous shall compass me about; 'fof thou shall deal boimtifully with me.

PSALM 143

Twentieth Prayer of Distress. A Psalm of David. 1 Four requests for mercy

TTEAR my prayer, O Lord,

ive ear to my supplica tions: m thy faithfulness answer me. and in thy right-

walk : for I lift up my soul imto thee.

9 Dejivfr me, O Lord, from mine enemies: I ^flefi unto thee to hide me.

10 Teach me to do thy will; for thou art my God: *thy spirit IS good; lead flje into the'^land of uprightness.

11 ^Quicken me^ O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

PSALM 144

Eleventh Prayer-Praise

Psalm

A Psalm of David. 1 Ten

reasons to praise God

BLESSE D be the Lord 'my strength

teacheth and my

which

my hands to war, fingers to fight: 2 My goodness, and my fortress : mv high t9wer. and my deliverer : mv shield, and he in whom I trust; who /subdueth

eousness.

2 And en ter not into judgment with thy servant: *for*in thy sight shall no man living be justified.

2 Eightfold prayer of distress

3 For 't he en emy hath persecuted my soul; he hath smitten my life down to the groimd; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is' mv s pirit overwhelmed within me; mv heart within me is desolate.

5*1 remember the days of old; I meditate on all thy works; I

my people under me.

2 Fourfold vanity of mam

3 Lord, * what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

4 Man is" like to vanity: his days areas a shadow that pass-eth away.

3 Eight requests to deliver from enemies

5' Bow thy heavens, O Lord, and come down: touch the mountains, anJ tney shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine

arrows, and destroy them. 7 Seiid thine hand from above; rid m e, and deliver me out of

muse on the work of thy hands, 6 I stretch forth my hands unto thee: 'm y soul thirsteth after thec^fts a thirsty land. S«lah.

3 Eleven requests for deliverance from trouble

7 Hear me speedily, O Lord: my spirij faileth: M* POt thy face from me, Ifi^Ioe like unto them that go down into the pit.

8 ^AUSSJOfi to hear thy loving-kindness in the morning; l^a in thee do I trust: gauSC nifi to know the way wherein I should

great'waters, from the hand of strange children; 8'Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

4 Two vows: two reasons

9 I will 'sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

lO""// IS he that giveth salvation unto kings: who deliver-elll.D4'vid his servant from the hurtful sword.

5 Two requests: ten reasons

11 Rid me. and deliver mfi from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12"That our sons may be as plants grown up in their youth; that our daughters may be as comer stones, polished ajter the similitude of a palace:

13 IhaL out garners may be full, affording all maimer of

David away from his inheriunce, his faiiiily,hij place of wor$hip,and everything else that was dear to hitn. sauI maJc hini dwell in darkness (in iark plates of hiding), as though he were dead(v 3)

David's fplrlt was overwhelmed and

Continued.column l ^

3 Museonthe worksof Hlshandi(v 5)

4 Stretch out the hands in prayer (v 6^

5 Thirnaften.oJas thirsty land(vb)

6 Lift i4> the >oul to God (v 8)

7 Flee to God and hide In Him (v 9) m A thirsty land will drink in all wiat it

can hold of rain. So must the soul uke in all of God ttiat it can hold if It wants His blessing (v 6)

a See note c, 119:12

b Here we have one of many scriptures stating that God has a personal ?^pijit, Uke angels, men, and other living be-Ings. The spirit of any person is that which knows (1 Cor. ill). God also has a soul (Isa.42:l: Heb. 10:38), and a bodyT Tzek. 1:26: Dan. 7:9-10; 10: 5-^BrRev. 4:3; etc,), see note,Jn. 4:24

c This perhaps refers to the place that is safe from his enemies of v 9, 12. If it refers to the time of Absalom, he needed to pray for guidance as to where to flee to be safe (2 Sam. 15-18) d Keepmealivebybiintdngmy soul out of uouble andcuttingoff my enemies (V 11-12)

e 10 thing Jehovah Ise

1 My strength (v 1)

2 My teacher of warfare (v 1)

3 My goodness (v 2)

4 My fortress (v 2)

5 My high tower (v 2)

6 My deliverer (V 2)

7 My shield (v 7)

8 My trust (v 2)

9 My conqueror (v 2) 10 My deliverer (V 10)

f Subduing David's people under him suggests that this was written immediately after the putting down of the rebellion of Absalom (2 Sam. 18). This was the only time in David's life that his people rebelled against him

g Compare Ps. 8:4

h 2 things man is like (v 4):

1 Vanity

2 A shadow that passes away

i 10 requests of David in Ps. 144;

1 Bow Your heavens (v 5)

2 Come down from heaven (v 5)

3 Touch the mountains (v 5)

4 Cast forth lightning (v 6) 11)

5 Scatterthem(enemiesofv2, 7-8,

6 shootout Yourarrows(v6) 8,11)

7 Destroy them (enemies of v 2,7-

8 Send Your hand from above (v 7)

9 Rid me of enemies (V 2, 7-8, 11)

10 Deliver me out of their hand (v 7-8)

J waters In figurative language means people(Rev.l7:15).Great waters would mean great multitudes (v 7)

k 2 great sins of men in generak

1 Speaking vanity (V 5, li)

2 Falsehood (V 8, 11)

1 2 vows of David:

1 1 will sing a new song to God (v 9)

2 I will sing praises accompanied by musical instruments (v 9)

m 2 works of God (v 10):

1 Gives salvation :o kings

2 Delivers David from the sword

n 7 reasons for deliverance from enernies

1 That our sons may live (v H-12)

2 That out daughters may be strong and beautiful (v 12)

3 That our garners maybe full fv 13)

4 Thatour sheep maybe plentiful (v 13) (V 14)

5 That our oxen may work in peace

6 That there maybe no plunder and captivity (v 14)

7 That there maybe no complaining in our streets (v 14)

^ Cont. from column 2

made desolate by being driven away from all that was dear to him (v 4. Cp. 77:3: 107:5: 142:3)

k David set a true example for all men in distress. He did not give up God or lose faith, but trusted fully in Him to bring him out of his troubles, and He didfPs. 18:19: 28:6: 34:4. 6)

I 7 things to do in distress

1 Remember the days of old when God delivered from all troubles (v 5; 34:4-6)

2 Meditate on God's works (v 5)

PSALMS 145. 146. 147

Praise for God's mercy

An exhortation to praise

a Sthlngi that constitute happiness the 7 things ot note n, v 12 and the 8th - to haveJehovahasGod/vl5).Cp. with the 14thing that constitute happiness in 146:5-1 b 8fold vow of pavld to praise God;

1 I will extol You, ray God and King (vl)

2 I wlllbless Youiname for ever and ever (v 1)

3 I will blesj You every day (v 2)

4 I will praise Your name for ever and ever (y 2^

51 will speakof Your glorloushonour and majesty (v 5^ works (v 5\

6 I will speak of Your wonderful

7 I will declare Your greatness (v 6^

8 I wlU speak the praise of the Lora (V 21)

c lO proofs of greatness of God:

1 He is great (v 3)

2 He is greatly to be praised (v 3)

3 His greatness is unsearchable(v 3)

4 Everygeneratlon shall praise Youi works (v 4)

5 Every generation shall declare Your mighty acu (v 4, 6)

6 I (David) will speak of the glorious honour of Your majesty (v 5)

7 I (David) will speakof Your wonderful works (v 5, 6)

8 A11 men shall speak of the might of Your terrible acts (v 6)

9 They shall abundantly uner the memory of Your great goodness (v 7)

10 They shall singof Your righteousness (v 7) d lOOlh prophecy in Ps. (145;4). Next, v 6 e 101st prophecy in Ps. (145:6). Next, v 7 f 102nd

prophecy in Ps.(145:7). Next, v 10. These 3 prophetical statements are being ftdfllled and ^'Ul continue in fulfiUmeot In all eternity g 12 things Tehovah is in Ps. 145:

1 God (v 1)

2 King (V 1)

3 Great (V 3)

4 Gracious (v 8)

5 Full of compassion (v 8)

6 Slow to anger (v 8)

7 Great in mercy (v 8)

8 Good to all (V 9) tion (v 9)

9 Tender and merciful to all crea-

10 Righteous in all His ways (y 17)

11 Holy in aU His works (v 17)

12 Near to allwhoprayin tiuth(vl8) h Sfold character of Jehovah;

1 Gracious(v8) TGood (v 9)

2 Compasslonate(v8j 6 Tender(v 9)

3 Self-contioUed(v8) 7 Righteous

4 Merciful(v 9) 8 Holy (v 17) 1 103rd prophecyin Ps. (145:10-13. un-

fdfllled, but wUl be fulfilled in the Millennium and the New Earth). Next, V 20

8 eternal-kjngdom facts

1 All Your works shall praise You (y

2 Youi saints shall bless You(v 10) 10)

3 They shall speak of the glory of Your kingdom (v 11)

4 TheyshaUulkofYourpowerfvllj

5 They shall make Your wonderful acts knowntoallmen (v 12; Isa.ll:9)

6 They shaU make the glorious majesty of Your kingdom ktuwn to all men (v 12j

7 Your kingdom is eternal (v 13)

8 There will be eternal generations of natural people (v 13: Gen. 8:22; 9: 12; Isa. 9:6-7; 5§:21; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33; Rev. 11:15; 21:4-5)

j 14fold providence of Goit

1 He upholds all that faU (v 14)

2 Raises up all that are bowed down (vl4)

3 AU eyeslooktoHlroforlife(vl5)

4 He gives all their meat in due season

5 Satisfies everylivingthing (vl6)

6 Is righteous in all ways (v 17)

7 Is holy in all His works (v 17)

8 Is nigh to all who pray (v 18)

9 Is nigh to all who pray in truth

10 Fulfills the desire of them that fear Him (v 19)

11 Listens to their cry (v 19)

12 Saves them that fear Him (v 19J

13 Preserves aU that love Him (v 20)

store: that our sheep may bring forth thousands and ten thousands in our streets:

14 That our oxen may be strong to labour; {hat there be no breaking in. nor going out; that there be no complaining in our streets.

15' Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord.

PSALM 145

Nineteenth Psalm of Praise David's Psalm of praise.

1 Fourfold personal praise

to God

j T WILL extol thee, my God, A O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

2 Twelvefold greatness of

God

3 '" Great is the Lord, and greatly to be praised; and his greatness is unsearchable. *4^0ne generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works. *6 'And men shall speak of the might of thy terrible acts: and I will declare thy greatness. *7 'They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

3 Sixfold character of God

8' The Lord i5 *gracious. and full of compassion; slow to anger, and of great mercy.

9 The Lord is good to all: and his tender mercies are over all his works.

4 Conditions of the eternal

kingdom

•10 'All thy works shall praise thee. O Lord; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

5 Fifteenfold providence of God

► 14 The Lord iupholdeth all that *fail, and raiseth up all those that be bowed down.

► 15 The'eyes of all wait upon thee; and th ou givest them their meat ir? Mue season.

16 Thou openest thine hand, and " satisfiest the desire of every living thing.

17' T'he Lord is righteous in all his ways, and holy in all his works.

MS The Lord i"y *nigh unto all them that call upon him. to all that call upon him*in truth. ►19 He will 'fuL&l the desire of them that fear him: be also will hear their cry, and will save them.

*20 The Lord preserveth all them ^that love him: but 'aU the wicked will he destroy.■< • 21 My mouth shaU speak the praise of the Lord : and'let all flesh bless his holy name for ever and ever.

PSALM 146

■« Twentieth Psalm of Praise

1 Fourfold praise to God

• PRAISE ve the Lord . Praise '■t the Lord, O my soul.

2 '•While I live will I praise the Lord: } will sing praises unto my God while I have any being.

2 Frailty of man: wrong

trust

3 Put not your trust in princes, nor in the son of man,'in whom there is no help.

4 His breath goeth forth, he retumeth to his earth; iin that very day his thoughts perish.

3 Fifteenfold greatness of God; right trust

5* Happv is he that hath'the God of Ja'cob for his help, whose hope is in the Lord his God:

6 Which made heaven, and earth, the sea, and all that therein is; which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners:

8 The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous:

9 The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he tumeth upside down.

10 ^he Lord shall reign for ever, even thy God, O Zi'6n, unto all generations. Praise ye the Lord .

PSALM 147

Twenty-first Psalm of

Praise 1 Praise: ten acts of God

rfO RAISE ve the Lord : "for it "Jr is good to sing praises unto our God; for it is pleasant; and praise is comely.

2^ The Lord doth build up Je-ru'sa-16m: he gathereth together the outcasts of Is'ra-el.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the*number of the stars; he calleth them all by their names.

5 Great is our Lord, and of great power: his understand ing is infinit_ e-

6 The Lord lifteth up the

14 wiU destroy the wicked (v 20) k He helps aU that cannot keep their feet - the weak and infirm. He shores them up. He is their prop. If they wiU rely on God the strongest power cannot overcome them (1 Cor. 10:13) 1 God is represented here as a universal Father, providing food for every Uving creature (v 15) m The kind of food suitable for every

species in all stages of Ufe (v 15) n NotonlyisGodtheproviderofaUcrea-tion; but aU are fuUy satisfied with His provision (v 16) o The Lord is right and just in all His deaUngs with aU creation (v 17). No one can say that God has shown Himself a respecter of persons or unjust in the minutest detail a 4 classes whom God is oigh to:

1 Those who pray (v 18)

2 Those who fear God (85:9)

3 Those broken in heart (34:18) 8)

4 Those who draw nigh toGodyas. 4;

3 important things nigh to matt

1 God(Dt. 4:7; Ps. 145:18)

2 The Word ot God (DU 30:14; Kom.

3 Salvation(Ps.85:9) 10:8) b Emphasis Is placed upon praying in

truth with an upright heart and desiring God and His mercies (v 18) c 12ihingsGod will do for praying men:

1 Be gracious to them (v 8) (v 8)

2 Manifest His compassion to mem

3 Be slow ofanger with them (v 8)

4 shew them great mercy (v 8)

5 Be good to them (v 9)

6 Uphold them if they fall, are bowed down and defeated (v 14)

7 Provide for them (v 15-16)

8 Satisfy their desires (v 16, 19)

9 Bealwaysnearthem(v 18;Jas,4:8)

10 Hear their prayers (v 19)

11 Save them (v 19)

12 Preserve them fv 20)

i 7 conditions of gospel benefits

1 Repent - confess sins (2 Chr. 7:14j Lk. 13:1-5; 1 Jn. 1:9)

2 Obey - keep the commandments (Ex. 15:26; Pr. 3:1-4; IJn. 3:21-22)

3 Fear God (34j9-10; Eccl. 12:13)

4 LoveGod(v20; Mt. 22:37;jn.l4:l5)

5 walk uprightly (84:11)

6 Abide in Christ and have His word abiding in us (Jn. 15:7,16; Rom. 10:17)

7 Have faith (Mt. 21:22; Mk. 11:22-24; Heb. 11; 6; Jas. 1:5-8)

e 104th prophecy in Ps. (145; 20, unfulfilled). Next, 146 10 f David recognized the oft repeated

Bible doctrine of eternal generations

0 f natural people, or he would not have admonished all flesh to praise God eternally (v 21)

g 4 admonitions of Ps. 146:

1 Praise you the Lord (v 1, 10)

2 Praise the Lord, O my soul (v 1)

3 Put not your trust in princes (v 3)

4 Put not your trust in any man(v 3-4) h 2 vows of Ps. 146:

1 I wiUpraise God whUe I live (v 2)

2 I wiU sing praises to God as long as

1 have my being (v 2)

i 4 reasons not to trust in matt

1 Therelsnosurehelpinanyman(v3)

2 Man's breath soon leaves the body and he is helpless to help (v 4)

3 Man's body soon goes to dust again and he cannot help (v 4)

4 Man's very thoughts leave the body, and it cannot help one any more than any other dust (v 4)

j As far as the body Is concerned, the thoughts do perish. When it dies and goesbackto dust its very thoughts pa-Ish, i.e., it ca nnot think any more (Gen. 3:19; EccU 3:19). The soul and spirit leave the body at death (Jas. 2:26), so it Is impossible for the Inner man to continue thinking through the dead body of which it is no longer a pan. This however, has nothing to do with the continued thinking of the inner man and it cannotbe used to prove that the soul and spirit are mortal.That they are im mortal.is proved on p.270 of N.T, k 14 things constitute happiness, p. 640 1 See Ig things abp.ut God. j>, 540 m IQSth prophecy Id Ps. (146:10, unful-

aUed). Next, 149:2 n 6 admonitions in Ps. 147»

1 Praise you the Lord. Heb. HaUelu-jah, note, 104:35 (vl, 20)

2 Sing praises unto God (v 1)

3 Sing to God with thanksgiving(y 7)

4 Sing praise with the harp (v 7)

5 Prais« the Lord,OJerusalem (v 12)

6 Praise the Lord. O ZJon (v 12) 3 oee 10 reasons to praise God, b40

p See 34 facts about God , p. 640

q See Name and number of stars. p.b40

t see cxKc n. V 1

b So lew than 6 suchconunaoJs ate 1^, „ .,.. /■-.". !,". .'• U'. • M7:

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u.

k • '

c I:. ' ilman-

agc;;.c:.i V jcai'. -u?i. God

maJeUwi: , allcteauansand

thcjeofdliuiuc. j.'c etcrtuL They will alwaysopeiate JMniended ualeu utn-peied with by fti. , ^ents. Just as

man tampers -Tg rain, so

Satan and jpirii loiwCi aomctimes cause the elements to act conuary to their nornial laws (Job 1:6-22; Eph. 2:2^ d The Vulgate, septuagiat, Arabic, and Anglo-Saxon versions add. "and herb for Lhe service of man" e The horse, of all animals an by Its bcajtv. sueogih, ess

(V10:: ; Pt. 2L- 31; A ::;o..: 15).

Ofall :.-ic horse is used of God

for His icouu(Zech. 1:3-11; 6:1-6), and forftjs army {2Ki.2:11-12; 6:17: Rev. 1*11-21). Horses are symbols of war.farriae.Jeath.anUhcU^Rev.6:l-S^ f The K. . were much depended

on in J ays. King's heralds or

niessengers woo were swift to do their master's bidding were a pleasure to them (1 Sam. 11:3-9; 16cl9:19:11-21: 2 Sara.2:5: 5:11: Dan.3:4. Cp. Isa.52:7) g The Lord made both the horse and the legs of man. but He ukes ao pleasure in them, as men ik>. He ukes pleasure in men who fear Him and hope in His mercy (v 11)

In mos of the versions the 146ih psalm ends with v 11, and the 148tli psalm begins with v 12 h Jerusalem and Zion were both standing when this psalm was written,hence it dates back to a time before the captivities to Babylon, The whole picture is thatof peace and prosperity inlsael and applies to the reigns of David and Solomon more than to other times (v 13-20) i Peace on every border of Israel J A picture of abundant prosperity k In limes of peace and prosperity God's Word is propagated and has free course in the lives of men. In fact, such conditions are really the fulfillment of His Word (V lS-20: Lev. 26: Dt, 23) 1 There is nothing in nature which resembles wool better than large soow flakes (V 16) m In V 16-17 we have the snow, frost,haU, and cold of the winter season: and in v 18 we have the springtime pictured. The cold is driven away, the snow and ice melt, and the frost leaves the ground n jgemon 164. The Last question in Ps. This simply shows that the weather is very severe injudea at times (Cp.MU 24:20). Ahilc ilie earth remains eternally wc sliall have the va nous seasons of cold and ticat, and summer and wir>-tet, as well as day and night (Gen. S: 22) o Soother nauon on earth ever received the revelation ofGodasIsracl Ji'J(rK. 4:8: Rom. 3:2; 9:4-5),Thro_. came all the word of God-tt. revelation to man(v 19-20; Ro;;;. >.-;-5).The Gentiles did not have the law (Rom. 2:12-

16) or the gospel until I'rjcl was broken off ber.iose of un-'lI.c'. ■ v:. !hey were -• ■ ■ and :: a-L pjiuKcfj with I$xa>. ove-

oanu and pn>mises(Mt.21:33—;.>;Rom.

p Heb. Hallelu-JA M. rrwtc nTT"^)

^ lla.

praise you JAH ruse God:

2 Praise Iroin iii

3 Praise Him in

4 Praise

Mim all

5 Praise Him all His hons

6 Praise fiim, sun (v "^

7 Praise Him, moon (v 3)

8 Praise Him, an stars of light (V 3)

9 Praise Him. heavens of heavens (v4)

meek: be os tetl^ the wicked down to the ground.

2 Sing: eight acts of God

• 7*5ir Lord with

thank. ;)raise upon

the h. ' -od:

S'^Y' 'h«* heaven

with clouds, a;. ; •■• rain

for the earth. : r.elb

grass to grow upon Uie moun tains.

9 He idv eth to the beast his food, and to the young ravens which cry

10 He_deli^ht_eth nfij in the strength of theTiorse: he tak -eth noj pleasure in the'legs of a man

11 The LoBD taket h pleasure in them that fear him, in those that hope in his mercy.

3 Praise: sixteen acts of God

•12 Praise the Lord. O J6-ru'-si-l£m; praise thy God, *0 Zi On.

13 For he hath strengthened

the bars of thy gates; he hath

I blessed thy children within

thee.

• 8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

• 9 Mountains, and all hills; fruitful trees, and all cedars:

• 10 Beasts, and all cattle; creepmg things, and flying fowl:

• 11 Kings of the earth, and all people; princes, and all judges of the earth:

• 12 Both young men, and maidens; old men, and children:

• 13 Let them praise the name of the Lord :^ me alone is excellent; _. is above the earth and heaven.

• 14 He also exalteth the*hom of his people, the praise of all his saints; even of the children of 1$ ra-el,'a people near unto him. 'praise ye the Lord.

PSALM 149

Twenty-third Psalm of

Praise

1 Sevenfold admonition for

saints on earth to praise

God: reasons

^pRAISE^ye the Lord . Sing

14 He maketh 'peace in thy borders, and 'filleth thee with the finest of the wheat.

15 Hc^sendeih forth his commandment upon earth: *his word runneth very swiftly.

16 He giveth'snow like wool: he scartereth the hoarfrost like ashes.

17 He c asteth forth his "ice like morsels: "who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19° He sheweth his word imto Ja cob, his statutes and his judgments unto I5 ra-el.

• 20 He hath ngl dealt so with any nation: and as for his judgments, they have not] known them. Praise ve the ! LoBi>.

PSALM 148

Twenty-second Psalm of

Praise

1 Praise from heaven by

nine things: reasons

jr> RAISE ve the Lord . ^Pitiae '•* ve the Lord froin the heavens: praise him in the heights.

• 2 Praise ye him. all his angels: praise ye him. all his hosts.

• 3 Enisfi ye him. sun and praise him, all ye surs

unto the Lord a new song, and his praise in the congregation of saints. *2 'Let I5 ra-el rejoice in him that made him :*lel the children of Zion be joyful in their King.^

• 3 Let them praise his name in the dance: Let them sing praises unto him with the timbrel and harp.

M*For. the Lord taketh pleasure in his people: he will

beautify the meek with salvation.

2 Tenfold admonition for

saints in glory to praise

God: reasons

• 5'Let the saints be joyful in glory: let them sing alcud upon their beds.

• 6 Let the high praises of God be in their mouth, and a two-edged sword in their hand;

7 'To execute vengeance upon the heathen, and punishments upon the people;

8 Xfi bind their kings with chains, aiid their nobles with fetters of iron;

• 9 Xs. execute upon them the judgment written: *this honour have all h is saints. Praise yg

PSALM 150

Twenty-fourth Psalm of

Praise

1 Where to praise God

moon: of light

• 4 Pnise him, ye heavens of!^^

heav€Osr«nd ve waters that "^^i^E ye the Lord. 'Praise be abovf- ' ' ^°** '" **'* sanctuary:

• 5 Letth •• name of' P^*'*' ^»"n '" the tirmament of the Lord: 'hiS ::•- tjmmanded, j *"■ P**'*'^-

and they were created. ^ ,,„

< He hath a: ' ■.them! 2 Why praise God?

foreverande made

a decree which i,tutU not pass.

2 Praise from earth by twenty-three things: reasons

• 7' Praise the Lo rp from the earSi ye dragons, and

• 2fT*raise him for his mighty acts: praise him according to his excellent greatness.

3 What to praise God with:

ten things

alll

deeps:

*3 Praise htm with the

heavens(v 41

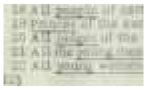
10 Praise ftim, waters above tnc

11 Let them praise His name (v 5) 3 reasons h fjs/;nly th inas to P/*'**?

1 God c "^ J all things in the heave J (v 5)

2 They "tit created to exist eternally, ooi only during the pcnoJof

CoQlinued.column . —^^



1^ Let liiei

(V II) (V 11)

,.11)12)

earth (v

01 VAC earth (v

-fihcearTh(v 12)

12) , aUi-.-aise Hisnamc(v IT)

a 5 reasons for earthly things to Pt'^

1 For God's name alone is excellent (v 13)

2 Ills glory is above the earth (v 13)

3 Hlsgloryi$abovetheheavcn(vl3)

4 He exalts the horn (king) of His people (v 14)

5 Ho IS the praise of all His salms, even the praise of Israel (v 14\

b The kingor ruler of His people (v 14.

Cp.Dan. 7:8,11. 2J-'i4:Rev. 17:12-17) c Israelites are the people that are near

to ilim(v 14: Rom. 9:4-5; 11:1) d Heb. Hallclu-IAH . praise you JAH.

See iK>te, 104:35 e 3 admorutionv

1 Praiic you the Lord (v 1, 9)

2 Sing to Him a new song (v 1)

3 Sing His praise among saints (v 1) f 106th and lafl prophecy in Ps. (v 2-9,

unfolfillcdj. The wtiole pa = iage is a prophetical prayer for God's people and applies to their restoration and reign with the Messiah. First wc have 4 requests concerning earthly saints (Israel)andtheir duties under the .Messiah (V 2-4). Then we have 4 requests concerning heavenly saints (Jews and Gentiles) and their duties under the Messiah (v 5-9) g 4 requests for IsraeL

1 LeiIsraelrejoiceintheCteator(v2)

2 Let them be glad in the King (Messiah, v 2: Isa. 9:6-7; Lk. 1:32-33)

3 Let them praise His name in the dance ^v 3)

4 Letuiem sing praises unto Him with musical instruments (v 3)

h 2 reasons Israel will worship Messiah;

1 Jehovah will take pleasure in them

2 He will redeem them (v 4)

i 4 requests for resurrected saints:

1 Let them be joyful in gloFy" (v 5)

2 Let them sing aloud upon their beds (couches, as they recline, v 5)

3 Let ihero sing praises to God (V 6) 6)

4 Let them have a two-edged sword (v j 7 duties of resurrected saints , p. 540 k This honor (duties of note j, above)

have all the saints (v 9). This disproves the theory that only a special few of the saints will reign with Christ. All who have part in the first resurrection will be priests of God and rule with Christ (Rev. 20:4-6). Enemies will be put down completely (1 Cor. 15:24-28; Eph. 1:10) 1 2 places to praise God:

1 In Hissaiictuaryoneanh(v 1; Ezek. 43:7; Zech. 6:1." -13)

2 In the firmament (neaven,Gen.l: 8) of His power (v 1; Rev. 19:1-10)

T) 2 reasons to praise God:

1 For His niighty acts (v 2)

2 For His greatness (v 2)

^-^^ Com, from colunm 2

man's fall and the curse(v 6) 3 They were created to obey laws for-

evcr(v6j

Here we nave a list of eternal things -the heavcns,heights. angels, hosts, sun, ;iioon, sur>, heavens of heavens, and^ watersabovetheheavensfv l-t))Jeing eternal applies to the eartnly creations of v --' 1 .!-. t 25a ;> to praise God;

^~1 .,„:^ .':. .T the earth (v~7y

2 .:ons to praise Him (sea

mot.)

I; ^ of the oceans (V 7)

4 inings: v 8)

- }

t)

8 V, . > i nd (cyclones, hurricanes, typhoons, tMualls: v 8)

9 U(v 9)

IC V 9)

11 I. . .: i:ecs (v 9)

12 AU cedaTT Tv >)

13 Beasts of the earth (v 10)

14 AH cattle (v 10)

15 -;i(v 10)

16 " T"(v 10)

PSALMS, 150

Praise for Gocfs covenant and favour

a 10 things useful in praising God:

1 Trumpet. Heb. shophar . a comet; a curved horn (v 3, 4": 5; 81:3)

2 Psaltery. Heb. aebel. an instru-ment with 10 strings (v 3; 33:2: 144: 9; note k, 33:2)

3 Harp. Heb. Jdnnor, stringed in-strumenUvS: 33:2; 57:8; 98:5; 147:7; 149:3). See note j, 33:2

4 Timbrel. Heb. toph, tambourine; dium; tabret; tomtom(v 4; 81:2; 149:3)

5 Dance. Heb. machowl . a tound dance; to whirl (v 4; 149e 3. Cp. Ex. 15)

Conrinued. column 4 ^

Sfold grief of David (6:1-7)

1 I am weak (exhausted, v 1)

2 I am g.ck~ - heal me (v 2)

3 Mybones are vexed (tremble, v 2)

4 My aoul is sore vexed (trembles, 2, 5)

5 I am weary with pain (v 6)

6 I weep allthe night long (v 6)

7 My eyes are consumed (simk, v 7)

8 My eyes wax old (withered, v 7)

8 requests to Jehovah-Eloblm (7:1-9)

1 Save me from my persecutors (V 1)

2 DeUvei me from them (v 1)

3 Arise, O Lord, in tMne anger (v 6)

4 Lift up Thyself because of enemies (v6)

5 Awake for me to judgment (v 6)

6 Judge me,0 Lord,in rightouesness (v8)

7 Letthewickednessofraanend(v 9)

8 Establish the just (v 9)

15 reasons God chooses babes (8:2)

1 That God might use them to defeat the enemy and the avenger by preaching and by testimony (v 2; Rora. 1:16: ICor. 1:18-24; 2:1-4)

2 That He through perfected praise might honor Himself and quiet the avenger (Mt. 21:15-16)

3 That truth in all its purity and simplicity might be revealed to men (Mt. 11:25-27)

4 That growth might be experienced Lhrougn the sincere milk of the Word (1 Pet. 2:1-2; Heb. 5:11-14)

5 That souls might be saved through the foolishness or simplicityof preaching (1 Cor. 1:18-24)

6 That God may put to naught the wisdom of the wise and the understanding of the prudent (1 Cor. 1:19)

7 That the wisdom o f the world might be exposed as foolishness (1 Cor, 1:20)

8 That God'sleast wisdom might be shown to excel man's greatest (1 Cor. 1:25)

9 That His least power might be manifest to be greater than man's strength (1 Cor, 1:25)

10 That the wise maybe confounded (1 Cor. 1:27)

11 That the mighty man may be humbled (1 Cof. 1:27)

12 That the things which are might become as nothing (1 Cor. 1:28)

13 That God's plan of choosing the base and despised of the world in preference to the high and honored might be known to all (1 Cor. 1:28)

14 That no flesh should gloryinGod's presence (1 Cor. 1:29-31)

15 Thatthewisdom andpowerofGod might be demonstrated in simple believers before both men and angels (1 Cot, 1:30-31; 4:9-14; Eph. 3:8-11)

The solar system (8:3)

Our solar system is about 6.004000,000 miles across. Our galaxy, called the Milky Way, contains roughly 400 billion stars, which are suns, each with its family of planets. The nearest star is26,000,000, 000,000 miles away. It is estimated that there are 100 billion galaxies like the Milky vVay. This would make 40,000 milUon, million, /nillion (40 sextillion) stats or suns in ^ace.If each sun is the center of a solar lystem there are 40 sextillion solar systems or 1,480,000 milUon, railUoo, million planets and satellites in space. Of the 360, 000 million, million, million major planets 10% are believed habitable. The earth is believed to be 5 1/2 billion years old and middle-aged by celestial standatds.Funheut is believed that if man ever reaches other

sound of the*trumpet: praise him with the psaltery and harp.

- 4 Praise him with the timbrel and dance: praise

with stringed instruments and organs.

- 5 Praise him upon the loud cymbals: j)raise him upon the high soundmg cymbals.

- 6 Let every thing that hath him breath praise the Lord. " Praise

ye the Lord .

Summary of Psalms

Date and place: Written in Palestine and BabylcJn from about 1,500-450 B.C.

A uthors: lOOpsalmshave names prefixed to them.They are: Moses (1), David (73), Solomon(2),A saph(12), Heman(l), Ethan(l), and sonsofKorah(lO), David and Solomon wrote several of the remaining 50 without authors' names, as is proved in the notes. A uthorship of others cannot be determined. Ezra is perhaps the collector and compiler of Psalms in its present form

Theme: Christ; God; the Word of God; creations; sufferings and redemption of God's people

Statistics: 19th book of the Bible; 150 chapters; 2,461 verses; 43,743 words: 2,027 verses of history; 160 verses of fulfilled and 274 verses of unfulfilled prophecy; 164 questions; 413 commands; 338 acts of God; 124 vows; 174 statements of praise; 118 complaints; 72 facts about Judas; 865 facts about God; 235 things about God's Word; 182 jtatements of testimony; 97 promises; 128 facts about Messiah; 281 blessings; 190 facts about the psalmists; 78 acts of the righteous; 101 acts of the wicked, plus 233 sins; 582 requests; and 187 reasons for the requests

In studying these requests it can be seen how few concern God and His will. Most of them concern man and his begging to get out of trouble

General facts about the book of Psalms:

1 Title: The Heb. title is SepherTehillim .The book of Praises. The English Psalms is from the Gr.utle Psalmoi, songs. Trans, psalms 7 rimes in the N.T. (Lk.20:42; 24:44; Acts 1:20; 13:33; ICor. 14:26; Eph. 5:19; Col. 3:16). The word Psalter is from Gr. Psalterion . a harp, or other stringed instrument

2 The dispensarionalaspectofPsalmsmustbekeptin mind, for repeatedly the lstand2nd advents of Christ, the future tribulation, the Millemuum, and other periods of God's plan for man are mentioned

3 Psalms is divided into 5 books in the Heb. Bible for some unknown reason, if not to conespond with the 5 books of Moses or the Pentateuch. Psalms as we have it today is just like it was when Christ used the book

Book I. called the Genesis book of 41 psalms (1-41). Its general theme concerns man-God's counsels from the beginning to the end in relation to man. It begins, likeGenesis, withGod's blessingupon man (Gen. 1-2 with Ps.

1), show^ing him that his blessedness consists in obedience to and occupation with God's Word. It continues with man's falland rebellion (Gen, 3-11 with Ps. 2-15), It ends with hope of redemption through Christ (Gen. 12-50 with Ps, 16-41), concluding with a benediction and a double A men (41:13)

BookE, called the Exodus book of 31 psalros(42-72). Its general theme concerns Israel as a nation - Israel's ruin. Redeemer, and redemption. It begins, like Exodus, with a cry from the depth of ruin and despair (Ex. 1-3 with Ps. 41-42), It continues with God's mighty works of deliterance (Ex. 4-15 with Ps. 44-50) and with backslidings,defeatsby enemies, and hardships (Ex. 16-27 withPs. 51-55). It ends with God's redemptive work for Israel and His reign over them (Ex. 19-40 with Ps. 56-72). It concludes with a benediction a nd a double A men (72:19)

Book in. called the Leviticus book of 17 psalms(73-89). Its general theme concerns the sanctuary and its purpose concerning God and man. The book begins with the sanctuary as tela ted to man, revealing the basis of fellowship with God (Lev, 1-7 with Ps, 73-83). It continues with the sanctuary as related to God, showLngthe walk and relationship of the redeemed before God (Lev. 8-27 with Ps. 84-89),In nearly every psalm of this book the sanctuary,and man's relation to itarementioned.ltconcludeswithabenediction and a double Amen (89:52)

Book IV, called the Numbers book of 17 psalms (90-106). Its general theme concerns Israel and the Gentiles on earth -the counsels ofGod revealing no hope

Continued , p. 667

planets he m a y find himself just a I primitive and comparatively new in I existence considering other beings on other planets. Planets are invisible to terrestrialtelescopesbecause they are cold masses emitting no light of their o\m. One thing is certain, the Bible teaches that the heavens are now inhabited (2 Chr, 18:18: N'eh, 9:6; Job 25:3;Dan.4:35;Mt.22:30;Lk. 2:13-14; Eph. 1:14-15; CoL 1:16-17: Rev. 12: 12; 13:6; 19:14)

The earth which is about 25,000 miles in circumference has a solid content of 264,544,857, 944 cubic miles. It is small compared to other plane:s. Thesunisl,300,000timesasbigasthe earth;Jupiter 1,400 times; Saturn 1,100 times;and Uranus 800 times,as big.The sun is 2,777, 000 miles in circumference. Its surface is 366,252,303,118, 866,128 cubic miles.Many of the other heavenly bodies are supposed to be much larger. Comets and many otrier bodies are bigger than tne earth. The cometof 18HA.D.hadahead 112,000 miles in diameter and a tail 112,000, 000 miles long. It is supposed to appear again in 3,000 years. Mercury is said to be 36,000,000 miles from the sun; Venus 67,250,000; Earth 93.000, 000: Jupiter484,000,000; Saturn 887,000, 000; Uranus 1,787,000,000; Neptune 2, 797,000,000; and Pluto 3,675,000, 000 miles. A modern 200 inch telescope can see things in space over

600,000,000 light years from the earth, or 3l,600,000,000,000, 000, 000, 000 (3 sextillion, 600 quintiUion miles from earth).This is how far light can travel in this many years at the rate of 186,324 miles a second. A light year is about 5,800.000.000,000 miles. The new Supernova recently discovered is supposed to have 10,000,000. 000, OOO, 000,000,000,000 (10 septillion) times more energy than the hydrogen bomb

The works of God's hands (8:3)

TheheavensbelongtoGodand are the work of His fingers. The word finger is used 2 times of God's powei (Ex. 3:19; Lk. 11:20). The word in the plural is always used in a literal sense. Here it is used in the same sense as the word hands which God used to form, all things out of material which He created or brought into existence by His .\'ord(v6)

The works of God's hands: He formed

1 The eanh(Ps. 8:3, 6; 90:2; 955)

2 Theheavens(Ps.8:3; 19:1: 102:25)

3 The planets (Ps. 8:3: Isa. 40:26; 45:12; 48:13; 2Ki.23:5;Heb.1:10)

4 Allcreatures(Gen. 2:7-25; Job 26: 13; Rom. 9:20; 1 Tim. 2:13)

5 All things (Pr. 26: IC)

Tne doctrine of m.aii (8:4') Tl'.e word man is found 2, 576 times in

a Hri>. Hallelu-jah ,praise vouIA H (note. 104:35). Anappropriate ending for the book offtalms.the hymn-book of Israel

^ Com, from column 1

6 Stringed instruments . Heb. minnim. strings, like a zither (v 4)

7 Organ. Heb. uggab. a wind instrument like a flute (v 4; Gen.4:21; Job 21:12; 30:31)

8 Loud cymbals. Heb .tseltselim, 2 hollow plates of brass (v 5)

9 High sounding cymbals (v 5) 10 Every living thing (v 6)

Scripture, 28 Heb. and Gr. words are trans, man, meaning Adam, male, husba nd, mortal, mighty man, a human being

1 Man's creation:

(1) Inner man created (Gen. 7: 5:1-

L-26-

27: S:l-2)

(2) Body formed of dust (Gea 2:7; 3:19)

(3) Made inGod's ow n image bodi-ly. Heb. tselem , shape, figure, bodily form (Gen. 1:27; 5:3; 9:6;Ex. 20:4;Lev. 26:1; Ps. 73:20; 106:19; Isa. 40:19-20: 44:9-17; 45:20; 48:5;Jer. 10:14; 51:17)

(4) MadeinGod'sownUkenessbod-ily. Heb. demooth, model, shape, similitude, resemblance (Gen. 1:26; 5:1, 3; Isa. 40.18; Ezek. 1:5, 10, 13. 16, 22, 26, 28; 10:1, 10, 21-22)

The Gr. eikon confirms the idea of bodily image and likeness (Mt. 22:20; Acts 19:35; Rom. 1:23; 11:4; ICor. 11: 7: 15:49; Col, 1:15; Heb. 10:1; Jas. 3:9; Rev. 13:14-15)

Dt. 4:15 or no other scripture does away with the bodily form of God. Just because Israel did not see any form when God spoke is no proof that He is bodiless and without form any more than someone else who might be heard and whose body is not seen. Many in Israel did see God's body(Gen. 18; 32: 24-30;Ex. 24:9-ll;Josh. 5:13-15;Judg. 6:11-23; 13:3-23; 1 Chr. 21:16-17: Job 42:5; Isa. 6: Ezd<. 1:26; Dan. 7:9-14; 10:5-6: Acts 7:56-59: Rev. 4:2-5; 5:1-7; etc. See note r, Jn. 4:24)

There is no question but what man was made in the likeness of God in soul and spirit (Eph. 4:22-24;Col. 3:10), but this does not do away with the body image and likenessof God, asin all the above passages. All angels and spirit beings have bodies as well as souls and spirits (The sp irit worl d,p.632). Even resunected human bodies are called spiritual (1 Cot. 15:42-4^. yet they wiUalsobe material (Lk, 24:39; PhiL 3:21).Misundersiandingof ihis subject comes from not knowing what spirits are like. See Angels and Demons on p. 632-633

(5) The body is wonderfully made (Ps, 139:14). It conasts of various chemicals - iron, sugar, salt, carbon, iodine.phosphorus, lime, calcium, and others - about 98? worth. The body has 263 bones; 600 muscles; 970 miles of blood vessels; 400 czps on the tongue for iaste;20,000 hairs in the ears to tune in to all sounds; 40 lb. jaw pressure; 10,000,000 nerves and branches; 3.500 sweat tubes to each sq. inch of skin or 40 mUes long; 20,000,000 mouths that suck food as it goes through the intestines; 600,000,000 air cells to the lungs that inhale 2,400 gallons of ait daily; and a telephone system that relates to the brain instanUy any known sound, taste, sight,touch,or smell. The heart beats 4,200 times an hour and pumps 12 tons of blood daily

(6) Man'ssDulistheseatoftheemo-tions. passions, desires, appetites, and all feelings. See Soal in Index

(7) Man's spiritisthe seatoftne intellect, will, and conscience.lt is capable of all divine powers only in a lesser degree. See Spirit, p. 628

(8) The inner man,consisting of soul and spirit,isetemal.See note,1 Pet. 3:4

(9) Man was made a little lower than angels (Ps. 8:3: Heb. 2:7)

(10) ^ewascreatedsinless,but capable of sin (Gen. 2:17; Rom. 5:12-21: Ijn. 3:4)

(11) le was made a 3fold being -body, soul, and spirit (1 Th. 5:23; Heb. 4:12)

(12) His fles.h differs from all other creatures (1 Cor. 15:19)

Co:iti!;ued, :'ext page

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A Soul inii ipirlt rxM Jud (Cen. J 7)

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Mcb. ' . 1 lJ-l&;keY. 6 ^-U;

1 Ki. ^ - lob 14 10: 2 Sam. 12 19-23. EccL 12:7)

C Soul anJ irirli are tinman's body. b jt arc t)i - .7. lo' Cot.

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jl'oTttiebody(Pr.

i: Zech. \2A: 1

■1 be killed but noi the . Lk. U:5)

ilr.;,.

E The v>iriica)ibe willing: the Hesh poxetless lo execute (M(. 26 3^-41}

F Both Qesii and spirit are to glonfy GoJ(l Cor. 6 20)

G Both Qe$h and spirit can be filthy or holy (2 Cor. 71)

M Ttie inner man is eternal: the body mortal (2 Cor. i 16-18)

1 The in; . ' .V. *:scious

after lean -. 17: J:

Lk. 16 19- 1. - .' jo.jii. ii^o-.o; Acts 2:27;Ep«i. 3 15; 4:8-10: 2Cor. 5 8: 12: 1-4 Phil.l;21-J4. Heb. 2:14-15; 12 •23: 1 Pet. 34. note: Rev. 6:9-11)

1 The spirit and xxil are not ihe breath (Job 34 14-15). To prove this tr> subnnmin; broach for yirit and soul in Ktiptures and see how ridiculous it is. Try this with Ps.ld:7: 106:15; Lk. 12; 19; Ac« 23:8-9: Rom. 2:29: 1 Cor. 2: 11: i:6; 6:20; 2 Cor, 7:1: Gal. S:2a; 1 Th. 5 23; neb. 412: 10:38-39; Rev. 6 9-11

K Souls can be dead while uie bodie* are aUve(Mt,8:22: Eph. 2:1-9: ITim. 5:6. Rev. 3:1)

L Souls of the righteous have eternal life even after the body dies (Jn. 3:16: 5:24; 6 47. 53. 63: 1125-26; 1419)

M Souls of itie wicked are abo con-jcious after the body dies (See Hell , p. 620-622)

'• Resurrection of the dead refers to the bodies coming to life again, not the souU(Dan, 12:2; Jn. 5 28-29: 1 Cor. 15 J5-54; Rev. 20:11-15)

O Souls ofthe righteous go to heaver, at Jeatr.(2Cor. 5:8:Eph. 3:14-15. PhlL l;21-24;Heb.l2:23:Rev. 6:9-U).Their bodies go to graves (Jn. 5:28-29: Dan. 12:2)

P Soulsofthe wicked go CO heU while the bodies9> to the grave (Lk. 16-19-31; Ita. 14:9: Rev. 20:11-15)

O The body is the house of the inner

riaM(lCoc. 2:11; 2Cor. 5:1-8: Phil. 1

■il-24; 2Pei. 1:13-15: Job 4 19: 14 22;

- - -.12 1). The joul and spirit

ody exec lies. .Mai. through

.. ., .'--.jI Qf world-con-

■ e soul, self-con-

> .--._ -;---kj .uiespirit.Cod-

consdousiiess

R Man has a body but he is not a body: a soul but le is not a soul; and a spirit but le IS iiota giirit bei/igfl Th. 5:2J)

S .Mail iLas a will, making >iiir i ii

every seoie a free moral agent and a

' .3:16:7 17. Rom.

i 17; 2Pet. 1:21;

KCV. .._ 1 /")

T The body can be put off and put oo attain (2 Cor. (1-8; 2 Pet. 1:145^,This rcviuirci a separate iooer man from the body Itself

U Souls are now iiiimoctalfntye m, 1 Pet. 3:4); bodies are not

2 Mail oil probatioo

(1) Given doiiiiiiioii over !'« earth and other platiets ((',en. 1:26-28; Ps. 8:3-8; 72:8)

(21 CoiTiiDandeJ to multiply and re-plejiisti the earth funnerly pleiii shed by I'ic pre-Adarrtfccs (Gen. 1 26-28. Co. Gen. 3tl)

(3) Given leqwnsibililytodccu t c garden and to keep out all enefiics (Geii 2 15, note)

(4) Given full liberty but with one restriction (Cen. .16-17:3 1-3)

(5) Given cccrnal life and glory on condition tlui iie not An (Cen. ^16-17. Rom. i :J)

J T'le fall of man (Gen. 3):

(1) Manwas createdtlnleu.butca-pable of an or iramgrcsdon uf law (Geii. 2:16-17. I Jii. J 4)

(2) Te-:rced by Satan thicugli the serpent (Gen. 31-8; 2 Cor. 11 1-3)

(J)

ikX A- ^

(4\S1U -,:

will,put insii.

CIvedlocommit Mn, > G. 1 Tim. 2 14) J vx)laiitary act of the tcj fruip wittiout(Rom. Sc 12-21). r cTc His no rin in human natiae. fnbrc: u:i is the spirit and nature of f -• j vil working in men (note f, 2 a>r. :T>

(•^1 Sin ca:: I • , jenialofthe

■; will iriv. , ,tion of the

..li^fnian ovci ; . ...; „i God(Gen. 2:16-17)

(6) Sin came throuii'. unbelief of God's word (Gen. j 16-17; 34-6)

(7) Sin came through rebellion against God's Word (Gen. 2:16-17: 31-8)

4 Effects of chc fall. .Man became: (l)SeparaCeJ tror r,od(I«». 59:2)

(2) Depraved in nature (Eph. 2:1-3)

(3) IR xjraiit and bUnd (Eph. 4:13)

(4) Evil in conscience (Heb. 10:22)

(5) Corrupt and Jeceiiful in heart (Jer. 17:9: Mk. 7 U-21)

(6) obstinate ano rebellious (Acts 7:51; Rom. 8:7; |»a. .8:14)

(7) Evil in thoughts (Gen. 6:5)

(8) Lustful and ungodly (Jn. 8 44; Rom. 7:5-23: 1 Cor.6 9; Gal. 5:19)

(9) Dominated by Satan (Jn. 8:34. 44. Eph. 2:2; 1 Jn. 3 8)

(10) Servants of sin (Jn. 834; Rom. 1 18-32; 6:16-23)

(11) Dead in sin (Eph. 2; 1-9)

(12) Doomed to eternal hell without God or hope (Eph. 2:12: Rom. 6:23: Ps. 9:17;Mt.25:46:Rev.l4 9-11. 20:11-15)

(13) Shortof God's glory(Rom. 3:23)

(14) Subject IP suffering and deatli (Gen. 3:17-:9; Ron;. G:21-23)

(15) Cursed of God to hard labor (Gen. 3:11-24)

(16) Mortal, imperfect, and weak Qob 4:17-21; Ps. 39t4-5; 103:14-15: Mt. 6:27: GaL 6:3)

(17) Universallysinful(Rom. 3:9-23)

(18) Sinners by birth and practice (Roro. 5:12-21; Eph. 2 1-3. Ps. 51:5)

(19) Children of the devil (Jn. 844; 1 Jn. 3:8-10; 5:19; Mt. 1338)

(20) Subject to 9ckness,disease,pain, and aU present evils of earth (Ex. 15: 26. Di. 28:15-68; Jn. 10:10: Acts 10: 38; Rev. 21:3-7: 22:3)

(21) Shoft-lived. Ufeis c ompated to:

A A pilgrimage (Gen. 47 9) B Water spilled on the ground (2 C .Vind(Job 77) Sam. 14:14)

D A passing cloud (Job 7:9> E A weaver's stmttle (Job 7-6) F A shadow (Job 14:2; Ps. 1444) G Flowers t^.atfade away(Job 14:2: Ps. 103:15; Isa. 40:6-8; Jas. 1 10: 1 Pet. 1:24. Cp. note 1, Ps. 90:5)

r) crass that dies(Ps. 372: 90:5-6: 1 PCL 1:24^

I Green heibs that wither (Ps. 372) J Nothing (Ps. 39 5) K A dream (Ps. 73:20) L Sleep chat is soon over (Ps. 90:5) M Vanity (Ps. 144 4) N A vapor Mas. 4 14) Ail this will end in the '.cw Earth (Rev.21 3-7; 22 3,4-5). Brevity of life can be lengthened by obedience and faith. There is no set day for n into die (Ex, 20 12; Pr. 3; 16; 911. Ps, 91; 1 Cor. 11:30: Eph. 62; 1 P«. 3:10-11)

5 God's appraisal of man:

(1) God nasgiven the revelation of fllrr.self, liscreatloii.an.j "u man,wthat man might k:, . , presc:it responsibility, nj . -^i y. ; ne Bible is Che record of this rcvel.ition(2 Tim. 3 16; lleb. 11. 4 K)

(2) Cod appraises man as t he ftighesi of creation. Man Is worth:

A Making nlrn lord of creation (Ceo. 1 26-31; Ps. 8 3-3)

B AU of milleniiiuKis of effort lo redeem iara(Heb. 1 1-j. 2 Pet. 39)

C More than the whole world (Mk. 8 36)

D Giving of God's only begotten Sonto redeem him(Jn. 1 \f. ■ rv 17)

E Kestorlng to :us Ion as eternal ruler o: in.

7 18. 27; Rev. 5 10; 22.4-.1)

F Trusting with eternal aui^iortiy and life to help God aJr- i astet the affairs of t:c universe (Roi: ■ 17-18; Rev. 2:27-28. 5 10. 2. 4-5)

C Placl .a hlii< on a: c.ual bais with Jesus '-' : t,)

righieousn' y

and future glory (Mt. 10:24-25: Rom. 8 18; 2 Tim. 2:12. 1 Pel. 2 21; 41; Rev. 2 26-27. 5 10; 2-2:4-5)

H Making piovidon for body. ioul. and spirit, here and hereafter. See N.T. Promises, p. 316

1-;^.

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6 Mail's part in redemption:

(1^ .Man Is commanded to repent and obey the gospel (Mk. LIS; 16 15: Lk. 13:3. 0). See N.T, Commands. p. 313 of the N. T.

(2) Man has a partinche new birth. salvation.the continuation of Christian Life, works, and conformity to the gospel (Col. 2:6-7; 2 Pet. 14-10; 3:18)

7 Man's de «iny:

(1) Man cnartshls own destiny by his conformity or rx>n-Ka)nformlty to the gospel (Lk. 16 15-16: Lk. 13 3. 5)

(2) Eternal life with God in heaven andon earth is the destiny of chose who conform to triith (Jn. 14:1-3: 1 Th. 4: 13-18; Rev. 5:10: 22:4-5)

(3) Eternal hell and puiiishment are the destiny of those whotefuseio ol>ey truth (see Hell , p. 620 Lk. 12; 5, note; Mt. 25:41,~?5r Nik. 943-49; Rev. 14: 9-11: 20:11-15: Isa. 66:22-24)

God miiidftil of man (8:4)

Heb. zakar . to mark or remember con-tinually.as perpetual irx:ense ridng: to set the heart H)on; to keep continually in merciful view. Trans, mindful (v 4; 111:5: 115:12: IChr. 16:15; Neh. 5:17: Isa. 17:10); remember 171 cimes; and remembrance 13 times (Num. 5:15; etc.). Tfut God should remember in mercy such miserable beings, is great condescension; that He should actually visit them by assuming their own nature.by dwelling among them, and by giving His life a ransom for them is mercy and love indescribable a n d divine

7 ways God visits man (84)

iBy coming Himself (Dan. 7:9-14)

2 By sending Christ (Isa. 48:16: Jn. 3:16)

3 BysendingtheHolySpirit(Jn. 16:7)

4 By sending angels (Heb. 1 14)

5 By prophets (Acts 3 21; Heb. 11)

6 By dreams and vidon$(Dan. 2:28; 4:1-7; 7:1; 8:1: etc.)

7ByHisWord(2Tlm.3:l6:Heb.4:12)

Man's dominion (8:6)

Thispassage places man at the head of allGod's works-the heavens, including Che sun, moon, and stars (v 3), and the earth, including all living things (v 7-8). It makes him next to God in position and power over all creations. T bus A da m wa 5 originally made higher than the angeb, but by an he was broughc very low and made subjecc Co deach. Sow, man in his lessened estate (short of God's glory. Rom. 3 '23), is below angels. Christ, Himself, wa s made lower for a time to uke man's low place and to raise Wn again higher than angels, as he originally wa LChrlB has been exalted CO a place higher chin angels or any ocher bang except the Father (Eph. 121-23. PWl. 2:9-11. 1 Pet. 3 22). Redeemed man is to be raised up to that exalted position with Him(Rom.8 17-18.Eph 2:6-7; 3 8-11 2 Tim. 2:12; Heb 2 5-11 Rev. 16. 5 10: 22:4-6)

10 acts of God (9:3)

1 Turned back enemlej (v 3)

2 Dearoycd enemies (v 3)

3 VI:: Jlcaced Che came of right (v 4)

4 JuJged righteously (v 4)

5 Rebuked the heathen (v 5)

6 nc«royed the wicked (v 5)

7(.1 lied their memory to perlsh(vS)

8 :V:itroyed desuoycrs (v 6)

9 [Vitroyed cities (v 9)

10 liestri'yed mon ument s of the wfcked (v 6)

Wtiere are the dead ' (9-17)

That hell Is ttte gnve is one of the of all false culls. tion, ctunge the MlMf 1 j! !i« . idgain con-

vert! who ire al oarceptany

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emind one of the ;._i, ;...,-.._.. ^: ..ic new electronic

brain dcuuncd tocranaUlcEnglitfi Into RusMan.It was fed the words.'The iplrii is willing but the fleA Is weak. ' The machine answered with a sentence in Rusflan,'The wttskeylsagreeable but the meat hasgone bad. ' Where Is the hAirrwnybetween the two statements'* To make hell the grave and the grave hell is)usl at ridiculous, for dlfferem Heb. and Gt. words arc used for hell and grave. These a re two distinct subjects and as foreign to each other as heaven is to hell. There is no possible harmony of scdptuies wtien we force the ume meaning for hell and the grave

The following study IS tlie truth of the Bible on all phases of the subject of the dead and theii detday

Death defined

The word deatn as applied co man in Scripture means separation or a cutting off from realizing God's purpose for which he was created. One can logically sitisticme che word separacioti for deach in every sccipcive where ic is used. It will clarify many passages to do so, as we shall see below

Phyrical death

Phydeal death is the separation of the inner man from the outer man; the soul and 9>iiii from the body (note i, Jas, 2:26: 3 kinds of death. p. 213 of N. T.

Spiritual death

Spiritual deatn is separation of man from God because of sin (see3ki nds of deatn , 213). One sptricuaUy Headcan bealivephysicany(Mt.8 22;CoL 2:14; 1 Tim.5:6j, or he can be dead physically and alive in hell, conscious in the soul and spirit or the inner man (point 14, The doctrine of man, p. 618 »nd ttie faces abouc hell, p. 620-622)

Second death: eternal death

The second death means the second and eternal separation from Cod in che lake of fire (Rev. 211: 206. 14. 21:8)

Penally for sin

The penalty tor sin was eternal death or eternal separation from God in helL Had itbeenphytical deach every man would be automatically justified in che aghi of God when he died physically. With che penalty thus paid God could not punish the dnner any funher than physical death. Such death would be the meansofjustiflcacionandthe door CO heaven; but this could not be. Sorre who die pbyacally will be uved and others wiU be lox; so the peiulcy could not be physical death

Neither could it be ^idtual death, which is the suie of man in dn. If so, then all who commit sin would a jto-madcaUy be justified in the aghc of God. This would make commictlng dn the penalty for committing dn, which is ridiculous. It would mean that all who com mil tfn would be saved and go to heaven. This would guarantee eternal life for all men, for all have anned (Rom. 3:23). It would make the salvation of souls foolish and unnecesury. Funhemiore, it would make the death ofChrlH unnecessary, for all men were sinners before He came

The real reiulty for in, there/ore, could not be phydcal or spitiiual death.but eternal deaOi or separation 6om God. Physical death is the result of spiritual and eternal death Eteriul death is the penalty for spiritual death or committing dn (Eph. 2:1-9)

Rcstirrection from spir itual death

Tlie resurrection of man from spirit-ualdeathor separauon from God takes place when one is saved from death in trespasses and ans(Eph. 2:1-10). when he IS born agaln(^In. 3:1-8), is made a newcre»ti»einCnd«(2Cor.5 17-18). and is fully reconciled to God through Chna (Eph, 2 12-16; CoL l;20-2-2; 2.6-13. 2 Cor. 5 14-21)

Immo rullty of Ae soul

The soul and spirit.called the inner man are ImmortaL They continue in full CO ..J, between death and

resirtt : body and in the new

resurit^ >>.u .-.■^, into all eternity (note

(..or.tinued. next page

NOTES

ON

PSALMS CONTINUED

oc Immortality, p. 270 of N. T. Mortality of the body The body is now roorial. It will die and go back to dust (Gen. 3:19; EccL 3:19-21; Heb. 9:27; Jas. 2)26). This procedure will continue until sin is put down and death is destroyed (1 Cot. 15:24-28; Rev. 21:3-7; 22:3)

Resurrection of the dead

This reiers only to the bodies of all men who die.not to the souls and spirits, which are imnwrtaL All scriptures on the future resurrection of the dead, without exception, refer only to the bodies which die and will be resurrected frora dust again (Dan. 12:2: Jn. 5:28-29; ICor. 15: iTh. 4:13-17; Rev. 20:4-6,11-15).There will be no spiritual resunection -a resurrection of the soul and spirit. All ^iritual resunection is accomplished in this life before die body dies(Eph. 2:1-10; CoL2:ll-13), Ifone is not resurrected spiritually bom death in tre^iasses and sins in this life he will remain forever spiritually dead or separated from God (Heb. 9: 27; Rev. 22:11)

No soul-sleep taught in Scripture

All scriptures used by false cults to prove soul-sleep really refer to death of thebodywhichkoowsnothingin the grave. See proof of this, p. 881

Immortality of the body

The body, which is now mortal will become immortal in die resurrection. All scriptures mentioning future immortality refer to the body, not to the soul, which is now immortaL For proof of this see 14 proofs of future i m-mortality of the body, p. 881. and 25 proofs of immortality of the soul. D.270 of die N. T.

The intermediate state

Bythis is meant the stateof the dead between death and resunection of the body. After the body gaes back to dust at physical death(Geii.3:19;Eccl.3:19-21: Jas. 2:26), it remains dead f separated from the inner man) until trie future resurrection day wnen the body will be made immortal (1 Cor, 15:35-54). The soul and spirit continue alive, being immortal either in heaven or hell, until the resurrection day when the body will be made immortal. See 21 proofs of distinction between the material and spiritual natures of many A-U, col. 1, p. 619

At physical death me soul and spirit leave the body (Jas, 2:26), If one is a converted person his soul and spirit go to heaven immediately at death to await the resurrection of the body (Lk. 20:38; Jn, 11:25-26; 2Cor. 5:8; Eph. 3: 15; 4:8-10: PMl, 1:21-24; Heb. 12:22-23; Rev. 6:9-11). If he is a anner his soul and ^irit go to hell at deadi to await the resurrection oft he body (Lk. 16:19-31; 2 Pet. 2:9; Rev. 20:11-15; Isa. 14:9). See proofs below that the soul and spirit of the wicked go to hell, not the grave

5 departments in underworld of departed spirits

There are 5 distinct prisons in the underworld of departed spirits. Not one is the same as the grave, as proved by the following points;

1 Tartarus (1 Pet. 3:19; 2 Pet. 2:4: Jude 6-7). This prison is a special one for fallen angels who sinned before the flood. No human beingsor demons ever goto this prison. See note c, 2 Pet. 2:4

2 Paradise fLk.16:19-31; 23:43).This was the abode of the righteous after physical death where they were held captive by the devil against their will until Christ conquered death, hell, and the grave. It is now empty of the righteous who go to heaven at death once Christ captured die captives in hell and took them to heaven with Him when He ascended on high. See tiote c, Lk. 16: 22: note t, Eph, 4:8; note e, Heb. 2:15

3 HeU(Mt.l6:18;Lk. 16:19-31).This is the torment compartment of sbeol-hades where wicked souli have always gone and will always go until the end of the ?wlillennium. Then die wicked will be brought out of here to be reunited with their tesunected and immortal bodies and to be cast into the lake of fire for eternity (Rev. 20:11-15). See studies below

4 The abyss or bottomless piif Lk. 8: 26-31; Rom. 10:7;Rev. 9:1-3,11; 11:7; 17:8: 20:1-10). This is die abode of demons and some angelic beings. No human soul and qjirit ever go to the aby$s,TheO. T. equivalent is Abaddon and istranslated destruction (Job 26-5-6: 28:22; 31:12: Ps. 88:11; Pt. 15:11; 27:20)

5 The lake of fire. This isthe eternal nell and perdition of all fallen angels, demons, and wicked men (Rev. 20:6, 11-15; 21:8: 22:15). It Is the same as gehenna of note m,Lk. 12:5. It is the nnal hell prepared for the devil and his angels (Mt. 25:41) and is etetnalin duration (Mt. 25:46; Rev. 14:9-14; 19; 20: 20:10-15; Isa. 66:22-24)

HeU

The English word hell is defined in our dictionaries as "the abode of evil ^irits: infernal regions; place of eternal punishment or extreme torment; in ancient times, the place of departed spirits. " The word infernal means "belonging to heU. ■ The word inferno is another word for "the infernal regions; I helL" Gehenna is defined as "the place ! of future torment; hell:

hell-fire." Tar-' tarus is defined as "the place of pun-ishment in the lower world. "

There are 7 Heb. andGr. words trans. heU. and grave as follows:

1 Heb. sheol, the unseen world. It always refers to the unseen world of departed spirits,andisalways in contrast with the Heb. qeber, which means the grave, or the seen world where bodies are buried. Qeber is always translated grave, burying place, sepulchre. It is never nans, hell and this is correct

Sheol is trans, hell 31 times (C)t. 32: 22: 2 Sam. 22:67735 11:8; 26:6; Ps. 9: 17; 16:10: 18:5: 55:15: 86:13; 116:3: 139:8; Pr, 5:5; 7:27: 9:18; 15:11, 24; 23:14; 27:20:lJa. 5:14: 14:9,15; 28:15, 18; 57:9; Ezek. 31:16-17; 32:21, 27; Amos 9:2; Jonah 2:2; Hab. 2:5)

Sheol is trans, grave 31 times (Gen. 3'7?35r42:38; 44:29731: 1 Sam. 2:6; 1 Ki. 2;6, 9: Job 7:9:14:13: 17:13; 21:13; 24:19; Ps.6:5; 30:3; 31:17: 49:14-15; 88:3: 89:48; 141:7; Pt. 1:12; 30:16; Eccl. 9:10; Cant. 8:6: Isa. 14:11: 38: 10, 18; Ezek. 31:15; Hos. 13:14)

Sheol i s trans, pit 3 times (Num. IS^WT^S: Job 17riB5

2 Heb. qeber, the proper word for grave, the seen world, is trans. 6 different ways and always of the place where the body goes at death:

(1) Grave (Gen. 35:20; 50:5: Num. 19:16,18: 2 Sam. 3:32; 19:37; IKi. 13: 30; 14:13; 2 Ki. 22:20: 2 Chr. 34:28; Job 3:22: 5:26; i0:19; 21:32: Ps. 88:5, 11; Isa. 14:19; 53:9; Ezek, 32:23-24: Nah, 1:14)

(2) Graves (Ex. 14:11: 2 Ki. 23:6; 2Chr. 34:4; Job 17:1; Isa. 65:4: Jer. 8: 1; 26:23: Ezek. 32:22-25: 37:12-13; 39:11)

(3) Burial (2 Chr. 26:23; EccL 6:3: Isa. 14:20: Jer. 22:19)

(4) Burying place (Gen. 23:4.9.20: 47:30: 49:30; 50:13; Judg. 16:31)

(5) Sepulc.-re (Gen. 23:6: Dt. 34:6; Judg. 8:32; 1 Sam. 10:2: 2 Sam. 2:32; 4:12; 17:23: 21:14: 1 Ki. 13:22, 31; 2 Ki. 9:28; 13:21: 21:26; 23:17. 30; Ps. 5:9; Isa. 22:16; Jer. 5:16)

(6) Sepulchres (Gen. 23:6; 2Ki. 23: 16; 2 Chr. 16:14; 21:20:24:25: 28:27; 32:33; 35:24; Neh. 2:3, 5; 3:16)

3 Gr. hades, the unseen world. It is equivalent to sheol of the O. T. and is always in contrast with mnaymion , the seen world, orplaceof bodies at deatHT Mnayrr;ion meaning the grave is never trans. heU

Hades is trans. heU 10 times (Mt. 11: 23: 16:18:Lk. 1(03716:23: Acu 2:27. 31; Rev. 1:18; 6:8; 20:13-14)

Hades is trans, grave 1 dme (1 Cor.

i5i;sr

4 Gr. mnaymion, the proper word for ave is trans. 6 different ways, as

tollows:

(1) Grave (Jn. 11:17.31. 38: 12:17) (2J Graves(Mt. 27:52-53:Lk. 11:44:

Jn. 5:28; Rev.

11:91 -It. 27:6

(3) Tomb (Mt. 27:60; Mk. 6:29)

(4) Tombs (Mt. 8:28; Mk. 5:2-5; Lk. 8:57)

(5) Sepulchre (Mt. 27:60; 23:8: Mk, 15:46; 16:2-8:Lk, 23:53,55: 24:1-2.9, 12, 22, 24: Jn. 19:41-42: 20:1-11; Acu2:29; 7:16: 13:29)

(6) Sepulchres (Mt. 23:29; Lk, 11: 47-48)

5 Gr. gehenna , from Heb. gay, gorge or valley,and Hlnnoro .a J^ukte name. It means valley of Hinnom, where perpetual fires were kept to bum the refuse of Jerusalem. It came to be used by the Jews as an appropriate picture of eternal hell and eternal punUiment

Gehenna is trans, hell 12 times (Ml. 5:22,29,30: 10:28; lO; 23:15,33;Mk. 9:43-47: Lk. 12:5; Jas. 3:6). It Is never trans, grave and this is correct. See note m, Lk. 12:5

6 Gr. urtaroo; Latin, tartarus, the deepest abyss of sheol-hades, the unseen world. See note c, 2 Pet. 2:4

7 Gr. limnen tou puros, lake of fire, the same as the gehenna of fire, the etemalheU, and perdition of aU spirit, giant, pre-Adaroite, and Adamite rebels against God. It is used 5 times (Rev. 19:20: 20:10-15; 21:8)

Itcanbe seen from a studyof aU the above scriptures on ^eol-hades, gehenna, tartarus, and qeber-mnaymion that hell is not the grave, but a place of consciouaiess and torment. This wIU be abundantly proved in the following facts about hell and the grave:

88 facts proving hell not the grave:

1 In Scripture, sheol-hades(hell) is never the place of the body; qeber-mnaymion (grave) never the place of the soul (Ps. 16:10; Acts 2:25-29)

2 Sheol never in the plural; qeber in plural 38 times, angular 74 times

3 Sheol never located on earth; qeber located on earth 73 times

4 Body never goes to sheol: body mentioned as going to qeber 75Umes

5 Individual's ^eol never mentioned; individual qebers mentioned 79 times

6 Man never puts anyone into ibeol; man puts bodies into qebers 40 times

7 Man never digs or makes a shetol; man digs and makes qebers 51 times

8 Man on earth never touches a sheol: he touches qdbets 51 times

9 Man has never seen a sheol on earth; he has seen qebers 51 times

10 God alone puts men into sheol (Num. 16:30-33; 1 Sam. 2:6: Ezek. 31:16; Lk. 16:19-31)

11 God alone will bring men out of iieol(lSam. 2:6; Rev. 20:11-15)

12 Hell-bound men descend (Isa. 5: 14) and go down (into the lower parts of the earth) into sheol at death (Gen. 37: 35; 42:38: 44:29,31; Num. 16:30-33; 1 Sam. 2:6; 1 Ki. 2:6, 9; Job 7:9-10; 17:16; 21:13: Ps. 31:16-17: Isa. 14:9-16; Ezek, 31:15-17; 32:27: Mt. 11:-23: Lk. 10:15)

13 Men go into sheol in a moment and quickly (Num. 16:30-33; Job 21: 13: Ps. 55:15: Lk. 16:19-31)

14 Men are forced into sheol (Isa. 5:15)

15 Men are cast into sheol (Ezek. 31:15-17)

16 Sheol is located in the nether parts of the earth ^Ezek. 31:14-18; 32:24), lower parts of the earth(Ps.63:9; 68:18; Eph, 4:8-10), heart o f the earth (Mt. 12:40), below the depth of the seas and below the foundations of the mountains (Jonah 2:2-6h beneath like a pit (Pr. 15:24; Isa. 14:9-16; Ezek. 31:14-18: 32:18-31), and is too deep to dig into (job 11:8; Amos 9:2)

17 Sheol-hades, unlike the grave, is a place of activity, a place of wrath (Dt. 32:22; Lk. 16:19-31)

18 A place of sorrow (Gen. 42:38; 44: 29, 31; 2 Sam. 22:6; Ps. 18:5; 55:15; 116:3: Pr. 7:27; Isa. 14:9-15)

19 A place of fire(Dt. 32:22:Cant. 8-6; Lk. 16:19-3l)~

20 A place hidden from man, but naked before God (Job 26:6; Pr. 15:11; Ps. 139:8: Amos 9:2)

21 A place of power (Ps. 49:15; Hos. 13:14; Mt. 16:18: 1 Cor. 15:51-56; Rev. 1:18; 6:8)

22 A place of full consciousness (Isa. 14:9-15;Ezek. 32:27-Sl;Lk. 16:19-31)

23 A place for the soul and spirit, not thebody(Ps. 16:10:30:3:49:15; 86:13; 89:46; Pr. 23:14; Acts 2:25-29)

24 A place of conversations (Isa. 14: 9-16; Ezek. 32:21; Lk. 16:19-31)

25 A place where many kings and cUef ones of the earth live after death (Isa. 14:9-11)

26 A place where its Inhablunts are stirred up at the comingof others (Iia. 14:9-11; Ezek. 32:27-32)

27 A place where great men ac-knowledge their defeat (Isa. 14:9-TI)'

28 A place where men recognize and converse with one another (Iw. 14:16: Lk. 16:9-31)

29 a place where kaowledge and roeroory exist (Isa. 14:10. 16: Lk. 16: 19-51)

30 A place for the proud - Mt. 11:23: Lk. 10:15. If die grave is hell then the curse of Jesus here is meaningless, for all go to graves bodily, the oroud and the humble, without such a case (Heb. 9:27)

31 A place of torment (Lk. 16:23)

32 A place of prayer Qonah 2:2; Lk. 16:19-31) ^^^

33 A place of regret over mistreatment of others (Lk. 16:24-31)

34 A place where men still live will power, though it is too late to accept God's terms and escape hell (Lk. 16: 24-31)

35 A place where men are conscious of life on earth, but cannot visit earth to warn men of its real tormenu (Lk. 16:26-31)

36 A place where the lost become conscious of the need of soul-winning (Lk. 16:27-31)

37 A place so terrible that those who arein it plead for some means of warning others not to come there (Lk. 16: 26-31)

38 A place where souls are not burned upbythefire(Lk. 16:22-31; lPet.3:4)

39 a place of cruelty (Cant. 8:6)

40 A place that has enlarged itself, not been enlarged by men (Isa. 5:14)

41 A place that is never full or satisfied (Pr. 27:20: 30:16; Hab. 2:5)

42 A place that receives men in numbers like flocks of sheep (note q. P«. 49:14)

43 A place which only salvation can deliver from (Ps. 86:13>

44 A place of gates ana bats (Job 17: 16; Isa. 38:10; Mt. 16:18; Rev. 1:18)

45 A place of debasement (Isa. 57:9)

46 A place of pains (P5718:5; 116:3; Lk. 16:19-31)

47 A temporary place of torment (Lk. 16:19-31: Rev. 20:11-15)

48 A place of two compartments, one for the righteous before the resurrection of Ctaist, and one for the wicked departed souls from Abel's time to the end of the Millennium, with a great gulf between the compartments forbidding inter-travel but not intercommunicaaon (Lk. 16:19-31)

Paradise compartment of sheol

49 A place other than the grave for the righteous who, until Christ came, were captives of the devil against their will (Heb. 2:14-15). It was called Abraham's bosom (Lk. 16:22) and paradise gk. 23:43>

50 It was a hiding place from God's wrath after death (Job 14:13;Lk. 16:19-31),a place without fire, but with water and other comforts (Ezek, 31:16; Lk. 16:19-31)

51 Lazarus went into this place of comfort,but hisbodywent to the grave gk. 16:19-31^

52 Christ ana the penitent thief went into paradise at death (Ps. 16:10; Mt. 12:40; Lk. 23:43: Eph. 4:8-10)

53 Jonah also went into this compartment while his body was dead in the belly of the whale (Jonah 2:2. 6-7; Mt. 12:40^

54 A ngels carried the righteous souls into this compartroent.but men carried their bodies to graves (Lk, 16:22-26; 23:43)

55 Christ, while there, preached to the angels in tartarus, proving that the hell He was in is not the grave (Ps. 16:10: 1 Pet. 3:19, note)

56 Christ, while in sheol-hades, liberated the righteous captives of Satan takingthem to heaven with Him when He ascended on high (Eph. 4:8-10; Heb. 2:14-15)

57 Paradise is now empty of all the righteous souls (Eph. 4:8-10: Heb. 12: 23): the graves continue to hold bodies of both the righteous and unrighteous

58 The righteous were alive inpara-

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pUc« coulU ODi >iavc S ned

(Lk. 16 1»-31)

T he toTtncM companiKni of mool

59 Itlttbelowes pan of Uieul, even lower Chan pa ra dl le and ihevefore,

oould not be the laave (Dt. l: :z Pt. 86: U; Pi. 9-18. Isa. 57 9)

60 The greater numbs of men (noi all)go Ir.tolt aideaih(rK. 3: 22;Pt.9; 17. ta. 5 U; Lk. 16 19-Jl). wbereat all men go into a grave, watery or oth«rwiic, at death

61 The fire in It ii as llteial ai the inounulns(D». J2 22; Lk. 16 19-31)

62 Tbe&re isklnJlediii Cod's wrath (Dl. 32:22)

63 rnaance Into It Is (town, deeper than a grave, through the earth to its center f'.'um. 16 30-33: Mt. 12:40; Eph. 4 9-10)

64 Bodies of men are buried at the mouth of it OQ the earth's surface only (Pi. 141 7)

65 Men go «Uve into it (Num. 16: 30-33; Pi. 88:3. Pr. 1.12; Ezek. 32: 27-31. Lk, 16:1?-31)

66 The wicked only are tormented in it(Lk. 16 19-31; Dl. 32:22; Ps. 9-17; Pt. 5:5; 7 27; 918: la. 14 9-16,

67 Us depth is contrasted with the height of heaven, which could neverbe B of the grave (Job 11 7; Iia. 57 9; Amos ft2)

68 The Rephaim or giants are there for lex dm, proving that they are still alive in sr.eol (notes on Pr. at IS; 21: 16; Isj. 14:9-1>: 26:11; Gen. t-.:l-4)

69 Christ .low has the keys of sheol-hades(Rev. 1:18)

70 Chastening can help men to be godly and eicape it rpr. 23:14), but chastening will not keep men from graves. A U go to graves, btx all do not

go to hell. In fact, no saved man goes there sioce Christ conquered hell (2 Cor. 5:8. Phil. 1:21-24: Heb, 12:23; Rev. 6 9-11)

71 T lie gatesof hell sfialliioty^evail against the church m this age (Kit. 16: 18).but itieydid prevail aKainx O.T. sai:its, for they all went down into the paradise compartment of sheol and were held captive b y Satan against their wlU (Heb. 2:14-15). Since the resurreclion of Christ, saints do :iotgo to dieol-hades as before ileconquerod hell and liberated the righteous souls from Satan, leading their captive to •leavenfEph, 4 8-10; Heb. 2:14-15); Sains ot this age now go to lieaven at death insead of to siicol (2 Cor. 5 8; PhlL l:21-24;H<b.l2 23:Rev.6 9-11), whic'i provesthai hcllls not the grave. No such chattge regarding graves tus ever been made. The bodies of both the fig'itcous and the wicked continue to be put into graves

72 Every man in #ieoI-hadeswiUbe brought oot and Judged 1,000 years after the righteous have been resurrected (Rev. 20:4-6,11-15). If men at death are extinct or onconicious in graves,why hrlna them back into existence or < a just to judge them arw . ::toextinction of bcin.--.- a«: cults teach" This woul L- Bible a lie for con-•cio I! • -'tinswouldthcnbe ii'ipo oujiicss In grave; now J .» .-:s:ie»s and extinction oi being t n eternity would not meet thedenianJsofttielaw ofeteriul punisiHiient for eternal rebellion, as we stall lee below

73 Siieol-hades held the captives that were captivcUby Claist aiiJ uken to icavcn when tic ascended on higli (t'r .4:8-l0;Meb. 2 14-15). I low could extinct ot unconKtout men be held cipilve" wiiy would Christ even attetvpi u> capture f- ■ ' incs" W'lji would le wani Those

L 1^1 ired II ust !.j.. . .... ,val and

' ■ God is (iDi the God of the

J of iDcnbui of tlieir living »>aU (Lk. :0 38). If the cjptives wac brv>uglii back into bci:>t: again when their captivity by Christ took place, tiiai the resunertind of l'« rii:i;teous lace and u a n y future resurrcc-iiu >i ■>iiiuic: . ■■'..•wick-

ed are without 12 _;

Jn. ,')--•' . ... „^,. ..0:4-6)

74^ ^ t he proper

words ;-,: ..^..^ ..ic never translated

belt Shaol-h«de« should never have Been trj: 0 >"-i ^'jve. To prove tWs, let us I ' cTl where burial,

gyave, ^ . __^ ■]}, tombs , sepulclire,

and sepuL."jcs arc found and kc how ridiculous it would be, as followc

Examplesuilng-hel l' for "grave.'etc.

Choice of our hells (Gen. 23 6) Jacob SCI a pillar upon her hell (Gen. 35:20)

In myheU which I have digged (Gen. 50:5) Because.. no hells in Egypt (Ex. 14 11) Whosoever touchesa hell shall be unclear: seven days (Sum. 19 16, 18)

Buried by the hell of my father (2 Sam. 1*37) Carcase in his own heU(l Ki. 13:30) The heU of Ellsha (2 KI. 13:21) I

Hell of the man of God (2 Ki. 23:17) Remain among the hells (Isa. 65:4) | Bones out of hells (Jer. 8 1) i

Hells of the prophets (Mt. 23 J9) Helli of the rig)iteous(Mt. 23:29) , Dwelling among the hells (Mk. 53)

Examples uaing "grave" for "hell"

Fire burning in the lowest grave

kindled by God's wrath (Dt. 32:22) Sorrows of the grave (2 Sam. 22 6) Wicked and aU nations that forget

God turned into the grave (Ps. 9:17) Soul in the grave (Ps. 16 10) Pains of the grave (Ps. 116:3) The grave is never full (Pr. 27:20) The inhabitants of the grave move to

welcome you at your coming(Isa.l4:9) Speak out of the grave (Ezek. 3221) Shall be in danger of grave fire (Mt.

5 22. 18:9; Kflc 9 43-49) Fire of the grave never quenched

(Mk. 9:43-49) God only has power to cast in the

grave (Lk. 12:5) In the grave he lift up his eyes,being

In torments in fire... flame (Lk. 16:

19-31) Angels cast down to the grave (2 Pet.

2:4; Jude 6-7)

Other ridiculous conclusions:

They shall look into the grave on sinners where their worm does not die and their fire shall not be quenched (Isa. 66 22-24)

Cast into the grave where there shall be weeping and gnashing of teeth (Mt. 8:11-12: 22:13; 24:51; 25:30)

Who has warned you to flee from wrath in the grave (Mt. 3:7)

Killed and cast into the fire of the wave (Ml. 3 10)

Burn in unquenchable fire in the grave (Mt. 312; 719; Lk. 3 17)

Tares are burned in the grave fire (Mt. 13 40, 50)

Cast them into the grave of fire: there shall be wailing and gnashing of teeth (Mt. 13:42)

A twofold child more of the grave than yourselves (Mt. 23 15)

Be cast into everlasting Rre in the grave (Mt. 18:8-10)

Depart from Me, you cursed, into the grave of everlasting fire prepared for the devil and tds angcU (Mt. 25 41)

These stiall go away in the grave of evcrU aing punishment (Mt. 25 46)

The angels that sinned have been reserved in everlasting chains and set fbn'i for ai: example of suffenng the eternal fire of the grave (Jude 6-7)

He opened the grave and oui of it came fort^ smoke of a great furnace that darkened the sun (Hev. 9)

The smoke of the grave rose up for ever .ind ever (Rev. 19 3)

Satan shall be cast Into the grave of fire and brimstone and sfiall be tornicnteJ day and night for ever and ever (Rev. 20 7-10)

IVath and the grave were caa into the Ukc of fire f Rev. 20 14)

A U uiiitcrs shall have their part in the grave that burns wilii fire and brimstone (Kcv. n 8. 22.15)

Are)K>uconie totoruicnt us (demons) in the grave before It Is time to be toriiie:ited(Mt. 8.29)

warn my 5 brethren lest tlicv alio come to titit grave of torment in fire (Lk. 16 19-31)

le (La/jrus)'iasconifort In 'ds grave but you lave tomieui in yvurs (Lk. 19 J5)

He shall be tormented with Sre and brimffoiic in the gr-ive and they shall have :>o rest dayot :ught for ever a id ever (Rev. 14 9-11)

Maiiyotheritateinentsjust as ndli. i>-lous could be made if we, like false cults, forced a ii«jnlng into Scripture that is not there-that liellisthe grave, that there is no consciousness after death; that etertul fire and eternal punishment in hell are false

75 Hades is 4X>kenof as being completely defeated (I Cor. 15:55). This is sufficient proof that no grave Is referred to

76 rhe fact triat the soulis immortal ptovesthat it remains in consclousnets nme place between deaUi and resurrection (note m, 1 Pet. 3:4). Since it does not go to the grave, but to hell ak. 16 19-31; Isa. 14:9-16; Rev 20: 11-15) or heaven (2 Cor. 5 8; Phil. 1 21-24; Heb. 12:23; Rev. 69-11), then hell is not the grave

77 Since the soulisimmortaland the body rTX)rTal(Gen.3:19;Eccl. 3:19-21), then it is clear that the body only goes into the grave to see corruption until it s resunection to Immortality when (If wicked) it will be punished In hell with the soul or (if rlg.'iteous), wiU be permitted to enjoy eternal bliss

78 Since the body only is to be changed in the future resisrection of the dead, tfien the body only will come out of unconsciousness in the grave so itcanbe made as immortal as itie soul and spirit, and be rewarded in heaven according to its deeds, or be punished in hell accordingioitsdeeds(Dan. 12: 2; Jn. 5:28-29; Rev. 20:11-15). See tx)tes on the resurrection, Dan. 12:2

79 Since soul-sleep is not taught in Scripture, and body-sleep is, then it is the body only that is unconscious in the grave. See proof of this, p. 881. The soul goes to heU or heaven at death, as seen in the many scriptures above

80 Since the bodies of the wicked as wellasthe righteous wlU become iro-iTwttal in the resurrection, then it is impossible to burn them up,consiiire, annihilate, or cause them to become extinct through fijeor anyother means. See proof of tus, p. 881. where are immortal wicked beings goi ng to spend eternity as everlasting monuments of God's wrath and examples of eternal punishment for rebellion (as in Isa. 66 22-24;Rev.l4 9-ll;etc.)^fnotInheU' 81 Because there is fuU consciousness in the intermediate state between death and resunection, souls of the wicked as well as the lighteous, must goto someplace ofwaitlng to remain until the resurrection of the body. See 21 proofs of the Jistincii on between the material and spiritual aaiures ot man, p. 619 . Where would the wicked go, to await tlieir bodies and receive judgment and their degrees of punishment if not to hell"

82 Since the word hen is never in the plural, and since itisalways clear, not onlyfromthe origiiul words,but from the subject maner of the texts thai bodies are put into graves and souls go to heaven or hell, then we must ackiK>wledge that hell is not the grave

83 Of tlie 65 places where sheol is used, 11 where hades is used, 12 where yhenna , 5 the lake of fire, and the 1 nme where tarurus is used in Scripture, only 2 places seem to teach that hell is the grave and that there is no consciousness in sheol(Ps. 6 5; Eccl. 9 10)

It must be remembered that the first passage is linTply the sutement of a man in great dliticss. He could not sec how the inhablunis in sheol could remember God's goodness and give thanks toHim while in torment such as the rich man suffered In Lk, 16. It n easily conceivable how such tormented rebels against CrOd would not give itianks to Him, so this would not prove anything regarding hell being the grave. David did not believe thai hell was the grave and tlui there is no life in shool, for in many places he uugtit that sheol was the place of the immortal »ul(Ps. 16 10:Acts2 25-29); a place ofcrrows and pains (Ps. 18 5); and a pLiccof fuUci'isclousness where the wicked go at death (Ps.* 17; 31 17; 68:18; 88:3)

In tlie second passage, Eccl. 9:10, Solomon merely expresses the idea tlut all human activity under the sun ceases at death, as proved by (he next verse where he speaks of profit under the sun. The phrase under the sun is found 25 tines in this fton book. Sol-omon Joes not mean that hell is ttic

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pave In Eccl. ft 10 fof elsewhere he teaches that the righteous do itoi go to the ume compartment of sheol at the Wicked do(Pr. 5 5; 7 27; ft 18; 15:11. 24; 23:14; 27 20)

84 The confinentent of angels and demonsto prisons under ttie earth because of sin proves that otheri.the im-moilal souls and ipirlts of the human race and of giants, can also be confined to material prisons In the underworld

1 PeL3:19; 2 Pet.2 4; Jude 6-7; Rev. 1-21, 20:1-10: Isa. 24:21-22)

85 Examples of continued consciousness after death prove tha' hell and heaven are real places of life and not the grave where there is no life (Mt. 17:5; Lk. 16:19-31; H«b. 12:23: Rev. 6:9-111

86 The Bible refers to life after death in many places. See polnts(14) -(35), The doctrine of man p. 618

87 Degrees of punltfiment In etertul hell prove that neither iheol-hades nor the lake of fire is the grave(Ml. 10:15:

I 11:22-24. 16:27;23:12-15;Rev.20:ll-

I 15). How could there be any kind of

eternal punishment, much less degrees

of punishment If the wicked are

extinct?

88 The eternal length of punishment of the wicked proves hell is not th e grave. All bodies In graves will be resunected and graves willbe no more, but hell and eternal punishmen will never end

See 16 other proofs that hell is not the grave, note m, Lk. 12:5

14 fallacies about hell

1 HeU is the grave. TWsisabun-daiitly disproved above

2 Fire in hell is figurative. The word fire is found in Scripture 542 times and is used figuratively only a few times. It is always clear when it is used figura-tively.as of anger (Pi. 89:46); jealousy (Ps. 79:5); zeal TPs. 104:4; Jn. 2:17); frame (Rom. 12:20); tiials fiPet. 17); judgment (Zeeh. 13 9): vvordofCod (Jet. 23:29); tongue (Jas. 3:5-6): and God (Heb. 12:29). Fire is used InpLiin literal descriptive language in the following sutements of helL

(1) Set on fire the foundations of mounuins In the lowest sheol (Dt. 32:22)

(2) Neither shall their fire be quenched(Isa. 66:22-24; Mk. 943-49)

(3) Unquenchableflre(Mt.3:10,12)

(4) HeU fire (ML 5:22; 18:9; Mk. i*43-49)

(5) Cast into the fire (Mt. 7 19)

(6) Furnace of fiie (Mt. 13 40-50)

(7) Cast into everlasting fire(Mi. 13:3: 25:41, 46)

(8) Fire that never shall be guenched(Mk, ft 43-49: Lk. 3:17)

(9) The vengeance of eternal fire (Jude 6-7)

(10) Tormented with fire and brimstone (Rev. 14:9-11)

(11) Lake of fire birning with brimstone (Rev.lft20; 218)

(12) Lake of fire aitd brimstone (Rev. 1ft 20: 20:14-15)

3 Punishmen t of heU not eternal . If language irtans anythiiiij the torments of hell are proved to be eternal In the following,

(1) Danger of eternal damnaUon (Mk. J 29)

(2) Eternal Judgment (Heb.6:2) 7) (;l) Vengeance of eternal fire Qude

(4) Shame and evcrlasUng co u-tcmpt(Dan. 12 2; Jn. 5 28-29)

(5) EverUstlnBflre(Mt.l8 8;J5 41)

(6) Everla sting punishment (Mt. 25 46)

(T) EverLajung Jestnk;tion(2Th.l f8) Everlastingchains(Jude6-7) 9) (9) The snwkc of their torment ascendeth up for ever and ever (Rev.

14:9-11)

(10) Torinenced day and night for ever and ever (Rev. 20-10)

The same words uanslated eternal. everli sting, and for ever and ever used to stale the etcraityolGod.ChHit. the Holy Splnt.llfe, etc. are also used of hell and punishncnt. Therefore, if these persons and tMngs are eternal, then hell andpuniAment are cternaL Some teach that for ever means agelong. This maybetrue when used in a

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NOTES

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PSALMS

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limited and qualified sense of temporary things, as in Ex. 21;6,but when used Uterally of God's plan it always means eternal . The Heb. word olam andtheGr. word aionios mean time out of mind.past or future; eteinity:always; for ever; everla sting; perpetual; without end. Besides the above eternal things the following is a partial Ust:

65 other eternal thicgs:

(l)God(Dt. 33:27; Rom. 1:20: Rev. 4:9)

(2) God's name (Ex.3:15;Ps. 72:17) f 3) God's throne (Ps. 93:2)

(4) God's kingdom on earth (Ex. 15: 18; Ps. 145:13; 146:10; Dan. 2:44-45; Jer. 10:10: Dan, 4:3. 34; 2 Pet. 1:11)

(5) God'sWord(Dt. 29:29;Ps. 12:6-7; 119:89, 152, 160; Isa. 40:8; 1 Pet. 1:23-25)

(6)God'sglory(Ps. 104:31;2Cor.4: 17; 2Tim. 2:10; 1 Pet. 5:10; Rev. 1:6)

(7) God's purpose o n earth (Eph. 3:11)

(8) God's mercy (1 Chr. 16:34; Ps.

(9) God'sldndness(Isa.54:8) 118)

(10) God as light among men (Isa. 60:19-20)

(11) Fear of God(Ps. 19:9)

(12) God's counsel (Ps. 33:11)

(13) God's righteousness (Ps. 111:3; 112:3; Isa. 51:8; Dan. 9:2-^

(14) God'sworks(Ps.lll;7-8; 148:6)

(15) God's protection (Ps. 125:2)

(16) Christ (Mic. 5:2) 1:8)

(17) Christ's throne (Ps. 45:6; Heb.

(18) Christ'sreign on earth(Isa.9:6-7;Dan.7:13-14;Lk.l:32-33;Kev.ll:15)

(19) Christ dwelling in the midst of Israel visibly (Ezek. 43:7-9)

(20) Christ the same (Heb. 13:8)

(21) Holy Spirit (Heb. 9:14) 16)

(22) Holy Spirit among men(Jn. 14:

(23) Heavens(Ps. 72:17; 2 Cor. 5:1)

(24) Earth (Ps. 104:5; Eccl. 1:4)

(25) Man - eternal generations of natural people (N. T., p. 312, col. 4)

(26) Israel as an eternal earthly nation (2 Sam. 7; IChr. 17:22-27: 23:25; Isa. 9:6-7; Jer. 31:36; Ezek. 37:18-28; Joel 3:20; Lk. 1:32-33; Rev. 11:15)

(27) Israel's name (Isa. 56:5)

(28) Promised land to Israel (Gen. 17:8; 48:4: Jer. 25:5)

(29) Israel's marriage to God (Hos. 2:14-19)

(30) Jerusalem-Zion(Ps.48:8; 78: 69; 125:1; Isa. 33:20; 60:15; Jer. 17:25)

(31) Abraham's natural seed (Gen. 13:15)

(32) Noah's natural seed(Gen. 9:12)

(33) David himself rps. 61:4-8)

(34) David's natural seed (2 Sam. 7; Ps. 89:4, 29, 36)

(35) David's throne(Ps. 89:29, 36; Lk. 1:32)

(36) David's kingdom (2 Sam. 7; Isa. 9:6-7; Lk. 1:32-33)

(37) David as an eternal resurrected king of natural Israel (Ezek. 37:18-28)

(38) Noahic Covenant (Gen. 9)

(39) AbtahamicCovenant(Gen. 17: 7; 1 Chr. 16:16-17)

(40) Davidic Covenant (2 Sam. 7; 23:5)

(41) New Covenant (Isa. 55:3; 59: 21; 61:8; Jer. 32:40; Ezek. 37:26; Heb. 13:20)

(42) Natural Ufe of man and ani-malsonearth(Gen.9:12;Dan. 2:44-45; 7:13-14; Isa. 9:6-7; Mt. 25:31-46; Rev. 11:15; 22:2-5)

(43) Eternal life for both natural and resunected men(Mt. 25:46: Mk. 10: 30: Jn. 3:16, 36: 5:24: 10:28; etc.)

(44) Things not seen (1 Cor. 2:9; 2 Cor. 4:18)

(45) Resurrected body (2 Cor. 5:1')

(46) Salvation(Isa.45:17; 51:6; Heb.

(47) Redemption (Heb. 9:12) 5:9)

(48) Inheritance (Heb. 9:15; Ps. 37: 18, 29)

(49) Saints(Ps.37:28;Dan.7:18,27) (50)^Kingdom on earth for saints

(Dan. 7:18, 22, 27; Rev, 1:5; 5:10)

(51) Melchizedek priesthood (Ps. 110:4; Heb. 5:6; 6:20: 7:17, 21, 24)

(52) Holiness in God's house (P s. 93:5)

(53) Good man's righteousness (Ps. 112:6-9)

(54) Truth (Ps. 117:2; Pr. 12:19)

(55) Perfection of saints(Heb.10:14)

(56) Purging of sins (Heb. 10:12)

(57) Joy(Isa. 35:10: 51:11: 61:7)

(58) Consolation (2 Th. 2:16)

(59) Gospel (Rev. 14:6)

(60) Pleasures (Ps. 16:11)

(61) Sacrifices (Ezek. 46:14)

(62) Mountains and hills (Gen. 49: 26; Hab. 3:6>

(63) Chains (Jude 6)

(64) Desolation of Babylon (Jer. 50: 39; 51:26, 62)

(65) Opening to hell (Isa. 34:1-17; 66:22-24)

One has as much right to make any one of the above 65 things age-long only, as to do so with the 12 eternal facts about hell above. No hint is ever found in Scripture that hell is the grave and a temporary place or that puaiiiment of the wicked Is temporary

4 The wicked are to be burned tgi. False cults interpret Mai. 4:1 to say this. However, it does not refer to heU at all, but to the battle of Armageddon when fire will fall from heaven devouring the bodiesof the wicked and killing them(Ezek. 38:17-21; Zech. 14:1-15; 2Th. 1:7-10; Rev, 19:11-21). Just a casual reading of Mai. 3-4 will iiow that it refers to the second advent of Christ and not to hell (MaL 3:2-5,16-18; 4:1-6). Notone word is said about heU in Malachi

5 The wicked shall be annihilated. Scripture gives no doctrine teaching the annihilation of any part of creation. Allpassages teach the soul is now immortal and the body will be immortal in the resurrection, so no body can be annihilated in hell or any other place. (See p. 881). If the word annihilation is substituted for destroy , destruction, consume, etc. one can see how utterly senseless some scriptures would be in meaning. Try this in Gen. 6:7; 9:11; 41:30; Job 7:9; 19:10, 27; 21:17; 33:21; Ps. 6:7; 31:9-10; 39:10: 78:45; 91:5; Jer. 17:18; 1 Cor, 5:5

6 Men in hell will suffer absolute destruction. The Gr. word for destruction in 2 Th. 1:9 means ruin, but not extinction* Punishment in Index

7 The wicked shall die and be extinct . Death means separation, not annihilation. Death in Index

8 Men in hell willbe destroyed, will

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erish and be no more. The Gr. word 'or destroy and perish in Mt. 10:28 and Jn, 3:16 IS appolumi meaning to torment, mar, and be lost, not annihilate. See note 1, Mt. 10:28. In most places it means amply to die physically and this is not extinction of being, but the passing from one state to another or one placetoanother(Mt.2:13; 8:25; 12:14; 18:14: 21:41; 26:52: 27:20: Mk, 1:24: 3:6: 9:22; 11:18; 12:9; Lk. 6:9: 9:56; 13:33; 17:27-29: Jn. 10:10; etc.).

In otherplacesit meanstobecutoff from God or be lost (Mt. 10:6,42:15:24; 16: 25-26; 2 Cor. 4:3). When a sheep is lost from the ^epherd.a man is lost from God in sin, or some other material object is lost, does it mean that these are extinct? when leather bottles are marred by bursting are they extinct (Mk. 2:22)? When homosexuals utterly

perish in their corruption does it mean they are to be extinct or die and suffer fledily corruption by goi ng back to dust bodily? The latter is all it could mean, for the passage states such are yet to receive punishment for their sins(2 Pet. 2:12-13). To see corruption here means going back to dust. Even so, to be destroyed or perish in hell does not mean extinction of being, but separation fromGodinconsciouspunidiment, as In scriptures above on hell

9 The wicked shall consume away like snioRef Ps. 37:20). The Heb. tor consume ir Kalah, to end; to finish; to cease; to com plete; and to take away. It never means extinction of being of the thing consumed. When famine consumed the land did it annihilate the land (Gen. 41:30)? When the Syrians were consumed by the Jewish army were they made exiinctor merely defeated (1 Ki,22:ll; 2 Ki. 13:17, 19)? When the sword consumed men did it annihilate them o. merely kill the body (Jet. 14:12: 49:27)? When a man is hit by the hand is he annihilated (Ps. 39:10)?When a man consumed was still alive and speaking of the event was he annihilated (Ps. 90:7)?Thus,beingcon

sumed like smoke simply refers to passing out of this life to the next where punishment is meted out or the many xriptures on punishment according to works are f alse.It means that all human

activity ceases and life is fini^ed on earth. It does not reveal the fate awaiting the next life

10 The wicked will be bumed up like chaft and the tire wiU go out whenTt has done its work (Mt. 3:11-12). The comparison of the righteous to wheat and the wickeotochaff, does not prove that the wicked are to be extinct by fire. It merely expresses two destinies at death for two classes. The wicked arenotbumedupbyfirelike chaff any more than the righteous are cast into a garner for literal wheat. The picture is merelythatof Goduklngthe righteous

to heaven and sending the wicked to hell fire to be punished, as in the many scriptures above. That the fire will never die down is stated by Isaiah (66:22-24),JohntheBaptist(Mt. 3:12), Jesus(Mt.l8:8-9;Mk,9:43-49)Jude(6-7), John (Rev. 14:9-11:20:10-15:21:8)

11 The wicked shall be no more (Pr. 10:25J. TWs is no reference to hell. It merely expresses the end o f human activity'on earth

12 Theplace of the wicked shall not be (Ps. 37:10). This is another passage which says nothing of hell, but refers to the passing of the wicked from the earth so that they and their place in human activity shall soon be forgotten. Because the wicked cease to live among men doesthat do away with the actual places where they did live on earth? If so, then all the earth would pass out of existence, for wicked men have lived on every part of it. The very fact that men will consider places the wicked used to be proves the places them selves are still here

13 The wicked win be devoured by fire (Rev. 20:7-10). This passage reten to the destruction of living natural people who will seek to overthrow the kingdom of Christ at the end of the Millennium, It does not refer to hell or to resurrected people, for the w icked are not to be resurrected until after this (Rev. 20:H-15J, The ones killed will be the nations living on the earth during the Millennium and not the wicked dead who are in their graves and in sheol to remain until after this rebellion (Rev, 20:4-15)

14 The wicked dead will be given a secon?chance and then if they do not accept Christ will be annihilated with the devil and all his angels and demo"nsl The only scripture used by false culls to prove this is Rev. 20:7-10. But, as we have seen above, this refen to the nationslivlngon earthin natural bodies during the Millennium and not to the wicked dead who are not alive during the Millennium (Rev. 20:5). After the Millennium they are to be resurrected, judged, and cast into eternal hell without being given a second probation (Rev. 20:10-15). There is no second chance for any man (H eb. 9:27), no hope of any final restoration for the wicked. Non-existence would not be punishment, for non-existent people would know nothing about it. 0 ne cannot punish another who is out of existence. Everlasting punishment means perpetual suffering, and this presupposes perpetual existence in a conscious state. Persons to be punished forever must exist in

consciousness forever. To annihilate them would be to do away with everlasting punishment. There would be no one to punish forever. Hence, hell is not extinction of being. The punishment of hell is aslong as the life of the righteous: "These shall go away into everlasting(aionios) punishment, but the righteous into life eternal(aionios)"(Mt. 25:41,46:18:8; Mk. 3:29; 9:43-49: 2 Th. 1:7-10; Jude 6-7,13; Rev. 2:11:14:9-11: 19:20: 20: 10-15; 21:8: 22:15: Ps. 52:5; 92:7: Isa. 66:22-24)

Heaven (11:4)

The words heaven and heavens are used 718 times in Scripture. They mean the air, clouds, sky, expanse, stars, and the planet on which God dwells. The word heaven is also used of that which is high (Gen. 11:4; Dt. 1:28)

16 facts about the heavens:

1 There are 3 heavens:

(1) Clouds (Gen. 1:8-9; job 26 8;

38:9, 25-34; Ps, 77:17-18: Mt. 24:30)

(2) Starry space (Gen, 1:14-19; 15:5) 1-7)

(3) The planet heaven (2 Cor. 12:

2 Created by God (Gen. 1:1; 2:1; Ps. 8:3, note; Isa. 42:5; 45:12-18)

3 Created before eanh (Gen. 1:1; 2:1; Job 38:4^75

4 How made? Materials were brought into existence by God's Word and then formed by God's hands. See The works of God's hands, p. 618

5 When made? lnthebeginning-in the datelesspast(Gen. 1:l;Pr, 8:22-31)

6 How long bang created? Un-known. God took 6 days to restore ear th to a second habitable sute(Gen.1:3-2: 25; Ex. 20:8-11:31:17), but we suppose He took much longer to create and form it and the vast heavensoriglnally. See The works of God's hands , p. 618

7 Why made? For habitation and maintaining life to glorifyGodand receiveof His infiniteblessings(Isa. 45: 18; Ps. 8:3-8; Col. 1:15-18: Rev. 4:11)

8 Now inhabited (1 Kl. 22:19; 2 Ki, 21:3,5; 55:4-5; iCV 18:18; Neh. 9: 6: Mt. 22:30; Eph. 3:15: CoL 1:15-18; Rev. 5:13; 10:6: 12:12: 13:6:19:1).See The works of God's hands, p. 618

9 Kingdoms in (CoL 1:15-18: Eph. 3:9-l0: l Pet. 3:22)

10 Laws Qob 38:33:Jer.31:35-36; 33: 25; ElelT 28:15)

11 Rulers (Gen. 14:19, 22: 24:3, 7; Dan. 4:35; Mt. 6:10: 11:25)

12 How ruled? Not automatically.but by free moral and intelligent agents as earth was (Ezek. 28:11-17: CoL 1:16-17;Dan. 10:10-21; Zech. 1:8-11: 6:1-8). Lucifer was first rulerof earth (Isa. 14:12-14;Ezek. 28:11-17) and man the present ruler(Gen. 1:26-28; Ps. 8:3-8), Such habitable planets as heaven are ruled by others (CoL 1:15-18: Eph. 3: 9-10; 1 Pet, 3:22; Ps, 8:3, note)

13 Re bellion and wars(Isa. 14:12-14; Ezek. 28:11-17; Lk. 10:18; Eph. 2:1-3: 6.10-18; 2 Pet. 3:5-8: Rev, 12:7-12)

14 Punishment of rebels (Isa. 14:12-14: 24:21: Ezek. 58:11-17: Mt. 8:29: 25:41: 2 Pet, 2:4: Jude 6-7; Rev. 9: 12:7-12; 20:10)

15 Immeastgeable (see p. 618)

16 8 fallacies about the heavens:

(1) Heaven only a state of being. See Solar syste m, p. 618

(2) Sin cannot enter heaven. See 1 Ki. 22:19-27; Job 1:6; 2:1: Isa. 14:12-14; Lk. 10:18; Rev. 12:7-12

(3) Saved men send material up to heaven to build their mansions. See Jn. 14:1-3; Heb. 11:16; Rev. 21

(4) Nothing to do in heaven but rest (See 50 facts about heaven , below)

(5) Sevenheavens.See2Cor.l2:1-4

(6) Heaven moved to earth. (One city from heaven will be moved to earth, not heaven itself. See Rev. 21)

(7) Saved to spend eternity in heaven. See Zech. 14; 5; Dan. 7:18, 22. 27: Jude 14; Rev. 5:10; 20:1-10

(8) Present heavens will cease to exist. (They will be renovated only. See 2 Pet, 3:10-13, notes)

50 facts about the planet heaven:

1 Heaven is a created planet like earth (Gen. 1:1; 2:1; Ps. 8:3, note)

2 A bener country (Heb. 11:10-16)

3 Highest planet (Eph, 1:21: 4:10; Heb. 7:26)

4 A paradise(2Cor.l2:l-4:Rev. 2:7)

5 God's dwelling place (Dt. 26:15; 1 Ki. 8:30. 39, 43, 49) 18)

6 An heavenly countryfHeb. 11:14-

7 Location: in the nortn part of the universe, in relationship to the earth

Isa. 14:12-14:Ps. 75:6-7);above(l Ki.

23); and in the highest part of crea-

Qon(Job 22:12;Lk.2:14; Eph. 1:21:4:10)

8 Shape: round (Job 22:14; Ps. 19:6) Uke the earth (Isa. 40:22; Eccl. 1:6)

9 Size: unknown, but perhaps larger than earth, judging from the size of its cities (Rev. 21:9-27), fiom the size of

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other pLineiiconi[vi red u> the earttiftcc p. 4J0), jnJ from lUe imtnber of Itj lii^ubluiiuOer.iJ 2.; Hcb. 12 22-.iJ)

10 IU« real cldes (Heb. 11 10-15. 13-14: Rev. 21 2, 9-27)

11 Manio!is(Jn, 14 1-3)

12 Tetnplej (H 4: Rev. 312; 7 15: 11:19; 14 17. 15:5; 16:1.17: la. 6:1)

13 Founditloiii (2 Sam. ?2:8; Ps. \C2:2b)

14 Tabcnucle (Ps. 15 1; Rev. 21:3)

15 Sincta»ry(Heb.3 2,5:9:11.23-24)

16 Arkof tlie tejuiiiciii (Rev. 11; 19)

17 Colden*lur,ceMjer.etc.(Rev.8 3-

18 Fire,toiigj,eic.(la. 6:1-7) 5)

19 Throne* (la. 61: Dan. 19-10: Rev. 3:21. 4:2. 4; 22:3)

20 Book5(Lk. 10:20:Heb. 12:23: Rev. 5:1; 13.8; 20:11-15; 22:19)

21 SworJi,ilcia«(lCtu.21:16. 27. 30; Rev. 14:14, 17. 18; 19:21)

22 Keys, chains (Rev. 91; 20:1)

23 Trumpets (Rev. 8:2)

24 BowU(Rev. 15:7)

25 Tables(Lk. 22:30)

26 Food (Rev. 2:7, 17; 22:1-3)

27 C:urloi5(2 Ki.2:ll; 6:17: Zecti. 6:1-8; Eack. 1:15-28: Ps. 68:17)

28 Furnlture(Heb.8:5;9:23:Ex.25:40)

29 Floors, rainbows, lightnings, thuiiUers. Unips(Rev. 4:3, 5-6; 15:2)

30 Founuini of waters (Rev. 7 17)

31 Rivers of water (Rev. 22:1)

32 Musicalinstruments(Rev. 4:8-11: 5:8-14:7:7-17: 14:1-5. 15:2-4, 19:1-10)

33 Clothing (Dan. 7:9: 10:5: Mt. 28: 3: Acts 1:10: Rev. 4:4: 6:9-11; 7:9-17: 16:6: 193)

34 Feasts (Lk. 22:16, 50)

35 Drinks (lk. 22:18; Rev. 7:17)

36 Bread(Ps.78 24-25.Ex.l6:Jn.6:31)

37 Roast Iamb(Lk. 22 16)

38 Fruits (Rev. 2:7: 22; 2)

39 Midden manna (Rev. 2:17)

40 Animals (2 Ki.2:ll: 6:17: Zech. 1:8,10: 6 1-5: Rev. 1911. 14, 21)

41 Stones (Josh. 10:11) i'

42 Pillars (Job 26 11)

43 Innumeral lnhabitants(Jer. 33:22: Utto. 12:22-23; Rev. 12:12: 13:6)

44 Armies (Dan. 4:35)

45 Trees (Rev, 27; 22:1-3)

46 Sueets (Rev. 22 1-3)

47 Mountains (Rev. 14:1: Mcb. 12: 22-23] Z.ec;i. 6:1)

48 A U material things like we have on earth (Rom. 120; PhiL 2:10)

49 Things not lawful to uiter-things which man would not believe if he heard of them (1 Cor. 2:10; 2 Cor. 12:1-4; 1 Pet, 14)

50 .Men have been uken to heaven and have lived there in natural bodies forthousands of years (Gen. 5:24: 2Ki. 2:1. U: Zech. 14:11-14: Heb. 115; Rev. 11:3-11)

10 "isms" In error about God (14:1)

1 Atheisni , a denial of the existence of God, This is t h e belief of fools (14:1: 53:1). See Atheism , p. 628

2 Agnosticism, not knowing - I do not know.It Junies ability lo know God, or ihatGod can be known. This ii contrary lo Scripture wide ^i plcturesGudas being clearly uiKJerstood. even to His eternal power and Godhcad (Rom. 1:20, note)

3 Polytheism, the belief In many gods - gods for every thing in nature and for every phase of life. T>iis ii the result of aposusy (Rom. 1:21-32).

4 Pantheisri), all Is God - God is in all things, animals, trees, etc. TMs teaching, like otiiers is a result of apostasy (Rom. 1:21-25)

5 Puallim .two eternal and opposing principles, or brings, one good and the other evil

6 Deism. God created the world, as a watch-maker fastiloni a watch, and set it in motiontu run byitvlf without divine Interference. I till 1 un natural rcamilng, wit). dU'

vealed religion and the lurrm.uural dogmas of C hr 1st 1 a nl i y; lutural religion based on reason

7 Monism. All Utlngs are made of onesubsta:ice; man and God are one in esMnce and ni>stance, ttiougli not nec-euarily llie same IndividuaU. The whole universe and each tiling (herein is varied iiiaiiifeaation of Cod

8 Maierlallsin denies any distinc-

tion between mind and matter. All iranlfcstjtl.> ofUfcanJall forces are properties of natter. It gives priority to IIlitter rather tlian mind.Man'sbr.iln secretes tliourfit as the liver secretes bile. Man Is a mere mactilne and lot responsible for Ids actions

9 Meuphysicalisii) 1$ the speculative tTieotyofinTiuroVer matter. Evety-tlilngls ndnd; tliere is no matter. God II univctul mind. Matter, material creations, sin, death, a personal God, a personal Christ, a personal Holy Spirit, aloiieiiieiit, sickness, pain, suffering, a perxjiial JevU, demons, and angels are said to be eiTots of mortal mind

10 Unltariaiiism is a doctrine which denies Divine Trinity. See The Trinity . P. 2^0 of tJie N. I.

10 arguments for God'»eidstence (14:1)

1 Creation. That the material worlds hada betdnningis not only declared by Scripture, but is confirmed by geology, astronomy, and other sciences. Everything begun owes Its existence to some producing cause greater than its product ion.Si nee creations are great, the cause of them must be Infinitely greater. The cause must be intelligent and personal, for force is not persoivaL It must be aside and apart from the things caused.This cause must be God who is the cause of all causes: and these facts must be concluded because of the nature of the various creations. To tliink of the vast creations of suns, solar systems, worlds, their inhabitants of intelligent beings, and of varied life without concluding th a t some Intelligent being planned, designed, and brought them into existence is blind and wUful unbelief. It is like thinlcing there is no intelligent person backofevery watch,car, radio, television, or anything else made among men. If someone

made all these i-'.inRS, certainly someone made the vast creations in space. The heavens do declare the glory of God. The firmament does show His handywork(Ps. 19: 1-6; 8:3-4, note). We can understand God by His creation (Rom. 1:19-20: Job 12:7-25: 381-41:34)

2 Design. The design and purpose of all creation prove an intelligent Designer to order and direct all things to useful ends. Nature without God in it is like man's body without life in it, like a watch, radio, television, or any complicated macldne withou a designer, maker, and maintenance man. Who but God orden,arranges, and maintains the vast solar systems and all life on the planets to the minutest deta 11 *> Who causes the systems to ru» eternally in tlielrown orbitsand spheres wittiout the slightest deviation from fixed laws'* Just astheBible Is not written and produced by the laws of spelling and grammar, but by Intelligent minds according to those laws, so the book of the universe is not written by the laws of nature, but by an intelligent Being who made all things and upholds them by Hisownpowet(lleb.l:a).Out o(Ii.aOO pictures of snow-crystals catalogued no two are exactly alike. Each lias 6 points crossingat a 60 degree angle. IfonelsUke J fern It has 6 out-pointing leaves; Iflikea wlndmlU,it has6 sails; If Uke a sarflsh. 6 ribs: or If like a fir Dee, 6 stems with plumes set in perfect symmetry. This makes 3 distinct triangles to each flake The Hcb. word for snow equals 333 (><eb. letters stand for numbers).Could It lot be that God lias set His symbol of the Triune God In each flake" The average snow storrn produces about looo biUloi: crystals, onlyan Intelligent Rcingcould design so manyforins. Ii:is samclnflnlte deign Is carriedota with every detail of creation,proving an infinite minJ. If design is seen in such details as snow how much more arethcvsetfo in larger and mace visible creations In the earth and heavens"

In God. Some have so Ignored and kllleJ out inch ;uiiii.il faith by un-tiatr: 'fonsthatlt is

noli 'Uiintimesof

sudden danger and in face of realities they auioiiijlicaUy call out upon God for help. TIds proves the Intuition is still there but suppressed. Such faltli is as much a part of man's faculties as breathing, eating, drinking, etc. It Is as natural as the limlnctof a chicken out of the ^ell who suns to pick in the s.ind around It for something to eat, or a calf who knows where to get Its first dinner. The calf does not pick in tlie sand and a chicken would never think of going to a cow for its food. Nothing in nature has to be school-trained to learn how to act according to its own peculiar lutuie. So man does not have to learn that tlier e is a God. He knows intuitively that there is one and that la Hlni he lives, n)ove5, and has his own being (Acts 17:22-28)

4 Nature. Man's iixiral and spiritual natures know tJiere is a God who approves or condemnsallacts of rightor wrong.Conscience isthe voiceof God in man. Moral law makes tdm a responsible creature and requires him to consecrate himself to the Wgliest good ofbeingatidoftheuniverse.lt must be that there is a God or moral nature is a lie. It lives in constant respect and fear of tlie pleasure or displeasure of Him. Mar's native moral obligation to moral law implies a nxaral Lawgiver and Moral Governor of the universe. Willing or unwilling man lives in the sense of such Presence in Ms life and conduct. Conscience does not lay down the law but it recognizes it. Thus man's moral and intellectual being proves the existence of God to whom he is responsible

5 Universal belief. The vast majority ofmeirnraHTgerand places have acknowledged the existence of God. The lowest tribes and the iixjst destitute of religion as well as tJie higtiest civilized and religious have equally believed in a supreme being. Such is m anifest in the ma nners, customs, literature, religion, and conduct of aU men (Rom. 1:21-32)

6 Universal hunger. When a person Isphysically hungry we know that the hunger argues and demands something to satisfy it. When a man hungers for God that hunger argues and demands Someone or Somethlng to atisfyit. All men hunger for soul satisfaction and long for a Saviour and a Deliverer from all the ills and curses of Ufe. There must be a supreme Being capable of meeting this universal craving when men turn to Hii:: and meet His terms of reconciliation and fellowsJiip (Jn. 3: 16-20: 2 Cor. 5:17-21:6:14-18; I Jn.

1:1-9)

7 Dependence a n d necessity. All •men of all ages and places not only recognize tlie existence of a supreme Heing, but they, at times, recognize their dependence upon Him and an absolute necessity for His blessings to

susuln life. They realize their own helplessness and long for and call upon God for help in limes of need (Ps. 107:1-43: Joiuh 1:5-16)

8 llarmoiiy . To believe in the existence oirTotTTst he only natural, normal, practice.v. beneficial, satisfying, factual, necesary, and Scriptural way to believe. When one has the key that will unlock a door he knows he has the riglu key. Even so, wiien one has the answer to every question, the explanation of every mystery, the atisfaction toeveryhunger and desire.the answer to the perplexing problems of the past. present, and future, he knows that he is right in believing there Is a God. Atheism is not the answer to one problem. It makes lies of luture. . the Bible,andGodand leav .md floundering man a vlcin. <'i isery .ind despair

9 11 story. The record of events in all ■ istory gives ovcrwi clmlng evl-deiiccoflhc existence ani providence ofGod-inthe rise and fill of nations thi i.iii of races; tlie govern-

ing ;<les; and Innuinerahlc

cvc a ' u^ n lijJ iionaturalor possible explanation other than the acts of a jup. r ...r.)!' . ■■ !U-d God. Multl-tud :>les>edby iflm

an. - . Lives of sin and

shame, some nave seen God with the cutural eyes: others have had visions

and revelations frotr Him: and still otheriluvekinwn God i i ate

and personal way. Tht s of

actual contacts and ex^cnc » ci cannot be denied. Healings, miracles, deliverances, and real contacts with God have revolutionized Individual lives and whole li.i'I' m . -(thout number. To deny ■ : fjod

is asfoolisli asto U< - e of

creation, elcctnciiy, neat, lig)it,cold, and innumerable ottiertiungs, seen and unseen. Multitudes today can testify of changed livesby faith in God, answers to prayer, and personal experiences of many kinds. Willie tlUs ii true among Cliristians, not one Infidel, agnostic, or atheist can boast of any benefit whatsoever from his unbelief. The acid test of Clinstlaiiity and atheism is the actual benefits of their converts

10 Scriptures. The Bible begins by assumingthcexistence of Godand His creation of all tliliigs(Gen. 1:1; Job 38-40). In over 20,000 sutements about God in Scripture we get lo Iciow all that we need to know about the subject. See note r, Jn. 4:24

22 attributes of God (14:1)

1 A Spirit Being with a personal spirit body, soul, and spirit through which He ma 111 tests Hiin self (note r, Jn. 4:24)

2 Invisible (see p. 222»)

3 fmmoHal (note g, 1 Tim. 1:17)

4 Eternal (note g, 1 Tim. 117)

5 Infinite: in presence (1 Ki. 8:27): power(.Mt. 28 18);acts(Mt. 19:26): in ume(Dt. 33:27: Ps. 90:2: la. 57:15); knowledge (Rom. 11:33): and in greatness (Ps. 145:3)

6 One - in unity with others of the Godhea7(see The Triidtj. p. 2.S0»1

7 Omnipotent (all power ,Rev. 19:6). God can Jo all things consistent with His nature and plan, but He cannot lie or actcomrary to Himself and the best good of all (30 liiiiiitations . p. 63S)

8 Omnipreseru(not omnibody, 1 Ki. 8:27; Ps. 139:7-12). Presence Is not governed by bodily contact, but by knowledge and relationship(Mt.18 20: 28:20. Cp. 1 Cor. 5:3-4). God's body is not omnipresent, for it is only at one place at one time like othets(Gen. 3:8: 11:5; 18:1-8.33; 19.24; 32: 24-32:.-l0te p. Col. 1:15), but His presence can be realized any place where men know Him and seek llm (Mt. IS: 20)

9Omniscient (all-knowing) as far as His nature, plan, and work are concerned (Rom. 11:33). As to free moral agents,Godlearnscenain things about them (Gen. 65-7: 115-7: 18 21: 22: 12: 2 Chr. 16:0: Job 12:22; 24 23. Ps. 7:9; 44:21; 139:1-6: Pr. 24:12; Jer. 17: 10:Ezek. ll:5;Zech. 4; 10; 1 Cor. 2:10-11. Rom. 8:27; 1 Th. 2:4). God sends messengers on innumerable duties to help Him carry on Ills rulersliip of all things (Dan. 10:13-21; 11:1; 12:1: Zech. 1:7-11: 61-8; Ml. 18:10-11: Heb. 1:14). He permits free moral agents freedom of action as to their conduct and dt:$tiny(note z.Rom. 8 29)

10 Life (Jer. 10 10. Jn. 5:26. 1 Th. 1:9: iTeF. 7:16; Rev. 11:11)

11 self-existent (Ex. 3.14; 6:3; Jn.

Ir4: 5;"2sr

12 Immutable (Ps. 102 27: Mai. 3 6; 2 Tim. 2:13; Heb. 6:18: Jas. 1:17). He is immutable as to ills plan for the higtiest good of being and of (he universe. His plan includes change of methods or waysto save as many men as possible. For example, when He abolislied the Law of Moses it was no change In God's plan, but rather tlie execution of that plan (2 Cor. 36-15, Gal. 3:19-25. 4 21-34; Heb. 7 11-10: 18). When man feUand Helud to send (:)inst, 11 was simply tlic fulfiUneni of incplaii(Gcii.3 15; Gal. 3:13-14. 4 4-5). I'hepun was made to be executed wtien oliediencc was rendered and terms mei. Sec 21 _ on p. 264 if the N. I. w:.' 'lis are not met. (t is not failure or change with God. but with man

13 P erfecl fPt. 32 4: Ps. 18:30; Mt. 5 4.S). If any imperfection is noted in

creation or ri-' — ••■ : .dre-

bellion in f: have

caused it. ■ ■ '!>;

original pLi

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NOTES

ON

PSALMS

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creation, except rebels to original perfection (Acts 3:21; Eph. 1:10; 1 Cot. 15:24-28; Rev. 21-22^

14 Truth - the perfect harmony of God's Word(Dt.32:4;In.l7:3;lJn.5:20) ,

15 Wisdom (Rom. 11:33; ITim. 1:17)

16 Love by which God communicates to others His infinite goodness (]n. 3: 16; Rora. 15:30: 1 Jn. 4:8)

17 Holy - absolute purity of nature (Ex, loTll; Isa. 6:3; 1 Pet. 1:16)

18 Righteous - holiness in action. All His acts are nghl(Rom. 3:21-31; Heb. 12:5-12; 1 Jn. 1:9)

19 Faithful - absolutely trustworthy (ICor. 10:13; 2 Cor. 1:20; Heb. 6:18)

20 Merciful, whichisdivine goodness manifest to relieve His creation of misery and suffering (Rom. 12:1-2; 2 Cor. 1:2; Tit. 3:5)

21 Good - divine goodness by which life is preserved and mercy extended (Mt. 5:45; Rom. 2:4; Acts 14:17)

22 Provident. God cares for and pro-vides for all creation (Job 38:41, note)

All these attributes require a conception ofGodashaving a soul of feelings, emotions, passions, and desires; as having a spiritof intelligence,wiU,cnoice powers, self-consciousness, and self-determination; and as having a spirit body through whom these faculties are i manifest (see note r, Jn. 4:24)

12 characteristics of the righteous (15:2)

1 Walk uprightly-without blame(v

2 Work righteousness (v 2) 2)

3 Speak truth inwardly (v 2)

4 Be free from backbiting (v 3)

5 Do no evil to neighbors (v 3)

6 Receive no reproach about neighbors (V 3)

7 Holdvilepeoplecondemned(v4)

8 Honor them that fear the Lord (v 4)

9 Keep word even to own hurt (v4)

10 Take no advantage of one in need to increase riches (v 5)

11 Refuse bribes (v 5)

12 Protect the innocent (v 5)

SthingsGodisto Hispeople (18:2)

1 Rock - foundation, Heb. sela, fortress, a cUff.Trans, rock 54cimes; Sela, (Isa. 16:1); and Selah (2 Ki. 14:7)

4 important rocks in Scripture:

(1) God, a RockorFoundaiion(18:2: 31:3: 4C75; 42:9; 71:3; 2 Sam. 22:2)

(2) Christ , the smitten Rock (78:16; Num. 20:8-11; Neh. 9:15:1 Cor. 10:4). See note h, Ps, 31:2

(3) Christ , the Foundation o f the church (Mt. 16:18; Rom. 9:33; 1 Cor. 3:11-15; 1 Pet. 2:8) i

(4) The capital of Edomf 2 Ki. 14:7: | Isa. 16:1). This willbe the place where Israel will flee for protection from Antichrist (notes, Rev. 12:6, 14)

2 Fortress, mountain stronghold - a placeof strength and safety (v 2; 31:3; 71:3; 91:2; 144;2;Iet. 16:19. Seel Sam. 23:14, 19)

3 Deliverer, who causes one to escape I (V 2; 40:17; 70:5; 144:2) •

4 God. Heb. El, the Almighty, the StrongOne. Q is God the Omnipotent: the God who Tcnows all , sees all, and performeth aU. things for His people (5T2) I

5 Strength . Heb. tsur, firmness, fountain, source, origin (v 2; 19:14; , 73:26; 144:1; Isa. 26:4) i

6 Buckler , s.iield, defender (v 2, 30; Pr. 2:7. Cp. Gen, 15:1).God covers the head and heart so that neither is wounded by the dart of the enemy

7 T!ie horn of salyaiion (v 2: 2 Sam. 22:5). Horns are frequently used in Scripture as a symbol of power, hence this means a powerful salvation. See 1 Sam. 2:1, 10; Ps. 132:17; Jer. 48:25; Dan. 7:8-24; 33-21; Rev. 5:6; 12:3; 13:1, 11; 17:3, 7, 12

8 High lower. The Heb. word misgab signifies a place so high as to be out of dancer (V 2; 144:2; 1 Sam. 22:3)

6 classes of men (18:25)

lThemerciful(v25;Mt.5:7;Lk.6:36)

2 The upright (v 23, 25. See note b)

3 The pure (v 26. See note c)

4 The fioward fv 26. See uote d)

5 The afflicted (v 27. See note f)

6 Thepioud(v 27; Isa. 2:11; 10:12)

25 blessings of the upright (18:25)

1 salvation (7:10; Pr. 28:18)

2 Favor or grace (11:7)

3 Rewards (18:23-24)

4 Manifestation of God (18:25)

5 Preservation (25:21)

6 Joy (32:11; 64:10; 97:11)

7 Lovingkindness (36:10)

8 Eternal inheritance (37:18)

9 Peace (37:37)

10 Victory over enemies (49:14)

11 AU good things (84:11)

12 Justice (94:15)

13 Prosperity (112:2; Pr. 14:11: 28:10)

14 Light (112:4)

15 Goodness (125:4; Mic. 2:7)

16 Eternal home with God (15:1-2)

17 Contentment (Pr. 28:6) 140:13)

18 An earthly home (Pr. 2:21)

19 Protection (Pr. 2:7)

20 Strength (Pr. 10:29)

21 Guidance (Pr. 11:3: 21:29)

22 Deliverance (Pr. 11:6)

23 A blessing to others (Pr, 11:11)

24 God's delight (Pr. 11:20)

25 A nswers to prayer (Pr. 15:8)

25 pure things (18:26)

1 Gold (Used 42 times. Ex, 25:11)

2 0Uveoil(Ex. 27:20; Lev. 24:2) |

3 Myrrh (Ex, 30:23)

4 Frankincense (Ex. 30:34;Lev. 24:7) |

5 Candlesticks (Ex. 31:8; Lev. 24:4) \

6 Incense (Ex. 37:29; 39:3 7)

7 Table (Lev. 24:6)

8 Grape juice (Dt. 32:14)

9 WordofGod(12:6; 119:140;Pr,30:

10 God (18:26) 5)

11 Commandments (19:8)

12 Heart (24:4; Mt. 5:8; 1 Tiro. 1:5; 2 Tim. 2:22; 1 Pet. 1:22)

13 Men (Pr. 15:26; 21:8; Acts 20:26;

1 Tim. 5:22) j

14 Wool (Dan. 7:9) I

15 Language (Zeph. 3:9)

16 Offering (Mai. 1:11)

17 All things (meats, etc., Rom. 14: 20; Tit. 1:15) i

18 Conscience(lTira.3:9;2Tim.l:3)

19 Water (Heb. 10:22)

20 ReUgion(Jas. 1:27) I

21 Wisdom (Jas, 3:17) 1

22 Minds (2 Pet. 3:1)

23 Christ (IJn. 3:3)

24 Linen - righteousness of saints (Rev. 15:6; 19:8)

25 River of water of life (Rev. 22:1)

12 classes that can be saved (18:27)

1 The afflicted (Ps. 18:27) j

2 The needy (Ps. 72:4, 13)

3 The meek(Ps. 76:9)

4 The wicked (Ezek. 18:27)

5 His people (Mt. 1:21)

6 The lost (Mt. 18:11; Lk, 19:10)

7 The world (Jn. 3:16-20; 12:47)

8 They that believe (1 Cor. 1:21)

9 All sinners (1 Tim. 1:15; 2:4)

10 Those that heed the gospel and continue to the end(.Mt. 10:22; 1 Tim. 4:11-16; 1 Pet. 1:9)

11 Those that come unto God through Jesus Christ (Heb. 7:25)

12 All that call upon the name of the Lord (Acts 2:21; Rom. 10:9-10)

7 examples of absolute perfection (18:30)

1 God the Father (Mt. 5:48)

2 God's Work(Dt. 32:4)

3 God's way(2Sam. 22:31;Ps. 18:30)

4 God's will (Rom. 12:1-2)

5 God's gifts (Jas. 1:17)

6 God's Word (Ps. 19:7; Jas. 1:25)

7 JesusChrist(Lk.6:40;Heb.2:10; 5:9)

5 examples of perfect men and angels:

1 Lucifer (formerly-Ezek.28:12-15)

2 David (1 Ki. 11:4; 15:3)

3 Asa (1 Ki. 15:14; 2 Chr. 15:17)

4 Job (1:1, 8; 2:3)

5 Spiritsof just men made perfect in heaven (Heb. 12:23)

4 commands to be perfect:

1 To Abraham (Gen. 17:1)

2 To Israel (Dt. 18:13)

3 To Solomon (1 Ki. 8:61)

4 To Christians (2 Cor. 13:11)

10 things we can be perfect in:

1 Out walk (Gen. l7:l;Gal. 5:16. 25)

2 HoUness(2 Cor. 7:1; Heb. 12:14)

3 Ourways(2Sam. 22:33; Ps. 18:32)

4 Peace (Isa. 26:3) 13)

5 Unity (Jn.l7:23;lCor. l:10;Eph. 4:

6 Good works (Heb. 13:21; 2 Tiro. 3:

7 God's wiU (Rom. 12:1-2) 17)

8 Patience (Jas. 1:4)

9 Faith (Jas. 2:22)

10 Love (1 Jn. 2:5: 4:17-18)

30 blessings of God (18:32)

1 Girds me with strength (v 32)

2 Makes my way perfect (v 32)

3 Makes my feet fast and sure uke a hind(female deer), so I can catch my enemies or exape if need be (v 33)

4 Sets roe on high places (v 33)

5 Teaches me to war (v 34)

6 Gives me salvation (v 35)

7 Holds me up (v 35)

8 Makes me great (v 35)

9 Makes room for my feet (v 36)

10 Helps defeat my enemies (v 37)

11 Helps me overtake them (v 37)

12 Helps destroy them (v 37) 38)

13 Helps bring them to submission (y

14 Makes me strong for battle (v 33)

15 Helps me put down rebeUion (v 39)

16 Makes my enemies helpless (v 40)

17 WiU not hear my enemies (v 41)

18 Helps me completely destroy thero (v42)

19 DeUveted roe from enemies among my own people (v 43) 43)

20 Makes me rule over the heathen (v

21 Gives me power over strangers (V 44)

22 Enables me to be their master(v 44)

23 Causes armies to fade away (v 45)

24 Avenges me (v 46-47J

25 Brings aU enemies under me(v 47)

26 DeUvers me from my enemies (v

27 Lifts me up above them (v 48) 48)

28 DeUvexs me from violent men (v 48)

29 Gives me great deUverance (v 49-

30 Shows roe His roercy (v 50) 50)

4fold confirmation of G od's existence (TM)

1 The heavens declare God's glory. Heb. saphar, to recount, to mark as a taUy, number out, inscribe as a writer (v 1; 75:1; Job 12:8)

2 The firmament shows His hand-work in creation. Heb. nagad , to front, stand boldly out, ma 1; 111:6; Mic. 6:8)

stand boldly out, manifest, certify (v

. nagad , ifest, CI

3 Days utta speech. Heb. naba , to gush forth, belch out, pour out, utter abundandy(v 2, 78:2; 145:7)

4 .Sights show knowledge. Heb. chavah. to declare, show, indicate (v 2: Job 15:17; 32:6, 10, 17; 36:2)

If the heavens number out the glory of God and inscribe the infinite works of the Creator; if the firmament manifests His hand-work and certifies His existence; if days constantly pour forth teaching; and if nights declare the knowledge of God, then God's existence is every where confirmed

5 measuring Lines (19:4)

Heb. kav, a measuring Une or rule (v 4; 1 Km:23: 2 Ki.21:13; 2 Chr. 4:2; Job 38: 5; Isa. 28:10,17; 34:11,17; Jet. 31:39: Ezek. 47:3; Zech. 1:16)

1 Used of measuring (1 Ki. 7:23: 2 Chr. 4:2; Jer. 31:39; Ezek. 47:3)

2 Used of judgment (2 Ki. 21:13; Isa. 28:17; Lam. 2:8; Zech. 1:16)

3 Used of setting bounds to creation (Job 38:5)

4 Used of gradual giving of the Word of God (Isa. 28:10, 13)

5 Here (19:4) it seems to be used of the messages of truth that have gone through all the world. This is the sense in which Paul used it (Rom. 10:18). Some versions translate it good news, their voice, and hope

Presumptuous sins (19:13)

These sins are wilful and deliberate rebellions against light and conscience. Those who commit such will soon be hardened through the deceit-fulnessof sin(Heb.3:13). Presumptuous sins were judged by death (Num. 15:30: Dt. 29:19-20; Rom. 9:20-21; 11:32). Woes are pronounced against such sinning (Isa. 5:18-25; 29:15-20)

10 examples of presumptuous sinning-1 Lucifer(lsa. 14:12-14;Ezek. 28:16)

2 Pharaoh (Ex. 5:2)

3 Moses (Num. 11:11-15, 22)

4 Israel (Ex. 14:11-12; 17:7; Num. 16:41; 1 Cor. 10:9-12)

5 Syrians rl Ki, 20:28)

6 Rulersof Judah(Isa. 28:14-22)

7 Saul(l Sam. 13:8-14; 15:3-23)

8 The rich fool (Lk. 12:18-20)

9 The Pharisee (Lk. 18:11-14) 10 Homosexuals (2 pet. 2:10-11)

30 facts and sufferings of Messiah (22:6)

1 I am forsaken by God (v 1)

2 I am far from being helped (v 1)

3 I am far from being heard (v 1)

4 I am a worm (see note 1, 22:6)

5 I am no man (see note m, 22:6)

6 I am a reproach of men (v 6)

7 I am despised of the people (v 6)

8 I am scorned by men (v 7)

9 I am mocked by men (v 7-8)

10 God is My protector from birth

11 GodisMyhopefrombirth(v9)

12 God is My dependence from birt (V 10) 10)

13 Jehovah is My God from birth (v

14 God has always been near Me (vll)

15 I have had to face troubles (v 11)

16 God has been My only help (v 11)

17 Brutal n:)en have compassed Me (V 12)

18 Men were determined to destroy Me (V 13)

19 My Ufe blood is poured out Uke water fv 14; Jn. 19:34)

20 A11 My bones are out of joint (v 14)

21 My heart is melted Uke wax in the midst of My boweU (v 14)

22 My strength is gone (v lo)

23 My tongue is so dry it cleaves to My jaws (v 15)

24 I am slain as a sacrifice (v 15)

25 GentUes have compassed Me (y

26 The wicked enclosed Me(v 16)lbJ

27 My hands and feet are piercea (V 16)

28 My bones out of joint cause men to stare at Me (v 17)

29 My garments are coveted (v 18)

30 Men gamble for My vesture (v 18)

20 blessings of the MiUennium (22:22)

1 The Messiah wiU declare God's name to His brethren in the church (v 22; Heb. 2:12)

2 Gentiles willptaiseGod(v 23; 18: 49; 117:1; Dt. 32:43; Isa. 11:1, 10)

3 Israel also wiU praise God (v 23)

4 The poor wiU not be despised (v

5 GodwiUhear chepoor(v 24) 24)

6 Messiah wiU praise God i n the great congregation of both Jews and GentUes (v 25; Zech. 14:16-21; Rev. 11:15)

7 Messiah wiU pay His own vows before aU who worship God (v 25)

8 The meek will be satisfied (v 26; 37:11; Isa. 11:4; Mt. 5:5)

9 Prayer and praise to God wiU be universal (V 26; .Mai. 1:11)

10 MenwiU begin to Uve forever (v 26;Mt.25;46;Rev.21:3-7;Isa.65:20-25)

11 Revival wiUbe manifest in aU the earth (v 27; Joel 2:28-31: Isa. 2:2-4; 52:7: Zech. 8:23; 14:16-21)

12 AU nations wiU worship God (v 27; Isa. 2:2-4: Zech. 14:16-21)

13 A 11 kingdoms on earth will be ruled by Christ (v23; Dan. 2:44-45; 7: 13-14, 18, 27; Zech. 14:9-21; Lk. 1: 32-33; Rev. 11:15; 20:4-10)

14 Christ will be governor among the nations (Isa.9:6-7;Dan.7:13-14;Zech. 14:9-21; Lk, 1:32-33; Rev. 11:15; 20: 4-10)

15 The ri.:h and the great ones of earth wiU worship God (v 29)

16 A U enemies shaUbow before Him (v 29; 72:9: Isa. 2:12-21; 11:4-5)

17 AUuiU have God as the source of eternal Ufe (v 29)

18 a seed shaU serve the Me ssiah, the eternal generations of which shaU proclaim theLordas sovereign(v30; Isa. 59:20-21)

19 The seedshaUbe an eternal generation, i.e., wiU live forever in service to God (v 26, 30; Isa. 59:20-21; Dan. 2:44-45: 7:13-14)

20 They (the eternal generation) shaU come and declare God's righteousness to people that will be bom in aUetemity(v31;Gen.8;22: 9:12; Isa. 9-6-7; Dan.2:44-45: 7:13-14, 18, 27; Lk, 1:32-33; Rev. 11:15; 22:4-5). See Eternal generations of natural people, p. 312. coL 4. N,T,

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21 feiwoi to wilt on God (27: 14)

1 ft«*4oa* teo itaun (2&3)

2 Uutflsj ud nifl^inMWi (2& 21)

3 PicaanraUoD (2& 21)

4 Renewed itrengch and coisige (27: 14: 31:34: lu. 40e31)

5Ufe(33:19-;0)

6 Help «ad protecaoD(33k20)

7 Mcrcy(.i.x22) 8P«iJeoc - - 0

9 Tnfcitli c eanh (37:34)

10 Hope(.,.r .-.. ijOtS-6:CaL 5cS)

11 Aurwcu to prayei (40:1-3)

12 Salratloo (62:1: Rom. 8:25)

13 Dally (upply (104:27-28)

14 Comud (106:13)

15 RevelaUoQ of God(Isa. 25:9) 16ju«lce(Iu. 26:8-3; 30:19) IT Bleuiogflva. 30:18)

18 Eteraal chiogs (Iia. 64:4)

19 Goodoen of God(l.am. 3:25)

20 Holy 'tplrit baptljrr (T.k. 24:49; Acts 1:4-8)

21 SAcoodadveat (Lk. 1236: ICor. 1: 7:1 Th. 1:9-10: 2 Tti. i5:1 Ttm. 6:14)

7 w«Ti of waltiag on God

lOconimaodi tohave co«na« (27:14)

I Th« ten «>let (Num. 13:20) 2Jaahia Ooih, L6-9. 18)

3 Urael und er loMM (Dt. 31:6-7: Jo*, lOc.'S; J3:6)

4 lirael under David (2 Sam, 10:12:

1 Chi. iai3)

SAbtalom'iic '■ Sam. 13:28)

6SoJomoo(l <; 28:20)

7 HercWah (. i. j-7)

8 imei under Ezra (Ezra 10:4) 9AU men (Pi. 27:14: 31:24) 6)

10 Neighbon - one to another (lu,4L-

38 water miracle* (29:3)

I CreaUon of waten Qob 3* 8-30) 2Lucif«"j flood (Gen, L-2: PS. 104:

5-6:2 Pet. 3t5-8)

3 Divlion of waters (Gen. L-6-10} Ps. 104:7-9*

4 Flood of Soah(Gen. 6-8) 14-21)

5 Divine supply to Hagar (Gea 21:

6 Water twned to blood (Ex. 7:17-

7 Frogj from waters(Ex. 8:1-5) 25)

8 Frogs ia water only (Ex. 8:6-11)

9 Red Sea turned to ice (Ex. 14:21 -15c 8)

10 Red sea melted (Ex. 14:26-31)

II Waten made sweet fEx.lS:23-26j

12 Water from the rock (Ex 17:1-6)

13 A gain, water from iberock(Num. 20:7-11)

14 Croxdng Jordan on dry ground (Josh. 3)

15 Divine supply to Samson (Judg. 15:

16 WatcrUckedup(lKI. 13:38) 19)

17 Drying of Jordan by Elijah (2 Ki. 2:8) 14)

18 DrylngofjordanbyEllsha(2Ki. 2-

19 Heallngofwaier!(2Ki.2:19-22)

20 Divine supply to Jeho^phat (2 Ki. 3:16-20) 3t21-27)

21 Water as blood to Moablies (2 Ki.

22 HcaUngof Namaan (2Ki. 5:1-19)

23 Iron axe swimming (2 Ki. 6:1-7)

24 whole herd of swine killed (Mt. 8:32)

25 Walking on water (Mt. 14:22-33)

26 Tribute money from water (Mt. 17:24-27)

27 Stilling the storm (Mk. 4:35-41)

28 Miraculouscatchof flsb(Lk. Scl-

29 Water to wioe(Jn.2:l-ll) 11)

30 Healing waters (Jn. 5c 1-4) 21)

31 Ship immediately to land (Jn. 6:

32 Another miraculous catch of fish (Jn. 21:3-11)

33 Third of^sea to blood (Rev. 8:8-9)

34 Third of nvers bitter (Rev. 8:10-

35 A11 the sea to blood (Rev. 16:3) 11)

36 River to blood (Rev. 16:4-7) 12)

37 River Euphrates dried up (Rev. 16:

38 Millennialrivercreated(Ezek.47)

45 u*es of •voice" in Scripture (29:3)

1 Voice of the Lord{referred to 142 tiroes,Gen. 3:8-10; Ps. 29; Rev. 10:3-4). It has been audible maDv times to man (Gen. \ 8-10; Ex. 1ft 19^ Dt. * 12; iKi. 19:12-13; I«a. 6:4-9; Ezek. 1:24-28; 8:13: 3:1; 10:5; 43:2; Dan. 10:6-9; Mt.3:n; 17:5:]a. 1228: Acts 10:13: Rev. 1:10-18: 10:3-8)

2 Voice of thy wife (Gen. 3:17)

3 Voice of thy brother's blood -voice of crime (Gen. 4:10)

4 Voice of the trumpet (Ex. 19>19',

5 voice of victory (Tx. "j 19)

6 Voice of being < (Ex.3:.i

7 Voice of iwca:. . ' I) 19)

8 Voice of Iwael (;....:.. ,;L3)

9 Voice of father (Dt. 21:18)

10 Voice of mothi ' ". 18)

II Voice of Judah i

12 Voice of man (jo; .. ir.i'i)

13 Voice of the oppretaor (Job rv 18)

14 Voice of the lion (Job 4c 10)

15 Voice of weepers (Job 30.31)

16 Voice of »in-r,li .i-nii. IVi. 42:4)

17 Voice of .: . 44el6)

18 Voice oft: '.)

19 Voice of the e:

20 Voice of dtun

21 Voice of prayc)

22 Voice of a ptal)

23 Voice of groai.

24 Voice of the w

25 Voice of ihunJ'

26 V<4ce of rejol i

27 Voice of teach

28 Voice of the h

29 Voice of th- • ^ .J)

30 Voice of >)

31 Voice of ' >U(Je».

32 Voice of 4 31)

33 Voice of &i V4)

34 Voiceof the bn>iegn>on)(jer.7:34)

36 *)

36 . :'h.

37 Val(-eo(tiM:propiieti(A'-tJiJ:27)

38 Vaiceofthearchangel(lTh.4:16)

39 Voice of angels (Rev. 5c 11)

40 Voice asihe soutKiof many waters (Rev. LI5; 14:2: 19:6)

41 The voice of great thunder (Rev. 14:2: lft6. Cp, 10:3-4)

42 Voice of harpers (Rev. 14:2)

43 Voice of moiiclans (Rev. 14:2)

44 Voice of much people (Rev. 1*1)

45 Voice of a great multitude (Rev. 19:6)

12 examples of hearing Cod's voice:

1 Adam (Gen. 3:8-10)

2 Abraham (Gen. 18:2218:26:5)

3 Moses (Ex. 3: Acts 7:31)

4 Israel (Ex. 19:19i Dt. 4:12, 33. 36: 5:23-28)

5 Elijah (IKi, lftl2-13)

6 Isaiah (6:4-6)

7 Ezeklel(l:24: 8:18: 9:1: 10:5: 43:2)

8 Daniel (10:6-9)

9 Peter (Acts 10:13; 2 Pet. 1:17-18)

10 James (Mt, 17:5)

11 John (Rev, 1:10-12; 4:1; 10:3-8: 21:3)

12 Paul (Acts ».3-7)

7 examples of God hearing man:

1 Ishmael(achildcryingwa5the first voice on record to be heard by God, Gen, 21:17)

2 Israel (Num. 20:16; 21:3; Dl.2fi:7)

3 Joshua (Jo*. 10: IA\

4 Mailoab(Judg. 13:9)

5 Elijah (1 KI. 17:22)

6 Jonah (Joo. 2:2)

7 Jesus (jn, 12:2^

38fold trust of David (31:1)

1 In you I put my trust (v 1, 6)

2 You are my Rock (v :^

3 You are my fortress (v 3)

4 You are my strength (v 4)

5 Into Your hands 1 commit my spirit (v 5^

6 You nave redeemed roe (v 5)

7 I wiUbeglad and rejoice in Your mercies f v 7) (v 7)

8 Youhave considered my troubles

9 You have known me in adversity (v7)

10 Yoo have not permitted the enemy to overcome me (v 8)

11 You have enlarged my place (v 8)

12 I am in trouble (v 9\ 9)

13 My eye is consumej with grief (v

14 I grieve in my Innermost being (v9)

15 My life is spent with grief (v 10)

16 My suengih fails because of grief over my sin (v 10)

17 I was a reproach to You among my enemies fv 11)

18 I was a tear to my friends (v 11)

19 Men fled from mefor shame(vll)

20 Many forget tne as a dead roan (vl2)

21 I am to men like a broken and useless vessel (v 12)

22 Many slander me for my sin (v 13)

23 Feanbeset me onevery slde(v 13)

24 Manyhave plotted to take my life (vl3)

25 In spite of all, I trust You (v 14)

26 I maintain that Youare myGod (v

27 MyUfelsinYouthand(vl5) 14)

28 I have prayed to You (v l'^

29 Your goodness Is great (v 19)

30 You have rich rewards for those who put ihelt trust in You f v 19) 20)

31 You will protect the righteous (v

32 You will keep them from slander (» 20)

33 You have shown m e marvelous klndiseu (v 21)

34 I wai hasty at first and thought 1 would be cut off (V 22)

36 You have heard my priyers(v22)

36 .Saints, vou f^ould love God, for He presc ;thful(v 23)

37 Be I . jrage (v 23)

38 God iLall sueogthen you (v 24)

8 thing* God ha* dcn^ (31:21)

1 Redeemed tne (31:5)

2 Conidered my trouole (v 7)

3 Known ii>e Intlmeof adversiiy(v7)

4 Not given me overto enemies (v 8) 6 Set my feet in a Urge room (v 8J

6 LaldupgnodiKiifor Ids own (V 1^

7 Prepared goodnen for men who in Him (V 19) (v 21)

8 Showed me Hisroarveloui kindnets

coMming"7-

junt of(1 5; i-.'i. I.

ImputaUoo (32 2)

Imputation -justification • (v 2), Hefa. chashab, to be : put to the account of u Cr. logizomal , numbt accoumeJ c^--- - ' . -j o

iij lo their ^--^.- . , _ edaV 54 5T; Rom. 4:4, 3, iij); reclton (Rom. 6: 11: 8:18); and impute (Rom. 4:6. 8,11, 22, 23, 24: 2 Coi. i 19: Jas. 223)

ImputatloD Is that act of God in ul-vaiion whereby He accounts the believer righteous in Chriit because Chdst bore his sins and because he has properly repeixed of his ia and roet Cod's tenns of reconciliation (Rom. 3: 24-31; 4:1-25; 2 Cor. 5c 14-21: GaL 3:6-9, 13-14)

Rede riTpiion fa ll acies refuted

The fallacy will fira be nated and then the refutation with Scripture

1 God cannot and doe* not impute sins of believers to their account

The fact is that God cannot do other-wise if believers go back Into dn again. Sin has to be imputed where there is a law broken (Rom. 5:13; 6:23; 8:12-

13)

2 Christ bote the sins of the_Mved and they cannot be charged to hItt more than once. Even in civil coigts a crime cannot be charged to a man iv»ice

Thisisonlyhalf-truth.asit deab with sins that have been forgiven. If the same man commits the same sins again any civil court will charge them to the same managaln, yes, again and again If he commits them that many times. So it is with the divine coun. A man forgiven of past sins must ^4uit in. If be commits the same sins again after conveisioa be will be charged with them again. They must be properly confessed and forgiven again or he will pa y the death penalty for the new crimes(E2:ek, 13:4,20-26: Rom, 6:23; 8:12-13: ICor.6:9-11: GaL 5cl9-21; 2 Tim. 212)

3 AU sins, past, present, and future, are forgiven once and forever. Christ bore the situ of all men, but one can-ix>t receive forgiveness until lin is committed and confessed,Even sin that is committed and not confessed cannot be forgiven (Lk. 13:3,5:1 Jn, 1:9). The fact that aU sinnen are not saved proves thisjf men could not be da mned for committing uiKonfessed sins which Christ hasbome, then no man would be lost, for He bore the sins of all (Rom. 5c 8; GaL 1:4; 1 Pet. 2 24; 3:! 8: Heb. 29). Redemption canix>t become effective with anyone who refuses to repent and conform to the whole uuth (Mk. 16:15-16; Lk. 13:3. 5: Acu 2 38: 3:19; 1 Jn. 1:7, 9)

4 God cannot and does not see the sins of believers. In fact, their sins are not real sins. All He sees Is the blood of Christ that automatically covers dnl One bom again cannot ootnrolt dn

These claims are denial* of every principleof divine and human governments. No government could posxibly be]u*t and righteous that pettrntied such a program with criminals. In human govemmen no case is known where a crimliul was forgiven and told that he could not possibly be held re-iponsiblc for committing 'be jsrre crime again: that If he it such it was ix>i really a Js case; that it would be automaiKally forgiven: that t h e law w^iuld never again see "^ cmmltted: that all It w nc the pardon hr '■ . ..i,u that stipulated ~ IS abnlise freedom f:_ -._. 1 nth ••I/"Tit even

for the worst of i rime c.just,

and righteous being '.c up (o

overthrow such a government if one exised. And yet. this It the kind of ODVemment many in the church teach and believe In as divine government. God has repeaiedlysutedthai He will puiiih everv sin, even to every idle word (Kit. ■ •, som. 212-16: 2

Cor. 5; 10; -15). See Warn-

ings, p. AO-i ui -. 1 .

5 II diAoiy rs the bk>od of Chr ist to

continued, next page

NOTES

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PS ALMS

CONTINUED

teach thai it covers only past sins or the ansof the faithfulonly..\ believer does not have to continue to be faithful to be saved. Sin can never reign over a saved map aaain regardless of what he does. He is saved even though he serves

sin and Satan. Not one child ot God crn return to his former state of sin and be condemned. He canirot choose to be saved or lost. God chooses men to be saved and all such are sectire in His choice. If a man could choose to be saved or lost then he would be more powerful than God. There is no human element in salvation.All men sin every day. The only differerice between the saved and unsaved is that one has accepted Christ and the otherhas aoi. Sin is Inseparable from one in thislife. Tn the believer sin is unchanged and unchangeable. Even the unsaved are not condemned for their sins, how much less is this true of the saved. God is abletokeepone saved who maybe sinning every da y.If man's choice governs his destiny, then the sovereign grace of God is subject to the will of man and God Himself ceases to be sovereign .

There is not one Scripture to support these false claims. God does not lose sovereignty through His plan o f redemption requiring men to meet His terms or be lost. Obedience to God according to the gospel is the basis of all justification and imputation of righteousness to man, God requires confession ofsins(Lk. 13:3,5; IJn.l;?), faith (Jo, 3:16; Eph. 2:8-9), and choice on man's part in conformity to the plan of redemption before He justifies a man rMkl6:16: Rom. 1:5, 16; 3:24-31; 5: 1-11; Rev. 2217). From God's standpoint, redemption is provided for all men and it is His wiU that all accept Christ and be saved (Jn. 3:16: 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17), but no man will be forgiven who personally refuses to believe and conform to the gospel. When one does obey the gospel, then, and then alone, sins are forgiven and not imputed to him; and this is all imputation means in Ps. 32:2; Rom. 4:3-13, 22-25; 2 Cor. 5:19. No believer has to sin, but if he does it will be charged to him and he vail pay the death penalty if he dies in sin (Ex. 32: 32; Ezek. 18:4, 20-26; Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8; 2 Tim. 2:12; Jas. 5:19-20). See Warnings, p. 284 of N. T.

Freedom from sin (32:2)

Freedom from sin is truly possible inthebody(Rom. 6:6-7,16-23; 8:1-4, 12-13; 12:1-2; 1 Cor. 3:16-17; 6:19-20; 7:34; 9:27: 2 Cor. 4:10; 7:1; Eph. 1:4; 4: 24; 5:25-27;Col. 1:20-23; 2:11-13; 3:5-12; ITh. 4:3-7; Tit. 2:11-13; Heb. 12:10-14; Ijn. 1:7-9; 2:1-2,29; 3:5-10; 5:1-4, 18) as well as in the soul and spirit (2 Cor. 7:1)

35 broken things in Scripture (34:18)

Heb. shabar , to burst; break to pieces; crush; be shivered or shattered (v 18; 51:17; Isa. 61: L Cp. Lk, 4:18)

1 Heart (v 18)

2 Fountains(Gen.7:11) 3Stones(Lev.21;20) 4Commandment

(Num. 15:31)

5 Ships (iKi.22:48)

6 House of God (2 Chr. 24:7)

7Bodies(2Chr.25:12)

8Altar(2Chi.34:7)

9WalU(Neh,l:3)

10Teeth(Job4slO)

llSkin(Job7:5)

12Purposes(Job 17:11)

13 Wickedness (Job 24:20)

14Arms(Job31;22)

15B0WS (Ps. 18:34)

16Splrit(Ps.51:17;Pr. 15:13; 17:22)

17Covenants(55:20)

18 Earth (60:2)

19Hedges(80:12)

20Gates(107:16)

21 Depths (Pr. 3:20)

22 Shoe latchet(lsa.5c27)

23 Cisterns (Jer.2:13) 24Cittes(Jer.4:26)

25lm ages (Jer. 50:2)

26 Kingdoms (Dan.2:35, 42; 11:4)

27 Barns (Joel 1:17)

28 Meat (Mt. 15:37)

29 Fetters (Mk.5:4)

30BreadMcts 20:11; 1 C0t,ll;24)

31 Sabbath (Jn.5:18)

32Law(Jn. 7: 23)

33Legs (Jn. 19:31)

34Branches (Rom. 11: 17-19)

35Middle wall of partition (Eph.2:14)

Affliction (34:19) Heb.ra. bad;evi];advetslty; affliction:

calamity; grief; sorrow; wretchedness (vl9;107:39;Jer.48:16;Obad.l3;Zech. 1:15). It Is never uans. sin. The Idea is that God made sorrow, misery, wretchediiess, etc. as the sure fruit of sin. He made ihe law of sowing and reaping (GaL 6:7-8). Out of 177 times where the word afflict , with its various endings, is found it refers to physical disease only 5 or 6 times

12 general facts about affliction:

1 God regulates it according to the law of sowing and reaping (Ps. 80:5; Lev. 26; Isa. 9:1)

2 He determines the length (Gen. 15:13-14; Num. 14:33; Isa. 10:25; Jer. 29:10)

3 Not sent willingjy (Lam. 3:33)

4 Men born inafflicaon(Job 5:6-7)

5 Saints appointed to it (Jn. 16:33; Acts 14:22; 1 Th. 3: 3; 1 Pet. 5:9)

6 Often severe (Dt. 28; Rev. 7:14)

7 Light, compared to future glory (Acts20:23-24;Rom. 8:18;2 Cor. 4:17)

8 Only temporary (Ps. 30:5; 103:^

9 Hardens some (Ex. 4-12; Neh. 9: 28-29)

10 Blesses self(Ps, 119:71:Jas. 1:12)

11 Often misinterpreted (see Job s great misuke, end of book of Jc«5

12 Prayers iii (Gen. 32:11; 2 Chi. 33: 12-13;Ps. 6:1-4; 31:1-17: 38:1-10: 51: 1-17; Isa, 38:2-19; Acts 4:29-30)

12 causes of affliction:

1 Sin (Gen, 3:16; Ps. 25:18; 89:32)

2 Backsliding (Ps. 119:67)

3 Misuse of tongue (Pr. 26:28)

4 Resentment (Gen. 16:4-11)

5 Pride (job 33:14-29)

6 Impenitence(Pr.l;30-31;Rev.2:21)

7 Born in it Qob 5:6)

8 Mistreatment of others(Gen. 27:1-46 with 32:11; Gen. 37 with 42:21)

9 Hardpess of heart (Ex. 4-12)

10 Idolatry (Judg. 10:6-10: 2 Ki. 17)

11 Forgetting God (1 Sam. 12:9-10)

12 Hypocrisy (Mt. 23)

12 purposes of afflictiott

1 To work good in one (Ps. 119:71)

2 Hide pride from man (Job 33: 14-29)

3 Demonstrate God 's faithfulness (Ps. 119:75)

4 To test sincerity (Mk. 4:17; Job 1-2; Jas. 5:10-11)

5 To refine, purify, and increase fruitfulness(Isa,48:10; Jn. 15:2; Heb. 12:10-11)

6 To increase power and graces (Rom. 5:1-8; Jas. 1:2-4; 4: 7; 1 Pet. 5: 9)

7 To bring back to God (Hos. 5:15; Job 33:14-29)

8 To humble and correct(2 Sam.12: l4;Ps. 89:30-32;Heb.l2:5, note) 11)

9 To make examples (1 Cor. 10:5,

10 To manifest love (Pr. 3:11-12; Heb. 12:5-10; Rev. 3:19)

11 To give reward(Rom. 8:17; 2 Cor. 4:17; Jas. 1:12; 1 Pet. 1:7; 4:14)

12 To learn obedience andtrutn(Ps. 119:71; Heb. 5:8; 12:5-10)

12 promises in afflictioit God will

1 Hear toe afflicted (Job 34:28)

2 Save them (Ps. 18:27)

3 Have mercy on them (Isa, 49:13)

4 Deliver them from fear (Ps. 23:4)

5 Deliver them out of all their troubles (Ps. 34:19; 50:15)

6 Uphold them (Ps.37:23-33; 55:22)

7 Reward them (Mt. 5:10-12)

8 Be a refuge for them (Ps. 9:9-10)

9 Remerobertheir weakness(Ps.l03:

10 Hide them (Ps. 27:5) 13)

11 Consider them (Ps. 31:7) 12:9)

12 Give them sufficient grace(2 Cor.

12 ways men can be afflicted:

1 Slavery and oppression (Gen. 15: 13; 31:50; Ex. 1:11-12; Heb. 11:25)

2 Hardships of various kinds(Ex, 22: 22-23; Jas. 1:27; note k, Heb. 12:5)

3 Family troubles (Gen. 16:1-11)

4 Banenness (1 Sam. 1:11)

5 Cursing (2 Sam. 16:12)

6 Imprisonment (Ps. 107:10)

7 Tribulation and persecution (2 Cor. 2:4; 4:17; 8:2; Mk. 13:19)

8 Crucifixion (Isa. 53:4-7)

9 Fasting to afuict the soul(Lev. 16: 29-31; Num. 29:7; 30:13; Isa. 58:3)

10 Conquests -beingdefeatedin war (Num. 24:24; 2 Ki. 17:20; Neh, 1:3)

11 Physical sufferings for sport(judg. 16:5, 6, 19, 21-31)

12 Poverty and hunger (Ruth L21: 1 Ki.2a27: Ps. 107:38-41; Isa. 58:7-10)

12 kinds of affliction:

1 Men afflicting men (Gen. 15:13; 31:42) 22-23)

2 Men oppressing widows (Ex. 22

3 Husbands mistreating wives (Gen. 29:32; 31:50)

4 Masters oppressing slaves (Ex. 1: 11-12; 3:7, 17; 4:31; Dt. 26:6-7)

5 Conquerors afflicting the conquered (Num. 24:24; Judg. 16:5-31; Isa. 9:1)

6 Self-affliction of the soul by fasting (Lev, 16:29-31; Isa. 58:5; Jas. 4:9)

7 Wicked men afflicting nei^bors in various ways (Ps. 89:22)

8 Wicked persecuting thegodly(Ps. 94:5; 143:12; Amos 5:12)

9 Gentiles oppressing Jews (Isa, 51: 23; Amos 6:14; Mt. 24:9)

10 Heavyresponsibility(Num.11:11)

11 Sufferings of Christ (Isa. 53:4)

12 Various agents of God causing many kinds of suffering according to God's law of sowing and reaping (Job 37:23; 1 Ki. 11; 39; 2 Ki. 17:20; 2 Chr, 6:26; Jer. 31:28; Nah, 1:12)

12 examples of suffering affliction:

1 God (Isa. 63:9)

2 Christ (Isa. 53:7; CoL 1:24). The fact thatbothGod and Christ have suffered affliction proves that it should not be understood as sickness or disease as is taught by many. They have never been sick,but they have been afflicted. Substitute disease with the many passages above and see how senseless the idea is in nearly every passage

3 Israel (Gen. 15:13)

4 Hagar(Gen. 16:11)

5 Jacob (Gen. 31:42; 41:52)

6 Joseph (Acts 7:10)

7 Job (10:15; 30:16, 27; Jas. 5:10)

8 David (Ps. 132:1)

9 Manasseh (2 Chi. 33:12)

10 The prodigal son (Lk. 15:1-32) llPaul(2Cor. 1:6; 2 Tim. 3:11) 12 Saints (Heb. 11:37; CoL 1:24; 1 Pet. 5:9)

The righteous (34; 19^

Heb. tsaddlg, just; lawful; righteous 21 evidences of righiajusness:

1 Dead to sin (Rom. 6:2-7)

2 Freed from sin (Rom. 6:7,18,22)

3 New creature (2 Cor. 5:17-18)

4 Flesh crucified rGal. 5:24)

5 Imitate Christ (PhiL 2:5; 1 Ja2:6)

6 Servants of Christ (Eph. 6:6) 19)

7 Servantsof righteousness (Rom. 6:

8 Holy and without blame (Eph. 1:4)

9 Kindandtendeihearted(Eph.4:32)

10 Patient and longsuffering(Col. 1:

11 Prayerful (1 Tim. 2:1-4) 11)

12 Forgiving and merciful(Eph.4:32; Ps. 37:21)

13 Hate lying (Pr. 13:5)

14 Abhor wickedness (Ps. 101:3-4)

15 Quit evil (Isa. 1:16-17) 6:8)

16 Sowrighteousness(Hos.lO:12;Gal.

17 Seek righteousness (Mt. 6:33)

18 Hunger for righteousness (Mt. 5:6)

19 Follow righteousness (Heb. 12:14)

20 Confess Christ (Rom. 10:9-10)

21 AddChilstiangraces(2Pet,l;5-9)

17 things righteous compared to:

1 The sun (Judg. 5:31; Mt. 13:43)

2 The stars (Dan. 12:31

3 Lights (Mt. 5:14; PhU. 2:15)

4 Mount Zion (Ps, 125:1-2)

5 Lively stones (1 Pet. 2:5)

6 Trees (Ps. 1:3; 52:8; 92:12; Jer. 17:8; Hos. 14:6)

7 City on a hill (Mt. 5:14)

8 Wheat (Mt. 3:12; 13:3^

9 Salt (Mt. 5:13)

10 Sheep (Ps. 95:7; Mt. 10:16; Jn. 10)

11 Soldiers (2 Tim. 2:3-4)

12 Runners in a race (1 Cor. 9:24)

13 WresUers (Eph. 6:12; 2 Tim, 2:5)

14 Members of a body(l Cor. IZ- 20,

15 Jewels (Mai. 3:17) 27)

16 Gold (Job 23:10)

17 Obedient children (1 Pet. 1:14)

20 general facts about righteous:

1 Have power with God(Gen.l8:23-

2 ChamplonedbyGod(Pr.2:7-8)33)

3 God's secret with them (Pr. 3:32)

4 Memory to be blessed (Pr. 10:7)

5 Led by God (Ps. 23:3)

6 Clothed in garments of salvation (Isa. 61:10)

7 The Lord's eyes are upon them (Ps. 34:15; 1 Pet. 2:12)

8 TheirpraYersareheard(Ps. 34:15)

9 Golntolifeeternal(Mt.25:4€) 17)

10 Are deliveredoutoftiouble(Ps.34:

11 Helped in temptation (1 Cor. 10:13)

12 Gives crown of righteousness (2

13 Known of God (Ps. 1:6) Tim. 4:8)

14 Blessed of God (Ps. >. 12)

15 Tried by God (Ps. 11:5)

16 Upheld by God (Ps. 37:17)

17 Not moved by enemies (Ps. 55:22)

18 Tears wiped away (Isa. 25:8; Rev.

19 Shallberewarded(Ps.58:ll) 21:4)

20 Inherit the land (Ps. 37:29)

10 t hing s about God in Ps, 34: He

po^5

lSee5(vl5' 6lsnear(vI8)

2 Hears(V15,17) 7 Saves (v 18)

3 Opposes evil (Tl6) 8Keeps(v20) 4Judgesevil(vl6)^ 9Redeems(v22)
5Delivers(vl7,19) lOBlesses (v22)

37 requests - the beggar Psalm (35:1)

1 Plead my cauie, O Lord (v 1)

2 Fight for roe(v 1)

3 Take up Your weapon^ (v 2)

4 Stand up as my champion (v 2)

5 Draw out al» the spear (v 3)

6 Stand In the gap for me (v 3)

7 Saytome, lam thysalvatlonfv 3)

8 Let my enemies be confounded (v

9 Lettherabeputtoshame(v4) 4)

10 Let them be defeated (v 4)

11 Let them be confused (v 4)

12 Let them be carried away with the wind (v 5) 5)

13 Letthembechasedbytheangel(v

14 Let their way be dark and slippery

15 Let the angel persecute them (v 6)

16 Let them be destroyed (v 8)

17 Let them be caught in own net (v 8)

18 Let them be destroyed b y the method they sou^t to destroy me(v 8)

19 Deliver me soon (v 17)

20 Rescue my soul from them (v 17)

21 Rescue my darling from lions(V 17)

22 Let not them rejoice over me wrongfully (v 19) 19)

23 Let them not wink with the eye (v

24 Keep not silence, O Lord (v 22)

25 Be not far from rne (v 22)

26 Stir up Thyself (V 23)

27 Awake to my rescue (v 23)

28 Awake to my cause-(v 23)

29 Judge roe , 0 Lord (v 24)

30 Judge roe" in righteousness (v 24)

31 Letthero not rejoice over me (v 24)

32 Let them not be satisfied with my destruction as they planned (v 25)

33 Let them not boastof my fall(v25)

34 Let them be ashamed (v 26)

35 Let them be confused together that rejoice over my hurt (v 26) 26)

36 Letthem be clothed with shame(v

37 Let tli'em be clothed with dishonor that magnify themselves against me (v26)

15 ways none like God (35:10)

1 Deliverance (v 10)

2 Power (Ex. 9:14; Ps. 89:8) 11)

3 Comparison to other gods (Ex. 15:

4 Holiness (Ex. 15:11; 1 Sam. 2:2)

5 Majesty (Dt. 33:26)

6 Stability and strength(l Sam. 2:2)

7 Greatness (2 Sara. 7:22)

8 Keeping covenant and mercy(lKi.

9 RighteousnessJPs.71:19) 8:23)

10 works (Ps. 86:8)

11 Faithfulness (Ps. 89:8)

12 Authority in heaven (Ps. 113:4-5)

13 Planning all things (Isa. 46:5-10)

14 Authorityovernations(Jer. 10:6-'^

15 Forgiveness (Mic. 7:18)

10 attributes of God (36:5)

1 Mercy - high as the heavens (v 5)

2 Faithful ry.ss - far-reaching as the clouds (V 5) (V 8)

3 Righteousiiess -highas mountains

4 Justice - deep as the .abyss (v 6)

5 Preservation - universal as exist-ence (v 6)

6 Kindness - excellent (v 7)

7 Providence - complete (v 8)

8 Satisfaction -rivers of pleasure (y

9 Life -the fountain of life(v 9) 9) 10 Light - source of truth (v 9)

28 kinds of days in Scripture (37:13)

1 DayofwTath(Job 20:28; Rom. 2:5)

2 Day of temptation (Ps. 95:8)

3 Day of trouble (Ps. 20:1: 102:2)

Continued, next page

4 D*y & Djv

6 D»y

7 Diy

8 Day

9 DJy

10 OJy

11 D4V

12 D»y

13 Day

14 Day

15 Day

16 Day

17 Day

18 Day

19 Day 30 Day

21 Dav

22 Day

23 Day

24 Day

25 Day

26 Day

27 Day

28 Day

of power (Pv lift J) of ajverdiy (Pr. 24i of pro«>crlty (EccL 7: l4)

of aJverilty (Pr. 24c 10^ of pro^vcrlty f EccL 7:1 ot dtith (Eccl. 8:9)

of glaJnea (Caot. t-.ll) ofm)fterceaDgcr(Iu.l3:13) of{(nef(Iu. 17:11) of vengeatKc (1u. 61.2) of affllcUon(Jer.l6:19) ofevil(Jer. 17:17) of calamity (Jer. IftlTj of mj Indignation (Eielu 22: ofd>rluiea(Joel2:2) 24)

of dinress robadiah 14) of nil coming (SUI. 3:2) ofthe Soo'irevel»tJon(LK.17; ofulvaUon(2Cor.6:2) (0) of redemption (Eph. 4: 30) o'Chrla(PhU. 2:16)14-18) ofthe Lord(lTh. 5c 2:Zeph. 1: of vlslution(l Pet. 2:12) of Hli wrath (Rev. 6:17) of Go<lAlmlghty(Rev.l6:l4) of judgment (2 Pet. 2: 9) of God (2 Peu 3:12)

Peri* (37:20)

Hcb. abad . to be lost. It never means anishllatlon, but a cutUna off from realizing the good for wfilchthe person, beaa, or thing was created 20 things that perish:

1 Men die in iflsperaon (Lev. 26:39); judgjnent(Nu.'r. 16:33)and war (Num. 21:30) Oob3t3)

2 Day perishes by being forgotten

3 A olmals die of old age (Job 4:11)

4 Hope perishes (Job 3:13) 18:1"^

5 Re membra Qce is blotted out (job

6 way of ungodly perishes (1:6)

7 ExpecuUon(9:18)

8 The wlcked(Ps. 4^10:68:2: 73:27)

9 Name (41; 5)

10 Creation waxes old (10^26)

11 Desire perishes (lla 10)

12 Riches (EccL 5:l4sjci, 48:3fi)

13 Wisdom (Jer. 49:7) *^

14 Righteous is destroyed (Isa. 57:1)

15 Truth (Jer. 7:28)

16 Land (Jer. 9:12)

17 Law (Jer. 18:13)

18 Crops perish (Joel 1:11)

19 Good roen(Mlc. 7:2)

20 Memory perishes (Ija. 26:14)

Salias (37:28)

Heb. chasld. Idnd; pious holv: favored or gracious one3(v 28; 30:4; 31:23; 50-5; 5.;; J; 79t 2; 85c 3; 37:10; 116:15; 132 9. 16: 145:10: 148:14: 149:1. 5, 9: 1 Sam.2:9:2 Clu.6:41;Pr. 2:8). Saints are made by God and are such in this life. None are canonized after death. The word u ujed 39 times in the O. T.and C2 times In the S.T.See note h.Acts % 13. The word Is never used of angels, only of redeemed men

24 things that conidtute a saint:

1 Control of own spirit (v 1. 7, 8)

2 Freedom from jealousy and envy (»1)

3 Absolute trua in God (v 3. 5.40)

4 Consecration to do ^od (v J)

5 Coruunt delight in God (v 4) 5)

6 Keeping life committed toGod (v

7 Simple and unwavering falih in God (v 5)

8 Absoluie dependence upooGodfv 7. 9. 39)

9 Freedom from anger and wrath (v

10 Meekness and humility (v 11) 8)

11 Abundance of peace (v 11)

12 Complete uilsfaciionwlth lot in Ufe(v 16-19)

13 Botdneis in evil times (v 19)

14 Mercy, compassion, and benevolence ^v 21, 26)

15 obedience toGod'$leadlng(v 23)

16 Freedom from discouragement in adversity (v 24)

17 HoutcTiold under control (» 26)

18 Rightcwusucu(v 21. 29, 30)

19 Wisdom and justice (v 30)

20 True to God's law (v 31. ;J4) 30)

21 PropaiuUnK truth among men (v

22 Living p«fc» I and uprlgtit (v 37)

23 PosM:silngfullulvatlofl(v 39-40)

24 Standing firm in time of trouble (v39)

Where ulnt» iptnj eicrruty fj i-. ^V)

The modern church theory that ulnis are to ^eod eternity In heaven U no where taught in scrlpiure. AU sainti win be translated and wlU nay in

heaven unul they come back with Christ at mi Jndadvent (iech. 14:5; Jude 14). T'lc! they will reign on earth wltt; .. 204-10)but continue

tob. cw Jerusalem in heaven

until It li ::'oved from heaven to the newcanh(Kcv. 21: :, 9-10). Saints will go back and forth from heaven and and earth dunng the 1,000 years, then Lve eiernaUyoa earth withGod in the new earth (Rev. Jl-22). The natural

•^t.y 1, -•!>> -Ill ijD from the tribulation mium will continue to «^ - earth as subjects of Chnst and resurrected sains forever, if they do not rebel with Satan at the end of the Millennium (Rev. 20: 7-10). They will live forever by virtue of the tree ot life fRev. 22:2) and not b y change of body from mortality to immortality as the resurrected saints (1 Cor. Ibr. i6-&4;PhiL 3:^1). Both classe s of human beings - the resurrected ones and the natural ones will inhabit the earth forever (v 9,11,18.29, 34; Gen. 3:22: 9:12: 17:8; Isa. 9:6-7; Dan. 2:44-45; 7:13-14. 18, 27; Zech, 14: Mt. 5:5; Lk. 1:32-33; Rev. 11:15: 22:4-5)

8 good results of chanening (38:5)

1 Makes one pray (v 1, 16, 21. 22)

2 A wakens to the fooli^ness of sin (V J. ■>)

3 Makes one dedre God (v 9)

4 Enableshim to know his true friends

5 Makes one com passionate and merciful to others (v 12-14)

6 Makeshim penitent (v 6.8,17,18)

7 Produces hope and faith (v IS)

8 Encourages a life of following that which Is good (V 20)

7 blessings of waiting on God (40:1)

1 He tivned coward me (v 1)

2 He did hear me (v 1)

3 He brought me up out ofthe pit(v 2)

4 Out of the miry clay (v 2)

5 He set my feet upon a rock (v 2)

6 He esublistied my ways (v 2)

7 He put a new »ng in my mouth(T 3)

10 personal references in Ps. 42: (42:3)

lMy»ul(v2) 7Myrock(v9) 2Mytears(v3) 8 Mybones(v 10) 3Mymeat(v3)
9Myenemies(v 10) 4MyGod(v6) 10 My coutenance 5Myprayer(v8) (v 11).
Cp. 43:5; 6Mylife(v8) 44: 3; 89:15; 90:8

There are 43 personal pronouiu in Ps. 42 and 9 questions

8 works o f Cod under Joshua: He

f^fl)

1 Drove out the heathen (v 2)

2 Planted Israel (v 2)

3 Punished the heathen (v 2)

4 Cast out the heathen (v 2)

5 Gave Israel their possessions (v ;i)

6 Saved Israel by His power (v 3)

7 Saved Israel by His own right hand

8 Saved Israel by His countenance (v3)

8fold confidence in God (44:4)

1 You are my King (v 4) 4)

2 Youwillcommand deliverances (V

3 You will push down our enemies (v5)

4 You will help us against all who die up against us (V S) (v 6)

5 I will trust You,not my bow or sword

6 You have already saved us from our enemies (v 7)

7 You have already put to sharrie all that hated us (v 7)

3 In You we will boast all day and praise You forever (v 8)

16fold judgment (44e 9)

u ' '"

JII - -

subjects, as seen in ttu' 1 Sfold deliverance)

■ 'lid confidence hi t .oj (v ^-6\ > toldjudgjiicnion luael (V 'J-l6) ■J dfold accuution of God (v 17-l'J) 5 Sfold prayer for deliveranrc (v J'i-26)

16fold judgment on Israel andpulmist: 1 Thou halt caw us off (v 9)

2 Put lu to shame (v 9) (v f)

3 Failed to go forth wltn our arrrlei

4 Made us to turn from enemies (V 10) 10)

5 We are spoiledbyour enemies (v

6 Thou bast given us over, to die (V 11) 11)

7 Scatteredusamongtbehealhen(v

8 Sold us for nothitig (v 12) 12)

9 Made us a present to cneniles (v

10 Made usa reproach toothers(v 13)

11 Made us an object of scorn (V 11)

12 Made usabyword tohe;4then(v 14)

13 Made us rejected byothers(v 14)

14 Made me confused (v 15)

15 Made me ashamed (v 13)

16 Mademcan object of ridiculeand blasphemy (v 16)

In reality God was not to blame, for Israel's own sins had caused them to reap (Gal. 6:7-8). God had told them of such curses U they sinned (Dt. 28; Lev. 26), and He was obUgated to keep His word

Examples of despondency (42:6)

1 Cain (Gen. 4:13-14)

2 Hagar(Gcn. 21:15-16)

3 Israel (Num. 17:12-13; Dt. 28:65-

4 Job (3:1-24; 17:13-15) 67)

5 David (v 5-6. 11: 43:2)

6 Asaph (Ps. 77:7-9)

7 Elijah (1 Ki. 19:4)

8 Jonah (4:3-8)

10 things of man God knows (44:21)

1 His imaglnauons(Dt. 31:21; IChr. 28:9;Pr. 6:18: Rom. 1:21; 2 Cot. IttS)

2 The heans of all (1 Sam. 16: 7; 1 fO. 8:39; Lk. 16:15: Acts 1:24: 15:8)

3 AU the ways of man (Job 31:4; Ps. 1:6; Pr. 5:21: Heb. 4:12; Mk. 7:19-21)

4 The secrets of the heart (Ps. 44: 21)

5 The thoughts of men (Ps. 94:11)

6 The thoughts afar off (Ps. 139:2)

7 Every word in the tongue(Ps. 139:4)

8 Works and thoughts (Isa. 6S: 18)

9 The thoughts and intents of the heart (Heb. 4:12) 17:^ 10 Thedeceitfulnessof the heart (Jer.

See notes g and p. Pr. 23:26,33)

21 reasons the queen of Ps. 45 is not the bride ol Christ or the church (45:9)

1 The detaUs ofthe psalm clearly picture an earthly wedding of the king of Israel (v 1-5, 8-16)

2 There is no proof that this wedding is inany way symbolic, typical, or figurative of the marriage supper of the Lamb in Rev. 1ft 1-10. where there is no plain teaching of any application of Scripture we are not free to force such meanings into the Bible

3 The marriage in this psalm is the unltingofa single man with a woman, while the marriage of Rev. 1ft 1-10 is tobetbatofmiUionsofredeemed men and women with Christ (v 1, 9-14)

4 If the woman in the psalm t>pi-fied the bride of Christ, who 1$ a city, there would be a reference to it elsewhere as with other true types

5 The woman here could not be symbolic of the N. T. church because the church is compared to J man , being the bodyof Christ who is a man (Eph. 2:14-15: tlart

6 No feminine pronoun is ever used of the church (see notes oo 2 Th. 2:7; col. 2 and 3, p. 230 of N. T.)

7 The church is never called a queen, as this Gentile brideof Solomon (vTr

8 The church is never called a daughter much less a king's daughter. as here (v 10, 15)

9 Neither the church n<.)r other redeemed ones will be clothed in garments of wrought gold and needlework as this queen (v 9.13-14). They are to wear clean and white linen synibolir-Ing their righteousness (Rev. 1ft 8)

10 there will not be redeemed ones ofthe church, some who are not apart of the bride of Christ .u t!n« as com-p.inl. - ' •■ ■ ■ ■ ,>ndwlih 'he . . 5, 12-

' 'V , «il;Knit CXCep-

•hchridcof I hrlst.

..;- Jeruulem (Hcb.

'11 . ^'cv. 21:2, 9-10, notes)

11 'i *>iU not stand on the ngfii hin , It this queen Joes onthc rivj on (v 9). Sonic of the tcdeeiueu »ill beonthe right hand and others on tiie left hand of Christ

(Mt. 20:20-22)

12 No pan of the church or the bride of Chnst will be given gifts by coni-panions as inthe case of this queen (v 12). All redeemed win be equal as a pan ofthe HolyCity, the bride (Jn. 14: 1-3; Heb. 11:10-16: 13:14: Rev. 21:2. 9-10)

13 There will be no ilcb people an)ongtberedeemed who will not be a pan of the church or the bride of Christ, as in this case (v 12). Every poor man and every rich one will be equally part of the bride of Christ - the Holy City (Heb. 11:10-16: 13:14:Rev. ?1:2, 9-10)

14 There wUlbe no man,rlchorpoor, who will intreat the favor of the people making up the bride of Christ, as here (V 12). Regarding equality of the redeemed, see Jn. 14:1-3; 1 Cor. 2:9; Heb. 11:10-16; 13:14:Rev. 21:2, 9-10

15 No part of the redeemed will be more glorious than others, regarding a place to Uve, as here (v 13-15). All will have the same kind of mansions (Jn.l4:l-3;Heb. 11:10-16:13:14: Rev. 21:2. 9-10)

16 There will be no difference inthe clothing of the redeemed (Rev. Ift8), as is here(v 9, 13-14)

17 T here will be no respect of persons manifest by Christ arrxing the redeemed, ashere(v 9,11-15). This king loved and respected his queen more than a 11 others present, but Christ will love and respect aU alike who are present at His wedding (Rev. 1ft 1-10)

14 The church or the redeemed will not be brought to Christ by someone else at the time of the marriage ofthe Lamb, as here (v 14-15). Christ will come personally for the church and all redeemed to present them to Himself (Jn. 14:1-3: Eph. 5c 27; 1 Th. 4:16)

19 There will be no virgins following the bride of Christ, as bere(v 14). A ny who accept the invitation of the saints to be saved become as much a part of the bride as those who have already been redeeroed(Rev. 22:17). when the redeemed enter the palace of God all will be a part of the bride (Jn. 14; 1-3: Heb. 11:10-16:13:14; Rev. 21:2, 9-10)

20 There will be no presenting of companions when the redeemed enter heaven,as here (v 14-15). Christ will come for all and all will be His bride, not some foUowersof thebride(jn. 14: 1-3: 1 Cor. 15c 23, 51-54: Eph. 5:27; PhiL 3:21; Col. 3:4: Heb. 11:10-16: 13:14; Rev. 1ft 1-10; 21:2. 9-10)

21 There will be no anticipation of off-spring to be made princesinall the earth, as here (v 16). The marriage of the Lamb will not be a physical one, but a spiritual union forever (Rev. 1ft 1-10). There will be no children brought forth to become rulers in the earth.AU redeemed saint swill be kings and priests overall nations forever (Lk. 22:30: 2 Tim. 2:12: Rev. 1:6; 3:21: 5c 10; 20:4-6; 22:4-5)

Holiness (48:1)

This word i s found 30 times in the O.T. and 13 in the N.T.

14 ways 'holiness' used of Gott

1 He isglorious inhollness (Ex. ISc 11). This refers to His nature

2 Sits on throne of His hollness(Ps. 47:8)

3 LivesinthemoumalnofHis Itoli-ness(Ps. 4*1: Jer. 31:23)

4 speaks In hollnc5s(Ps. 60:6:108:7)

5 Swears by His holiness (Ps, 8ft 35)

6 Holiness becomes His ha 93:5)

7 Holineu is associated with His power as producing obedience (Ps. 110:3)

S The highway going 1^ to His capital building on earth will be called the highway of holiness (Isa. 35:8)

9 His house Is called courts of hoU-ness(Isa. 62:3) (Isa.6:(:l5)

~ny His habitation is one of holineu

11 His chosen are called the people of tils holiness (Isa. 63:19)

12 His words arc ofholine$$(Jer.23:9)

13 His Spirit is called the Spirit of holiness (Rom. 1:4)

14 He is to be worshipped in the beauty ofhollness(lChr. 16:29)

10 things 'holi n ess' unto Godt

1 Priests (Ex. 28:36; 39:30) Continued, next page

w^

NOTES

ON

PSALMS CONTINUED

2 Israel (2Chr.31:13; Isa. 63:18; Jer.

3 God's house (Ps. 93:5) 2:3)

4 Commerce (Isa, 23:18)

5 Highway 10God's house (Isa. 35:8)

6 Couns of God (Isa. 6a 9)

7 God's habitation (Isa. 63:15)

8 Mt. Zion (Obadiah 17)

9 Horses (Zech. 14:20) 10Pots(Zech. 14:21)

10 factt Christtans and holiness

1 Christians are created in righteousness and true holiness (Eph. 4:24)

2 They are commanded to Hve in holiness beforeOod all their days (Lk. 1:75: Rom, 6:19; Heb. 12:14)

3 They must bring forth fruit unto holiness (Rom. 6:22)

4 They must perfect holiness in the fear of God (2 Cor. 7:1)

5 Must have heans u^lameable in holiness before God (1 Th, 3:13) 7)

6 They are called to hoUness(lTh.4:

7 They must comlnue in hoUness to be blessed (1 Tim. 2:15)

8 They must govern lives according to holiness (Tit. 2:3)

9 They must be partakers of hoUness (Heb. 12:10)

10 They must follow holiness, without which no man shall see God (Heb. 12:14)

10 reasons Ps. 50 refers to judgment of the nations (50:1)

1 The call is to the earth (v 1; Mt. 25:31-32), meaning the inhabitants of the earth, not the inhabitanu of sheol or hades , as at the great white throne judgment in Rev. 20:11-15

2 The statement from the riang of

the sun to its gcing down proves lEe scene is on eartnand for those who are alive oneanhat tliis time (vl; 113:3; Mt.25:31-46), while the judgment of Rev. 20:11-15 is not on earth

3 The phrase Out of Zion, is used always of earthly zion except in Rom. 11:26: Heb. 12:22-23; Rev. 14:1

4 The fact that God shall come proves an earthly scene, and that He comes from heaven. His dwelling place, to the earth where the nations are (Dan. 7:9-14, 22; Mt. 25:31-46). The only time God the Father will come to earth to judge will be at the 2ndadventof Christ (Dan. 7:9-14. 22; Zech. 14:5; Tit. 2:13)

5 The fact that when He comes to fulfil this prophecy He wiU not keep silence, indicates vengeance on inhabitants of earth (Isa. 61:2; 63:1-4; Zech. 14:1-5; Dan. 7:9-14, 22), not men in heU, as in Rev. 20:11-15

6 A Are jevouringbefore Him (v3), is definitely an event connected wim the 2nd advent of Christ and the 1st advent of God the Father to the earth (Ezek. 38:17-21; 2 Th. 1:7-10), and not an event at the great white throne judgment of Rev. 20:11-15

7 The fact that the heavens are above this scene proves it to be an event on earth (v 4; Dan. 7:9-14, 22; Mt. 25:31-46) and not in heaven as wiU be the

event of Rev. 20:11-15

3 The phrase to the earth to judge the people proves it to be the judgment of the nations (v 4; Dao. 7:9-14, 22; Mt, 25:31-46), not the judgment in beaven, of Rev. 20:11-15

9 The command to gather together His saints,even those v»lio made a covenant by a sacrificeftheJewish people) proves the scene to be on earth and at the 2nd advent of Christ v>-hen Israel will be gathered to Palestine (v 5; Isa. 11:10-12; Ezek. 37; Mt. 24:29-31; 25: 31-46; Rom, 11:25-29). At the great vtite throne judgment Israel will not be gathered. Only the dead wtU be judged then (Rev. 20:11-15)

10 The fact that God the Father is judge indicates the same as the judgment of the nations in Dan. 7: 9-14.22. Christ will also be judge(Mt.25:31-46)

Thus v 1-6 refer to the judgment of the nations, as in Mt. 25:31-46, and not the great white throne judgment of Rev. 20

Spirit (51:10)

Heb. ruacfa , occurs 389 times and is rendereJ lpirit 237 times. In the remaining 152 tiroes it is rendered 22 different wavs. The Greek word for roirit in the N. T. is pneuma. I: occurs M5 times and corresponds to ruach

above. The primary meaning of both words is invisible force. The spirit of man is the intellect, will, mind, conscience, and other invidble faculties that make him a free moral agent and a rational being. Both the soul and spirit of manareimmottal (p. 270*). They are so closely related that it is hard to distinguish the finest details of difference between them,but there is a difference. This is clear from 1 Th, 5c 23; Heb. 4:12. In general we can say that the spirit is that which ktwws (1 Cor. 2:11). and the soul is that which feels. See Job 14:22, note. Both make the inner man which leaves the body at death (Jas. 2:26)

The word "spirit" is used ofe

1 God's personal spirit (Ps. 13ft 7; 143:10; Isa. 30:1; 40:13)

2 The Holy Spirit (Gen, 1:2; Isa. 48:16: 61:1; Zech. 12:10)

3 Angels (Ps. 104:4)

4 Cherubim (Ezek. 112-21; 10:17)

5 Demons (Lev. 1ft 31; 20:6)

6 Other spirit beings (Zech. 6: 5)

7 New nature of the childofGod(l Cor. 6:17)

8 Man'sper90Dalspirit(Kum.l6:22; 27:16;Eccl.3:21:Pr.lS:14; 2C:27)

9 ludgment of God: translated

d) Blast (Ex. 15:8; 2 Ki. 1ft 7: Isa. 37:7)

(2) Breath (Gen, 6:17; 7:1b, 22; 2 Sam. 2115: Ps. 18:15)

(3) Sgirit (Isa. 4:4; 28:6; 34:16)

10 Spiritual gifts or invisible endue-ments of pow^ (Gen. 41:38; Ex. 28:3; 31:3; 35:31: Num. 11:17, 25-29; 24:2; 27:18; Dt. 34:9; Isa. 11:2; 32:15; 42:1; 61:1: Ezek, 2:2; 3:24)

11 The resurrected Dody (1 Cor. 15:

12 Wind (Ezek, 37:9) 45)

13 \5n? (Gen. 26:35;Pr. 2ftll;Ezek. ll:5:""5Cr52; Dan. 5:20)

14 Courage (Josh. 2:11)

15 A nger (Judg. 8:3)

16 The whole pef9on (Ps.77:3,6; 106: 33;Ezek.21:7; Dan. 2:1,3:MaL2:15

17 Temperature (Gen. 3:8)

i, » I ,—?.— ^ . ^ . '

irlwi

5.16)

18 Whirlvind (Tzek. 1:4)

19 Windy (Ps. 55:8)

20 Mr (Job 41:16)

21 Tempest (Ps. 11:6)

22 Qua nets (winds, 1 Chr. ft 24)

The spirit of man can be:

1 Troubled (Gen, 41:8)

2 Revived fGen/i5:27)

3 In anguiai (Ex. 6:9)

4 Made willing (Ex. 35:21)

5 Jealous (Num. 5:14, 30)

6 Hardened (Dt. 2:3m

7 Sorrowful (1 Sam. 1:15)

8 Stirred up f2 Chr. 36:22)

9 Committed to God (Ps. 31:5)

10 Gmleless (Ps. 32:2)

11 Contrite (Ps, 34:1^

12 Broken (Ps. 51:17)

13 Overwhelmed H's. 77:3)

14 Siedfast(Ps. 78:^

15 Provoked (Ps. 10&33)

16 Hasty (Pr. 14:29)

17 Haughty (Pr. 16:18)

18 Humble (Pr. 16:19)

19 Ruled (?r. 16:32)

20 Wounded or hun (Pr. 18:14)

21 Vexed (EccL 1:14)

22 Patient (EccL 7:8)

23 Constrained (Job 32:13)

24 Searched (Ps. 77:6)

25 Made to ke^ secrets (Pr. 11:13)

26 In error (Isa. 2ft24)

27 Proud (EccL 7:8)

28 Heavy (Isa. 61:3)

29 Madetolearn(Job20:3;32:8) 11)

30 Increased in knowledge (1 Cor. 2:

30 reasons for his 21 r equests in Pi. 51;

f^crf

1 Because of Your lovingkindness

2 Because of Your tender mercies (vl)

3 For I acknowledge my transgressions

4 My sin Is ever before me (v 3)

5 Against You have I sinned

6 I have done evil in Your sight

7 That You may be justified in condemnation of sin

8 That You may be clear when You judge sin (v 4)

9 I was diapen in iniquity 5)

10 My mother conceived me in an (v

11 You desire truth in inward parts

12 Your wisdom i n the inner man convicts me of sin (v 6J

13 So that I shall be clean and whiter

than snow (v 7)

14 That I may rejoice fv 8)

15 So that I shall be free from sin and iniquity (v 9J

16 That I may nave a clean heart

17 iTiat I may have a right ^irit within roe (v 10)

18 That I may remain in God's presence

19 A nd retain the Holy Spirit (v 11)

20 That the joy of thy salvation may be restored to me

21 That I may be upheld by Your free Spirit (v 12)

22 That transgressors may be taught

23 Thatsinnen may be converted (v

24 That I may have salvation 13)

25 That I may sing of righteousness (Vl4)

26 That I may show forth praisefv 15)

27 That I roayofferthe right kind of sacrifice 17)

28 That I raayhaveabrokenspirit(v

29 That Your gpod pleasure may be realized in Zion and Jerusalem (v 18)

30 So that true worship WiU be given You in ^irit.in truth,and in ritual(v 19)

10 facts about atheism (5i 1)

Atheism is proved to be absurd:

1 By the existence of the universe

2 By the constitution of the body, soul, and ^rit of man

3 By the innumerable living creatures in existence, each one so perfect and intricate as to make all chance of its coming into existence automatically, an impossibUity

4 By the character of God's works

5 By the preservation and government of all creations. To think that aU things came into existence and are being governedbythemselves is foUy

6 By its ungodly mockery

7 Byits powerlessness to help a man to better himself and others

8 By its degrading and immoral influence

9 By the vastness of Its unproved claims

10 By the renouncing of it by its fol-lowCTs Intimesof affliction and death. Sir Francis Newport, Voluire, Tom Paine, David Hume, Altamont, Ethan Allen, Thomas Hobbes, and many others pleaded for meicy from God and regretted their atheism in their dying hour

5 sins of the wicked that will damn the soul (55r?5)

1 He refuses to Uve at peace widi his neighbon (v 20)

2 He does not keep his word (v 20. Cp. 15:4; 2 Tim. 3:3)

3 He is a Uar (v 21, Cp. Rev. 21:8)

4 He plots the destruction of those who would live at peace (v 21)

5 He is a deceiver and a destroyer with his tongue (v 21. Cp. Jas. 3)

7 things not to fear (56:4)

1 Flesh (V 4)

2 People (Num. 14:9)

3 Idols (Judg. 6:10; 2 Ki. 17:35-39) 4Evil(Ps. 23:4!

5 War(Ps. 27:3) 6Man(Mt. 10:28;Lk. 12:5) 7 Sufferings (Rev. 2:10) 5 rhinpf to fean

1 God (Dt. 6:13, 24; Mt, 10:28). Over 40 times in Scripture men are commanded to fear God. Many are the benefits promised to those who do fear Him

2 Parents (Lev. 1ft 3)

3 Kings (Pr. 24:21)

4 Civil rulers (Rom. 13:1-8)

5 Masters (1 Pet, 2:18)

8 requests of David (68:1)

1 Let God arise (v 1). This was the Divine formula at the setting forth of the Ark (Num. 10:35-36). The whole psalm seems to be one that was sung when the Ark was in procession. This is clear from vl which was always said when they surted v.1th the Ark from one place to another, and from v 25, which shows that singers and mudcians marched before it

2 Let His enemies be scanered (v 1)

3 Let them thathate Him flee before Him (V 1)

4 Drive them away as smoke (v 2)

5 Let the wicked periii a s wax is melted before the fire (v 2)

6 Let the righteous be glad (v 3)

7 Let them rejoice before God (v 3)

8 Let them rejoice exceedingly (v 3)

18 facts abouiBible mounuIns (68:15)

1 Lucifer'scapiialonearth.whenhe ruled before Adam, was located on a mcunuin (Ezek. 28:13-16)

2 Godchoseamountalnastheplace where He gave His law (Ex. 3:1; 4:27; 18:5: 1ft 16-25; 24:9-18; Sum, 10:33;

1 Ki. IftS)

3 God chose a mountain as the site for the earthly temple (Gen, 2214s

2 Chr. 3:1)

4 God chose mountains as monuments of cursing and blessing (Dt. 11: 29: 27:4-13)

5 Moses andAaron were commanded to die on mountains (Dt. 32:49-51)

6 Mountains have always been the favorite places of refuge (Gen. 14:10: lftl7,30: Mt. 24:16; Heb. 11:38)

7 A nrountain was the capital of Israel (1 Ki. 3:1: 2 Chr. 5:2)

8 Tne greatest temptations were overcome on a mountain (Mt. 4:8)

9 The greatest of sermons was preached on a mountain (Mt. 5-7)

10 The greatest prayers were prayed onmountaiQs(Mt.l4:23;Mk.6:46: ft^

11 The greatest prophecies were given on a mountain (Mt. 24-25)

12 The great est revelations were given on mountains (Heb. 8:5; Rev, 2L-10; Ex. 19)

13 Christ was transfigured on a mountain (Mt. 17; 2 Pet, 1:18)

14 The crucifixion of Christ took place on a mountain (Lk, 23i33; Jo, 1ft 17)

15 Christ ascended from a mountain (Mt, 28:16: Acu 1:11-12)

16 Christ will make His future landing on earth on a mountain (Zech, 14:1-5)

17 A mountain wiU be the site of the eternal earthly capiul of Christ (Isa. 2:2-4; 11:9; 25:6-7; Ezek.43:7; Mic. 4:1-7: Joel 3:17; Zech. 8:3)

18 Many other evenu have taken place on mountains as is cleat from die 573 times they are referred to in Scripture

31 requests of David (6».l)

1 Save me (v 1)

2 Let net them that wait on You be ashamed (v 6)

3 Let not mose that seek You be confounded (v 6J

4 Hear me (v 13)

5 Deliver me out of the mire (v 14)

6 Let me not sink (v 14)

7 Let me b e deUvereci from them that hate roe (v 14)

8 Let me be delivered out of the deep waters (v 14') (vl5)

9 Let not the waterflood overflow me

10 Let not the deep swallow me (v 15)

11 Let not the pit diut het mouth upon roe (v 15)

12 Hear me (v 16)

13 Turn unto me (v 16)

14 Hide not Your face feoro roe (v 17)

15 Hear me speedily (v 17)

16 Draw nigh unto my aoul(v 18)

17 Redeem ray soul (v 18)

18 Deliver roe from my eiiemies(v 18)

19 Let their table become a snare before them (v 22)

20 Let it become a trap fv 22)

21 Let their eyes be darkened that they see not fv 23) (v23)

22 Make their loins shake continually

23 Pour out Your indignation upon diem (V 24)

24 Let Your wrathful anger take hold ipon them (v 24) 25)

25 Let their habiiationbe desolate (v

26 Let none dwell in their tents (v 25)

27 A dd iniquity unto their iniquitv (v27)

28 Let them not come into Your righteousness (v 27)

29 Let them be bloned out of the book of life (V 28)

30 Let them not be wrinen with the ti^teous (V 28)

31 Let Your salvarion set me up on hi^ (V 29)

The many requesu of David reveal thetme nature of his problems that he had fli the various stages of his life -from thetimehe met Saul to the time ofhls death. His problems were varied. He always took them to God, setting an example for the godly of all ages

NOTES

ON

PSAL MS

CONTINUED

629

18 thAi» rw»fe<l by Meirtih(69!4)

1 F<ilne« of grace 0D. 1:16-17)

2 Umoo with God (Tph. 1 10)

3 tittmX Hie (ju, \. 16: 1 Jn. 5c 11)

4 Healing lod bealtb (MU 8:17: 1 pet, 2:24: Rc». 22:1-2)

5 FTeedom - ffom capUviry (In. 61:1: Epti. 4c»-10)

f Er,„.4«,— f,.,r,. Kendage (lu. €1

: roken-heaned-

Qe>t(Iu. 61:1)

9 Comfort ln«eadof moan]log(Iu. 61:2-3: Vf«. 5 4)

9Bejay for a^es (!>■• 61^3)

10 Joy for bea vions flu. 61:3)

11 Priiiesiaxeadof aitccuragerDCK (In. 61:?)

12 Rett for weadoea (N«. 11:28-30: Ua. 28:11)

13 Peace lostead of trouble and war (Isa. 2:2-4; 9t6-7: Phil. 4:7)

14 Rlgtueouness Instead of nn(Rom. 3k 24-31: 2 Cor. St 14-21)

15 Power oTer uuidc forces (MK. 16:17-18: jn. 1*12: Acts 1:8)

It Frecdor: -from fear, death, aod all suflerliig (Rev. 21:3-7)

1* Klao s ilo(i]lnioo(Acu3:21: Heb. 2:9: Pi. 8:3-7)

18 God all and aU (1 0». IS: 24-28; Re», 21-22)

The Mesdah restored all these, which man forfeited because of sin. Wnen God's terms of gettlag rid of sio ate ii>et ttaeie blessings can be experieoced

Faititig and prayer (69t 10) Tbe cure for unbelief

The disciples asjoed the Lord why they could oot beala lunatic boy.]esii3 sai J, "Becatue of yots unbelief... Howbeii this Idod goetb not out but by prayer andfasting-(Mt.l7:l4-21).F.-'- ■^—'■ prayer kx iu developtoei:: gro wih. and prayer needs fa :u...... _..

same reaon. Fasting has dooe wonders Mben iMedin combination with prayer aod faith. This is a biblical doctiloe. To fast ineaiu to absuin torn food -that which caused the fall o f man. Facing bumbles the loul before God rps. 35c 13): chastens the soal (Ps. 6% 10); and crucifies the appetites and denies tbem so a: ntire time

toprayer(2Sam.. ;.4cl-ll).

It roacifests eartk:^ .jc- ^tj.ureGod to the excluiiOD of all else (1 Cor. 7:5): Mmws obedience: gives ue digestive syitem a rest (Mi. 6:16-18: 9:15: Lk. 3: 3^: denMostntes the mastery of man orer appetites aids in temptation: helps t o anain power over demons; develops faith: crucl&es unbeUef: aod aids in prayer (Ml. *1-11: 17:14-21)

A U believers are s>q>posed to fa si but no rcguiatioas or set rules are given as to how long or bow often. That isdeter-roined by individual deare and need) (Ml. a 14-15:1 Cor. 7:5: Acts 13:1-5). Men should fast when under chastening (2 Sam. 12:16-23); under judgment (1 Kings 21:27): in need (Ezra 8:21): in danger (Eohct 4): wiien worried (Dan. 6clS^ in trouble (Acts 27:9. 33) in Vixltnal cooOict (Mi. 41-11): and when desperate in prayet (Acts 9).

35 Bible fastt

><fho fasted Length

TTEaETTT.77777. (1 Kl. 21:27-29)

2judab - (2Chr.20:l-25)

SJudah •> (Ezra 8:21-23)

4f*" " (Eira 10:6-17)

' .."*.... (Jonah 3)

6: ....•> (Seh. 1;4--::1-1

7 Jews ? (Est. 4:

8i>»Tid ?.... o>». ;t^-

9jahn*i lO^^-l)

disciples...? (Ml. 2b 14-15)

lOAnoa ■> (Lk. 2:37)

llChurch at

Antioch ,..•>.... (/ :-*;)

12Paul •> ? :i)

13Cornelius.." (At ■ i-j

14 Many

churche*...-< (Acu 14c 23)

ISPaul " (2Cor.»:5:lL27)

l6DaTld...lday..(2sara. 3t3S) njudah ...lday..(seh. 9k 1-4) 18judab...lday..(jer. A6) 19Daniel .. 1 day., (ban. 9; 3.20-27) 20Phartsee..lday.. (Lk. 13 9-!?) 21

Ivael... 1 day.. (Judge 22Isracl...lday,.(l sar 23 King

David... 1 day..(2 Sam. tl2)

24D«rii«u.lnlghi..(D»n. 618-24)

25 Esther.Mor-

deral ...3days..(E«U* 13-16; 5tl-

26 Many 9>3) people ..3dayv.(Ml. lSc32-39)

27piul 3days..(Acts a9. 17)

28 David... 7 days. .(2 Sam. 12:16-23) 29!»ael...7dayi..(l Sam. 31:13) 30Pauland276

men ,.. 14days. .(Acts 2^33-34)

31 Daniel. .21 days. .(Dan. 10:3-13)

32 Moses. .40 dayv .(01.9:9.18.25-29:

10:10) 33jo»hna..40dayv.(Ex.24el3-18: 32:

15-17) 34Elllah..40dayv.(l Kl.lft7-18) 35jesus...40days..(sn. 41-11)

Siivrefastlngand prayer are « prominent in the Bible, rooden) Christians Aoold do n>ore of this until they receive power with God over all the powers of the devil. Many things about fasting and its benefit s are oot known to modern men,bui xhox tbnugh the ages who have been men of great prayer have also fasted much

14 things to be added (6ft27)

1 A 5th pan to holy things when used inlgoorance andrepaid(Lev. 5:15-16)

2 A 5th part to iU-«onen goods when repaid (Lev. 6:4-5)

3 A 5thpart to eiKrusied goods when (Bed and repaid (Lev. 6:4)

4 A 5th part to lost and found goods v/hen used and repaid (Lev. 6:4)

5 A 5th pan of goods stolen or taken by violence when repaid (Lev. 6:4-5)

6 A 5th part to dedicated ■■•

when usedand repaid (Lev. .

7 Sniply fo»Goii's;.ouieCi- -■ J

8 A 5ch pan to ti!he when usedand repaid (Lev. 27:27-31)

9 Vinue to faith (2 Peu 1:5)

10 Knowledge to virtue (2 Pet. 1:5)

11 Temperance to knowledge (2 Pet. 1:6) 6)

12 Patience to temperance (2 Pet. 1:

13 Brotherly kindness to godliness (2 Pet. 1:7) Pet. 1:7)

14 Charity to brotherly kindness (2

4 tliiags not to add:

1 Dnmkrwirai to thirst f pt. 29tl9)

2 Sin to trespasses (2 Cor. 28:13^

3 Iniquity to ininuity(Ps. 6*27: PC" '■-i--^3)

rd to God's word (Dt. 4:2: 1 , Rev. 22:18)

Poor, a special sti>lect of providence

i sti>Ject

The poor have also been a special subject oT^rovldence. The word poor l! used 204 times in Scrlprure and gen-eraDy in a favorable Ught

Facts in Sc rlptuie a bout the pooc

1 God piovuiea in the la».

(1) So iniercst to be charged them

•--dal fa von to be iiown LV .- tUts(Ex. 23:3)

(3) Justice to be iiown (Ex. 23:6)

(4) offerings to be according to ptDg>erity (Ex. 30:15; Lev. 14 21)

(5) Gleaning] of the harvest each year to be for the poor (Lev. 1%10: 2
:>::ri

year to ■ I, .. . - • i.;-i5)

(7) i bey arciiM to6coppfe(«ed(OI.

2 Blessings promised those who coo-

Jdei the poor(Ps.41:1; 112 9) ._ .,,

68:10)

3 God's goodness promised them (Ps.

')

(3) 15)

(4) V. V.132:

(5) Give them water (Ita. 41:17)

Igfold greatocM of God (77:14)

1 Greater Hun all gods (v l.i)

2 Does wooden (v 14)

3 Manlfetts sireogth among His people f V 14)

4 Reoeems His pec-

5 C on t w lT the war

6 V epths j.'iaiJ (v 18)

7 ,s. a catlh (v 17) 17)

8 Makes thunder In the heavens (v

9 Caose* Uftnatogs to (ladi (v 1"^ 10 Makes rts voice heard In heaven

(vl8)

U Lightens the world with bgbtnings

12 Cautcseanhquakes (V 18) (v 18)

13 lwUnife:t!Hlmself tnthcsea(vl9)

14 Manifests Himself In great oceans

15 Travels and yet His footsteps are not known (V 19)

16 Leads His people Ukeanock(v20)

Use of word 'hom (75c4)

1 Of literal animal horns (Gen. 22 13; Ex. 21:29)

2 Of homs on the alur (Ex. 27:2)

3 Of the Messiah (1 Sara. 2:1, l6: 2 Sam. 223: Ps. 18:2: 13217)

4 Of power f 75c4, 5,10: 8ft 17; Um. 2:17; Rev. 5:6)

5 Of kings (Dan. 7:7-8, 11, 20-24: 8:3-9. 20-21: Zech. 1:21; Rev. 12 3; 13:1, 11; 17:3, 7, 12. 16)

30 ias and rebellions of Israel (78:9)

1 Turoedbackin day of battle (v 9)

2 Broke the covenant of God (v 10)

3 Refused to walk in His law (v 10)

4 Forgot His works (v 11)

5 Forgot wonders He nad shown them (V 11)

6 Went deei>er into sin (v 17)

7 Tempted God by asking meat (v

8 Spoke against God (v 19^ 18)

9 Refused to believe in God (v 22)

10 Rejeaed His salvation (v 22)

11 Continued to lust (v 30)

12 Persisted in sin (v 32)

13 Persisted in unbelief (v 32)

14 Flattered God (v 36)

15 Lied to God (v 36)

16 Lived In rebellion f v 37)

17 Refused to be faithful (v 37)

18 Provoked God often (v 40)

19 Grieved God for 40 years (v 40: Heb.3:16-18) 41;Num. 14 22)

20 TeriTpted God by turning back (v

21 Limited God (V 41) (v42)

22 Remembered not HisdeliveraiKes

23 Remembered not His signs and wonders in Egypt (v 43)

24 TemptedandprovokedGod (V 56)

25 Kept not His testimonies (v 56)

26 Backslid (V 57)

27 Dealt unfaithfully with God(v 57)

28 Lived in deceit and hypocrisy (v

29 Committed idolatry (v 58) 57)

30 Moved God to jealousy with graven images (v 53)

The plagues and wars of Israel (78:62)

NliUions of lewi killed: .Sum.

IKillingof male chUdrtn (Ex. 1).. ' 2By$wordofLevites(Ex.32L8) 3.000

3Byplague(Ex. 3235) ?

4 Fire from God (Lev. 10:2) 2

5By stones (Lev. 24 23) 1

6 Fire from God (Surr,. 11:1-3).... •>

7By a plague (Num. 11:33-35) ^

8 The old geDeraiion(600.000 men of

war,600.000 wlves.and others,Num.

11:21; 1429-3J).. .over 1, 800,000

9By a plague (Nurr. 14:37) 10

10 War (Sum. 14 40-45) "'

11 Earth open!DK(V jra.le: 27-33).,12'>

12 Fire fro -.16:35) 250

ISApUgiii., 44-50).. 14,700

14 Serpent! (;.jr.;. .;i:6). "

15 Sword of judges (Num. 25:5:1 Cor. 10:3) 23,000

16 A pUgue (Sum. 25: 9). 24,000

17T'^- ., -1 -. -.25c8). •>

18 Tr 5) 36

19$: V •• least 8

20 w ' >an,31 kings df . ---/ ?

21 w rlete victories of the v.. -lOudi^l) •»

22 War, Ixacl defeated (Judg. 3k 8).. .7

23 War, victory (Judg. 1 10) ?

24 War. defeat (jui^ 112-18). "

25 War. victory (Judg, J: 29). "^

36 War, victory (Judg. k 31) ■>

27 War, defrat (Judg, 4 1-^ •>

28 War, VI . .- 1) •>

:9war, dr "

30 War. v: -j:) "

31 The s^ 70

' -~- ■>

•>

■ -, „-,... V . . ?

35Civil fc '0

»^.-. v: :... , .:^. ._.15:

I) '

: rijJa.:~L 91.000

'. 9). .30.000

. >)• • • 50-0"°

40 Wai, vii ii^rj (1 ,->a:ii. 11) ?

41 war-, vl^'ori*-" (1 '1^.14-17)...'

> 17-19),. ■> ') '

44 avll war (2 Sam. 212-32)... .380 45Civll wat(l Sam.il), ?

46 War. viciorv (2 Sam. 5:6-12).... ?

47 war, V. " am. 5:17-25)... ?

48 wars, Sam. 8) ?

49 wars. • ' ') ?

sowar,. -31)..?

51 Civil... ^. „ .-.., ?

Sacivil war (2 Sam. 20). ?

53war, victory (2 Sam. 21:15-2J).. ? 54PestileDce(2 Sam.2413-15) 70,000

55 war, defeat (1 Ki. 1425-30) ?

5€Civawar(l Ki. 14 30; 15:6). ?

57avU war (1 Kl. 15: 7), ?

58ClvUwar(l Ki. 15:16) ?

59 War. defeat (1 Ki. 15:20) ?

60CivU war(l Kl. 15:25-31). ?

61CivUwar(l KJ.15c32). ?

62CivU war (1 Ki. 16:8-10) ?

63Civa war(l Kl. 16:15-20) ?

64avU war (1 Ki. 16:21-22). ?

65 War, victory (1 Ki. 20:1-22)..... ?

66 War. victory (1 V - -43)....?

67 War, defeat (1 r ») ?

68 War, victory (2 >.. _.. ;-27)..?

69 War, victory (2 Kl. 6: S-23) ?

70 Wat, victory ?2 Kl. 6:24-7: 20)... ?

71 war, victory (2 Ki. 8:20-23) ?

72War, defeat (2 Ki. 8:25-28). ?

73 The sword (2 Ki. 9:24-37; 10:7,14. 25) 115?

74 War. defeat (2 Ki. 10: 32-33) ?

75The sword (2 Ki. 11:1-5,16). •>

76 War, defeat (2 Ki. 12:17-21) ?

77 The sword (2 Ki. 1219-21) 1

78Civilwat(2 Ki.l3:l2) ?

79 War, defeat (2 Ki. 13: 2'Z\ ?

80 War, victory (2 Ki. 13c 25) '

81 The sword (2 Kl. 12 21; 14 5) 2

82 War. victory (. Ki. 14 7) ?

83 ClvU war (2 Ki. 14 3-14) ?

84The sword (2 Kl. 1419). 1

85 War, victory (2 Ki. 14:28) ?

86 The sword (2 Ki. 15:10) 1

87 The sword (2 Ki. 15:14) 1

88 Civil war (2 Ki. 15:16-18). '

89 war, defeat (2 Ki. 15:19-20). ?

90 The sword (2 Ki. 15:25) 1

91 war, defeat (2 Ki. 15c 29). ?

92 The sword (2 Ki. 15:30). 1

93avUwar(2 Ki. 15:37: 16:5) ?

94war,defeat(2 Ki. 16:6) ?

95 War. defeat (2 Ki. 17:3-23). ?

96 War, victory (2 Ki. 18: 7). ?

97 War, victory (2 Ki. 13:8-12). ?

98War, victory(2Ki.l8:13-19:37).. "> 99The sword (2 K1.21:23). 1

100 The swof d (2 ICi. 21:24). ?

101 war, defeat (2 Ki. 23:33-37). •»

102 war. defeat (2 Ki. 241). ?

103 war. defeat (2 Ki. 24 2-5) ?

104 war. defeat (2 Ki. 2411-16) ?

105 war. defeat (2 Ki. 24:20-25c 30).. ?

106 War, victory (1 Chr. 4 10) ?

107 War. victory (1 Chr. 5:10) ?

108 War, victory (1 Chr. 5:18-22).... ?

109 War, defeat (1 Chr. 5:26), ?

llOwar. victory (2Chr. 14 *-15) ?

111 war, victory (2 Chr. 20:1-2M..,. ?

112 War, defeat (2 Chr. 21:16-17)....?

113 war, victory (2 Chr. 26:6-15) ?

114 war. defeat (2 Chr. 23:16-25)....?

115 war, defeat (2 Chr. 33:11-13)....?

116 Wat, victory (Esther 3-9). ?

117 Wars from time of the end of O. T. to Ume of Christ, ?

118 War,defeat(Lk,21:20-24)l,447,490

119 war, 135 A. D 580,000

120 Wars, persecutions, and many other forms of death since 70and 135 A.D. when Israel ceased to be a nation.."

Beudes the above, wars of the fiaure will take the live ' .30;

Dan. 8:8-14, 24- -45;

Zech, 13:9; 14 14 .u. .-i --.. f^ev. 126, 13-17). All these and otha calamities have coti'e upon Israel be-cauK the> broke the laws of God and perasted in sin and rebellion (Lev. 26; Dl.28).Over4,186,053 Jews have died throughout the cenruries whose deaths ha-. irdcd:and nvany millions

tr>c jd whose deaths have not

beca recorded. If the exact numbers wereknownlnall the above wars, they wotdd run liHo a great many millloiu

It is possible that irilUocu of Jews will be killed in the very last days in fulfllliiient of prophecy. The Bible Is clear tfiat ■■ •• • of the nation of Israel wt: J in the future

tribolatioa. - any In other

paiu of the world »r.o wlU not be a pan of the oation in parucularfZech. 13:8-9). See alto Isa. i2.^-31: 3:25-26: Ezek. 38-39; Dan. i24; Joel 3; Zech. 14:1-S: Rev. 11:1-2; lil4). Thus the psalmist isto be taken literally when he says that God gave His people to the <word (78:62)

NOTES

ON

PSALMS

C O N TINUE D

The word "hlah" used of God (78:35)

1 The most highGod (Gen. 14:18-22; PS. 78:56; 030,3:56: S:18.21; Mk. 5:7; Acts 7:48; Heb. 7:1)

2 The most Hlgb (Nuni. 24:16; Dt. 32: 8; 2 Saro, 22:14; Ps. 9:2; 21:7; 46:4; 50:14; 56:2; 57:2; 73:11; 77:10; 78:17: 82:6; 83:18; 91:1, 9; 92:8: 107:ll:Isa. 14:14; Lara. 3:25; Dan. 4:4^ 17,24, 32, 34; 7:18.22.25, 27; Hos. 7:16; 11:7)

3 The high God (Ps. 78:35: Dan, 4s 2; Mic. 6:6)

4 Thehighand loftyOne nsa. 57:15) The terras reter to the only true and

living God; the Highest Sovereign; the Almighty; the All Powerful One

18 facts about blessed men (84:9)

1 They love God's tabernacles (vl)

2 They have a tight to the altars as birds do homes (v 2-3) (v 2-3)

3 They have the living God as King

4 TheydweUin God'shouse (v 4)

6 They constantly praise God (v 4)

6 They have strength in Him (v 5)

7 God's waysateintheitheatts(v5)

8 They weep and are refreshed (v 6)

9 They have renewed strength (v 7)

10 Thei;GodistheGodof jacob(v8)

11 They enjoy a day in God's house more than 1,000 days otherwise (v 10)

12 They prefer being a doorkeeper in God's house to living in sin (v 10)

13 God is to them what the sun is to the earth and all living things (v 11)

14 God is their shield (v 9, 11)

15 They receive grace and glory from God (v 11) H)

16 They receive answers to prayer (v

17 Walk uprightly before God (v 11)

18 They trust(relyorput confidence) in God (v 12)

lOfold prophecy of the Mil lennium (^&!^

1 God's salvation wtnTse near them that fear Him (v 9; Isa. 11:9: 52:7)

2 That glory may dwell in the land (v 9: Isa. 4:5; 60:1-2, 19; 62:2). No glory as yet fills Palestine

3 Mercy and truth will meet together (v 10)

4 Righteousness and peace will kiss each other (V 10; Isa. 2:2-4; 11:4-9)

5 Truth will spring otit of the earth (V 11: Isa. 2:3; 11:9; 52:7; Zech. 8:23)

6 Righteousness wiUlook down from heaven (V 11; Isa. 11:4-9)

7 The Lord will give that which is good (V 12; Isa. 35; 65:20-25; Mic. 4)

8 Palestine will yield her increase (V 12; Isa. 35: 65:20-25)

9 Righteousness will go before Him (V 13; Isa. 11:4-9: Mic. 4)

10 He shall set us in the way of His

steps (V 13; Isa. 2:2-4)

Facts about truth (85:10) 16 associates of truth:

1 Mercy and tnnh(2 Sam. 15:20; Ps, 25: iCnlTl; 61:7; 85:10: 86:15:89:14; 93:3:115:l:Pr. 3:3; 16:6; 20:28;Hos. 4:

2 Kindness and truth(2Sara.2:6) 1)

3 Sincerity and truth (Josh. 24! 14; 1 cor. l.i')

4 Righteousness and truth (2 Chr. 31:20; zech. 8:8; Eph. 5:9)

5 Peace and truth (2 Ki. 20:19; Est. 9:30; Isa, 38:3; Jer. 33:6; Zech. 8:19)

6 Meekness and truth (Ps. 45:4)

7 Love aodiruih(Zech.8:19; 2jn. 3)

8 LigEi and uuth (Ps, 43:3) 5:9)

9 Goodness and truth(Ex. 34:6; Eph.

10 Uprisjitness and truth (Ps. IIL 8)

11 Faithfulness and truth (Isa. 25:1)

12 Tud grnent or justice and truth (zech, Sl6)

13 Soberness and truth (Acts 26:25)

14 Grace and truth (Jn. 1:14-17)

15 lite and truth (Jn. 14:6)

16 Spirit and truth (jn. 4:23-24)

10 things that are truth:

lGod(Dt, 32:4; Isa. 65:16)

2 Christ (Jn. 14:6)

3 The Holy spirit (1 Jn. 5:6)

4 The Scriptures (Dan. 10:21)

5 God's word (Jn. 17:17; 1 Th. 2:13)

6 The Gospel (GaL 2:5, 14)

7 God's law (Ps. 119:142)

8 The commandments (Ps. 119:151)

9 God's covenant (Mic. 7:20)

10 The church (1 Tim, 3:15)

10 blessings of truth:

1 Shield and buckler (Ps. 91:4)

2 Freedom from sin (Jn. 8:32-36)

3 Sanotification (Jn. 17:17, 19)

4 Salvation (Eph. 1:13; 2 Th. 2:13)

5 Strength and stability (Eph.6:14)

6 The new birth (Jas. 1:18; IPet. 1:

7 Soulpurification(lPet.l:22) 23)

8 Preservation (Ps. 40:11; Pr. 20:28)

9 Growth (Eph. 4:15) Heb. 10:26) 10 Knowledge GTim.2;4;2Tim.a-7)

14 requesu of David in Ps, 86 (86:1)

1 Bow down Your ear, O Lord (v 1)

2 Hear rae (v 1)

3 Preserve my soul (v 2)

4 Save Your servant (v 2)

5 Be merciful unto me (v 3)

6 Rejoice my soul (v 4)

7 Give ear unto my prayer (v 6)

8 A ttend to my supplications(v 6)

9 Teach rae Your way (v 11)

10 Turn unto me (v 16)

11 Have raercy upon me (v 16)

12 Give Your strength to me(v 16)

13 Save rae (v 16)

14 Showmeatokenofgoodness(vl7)

34 reasons God should answer (86:1)

11 am poor and needy (v 1)

2 I am holy (V 2)

3 I trust in You (v 2)

4 I cry unto You daily (v 3)

5 I lift up ray soul to You (v 4)

6 You are gpod (v 5)

7 You ate ready to forgive (v 5)

8 You are full of mercy toward all who call upon You (v 5) (v 7)

9 I am in trouble so wUl pray to You

10 You will answer me (v 7) (v3)

11 There is noneUke Youof allgods

12 No works are like Yours (v 8)

13 All nations will finally worship You (v 9)

14 A 11 nations will finally glorify Your name (v 9)

15 You are great (v 10)

16 You do wonderful things (v 10)

17 You alone are God (v 10)

18 IwillwalkinYouttruth(vll) 11)

19 My heart will fear Your name (v

20 I will praise you wholeheartedly

21 I will glorify You forever (v 12)

22 Great is Your mercy to me (v 13)

23 You have delivered me from the lowest heU (v 13: MgU, p. 620) (vl4)

24 The proud are risen up against me

25 Assemblies of wicked men have sought to destroy my soul (v 14)

26 The wicked have not considered You (V 14)

27 You are full of compassion (v 15)

28 You are gracious (v 15)

29 You are longsuffering (v 15)

30 You are full of mercy (v 15)

31 You are fuU of truth (v 15)

32 So that they which hate me may see the answer to prayer and be ashamed (v 17)

33 You have helped me (v 17)

34 You have corofoned me (v 17)

10 so-caUed acts of God (88:7)

1 You remember not the dead bodies of men that go back to dust (v 5)

2 Youhavecut menoffindeath(vo)

3 You have laid me in the pit (v 6)

4 You havelaid wrath hard upon me (V 7, 16)

5 You have afflicted roe (v 7)

6 You have made me estranged from my friends (v 8. 18) 8)

7 You have made me to be hated (v

8 You have cast me off (v 14) 14)

9 Youhavehid Your face from me(v 10 You have cut nse off (v 16) How many of these acts were really

God's is a question, since He is not the one responsible for continued suffering and death among men. See Affliction, p. 626

38 facts about God (89:9)

1 He made a covenant with Da vid(v

2 He chose David (v 3) 3)

3 He has swomtoDavid(v 3-4,22-

4 HedoesgreatwoDders(v 5) 37)

5 He is worshipped in heaven (v 5)

6 He is faithful to saints (v 5, 8)

7 HeisincomparableinHisBeingfv

8 Heljtobegreatlyfeated(v7) 6)

9 He isto beheld in reverence (V 7)

10 He is incomparable insnength(v

11 He nilestheragingseas(v9) 8)

12 He stills the sea waves (v 9)

13 He broke Rahab (Egypt, note h, 87:4) in pieces (v 10)

14 He scatters rts enemies with a strong hand (v 10) 11)

15 He owns the heavens and earth (v

16 He has founded the world and aU in it (V 11) 12)

17 He created the north and south (v

18 His name is honored (v 12)

19 He has a mi^ty arm (v 13)

20 He has a strong hand (v 13)

21 He has a high hand (power, v 13)

22 Judgment and justice are the habitation of His throne (v 14) 11)

23 Mercyand truth 33 before Him (v

24 He blesses His people (v 15)

25 He enlightens men (v 15)

26 His name is a source of joy to saints (v 16) ness(v 16)

27 He exaltsHispeople in righteous-

28 He is their strength (v 17)

29 His favor exalts their king (v 17)

30 He is their defence (v 18)

31 He is their King (v 18)

32 He speaks in vision to His holy one - the Messiah (v 19)

33 He helps the mi^ty Messiah (V19)

34 He exalu the Messiah (v 19) 20)

35 He discovered David His servant(v

36 He anointed David with holy oil (V 20) (V 27)

37 He has a^first-bom - the Messiah

38 He win exalt His first-bom above all kings of the earth (v 27; Dan. 7: 13-14)

16fold complaint against God (89; 38)

1 Cast off and abhorred His people (v38)

2 Been wroth with His anointed (v 38)

3 Made void the convenant (v 39)

4 Profaned his crown (v 39)

5 Broken down all his hedges (v 40)

6 Brou^t his stron^olds to ruin (V 40) 41)

7 Permitted all men to spoil him (v

8 Made him a reproach to others (V41)

9 Made his enemies victorious(v42)

10 Made his enemies rejoice (v 42)

11 Madehi5weaponspowerless(v43)

12 Madehimbecomea coward(v43)

13 Made his glory depart (v 44)

14 Cast down his throne (v 44)

15 Shortened his youth (v 45)

16 Brought hira to shame (v 45) This again reflects the universal

habit of man to blame God for every curse that comes to him through sin.If men had not broken God's covenant, it would have been fulfilled with them. All ot God's covenants and promises are based i^jon condiuons of obedience. See p. 248 of N.T. Should God thus be blamed by man who is solely responsible for causing Him to curse man according to the very contracts He has made with man? Shall God fulfill only the benefits of the contracts andnotthepunishment-termsof the contracts? Since He said that He would punish men who broke the contracts, as in v 30-32, would He be truthful if He did not do so?

7 men called "the man of God" (Ps. 90, tiUe)

1 Moses (Dt. 33:1)

2 Samuel (1 Sam. 9:6-10)

3 David (Neh. 12:24)

4 Elijah (iKi. 17:1^

5 Elisha(2Ki. 4:7)

6 Shemaiah (2 Chr. 11:2)

7 Igdaliah (Jer. 35:4)

4 unnamed men of God (isam. 2: 27: 1 Ki, 13:1: 20:2^: '-i Chr. 25:7)

10 requests of Moses (90:12):

1 Teach ustonumberourdays(v 12)

2 Return. O Lord, how long? (v 13)

3 Repent of the curses concerning Your servants (v 13) (v 14)

4 Satisfy us early with Your mercy

5 Make us glad according to the days You have altlicted us (v 15)

6 Make us glad according to the years we have seen evil (v 15)

7 Let Your work appear unto us(v 16)

8 Let Your glory appear unto our children (v 16)

9 Let Yourbeautybe upon us (v 17) 10 Establish work of oui hands (v 17)

4 reasons for an answec

1 That we may apply oui heans unto wisdom (V 12)

2 We have suffered enou^ (v 13,15)

3 That we may rejoice and be glad all our days (v 14)

4 So that our work may be established and not wasted (v 17)

Three-score years and ten (Ps. 90:10)

Ps. 90 deals with the old generation of Israel,numbered, and sentenced to death. A U under that sentence were 20 years old and upward (Num. 14:29). It is of these that Ps. 90:9-10 speaks:

1 A man who was 20 at the beginning ofthe40-year curse was to die when he was threescore or 60 years old

2 One who was 30 yearsold would die when he was threescore and ten.ot 70 years old

3 One who was40 years oldatthebe-giruingofthecurse would die when he was fourscore or 80 years old

Eachonewascutoffregardless of the strength of the individual (90:9-10), The average age of those who died in the wilderness was around 30 when the 40 years began.hence the 70 years of vlO

15 conditions of blessings of Ps. 91 (91-9^

1 Dwell in the secret place of the most High - under His shadow (v 1)

2 Affirm thatGodis your refuge(v2)

3 Affirm that God is your fortress (v

4 Affirm thatGod is your God(v2) 2)

5 Affirm that God is your trust (v 2. 4)

6 Have confidence in God as deliverer from every snare and pestilence (v3)

7 Have confidence in His protecdon

8 Make His truth your dieild and buckler (v 4)

9 Be not afraid of any terrors, dan-gers.pestilences.or destructions(v 5-6)

10 Have confidence that the plagues slaying thousands all around you will not come near you (v 7-8)

11 Make God your refuge (v 9)

12 Make God your habitation (v 9)

13 Set your love i?>on God (v 14)

14 Knowthename(aurhority)of God

15 Call upon God in prayer (v 15)

23 promises of Ps. 91 (91:10)

1 You shall abide under the shadow of the Almighty (v 1)

2 Surely He shall deUver you from the snare of the fowler (v 3)

3 Surely He shall deliver you from the noisome pestilence (v 3)

4 He shall cover you with His feathers (v 4) buckler (v 4)

5 His truth shall be your shield and

6 You shall not be afraid of the tenor by night (v 5)

7 You shall not be afraid of the arrow that flieth by day (y 5)

8 You shall not be afraid of the pestilence that walks indarkness(v6)

9 You shall not be afraid of that which destroys at noonday (v 6)

10 Though 1.000 fall at your left and 10.000 at your right, it shall not come near you (v 7)

11 Only witn your eyes will you see the reward of the wicked (v 8) 10)

12 There shall no evil befall you (v

13 There shall no plague come near your dwelling (v 10)

14 God shaU give His angels charge over you, to keep you in all your ways (vll)

15 They shaU bear you up in their hands, lest you dash your foot against a stone (v 12)

16 You shall tread upon the lion, adder, the young lion, and the dragon (vl3)

17 G<5d will deliver hira (v 14, 15)

18 Will set him on high (v 14)

19 wUl answer him (v IS)

20 WiUbewithhim in trouble (V 15)

21 W'll honor hira (v 15) lb)

22 Will satisfy him with long life (v

23 Will show him His salvation (v 16) Manyarethe promises of God. They

cover every known need of life, here and hereafter, and reveal to what extent God has made provision to help raan in his struggle to overcorae sin, sickness, and Satan and regain the fuU dominion that he lost in A dam when he fell. The ultimate purpose of God in all His present dealings with man is to bring him back to the place where he was before the fall and purge him of all possibility of falling in the future

jblcMingiof rtBhteoiulnPi. 92 (92;IJ)

1 Ttiey ^jU flourltnUkca pain) tree (V 12). iQtuneu loll it li wjtereJdcep at the rood. The fruit of the palm pru-viJeia great part of the Jiet of the East. The none] arc ground down for the catnels: the leaves are made Into ba>-

keti: the hard bouglis or the strong leaves, 6 to 3 fi. In length, are used to make fences: the juice makes arrack, a very strong i^rlemal liquor; the threads of lhelea\xs make ropes: and the wood makes building material or flre-wood

2 They shall grow like the cedar: of Lebanon, which are extremely long-lived. Some are supposed to be as old as 1.000 years. They grow 80 to 100 ft. tall and 40 ft. around the trunk. They express the ideas of majesty, durable-nesi, incorruptibility, and subllity

3 They shall flourish In the couns of God (V 131

4 They wtU still bring forth fruit in old age (V 14J U)

5 They shall be fat and flourishing (v

21 admonitions in Ps. 96 (96: H

1 Sing unto the Lord a new iong(v 1)

2 Sing unto the Lord, all the earth (V

3 Sing unto the Lord (v 2) 1)

4 Bless lUs name (v 2)

5 Show forth Hissalvadondally(v2)

6 Declare His glory among nations (V 3) people (V 3)

7 Declare His wooders among all

8 Give unto the Lord glory and strength (v 7)

9 Give unto Ittm the glory due His tu me (V 8)

10 Bong an offering (v 8)

11 Come into His couns (v 8)

12 Worship Him in the beauty ot holiness (v 9)

13 Fear before HIm.all the eanh(v9)

14 Say arooog the nations tMt the Lord reigneth (v 10)

15 Say among the nations, the world (the social system) Is eternal (v 10)

16 Say among the nations. He shall Judge the people righteously (v 10)

17 Let the heavens rejoice (v 11)

18 Let the earth be glad (v 11)

19 Let the sea roar (v U)

20 Let the field be joyful (v 12)

21 Let all be joyful (v 12)

14 characteristics of the Millennium WT)

1 A U nations giving God glory and urength (96:7-3)

2 A U nations going up to the temple at Jerusalem to worship God (96:8-9: Isa. 2:1-4; ^ech. 14:16-21)

3AU the eanh fearing God (96:9; Im. 2:1-4; 52:7; 66:ly-21: Zech. 8: 23; 14:16-21; Ml. 24:31; 25:31-46)

4 Messengers anwng the nations declaring that God now reigns In Zion (96:10: Isa. 2:J-4: 62:7: Zech. ajt)

5 The world of n>en enablished and unmoved by wars, dangers, and fears of any kind (96:10: lu. 2:2-4: 11:3-% 341-10: Zeclu 14)

6 Men ruled In righlcousness(36:10, 13: lu. -2:2-4; ll:'i-9| Zcch. 14)

7 Heavens rejoicing because the will of God Is being done on earth as it is In heaven (96:11: 97:6! Isa. 2:2-4; 11:3-9; Mt. 6:10)

8 Earth gladdened because of the glorious blessings of Memiah's reign (96:11-12; 97: l;Iia.2:2-4: 11:3-9: tS-1-10; 65:20-25)

9 Righteousness and truth filling the earth (96:13; 97:2: lu. 2:2-4; 11:3-9: 35:1-10)

10 Enemies destroyed (97:3; Ezek. 38:17-21; MaL 4:1-12; 1 Cot. 15-J4-28: 2 Th. 1;7-10: Rev. 20:7-10)

11 Great physical changes In the sur-faceoftheeartta(97:4-5;Isa. 35; 7cch. 14:4; Mt. 2420-31; Rev. 16:17-21)

12 Unlverul wotrfilp of God (97 7; lu, 2:2-4; 15:8-10; zech. 14c 16-21: MaL 1:11)

13 Israel restored, delivered from the Gentiles, andconvertcd (97:8; lu. IL 10-12; 59t20; 66:7-8: Ezek. 37; Ml. 24:29-31; Rom. IL-25-29)

14 God exalted above Jll0}ds (97-9; Iia. 2:2-4; 52:7; Mai. l:U)

12 admonitions of Ps. 98 (9B:U

1 Sing unto the Lord a new song (v 1)

2 Make a joyful noise unto God (v 4)

3 Make a loud noise (v 4)

4 r .• prahc(v 4) 5)

5 : J wiihthc liarp(v

6 MU).- mi:, iiic I otdwith the voice of a puln) (V 5)

7 Make a joyful noise with trumpets

8 Make a Joyful noise with cornets (v7)

9 Let the sea ro.ir in all lis fulness

10 Let the world roar and all that dwell therein (v 7) 8)

11 Let the floods clap their hands (v

12 Let the hills be Joyful together

8 reaso ns for adiiionltions of Ps. 98:

mr)

1 Codhasdonemarvelousthings(v 1)

2 He has won the victory (v 1) 2)

3 He has made known His salvjtion(v

4 His righteousnesshasbcen revealed openly to the heathen (Gentiles, v 2)

5 He has remembered His mercy and His truth toward Israel (v 3)

6 His salvation hasbeen manifest to all people on earth (v 3) 9)

7 He will come to judge the earth (v

8 He will judge in righteousness and equity (v 9)

7 adnioniUons of Ps. 99 (99:1)

1 Let tlie people tremble (v 1)

2 Let the earth be moved (v 1)

3 Let them praise God's name (v 2)

4 Exalt the Lord (v 5)

5 Worship at His footstool (v 5)

6 Exalt the Lord (v 9)

7 Worship at His holy hill (v 9)

14 reasons for a dnwnitions of Ps. 99:

WT)

1 The Lord reigneth (v 1)

2 He sits between the cherubim(vl)

3 He is great in Zion(v 2)

4 He Is high above all people (v 2)

5 His name is holy(v 3)

6 He loves ludgment (v 4)

7 He esublishes justice (v 4)

8 He executes judgment andrighl-eousness in Jacob (v 4)

9 He is holy (v 5, 5)

10 He answers prayer (v 6, 8) (v 7)

11 He spoke out of the cloudy pillar

12 He gave testimonies and ordinances (v 7)

13 He forgave the people (v 8)

14 He took knowledge of their Inventions (v 8)

Musical instruments - not sinful (98:5^

To dng with music is a command of the Word of God. The following facts fiom both testaments prove it to be scriptural to use musical instruments in worship to God

18 facts about n)usical instruments;

1 They were used byprophets when prophesylngby the Holy Spirit(l Sam. 10:5: 1 Chr. 25:1-7)

2 David used them to cause a demon to leave Saul(1 Sam, 16:16-23) 30: U)

3 Job, the prophet, used them (job

4 The righteous are commanded to

use them in worship to r.od/Ps. 33-1-5: 81:1-5: 98:4-9; 147:7; U^ 1-A 1-6)

-4; 150:

5 Vows to use them were made by godly men(Ps. 43:4; 47:7-11; 71:22; 108:1-6)

6 It was a law of God to use them (Ps. 81:1-4: 2(*hr. 25 2S)

7 The use of musical Instrumenis was declared to be a good thing (Ps. 92:1-5J "

8 A II Israel used musical Instru-mens and wereblessedby(,od(2 Sam. 6:1-16; 1 Chr. 13:1-14: 15:14-29; 16: 1-6:2Chr,20:26-29; 30: 21;Neh. 12:27)

9 When dedicated loGod they were called holy (Num. 31:6)

10 1 hey are called Instruments of God (1 Chr. 16:42) and of the LorJ rr?!hr. 7:6)

11 God's glory came down when they were used with singing(2Chr. 5:11-14)

12 They arc predicted as being used In the reign of the Messiah (Ps. 87:7)

13 55 pulitis were dedicated tu tiic chief musician to be used In worship

14 It was only wlicn Israel misused them to commit ilnthai any rebuke of their use was made (Ps, 132:2; Amos 6:5)

15 24 clden and 4 angelic beings play harps In heaven (Rev. 5; 8)

16 The 144,000 Jews wiUplay harps in heaven (Rev. 14:1-5)

17 A 11 tribulation saints will play harps In heaven (Rev. 15:2)

18 The N. r. commands tnelr use in the church. In Eph. irl'J-. Col. 3:16 saints are commanded to use pulms, hymns, spiritual songs, and make melody In their hearts. The Gr. word for psalms in these passages is psalnios, a set pleccof inuslc; j sacrcj song to be accompanied with harp, or other Instruments. The Cr, word for psalms in Jas. 5:13 Is psallo, to twitch or twang: play on a stringed Instrument; celebrate the divine worship with music and singing. This is also the meaning of the Heb. for psalms in 1 Chr. 16:9; Ps.95:2: 105:2, We have Scripture for musical instruments in worship and none for the other equipment used -church buildings with windows, doors, pews,plumbing.pulpit, carpets, floors, stairs, furniture, song books, baptistry, heating and oooling systems, drinking foumains, and kitchens. If we approve the seas acceptable in worship, without Scriptural backing is it not reasonable then to approve musical instruments with Scriptural backing?

30 good things (100:5>

Heb. tobe, to be basically good; in the widest sense goodness and righteousness. 20 times God is called good (1 Chr. 16:34; 2 Chr. 5:13; 7:3^308; Ezra 3:11: Ps. 25:8; 34:8; 73:1; 86:5; 100:5; 106:1; 107:1; 118:1, 29; 119:68; 135:3; 136:1; 145:9:Nah.l;7;Mt.l9:17)

1 Creation(Gen. 1:4,10.12, iy-31)

2 Health (Gen. 43:28)

3 Success (Josh. 1:8)

4 courage (Ps. 27:14:31:24)

5 Lovingkindness (Ps. 69:16)

6 Drawing near to God (Ps. 73:28)

7 Thankfulness (Ps. 92:1)

8 Mercy (Ps. 109:21)

9 judgments of God (119:39) 71)

10 Trouble and chastening (Ps. 119:

11 Unity of the brethren (Ps. 133:1)

12 Singing of praises toGod (Ps. 147:

13 Doctrine (Pr. 4:2; 1 Tim. 4:6) 1)

14 Words spoken in due time (Pr. 15:

15 A merry heart (Pr. 17:22) 23)

16 A good normal wife (Pr. 18:22)

17 News from home (Pr. 25:25)

18 Name (Eccl. 7:1) 61:1)

19 Tidings of truth (Isa. 40:9; 52:7:

20 comfortable words(Zech.l: 13)

21 works (Mt. 5:16; Eph. 2:10; Tit. 2:14) 5, 19)

22 Conscience (Acts 23:1; iTim. 1:

23 The Liw(Rom. 7:12,16:1 Tim. 1:8)

24 Strange happenings (Rom. 8:28)

25 ZealforGod(Gal, 4cl8;Tit.2:14)

26 Hope (2 Th. 2:16)

27 Animals for food (1 Tim. 4:4)

28 The Word of God (Heb. 6:5)

29 Things to come (Heb. 9:11; 10:1)

30 Conversation (1 Pet. 3; 16)

7 good persons and classes

1 God (see scriptures above)

2 Christ (Jn. 10:11, 14) 10)

3 The Holy Splrit(Neh. 9:20; Ps. 143:

4 Men (Ps. 37:23; Pr. 2:20; 12:2; 13: 22: 14:14; Acts 11:24: Tit. 1:8)

5 Ministers (1 Tim. 4:6)

6 Stewards (1 Pet. 4:10)

7 Faithful servants (Mt. 25:21-23)

Slander (101:5)

Heb. lashan^ to use the tongue to de-fame, abuse, scandalize, belittle, or blacken the character of another

Commands against slander

Ex. 23:1; pt. 22:13-18: Jas. 4:11; 1 Pet. 2:1

3 causes of sLi ndcr:

1 Evil heart (Lk. 6:45)

2 Hatred (ps. 109.3)

3 Idleness (1 Tim. 5:13)

7 classes who slander.

1 The wicked (Ps. 50-16-20)

2 Hypocrites (Pr. 11:9)

3 Satanic powers (Rev. 1410)

4 Deceivers (Ps. 52; 4)

5 Fools (Pt. 10:18)

6 Backsliders (Rom. 1:29-32)

7 Hon>osexuals (2 Pet. Z-10)

6 results of ilandei;

1 Friends separated (Pr. 16:28; 17:9)

2 Deadly wounds caused(Pr.18:8; 26-

3 Strife (Pr. 26:20) 22)

4 Discord an)ongbreihren (Pi. 6:1'J)

5 Anger (Pt. .i5:23)

6 Murder (Ps. 31:13; Ezek.22:9)

6 examples of slandeti

1 PoUphar's wile (Gen. 39.14-18)

2 Ziba (2 sam. 1C:3; 19:24-30)

3 David's cnciiaes(Ps, 31:1.3; 36:21)

4 Jezebel (1 Ki. 21:9-14)

5 Jeremiah's enemies (Jcr. 18:18)

6 Jesus'enemies (Mt. U;19)

Punishment of slandcK

Ps. 101:5; Rom. 1:29-32; Rev. 21:8

6 requests of Ps. 10-2 (102: n

1 Hear my prayer (v 1)

2 Let my cry come unto You (v 1)

3 Hide not Your face from me in the day of trouble (v 2)

4 Incline Your car unto me (v 2)

5 Answer me speedily when I call(v 2}

6 Take me i»taway In the midst of my days(v 24)

20 reasom for an answer (102:3)

1 My days are consumed like smoke (V3)

2 Mybones are burned like coals on the hearth (v 2)

3 My heart is smitten (v 4)

4 My heart is withered like grass (v 4. Cp. his whole being withered, v 11)

5 1 forget to eat bread-my appetite is gone because of my trouble (v 4)

6 Mybonescleave tomy skin-I am thin because of my sorrow (v 5) ness

7 I am like a pelican oftne wilder-

8 I am like an owl of the desen (v6)

9 I watch for a wayofescape (v 7)

10 I am like a lone sparrow upon the housetop (v 7) (v 3)

11 My enemies reproach me all day

12 Theyare united against me (v 8)

13 1 have eaten ashes like bread- my meat is fasting and prayer (v 9)

14 I weep until my tears mingle with my drink (v 9) lO)

15 1 suffer because of Your wrath (v

16 You have cast me down (v 10)

17 My days arc like a shadow tnat fades away in the"3atkness (v 11)

18 I am like withered grass (v 11. Cp. his withered heart, v 4) 2.1)

19 My strength is weakened by You(v

20 My days are shortened (v 23)

Meaning of the word -old" (102:26)

Heb. balah, to fail; decay; become old; waste away(v 26; 34 3; Dt. 8:4; 29:5; Josh. 9:13; Isa. 50:9; 51:6). The meaning of balah isnevetannihilation. but gradual change because of wear and tear. The heavens and earth are made of materials that wax old and decay. The idea here is that they arc becoming affected by sin and the bondage of corruption. They will be renewed and liberated from this corrupt state to a new and eternal state, and be kept eternally new when all in is put down (1 Cor. 15:24-28) and everything i s restored as before the curse. There will be no more curse or bondage ofconoption after this (Rom. 8:21-24; Heb. 1:10-12; 12:25-23; Rev, 21:1; 22:3)

10 admonitions in Ps. 103 (103:1)

1 Bless the Lord, O mysoul(v 1)

2 Bless theLotdall that is wiiliin me

3 BlessHlsholy name(v 1) (v 1)

4 Bless the Lord, O my soul (v 2)

5 Forget not all His benefits (v 2) G Bless the Lord you angels (v 20)

7 BlesstheLotdyouho$tsofHisfv21) 3 BlessthcLord you ministers of His 9 Bles$theLordallHlsworks(v 22)

10 Bless the Lord, o my soul (v 22)

3fold cure for a 3fold curse (103:3)

1 Fofgivcnessof sins (v 3; 25c 18; 32: 1; 8B:b; 135:4; Tr.'Uj; Num. 14:18! Lk. l:»:l-5: 1 Jn. 1:7)

2 Healing of all diseases fv 3: 30:2; 41:4. note; 91:1-12: 107: 20; Ex. 15:26; Dt. 32:39; Isa, 53:4-5. Ml. 8:17; Jn. 10:10; Acts 10:38; 1 Pet. 2:24: Jas. 5:14-16, notes)

3 gedt T Jtn eternal destruc -tlon(v .. . ;3;8; Ut-.l; Rom. 3: 5T^3l; 1 Co:. 1.30; Eph. 1:7: Heb. 9: 12-15; Rev. 5:8-10)

30 benefits from God (103:2)

1 Forgiveness of all sins (v 3^

2 Healing of all diseases (v '3)(v 4)

3 Redemption from all destruction

4 Crowningwithlovingkindness(v4)

5 Crowning with tender mercies (V 4)

6 Satisfaction with good things(v 5)

7 Renewal ofyouth like eagles (V 5)

8 Justice of all oppression (v 6)

9 Knowledge of God's ways (v 7)

10 Knowledge of God's acts (v 7)

11 Mercy and grace (v 8) 8)

12 PatienceofGod-slow!o anger (v

13 Plenty of mercy (v 8) (v 9J

14 Temporary reproof, no; continual

15 Passing of God's anger (v 9) 10)

16 Merciful dealings with our sins (v

17 Patient tolerance of our sins (v 10)

18 Infinite merpy to fearful ones (v

19 Removalofsinsfaraway(vl2)ll)

20 FatherlypitytoHischildren(vl3S

21 God'sknowledge of our frame and hfis love regardless of this (v 14; Rom. 5:8)

22 God's memory of our frailty(v 14)

23 Man's brevity of life, that he migbi not live long under the curse (v 15-16)

24 Eternal mercy (v 17)

25 Mercy, especially to those who feat God (v 17)

26 Eternal righteoiisnp.ss (v 17)

27 Right eousness to covenant-keepers (v 18) 18)

28 Righteousness to the obedient (v

29 A dependable throne of grace (v 19) 19)

30 Membership in God's kingdom (v

37 Bible diseases and infirrr.ities: (103:3)

1 Barrenness (Gen. 16:1: 2ftl-7)

2 BUndness (Gen. 27:1-2; 48:10: Lev. 21:18; Dt. 28:28)

3Boib(Ex. 3:10; Dt. 28:27)

4 Leprosy (Lev. 14-15; Mt. 3:1-4)

5 Lameness (Lev. 21: IS)

6 Blemishes (Lev. 21:18)

7 Flat nose (Lev. 21:13)

8 Broken bones (Lev. 21:19)

9 Crookedback (Lev. 21:20)

10 Dwarfed (Lev. 21:20)

11 Eczema (Lev. 21:20; Dt. 28:27)

12 Broken stones (Lev. 21:20)

13 Scurvy (Lev. 21:21;Dt. 28:27)

14 Consumption (Dt. 28:22-35: Lev. 26:16)

15 Fever (Dt. 28:22-27; Mt. 8:14)

16 Inflamation (Dt. 28:22) 16)

17 Burning ague (Dt. 28:22: Lev. 26:

18 Itch(Dt. 28:27)

19 Madness(Dt, 28:28:1 Sam. 21:15)

20 Botch (Dt. 28:27, 35)

21 Emerods(Dt. 23:27; 1 Sam. 5:6)

22 Sunstroke (2 Ki. 4:19-20)

23 Dysentery (2 Chr. 21:12-19)

of^th(ob 33:19-25: Ps. 102:5; 14:12)

24 Atrophy (wasting away of body. Job 33:19-25: Ps. 102:5; Zech.

25 Soresandbruises(Ps.38:5;Isa.l:6)

26 Venereal disease (Ps. 38)

27 Palsy (Mt. 4:24; 8:6; 9: 1-6)

28 Epilepsy (Mt. 4:24; 17:15') 8)

29 Demon possession (Mt.4:24; 10:1-

30 Running issue (Mt. 9:20)

31 Dumbness (Mt. 9:32)

32 Deafness (Mt. 11:5)

33 Dropsy (Lk. 14i2)

34 Impediment of speech(Mk. 7:32)

35 Ulcers (Lk. 16:20)

36 Infirmity (Jo, 5:5)

37 Worms (Acts 12:23)

These and many other unidentified sicknesses and infirmities have been healed by God, as recorded in both testaments. Full provision has been made by Christ to heal all physical ailments (Mt. 8:17; jn. 10:10; Jas. 5:14-16. notes: 1 Pet. 2:24)

The spirit world (104:4)

The words spirit and spirits are found 540 times I n Scripture. From these references, the 294 scriptures where angel and angels are found, and from over 20, 000 others about God, who is a ^irit being, we learn all there is to know about the spirit-world. By the spirit-wotld we mean all the various lands of spirit beings that inhabit the unseen material worlds in space and under the earth(Phil.2:10;Rev. 5:3,13)

10 kinds of spirit beings besides God:

28; 8:1-4; 10:1-22)

3 Zoa, or Living Creatures (Rev. 4: 6-5:14: 6:1-3:7:11: T4:'l,y-ll: 15:7; 19:4)

4 Spirit animals shaped like the fleshly ones we haveon earth (Rom. 1: 20; 2 Cor. 12:1-4; 2 Ki. 2:11-12: 6:13-17:zech.l:8-ll; 6:l-8:Rev. 19:11-21)

5 Arch-angels, or chief angels who rule kingdoms and planets (Col. L-15-13; 1 Th. 4:16: Jude 9)

f 1) Michael, one of the chief princes, the prince of Israel (Dan. 10: 13, 21; 11:1: 12:1; 1 Th. 4:16; Jude 9; Rev. 12: 7-9)

(2) Gabriel, who stands before God (Dan. 8:15-19; 9:20-23; 10:8-11:1; Lk. 1:19, 26)

(3) Lucifer, the original ruler of the planet earth and present pseudo-ruler of man's dominion on earth (Isa. 14: 12-14; Bzek, 28:11-17; Mt. 4:1-11; Lk. 10:18; Eph. 2:2: Rev. 12:7-9). See Satan , p. 424

fT) Unnamed princes of Persia and Grecia (Dan. 10:13-11:1; Rev. 11: 7| 17:8)

6 Common angels (see notes below)

7 Demons (see note j, 106:37)

8 Demon locusts (Rev. 9:1-11)

9 Demon horsemen (Rev. 9:12-21) 10 The inner man , or soul and spirit

ofhumanbeings(see Spirit and soul in Index

peSnition and usage of "angel" The word literally means messenger and is used of Christ, angels, and men

1 Christ, the second person of the Trinity appeared to men as the messenger of God (1 Cor. 10:4, 9; 11:3)

(1) He is called the angel of God (Gen. 21:17; 31; 11; Ex. 3:2: Judg. fx 20: 13:9; Acts 27:23)

(2) The angelof the Lord (Gen. 16: 7-11; 22:11,15; Ex. 14:19: Num. 22: 22-35: Judg. 2:1, 4; 6:11-12, 21-22; 13:3-6,13-21; 2Ki. 1:3, 15; 19:35; 1 Chr. 21:12-30; Ps. 34:7; 35:5-6; Isa. 37:36; Zech, 1;9-19; 3:1-6; 12:8; Acts 7:30-38). In all other places where the angel of the Lord is found, the terra refers to ordinary angels, as in Mt. 1: 20, 24; 2:13,19; 28:2-5: Lk. 1:11-38; 2:9-21; A cts 5:19; 8:26; 10:3: 12: 7-23

(3) His anj^K Gen. 24:7,40; Ex. 23: 20; 33:2; Num. 20:16: 2 Chr. 32:21: Dan, 3:28; 6:2^

(4) The angel (Gen. 4& 16; Eccl. 5: 6: Hos. 12:4)

(5) Mine arigel (Ex. 23:23: 32:34)

(6) A ngel ot His presence (Isa. 63:9)

(7) A agel (Rev. 8:3-5; 10:1-lL- 3)

2 The word arael is used of common angels in Ps. 1044

3 It is used of men in Rev. 1:1, 20: 2:1, 8, 12, 18;in7 7, 14; 19:9, 10: 22:6-8,16. In other places it is nearly always clear that common angels who are spirit beings and heavenly creatures are referred to

Common angels

1 The nature o f angels. They are heaveidy spirit beings with:

(1) Personal spirit bodies with bodily parts, as hands, teet, eyes, heads, voices, mouths, hair, faces, and other parts which men have (Gen. 18:2, 4, 3; 19:1-22; Judg. 13:6). See Appearances of angels (note n, Heb. 13:2)

(2) Personal souls with emoQons(Lk. 15:1-10), passions (Gen. 6:1-4, notes; Jude 6-'); appeutes (Gen. 18:8; 19:3): anger(Rev.l2:12); enmity (Gen. 3:15); lusts (Jn. 8:44); vengeance(lPet. 5:3): Hesires (1 Pet. 1:12); prTBe (Ezek. 28: 17; lTim.3:6): and other soul passions, feelings, and desires

(3) Personal spirits with intelli-

f ence and wisdom (2 Sam. 14:20; 19: TTTit. 24:36; Eph. 3:10); patience (Num. 22:22-35); meekness (2 Pet. 2: 11; Jude 9); modesty (1 Cor. 11:10); hoUness (Mk.3:38): obedience(Ps. 103: 20; Mt. 6:10); knowledge (Mk. 13:32;

IPel. l:12); v.lUpower(Isa. 1

ability to speak languages (1 Cor. 1); and other spirit facultie!

1 Seraphim (Isa. 6:1-T)

2 Cherubim (Gen. 3:24; Ezek. 1:5-

-14); r. 13:

heavenly spirit beings (Ps. 104:4; Nit. 13:10; 22:30: 24:36; Heb. 1:14): not demons (Acts 23:8-9); limited in knowIedge (Mk.l3:32);and Mgherthan man (Ps. 3:5)

They need no rest (Rev. 4:2); can eat food (Gen. 18:8; 19:3; Ps. 78:23)ra

pear visible and invisible (Num.22:22 35; Jn. 20:12; Heb. 13:2>; operate in the material realms (Gen. 18-19; 22: 11; 2 Sam. 24: 2Ki. 19:35; Acts 1 and 12); travel at inconceivable speed (Ezek. 1; Rev. 8:13; 9:1): ascend and descend (Gen. 28:12; Jn. 1:51); speak languages (1 Cor. 13:1); and can do anything man can do, including sin

They were created by Christ before the earth (Job 38:4-7; Ps. 148:2-5; Col. 1:16); are not to be worshipped (CoL 2: 1?); are organized into principalities and powers with thrones (Col. 1:16; 2: 18; Rom. 3:38; Eph. 6:10-18; 1 Pet. J: 2-2); are ninumerable(Lk.2:13: Heb. 12: 22); to be judged or ruled by saias (1 Cor. 6:3): are subject to God (Mt. 22: 30): interested in earthly attairs (Lk. 9: 26; 15:7-10; 1 Tim. 5:21; 1 Pet. 1:12):

aught wisdom by the 3; 1 Cor. 4:9), They

2 General facts about angels. They are glorious (Lk. 9:26); immortal (Lk. 20:36); powerful and mighty in body (2 Th. if-lO; Rev. l3:lT la. 37:36):

and are being tat chigch (Eph. 3:10;

desire to look into the things of salva-tion(l Pet. 1:10-12); ob serve us (1 Cor. 4:9): can cook (1 Ki. 19:5-7); wear garments (Jn. 20:12); appear unawares (Heb. 13:2); have been tested (1 Tim. 5:21; Job 4:18); dwell in heavenj Rev. 12:12; 13:6); stand betore God (2 Chr. 13:18). Christ i s better than angeb (Heb. 1:5-2:16)

3 The work of angels. Theycarry on work daily and meet responsibilities that onlybeings with personal bodies, souls, and spirits are capable of

(1) They drive spirit horses (2 Ki. 2:12; 6:13-17; ZechV 1:7-11: 6:1-6)

(2) Guard gates (Rev. 21:12)

(3) A'age war in actual bodily combat (Rev. 12:7-9; 2 Th, 1:7-10)

(4) Execute judgments (Gen. 19; 2 Sara. 24; 2 Ki. 19:35; 2 Chi. 32:21; Ps. 73:49; Mt. 13:41-42; Acts 12:23; Rev. 8:1-9:21; 15:1-16:2)

(5) Minister to saints (1 Ki. 19:5-7; Dan. 6:22; Mt. 4:11; Acts 10; Heb. 1:14)

(6) Rule nations (Dan. 10:13-21: 12:1) 10)

(7) Help each individ-jal (Mt. 18:

(8) Sing, praise, and worsnip God (Lk. 2:13; Ps. 164 50; US: 2; Rev.'^S: 11)

(9) Strengthen in trial (Mt. 4:11; Lk. 22:43) (Acts 10:3)

(10) Lead sinners to gospel workers

(11) Direct preachers (A cts 8:257 27:23) 2:13-19)

(12) Appear in dreams(Mt. 1:20-24:

(13) NUnister betore God (Rev. 8:2; 14:15-19)

(14) Bind Satan (Rev. 20) 3)

(15) Guard the abyss(Rev. 9:1; 20:1-

(16) Regather Israel '(Mt. 24:31)

(17) Protect saints (Ps. 34: 7; 91:11: A cts 1-2:7-10) 13:39-41)

(18) Separate the good and bad (Mt.

(19) Accompan y Christ to earth (Mt, 16:27; 2*31; 2 Th. 1:7-10)

(20) Witness confessions (Lk.l5:8-9)

(21) Receive departed spirits (Lk. 16:22)

(22) Give laws (Acts 7:53; Heb. 2:2)

(23) Guard the tree of life (Gen. 3:24)

(24) Give revelations (2 Ki. 1:15; Dan. 8:19; 9:21-23; 10:10-20)

(25) Impart God's will (Acts 5:19-20: 10:1^6)

(26) Bring answers to prayers (Dan. 9-. 21-23; 10^12-13; Acts 10)

4 Angels are called:

(1) watchers (Dan. 4:13-23)

(2) Sons ofmi mighty (Ps. 89:6)

(3) S ons of God (Gen. 6:1-4: Job 1: 6:2:l;~35rT 82:1)

(4) Congregation of the mighty (Ps.

(5) Saints (Ps. 89:7)

(6) Hosts(Ps. 33:6; 103:21: Lk. 2:13)

h) Spirits (Heb. 1:14)

(8) The elect (1 Tim. 5:21)

5 Satan's angels. They are made subject to Christ (1 Pet. 3:22); are sinfhl and rebeUiolis (Job 4:18; 2 PetTlT^ Jude 6-7;Rev. 12:7-9); evU(Ps. 78:49); tobepuilished (Mt. 24:"3Trisa. 24:21-23; 25:7; Jude 6-7); to be cast out of heayen (Rev.l2:7-9); willtight against ChristatArmageddon (Rev.i2:7-9; 19: 11-21: 20:1-3; Isa.24:21-23; 25:7);are

organizedinnDiUicipalidesand pow-erk(Eph.L-41: $H: 6- 10-17;CoL MC, To; Rev. 12:7-12). They deceive men (2 Cor, 11:14); oppose saints (Rom.~^ 38: Eph. 6:10-1?): ;e U orl^aaUy with Luafer(Isa. 14:12-14; Ezei. 28:11-17; Mt. 24:41; Rev. 12:7-12): hell is prepared for them (Mt. 24:41)

6 There are two classesof fallen angels: those bound (Rev. 9:11.14; 11: V; TTT^; 2 Pet. 2:4; Jude 6-7) and those who are still loose with Satan and who will be cast down to the earth in the middle of Daniel's 70th Week in the future tribulation (Rev. 12:7-12; Eph, 6:10-17). See the reason some of Satan's angels are now bound (2 Pet. 2:4; Jude 6-7; Gen, 6:1-4)

7 Appearances of angels to men (see 104 appearances of angels, no^e n, Heb. \%i

Demons or unclean spirits (106:37)

1 Definition and usage of the terms: devil and demons. The word demon is not found in Scripture;but it means evil spirit or devlL The word devil is used of Satan, the prince of demons (Mt, 9: 34; 12:24). He is the chief devil and the original source of evil in the universe. The Gr. word for devil used in connection with Satan is diabolos, meaning adversary, false accuser, slanderer, deviL It is used of men and translated false accuser and slanderer in 1 Tim. 5:11; 2 Yim. 3:3: Tit. 2:3. It is translated devil once as applying toJiKlas whenhebecam.e an adversary of Christ (Jn. 6:70). In 34 other places it is translated devil and used of Satan as the chief adversary of God

In the other 76 places where the words devU and devils are found, they refer to evil spirits or demons and are derived from two different Gt. words

-diamonion and diamon, meaning evil spirits or devils. There is only one prince of devils but many demons. He has an angelic body and cannot enter bodily into anyone; but demons are disembodied spirits and do not seem to be able to operate in the material world except through possession of the bodies of men or beasts

2 The nature of demons. They are evil (Judg, 9:25; 1 Sam. IB: 9-10): in-tenigentandwise(lKi.22:22-24; A cts 16:16); powelTun MJt. 5:1-18): disembodied spirit; (Rev. 16:13-16); not angels (Acts 23:8-9); not human , lor they possess men and can be cast out (Mt, 10:3; Mk. 16:17): and areinifivid-uals (Mk. 16:9). They have knowledge (Mt. 8:29; Lk. 4:41; Acts 19:15); tauh rjas.2:19); feelings(Mt.8:29; Mk. 5:7); tellowship (1 Cor710:20-21); doctrines (1 Tira. 41): wills (Mt. 12:43-45); miraculous powers (Rev. 16:13-16); ernotions (A cts 8:7); desires (Mt. 8:28-31); a nd other soul and spirit faculties

3 The work of demons. Theyposs^ people and cause: dumbness ana d eafness (Mt. 9:32-33; Mk. 9:25): blindness (Mt. 12:22); grievous vexauon (Mt.l5: 22); lunacy "and mania (Mt. 4 23-24; 17:14-21; Mk. 5:1-13); uncleanness (called unclean spirits 21 times. Lk. 4 36) : supernatural sirength (Mk.5:1-18); suicide ('.n. 17:15; Jn. 10:10); con-vul^ons (Mk, 9:20); lusts (Jn, 3:44; Eph. 2:1-3; 1 Jn. 2:15-17); counterfeit worship (Lev. 17:7; Dt. 32:17; 2 Chr. 11:15; PS. 106:37; 1 Cor. 10:20; Rev. 9:20); error (Ijn. 41-6; 1 Tim. 41); sicknesses and diseases (Mt. 423-24; Acts 10:38); torments(Mt.4 23-24; 15: 22); deceptions (1 Tim. 41-2; 1 Jn. 4 1-6); lying mo.. 22:21-24); enchantments and witchcraft (2 Chr. 33:6); heresies (1 Tim. 4:1); false doctriries (1 Tim. 4:1); wickedness (Lk. 11:26)7 fear (2 Tim. l:7); love~oT world (1 Jn. 2:15-17; 1 Cor. 2:12); bondage (Rom. 8:15): discord (Mt. 13:39; 1 Kl.22:21-24); violence (Mt. 17:15); betrayals (Jn. 13:2; 1 Ki. 22:22-23); oppression (Acts 10:33); sin (Jn, 8:44; 1 Jn. 3:8); persecution (THPet. 5:3; Rev. 2:10): jealousy (ISa m. 16:14; 18:8-10); false prophecy (1 Sam. 18:8-10; 1 Ki. 22: 21-24);and every other evil they possi-bly can,to work against man and God

4 Theycanteacn (1 Tim.4:1); steal

Continued, next page

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30 reaions to bless and feat God: JTCTT)

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2 Me is clothed wiCi honor and majexy (v 1)

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11 -cdthe earth with a flood a> w jm andt he -alets stood ahcn/r me 'r>ounuins (v 6: Gen. 1:2, OMe: 2 Pet. k 5-9)

12 "c rebuked the flood and corr-mandcj the waters to tetjn to •.•i-

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2 '-in as a signal for the

wi!. . .J jv.ay in their dens

and !c: .:.au ;c> go about bis daily work (v 2:-23)

24 HenMjeaUlivlngcreati«ei(v24)

25 He ;• jjc the earth to be fuU of riches to <ustain life forever (v 24)

26 He made the oceans wherein there ji^: . ■•-■■hie living c r ea t ur j s, sn It, and where g^reai dtips

10 land (V 25-25)

made every living creature .at upon Himself for life and susiciunce (v 27-29)

23 He renews and sustains the earth and all living creature: for Hi: glory and pleasure (v -*0-,*l; Rev, 4:11)

29 He cause: eartfiquake: (v J2)

30 He causes ligbtning< to strike the eanh and set it oo fire (v 32)

SUniaters a flame of fite (104:4)

Meb. la hat to lick: to blaze; set on fire: a flash of fire. The word is used Mere anj of the flarring sword of the chenijirT. whoiiuarJeJ the way of the tree of life (Gen.):.4); of Israel destroying her foes (Nun:. 22:4); of the enemiei of the Messiah being completely defeated and licking the dust s. 7U:3:lsa. 4*23;Mic.7:17);of fire rom heaven licking U;) all the water r>oured upon tfie sacrifice offered by rlijah (1 Ki. H: iS); of the wicked being burned up'>t Armageddon (Mai. 4: l):of fite burning the wicked rebels in Israel (?■.. 106 IS; Num. 16: 35); of a flame b . . (Joel 1:19; Ps.

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10 : J. i ^; .:. t. . jf. iiioof the fury of Satan (Job 41:21. v4). It can be seen frorr th- •' •■ ■ ■*' n:ininets

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have absoiuie auitunty and power over all the works of the devil (Sit. 18:18; Mk. 16:17-18; Lk, 10:19: 24!49:jn. 14: 12-15: Arr.l^-i*; 1 Cor. 4:20; 12:4-8) an J - imong men.as ex-

cn ; •, the apostles and

early rjcuevcf. : ne word for Are in the N. T. is used of Christ's zeal eating Him up(jn. 2:17)

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5fold sphere of Divine providence;

' 1 The matenal universe(Job 37-38: i PS. 19:1-S; 5^:9-1"; 10 i I^, 104:10-30: 107:1-43; l:>5:6-7; 136:4-9; Acts I 14:17)

I 2 Tlie plant world (Gen. 1:29: 2:16-] 17; Lev. 25:4-15; f>., 6ac9-13; 104: 10-30)

I 3 The animal wurlo (Jod 38:41; Ps. 1 lJ4:10-'56: Vi5:ll: 145:15-17; Mt, 6: 26-.iO)

4 The rational worldof spirit-beings.

See Spirit-world , p" 63^

5 The rational worl J of flesh-beings (Dan.2:21-10; 4:17. 25-.'?5). See Tlie doctrine of man. p.618

Prointscs (or the needs of rnan (see '-.T. Promises , p. 316)

All the promises of God reveal that He has provided for man here and now despite the curse. Everyone can enjoy to the full all the benefits of these promise^ if he will surrenderhislife to God, experience the genuine new birth and live a godly life in this present world according to the gospel of Christ. .Manyof tliese benefits are even for the unsaved so a^ to prove to them that Cod provides for all creation in spite of their rebellion. The purpose of iuch goodness to the unsaved is to lead to repentance (Rom. 2:4)

The following scriptures teach that it is God's will for man to be blessect

1 Ptusperiiy(Josh. 1:5-9; I Sam. 2:7-i: lKi.2:3-i;lCht.29:12; Ezra 8:22: Job >6:ll;Ps. 1:1-3; Mt. 6: 31-33; 7:7-U; Mk.ll:2^--i4; Jn.l5:7.16; 2 Cor, 3:6-8; PhiL 4:19: 3 Jn. 2)

2 Healing and health (Ex. 15:26; Ps. 91: 103:3-5; Isa. 514-5: 58: 8: .Mt. 3: 16-17: jas.i 14-16; 1 Pet. 2:24: 3 Jn. 2)

Christ came "to destroy the wotks of the devil" (1 Jn. .1:8); and to deliver "all that were oppressed by the devil" (Acts 10:3-i). He came to do this not only for 3 yc.- ;- . '; ,: -■ , ^ at

forever.He

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(.irly ' .id carry on ttiis work

una! '. . c faith (Acts 3; 5:15;

Jai.5:l4-lb: etc.). Present Christiaas arc to contend for the faith oote de-: to the saints (Jude 3: 2 Cou - . Eph. 6:10-13)

3 Want, and needs (Ps. 23:1-6: 34:9-10: 37:3-6: '?4:lI;Mk. 9:23: 11:22-24: Jn.l4:12-15: 15:7.16; 16:23-26; 1 Jn.

t21-22; 5cU-15l

Proof of Jlvtne piovidence

1 The Scriptures prove that Divine pre - ' . 1 n all

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chaace lo luake good in every age

3 God's love in creating and redeeto-ing alltfungj pruv •: to preserve creation in. JtKile it to Himself

4 The r aU things r- :ice. One call x;^; in'-> -ii,., tic..i.«i laws governing everything in creation, evidencing an aU-wiie ruler atkj preserver of all things

5 History records and abounds with unlir ited proof of the providence of God in all things, what has happened is not the result of living in a chance world. There always has been and always will be a supenututal power guiding the affairs of all creation according to a fixed plan

6 Religion proves a divine providence, for men in allages have found God through the exercise of religious faculties according to the revealed will of God In the Bible

7 Common intelligence i n all ra-lioiul beings proves there is a divine provideace.lt cannot be deruedby sane men, for ihey experience it in many ways

Ultimate purpose uf pruvi jence

God's purpose has been to create a race of beings who would find their highest degree of happiness in the highest degree of holiness and who would, in proportion to their highest holiness and happintis. glorify their Creator (Gen. 1:26-28: Isa. 43:7: 45:18; Eph. 1:12: CoL 1:15-22: Rev. 4:9-11: 5:11-14: 7:10-12)

Interpreting Divine provijence

Experience and observation warn us a^inst haste and over-confideiKe in our ixiterpreutions o f happenings in life. If certain ills come to bad men people are quick to assert it is the judg-rr.ent of God. If the same things happen to good men they are quick to lay all blame on the deviL Human interpreutions fail so often it is wise not to interpret events in the lives of others

The doctfiae of Satan (109:6)

What he is not:

Satan is not an evil principle, an error of the rrwttal mind, a disease germ, an abstract power,or a being with hoofs, horns.tail, and Persian shoes, holding apitchfbrkanJpresidingoveraUke of file and the realm of the dead

What he is

1 Satan isa realpetson flChr. 2LI: Job 1:6-12; :;l-':Ps. 109:6: Zech. 3: 1-2; 1 Pet. .i:5->: Rev. 12:7-12)

2 Je Jis Christ dealt with him as with apeTson (Mt. 4:1-11: Lk. 4:1-13)

isi ■'at;ej war on Satan as _ ■j}(Lk. IMS; 1 Jn. IB:

Acts ly.Zz)

4 Christ uughl that Satan was i real erson (Lk. 10:18: Rev. 12:7-12; 13: -4; 20:1-10)

5 The apo •' '-:.-^ ; with Satan as with a real p. ' 'VIO-l?; ITh. 2:lfi ' = •

■) against

ape. .-■ ,., .. '. 3:11; Jas.

4:7; 1 Pet. ir.H-y)

1 Peijonal singular pronouns are used ol Saun /vt IT-II: \11^: tJ<. 11:18)

S P:-ryoii\ <tj' c to

hirri flsa. 14: IJ -TT7

Z^K 3:1-2: job 1.0-1.;; ...i-7; Ml. 4:1-10; lude 9)

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I . Tof hin ^,-. ;. ■.-!., r..r'r. .^1 1-17)

II Personal names and titles ate given to him

(1) Lucifer (I J. !;: 12-14) ' " (Rev. 12:3)

i .10:25; 12:24)

(•*):_ I. 6:15)

(5) : ^U Pet. 5c8-9>

(6) Dta^^ (Rev. 12:3-12: 13c J 20:1-3)

(7) setpent (2Cor. 11:3:Rev. 12:9)

Continued, next page

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NOTES

ON

PSALMS CONTINUED

(8) God ol this world (2 Cor, 4:4)

(9) The prince of thiis world (Jo. 12:31) (Eph. 2:1-3)

(10) Prince of die power of the air

(11) Accuser ol our brethren (Rev. 12:10)

(12) Enemy (Mt. 13:39)

(13) Tempter (Mt. 4:3)

(14) The wicked one (Mt. 13:19,38)

(15) That wicked one (1 Jn. 5:18)

12 Personal acts and attributes are ascri5e"d to him (see Work of Satan, below)

13 He is an angel with a body, soul, and spTrit like all other angels (Ezek. 28:11-17; Rev. 12:7-12)

14 Heisdescripedasa rpost beautiful creature who fell throush persoriiT pride over his own beauty (Ezek.28:11-17; 1 Tim. 3 6)

15 He has been seen with a body (1 Chr. 21; 1; Job 1:6-12; 2:1-7; Ps. 109:6; Zech. 3:1-2; Mt. 4:1-11; Rev, 20:1-3)

16 He will be bound bodily with a chain and cast into a prison (Rev. 20: I^)

17 He has a heart (Isa. 14:12-14); pride (Ezek, 28:17; 1 Tim. 3:6); speech (JoFI: 6-12; 2:l-7;Mt. 4: l-ll); knowl-edge (Job 1:6-12; 2:1-7; Mt. 4:1-11; Rev. 12:12); power (Job 1:6-22; 2:1-7; Acts 10:38; 2 Th. 2:8-12; Acts 26:18; Rev, 13:1-4); desires (Lk. 22:31); lusts (Jn. 8:44; Eph. 2:1-3); and many other bodily pans, soul passions, and ^irit faculties

18 He aoes from place to Place in a body like anyone else (Job 1:6-12; 2:1-7; Mt. 4j 10-11: Mk, 4:15)

19 He has a kingdom (MK. 3:22-26)

20 He has access to heaven (Job 1:6-12; 2:1-6; Rev. 12:9-12)

21 He is a great celestial and terrestrial ruler (Eph. 2:2; 6:10-18; 2 Cor. 4; 4; Jn. 12:31)

22 He rule: the business, social, political.ar.^ r el. ;:o is activities of tEe majority of marikind

23 His realm is divided into organized "principalities and powers in the heavenUes ^Dan, 10:12-11:1; Mt. 12: 24-30; Eph. 6:10-12)

24 His subjects are fallen angels, falle5~men, and demons of various kinds (Mt, 25:41; Rev. 12:7-12; Jn. 8: iiTTjn, 3:8-10; Jas. 2:19)

25 He isheadofsome religions and is a leader in reli^ousaffairs (2Cor.11: 14; Rev. 2:9; 3:9)

The origin of Satan

Satan was created by Christ along with other beings, principalities and powers in heaven and earth (Job 38: 4-7: Ezek, 28:11-17; Col. 1:15-18)

Satan first ruler of earth

A ccording to Isa, 14:12-14;Jer. 4:23-26;Ezek. 28:11-17; Lk. 10:18, 2 Pet. 3: 4-8 and other passages,Satan, known as Lucifer, had a kingdom on earth long before the 6 days of Gen. 1:3-2:25 and the creation of A dam. These passages reveal thathefell,led an invasion into heaven and was defeated. At that time the earth was cursed, and all life destroyed by the first flood, as in Gen.1:2. Satan regained rulership over the earth inAdam's day, usurping man's dominion bycausinghisfall. His relationship to man through the ages has been that of a usurper; and as long as man tolerates his dictatorship, that long will he remain subject to Satan. Each man can now,bythepowerofthegospel, defeat Satan andridhimselfof all demon relationship. This is what God demands; and He has provided the means whereby it can be attained (Mk. 16:17-18; Lk. 10:19; 24:49; Acts 1:8; Eph.6:10-18; Jas, 4:7; 1 Pet. 5:8-9), Satan's present position as rulerofthis world's system and as the prince of this world will be ended forever when Christ come5(Rev.l9-20);and man willagain inherit the earth and live in it forever

The fall of Satan

We have several plain scriptires describing this. He fell through pride over his own beauty(Ezek, 28:11-17; 1 Tim. 3:6),and trying to exalt himself above God (Isa. 14:12-14)

The work of Satan

In general, his work is to oppose God

whenever possible. For this reason his work varies in some respects with the purposes of God in different ages and dispensations. In O.T. times Satan's great work was to cause the fall of roan, usurp his dominion and try to prevent the coming of the Messiah into the world, in order to avert his own defeat and pending doom.See notes. Gen.6:1-4. Note the following regarding Satan and his activities

26 branches of Satan's work:

1 He is the deceiver of all men (2 Cor, 11:14; Rev, 12:9; 20:1-10)

2 He exercised the power of death until Christ conquered death, hell, and the grave (Heb, 2:14; Rev, 1:18)

3 He is the leader of allsinnersand backsliders ofthehuman race(l Jn,3: 8-10; ITiro. 5:15) and all spirit rebels (Mt. 9:34; Eph. 6:10-18)

4 He causes all sickness, disease, physical, and mental maladies in the human race(Lk. 13:16; Acts 10:38)

5 Takesadvantageofalladversities of men to further their rebellion, and hold them captive (2 Cor, 2:11; 1 Tim. 1:20; 5:11-15)

6 Temptsmen(Mk,l:13; lCor,7:5)

7 Provokes to sin (1 Chr. 21:1)

8 Causes offense (Mt. 16:23)

9 Transforms himself into an angel of Ught (2 Cor, 11:14)

10 Resists others (zech. 3:1-2)

11 Enters into union with others against God (Lk. 22:3; Jn, 13:2)

12 Sends messengers to defeat saints (2 Cor, 12:7) Th.2:18)

13 Hinders the gospel (A cts 13:10; 1

14 Steals the Word of God from men lest they should believe it (Mt. 13:19; Lk, 8:12)

15 Works miracles (2 Th. 2:9)

16 Contends with messengetsofGod, endeavoring to hold them captive (Dan. 10:12-21; Jude 9) 10:12-21)

17 Hinders answers to prayer (Dan,

18 Sets snares for men to fall into sin (1 Tim, 3:7: 2 Tim. 2:26)

19 Causes diversion and blinds men to the gospel (2 Cor, 4:4) 5-9)

20 Causes double-mindedness(Jas. 1:

21 Causes doubt and unbelief (Gen. 3:4-5; Rom. 14:23)

22 Causes darkness and oppression(2 Cor. 4:4; 2 Pet, 1:4-9)

23 Causes deadness and weakness (Heb, 6:1; 9:14)

24 Causes delay and compromise (Acts 24:25; 26:28)

25 Causes divisions andstrife(lCor. 3:1-3: IPet, 5:8) 10-18)

26 Makes war on the saints (Eph. 6:

War on the saints

The greatest and most important work of Satan among men now is to counterfeit the doctrines and experiences of God as revealed in Scripture, in order to deceive saints (2 Cor. 11: 14-15; Eph, 6:10-18; 1 Tim. 4:1-7; Rev, 12:9-12), Men are commanded to prove and test all doctrines and experiences in the supernatural realm to see if they are of God or of Satan (1 Cor, 2:12-16: Phil. 1:9-10; 1 Th. 5:21-22; 1 Jn. 4:1-6), It is certain that every religion, doctrine, and experience amongmen cannot beof God.We must therefore, judge them by the plain written Word of God, The knowledge of truth is the first essential in warfare against demons and error. Great is the danger when believers accept anything and everything i n the realm of the supernatural as being from the Lord. The fact that the believer is a child of God does not stop the devil from trying in every conceivable way to imitate God to him. Believers are the ones Satan concentrateson and wars against

There are definite ways outlined in Scripture wnerebyone can detect what kind of spirit is seeking to control him. But if one neglects to study the Word he may fall prey to one of Satan's demons through ignorance. It must be realized that ignorance is no guarantee against workings of evil spirits. In fact, this isone ofthe chief means by which Satan and his forces try to control men - through ignorance. It accounts for their widespread success in getting men to accept their suggestions, doctrines, ideas, leadings, and guidance.

Among the guiding principles useful in detecting good and evil spirits, their

operations and doctrines, the outstanding ones are these:

1 Any doctrine that denies or causes doubt and unbelief concerning anythingtaught in Scripture is from Satan and his demons (1 Tim. 4:1-8), Any religion denying the inspiration ofthe Bible;therealityofGodasa person; the virgin birth and divinity of Christ; His miraculous power and supernatural ministry; the death,burial, bodily resurrection, and bodily manifestation of Christ after His resurrection; the bodily ascensiontoheaven and coming again of Jesus Christ to set up a kingdom in the world forever; the necessityof the new birth,cleansing from sin and living free from sin; and the numerous other experiences oftheBible -anyreligion denying these fundamental truths is yieldingto "the spiritof error" and not "the spirit of truth" (1 Jn. 4:1-6)

2 Any power, influence, or doctrine that causes one to become passive, inactive, submissive, and unresisting to the workings of supernatural spirits seeking to control his life contrary to the teachings of Scripture,is not of God, TheBiblesays, "Resist the devil (Jas, 4: 7; 1 Pet. 5:8-9). An inclination to approve sin, ignore the necessity of repentance and holy living; and a tendency to remove the penalty for sin or doubt that hell is literal and eternal, are promoted by Satan, not God, Just as God requires truth in the mind for the true working of the Holy Spirit in a life, so the devil requires the believing of lies in the minds of men to hold them InBondage. See 1 Cor, 6:9-11; 10:12-13; 2 Cor, 11:3-15; Gal, 5:19-21; 6:7-8; Eph. 6:10-18; 1 Tim. 4:1-9; Jas. 1:22; 2:10

3 The Holy Spirit can be recognized by thefruitof the Spirit mentioned in Gal, 5:22-23 - love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance

Earmarks of Holy Spirit manifestation:

(1) A Christ-Like spirit of love, patience, and faith in God

(2) Soberness and keenness of spirit vision

(3) Deep humility of heart and tneekness of spirit, with a Uon-like courage against sin, sickness, poveny, disease,discouragement, failure, and everything else causing defeat in Christian Ufe

(4) Absolute clearness of the mental faculties and intelligent action in carrying out Bible instructions concerning known duty and personal Ufe as a Christian

(5) Freedom from fault-finding,surmising, whispering, and slander; and freedom from all the works of the flesh Usted in Mk. 7:19-21; Rom, 1:24-32: 1 Cor, 6:9-ll;GaL5:19-21;CoL3:5-10

(6) Freedom from any ignorance concerning the divine will, when one is moved upon to act quickly and urgently without knowing whether the act will glorify God or not, it is better towaitandpray until it is clear beyond all doubt diat God approves such action. Always remember that Ijn. 4:1 commands: "try the spirits whether they are of God"

The character of Satan

The names and various descriptions of Satan reveal his true character as follows:

1 He is the enemy of all good and the accuser of God and man (Mt. 13: 28; Rev. 12:9-12; Ezek, 28:11-17)

2 The father of lies (Jn, 8:44)

3 A murderer (Jn, 8:44)

4 A sower of discord (Mt. 13:39)

5 An adversary (1 Pet. 5:8-9)

6 The first sinner, the first rebel, and the first to consecrate himself to self-gratification and to wage war against all society (Isa.14:12-14;Ezek, 28:11-17: Rev, 12:9; 20:7-10)

7 He is cunning (2 Cor, 2:11; 11: 14; Eph, 6:11-12)

8 Wicked (Mt, 13:18, 38; Jn. 8:44; 1 Jn, 3:8; 5:18)

9 MaUgnant (Lk, 8:12: 2 Cor. 4:4; 1 Pet. 5:8-9)

10 Cowardly (Jas, 4: 7)

11 Tempter (Mt, 4:1-11)

12 Thief (Jn, 10:10)

13 Without principle in taking ad-vantageof men in their weak moments

(Mt. 4:1-11; Lk, 22:40; 2 Cor, 2:11; 11; 3): in tempting men a fter great success (Jn. 6:15); in suggesting the use of right things in a wrong way and at a wrong tin e(Mt. 4:1-11); in slandering God toman and raantoGod (Gen. 3:1-10; Job 1:6-12; 2:1-7): inappearingas anangeloflighttodeceive(2Cor. 11: 14): andindeludinghis followers as to their eternal end (2 Th. 2:8-12; Rev. 12:9: 20:7-10)

14 Presumptuous (Job 1:6-12: 2:1-7)

15 Prcud (Ezek,28:17; 1 Tim. 3:6)

16 Deceitful (2 Cor, 11:14; Rev. 12: 9:20:10) 1 Pet. 5:8-9)

17 Fierce and cruel (Lk. 8:29; 9:39;

18 Aggressive (Eph. 4:27; 6:10-18; 1 Pet. 5:8-^

Satan has never been known to be merciful, good, loving, kind, gentle, pitiful, patient, or to have any of the gracesofGod since he became the enemy of God and man. In Scripture he is compared to a fowler (Ps. 91:3); fowls (Mt. 13:4, 19); a wolf Qn. l6:n)ra destroyer (Jn. 10: iO): a roaring lion (1 Pet. 5:8-9); a serpent (Rev. 12:9; 20:3); and a dragon (Rev. 12:3-12)

Methods of Satam

1 He uses every conceivable means to hold men in subjection to himself and keep them from turning to God, If he fails in this,he tries to kiU the believer's testimony and ruin his influence for God

2 If one falls he tries to make him stay fallen or commit suicide. He endeavors to cause men to end their lives by insisting it is the best way out; but he hides the true fact that this will be only the beginning of real torment in eternal hell

3 Satan tries to get others in a lukewarm condition and if he succeeds, urges them to stay in that condition so that God will cut them off in the end

4 He dares men to do many things which they would not do under ordinary circumstances; and men are foolish enough to think they are not brave if they do not accept his dares

5 Makes people think they are missing everything in life if they do not go into all kinds of sins, which in the end, will damn their souls

6 Emphasizes sin and sinful pleasures as innocent enjoyment

7 Stirs unholy passions in men and women causing them to throw away all restraint and live a life of revelry

8 Trieste make people think there isno joyin servingtheLord.This isone of his greatest errors.Serving Christ and winningsouls who will be thankful forever, pay the greatest dividends and afford the greatest pleasures known

9 Preaches to the diligent in business that he needs to take all his time for getting richbefore serving the Lord, while the fact is that if one will truly serve the Lord, he can be abundantly prosperous with God's help

10 Urges churches and their leaders to make religion a paying proposition b y appea li ng to the rich a nd influential throi^lowering the standards of holy living, making salvation easy for aU, compromising essentials of the faith, feeding the sheep messages on current events and book reviews insteadofthe infallible word of God

God's purpose in allowing Satan to continue:

1 To develop character and faith in the believer (Jas. 1:12; 1 Pet. 1:7-13; 5:8-9; 2 Pet. 1:4-9; Jude 20-24)

2 To keep the believer humble (2 Cor. 12:7)

3 To provide a conflict for saints that they may be rewarded through overcoming (1 Jn. 2:13; 4:1-6; Rev, 2:7, 11. 17, 26-28; 3:5, 12, 21)

4 To demonstrate the power of God over the power of Satan(Mk. 16:17-20: 1 cor, 4:9; Eph, 2:7; 3:10)

5 To use him in afflicting people to bring them to repentance (1 Cor. 5:1-6: 2 Cor. 2:5-11; Job 33:14-30)

6 To purge roan of all possibility of faUing in the eternal future (Rev. 21)

The dooro of Satan

1 Predicted in Gen, 3:15

Continued, next page

I

2 AccorDpUitie>i

(1) At the lit <i>vent(Jiu 19t 30: CoL 2:14-17)

(2) AI the 2od idvent (Rev.20:l-3)

(3) At the battle of Gog iiiJ Maaog (Rev, iOi'-lO)

The puipoie of the ihouuitd-yeac

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ofrc. . . .. mua be confined to the Lake of fitc forever before rebellion Is Tinally and eteriuUy overcome. The earth will be purified by Rre and made perfect the 3rd time; and the kinRdom of God will be universal over all free moral agents, as it was before rebellion was ftanedbySatanandAdamin their respective kingdoms

Duty of saints reftarding Sataa

When one is born again he emersthe realm of the supernatural and spiritual: andhetfiouldbegina studyofthe Bible to see what it teaches regardinghow he tfiould walk ai>d conduct himself in spiritual warfare with Satan and demons. Saints are to:

1 Put on the whole armour of God (EpIJ. 6:11-18)

2 Know saun's devicc8(2Cot.2:11)

3 Give him no place (Pph. 4:27)

4 Resist him (Jas. 4:7; 1 Pet. i3-9)

5 Be sober and vigilant lest he devour them (1 Pet. 5:8-91

6 Overcome him by tne Word (Mt. 4:1-11: 1 JD. 2:14)

7 Overcome him by the blood of Christ and testimony (Rev. 12:11)

8 Overcome him by Christ and His name (Erph. 1:19-22: 2:6: 2 Cor. 2:15)

9Overcome him by birth of the spirit and faith (1 Jn. 2:29: 3:9; 5: 1-4. 18)

10 Overcome hlinbythe Holy Spirit (Rom. 8:1-13: Gal. 5:15-26)

35 acuof God in Ps. 105 (105:7)

1 He gave judgments in all the earth (v7)

2 Made an eternal coveiuot with Abraham (V 8-11; Gen. 12, 15. 17)

3 Remembeied His eternal cove-aam (V 8)

4 Commanded His eternal covenant to be kept (V 8)

5 Confirmed the Abtahamic Cove-lunt to Isaac (v 9; Gen. 26:1-5. 24)

6 Confirmed theAbtahanic Cove-aam to Jacob (v 10; Geo. 28:13-15: 35c 11-12; 48:1-4)

7 Confirmedthe Abrahamic Cove-aam to Israel (v 10-13; Dt. 6:10; 7: 12-24)

8 He protected Abraham, Isaac, lacob.aodalllirael from wrong during their 430 year sojourn (v 12-16; Gen. 13,20,26,31.32. >4,46-50: Ex. 1-12)

9 He rebuked kirigs for their ukes (» 14-15; Gen. 13, 20, 26; Ex. 1-12)

10 Permitted famines to test them (v 16: Gen. 13, 26. 39-45)

11 Raised upjoscph to preserve Ivael from far - f '"- ' -■, 37-60)

12 Tf. >.r-i!,)

13 Inc;^ ,..^^ 'illy as He

had promised (V 24: Gen. 13:16:15c5: Ex. 1:7)

14 Made Israel nroQgcr than the Egypaans(v 24; Ex. 1:7-10)

15 Permitted Egyptiant (u tiaie luacl and deceive them (v 25« K». I; 10)

16 Sent Mosei and Aaron to lead Israel out of Egypt (v 26; Ex. 3-12)

17 Endued Moses and Aaron with power to work miracles inEgypt (v 21: Ex. 4-15) 10:21-23)

18 Sent darkneu in Egypt (v 28; Ex.

19 Turned waters to blood and slew their fi$h(v 29; Ex, 71J-25)

20 He sent frogs (v lO; Ex. '1:1-15)

21 Sent flic»(v U; f x. ".JO-r.;) 2; —oi 1.. .■(■, !,;..- 1. .; ,^ - :»

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2-~> biiiotc the fir«-t>orn (v j«;lx. li\

26 Brought luacl jui uf Egypt witn riches (V 37; Ex. :

27 Healed all It:. cfeeble-nen of old people (v ^l-M; 107:20; Ex. 15:26; 23t25)

28 He spread! cloudof cov' -luael by lay and a pUlat

night to lejdlhcm(v39; Ex. 1 i.-i-..)

29 Sent quails for meat (v 40; Ex.

16:1-13; Num. 11:4-35)

30 Sent bread fiom heaven (v 40; Ex. 16:14-22; Jn. 6:2J-59)

31 Madewai rockUke a river (v 41. 1.20:8)

3-; iiid t he

co\ , ,eii.l2^

i.. .,w^.v *yp' «in

joy(v 4J; Ex. 14-15)

34 Gave luacl the promised Und (v 44: Josli. 13-21)

35 Gave tlic: . the labor of the na-lioui '-> built, vlnevards andorcli.> • ay planted,and wells already dug(. 44; Di. 6:10-11)

Victories, ci vil wars, and defeats of tuael (106:45)

Many tiiries God gave Israel victory over their enemies when they would cry for help and turn back to Him in repentance. Israel never would have been defeated if they had obeyed God. This was a definite promise from Him (Lev. 26:3-13; Dt. 28:l-14p. On the other hand,God promised miuury defeat, captivity, dispersion, sicknesses, and many curses if they would disobey Hislaws and brcalcHis covenant fLev. 26:16-45; Dt.28:15-68). Israel suffered 34 recorded defeats and 13 civil wars when they sinned; and enjoyed 78 victories and deliverances from enemies when they obeyed

78 victories: delivered from

1 Babylonians (Gen. 11:31-32; IZ-

2 Egyptians (Gen. 12:10-2m 1-6)

3 Babylonians (Gen. 14:1-16)

4 Philistines (Gen. 20:1-18)

5 Philistines (Gen. 26:6-35)

6 Syrians (Gen. 31:1-55)

7 Edomitcs (Gen. 33:1-17) 8Canaanites(Gen. 35c5)

9 Egyptians (Ex. 4:1-14:31) 10 Amalckites(Ex, 17:8-16) llCanaaniies(Num.21:l-4) 26-37)

12 Amorites(Num.21:21-32; Dt. 2:

13 Bashamtes(Num.21:33-35; Dt. 3)

14 .MidiaiiitesfNum. 31:1-54) 16 Jericho (Josh. 6)

16 Ai (Josh. 8)

17 Gibeon's enemies (Josh, 10:1-27)

18 31 kings of Caruan and allies (Josh. 10:28-39; 11:1-12:24)

13 Jebusites (Judg. 1:8)

20 Canaanites (Judg. 1:9-20)

21 Bethel (Judg. 1:22-25)

22 Canaanites (Judg. 1:28)

23 Mesapotamia (Judg. 3:9-11)

24 Moabites(Jadg. 3:15-30)

25 Philistines (Judg. 3:31)

26 Canaanito (Judg. 4:4-5:31)

27 Midianites 3ndAii>alckites(Judg. 6:11-7:25)

28 Midianites (Judg. 8:1-32)

29 Zidonians (Judg. 10:12)

30 Maonites(Judg. 10:12)

31 Ammonites (Judg. 11:1-40)

32 Philistines (Judg. 14:19: lScl4-20; 16:30-31)

33PhiUstinei(l Sam. 7:9-14) 34 A rnrr>omtes(l Sam. lUl-lS) •■s(l Sam. 14:1-46) ,(i Sam. 14:47)

37 l.Joi;iitCj(l Sam, 14:47)

38 ^obah(l Sam. 14:47)

• ' .tcs(l sail), 14:48; 15:19) .;s(l Sam. 17:1-58)

(' 18:27)

. 23:1-5) . 27:8) . 27:3) 1- ,, , -111. 27:8)

46 A I 1 sam. 30:1-25)

4" I. iiii. tC-"^

. 8:1) ■<:2)

53 Tynans (2 Sain, 8: a)

12» 12)

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70 Amalekiici(l Chr. 4t43)

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71 Hagarltes(l Chr.5clO, 20-22)

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: Jg. 21:10-12) 13 civil wars of luael:

1 GUeaditet andEphraimites(Judg. 12) 20)

2 11 tribes against Benjamin (Judg.

3 11 tribes against Judah: 1st division of the kingdom (2 Sain. 2:1-11)

4 Between t)ie house of David and the house of Sau](2 satn. 2:12-3:1)

5 Absalom's rebellion (2 Sam. 15-G Shcba'srebellion(2Sam.20) 18)

7 Rehoboamand Jeroboam; 2nd di-visionoflhcWngdoii! (lKi.12; 14:30)

8 Abijamand Jeroboam(l Ki. 16:7)

9 AsaandBaasha(lKi.15:16-22,32)

10 Zimri and Omri (1 Ki. 16:8-20)

11 TibniandOmri(lKi. 16:2l-'22)

12 Rebellion of Jdiu (2 Ki. 9.14-10: 31) 8-14)

13Amaziah and Jehoash (2 Ki. 14:

34 defeats of Israel; defeated by

1 AmalekitesandCanaanites(Num.

2 Jcbusites (Judg. 1:21) 14:45)

3 Canaanites (Judg. 1:27-35)

4 Mesapotamia (Judg. 3:8)

5 Moabites (Judg. 3:12-14)

6 Canaanites (Judg. 4:l-3'>

7 Midianites (Judg. 6:1-10)

8 PhilistinesandAmnionites (10:6-

9 Aramonitcs(Judg.lO:9-17) 3)

10 PhiUstines (Judg. 13:1)

11 Philistines (1 Sam. 4)

12 Philistines (1 Sam. 31)

13 EgypUans (1 Ki. 14:25-30)

14 Syrians (1 Ki. 15:20)

15 Syrians(1 Ki. 22:29-39)

16 Edomites(2 Ki. 8:20-21)

17 Libnah(2 Ki. 8:22-23)

18 Syrians (2 Ki. 10:32-33)

19 Syrians (2 Ki. 12:17-18)

20 Assyrians (2 Ki. 15:19-20)

21 Assyrians (2 Ki. 15:27-31)

22 Assyrians (2 Ki. 17:3)

23 Assyrians (2 Ki. 17:4-23)

24 Babylonians (2 Ki. 24:1)

25 Allied nauons(2 Ki. 24:2-5)

26 Babylonians (2 Ki. 24:11-16)

27 Babylonians (2 Ki. 25:1-21)

28 Assyrians (1 Chr. 5:25-26)

29 Philistines and Eihiopians{2Chr. 21:16-17)

30 Syrians (2 Chr. 24:23-24)

31 Edomites (2 Chr. 28:17)

32 Philisrines(2 Chr. 28:18)

33 Assyrians (2 Chr. 33:11-13)

34 Egyptians (2 Chr. 36:1-5)

Perfect healthy nation (105:37)

The reason there was not one feeble person in all their tribes was because God healed them at Marah (Ex. 15:26; Ps. 107:20). buchis the will of God for men under the new covenant, which is based upon better promises(Hcb.8:6) andis morcglorious inpower and provision than the old Mosaic covenant (2 Cor.3:6-15).It is to the shanic of the church to tall so fai ' ' ' lel in receiving promised h< .7:7-

11; 17:J0; 18:18; 2l:.. , ^.r. ■.. >; 11: 22-24; 16:17-18; Lk. 11; 1-13; 18; 1-8; 2^■ ■■ • I.I. ■ - ■): 1 1 1 -IS i V 7,16; 1' . a:J2;

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4 -;Jas.»l4-lb; i jn. 3:21-

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J c , p r e a d rebellion a g^ "aching(l Tim. 4:1-'^: 2 T: !-■<)"

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Hi^ ob li ,;a lions iiuJc in the new covcrant

11 adtiiomuons in pt. 107 (107:1)

1 Give thanks unto the Lord (v 1)

2 Let the redeemed of the Lord say

ft^

lo (V 2)

3 pf ^ I <•■ r)..- I t\rA (nr ill*, joo liu* u

4 1 ' work i

5 Praise the Lord

6 Praise the Lord : ~i works to the children ul i

7 Praise the Lord for '

8 Praise the I ' ■> works to the c! ;

9 1 . c trie J' riiices oftJ..) joy(v2

10 Lt;i ...>^.. -^ i^ie Hi- — '■- ^

11 Praise the Lord for ;■ i

12 Praise the Lord for !!i- Jl

works to the children of men (v dl)

13 Let them exalt Him in the congregation of the people (v :f2)

14 Praise Him in the assembly of elders (v 32)

15 reasons to praise God (107; 1)

1 lie is gpod (v 1)

2 His mercy endures fotever(vl) 2)

3 Hisredemption from the cnemy(v

4 His gathering of the people (v 3)

5 His deliverance frorr. distresses (v C, 19)

6 His leading to a city (v 7)

7 His goodness and wonderful works (V 8. 15. 21, 31)

3 His boul-satisfying powers (v 9)

9 Salvation from distresses(v 13,28)

10 Deliverance from darkivess and the shadow of death (v 14)

11 Liberation from bondagefv 14,16)

12 Bodi1y heaUng (v 20; 91:1-12; 103:3; Ex. 15:26; Isa. 53:4-5: Mt. 8: 17; Jn. 10:10; Jas. Sc 14-16; 1 Pet. 2:24)

13 Deliverance from destructions (v 20)

14 Deliverance from storms(v29-30)

15 Material prosperity (v 33-38)

44 providential a cts of God: — (167; 14)

i He redeemed from the enemy(v 2)

2 Gathered t)ie redeemed (v i) 6)

3 Deliveredthera from distresses(v 1 Led by the right way (v 7)

5 Led to an habitation (v 7)

6 Satisfied tlieir souls (v 9)

7 Filled iheni with goodness (v 9)

8 Brought down rebels with labor

9 Brought them to helplessncss(v 12)

10 Saved them from distresses (v 13)

11 Brought themoutof darkness(v 14)

12 Brought out of the shadow of death

13 Broke their bands asunder (v 14)

14 Broke the gates of brass (v 16)

15 Cut tlie bars of iron (v 16)

16 Saved foolsout of distre»>esfv 19)

17 Sent His word and healed inem

18 Delivered them frotr destructions (v 20) tcrs (v 24)

19 Hedoes wonders In the great wa-

20 Commands and raises the stormy wind(v 25)

21 Lifts up the great waves (v 25)

22 Brings sailors out of their disireMes

23 Makes the stoim calm (v 29)

24 Makes the wavesstin(v 29) (v30)

25 Btingsthem to their desired haven

26 Turns rivers into a wilderness(v 33)

27 Turns watctsprings dry (v 33)

28 Turns fruitful land into barrenness (v34)

'■-•cause of the wicked : le (v 34)

- ildcmcM into stand-i. (v3S)

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tioi.cv 11) 43 increaict themUke a flock (v41)

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identi.il jcts of God in Pt. 107 alone

are enough to prove the doctrine of

divine providence over all creation

NOTES

ON

PSALMS CONTINUED

God repenting (106:45)

Heb, nacham , to be sorry in a favorable sense; to pity; console; repent. The word is used of God in:

1 Repentinj^ that He had made man (Gen. 6:6-7)

2 Repenting of His determination to destroy Israel (Ex. 32:12-14)

3 Repenting of evil decreed upon Israel when they cried for mercy (Judg. 2:18; 2 Sam.24:16; 1 Chr. 21:15; Ps. 106:45; 135:14; Jer. 18:8; 26:3, 13; Amos 7:3, 6; Joel 2:14)

4 Repenting o f making Saul king (1 Sam. 15:11, 35)

5 Repenting of His decision to destroy Nineveh when she repented (Jonah 3:9-10)

30 requests against Judas (109:1)

1 Hold not Your peace,O God (v 1)

2 Set a wicked man over him (v 6)

3 Let Satan stand at his righthand^v

4 Let him be condemned (v 7) b)

5 Let his prayer become sin (v 7)

6 Let his days be few (v 8)

office (V 8) 8 Let his children be fatherless(v 9)

7 Let another take his office (v 8)

9 Let his wife be a widow (v 9)

10 Let his children be vagabonds continually (v lOJ

11 Let his children beg (v 10)

12 Let them seek their bread in desolate places (v 10)

13 Let the extortioner catchall that he has (v 11)

14 Let strangers spoilhislabor (v 11)

15 Let none extend him mercy(v 12)

16 Let none favor his children (v 12)

17 Let his posterity be cutoff (v 13)

18 Let their name be blotted out(v 13)

19 Let iniquity of his fathers be remembered with the Lord (v 14) and

20 Let not the sin of his mother be blotted out (V 14J tinuallyrv 15)

21 Let them be before the Lord con-

22 Let the memory of them be cut off from the earth (v 15)

23 Let cursing come to him (v 17)

24 Letblessingbefarfromhim(v 17)

25 Let cursing come unto him Like water (V 18) hisbones(vl8)

26 Let it come to him Like oil into

27 Let it be unto him as his garment (vl9)

28 Let it be Uke his girdle (v 19)

29 Let this be the reward of my adversaries from the Lord (v 20)

30 Let this be the reward of them that speak evil of my soul (v 20)

30 facts about Judas (109:8)

If this one statement refers to Judas, then all the others of v 6-20 refer to him, for one man is the subject of the whole passage. This is clear from the singular personal pronouns him,his ,and he used 25 times in this passage of the same man

1 A wicked man (the high priest) influenced him (v 6) 6)

2 Satan was his right hand helper (v

3 He will be condemned in judgment (v 6)

4 His prayer became a sin (v 7)

5 His days were few (v 8)

6 He wasa genuineapostlefv 8; Mt. 10: l-8,16-20;Mk.6:7-13;Lk.9:1-2,10)

7 A nother took his apostleship (v 8; Mt. 10:1-3; Acts 1:20, 25)

8 He had a wife and children (v 9)

9 His children became vagabonds and begged all their days (v 10)

10 They sought bread in desolate places (V 10)

11 A n extortioner got all that he owned, so his covetous gains were of no value to him or his family (v 11)

12 What his labors had accompUshed strangers destroyed (v 11)

13 No mercy was shown him (v 12)

14 No mercy wasshownhis fatherless culdren (v 12)

15 His posterity was cut off (v 13)

16 His family name was cut off in the loss of all his children (v 13)

17 The iniqiuty of his fathers (ancestors) was remembered by the Lord (V 14) out (v 14)

18 His mother's sin was not bljatted

19 The sins ofhis parents were before God continually until their memory was cut off from the earth (v 15) 16)

20 He showed no mercy on Christ (v

21 He persecuted the poor and needy man (Christ, as agree most commentators, V 16)

22 Hewasthe cause of the slayingof the broken in heart (Christ,v 16) (v 17)

23 He loved cursing, so he reaped it

24 He despised his blessing of being saved and chosen to be an apostle, so it departed far ftomhim(v 17; Mt. 10: 1-8,16-20; Mk.6:7-13; Acts 1:20,25)

25 He clothed himself with cursing Uke a garment (v 18)

26 He reaped the curse in his own bowels that poured out Uke water when hecommittedsuicide(v 18; Acts 1:18)

27 The curse caused his bones to be broken in pieces as if oil had melted them (v 18; Acts 1:18) ment(vl9)

28 TnecursecovereahimUkea gar-

29 The curse held him Uke a girdle in its grip (V 19)

30 All this was his reward (v 20) The adversaries refer to Satan and his

hosts and to the Jews who co-operated with Judas in this dastardly deed of destroying the Holy One of God. The meaning of v 20 is. Let these curses not only be upon Judas, but upon all who partake with him of this crime

21 facts about righteous in Ps. 112: (112:2)

1 His children shall be mighty on earth (v 2)

2 They shall be blessed (v 2)

3 Theyshallbewealthy(v3)(v3,9)

4 They shall be eternally righteous

5 Heshallhavelight in darkness(v4)

6 He is gracious(v 4)

7 He is full of compassion (v 4)

8 He is righteous (v 4)

9 He shows favor (v 5) cretion(v 5)

10 He guides his own affairs with dis-

11 He shall not be moved eternally (V 6) (V 6)

12 He shall be remembered forever

13 He shall not fear evil news (v 7)

14 His heart is fixed on God (v 7)

15 He trusts in God (v 7)

16 His heart is established (v 8)

17 He shall not fear evil (v 8) (v 8)

18 He shall see his enemies defeated

19 He is generous (V 9)

20 He is merciful and good (v 9)

21 His horn shall be exalted (v 9)

10fold description of idols in Ps. 115: (TT^^

1 Are silver and gold (v 4)

2 A re the work of men's hands (v 4)

3 Have mouths , but speak not (v 5)

4 Eyes, but see not (v 5)

5 Ears, but hear not (v 6)

6 Noses, but smell not (v 6)

7 Hands , but handle not (v 7)

8 Feet, but walk not (v 7)

9 Throat, but ^eak not (v 7)

10 A re helpless like their makers and those who trust them (v 8)

7 vows of David in Ps. 116 (116:1)

1 I will love the Lord(v l)Live(v2)

2 I will call upon Him as long as I

3 I will walk before the Lord in the land of the living (v 9)

4 I wiUtakethecupof salvation and caU upon the name of the Lord (v 13)

5 I will pay my vows to the Lord in pubUc (v 14, 18)

6 I will offer to the Lord the sacrifice of thanksgiving (v 17) Lotd(v 17)

7 I will caU upon the name of the

17 reasons for makin g such vows:

(Ti5r[)

1 He has heard my voice (v 1)

2 Has heard my suppUcations (v 1)

3 Has incUned His ear to me (v 2)

4 The sonows of death compassed me (y 3)

5 The pains of heU got hold ot me

6 I found trouble and sorrow (v 3)

7 Gracious is the Lord (v 5)

8 Righteous is the Lord (v 5)

9 Merciful is the Lord (v 5) 6)

10 The Lord preserveth the simple (v

11 He helped me (v 6) (v 7)

12 He has dealt bountifully with me

13 HasdeUveredmysoul from death

14 HasdeUveredmy eyes from tears

15 Hasdelivered my feet from falling

16 Has given me many benefits(v 12)

17 Has loosed my bonds (v 16)

David's example of humility (116:16)

Davidis an example of deephumility. He does not claim to be a great singer, musician, military commander, warrior, king, hymn writer, prophet, or a

great man otherwise, although he was all these. He simply refers to Himself as a servant of the lowest class of men and son of a woman who was only a handmaid of God (v 16). What a contrast to the claims of many so-called servants of God today who boast of many titles, degrees, gifts, and arwintings to attract attention to themselves. If one is not forced to boast of his gifts as Paul was forced to do (2 Cor. 11:16-28)thenitisbest for him to take a lowly place before men and glorify Jesus as does the Holy Spirit Himself (Jn. 16: 13-15)

7 better things in Psalms (118:8)

1 A little with righteousness better than the richesof manywicked(37:16)

2 God's lovingkindness better than life itself (63:3)

3 Praisebetterthansacrifices(6ft31)

4 One day in God's house better than 1,000 other days (84:10)

5 TrustinGodbetterthanconfidence in man (118:8)

6 Trust in God better than confidence in princes (118:9) (119:72)

7 Truth better than gold and silver

6 better things Jehovah w as to David

in p1 118 (iiHnraj

1 Answerer of prayer (V 5, 21)

2 Helper (V 6-7, 13)

3 A trust (V 8-9)

4 Strength (v 14)

5 Salvauon (v 14, 21)

6 God (v 28)

10 words expressing God's revelation (llSl)

1 The way. Heb. derek, to proceed, walk with the feet (v 1, 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59. 168 - 13 times. Cp. Jn. 14:6; Rom. 3:12), It is the way of God; the way in which God instructs man to go to be saved, holy, and happy. It is the revelation of the way that God would act ot do among men , . ,, .

It IS caUed:

(1) Thy way(v 37; 86:11)

(2) Hisway(18:30; 25:9; 37:23,34)

(3) The way of Thy testimonies (vl4)

(4) The way of Thy precepts (V 27)

(5) Thewayoftruthrv30;2Pet.2:2)

(6) The way of Tny commandments (v 32)

(7) The wayof Thy statutes (v 33)

(8) The way of the righteous (L-6)

(9) The way everlasting (139:24)

(10) The wayof His saints (Pr. 2:8)

(11) Thewayofgoodmen(Pr. 2:20)

(12) The way of wisdom (Pr. 4:11J

(13) ThewayofUfe(Pr.6:23; 10:17; Jer. 21:8) 20; 2 Pet. 2:21)

(14) The wayof righteousness (Pr. 8:

(15) The way of understanding (Pr. 9:6)

(16) The wayof the Lord(Pr. 10:29; Jer. 5:4-5; Ezek. 18:25, 29; 33:17, 20; Acts 18:25)

(17) The way of the Just (Isa. 26:7)

(18) The way of Thy judgments(Isa. 28:7) Rom. 3:17)

(19) The way of peace (Isa. 59:8;

(20) The good way (Jer. 6:16)

(21) The wayofGod(Mt.22:16; Acts

(22) This way(Acts 22:4) 18:26)

(23) Thatway(Acts22:4;24:22) 17)

(24) The way of salvation (Acts 16:

(25) The way which they call heresy (Acts 24; 14)

(26) The right way (2 Pet. 2:15)

2 The law or torah. from Heb .yarah. to direct; guide; teach; make straight or even; f>oint forward; that which guides, directs, and instructs in the way of righteousness; that which gives the knowledgeofsin(Rom. 3:20; IJn. 3:4). Found 25 times in this psalm (v 1, 18, 29. 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136. 142, 150, 153, 163, 165, 174)

It is called:

(1) The law of the Lord (v 1; 1:2; 19:7; 1 Chi. 16:40; 22:12; 2chr. 17:9: 31:3-4; 35:26; Isa. 5:24; 30:9; Jer. 8:8; Amos 2:4; Lk. 2:23. 24, 39)

(2) T hy law (V 18, 29, 34, 51, 53. 55, 6l,'757Tr85, 92, 97, 109, 113, 126,136,142,150,153,163,165, 174)

(3) The law of Thy mouth (v 72)

(4) The Uw of God (Josh. 24:26; Neh. 8:8, 18; 10:28; Rom. 7:22, 25)

(5) God's law (Neh. 10:29)10:31)

(6) The law of the LordGod (2Ki.

(7) The law of the God ot heaven (Ezra 7:12, 21)

(8) My(God's)law(78:l;Jer. 9:13: 16:11; ?410; Hos. 8:12)

(9) The law of truth (Mai. 2:6)

(10) Thelawot the Jews (Acts25:8)

(11) Moses' law (Heb. 10:28)

(12) His law (1:2; Jer. 44:23)

(13) The law of Moses (Josh. 8:31-32; 23:6; lKi.2:3; 2 Ki.23:25; 2 Chr. 23:18; 30:16; Ezra 3:2; 7:6; Neh. 8:1; Lk. 2:22; 24:44; Jn. 7:23; Acts 13:39; 28:23). It is called the law of Moses because it was given to him (Jn. 1:17). Hence, to teach that the law of God and the law of Moses are 2 different laws; that God gave the moral law and Moses gave the ceremonial law, is fallacy

3 Testimony or testimonies. Heb. edah and eduth, to turn back again; to go over again;totestify.Found 23 times (V 2, 14, 22, 24, 31, 36, 46, 59. 79, 88, 95, 99, 111, 119, 125, 129, 138. 144. 146, 152, 157, 167, 168)

They are called:

(1) His testimonies (10 times; v 2)

(2) T^ testimonies(24times; V14)

(3) Mitestimony(132:12) (119:88)

(4) The testimony of Thy mouth

(5) The testimony of the Lord (19:7)

(6) The testimonyof Israel(122:4)

(7) The testimony of God (1 Cor. 2:1)

(8) The testimony of Christ (1 Cor. 1:6; Rev. L-2, 9; 12:17; 19:10)

(9) The testimony of our Lord (2 Tim. 1:8)

(10) The testimony of our conscience (2 Cor. 1:12)

4 Precept or precepts. Heb. pikkudim .to take oversight or charge; superintend;hence, mandates enjoined on others in all duties of life and conduct. Found 21 times and only in this psalm. It is always Thy precepts (v 4, 15, 27, 40, 45, 56765, 69, 78. 87, 93, 94. 100, 104, 110, 128, 134, 141, 159, 168, 173). Different Heb. words are used in the 6 other places in the

O.T. where precept is found (Neh. 9: 14; Isa. 28:10, 13; 29:13; jer. 35:18: Dan. 9:5)

5 Statute or statutes. Heb. chukkim, to marlcjew, cut, engrave, or inscribe; to decree or ordain. They prescribe what Ufe and conduct we a re to pursue. Found 22 times in this psalm and always called Thy statutes (v 5, 8, 12, 16,23,26, 35748, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171)

They are called:

(1) Hisstatutes(25times;Ex.15:26)

(2) TFy staiutes(23 times;v 5, etc^

(3) My staiutes(42times;Gen.26:5)

(4) The statutes of God (Ex. 18:16)

(5) The statutes of the Lord (19:8)

(6) ThestatutesofDavid(lKi.3:3)

(7) The statutes of Israel (2 Ki. 17:19)

They are called the statutes of David and Israel because ihey regulated theii way of Ufe

6 Commandment or command-mentZ Heb. mits^h , a command, whether human(2Chr. 8:14), or divine (2 Chr.29:25);law; ordinance; precept. Found22times in this psalm (v 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96, 98, 115, 127, 131, 143, 151. 166, 172, 176)

They are caUed:

(1) The com mandmentsof the Lord, 18times (Lev.4:2,13,27; etc.)

(2) The commandments of God (1 Cor. 7:19; Rev. 12:17; 14:12)

(3) Tfe law of comma ndments (Eph, 2:15)

(4) My coromandmenu (27 times; Gen. 25?5; Ex. 16:28; etc.)

(5) His commandments (42 times; Ex. 15:'55; Dt. 7:9; etc.)

(6) Th^ commandments (27 times; 20 times in this psalm; v 6, 10,etc.)

7 Judgment or judgrrients. Heb. mishpat, judgment; regulation; order; sentence; verdict. Found 18 times in this psalm (v 7, 13, 20, 30, 39, 43, 52. 62, 75, 102, 106, 108, 120, 137,

Continued, next page

NOTES ON PSALMS CQNTIN UED

(12) The

i 13) The 14) The IS) The , 1:13;

IM. 160. 164. 175)

They are calleJ:

(1) ThejudgincDtsof(heLord(19:d)

(2) The judgiDcnis of Hi5 mouth (I Chi. 16:1 J: Ps. lO&S)

(3) Thy rlghieous judgn)eoti(v 7. 6-2. 106. 160. 164)

i4) My judgmeniJ ('28 limes; Lev. -5,"?e: 19:37; 20:2-2; etc.)

(5) Mil jud)unents(IS limes; Dt, 3: U:33:TI7Rom. Il;a3;eic.)

(6) Thy judgments (25 times; 14 Umes in this pulm; W. 33:10; etc.)

8 WoiJ ot words. Heb. djbir, * spoken word; discourse; conirnunicatioa; revelation. Found 21 times in this psalm(v 9.16. 17, 25, 28, 42. 43, 49. 65, 74, 81. 89, 101. 105. 107. 114, 147, 160, 161.169). A Iso. Heb. imrah.

speech; word. Found 19 unies in this psalm (V 11, 38, 41, 50. 58. 67, 76, 82,103.116.123. 133. 140. U3. 154, 158. 162. 170. 172)

They are called:

(1) ThewordoftheLord(240 tiroes In the O.T. and 13 times in the N.T.; Gen. 15cl. 4; Ex, 9:20; etc.)

(2) ThewordsoftheLord(15tlmes; Ex, 4:28; 24:3, 4: Ps, 12:6; etc.)

(3) The word of Cod (41 tiroes; 1 Sam. 9:27; Mk. 7:13; Rom. 10:17; 2 Cot.4-2;Eph,6:17;Heb.4:12:lPet.l;23)

(4) The words of God (Num. 24:4, 16: 1 Chx. 25:5; Ezra 9:4; Ps. 107:11)

(5) The words of the Uviog God (Ps. 107:11; Jer. 23:36)

(6) God's words Mn, 8:47)

(7) The word of rtghieousaess (v 123; Heh. 5:13) Israel(Isa.5c24)

f8^ The word of the Holy one of

(9) The word of the Lord of hosts

(Isa. 39:5) 20)

(10) The wotdof His mouth (Jer. ft

(11) The word at My mouth (Ezek, 33:7) 32)

{12) The word of His grace (A cts 20: ^13) Thewocdofpromi$e(Rom. 9:9)
'"I The word of faith (Rom. 10:3)

I The word of truth (2 Cor. 6:7;

1:13; 2 Tim. 2:15; Jas. 1:)8)

(16) The word of life (Phil. 2:16)

(17) The word of the truth (Col. 1:5)

(18) The word of Christ (Col. 3:16)

(19) ThegoodWordofGod(Heb.6:5)

(20) The word of the oath (Heb.7:28)

(21) The word of exhoration (Heb. 13:22)

(22) The enftiaftcd Word (Jas. 1:21)

(23) The word by the gospel (IPet, 1:25) 3-10)

(24) The wordof my patience (Rev.

(25) The words which the Lord com-manded^Ex.l9:7;Di.6:6; 12:28; 28:14)

(26) Tne words of the covenant (Ex. 34:28; DI.29:1; 2 Ki.23:3; 2Chr. 34:31)

(27) The wordi the Lord spake (Dl. 5:22) ^

(28) The words of this Uw (Dl. 19: 27:3, 8; 28:58; 29:29; 31:1,24)

f29) The words ofthiscurse (Dt,

(30) The words of this song (Dt, 30: 31:44)

(31) The words of theprophets(lKi. 22:13:2 Chi. 18:12; Jer. 23:16; '27:14-16: Zech. 8:9; Acts 15:15)

(32) The words of the book (2 Ki. 22:11. 13. 16, 18)

(33) The words of the book of the covenant(2 ia.23:2-3;2Chr.34:30-31)

(34) Thewordsof thelaw (2 Ki. 23c ■24; .; Chr. 34;1'.0 33:18)

(35) The words of the seen (2 Chr.

(36) The words o f the command-merai(E2ra 7:11) j.^)

(37) The words of understanding (Pr.

i38) The words of the wise (Pr. L-6) 39) The words of truth (Pr. 22:21; Acts 26:25) 121

(40) The wonl»ofknowlcdgc(Pr.2:t:

(41) The words of My servants (Jer. 26:5) Lord(Jcr. 36:8, U)

(42) The book of the words of the

(43) Good and comfortable words (Zech, l;l;f) 68)

(44) ThewordsofcternalUfe (Jn, 6:

(45) The wordsoflhJslife(Acts 5:20)

(46) The words of our Lord Jesus Cltflsl (Acts 20:35; 1 Tim. 6:3)

(47) The words of this prophecy (Rev. 1:3; 22:18-19)

. . „ 1 and

Isa

(49) lus Word and words (35 time's; 1 Ki.SiTtTi Ps. 107:20: Jn. 5: 38; etc

17: 19)

,29: , 31;

(48) My Word antf words (45 times; 55:11; 66:2; Jn. 5c 24. 47; etc.)

(50) Thjf'Wordand words (UO umes; 40amcTTn this psalm; 1 KI. 3-26; In 17:6. 14. 17; etc.)

9 Truth J-'roii) 2 Meb.words. eiiiunah, flrronen; sccuritv. fijelity; stability: truth (V 30),an itiiUty; cer-

tainty: uuih (\ 151). Alto-

gether 4 times ill itui psalro

What It is called

24)

(1) The wordof the Lord (1 Ki. 17:

('2) Thy Uw Is the truU>(Ps.ll9:142) (I) Thy commandments are truth (Ps, 119:151)

(4) ThepatbsoftheLord(Ps.25cl0)

(5) The word of truth (Ps. 119:43)

(6) The words of truth (Pr. 22:21)

(7) The Scriptuie of truth (Dan, 10:21)

(8) The law of truth (Mai, 2:6) (^ The way of God inituth(Mt,22:

16: 2 Pet. 2:2)

(10) The way of truth (2 Pet. 2:2)

(11) His truth (Ps. 91:4:96:13; 98:3)

(12) Thy truth (16 times. Ps, 25:5; 86:11; 115^4)

(13) Thc^ truth (80Umes; Pr. 23:23: Jo, 8:32; 14:6; etc)

(14) Th^ word is truth (Jn, 17:17)

(15) TTie truth of the eospel(GaL2: S, 14; Col. 1: 5)

10 Righteousness. Heb. tsedaqah, rightness; justice; vinue; to give God and man their dues in that which is right. Found 6 times In this psalm (v 40, 123, 142, 144. 172)

It is called:

(1) The paths of righteousness (Ps. 23:3) (Ps.ll9:14'2)

(2) An everlasting righteousness

(3) The righteousness of the Lord (Mic. Gii) 21:32; 2 Pet. 2:21)

(4) The way of righteousness (Mt.

(5) ThcrighieousnessofGod (Rom. 1:17; 3:5. 21-22: 10:3; Jas. 1:20)

(6) The righteousness of the law (Rom. 2:26; 8:4) 4:11,13)

(7) Therighteousnessof faith(Rom.

(8) Thelaw of righteousness (Rom. 9:31)

(9) God's righteousne5s(Roni, 10:3)

(10) The wordof righteousnessfHcb. 5:13)

(11) Mj; righteousness (Isa. 51:5-8)

(12) Hisrighteousness(12 times; Ps. 50:6; 9TP; 9S:2; 103:17; 111:3; etc.)

(13) Thy righteousnessf29times:Ps-5:8; nnr, '24; 119:123; etc.)

12 facts about God, His righteousoets;

1 He will reward every man accord-ingtohis righteousness (1 Sam. 26:23; job 33:26; Ps. 18:20, 24)

2 He will judge the world in righteousness (9:8; 72:2; 96:13; 08:9; Acts I": 31) 5:45:7)

3 He loves righteousness (11:7; 3:J:

4 He leads in paths of righteousness (23:3)

5 Righteousness and judgment are the habitation of His throne (97:2)

6 He executes righteousness and judgment in the earth (99:4; 103:6)

7 His righteousness is eternal (ll9-14^ (119:44)

8 His testimonies are righteous

9 His commandmeiKs arerighteous (lift 172) 33:16)

10 He is our righteou3nc$s(Jer. 23:6;

11 He will bring in everlasting righteousness (Dan. 9:24)

12 He demands all men to live In righteousness and hobness (Lk. 1:75)

10 blestings of righteoutnesi;

1 It coversandprotecisasa garment Oob 29:14; Isa. 61:10)

2 It delivers from death (Pr. 10:2)

3 It guides the perfect (Pr. 11:^

4 It delivers from troubles (Pr. 11:6)

5 It gives Ufe (Pr. 11:19; 12:28)

6 It kc«rps the upright fPr. 13:6)

7 It exalts any lutiuii (Pr. 14:34)

8 It makes stable government (Pr. 16:12) 32:17)

9 It gives peace and qulctneu(Iia. 10 It gives healing (Mai. 4:2)

45 ways to walk (119:1>

1 Before Me. and be perfect (Gen. 17:1)

2 In all My ways (Dt. 5:t.(;26:17)

3 Inall His *3ys(Di.li): l2;pi.U9:;))

4 AfterilieLord(Dl.l :»:4;Ho«.ll;io)

5 Before Me forever (1 bam. 2:30)

6 Before Me in irutli (1 Ki. 2:4)

7 In My statutes (l Ki. 6: 12)

8 InMycommandmenisriKl.6:12) 9lnthe good way(lKl. 8:36; Jer,6:

637

10 After the Lord(2 chr. 34:31) 16) U In the fear of God (Nch. &9)

12 In Integrity (Ps. 26:11)

13 Before God in the light (Ps. 56:13; 89:15: 1 Jn. 1:7)

14 Uprighlly(Ps.l5:2:84:ll;Pr.2:7)

15 In the truth (ps. 86:11)

16 Inthelandolihclivln8(P5. 116:9)

17 In the law of the Lord (Ps. 119:1)

18 in Uberty (Ps. 119:46)

19 In the way of good (Pr. 2:20)

20 Inthenameof thcLord (Mic.4;5)

21 Humbly with God (Mic. 6:8)

22 In the day (Jn. 11:9) (Rom. 4:12)

23 In the steps of faith of Abraham

24 In newness of life (Rom. 6:4)

25 Not after the flesh, but after the Spirit (Rom. 8:1, 4) 13)

26 Honestly, as in the day (Rom. 13:

27 Not In craftiness (2 Cor. 4:2)

28 By faith, not by sight (2 Cor. 5:7)

29 In the Spirit (Gal. 5:16. 25)

30 In good works (Eph. 2:10)

31 Worthy of our calling (Eph. 4:1)

32 Not as the Gentiles (Eph. 4:17)

33 In love (Eph. 5:2) (Eph.&8)

34 In the Lord, as children of light

35 Circumspectly (Eph. 5:15)

36 By the same rule (Pliil. 3:16)

37 Worthy of the Lord (Col. 1:10)

38 In Him as received Him (Col. 2:6)

39 In wisdom to outsiders (Col. 4;5)

40 worthy of God (1 Th. 2:1'2)

41 To please God (1 Th. 4:1) 4:12)

42 Honestly toward outsiders (1 Th.

43 As He walked (1 Jn. 2:6)

44 After His commandments(2jn.6)

45 Tn truth (3 Jn, 4)

21 charact erisUcs of blessed men

(mrT)

1 They live undefiled lives (v 1)

2 Walk in God's ways (v 1, 3)

3 KeepGod's Wotd(v2,4,8,17, 34, 57, 60, 63, 69, 88, 101, 106, 116)

4 Seek God with the whole heart (v 2, 10)

5 DonotcomtTutiniquity(v3) 171)

6 Praise God continually (v 7,164,

7 Enjoy God's Word (v 14,16,111)

8 Trust God's Word (v 42)

9 Refrain from every evil way (v 101)

10 Incline the hean to obey God (v

11 Hate vain thoughts(v 113) 112)

12 Hate every false way (v 128)

13 Hate and abhor lying (v 163)

14 Are zealous for God (v 139)

15 Love the Wordof Cod (v 113,140)

16 Have great peace (v 165) 166)

17 Permit nothing to offend them (v

18 Preach Cod's Word (v 46, 172)

19 Hope in God and His Word (v 81. 114) ^

20 Meditate inGod'sWord(v 15.23. 4a. 78. 148)

21 Fear God (v 38, 63, 74, 120)

If one will walk in all these ways the promise is,he shall "walk with Me in white" (Rev. 3:4)

15 things God has done (119:4)

1 Commanded men to keep His precepts (v 4)

2 Rebuked the proud (v 21)

3 Heard prayer (v 26)

4 Caused men to hope (v 49)

5 Quickened njen (v 50, 93)

6 Dealt well witfi men(v 65, 68)

7 Created and made man (v 73)

8 Made the law of sowing and reaping andpermittedaffliciionas fruit of sin (V 75. Cp. v 67; p. 428) 90)

9 Established the earth as eternal (v

10 Made Messiah wiser than enemies

11 Tauglit Me5slah(v 102) (v98)

12 Punished backsliders (v 118)

13 Shown mercy to all that love His name (V 132) (vl38)

14 Commanded testimonies to men

15 Given His word to be eternal (v 89, 15'2) ^

30 vows of the psalmin ni9;7)

1 Pr»i-.-2K.

3 M.

4 Have i

5 DeUgli

6 Not foigcl Hu wo

"•-■'?(hean(v 7) . 145) H(vl5.78) ■ jys(v 15) f v 16) - ,,— .«.»... ,,,. „o.J (V 16)

7 Talk of His wondrous works(v 27)

8 Run the way of Hll comrtund-menis (v 32)

9Kc. 'mtc«totheend(v 33)

10 K. -(vlM) (v34)

11 Dl'j.ivr iiicLiw wholc-heanedly

12 Keep the Uw eternally(v 44)

13 Walkailibcny(v4S) . 1. "1

14 Speak of His tcttlmc

15 Notbca^amedofthemrv46) 47)

16 Delight In His commandmenu (v

17 Surtendertoobeycommandmenis (V48)

18 Meditate in His statutes (v 48)

19 Keep His words (v 57)

20 Give thanks loCod becauieof Hit righteous judgments (v 62)

21 Keep Hit precepts whole-hean-cdly(v 69, 1)4)

22 Never forget His precepts (v 93)

23 Consider His testimonies (v 95)

24 Keep my vows(v 106) lOG)

25 Keep His righteous judgments (v

26 Keep the commandments (v 115)

27 Respect His statutes continually(v

28 KeepHislestimoiiies(vi46) 117)

29 Use myUpsinpraise(v 171) 172)

30 Use my tongue to speak His word(v

69 requests of Ps, 119 nift8)

1 O forsake me not utterly (v 8)

2 O let me not wander from Your commandments (v 10)

3 Teachmeyourstatutes(vl2, 26. 64. 68, 124, 135)

4 Deal bountifully with me (v 17)

5 Open my eyes (v 18)

6 Hide not Your commandments from me (v 19)

7 Remove reproach from me (v 22)

8 Remove contempt from me (v 22)

9 Quicken me according to Your Word(v 25, 107. 154)

10 Make me to understand the way of Your precepts (v 27) Word(v28)

11 Strengthen me according to Your

12 Remove the way of lying from me (V 29) 29)

13 Grant me Your Uw graciously (v

14 Put me not to shame(v 31)(v33)

15 Teach me the wayof Your statutes

16 Give me understanding(v 34,73, 125, 144) commandments(v35)

17 Make me togoin the path of Your

18 Incline my heart to Your testimonies fv 36) 36)

19 Incline me not to covetousne ss (v

20 Turn myeyesaway from vanity (v

21 Quicken me in Your way(v 37) 37)

22 Stablish Your Word to me (v 38)

23 Turn a way my reproach (v 39)

24 Quicken me in righleousness(v 40)

25 Let Your mercies of salvation come to me according to Your Word (v41)

26 Take not the Word of truth utterly from my mouth (v 43) 49)

27 Remember Ifour word unto me(v

28 Be merciful to me according to Your word (v 58, 132)

29 Teach me good judgment (v 66)

30 Teach me knowledge (v 66)

31 Let Your merciful kindness be my comfort according to Your word (v 76)

32 Let Your tender mercies come to me (V 77)

33 Let the proud be ashamed (v 78)

34 Let those that fear You turn 10 me (v79)

35 Let those that have known Your testimonies turn to me (v 79)

36 Let my heart be sound in Your statutes(v 80) (v84)

37 Tell me the number of my days

38 Tell me when You will avenge me

39 Help me (v 86) (v84)

40 Quicken me after Youi loving-kindness (v 88, 159)

41 save me (v 94, 146) 108)

42 Accept thepraise of my mouth ty

43 Teachme Your judgments (V 105)

44 Depart from me, you evildoers f v 115) Word(vlie)

45 Uphold me according to Your

46 Let roe not be a shamed of my hope

47 Hold me up (V 117) (vll6)

48 Leave me not to my enemies rv 12n ^

49 Be a surety for me for good(vl'2'2)

50 Let not the proud oppress me (v 122) (V 124)

51 Deal with me according to mercy

52 Look upon me (V l;S) 133)

53 Order my steps in Your word (v

54 Let not sin have domlolan over me (V 133)

55 Deliver me from opprc$jlon(V 134)

56 Make Your face shine iqwn me (v

57 Hear me (v I45j 135)

:iie according to Your lov-5(v 149) i-en ine according to Your (v 149, 156) ^ . v..,.idcr my affliction (v 153) 61 Deliver tne (v 153, 154, 170) G2 Plead my cause (V 154) (vl59)

Continued, next page

NOTES ON PSALMS CONTINUED

63 Consider how I love Your precepts , 64 Let ray cry come near to You (v

65 Give me understanding according to Your word (V 169) You(vnO)

66 Let my supplication come before

67 Let Your hand help me (v 173)

68 Let my soul live (v 175) 175)

69 Let Your judgments help roe (v

59fold testimony of the psalmist (11*11)

1 I have sought You with a whole hean (v 10)

2 Hid Your Word in my hean (v 11)

3 Preachedall Your judgmenis(vl3)

4 Rejoiced in the way of Your testimonies as much as in all riches (v 14)

5 Had respect unto Your ways (v 15)

6 Kept Your testimonies(v 22, 167-168) 23)

7 Had princes speak against roe (v

8 Meditated in Your statutes (v 23)

9 Declared my ways (v 26)

10 Chosen the wayoftruih(v 30) 30)

11 Laid Your judgments before me(v

12 Stuck to Your testimonies (v 31)

13 Longed for Your precepts (v 40)

14 Hopedin Your judgments(v43)48)

15 Loved Your commandments(v 47-

16 Not declined from Your law (v 51)

17 Remembered Your judgments of

18 Comforted myself(v 52) oldfv 52^

19 Been in honor because the wickecf have forsaken Your law (v 53)

20 Sung Your statutes (v 54)

21 Remembered Your name (v 55)

22 Kept Your law (v 55)

23 Kept Your precepts (v 56, 168)

24 Vowed to keep Your words (v 57)

25 Inueated Your favor (v 58J

26 Thought on my ways (v 5v)

27 Turned my feet unto Your testimonies (v 59) mandments(v60)

28 Made haste to keep Your com-

29 Been robbed by the wicked (v 61)

30 Not forgotten Your law (V 61,109)

31 Believed Yoiu commandments(v

32 Kept Your Word (v 67) 66)

33 Been Ued about (v 69)

34 Been afflicted (v 71) '

35 Been made by Your hands (v 73)

36 Hoped in Your Word (v 74, 81)

37 Knowledge that Your judgments are right (v 75)

38 Knowledge that You were faithful in afflicting me (v 75)

39 DeUght in Your law (v 77) (v85)

40 Had pits dug for me by the proud

41 Not forsaken Your precepts (v 87)

42 Sought Your precepts (v 94) 96)

43 Seen the end of all perfection (v

44 Sworn to keep Your righteous judgments (v 106) wicked(vllO)

45 Had snares laid for roe by the

46 Not erred from Your precepts (v 110)

47 Taken Your testimonies as a heritage for ever (v 111)

48 Inclined my heart to perform Your statutes always (V 112)

49 Done judgment and justice(v 121)

50 Been consumed by my zeal(v 139)

51 Hadtroubleandanguishtake hold on me (v 143)

52 Knownofoldthat You have founded Your testimonies for ever (v 152)

53 Beenpersecutedbyprinces(v 161)

54 Great peace because I love Your law (V 165)

55 Hope for Your salvation (v 166)

56 Etone Your commandments(v 166)

57 Chosen Your precepts (v 173)

58 Longed for Your salvation (v 174)

59 Gone astray like a lost sheep (v 176)

30 reasons for vows and requests

(119; 11)— —

1 That I might not sin (v 11)

2 That I may live (v 17, 77, 116)

3 That I may keep Your Word (V 1"^

4 That I roay see wonderful truths (v 18)

5 Ihavekept Yourtestimonies(v22)

6 So that I can speak of Your wonderful works (v 27)

7 So that I shall keep Your Word to the end (V 33-34) (v35)

8 I delight in Your commandments

9 Your judgments are good (v 39)

10 I trust in Your word (v 42)

11 I hope in Your judgments (v 43)

12 So thatlshaU keep Your law(v44)

13 I seek Your precepts (v 45)

14 Because of Your righteous judg-- ments(v 62, 164) 66)

15 I believe Your commandments (V

16 That I might learn Your statutes

and commandmeiis(v 71, 73)

17 Your law is my delight (v 77)

18 That I maynotbe ashamed (v 80)

19 So that I shall keep Your testimony (V 88)

20 Ihave sought Yourprecepts (v 94)

21 So that I will keep Your commandments (V 115)

22 So that I shall be safe (v 117)

23 So that I will have respect to Your statutes continually (V 117) (vl25)

24 That I may know Your testimonies

25 So that I will keep Your precepts

26 So that I shall Uve(v 144) (vl34)

27 I do not forget Your law (v 153)

28 Ihavechosen Yourprecepts(vl73)

29 So that my soul shall praise You (V 175) ments(vl76)

30 I do not forget Your command-

How to make God happy (119:12):

This psalm is divided into 22 sections of 8 verses each. In them we not only have the blessed man; we also have the blessed God. Man is blessed by God when he does the 6 things of note b,v I.God is blessed when man meets His terms of reconciliation and walks as one so blessed. God is happy when fallen man comes to his senses and consecrates to the same end in life as God, Himself, which is to the highest good of being and of the universe

22 reasons God is happy

A study of the 22 divisions of this psalm shows 22 reasons why God can be termed as blessed (happy). They are revealed in the first statements of each division and the general themes of each section, as follows

God is happy when:

1 Man has attained to the heights of character and godliness after His own pattern as outlined in this section (Division 1, v 1-8)

2 Man is enquiringas to how to rid himself of sin,and is working diligently to live for God (Division 2, v 9-16)

3 Man is earnestly seeking enlightenment from God and His Word so as to follow the whole will of God (Division 3, v 17-24)

4 Man humbles himself to walk in theligbtof His Word,propagates truth, removes lying and deceit, chooses the way of truth, and slicks to God's way of life (Division 4, v 25-32)

5 Man whole-heartedly prays for the fulfillment of the blessings of His Word throughobedience to known li^t (Division 5, v 33-40)

6 Man seeks for salvation by the Word and consecrates himself to a life of faithinGod, obedience to His Word, and faithful service in evangelizing the world (Division 6, v 41-48)

7 Man finds his comfort and hope only in God and His Word in times of trouble or blessing, and abhors sin and backsUdingall his days (Division 7, v 49-56)

8 Man is fuUy satisfied with God and His Word as his portion in life, and ever goes deeper in grace and the spiritual life (Division 8, v 57-64)

9 Man learns well the lesson of the chasteningpowerofihe word,andconforros toGod's corrections(Division9, V 65-72)

10 Man learns the true righteousness of God and His Word, and delights ir its precepts (Division 10, v 73-80)

11 Man longs for His salvation, hopes in His Word, and becomes stable in the faith (Division 11, v 81-88)

12 Man recognizes that His word is eternal,that His faithfulness to all generations, Hisplan for the heavens, the earth and the societies therein have no end, and that the entire curse will be removed and creation made perfect forever (Division 12, v 89-96)

13 Man,followingtheexampleofthe Messiah, learns that the true source of wisdom and knowledge is God and His Word (Division 13, v 97-104)

14 Man acknowledges His Word to be his guide and light in life, and refuses to en from its truths eternally (Division 14, V 105-112)

15 Man rests in the security of God's Word, and lives in fear of transgression of truth (Division 15, v 113-120)

16 Man does judgment and justice according to His Word, and has confidence in the results of blessing and cursing as being in God's hands

(Division 16, v 121-128)

17 Man has faith in His Word as the source of light, and prays for guidance to walk therein (Division 17 ,v 129-136)

18 Man realizes the true characterof God's Word as being altogether pure and righteous, and conforms his Ufe accordingly (Division 18, v 137-144)

19 Man depends upon His Word as the source of strength in life and conduct (Division 19, v 145-152)

20 Man looks to God and His word as the source of salvation and deliverance from sin,sickness,andtrouble(Division

20, V 153-160)

21 Man marvels at His word, and has peace in the midst of turmoil (Division

21, v 161-168)

22 Man prays whole-heanedly in harmony with His Word and rests content in its salvation and blessings (Division 22, v 169-176)

These are the things which make God happy.T here is even rejoicing over one sinner that repents; how much more rejoicing must there be when men make God blessedby the above acts (Lk. 15: 7, 10)

62 facts, the psalmist and the Word (119:16)

1 Walked in harmony with itfv 1,3)

2 Kept its commands (v 22, 55. 56. 60,67,158,166,167,168) 131,157)

3 Longed to obey it (v 5, 20, 123,

4 Had respect for it (v 6, 15)

5 Learned its contents (v 7)

6 Prayed to be true to it (v 10,133)

7 Hid it in his heart (v 11)

8 Preached it (v 13, 26, 46, 172)

9 Rejoiced in it (v 14, 16, 24, 47, 70,77,92,111,143,163,174) 148)

10 Meditated upon it(v 15,23,48, 78,

11 Remembered it (v 16, 52,61,83, 109, 141, 153, 176)

12 Prayed for more Ught &om it (v 18, 27, 73, 108, 124, 125, 135, 169)

13 Made it his chief counsel (v 24)

14 Prayed for its strength (v 28)

15 Chose it (v 30, 173) 157)

16 Stuck to It (V 31, 51,87,93, 110,

17 Consecrated to obey it (v 32-36, 59,69,106,112.115,117,134,145,146)

18 Prayedforitsquickeningpower(v 37,40, 50.107,149,154,156,159)

19 Prayed for its fulfillment (v 38, 175)

20 Prayed for its salvation(v 41.170)

21 Trusted in it (v 42) Wf)

22 Hoped in it (v43,49,74,81,114,

23 Sought its laws (v 45, 94)

24 Loved it (v 47-48, 113,119,127. 140. 159, 163, 167)

25 Abhoned men forsaking it (v 53)

26 Made it the theme of his songs (v

27 Prayed for its mercy(v 58) 54)

28 Gave thanks for its blessings(v 62)

29 Became a companion of others who kept it(v 63)

30 Acknowledged itsblessings(v 65)

31 Believed it (v 66)

32 Suffered to learn its lessons (v 71)

33 Valued it more than riches (v 14, 72, 127^ riiiit(v75,128)

34 A CKnowledged its judgments to be

35 Recognized it as the soiuce of mercy and comfort (v 76)

36 Prayed for stability in it (v 80)

37 Longed for it (v 82,123,131) 138)

38 Esteemed it to be faithful (v 86,

39 Declared it to be eternal^ 89,160)

40 Was quickened by it (v 93)

41 Considered it (v 95) 130)

42 Made it alamp anda light(vl05,

43 Madeitpartofhisheritage(vlll)

44 Prayed for its sustaining power (v 116-117)

45 Recognized God punishes all who err from it (v 118, 126)

46 Was afraid of it (v 120)

47 Testified it was wonderful (V 129)

48 Had faith in it as the source or understanding for the simple (v 130)

49 Was burdened for those who did not obey it(v 136, 158)

50 Believed it was upright (v 137)

51 Believed it to be eternally righteous (v 138, 144, 172)

52 Believed it to be true from the beginning (V 160)

53 Was zealous because others had forgotten it (v 139)

54 Believed in its purity (v 140)

55 BeUeved ittobetruth(vl42,151)

56 Believed sinners to be far from it (v 150, 155)

57 Knew it to be of old (v 152)

58 was awed by it (v 161) 171)

59 Praised God because of it (v 164.

60 Had peace because of it (v 165)

61 Longed for its salvation (v 174)

62 Sought its help (v 175)

lOfold description of the wicked i n PS. 119 (119:51)

1 They are proud (v 21.69,78.85)

2 Their heart is as fat as grease(v 70)

3 They are deceitful (v 118)

4 They axe oppressive <v 121-122)

5 They are lawless (v 126)

6 They have shon memories when it comes to God's word fv 139)

7 They foUow miscnief (v 150)

8 Theyare far from God'slaw (v 150)

9 Theyare far from salvationfv 155) 10 They are enemies of the ri^teous

(v 157, 158, 161)

8 reasons David wrote Ps. 119: (119:54)

1 The description ofthe blessed man (v 1-3) is similar to David's picture of a righteous man in Ps. 15

2 The term thy servant is used 13 tiroes in this psalm (v 17, 23, 38, 49, 65, 76, 84, 122, 124, 125, 135, 140, 176). The term is used of David 34 limes in Scripture and not once of Hezekiah, Ethan, Nathan, Ezra, and others to whom some ascribe the authorship. It is used only 15 times in Psalms other than in Ps. 119 and in every such case it refeis to David. Hence,its use inPs. 119no doubt pertains to him. David is also called My servant by God 22 tiroes; His servant ? tiroes; and the servant of the Lord (Ps. 18 and 36, title)

3 The term whole hean used 6 times in Ps. 119 is used only by David in other psalms (9:1; 111:1)

4 The 31IV0WS of the psalmist, p. 439 are purely Davidic as can be seen by comparing them with vows of other psalms of David

5 The 69 requests of the psalmist, p. 439 are purely Davidic, as can be seen by comparing them with other requests of David

6 Many points of the 59fold testimony of the psalmist , col.l. could not be applied to any other roan we know of like they could to David

7 Many of the 22 experiences of the psalmist with others, p. 605 are true of Davidonly.asisclearbycomparing them with the record of David

8 The 25 statements of disuess .p. 407 arepurely Davidic, asisclearby comparison with similar statements of David elsewhere. The psalmist speaking ofGod's Wo^dtokings(v46).roak-ing it the subject of his songs (v 54), being afflicted while going astray fv 67 with Ps, 38). being persecuted by princes(vl61).hispilgrimage(sojoum) (V 54 with 1 Sam. 19-30). bands of robbers surrounding him (v 61 with 1 Sam.22-24,26-30). the proud dealing perversely with him(v 78 with 2 Sara. 15-18). the soul fainting and panting for God (V 81; 131 with Ps. 38:10; 42: l).faisgoingasuaylLke a lost sheepfv

176) and many other details of Ps. 119 reroindusof David and fit his life more than any other person in Scripture

3 0 limiutio ns of God: He cannot (119:39)

1 Break His own laws (v 89)

2 Lle(Heb. 6:17-19)

3 Deny Himself (2 Tiro. 2:13)

4 Have respect of persons (Rom. 2: 11; jas. 2:9-10)

5 Save one soul apan from faith and grace in Christ (Rom. 3:26; Jn. 3:16)

6 Be unrighteous (Rom. 9:14)

7 Bless men apan from faith (Hd). 11:6; Jas, 1:5-8)

8 Curse men when they meet Ffls terms (1 Jn. 1:9)

9 Do away with or change His own eternalplan(Acts 15:18;Eph.2:7; 3:11)

10 Save rebels who persist in rebellion refusing to meet His term s(Mi. 18: 3: Jn, 3:3.5: Pr, 1:22-33; 29:1)

11 Be tempted with evil(jas.l: 13-15)

12 Tolerate hypocrisy (Isa. 1:13)

13 Spare Himself orChrist in the redemption of the human race from eternal hell (Mt. 27:42)

14 Turndown one soul that comesto Hiro according to His terms On. 6:37)

Continued, next page

NOT ES ON PSALMS C O N 1 1N U E D

16 Judae th« rtgtBwout with the wicJi-

ed(Cea. 1*::^: Rev. 2(kb-6. U-IS) 16 Fill to ioiwct pravet when uo-

17 Forgjve one unconfeueud fln (Lk, I3tl-5: 1 Jn. U^

18 Keep ooe uved who Uvei io lin (Roin.8:12-13: G*L5:19-?I: 6:7-9)

19 Auumticalljr cancel me deiifa penally wheo mea iln and iocur thai penalty (Ron). 6:16-23: 8bl-13: Zzek, 114)

20 Do away with free rrwral agency and moral reipooiiblUty (Rom. 6:16-23; 8:1-13; GaL 5c 19-21; 1 Jn, 1; 7)

21 Make one a Uave to Hltrtdt » that he can nevc" go hack Into lin if he chooses (Rom. 6:16-23; 8:1-13; Heh. 6:4-9: 106 26-29; 1 Jn. L-7)

2"; Gu_ramee that every saved man will coniinue in Chris (Jn, IScl-fl; Rom. 6c 16-23: 3:12-13: 1 Cor. 3:16-17; 6:19-20: 9:2-:GaL 1:6-5: 5t4: E*. 32i 32-33: Eiek. 33:12-20)

23 Make any man a son of God in the lame jeme Jeius is (Jil L-18: 3tl6: Rom. 8:14-16)

24 Look upon the sins of the laved as being unreal, or deal with them on a diSerem bads from those of the unsaved (Rom. 6:16-23: 8:12-13; 1 Cor. 6:9-11: GaL i 19-21: 6: "-8)

25 Cancel any reaping for what is sown (Rom. 5:12-13: Gal. 6c 7-8)

26 Force a man to serve Him against his own wlU (Jn. 3:16: 7:17; 8:34; 1 Tlm.2:4: 2 Pel.3: 9:1 Jn.L- 7:Rev.22:17)

2" Recognize a ay man as His child or His servant who serves sin and the devil rMt,6:24: Rom.6:16-23; 3:1-13; 1 Cot. \16-17:GaL 5:19-21; 1 Jn. 3:8-10)

28 Keep the saved from iln if he cbosestogobackinu) iin(Rom. 6c 16-23; 8:1-13:1 Cot.Sc 16-17; 6: 9-10,19-20; Heb. 6:4-9; 10:2fl^29; IJn. 2:1-2; Jas, 5c 19-20: Eiek. 33:12-20)

29 Keep ooe from incuniog the death penalty should he go back into sin (Ex. 3^32-33: Erek. 18:4: 33:12-20; Rom. 6:16-23: 9:12-13:1 Cor. C: 9-10; GaL 5c 19-21: 6:7-8: Heb. 6:4-9: 10626-29; Jas. 5c 19-20)

30 Be lenient with any who lin or encourage anarchy in moral governinent (Gen. 2; 17; Rom. 1:13-31; 5:12-21; 6: 16-23; 8: l-13;GaL5c 19-21; 6c 7-3:Jas. 5cl»-20: Ezek. 18:4: 33:12-20)

16 things to love f 119:113)

1 God (01.6:5; 10:14 ll;l;Mt.22: 37)

2 Nelglibon (Lev. 1ft 18: Mi. 22:39)

3 StranffT./"K. 10:19)

4 Sal. . 40:16; 70:4)

5 Co J ,ri, 69:36; 119:132)

6 God's wora(Ps.ll9:113,119.127<

7 Wisdom (Pr. 4:6)

8 Good (Amos 5:15)

9 Mercy (yj.cah 6:8)

10 Truth (zech. 3:19: 2 Th. 2:10)

11 Peace (Zech, 8:1S^

12 Enemies (Mt. 5c44; Ut. 6:27. 35)

13 One another- uims; brethren (Jn. 13t 34-35: Epb.lclS: lpet.i8)

14 HuAands (Tit. 2:4)

15 Wives (Eph. 5:25: Col. 3:19)

16 Children (Tit. 2:4)

How and how much to love:

1 WlthaUtheheart.soul.raind.and •trengih (.Ml. 22:37; Lk. lOc JT)

2 As one loves himself (Mt. 22:39)

3 Exceedingly (Ps. 11>.167)

4 As Christ loves us (Jn. 15:12)

5 Enough to lay down life for omert (Jn. 15c 13)

6 Without hypocrisy (Rom. 12:9)

7 By the Holy Gho« (2 Cor. 6:6)

8 In sincerity (2 Cor. 3:3) l3)

9 By service to ooe anwiher (GaL Sc

10 Forbearing one another (Ep^ 4:2)

11 With a pure heart fcrvcnUya Peu 1:22) *

12 AibrethrenfRom. 12:9:1 Pet.3k8)

13 Noiinwordbut lndeeJ(l jn.3H8)

14 Without fcat(l Jn. 4:18)

10 different imerpretaUoos of the IS wop ot degrees {pu KUTxHT^ —

1 The 15 HOgs .on

each of the 15 aer^

2 Soagi of the hi|b«:i nun

3 Songs song on the stairs of tome high place

4 Songiprogreulng into higher keys

ring of

». »tti iciK-ci of the

■>i to the 15

ezekiah, 10

L luan to cot'

5 Soogtof the going upof the aik to £loo

6 Song* nmg when all the tribes of Israel went feasts ylon

7 Soogs . : nst up from Bab-3 Sot>gj

bracl ftor

* ioaa u ..It church in all ages 10 S O Qg s cor•'-'•^■ r.

years added tot of them compose ^ respond with ihe iO degrees the sun went backward on the dialofAhaz. There is no proof for any of these interpreuuons. As to theories 5.7,8 and 9,they are contradicted by Scripture. Some of these 15 songs were not even corrpoicJ by the time David brought the atk to zion. for Solomon was not yet bo' ■■ - -ere some composed

incoi. :-! the Babylonian cap-

tivity, ... ^.. ,cre -ritten and sung from 100 to .500 years before such captivity. A s to being songs about the re-gatheringof Israel or spiritual experiences of the church, this is out of the question, for they tell of experiences now in the pasi.They were composed and sung hundreds, even thousands of years before the present church and the future regathering of Israel

To believe that Hezeklah wrote the 10 untitled songs because of his sute-roent m Isa. 38:20 would be accepting shallow proof of authorship indeed. Thereisooproofthatheeven arranged these songs in their present form. It is clear from 132:1. 6, 10, 11. 17 that David wrote Ps. 132 of these 10

RegarJless of the true meaning, the Icpsalrrsforrr a special section of the book. For what purpose Israel used this section is not known and there is nothing in any scripture where the wor d degree is found to throw Light on the subject, as can be seen in the passages where itis found(2Ki,20:9-ll; ichr. 15cl8; 17:17: Ps. 62:9; Isa. 38:8; Uu 1:52: 1 Tim. 3tl3: Jas. 1:9)

7 examples of trust in God fl25eU

1 Noah (Gen. «14-22; Heb. 11:7)

2 Abiaham(Ger.l2;l-4;Heh. 11:8-

3 David(Ps. 11:1;3L1-15) 19)

4 Hezekiah(2 Ki. 18:5) 28)

5 " Hebrew children (Dan. 3:16-17,

6 Daniel (Dan. 6)

7 Christ (Heb. 2:13)

Eternal generations f 127:3)

Eternal coming generations ol natural people on earth %rt 11 be the reward God IS looking for, to repay Him for all the work and trouble Me has been through andwiUyet go through to carryout His original plan for maa Cod created the earth and other planets to be inhabited and He will yet see that this purpose is fulfaied(Isa. 45:13). He wiU also see to it that those who live eternally in control of liis creations are righteous and free from all posubillty of refoel-Uon (1 Cor. 15:24-28; Eph. 1:10; Rev. 21:3-7,. ^ verse refers to the

original .; law nf reproduc-

tion ofma:, (V ,. , - S; 8:22;

9:12: Isa. 9:6-7; 5 • 44-4S-

^1 ■-!■•. ■■ • . 11:15:

--■*" -)• ' id many

oit.ci s-.r.. .^ : be the

henuge ofG< the fruit

of the womb w. ....-l reward.

God's originii jt to be de-

feated bythe' .It is merely

beingpostpon. inandtebel-

Uon are put ,:i ilMnji are

restored as bt .^w

earth people ».. , ^^j

program of Goj *> u nun nad never fallen. Man will have tvrrn riirsel of aUposubilityof u;; anj ly,

replenish the eanh t:\ tie

•""• -1 Stan as l.sJ .riiined

>«'• (P. 8: lu. 66:22-24;

Rev. ,1-..,

10 reqaetts of thcpialmni in pt. 132:

the Dial 113^

1 Remember DaviJ (v 1) (v 1)

2 Remember all David's affliction*

3 Reir>ember how .'le tware to God (» 2) (, 2)

4 Remerr)ber how be - .ud

5 Remember what he -7)

6 Arise,o Lord,into Y'-ii rest (viJ)

7 Arise. Tou. jrvl the ark of Yow

strength (v 8)

8 Let Your priests be clothed with righteousness (v 9)

9 Let Your uims ^out for joy (v 9) 10 Turn not away the face of Your

anointed (V 10)

Sproofsof Da vidie authorship of Ps.132 JTWT)

1 The claims of authorship of Solomon, Hezelciah. or someone after the captivities lias never been proved

2 David's name is mentioned 4 times in this psalm (V 1. 10, 11, 17)

3 Tlie wording, asif the psalmist were another person praying about David does no(disprove a Davidic authorship any more than Paul speaking of himself as another person proves that he was not ulking of himself (2 Cor. 12:1-10)

4 The fact that the psalmist does not once refer to himself asbeing someone other than David,but rather says every-thingabout David,is proof that David himself wrote the psalm

5 yhobut David would know all the details of his own vows and his own afflictions as referred to in v 1-5?

6 The fact the auL'ior was brought up in Bethlehem Ephrauh, the home of David, identifies the author as David (V 6: Mic. 5:2)

7 The fact the author addresses God a thy servant Da vid and thine anointed proves David is the author (v 10)

8 Since the whole psalra concerns David - his afflictions (v 1); his vows tobringbacktheark(v 1-5); hii binh-pUce(v 6); his v«rship(v 7): his bringing back the ark(v 8-10); and his covenant (v 11-18), it is only proper to ascribe the aumorship to him

15 blessings of the Davi dic covenanr

inps. lyi fisTrTn —

1 The Messiah tobe of David's flesh and blood (v 11) throne(v 11)

2 The Messiah to sit o n David's

3 David's descendentsto sit upon his throne forever on condition of eternal obedience (v 12). If David's sons had obeyed God his throne and kingdom would ha ve continued to this day. They will be re-established and continue eternally when Messiah comes who will render eternal obedience to God (Isa. 9:6-"; Amos 9:11; Lk. L32-33: Acts 15:13-18: Rev. 11:15:20:1-10: 22:4-5)

4 Godhaschosenzion(vl3) 13-14)

5 He has desired it for His capital (v

6 It will be His etenul capital (v 14: Ezek. 43:7; 4^:35: Zech. 14)

7 Here He willdweU forever (v 14; Ezek. 43:7; 48:35; Zech. 14) 15)

8 God will bless Zion materially (v

9 Her poor will be blessed materially forever (V 15: ^uc. 4)

10 Her priests wiU be clothed with salvation (v 16)

11 Hersai- ut for joy(v 16)

12 The h.. ,1, King) of the house of D»... -iii . jj(v 17)

13 The Mesuah shall be a light to the bouse of David forever (v 17)

14 The enemies of David will be ctothed with shame (* 18)

15 David's crown will flourish forever, that is, David will also reign as Wngetemallyunda theMet$iah(v 18; Jet, 3<k9: Ezek. i7:24; Hos. 3:5)

15 usesofthe word-lamp" in M:rlnti» e (132:17)

1 Literal lamps for light (Juoo. ■

16. ro; v.(,. r-iunj •• w ^ •

as typical of truth

(^ • -*2 with Heb. lOtl)

J A supernatural mamftstatioo

(Gen. Iil7; Exek. 1: n: hj :. IVC)

4 A symbol o) ■>

5 A symbol of :

^^*> 5)

6 A symbol of lndlfference(Jo6 12:

7 A symbol of the Word of cod fPs. 119:105; Pr. 6:23) *

8 A •■' - • .

9A

**' U^' ■ 't * J Yii.'tHJi oi >jijn

0oh41 i,i3j

Jl Use .,. :i[)e cherubim (Ezek.

12 Used to describe God'ieyei (Dan.

1*6) 4 5)

13Asymb. • irit (Rev!

UAsyrrb,. , who was

-17)

: . . . lU)

to

unity (133cl>

5 examples of people in unity

1 Atjrahamand Lot(Cen. 12:5: 13cl--' Ruth andNaomi(Ruthl:lft.l7) 9) 1 Jonathan and Davld(l Sam, 18:1-4; 1*1-7; 20:4, 35-42)

4 Rechabites Mer. 35c2-5, 18)

5 The earty church (Acts 2:44-45)

5 examples of disuntty

1 Joseph and brothers (Gen. 37; 42: 21-22J

2 Schechen:7ites(Jadg,9:l-6,22-52)

3 Esau and Jacob (Gen. 25 and 28)

4 Jehu and others (2 Ki. 9)

5 Corinthians (1 Cot. 6:1-8)

Anointing (133; 2) 3 kinds of anoinunff

1 Oil (Gen. 28: lo; 35:14; Mk. 6:7-13: Jas. 5cl4-lfi)

2 Compoundofspiccs (Ex. 30:22-251

3 Holy Spirit (P 1,45:7; Isa. 61:1; Lk. 4:18-21; Acts 10:38; Heb. 1:9)

12 persons and things anointed

1 A stone (Gen. 28:18; 35:14)

2 Tabernacle and furniture (Ex. 30; 26-27; 40:9: Lev. 3:10-11: Sum. 7:1)

3 The body (Dt. 28:40; Ruth 3:3; Esther 2:12; Ps.92:10; 105:15:Mt.6:1^

4 Prophets (1 Ki. 19:16: Ps. 105c 15)

5 Priests (Ex. 29:7, 29: 40:13; Ps. 133:2)

6 Kings (1 Sam. 16:3,13: 2 Sam. 2: 4: 1 Ki. 19:15; 1 Chr, 29:22)

7 Guests (Lk- 7:46)

8 Captives (2 Chr. 28:15)

9 The sick (Mk.6:13: Jas.Scl4-15)

10 The dead (Ml. 26:12; Mk. 14:8: 16:1)

11 The Messiah (Ps. 45c"; Isa. 6L1: Dan. 9:24; Lk. 4:18-21; Acts 10:38)

12 Saims(2 Cor. 1:21: Ijn,2:20.27)

28 facts about God (136-1)

1 Is Lord (Heb. Jehovah, v 1)

2 Is good (v 1) umes: v 1)

3 Has eternal mercy (stated 26

4 Is Cod of gods (v 2)

5 Is Lord of lords (v 3)

6 Does great venders (v 4) (» 5)

7 Made the heavens by His wijdom

8 Sttpichedois the eanhabove the waters (v 6)

9 Made the great lights (v 7)

10 Made the sun to rule the day(v S)

11 Made the moon and stars to rule the night (v 9; Gea 1:14-13)

12 Smote the firstbornofEgypt(v 10)

13 BroughtlsraeloutofsUvery(vll)

14 Led them out with a strong hand and a stretched out arm (v 12)

15 Divided the Red Sea (v 13)

16 Madelsrael to pass through the sea as on dry ground (v 14)

17 Overthrew Pnaraoh and his hos in the Red Sea (v 15) (v 16)

13 Led Israel through the wilderness

19 Smote great kings (v 17)

20 Slew famous kings (v 1^ (v 19)

21 Slew sihon, king of the A njorites

22 SlewOg,kingofBashan(v20) 21)

23 Gave then lands for an henuge (v

24 Gave their lands to Israel (v 22)

25 Remembered Israel's low eiute (V ^3) 24)

26 Redeemed I>rael from enenaes (v

27 Gives food to all flesh (v 25)

28 Is the Cod of heaven (v 26)

8 acts of Babylonian captives (137:1)

1 We at down (v t)

2 We wept (v 1)

3 we remembered Zion(v 1)

t We hung our harps upon wiUows(v 2)

5 Werefusedtounga jongoftheLofd while in capUvlly(v 3-4) (v 5-6)

6 we vowed not to forget Jerusalem

7 We prayed for vengeance upon those who rejoiced at our fall (v 7)

8 We predicted the fall of Babylon (»8-9)

16 things God has done in Pt. 139 (Trri)

1 Searched me(* 1)

2 Known me(v 1)

3 Known my downiining(v 2) 4Knownmyuprldng(v2) 2)

5 Understood my thought afaroff(v

6 Compassed my path (v 3)

Continued, next page

NOTES ON PSALMS CONTINUED

7 Compassed my lying down (v 3)

8 Become acquainted with all my ways (V 3) (v 4)

9 Known every word in my tongue

10 Beset me behind (v 5)

11 Beset me before (v 5)

12 Laid His hand upon rae (v 5)

13 Possessed my reins(v 13) (vl3)

14 Covered roe in my mother's womb

15 Seen m y substance when I was formingin my mother s womb(v 15-16)

16 Wrinenallmymembersin a book (vl6)

These facts declare Cod's perfect knowledge of man's formation and of all his thoughts and acts in the various stages ofUfe.aswellas the purpose of such knowledge and His providence over man. Nothing is said of God's omniscience regarding all men before coming into existence. The extreme concepts of God knowing the minutest details of future persons from all eternity past, of His knowing the entire future of coming generations in detail, andof His knowing the free acts offree moral agents from eternity to eternity are not even hinted in Scripture

The searching God (139:1)

What is the object of searching man to know him if this is already an automatic knowledge of God from eternity past, even billions of years before man came into existence?

6 facts about God searching

1 God went before Israel to search out a resting place for them, in the same manner the spies searched out Canaan (Num. 10:33; Dt. 1:33 with Num. 13: 2, 32: 14:7, 36-38) 44:20-21)

2 God searches the ways of man (Ps.

3 He is asked to search the heart and iryittoseeifthereisany wicked thing in it(Ps. 139:23-24)

4 God, Himself, claims that He searches the hean and tries it to give every man justice according to what He finds (Jet, 17:10)

5 God searches all hearts (1 Chr. 28: 9; Rom. 8:27; Rev. 2:23) (lCor.2:10)

6 The Holy Spirit searches all things These pa ssages would be meaningless

and such acts needless if God already knew from eternity past what He gets to know by searching when persons actually come into existence

God's book (139:16)

7 things God's book is called:

1 Thy book (Ex. 32:32; Ps. 56:8; 139:

2 My book (Ex. 32:33) 16)

3 The book (Dan. 12:1)

4 THe book of the living (Ps. 69:28)

5 The book of remembrance (Mall 3:16)

6 The book of life (PhU. 4:3; Rev. 3: 5; 13:8; 17:8; 20:11-15; 22:19)

7 The Lamb's book of life (Rev. 21:27)

7 important facts about God's book

1 All members of the body, soul, and spirit of every man are written in it (Ps. 139:16)

2 These members are written in it before birth (Ps. 139:16)

3 Names of the saved are written in it (Ex. 32:32-33; Ps. 69:28; Dan. 12:1; Lk. 10:20; PhiL 4:3; Rev. 3:5; 13:8; 17:8; 20:11-15; 21:27; 22:19) 16)

4 A book of remembrances (Mai. 3:

5 Tears of the saints are recorded in it (56:8)

6 It was prepared to be a record of the redeemed even before the disruption of the pre-Adamite world (Rev. 13:8; 17:8), not that the names were put in it that far back, but that the plan to have such a book was made then

7 Names of men can and will be blotted out of it when sin is committed, or

else God is not truthful. He said that this would happen and He must be relied upon as telling the truth (Ex. 32:32-33; Ps. 69:28; Rev. 3:5; 22:19)

It appears from the above facts that the book of God is a regisaation of all who are born in the human race, a record of their tears, experiences,and deeds done in the body so that He will be able to judge all men justly (Mt. 16:27; Rom. 14:10-12; 2 Cor. 5:10; Rev. 20:11-15J

It may be that God has different books-one for the namesof every man born, one for the deeds of every man, another for the names ofthe redeemed, etc., for it is clear that at the judgment books will be opened as well as the book of life (Rev. 20:11-15). Or, these books mayrefertothevariousbooks of the Bible, as well as books of records for all men

4 ways the wicked seek to ensnare (140:5)

1 By snares. Heb. pach, a spring net (Josh. 23:13; Job 22:lUrPs. 11:6; 69:22; 91:3; 119:110; 124:7; 140:5; 141:9; 142:3; Pr.7:23: 22:5; EccL 9:12; Isa. 24:17-18; Jer. 18:22; 48:43-44; Hos. 5:1; 9:8; Amos 3:5)

2 By cords. Heb. chebel, rope; noose (V 5; Josh. 2:15; Esther 1:6: Job 36:8; 41:1; Pr. 5:22; EccL 12:6; Isa. 5:18; Jer. 38:6-13; Ezek. 27:24; Hos, 11:4; Mic. 2:5)

3 By nets. Heb. reshethp a net for catchinganimals(v 5; 9:15; 10:9; 25: 15; 31:4; 35:7-8; 57:6; Job 18:8; Pr. 1: 17; 29:5; Lam. 1:13; Ezek. 12:13; 17: 20; 19:8; 32:3; Hos. 5:1; 7:12)

4 Byglns. Heb. moqesh, snare; a noose for catching animals; trap(v 5; 141:9; Amos 3:5; note b, Ps. 18:5)

The 4things-snares,cords,nets,and gins refer to any means whereby the wicked seek to take advantage of the righteous and destroy them

141

15 requests of David in Ps.

(HUT)

1 Make baste unto me (v 1)

2 Give ear unto my voice (v 1)

3 Let my prayer be continually before You as incense (v 2)

4 Let the lifting up of^my hands be as regular and as acceptable as the evening sacrifice (v 2)

5 Seta watch before my mouth(v 3)

6 Keep the door of my lips (v 3)

7 Incline not my heart to any evil thing (V 4)

8 Incline not my heart to practice wicked works with wicked men (v 4)

9 Let me not eat their dainties (v 4)

10 Let the righteous smite roe. an<3 not the wicked (v 5) ly (v 5)

11 Let him reprove instead of ungod-

12 Leave not my soul destitute fv 8)

13 Keep me from the snares of the wicked (v 9)

14 Keep me from the gins (traps) of the workers of iniquity (v 9)

15 Let the wicked fall into their own nets whUe I escape (v 10)

16 requests of David in Ps. 143 (TiSTT)

1 Hear my prayer (v 1)

2 Giveear tomysupplications(v 1)

3 Answer me in Your faithfulness (V 1) (V 1)

4 Answer me in Your righteousness

5 Enter not into judgment with me

6 Hear rae q)eedily(v 7) (v 2)

7 Hide not Your face from me (v 7)

8 Cause me to hear Your loving-kindness when I awake (v 8)

9 Cause me to know the way in which I should walk (v 8)

10 Deliver rae from my enemies(v 9)

11 Teach me to do Your will (v 10)

12 Lead me into the land of upri^t-ness (v 11)

13 Quicken me for Your name's sake

14 Bring my soul out of trouble for Youi righteousness' sake (v 11) mies

15 Cutoff Your mercy from my ene-

16 Desuoy them that afflict me(V12)

20 reasons for David's requests in Ps. Ui5(143:2)

1 For in Your sight no man living iall be justified (v 2)

2 The enemy has persecuted me(v 3)

3 Hehassminenmylife(v3) (v3)

4 Hehas made me dwell indarloiess

5 My spirit is overwhelmed (v 4)

6 My hean in me is desolate (v 4)

7 I remember the da^ of old (v 5)

8 I meditate on all Your works (v 5)

9 I muse on the works of Your hands

10 I stretch my hands to You (v 6)

11 My soul thirsts for You (v 6)

12 Lest I go down to the pit (v 7)

13 In You do I trust (v 8)

14 I lift \3p my soul to You (v

15 I flee to You to hide me (v

16 You are my God (v 10)

17 Your Spirit is good (v 10)

18 For Your name's sake (v 11)

19 For Your righteousness'sake(v 11)

20 I am Your servant (v 12)

14 things that constitute happiness

— (mrs) —

1 God as a helper in allproblems(v

2 HopeinGod(v 5) 5)

3 The backing of the power that created all things (v 6)

4 God to be faithful to truth (v 6)

5 God to execute justice for the oppressed (v 7^ (v 7)

6 The continued providence oiGod

7 God to liberate from prison (v 7)

8 God to heal blind eyes (v 8)

9 God to raise up when one is WDwed down and defeated (v 8)

10 God's unfailing love (v 8)

11 God's preservation (v 9)

12 God's relief of suffering for the fatherless and widow (v 9) 9)

13 God's vengeanceonthe wicked(v

14 God as the eternal ruler of man (vlO)

146:

18 things about God in Ps. (145:5)

1 Man's help in all problems (v 5)

2 Man's hope ofthe future life (v 5)

3 Creator of heaven (v 6)

4 Creator of earth (v 6)

5 Creator of the great oceans (v 6)

6 Creatorofalllivingcreatures(v6)

7 Keeps truth forever (v 6)

8 Executes judgment for the op-presed (v 7)

9 Gives food to the hungry (v 7)

10 Looses prisoners (v 7)

11 Opens blind eyes (v 8)

12 Raises upthoseboweddown (v 8)

13 Loves the righteous (v 8)

14 Preserves strangers (v 9) (v 9)

15 Relieves the fatherless and widows

16 Destroys the way of the wicked (v

17 Reigns forever over man (v 10) 9)

18 Reigns in Zion over eternal generations of natural people (v 10)

10 reasons to praise God in Ps. 147: (T47IT)

1 For it is good (v 1)

2 It is pleasant (v 1)

3 Praise is comely (V 1) 6,16-17)

4 Beca use ofHis great works (v 2-3,

5 Because of His infinite knowledge and great power (v 4-5)

6 Because of Hisprovidence(v8-9)

7 Because of His sense of values (y 10-11)

8 ForHehasblessedIsrael(v 12-14)

9 Beca use of His word (V 15.18-19) 10 BecauseHehaschosenIsrael(v20)

34 facts about God in Ps. 147: He TRT^)

1 Builds up Jeiuialem (v 2)

2 Gatherstheoutcasuofİsrael (v 2. Cp. Isa. 11:10-12; Ezek. 37; Mt. 24:31)

3 Heals the broken-beaned (v 3. Cp. Isa. 61:1-2; Lk. 4:18-21)

4 Binds \ip wounds (v 3)

5 Tells the number of stars (v 4)

6 Calls the stars by names (v 4)

7 Lifts up the meek (v 6)

8 Casts down the wicked (v 6)

9 Covers the heaven with clouds(v 8)

10 Prepares rain for the earth (v 8)

11 Makes grass grow (v 8)

12 Gives animals their food (v 9)

13 Gives birds their food (v 9) 10)

14 DeUghts not in strength of horses(?

15 Takes no pleasure in strength of the legs of man (v 10) Him (v 11)

16 Takes pleasure in them that fear

17 Takes pleasure in them that hope in Him (v 11)

18 Strengthensthebatsofthegatesof Jerusalem and Zion (v 12-13)

19 Blesses the childrenofIsrael(vl3)

20 Makespeaceinlsrael(vl4) (vl4)

21 Fills men with the finest of wheat

22 Sends commandmentsonearth (y

23 Sends His Word swiftly (v 15) 16)

24 Gives snow like wool (v 16)

25 scaners frost like ashes (v 16)

26 Casts forth ice like morsels (v 17)

27 Sends bitter cold (V17) (v 18)

28 Sends His Word and melts the ice

29 Causes the winds to blow (v 18

30 Causes the waters to flow (v Ifi

31 Shxjws His Word to Jacob (v 19)'

32 Shows His statutes to Israel (vl9)

33 Deals with Israel in particular (v 20)

34 Sends forth His judgments (v 20) The many acts of God in psalms alone

proveHimtobe a person with personal interest in all things He has created. He is mote than an abstract quality or power. He is a person (Heb. 1:1-3)

Name and number of stars (147:4)

A stronoroers claim there are over 40,000,000,000,000, 000, 000,000 (40 sextillion) stars which are suns to other planetsU3od knows the exact number of Ihero for He made them (V4; Isa. 45:18) There are over 500,000 words in the unabridged Webster dictionary. If God has every star named, then there are enou^ such names to fill around 80,000,000,000, 000,000 (80 quadrillion) books that size. It would be hard to estimate how many more it would take to record all the other words God uses concerning the whole of His vast universe. No wonder the psalmist says in the next verse, "Great is our Lord, and of great power: His understanding is infinite-Some stars are named in Scripture; Orion (Job 9:9; 38:31; Amos 5:3), A returns (Job 9:9; 38:32), Pleiades (Job 9:9; 38:31), and Ma zzaroth (Job 38:32)

7 official duties of resurrected saints (TWT)

1 To sing and be joyful before God (V 5; Rev. 5:8-10; 14:1-5; 15:2-4)

2 Praise and worship God (v 6; Rev. 5:8-14; 19:1-10)

3 Execute vengeance upon nations (v 7; Dan. 2:44-45; 7:18, 27; Zech. 14; Judel4-15;Rev.l;5;2:27; 5:10; 20:4-6)

4 Execute punishments vqxjn men (v 7; Isa. 1:26; 1 Cor. 6:1-2; Rev. 5:10; 11:15: 20:4-6; 22:4-5)

5 Bind the kings of the earth with chains (v 8; Isa. 24:21; 1 Cor. 6:2; Rev. 2:27; 12:5; 20:4-6)

6 Bind their nobles with fetten of iron (V 8; Rev. 2:27; 12:5; 20:4-6)

7 Execute judgment upon men (v 9; 1 Cor. 6:2: Rev. 2:27; 12:5; 20:4-6)

1 The Lord - perfect God (v 1)

2 My Shepherd - perfect Keeper fv 1)

3 Not want - perfect satisfaction (vl)

4 Maketh_me - perfect Director(v2)

5 Lie down - perfect rest (v 2)

6 Green pastures - perfect supply

K (V 2)

'^ 7 Leadeth me - perfect guidance (y2-T)

8 Still waters - perfect peace(v 2)

9 ResioretE^erfect restoration(V 3)

30 PERFECT THINGS OF PSALM 23:

C^^^SQ^^^

10 My soul - perfect self (v 3)

11 Paths of righteousness - perfect holiness (V 3; Heb. 12:14)

12 Name's sake -perfect object (v 3)

13 Though I walkthrough the valley of the shadow of death - perfect trust

(Tl)

14 Fear no evil - perfect protection (v4)

15 With me -perfect companionship (v4)

16 Thy rod - perfect defense (v 4)

17 Thy staff - perfect help (v 4)

18 Comfort me - perfect solace(v4)

19 Preparesi - perfect provision (v 5)

20 Table - perfect food (v 5) 5)

21 Before rae - perfect presence (v

22 In presence of enemies - perfect

safety (5)

23 Anointestrayhead withoil - perfect anointing (v o)

24 Cup runneth over - perfect joy (v 5)

25 Surely - perfect a5surance(v 6) 6)

26 Goodness -perfectbenevolence(v

27 Mercy -perfect com pas si on (v 6)

28 Follow all my days - perfect life (v6)

29 Dwell - perfect home (v 6)

30 In the house of the Lord forever -perfect destiny (v 6)

THE PROVERBS

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Words and Contrasting Sentences of Wisdom - Dark Sayings - Doctrines and Instructions of the Wise

J Heb.r: ic.lJi Jrom nijittial. torulefCen. 11; " V. 21.3). r«.ncrjUy, not i coll. : hui:;an rflvJom, but of

liviac ruicj fror: bcaven to govern ::;jirs whole conduct,civll,religious, jnJ buflncM life. SUshjl it uscJ of:

1 An allegory (fack. 17:2)

2 A Ji»courje(Sum. 23:7-8)

3 A uunt or thumpb tong(Iu. 14 4)

4 An argument (Job 2>. 1) i A byworJ(Jcr. 24:9)

6 A lamc«(Mic. 24)

7 A pnaverb (v I; I Ki. 432; 2 Chr. 7:20; P». 44:14; 69:11. Ja. 24:9)

8 A parable (E^ek. 20:49^

9 A typ€(Meb. *9)

10 A agure(Hcb. 1119) Tbe book is viuotcJ 8 timci in the N. T.: 1:16 in Kom. v 15: 3:11-12 In Heb. 12:5^; Rev. 3: IV. 3:34 in Jai. 4: 6; 1 Pet. 5:5. 11:31 in I Pet. 4 13; 25: 21-22 In Rom. 12:20; 26:11 in .. Pet. 2:22

SolomoD Is the flra sacreU writer wbose oame is at the head of his work. The pro verbs of Solomon is the entire dtle

(M; 10:1. 25:1. CP. 30:1. 31:1)

c Sec 15fo l3 putiwse of proverbs, p. 043 d ' ' . worJstor wisJofT i", p. 64c

e : -:>ir, to unjorstand; compre-

bei.w. chaacn; discipline f Meh. Nnah, rxKe d, 2, above e -.5. above

h ^1^^ • usness, justice (1:

Si ... J. o. lo; Job 0.3; Ps. 89:14; etc.) i Heb. mishpat. verdict; sentence:

decree. Trans, judgment 296 limes

(Ex. 21:31; 2^:■:^^^^l^c7) j Heb. n evshar , evciiNcSj. Trarn. equity

(1:3; 2:>; Ps. ^d: >. J9:4) and equal

(Ps. 17:2) k Prudence (Gen. 3:1; Ml. 10:16) 1 Mcb. pethaim. Inconaderatc; anwary;

artless, guQeless. and unsuspecting;

those who. through want of knowledge

and experience, act rashly and unwlse-

ly.Cp.v 22.32; 7-7: 8:5; 9:4, 16; 14:

15. 18; 1*25: 21:11; 22:J; 2712 m 5 exa:: pies proving wise rnen w ill heat:

1 The Eunuch (Acts 8:27. 39)

2 Seigius Paulus (Acts 137)

3 The Bereans(Act$ 17:11-12)

4 ApoUoj (Acts 18:24-28)

5 Jems Ctirist (Isa. 50:4-6) n The point of what is said

o The Mietoals abounded in riddles.

cnigrras, and parables p Sec P eligiou; rcvc revr..-, p. 643

H Mcb. reshuh, the firs' 'riociplc. Keli-gious reverence is • ^ not

the end of knowIc , ^:i is

tojiSIIyGo*: ■,.,ii ^U

r See J eh. ..Of _1". p. G42

« 5 examples of deyistng witdom:

1 Cain (Gen. 4:b-8)

2 Hophm and Phinenas(l Sam. 2:12, 3N3h..Wl sam. 25 25) 25)

4 1 (I Ki. 12:1))

5 a: . (Acts 1' I - -■)

t 5 exarnplq of hc;i : uoii:

1 The Hechabitc.;.... -.IW^TJ)

2 Sairuel(l Sa;:i. 1:28; 11:18: 3:19-i Jcsuscjhnst (l.k. 2:51) 21)

4 Paul (Acts 9; 26 19)

5 Timothy (2 Tim. 1:5: a:U; acu IC I)

u Chains of gold about the neck indicated rwUtical dignity (Gen, 41 4'2; Da*. 5 7. 16. 29). »o here obc': parents is the surest way of f- • ■ • ri (V e- 'J)

V .2, PS. I: I)

5)

')

(iKi, 13 8-9)

40

(Heb. 4:14-16)

•)

arc tori e: t^ • y Heb. sheol (sc / Heb. bor, a hoi to a grave. I:

contrast bctwc.

of the jtiul (w

alive) and bjx, tUw place ul ;.'ic bouy

CHAPTER 1

1 The introduction (1: 1-7).

1 Subject of the book

THE'proverbs uf*Sflro-mon the son of Da vul, king of Is ra-el:

2 Tenfold purpose of wisdom

2'"Tfl know ^ wisdon^ and'ja-Str uction ; ta perceive the words

of ti'i.iiTsfandin^ ; ,3 •• instruction of

wii.. .:..\...:.,,. and' judgment. and 'e quity ;

4 Ifi give *subti!tY to the'sim-ple. to the young man knowl edge and discretion.

S^A wise man will hear, and will incr ease le arning ; and a man of understanding shall attain unto wise counsel^ .

6 To understand a proverb, and the " interpretati on; the words of the wise, and "^heir dark sayings.

3 The beginning, not the end of all wisdom (1:29. 2:5; 8: 13; 9:10. 10:27; 14:26-27; 15:16. 33; 16:6; 19:23; 22:4;

231 7)

7 • The'tear of the Lord as JhS «t)eginninj of knowledge: "^ut ^iifojs Mespise wisdom and instruction

U Instruction and admonition to sons (1:8-7:27).

1 MY SON: obey your parents - reason (Eph. 6:1-3;

Col. 3:20)

•8 Mv son , ' hear the instruction of thy father, and forsake not the law of thy mother: ► 9 For they shall be an ornament of grace unto thy head, and'chains about thy neck.

2 MY SON: consent not to the enticement of sinners

• 10 * My son , ifsinners entice thee,"£pp=f n' 1V1..11 no^ ll'It t ;e with us,

let us la ood, let us

lurk privily for the innocent without cause:

12 Let us swallow them up alive as the^rave; and whole,as those that go down into the'pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

3 MY SON; (1) Walk not with sinners. Seven reasons

•15 Mi' son.'walk not thou in the way witTi tRem; refrain thy foot from their path:

16 £9x*thcir feet run to evil, and make haste to shed blood.

17'^Surely in vain the net is spread in the sKht of any bird.

18 And they lay wait for their ^wn blood; they lurk privily

for their own lives.

19 So are the ways of every one that is greedy of gain: which taketh away the life of the owners thereof.

(2) Call of wisdom: twenty*

sevenfold indictment of rebels, one command, twocon-ditional promises, ten refusals and ten judgments (Cp. 8:1-9:18)

20 "Wisdom* crieth without; she uttereth her voice in the streets;

21 She crieth in the chief place of'concourse, in the openings of the gates: in the city she uttereth her words, saying,

• 22'How long,*'ye^ sijnple ones. will ye love simplici ty? and the scorners delight in their scorning , and fools hate knowledge? 23 Tur n you at my reproof : behold, I will pour out my spirit unto you, I_will make

.nov.'n my words unto you.^'^

24 " Because I have called.

and ye refused; I have

stretched out mv hand, and

no man regarded;

irv_'u::ii-iii'. .>f

(V 1.)

Contrast the7recruitin vl0-l4. withihcT r

.'.■1 si ..il : I. t joi:; ;..,., ^ . . , . j . 3; 15

- — - IS that one cannot en-

Biare inosc whoK eyes are open

Continued, column 3 ^

25 But ye have set at nought all mv counsel , and would none of mj^ reproof :

26^ 1 als o will laugh at your calamity; L will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruc-

i tion cometh as a whirlwind; ' whcQ distress and anguish cometh upon you.

28 Then shall they call upon me. but fwill not answer: they shall seek me early, but they shall not find me:

29 For that they hated k nowl edge , and did not choose the fear of the Lord :

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall'they eat of the fruit of their own way, and be filled with their own devices.

32 'For the turning away of the suTiple shall slay them, and the pro sperity of fools shall destroy them.

33*But whoso hearkeneth unto me shall' dwell safely , and shall be quiet from fear of evil. <

CHAPTER 2

4 MY SON: (1) Eight commands

MX-SSflTif thou wilt receive > my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, H thou criest after knowledge*, and liftc-t up thy voice for i: .■;

4 If tho;i .IS silver, a :ic5t_f or her as for hid tf' . - .

(2) THEN: eight blessings

►5"Then Shalt thou understand the fear of the Lord, and iini the knowledge of God.

► 6 For the L "- -th wisdom: out of h. cometh knowledge and uii.if-rstanding.

► 7 He iayeth up sound wisdom for the righteous: /le j$ a buckler to them that walk uprightly.

► 8 He keepeth the paths of

—^^ cont. from column -

d I he word own used twice in this verse is not In the original and it is really r;iislcadlng, for it is not the robbers lurking to kill tljcnitelves, but to kill the Innocent (V 11. 18-1^

a Heb. chokroah. note d. 1 v 2 b 5 places wisdom preachet

1 In open places 3 In mabs(v21) (V 20) 4 In gates (V 21)

2 In Jireeti(v20) 5 Inclties(v21) c Heb. hamah, tobeingreat commoilor

or tumult; mob: uproar (v 21) d 1st prophecy inPr. (1:22-33. unfulflll-

ed except in pan). Next, 2:21. Ques-

tions 1-2. Next, &20 e TcEsses wisdom preaches to:

1 Simple ones (note 1, v 4)

2 Scorners (note c, 3, Ps. 1:1)

3 Pools (col. 4, p. 642)

Simple ones love simplicity (Heb. pethiy. slUy,deceptive, flattering, and enncmg ulk and conduct): scorners delight in scorning wisdor".- and foob despise koowledge fv 22) f Gfold message of wisdom:

1 Howlong will you simple ones lore deception and flanery(v 22)'

2 How long will you scorners continue to scom wisdom (v 22)"

3 How long will you fools hate knowledge (v 22)"

4 Turn >cu (Heb. sfauwb , be converted, note r, Ps. SHJ)

5 1 will pour out my spirit unio you

6 I will make known my wcrd to you fv 23)

g 12 reasons for being damned:

1 Refusal of wisdom's call (v 24)

2 Disregard of her inviutlon (v 24)

3 Setting at naught her counsel (y

4 Rejection of her reproof (v 25) 25)

5 Hatred of her knowledge f v 29)

6 Refusal of fear of the Lord (v 29)

7 Rejection of wisdom's counsel (v

8 Despising her reproof (v 30) 30)

9 Reaping fnrit of own way (v 31)

10 Being oUed with own schemes (v 31;

11 TurQingawayorbacksliding(v32)

12 Being satisfied wldi prosperity (V32)

Wisdom is here personified indica-ting that every man is endowed with natural faculties to know right from wrong and to make godly decisions (Jn. 1:9: Rom. 2:12-16). It is man's own God-given wisdom which wlU laugh and mock at the calamity he bilngs upon himself through folly and rejection of her pleading, Cp. Ps» 1 h lOfold end of the wicked:

1 His calamity laughed at (v 26)

2 His terror mocked (v 26^

3 Fear and desolation a reality(v 27)

4 Destruction like a whirlwind

5 Distress coming upon him (v 27)

6 Anguish seizing him (v 27)

7 Not being heard when praying to

God in punishment f v 28^ when It

will be too

8 Seeking God wh late to find Him (v 28)

9 Reapmg what has been sowed(V 31) 10 Bcingrequired to be satisfied with

own -^Lins fv 31) i 5_^ of '"*^4^g ^nd reap ing:

on. 4:."5-15) 2 laaciVsum. Il:4-6;Ps. 106:13-14) • auKl - '

■'-T

3 Saul(l Sam. 15: 1 Chr. 10:l3j

4 Haman (Esther 5:1-7:10)

5 lu ;is ('.it, 26:24: Acts 1:20-25)

'f des truction: v-'tTT^IS-25; Hos. 13:6-8)

2 Babylon (Isa. 47:7-9)

3 Moab(Jcr. 48:11-15)

4 Sodom (Ezck. 16:49: Gen. 19)

5 '\T, (r-/ek. 23:2-7)

k 2f. : til e righteo us (v 33):

~I U J^eUlirely

2 He shall be quiet from fear of evil 1 5 examples of dwelling safely:

1 Noali and faii.ily (Gen. C-8)

2 3 Hebrew chinren(Dan. 3)

3 !>anicl (Dan. 6)

4 Christ's sheep (Jn. 10:23-29)

5 I^vid(Ps. \13)

m 8 great ij^ of blessing (v 1-4) n 8 blc^ngs for those who obey (v 4-8) o 51: • ' . Jom-

' -}

s. ■■.I.J

(1 Ki. 3:12: 4:29)

4 i.irucl (1:17: 2:23>

b Stcp&cn(ACi$ 6:5. 10)

PROVERBS 2. 3

a 5 examples of pre serving sainu:

1 N'oat^ien. e-S) * "

2 Lot (Gen. 19)

3 Joseph (Gen. 37-41)

4 David (1 Sam. 18:8-26:25)

5 Peter (Acts 12)

b THEN - a second conclusion (v 9.Cp, first conclusion, v 3):

III and when you receive My words^v 1)

2 Hide (as a treasure) My commandments

3 InclJDe your eat to vrisdom (y 2)

4 Apply your heart to understanding

5 Ciy after knowledge fv 3) (v 2)

6 Lift up your voice tor understanding

7 Seek knowledge as for silver (v 4)

8 Search knowledge as for hid aeasure

9 WHEN wisdom enters heart(vlO) lo >VHEN knowledge is pleasant

10 rewards for doing the above:

1 Understanding the tear of God (V 5)

2 Finding the knowledge of God(v 5)

3 Receiving wisdom of God (v 6-7)

4 Receiving knowledge of God (v 6)

5 Receiving protection from God

6 Having security in God (v 8)

7 Having preservation in life (v 8)

8 Receiving true understanding in righteousness, judgment, equity, and every good patii ^v 9)

9 Receiving discretion that preserves

10 And understanding that keeps(vli)

c Heb. tsedeq (note h, 1:3) d Heb. mishpat (note i, 1:3) e Heb. meysJiar (note j, 1:3) f The secret of deliverance from:

1 The way of the evil man (v 12-15)

2 The strange woman (v 16-19)

3 Every evil way (v 20-22) . g To pluck or rescue from the evil man

7 sins of the evil man:

1 Speaks perverse things, civil or religious (v 12)

2 Leaves path of righteousness (v 13)

3 Walks in ways of darkness (v 13)

4 Rejoices to do evil (v 14)

5 DeUghts in s.ns of others (v 14)

6 Walks in crooked ways (v 15)

7 Walks in perverse paths (v 15)

h P«verse: 9 times (v 12, 14; 6: 14; 8:13; 10:31-32; 16:28. 30; 21:8)

i To pluck or rescue from the whore: 7 sins of the prostituted

1 Flaners with her lipsfv 16^

2 Forsakes parental guidance (v 17)

3 Forgets God's covenant - renounces true religion or marriage vows (v 17)

4 Shortens her Life (v 18)

5 Leads others to heU (v 18)

6 Destrojrs men utterly (v 19)

7 Leads to permanent ruin (v 19)

j Heb. zur , apostate of a foreign religion, of which prostitution w a s a pan to make convens. Such religions were always a snare to Israel (Num. 25)

k Heb. nakar, foreign woman. Not of Abraham's seed (Gen. 17:12)

1 Heb. Repfaaim. the giants who have no

resurrection (Isa. 26:14, note) m Any such person can easily be saved by God if she will follow the gospel program, which gives hope for all(ML,12: 3 -32; Heb, 7:25; 1 Jn. 1: 9)

n 2nd prophecy in Pr. f2:21-22 .unfulfilled). Next, 3:35. These blessings(v 20-22) are for doing the things of note b

o Hd). to vfat^ or guard (4:23, note)

P 3fold blessing to those who remember and keep the commandments (v 1-2):

1 Lengthot days (v 2,16; 4:10; 9:11)

2 Long Life (v 2; 1 Pet. 3:10-11)

3 Peace (v 2; Isa. 26:3)

q The law and commandments add ^ese

r Loving-kLndness or grace

s Like the phylacteries (6:21; 7:3)

t This is done by the Spirit of the living

God (2 Cor. 3:3) u The 3 acts of v 3 are the secrets of favor

with God and man V Heb, batah . to confide in, so as to be

secure and without fear. Rendered trust

107 times '

Blessings of urisdom

judgment, and' preserveth the way of his saints.

(3^ THEN: eight blessings i

► 9*Then shalt thou understand "righteousness, and "judgment, and'equity; yea, every good path.

10 •" When 'wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; ►11 Discretion shall preserve thee, understanding shall keep thee:

(4) TO DELIVER THEE

from the wicked man; his

seven sins

► 12 To ^deliver thee from the way of the evil man, from the man that speaketh *froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, and delight in the frowardness of the wicked;

15 Whose ways are crooked.

•6' In ail thy wavs acknowledge him, and he_shall *direct thy paths. <

I (4) Three commands: two blessings

•7 "" ^e not wise in thine own eyes :"fear the Lord, and'depart from evil. ► S It shall be /health to thy

navel, bones.

and 'marrow to thy

(5) Two commands:

blessings

two

•9'■Honour the Lord with thy substance, and with the first-fruits of all thine increase: ► 10 'So shall thy bams be filled with plenty, and thy presses shall burst out with new wine.

6 MY SON: (1) Two commands: one blessing (Job 5:1.1; Heb. 12:5-15)

•11 ' My son. ' despise not the chastening of the Lord ; neither

be weary of his correction

and they froward in their paths': ^ 12 For whom the Lord loveth

he correcteth; even as a father

(5) TO DELIVER THEE

from the harlot: her seven

sins (Cp. 5:3-6; 6:24-29; 7:

5-27; 9:13-18; 23:27)

►16 To 'deliver thee from the ; ^strange woman, even from*the stranger wMch fiattereth with her words;

17 Which forsaketb the guide of her youth, and forgetteth the covenant of her God.

18 For her house inclineth

the son in whom he delightetli.

(2) Seek true happiness (1: 7, refs.): its tenfold value

13 *^' HappY is the man that findetnVisdom, and the man that getteth"understanding.

14 For the "merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than

unto death, and her paths unto '^bies: and all the things thou ■ " ■ canst desire are not to be compared unto her.

16'Length of days is in her right hand: and in her left the'dead.

ly^ione that go unto her return again, neither take they hold of the paths of life.

(6) THAT: six blessings

20 That thou mayest walk in the way of good men, and keep the paths of the righteous. *21" For the upright shall dwell in the land, and the perfect slyill remain in it. •<

22 But the wick e d shall be cut off from the earth, and the transgressors shall be rooted out of it. •*

CHAPTER 3

5 MY SON: (1) Two commands; three blessings

hand riches and honour. 17 Her ways are ways

of

'*R

son, forget not my law;

but let thine heart'Tteep

my commandments:

► 2'Tor length of days, and long

I life, and peace, shall'they add

to thee.

(2) Three commands: blessings

two

•3 Letnot'mercy and truth forsake thee: ^ bind them about thy neck; ' write them upon the table of thine heart: ►4"So shalt thou find favour and good understanding in the sight of God and man.

(3) Three commands: one blessing

•5 *"v Trust in the LoRD'Vith all thine heart; and lean not unto thine own Understanding.

pleasantness, and all her paths are peace.

18 She is a"tree of life to them that lay hold upon her: and happy is every one that retain-eth her.

(3) Works of wisdom-knowledge

19'The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

7 MY SON: (1) Two commands: six blessings of security

•21 •" My son, let not 'them depart from thine eyes: keep sound wisdom and discretion:

► 22 So shall they be"life unto thy soul, and "grace to thy neck.

► 23' ^hen shalt thou walk in thy way safely, and thy foot shall not stumble.

► 24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

(2) Two commajids: two blessings

•25^ Be not afraid of sudden

w 7 examples of heart trust:

1 Abraham (Gen. 241-8)

2 Eleazar (Geo, 24:12-27)

3 Jephthah (Judg. 11:11)

4 David (1 Sam. 30:6-8)

5 Asa(2Chr. 14:9-15)

6 Hezeklah (2 Ki. 18:4-7; 19:14-37)

7 Nehemiah(1:4-11; 2:4-8) X Heb. bin ah (point 2, coL, 1, p. t>43)

manifesting itself in impiety, bsed 49 times (V22, 32; 3:35; 8:5; 10:1. 18,23: 12:23; 13:16.19-20; 14:7-8. 16. 04.33; 15:2,7,14, -O; 17:10, IJ, 16, 21, 24-25; 18:2,6-7; 19:1.10, 13, 29; -21:20; 23:9; 26:1, 3-12; 28:26: 29:11. 20)

3 Nabal, a vulgar churl (a low-bred, surly fellow). Used 3 times (17:7, 21; 30:22). Cp. Ps. 14:1; 53:1

a Begin, continue, and end every work, purpose, and plan with God. Self-sufficiency and self-confidence have been the ruin of mankind ever since the falL Man's an has been to live independently and without God in the world. True religion consists of full acknowledgement of God in all human affairs (v 5)

b Heb. pshaj, rightly divide. It is the same idea as ri^tly dividing the word of truth (2 Tim. 2:15)

c 4 illustrations of being self-wise:

1 Ahab(l Ki. 22:30-35)

2 Jeroboam (1 Ki. 12:26-33; 13:33)

3 Asafl Ki. 15:19)

4 Ben-had ad (1 Ki. 20:10-11)

Quoted in Rom. 11:25; 12:16 d Heb. yare, torevere(24:21; EccL 3:14;

5:7; 12rT3) e Shun, a void, abstain from (1 Th.5:22) f Just like the navel is the means by which the child receives life and nour-idiment from the mother while it is in the womb, so fearing God and departing from evil give life to a chid of God (V 7-8) g By marrow die bones being kept nwis-tened, nourished and not so brittle, are less likely to break h See tithing, p, 270 of N.T. i This expresses material prc^erity j Shrink not from. Quoted from Job 5:17 and in Heb. 12:5-6. Cp. Job 34:31-32; Ps. 94:12. See note k, Heb. 12:5-10 k 3 illustrations of chastening:

1 David (2 Sam. 15-16; 23:5)

2 Hezekiah (Isa. 39:5-8)

3 Israel (Dt. 11:2; 2 Chr. 6:24)

1 8 beatitudes in Proverbs (3:13; 8:32-34; 14:21; 16:20; 20:7; 28:14; 29:18) m Heb. chokmah (point 1, col, 1,p. 643) n See point 2, col. 1, p. 643 o Wisdom and understanding better than;

1 Silver (V 14) 3 Rubies (v 15)

2 Fine gold (v 14) 4 Other things(v 15) p Pearls, or precious stones in general q 6 blessings of wisdom.-knowledge:

1 Length of days (v 16)

2 Riches and honor (v 16)

3 Pleasantness (v 17)

4 Peace (v 17)

5 Tree of life (v 18)

6 Happiness (v 18)

r Cp.Gen.2:9; 3:22-24; Rev. 2:7; 22:2, 14. By obeying wisdom and knowledge one can live long and even enter into eternal life

s Here wisdom is taken for the infinite knowledge and skill of God whereby every thing in creation has been made and maintained. The composition and structure of the earth and the heavens and all material creations and their order and perpetual positions have not been changed. They continue essentially the same in all ages (v 19-20)

t Perhaps referstomercyandtruth(v 3), or to wisdom and understanding (v 13)

u 8 things that will bring life:

1 Law and commandments (v 1-2)

2 Mercy and truth (v 3-4)

3 Tmst in God (v 5)

4 Acknowledgemient of God (v 6)

5 Reverance for God (v 7-8)

6 Depanure from evil (v 7-8)

7 Wisdom - understanding(v 13-18)

8 Wisdom and discretion (v 21-24) V Another reference to ornaments around

the neck (v 22; 1:9, note u) w Here is another conclusion (2:5, 9; 3: 23). THEN - when aU the conditions of V1-22 shall have been met one wiUnot stumble. One can then live in confidence, security, ana safety; and sleep will be sweet (v 23-24) X 4 illustrations of not being aftaid: 1 Moses (Ex. 14:13-14) 2Rahab(Josh. 6:24-25)

3 EUsha (2 Ki. 6:16-17)

4 Ebed-melech(Jer. 39:15-18)

3 Heb. words trans, "fool" (1:7):

1 Evil, lax or careless habit of mind and body; to be perverse, silly, and a fooL Used 19cimes(v7; 7:22; 10:3,10, 14, 21; 11:29; 12:15-16; 14:3,9; 15:5; 16:22; 17:28; 20:3; 24:7; 27:3,22; 29:9)

2 Kesil. fat, and then dense or stupid.

,i

PROVERBS 3. 4. 5

Exhortation to wisdom

&43

a 4 exarrM« of v<th}K>VJinaaood:

\W ' ' •)

J ■!'. 2J:J-4)

3 Nib4l(i siiii. ^j;'. 0-11)

4 The -riert 30iLeviirfLk. 10-30-35)

* 'fnoi ».nhh olJinggtx>J

1 AT :^HrrnnTTTr^

2 The wiJow(l Kl. 17:9-16)

J I he SlooJ Samantjn(Ll<, 10:30-37)

b i exarrrles of pl'Jtang cviL

plotang cy

1 RcbcK-ia anJjacob(Gen, 27) J Joicph's brethren (Gen. 37:13-2

3 P-ini,!'. t-nt- ic fl.in.6)

J e ' ■ V'ut cause :

3)

. - - ■) 2 The Ammonlic$(2 Sam

i Ah'^n ►i.'21) 2 e ^ "VN-i n

2 Elliah(l Ki. 21:17-24) 20 thins* ■"^ iK,i- In jri 1 Thl/: -

10)

■NT ng noto-ipressors:

r i: ; ^-jg) '

r.cTd:

per-;U:20)

verse. __-.-• .

2 A prouJ look(6:16-17)

3 A lylngtongue(6:17; l2:22)

4 tfanJs that sheJ innocent blood (6 17)

5 A wlckeJ scheming hean (6:18)

6 Feet quick to sin (6:18)

7 A false *rttnesi that speaks lie$(6:19)

8 A sower of discord (6:19)

9 Wickedness (3:7)

10 A false balance (11:11

11 Sacrifice of the wicked(^15:8;21;27)

12 The way of the wicked (15:91

13 The thoughts of the wicked (15:26)

14 The proud of heart (16:5)

15 Justifying the wicked (17:15)

16 Condemning the just (17:15)

17 Divers weif^ts (20:10. 23) 13 Divers measures (20:10)

19 Refudng to hear the la w (28:9)

20 Prayer of the rebel (23; 9)

f Secret counsel is for the richtcous

g 3 ex an:ple. of curse on wickeJ:

i BaasKa (1 H. 15:1-15)

2 Jebolaklm (Jer, 22:13-19)

3 Coniah (Jechoniah.Jer. 22:24-28) h 3 exa;:.ples of blessing on the just :

1 Abraham (Heb.11:12)

2 Jacob (Gen. 30:27)

3 Joseph (Gen. 39:2. 21)

1 Quoted ID las. 4:6: 1 Pet. 5:5 j 5rJ prophcc y in Pr. (3:35. unfulfilled^. Next, 4:19. Fools pile up disgrace is the meaning of the last part of v 35 k

Meb. keril . note r. 2. 1:7 1 In resurrection: have eternal life

lifold purpose of proverbs (1:2):

1 To know wisdom (v 2)

2 Toknow instruction (v 2)

3 To perceive understanding (v 2: point 2. below) (v 3)

4 To receive instruction in wisdom

5 To receive instruction in juoice (V 3)

6 To receive instruction in judg-:nent(v 3; note i, 1:3) (v 3; nolo j. 1:3)

7 To receive Instruction in cguiiv

8 lo give saniility lo simple (• 4)

9 To give you:ig men knowledge (v 4)

10 Togive]roungmendlKrction(v4)

11 To attract the wise man (v 5>

12 To increase learning (v 5) (v S)

13 To help attain to wise counsels

14 To make known the words of the wise in proverbial form (w C)

15 To express dark sayings (v 6)

6 Meb. words trans, "wisdom" (1-2)

1 Chokmah. 39 times in singular (v 2- t.7; etc.)and 3 times In the plural (1:20; 9:1; J4 7)

Min.ih, Ji

LUi

.U 1-

7-4

ci u;i2cr-8 It: y

S, 1^. IC. 10. .; . '

(Leb, hean. Tr ^ . :n 4 times

(1 TT. 11: Ij. 15:. 1. 13.3)

• ' f- '^1 shrewdness. "> mt. wi»Jorn (5 .")); .u" FlIlty{ l: ;);ai)d :• . ' T~)

'■> ^.iT jl.priiJcncc.R' . ,.

L 'ekc l, lidRhi. Tr:ins. wisdom (12: a; 2T1)^.' (}TTrR:16

22); and '11)

Religious reverence (17)

frar, r. the desolation

ol the u \ hen it cometh.

►26 For the Lord shall be thy confidence, and shall keep thy foot from beinR taken.

(3) Six commands: blessings

four

•27 •'Withhold, nol good from

them to whom it is due. when it

is in the power of thine hand to

do It.

•28 Say noj unto thy neighbour.

Go, and come again, and to

morrow I will give; when thou

hast it by thee.

•29*Devise not evil against thy

neighbour, seeing he dwelleth

securely by thee.

•30 "g.trive not with a man

without cause, if he have done

thee no harm.

• 31 '^Enyy thou not the oppressor, and choose none of his

ways.

»32 For the ftoward is'abomi-I nation to the Lord: but'his

secret is with the righteous. I ^33 • The*curse of the Lord is I in the house of the wicked: but I he *blesseth the habitation of ! the just. >34 Surely he 'scorneth the

scomers: but he giveth grace ^22'For they are life unto those

blessings

• 13 Take fast hold of instruction: lelAfz_nai go: keefl her: for she is th>-^life.

•14 • ►Enter nil into the path of the wicked, and nfi not in the way of evil men.

• 15 Avoid Jt, pass not bv it. turn froin it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 F_of they eat the bread of wickedness, and drink the wine of violence.

♦IS'BuP'the'path of the just i: as the shining light, that shineth more and more unio the perfect day.'*

19T^ "f the wicked rsas

darkh ev know not at

what tnev stumble.

10 MY SON; (1) Four commands: four blessings

• 20 • My son, attend la my words; mcline thine ear unto my sayings.

• 21 Let them not depart from thine eyes; keep them in the midst of thine heart.

unto the lowly. *35'The wise shal] inherit glory: but shame shall be the promotion of*fools. ■*

CHAPTER 4

8 YE CHILDREN: fourteen commands: fourteen blessings

that find them, and'Tiealth to all their flesh.

S'

EAR, ye children, the instruction of a father, and attend to know understanding. •2 Eor 1 give you good doctrine, forsake ye not my law.'* 3

Fpx I was my father's son, tender and only beloved in the sight of my mother. •4 He taught me also, and said unto me. Let thine heart retain my words: keep my commandments, and'live.'* •5 Get w^isdom, get understanding: forget it n ot; neither decline from the words of my mouth.

•6 Forsake her not, and she shall preserve thee: love her. and she shall keep thee.'*

• 7 Wisdom js the principal thing; therefore get wisdom : and with all thy gettmg get understanding.

•8 pxalt her, and she shall promote thee: ^he shall bring thee to honour, when thou dost embrace her. *

►9 She shalj give to thine head an ornamenl of grace: a crown of glory shall she deliver tothee.

9 MY SON: (1) Two commands: five blessings

• 10 Hear, O my son, and receive my savings; and the years of thy life shall be many.*

11 I hav^ taught thee in the way of wisdom; I U«viS led thee in right paths.

»12 When thou goest. thy steps shall not be :>traitened; and when thou runnest, thou shalt not stumble.

(2) Nine commands: nine

• 23 * 'Keep thy heart with all diligence; lor out of it are the issues of life.

•24 Put away from thee a'freward mouth, and perverse lips put far from thee.

25 Let thine *eyes look right on, and let thine eyelids look straight before thee.

26 'Ponder the path of thy feet, and Ifil all thy ways be estab-Hshed.

27 Turn not to the right hand nor to the left :^emove thy foot from evil.

lie-. •.---'•. -f-.i- vcrencc: 14 til ' 5: S: 13; 9:

10. 1 I . I.] t ..u-.,,, 1 I 10, 3't; 16:6; 19:23; 22:4; 23 17). In v 2-6 Solomon showsthi" 'Ifig according tot; -in V 7-3:i

he shows to thcti'

tnc j.i'ii.-i.-r '_'i icting comnry

(Z) Ten commands: blessings

ten

CHAPTER 5

11 MY SON: (1) Two commands: two blessings

ifUTX son, attend unto my wis-JjJL dom, and bpw^thlne ear to my understanding:

2 That thou mayest regard discretion, and that thy lips may keep knowledge.

(2) Eight characteristics of an harlot (Cp. 2:16, refs.)

3 ' For the lips of a"strange woman drop as an honeycomb, and her mouth i^ smoother than oil:

4 But her end is bitter as wormwood, sharp as a two-edged sword.

5 Her feet go down to"death: tier sttp4 take hold on'hcll.

6 Lest thou shouldest'ponder the path of life, her ways are moveable, that thou canst not know them.

12 YE CHILDREN: (l)I-our commands: ten evil effects of a life given to harlota

• 7 Hear me now therefore, O ye children, and depart not

separation of the loul ftow the body

0»u 2 2C; M Hob. shool, the place of the soul, not

of the boJy (see Hell , p. 020) r To prevent you fioir reflecting on youi

present conduct and its end. for she

const.iiitlyiK. ' "1 .: • cats to

ttap y>'U. V' ve of all

her ':ii ks and wi.l. i^\ d)

a Eternal Ufe. Cp. 1 Cof. 1:30

b 3 examples of avoiding wlckeo patns:

1 RccLibitcs (Jer. 35)

2 Joseph (Geo, 39:7-23)

3 Jesus (Heb. 4:14-16)

3 exar-.^ples of entering wicked paths:

1 Lot(',cn. r:i:-l3)

2 Solomon (1 Ki. 11:1-8)

3 jeboshaphat (2 Chr. 18; I; 21;C)

c 4thprophecyinPr. (4:18.beingfulfill-ed). ';e)ct,.i22. The paths of ttie jusi and unjust are here contrasted d In V 14-17, 19 we have the gloomy, dark, and violent path of the unjust. In vl8 wc have the bright and luminous path of the just. V 18 Is proof that at death the righteous one does not go into a dormant, unconscious state until the resurrection, but his path gets brighter and bdgbter until he emerges into the full blaze of endless tilory(CoL 3:4). Even the '»dcked continue inconscious-ness after death (Lk. 16 19-31; isa. 14:9: HeJL p. 620-02-2)

e 5 examples of incr easing; light to men:

1 Jacob (Gen. 5S:M-52; 45:16. 13)

2 Nathaniel (Jn. 1:4€-51)

3 Eunuch (Acts 8:27-39)

4 Cornelius (Acts 10)

5 All Christians (Acts 26:18)

f 5 examples: darknessin way of wicked:

ayo

[It

1 Korah('.um. 16:10

2 Ahab (1 Ki. 16:31)

3 Babylon (Isa. 47:11)

4 Jews per. 5:19, 25; 44:15-23)

5 Gentile world (Rom. 1:21-32)

g 4 secrets of health and eternal life:

1 Anend to niy words (v 20) 20)

2 Incline your ears to my sa>ings(v

3 Constantly look into God's Word (Ps. 1:2-3; Jas. 1:21-27; 2 Tim. 3:16)

4 Keep the .v'ord in the heart (v 21; Rom. 1:16; 10:17)

These secrets are life and health to ALL who find and obey them (v 22; Rom. 1:16; Ps. 91; 107:20; Jn. 15:7) h See fleb. marpe, health . p.66C

i Above all keeping, guard the heart from going astray, for out of it are the issues of life. The reference is not only to the arteries which carry the blood to all parts of the body, but also to the evil and good deeds that conie from the heart or center of man (Mk. 7:1'9-21). When one keeps the heart from evil It is an easy matter to obey the other commands of this passage (v 23-27)

j A froward or perverse mouth is referred to in a 3fold way:

1 Froward spealdng (2:121

2 Froward mouth (4:24; G 12)

3 Perverse lips (4:24)

This covers the whole of the speaking

faculties and their sinful exercise.

Every idle word will be judged (Mt.

12:36-37) k Merc wc nave commands for the eyes

and eyelids. They must be kept from

in(l Jn. 2:15-17) 1 7 examples of pondering right path:

1 Abraham (Gen, 24 f-:»)

2 Ele.i.jr (Gen. 24:5)

3 Joshua (josh. 24:15)

4 Ruth (1:10-18)

5 DaviJ(rs. 39 1)

6 The good wife (Pr. 31:27)

7 Daniel (1:8; 63-4)

m rhc feet .ue another part of the body that must be kept from sin (v 26-27)
0 ' ■ - - ' ■-",;:

IK IV 23)

2 Puia-jyL'ic irvi•-.',[, _0Jii. (v 24)

3 Put away perverse lips (v 24)

4 I ook siraitfht with iT ' 25)

5 Looksaaight witilth _, ■-^^

6 I.Hide tect in righteoi^.^i. ^v 26-27)

n llcb. .!i, used in a good sense

of juii,^ . adiii-telio;. ('?:. i;4; 2:

11; 3:21; J;-'), i rani. the

heart (Jer. 30:24) and « .tcs

(Job 21:27; PS. 10:2: 37:7; Pr. 12:2; 14:17; Jcr. 51 11)

o T wo words are used of >: r a . ££ and ^tri:iccT! :iL_' /iir, i:i i.'^ost.itt'
liraeUtc V. " TOUS ilT-

;_.; ._ .: .. , the other

nakar , a purely foreign woman ot a dmiliar character (notes l-k. 2:16) p llcb. mavcth, death to the body, or the

PROVERBS 5, 6. 7

Exhortation to wisdom

a 15 reasons to be removed ftom a whore:

1 She is an apostate (v 3)

2 She is deceptive (v 3)

3 She is a flatterer (v 3)

4 Her end is like wormwood (v 4)

5 Her end is destructive (v 4)

6 Her feet go down to death (v 5)

7 Her steps lay hold of hell (v 5)

8 Her ways are unpredictable (v 6)

9 She will ruin your reputation (v 9)

10 She will cause years of trouble (v9)

11 She will bring material ruin (v 10)

12 She will ruin your health (v 11)

13 She will bring remorse (v 12-13)

14 She will reduce to wickedness (Vl4)

15 She will cause eternal ruin (v 23) See other reasons 2:16, notes

b Thy years end in sufferings

c Heb. nakar, a non-Israelite prostitute foridolgods(notesj-k,2:16).Suchwill be filled with your wealth and with what you have labored for (v 10)

d You will be brought down in remorse and bodily suffering by her (v 11). In this remorse you will become awakened to the sense of your foolishness (v 12-13)

e Heb. naham, the most excessive kind of mourning beca use of sufferings of body

f Heb. shear , the remains of anything. Here it applies to what is left of the diseased body of a man brought down to death by a life of debauchery

g Literally, I soon became an evil man

h The truth expressed here is that one must be satisfied with his own companion and his children must be the offspring of a legitimate union - not bastards (v 15-18)

i Let your own wife be blessed; and be satisfied with her at all times (v 19)

j Question 3. Next, 6:9

k The ways of man are before God and He records every word and deed. By what means a record of deeds is made is not known, but every idle word and every cup of cold water given or refused will be brought up before man In the day of judgment (Ml. 10:42; 12:37-38) 10 examples of man'sways before God:

1 Cain (Gen. 4:5-6)

2 Babel's builders (Gen. 11:1-11)

3 Sodom andGomorrah (Gen. 18:21) 4Uzzah(2 Sam.6:6-7; IChr. 13:10)

5 David (2 Sam. 12)

6 Baasha (1 Ki. 15:29)

7 Ahab(l Ki. 21:19)

8 Belshazzar (Dan. 5:22-28)

9 N'athanael (Jn. 1:48)

10 The 7 churches (Rev. 2:2, 9, 13,

19; 3:1, 8, 15) 1 5th prophecy in Pr. (5:22-23, being

fulfilled in the end of the wicked).

Next. 10:30 m Sins shall trap the wicked and hold him

in cords that only God can break n 4 examples of men held by sin:

1 Saul (1 Sam. 18:8-9; 28:5-20)

2 Ahilhophel (2 Sam. 17:23)

3 Judas (Jn. 12:6; Mt. 26:47-49)

4 Paul (Rom. 7:7-25)

o Being surety or pledging to stand good for anyone tends to relieve Mm of the responsibility he iwuld feel and seldom leaves a co-signer as much respected by the one he helps as before 5 facts of suretysMp:

1 Command against suretyship (Pr. 22:26)

2 Command to get out of suretyship as quickly as possible (Pr. 6:1-5)

3 Suretyship is a sign of lack of un-dersunding (Pr, 17:18)

4 Suffering and disappointment are what is promised in suretyship (Pr. 11:15)

5 To refiain from suretyship is the only safe way (Pr. 11:15)

p Shaking hands when the mouth made apromise was considered the ratification of the contract or promise and thus a man became ensnared with the words of his mouth (V 1-2). Cp. Job 17:3

q Dothis-continue to press the one you are surety for, to pay his debt or you wiU be left to pay it. If you are ensnared and obligated make every effort, as the antelope taken in a net or

from the words of my mouth.

• 8 "Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others,"and thy years imto the cruel:

10 Lest strangers be filled with thy wealth; and thy labours be in the house of "^a stranger;

11 "And thou'moum at the last, when thy flesh and thy 'body are consumed,

12 And say. How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14*1 was almost in all evil in the midst of the congregation and assembly.

(2) Ten commands and blessings of a moral life

•15 V'Brink waters out of thine own cistern, and nmning waters out of thine own well.

• 16 Let thy foimtains be dispersed abroad, and rivers of waters in the streets.

•17 Let them be only thine own and not strangers' with thee.

•18' Let thy fountain be blessed: and rejoice with the wife of thy youth.

• 19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

13 MY SON: be not ravished with a harlot: six reasons (Cp. V 3-14; 2:16-22)

20 'And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For theicways of man are before the eyes of the Lord, and he pondereth all his goings.

• 22 •"'His own'"iniquities shall take the wicked himself, and he shall be"holden with the cords of his sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

CHAPTER 6

14 MY SON: if you are snared

TI/TYson, if thou be"surety for J-'li thy friend, if thou'Tiast stricken thy hand with a stranger, 2 Th ou a rt snared with the words of thy mouth, thou art taken with the words of thy mouth.

15 MY SON: (1) Do this to deliver yourself: four commands

•3"Do t his now, mv son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

• 4 Gi ve not sleep to thine eyes, j nor slumber to thine eyelids. [•5 DeUver thyself as a roe from

the hand of the hunter, and as a bird from the hand of the fowler.

(2) The ant ajid the sluggard: three commands

•6 • Go to the"ant, thou sluggard; consider her ways, and be wise :

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, and gathereth her food in the harvest.

9 " How long wilt thou sleep, O ■^Sluggard? when wilt thou arise out of thy sleep?

10 dYet a. little sleep, a little slumber, a little folding of the hands to sleep:

11" So shall thy'poverty come *as one that travelleth, and thy want^s an armed man.

(3) Seven sins of the wicked:

his end (Cp. v 16-19; 2:

12-15)

12 *" A'naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

15'Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

(4) Seven things God hates (Cp. v 12-15; 2:12-15)

16 "^ These six things doth the Lord hate : yea, seven are^an

lying shed

abomination unto htm:

17 A proud look, a tongue, and hands that innocent blood,

18 An heart that deviseth ^wicked imaginations, feet that

be swift in running to mischief,

19 A false witness that speaketh Ues, and he that soweth discord among brethren.

16 MY SON: (1) Four commands: six blessings (Cp. 1:8, refs.)

•20 *' My son, ' keep thy father's commandment, and forsake not the law of thy mother: •21 ^ind them continually upon thine heart, and tie them about thy neck.

»'22 When thou goest,"it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

23 "For the conmiandment is a lamp; and the law is hght ; and reproofs of instruction are"the way o f life :

(2) TO DELIVER THEE from the harlot: two commands; six characteristics of a harlot (Cp. 2:1 6, refs,)

► 24«To keep thee from the evil woman, from the flattery of the tongue of a'strange woman. •25 Lust not after her beauty in thine heart; neither let her take thee with her'eyelids.

26 For by means of a whorish woman a man is brought to a

a bird in a snare, to free yourself from captivity (v 3-5)

— ^^- Cont. from column 3

the eyelids. There was a method of treating the eyes v%ith a preparation of antimony, so that they appeared with indescribable lustre, charming men like the black snake does a bird which it draws to itself to devour

6 Death by sin with her (v 26)

7 Sin with her (v 27-29^

Heb. nakar (notes j-k, 2:16). Solomon had suffered sorely by sinning with foreign women, so could give warnings from experience (1 Ki. 11:1-13) Modem rouge or lipstick was unknown in the East, but the style was to paint

^ Continued, column 2

a The ant is a remarkable creature-an

emblem of industry among Orientals

15 ways of ants (6:6-8; 30:25):

1 Most laborious insects in existence

2 Most highly industrialized

3Collect food in proper seasons 4Fondly attached to the young

5 Have keen foresight for others

6 Work quietly without show

7 Work unweariedly until work i s done

8 Work together in astonishing systems of organization to the best good of the whole communiiy

9 Are ingenious carpenters and masons, biolding their own system of homes and underground tunnels

10 Keep their homes scripulously clean

11 No one amongthem exists without a definite job in life to help meet the needs of the community

12 Fight to death to protect their own homes and young from enemies

13 Thsir social life compares with that of human beings in many respects

14 They are intelligent and wise fv 6)

15 Theycatiyouilife's workwimout being forced to do so by a guide, overseer, or ruler (v 7)

b Questions 4-5. Next, v 27

c Heb. aisel, slothful; sluggard. See 18

facts about the slothful and sluggards

(note a, 19:24) d This is the feeUng and practice of a

sluggard as well as his language e This is the result of slothfulness f 6 Heb. words translated "poor; poverty":

1 Rush, in want of necessities ot lite (6:11710:4.15; 13:7.8,18,23; 14:20; 17:5; 18:23; 19:1,7,22; 22:2,7; 24:34; 28:3, 6, 19. 27; 29:13; 30:8; 31:7)

2 Dal , impoverished; reduced to poverty (10:15; 14:31; 19:4,17; 22:9, 16, 22; 28:3, 8, 11, 15; 29:7, 14)

3 Heser, tobein want (11:24; 21:17; 28:22)

4 Aniy , wretched (14:21)

5 Ebyon , destitute; helpless (14:31)

6 Yarash, dispossessed(20:13; 23:21) g Slow as the steps of a traveler, or as

sure as a traveler wlU soon spend his money and be in need

h Poverty will come with irresistible fury and you wiU not be prepared to cope with it. The Vulgate, Septiiagint, and Arabic add the following verse. "But if thou wilt be diligent, thy harvest diaU be as a fountain; and poverty shall flee far away from thee"

i Heb. adam beliyaal , one good for nothing. oFlnaTrworthless; a manof Belial His 7 sins (v 12-15):

1 FrowarT(perverse) speech (Cp, 17)

2 Winketh with his eyes (Cp,vl7)

3 Speaketh with his feel (Cp,v 18)

4 Teacheth with his fingers(Cp.vl7) These last three refer to sign language

used to convey evil intentions and an-ful practices of partners in sin

5 Frowardness (dec eilfulness) of heart (Cp, v 18)

6 Continual plots, schemes, and plans of sin (Cp. v 18)

7 Soweth discord in families,church-es, communines, or nations(Cp,v 19)

j Judgment will suddenly overtake the one who commits the 7 sins of v 12-14 and the 7 sins of v 16-19

k See abominable things of note e, 3:32

1 Cp. father and rnothey7 1:8; Dt, 6:6-8

m 3 places to bind truth:

1 Upon the heart (v 21)

2 Around the neck (3:3; 6:21)

3 Upon the fingers (7:3)

n Here truth is personified and represented as a guide, guardian, teacher, and companion (v 22-23)

o 3 things truth is:

1 A lamp (V 23; Ps. 119:105)

2 A Ught(v 23; Ps. 119:105. 130)

3 Reproofs of instruction (v 23; 2 Tim. 3:16-17; Heb. 4:12)

p The way of eternal life (Jn. 6:63. 68) q 7 things to be kept from:

1 The evil woman (v 24)

2 Her flanery (v 24)

3 Lust after her beauty (v 25)

4 Captivity by hereyelidsfv 25)

5 Poveny through her (v 26)

1 Here it ie«mi thai a mn isbrougtn to poverty by t «.h<.^nsh "lt^jh, but in the sepiiuglm, Vulgate, syriac. and Arabic veniooslt tea Js,"For the price of a whore is ab<'Ut one loaf." There were » many whtTc; ir. the laoJ.thai they hired then iclves oix for a bare living

b jue«loM 6-7. Next, b 1

c Jufl as a man cannot take fire into his boK>tr or walk on hot coals without being burned, so he that seduces his ndubbor's wife shall not go unpunished (V J7-29)

d Heb. buw;:. to diBcspcci; uaetly despise; count it a light natter. The idea is, " Me:i will not think it a tnfle for a thief that he ^oulJ steal to satisfy his soul when he IS hungry.' If he be found he iuU restore sevenfold, even to being soldinto sLivery(v J0-31:Ex. 22:1-■t;Lev. 25:J9). The la- does not clear a thief regardless of how desperately in need be is

e Solomon again conges back to his oft repeated warning against adultery and giving; one's self to a whore or a strange won)an{2; 16-19; 5:3-6.8-

11,15-23; 6: 24-29,32-35; 7:5-23,25-27; 9:13-lS)

f 6 evil effects of Juultery:

1 Spiritual Jeath(v '.;.F.om.3:12-13)

2 Phyacal death (v 32; Lev. 20:10: EX. 22:22)

3 Eternal Jeath(v 32: 1 Cor. 6:9-10; Gal. 5:19-21; Rev. 21:8; 22:15)

4 A wound and dishonor. A .Tong the Romans one caught in the act nas delivered to the injured husband to be punished with infancy, disgrace, and even death if he billed (v 33-35)

5 Lasting reproach (v 33)

6 Blinding rage of the husband (v 34-35)

g See 8 commands to sons , p. 666

h The purpose of obeying the 8 com-mandsof vl-4lsto keep o:ie from the strange woman and fror^ the stranger who eodces to an (v 5)

i Heb. zur (notes j-k, 2:16)

J Stakes srrooth speech. Note her snooth speech in v 13-21

k The lattice work to the window arranged for circulation of air (Judg. 5: 28). They had no glass windows in the Ean

iTian. 1 saw:

e young man

1 j facts: a foobsn yo ung

1 Among the sir: pie,ta (v 7; note 1, 14)

2 He was void of understanding. He did not have wlsoorr, to Jiscernthe evil intended by the wbore, nor did behave the character and courage to resist hei Qaneriesfv 7)

3 He walited along the street near her corr>er where she waited for victims (v8)

4 He went the way to her house (which was n<x necessarily on the comer - v 8, 12)

5 In thenighi hepasKd by where she waited on the comer (v 9)

6 He was iT'et by the harlot (v IXl)

7 He was persuaded by her to spend th: night with her (v 11-21)

8 Me went to his doom as in , .»,-, rhe slaughter, as a fool to his . it, and as a bird to the snare (. .. --)

m This does not wythir her house was on the corner ,• : ct the young

man.itonly -it she was in the

tut)H.'f«.u; rncr for her

vicii: s (V 1 . t mean that

die tu J J house uii every comer where

die

:t'-i for r-cn

A

II!

tl-J.

>e ■ as

ui iuoah'i, they seemed to be known by ihcir Jture o iieb. na at, hidden, same word as in Isa. 48:6. See Gen. 3:1

Viece of bread: and the adulteress will hunt for the precious Ufe.

(3) Evil effects of adultery

(Cp. V il)

27*£Aa a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29'SfiJlfi that (?oeth in to his neighbour's wife; who syever toucheth her shall nut be innocent.

(4) Command concerning a

thief

•30 Men do n ocMespise a thief, if he steal to satisfy his soul when he is hunsr.; 31 But i/ he be found, he shall restore sevenfold; he shall give all the substance of his house.

(5) Evil effects of adultery

(V 27)

32'Bvt whoso committeth adulterj- with a woman lacketh understanding: 'he that doeth it destroyeth his own souL

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

35 He will not reeard any ransom; neither will he rest content, though thou givest many gifts.

CHAPTER 7

17 MY SON: (1) Eight commands

•I^Y son,*keej my words, and XtX lay u£ my commandments with thee.

•2 Keep my commandments, and live; and my law as the apple of thine eye.
•3 Bind them upon thy fingers, write thern upon the table of thine heart.

•4 Saj unto wisdom. Thou art my sister; and call understanding thy kinswoman:

(2) REASON: to deliver thee

from the harlot: fortyfold

description of her traffic

(Cp. 2:16. refs.)

►5*That they may keep thee from the'strange woman, from the stranger which 'flattereth with her words.

8 * For at the window of my house I looked through *my casement.

7'And beheld among the simple ones, I discerned among the youths, a young man void of understanding.

8 Passing through the street nearer corner; and he went the way to her house.

9 In the twilight, in the evening, in the black and dark night:

10 And. behold, there met him a woman tri7/i*the attire of an harlot, and "subtil of heart.

11 (She IS loud and stubborn; her feet abide not in her house:

12 Now IS she without, now in the streets, and lieth in wait at e\ery comer.)

13 So'she caught him.*and kissed him. arid with an'impu-dent face said unto him.

14^/ have peace oflPerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my^ed with coverings of tapestry, with carved works, with fine linen of £'gCpt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us 'take our fill of love until the morning: let us solace ourselves with loves.

19 For the goodinan is not at home, he is gone a long journey:

20 He hath taken a bag of money with him, and will come home at the day appointed.

21'With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway. *as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it IS for his life.

18 YE CHILDREN: four commands: evil effects of adultery

•24 • 'Hearken unto me now

therefore. O ye children, and

attend to the words of my

mouth.

•25 Let not thine heart decline

to her ways, go not astray in her

paths.

26 For she hath cast down many wounded: yea, 'many strong men have been slain by her.

27 Her house is the way to 'hell, going down to the chambers of death.

CHAPTER 8

III Discourse on wisdom (8: 1 -9:18) I Her universal call Cp. V 32. 1:20-32

DOTH no/Visdom cry? and understanding put forth her voice?

2 She standeth in the"top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

2 Two commands: four classes called

4 Unto youj O men, I call; and my voice is to the'sons of man.

5 O ye 'simple. understSBj) wisdom: and yc fools, be ye of an understanding*heart.

3 Her eightfold character

! I

•6 Heau fot I will speak of ex-c ellent things; and the opening ni Heb. f ■_ iXJint 1, col. 1, r>. o43)

n Note V •> wi«(!o"i . r!c\: ' iih

places... rost-: -roads,

and at ilic Joor-., , n are,

there she irics and .»ams of wrong w a ys (V J - j) o The call It to a 11 the sons of Adam - to

the simple, fo rhe fools (■<:4--S) .' ^tc note 1, : '■ ■-:■ note «.

24-27) 4 arc.it

J i^i

.u. f>n

i-

■■ women:

-) •,ch. 13:26)

3 SoKu,-on(l Ki. 11

4 II. -- (\M. 14) k I! otcsJ's.>lG;Lk. 16:19-31) 1 Q- -J.Nexi,14:2J.ln ch».8-9

wisdom IS pcnonil:ed,as noted in itie headings

I 10 poitfts about harlots:

1 Tbclr attire or r:. .irks that advertiie them for hue (v 10: Gen. 38)

2 Their subtllty of heart (v 10)

3 Their boisterous and loud disposition fv 11)

4 Taelr gad about disposition (▼ 11-12)

5 Their stubbomneu and petsisieix:e in pursuing innocent victiins (v 11). They have no respect for the good of men, married or unmarried, innocent or guilty of immoral ciii: es. They gloat over caudng young men to fall into In and husbands to go astray

6 They are bold, unashamed, impudent and unlawfully familiar (v 13)

7 They are flanerers (v 5, 14-21)

8 They are deceitful of heart (v 13-

9 They are liars (v 14-21) 21) 10 They are tempters and seducers (v 13-21)

b She laid bold of him, and kissed him,

to make known to him her intentions

(v 12-13^ c She made her face look as friendly,

contident, and sincere as she could

(vl3)

d 7 appeals of the harlot:

11 have peace-offerings with me (v 14). when the blood of the offerings was shed, and the fat burned, the breast and iioulder were the priest's portion; but the rest of the carcass belonged to the sacrificer, who might carry it home and make a feast forfriends(Lev. 3:1-17; 7:31-34). This shows how much worship was carried on in connection with idolatry and harlotry. The gods of many pagan nations were worshipped in the brothels and fragmentsof the offerings were divided among the prostitutes consecrated to these false gods. Every heathen temple, high place of sacrifice, and place of worship had its consecrated prostitutes to attract men to such worship

2 This day I have payed my vows (v 14). She seemed to inanuaie that ^e had made a vow for the health and safety of the young man; that die had madeherpeace withGod: that she had come forth especially to meet him; that by partaking with her in her worship no sin would be oomniitted; and

that she was forced to avail herself of the night time and the absence of her husband to complete her vows and worship

3 1 have come forth to meet you and to seek you above all others(v 15). But, if this young man had not coire along another would have been the same to her

4 Thegoodman of the house Is 9>ne (v 19). Thus she made one think she was n]arrieJ and only fulfilling religious vows and worship

5 My husband is gone on a long journey, so there is no danger of his return ivlJ)

6 He hasukcn a bag of rrwney with him (v 20J

7 He will return at the day appointed, so we can be together safely (v 20)

e Heb. ara, couch or sofa, the place to recline at ii eals, and not mishcabi , a bed to sleep on, as in v 17. Thus she usedevery means to incite the passions and appetites of ttic yv^ung man, including worslup, food, and the prospect of sex urge fully satisfied (v 14-21)

f Come in! let us tiot with loves (v 18), See Rom. l ; i >: l Pet. i ^~^. : Pct. 2:13-14

g With her nutn uir speech and lascivious talk, she constrained Wi:' to yield a' 'us scruples (v 21)

h ;■ . I his foUy (\ 22-23):

i .\i an c.\ going to slaughter 2 As a fool to the stocks .3 As a bird to llie snare All picture his stupidity and folly

i A»;ain Solomon appeals to the simple and inexperienced to follow his advice; again he warns against the harlot and the end of those wtio sin .•ith hcr(v

PROVERBS 8. 9

a Wisdom personified. 20 personal acts: lCries(8:l-3) 11 Advises(8:15)

2Stands(8:2) 12Loves(8:17)

3CaUs(8:4) 13Leads(8:20)

4Speaks(8:4-9:18) 14Blesses(8:21)

5 Reproves (8:5) 15Rejoices(8:30)

6 Abhors sin (8:7) 16 Delights(8:31) 7Admonishes(8:10) 17Builds(9.1) 8Searches(8:12) 18Cooks(9:2) 9Hates(8:13) 19plans (9:3)

10Counseb(8:14) 20 Invites (9:5)

This is the third great personification of wisdom (8:1-9:18. Cp. 1:20-32; 3: 13-18). She lifts up her voice in the most public places and warns the young to avoid the ways of seduction and sin (8:1-14), She promises riches, honor, wisdom, knowledge, and success in every field of endeavor to those who love her (8:15-21). She ^eaks of her eternity with God and advises men to obey her because of her ancient experiences (8:22-9:18)

b Heb. rasha^ lawlessness (Isa. 57:20-21)

c Allmysayingsarerighteous, declaring what man owes to God, his neighbor, and to himself.so that each can receive his due

d Crooked or crafty, perverse, unrighteous, or difficult

e My words are straight and plain to him that understands, and righteous to the onewhohasknowledge.Thisisin contrast to the crooked, crafty, and unrighteous ones of v 8, note d, above. The man of understanding and wisdom is one who does not despise truth

f Here we have wisdom a d vising to choose instruction in preference to silver, and knowledge in preference to gold (V10). wisdom is even better than rubies and all other things one can desire (v 11. Cp. 3:15)

g 17 "better" things in Proverbs , p. 666

h Prudence is here defined as practical wisdom, or wisdom in action, choosing the best means to an end. Hence, witty (shrewd, practical) inventions (v 12)

i 4 things the fear of God Hatred of

1 Evil (V 13) 3 Arrogancy

2 The evil way (v 13) 4 Pride (v 13) j A man may depart from evil as a matter of policy yet love it in his heart, but to hate it he must have divine wisdom. By nature men love evil(Jer. 17:9; Mt. 7:17; 15:19; Jn. 3:19; Rom. 3:10-18; 8: 7-8; 1 Cor. 2:14; Eph. 2:2-12; 4:17-22)

k See note j, 4:24

1 Heb. tushiyah , stability; essence; sub-

stance; reality (Job 5:12; 6:13; 11:6;

12:16; 26:3:28:18; Pr. 2:7; 3:21; 8:14;

18:1; Isa. 28:29; Mic. 6:9). From it

come all inventions and knowledge of

all sciences known to man m 5 examples of loving wisdom:

1 JosephfGen.37:2-i7; 39:3-9; 41:38)

2 Samuel (1 Sam. 2:26; 7:3-17)

3 David (1 Sam. 17:37-46)

4 Solomon (1 Ki. 3)

5 Daniel(1:1-21; 5:1-31; etc)

n In youthisthetimeto seek wisdom and knowledge and take advantage of every improvement in life o vVisdom is not acquired by God, but by men, angels, and other created beings >yisdom existed before:

1 God's creations of old (v 22)

2 The creation of the earth (v 23)

3 The depths and fountains of waters

4 The mountains and hills (v 25)

5 The earth, fields, and dust of^the world (V 26)

6 The heavens and the clouds (v 28)

7 The laws governing creation (v 29) p From the beginning of the ages

q I was produced or manifested in the plan of God as well as in the creation ofallthings.Byme(wisdom)Godmade all things (Ps. 104:24; 136:5)

r Before He made the first particle of matter - the primitive atom

s This was before the creation of the earth (Job 38:4-7; Gen. 1:1)

t A circle or vault

—^^- Cont. from column 3

2 The prophet (2 Chr. 25:16)

3 John the Baptist (Mt, 14; 1-10)

r 3 examples-rebukingandbeingloved:

of my lips shall he right things.

7 For 'niv mouth shall speak truth; and" wickedness is an abomination to my Ups.

8 All the words of my mouth

are in "^righteousness; there is nothing ^froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

4 Two commands: sixfold

self-commendation

•10 ^ Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom i5*better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with'■prudence, and find out knowledge of witty inventions.

5 Her ten characteristics

13 The'fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the*fro-ward mouth, do I hate .

14 Coimsel is mine and'sound wisdom: I am iinderstanding; I have strength.

6 Her companions and lovers

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

7 When she nnay be found

►17 ^ love them that love me; and"those that seek me early $hall find me.

8 Her ten blessings

18 Riches and honour are with me; yea, durable riches and righteousness.

19 My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

► 21 That I may cause those that love me to iriherit substance; and I will fill their treasures.

9 Twenty-fivefold personification of wisdom (3:15- j 20; 4:7-9; 9:1-5, 11-12)

22" The Lord possessed me in the beginning of his way, before his works of old.

23 I was set up^' from everlasting, from the beginning, or ever the earth was.

24 When there were no depths,'I was brought forth; when there were no fountains! abounding with water. t

25 Before the moimtains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the"highest part of the dust of the world.

27'When he prepared the heavens, I was there: when he set a'compass upon the face of the depth:

28 When he established the clouds above: when he

strengthened the "fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment : " when he appointed the foundations of the earth:

30'^ Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

31"Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

10 Call of wisdom: four commands of wisdom and contrasted results of hearing her (Cp. V 1; 1:20-33)

• 32 Now therefore hearken unto me, O ye children: 'for blessed are they that keep my ways.

•33 Hear instruction, and be wise, and refuse it not .

34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

►35 For whoso findeth me find-eth life, and shall obtain favour of the Lord.

36 But he that siimeth against me wrongeth his own soul: fail they that hate me love death.

CHAPTER 9

11 Her sevenfold industry

tTT TISDOM hath buUded her »» house, she hath hewn out her seven pillars:

2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath ^sent forth her maidens: she crieth upon the highest places of the city,

12 Her sixfold invitation

4' Whoso IS 'simple, let him turn in hither: as for him that wanteth *understanding, she saith to him,

• 5 ^Come. ea t of mv bread, and drink of theVine which I have mingled.

• 6 " Forsake the live; and go

Nature and eternity of wisdom

foolish, and in the way of

1 Nathan (2 Sam. 12)

2 Two disciples (Lk. 24:25-29)

3 Peter (Jn. 21:17; Gal, 2:11-14) Give a hint to the wise; teach a just man and both will profit

See Reliaious reverence, col. 1, p. 643 Vice shortens life; righteousness has the promise of long life (Ps. 91) Job 22:2-3; 35:6-9; Rom, 11:35 Num. 9:13; Job 34:31; Jer, 7:19

understanding. 1 3 Her twelvefold instruction

7 He that reproveth a^scomer getteth to himself shame: and he that rebuketh a"wicked man getteth himself a blot, • 8' ^eprove not a scomer, lest he hate thee: " rebuke a wise man, and he will love thee.

9' Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

10 ' The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is imder-standing.

ll" Forbyme thy days shall be multiplied, and the years of thy life shall be increased.

12 "U thou be wise, thou shalt be wise for thyself :'^ but if thou scomest, thou alone shalt bear it.

14 The harlot: a foolish

2 Rahab(Jodi. 2:9-13:6:25; Heb, 11:

3 Ruth (Ruth 1:16; 2:11-12) 31)

4 Disciples (Mt. 4:18-22; &:9; etc.) o See note c, ps. 1:1

p Heb. rasfaa , lawlessness (Isa. 57:20-21) q 3 examples-rebuking and being hated: 1 Joseph (Gen. 37:i2, 18-28)

^ Continued, columal

a Gen. 7:11; 8:2; Rev. 16:4

b A11 this refers to the original creation of the heavens and earth long before the 6 days of Gen. 1:3-2:25. Between this creationandAdam'sdaythe earth was inhabited by pre-Adamite beings who were ruled by Lucifer for an indefinite period in sinlessness, followed by a long period of rebellion before his defeat and that of the pre -A dami te be -ings, and the angels and demons who took part in his invasion of heaven in the attempt to dethrone God (notes, Gen.l; Isa.14:12-14; Jer.4:23-26;Ezek, 28:U-17:Lk,10:18;2Pet,3:5-8:Mt.l3:35)

c THEN I, wisdom, was by Him (God), as onebrought up withHim.orasonecon-siantly with Him and under His constant care. Now wisdom is pictured as a child ever near its parent and watching him in his work. There is no proof here of the deity and eternity of Jesus Christ. It is not needed to teach these doctrines, for they are plainly expressed in many other scriptures directly on the subject(lsa. 9:6-7; Mic. 5:2; Jn. 1:1-2; CoLl:15-18;Heb,l:l-8;Rev. l:8;etc.). Wisdom is simply personified in all this passage (8:1-9:18) and it has no clear reference to Christ

d In the habitable part of the earth wisdom is especially di^layed in the works of God in the affairs of men. God's providence is over all and all are subjects of His eternal care (v 31)

e Happy are they who keep my ways; and whoever finds wisdom obtains favor or grace from the Lord(v32-35). Theone who rejects wisdom and sins against her does so to the damnation of his own soul (v36).It is, therefore, not so much sin and Satan, but the manhimself that is responsible for his rejection or reception of wisdom which leads to eternal life. If he receives the teaching of God, sin will not have dominion over him and if he resists Satan, the devil will flee from him (Jas. 4:7; Rom. 6:14-23;

8:12-13)

f They that hate wisdom love sin which leads to death, so they can be justly accused of loving death,the penalty for sin (Jn. 3:19)

g The same wisdom that q)oke in chapter 8 speaks in this chapter. There she was represented as manifest in all the works of God in the material worlds. Here she is represented as the ruler of what she has built (9:1-12). In v 1-3 she is seen building a house, making a banquet, and sending out her maids to invite guests to partake of her bounties. She is pictured here as a builder, sculptress, butcher, and gracious hostess

h An Eastern custom. In the N.T. men are referred to as being sent forth with the invitations to banquets (Mt. 22:3; Lk, 14:17). The full picture of the custom is that invitations were sent out to guests by a company of females, preceded by eunuchs. They went from door to door of the invited, delivering their message

i Here we have the invitation and message of wisdom sent by the maidens. They go to the simple and those who lack understanding. Their message is to forsake the foolish things of life and livebygoinginthe wayof understanding (V 4-6)

j See note 1, 1:4

k See point 2, col. 1, p, 645

1 The invitation of wisdom to eat her bread and drink her wine is a symbol of life through proper wisdom and understanding. In the N.T. bread and wine symbolize the broken body and shed blood of JesusChrist, which give life to all who appropriate their benefits by faith (Mt. 26:26-30; 1 Cor. 10:16-17; 11:23-30) m Amongjews,Greeks, and Romans, wine was rarely used without mixing with water. Some mixed 3 pans and others 5 parts of water with one of wine. The common mixture was3 parts water and 2 pans wine

n 4 examples of forsaking tig ngs to live: 1 Moses (Heb. 11:24-27)

a See 5 faca about » fc>o U» woman, p. C66

b Oae who goc* In to an harlot lacki ondcfsanvilnt (V 13. 16)

c The foobih woman(T 13) ptcjchesthat unlawful pleasures are tweeter than lawful ones. Upon this Is built all the aJuherous behavior in the land ('IT)

d Heb. Rerhairp, a proper name of one of the races of the giants. IJenUfying the w1cke>incss of the giants as »ex iaa (T 19). Sec ncitcj on Gen. 6:1-4

e Heb. sbeol. the place of the conscioui imnicrtal soul and spirit (see Hell. p. 620; notes, Lk. l-.<::5: 16:19-31)

f The first 9chapters are »-called(l:l). Here we hare 288 inOivldually contiatteJ persons and thlngs(10:1-19:19), These sayings were all composed by Solotnon who spoke J. 000 proverbs and wrote 1.005 songs (1 Kl. A:J2). AU the proverbs in this section are composed of 2 sutcments, except 19:7. They arc miscellaneous and generally notcoa-oected in thought. For some that are tfaou^-connected see v 2-7. 8-10, 11-14. 15-21. 22-25. 27-30: etc.

gExamplt Joseph(Gen.47:12. Cp. 48:2) Example: Esau (Gen, 26:34-35: 27T

i Heb. rasfaa .lawlessness (Isa. 57:20-21) j 3 examples of do profit to such gain: 1 Rehoboam (2 Chr. 12:1-4, ?) 2Gehazi(2Kl. 5:20-27; Pr. 216) 3 The rich fool (Lk. 12:20: Pr. 11;28)

k 3 examples of rit^ieousness delivering:

Tiplesofrit^i)an (Gen, 7:

m

1 Noah fGcn, 7:1; Heb. H;7)

2 Oaaiel(Oan, 6)

3 Three Hebrew children (Dan. 3)

1 Examples: Elijah (1 Ki. 17): David (2 Sam. 17^ 4exar pies destroyiJiggoods of wicked:

oyiJiggi

1 Israel (Judg, 6:1-4)

2 Samana (1 Ki. 18:2: 2 Ki, 6:25)

3 Jerusalem (Lam. 5:10; Zeph. 1:18)

4 Chaldeans ('lab. 2:8) n ileb. rush (note f. 6:11)

o Deceitful hand, as in 12:24; Ps. 52:2: 120:2: Hot. 7:16: Sflc 6:12

p 2 examples of gathering in summer

1 Isaac (r:en. :-: 12)

2 J -n. 41)

■^ Go- : Jlnthecourse of provi-

dence that he who will not work shall not cat and He always blesses the man whois not lazy. See 6:6-11: 24:30-34:

iO:25

r vhatis remembered about a righteous man is a blesring 6 examples of liood remembrance:

1 FlishaflKi.l! M)

: JchoiaJa (2 Chr, 24:15-16)

3 iVoman who anointed Jesus (Mk.

14:9)

1 V.ary.n!OtherofJesus{Lk. 128, 18)

5 Dorcas(Act$9-J6-j3,Cp.Pr.22;l)

6 Antipas(i:cv. 2:1 J)

s The nar c of the -Ickcd is putrid 't f bitter ro:: c: b rincc

r .'. " .1 Pet. 2.15; Judc Il:Fcv.

2 A ha J (J Chr. 28 22) 2:14) i AthaUah(2 Chr. 'J4 IS

i HciOU(ACtS 1- • ■ ')

t 4exai:ipl cs-fcc ci ■: i : . . tj

1 A bra!. .Tjrii'Sr.TTF.TTy

.' ;)avl. t . 7)

J the -ldo« (1 Ki. 17:10-16)

4 RcchabltesOct, 356-10) u This is repeatcJ in v 10

V He is never afraid of detection, because be never acts in deceit w'JcxU! rlci of bui'.j -i<-1;'. ijed.

\ : his IS the second ume used In this

chapter (V 6, 11) y liaircJ ieoks an occasion to provoke en:: ity anj Jolights in broils, but love is conciliatory and removes all occasion for trouble ■/ i evairples of stirring up strife: I l$hi:iacl(Gen, 21 9-14) : rsau(Gen, 27 41-42) J rhe)ews(Acts l\ 50; 142-4; 17 5-13) a 4 examples of love covering iat:

womkn (cp, 2:16, r«f«.)

13 * A*foo!ish wotiuin if clam-orous < simple, and

knowr: ..ji^.

M FfiX she sitteth at the door of her house, on a sett in the high plai.es of the city,

15 To cail passengers who go right on their ways:

I6*Whoso IS simple, let him turn in hhher: and ai for him that wanteth understandiag. she saith to him,

17'Stolen waters are sweet, and bread eaten in secret is pleasant.

18 But he knoweth not that the Mead are there; and that her guests are in the depths'of heU.

CHAPTER 10

IV 288 proverbs (10:1-19:19) 1 Contrasted persons -things (10:l-32).(l)Two kinds of sons

Tl HE ^pro verbs of Saio-mon. "~A*wise son maketh a glad I father: but a*fpolish son is the heaviness of his mother.

(2) Ehvine providence ► 2 Treasures of 'wickedness

profit nothing: but*righteous-ness delivereth from deatE^

(3) Diligent and lazy

► 3 The L oRp 'will not suffer the soul of the righteous to famish: but he"casteth away the sub-1 stance of the wicked.

► 4 He becometh^oor that deal- < eth with a°slack Hand: but the hand of thediligentmakethrich.

5 He that'gathereth in sum-' mer is a wise son: «bi/f he that sleepeth in ha^^•est is a son that causeth shame. I

(4) The just and unjust I

♦ 6 'Blessings are upon the head of the just : but violence cover-eth the mouth of the wicked.

7 The "memory of the just is blessed: but the name of the ' sicked shall rot. ,

(5) Two attitudes

8 The wise in heart 'will re- I zeiy_s. commandments: "bul a I prating fool shall fall.

(6) Two walks '

U9 He that'walketh uprightly walketh surely ^ul he that per-ivertethhis ways shall beknown.

(7) Contrasted use of the ' tongue '

10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.

11 The mouth of a righteous man is a well of fife: 'but violence covereth the mfiulh of the wicked.

12'Hatred'stirreth up strifes:, but^pve r.i-. .T.-th all sins.

13 In • f him th.it hath

under s:_ s wisdom is

found :*t>uT a rod is for the back of him that is void of iinder-standintt.

M^Wisc men lay up knowledge: but the mouth 0/ the foolish IS near destruction.

^8) The rich and the poor

15 Tht rkb man's* wealth is his strong city:*the destruction of tbelBfifii IS their^poverty.

(9) Causes of life and death

16'The labour of the righteous' tendeth to life: the fruit of the i wicked to sin. I

17 'He IS in the way of life that' keepeth instruction: but he that tefuseth repropi erreth. 1

(10) Contrasted use of the ' tongue

18'He that hideth hatred with lying lipsj and he that uttereth a slander, is a fool.

19*In the mul titude of words there'wanteth not sin: but he ^ that' refrainet h his lips is wise. |

20*The t ongue of the just is as choice silver: th e heart of the] wicked is little worth.

21 The l ips of the righteous | •feed many: but"fools die for 1 want of wisdom. I

(11) God's blessing

► 22 The" blessin^ of the LoRO, it maketh rich, and he addeth no sorrow with it.

(12) Two kinds of sport

23 "/f IS as sport to a fool to do mischief: but a man of understanding hath wisdom.

(13) Results of fear and

faith

24 ^he fear of the wicked, it shall come upon him: < but the desire of the righteous shall be granted.

(14) Two unfailing com-

parisons I

I

25 'As the whirlwind passeth. I saJfi the wicked no more: ttul the righteous is an everlasting 1 foundation.

26 'As vinegar to the teeth, and I as smoke to the eyes, so is the sluggard to them that send him.

(15) Four contrasted des-

tinies

27'The fear of the Lord pro-longeth days: but the years of the wicked shall be shortened.

28"The hope of the righteous s^a//be'gladness: but the expectation of the wicked "shall perish.

29-'The way_ of the Lord is strength to the upright: 'but destruction shall be to the workers ci iniquity. • 30'Thc righteous shall never be removed: byt the wicjt^d shall not inhabit the earth. ■<

(16) Contrasted use of the

tongue

31*The mouth of the just

bringeth forth wisdom: bu| the

*fr)ward tongue shall be cut out.

32 The lips of the righteoue know what is acceptable: but the mouth of the wicked speak-eth frowardness.

CHAPTER 11 2 Proverbs concerning

1 Joseph (Gen. JO: 15: 45:5-8)

2 navlJ f .1)

3 Jesuj .23:34; Jn. 20-21)

4 Paul (r:. --Jl)

b rbc rod IS an iastruiiient of knowledge if properly applied (v IJ)

t A wise r an wOlkecp secret things be hears on .^ihcrs.bui a fool will repeat thciii cVLr-.-(k.-rc a:iJ caaie rtnfo

but the tongue of the perverse wlU be cut out (V 31), It was an .mcicnt custom In some nations to r'li cut the tonsue f< . .

able jpe .s

b See note h, ^ 1,.

c The righteous know what is acceptable andprciiubk-n st>cak,but die wicked kno- ■«hat is perverse (v .)

f

a Ut, .wealth It the city of his strength b A poor man lives in denniction(v 15) c Heb. dah weak f note f, 2, 6 11) d Heb. ny, note t. 1. 6:11 e The tighteout labor to support life and then have to divide with the poor, but the wicked live to produce sin. They live to eat and drink, and to satirfy their appetites (v 16) The righteous man accumulates knowledge so that he can better serve God. but the wicked refuses correction and instruction (v 17) A foolhiJesresemment.plots.and even murder in his heart by lies and pretensions of holding no ill feelings over injuries received. He that uners slander is also a fool (y 18) It Is unusual for ono to be a constant talker without committing sin and de-famingtbe character of someone. The control of the tongue is a show of wisdom (V 19) 3 examples of sinning by much talk:

1 Job (32:2: J4:57ft; 35 15; i2:3)

2 Job's comforters (32:3; 42:7-8)

3 Idle widows (1 Tim, 5:13) 3 examples of wisdoir in sp

1

speaking: p.Pr.l5r2

1 Eleazar (Gen, 24:21,Cp.Pr. 15:28)

2 Aaron (Lev. 10:3)

3 Saul (1 Sam, 10:27. Cp. Pr. 11:12) k .vhat a just man speaks is like alver.

but what comes out of the heart of a wicked man is Uke dross, and worthless (v 20) 1 They shepherd or instruct many 6 examples of godly instrucdoa-

1 Job (4:3-4; 29:21-22)

2 David (PS. 78:70-72)

3 Peter (Acts 4:1-4) 4PhIUp(Acu 3:5-8)

5 Paul and Barnabas (Acts 15:32-35)

6 Judas and Silas (Acts 15:32-33) m 3 examples of fools dying;

1 Korah and company (N'um, 16)

2 Judas Iscariot (Acts 1:20-25)

3 The rich fool (Lk. 12:16-26)

n 5 examples of the Lord making rich:

1 Abraha:n (Gen. 24:1)

2 Isaac (Gen. 25:11; 26:12)

3 Jacob (Gen, 28:4; 30:27)

4 Solomon (1 Ki. 3:13)

5 Job (Job 42:10) Iniquity is as sport to a fool, but a man of understanding hates sin fv 23) The wicked will reap wnat he has feared(Pr. 11:27: Isa. 66:4; Gal. 6:7-8) 4 examplesofrighteous desire granted:

1 Hannah (1 Sam. 1:20)

2 Esther (4:16: 8:15-17)

3 Daniel (2:18-23; 9:1-23; 10:1-21)

4 Simeon (Lk. 2:25-30)

Asa tornav.0 sweeps away everything in its path, so the wrath of God will destroy the wicked before it.The righteous will never be moved by the wrath of God (v 25; Ps. 125:1)

i As vinegar sets the teeth on edge, and as smoke Irritates the eyes, so the sluggard smarts and grieves those who send him fv 26)

The fear of God promotes righteousness and long life, but wickedness shortens lifefv 27, Cp. 11:19)

I The nope of the rigliteous wiUbe realized, but that of the wicked will not (V 28)

' 4 examples of joy in hope:

1 Abrahan' (Kor.i. 4:13-20)

2 Joseph (Ts. 105:17-21)

3 HerckiahfPs, 126) ■t -11 • >, 1 ir 11\

■ 4 . rishing expectation:

~l.-^^ V' all. 1T44-5T)

2 AthaUah(2 Kl. 11:1-16)

3 Sennacherib (2 Ki. 19:23, 37)

4 Herod (Ml, 2 16)

; The righteous are constantly renewed in strength (2 Cor. 4:16). but sudden destruction will come to the wicked (V29; 29 1)

, 4 pv ,■ .,1.., ,c "j jden Jestnictloti: ~T omorTah(Gen. 1?)

2 . .1..1 .. .1 . ■„ army(Ex. 14 19-31)

3 Saul(l Chr. 10:13-14)

4 Jeroboam (1 Ki. 14 7-11)

: 6thprophcrYlnPr. dO:30. unfulfilled). Ncxt.l2:19.Rcdeemod men will inhab-Itthecanh eternally (v 30: Gen. 9:12)

I The mouth of the just speaks wisdom.

PROVERBS 11

Moral virtues and contrary vices

a One faulty in construction

b See point e, 3:32

c Heb. eben shelepah, perfect stone.be-cause first weights were made of stone (Dt.25:13-15).Thisproverb is repeated 3 times(16: ll; 20:10,23), Cp. Lev. 19: 33; Dt. 25:13-15: Mic. 6:11. There was a royal standard of weights (2 Sam. 14:26)

d 6 examples of shame through pride:

1 Lucifer (Isa. 14:12-14; Ezek. 28:

2 Miriam (Num. 12:10) 11-17)

3 Uzzlah(2 Chr. 26:16-21)

4 Nebuchadnezzar (Dan. 4:30)

5 Moab(Zeph. 2:8-10)

6 Ninevah (Zeph. 2:15)

e 4 examples of wisdom to the lowly

1 Joseph (Gen. 41:16, 38-39)

2 Solomon (1 Ki. 3:5-13)

3 Daniel (2:20-21)

4 Jesus Christ (Lk, 2:40,52;Isa. 11:1)

f 3 examples of guiding integrity:

1 Joseph (GenT 39:4, 22-23; 50:25)

2 JesusChrist(Lk.2:40,52; 1 Pet. 2:21) 3Paul(GaL, 2:20)

g 7 examples of peryerseness:

1 Israel (Dt. 1:43-44)

2 Balaam (Num. 22:32; 31:8)

3 Hophniand Phinehas (1 Sam. 2:25;

4 Saul (1 Sam. 15:23) 4(11)

5 Absalom (2 Sam. 15:3-6)

6 AUthophel (2 Sam. 17:1-23)

7 Ahab (1 Ki. 21:25-26; 22:34-37)

h Heb. bagad, traiters; faithlessto covenant. Trans, transgressor (2:22; 11:3,6; 13:2, 15; 23:28; 26:10; Ps. 59:5; 119: 158); oeacherousflsa. 21:2; 24:16; Jer. 3:8.11: 9:2) ;treacherously (Judg. 9:23; Isa.21:2; 24:16; 33:1; 48l8; Jer.3:20; 5:11; 12:1,6; Lam. 1:2; Hos. 5:7; 6:7; Hab. 1:13; MaU 2:10-16); and unfaithful (Pr. 25:19; Ps. 78:57)

i Among men they can do wonders,but widiGodtheypurchase nothing.No sin profits in the day of wrath, but righteousness rescues from heU (v 4)

j The righteousness of the blameless man will enable his path to be always light so that he may see his way, but the lawlessness of the wicked will be full of stumbUngblocks (v 5)

k The righteousness of the upright man shall deliver him from condemnation and eternal judgment, but sins of the wicked will bring them to judgment (v6)

1 See note i, 6:12 m 3 examples of perishing hope:

1 Balaam's (Num. 23:10; 31:8)

2 Absalom's (2 Sam. 18)

3 The rich fool's fLk. 12:16-21)

n The wicked hope to be saved and have many things the righteous enjoy, but their hope will perish because they refuse to turn to God

o 3 examples of the riditeous delivered

and the wicked perishing in their place:

1 Mordecai and Haman(Esther 7-9-10)

2 Daniel and accusers (Dan, 6)

3 Israel and Egyptians (Ex, 14)

p Heb. cbaneph . infidel, not hypocrite

q The righteous are respected and honored for their examples, prayers, and great blessings to a city that rejoices in their prosperiiy.but when the wicked perish who have been a curse to a community there is no regret (v 10)

r 3 examples of joy in tpe righteous:

1 Hezekiah (5 Chr. 29:3-^; 30:26)

2 Nehemiah (Neh, 2; 6:15:8:17)

3 Mordecai (Esther (8:15-16)

s 3 examples of the wicked perishing:

1 Pharaoh (Ex. 15)

2 Sisera (Judg, 5)

3 AthaUah(2 Ki, 11:20)

t A city rejoices in the blessing of the righteous because it is exalted and honored by their good deeds, but the wicked help destroy it ^v 11) u He reproaches his neighbor, but a man of understanding holds his peace and keeps his mouth (v 12)

V Heb. holechrachil .a waUdngbusybody: a pedler in scandaL Cp. Lev. 19:16: Jas, l:26.He reveals whatever is confided to Mm. He will even reveal his own secrets rather than have nothing to

neighbors (11:1-31). (1) False weights

A TALSE balance is"abomination to the Lord: but a iust'^weight is his delight.

(2) Results of pride and humility

2 When -^pride cometh, then

cometh shame: but'with the lowly IS wisdom.

(3) Two ways of life

3 The'integrity of the upright shall guide them: ^ut the per-versenessNif transgressors shall destroy them.

(4) True profit not in riches

► 4 ' Riches profit not in the day of wrath: but righteousness delivereth from death.

(5) True source of guidance

^5 The 'righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

(6) True source of deliver-

ance

► 6* The righteousness of the upright shall deliver them: hiil transgressors shall be taken in their ou/n'naughtiness.

(7) The end of the wicked

7 When a wicked man dieth, his expectation shall perish: and the "hope of imjust men perisheth.

(8) Two deliverances of the righteous

8 The righteous is "delivered out of trouble, and the wicked cometh in his stead.

► 9 An'liypocrite with/lis mouth destroyeth his neighbour: but through knowledge shall the just be delivered .

(9) Two blessings of a city

lO^ When it goeth 'well with the righteous, the city reioic -eth : and 'when the wicked perish, there is shouting.

11 'By the blessing of the upright the city is exalted : but it is overthrown by the mouth of the wicked.

(10) Two kinds of neighbors

12 He that is void of wisdom 'despiseth his neighbour: but a man of imderstanding holdeth his peace.

13 A"talebearer revealeth secrets: hut he that is of a faithful spirit concealeth the matter.

(11) True source of safety

14 Where no "counsel is, the people fall: 'but in the multitude of counsellors there is safety.

(12) How to be safe

15 He that is ^' surety for a stranger shall smart/or i7.- and he that hateth suretishipissure.

(13) Six common classes

16 A " gracious woman retain-eth honour: and ^ strong men retain riches.

17'The merciful man "doeth good to his own soul: but he that is cruei'troubleth his own flesh.

18 ^he wicked worketh a*de-ceitful work: but to him'■that soweth righteousness shall be a sure rewjird.

(14) The two destinies

19 'As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.

(15) Four classes God hates and loves

20 They that are of a 'froward heart are ^abomination to the Lord : but such as are upright in their way are'his delight. >^2l'"Though hand join in hand, the wicked shall not be'Hmpun-ished: but "the seed of the righteous shall be delivered.

(16) A modern picture

22 P4i a jewel of gold in a swine's snout, SQ is a fair woman which is without discretion.

(17) Contrasted desires

23^ The desire of the righteous is only good: but the expectation of file wicked is wrath.

(18) Six unfailing laws

► 24' There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

► 25'The liberal soul 'shall be made fat: and he that watereth shall be watered also himself.

26" He that withholdeth com, the people shall curse him: but blessing shall be upon the head of him that s ell eth it .

(19) The law of sowing and reaping

27" He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28' ^e that trusteth in his riches shall fall:'but the righteous shall flourish as a branch.

29 ^ He that troubleth his own house shall inherit the wind: and^ the fool shall be servant to the wise of heart.

30" The fruit of the righteous is a tree of life; and he that wiimeth souls is wise. ► 31 ^Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

CHAPTER 12

3 Proverbs of domestic and

public relations (12:1-28).

(1) Eight common classes

W HOSO loveth instruction loveth knowledge: '^but he that hateth reproof is brutish. 2' ^A good man obtaineth favour of the Lord: but a man of wicked devices will he con-

say (V 13). Doeg is a good example of

tald>earing(l Sam. 21:7(22:9-10; Ps.

52:2) w Heb. tachbulah, helmsman; guide;

counsel. Trans, coun sel (v 14; 24:6);

counsels (1:5; 12:5:22:20; Job 37:12);

and ai/ice (Pr. 20:18) X Safety, providing they are really

counsellers. Cp. 15:22; 24:6 y See note o, 6:1

z See point 1, Fools, col. 4, p, 642 a The righteous produce eternal life for

men by winning them to God (v 30) b Both the righteous and the wicked will

reap what they sow (v 31; Gal. 6:7-8) c He is as stupid as a beast, Cp, 30:2;

PS, 49:10; 73:22; 92:6 d God gives grace to the righteous, but

condemns thewicked(v2; Jas. 4:5-11)

a :!eb. chen , grace; favor(vl6; EccLlO: 12). Trans, grace 37 times (Gen. 6:8; 19:19; 32:5; Ps. 84:11; etc.).

b The diligent, as in Sept. and Syriac

c The man who shows mercy edifies liis own soul, but the unmerciful, peevish, fretful, and vengeful destroys his own flesh and is sickly in body (v 17)

J 6 examples of blesang by kindness:

1 The Kenites(l Sam, 15:6)

2 David (1 Sam. 30:11-20)

3 Jonathan (2 Sara. 9:7; 21:7)

4 Job (Job 42:10)

5 Comslius (Acts 10:4)

6 The Maltese (Acts 23:1-10) e 6 cxamplss of troubling self:

1 Cain (Gen. 4:10-12)

2 Joseph's brethren (Gen, 37; 42:21)

3 Adoni-bezek(Judg. 1:6-7)

4 Agag(l Sam. 15:33)

5 Haman (Esther 9:25)

6 Jonah (Jonah 4:1-3)

f 4 examples of deceitful workers:

1 Pharaoh (Ex, 1:20)

2 The Gibeonites (Josh. 9:4-21)

3 Absalom (2 Sam. 15)

4 Caiaphas (Jn. 11:49-50)

g Hob, sheqer, falsehood; lie(v 18;

20:17; 31:30) h 5 examples of reward by right sowin'

%

1 Noah(Gen. 6:22; 7:1; Heb. 11:

2 Abraham (Heb. 6:15)

3 Joseph (Gen. 37-41)

4 Simeon (Lk, 2:25-32)

5 Paul (1 Cor. 9:1; 2 Tim, 4:7-8) i Righteousness promotes health and

longUfe(v 19; Ps. 91; 1 Pet. 3:10-11), but wickedness shortens life (v 19)

j See note h. 2:12

k See notee, 3:32

1 6 examples of being God's delight:

1 Enoch (Heb, lirS)

2 Noah (Gen. 6:8)

3 Israel (Dt. 10:15)

4 The upri^t (Pr. 11:20)

5 Saints and the excellent (Ps, 16:3)

6 Jesus Christ (Isa, 42:1)

m An expression referring to striking hands in becoming a surety or in closing contracts. Such procedure was a pledge or guarantee of doing what was promised. Here, though the wicked pledge support to each other in sin they will not go unpunished. Only ±e righteous wlU be delivered (v 21) n 5 examples judging wicked rebel s:

1 The Babel builaers (Gen, 11:1-9)

2 Sodom and Gomorrah (Gen, 19)

3 Korah and company (Num. 15)

4 Canaanite kings (Josh, 9-10)

5 The ten kings (Rev. 17-19>

0 4 examples seed of righteous delivered:

1 Noan and family (Gen, 6-8)

2 Lot and family (Gen. 19:17-29)

3 The Jews (Esther 7-9)

4 The Hebrew children (Dan. 3)

p In Asiatic countries a nose jewel is very common(Gen.24:47;Isa.3;21),A jewel in the swine's snout is as becomingas a beautiful woman that is destitute of good breeding and modest carriage and who has lost all moral sense and purity (v 22)

q They are consecrated to goodness, but the wicked are consecrated to things that will produce the wrath of God (V 23)

r '.Vhat you give you gain: what you keep you lose(v 24; Lk. 6:38; GaL 6:7-8; 2 Cor, 8:15; 9:6)

s God blesses the bountiful soul and repays what is cheerfully given (v 25)

t 3 examples of liberality blessed:

1 Widow (1 Ki. 17:10)

2 The Shunammite (2 Ki.4:8,37)

3 PubUus (Acts 28:7-8)

u The man who takes advantage of scarcity to make himself rich will be cursed, but blessing will be upon the one who helps men in adversity(v 26)

V He that seeks the good of cJheis gains their favor, but he that seeks their harm shall reap it himself (v 27)

w A failing trust (v 28; Mk. 10:24)

X See Ps. 1; 92:12-13

y He that dissipates his property by riotous living shall inherit emptiness in the end (v 29)

PROVERBS 12. 13

.1 LAwlessien wiU not cstabliiti a man, but ilfUiteousaeB »111 (v *) b Heb. ctuytl . jueti»;th of ruin J or boJy (RuUi 3 IliPr. 1- ■». jl i0.iJ).A moi-ally aiviig womin U a crown lo her hu^iivl, but tbc wcuklinvi contracts doJ cor. iDunlcaitis such iitcjx:5 at bci:i>; ruticnncji lo l.*; - ■• • (v -i)

c Heb. jurati. crww... re as an

enible •^'■■- -. r^;

Pr.4 :• -5:

62:3,Stt I >-iv»».)i...'-*.u^:uit, i » 6t>6

<iHa>.r ■■'■ -y ■- ■^. • .cci, plans(V & lS~. " ..6 5; Ps.33:

V. ■ — '-^)

I ," Jtau a.i ot'. i" J :i V ^ ",ur-5^ lo)

: Jeroboaii 11 Ki. 12:2B)

3 SanbalUt (Netu 6.1')

4 lUman (Either J 5-3)

5 HeroJ(Mt. 2:8, 16)

6 JuJasOn. li-t-o)

f Heb. rainaa, cheauiig. deception (v

5. 17, 20: 14:8. i5; 26 19. 24) g Heb. dabar. jpeectuTheipeechor talk of the wickeJ concerns n) urder, but the worvli of the inoocent Jeliver them bow the plaia of the v.lckeo (v 6) h J examplq - >^ckeJ beinij oven ifown:

1 Pre-A danrites (Gen. 1;2; Isa. 14-12-14; Jer, 4:23-26; 2 Pel, 3:5-8)

2 Ante-diluvians(Gen. 6-8)

3 Sodom and Gonionah (Geo. 19) i 3 examples - rightc ous houses standiPj

1 AbraLim^Gen. 17:1'>; Lk. l:7fl-7J

2 DavlJ(2 Sam. 7; Pi. 89:3-4)

3 Jacob (Lk. 1:32-33)

j 4 examples of commending wisdom;

1 Joseph (Gen. 41:39)

2 David (2 Sara. 14:17-20)

3 Daniel (Dan. 5:16) 4PauJ " "

k 3 exam

4PaulJ2 Pel. 3:15-16) examples of beint; despised:

1 itopnni andPhinchas(l Sara.l:3-2:

2 Nabal(l San. 25:2.17) 30)

3 The prodigal son (Lk, 15:15-16)

I The poor man who provides fothlrrself is bener than the pruud who Lacks bread (v 9) m The righteous are merciful, but the

wicked are not (v IC) n 2 examples of ullintL 1 Isaac (Gen. 26: ll) 2Jacob(Gc".. Ju:l;. Cp. Pr. j8:19) o 2 examples of following vain persons:

1 Abir: elech (JuJg. '.Ccp. Pr! 2421)

2 Theudas (Acts 5 j6-o7)

p The wicked desire the prey uken lo the net of oihei evil men, but the root of the righteous is i:iade sure (v 12)

q 5examplesofbelngsn aredbvownliDK

2 The AmaleWte (^ Sam. 1:2-16)

3 AdoQiJah(l Ki. 2:23)

4 Daniel's accusers (Dan. 6:24) SjewsrMU 27:25)

t 3 examples of deliverance:

1 Josh ua and Caleb (r,u:n. 14:10,24^0)

2 Esther and her people (Est. 7:3-9:2^ 3Peier(Acts 11:2-13; 12:3-18)

s A good man iiall be sadsfied with the &ult of his lips, and he will reap the good that he sows(v 14; Gal, 6:7-8)

t A fool will not listen to wise cotinsels as will the wise (v 15)

u A fool will aiake his wrath knowi] at once when he is offended, but a wise man will hold his peace (v 16)

v 4 examples of fool's wrath:

1 Jehorarr (2 Ki. 6 31)

2 Jezebel (1 KI. 13 1-2)

3 Nebuchadnezzar (:)an. 3 1?)

4 Jews at Na/jreth(Ll<. 423) w 4 exa:::plcs of pruJcnce.

1 GlJoon(JuJg, b z-l)

2 Saul(l Sam. 10.27)

3 David (1 Sam. 17:29-30)

4 !lezcklah(lsa. 36:21) X 4 uses of the tongue:

1 Spcakin;; trutn (v 17: Jn. 14:6)

2 SpeakingUcs(v 17: 1 Tim. 4:1-2)

3 SpeakingcutiInBthlnRs(vl8:Ja$.3)

4 SpcaWng blessing (V 19; Mt. 8:8) y 7th prophecy in Pfr (12:1 ', unfulfill-

ed), .Next, 13: 9. 2 kinds of t.-n-ii,-^ .mj

Moral virtues and contrary vicet

demn. 3'A mr»n "tha!! not be Mtah-li-ri be nu)-. ■ 1.

4 ^virtuous woniita 15■*crown to her husband; hut she th*l BSHketh ashamed t5 as rottenness in his ^'orifs.

5 The"ihoui;hts of the rixlu-eous are riRht: ^:.• m-sels of the witkt-d 1.

(2) Ways and word* of

neighbors

6 Tbe**or(ls oi the wicked are to lie in wa;T for blood: bul the irouth of the upright shall deliver them.

(3) Six common classes

7*The wicked are overthrown, and are not: 'but the house of the righ teous shall stand.

8 'A man shall be commended according to his wisdom: *but he that is of a perverse heart shall be despised.

9 'He that is despised, and hath a servant, is bttter than he that honoureth himself, and lacketh bread.

(4) Contrasted dispositions

IOTA righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel .

(5) Contrasted prosperity

11 "He that tilleth his land shaU be satisfied with bread: but°he that followeth vain persons is void of understanding.

(6) Righteous and wicked

neighbors

12 The wicked desireth the net of evil men: bui the root of the right eous yieldeth fruit.

13'TJiie wi cked is snared by the transgression of his lips: but^the iust shall come out of trouble.

14 'A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him.

(7) Fools and wise men

15 'The way of a fool is right in his own eyes: I jut he that hearkenethunto counsel iswise.

16 "A fool's wrath is"presently known: bal^a prudent man covereth shame.

(8) Contrasted use of the

tongue

17 He that 'speaketh trut^ sheweth forth righteousness: but affilse wijness deceit.

18 There is that speaketh like the piercings of a sword: bill the tongue of the wise is health. *19'The lip of truth shall be established for ever: 'bui a lying tongue is but for a moment.^

(9) Contrasted hearts

20*Peceit is in the heart of

them that imagine evil: but to

I the counsellors of peace is joy.

|(10) Twelve common classe*

^21 There shall no'evil happen to the jubt: but the wickcji shall be fiUed w;; icf.

22 Lying lips <>'• ..ition to the Lurd: l>ut tiic> tliat deal truly are his'dellght.

23 •'A prudent man concealcth knowledge: but the heart of foojs proclaimeth foolishness.

24'The hand of the diligenj shall bear rule: but the slothful shall be under tribute.

25 'Heaviness in the heart of man maketh it'stoop: but*a good word maketh it glad.

26'The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

27'The slothful rnan. roasteth not that which he took in bunt-in?: but the substance of a diligent man is precious. »28*In the way of righteousness IS life; and in the pathway thereof there is no death.

CHAPTER 13

4 Proverbs of temporal and

eternal good(l 3:1-25).

(I) Two kinds of sons

A WISE son heareth his father's instruction: but a scomer heareth not rebuke.

{I) The secret of life

2'"A man shall eat _good by the fruit of his mouth: bul the soul of the transgressors shall eat violence.

►3 He that keepeth his mouth keepeth his life: byl.he that openeth wide his lips shall have destruction.

(3) Six common classes

►4"The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

5 "A righteo us mgIT hateth lying:"but a wicked rnan is loathsome, and cometh to shame.

S'Righteousness keepeth him that is upright in the way: but wickedness overthroweth th^ sinney.

(4) The lawof true prosperity

7 'There is that maketh himself rich, yet hath nothing: there is t ha t maketh himself poor, yet hath great riches.

(S) What riches can do

8'The ransom of a man's life are his riches: but the poor heareth not rebuke.

(6) Destiny of the wicked

• 9'The light of the righteous rojoiceth: but the lamp of tlxfi wicked shall be put out. <

(7) Source of contention

ICOnly by p ride cometh'con-tention: but with the well advised IS wisdom.

(8) Two unfailing laws

n"^ealth gotten by vanity shall be diminished: but he that gathereth by labour shall mcrease.

(9) Two effecta of hope

destinies (v I'j: Jas. 3: lPcu3:10-ll)

z 4 examples o f Ivlnu tongues Judaed lAha^n yl. 'ii^a. !?) ' ^ 2 Hananiah(Jer. 282, 11) 3Gehazl (2 Kl, 5:22-27) 4 AiunIa5andSapphIra(Acts5:l-10) a Deceit Is In the heart of them wh> devise evil, but joy is in the heart of them *rtic give counsel of peace(v 20)

Smi:<ri:iS il l\ I "\

V 4c

'I

o stngcontentioo:

• \ - ■ ■ i

2 Men of Epliraim (Jud^ 12:1-6)

3 Rchoboa f' •► i. 12)

4 The apL . 22:24)

w Ill-gotten "^ .. ' "■' ■ - r»erma-

nent,butthat rc<. t Labour

will continue ti' ..^. -v II)

a Heb. avcn, iniquity, especially con-

Dccic"" '••■ ■ lis. Hence,means vanity or a \ because ldolsarer»thlng(jLi LA o. t'i. 10:7; Pr, 22:8). Mere it means tlut no vain thing will bappen tothe just,for "' -^orklOKeihcr

for their nood( ). God turns to

the advantage ci uic n^hteous or just any intended evil that happens b Sec note e. 3:,)2

c 7 things God delights in:

1 s;en that dealtnithfully (v 22)

2 Just weights (Pr. ILl^

3 Men upright in their ways (Pt. 11:20)

4 Prayers of the upright (Pr. 15:8)

5 Lovingkindness, judgment, and tighieousness in the earth (Jer. 9:24)

6 The Messiah (Isa. 42:1)

7 Israel (Isa. C2:4)

d A wise man never brags on his education, knowledge, and experience, but a foolis intent on informing everytJody how wise he is fV 23)

e 3 examples of diligent bearing rule:

1 Elea;:ar (Gen, 24:2, 10)

2 Joseph (Gen. J^-A. 22)

3 Jeroboam (1 Ki. 11:2^

f Anxiety, sorrow, and rebuKe prostrate a man, but one :>tateiiientofgood news makes the heart light (v ^"5)

g 4exaii.ples ofsorrow prosuadng meo:

1 Ezra (Ezra 9:3-10:3)

2 Nehemiah (.Neh. 1:4)

3 David (PS. 40:12; 2 Sam. l£):33)

4 Jeremiah per. 8:18; 9tl)

h 3examples orgoodnews u-iaxlng glad:

1 Jacob (Gen, 45:27)

2 Darius (Dan. 6:18-23)

3 Disciples (Mt. 28:5-8; Lk, 24:32) i Thejust r:ianuuldeshis biendln ilfihl-

eousness,but a wicked neighbor leads him astray (V 26) j The slothfid man is too lazy to roast what he has, but tlie precious treasure of the diligent nian is utlli;uid for the good of all (V 27)

k 2 thin);s in the path of the righteous:

1 Eternal life (v 28; Mt. 7:14)

2 Im mortality (V2i; 1 Pet. 3:4, note) 1 A wise son will be corrected by his

father's rebuke, but a scorner will not profit by it (v 1)

m The i:)Ouihofa righteous man produces blessing and life, but that of anners cursing and destruction (v 2-3; 1 Pet. 3:10-ll;Jas. 3). Ihe government of the tongue is commanded by God (Jas. 1: 26; 3:1-13). .Ve have two eyes and two ears to see and hear more than we are to speak with the one tongue fenced with teeth

n The sluggard's desiresare not satisfied, but those of the righteous are (v 4)

o 5 examples of hating lying;

1 Joseph (Gen. 46:31-34)

2 Samuel (1 Sam. 3:13)

3 .Micaiah (1 Ki. 22:13-14; Pr. 14:5)

4 Jeremiah (Jex. 26:1-15)

5 John the Baptist (Mt. 14:4)

p 6 examples - wicked coming to shame:

1 Jehora.ii (i Chr, 21:18-15)

2 Gehazi (j Ki, 5 27)

3 Jezebel (2 Ki. 9:35)

4 .Manasseh(2 Ki. 21:7-13)

5 Herod (Acts 12:21-23)

4 Righteousness protects the upright,but dn destroys the sinner (v 6)

r This proverb could have two rneanlnRss

1 Trie rich po'-'r nan that hoards all ilchcs tor hi I self, not giving to othen » he can receive true riches; and the poor rich I'lan that gives bds allTSF others and is rich toward God (Lk. 6: 38; 12:21; 2 Cor, 9:6)

2 A man who pretends himself to be dch and is not, and another who pretends 10 be poor and Is rich

s A rich man 'rayh':; able to ransom his llfebygjvj . but all threaten-

ing of a r .til not force him

to pay anytiui,^ (v 8)

t dth prophecy >n Pr. (13: 9. unfulfilled) Next,v 13. All wicked will be turned into hell u By pride comes contenuon and strife between men and nations, but those who hear counsel will act wisely and

PROVERBS 13, 14

Moral virtues and contrary vices

a Hope when delayed in its realization prostrates or sickens the heart .but when it is realized it comforts and invigorates body and soul (v 12)

b 3 examples of heart-ackness:

1 Abraham (Gea. 15:2-3)

2 David (Ps. 42:1-3)

3 The disciples (Lk. 24:17, 21)

c S>th prophecy in Pr. (13:13, being ful-filled).Next,14:11.4 examplesdestruc-

1 World (Gen.6: 1 Pet, 3:20) tion:

2 Israel (Dt. 28:15-68)

3 Jehoiakim (Jer. 26:20-24)

4 Amaziah (2 Chr. 25:16-2'^ d 4 examples of being rewardeo:

1 Pharaoh's servants (Ex. 9:20-25)

2 Amaziah (2 Chr. 25:6-11)

3 Ebed-melech (Jer. 39:15-18) 4josiah(2ChT, 34:27-30)

e The law is a fountain of life to the wise, for by obedience he escapes the penalty of breaking it (v 14)

f 7 examples of obtaining favor:

1 Abraham (Gen. 23:10-11)

2 Joseph (Gen. 39:2)

3 Joshua (Josh. 6:27)

4 David (1 Sam, 18:14)

5 Abigail (1 Sam. 25:3, 18-34)

6 Daniel (Dan. 1:8-9; 6:3)

7 Samuel (1 Sam. 2:26)

g Heb. ethan, strong, rough. Sinners have more pain, suffering, and hardships in damning their souls than the righteous have, with all their cross-bearings, to save their souls. The way of the transgressor is hard, desolate, and fruitless

h The wise man does all things with understanding, but a fool lays himself open to folly (v 16)

i 3 examples laying self open to folly.

1 Balaam (Numr 22:29-30)

2 Ahasuerus(Est. 3:10-15)

3 Herod (Mt. 14:7; Mk. 6:23)

j A wicked messenger fails to cany out Ms duty, but a righteous one brings honor and safety to his king f v 17)

k Poverty and shame come to nim that rejects correction, but honor to him that profits by his mistakes (v 18)

1 A completed desire for good is sweet to the soul, but evil desires never satisfy (vl9) ro One who walks with a wise man will imitate him in wisdom, but one who follows a fool will become base and vile (v 20)

n Sinners will reap the evil of their doings, and tile righteous their good(v 21)

o A good man leaves an inheritance or prayers, a godly Ufe, a good name, a wonderful example, and many cherished memories and, in some cases, houses, lands, and wealth for his children, but the wealth of the sinner is laid up for the just (v 22), The inheritance left by a duteous man does not always consist of material wealth, hence it could not be said to be that alone

p Much food is in the tillage of the poor, but lack of management brings poverty and keeps them wanting (v 23). They have very little foresight. When they get something they quickly ^end It or have a big feast and then go without for a long time

q He that holds chastening from Ms son hateth Mm, but he who conects and trains Ms child has Ms future at heart (v24)

r 4 examples of failure to correct sons:

npl(odI

1 Jacob (Gen. 37) 2Eli(l Sam. 3:13; 4:11) 3 David (2 Sam. 13:39; 14:25) 4Samud(lSam. 8:1-9) s The righteous are content with moderate desires and pleased with their lot in Ufe, but the wicked are never satisfied (v 25^ I 6 contrasted classes:

1 The wise woman (v 1)

2 The foolish woman (v 1)

3 The righteous (v 2)

4 The wicked and perverse (v 2)

5 The foolish man (v 3)

6 The wise man (v 3)

u The wise woman through proper management increases the property, furniture, food, and raiment of the household, but the thriftless woman causes these blessings to depart (v 1)

12 HopeMeferred maketh"the heart sick: but when the desire cometh, it is a tree of life. ♦13'Whoso despiseth the word shall be destroyed:" but he that feareth the commandment shall be rewarded. <

(10) The fountain of life

14 The law of the wise is a fountain of life, to depart from the snares of death.

(11) Seven contrasted effects

15 'Good understanding giveth favour: fciU the way of transgressors TPhaid .

16*Every prudent man dealeth with knowledge: ' but a fool lay-eth open his folly.

17 'A wicked messenger falleth into mischief: but a faithful embassador 15 health .

18* PovertY and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured .

19 'The desire accomplished is sweet to the soul : but it is abomination to fools to depart from evil.

20'Tle that walketh with wise men shall be wise : but a companion of fools shall be destroyed.

21 " Evil pursueth sirmers: but to the righteous good shall be repayed.

(12) Concerning inheritances

22 "A good man leaveth an inheritance to his children's children: smd the wealth of the siimer is laid up for the just.

(13) Blessing of the poor

23'Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.

(14) Chastening children

24«He_that'spareth his rod hateth his son: but he that lov-eth him chasteneth him betimes.

(15) The righteous and wicked

25' The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

CHAPTER 14

5 Proverbs of various

classes (14:1-35). (1) Six

contrasted classes

EVERV wise woman buildeth her house: but the foolish plucketh it down with her hands.

2* 116 that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him.

3'Tn the mouth of the foolish IS a rod of pride: but the lips of the wise shall preserve them.

is clean: but much'4ncrease is by the strength of the ox.

(3) Four contrastedclasses

5 A'faithfu l witness will not lie: but a'" false witness will utter lies.

6 A'^ scomer seeketh wisdom, and'findeth it not: 'but knowledge IS easy imto him that unders tandeth.

(2) Blessings of an ox 4 Where no*oxen are, the crib

(4) Sound advise

7 *Go from the presence of*a foolish man, when thou per-ceivest not in him the lips of knowledge.

(5) Four contrastedclasses

8 'The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

9'Fools make a mock at sin: but among the righteous there is favour.

(6) Two things to let alone

10*The heart knoweth his own bitterness: and a stranger doth not intermeddle with his joy.

(7) Contrasted houses

•11 'The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. <

(8) End of the wrong road

ly^There is a way which^eem-eth right unto a man, bufthe end thereof are the ways of death.

(9) End of laughter and mirth

13'Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

(10) Sixteen contrasted classes

14* The laackslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

15* The simple believeth every word: but the prudent man looketh well to his going.

16 ' A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

17 "He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

18" The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20* The poor is hated even of his own neighbour: but the rich hath many friends.

21" ffe that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy IS he.

(11) Two kinds of planning

22* Do they not err that devise evil? but mercy and truth shall be to them that devise good.

(12) Law of poverty

23 In all labour there is profit: but the talk of the lips tendeth

V The upright fear the Lord, but the perverse man demises Him (v 2)

w The words of the foolish man are a source of pride causing Ms fall, but those of ihe wise man keep Mm from falling (V 3)

x Heb. dior . bull. Found 59 times. Theox was the most profitable farm ammal.

Continued, column 4 ^

6 its manure is more profitable

7 When worn out its flesh is still good for food

8 Its horns are useful

9 Its hide more valuable

10 It Is less expensive to shoe

11 Its harness is less expensive and more simple

12 It is more patient, easy to handle, and less dangerous

a Increase In material prosperity comes by utilidng the oxen for labor. See note X, column 1

b 5 examples of faithful witnesses:

1 Joseph (Gen. 37:2)

2 John the Baptist (Mt. 3; Jn. 1:7-28)

3 Jesus Christ (Rev. 1:5J

4 The apostles (Acts 5:32)

5 Paul fAcls 20:21-27: 22:15) c 4 examples of false witnesses;

1 10 spies (Num. 13:32)

2 False prophets (1 Kl. 22:6-27)

3 Jewish men (Mt, 26:60-61)

4 TertuUus(Acts 24:1-9)

d The Infidel and rebel againstGod seek wisdom and do not find itbecause they reject God the source of wisdom (Pr. 1:7: 9:10)

e 3 examples of finding not truth:

1 JewsinChrIst'sministry(Mt,13:15)

2 JewsinPaul'smiMstryfActs 13:41)

3 AtheMans(l Cor. 1:23; 2:8)

f Knowledge Ishard for Mm that rebels and will not believe truth when he hears it; but it is easy for him to understand who is open to truth and will believe what he hears (v 6; Mt. 13:10-17, notes)

g Never associate with vain, empty, ignorant men who can neither convey nor receive truth (v 7; Mt. 7:6)

hHeb. kesil (point 2, col, 4, p, 642)

i The wisdom of the prudent is to direct Ms way rightly, but the folly of fools is to live deceitful lives (v 8)

j Fools make sport of in and live in disfavor with all who are good, but the righteous find favor (v 9)

k The hean knoweth its own bitterness, and let no man hinder iu joy (v 10)

1 10th prophecy in Pr. (14:11. being ful-aUed). Next, 16:5. The go>.ny will live on earth forever (vH; Gen. 9:12)

m A man may persuade Mmself that Ms easily besetting sin. Ms evil dealings. Ms false religion, and his selfish way are rigM, but whatever is not God's way will end in deatfi and hell ^v 12)

n 4 examples of foUovdng false ways

npl

ODC

2S-

1 Jeroboam (1 Ki.l2:27-55; 14:7-11) 2Josiah(2CM. 35:20-24) 3 Paul(PhiL 3:4-7; 1 Tim. 1:13) 4Jewsrjn. 16:2; Acts 13:50) o 5 examples of end of wroiig way:

1 Nabal (1 Sam. 25:36-37)

2 Solomon (1 Kl. 11:1-8; EccL 2:2)

3 Belshazzar (Dan. 5)

4 laaelites (Amos 6:3-7)

5 Judas (Acts 1:25)

p The heart may be sorrowful in forced smiles and laughter, but at last the true state of heaviness is revealed (v 13) q The backslider in heart will be satisfied withMsways.but a good man will be satisfied when he is free from Ms own ways (v 14; 2 Cor. 5:17-18) r Heb. sug. to flinch; to go back; to apos-tatize. Backslider is used only once, but backsliding is found 16 times. See 99 ways of backsliders, p. 666 s The simple believes in every way of man, but the wise discemsbetween the ways of good and evil (v 15) t A wise man fears God and never trusts in Mmself in departing from evil,but the fool boasts in self-confidence(v 16) u A quick angered man actsfoolisMyancf a man of wicked schemes is hated (v 17) V The simple arebornwitha dispoition to folly, but the wise embrace knowledge (V 18) w The wicked will be brought down to

respect the rigteeous fv 19) X Riches make many fair-weather

friends (V 20) y Happy is the man who has no Kspect

of persons rv 21; Jas, 2:9-10) z Question 10. Next, 15:11

—^^ Cont, from column 2

It exceUs the horse in every respect except 5)eed. It is superior to the horse In 12 ways;

1 It lives longer

2 Not as likely to be diseased

3 A more steady worker

4 Fattens and maintains its strength on what a horse will not eat

5 It costs less to feed

PROVERBS U. 15

« All bbor profltt, bui all ulk anil no *fOtk brings poverty (v z^). A man of words Is not always a man of Jeeds.

b The crown of the wise is their riches.

but the fool proJuccs folly by his jcts

of fooUshnets fv J4) c A true -linesj Jelivcrcihthe Innocent,

but A hit danders hli:' (v 25) d 4 bleaings of the feat of God

1 Strong conHJence (v 26)

2 A place of refuge - s<curity(v 26)

3 Eternal Ufe(v 27)

4 Hodnejj of life and conduct (^27) e 7 examples of wrong confidence:

1 Abrahani(Gen.22 3-10:Heb.lI: 19)

2 David (I Sam. JO: 6)

3 He2ekiah(2 Chr. 32:7-8, 22)

4 3 Hebrew children (Dan, 3:17-27)

5 Habalcl<uk(Hab. 3:17-19)

6 Pet«(ACU 12:6)

7 Paul (2 Tim, 4:6-8) f To depart from erll through the fear of

God is to obuin eternal life (v 27J g Thepopularityofaklngishis securiry,

but the rebellion of the people is hii

downfall (V 28) h A wise man is slow to wrath, but a fool

is hasyof spirit and magiilfies foUy

(v29)

i 4 examples of a hasty spirit:

1 Rehoboam (1 KI, 12)

2 Jehoram (2 Ki. 5:7)

3 Jonah (Jonah 4:8-9)

4 Martha (Lk. 10:40)

J A strong heart Insures good blood circulation producing health and longevity, but envy, jealousy, and passionaie hatred produce corruption (v JO)

k lie tiut oppresses the poor insults God who made them, but he who blesses the poor honors God (v 31)

1 An ancient title of God found here: 17-5; Job 35:10; Isa. 17:7; 51 13; 54:5. It refers to God as Creator of the weaic as well as the saong m The wicked have no hope in the harveit of their life of wickedness, but the ligfaieous have hope in death of reaping life eternal (v 32; GaL 67-8)

n 7 examples of destruction through an-

1 Daihan(Nam. 16:33)

2 I«ael(Ex. 32:28; 1 Cor. 10:1-11)

3 Balaam (Num. 31:8-10: Rev. 2:14)

4 Canaanites Qoih. 2; 9; 5:1; Dt. 9:5)

5 Hophni and Phlneha$(l Sam. 4:11)

6 Baal's prophets (1 Ki. 18:40)

7 Belshazzar fDan. 5:2-6, 30)

0 6 examples rign teous hoping in death-

1 Jaco^(GenT i'il5)

2 Joj«ph(Gen. 50: 24-25;Heb. 11:22) J David (2 Sam. 2J:5; Pi. 17:15)

4 Stephen (Acts 7 55-60)

5 Paul (2 Tim. 4:6-8) 6Peter(2Pei, 114-16:3:13)

p A wise man docs not display his wisdom, but a fool parades all he koowi (v JJ^

q This has been true of Isaelat different tlmes(Dt.4:6; Josh. 1:8; 10:42; 23:14)

t 7 exarriples of sin being a reproach:

1 Sodom and Gomorrah (Gen. 19)

2 Canaanites n:ev. 18:24-30)

3 Egypt (Ex, 12:12; Ezek. 2^1-15)

4 A malekltei (Ex. 17; 16; 1 Sam. 15)

5 Babylon (Isa. 144-23; 476-15)

6 Tyre (Ezek, 28:2-8; lu. 2J 1-9)

7 Nineveh (zeph. 2:13-15)

s A wise servant willgalnthefavorofihe

king, but a foolish servant will incur

his wrath (v 25) t Gentleness will disarm the moR

furious, but angry words spoken wlU

beget wrath (v 1) u 5 examples of turning away wrath

1 Aaron (lev. l(i 1?-20S

2 Reubenites (Josh. 22:15-34)

3 Gideon (Judg. 8:1-J)

4 Hannah(1 Sam. 115-17)

5 Abigail (1 Sam. 25:23)

V 5 examples of gnevous words:

1 The Ephraimltes (Judg. 12:1-4)

2 Men of Israel and Judah(2 Sam. 19:41)

3 Saul and Jonathan (1 Sam. 20-30-

4 Rehoboam(2 Chr. 10:13-

5 Eliphjz(job 22:5) w A wise man uses knowledge nghtly, but

a fool has no true lenie of its proper use(v 2)

•16) 34)

only to'penury.

(1 3) Four contrastedclasses

24*The crown of tilt wiM^ is their riches: bu! the foolishness of fools IS folly.

25 "^A true witness delivereth souls: but a deceitful witHtiS speaketh lies.

(14) Four blessings of fear

26'In the fear of the Lord is strong 'confidence: and his children shall have a place of refuge.

27/The fear of the Lord is a fountain of life, to depart from the snares of death.

(15) Cause of anarchy

28*In the multitude of people ij the king's honour: b ut in the want of people is the destruction of the prince.

(16) Patience and hot-head-edness

29 * //g thai is slow to wTath is of great understanding: 'but hf that is hasty of spirit exaiteth foUy.

(17) Secret of health

30 ' A so un d heart is the life m the flesh: hut envy the rotten* ness of the bones.

(18) Three well known facts

31*He that oppresseth the poor reproacheth his 'Maker: but he that honoureth him hath mercy on the poor.

32 ^he wicked isMriven away in his wickedness: but "the righteous hath hope in his

death.

33'Wisdom

reste t h in the

heart of him that hath understanding : but that which is in the midst of fools is made known.

(19) Effects of sin and holiness

34*Righteousness eialteth a nation: "^b ut sin 15 a reproach to any people.

(20) Advice to servants

35 'The king's favour if toward a wis e servant: but his wrath is against him that causeth shune.

CHAPTER 15

6 Proverbs on sociology and

religion (151-33). (1) How

to pacify wrath

'A"SOFT answer tumetll iw^y <*^ wrath :"but grievous words stir up anf;er.

TThe tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

ti) Omnipresence of Cod

S'The eyes of the Lord gre ja CYCry pl«C9> beholding the evil and the good.

(3) Another tree of life 4 "A wholes om e tongue i s a

tree of life: but perverseness therein is a breach m the spirit.

(4) Two kinda of sons

5 A'lool despiseth his father's instruction: but he that regardeth reproof is prudent.

(5) Four contrasted classes

6 In the house of tie righteous is much treasure: but in '^the revenues of the wic ked is trouble.

7'The lips of the_^wise disperse knowledge: but the heart of the foolish doeth not so.

8'The sacrifice of the wicked IS an'abomination to the Lord: but the prayer of the up right is his delight.

(6) Four contrasted things

of God and man

9 *The way o f the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness.

10*Cprreclioti is grievous unto him that forsaketh the way: and he that hateth reproof shall die.

(7) Four well known facts

of God and man

11'Hell and destruction are before the Lord: 'iow much Biore then the hearts of the children of men?

12 *A scomer love th not one that reproveth him: neither will he go unto the wise.

(8) Good and evil hearts

13'A_menxJ}eart maketh a cheerful countenance: but bv sorrow of the heart the spirit is broken.

14nrhe heart of him that hath understanding'seeketh k nowl edge: but the mouth of fools feedeth on foolishness.

15 "AH the days of the afflicted are evil: buj he that is of a merry heart hath a continual feast.

(9) Some better things

16'Better 15 little with the fear of the Lord than great treasure and trouble therewith.

17«Betterji a dirmer of herbs where love is, than a stalled ox and hatred therewith.

(10) Eight contrasted

classes

18 'A wrathful nian stirreth up strife: but he thai is slow to anger appeaseth strife.

19'The way of the slothful man is as an hedge of thorns: but the way of the ri^teous is made plain.

20'A wise son maketh a glad father: but g looUsl) mag despiseth his mother.

21" Folly is joy to him that is destitute of wisdom: but 1 man of uod«rst(U) (liilg walketh uprightly.

(11) How to be succesaful

22"Withoul counsel purt>oses are disappointed: buLJn the multitude of counsellors they are established.

x 3 examples of God seeing evlL-

1 Adam and Eve (Gen. J)

2 Achan and his in (Josh. 7)

3 Belsbazzar (Dan. 5)

3 ex amples of God seeing good:

1 Abraham (Gen, 22)

2 Joseph fGcn. J9)

3 Jesus Christ (Acts 10:38)

y A gentle tongue speaks wah and life, but a piercing tongue kills the >oul(v 4)

aooi in the way, but the righteous see none (v 19)

t A wise ion honors his parents, but a foolish one despises them (v 20)

u FoUy I s joy to fools, but wise men walk sensibly (V

a See The tree of Uves, p. 667

b Heb. evll(Eccl.4:5; 10:12)

46 ways of a fooL He:

1 Is Jealous and envious (1 Sam. 26:21)

2 Insensible todanger(2Sam. 3:33)

3 Denies God fPs. 14:1. 53:1)

4 Is ignorant of the future (Ps. 49:10)

5 Is ignorant of God (Pi. 926)

6 Is a whoremonger (Pr. 7 22)

7 Reject$God'5commandment$(10:

8 Ctanerscmptytalk(10:8,10) 8) 9uners slander (10:18)

10 Is a mischief maker (10:23)

11 Is self-conceited (12:15)

12 Proclaims foolishness (12:23)

13 Parades his own folly (13:16)

14 gulck tempered (14:17)

15 Rages and lives In dn (14:16)

16 Pours out foolishness (15:2)

17 Despises parents (15:5)

18 Is incapable of decent speech (17:7)

19 Does not profit byreproof(17:10)

20 Is insenrible (17:12)

21 Is not interested In wisdom (17:16)

22 Is a shame to parents (1721)

23 Is always dissatisfied (17:24)

24 Is contentious (18:6)

25 Has no delight in kQowledge(18:2)

26 Is perverse in speech (19:1)

27 Cannot appreciate luxury and honor (19:10; 26:1, 8)

28 Is a meddler (20:3)

(23:« 30 Is incapable of wisdoni (24:7)

29 Despises wisdom (23:9)

- . 1) V Plans fail when there is no counsel.

loJ£Ty%^^"^ """^ -lie m e n , Ha^zV Van imagine, many obstnic

31 Gives foolish answers (26:4-5)

32 Is not dependable (26:6)

33 Is hopeless (26:12)

34 Is inseparable from folly (26:11;

35 Trusts in himself (28:26) 27:22)

36 Utters aU he knows (2ft 11)

37 Is unbearable (30:21-22)

38 Walks in darkness (EccL 2:14)

39 Destroys self (Eccl,4:5; 10:12)

40 Is light and frivolous (EccL 7:6)

41 Acknowledges he is a fool (EccL, 10:3)

42 Isfullofempty words(Eccl,10:14)

43 Hasnoforejight(Mt,7:26; 25:2-8) 4-4 Is covetous (Lk. 12:20-21)

45 Consaatly debates non-essentials (2 Tim. 2:23)

46 Is ignorant (1 Pet. 2:15)

c Heb. lebuah , increase (v6; 8:19; 16:8: Isa. 23:3; Jet. 12:13). The gain of the wicked is through crime and trouble

d It is in the heart of the wise to spread knowledge, but not so with fools (v 7)

e 3 examples of wicked sacrificing;

1 Cain (Gen. -1 ""

2 Saul(l Sam.

1 Cain (Gen. 4 5)

Sam. 15) 3 Jews (Isa. 1:11-15: 66:3)

f See note e, 3:3',:

g God hates the way of the wicked, bis He loves that of the godly (v 9)

h Correction is grievous to the backslider: and he that hateth reproof shall die(v 10)

i Heb. sheol, the unseen world, the placa of departed spirits, not the seen world, the grave, the place of bodies. See HeU.p.620: notes.Lk. 12:5: 16:19-31 j Quegjon 11. Next, 17:16

k 3 examples o f hating reproof:

1 Ahat(:chr. 18^; Pr. 17:4)

2 The Jews (Amos 5:10)

3 The Phariiees(Lk. 7:30)

1 A happy disposition diows in the coumenance.but a gloomy one keeps the spirit broken (v 13)

n A wise man seeks knowledge, but a fool feeds on foolishneu(v 14)

n 4 examples of seeking knowledge.

1 Solomon (1 Ki. sis-lO: Pr. 19:3)

2 Queen of Sheba(l KI.10:Mt. 12:4!^

3 The Ethiopian eunuch (Acts 8:28)

4 The Bcreans (Acts 17:11)

o The afflicted are always sad, but the

merry are always happy (v 15) p Bener is poveny with the fear of the

Lord, than riches with troubles (v 16) q Better is a poor n)an's dinner where

kjve is than a rich man's feast where

hatred and strife are (v 17) r A fiery-tempered man causes trouble,

but a slow-angered man promotes

peace (v 18)

Moral virtues and contrary vices

a A wise man has joy in his answers of wisdom: and a word ^xsken in season is healthful and refreshing (v 23)

b 4 contrasted ways (v 24)i

1 The way of tne wise - way of fools

2 The way of life - the way of death

3 The way above - the way beneath

4 The way to heaven-the way to hell c Heb. sheol, the unseen world, the place

of departed spirits, not the grave or place of bodies. See Hell , p.620; notes, Lk. 12:5; 16:19-31

d The Lord will judge the proud, but preserve the humble (v 25)

e Heb. macha^ebeth, devices. Those of the wicked God hates,but He loves the plans and words of the pure (v 26)

f See note e, 3:32

g The greedy man is a torment to his own family and a curse to those with whom he deals, but the contented and righteous man, one who hates bribery, shall live (V 27)

h The righteous man ponders the thou^ts and words of his answer, but the wicked spues out the thoughtless abominations of his heart (v 28)

i The Lord has no fellowship with the wicked,but He draws near and hears the prayers of the righteousO/29; Jas. 4:8)

j Righteousness rejoices me heart, and good news is healthful (v 30)

k See note m, Lk. 11:34

1 He who heeds advice shall be a companion of the wise (v 31J

m He who rejects advice nates his own soul, but the one who profits by it gets wisdom and understanding (v 32)

n 6 examples of hating own soul: lDathan(Num. 16:12-14, 31-33)

2 Zedekiah(2Chr.36:12;Jer.39:l-7)

3 Nebuchadnezzar (Dan. 4:27-33)

4 Belshazzar (Dan. 5:22-30)

5 The Jews (Mt. 23:34-38)

6 The Gadarenes (Lk. 8:37)

o4

examples of getting knowledge: I Job's friends (Job 42:7-9)

2 The Samaritan woman (jn. 4:17)

3 Two disciples (Lk. 23:26-32)

4 Paul (Acts 9:6-22)

p 12 blessi ngs of fear of the Lord: It

ings iebe

1 Is the Deginning of wisdom (1:7; 9:

2 Determines destiny (1:29) 10)

3 Helps depart from evil (3:7; 16:6)

4 Is to hate evil (8:13)

5 Prolongs days (10:27)

6 Gives strong confidence (14:26)

7 Is a fountain of life (14:27)

8 Produces satisfaction (15:16)

9 Is the instruction of wisdom (15:33)

10 Tends to life (19:23)

11 Gives riches, honor, andlife(22:4)

12 Brings blessing (Eccl, 8:12)

q 5 examples of humility before honor:

1 Joseph (Gen. 39:1-41:5'0

2 Gideon (Judg. 6:15)

3 Daniel (Dan. 2:30-48)

4 Hananiah (Neh. 7:2)

^ 5 Jesus Christ (Phil. 2:5-11)

r Godpreparestheplansin the bean of a

righteous man and inspires the answer

of his tongue (v 1) s The ways of a self-righteous man are

clean to himself, but the Lord ponders

and judges the true motives of the

spirit (V 2) t 3 examples of being clean in own eyes:

ng<

?^

1 Jehu (2 Kings 10:16, 31)

2 The Pharisee (Lk. 18:11-14)

3 Paul (Acts 26:9. Cp. 9:4)

u Take God into partnership and your plans will succeed (v 3)

V 5 examples of plans bei ng established:

1 Jacob (Gen. 32:24-35: i&.l-d:

2 David (1 Sam. 17:45: 30:8-1

3 Ezra (Ezra 8:21-32)

4 Esther (Est. 4:14-17: 8:15-17)

5 Daniel (6:10) wCoU 1:15-18: Rev. 4:11

X He has reserved the wicked for the day when he shall receive his well deserved punishment (v 4: Rom. 1:18; 2:5; 2 Pet. 1:9)

y 11th prophecy in Pr. (16:5-7, being fulfilled in hell and on earth continually). Cp. note m, 11:21. Next, 21:16

z See note e, 3:32

a See note m, 11:21

(12) When words are sweet

23 "A man hath joy by the answer of his mouth: and a word spoken in due season, how good IS it !

(1 3) The way of life

►24" The wav of life is above to the wise, that he may depart fromTiell beneath.

(14) Two common works God

of

► 25" The Lord wi ll destroy the house of the proud: but he will establish the border of the widow.

(15) Six contrasted classes

26 The'thoughts of the wicked are an 'abomination to the Lord: but the words of the pure are pleasant words.

27 ^e that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28* The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

(16) Nine warnings and assurances

► 29'The Lord is far from the wicked: but he heareth the prayer of the righteous.

30 iThe flight of the eyes re-ioiceth the heart : and a good

(3) Fivefold confidence in God

9 "A man's heart deviseth his way: but the Lord Mirecteth

report maketh the bones fat .

31'The ear that heareth the reproof of life abideth among the wise.

32' TIe that refuseth instruction "despiseth his own soul: but he that "Tieareth reproof his steps.

10 'A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.

11 "'A just weight and balance are the Lord's : 'all the weights of the bag are his work.

(4) Sevenfold confidence in kings

12 /(IS an ^abomination 'to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous lips are the delight of kings; and they love him that speaketh right.

14 The wrath of a king is as

messengers of death: but a wise man will pacify it. 15 In the light of the king's

countenance is life; and his fa-

vour IS as a cloud of the latter rain.

(5) Another better thing

16* How much better is it to get wisdom than gold! and to

get understanding rather to be chosen than silver!

(6) How to keep the soul

► 17 'The highway of the upright IS to depart from evil : he that

getteth understanding. 33" The fear of the Lor d is the instruction of wisdom; " and be fore honour is humility.

CHAPTER 16

7 Proverbs of confidence (16:1-33). (1) Tenfold confidence in God's dealings

THE preparations of the heart in man, and the answer of the tongue, is from the Lord.

3 " Commit thy works unto the Lord, and thy thoughts shall be •"established. <

4* The Lord hath made all things for himself : yea.'even

2'All the ways of a man are clean in his'own eyes; but the Lord weigheth the spirits .

keepeth his way preserveth his soul.

(7) Effect of pride and haughtiness

18' Pride aoeth before destruction, and an haughty spirit before a fall.

(8) Another better thing

IS'BetteriLis to be of an humble spirit with the lowly, than to divide the spoil with the proud.

(9) Tenfold confidence in

right principles

► 20 ' He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he. 21 The wise in heart shall be called prudent: and the sweet ness of the lips increaseth

the wicked for the day of evil •5'Every one that is proud in heart is an^bomination to the Lord : though "hand hand, he shall not

/oin m be unpunished. 6 ' 'By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil. ►7' When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

(2) Another better thing

8<' Better is a little with righteousness than great revenues without right.

learning.

22 Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly.

23 The "heart of the wise teacheth his mouth, and addeth learning to his lips. »24" Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

(10) End of a wrong road

25" There is a way that seem-eth right imto a man, buttheenc}

thereof are the ways of death.

b By the mercy and truth of God atonement for sin is made and iniquity is purged; and through fear of Him men depart from sin (v 6; Jn. 16:6; Tit. 3:5)

c God raises up friends for those who serve Him and do His wiU (v 7)

d It is better to be poor and righteous than to be rich and wicked (v 8). See 17 "better" things in Proverbs, p. 666

(11) Six common classes

26 He thaflab o ureth labour-eth'for himself; 'for his mouth craveth it of him.

27 'An ungodly man diggeth up evil: and in his lips there is as a burning fire.

but in general every man lives for

himself

This gives the main reason for labor -

to satisfy some appetite or meet some

need in Ufe (v 26)

The ungodly man works as hard to dig

up evil and set men against each other

as a laboring man does to make a

Uving (V 27)

a A righteous man's heart has many

plans,buttheLord directs his steps(v 9)

b 8 examples of being directed by God:

1 Joseph's brethren (Gen. 37:18-28;

2 Pharaoh's daughter (Ex, 2:5^ 45:5)

3 Saul(l Sam. 9:3-16; 23:26-28)

4 Jesse (1 Sam. 16:8-11; 17:23, 53) 5SyrUns(2 Ki. 5:2)

6 Zacchaeus (Lk. 19:1-10)

7 The Samariun woman (Jn. 4:7)

8 Saul (Acts 9:1-18)

c The law of God or the divine oracle is for the king to use in judgment.He must not be unfaithful in executing it (v 10) d Just scales and balances are an ordinance ofGod(v 11; 11:1; Lev. 19:36)

e This refers to the weights in the bag in the sanctuary to which all wd^ts In the land were to be referred in order to ascertain whether they were just. It perhaps also refersiothe weights car-tied about by merchants in their girdles by which they weighed the money taken in exchange for their nierchan-dise (v 11)

f See note e, 3:32

g in all proverbs the monarchical form

of government rightly administered is

referred to; and the proverbs on this

subject are very plaln,ashere(v 12-15)

15 facts about kin^s;

1 They are to rule in jusace (16:10; 29:14; 31:5, 8-9)

2 fo be righteous (16:12)

3 sundfoitighteousness(16:12;25:

4 Deli^ in truth (16:13) 5)

5 Love the righteous (16:13: 20:26)

6 Have power of death (16:14)

7 Can be pacified (16:14)

8 Their favor is a blessing (16:15)

9 Must not be provoked f 20:2)

10 Are to be feared by tne wicked (20:8)

11 Are preserved by mercyand truth

12 T o be respected (24:21) (20:28)

13 Are a stabilizing influence to a people (29:4)

14 Aretobevlrtuousandsober(31:l-

15 Are to obey the law (31:5) 4) h Few men believe this, according to

their search for wisdom and gold (v 16) i The righteous man is ever departing

from evil to preserve his soul (v 17) j 7 examples of pride before destruction: 1 Asahel(2 Sam. 2:18-23) 2Ben-hadad(l Ki. 20:3, 11, 32)

3 Babylon (Isa. 47:10-11)

4 A zariah (Jer. 43:2-11)

5 Nebuchadnezzar (Dan. 4:30-31)

6 Edom (Obadlah 3-4)

7 Herod Agrippa (Acts 12:21-23) Most Hebrew Bibles say that this verse

is the middle of the book and the first

clause is the middle of the words 1 n

Proverbs k It is better to be humble and associate

with the lowly than to make friends

with the proud (v 19) 1 8 fundamental principles of life:

1 Handle matters wisely (v 20)

2 Trust in the Lord (v 20)

3 Be wise and prudent (v 21)

4 Increase knowledge (v 21) (v 22)

5 Be sympathetic and understanding

6 Reject folly and b e open to Instruction and education (v 22)

7 Speak always in wisdom (v 23)

8 Be pleasant and kind (v 24) ra 5 examples of wise hearts:

1 Eleazar (Gen. 24^^4-49)

2 Jacob (Gen. 47:9)

3 JesusChrist(Mt.22:46;Lk. 2:40-52)

4 Peter (Acts 3:12)

5 Paul(ACTs 13:16-21; 14:17; 17:28; 24:25; 26:2-27; 1 Tim. 1:12-16)

n As honey that is fresh and sweet makes the bones healthy, which is necessary for health to the whole body, so pleasant words refresh the soul (v 24)

o This is the same as in 14:12. See note m, there

p 6 common classes:

1 The laboring man (v 26)

2 The ungodly man (v 27)

3 The perverse man (y 2^

4 The whisperer (v 28)

5 The violent man (v 29)

6 The older men (v 31) q Very little labor is for anyone but self.

There are cas^s of devoted parents or children who labor for their lo ve d o ne s.

a A p«rvcr*e man ipceads abroaJ lUife: 1 backbiter «parates WenJs (v 28)

b 4 ex.ii:ipleA of «:—1ng sinfe 1 Pducci o: (- Sa

3 I he

4 Hca ^

Sam. 10:3) i-U)

)

c A yiole« man leads his neii^hboraway from ways of lighteousQess (v J?)

J He (violem man of v 29) meditates deeply on bow to corrnit dn (v 30)

c Hoary beads are not crowns cf glory iin-less tbey be found ri^teous (v 31). Many sinners have hoary heads but they ate not crow as of tUory

f 5 examplet of nchteous hoary headi: 1 Jacob (Gen, 47 > +5;1) J Samuel (I Sam. 1.4.:-4; 25:1) J Bai.Allai (2 Sam. 19:32-37)

4 aisha(2 Kl. 13:14)

5 Jeholda (2 Chr. 24:15-16)

g Cooques and self-control within are benerthancooguesi of enemies without (v 32\. Many conviuerorshave s\±>-dued nations and yet have been slaves to their own passions. Alexander con-viuer&d tlie world, but was a slave to liiteiTiperatc anger. In a fit of anger he slew clytus, his best and roost loved biend and tegrenedit ever afterwards

h 5 exarr pies of slow to anger:

1 Isaac (Gen. 26 13-35)

2 Joseph (Gen. 37:23-36; 39:7-23)

3 Samson(judg. 16)

4 David (1 Sam. 17:22-51: 19:1-24: 5Paul(2Cor.6:4; riLl 7) 22)

i 7 examples of being soon angry

1 Cain (Gen. 4)

2 Esau (Gen. 27:41-46)

3 Simeon and Levi (Gen. 49:5-7)

4 Moses (Ex. 32:19)

5 Balaam (Num. 22:22, 27)

6 Saul(l Sara. 20:30, 34)

7 Jonah (Jonah 4)

j The lot is cast into the bosom (17:23: 21:14). The reference is to the bag of th«, ephod, in which were put two precious stones, called the Uriin and Thuranilo. These were used in casting lots. The stone drawn out after prayer and ineditaiioa would be God's deci-ion,ot yes or no. See note, Ex. 28:30

jis in Ptoverb$,p,G66 a nTcontentment is

k Set ' I Pov.

better U..1. , iciiv with strife (v 1) m .v'isdoroin servants isbetierlhan folly in »ns(v 2)

n Jus as silver and gola are purified by fire, 90 the Lord purifies the hearts of men by fiery trials (v J; Jas. 1:2, 12; 1 Pet. 1.7; 4:12; Rev. 3:18)

o 6

examples of being te 1 Abraham (Gen. 22)

T

sted:

'il.

. iic <;klah(2Chr. j2:3l)

4 ".'ary and V.anha (jn. 115-6)

5 rach young ruler (Ml. 19:16-22)

C 1 he Syropheniclan woman(Mt. 15:2)-28)

P 4 great dnt

1 Lying (V 4)

2 Deceit (V 4)

- (V 5J

4 2 examples of mocking the poot:

1 PtInccsofJudah(Isa.3:14-15; 1ft 2)

2 The rlchCJas. 5 4) r See note 1, 14:31

s 2 cxarrples of bci ".- -> inic hed:

1 :!:; -fyrlansC "'. ' "T^)

2 The EdorTiltei(. ..^-;. 10-15) t Shall not be guiltless

: the rejoicing of old ate the glory of

u Grand-men, a: children (v 6)

V of;-L--cm an j eloquent speech are as u: .r churl as lying

is : I . - col. I,p. f/,;

w A gift i s like a precious stone that sparkles wherever it turm (v 8). The receiver of a gift loves to look at It and keep It for diow

x It sparkles or is shown to others

Ti-pth his

him

.ood.

tyes to

.: moving

. il to pass.

i^- a crown

;nd in the

(12) Another better thing

32 'Ms that i5*slow to'anger jj better than the might>-; and he that ruleth his spirit than h* &at taketh a city.

(13) Confidence in God

33 'The lot is cast into the lap; but the whole disposing thereof 15 of t he LoKD

CHAPTER 17

8 Proverbs of personal contentment and {>eace (17:1-28). (1) Another better thing

T^ETTER is 'a dry morsel, O and quietness therewith, than an house full of sacrifices with strife.

(2) Advice to servants

2'"A wise se rvant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

(3) Two refining processes

fining

mc:>AcUi;cr him.

»liai;

••eketh onlyT re a cruel be sent against

(10) Good advice for all

12*Let_«_i?efir robbed of her whelps meet a man, rather ttiao a fool in his follv.

U'Who^o rewardeth evil for good, evil shall not depart from his house.

14'The'beRinning of strife is Qi whenfene letteth out water: therefore leave off contention, before it be meddled with.

(11) Two abominations God

to

l5»He thai justifieth the wicked, and_he,thal condemneth the just, even they both are*abomination to the Lord.

(12) Why some remain fools

16 'Wherefore is there a price in the hand of a 'fool to get wisdom, seeing he hath no heart to it?

[1 3) How to know true friends 17 *A friend loveth at all times.

3"The

and ih the LoK

not IS for silver, for gold: "but . the hearts.

and'a brother is versity.

bom for ad-

(4) Four great sins

4 'A wicked doer giyet h heed to false lips; ar^d a liar giveth ear to a nauehtv tonRue.

5'Whoso r 'he poor re-

proacheth : -r: 'and he

that is glad at ..alamities shall not be'unpunished.

(5) Two kinds of crowns

6' Chil dren's children, arji the crown of old men; and the glory of children are their fathers.

(6) Two unbecoming things

7 Excellent speech becometh not a fool: much less do |yin£ lips a prince.

(7) The power of gifts

g'A^gift IS as a precious stone in the eyes of him that hath it: whithersoever it turneth, 'it prospereth.

(b) How to win friends and make enennies

8 ^e that co vereth a transgression seeketh love; hi>t be that ret>eate th a matter sepa-rateth ver\i friends.

(9) How to classify certain men

10 <A

in'

dr

reproof entereth more '.an an hun-:.x)l.

(14)Seven things that cause sorrow

IS^A man void o f understanding striketh hands, and becometh surety in the presence of his friend.

19"He^ Jov^th transgression that loveth strife: and he that exalteth his gate seeketh destruction.

20"He that hath a freward heart findeth no good: ^nd he that hath a perverse tongue falleth into mischief.

21 116 that begetteth a'fool doeth it to his sorrow: and the father of a fool hath no joy.

(1 5) A good medicine

22 'A^ merry heart doeth gooa like a medicine: but a broken spirit drieth the bones.

(16) How to pervert justice

23 *A wicked man taketh a gift out of the'bosom to pervert the ways of judgment.

(17) The wise and fools

24"W isdom IS before him that hath understanding; but the eyes of a fool are in the ends of the earth.

25 '^ foolish s on is a grief to his father, and bitterness to her that bare him.

(18) Two things that are not good

26 "Also to I not good, no for equity.

I just IS princes

(19) Two good practices

27'T! •

\par

of unact ^: lent spirit

28" eth

--'. hath knowledge

>rds: and a man

.Hiding is of an excel-

Me that covers up and seeks to hide fioi:: others the faults and sins of a friend seeksfiis peace and love, but he that seeks to expose brings bitterness, hatred, and enmity between the best of friends (v 9)

A rebuke does more good to a wise nian than a hundred stripes to a dense or stupid man (v 10). See col. A.p. 642

1 -laronn.cv. 1'^^

6)

^)

4 Christ ri Pet. : ^>) z Even a fool is considered a --l^e one if heknows when anJ where md

a so-callcJ -isc man is > J a

fool if 't know when to hold

his lont; ;)

a A .» he

II). (V 11)

b A bcjl : eding-

lyfiercL. - -is than

a fool in tus foU> (v 12)

c The man who pays evil for good, un-klndncss for kindness, and lives in Ingratitude shall reap what he sows all the days of his life (v 13)

d As water presses toward the smallest break in a dam until it becomes too great to hold, so it is hard to hold back contention and strife when they begin (vl4)

e 4 examples of beginning strife:

1 The Ephraii:iites (Judg. 12 1-6)

2 Abner(2 Sam. 2:14-17)

3 Rehoboam (2 Chr. 10:1-16)

4 Jeroboam r2 Chr. 13:17)

f When one makes a break in a dam

g 4 examples of condemning the i ust:

1 The counsellors (Ezra 3:l-l6

%

24)

2 Ahab and Jezebel (1 Ki. 21:

3 The Iews(Mt. 27:11-50)

4 Tenullus (Acts 24:1-9) h See note e, 3:32

i Question 12. Next, 18 14. Why give a tool money to get wisdom when he has no sense^ (v 16)

j 7 examples of lack of wisdom:

1 Iaael(2 Chr. 30:10)

2 The Jews(Lk. 4:28)

3 Herod Antipas (Lk. 23:11)

4 The Jews (John 5:40; 8:45)

5 Athenians (Acts 17:32-33)

6 FeUx(ActS 24:25-27)

7 Herod Agrippa (Acts 26:28)

10 exaniples of lasting friendaiip: ihar Joseph (Gen, 45:5; 50:2)

1 Abraham (Gen. 14:14)

2 Joseph (Gen, 45:5; SO:'.

3 Moses (Ex. 32:11-13; 1X9:18-29)

4 Jonathan (1 Sam. 20:33)

5 Batzillai (2 Sam. 19:32)

6 Ahikam (Jer. 26:24)

7 Ebed-melech (Jer. 38:7)

8 PaulfPh'm 12, 20)

9 Barnabas (Acts 9:27)

10 Epaphroditus (Phil. 2:26)

I A friend loves in adversity or prosperity, and a brother is born to support and comfort a brother in distress(v 17)

1 A man who quickly concludes a contra ct and becomes surety in the presence of a friend proves he Is void of undersunding (v 18)

n He that loves sin loves strife, and he tiut builds high his gate to show his wealihinvites destruction fv 19). Such gates were natkcrsforroboers and Invaders. Cp. 2 Ki. 25:9. In soiDc parts of Palestine the gates were made about 3 ft. high. These gave no pretense to wealth and yet kept tlie Arabs, who scarcely ever left horseback to plunder, from ridinginto the courts and houses, spoiling goods

o He that has a stubborn heart finds no good, and he that has a deceitful and unmanageable tongue falls into evil (V 20J

P The father of a vulgar chuilhas many sorrows and no joy because he is ashamed of his son (v 21)

q See point 3, col. 4. p. ti42

r A merry heart is healthful, but one completely broken in spirit and dejected will develop many bodily iUnesses (v 22).'.othing ruins health more than grief, continual worry, an>dety, fret-fulness, bad tempers, hatred, and malice. The end of these things is death. We should rid ourselves of such health destroying agencies

s A wicked man will accept a bribe and pervert Judgment f v 23)

t Easterners carry tlieir ."urses In their bosons above the girdles

u rtlsdom is within reach of every man who looks forit,butthe foolnever sees it because of his aiming at impossible things that are out of his reach (v 24)

V A fool who has no sense of responsibility is a shame to parents (v 25)

w Injustice and anarchy are never good; they never proi: > te public prosperity and the c -^d (v 26)

X A man ofi:_. ledge is nota vain,

empty ulker. and a man of quiet temper demonstrates that be is a man of wisdom (V 27) y 4 examples of garing wordt

PROVERBS 18, 19

Moral virtues and contrary vices

a A tnan seeking wisdom and knowledge will separate himself from all other pursuits, so he can devote himself to his scientific investigations (v 1). He becomes a voluntary lecluse for the sake of his defies

b A dense, stupid, and impious man has DO delight in knowledge though he should discover it (v 2; point 2, col. 4. p.642).His sole desire is to show his own stupidity and emptiness. The wise man will consider himself well paid if he finds the knowledge he seeks for, even though he pays a great price, but the fool does not appreciate it though it comes to him without toil or expense

c Even the wicked have contempt for their own kind; much more do the righteous despise them, and with disgrace come shame and reproach ^v 3)

d The sayings of a wise man are like deep waters and his well-spring of wisdom is like a gushing torrent that never runs dry (V 4)

e It is not good to permit the riches, influence, friends, oroffices of a wicked man to pervert justice of the poor and the righteous man in judgment (v 5)

f A fool will quickly enter into a brawl that will call for punishment (v 6)

gA fool's tongue will bring him destruction and snare his soul ^v 7) h The words of a slanderer are like poison in dainty morsels that are quickly swallowed but cause destruction to the eater (V 8; 26:22)

i A lazy man neglects his work and the materials go to ruin. He is brother to the waster who destroys the materials. Both are great wasters

j The name of the Lord is a place of complete safety to aU who trust in Him (V 10). See note on Ps. 20:1

k 5 examples of trust in God's name:

1 job (job 19:25-26)

2 Habakkuk (Hab. 3:17-19)

3 Asa(2Chr. 14:11)

4 HezeWah (2 Ki. 19:14-35:Isa. 38)

5 The early church (Acts 4:24-33)

1 The possessions of the rich are their trust and as an high wall of protection to them in their own imagination (V 11)

m A man's haughty spirit brings him destruction and a humble spirit brings honor (v 12)

n 5 examples - destruction through pride: ■ 1 Lucifer(Ezek.28:ll-17: lTim.3:6)

2 Jezebel (2 Ki. 9:30-33)

3 Goliath (1 Sam. 17:8-47)

4 Nebuchadnezzar (Dan. 4)

5 Belshazzar (Dan. 5)

o 5 examples of humility before honor:

1 Joseph (Gen. 37-44)

2 Gideon (Judg. 6)

3 David (1 Sam. 17-18)

4 Solomon (1 Ki. 3)

5 Jesus Christ (Phil. 2:5-11)

p 4examples answering before hearing:

1 Dand(2 Sam. 16:4; 19:24-30)

2 Ahasuerus (Est. 3:10)

3 Darius (Dan. 6:9)

4 Magistrates (A cts 16:37-39)

q Man's g)irit will sustain him in his infirmities if it is not cast down and defeated by constant trials (v 14J

r 2 examples being sustained in trials:

1 Job (Job 1:20-21; 2:8-10)

2 Paul (2 Cor, 11:23-33) s Question 13. Next, 19:7

t 7 examples of rernorse hard to bear:

1 Cain (Gen. 4:13-14)

2 Eli'sdaughter-in-law(lsam.4:19-

3 Saul(lSam.28:20;2Sam. 1:9) 22)

4 Ahlthophel(2 Sam. 17:23) 5Zimri(l Ki. 16:18)

6 Pashur (Jer. 20:4)

7 Judas (Mt. 27:5)

u The pnidenthunger for knowledge, and the wise are open to it at all times (vl5)

v IntheEastithaseverbeenthe practice to bring gifts and preseiTts to great men into whose presence one comes (vl6).

and he that shutteth his lips is esteemed a man of understanding.

CHAPTER 18

9 Proverbs of personal virtues in social life (1 8:1-24).

(1) Concerning fools and the

wicked

T HROUGH "desire a man, havin? separated himself, seeketh and intermeddleth with all wisdom.

2 ^A fool hath no delight in understanding, but that his heart may discover itself.

3'When the wicked cometh, then cometh also contempt, and with ignominy reproach.

4<'The words of a man's mouth are as deep waters, and the wellspring of wisdom as. a flowing brook.

5 'It is not good to accept the person of the wicked, ta overthrow the righteous in judgment.

6 fA fool's lips enter into contention, and his mouth calleth for strokes.

7 'A fool's mouth is his destruction, and his lips are the snare of his soul.

(2) Talebearers and the lazy

8*The words of a talebearer are as wounds, and they go dovim into the irmermost parts of the belly.

9' He also that is slothful in his work is brother to him that is a great waster.

(3) True and false refuge

MO' The name of the Lord is a strong tower: the *righteous runneth into it, and is safe.

(4) Two indisputable facts

11' The rich man's wealth is his strong city, and as an high wall in his own conceit.

12 ^efore "destruction the heart of man is haughty, "and before honour is humility.

(5) A common error

13' He that answereth a matter before he heareth it, it is folly and shame unto him.

(6) Value of a strong spirit

14* The spirit of a man 'will sustain his infirmity; 'but a wounded spirit'who can bear?

(7) How to get knowledge

15" The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

(8) How to climb socially

16 "A man's gift maketh room for him, and bringeth him before great men.

(9) How to fall socially

n ^He that is first in his own cause'seemeth just; but his neighbour cometh and search-eth him.

(10) Casting lots 18'TheloJcausetb contentions

to cease, eind'parteth between the mighty.

(11) A hard job

19' 'A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

(12) A must for all men

20"A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

(13) Source of death and life

21" Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

(14) A twofold blessing

22 ' Whoso findeth a wife find-eth a good thing, and'obtaineth favour of the Lord.

(15) The power of money

23' The poor useth intreaties; but the rich answereth roughly.

(16) How to win friends

24'•A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

CHAPTER 19

10 Proverbs of personal

character (19:1-19). (1)

Three more better things

(16:8)

ETTER IS the 'poor that walketh in his integrity, than he that is perverse in his lips, and is a*fool.

(2) Two dcingerous practices

2 Also,'that the soul be without knowledge, it is not good : and^he that hasteth with his feet sinneth.

3" The foolishness of man per-verteth his way:"and his heart fretteth against the Lord.

B

(3) The power of wealth

4' Wealth maketh many friends; but the poor is separated from his neighbour.

(4) Piinishment of liars (v 9)

5 *A false witness shall not be impunished, and he that speak-eth lies shall not escape.

(5) True human nature

6 ' Many will intreat the favoiu of the prince: and every man is a friend to him that giveth gifts.

7 'All the brethren of the poor do hate him: 'how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

(6) Knowledge and wisdom

8" He that getteth wisdom lov-eth his own soul: he that keepeth tmderstanding shall find good.

(7) Punishment of liars 9 "A false witness shall not be

Without this there is no audience, no favor, and no justice. This sprang from the practice of bringing offerings to God when approaching Him. Rulersand great men, wishingto be considered as petty gods, demanded similar homage. A valuable gift would bring one into favor with potentates

Continued, column 4 ^

cross examine him and brings the real auth to light (v 17)

x 3 examples of answering first:

1 Saul^l Sam. 15:13, 2b)

2 Ziba (2 Sam. 16:1-3)

3 TertullUb (Acts 24:5. 16)

y This shows that casting of lots always settled matters between two patties

a Heb. parad. to separate; to part. The idea is that matters are settled between the two parties involved and this keeps them from having further war or enmity. It separates them from joining battle

b A brother offended by wrong dealing is harder to be reconciled than taking a strong city, but brothers who stand united are stronger than acastle(v 19)

c A man is Inwardly satisfied by his wise answers and his fortune is largely determined by them (v 20)

d Death and life are much determined bythe power of the tongue,and he that uses this power rightly shall live because of it (V 21; 1 Pet. 3:10-11) 5 examples of death by the tong ue:

1 The ten spies (Num. 14:36-37)

2 Doeg(l Sam. 22:9-10)

3 Sennacherib(2Kl.l8:28-35;19:22-

4 TheAmmonites(Ezek,25:3-7) 35) 5Annanlas and Sapphira (Acts 5:

5-10) 3 examples of life by the tongue: 1 Esther (Est. 7-8^

2 Paul (A cts 16:28-34)

3 Believers (Ro. 10:9-10; 1 Pet. 3:10)

e Many versions read, "He that findeth a good wife findeth a good thing". Celibacy is not required and marriage Is honorable in all (Heb. 13:4). God cviClnally stated that it is not good for man to be alone and this will always be truth (Gen. 2:18)

f God's favor is \ipoD all who carry out His original creative purpose to multiply and replenish the earth(v 22; Gen. 1:26-28; Isa. 45:18)

g The poor or needy ones cry to the rich for the necessitie.&of llfe,but they are answered roughly (v 23)

h A man who has friends must maintain their friendship through feasts and entertainment but there is a friend that will stand by in adversity (v 24)

1 Beaer is a godly poor man, than an ungodly rich fool (v 1)

j See note f, 1, 6:11

k See point 2, col. 4, p. 642

1 8 examples acting without knowledge:

1 Syrians (1 Ki. 20:28)

2 Jews (Isa. 5:12-13)

3 People and priests (Hos. 4:6; 6:6)

4 Job (Job 42:3-6)

5 Hezeklah(2 Chr. 32:31)

6 Pharisees (Mt, 12:7)

7 Peter (Ml. 16:22; Lk.

8 Paul (1 Tim.

22:33-34) 1:13; Aas 26:11)

m 5 examples of hasty action:

1 Joshua (Josh. 9:15)

2 Saul(l Sam. 13:9-14; 14:24-45)

3 David (2 Sam, 16:4)

4 The prophet (1 Ki. 13:18-19)

5 Peter (Jn. 18:10)

n The fool perverts his own ways and is angry against God for it (v 3)

o 5 examples of fretting against God:

1 Adam (Gen. 3:12)

2 Cain (Gen. 4:13-14)

3 Jehoram (2 Ki. 3:10-13; 6:33)

4 Jonah (Jonah 4:1-9)

5 Israel(Num.l4:2-3;20:2-5;21:4-6) p The rich have many friends, but the

poor one loses his f v 4) q A liar will reap wnat he sows and be

punished indue time(v 5; Rev. 21:8;

22:15) r Men in general show ftienddiip when

it is to their advantage,and court favors

from princes and the generous rich(v 6) s The poor one is disregarded by brethren

and friends,A 11 his efforts to be friendly

and his entreaties to them are rejected

(v7) t Question 14. Next, 20:6 u He that gets wisdom loves his own soul;

and the greatest good will com e

through guarding and obeying wisdom

and understanding (v 8) v See note q above, as v 5 and 9 are

the same in truth

^ Com, from column 2

w He that Is first in his answer in a disputed matter may appear to be altogether right, but his opponent comes to

1 All Uan shall have thcii pan In the eternal Ukcof Bxe (Hev. ^18; 2il5) b i UDComnion pcacuce« (v 10):

1 Foratoolioeojoyluxury, rank, aad honor tfaougb be it of royal birth (Cp. 17:7; 26 1)

2 For a tervanttorale princes. Generally whcQ this happens he is cniel and tyijruucal

C 2 gooO tiualiiles (v llV-

lA sensible man will prolong his patience and not his anger

2 He will past over transgressions and not expose n)en to others (1 Cot. 13) d 4 example* of Jeferring anger: l]o»eph(Gen. 40:15)

2 Moses (Num. 12)

3 DavlJ(l Sam. 24; 26:5)

4 A prophet (1 Kl. 1J:6)

e 4 examples of paging oyer sin: 1 Isaac (Gen. 2C: 13-30) 2DaviaflSam. 18:9-2422)

3 jesw Chria (Lk. 23:34)

4 Stephen (Acts 7:60)

f 2 coottastc J effects (v 12)

1 A kind's ..raih

2 A king's favor

g A lion's roar is the most terrible and drea Jful lound in the forrcst. At it other anlirah ireiiible. floe away, or hide. Cp. 16:14; 2C:2;28 15. Dew is one of the most refreshing experiences to grass. Cp. 16 15; Ps. 72:6

h 2 unbearable things (v 13):

1 A fboli* son who brings troubles, calatnities. and ruin co parents

2 The contentious wife. One cannot sit, stand, work, or sleep without her continual and perpetual nagging. Cp. ■27:15

i 2 great blessings of man (v 14):

1 Inheritance of riches

2 A prudent wife from the Lord. She is the utter contrast lo the one in v 13. She may have many causes for coro-plaint, but tie avoids them all

j 2 effects of laziness (v 15):

1 Deep sle^. Heb. tardemah, uncon-sciousnes$,the kind that tell upon Adam fCen. 2:21) and Abraham and others (Gen. 15:12: 1 Sam. 26:12: Job 4:13: 33:15; Pr. 19:15; Isa. 29.10). Here the idea is that the slothful man becomes unconscious to aU interests and re spontibilities In life

k In toe keying of the commandments there is life; in the rejecting of them there is death (v 16)

1 To have the opportunity of lending to theLordisa great privilege in life and yet few take advantage of it. The poor we have always and in all places so the opportunity it everywhere and at all tlniespresent.Thinkofit! God Himself becomes debtor for everything given to the poor! How much will you advance God on this bails"God will pay it again, for In no case has He ever failed to do »(Gal.6:7-8:Lk.6 J8;Mt.l0:42;16:27>

m [Xscipline your son before hu habits are formed and scaled for life fv 18). This is not advice for cruel punisnment, but aoainn cruel klifrdness that destroys the cHUTTa ruin and death. It is better for him to cry now from strict punish-n<ent than for you to cry later

n A man who has an irriuble, riciy disposition never learra the lesson ot staying oM of trouble. If you pay his Rue once you will be called upon to do k> many times (v 19)

o 2 ways lit getting wisdom (v 20): 1 Hear counsel and profit by it 2Hecelve insuuction (diKlpUiie) and live by It Proverbs from 19:20-24? 54 are addressed to M Y Si >N (!• " o, 19,'j6;24 I3.21j.uinw r-»n; thou (1'" -.-.7. 23.1,5-57 n^lTTj. , 1. 10-12): thee (22 19-21,27. 23 7). ::.y (22 18; 23TP7 22. 25; 24:10, 27, JX). thine (23 12, 15. 1 <-l9, 33): anJ t' ^"~ ; 27)

p rhe heart of the naturr" many

icherres,butoaly those , U:.; Uiat are -arkcJlnhariiuny with the wlHofGod "ill stand (V 21). Cp. " 1-2

^ 8cxai: pies of pla ns t;. ; work:

1 Luclfer(lsa.i; T^-: ; 'r.lS-lT)

2 Adam and Evt (^ . -)

unpunishedfmd /tf (/m(soeak-eth Iks shall penuu

(8) Two uncommon practices

10*Delight is not seemly for a fool; much kss for a servant to have rule over princes.

(9) Two good qualities

II'The discretion of a mai^ilfi-fsrrejh his anger.' and i"(is his glory to pass over a transgression.

(10) Two contrasting effects

12 'The king's wrath is*as the roaring of a lion; but his favour is a dew upon the grass.

(11) Two unbearable things

13 *A_foplish_soiL ii the calamity' of his father: a nd the contentions of a wife are a continual dropping.

(12) Two blessings of man

14'House and riches are the ioheritanc^ of fathers: a nd a prudent wife i s from the Lord.

(13) Two effects of laziness

15'Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

(14) The

ways of life death

and

16*Hg_ttal keepeth the commandment keepeth his own soul; i^uj h^tbat despiseth his irays shaU die.

(15) How to lend to God

► 17'He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

(16) An ancient practice

•UT Chasten thy son while there is hope, and let not thy soul spare for his crying.

(17) A fool's program

19 "A man of great wrath shall sufifer punishment: for if thou deliver him, yet thou must do it again.

Vlnstructions and admonitions to bonb (19:20-24:34). 1 MY SON:Hear counsel. Six proverbs(19:20-2b).(l) The chief end of instruction

•aolifiar counsel, and redely* instruction, {haj thou mayest be wise in Ihv latter end.

(2) The human heart (Jer . 17)

21 ^There are many devices in a man's heart; ♦nevertheless the counsel of the Lord, that shall stand.

(i) Bcttrr than a liar

22 'The desire of a man is hisi kindness: and a poor man'if; better than a'liar.

(4) Three blessings of fear

»23" The fear of the Lord tend-\ eth to life: ttni hiJa^ath it]

shall abide satisfied;]ie itull not be visited with evil.

(S) Three common classes

24 A'slothful /norj hideth his hand in his bosom, ajid will not so much as bring it to his mouth again.

25 ^ite a ^corner, and the simple will beware: 'and reprove one that hath understanding, and he will understand knowledge.

(fe) A worthless son

26'He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

2 MY SON: 79 proverbs (19: 27-22:16). (I) Cease to hear

wrong instruction

• 27"Cease./my son, to hear the instruction that causeth to err from the words of knowledge.

(2) How to detect the wicked

28 *An ungpdjy^ wijness scom-eth judgment: and the mouth of the wicked devoureth iniquity.

(3) Two prepared things

29*Ju^i^ents are prepared for scorners, and stripes for the back of fools.

CHAPTER 20 (4) Three great facts

W INE is a mocker, 'strong drink is raging: *and whosoever is deceived thereby is not wise.

(5) Two things of fear

2 The^ fear o f a king is as the roaring of a lion: whoso pro-voketh him to anger sinneth against his own soul.

(6) True honor and dishonor

3*Yf IS an honour for a man to cease "from strife: {juj "every fool will be'meddling.

(7) Why some men beg

4'The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

(8) Contrasted wells

5 'Counsel in the heart of man is like deep water; bvji a man of undi-r-itandini' will draw it out.

(9) Something scarce

6'Most men will proclaim every one his own goodness: tuij a faithful man 'who can find?

(10) A profitable walk

7"Thc jusLroei walketh in his integrity: bis filuidcSIl are blessed after him.

(II) A minister for good 8'A king that sitteth in the

3 Joseph's brethren (Gen. il:i)f)

4 Pharaoh (Ex. 1 10)

5 Rulers of Israel (Mt. 27:63-66)

6 Saul f Acts 9 l-i)

7 Herod (Acts 12:1-3)

8 The 40 Jews(AcU 23:12-15)

r Man's love for others is meastved by

his longing, desire, and delight to be

kind to others (v 2 2) s Sec 17 "better ' iluiitis. p. 666 t Soe note a, above

u 3 blcsrings of godly fear (v 23):

1 Aids in obtaining eternal life

2 Gives persi>n3l satisfaction

3 I'rotocts from sm anJ danger

18 facts about

They

d: sluggards le, careless.

Triicy are and indifferent (o:6-^

2 Love excessive slcep(6 9; l£kIS;

3 Irritating to others (10 J6) 24:33)

4 Servants to others (I2 24)

5 Too Lazy to cook food (1. j7)

6 WiAful thinkers (13 4. 24 34)

7 Life full of troubles (15:1^

8 Great wasters (18:9)

9 Are lazy(19 24; 24:30-34; 26:14-

10 Refuse to work (20:4; 21:25) 15)

11 .Make tJie most senseless excuses for their Uziness(22:13. 26 13)

12 Are void of understanding (24:30)

13 Permit property to niin(24:31-34; Eccl. 10:18)

14 TooLazy to move themselves (26:

15 Are conceited (26:16) 14)

16 Unfaithful to trust (Mt. 2526)

17 Are unbelieven (Heb. 612)

18 Lack business ability (Rom. 12:11) b 10 facts about scorners . p. 667

c 4 examples of reproof making wise:

1 Israel (Ex. 14 31)

2 The stiA>bora(Dt. 21:21)

3 The Glbeonltes (Josh. 9:3)

4 Sergius Paulus ^Acts 13:6-12)

d A son who wastes his father's goods by riotous living and expels his aged mother from her home is a most shameful man and incurs reproach (v 26)

e Hear nothing that is not truth

f A11 proverbs spoken to my son are from the Lord to Solomon

gAn uogodlywitness mocks at judgment and his mouth swallows iniquity as it would a choice morsel (v 28)

h Mockers and fools incur penalties due them for drinking up iniquity(v 23-29)

I Wine mocks its victims and strong drink makes them wild and boisterous. Whosoever submits to its sense-destroying powers Is senseless (v I)

j Strong drink was then made of grapes, dates, barley, and honey

k 8 examples of intoxication:

1 Noah (Gen, 9:20-21)

2 Lot (Gen. 19:30-38)

3 Nabal (1 Sam. 25:36)

4 Elah(l Ki. 16:8-10) 5Ben-hadad(l Ki. 20:16-21)

6 Ephraim (Isa. 28:7)

7 Belshazzar (Dan. Sj

8 .Nineveh (Nah. 1:10)

1 The wrath of a king Is to be feared like the roaring of a Lion, and whoever provokes him does it to his own hurt (v 2). See note g. 19:12

m A man of honor will cease from strife, but a fool will gladly begin it (v 3)

n 3 examples of ceasing from strife:

ic irom l!:7-5)

1 Abraham (Gen, 13:7-

2 Isaac (Gen. 26:12-30)

3 David (1 Saro, 25:32-34)

0 Every fool of the type in notes, col. 4, p. 042. Cp. 1*11

p Hcb. gala, breaking fonh. See notes on nTTlS:!

q The slothful man under the pretense of unfavorable weather neglects cultivating his land till the proper time has past, so he has to beg in time of harvest (v 4)

r The purpose of a man formed in the heart may be difficult to understand, buta wise man will draw it out of the innermost soul like drawing water from a deep well (v 5)

s 5examples proclaimlnaown guodoesa

1 Absalom (2 Sam. 15 4)

2 Jehu (2 Ki. 10:16, 31)

3 The scribes (Mt. 6 2; 23:5)

4 The rich young ruler (Mt. 19:20-22)

5 The Pharisee (Lk. iS 9-14)

1 (Question 15. ScxT, v 9

u A ritUitcous i!'^ii wiUbc rcwardedhav-inghischildrcnblcucdbyhis integrity after his death (v 7)

v A king who sits to judge men and execute the laws of God will suike terror to the hearts of evil men who know that they will receive justice for the deeds they have done (v 9)

Moral virtues and contrary vices

a Question 16. Next, v 24

b No man can ever say that he has made his own heart clean or that he has purified himself of his sins. No man can saythat he is pure unless he is cleansed by the blood ofChrist.After that he can say thathisheartisclean and that he is purified from sin (Mt. 5:8: Jn. 15:3; Rom. 6:1-23; 8:1-13; 2 Cor. 5:17-18; GaL 5:16-26: Eph.4:24: Tit, 2:11-14: Heb.l:3; 9:9-28; 10:1-18:12:14:1 Pet. 1:18-23; 2 Pet. 1:1-10; 1 Jn. 1:7, 9; 2:29; 3:5-10; 5:1-4, 18: Rev. 1:5)

EvenO. T.saints were cleansed, purified from sin, and fully redeemed from sin by faith in die coming Redeemer (PS. 32:1-5; 51:1-12; Isa. 1:18: 6:7: Rom. 4)

c The Heb. reads, a stone and a stone, an ephah andanephah. Onewasthe standard weight and measure, and the othe r below it; one to buy with and the other to sell by. These are an abomination to God. He wants standard weights and measures for all transactions (v 10, 23; 11:1; 16:11; Dt. 25:13)

d See note e, 3:32

e Things highly esteemed by men are an abomination to God (Lk. 16:15)

f The deedsof a child make known what he is and what he will always be if he is QDtproperlytrained and transformed by God's p)Ower to be what he should be rv 11)

g God has made all things for Himself and they should be used for His glory and be dedicated to the end for which they were made (CoL 1:15-18; Rev. 4:11)

h Love not sleep more than is good for you, lest you become lazy and come to poverty.Be alert and diligent in business and you wiU be prospered (v 13) i Men seek to belittle something they want to buy, but brag on it as a bargain after it is bought (v 14)

j Knowledge is more valuable than gold and rubies rv 15: 3:14-15; 8:11)

k Take sufficient security from strangers to insure the meeting of their obligations,andtakeapledgeofhim who has become security for a foreign woman (V 16; 27:13)

1 Heb. nakar, foreign woman. See notes j and k, 2:16; note o, 5:3

m Employments, pleasures, and possessions secured by means of deceit may be sweet at the time.but afterward they become bitter disappointment (v 17)

n Every plan should be made by counsel with competent men, and no war made without sound advice (v 18). This last statement is heeded less than any other. Most wars have been started through malice or for personal gain on the part of leaders not having good counsel. Many could have been avoided for the best good of alL A few only ha ve served the purpose of God and His plan

o Have no fellowship or company with the talebearer - one revealing secrets and flattering with his lips (v 19)

p 3 unfailing laws:

1 He that curses father and mother shall be put to death and leave no posterity (V 20; Ex. 21:17; Lev. 20:9)

2 Inheritances hastily gotten generally lead to idleness, pride, and sin (v21)

3 To recompense evil for evil will not be blessed of the Lord;but those who trust God to reward evil in His own time shall be saved (v 22)

q See note c, above

r See note e, 3:32

s God's providence is over all His creation; and it governs all the creatures whom He is leading to a desired end. Man carries out His plans without knowing why. How then can he know his own way? (v 24)

t Question 17. Next, 21:27

throne of judgment scattereth away all evil with his eyes.

(12) A big question

S' Who can sav .^'I have made my heart clean, I am pure from my sin?

(13) Two abominable things

10 "Divers weights, and divers measures, both of them are

alike^abomination'to the Lord.

(14) Common knowledge

ll^ Even a child is known by his doings, whether his work he pure, and whether it be right.

(15) Two created things

12 The hearing ear, and the seeing eve, the Lord hath made even both of them.

(16) How to escape poverty

•13*Love_not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

(17) A universal practice

14'7< is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

(18) Better than riches

15 /There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

(19) Double security

16*Take his garment that is surety/or a stranger: and take a pledge of him for a'strange woman.

(20) Sowing and reaping

17"Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

(21) Sound advice

18 "Every purpose is established by counsel: and with good advice make war.

19° He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

(22) Three unfailing laws

20' Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance may be gotten hastily at the beginning: but the end thereof shall not be blessed.

• 22 Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.

(23) Two abominable things

23«Divers weights are "an abomination unto the Lord ; and a false balance is not good .

(24) God's providence

24*Man's goings are of the Lord; 'how can a man then understand his own way?

(25) Two evils in religion

25 "/f is a snare to the man who devoureth that which is holy, and after vows to make enquiry.

(26) A minister for good

26 ' 'A wise king scattereth the wicked, and bringeth the wheel over them.

(27) The light of man

27 The spirit of man is the candle of the Lord, searching all the inward parts of the belly.

(28) An antidote for anarchy 28"Mercy and truth preserve

the king: and his throne is upholden by mercy.

(29) Contrasted glory

29'The glory of young men is their strength: and the beauty of old men is the grey head.

(30) Two kinds of healing

30/The blueness of a wound cleanseth away evil: so do

stripes the inward parts of the belly.

CHAPTER 21

(31) The true ruler of man

T HE king's heart is in the hand of the Lord, as *the rivers of water: 'he turneth it whithersoever he will.

(32) Something to consider

2 'Every way of a man is right in his own eyes: but the Lord i ^)ondereth the hearts.

(33) Better than sacrifices

3 ' To do justice and judgment I'^^ore acceptable to the Lord

than sacrifice.

(34) Three common sins

4 "An high look, and a proud heart, and the plowing of the wicked, is"sin .

(35) Seven ways of man

5 The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.

6'The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

7'^The robbery of the wicked shall destroy them; because they refuse to do judgment.

8'The way of man is froward and strange: but as for the pure, his work is right.

(36) Another better thing

9 It IS'better to dwell in"a comer of the housetop, than with a brawling woman in a wide house.

(37) Six common classes

10 " The soul of the wicked de-sireth evil: his neighbour find-eth no favour in his eyes.

ll^' When the scomer is punished, the simple is made wise: and*when the wise is instruct-

V Because ot the violent wickedness of the wicked, his neighbor receives no sympathy from Mm (v 10)

w when the mocker ispunished, the simple are made wise, and are no longer in danger of being led astray by the acts and docnines of the wicked (v 11)

X When the righteous wise man prospers he will gain knowledge (v 11)

methods used to destroy others (v 7) s The way of the wicked is froward and

strange, but the work of the righteous

is right (V 8) t See 17 "better" things , p. 666 u It is better to dwell in a shed on the flat

roof, than in a large apartment with

a brawling woman (v 9; 25:24). Cp,

19:13; 27:15

a It becomes a snare for a man to take that which belongs to God and use it for self, or to make rash vows without knowing whether they are right or wrong ^v 25) b A wise king dftsthe wicked by threshing them as one would grain on the threshing-floor to bring out that which is good in them (v 26). In Palestine grain was threshed by the oxen walking among the dieaves and bringing a rough-shod wheel over them. The chaff was scattered by the winds and the wheat brought into the gamer. This passage refers to the king scanering the wicked and separating them firom the goodsothathis kingdom can continue in righteousness c Godusesthe 5)lritofman as a light to search out the inward parts and determine what is good or bad (v 27). The q)irit is that which knows,the mind, the seat of the will, and conscience. It is by searching man that God brings to Ugbt what isin him (Ps. 139:23; Jer. 17: 10: Rom. 8:27: 1 Cor. 2:10: Rev. 2:23J d When a king is merciful and truthful his subjects have confidence in him and they uphold him as their leader (▼28) e The glory of young men is their strength, hence tfiey delight in showing their physical exploits in public games and exercises (v 29). Very few seek to excel in knowledge and wisdom. The beauty of old men is the grey head (v 29). They no longer make public Siow of strength, but excell in wisdom and counsel f As the lipsof a wound when brought together produce healing, and the dead flesh and germs are purged, so stripes cleanse the inward moral evil and vice from the heart of a child (v 30). When children are thus chastened and corrected their conscience and life are purged of further disobedience

g A good king'sheartis aspliable in the hands of God and as easy to persuade to do right as the small irrigation channels are controlled in gardens by the gardener (v 1)

h See note f, Ps. 1:3

i 7 examples of kings obeying God:

1 Da\qd (1 Sam. 13:14)

2 Solomon (1 Ki. 3:9-12)

3 Ahasuerus(Est. 6; Neh. 2)

4 Nebuchadnezzar(Ezek.29:18;Dan.

5 Cyrus(Ezral:l;Isa. 44:28: 45:1) 4)

6 Darius (Ezra 6:22)

7 Augustus (Lk, 2:1-7)

j Everyman has a good opinion of himself and his own ways, but he should consider and keep uppermost in his mind that God wei^s and tests the hearts (v 2) k Heb. takan , to poise. Trans, weighed (1 Sam. 2:3); told (2 Ki. 12:11); weigh-eth_CFob 28:25fr bear up (Ps. 75:3); pondereth (Pr. 21:2; 24:12): meted Qsa. 40:12);" and directed Gsa. 40:13)

1 Justice and righteous judgment are better than sacrifice (v 3)

m 4examples of being more acceptable:

1 Saul(l Sam. l5:10-13; 15:22)

2 Israel(Jer, 7:22-23; Amos5:21-24)

3 Judah(Isa. 1:11-17)

4 Pharisees (Mt. 9:13)

n 3 common sinful things(v 4):

1 An high look. Cp. 6:17: Ps. 101:5

2 A proud heart. Cp. Ps. 101:5

3 Tilling (works) of the wicked

o Heb. chata, sin offering. One rendering is, "A lofty look and a proud heart, which is the tillage of the lawless, is more acceptable to them than a dn-offering"

p The counsels, reckonings, and calcu-latings of the diligent increase his abundance; but he who is hasty, impatient, and restless in his pursuit of gain will not succeed (v 5)

q He who gets rich by a lying tongue reaps vanity and is ensnared by death (v6)

r Because the wicked refuse righteousness they will be destroyed by their own t The righteous tuve syn)pathy for the v^ckeJ, but God n)un judge them for theli wlckedDeM(v 12). TWjattltudc of the righicwus iithe opposite of that of the wtcked In v 10

b The man who Auts up his bowels of compassion on the poor will reap what he sows(v 13; GaL 67-8: Ktt. 25:41; Lk, 11:13)

c Giftsandbribes paclfyanger and strong wrath In man (v U). Cp. 17:23

J It is joy to the righteous to do justice, but the wicked consider acts of justice their destruction fof they know they deserve such (v 15)

e 12th and law prophecy in Pr . (21:16). The man once enlightened and in the way of rlghteoumess who goes asuay will iocur the death penalty (the second death): and then remain with the congregation of the Rephaim (v 16^. The Heb. for dead in this verse is Rephaifp. oneof the oamesoftne giant races who are never to be t>aurrttcted (Isa, 26:14, note). These giants will never be restored to divine favor. The backslider who dies in his dnswill also remain in disfavor with God and be among the Rephaim. One must meet certain condldoos and remain in the way of righteouiness to be saved (Ex. 32:32-33;Lev. 26;Dt.28: 1 Ki. 2:3-4: Ezek.3:18-21; 18:4-34:33:11-20; Ml. 6:24: Jn. 8:32-36; 15:1-8: Rom. 1:18-32; 6:16-23; 8:1-13; 11:14-32; iCor. 3:16-17: 6:9-11: 9:27; 2 Cor. 11:3-4; CaLL6-9-. 54.16-26; 6:7-8; Col. 1: 23:2:6-7;lTh,3:8:lTim.l:19: 4:1-8: 5:11-15:6:19-21; 2 Tim. 2:12-18: 4:10; Heb. 3:6.11-14:4:1-11; 6:4-12; 10:26-38:12:14-15:Jas,5:19-20:1 Pet. L5.9.13; 2Pet. 1:3-10:3:17-18: 1 Jn. 2:24; 2 Jn. 9-10; Rev. 3:5; 22:18-19j. This is the meaningof this verse. It also teaches that the Rephaim are in a «ateof conscious existence. Some old versons read, "The man that errs from the way of doculne. In fellowship of giants shall remain"

f Theman who loves pleasure and drunkenness, following ihem when be should be providing for himself shall be a poor man (v 17) g This refers to perfumes.Pleast«e, wine, and perfumes are listed here as symbols of social festivity (v 17). Cp. 27:9: Ps. 104:15: Amos 6:6

h The wicked shall be cut off by God's judgments in order to preserve the righteous (V 18). Cp. Gen. 6-8: Ex. 7-12; Isa. 43:3

i It Is better to be alone in the world than to dwell with a contentious and a n angry won)an (v 19). Cp. v 9: 19 13; 25:24

j T he wise one has precious treasures and oil in his dwelling, but the fool spends every thing he gets (v 20)

k 3 blesslngsof righteouaiess and mercy:

Ight

i (V

1 Eternal life^v 21; Rom. 27-8^

2 Righteousness (v 21; Rom, 3:24-4:

3 Honor (v 21; Jn. 12:26J 25) 1 Wisdon> is better Chan migntin war or

peace. Wisdom wins the battle In taking a dtyoT in defending it (v 22: 24: 5; Eccl. 9:15) m 2 examplesofca sting down confidence:

1 Joshua (Josh. C i-21; 8:4-8)

2 .A wise woman (2 Sam. 20:16-22)

n Guarding the tongue is the secret of peace and contentment(v 23).Cp. 13: 3. I Pet. 3 10-11. See notes on the tongue , p. 264 of N.T.

o 6 cornmon classei-

1 The Infidel or scoffer (v 24). He is arrogant,proud,ha ughty,and conceited

2 The iiothfulf v 25). See note a, 19: 24. He desires to eat, drink, and be clothed, but he refuses to work, fie covetjgrcedilyalldaylong. Hence,he lives and dies with his desires unsatisfied, envying those who possess plenty through hard labor

ed, he receiveth knowledge.

12*Tllfi_riKfelSPus marl wisely considereth the house of tllfi wicked : feu/Cod overthroweth the wicked far their wickedness.

(38) Sowing and reaping

► 13»Wll05P stoppeth his ears at the cry of the poor, h5_alsfl shall cry himself, buJ shall not be heard.

(39) How to appease anger

14 '^Agift in secret pacifieth anger: and a reward in the bosom strong wrath.

(40) Two kinds of pleasure

lS' 'lt is joy to the just to do judgment: tait destruction shall be to the workers of iniquity.

(41) How to remain dead

*16'The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

(42) How to remain poor

17^ He that loveth pleasure shall be a poor man: he that loveth wine and*oil shall not be rich.

(43) Secret of preservation of man

18* The w ic ked shall be a ransom for the righteous, and the transgressor for the upright

(44) Another better thing

19 ' It is better to dwell in the wilderness, than with a contentious and an angry woman.

(45) How to maintain treasures

20 'There is tr easure to be desired and Qii in the dwelling of the wise; iml a foolish man spendeth it up.

(46) Three blessings of right living

21*H5^ that followeth after righteousness and mercy find-£^1 life, righteousness, and honour.

(47) Wisdom greater than power

22 'A. wise man scaleth the city of the mighty,'"and casteth down the strength of the confidence thereof.

(48) Secret of security

23" Whose keepeth his mouth and his tongue keepeth his soul from troubles.

(49) Six common classes

24"Proud and haughty scorner

15 his name, who dealetl) ia proud wrath.

25 The desire of the slothful killeth him; for his hands re-fuse to labour.

26 He cpveteth greedily all the day long: but the right-

eous giveth and spareth not. 27 The sacrifice of the wicked

U "abomination: ^jipw much more, when he bringeth it with a wicked mind?

28'A false witnesa'shall perish: but the man that heareth speaketh constantly.

^*'A y jcked L"4T hardeneth his face: but a5 for the upright, he directeth his way.

(SO) God is immune to evil

30/There is OQ wisdom poi understanding nor counsel against the Lord.

(51) True safety

31*The h orse is prepared against the day of battle: but safety i5 of the Lord.

CHAPTER 22

(52) Two good choices

h\ GOO Dn^asjs. rather to be *^ chosen than great riches, and lovi ng favour rather than silver and gold.

(53) The creator of all

2 'The rich and poor meet together: the Lord 15 the maker of them alL

(54) Blessing of foresight

3 ' A pruden t man foreseeth the evil, and hideth himself: but the simple pass on, and are ptmished.

(55) Two sources of blessings

4"By humility and the fear of the Lord are riches, and honour, and life.

(56) How to escape snares

S'Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

(57) An unfailing law

• g ^rain up a child"in the way he shouldTgo: and when he is"old, he will not depart from it. ^

(58) Two kinds of rulers

7"The jkh ruleth over the poor, and the borrower is servant to the^ leader.

(59) Two unfailing laws

8*He tha t soweth iniquity shall reap vanity: 'and the rod of his anger shall fail.

9'He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

(60) How to make peace

•10'CasI out the scorner, and contention shall go out; yea, strife and reproach shall cease.

(61) How to win friends

11 "He thaj loveth pureness of heart, for the grace of his lips the king shall be his friend.

(62) Two works of God

12'The eyes of the Lord preserve knowledge.'and he over-

3 The rlghteous fv ZG). He gives and does not l»ld hacK from doing good

4 The wicked (v 27, 2'>). His sacrl-flce is an abomination to God; how much more is It abominable for him to offer to God with evil intent, Cp. Ps. 26:10: 119:150

5 The liar (v 28)

6 The upright (v 28-29)

strife, and reproach will cease (v 10) u Reward for heart purity (v 11) v God guards the one who has know ledge.

and He judges the traitor (v 12)

w 4 exatiinlcs of overthrowing traitors:

1 Ahithophd (i Sam. 17^4)

2 Noadlah(t;eti. 6:14-16|

3 Ezra's opponents (Ezra 3:3, 13)

4 The Sanhedrln (Acts 5:34)

a See note e, 3:32

b Question 18. Next, 22:20-21. If the brinf^ng of sacrifices which cod requires is an aboMiiaalioii when offered by the wicked, liow much more abominable arc tJie sacrifices he offers with evil intent or those he gets through sin. Any sacrifice stolen ur obtained through sin or breaking the cum iiiand-ments is not acceptable with God. Sac-riflcesoffeiedtor.od must be the proper kind,obtained through lawful means, and offered with the rikiii motives by the right persons and for the right person

c A false witness shall soon be discovered as a perjurer and will be punished and forced to quit testifying; but a reliable man will always speak truth that will live forever (v 28)

d 5 examples false witnesses peristiing: ~I Pashur (Jer. 20:4-6)

2 Hananiah per. 28:1-17)

3 False prophets (Jer, 29:21)

4 Shemaiah (Jer. 29:31-32)

5 Amaziah(Amos 7:10-17)

e A wicked man makes bold his face to hide the guilt of his crimes; but an upright man directs his way in righteousness (v 29)

f No human wisdom, understanding, or counsel can stand in opposition to God (V 30)

5 examples of this:

1 Pharaoh (Ex. 1:10: 7:1-12:51)

2 Balak(Num, 24:10)

3 Ahaziah(2 Ki. 1:9-17)

4 Sennacherib (2 Chr. 3Z-21: Isa. 3a.

5 Haman(Esther5:ll-13:7:10) 31) g A horse is a vain thing for safety compared to the Lord(V 31; Ps. 33:17). I lor-ses were not used among the Jews until Solomon (1 Ki. 10:29). There was a command against them,lest Israel trust in them for safetyf Dt. 17:16). A siatics first used the horse lor war(Ex.l4:9-28; ISam. 13:5;Jer. 8:6);oxenfor ploughing and for the cart (Num. 73-88; 1 Sam. 11:7: 14:14): the ass and camel for loads (Gen. 24:10-63; 44:13; 1 Chr. 12:40); and mules and horses for riding (Ex, 15:1; Est. 8:10, 14: Ezek. 27:14). Later,camels, asses, mules, and horses were used interchangeably for riding and for loads

h Value of a good name and honor (v 1)

i God created all things (V 2). He did not make some to be poor and others to be rich, but He made all men regardless of their standing in life

j The prudent man foresees danger and escapes it; but the inexperienced and young do not, so they suffer for it (v 3: 27:12). See note 1. 1 4

k Riches, nonor, and life depend upon humility and fear of tlie Lord (v 4)

I The froward face various difficulties, but the wise keep their souls and escape them (v 5)

m Train upor hedge in a child in the way it should go,and when his responsibility to stay in it comes, he will do so (v 6)

n Heb. at the mouth of his pa th or way. TheTJea seems tobc: .VheiTTie comes to this opening of the way sive him a con)pletc series of Instructions on every step he is to take. Drill him thoroughly on how to perform his duties, how to escape danger, and how to appropriate the blessings of the way. Stamp these lessons deep on his soul and lead him to practice them until they are pan of his life and nature. Batnehim in prayer and instil the fear of God Into lilm and he shall not depart from It (v 6)

o Heb. /agen, to become aged (v 6: Gen- 18:12; Vs. 37; 25; Pt. 23:22)

p Two kinds of rulen and servants (v 7)

q The law of »wing and reaping (v 8: GaL 6:7-8: Lk. 638)

r 5 examples of rod of anger failing:

1 Balak(N'uni. 24:10)

2 Solomon (1 KI. 11:14, 23. 31,40)

3 Ahaziah(2 Ki. 1 9-lT)

4 Sennacherib(2 Chr. 32:21; lu. 30:

5 Haman (Esthers 11-13:7 10) 31)

s The bountiful heart shall be blessed (v

9: 2 Cor. 8:15; 9:6; Lk. 6:38) t Get rid of the mocker and contention.

r

PROVERBS 22, 23

Moral virtues and contrary vices

a Heb. bagad, traitor; one who deals treacherously; a deceiver (v 12; 2:22; 11:3, 6; 13:2, 15; 21:18; 23:28: Ps, 59:5; 119:158)

b See 18 facts about the slothful , note a, IW^

c Thelazypersonmakesthe most senseless excuses for laziness, flere he says that a lion has taken over the city and he must stay inade or be killed (v 13; 26:13)

d The seductive language of a whore or an apostate woman is as a deep pit which men faUiJito (v 14). In 23:27 it is like a deep ditch and a narrow pit. Cp. 2:16; 5:^; 6:24: 7:5: -23:27. See uote j, 2:16

e Heb. iweleth, evil, silliness;perverse-ness; careless of body and soul. See col. 4,p.642. SiUiness andperverseness are bom in every child, but the rod of correction istheremedy(v 15). It is necessary to drive such &orr: a child, hence he that spareth the rod hateth bis son (13:24; 19:18; 23:13-14)

f 2 great evils thai affect life:

1 Oppression of the poor to increase personal riches (V 16: Jas. 2:6; 5:1-6")

2 Giving to the rich great gifts to obtain personal favors ^v 16; note v, 18: 16). Both classes guilty of these evils will come to want because the poor are robbed in either ca se. .-/hile in the first, the poor are oppressed, in the second, the gifts given to the lich to secure favor should be given to the poor that they might be supplied

g In V 17-21 there are no proverbs, but directions on how to profit by that which wisdom has already delivered, the nature of the instructions given.and purpose for which they were wTitten:

1 3fold corrrnanc how to profit:

(1) Bow down your ears (v l7)

(2) Hear the words of the wise

(3) A pply your hean to knowledge

2 4fola purpose ot these commands:

(1) That one may receive personal pleasure and profit to the soul (v 18)

(2) Thatone rcayget experimental knowledge and be equipped to speak of wisdom to others (v 18, 21)

(3) That one may learn to trust in the Lord (v 19)

(4) That one may know the absolute certainty of truth (v 21)

3 ofold nature of the message:

(1) The words of the wise (v 17)

(2) Knowledge (v 17, 20)

(3) Pleasant things (v 18)

(4) Excellent things incounselsand knowledge (v 20)

(5) The words of truth (v 21)

h Solomon was wiser than Ethan, Heraan, Chalcol, Darda, and others (1 Ki. 4:31)

i This is the secret and condition of blessing (V 18: Jn. 15:7)

j One wiU be qualified to speak of the words of wisdom to others (v 18, 21)

k Question 19, Next, v 27

1 Heb. shaEshim. threefold or three, and could refer to the three writings of Solomon-Canticlesf Song of Solomon), Ecclesiasies, Proverbs, .vliatever

the 3fold writing was it consisted of counsels and knowledge and the words ot

truth (V 20-21). the certainty ot the wordsoftruthisoneofthe most proved things (2 Tim. 3:16; Jn. 5:39) m Do not oppress the poor because they are poor,bur let them ha vea just hear-ingin judgment held in the gates(v 22) Eastern courts were often held in the gates of the cities (Job 5:4; 31:21; Ps 127:5: Jer. 38:7)

n The Lord will deal with all who oppress the poor (v 23)

o Do not fellowship a man of anger and fury, lest you learn his ways and be snared in yourown soul(v24-25). From those we are intimately associated with we acquire habits, and imbibe their spirit, we unconsciously imitate them invarious ways, so we cannot be too careful of the company we keep if we want to go in the way of rip^ii

p Do noibe quick to strike bands (quick to make contracu and give promises), or to be surety for the debts of others. If you have nothing to pay why lose the necessities of life by pledging them as

I throweth the words of "the transgressor.

(63) The lazy man

13 The ^slo t hful man 'saith. There is a lion without, I shall be slain in the streets.

(64) The pit for fools

14 ^he mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein.

(65) A remedy for foolishness

IS'^Fnoli^hnp'?'; i-^ bound in the heart of a child; biit the rod of correction shall drive it far from him.

(66) Two causes of want

16/ He th at oppresseth the poor to increase hjs riches, and he that giveth to the rich, shall surelv come to want.

3 MY SON (19:27): 25 commands (22:17-23:14). (1) Three commands: two reasons

•17 ^ow down thine ear, and hear the words of the'Vise, and apply thine heart unto my knowledge.

18 For it is a pleasant thing'if thou keep them within thee; they shall withal be 'fitted in thy lips.

19 That thy tnist may be in the Lord, I have made known to thee this day, even to thee.

(2) I have written:

two reasons

20 *Have not I written to thee 'excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest an- j swer the words of truth to them ! that send unto thee?

(3) Two commands:

two reasons

• 2y Tlob not the poor, because he is poor: neither oppress the affiicted in the gate:

23 "For the Lord will plead their cause, and spoil the soul of those that spoiled them.

(4) Two commands:

two reasons

♦24" Make no friendship with an angry man; and with a furious man thou shalt not go: 25 Lest thou learn his ways, and get a snare to thy sotiL

(5) Two commands:

reason

•26^ Be not thou one of them that strike hands, or of them that are sureties for debts. 27 If thou hast nothing to pay, Vhy should he take away thy bed from imder thee?

(6) One command

• 28 ^ Remove not the ancient landmark, which thy fathers have set

(7) Two blessings of

diligence

29" Seest thou a man diligent in his business? " he shall stand before kings; he shall not stand before'^mean men.

CHAPTER 23

(8) Five commands:

four reasons

JCT THEN 'thou sittest to eat "VV with a ruler, ^ consider diligently what is before thee: •2 And put a knife to thy throat, if thou be a man 'given to appetite.

•3 Be not desirous of his dainties: for they are deceitful meat.

•4* Labournot to be rich: cease from thine own wisdom.

5' Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

(9) Two comnnands: four reasons

• 6 ' Eat thou not the bread of him that hath an evil eye, neither

desire thou his dainty meats 7* For as he thinketh in his

heart, so is he: Eat and drink,

saith he to thee; but his heart

is not with thee. 8 'The morsel which thou hast

eaten shalt thou vomit up, and

lose thy sweet words.

(10) Six commands:

six reasons

• 9 Speak not in the ears of a fool: for he will despise the wisdom of thy words. •10 Remove not the old landmark;' and enter not into the fields offthe fatherless:

11 For thelr^redeemer "is mighty; he shall plead their cause with thee. •12 "Apply thine heart unto La-struction, and thine ears to the words of knowledge. •13 Withhold not correction from the child: forif thoubeat-est him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shal t deliver his soul fron/helL

4 MY SON: (1) How to make

parents happy

13 My son, *if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my 'reins shall rejoice, when thy lips speak right things.

(2) Two commands: two reasons

•i TLet not thine heart envy sinners: but be thou in the fear of the Lord all the day long.

18 'For surely there is an end; and thine expectation shall not be cut off.

5 MY SON: (1) Four com-

mands: fo'ur reasons

•19" Hear thou, mv son, and hs wise, and fpii dp thin^ heart in

security?(v 26-27:11:15; 17:18; 20:16)

q Question 20. Next, v 29

r Hold the proper landmarks as sacred and do not seek to enlarge your own property by moving them further into your nei^ors field (v 28). The law forbad moving boundaries (Dt. 19:14; 27:17. Cp. job 24:2; Hos. 5:10; Pr.

23:10-11)

making parents unhappy ! r The same as the heart or innermost i soul of v 12, 15, 17, 19. 26, 33 s Do not envy sinners in your heart, but

feat the Lord all day long (v 17-18) t There is another life, and your expectation of immortality shall not be cut I off(l Pet. 3:4, note) I u See 4 commands to sons, p. 667

a Question 21. Next. 23:5

b A roan diligent in buiness shall be honored by kings andreq)ected by his subjecu (V29). Speedy execution of a king's command is a virtue that he appreciates. Kings search for the most diligent and capable business men of their realm to place over certain affairs of the kingdom

c Heb. chadiok. men of no repute. Ob-scve persons of the kingdom will re^>ect the men who stand before the king d When you are invited to eat with the upper class, eat moderately not appearing to have been starved at home

(V 1-3) e All of V 1-24 is written in the second

person f 5 commands to sons:

1 Consider w'no is before you and act accordingly, .v'hen it is the ruler your blessing is that of honor instead of feasting (v 1)

2 Put a knife to your tiiroat - do not be a glutton - subdue your own appetite and thus make a favorable impression (v2)

3 Do not lust after the king's delicacies or appear as if you are not accustomed to such food (V 3)

4 Labor not to be rich, for riches take wings and fly away (v 4-5), Concenaate on eternal thit:^

5 Cease from your own wisdom, that is, the kind which makes riches the chief end in life (v 4-5)

g 5 examples of moi aven to appetites:

1 Esau (Gen. 25:30)

2 Isaac (Gen. 25:28; 27:4)

3 Nabal(l Sam. 25:36)

4 Belshazzar (Dan. 5)

5 False teachers (Phil 3:18-19) h 3 examples of laboring for riches:

1 Lot (Gen. 13:10)

2 The rich fool (lL 12:16-20)

3 RLchmen(lTim.6:9-10:Jas.5:l-6)

2 things not to labor for:

1 To be rich only (v 4) 27)

2 To have tempera! food only(Jn. 6:

8 things to labor for:

1 Eternal fooil (Jn. 6:27)

2 To help the poor (Eph. 4:28)

3 To win lost souls (PhiL 2:16)

4 To support the weak (Acts 20:35)

5 To perfect the saints (CoL 4:12; Eph. 4:11-14; GaL 4:11; 1 Th. 5:12)

6 Not to burden others (1 Th, 2:9)

7 To enter eternal rest f Heb. 4:1)

8 To be acceptedof Goa(2Cor, 5:9) i Question 22. Next, v 29. Do not make

anything temporary an object in Ufe j Do not accept invitations to eat with a stingy man, for if he entertains you at his own expense he will begrudge every morsel you eat (v 6-8) k The stingy man says to eat and drink, but he does not mean it from the heart (V 7). On reflection you will see that you were not welcome and you will regret your acceptance of his invitation (V 8) 1 6 commands to sons:

1 Do not carry on a conversation with a fool who wiUdeqsise your words f v 9)

2 Remove not the old landmarks (v 10; note r. 22:28)

3 Enter not into the fields of orphans to rob them (v 10-11)

4 Apply your heart to wisdom (v 12)

5 Give ear to knowledge (v 12)

6 Do not hesitate to correct a child, even ifyouhaveto use a rod. You will not kill him, but you will save his soul from hell(v 13-14)

mj This refers to kinsman redemption, not to God as the Redeemjer of the soul (Lev, 25:25-54; Num. 27:1-11; 36:1-13; Jer, 32:1-25: Ruth 3:9-4:13)

n The kinsman redeemer had power to avenge the fadierless and m-arry the widow to preserve the family (Dt. 25:5-10)

o See note on 23:26

p Heb. sheol, the unseen world of de-parted spirits, not the grave. See Hell, P.620; notes, Lk. 12:5: 16:13-31

qA wise son is a pleasure to patents (v 15-16; 3:12; 10:1; 15:20; 23:24-25; 29:3). Cp. 17:21, 25; 19:13.26; 20:20; 28:7, 24; 30:11. 17 referring to fools

PROVERBS 23. 24

Moral virtues and contrary vices

659

a 4 commands lo lont:

1 Hearke n - tee note u, v 19

2 l>:5pik: i>ot >our parciiit (v 2'J^

3 Buy the ^t\uh . *ii%iow, iiisuucuoii, aiiJ unJerttaiKliug (v 23)

4 Sell not ttictrmn , wisdom. Instnic-tlon. and understanding (v 23)

b This is the 5th comn)andii)cnt in another form. Cp.EX, 20:12.Dt. 5 IC.Eph. 61-2.

12 thin^ not to despise:

1 old mottiet (23:22)

2 Cbaneiiiiid of the Lord (3r 11: Job 5:17; Mcb. 12 5)

3 A hungry thief (6:30; Dt, 23:24-25)

4 The .Nord(13 13)

5 Neighbors (14 21)

6 Parental instruciioM(15;32; 30:17)

7 Children and believen{Mt. 18:10) S Weak Christians (Rom. 14:3)

9 Prophecies (1 Th. 5:20)

10 Youth (1 Tim. 4:12)

11 Masters (1 Tim. 6:2)

12 MirUsters(Tit. 2:15^

c T^tis means to acquire the truth by all ritihiful means,and then cleave to it, guard it, and defend it even to the risk of your life (v 23V Cp. 4:5. 7; 16:16

d See note 14. 23:15

e 23 characteristics of a wise son.

1 Hearsandobeysparents(l;5;23:24)

2 Increasesknowledge(l:5; 12 15)

3 Profits by examples(6:6)

4 Profits by rebukes (9:8; 15:31)

5 Increases wisdom (9:9)

6 Is diligent in business (10:5)

7 Welcomes comn)andments(10:8)

8 Lays up knowledge (10:14J

9 Controls lips, tongue(10:16; 17:'28)

10 Rules weU(ll:29j

11 Is a success in soui-winning(11:30)

12 Lovescompany of wise men(13:20)

13 Builds for the future (14:1)

14 Departs from evil (14 16)

15 Utters knowledge tighdy (15:2, 7)

16 Makes parents happy([K)ieq,23:15)

17 Seeks knowledge (18:15)

18 Lives in soberness (20:1)

19 Solves problems of men (21:22)

20 Increases strength (24; 5)

21 Keeps the law (28: 7)

22 Turns away fron) contention (29:8)

23 Controls self in strife (29:11)

f This is wisdom personified again, asin noteg, 1:24. She wants tJie whole heart and the eyes wholly oa her ways(v 26)

g 18 commands concerning the heart:

1 Apply the heart to understanding (2:2; 22:17: 23 12)

2 Open the heart to wisdom (2:10)

3 Keep the commandments (3:1; 4:4. 21)

4 Write conin)andments on It (3:3;

5 TrustlntheLord wlthit(3;5) 7:3)

6 Keep it with all diligence (4:23)

7 Bind commandments upon it (6

8 IX> not lust in it (6:25) 21)

9 Do not be inclined to sin (7:25)

10 I lave an understanding heart(8:5)

11 Bewljeinlt(ll 29: IC 21; 12:23)

12 Retain wisdom in it (14 33)

13 Be merry in heart (15 13, 15)

14 Study answers with ii (15 28)

15 Increase its kiwwlcdge (18:15)

16 Apply it to instruction (23 12)

17 Do not use it to envy sinners (23:

18 Givehcan to wlsdom(23 20) 17)

h In these verses (27-28) we have the reasons why ions should be devoted to wisdom and not to whores

1 Meb. nakar, foreign woman, not of Abraham's seed (Gen. 17:12). She is like a deep ditch and a narrow pit that destroystlie soulsof men(v 27-28).

Cp. note d,2'2:14. .v'omen and strong drink (V 29-30) cause millions to be desiroyeo

J Questions 23-28. Next, v 35

6 curses of drunkar ds (v 2.')

1 -voes T¥aBblinvi>

2 Sorrows 5 .v'ounds

3 Contentions 6 Redness of eyes k Hcb. yayln. what is pressed out; the

juice ol grapes, mulberries, dates, figs, etc. Used 142 times of every kind of w1ne,both fermented and unfermented; usuallyof fermented wines (Gen. 9:21;

the way.

• 20 Be nptamon^ winebibbers;

amoHK riotous enters of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

(2) Four commands

•22* HeMken unto thy father that begat thee, and ^despise QOi thy mother w]i£n she is old.

•23'Buy the truth, and sell^Jf QOtj also wisdom, and instruction, and understanding.

(3) How to make parents

happy

24 The father of the righteous shall greatly rejoice: and<'hs that begetteth a 'wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

6 MY SON: (1) Two commands: reason

•26 Mv so n, 'give me 'thine heart, and iel thine eyes observe my ways.

27*For a whore is a deep ditch; and a 'strange woman is a narrow pit.

28 She also lieth in wait as for a prey, and increaseth the transgressors among men.

(2) Seven great questions: answers

291 Who hath woe? who hath

sorrow? who hath contentions?

who hath babbling? who hath

wounds without cause? who

hath redness of eyes?

30 They that tarry long at the

*wine; they that go to seek

'mixed wine.

(3) Command against wine: tenfold reason

•Sl^Lpok iiot thou upon the wine when it is red, wbeii it giveth his colour in the cup, ivhen it moveth itself aright.

32 "At the la^ it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold "strange women.'knd thine heart

shall utter perverse things.

34 Yea, thou shalt be £§ he that lieth down in the midst of the sea, or a§ he that lieth upon the top of a mast.

35'They have stricken me, shalt thou say, and I was not sick; they have beaten me, and 1 felt it not: when shall I awake? I will seek it yet again.

CHAPTER 24

(4) Two commands: two

reasons

40E nut thou envious against '•O evil men, neither desire to be with them.

2 f 01 their heart studieth destruction, and their lips talk of mischief.

(5) Eightfold blessing of \«.isdom and knowledge

3*Through wisdom is an house

1 Sam. 25:36-37; Iu.28:l: Jer.23:9). Used of mixed wine (v 30).Cp.9;2,5: 20:1: 23:30-31; 31:4, 6

1 lleb, mliiisak , mixed or spiced wine (V 30; ls.1. C5 11)

m Implying that pyin (note k, above) was not.ilwayi intoxicating. It 1$ forbid den here when it turns rea, bubbles.

Continued, column 4 iw

builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5"A^wise man is strong; yea, a man of knowledge increaseth strength.

6 Eqi by wise counsel thou shalt make thy war: and jn multitude of counsellors there is safety.

(fc) Fivefold des< rir>tii>n of a fool

7" Wisdom if , too high for a fool: he openeth not his mouth in the gate.

B'^ He that deviseth to do evil shall be called a mischievous person.

9"The thought of foo l ishness tJ^^in: and the sc orn er is an abomination to men.

(7) Three things sons must not do

XO'If thou faint in the day of adversity, thy strength is small.

11'if thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

12 If thou sayest, Behold, we knew it not; M oth not "he that pondereth the heart consider it? and he that keepeth thy fioul, doth not he know it? and shall n ot he render to every man according to his works?

7 MY SON: (1) Two commands: two reasons

•13 My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste:

14'So shall the knowledge of wisdom be unto thy soul: when thou hast found i7, then there shall be a reward, and 'thy expectation shall not be cut off.

(2) Two commands: two

reasons

15*Laj' not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

16 for 'a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

(3) Two commands: two

reasons

•IT^ejgipe. not when thine enemy falleth, and let nol thine heart be glad when he stum-bleth:

18"L$sl the Lord see i(, and it displease him, and he turn away his wrath from him.

(4) Two commands two

reasons

•19"fj:tljifil thyself because oi evil men, aeituer be thou envious at the wicked; 20 For there shall be no reward to the evil man: "the candle of the wicked shall be put out.

8 MY SON: (!> Two com -

15 Mas increased hardening against Cod (28:14)

16 Trusts in self (28: 26)

g Question 2 9. Next, 24 12

r (lave no companionship with evil men and do not envy thciii (v 1-2)

s A household can only be biklt and mainLiined tluuugh wisdom, knowledge, and mutu.1l understanding(v 3-4)

a Wisdom is stiDiioer than physical strength (v 5-6), for with it a man can invent lanor saving, devices that will do the work of thousands b A fool will never attain 10 wisdom, lo he will never be chosen as a judge to sit in tlie gate where court Isheld (v 7)

c He tliai plans evil will be called a genius of plots (v 8)

d The plan or device of the fool or evil man Is sin; and tlie scoffer is an abomination to men (v "). The lleb. word for foolishness is eyveleth, to be per-versc; silliness; foUy (v 9; 12:23; 14: 24; 15:2,14; 19:3; 22:15; 24 9; 27:22: Ps. 38:5; 69 5). Tills kind of foolishness makes one cornyt (Ps. 38 5) and perverse (Pr. l^TT), $0 it is not the play-fulncss and humor associated with clean fun and plcasurciliat is referred to. Many live self-condemned over legitimate playfubicss that has nothing to do with the sin in question

e If we fail in time of discouragement and trial, it is proof of our weakness (V 10) 4 examples of failure in adversity:

1 Jacob (Gen, 42:36)

2 David (1 Sam. 27)

3 Elijah (1 Ki. 19:3-4)

4 Jonah (Jonah 4)

f If you fail to deliver the innocent from punishment and death you arc guilty of blood (v 11). If you pretend not to know about the innocent being dcsaoyed you wiU be judged (v 12)

g Q uestions 30-32. Next, v 22

h 3 works of Cod (v 12): ~I Searches the hear t - considers all of itsthouRlitsand intents(rs. 1. 9; Jer. 11:20; 17:10; Rev. 2:23)

2 Kecpslhcsoul(Ps.23:l-6; 91:1-12: 121:3-5; 1 Pet. 1-5: 4:19)

3 Judges works of man (Rom. 14:10; iCor. ;vll-15; 2Cor. 5:10; Mt. 16:27)

i Knowledge and wisdom to the soul are like honey and the honeycomb to tlie mouth (v 13-14) j The reward and hope of eternal life will not be cut off (v 14; note t, 23:18)

k IX) not seek tooveruirow the ri4:Jiteous forGod wiUenable him to stand. Yon will fall into your own trap (v 15-16; Rom. 14:4)

1 Not one word is said of sin, hence this is no excuse for a ii)an to backslide repeatedly. That is forbidden (Rom, 6:1-23; 8:12-13; Gal. 5:16-26; Col. 3:5-10: 2 Pet. 1:4-10)

m Do not rejoice when your enemy falls, lest the Lord permit tlie same calamity to befall youfv 17-18)

n 3 examples of rejoici ng over others:

1 Tyre (Czek. JO 2-6)

2 AiDiDon (E-:ek. 250)

3 Edom (Obadiah 11-14)

2 examples of mourning:

1 nav!J(;i.ui).l:ll-i:;Ps.3?l3-14)

2 Jeremiah (Jer. 9:1)

o Do not fret because of wicked men, ncithei envy then, in their prosperity for it is only temporary and their punishment will be eternal (V 19-20; Ps. 9-17; 37:1-2; 73:3-12; Rev. 20:10-15)

p Tills is an idiom referring to having no posterity to carry on the family n.inie

—^»- Cont. from column 2

and when it intoxicates (v 31-35)

n 7 cliaracteristicsof drunkards, p. 667

0 Heb. zut. apostate (note j. 2:16). Not the same word as in 23:27

P 16 cl i : ■ Ti cs of a wicked hea rt:

1 II :Lpn-)of(5 \V\

2 Is pcrvcxsu. devises continual mischief, and sows discord (6 14)

3 Devises wicked imjgiiiations(6'18)

4 Lusts .1 ftcrbeautiful won en (6:25)

5 Is full of subtlety (7:10)

6 I-uU of deceit (12:20)

7 Pf. 1 (12:23)

t! Is 'le(16:>:21:

9 ll.iuv;luy(ii. 12) 4: 28:25)

10 I ault-finding with God (19:3)

11 Perverse in talk (23:33)

12 Studies how to de^t^oy others (24:2)

13 Is gladwhe M7)

PROVERBS 24, 25

Moral virtues and contrary vices

a GivetoGod divine honor and worship, and to the king civil respect and politi -cal obedience. Have nothing to do with anarchists who are always given to change in government and religion (v 21). Anarchy is the most dangerous spirit that can get hold of men (Pr. 17:11: 2 Pet. 2:10) b Calamity will come both to those who rebel against the king and those who rebel against God (v 22)

c Question 33. Next, 25:16

d This section (v 23-34) appears to be from another collection of sayings firom Solomon and completes the whole section of 10:1-24:34. A new section begins in 25:1

e 10 other things for the wise:

1 Have no respect of persons(v 23)

2 Do not call the wicked righteous (V

3 Rebuke the wicked (v 25^ 24)

4 Give tight answers (v 2b'\

5 Make plans for your work (v 27)

6 Build after plans are complete (v 27)

7 Do not witness against a neighbor without a cause (v 28)

8 Do not deceive with the lipsj^ 28)

9 Donotrepayevilforevil(v2y) 34) 10 Profit by observing lazy men (v 30-

f See 8 reasons why respect of persons not good, p.667

g He that justifies the wicked and condemns the just will be cursed by the people (V 24)

h Hethatmelesoutjusticetothe wicked shall be blessed of men instead of being cursed (v 25. Cp. v 24)

i This is an idiom which means doing homage to the man that is wise enough to give right answers (v 26) j Prepa re or plan die outside work. Make orrepairjrourtools in winter so astobe ready to work in the fieldsin the spring. After this, continue to build and establish your house (v 27)

k Do not take up any cause against your neighbor unless it is necessary. Never do it through prejudice or revenge (v 28-29)

1 The lazy man (\ 30-34):

1 His personal description (v 30). He is slothful and ignorant, and wimout courage or mental powers to make proper decisions about work and to carry them out

2 Hiscircumstances (v30-31).Hehas a vineyard and a farm capable of producing hi sown food and prospering him

3 The condition of his farm (v 31). It is grown over with thorns and nettles and the fences are broken down. The whole place isin a ruined state thiough long neglect

4 The cause (V 30,33). He is too lazy to prune the vineyard; clean up, plow, and plant his field; or to repair the fences and the residence. He spends his time in sleep and neglect of essential duties (v 33)

5 The result(v34). Absolute poverty as one who travels and has spent hislast money, and as one who becomes im-poveriied through warfare (v 34)

6 The lesson learned (v 32, 34^. To follow the example of the slothful is to come to the sam e end.See note a ,19:24

m Here we have another section of proverbs by Solomon copied by men under king Hezekiah (25:1-29:27). The word also here makes it clear that the preceding proverbs are Solomon's

n The men of Hezekiah were perhaps Isaiah, Shebna, and others(Isa. 1:1; 22: 15;36:3:37:2;2Ki.l8:18;19:2),These were no doubt employed by Hezekiah inthe workof editing the O. T. books, about 275 years after

Solomon. There is some evidence that Isaiah was the editor-in-chief of this work. See notes, 2 Chr. 32:32, At the end of the books are Heb.leners;Cheth - H.Zain - Z, and Koph - K, which are the consonants o f Hezekiah, and the sign used to iden-tify work done under his supervision. The letters arc found in all MSS, and printed editions up to the end of 2 Kings

o It is God's glory not to expose the acts

mands: two reasons

•21 Mv son.'fear thou the Lord and the king: and meddle not with them that are given to change:

22*For their calamity shall rise suddenly; and'who knoweth the ruin of them both?

(2) Fivefold advice

23"These things also belong to the wise. ' It is^not good to have respect of persons In judgment.

24 fHe that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

25' 'But to them that rebuke him shall be delight, and a good blessing shall come upon them.

26 ' Evert/ man shall kiss his lips that giveth a right answer.

(3) Six commands

•27 ' Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

•28*Be__not a witness against thy neighbour without cause; and deceive not with thy lips. •29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

(4) The lazy man

30' I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, and considered it well: I looked upon it, and received instruction.

33 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come as one that travelleth; and thy want as an armed man.

CHAPTER 25

VI Fifty-one proverbs (25: 1-26:28). 1 The author

T HESE are also proverbs of S6ro-mon. which the''men of HSz-e-ki'ah king of Jii'dah copied out.

2 God and kings contrasted

2 °It is the glory of God to conceal a thing: but the honour of kings IS to search out a matter.

3 Three unsearchable things

3''The heaven for height, and the earth for depth, and the heart of kings is unsearchabl e.

4 A good comparison

4'Take_away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked from before the king, and his throne shall be established in righteousness.

5 Law of humility

•6 " Put not forth thyself in the presence of the king, and stand not in the place of great men:

7*For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

6 Good advice to neighbors

•8*^ 00 not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

• 9"Debate thy cause with thy neighbour himself; and dis cover not a secret to another:

lO'Lest he that heareth it put thee to shame, and thine infamy turn not away.

7 A beautiful picture

11 'A word'fitly spoken is"like apples of gold in 'pictures of silver.

8 The blessing of reproof

12 ^ an'earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

9 Effect of good news

13 As the*cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

10 A big disappointment

14' Whoso boasteth himself of a false gift is like clouds and wind without rain.

11 Two acts of wisdom

15 Bi' long forbearing is^a prince persuaded, and a "soft tongue breaketh the bone.

12 Sound advice

•16°Hast thou found honey? tat so much as is sufficient for

of man, but kings get glory trom exposing them (V 2). This verse has no reference to God making Hisrevelation a mystery, for then it would not be a revelation. There are no mysteries in Scripture. The secret thnizsofOt. 29:29 are those which God has not revealed; but those things which are re-

Coniinueo. column 4 —^»-

thee, lest thou be filled therewith, and vomit it.

13 How to retain friends

• 17" Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and 50 hate thee.

14 Three symbols of a liar

18 ^ A man that beareth false witness against his neighbour

15 a maul, and a sword, and a sharp arrow.

15 Misplaced confidence

19' Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

16 Wrong way to comfort

20 'As he that taketh away a garment in cold weather, and qs^ vinegar upon nitre, so is he that singeth songs to an heavy heart.

17 Law of retaliation

•21"If thine enemy be hungry,

a Do not be haughty or too bold in the presenceofkings and their nobles(v 6-7. See Lk. 18:9-14). It is better that great men exalt you, instead of humbling you. Cp. Lk. 14:7-14 b See 17 "better" thinjs . p. 666 c 6 examples ot going fpj^ to strive:

more understand all the workings of the heart of their king than they can understand the height of heaven and the depth of the earth (v 3) q Men cannot have pure metal until the dross is taken out; and no nation can have a king that is blameless until the wicked counsellors are banished from the court and the throne is established in righteousness (v 4-5)

iples ot going

n7ju3gr9r26^

lGaal(judg. 9:26-40)

2 The ten tribes (Josh. 22:12-34)

3 Abner(2 Sam, 2:14-17) 4Asahel(2 Sam. 2:18-23)

5 A maziah (2 Ki. 14:8-14)

6 Josiah (2 Chr. 35:20-24)

d Settle your differences with your neighbor out of court, if at all possible; and do not betray to another his secrets that may have been earlier entrusted to you. The one who hears you betray your neighbor will rebuke and put you to shame. You will always have a reputation of being a man not to be trusted (V 9-10)

e Lest you lose your case and men upbraid you (V 10). Even just causes are many times lost due to prejudices and wrong influences upon the judge and jury, orto some minor technicality of law

6 things necessary to win a case:

1 A gooocause 4A skilful attorney

2 A good purse 5 A n upright judge

3 Good evidence 6 An intelligent jury

f See 5 kinds of words, p. 667 g Timely or appropriately spoken h Heb, tappuach, a fruit of the pome order,as the apple,pear,quince,orange, pomegranate, etc.(v 11; Cant. 2:3, 5; 7:8; 8:5; JoeU:12). A U these varieties were grown in Palestine and any one of them on a background of carved silver work or in a filigree basket of silver would be beautiful i Heb. maskith, used 5 times. Trans. pictures(vll; Num.33:52): could wish (Ps. 73:7); conceit (Pr. 18:11); and imagery (Ezek. 8:12) j Hebr nezem. a ring for the ear or nose (vl2; Gen. 24:22,30,47; 35:4; Ex.32: 2-3; 35:22; Judg, 8:24-26; Job 42:11: Hos. 2:13) k Snow was frequent in Judea and in places snow houses were dug in the ground to lay up snow for summer use 1 Here we have a boaster bragging on his liberality or pretended gift which he never gives. He promises much and gives nothing (v 14. Cp. 2 Pet. 2:17; Jude 12) m Heb. gatan, a decider, judge, magistrate; one who decides matters (v 15; Dan. 11:18; NUc. 3:1,9). Not the word for prince in 14:28; 17:7; 19:6; 25:7 nA soft tongue subdues the most obstinate resistence, or turns away wrath (V 15; 15:1) o Question 3 4. Next, 26:12 p Tais teaches moderation in all things of life - in food,work, enjoyments, etc. q Too much familiarity breeds contempt r A liar is like a maul (large wooden hammer or war-club, N ah. 2:2;Jer. 51; 20: Ezek. 9:2), a sword, and a sharp arrow - all weapons of destruction(v 18). See other comparisons of a sharp tongue(Ps52:4;57:4;64:3;120:4) .See also other rebukes of false testimony (Pr. 6:19; 12:17; 19:5, 9; 21:28) s A treacherous man is hke a broken

tooth and a foot out of joint (v 19) t As he thatlays aside warm clothingin cold weather, caring more for appearance than health;and as vinegar poured upon carbonate of soda produces immediate strong fermentation, so singing to a heavy heart is senseless (v 20). Carbonate of soda was known to the ancients as nitre u Quoted in Rom. 12:20, which see 2 examples of good for evil:

1 A zariah (2 Chr. 28: l2-li)

2 Elisha(2 Ki. 6:19-23)

—^^^ Cont. from column 2

vealed belong to man and he should know them, God, to be just, cannot judge man for not knowing something that He Himself has hidden from him p The average subjects of a king can no

PROVERBS 25. 26

4 Ihif iiicjns CO pile H) or Jo one good tiecvi after jnotlicr (or an enemy lo ai lo ^vc tutu a buriiuA m:iim: of ihaine for rcMariiiihl you evil for i{oo<J. auJ to make him feci Jeep pai^ii of repentance K> that he wtU make peace anJ bekinilhiiinelf(Roni.lja^-^l).AJccp tiuc slian>e is aiDong ilie first elements of true repentance(JCoc, i7; 78-12) b Ifonc will return liooO for evil, the LorJ

will reward (V 2; Mt. 10:42) c The Arabic version reads, south wi rni. This harmonizes with Jesus In Lk. 12: 56. HeturJlcss of which wukJ referred lull scatters the clouds and drives away rain. So doth a show of an ant^ry coutiteiuoce causti the bac kbi< i og tongue to cease (v J3) d It IS better to dwell in a shed onihe flat loof, than with a wrantUing woman in a qucious apartment (v 24; 21:9), Cp. 1*.1J. 27:15 e See 17 "better" thiiit^s . p, 666 f GooJ news from home when one i s away from home Is as refreshing as cool water to a thirsty soul (v 251 g i cxairples - >tood "gws from afar : "Tjacob(Gen. 45 25-28) •2 Jesus Christ (Mt. 3 16-17; 175) 3 Paul(CoL 1:3-4; Epti. 1:15; Phil. 1) h A righteous man falling down before the wicked is like a corrupt and poisonous spring of water (v 26) 1 Like eating too n)uch honey is not good, so is ttie seeking of one's own glory not good (v 27. Cp, 27 2) j Me that cannot bridle his pasaons and erTiotions is like a ruined city without walls (V Zi) k Snow ill sjrTiriier and rain in ^larvcst are as tare as honor to a fool (v 1). According to Jerome rain is an unheard of tiling during tiarvesttinie in Palestine. Seel Sam, 12:17 where a thunderstorm appears as a miracle from God. In ordinary yean no raiii falls at all from the end of the spring showers to October or '.ovcniber 1 As t)ic sparrow fLes around the house, and the swallow emigrates to strange countries, so an undeserved curse being pronounced may flutter about the neighborhood for a season and then dis-appear(v2). The curse uttered against aninnoccntpcrson will have no effect. It will return to those who uttered it m 3 eoijiples of failing; curses;

1 Balaam's on Israel (Neh. 13:2)

2 Goliath's on David (1 Sam. 17:43)

3 Shimd'sonnavidrJSam.lG 5,12) n 10 proverbs about fooL fv 3-12):

1 A rod on the back of fools is as suitable as a whip for a horse or a bridle for an ass (v 3)

2 [)o not answer a fool like a fool, lest you be considered one (v 4)

3 A nsw era fool wisely to confute Ws folly and expose his tetiseleuness. lest he be wise in his own eyes (v 5)

4 He tliat chooses a fool to be Ills messenger or to uansact his business has to suffer the consequences of the fool's misconduct (vCj. I lecxpenences m a large ncasure self-devised injury and deprives himself of attaining his end. Cp. 10 2C; 25 13

5 V 7 Is rendered several ways: Ai the legs of t!ie laii'c are not equal so fools arc not capable of uttering parables, as the legs of the lame are useless, 10 arc parables in the mouths of fools, as a lame ii:aii ccposeshislameticss, so fools expose their folly in expoundinp parables

6 As it is folly to bind a stone to the Jbng if one wants to throw the stone, lo it IS follytogivc honor to a fool (v 8)

7 As a drunkard is Insensible to tlic prickofa thorn, so are fools in uttering parables (v 9)

8 The word for God in V10 is tab and tnay mean eitlicr tJie great GoTor a great man. If it refers to God it means that He lus created alltlungs and will cv^ually reward fools and transgressors accordingto their works If it refers to a great iDan n can be rendered, "A ii'aster (workman) forms all things ariglit; but he that hires a fool hires a transgressor wtw wiU spoil the work"

tiivf hiri} bread to eat; uuLJl he , 9 As i thorn Roeth up into the be thirsty, givf ^un water to hancTof a drunkard, sp is a par-

drink :

► 22 fyr thou shalt*heap coals of fire upon his head,*and the Lou> shall reward thee.

18 How to deal with backbiting

23'The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

19 Another better thing

24^^isT)etter to dwell in Ihe comer of the housetop, than with a brawling woman and in a wide house.

20 Effect of good news

25 Ms cold waters to a thirsty soul, SQ is *Rood news from a far country.

21 A corrupt practice

26*A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

22 Two things not good

27 '/fjr> not good^ to eat much horiey: §o for men to search their own glory is not glory.

23 Two kinds of ruins

28'He that hath no rule over his own spirit is^like a city that is broken down, and without walls.

CHAPTER 26

24 Three uncommon things

*A§ snow in summer, and as

^^ rain in harvest, so honour eth his neighbour, and saith,

is not seemly for a fool.

able m the mouth of fo(7ls.

iZ God rewards fools and sinners

10 The great God that formed all things both rewardetlj the fool, and rewardeth transgressors.

33 Two similar practices

11 As a dog'returneth to his vomit, so a fool retumeth to his folly.

34 Wise men and fools

12*Seest thou a man wise in his own conceit? the.re is more hop e of a fool than of him.

35 Four traits of lazy men

13'"The slothful man saith, There is a lion in the way; a lion is in the streets.

14 jis the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

16 The slu ggard is wiser in his own conceit than seven men that can render a reason.

36 A bad practice

17" He that passeth by, arjcf meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

37 Two kinds of mad men

18 'As a mad man who casteth firebrands, arrows, and death,

19 So is the man that deceiv-

25 Unfounded curses are harmless

I^Am not I in sport?

38 Two kinds of fire

20'Where no wood is, there 2 'As the bird by wandering, as ^* ^* goeth out: so where the swallow by flyingi^sQ the '^'/^ '« no talebearer, the

curse causeless shall not come.

26 Three suitable things

3 "A whip for the horse, a bridle for the ass, and a rod for the fool's back.

27 How to answer fools

strife ceaseth. 21 */lj coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

39 Effect of talebearing

22'The words of a talebearer are as wounds, and they go •4 Answer not a fool according down into the innermost parts to his folly, [est thou also be of the belly.

like unto him. • 5 Answer a fool according to his folly, lest he be wise in his own conceit.

2b a foolish practice

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketb damage.

29 Fools and parables

7 The legs of the lame are not equal: so is a parable in the mouth of fools.

JO Honor useless to fools

A As he that bindeth a stone in a sling, so ij he that giveth honour to a fool.

31 Fools and parables

slly.

40 A picture of hypocrisy

23'Burning lips and a wicked heart are Uke a potsherd covered with silver dross.

41 Five sins of a hater

24*He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for there are seven abominations in his heart.

26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

42 Law of retribution

27'Whoso diggeth a pit shall

adottreiuruiiu'. ujliis own vomit (v 11; 2 Pet. i^O-i'J). Mete it is not that fools merely make the s»mc looLsJi assertions, but that they fall into tJie same course of action after brief endeavors or beginnings at iri:ptovenioiit of their own lives, as in 2 Pet. 220-2:

Contiiiued. column A ^

have to reann with Wm on hli own level and tfiis would make it manifest that you arc a fool yourself. If you answer not according to his folly, he thinks he Is as wise as you are. If you do answer according to tils own folly, he thinks you are a fool as he is, so your reasoning is defeated. The only hope In such a case is the rod of v 3

a This verw is quoted in 2 Pet. 2:22 where it refen to backsliders going back into dn

12 examples of returning to sin:

1 Aaron and Israel (LX. ■-':. v->;:-x. 32:Jti-3J; 1 Cbr. :0: l-:i; Jjcic b)

2 Nadab and Abihu (Lev. 10:1-20)

3 Korah and company (Num. 16)

4 King Saul (1 Sam. 10:13-24; 16 12-23; 1 Chr. 10:13-14)

5 Many disciples of Jesus (Jn. 666)

6 David (Ps. 51; 2 Sam. iz)

7 Judas (Ps. 41:9; 55:12-14; 69:25-28:109:8; Mt, 26 24; Jn. 13:18; Acts 1)

8 Ananias and Sapphira(ACIS5:1-14)

9 ManyGalatlans(l:6-9; 5:4; 6:7-8)

10 .Many early Christians (1 Tim, 1: 19-20; 5:8-20; 6:1-21;2Tim. 2:18-21)

11 Demas(2 Tim, 4:10)

12 iVhole churches (Rev. 2-3)

b Question 35. Ne<t, v 19. Thisisa lesson on self-conceit, self-importance, and self-exaltation. Man should never overestimate himself for it closes the gate to real wisdom which gives a true evaluation of self. Cp. 19:20

^dnea (v 13-16):

c 4

f ro verbs against ladi V 13isalii)ostiJenti

■a

calwith22: The lazy man uses this as an excuse for his laziness,that there is a lion in the street so he must stay inside or be killed

2 A s the door stays on its hinges and never goes any place, so the lazy man never moves from hisbed to fill a useful place in life(v 14, Cp. 6:10; 2433)

3 The lazy man puts his hand in his bosom.orin the dish.and he is too overcharged with laziness to lift it to his mouthtoeat(vl5; 19:24).In both these proverbs the idea is eating from a dish, not the bosom. Cp. 12:27; 19:24

4 A lazy man is more self-conceited and wise in his own eyes than 7 reputable wise men who can truly solve problems (v 16)

d A stranger who delights in strife and wilful provocation and who enters into strife that does not concern him is like one who takes a dogby the ears (v 17). He gets into trouble with all men through his meddling

e The man who deceives his neighbor, slanderinghimandpretendlngto be in sport, is like an insane man casting fiery darts, arrows, and death(v 18-19).

f Question 36. Next, 27:4

g It is as impossible for strife to begi n and continue where there is no tale-bearer as it is for a fire to be kindled and kept going where there isnofueUv20). The tale-bearer and the tale-receiver are the agents of strife. If no man receive s a slander it vviU automatically die, fleiice,the receiver is as guilty as the tale-bearer

h It is as impossible for contention to start where there is no contentious person as it is for fire to start and continue without coals of fire and fuel (v 21)

i The wordsof a slanderer are like poison to dainty morsels which are quickly swallowed but cause destruction to the eater (V 22; 18:8)

j Great professions of friendship and warm kisses with a wicked heart arc like a piece of broken pottery covered over with the dross of silver(v 23). Such demonstrate hypocrisy and are without moral woriii, but such with a pure heart demonstrate true love

k The man who hates pretends no harm with his lips, but plots deceitful and dcsuuctlve acts In his heart. He will be exposed before all men (v 24-26)

1 5 examples of falling Into own pit;

1 JacoL (Gen. 27 14 with 37 3l-32)

2 Saul (1 Sam. 18:11-26:2 with I Sam. 31)

3 Davld(2Sam.ll:14-15withl2:10)

4 Hainan (Esther 7 10)

5 Acciuen of Daniel (Dan. 6:4-24)

—^^ Co:it. froni column '2

10 1 here is more hope for a fool than

for men who are wise in their own

eyes (v 12)

o The point in v 4-5 is that you cannot

rca»n with a fool, because you would

PROVERBS 27

a Eccl. 10:8; Ps. 7:15: 9:16

b A lying tongue hates those who are afflicted by it (v 28). He that injures another hates him in proportion to the injury he has done him. The one who does the wrong seldom if ever feels kindly toward those he has hurt. The debtor cannot bear the sight of a creditor, nor a robber those whom he has robbed.O nly inChristisihislaw broken

c Do not plan or boast of what you are going to do tomorrow,for no man knows what the day may'mng forth(v 1). This not only applies to one day ahead, but to all planning and boasting of the future. If one cannot know what will happen one day ahead how can he know what will happen beyond that?

d 8 examples of not knowing die morrow:

1 Jonathan (1 Sam. 23:17)

2 Abner(2 Sam. 3:9-10)

3 Ben-hadad (1 Ki. 20:3-31) 4Ahab(l Ki. 22:26-37)

5 Haman (Esther 5:12; 7:1-10)

6 Nebuchadnezzar (Dan. 4:30-33)

7 BelAazzar(Dan, 5:24-31)

8 The rich fool (Lk. 12:20)

e 5 examples of praise from others:

1 Saul and Jonathan(2 Sam. 1:17-27)

2 The centurion (Mt. 8:10)

3 John (Mt. 11:11: Jn, 5:35) 4Luke(Col, 4:14; 2 Tim. 4:11) 5 Epaphtoditus (Phil. 2:25)

f Do things that will cause others to praise you but do not expect praise even then (v 2). Self-praise is not com -mendacion, but a show of pride

g A fool's wrath is heavier than sand and stone (V 3). Such an ill-temper is injurious but a fool does not have sense enough to know it so he suffers from it

h Envy and jealousy are like a cyclone sweeping things before it (v 4)

i Question 37. Next, v 23

j An open rebuke demonstrates more love to a friend than a secret love which withJiolds rebuke when it should be given (v 5)

k Wounds from a friend are cutting and sharp.but they will do more good than the kisses of a treacherous, deceptive, crafty enemy (v 6)

5 examples of such faithfulness:

1 Nehemiah(Neh. 5:7-13)

2 Jehu(2Chr. 19:2-11)

3 Jesus Christ (Mt. 23)

4 Stephen (A cts 7)

5 Paul (Acts 22:1-24:27)

1 Only the hungry are satisfied with what they have to eat (v 7). To the full nothing tastes good

m A restless and wandering man is no better than a wandering bird (V 8).The bird leaving her own brood, places of retreat,and breeding ground behind, and going into saange places, exposes herself to many dangers. So the man who leaveshisownhome, family, and relatives to become a vagabond or to seek fortunes in strange lands will many times find misery and hardships

n A nointingofthe head and certain parts of the body with aromatic oil was frequent in the East, and fumigating the beards of guests at the end of an entertainment was almost universal. A U this seemed to refresh and rejoice the heart of vain men. So also do the pleasant, kind, and assuring words of friendship or counsel from a true friend(v 9). The hearty CO unsel means the sincere counsel of the soul

o Do not forsake the long tried and invaluable friends of your family. Never forget or neglect them for they are rare indeed who will stick by you in adver-sityaswellas in prosperity. In time of adversity do not go to a relative living far off whose heart is far from your interests. It is better to go to a near friend and neighbor

p MY SON: Live as such an example of your righteous teaching that it will be a rebuke to those who reproach me. You will make me happy when I can point to you as such an example (v 11)

Moral virtues and contTory vices

fail therein: and he that roll-eth a stone,"Ht will return upon him.

43 How to measure hatred

28 fcA lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

CHAPTER 27

VII Instruction and admonition for sons (27:1-27). 1 MY SON: (1) Three commands: reason

rfP QAST not thyself of to mor-■iO row ;^for thou knowest not what a day may bring forth. •2 'Let another man praise thee, and not thine own mouth;

/a stranger, and not thine own lips.

(2) Three heavy things

3'A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

(3) Three cruel things

4'■ Wrath is cruel, and anger is outrageous; ' but who is able to stand before envy?

(4) Better than secret love

5 'Open rebuke is better than secret love.

(5) Wounds better than kisses

6* Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

(6) Contrasted-appetites

7< The full soul loatheth an honeycomb; but to the htmgry soul every bitter thing is sweet.

(7) Two wandering creatures

8'"As a bird that wandereth from her nest, so is a man that wandereth from his place.

(8) Advice on friendships

9"0intment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

•10°Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far ofif.

2 MY SON: (1) Two commands: reason

•11 " My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

(2) Blessing of foresight

12" A prudent man foreseeth the evil, and bideth himself; but the simple pass on, and are punished.

(3) Double security

13 " Take his garment that is surety for a stranger, an d take a pledge of him for a strange

woman.

(4) Cause for suspicion

14 ° He that blesseth his friend with a loud voice,"rising early in the morning, "^ it shall be counted a curse to him.

(5) Two things alike

15"A continual dropping in a very rainy day and a contentious woman are alike.

16 Whoso ever hideth her hid-eth the wind, and the ointment of his right hand, which be-wrayeth itself.

(6) Two sharp things

17'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

(7) Reward of service

18 Whoso keepeth the fig tree shall eat the fruit thereof: /so he that waiteth on his master shall be honoured.

(8) Two kinds of mirrors

19'As in water face answereth to face, so the heart of man to man.

(9) Three things never satisfied

20"Hell and destruction are never full; 'so the eyes of man are never satisfied.

(10) Three refined things

21 'As the fining pot for silver, and the furnace for gold; so is a man to his praise.

(11) An impossible job

22*Though thou shouldest bray a fool in a mortar among wheat with a pestle, uet will not his fooUshness depart from him.

(12) Two commands: tenfold reason

• 23' Be thou diligent to know the state of thy flocks, and look well to thy herds.

24 For riches are not for ever: and"'doth the crown endure to every generation?

25"The hay appeareth, and the tender grass sheweth itself, and herbs of the moimtains are gathered.

26 The lambs are for thy clothing, and the goats are the price of the field.

27 And thou shalt have goats ' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

CHAPTER 28

VIII Fifty -five proverbs (28:1-29:27). 1 Eight contrasted classes

HE w icked flee when no

T

man pursueth: but ^the righteous are bold as a lion.

2"For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge "the state thereof shall be pro-

q A prudent man foresees danger and escapes it; but the inexperienced and the young do not, so suffer for it(v 12; 22:3). See note 1, 1:4

r Take sufficient security from strangers to insure their meeting their obligation and not running away; and take a pledge of him who has become security for a strange woman (v 13; 20:16)

11 PeterandJohn(Acts4:18-20;5:41-q Sin produces many rulers because of

the wars and murders (v 2) r 5 examples of good statecraft:

1 Joseph (GenT 47; 15-2G)

2 Samuel (1 Sam. 11:12-15)

3 Nathan (1 Ki. 1:11-14)

4 Jeroboam (1 Ki. 12: 26-33)

5 Daniel (1:3-5; 6:1-4)

a Be suspicious and wary of the man who always flatters you with a loud voice and goes out of the way to do so. It will turn out to be a curse instead of a blessing (v 14)

b An idiom meaning excessive flattery. Extravagant public praise to or concerning a friend should always be held under suspicion. It is not to be regarded as genuine and sincere c Seldom does it fail that men who pretend to be great Mends and boast of your frienddiip are sooner or later to be a curse and a disappointment (v 14)

d 3 amilitudes of a contendous woman:

1 She is like perpetual cloudbursts that are overwhelming and cannot be contained (v 15; 19:13). Her contentions engulf the soul and leave one in despair. See note h, 19:13. The Arabic denotes a rain poured out of buckets

2 She is Kke the wind and storm that cannot be stopped or confined by a dam (v 16)

3 she is kke the smell of aromatic oil which your hands have been anointed with. It is impossible to hide. The oil betrays itself fvl6J.Both these statements in vl 6 aiow tnat a man attempts to do what is impossible to be done

e As hard iron or steel will sharpen a knife, so a man may sharpen the intellect and the moral and 5)iritual life of another (v 17).

f 6 examples of honoring servants:

1 Deborah (Gen. 35:8)

2 Joseph (Gen. 39:2-23)

3 EUsha (2 Ki. 3:11)

4 Centunon's servant (Lk. 7:8)

5 Disciples (Lk, 12:37)

6 The soldier ofComelius(A cts 10:7) gAsin water the face is reflected, so the

human heart reflects the disposition to be discerned by others (v 19)

h Heb. sheol, the place of souls and de-parted spirits, not the grave which is the place for the body only. See Hell, p. 620: notes. Lk. 12:5; 16:19-31 i As hell and destruction are never full, so restless, lustful, and covetous eyes are never satisfied (v 20)

j As the fining pot and furnace test the gold and silver, so praise of a man tests his real character by the effect it has upon him (v 21). His humility or self-exaltation is soon discovered and thus his true worth is known

k Though one pounds, pulverizes, and mixes the fool in a mortar (a vessel in which substances are crushed or pounded) among wheat with a pestle (an instrument for braying and mixing of substances), yet it will be impossible to eradicate his foolishness from him (V 22)

1 E)o not trust your flocks to the shepherd only, but number them jcurself and see that they are well tended and fed. Flocks will multiply generation after generation, but otiier riches and even the crowns of kings are temporary and will soon pass away (v 23-24)

m Question 38. Next, 2ft 20

n 5 admonitions to farmers :

1 Make hay to feed the stock for the winter (v 25)

2 Feed the flock on the new pasture in the spring (v 25)

3 Sell the lambs to buy clothes (V 26)

4 Sell the goats to pay for the farm or pay the rent (v 26)

5 Use the goats' milk for the whole household and to maintain the servants (v 27). Milk is here put for all the products necessary for the home

o The wicked may appear to be bold and unafraid, but they are full of fear for the time to face God, because of their wrongdoings (v l)

p 11 examples of righteous boldness:

1 Moses (Ex. 32:20)

2 The prophet (1 Ki. 13:1-10)

3 Elijah (1 Ki. 18:15-18; 2 Ki, 1)

4 A zariah (2 Chr. 26:17-18)

5 Nehemian (Neh. 6:11)

6 Three Hebrew children (Dan. 3)

7 Daniel (Dan. 6)

8 Jesus Clirist (Mt, 27)

9 Stephen (Acts 7:51-60)

10 Paul (Acts 20:22-24) 421

Moral virtues and contrary vices

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I Heb.ruih,onelnwanioftheaecealtlet of life (note f.6H). Such a m«n ti » gVeeJyth«(he leaver itot^Un^ (u olheri when he >iett the chance to oppress.rob, <nd carryiway. He it like a sweeping rain that iikcj aUthin^j jwjy (v 3.6, 19,27). Jeius illiiflrjtes Uils proverb in the parable of the J debtor$(S(t. 18: J1-35). Swcepii)g rains are frequent in tJie Laa;and sometl ' escan7flocks,crops, and even huiues away with them

I Meb. Jal. an Impoverished nun: one in poverty. Oite poor man oppresses another (v J, 8. 11. 15; note f, 6:11) Here we have war between lawbreakers and lawkeepers. Lawbreakers axe praisedby the wicked for their success in breaking the law and because they claim they have a right to do lo. This calls for contention with the wicked by The riifihteous ^v 4) 5 examples ol praistna the wicked:

1 Saul(l Sam. 23:21)

2 Absalom (2 Sam. 15:6)

3 Nobles of Judah (Neh. 619)

4 False prophets (Jer. 530-31)

5 Jews (Acts 12:21-23)

e 5examplesofconiendinK with wicked:

1 Nehemlah {Neh. 5:7-11; 13:11)

2 John (Mt. 14:4)

3 Jesus Christ (Mi. 22-23)

4 Stephen (Acts 7)

5 Paul (Acts 22-24)

f 4examplea of ignorance of judnment: 1 Israel (Nuror 1621) 2Ahab(lKl. 18:17)

3 The Lord's enemies (Mk. 4:11-12)

4 Pharisees (Lk. 11:42; 18:9-14)

8 See 7 reasons why they understand,

P. 667 h Itlsbenertobepoorandrighteousthan

to be rich and wicked (v 6). See 17

"better" thinas. p. 666 i A wise son who keeps the law blesses

wise son w bis father, but he who associates with riotous wasters shames him (v 7). Cp. 10:1; 13:20; 23:21: 29:3

j A man who increases his riches by unlawful and unjust interest on loans, lending to men in great distress, only gathen it for his heirs who wUl show themselves compassionate toward the poor(v 8. Cp. 13:22: Job 27:16-17^

k The man who turnsaway from truthlest he should get to know It will not receive answers to prayer (v 9) 18 reasons for unanswered prayer:

1 Refusing to hear truth (v 3)

2 Refusing to humble self (2 Chr. 7:

3 Forsaking God (2 Chr, 15:2) 14)

4 Provoking God (Dt. 3:26)

5 Hardheartedness(Zcch. 7:12-13)

6 Lack of charity (Pr. 2113)

7 Regarding iniquity in heart (Ps.66:

8 Wrong motives (Jas. 43) 18)

9 Dlshonorofcompanion(lPet.3:7)

10 Unbelief (Ml, 17 20-21; 21:22)

11 Sin (Jas. 4:1-5; Jn. 9:31; Isa. 59:2)

12 Parading prayer life (Mt. 65)

13 Vain repedtions(Mt. 6:7)

14 Unforglveness(Mt. 6 14-15; Mk. 11:25-26)

15 Hypocrisy (Lk. 18:9-14)

16 Being discouraged (Lk. 18:1-8)

17 Worry and anxiety (PhiL 46)

18 Doubling - doublc-mlndedness (Jas. 1:5-8)

1 See 20 abominations, note e, 3:32

m Me who tempts one converted to God logo astray shall fall Into his own pit of destruction; and the upright shall coninue to be helped and blessed of God(v 10. Cp. 11:6, 8; 26:27)

n The unwise rich man is wise In his own eyes, but the wise poor man kiwwing his weaknesses, outstrips him In the struggle for true riches of eierrul things (vll)

o when the righteous rule there is great glory and rejolcing.bui when the wicked are in power good men are obliged to retire and remain quiet (v 12)

p The man who will not acknowledge his sins and who seeks to hide them and excuse himself will never be converted; but the man who confesses and forsakes ihcm will be (v 13. Cp. Jn. 3; 16-20; Ijn. l:£r)

q 3 examples of covering sin:

1 Adam (Gen. 3 12; Job 31:33)

2 Cain (Gen. 4:9)

lonKed-

3 A'poor man that oppresseth the*poor is lik,' ,i sweeping rain which leavfth no food.

4'Thev that Lorf»ktJhsJ&w praise the wicked: but such as l^yep the law 'contend with them.

5 EyH meii 'understand not judgment: 'bul they that seek the Lord understand all things.

Z Another better thing

6 *Better ii the poor that walk-eth in his upriRhtness, than he that IS per\erse in his ways, though he be rich.

3 Two kinds of sons

7' Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

4 Riches only temporary

8 ' He that by usury and imjust gain increaseth his substance, he shall gather it for him that will pity the poor.

5 Why some prayers are

unanswered

9* He that tumeth away his ear from hearing the law, even his prayer shall be 'abomination.

6 Law of retribution

ICWhosfi causeth the righteous t o go as t ray in an evil way, he shall fall himself into his own pit: but the upright shall have good things lit. possession.

7 Four contrasted classes

11 " The ri ch man is wise in his own conceit; b ut the poor that hath understanding searcheth him out.

WWiSR righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.

8 Secret of prosperity

► 13lJe__that.«covereth his sins shall not prosper: ^ but whoso confesseth and forsaketh them shall have mercy.

14 ' Happy is the man that fear-eth alway: 'but he that har-deneth his heart shall fall into mischief.

9 Three unmerciful things

15 Ms a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

10 Ten common classes

16 The prince that wantcth understanding is also a great oppressor: but he t hqt hateth covetousness shall prolong his days.

• 17 A man that doeth violence to the blood of any person shall flee to the pif.'lel no man stay him.

»18* Vhoso walketh uprightly shall be saved: buLil£ that is perverse in his ways shall fall at once.

19 He Ihaj tilleth his land shall have plenty of bread: but

3 Saulfl Sam. 15:19-21^ 4 examples of confessing sin

1 David (2 Sam, 12 13; Ps. 51)

2 Manassch(2 Chr. 33:12-13)

3 Ninevati (Jer. 18:7-8: J6n. 3:5-10)

4 The lost son (Lk. 15; 18-24)

Continued, column ■<

he fhaj foUoweth after vain

persons shall have poverty

enough.

►•20 A faithful man "shall

abound with blessings: but hs.

that maketh haste to be rich

shall not be innocent.

21 To have respect of persons IS not good: for for a piece of Eread that man will transgress.

22 JHe thqj hasteth to be rich hath an evil eye, and consider-eth not that poverty shall come upon him.

1 1 Two uses of the tongue

23"He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

12 Result of wrong training

24*^Whoso rpbbeth his father or his mother, and sajthj It is no transgression; the same is the companion of a destroyer.

13 Eight contrasted classes

25 He t hat is of a proud heart stirreth up strife: "b ut he that putteth his'trust in the Lord 'shall be made fat.

26'He that trusteth in his own heart is a fool: * but whoso walketh wisely, he shall be delivered.

27'He that giveth unto the poor shall not lack:' but he that hideth his eyes shall have many a curse.

28" When the wicked rise, men hide themselves: but when they perish, the righteous increase.

CHAPTER 29

14 Sudden end of rebels

iTTE, that being often re-"■^^ proved hardeneth his neck, shall sudd enly be destroyed, and that without remedy.

1 5 Two kinds of government

2"When the righteous are in authority, the people rejoice: bu t wh en the wicked beareth rule, the people mourn.

1 6 Two kinds of sons

3 "Whoso Igveth wisdom re-joiceth his father: °but be that keepeth company with harlots spendeth his substance.

17 Causes of stable and unstable governments

4 "The king by judgment es-tablisheth the land: but he that receiveth gifts overthrow-eth it.

18 Cause of suspicion

5*A man that flattereth his neighbour spreadeth a net for his feet.

19 Ten common classes

6'In the transgression of an evil man there is a snare: but the righ teous doth sing and rejoice.

7 Th e righteous considereth the cause of the poor: iiut \hs wicked regarde th not to know

7 The lazy and vain (v 19)

8 The faithful (V ::0)

9 The greedy (v 20-22)

10 The respecter of persons (v 21) w He wlU be ills own tormentor, his own

executioner, and will deliver himself

up to justice rv 17) X The secrets of being saved or backsUding(v 18)

a 10 characteristics of 10 dasset

1 The oppressor Is Ignorant (v 16)

2 The covetous is short-lived (v 16)

3 The violent man condemns self (V i-h

4 The HJright enjoys salvatlonf v 18)

5 The perverse is unstable (v 18)

6 The fanner hasplcnty food (v 19)

7 The lazy has poverty (v 19) 20)

8 The faitlifuI man has bles^ngs (v

9 The greedy has guUt,an evil eye, and eventual poverty (v 20, 22)

10 The respecter of persons bribes for any small gain or advantage (v 21)

b The man who speaks the truth wil 1 eventually gain more favor than the one who flatlets (v 23)

c The man who robs his parents is worse than a common thief and a murderer, for he adds to that sin ingratitude and cruelty besides disobedience to God (v 24)

d 4 contrasts of 8 classes:

1 The proud and the humble (v 25)

2 The fool and the wise (v 26)

3 The liberal and the miser (v 27)

4 The wicked and the righteous(v 28)

8 characteristics of these:

1 The proud stirs up strife ^v 25)

2 The humble trusts in God (v JS)

3 The fool trusts his own heart (v 26)

4 The wise staysout of trouble (v 26)

5 The liberal is blessed (v 27)

6 The miser Is cursed (v 27)

7 The wicked cause fear(v 28)

8 The righteous increase (v 28) e Puts confidence In the Lord

f A n idiom for prosperity g The reason he is a fool is that he does not know his own heart (Jer. 17; 9) 5 examples of trusting own heart: lHazael(2Ki. §-13)

2 Johanan (Jer. 427-22; 43:1-7)

3 David (2 Sam. 24:2^

4 Absalom (2 Sam. 15:4)

5 Peter (Mt. 26:33, 74)

h See 32 facts about a wise man , p. 667 i A sure guarantee of no lack (v 27; 11:

24; Lk. 6:38: 2 Cor. 9:6. 9-lOJ j He that shuts up his bowels of^com-

passion on the poor shall be cuned

(V 27; 1 Jn, 3:17) k when the wicked are in power the

riiihteous retire; when the riiihteous

rule viodliness is revived (v 28) I 4 examples of being reproved often:

1 The Antediluvians (Gen. 6; 1 Pet. 3:20; 2 Pet. 2:5; Lk. 17:26-27)

2 Pharaoh (Ex. 7:13: 8:15; 10:1-27)

3 Israel (Ex. 32:9; 33:3-5; 34:9; Dt. 9:6; 31:27; Jer. 17:23: Acts 7:51) 20)

4 AhabriKi. 17:1: 18:18; 20:42. 21: m Same trutn as in point k, above

n The same truth in 10:1 and 15:20 ©Keeping company with harlots will

bring a man to poverty (v 3) p A just king establishes the kingdom,but

he that accepts bribes overthrows it

through injustice (v 4) q Beware ofanymanwho flatters, for he

does itonly to deceive you and profit

himself (v 5). Two examples of this:

1 ThewoiDanol Tekoah(2 Sam. 14;

2 The sples(Lk. 20:21) 3-29) r The wicked man ensnares himself by

his own sins, but the righteous are always free to rejoice and dng (v 6) s The righteous know and consider the poor, but the wicked make no attempt to know their needs (v 7)

^ Com, from column 2

s 3 examples of fearing always;

1 Joseph (Gen. 39; 9; 42 18)

2 Neheinian(Nch. 515)

3 Job (Job 15) t 4 examples ofhardeninn

t exampl es oi naracninu ini 1 Pharaoh (iix. 5 l-lfsii

the heart:

2 The Jews Mer. 8.12; Acts 7:51)

3 The Gentiles (Rom. 2:3-5)

4 Herod (Mt. 14 1-10)

u A wicked ruler is a unmerciful as a

hungry lion or a bear (v 15) V 10 commoii classes

1 The oppressors (v 16)

2 The covetous (v 16)

3 The violent (v 17)

4 The upright (v 18)

5 The perverse (v 18)

6 The farmers (v 19)

PROVERBS 29. 30

Agur's confession and prayer

a Scoffers ensnare a city, but wise men

deliver it from the mob spirit (v 8) b 3 examples of ensnaring a city:

1 The Sodomites (Gen. 19)

2 Judah(2Chr. 36:16-21)

3 Rulers(Isa.28:14-22; Mt.27:39-43) c 3 examples of turning away wrath:

1 Moses (Ex, 32:10-14)

2 Aaron (Num. 16:48)

3 Elijah (Jas, 5:18)

d If a righteous man contends with a fool he has no rest because of the fool's raging and laughter (v 9)

e The bloodthirsty hate the upright, but they in turn seek to convert the murderer and preserve him (v 10)

f 4 exarnples of hating the upright:

1 Cain (Gen. 4:8)

2 Ahab(2 Chr. 18:7)

3 Jezebel (1 Ki. 18:4; 19:2)

4 The Jews (Acts 23:12)

g 4 examples seeking to preserve life:

1 Jonathan (1 Sam, 19:2)

2 0badiah(l Ki. 18:4)

3 Believers (Acts 12:5)

4 Priscilla and Aquila (Rom. 16:4) h Heb. kesil, not evil, trans, foolish

in V 9, See point 2, col. 4, p, 642 1 Last of 10 common classes in v 6-11:

1 The evil (v 6)

2 The righteous (v 6)

3 The poor or weak ones (v 7)

4 The wicked (v 7)

5 The scornful or scoffers (v 8)

6 The wise ^v 8)

7 The foolish or careless (v 9)

8 The bloodthirsty (v 10)

9 The upright or just (v 10) 10 The fool or stupid (v 11)

j 10 characteristics of 10 classes:

1 The evil man ensnareshimself(v 6)

2 The righteous sing, rejoice, and help the poor (v 6-7)

3 The poor are needy (v 7)

4 The wicked are merciless (v 7)

5 The scoffer stirs up strife and a mob spirit in the city (v 8)

6 The wise man settles the mob by turning away their wrath (v 8, 11)

7 The foolish man laughs the wise to scorn and rages at him (v 9)

8 The bloodthirsty hates (v 10)

9 The upright or just man loves (vlO) 10 The fool utters all his mind (v 11), He gives vent to wrath and says all that a fool can say, but a wise man continues to answer and presents stronger arguments as he goes along. The fool uttering all must repeat his words which weakens the arguments he gives

k 5 examples of wise answers:

1 Abraham (Gen. 18 and 22)

2 Joseph (Gen. 42:7; 44:18-34)

3 Moses (Ex, 3:10)

4 Nathan (2 Sam. 12:1-13)

5 Jesus Christ (Mt. 22)

1 Like king, like people (v 12) m Heb, tekakim, fraudulant, oppressive. It may refer to the rich, the lender, or the creditor. It maybe the same as in 22:2 - the poor and the rich meet together and the Lord gives life to both of them

n The king who metes out true justice will be established forever (v 14. Cp. 20:28; 25:5)

o A spoiled child will bring ^ame to his parents (v 15)

p When wicked men are given more power, sinfulness is increased in a nation. Their rule willbeonlytemporar y for they will be overthrown and the righteous shall live to see it (v 16)

q 2 blessings of correction (v 17): T Gives parents rest 2 Gives them joy in seeing obedience

r Where there is no vision or consciousness of responsibility regarding keeping the law, the people perish for its lack of enforcement, but the one who, in such times keeps the law is blessed and happy(v 18.Cp,Judg. 2:7-19; 17: 6; 18:1; 19:1; 21:25; 1 Sam. 2; 12-17; 1 Ki. 12:28-32; 14:14-16)

s 2 examples of keeping the law:

1 Hezekiah (2 Chr. 29)

2 Josiah (2 Chr. 34:33; 35:18)

t A stubborn and disobedient servant will not reform through mere words. He needs a more harsh method of correction (V 19)

8' Scornful men "bring a city into a snare: but ""wise men turn away wrath.

9*^ a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

lO^ The bloodthirsty ^ate tkfi upright : but the iust *seek his soul.

11 A^ool uttereth all his mind: but alwisemoa'keepeth it ii^ill afterwards.

20 How to increase sin

12 'H a ruler hearken to lies, all his servants are wicked.

21 The poor and the creditor

13 The poor and th^eceitful man meet together: the Lord lighteneth both their eyes.

22 How to decrease sin

14" The king that faithfully judgeth the poor, his throne shall be established for ever.

23 How to spoil the child

lS"The rod and reproof give wisdom: but a child left to him self bringeth his mother to shame.

24 How society is preserved

IS^ When the wicked are multiplied, transgression increas-eth: but the righteous shall see their faU.

25 Rewards of correction

•IT^ Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

26 Importance of vision

18 Where there is'no vision, the people perish: * but he that keepeth the law, happy is he.

27 An unfaithful servant

19 ' A servant will not be corrected by words: for though he imderstand he will not answer.

28 Hot-headedness andfools

20" Seest thou a man that is hasty in his words? (here is more hope of a fool than of him.

29 Reward of faithfulness

21 *' He that delicately bringeth up his servant from a child shall have him become his son at the length.

30 Two of the same kind

22 " "An angry man stirreth up strife, and a furious man aboundeth in transgression.

31 Results of pride and humility

23 ■'A man's pride shall bring him low: ^ but honour shall uphold the humble in spirit.

32 Partners in crime

24'Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

>■ 2y The fear of man *bringeth'a snare: but whoso putteth his trust in the Lord shall be safe.

34 Two kinds of judgment

26'^ ManY seek the ruler's favour; but every man's judgment Cometh from the Lord.

35 Four contrasted classes

27 'An unjust man is an abomination to the just: and he that is upright in the wav is abomination to the wicked.

CHAPTER 30

IX The words of Agur (30:

1-33). 1 His confession to

men

T HE words of ^A'gilr the son of Ja'keh, even the prophecy : the man spake unto Ith'i-el. even imto Ith'i-el and U'cal,

2'Surely I am more brutish than any man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

2 His confession of God

33 Results of fear and trust

u Question 39.Next,30:4.A fool has more

hope than a fiery-tempered man (v20) V He thatbringsupaservantftomachild

shaU at last adopt him (v 21) w An angry man begets strife, and a furious man (Heb, lord of wrath)

abounds in sin (v 22)

Continued, column 4 ^^-

4* Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what IS his son's name, if thou canst tell?

5 Every word of God is pure: he IS a shield imto them that put their trust in him.

• 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

3 His prayer to God

7 ' Two things have I required of thee; deny me them not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food 'convenient for me:

9 Lest I be full; and deny thee, and sayiM^ho is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

4 His admonition to men

• 10 ' Accuse not a servant unto his master, lest he curse thee, and thou be fotmd guilty.

5 Two fourfold enumerations: (1) four generations

W^ There is a generation that curseth their father, and doth not bless their mother.

12 There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

13 There is a generation. O how lofty are their eyes! and their eyelids are lifted up.

14 There is a generation. whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

(2) Two beggars and four

-31)

y 4 examples-honor upholds the humble:

1 Solomon (1 Ki, 3:7-14)

2 John(Jn, 1:26-27; 3:29-

3 Mary(Lk. 1:38)

4 Angels (Isa. 6:2)

z A partner of a thief brings judgment upon his own soul because he hears the plot and conceals it to his own destruction (v 24)

a This refers to timidity, the inferiority

complex, and to trembling before men

b See 2 great snares of humanity. p.667

c 6 examples-being snared by man-fear:

1 Parents of theblind man (Jn. a:22)

2 Secret disciples (Jn. 12:42)

3 Joseph (Jn. 19:38)

4 David (1 Sam, 16:12-13; 27:1)

5 Elijah (1 Ki, 19:3)

6 Peter rMt. 26:69-74)

d Many seek the favor and pardon o f lulers, but they wlU yet have to face God in judgment (v 26)

e 5 abominations to man:

1 The wicked are an abomination to die just (v 27)

2 The just are an abomination to the wicked (v 27)

3 ShepnerdstoEgyptians(Gen.46:34)

4 Unclean animals to Israel (Lev. 11:

5 Israel toothers (1 Sam.13:4) 10) f Who the men of this verse were is unknown. The Talmud says, "Solomon was called by six names: Solomon, Jedidiah(2 Sam, 12:25), Koheleth, Son of Jakeh, Agur, and LemueL" This much is certain. Agur was the son of Jakeh and he uttered a prophecy to Ithiel and Ucal (v V\. We can accept these facts as literal as much as we accept the Minor Prophets, some of whom are asUttleknown asthese men

g These two verses seem to indicate that the speaker was not the wise man, Solomon, unless the utterances were made before he received his divine gifts of wisdom and knowledge

h Questions 40-44. Next, v 9 lO facts about God:

1 He can ascend to heaven (v 4; Gen. 18:33. Cp, Gen. 28:12; Jn. 3:13: Dt. 30:11-12; Rom. 10:6-7)

2 He can descend from heaven (v 4; Zech, 14:5; Tit, 2:13; Jude 14; Rev, 21:2, 10)

3 He controls the wind (v 4; Eccl. 1:6; Ps, 19:1-6; Mt. 8:27)

4 He controls the waters (v 4; Job 26:8: Ps. 104:6-9; Pr. 8:28)

5 He established the land out of the waters (v 4; Gen. 1:9-10; Jer. 5:22; Job 38:4-11; Ps. 102:25)

6 He has a name(v4;Gen. 1:1; Ex. 3: 13-15; 6:3; 34:14; Ps. 68:4; Isa. 57:15)

7 He has a Son (Ps. 2:7; Jn. 3:16; Mt. 1:21; Isa. 9:6-7; etc.)

8 His every word is pure (v 5; Ps. 19:7; 2 Tim. 3:16-17)

9 He is a protector of all who put their trust in Him (v 5; Ps. 91)

10 He will not tolerate additions to His Word(v 6; Dt. 4:2; 12:32: Rev, 22:18) i 6 requests in 2 petitions (v 7-8):

1 Deny not my petitions before I die

2 Remove vanity far from me

3 Remove lies far from me

4 Give me not poverty

5 Give me not riches

6 Feed me only my necessary food 6 reasons for bis requests (v 9):

1 Lest I be full, and

2 Deny the Lord.

3 Lest I say. Who is the Lord?

4 Lest I be p)oor, and

5 Steal, and

6 Take the name of God in vain j Allowance of food

k Question 45. Next, 31:2

1 Do not falsely accuse a servant,lest you

be found guilty and he curse thee for

slander (v 10) m 4 classes of people:

1 Those who do not honor parents (v 11; 20:20; Ex. 21:17; Mk. 7:10-13)

2 Those who are self-righteous(vl2; Isa. 64:4; Lk, 18:9-14; Mt. 23)

3 Those who arefullof vanity,pride, and insolence (v 13; Ps. 10:4; 73:6; Pr. 8:13; 16:18; Dan. 4:37; 1 Jn. 2:16)

4 Those who are cruel, greedy, and oppressive to the poor (v 14; 14:31; 22:16; 28:3; Jas. 2:6)

—i^^»- Cont. from column 2

X 5 examples of being brought low:

1 Lucifer(Isa.14:12-14;Ezek. 28:11-17; Eph. 2; Mt. 25:41; Rev. 20:10)

2 Angels (2 Pet. 2:4; Jude 6-7)

3 Adam and Eve (Gen. 3:5-6)

4 Nebuchadnezzar (Dan. 4)

5 Belshazzar (Dan. 5)

P10¥KKB8 3». 31

a Heb. aluluhj ioweleech or bloodsuckei. Tluf it evTSeotly flaontlTC of people >>ho ire never uUmed iod who will uke «Jvanuge to g«in ihe Us portion of gtvKj frocT) L'.eir victiini (v 15)

b 6jiu.".e!s f V 11-31):

~n ■ i(tu-u>

- i - . . ■ >8>(v 15-16)

3 4 inacruuble thii>gi (v 18-20)

4 4 (Hfc-uic:!- c thirii.- rv 21-?3)

5 4Uf.: .-.?)

6 4 ira ... - 1) c 4mi*Qi . (V 15-16)

1 ■■■■eT. "^, Tc! The griTC.boi the ;^ . •: e 11. P .

Sa.^. -. _. -oniunUy

opemng lu iDOum to iwallow meo

2 The batren womb . li«lwiy»erave> a child (Gen. 162: 29:31; 30:1-2; 1 Sam. 1 6-20)

3 Thedryeanli It lor>gs for water to quench iu parched nrface (Dt 28 23-24; 1 Kl. 18:1-6; Jaj. 5 1?)

4 The^re. It is greedy for everything that bi»ns (\n. 3:12; Mk- 9:43-49; Jii. J 5. Jude 7)

d Irreverence to parent} is ciiriedbyGod

(V 17. 20 20: Ex, 21:17) e The ravens begin with the eyes of a

carcase (v 17) f Eagles feed on carrior. Hob 39 27-30:

Ezek. 3917; Mt. 24 28; Lk. 17-37) g 4 iojcruuble im:.^ (v 18-19):

1 Tr.e way of aa eJiUe in the air

2 The way of a serpent upon a rock

3 The way of the snip in the sea ■t The way of a .-nan witr. a maid How a larre aad heavy bird can soar

thioi^ the heavens, a serp^m can glide over a slippery rock, a slap can plough thioa^tfae seas without leav-ingatraceof its path, and how the roan has power ovct the worran - these are incolropreheniible. Such is the power of an adulterouswomanover her victims. She destroys t'.er^^ and disclaims any wroogdoing (v 20) h 4 disqnietiDg things (t 21-23):

1 A n JMOlent Jjiye when rr-ade king

2 An ill-maanered overfed fool

3 An iU-terrpercd worran

4 A servant m: J - srit: •? -er -nas-ter becorr<s 0 ..;hiy

Heb. sane.to hate. .£a..v. u-. here, but "'.ate 65 times; hat^ hateth ^C"v~~^- • - - • — '•• ;

1 ti.Tc; a.

c ■ . ' -

-l.Ci M

-I

:0: etc.)

-■ . . ' -'

.-» j: c — ii^cat in prc-

-tare.T hey have houses, t.. - J, , ji i^^ roads, etc. They have tome amazing habits. See .'ote a. 6 6

2 The coniet .T hey are shrewd in did-tecting the:r»elve$ from lari^er ani-rrals. Those refened to here were brown and larger than the ordinary rabbit, and lived Ir >--'■" — .! clefts of the locks (v 26; Ps. hey-ere unclean for food (lcy. 11 5; Dt. 147). Their feet had sharp hoofs wMch enabled then to Icaj- '- • ---'< to rock with great rapidity L -eLThey

were so » -- --^ •• . ^^ .<;i-j::. cau^t by the h .; was almo« Irn-

possible tc' .11, ui;c

3 Tne locusts. They are harrrionious creatures, having no king yet they band together as one and are very destructive (v 27; jiKig. 6 5: 1 Kl. 8 37; Joel 1:4; 2; 25). The>- always travel with the wlndfr-. • ':-13. 18-19)

4 The^ are noted for their ipeat n — ■ _. J .. are cunous crca-turei ' *.:icr of bjilJing their

g^;-crs sj-ir: -c :he

lir^-iTid riiakiit^ u^^>-u^.>*jri lo i-icm, -^ule others having no webs, chase

their r -V— the ground. The Bible

deals those that spin webs

4 igacci.li i.utgs fv 29-31): 1 Thelion wholsnxxe

any other beam

ajestic than

2 The greyhound who Is exceedingly

__ J who la both fierce and

jj-:su^ as ihe bead of the tfieep

4 .A king w ho walks boldly an darace-

':Uy among his loyal subjects and

1. .. St whom there is no hope of

Aguj't confession and praytr

ina&ti&ble things

IS The *l»orielB gch hath two

idaLr"---'- ,--;~-c Hive. give.

Jh ,1 that are

me^r: saiistira. i/fg.' fouj things

say not. It ts enough:

isTlif iuis^ and the bairsB

KSmlL; the earth that is not filled with water; and the fire that saith not, /(is enough.

6 Mocking of parent* cursed

17^he eve <W i nis father, |iaT ffT

X The word* of king Lemuel

(31:1-31). 1 Warning*: wine

and women

T HE words of king Lfem'u-el. the prophecy that Ett mother taught hun.

2*What, my son? and wfagj, the son of my womb? and what. the son of my vows? •3'^ Give not thy strength tinto women, nor thy ways to that which destroyeth kings.

4 It IS not for kings, O L^m'u-el. jl is not Tor kings to drink

mocketh at

espiseth to i . ^ ^

obey his mother,'th7ravens of' J^P^j nor for prmces strong

the valley shall pick it out, and ' *^P^' . ...

'5 Lest they drink, and forget

the law, and peri'ert the judgment of any of the afflicted. 6 Give strong drink unto him that is ready to perish, and

the young'eagles shall eat it

7 Four fourfold enumeration*: (1) four inscrutable things

18 There be_ three things which are too wonderful for me, yea, ' four which I know not:

19 The way of an eagle in the air; the wav of a serpent upon a rock; the wa y of a ship in the midst of the sea; and the wav of a man with a maid.

20 Such 15 the way of an adul -tfrwg wnman; she eateth, and

wine unto those that be of heavy hearts. 7 Let him drink, and forget his poverty, and remember his misery no more.

2 Admonitions to justice

•8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

•9 Open thy mouth, jiidgfi righteously , and plead the catxse of the poor and needy.

3 THE MODEL WOMAN: thirty-fivefold description:

(1) Her personal character and value

10 *"^ Who can find a'virtuous woman? for ^her price is far above rubies.

(2) Her husband's confidence

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

I (3) Her ceaseless labours

13 *S]i55eeke£Ji. wool, and flax, and worketh'willingly with her hands.

I 14 She is like the merchants' I ships; she bringeth her food

from afar. lS* She riseth also while it is

yet night, and giveth meat to ; her household, and a portion to I her maidens. • 16' She considereth a field,

and buveth it : with the fruit

29 There be thre e thing s of her hands she plantetk a which go well, yea, *f2ar are f vineyard.

comely in going: ^ IT ^he girdetl> her loins with

30 A. lion which is strongest strength, and strengtheneth her among beasts, and turneth not arms.

away for any; 18 She perceiveth that "her

31 A grey hound ; an he goat merchandise is good: h?r CM-also; anda king, against whom die eoeth not out by night. there is no rising up. i 19 She laveth her hands to

I the^pindle, and her hands hold 8 His admonitions to men | the distaff.

32'If thou hast done foolishly I i^» U--_«-»j _ i. ^ •. in lifting up thyself, or if thou |<^> "" «°***'^*»""* °^^»>*"*y lay

wq>eth her mouth, and saith, I have done no wickedness.

(2) Four disquieting things

21 For three things the earth is disquieted, and for *fonr which it cannot bear:

22 For a servant when he reigneth; and a fool when he is filled with meat;

23 For an'odious woman when she is married; and an handmaid that is heir to her mistress.

(3) Four little wise things

24 There be four things which are little upon the earth, but they are exceeding wise: |

25 The ants are a people not i strong, yet they prepare their' meat in the summer;

26 The conies are but a feeble folk, yet make they their houses in the rocks:

27 The locusts have no king, ' yet go they forth all of them by ' bands;

28 The spider taketh hold with her hands, and is in kings', palaces.

(4) Four graceful things

thine

hast thought evil, hand upon thy mouth

33"Sureiy the chummg of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: ss the forcing of wrath bringeth forth strife.

CHAPTER 31

m

rebellion

If you have acted stupidly in thinking

oc piaruuna c\ 1;, ill-- !■ ■ rvrifand

conicsj n ^ not to

ma.'. - h » ' V 32)

"* ■■ ' , as

» . ._. ...;ig»

butler anc the .>i \he note hrioas btood (v ..,

20'She stretcheth out h«r hand to the poor; yea, sh^ [cachet^ forth her hands to the needy.

(S) Her household

21 She ta not airaid of the soow for her boosehold: for

buiinnv iealings and not dot*tfol rc-c sale of her merchandise

(- - . 24) 0 The disuff on which the wool or flax

was rolled .■•'•-.. ^injicihai twistcu

the wool I wac ancient pans

of the ^)l.•;.....,^ -.^cl p SberespeciiandlovesbothCodaodthc

poor and isRoo<ltoall lnneed(v 20,30)

a What ij aid of the unknown meo in notef.30:1.applies here. WhoLeiEuel and his mother were is not known. The prophecy is a second supplement to the book of Pro vcrt>»jt is certain that 30:1-33 was unered by a man (30 1). and 31:1-31 by a woman (31:1-2) uestlons 46-48. Next, v 10 commands to king LemueL

1 Do not be a whoremonger (v 3)

2 Do not be a drunkard (v 3)

4 reasons gjven for thia

(1) It Is not beooming to kings(v 4)

(2) It is oat. beooming to ptincei

(3) Leu they forget God's law (v 5)

(4) Lea they perven justice (v 5)

3 Give strong drink to the criminal ready to be executed or to one in suffering to relieve him and make him in-seoable to his pain f v 6). ThiJ is what was offered the Lord, but He refused ft (Ps.69:21: Mt,27 34). It was a custom to give strong drink to condemned men to relieve theii suffering in dying. Cp. lob 29:13. It was also used In surgery before modem anesthetics

4 Help such as are unable to plead their own cause i n court (v 8. Cp. Job 29.15-165

5 Judge ligmeous judgment (v 9)

6 Plead the cause of the poor (v 9) d Quetdop4 9. The last question in ProT-eroirTSeverseslO-31 make an acrostic, that is, each begins with a letter of the Hebrew alphabet. The same is trueofPs.9.10.25.34.119,and Um.l 4

e Heb. chayll, Croog in all moral and mental quaEties(v 10:]2:4;Ruth 3:11). Ruth is the only worran so-called

f 31 characteiiiticsof a virtuous woman

1 Morally perfect (v 10)

2 Invaluable (v 10)

3 Trustworthy (v 11)

4 Inherently good and true (y 12)

5 Ingenious - proflciem (v 13)

6 Thrifty - laborious (v 14)

7 Dutiful - considerate (v 15)

8 Versatile - judicious (v 16)

9 Tireless - healthy (V 17)

10 Joyful - efficient (v 18)

11 Watchful - cautious f v 18)

12 Thrifty - skilful (v 19)

13 Charitable - benevolem (v 20)

14 Generous - merciful (v 2C)

15 Fearless - provident (v 21)

16 Clever at decorating - furniiuag(v

17 Refined in usie (v 22) 22)

18 Respected - popular (v 23)

19 Industhoui - prosperous (v 2-Q

20 DQ>endable - honest (v 25)

21 Confident - hopeful (v 25)

22 Wise - discreet (v 26)

23 Kind - undersunding (v 26)

24 Prudent - practical (v 27)

25 Energetic - ever active (v 27)

26 An Ideal wife and r-other (v 2£

27 'tonored by her farrily (v 27-2S

28 Excels in virtue (v 29)

29 God-fearing - humble (v 30)

30 Deserving - successtful (v 31)

31 Honored by the pii)Uc (v 31) g 5 things said of her husband:

1 He has absolute confidence in her faithfulness (V 11)

2 He knows she will not be a waster, so has no need for spoil of hi; neighbor to supply his house (v 11)

3 HeisblesKdbyher tireless industry all the days of his life (v 12)

4 He is exalted as a ruler with the elders at the gate (v 23)

5 He praises hervinues and blessings to others (v 28)

b She docs c»t buy ready woven cloth, but spins her own raw materials from her own (locks (v 13) i she works for others willingly and

art (V IS) i ■^. II sbe boys

It amount o pay for 11 (V 14. 16, ifc, -■;> kShc is loving, and considerate of all hex bouvchold (V 15) 1 Sbe u rux afraid in venture into new bu^ncss to csowtit: ici aer ^rowing uimiy (V 16, 28)

rnsoc keeps herself and famiiy In perfect health with proper food and cloifauig (V 17. 19, 21)

n She IS honest and ..prlgbt in all her

PROVERBS 31

Lemuel's lessons

^ She is not anxious about the health and comfort of her family in the winter season for she has fully provided all that is necessary for their protection. They are sensible enough to protect themselves with what she hasprovidedf v 21)

b Shehascoverings, carpetings.and furnishings fit for her station in life (v 22)

c Her clothing shows marks of refinement and luxury (v 22)

d Her huAand is known and respected In public and has a place of authority among the elders of the land (v 25). He is respected not only for his position, but because he Is the husband of a woman justly held in universal esteem

e She manufactures articles in demand (v 24). Perhaps they included the beautiful oriental dresses, girdles, turbans, towels, linens, and other fine articles of clothing

f Allthearticlesofmanufactureareper-fect, strong, elegant, and satisfactory to the merchants and the trade. She has no occasion to bludi over anything ie has made. She has no fear that any article will be returned as inferior to accepted standards of trade (v 25)

^^^^ Cont. from column 4

beauty of form and features will fade, but the woman who fears theLord shall be praised (v 30) g Give such a woman praise and acclaim in the public and render her the fruit of her hands (v 31)

Hebrew, marpe, health (4:22^

Heb.maipe.Trans. healths v 22; 12:18: 13:1"^; 16:24; Jex. 8:15); healing (Jer. 14:19; Mai. 4:2); cureQ er. 33:6)r rem-edy(2 Chr. 36: lerPtTB: 15; 29:1): SunH in health (Pt. 14:30); and wholesome ^r.l5:4). That bodily health and heal-ingate referred to is clear in all these passages. Here, it states health to all their flesh. not spirit(v 22), When Christians awake to their full rights in the gospel they can have health of body as well as soul (3 Jn. 2; 1 Pet. 2:24; Mt. 8:16-17; Jas. 5:14, note)

8 commands to sons (7:1)

1 Keep my words - guard against breaking God's commandments (v 1)

2 Lay up my commandments - take them into your bosom and into your heart (v 1)

3 Keep mycommandments, and Uve (v2)

4 Keep my law as you would the pupil of the eye fv 2.Cp. Dt. 32:10; Ps. 17: 8; Zech. 2:8)

5 Bind them upon your fingers (v 3)

6 Write them upon the table of your heart (v 3)

7 Make wisdom your sister (v 4)

8 Make under standing your kinsworo-an(v 4). These last two expressions indicate ac£uaintance_with wisdom and knowledge. The word kin swomen is used only here and in Ruth 2:1

These commands are warnings preparatory to the longer admonition against adultery, which was an often refened-to subject with Solomon due to his many bitter experiences with strangewomen(note e, 6:32),Hegen-erally gave such commands before dealing with the subject (2:1-10 with 2:12,16; 5:l-2with 5:3-6; 5:7 with 5: 8-14; 5:15-19 with 5:20-23: 6:20-23 with6:24-35; 7:1-4 with 7:5-23: 7:24 with 7:25-27: 9:1-6 with 9:13-18)

17 "better" things in Proverbs (8:11)

1 Wisdom better than gold (3:14; 8:19)

2 Wisdom better than diver (3:14; 8:19)

3 Wisdom better than rubies (3:15; 8:11)

4 A demised man better than one who honors himself (12:9)

5 A little with fear of God isbetter than treasures with trouble (15:16)

6 A dinner of herbswithlove isbetter than a feast where hatred is (15:17)

7 A man slow to anger is better than a hot-tempered mighty man fl6:32)

8 A man who ruleshis spirit IS better than an intemperate hero f 16:32)

9 A morsel of bread witn quietness is better than a feast with strife (17:1)

10 An honest poor man Isbetter than a fool with perverse lips (19:1)

all her "household are clothed with scarlet.

(6) Her personal appearance

22" She maketh herself coverings of tapestry; '^ her clothing js silk and purple.

(7) Her husband's respect

23' ^er husband i s known in the gates, when he sitteth among the elders of the land.

(8) Her industry

24*' She maketh fine linen, and selleth it; and delivereth girdles unto the merchant%

(9) Her character

25'Strength and honour are her clothing ; and she shall re joice in time to come.

26° She openeth her mouth with wisdom; and in her tongue is the law of kindness.

(10) Her diligence and labour

27* She looketh well to the ways of her household, and eat-eth'^not the bread of idleness.

(11) Her praise and godliness

28'* Her children arise up, and call her blessed; her husband also, and he praiseth her.

29'Many daughters have done virtuously, but thou ezcellest them all.

30 ' Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

•31 ' Give her of the fruit of her hands; and let her own works praise her in the gates.

Summary of Proverbs

Date and place; With the exception ofchapters 30-31 the proverbs were spoken by Solomon a bout 1,000 B.C. Chapters 1-24 were perhaps written by him in a book.Chapters25-29wereSolomon'sproverbsadded to the first part of the bot* by Hezekiah about 730 B.C. The last 2 chapters were added a tan unknown time

Author. Solomon wrote the first 29 chapters.They are the only proverbs in exist-ence of 3,000 uttered by him (1 Ki,4:32). He could not have borrowed much if any from menbeforehim, as all uninspiiedethical writers lived after his day. The last2 chapters were spokenbyan unknown mananda woman and who added them totheproverbs of Solomon is not known unless it was Hezekiah(Pr. 25:1)

Theme: Practical moral and spiritual truth in proverbial form for people of God (2 Tim. 3:15-17)

Statistics: 20th book of the Bible; 31 chapters; 915 verses; 15,043 words; 49 questions; 27 verses of unfulfilled prophecy; 67 sins; 66 things about fools; 28 things about sluggards; 22 things about kings; 25 abominations; 215 commands; 120 promises; 27 blessings; 24 secrets of life; 17 "better" things;560proverbs

Proverbs in Proverbs

288 proverbs in 10:1-19:19 51 proverbs in 21:1-26:28 141 proverbs in 19:20-24:34 80 proverbs in 27:1-29:27 560 proverbs in all

11 A poor man Is better than a Uar (19:22)

12 It is bener to dwell alone in a small place than in a large one with a brawling woman (21:9; 25:24)

13 It isbetter to dwell in the wilderness than withan angry and contentious woman (21:19)

14 It is better to be exalted than to be abased before men (25:7)

15 An open rebuke Is better than secret love (27:5J

16 A near neignbor is better than a far-off brother (27:10)

17 A righteous poor man i s bener than a wicked rich man (28:6)

5 facts about a foolish woman (U: 1)

1 She Is clamorous - one in pontinual uproar; noisy; boisterous (v 13; 7:11^

2 Simple - silly; easily seduced (v 13. Cp. 2 Tim. 3:6), The opposite of wisdom in V 1

3 Knoweth nothing - knows no diame; utterly ignorant ana depraved f v 13)

4 She watches for victims of sin (v 14; Gen. 38:14; Jer. 3:2)

5 She Is Impudent or bold to call to any stranger and tempt the innocent to an (V 15-17)

10 crowns in Scripture (12:4)

1 Crown of honor (v 4; 17:6; Job 19: 9; Esther 8:15)

2 Crown of kings (Esther 1:11; 2:17: 2 Sam. 12:30; Rev. 19:12-16)

3 High Priest's crown (Ex. 29:6)

4 Crown of pride (Isa. 28:1-5}

5 Crown of thorns (Mt. 27:2&; Mk. 15:17; Jn. 19:2-5)

6 Crown of glory (1 Pet. 5:4; Pr.4:9; 16:31; Isa, 62:3)

7 Crown of righteousness(2Tim.4;8l

8 Crown of life (Jas, 1:12; Rev. 2:10)

9 Corruptible crown (1 Cor. 9:25) 10 Soul winner's crown (1 Th. 2:19)

99 ways of backsliders. T hey: (I5T^

1 Win not hearken to God (Lev. 26:14)

2 Will not obey comraaods (Lev. 26:14)

3 DespiseGod'ssututes{Lev.26:15) 4Ablior God's j udgment s(Lev. 26:15)

5 BreakGod'scovenant (Lev.26:15)

6 Forget God (Dt. 8:11)

7 ForsakeGod(Dt.32:15;2Chr.l5:2)

8 Provoke God (Dt, 32:16)

9 Turn again to folly (Ps. 85:8)

10 Turn aside to an (Ps. 125:5)

11 Turn from righteousness (Ezek. 3:20; 18:16-24; 33:12-18)

12 Cast God back of uiem (Ezek. 23:35)

13 Trust own righteousness (Ezek. 33:13)

14 ArebentonbackslidIng(Hos.ll:7)

15 Lose savour (Mt. 5:13)

16 Grow cold in love (Mt, 24:12)

17 Become offended (Mk. 4:17}

18 Fallawaybytemptation(Lk,8:13)

19 Permit cares of world, deceitful-ness of riches, and lusts of other things to choke the Word (Mk. 4:18-19)

20 Become ashamed of Christ ffvflc 8:

21 Lookback to old life(Lk.9:62) 38)

22 Become defeated by Satan (Lk. 11:21)

23 Are overcome by sin ^2 Pet. 2:20)

24 Lust after evil things (1 Cor. 10:6)

25 Are idolatrous (1 Cor. 10:7)

26 Commit fornication (iCor. 10:8)

27 Tempt Christ (1 Cor. 10:9)

28 Murmur (1 Cor. 10:10)

29 Become filled with debates.envy-ings, wraths,strifes,backbitings, whisperings, swellings, tumults (2 Cor. 12: 20-21)

30 Remove from Christ (Gal. 1:6-8)

31 Disobey truth (GaL 3:1)

32 Fall from grace (GaL 5:4)

33 Turn again to the old bondage of sin (Gal. 4:9; 5:1; 6:1)

34 Put away faith (1 Tim. 1:9).

35 Turn aside after Satan (ITim. 5:

36 Love moneyfl Tim.6:10-21) 15)

37 Enfromthefaith(lTim.6:10-21)

38 Depart from the faith(l Tim. 4:1-

39 Deny Christ (2 Tim. 2:12) 8)

40 Love the present world (2 Tim, 4:

41 Depart from God (Heb, 3:12) 10)

42 Harden hearts by sin (Heb, 3:12-

43 FaUlnunbeUef(Heb,4:ll) 13)

44 Fall away (Heb, 6:4-9; 10:26-29)

45 Fall God's grace (Heb. 12:15)

j 46 Permittootsofbinernessto defile

a She opens her mouth and speaks wisdom. Kindness is the grace of her lips. She is wise and intelligent and highly cultured in mind and manners. She is graceful and even-tempered in all her ways (v 26). There are few managing women who are not lords over their husbands, tyrants over their servants, and haughty toward their neighbors. She is an excellent example of a meek and quia spirit (1 Pet. 3:1-8)

b She manages her household with economy and discretion. Her children behave well and none keep company with persons of unclean and im moral habits. She instructsherhouse in practical religion and Industry and sets them an example of godliriess, diligence in business, and untiring Improvement of mind, soul, and body (v 27)

c Knowing that idlertess leads to vice, Ae seesthateveryonehashls own work to perform, and his proper share in food, raiment,and other necessities befitting such a household In society (v 27)

d She sees to it that a good education comes next to divine experiences and leads her household to God and His ways. Her children are well trained and rise up to call her blessed (v 28-30)

e She exceUs all other women in wifehood, mother-hood, religion, and industry (V 29-30)

f Grace of manner is deceitful and

-^tf— Continued, column 1

them (Heb. 12:15)

47 Become blind (2 Pet. 1:9)

48 Become barren and unfruitful (2 Pet. 1:S)

49 Forget purging from sin/2 Pet.1:9)

50 DO not make their calling and election sure (2 Pet. 1:10)

51 Turn away from holy commandment (2 Pet. 2:20)

52 ADidenotintheck>ctrioeof Christ and of God (2 Jn. 9)

53 Abide not In Cnrist (Jn. 15:1-8)

54 Leave first love (Rev. 2:4-5)

55 Permit heart to depan from God (Jer. 17:9; Heb. 3:12)

56 Give heed to seducing spirits and doctrines of demons (1 Tim. 4:1-8)

57 Turn awayfrom truth (2 Tim. 4-. 1-4;

58 Fall from their own stedfastness In Christ (2 Pet. 3:17)

59 Err from the truth (Jas. 5:19-20)

60 Become cut off (Rom. 11:22)

61 Become broken off fRom, 11:17-

62 Shipwreck faith(lTlm.l: 19) 24)

63 Neglect salvation (Heb. 2:1- '

64 Become castaways (1 Cor, 9:5

65 Become corrupted from simplicity in Christ f 2 Cor. 11:3)

66 Fail to continue In faitb(CoUl: 23}

67 Fall to continue seeking Ufe ana Immortality (Rom. 2:7-8)

68 Go back and walk no more with Christ (Jn. 6:66-68)

69 Fall to take heed lest they fall (1 Cor. 10:12-14)

70 Sin against God (Ex. 32:32-33)

71 Cast off their first falth(l Tim. 5)

72 Defile the body (1 Cor. 3:16-17)

73 Drawbacklntoperdition(Heb.lO:

74 Donotendure(Mt. 10:22) 39)

75 Move away from the hope (CoU 1:23)

76 Fall to walk in the Spirit (Rom. 8:1-13; Gal. 5:16-26)

77 Fail to stand fast (1 Th. 3:8)

78 Hate the brethren (1 Jn. 3:15)

79 Serve sin (Jn. 8:32-36; Mt. 6:24)

80 Yield to sin (Rom, 6:14-23)

81 Sow to the flesh (GaL 6:7-8)

82 Fall to hold fast to the end (Heb. 3:6, 12-14; 4:1-11; 6:19)

83 Come dionof the goal f Heb, 4:1)

84 Fall to labor to enter life (Heb. 4:11; jn. 6:27, note)

85 Fail to put to death the deeds of the body (Rom. 8:12-13; 1 Cor. 6:9-11; CoL 3:5-10)

86 Refuse to walk In Christ as they received Hlro (CoL 2:6-7)

87 Continue In sin thinking grace will abound (Rom. 6:1-23)

88 Turn heart back (Ps. 44:18)

89 Decline to walk with God (Ps. 44:18)

90 Turn way back (Isa. 50:5; Jer. 38:

91 Are rebellious (Isa, 50:5) 22)

92 Cast law behind backs(Neh. 9:26)

93 Turn their back on God (Jer. 2:27)

9:21) m the

Continued, next page

M Ton bjck from tl>eLard(Zeptu 1:

95 SllJebickfror)Cod(Jex,8 5) 6)

96 Refute lo returo to God (Jex. 8:5^

97 B«clull>le m*ny d" cj (Jer, U 7S 96 B«cluU<leUkeAiihelfer(lioi.4 16)
99 Go b«ckwaiJ. kx forwwd (Jet.

7; 24)

All tbii iaJlcjtei a man wbo once walkeJ In the way of Oo^i ba hai now nsned ag«lQC)<lm: a man wbo fbuBtu the •'otld.tbe fleth, aiW the d««ll ano has retreated from batUe and Jotne^l the eoemy: a maa who ooce belonged with ulau, but li now removed from them: and a man wtK> hat been overcome by tfn and Satan and it &Ued with lUi OWD wayt (p- 284 of N.T.) The t re t of bvet (1 14)

Heb .ettchalylm, tree of Uvcj, because ti produce* coo Kant aoJ «iernal life (v *i 3:18: 11 30: 13 12. Gen. ,i:9: 3:24. Rex. 2:1: 22:2. 14). In theie passage* a literal tree of lite Is meant 16 «oi*ce» of life:

1 The nee ol life (see above)

2 Thepathof Ufe(T>«. 16; ll;Pi.5:6)

3 The fountain of life (Ps. 36:8: Pi. 13-14; 14:27; Rev. 7 17)

4 The weUofUfe(Pr.Iail;Jn.4:14)

5 The wayof life (n. 10:

6 The well ipdng of life

e « ind haughty r2l24>

7 Cause contention and strife (22; 10)

8 Are ir. iboniinatlon to God (24-9) 9 ■ln!ldateoth«s(2Ki. 19

21. Job 12.4. M«. *24)

10 Deny u'lnsi's coming (2 Pet. 33)

4 commands to sons (23 19)

' 'i?4r-13 such commands In Prov-' " 4 1,10: 5:7: 7:24; 8 6. 32-... 27, ■22:17; 23; 19, 22) .; Be wise - commanded 4 time*

(6 ^rmrai*. 27; ii)

3 Guide the he art in the right way (vl9. dp. 2 17; 1L3)

not a oompanlo n of drunkards [Intoos (V 20-^7

4 Be and

Cp. 25 '}. fx.

ll;Jn.4:14) :17: 15:24) fPt. 16:22)

7 The bread of life (Jo. 6:3a

8 The ways of Ufe (Aas 2:2^

9 The Ptli>ce of Ll/e (Acu 3:15)

10 The Spirit of Ufe (Rorr, 8 2; Rev.

11 TbesavourofUfe(2Cot.2:16) 11)

12 The votdofUfe(Phll.2:16 ljn.1)

13 The pwmlse of life (2 Tim. 1:1)

14 The hope of Ufe (Tit. 3:7)

15 The jrace of life (1 Pet, 3:7)

16 The watetofUfe(Rev.22:1:22:17)

4 flguradve trees of life:

1 Wisdom and undersunding(Pr.3:18)

2 Fruit of the righteous (Pr. 1130)

3 tiope and desire fulfilled (Pr. 1>. 12)

4 A wholesome tongue (Pi. 15;4)

10 facts abojt tcomers (19:25)

1 T^Ky delight in mocking (1 22)

2 They bate tepfoof (97-8: 13:1;

15:12)

3 Reject knowledge and wisdom (146)

4 SetwronBe«mplei(19 25; 21; 11)

5 Judgment prepared for them (19 2^

STTRJ) 7 characteiiiucs of drunkirds(23:32)

1 Intemperance (v 30-31)

2 Delirium tremens (v 3^

3 Sex ■ns(T 33)

4 Babblings and indecent ulk (v 33)

5 Reeling and falUng(v 34)

6 liuendblliiy(v J5)

7 Bondage to drink (v 35)

8 rea sons re^>ect ofjyrsons r.ot good

Bctofper

(24;ft)

1 ItbreaksGod'sUw(D(.l:17:lb:19)

2 VnlikeGod(2Sam. 14;U; Rom. 2; J Sinful (Jai. 2:9-10) 11)

4 L'njust to s;i>Jects of government and creates anarchy (Rom. 13:1-8)

5 Breaks down respect for law and order and creates hatred (Pr.24.-23-24)

6 Demonstrates judges are not quab-fied to ^t in judgment (Pr. 28:21)

7 Encourages and condones on (Pr. 24:24; 25;5; Sflc. 3:1-11; 1 Ki. 21)

8 Contrary to the HDspel (Jas. 2)

7 reasons wfayy'ey undersund

ly t^ey

1 Fear the Lord (1.7) 3:5)

2 Give lieed to and obey truth (2; 1-

3 SecktheLord(Mt.6;33:lCot. 130)

4 Are open to truth (Mt. 13; 11-17)

5 Have the -foly Spirit (1 Jn. 2:2(r

6 Are freed from darkness (Acts 2b;

7 Seek undersundlng (2:4-9; 4:7-0)

6 ktodsof words (26; 11-16)

1 Approiiclate woids ; word* that come tuturaUy, that ru~n~smoothly upon wheels, that are not forced, and that are without dedgn to hurt ate like

apples of gold upon carvings of tilTer (V 11)

2 Reproving words; words of a wise reprover to an obedient eat are like the trwtt beautiful and cherished ornaments of fine gold to a refined and beautiful woman (v 12)

3 Refreshing wordt wordiof a faithful meaenger are as refreshing and utisfyingas a drink cooled by the snow in the heat of the harvest labor (v 13)

4 Vain words, wordsof the boaster are as disappointin^ascloudswltnojt rain (V 14)

5 Kind words; by wotds of kindness, mdersia nd i ng, and longsuffering a judge is persuaded, as easily as a soft aoswei overt:omes obstinacy in others (vl5)

32 facts about a wise man. He ?^7^)

1 Hears and Increaseslearmn<:.(l; 5)

2 Atuins to wise counsels (15)

3 Speaks dark sayings (16)

4 Inherits glory (3:35) 10)

5 Appreciates correcdon (9 8; 17:

6 Receives instrjcUcn (9 9. 21; 11)

7 Makesparenuhappy(10:l: 15;2<^

8 Provides for the fotiKe (10:5; 21: 20)

9 .Velcomes commandments(10;8) 10 Lays up knowledge (10:14) llControl5histongue(10:19: 29.11)

12 Rules others (11; 29; 17; 2)

13 Ains souls (11:30)

14 Listens to counsel (12:15)

15 Speaks health (12 18)

16 Obeys parents (13:1)

17 .Valks with wise men (13:20)

18 Stays out of trouble (14 3)

19 Departs from evil (14:16)

20 Appreciates and rightly uses riches (14:24)

21 Receives favor (14 35)

22 Uses knowledge rightly (152, 7)

23 Seeks eternal life (15:24)

24 PaciSes anger of others (16 14; 29:8) 23)

25 LeaxQS many valuable lessons (16:

26-Holds his peace lo ittlfe (17:28)

27 Seeks knowledge (18 IS)

28 Rejects intoxicants 120: Ij

29 Piss down crime (20 26)

30 rJiat wars (21; 22)

31 Has great power and strength (24

32 Obeys the Uw (28 7) 5)

2 great snares of humanity (29- 25)

1 The feat of man (v 25; Mt. 10:23)

2 The praise of man(Lk. 6:26: Jn. 5:44: 12:43: Rom. 2:29)

5 things not to feac

lKUn(Mt. 10:26-31; Ezek. 3:9)

2 False0C>ds(Judg.6:lO:lSam.17:36)

3 Reproach of ryien (lu. 51:7)

4 Sudden fear (Pr. 3 25^

5 Persecutions (Rev. 2 10)

J things to feac

lGod(Lev l*14;Mt.lO:28;Lk.l2:5)

2 God's name (PS. 8611; 102:15)

3 Parenu(Lev. 193)

4 HeU(PT. 1:26-29)

5 EvU(Pr. 1:33)

12 beneflu of the feat of God:

1 Beginning of wisdom (Pr. 1:7)

2 Departure from evil (Pr. 3:7: 166)

3 Hatred of evil (Pt. 813)

4 Prolonging of life (PL 10: 27)

5 SUengthof confldeoce (Pr. 14:26)

6 Foumaio of Ufe (Pr. 14:27)

7 Instrucdonof wisdom(Pr. i5;33)

8 That wWch tends to Ufe(Pr. 19-.23)

9 Riches, honor, and Ufe (Pr. 22 4)

10 Freedom from ctrrf (?i. 23:17)

11 Prosperity (EccL 8 12: Isa. 33:6)

12 HurrtUty (I». 2:10-21)

Fear of man Fear of man is a great snare and it traps millions daily, bic love for the praise of men Is equaUy dangerous and is perhaps more subtle and deceiving. ThePhariseesoftheN.T. werethekind that loved the praise of men more than the praise ofGod (In. 12:43).It caused them to be bitterly apposed to Chrin andthespirit of utter unselfishness tiiat He manifested in aU things. When ooe does anything to be seen of men orto receive the praise of men he hat a full reward and will have none in the next Ufe(Mt. 6:1-8. 16-21)

r'vse^^^

Summary of Psalms Continued

for man in the earth apart from God. It records the walk of man in his earthly pilgrimagetoa better worldanda betterUfe. It begins with Israel in the wUder-nesttakiogaccount ofthemsclves(Num. 1-8 wlthPs. 90). It continues with proper order, and Instructiofu for the future (Sum. 9-14 with Pi. 91-34), rest anticipated (Num. 15-26 withPs. 95-100),and the basis for entennR into rc$t(S am. 27:36 with Ps. 101-106). It concludes with a benediction, one A men, and ooe HaUelulAH (106:48)

Book V. caUedthe Deuteronomy book of +4 psair; (lO'-l ')0). It concerns God jnd His Word.tfiowmg that all blesungs of man (Book l) ,oi Israel (Book U),of the urictuary(Book UI),and of the earth and aU men (Book

IV),are bated upon obedience lo the WofO of God(Ol. 8:3). Disobedience brought man'i sorrows, Itrael'i dispersion, the sanctuary's ruin, and earth's [r.iserics; anJ it is only by obedience toGod's Wo(d that these curses will be rer ove J. (Vhile the other books arc diuinguished by several dl vi si ons,ihis book is.like God's Word itself, a perfect whole. It is the ooly one of the 5 books with an even number of psalms

4 Dulne titles that occur in each book:

(1) The Genesis book n-4l). Jehova;i (Lord)279 timet and Elohim (God) 48 timet, 9 times connected with Jehovah

(2) rheExoOus'^ook (42-'2). Jehovah 37 timet and Elohirti 262 umes. twice with Jehovah . El (tfie" Almighty) occurs 14 timet and JAH once. JAM It first used in the Hebrew In Ex. 15(2

(3) : - • Umet -

(4)

10 -I.IIC

I '\ ti th.

5 The 15'

(-)

68, 69,

(3)

57. 70,

(4) 1 pull; ij

(5) 11 prayer

(6) 24 pulmt o(^1

ook ("3-89). Ichoyah 65 tin>es and E lohim 93 timet, 6 Occurs 5 times

'-- ' 0-106). Jehovah 126 timet and Elohim 31 limes. ► curt 6 times

.nk rl I--1 »'i\ l.-riovah 292 tlm,-i i-i.i Flnhirn 41

jf Jeho\a ••> In

iving 00 .

Sy tubjectc .„.;coui (l, 15. a4. 91, 98. 101, 112. 128, 131) Jl7r:s(:, 8, 16, 21. 22. 23. 40, 41. 46. 46. 41. 48.

-1

4. 6, 12. 13. 17. 26. 27, 31. 38, 43. 56. 143)

105, 107, (7)

(10)

(H) (12) (13) .

■f, -;.

(U)4

'.17. I'M. I

. -, 2%, 35, 58, 59, 79. 82. 83. 94, 140) 19, 96, 97. ^, 99, 100. 103. 104, . MT. 14?, U I. ISO) ^pjl:ns(J, IJ. JO, .71.86,106.138,144)

• (II, 20, 61. 63. 1

6, 77, itaver pi.

(15) 3 psalms of Zion(37. 122. 132)

:■), 36) l-i. 34, 124, 126)

". 113, 114, 115, Hi, . 39, 116, 129. 137,

.-. 37. 42. 41, 49,)

142)

-1. 85, 60,

(16) 1 psalm of the Word of God (119)

6 Another partial classiiication of psalrris ov subiect arid desigg

(1) 27 didacticteaching or inunicUoo psalms (1,10.12,14,15,19.36.37. 39, 48, 49. 52. 53, 73, 75-77, 82, 87, 90. 112, 115, 119, 122, 128, 133, 139)

(2) 9 adoration psalms (8, 29, 47, 50, 67, 93. 95, 116. 134)

(3) i3 psalms of praise and thanksgiving (18.21-22.28.30-34.40. 66, 68, 92. 9"-98. 100-101.103-104,108. Ill, 113, 117, 124, 126, 136. 138,145-150)

(4) 3 psalms of penitence (6, 13, 32, 38. 51. 102, 130, 143)

(5) 26 psalms of prayer (13. 17. 20. 25. 28. 35. 40. 43-44, 54-59. 64, 70-71, 86, 88, 123, 140-144)

(6) 18 psalmsof uii«(3, 4, 7, 11, 16, 23. 27, 37. 42, 46, 61. 62, 91, 118. 121, 125, 127. 130)

(7) 6 psalms of imprecation ot invoking a curte (35.58, 69, 83. 109. 129)

(8) 16 historical ptalms (40. 42-43. 70. 78. 81. 102. 104-107, 114, 124, 126, 129, T^)

(9) 29 teniple psalms (4. 11, 15, 19, 23, 26-27. 30, 33, 44-47, 49, 50, 65, 67, 74, 76, 79, 81. 82. 85, 92, 95, 100. 118, 132. 136)

(10) 10 pilgrirr ptalms (121-123. 125. 127. 128, 130-131. 133. 134)

(11) 15 tOTtt of deatees or pilgnm psalms (120-134)

(12) 9 aero>i I ->..!< (J, 10. 25. 34, 37, 111-112. 119. 148). AU scroalcs are not retain<. . V.

(13) 8 royal . . . 19-21, 24. 29. 61. lul)

(14) <^ psalrrs of conplaint and Lament (31. 41, 60, 74. 79, 102, 120, 137)

(15) 2: HalleluIAH psalms (104-106, 110-114, 116-118,134-135.145-150)

7 Dther divisions of ptalmt

(1) " 75 by David (3-32. 34"-41. 51-65. 68-70. 72, 86, 101, 103, 108-110, 122, 124, 131, I 13, 138-145). David elsewhere (Pi. 2:1 with Acts 4c25: Ps. 95:9 with Heb. 4:7)

(J) 12 by AuDb (50. 73-83)

(

riH^

of Kocah (42. 44-49, 84. 85, 87)

W

127)

I i<e wrote also Pt. 91 (note a, 91:1)

(

(J*, with merely detcrlpdve Utles(66, 67. 92, 98,100,

102. "Tl25, 126, 128-130. 132, 134, 135)

(?ulms without titles of any kind (1,2.10.33, 43. 71. 91,

93-.'7 . 111-119, 136. 137, 146-150)

8 . (1:1: 2:12: 32:1-2: 33:12: 34:8: 40:4; 41:1: 65c4; 84j4-5, 12;8«i'. -. ... ../«3:112:1:119:1-2:127:5:128:1-2:137:8-9:144:15:146:5)

9 Selar. is found 71 timet (<«e -lote h, 3:2)

10 PuL-'i is quoted 36 :; he N.T. and referred to 55 other times

11 The term To the ^ . . lan is prefixed to 55 ptalms. aU Davidic except f" and 67. It meaiu to the Director of the Temple wotAlp

12 rht -otdsemployedintheptalr:i titles are explained in parenthesis where found. The obtoleie wordi are explained in the marglos

ECCLESIASTES

OR, THE PREACHER

A Treatise on the Vanities of the World - Instructions and Doctrines

a See The words of the preacher , p. 498

b Heb. kobeleth. convener; to collect together; assemble, meaning one who assembles a congregation. The idea is that of being a public speaker in an assembly, hence the word preacher (v 1-2. 12: 7:27: 12:8-10). Found these 7 limes in this one book and 4 times in the N. T. (Rom. 10:14; 1 Tim. 2:7: 2 Tim,l:ll; 2Pet. 2:5). The word preach is used 3 times in die O. T. (Nen. 6:7; Isa.61:l: Jonah 3:2), and 48 ames in the N.T.ofthe words of gospel speakers (Mt. 4:17; 10:7. 27; 11:1; etc.). The word preached is found only once in the O.T. (Ps. 40:9), but 60 times in the N. T. Preaching is found once in the O. T. Oonah 3:2) and 26 times in the N.T.

c See 30 things considered vanity, p. 498

d (Question 1. Next, v 10

e Life in the present society is based up on profit and loss. The profit, for the most part,according to Solomon in this book, is nothing but to eat, drink, be merry, and fulfil the lusts of the heart (2:1-3; 2:24-25; 3:22; 10:19; 11: 9),The true program of righteousness is that a man should work to support his own house (1 Tim. 5:8), help others ^.k. 6:38; Col. 1:10; 1 Th. 4:11; 2 Th, 3: 10-12; 2 Tim.2:2i; Tit.3:l; Heb.6:10;, and share in the spreading of the gospel of Christ to the ends of the eartn(Mi. 28:19-20; Mk. 16:15-20; Lk. 24:47-51; Acts 1:4-8)

f 4 eternal transients:

1 Eternal generations (v 4)

2 Eternal circuits of the sun (v 5)

3 Eternal circuits of the winds (v 6)

4 Eternal circuits of the rivers (v 7) g There will be eternal generations of

natural people on the earth - people will bebom throughout aU eternity as originally planned by God when He created Adam and Eve. Human beings were to multiply their kind eternally. See Generations in Index

h The earth is eternal, and so are the sun. moon, stars, winds, rivers, and all other parts of the material creations. God laid the foundation of the earth that it should not be removed forever (Ps. 104: 5). See Eternal in Index

i Heb. olam, time without mind; without any definite limits; eternal; everlasting; perpetual; eternity; for ever and ever. The word is used 7 times in this book (1:4,10; 2:16; 3:11,14; 9:6:12:5)

j The reason they are not full is that the waters come from them and return to them in ccHistant outflow and inflow, The sun causes vapor to arise and fill the clouds, then they are sent down to the earth again to run in the rivers to the seas (v 7)

k It is impossible to comprehend all the labor thatisrequired to cany on human society;tbe eyes and ears ate never satisfied with the few things of such activity which they come in contact with; they want to see and hear more and mote (v 3)

1 If this is understood as the repetition of the works of man - the activities necessary to carry on human life, then the passage is clear; but if we include

everything else in the passage, then we distort the true meaning. Modem inventions, the radio, television, atomic bomb, etc. should be left out of the meaning altogether. The idea here is that Solomon, in all of his searching, found no hum an activity in his day that had not existed before, and so, he concluded that such activity would always be, in order to keep the human race going (v 9-10)

m Question 2. Next, 2:2

n This simply expresses the idea that the general activities of men in the past are not kept fresh in mind, and that this will always be the case (v 11). It does not mean that there are no records of the past whereby we may know what has been before our time

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CHAPTER 1

I Introduction and theme (1:1-2)

THE^words of t.he*Preacher , the son of Divid, king in Je-ru'sl-lem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; 'all is v anitY-

n VANITY: man's works (1: 3-11). 1 Man's works unprofitable

3"What'profit hath a man of all his labour which he taketh under the sun?

2 Man's works transitory: four eternal transients

4 'One generation passeth away, and kinother generation Cometh: but^the earth abideth ^or ever.

5 The sun also ariseth, and the sun goeth down, and hast-eth to his place where he arose.

6 The wind goeth toward the south, and tumeth about unto the north; it whirleth about continually, and the w^ind re-tumeth again according to his circuits.

7 All the rivers run into the sea; yet the sea is'not full; unto the place from whence the rivers come, thither they return again.

3 Man's works never satisfies

8 *A11 things are full of labour : man caimot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

4 Man's works repetitious

9'The thing that hath been, it IS that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

Icns there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

5 Man's works soon forgotten

ll'There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

m VANITIES: personal search of a backslidden preacher(81 personal pronouns, 1:12-2:26). 1 VANITY: all man's works

12 *" I the Preacher^'was king over I§'ra-el in Je-ru'sS-l^m.

13 And I "gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this'sore

travail hath "God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, ^ is vanity and vexation of spirit.

2 VANITY: wisdom, knowledge, madness and folly

15 "That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me m Je-ru'-sa-lgm: yea, my heart had great experience of wisdom and knowledge.

17 And I gave mv heart to knovy wisdom, and "^ to know

"madness andf oily: I perceived that this also is vexation of spirit.

18 For 'in much wisdom is much grief: and he that in-creaseth knowledge increaseth sorrow.

661 CHAPTER 2

3 VANITY: personal pleasures

I SAID'in mine heart. Go to now, I will prove thee'with mirth, therefore enjoy 'pleas ure : and, behold, this also is vanity.

2 I said of laughter. 7< is mad: and of mirth,*What doeth it?

3 I sought 'in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

4 VANITY: great works

4n. made me great works: I buOded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

5 VANITY: riches and glory

7 " I got me servants and maidens, and had servants bom in my house; also I had great possessions of great and small cattle above all that were in Je-

ry'sS-lem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers, and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Je-ru'sa-lem fsdso my wisdom remained with me.

Contrasts and Advice in Homan Living

I The tense here is not meant to imply that Solomon had ceased being king in Jerusalem when this book was written, for he was king until his death (1 Ki. 11:41-43)

) See p. 669 for several such expressions in this book - of giving his heart to accomplish certain things See 2 1usesot "sore'in Scripture ,p.672

9 Musical instruments of all kinds o Solomon did not lose his wisdom and knowledge which had been imparted to him as gifts through the Holy Spirit, because they became a part of his mental faculties as much as any other wisdom and knowledge acquired b y learning or experience. Cp. 1 Cot. 13: 14:3, 12, 26, 32-38

a Solomoo,tbe preacher, did not use the word Jehovah, the covenant-name of the God of Israel, in the book of Ecclesiastes at any one time, though he used the name God 40 times. This also indicates his backslidden state, for before this he repeatedly used the name Jehovah , and God , and other names as can be seen m 1 Ki. 1-11; 2 Chr. 1-9 where the name of God other than Elohim occiis 197 times, Jehovah 16 9 times compared to Elohim 75 times. This is no mere accident, for Solomon did not condder la m self in covenant relationship with Elohim. This is more the name of God as Creator and Worker in relationship with His creatures. See 20 facts ;txiut God p. 498

b Man finds It difficult to make his crooked waysofbehaviOT straight without the help of God; but with His help it can and must be done in order to stand in the day of judgment (Isa. 40: 4: 42:16; 45:2; 59:S: Lk. 3:5) c Nooe but a sinner will give his (Bart to know madness and folly, so this is proof that Solomon was a backslider at this time (v 17)

d Heb. bowlelah, fiiom halal, to shine: to make a show; to boast; to be clamorously foolish; to rave; to celebrate; to iow or display loss of self-control; to rave widi self-conceit. Trans, madness (v 17; 2:12; 7:25; 9:3; 10:13)

e Hd). dkluvfth , silliness. Trans, folly (v 17:2:3,12-13:10:1) and fooUsSen (7:2 5; 10:13)

f This istrueonly when one gives himself over to madness and folly; his very foolishness, vain show, bragging, and self-display will bring him to grief and mortificatioo of his pride. Men will reject and disdain him until he comes back to his senses (v 18)

g No godly man will say such things in his heart; and so. we have further proof here thatthe heart of Solomon was not right at this time (v 1)

h Heb. sunchah. glee;joy;mirth; pleasure (v 1-2; 7:4: 8:15; Gen, 31:27; Neh, 8: 12; Ps. 137:3: Pr. 14:13). It refers to any festivity ot pleasure that satisfies the lusts and passions of the flesh momentarily

i Heb. towb. Trans, pleasure (v 1: Job 21:25)~an? merry (ft7;Judg, 16:25: 1 Sam. 25:36: 2 Sam. 13:28; 2 Chr. 7:10: Esther 1:10; Pr. 15:15)

j It is madness (as in 1:17)

k Question 3. Next, v 12

1 C5ne whose heart is right with God will not give himself to wine in abandonment and to lay hold on foUy. as Solo-m.ondid(v3). Nogodly man wiU even do it for an experiment, knowing it Is conaary to God and His will.It seems that Solomon wanted to see if his wisdom would remain in the heart during a period of giving it over to sin. He found that it did remain; and such was the case for this reason: tiiat wisdom and knowledge becopie a part of the human mentality whether acquired by study, experience, divine

revelation, or impanation by the Holy Spirit (v 9) m 6 great pub lic an d private works;

1 Houses (V 4: 1 Ki. 6-7)

2 Vineyards (v 4)

3 Gardens (v 5)

4 Orchards. Lit. paradises, parks, pleasure grounds

5 All kinds of fruit trees

6 Many pools of water (v 6)

° 9fold evidence of riches and gjory;

1 Many men servants (v 7)

2 Many maid servants

3 Many children of servaiKs

4 Great possessions of large and small cattle - herds and flocks

5 Silver and gold (v 8)

6 Peculiar treasiies of kings and the

7 Many men singers provinces

8 Many women singers

ECCLESIASTES 3

A time for everything

J TUt itfonticiproofof (be backsliJlDg ofSuloriion. ile fulAUcd every hist and ladsficJ every pussloii Uiat his heart ciave«i - whjtcvei his eyvs JesiicJ (v 10).VanoaspjsM^esnijke it dear that his life of jban«k>0[ncot to pleasure involved more thjn secular work as Jcolt with berc (v lO-lU

j dps of Solomon:

1 Gave hit heart to know nudoessand foUy (Dotes d-e. 1:17)

C CiSt his^le4rt to tnlnh and pleasure (notes h-1.1:17-2:1) neMf2:3)

3 Gave his heart to wine and drunken-

4 Cave his hean to lay bold on folly (2:3)

5 Set his heart og dcbes, treasures, itnglag. mudc, and all that is ood-nected with such a life (2:8)

6 Gave hiniself over to unbridled lusu and pjsdoQs (—10)

7 Applied his heart to know the wickedness of folly, and the fooLsh-ness of r.adiiess (7:25) (7:2S)

3 Hadbitierexpeilences with women Besidesthe facts in this book, we have other information in 1 Ki. 11:1-10 showing that he went into idolaay and turned away from Jehovah oliogethen and this led to many sins

b All Liobrfdledlustsprovedtobenothing but vanity when they were fulfilled (v lO-lD.Ttiere was nothing that Solomon desired which he could not have; and thae was nothing that he could have that he did not experience or possess; yet nothing satisfied him. Everything left him empty and feeling that all was vain. Thus it will always be with the man who turns from God after havinc known Him and been fully jatlsfled with His blessings (2 Peu 2:20-22)

c The meaning of this verse is: I have fully examined everything known by science; I have experienced all the m addetung pie asures of unbridled lusts; and I have fully enjoyed all minh of folly. I have experienced these things to the utriost, more than any man before me; and no man after me will be able to exceed me in means and power of »elf-gratlflcatloo (v 12)

d Question 4. :,ext, v 15

e fncn-after all the experiencesof note c, above, Solomon came to certain conclusions (v lj-17)

f i discoveries of >olomop:

1 That there is no supreme good or lasting happiness in all the pursuits of KicQce, no genuine satisfaction in unbridled lusts, no true joy to folly; and that wisdon. excells folly a: much as ligtit excells darkness (v 13)

2 That the wise man's eyes are in his bead and he weighs carefully the conle^iuences of all he does, whereas the fool has no guide to his reason and do check 0 0 his passions as he blindly walks, groping in unbndlcd lusu (v 14)

J rhatbothihc wise man and tli fool die, and that there Is no more remembrance of a wise man than a fool forever (v 15-16)

g Questions 0-€. Next, v 19

h 2thinRs >olo;iiop hated: 17)

1 His Ufc because oU was vanity (v

2 All his labor because he would have to leave It to oilicrs not knowing whether they would be wise men or fools (v

ia-i?j

1 Quegjoo 7. Next, v 22

j Not only did Solomon come to hate life and all hit labor wtiich he knew would be taken over by others, eitlier wise men or fools, but he continued iliinklntionthcic tlunjis until be began to despair of laboilug, merely to leave great works and tic he s to unworthy one t (v 20-21) k Question, 8. Next, v 25 p

1 See 5 things ihi t conaUtutc per»nil v anity , p. i98

6 VANITY:

In \ •. (Ov, V.n

. ., J . .?'.""* ^^^^' wherein be hath bridled lusts laboured under the sun?

23 For all his days ate sor-

^"'jf*-^ rows, and his travail grief; yea,

■A tnem, I his heart taketh not rest in the

," "-■ "' ! iromany ni^^t. This is also vanity

for my heart rejoiced in '

joy

all my labour: and this was my

portion of all my labour.

11 Then I looked on all the yorks that my h ands had wro ugnt. and^on the labour that iRad laboured to do: and, behold,*a!l was vanity and vexation of spirit, and there uas ao profit under the sun.

11 VANITY: a sinner's life of hard labour ends only in judgment for his rebellion; his works are left to the righteous

24 * There i5 "nothing bettcf for a man, than that he should eat and drink, and that he 7 VANITY; wisdom and folly should make his soul enjoy

good in his labour. This also

I saw, that it was from the hand of God.

25*For who can eat, or who else can hasten hereunto, more than I?

26 For God "^giveth to a man that IS good in his sight wisdom, and knowledge, and joy: "but to the sirmer he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

CHAPTER 3

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12 • AndH turned myself to behold wisdom^ and m adness. and folly :^for what can the man do that Cometh after the king? even that which hath been already done.

13 'Then I saw 'that wisdom excelleth folly, as far as light excelJeth darkness.

14 The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart. As it happeneth to the fool, so it happeneth even to me; *and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than

of the fool for ever; seeing that purpose under the heaven: which now is in the days to .2 A time to be bom, and a come shall all be forgotten, time to die; a time to plant. And how dieth the wise man? and a time to pluck up that as the fool. which is planted;

17 Therefore* ! hated life: be- 3 A time to kill, and a time to cause the work that is wrought heal; a time to break down, under the sun is grievous unto ^i^d a time to build up; me: for all is vanity and vexa- < A time to weep, and a time

IV Man's span of life (3:1-22). 1 Twenty-eightfold weary round of humam life

TO every thing there is a'sea-son, and a time to every

tion of spirit.

8 VANITY: insecurity of works

Yea. I hated all my la-. I had taken under

18

bour which

the sun: because I should leave it unto the man that shall be after me. 19 'And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise °' peace, under the sun. This is also vanity.

to laugh; a time to mourn, and a time to dance; j

5 A time to cast away stones, ■ and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time '0 cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time

2 The great question to the labouring man (cp. 1:3-11)

9 VANITY: unworthy inheritors

20 Therefore I went about to cause my heart to<despair of all the labour which T took under the sun.

21 For there is a man whose labour is in wisdom, and in knowledge, and in equit>'; yet to a man that hath not laboured

S'What'profit hath he that worketh m that wherein laboureth?

he

3 Sixfold personal observation of life and death. (1) Man's labour and ignorance

10 1 have seen the travail.

therein shall he leave it for his which God hath given to the portion. This also is vanity and sons of men to be exercised in • great evil. it.

II*He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God mak-eth from the beginning to the

10 VANITY: no personal profit from own labours

22»For'wJiat hath man of sll his labour, and of the vexation end

2 AU labor (Pr. 14:23)

3 God's teaching (Isa. 48:17)

4 Gospel preaching (1 Cor. 10:33)

5 Spiritual gifts (I Cor. I2:l-T)

6 GodliDcsi (1 Tim. 4:8)

7 The Word of God (2 Tim. 3:16-17)

8 Chastening (Heb. 12:10)

9 Grace Olcb, 13:3)

h God created all things perfect, evoi Lucifer (V 11; Erek. 28:11-17)

57:12)

5 Lying words Qer. 7:8)

6 Lies and vanity (Jer. 16:19)

7 Chriit.if youarc unoerlaw(GaLS:2)

8 Vain religious atKumeDts(2 Tim. 2:

9 The gospel without faith O'eb. 4:2)

\) things that protlt

1 Righteousness Qob 35:8)

a lb a sente this is true - a man should live and be content with his own labor, do good to otiiers .aid suppon the work of God (V 24). If, by drink. Solomon meant to use Imoxlcatlng beveraget, ll>cn we canoot approve his advice uestion 9. Next, 3:9

?

? fts of Co(i to the righteous; Wisdom (v 26j

2 Knowledge

3 Joy

d It wasSolomoD's opinion that the sinner had travaO,only toheapup wealth which would be given to the righteous at his death; but this Is not an unfailing rule. Many times a sinner leaves his goods to olhar sinners and sometimes a righteous man leaves his to other righteous persons (v 26)

e 28 seasons of Lfe: a time or season to

1 Be bora (v 2; Cen. 18:14; 21:2)

2 Die (V 2; Heb. 9:27)

3 Plant (V 2; Gen. 8:22; Mt. 15:13)

4 Pluck i4> (v 2)

5 Kill(v 3: Geo. 2:17)

6 Heal (V 3; Mk. 11:22-24; Jn. 10: 10; 14:12-13: 15:7; Jas. 5:14-16)

7 Break down (v 3)

8 Build up

9 Weep (V 4; Jas. 4:7-10)

10 Laugh (V 4; Ps. 2:4)

11 Mourn (V 4; Ml, 5:4; 9:15)

12 Dance (v 4; Ps. 149:3; 150:4)

13 Cast away stones (v 5)

14 Gather stones

15 Embrace

16 Refrain from embracing

17 Get. buy or acquire (v 6)

18 Lose 01 take a loss 1:14)

19 KeepthIngs(v6;Lk.8:15; 2 Tim.

20 Cast away things (v 6; 11:1)

21 Rend, or tear (v 7)

22 Sew, or join together

23 Keep silence

24 Speak your niind

25 Love (V 8; 1 Cor. 13; 2 PeU 1)

26 Hate, or make preference (v 8)

27 Make war (v 8; 2 Cor. 10:4-5; Eph. 6:10-18) 4:1-3)

28 Makepeace(v 8; Rom. 5:1; Eph. f Question 10. Next, v 21

g Profit and loss are familiar terms in human society, our whole economy being based upon such a system. This seems to be a great Bible subject also

14 such tjuesdons in Scriptue:

1 What profit shall this birthright do to me? (Gen. 25:32)

2 What profit is It if we slay our brother';' (Gen. 37:26)

3 What profit should we have, if we pray unto Him" 0ob 21:15)

4 What profit shall I have. If 1 be cleansed from my dn" Qob 35:3)

5 What profit is there in my blood, when 1 go down to the pit" (Pv 30:9)

6 What profit hath a man of all his labor':' (1:3)

7 What profit hath he that worketh In that wherein he laboreth"" (3:9)

8 What profit hath he that hath labored for the wind" (5:16)

9 Wh.u profit Is It that we have Wept His ordinances, and that we have walked mournfully before the Lord of hosts" (Mai. 3:14)

10 For what shall It profit a man. If he gain the whole world, and lose his own soul" (Mk. 3:36)

11 Wiut profit is there of circumcision" (Rom. 3:1)

12 What shall I profit you. except I * all 5>eak to you either by revelation, or by knowledge, or by prophesying, or by doctrine" fl Cor. 14:6)

13 Wliat doch It profit brethren, though a man say he hath faith, and have not works? Qat. 2:14)

14 What doth it profit" (if you do not give the poor wlut Is needful, Jas.2; 16)

9 tiiiQgs that cannot profit:

1 Vain things (Idols, 1 Sam. 12:21)

2 Wickedness (Ps. 10:2)

3 Riches Intlie day of wrath (Pt. 11:4)

4 Self-righteousiess and worics (Isa.

ECCLESIASTES 4, 5

Vanity and vexation of spirit

a Them -God'sw<»k5ofvll.Maii should rejoice In the works of God and use; tbem to do good all the days of bis life (V 12) I

b Eat and drink within the bounds of the law.notbreakingtfaelawofGodthere-, by. Even over-eating or surfeiting Is sin (Lk. 21:34) as well as drinking inioxl-cants. Drunkards shall Dot ioherit the kingdom of God (1 Cor. 6:9-10: Gal.' 5:21)

c This Is ttue as far as the plan of God f<x mankind Is concerned (v 14; Acts 15:18),but regarding free and intelligent acts of Individuals, He changes according to their conformity or nonconformity to His eternal plan. The whole gospel program is based iqwn voluntary obedience to the Word of God; thisbrings salvation and blessings; but If disobedience is rendered, eternal damnation will be the result(Mk. 16:15-16; Jn. 3:16; 1 Tim. 2:4-5; 2 Pet. 3:9; Rev. 22:17). God Is always adding blessings and rewards to those who ofcey.but taking away from those wlo disobey (Mt. 13:12; 2 Pet. 1:4-9)

d Mt.l6:27; 2Cor.5:9-10: Rev. 20:11-15

e Solomon saw injustices in the place of judgment and had to acknowledge that sin was there. He concluded that It would take God, the righteous Judge, to give absolute justice (v 16-17; Mt. 16:27; Acts 17:31; 2 Cor. 5:9-10; Rev. 20:11-15)

f This judgment of both the righteous and the wicked Is most fair and just. Why should the righteous not be judged? How could God give them reward or lossof reward if they were never judged for the good and bad things done in life? The popular theory that God will judge the righteous for their good deeds only, for the purpose of giving them reward, is false, Every-body, saints and anners, are to be judged for the bad deeds committed in the body during a lifetime, as well as for the good things (Mt. 10:40-42; 16:27; Rom. 14:10; 2Cor. 5:9-10). See Judgment In Index

g Are like beasts as far as having bodies that die and go back to dust Is concerned (v 18). This is what Solomon referred to, as is clear in v 19-20; but it is also true that men can become bestial in lusts and conduct

hMan under the curse has no preeminence over the beasts as far as physical deathis concerned, for he Is under the penalty for sin; this Is eternal death whichnaturallybrings physical death. Man is appointed once to die and after this the judgment (Heb. 9:27). Beasts are not under the death penalty for sin; nevertheless they die and always will, for they were made subject to death like the flowers, trees, and vegetation. Even in the new earth they will die as sacrifices (Isa. 66:22-24; Ezek. 40-4«, notes). They were created to be eaten and they will serve this purpose throughout eternity (1 Tim. 4:1-8). Man alone was created to live eternally in a naturalbody, but sin deprives him of that until deathis destroyed and all sin brought to an end (1 Coi. 15: 24-28).In the Millennium .natural man will not die unless one personally com -mlts a death-penalty sin; then he wlU be executed (Isa. 65:20-25); but in the new earth none will ever die or commit a sin (Rev. 2L3-7; 22:3). Man will then fiifiH the original purpose of multiplying and replenishing the earth under Ideal conditions as would have been the case If man had not sinned. The fall of man did not do away with God's original plan; it only postponed it until the final restitution of all things. After that everything will continue on earth among men and animals as though the curse had never been. Natural man, not resurrected man will go from the tribulation into the Millennium and from the Milleonium into die New Eartii period to carry out God's program, as If mao had never fallen. God did not create man to die, and if the hum an race had never sinned there

(2) Blessings and opportunities

12 I know that there is no good in'Hhem, but for a man to rejoice, and to do good in his life.

13 And also that every man should*eat and drink, and enjoy the good of all his labour, it is the gift of God.

(3) Man's chief end in life i

I

14 I know that, '^whatsoever; God doeth, it shall be for ever:' nothing can be put to it, nor any thing taken from it: and God doeth if, that men should fear before him.

15 That which hath been is now; and that which is to be hath abeady been; and' God "requireth that which is past.

(4) Man's wickedness and |

judgment

16 *" And moreover I "saw under the sun the place of judg ment, that wickedness was there; and the place of righteousness, that iniquity was there.

17 I said in mine heart, God shall judge 'the righteous and the wicked: for there is a time there for every purpose and for every work.

(5) Man dies like the beasts,! but their spirits go to different places j

18 I said in mine heart con-; earning the estate of the sons of men, that God might manifest them, and that they might see that they themselves *are

beasts.

19 For that which befaUeth the sons of men befaUeth beasts; even one thing befaUeth them: as the one dieth, so dieth the other; yea, they have aU one breath; so that a*man hath no preeminence above a beast: for aU is vanity.

20 'AU go unto one place; aU are of the dust, and aU turn to dust again.

21 /Who knoweth the spirit of , man that goeth upward, and the spirit of the beast that goeth downward to the earth?

(6) A backslider's conclusion. Cp. 5:18-20; 7:1-29, notes; 9:2-6; 11:9-10; 12.

13-14 22*Wherefore I perceive that there is pothing better, than that a man should rejoice in his own works; for that is his portion: for who shaU bring him to see what shaU be after him?

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CHAPTER 4

V Vanities alternated with advice smd instruction (4:1 -5:20). 1 VANITY: oppressions by others cind labours for others

that are done under the sun: and^ehold the tears of such as were oppressed, and they had no comiorter; and on the side of their oppressors there was power; but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 • Again, I considered all travail, and every right work, > that for this a man is envied of ; his neighbour. This is also vanity and vexation of spirit.

2 ADVICE: live in peace

5 The fool foldeth his hands together, and *eateth his own flesh.

6 better is an handful with quietness, than both the hands full with travail and vexation of 1 spirit. I

3 VANITY: a miser's life ,

7 ^ Then I returned, and I saw vanity under the sun.

S'There is one alone, and there is not a second; yea, he hath ' neither child nor brother: yet is there no end of aU his labour, neither is his eye satisfied with riches; neither saith he, 'For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

4 AJDVICE: two are better

than one; reasons

9 f/ Two are better than one; because they have a good reward for their labour.

10 For if they fall, the one wiU^ lift up his fellow: but woe to him that is alone when he falF-eth; for he hath not another to ^elp him up.

11 Again, if two lie together, then they have heat: but how can one be warm alone?

12 And if one prevail against him, two shaU withstand him; and a threefold cord is not quickly broken.

5 VANITY: no justice or pleasure in life

13 *' *Bette r is a poor and a wise child than an old and fooUsh king, who wiU no more be admonished.

14 For out of prison he cometh to reign; whereas also he that is bom in his kingdom becom-eth poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

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CHAPTER 5

O si

I returned, and considered all the oppressions

6 ADVICE: fourteenfold ad-

would have been no death; all would have lived eternally as they will do after the curse Is fully removed. Why should God warn to destroy all natural life on the earth after being so patient to rid the earth of all rebellion during the Millennium (1 Cor. 15:24-28: Eph. 1:10), and after purging man of all

Continued, column 4 ^

' every person (12:1^ 1 Solomon concluded, as in 3:22, that

! thereissomehappinesslnlife If aman will rejoice In his own works; then, Immediately be showed how this happiness could be cut off by oppressions (4: 1-4), loneliness and miserly habits (4: 7-8),Injustices andpoverty(4:13-lD), and other vanitle5(5:10,13-15:6:1-12)

a 5 dungs Solomon saw:

1 Tears of the oppressed (v 1)

2 The oppressors had power

3 The oppressed had no comforter

4 All travail of the sons of men (v 4)

5 Every right work for which a man is envied of his neighbor

Because of such oppressions, travail of the oppressed,and envy of neighbors, Solomon concluded that the dead are better off than the living, and not to have been bom would be even better than being dead (v 2-3)

b The envious man of V 4 Is a fool, as in Y 5, destroying himself by his envy

c See 20 "belter" things in Ecclesiastes, p. 672

d The miser's life isooe ofextreme loneliness and dissatisfactloc In the midst of plenty. Solomon spoke of one having no child,being too miserly to support a family, and having no brother. Even if he had a brother he would be too misedyto recognize him. Thus, there was not a second - he was alone, and that because of his own choosing. Not being satisfied with accumulated riches and wanting more than he had made him vain and miserable (v 7-8)

e Questions 13-14. Next, 5:6

f 4 re a sons why two are better than one:

1 Because they have mote reward for . their labor (v 9) (vlO)

2 One can lift the other up If he falls

3 Both can keep warm (v 11) 12)

4 They can prevail against anothex(v g These verses picture the vanity of a

kingwho abuseshlsrightsand authority in oppressing the people (v 13-14)

^ Corn.from column 2

possibility of falling In the eternal future? Only resurrected hum an beings will be changed from a natural body to a ^iiltual body fl Cor. 15:34-54;

PhiL 3:20-21 with Lk. 24:39). Naniral men, who will be alive when Christ comes to reign, will continue to live in their natural bodies, and become the subjects over whom the re surrected saints will reign (Rev. 5:10; 20:4-6). Only those who commit death-penalty sins In the Millennium (Isa. 65:20), and those who rebel with Satan at the end of the Millennium will be destroyed by flie (Rev. 20:7-10). Thus, the time will come when natural man will carry out God's original plan, a time when people will not be subject to death;but for the present,hum an beings have no preeminence over the animals In the matter ofphysical death and going back to dust (v 19-20; Gen. 3:19) i All-men and beasts go into one place . This one place is explained here as all turning to dust again (v 20). It has n o reference to the spiritual part of man orbeasts, which does not return to dust, not having been made of dust to begin with (Gen. 2:7, 19; 3:19). "All are of the dust" then, refers to the body only. It Is stated that the spirit of the beast goes downward to the earth, and the spirit of man goes upward (v 21). What the Bible says in tliis passage is as much as we know concerning the destiny of animals; but we have an abundance of plain statements concerning men - where they go at death, how long the righteous and the wicked remain In their respective places, when and why they come out to enter their resurrected bodies, and where they will go to spend eternity after the resurrecHoo.

4:8 conclusion,and in Solomon's case, abacksllder's conclusion. He had drifted so far from Jehovah that hehadbecome dark in his thinking regarding this maner (v 22). If be had only reflected on some of the Mngs he knew about God - even things said about Him as recorded In this book, he surely would not have left the Idea that [K> man knows what shall be after him (v 15-17). Solomon knew full well that God would bring every work of man Into judgment and give justice to

ECCLESIASTES 6

Vanity of riches

J 1 0 commjnds of Solomoo;

1 Keep your feet from Unnlnc when you iio to the Sjuht of i oJ (v 1)

2 He iDore te.iJy to hc^r id God's Ijoujc t)i.in to offer Jacnficci of fools

J Be not r.nh with your mouth (v 2)

4 let your lie art not be hasty to utter vows before C-od

5 let your words be few .md only necessary ones when speoklnn to God

6 When you mate a vow to God be sure that you pay it (v 4-5>

7 suffer not your mouth to cause your flesh to sin (v 6)

8 l>o not say to the recordlnn anncl that your sin wai only an error

9 Do not riarvcl at seelnti the oppression of the poor (v 8)

lo Do Dot iiurvel at the perversion of justice and judffnent in a province (v 8)

b Questions 15. Next, v 11

c Coinp.ue this statement with the one about dreams and a multitude of words in V J

d This is literally true, and if all things produced by thee.irth were distributed lo .Jl men there would be plenty for all. It will not be until Christ comes that a true and unselfish economy vriU be established - one that Is free from excessive profit to the comparatively few. The whole e.irth will then produce abundantly, more than now, .ind every man wUl have his own home and a sufficient income to take care of his needs (Isa.C:2-4:65:20-25:MIc,4:Zech.3:10)

e - more vanides (v 10): 1 Love of sliver and gold - Love of abundant Increase f Question 16. Next, v 16

g Here we have a contrast between the peace and contentment of the laboring man and the unrest of the rich man whose lust for an abundance robs him of sleep (v U)

h These verses picture the kind of ilch I man who.iliroughoppressoQ and wrong ' dealings provokes his neighbon, enemies and others to hatred and ven-geaoce until he loses his wealth, causing his son to be In want (v lJ-14).He, himself will soon leave the world as ' naked as he came into it (v IS). What profit will he then have for his labor, ' loll, wrong-doing and oppression of ottiecs" It will be like laboring for the wind that xwn pastes (v I6n In all his I days be eats and lives in darkness, then ends life in sorrow, wtath, and sickness (v 17)

God rcimuna in Zlon (Ua. 52:7)

This Ust p»rt of the verse about God reigning in Zion was not quoted by PaulinKom. 10:15, for no gospel mlj>-isterhas ever made such an anouncement. t'od hai never yet reigned in Zionand will not until He sctj up the kingdom and Christ reigns there In person t2:2-:ii 9:6-7; 24:23; 32:1; Zech, 14: Mt. 25:31^46: Lk. 1:32-33; Rev. 11:Ij; 20:1-10). When that happens all men will be free to go to Jerusalem to sec Christ; and all nations will be required to send re present* lives from year to year to worship there, and keep the feast ol ubernaclcs (Zcth. 14:16-21). After the 1,000-year reign of Christ to rid thi- earth of all rebellion (1 Cor. 15:24-28), both CKxfai^ Christ will dwell among men on earth (Kev. 21-22)

Why God was pleas ed with the death

was pie of Qui

IT (tsa. 53:10)

The only reason It pleased Jehovah t? permit Hlnito be crucified was to bring about the redemption of the whole creation so that His eternal program could be carried out with man on cartb (v 10). He could not have been pleased with the mutilation of His beloved Son because He punished men for this (Acts 2:22-24; 1 Th.2:16). Both the Father

vice on wisdom works, vowa and justice

•J^EEP thy luot when thou ^K^ ROest to thf house of God, and be more reudy tu hear, than to Kive the sacrifice of fools: for ihey consider not that they do evil. •2 Be not rash with thy mouth, and let not thine ht-art be hasty to utter any thinR before God: for God IS in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream Cometh through the multitude of business; and a fool's voice is known by multitude of words. • 4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. •5 fetter is /Ithat thou should-est not vow, than that thou shouldest vow and not pay. •6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: ^wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For "^in the multitude of drearns and many words there are also divers vanities: but fear thou God.

•8 * If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest re-gardeth; and there be higher than they.

9 •"Moreover the profit of the earth is for all: the king himself is served by the field.

7 VAMITY: love of money (1 Tim. 6:10)

10 Tie that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

8 ADVICE: be satisfied with the fruit of your own labour

11 When goods increase, they are increased that eat them: and'what good is there to the owners thereof, saving the beholding of them with their eyes?

12The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

9 VANITY: riches saved by others are profitless

13 There is a sore evil which I have seen under the sun, namely, »iiches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labouri which he may carry away in his hand.

16 And this also is a sore evil, that in all po-nts as he came, so shall he go: and'what profit hath he that hath laboured for the wind?

17 All his davs also he eateth in (l.irkness, and he hath much sorrow and wrath*with his sickness.

10 ADVICE: enjoy your own

labour all the days of your

life

18 • Behold that which I have seen: "^i^ is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun alt the days of his life, which God giveth him: for it is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

CHAPTER 6

VI Vanities and evils (6:1- , 12). 1 VANITY: no power I to enjoy the many blessings of life

THERE is an evil which I have seen under the sun, | and it is common among men: 1

2 A m an to whom God hath given riches, wealth, and honour, so that he wanteth noth- , jng for his soul of all that he ' desireth, yet God giveth him not power to eat thereof, but

a stranger eateth it: this is I vanity, and it is an evil disease. I

2 VANITY: raise a large family and then die a pauper

3 '^f a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have/no burial; I say, that an untimely birth is better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.

6 • Yea, though he live a thousand years twice told, yet hath he seen no good: *do not all go to one place?

3 VANITY: desires and .p-petites are never satisfied-

7*All the labour of man is for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor that knoweth to walk before the living?

9 ' ijttte.r ij the sight of the

and the Son volunteered to suffer rtich Liidigiutiesfor the salvation of mcnfjn. 3:16; 10:18). Such a sacrifice on the part of God ^owed His divine (x-rfcc-tion, Juttlce, mercy, and boundlcis benevolence. The law was uplicld, sin was judged, and a basis of pardon and eternal reconciliation was made possible

a Queillon 17. r.'ext. 6:6

b The wicked oppressor generally comes to Ills end 1.1 much khtow, reaping, and slckneu, a: pictured here (v 17)

C This advice is acceptable If the eating and drinking are of the proper things aad kept within the boimds of God's law and the best for one's health. Anything beyond this becomes sinful and destructive to the body and soul; and if any man defiles even the body he will be destroyed by God (ICor. 3:16-17: 6:19-20; 2Cor. 7:1; Gal. 5:19-22; Col. 3:5-10). A man who will be temperate in enjoying the frujtof his labor and keep within proper bounds w 111 have a pleasant life and experience the blessings and favor of God (v 19-20)

d If a rich man had no power to enjoy his blessings, and they were enjoyed by others in his place, the preacher considered this a curse, a vanity, and an evil disease (v 1-2)

e The conclusion of the preacher was that If a man lives to beget lOOchll-dren, cootinues in a long life, is not filled with good things, and has no 'burial In the end, an untimely birth would be bener than that fv 3). He comes In with vanity, and departs in darkness so that even if he lives 2,000 years he has seen no good: he goes to tile same place as others(as far as the body Is concerned, v 6; 3:19-21)

f Having no burial was a great curse and dishonor (v 3)

8 Questions 18-20. Next, v 11

h All labor is done for profit, the appetites aad passions being the chief reasons for such toll; yet man Is never satisfied. What advantage has the wise ■ man or the poor man over tlie fooP (v ■- 7-8)

Uniyeml salvation (Isa. 52:10)

All nations will see the salvation of God in that tlicy will see the complete redemption of Israel and multitudes of the Gentiles themselves. Knowledge of salvation will be as universal as the waters covering the sea (11:9). The re-sultsof salvation will be evidenced by changes in the animal kingdom, all kinds of beasts Living together without harm (11:6 -9; 66:20 -25); deserts blossoming as a rose (35:1-10); universal health (33:24; 35:1-10); and so many other great changes throughout the earth that all nations will recognize that such deliverances are of God (v 10)

Babylon In Utter days (Isa. 52:11)

The reference here is no doubt to God* s people going out of Babylon, as this subject has been mention«"d in ses'eral of these last chapters in Isaiah (43:14; 47:l;4tt:14, 20). This refers to a latter-day coming out as predicted In Jer. 51:5-8; Rev. 18:4. in their flight they are not to touch unclean things or make haste (v 11-12). These are the only verses here thai could have a partial fulfillment In the days of Ezra and Nehemlah -when priests took thevi-ssfb of live Lord back, and did not go out with haste (Ezra 1:1-11); but the final fulfillment remains tohappcn with the rest of this prophecy of 51:1-52:12

fotgotten, when (Ms Is fulfilled (v 4). Godwin restore and marry her again; and her troubles which caused God to divorce her will be no mort- fv 5-10). God will restore the nation and the city of Jerusalem, building them to be blessed eternally fv 10-14). Gentiles will try to destroy Israel, but they will be destroyed Instead (v 15-17)

Great Increase In numbers (Isa. 54:2)

Ixael was advised to get ready for a tfrvat Increase In numbers,for she would be restored to Palestine, her desolate cities would be Inliabltcd, and she would even Inherit the Gentiles and be a blessing to all the earth (v 2-3). Israel'siiame, confusloi. and widowhood win be a thing of the past, and

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a Heb. adam . The verse then refers to Adam as being named already and one who could not contend with God in the fall, for He was mightier than man (v 10) b Questio ns 21-23. Next. 7:10 c See 20 fetter" things, note below d Sticks of all kinds were used as fuel for the Are. The crackling of thorns and other small sticks is here compared to the laughter of fools. As sticks are quickly burned up so the fool's laughter, being light and vain, is soon forgotten (v 6) e A wise m an in a high position who exercises oppression or receives a bribe Is a fool; and he is soon destroyed by his illegal acts (v 7) f Only a fool will entertain anger and keep it alive in his bosom until it incites him to take revenge; a wise man will cart anger out of his bosom as quickly as he would coals of fire (v 9) g Questions 24-25. Next, v 16 h This Is almost a universal question in every generati00.Men are always seeking to excuse their own crimes and failures by using the present times as a scapegoat to lay the blame on. In former days the times were as trying, men were equally as wicked, and religion was as much spumed as now. God has been the same in all ages, so the present is re ally the best time for us to live and make things better (v 10) 1 12 blessings of wisdom:

1 It exceUs folly (2:13)

2 Does not allow one to be discouraged through questions regarding better former days (v 10)

3 It is good with an Inheritance, for it helps one to know how to use what he has received to the best advantage for the future (v 11)

4 It enables man to make profit

5 Is a defence (v 12)

6 Gives life

7 Isbenerthan strength (vl9; 9:16)

8 It proves all things (7:23)

9 Gives joy and boldness (8:1)

10 DeUvers in war (9:15) 18)

11 Itisbetterthanweaponsof war(9:

12 Is profitable to direct (10:10)

J This2fold advice is good; and if heeded, it could serve to balance one between the extremes of adversity and prosperity in life. In prosperity one's joy should be self-controlled; in adversity one'sbehavior should be that of thoughtfulness, reflection, and consideration (v 13-14)

21 uses of "sore" in scrioture ^71^5 —

1 Sore travail (Eccl. 1:13; 4:8)

2 Sore evil (Eccl, 5:13, 16)

3 Sore botch (Dt. 28:35)

4 Sore sicknesses pt. 28:59)

5 Sore dlstressOu«lg.l0:9; 1 Sam. 28:

6 Sore troubled (1 Sam, 28:21) 15)

7 Sore wounded (1 Sam. 31:3)

8 Sore battle (2 Sam. 2:17)

9 Sore famine (1 Ki. 18:2)

10 Sore boils (Job 2:7)

11 Sore displeasure (Ps.2:5)

12 Sore vexed (Ps. 6:3, 10)

13 Sore broken fPs, 38:8)

14 Sore pained (Ps. 55:4)

15 Sore afraid (13 times,Gen, 20:8; Ex. 14:10, etc.)

16 Sore thirst Oudg. 15:18)

17 Sore weeping (Judg.21:2; Jer. 13:

18 Sore war (1 Sam. 14:52) 17)

19 Sore slaughter (Ezek. 21:10)

20 Sore destruction (Mlc. 2:10)

21 Sore amazed (Mk. 6:51; 14:33)

Respect for niters

20 "better" things in Ecclesiastes

jM

1 Enjoyment ot own labor beaer than vexation over It (2:22-24; 5:15)

2 Enjoyment in own works better than to worry over the future (3:22)

3 Dead bener than the living (4:1-2)

eyes than the wandering of the desire: this is also vanity and vexation of spirit.

I 4 VANITY: continual questionings concerning the I good in life

10 That which hath been is named already, and it is known that it I's'^an: neither may he contend with him that is mightier than he. 1

11 * *Seeing there be many things that increase vanity, what is man the better? [

12 For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

666

CHAPTER 7

VII Advice and the better things of life (7:1-29). 1 Eight better things in life

A GO OP name iVbetter than precious ointment; and the day of death than the day of one's birth.

2 " It is better to go to the house of mourning, than to go to the house of feasting: for that IS the end of all men; and the living will lay it to his heart.

3 Sorrow is bett^ than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

j 5 lt_is better to hear the re-; buke of the wise, than for a j man to hear the song of fools, i i 6 For as the crackling of thorns"under a pot, so is the laughter of the fool: this also ' IS vanity.

I 7 • Surely oppression maketh

! a 'wise man mad; and a gift

destroyeth the heart.

8 getter is the end of a thing

than the beginning thereof:

arid the patient in spirit is bet-

;ter than the proud in spirit. '

2 Sixfold advice: reasons

•9 Be not ha sty in t hy sp irit to be an^ry :^or anger resteth in i the bosom of fools. •16 Say not thou,*What is the cause that *the former days were better than these? for thou dost not enquire wisely concerning this.

11 " Wisd om IS good with an inheritance: and by it there is profit to them that see the sun.

12 For yisd om 15 a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

•13 Consider the work of God: for who can make that straight, which he hath made crooked? ■ •14 'In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

3 Be not over righteous: reason

IS All things have I seen in

the days of my vanity: "there is a just man that perisheth in his 1 righteousness, and there is a wicked man that prolongeth his life in his wickedness.]

•16*Be not righteous over ! much; neither make thyself over wise: "why shouldest thou destroy thyself?

4 Be not over wicked: reason

•17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

18 It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

5 Do not trust in might:

reason

19^Wisdom strengtheneth the wise men more than ten mighty men which are in the city.

20 For there is not a*just man upon earth, that doeth good, and sinneth not.

6 Be not over sensitive:

reason

21 Also/take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

7 Seven discoveries of a.

backslider

23 *■ All this have I proved by wisdom:'I said, I will be wise; but it was far from me.

24 That which is far off, and exceeding deep,'•who can find it out?

25'I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness :

26 And I find more bitter than death the woman, whose heart IS snares and nets, and her hands as bands: whoso pleas-eth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, counting one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright ; but they hav« sought out many'inventions.

CHAPTER 8

4 To be unborn better than the sufferings of life (4:3)

5 A handful with quietness better than both hands full with travail and vexation of the spirit (4:6)

6 Two are better than one (4:9-12)

ContinuedL column 4

VIII Vanities alternated with advice and instruction (8:1-9:10). 1 ADVICE: wia-dom in conduct before God and the king. Cp. 10:1-20; Pr. 1:7. 20-33

16 Better Is the end of a thing than the beginning (7:8)

17 The patient in spirit better than the proud in ipUt (7:8)

18 A living dog Is better than a dead Uon (9t4-5)

19 Wisdom Isbetter than strength (9: 16) war(9:18)

20 Wisdom Isbetter than weapons of

a 2 thlnus seen by >oloiiion (v 15):

1 A just in.m perishing In his righteousness

2 A wicked in.in prolonging Ills life in wickedness

These facts would have been helpful to Job's 3 friends who const.intly arguud that the wicked pay for their sins In this life and a just iii.in never reaps judgment a s In the case of a wicked person b 3fold advice of Solomon:

1 Be notrlghtoousover much; that is, do not be self-righteous over 111 ucli,lest you depend upon your goodness to save you and you become robbed of absolute dependence upon the gr.icc of God (v 16). There could never be too much of the righteousness wlilcli is by uracc through faith (Tit. 2:11-13; lleb. 12: 14-15)

- Be not wise over much; that is, do not be self-conceited or wise in your own conceit, lest God bring you to an untimely death (v 16)

3 Be not over wicked; that is, do not be foolish and aggravate your sinfulfulness, lest God destroy you before your time (v 17). This does not advocate that anyonecanbe allttle wicked, but th.it one must not add more sin to hislifeofungodlinesswliich is already condemned, for doing so could bring judgmentbefore It would come otherwise - in due time

c Questions 26-27. Next, v 24 d Being wise Is more powerful than 10 mighty men defending a city (v 19). This Is Ulustrated in 9:13-18 e See Jurt and Jusdflcatlon In Index f This me ans not to be over sensitive and over curious concerning what others are talking about, lest you hear something tl.at will greatly affect you. Having said many things yourself that would hurt odiers, be patient and charitable toward everyone and you will avoid many hurtful things (v 21-22) g 7 discoveries of a backslider:

1 I said, I will be wise; but It was far from me (v 23)

2 That which is far off, and exceeding deep. Is hard to find out (v 24)

3 1 find this more bitter than death; the woman whose heart is aiares and nets, and her hands as bands (v 26)

4 The one who pleases God will escape her

5 The sinner shall be taken by her

6 I have not found a woman, and only one man among 1,000 who is true and upright (V 28)

7 I have found that God made all men upright, but they have gone astray and sought out many Inventions of wrong-doing (v 29)

h Question 28. Next. 8:1

i This Is another proof of the backsliding of Solomon. No man who Is godly and consecratedtoGod will apply his heart to know the wickedness of folly, foolishness, and madness (v 25)

j Devices, or ways of sinning (v 25-29)

^""^^ Conufrom column 2

7 A poor and wise cMld Is better than an old and foolish king (4:13)

8 It Is better not to vow than to vow and not fulfil It (5:5)

9 An untimely birth Is better than an old man who has had 100 children, whose soul Is not filled with good,and who has no burial (6:3)

10 Better Is the sight of the eyes than the wandering of the desire (6:9)

11 A good name Is bettor than precious ointment (7:1)

12 Better Is the day of death than the day of one's birth (7:1)

13 It Is better to go to the house of mourning than to the house of feasting (7:2)

14 SotrowlsbetterthanlauRhter(7:3)

15 It Is better to hear the rebuke of the wise than for a man to hear the song of fools (7:5)

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.1 Qut b Sy iT

-yz. Next, ly.l4 b ffyl... 1. ...in tii' - r- ' thxou^jh hlj WijJoai iDtO all tl. joJcx cIk

iun,.i!.> ••'•■• bewUJci-

eJ •.'ivJom as

the I —^.. ^„^>. ^^...c tlic neax-

est to brintUnt; ksOoO lo iiian. lierc be made itclcuiihoipan of tliai wisJom is a jruitofobevliencotoGoJandiiian, assuiin^ :;.en (haC if ibcy are thus obedient they will feel no evil lhin>: (v 1-5). He declared that foe every purpose OQe-irth ttiereisa Dnie, that judgnient will follow, aod that iii«'$ imsery is great uponhinibocauseofsuchjustlcc, and because the events of life and the time of ilieix happening are kept from hii:. (v6-7; c 4 ^eat conclusiooi (v 3):

1 No man has power over his spirit to tetam it in the body

C No nian has power in the day of death to coo^uer it

3 There Is no exception and no respect of persons in the war of dyin^;

4 Wickedness will not deliver those wfK) are taven to it

d There is no profit to beln>; oppressive to oiliers. Rulers that oppress do » to llieirownhun(v 3;. The wicked come and (to, bat wickedness IS not a paying proposition. Sinful men are soon cut down and forgotten (v 10) e Here soloiiioo gave the principal reason fornien continuing in open dn and rebeUiOD againstCod and civil government (v 111. If tlie penalty for law breaking would be executed quickly and completely upon sinners, tl»ere would not be so much crime; but since sentence for evil is not carried out ir.iTiediately, and there are niany ways of escaping the penalty, the liearts of men become fully set on miming the risk of doing evil f The preacher coocluded that although iliseasy tosin and men do exape with much sin fulness in this life, their days even beini; prolonged, yet It remains a fact that Itwlllalwjys go well with those that fearGod and serve 1 tim (v 12) g In the end it shall not be well with the Wicked, and his prolonged day? will come to an end because he does not fear God and serve Him (v 13) h 2 seemingly ugjug thing s (v 14):

1 A jusir:.an sufTering in the wayihe wicked should suffer

2 A wicked man enjoying the blessings that a just one should enjoy

This is man's viewpoint, and even the tivihteous areteniptedtolookat things this way: bit eventually, all will see tliem from God's viewpoint. The wicked will reap in all eternity, though some may not reap until eternity: but tJje righteous will be blessed and will enjoy the riches of grace. Thus, regardless of what ajusimao suffenhcre he is on the profitable dde and should see everything from this standpoint I This wjs an unwise concluiion of the preacher. To see the wicked enjoying life and il»e righteous suffering should not cause even a fool to conclude that mirth, eating, and drinking .irc tlie bener tilings of life (v 15). aU tlrie are allowed wiiiiin the bounds of the law of God - one can eat and drink the proper things and enjoy life under the blessing ofCod; but to abandon the better thingsof life and give one's self over to pleasure,eating, and drinking as the ungodly do IS far frocn nght, and the advice to do so is not good

^^ Corn, from column 3

fottheaueCtirlstianis saldto be dead and Us life is fiid with Chnst lo God (Col. 3:1-3). The grace of God leaches all men to deny ungodliness and worldly lusts and to live soberly, righteously, and godlyin this present world (Tit. 2:' 11-13; Heb. 12:14). Emphasis should never be .olaccd on eating, drinking, etc. as advised by Solomon here (v 7; 2:34; 3:13; 5:18: 8:15)

^TTTHO li as the wise man?

"" and whu knoweth the in-

I terpreiation of a thinK?»a man's

I wisdom maketh his face to

shine, and the boldness of his

face shall be changed. ; 2 I counsel thee to keep the I kind's commandment, and that I in rtcard of the oath of God. , , ., -

•3 Be not hasty to ro out of his "^«rt^to «now wisdom, and to

• 1 . . ' . CA» the. *Kiicr;n «.•.. .1... :_ J

Vanity of human things

for that shall abide with him of his labour the days of his li/e, which God giveth him under the sun.

6 VANITY man's ceaseles* work

16 • When I applied mine

sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king is, there IS power: and who may say unto him, What dotst thou?

5 Whoso keepeth the com

see the'business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under

mandment shall feel no evil the sun: because though a man thing: and a wise man's heart 'abour to seek it out, yet he discerneth both time and judg- s^^" "O' fi"d "/ .vea farther;

ment. 6 * Because to every purpose

there is time and judgment,

therefore the misery of man is I great upon him. I 7 For he knoweth not that I which shall be: for who can tell him when it shall be?

8 '^There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that

I war; neither shall wickedness I deliver those that are given to it.

2 VANITY: oppression and sins

9 All this have I seen, and applied my heart unto eye_ry work that is done under the sun: "there is a time wherein one man ruleth over another to his own hurt.

19 And so I saw the wicked buried, who had come and gone 1 from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

though a wise man think to know it, yet shall he not be able to find it.

CHAPTER 9

7 ADVICE: be content to know that God knows more than man and that God is

sovereign

FOR all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either*love or hatred by all that is before them.

8 VANITY: all things come alike to all and sin is in- < herent in man all the days

of his life

3 ADVICE:

2'^All thi ngs come al ike to all: there is one event to the rigEt-eous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sin will not pay sweareth, as he that feareth

an oath. 3 This is an evil among all things that are done under the sun, that there is "one event unto all: yea, also the heart of

in the final end

11 'Because sentence against an evil work is not executed speedily, therefore the heart of

the sons of men is fully set in the sons of men is full of evil, them to do evil. and madness is in their heart

12 "Though a sinner do evil while they live, and after that an hundred times, and his days "i^V <70 to the dead.

be prolonged, yet surely I know 4 * For to him that is joined that it shall be well with them to all the living there is hope: that fear God, which fear before aHiving dog is better than a fore him: dead lion.

j 13'But it shall not be well with 5 For the living know thai

I the wicked, neither shall he pro- they shall die: but'the dead

long his days, which are as a know not any thing, neither

shadow; because he feareth have they any more a reward;

not before God. for the memory of them is

forgotten. 4 VANITY: unequal rewards 6 Also their love, and their

hatred, and their envy,*is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

14 There is a vanity which is done upon the earth ;*that there be just men, unto whom it hap-peneth according to the work of the wicked; again, there be wicked men, to whom it hap-peneth according to the work of the righteous: I said that this also is vanity.

"^ ADVICE: enjoy the many blessings Cod has bestowed

•7 '*Go thy way, eat thy bread with joy. and drink thy wine

5 ADVICE: enjoy own labour with a merry heart; for God

now accepteth thy works. 15'Thcn I commended mirth. M'Let thy garments be always

because a man hath no better white; and let thy head lack

thin^ under the sun,than tu eat. no ointment.

and to drmk, and to be merry: •9'Live joyfully with the wife

1 In the East white gannenis are worn nioce than witli us. The alluvion to white ganncnQ is a beautiful figurative exliottauon to perpetual pun ty of character .ind conduct (Rev.7:11; 13:14)

J This advice is also sanctioned in the N.T. (1 Cor. 7:1-5)

coming drunk (1 Coc.6:9-ll: Gal. 5: 19-21). Emphasizing eaittily things bordering on and entering into the sinful ways of life IS not good. The N. T. requires setting the affection son things *l>ovc and not on tilings of the earth.

Continued, column 1

a In his search foe something to satisfy, Solomon coisidcrcd the busioess that Is done under the sun: and he learned that some men were so busy they had no dme to sleep day ot night. He concluded that all sudi ceaseless wcrk mtzely for all tiiat a man could use andenjoy In tills life was Vanity (v 16).

He could find out about the work of man, but to search out the work of God tlut is done under tlie sun was not possible (v 17). Thus, man should rest content in the fact that Cod knows mere than he does and th.tt He is sovereign over all things both under and above the sun. All things concerning both the righteous and the wicked are in His hands (9:lj

b This could refer to the prosperity and adverdty that God allows to come to all men alike, r.obody knows what Is to befall him in life, unless of coizse, he is completely committed to God and follows His will in all things. Then he can know by the Scriptures the way: of God, can appropriate the benefits of the promises, and know the outcome of all the various wars and struggles of the human and spiritual tealii.

c In general ttusis true,but the one who becomes a fecial subject of God's providence is subject to His special graces and dealings. Many things will not come to such a person that befall the sinner in life (Ps. 34:9-10; 37:1-8; 84:11; 91:1-12; Mt. 7:7-11; 17:20; 21: 22; Mk. 9:23: 11:22-24; Lk. 11:1-13; 18:1-8; Jn. 14:12-14; 15:7,16; 16:23-26).Leaving God out of Lfe, as Solomon was doing at this time, one may conclude that all things come alike to all, that they are full of evil, and that madness is inpeople'sheart until iljey die (v 2-3)

d The one event that happens to all i s death, as is clear here and In v 5, as weU as in 3:19-21

e A dog was one of the most unclean and despicable creatures to the Jews; but even this kind of animal was bener than a dead lion (v 4)

f This is Que as far as the dead bodies are concerned, rheydonoi know any-iliing and they are not conscious in the least, forthey came from dust and return to dust; but the souls and spirits of all men are Lm mortal and continue In a full Slate oi consciousiess between death and the resunection of their bodies. The bodies do not have reward at death and will not tiave unDl the resurrection: then rewards will be meted out to all - toilie rigltteous before the Millennium (Rev. 20:4-6), and to the Vlcked after the MiUenmum (Rev.20: 11-15). riic soub and spirits have some reward at death, being admitted to heaven it they arc righti:ous, and to hell it they arc wukcd. Sec Wi^tc uc the dead and Hell, p. 61 "J-52!!

g It is true that all eanhly love, hatred, and envy as known in the body, will perish when the body dies. The soul Is the seatof the fcclings,emotions, appetites, and passions; and the splnt is the seat of the intellect and will; so, when the soul and spirit leave the body at physical death, as seen In Jaj. 2; 26, these passions of the soul perish as far as tlie body is concerned. .Neither do they have any more poctlon of things done under the sun (v 6). In the resurrection the bodies will again experience love, hatred, and otlier feelings and passions, for the souls and spiriu wiUagam be in their own resurrected bodies to abide eternally either in heaven or helL For soul and spirit detimuons, sec index

h Solomon's advice here was given in view of all men being sinners and given over to evil and madness of lieart, and aU dying the same as in v 2-3. The godly preacher will agree with the backiLddcn preacher In this matter only to the extent of lawful eating and drinking. The gospel condemns be-

ECCLESIASTES 10, 11

Wisdom better than strength

a TMs is always good advice - men should do iheiibest at any task whether for God or man (v 10)

b There really is no work as we know it on earth, and no need of earthly devices, wisdom and knowledge to make plans, etc. in sheol . or hell. This does not say, nor does It mean that the souls and spirits of men in sheol are unconscious. All it could mean is that no earthly activity necessary to human life on earth is carried on in hell. See Hell in Index

c Heb. sheol , the place of departed spirits where they are fully conscious; not qeber . the grave or tomb (v 10). See Hell In Index

d 12 other discoveries of the preacher:

1 The race is not to the swift (v 11)

2 The battle is not to the strong

3 Bread is not only for the wise

4 Riches are not only to men of understanding

5 Labor is not only for men of skill

6 Man does not know the time of his death (v 12) 13-16)

7 Wisdom is better than strengdi (v

8 Poor people are not appreciated for great pubUc deeds (v lo)

9 The wisdom and words of the poor are despised - not appreciated (v 16)

10 A wise man's words are rejected by fools (V 17)

11 Wisdom isbetter than weapons of war (V18)

12 One sinner unbridled destroys much good

e Literally: flies of death, or flies that produce death. The swarms of fUes in the East could soon corrupt and destroy any ointment or food left uncovered. So a little folly can soon corrupt the reputation of a man known for wisdom and honor (v 1)

f Apothecary - a dealer in spices and perfumes (v 1; Ex, 30:25, 35; 37:29;i 2 Chr. 16:14; Neh. 3:8) '

g A wise man's sense of understanding Is j always in its place ready to aid him when needed, but that of a fool is missing when it is needed (v 2-3)

h Thie fool exposes his folly to everyone he meets (v 3)

I If a ruler becomes angry with you, do notleave your post: submit to him and pacify him to secure yourself (v 4)

3 classes of Babylonian scientists (Isa. 47:13):

1 Astrologers - dividers of the heavens for the purpose of prophecy and divination or to make a horoscope. Astrology professes to discover certain connections between the position and movements of the planets and events which occur on earth. This was practiced early by the Babylonians, Egyptians, Lybians, Ethiopians, Indians, Abrabians, and Chinese. From the rising and setting of the planets, their orbits and color, they predicted storms, heat, rain, comets, eclipses, earthquakes and ordinary human affairs affecting both nations and individuals. To assist astrologers in making calculations from the planets the heavens were divided into 12 equal parts called houses ; and the various things affecting man were placed therein-marriage, Ufe, death, reUgion, etc. From the position of stars in these houses the calculations were made

2 Star - gazers those vto endeavored to tell the future by the relative position of die stars

3 Monthly prognostica tors -those that gave knowledge of what might occur within the month by the various posit-tions and shapes of the moon

4 outstanding facts (Isa. 48:1):

1 The house of Jacob is called by die name of Israel (v 1)

2 The Israel of Isaiah's day was made of the Jews from Judah-out of die waters of Judah, meaning that Judah was the fountain of the nation of Israel (v 1). Those of tiie 10 tribes who went into

whom thou invest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that IS thy portion in this life, and in thy labour which thou takest under the sun. •iCWhatsoever thy hand find-eth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom,*in the'^grave, whither thou goest.

IX Wisdom and foUy (9:11-

10:20). 1 Wisdom unequcilly

rewarded

11 "^ I returned, and<'saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

2 Wisdom better than

strength

13 •" This wisdom have I seen also under the sun, and it seemed great unto me:

14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was foimd in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

CHAPTER 10 669

3 Folly in high places

«r\EAD flies cause the oint-2J ment of the /apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

4 Wisdom known by conduct

2 'A wise man's heart is at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way,'•his wisdom faileth him, and he saith to every one that he is a fool.

place; for yielding pacifieth great offences.

6 Folly in high places

5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler:

6 "Folly is set in great dignity, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

7 Wisdom better than labour

8*He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

lOTf the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

8 Wise men and fools

11"Surely the serpent will bite without enchantment; and a babbler is no better.

12 The words of a wise man's mouth are gracious; but the lips of a fool win swallow up himself.

13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.

14 A fool also is full of words: a man carmot tell what shall be; and /what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

9 Folly in high places

16 "Woe to thee, 0 land, when thy king is a child, and thy princes eat in the morning!

IT'iBlessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness 1

18 •""By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 •" A feast is made for laughter, and wine maketh merry: but money answereth all things.

20 *^'Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER 11 670

X Good advice (11:1-12:14).

1 To all men

Y^AST thy bread upon the ^►w waters: for thou shalt find 5 Wisdom better than p>ower jt after many days.

•2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the

4 'If the spirit of the ruler rise up against thee, leave not thy,

idolatry and refused to come to Jerusa -lem to worship were cut off; and Judah and the many thousands vho came from die 10 tribes made the nation of Israel diat was still tnie to God and to David fv 1-2). See Anglo-Saxon theory ,p.367 3 Judah and all those from the other tribes with them went into sin and hy-

Continued. column 4 ^»-

1 T ou are obstiaate (v 4)

2 Stiffnecked

3 Mean and hard as brass

4 Worshippers of idob (v 5)

5 You trust in idols (v 6)

6 You are ignorant (v 6, 8)

7 You would not hear (v 8)

8 You are very aeacherous

9 You are a transgressor from birth

a 4 rnistakes of despotic rulers;

1 Exalting some unworthy favorite of low origfh to great dignity (v 6)

2 Degrading and demoting a noble and worthy person because of dislike

3 Causing servants to become exalted, riding upon horses (v 7)

4 Causing princes to walk like servants among the people

b 4 causes for accidents;

1 Digging a pit (v 8)

2 Breaking an hedge

3 Removing stones (v 9)

4 Cutting wood

c It is wise to keep tools in good shape if one wants to conserve strength and accomplish the task at hand (v 10)

d 3 contrastinR statements:

1 A serpent and a babbler (v 11)

2 Words of the wise and fools (v 12)

3 Beginning and end of words of foolishness (v 13)

e 2 characteristics of fools:

1 Full of words (v 14; (v 15)

2 Inability and ignorance in business f Question 33. Last one in Ecclesiastes g 2fold woe upon a land (v 16):

1 When the king is a child

2 When princes eat in the morning (which was a sign of intemperai>ce)

h 2fold blessing upon a land (v 17):

1 HTien the King is the son of a noble

2 When princes eat in due season for strength and not for drunkenness

i 5 things observed by Solomoo:

1 Abuildlng decays throughslothful-ness fv 18)

2 The roof falls In through idleness

3 A feast is for laughter (v 19)

4 Wine makes one merry

5 Money is the answer for all things j 2 tMngs not to do (v 20):

1 Ciffse not a king in thought

2 Curse not a rich man in privacy

k This is universally taken as an expression meaning blessings will be returned to one who is generous and hospitable (v 1). In V 2 one is advised to give a portion of Ms bread to 7 or 8 (which is figurative of several or many), few no one knows when he will need bread firom another for himself

^»- Com, from column 2

pocrisy like the 10 tribes did, and served God only outwardlv (v 1)

4 judah,regardless of their hypocrisy, continued to caU themselves of the holy city, Jerusalem, and stay (depend) up>on the God of Israel in times of trouble (v 2J. This fiuther indicates that the Judan-kingdom of Israel with Jerusalem as the capital, and Jehovah as their God, was the Israel of Isaiah's time. In fact, when these prophecies were unered, there was no 10-tribe kingdom, for all had gone into captivity (2 Ki. 17)

12fold omnipotence and omniscience of God (Isa. 48:3);

1 I have declared the former things from die beginning (v 3, 5)

2 Thev went forth out of My mouth (v3)

3 I showed them to you

4 I did them suddenly and they came to pass

5 I knew you were obstinate

6 I knew your neck was an iron sinew (v4)

7 I knew your brow was brass

8 Before it came to pass I showed you (v5)

9 I have showed you new and hidden things

10 These new things I have created now and not from the beginning (v

11 I knew you would deal very treacherously (v 8)

12 I knew you were a transgressor from the womb

9fold rebeUion of Judah (Isa. 48.-4):

ECCLESIASTES 12

Exhortation to remember the Creator

a The piipoK or lUi vene i> pethapi to lUunratc tlic certainty ofblcuint;. fot ju5t js surely as nature is unfaiUiiti, lo the man wtiu cans his brvaJ upon the watenw 01 be blessed indue seasoD(v J) b Unfof seen events come from Cod, am! the man who is always governed by the UDcerxain futixe will not start or fmisb his crop (V 4) c Here again Solomon reminded ui that one cannot know all the Infinite works of name, much less ll»e works of God (y 5i J The preacher returned to the idea of working and having something to give to them thai are in need. If one does not sow seed In the proper time he cannot tcU wtietlker he will prosper or not; if be follows tlic laws of nature he can be blessed with prosperity under normal conditions; and this can be depended on (v 6) e In these two verses the advice concerns keepmg an appreciation in the heart, even in old age, for the things which God has sent to make men happy In life (v 7-8). Rejoice while there is life, for there will be many days of darkness when one might not be able to rejoice f The warning given to young men here was that if one lives carefree, and walks after all theluAs of ttic heart and the light of the eyes, he will have to give an account of this, for one is to be judged for everything done in life, whether it be good or bad. In view o f this the youth were advised to remove the things that will cause eventual sorrow of heart, and to put away evU from the flesh so that there will be no pain and remorse in the time to come (v 9-10). In other words, Solomon's advice was:Donot give yrurlifeovertochild-hood and youth sins for they are all vanity; remember your Creator in the days of youth in«ead of living in sins that wUl damn the soul; use youth wise-lybefore the evil days of old age come and the years ui which you will have no pleasure in living (12:1) g The evU days and years aie the timesof old age. affliction,and death -the days described in the following verses fv 1-7). They are called evil because ot being the last days of testing on earth, a time in which inventory must be taken, life's values reconsidered, and final preparations made for eternity to come. This period is also called years in which man will find no pleasure. How many days or years they are. In particular, is not known in any case. The vrise man will Lve with eternity's values in view and keep himself prepared in all til at he says and does. Eternity is a long time and if one does not prepare himself to spend it with Cod and the redeemed in heaven, he will spend it with Satan and the damned in hell. All men will be duly judged for all things done In the body, whether good or bad ('J Cor. 5:9-10; Rev. JO: 11-15). The gospel makes it plain that one must be bom again, or converted to enter tlie kingdom of God (Kit. l-<:3; Ja,3:3-5); be must become a new creature and live that way until deatli to be saved (2 Cot. 5:17-18; Tit. 2:ll-i:i; Hcb. l2:14). The gospel was known to Abraham (Gal. 3:8), and to .\ll Israel Oleb.4:'J). Even before Abraham and back to the time of Adam, men knew the faith life (Heb. 11), so no man In any age could be excused for not living right and w alking In all the light he had (Rom. 2:12-16; I Jn 1:7). Even the one who has not received the full llgJit has received the Lght of right and wrong according to the conscience,anc he will be Judged accordingly

Swlnaing doors (Isa. 45:1)

Heb. dele ill, something swinging; door; gate; leaf; lid. ITic idea here is that the two d<K)r$ or double gaics of ijic streets running down tu Uic Euphrates were open, so thai the Medes aini Persians could enter

unhindered. Besides the immense brass gates there were walls running along the banks of Uie

earth.

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth. there it shall be.

2 Advice to farmers

4*He that observeth the wind shall not sow; and he that regardeth the clouds shall nor reap.

S 'As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

S'Tn the moniing sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

3 Advice to the youth.

(1) Profit by experiences

of others

7 "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

(Z) Live in view of coming judgment

9 «^Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of

thine eyes: but know thou, that for all these things God will bring thee into judgment. •10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

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CHAPTER 12

(3) Remember God: reasons

."DEMEMBER now thy Crea-^v tor in the days of thy youth, while *the evil days come not, nor the years draw nigh, when thou shall say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds

••turn after the rain:

(4) Remember death ia certain: eighteenfold descrip-

tion of man's body and death

3*In the day when the keepers of the house shall tremGle. and the strong men shall bow themselves, and Ihe grinders cease because they are lew, gnd those that look out of the windows be darkened,

4 And the doojs shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5 Also when they shall be afraid of that which is high, and £ears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a.burden, and desire shall fail: because man goelh to*his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be Iiro-ken at the fountain, or the wheel broken at the cistern.

7 Then shall Ihe dust return to the earth'as it was: and the spirit shall rfreturn unto God who gave it.

(5) Take heed to the words

of the wise

8 "Vanity of vanities, saith the preacher; all is vanity.

9 And moreover, because the preacher was wise, /he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

10 The preacher sought to find out acceptable words: &nd that which was written was upright, even words of truth.

11 The words of the wise are as goads, and as^nails fastened by the masters of assemblies, which are given from *one shepherd.

12 And further,'by these, my son, be admonished: 'of making many books there is no end; and much study is a weariness of the flesh.

(6) Conclusion of the whole

matter

•13 "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this js the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it he evil.

Summary oi Eccleaiastes

D»tf »nd fl.irf: thr Soot- wi; wrlnrr In Pslr-rim- aSniit 1,00" B <~ Aut> ; . .

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liglon U (he clu

.23 vexwii 6, 5M words; aJ "' V* nKMM flVB 1^

river to protect the city from an enemy coming into it by ijie (liaiinel of tlic river. Mad tliosc gales iji the walls been closed ilie enemy would have been bottled up in the channel and easily destroyed. Only Ciod coulU have foreseen such an event and brought about the fulfillment of Ili."^ prediction, made 300 years before it happened

Hi.-••!'__ "—■ • '^-•■d(v:!; 2Chr.

Jy.^" iiious prom-

Is*-': aiiii Li'viij,. -r I..U II. :>>i :> assurcQ I3av-Idlnlhe Davidiccovciuntfi Sam. 7), and confirmed bv an oaiii of God U) him (P$. 89:3-4. 27:37; 132:11-18). I his was partly tulfiUcd in the resurrection of Clirist (Acts 13::V4)

a 18fold description ofold-age and death;

1 When the keepers of the home (the amis of the body) shall tremble (v 3j

2 The house (the human body)

3 The strong men (the legs) shall bow themselves-be unable to hold the weight of the body

4 The gri nders (the teeth) cease.

because tliey arc few

5 Those that look out of the w Indows (the eyes)be darkened -becomeblind

6 The doors (the mouth and cars; shallbe ^ut - unable to speak and hear (v4)

7 The sound of the grinding (the gums) is low - low souna of gums instead of teeth, in mastication

8 He shall rise up (awake up from sleep) at the sound of the bird, and when music Is played

9 They shallbe afraidof that which is hlgJi - fear to meet God (v 5)

10 Fears shallbe in tlie way - being fearful of the journey through the valley of the shadow of death

11 The alniond tree shall flourish -the gray hair flourish and then fall out like almonds from the tree

12 The grasshopper shallbe aburden; that is, me least weight a burden to carry

13 The desire sbaU fail - the appetites amrpassIonrwITnuEside, it being the time to die and for mourners lo go about the streets

14 The silver cord (the spinal cord) be loosed (v 6)

15 The golden bowl(the head or skull) be broken

16 The pitcher (the heart) be broken at the fountain or the wheel (the heart as a pump) be broken at the cistern -the heart ceasing to pump the blood through the body to keep it alive

17 Then shall the dust (the body) return to the e anhTItlEall die) as it was (V 7; Gen. 3:19)

18 The spirit shall return to God who gave It (v 7; Gen. ■::7; Heb. 12:9)

b Man's long home will be his eternal place in heaven or hell, or on earth with the other redeemed after God moves His headquarters from heaven to earth (Rev. 21-22). See Heaven and Hell in Index

c This reTers to the creation of Adam -when the fint man was made of dust (Gen. 2:7) d All souls and spirits are in the keeping of God. Those who have already left their bodies (Jas. 'i26) are cither in hell awaiting tlie time of tlieir resur-recuon (Isa. 14:9; Lk. 16:19-31), or inheaven awaiting the resunectlon (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11). God wiU have the flnal say as to their destiny (C Cot. 5:9-10; Rev. 20:11-15)

e The preaclier beg.in the wililDg of his book with a similar statement - Vanity of vaoities... all is vanity (V 8 with 1:2)

f 4fold work of tlie preacher

1 Taught the people knowledge (v 9)

2 G ave good heed

3 souftht out and set many proverbs in order 10)

4 Sought to find acceptable words (v g Nails were built into the wall> which

were of such soft material that they

could not be driven in (v 11) h The one shepherd here is God - the

one who inspired tlie words of truth (v

10-U; 2 Tim. t:lG-17) 1 By the^ - the word; of tnitli (v 10) J end

is no L Much siuoy IS wciriiiciiof liie flesh k 3 trnportant truths of Scnpture:

1 nie wtiolc duty of man Is to fear God (v L*)

2 To keep His commandments

3 To prepare for eternity, in view of tlie fact that every work of man will be brought Into Judgment, even every secret tiling, whellier it be good or bad (V 14; Mt, 16:27; 'J Cor. 5:9-10; Rev. 20:11-15)

Sure mercies of David (Isa. 55:3)

THE

SONG OF SOLOMON

A Figurative Love Story of Solomon and the Shulamite Girl whom he desired to make his Queen of Queens

a See Song of Songs , p. 678

b The Song is introduced by the Shulamite who wasbroughtinto Solomon's' tents, and who soliloquized about hei ^ shepherd lover (v 2-3). She implored ', himtocomerexue hex from Solomon (v 4), repelled the scorn of the court: ladies (v 6;, then implored him to teU ; her where she might find him (v 7). The i court ladies gave iionical reply (v 8): I and in the meantime Solomon came in, j expressing his admiration ofher (v 9-11)

c Him - shepherd lover of the Shulamite.' XITthe pronouns in v 2-3 refer to him except one - me which refers to the Shulamite

d Draw me, the Shulamite who was still addressing the shepherd.implotinghim to come for her and take her away from ^ Solomon who had brought her into his tent compartments (v 4)

e I - die Shulamite who was still speak-Ingbutnow addressing the daughters of Jerusalem, She told them that she was black (dark) because the sun had shined upon hex. She had a deep shade of sun tan (V 5-6)

f The Shulamite told the daughters of Jerusalem about her mother and brothers wto lived in Shunem and who sup- ; ported themselves by farming and pasturage (v6,8). The brothen were evidently fond of her and took her under their special care, promising that her prudence and virtue would be greatly rewardedbythem(8:8-14).Concerning her interest in the shepherd to whom she was later espoused, it seems her brothers had become angry at her for talking with him in the field. Being anxious to protect her name they had removed her from the flock and sent her into the vineyards to work (v 6; 2:15) g She said this to show her feeling of disappointment at having to obey her brothers (v 6)

h During the heat of the day the shepherds wouldleadtheirflocksto a cool, shady place, then recline and rest until the shadows lengthened. The sheep would sleep or chew the cud while the shepherds passed the time away with story telling and some light employment such as plaiting mats

i Question 1. Next, 3:3

j The ironical answer of the court ladies wasthat.ifthe Shulamite did not know where her shepherd lover was, she should take her flock to the place where the shepherds' tents were (v 8)

k Solomon spoke and expressed his admiration for her by comparing her to the beautiful decorated horses of Pharaoh's chariots, saying her cheeks were lovely with rows of jewels and her neck with chains of gold, and promising to make her bead-rows of gold and points of silver (v 11). Eastern womai wore a cord of gold around the head sometimes, a cord at the forehead with strings of precious stones of various kinds hanging down over the cheeks (v 10). Neck chains were made of gold or other metal with strings of pearls, corals, and precious stones. Some had gold half-moons attached (Isa.3:18). Solomon's promise was to make oma-menu of gold, silver, and jewels for the Shulamite which would take the place of the strungbeads ofher rustic attire

1 The Shulamite spoke to her shepherd lover while Solomon was at his table. It seems the shepherd had come to see her at this time

4 things she said to her lover;

I The Shulannite separated from her lover by Solomon and taken into the royal tents (1:1-11). 1 She soliloquizes about her beloved shepherd lover

T HE"song of songs, which is S6ro-mon's. 2"Let'Tiim kiss me with the kisses of his mouth: for thy love IS better than wine.

3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

4'iDraw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

2 The Shulamite answers the court-ladies who disdain her

51am black, but comely, O ye daughters of Je-ru'sa-16m, as the tents of Ke'dar, as the curtains of Sol'o-mon.

6 Look not upon me, because I am black, because the sun hath looked upon me: /my mother's children were angry with me; they made me the keeper of the vineyards; ^ut mine own vineyard have I not kept.

3 She soliloquizes about her shepherd lover

7 TeU me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at%oon: 'for why should I be as one that tumeth aside by the flocks of thy companions?

4 The court-ladies answer

8 """If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

5 Solomon's admiration of

her

9 *I have compared thee, O my love, to a company of horses in Pha'raoh's chariots.

10 Thy cheeks are comely with rows of Jewels, thy neck with chains of gold.

11 We will make thee borders of gold with studs of silver.

yards of £n-ge'di.

^ The shepherd speaks

15 "behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

3 The Shulamite speaks

16"Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

17 The beams of our house are cedar, and our rafters of fir.

673 CHAPTER 2

I'^AM the rose of Shar'on, and the lily of the valleys.

4 The shepherd speaks

2"As the lily among thorns, so is my love among the daughters.

5 The Shulamite speaks

3 'As the/apple tree among*the trees of die wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

4 He brought me to the banqueting house, and his banner over me was love.

5 Stay me with^iflagons, comfort me with apples: for I am sick of love.

6 His left hand is under my head, and his right hand doth embrace me.

in Separated from her shepherd lover and back in the royal tents she tells the court-ladies of her love (2:7-3:5). 1 She charges them not to excite her love for Solomon until she herself desires it

II The Shulamite and her

shepherd lover together (1:

12-2:6). 1 The Shulaimite

speaks

12 •"While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.

14 Mv beloved is unto me as a cluster of camphire in the vine-

•7 I charge you, O ye daugh-] ters of Je-ru'sa-lem, by the roes, and by the hinds of the field, that ye stir not up, nor awake'mj/ love, till he pleas e..

2 She tells them of her first

invitation to go out with her

shepherd lover

8 •"The^voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 Mv beloved is like a roe or a young hart: behold, he stand-eth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10 Mv beloved spake, and said unto me,'Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, th^ain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in oui land;

13 The fig tree putteth forth | her green figs, and the vines, with the tender grape give a

a Sfold answer of shepherd to Shulamite:

1 Yoii are fair (beautUul,v lb)

2 You are my love

3 You have eyes like a dove - Innocent, meek, and loving. She called hiin a dove (2:14). and Solomon called hex one (6:»)

b Sfold answer of Shulamite to diepherd:

1 You are fair (beautiful, vie)

2 You are my beloved

3 You are pleasant (sweet and delightful)

4 Curbed is green (we recline on the grass in the open) (vl7)

5 The beams over oir heads ate cedar

6 Our rafters are the limbs of the Sr tree

7 I am the rose of Sharon (2:1)

8 I am the Uly of the valleys

c The Shulamite claimed to be a wild flower of the field - a flowe r growing in great profusion, thus disclaiming the shepherd's compliment (v 1)

d The sbepoerd answered the Snulamlte by ref»ring to the compatisoD she made of herself and declared that the lily excels the thorns among whidi It grows. In his thoughts she likewise excelled ha companions (v 2)

e l Ofold answer of Shulamite to shepherd:

1 He is like an apple tree among other trees of the wood (v 3)

2 I sat down under his shadow with deU^

3 His fruit was sweet to my taste

4 Hebtoughtmetothebanquet(v4)

5 His banner over me was love

6 Stay me with flagons (grape-cakes, V 5)

7 Comfort me with apples

8 I am sick of love 6)

9 His left hand is under my head (v 10 His right hand embraces me

f Apple tree occurs 6 times In Scilptae: 4 times in this book(v 3.5: 7:8; 8:5), once In Proverbs (^S:!!). and ooce In Joel (1:12)

g These were the wild trees

h Heb. ashiyshah. something pressed to-gethen cake of raisins or figs (v 5: 2 Sam. 6:19; 1 Chr. 16:3; Hos. 3:1)

i This should read "nor awake love, "for the wotd my is in italics, having been added bythe translators. The Shulamite warned the court ladles here noc to W2d<e ifl) or try to stir up a love In her heart for Solomon that did not come of its own accord (v 7)

j Here the Shulamite told the court ladles of her first meeting with the shepherd and what he had said to her (v 8-14)

k 8fold description of the sbephad:

1 My 5)ikenard sends forth a sweet smeU (v 12)

2 A bundle of myrrh is my wellbeloved

3 He shall Ue all night between my breasts (v 13)

4 He is as a cluster of camphire in die vineyards of En-gedi (v 14)

figs (V13)

8 The vines with die tender grapes give forth a good smell

Note In die above, 6 signs of spring in Palestine are referred to (points 3-8) m The first or early rains come sto\it the end of October or beginning of November, and the latta rains come In March or the beginning of April

npt

1 I heard Ms voice as he came leap-ing upon the mountains (v 8) 9)

2 He is like a roe or a young hart (v

3 He stood behind our wall looking forth at the windows

4 He showed himself through the lattice

5 He spoke to me (v 10-13)

6 My dove Is in the cleft of the rock, in the secret place of the stairs

7 He has a sweet voice (v 14)

8 His countenance is comely (pleasing)

1 Sfold call of the shepherd to Shulamite;

1 Rise up, my love, my fair one, and come away (v 10)

2 The wiirter is past (v 11)

3 The rain Is over and gone

4 The flowers appear on earth(v 12)

5 The time is come for the singing of birds

6 The voice of the turtle dove is hedtd m me land

7 The fig tree puts forth her green

SONG OF SOLOMON 3. 4

Incidents in wanderings

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■> -lid wiih very Utile vjiiaiion

•) -II '■' ji-'--^' '■*i*l of sbcphenJ lover . p. 1.7-

c 1.1 ..ex .w's<:iKc fnxi'. the iheplicrd the

' U ;aic consoled herself with the

:.ct t:_ii t;.c> bt.'kH)>;cvi to each other.

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(V 16-17)

J The shulandtctev4uestcd r -• ••-"'«rd lo ;. cet her in the even. • .en

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tlie went Li >..^>..i u. .u..-. \y.2) and (bund him (j:J-4^

f JIET

leidui J.

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e e di d (v 4): rd lovet

: not let him go LiiLo the chjmbei of

ber mother's house

i Explained in note i. .i7

h Queadoo 3. Next, 5:3

i TBcTjuerdoo here coocems the proces-sloQ of Solomon'ssuir.incr court, in the retian ftoiii Shuner:i back to tlw city. Those in the ptocesuoa, dressed in their white robes which Qowed in the breeze looked like pillars of smoke in tbedisUQce. andthe scent in the wind WM5 like ::yrrh and ftankincense and various powders from the merchant (v 6). Preceding the time of this proces-sloo fron; Shuneip., Solomon had met the Shulainite (6:6-lC).andbeingim-pressed with the beauty of the damsel, he conducted her into his royal tent (1: 2-4): and there, assisted by the court ladies (1:5-8), be endeavored with alluring Qatteries to win her affections, but failed(L6-H). Released from the king's pKsence while still in Shunem. the damsel sought an interview with \ her shepherd lover (l;12-2;6). Then, the king took her to the capital with I him In great pomp, hoping to impress' ber with his dazzling glory amid surroundings of splendor(3:l-ll). In this the king failed also, for while she was there the S hula mite told the shepherd, who had followed her to the capital (4: 1-5), and who had obtained an interview with her, that she was anxious to leave the ^audv scene of Solomon's' court for her own humble home (4:6). JpoQ hearing this the shepherd praised her faithfulness to hir:i (4:7-16). Sev- ' eralofthecourtladies were moved by [their mutual love as evidenced in 6:1. ' Then Solomon, still deien:uned to win ber affections, if possible, watched for ' another favorable opportunity: and' with flatteries and allurements sur- i passing all that be had used before, he tiled to persuade her (6:4-7:9). He promised to elevate her to the highest rank, above his jucens and othen, if she would comply with his wishes; but the Shulamlte refused his offers on the | grounds ofbeing pledged to another (7: 10-3:4). The king, convinced at last that he could not prevail, was obliged j to dismiss her, so, with the stiepberd, she returned to her own liome (8:5-14). On the way they visited the aec under which they had first met, and there , they renewed ttieit vows to each other | (8:5-7). On her anl val home the brothers of the ^hulaniitc. according to their i promise, rewarded l*r richly for ber vlnuous conduct (8:8-9)

6 lessons from this history

The above facts sttould be tecooaized ai the auelustory of the love triangle in the MXig whether wc sec anythiog else in the book or not. After tiiat, various lessons may be gained 6om ' the story as foUovs

1 Not all young women can be wai by flattery, outward show and the opportuolty to obtain riches, and glory

C Some value their virtue more than bfe Itself and will not compromise for any worldly future |

3 Some love truly from the heart and i consecrate to make their companion i and his children happy and comeoted

good smeU. 'Arise, my love, inv fair one, and come away.

U • Ohny dove, that art in th^ .ir-fts of the rock, in the s .\t'5 of the stairs, let

tu. ... '..ly countenance, let me hear thy voice; for sweet ts thy voice, and thy countenance i5 comely.

3 Hindered by her brothers who give her work in the

vineyards

15 Take us the foxes, the little foxesj that spoil the vines: for our vines have tender grapes.

4 She tells how she waited for her lover to come back

again in the evening

16 •^'^Ly beloved 15 mine, and I am his: he feedeth among the li'tes.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Be ther. l

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CHAPTER 3

5 She tells of her search for her lover and how she inquired for him of the

watchmen

rfDY night on my bed I sought ^J htm whom my soul loveth : I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: to whom 1 said, 'Saw ye him whom my soul loveth?

6 She relates how she found

him soon afterwards

4 It was but a little that I passed from them,'but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

7 She again charges the court-ladies not to awake he r love for Solomon till ■he please (cp. 2:7 and 8:4)

•51 charge you. O ye daughters of J*-ru'sfl-16m, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till b« BJeaje.

IV The Shulamite and her beloved shepherd lover tof ether again (1:6-5:1). Procession of Solomon's court back to Jerusalem). 1 The inhabitants of Jeru-• alem see the procession approaching: their remarks of the procession

out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold "his bed, which is Sdlo-mon's; threescore valiant men are about it, of the valiant of Ij ra-el.

8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

9 King Sfilo-mon made himself a *chariot of the wood of Lfh'a-non.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Je-ru sS-lSm.

•11"Go forth, O yc'daughters of Zi'6n, and behold king 5610-mon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAPTER 4

2 The beloved shepherd who has followed the court, comes to Jerusalem to rescue the Shulamite. He obtains an interview, and again expresses his delight in her. (Contrast his modesty with Solomon's flatteries of 6:4-10 and 7:1-9)

TDEHOLD.'thou art fair, my ^^ love; behold, thou art fair; thou hast doves' eyes within thy locks, thy hair is as a flock of goats, that appear from mount Gil'e-Sd.

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

3 Thy lips are like a thread of scarlet, and thy speech is comely : thy temples are like a piece of a pomegranate within thy locks.

4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

3 The Shulamite proposes to return, referring to 2:17

SlJntil the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

4 The beloved shepherd immediately offers assistance, emboldened by her beauty (vss. 7-11) and by her faithfulness (vs. 12-lb)

7*Thou art all fair, my love; there 15 no spot in thee. •8 * Come with me from L*b'-a-non. my spou ^ - me

6 **Who is this'that cometh I from L^b'a-non: n the

In Ufe

4 Some maintain a natural and un-ipoUed dlipodtlon regardleu of their beauty and chann

5 Some oevertake advantageof their natural beauty to further sinful careers

6 Some live pure and upright In ttie face of all sweeping temptations and the severest of trials

my tiooey (a:i) miuc

34 I have drunk my honey with my

g llic Shulamiic agreed to return tohcr own country with the shepherd (4:6>

h The shepherd lover acicptcd liic offer of (he SnuUmitc to return, promising herallihf assistance he lould give in freeing her from Solomon and taking her back home (v 7-15)

a The liner or sedan by which the ku)g was carried in the ptoccssioa back to his capital city. 00 of the most valiant men of all Israel surroinded him at his body uuard (v l-i)

b This was tliebedof v 7.really a litter or palanquin in which he sat or reclined, and wlilch wascarrledby 4mcn or more. In travel (Isa. CC:20). Some conveyances of this kind were carried by horses, mules, or cainds. Ancient Utters were of great m atyilficcncc, es-pccially those belonging to royalty. M-oiy wereofrichlycarved woodwork, and ornamented with gold, silver, and precious stones, with canopy of ul]<, satin, orbrocadc, .aid ornamented with jewels

c ThedauglitersofZionwere here commanded to go forth to meet and welcome their kinc back to the city (v 11)

d The expression daugliters of Zion is found in only 3 other places (Isa. 3:16 -17; 4:4), and alwaysinconnectlon with reproof. Could it be that even here it sug>;ests that the daughters were jealous of the Shulamite, a total stranger, who was being brought back by the king" See 3:6

e Here we have the words of the shepherd as he approached the Shulamite (v 1-5)

f 34 things said by him of the >halanute:

1 You are fair (beautiful, 1:15: 4:1)

2 You are my beloved (1:15)

3 You are pleasant (Heb. naiym. delightful, sweet, 1:15)

4 You have the eyes of a dove - innocent, meek, loving, 1:15)

5 .As the Illy among thorns, so are you among the daughters (2:2)

6 My love (2:2; 4:1)

7 Rise up. my love, my fair (beautiful) one. and come away ('2:10,13)

8 You have doves' eyes within your locks (4:1)

9 Your hair is as a flock of goats, that appear on mount GUead (4:1)

10 Your teeth are like a flock of sheep that are shorn and washed (4:2)

11 None of them are missing: and they are like sheep that always bear (4:2) let(4:3)

12 Yourlips are like a thread of scar-

13 Your speech Is comely (4:3)

14 Your temples are like a piece of a pomegranate within your locks (4:3)

15 Your neck i s like the tower of David.built for the armoury, whereon there hang a thousand bucklers, all shields of mighty men (4:4)

16 Your breasts are like two young roes that are twins, which feed among the lilies (4:5)

17 You arefau (beautiful), my love: there is no spot In you (4:7)

18 Come with me, my spouse (4:8)

19 You have ravished my heart, my sister, my spouse (4:9)

20 Youhave ravished my heart with one of your eyes, with one chain of ^ur neck (4:9)

21 How fair is your love, my sister. my spouse (4:10)

22 How much better is your love than wine (4:10)

23 The smell of your oiatmeots is more than all spices (4:10)

'J4 Your lips, my spouse, ikop as the honeycomb (4:11)

25 Honey and milk are under your tongue (4:11)

26 Die smell of your garments is like the smell of Lebanon (4:11)

27 A garden disclosed is my lister, my spouse (4:12)

28 You arc a spring shut up.a fointaln sealed (4:12)

29 Your plants are an orchard of ponieia-uiatcs with pleasant fruits of caiiiphire,spikenard, saffron,calamus, cinnamon,lreesof frankincense,myrrh andaloes.and.illchlefspices(4:13-14)

30 You are a fountain of gardens, a well of living waters, and streams fron Lebanon (4:15)

31 I am come into my garden, my sister, my spouse (5:1)

32 1 have gathered my mynh with my ipice (5:1)

SONG OF SOLOMON 5. 6

Physical charms

a You have put new hean into me (v 9) b The shepherd ^oke of the Shulamite

as a garden shut up with bolts and bars,

and a spring or a fountain locked up

from aU but himself (v 12) c A paradise, a5 in Eccl. 2:5, note d Note the 34 things the shepherd said of

the Shulamite, as he tried to express ; his abundant and overflowing love • (note f, 4:1) e Here the Shulamite made it known to

the shepherd that she welcomed all he

had said like the north and south winds

blowing in her garden (v 16) f 14_things S hulamite said of herself:

1 I am black, but com.ely, as the tents of Kedar and the curtains of Solomon (1:5)

2 I am black because the sun has shined upon me (1:6)

3 My brothers made me keeper of the vineyards (1:6)

4 My own vineyard have they not

kept (1:6)

. 5 I am the rose of Sharon (2:1) ' 6 I am the lily of the valleys (2:1)

7 1 will get me up to the mountain of myrrh, and to the hiU of frankincense (4:6 J

8 Blow upon my garden, that the spices may flow out (4:16)

9 Let my beloved come into his garden and eat his pleasant fruits (4:16)

10 TeU him I am sick of love (5:8) !

11 I am my beloved's (6:3; 7:10)

12 I am a wall; that is, I have kept my virtue (8:10)

13 My breasts are like towers (8:10)

14 I found favor in Ms eyes (8:10)

g This verse shows the shepherd's response to the Shulamite, He expressed himself ascomingintoMsgarden (into her life) and gathering the sweetness of' it to the fuU (5:1) I

h The friends here could refer to the j court ladies (v 1) i When the shepherd and the Shulamite were apart, she had a dream of him In . which the following took place:

1 He knocked at her door saying. Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks drop of the dampness of night (v 2) i

2 I have put off my coat and do not want to put it on again (meaning, I want to come in to you, v 3)

3 I have washed my feet, and I do not want to defile them, again (mean- I ing, I want to be welcomed by you)

4 Heputhishandby the hole of the door to open it and my bowels yearned i for him (v 4) '

5 I rose up to open the door for my beloved, and m.y hands dropped sweet smeUing mynh upon the handles of the i lock (v 5)

6 I opened to my beloved, but he had withdrawn Ms hand and was gone ; (v6) I

7 I fainted when he spdkt 1

8 I sought Mm, but could not find Mm i

9 I called Mm, but he gave me no answer i

10 I wandered In the city after him , and the watchmen found me and wounded me (v 7)

11 The keepers of the wall took away my veil and I was exposed to shame |

j Questions 4-5. Next, v 9

Song of Songs (1:1):

Heb. ShirHashshirim , Song of Songs, or the most exceUentof songs (v 1). The SoBgwasread annually atihePassover, as Ruthwas read at

Pentecost,Lamen-tations on the 9th of Ab (August), Ec-clesiastes at the feast of tabernacles, and Esther at the feast of Purlm. From the earliest time5 the Song of Solomon formed apart of the Hebrew Canon of Scriptures. It is a poem giving the story of Solomon and a Shulamite - a young woman whom he wanted to make Us queen of queens,but who was already pledged to a shepherd of Shunem.M any

top of Am a-na, from the top of I She nir and Her'mon, from the lions' dens, from the mountains of the leopards. j

9 Thou hast "ravished my' heart, my sister, my spouse;

, thou hast ravished my heart ! with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of L6b'a-non.

12 ^A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

13 Thy plants are an "orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with aU trees of frankincense; myrrh and aloes, with all the chief spices:

15"A fountain of gardens, a well of living waters, and streams from Leb a-non.

5 The Shulamite declares

that all she has is for his

pleasure

16 ""Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. 'Let my beloved come into his garden, and eat his pleasant fruits.

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6 The beloved shepherd responds "I am coming"

I AM come into my garden, my sister, my spouse: I 'have gathered my myrrh with I my spice; I have eaten my I honeycomb with my honey; I ' have drunk my wine with my I milk: '^at, O friends; drink, 'yea, drink abundantly, O beloved.*

6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went] about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. •Si charge you, O daughters of Je-ru's5-lem, if ye find my beloved, that ye tell him, that I am sick of love.

(2) The court-ladies aston-ished at her love, ask, | "What is there in thy beloved more than another

beloved?"

9 •^*Whatis thy beloved'inore I than another beloved, O'^thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

(3) She describes him to them - "Such is my beloved"

10 ^ Mv beloved is white and ruddy, the chiefest among ten thousand.

11 His head IS as the most fine gold, his locks are bushy, and black as a raven.

12 His eyes are as the eyes of doves by the rivers of waters, washed with miUc, and fitly set.

13 His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

14 His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.

15 His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Leb a-non, excellent as the cedars.

16 His mouth is most sweet: yea, he is altogether lovely. This is mv,beloved, and this is my friend',^O daughters of Je-ru'sS-lem.

V The Shulamite and her beloved apart (5:2-8:4). 1 Her colloquies with the court -ladies (5:2-6:3). (1) The Shulamite tells the court-ladies a dream she once had about her beloved

2 •"I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying. Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

3 I have put off my coat; 'how shall I put it on? I have washed

1 my feet; how shall I defile

I them?

I 4 My beloved put in his hand

I by the hole of the door, and my bowels were moved for him. 5 I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

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(4) The court-ladies wishto

see such a man; and ask,

"where is he, that we may

seek him? "

WHITHER»is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

(5) The Shulamite evades

their question suspecting

their motives

2*My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I am my beloved's and my beloved is mine: he feedeth among the lilies.

2 Her colloquies with Solomon (6:4-8:4). (1) Solomon comes forward with flat-

a .After telling her dream to the court ladies the Shulamite charged them that if they should see her shepherd lover they should tell Mm she was sick of love (V 8)

b Questions 6-7. Next, 6:1

c The court ladies being deeply impressed by the love she claimed to have for the shepherd, asked the Shulamite why she had charged them thus. Was her beloved anymore than any other"

(V 9) d 3 times the court ladiescalled the Shulamite the fairest (most beautifal and charming) an»ng women (1:8; 5:9; 6:1) e The Shulamite again described the shepherd, stating why he was more wonderful than any other (v 10-16).See points 15-29, noteb, 2:14 f Her description of him was so vivid and extraordinary that she stirred a great desire amongthe court ladies, called daugbten of Jerusalem, to see Mm for themselves. They ad<ed where

he had gone sothatthey might seek him also (5:8-16: 6:1) g questions 8-9. Next, v 10 h The SQulamite answered the court ladies in an evasive manner, and then re-affirmed her love for the shepherd (V 2-3)

Com. from column 2

interpretations of the book nave been given-the literal,allegorical,spiritual, and typical. The Uteral has been fol-lowedLntheheadingsofthetextin tMs work. The allegorical embraces the Idea that tMs story refers to Jehovah and Israel (the Jewish view), to the Virgin Mary (die Roman Catholic

Conunued, column 4 ^^-

25 His legs are as pillars of marble set in sockets of fme gold (5:15)

26 His countenance is as Lebanoa, excellent as cedars (5:15)

27 His mouth is most sweet (5:16)

28 He is altogether lovely (5:16)

29 TMs is my beloved, and tMs ismy friend (5:16) (2:16; 6:3)

30 Mybeloved Is mine and I am his

view), and to Christ and the church (the Protestant view). The typical regards It as a type of Solomon's ni5)itials, or as a type of Christ and the Gentiles or the church. Such Interpretations actually bring Jehovah and Christ to die level of a seducer and put words o' coarse unrefined flattery on their lips. Furthermore, the number of speaken In the book forbids any Interpretation giving only two the preeminence. There are 7 5>eakers in all

1 The Shulamite iiepherdejs(v 2-7)

2 The daughters of Jerusalem (v 5)

3 Btothen of the Shulamite (v 6)

4 Companions of the shepherd lover

5 Solomon (v 9-11) (v 7)

6 Shepherd lover of the Shulamite (v

7 InhabItantsofJerujalem(3:6-ll) 15) If Christ Of the apostles had given us

any leads to a spiritual, typical, ix allegorical meaning to the book we could consider such interpretations;but the Song is not referred to in any sense in the N. T. For these reasons and the fact thatGodisnotlntroducedbysome of His names or referred to by any of His attributes and powers in the Song of Solomon, we can d^end on it that the language of the poem Is to be taken literally 30 things said of shepherd lover (2:13):

1 My spikenard (1:12)

2 A bundle of myrrh (1:13)

3 My well beloved (1:13)

4 My beloved is as a cluster of camphire (1:14)

5 You are fair (beautiful, 1:16) 16)

6 Pleasant (sweet and delightful, 1:

7 .As the apple tree amongthe wild trees,so is mybeloved among men (2:3)

8 My beloved is like a roe and a young hart upon the m.ountains (2:9,17)

9 My dove (2:14)

10 He has a sweet voice (2:14)

11 His countenance is comely(2:14)

12 He feeds among the lilies (2:16)

13 Him whom my soul loves f3:3-4)

14 Mybeloved is wMte andnwdy (5:

15 CMefest among 10,000 10)

16 His head is as the most fine gold

17 His locks are bushy (5:11)

18 His hair isblack as a raven (5:11)

19 His eyes are as the eyes of doves, fiUy set (5:12) 13)

20 Hischeeks are asbedsoffices (5:

21 They are as sweet flowers (5:13)

22 His lips are like lilies, dropping sweet smelling mynh (5:13)

23 His hands are as gold rings set with beryl (5:14)

24 His beUy is as bright Ivory overlaid with sapphires (5:14)

SONG OF SOinMHTj 7. g

Physical charms

679

a 35 thlngl SoJPWBC uld of Che Sbu-

Ia:;jte: I

1 I have compared you, O my lore,' to J company of hotset 10 Pharaoh's | chanots (1:9) •

2 Youi cheeks are comely with rowsj of jewels (1:10) ,

3 Your Deck is comely with chains of sold (1:10)

4 You arc beautiful.O my love, as! Tirzah(6:4)

5 Youarecomelyajjeruialeni (6:4)

6 You dxc iwe-lDjpiring js an army with banners (6:4. 10)

7 Turn your eyes away.foc they have jvercome me (6:5)

S Your hair is as a Qock of goats that appear from Cilead (6:5)

9 Your teeth are as a Qock of sheep which go up from llie washing (6:6)

10 Not one of your teeth is missing as there is not one barren sheep (6:61

11 Your cheeks are like a piece of pomegranate within your lock? (6:7)

12 You are more beautiful than the 60 queens, the 30 concubines, and virgins without number (6:3)

13 Sty dove, my undefiled is the choice one (v 9)

14 The daughters, queens, and concubines saw her and praised her (6:9)

15 You arebiigbtas the morning (6: 10)

16 You are as fair as the moon (6:10)

17 You are as clear as the sun (6:10)

18 Return, return, O -hulamite, that we may look upon your beauty (6:13)

19 You are as awe-lnspinng as 2 armies (6:13)

20 Yourfeet are beautiful,Oprince's daughter (7:1)

21 The joints of your thighs are like jewels, the work of the hands of a cunning workman (7:1)

22 Your navel IS like a round goblet, which does not want liquor (7:2)

23 Yourbellyislike an heap of wheal set about with lilies (7:2)

24 Yourbrcasts are like 2 young rocs that are twins (7:3) 4)

25 Your neck is as a towei of ivory (7: 28 Your eyes are like flshpools in

Heshbon (7:4) non(7:4)

27 Your nose is asthetowerofLeba-

28 Your bead upon you is like Carmel r:5) pie (7:5)

29 The hair of your head is like pur-

30 Tberingletsofyourhaircuptivate me (7:5)

31 You an fair (beautiful),pleasant (sweet, delightful, 7:6) 7)

32 Your stature islike a palm tree (7:

33 Your breasts are like clusters of grapes (7:7-8) plesf7:8)

34 The smell of your nose is like ap-

35 The roof of your mouth is like the best wme that is easy to swallow (7:9)

b Majestic, awe-inspiring, as bannered amucs (v 4)

c Completely taken me (v 5) |

d Behind the veil (v 7. Cp. 4:1-3) .

e TtMsindicates the time when Solomon had this experience - when he had only 60 of his 700 wives, and 80 of bis 300 coocAincs (v 8-9: 1 Ki. 11:3)

f ^uch nattery from a king would have been enougn to turn the heart of most womeo, bat not the i^hulai.iite (v 9)

g The women of Jerusalem, the60 queens, and 80 concubines all saw her and had to acknowledge ttut she was indeed the most Dcautiful among women (v 9. Cp. 1:8: 5:9; 6:1) h 9uestion 10. Next, v 13

i ^e note b, above

j After Solomon had flattered her excessively, as In V 4-10, iie merely replied that their meeting was simply by chance and not intendooal on her part, she had gone down to the nut -garden quite innocently, and with no design to meet hin'.. ^hctuJ come upon bJs chariots before sJic reaU;:ed it or they never would have met (v 11-12)

k Solomon conunucd witli his excessive flaacnes even after the i^hulamite explained that tlicir meeting was by chance, with 00 plans on ha part (6: 13-7:9). Here he begged her to return so thai he and his servants could look

Op. Pt. li.y. 36:2; '

■,-, :.l. 78 }6. Pr.5:3

4 ••Thou art beautiful, O my love, as Tir /ah, comely as Ji-r,. .1 ';.ni tr.rrible as an armif,

• J.U, thine eyes from

I me. for thev have ^overcome

thv hair is as a flock ofi

that appear from C,i\'-\

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one| beareth twins, and there is not one barren amoni; them.

7 As a piece of pomegranate are thy temples 'within thy locks.

8 There are 'threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is butfoTie : she is the only one of her mother, she is the choice one of her that bare her. The dauj(hters saw her, and blessed

her; yea, the queens and the concubines, and they praised her.

10 • »Who 15 she that looketh forth as the morning, fair as the moon, clear as the sun,'and terrible as an army with banners?

(2) The Shulamite explains that her meeting with him

was not intentional

11 '1 went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

12 Or ever I was aware, my soul made me like the chariots of Am'mi-ni dib.

(3) Solomon: "Return, return, " as she seeks to go away. The Shulamite: "What is there to look at in me?" Solomon renews his flatteries to the Shulamite

•13'Return, return, O 'Shu-lam-ite; return, return, that we may look upon thee, "^hat will ye see in the Shu lam-ite? As it were the company of "tv*o armies.

head Uke*purple: the kijiK u\ held in the^alleries.

6 How fair and how pleasant j art thou. O lovf, for deliKhts!

7 This thy'stature is like to a palm tree, and thy breasts to clusters 0/ grapes.

8 I said,**! will go up to the palm tree, 1 will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing thelips of those that are asleep to speak.

(4) Shulamite rejects Solomon; asks lover to take her home; adjures ladies not to excite her feelings , as in 2:7

10 • 1 am my beloved's, and his desire is toward me.

•11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee myloves.

13 The 'Tnandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have 'laid up for thee, O my b eloved.

CHAPTER 7

HOW beautiful are thv feet] with shoes, O "prince's, daughter! the'joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with , lilies.

3 Thy two breasts are like two young roes that are twins.

4 Thy neck is as a tower of; ivory; thine eyes like the fish-pools in H*sh h6n, by the gate of Bith-rAb bim: thy nose is as the tower of Lib a-non which looketh toward Dd-mAs cus.

5 Thine head upon thee is like Car'meL and the luur of thine

upon her beauty (v 13) In this verse ihe is idenilhed a a Shulamite, an i. ' t of Sbunem The changing u: .us. in the Bible, is comiTioo. :..ii..::ute Is found only here, twice: but Shunamrrdte n found mote often. Abitfiag. who became

Continued, column 4 ^

OTHAT thou wert 'as my brother, that sucked the breasts of my mother! huhen I should find thee without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand should be under my head, and his right band should embrace me.

•4 I charge you, O daughters of J6-ru sA-ltm, that ye stir not up, nor awake my love, until he please.

VI The conclusion: the Shulamite restored. She returns home from Solomon wdth her lover, and is seen by her brothers approaching (8:5-14). 1 The companions of the shepherd see them approaching

5 'Who IS this that cometh up from the wilderness, leaning upon her beloved? "I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

2 The Shulamite and th« shepherd visit the spot where they first plighted their troth; and renew their vows

6 '^et me as a seal upon thine heart, as a seal upon thine arm: for'love is strong as death; 'jealousy is cruel as theVave: 'the coals thereof

a Jet black or deep violet-black liali

b Ilcb. ratut, to !iollow out: a sutter; channel; trou.'h; "^ v re semblance rlii,-lets of hair k: '..nci. The iOca

is that the k.!.. dvatcd by ler

violet-black Uaii arranged in ringlets (v6)

c Uptl»^ht and slender (v 7|

d Solomon's way of expressing a desire to embrace lier (v i)

e Tlus indicates that bolomon dreamed about her after meeting her (v 7)

f Here tlic Shularrutc interrupted the extravagant flatter; of Solomon to declare tliat she belonged to the sltephcrJ, and tliai tus desire was toward her x> tliat she could not give her affections to anotha (v 10)

g Loves, words of endearment(v 12. Cp.

1:2, 4; 4:10) h Mandrakes - love-apples (v 13: Gen.

30:14-16, note) 1 The Shulamite had laid up or reserved

all her affection for the shepherd (v 13) j By this she let Solomon know that her

love for him as her king was like the

feeling for .> brother - simple, and

pure love (v 1)

k She told Solomon that if he were hei brother she would then embrace and kisshim.a$asisier(v 2). Furthermore, she would lead him to tier mocha's house where he could drink wine and the juice of the pomegranate. Turning lothecourtladiesshechargedthem for the last time not to help Solomon In stlmng up anyloveinherheart for him, until she desired it herself (v -i)

1 Question 12..'-'ext,v8.The companions of the shepherd were the spe akers here. They saw the Shulamite coming from Jerusalem tliough the wilderness leaning upon Mm (v 5)

m In their retiffn from Jerusalem the Shulamite and the shepherd went by the apple(orange.orcitronjtree where they had first met and he had won her affections. There they pledged their love again. This was also her birthplace, it seems (v 5). Conflnementsin the open air are said to have been frequent, in ancient dmei. TTie tree must have been very near the home of the Shulamite and there again tlie memories of the past were recalled. The passage does not refer to Christ being born under an apple tree, as some erroneously claim

n In this way the Shulamite and the shepherd pledged their love to each other again as at the first time (v 6)

0 5 facts about love and jealousy (v6-7):

1 Love Is as strong as death

2 Jealousy is as cruel as sheol, wherein there are coals of fire which have a most vehement flame

3 Many waters cannot quench love

4 Floods cannot drown it

5 Love cannot be bought p See Jealousy in Index

q Heb. sheol. the unseen world of de-parteJconscious spirits: not geber , the grave or place of the dead bodies. See llcU in Index

t Here we have proof that real coals of fire and a most vehement flame are in sleol (v 6). Manyotherpassages speak of Qre, torment, consciousness, and other realities in hclLSeelieUin Index

Cora, from column 2

and beaixy as being as najesdc and awe-splnng as a bannered army (v 4, 10): now he compared her to 2 armies (v 13,

o Actually she wjs not a princess, bia Solomon was willing to accept ha a royalty If she would agree to become his queen of queens (v 1)

p See Solomon's fUt tgy. p.680

David's last wife was called the Shu-nammitc (1 Ki. 1:3,15: 2:17, 21-22); and the benefactor of Eli sha was called a Sfaunammite from Shunem (2 Ki. 4:8, 12, 25, 36). Shunem was a town in lisachax CJosh. 19:13: 1 Sam. 28:4; 2 Ki. 4:8-37)

m Queido n II. Next, 8:6 0 Previously Solomon spoke of hercharm

SONG OF SOLOMON 8

Moral virtues

a From v 6 we understand that jealousy is as cruel as sheol, but this does not do away with the fact that there is a literal hell with flames of fire in it. If so, we should have to say that, on the same basis theie is do death, for the same verse declaresthat love is as strong as deatii. If deatii is real, then bell is real and neither can be denied. The fact remains that all 4 things are real - love, death, jealousy, hell! The passage simply tells us that love and death are both snong, and jealousy and heU are both cruel. In the zeal and execution of jealousy many cruel things have been done, but in the fire of hell men are punished for the ungodly deeds of cruelty b Note the 4 things said about love - it is strong (v 6), quenchless, indestructive, and invaluable (v 7)

c If a man would attempt to buy love he would be condemned by the one from whom he sought to buy it (v 7), This is tiue, of course, with nwmal people only. With abnormal and depraved men who will accept money and betray love, it can be bought

d Here the brothers of 1:6 ^wke of their little sister before she grew into womanhood, at whichtimethey had agreed to do everything in their powei to keep her virtuous and bring her to maturity with all purity. Thus, when iie would be spoken for, she could be worthy of becoming the wife of the man who desired her (v 8)

e Question 13, The last question in the Song of Solomon, It concerned what the brothers would do for their little sister in the daythat she would be ^oken for to become the wife of one of their tribesmen (v 8)

f This means that if she had been a wall, thai is, if she had kept her virtue up to the time of her actual marriage, she would be greatly rewarded; but if she had been a door - if she had lost her virtue she would be punished according to the law which required the death penalty(v 9). Enclosingher with boards and cedars could refer to her coffin in burial

g The Shulamite declared that she had been a wall and not a door, that is, she bad been successful in standing firm against all the evil seductions of Solomon (v 10)

Olam -everlasting (Isn. 44:7)

Heb. olam . time out of mind; eternity; everlasting; always; perpetual; time without end. It is trans, ancient (v 7; Ps. 77:5; Pr. 22:28; Jer. 5:15; 18:15; Ezek. 36:2); forever 246 times (Gen. 3:22; 13:15; Ex. 3:15; etc.); perpetual (Gen. 9:12; Ex. 29:9; 31: 16; Lev. 3:17; 24:9; 25:34; Ps. 78:66; Jer. 18:16; 23:40; 25:34; 49:13; 50:5; 51:39, 57; Ezek. 35:5, 9; 46:14; Hab. 3:6; Zeph. 2:9); always (Gen. 6:3; 1 Chr. 16:16; Jer. 20:17); of old (Gen. 6:4; Dt. 32:7; Josh. 24:2; 1 Sam. 27: 8; Job 22:15; 30:2; Ps. 25:6; Eccl. 1: 10; Isa. 46:9; 51:9; 57:11; 58:12; 61: 4; 63:9, 11;Jer. 2:20; 6:16; 28:8; Lam. 3:6; Ezek.

25:15; 26:20; Amos 9:11; Mic. 7:14; Mai. 3:4); everlasting (Gen. 9:16; 17:7-3, 13, 19; 21:33; 48:4;49: 26; Ex.40:15; Uv. 16:34; 24:8; Num. 25:13; Dt. 24:27; 2 Sam. 23:5; 1 Chr. 16:17; Ps. 24:7, 9; 41:13; 90:2; 93:2; 100:5; 103:17; 105:10; 106:48; 112:6; 119:142. 144; 139:24; 145:13; Pr. 8: 23; 10:25; Isa. 24:5; 26:4; 33:14; 35: 10; 40:28; 45:17; 51:11; 54:8; 55:3, 13; 56:5; 60:19-20; 61:7-8; 63:12, 16; Jer. 10:10; 20:11; 23:40; 31:3; 32:40; Ezek. 16:60; 37:26; Dan. 9:24; 12:2; Mic. 5:2; Hab. 3:6); for ever and ever (Ex. 15:18; 1 Chr. 29:10; Ps. 9:5; 10: 16; 21:4; 45:17; 148:6; Dan. 12:3); atany time (Lev. 25:3^; lasting (Dt. 35:15); never (2"5am. 12:10; Ps. 30: 6; 31:1); evermore (2 Sam. 22:15; 1 Chr. 17:14; Ps. 18:50; 37:27; 86:12; 89:28, 52; 92:8; 106:31; 133:3); alway (Job 7:16; Ps. 119:112); ever (Ps. 5: 11); ever of old (Ps. 25:6); the world (Ps. 73:12; Eccl. 3:11); long (Eccl.

are coals of &ie,"ivhich hath a most vehement flame.

7 "Many waters cannot quench love, neither can the floods drown it: *^if a man would give all the substance of his house for love, it would utterly be contemned.

3 The brothers confer as to their sister's dowry. "What shall we do with her ? If she be a wall(i. e. virtuous) we will adorn her. If she be a door (accessible to any) we

will shut her up. "

8 *}^e have a little sister, and she hath no breasts: 'what shall we do for our sister in the day when she shall be spoken for?

9/If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

4 The Shulamite: "I am a wall" (not a door). Solomon has many vineyards; I will

keep my ovm

10*1 am a wall, and my breasts like towers: then was

I in*his eyes as one that found favour.

ll*S6ro-mon had a vineyard

at Ba'al-ha'mon; he let out the

vineyard unto keepers; every

one for the fruit thereof was to

bring a "^thousand pieces of

silver.

12 My vineyard, which is

i mine, is before me: thou, O

I Sol'o-mon, must have a thou-

! sand, and those that keep the

! fruit thereof^'two hundred.

5 The beloved shepherd asks her to tell them the story

13'Thou that dwellest in the gardens, the companions hearken to thy voice: cause aie to hear it.

6 The Shulamite owns him as her beloved. He is to hasten to her now and ever. No longer over the mountains which separated them (2:8, 17), for these have given place to the mountains

of delight

•14 *"/Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

I

Summary of Song of Solomon

Date and place: the book was written in Palestine about 1,000 B.C.

Author: Solomon, as claimed by the book itself (1:1, 5; 3:9-11; 8:11-12)

Theme: the literal story of die song concerns Solomon while he was visiting in the northern part of his kingdom. At Shunem he found a shepherdess with whose beauty and charm he was so captivated that he took her to Jerusalem, hoping to win her for hisqueen of queens. Having already been promised to a shepherd of her own community, she proved herself faithful to his love; she was finally married to him with the sanction of the king and her own family, as can be seen from the headings of die text

Purpose: Not to show an inter-relationship between Christ and die church by a writing of mystical meanings, but to teach cenain lessons which inspire virtue, as in note i, 3:6

Statistics: 22nd book of die Bible; 8 chapters; 117 verses; 2, 661 words; 13 questions; 14 commands; no prophecy; no promise; no distinct message from God

12:5); and eternal (Isa. 60:15) 11 everlasting things in Isaiah:

1 Fadier(9:6) 7 Kindness (54:8)

2 Strength (26:4) 8 Sign (55:13) 12)

3 Bumings(33:14) 9 Name(56:5; 63:

4 Joy (35:10; 51:11; 10 Light(60:19-20)

5 God(40:28)61:7) 11 Covenant(24:5;

6 Salvation (45:17) 55:3; 61:8

4fold stupidity of idolaters (Isa. 44:9)

1 The makers of idols as well as the idols themselves are vanity (v 9)

2 Their delectable things (desirable images) shall not profit; and who but a senseless man will thus labor without profit?

3 Idolaters themselves bear witness of the stupidity of their own acts in making and trusting in gods that cannot see or know anything

4 Those who make idols and those who worship them are alike -stupid to accept such as gods when they are ashamed of them, realizing tha t they know nodiing, see nothing, and are absolutely and completely unprofitable (V 9-11)

8 facts-stupidity of idolaters (Isa. 44:18):

1 They are willingly lacking in knowledge and understanding (v 18)

2 They have shut their own eyes that they cannot see (v 18; Mt. 13:14-15)

3 They have closed their own hearts that they might not understand (v 18; 6:9-11; Mt. 13:14-15)

4 They do not consider, in their hearts, their stupid acts (v 19)

5 They are so senseless they do not recognize that they have burned part

of their god in the fire, baked bread upon the coals thereof, roasted flesh thereon, and tiien worshipped the residue, making it an abomination

6 The worship of idols feeds their souls no more dian feeding on ashes would nourish their bodies (v 20)

7 Their deceived heart has turned them aside from God

8 They live a lie when diey think that their idols can cleanse from sin

12declarationsof theexlstenceof God (Isa. 44:6):

1 Thus saitfa dieLord (v 6). If He can thus speak He is a living God

2 I am the King of Israel

3 1 am the Redeemer of Israel

4 1 am the Lord of Hosts

5 I am the first and the last

6 Beside Me there is no God

7 He can command future events to happen as He wills them to be (v

7)

8 He can declare them with every degree of certainty

9 He can set them in order-anange future events as to time and order

10 He can show dtings diat shall come

to pass 111 have done all these things since

I appointed Israel; and you are My

wimesses to die fact that this is true

(v 7-8) 12 There is no God beside Me (v 8)

No God beside Me (Isa. 44:6)

The contention that there is no other God beside the God of Israel is peculiar to Isaiah

7 uses of "beside Me" in Isaiah:

a In the eyes of her bui}and she was to be one that had obtained favor,bec ause of having kept hex virtue and saving herself for him (v 10)

b The Shulamite demanded the reward promised by her brothers, and gave her reasons. Solomon had many vineyards which he let out to keepers who rendered him his portion of the fruit as rentaL This amounted to l.OOC pieces of diver for him and 200 for the keepers. In the Shulamite's case, she had kept her own vineyard and no part of her had been tendered as the property of any man (v 11-12)

c l,000pieces of sUvet, perhaps shekels, at 64^ each would have the value of $640. GO

d 200 pieces of silver at 64^ each would have the value of $128.00. This was the portion for the keepers of Solomorfs vineyards out of every 1200 pieces of silver made from the fruit

e The shepherd lover asked the Shulamite to tell the whole story of her adventure with Solomon and her time at court to her brothers and his companions so that he also could hear it (v 13). Perhaps he had heard it before, but wanted to listen with pride while she told of the outcome to others

f The Shulamite, acknowledging diat she belonged to the shepherd, asked Um to make haste and take her to him-self.In this matter she wanted no delay, so asked that he be "Uke to a roe orto a young hart upon the mountains of spices" (V 14)

Solomon's flattery (7:1)

In these last words of flattery Solomon waxed bold and intimate in speaking of her

1 Feet (V 1)

2 Joints of the thighs

3 Her navel, as being Uke a round goblet (v 2)

4 The belly, as being like an heap of wheat set about with lilies

5 The breasts Uke young roes that were twins (v 3)

6 Herneck, asbeingUke a tower of ivory (v 4) (v 5)

7 Her eyesUkeflshpoolsofHeshbon

8 Her nose as the tower of Lebanon

9 Head Uke Catmel ringlets

10 Hair Uke purple, and as being in

11 Her complexion as fair (beautiful,

12 Stature Uke apaUn tree (v 7) v6)

13 Breasts like clusters of grapes

14 Perfume Uke apples (v 8) (v 9)

15 The roof of the mouth like wine

1 Beside Me there is no Saviour (43:11)

2 Beside Me there is no God (44:6)

3 Is there a God beside Me? yea, there is no God; I know not any (44:8)

4 There is no God beside Me (45:5)

5 There is none beside Me (45:6)

6 There is no God else beside Me (45: 21)

7 There is none beside Me (45:21)

4 similar expressions elsewhere:

1 He is God; there is none else beside Him (Dt. 4:3^. Cp. Dt. 32:39

2 There is none beside Thee (1 Sam. 2:2)

3 There is none Uke Thee, neither is diere any God but Thee (2 Sam. 7: 22; 1 Chr. 17:20)

4 There is no Saviour beside Me(Hos. 13:4)

Supernatural signs (Isa. 44:25):

Heb. owih, signal;flag;beacon; monument; omen; sign; token; evidence; miracle. The meaning here is signs that the diviners and soothsayers reUed upon; the tricks and cimning sleight-of-hand performances which they used, to maKe it appear diat there was a supernatural manifestation, or that their demonstrations were under divine influence (v 25; Job 21:29; Ps. 65-.8; 135:9). The word trans, sign and signs occurs 61 times, and shows that even pagan reUgions depended upon (imita -tion) signs in their deceptions to attract converts. God has uSed the means of signs, wonders, miracles, and gifts of Spirit in aU ages to attract ihem to Himself and confirm midi; so it is no marvel that Satan's agents seek to imitate diis {xogram

THE BOOK OF THE

'PROPHET ISAIAH

Sermons - Histories of Nations - FalliUed *nd Unfulfilled Prophecies - Great Doctrixies and Instructions PART I: LOOKING TOWARD THE CAPTIVITIES (Chapters 1-39)

a Sec Inooductton to p c Dphccy. p.730 b The- JTvInc title • Th e vld on of l »l«h

(V 1). Man*! dtlc isi^ The K^ of ih--

priphct lialah I IKb. cha iJwn . to lee men:«lly;dre«in;

n t J Vldon;have areveUiton; receive

a: orailc(v l;lSani. 3:1; 1 Ch/. 11:

15; 2 Chr. 32:32; P». 89:19; Pr. 29:18;

29:7:Jer. 14:14; 23:16; Lam. 2:9; Ezek.

7:13,26: 12:2-2-27; 13:16; Dan. 1:17;

8:1-2.13-15,26; 9:21-24; 10:14; 11:

14; Hoi. 12:10; Oba. 1; Mic. 3:6; Nah.

1:1; Hab. 2:2-3) d lialah. salvation of Jehovah. See Iialah

c Hcjaw - by vliionor mentally received a rcveUrlon from God (v 1)

f T he subject of Isaiah -not concerning the pec Sent church. Christians, the world, or the Gendles, but Judah and le ruulem which axe rep.-atedly spoken oTtogether In the book (1:1; 2:1; 3:1, 8; 5:4; 56:7). The church was i«t In e ibtcnce at that time, x> we must understand every message as primarily related CO Judah and Jerusalem, or the Jews and their holy city. If we 07 od in:erp:et the book in connection with anything else besides Judah and Jeru-salern Ae result Is confudon

,; 5cc ■ ime of Isaiah's prophecy , p.732

h Isaiah begins like the Sonj of Mose* (Di. 32:1), and Is a fitting sequel and commentary on tfils prophjdcal song

i Heavi^n and earth are commanded to hear, for Jehovah, not Isaiah, has spoken. All celcsdal and tenestrial beings arc called upon to witn-ss od {hi Divine plea and sancdon the jus-dce of Goa in His case against Judah and Jerusalem (V 2-23;. Cp. Dt. 30: 19; Pu 50:3-6; Mlc. 6:1-2

J See 10 fold case cgainst Judah . p. 431

k 2 Ui inus God ha » ii)ne (v 2):

1 flojxished children! Trained them as suns fnomlnfanry.Cp. Ezck. 16

2 Brought up children. Men were bom a^alnlnO. T. dmes(Di. 14:1; 32:6, 18:Gal. 3:6-9; 4:29)

I Here wcicc the total lack of apprecla-tkin of blesdngs by Israel (v 2; m Heb. p asha , re\v)lt; r ebe lllon; sin against [awful autho.ity (v 2) n See 2 n: tur.-1 things, p. 431 o Sec 2 uiutatur: 1 things , p. 431 p See 7f old sinfulness of Isr el . p. 431 q Occurs 25 dmes in Tsalah and only 7 timeseUewhere (2 KL 19:22; Ps. 71: 22; 78:41; 89:18; Jer. 50:29; 51:5; Ezek. 30:7) t Sec I acts of .-post sy. p. 440 s Ouesd<i n 1. Next, v 11. A qu rsiion tnathasl)een a puzzler for a;ies. v^rhy (i) men wilfully destrny themselves and endure the effect* of sin when :hey could 'live the riches of God's grace In peace, material pnisp^^-rity, phyd-calhjalth, and spiritual power" (v 18; 41:17-a);55:l-l:j; 58:1-14; in. 3:16; 7:37-39; 10:10; 14:12-15; Acu 1:4-8) t 1st prophecy in Isa. (1:5-9. fulfilled).

Next. V 24. See p. 73C u Verses 5-6 could be aant.: Upon what part of the body do you want to be smitten, for yoor constant rebellion has caused you already ii> be smlrten upon every member of th.' body" The wtiole h.ad is sick, tlie whole hjart Is diseased. From di- i>lc$ of the feet 60 the Bop .)f the h--ad there Is f>')t • kund port; butbrulses, gashes •'nd taw, bleeding, dripping, tonen, foul, and gangremas stores: they have r>'t been cleaned, bandaged, or k)flened with olU What a picture of the moral corruption o' Judah' v This was literally fulfilled about 175-180 years after this stern prediction. Many dmeshereafterthe word deriat e Is used jf the cominj Ji-itrucdon iT Judah and JeruMlem (v 7; i>:ll; 62:4; Jer. 4:27; 6:8; 7:24; 9:11; 10:22; 12:

CHAPTER 1

I Sermons - Prophecies (Isa. 1:1-5:30). During the reign of Urziah(2 Ki. 15:1-31). I Title, author, subject and historical background {Z Ki, 15-20; 2 Chr. 26-32)

THE ^visi on of ^l-saiah the son of A'mdz, whlcTi Tie saw 'concerning JO dah and J6-ru sa-l*m 'in the days of Oz-zi ah, JO tham. A'hftz, an3 H6z-e-ki ah, kings of Ju dah.

2 Cod's case against Judah (Isa. 1:2-23. Cp. 41:12; 42: 1; 48:1; Jer. 2:1; Hos. 4:1; 6:4; Amos 3:1; Mic. 6:1). (1) Judah's rebellion (c p. 30:1; 31:1; Jer. 25; Hos. 11; Mai. 3; Rom. 10-11)

■2*H_ear, O heavens, and give ear, O earth: 'for the Lord hath spoken,'I have*nourished and broujght up children, and 'they haveVebelled against me.

(2) Judah's ignorance (cp. Rom. 10:1)

3"The ox knoweth his owner, ' and the ass his master's cribs bu<^5 ra-el sioth tioj know, my people doth not consider.

(3) Judah's seven sins

4 Ah '^nful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: the^' have for saken the Lord, they have provoked the'Holy One of I§Va-el unto anger, they are 'jgone away backward.

(4) Threefold moral state (cp. Hos. 4:6; 9:8; Zeph.

3:1; Rom. 1:21-32)

*5 "Why should ye be stricken any more? 'ye will revolt more and more: "the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

(5) Judah's ruin and weakness (cp. Lam. 1:12; 2:9;

5:1; Acts 15:16)

7 Your "country is desolate, Ypur cities are burned with fire: your lanJi strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zi'fin is leftms a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

(6) A remnant saved (Jer. 15:11; 23:3; Ez-ek. 6:8; 14:

22; Rom. 11:5)

9* Except the Lord of ho«U

had left unto us a very'^mAll yemna nt. we should have been as S6d om, and we should have been like unto G6-m6r'rah.

(7) Twelvefold hypocrisy (cp. 48:1; 58:3; Amos 5:21; Matt. 6; 15:7; 16:3; 22:18;

23:1-33; Lk. 12:1)

10 *^*Hear the word of the Lord, ye '^rulers of S6d'om; give ear unto"the law of our God, ye people of G6-m6r'rah.

11'To 'what purpose is the multitude of your sacrifices unto me? saith the Lord: lam full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to'appear before me, who hath required this at your hand, to tread my courts?

• 13 Bring no more vain'"obla-tions; incense is an abomination unto me; the new moons and 'sabbaths, the calling 'of assemblies, I *cannot away withj it is 'iniquity, even the solemn meeting.

14 Youi^ew moons and your appointed feasts'my soul hat-eth: they are a trouble unto me; I ain°weary to bear them. ►15 And when ye spread forth your"hands, I will hide mine eyes from you: yea, when ye make<many prayers, I will not hear: your hands are full of blood.

(8) God's ten demands (cp.

Dt. 10:12; 11:18)

•16 • 'Wash you, make you clean; put away the evil of your doings from before mine eyes; iSASS to do evil; •17 Learg to do well; seek judgment, relieve the oppressed, judge the fatherless, ^lead for the widow. •18 Come now, and'let ps reason together, saith the Lord: though your'sins be as^scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'*

(9) Conditional blessings (cp. Lev. 26:40; Dt. 7:12; 28:1; 30:1; Jer. 17:24; 1

Jn. 1:7)

►iS Tf y e be willing and o bedi -

ent. ye shall eat the good of the

land:

►20"But if ye refuse and rebel,

ye shall be devoured with the

sword: for the mouth of the

L<jRD hath spoken it.

(10) Tenfold state andcause (cp. 3:8; 42:23; 43:27; 59:9; Lam. 1:8; 4:1 3, Rom. 11)

21 * How is the'faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine m ixed with wat er:

11; 18:16; 19:8; 25:39; 26:9; 32:43; 33:10-12;44:6; 4C:9; 49:2); (z.-k. 6: 14; 15:8; 25:3). Babykin fulflUed this (Jer. 2o), for di; land was r»t made de«)late until that klnw.) n, ,'. f. .itrd God's people

w See ^ romp j Zmi, p. +k)

X '.^uotcJ In Ki ,

is restored to iu original whiienvu (v V 2 condldons of hh sslng (v 19): 18)

1 If you be willing

2 n you be- obedient

w 2 condldons >'f cursing (v 20):

1 But If you refiist

2 Butlfjrourt b« I vi'U shall be devoured by die sword of your enemies

X Sec lO fold st.tie of Jerusalem, p. 411

a Sec Doctrine of the Rem nant, p. 427 b 2nd of 23 commands In U alah to' hear (V 2, 10;6:9;7:13; 18:3; 28:14, 23; 32: 9; 33:13; 34:1; 39:5; 42:18; 43:9; 44: 1;47:8:48:1, 14, 16; 51:21; 55:3; 66:5) c Sec Sinful state of lud. h, p. 427 d Thelaw -12dmesln Isaiah (v 10; 2:2; 6:i4; 6:16, 20; 24:5; 30:9; 42:4, 21, 24; 51:4. 7) e Oueidons 2-3. Next, 2:22 f Sec rjfold emp tiness of ritu.-ils . p.427 gAU males were to appear before God and bring sacrifices 3 dmes a year (Ex. 23:15-17; 34:20-25) h Heb. mlnchad , gift offering to secure favor, and could be either a blood (Gen. 4:3-5), or bloodless gift (Gen. 32:13-21) i Sec S abbath , p. 440 J Heb. mtqta. convocations. Trans, at-sembUes only In v 13; 4:5, but con-vocadon (Ex. 12:16; Lev. 23:3 ^^^ST Num. 28:18-26, 29:1-12); convocations (Lev. 23:2.4, 37); and assembly (Num. 10:2) k See 14 things ('od not 'ble to endure ,

p. 4!!7 1 Heb. aven , vanity. Not ayon as In note p, V 4. Convocations, sabbaffis, incense Durning, and sacrifices are not sinful In themselves, but are vain and powerless to save the soul; they do not please God apart from a person's godly Llving(vl3) m Monthly feasts and new -moon and other rimals became hated of God, so He vowed to do away with them (v 13-14; Hos. 2:11). Christians are not under bondage to the sabbath and other things of the law because the law of Moses was abolished (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17). See law in Index n My soul -God has a personal soul, as well as a personal body and spirit; and He is capable of feelings, emotions, desires, and soul passions as other beinRs(v 14;42:1; Uv. 26:11, 30; Heb. 10:38; note r, Jn. 4:24; 548) o God becomes weary of nouble and other things in the same sense as we do (V 14; 7:13). The Heb. la 'ah here means to tire; be disgusted; grieve; loathe; be weary. Not the same as yaga in

40:28, which means that God ureFor becomes fatigued or exhausted by labor and toll p "These hands Were full of blood , so God could not regard them as being holy hands lifted up In prayer to Him (v 15; 1 Tim. 2:8") q Though men should continue praying until they have an answer (Lk. 18:1-8), they are not h e 4 r d for their many prayersor much praying (v 15; Mu 0: 5-8) r 1 0 demands of siiiriers by God , p. 431 S LelussetUe the differences or put the matter right that 1$ between us (v 18). Such reasoning as tins-where both parties state their own case, will put an end to all other reasoning and questioning. The sinner will see his need and give himself to God then iVid will be just in cleandng him from all sin and making him His son t Heb. chata, to tin; miss the mark U Tile word scarlet here refers to a deep dye obtained from a small worm found on the leaves of an oak In Mediterranean coimaiei. The Heb. shanah from which shaniy (scarlet) Is derived means double or duplicate; and the Idea Is that If one's sins have been doubledippcdUi the deep dye of scarlet color oitht coccus wvirm they have a fixed permanency; but if he will confess his tins (which Is pre - supposed here), diey will become as white a s snow. Though dns luvc become deep-dyed as the stain iif j permanent color in wool, yet they will be removed as such coloring from the wool when It

Christ's kingdom foretold

Calamities that come through sin

a 2nd p tophecy In ka. (1:24-31, unful-filledi v,-ill T>e {ullllled in the MU-len.-uum). Next, 2:2. See p. 732

b The mighty God of Israel is found only in Isaiah (V 24; 30:29). Contrast this witii the mighty God of Jacob found also only in Isaiah (49:26; 60:16)

c Ah, an exclamation expressing satisfaction and determination regarding what God intends to do

d Tlirn KV hand upon Jerusalem and Judah meansto send judgment to bring them back to God(v 21,26-27) e Purify and purge away all dross and all alloy in the furnace of judgment(v 25)

f See how it was at the first (Ex. 18: 16-26; Num. 25:5; Dt. 1:16; 16:18; 19:17-19; 21:2)

g Afterward , after the complete purging of Judah and Jerusalem at the 2nd ad-ventof Christ(V 25-27; 9:6-7; 59:20-21; Zech. 12:10-13:1; Rom. 11:25-29)

h See 14 future names of Jerusalem, p.

440

i In V 21 Jerusalem is spwken of as the faidifulcity becoming unfaithful like a wife, but here she has been redeemed and is called the faithful city again (v26)

j Jerusalem and Zion are the names of the only city God promises to redeem and make His eternal earthly capital (v 27; 52:9). This wiU cake place at the 2nd advent of Christ (v 27; 59:20-21; Zech. 12:10-13:l;Rom. 11:25-29). See names of, 440

k For lOfold restoration of Judah and Jerusalem, see first 10 points, note a, above

1 lOfold judgment before restoration:

1 The destruction of sinners (v 28)

2 Destruction of backsliders

3 Judgment on idols (v 29)

4 Judgment on gardens where idolatry has been practiced

5 Desnoyea as a dead oak (v 30)

6 Destroyed as a waste garden

7 The strong shall be consumed like tow (V 31)

8 Makers of idols to be the spark to this destruction

9 Idols and their makers to be desttoy-ed by fire together

10 None shall quench the fire of judgment m Heb. azab, to loosen; relinquish; fail; forsake; leave; refuse. No man could do this who had not known God at one time and who did not have Him to forsake; so this clearly refers to backsliders who reject Him to the point of being destroyed (v 28). Men are warned not to forsake God (Dt. 12:19; 14:27). The Lord predicted that His people would forsake Him and warned of the damnation that would follow if they didso(v 28; Dt, 31:16-17; IChr. 28:9; 2Chr. 15:2) n The trees resoned to in idolatrous wor-ship(v29-31; 57:5; 65:3; 66:17; 2 Ki, 16:4; 17:10; Ezek. 6:13). Note the alternation of oaks and gardens (v 29) to oak and garden (v 30). Many trees were cut off at the tops and left as totem poles, having idols carved on them. See Aslierah, p. 106 o Tow, fiber ot flax, or hemp p Referring to the makers of pillars or

asherahs as idols, p. 106 q 3rdj^ophecy in Isa . (2:2-4.unfulfilled; will be fulfilled in the Millennium). Next. V 6. See p. "732 r 14 end-time expressions , p. 236 of N. T. s This refers to tne establishment of the literal, earthly, visible, and civil kingdom of heaven on earth. See Kingdom of heaven in Index. Jerusalem is railed the throne of the Lord and the moun-talnof the Lordof hosts (noteh, above) t His temple or capital building,which is the Millennial temple described in Ezek. 40:4-47:12. Se*-Hzek. 4"-7 u God alwaysnasoeen a "mountaineer, dwelling on a mountain. The Holy City, die New Jerusalem itself is a mountain city (note e. Rev. 21:10). This Lord's house of v 2 is called the mountain of the Lord and the house of die God of Jacob, also Zion and Jeru-salem(v3). Cp. Ps. 24:3. See 18 facts

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and foUoweth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

3 Judah's tenfold restoration (cp. 29:15 and 29:22. refs.)

*24 "Therefore saith the Lo rd. the Lord of hosts.^the mighty One of I§'ra-el,'^Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 * And I will^'tum my hand upon thee, and 'purely purge away thy dross, and take away all thy tin: t

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning:

«afterward thou shalt be'K;alIed, The city of righteousness, 'the faithful city.

27 Zion shall be /redeemed with judgment, and her ton-verts with righteousness.

4 Judah's tenfold judgment (cp. Jer. 10:17; 11:11; 20: 14; Ezek. 6)

28 *' And 'the destruction of the transgressors and of the sinners shall be together, and they that "forsake the Lord shall be consumed.

29 For they shall be ashamed of the"oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be^as tow, and the"maker of it as a spark, and they shall both burn together, and none shall quench them.

CHAPTER 2

5 Prophecies of the last days (2:1-4:6. Cp. Gen. 49: 1; Num. 24:14; Dt.4:30; Jer. 23:20; 30:24; 48:47; 49:39; Dan. 2:28; 10:14; Hos. 3:6; Mic. 4:1; Acts 2:17; 1 Tim. 4; 2 Tim. 3; Jas. 5:3; 2 Pet. 3:3). (I) Millennium (C p. chs. 4; 11; 14; 32; 35; 65; Ezek. 40-48; Mic. 4; Zech. 14; Rev. 20)

THE word that I-§a'iah the son of A'm6z saw concerning Ju'dah and Je-ru'sa-16in, *2 'And it shall come to pass in theTast days, that thetaountain of the Lord's Tiouse shall be established in "the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us'go up to the mountain of the Lord, to the house of the God of ja'cob; and he will teach us of his ways, and we wUl walk in his paths: for out of Zl'6n shall go forth the law, and the word Df the Lord from Je-ru'sa-l§m.

4 And he shall judge among the nations, and shall rebuke many people: and they shall

beat their "Swords into plowshares, and their spears into pruninghooks: (mation shall not lift up sword against nation, neither shall they leam war any more.

(2) Chastisement before blessing (2:5-4:1. Cp. Lev. 26; Dt. 4:26; 27:1-30:20; Rom. 11). A Chance to avoid chastening (Cp. Jer. 18:11; Hos. 10:12; Amos 5:4)

•5 OTiouse of Ta'cob/' come ye. and let us walk in the hght of the Lord.

B Refusal: eight national

sins (cp. Jer, 11:8; 23:9;

Hos. 4:1; Mic. 3:9)

*6 '■'Therefore thou'hast forsaken thy people the house of Ja'cob.'because they be'Yeplen-ished from the east, and are soothsayers like the Phi-lis'-tine§, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses neither is there any end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man hum-bleth himself: therefore forgive them not.

C The day of the Lord (2:17-21. Cp. 34:8; Jer. 46:10; Ezek. 13:5; 30:3; Joel 1:15-3:14; Amos 5:18; Oba, 15; Zeph. 1:7, 8. 18; 2:2-3; Zech. 14; Mai. 4:5;lThess. 5:2; 2 The s s . 2:1-12). (a) Compulsive humbling

«10 •" Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty.

11 The lofty looks of man shall be 'humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted'in that day.

12 For*t he dav of the Lord of hosts shall be upon every one

I that is proud and lofty, and

. upon every one that is lifted up; and he shall be brought low:

: 13 And'upon all the cedars of LSb'a-non, that are high and lifted up, and upon all the oaks

\ of BashSn,

14 And upon all the high ' mountains, and upon all the

hills that are lifted up,

15 And upon every high tower. and upon every fenced wall.

' 16 And upon alTthe ships of Tar'shish, ancfupon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: "and the Lord alone shall be exalted in that day.

(b) Idolatry abolished

18 And the idols he shall 1 utterly abolish.

a This Is a picture of universal j)eace. a conaast of universal war as in Jocl 3:9-16. which will be fulfilled at the battle of Armageddon (Zech. 14; Rev. 16:13-16; 19:11-21)

b This w ill be eternally true, for in the lasttcbellion of Satan and man against God and Christ, at the end of the Millennium, there will not be the matm-facture of weapons or any learning of the art of war. The rebels will be deceived by Satan to think that they can overthrow the government In one sud -den surp)rising attack with whatever weapons they may have to fight with; but fire will come down from God and destroy every rebel -that will officially end aU rebellion on earth(Rev.20:7-10)

c House of Jacob is foimd 9 times in Isaiah (v5-6: 8:17; 10:20; 14:1; 29:22; 46:3; 48:1; 58:1)

d Here Judah and Jerusalem were commanded again to come and walk in the light of the Lord to avoid chastening and destntctlon (v 5).God always makes such offers to those whom He warns of impeadingjudgment;thenif they persist In rebellion He has to fulfil His word and judge them. Cp. 1:16-18

e 4th prophecy in Isa .(2:6 -21; v 6 -9 fulfilled, v 10 -21unfulfiUed). Next. 3:1. See p. 732

f God swore that if Israel forsook Him, He would forsake them, so here was the final act of God in keeping His word (v 6; Dt. 31:17; 1 Chr. 28:9; 2 Chr. 15:2. Cp. 2 Tim. 2:12)

g 7 national sins of Judah :

1 Being InfluencecTFy odiers from the east, they have joined them In alliances (v 6). These are soothsayers like the PhiUstines (v 6; note b, Lk. 12:29)

2 They have intermarried with other nations and produce many strange children (v 6. Cp. Neh. 13:23-24). The Sept. reads: "many snange children were born unto them"

3 They have muldplled riches and Uveto increase their treasures (v 7; 1 KL 10:26-29; 2 Chi. 1:15)

4 They have multiplied horses and chariots for war (v 7; Dt. 17:16-17; 2 Chr. 1:16-17)

5 Their land Is full of idols and false gods (v 8; 1 Ki. 21:26; 2 KL 17:12; 21:11,21; 23:24)

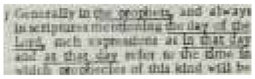
I 6 They worship the work of their own hands Instead of Jehovah (v 8)

7 The common man and tiie great man aUke bow down to these IdoIs(v 9)

h Replenished or made full of influences, habits, and ways of life from the east and ttaffic with familiar spirits (v 6; note b, Lk. 12:29)

I These verses (10-21) picture compulsive humbling before God, while v 6 -9 picture voluntary humbling before idols of all kinds. The time of such compulsive humbling is In the future day of die Lord (v 12), while die voluntary humbling has been in all generations past

about m ountains, p. 628 / iTie highway ol noUness oi 11:16; 19: 23; 35:8 refers to a literal one to be built from Egypt through Palestine and into A ssyrla, on which all nations will go up to the temple where Christ will be reigning over all kingdoms of the earth (9:6-7; Ezek. 43:7; Zech. 14: l-5,9,16-21;Rev. 5:10; 11:15; 22:4-5)



j Generally in the prophets, and always in scriptures mentioning the day of the Lord, such expressions as In that day and at that day refer to the time in which prophecies of this kind will be

m ShlD Sof Tarshish (Spain) were ocean-golngve^ls(vl6; 23:1-14; 60:9; 66: 19:2Chr. 9:21;20:36-37;Ps.48:7;72: 10; Jer. 10:9: Ezek. 26:12,25; 38:13;

I Jonah 1:3) n This could refer to the art oeasures ot

I earth; It means desirable pictures or objects (V 16)

! o This Is repeated for emphasis (v 11,1') prophe _

fulfilled (v 11, 12,17, 20). In diat day is used 50 times by Isaiah, compared to only 35 times by all the other 15 writing prophets. k Theday of die Lord is the day In which Christ will come to set up His kingdom in the world-the Millennium, when it wUlbethe Lord's day to reign on earth and not man's day any longer (p. 226 of N. T.)

I To make the cedars, oaks, high mountains, hills, high towers, fenced walls, and ships of Tarshish figurative Is with -out foundation. Such things will be de-sticy ed several times in the tribulation, the last 7 years of this age that usher In the day of the Lord (Rev. 6:12-17; 8:7-11; 16:3,8,12.17-21)

ISAIAH 2.3

Judgments upon various sins_

Punishment of women for pride

6Ki

1 If men will do Ms under the 6ili kaI ocuty 7 yc*n before tbc 2nd »dvent of Chrla (Rev. 6:12-17), they will surely do it at the a>d advent itjclf, for 21 that time there will be the great-en carth<)UAke ever, the dtles of the nadoaj will fall, Babylon will be de-RToycJ, Jcruvileni will be diNlded Into 3 paJU, aiKl the mount of Olive* will be completely removed In a roo-ment(v 19: Rev. 11:13; 16:17-21; 18: 1-24; Zcch. 14:1-5)

b 2 teaiocu men will hide:

1 For fear of the Lord-what He will do to them when Hf comej. (Repeated for emphasis, v 10, 19)

2 For the glory of Hii majcrty which will ifaake the whole earth terribly. (A Ijo repeated for emphasli, v 10, 19)

TWi could refer to no other event than the literal visible coning of Christ and God, the Father in glory with all tbc holy angels and the armies of heaven on white horse s(Zech. 14:1-5; Mt.! 16:27; 24:29-31; 25:31-46; 26:64; 2 Th.. 1:7-10; Jude 14-15; Rev. 1:7; 11:15;! 19:11-21)

c At the 2Dd advent of Christ He will! literally shake the earth. Repeated here for emphasis (v 19, 21). Pictures | of this scene come to mind easily from the plain detailed descriptions of the event In many scriptures (v 19 -21; 24:1 18-20: Ezek. 38:17-23: Zech, 14:1-5; '■ Lk. 21:25-28; Rev. 16:17-21). Compare ttUs shaking of the earth with that of both the earth and the heavens 1, 000 years later when they will be renovated i by flre(Hcb. 1:10-12; 12:25-28; 2Peu 3:10-13) '

d In that day -the day of the Lord (v 20 with v 11,12,17)

e Men will be so panic stricken that their ' idols of silver and gold and all other ' valuables will be thrown away and they themselves will seek any kind of hiding place in order to get away. If possible, from the presenceof God (v 20-21; Rev. I 16:17-21) I

f Moles -small animals that burrow in d:e ground, live In the dark and subsist on fooa (v 20; Lev, 11:30)

g Bats -winged creatures that live in old ruins and caves, flying only at night (V 20; Lev. 11:19; Dl. 14:18). The idea here Is that the most prized things will be thrown Into obscure and despised olaces as worthleu In the day when ood will come with Christ to punish the world

h Here we have another command to avoid chastening before God sends judgment (v 22). The last such command was also contained In one small verse offering Israel escape from judgment by walking In the light (v 5), after which we have the long prophecy of Immediate judgment (v 6-9), and future judgment In the day of the Lord (v 10-21). After tills 2nd command there Is a longer prophecy of Immediate judgment(3:6-G^,and future judgment In the day of the Lord(3:16-4:Q. See note d. 2:5. All God asked here was that Judah cease from trusting in man (v 22); and because they would not do this they had to be judged (3: 1-15) I QueKlon 4. Next, V 15 J 5th WophecY In lia. (3:1-4:6. 3:1-15 isrumIled;3:lC-4:6 unfulfilled).Next, 5:1. see p. 73'J k Every stay and support great or small,

of all kinds of food and water (v 1) 1 '.4 e Lasses juugcd m Jud :h, p. 5)'J

ni In that day -the Jay of Judah's judg-ment by Babylon, n> not the ume day as in 2:11, 17, 20 n Physician or leader, ludah was in such a Rate during this judgment that It I was beyond repau k'> no man would ^ dare uy he was capable of restoring lt(v 7) o lOfold ruin of Judah by Babylon :

1 AU food gone (v 1)

2 All water gone

3 Allclassesof note 1, above, judged (v2-5)

4 Nation ruled by babes and children

19 And*they shall go into the holes of the rocks, and into the caves of the earth, *for fear of the Lord, and for the glory of his majesty, when he ariseth'to shalce terribly the earth.

cast nis Mols of silver, and his idols of gold, which they made each one for himself to worship, to the'moles and to the'bats; 21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

shall be ill with him: for the reward of his hands shall be given him.

(c) People: oppressed

12 *' As for my people,'children are their oppressors, and women rule over them. O my people, *they which lead thee cause thee to err, and destroy the way of thy paths.

13 The Lord standeth up to plead, and standeth to judge the people.

(d) Rulers: oppressors

CHAPTER 3

14 The Lord will enter into D Chance to avoid chastening] judgment with the ancients of „„.„ , „i,„^„ his people, and the princes

•22»Cease ye from man whose ^^^^^^f/f^, have eaten up breath is in his nostrils, 'for vineyard; the spoil of the

wherem is he to be accounted! J^^^ .^ ^ ^^J^ ^^^^^^

"" I 15'^What mean ye </ja/ye beat

my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

(e) Daughters: judged

*16 * Moreover the Lord saith. Because the daughters of Zi'6n are "haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

17'Therefore the Lord will smite with a'scab the crown of the head of the daughters of

E Immediate judgment: twentyfold ruin by Babylon

jfjIOR, behold, the Lord, the tt; Lord of hosts, doth take away from J^-ry sfl-lfem and from Jii'dah the*stay and the staff, the whole stay of bread, 1 and the whole stay of water,

2 The 'mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the I 2i6n, and the Lord will'dishonourable man, and the coun- , ^oyg^ their secret parts, sellor. and the cunning artificer, jg /.j^ j^at da_y the Lord will and the eloquent orator.

4 And I will give children to be ; their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

lay

take away the^ravery of their tinkling ornaments about their feel, and their cauls, and their round tires like the moon,

19 'The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The glasses, and the fine 7^ that dai shall he swear, linen, and the hoods, and the

saymg, I will not be an'Tiealer; yg^g

for in my house is neither bread nor cloUiing: "make me not a ruler of the people.

F Fourfold cause of ruin (cp. 1:21, refs.)

8 For JS-ru'sa-16m "is ruined, and Ju'dah is fallen: because their tongue and their doings are against the Lurd, to provoke the eyes of his glory.

9 • The shew of their countenance doth witness against them; and they declare their sin as S6dom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

24 And it shall come to pass, that instead of sweet smell there shall be*stink; and instead of a girdle a'rent; and instead of well set haii^ald-ness; and instead of a stomacher a girding of sackcloth; an£fl)uming instead of beauty.

(f) Sons: slain in war

25"Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she being desolate shall '^it upon the ground.

CHAPTER 4

(3) The Millennium (cp. 2:1, refs.). A Men few: daughters humbled

G Six classes in Judah (3: 10-26). (a) Righteous:

blessing

10 Say ye to the righteous,

that ir shall be well u;,//. him: « ^d ■ ^^^^ day'seven wom-

for they shall eat the fruit of ^ en shalltake hold of one

theu- doings. ^^^^ saying. We will eat our

I own bread, and wear our own apparel: only let us be called 11'Woe unto the wicked! i(| by thy name, to take away our

(b) Wicked: cursing

5 The people oppressing one another

6 Lack of respect for elders (v 6)

7 No respect for honorable iniii

8 Men refusing to accept responiibll-Iry for th. ruin of Judah (v <"<)

9 Nation too far gone to b<- saved(v 7) 10 Men too poor to help others

Continued, column3 ^^

p 4fold cause ol Judah's ruin:

1 MisuK- of the tinigue (v P)

2 Sins against the Lord 3Cooscience seated to open sin and

publicly declaring it to all (v 9", 4 Rewarding evil unto diemselves q 19 woe's in Isaiali . p. 512

a This shows the extreme wcakneu .ind ruin of Judah In their sinful dayu To uy that women au'J children ruled Is toexpteu the idea of weak and inexperienced rulers. This could also refer to the influence of the harem and iic females at court, or to the kings and princes of Judah being effemina-e and destitute of vigor and manlin-tt In ruling the p«.-opU- (v 12) b Thlspornapsrefersto the prophets ano teachersof Judah who themselves were leading sinful lives, flattering the people, and promising them safety in thclrtins(v 12; 9:15; 28:7; Jer. 6:10; 8:iu; 14:18:23:11).For thiserrlngfrom the right way the Lord promised to judge His people (v 13-15) c Question 5. Next, 5:4 d 5 things Cod hates in women , p. 512 e 8 judgrncnts upon women, ~p. 512 f Meaning to make bald by some scalp disease, doing awr.y with th.: hair, a great source of pride to women. Nothing could be more humiliating than to become bald (v 17). This could also refer to shaving the head by victors In war, -.sdone manv times to slaves; this would be In harmony with ths last verses (v 25-26) where it Is predicted that the men would be Slain In war. To take the hair by 2ny means is to deprive the women of the glory given her for a covering (1 Cor. 11:15) g This could refer to the scarcity of clothing or being literally stripec' of all clothes and suffering the shame and IndigDitics that women slaves had to endure many times at the hands of their captors (v 17). Zechariah speaks of the women being ravished in the battle of Armageddon, and dils could be the direct reference (Zecn. 14:1-5) h In that day here refers to the day of the Lord when this will be fulfilled, for in that day continues with a picture of the Millennium f4:l-6) t Literally, finery of ornaments (v 18) j See 22 kinds of omamenis, p. 474 k Instead oi die sweet nciiumes everybody considered necessary when going out in public there would be rottenness, a stench, and an offensive smell such as attends the decomposition of a diseased body (v 24) 1 Instead of a beautiful girdle a rope, suggesting extreme poverty. The poof had nothing else to use in girding up their clothes (v 24) m Instead of hair-the pride of women i when curiously braiced and adorned, I there was to be no hair because of the scalp disease upon them (v 24) n Heb. kiy, a brand or scat (v 24). This perhaps refers to the scars from long suffering they would have to endure if ravished in the war of Zech. 14:1-5, the beauty of women being marred by mistreatment from tlie soldiers under Antichrist o This refers to the slaying of many men in ludah in the war when Jerusalem Will be surrounded and half taken by Antichrisi before Christ comes to deliver them (v 25-26; Zecti. 14:1-5. 14; Rev. 19:11-21) p Sitting upon the ground was a posture denoting great distress(v 26; Job 2:13; Ps.l37:l;Um. 2:10; 3:28; Jer. 6:26; Mic. 1:10) q An d m that day -the day of the Lord, the 2nd advent of Christ and tlie Millennium wnen ttiesc tilings will be fulfilled (\ 1-6) r Th IS expresses the scarciry of men after the tribulation and the battle of Armageddon (3:25-26; /Lcch. 13:8-14:5). There will not be enough men for all women to have husbands; nevertheless, there is no indication in Scripture that God Will allow any to have marry wives when Christ comes to reign

ISAIAH 4. S

a In tha t da; b Christ

IS

%

the MiUenniuin (v 1-6) e Branch of the Lord that

shall be beautiful and glorious in the earth in the Millennium and New Earth periods forever (v 2; 9:6-7; 11:1; Jer. 23:5:33:15; Zech. 3:8; 6:12; 14:1-9; Rev. 11:15) c The earth will be restored to normal fertility and productivity when Christ comes(v 2; 35:1-7; 58:11-12; Joel 2: 21-27)

d A remnant of Israel shall escape the future tribulation and battle of Armageddon (v 2-3; Zech. 13:8-14:14; Mt. 24:31; 25:31-46). The Israel here is none other than Judah and all the people of the 13 tribes in this kingdom, as is clear from 1:2; 2:1; 3:1, 8; 5:3, 7; etc.

e All the Jews left in Jerusalem after Armageddon willbe converted; and they will be holy when Christ comes (v 3; 59:20-21; Zech. 12:10-13:1; Mt. 23: 37-39; Rom. 11:25-29)

f When -after the Lord has saved all the Jews in Jerusalem (v 3-4), and purged the city from all crime, the Lord will then create upon every dwelling in it a pillar of fire by night and a pillar of cloud by day, and do the other things predicted in v 5-6

g 2 things God will do (v 4):

1 Wash away the tilth of the daughters of Zion

2 Purge the blood of Jerusalem

h The fildi of the daughters of Zion is listed in 3:16 -24 as being the pride, haughtiness, lasciviousness, and vulgar show of dress

i 2 means God uses to purge sin (v 4):

1 The spirit of judgment . This is what brings men low enough to turn to Him for mercy.It destroys the ungodly and refines the godly

2 The spirit of burning. This could only refer to God's wrath when He comes to punish the wicked at the 2nd advent of Christ (v 4; 1:25-31; 2:10-21; Zech. 12:10 -13:1; Mai. 2:2-3; Mt.3: 11-12; 25:31-46)

j See 3 things God will create, p. 502 k 6th prophecy In Isa . (5:1-30.fulfilled).

Next, 6:9. See p. 732 1 Inch. 5 we have a complete prophecy not connected with the chapters before or after it, except in message. It is like ch. 1 in that it gives a detailed reproof of the Jews for their sins, and adds curse upon curse predicted to come upon them through the Babylonian invasion of Judah, which was fulfilled about 150 years afterward. It is a more forceful, severe, and varied prophecy than the one of ch. 1. Here Isaiah sings a song to Jehovah whom he calls my well-beloved, calling it a song of my beloved (Jehovah) concerning His vineyard which He has in a very fruitful place (v 1) m See Song and Songs in Index

n 8fold description of God's vineyard :

1 Jehovah has a vineyard in a very fruitful hill (v 1)

2 He fenced it (v 2)

3 Gathered out the stones from it

4 Planted it with the choicest vine

5 Built ? tower in the midst of it

6 Made a winepress in it

7 Expected it to bring forth good grapes

8 It brought forth wild grrpes

0 3 things God asked Judah to do :

1 To judge between Him and His vineyard and decide certain matters (v3)

2 TellJehovahwhat He should have done that He had not done to make His vineyard produce good grapes(v 4)

3 Tell Him why it brought forth wild grapes when He had planted the choicest vine

p Questions 6-7. Next, 6:8 q Sfold judgment on Jehovah's vineyard : 1 I will take away the hedge from it (V 5)

reproach.

B Messiah reigning (cp. 2:1;

9.6-7; Zech. 14; Lk. 1:33;

1 Cor. 15:24-28; Rev. 5:10;

11:15; 20:1-10)

2' Tn that day shall the^branch of the Lord be beautiful and glorious, and the 'fruit of the earth shall be excellent and comely for them that are"escaped of i§'ra-el.

C People holy (Zech. 14: 16-21)

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Je-ru's5-lem,'shall be called holy, even every one that is written among the living in Je-ru'sa-lem:

4^When the Lord'shall have washed away the"filth of the daughters of Zion, and shall have purged the blood of Je-ru'si-lem from the midst thereof 'by the spirit of judgment, and by the spirit of burning.

D God's glory restored (cp.

Ex. 40: 34; 2 Chr. 7:1; Ezek.

10:18; 43:1-7)

5 And the Lord will /create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

CHAPTER 5

6 Song of God's vineyard(5: 1-7. Cp. 27:2-11; Ps. 80:8-16; Jer. 2:21; Ezek. 15:1-8). (1) Sevenfold care (27:2-6)

flVTOWwill I sing to my well-^^ beloved af^ong of my beloved "touching his vineyard. My weUbeloved hath a vineyard in a very fruitful hill: ■

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

(2) Inquiry of God (27:7)

3 And now, O inhabitants of Je-ru'sa-lem, and°men of Ju'-dah, judge, I pray you, betwixt me and my vineyard.

4'What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

(3) Answer: ninefold judgment (cp. 27:8; Jer. 4:8; 5: 13; 8:10; Mt. 21:43-46)

5 And now go to; "I will tell you what I wUl do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

Judgments upon various sins

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I wiO also command the clouds that they rain no rain upon it.

(4) Application: sins of Judah (cp. Isa. 28; Jer. 2; Ezek. 16)

7 "For the vineyard of the Lord of hosts is*the house of Ig'ra-el, and the men of Jii'dah his pleasant plant: and he looked for judgment, but behold oppression ; for righteousness, but behold a cry.

7 Six woes on Judah (5:8-23. Cp. 28:1. 7; 29:1, 15; 30:1; 31:1; 33:1; Amos 5:18; 6:1; Hab. 2:9; Mt. 23:13-36; Lk. 11:39-54). (l)Woe for cov-etousness

8 '~ ^oe unto them that join house to ho\ise,"that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9 In mine ears said the Lord of hosts, 'Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield /one bath, and the seed of an*homer shall yield an ephah.

(2) Woe for drunkenness

11 *" " Woe unto them"that rise up early in the morning, that they may foUow strong drink; that continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

13 •"Therefore my people are gone into captivity, 'because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

14*Therefore 'hell hath enlarged herself, and opened her mouth without measure: "'and their glory, and their multitude, and their pomp, and he that rejoiceth, shall "descend into it.

15 And the'^mean man shall be brought down, and the'taighty man shall be humbled, and the eyes of the"lofty shall be humbled:

16 But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall theaambs feed after their maimer, and the waste places of the fat ones shall strangers eat.

(3) Woe for iniquities

18 Woe unto them that'draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say. Let him make speed, and hasten his work, that we may see /(.• and let the counsel of the Holy One of I§'ra-el draw nigh and come.

2 The vineyard shall be eaten up

3 I will break down the wall from round about it

4 The vineyard shall be trodden down

5 I will lay it waste (v 6)

6 I will not prune it or cultivate it

7 There shall come up briers and thorns

8 I will command the clouds that they do not rain upon it

r Meaning that hum an habitations would become pastures for animals (v 17)

s Who sin by the cart-load. The cart rope implies carl-load. Sin and iniquity abound3d and multiplied until the whole became enormous. It was like a rope maker increasing the length of his rope so that there was no end to the increase of sins

a Jehovah explained His own parable by stating that His vineyard was the house of Israel and His pleasant plant the men ofJudah;andthatHe expected to harvest good grapes of justice and righteousness but instead the vine produced oppression and injustice until there was a great cry for metcy coming up to Him (v 7) b Here again we have the terms the house of Israel and the men of Judah used of the same people, Judah and Jerusalem, to whom Isaiah was sent to prophesy (1:1; 2:1; 3:1, 8, 16, 17; 4:3-5; 5:7). As seen on p. 389, multitudes of the 10 tribes were so completely destroyed in Isaiah's time (2 Ki. 17) that Judah was the only kingdom of Israel lef t.The Israel he mentions are the same people asjudah and have the same destiny in that all the 13 tribes will be gathered to become one nation again in Palestine under the Messiah at the 2nd advent (11:10-16; 66:19-21)

c 6 "woe's" in chapter 5 :

1 Woe to the co/etous (v 8)

2 Woe to the drunkards (v 11)

3 Woe to those that multiply sin (v 18-19)

4 Woe to those that have no sense of right and wrong because of depravity (v 20)

5 Woe to those who are proud and wise in their own eyes (v 21)

6 Woe to drunkards who justify the wicked and condemn the righteous (v 22-23)

d An expression of covetousness. Coveting more fields until they would own them all so as to be great in the earth (v8)

e 2 judgments in v 9-10 :

1 Many houses,even the great and most beautiful ones, shall be desolate. Even though you m ulti ply many houses and farms (as in v ^, they shall become desolate

2 There will be little yield to crops. 10 acres of vineyard will yield only 8 gallons and 3 pints. Seed sow n will produce only 10 per cent of what was sown (v 10)

f A bath was the same as an ephah -1 bushel and 3 pints (or 8 gallons and 3 pints). See Ezek. 45:10-11

g An hDmer was 10 baths or 10 ephahs-about 10 1/2 bushels

h 4 sins of Judah :

1 Continually drinking wine and becoming inflamed thereby (v 11)

2 Revelling with music, wine and food-following the pattern of: Eat, drink, andbe merry (v 12; Eccl. 8:15; Lk. 12:19)

3 Disregarding the work of Jehovah (v 12)

4 Having no consideration for His salvation and blessings (v 12. Cp. Col. 2:11)

i Because of these sins judgment will come to Judah and Jerusalem, and they willgo into captivity. See other judgments predicted here (note k, 5:1)

j This was another great cause for judgment- no knowledge (v 13)

k In view of so many going to hell that should go to heaven, the place was to be enlarged (v 14) - not enlarged as to actual dimensions but made bigger because of more people going there. Hell is already measureless, so it simply opens its mouth to the extra multitudes who normally should be saved and would be saved from such a place if they would obey God (v 14)

1 Heb, sheol . See Hell in Index m 4 things that inherit hell :

1 The glo.-y of sinful men (v 8-10)

2 Great numbers of sinful men (v 13-14)

3 The pomp of sinfii men (v 11-12)

4 All who rejoice in sin

n Hell is beneath the earth , so men who are wicked descend into it(v 14; Num.

16:30-33; Ps. 63:9: 68:18; Mt. 12:40;

Eph.4:8-10:Ezek. 31:14-18; 32:24-27) o The common man p The peer, the great man o'earth. See

notes on 2:10-17 q The proud of xhe earth

ISAIAH 5. 6

a Note the tvildness of sinncri-inviiintt

God to makt speed and hasten His

thti-jtciicd judgment that ihcy miuhi

U.I- .t; and to let His couhk-1 conii-

.; '-h that they minht know it' This

spirit of men who are totally

i- J ried to evil. Their conscience is

t, j« with a hot iron, and they are

.ih the deccitfulness of

t no concern whatever

(1 I. II). 4;1 Zi Hcb. 3:8. 12-14)

b The same class of hardened rebels as in note a, abt>ve, who havj no sense or consciousness of riRht and wronti. Everything they feel like dointf isriftht in their own eyes: they call evil just as flood astlooO lUelf; darkness (o them IS as liRhi Itself: bitter is as sweet as sweet Itself (v 20). In fact, they love darkness more than lifiht (Jn. 3:18-12) e Of all tfiedecieved people, those who are wise in their own eyes, and think themselves to be something when they are nothing, are the worsl(v 21:1 Cor. 8:2; Gal. 6:3)

d Thisclassof drunkards added new sins lo their list. Instead of meting out jus -tice to the people, as judges of Judah, they justified the wicked and condemned the righteous, for rewards (v 22-23)

e The destruction of Judah was to be like fire burning stubble and chaff, Judah being like rottenness and their blossom like dust to blow away in the day of punishment (% 24)

f 16 reasons for Judah'sdcstruclion, p. 502

g 16 judgme nts upon Judah , p. 50c

h The bodies of Judah to be left in the srreeisof their cities and torn by wild beasts (v 25)

1 Regardless of the terrible sufferings of Judah, God could not turn away His fierce anger unless the people repented and turned back to Him (v 25. Cp. 9:12, n. 21: 10:4). See God's 5fold obligation (Us. 26:14, 18,21,24,28)

i In V 26-30 we have a picture of the invasion of Judah by foreign nations coming from afar. Babylon fulfilled this when Nebuchadnezzar conquered Judah and made the land completely desolate, removing the inhabitants from the land (2 Ki. 25; 2 Chr. 36; Jer. 25; Dan. 1)

k Lift up a banner for the nations to follow from afar (v 26). Th s means that Jehovah controls all nations and they would do His bidding to punish Judah

1 In Syria and Palestine Dee keepers would hiss and draw bees from their hivei into the fields and back into the hivcsagain(v 26; 7:18; 1 Ki. 9:8; Job 27:23; Jer. 19:8; 49:17; 50:13; Urn. 2:15-16: Ezek. 27:36; Zeph. 2:15; Zech. 10:8) m See Ififold description of Babylonian invade rs, p. 502

n They will be alert to duty

o Tightening the girdle was necessary With loose garments in order to work or fight (v 27)

p The shoes were tied on so there would be no stopping to re-adjust them, or any risk of losing them while in battle (V 27)

q All this pictures the swiftness of the armies ol Babylon in war (v 28)

r The soldiers of Babylon, Assyria, and other nations were taught to enter into battle yelling and fighting like demons. Here their noise is stated to be like many liont roaring upon their prey, and the roaring of tne sea (v 29-CO)

s A picture of the desolation, sufferings, and hopelessness of Judah after the destruction by Babylon (v 30)

^*- Cont. from column 'i

That sucli is bodily healing isalsoclear in these passages. The prophecy was fiilfilKd With bodily healing.Sce Hcal-in Index

uest ioii 9. Next, 7:13 L' niil 6 things be lullilled (v 11-12): TCitics of Judah without inhabitants

2 Houses of Judah without inhabitants

3 The land(Palcstine) utterly desolate of Jews

•that we may know itf

(4) Woe for apost.iity

20 • Wfifi unto them^that call evil Rood, and good evil; that put darkness for liRht, and light for darkness: that put bitter for sweet, and sweet for bitter!

(5) Woe for pride

21 Woe unto 'them that are wise in their own eyes, and pinident in their own sight!

(6) Woe for injustice and drinking

22 Woe unto •'them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him I

8 Judah abandoned to judg-ment (cp. 28:1, 14; 29:1; Je r. 5:9. 29; Hos. 13:3;

Mic. 2:3)

24 Therefore ^s the fire de-voureth the stubble, and the flame consumeth the chafiF, so their root shall be as rottenness, and their blossom shall go up as dust: / because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Is'ra-el.

25 Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and'hath smitten them: and the hills did tremble, and*their carcases were torn in the midst of the streets. 'For all this his anger is not turned away, but his hand is stretched out still.

9 Immediate judgment: twentyfold ruin by Babylon

(cp. Isa. 3:1 -7)

26 • And 'he will *lift up an ensign to the nations from far, and will'hiss unto them from the end of the earth: and, behold,'"they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall "slumber nor sleep; neither shall the "girdle of their loins be loosed, nor the'latchet of their shoes be broken:

28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels^like a whirlwind:

29 Their'roaring shall be lilte a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry if away safe, and

none shall deliver if.

30 And in that day they shall roar against them like the roaring of the sea: 'and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

A I'ision of the LortTt glory

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Ex. 32; Rev. 1). 1 The vision (Jotham's reign)

«rr^ thej'ear thaficinK Oz-zi'ah A diedT saw also the Lordi^it-ting upon a 'throne, 'high and lifted up, and hisftrain filledHhe temple.

2 Above 'it stood the 'sera-phims: each one had six wings; with twain he covered his face, and with twain he covered his feet and with twain be did fly.

3 And one*crled unto another, and said, 'Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

4 And the'"posts of the door moved at the voice of him that cried, and the house was'^lled with smoke.

2 Its effect

5 ' Then "said I, Woe is me! for I arn'\indone; because I am a man of unclean lips, and I dwell in the midst of a people of imclean lips: 'for mine eyes have seen the King, the Lord of hosts.

3 The transformation

6 Then flew one of the sera-phims unto me, having 'a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

4 The voice from the temple

8 Also I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us? Then'said I, Here am I; send me.

5 The new commission (cp.

1:1)

tS • "And he said.^Go. and tell this people,"Hear ye indeed, but understand not; and see ye indeed, but perceive not. ■ •10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; ^est they see with their eyes, and hear with their ears, >'and understand with their heart, and convert, and be healed.

11 Then said I, Lord, 'how long? And he answered,"Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the Lord have removed men far away, and there he a great *forsaking in the midst of the land.

13 ' But yet in it shall he a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance IS in them, when they cast their leaves: so the holy seed shall be the substance thereof.

CHAPTER 6

U Isaiah's new vision and call (6:1 -13. Cp. Job 42:5; Jer. I; Eaek. i; Dan. 10;

4 The Lord hti removed Judah far away

5 There is a great apostasy in Judal This had a double fulfillmitu -in tht

Babylonian captivity and the Romai (2 KI. 25; 2 Chr. 36; Jer. 25; Lk. 20: 20-24) b Forsaking of homes and country bv rea -son of captivity amongall nations (Lk. 21:20-24)

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CHAPTER 7

III Invasions of Judah: history and prophecy (7:1-12: 6). Reign of Aha£(2 Ki. 16; Z Chr. 28). I Invasion by

y 3blessings of right seeing and hearing :

1 Understanding with the heart (v 16)

2 Conversion to Gix) and the gospel

3 Healing of the b<KJy

That (on version and healing of the

body go hand in hand is clear here;

and in Mt. H:16-17; 9:1-8; 13:14-15;

Jn. 10:10; Jas. 5:14-16; 1 Pet. 2:24.

•^ Co ntinued, column 1

a Uzziah died 38 years before the dcs-truction of the 10-tribe kingdom of luael(v 1; 2 Ki. 17). Evidently the prophecies ol chs. 1 -5 were written Before this, or during the reign of Uzziah. leaving only ch.6 to be written during the reign of Jotham, chs. 7-12 during the reign of Ahaz. and chs. 13-66 during the reign of Heze-kiah

b Contrast this corruptible,leprous.dying king(v 1; 2 Ki. 15:5) with the Incorruptible and Eternal King of Glory of v 1-5

c Isaw . Heb. ra'ah , to see clearly (v 5; 21:6 -7). Isaiah was just one of many who actually saw God bodily. See 44 appearances ol Cod , p. 63

d See 6f old description ol Jehovah , p.502

e 7 facts about God's tJironc , p.502

f High and exalted in the temple (v 1)

g Heb. sliuwU robe. Trans, tram here; skirts (Jer. i:3:22, 26; Lam. 1:9; Neh. 3:5); and hem (Ex. 28:33-34; 39:24-26). Here the long flowing robe seems to have filled the throne room of the temple. Orientals regarded long robes as indicative of grandeur and majesty

h What temple is referred to is not stated, but evidently it was Solomon's and the room was the holy of holies, for there IS not the slightest reference to Isaiah Koing to heaven to see God in His own temple there, as John was taken to heaven to see God and which is referred toinRev. 4-5. References to earth (v 3) and people of earth (v 9-12) indicate that the vision was on earth

1 Above the throne on which God sat

j See Scraphims. p. 632

k This chanting goes on day and night. It seems thai seraphims answer one another; then, they and the zoa answer one another (v 3; Rev. 4:6-8) 1 Compare this chant with Rev. 4:8

m See Voice in Index

n This IS the first time the smoke of the glory of God isreferred toasfiUing the temple (v 4). See Rev. 15:8

o Note Sfoldcffectof the vision in v 5

p The essence of true conviction is a deep overwhelming concern over what I am, not what I have done or not done . What man i_s is more important than what he has done . Even God is more interested in His servants than what they do for Him. Holiness of life is more important than holiness of doctrine; and right doing is infinitely more important than talk about it q Isaiah had the ancient supertitious feeling that if one saw God Vie would die,bui here again we have an example proving that this IS not so. Naturallv. a man seeing the all-holy God would feel unclean, undone, and corrupt before His presence, but it carries no death sentence. Sec Gen. 32:30; Judg 6:22-23; 13:22

r The live coal did not cleanse the pro phct;it was merely a sign to him of assurance that the meuage he heard about his being cleansed was true. Genuine moral cleansing can only be accomplished bv faith in the blood of Christ (Rom. 3:24-25; Hcb. 9:22; 1 Pel. 1:18 23:1 In. 1:7-9; Rev. 1:5)

s Question 8. Next, v 11

t Ne\er did a man, nor could a man, answer the call of Crod more quickly than Isaiah 7 e xamples of men slow to obey:

1 ffT^ses (rv. 3-4) 5 Ion.ih(Jonah 1:1-

2 Bar.ik(Judg.4-5) 17)

3 Gideon(Judg.6) 6 Balaam (Num.22)

4 Jeremiah (Jer. 1: 7 Peter (Jn. 21:15-4-10) 24; Acts 10:9-22)

u 7tli prophecy inlsa .(6:9-13. fulfilled). Next. 7:3. Sec 10 predictions , p. 732

V This was not Isaiati's original commission, but his special call for this great Jispensational prophecy, which isquoted 7 times in the N. T. of Jews in the days of Christ and the apostles (Mt. 13:14-15; Mk. 4:12; Lk. 8:10; Jn. 12:39-40; Acts. 28:26-27; Rom. 11:8)

w 3 things Ju dah did here (v 9-10)

X 3 reasons they di^ TFiis (v 10)

ISAIAH 7

The virgin's son, Immanuel

a Chs. 7-12 were written during the reign of Ahaz.They contain many references to the 10-tribe kingdom being in league with Syria against Judah, and to the coming Assyrian invasion of both kingdoms of Israel, and end with pro-pheciesof the Millennium. Forthehis-torical background of the reign of Ahaz see 2 Ki. 15:37-16:5

b Pekah's reign was the last prosperous one in the 10-tribe kingdom of Israel. It began 2 years before Uzziah died and continued to the 3rd year of the reign of Ahaz; so these events happened during the first years of the reign of Ahaz

c See 2 Ki. 16:5-6

d T he house of David, for it was not to Shazonly, but to David in particular that God gave the promise of protection (2 Sam. 7)

e The northern kingdom of the 10 tribes is called Ephraim here because that was the leading tribe (v 2); and for the same reasons Judah is distinquished among all the other tribes. This is why we have the terms Judah and Israel in some passages

f His(Ahaz's) heart and that of hit people were moved like trees when shaken with the wind (v 2)

g gth prophecy in Isa . (7:3-9, fulfilled). Next, v 10. See 3 predictions - fulfilled , p. 732

h Shear-jashub, a remnant shall return. Son of Isaiah whose name was designed to confirm a prophecy (v 3; 10:21)

i A conduit -a pipe, or other conductor of water. The upper pool or pond is called Gihon. It lies in the basin forming the valley of Hinnom, about 700 yards from the Joppa gate on the west side of the city.The sides of the pool are built of hewn stones laid in cement, with steps at the corners. The bottom is level

The dimensions are:

Length from east to west 316 ft.

Breadth at west end 200 ft.

Breadth at east end 218 ft.

Depth at each end 18 ft.

Lower pool dimensions:

Length at middle section 592 ft.

Breadth at north end 245 ft.

Breadth at south end 275 ft.

Depth at north end 35 ft.

Depth at south end 42 ft.

j 4 commands to Ahaz (v 4):

1 Take heed ^"Neither befaint-

2 Be quiet hearted

3 Fear not

k 3 things not to be afraid of :

1 The fierce anger of Rezin, king of Syria (v 4)

2 The fierce anger of Pekah, king of Israel

3 The evil counsel of Syria and Ephraim against you in plotting your de-feai to set a king in Jerusalem (v 5-6)

1 In this figure of speech the kings of Syria and Ephiaim are called tails of smoking firebrands , picturing harm-lessness from these two. They were not

tails set on fire to set everything else on fire which they contacted; they were only smoking tails and the harmless conclusion of what had been formidable enemies in the past (v 4). To predict their destruction by Assyria within 65 years was the purpose of this prophecy (v 7-9) m That is, Rezin, king of Syria. Ephraim had fallen to a low, depraved state to co-operate with a foreign nation against their own race of the southern kingdom of Israel in an effort to put the king of Syria on Judah's throne

n The 65 years were made up of : ^^ ' ' reign of Ah

15:27; 16:3)

13 years of the reign of Ahaz (2 Ki.

29 years or the reign of Hezekiah (2 Ki. 18:1-2) Ki. 21:1)

23 years of the reign of Manasseh (2

o 9th prophecy in Isa . (7:10 -25, fulfill-ed). Next, 8:1. S'ee 12 predictions fulfilled, p. 732

p Ahaz was told by God to ask any kind

Syria ajid Israel (7:1-16),

(1) Confederacy of Syria and Israel against Judah (2 Ki.

15:37-16:6; 2 Chr. 28)

AND it came to pass°i n the ■ days of A'h^z the son of Jo'tham, the son of Uz-zi'ah, king of Jii'dah, that Re'zin the king of Syr'i-A, and*Pe'kah the son of Rem-a-Ii'ah, king of I§'ra-el, went up toward Je-ru'sS-l§m to war against it.'^but could not prevail against it.

2 And it was told^the house of Da'vid, saying, Syr'i-i is confederate with'£'phr5-im. And ^is heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

(2) Divine interposition (7: 3-16). A Fourfold exhortation

ts^ Then said the Lord imto l-§a'iah, Go forth now to meet A'haz, thou, and '■She'ar-ja'-shub thy son, at the end of the 'conduit of the upper pool in the highway of the fuller's field;

•4 And say unto him, 'Take heed, and be quiet; fear not, neither be fainthearted*for the two tails of these'smoking firebrands, for the fierce anger of Re'zin with Syr'i-4, and of the son of Rem-a-Ii'ah.

5 Because Sj^r'i-4, E'phri'im, and the son of R6m-a-Ii'ah, have taken evil coimsel against thee, saying,

6 Let us go up against Ju'dah, and vex it, and let us make a breach therein for us, and set a king in the midst of it^ven the son of Ta'be-al:

B Threefold conditional prophecy (2 Ki. 17:7-17:41)

7 Thus sait h the Lord God, It shall not stand, neither shall it come to pass.

8 For the head of S^'i-d is DS-mis'cus, and the head of Da-mis'cus is Re'zin; "and within threescore and five years shall E'phr^-im be broken, that it be not a people.

9 And the head of E'phrS-im is SS-ma'ri-d, and the head of Sa-ma'ri-i is R6m-a-li'ah's son. If ye will not believe, surely ye shall not be established.

C Unlimited proposal to Ahaz

•10 li"Moreover the Lord spake again unto A'hSz, saying, llTSsk thee a sign of the Lord thy God; ask it either in the depth, or in the height above.

D False piety of Ahaz

12 But A'haz said, I will not ask, neither will I tempt the Lord.

E God's prophetical rebuke:

sign of the Virgin Birth (Mt.

1:18, refs.)

13 And he said. Hear ye now, O house of Da'vid; Is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; Behold, "a virgin shall conceive. and bear a son, and shall call his name'lm-min'u-el.

15 "Gutter and"honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

2 Invasion of Judah by Assyria (7:17-25). (1) Invasion announced

17 •[The Lord 'shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that E'phra-im^departed from Ju'dah; even the*king of As-syr'i-i.

(2) Fly-bee: overflowing army

18 And it shall come to pass'nn that day , that the Lord 'shall hiss for the 'fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of As-syr'i-A.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

(3) Razor: clean destruction

20 *In the same da y shall the Lord shave with a'razor that is hired, namely, by them beyond the river, by the king of As-s^r'l-k, the head, and the hair of the feet: and it shall also constmie the beard.

(4) A remnant (Isa. 1:9, refs.)

21 And it shall come to pass in that Aa.yTthat a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk that they shall give he shall eat butter : for butter and honey shall every one eat that is left in the land.

(5) Complete desolation (cp.

32:9; Jer. 14:1; 44:1, 20;

Ezek. 12:19; Hos. 13:15;

Mic. 3:12)

23 And it shall come to pas^Hn that day , that every place shall be, where there were a thousand vines at a thousand silver-lings, it shall even be for briers and thorns.

24 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

25 And on all hills that shall be digged with the'taattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

ot sign and He would give it to prove that Jehovah would protect him from the kings of Syria ana Ephraim (v 11). He was so unbelieving that he said he would not ask a sign (v 12). He really wanted to seek help from Assyria and continue in idolatry (2 Ki. 16:7-8); and this is what God was weary about q Question 10. Next, 8:19

CHAPTER 8

3 Invasion of Syria and Israel by Assyria (2 Ki, 16 7-17:41)

for the many wild animals which would occupy the former habitations of men (v 2<fi. In all former cultivated and proauctive lands there was to be nothing left but pasturage for animals o This tool was probably Like our

grub-ax, and was used in mountainous places where a plow could not be easily nandled for turning the soil

a See Virgin birth , p.505

b See ImmanueL p. 505

c Butter, curdled milk(v 15; Job 20:17). This was the common way to use milk in the East

d Butter and hone y were usual food for children. The infant was first nourished with honey, and then with milk. Hence, the prophecy about the child Isaiah had with him when he gave this message to Ahaz (v 3), that he would not be weaned or old enough to discern between good and evil before the 2 kings would be destroyed (v 15-16)

e Instead of being told to fear the trouble that was to come from Syria and Ephraim, Ahaz was warned of Assyria whom he was trusting in for deliverance (v 17). Rezin and Pekah did defeat Ahaz because of his continued sins. Multitudes of Jews were taken captive to Syria and 200, 000 to Ephraim; besides this, 120,000 were killed in one day (2 Chr. 28:1-15). Edo-mites and Philistines had also invaded his country (2 Chr. 28:16-23). He had appealed for help from Assyria, but instead the king had become his enemy (2Ki. 16:7-8; 2 Chr. 28:20). Later the Assyrains came against Judah in the days of Hezekiah and conquered the land, except Jemsalem (37:1-39: 8; 2 Ki. 18-19). Assyria also took the 10 tribes captive (2 Ki. 17), and thus brought days of trouble such as never before in Israel, upwn both Ephraim and Judah (v 17)

f The nation of Israel was divided into 2 kingdoms, 1009 B. C. (1 Ki. I25

g See 10:5; 36:1-37:38; 2 Ki. 15:19-20; 16:7-17:41; 18:17-19:37

h In that day -not the Millennium here, but when Assyria and Egypt would invade Judah (v 18)

i See note 1, 5:26

j The invading Assyrian and Egyptian armies are compared to flies and bees in number , ana the trouble, and des truction that such creatures cause. The tly referred to here is the dog -/ly which is a little larger than the bee. The head is big, the upper jaw is sharp and has a pointed hair about 1/4 in. long attached to it. The lower jaw has two such hairs and when joined together they are as strong as a hog's bristle. FUes of this kind are a deadly plague in certain places and when their buzzing is heard cattle run wildly about suffering from fatigue, fright, and hunger. Even elephants, camels and other animals cannot withstand the terror of these creatures which puncture the skin with their pointed proboscis, causing the body to swell and break out with sores, and the beast to die. Bees are abo troublesome creatures. The land spoken of as being filled with flies and bees illustrates the multitudes of foreigners who would destroy Judah (v 18-19)

k In the same day -when Judah would be Invaded and the land destroyed by the armies of Assyria and Sgypt, the destruction would be as clean ss a man shaving with a razor (v 20)

1 The Assyrian king is compared to a razor that is hired, referring to Ahaz hiring him to help destroy Syria and Ephraim. After this he turned on Judah and became a bigger scourge than the others would have been (v 20; 2 Ki. 16:7-8; 2 Chr. 28:21) m In that day -when Assyria destroyed Israel there would be only a remnant left so that a cow and 2 iieep (figuratively speaking) would produce plenty for aU the men left (v 21-22)

n In that day -when destruction would come to the land, there would be briers and thorns, because of the desolation in the land, in the place of thousands of vines and silver pieces paid as rent on vineyards (v 23). Hunters would search

ISAIAH 8. 9

10th prophecy In lu . (8:1-4. fuUiIl

Ni-xi. V to, P. ' b Srt- Sci.ond ton of IstiAh, p.

7;i3

V 5. ? predictions fulfill

733

c Here Coti spoke to Isaiah that he should prophesy .ind write it in .- scroll ih i nc was to haw a son by the prophet ess, hiswife, and th.^t he should n.ime the child Maher-shjlal-h.ish-b.z is a sign to Israel (v 1-4). Me did so and hjd the propJiciy properly recorded before faithful witnesses who could affirm that the prophecy was given be-fore he even went in lo the prophetess, JO that Judah might believe it was of Ood(v 3

d Ihe : . me in the Bible text

(v n), r is another equally ■'s

long II! UK Muc of Ps. 56

c This was fulfilled about 21 months from the giving of this prophecy- 9 months for the child to be born, and I'J months afiex its birth: or in the 3rd year of Ahaz (v 4; 2 Ki. 16:7-18)

f 11th prophecy in l5a .(8:5-9:7: v5-9:6? fulfilled; V6b-7 unfulfilled). Next. 9:8 1 4 predictions fulfilled, p. 733

g Again -after the prophecy of 7:10

h The 10-tnbe kingdom of Samari: referred to in V 4. Ihey were confederate with king Rczin of S>Ti.-> of Da-mascusfv 4, 6). 1 he 10 -tribe kingdom refused to trust in Judah, referred to asthe watersof Shiloah th?t go softly; ind rejoiced in Syria. Because of this it was predicted that the Asryripnsfrom bevond the Euphrates would come and ovTrflow their land Like a flood(v6-7J. The king of Assyria would also invade the la[>d of Judah (v 8). This was fulfilled the first time,or partially, about 3 years later when Ass\Tia destroyed Rezin. kingof Svria(2 Ki. 16:5-18; 2 Chr. 28:20-25), then more completely fulfilled with Israel some 18 years afterward when the 10 tribes were taken capuve (2 Kj. 17). Some remained and were taken capuve with Manaasch ai the end of the 05 years of 7:8 (2 Chr. 30:1; 31:1; 33:11) i The waters beneath Zion running from Cihon toihe poolof Siloam. Ihc waters here are figurative of Judah, asthe wa -tersof the riverof V 7 are figurative of Assyria (v 6)

i Probablv referring to the different companies or divisions of the AssyTian armv that would overflow the land of both houses of Israel (v 8)

k Here we have the second time Im-manucl-C'od with us is used in Isaiah (7:14; 8:8).Cp. v 10, where it is tr?ns. God is with us . The prophecy concerns the land of the Messiah, the land where He was to be born and where lie will reign over all nations forever (v 8; 9: 6-7;Dan. 7:13-14: Zech. 14; Rev. 11: IS)

1 The Ilcb. for £Boc_iatc here is ra'a and is trans, various wavs-associate yourselves; make friendships; make con-feder.'.cics; do your worst; tremble; know this; rage away; and other ways, '."he sense of the passage is that regard -less of how the enemies of Judah shall join together and make alliances, such enemies sliall be destroyed, for (.od is with us , nd will protet t Judah. It could read: Put forth your best effort. >ou iiauoiis: >ou shall be destroyed. Arm for the struggle; you sh: II be shattered. Form your plot; it shall not stand. Lay your plans: they shall not prevail; for < od is with us (v 9-10) m Ihc prophet proi ceded to explain why Judati stiould not fear. After saving, for C od is wiih us. he told how the [x>ni Fommandcd hixn not to walk in the way of this people, not to call out danger when incy cried danger, and not to fear what the people feared; that is, not be afraid of Syria, tphralm, or Assyria (v 11-12)

n Ilic prophet continued by telling Israel whom to fear-not Syria, Kpiuaim, Assyria, or any other nation or combination of nations in a confederacy, but to sanctify (set apart, re vi'rc, and honor) the Lord of nosts, and let Him Se tlieirfear(v 11). This is referred to in

Destruction hy Assyrians threatened

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MOREOVER &■■ ^ —.i^ui unto mc, ' ; <■ a

Rreat roll, and wn; Aith a

man's pen concernmg Mdhfr-shAlal-hAsh -bAz. ••

2 And I took unto me faithful witnesses to record. U-ri'ah the priest, and Z6ch-a-ri ah the son of Jf-b*r-e-chi ah. •3 And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me. Call his name'Mft'-her-shAl al-hdsh -bdz.

4 For 'before the child shall have knowledge to cry. My father, and my mother, the riches of Da-mAs cus and the spoil of Sfl-ma ri-^ shall be taken away before the king of As-sCr'i-d. ■5 * The Lord spake also unto me%Kain. saying, *6 Forasmuch as *this people refuseth the 'waters of Shl-Id ah that go softly, and rejoice in Ri'zin and R6m-a-li ah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of As-s?r'-i-d. and all his glory: and he shall come up over all his channels, and go over all his banks:

4 Judah also invaded (2 Chr. 28:16)

8 And he shall pass through Ju'dah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his 'wings shall fill the breadth of thy land. O *bn-mdn u-el.

5 Divine interposition (8: 9-9:7). (1) False dependence (cp. 8:19, 21; 31:3; Jer.l7:5;Ezek. 17:15; Hos. 7:8; 1 Cor. 3:18)

9 • 'Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel tORCther, and it shall come to ncjght; speak the word, and it shall not stand: for God IS with us.

11 "Tor the Lord spake thus to me with a strong hantT. and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all them to whom this people shall say. A confederacy; neither fear ye their fear, nor be afraid.

(2) True dependence: twofold (cp. 8:19; 58:6. Jer. 17:5; Ezek. 11:14)

• 13"Sanctify the Lord of hosts himself, and let him be your fear, and let him he your dread.

U And'^e shall be for a sanctuary; but for a stoni» of stumbling and for a rock of offence to'both the houses of Is'ra-el, for a*gin and for a snare to the inhabitants of Jf-ru s.l-I*m

IS And 'many among them shall stumble, and fall, and be

broken, and be snared, and be

taken.

• 16 "Bind up the testimony, seal

the law among my disciples.

17 And I will wait upon the Lord, that hideth his face from the house of Jacob, and»I will look for him.

(3) Signu of faithfulness (Zech. 6:14)

18 Behold,'! and the children whom the Lord hath niven me are for^igns and for wonders in Is'ra-el from the Lord of hosts, which dwelleth in mount Zi 6a.

(4) False and true depend-

ence

19 * 'And when they shall say unto you. Seek unto them that have familiar spirits, and unto wizards that /peep, and that mutter: "should not a people seek unto their God? for the living to the dead?

20*To the law and to the testimony: if they speak not according to this word, if is because there is no light in them.

(5) Effect of false depend-

ence

21 'And they shall pass through it. hardly/bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish ; and they shall be driven to darkness.

CHAPTER 9

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(6) Israel's twofold hope (l8a.9:l-7), A Redemption at Messiah's first advent (cp. 7:14; 40:1; 42:1; 49:1; 52:13; 61:1. Mic. 5:1; Zech. 9:9; Mai. 3:1; Mt. 1; Col. 2:14)

nyrEVERTHELESS the dim-A' ness shall not he such as was in her vexation, when at the first he lightly afflicted the land of Z6b'u-liin and the land of Niph ta-U, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in GSlI-lee of the nations.

2 The people that walked in darkness 'have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3^hou hast multiplied the nation, and"uoX increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of MIdi-an.

5 For every battle of the warrior IS with confused noise, and garments rolled in blood; but this shall be with burning and fuel of &re.

B Oavidic kingdom restored

1 Pet. :t:15) See 4fold result of Mcsaiah's ministry .

p. TTC I This proves that the Jews lowborn

chnst ministered wetv of all the tribes

ol Israel

Continued, column ^^-

^*" Cont. from column 2

q C'ili . Heb. rpoquesh . a noose for catch -li«anlmals(v]4;)ob 18:9; Ps. 140-5; 141:9: Amos 3:5)

r Manv did stumble and fall and were destwyed bv rejci ling the M e ssl ah (Mt, 21:;!.'l-4.'>; •.": • l7-.f9; |J« "1-20-24)

a Bhulup(close) t)ic testimony, the rcc -ord ol the pniphecy (witnessed by l!ri.-h and Zeiliariati of v 1-2), »eal (secure by keeping safe for time to come) the law among my disciples, for it Is yet for an appointed time to be fulfilled

b ITic same as: I will put my trust in Hlxn 5 quotations in the N . T. ;

1 V 12 partially quoted ih I Pet. 3:14

2 V l.Tpartially quoteJ in 1 Pet. 3:15 ■i V 14partially quoted in 1 Pet. 2:8

4 V 17 parti: Uy quoted In Meb. 2:13

5 V 18 partially quoted in Heb. 2:13 c This has a double fulfillment :

5 Ot Isaiah and his sons H--^. 15-16;

8:1-4, 18) 2 Of Messiah and His disciples, the church fv 18; Heb. 2:12-ir?) d I"hls also rus a double fulfillment :

1 Isaiah and sons were signs andwon-dentoIsrael(7:3, 15-16;8:l-4. 18; 20:1-4)

2 The Messiah and His disciples were to be signs and wonders to the world (Mt. 12:39-40; 16:1^; 34:30; Mk. 16:15-20;Lk. 2:12, 34;Jn. 12:32-33; 14:12-15; 20-30; Acts 2:22, 43; 4: 30; 5:12: 8:13; 14:3; Rom. 15:19; 1 Cor. 14:22; 2 Cor. 12:12; Heb. 2:4)

e See Farniliar spirits , p. 481

f See Chirp and chaTter, p.481

g Questions 11 - U. Next, 10:3. Should not the people seek to God for His revelation instead of seeking through the living to the dead" This makes it clear that so-called communications with the dead are not of CJod and should not be indulged in (v 19)

h The prophet'sgreat cj 11 to all men to try everything by the revealed Word of God (v 20). Any tiling coniiaiy to the written revelation of God is of demons and satanic spirits, and not of the Holy Spirit. 1 he written Word of God is the true light; .-.nd those who want light and truth will follow it and reject all things to the contrary

i They who live not in the light of God's Word will Live and walk in spiritual darkness, lliey shall wander here and there through _u (Immanuel'sland. Palestine-the subject of this prophecy, V 8), hungry and oppressed by the judgments of God through other n.i lions, fretting themselves in spile of their trust in demon spirits who promise them help; and they will curse liie king and their God for their miseries f v 21). ITiey shall look up to heaven and down to the earth for help and shall find none; they shall have trouble and spiritual darkness and anguish to the point of despair (v 2;^

j ilardly bestead . This means that the people who look to evil spirits will be so confused and in such darkness that they will be beset with m.-ny troubles and suffer many hardships (v 21) k Continuing, Isaiah pictures spiritual darkness of the l.^nd when Messiah comes, as less ih.^n when the land was first permitted of t-od to be judged by Syria under Beitludad in the reign of Baasha (1 Ki. 15:20), and the more grievous invasion bv Hazael in laael (2 Ki. 10:32-33). When Messiah comes tJie people who walk in darkness sh: 11 see great light (v 1 -2)

I Quoted in Mt. 4:14-16. Cp. Lk. 1:79 tn fliou -lehovah has increased the nation

ui numbers and in joy for deliverance from Assyria has been brought about bv divine intervention as in the day of Gideon (V 4-5; 36:1-37:38; 2 Ki. IS:1-19:37)

II The word not should not be here, for it is out of harmony with the rest of the verse which savs that the people do rejoice. l"hc true reixiering of the verse Is: You ha ve multiplied the peo -pic, and increased the jov: they rejoice In the h.^rvcst as those who divide the spoils (v If). The reason for this is the oppressor being defeated and driven out of the land (v 4-5)

ISAIAH 9, 10

The Prince of Peace

Judgments upon idolaters

a Unto us -Israel; not to Judah only but to both the houses of Isrrel the Messiah came (v 3; 8:14). Christ was to come from Abraham, Isaac, rnd lacob (Gen. 12:1-3; 17:19; 28:14); Judah (Gen. 49:10; Heb. 7:14; Rev. 5:5); Jesse (11:1): David (2 Sam. 7; Ps. 89: 3-4, 35-37; Ml. 1:1-16; Lk. 3:23-38; Rom. l:3);?.nd from Israelasa nation (Rom. 9:4-13)

bA coming child (Heb. ye led, something born; a lad; an offspring; boy; child; son; young one. The prophet saw in the darkness of Israel the boy being born to them (bo'it houses, for the darkness of 8:21-9:5 was in 21ebulun, NephtcLi, beyondjordan, Galilee of the nations, and Judah) and He would be a great light to the people (v 2. 6-7: 11:1-2)

10 uses of "child" in Isaiah :

1 Child contrasted with?ncients(3:5)

2 Isaiah's first child (7:3, 16)

3 Isaiah's second child (8:1-4)

4 The Messiah child (9:6-7)

5 The writing child (10:19)

6 The Millennial child (11:6)

7 The Millennial sucking child (11:8)

8 The Millenial weaned child (11:8)

9 The Millenial 100-year old child (65:20)

10 The man -child (66:7)

c Born-quoted in U<. 2:11, rnd is the nUrrilinent of 7:14; 11:1; Gen. 3:15

d Son , not daughter, for m:n and not womrn was given the respxjnsibility of headship and source of the r?ce, so it took a man to fulfil the responsibility of the redemption of the r?ce-a man born of a womrn and celled the Seed of the woman (Gen. 3:14). Thus both man and woman played a part in redemption; but the Redeemer, Himself had to be a man born of a woman to fulfil prophecv and meet God's de-mands(v 6; 7:14; Gen. 3:15; Gal. 4:4)

e There is an unmentioned f>eriod between this word given and the next pre -diction-the whole period of gr?ce not seen in particular by the prophets in name, but required to fuLfil many of their prophecies

f Heb. misrah. empire; government. Found only here (v 6-7). It means the authority' to rule; the right to be the Sovereign of all the earth

g Upon His shoulder simply means the responsibility of rule and judgment ana justice is upon Him (v 6; 11:1-5; Dan. 7:13-14; Lk. 1:32-33; 1 Ctx.

15:24-28; Rev. 11:15; 20:4-10)

h 5 names of the Messiah, p. 733

i See 5 eternal things , p. 733

j In the event you do not believe the fulfillment of this prophecy literally, the zeal of the Lora of^ hosts will perform it (v 7)

k ;,2th p ro phecy in Isa. (9:8-10:4. fulfilled). Next, 10:5. See 18 predictions fulfilled, p. 733

I Another example of Jacob ?nd Israel referring to the same people-all Jews. The prophecy is to Judah and even Ephraim (v 8-9, 11-12)

m In this verse we have the defiance of the people against the judgments of God, the people saying that the bricks are thrown down, but we will build with stronger mrterial-1 arge hewn stones and cedars that are stronger tJTan sycamores. These grew abundantly in the low lands of Judea but were not considered very good building material compared to cedars (v 10; 1 Ki. 10:27; 2 Chr. 1:15; 9:27)

n Rezin was destroyed by his enemies under the Assvrians (v 11; 2 Ki. 16: 5-18)

o The Israel referred to here was Judah, for Syrians and Philistines, as well as Ephraim who was confederate with Syria(7:l-9) invaded Judah (2 Chr. 28: 5-8, 16-25)

p 5 times this expression is used in Isaiah to indicate thst God's anger was still strong r nd that His people had not been punished enough to bring them to repentance and holiness, so other judgments would have tocome(5:25; 9:12,

at Messiah's second advent

(Jer. 23; 30; 33; Dan. 2:44;

7:13-14; Zech. 14; Lk. 1:33;

Rev. 20)

*6 For iinto^s a*child is'^bom, \mto us a'son is'given: and'the government shall be'upon his shoulder: and* his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be' no end, upon the throne of Da'vid, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever . The'zeal of the Lord of hosts will perform this.

6 Four sins and judgment {Isa. 9:8-10:4. Cp. Jer. 5: 11; 9:8). (1) Judgment on Israel(9:8-17; 2Ki. 16-17). A Sin: self-confidence

$8 *^* The Lord sent a word into Ja'cob, and it hath lighted'upon Is'ra-el.

9 And all the people shall know, even E phra-im and the inhabitant of Sa-ma'ri-a, that say in the pride and stoutness of heart,

lO^he bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change them into cedars.

B Judgment (cp, Isa. 5:24, refs.)

11 Therefore the Lord "shall set up the adversaries of Rezin against him, and join his enemies together;

12 The Syr'i-ans before, and the Phi-lis tines behind; and they shall devour'^s'ra-el with open mouth. "For aU this his anger is not turned away, but his hand is stretched out still.

C Sin: imjienitence

13 •^or the people tumeth not unto him that smiteth them, neither do they seek the Lord of hosts.

14 Therefore the Lord will cut off from Ij'ra-el head and tan, branch and rush, in one day.

15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

16 For'the leaders of this people cause them to err; and they that are led of them are destroyed.

D Judgment (cp. Isa. 5:24, refs.)

17 Therefore the Lord shaU have no joy in their*yoimg men, neither shall have mercy on their fatherless and widows: for every 'one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out stUl.

(2) Judgment on Judah (9:

18-10:4; 2Chr. 36). A Sin: lawlessness

18 • For'^vickedness bumeth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

B Judgment (cp. Isa. 5:24, refs.)

19 Through*the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: "^no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Ma-nisseh, E'phrS-im; and E'phra-im, MS-nas'seh: and they together shall be against Ju'dah. "For all this his anger is not turned away, but his hand is stretched out still.

689 CHAPTER 10

C Six sins of leaders

TT TQE unto them that decree » » unrighteous decrees, and that write grievousness which they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

D Judgment (cp. Isa. 5:24, refs.)

3 /And what wiU ye do in*the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4'■Without me they shall bow down imder the prisoners, and they shall fall under the slain. For 'all this his anger is not turned away, but his hand is stretched out still.

7 Assyria God's rod of chastening on Israel(10:5-34. Cp, Hos. 7:12-8:3; Amos 2:6-16; 3:11-15; 6:7-14; Mic. 1:6-7). (1) Assyrian com-mission(cp. 2 Ki. 1 8:1 3-19: 37; Isa. 36-37)

a 5 *'" 0*As-syr'i-an. the rod of mine anger, and the staff in their hand is mine indignation.

6 I win send him against'an hypocritical nation, and against the people of my wrath will I give him aT'charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

(2) Assyrian overstepping (cp. 33:7; Nah. 1:9)

7 "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

8 For he saith, °Are not my princes altogether kings?

9 Is not Cal'no as Car'che-mish? is not Ha math as

17, 21; 10:4). Each time a series of

punishments is mentioned, it ends widi

this statement. See note a, Dt. 26:8

q 2 causes for further punishment (v 13):

1 His people do not turn to Him who sends the judgment

2 They do not seek the Lord. Thus the

Continued, column 4 ^».

2 The orphans

3 Widows. These classes usually received the protection of God, but now the nauon was so far apostate that even they were past mercy

t 3 sins for which no mercy shown:

1 Living hypocritical Lives (v 17)

2 Living : s confirmed evildoers

3 Speaking folly

a This verse clearly states that sin rnd wickedness are the ciuse of the destruction of Israel. Like a fire out of control it devours all things in the brier and thorn patches and in the thickets of the forest. They will send up great columnsofsmoke when they ere burned (V 18)

b The wrath of God is like the fire that bums the thickets of V18. It shall cause the land to be darkened. The people will be as fueL No m-:n shall spare his own brother in the terrible famine th?t shall sweep the land; andmenwiU eat their own flesh, or offspring (v 19-20)

c Manasseh and Ephraim devour each other; that is, brothers of kindred tribes destroy each other; ? nd they both shall invade Judah. This was fulfilled whenPekah, king of Ephraim, defeated Ahaz and slew 120,000 Judi^tes in one day and carried 200,000 c?ptive (v21; 2 Chr. 28:6-15) d For all this, or in spite of ? 11 this judg -menton Judah ana Ephraim the anger of God is not yet turned away end His hand is stretched out still, for sin con -tinues to ebound and chastening has failed to bring the people to repentance (v 21)

e See Woe because of 6 sins , p.435 f Questions 13-15. Next, v8

g The day of visitation in this case was the coming judgments of God upon both Ephraim and Judah for their sins. Judgment came to Judah by Syria arxi Ephraim (2 Chr. 28:5-1^, by the Edomites and Philistines (2 Chi. 28: 16-19), and later by the Assyrians (36: 1-38:38; 2 Chr. 28:19-25). Judgment came to Ephraim within a few years, from Assyria (2 Ki. 16:9-18; 17:1-41)

h God will leave them and they shallbow low among the captive, and fall down slain (v 4) i In face of a U this His anger is not turn -ed away, but His hand is stretched out still, because of the continued sins of v 1-2 (v4) j 13th prophecy in Isa. (10:5-34. v 5-I9 fulfilled; V 20 -34 unfulfilled). Next, 11:1. See 8 predictions fulfilled, p. 733

k The Assyrian m entioned here refers to the king of Assyria who was used as a rod of chastening on both houses of Israel in the days of Isaiah (v 5-19; 36:1-37:39; 2 Ki. 15:19-20; 16:7-18; 17:1-41; 18:13-19:27), and to the latter day Assyrian, the Antichrist, who will lead the nations at Armageddon (V 20-34; 14:25; Mic. 5:3-5; Pxv. 19: 11-21). It was rn Assyrian that conquered Egypt and became the oppressor of Israel in the days of Moses (52:4; Ex. 1:8), and this is the reference in V 24 1 This nation was Ephraim, or the 10-tribe kingdom to be destroyed, for Ju -dah is mentioned in v 11-12 as being invaded but not destroyed by him (v 6; 2 Ki. 17)

m The Assyrian was charged by God to destroy Ephraim (v 8), and this was literally fulfilled as in 2 Ki. 17. He was not charged to destroy Judah, though he presumed to do so because of being so successful in defeating many other nations (v 7-11); but God had promised to defend Judah and did so(v 12-19: 37:36-38) n I gave him a charge (v 6), but he is exalted and means to go beyond what I have charged him to do, so I will desaoy him (v 7-19)

c Questions 16-20. Next, v 15

^ Cont. from column 2

purpose of chastening has failed r The leaders of Israel consisting of the ancients and honorable men and pro-

Ehets, were to be destroyed in one day, ecause of leading the people astra> (V 14-15).Thepeople themselves who permitted error were Likewise to be destroyed (v 16) s 3 classes that will receive no mercy : 1 The young men (v 11)

ISAUH 10. 11

Assyria's doom toretola

The Branch cut oj Jt^st's roots

J It nuijt *v ■ IS »

propJici-., n-

od. A«r.ria h»d noi yet ci Dama ■ ' '^«m*ri«, and UiU .".o:

doso ..- 18 vein after ihls (J

Ki. 17)

b VvTieii -after the Mn<T of Asr-Tla has been ■: - ju-

dah:i '.n-

i" liis own

p. lations,

and hu not k. 'c (v 12-19)

c See Sfohiboati > :>; of Asisria,

p. 435

e (^>odbeie pictures the Ass>nan kins . s a mexe tool used of Him to chajten Ju-dali.ShiU tljeax, the saw. or .ny tool exalt itself ^bove the one who uses if (V 15)

f ; , iifo Id destruction of king of Ass>Tia,

(1 . !;c ones made rich by the conquests and spoils of the kin« of Ass\Tla (v 16)

h "i he plory and pride of the kinc of As-$\Tia shall be aestroyed like a great fire consuniinR the fuel (v 16)

i 'liis should read: Me also is the light of Israel, and who as the Holy One of Isael shall bUzc lUie aflame and shall devour his thorns and briers in one day (vlT)

J iTie flame of Jehovah shall consume the Rlorv of the forest (army) of the king of Assyria, both soul and body, and they (the mighry men of his army) shall faint a when a stcndaird-bearer faints (V 18)

k ""he remainder of the army will be so few that, child can count them (v 19). The angel of the Lord smote 185, 000 of the Assyrian armv in one night and few were left (37:36-38; 2 Ki. 19:35)

1 See I n that da y, p. 733 m !he house of Jacob defines the Israel of this pussage. It Tonsisted of all the 1j tribes, not 10 tribes only (v 20)

n Will not depend upon the Assyrian anymore, but will depend upon the Lord (v20)

o A term used many times of Judah, Israel, and Jacob to denote all Israel (v21)

p Hcb. ki Hoy own , pinino; destruction; failing. "Trans, consum p tion here -nd failing (Dt. 28:65). It isTironi kolah. to end; to cease; finish; perish; consume; destroy; accomplisn; f?il. "ITie consumption diccreed refers to the end of the age and the finish of all God's dealings with Israel in sin and rebellion, thcendof all thin^js that bring to romplc'ior. "he times of the Gentiles I in eternal, overflow-. ■ ::(v 22; Zech. 12:10-, :orii. 1:25-29). Cp. D.-n. 9:27 '.. r kolah is trans, cons ummation of this age.If could be trans. HtcTiiTl end decreed, for kolah is trans, tufl endrjer.4:27: 5:10. 18; 30:ll;4C-7r: ! zek. 11:1.') and utter end (Nah. 1:8-9)

^»- Coiit. from column 3

i>iily same <• 14:29; 27:a2; 10:13; 13: ; .); 29:15. _ ii;c iif ?. braiu.:.;

Sam.

..i.Ps. 14:3. Not tlie

v4;9:4: 10:5, 15,24;

<i:31; tx. 21:20; U,v.

7:14; Ps. 2:9; 23:4; Pr.

:5; 23:13-14; 26:

r is a mere start -

wTg; a tender stiotit

sprouting out of i)>e root of a dead, fallen tree; it would »vow and flourisli in all the earth. '■ he latter refers to a full grown ~ ■ ■!. cut from a

trceandcp.. > .;m out gr.'>In;

(DiT.Ttiim iiu.Jrui.; being ujc<J as <-i Jii pherd's rod and club, or ? king's stepiie-Aiid lau'i- or strong club for war and nn>ti-i tion q Heb. .p or stock of Jene (v

1;40:'. rTR)

r Hcb. uctzer . . green shoot; a br.-'nch (V 1; 14:19; 60:21; Dan. 11:7). "i he word for bram li in 4:2; Jcr. 23:5; 3.".; 15; Zech. M:8; 6:12 is tsetnach. a sprout; and is similar i<' neizer

s itch. ru.Tch, wiri<J:brr.i'h; life; anger; spin'; mind; v. 'o other

rn :s<i:ial power ^_ hidex

Ar pad? it not SA-mA'ri-i as Dl-mAs'cus?

10 As my hand hath found the kingdoms of the idols, and whose graven imaRes did excel them of J*-ru'sfl-l*m and of S4-m4 rl-d;

11 Shall I not.'as I have done unto SA-mA ri-A and her idols, so do to Jf-ru's4-lfra and her idols?

(3) Assyrian judgment (cp. 33:10; 37:36; Nah. 2:3)

12 Wherefore it shall come to pass, f/io/'^hen the Lord hath performed his whole work upon mount Zi dn and on Tf-ru's4-\im, I will punish the fruit of the stout heart of the king of As-syri-d, and the glor>' of his high looks.

13 For he "^saith. By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

IS-'Shall the 'ax boast itself against him that heweth therewith? OT shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

16 Therefore 'shall the Lord, the Lord of hosts, send among his *fat ones leanness; and under his'i?lory he shall kindle a burning like the burning of a fire.

17 And the 'light of l§'ra-el shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall 'consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer faint-eth.

19 *And the rest of the trees of his forest shall he few, that a child may write them.

(4) The future Assyrian: Antichrist (cp. 14:25; Joel 1:15-2:11; Mic. 5:4-6; Zech. Ihl'.; 12:1; 2 The s s. 2; Rev. 13)

*20 ' And It shall come to pass 'iQ^ttiiit dat, that the remnant of 1$ ra-el, and such as are escaped of^he house of Jfl cob, shall no more again'stav upon him thnt smote them; but shall stay iip'in the L<jrh, the Holy One of I^ ra-el, in truth.

21 The^remnant shall return, even the remnant of jA'cob, unto the mighty God.

22 For though thy people I5'-ra-el he as the sand of the sea, yet a remnant of them shall return I'the consumption decreed shall overflow with righteous-

jisaa,

7lol d anointing ol Messiah (v 2): '^ ■"'^- «\ the Lord (61:1; Mt. ;

4; Acts 10:38) 2 .lit -pmi of wisdom (1 Cor. M Ihc Spirit of undcrsifiiidiiii;

4 ■ -.-r :,,..:i..-l

12:8)

n Cor. 12:8) I the Lord

23 For the Lord God of hosts shall make a^jonsumption, even determined, in the midst of all the land.

24 • Therefore thus saith the Lord God of hosts, C) mv people thatMwellest in ZiVm, be not afraid of the As-sVr i-an: he shall smite thee with a'^rod, and shall lift up his staff against thee, "after the manner ol £gjpt.

25 For yet a'very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the Lord of hosts shall stir up a 'scourge for him according to the slaughter of MId'i-an at the rock of O'reb: and'as his rod was upon the sea, so shall he lift it up after the manner of £ gjpt.

27 And it shall come to pass '•in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of 'the anointing.

(5) Antichrist destruction

(Zech. 14; 2 Th. 1:7-11;

2:8; Rev. 19:11-21)

28 'He is come to A-i'ath, he is passed to Mig'r6n; at Mkh'-mash he hath laid up *his carriages:

29 They are gone over the passage: they have taken up their lodging at Ge'bi; Ra'mah is afraid; Gib'e-ah of Saul is fled.

•30 Lift up thy voice, O daughter of Gariim: cause it to be heard unto Li'ish, O poor Ana-th6th.

31 Mad-me'nah is removed; the inhabitants of Ge'bim gather themselves to flee.

32 As yet shall he remain'at N6b that day: he shall shake his hand against the mount of the daughter of Zi'6n, the hill of J6-ru sfl-l^m.

33 Behold, the Lord, the Lord of hosts,'"shall lop the "bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lib a-non shall fall by a mighty one.

CHAPTER 11 690

8 Divine interposition: Millennium (11: 1 -1 2: 6. Cp. 2: 1, refs.). (I) Me s siah's ancestry (Ml. I; Lk. 3)

SAND°there shall come forth a ^XPfod put 9f the'stem of J*s'se, and a 'Branch shall grow out of his roots:

(2) Sevenfold anointing of

Messiah (cp. Rev. 1:4; Isa.

61:1; Mt. 3:16; Jn. 3:34;

Acts 10:38)

2 And the'spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lordj

(Joel 3:14; Zech 14:1-5; Rev. 19-

19-21) n 5 classt-s In army of Antldirlst, p. 435 o 14tJt proptiecy iji Isa . (n:l'^2:6. v

!-2 fulmled: V .'1-1'2:6 unfulfilled).

Ucxi, 13:1. See 14t] i proph ecy, p.733 p Hcb. eholer , a twig; a lendeToranch. • Continued, cotmnn 1

a This could be trans, full end , and should be iiiidcr-..to<xJ In connection with the full end of a number of tilings at Christ's 2nd advent

10^' >J then:

1 The li: utiles (Lk. 21:24)

2 Isael's unsaved st.'>ie (v 21-23; Rom. 11:25-29)

3 Wars (Isa. 2:2-4) IS)

4 Man's rule (Dan. 7:13-14; Rev. 11:

5 Sickness (;i.'5:24; .i5:5-6)

6 Irjnsgressionin Israel (D n. 9:24)

7 End of sin for Isr.el (Dan. 9:24)

8 Unrighteousness (Dan. 9:24)

9 Tribulation (Dan. 9:27; Mi. 24: 15-22)

10 Predictions of many prophecies (Dan. 9:24)

Numerous tilings could be listed that end at this point. See Millennium in Index

b All prophecies center around the dealings of^ God with Israel dwelling in Zion. Thisone is no exception. God's people, Israel must dwell in Zion before it can be fulfilled; hence, a btter-day fulfillment is required (v 24)

c I he word rod is used of chastening and of the tribulution in the future in parti -cular, when Israel will be grtnered back to her l?nd and will undergo the greatest trouble the world has ever seen or ever will see (v 24; Ezek. 20:37; Dan. 12:1; Ml. 24:15-22; Rev. 6:1-19:21)

d The idea here is 10 destroy the rem -nant of Israel completely in the last days as Egypt sought to destroy the na -lion in the lime of Moses (v 24; Zech. 12:1-14:21; Rev. 12:5-6,14-17)

e When the tribulation does begin it will be but .' very short while in duration (V 25; Dan. 12:1, 7; Mt. 24:15-22; Rev. 12:6, 14)

f The Messiah will be God's scourge to destroy the future Antichrist (2 "1 h. 2: 8;Rev. 19:11-21), asGideon was God's scourge in the day of Midian (v

26; 9: 4; Judg. 7:25). It is plainly stated in v 27 that the yoke would be destroyed because of the anointing (Messiah)

g AsGodsupernaturally parted the wpters of the Red Sea (Ex. 14), to peserve Israel, and destroyed Pharaon in Uie midst of the sea, so He will superna -turally destroy the Antichrist rnd his armies (v 26; Ezek. 28:17-21; Zech. 14; Mt. 24:29-31; 2 Th. 1:7-10; 2: 8-9; Rev. 19:11-21)

h In that day -the day of the Lord, the yoke and the burden Antichrist will have put upon laael will be broken and destroyed because of the anointing (the Messiah, v 27; Ezek. 38:17-21; Zech. 14; 2 ill. 1:7-10; 2:8; Judg. 14-15; Rev. 19:11-21)

i Heb. she men . 1 r-ns. oil 175 times; olive tree 4 tjnies; ointment 13 times; fatness once; .-nointing (v 27). It is used of .- nointing 15 times and of things being anointed 16 tunes. Since the re -ference here is to the destruction of Antichrist, and the Messiah will destroy him. He must be the anointing spoken of (2 1 h. 2:8)

j He-the Assyrian king of the latter days (v 20-27; Mic. 5:3-5) will pass through all these places and occupy tliem with his huge armies of the nations which will be under him at Armageddon (v 28-32; Ezek. 38-39; Joel 2-3; Zech. l4;Rev. 19:11-21). 1 his passage makes si-nse only when left where it is in connection with the latter-day Assyrian king of V 20-27. 1 o take it out of its place and force it to follow v 19 is to do injustice to Scripture

k An old linglish word for baggage, and here refers to the war supplies of Antichrist (v 28) 1 Nob, a lily of priesis, was a few miles north of Jerusalem. It seems this will be the headquarters of Antichrist while he is seeking to t. ke Jerusalem from the Jcw$(v 32; Zech. 14:1-5, 14; Lk. 21:20-'24: Rev. 11:1-2)

m In thesi- verses (33-34) the armies of Antichrist .-.re pictured as a thick for-j est because of there being so many,s with him. from the nations under hi'

ISAIAH 11, 12

Gocfs people to be restored

a For 9fold character of His relgp. see points 1 -9 of 42 predictions-ujuulfill -ed, p. 733

b xBe Heb. word trans, understanding here is akin to ruach, wind; breath; to breathe out an odor. It denotes having delight in smelling or taking pleasure in anything (Ex. 30:38; Lev. 26: 31; Amos 4:21). The R.y. renders it: His delist shall be in the fear of the Lord. The Sept. : He will be filled with the fear of God. The Peshitta : He shall shine forth in the reverence of the Lord

c 2 things the Messiah will not do :

1 Judge by eyesight (v 3) rumor

2 Reprove, administer judgment by d 2 things the Messiah will do :

1 Judge righteous judgment (v 4)

2 Administer impartial justice

e 2 judgments the Messiah will perform :

1 Smite the oppressors ot earth with the rod of His mouth (v 4)

2 Slay the wicked one (Antichrist) with thebreathofHisUps(v4;2Th. 2:8)

f 2 great qualities of the Mesiah :

1 Righteousness (v 5; Heb. 1:9)

2 Faithfulness (v 5; Heb. 2:17; 1:5)

3ldqu

10 -18 of ^

Rev.

g For 9f old quality of His reign , see points prediction-unfulfilled, p.

h 6 kinds of animals tamed by Messiah :

1 Wolves (v 6) ?^ars (v 7)

2 Leopards 5 Asps (v 8)

3 Lions 6 Cockatrices

1 This is often quoted of little children leading grown people to Christ, but it has nothing to do with this subject. It means they will play with and lead former wild animals around which have been tamed by the Messiah through divine power (v 6)

j See 10 fffoofs wild animals will be tamed , p.435

k All animals that now eat meat will be changed to eat vegetation only (v 7; 65:25)

1 Herewehave sucking and weaned, or different size children, thus proving that children will be bwrn during the reign of Christ forever (v 8; 59:20-21; 65:23; Zech. 8:4-5; Gen. 9:12) m See note r, Mt. 3;7

n The cockatrice is a most deadly poisonous serpent whose bite is usually fatal in one hour (v 8; 14:29; 59:5;Jer. 8:17)

3 2 universal blessings (v 9):

1 No accidents ana deaths

2 Knowledge of the Lord

p Thejews will again become the missionaries taking the Word of God from Jerusalem to all nations (v 9; 2:24; al: 7;Hab. 2:14; Zech. 8:23)

q See 7fold establishment of Messiah's

reign , p. 435

r See notes p-r, 11:1

s The ensign refers to a standard or a banner around which the nations shall rally. The Messiah, Himself will be the rallying point of all nations. To Him they will come and in Him they wiU put their trust(v 10, 12; 30:17; 31: 9. Cp. 49:22; 59:19; 62:10)

t See World blessed p.435

u In that day -when Christ comes to reign injerusalem over all nations, the Lord will undertake again the second time to gadier all the tribes of Israel from all parts of the earth (v 11-12). See F uture regatheaog of Israel , p. 444

^fc- Cont. from column 3

k V^lls of water was always an expressive figure in a hot country like Palestine and Egypt. The word weUs in the plural here simply denotes that every person will have his own weU of salvation springing up into everlasting Ufe, as promised in this passage and injn. 4:14

1 6 things Jews will say in that day :

1 Praise the Lord (v 4)

2 Call upon His name

3 Declare His doings among the people

(3) Ninefold character of His reign (cp. 32:1; 42:1; 61:3; 65:18; 66:18; Jar. 23: 3; Mic, 4; Zech. 14; Rev. 20)

•3 "And shall make him of quick *understandLng in the fear of the Lord: and he shall'^not judge after the sight of his eyes, neither reprove after the hearing of his ears:

•4"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and'he shall smite the earth with the rod of his mouth, and with the breath of his Ups shall he slay the wicked. •5 And'righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

(4) Ninefold quality of His reign (cp. 2:1-4; 4:1-6; 61: 3; 65:18; Zech. 14:16-21;

Rev. 20)]

•6*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a '■little child shaJJ 'lead them.

7 And the cow and the bear shall feed; their young ones shall 'lie down together: *and the lion shall eat straw like the ox.

8 And the'sucking child shall play on the hole of th^sp, and the weaned child shall put his hand on the^:ockatrice' den.

(6) Extent of His reign (cp. Ps. 72:8; Hab. 2:14; Mic. 4:1; Dan. 7:13-14; Zech. 14:9. 16-21; Rev. 11:15; 20:1-10)

9 "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, "as the waters cover the sea.

(6) Sevenfold establishment of His reign (11:10-16). A Peace and religion (cp. 2:1-4; 12:1, refs.;Mic. 4:3)

10 *"And^ in that day there shall be a'root of Jes'se, which shall stand for an ^ensign of the people; to it shall the'&en'tile§ seek: and his rest shall be glorious.

B Regathering of Israel (cp. 14:1; 27:12; 43:5; 60:9; 66: 20; Jer. 30:10; 31:8; 32:37; 33:7; 46:27; 50:4; Ezek. 16: 53; 20:33-40; 34:11; 36:24; 37:11-19; 39:25; Hos. 2:14; 3:5; Amos 9:13; Mic. 4:6; 5:7; 7:11; Zech. 2:6;8:l-8; 10:6, 9; Mai. 3:18; Mt. 24: 31)

11 And it shall come to pass ja that day, that the Lord shall set his hand "again the second time to recover the remnant of his people, which shall be left, from As-s^r'i-i, and from E'gj^pt, and from PSth'ros, and from Ciish, and from E'lim, and from Shi'nar, and from

Ha'math, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and"shall assemble the*outcasts of !§'-ra-el, and gather together the dispersed of Ju'dah from'the four comers of the earth.

C National union of Judah

and Israel (cp. Ezek. 37:15,

19; Zech. 10:6)

13 "The envy also of E'phri-im shall depart, and the adversaries of Ju'dah shall be cut off: E'phri-im shall not envy Ju'dah, and Jii'dah shall not vex E'phri-im.

D Full possession of the promised land (cp. Gen. 15:7, 18; 12:1; 13:14; Num. 34:1-12; Isa. 60:12; Ezek. 47:13-48:35)

14 But they shall fly upon the shoulders of the Phl-Us'tineg toward the west; they shall spoil them of the east together: they shall lay their hand upon E'dom and Mo'ab; and the children of Am'm6n shall obey them.

E Supernatural regathering

of Israel (cp. Mt. 24:31;

Isa. 11:11, refa.)

15 And the LoRo'shall utterly destroy the tongue of the £-gyp'tian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

16 'And there shall be an highway for the remnant of his people, which shall be left, from As-si^r'i-i; like as it was to l§'ra-el in the day that he came up out of the land of E'gj^t.

CHAPTER 12

(7) Fifteenfold MiUennial

worship (cp. 14:4; 25:1; 26:

1; 27:2; 63:7;Ezek. 45:17;

Zech. 14:16-21)

«AND in that day thou shalt *^ say, O Lord,'>I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God is my salvation; I will trust, and not be afraid: for the 'Lord 'J£-h6'-VAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the*wells of salvation.

4 And in that day shall ye'say. Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the Lord ; for he hath done excellent things: this IS known in all the earth.

6 Cry out and shout, thou inhabitant of Zi'6n: for great is the Holy One of Is'ra-eFTn the midst of thee.

CHAPTER 13

IV Twelve Burdens aiter-a Israel and Judah are spoken of here as being gathered togemer from all nations; andtfaisiswhatwillhappen(vr 12)

b Israel is called outcasts. The term d used several times with the word Israel. but not once is it mentioned in particular with Judah. In 56:8; Ps. 147:2 it speaks of the outcasts of latael being gathered when God builds Jerusalem, {H»vingthai they are Jews. In 16:1-5 It is nredic ted that die outcasts of Israel will Win Paif'stine and tihien flee fiom the Antichrist into Moab for protection for the last 3 1/2 years of thu age. All outcasts of Israel will be gathered one by one back to Jerusalem (27:12-13)

c See note m, Rev. 7:1

d 4 diings that wiU unite all Israel:

things t 1 Epnra

4 Make mention that His name is exalted

5 Sing unto the Lord; for He has done excellent diings

6 Cry out and shout; for great is the Holy One of Israel in your midst

m God will be in the midst of the people in that day (v 6; 52:7; Ezek. 43:7; Zech. 14:9)

andspeUe<ljenovati(v2: 26:4; Hx.6:3; Ps. 83:18). It is recognized as the name of the Jewish national God and means the self-Existent or Etemsl. It is trans. Lord 6,347 times.See compound names of Jehovah, p. 52

^ Continued, column 1

1 Epihraim wIU be cleansed from envy and hatred of Judah f v 13). Jealousy of rival prowess beg*n between them aolnJudg. 8 and 12

2 Adversaries &x>m Judah that aie hostile to Ephraim will be cut off

3 Judah will not vex Etteaim

4 They will unite to defeat their ancient enemies, which often defeated them when they were weak through sin and division(v l'^. Common enemies often bring about the union of rivals

e 2 miraculous woiks of God;

1 Making a dry pa th through the Egyptain sea as when Israel came out of Egypt (v 15; Ex. 14:21)-no doubt the Red Sea (v 16)

2 Making the river dry to parepare the way for the return ot Israel \y 15). This no doubt refers to the drying up of the river Nile which flows into the Mediterranean in 7 streams In Uke manner the Euphrates will be dried up preparing die w ay of the kings of the east in the time of the future trlbula - tion; but that is not the reference here (Rev. 16:12). The subject is Egyptian waters which would be an obstacle in the return of Israel when the Messiah comes. Thetiiought is that Israel will be gathered from all lands regardless of how many miracles it will take to gather them (v 11-16)

f This is to be taken literally. Not only V 16 speaks of a highway from Assyria, but 19:23 and 35:8 speak of one from Assyria through Palestine Into Egypt, on which people will go up to Jerusalem

g And in that day -the Millennium after Israel is fuUy restored under their Messiah (11:11-16), the evenu of ch. 12 WiU be literally fulfilled

h ISfold Millennial worship ; 11 wiU praise You (v 1)

2 Though You are angry with rae. Your anger is turned away

3 You do now comfort me

4 God is my salvation (v 2)

5 I win trust, and not be afraid

6 Jah Jehovah Is my strength and song

7 Therefore with joy shall you draw waters out of the wells of salvation

8 Praise the Lord (v •^ (v 3) o Call uix)n His name

10 Declare His doings among the people

11 Make mention that His name is exalted

12 Sing unto the Lord (v 5)

13 He has done excellent things that are known in aU the earth

14 Cry and shout, you Zionltes

15 Great is the Holy One of Israel In die midst of you (v 6)

i The Heb. for Lord is Yahh and trans. JAH (Ps. 68:^ and Lora~ ?v 2; 26>4; 35T11: Ps. 102:18; 1MvS5; 105:1, 3, 4. 7. 19: 105:45; 106:1. 4«: 111:1; 119rl; 113:1, 8; 115:17-18; 117:2; 118:3, 14, 17-19; 112^4; 135:1, 3-4, 21; 139:3:146:1, 10; 147:1, 20; 148: 1. 14; 149:1, 9; 150:1, 6). JAH is a contractionofJEHOVAH;itis the Lord most vehement. It is Jehovah in a special sense ana relation-as having already become our salvation (v 2)

j This is one of only 4 places where the Heb. Yehovah is reuined in the text

ISAIAH 13, 14

a 5fe Burden of the Lo rd, p. 734 b Mcb. masu. a burden as a maierlal load (Ex. 23:5; Num. 4:15-«9; Jcr. 17:21-'rT). and an ultcr.-ncc of doom orresponslbiUty(v 1; 14:28; 15:1; IV: 1; 19:1; 21:1. 11. 13; 22:1. 25; 23:1; 30:6: Jcr. 23:33-38; Erck. 12:10:Mos. 8:10; Nah. 1:1; Mab. 1:1; Zech. 9:1; Mai. 1:1). It is also trans, prophecy (Pr. 30:1; 31:1) c See Babylon, p. 734 d 15th prophe cy (n Isa . (13:1-14;27. 13: T^-lS fiirill'cJ; 15:1-16. 19-14:27 unfuinUcd).Nc-xt, 14:28.Scc p. 734 e It was customary for a st;indard to be lifted up upon a hlRb place io (bat men could ice it. nd rally around it in mo-Ni'.izing :-n ann> (v ^. Ihc idcacx-?ri. ltd heic is of ooa gathering Mis .V):i.csto come to the earth to destroy Antichrist and take o\rr the governments of this world. Ihere could also be a double fulfillment In the calling of earthly nations together to fight at Armageddon (v 2-6) f See Sa nctified ones , p. 734 g See Joel 2:7-9; 2 111. 1:7-10 h That execute My

^nger i Only redeeiix:^ human beings and holy angclsrcjoicc in God's highness, plainly indicating these sanctified and mighty ones to be the saints ;.nd ange Is who accompany Christ to earth (v 3; Zech. 14:5; N't. 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:14) j The same description as Joel 2:1-11 k This reveals that Cod will be personally leading the^e heavenly armies at Armageddon in the day of the Lord (v 4-6; Dan. 7:9-22; Joel 2:1-11; Zech. 14:1-5; Tit. 2:13) 1 This could refer to far places of the earth, as in Mt. 24:31, but since other sutements could not refer to earth it Is better to underst:nd this literally as meaning the army will come from heaven(vr5:Zech. 14:5; Mt. 24:29-30; 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21) m Thisemj^iizes the fact that the Lord Is coming from heaven, so tl^ army referred to here must be the army of heaven n This refers to the saints and angels that will come with the Lord from heaven with their weapons to destroy the whole land. What kind of weapons they will have is not fully revealed, but It Is known that angels do kill with swords (Josh. 5:13; 1 Chr. 21:16). See other ways the armies of Antichrist will be killed (Ezek. 38:17-21; Zech. 14: 12-14; 2 111. 2:8; Rev. 11:11-21) o The whole land re fen to the destruc-Lion of much of the land of Palestine. The terra is used of the destruction by Nebuchadnezzar (Jer. 4:20, 27; 12: 11; 25:11). and there could be a much greater one in the future battle of Armageddon (v 5) p Mcb. yalaj . to howl with a walling tone. Used In this sense 35 times (v 6; 14:31; 15:2-3. 8; 16:7; 23:1. 6. 14; 52:5; 65:14; Jer. 4:8; 25:34, 36; 47:2; 48:20. 31. 39; 49:3; 51:8; Ezek. 21: 12; »:2; Hos. 7:14; Joel 1:5, 11. 13; Amos 8:9; Mlc. 1:8; Zeph. 1:10-11-Zech. 11:2-3; Jas. 5:1) q The day of the Lord - the day of the 2nd advent .ind Millennium (p. 226 of N. 1 \) r It will only be at hand at the 2nd advent of Christ, proving that this destruction of Baby Ion as Sodom and Gomorrah were overthrown, will be at thattime(v6. 9; Rev. 14:8;16:17-21: 18:1-24) $ See 10 things destroyed in the day of

the Lord, p. 734

« ^lold judgment in the day of the Lord .

p. 734 u This refers to redness of face because of shame for opposing God and good fv8) v Sec 34:4; Ezek. 32:7-8; Joel 2:2. 31|

3:15; Amos 8:9; Mt. 24:29-30 w Cotmellatioiu . Oni> once In Scripture, but Uic Hcb. kedyl is tians. Orion

(Job 9:9; 38:31; Amos 5:8)

X ArTogancy. 4 times in Scripture (v 11;

Dtslruclion of Babylon threatened

691

n.4tFd with larael's bleaa-ings (I»A. 13-23. Cp. Jer. 45-51; Exek. 2532; Amos 1-2; Zeph. 2; Nah. 1:1-3: 19). 1 The burden of Babylon (13:1-14:27; 21:1; 47:1; Jer, 25:12; 50:1-51:64). (1) Immediate judgment by the Medes and Persians I (Dan. 5)

CTHE fburden of 'Bkh'^Aon, ^ which r-$A'Uh the son of A'm6z^id see. ■ • 2'Xift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my'sanc-tified ones, I have also called my%iighty ones^or mine anger, even them that rejoice in my highness.

4 Themoise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: *the Lord of hosts mustereth the host of the battle.

5 They come from a far country, 'from the end of heaven, everTthe Lord, and"the weapons of his indiirnatton, to de-stroy^he whole land.

(2) Twenty-eightfold judgment in the day of the Lord (cp. 2:10, refs.)

•6 •'Howl ye; forthe day of I {he Lord 'is at hand; 'it shall I come'as a destruction from the Almighty.

I 7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travail-eth: they shall be amazed one at another; their"^aces shall be as flames.

9 Behold, the day of the Lord Cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 Tor the stars of heaven and thetonstellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for their evil, and the vtncked for their iniquity; and I will cause the •'arrogancy of the proud to cease, and will lay low theHiaughtiness of the terrible.

12 I wilPmake a man more precious than fine gold; even a man than the golden wedge of 6'phlr.

13 Therefore I willShake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.

14 And it shall be *as the chased roe, and'as a sheep that no man taketh up: they shall every man turn to his own people, and fiee every one into his own land.

15 Every one that to found

I shall be thrv^t through; and every one that is'joined unto them shall fall l)y the sword. 16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

(3) Immediate judgment by I the Medes and Persians I (Dan. 5)

17 Behold,! will stir up the M6des against them, which shall not regard silver; and as for gold, they shall not delight in it. 18 Their bows also shall'dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

(4) Tenfold final desolation (Jer. 51:26; Rev. 14:8; 16:

19; 18:2)

♦19 "^ And^Bab'y-lon.'the glory of kingdoms, the beauty of the ChAl'deeg' excellency,'shall be as when God overthrew S6d'-om and G6-m6r'rah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the A-rSbl-an pitch tent there; neither shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of'doleful creatures, and*owls shall dwell there, and 'satyrs shall dance there.

22 And the wild beasts^of the islands shall cry in their desolate houses, and ^dragons in their pleasant palaces: and her time is'near to come, and her days shall not be prolonged.

CHAPTER 14

(5) Millennium: Israel restored and exalted (cp. 2:1,

refs.)

FOR the Lord "^rill have mercy on j4'cob, and will yet choose l§'ra-el, and set them in their own land: and the "^strangers shall be joined with them, and they shall cleave to the house of Js'cob.

2 And "the people shall take them, and bring them to their place: and the house of I$'ra-el shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

3 And it shall cume to pass^ ihe daj that the Luhd shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

(6) Future triumph song of Israel over Antichrist (14: 4-23). A Babylon destroyed

(13:19, refs.)

4 * That thou shalt take up thi8*proverb against the king of Bdb^-lon, and say. How hath "' pressor ceased I the gold-ceased I

1 Sam. 2:3; Pr. 8:I3t Jer. 40:29)

y Haush'lnrn, 5timcs In Scripture (v 11. T7rT'TrnTTtJ:'J: Jcr. AH-.ZT)

z 1 here will be luth vcar< iry of men after this destruction that on<- will hr more viluablc than gold cvi of gold; hence, prci ious N tcarcitv (v 12)

ConHnued. column 4 ^»-

can caidi up

c Thisitfcntoasc.ittcredflockofihcep, OIK- with no sluplicrd to collect or pro -' tectthcm. As they .;rc very timid and defenceless, to the people of Babylon will btiomc alarmed and scattered and afraid of everything in the day of the Lord(v 13-16)

a All whogiihtrln companies for common defence will fall by the fword (v 15)

b See Me do-Persia, p. 734

c It seems very cIcar that after predicting children would be dashed to pieces In the day of the Lofd (v 16). the prophet then predicted the same thing in the immediate invasion of Babylon by Medes

d See 10fold final des truction of Babylon, p. 7.-3 ^-^

e 4fold description of Babylon :

1 The glory of the kingooms (v 19)

2 The beauty of the Chaldees' excellency

3 The golden city (14:4)

4 The lady of the kingdoms (47:5. 7) f Sec Babylon destroyed, p, 734

g Hcb. oach, a how ler or lonesome ciea -ture. Found only here and refers to the yells of wild animals, notany particular kind (V 21)

h ThcHeb. could mean owls or ostriches. Both give doleful sounds at night; the ostrich gives a hideous noise and even groans as if in great agony (v 21)

i Satyrs were supposed to be half man anoHilf goat with horns on the man's

head, the body all hairy, and the feet and tail Like those of a goat. Images of such were worshipped by Edomites (v21; 34:14). The Heb. sa'ir is trans. hairy (Gen. 27:11. 23); devils (note d. Lev. 17:7); goats and tad of the goat 46 times (Lev7lB:5-27;Num. 7:16^82; etc.); and rough^oat (Dan. 8:21). The

word properly denotes that which is hairy or roiigh and here perhaps refers to any wiId7rough, or snaggy animal that will inhabit this desolate place

j Wild beasts of the coast lands, referring to the unknown and uninhabited regions in general (v 22)

k See note q, Ex. 7:9

I Same a:> day of the Lord is near, as In v6, 9 m 3 acts of God for Israel (v 1):

1 He will h,ve mercy on Jacob

2 He will yet choose Israel

3 He will set them in their own land 0 Many Gentiles will be converted to the

God of Israeland will cleave to Israel and serve them (v 1) o The Gentiles will help bring Israel home to Palestine wtiere they will possess the Gentiles in that land asser-vants and handmaids. Israelites will take those c. ptive who once took them captive and will rule over their oppressors (V 2, 60:8-12; 66:19-21) p In the day -the 2nd advent of Christ, the Millenniun), and the New Earth forever-that the Lord shall give you (Israel) rest from a 11 your socrow, fear, and hard bondage you have endured among the Gentiles, then you shall sing a criiunph song over the Antichrist, the future king of Babylon (v 3-4)

q Heb. mashal, a taunt or triumph song fnotc a, Pr. 1:1). The Sept, reads. funeral song over the king of Babylon (the Antichrist, v 4). Since a future generation of Israel would not be taking up a triumph song against a king of the past who had not oppressed them, it seems clear that the whole passage pictures something In the future to be fulfilled In the Millennium

^*- Cont. from column 2

Although this particularly refers to the 2nd advent when the day of tiie Lord begins (v 6, 9, 10. 14). the heavens will bL affected at least 5 times during the future trlbulatlon^iote c,Rev. 6:12)

The gazelle on the first alarm flees like an arrow, leaving the best mounted hunter and even the dogs far behind. Hunters have to resort to the falcon to help retard its flight so that the dogs

ISAIAH 14

a See The Antichrist, p, 735

b This is clearly a millennial passage, foratnotlrne in the past since the fall of Adam has the earth been at rest as described here (v 7-8). Even the fir trees and the cedars of Lebanon join with the oppressed inhabitants of the earth in rejoicing at the fall of Antichrist (v 7-8)

c Heb. sheol , not the grave, but the unseen world of departed spirits. See HeU. p. 620

d Sheol is under the earth-beneath (v 9-16; Pr. 15:24; Ezek. 31:14-18; 32:18-31); in the nether parts of the earth (Ezek. 31:14-18; 32:24); lower parts of the earth (Ps. 63:9; 68:18; Epb. 4: 8-10):heart of the earth (Mt.

12:40); beloH the depth of the seas and the foundations of the mountains (Jonah 2:2-6); and too deep to dig into (Job 11:8; Amos ^-T)

e There is life and full consciousness in sheol among the departed of earth:

1 Those in sheol are moved to meet others as they arrive (v 9)

2 The dead (Heb. Rephaim , giants) are stlrredup to meet new comers from the earth

3 Even aU the chief ones of earth are stirred up to meet new comers

4 Sheolhasraisedup aUthe kings of the nations from their thrones and received them at death

5 Conversations are carried on in sheol (V 10-11; Lk. 16:19-31)

6 Sheol makes even the most mighty of earth weak and helpless (v 10)

7 Pomp, pride, and godless music are brought to nothing in sheol (v 11)

8 Worms make the bed and cover of those in sheol (v 11). Worms are spoken of in a figurative sense here of the never -dying consciousness of men in heU (note 1, Ps. 22:6). See Hell in Index

f Questions 23-24. Next, v 16 g See 6fold taunt of Antichrist, p. 735 h See 9 facts about Lucifer , p. 735 i Lucifer had already weakened the nations over whom he ruled before his actual invasion of heaven. The method he used was slander and turning them away from God in the heart; after that it was easy to lead them into open rebellion(vl2; Ezek. 28:11-19, notes) j See proofs of Uicifer's kingdom before

Adam, p. 54 k The stars of God are no doubt suns to odier planets like our sun is to our solar system. See notes on the solar system, p. 58; 618

1 The mouncatnwhere the congregation of heaven gathen for regular worship (v 13; 4:11; 5:8-14; Ps. 82:1; Ezek. 28:12-14; Rev. 7:9-iti; 14:1-5; 15:2-4; 19:1-10)

m The planet heaven is located in the north part of the universe pointing from the earth (v 13; Job 26:7; Ps. 75:6)

n Proving that Lucifer's kingdom was located on earth under the clouds, under the stars, and under heaven where God lives (v 13-14)

o Thiswillbe the lot of all who seek to be like God the wrong way (v 15; Mt. 25:41; Rev. 14:9-11; 20:10-15; 21:8; 22:15)

p With this verse we now come back to the human king of Babylon who was made the subject of a double reference with Lucifer in v 9-20. A man is the subjectofv 9-11,16-20, but an angel is referred to in v 12-15

q Question 25. Next, v 27

r Antichrist , the future king of Babylon, will shake many kingdoms:

1 He will get power over one (the ' Syrian) of the 10 kingdoms to be formed

inside the Roman empire territory-(Dan. 8:9. 23)

2 He will use this one kingdom to overthrow 3 others in 3 1/2years (Dan, 7:8, 23-24}

3 The other 6 kingdoms of the 10 will submit to aim without further war (Rev. 17:12-17)

4 He will use the 10 kingdoms to war with the countries north and east

B Antichrist destroyed(30:

30; Ezek. 38-39; Dan, 7:11,

24-27; 8:25; 9:27; 11:45; 2

Thess. 2; Rev. 19)

5 The Lord hath broken the staff of "the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none bindereth.

C Millennial rest (cp. 2:1, refs.)

7 The*whoIe earth is at rest, and is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, and the cedars of Lfib'a-non, saying. Since thou art laid down, no feUer is come up against us.

Prophecy against Babylon

feet.

20 Thou shalfnot be joined with them in burial, because thou hast destroyed thy land, and slain thy people: *the seed of evildoers shall never be renowned.

G Tenfold desolation of literal Babylon (1 3:19, refs.)

•21'^Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, gaith the Lord of hosts, and cut off from Bab'y-lon the name and reirmant, and son, and nephew, saith the Lord.

23 I will also make it a possession for the '"bittern, and pools of water: and I will sweep it with the'besom of destruction, saith the Lord of hosts.

D Sixfold taunt of hell to thel

Antichrist(Rev. 19:20; 20:10) C') God's sixfold oath to de-

9 TIell frony 'beneath is*moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say imto thee,^Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread i purposed upon the whole earth:

stroy Antichrist

24 •" The Lord of hosts/hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the As-syr'i-an in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is

under thee, cover thee.

and the worms

E Ninefold taunt of hell to

Lucifer (Rev, 12:7-12; 20:

1-10)

12'How art thou'■fallen from heaven, O Lu'ci-fer, son of the morning! how art thou cut down to the ground, 'which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my>throne above*the stars of God: I will sit also upon the'mount of the congregationT^ the sides of the north:

14 I will ascend "above the heights of the clouds; I will be like the most High.

15'Tfet thou Shalt be brought down to hell, to the sides of the pit.

F Taunt of the living nations

to the Antichrist (66:24; Rev.

14:9-12)

and this is the hand that is stretched out upon all the nations. 27 For the Lord of hosts hath purposed, and*who shall disannul it? and his hand is stretched out, and who shall turn it back?

2 Burden of Philistia (Jer.

47:1; Ezek. 25:15; Amos

1:6; Zeph. 2:4)

J28 In'^e year that king k'h&z died was this burden . •29 •" Rejoice not thou, whole Pil-es-ti'ni , because the'rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. 30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and'he shall slay thy remnant. •31 Howl, O gate; cry, O city; thou, whole *Pai-es-ti'ni, art

dissolved: for there shall come 16 They that see "thee shall I from the north a smoke, and

narrowly look upon thee, and consider thee, saying, "Is this the man that made the earth to j tremble, that did 'shake king- j doms;

none shall be alone in his appointed times. 32'What shall one then answer the messengers of the nation? That the Lord hath

17 That made the world as a j founded Zi'on, and the poor of wilderness, and destroyed the I ljs people shall trust in it.

cities thereof; that opened not the house of his prisoners?

18 All the kings of the nations, even all of them,'he in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under

of the Roman empire region until he conquers them in the last 3 1/2 years of this age (Dan. 11:44-45)

5 He will then gather the nations in an effort to destroy Israel; but he will be defeated at the 2nd advent of Christ (Ezek. 38:39; Zech. 14; Rev. 19:11-21)

Continued, column 3 ^»-

CHAPTER 15

3 Burden of Moab (15:1-16:

14; Jer. 48:1; Ezek. 25:8;

Amos 2:1; Zeph. 2:8).

(1) Sudden desolation

/ pHEJT)urden ofMo'ab . Be-■A cause in the night "Ar of Mo'ab is ^aid waste, and brought to silence; because in

p Moab was defeated by the Assyrians about the4thyear of Hezekiab's reign, aiKl the prophecies of 15:1-9; 16:6-14 were then nilflUed

^ Cont. from column 2

s Sleep In honor of his own burial house or tomb, but you (Antichrist) are not to be put in a grave (Heb. qeber, tomb)

a You (A ntichrist) willnotbe buried and sleep in honor, as the kings (of v 18) because of your sins (v 20). Antichrist will be destroyed by Christ ?nd will be cast into the lake of fire (v 29 -30; Dan. 7:11; 2 Th. 2:8; Rev. 19:19-21; 20:10). The whole thought of v 18-20 is that ordinary kings who die in battle, sleep or lie in honor in their own tombs, but Antichrist, who will not be buried in honor, will be cast out like the common dead

3 things Antichrist compared to:

1 An abominable branch (a scion that is despised, v 19)

2 Raiment of those that have been thrust through with a sword, and that are defiled and cast away. He shall not have the honor of a common burial

3 A carcase trodden under feet and not fit for buria 1 because of sin (v 19 -20)

b The posterity of the wicked will never be celebrated and honored (v 20)

c See lOfold desolation of the city Babylon, p. 736

d Bittern. Heb. qippod . a bird with solitary habits, that frequents ruins and other desolate places. It has long legs and neck and stalks "among the reeds feeding on fish. It has a deep, hoarse cry (v 22; 34:11; Zeph. 2:8)

e Besom . Heb. mat'ate , a broom (v 23). Here it means that God will utterly destroy Babylon like sweeping with a broom

f See 6foldoathof God to destroy Antichrist , p. 735

g Questions 26-27. Next, v 32

h 16thproptiecy in Isa. (14:28-32, ful-fiUed). Next. 15:1. This is the second prophecy mentioning die death of a king (v 28; 6:1). 32 years had now gone by since the death of Uzziah, as in 6:1, for both Jotham and Ahaz reigned 16 years each (2 Kl. 15:32; 16:1-2). This prophecy has no connection with the preceedingone and should be separated from it by chapter divisions. It relates solely to Philistia and assiu«s the Jews of nothing to fear from this source. The Philistines had been defeated by Uzziah over 30 years before (2 Kl. 15: l-7;2Chr. 26:1-6), so during the time of weakness and defeat of Ahaz by Syria and Ephraim, they made war on Judahandhelped bring her low (2 Chr. 28:16-21). See 16di prophecy , p. 735

I The rod that smote Philistia was Uzziah, the grandfather of Ahaz (2 Ki. 15:1-7; 2 Chr. 28:16-21). During the more than 30 yerrs since their defeat Philistia had been seeking vengeance, defeating Judah in particular during die reign of Ahaz. Now they were rejoicing over the death of all these kings of Judah who had caused them trouble. They considered them serpents; but the prophet warned them that out of the serpent's root Aould come forth t cockatrice that would punish them still further and destroy their nation (v 29; 2 Ki 18'8-121

j He-Hezekiah (2 Ki. 18:8-12)

k The word Palestine is now applied to the whole land ot Canaan. Formerly the name applied to the land of Phi-Ustia ;anditisfrom this name that we have derived the word Palestine. Grig -inally, the land extended aU along die Mediterranean from Gaza on the south to Lydda on the north. The Heb. Pales-heth. trans. PaUstia in Ps. 60:8; 87:4; 108:9 is here nans. Palestina (v 29, 31; Ex. 15:14) and Palestine (Joel 3:4). It UteraUy means rolling; migratory; sojourners; strangers; foreigners. It fits inweUwidi the seed of Abraham who were sojourners in a strange land (Gen. 12:10; 23:4; 35:27; Heb. 11:9)

1 Question 28. Next, 19:11 m 17th prop hecy in Isa . (15:1-16:12. 15: 1-9 and 15:6-I'i fulfiUed; 16:1-5 unfulfilled). Next, 16:13. See p. 735

n See Moab , p. 442

o At, the chief city of Moab, was located about 15 miles south of the river Amon, the northern border of Moab (v 1; Num. 21:15, 28; Dt. 2:9. 18, 29)

a Kirwijmother : of Moab lo-

cated about 6 n; of Ar (v 1:

2C:6: 2 Ki. 16:9; Anws 1:5; 9:7)

bHti'N'oaM, th^tii, those left afterthe 3" jf V 1-9

c Ba O'l-. here: unidentified

d ?r .:3

e PLi-. - ._.:.-. J idols

f Medeba . A city in the eastern part of Reuben (v 2; Num. 21:30; JoA. 13:9, 16; 1 Chr. 19:7)

e See note a. Num. 32:3

h Jahaz, j cit> of Sihon (v 4; Num. 2 '.-. ^ITTOi. ■ ;'"tte. 11:20; Jer. 48::v«). CallciJ osh. 13:18); Jahazah

(Josh. ... V, ..r. 48:21): and Jahzah ' (IChr. 6:78)

i Mv (Isaiah's) heart dull cry for Moab

J Zoy. 3 small townai the southern end of the Dead Sea (note g. Cen. 19:16)

k Flee like a 3 year old heifer (Jer. 48:

1 Luhith . a height 1 mile west of mount

Nebo where sacrifices were offered to

idol gods (V S; Jer. 48:£n m Horonalm , an unidentified place in

Mo«b(v 5; Jer. 48:3. 5. 34) n Nimrim . probably the Wady Nlmrirr

at the south end of the Dead Sea (v 6;

Jer. 48:.'i4) o 3 proofs of desoUtloo (v 6):

1 The hay ii withered away

2 The grass faileth

3 There is no fseen tiling

p The abundance of Moab in storehouses will be carried away to the brook of willows (v 7). The Sept. reads: I will bring the Arabs against that valley and they shall uke it

q This perhaps refers to the brook Zered, (foe boundar. between Moab and Arabia (Di. 2:13-14), indicating that Ar?bs helped destroy Moab

r Egl:im. a cirs 8 miles south of Ar (v 8^. Cp. Ezek. 47:10. Beer-cUrn, well of the princes. L'nknown -f the present

s Perhaps the same as E>imonah (Josh. 15:22) and Dibon (note a. Num. 32: 3). TTiey were to be colored with the blood of the slain (v 9)

r Lions and wild animals were to help destrtjy the remnant of Moab (v 3)

u Isaiah advised Moab to send the tribute lamb to their rulers In Judah unto mount Zion as Mesha had done (v 1; 2 Ki. 3:4). The advice was for Moab to be atpeace with the Jews in the last days and welcome them into their land when they would flee from Antichrist at the breaking of his 7-year covenant with them and his entrance into Palestine to lake over Jerusalem as his capital ciry (v 1; Ps. 60:6-12; Mt. 34:15-24; Rev. 12:6. 14; point 10, col. 1, p. 307 of N. T.)

V See S>ela in Index

w As a bird cast out of her nest wanders about, so the daughten of Moab are to be disturbed at events when Antichrist suddenly t.kes over Palestine and the Jews are forced to flee. The Moabiicswill be much distressed, not knowing whether he will enter their country to tike over. Many will leave their homes to welcome the fleeing Israelites and flee with them from i common enemy (v 2). Antichrist would no doubt continue his conquests rnd take over Moab if war tidings out of the north and cast did not hinder him (Dan. 11:44). Acco.-ding to the predictions, Russia, Gcim.ny, and other countries north a nd cast of the 10 king -doms will suddenly declare war on

Antichrist, .ind he will leave the Jews and Moab for the (Ime being to go forth against these new enemies until he conquers them in the last 3 1/2 years of this age. Me will then come back into Palestine to do what he formerly planned, only to be defeated. Durini; the last days of this 3 1/2 years the Jews will have regained control of Jerusalem, and Antichrist will come against the city Intending to descrov the Jews and Moab; but Christ will come suddenly from heaven with Mis armies when Jerusalem is only half taken and deliver them (Zech. 14:1-15; Rev. 19:11-21)

the niKht*Kir of M<) ab is laid waste, and brought to silence:

(2) L.amentation (or Moab

2 *He is gone up to^A jith. and to'Di b6n, theTiigh places, to weep: M6ab shall howl over Ne ba, and over'MSd e-bd: on all their heads shall be baldness, and ever>* beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping; abundantly.

4 And»H*sh bin shall CO', and £-Ie-4 leh : their voice shall be heard eren unto'ja'hiz: therefore the armed soldiers of M6'-ab shall cry out; his life shall be grievous unto him.

5 'My heart shall cry out for Mdab: his fugitives 5/ja//.ff^e unto'Z6 ar,*an heifer of three years old: for by the mounting up ofLu'hith with weeping shall they go it up: for in th^^-ay of H6r-o-na im they shall raise up a cry of destruction.

6 For the waters ofNim'rim shall be desolate: "for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall'^ey carry away to the'brook of the willows.

8 For the cry is gone round about the borders of M6'ab: the howling thereof unto'tgla-im, and the howling thereof unto Be'er-elim.

9 For the waters of "Di m6n shall be full of blood: for I will bring more upon Di'mSn,'lions upon him that escapeth of M6'ab, and upon the remnant of the land.

695 CHAPTER 16

(3) Moab the protector of Israel in the tribulation (26: 20; 63:1; Ps. 60:6-12; Ezek. 20:33; Dan. ll;41; Hos.2:I4; Mt. 24:16; Rev. 12)

|QEND ye the lamb to the *0 ruler of the land from'Se li to the wilderness, unto the mount of the daughter of Zi'6n. 2 For it shall be, that.'&s a wandering bird cast out of the nest, so the daughters of M6ab shall be at the fords of Ar'nin. •3 Take counsel, execute judgment ; make thy shadow as the night in the midst of the noonday; -Tiide the outcasts; bewray not^him that wandereth. •4 Let mine outcasts dwell with thee, Mdab; be thou a covert to them from the face of '-the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. 5 And in mercy shall "the throne be established: and^he shall sit upon it in truth in'^the tabernacle of Dd'vid,"judging, and seeking judgment, and hasting righteousness.

(4) Lamentation for Moab (15:2)

*« "We have heard of 'the pride of Mft'ab; he is very

X The outcasts here arc the Jews who will flee from Judca into Moab when Antichrist breaks his covenant with them and enters Palestine to make Jerusalem his capitl for the last 3 1/2 years of this age(v 3-4; Dan. 9:27; 11:40-45; Mt. 24:13-14; 2 Th. 2:3-4; Rev. 13). The word outcasts is used of Israel in Continued, column 4 ^^-

proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

7 Therefore shall M6 ab howl for M6 ab, every one shall howl: for the foundations "of Kir-hAr e-sfth shall ye mourn; surely they are stricken.

8 For the fields ofHesh'bfin languish, and the vine of"Sib -mah: the lords of the heathen have broken down the principal plants thereof, they are come even unto JA z^r, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

9 * Therefore I will bewail with the weeping of JA zer the vine of Sibmah: I will water thee with my tears, O H6sh -b6n, and £-le-Aleh: for the shouting for thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field: and in the'vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

11 Wherefore'my bowels shall sound like an harp for M6'ab, and mine inward pjirts for Kir-hA'resh.

12 * And it shall come to pass, when it is seen that M6'ab*is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

(5) Immediate destruction

by Assyria(36:19-20; 2 Ki.

18:33)

♦13'^his IS the word that the Lord hath spoken concerning M6ab'since that time.

14 But now the Lord hath spoken, saying, 'Within three years, as the years of an hireling, and the glory of M6'ab shall be ^contemned, with all that great multitude; and the remnant shall be very small and feeble.

CHAPTER 17

4 Burden of Damascus (17:

1-14; Jer. 49:23; Amos 1:3).

(1) Ruin

rPHE'burden of Dfl-mA scus . ■A' BeholdrDa-mAs^cus is taken away from being a city, and it shall be a ruinous heap.

2 The cities of Ar'6-er are forsaken : they shall be for flocks, which shall lie down, and none shall make them afraid.

3 The fortress also shall cease from 6 phrA-im, and the kingdom from Dfl-mAscus, and the remnant of SCr i-A : they shall be as the glory of the children of 1$ ra-el, saith the Lord of hosts.

4 And in that dav it shall come to pass, that the glory of JA cob"shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears^with his arm; and it shall be as he that gathereth ears in^e valley of

reference to Moab ppoteriino Isael In the fu'ure •• v 1-S).

Cp.ihc priU: .1" judg■

meni in 15:1 -9 f 4 r.-nsf» of)ucfcTnrrt upon Moab:

1 ' . Q

2 ' 3 4 :

red when opposed

a i he boastings of Moab arc not true b Kir-harcicth , same as Kir (note a. 15:

1) and Kir-harisl) (IC-TI) 26)

c Capital of .siTioii fnotc a, Num. 19: d Sibmah , perhaps Sumia, J miles west of Hcshbon (v a-9; Josh. 13:19; Jer.

48:;'/:)

c Ihcse verscs(8-10) picture the destruction of the vineyaras and crops by the invader. In this case, it was the Assyrians within 3 years (v 13-14). It was the policy of some nations to destroy the vineyards and cropsof countries they conquered. The singing and jo. here was according to custom. Hebrews were especially jovful ar the gr^pe hrvests: and the treading of graphs was usually done while there wrs music and singing with joveous shouts (V 10; Judg. 9:27; Jer. 25':.'J0; 48:33)

f ITie destruction of Moab was to be so severe that the prophet was moved with deep compassion, sorrow (v 11; 15:5), and weeping in such an uncontrollable way that he compared his inward feelings or bowels to the playing of an harp (V 11)

g Ilie saddest picture of all is that of a people weary of life in destruction, praying and seeking lielp from dead, lifeless, and helpless idols (v 12). And to think th:t atone time, all men knew the living and true Cod; but they did not apixeciaie this knowledge, and therefore went into idolarr.' (Rom. 1: 18-32)

h 18th prophecy in ba . (16:13-14; ful-filledbyAssyria. 2Ki. 17).Next. 17:1. See 18tfi prophecy , p. 736

i Since the pophecy of 15:1-16:12

j Thisis an example of a time-element prophecy -one Limiting the time of fulfillment. One like this mrde it easy to determine whether the prophet was true or fclse. About 3 years after all this prophecy the Assyrians took the

10 tribesoflsraelcaptive and defeated the Moabites and other nations, fulfilling 15:1-9: 16:6-14

k Brought low; made base; despised 1 19th prophecy in I&a . (17:1-14. V 1-

11 fulfilledbv Ass\ria, 2 Ki. 16:9-18: v 12-14 unfulfiUed). Next, 18:1. See p. 736

m See Defeat of Syria , p. 736 n 2foldcalamir>- ofTphraim (or Jacob):

1 Jacob was to be made thin like a human body wasted away by disease and becoming thin and feeble (v 4)

2 Likethatofa harvest when all the fruits are gathered, except a few in the upper branches, or like a few stalks of wheat left standing after the harvest (v 5-6)

o This refers to the custom of tiaihering a handful of wheat si.-Iks in one hand and cutting them with a sickle in the other

p llie valley of giants southwest of Jerusalem (V 5)

^*- Cont. from column 2

V 3-4; 11:12; 27:13; 56:8; Pj. 147:2

y See v.- ' '■ - j, p. 7;« z 2iiil ' here (v 4):

1 The 3p>jiii.r ol iiaiions (14:5-6)

2 I he extortioner of men (Dan. 11: 39)

3 The oppressor of Israel (14:3-4)

a The (hione of David over all Israel (v

5; 9:6-7: llos. 3:4-5; Lk. 1:32- 33;

Acts 15:13-18) b Ihe Messiah, the one t\'plfled bv the

lambof V 1 (Lk. l:JJ-;i3; Rev. 11:15) c Ihc tabernacle of Dand will be setup

again after the church age (Acts 15:

13-18)

d - (V 5):

.to ?\\ men

2 >ci ■ ■ anxious to do

3 ?h<' ess-quick incquitN' c The 1 , judgment upon Moab

ISAIAH 17, 18, 19

Syria and Israel threatened

The burden of Egypt

a The remnant of Syria and Ephraim was to be small after their destruction by the Assyrians. This is pictured under the figure of a few grapes left, and a few olives in the uppermost branches after the harvest (v 6)

b This shows the desired effect on the remnant of men left after the Assyrian destruction of Syria and Ephraim. It would cause them to recognize that the judgment was just and sent by God. They would look to Him as their source of help instead of idol gods and superstitions (v 7-8)

c 4 things men will not look to (v 8):

1 Their many altars to idols

2 Any mm-made deity or shrine

3 Groves (Heb. Asherahs, groves, p. 106)

4 Images CHeb. chamman. sun-pillar or tm ages by which the sun was worshipped, v 8; 21:9: 30:22; 41:29:42: 8, 17)

d In that day . This is one of the few places where this term does not f pply totheMillennium.lt refers to the aay in which the Assyrians were to fulfil this prophecy by destroying Syria and Ephraim (v 9) e The strong cities of both Syria and Ephraim were destroyed by the Assyrians, mainly because of the sins of Israel (v 9)

f 3 general sins causing judgment :

1 You have torgotten God (v 10)

2 Neglected salvation

3 Not been mindful that true help and protection come from God

g God and Christ were the great Rocks of Israel. See Rock in Index

h You will set out plants and hope for a good crop, but you will be disappointed because of the invader taking it; you will have grief and sorrow (v 10-11)

i Strange slips, choice plants from afar

j These verses (v 12-14) have a latter day fulfillment because:

1 The picture is of the gathering of many nations against Israel (v 12-13)

2 It will be at the time when God will rebuke them and fight for Israel (v 13). This could not be the time spoken of in previous verses when God sends judgment on Israel. This is more the judgment of God upon the many nations gathered against Israel, as pic -turedinEzek. 38-39; Joel 3; Zech. 14; Rev. 19

3 The mighry armies of the nations will flee like chaff and rolling things before a whirlwind, as also predicted in 13:14

4 During the battle of Armageddon, ontheday when Christ comes to earth, istheonly time in the future when, as predicted, the night will be a« Ught as day in order to provide time enough to destroy such great armies that will be gathered against Jerusalem and the Jews. The whole night will be Uke it wasinjoshua's long day (Josh. 10:13 14). Zechariah plainly predicts that at evening time when it should be getting dark, as on ordinary days, it will be come light (Zech. 14:1-8); and here it reveals how long this Light will con

tinue-a full night, for by morning the fleeing armies will be destroyed. Such will be the judgment or "portion of them that spoil us"-Israel (v 14)

k Heb. galgal , a wheel; a whirlwind; a rolling thing (v 13; note e. Josh. 4:19)

1 20th prophecy in Isa . (18:1-7, unful-filled). Next, 19:1. See p. 736 Woe, not Ho, as some would say. The word is use3 here of a judgment, not simply cflUng attention to something. It is one of many woes pronounced upon various nations in this section (13:1-23:18). If we changed woe to ho in 18: 1 we could do it in other passages (5: 8, 11, 18, 20, 21, 22; 10:1; 17:12; 28:1, 14; 30:1; 31:1; 33:1; 45:9-10). but it would not make sense in all of them, so we must accept woe as interpreted

n 7 proofs this land is Ethiopia , p. 7 36

o Here God commanded these ambassadors to return home to their own people instead of going to another nation

m

Reph'a-im.

(2) A remnant of Syria to be saved

6 * Yefgleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of I§'ra-el.

(3) Effect: turning to God

7 ^A t that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of i§'ra-el.

8 And he shalFnot look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

(4) Desolation-famine: reasons

9 Mn that day shall Tiis strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of I§'ra-el: and there shall be desolation.

10/Because thou hast forgotten the God of thy salvation, and hast not been mindful of the*rock of thy strength, therefore ^shalt thou plant pleasant plants, and shalt set it 'with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

(5) Woe on Israel's enemies

(49:22; 51:21; Jer. 12:14;

25:15-38; Joel 3; Mic. 7:10,

15; Zech. 1; 14)

•12 •^'Woe to the multitude of many people, which make a noise Uke the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a*rolIing thing before the whirlwind.

14 And behold at eveningtide trouble; and before the morning he IS not. This is the portion of them that spoil us, and the lot of them that rob us.

CHAPTER 18

5 Burden of Ethiopia (Zeph.

2:12). (1) Woe announced;

reason

TTriiE'to^he"land shadow-iVV ing with wings, which is beyond the rivers of E-thi-6'-pi-4:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, °Go, ye swift messengers, to"a nation scattered and peeled, to a people terrible from their begiiming hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

(2) Judgment described

3 "All ye inhabitants of the world, and dwellers on the earth, see ye, when*he lifteth up an ensign on the mountains; and when'Tie bloweth a tnim-pet, hear ye.

4"For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5 For "afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he/shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

6«They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

(3) Future restoration

7 *"*I n that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their begiiming hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zi'on.

CHAPTER 19 698

6 Burden of Egypt (19:1-25; 20:1-6; Jer, 46: Ezek. 29: 1-32:32). (1) Immediate judgment (19:1-15). A Eightfold confusion

JT IHE'burden o f^E'gypt. *Be-■A hold the LoRD'rideth upon a swift cloud, and shall come into E'gj^pt: and the^idols of E'gypt shall be moved "at his presence, and the "heart of E'gi^t shall melt in the midst of it.

2 And PI will set the E-gtp'-tian§ against the E-g^p'tiang: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

3 And «the spirit of E'gjpt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the £-gyp'tian§ will I give over into the hand of 'a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts.

B Tenfold desolation

5 And the ^waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the

p None of these details could possibly describe the United States, as some would interpret Isa, 18. In fact, not one passage in Scripture mentions the United States in particular. This passage describes Emiopia, as proved on p. 736, and to force another meaning into it is unscriptural and unwise

3 Rivers shall be diverted (v 6)

4 Irrigation shall end

5 Reeds and flags shall wither

6 Papyrus reeds and every other growing thing shall wither (v 7)

7 Fidiing industry shall end (v 8)

8 Flax works will close (v 9)

9 Weaving shall cease

10 Fisheries shall close (v 10)

a 2 things all men commanded to do :

1 See when God lifts up the ensign on the mountains (v 3; note s, 11:10)

2 Hear when He blows a trumpet

b He-Jehovah will lift up an ensign. The only one He predicts to lift up is the Messiah,Himself as the ensign or rally -ing point of all nations, which identifies this passage as yet unfulfilled (v 3; note s, 11:10). Many will not rally to Christ, but will first oppose Him, being led by Antichrist (v 3; Zech. 14; Rev. 16:13-16; 19:11-21) c He-Jehovah will blow a trumpet at the 5nd advent of Christ (v 3; Joel 2:1; Zech. 9:1-^ d See Future defeat of Ethiopia , p. 736 e An old English word for before f Jehovah will destroy the Ethiopians and other nations under Antichrist, as one would cut off sprigs with the pruning hook and take away the branches be -fore they bear a crop (v 5)

g The nations destroyed at Armageddon will make meat for the fowls and beasts of the field to eat for many months (v 6; Ezek. 39:1-24; Lk. 17:31-37; Rev. 19:17, 21)

h In that time -when Antichrist's armies are destroyed and the Millennium begins following Armageddon the Ethiopians will submit to God and bring a present to the Lord of hosts who will then be in mount Zion and Jerusalem establishing the kingdom of David over Israel and all other nations (v 7; 9:6-7; Zech. 14; Lk. 1:32-33; Rev. 11-15; 20:1-10)

i 2 1st prophecy in Isa . (19:1-25, unfulfilled). Next, 20:2. See p. 736

j See Egypt in Scripture , p. 736

k All of ch. 19 has a tribulation and Millennial fulfillment, asf^ovedfrom many predictions that have never been fulfilled and will not be until Christ comes again. See 36 predictions-unfulfilled, p. 736 1 Dan. 7:12-14, 22; Mi. 24:29-31; 25:31

m Egypt, once an idolatrous country, will know Jehovah when Christ comes, and worship Him (v 18-25)

n If the presence of God is not visible and real in the earth, then Egypt will never know of it when this prophecy if fulfilled any more than in oroinary times; but if His presence is personal and visible as stated in 63:1-5; Dan. 7:13-14, 22; Zech. 14:1-21; Mt. 24: 29-31; Tit. 2:13; Jude 14-15; Rev. 11: 14; 19:11-21; 21:3-7, then the prophecy is clear

o This is just the opposite of what we call a stout heart. It means here that there will be no courage or will to resist further. Jesus described it as men's hearts failing them for fear (Lk. 21:26)

p When this civil war in Egypt will take place in connection with these last-day events is not stated; but it is clear that at Armageddon men will be so confused that they wiU turn on each other (Zech. 14:13-14). Since Egypt is next to Palestine where the many milUons of men under Antichrist will be gathered, the battle could extend into Egypt. To associate this civil war with something in the past is out of harmony with a future fulfillment as is required here

q They will be exhausted by such internal strife until they will seek counsel and refuge in lifeless idols, and go to those who mutter and make a gentle noise, and to witches and wizards who have famiUar spirits (v 3; notes e-h, 8:19-20) r The cniel lord and fierce king here is none other than A ntichrist, who in that day, will take over all Egypt (v 4; Dan. 8:23; 11:40-45) s lOfold desolation of Egypt:

1 Waters shall fail from the sea (v 5)

2 The Nile will be wasted and dried up

a Hicr^ will be a curae on vegcUllon during this lime bui yfurr thai ihe tlcicrt sbiUblouom jta roM; ind wat-en ih*U jprlng forth in the wilder-

h FuNpii.^ns ■ oruuincd much fiA which thty got from the Nile, the cinalj and lakes. Angling wat a favorite pastime; nets wen- also used. EXirlng this curse on the rivers and canaU all fishing, commercial and sponlng will n«urally cease (V 5-8)

t y^ii fvincrpi-s will be brought to a st.i ix, weaving, fisheries (v

9-.V,.. ..w will be for a temporary period only -during the rransition. when Christ will be uking over the govem-menLs of this world to judge the na-tionsandrcstorv thf earth to a perfect sutc for the good of men in the Millenium and forvvcr

d jfold cause of confusion, p. 737

e Foolish or uiueasonable

• Questions 29-31. .Sext, 20:6

g This is true wisdom and knowledge-to know the plan of c>od for the eardi and for each nation in particular that is dealt with in prophecy (v IC; Acts IS: 13-18; C Tim. 2:15; 3:16-17). With such a knowledge Egypt could have avoided her calamities, and thus it could be with any nation. Even individuals can avoid personal calamity in many respects by such knowledge

h Zoan . one of the oldest cities in the v*)rld, having been built 7 years after Hebron (Num. 13:22). A residence of the rulers of ancient Egypt and where Moses wrought his miracles(Ps. 78:12. 43; .'^0^4: Ezek. :«:14)

i Noph . another residence of the rulers of ancient Egypt. It had temples of Vulcan, Venus, and Osiris; and here Apis, the sacred ox was worshipped (v 13; Jer. 2:16; 44:1; 46:14, 19; Ezek. 3'D:13, 16). Perhaps the same as Memphis (Hos. 9:6)

J ciod will mix a perverse spirit in the midst of Egypt so that their counsels will be unwise and foolish and thus add to the cc-lamities of Egypt iiutead of avoiding them (v 14)

k The whole nation will be reeling like drunken men-unsettled in their coun-selsasadrunk^rd who reels and vomits (V 14)

I Noman will be able to give Egypt .-iny degree of advice or security, either thoic In office or out of office; high or low; strong or weak, for all will be confounded (v 15) m llie head and tail are explained in 9: 14-15 as the ancient and honorable, and the false prophets, l^s is a proverbial uying expressing the high and the low

n This is another proverbial expression meaning the high and the low. The branch means the bough or top of the palm tree. Ihe palm grew to a great neight and was a fit symbol of those high in office and authoriry. 1 he rush refers to the coarse, long-jointed reed growing in the marshes. It was a fit symbol of the base and low classes of society (V 15; 9:14-15)

o In that day the time of the future til-bulaiion and MiUcnxiium, Egypt shall be like weak and fearful women because of the visitation of Ciod (v 16)

p The land of Judah, the Israel of the last days who will be gathered back from ?II nations, will be a terror to Egypt in the letter days when this prophecy is fulfilled. Even every individual will be afraid in himself, becauK of the plan of Cod being fulfilled (v 17)

q In that dav - the Millennium. 5 cities shall spca!k the language of Canaan, that is, the Hebrew language (v 18). Ilic word five could mean th.-t number or an indefinite number. I his indicates that Egyptians will turn to God and be convcrt«ai and swear by Jehovah. One place will be c?lled Ihe city of destruction ; and though it is not named otherwise, the lime of fulfillment is clearly at the end of this age when Messiah will come and Egypt and As-

Egypt's destruction foretold

that day, and shall do sacrifice and oblation; yea,'they shall vow a vow unto the Lord, and perform it. 22 And the LoRD^hall smitei £((^pt: he shall smite and heal| tt: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them.

Egyptians to go into captivity

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brooks, and every thmc sown by the brooks,"shall wither, be driven away, and be no more. 8The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. ^

9 Moreover thev tharwork ini fine f^AX, and they that weave networks, shall be confounded.

10 And they shall be broken io the purposes thereof, all that make sluices and ponds for fish.

C Eightfold cause

11 •^"Surely the princes of Zd'-an are fools, the counsel of the wise counsellors of Phd'radh is become'brutish: 'how say ye unto Phi ra6h, I am the son of the wise, the son of ancient kings?

12 Where are they? where are thy wise men? and let them tell thee now, and 'let them know what the Lord of hosts hath purposed upon £'^?pt.

13 The princes of*Z6an are become fools, the princes of 'N6ph are deceived; they have also seduced t'gfpi, even they that are the stay of the tribes

1 thereof.

' 14 The Lord hath'mingled a

perverse spirit in the midst

thereof: and they have caused

fgjpt to err in every work

thereof, *as a drunken man

staggereth in his vomit. 15 'Neither shall there be any

work for £ gjpt, which "Hhe

head or tail, "ijranch or rush,

may do.

(2) In the day of the L/Ord

(19:16-25; Isa. 2:1 0. refs.).

A Weakness

W'Tn that day shall t'i^t be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shak-eth over it.

17 And "the land of Judah shall be a terror unto £ g^t. every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it.

5 And they shall be afraid and B E^ypt converted .ashamed of £-thi-(5'pI-d their

18 'In that_day shaU g^e Jj^""^""'^^ of £gypt their cities in the Und of £'|ypt ^ ^^ the inhabitant of'this speak the language of Canian, i,,^ ^^aU say in that day, Be-and swear to the Lord of hosts ^old. such is our expeciition, "^t^L^J ""^'^' ^^^ "^ °^ whither we flee for help to be

delivered from the king of As-

D Traffic in peace

23 «Tn that day shall there be' a highway out of £'fe^pt to As-sjr i-4, and the As-sjr l-an shall come into £'^^t, and thej £-gyp tian into As-sfr'I-d, and the £-gJp'tian§ shall serve with the As-sfr i-anj. |

E Union of ancient enemies!

24^ that day shall l§'ra-el be; the third with £'gJT)t and with As-sjTi-a, even a blessing in the midst of the land:

25 Whom the Lord of hosts shall bless, saying, Blessed be £'gjpt'my people, and As-s?r -i-d the work of my hands, and I§'ra-el mine inheritance.

699 CHAPTER 20

7 Burden of Egypt and Ethiopia. (1) Sign of Isaiah

TN th e year thatn"ar'tan came ^ unto Ashd6d, (when*Sar'-gon the king of As-s^ri-d sent him.) and fought against Ash -d6d, and took it; |2 'At the saine iime_spake the Lord by i-§a'iah the son of A'mdz, saying, 'Go and loose the sackcloth from oGF thy loins, and put ofif thy shoe from thy foot. And he did so, walking naked and barefoot ■

(2) Prediction by Isaiah

3 And the Lord said. Like as my servant i-jaiah hath walked naked and barefoot*three years for a sign and wonder upon £'g5pt and upon £-thi-6'pI-d;

4 So shall the king of As-sjr'-i-4 lead away the E-gJp'tian? prisoners, and the £-thi-6'pI-an§ captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of £'^Jpt,

destruction.

C Millennial blessings

19 In that dajr shall there be «n 'altar to the Lord in the midst of the land of f. gtpt. and ■ 'pillar at the border thereof to the Lord.

20 And it shall be for a'tign and for a witness unto the Lord of hosts in the land of £ ijpt: for^hey shall cry unto the Lord because of the oppressors, and he shall send them a'saviour, and a great one, and he shall deliver them.

21 And the Lord 'shall be known to t'^S^X., and the E-gJp'

|8fri-4: escape?

and "how shall we

CHAPTER 21

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8 Burden of Babylon (13:1,

refs.). (1) Spoilers (13.1,

17. 45:1)

ffHE."burden of°the desert of the sea. 'As whirlwinds in the'south pass through; so it comcth'from the desert, from a terrible land.

2 A grievous vision is declared tmto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O

tiant ahall know the Loao in t'lAm:'besiege, (yM*di-a; all

Syria will be blessed of God along with restored Israel (v 18-2S)

t Sec C'rcat pyra mid, p. 479

s An altar for sacrifices in the Millennium, as proved In v 21

t A monument at the border to com-memor;tc the deliverance of ^od to

Continued, column 4 ^»-

1-9; 2 Th. 1:7-10; Judc 14-16: Rev. 19:11-21) X When these things are fulfilled the Lord shall be known to the Egyptians and they shall offer sacrifices, oblations, and pay vows to Him (v 21-25). Since 'his has never happened in the past, the refercoce must be to soinetiilng which b to be fulfilled In the future

a Sec 8fold salyatic^n of Egypt, p. 737

b Sc*: 10 acis of >xj in Egypt, p. 737

c In that day -tlie .'.'.ilUnnium, a hlgh-wav will be made from Egypt throutih Palestine to Assyri.i ajid these countries will form an alliance, trade with one another, and serve Jehovah together (V 23-25)

d In that day -the Millennium. Israel (Judah of V 17, proving no difference in the two terms) shall be a third nation with Egypt and Assyria, even a blessing in the land; and Cod will bless all three peoples (v 24-25)

e All thret nations-Egypt. Assyria, and Israel will be convened to Jehovah. Egypt will be My people . The Assyrians will be the work of\fy hands (which is the equivalent to savins tHey will be converted, 2 Cor. 5:17-18; Oph. 2:10), and Israel will be My inherit.-ncc (v 25)

f The purpose of this chapter is to warn Israel not to depend upwn Epypt ^nd Ethiopia for :ssistance against the king of Assyria, but to trust in tiod as the only source of help.AssN'ri.- had already conquered Syria and Ephrfim and had taken Philistia, so was now ready to come against Judah(2Kl. 16:5-18:37)

g Tartan was one of the generals of As-syria (v 1; 2 Ki. 17:17)

h Sargon, perhaps Sennacherib (v 1)

i 2 2nd prophecy in Isa. (20:2-6, fulfilled). Next, 21:1. See p. 737

j See Isaiah a sian . p. 737

k The 3 years here must be the same as those mentioned in 16:14. Within 3 years Moab, Egypt, and Ethiopia were to be destroyed (v 3)

1 The word isle is often used of any coastal or maritime country. Here it is applied to Palestine on the Mediterranean (v 6) m Question 32. Next. 21:11.They learned tnat their escape was Jehovah; He sent an angel who killed 185, 000 Assyrians and caused the others to flee (37:36-38)

n 23rd prophecy in Isa. (21:1-10, ful-f 11 led). Next, v 11. See p. 737

o This refcn to Babylon, v 1

p Babylon will be destroyed by a mighty army passing through like a whirlwind that leaves destruction everywhere

q \vTiirlwinds arc spoken of as coming from the south (v 1; Job 37:9; Zcch. 9:14), and the north (Ezek. 1:4)

r The army that destroyed Babylon came out of the desert and mountainous country of the Medes and Elainites or Persians (v 1 -2)

s Elam was tfic name of the country originaUy possessed by the Persians-so-called from ELam, son of Shcm (Gen. 10:22). It was east of the river Euphrates and the Persian c.ulf. It was one of the earliest powersfGcn. 14:1, 9). ShuAan wasiucapiial(Nch. 1:1; Esther 1:2-5; 2:3-8; 3:15; 4:8,16; 8:14-15; 9:6-18; Dan. 8:2). Elam is mentioned in prophecy (v 2; 11:11; 22:6; Jer. 25:25; 49:34-.19; Ezek. 32:34; Dan. 8:2)

t Besiege Babylon. Fulfilled (Dan. 5)

J Media was located north of Persia, east of the Euphrates, and south of the Caspian Sea and Armenia. It derived its ivame from Madai, son of Japhcih (C»en. 10:1.5.11 wasToiig"under the Assyrians-tin til Cyrus the Great, about 556 B.C. who united Media and Persia, forming tile Medo-Persian empire (Esther 1:3, 14, 18; 10:2; Dan. 6:8, 12, 15; 9:1). The Medes arc mentioned in prophecy (v2: 13:17;Jer. 25:25; 51:11, 28; Dan. 5:28-31; 8:20)

^ Cont. trom column 2 the Egyptians as proved in v 30

u A sign and a witness unto Jehovah, not as tfie Bible In stone unto men (v 20)

V This gives the reason for the building of the pillar or monument a t the border of Egypt In the Millennium (v 20)

w The onlv Saviour .-nd C-reat One that Cod will send In the coming deliverance of Egypt to fulfil V 20 -25 will be tin; Lord Jesus c:hrijt who will come with the armies of heaven to destroy Antichrist and set up a kingdom in the world foreverfv 20: 63:1-8; Zech. 14:

ISAIAH 21. 22

Egyptians to go into captivity

Elamite invasion of Judah

a The prophet's tiavail. p. 737 b As the vision of these things passed by, the prophet saw such indescribable and great sufferings in Babylon that he was appalled thereby and pained with sympathetic feelings (v 3) c Heb. uah. to reel or stray; stagger;

wander (v 4) d It seems that when the prophet saw, in the Spirit, the destruction of Babylon he experienced the deepest of sufferings for the people facing such calamities. Apparently, he put himself in the very place of those who were to suffer and nad their feelings. The night of pleasure he refened to here was no doubt the night of the drunken feast of Belshazzar as in Dan. 5. Isaiah called it his pleasure because of representing himself in Babylon when the pleasure ceased and tiie city was taken; hence, he used the language of those who were actually there. In that night the hearts of the people panted; fearfulness took hold of^them; and the night of pleasure was turned into fear after the table was spread and the banquet was set. Watcnmen had been placed in the watchtower, and men ate and drank in a)parent security; then suddenly, they had to fight, for the Medes and Persians had gained entrance t, the city. It was time for it to fall as predicted (v 3-5; Dan. 5) e Many diielos were made of several thicknesses of leather stretched over a metallic rim, and strengthened and ornamented with pieces of metal. An occasional rubbing with oil was necessary to prevent the leather from becoming dry and cracked, and to keep the metallic parts from being rusted. Such treatment was given in preparation for battle (v 5) f Here again the pio^et represented himself as being in Babylon; that is, he seemed to be there in the vision; and the Lord commanded him to set a watchman in the tower to announce what was to come to pass. The watchman saw chariots (some render it cavalry two abreast) marching to the destruction of Baby Ion (v 6-7), horsemen and chariots approaching with rapidity, fierceness, and terror of a Uon upon its prey; and a voice cried: Babylon is faUen, is faUen (v 8-9). The repetition of is fallen was for emphasis to denote certainty. See notes on Jer. 50-51 g Babylon was noted for its idolatry; it was perhaps the place where the worship of idols began. The principal god was Bel (46:1; Jer. 50:2; 51:44) h The destruction of Bab>lon is compared to threshing wheat by treading it under foot in a threshingn.oor(v 10; Jer. 51:33) 1 24th prophecy in Isa. (21:11-12, ful-

nUed5. Next, V 13. See p. 737 j Questions 33-34. Next, 22:1 k Some understand this to mean conversion to God; but it could only mean diat Isaiah invited the inquirers to return if they wanted further information regarding the present night, the new day and the new night to follow the moming (v 12) 1 25th prophecy in Isa. (21:13-17, ful-mie<5. Next, 22:1. See. p. 737

m Arabia, a large country south of Syria and Trans-Jordan, west of Euphrates and the Persian Gulf, north of the Red Sea and east of Palestine (v 13; 1 Ki. 10:15; 2 Chr. 9:14; Jer. 25:24; Ezek. 27:21; Gal. 1:17; 4:25) n It is said there are no ^eat forests of trees in Arabia, but thick underwood making some places very rugged and inaccessible

o Caravans or roving tribes of Arabs p Dedanim, descendants of Dedan, son of

Abraham by Keturah(Gen. 25:3; Jer.

25:23; 49:8; Ezek. 25:13; 27:15, 20;

38:13)

q Tema. descendants of Abraham through Hagar and Himael (v 14; Gen. 25:15;

the sighing thereof have I made I n Burden of Jerusalem (22:

to cease. l -25; Jer. 25:1-11; Amos 2: (2) Time and effect j 4-16). (1) Fourfold judgment]

3 Therefore are my loins filled iT—-"^^^^h^FM^^

with pain:«pangs have taken *"•■ Yiiion "What aile h thee hold upon me. as the pangs of a' now. that thou art whoUygone

woma^ that ^avaUeth: *I was up to the housetops? bowed down at the hearing 2 Thou that art full of stirs a

J -7 T „^ A;^r^^„^A o* tvl tumultuous city, a/joyous city:

of It; I was dismayed at the thy slain men arc not slain with

^!®^^ °l ♦ c„o„t^^ rf^^o^,,! the sword,<nor dead in battle.

* '^^ff a?ftl?ml VhtS't SZ-AU thy rulers are fled to-ness affrighted me the mght > ^^^^^ ^^^

of my pleasure hath he turned | ^ f ^^^^^ -^

into fear unto me. •5 Prepare the table, watch in the watchtower. eat. drink: arise, ye princes, and 'anoint the shield.

(3)FaU (Jer. 51:11; Dan. 5)

•6 For thus hath the LoRP^said ' unto me. Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened dili- cause of the spoiling of the gently with much heed: daughter of my people.

8 And he cried, A lion: My 5 For it is a day of trouble, lord, I stand continually upon and of treading down, and of the watchtower in the daytime, perplexity by the Lord God of and I am set in my ward whole hosts in 'the valley of vision, nights: breaking down the walls, and

9 And. behold, here cometh a of crying to the mountains, chariot of men, with a couple of

horsemen. And he answered (3) Invaders (Jer. 25:1-14) and said, Bib'J-lon is fallen, is

thee are bound together, which have fled from far.

(2) Lamentation for Jerusalem (24:16; Jer. 7:29; 9:17; Lam.; Ezek. 19:1; 26:15; 27:1, 28; 28:11; 32:1; Joel 1:8, 11, 13; Amos 5:1, 16; Mic. 1:8; 2:4)

4 'Therefore said I. Look away from me; I will weep bitterly, labour not to comfort me. be

fallen; and all the«graven images of her gods he hath broken imto the ground. 10 O my'•threshing, and the com of my floor: that which I have heard of the Lord ofj hosts, the God of I§'ra-el, have I declared unto you. 1

9 Burden of Dumah (Edom, Jer. 49:7; Ezek. 25:12;

Amos 1:11)

•11 *^' The burden of Du'mah . He calleth to me out of Se'ir. Watchman, /what of the night? , Watchman, what of the night? 12 The watchman said. The moming cometh, and also the night: if ye will enquire, enquire ye: *retum, come.

10 Burden of Arabia. (1) Invasion by Assyria (36:18-21)

*13 irrhe burden upon'"A-ra'-

bi-i. In the"forest in A-ra'bi-4| fortify the wall, shall ye lodge, O ye "travelling companies ofTDfid'a-nim.

14 The inhabitants of the land [ofTTe'md brought water to him

that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

6 And*£'lam bare the quiver with chariots of men and horsemen, and 'Kir uncovered the shield.

7 And it shall come to pass, that thy choicest valleys shall be ""full of chariots, and the horsemen shall set themselves in array at the gate.

(4) Vain defense preparations

8 * And "he discovered the covering of Judah, and°thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of Da'vid, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Je-ru'sa-16m, and the houses have ye broken down to

(2) Time: result 16 For thus h ath the Lord

said unto me,'Within a year, according to the years of an hireling, and all the glory of Ke'dar shall fail

17 And the residue of the number of archers, the mighty men of the children of^e'dar, shall be diminished: for the Lord God of l§'ra-el hath spoken it.

CHAPTER 22

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11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

(5) Sin: impenitence (9:13-16)

12 And P in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: ""let us eat and drink; for to morrow we shall die.

14 And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die. saith_the_Lord God of hosts.

26th pro phecy in Isa .

a prophe ed). Ne)

1 Chr. 1:30; Job 6:19; Jer. 25:23) r Another time - element prophecy; it

could be tested as true or false in one

year s Anodier descendant of Abraham

through Hagar and Ishmael (v 16-17;

42:51; 60:7; Gen. 25:13; 1 Chr. 1:29:

Ps. 120:5; Song 1:5; Jer. 2:10; 49:28;

Ezek. 27:21)

to come. Among tne tgyptians the brevity of life was emphasized by putting the image of Osiris in a coffin. This reminded diem that one day they would be thus, and warned them to avoid evils that would shorten Ufe. Here the idea of life being short only made men want to live in sinful pleasure as long as possible (v 12-14^

___^__, (22:1-14, ful-

fUled). Uext. v 15. See p. 737 b 4 main parts to the prophecy , p. 737 c Jerusalem was the valley of vision, so-called because fliis prophecy and many others came by wsions seen in the vaUey near and inside the city.

There is no doubt from v 9 -10 but what Jerusalem is meant d Question 35. Next, v 16 e The people were so alarmed about the invading armies outside the city that they fled to the housetops. This gives the true picture of an Oriental city in confusion. The flat roofs were used much as living quarters for the household, and especially as gathering places during any excitement, in the same way that we use our streets. From the roofs people could see more clearly what was nappening down the roads or in the streets. The prop)het represented the entire city as being on the housetops during this commotion (v 1-2) f This indicates revelry in the city in spite of impending danger and death (v 2 with V 12-14) g The ones slain were those who fled the city and were captured and killed, for those who remained in the city were saved by God destroying the Assyrian array (37:33-38) h This verse expresses the idea that the people in Jerusalem were benumbed with fear to inactivity, being helpless against the great armies on the outside who demanded surrender (v 3; 36: 1-22) i These 2 verses express the overwhelming grief over the trouble that was to come to Judah (chs. 36-37) j The second time Jemsalem is called

the vaUey of vision (v 1, 5, 9-10) k ITiis is Persia, and Kir of this verse is Media, indicating that the amiies of the Medes and Persians were with Assyria in these invasions of Palestine and surroimding countries. Itwas not until nearly 200 years later that the Medes and Persians became independent o f Assyria and Babylon, and so, at this time they were serving the Assyrians (v6-7) 1 Kiiwasa city in Media (v 6; 2 Ki. 16: STAmos 1:5; 9:7). This was not Kir of Moab(15:l) m This indicates the greatness of the ar -miesthai were widi the Assyrians and diows why the case of Judah seemed utterly hopeless-and such it was.with-out God(v7; 37:36-38) n He (the invader) discovered the cover-uig of Judah; that is, he subjected Judah to all kinds of insults and reproach (v 8; 36:4-22) o Thou (king of Judah) didst cast your eyes toward the armour in the house of the forest as the last resort, and as the oiily means of defence (v ^- ^"^ have seen also the breaches of me city of David, have sought to conserve the water supply, have torn down houses to fortify the walls, and have made certain preparations for defense, but you have not yet looked to God and trusted in Him to deliver you from the Assyrians (v 8-11).It was not until after the threats of Rabshakeh and the per -sonal message from Isaiah that Hezekiah sou^t God and trusted in Him for help (36:4-37:38) p In that day -not the Millennium in this instance, but the time the Assyrians laid siege to Jerusalem (v 12; chs. 36-38). God called for repenunce, fasting and prayer, but instead the people went into revelry and pleasure even in view of the diort time they thought they would have on earth (v 12-14). God assured them diatthey would continue this way imtil death (v 14)

q Paul quoted this passage in 1 Cor. 15: 32 in connection with the resurrection. These people reasoned that since they were to die soon, at the hands of the Assyrians who were besieging their city, they might as well enjoy Ufe while it lasted. This is the attitude of the ungodly who have no hope of a life

ISMAH 22. 23

JjjlM. (22:15-25. ful-u. 23:1. Sec p. 737 ' . _ o-.i". Next, 23:7

S in the E«jt were hewn out -n ii.iu rvjtk, sometimes below the gjotmd, but mort often iii the moun - Uin liJes.Somc were larac chambers with narrow celli on each side for the bodies of the dead, as many as 30 to 60 in some cases. Shcbna had hewn a 5t ?ulchre for himself on hiiih . that ii, '...ji In the mountain; but nc was not '.o be put there. He was to go into captiviry and be buried in a strange land (V 16-19) d Shebna had sought to exalt himself by

:• .:!-:in« a beautiful tomb so that he

..dbe buried with the rich and royal

ui a prominent place; but God, by

sending him into captivity, was to

cowr him, thit ii, bring him down

to a humble and common place in

life so that he would be as much

ashatned in the end as he had planned

to be proud. He was to have his face

covered like those who mourn, or as

a man's face is covered for execution

(Esther 7:8)

2 Shebna's in Scripture:

1 A treasurer who was succeeded bv Eliakim (22:15-25). Shebna means youthfulness

2 A scribe whosci^-edalong with Eliakim (36:3. 11, 22; 37:2; 2 Ki. 18: 18. 26, 37; 19:2)

e lOfold exa ltation of Eliakim:

1 1 wlU call 1dm (v M)

2 I will clothe him (v 21)

3 I will strengthen him

4 1 will commit the govenunent to him

5 He shall be a father to the inhabitants of Jerusalem and to die house of Judah

6 I will give him the key of David (v22)

7 He shallhave authority to open and shut and none shall hinder him

8 I will make him permanent (v 23)

9 He shall be exalted to his father's house

10 He shall have all the glory of his father's house (v 34).Cp. the lOfold fall of Shebna in note a, aboN-e f Eliaklni . Cod establishes. 4 Eliakim's:

1 Son of Hilkiah (v 20; 36:3, " ■""•

TT

2 Ki. 18:16, 26, 37; 19:2)

2 A klnrf of Judah (2 Ki. 23:34; 2 Chr. 36^4)

3 A priest after the exile (Neh. 12:41)

4 A Judahite in the line of Christ (Mt. 1:13; Lk. 3:30)

g Rulcrship of the treasury (v 15, 21) hA father-counsellor, guide, as we wdildsay "fa iher of his country "(v 21) ":.'- lalkeyswcre largeandoftencar- fii w uii the shoulder, i he possession of a key was evidence of property/ or trust, an emblem of autJiority. Eastern merchants were often seen carrying keys on the stioulder. Cp. note r, Mt. IC: 19; Rev. 1:18; 3:7; 9:1; 30:1 j It was the custom to build certain peRs into the house, to hang tilings on. Un - like temporary nails in plastered walls which tan fall out in time, tliese were very permanent. On such pogs trophies, shields, swordi. gold and silver vessels, changes of raiment, and other valuable ihiags Were hung, for show (v 23-24.

Cp. Ezra 9:8) All

k Allthatbelongedtuorprecccdcd from the family (v 24)

I Tliis is figurative of the fall of Shebna from his office (v 15-19), as the previous verse $(20-24) werefiguTitivt of the cxalution of EliaJdm to uke his place

m 2 8th prophecy m Isa . (23:1- 18. V 1-T7 lullilled; V 1.= imfulfllled). Next, 24:1. See p. 737

n A11 ocean-going vessels from 1 arshisit

o Tarshish refers to Spain (note m, 2:

p(,,,,.,.,..1 .i..,.,.,cj^ litis was true ir destroyed lyre

q No harbor or port where ships would re -main or continue to trade wltli Tyre, niere used to be a better port there

(6) Shebna removed from office

4lS "Thy Mith the Lord God of hosts. Go. get thee unto this treasurer, even unto Sh*b n4, which is over the house, and say,

16 *What hast thou here? and whom hast thou here, that thou hast'"hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high. and that graveth an habitation for himself in a rock?

17 Behold, the Lord will carry thee away with a mightv captivity, and will surely'cover thee.

18 He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

(7) Eliakim exalted to office

20 * And it shall come to pass in that dav that'I will call my servant t-li a-kim the son of Hil-ki'ah:

21 And I wUl clothe him with thy robe, and strengthen him with thy girdle, and I will commit *thy government into his hand: and he shall be^a father to the inhabitants of Jg-rv'sS-16m, and to the house of Judah.

22 And'the key ot the house of Da'vid will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him tos a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the *ofTspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

(8)Shebna's security blasted

25 In that day^ saith the Lord of hosts, shall'the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it.

The overthrow of Ti/re

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CHAPTER 23

12 Burdenof Tyre (23:1-18;

Jer.47:4; Ezek. 27:1-28:24;

Amos 1:9). (I) Howl: total

desolation

ff[J^E burden of Tyre, "Howl, yC^hips of'Tar hhish; for it is'laid waste, so that there is no house,"no entering in : from the land of 'ChJt'tim it is revealed to them.

•2'Be stiJI, ye inhabitants of the isle; thou whom'the merchants of Zi'd6n, that pass over the sea, havc'repl^^nished.

3 And by 'great waters the seed of"Si h6r, the harvest of the river, is her revenue; and she is a mart of nations.

4'Be'Thou ashamrd. O Zi ddn: for the sea hath spokrn. even

I travail not, nor bring forth children, neither do I nourish up young men. nor bring up virgins.

5 As at the report concerning £ R^pt, so shall they be sorely pained at the report of Tyre.

(2) Howl: the destroyer

•e'Pass ye over to Tar'shish: howl, ye inhabitants of the isle.

7 "Is this your joyous citu. whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against TyTC, the'^crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10<Pass tlirough thy land as a river, O daughter of Tar'shish: there is no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant ci7y, to destroy the strong holds thereof.

12 And he said. Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zi'd6n: arise, pass over to Chit'tim; there also shalt thou have no rest.

13 Behold the land of 'the Chil-dean§; this people was not, <i7/ the As-syr i-an founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and'he brought it to ruin.

(3) Howl: time of desolation

14 Howl, ye ships of Tar -shish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre<shaU be forgotten'^eventy years, according to the days of'one king: 'after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 * And it shall come to pass after^the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

*I8 And 'her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.

lllfi_|fi:en£th

uu.

tlian at any otJier place 31-

tcnanean, but nonwre, vJ ral

causes, and being filUd and

ruinedtolumnsofiliecii/- irgc

ships could not enter

ITic Isle of Cynrus(notc g. Num.34:34)

Indicating a destroyed city

Continued, column 4 ^^

CHAPTER 24

V Tribulation and Millennium (24:1-27:13; 2:1; 4:1; t>S:l8). 1 The tribulation (24:1-22). (1) Land: fourfold desolation

2 I do not bring forili culdren

3 I do not nourish young nun

4 I do not bring up virgins

^W'-' ' • '• '■ • •■indingoi wu

«ndv. • mother; but

In UK UI liiiu iii'i: I'i 1 yfe, Zidon was » Weakened Uiai she declared hen- that she would not found or start any other ciry

a Iliis refers U) tome of the Inhabitants of lyre fleeing In ships .per. r.c,i.-ir.g that Nebuchadnezzar was about to uke the city. ITiey took tlie wealth with ihcm so he found nothing of value in the city when It was taken, lliis and the l.'i years of siege so enraged him that he destroyed the place completely (v 6) b Questions 38-39. Next, 27^4 c Tyre had started several coloniei-Tarshisli in Spain, they say, as well as Citium in Cyprus, Carthage in Africa, and others; so her merchants were true princes and honorable men in the earth (v3) d Sec 21 predictions-fulfilled , p. 737

lor the detail> of the prophecy e This verse states the source of the destruction of Tyre -the Chaldeans or Babylonians (v 13). These were wild and barbarous peoples with no govcrtv mcnt until they became a part of Assyria. They were under the Assyrians for centuries, then rose to greatness and overthrew the Assyrian empire. The names Babylon and Chaldea are used interchangeably in Scripture (48: 14, 20; Jer.50:l; 51:24; Ezek. 12:13) f The Babylonian or Chaldean brought

Tyre to ruin (v 13) g Shall cease to be a place of imjxsr -tance and commerce, and shall be un-heardof in the fardistant places where her ships used to be seen (v 15) h ITiiswas the 70 years Judah was to be in captivity (Jer. 25:9-14), the length of the Babylonian monarchy (v 15-17; Dan. 17:17; 8:20; 9:2). Nebuchadnezzar began his siege of Tyre in the first year of his reign and from then to the taking of Babylon by Darius and Cyrus was70 years. At that time the nations which had been taken captive to Baby -Ion were to be released. Jeremiah spoke of all these nations serving the kingof Babylon. Some were conquered sooner than others, but all were to be set free at tJie end of the 70years which were to be during the Life of "him" (Nebuchadnezzar), and his son (Evil-Merodach), and his son's son (Belshazzar, Jer. 27:7; Dan. 5) i One dynasty or succession of kings, as

the word kint; means in Dan. 7:17 J After the 70 years lyre willbc restored

and sing as an harlot (v 15-17) k The Lord will permit Tyre tobe restor -ed after the 70 years and she shall enjoy all her riches and glory as before. She shall be made rich again by her intercourse with all nations, lyre was rebuilt on tlie Island and soon rivalled the former Tyre in glory and wealtli. The new city was taken by Alexander the r.reat about 255 yean after the former one had been destroyed by Nebuchadnezzar 1 I'liij verse evidently looks forward to the last (Jays when Tyre will be blessed under llie Nkssiah in die Milleiuiium the New E.irth periods. Her commerce shall be holiness to the Lord; and lur wealtJi shall not be treasured or hoarded to make men rich at the expense of tile poor, but it will be used for them that dwell before tlie Lord, so tjut they can have sufficient food and clodung. ITiishas never yet been fulfilled, so it must refer to tlie Millennium when there shall be

HOLINESS UNIO THE LORD upon tlie be lis of tJic horses and upon every poi and pan in Jeruulem (Zech. 14:1-5, 9, 16-21)

^*' C om, from column 2

I lyre was a colony of Zidon (v 2, 4) u Replenished with merchandise and

riches (V 2; Ezek. 27:8-23) V Kefcrring to the overflowing of the

Nile, i yre was the man to wtdch the

^productions of Egypt were taken (v ;!) w ^^ilior is anotlier name for tlic Nile

ruerofEg>pt(v.!;Josli. l.>:3;Jcr. 3:18) x Zidon (note v. Josh. 11:8)

y 4 tilings Zidon said (v 4): 1 I iravail not

ISAIAH 24.25

GotPs judgments on the land

a 29th prophecy in Isa. unfuIfillecO.Next. 28:1.

(24:1-27:13. all Sec p. 737 b The word for earth in v 1, 4-6 is the ■ same one trans, land in v 3, 11, 13, and could be Limited in these verses ro the land of Judah (26:1) c 2 8 fliings to happen to Judah . p. 473 d J 2 classes to be judged (v 2):

1 People	7 Buyer
2 Priest	8 Seller
3 Ser\'ant	9 Lender
4 Master	10 Borrower
5 Maid	J J Taker of usury

6 Mistress J 2 Giver of usury

e 3 causes of judgment on Judah (v 5):

1 They have transgressed the laws

2 Changed the ordinance

3 Broken the everlasting covenant

f When aU tliis happens to Judah there willbe very few men left (v 6, 14-]5); it will be like a few oUves and grapes after the harvest (v 13)

g This (the remnant left) shall turn to God and sing praise and cry aloud from the sea coasts where they have fled to find refuge (v 14)

h Here is a command to the remnant to glorify Cod in the fires of tribulation, and to all who are in the coast-lands to glorify the name of the Lord (v 15)

^^- Cont. from column 3

n His ancients will consist of y*el,Enoch, Noah, Abraham. Isaac, Jacob, Moses. David» O. T. worthies, the apostles, andothersof N. T.timeswho will reign as kings and priests with Christ (2:2-4; 9:6-7; Jer. 30:9; Ezek. 34:24; 37:24-28; Dan. 2:44-45; 7:13-14, 18, 27; Hos. 3:4-5; Zech. 14:9; Mt. 8:11-12; Lk. 1:32-33; 22:29-30; Rev. 5:10; 11: 15; 20:4-6; 22:4-5)

o 2 things the prophet vowed 'jd do (v 1):

1 I will exalt You

2 I will praise Youi name

p 20 reasons for his vow to worship:

1 You have done wonderful things (v 1)

2 Your counsels of old are faithful-

ness and truth

3 You have made of a city an heap (v2)

4 A defenced city a ruin

5 A palace of strangers to be no city

6 You have been a strength to the poor (v4)

7 A strength to the needy in distress

8 A refuge from the storm

9 A diadow from the heat

10 You diall bring down the noise of strangers (v 5)

11 Make a feast in mount Zion for al 1 people of aU good things (v 6)

12 You will destroy in mount Zion the face of the covering cast over all people, and the veil of darkness spread over all nations (v 7)

13 SwaUow up death in victory (v 8)

14 Wipe away tears from all faces

15 Wipe away the reproach of Your people

16 Save us (v 9)

17 Rest Your hand in mount Zion (v 10)

18 Tread down Moab

19 Spread forth Your hands and tring down theii pride (v 11)

20 Lay fortresses of enemies down low

q 4fold destruction of Babylon (v 2):

1 You have made ot a city a heap

2 A defenced city a ruin

3 A palace of strangers to be no city

4 It shall never be built

These statements, especially this last one, identify die ruined city as the future Babylon which will be destroyed under the 7* vial at the end of this age. Babylon is the only city that is definitely pictured in deuil as to destruction in that day, and it i s

frpEHOLD,"the Lord maketh Jj the*earth'^empt>', and maketh it waste, and ttimeth it upside down, and scattereth abroad the inhabitants thereof.

(2) People: twelvefold judgment

2 And it shall be,"as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

(3) Land: twofold judgment

3 The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

(4) People: threefold judg-

ment

4 The earth moumeth and fadeth away, the world lan-guisheth and fadeth away, the haughty people of the earth do languish.

(5)Threefold cause: judgment

5 The •earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

(6) Twentyfold curse

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are btimed, and few men left.

7 The new wine moumeth, the vine languisheth, all the merryhearted do sigh.

8 The mirth of tabrets ceas-eth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

(8) Lamentation: the remnant of Israel

16 ' From the uttermost part of "the earth have we heard songs, eveni>g\ory to the righteous. But I said. My learmess, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Tear, and the pit, and the snare, are upon thee, O inhabitants of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and^e that cometh up out of the midst of the pit shall be taken in the snare: 'for the windows from on high are open, and the /foundations of the earth do shake.

(9) Land: eightfold judgment

19 The earth is utterly broken dovra. the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and*it shall fall, and not rise again.

(10) Armageddon: Satan de-

feated{27:l; 63:1-5; Joel 3;

Zech. 14; ZThess. 2; Ezek.

38-39; Rev. 19-20)

21 And it shall come to pass'iffi that day , that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And'they shall be gathered together, as prisoners are gathered in the (pit, and shall be shut up in the^^prison, and'after many days shall they be

(7) Rejoicing: nant (cp.

Jewish rem-1:9, refs.)

13 •"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

14*They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea.

15'■Wherefore glorify ye the Lord in the fires, even the name of the Lord God of I§'ra-el in the isles of the sea.

suted several times that it will never be built again after this final and complete destruction in the d ay of the Lord (v 2; 13:1-16,19-22; 14:l-27;Jer. 50-51; Rev, 14:8; 16:17-21; 18:1-2^. TherefOTe, because of the destruction of such a great and mighty city, strong nations and cities of terrible nations wiU fear God (v 3)

visited.

2 Millennium (24:23-27:13.

Cp. 20:1, refs,). (1) Reign

of the Messiah

23^ Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zi'6n. and in Je-ni'sa-l6m, and before his "ancients gloriously.

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(2) Twentyfold millennial worship (12:1, refs.). A Blessings to God's people

OLORD, thou art my God; °I wiU exalt thee, I will praise thy name; "for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

B Judgment on enemies

2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no citi-; 'it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

C Blessings on God's people

20). In other parts of the earth, the light of the sun willbe increased 7fold and that of the moon will be like the present Ught of the sun; and yet they wiUbe ashamed (30:26). The glory of God will also shine forth in the New Jerusalem (Rev. 21:23-22:5)

^ Continued, column 1

a Here is the first place in this ch. where the word earth seems to have the usual meaning instead of being Uraited to Palestine, as in v 1-15. The prophet seemed to hear songs of glory to the righteous from far distant lands. He represented himself as with the remnant in Palestine, and upon hearing these songs, cried about the leanness of Judah, and lamented the treacherous dealers who had spoiled them (v 16). The mention of priest (v 2), Jewish laws and covenants (v 5), the city of Jerusalem (v 10-12), and the remnant (v 13-15) all indicate that the land of Judah is the reference in v 1-15, whereas such statements as those about songs from the uttermost part of the earth (v 16), the foundations of the earth shaking (v 18), and the angelic rulers and kings of the earth (v 21-22) indicate a broader meaning of the word earth in v 16, etc.

b Treacherous dealers refers to foreign nations and rulers that break covenants, particularly to the future Antichrist who will break his covenant with the Jews, drive them out of their land and rule from Jerusalem most of the last 3 1/2 years of this age (Dan. 9:27; Mt. 24:15-22; 2 Th. 2:1-^. The 10 kings of the last two world kingdoms before the 2nd advent of Christ will also deal treacherously with Israel (Dan. 7:23-24; Rev. 12:6-17; 13:1-18; 17:12-17)

c This simply expresses the idea that no place will be safe, and if danger is escaped at one place it will be faced in another place. The fear refers to the means of scaring animals into a net, a snare, or a pit prepared for them (V 17-18)

d Sometimes particularly powerfulbeasts would spring out of a pit and have to be caught again by a snare (v 18)

e This explains the supernatural source of the calamities coming upon men in the future days of the tribulation. They will come from heaven (Rev. 6: 12-18:24; 19:1-10)

f See Foundations of the earth , p. 473

g Many places on the earth will no doubt be literally thrown down, as the mount of Olives (Zech. 14:4), the cities of the nations (Rev. 17:16-21), and other places which will never rise again h In that day -the day of the battle of Armageddon and Millennium-Satan, fallen angels, and demons that are on high or now rule the air (Eph. 2:2), and the kings of the earth will be defeated (v 21; Zech. 14:1-5; 2 Th. 2: 8; Rev, 19:19-21: 20:1-10)

i Satan, fallen angels, and demons will be put into the bottomless pit for 1,000 years (Rev, 20:1-7) and the Antichrist and false prophet will be sent to the lake of fire (Rev, 19:20; 20:10). The kings of the earth will be sent to iieol like jjrisoners being gathered into a pit (v 22)

j See note j, Ps. 28:1

k Prison, not the grave. See Hell in Index

1 After 1, 000 years or 365, 2S!r3'ays, Sa -tan and his spirit forces will be liberated from the bottomless pit to deceive the nations during a short season. They will then be cast into the lake of fire prepared for them (Mt. 25:41; Rev. 20: 7-10). The beast and false prop)het will remain in the lake of fire during the 1,000 years; they will still be there when Satan is put into that etemalheU. The second resurrection will take place at that time and sheol-hades will deliver up the dead who will be judged and cast into the lake of fire (Rev.20: 11-15)

m Then -after the future tribulation, the EattTe of Armageddon, and the 2nd advent of Christ, the planets wiU become confotinded and ashamed of dieir Limited Ught in comparison with the glory of God shining over mount Zion and Jerusalem during die Millennium and New Earth forever when God and Christ wiU reign (v 23; 4:5-6; 60:19-

ISAIAH 25. M

a 4 gdng» Cod has been to men (v 4):

1 S(rei«ib to ibe poor in poverty J StTcngth to (he needy in discicsj J A refuge from the ^torm

4 A shadow frjm the heat b cod ii all these 4 things to men who tnijt in Him whcncvci tt y terrible ones storrn ir:.c the land like the blast. This r always

rcfcn to the v^i. a coimtr> (v 4; 37:7;

2 Ki. 19:7)

t I"he noise of stranacn, ?.476

J Sec FeastT" ' - " _ , p. 476

c See Salvati ' " , p. 476

f This refers to w. ; are kept a

long time, hav: jreRS mixed

with them, making them old and Strong. ITiey were refined by being strained through a cloth, separating the wine from the lees or dregs (v G)

g Fat things full of marrow is an exprcs-sion denoting sunptuouTcntettainment and abundant prc\-isions(Ps. 36:8; 63:5)

h AboLi^; remove; take away

i Mount 2ion (24:23)

J Covering the face indicated grief, sorrow, and misery. ITic idea here is the remo\'al of all satanic darkness and power now coveting the whole of the nations. The prince of the power of the air that works in all sons of sin will be removed from all hearts and minds; then men will, for the first time since Adam's innocence, be free from all Satanic influences and demon powers. Satan is the ruler of the darkness of this world, and he and all his agents will be confined to the abyss during the 1,000 vears of Rev. 30 (v 7; 24: 21-22; Eph.C:12: Rev. 12:7-12; 20:3)

k Engulf; remove; abolish; cancel; and cause the ravages and triumph of death to cease (v 8), In the first resurrection, before the Millennium, all the right-eoiu dead of a U ages, inc luding the godly from Abel to the end of the future izibulation. will be resurrected; and death will be done away as far as thev arc concerned, at that time (1 Cor. 15:23, 51-57; Phil. 3:20-21; 1 Th.4:13-17; Rev.20:4-6). Death will not be destroyed for sinners though, for they will continue to die during the Millennium. \s'hen the second resurrection ukcs place and all wicked roenaregivcnimmortaUry of the body to be tormented day and night eternally, then death will be destroyed (1 Cor. 15:24-28, 35^5; Rev. 20:4-6. 11-15). Christ has already conquered death and lie now holds the keys of death and hades Qieb. 3:14-15; Rev. 1:18); but death as an enem>-will continue througliout tlie Millennium and exercise its fwwerover sinners (65:20; 1 Cor. 15:24-28). After that period there will be no more death (Rev. 21: 3-7; 22:3)

1 Wiping away the tears from the faces of tne saints who have part in the first returrectlonwiU take place before the Millennium (1 ITi. 4:13-18; Rev. 7: 9-17); but regarding the naural people who live through tlie Millcniiium assubjectsofChristand tla- resurrct led saints, this will not take place until the end of the Millennium (Rev. 21: 1-7) m Hie rcproath, contempt, shame, and defeat will be taken away from His people when Messiah < ornes to reign

(v 5-9: 2:2-4; 35:1 -S; 65:20-25) n hi that day-the Millennium it shallbe said. This is our cod whom we have waited for and Me is here (v 9; 52:7; Ezck. 43:7) o In this mo untain-mount Zlon (v 6, 7,

16; 24:5.'?)

P ljf"tt of the Lord denotes Mb power, deliverance, and protet lion over Mis people (Ezra 7:6, 28; 8:18, 22, 31; Nch. 2:8; Acts 4:30; 11:21) q Moab shall be completely defeated and scTvx- Israel in tlie Millennium (v 10; 11:14; 16:1-5, notes)

r Jehovah will stretch forth Hii hands and prostrate His enemies, aod bring down their pride, making all under subjection as easily as a swimmer makes Ills way through the water by

4 For thou'hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, *when the blast of the terrible ones is as a storm against the wall.

D Judgment on enemies

5 Thou shalt bring down'^the noise of strangers, as the heat in a dr\- place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

E Blessings to God's people

6 •"And in this mountaiii shall the Lord of hosts make'unto all people a feast of fat things, a feast of/wines on the lees.'of fat things full of marrow, of wines on the lees well refined.

F Judgment on enemies:

Satan cast out and the curse

removed

7 And he wilJMestroy in'this mountain the'face of the covering cast over all people, and the veil that is spread over all nations.

8 He will*swallow up death in victory; and the Lord Gon'will wipe away tears from off all faces; and the^rebuke of his people shall he take away from off all the earth: for the Lord hath spoken if.

The proud to be puniihed

f.99

G Blessings to God's people

9 ' And it shall be said "in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

H Judgment on enemies

10 For"in_this mountain shall the'liand of the Lord rest, and M6 ab shall be'trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall'spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

(3) A millennial song (12:1,

refs.). A Salvation of the

righteous

TN'that day shall this song be ^ sung in the land of Judah; We have a'strong city; salvation will God appoint for walib and bulwarks.

•2"Open ye the gates, that'the righteous nation which keepeth the truth may enter in. ► 3 Thou^wilt keep htm in perfect peace, whose mind is stayed on thee: because he trusteth in thee. ►4'Trust ye in the L<jhd for ever: for i n the Lord >[]£ pO

VAH t5*everlastinK strength:*

B Punishment ol the wicked

5 • For he »bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

C The way of the righteous

7 The'^way of the just is uprightness: thou,"most upright, dost weigh the path of the just.

8 Yea.'in the way of thy judgments. O Lord, have we waited for thee; the desire of our soul IS to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

D The way of the wicked

10'Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

11 Lord, when thy hand is lifted up.'they will not see: but they shall see, and be ashamed for their envy at the people; yea. the*fire of thine enemies shall devour them.

E Prayer of the righteous

12 * Lord, thou wilt 'ordain peace for us: for thou also hast wrought all our works in us.

13 O Lord our God. 'other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

14 They are*dead, they shall not live; they are 'deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased"'the nation. O Lord, thou hast increased the nation: thou art glorified: thou hadst removed It far unto all the ends of the earth.

16 LoRD,"in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

17"Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LoRn.

18 We have been with child, we have been in pain.'we have as it were brought forth wind; we*have not wrought any deliverance in the earth; 'neither have the inhabitants of the world fallen.

F Resurrection ol the just

•19'Thy dead men shall Uve, together with my dead b ody

stretching out his hands (v 11-12)

In il.At A;,_y -the Millennium, Judah will

«itig oi triumph (v 1-21) -■ ;:', which will be rebuilt completely, as described in Ezck. 48,notes.

Continued, column 4 ^».

a Jcliuvah ;

defeatah,

(V 4) b 4 acts of Jthovah :

THe bri; - ud down (v 5)

2 He lay . tiry to the ground

3 He LauM.i> Uic (hxit and helpless to tread upon die migliry (y C)

4 He weigll."^ tJie palli of llie just (v 7) t llic way of the jus' ran K-described

with one word - u- ■ (v 7)

d Ciod is more upri»; ..e upright

(v7) e 7 tilings tliat constitute uprighQicss:

and in all places (v 3; Ps. 9J). U is Just the opposite of 57:20-21

X Obedience to this command to the letter will produce the wonderful result of perfect peace of v 3

y One of 4 times the original word is rcuined-not translated (v 4; 12:2: Ex 6:3; Ps. 83:18)

1 Walking in ilic way ol C.od's judg-nieiits (v 8)

2 Wailing for tlie Lord to lead ■' Desiring the name of Cuxl

I Kememberijig the Lord 9)

5 r>:siring r.od widl tlie whole soul (v C Seeking Cod early with tlu- spirit 7 Learning righteousness by chastening (v 9; Ilcb. 12:5-13) f ■'■ characteristic?of tjie wicked (v 10):

1 He will not kam rigliteousncss when favor is from liini (v 10)

2 He will deal unjustly with neighbors ■; Ik-will refuse to recognize Cod in

all His merciful dealing? with him

g This verse simply explains that al-thougji the wicked will not recognize all the goodness of Cod which is about him, he will yet bo made to see and be asliamed tliat he did not sec the hand of God sooner, and that he envied the rigliteoui (v U)

h l"he fire of God's vengeance shall devour His enemies (v 11)

i Arrange peace for tliose who keep their minds stayed on Jehovah (v 3, 12)

j llie ot her lords were the oppressors of die past (v 1:^

k I he kings and oppressors of v 13 arc dead and will not t>c permitted to live again to oppress Israel (v 14)

1 See Giants , p. 476 m Increased the nation of Judah and removed it to all the ends of the earth (v 15). Thiswas uttered about 133 years before Judah

was scattered by Nebuchadnezzar and 819 years before Rome led the people captive among all nations (Lk. 21:20-24)

n This predicts that Judah, while scattered among the nations, would seek Cod travailing like a woman (v 16-18; 66:7-8; Jer. 20:1-9; Dan. 12:1; Rev. 12)

o 5 facts about Jjdah's travail :

1 We have been in pain (v 17-18)

2 We have cried out in travail (v 17)

3 We have brought forth wind (v 18)

4 We have not wrought any deliverance in the earth

5 Gentiles have not been subdued

p We have produced nothing in all our troubles among die nations (v 18)

q We liave not converted the Gentiles or made God known to other nations (vlS)

r Neither have the Gentiles been subdued (V IS)

s llie dead men of Israel will be resurrected; together with Isaiah they shall rise (V 19)

—^»- Com, from column -

It will be made strong by God being tlie protector and defender dirough His means of salvation

u 1 here will be 12 gates in the walls of the rebuilt city of earthly Jenisalcni, 3 on each side with the name of die 12 tribes of Israel on them (v 2; Ezck. 4t<:^i0-35). Ihiswill be a miniatxuc of the heavenly city, the New Jerusalem of Rev. 21:9-27

V Israel will be the righteous nation, having been redeemed to the last man (66:7-8; Rom. 11:25-29; Jer. 31:.T4; •11 •' -■; Heb. 8:11)

w Hiis a a promise for all men of all ages who meet tlie condition of keeping the mind stayed on God and wno trust in Mlm at all times in all things

ISAIAH 26. 27, 28

a Awake , continuing the doctrine of the resuirection of ordinary men and no resurrection for giants or Rephaim (v 14, 19; Dan. 12:2)See Giants, p.476

b Dew is an emblem of that which revives and refreshes. Here it illustrates the reviving of the dead bodies of men

(vl9)

c Heb. naphal muiney . cast out; cast away; cast from. It means that the earth will cast the Rephaim away from it, or not yield them up in resurrection. The Peshitta reads, "the land of the giants thou shalt overthrow;" Septua-gint. "the land of the ungodly shall TaTi?' Young , "the land of Ret^im thou causest to falK'See Giants , p.476

d This verse refers to the fUght of the sim-clothed woman of Rev. 12(nation-al Israel) from Judah into the wilderness of Edom and Moab for protection from Antichrist until the little moment , or until the indignation (tribu-lation) be overpast (v 20; p. 307 of N. T.)

e Heb. za'am . to troth at the mouth; be furious; angry; indignation (v 20; Dan. 8:19; 11:36; Mt. 24:15-29; Rev. 6-19) f See The flight of Israel , p. 496

g The Lord's place is heaven. When He comes out of heaven to punish the inhabitants of the earth. See note], Dan. 7:22 h See Blood of the Earth , p. 496 i In that day -the tribulation and Millennium (V 1; 2:2-4; 4:1-6)

3 3fold sword of destruction, p. 496 k See 5 tacts about Leviatnan, p. 496 1 Heb. tannin (note q, Ex. 7:9). Not the Leviathan of this same verse m In that day - the Millennium, Judah shall sing a song of God's vineyard (v 2-6). Cp. 5:1-7 n 7fold care of God's vineyard , p. 496 o lam not angry with My vineyard (Judah) any more (v4; 5:1-7). The reason for this is that all the Jews will be gathered from all nations to make the 12-tribe kingdom of Israel in the Millennium and they will then be saved and blessed imder the Messiah-being no more in rebellion and scattered among the nations (v 4; 2:2-4; 9:6-7; 11:10-12; 66:7-8; Jer. 30:31; Zech, 14; Acts 15:13-18; Rom. 11:25-29) p Question 40. Next, v 7

q God challenges His enemies whom He Likens to briers and thorns that would burn by the fury of God in battle (v 4)

r Or, if the enemy does not want to be burned like briers and thorns in the fire, let him take hold of My strength and make peace with Me. If he will do this he wiU be blessed with Israel (v5-6)

s God wiU plant Judah and aU Israel again like a vineyard being planted, and xhey shall blossom and bud again, and fulfil their calling of filling the whole world with fruit. All nations will be blessed by them (v 6; 5:1-7)

t Questions41 -42.Next, 28:9. The a n s -wer to these questions is that God did not destroy His people as He did their enemies who sought to destroy them. He punished them for theii sins but He will redeem and restore them, whereas. He destroyed their enemies (v 7; 63: 1-5; Zech. 14; Mt. 25:31-16)

u In measure-measure enough to purge Israel. He has judged His people (v 8-9)

V This refers to the stroke of judgment of V 7, which was for correction and not total destruction. God would debate or curb the stroke, knowing how much to give His people; and He will controlHisjudgmentsonthem like He would the rough wind in the day of the tempestuous and violent east wind, so that full damage will not be made on them (v 8)

w The east wind was always violent and rough in Judea (v 8; Job 27:21^

X By this judgment upon His people the

shall they arise. "Awake and sing, ye that dwell in dust: '^or thy dew is as the dew of herbs, and the earth shall'^cast out the dead.

G Preservation of the just

•20 •'"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the'indignation be overpast.

H Destruction of the unjust

21 'For, behold, the Lord com-eth*out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose'•her blood, and shall no more cover her slain.

A song of confidence in God

CHAPTER 27

are withered, they shall be broken of!: the"women come, and set them on fire: *for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

D Israel regathered (11: 10-15)

12 *" And it shall come to pass in^that d3iy ,<'that the Lord shall beat off from the chaimel of the river unto the stream of E'gST)t, and ye shall be gathered'bne by one, O ye'children of I§'ra-el.

13 And it shall come to pass in/Jhat day , that the great

(4) Armageddon: Satan defeated (24: 21-22; Zech. 14; Joel 3; 2Th. 2; Rev. 19-20)

I N'that day the Lord with his 'sore and great and strong sword shall punish ^leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the 'dragon that is in the sea.

(5) A millennial song (1 2:1, refs.). A Sevenfold care (5:

1-2)

TT ln that day sing ye imto her, A vineyard of red wine.

3"I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

4"Fury is not in me: ^who would'set the briers and thorns against me in battle? I would go through them, I would burn them together.

5 'Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

6'He shall cause them that come of Ja'cob to take root: I§'ra-el shall blossom and bud, and fill the face of the world with fruit.

B Inquiry of God (5:3-4)

7 """Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

C Answer: ninefold judgment (5:5)

8"In measure,"when it shoot-eth forth, thou wilt debate with it: he stayeth his rough wind in the day of^he east wind.

9-^y this therefore shall the iniquity of Ja'cob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

10 Yet theMefenced city shall be desolate, and the habitation forsaken, and left like a wilderness : there shall the calf feed, and there shall he he down,

and consume the branches thereof.

11 When the boughs thereof

trumpet shall be blown, and they shall come which were ready to perish in the land of As-s^r'i-d, and the outcasts in the land of E'gypt, and shall worship the Lord '■in the holy mount at Je-ru's^-lem.

CHAPTER 28

VI'Seven woes: tribulation and Millennium (28:1-35:10. Cp. 5:8, refs.). 1 Woe to Ephraim. (1) Sins and judgment (cp. 2 Ki. 17; Isa. 5: 7, refs.)

TT TOE 'to*the crown of pride, ■VV (to the drunkards of E'phra-im, whose ""glorious beauty is a fading flower,"which are on the head of the fat valleys of them that are "overcome with wine!

2 Behold, the Lord hath "a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephra-im, shall be trodden under feet:

4 And the glorious beauty, which IS on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the suitmier; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

[2) A remnant (Isa. 1: 9, refs .)

5 * ^n th at day shall the Lord of hosts be'for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

2 Woe to Judah. (1) Sins of Judah (cp. 5:7, refs.)

7 « But'they also have 'erred through wine, and through strong drink are out of the way; the"priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 Tor all tables are full of vomit and filthiness, so that there is no place clean.

9 '"Whom shall he teach knowledge? and whom shall he make to understand doctrine?

a It was the custom for women and child -ren to gather fuel, and therefore, natural for Isaiah to speak of women in such activity (v 11) b 3 statements about Babylonians , p.496 c In that day -the Millennium, Israe1 will be gathered one by one back to the promised land to make an eternal nation under their Messiah (v 12; 11: 10-12; Jer. 31:32; Ezek. 37; Mt. 24: 31), It must be remembered that aU the Jews wiU not be gathered back to Palestine before the 2nd advent of Christ, but they will be completely gathered back after then (Mt. 24:31) d This means that every obstruction in the final and complete regathering of Israel at the 2nd advent of Christ will be removed, including the drying up of the Euphrates and the Nile, as in note e, 11:15 e One by one, every one; not every other one, but every person of aU the tribes of Israel willbegathered(v 12; 11:10-12; Ezek. 37) f Children of Israel wlUbe gathered; all these are Jews. See notes on Anglo-Saxon theory , p. 367 g In that day -the Millennium, the great trumpet shall be blown, and they (the chilien of Israel-the Jews) will be gathered from all lands, from As-syria (the world empire of those times), Egypt, and other places (v 13; 11:10-12; Ezek. 37). This trumpet is the same as the one referred to in Mt. 24:31 h Christ will then be reigning on mount

Zion(v 13; 2:2-4; Zech. 14) i 7 woes of 28:1-33 :1, p. 472 j 30th prophecy in Isa . (28:1-29. ful-filled^. Next. 29:1.

(28:1-29. See p. 738

iniquity of Jacob will be purged; and the proof of such cleansing from sin wiU be when Israel is caused by God to throw down the stones of the alur and the groves (Adierahs, p. 106), and throw away the images (v 9) y

Babylon shall be destroyed and be a desolate wilderness-the habitation of animals (v 10; 13:19-22)

who had gone into sin. Having erred in truth, in judgment, a.nd in the way of right, they were destined to be punished like Ephraim v This verse pictures the whole nation ' as being sinful and unclean, living in i the filthiness of their own vomit of

corruption (v 8) w Questions 43-44. Next, v 24

k The proud and haughty crown or the

capiul of Ephraim-Samaria (v 1) 1 2 things cursed (v 1):

1 Woe to the crown of pride-Samaria

2 Woe to the drunkards of Ephraim - the 10-tribe or northern kingdom of Israel

m Samaria wasbitilt on a hill sunounded by a rich valley about 8 miles in diameter. Beyond the valley it was surrounded by higher hiUs which were cultivated in terraces, sown with grain, and planted with fig and olive trees. The valley, being also thus planted, made Samaria beautiful, as having a crown orwreath of flowers. The beauty of the city was to be destroyed, as a cut flower soon withers and fades away (v 1). This was fulfilled in the defeat and captivity of Ephraim to Assyria (2 Ki. 17)

n This refers to Samaria which rose out of the valley Like a head, and on which mountain die drunkards or Ephraim Lived in revelry and seeming security (vl)

o A man's reason, conscience, moral feelings, and physical strength are all overcome or subdued by strong drink (V 1)

p This refers to the king of Assyria who was to destroy Samaria and take the 10 tribes into ca pt ivity (2 Ki. 17). He was to come upon Ephraim and Samaria Like a hail storm, a destroy -ing storm (a cyclone), and Like a mighty flood leaving the country barren as a fading flower when it is cut down, and like a piece of summer fruit when it is eaten up (v 2-4) q See In that day , p. 472

r 4 things God was to be to Judah :

1 A crown of glory (v 5)

2 A diadem of beauty

3 A spirit of judgment (v 6)

4 Strength to the army

s Judah also (like Ephraim-v 1, 3) had given themselves over to strong drink (v7) t 7 sins of Judah through drink , p. 472 u The priests and prophets mentioned here were representative of the higher, religious, and ruling classes in Judah

Restoration of the disperted

a Sec Scoffina. p. &04

.;atc upon

. oav. i raW; mc» -

I (rule u[K>ii rule);

hctc « li(tk •ii«l (hcK a little (v 10.

1'!)

ont^uc's. p. j04 - . y>yl N. re fit : ot tongue i htJg: 1 ihis b ' tlK- wtar> (v 1^

- i Ivls is iiiiig to ihc weary

(jec note a, i Coc. 14:1) c Sec T.rv'iu ; -ir t-dicicd . p. 504 f Sec . _ ■ '•■ JuJali . p.ij06

■' "^ ■ - «as to the drunkards of

. riixn; and throutUi thcix uHi oi uic gosptl, as lorciold , they themselves were to fall '^!c at the Messiah, C , and li\-e indark-

liij rv Oc;ir> yed (Rom. 9:32-33; . -1 :.X) -24)

'■\ shabai, lo bnak off; break in : i;be crusiicd.Judah and Ejihraim ~ ■ brokeiioff because of unbelief in ' r ' and the ttosnel (Rocn. 11:7-J9). i hey were not broken by falling upon the Stone; tiicy were crushed by the Stone falling upon them (Mt.21^42-44; Lk. 30:16-) 1 Judah waj snared and lai'en into cap-tjviry among all the other nations be-t ause of rejecting Christ (Mt. 23:37-.)9: Lk. Jl:20-24; Rom. 11:25-29)) (jod further rebuked the scornlul men of Judah who ruled Jerusalem, warning them that their covenant with death and hell would not make them secure when the o%'ernowing scourge passed through the land (v 14-15) k The thought here is that Judah felt so secure concerning judgment it was as if they had made a covenant with death not to destroy them and with hell not to swallow or devour them (v 15).See Death and Hell in Index I The overflowing scourge could refer to the Babylonians (2 Ki. 25; 2 Chr. 36; Jer. 25). or to the Romans in TO A. D. after the ajecdon of the Stone of vl6(Lk. 21:20-24): or, it rould refer to both these destructions, for both did completely destroy Jerusalem and make the land empty, as predicted here (v 14-22)

rusted in lie: and falsehoods and

.-d the oppostie of what the pro-

plieti had told them; and therefore,

they thought they were secure (v 15)

n See Prophecy of tlie Messiah, p. 738

0 Zion is Jerusalem, never the church oca spiritual kingdom of Cod on earth (v 16; note q. 2 Sam. 5:7)

p He that confides and crusts in the sure foundationissecuie and will not make haste (v 16), or be ashamed (Rom. 9: 33; 1 Pet. 2:6)

q I will judge Judah according to the strict rule of law.and require righteousness as straight as a plummet-the piece of meul on a string that makes a straight line of lis own weight, as it hangs down (v 17)

r Judgment was to come upon Judah like alLailstorm and a mighty flood overflowing wtuiever things were being trusted In (v 17) ; See note 1, v 15

1 Whenever judgment began It would be continuous until its purpose was atcompliahed (v 19)

u la ke you must rvfer to being taken I aptive. as in v 13

V . tit judgment will be so terrible that itwiU be a vexation even to hear the repon of what has happened (v 13). This was partltularly true tn 70 A. D. when so many p^uplc were crucified that there wa. not room for another cross, and bodies were piled up outside the walls of Jerusalem in heap* (p. 84ofN, T.) '^

w Tlie defence of Jemsalem would be to iiudequatc It would be like a man trying to warm himself in a bed that was too short, with a c over too narrow

thfm that are wrancd from the I break the clods of his ({round? [

milk, and 'drawn from the breasts.

10 For*precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with'stanimering lips and another tongue will he speak to this people.

12 To whom he said.ThiS-Jf the rest wherewith ye may cause the wear>* to rest; and this IS the refreshing: 'yet they would not hear.

13 But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might ro, and 'fall backward, and be^'broken.'and snared, and taken.

(2) Judgment on Judah

•14 * 'Wherefore \ieai the word of the Lord, ye scornful men. that rule this people which is in J6-ru sfl-ISm.

15 Because ye have said. We have made a Covenant with death, and with hell are we at agreement ;'when the overflow- j ing scourge shall pass through, i it shall not come unto us: ' for we have "made lies our refuge, and under falsehood | have we hid ourselves: i

16 • Therefore thus saith the I Lord GuD, Behold, "I lay °in Zi on for a foundation a stone, a tried stone, a precious corner stone, a sure foundation:'he i that believeth shall not make haste. j

17'Judgment also will I lay to the line, and righteousness to the plummet: 'and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 ' And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the'overflow-

25 When he hath*made plain the face thereof, doth he not cast abroad the itches, and scatter the'cummin, and cast in the principal<'wheat and the appointed barley and the rie in their place?

26 For his God doth'instruct him to discretion, and doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the 'fitches are beaten out with a staff, and the cummin with a rod.

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.

CHAPTER 29

oTTT'OE'to'-Ari-el. to A'n'-el, ■»» the city where David dwelt! 'add ye year to year; let them kill sacrifices.

2 Yet I will distress A'ri-el, and there shall be heaviness and sorrow: and'it shall be unto me as A'ri-el.

3 *And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And 'thou shall be brought down, and shalt"^peak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the

ing scourge shall pass through, terrible ones shall be'-as chaff

then ye shall be trodden down by it.

19 'From the time that it goeth forth it shall "take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation'only to understand the report.

20'"For the bed is shorter than that 0 man can stretch himself on it: and the covering narrower than that he can wrap himself in if.

21 For the Lord shall'rise up as^'in mount Pf r a-zim, he shall be wroth 'as in the valley of 61b e-on, that he may do his work,"his strange work; and bring

to pass his act, his strange act.

22*Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord Gdo of hosts a consumption, even determined upon the whole earth.

(3) Rebuke to mockers

•23 "Give ye ear, and hear my voice; hearken, and hear my speech.

24^Doth the'plowman plow all day to sow? doth he open and

to wrap himself in (v 20)

This indicates that the Lord will rise

up In judgment as one rises to accom-

plisJi a particiilir work (v 21)

See 2 Sam. 5:20-21; 1 Chr. 14:11

Thisrefersto David's victory over the

Philistines (1 Chr. 14:16)

Continued, column 4 ^»-

that passeth away: yea, it shall be at an instant suddeiily.

6 Thou shalt be^visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the ilame of devouring fire.

(2) Judgment on her enemies

7 • And the multitude of all the nations that fight against A'ri-el, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: "so shall the multitude of all the nations be, that fight against mount Zi'dn.

(3) Stupefaction and reason

*9 "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they staeger, but not with strong drink.

who performs many acts to secure a harvest, to point out that He had dealt widi Judali in many wavs hoping to bring iJie people to rigliteousncss-and without success. He was ix)w going to do this strange work on them; and this would be just as unfailing as a crop when tile larmerobeys tiie law of nature (v 23-29)

a Meaning he has harrowed the ground and ^- ' ' ' dj, as in V 34

b Fit ible something

like ijic 1 ui ii;ic,ii j» J. iTic Heb. word (used only here) denotes the fennel or dill whose seed was mixed with bread to give it flavor (v 25, 27). Not the same word found in Ezek. 4:9

c Cummin , a coniiiment used in sauces and soups for seasoning (v 25, 27; Mt. 23:23)

d ^NTieat, barley, and rye were common ffains in Palestine (v 25)

e Cod has been the instructor of man in most activities of life. To what extent He taught man his skill in agriculture is not known, but it is here suicd to be a fact (v 26. Cp. Gen. C:14-16; Ex. ,U:2-6)

f See Ihresliing grain , p.503

g .'ilst prophecy inIsa. (29:1-24; v 9-16 hilfilled;v l-8and 17-24unfulfilJed). Next, 30:1. See p. 738

h Ariel , the Lion of Gcxi-another name for Jerusalem where David dwelled (vl-7)

i Let years go by and sacrifices be killed, yet this will not cancel the judgment that is determined upon Jerusalem tw

.2)

j Jerusalem will yet be luito Me as Ariel, the lion of God (v 2)

k This refers to the siege of Jerusalem at the battle of Armageddon when the city shall be taken, the houses rifled, the women ravished, and half the city captured (v 2-4; Zech. 14). That it has a latter day fulfillment is clear from the fact that the invaders would destroy by thu nder, eardiquake, great noise, storm, tempest, and devouring fire (v 5-6). This did not happen when Assyria invaded Judah and surroundedjerusalem. At that time an angel killed 185,000 men with a sword, but not by these other means (36:1-37: 38). Neither did these things happen when Babylon (2 Ki. 25) and Rome destroyed the city (Lk. 21:20-24). It is definitely stated in Ezek. 38:17-23 that the Lord will destroy Antichrist's armies at Armageddon with a great earthquake, pestilence, blood, overflowing rain, great hailstones, fire, and brimstone. In 2 Th. 1:7-10 flaming fire is mentioned as destroy ing the wicked at this lime; and in Rev. 16:17-21 a great earthquake is referred to as destroying many at the same time. There is no time in history or in prophecy tliai v5-6 has been or will be fumlled other than at Armageddon

1 At Armageddon and even 1, 260 days bcforv this, Jerusalem will be taken over by Antichrist; and la'ael will be brought low in the dust of defeat as predictcdhcre (Dan.9:27; Mt. 24:15-22; 2 Th. 2:1-4; Rev. 12:13) m Speakiim """ of die lyound. p. 506

n 5 siniiles cjf Gentile defeat p. 506

o G thJjiKb will destroy Gentiles, p. 506

p All armies of tlie nations that come against Jemsalem will be destroyed when Clirist corner lO take over the kingdoms of this world, except a sixdi part of them (v 8; 63:1-5; Ezek. 39:2; G3:l -5; Joel 3; Zech. 14; 2 Th. 1:7-

10; Jude 14-15; Rev. 11:15; 19:11-21) q Causes of Judah's destruc tion. p. 506

^Cont. from column 2

a The judgment upon Judah is called a strange work because ot being Ciod's complete destruction of His own people Instead of their enemies as had been the case many times before

b Isaiali warned Judah not to remain as mockers and scornful men (v 14, 22), or make tlieir bands strong, for God

had determined a consumption of the whole land (v 22) c 4fold command to mockers :

1 Give your ear '■' Hearken

2 Hear My voice 4 Hear My speech d (Questions 45-47. Next, 29:15

e God used the illustration of a farmer

ISAIAH 29, 30

God^s judgments on Jerusalem

a 3 acts of God concerning Judah. p. 503 b Heb. tardemah. Trans, deep sleep 7 limes (v 10; Gen. 2:21; 15:12; ISam. 26:12; Job 4:13; 33:15; Pr. 19:15) c At this time Judah was so overcome with lethargy, spiritual sluggishness, inactivity, and stupidity regarding truth that even their prophets, rulers, and wise men were blind-so bUnd and lacking in spiritual perception that God's Word was a sealed book to them (v 11). They were as ignorant as the most unlearned (v 12). The cause of their blindness was hypocrisy. Up service, wilful sins, and hardness of heart (v 13; 6:9-12; Mt. 13:13-15; Rom. 11;S) d Quoted in Mt. 15:7-9; Mk, 7:6 e 4 causes of spiritual blindness (v 13):

1 Drawing near to God with the mouth alone

2 Honoring Him with the lips only

3 Removing the heart far from Him

4 Fearing Him only after the precept of men

f God's marvellous work , p. 503

g Quoted in 1 Cor. 1:19

h Woe to them that seek to hide their plans from God, and carry on wickedness in the dark, thinking that they will not be seen or known (v 15). This defines a hypocrite as one who attempts to deceive God and man. Cp. Mt, 23

i Questions 48-52. Next, 33:14

j Your perverting things make it appear that the potter is the clay, or more qualified than the clay to form anything. You seem to think that God knowsnothingof your deceptions, but He does (v 16; Heb. 4:12-13)

k Quoted in Rom. 9:20-21

1 6 blessings of the Millennium :

1 Lebanon (which was then perhaps uncultivated) shall be turned into a fruitful field (v 17; 35:1-2)

2 The fruitful field (the cultivated field) shall become more fruitful and as a forest (V 17; 35:1-3)

3 The deaf shall hear the words of the book (v 18; 35:5. Cp. v 10-12)

4 The blind shall see (v 18; 35:5; 42:16)

5 The meek shall have their joy increased in Jehovah (v 19; Ps. 37:11; Mt. 5:5)

6 The poor shall rejoice in the Lord 29:19) and be prosperous (Mic. 4:4)

m And in that day -the Millennium, all

will be healed (v 18; 33:24; 35:3-6) n 3 classes judged:

1 The terrible one (the Antichrist, that wicked one, v 20; 2 Th. 2:8)

2 The scorner is consumed (v 20)

3 The wicked are all cut off (v 20; 2 Th, 1:7-10; Jude 14-15)

o 3 things the wicked do to others :

1 Make men offend in word, or give false evidence (v 21)

2 Lay snares for the righteous and pervert judges

3 Turn the just aside for reward, and defraud men for a thing of nought

•Cont. from column 3

and when inflated they eject it with such force that the sound is heard a great distance.They are very poisonous (v 6; 59:5; Job20:16).Cp, note r, Mt. 3:7 q Fiery flying serpents spring from one tree to another and even dart upon their jxey to sting with a deadly blow (V 6; 14:29). Cp. Num. 21:8

r This statement could be aans, Rahab. do nothing; or. Kagori. sit still - implying that Egypt would be ot no help to Judah

s Isaiah was told to write a permanent record of the stubbornness, rebellion, and sins of Judah (30:8)

t 7 sins of Judah :

1 Ihey rebei against God (v 9)

2 They are Liars

3 They refuse to hear the law of God

4 They say to the seers. See not (v 10)

10 For the Lord hath'poured out upon you the spirit offcdeep sleep, and hath closed your eyes: the "^prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying. Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 •; Wherefore the Lord%aid. Forasmuch as this people'draw near me with their mouth, and with their hps do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14'Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: *for the wisdom of their wise men shall perish, and the imderstanding of their prudent men shall be hid.

4 Woe to Lebanon. (1) Judgment

IS^Woe unto them that seek deep to hide their coimsel from the Lord, and their works are in the dark, and they say,'"Who seeth us? and who know-eth us?

16 Surely /your turning of things upside down shall be esteemed as the potter's clay: for*shall the work say of him that made it. He made me not? or shall the thing framed say of him that framed it, He had no imderstanding?

(2) Sixfoldmateriail restoration (29:17-19; 30:23; 35: 1-8; 51:3; 61:4; Jer, 31:2; Ezek. 36:8-15, 30-38; Joel 2:18-27)

17 Is it not yet a very little while, and Leb'a-non'shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 *;'T(Lnd in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of i§'ra-el.

(3) Sixfold reason

20 "For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That "make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

(4) Sixfold spiritual restoration (30:18; 32:15; 42:16; 44:3, 22; 52:3; 59:16; 60:1; Jer. 33:6; Ezek. 16:60; 34:

23; 36:25; Joel 2:28)

22 Therefore thus saith the Lor d, who "redeemed k'hii-him^conceming the house of Ja'cob, Ja'cob'^shall noffeow be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they'shall sanctify my name, and sanctify the Holy One of Ja'cob, and shall fear the God of I§'ra-el.

24 They also that erred in spirit shall come to understanding, and they that murmured shall leam doctrine.

CHAPTER 30

5 Woe to the Egyptian Party (cp. Isa. 31). (1) Threefold rebelUon (31:1)

•TTTOE/to the«rebellious chil-■ VV dren, saith the Lord. that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may^add sin to sin:

2 That walk to go down into E'gypt, and have not asked at my mouth; to strengthen themselves in the strength of Pha'-raoh, and to trust in the

shadow of E'gypt!

(2) Fourfold disappointment

3 Therefore shall the strength of Pha'raoh be your'shame, and the trust in the shadow of E'gypt your confusion.

4 For his princes were at Zo'an, and his ambassadors came to'Ha'ne§.

5*They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

(3) Jewish gifts of no avail

6 Th e^bturden of the beasts of the'"south : "into the land of trouble and anguish, from whence come "the young and old Uon, the (Viper and *fiery flying serpent, they will carry their riches upon the shoulders of yoimg asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

7 For the £-gj^'tian§ shall help in vain, and to no purpose: therefore have I cried concerning this,"Their strength is to sit still.

(4) Eightfold rebellion

8 % Now 'go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That 'this is a rebellious people, lying children, children that will not hear the law of the Lord:

10 Which say to the seers. See not; and to the prophets. Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

•11 Get you out of the way, turn aside out of the path, cause the Holy One of l§'ra-el to cease from before iis^

5 To the prophets they say. Prophesy not right things to us; speak smooth things to us, prophesying deceits; get out of our way; turn aside out of our

path; cause God to cease from among us(v 10-11)

6 They despise the Word of God (v 12)

7 They trust in opfwession and per-verseness, and depend upon it

p The viper was perhaps the well-known species of serpent common among the Arabs, being about 2 ft. long, as thick as the arm, and beautifully spotted with yellow, brown, and black. Such serpents have a wide mouth by which they draw in a large amount of air;

I -^ C ontinued, column 1

a Abraham was redeemed by faith , the same as all other redeemed ones (v 22; Gen. 15:6; Rom. 4)

b The prophecy here was from the God of Abraham to Jacob, predicting that in the Millennium he would enjoy the 6 blessings of v 22-24

c 6 blessings of Jacob In Millennium:

1 He wUlnot be ashamed (v 22

2 His face will not wax pale

3 His descendants will sanctify God and His name, that is, set diem apart in reverence (v 23)

4 They will fear the God of Israel

5 They will come to understanding (v 34)

6 The murmurers among them wiU leam doctrine

This has never been literally fulfilled with Israel as a nation, so it must refer to the time of the Messiah d HereJacob is referred to as the ancestor of the Jewish people, looking down on aU of them and noting their lives. Their conduct was not the kind that would make a father nroud or cause him to brag on their rignteousness and godliness. The history of his children had been one of shame; now the prediction was that he would be ashamed no more, neither would his face wax pale by seeing calamities upon them for their sins. He would look upon his vast household with pride; he would see the redeeming work of God in their Lives; and they, in the Millennium, would sanctify God and His holy name, fear Him, and come to understand sound doctrine (v 22 -24; note c, above)

e Here again we have the true meaning of the word sanctify as set apart, not to remove what is termed the old man, roots and all," for there is no such thing as an "old man" in God or His name (v 23)

f 32nd prophecy in Isa. (30:1-33; v 1-l7 fuifiUed; V18 -55 unfulfilled) .Next, 31:1. See p. 738

g 7 sins of Judah (v 1-2):

1 ITiey are rebellious

2 Do not counsel with Jehovah

3 Seek cover (protection) from man

4 Add sin to sin

5 Make alliances with foreigners without inquiring of God

6 Depend upon Egypt for help

7 Trust in the power of Egypt

h Sins do not stand alone. When one sin is committed it generally requires others to cover the first one and carry it out (v 1)

i 6fold result of false mist in man:

1 Shame (v 3, 6) 4 Reproach

2 Confxision 5 In vain (v 7)

3 Unprofitable 6 To no purpose

j Hanes (v 4). Called Tahapanes (Jer. 2:16) and Tahpanhes ffer. 43:7-9; 44: 1; 46:1^

k When Jtidah's ambassadors went into Egypt to meet the princes and form an alUance, they found them either unwilling to help or unable to give them aid. The effort proved to be one of shame, confusion, andreproach on them for even seeking such assistance rather than asking for the help of Jehovah (v 5)

1 The oracle of judgment on the caravan of Judah taking presents into Egypt to seek the help of Egyptians against the Babylonians (v 6) m Egypt (v 5-7; Dan. 11:40-45)

n Egypt was a Land of trouble and anquish when Nebuchadnezzar came against them, so they were powerless to help Judah (v 6; Jer. 25:9-29; 46:1-2)

o This expresses the idea that the messengers of Judah would face the dangers of lions, vipers, and flying serpents trying to get help from Egypt, out they would not take one step toward God to seek His help. They would carry riches to Egypt to pay for help instead of asking God who would give it without price. They would get no profit from Egypt, but God, Himself would be their profit if they would only turn to Him (v 6)

a Because of the tint of V spec-

UUy ihoac having lo dc ulng

the Word of Cod by th'. , and

tni ti ..• i::i>')prc««lonarK! .•vnTr»ene«, ■:'.'.■ 1- . :^.:'> was to fall upon ibelr - hciJj and dostrov tlit-ni like a r-:vbllrii>«llbteakint; sudd<.i:!y upon thcni and UJ(C a potter's vcucl being completely broken by a great fall (v ■ 4)

:i- would not be one niece of the « ■ TV- left, not I ■ nough to

J—. (.oaUonortal ■ tp a pit.

ruin was lo be la,; ' ij it

- .!J be with Judah V. aby-

loruam and Ramanx lan.L :<.' destroy tiiem (v i3-14>. Thi? is further proof that the destrii' rredtowasnot

lobe the Assyy.. n of 36:1-37:

38, but the ruin oi J^xuialem by >4eb-uchadnezzar (C Ki. 23), and no doubt alio the o eby the Roroans in 70 A. U (Mt. 24:2; Lk. 21:3)-23). No such >::inleteJcstrucrion was made by the Air>Tianj as by both the Babylonians and the Romans

c Here God offered deliverance to Judah if they would only return to Him and rest and be saved; but they would no:. They said that instead of trusting in Cod they would flee, so destruction was determined upon them (v 15-17). At both destructions-the one by Nebuchadnezzar (2 Ki. 25:1-10) aiid the other by the Romans in 70 A. D. -people d i d flee hx>m Jerusalem and were destroyed (Lk. 21:12-24)

d This section (v 18-33) has a Millennial fulfillment, as seen in IS predictions-unfulfilledy p. 73e , and note below

e ITie doctrine of Jehovah waiting on man is prominent throughout Scripture, not always expressed, but plainly implied. Here it is expressed that He waits iat man and that He will wait for Judah to come to repentance, so He can fulfil with them the everlasting covenants made with their fathers; and then they shall dwell in Zion at Jerusalem and weep no more (v

18-19). God would have fulfilled the covenants made with Abraham, Isaac, Jacob, David and others in the past if Israel had only obeyed and met the terms of the covenant, to fulfil righteousness so that He coold bless them; but thc> refused while He wailed. He has even waited over 1,928 years since Christ died and He will continue to wait until the 2nd advent of Christ to bless ^ Jews (V 18-33; 66:19-21; 2:ech, 12: 10-14:21; Mt. 2-3:37-39; Rom. 11:25-29)

f God waits to be gracious and merciful to all who will turn to Him (v 18). Why cm He not be gracious and merciful at any and all times" Because He must wait for man to repent and surrender to Him for Hii blessing. Cod will not force His grace and mercy on people, but will Rive them to anyone who meetsHistermsofrepenunccand faith toward Jesus Christ (Jn. 1:11-12; 3:16-18)

g Jehovah is a God of judgmi : cannot blcssmencontrary to i:. Hi:' Mc will bless them to tlic iciicr of C.t ■'• ord when they fulfil riKhieousness (V 18)

h Ilie Jews, the people of Judah. inrlud-a 11 the 13 tribes wfio will ma Jewish nation under the Mcs'.-shall dwell in Zion at Jerusal> Iliisisproof agair that '.'.Uir : place in Jerui.i

the church or w ^ :

of God amoog men lixlay

I This is another point of Identity with

the '•' '•) anl the new earth

eteri. ; C5:19; Rev. UhC-T)

j God wiii aiways hear when men cry

out 10 nim (V 19; Mt. 7:7-11; 1 jru

1:9) k Though God has rurs-d, yet He will

bUss in the i-

(' J)). Judah

riiJ.t way and dcitruy all her idob (v

2.J-21)

(5) Sevei

:ment

12 Wherefore thus ■uiith the Hpl-. ■■ ■ -Tl.caaiJ

Se 1 i trust

1 opprc:..,:u:; jL-.'.i perverse-ness, and stay thereon:

13 Therefore this iniquity shall be to vou at a breach

•'.; out in a .iking com-tu\ U-. jii mstant

14 ^hall break it as the break;.!^ of the potters' vessel that IS broken in pieces: he shall not spare: so that there shall *not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

(6) Promise of protection (31:4)

15 Tor tjius saith the Lord God, the Holy One of I§ ra-el; In returning and rest shall ye be saved: in quietness and in confidence shall be your strength: and ye would not.

(7) Refusal: judgment

16 But ye said. No; for we will flee upon horses; therefore shall ye flee; and. We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

6 Millennium (cp. Isa. 2:1,

refs.). (1) Tenfold spiritual

blessing

*18 *^Kad therefore 'will the Lor d wait.'that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord *is a God of judgment: blessed are all they that wait for him.

19 For^'the people shall dwell in Zi'din at jl-ru's^-lSm: 'thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; 'when he shall hear it, he wiU answer thee.

20 And^hough the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a comer any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying. This 15 the way. walk ye in it. when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the cov ering of thy graven images of silver, and the ornament of thv molten images of gold: thou shalt cast them away as a men-stnious cloth; thou shalt say tmto It. Get thee hence.

(2) Tenfold material blessing

23 'Then shall he give the rain of thy seed, that th^u shalt sow the ground withal, and bread of the increa.se of the earth, and it shall be fat and plenteous fHn

that day thall thy cattle feed in large pastures.

24 The oxen likewise and the young asse^that ear the ground shall eat clean provender, which hath been *winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, 'rivers and streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover thelight of the moon shall be as the li^ht of the sun, and the light of th e sun shall be sevenfold, as the light of seven days,'in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

(3) Fivefold method of judgment on Israel's enemies

27 • Behold,'the name of the Lord cometh from far.'buming with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck,'■to sift the nations with the sieve of vanity: and there shall be 'a bridle in the jaws of the people, causing them to err.

(4) Tv^ofold effect on Israel

29 'Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the moim-tain of the Lord, to the mighty One of l§'ra-el.

(5) Sevenfold method of judgment on Antichrist (Ezek. 38:17-21; 2 Th. 2:8;

Rev. 19:19-21)

30 And the LoRD*shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire. with scattering, and tempest, and hailstones.

31 For through the voice of the Lord shall 'the As-s?r i-an be beaten down, which smote with a rod.

32 And^'n every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

33"For Tfi'phet is ordained of old; yea, for^he king it is prepared; 'he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

••^(cp. I»a. 30). (1) Sixfold rebellion (cp. 1:2, refs.)

• S^I70E*to them'that go down •»» 'o £ gypt'for help; and I

I st*y on horses, and trust ini

' chariots, because they are many: and in horsemen, be-

, cmw t h ey are ^ery itnaiK; ,

]]n m:a t..ri 3 1 KI^ji

!<*sslngj Ir "'ii-

■1 fh,

4 .- ,-,. .,,,

5 Good stock

m I

f water

i; II «3«.d riKXMl-

light light

• fd sun -

, when all

iiu.«- uuiigs will [>■ itii!i:i-d (r 23)

on

rscs and trusted in

U.. J.

3 Jr.. hariots

4 TruiUJ u. ; Sen

5 Trusu-d in :

a Thai plow the ground (v 24)

b To -. - •" • ■ • •) h the wheat

or ■ ::i the chaff

by lii' .1. 1 uu -1. A ^i'*^ grains up with a shovel and letting the wind or fan blow ttie chaff away (v 24)

c lliis verse expresses the idea that ihert will be plenry of water in all places (v 25). Even tlic lesert shall blottom as a rose f;j5:l-10)

d Thiswill De Literal, not spiritual. The ni^t will be as light as our present day and the Light of the day will be increased 7fold or be as the light of 7 days (V 26)

e In tliat day that God blesses Israel and seti thcrn free from all curses of the past and tJic great tribulation calamity of the future Antichrist who will seek to destroy all Jews (v 26; Eton. 9:27; 12:l-7;Ezck. 3U-39; Zcch. 12:10-14: 21; Ml. 24:15-31)

f The narne of ilic Lord is sometimes put lor the Lord, Himself. Here it speaks of the coming of Jehovah from heaven to destroy Antichrist and the kings of the earth for their tribulation upon His people,Jews and saints (v 27; 63:1-5; Ezek. 38-39; Joel 2-3; Zech. 14; Mt. 25:31-46; Jude 14-15; Rev. 19) g Sfold method of judgment on enemies:

1 Burning with fierce anger (v 27)

2 Burden heavy fwith burning wrath)

3 Li|}s full of inoignation

4 Tongue as a devouring fire

5 Breath like an overflowing Hood

h This could vfTv well rtier to the judgment of the nations, which Jesus prophesied of ^Mt. 25:31-46)

i Sometimes the captives were led into captivity by bridles, so this could refer to the half of Jerusalem that will goLntocapiivity just before Armageddon (v 28; Zech. 14:1-5)

j Here we have the Millennial song of Israel after the deliverance at Armageddon when the captives will have been freed and all I^ael gathered to the Lord at Jerusalem. It will be sung as they go up to Jerusalem to fulfil 2: 2-4; 35:8-10 (v 29)

k 7fold method of judgment on enemies ;

1 The Lord shall cause His glorious voice to be heard (v 30)

2 He will show the lighting down of His arm

3 Manifest indignation of His anger

5 Make a great scattering

6 Send a tempest

7 Rain great hailstones. See Ezek. 38: 17-21; 3 Th. 1:7-10; 2:8; Jude 14-15; Rev. 16:17-21; 19:21

1 The Assyrian is a title of Antichrist in certain scriptures (v 31; 10:24; 14:25; Mic. 5:5-6). See Antichrist in Index m Thismeans that in every place where the Lord permits the appointed rod and staff of Antichrist to pass, there will be music and rejoicing whien He shall fight against the scourge to destroy it completely in battle (v 3^5

n See Tophei . p.487

o The Assyrian, the Antichrist of v 31 who is to be destroyed in Tonhet (v 33; Zech. 14:1 -15; 2 Th. 2:8; Rev. 19:19-21). TtiL> !■ ii.w' is the only one referred toi . I'o bring Hczekiah

on . . uitoitwouldbc add-

ing to bcripiure

p He (J e ho van) t who Is the only one re-TTrred to in this prophecy as doing all the things predicted in v 30-33. To bring anottit-r into the picture would be out of iLarmoriy with the passage. The Lord is the one who created this valley and when He did so. He made it deep and lar ge. He alone is the one who will kindle tlie great fire in Tophct when Antichrist and his army arc des-

r r* 1 v. . i

^ hecv in Ua . (31:1-9; v l-3a

r-...i.iiu; v bb-g unfulfilled). Next, 3?.:1. See p. 738

r A I ' ■ j.3l\ were always

wil ! and run lo the

Eg-. - n^ip ;:. time of trouble;

and hated this. It caused the

people to inist in and depend upon man instead of God. Here the Lord pronounced woe upon this Egyptian parry (V 1)

ISAIAH 31, 32

Blessings of ChrisVs kingdom

a 2 things Judah refused to do (v 1):

1 Look to God tor help

2 Seek the Lord

b 5 facts about God (v 2):

1 He i£ wise-cannot be deceived

2 He will bring evil-asresult of sin

3 He will not lie-call back His words

4 He will rise against the house of evil-doers

5 He will rise agaList all workers of iniquity

c 2 reasons Crust in Egyp t is vain;

1 They are men, not Cod

2 Their horses are flesh, not spirit. The idea is that God is God, and He is Spirit; therefore. He can do infinitely more than men and horses combined

d See Fall of Judah and Egypt, p. 487 e Jehovah (not General Allenby, as sometimes taught) will come down to earth and fight Like a lion for Jerusalem (v 4) f Comedown Himself, not send an angel to do this {v 4; 63:1-5; Dan. 7:13-14, 22; Zech. 14:1-5; Mt. 24:29-31; 25: 31-46; 2 Th. 1:7-10; 2:8; Jude 14-15; Rev. 19:11-21) g See As birds fly , p. 487 h Here we have die invitational command for Judah to turn to God, whom all Israel had deeply revolted against (v 6). This wiU be obeyed at the very end of the tribulation when God pours out a spirit of grace and suppUcation upon the Jews at Jerusalem (66:6-7; Zech. 12:10-13:1; Mt, 23:37-39; Rom. 11:25-29). This wiU result in the cleansing of Israel irom idols (v 7) i See Fall of the

Assyrian , p. 487 j See note j, 1 Sam. 14:20 k The Antichrist wiU flee to his place of refuge for fear, but he will not escape because of the brightness of Christ's glory. His flaming fire wiLL reach the Antichrist and slay him (v 8-9; Dan. 7:11; 2Th. 2:8; Rev.l9:20) I His {Kinces are the 10 kings that will rule the 10 kingdoms of his empire (v 9; Dan. 7:7-8, 23-24; Rev, 17:8-17) m The ensign of Christ (v 9: 11:10-12) who wiU war with the 10 kings and Antichrist (Dan. 7:23-26; 8:25; Rev. 17:14) n The fire refers to the perpetual flame on the altar of the Millennial temple that Christ will build and use as His capcial building (v 9; Ezek. 43:7; Zech. 6:12-13) o The furnace refers to the baking oven (Ex. 7:28; Lev. 2:4; 7:9; 11:35). Here it no doubt refers to the one which the bread of worship will be baked in at the Millennial temple. Both the fire and the furnace picture Jehovah as having a home in Jerusalem; and this prophecy predicts His defence of it in destroying His enemies under Antichrist (v 9) p 34th prophecy inIsa . (32:1-20. unful-

fiUed). Next, 33:1. See p. 739 q This King is the Messiah who will come (at His aid advem) to reign in righteousness over Israel and all other na - tionsforever (vl; 2:1-4; 9:6-7; Ezek. 43:7; Dan. 2^i4-45; 7:13-14, 18, 27; Zech. 14:9; Lk. 1:32-33; Rev. 11:15; 19:11-20:10) 4:2

r See 11:4-5; Jer. 23:6; 33:15-16; Mai. s Princes ruling in ri^teousness refers to the resurrected saints of all ages who wiU be kings and priests in tiie com -ing eternal kingdom on earth (v 1; Ps. 149:6-9; Dan. 7:19. 27; Zech. 14:5; 1 Cot. 6:1-3; 2 Tim. 2:12; Jude 14-15; Rev. 5:10; 12:5; 20:1-10; 22^i-5) t The man referred to as the Kijig of v 1-the Messiah who is yet to fulfil this u 10 blessings of the Messiah, p. 504 v A place of refuge from windstorms w A dielter from floods and storms X Heb. palgey mayim. divisions of waters In thie de^rt, or gushing fountains (note f, Ps. 1:3) y Nothing is more welcome than a far-projecting rock in the burning sandy desert to give shade from the sun z Heb. mahar , to be easy going

but "^hey look not unto thrf 5 The^vile person shall be no Holy One of | §'ra-el, neither more called fcliberal, nor "^the

seek the Lord ! (2) Five facts about God

2 Yet*he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

(3) Trust in Egypt vain

*3 Now 'the £-gyp'tian§ are men, and not God; and their horses flesh, and not spirit. JWTien the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and , they all shall fail together. |

(4) Promise of protection

4 For thus hat h t he Lord | spoken unto me,'Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts/come down to. fight for mount Zi'6n, and for the hill thereof.

5'As birds flying, so will the Lord of hosts defend Je-ru'sS-16m; defending also he will deliver it; and passing over he will preserve it.

•6 •;'Turn ye unto him from whom the children of I§'ra-el have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8 1' Then shall the A s-s^r'i-an fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be 'discomfited.

9 And*he shall pass over to his strong hold for fear, and'his princes shall be afraid of^e ensign, saith the LoRD .'^vhose fire is in Zi'6n, and his'turnace in Je-ru'sS-lem.

CHAPTER 32

8 Millennium (cp. Isa. 2:1,

refs.). (1) Rulers (Dan. 7:

14; Rev. 5:10; 20:4-6; Zech.

14:9)

ifPEHOLD.P acking shall reign ^D in 'righteousness, 'and princes shall rule in judgment.

(2) Tenfold blessing

2 And a 'man "shall be as "an hiding place from the wind, and a'covert from the tempest; »as rivers of water in a dry place, as the^shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the^rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

churl said to^be bountiful.

(3) Classes of vs. 5 de-

scribed

6 For the vile person 'will speak viUany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make einpty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The/instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, 'even when the needy speaketh right.

8 But the *liberal deviseth liberal things; and by liberal things shall he stand.

(4) Desolation of Judah

•9 """Rise up, ye women 'that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10*Many days and years shall ye be troubled, ye careless women: for the 'vintage shall fail, the gathering shall not come.

•11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

12 They shalHament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for denser ever, a joy of wild asses, a pasture of flocks;

(5) Until: threefold blessing

15" Until the spirit be poured upon us'from on high, and*the wilderness be a fruitful field, and the fruitful field be counted for a forest.

(6) Then: eightfold restora-

tion

16'Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quiet-1 ness and assurance for ever. I 18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19'When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

7 In quiet resting places

8 My people will be blessed with security and prosperity (v 20)

s These last two verses speak of the defeat and overthrow oi enemies when Jemsalem is brought low at Armaged -don (v 19; Zech. 14); the Jews will be delivered and made secure after this (v 20)

CHAPTER 33

9 Woe to Antichrist(30:31;

31:8). (1) Character and

judgment

fruitful field (v 16)

3 The work of righteousness will be peace

4 The effect of righteousness will be quietness and assurance forever (v 17)

5 My people will dwell in a peaceable habiution (v 18)

6 In sure dwellings

^ Conunued. column 2

a Heb. naba l, a pampered stupid fellow; wicked; tooUsh; impious; vile (v 5-6) b Heb. nabiyb . Liberal in rule; honorable; open-hearted; generous; free; noble; pincely

c Heb. kelay . niggardly; churl; miserly; stingy; avaricious (v 5) 5)

d Heb. diowah . noble; wealthy; rich (v

e 8 evil practices of the wicked:

1 Speakiig viUany (v 6)

2 Working iniquity in the heart

3 Practising hypocrisy

4 Uttering error (false doctrines) against the Lord

5 Making the soul of the hungry empty

6 Causing drink to be kept from those who are thirsty

7 Using evil means to take advantage of others (v 7)

8 Making wicked plans to destroy the poor and needy with lying words

fHeb. keUy (note j. 1 Sam. 10:22)

g When the poor man's cause was just, the unprincipled men in power deprived him of his rights and plotted against him to enrich themselves (v 7)

h This evidently refers to the honorable, generous, nobel, benevolent, pubUc-spirited men who devote themselves to the welfare of the country and fel-lowmen. When they rule the noble things they stand for wiU be established (v 8)

i 8 commands to women at ease :

1 Rise up (v 9)

2 Hear My voice

3 Give ear to My speech

4 Tremble (v 11)

5 Be troubled

6 Strip yourselves

7 Make yourselves bare

8 Gird sackcloth upon your loins j 2 characterisitcs of women here :

1 At ease. Stated 2 times here (v 9,11)

2 Careless . Stated 3 times here (v 9 -11) k For many da ys a nd years you will be

troubled and the land will be made waste -until the Spirit be pwured out from on high. Then, the wilderness shall be fruitful and Israel will be restored to their own land to remain for -ever (v 9 -20). It has already been many days and years, so this prophecy and the one in Hos. 3:5-6 are oeing fulfilled now and will continue in fulfillment until the Messiah comes to complete them

I A large part of the wealth and blessing of Israel came fixim the vintage; so when this was destroyed there would naturally be great distress and poverty (vlO) m Thismeans that there wiU be lamentation fOT the barrenness of women as well as for the barrenness of the fields (V 12-14) n Here is an instance where for ever de -notes a long time, and not eternity, for it is defined as to limit in v 15-Until this period ends at the outpour-ing of the Spirit upon Israel and the restoration of their land. When the term is used without any llmiution it denotes eternity, without exception

o Here the time element of the prophecy ends; the many days and years of v 10, and the for ever of v 14 end at this point-when the Spirit is poured out upon Israel and the land of Palestine is made fruitful in the Millennium (v 15-20; 35:1 -10). The Spirit wiU be poured out upon Israel at the very end of the tribulation, that Is, at the end of Daniel's 70th week (Dan. 9:27; Zech. 12:10-13:1)

p From on high here refers to the same experience-the Spirit baptism and the enduementof power from on high, as InLk. 24:49; Acts 1:1-8; Gal. 3:14. Cp. 44:3; 59:21; Zech. 12:10

q This is purely Millennial (v 15; 29:17; 35:1-7)

r Then -when the Spirit is poured out up-on Israel from on high, and the land is fully restored to fruitiulness 8fold restoration and blessing:

1 Judgment will dwell in the wilderness

2 Righteousness will remain in the

a 35th prophecy Inb* . (33;1 -34. unful-nnctJi. Nc-xt. 114:1. S«e p. 739

b Commc.-iutors ujually j<.st.K iatc ihl» spoiler witfi the kin« of Assyria who V.2 -^.i;J ^' '-.olpjudah, and who (h :. ;uri.tv] ou ihc kingdom to destroy Uic Jews; but the pusasc tnocc putlcuUrly

r,«».-'-x V . rVi. fT.rnr. A«<v-ri»' rhc Anti -

.5:5-6).

Hv - . , ... ant with

the Jewi, (hen break it in the middle of the 7ye4rjand become the greatest spoiler of I»acl in history or prophecy (Dan. d:C7: Mt. 24:15-CiO. He wUl deal treacherously with the Jews, and then, when it is time for him to cease, he will be de^lt with likewise, and will be destroyed (v 1)

c This u the prophetic prayer of the Jews, to be said in the tribulation when Anti • Christ betrays them and determines to exterminate the nation (v 2; Dan. 7: 19-25: S:JO-25; 9:27; ll^*0-45: 12:7; Rev. J 3)

d 25:9: 26:8; 30:18; 42:4; 49:23; 51:5; 64^1

e Their arm means their strength (v 2)

f The tinie of trouble here is the time of Jacob's trouble (Ter. J0;7) and the tiroe of aouble such as never has been orcverwillbe again -the great aibula - Uon (Dan. 12:1; Mt. 34:15-22; Rev. 11:3-19:21)

g See Dan. 7:23-24; 8:30-25; 11:40-45

h Antichrist's armies will be destroyed and much spoil gathered (v 4; Zech. 14:14)

i The language of this prophecy is partly in the past tense, as i/already fulfilled,

but in such cases we should understand the statemer.ts in view of the time of their literal fulfillment(v 5; Dan. 9:24; Rotn. 11:25-29)

j This refers to ihe time when wisdom and knowledge will actually subilize the times in the government of the Messiah -when Zion will be filled with judgment and righteousness (v S-6; 2: 2-4; 11:9; 59:21)

k This verse predicts the utter uselessness of trying to make peace with the Antichrist who will be determined to destroy the nation (Din. 7:19-25; 6:20-25; 9:27; 12:7; Mt, 24:15-22; Rev. 12-13)

1 These two verses picture the tweaking of the covenant between Antichoist and Israel and the devastation of Palestine when this enemy enters the land to destroy the nation and make Jerusalem his caplul (v S-9; Dan. 7:19-25; 8:

20-25; 9:27; 12:1, 7; Mt. 24:13-22; 2 Th. 2:3-4; Rev. 12-13) m God's enemies are here spoken of as chaff and stubble being oevoured by their own breath (v 11)

n 5 comparisotu-God's enemies : i Thev are like chaff (v 11)

2 Uke stubble

3 Their breath like devouring fire

4 They arc Uke the burnings of lime

5 Like thorns cut up to be burned in the fire

o People far and near are commanded to hear and acknowUd^e Cod's acts and power (v7?5

p 2 classes of people to be punished :

1 Sinnen of Zionfwho art afraid, v 14>

2 Hypocrites -surprised with fear (of ever lasting fire)

q Questions 53-.54. Next, v 18. They concern, UTio will be able to escape the wrath of Cod"

r Walks in right doing and for the best good of all (v 15)

Cont. from column 3

c-od'swrathwiUbefelt by all of them when theit armies will be destroyed by Mim (v Z; Joel 3; Zech. 14:1-5; Rev. 1C:1.'--1C; 19:11-21)

a All but a sixth part of the vast armies of the nations under Antichrist will be destroyed in one day (v 2; Joel 3; Ezck. 33:2; Zech. 14:1-15; Rev. 19:11-21)

b "i"hat is, they will bi- left unburied, for itwiir..' ' ■' to bury such a vast: . .T9:ll-16)

c SccEzeK. v:! , -..i; -j; I 7-21;Rev. 14

3TTOEto*thee that spoilest, ■•" and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou Shalt be spoiled; and when thou Shalt make an end to deal treacherously, they shall deal treacherously with thee.

(2) Prayer of Judah

2'0 Lord, be gracious unto us; ^e have waited for thee: be thou'their arm every morning, our salvation also in'the time of trouble.

(3)Antichrist successes

3 At the noise of the tixmult the people fled; *at the lifting up of thyself the nations were scattered.

4 And youtAspoil shall be gathered Uke the gathering of the caterpiller: as the rutmiag to and fro of locusts shall he run upon them.

(4) The God of Judah |

5 The Lord is exalted; for he 1 dweUeth on high: 'he hath filled j Zi'fin with judgment and right- , eousness. j

6 And wisdom and knowledge i shall be the 'stability of thy | times, and strength of saiva- j tion: the fear of the Lord is i his treasure. I

(5) Antichrist overstepping (10:7)

7 Behold, *their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wa>-faring man ceaseth: 'he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth moumeth and languisheth: L6b a-non is ashamed and hewn down: Shir on is like a wilderness; and Bi shin and Car'mel shake oflF their fruits.

(6)Antichri8t judged (10:12)

10 Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself.

11 Ye shall conceiv^haff, ye shall bring forth stubble: your breath, 'as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

10 Millennium (cp. Isa.Z:!, refs.). (1) Messiah reigning (4:2, refs.): character of the righteous

•13 "^"Hml ye that are far off, what I have done; and, ye that are near, acknowledge my might.

14 The ^sinners m Zi'6n are afraid; fearfulness hath surprised the hypocrites. »Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He thatValketh righteous-

Thiivenc refers to the rolling together of the clouds arnl their moving on as

If they haddijsuU-'! ^"-1 - d away,

and to the fa; r? like

leaves and '< •■ ,,...,,. .^vc thai

under the 6t.' .. 6:13-17. notcsX

.Stars or mi;,...: -wi fall also at the 2nd advent of Christ (Mt. 24:29-.U; Rev. 16:17-21)

ly, UKi*tp«aketh uprightly; he (that*despiseth the gain of oppressions, that 'shaketh his hands from holding of bribes, ' that ^toppeth his ears from I hearing of blood, and'shutteth I his eyes from seeing evil; i 16'He shall dwell on high: his place of defence shall be the*munitions of rocks: bread shall be given him; his waters shall be sure.

17*Thine eyes shall see the king in his beaut>': 'they shall behold the land that is very far ofif.

(2) Enemies not seen

18'Thine heart shall meditate terror. *Where is the 'scribe? where is the receiver? where IS he that counted the towers?

lS'"Thou shall not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

(3) Israel's material restoration (Isa. 29:17, refs.)

•20"Look upon Zi'6n, the city of our°solerrmities: thine eyes shall see Je-ru'si-lSm a quiet habitation, a "tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LoRD'ifi// be unto us a place oi broad rivers and streams; wherein shall go'no galley with oars, neither shall gallant ship pass thereby.

22 For the Lord is'oiu^ judge, the Lord is our lawgiver, the Lord is our king; he will save us.

23'Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a "great spoil divided; the'lame take the prey.

24 And the "inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

CHAPTER 34

11 Armageddon. (1) Nations mobilized(Joel 3; Zech. 14;

Rev. 19) Y^OME'near, ye nations,'to v^ hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.**

(2) Nations destroyed (Ezek. 39:17; Joel 3; Zech. 14; 2 Th. 1:7; Jude 14; Rev. 14: 14-20; 19:11-20:13)

2 For the indignation of the Lord is upon'all nations, and his fury upon all their armies: he hath^tterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be^rast out, and their stink shall come up out of their carcases, and the mountains shall be^melted with their blood.

4 And'all the host of heaven

y 4 comman«fa of God (v 1):

1 Come near, you nations, to hear

2 Hearken, you people

3 Let the eartii hear and all therein

4 Let the world hear and all things in ii that come forth from it

z llie call is to all nations (v 1); and

-^0 Continued, column 1

a 6 requirements to escape God's wrath . p.~48T

b He despises deceit and abhors all ill-gotten i;ain-that which comes from imposition, false dealing, and false weights arid mcasiir<-$. He docs not oppress the poor, take advantage of anyone for gain, or cruelly extort payment froni anybody (v 15)

c He does not make any deal or mete out justice with a view to gening reward. This literally means that he docs not hold his hand out or shake it as a sign of expecting a bribe (v 15)

d He will not Listen to any proposal to shed blood or to any scheme of violence, robbery,murder, or other hurtful thing (v 15)

e He docs not desire to look upon any evil, or be found in places wnere sin is committed. Me will not witness or hear any brawl and contention, or take

fiart in them (v 15) t is no wonoer that such a righteous man-one having the 6 characteristics of V 15-willdwell on high and be protected and blessed by Jehovah! (v 16)

g This could read: The strongholds of the rock shall be his lofty fortress . It no doubt refers to the rock-hewn city of Pccra and Sela where laael will have headquarters during the future tribula -tionwhen they flee from Judea for the last 3 1/2 years of this age. See The sun-clothed woman, p. 307 of N. T. and Sela-Petra in Index

h The eyes of the last generation of this age who will be alive on earth when the Messiah comes, will see Him (v 17)

i They shall be permirted to look at any part of thier land, even the most remote pan, and see tha t it is freed &om their enemies (v IT)

j The heart of the Jews In Judea, when the Messiah comes, will meditate terror, that is, think over all tJie terrors ofthe great tribulation which they have just come through (v 18) k Questions 55-57. Next. 36:4. The en-emiesofthe Jews will be destroyed so suddenly that others will inquire. Where are they"

I 3 classes of enemy officers, p. 500 m After this destruction of the armies of the Antichrist Judah will never again see a foreign army fighting on their soil (v 19). Men will not war in the Millennium and the new earth (2:2-4; Rev. 21:3-7)

n Judah is invited to look upon Zion and Jerusalem under the Messiah as a place of worship, a quiet and peaceable city, and the tabernacle of God that will never be destroyed again (v 20)

o S olemnities, festival days and rituals of Israel (v 20; Ezek- 45:17; 46:11)

p Jerusalem is here pictured as a tabernacle with posts and stakes holding up the lent wall, with not one stake ever being moved or any cord (holdingupa wall post) being broken (v 20). This plainly illustrates the eternity of Jerusalem as the capiulof the eternal kingdom of Messiah and David (2:2-4; 65:17-25; 1 Chr. 23:25; Zech. 14)

q Jehovah will make broad rivers and streams where no warship will ever come (v 21). This refers to the rivers that will flow out from under the Millennial sanctuary (Ezek.47; Zech. 14: 8). The river referred to in Ezck. 47 is to be over 3 miles wide, so It can rightly be called broad here

r No small galley ship or gallant war^p will ply the waters of the rivers flowing from the Millennial sanctuary into the Mcditt-rranean and Dead Sea (v 21)

» _ _ xlwiU be to Jud ah. p. 500

t ,. is pic tured here Like a he Ip-

less warship floundering in the water

and becoming an easy prey to others

u The spoil at Armageddon will be in

^at abundance (v 2-"; Zech. 14:l?y

v .tie spoil is to be so abandoned by

the armies at Armageddon that even

the lame can take what ihey want of it

w .; v,i. <,,,v. ..^^^ n Judah, p. 497

" _, ilsa . (^;1-17. unful-

ninuj. '..1 ,<.i, ."^5:1. Sec p. 739

ISAIAH 34, 35, 36

God's judgments on the nations

Desolation and restoration

a Heb. maqaq , to melt; flow; vanish; dissolve; pine away

b Parchment books were rolled on two Slicks or cylinders-one for each end of the scroll. A scroll containing the Pentateuch, except Leviticus and part of Deuteronomy, in the library at Cambridge, England, is said to be 48 ft. long and 22 in. wide. Originally it must have been 90 ft. long. Consisting of 37 different goat skins dyed red, it conuins 117 columns of writing 4 in. wide, each with about 40-50 lines. The Samaritan Pentateuch , one of the oldest MSS. we know ot, consists of 21 skins, each having 5-6 columns 13 in. high and 7 1/2 in. wide with 70-72 lines. The entire scroll has 110 columns. Scrolls were generally encased in a protective cover on which the title was written. Such books are often referred to in Scripture by scroll (v4; Rev. 6:14) or roll (8:1; Ezra 6:1-2; Jer. 36:2-32; Tiik. 2:9; 3:1-3; Zech. 5:1-2)

c Stars or meteors (v 4; Mt. 24:29-31; Mk. 13:25; Rev. 6:12-17)

d Idumea (v 5-6; Ezek. 36:5; Mk. 3:8) or Edom (Gen. 36:43). It lay south of the Dead Sea. Boziah or Bezer was a chief city in the north and Sela-Petra a chief one in the southern part. It seems that Idumea is singled out, like Babylon (13:19-22) to partake of God% wrath at the 2nd advent of Christ (v 5-8). It may be that part of Edom will betray Israel and co-operate with Anti -chirst in the tribulation. There would be no other reason for such judgment at this time that we know of, aside from their rejoicing over the calamities diat had come to Israel (Ezek. 35:15; 36:5). This will evidently be one of the places where the armies of the Antichrist will be concentrated at the time of Armageddon (v 6-8). Sela-Petra, south of Bozrah is wh.ere Israel will be protected from Antichrist. See The sun-clothed woman , p. 307 of N. T.

e The sword of the Lord is spoken of as being filled with blood, which is figur -ative of great slaughter. The inhabitants of Idumea, especially Bozrah, are spoken of as being sacrificed like animals of old, when God comes with Christ at His 2nd advent to deliver Israel (v 6-Q

f See note c, Num. 24:8

g TTie day of the Lord beginning with the 2nd advent ot Christ (v 8; 63:4; p. 226 of the N. T.)

h See Streams of pitch, p. 739

i This verse expresses the idea that Idumea will never have kings, princes, and nobles ruling the land as in ages past, for Israel wiU possess all the promised land in the days of the Messiah j For information on the different creatures mentioned in v 11, 13-15 see notes on 13:19-22

k If one would do this today he would not find one prediction of God that had failed, among the things tliat shouldbe already fulfilled. Thousands of verses and multiplied thousands of details ha'e been fulfilled to the letter, which precludes all possibility of guess work on the part of the prophets. This assures us that the innumerable details of predictions to be fulfilled in the future will also come to pass to the letter. God assures us here mat not one will fail (V 16) 1 God's Spirit will gather these creatures commanded by His word to live around this place of everlasting bumiiigs(v 16) ra Note that God speaks repeatedly of eternal generations of natural men on earth. See Generations in Index

^ Cont. from column 3

into Assyrian captivity (2 Ki. 17; 18:

10) m See2Ki. 18:l-20:21;2Chr. 29:1-32:33 n AU cities except Jerusalem, which

God delivered supematurally (37:7,

33-39)

shall be "dissolved, and the heavens shall be rolled together as a^scroU: and all theirliost shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

5 For my sword shall be bathed in heaven: behold, it shall come down uponi'I-dw-me'i, and upon the people of my curse, to judgment.

6 The 'sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of I-du-me'i.

7 And theAinicoms shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For it is the 'day of the

Lord's vengeance, and the year of recompences for the controversy of Zion.

(3) Land desolate forever (Jer. 49:13. Cp. Isa. 13: 19-22; 66:24; Jer. 51:26)

12 Millennium (cp. Isa. 2: 1, refs.). (1) Landrestored

/pHEVildemess and the soli-•J» tary place shall be glad for them; *and the desert shall rejoice, and blossom as the rose. 2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of L6b'a-non shall be given unto it, the excellency of Car'mel and Shar'on, they shall see the glory of the Lord, and the excellency of our God.

(2) People healed

•3 '■■^Strengthen ye the weak hands, and confirm the feeble knees.

•4 Say to them that are of a fearful heart. Be strong, fear not: behold, your 'God will come with vengeance, even God with a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

9 And the "streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 *" But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 'They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.

14 The 'wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

•16 "^^Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and 'his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation^o generation shall they dwell therein.

(3) Lcuid restored

7 And the parched ground shall become a pool, and the thirsty land springs of water: ir. the habitation of dragons, where each lay, shall be grass with reeds and rushes.

(4) Highway of holiness (2: 2-4; 11:16; 19:23)

8 And 'an highway shall be there, and a way, and it shall be called*The way of holiness; the unclean shall not pass over it; but it shall be for those: ^the wayfaring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall wjilk there:

10 And the ransomed of the Lord shall'retum, and come to Zi'6n with songs and everlasting joy upon their heads: they shaU obtain joy and gladness, and 'sorrow and sighing shall flee away.

715

CHAPTER 36

CHAPTER 35

o Rabshakeh , head of the cup bearers. He was sent to lead the Assyrian expedition against Jerusalem (v 2-4, 11-22:37:4-8; 2 Ki. 18:17-37; 19:4-8)

p The same place Isaiah stood with Ahaz about 28 years before (v 2; 7:3)

q EUakim and Shebna were sent out of the city to meet with the Assyrians (v 3)

VII Historical interlude (36: 1-39:8; 2 Ki. 18:13-20:19; 2 Chr. 32). 1 Assyrian invasion (36:1-37:38). (1) Ju-dah invaded (2 Ki. 18:13)

tl^OW it came to pass in the A^ 'fourteenth year ofTting Hez-e-ki'ah, that Sen-nach'e-rib king of As-syr'i-i came up against all the"defenced cities of Judah, and took them.

2 And the king of As-syr'i-a sent "TRab'sha-keh from La'-chish to Je-ru'salem unto king Hez-e-ki ah with a great army. And he^tood by the conduit of the upper pool in the highway of the fuller's field.

3'Then came forth unto him £-li'a-kim, Hil-ki'ah's son, which was over the house, and

37:34). his defeat (37:36-38), the sickness and recovery of Hezekiah (38:1-22), and his folly (39:1-8). Cp. 2 Ki. 18:13-20:19 1 This was 8 years after Samaria had been destroyed and the 10 tribes taken

Coniiaued. column 1

37tfa prophecy in Isa . (35:1-10, unful-fiUed). Next, 37:6. See p. 739 b 12 proofs these predictions literal:

1 The names of places-Lebanon,Car-mel, Sharon, and Zion-prove them Uteral (v 2, 10)

2 Words like deserts , dry places , p ar -ched gound , and ihinty lands , referring to die'earth, prove a literal mean -ing (v 1, 7)

3 The \.'ildemess and deserts of the eardi being made feiiitful with plant Ufe is further proof (v 1-2, 6-7)

4 The glory (great cedars) of Leba -non, ihe beauty of Carmel, the fertility of Sharon could only be understood in a literal sense (v 2)

5 Commands to strengthen weak hands, feeble knees, and fearful hearts could only be understood in connection with literal persons(3-4; Heb. 1:12-15)

6 The coming of God and Christ of v 5 is literal and visible as proved in Ezek. 43:7; Dan. 7:13-14; Zech. 14: 1-5; Mt. 24:29-31; 25:31-46; 2 Th. 1:7-10; Til. 2:13; Jude 14-15; Rev. 1:7; 11:15; 19:11-21; 20:1-10; 21:3-7

7 The healing of all the infirm and sick as in v 5-6 could only be literal

8 Waters breaking out in the deserts could also only be literal (v 1-2, 7)

9 The highway of v 8-10 could only be a literal one as proved in 11:16; 19: 23

10 Traffic on this highway fwoves a literal meaning (v 8-10), as well as the restriction of lions, ravenous beasts and unclean men from it

11 The fact that this will be a highway for the Jews to return to Zion on indicates a literal one (v 10)

12 The time of the fulfillment will be the Millennium, for none of these things are being accomplished today in some spiritual way of Ufe. and this also indicates a literal meaning of every prediction(v 1-10). It does violence to the true and simple meaning .of Scripture to say that such plain, literal statements have a spiritual, symbolic, or metaphysical meaning

c Lebanon was known for its great cedars; Carmel for its beauty; and Sharon for iisfertility. They will be more blessed when die glory and the excellency of God are manifest (v 2) d These verses (3-6) command strength and courage in view of the coming of God with vengeance and recompence to save (v 4). heal the people (v 5-6). and restore normal conditions to the earth (V 1-2, 6-7)

e This again expresses the coming to earth of God the Father, at the 2nd advent of Jesus Christ (v 4; Dan. 7:9, 22; Zech. 14:5; Tit. 2:13)

f An highway will be built from Egypt through Palestine to Assyria and all people will traffic on it, going up to Jerusalem to worship the Lord and keep the feast of tabernacles (2:2-4; 11:16; 19:23-25; 66:19-21; Zech. 14:16-21)

g This term does not prove the highway to be a way of life or an experience of holiness as some would have us believe. It is so-called because of its being used by people going up to Jerusalem to worship God in spirit and in truth, and because of being limited to men who are redeemed (v 8-10)

h The wayfaring men (travellers), though fools, will not miss the way (v 8)

i This refers to the return of all Israel to their own land, fulfilling 11:10-12; 66:19-21; Ezek. 37; Mt. 24:31, Then, the ransomed and redeemed will continually traffic on this highway year after year to worship(2:2-4; Zech.14: 16-21)

j Sorrow (grief, regret) and sighing (disappointment) will always flee when one returns to God; then, instead of these there will be singing, joy and gladness (v 10)

k This chapter begins the historical interlude between the 2 main sections of prophecies of Isaiah-chs. 1-35 and 40-66. This section (36:1-39:8) records the history of the invasion of Judah by Sennacherib, king of Assyria (36:1-

L

a Ouctu

b TtliS ^" ^i>^

kingi of cite An

Next. V 12

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pay the iri-by.^ .....»>. „^* ..,..—;i in the diyj

of Ahaz(2 Kl. 18:7).Hchid «boOusted in Eji>p' for help «i»imt the A»syrLais,Sut that country lould not help him (V 6; 30:1-5; 31:1-3)

d Egypt ii here compared lo a broken tecJ that can ao longer be lucd as a juff Of juve (v 6: Ezck. 29:6-7). As a reed would break if a man leaned heavily on it, so Egypt would be of no value if Judah leaned on the country's help

e 3 arrogant boasts of pagans here :

1 You have no strength to make war of yourself. If I gave you 2,000 horses you would not be able to put riders on them (v 5, 8)

2 Your trust In Egypt to help you against the Assyrians will be of no value. It will be like a man leaning on a wca]< reed that will breaJ< (v 6)

3 If you trust in the Lord your Cod, He will not help you, for He Is the one who commanaed us to come against you (v 7, 10).Is He not the one Hezckiah has rebelled against by taking away His alun" (v 6)

f This shows Rabshakeh's Ignorance regarding the true worship of Jehovah and (he fact that He was a liv-ing Cod instead of an idol. Hczckiah had remold the high places of idols, had destroyed idolatry in Judah to a great extent, and had re-established the true worship of Jehovah (2 Ki. 18:4-7; 2 Chr. 39:1-31:21); but the removal of these unlawful idols was taken by this pagan to mean the removal of the altars of Jehovah

g Renew your vows to the king of Assyria and pay tribute. Submit to him and live in peace unPl we remove you to another land as good as this one (v

8-12)

h Judah was belittled here and slandered by these pagans thus: If you submit I will give you 2, 000 horses if you arc able to supply that many riders. VvTiy (hen do you continue (o resis(and put your trust in Egypt or in Cod** (v 8-10)

i Why do you resist such a great king who has grea(armies' I am only one of his captains (who could give you 2,000 horses if you had enough men to put on (hem); and I am but the least of the many capuins of the king of Assyria. If you cannot oppose me, how do you expect to oppose tne whole army of Assyria ^(hmany captains and companies like this" The word captain means a ptefect, a governor of a pro-vince(l ki. 10:15; 2 KL 18:24; Esther 8:9: 9:3; Jer. 51:23)

J God did put It into (he hearts of the Assyrians to overthrow certain countries, especially the 10-tribe kingdom of lsrael(2 KI. 17), and to chasten Ju-dah(10:32-34), but He did not charge them to destroy Judah. Here they were overstepping their commission, and Cod was ready to defend Judah(37:6-7, 21-39)

k The ambassadors of Hczckiah oleaded with these pagans not to speaV in (he language of (he Jews on the wall, lest they be weakened In their effort to re -slst Assyria (v 11). This plea was ignored; the pagans deliberately sought to weaken tne will of the Jews to rcsbt (v 12-21) 1 See The word Jew, p. 739

m The language of Jews was Hebrew n Questions 63-64. Next, v IB

o Isaiah was not responsible for the language here; he was simply the historian who wrote (he truth of what wasuid by (his pagan blasphemer regarding Cod and Judah. Tlic blame Is (o be placed on (he man who used this Language, no(on Isaiah who merely re-cordedl((v 12; 2 Ki. 18:2 1. The same attitude must be taken toward similar

MabMhakth's bl asphmimt $petch

Uaiah comfortt Hetektah

ShAb'aA Hm scribe, and Jd'ah. one of his fij? tree, and drink ye

A'Mph*SMli, the recorder.

(2) Judah insulted (2 Kl. 18: 17) A Message to Hezekiab

4 * And Rib sha-keh said unto them. Say ye now to H*z-e-ki ah. Thus*saith the hcreat

I king, the king of As-sjr i-A, I What confidence is this wherein thou trustest?

5 I say, say fit thou, (but theu I are but vain words) / have

counsel and strenK(h for war: i now on whom dost thou trust, I that thou'rebellest against me?

6 Lo, thou trustest in the^sUff

' of this broken reed, on £ gfpt; whereon if a man lean, it will go into his hand, and pierce it: so 15 Phd ra6h king of £ gfpt to

I all that trust in him.

I 7 But'if thou say to me, We trust in the Lord our God: 'is it not he, whose high places and

I whose altars Hfz-e-kiah hath taken away, and said to Judah

' and to J6-nrs4-16m, Ye shall worship before this altar? 8'Now therefore give pledges, I pray thee, to my master the king of As-sfr 1-4, and I wUl give thee two thousand horses,

' if thou*be able on thy part to set riders upon them. 9 How then wilt thou turn away the face of "one captain of j the least of my master's servants, and put thy trust on £ gj-pt for chariots and for

'horsemen?

•10 And am I now come up without the Lord against this land to destroy it? the 'Lord said unto me. Go up against this land, and destroy it.

I B Judah's answer (2 Ki. j I 18:26) I

|*11 ' Then said £-II'a-kim and ' ShSb'nd and Jd'ah unto RSb'-sha-keh, *Speak, I pray thee, ' unto thy servants in the S^r'i-an language; for we understand it: and speak not to us in the'JewjWanguage, in the ears of the people that are on the wall.

C Message to the people

12 •■ But Rab'sha-keh "said. Hath my master sent me to thy master and to thee to speak

every one the waters of his own cistern;

17'Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. •18 Beware lest H4z-e-ki ah persuade you, saying. The Lord will deliver us. *Hath any of the gods of the nations delivered his land out of the hand of the king of As-sjr 1-4?

19 Where are the gods of Hi math and Ar phad? where ore the gods of S6ph-ar-vi im? and have they delivered 'S4-miri-A out of my hand?

20 Who are they among all the gods of these lands, that have delivered their land out of my hand/that the Lord should deliver Je-ru'sa-16m out of my hand?

•21 But'they held their peace, and answered him not a word: for the king's commandment was, saying. Answer him not.

(3) Hezekiah informed

22 • Then came £-li'a-kIm, the son of Hil-ki'ah, that was over the household, and Sh6b'-ni the scribe, and Jo'ah, the son of A saph, the recorder, to H6z-e-ki ah with f/jeir/clothes rent, and told him the words of R4bsha-keh.

CHAPTER 37 716

(4) Effect on Hezekiah

AND it came to pass, when " king H6z-e-ki'ah heard it, that he rent his clothes, and covered himself with sackcloth, and went'into the house of the Lord.

2 And he*5ent £-li'a-kIm, who was over the household, and Shfeb'ni the scribe, an(i the elders of the priests covered with sackcloth, unto i-§a'iah the prophet the son of A'm6z.

3 And they said unto him. Thus saith H6z-e-ki ah. 'This day IS a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, aiid there is not strength to bring forth.

4 It ' may be the Lord thy God will hear the words of Rib'sha-keh, whom the king of

these words? hath he not sent ' As-sjr'i4 his master hath sent

to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore*lift up thy prayer for the remnant that is left.

me to the men that sit upon the wall, that they may "eat their own dung, and drink their own piss with you?

13 Then Rib sha-keh stood, and cried with a loud voice in the Jew$' language, and said. Hear ye the words of the great king, the king of As-s^r i-i. •14 Thus saith the king,'Let not H6z-e-ki ah deceive you: for he shall not be able to deliver you.

•15 Neither let H6z-e-ki'ah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of As-sjr i-i. •16 Hearken not to Htz-e-ki ah: for thus saith the king of As-s^r'l-i, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every

I (5) God assures victory

5 So the servants of king H*z-e-ki'ah came to i-;i'iah. 16 * 'And i-$a iah said unto them. Thus shall ye say unto I your master. Thus sait_h_tlig I {^RDj'^Be not afraid of the words that thou hast heard, wherewith the servants of the king of As-sjr i-i have blasphemed me.a 7 Behold, I wUl send a"blast upon him, and he shaU*Tiear a rtmiour, and'return to his own land; and^I will cause him to fall by the sword in his own land.

(6) Further insults to God

passages in (he Bible (1 Sam. 25:22, 34: 1 KI. 14:10; 16:n;21:21; 2 Ki. 9: 8),Customs, habits, and modes of ex-(xcssion of the various nations differ; and what may be indelicate In one

Continued, column 4

army (v 14-Id). the proposal was: Hear me and make an agreement with me by giving mc a present; and you can come out to mc and enjoy your own homes (v IC) until I (.omc and take you away (v 16-17). No god of any nation has dcLivercd people out of our hand, so who b Jehovah mat He will be able to do to? (v 18-21)

a This plainly tuiet the ptirpo« of the Assyrians (o take Judah capdve Into Assyria as (hey had already taken Eph-ralm(v 17; 2 KI. 17)

b Questions 65-69. Next. 37:11

c $arnaria, capital of (he 10 oibei had already been taken captive(v 19:2 KL 17)

d Here Jehovah was classed with the idol gods of other nations, and slandered, insulted, and estimated to be as powerless as man-made images(v 19-20). This Is one of the r c a j o n $ He took action against the Assyrians (37:6-7, 23-28)

e The Jews on the wall held (heir peace, being under (he command of Hezekiah (v21)

f It was (he custom for clothes to be rent in mourning and sorrow. Sec Rending clothes, p. 28

g There is no better place to go, when one is in trouble, (hen to the house of Cod (V 1)

h Hezekiah first sent ambassadors of peace to (he Assyrians, who insulted them; and they came back with rent clothes (36:3-4). Here he sent 2 men with theeldersof the priests, in sackcloth, (o Isaiah the prophet. This he should have done first instead of last (v 2J. Too often God is put last, in trouDleor blessing. Men generally cry every(hing else before they trust God for help I 4fold oay of distress in Judah (v 3):

1 A day of troiible 3 Blasphemy

2 Of rebuke 4 V/eakness

j This was (he kind of faith Hezekiah had. It is the only kind many others have today. Anyone can declare i_t may be . but normal, divine faith declares ii is done, or it will be done. In this case Cod had already planned to fight for Judah and deliver trie city; so the accomplishment did not necessarily depend upon Qie faith of the people (v 5-6, 23-28)

k Hezekiah sent to Isaiah requesting prayer for the remnant of Israel (v 4). Whether the prophet made any particular {xayer on tJiis occasion is not stated, but He did make a prediction about the destruction of the Assyrian army (v 7)

1 38th proi^ecv in Isa . (37:6-7. fulflll-ed, V 36-38). Next, v 21. See p. 739

m Cod's message to Hezekiah was ue -finite and to the point. He was assured that he did not need to be afraid of (he words of Rabshakebwho had blasphemed Cod, Himself (v 6). He was further assured that the king of Assyria would not take Jerusalem; he wouldbc sup>criuiuraLly defeated; and he would return and die in his own land (v 7, 36-38)

n The blast was the sending of an angel &om heaven, with a sword-an angel «*ho killed 185,000 men of war in one night, thus causing the king of Assyria to give up plans for a siege of Jerusalem and to return to his own land where ne was killed by his own sons (v 36-38)

oTherumorhc heard perhaps, was that about king Tirbakahof Ethiopia marching to fight him (v 8-13)

p The return to Ids own land was after supcmarural destruction of 185,000 of his army (v 36-.118)

q God evidently put It into the hrarftof two ot his own sons and they kiUcd him upon his return to Assyria (v 38)

^ Cont. from cohiron -

nation may not be so In another. Instead of wording all such passages vaoK delicately, the translators chose to re -tain the original expressions used

Hie appeal here was to (he people on the walls ui Jerusalem, (o weaken (heir wiU to resist the Assyrians, the plea being that they should not let Hezekiah deceive them into thinking (hey would be debvered from the Assyrian

ISAIAH 37

Rabshakeh's blasphemous speech

Isaiah's prophecy against Sennacherib

a He-the king of Assyria, not Rabshakeh. vTtenhe heard about die king of Ethiopia coming to fight against him he quickly sent messengers again to Heze-kiah, seeking to scare him into an immediate surrender so that he,himself could then depart for Assyria to escape war with the Ethiopians(v 9-13) b This was another insult to Jehovah, accusing Him of deception (v 10). God had declared through Isaiah that Jerusalem would be spared and this had probably been reported to the king of Assyria (v 6-7, 10)

c Questions 70 -72. Next, v 23

d This last message (V 9-13) was written in a letter and sent from the king of Assyria to Hezekiah.He readit, dien spread the letter out before the Lord and prayed; God answered through Isaiah (V 15-35)

e 7fold prayer of Hezekiah :

1 Heacfdressed the LordofHosu , the Godof Iga el. which was customary in those times (v 16). In the N. T. we are commanded "o address God in the name of Jesus Christ (Mt. 16:17-18; Jn. 14; 12-15; 15:16; 16:23-26)

2 He recognized that God still dwelled between the cherubim (v 16). This was acccffding to the covenant with Moses and all Israel about 940 years before this (Ex. 25:22)

3 He recognized diat Jehovah was die only God on earth (v 16)

4 He acknowledged Him as creator of heaven and earth fv 16)

5 He requested God to hear and see what was written in the letter which was spread out before Him, that it re-jxoached the Uving God (v 17)

6 He acknowledged the fact that many nations and their lands had been laid waste by the king of Assyria who had also destroyed the gods of these nations; now he was threatening Judah

(V 18-19)

7 He concluded his ptayerby appealing to Jehovah to save Judah from the hand of this mighty king so that ail the nations of eardi might know that He was the only true and living God (v 20)

f The hojse of the Lctd was Solomon's temple which had been standing about 288 years (v 14) g This refers to the 2 cherubim made of gold which were on the ends of the lid or covering of the ark of tlie cove -nant, between which God was supposed to dwell and commune with the cnild-ren of Israel (v 16; Ex. 25-.2Z) h The kings of Assyria were ignorant of the fact that the God of Israel was not an idol like the gods of other nations. Had they known that He was a living God, perhaps they would not have acted in such a haughty manner. Thus God found it necessary to take action on certain occasions to prove to men on earth that He is aUve and that He alone is sovereign over all (v 17; note h. Josh. 2:9) i ITiis much of the letter from the king was true (v 18-19), but it was no proof that Assyria could deal thus with Jehovah. It was time now tliat they, and all others, Aould leam the lesson again-that God, the God of Israel, is the only true and living God j This should be liie chief end of aU praying and worldng for God. He made all things originally for His glory and planned that His goodness, mercy, and grace would be extended to aU creations in the eternal supply of all, thus carrying out the creative purpose of everything to the highest good of being and of the universe. Many times God has done things to prove that He is God and that He, Himself is consecrated to the best and higjiest good of all

39th pr ophecy ii fillei v^-3y>

in Isa . (37:21-35, ful-Next.38:1. See p.739

1 It would seem that God revealed to Isaiah that Hezekiah had prayed concerning the threatenings of the king of Assyria; so he was sent to re-assure Hezekiah that the former prediction

and Judah (2 Ki. 18:27)

8 * So Rabsha-keh returned, and found the king of As-syr'i-a warring against Lib Hah: for he had heard that he was departed from La chish.

9 And"he heard say concerning Tir'ha-kah king of E-thi-6'pi-a, He is come forth to make war with thee. And when he heard it, he sent messengers to Hez-e-ki'ah, saying, •10 Thus shall ye speak to Hez-e-ki'ah king of Judah, saying, *Let not thy God, in whom thou trustest, deceive thee, saying, Je-ru'sa-lem shall not be given into the hand of the king of As-sjTi-a.

11 Behold, thou hast heard what the kings of As-sjri-a have done to all lands by destroying them utterly; '^and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Go'-zan, and Ha'ran, and Re'zeph, and the children of Eden which were in Te-las'sar?

13 Where is the king of Ha'-math, and the king of Ar'phad, and the king of the city of Seph-ar-va'im, He'ni, and i'vah?

(7) Hezekiah prays (2 Ki. 19:14)

14 • And Hez-e-ki'ah received the •'letter from the hand of the messengers, and readit: and Hez-e-ki'ah went up'unto'the house of the Lord, and spread it before the Lord.

15 And Hez-e-ki'ah prayed unto the Lord, saying,

16 O Lord of hosts, God of I§'ra-el, that*dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sen-nach'e-rib, which hath sent *to reproach the Uving God.

18 'Of a truth. Lord, the kings of As-sJ-ri-a have laid waste all the nations, and their countries,

19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth /may know that thou art the Lord, even thou only.

(8) God's answer (2 Ki. 19: 20). A Rebuke to Sennacherib

tel «*Then i-§a'iah the son of A'm6z sent unto Hez-e-ki'ah, saying. Thus saith the Lord God of f§'ra-el, ^Whereas thou hast prayed to me against

Sen-nach'e-rib king of As-syr'I-i: 22 This is the word which the Lord hath spoken'^onceming him; The virgin, the daughter of Zi'6n, hath despised thee, and laughed thee to scorn; the daughter of Je-ru'sS-lem hath shaken her head at thee.

23"Whom hast thou *Te-proached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of I§'ra-el.

24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Leb'a-non; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Car'mel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

26TIast thou not"heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were'as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

28 'But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

B Prophecy against Sennacherib

29 Becatise thy rage against me, and thy tumult, is come up into mine ears, therefore will I put myHiook in thy nose, and my bridle in thy Ups, and I will turn thee back by the way by which thou earnest.

C Sigiu prophecy to Hezekiah

30 And this shall be a sign unto Mhee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Je-ru's$-16m shall go forth a remnant, and they that escape out of mount Zi'on: the zeal of the Lord of hosts shall do this.

33 Therefore thus saith the Lord concerning the king of

As-sjr'i-d, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

35 For I will defend this city to save it for mine own sake, and for my servant Da'vid's sake.

(9) Assyrian destruction

36 Then the angel of the Lord

(v 6-T) would come to pass, and to give furdier details of assurance-that the Assyrian king would never come against die city to besiege it or enter it, and that he would be destroyed (v 29-35)

Continued. column 4 ^^

or even besiege it (v 33)

9 You will retreat and return to Assyria by the way you came (v 34) 10 I will defend diis city for My own sake and for die sake of David (v 35) Verses 30-32 were personal to Heze -kiah concerning Jemsalem, but the odier verses (21 -29, 33-35) concerned die king of Assyria (v 22, 33)

a Questions 73-74. Next, v 26

b It is God that you have reproached and

blasphemed (v 23) c Question 75. Next, 38:15 d "These verses refer to the former prediction-that God would use Assyria as a rod of chastening upon certain nations, and thereby make them successful in their conquests (v 26-27) e The nations whom the Assyrians had conquered were victims of circum-stances-like grass and green herbs blasted by the elements beyond their control (V 27) f God knew the Assyrian power and had been using it to further His purpose among the nations. Now, seeing their haughtiness and pride, and their ignorance of Him who had made them successful. He determined to reverse His co-operation with them and punish them for overstepping their commission. He had not charged them to destroy Jerusalem, but only to chasten Judah to see if they would come back to Him as a nation. He now revealed His punishment for the pride and overstepping of the Assyrians (v 29-38) g The reference here is to the custom of inserting a ring in the nose of an animal for the purpose of subduing and leading him. Human beings taken captive were also treated thus. A ring was put in the lower lip of prisoners; and itwas customary to tie strings into the rings so that the king could hold them in his left hand while he put out the eyes of his captive, with a spear in his right hand (v 29; 2 Ki. 19:28; 25:7;Ezek. 19:4; 38:4).The idea here is figurative of the king of Assyria who would be forced back into his own country in retreat and shame without besiegingjerusalem as he had boasted he would do(v 29-38) God now addressed Hezekiah through the prophet, assuring him that:

1 Judah would soon be free from the Assyrians; they would eat from that which grew of itself for the rest of the year, and the next; in the third year they would sow and reap in peace (v 30)

2 The remnant of Judah would again take root downward and bear fruit upward (v 31)

3 There would be a remnant which wouldescape out of Jerusalem and out of Zion (v 32)

4 The king of Assyria would be completely drivenoutof the land of Judah widiout even besieging Jerusalem; and God would defend die city (v 33-35)

^»- Cont. from column 2

tn lOfold rtiessage of God to Sennacherib :

1 Judah has laughed you to scorn, despised you, and shaken the head at you (v 22)

2 You have blasphemed Me, the Holy One of Israel (v 23)

3 You have sent messengers who have reproached Me and boasted of what you are going to do to My people (v 24-25)

4 I was the one wno gave you and your fathers commission to destroy certain countries and lay them waste (v26)

5 Your succes-^s, of which you boast, were made pxsssible by Me-because I did not protect these countries from you (v 21)

6 You have gone too far and you are now exalted because of your successes; you are not afraid to rage against Me (v28)

7 Because of your rage against Me, and your tumult coming up to Me, I will turn you back to Assyria (v 29)

8 You will not come into this city

ISAIAH 37. 38. 39

• An angel of the Locd went forth ffrom

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tain of the Lard's host had a sword (losh.

5:13-15), soil ma-. ^ '-'J that

this angel had one . it on

this occasion of sIj ■, •--^■^j

b The ones left aliw morning and found llie slain ones were the capuins, and ' - ' -of Assyria: this r home In shame (. ^ in. _:.:j c This was after his mighty men, captains, and leaden had been killed Dy the angel of the Locd (v 26-C7) d Nisroch (meaning great eagle) was an eagle-headed hiiman figure-the same as the god Asdiur, the chief Assyrian god (V 38: 2 Ki, 19:37), The corresponding goddess was Asheera or Astarte. The eagle was worshipped by the ancient Persians and Arabs e The reason his sons killed him is not known: but they fulfilled prophecy by this act (37:7). They fled to Armenia (v 38), and became the heads of two celchratedfamilies (Josh. Ant. x, 1, 5) f This implies that the sickness of Heze-kiah was during the time of trouble with the As Syria.", s, when they were seeking his surrender (36:1-37:38). ;"his seems clear also from the fact that he reigned 29 years and this invasion of Judah was in his I4th year (36:1), leaving the added 15 years of his Life and reign to take place after this (2 Ki. 18:2) g The cause of his sickness was a large boilorulcer (note 1, v 21). The reason for any sickness at all was that his heart became lifted up (2 Chr. 32: 24-26) h 40th prophecy in Is*. (38:1, fulfilled, though postponed 15 years, v 1, 4-8). f4exi, V 5 i Then -when he had the sentence of - j'ii pronounced upon him he turned iuj lace toward the wall and prayed (v 2), and wept sore (v 3) J In this prayer he no doubt told the truth about his godliness, for he was one of only a few men among all the kings of Israel, from Saul to the captivity, who were somewhat godly (v 3; note a, 1 Ki. 11:6) k 3 claims " ' ;ih (v 3):

1 I have ore Ytju in truth

2 Ihave wd..- c r^i ore You with a per -feet heart

3 I have done that which is good in Your sight

1 Heb., wept a great weeping, or lamented grievously (v 3; 2 Ki. 20:3) m Then -when Hezekiah had ptavcd. wept aloud verv aricvously, humbled himself, 3 td of his pride (v 4: 2 Chr. . The Lord sent Isaiah to him agai.'i to assure him that his prayer had been heard, t)'.a' he would nave 15 years add< i.kJ that he would be c tlu; king of Assyru (v 4-G) n 41st prophery in Isa . (38:5-8, fulfilled.

inncry in Is

v 5T-CC;^0:I).Next, 39:5. See p. 739 Cod calkd Himself The Cod of thy father David:

1 Because of David's resemblance to

Mim in doing all (hat was right (in

thf 'A^:r uf t»k- I -tJ; ? Ki. 18:3-7)

1 cial servant

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(18:2), This promise of 13 more years was in the 14th year of his rcign (;i6:l) q - signs wetv given to Hc;: ct< lah:

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BQUMOd- ^au J •• .1' II ill' . u. ' <e •arty la the morning, behold, they Mvre all dead corpses.

37 • So S*n-nlch e-rlb king of As-s^ l-A 'departed, and went and returned, and dwelt at Nin e-veh.

M And It came to pass, as he was worshippinK in the house of'Nisr6ch his god, that A-drAm me-l*ch and ShA-re -zer 'his sons smote him with the sword: and they escaped into the land of Ar-me nJ-A: and £'sar-hAd don his son reigned in his stead.

CHAPTER 38

2 Hezekiah's sickness and recovery (38:1-39:8. 2 Ki. 20). (I) Sickness and sentence

CN 'those days was HSz-e-ki'ah%ick unto death. *And I-§A iah the prophet the son of A'm6z came unto him, and said unto him. Thus saith th^ L0RP4 Set thine house in order: for thou shalt die, and act live. ■

(2) Prayer and repentance

2'Theii H«z-e-ki'ah turned his face toward the wall, and prayed unto the Lord.

3 And said,'Remember now, O Lord, I beseech thee, how I have ^Walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And H*z-e-ki ah'wept sore.

(3) Answer and assurance

■4 *Theq came the word of the Lord to i-§A iah, saying, jtS Go.'and say to H6z-e-ki'ah, Thus saith the LoRD.'^he God of Da vid thy father, I have heard thy prayer, I have seen thy tears: behold, I will'bdd unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of As-s5ri-A: and I will defend this city.

7 And this shall be a'sign unto thee from the Lord, that the [Lord will do this thing that he [hath spoken:

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of A'hAz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

(4) Writing and testimony

9 ' The 'writing of H*z-e-ki'ah king of JO dah. when he bad been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the'grave: 'I am''deprived of the residue of my years.

11 I said, I shall not see the Lord, et'en the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is'departed, an<l is removed from me as a shepherd's tent: I have cut a weaver mv life: he aiu i.ii me oflf with pining ''sickness: from day even to night wilt thou make an end of me.

13 I *reck()ned till morning. Ihat, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

14''Like ti^ZTane or a'swallow, so did I chatter: I did mourn as a 'dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me.

15*What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

16 O Lord, ''by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live,

17 Behold, 'for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the'grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth,

19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

20 The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

(S) Hezekiah's fig poultice

•21 For i-sa'iah had said,'Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover. 22 H6z-e-ki ah also had^aid. What is the sign that I shall go up to the house of the Lord?

Hezekiah's life lengthened a Heb.^

709

CHAPTER 39 (6) Hezekiah's folly

718

1 That he would gt) up to the house

of the Lord in :i days (2 Ki. a0:S)

2 ■^"ha- rhr •il.Kl..V, ,.!; rhr lit, .Hal

TVT that time Me-ro'dAch-•*^ bAI'a-dAn, the son of Bal'-a-dAn, king of BAb <-lon, sent letters and a present to H6z-e-kiah: for he had heard that he had been sick, and was recovered.

2 And H£z-e-kl'ah"was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious aint-ment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Htz-e-ki'ah shewed them not.

(7) Babylonian captivity foretold (Jer, 25:1-17)

3 * Then came 1-$A iah the prophet unto king Hf z-e-ki ah, and said unto him,'^hat said these men? and from whence came they unto thee? And H6z-e-ki ah said. They are come from a far country unto me, even from BAb'f-lon.

4 Then said he. What have they seen in tliinr house? Ami

th.>i... • 1..^ •.. ...

. Mc

(^ ; :

lime-piece mentioned ir there niii<t lnv K.-... -. ,

CoiitinucU, columii

• but

.iiii of

(V 10)

u 7 regrets of a dying man, p, 450 V 1 2 statements about death , p. 450

• ■ h'-'^^j. i;iaUdy:artXicty; calamity; disease; grief; sickness b I am delivered up to death like prey to a Lion; my bones will be broken and I will come to an end (v 13) c III ike a crane or a swallow;

I n> c a dove; my eyes failed

ine w[it:. I realized thai I must die(v)4) d The crane -a well-known bird with long legs which goes about the water, and makes a noise that is rather hoarse sounding, melancholy, andexpressive of grief (V 14; Jer. 8:7) e The :. w a 11 ow is well-known for its twiticring-abirdof migration (v 14; Ps. 84:.^; Pr. 26:2; Jer. 8:7) f The dove is often mentioned in Scripture as a clean bird. Innocent in disposition and making no tcsisunce to enemies, such birds are much attached to their mates; and when one dies or is absent the other Laments in loneliness (v 14) g Question 76. Next, v 22. This question expresses surprise at being healed and having such unexpected deliverance. Cod has spwken (of adding 15 years to my Life) and He has also done it. 1 willgosoftly ail the years to come, in the bitterness of my soul-that is, all my days 1 will remember the distress and bitter sorrows of my sickness, and my healing; and I will allow the remembrance to make me serious and full of gratitude (v 15) h By these promises of God and their fulfillment that have been given me, do men live, lam alive by virtue of these things (v 16) i Instead of peace I had bitterness until You loved me and delivered me from death. You have ceased to punish me for my sins; they are now forgivenand put behind Your back (v 17) j Heb. sheoU the uiueen world; the place of dcfjartcj spirits, not the grave. See Hell in Index k The sense of these verses (v 18-20) is that men who die cannot praise Cod on earth or hope for further truth; but the living arc still on probation; they can praise tiod, know the truth, and be saved as he was blessed thai day 1 This poultice was not for healing, for Godhad already healed him and added 15years to his life fv 5). It was merely for cleansing, and oringing corruption to the surface (v 21) m Question 77. Next, 39:3 n Attliai time - af[:r the healing of Hezekiah, \UTt\lach-baladan, sonofBal-adan, king of Babylon, sent letters and a present to Hezekiah. On the surface, the reason for this wa? thai he had been sick and was now recovered; but in reality the purpiose was to spy oul llie land fv 1 -^

o Hezekiah was glad and openly showed the spies all the riches of Judah (v 2), God took a different attitude toward the spies, from thai of Hezekiah, and sent Isaiah ihe nroplict to inquire of the king what they had seen-and to make a bold prediction of Babylon conquering Juiiah (v 3-8)

p Qu estions 78-90. Next. 40:6

^*' Com, from column 1

telliiig the hours even in ihe night, for different wAtchcs of 3 and 4 hours ait: referred to. The shadow being moved backward was a divine miracle wtiichwas insLaniaiieous and satisfactory 10 Hezekiah (v 8). See notes on the sun dial, p. 415

r Verses 10-20 consiituu- a psalm which Hezekiah wrote on the occasion of his hv.aling by God (v 9)

s Heb. siieol, the unseen world; the place of departed spirits, not the grave. See Hell in Indev

f Like all othti

ui Ki.!i(.idl. he

r

Good tidings for Zion

God is unequalled

a Hezekiah played tiie part of a fool on this occasion by showing the spies from Babylon all the treasures of Judah (v 4)

b 42nd prophecy in Isa . (39:5-7, fulfill-ed, 2 Ki.25: 2 Chr. 36; Dan. 1). Next, 40:1. See p. 739

c Chs. 1-39 of Isaiah contain many predictions in view of the coming captivi -ties to Babylon, but chs. 40-66 contain predictions which look altogether beyond the captivities. Of course, many prophecies in chs. l-39also look beyond the captivities, but no prophecy in chs. 40-66 merely looks forward to them. A few refer to deliverance from Babylon (44:26-45:4, 13; 46:1-2; 48:14-15) and a few, now fulfilled, refer to the 1st advent (40:3; 42:1-3, 6-7;49:l-5; 50:2-11; 52:14; 53:1-12; 61:1-2), but otherwise every prophecy in diis section is unfulfilled and has to : J .dowiththeregatheringof Israel in the

' last days, with the future tribulation, the 2nd advent, the Millennium, and the new earth

d 43rdprophecy in Isa. (40:1-11; v 3-5 fulfilled: V1-2, 6-11 unfulfilled).Next 41:1. See p. 739

e See Comfort , p. 489

f 3 things to cry to Jerusalem fv 2):

1 Her warfare is accomplidied

2 Her iniquity is pardoned

3 She has received of Jehovah double for her sins

These thingsare spoken of as already accomplished, but all are yet to be fulfilled-at the 2nd advent of Christ 63:1-5; Zech. 12:10-14:21; Mt. 23: 37:39; Rom. 11:25-29). Furthermore, these are national problems; the warfare, iniquity, and reaping for sins re -ferred to concern Judah as well as Jerusalem. The city will be restored and all the people blessed and pardoned under the Messiah (v 1-2)

g Or in full (v 2; 61:7; Jer. 16:18)

h These verses(3-5) were definitely fulfilled in John the Baptist at the 1st advent of Christ (v 3-5; Mt. 3:3; Mk. 1: 3; Lk. 3:4-6; Jn. 1:23). They might also have a further aiil more complete fulfillment in the ministry of Enoch and Elijah to herald the 2nd advent of Christ, or prepare the hearts of people to receive die Messiah (Mai. 4:5-6; Rev. 11:3-11; Ezek. 20:35-36)

i This whole passage (v 3-5), except the last part of v 5 is quoted in Lk. 3: 4-6 as being fulfilled with John the Baptist and the 1st advent of the Messian. The statements about preparing the way of die Lord are used here figuratively, heralding the coming of the Messiah. It was the custom in the East to send a party of men before a king or a prince to prepare the way before him. They cleared die way of thorns, brambles, and bushes, made bridges, found fording places in the streams, and levelled the ground wherever necessary to make it normal for travel. To this the prophet alluded when he spoke of making a way for the Lord (v 3-6). This was never done literally for Christ, but the custom could be applied figuratively of the preparation of the people to receive Him. If it is ever to be fulfilled literally this will be in the Millennium when a literal highway will be made from Egypt to Assyria, through Palestine, as predicted in 11:16; 19:23-25; 35:8-10

j See Jehovah, p. 470

k The glory of the Lord was revealed by Jesus Christ and all flesh did see His mighty power that glorified God (v 5; Lk. 2:9; Jn. 1:14; 2:11; 11:4. 40; 12: 41)

1 This voice was not the one of v 3, but another which Isaiah heard in the vision -evidently the voice of God (v 6; 6:8-9). Isaiah iinswered the voice thus: What shaU I cry? (v 6) m Question 81. Next, v 12

n Quoted in 1 Pet. 1:24-25. This was die message the voice of die vision told him to cry -men are like grass which withers soon and is gone, but the Word

H6z-e-ki'ah answered,"All that IS in mine house have they seen: there is nothing among my treasures that I have not shewed them.

45*Then said i-§a'iah to Hgz-e-ki'ah, Hear the word of the Lord of hosts:* 6 Behold, the days come, that all that is in thine house, and that which thy fathers have (aid up in store until this day, shall be carried to Bab'y-lon: nothing shall be left, saith the

Lord.

7 And of°thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be*eu-nuchs in the palace of the king of Bab'y-lon.

8 Then said Hez-e-ki'ah to i-§a'iah, "Good is the word of the Lord which thou hast spoken. He said moreover. For there shall be peace and truth in my days.

«PARTU: LOOKING BEYOND CAPTIVITIES (Chs. 40-66)

CHAPTER 40

VIII Consolation in view of return from captivity (40: 1-48:22). 1 First and second advents ofthe Messiah.

(1) Comfort: no sins (Jer. 31:31-40; Rom. 11:26)

{/C OMFORT '/ye. 'comfort ye ■Vi^ my people, saith your God . •2 Speak ye comfortably to Je-ru's^-lem, and /cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand Slouble for all her sins.

(2) The voice (Mai. 3:1; Mt. 3): first and second advents

•3 •" The "voice of him that crieth in the wilderness, 'Prepare ye the way of the 'Lord, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And theiglory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken i^

(3) The voice: God's Word;

man's weakness

•6 The'voice said. Cry. And he said,"What shall I cry? "AU fiesh IS grass, and all the good-liness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

(4) The second advent

•9^0 "Zi'on, that ^bringest good tidings, get thee up into the high mountain; O Je-rw'-sa-lem, that bringesfgood tidings, lift up thy voice with strength; lift it up, 'be not afraid; say unto the ^cities of Ju'dah,'Behold your God!

10 Behold, the Lord GoD'^vill come with strong hand, and his arm shall rule for him: behold, his reward is with him, andliis work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

2 God's greatness (40:12-41:29). (1) Fivefold omnipotence. Cp. Mt.l9:26; Rom. 1:20; Rev. 19:6

12 •'"WhoTiath/measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, an3 the hills in a balance?

(2) Sevenfold omniscience. Cp. Rom.8:27;ll:33

13'Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

(3) Fivefold comparison

15 Beholdj^the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Leb'a-non is not sufficient to buim, nor the beasts thereof sufficient for a burnt offering.

17 All nations before hitn are as nothing; and they are coimted to him less than nothing, and'vanity.

(4) Challenge: comparison

18 '^'To whom *then will ye liken God? or what likeness will ye compare imto him?

19 The workman 'melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that is so impoverished that he hath no oblation choos-eth a tree that will not rot; he seeketh xmto him a cimning workman to prepare a graven image, that shall not be moved.

(5) Challenge: knowledge

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not imderstood"^rom the foundations of the earth?

(6) Sevenfold comparison

22 It IS "he that sitteth upon the° c ircle of the earth , and the inhabitants thereof are as grasshoppers; that "stretcheth out the heavens as a'curtain, and spreadeth them out as a tent to dwell in:

23 That bringetb the princes

ofthe Lord shall stand forever (v 6-8; Ps. 119;89-91: Mt. 5:18; 24:35; Mk, 13:31; Jn. 10:35; 12:34; 1 Pet. 1:25)

o The terms Zion, Jerusalem, and Judah in chs. 40 -66 prove again that the Jews are the subject of the prophets and that they are the Israel mat will fulfil the writings of the prophets (v 2, 9)

p All world-wide missionary activity Continued, column 4 ^

2 Rule with a strong arm

3 Reward men when He comes

4 Do a great work, changing the earth and aU diings dierein

5 FeedHisflocklikea shepherd (v 11)

6 Gather the lambs with His arm

7 Carry them in His bosom

8 Gently lead those with young

V See 11:4-12; 35:1-10; 65:17-25; Zech. 14

a At the time of this prophecy Hezekiah had no sons; therefore, David's line and God's prophecy concerning his house were in danger of failing (2 Sam. 7). Manasseh was not born until the 3rd year of the 15 which were added to the king's life (2 Ki. 20:20-21:1); hence, a prophecy regarding sons be -fore he e^renhad one further guaranteed his extension of life (v 7) b This was fulfilled as in Dan. 1:3- 21 c 2 Ki. 20:19. Cp. 1 Sam. 3:18; 1 Ki.

21:29 d Questions 82-84. Next, v 18 e See 46 facts about God , p.545 f This is perhaps hyperbole -a figure of speech wherein more is said than is literally meant. It could however, be literal in the sense of God measuring these things when He originally brought the materials to existence. Whether literal or figurative, this expresses the greatness of God in contrast with the Ufelessness of the idols which Israel served at various times (v 12-19; Job 28:25; 30:4) g Quoted by Paul in Rom. 11:34 and re-

ferred to in 1 Cor. 2:16 h These verses (15-17) magnify the greatness of God, as V 12 does i Heb. tohu, emptiness. Trans, without

form in Gen. 1:2; Jer. 4:23 j Questions 85-90. Next, v 25 k Since God is so great and powerful, what can He be likened to? what can He be com pared to? Certainly not to a lifeless image made by man-an image of gold, silver, or wood, as pictured in V 19-20. Since He is such a Being as pictured in v 12-17, what kind of image could one make of Him diat would give the truth? 1 2 kinds of images here :

1 Graven or molten images (v 19)

2 Carved or wooden images, covered with metal (v 20)

m Menhave been told and therefore they have heard of God from die very beginning of the creation of the earth (v 21). This y further proof that men and nations lived on me earth under Lucifer and before the days of Adam. See 7 proofs Lucifer ruled men , p. 735

n See Circle of the earth, p.544

o Heb. chuwg . Trans, circle (v 225; circuit (Job 22:14); and compass(Pr. 8:27). This word in our Bible revealed that the earth was round, long before men in general believed it was so

p This refers to the firmament above which God stretched out or spread out over our heads. It is like a curtain or a tent wherein men dwell (v 22)

q See Thin curtain, p. 450

^^- Cont. from column 2

will proceed from Zion and Jerusalem when Christ comes (v 9; 2:2-4; 52:7; Zech. 8:23). The knowledge of the Lord will then cover the earth as the waters cover the sea (11:9)

q The good tidings will be the good news to Judah that their God is reigning visibly and personally in their midst through the Second Iterson of the Divine Trinity (v 9; 9:6 -7; 5:7; 63:1-5; Zech. 14; Lk. 1:32-33; Jude 14-15; Rev. 1^7; 11:15; 20:l-10).TheN.T. word gospel means good news or glad tidings. See Gospel in Index

r 4 com mands to Zion and Jerusalem (v W:

1 Get up into die high mountain

2 Lift up your voice with strength

3 Be not afraid

4 Say to the cities of Judah: Behold your God. Cp. 52:7

s Judah the ruling tribe , p. 771 t How could godly missionaries say to the cities of Judah that God was there in their midst and reigning personally, if He was not there among them in visible form?(v 9; 9:6-7; 52:7; Zech. 14:9: Lk. 1:32-33;Rev. 11:15; 20:1-10) u 8 things God will do : 1 Come with power (v 10)

ISAIAH 40. 41

God is unequalled

4 Princes, judges, utd *U o(ben who oppoK the divine pUn, rcgardlea of theli wealth and povcx, an: no real hindrance to (.kxl. He >. an and does remove and make th«-ni n iiotlimg and

«SV3 -

b ■:"hi'. -

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■ act In His way

:10; 107:40)

o«^ will be lUi off;

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ir. Uie earth (v C4;

than a itu::ip Nrh. 1:14)

J 91-»4. Nert, 41:2 c ' \. V 18

v., . .-L and in SL\-cTal other pUces, - :> . d to the heavens as proof of His . and perfection, and as

a dc: ^ .on of His greatness and

power (V .6;4i::5:44::4:45:18;4*:13:

51:6-16; Ps. 19:1-6; 97:6; 104::; Z<.ch. 12:1). This argument in becoming more impressive and soonger as men leam more about the heavens. Sec Solar svsiem and Heav-en in Index

f See Name a:id number of stars . p.D40 Besides the stars there are raany billions of other dungs in creation which God knows the name and number of (v 26; 45:18)

g No one thing in creation, that is riin by natural laws, ever fails regarding its creative purpose, as suted here (v 26)

h Here the names Jacob and Igael are both used of Judah-the subject of this prophecy (v 9. CT; 1:2; 2:1)

i 3 names and atles of Cod (v 28):

1 The everlasting God(Elohim, Triune God)

2 The Lord (Jehovah, the Eternal)

3 The Creator (4o:l 5; EccL 12:l;Rcni. 1:25; 1 Pet. 4:19)

' J 3 dungs man cannot do :

\ 1 Exhaust God's powerand cause Him to faint (v 28)

2 Malce Him weary of doing things for His own people who love and submit to Him (v 38). He can only be wearied by sin and rebellion against His Word and will (43:23-24; Mai. 2: 17)

,V 3 Search out God's understanding (v 28; Job 11:7-9) k This is one of the attributes of Cod that i: exercised constantly toward those who are in need (v 29; Jas. 1:17) 1 The most vigorous and powerful men may faint under strain, and utterly fall, but they that wait on the Lord shall:

1 Renew their strength (v 31)

2 Mount up with wings as eagles

3 Run and not be weary

4 Walk and not faint

m Heb. gavati. to bind together by rwist-ing; to expect; gather together; look patiently tor; wait for or upon (v 21} 49:23; 51:5; 59:9; 60:9; Ps. 25:3, 5. 21; 27:14; 37:9. 34; 40:1; 52.-9; 69:6; 130:5; Pr. 20:22; Jer. 14:22; Urn. 3: 20; Hos. 12:6). See Waiting on God in Index

n Heb, chalaph . to slide by or hasten away; pass on; spring up; change; alter; go forward; grow up; renew; sprout; strike through (v 31; 41:1)

o They mount up like eagles, not that chey become young again. Eagles can mount up without becoming young again ana this is all that is suted here

P 44lfaprophecy in Isa . (41:1-3, fulfilled). Next, v 10. See p. 740

q God here spoke to the islands (coasul lands of Palestine, Egypt, Asia Minor, etc.; lo be silent and come near to Judgment, for Gyrus was coming from the cast to overthrow them (v 1)

r The word riflhteota in coiuu.-ction with Cyrus simply refers to doljig right in carrying out the will of Cod in punishing die enemies of Israel and allowing ""od'j people to return to their own land. Cyrus, who came fr^~ 'he rast, is definitely named in V and

referred to in v 2, 25; 4. : 11; 2

Chr. 36:22-23; Ezra hl-o; o:7: 4:3, 5:5:13-17; 6:3, 14; Dan. 1:21:6:28; 10:1

s Questions 95-96. Next, v 26

to nothing: t>« *inaketh the judgrs of the earth as vanity.

24 Yea. »thcy shall not be planted; yea, they shall not be sown: yea. their stock shall not take root in the earth: and be shall also blow upon them, and they shall wither, and the whirlwind shall take them away ■s stubble.

(7) Fivefold equality

2STo whom then will ye liken me.^r shall I be equal? saith the Holy One.

•26'Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he call-eth them all by/names by the greatness of his might, for that he is strong in power; *iiot one faileth.

(8) Challenge: knowledge

27 Why say est thou, O Jft'cob, and speakest, OMs'ra-el, My way is hid from the Lord, and my judgment is passed over from mv God? 2& ' Ha^t thou not known?

I bast thou not heard, that'the

I everlasting God. the L^rd. the Creator of the ends of the earth, fainteth'not. neither is weary?

, there IS no searching of hie

I understanding^

(9) Sixfold omni{>otence

►29 He *giveth power to the I faint; andtothemthat haie ao i might he mcreaseth streng:th.

30 Even the youths'shall faint I and be weary, and the young I men shall utterly fall: I ►SI But they thafVait upon I the Lord shall "renew their , strength: they shall mount up I with wmgs'^s eagles; they

shall run, and not be weary; I and they shall walk, and not I faint.

CHAPTER 41

(10) Fivefold call to Isles

j/r^EEP'silence before me.'O 1^*^ islands; and let the people renew f/ieir strength: let them come near; then let them speak: let us come near together to judgment. ■

(11) Ninefold prophecy of

Cyrus (v». 25; 44:28-45:6.

1 i; 46:11; Ezra 1)

2 Who raised up the'righteous man from the east, called him to his foot, gave the nations before him, 'and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

(12) God's omniscience

4 Who hath wrought and done it, calling the Kenerations from the beginning? I the Lord. "the first, and with the last fl am he.

(13) Union of the Isles

against Cyrua

SThe isles saw if, ar '" -^

the "ends of the earth were afraid, drew near, and came. •6 They helped every one his neighbour; and ereri/one said to his brother. *Be of good courage. 7 So the carpenter encouraged the goldsmith, and he that smootheth wilh the hammer him that smote the anvil, saying. It is ready for the sodering: and he fastened it with nails, that it should not be moved.

i(14) Sevenfold call to Israel

8'^But thou, Is'ra-el. ^rt my servant. J4 cob whom I have chosen, the seed of A bri-h&m I myfriend.

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee. Thou art my servant; I have chosen thee, and not cast thee away.

(15) 4 commands-8 promises-20 predictions

|10 ""^ear thou not; 'for I am with thee: be not dismayed; for I am thy God: I will

'strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.•«

11 Behold, ail they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they

, that strive with thee shall

' perish.

I 12 Thou shalt seek them, and shalfnot find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

•13 For I the Lord thy God will hold thy right hand, saying unto thee. Fear not; I will help thee. <

•14 Fear not, thou*worm J4'-cob, and ye'men of I§ ra-el; I will help thee, saith the Lord. and thy 'redeemer, the Holy One of l§ra-el.<

15 Behold. I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaJGf.

16 Thou shalt fan them, and the wind shall earn, them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of 1§ -ra-el.

► 17 When the poor and needy seek water, and there is none, and their tongue faileth for thirst. I the Lord will hear them, / the God of 1$ ra-el will not forsake them.

► 18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dr>" land springs of water.

►19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box * ■ -her:

a See ITic ends of (he earth , p. 771

b Do not be afra; ' '" invasion of Cyrus. The ei. L-ni here was to make new iiiiaj;! I :.ir liic temples and thus obtain the favor of the goos whom the people trusted to rescue them from Cyrus; su they fashioned idols and set tiiem in tiicir places that they #iould not be moved (v 6-7). i"his is another insunce of tinnen leeJdng to avert judgment by becoming religious. Such lurriing of pagans to idols to avrn de -struction only shows the futility of such trust

c After addressing the Gentiles, as in v 5-7,and showing the futility of trusting in idols to defend them from Cyrus, God addrcncd Israel or Jatob's seed-the Jews, calling attention to their backgrotind, their call of God, His choice of them to be His servant, and His many promises of blessing to them (V 8-20)

d 7fold call to Israel-the Jews:

1 You are My servant (v 8-9)

2 I have chosen Jacob (v 8)

3 You are the seed of Abraham, My friend

4 I have taken you from the ends of the earth (v 9; note a, above)

5 I have called you from die chief men of the earth

6 Ihavedeclaredyoutobe My servant. My chosen people

7 I have not cast you away

e Heb. ahab. to have affection for.Trans. fricaS Wlt Pr. 18:24; 27:6; Zech. 13: 6); love (Ley. 15:18, 34); lover (1 Ki. 5:1; Ps. 88:18); andseveralother ways. Abraham was known as the friend or lover of God (v 8; 2 Chr. 20:7; Jas. 2: 23). WTiat greater honor could be given any man than diat of the Almighty calling him His friend" Many times the descendants of God's friends were blessed for the sake of their relationship with such men. Israel is blessed because of Abraham's sake (v 8; Gen. 26:2^, and David's sake (37:35; 1 Kl. 11:12-13, 32-34; 15:4; 2 KL 8:19: 19:34; 20:6). God has blessed other men for the sake of otiier friends of His (Gen. 39:5; Ex. 18:8; 2 Sam. 5: 12; Mt. 24:22; 2 Cor. 4:5, 11; 12:10; Eph. 4:3i9

f 45ih prophec-y in Isa (41:10-30, un-hiUilled). Next, v 25. See p. 740

g 8 promises and commands to IgaeL pTTu ~

h See note 1, Ps. 22:6

i Judah or die many of the 13 tribes In the southern kingdom are here called uieiiof Israel and Jacob. They are also called mcnof J udah (5:3. 7; Jer.4:3-4; 11:2, 9; 17:25: 18:11; 32:32; 35:1 J; 36:31; 43:9; 44:27; Dan. 9:7). Bodi terms are us«id of the Jews in the N. T . (Acts 2:2, 5with 2:14, 22; 3:12; 4:35. and Acts 13:5, 42-50 with 13:16; etc.). Bible writers all contradict the modem theory that all Israelites are not Jews. See Anglo-Saxon theory, p. 3C7

J 8 th ings Jehovah is to men:

1 Tbc& Cod ^ Ifl, 13)

2 Strength (v 10)

3 Helper (V 10, 13-14)

4 Upholder (v 10)

5 Redeemer (v 14)

6 The Holy One and Power (v 14-16)

7 Supplier of needs (v 17)

8 Gardener (v 19)

t Jehovah b the Aleph-Tau a: pha-Omega of the Bibk-the iirn and (he last; from eternity to etcmity, (he Self-existent, and the Eternal (v 4; 44:6; *8;1:.: Rev, 1:11,17; 2:8; ■.i::l3)

u lam He (v 4; 48:1:5. The pro no uji He is uscTln Scripture of a unitof a number of individuals in the church (2 Th.

Condnued. column 4 ^b-

. be ccucof the Divine Trinity oi luorc than one individual or person-See p, 280 of N. 1.

V Verses 5-7 picture the various countries fearing Cyrus and uniting against him. T"hf isles (maritime countries) and the faroff parts of Egypt, PaksTine, and Asia Mini^r saw this coming struggle and, in lear, (hey came togetlicr in a federation to fight Cyrus

I

^»- Cont. from column 2

2:7. note with Eph. 2:15; 4:13). The pronouns him (Dt. 32:10; mIc. 3:8; Jer. 31:10')niis (Ps. 25:22). and her and she arc all used of Israel as a nation or a unit of people (Rev. 12:1-5, 14). If singular pronouns are thus used of the church and Israel, each being made up of many indinduals, the same

Israel exhorted to trust the Lord

a See Reasons for God's dealings, p. 771

b 7fold challenge ol God , p. 4^4

c See Names, cities, and offices of the

Trinity, p. b?

d 46th piotiizcy in Isa . (41:25, fulfill-edinCyru5, 41:1, refs,). Next, v 27. See p. 740

e Cyrus was the one raised up of God to fulfil His Word concerning the punishment of Baby Ion and the freeing of Is-rael(41:l-3, 25; 44:28-45:4, 13;Jer. 25; Dan. 1:21; 6:28; Ezra 1)

f From the north seems to contradict from the east (41:2), but there is no discrepancy. Cyrus was from the east of Palestine where Isaiah made the prediction. What this verse says is that he would come upon the princes from the north; and this is what he did in conquering Babylon. He first conquered all of Asia Minor and then moved southward against Babylon, as recorded inhistory.He was bom in Persia, east of Palestine but his conquest of Babylon was from the north

g This no doubt means that Cyrus would acknowledge Jehovah as the true God and the source of his success (Ezra 1:

2)

h Questions 97-98. Next, 42:19

i Here God claimed the making of a plan from eternity to eternity, and the making of predictions from the beginning, long before they came to pass, revealing to man what was to happen. This is what He challenged idols to do, as in V 21 -24, in order to prove their divinity.Everyone knows that only a supernatural Being could do such things; and there are over 6 thousand verses of prophecy to confirm diis fact

j See 7 purposes of prediction, p. 771

k 47th prophecy in Isa. (41:27, fulfiU-ed). Next, 42:1. See p. 740

1 Here again we see that Zion and Jer-usalem, or the Jews are the ones dealt with in Isaiah. There is no Israel other than these who will be blessed, for

Jews are the whole of all the tribes. See Israel in Index m The time tor the fulfillment of certain predictions is here (v 27)

n The bearer of the good tidings from Jehovah, referring primarily .to Isaiah himself, and se c ond arily to other prophets who brought such tidings (v 27; Acts 3:21; Heb. 1:1-2)

o The reasons for God giving predictions are many, but the main one is that He is the only one who can foretell future events. No man or his idol can make such things known or even give counsel concerning such tidings (v 28-29). See note j, above

p See notes i, and o, above

q 4 facts about idols (v 29):

1 They are all vanity

2 Their works are nothing

3 They are wind

4 They are confusion

r 48th prophecy in Isa . (42:1-7; v 2-3, 6-7 fulfilled in the ministry of Jesus Christ; v 4 unfulfilled). Next, v 10. See p. 740

s See Servant of Jehovah, p. 434

t See 4 elect's of God , p. 201ofN. T.

u God has a soul; this means He has feelings, passions, appetites, emotions, and desires, as all other intelligent be-ings have. If He has a soul. He also has a spirit, and a body in which His soul ana spirit dwell (note r, Jn. 4:24). See God in Index

V The word spirit here should be written with a capital letter because it refers to the Holy Spirit, the Third Person of the Divine Trinity and not to God's personal spirit. That it does refer to the Holy Spirit is clear from the fulfillment of the Spirit descending upon Christ at His baptism (Mt. 3:16-17; Lk. 3:16; Jn. 3:34; Acts 10:38). Not only was42:1 fulfilled then, but also 11:1-2; 61:1-2

w Another proof of the Divine Trinity of separate and distinct persons, each with a personal body, soul and spirit: 1 My (the Lord God, v 1, 5, T)

(16) Reasons for blessings

20'That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of I§'ra-el hath created it.

(17) Challenge: prediction

21*Produce your cause, saith the Lord; bring forth your strong reasons, saith the'King of Jacob.

22 Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

24 Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

(18) Fivefold prophecy of Cyrus (41:1, refs.)

*25"I have*raised up one/from the north, and he shall come: from the rising of the sun shall he*call upon my name: and he shall come upon princes as upon morter, and as the potter treadeth clay.

(19) Challenge to prediction

26'•Who hath 'declared from the beginning, 'that we may know? and beforetime, that we may say. He is righteous? yea, there is none that sheweth, yea, there is none that declar-eth, yea, there is none that heareth your words. *27*The first shall say to'Zi'6n, Behold,"T)ehold them: and I will give to Je-ry'sS-l§m "one that bringeth good tidings.

28"For I beheld, and there was no man; even among them, and there was'^o counsellor, that, when I asked of them, could answer a word.

29 Behold.'they are all vanity; their works are nothing: their molten images are wind and confusion.

721

CHAPTER 42

3 Controversy: God and Israel (42:1-45:25). (1) Messiah's first advent; tenfold presentation

JD EHOLD'my'servant, whom •D I uphold; mine 'elect, in whom my "^oul delighteth; I have put my "spirit upon"liim: he shall'bring forth judgment to the GSn'tiles.

2'He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the ^smoking flax shall he not quench: he shall bring forth judgment unto truth.

4 "He shall not fail nor be discouraged, till he have set judg-ment in the earth: and the isles

shaU°wait for his law.

(2) Eightfold address to Messiah

ft5 ' Th us saith God the Lord, he that " created the Tieavens, and "s tretched them out ; he thaf spread forth the earth, and that which cometh out of it; he that givethA^reath unto the people upon it, and ^spirit to them that walk therein:

6 I the Lord have called'thee in righteousness, and will'hold thine hand, and will keep thee, and'give thee for a covenant of the*people, for a'light of the Ggn'tiles;

7"To open the blind eyes,"to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

(3) God's glory for Himself

8 I am the°LoRD: that is my name: and my"glory will I not give to another, neither my praise to graven images.

(4) Former things fulfilled

9 Behold, the'former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

(5) Give glory to God

JIO ""Sing imto the Lord a *new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. •11 Let the wilderness and the cities thereof lift up their voice, the villages that Ke'dar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. •12 Let them give glory unto the Lord, and declare his praise in the islands.

(6) Messiah's second advent: A Twelvefold judgment

13'The Lord shall go forth as a mighty man, he shall"stir up jealousy Uke a man of war: he shall "cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been stiU, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all j their herbs; and I will inake '

ithe rivers islands, and I will dry up the pools.

B Eightfold restoration

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

[17 " They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images. Ye are our gods.

2 My spirit (the Holy Spirit, v 1)

3 Him (the Messiah, v 1 -7). See The Tniiity. p. 280 of N. T.

: Heb. vatsa. to go out; bring forth; go abroad; spread; utter. The Heb. for judgment is mishpat, mle of right or ot religion; order; plan; sentence; and there are many other appUcaCions

Continued, column 4 ^

victory (Mt. 12:20) a Failure and discouragement were foreign to die Messiah, and always will be. He will set judgment in the earth; Gentiles and Jews will trust in Him (Acts 15:13-18); His plan will be eventually realized; and His servants will reign with Him forever (Dan. 7: 18, 26; Rev. 11:15; 20:1-10; 22:4-5)

a All men must wait tor His law-until He comes to take over the kingdoms of this world (v 4; Zech. 14; Acts 15: 13-18; Rev. 11:1^. Then the law (civil law of the kingdom as well as religious law) will go forth from Zion. and the Word of the Lord from Jemsalem (2: 2-4)

b 6 creative acts of God (v 5): He

1 Created the heavens

2 Stretched them out

3 Spread forth the earth earth

4 Created that which comes out of the

5 Gave breath to all living creatures

6 Gave spirit to all Uving creatures c Cp. 45:18; Gen, 1:1; Rev. 10:6

d Cp. 45:12; 51:13; Jer. 10:12; 51:15

eCp, 40:22; 44:24; Job 9:8

f Another proof that breaih and spirit are not the same (v 5; Job 12:10; 34:14; Acts 17:25). The doctrine of man. p. 618

g God gave man power to reproduce his own kind-body, soul, and spirit (v 5; Gen. 1:26-28; 5:3)

h All statements in v 6-7 refer to the Messiah, as well as v 1-4. See 14 predictions, p. 740

i This signifies that God would guide, lead, and protect the Messiah, as we protect children when we hold them by the hand (v 6)

j God would make the Messiah the mediator of the new covenant, which was to be better than the law of Moses (v 6; 49:8; Heb. 8:6; 9:15)

k Not only of the Jews, but of all people (v 6; Rom. 1:16; 1 Cor. 12:13; Gal. 3:8, 28; Eph. 3:6; Col. 3:11)

I Lightisan emblem of knowledge, instruction, and truth (v 6; Mt. 4:16; Lk. 2:32; Jn. 1:4, 7, 9; 3:19; 8:12; 9:5; 12:35, 46)

n This was one of^ the marks of Messiah-ship (V 7; 61:1-2; Mt. 11:4-6; Lk. 4: 16-21)

n This can be taken Literally, for Christ descended first into the lower parts of the earth to Liberate the righteous souls from paradise where they had been hdd captive by Satan against their wiUL Christ led them captive to heaven when He ascended on nigh (Mt. 12:40; Eph. 4:8-10; Heb. 2:14-15). See note d. 49:9

o Heb. Yehovah , Jehovah. This is My name (v 8; 12:2; 26:4; Ex. 6:3; Ps. 83:18)

p Heb. kabod. weight; splendor; glory; honor. God will not give the praise and honor that are due Him to angels, demons, men, or idols. Human beings mustnot take to themselves any glory for ideas, doctrines, works, wisdom, power, or ability that has come from God for His glory. Man is not worthy of such glory; hew much less are images worthy of it (v 8)

q The former things which He had fore -told and which were already fulfilled, proved that they ought to trust Him and have faith in the new things which He now declared to them (v 9)

r 49th prophecy in Isa . (42:10-17, un-

fulfilled). Next, 43:1. See p. 740 s See 7 commands to sing^ p. 434 t See 16 predictions, p. 740 u He will be aroused to vengeance and indignation as a warrior rushes upon his foes to avenge wrong (v 13) V He will give a loud cry, a roar, an outcry as a woman in pain when she travails. Warriors generally rushed into battle with loud shouts to stimulate their own courage and intimidate the enemy

^^Cont. from column 2

y See notes g-j, Mt. 12:18-21 z Lamp wicks were made of linen; and the allusion is to a wick that is burning with feeble flame from the absence of oil, being ready to expire. The ease with which the light of such a wick can be put out is referred to in 43:17 where tow is the same word rendered flax here (v 3). The Messiah would not quench the flickering, weak light and hope of Israel until He sent font judgment unto

« 2 romnnndi «n)ud*h (v 18): ' ' if

d b . . Next. V 23

c Jt' - t here is Isael; they

att. '-^^ . ..:> wivani of Cod in Isaiah that coulJ be rvfccTcd to as being:

1 IVaf-because of refusing lo hear CodTnl lli> .•.ord(v 18-30: Ml. 13: 13-It>)

2 BUixl -bccaioe of noc vcing what wasplIIniosee(v 18-30:43:8:56:10: Ml. 13:13-16:15:14:23:16-26)

3 Robbed-because of sinning so thac Cod could noi pfoieci them (v 22)

4 S£k J use of having no power lo t\ les

_£$• because of living

tj ■■■■:■. ij. ar; ^ :: -because of being de-fcatcd and captured by the enemy

7 A prey -because of having no champicvi to defend ihem d 3 tbifigs Israel called to be (v 19):

1 Cod's servan t (note s. 42:1)

2 CJod' ^cf to represent Him amoi . ■ ithcn (Gen. 12:1-3; Gal. :r)

3 Perfect (V *95 C*"- ":!: Di. 18:13) e Hcb. malak . to dispatch as a deputy:

a messenger; anangd; a prophet, priest or teacher: an ambassador (v 19)

f As he that IS supposed to be perfect-the servant of Cod (v 19: Cen. 17:1)

g See 6:9-12; Mt. 13:13-16

h Jehovah is well pleased with the righteousness that He demands by His law, so He will magnify and honor it reganJlcssof the effect it has upon the people who refuse to sec, hear, and obey it; but He is not we 11 pleased with the people with whom tbecooaact was made (v 20-22)

I They have no champion to deli\"er them from defeat or demand that theii enemies restore the spoils they have taken from the people (v 22)

J Questions 102-105. Next, 43:9

k 2 reasons Jews were desgoyed (v 24):

1 They would not waU^in His ways

2 Thty were disobedient to His law 1 2 outsundmg results of sin (v 25):

1 JuUgmcnt and destruction

2 Hardnessof heart-laid it not to heart m SOlh prophecy in Isa . (43:1-7, unfulfilled). -Next, V 14. See p. 740

n S'.c 12 things God has done regarding

Israel, p. 4W o The terms Jacob and Igael are used

of all the tribes in this chapter (v 1, 3, 14-15, 22, 28). No 2 tribes or 10 tribes can be e xc luded from these terms p 1-things i-.od will do for Israel , p. 494 q The word rcdccm properly mean> to ransom b\ means of a price, but here it rcfci! tu deliverance from bondage wittioui a ransom price. Deliverance from Egyptian bondage is called redemption (IIx. 6:5; 15:13). rtTiere a snitific price is paid, the idea of te-acmpiion also includes deliverance from danger, oppression,and captivity. Thus, when God gave Egypt, Eiliiopia, andSeba as a ransom for laae I it meant that His people were delivered from destruction, and these other countries were destroyed instead. The idea is tliai citJier Israel or these countries would perish: to God chose to save hrael and destroy them-they stood instead of Israel for a ransom. 1'his applies more particularly to the future when Israel will be preserved from the AiiQituist and these countries will be subdued and taken over bv him (v 3 -4; Ezek. :.8:5-7:Dan. ll:40-J5:Mt. 24: 15-::; fU V. 12:6, 14) r Note liu lofold prcservatinr :^(Israel in V 1-4 and the 10f< ig of

luael in V 5-7. God i -iih to

preserve and gather all liie iribcs of Israel back to Palestine (v 5-7, 11:10-12: Jet. 30-31; Ezek, 37; Mt. 34:31)

$ To be called by the name of anyone means to be regarded as his son. Hea-it refers to those who were considered children of Cod (v 7)

(7) Eightfold ruin and weakness

•18'Hrar. ye deaf; and look, ye blind, that ve may see.

19»Who IS blind, bur^\-^eri'-•nf? or deaf, as my'messenuer thai I sent? who is blind as he that'is prrfect, and blind as the I '%ant?

.. many things, but thou observe«;t not; opening the ears, but he heareth not.

21 The Liiki) is*well pleased for his riiihteousness'sake; he will magniiy the Uw, and make if honourable.

22 But this is a people robbed Slid spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and'none delivereth; for a spoil, and none saith. Restore.

(8) Reasons for chastisement

23 'Who amoni; you will give ear to this? who will hearken and hear for the time to come?

24 Who gave J4 cob for a spoil, and 1$ ra-el to the robbers? did not the Lord, he against whom we have sinned? for'they would not walk in his ways, neither were they obedient unto his law.

25'Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on hre round about, yet he knew not; and it burned him. yet he laid it not to heart.

•8 **BrinR forth the blind people that have eyes, and the deaf that have ears.

•9 Let all the nations be gathered together, and let the people be assembled: *i»ho among them 'can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified : or let them hear, and say, // is truth.

{l^) Isr

iin s b 1 jn

CHAPTER 43

(9) Tenfold preservation

^D that*crcal«(I cob, and he that formed the*, I O 1$ ra-ei. Fear nut: for 1 iiave , redeemed thee, I have called

thee by thy name; thou or*

mme.

2 When thou passes! through the waters,'! wiil be with thee; and through the rivers, they shall not overflow thee: when thou waike^l throufih the hre, thou Shalt not be burned; neither shAii the tliune kindle upon ihee.

3 For I am the Lord thy God. the Holy One of 1$ ra-el. thy Saviour: I'gave Egypt /or thy ransom, t-thi-Opi-i and Seb4 for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

(10) Tenfold regathering

5 Fear not: for I am with thee: 1 will bring thy seed from the east, and gather thee from the west;

6 I will say to the north. Give up; and to the south. Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 Eien every one 'that is called by my name: for I have created him for my glory, I have formed him; yea. I have made him.

(11) Challenge to prcdieliun

ujcd bv lixaL ....„.: .;...: afar

ncr. 6:20)

rf'.'.lnj; od with the fat of sacrifices ant to satisfy Him by meet -quircmeiiLs accordiiii: lu tlie Uw ol MoKs (V 24)

10"Ye are my witnesses, saith the LoRDj and my seri-ant whom I have chosen: 'that ye may know and believe me. and understand'that I ar7i'he:*be-fore me there was no God formed, neither shall there be after me.

11 I. even I, am the Lord; and beside me there is no saviour.

12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord. that I am God.

(13) 18 declarations of God (Cp. 40:12-41:29; 44:6-20)

■ 13 Yea,'before the day was I om'he; and there is none that can deliver out of my hand:*I will work, and who shall let it? ♦14 "^'Xhus saith the Lord, your redeemer, the Holy One of I5 ra-el; For your sake^I have sent to B4b'J-lon, and have brought down all their nobles, and the Chil-de'an§, whose cry is in the ships.

15 I am the Lord, your Holy One. the creator of l§'ra-el, your King.

16 Thus saith the Lord, which maketh a way in the sea. and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

•18 * Remember ye not the former things, neither consider the things of old.

19 Behold, "I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honour me. the dragons and the owls: because 1 give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall shew forth my praise.

(14) Eight failures of Israel

22 <'^ut thou hast not called upon me, CJicob; but thou hast been weary of me. O I5'-ra-el.

23 Thou hast not brought me the'small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. 'I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me'no sweet cane with money, neither hast thou'filled me with the fat

f^"^

s Swcet_canc(v'J4), • al mus, was Used iji the in. ' , "*

made for worslilp (Ex. ;jO:Jo: Song 4:14; Czek. 27:19). Some was grown in Arabia and India, and an inferior quallry in Egypt and Syria. I"hc kind

^ - Continued, column 2

a 4 (omr

S'^d' 'i~ Jrw'

and GcntUei; oeoplc that have .»cl (v d Willi42:

lo -t.^)

2 Bring forth the deaf that have ears

3 Let all the nations (Gentiles) be gathered together (v 9)

4 Let the people be- assembled

The pHirposc of these commands foe the gatlicringof both Jews and Gentiles was to assemble all people to hear the challenae of God, to witness His choice of making laael His special people to fulfil His will in propagating the truth among all nations, and to demonstrate their power or lack of it to prophesy, so they might acknowledge that what God had predicted was the truth(v 8 4^

b Question 106. Next, v I'J

c '.sTio among the whole multitude of both Jews and Gentiles can declare and show things that are to happen' Let them demonstrate their prophetic powers so they can be justified in their claims that Jehovah is not the only one who has this power (v 9)

d The Jews were Jehovah's witnessess arxl His servants whom He had chosen(v 10; 42:19). They were cut off from being the peculiar people of God wten they rejected their Messiah; and now the Gentiles have this place as a people (Mt. 21:33-45; Rom. 11). The Jews will be received again at the 2nd advent of Christ; they will become wit-nesses of Jehovah again, and will literally evangelize the nations in the Millennium (2:2-4; 11:3-12; 52:7; Zech. 8:23; Rom. 11:25-29)

e 4 reasons for choosing them as witnesses :

1 That you may know Me (v 10)

2 That you may believe Me

3 That you may understand that lam Ffe

4 Tliat you may witness that I am God (V 12)

f 8 thinfts they were to bear witness to :

1 That I am He (v 10; note u, 41:4)

2 That before Me there was no God formed

3 That after Me there will be no Cod formed

4 That 1 am Jehovah (v 11)

5 That beside Me there is no Saviour

6 That I have declared former things which have already tome to pass (v 12; 41:21 -24, 26; 42:8 -9; 43:9)

7 ITiat 1 have saved you (v 12)

8 lliatlhave showed you things when no strange god among you could reveal them to you

g See note u, 41:4

h lamUie only true and eternal Cod-the first Being; and I did not derive My existence from anyone else. I have not succeeded another and My kingdom is the original underived, and independent one. No one will ever succeed Me on My throne. I am Jehovah and beside Me there is no Sa\'iour. I have demonstrated by predictions, salvation, and miracles that 1 am God; and you are Mv witnesses (v 10-12)

i See ISdeclara tionsof th e ex istence of ~ 1^

God , p J See note kOi!

1 5r

fuUliled)

. 41:4

:. Next, v 19 y in Ua . (43:14-21, un-Next, 44:1. See p. 740

m Future destruction of Baby Ion, p. 779 n Question lOS. Next, 44:7 o g failures of Israel: ^ ou ha ve

1 Not lalL-d upon Me (v 22)

2 Been wear.- of Me 33)

3 Not brought Me burnt offerings (v

4 Not honored Me with sacrifices

5 Not bought Me sweet cane with money (v 24; Jer. 6:20

6 Not filled Me with the fat of your sacrifices

7 Served Me with your sins

8 Wearied Me with you iniquities

p Again Jacob and Israe 1 are used of the whole 13 tribes, not Judah only (v 22)

q llie lambs aixl kids of the flock for the daily sacrifices (Ex, 29:33)

r I have not been oppressive in asking your worship and seeking your service beyond what is reasonable and what you would give oven to idols (v 23-2^

a Instead of serving Me in holiness and righteousness,and worshipping Me with sacrifices and offerings to atone for sin, you have served in your sins and burdened Me with your iniquities (v 24)

b After accusing them of serving Him in sin and wearying Him with their iniquities f v 2^, God now assured them He would blot out their transgressions for His own saJ<e and forget their sins (v25). This

presupposes a repentance on the part of the Jews; and since that will notbe brought about until die 2nd advent of the Messiah this is a prediction to be fulfilled at that time (Zech. 12:10-13:1; Rom. 11:25-29)

c The idea of blotting out sins is taken from the custom of keeping accounts and cancelling or blotting out the charge when the debt is paid. Thus God promised to cancel the sins of Israel and blot them aU out. When this is done no punishment can be exacted for sins, and the people forgiven must be Heated as pardoned friends (v 25)

d Sinners do not deserve forgiveness or any claim to such blessing. They deserve fuU punidiment, but God under -takes, by free grace, the pardon of all sin (which is repented oQ, and the cancellation of punishment for rebellion. He can thus declare that "beside MediereisnoSaviour" (v 11). If it is for God's sake that men are forgiven and they escape hell thereby, they owe their lives to Him to live for His glory, and not to Uve unto themselves. If men are to be pardoned on these grounds then they must come to God and to Him alone; they must come, not to justify themselves, but to confess their sins so that He can be glorified. Unless they come on His terms they can never be forgiven

e Here God urged Israel to remember Him as a partner in their long-standing relationship, to reason together with Him, and to produce all the arguments possible in their own defence to justify their own backslidings and continued rebellion. On His part He accused them of sin (v 24, 27), and for this they should be punished (v 28). On their part God urged them to bring up any reason, in self-defence, either to justify themselvesintheiracCLons or prove they were unjustly accused (v 26)

f See Father Abraham , p. 779

g The teachers here are explained in v 28 to be the priests and Levites of the sanctuary. They were the leaders,together with the king of Jacob and Israel (v28)

h 52nd prophecy in Isa. (44:1-5, unful-fiUed). Next, v 21. See p. 740

i Isaiah showed no difference between Jacob, Israel, and Judah (v 1 -2, 5, 6, 21, 23, 26)

j See 5 servants in Isaiah , p. 434

k 3 things God has done regarding Jews;

1 Made them (v 2)

2 Formed them from the womb

3 Chosen them (v 1-2)

1 After accusing Israel of sin and revealing they were cursed (43:23-28), God now assured them of mercy and restoration to His favor, introducing this message with: Yet now hear (v 1-5)

m Jesurun. the upright one (v 2). Called Jeshurun (note n, Dt. 32:15)

n The first half of this verse (v 3) could be literal, referring to the restoration of desert lands and waters springing forth in the wilderness, as predicted in 35:1-6; 41:17-20. The lasthalf is definitely a reference to a spiritual outpouring. In the future tribulation period therewillbeagreatoutpouring oftheSpirit (Acts 2:16-21; Zech. 12: 10-13:1) as well as in the Millennium (V 3; 32:15)

o That children will be bom in the Millennium and in all eternity in the new earth is clearly taught in Scripture (v 3; 9:6-7; 59:20-21; 65:20-26; Ezek. 43:7: Dan. 2:44-15:7:13-14, 18,27; Zech. 8:1-8; 14:16-21; Lk. 1:32-33 ; Rev. 11:15; 20:4-10; etc.). There is no statement even hinting that child-

of thy sacrifices: "Tjut thou hast made me to serve with thy sins, thou hast *wearied me with thine iniquities.

(15) Promise of reconciliation

►25 I, even I, am he "^that blotteth out thy transgressions for mine "own sake, and will not remember thy sins. •26'Put me in remembrance: let us plead together: declare thou, that thou may est be justified.

(16) Reasons for present curse

27 Thy/first father hath sinned, and *thy teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Ja'cob to the curse, and I§'ra-el to reproaches.

723

CHAPTER 44

(17) Tenfold restoration

J^TET now'■hear, O 'Ja'cob JL my'servant; and I§'ra-el, whom I have chosen: •2 Thus saith the Lord *that made thee, and formed thee from the womb, which will help thee; 'Fear not, O Ja'cob, my servant; and thou,"J6s'u-run, whom I have chosen. ►3 For I wilJ"pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon "thine offspring: 4 AndThey shall spring up as among the grass, as willows by the water courses.

5"One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Ig'ra-el.

(18) Godandidols contrasted: A 12 declarations of God (cp. 40:12-41; 43:13-21)

■ 6 Thus saith the Lord 'the King of l§'ra-el, and his 'redeemer the Lord of hosts; "I am the first, and I am the last; and 1)eside me there is no God.

7 "And who,*as I, shall call, and shall declare it, and set it in order for me, since I appointed the ^ancient people? and the things that are coming, and shall come, let them shew unto them.

•8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; ^I know not any.

B Stupidity of idolaters

9 ""They that make a graven image are all of them vanity; and their "delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

Israel exhorted not to fear

lO'Who hath formed a god, or molten a graven image that is profitable for nothing?

11 Behold,'>all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

C Twenty proofs of idol vanity

12 The'^mith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man according to the beauty of i. man; that it may remain in the house.

14 He hewed him down cedars, and taketh the ^cypress and the oak, which he strength-eneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

15 Then shall it be for a man to bum: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and wor-shippeth it; he maketh it *a graven image, and faileth down thereto.

16 He bumeth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warm-eth himself, and saith. Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, even his graven image: he faileth down unto it, and worshippeth it, and prayeth unto it, and saith. Deliver me; for thou art my god.

D Stupidity of idolaters

18 'They have not known nor understood: for he hath'shut their eyes, that they cannot see; and their hearts, that they cannot understand.

19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and"shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say. Is there not a'lie in my right hand?

(19) Spiritual restoration (29:22, refs.)

|21 ' 'Remember*these, O(Jacob and f§ ra-el; for thou art my servant: I have formed thee; thou art my servant: O I5 ra-el, thou shalt not be forgotten of me. 22 I have blotted out, as a

ren will not be born in all eternity. Everything points to the fact that God's original plan for the human race will continue then, in the restitution of all things, as if men had never fallen. See Generations in Index p Children bom in tfie Millennium and Continued, column 4 i^-

y See Olam -everlasting. p.SSO z If God, the all-wise and aU-knowing

Being of the universe does not know

of any God beside Himself, then there

is none (v 8) a 4fold stupidity of idolaters , p.680 b Heb. chamed , delight;beauty; greatly

loved; covet; desire; precious

a Question 112. Next, v 19

b The makers of graven and molten images with all their fellows will be ashamed together when they see the utter helplessness of their goids in the day of trouble and judgment (v 9-11)

c lOfold proof of idol vanity:

1 I he smith heats the metal in the fire (v 12)

2 He fadiions it with a hammer

3 He makes it with the strength of his arras until he is famished

4 He does not allow himself to eat and drink while he makes his god

5 "The carpenter measures it (v 13)

6 He draws a sketch of it

7 He shapes it with planes, chisels, and carving tools

8 He makes it after the figure and beauty of a man

9 He hews down cedars, cypresses, oaks, and ash trees which God planted and nourished to be fuel for man (v 14); buthe uses only part of the trees to warm himself and cook his food (v 15-16); the resthe uses to make his god (v 17)

10 He falls down to it, worshifK it, and prays to it, knowing that it cannot nelp him in the least (v 7-20) d C ypress (v 14). Found only here e I riis description is mainly of a graven image covered with metal, not solid metal, for it was carved out of a tiee. The word molten (v 10) refen primarily to thin metal plating after the image was carved from wood. It is true that many images were of soUd metal and others of hollow metal, but here the reference seems to be to one of wood covered with thin metal plates (v 10-20). Some of the hollow images were fUled with clay, as seen in certain lands today f 8 facts-stupidity of idolaters , p. 680 g Heb. tuach, to spread over; daub; besmear; plaster. Here it means something smeared over the

eyes to close them; and it refers to wilful blindness to truth (V 18) h Questions 113-115. Next, 45:9 i A lie is the name often given to a n idoTT because of it being false and deceptive. That which Israel made to rely upon was deceptive and could not save them. Any false religion is a Ue and all that sinners rely upon to save them, apart from God, is a Ue (v 20) j Sa'd OTophecy in Isa . (44:21-23, un-

tuUilled). Next, v 26. See p. 740 k Remember these things which are said

of idols and idolaters (v 21) 1 The prophet was holding to his main theme-predicting events that would happen to all the tribes of Jacob and Israel (v 2l5~

^^ Cont. from column 2

eternity will grow in grace and in health Uke grass in vgell-watered fields, and wiUows by the water courses (v 4) q This verse teaches that profession of reUgion, recognition of laael as God's way of life for His people will be common in the days of the Messiah

r See 12 declarations of the existence of God, D.680

s Isaiah called God King 4 times-our King(33:22); the KingoUacob(41:2iyi your King (43:15); and the King of Israel (44:6). Cp. Mt. 2:2; 27:11. 42

t Of the 18 times the word Redeemer is used in Scripture it is found 13 times in Isaiah (v 6, 24; 41:14; 43:14; 47:4; 48:17; 49:20; 60:16; 63:16). Cp. Job 19:25; Ps. 19:14; 78:35; Pr. 23:11; Jer. 50:34)

u Quoted in Rev. 1:17. See note t, 41:4 v See No God beside Me , p. 680 w Questions 109-111. Next, v 10 x Here God claimed the power to call or command events to happen, to declare them before they happen, and to decide their time and order of fulfill -ment. He also made it clear that He had been revealing things to Israel from the time He chose and appointed them as His witnesses (v 7-8)

ISAIAH 44. 45

God's call to Cyrus

» Simbcln.

b 20 i;

ihe pau -

.. p. 434 •I ^

... sins: *re-for I hav^

d 4nj^ln« t'^'"-J"'. ■ •■•.f t,,^. 1 5u«, ■

. Shout, .,„.-.;,_.. .ihe earth -i %cak forth into iinfting, you moun-

uiiu 4 BrcaJ(forth into vinglnfi, you forest

c .434

'1- _ - ^ _ —. ^-. ..ist (v 24): .-• J!j^.i ^r.'in the womb

- .'.'.Jw. a;, u—.,;-

j Strtichcd out the heavens

4 Spread abroad the earth g 6 PfescfU works of Gud with rncii:

1 Frustrate J the sim\s of liars (v 25)

2 Makes di>-incrs mad

3 Turns the wise men backward

4 Makes their know ledge foolish

5 Confirms word of His servants(v 26)

6 Performs counsel of His racssengers h Heb. parar , to break up; violate; frustrate; break asunder; cast off; cause to cease; disannul; disappoint;

dissolve; divide; make of no effect; fail; bringtonought; make void(v 25). God would do thus to the diviners, necromancers, or false prophets and deceivers in Israel wno were trying to lead His people astray

i See Supermtural signs , p. 680

j Deceivers, conjurers, and false prophets of die heathen who used signs and omens to further their cause. They are also called divinexs and wise men in this same verse (v 25). They oretended to have insight into the ninue by divine powers. Cod promised hereto make their signs, tokem,wisdom aixl predictions to fail so that they would be proved false, and foolish

k 54th prophecy in Isa (44:26 - 45:4 ,

fuUiUed). Next, 45:8. See p. 740 1 See Confirmed word , p. 4;-.7

in This prophecy was fulfilled about 200 years af^tcr it was gi%-cn-whenCyrus, king of Periia, made a decree that Jews could return to their own land and rebuild their ciry and temple (2 Chi. 36:22-23). They were not rebuilt by him, but he made the first command for iheir rebuilding. See notes on 3 decrees to rebuild the city andiemple T P. 878 coL 1

n This refers to the tumint of the river Euphrates out of its regular channel-' flowing through Baby Ion-so tfiat Cyrus I could get into the city by the river ! bed and ukc it by surprise (Dan. 5). I Cyrus turned the river into a large lake f40 sq. mi. area) which had already | Deenmade tocarry off excessive v«tcrs of the Euphrates

o The reference here is to the many canals and artificial streams by which Babylon and the surrounding country were watered from the river Euphrates (V 27)

p The first mention of Cyrus in Scripture, chronol(ycallY stieaking. fte was named by God over 150 years before he was born, or about 200 years before he made the decree to rcDuild Jerusalem and the temple (v 28; 45:1; 2Chr. 36:22-23; Ezra 1:1-8:3:7:4: 3-5; 5:13-17; 6:3, 14; Dan. 1:21; 6: 28; 10:1)

<l 5 things Cyrus was to do for Jehovah:

1 Be a shepherd of Cod's people f44:2B)

2 Pcrforrn God's pleasure in liberating the Jews (44:28; 45:13)

3 Decree the rebuilding of Jerusalem

4 Ctecrcc the rebuilding of the temple of Cod at Jerusalem (44:28)

5 Subdue nations (45:1)

r Cyruswas lobe God's shepherd In permitting the Jews to go back to ttieix own land to restore their nation, and rebuild their temple and ciHei (44: 23-45:1, 13) s Sfold pleasure of Jehovah , p. 437 t ^e Messiah , p.437 u 14 ih ings TBout Cyrus , p. 437 V 14 nations conquered by Cyrus :

1 thkk^loutT •nd.*as a cluv.. turn unto me redeemed thee.

•23'SiiiK. O ye heavens; for the LwKD hath dune if shout, ve lower parts of the earth: break forth into singinK, ye mountains, O forest, and every tree therein: for the Lt>Ri> hath redeemed J4 cob, and glorified himself in 15 ra-el.

(20) Sixtcenfold material ' restoration (29:17, refs.)

■ 24 Thus saith the Lofip^'thy redeemer, and he'that formed thee from the womb. I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25That*<rustrateth the'tokens of the'liars, and maketh diviners mad; that tumeth wise men backward, and maketh their knowledge foolish; *26 *Thflt'confirmeth the word of his servant, and performeth the counsel of his messengers; that saiih to J*-nj s4-16m7Thou shalt be inhabited; and to the cities of Ju dah. Ye shall be built, and I will raise up the decayed places thereof:

27 That saith to the deep,"Be ' dry, and I will dry ujrthy rivers:

(21) Sixteenfold prophecy of Cyrus (21:1, refs.)

28 That saith ofCJ'rus.We is my 'shepherd, and shall perform 'ail my pleasure: even saying to Ji-m'si-lim, Thou shalt be built; and to the temple. Thy foundation shall be

;Uid.

I {Zi) Cod'a twelvefold aov-ereinnty (Rom. 9:14-24)

724

CHAPTER 45

jCTTSUS saith the Lord to his A 'anointed, to Qy'rus, whose

I right hand I "have holden, to subdue 'nations before him;

I and I will "loose the loins of kings, to open before himthe two leaved gates; and the gates shall not be shut; 2^1 will go before thee, and make the crooked places straight: I will break in pieces the'gates of brass, and cut in sunder the'bars of iron:

3 And I will give thee "the treasures of darkness, and hid-dei/riches of secret places,<that thou mayest know that I, the Lord, which call thee by thy name, am the God of l§'ra-el.

(22) Reasons for helping Cyrus

4 For "Ja'cob my servant's sake, and I5 ra-el'inine elect, I have even called thee by thy name:'I have sumamed thee, though thou hast*not known me.

5 ' I am the Lord, and there is none else, there is no God beside me: I Rirded thee, 1 though thou hast not known me:

6 'That they may know from | the rising of the sun, and from ' the west, that there is none beside me. I am the Lord, and there is none else.

7*1 form the light, and create darkness: I make peace, and create evil: I the Lord do all

these things.

l8*Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.

S'^ Wqc unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. ■'Shall the clay say to him that fashioneth it. What makest thou? or thy w^ork. He hath no hands? 1

10 Wm unto him that saith ' unto his father. What begettest' thou? or to the woman. What hast thou brought forth?

(24) God's omnipotence

•11 Thu s saith the Lord, the Holy One of l5?a-el, and his Maker, 'Ask me of things to come concerning/my sons, and concerning the work of my hands command ye me. 12'I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

(25) Fivefold prophecy of

Cyrus(41:l, refs.)

♦IS*"! have raised 'him up in righteousness, and I will direct all his ways: he shall build my 'city, and he shall let go my captives, *not for price nor reward, saith the Lord of hosts.

(26) Restoration of Israel I

■ 14 Thus saith the Lord. The labourof^'gfpt, and merchandise of £-thi-6 pi-i and of the Sa-b6'an§.'men of statureT^hall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, soi/i>jff,"Surely God is in thee; and there is none else, there is no God.

15 VerUy thou arf a God"th«t hidest thyself, O God of I»'-ra-el, the Saviotir.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.

17 But I$'ra-el shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confoimdedVorld without end.

(27) God the Creator and

Savior

■18 For thus saith the Lord that created the heavens; Go3 himself that formed the earth and made it; he hath esub-lished it, he created it •not in vain, he formed it to be inhabited: I am the Lord; and there is none else.

God's omnipotence 715

a See 4 actA of God, p. 475

b 55th OTophccy in Isa. (45:8, unfulfUl -

eJ). Next, v 13. Sec p. 740 c Woe to the man that rebels against

God, or refuses to honor his parents

' 1 ClUcUns

2 Syrians I 3 Paphlagonlatu I 4 Cappadocians I 5 nuygians

6 Lydians

7CarUtis

8 Phcnlclans

9 Arabians

10 Babylonians

11 Assyriatu

12 Bactrians

13 Sacac

14 MaryandlJi€-s

Continued, column 4

Sec Election p.784

g I have sumamed you, that 1$, by My blessing in making you conquer, you have received the title "Cyrustlie Great,' though before this you did not know Mc (v 4-5)

h After i~>od's i.all of Cyrus he did know Cod (44:28; Ezra 1:1-6)

i See rhc purixjse of miracles , p. 264

(v 3-10) d Questions 116-119.

Nen, v 21

e See 2 commands to Israel , p.475 f Anoihe.- proof of nrahip and the new

birth in the O. T. (v 11; note p. Gal.

4:29)

g Sec 10 acts o f Cod, p.476

h 56th prophecy in Isa . (46:13-17; v 13 fulfilled; v 14-17 unfulfilled). Next, V 2 1. See p. 740

ICyTUs(vl-t, 13;44:28;41:2-3;46:11)

j My city wa< Jerusalem and My captives the Jews that were to go into captivity to Babylon and then later be gathered back by Cyrus to make a nation again (v 13; Ezra 1)

k Cyrus was to decree a voluntary deliverance of the Jews, not buy them as slaves, or free diem for a price (v 13; Ezra 1:1-6)

1 Sabcans and Ethiopians were men of extra height. Hcroaotus says that they were the tallest among men. SoLinus affirms that they were 12 ft. uU
m The conversion of Egyptians, Ethiopians, and other nations is foretold in manyscripturei(vl4;2:2-4; 19:19-22; 66:19-21; Ps. 67^i; 68:31; 72:10; Zech. 3:10; 8:23; 14:16-2B

n All men will confess this eventuallv (v 14, 23; Rom. 14:11; Phil. 2:9-11)

o That hides many of His plans from man, even though He is still their Saviour (v 15; Dt. 29:29; Acts 15:18)

p See note y, 44:7

q This states the true purpose of God in creating the earth (v 18). He did not create it in vain (Heb. tohu. empty). If it became tohu and was in Gen. 1: 2; Jer. 4:23, it must have been made with inhabiunts in the first place, becoming empty after that. See The Pre-Adamite world , p. 54

^»- Cont. from column 2

w See Ancient dress , p. 437

X See Swinging doors, p. 675

y See Battles in the hcavenlies . p. 475

z Predicting and mentioning the material which gates would be made of, 200 years before the prophecy was fulfilled, only magnifies the infinite power and knowledge of God. Herootus tellsus that the gates of the inner walls of Baby Ion leading to the ri\'er were of brass, and that there were 100 such gates in the outer walls. This would be 25 gates on each side of the city a The brass gates of Babylon were locked with bars of iron. Even great iron plates covered them in some places. God's help to Cyrus was recognized by him as well as by all pagans who saw the great success of his arms. Cyrus acknowledged that God had given him all tlie kingdomsof earth (Ezra 1:2)

b It was tlie custom for conquerors to hide treasures taken in battle, and not to use them except in cases of necessity. In Babylon there were many spoib of war and great riches laid up by the kings who had plundered many nations-Egypt, Assyria, Judea, and many other countries (v 3; Jer. 50:13)

c The gold and silver Cyrus took in his conquests, not counting the jewels, gold and silver vessels, and other precious things, amounted to $353,427, 200.00, according to Pliny

d AgainGodcallcdattention to the fact that only a Divine Being could foretell the name of the man who would fulfil this prophecy 200 years after it was predicted (v .1, 4)

e Again, Jacob and toacl are used of Judah as rcprcseniativc of all the 13 tribes. They are all God's elect, not just a part of diem

f Sec 4 elect's of God, p. 201 of N. T.

ISAIAH 46. 47

a See Tohu-waste , p. 480

b See God speaiSI p. 480

c 7 commands to the Gentiles;

1 Assemble yourselves (v 20)

2 Come

3 Draw near together

4 Bring them near (v 21)

5 Let them take counsel together

6 Look unto Me (v 22)

7 Be you saved

d Since the prophecies of this section are mainly future, this statement regarding escape of the nations may also indicate a latter-day reference; it could refer to diose who will escape the future tribulation judgments and the terrible destruction of the nations at Armageddon (Zech. 14:16-21)

e 2fold proof of Gentile ignorance (v 20):

1 They set up wood images as gods

2 They pray to them that cannot save f Isaiah was here commanded to make

announcement to the Gentiles, and to bring them near so they could declare their strongest arguments regarding why they worshipped and trusted in Lifeless gods that could not save. What god of theirs had been able to declare the future from ancient times? If none of their gods could do this,and Jehovah, the God of Israel, had done so, then it should be proof that He alone was the true God and Saviour (v 21) g Question 120-122. Next, 46:5 h Heb. qedmah. antiquity; anciently; aforetime; before; eternal; everlasting; of old. Practically the same in meaning as olam in note p. 680 (v 21; 19:11; 2'3?7r37:26; 46:10; 51:9; Dt. 33:15; 2 Ki. 19:25) 1 Again God challenged comparison of other gods with Himself, and again He declared Himself the only true and living God (v 21; note e, 40:12;note e, 40:26; note b, 41:21; note i, 43:13; notes r, v, 44:6; notes c, f, 44:12, 18; note g, 45:1-^. In all these notes in chs. 40-45 there are 130 or more declarations and proofs of the existence

of God j 10 attributes of God ;

1 Justice (v 21) THoltness (5:16)

2 Life (37:4,17) 7 Faithfulness (49:7)

3 Might (11:2) 8 Glory (33:21)

4 Anger (5:25) 9 Knowledge (11:2)

5 Wisdom (11:2) 10 Fear (11:2) k 6 offices of God;

1 Judge (33:22) 4 Creator (40:28)

2 Lawgiver (33:22)5 Redeemer (49:7)

3 King (36:22) 6 Saviour (45:21) 1 See God's challenge , p. 480

m 5 7th prophecy in Isa . (45:23-25, unfulfilled). Next, 46:1. See p. 740

n Quoted in Rom. 14:11; Phil. 2:10. This is a vow of God; it has already gone out of His mouth, so it cannot be altered in the least (v 23)

o Righteousness and strength are the sum of true religion and all that man needs. These can be found in God alone, not in idols (v 24)

p All God's enemies will eventually be ashamed, even if forced to bow the knee and confess that Jesus Christ is Lord, to the glory of the Father (v 22-23; Phil. 2:9-11)

q All the seed of Israel -the whole 13 tribes will be gathered back to their land and be saved (v 20). See Future regathering of Israel , p.444

r 58th prophecy in Isa. (46:1-4; v 1-2 fulfilled; v 3-4 unfulfilled). Next, v 10. See p. 740

s See Bel-god of Babylon , p. 480

t See Restoration of Israel, p. 444,477

u Question 123. Next, 48:6

V God again challenged comparison between Himself and idols (note i, above)

w 10fold vanity of idols;

1 Men take gold out of a bag (v 6)

2 Weigh silver in a balance

3 Hire a goldsmith

4 He makes a metal god

5 Men fall down and worship it

6 They bear it upon their shoulders and carry it (v 7)

7 They set it in its place

8 From its place it cannot move again of itself

9 Men cry to it and get no answer

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Ja'-cob, Seek ye me"in vain: I the Lord *speak righteousness, I declare things that are right.

(28) Nations blessed

•20 *""Assemble yourselves and come; draw near together.«'ye that are escaped of the nations: they have *no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. •21 'Tell ye, and bring them near; yea, let them take counsel together: *who hath declared this from"ancient time? who hath told it from that time? have not I the Lord? and there is'no God else beside me; 'a just God and a*Saviour; there is none beside me. •22'Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

(29) Rebels humbled

*23'^ have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return,"That unto me every knee shall bow. every tongue shall swear.

24 Surely, shall one say, in the Lord have I^ighteousness and strength: even to him shall men come; and"all that are incensed against him shall be ashamed.

25 In the Lord shall'all the seed of I§'ra-el be justified, and shall glory.

CHAPTER 46

4 God and idols contrasted

(46:1-13). (1) Powerless-

ness of idols

efiL 'boweth down, TJe'bo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast.

2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

(2) Omnipotence of God

(3 "Hearken unto me, O house of Ja'cob, and all the remnant of the house of i§'ra-el, which are borne by me from the belly, which are carried from the womb: ►4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

(3) Challenge to comparison. A Ten proofs of idol vanity

5 "^o 'whom will ye liken me, and make me equal, and compare me, that we may be like?

e'^'They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the

10 They call upon it for deliverance from trouble but the deliverance never comes

Idolatry is associated with demons (Lev. 17:7; Dt, 32:17; 1 Chr. 11:15; Ps. 106: 37; 1 Cor. 10:20-21). There will be a revival of it at the very end of this age, boih in Babylon and Jemsalem (Rev. 9: 20-21:13:ll-18;14;9-ll;16:2,13,16)

Judgments on Babylon and Chaldea

shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

B Ten proof s of God's claim

•8"Remember this, and*shew yourselves men: bring i7 again to mind, O ye transgressors. •9'^Remember the "former things of old : for I am God, and there is none else; / am God, and there is none like me, *10'Declaring'the end from the beginning, and from «ancient times the things that are not yet done, saying, 'My counsel shall stand, and I will do all my pleasure:

11 Calling a 'ravenous bird from the "east, 'the man that executeth my counsel from a far country: yea, I have spoken it, I win also bring it to pass; I have purposed i^ I will also do it.

(4) Restoration of Israel

J12 •^^earken unto me, ye stouthearted, that are far from righteousness:

lo I bring near my righteousness ; it shall not be far ofif, and my salvation shall not tarry: and I will place salvation in Zi'on for I§ra-el my glory.

CHAPTER 47

5 Babylon's doom (Isa. 13:

1, refs.). (1) Fourteenfold

judgment

l/^OMEMown, and^sit in the ■V-/ dust, Cvirgin daughter of Bab'y-lon,"sit on the ground: there is no throne, O daughter of the Chal-de'ans: for thou shalfno more be called tender and delicate.

•2 ■'Take the millstones, and grind meal; 'uncover thy locks, make'Tjare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, andT will not meet thee as a man.

4 "!4s for our redeemer, the Lord of hosts is his name, the Holy One of Ig'ra-el.

•5 •'Sit thou silent, and get thee into darkness, O daughter of the Chal-dean§: for thou shalt no more be called, The lady of kingdoms.

(2) Fifteen causes of judgment

6 '^I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: ^thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 ' And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

•8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and

tine tion of being The lady of kingdoms (v 5). Sitting in darkness was a sign of mourning y 3 acts of God humbling Judah (v 6):

1 I was wroth with My people

2 I have polluted Mine inheritance

3 I have given them into the hand of Babylon to punish them

2 14 reasons Babylon punished, p. 477

a 4 commands to sinners in Judah :

1 Remember this (v 8)

2 Shew yourselves to be intelligent men

3 Bring it again to mind

4 Remember the former things of old (v9)

b Thismeans:act like men-throw away your childish playing with idols. Act grown up; be normal hiunan beings, not brutes, which can neither consider nor understand (v 8). It is the same as quit you like men in 1 Cor. 16:13

c See 10 things to remember, p. 477

d The former predictions that were made of old and me creation itself, which prove that I am God and there is no odier Uke Me (v 9)

e 59th prophecy in Isa. (46:10 -13; v 10-11 hillilled; v 12-13 unfulfilled).Next, 47:1, See p. 740 f See G od's eternal plan, p. 477

g The same word in note h, 45:21, but not the same as in note y, 44:7

h Predictions that are yet unfulfilled, but true (shall stand, v 10) -those that stand, V 10) -those that are spoken and pmposed on earth, willbe fulfilled in due time (v 11)

i 7 things absolutely certain, p. 741

j Cyrus is here called a ravenousbird. This was symbolic of a war-like king, his rapidity of conquest, and the devastation he would make among the nations(vll.Cp.Ezek. 39:^. Several times war Uke kings are called an eagle (Jer. 49:22; Ezek. 17:3) 11)

k Meaning from Persia, a far country (v

1 God raised up Cyrus for this purpose- to do His will in fulfilling propnecy (v 11; 41:1-3, 25; 44:28; 45:1-4, 13) m Here God commanded the stouthearted of Judah to hearken to the message that His righteousness and salvation would be:

1 Brought near to them (v 13)

2 They would not be far off-long in coming

3 They world not tarry long before they would be here

4 His righteousness and salvation would be placed in Zion for Israel His glory

n 60th prophecy in Isa . (47:1-15, imfulfiUed), Next, 48:14. See p. 740

o Babylon is pictured here as a proud female, accustomed to luxury and ease, suddenly made poor and brought down to the lowest condition, being compelled to be a slave. Come down from the throne or from the seat of lordship over the nations and sit in the dust (an expression of humiUation and mourning; vl; Josh. 8:6; Job 2:12; 10; 9; Ps. 22:15)

p Cities and nations are commonly spoken of under the figure of a woman (V 1; 1:8; 37:22; Jer. 31:21; Ezek, 16)

q See 12 cornmands of Babylon , p. 741

r 8 proofs ot latter day tulfillme"nt ,p. 741

s These verses(2-3) picture the daughter ofBabylonhumbled from her place as a queen and a lady of luxury to the place of a slave girl grinding at the mill, hiuniUated in nakedness and shame. Grinding meal was often put upon slaves as punishment t To uncover the locks means to remove the veil, uncover the face and hair, which would be a disgrace (v 2)

u The idea here is that of lifting up the long train of the robe of the queen or daughter of Babylon in order to pass through the rivers going into slavery and captivity (v 2). Making the legs bare and exposing the thighs to pass through the streams, her nakedness would be uncovered and she would be ashamed (v 3); she would be exposed to pubUc view as a common person

V The true idea here seems to be that Babylon won't be allowed to stop or oppose the divine vengeance (v 3)

w Isaiah acknowledged the true God of Israel right in the midst of the prediction of Babylon's destruction, as if to say; We have a Redeemer; but you have none (v 4)

X Here Babylon is pictured as sitting in the silence of darkness in sorrow and humiUation instead of having the dis-

4 2 dung! to happeci to B*t^ 1 Lo« of cbildnrn

2 Widowhood Here &ab> iiiturc of a r

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• look

40; 61:b: kev. 14:e; 16:17-21: It*:?, 10. 17 there are manj- Utter-day references to the sudden, complete, total, and eternal destruction of Babylon c N\>: .^r.Tv was Babylon to be destrtrycd and in a moment, but the

._ .on was to be complete, full,

perfect and entire (v 9) -something whichhasnever yet come to pass, so it remains to be fulfilled in the future (Rey, 14:8: 16:17-21: 18:1-24)

d The multitude of sorceries and enchantments will be one of the greatest causes of the doom of Babylon in the day of the Lord (v 9. 12-13: Rev. 18: 2. 23)

e 6 giings said in rhe heart:

1 Babylon -None like me fv 10)

2 Lucifer-I will exalt myself tc heaven and be like the most High (14:12-14)

3 God-I will not again curse the ground for man's sake, or kill all creatures as I have done (Gen. 8:21) 41)

4 Esau I will kill my brother (Gen. 27:

5 Zion -^>'hohas begotten all these" or. How is it that we are so blessed with children" (49:21)

6 The fool -1 havemuchgoods laid up for many years. ..eat, drink, and be merry (Lk. 12:17-19; Ps.l4:l)

f This shows the mercy of God and His grace even to the corrupt cities of die heathen, if they will only profit by their mistakes and give heed to God's dealings with them (v ig. Nineveh profited for a long while by heeding the message of God (Jonah 3)

g See 3 classes of Babylonian scientisU.

p. €Ti h The challenge here was for the wise men of Babylon to save it from the judgment that would come upon it (v 12-13), Judgment was to reach the wise men as well as the merchanti. and none would be able to save the city; all would go to their own places and forsake Babylon (v 14-15) i hracl was now accused of hypocriiy and commanded to hear God's case against them (v 1-22)

j Sec 4 outsunding facts, p. 674

k Jerusalem is called the holy dry be -cause of the temple, ark, arid worship of the true Cod oeing centered ihctt: (v 2; 52:1; Neh. 11:1, 18; Dan, 3:94; Mt.4:5; 27:53; Rev. 11:^.The hcav-enlyjenisakm is also called the holy city (Rev. 21:2; 22:19)

1 Het). camak . to prop; lean upon; take hold of; bear up; lie hard upon; rest in; sund fast (v 2; 26:"^: ^n^.-n •2:7\, Regardless of their would come back trouble (ludg. 2:16-1J) m Sec 12fo ld '—r!>-'rn ce and omrU-scieiKe " '

n See 9folo

God'i people saved of Babylon

udah . p. C74

^*- C ont. from column 3

s Your children would have been innumerable Like the sand and pebbles of the vast oceans instead of a small remnant as at the prcjcnt (v 19; Gen. 22:17; 32:1C5

t Heb. me'ah . feminine word meaning

none else beside me; I thall not sit 05 a widow, neither shall I know fh? !iss ^^i children: ,

t But ' : shall I

come t .--nt iDi

one da. > oi children, I

and «. they shall I

come upuii thee in their 'per-fectioiyfor the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 « For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it I hath perverted thee; and thou ' hast'said in thine heart, I am, and none else beside me.

U • Therefore shall evil come upon thee; thou shall not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it oflf: and desolation shall come upon thee suddenly, which thou shall not know.

(3) Challenge to save herself

•12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; 'if so be thou shalt be able to profit, if so be Ihou mayest prevail.

13 Thou art wearied in ihe multitude of thy counsels. Lei now the'astrologers, the star-gazers, the monthly prognosti-cators,*stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

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CHAPTER 48

6 Controversy: God and Israel (48:1-22; I s a. 1:2. refs.). (1) Israel's hypocrisy (cp. I:I 0, refs.)

TTEAR ye this, O'house of T^i Ji'cob, which are called by the name of I$'ra-el, and are come forth out of the waters of Ju'dah, which swear by the name of the Lord, and make mention of the God of Ij'ra-el, but not in truth, nor in righteousness.e

2 For they call themselves of the*holy city, and'stay themselves upon the God of Ij'ra-el; The Lord of hosts 15 his name.

(2) God's twelvefold omnipotence: Israel's tenfold rebellion (cp. 1:2, refs.)

y^ have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.

4 Because I knew "that thou art obstinate, and thy neck 15 an

iron sinew.'and thy brow brass; 5*1 have even from the begin-ninK declared iMo thee; before it came to pass I shewed if thee: lest thou shouldesl say. Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; "and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldesl say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal verj-treacherously, and wast called a transgressor from the womb.

(3) God's forbearance

9 •'Tor my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10'Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, even for mine own sake, will I do it: for/how should my name be polluted? and I will not give my glory unto another.

(4) God's appeal to Israel

•12 "Hearken unto me, OJa'-cob and Is'ra-el, my called; 'I am he; I am the first, I also am the last.

13 Mine hand also 'hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. (14 'All ye, assemble yourselves, and hear; 'which among them hath declared these things? The Lord hath loved him: he^will do his pleasure on Bdb'^-lon, and his arm shall be on the Chill-dean;.

15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. •16 • Come ye near unto me, hear ye this;"! have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord Goo, and his Spirit, hath sent me. ■ 17 Thus saith the LorDj thy Redeemer, the Holy One of I5 -ra-el; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldesl go.

(S) God's regret: Israel's loss

181)'that thou hadst hearkened to my commandments! then had thy*peace been as a river, and thy'righteousness as the waves of the sea:

19 Thy'seed also had been as the sand, and the offspring of thy bowels like the 'gravel

: belly; interior; abdomen; ; bowels: wc>mb; and seat of ,' . . •' ■ that

U . lird

like Ux .: f). Even 1/ ir ■ , as some • is the ?-■ ofttpinng cienully

pi-rity, hoLLiKss, and oilier good of every kind-would have been like a river flowiim abundantly, even overflowing its banks (v 18) r Your right-doing in all things would be as boundless and powerful as the waves of tltc sea comuntly rolUiv U) bless men (v 18)

^ C ontinued, column 1

a Sec StubbonmcM of toael . p. 4d5 b Here again (kx) claimed power of prophecv and rfvrlatlon. He gave pn ' d things to Israel

Ion. 1(0 pass, so that

ihey could not say such revelatioru came from their idols (v 5-8) I Question 134. Next, 1 11 d In v 9-11 we have Cod's declaration that, in spite of the hypocrisy and sinfulness of Israel, He would yet refine them for His own name's sake and for His praise, and that He would not give His glory to another c These verses flO-ll) have a different sense as rendered in the various versions. Insteadof being a pjTophecy concerning a future refinement, they seem to teach that God had already tried His people in the furnace of affliction, like silver being refined, but nothing good had come of it as yet. The Scptuagint renders V 10 thus: "Be-hold I sold thee; but not with money; andlhave rescued you out of the furnace of affliction. " Berkeley : "Look, I have refined you, but without finding silver, and tried vou in the furnace of affliction." Monatt; "I purged you, nothing came of it, testing you in the furnace, all in vain. " Peshitta : "Behold, I have refined you,but not with silver; 1 have purified you in the furnace of affliction. " Fenton renders v 10-11 thus: "I refined, but not for silver, I in suffering's furnace tried, for My sake - My sake I do it, for is there no ho jk" And I give not My heart away" f Question 125. Next, v 14 g See 10 commands to Judah. p. 485 h It is thought by some chat when the term Judah and Israel is used it proves two separate peoples. On this basii. the term Jaccia and Israel would also denote two peoples, but this is not the case. In botn instances the rwo names refer to the same people-all of Jacob, named Israel when called of God (v 12; Gen. 32:28)

i See notes t-u, 41:4

j .1 great works of God (v 13):

1 Laid the foundation of the earth

2 Spanned the heavens with His right hand 1:3)

3 Sustains all things by His\vbrd(Heb. k 61st prophecy in Isa . (4fi:14-15, ful-

filled). Next, v 30. See p. 741

1 QuesUon 126. Next, 49:15 m Again, it is noticeable that part of this prophecy is in the future tense and part in the past; but in reality every dcuilpcrtained to the future, it being uttered about 200 years before its fulfillment (v 14-15; Ezra 1:1-6). God had already predicted the destruction of Baby Ion by Cyrus on several occasions before this, but here He spoke as if He had already loved Cyrus, called him, and brought him (v 14-15:41:1-3, 25; 44:23; 45:1 -4, 13; 46:11)

n It seems there was a change in speakers herv, and yet the speaker was a Divine person who had openly, and not secretly, spoken of tne plan to raise up Cyrus, from the beginning. This appears to have been the Mcssiaii v^om cod and His Spirit (the Holy Spirit) had sent. Here is a clear reference to the Divine Trinity of separate and distinct persons in the Elohim of Scripture - tlie Lord God (one person), tne Holy Spirit (anodier person), and the Mc&siah (still anotjier person) sent by tlie rwo-the Lord Goo and the Holy Spirit (v 16-17)

o Sec 5 lost blessings of Israel , p. 485

pTnis expresses tne earnest desire of (">od-He prefers to have men blessed, and not cursed; He docs not desire men to sin; Me wants them to keep His laws; aiidhc wants them to be saved instead ofbcing punislied eternally (v 18; Dt. 22:29; P$. 81:13-16; Ezek. 18:23-32; Ml. 23:37; Lk, 19:12; Jn. 3:16-18; 1 rim. 2:4; 2 Pet. 3:9; Rev. 22:17)

q Your peace -the things that bring peace, as wholeness, soundness, health, pros -

ISAIAH 48, 49

God^s people comforted

a Israel's name as a nation and a kingdom would not have been cut off if they had obeyed God (v 18-19). They never were cut off entirely as a race, for a remnant always was and always will be saved (1:9, refs.) b 62nd pr ophecy in Isa. (48:20, unfulfiUed). Next, 49:1. See p. 741 c To encourage Jews ofthe future in their struggle with Antichrist, the last-day king of Babylon, the prophet cited the miraculous supply of God for Israel in die wilderness-days (v 21; Ex. 17:6; Num. 20:11) d The last section of 27 chs. of Isaiah (40 -66) is divided into 3 paru of 9 chs. each; the first 2 parts of 9 chs. each are ended with the same statement ofno peace for the wicked (48:22; 57: 20-21); the last part is ended with a statement explaining why there will never be any peace to the wicked. They will be punished in eternal hell (66: 22-24) e 63rd prophecy in Isa . (49:1-26; v l-7a and part of 8-9 hilfilled; v9-26 and part of 7-8 are unfulfilled). Next, 50:1. See p, 741 f See Fulfilled by Messiah , p. 741 g 6 commands to the people , p. 741 h Calling and naming the Messiah was fulfilled in Mt. 1:18-25; Lk. 1:28-35; 2:1-19 i Rev. 1:16; 2:12, 16; 19:15. 21 j Protected and preserved Me (v 2) k A pointed arrow hid in the quiver to be brought out for use in the appointed time and place to bring Israel to God; to defend and protect them; and deliver them from their enemies forever (V 2, 6; Mt. 1:21; Zech. 12:1-15; Mt. 25:31-46; Rom. ll:25-29;Rev. 19:11-21) 1 The Messiah is called the servant of God in v 3. 5, 6. 7; 42:1; 50:10; 52: 13; 53:11 m The Messiah is not only declared to be the servant of God to fulfil the predic-tionsof vl-12. butHe is called Israel , meaning simply that He will prevail with God and man even in a deeper and more complete sense than Jacob did, as in Gen. 32:28 n God was glorified in Christ and will always be thus honored (v 3; 61:3; Mt. 9:8; 15:31; Mk. 2:12; Lk. 5:26; 7:16; 13:13; 17:15; 23:47; Jn. 13:31-32; 14: 13; 15:8; 17:4; Acts4:21; 11:18; 21:20; Gal. 1:24; 1 Pet. 4:11-14) o See Work of the Messiah , p. 741 p 3 predictions concerning His birth:

1 Called Me from the womb (v 1)

2 Named Me from birth

3 Formed Me from the womb (v 5)

q See 12fold work of the Me ssiah, p. 741

r How could Jacob be brought again to God if he had never been to Him and if he had never left Him? (v 5). See Backsliding in Index s Though Israel be not yet gathered is the true idea, for there is no doubt about ihe final gathering (v 5; 11:10-12; Jer. 30-31; Ezek. 37: Mt. 24:29-31)

t It did not, nor will it, take the gathering of Jacob for the Messiah to be glorious in the eyes of Jehovah. He is glorious and always will be, regardless of what happens to Israel (v 5). An only beloved Son would naturally be more important tlian the work He could perform. The same is true of other workers of God. He is more interested in their welfare and future than in any work diey do for Him. God knows that if He can get the worker's heart and life the work will be as it should be

u He would be rejected by Israel, but accepted and honored of God. with strength for all He would be called upon to suffer (v 5)

V theChaldee m akes this a question-I? it a small thing? The Sept. reads: "It is a great thing for thee to be called My servant to re-establish the tribes of Jacob." It could read : I will appoint You the Higher office of bringing salvation to the Gentile world, to be for

thereof; "Tiis name should not have been cut off nor destroyed from before me.

(6) Regathering from Babylon

$20 •^*Go ye forth of Bab'Hon, flee ye from the Chal-de'an§, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye. The Lord hath redeemed his servant Ja'cob.

21 "And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 "There is no peace, saith the Lord, unto the wicked.

CHAPTER 49

IX Consolation in view of Messiah's first advent (49: 1-57:21). 1 Messiah's call and ministry (49:1-50:11). (1) His call and qualification

griSTEN,'O isles, unto/me; ^1^ and ^hearken, ye people, from far; The Lord hath'H^alled me from the womb; from the bowels of my mother hath he made mention of my name.*

2 And he hath made my mouth'like a sharp sword; in the shadow of his hand hath he 'hid me, and made me *a polished shaft; in his quiver hath he hid me;

3 And said unto me,'Thou art my servantTO l5'ra-el,"in whom I will be glorified.

(2) Messiah's humility

4 Theifl said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment IS with the Lord, and my work with my God.

(3) His sixfold mission

5 • And now, saith the Lord

thaf^ormed me from the womb to"be his servant, to bring Ja'cob 'again to him,'Though 15'-ra-el be not gathered,'yet shall I be"glorious in the eyes of the Lord, and my God shall be my strength.

6 And he said, It is alight thing that thou shouldest be my servant to raise up the tribes of Ja'cob, and to restore the preserved of Is'ra-el:"*! will also give thee for a light to the Gen'-tile§, that thou mayest be my salvation unto the end of the earth.

(4) His humiliation and exaltation

87 Thus saith the Lord, the Redeemer of Is'ra-el,-*ancf his Holy One, to him whom^man despiseth, to him whom the nation ^bhorreth, to a°servant of rulers, "Kings shall see and arise, princes also shall worship, because of

the Lord that is faithful, and the Holy One of I§'ra-el, and he shall choose thee.

(5) Messiah's eightfold help

(8 Thus saith the LoRD, "In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a *covenant of the people, "^to establish the earth, to cause to inherit the desolate heritages;

(6) His tenfold ministry

9"That thou mayest say to the prisoners. Go forth; to them that are in darkness. Shew yourselves. 'They shall feed in the ways, and their pastures shall be in'all high places. HO They shall'not hunger nor thirst; neither shall the heat nor sun smite them: for"he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And 'I will make all my mountains a way, and my highways shall be exalted.

12 Behold, 'these shall come from far: and, lo, these from the north and from the west; and these from the land *of Si'nim.

(7) Restoration of Israel

•13 •■'Sing, O heavens; and be joyful, O earth; and breeik forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said. The Lord hath forsaken me, and my Lord hath forgotten me. ►15"Hran a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Beholdi'I have graven thee upon the palms of my hands; thy walls are continually before me.

n^Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

•18 * Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears. The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart,'Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

(8) Israel's enemies destroyed (Gen. 12:3; Matt. 25:31-46)

22 Thus saith the Lord God, Behold. I will lift up mine hand

salvation to the ends of the earth (v 6) w Quoted in Lk. 2:32; Acts 13:47 X Another clear reference to two separate, distinct persons who are called God (V 7; Jn, 1:1-2; Heb. 1:8), See The Trinity, p. 280 of N. T. y 3 predictions of men despising the Messiah (v 7; 53:3; Ps, 22: Continued, column 4

a This means fliat, although He was God, He was also man and submitted to human laws and earthly mlers (v 7; Ps. 2:2; Mt, 27:41)

b Kings and princes will worship Him, which proves Him to be Divine and not Isaiah or some other ordinary man, and certainly not the church or Israel, as some think (v 7) oted in2 Cor. 6:2. As used here of e Messiah it does not mean personal salvation from sin, for He knew no sin; it refers to hearing and helping Him in the day that God would be gracious and provide salvation for all men. God would not only hear and help Him, but preserve and give Him to be the maker oi a new covenant to the people, to establish the earth, and to restore and cause the waste places of earth to be inhabited (v 8)

b Christ did make a new covenant when He abolished the old Mosaic contract (v8; 42:6-7; Mt, 26:28; Heb. 8:6; 9: 15), but it will not be made with Israel as a nation imtil the 2nd advent (61:8; Jer, 31:27-39: 32:37-44; Ezek, 37:11-28; Rear, 11:25-29; Heb. 10:16)

c To restore the earth and cause desolate places to be inhabited (v 8; 35:1-10)

d The second time the loosing of prisoners is mentioned in Isaiah. It refers to the liberation of the righteous souls from sheol when Christ was resurrected and ascended to heaven (v 9; note n, 42:7). This seems confirmed by the fact that the reference to loosing pris -oners is followed by statements refer -ring to Ufe after death, both here and where the passage is quoted (v 9-10 with Rev, 7:15-17)

e These prisoners are spoken of as having the Messiah as their shepherd. He will:

1 Feed them in the ways-along the padis in which He leads them (v 9)

2 Give them pastures in high places

3 Satisfy them so that they will never hunger or thirst (v 10)

4 Protect them from the heat of the sun

5 Lead them all their days

6 Guide them to springs of living water (v 10; Rev. 7:15-17)

f The h]u<i and mountains of Arabian deserts. Horeb, SiQai, and some other places in Palestine are utterly destitute of vegetation; so if the Messiah

will lead His people Like a diepherd to such places to feed in green pastures, it is proof that this refers to the Millennium when the desolate places will blossom like a rose (35:1-10) g Quoted in Rev. 7:16, proving a future ftilfillment under the Messiah (v 10) h The Messiah that will have mercy on them will also shepherd them and guide them to living fountains of water (v 10; Rev. 7:15-17) i This no doubt also refers to the Millennium when highways will be made from Egypt to Assyria through Palestine, and mese countries will be blessed together (v 11; 11:16; 19:23-25) j This verse pictures the regaiiering of Israel from all parts of the earth -from far, &om nonii and west, and from Sinim(v 12; 11:10-12; 66:19-21; Jer. 30-31; Ezek. 57; Mt, 24:31) k Sinim cannot be definitely identified, but it seems to be contrasted with the west and may refer to the country of the extreme east, showing diat the Jews will be gathered from all directions (v 12; 11:10-12; Mt, 24:31). Many think it refers to China. It is said that the Arabians and other Asiatics called China Sin or Tchin. The Sept, renders it PersIaT Moffatt, Syene; Berkeley, Syrene 1 See Heaven and earth sing , p. 741 m Question 127. Next, v 21 n This is a figurative way of saying that God would never forget Zion and that her people would be in everlasting remembrance before Him (v 16), It is said that there was a custom among pilgrims to Jerusalem to have representations of the city or temple tatooed on their hands and arms to remind them of die sacred places. They were called ensigns of Jerusalem o See Return of Israel, p. 485 p Questions 128-130. Next, v 24

^»- Cont. from column 2

z Despised of men and abhorred by His own nation-the Jews (v 7). They hated Him without cause (Jn. 15:18-2^

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. 3:14; Ps. . 7:17;

c,^ _^ 131. Next, 50:1

f "Tr •. Ij to the battle of

A:::,af.^ JJ. r,:.c:i God will deliver the captives tai<en by Antichriit (v 25; Zech. 14:1-5) and destroy the oppres-son of Israel (v 26). Thh c\xnt is associated with the time when all flesh Aallknow that God is the mighty Saviour and Redeemer of Israel (v 23, C6). As yet, this has not been fulfilled, so it must be future

g 64<fa prophecy in Isa. (50:1-11, fulfilled). Next. 51:1. See p. 742

h Questions 132-137. Next, v 8

i Legal document re cording the divorce

j Jehovah declared here that He would divx)rce Judah. 1"his took place when the kingdom was taken into captivity, or shortly bcfcwe, when God abandoned it to Babylon.The reason for the divorce was the people selling themselves to commit sin (v 1)

k Here Cod pictured the hopelessness of Jbdah to be redeemed by man and made it clear that He alone could redeem, confirming it with what He had done by His power in the past (v 2-3)

1 In v 4-5 we have a reference to the personal training of the Messiah from childMod, by God through the Holy Spirit. He nodoubtwas filled with the Holy Spirit from birth, as John the Baptist vas.He also had human teachers (Ps. 119:97-104). No less than 7 umes the Messiah, while on earth, claimed to speak only what God had given Him to speak Qn. 7:16; 8:28, 46. 47: 12: 49; 14:10, 24; 17:8) m God opening the ear is one way of saying tJiat He gave a revelation, as in the case of Samuel and others (22:14; 1 Sam. 9:15; Job 33:lC;Ps. 40:6).When Cod spoke into the cars of the Messiah He was not rebellious; neither did He turnaway fromt.odrv5).He was will-in? to do (he will of God regardless of ring (Ps. 40:6-8; Heb. 10:4-10) ;. L. ■. 0 we have a reference to the sufferings of the Messiah at die time of Hi! ancst and trial (v 6; Mt. 26:C7; :■-;«) u : ^.u.l not be ashamed

Cont. from column 3

pr H ccd from Him and be a light for them (v 4) P 10 tilings that Ix-lon^ to '"■od, p. 485 q : Ih' law of M' :aws iJiat

Aiwill ice til ;- --- Wi'l' ■ -

ui::i will be the < Ivll anc Ludc foe natural man (v 4; _. ; . , 20; Ezck. 45:17, note)

r God's HRhtrf>usnci5 1« the right-doir^g thatf fular .:.

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very will His will (v i). ace aalva -Jex

t Maritime countries (v 5; 42:'; u All tK^-niilc? as well as Jews -

inCiK lly(v5;Mi. 12:*i;Ati

15:1. . . 15:12)

to thf (i*n'tile?. andSet up my ^tand-ird ta thf people: >and • thy sons in . thy daughters shall be 'cArneil upon their shoulders.

23 And kinRS shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and^ick up the dust of thy feet; and thou shall know that I am the Lukd: for they shall not be ashamed that wait for me.

24 •'Shall the prey be taken from the mighty, or the lawful captive delivered?

►25 But Ulus ^aith the Lord. Even the caI lie mighty

shall be tak ., and the

prey of the terrible shall be delivered : for I will contend with him that contendeth with thee, and^ will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the might>-One of Ji'cob.

I*set my face like a flint, and I I know that I shall not be I ashamed.

8 He is near that ^justifieth j me;""who wilKiontend with me? { let us stand together: who is ; mine adversary? let him come , near to me.

j 9 Behold, the Lord God will I help me; who is he that shall ; condemn me? lo. they all shall ; wax old as a garment; the

moth shall eat them up.

j (13) His reception

•10 * Who 15 among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. i 11 Behold, all ye that kindle a fire, that compass yourselves j about with sparks: walk in the ! light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

taraet comforted

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CHAPTER 50

(9)Israel divorced by God

/ pHU$ %a ith the LoRD,* Where 'A is the'bill of your mother's divorcement,'whom I have put away? or which of my creditors IS 1/ to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your I transgressions is your mother put away.

(10) Messiah's power to redeem

2 Wherefore, when I came, was there no man? when I called, was there ^none to answer? Is my hand shortened at all, that it cannot redeem? or

have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

(11) His qualifications

4 The Lord Gud hath given me the tongue of the learned, that 'I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 « The Lord God ""hath opened mine ear. and I was not rebellious, neither turned away back.

(12) Hi* suffering and help

6T gave my back to the smit-ers, and my cheeks to them that plucked ofT the hair: I hid not my face from shame and spitting.

7 • For the Lord God will help me; therefore shall I not hexonfounded: therefore have

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X Sec 3^.

ptu-cy . p. 742

whence you arc •f the pit

1) vh (v 2)

2'Six calls alternated with

comfort (51:1-52:12. C p.

5:8; 28:1). (1) Hearken:

call to righteous

^ITEARKEN 'to me, *ye that

^^ follow after righteousness,

ye that*seek the Lord: look

unto the 'rock whence ye are

i hewn, and to'the hole of the pit

I whence ye are digged. ■

' •2 Look unto A'br4-ham yotir

father, and imto Si'rah that

bare you: for I *caUed him

alone, and blessed him, and

increased him.

(2) Comfort: Zion restored

3 For the Lord shall comfort ^i 6n: he wilPcomfort all her waste places: and he will make her wilderness like £'d6n, and her desert like the "garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

(3) Hearken: call to Israel

• 4 ' Hearken unto me, "my people; and give ear unto me, Ctay nation: for a'law shall proceed from me, and I will make my judgment to rest for a light of the people.

(4) Comfort: eternal salva*

tjon

5 My 'righteousness is near; my Salvation is gone forth, and mine arms shall judxe the people; the'isles shall wait upon me, and on mine arm "shall they trust.

6 "Lift up your eyes to the heavens, and 'look upon the earth beneath:'for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

(5) Hearken: c«ll to right-nSee Gen. 2:fl-17 13r10

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His life (Jn. iO:iO-itO b Cod, who vindicates My character,

approves of what I do, and declares

Me innnrcnf, i' near Me (v 8) c Oil. •■). Next, .51:9

d TTii ..ay be rendered thus:

Who is he that accuses Mc"* Let him face Me in God's court of justice. Who dares to charge Me with crime" Let Him draw near and do so. Who is he that shall condemn Me" Jehovah is My advocate and will help Me, for My cause is right. My accusers shall wax old like a garment and be consumed by moths (v 8-9). The prophecy ends withanappealby the Messiah for those who fear God and obey His servant to trust in the name of Jehovah and depend upon Him (vlO), for all enemies that kindle their own fires of accusation and judgment against die Messiah diall reap what they sow to their own sorrow (v 11) e 6 calb alternated with comfort:

1 Hearken -call to the righteous. Comfort -Zion restored (51:1 -3)

2 Hearken -call to Israel. Comfort -eternal salvation (51:4-6)

3 Hearken -call to the righteous. Comfort -eternal justice (51:7-8)

4 Awakecall to Cod. Comfortrestoration (51:9-16)

5 Awake -call to Jerusalem. Comfort-enemies judged (51:17-23)

6 Awakecall to Zion. Comfort -restoration (52:1-12)

f 65th prophecy in Isa . (51:1-52:12, un-

fulfillcd^. Next, 52:13. See p. 742 g 2 characteristics of tlie righteous:

1 They follow after righteousness (v 1)

2 They scelT ihe Lord (v 1. Cp. note a, v7)

h See Seek and Seeking in Index

i Abraham and Sarah are called the rock from which Israel was hewn (v 1 -2)

j The whole picture here is that of a rock being taken from a quarry. The idea is that the Cod who had made Israel a great people was able to restore and comfort tncm, and make of them a great people again. The God who had caused Abraham and Sarah to bring them into existence, tJirougli a miracle, could also cause them to flourish again as a great nation (v 1 -[^

k God called him when he was but one-alone; and He increased him to be a great nation (v 2)

1 Cod promises to bless Zion, or Judah, and says nothing about Samaria and the 10-lribe kingdom; so if Judah is not rcpreseiiutiveol all Israel tlien the 10 tribes will liave no part witli the Israel of Isaiali. But since the godly of all the tribes came back to ludab, and since the 10 tribes went into complete apostasy and were destroyed, we nave toa(rtpf the truth of ilie pniphcts that Zl> , en), Judah, aiidall Israel

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ni Not only will Zion, the . itv .^f r>a\id, aiid Jemsalem be co t:e

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ISAIAH 51, 5 2

a 2 experiences ot the righteous:

1 They know righteousness (v 7)

2 They have God's law in the heart (v 7. Cp. note g, v 1)

b 2 warnings to the righteous (v 7):

1 Not to fear reproach of men

2 Not to be afraid of their revilings c 2 reasons not to fear man (v 8):

1 They are so weak and temporary compared to Jehovah whom men should fear. They soon pass away Like garments eaten by worms and moths

2 Because, in contrast with perishable men, God's salvation and righteousness (right-doing) are eternal and will outlast the generations of men. Cp. Job 4:18-20

d Here the people were calling upon the Lord to awake and put on strength as in ancient days when He supernatur-ally intervened at the time mael was in danger of extermination. They were so desperate that they made their request in the form of a command to God, as He had told them to do (45:11). Then, they asked questions concerning His identity with fhe miracles of the past in leaiding Israel out of Egypt (v 9-10); and concluded diat since He was Deliverer in those days He would rescue them again, bring them back to Zion, and restore them as an eternal nation under their Messiah (v 1146)

e The arm of the Lord is figurative of His power, as in many scriptures (v 5, 9:40:10:52:10:53:1: 59:16: 62:8: 63: 5,12: Ex. 6:6: 15:16). To the people it had seemed to slumber for many years, so they now called upon it to awake

f See note h, 45:21

g Questions 142-143. Next, v 12

h Rahab is the poedc name of Egypt in v 9; Ps. 87:4; 89:10. The vatd used elsewhere in Scripture refers to Rahab the harlot of Jencho (Josh. 2:1-3; 6: 17-25; Heb. 11:21; Jas. 2:25; cp. Mt. 1:5)

i Heb. tannin , crocodile (note q, Ex. 7:9; note c, Ps. 80:13; col. 1, p. 311 of N. T.

j Note g, Ex. 13:18; notes d-h, Ex. 14:

16-22 k 14 future blessings of Judah . p. 788

1 Questions 144-145. Next, v 19 m A question hard to answer: Why is it soeas>' for man to trust in man and be afraid of him who is so weak and temporary, instead of trusting and fearing God who is all pwwerful and eternal? He has commanded man not to fear man or trust in his weakness; and He has promised to protect and bless everyone who will ooey and trust Him (v 12-13)

n 3 concerns of a prisoner (v 14):

1 Ihat he may be liberated

2 That he die not in prison

3 Thathe does not starve while in prison

o See 55:10-11; 59:20-21

p This is definitely a prediction for the Millennium when toael will become converted under the Messiah (vl6; 52: 7:59:20-21; 66:7-8; Zech. 12:10-13: 1; Mt. 23:37-39; Rom. 11:25-29)

q Here Israel is pictured as having drunk the cup of the Lord's wrath to the full (v 17 -20): but they will no longer drink of it because it will be given into the hands of their enemies that they may [jartake of it as punishment for overstepping their charge in chastening Israel (v 21-23)

r 12 cups in Scripture (note q, Mt. 20:22)

s Sucked all the liquid from the dregs and imbibed to the full (v 17)

t No son on earth to guide and help Israel, but there is one Son in heaven who was crucified for seeking to help them. He will be the only one in the future who can and will help them-when they repent and accept Him as their Saviour and Helper. This will be at the 2nd advent (v 18-20; 63:1-6; 59:29-31; Zech. 14; Mt, 23:37-39; 24:29-31; 25:31-46; Rom. 11:25-29: 2 Th. 1:7 -10; Rev. 19:11-21). Israel will then be gathered and blessed under Him

The redeemed shall come to Zion

eous.Cp. V 1-2; 51:1-2

•7 *" Hearken xmto me,"ye that know righteousness, the people in whose heart is my law; *fear ye not the reproach of men, neither be ye afraid of their revilings.

(6) Comfort: eternal justice

8 Tor the moth shall eat them up Like a garment, and the worm shall eat them Like wool: but my righteousness shaU be for ever, and my salvation from generation to generation.

(7) Awake: call to God

•9 *" Awake, awake, (/put on strength, O'arm of the Lord; awake, as in the'ancient days, in the generations of old. 'Art thou not it that hath cut^Ra'hib, and wounded the'dragon?

10 Art thou not it which'hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

(8) Comfort: restoration

11 Therefore the*redeemed of the Lord shall return, and come with singing imto Zi'6n; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shaU flee away.

12 I, even I, am he that com-forteth you: 'who art thour^hat thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;

♦13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

14 The captive^xile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name.

16 And I have "put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foimdations of the earth, and say unto Zi'on.'Thou art my people.

(9) Awake: call to Jerusalem

•17 *" Awake, awake, stand up, O Je-ru'sa-lem, 'which hast drunk at the hand of the Lord the 'cup of his fury; thou hast drunken the dregs of the cup of trembling, and 'wrung them out.

18 There is'none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.

19 These two things are come unto thee; "who shall be sorry for thee? Mesolation, and de-struction, and the famine, and

the sword: "Tjy whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

(10) Comfort: enemies judged

21 •" Therefore hear now this, thou afflicted, and*drunken, but not with wine:

■ 22 Thus saith thy Lord the Lord, and thy God that plead-eth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: 23 But I will put it into the hand of them that afflict thee; which have said to thy soul. Bow down, ^at we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

CHAPTER 52

(11) Awake: call to Zion

lAWAKE, awake; put on thy ^* strength, CyZi on; put on thy beautiful garments, O Je-ru'sa-lem, 'the 'holy city: for henceforth there shalHno more come into thee the uncircum-cised and the unclean. •2 Shake thyself from the dust; arise, and sit down, O Je-ru'sa-lem : loose thyself from *the bands of thy neck, O captive daughter of Zion.

(12) Comfort: restoration

I ►S For thus saith the Lord.

' Ye have 'sold yourselves for nought; and ye shall be redeemed without money. ►4 For thus saith the Lor d God, My people went down 'aforetime into E'gj-pt to sojourn there; and*the As-syri-an oppressed them without cause. ►5 Now therefore, 'what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord ; and'^y name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore they shall knovr in that day that I am he that doth speak: behold, it IS I.

7 • "How beautiful upon the mountains are the feet of him that^ringeth^'good tidings, that pubUsheth^eace, that bringeth good'tidings of good, that pub-lisheth ^salvation; 'that saith unto Zi'on, Thy God reigneth!

8 Thy'^vatchmen shall lift up the voice; with the voice together shall they sing: for they sliall'see eye to eye, when the Lord shall bring again Zion. •9 •" Break forth into joy, sing together, ye waste places of Je-ru'sa-lem: for the Lord hath comforted his people, he hath redeemed Je-ni sa-lem.

10 The Lord hath mad^^are his holy arm in the eyes of all the nations; and^all the ends of

eternallv (9:6-7:11:10-12; 66:19-21; Ezek. 37; Zech. 14; Mt. 24:29-31; 25:31-45) u Questions 146 -147. Next, 52:5 V These 4 terms are used repeatedly by God in predicting judgment and captivity upon Israel (v 19:Ier. 11:22; 14:12-18; 15:2; 16:4; 18:21; 21:7-9; 24:10; 27:8-13; 29:17-18; 32:24, 36; Ezek, 6:11-12)

x Only a smaUpart of mankind has seen thereaUty of God's salvation. Over a biUionmen on earth have yet to hear of the gospel, according to missionary reports. In the Millennium the earth, for die first time, will be filled with the knowledge of God as the waters cover the sea (v 10; 11:9)

a See God's prorpise of comfort , p. 546 b Wrath on Judah and Jerusalem, p. 501 c This refers to the custom of Eastern conquerors, putting theii feet on the necks of theii captured enemies and treading them in the dust (Josh. 10: 24; Ps. 18:40). Some would even use them as stepping stones in victory ceremonies, step on them in mounting chariots and horses, or ride over them while they were prostrate on the ground (v23) d Zion and Jerusalem , the holy city, are the subjects here, not Samaria and the destroyed 10 tribes. They are to put off their garments of sackcloth, the adies, and all signs of slavery and captivity, and prosperity (v 1-2) e 2 holy cities in Scripture :

1 Earthly Jemsalem (v 1; Dan. 9:24; Rev. 11:2)

2 Heavenly Jerusalem (Heb. 12:22; Rev. 21:2; 22:1^

f Earthly Jerusalem is called holy , because of being chosen and set apart as the location of divine worship (Zech. 14:16-21) and the sacred capital of the Messiah for aU eternity (2:2-4; 62:7; 1 Chr. 23:25; Ps. 102:21; Jer. 3:17; Ezek. 43:7; 48:3^

g This proves a futtire fulfillment beyond doubt(v 1; 35:8-10; Zech, 14:16-21)

h The bands of the neck could only refer to the chains by which conquered peo-ple were led intocaptivity. They were chained together in long Lines until they reached their destination where they were sent into slavery or otherwise disposed of (v 2) i You became captives without a price being paid for you, so you will be Liberated without money being paid for you (v 3. Cp. 1 Pet. 1:18)

J Gen. 46:1-34

k This is p«oof that the new king of Egypt who knew not Joseph (Ex. 1:8) was the kingof Assyria who had conquered the land (v4; Acts 7:18)

1 Question 148. Next, 53:1 m Quoted in Rom. 2:24

n Quoted partiaLlv in Rom. 10:15of ministers of the gospel; but the final and complete fulfillment awaits the Millennium when Jewish missionaries will go from Jerusalem to evangelize the world and tell all men that Christ is reigning in Zion (v 7; 2:2-4; 11:9; 66: 19-21; Zech. 8:23; 14:16-21)

o 4 duties of Millennial evangelists:

1 Bring good tidings (v 7)

2 Publish peace

3 Publidi salvation

4 Announce that God reigns in Zion p Good tidings-gospel (Rom. 14:15)

q There will be universal peace, when this is fulfilled - the first time since Adam (v 7; 2:2-^ r Tidings of good things - meaning all phases of the gospel of the N. T. and the fulfillment of many hundreds of prophecies regarding world changes in the Millennium (see Index) s Salvation will be for all who will accept it, as now (v 7, 10; 49:6) t God reigning in Zion, p. 671 u Watchmen who look for the enemy willrejoice with all Judah, for instead of enemies they wiU see the remnant of Israel returning to Jerusalem to make the Millennial nation imder the Messiah (v 8:11:10-12; 66:19-21; Jer. 30-31; Ezek. 37; Mt. 24:29-31) v They shall see the Lord and all resurrected saints of a 11 ages, as well as all men on earth, face to face, in that day (v 8-10). This has nothing to do with agreement of opinion; itrefers to jser-sonalapf)earance (2:2-4; Zech. 13:6; 14:9: Mt. 24:29-31; 25:31-46; Rev. 11:15; 20:1-10) w An expression of manifesting His power to all nations (v 10). To make bare die arm is a term meaning preparation for active work, especially for war. Oriental custom permitted the arm to be made bare in an instant; the sleeve was so free that one hand passing up the arm would lay it bare at once. Cp. V 1; Ezek. 4:7

ISAIAH 52. SJ. M

Christ's sufferings

a Sec

«J -c > f

. p. 071

:I2;

_ u:^ ; i: ill I tt u, .»--il'i,

>4^xi 64:1. Sec p. 74'J •. 742 742 . p. 74-rt-d; mawufv;

be :iip>. (V l.T);loff> ur>(I C\a. 14: h Ctiriiihajbcii powcn (t'ph. Col. 1:i'>-'H;

• Hcb. ,

visage (v 14).

k Sec V IS..

>frv of I ■<>

IHce theMlvation

lid (57:

; Jcr. 5l:J; ^..h. j:7; x,iiti-(jhi)dicr ihan all ^hil. 2:9-11; ; I Pet. 3:22) a, r.. 742 , ppi-arancc; shape; crxra'.lv garu. appcar-■. Mis outward fonn :cd. p. 742 _

, nadons, p. 743 ni<^ . 15:21

n'^ - Next, V 8

o ■ ; Rom. 10:16

p r-- - :;v,.vdupon

q Our report -that of the prophets Inspired

by Jehovah (v 1) r Hcb. shemuwah, stimcthirn heard; an announcement;dottrinc; fame; news; report; rumor; tidinfts

$2_' ' ' .' ' believe , p. 743

IS . iup. p. 743

u 'toll- .0 SDMLr:::t; u' Messiah, p. 743

V Beautiful form, tor sin had marred Hij perfect form (v '.^

w Hcb. hadar, tuagnificcnce; splendor; glory;honor;excc!lency;majcsry. He had none of this during His sufferings, but now \\c has it more than anyone ebc except the Fatlier and the Holv Spirit (E*. 1:20-23; Phil. 2:9-11; Col. 1:15-18; 1 Pet. 3:22)

X Messiah's lack of beauty , p. 743

y Fulfilled in Jn, 1:10-11; 3A8; 10:20

z Man of sorrows , p. 743

a Hcb. makob . grief. Trans, sorrows (v 3-4; Ex. .1:7; P$. 32:10); sorrow (Ixcl. 1:18; Jcr,30:15;45:3; Um. 1:12. 18); grief (2Chr. 6:29; Ps.69:26);arid pain (JoF33:19)

b See tjrief defined , p. 743

c Sec 10 proofs Christ Dorc sin and sick-nea . p. 743

d Sec Borne defined , p. 743

e Griefs. sicknesseZ. as in note b, v 3

f See C arried defined , p. 743

g Sec note a, v 3

h See M ^ion, p. 743

i See V _^ p. 744

j Nahali . lu >ULric; beat; kill; punish; slaughter; slav; smit£; wound; stripe (v4; 10:24; 11:4; 50:6; Zech. 12:4; Mai. 4:6). For the dns of the people He was stricken (v 8)

k Hcb. anah. browbeat; depress;abaK self; iTrnctCv 4. 7:58:3, 10; Ca:9)

1 2 bodily references in making atortc -ment, p. 744 in Sec Ou: ' .jfTi- d. :., p. di9

.1 Sec V "~ _, p. bl9

o See N', . g power , p. 744

p Thii is the aiiticiptated confession of men, and the very cause for which the Messiah suffered (v 6; 1 Pet, 2:25)

q Sheep are the mo a helpless of all animals when they go astray (note h, Lk. 15:4; note c. P$. 119:1761

r See Sin and Stns in Index

t ThisTus been the way of man ever since the fall. Each one pursues his own interests, makes his own plans, and seeks to gratify his own iclfishncu. regardless of the interest at)d good of the whole (v 6; Judg. 17:6; 21:^5)

t Hcb. paga. to cause to fall upon, or lig}itupon(v6; Ex. 5:3; 1 Sam. 22:17-18; 1 Ki. 2:29, 31). The idea is that the iniquities of men fell all at once upon Him and He bore them away. Je -hovali c auscd the sins of tlie whole world to meet upon Him. He suffered the Judgment for them all

u 16 things doae ' ■■ Mr«!.ih^ n. gjg

V An Idioiti nic. Jiid submission (v 7; 1 i . .. '). He did

not complain or make any resistance, yet He nad power to destroy His enemics with one word (Mt. 26:53). Cp. Jet. 11:19

•11 •♦Depart ye, depart ye, go

ye »- "1 thence, touch no

uni. ., go ye out of the

miiio; ■> .Hi, be ye clean, that bear the vessels of the Luru.4 12 For ye shall nut go out with haste, nor by flight: for the LoHD will go before you; and the God of Is'ra-el will be your rereward.

3 Messiah's propitiatory

work (^2:13-53:12). (1) His

threefold presentation

ll3 "Behold.'my servant shall deal'priuiently, ht? shall be'exalted aiid*eztolled, and be*very high.

(2) His twofold suffering

14 As many were'astonied at thee; his'visage was so*inarred more than any man, and his form more than the sons of men:

9 And he made his*Rrave with the wicked, and with the rich in his death; ♦because he liad done^no violence, neither iffls ony'deceit in his mouth.

10 • Yet it'pleased the Lord to'bruise him; he hath put/iim to^iricf: when'thou shalt make his'soul an*ofTerinR for sin. he shall 'see hts seed,

he'"shall prolong his days, antf^hc pleasure of the LuRO shall prosper iritis hand.

11 He shall see of the'lravail of his soul, and shall be satisfied: *by his knowledge shall my 'righteous ser\ant 'justify many; for he shall'bear their iniquities.

12 Therefore wiin divide him a portion with the great, and he shall divide the spoil with the strong; because he hath'poured out his soul unto death : and he was^numbered with the trans-Rressors; and he'bare the sin of many, and%iadeHntercession for the transgressors.

(3) His twofold exaltation 733 CHAPTER 54

15 So shall he'sprinkle many 4 Seven exhortations alternations; the kings shall shut nated with reasons (54:1-56: their mouths at him: foi^hat 8). (l)Sing: reasons

which had not been told them

shall they see; and r/iat which jCJING,'O *barren, thou that

^^ didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: 'for more are the children of the desolate than the chil-

they had not heard shall they consider.

732 CHAPTER 53

(4) His reception

WHOTiath^elievedlour Ye-port? 'and to whom is the arm of the Lord revealed?

(5) Thirty-sixfold suffering of the Messiah

2 For he shall grow up*before him as a tender plant, and as a root out of a dry ground: "he hath'no form nor "comeliness; and 'when we shall see him, there is no beauty that we should desire him.

3 He is'despised and rejected of men; 'a man of^orrows, and acquainted with*grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 * Surely heTia'h'bome'our griefs, and'carried our^orrows: vet^e did esteem himStricken, wnitten of God, and*afflicted.

5 But he iras'wounded for our transgressions, he was bruised for our iniquities: th^hastise-ment of our peace was upon him; and with his'Stripes we are*healed.

6 'All we*Iike sheep have'gone astray; *we have turned every one to his own way; and the Lord hath 'laid on him the iniquity of us all.

7 He was "oppressed, and he was afflicted, yet he'opened not his mouth:"he is brought as*a lamb to the slaughter, and as a sheep before her sliearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and'mho shall declare his generation? for he was cut of(out of the land of the living I'for the transgression of my people was he stricken.

dren of the married wife, saith the Lord.

(2) Enlarge: reason

•2^nlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; 3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the GSn'tile§, and make the desolate cities to be inhabited.

(3) Fear not: reason

•4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any mote.

5 For thy Maker*is thine husband; the Lord of hosts 15 his name; and thy Redeemer the Holy One of I5 ra-el; The God of the whole earth shall he be

called.

6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

►7 For a small moment have I forsaken thee: but with great mercies will I'gather thee. ►^8 In a'little wrath I hid my. face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. ► 9 For this is^s the waters of N6'ah unto me: for as I have sworn that the waters of Nd'ah should no more go over the

i symbol t. Jn, 1:

w Quoted In Aru S:r!2-33 X Christ is •

used of li:

29) y See M essiah a prisoner , p. 805

z Question 151. Next, 55:2

a See 16thinasdonc for men in Hit suf ferings , p. 805 ~

and glory 721

"a^; j,p.aOj

b . ... : J - J t He was

rejected, crucllied.and buried by nK-n-not for any periuiial violence or deceit, but bcc ause of the wickedncu and sins of those who slew Him (v 9) c Quoied in 1 Pet. 2:22 d lie was 110 rabble rouscr o; aiutrhist, and not injurious to any man (v 9). Ik-sought to give life instead of taking It (Jn. 10:10; Acts 10:38) e He was accused of being a deceiver, atkl was treated as one, but He was always opin and sincere in all of His words anu deeds. No deceit was found iiiHisniouth(l Pet. 2:22).His enemies even acknowledged this (note i, Mt. 22:16) f See Why Cod was pleased with the death of Chrisi , p. 67l g Sec note 1, v 5 h MegJahiv -! -V. p. 805 i 7thijigsy' ^ca-JofCod. p. 819

J Sec Coni^.-.. ... rifice , p. !^18 k Heb. 'aiham, trespass oflering; an offering for sLn (v 10; Lev. 5:19; 7:5; 12:12, 21; 19:21; 1 Sam. 6:3, 8, 17) I I 12rew ards of Messi ah's ?uffcring , p.tf05 |m He sliall live again in rcsurrcc lion, and live eternally, for it was impossible for Him to be held in death (v 11; Jn. 10:18; Acts 2:24-36; 1 Cor. 15^ n The pleasure of the Lord is that of seeing all creation redeemed and restored to Himself as before the rebellions of Lucifer and Adam (v 10; Rom. 8:18-25; 1 Cor. 15:24-28; Eph. 1:10; 3:11; Rev. 11:15) o In His hand means by His rule and government all things will be restored to God and all enemies put down (v 10; 1 Car. 15:24-28; Rev. 11:15) p The travail of His soul was for the restoration of man and his dominion as before thcfall (v 11; 1 Cor. 15:34-28) q It is through knowledge of God's plan that all men arc blessed (v 11; Lk. 1: 77; 1 Tim. 2:4; Heb. 10:26; 2 Pet. 1: 2-8; 2:20; 3:18) r The Messiah is called righieous . because he did and always will do that which is perfectly right in all things commanded by God. It emphasizes His personal holiiKss (v 11; 1 Pel. 2: 21-22) s Justify means to declare not g'"l^'-Faith comes by know ledge of the Word of God and such knowledge will justify whenobeyed (v 11; Rom. 5:1; 10:17). t See Mcssiali bore iniquities, p. 805 U Sec Rewa rd of tli e Messiah, p. 805 T This refers to the sliedding of His life

blood (v 12; Lev. 17:11; Mt. 26:28) w Quoied in Mk. 15:28; Lk. 22:37

h Jiut as God priMiiiviJ tlia! Me would never send an. tjic one

in Noah's day (. : «', after

the future and second restoraiion of Israel as a nation in Palestine He will never be angry at her again or rebuke her (v 9)

wQi. X Sc

ee note d, v 4 y Sec Lk. 23:.^!; Hcb. 9:24; 1 Jn. 2:1 z See ;'.5 major doctrines in this proph-

3 maioT ccy, p. 744

67ili propliecy in Isa .(54:l -1 filled). Next, 55:3. See p.

17. unful-744

b Quoted In GaU 4:27

c This verse predicts the salvation of the (icmiles during the rejection and dispersion of Israel (v 1). Paul quoied this passage tn prove that more men will be saved under the new covenant than under the old one, which is cast out and abiilished (Gal. 4:27)

d See (-.real increase in rnimbers. p. 671

e See Israel die wife of G od. "pT782

fSee 11:10-12; Jer. 31-32; Ezek. 37 8 2 little things here ;

1 A small Clinic or diort) moment , a \xTy diort time. wTiich to man is a very long time-already over 2.500 years. From God's viewpoint of inhabiting eternity (57:15) and to whom 1,000 yean are as a day (2 Pel. 3:8) this is ijut a vcr> small period-like 2 or 3 days (v 7)

2 A little wra'h which has alrvady destroyed multiplied millions of men atid whole nations, has dispersed His chosen people to the uttermost parts of the earth (v 8). It is little in comparison to the wrath to come in the tribulation and eternal hell yet to be made manifest

1 Not to be wiodi wifli her (v 9)

2 Not to rebuke her

b See 2r.c =c-.-e-.: :' C^sist, p. 782 c See Rc:_.—.-; :: .'er-^iem . p.781 d Heb. puw/. , -: tir.:; :e; especially, stibium or a. r' _"r :: -:: -".e eye s. The reference =<:;r : -; :; -; 'r--'~i "-hat will be 'ssii ;: z-i:\ -f. .i _.; die buildir.::" " "/ ""ai a black

powder.:- ^. ladies'X paint

their eyelids and ey ebia. s to give them a rucae distinctive appearance e Sapphires - weU-:<i:c - r re -: i:.-an

lOTbeaur/ ar.i ::.;.;::. - aey are next to the i^; : ^:;"ess; die colors are bl - . ., ^.-een,

white, and liir - : f Heb. sfaeroeA. i-- -^ ;::_i---; ±e sun; a notchedbattlenjent. >,"c: v ; Tiioary wordtraas.windcvcrcp€r_ ; ;: -ight, but perhaps refer:: :: = -.; - : r :, pinnacles, or turreu :.- -z.^. ----^ :: the city (v 12) g Agates-a class of silicious, semi-pel-liKid gems of many \-arieties, consisting of quartz-cyrsta \ flint, cha Icedonyi amethyst, jasper, andcocnelian, variegated widi dots, zones, filaments, and various figures. They are esteemed die least va luable of a U die {Kecioos stones h There will be 3 gates on each side of

die cit>- (V 12; Ezek. 48:29-35) 1 Carbuncles- beautiful gems of a deep red color, widi a mixture of scarlet. \^lienheldup to the sun die gem loses its deep tint and is mcce like a bam-ing coal. The word means a flaming, sparkling gem. The Heb. 'eqdach is found only here in Scripture, but an-otfaerwcgd. barekadi is trans, carbuncle in Ex. 28:17: ^:10: Ezek. 28:13 j AU die walls and foundations will be

of precious stones (v 155 k This is millennial and eternal; it has oevei been fulfilled to diis day. All will know God &om die least to die greatest under die Messiah (v 13; 11: 9; Jer. 6:13; 8:10; 31:34; 42:1, 8; Heb, 8:11) , 4 AUIaraelwill be establidied in ri^t-eousaess, will be far from Gentile op-piession, will never feai, and will be free from terror (v l'^. This will be fulfilled after die times of the Gentiles and die banle of Armageddon. The next verse predicts the gatbenng of die Gentiles against Isael. but not indiewillof God this time (v IS) m See Future of Israel, p. 781 n This Dredicts diat Israel will become ri^teous and be the servants of die Lord(v 17) o 2 classes im-ited b;-- Jeho%-ah (v 1):

1 Ho, ever>- one tha: li --.irsr%-

2 He that has no — rr.e

p 4 "come's" to the --:-^-:r in roor :

1 Come to the waters (v 1;

2 Come, buy, and eat

3 Come, bi^ wine ird r:;i]kwidiout money and wid:c_". jriie

4 C«ne unto N'^e (v ",

q 8 diings offered by Jehovah , p.836 r Cuesticizi 15C-::2. ::exr, 57^4 « See -'z-c.'. >ati£rie5 ~.iC^t i>. 4oo t 5 -1 :: : :--;.-ii ir. lialah 55. p.448 u '. :v. -:::^^- :> ir. '^'. (SSii-S, unful-

v_.'.i . Nexi, V 10. See p. 744

V Cr.e -':. : rerj^ed to accept die invita-

i:r. :: . 1 \-i obey die 10 commands

c: . ; -' "^ t, abo\-e) will lose his

;:.. i'; ii; -rot live eternally (v 3)

w :-:; ':. i:: : - i .edly spoken to the Jews

; - - _: — il- _rr an everlasting covenant

>. ■-. ::-;- :;4::6;49:S; Jer. 31:31).

. r^: :: _. _ :: : -'.e }-tosaic covenant

:: = : u ; :: 2 Ire ad-/ made widi

:r — ; :: .: r: _: : "ew cove-

-;-'- - -:;; _.e Messiah

-:_:; ;;- (42to; 45:8; Mt. 26:28;

X see 1 _::

will be literally : David, in die sar apostles wiU be re:

12 dirones under C'.i

:aYid. p.675

refers »Israel's

s£iah(v 3).

= -riptures

eming

.be 12

- given

u_._.. ..:. 30:

earth; so have I sworn that I would*not be wroth with thee, nor rebuke thee.

10*For the mountains shall depart, and the hills be removed;' but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercv on thee.

(4) Be comforted: reason

•■ O thou afflicted, tossed tempest, and not com-

11

jwith

(forted, behold, T will lay thy

i stones with fair^olours, and lav

thy foundations with^pphires.

12 And I will make thy^rai-jdows of'agates, and thy*gates I of "carbuncles, and 'all thy bor-I ders of pleasant stones.

13 And%ll thy children shall

; be taught of the Lord; andi great shall be the peace of thy children.

; 14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

! 15 Behold, they shall surely

i gather together, bxA not by me : whosoever shall gather together against thee shall fall'

' for thv sake.

i 16 Behold.T have created the

-.:.-. t-=: ;r. : :r.i: --.:-:_ ^ii

an LrL£rr.in3en: for m^ ■>•.-. il\ and I have created the waster to destroy.

17 •" No weapon that is formed

; against thee shall prosper; and

j every tongue that shall rise

against thee in judgment thou

I shalt condemn- This is the

heritage of the"servants of the

Lord, and their righteousness

is of me, saith the Lord .

(5) Come: reason

SO, every one that thirsteth, nrorae ve to th^waters, and he that hath no money; come e, buy, and eat; yea, come.

while he is near: •7'T..€t the wicked forsake his way, and the unrighteous man his thoughts: and let_him*re-tum unto the Lord, andTie wiU have mercy upon him; and to our God, for he will^bundantly pardon. •«

8 " For my thoughts ore not your thoughts, neither are your ways my ways, saith the Lord.

9 For '05 the heavens are higher Than the earth, 'so are my ways higher than your ways, and my thoughts than your thoughts.

MO'For as the rain cometh down, and the snow from heaven, and*returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

Ml 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void , but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. i

12 For ye shall 'go out with | joy, and be led forth withj peace: the mountains and the. hjll'^ shall break forth before ^ you into singing, and all the' trees of the field shall clap their ■ hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the I^RD for a name, for an everlasting sign that shall not be cut off.

A call to faith and repentance

2 : : j.rrands to the wic;

See - erjirdng to the LcT

CHAPTER 56

(7) Do justice: reason

/ pHUS*saith the LoRD. ^eep •^ ye judgment, and di .-u;-tice :^or my salvation :.- ".-;•: :: come, and my righteouiness :o be revealed.*

►2 "blessed is the man tfiat doeth this, and the son of man that layeth hold on it; fliat

___ , , keepeth the sabbath"^ompol-

buy wine and rnifk without! luting it, and keepeth his hand

monev and without price.^ i : W'Wherefore do ye spend I money for 'that which is not ■ bread? and your labour for that , which satisfieth not? 'hearken I diligently tmto me, and eat ye

that which is good, and let

your soul delight itself in fat-j

ness.<

from doing any eviL •3 •" Neither let the son of the stranger, that hath^oined himself to the Lord, speak, saying. The Lord hath utterly separated me from his people: neither let the eumuch say. Behold, I am aSlry tree. 4 For thus saith the Lord unto

|3 Incline your ear, and come. the eunuchs'that^eep my sab-! onto me: hear^ Jand yotir soul baths, and 'choose the tfiirws ' shall Uve; ancTI wUl make an : ever4asting covenant with you,

even^Xhe sure mercies ofTDa -'vid.'* _

4 Behold, I have given him -^iralls a place and a name better

baths, and 'choose the things that please me, and'take hold of my covenant; Pi Even unto them'will I give in'mine hou-se and within my

fo^ a'Witness to the people, a leader and commander to the people.

5 Behold,*thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LoRD^y God, and for the Holy One of Isra-el; Notified thee.

(6) Seek: reason

•€ ^-^ Seek ve the LoRifwhile he may be found, call ye upon him

than of sons and of daughters; I will give them%n everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that for Tie hathi keepeth the sabbath from polluting it, and taketh hold of my covenant;

►7 ^ven them will I bring to my holy mountain, and make them joyful in my house of prayer: their*bumt offerings and their

c 2 pc:

IV ■;:

1 Goc - -^ r-i'.-e rrercy upon him

2 He will abundantly pardon

d Heb. rabah . increase;be in abundance;

excel;be f j:1 cr'; heap; multiply: have

plenty (v "; - n-. r2:30:2Chr. 31:5).

The idea her; - 'hzi God will pardon

every kL-.d of transgression, widiout

exce'ptior.. C-;. Vt. 12:31

e 2 coropariscr.: :

IHeaverj-iz. ;r -.ir earth, so God's

ways £:• - - -'-: - - His dioughu

above _

2 As rair. ^

makir^

accorr.: —^

f See God'i -,

g 69tfa prophecy ftilfilie^. V""

: - - - : earth,

J., :: :-■: rxdwiU :_-r-:se(v 10-11) .:-: -j-.r-j^ts. p. 928 -13. un--44 :t re-

:1D-

, i,io:7;jer, j.u:ij;

hThat is, n turn in - -: ; rrr ; moisture :;t_-r: i: as rain and snow (y-51:16) i See The Word of God , p.448 j Gooui(ocfatth) from die lands of your wandenngs, refernng again to the final and complete legatfaeiing uf Isael from all nations (13:10-12, note^. In their regadieting at (be 2nd advent of Christ, die mountains, hills, and trees of Palestine are to rejoice at d^ir return (v 12). In that day, the curse willbe removed from plants and trees, and the state of all mings will be as before die fall of Adam (v 13; 35:1-10. Cp. Ps. 98:8) k 70di prophe cy in Isa, (56:1-8, unful-fille^. RSct. b1:lii. See p. 744 1 See Commai^ to Israel, p. 781 m The salvation andri^teousness of God will be brou^t to laael as a nation at the 2nd advent of Christ (v 1; 66:7-8; Zech. 12:10-13:1; Mt. 23:37-39; Rom. ll:25--29) n Happy is the man who keeps the re -quirements stated here (note'l, abo\e) o Keeping die sabbath was one of the sacred rites of (he Jewidi religion and coounenKxated their deliverance from slavery in ^"pi (v 2; Dt, 5:15) p See Gentile proselytes , p. 513 q Sterile (v 3), This means that in the Millennial and eternal kingdom of God on earth they %nll be healed and become nccmaL If die deaf, blind, lame, and other infirm ones are to be healed by the Messiah when He comes, as in ^:24; 35:5-6, then sterility will also be cured and aU men who Uve in die comingkingdom will be nccmal eternally r 7 acts tfaatconstitntedridlteousnes:

1 Keeping the sabbaths (all sabbaths, not only the weekly one, v 4-6)

2 Cboosingthe things pleasing to God

3 Taking hold erf His covenant

4 Joining to the Lcxd (v 6)

5 Serving Him

6 Loving the name of the Lord

7 Being His servant

s The church has never been under obligatk>ntokeep any sabbath. Christians are free to keep any day (Rom. 14:5-6; GaL 4:9-10; CoL 2:14-17). The law was only for Israel, not for Gentiles or die rtnirch. See Law of Moses in Index

t This simply means to observe the law

u To take hold of the covenant means to consecrate to obey it (v 4, 6)

V 12 rewards for obedience, p, 513

w The eternal temple (v 5, 7; Ezek. 7; Zech. 6:12-13; Mt. 21:13)

43:

9: Ezek. 34:23-34; 37:24-25; Hos. 3:5) z 4dungsMp< ^'ah willb e to Israel, p.782

a See Messiah's call, p. 781 b See God oi the Messiah , p. 783 c He (Jehovah, one person) has glorified "^e (Messiah, another person, v 5)

d See A modem fallacy , p. 783

e See W hen God cannot be found, p. 782

I ■;,; _^: -j"; bited.It simply means diat Gc c - rmit men to go up to Jerusalerr, ... -ri.-.i?(v 7; C:--^: Zech, 14:16-21)

a Another proof that animal sacrifices will again be offered, in die Millennium and new earth, foreTer(v 7; Ezek. 40-48, notes)

X The walls <rf Jerusalem (v 5) y This suggests diat each person will be given an eternal name odier than this eardily or present one (V 5. Cp. Rev. 2:17; 3:12; 14:1)

z This does not mean diat every saved maninaU eternity will move to Jerusalem and live in Palestine: that would cause other laials outside the promised

« Sec Mu 21:13

b This vcne tpcAks of the regit* '

Isiel Jt ibc 2nd advrat of'

nviki '-ir th«i uxnc >»i.. ruw

bcc :beforc thii (V 8; IhlO-

c Thisiecmsio begin a new mrsuge of

rontrtited cUucs (56:9-57:21) J IJfoM dctcfipuon of wicked wuch-

ISAUH 56. 57. 58

1 They «re blind (v 10)

2 Igoonm

3 Like dnmb doss

4 They cumot baric

5 Love sleep

6 They are Ury

7 Cree«*y dogs (v 11)

8 Covetous

9 Ignoram ifaepherds

10 Selfish

11 Every ooe b cx>nsecraced to gain

12 They U*« in pleasure, drunkenness, and increased revellings (v ICJ

c Verses 1-2 jpeak of the righteous being destroyed and die ungodly not taking it to heart or undersunding the blessed end of ibe godly (v 1)

f 4 blessings of die righteous at death;

1 iTiey are taJten aw^y (rom tfie evil sufferings to come (v 1)

2 They enter into eternal peace (v 2)

3 Tliey rest frocn dieir sufferings

4 They continue to walk uphgbtly even in the life to cotDe

g The ungodly of Judah >«re commanded todraw near to hear God's indiccment of them (V 3-ig

h 30 SUB of the wicked, p. 836

i See note b. Lk. 12:29

j Sarery. adultery, whoredom, and falsehood were so common in Judah that the nation was accused of being the offspring of such parents (v 3-4)

k Questions 154-157. Next, v 11

1 Make light of Jehovah and religion mA statement exptessing scorr

n The burning lusti and passions, the adulterous acts with Wiores consecrated to idols in order to attract more devotees, the murder of children offered to Moloch and oti*er gods, and the practice of e\-cry other vice and sin are what the pfophet referred to here (v 5-11). See note n, 30:33

o 4 chief places of idolagv:

1 L'nder green trees-in shadowy groves

2 In the valleys (v 5)

3 In caves and cavermofthe earth

4 On mounulos (v 7)

p Smooth stones taken nom streams were used to make piliars and monuments. These were anointed; and sacrifices were offered upon them or by them (v 6; Gen. 28:18; Di. 7:5; 12:3; 32:31. 37; Acu 19:35)

4 Thisrevcali the publicity and grossness of such idolatry. . here was no effort to ccmceal the adulterous and idolatrous practices. Not only was this public and shameless (v 7), but also practiced in the homes. Even the furniture was designed and die daily habits revised torevcalthe idolatry of the people in general (v 8)

r 'rtlicrc you saw tbc bcckonings of whores to idolatrous centers (v 8)

J This verse refers to alliances made with idolatrous nations and practices adopted to conform more completely with the harlotry of idolativ, even to hell (v 9)

(Meb. sheol . the uiueen world of de • parted spiriu. See HeU in Index

Cont. from column 3

keep tftem in continual turmoil seeking

a •' .- .-r. ' .; thewcalth, busi-. . pomp, flancry,

ariu y.LfLM ui uie *or.J '- -p them

dlssjtisfird: and strt urrents

of maUce, jcalousv, .ui-, revenue, strife, and ambitions to outdo others kocpthcmat warwithi-.odand fcUow-men. The guilt of a past life and the burning memories of wrong-doing agi-Ule the sinner day and mght to cover up his evil, but he catiwt escape the fear of hell and future reaping

r 4 commands to Isaiah fv 1): 1 Cry aloud

Blind watchmen reprovetl

The unfaithful rebuked

111

uchficM shall be accepted upon mine altar: for *mine house shall he called an house of prayer for all people.

S The Lord G"i) which'k't^' ereth the outcasts of Ij'ra-el saith. Yet will I Rather others to him. beside those that are gathered unto him.

» ' 'AU ye beasts of the field, come to devour, yea, all ye beasts in the forest.

S Contrasted classes (56:

10-57:Z1). (1) Twelve-fold

description of wicked

10 His/watchmen ore blind: they are all ignorant, they are all dumb dogs, they cannot bark: sleeping, lying down, loving to slumber.

11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye. say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day. and much more abundant.

736 CHAPTER 57

(2) Righteous: four blessings

^HE righteous perisheth, and

A "no man layeth it to heart: and merciful men are taken away, none considering that the righteous is 'taken away from the evil to come.

2 He shall enter into peace: they shall rest in their beds. each one walking in his up- i ™º'^ "^j ' rightness. *^ | wroth, and h

10 Thou art wearied in the greatness of thy way; yel saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And 'of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid if to thy heart? have not*I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

(4) Righteous: ten blessings

(3) Wicked: twenty sins

•3 * But<draw near hither.*ye sons of the'sorceress, the'seed of the adulterer and the whore.

4 *Against whom do ye 'sport yourselves? against whom make ye a"*iiide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood,

S'Enflaming yourselves with idols "under every green tree, slaying the children in the valleys under the difts of the rtKks?

6 Among the^mooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

TlJpon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me. and art gone up; thou hast enlarged thy bed. and made thee a covenant with them; thou lovedst their bed where thou'sawest if.

9 And thou 'wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off. and didst debase thyself even unto'hell.

*13 •'"When thou criest/let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; 14 And shall say. Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. ►IS For thus saith'the high and Loftj- One^that inhabiteth eter-nit>', whose'name is Holy;*I dwell 'in the high and holy place, with him also that is of a contrite and humble spirit, 'to revive the spirit of the humble, and to revive the heart of*the contrite ones.

16 For'I will not contend for ever, neither will I be always wroth: "for the spirit should fail before me. and the souls which I have made.

17 For the iniquity of his cov-etousness was I wroth, and smote him: I hid me, and was

e went on fro-wardly in the way of his heart. ►18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. ► 19 I create the "fruit of the lips; Teace, peace to him that is far off. and to him that is near, saith the Lord; andH will heal him.

(5) Wicked: no peace

20 But the wicked are 'like the troubled sea. when it cannot rest, whose waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked.

CHAPTER 58

X Consolation in view of Messiah's second advent (58:l-b6:24). 1 Israel's apostasy (58:1-59:15). (1) Fourfold self-righteousness

Y^RY'aloud, spare not, lift up >^ thy voice like a trumpet, and "shew 'my people their transgression, and the house of Ji cob their^ins.a 2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

2 Sparc not

3 Uit up your voice like a trumpet

4 Sh<M My people their situ

t A similar rxpressioo m Mic. 3:8 t K" •!l the house of Jacob, inr^ -hole I?- tribes (v 1)

u Set -4 aas of hypocrites , p. 852

q All classes of the wicked arc like the troubled sea that cannot be still and consuntly stirs up the muc and din of sin and corruption. They ha%-c no peace (v JO-21). no calmness of soul ot spirit; their pasaions and appetites

-^ Continued, column 1

a Quesdotu 1S8-159. Next, 58:3. You have trieid one alliance after anodier and exhausted all efforts to be happy through wealth, pleasure, and kU. These seem to meet your every nee<l. Youhave been utisfied with your life and not grieved or brought to a point of hopelessness. You have Ued and lived in fear of man; you have forgotten Me; and your efforts will yet be in vain (v 10-12)

b I have held My peace for a long time and this has maoe you bold to sin and go further from Me, without fear of punishment (v 11). I will now declare your righteousness and works that ihey will not profit you (v 12). VvTicnyoucry all your works, alliances, and trusts will fail you and the wind will cany them away (v 13)

c 71st prophecy in tsa. (57:13-19, un-tullillecQ. Next, 59:16. See p. 744

d Let the many idols and companies of foreigners you have made alliances with deliver you (v 13)

e 14 facts about Jehovah , p. 783

f This means that Me lived in aU the eternity past-before the ages of time asweknow them now (v 15; 2 Pet, 3)

g Here Cod's true nature is put for His name (v 15). See p. 64

h 10 places where God dwells:

1 Now-in heaven (v 15; 1 Ki. 8:30, 39. 43, 49; Mt. 6:9; Jn. 17:1)

2 In the new earth when His capiul city will be moved here-on earth

(Rev. 21:3)

3 In the sanctuary among Israel (Ex 15:17; 25:8; 29:45-46) 6:1)

4 In thick darkness(1 Ki. 8:12; 2Chr.

5 Ln great Light (1 Tiro. 6:16)

6 In Jerusalem (Ps. 135:21)

7 In Zion (Joel 3:17)

8 In Christ (Jn. 14:10)

9 In men (2 Cor. 6:16) 10 In believers (v 15; Jn. 14: 23)

Some of these statements are to be taken literally, as in points 1 -6; others are to be taJ<en figuratively, as In the sense of union with (points 8-10^. See note n. Lk. 22:3

i God dwells in heaven bodily, but dwells with alL in union and presence, who are contrite and humble in spirit (V 15; note n, Lk. 22:3). In the new earth God will dv«ll bodilv on the earth and among men eternally (Rev. 21:3)

J The purpose of God in dwelling with men in union and presence is 2fold fv 15):

1 To revive the spirit of the humble

2 To revive the liean of contrite ones k See note k, Ps. 34:18

1 See 78:38-39; Ps. 103:9-14 m God exDlained here that if He would contena with man in anger very long the human frame could not sund up to it-a person's powers would fail and his strength decay, his spirit sinking iJitodescruction(v 16). For this reason t'od dealt lightly with Israel; He was wroth with him for his covctousness, smoie him, and permitted him to go

forward in the way of his own heart while He, Himself went into retirement(v 17). He now promised to heal Judah, lead him, and restore comforts to him and to tlKise who were godly and mourned for the nation (v 18) n Wcrdsof praise tojehovah are the fruit

of the Ups(v 19; Heb. 13:15) o Here God proclaimed peace to the Gentiles who were far on , and to the Jews that were near (v 19; Acts 2:39; Ejrfi. 2:17) p Tnc secondame here that God promised to heal the righteous of boQiJews (those near^, and Gentiles (those afar off, v 18-19), but not die wicked who arc vathoutanybasis of peace and healing (v 20-21). The healing referred to is physical, not spiritual; if it were spiritual, the wicked only could be thus healed. See the word hical as used in Isaiah (6:10 with Mt. 13TTT-15: and 19:-22: 30:26; 53:6 with Mt, 8:16-17). There arc no grounds for making the word healing refer lo spiritual healing. The (act Is that the word heal Is used only one time of jojI heaIIng~(P5. 41: 4);but nuny times it Isuscdof phvsical healing. See He aling in Index

ISAIAH 58, 59

The acceptable fast

Keeping the sabbath

a Questions 160-169. Next, 60:8 b lOthi

_ things that do not constitute a fa st;

1 Practices about which we complain (V 3) 3-5)

2 Afflicting the soul to attract God (v

3 Doing pleasures (v 3)

4 Exacting all labours

5 Contention and debates (v 4)

6 Smiting with die fist of wickedness

7 Making voice to be heard in public

8 Bowing the head like a bulrush to make an impression on others (v 5)

9 Spreading sackcloth as ashes under us

10 Having a sad countenance, disfiguring the face, and making a show to be seen of men (in fasting or any other practice, Mt. 6:16-18) c 23 thmgs that constitute a true fast :

1 To loose the bands of wickedness (v 6)

2 Undo the heavy burdens

3 Let the oppressed go free

4 Break every yoke fv 6, 9)

5 Deal bread to the nungry (v 7)

6 Shelter the cast out 7Cover the naked

8 Not covering up your own faults

9 To call upon and cry to God(v 9)

10 Cease accusing others

11 Stop speaking vanity

12 Having compassion on the hungry (vlO)

13 To satisfy the afflicted soul 13)

14 Keep from desecrating sabbaths (v 15Abstain from doing own pleasure

on sabbaths 16 Love and delight Ib sabbaths 17Call the sabbaths holy to the Lord

18 Call die sabbaths honorable

19 Honor God in all things

20 Live an unselfish life

21 Live for God and not for own plea -sure

22 Speak God's word, not your own

23 Abstain from food. See Fasting in Index

d Break, divide, and distribute bread to

the hungry (v 7) e Bread stands for aU kinds of food (v 7) f This could have a 2fold meaning :

1 Do not cover up your own faults and leave a better impression than that which is strictly true (v 7)

2 Do not shut your eyes from the needs of those who are of your own flesh and blood (v 7)

g 20 blessings from a true fast:

1 Then (after doing the 8 things of v 6-7) you shall have light as day (v 8)

2 Your health will spring forth speedily

3 Your righteousness will go before you

4 God's glory will be yourrear guard

5 Then you will call and receive answers to prayer (v 9)

6 You will cry, and God will answer you

7 Then (after doing the 6 things of v 9 -10) y oiur light will rise in obscurity (vlO)

8 Your darkness will be as the noon day

9 The Lord will guide you continually

10 He will satisfy you in drought (v 11)

11 He will make your bones fat

12 You will be Like a watered garden

13 You willbe like an unfailing spring of water 12)

14 Your waste places will be built (v

15 You will raise up the foundations of many generations

16 You wiU be called. The repairer of the breach

17 You will be called. The restorer of paths to dwell in

18 Then (after doing the 9 things of v 13) you will deUght yourself in the Lord (V 14)

19 I will cause you to ride upon the high places of the earth

20 I will feed you with the heritage of Jacob your father, for 1 have spoken it from My moudi

h Your light will break forth like the beams of the sun on a clear morning

i You wiU enjoy perfect health immediately

j Your righteousness will be manifest on every hand and God's glory willbe your

(2) Tenfold hypocrisy (cp. 1:10, refs.)

3 "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of

your fast ye find pleasure, and exact aU your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye *shall not fast as ye do this day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

(3) Twenty-threefold fast:

twenty rewards (Mt, 6:

16-18)

•6 Is not this the fast that I have chosen? "^to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? •7 Is it not to^deal thy^read to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou^hide not thyself from thine own fiesh? ►8 "Then shalMiy light break forth as the morning, and'thine health shall spring forth speedily : 'and thy righteousness shall go before thee: the glory of the Lord shall be thy rereward. •9 Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say. Here I am. If thou^take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity ;< •10 And if thou 'draw out thy soul to the himgry, and satisfy the afflicted soul; then shall thy^ght rise in obscurity, and thy darkness be as the noon day:^

►11 And the Lord shall guide thee continually, anrf^atisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

»12 And they that shall be of thee shall build"the old waste places: thou shalt raise up the foundations of many generations ; and thou shalt be called. The repairer of the breach. The restorer of paths to dwell in. •13 " If thou "turn away thy foot from the sabbath, from doing thy pleasure on'my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: ►14 Then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Ja'cob thy father: for the mouth of the Lord hath spoken it.

CHAPTER 59

rear guard (v 8)

k Take away every burden from others, put down all accusing fingers, and quit all boasting (v 9)

1 Let your compassion go out to others who are needy, and satisfy the afflicted soul that is in want (v 10)

Continued, colimin 4 ^

(4) Twenty five sins (cp. Isa. 1:4, refs.)

iOEHOLD, the Lord's "Tiand ^5 is not ^shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities "^have separated between you and your God, and your sins^have hid his face from you, that he will not hear.

3 For'your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make haste to shed irmo-cent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

(5) Thirtyfold state and cause

9 •Trherefore'^s judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

10 We grope for the wall like the blind, and we grope as if we had no eyes: we stimible at noon day as in the night; we are in desolate places as dead men.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

12 'For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

13 In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth-is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he that departeth from evil mak-eth himself a prey: and the Lord saw it, and it displeased him that there was no judgment.

self gave. See Sabbath in Index q TheJewishsabbathwasGod'sholy day, but for many reasons He declared He would abolish it along with the law of

Moses (1:13; Hos. 2:11). See Sabbath in Index r It must be remembered that Jews are addressedhere, not the church or Gentiles (v 1; 1:1; 2:1; etc.)

a The only time this statement is found in Scripture. Since the arm is an em -blem of power, shonness of the hand would signify diminished power, and length of the hand or arm, great power (v 1). In history, Artaxerxes Longimanus was called long-handed because of this great power-not because of pe-cularity inbody. In Egyptian sculpture all the rays of the sun have hands at the end, indicating the super-power or the sun. Cp. 50:2; Num. 11:23

b 2 things God cannot do because of sin ;

1 Save when sin separates from Him (vl)

2 Hear when sin separates from Him. He cannot or will not hear (Ps. 66: 18), when sin comes between Him and man;andifHe cannot hear. He cannot answer. This is the chief hindrance in the case of the righteous (Mt, 17:20; 12:22; Mk.ll:22-24)

c This is the only thing that separates from God and causes Him to turn His face away firom men (v 2). Separation from Him is spiritual death in tres -passes and sins(Eph, 2:1-15). The idea is that where sin is present a wall has been built between God and man so that there are no means of intercourse between them

d See 45:15; 54:8; 57:17

e See 24 sins of Israel , p. 790

f Quoted in Rom. 3:15-16

g Therefore -in view of our many sins we are subject to oppression by our enemies, and God, Himself does not interpose to save us from them (v 9-15)

h 26fold state of Israel :

1 Judgment {righteousness) is far away

2 Justice does not overtake us

3 We wait for Ught, but we get obscurity

4 We wait for Ught, but walk in darkness

5 We grope for the wall like the blind (VlO)

6 We grope as if we had no eyes

7 We stumble at noon-day as in the night men

8 We are in desolate places as dead

9 We roar like bears (v 11)

10 We mourn like doves none

11 We look for judgment, but there is

12 We look for salvation, but it is far away from us 12)

13 Our transgressions are multiplied(v

14 Our sins testify agaiiut us

15 Our transgressions are with us

16 We know our iniquities

17 We lie and transgress (v 13)

18 We depart from God

19 Speak oppression and revolt

20 Conceive and utter words of falsehood, from the heart

21 Judgment is turned away backward (vl4)

22 Justice stands afar off

23 Truth is fallen in the street

24 Equity cannot enter

25 Truth fails (v 15)

26 The righteous are a prey

i See 10fold cause of judgment , p. 797

^^ Cont. from column 2

m Your light will burst out in the midst of calamity, trials, and adversities. Like the sun at midnight, and your darkness will be past (v 10)

n You willbe supplied in times of drought and national disaster (v 11)

o The waste lands will be restored to a habitable state, and the blessings that should have been enjoyed for many generations will be yours (v 12)

p 5 requirements regarding the sabbath :

1 Do not violate it (v 13)

2 Do not do your own pleasure on that day

3 Call it a delight

4 Call it the holy day of the Lord

5 Call it honorable

The sabbath was very important to the Jews, and a great part of their law and religion centered around it; but to the church there are no such commands as in the law of Moses, concerning sabbaths, and for reasons God, Him-

ISAIAH S9. CO

The Redeemer in lion

a 7au>propbcc-yIn ba . (S9:16-21. un-

^uUillcJ). Next, G0:1. See p. 744 b ;: Ajngi yod viw (v 16):

1 Thai thexc wij no man lo redeem hracl

2 Thai (hcie was no Inteiceuor c See 8 acu of God , p.798

d See Ood't govcrnot. p.798 e Cp. (his annour witfa Enh. 6:10 -18 f Ills interesting to note tnat thenatioru of the world are at present divided into two camps, refcned to as the West and the bast g This passage is often quoted by Chris-tlansasrefexrUig to their struggles with satanic powers, and such b permissible by way of application, but it will have a literal fulfillment in the day that Antichrist and all nations wiU sweep Into Palestine in an effort to destroy the Jews and stop Christ from setting up His kingdom in Jerusalem. This is known as the bank of Armageddon (v 19-21; 63:1-6; Joel 2-3; Zech, 14; Rev. 19:11-21) h Halfofjerusalemwillbe taJ<cn by this flood of nations before Christ suddenly makes Mis appearance from heaven to defeat the Antichrist, becoming the standard that will be raised upagainst theencmy(Zech. 14:1-5,14-15). This could also refer to the great victory in the preservation of Israel when the floodofRev. 12:13-17 wlU be about id carry the nation away i God's standard and ensign which will save the people in that" day, is Jesm Christ (note s, 11:10-12). To prove this the next 2 venes picture Christ as Israel's Redeemer coming from heaven to save the nation (v 20-21; Rom. 11:25-27) j See 5 things Christ will do at 2nd ad -

vent, p.798 k See Salvation of IsraeL p.798 1 >to one in Isael or among the Gentiles wlUbesavedandblessedofGod in the eternal program until he turns from sin. This is tnc reason Israel is no* scattered among the nations, and why God has not been able to fulfil His everlasting covenants with them. He can never do » until they mm from sin to Him and holy living. Cp. Mt. 18:3:ln. 3:

m As for Me -Jehovah speaking, not the

prophet (v 20-21) n 3 things of Jehovah (v 21):

1 My covenant

2 My Spirit (HoW Spirit upon Isaiah)

3 .My words

o .Another tfooi of 3 Ehvine persons:

1 ftie Lord (Jehovah, one person)

2 The Redeemer (Messiah, another person sent by Jehovah)

3 My Spirit (Holy Spirit, sent by Jehovah), still another person (Jn. 14: 16. 26)

p Israel's mouth, not the prophet's

q Found 4 times in Scripture, expreaing etemlry (v 21; 9:7; Ps. 125:2; 131:3)

r 73rd prophecy in Isa . (60:1-22, uniul-(illed). Next, Cl:l. See p. 744

$ The light of I«acl in the Millennium and New Earth period will be die glory of God fv 1-3, 19-20). The umc will be true for the inhabiunu of (he New Jerusalem (Rev. 21:23)

t This will be true at the 2nd advent of Christ (V 1: 2:2 -4; 4:5 -6; Mt. 25:30)

u Darkness will literally (over tJie cartn just before ihc appearance of the glory of God at the 2r»d advent of Christ, making the glory appt-ar mort: glorious as it expels the darkness which wUl come by the darkening of the sun, moon, and stars (l!:10: Joel 3:15; Mt. 24:29; Acts2:20). We must notundcr-sund darkness as spiritual in all places, but literal where it is clear as in these passage s

V This is ihc light of V 1 w The glory of (iod in Israel will attract

the Gentiles and their kings (v 3) X 2 commands in Isa 60:1. 4:

1 Arisf, shine (v 1)

2 Lift up your eyes round about, and see (v 4)

y This refers to the rest of Israel still scattered among the natioru. Tlicy will be gathered and come to Judah

Glorious promises

725

2 Restoration of Israel (59:

16-66;24). (I) Undertaken

by Messiah

•16 •«And»he's«w that there was 'no man. and wondered that there teas no intercessor: therefore his arm brouftht salvation unto htm; and his righteousness, it sustained hun.

17 For he 'put on righteousness as a breastplate, and an helmet of salvation upon his head: and he put on the gar-menis of vengeance lor doth-mg, and was clad with zeal as a cloke.

18 According to their deeds, accordingly he v ill repay, fury to his adversaries, recorapence to his enemies; to the islands he will repav recompence.

M9 So shall they fear the name of the Lord 'from the west, and his glory from the rising of the sun. "When the enemy shall come in *like a flood, the Spirit_of_ the Lord shall lift UP a ^tan dard agains t

(2) Messiah's second advent: sixteenth or New Covenant (Jer. 31:31-40; 32: 40; 33:19-26; Ezek. 36:22-30; 37:15-28; Mt. 26:28; 2 Cor. 3; Heb. 8:1-

10:38. 39. See 15 covenants, p. 57)

20 » And the Redeemer'shaU come to Zi'6n, and unto*them that'tum from transgression in j4'cob, saith the Lord.

21'"As for me. this is "my covenant with them, saith the Lord; *^y spirit that is upon thee, and my words which I have put in 'thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LoHD,f rom henceforth and for ever.

739

CHAPTER 60

(3) Sixty-fourfold restoration (60:1-22). A Gentile accession

lARISE, shine; 'for^y light'is *^ come, and the glory of the Lord is risen upon thee. ■

2 For, behold, the "Hlarkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his 'glory shall be seen upon thee.

3 And the G*n tiles shall come to thy"1ight. and kings to the brightness of thy rising. •4T,ift up thine eyes round about, and see; ^kll they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters ^hall be nursed at thy side.

5'Then thou shall see, and

and incense; and'they shall shew forth the praises of the

LuRI).

7 All the flocks of K« ditr shall be gathered together unto thee, the rams of N*-ba ioth shallhninister unto thee: they shall come up with acceptance on mine altar, and I will glorify the'"house of my glory.

B Gentile ministry

SAVho ore'these that fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tar'shish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of I5 ra-el, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy /gates shall be open continually; 'they shall not be shut day nor night; that men may bring unto thee the forces of the G6n'tile5, and that their kings may be brought.

C Gentile subjection

12 For'^e nation and kingdom that will not serve thee shall perish; yea, t/iose nations shall be utterly wasted.

13 The glory of Lib'a-non shall come unto thee, the fix tree, the pine tree, and the box together, to beautify the place of 'my sanctuary; and I will make the place of 'my feet glorious.

D Gentile homage

U The sons also of*them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee,'The city of the Lord. The Zi on of the Holy One of I5'-ra-el.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an''Vtemal excellency, a joy of ''many generations.

16 Thou shall also '^uck the milk of the G«n tilej, and shalt suck the breast of kings: and thou shalt'know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jicob.

E God's blessing*

. 17»For brass I will bring gold.

How together, and thine heart 1 and for iron I will bring silver, shall fear, and be enlarged; and for wood brass, and for

because the Abundance of the sea shall be *converted unto thee, the forces of the G«n'tile$ shall come unto thee. 6 The multitude of tamels shall cover thee, the dromedaries of Mid 1-an and t'phah; all they from Sh* b4 shall come: they shall bring gold

at the 2nd advent of Christ (v 4 -9; 11: 10-12. notes; Mt. 24:29-31) 4 blessings ai the 2nd advcni, p.798 The riches of th'- ■> •■•r.. sea-faring people, and the -ill be con-

verted (turned) ti, ^.i,. .,,r use In the universal govermncnt of the Meuiah

stones iron: I will also make thy 'officers peace, and thine exactors righteousness.

18'Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The "sun shall be no more

and the universal missionary and restoration programs among all peoples (v5-7:2:2^;52:7; 66:19-21). These wiU be free-will offerings to Jehovah (V 6-7)

b Converted here simply meant turned c Sec Camels , p. 790

a All naUons thai come 10 worAip God In Israel when Messiah reigns (v 6; 2: 2^; Zech. 14:16-21; Mai. 1:11) b This refers to the ancient ucriflce of animals to the Lord; the same will be observed in the funire as a meriKirial of what Christ did on the cross (v 7; Ezek. 40:1-46:20. notes; Zech. 14: 16-21) c This refers to the millennial and eternal temple, die caplul building of Messiah (v 7; Ezek. 43:7; Zcch. 6: 12-13) d Question 170. Next, 63:1 e See No modem airp lane, p.798 f Jerusalem will be rebuilt and have a wall around it with 12 gates, 3 on each side of the city (V 11; Ezek. 48:30-35. notes) g The gates of earthly Jerusalem will be keptopenday and night, like those of the heavenly Jerusalem when it comes downtoearth after die Millennium (v 11; Rev. 21:25). In Orienul cities the gates were shut when it became dark to keep out robbers. Travellersarriving late often had to spend the night outside, exposed to storms and violence. A city with gates never closing pictures peace, honesty and security h All nations ate to recognize laael as the greatesteterrul nation when Messiah comes; and if any Aould not do so they will be punished with destruc -tion (v 12-13; Zech. 14:16-21) i This is the millennial temple which will be built when Christ comes (Zech. 6: 12-I0), and which will be His eternal capiul building (Ezek. 43:7) j The feet of Christ will UteraUy walk on earth and in this eternal caplul building (v 13; Ezek. 43:7; Zech. 14: 4) k The enemies of Israel will become submissive to them in the Millennium and bow down before them and honor Jerusalem as the earth's caplul (v 14; 2:2^ I See 18 names of Jerusalem , p. 260 m It Is clear that all these predictions of Isa. 60 are future, as none have been literally fulfilled with Israel in the past, andceruinly they are not being fulfilled at ihe present time n This is the same as eternal gervrations ofnatural people (v 15). See notes on perpetual generations, p. 8, 67 o This simply means that Lsael wiU receive the riches of the Gentiles to help in the restoration of Jeriisalem, and all of Palestine, and 10 carry on the uni-versal missionary nrogratil of the Mil-lennium(v5-7,16; 2:2-4; 52:7; Zech. 8:12) p 3 giings Israel will know rv 16):

1 That Jehovah is their Saviour

2 Thai He is tlieir Redeemer

3 That Me is the mighty One of Jacob who wrought mighty miracles for them

q This wrse expresses the idea that in the Millennium there will be an abundance of gold,cnoughtobe used where brass is now used. There will be enough silver to use where iro.n is generally used, enough brass to use where wood is used, and enough iron to use where stones are now used

r The rulers of Israel will be officers of pcaie. and the ux collectors will be honest and righteous (v 17) s There will be no more violence, wa«-InR, or destruction in all the land of Israel; diere will be universal prosperity and peace. Even wails will be called Salvaiion. and the gates Peace because of such perfect conditions (v 18)

t In V 19-20 die txudib revealed regard-ingtfn- nlory of God over Israel -it will outshine die liglit of die sun and moon; and since die light of ihc sun wUl be increased 7fold in all die earth, and the light of the moon be made equal to die present light of die sun (30:26), one can have some idea of how bright and light Cod's glory will be, in Israel

ISAIAH 60. 61. 62

The office of Christ

Blessings for the Gentiles

a See True source of light, p. 745 b The sun and moon will not: be noticed as rising and setting, in Jerusalem, due to the fact that God's glory will be the light of this ciry both day and night, andthiswillbe brighter than die light of the sun and moon (v 20; 4:5-6) c Not only millennial light, but eternal

light for Jerusalem (v 20; 4:5-6) d See Millennial health , p. 745 e This is the reason for no mourning among the Jews during the Millenniuin (V 20-21) f See God's program eternal, P.745 g The idea here is that of great increase in families and nations when no man will die in the Millennium except rebels who break the law during this period or take part with Satan in the revolt at the close of this age (65:20; Rev. 20:7-10). There will be no death at all in the new and eternal earth (1 Cor. 15:4-28; Rev. 21:3-7) h 74th prophecy in Isa. (61:1-11; v l-2a fulfilled; 2b-ll unfulfilled). Next, 62: 1. See p. 745 i Quoted in Lk. 4:18-19 of Messiah j The Holy Spirit came down from heav-en upon Jesus Christ (Mt. 3:16) and in all fulness - without measure (Jn. 3:34) k Note X, 1 Sam. 2:10; note i, 1 Sam.

12:5 1 10 reasons Messiah anointed, p. 745 m Preach the gospel -good news or tidings n See Meekness, p. 826 o The brokenhearted are those who are deeply distressed and in trouble of any kind (V 1; Ps. 147:3; Lk. 4:18) p See Liberty , p. 797 q No doubt this refers to the liberation of the righteous souls from paradise beneath the earth who were held captive by the devil against their will (Heb. 2:14-15). Christ took them captive to heaven when He ascended on high (Ml. 12:40; Eph. 4:8-10; note d, 49:9) r The present time is the age of the acceptable year of the Lord, as proved by the fact that Christ claimed this was ., fulfilled in Him (Lk. 4:16-19). Now ** is the accepted time and the day of

salvation (2 Cor. 6:2) s This pan was not quoted by Christ, as in Lk. 4:16-19, diowing clearly how He rightly divided the Word of Truth (2 Tim. 2:15). There has been already a period of 1900 year s between the beginning of the acceptable year of the

- Lord and the future day of vengeance of r God which will be the tribulation judg -

mentsof the seals, trumpets, vials, etc.

of God's wrath as in Rev. 6-19. Cp.

59:17; 63:4. This is a clear case of the

law of prophetic perst)ective . See Law

in Index t All who mourn will be comforted (v

2-3; Mt. 5:4), not only in Zion, but .; in any other place where men are bur-

- ■ dened for the lost, for vorld conditions,

for the kingdom of God to come on earth to rule as it rules in heaven, and for the deliverance of all creation (Mt. 6:10; Lk. 2:38; Rom. 8:17-25) u replace, or set, as a permanent thing v Heb. pe'er, embelUsnment; a fancy headdress; beautiful diadem; tiara; turban; bonnet; ornament. It means that all who mourn wiU be given a beautiful nuptial tiara instead of the ashes thrown on the head while mourning (v 3).It is trans, beauty (v 3); ornaments (v 10); bonnets (3:20; Ezek. 44:15)";~ goodly bonnets (Ex. 39:28); tire of diine head (Ezek. 24:17, 23) w Oil of joy denotes that which expresses joy and happiness. Oil was employed on occasions of festivity and gladness

(Ps. 45:7), but was done away in time of public calamity or grief (v 3) X A garment expressing praise and gratitude instead of mourning and a spirit of heaviness, or a burdened spirit. The original word for spirit of heaviness usually means faint, feeble, weak. It isusedof a lamp going out (42:3) and eyes becoming aim (1 Sam. 3:2). Here it refers to one who is depressed and faint (v 3)

thy "light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

20 Thy*sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine^everlasting light, and the"days of thy mourning shall be ended.

21 'Thy people also shall be all righteous: 'they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 *A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

CHAPTER 61

(4) Messiah's first advent fivefold ministry

THE'-Spirit'of the Lord God is 'upon me; because the Lord hath ^^anointed me 'to preach^good tidings unto "the meek; he hath sent me to bind up the^brokenhearted, to proclaim 'liberty to the captives, and the opening of the^prison to them that are bound; •2 To proclaim'the acceptable year of the Lord,

(5) Messiah's second advent: sixfold ministry

and'the day of vengeance of our God; 'to comfort all that mourn;

3 To "appoint unto them that mourn in Zion, to give unto them'beauty for ashes, the "oil of joy for mourning, the •'garment of praise for the spirit of

heaviness; that they might be called ^trees of righteousness, the planting of the Lord, that he might be glorified.

(6) Fifty-fourfold restoration (61:4-62:12). A Building program

4 *: And they shall'buUd the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

B Gentile servants

5 And "strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

C Religious leaders

6 But ye shall be^named the Priests of the Lord: men shall call you the Ministers of our God: ye shall <^eat"the riches of the Gen'tileg, and in their glory shall ye boast yourselves.

D Exaltation and joy

7 •■'For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: /everlasting joy shall be unto them.

8 For«I the Lord love judgment, I hate robbery for burnt I offering; and I v^ill direct their work in truth, and I will make an everlasting covenant with them.

9 And "their seed shall be known among the Gfin'tile?, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

10*1 will greatly rejoice in the I jRD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with'^omaments, and as a bride adorneth herself with her jewels.

11 For<'as the earth bringeth forth her bud, and as the garden causeth the things that are sown In it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

CHAPTER 62

E Prayer incited

•UIOR Zi'on's sake'will I not 'Ji- hold my peace, and for'Je-ni'sa-lem's sake^I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that bumeth.

2 And the Gen'tileg shall see thy righteousness, and all kings thy glory: and thou shalt be called by a"new name, which the mouth of the i.ord shall name.

3 Thou shalt also'be a crown of glory m the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou shalt 'no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called "Heph zi-bah, and thy land 'BeuTah: for the Lord delighteth in thee, and thy land shall be married.

5 • For'^s a young man mar-rieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have "set watchmen upon thy walls, O Je-ru'sa-lem, which shall never "hold their peace day nor night: ye that make mention of the Lord, keep not silence.

7 And give him no rest, till he establish, and till he make Je-ru'sa-lem a praise in the earth.

F Restoration promised

8 The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

' Oaks or cedars by rivers of waters (Ps.

1:3; 92:12-14; Jer. 17:8) : 4fold building program (v 4):

1 They will build the old wastes

2 Form-r desolations

3 Wasie cities

4 Desolations of many generations 3 ki nds of work for Gentiles (v 5): TTo be shepherds to tend the flocks

Continued, column 4 ^^-

g 4 statements of God (v 8):

1 I love justice

2 I hate robbery, even though what is stolen is used for sacrifices

3 I will direct their work in truth-reward them faithfully for suffering

4 I will make an everlasting covenant with them (v8;42:6: 49:8; 55:3; 57: 8; 59:21; Jer. 31:31; Heb. 10:16)

a V/hen this is fulfilled, Israel's seed will be known among the Gentiles, and all nations will acknowledge that they are the ones whom God has chosen and blessed (as well as cursed, when necessary) from Abraham's day to the Millennium (v 9) b This and v 1-2a have been fulfilled in the Messiah - about 1900 years ago. That the reference is to the Messiah, Himself seems clear from the fact that He addressed Himself in the first person (v 1 with Lk. 4:16-18) as the Father did (in V 8). To make this refer to the

grophet is not in harmony with facts, eing clothed with the garments of salvationisno proof that it could not refer to the Messiah; salvation simply means deliverance and this the Nfessiah had many times throughout His Life besides a great deliverance from death, hell, and the grave c Heb. pe'er (note v, v 3). In Oriental weddings both the bride and the groom were adorned with jewelry of every kind. When too poor to own jewelry they borrowed firom neighbors and friends so that a good showing might be made (Rev. 21:2) d A prediction that righteousness and praise will spring up among all the Gentiles Like plants and buds springing up and growing in gardens and other places of earth (v 11; 11:4-5; 16:5; 32:1, 16-17; 45:8; 48:18; 51:5-8; 54: 14; 56:1; 58:8; 59:17; 62:1-2). These passages in this one book predict a time when righteousness will oe a common thing in all the earth e 75th prophecy in Isa. (62:1-12. unfulfilled). Next, 63:1. See p. 745 f It will be noted that Zion , Jerusaiem, and Judah are the ones aroimd which all prophecy revolves.London, Washington and Anglo -Saxons are not referred to in any prediction, so wiU not fulfil the many prophecies of the prophets as some think (v 1, 6-7, 11) g God willneverrestorbe satisfied until Zion, Jerusalem, andjudah are saved, restored, and fulfilling righteousness. This God has obligated Himself to do (v 1). Such righteousness will be so outstanding that all Gentiles will see it, and all kings will experience the glory of God that is in Israel (v 2) h The new name God will give Israel will be Hephzibah. meaning delight ; and their land will be called Beulah" mean-ing married (v 2, 4. Cp. v 11) i See 10 thingsJudah will be , p.745 j No more-plainly implying that they had been forsaken and made desolate (v 4)-another example of God forsak-ing and judging men who vere one time His people. See Backsliding in Index k Hephzibah , meaning delight, or in whom is My delight. The name of Hezekiah's wife (2 Ki. 21:1) and a symbolic name of Jerusalem (v 4) 1 Beulah, meaning married -a symbolic name of Palestine (v 4) m 2 comparisons of Judah and Jerusalem

1 As a young man marries a virgin, so_will the sons of Israel come back to and marry (be united with) the rest of Israel and xheii land Palestine

2 As a bridegroom rejoices over his bride, so God will rejoice over His eternal people and their land when they are eternally united

n See Watchmen upon walls , p.797 o R commands to God's watchman,p. 797

^»- Cont. from column 2

2 Plowmen to plow the fields

3 Vinedressers to care for vineyards b 2 names for reUgious leaders (v 6):

1 Priests of the Lord

2 Ministers of God

c See notes on 60:5, 11, 16

d You will admire the wealth, splendor, works, and talents of Gentiles (v 6)

e Instead of shame you will receive double of what you formerly possessed, and willrejoice in your blessings

f Israel will enter their eternal program as planned by God for them, beginning when the Messiah comes (v 7)

Ch'ist't power for

n and prayer

i L i

h .::; ^iiii AuLi-

i:.. .n V 1 -6 is of

ibk b.«iUt. oi Ainuii<.«itk>n. Sec also Joe! :■": Zerh. 14; R^v. 19:11-21. "" • -ill sec Him ir. His dc-

s< m and will cry: Blessed

is He ciiAi i.oi:h.ch in chc name of (he

LordC>.'

13:1) aad wil.

5-?9^,

■ry.

will then _ b\ the 12:10 -.'ted on tfu! Ja. rS6:7-;, ._:-29)

jF ib, and Ammor will escape

ti. r.st and be the place rcsencd

\n Ood tor the protection of Israel 3 1/2 years (V 1; 16:1-5; Dan. 11:40-45; Mt. 24:15-22; Rtv. 12:6. 14^noles) k The dyed garments arc explainer! in V 2-3a$ being colored from the blood of men at Armageddon, which is compared to a great winepress o^ God's wrath (v2-3: Joel 3:13; Rfv. 14:14-20; 19:15-21) 1 Bozxah was one of the great cities of Edam and Moab. Sec Index m This Ls th •• - - • •' -. • • • this verse.

: , . .-2;Zcch. 14; Rev. 19:11-21) n Joel 3:13; Rev. 14:14-20; 19:15 o No man of the people whom He Is '■ ..He

ur--■' " J ,aL'i-a: ^ j «..; i'tnic

-.•:. :!im fv 3; ,:o; Ml. 25:.>1;

2 Th. 1:7-10: JuUt -4-15; Rev. 19:11-21) p Thed; 35:4; refers earth ! ^ MuldtudL: *:::\y. ^ at Armageddon (v . Joel 2-3; Zcch. 14; 2 . X ::7-ij; JuUl 14-J5; R«v. 19:11-21). Surh wil! be necessary In order for d^ redeemed to < otiv, at \u, year of tht to

God and 'J. :.elr

cncmlc* (Rotn. ;i:2iJJ) q Th I; verse ex pre HI-f tht-idea that iheic would be noma • ice

to JudaK, sp f' . : (v

5-6). See note U, uj:.ii r It thi« $<><-tlon '\ 7-14) the Messiah .ic many past • . ., the people

He wiii cu.'iic uj u^.i.cr from their cnL-mies, In that day. In v 8-14 there is a brief history of Jehovah's past estimate of the pc"r>!" whrn M*- i a'I'J Abra'iam (v 6; ■ •

iilcyrifvinjj Mif a'

J:8;

1:B ■Jut

^

•10 • Co thxoush. «o throuKhT the i.itrs; •prrpdrr ve the wtv I ' . cast up

I ■ out thf

at ui> I •standard for,

11 -he L>'iiD hath pro-j clan the end of the' w the dauRhter!

thv salvation! Lc.". !/his reward ii and his work before hun.

12 And thev shall 'call them.

>. The redeemed and thou shall be

ca..vJ. iLU^nt out. A city not

forsaken.

(7) Messiah's secondadventi

TTTHO *is *this that 'cometh •VV from It dom. with Myed garments from 'BOz rah? this that IS glorious in his apparel, tra\ elim« m the greatness of his BtrenKth?^ that speak in righteousness, mighty to save.

2 AMierefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the "wine-ipress alone; and°of the people

there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be I sprmkled upon my garments, and I will stain all my raiment.!

4 For'^he day of vengeance is in mine heart, and the year of my redeemed is come.

5 'And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and ; my fury, it upheld me. |

6 And I will tread down the| people in mine anger, and make them drunk in my fuo'. and I

sea " wi.«r.h^rd ',. ...*

flo^k' lat put his

holy S; i»

12 Th the right hand >.■: ... - -. ".;a his glorious arm. dividing the water before them, to make himself an everU'.tmg name?

13 That led them through the deep.'as an horse in the wilderness, that they should not stumble?

14 As a beast Roelh down into the valley, the Spirit of the Lord caused him tu rest: so didst thou lead thv people, to make thyself a glorious name.

(9)Fiftyfold prayer for deliverance (63:1 5-64:1 2. Cp. Zech. 12:10)

15 "Look down from heaven, and behold from the habitation of thy holiness and of thv glor>': where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16'Doubtless thou art our father, though A brS-hSm be ignorant of us. and I5 ra-el acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting.

17 ' O Lord. 'why hast thou made us to err from thy ways, artd hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18'The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.

IS'iWe are thine: thou never barest rule over them; they were not called by thy name.

CHAPTER 64

kH'that thou wouldest rend

will bring down their strength iV^I to the earth. >^

wouldest come down, that the

(8) Praise for past blessings

7 'H will mention the loving-kindnesses of the Lord, arxd the praises of the Lukd, according to all that the Lord hath bestowed on us, and the great goodness toward the house of jis ra-el, which he hath bestowed on them

according to his mercies, and according to the multitude of his loving-Jcindnesses.

I S For he said. Surely they 'Ore my people, children that ivill not lie: so he was their Saviour.

9 In all their affliction he was ' ■fflicted, and the angel of his presence saved them: in his |love and in his pity he re-Ideemed them; and he 'bare {them, and carried them all the days of old.

10 • But 'they rebelled, and vexed his'holy Spirit: therefore he was turned to be Iheir enemy, onrf'he fought against them. I

llThen he remembered the days of old, M6 jej, ar\d his people, saymg, 'Where is he that brought them up out of the

mountains might 'flow down at thy presence,

2 As wher\ the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence I

3 When thou didst terrible things which we looked not for, thou earnest down, the mountains flowed down at thy presence.

4 For since the beginning of the world*m*n have not heard, nor perceived by the ear, neither hath the eye seen. O God,

I beside thee, what he hath

prepared for him that waiteth for him. S'Thou meetest him that re-joiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned .•"'in those is continuance, and we shall be saved.

6 But we are all as an^nclean thmg, and all our righteousnesses are"*^ filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have uken us away.

7 And there it none that call-

of continued \ from tht Lime

A.n. w»

•hey

>a-•acl

ode

-oniu^mo. ^uluJ^lll^'l ■

•a- •- and d'-.■

a This rcfen to God putting the Holy spirit In Moaea, and proves the Spirit wasinmenlnallageiDefore Pentecoat (v \T; Num. 11:17; Acts 3:21; 2 Pet. 1:21) b See 15 a cuol God , o. 8M (2 comparisons rcgapatng Igael;

1 They were led of Goo as surefooted a< a horse (v 1 ^

2 As beasts re lax and rest, so tbe- Lord madi Israel to rest (v 14)

d Si-e 6 rcquesu of Israel, p.ff25

■■ !-'.rr^ccxprcsscjtaiththat (od was L .; Father, regardless of Abraham's arid! ."orance of them and lack

of a - -.iing them (v 16)

f This is ai; too often a part of^nrayer-8'! ii'L'igtiodof **ong-<iolngana blam-■ If the troubles of man (v 14). : did I ausc any man to sin, to Lti i'funi Hi? ways, or harden his own heart. Tlic tnit rendering Ls: Why havr You permitted us to wander fnim Youi ways, and our hearts to be hardened so that wc do not have feai** g 1 his means that Israel had possessed tlic promised land but a little while, (.ompared to the time It was posst.'s»<.d bv their etKmles (v 18) h 9 things claimed by Israel , p.82 i i Tills part of the prayer beseeches God ' tu rend the heavens miraculously, and come down to destroy His enemies as Ik did in days of old when He brought Isaeloutof Eftyptand when He caused mountSinai tobc rent (v 1-3; Lx. 19: 18) J Mountains will be moved at the 2nd advent (Zech. 14:4; Rev. 16:17-20) I •* Quoted in 1 Cor. 2:9 I 1 Bfold coiifession of Igael: ' 1 God is just and meets him that re -joiccs, works righteousness, and re-mimbcrs the Lord in his ways (v 5)

2 C'od Is wroth because we have sinned, and still continue in sin

3 Wc arc allajanunclean thlng(v 6) I 4 AUourriglitcousncsscsare as filthy I rags (note n, below)

' 5 Wc fade liJce a leaf, and our Inl -qaitles ukc us away like the wind

6 There Ls none that c a lb upon cod's name, and stirshimsclf upto ukc hold of God (v 7)

7 C'od has hid His face from us and destroyed us because of sin

8 But now we turn to c.od who is o'u Father and will mold us UJtc the potter does the clay (v 8) .m If wc continue in the ways of God we shall be saved(v S). It could not riKran that if they continued in sin they would be savTd, for that is eonaary to both die law and the gospel (Rom. 8:12-13; Gal. 5:19-21) n Heb. tame, foul In a religious sense; defiled; infamous; polluted; unrlcan In a ceremonial anid moral scnv. It rcfcntoanvthlngrejiardcd as polluted and abommablc bv die law of Moses (6:5; :«:e; Lev. 5:2; 7:19, 21; llr4-8. 26. 2«-."l, 35, 47; 13:15, 45-55; 14^40-45; Dt. 14:7-19). The meaning here Is: A11 of us arc ceremonially and morally unclean and abominable before c>od; and all our righteousnesses (deeds, prayers, sacrifices, alms) are as filthy rags. 1 he Heb. for flltm is ed. to set a period; tlic mcnsnaul rfux; Scrags used by women in tbelr monthly periods o Sec lOfold sutc ot sinners, p. 825

^»- Cont. from column 2

in Index

u The Holy Spirit has been In the canh dirougliout all ages, carrying on His part In the plan of ircatior and re-dcmptiixi; soHe did not come into the world for the first time at Pentecost, as some believe. See Holy Spirit In Index

V Every one of the defeats of Israel came about bee ause C>od wcxild not fight for

't, 64:12

ISAIAH 64, 65

Calling of the Gentiles

a Most essential thing in prayer , p. 831 b See How to pray , p. 850 c Wididrawn your favor from us and melted us down because of our sins (v 7) d The second time stated in two chapters

(V 8; 63:16) e The idea is: We are no more capable of molding ourselves dian the clay; we depend upwn God as our poner to make us what we ought to be (v 8) f The appeal here is for God to begin all over again. Like the potter with the clay (V 8-9) g See Prophetic prayer of Israel, p. 830 h Questions 181-182. Next, 66:1 i 77th and last prophecy in Isa. (65:1-66:24;v 1 fulfilled; 65:6-66:24unful-filled). In this prophecy God seeks to assure the Jews, in answer to their prayer of 63:15-64:12, that tiiey are not forgotten and they will be fully re -stored to favor and eternal blessing under the Messiah. See p. 745 j Quoted in Rom. 10:20-21 k This refers to the Gentiles being converted frecei\ingsalvatioi^ indiirage during me rejection of Israel as a nation (v 1; Mt. 21:33-43; 23:37-39; Rom. 10:20-21) 1 See 1 8 sins of Israel , p. 830 m This refers to the way of the heathen in idolatry in its various forms (v 2) nDo not bring their sacrifices to the place commanded by the Lord (1:29; 57:5; Jer. 2:20; Lev. 17:5) o Upon altars of brick instead of upon

the golden alur(v 3; Ex. 30:1-10) p See The grave , p. 797 and 620 q Heb. luwn. to lodge or stop over night (v4;TTenT24:23-25; Num. 22:8; Josh. 4:3; Judg. 19:9-20; 20:4) r Heb. cobek , hidden recesses; dark and obscure retreats. Here it could refer to secret places of heathen temples where oracles were consulted and many rites of idolatry were performed, or to tombs and caves of the dead (v 4) s This was forbidden by law (Lev. 11:7) and has been held in abomination by Jews, even to this day t This refers to the broth of unclean animals cooked in their vessels and used in the art of incantation or necromancy (v 4). It was the custom for priests of idols to call young women (consecrated to idolatry) who would come into the presence of the idol to dance with them and sing aloud. Afterward the women would bring in vessels of food which were placed before the idol who was entreated to eat. Broth made of flesh would be poured out before the idol to appease him u This is always the attitude of hypocrites, those who worship idols in particular. Such were a smoke in the nose of God and a fire that burned in His wrathaUday (v 5). This is why He was determined to stir Himself up to render to the idolaters the fruit of tneir rebellion (V 6-7. Cp. Dt, 32:22; Ps. 18:8) v It is written before Me that I wiU repay man for such deeds-indicating that records are keptof all acts and deeds of men, so that they may be judged accordingly (v 6-7; Rev. 20:11-15)

w Just as the new wine or sweet juice in the cluster is valued and preserved for use, so God wiU preserve a remnant of Israel to be blessed in the eternal society under the Messiah (v 8 -9). The juice of grapes being called wine while stiUin the cluster shows that all wine referred to was not necessarily fermented or intoxicating

X This refers to the new eternal Israel which will be left after judgment has come ujxsn the rebels at the 2nd advent of Christ (v 9-10)

y The inheritor of the mountains of God is the Messiah Himself, as weU as the new seed of Israel reserved to be blessed under Him eternally (v 9; 2: 2-4; 9:6-7; Zech. 14; Lk. 1:32-33; Rom. 11:25-29)

z Sharon was a district south of mount

eth upon thy name, that^tirreth up himself to take*hold of thee: for thou hasfliid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O LoRD,"thou art our father; we are the clay, and thou 'our potter; and we all are the work of thy hand.

9 """Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

10*Thy holy cities are a wilderness, Zi'on is a wilderness, Je-ru's5-lem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

la^Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?

have sought me.

CHAPTER 65

(10) God's prophetic answer

(65:1-66:24). A Twentyfold

review of Israel

♦T (AM /sought of "them that ^ asked not for me; I am found of them that sought me not: I said. Behold me, behold me, unto a nation that was not called by my name.

2 I have spread out my hands all the day unto a 'rebellious people, which walketh iiTk way that was not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; thaf'sacrificeth in gardens, and burneth incense°upon altars of brick;

4 Which remain among '^e graves, andlodge in the'monu- t ments, which'eat swine's flesh,' and'broth of abominable things is in their vessels;

5 Which say. Stand by thyself, come not near to me;"for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

*6 Behold,"if is written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

B A seed promised

8 "^ Thus saith the Lord. "As the new wine is found in the cluster, and one saith. Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that 1 may not destroy them aU.

9 And I will bring forth^ seed out of Ja'cob, and out of Ju'dah an^inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And^Shir'on shall be a fold of flocks, and the "valley of Achor a place for the herds to lie down in. for my people that

C Rebels purged from Israel

11 ^"^ut ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12 Therefore wUl I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; *when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

13 Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse imto my chosen: for the Lord God shall slay thee, and call his servants by'another name:

16 That he^ho blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

D New Heaven and New

Earth (66:22-24; 2 Pet. 3:

13; Rev. 21-22)

17 •" For, behold,*! createtoew heavens and a new earth: and the fonner*shall not be remembered, nor come into mind.

E Millennium (cp. 2:1, refs.)

•18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Je-ru'si-16m a rejoicing, and her people a joy.

19 And I will rejoice in Je-ru'-sS-lem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be *no more thence an infant of days, nor an old man that hath not filled his days: for the child shall 'die an hundred years old; but the/sin-ner^eing an hundred years old shall be accursed.

21 And they shall 'build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22 They^hall not build, and another inhabit; they shall not plant, and another eat: for"as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their°offspring with them.

►24 And it shall come to pass.

Carmel, along the Mediterranean Sea, extending from Joppa to Caesarea. In Scripture it is noted for its fertility and beauty (v 10; 33:9; 35:2; 1 Chr. 5:16; 27:29; Song 2:1)

a This was die place near Jericho where Achanwas putto death (v 10; Josh. 7: 24; 15:7; Hos. 2:15)

Mt. 25:46; Rev. 20:7-10). Trees are said to live even thousands of years. One in Mexico, 117 ft. around, is supposed to be over 5, 000 years old; the same is true of the Boabab trees of Senegal-it is estimated that they too are more than 5, 000 years old 0 Children will be born forever (v 23). See Generations in Index

a In this section (v 11-16) God again indicts the rebels in Israel who were consecrated to idols, furnishing them sacrifices and drink offerings (v 11 with v 4-7). They were to be destroyed (v 12); and their cursing was to be the opposite of the blessing of ^ godly (v 13-16)

b A similar passage is found in Pr. 1:24. Both scriptures give reasons for some being cut off without mercy

c The old name will be changed (v 15). Which particular name God refers to is not stated here. Some think the term Jew will be forgotten and not used when the Messiah comes, but that is not in harmony with Scripture (Zech, 8:23). This may refer to reputation-the bad namethaihas followed Israel for ages

d This verse predicts that men who invoke blessings on themselves and make vows will do so in the name of the God of truth. They will not seek blessings from fake gods or idols, and will not make vows by them (v 16)

e Here God declares that He wiU create or bring into existence renewed hea\ens and a renewed earth which will be so wonderful that the present ones will be forgotten in the glory and blessing that will then be enjoyed on the earth by the eternal society (v 17) f This term, new heavens and a new eardi, is found only 4 times in Scriptuie, being used twice by Isaiah(6 5:17; 66:22-2^, once by Peter (2 Pet. 3:10-13), and once by John (in Rev. 21:1-22:5). Making die heavens and earth new willbe accomplished at the close of the Millennium after all rebeUionis put down on earth, all enemies are destroyed, and God has become all in all again, as before rebellion was started-first by Lucifer and later by Adam (Rom. 8:18-25; 1 Cor. 15:24-28; Eph, 1:10; 2 Pet. 3:10-13; Rev. 21-23

g See Great millennial and eternal

changes, p.831 h This means that human life will be prolonged so that men willUve as long as trees (v 22) and for the entire 1, 000 years if mey do not commit a sin having the death penalty, an act which wiU require them to be executed (v 20; 11:2-5). Then, if they do not rebel widi Satan at the end of the 1, 000 >ears, if they ha ve a c cepted Jesus Christ as their Saviour, and if diey are bom again and consecrated to eternal right -eousness, they will continue to live eternally in the new earth (Mt, 25:46; 1 Cor, 15:24-28; Eph. 1:10; 2:7; 3:U; Rev. 20:7-10; 22:2). A man in the 1, 000 year reign of Christ will be considered an infant of years instead of an infant of davs and no one will die unlesshe is executed for crime; nobody will fail to fill out his days of maturity and long Life. Even sinners will Live through the entire fjeriod if they will obey the civil laws and retrain from sins dwt carry the death penalty. A man will be considered a mere child at the age of 100 (v 20)

i Death will continue throujdi the Millennium, p. 837 j Sinners enter the Millennium, p.928

k Being 100, 200, 500, or 1, 000 years of age he will be executed, if he commits a death-penalty sin during the Millennium (v 20; 11:3-5)

1 This proves that ordinary natural Life and Living conditions on die earth wiU continue in the Millennium (v 21-25) m All men will be prosperous and have their own homes and other prof)erty-the day of mortgages, credits, debts, and other bondages of the present economy will be a thing of me past (V 22-24; Mic. 4:4; Zech. 3:10)

n Just as trees live many hundreds of years, so men in the Millennium will live up to 1,000 years if they obey the laws. After that they can continue to live forever if they do not rebel with Satan at the end of this period (v 22;

• Tilis pcotes t.. zaaxiBue

in Ac MOkiu -cw canb

peziod (V 34: 56:7;

b 5ec notci g-a. ll:6-8

c The whole ombr of ibe arrinult will have to be ctuosed ia order foe this to be fulflUed. iaasoudi as lions now are hk j: .ncn fv T^

6 This:

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. -„ 1:10

place for die

—^iofnoQearrh

fa^o about Bible

Acu 7.-49. Cp. 1 Ki. 8:27; '6:16

h guestiont 183-l&i. Nexz. v8 i 3 ifaings God pref en to magnif icient

lempfc

1 A pocrfl agnble. down-nodden, op-pretKd. aiflicied, Bi)dBr<l. pioas,

godly) man (v 0

2 A cootrite man-ooe with a broken, cnubed. cooixlte spirit

3 A man who trembles at His Word

j This vene pictures t£e hatred of God toward the wicked hypocrites Li their religious pcactices:

1 The wicked man who sacrifices an ox to God is as abominable as a mur • deter in His si^t (v ^

2 Ifbe sacrifices a Lamb It it as abominable as ofTezing a dog

:: If be offen an oblatioo it is as abominable as offering swine's blood

4 IT he bums incense it is as abom -inabk as hlrtrir? ar fdol

k 7 gteai sins of iGveL

rOgious while

rinEypoc living in sin (v 3) Z Choose dieir own ways

3 Delist in their aboiiiinatiaos

4 Refuse to answer God's call (v ^

5 Refuse to hear God's voice

6 Do e\-fl in God's si^t

7 Choose diings that God hates I After rebuking the faypoczisy of tiie

wicked God adthrwcd the rigbteow, pcocnised they would be blesKd in the end, and declared that He would re-carapene His enemies in due time (v5-€) m These venes (7-9) pcedict the mrail of laael in tne last days tmder And-cfadst

2 future travails of hnel ;

1 The fizR nTail of laael wiU be when die fanngs forth the mancUld-

tbe '44,000 Jews of Rev. 7:1-8; 12: 5-€. 14s 14:1-5; Oan. 12:1. See notes on these panagrt

2 Tbetecoodaavailwillbe ibc herself to be delivered ftom the Antidaist and the armies of ibe narions at the end of the fuxure olbuiatian (v 7-9; Zech. 14; Rev. 19:::-cr, Before this experience d»e V 'or the roandiik aijrd brine . _. (v 7; Dan. 12:1;

-: 4; 4:: - " ; -, _ Tout

- .■-&-•: au;: Irac. »... tii-.i^lfor

r.L.-c.:, be delivered, and be bora

**a^iaaday(v 8; Zech. 12:10-13:1,

9: 14:l-L5;ReT. 19:11-21)

r. The r.:i: child here is the same as in Rcv.ll:o-thc 144,000 uved Jews of the first 3 1/2 years of Daniel's 70th week. See die manchild, p. 307 of N.T.

o Qoestions 185-190. Last qneillaiit in

p The eanh bringing forth in one day and the natioa being born at once refer to the cooveniaoby God of liie remnant of Isael, the one* left in Palertin^ after th.

advent oi Ctaa, ^ ^ oi la».*.l wUl have been denroyed (Zech. ! <- 8-9: Rom. 11:25-29)

q If Isael can be bar - ca

diey travail in the : jy

could be bom again t>.:c:i u-j- ume if they would only travail to be sa'ved

■ That b^i ■' ■ ■ :i answer; c yet ^r^'kinj;. I wui hc<u'. 25 The Hrolf and the lamb

her:

11 That ye majr'suck, and b« satisfied with the breasts of her consolations; that ye may milk

shall feed together, and 'the out. and be delighted viith*the

lion shall eat straw like the ' '

bullock: and ^ust shall be

the serpent's meat. They shall

not hurt nor destroy in u'.'.

my 'holy motintain, saith th-

Lou>.

74S CHAPTER 6« F The righteous respected

^ one. and

the eiu'~ li ci> footstool: where *« the house that ye build unto me? and where is the place of my rest? ►2 For all those things hath mine hand made, and all those things have been, saith the Lou): but'to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

G Rebels purged from Israel (Erek. 20:38; Zech. ; 13:8-9)

I 3 'He that killeth an ox is as if he slew a man; he that sacri-

abundance

■12 F.r th -3,

Bfh ■'.. I . :o

'. er, and the eiory of <f$ like a flowing sticani. then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth. so will I comfort you; and ye shall be comforted in J*-ru s4-lf m.

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and 'the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.

I Rebels purged from Israel (Ezek. 20:38. Zech. 13:8-9)

IS For, behold, the Lord will come^vrith fire, and with Tiis chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

a^t'/n'^k'- ^i i^J^:S. I -or'd^ilT^the'l^o.rple^/wSS !„ ?hf,S^n •«, .Y^l 5^1^"^ »" fl«^- and the«slain of the an oblanon as if he offered Lo^^ ^^^ ^e many.

fa^n^e r^^^f ht'^i«'iT'i^' "*They that san'ctifv them-mcense as if he blessed an ; 5^,^^ ^^ ^^^ thetnselves

^i oi^^r,^7h.'^'^1 ^ ^e g^dens behind one tree their own ways and their soul, ^^ the niidst, eating chine's

m their abomina-; fl^sh. and the abominltion. and the mouse, shall be consumed together, saith the Lord.

delighteth tsons. 4 I also will choose their delusions, and will bring their

; fears upon them; because j MUlennium (cp. 2:1, refs.) [When I called, none did I » 1- ■ i

answer; when I spake, they 18 For I *noir their works and did not hear: but they did { their thoughts: 'it shall come, evil before mine eyes, and 1 ^^^ I *^ gather all nations and chose that in which I delighted 1 tongues; and 'they shall come. not. I and see my glory.

•5 "Hstf the word of the ' 19 And I will set a*sign'amoiig Lord, ye that tremble at his them, and I will send those that

ord; Your brethren that hated you, that cast you out for my name's sake, said. Let the Lord be glorified: but he s>"«ll appear to your joy, and they shall be ashamed.

« A voice of noise from the

escape"\)f them unto the nations, to Tar shish, Pul, and Lud, that draw the bow, to Tu bal. and J4 v4n. to the isles afar oflF, "that have not heard my fame, neither have seen my gloo': and they shall de-

city, a voice from the temple, a clare my glory among the voice of the Lord that render- C>*n tfle? eth recompence to his enemies.

20 And "they shall bring all your brethren for an oflFering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules,

7"«efore she travaUed, she ?°I* "I° ^^""^ beasts, to my brought forth; before her pain °°'>; mountam J6-ru sl-ltm.

»~ saith the Lord, as the children of I5 ra-el bring an offering in a clean vessel into the house of the Lord.

21 And I will also take of them for priests and for L*vites. saith the Lord.

K New Heaven and Earth

(65:17, 2 Pet, 3:13. Rev.

21-22)

22 For as the 'new heavens and the new earth, »-hich I will make,*shall remain before me.

H Thf ««'ed deUvered (65: 5-10)

came, she was delivered of'a man child.

8*Who hath heard such a thing? who hath seen such things? Shall 'the earth be made to bring fonh in one day? or shall a nation be bom at or-*"' '"r'as soon as Zi'ftn ;■ she brought forth

h<.. ^......;cn.

9 Shall I bring to the birth, ar' "-• -ause to bring forth? s :.ord: shall I cause to

b.—i,, .^fth. and shut the womb? saith thy God

•10 Rejoice ye with J*-ru si saith the Lord^ so shall your

l*m. and be glad with her, all ye seed and vour name remain.

that tove "-- - oice for joy -.^ to pass.

with her. .: it mourn for .:ioonto

(v 8). Theae birth pangs of Israe* are

ref' "icre and Lr ' :1;

Zc -13:1; Mt. _-; 2;

Rev. .^.-C. 14

■ Here God calb for all who love Jcni-salem to rejoice with her because of hffT dflivrnr'r' frrm .fntlchrlst and

Messiah (v . Zech. 14; Re*. id:li-2i)

glory- (v 19), See note t. Rev. Ii7

o Again, Godspeaksofti^Gentilfeshelp-ing to gather Israel from all landsback to the promijed land where diey will become an etenul nation under their Messiah (v20: 49:22; 60:8-1:5

P See note f, 65:17

q See 9 eternal dilngs . p. 819

a See note o, 60:16

b See Millennial rldiea. p.8l9

c Thisrefers to the battle of Armageddon

-^ - ^ will defe.Td and deliver Jem-

d destroy Israel's enemies (v

':"vrl2-3;Zech. 14:Rev. 19:

11 is proved from the fact

tha! :t -:.. -£Ke place at the 2nd advent

of Christ, when He comes with fire .

a nd with His chariots l ike awhirlwirxl,

to render His anger with fury, and His

rebuke with flames of fixe. For by Are

and bv His sword will the Lord plead

withaut1eib:andtlie sUin of die Lord

WiU be many (v 15-16; 63:1-5; Joel

2-3; Ezek. 38:17-21; Zech. 14; 2Th.

1:7-10: Jude 14-15; Rev. 19:11-21)

d: ■ '. 25: Ezek, 33:1-21;

_ Th. 1:7-10) e ti. L.-iancii wi„ dc the same as thoae which came for Elijah (2 Ki. 2:11) and appeared to protect Elidia (2 Ki. 6:17). Angels will accompany Christ toeartii, and while some of the armies (rfhcavenwill ri4? h<T»es (Rev. \9:\^ odien will ust 'v 14; Ezek. 1;

Zech, 6:1-8; V ; 2 Th. 1:7-10)

f Not only by fire, but by the sword will the Lord destroy multitudes at Armageddon (V 16; Joel 3:12; Rev. 19:11-0) g AD liie vast armies of the nations under Antichrist at Armageddon, except a sixth part, will be destrt^ed (Ezek. 39:9. They «e caUed rnany here and multitudes. rouMtudes in Joel 3:14 h Returning to the subject of laael's sins again. God refers in particular to idolatry in the gardens with their ashenh or totem-pole type of idol called a nee here (v 17). See Adierah . p. 106. Such centers of idolatr> were in the midst of wooded places or sacred groves andhi^ places. The idea here is liut. in the futiire fulfillment of iliis, people vallseektobe sanctified and ceremonially purified ttarou^ swine and mouse sacrifices to idols-things which are both unclean and forbidden to be used as food or sacrifice (Lev, 11:7,41-43 i The last nan of Isaiah is de'voted to the Millennium ^ IS -21) and the new heavens and tlie new earth (v 22-24). First. God speaks of gatiieiing all nations to see His glory (v 18), of setting up a sign among tl^m by sending Jewidi missionaries to those who have not heard of His fame, or seen His glory (V 19); He speaks erf the nations bringing ilie Israelites back hom their midst, to Jerusalem (v 20), and of taking these Jews 10 be priests and : minister in the millennial : 21). Second . God flnisbe! r. .. speaking of the new hei. _ i;.. -.t new earth which are to be eternal (v 29. oi the eternal seed of Israel who will inhabit die new earth, of new moons and sabbaths when all flesh, Jews, and Gentikes will come to warship before Him (v 24), and of the opening (or opening^ made on eardi so that all men on the new earth will be able lo see the result of God's xath on sin (v 24)

j See YearN pilgrimaaei^ p. 829

k Sec note s, 11:10

1 The sign or standard will be placed in Iffael as a rallying place for all ttie Gentiles as well as Israelites (v 19; lli 10)

m The Jews that escape the terrible tribulation judgments and the efforts of the Gentiles to exterminate them dur-in ifae last days will be sent as world mitsionarin during the Millennium They will go to all nations and de -clare the fame and glory of God to tfiem (V 19; 11:9: 52:7; Zech. 13:9|)

n This proves that all people on earth «dU not Ke the visible coming of Christ to the earth. It will be local-at Jerusalem, and not Kcn from all parts of the globe. These people who are to be evanoeiized are men who 'have not heard My fame, neither have seen My

ISAIAH 66

New heavens and a new earth

a This suggests worship on sabbaths or rest days in the new earth. See Sabbath in Index

b All nations will continue in the new earth; the people will have natural bodies and carry on the original program God planned for man-multi -plying rnd replenishing the earth forever

2 classes of ete rna l men:

1 Natural men -subjects of trie kingdom

2 Resurrected men-rulers of the kingdom

The natural men will be people who continue to live from the tribulation time into the Millennium and then into the new earth period -and their descendants. They will be the saints of Rev. 20:7-10; and they will multiply forever. See Generations in Index for notes on eternal generations of natural people. The resurrected men will be the ones who have been redeemed from all generations, from Adam to the Millennium, and who will have part in the first resurrection. They will be kings and priests or rulers of natural men on the earth forever (Dan. 8:18, 22, 27; 1 Cor. 6:2; Rev. 1:5; 5:10; 12:5; 20: 4-6; 22:4-5). These will not multiply as will the natural peoples, but be as the angels who do not need to many to keep their race alive (Mt. 22:30); they will live in the New Jerusalem forever (Jn. 14:1-3; Heb. 11:10-16; 12:22-23; 13:14; Rev. 21:9-10). The natural people will live on the earth outside this great city but will traffic in it (Rev. 21:24) c Allflesh-naiuralmenontheearth will be permitted to look into eternal hell, at certain openings, and see the punishment of rebels forever rs a perpetual warning against sin and transgression (v24)

d The carcases here are the bodies of men in eternal hell which will never be destroyed-bodies that will have been resurrected to immortality or deathlessness so that they may be pun -ished for deeds done in the body before death (v 24). These eternal bodies in hell are considered dead carcases because of being without the hfe of God given to the resurrected saints

IntroductioD dp pror^iecy Jews divided the O. T. into 3 parts:

1 Tha Law (Torah):

(1) Genesisbeginnings. Israel a faro-

iiy

(2) Exodus-Israel becoming a nation

(3) Leviticus -worship of Jebpvah

(4) Numbers -Israel nambered; wan-derings

(5) Eteureronjmy - Israel instructed and regarded as in the land

2 The Prophets (Nebiim):

(I) Joshua-Israel under priests (2} Judges -Israel under judges

(3) Samuel -Israel under kings

(4) Kin^sdecline and fall of kings

(5) Isaiah - pedictions and sermons to Israel in view of captivities

(6) Jeremiah -messages during captivity in view of Israel'srestor -ation

(7) Ezekial-Israel forsaken and restored again under theii Messiah

(8) Mimn Prophets -Israel's sins, de-feats, and final triumph

3 Psalins (Kethubim. wrltiags):

(1) Psalms -Israel's song book

(2) Proverbs -Israel's wisdom

(3) Job-Israel's comfort book

(4) Candcles -Israel's song of love (Song of Solo mo n)

(5) Rudi -Israel's redemption story

(6) Lamentations -Israel's woes

(7) Ecclesiastes -Israel's vanity

(8) Esther -Israel's deliverance

(9) Daniel -Israel's future

(10) Ezra-Nehemiah -Israel resettled

(II) Chronicles -Israel's history The 39 books of our O. T. were divided Into 24 books by the Jews. Sam-

other, and'^rom one sabbath to the^en that have transgressed another, shall*all flesh come to against me: for their worm

worship Lord

before me, saith the

*24 And "^they shall go forth, and look upon the'^carcases of shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Sommary of IsaiaE Date and place; written in PalestiJie about 792-722 B.C. See p. 732 Auiiiof: IsaxaHll:!; 2:1; 7:3; 13:1; 20:2-5; 27:3-21; 28:1-21; 38:3-8) Proof of authorship, fit is held by some modern critics that there were tvio Isaiahs - one who wrote chs. 1-39, and anodier who wrote chs. 40-66 1 0 proofs of one Isa iah and ih e unity of die book:

1 On die assumption that, because die messages of die tv.o sections are different, there must have been two audiors, one could also prove that the book of Ezekie 1 was written by two persons, chs, 1 -39 by one and chs.40 -48 by another. Furdiermcre, the same could be said of the book of Romans. However, any such difference in subject matter does not prove disunity or more than one author

2 The undisputed place the unity of the book held for over 2600 years proves there is no ground for a divided authorship

3 Jewishhistorians, particularly losephus, assert that Isaiah wTote both sections of the book. Josephus tells how Cyrus was moved to send the Jews back to rebuild dieir temple, from reading die prophecies of Isaiah regarding himself which had been written over 200 years before. These prophecies are in the last section of die book (41:2, 25; 44:28-io:5, 13; 46:11)

4 TheSeptuagintoranyotherancient version does not mention a dual author - ship of the book

5 No mention is made of a dual authorship in any Hebrew Bible or by any ancient Hebrew scholar

6 No Christian scholar from the earliest ages until recent years ever mentioned such dual authoriiip

7 Traditions from all sources are unanimous in favor of die unity of the boc^ and of one authorAip

8 The Uteraty style of the book differs widely from that of every odier O. T. prophet; and it is the same in the two sections of die bo<^

9 Over 300 words and expressions used in both portions of Isaiah are not used by other prophets of &e post-exilic period; this proves beyond doubt that die book of Isaiah is a unity, and written by one audior

10 Christ and the apostles believed and confirmed their faith in one I'aiah and in die unity of the book. In the N. T. there are 22 quotations and allusions to the first section of Isaiah, and 36 such quotations and allusions to die second section

The first section: Remnant (1:9 with Rom. 9:29; and

10:22-23 widi Rom. 9:27-28) His glory (6:1-3 widi In. 13j4I) Hardening (6:9-10 widi Mt. 13:15;

In. 12:39^4; Acts 23:25-27) Emmanuel (7:14 widi Mt, 1:21-23) Sancti^ (8:12-13 with 1 Pet. 3:15) Stumbling (8:14 widi Rom.9:32-3c^ Children (8:17-18 widi Heb. 2:13) Li^t (9:1-2 widi Mt, 4:14-16) Rod, moudi (11:4 with 2 Th. 2:8) Root (11:10 widi Rom. 15:ig Babylon (21:8 widi Rev. 14:8; 18:2) Key (22:22 widi Rev. 3:7) Deadi (25:8 widi 1 Ccx. 15:54) Tongues (28:11-12 widi 1 Cor. 14:21) Comet-stone(28:16widiRom. 9:33;

IPet. 2-A-G) Slumber (29:10 widi Rem. 11:8) Lip-service(29:13 widi Mt. 15:7-9;

Mk. 7:6-7) Wisdom (29:14 widi 1 Cor. 1:19) Creature challenging Creator (29:16;

45a with Rom. 9:20) Judgment (34:4,10 widi Rev. 6:13-14) Hands, knees (35:3 widi Heb. 12:12)

The second section; Voice (40:3-5 with Mt, 3:3; Mk, 3:3) Cry (40:6-8 widijas. 1:10-11; 1 Pet.

1:24) 2:16)

Mind (40:13 with Rom. 11:34; 1 Cor. First, last (41:4 widi Rev. 1:8, 11, 17; 2:8; 21:©; 22:18) Servant (42:1-i widi Mt. 12:17-21) Knees (45:23; Rom. 14:11; Phil. 2:10) U^t (49:6widiLk.2:32;Actsl3:4T)

ihe second secQOP. cont. Acceptable time (49:8 with 2 Cor.

6:2) 17)

Hunger, diirst (49:10 with Rev. 7:16 -Feet (52:7 widi Rom. 10:15) Bcme sicknesses (53:4 with Mt. 8:17) Healed by stripes (53:5 with 1 Pet.

2:24) Gone astray (53:6 with 1 Pet. 2:25) Lamb slaughter (53:7 with Acts 8:32) Lamb dumb (53:7 with Acts 8:325 Opened not (53:7 with Acts 8:32) Judgment taken (53:8 with Acts 8:33) Generation (53:8 with Acts 8:33) Cut off (53:8 widi Acts 8:33) No deceit (53:9 with 1 Pet. 2:22) Numbered widi (53:12 with Mt. 15:

28; Ut. 22:37; Heb. 9:28) Rejoice (54:1 with GaL 4:27) Children tau^t (54:13 widi Jn, 6:45) Mercies (55:3 widi Acts 13:3^ Seed to (55:10 widi 2 Cor. 9:10) Prayer house (56:7 with Mt. 21:13) Peace (57:19 wldi Eph. 2:17) BreastpUte (59:17 with Eph, 6:14-17;

1 Tfi, 5:^ 27)

Deliver (59:20-21 widi Rom. 11:26-Preachii^(61:l-2widiLk, 4:17-19) Winepress(63:3 widi Rev, 19:13-15) Mysteries (64rf widi 1 Cor. 2:3) Finding God (65:1-2 widi Rom. 10:

20-31) Newheavens(65:17;66:22-24 widi 2

Pet 3:13; Rev. 21:1) Throne (66:1-2 widi Mt, 5:34-45;

Acts 7:48-50) Worm (66:24 widi KOt. 9:44-48)

In the N. T. passages of these two lists it is verified 10 times diat Isaiah wrote die first section (Mt. 4:14; 13:14; 15:7; Mk. 7:6; Jn. 12:39, 41; Acts 28:25; Rom. 9:27, 29; 15:12), and U ximei that he wrote the second section (Mt. 3:3; 8:17; 12:17; Lk, 3:4; 4:17; Jn. 1:23; 12:38; Acts 8:28, 30; Rom. 10: 16,20), Only 7 books of the N. T. have no quotation or allusion to

Isaiah; so the greater part contributes toward establishing the genuineness and audiority of the book, and its single authorship

Therpe: Isaiah is a miniature of the Bible, having 66 chapters corresponding widi die 66 books; 39 chapters in the first section dealing with law and judgment corresponding with the message of the 39 books of the O. T.; 27 chapters in the second section, conesponding with the 27 books of the N. T. both in number and message of comfort and salvation through Christ. The theme of the first section is one of coming judgment upon Israel, and captivity because of sin and apostasy; judgment on many Gentile nations; and the latter-day restoration of Israel under their Messiah. The theme of the last section is one of mercy, comfort, and eternal restoration under the Messiah

Purpose; to make God's message clear to Israel; to warn diem of judgment for persisting in sin; and to reveal tlie final dealings of God with diem in complete restoration under dieir Messiah forever (9:6-7; 11:10-12; 6:22-2^

Statistics; 23rd book of die Bible; 66 chapters; 1,292 verses; 37,044 words; 634 verses of unfulfilled prophecy; 395 verses of fulfilled prophecy; 1,313 predictions; 449 fulfilled predictions; 864 unfulfilled predictions; 273 verses of hisloiy; 190 questions; 120 promises; 308 commands; 71 distinct messages from God(l:2; 2:1; 5:1; 6:9; 7:1, 10; 8:1, 5; 9:8; 10:5; 11:1; 13:1; 14:28; 15; 1; 17:1; 18:1; 19:1; 20:2; 21:1; 22:1; 23:1; 24:1; 28:1; 29:1; 30:1; 31:1; 32:1; 33:1; 34:1; 35:1; 37:6. 21; 38:1, 4; 39:5; 40:1; 41:1; 42:1, 5; 43:1, 13; 44:6, 24; 45:1, 14, 18; 46:1; 47:1; 48:1, 17; 49:1. 7, 8; 50:1; 51:1, "23.; 52:1, 13; 54:1; 55:1; 56:1;57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1, 12)

nti, Kinss, Chronicles, and bzra-Ne-hemiah were one book each; and 12 Minor Prophets made only one book. Christ recognized this Jewish division ofScriprureinHisday as the La'V, the Prophets, and the Psalms (Lk. 24:25, 27,44). Jews attribute this arrangement of books to Ezra and tiie Great Synagogue of 120 men, including Daniel, Continued, column 4 ^

a.nd in destroying Baal worship in Israel (2 Ki. 10:17-31). Isaiah used the term. The zeal of the Lord jf hosts (2 Ki. 19: 31;Isa.9:7; 37:32).Cp. Num.

25:13; Ps. 119:139; Isa. 59:17; 63:15; Ezek. 5:13; 2 Cot. 9:2; Tit. 2:13. Ezekiel went in the heat of his spirit pzek. 3:12-14)

A prophet was sometimes called the man of God . It was understood that such

I This refers to .-11 men of all ages who have died in sin and will be sent to eternal hell where their worm will not die and the fire will not be quenched (v 24; Mk. 9:43-49). It is clear here that the carcases and the worm are in a fire which shall never be quenched. They will be an abhorring to all the flesh U\'ing on the new earth. The pur-jxxe of diis opening to hell will be to cause coming generations to abhor sin and its consequences. When natural men can actually see into eternal hell it will be a great warning to them to walk in the ways oi ood. Wot only men of the new earth, but angels also, and another bemgswillbeabie to look into this place and see how horrible the punishment of sin can be (Rev. 14:9-11). Horrifying as the thought may be, the view may be God's best method of keeping eternal generations in line with His laws and commandments as they progress in the new earth-in the eternity future

—^^. Cont. from column 2

Shadrach,Meshach,Abednego,Haggai, and Zechariah, Ezra could have finished the O. T. canoQ except Malachi and part of 1 Chr. 3 which deal with things after his day

The Proph;ts were divided into 2 group:: the former (point 2. above) and the latter (point 3, above; Zech. 1:4; 7:7,12). Isaiah has held the first place and rarik because of its length, dignity, value, and importance

The Heb. naba not only signifies to foretell events, but also to pray and make supplication; and nabi, the prophet, was n-^t by office a declarer of future events, but primarily a preacher of righteousness for his day (Neh. 6:7; Hos. 12:10; Acts 3:21; 1 Pet. 1:10 -12). He foresaw future events in the light of the righteousness or wickedness of the people to whom God made everlasting covenants. His main work was to urge men to live righteously and godly according to die law of Moses. Hisother work waste warn of events to come in view of the attitude of the people concerning the will of

God, and to pray and make supplication for the p-eopie and for God to be merciful. The prophets' predictionjof thingstocome were chiefly conditional and many of their pxiphecies were stated in conditional terms. The unconditional prophecies were the fixed plans of God concerning necessary events to bring the earth into complete submission xo Himself again and do away with sin, rebellion, and enemies so His eternal program coald finally be realized (1 Cor. 15:24-28; Eph. 1:10; Rev. 21:2-2). Other events were flexible and based upon obedience or disobedience id God in the ordinary fulfillment of the general plan

In ancient times pro phets were called seers (1 Sam. 9:9-11). The Heb. ra'ahmeans a seeing person ; one who perceives mentally the purpose of God. He was also sometimes called chozeh, abeholder;one who has visions or supernatural revelations (24:11; 29:10; 30:10; 2 KI, 17:12; 1 Chr. 21:9; 25:5; 29:29; 2 Chr. 9:29; 12:15; Mlc. 3:7). The Heb. charah is also trans, seer . and means to glow warm; blaze up in anger or zeal; bum; wax ho:; be incensed; be wioth (2 Chr. 19:2; 29:25, 30; 35:15; Amos 7:12). This word suggests that the prophets saw mentally and in vision tnings that would make them angry; and in the heat of the Spirit that was upon them, they were borne along and moved to declare to Israelhersins(Mic. 3:8) and make the peopleobey Godif atall possible. The same idea is given of Christ when He said: "The zeal of thine house hath eaten me up" (Ps. 69:9; Jn, 2:17). A like zeal was upon Jehu who was commanded to fulfil prophecy in executing God's wrath upon the houseof Ahab

mlukJO, r< ■ . ,tej by

direct lntplr<duD mo tH-txi^ rrk ^ J upon and ciiTlcd iW-n^j by thi H^ K Spirit at < U<f b cairlcd ilooi wiih itouagxlnd (Aca 3:':i; llrb. \:l-2: 2 Titn. 3:i6; IPcC 1:10-12; 2 Pcu 3:21)

>dople copied ibc pophctlc i! ; leliLoJ h»d ih«li pcDph'U,

KT'II, juKufi, prii-itt, pclettcttri, and oracles-all prctrnvUng to be divinely lasplrcd and truthful. AU^, amonti l«acl there were many «ho clilrrud InipUatk'n and gave niri«-. "^ 't thc-y were IntpUtrdby Sitar ,

^ y t »rii'\.rrinifjl l."r" ^ j

1 1-37; Z . . - . ■. . 1 Kl. lti:l»:22:b-2p;2 Kj. iu:l:i;2 '.tit. 1-4-10:Uni. 2:20:Mu24:24;Acu Ijt;

2 Pet. 2:1:1)0. 4:1; Rev. 16:13-16; 19:20; 20:10)

Over 7? p.-xjyieu anJ pTop>iftcue s:

NOTES ON ISAIAH CONTINUED

11)

<rh. 14:14; Mai. 4:5-6;

He Is rightfully the head jf the pLvnheu ashe Isof the race; he could on nave nainedtbc animals, and uttered state-inents he made ab^iut his wife e\cep: by inspiration (Acu 3:21)

2 ED)ch (Cen. 5:21-24;Judc 14-15; Zcch. 4:14; Rev. 11:3 -11)

3 >faah (GcJL 6:8-9:25; 1 Pet. 3: 20-2i)

4 Eber(Gen. 10:25). He foresav. the dlvisionof the earth into CiXtioents and nimcd>UsownK)3 ?cleg tn view of this

5 Abraham (Gen. 20:7). His p\>-phccles (Ger.. 12:1-3, 7; 13:14-17; 15:16-21; 17:2-«, 15-16. 19-21; U: 18-19; 21:12-13; 22:8, 17-18; 24:7, 40; Ex. 32:13)

6 Uaac(Cen. 26:3-4. 24;27:28-29. 37. 3?^; i.\. 32:13)

7 Jacob (Gen. 28:3-4, 13-15; 31: 3; 32T9rT2; 35:11 - 12; 48:4. 15-16, 19-22; 49:3-27; Ex. 32:13)

8 Joseph (Gen 37:7-10:40:12-13. 13-19; 41:26-32; 50:24-25)

9 Ktpses (Ex. 3:6, 12. 17-22; 4:8-9, 14-17, 2Tr23; 6:1-8; 7:3-5, 9. 15-19; 8:2-4, 10-11, 16. 20-23; 9:1-5, 8-9, 13-19, 23; 10:2-6. 29; 11:1, 4-9; 12: 12-13. 23-27; 13:5. 19; 14:3-4. 13-lb. 26; 15:13-18; 16:4-8. 12; 17:6. 14-16; 19:5-6.9-13; 22:23-24:23:20-33; 33: 1-3.14:34:10-11.24; Lev. 18:24-28;

26:3-45;Num. 10:9:11:17-20. 23; 14: 21-24. 28-35; 16:29-30; 17:5; 20:12, 24-26. 34; 33:55-56; Du l:35-3i; 2: 24-25. 31:3:2, 21-22. 27-28; 4:10. 21-22, 25-31:6:10-12:7:20-24:8:3, 10-»; 9:3-6; 11:13-32; 12:1-32; 15: 4-6:17:14-20:18:15.18-19; 28:1-68; 29:17-28; 30:1-10.15-20:31:1-8.16-23.27-29; 32:19-32; 33:6-29; 34:4)

10 Aarun (Ex.4:15). He was atjocl-ated witb'^luKS in many of the p?o -pheclis of p>iflt 9. above

U ■,..l.,.r-,r>.„-n. i3 7-10.18-24:24: 7 ■, 2:16)

.27:18-23; 1X3.1:9). HU px.pli.clef (Josh. 1:2-11; 3:7-13; 6;2-'. y-.^l -2,18:10:8,25:11:6:13: f. I

i 6:14. 16:7:7,9-11.

1 J:ld: e:1, ;i)

iX 'ojham Oa*^. 9:8-20)

: ' • .,: Sam. 2.27-36)

1- -. . 11-14:9:16-20;

1 ■ M). He U

Ci 11,18-19;

1

26:1073071:2 Sam. 5:19. 23-24; 1 Kl. 2:4. 32-33. 45). Many ^f th. psalms of David are p(op*icdcal. See te-jk of

Pu\:: i

(2 Sam. 7:10-16; 12:10-

1 i; .7:0-14)

sect (2Tan . .

2Chr. 29:26)

21 Zaitok thf tecr (2 >am. 15:27)

22 fTcman the teer (1 Chr. 25:5; 35; IS)

i'l. ' -i^*;^ '-';ii r. 1:7; 7:12-22) • "■!. 11:2^-39; 14:1-18) KL 12 22-24) ! 1 KU 13:1-10) ; Kt, 1 1:11-2*)

. , .;2v:hr. n.l-3)

33 tltjJh (l Kl. 17:1-2 Kl. 2:11:2

>t tiuna (1 Kl. 19:19-21; 2 KL 2:

ll-flS; V'!4-?l)

35 AjR.' '• 22)

36 A fna -)

37 rr.'tuL . :;.-:- C' >.i. 2.:35^3) 3« MtcalaTiTITl. 22:7-28: 2 Chx.

■ t mcd ptot)bJt (2 K1.9:l -10) * '•:jriJr (2 Chr. 15:1)

41 l ahatlf 1 (2 Chi. 20:14-19)

42 H! •■ 43

44 ' ' '" '^t. 25:7-9)

45'.

46 "

hr. 20:37) r. 15:8)

•)

p h-U: 47 • : . ,, fTTTir. 26:

a. i:l-o6:22) .Chx. 36:12: Jei. 1:1-51: j4; Urn. 1:1-5:22)

49 E:-Mrl (Fzek. l:l-4«:35)

50 r " n. 1:1-12:13)

51 • ^ 1:1-14:9) 52Ica(Jw.l 1:U:21) 53S7i»s(Amos 1:1-9:15). Called

a secr 7An>s 7:12) ST Dbad Uh (Oba. 1-21)

55 'ona^(2Ki.l4:25;)onah 1:1-4:11)

56 MlcaTi (Mlc. 1:1-7:20)

57 N ahum (Nah. 1:1-3:10)

58 Ha BIBiuk (Hab. 1:1-3:19)

59 Z^phaoiah (Zeoh. 1:1-3:20)

60 Ha^a i (Tzti 5:1; 6:14; Hag. 1: 1-2.23)

61 Zc;chariah(E2ra 5:1; 6:14; Zech. 1:1 -14:21"; Ml. 23:35). There were two other p.-ophcu by thli name (2 Chr. 24:20-21; 26:5)

62 Ma lachi (MaL 1:1-4:6)

4 N. T. writing pn>pheu:

63 Pete r pets 2:lf-21: 3:19-21; 1 Pet-l:4-7. 13. 24-25; 4:5-6. 13; 2 Pet. 1:11.19; 2:9. 12-13; 3:3-4. 10-13)

64 Paul (Acts 17:31; 27:10.22-25. 31, 34rX:)m. 8:17-2.); 11:23-27; 14: 10-11; 16:33; 1 Cor. 1:7-8; 3:11-15; 4:5-6; 6:9-10,13-14:11:26; 13:8-12; 15:21-28, ij-56; 2Co:. 3:16-18; 4:14; 5:10; GaL 5:21; 6:7-3: Eph. 1:10, 14, 21; 2:7; 3:11,21; 4:12-13; 5:27;Phil. 1:6; 2:9-11; 3:20-21; CoU 3:4, 24-25; 1 Th. 1:13:2:19; 3:13;4:13-18;5:1-10. 23-24; 2 Th. 1:7-10; 2:1-12; 1 Tim, 4:1-

5; 6:14-15; 2 Tim. 2:11-13; 3: 1-13; 4:1, 3, S. 18; Tiu 2:13; Heb. 10: 2<3-29; 12:25-29; 13:14)

65 lames (las. 5:1-8)

66 lohn (1 Jn, 2:17-18. 23; 3:2: 4: 17; Rev. 1:1-22:21)

Many refer n> the wrldng prophets as being the on M from IsaUh tp Malachi only; but this ii err'noTjs because theu-men Were t»)t tht .)nly prophets who wt«e a part of th.- Bible. Moks. Joshua, Samu -1, David and othits were alio writinj pciiphi-ti. Actually, Moses and David were imi>nj! the greatest. Moses wr>te 475 verses«ifpp>p>u-cy and David i?5. This cnip-ues well with the 9:<'} verKs of p" ~ ' ■^'v IsaUh, 845 by Jeremiah,. Fzeklal. On '.hi

other hanii, ■ . - r r. i i v-> .-e veru s than Isala'i did, .i

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David wnuc 57 more verses than Isaiah did, 77 rrh.re ttun Ezc-kUl, and .inly 1 '••remlah if wc credit him

-<lm$ thii bear his name, in addltkjii 9j P». 119 which h; wiotc. No d>ubt many jf the other psalms were written by hJm al«3. These facts Indicate that hi>th M, jes and David wit-tt f the Bible than

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Jeremiah, and Exekl

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74 Jo hi: 9-ll:nWir. 1:7-0 29-34)

75 letusChrtn (Mt. 5:3-12,17-20; 7:21 -23:8:11-12:10:15,17-23, 25-26, 41-42; 11:20 -24; 12:36 -37, 39 -t2, 45; 13:24-33. 35. 39-50; 15:13; 16:18. 21, 27-28: 17:22-23; 18:7,35; 19:23-M; 20:18-19. 23; 21:2-3. 31; 22:30; 23: 34-39; 24:2, 4-25:46; 26:12-13. 18, 24-32, •^4. 45-46. 64; 27:63; Mk. 2: 20; 4:3-12, 14-20. 22-32:6:11; 8:31; 9:1. 9. 31, 43-49; 10:29-31. 33-34, 39-40. 45; 11:2-3. 14; 12:25-27. 36. 40; 13:2,5-37:14:8-9,13-15,18-31, 41-42,62; Lk. 5:1-10, 35:6:20-26; 8: 16-18; 9:22-27, 44; 10:12, 15; 11: 29-..<:. 49-51; 12:2-5, 9, 35-53; 13: 18-21, 24-30, 32-35; 14:14; 17:22-37; 18:31-33; 19:11-27, 30-31, 41-44; 20:9-18. 3.5-38, 47; 21:6. o-j6; 22: 10-12, 15-22. 29-34, 67-69:23:19-31. 43; 24:7, 49; Jn. 1:50-51; 2:19; 4:21, 50; 5:20, 28-30. 43; 6:36-40. 44-i5. 62; 7:37-39: 8:21; 10:14-18; 12:31-32:13:21.26.28-30; 15:18-21, 26-27; 16:1-16.19-28.32-33:20:17; 21:18; Acts 1:4-8: Rev. 1:1-22:21)

7i C aiaphas (Jn. 11:50,52)

77 ^Tgabus (Actt 11:28; 21:10-11)

78 Ananias (Acts 9:15-16) Besides the above there were others

in the early church. See Acts 13:1; 1 Cor. 12:4-11; Eph. 4:11 Laws on Interpretation of prophecy: Assuming that God is desirous of speaking to man in mysteries, many believe erroneously that ptophccy can-nut be underitDod before it is fulfilled; and furthermore, that it Is given in such lofty figures of speech with so many allusions to mamcts, cusicms, dmes, and places unknown to the average teadet that It canDDt be understood withojt special help. The regrettable thing Is tfiat, along with this concept of prophecy, some add furthei com -plications by averlojklng simple facts which. If taken litetally as written would make a cleat understanding possible

10 rules to follow :

1 Forget the idea that God seeks to bewUdit man or hide from him the vjty revelation He wished n give him; or that He d.-sired to make It mysterious

2 Give the same meaning to the wotdsof prophecy that you give to the wotdsof rtistcry-thc same meaning id tJ^K- In the Bible that yju give to

words used by men otherwise. The belief that the language ■-,{ the Bible has a diffeient and mystical meaning, and canr»jt be understood In a literal sense. Is wrong. For example, the word year is taken by some to mean a day and a daj^ taken to mean 3 ye-ar. On this Fasls the 2. 3.50 days of Urn. 8:14 are taken tp be 2,;*JCt years; the 1,260 days of Rev. 11:3: 12:6 id be 1,250 years; etc. But why would m inielligent Cod say years when Me really meant days" We Delieve tfiat He says only what He means. See The times of the Gentiles. p. 873 for other > xampks

3 DOD.<(change the literal meaning orpi-TpTicy or any other scripture to a spiritual or symSillr meaning, such as making the " the 6th seal(R-v. 6:12 .k-in,j up >f - the plan.B(rk-n ss, or II r it :r ^ n i t; pit (Rev. 9) ID be false rellftlons

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Rev. l:2i); 1 . 17:8-18

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•e a prophet primarily as apc._ ..: :'righteousness, for this is the key id the interpretation of many pMphecies. He was njt only a foreteller but a (orthteller-a speaker for God «3 rebuke, instruct, and 'T-' t, on; spe aking id men id c : exhortation, and com f n there wasn J predictive tui

sermon (1 Cor, 14:3-1, ,29-

31). He had the powers uf irislgiit and foresight: the present was only a mo -ment In the divine plan which was working toward the end of establishing the kingdjmof God agalnon earth and cleansing the earth of all tebellkin. The prophet was a teacher as well as a social reformer.statesman and herald of th: future kingdom

10 One main thing to be aware of in all ntophicy is the hisKiry of the writer-nis times and the circumstances under which he jp^ke or wmte. the purpose of his predictions, the people tD whom he wrote and tha subject of his message. With these in mind and a ki>)wledgeof the maniers, custom^ idioms and expressions of the age and people he was associated with, there slKiuld be ai misunderstanding about anything a prophet wiute

La w of com pojnd p robabiliry

Each deuil of a proph::cy <^>ubles the chancesof the prediction nit coming; tD pass. Fur Instance, a ptophecy with on.-detail has one chance lii two of fulfUlme^t-it wilK-Itherbe fulfUled or not fulfilled. A prediction with two details has one chance in fourofcom-ingKi pass. This shjws how impossible it would be for many of the lengthy propheciesof Scripture to be fulfilled apartfitim Divine power. The student may use the following table of progression ID determine the chances of fulfillment of each prophecy, comparing the number of details with a like number In the first n'w of figures Nu mber of detail s Fulflllr;: n-one [n 1 pmphecy: " .nm-

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45 35,184.372,088.832

46 70,368.744,177.664

47 140. 737.468, 355, 328

48 231,474.976,710.656

49 562,949,953,421,312

50 1,125.899,906.842,624

51 2,251,799,813,685.248

52. 4,503.599,627,370,496

53 9, 007,199, 2-34, 740,992

54 18,014,398,509,481.984

55 36,023,797,018,963,968

Time of Isaiah's prophecy (Isa. 1:1):

Inifaedays of41uBgs-Lzziah. Jotham, Ahaz, Hezeklah (v 1). Many things in the l»ok will autDmadcally clear up if wehave an understanding of the historical background of these kings and the times of Ualah. Their whole reign covered a period of 113 years. It was in the year that L'zziah, the first one, died that Uaiah saw ths visioa of ch. 6, so we can safely conclude that he wasrkDtaprophetvery long before this. Estlmatesofnis office run from 48-70 years. The kingdom of Israel had become great during tile reigns of David aad Solomon, but since then had become divided and weakened tiirough civil wars and conflicts with odier nations over a period of 240-250 years before Isaiah began his ministry. In about die 5th year of Hezekiah's reign the lO-trlbeklngdomoflsrael was destroyed and the people were taken captive to Assyria (2 Kl. 17; 1 Chi, 5:26; Amos 1:5). Very few references are made in Isaiah to this kingdm and ±en only regarding the time when they fought with Judah and Jerusalem, which are the subjects of the book of Isaiah (1:1; 2:1). For a nr»re detailed his -tory of riiese kings and the times of Isaiah read 2 ICL 15 -2"0: 2 Chr. 26-32

1st prophecy in Isa. (1:5-9):

6 predictions fulfilled:

1 You will revolt more and more (1:5)

2 four country is desolate (1:7)

3 Your cities are burned with fire

4 Your land is dewDured by strangers in your presence

5 You are left'as a cottage in a vineyard, as a kidge in a garden Df cuclimbers, and as a beseiged city (1:8)

6 Only a small remnan: is left (1:9)

2nd ^^ophecy in Isa. (1:24-31):

16 predictions-unfulfilled :

1 I will ease Me of My adversaries (1:24)

2 I will avenge Me of My enemies

3 I will turn My hand uponyou(Judah and Jerusalem, 1:25)

4 I will purely purge away your dross

5 I will take away all your tin (that which is not pure metal)

6 I will restore your judges as at the first when you came out of Egypt (1:26)

7 I will restore your counsellors as at the beginning (like Moses and Aaron)

8 After that you will be called the city of righteousness, the faithful city

9 Zion (Judah and Jerusalem, 1:1; 2:l)shaUbe redeemed with judgment (1:27)

10 Zion's converts will be righteous

11 The destruction of transgressors and sinners will be at the same time (1:28)

12 Those that forsake the Lord (all backsliders) shall be consumed

13 They (the transgressors, sinners, and backsliders) shall be ashamed of the oaks (gods made of wood) that they have desired instead of Me (1:29)

14 You (rebels in Judah) shall be confounded because of the gardens where you have wordiipped your idols which you have chosen instead of Me

15 Your destruction will be as an oak that has died, fallen down, and been left to decay; and as a garden that has no water and is waste and desolate of life (1:30)

16 The strong among you shall be as tow (fiber of flax) and the maker of it (maker of an idol) as a spark; and both the idol and its maker shall burn together, and none shall quench them (1:31)

3rd prophecy in Isa . (2:2-4): 10 txedictlons-unfulfilled :

1 This will happen in the last days-thedaysof the Messiah, the Millennium, thedayof the Lord (2:2; KUc.4:l)

2 The mountain of the I^ord's house shall be exalted above all hills and mountains; that Is, exalted as the location of the Messiah's capital building above any other building or city, or any other hill or mountain (2:2)

3 A11 nations shall go up to honor and worship the Messiah in His temple (2: 2; Mic. 4:1; Zech, 14:16-21)

4 Many people shall go and say. Come, let us go to Jerusalem to the temple of Jehovah where His Messiah reigns. He will teach us His ways, and we wiU walk in His paths (2:3; Mic. 4:2)

5 Out of Zion shall go forth the civil laws for the whole eanhf2:3; Mic. 4:2)

6 The Word of God will go forth from Jerusalem, that is, the missionary program will go forth until the knowledge of the Lord will covet the earth as the water covers the sea (2:3; 11:9; 52:7; 66:19-21; KUc. 4:3)

7 He (the Messiah) shall judge among the nations(2:4; 11:1-10; Mic. 4:3)

8 He shaU rebuke many people (2:4; 11:4-5; Zech. 14:9. 16-21)

9 They (all nations) shall beat theii swords into plowiares, and their spears into pninlnghooks (2:4; Mic. 4:3)

10 Nation shall not lift up sword against nation, neither shall they learn war any more (2:4; Mic. 4:3)

4th prophecy in Isa . (2:6-21): 3 ixedicQons-fulfilled :

1 God wiU forsake His people, die house of Jacob, for dieir sins (2:6-9)

2 They will be taken c aptive by people from the east (2:9)

3 Palestine will be replenished witfi people from the east

12 predictions-unfulfilled :

1 Men will enter into caves and dens of the earth for fear of God when Christ comes with power and glory to set up His kingdom (2:10, 19, 21; Mt. 24: 29-31). This is not the same as the 6di seal of Rev. 6:12-17, which will be fidfilled several years earlier than the 2nd advent of Christ

2 The pride of man will be humbled (2:11,17)

3 Jehovah alone will be exalted

4 The day of the Lord will be upon aU who are proud and haughty; and they WiU be brought low (2:12)

5 Judgment will fall upon the cedars of Lebanon and the oaks of Bashan p:13)

6 Judgment willfall upon the moun -tains and hills (2:14)

7 High towers and fenced walls will be judged (2:15)

8 Ships of the sea will be destroyed (2:16)

9 Pleasant (desirable) pictures wUl be destroyed

10 Idols wiU be utterly destroyed (2:18)

11 The Lord will personally come and shake the whole earth (2:19-21; Rev. 16:17-21; 18:1-24)

12 Men will be so fearful that they will cast away their idols and objects of worship to the moles and bats (2: 20-21)

5'-h prophecy in Isa . (3:1-4:6):

10 predictJons-fulfUled :

1 Famine upon Judah and Jerusalem (3:1)

2 Corrupt and inefficient government because of the captivity of the kings, princes, and capable men of Judah to Babylon(3:2-4,12; 2Ki. 24:14). From the death of Joslah to the Babylonian captivity die leaders of Judah were weak and wicked (2 Ki. 23:21-24:18)

3 Oppression of all Judah (3:5,12)

4 A11 reverence for the aged and die honorable violated-dignity, age and honor not respected in this dme of calamity (3:5)

5 The Jewldi state so collapsed and the nation so ruined that no man wanted to be the ruler and take the responsibility for such ruin (3:6-7)

6 Jerusalem ruined and Judah fallen as a nation, because of the open sinfulness of the people (3:8-9; 2 Ki. 21: l-24:20;Jer. 23:10-11; Ezek. 16:20-29; 18:1-32)

7 The righteous ones protected and blessed during the fall of Judah and Jerusalem (3:10). Literally fulfilled

(1:9; Jer. 23:11-18; Ezek, 9:1-6; Daa. 1:1-21)

8 Judgment upon the wicked during thefallof Judah and Jerusalem (3:11). UteraUy fulfilled (2 Ki.25:7;Jet. 3«: 2-3; 39:5-8)

9 Judgment on the ancients (3:14) 10 Judgment on the princes

15 predictions-unfulfilled :

1 Judgmenton the daughtersof Judah for dielr pride (3:16-17)

2 Destruction of the finery of dieir styles and customs (3:18-23)

3 Styles cursed instead of blessed (3:23)

4 Men slain in war (3:25)

5 Lamentation and mourning for die desolation of wax (3:26)

6 Such scarcity of men after the fo-ture tribulation when 2/3 of the Jews are destroyed (Zech, 13:8-9) that there wiU be on die average, 7 women to a man and they will plead for husbands to take away their reproach (4:1)

7 The Branch of die Lord (the Messiah) will be honored and glorious (4: 2; 11:1; Jer. 23:5; 33:15; Zech. 3:8; 6:12)

8 The fruit of die earth wUl be normal and perfect as before the curse (4: 2; 35:1-7; 58:11-12; Joel 2:21-27)

9 A remnant of Israel shall escape the future tribulation and battie of Armageddon (4:2-3; Zech. 13:8-9; 14:14; Mt. 24:31; 25:31-46)

10 A11 the Jews left in Jerusalem after Armageddon will be converted and be holy (4:3; 59:20 -21; Zech. 12:10 -13:1; Mt. 23-37-39; Rom. 11:25-29)

11 The filth of the daughters of Judah shall be washed away by the spirit of judgment and the spirit of burning (4: 4; Zech, 12:10-13:1,8-9)

12 The blood of Jerusalem (crimes committed there) will be purged by the spirit of judgment and the spirit ofbuming(4:4; Jer. 30:6-7; Zech. 13: 8-9; MaL 3:2-3; Rom. 11:25-29)

13 Creation of a pillar of smoke by day and fixe by night upon every dwelling In Jerusalem (4:5; Zech, 2:5. Cp, Ex. 13:21; 40:38)

14 Creation of a piUar of smoke by day and fire by night upon all die convocations of Israel at Jerusalem (4:5; Zech. 2:5. Cp. Ex. 13:21; 40:38)

15 A pvilion or coveting will be createaover all the people to protect them from excessive heat of the sun in the daytime; It will be for a place of refuge and a covering from storms and rain (4:6)

6ih prophecy in Isaiah (Isa. 5:1):

24 predictions-fulfilled :

1 Completedesttucuon oi Judah-(5: 1-7)

2 Woe to the covetous (5:8)

3 Manyhousesmade completely de-sola te-with3ut inhabitants (5:9)

4 Very small yield of crops (S:10)

5 Woe to drunkards (5:11-12)

6 Captivity of Judah (5:13. Cp. v 5-7; 2 Kl. 17 and 25)

7 Destruction to the honorable men of Judah (5:13)

8 Famine in Judah

9 The wicked of Judah consigned to heU(5:14)

10 Themean(comraon) man brought down and humbled (5:15)

11 The mighty man humbled

12 The proud and haughty bumbled

13 Jehovah exalted because of His judgment on Judah (5:16)

14 God sanctified in righteousness

15 Human habitations made pastures for animals (5:17)

16 Strangers possessing the ruined places of the rich (5:17)

17 Woe to the Jews multiplying sin by the cart load (5:18-19)

18 Woe to the Jews having no sense of right and wrong because of sin (5:20)

19 Woe to the Jews that are proud and wise in their own eyes (5:21)

20 Woe to the Jews that are drunkards and justify the wicked and condemn the righteous (5:22-23)

21 Complete destruction to Judah because of rebellion against God's word (5:24-25)

22 Judgment upon Judah by the Gentiles from far off lands (5:26)

23 Their armies invincible like mighty lions invading the country (5:27-29)

24 Their destruction of the land and making it desolate (5:30)

All of this was fulfilled in the total destruction of Jerusalem and the captivity of Judah to Babylon under Nebuchadnezzar (2 Ki. 25; 2 Chr. 36)

7th prophecy in Isaiah (6:9-13): 10 predictions-fulfilled:

1 Judah would hear, but refuse to understand (6:9; Mt. 13:14-15)

2 Judah would see, but not receive the truth (6:9; Mt. 13:14-15)

3 Judah's faculties would be misused in hearing and receiving the gospel (6:10; Mt. 13:14-15)

4 Judah would deliberately reject the gospel by hardening themselves against its claims in their lives (6:10; Mt. 13:14-15; Acts 7:51)

5 Judah would not be converted and healed becajse of rejection of Christ andHisgospel(6:10;Mk. 6:1-6; Rom. 10:1-4)

6 Judah's rebellion would continue until their nation was destroyed and their country made utterly desolate (6: 11). It was to remain desolate until the 2nd advent of Christ when they shall cry: Blessed is He that cometh in the name of the Lord (Mt. 23:37-39; Rom. 11:25-29; Zech. 12:10-14:21)

7 Judah's rebellion was to continue until they would have to be dispersed among the nations(6:12; Mt. 23:37-39; Lk. 21:20-24)

8 Judah's rebellion would end in a great forsaking(apostasy) in the midst of the land (Palestine, 6:12; Mt. 23: 37-39)

9 In face of such destruction there would be a remnant which would return to die land. This was fulfilled under Ezra and Nehemiah-spoken of here as a tenth that shall return (6:13)

10 The remnant that would return was to be eaten (6:13). The Heb. ba'ar . traru. eaten here means to be consum -edby fire or by eating; to kindle; put away; take away; burn; set on fire; waste. It could not mean that the remnant of the Jews would be eaten by cannibals, but that they would be consumed by the judgment of God as Judah had been, because of their sins. Yet, asateiltree, and an oak which retain life in the roots when cut down, so the remnant would preserve life and instead of the race being extinguished it would spring to life again, grow and survive. Thishasbeen fulfilled to the letter and die remnant today is coming back to life; it will make the nucleus around which all tne tribes of Israel will be gathered to become a great nation under the Messiah in the Millennium and New Earth (6:13; 9:6-7; 59:20-21; Hos. 3:4-5; Amos 9:9-15; Zech. 8-14; Lk. 1:32-33; Rom. 11: 15)

8di laophecy in Isaiah (7:3-9):

3 pred i ctions-fulfilled : 1 The confederacy shall not stand,

andyo-Jidefeat (that of Ahaz) wiUnot

come to pass by them (l-.S-i) 1 Within 65years Sphraim shall be

broker, and not be a people (7:8) 3 If you will not beLeve, you shall

not be established (7:9)

9tfa prophecy in Isaiah (7:10-25): 12 predictions-fulfilled :

1 A virgin shall conceive, and bear a son, and His name shall be called Immanuel (7:14)

2 Butter and honey shall He eat that He may know to refuse the evil, and choose the good (7:15)

3 Before the child shall know to refuse the evil, and choose the good, the land shall be forsaken of both her kings (7:16)

4 The Lord shallbring upon you, your people, and your father's house, days that have not come from the day that Ephraim departed from Judah, even the king of Assyria (7:17)

5 Invasion from both Egypt and Assyria (7:18)

6 They iiall come from Egypt and Assyria like bees and flies and settle in all places of your land (7:19)

7 The Lord will make a clean destruction in all the land (7:20)

8 There willbe a remnant of people left in the land after the invasion (7: 21-22)

9 Briers and thorns shall grow up

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: s*l*h (8:l-4>: ruUlUed:

I Youwillltive* KM) by the prophet-eawhorovou^Ucall Maher-duUI-lujh-bji (8:1-3)

J Before he liull hjve knowledge to viy Fadia or Mother, the richet of Dtnuicm and the spoil of Sanurli Aall be taken away before the king of Asiyria (8^l)

Secood ion of baiah (8:1):

Thii prophecy 1$ evidemW .- Kpaijte

ooe from that of 7:10-25. but Aould

be undentoodwithit, ai it deals with

the Kcood MO of Isaiah (who was not

yet bom) being f sign to Israel like

the tint son >t In 7:3. 15-16. The

fint cfalU. Shear-jashub (meaiung:

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no(be weaned orb tgeenotigb to know
good from evil before bo* kli«5 of
SyrU and Ephraim would be killed.
The second child , that was yet to be
bom alter Isaiah gave the prophecy of
8:1-4. was to be named Maher-shilal-
hadi-baz, meaning th?t it would not
be able to say Father or Mother before
ifaeje 2 kings would be killed. The
name meam: haste to the spoil; that is,
the spofls of both Syria and Ephraim
were to be hastened or come quickly
(V 1 -4). Thus, bo* sons of Isaiah were
^gns and wooders to Israel (v 18)
n* vmtecy in Isaiah (8:5-9:7^: 14 pie d! •' :lfilled :
1 Invasioo t Asjvria (8:5-8)
2 Judgment ^j ^v-^a for alliances
with, and dependence upon foreign na-tioiu (8:9)
3 Alliances wi* o*er nations will noc sund (8:10-12)

4 The Messiah shall be for a sanc-t>iar>for the godly of Judah (t:lj-14)

5 The Messiah will be a stone of inimbling and a rock of offence to

So*houses of Israel (8:13-14; ; Rom. 9:32-33; 11:11; 1 Pet. -:.Bj; and they will be destroyed because of rejecting Him (8:15)

6 Those who have been consjiitlng familiar spirits wUl wander through the land oppresKd and made hungry by the judgmenu of God upon Judah. in !3itr 'jU the soo*sayen and necro-

an do; and they will tune heir king for *eir mijerles (a:2ij

7 They iuU look up to heaven and down to the ear* and find no relief ftom any source for the trouble and darkness of their Uves (8:22)

8 Their mijeries *all drive them into spiritual darkness and despair (8:

9 The gronaatritual darkness of (he people of bom bouaes of Israel, will noc be toul or permanent, like the terrible Judgments of two other iora -sions (9:1)

10 The people will see ipcal light in their spiritual darkness when the Messiah comes (9:2; Mt. 4:14 16)

11 The nations of Judab ai^ Israel will be greatly multiplied in aanber and joy (9::^

12 Judah atMJ Israel bo* will be delivered fromcapdviiy ai in the great deUvcrance in Uie days of Gideon (9-4-S)

-" ' '■ .T) cap-

1 T hi iL.;ciIJ shall be upon thi

n Judah

J-

- cl

ming Mcsilab Aall be ca lieu "■'DiK-rtul.Couniellor, The mighty Tod. (he everlasting Father.Tbe Prince

lent and peace shall

-'(9:7)

on the throne of _ .-ingdom forever 3 He shall order and e«abluh the ihiDneof David and his kii^dora wi*

NOTES ON ISAIAH CONTINUED

733

Judgmeai and wuh jMUce forever

e The zeal of the Lord of botu will : this vult of Meadah's ministry

r^7!4h

In this vene wc rure another direct ptophecy of (he coming Meadah and HismlnisTT. ii. ri:cstinc fv 14; 30:17; Rom. 2:7-8)

4 fo-^ '^.i _jstry :

1 He daaUbc a taiiciuafy lotbe god -ly (V 14). TN- H(4t. mPtdaA is trans. saiKnga\ saniuarles 4

ilJTH's; he times; hallowed

pans ooce; .;.J hapel once. It must mean the same heir as in j 11 o*er puiages-a place of refuse and of wor -ship, not a snare or judgment as some beUeve. CfouU not the Mcsiah be a place of comfort, refuge, safety, salvation, and bleslng. as described in the 91« Psalm and elsewhere"

2 A stooe of srumbling to those who re*»el against the Mesoah (v 14; Uc. 20:17; Rom. 9:32; 11:11; 1 Pet. 2:8)

3 A rock of offence to those who re -belagainsttbe Messiah(V 14; Rom. 9: 33; 1 Pet. 2:7-8)

4 A aln and a snare to tebels agaliut the K(essiah(v 14). The whole passage expresses the idea that Chnst and His doctrines would be a blesang to the godly and an offence to stumble zi for (he unsodly of both bouaes of Isra el

1 Wonderful Heb. peleh. a miracle; a marvelous thins; wonderf-j'.. Trans. WOPdersf Ex. 15:11; Ps. 77:11 ■:5; ?9-10-13; 89:5-6; Dan. 12;g>; wonder (29; 14); wondeifuU vS; 25:1: Ps. 119:129); HgndertuUy (Lam.l;9); and marvelous lhInas{P». 78:12)

2 CounaeUor . Heb. yi';ts, advise; consult; to deliber-te; (ndde. Trans. oonnaellar 24 times. This name ex-paesses the idea that His is the Supteme CounieUor-(he one who Ij qualified to give counsel and advice to all created beings

3 The mii^ry God. Heb powerlul; miKhr\-; jtronn; chief, and El, Almiahtv; uie mjuhu Ctae. It liter.-llv means *c Miahty Almighty, or the conquering God.One ot many puces where the Messiah is called God (v 6: Jn -:i: :^:28; Rom 9:5; 1 Tim. ; 1 jn. 5^ 20)

4 TheeverUsunn rather -the Father o* eternity; the Planner of the ages; and Father of all time (Heb. 1:2). It does not mean that Jesus *e S^essiah is (he ooe known as God, t! (he first peraoQ of the Divii' for He u arx>cher person, see i ne Trtnlry, p. 280 of N. 1.

b iTie Pr ince of Peare -the Peaceful Prince, he iaU promote and increase !lMor>v.TT.r^nt ndpe*cowithoutw«rs

■J "cn.ai thitigs (9:7):

1 The Cod -man (v b")

2 His government (v 7)

3 Peace as a result of His reisn

4 David's throne (v 7; 2 Sam. 7; Ps. 89r«: Lk. 1:32-33)

5 David's kingdom (v 7; 2 Sam. 7; Lk. 1:32-33; Rev. 11:15)

12* trophecy in baiah f9;8-lfl-^-

18 predicUo J:

1 All the pcop:< im shall krtow this prop iy)

2 The ener zin. king of Syri >Ue»l»gainsthim(9:lI)

~ -s and Philistines shall

devou: Laid (3:12)

4 The Lcrd will cut off the leaden that c:u»e Israel to sin (9:13-15)

5 T^ people also that err through *eir lea J— V v^ destroyed (9:16)

6 Jehov aae lo rejoice in the yowv ••■<■■ - . r ■■' i'-^

7 He shall not ' . on the

fatherless and wiii.... -je of sin

(9:17)

8 The wickedness of Is.^e I will cauK them to be destroyed (9:18)

9 The wra* of Jehovih will cause the land to becotnc dar^ 7)

10 Tbepeople shall be ;.' the fire of God*< wraTh

11 No man ^all have comnasrioti enough on his broilicr ic sparr rum

I- here shall be i^iU ! ::iu»c ii. the land*at hunger shall not be utldied

from any source (9:20)

13 Tliey shall eat their own flesh (off-sfTingJ (9:21)

14 There shall be civil war in Isael

15 Woe to (hoK *a(decree unrighteous decrees snd prescribe grief to o*en(10:lj

16 Woe to (hem that practice injustice and have re spec I of persons in judgment (10:2)

17 Desolation shall come upon them from afar and there will he no heln (10:3) *

18 I will forsake *em *nd leave them to their own destruction (10:4)

13* prophecy in baiah (10;S-3«>; e predictions fulfilled:

1 I will send tne Assvrain ;gainst an hypocritical naiion (10:5-6)

2 I will give him charge agiinstthe people of My wrath to Lake spoil and tread *em down like mire of *e streets (10:6)

3 He has it in his heart to go beyond .My chaTRc and will think to destroy Judah and Jerusalem as he has destroyed many o*er nations (10:7-11)

4 After I use him to chasten Judah and Jerusalem I will punish him and humble him, for he thinJu that it is b> his own power *ai he has defeated so many nations (10:12-15)

5 Because ofhis pride and self-exal-tion 1 will send judgment upon him until he is destroyed like a forest fire destroys the wood (10:16) (10:17)

6 He shall be destroyed in one day

7 His army will also be destroyed (v 18; 37:36-38)

8 The remnant of his anny will be so small after this destruction thrt a child can count them (10:19)

15 predictions-unfulfilled:

1 The remnant of Israel shall not trust *e Assyrian anymore but shall depend upon Jehovah (10:20)

2 The remnant shall be gathered back to Palestine and return to God (10:21)

3 The end for the remnant shall be righteousness-*ey shall be saved (10-22)

4 There willbecompleiedestniction of all the rest of the people as is determined (10:22-23)

5 llie Assyrian sh: II smite Israel and oppress them .'s Egypt did (10:2^

6 The future tribulation will (ast only a shon time (10:25)

7 My anger Aall cease in the destruction of *e Assyrian and his ^rmy

8 The Lord will destroy him accord-ingio *e slaughter of Midian (10-26: Judg. 6-7)

9 His destruction will be as miraculous as the dis-iding of the Red Sea and as the plagues upon Egypt (10:26)

10 Disburden *at he has pL-ced upon you will be destroyed because of *e -nointing (the Messiah, 10:27)

11 Me will mobilize his great ?iniies and come into Pa lestine .-■nd cover the land (10:28-31)

12 He shall remain at Nob and Aake hb hand against Jerusalem (10:32)

13 The Lord shall destroy him and all *e exalted ones wi* him (10:33)

14 Hb armies ^all also be destroyed like the thickets of the forest wi* iron (10:3^

15 Lebanon dull fall by a mighty one 14* prophet ■ Iii Iiaiah (11:1-12:6):

7pn

J If i lied:

1 T\- ■ oiHc for* a rod out of the jc (11:1)

2 A BtjiiU; st,all grow out of hb roots

3 The Spirit of the Lord itull rest upon Him (11:2)

4 The Spirit of wisdom and under-sunding Aa" . n Him

5 The Spij *•! and might

6 The Spini lu Knuwicdge

7 The Spirit of the fear of Jehovah

42 predictions-unfulfilled :

1 The Holy Spirit *iall make Him of quick undersunding in the fear of ttK Lord (11:3)

2 " -'•-" not JudBc after (he sight of

oi reprove after (he tear -In*. rs

4 'dge the poor w I* right-

eoi J)

i reprove wi* equity for

the n)ccl> uf (he ear*

6 He shall smite the ear* wi* the rod of Hb mouth

7 Me Aall sUy the wicked wi* the btca* of Mis lip*

8 Righteousness d)all be tlie gudle of Hb loins (11:5)

9 Faittifulness Aall be the girdle of Hb reins

10 ^"he wolf shall dwell wi* (he Umb (n.-6)

11 The leopard shall lie down wi* the kid

12 The calf rnd young lion and (he failing tfiall dwell together

13 A Utde child shall lead them

14 The cow and *e bear shall feed together

15 Their yotug ones shall lie down together (11:7) ox

16 The lion *all eat straw like the

17 The sucking child shall play oo the hole of an asp (11:8)

18 The weaned child shall put his hand on *e cockatrice* den

19 They shall not hun nor destroy in all My holy mountain (kingdomJ1:9)

20 The ear* shall be full of the knowledge of *e Lord, as the waten cover the sea

21 In that day *ere shall be a root of Jesse, which *a 11 be the standard of the people (11:10)

22 The Gentiles shall seek Him

23 Hb rest shall be glorious

24 In *at day Jehovah shaU gather Isael and Judah a second tin>e from aU nations (11:11-12)

25 The envy of Ephraim shall depart

26 The adversaries of Judah shall be cut off (11:13)

27 Ephrsim shall not enw Judah

28 Judah iiaU not vex Ephraim

29 They fEphrairo and Judah) Aall fly upon the Aoulden of *e Philb-tines toward the west (11:1^

30 They diall spoil *em of the east

31 They shall rule Edoro rnd Moab

32 The children of Ammon shall obev them

33 The Lord shall utterly destroy the tongue of *e Egyptian sea (11:15)

34 Wi*a mighty wind shall He shake His hand over the river

35 He shall smite it in *e 7 streams

36 Men shall walk through it drvAod

37 There shaU be an highway for the remnant of Isael to return to Zion, as it was when *ey came out of Egypt (11:16) ^ *^

38 In that day Israel wiU-praise God for tunung away Hb anger and gi\-ing comfon (12:1)

39 Jehovah will become the trust, strength, song, and salvation of Israel (1C:3)

40 Wi* joy they shall draw water out of the wells of salvation (12:3)

41 In that day laael will preach and sing me name and works of Jehovah among men in all the ear* (12.-4-S)

421 he Holy One of brael wUl be great in their midst (12:6)

In that day (10:20):

In *at day -passing now to the time ofthe final fulfillment of the prophecy, in *e day of *e Lord, when the latter-day Assyrian king, the Antichrbi. will seek to destroy all Judah and Jerusalem,but will be di feaied and destroyed by Chrbt and Mb heavrnly .-rmies at His 2nd advent and *e battle of Armageddon (v 20-;^; Zech. 14:1-15; Rev. 19:19-21)

8 p roofs of latter-day fulfillment :

1 The phrase in that day , as we have seen, ucncr. II. rfi.-r. t.i the dav of the |-<*d arhcrcthit i"*'i-' > : J :;!lmenl, for I crtaHi prcdicuons ol v JO - 34 were not fulfilled in Isaiah's time

2 Whenthbpassagc(v20-34) b fulfilled Ivael will no more trust in or depend upon the king of Assyria, but will rely wholly upon Jehovah (v 20). I«ael will yet (rust the future Asivrian king and m.-ke.' 7-vear covenant wi* him for protection .'nd mutu>l assistance (Dan. 7:27; .Mic. 5:3-6; Jn. 5: 43); therefore, the prophecy b yet to be fulfilled

3 TT!' ~ ■■■■ "— -' vasto return

to the.. \ Thb has

never U... , ;alfilled and

will not be until *e end of thb age and at *e 2nd advent of Christ (11: 10-16; 66:19-21; Jer. 31-32; Eiek. 37: Mt. 34:29-31)

4 The remnant of Iffacl was to be

NOTES ON ISAIAH CONTINUED

converted by returning to God (v 21). This has never come to pass but it will happen at the 2nd advent of Christ (59: 20-21; Ezek. 37; Zech. •:2:10-13:1; 14:1-21; Rom. 11:25-29)

5 The consumption decreed refers to the destruction in the great cribuLtion when 2/3 of Isiael will be destroyed and the population on earth greatly decreased due to the mtny plagues of the seals, crumpets, and via Is during the last 7 yean of this ige (v 22-23; Zech. 13:8-9; Mt. 24:15-221

6 The Assyrian will afflict Judah <-s the Assyrirn king of Egypt who sought todestroy the nation (Ex. 1; 52:4); and since no Assyrif n king did this while laael dwelled in Zion before the captivities, then it must refer to the future day when thev will again dwell in Zion (v2^

7 This passage was to be fulfilled after Goa's indignation would cease and His anger would not destroy Israel again(v25). Since the greatest tribulation and wrath of God upon Isael is yet future, the prophecy must refer to the future (Jer. 30:7; Dan. 9:27; Zech. 12:10-14:15; Rev. 12:6. 14; 13:1-18; 16:1-21)

8 The anointing (the Messiah) will break the Assyrain's yoke from off Isael; this has never been done as yet (V 27; Zech. 14; 2 Th. 1:6-10:2:8-12 ; Rev. 19:11-21)

Burden of ifae Lord (13:1):

Chs. 13-66 were written during the reign of Hezekiah. Chs. 13-39 look forward to the captivities and chs. 40-66 to the restoration from captivity and to eternal restoration under the Messiah. Aschs. 7-12 dealt with judgments upon Israel and Judah by Assyria, so ens. 13-23 deal with judgments upon various nations including Judah and Israel. In the main, this section deals with other nations in relation to their treatment of Israel

1 The burden ofBab>lon(13:l-14:27)

2 Of PhiUstia (14:28-32)

3 Of Moab (15:1-15:1'^

4 Of Syria-Damascus (17:1-14)

5 Of Ethiopia or Abyssinia and the Egyptian Sudan (18:1-7)

6 Of Egypt (19:1-25)

7 Of Egypt and Ethiopia (20:1-6)

8 Of Babvlon-the desert of the sea (21:1-10)

9 Of Dumah (21:11-12)

10 Of Aribia (21:13-17) 1-25)

11 Of Judah-the valley of vision (22:

12 Of Phoenicia or Tyre and Zidon (23:1-18)

IStfa prophecy in Isaiah (13:1);

5 predictions-fulfilled :

1 I will stir up the Medes against them (Babylon, 13:17)

2 They shall not regard silver or delight in gold (13:17)

3 Their bows shall dash the young men to pieces (13:18)

4 They diall not have pity on pregnant women

5 They shall not spare children

40 predictions-unfulfilled :

1 The 2nd coming orChrist with the saints and angels to destroy the armies of Antichrist, the future Idng of Baby-lon, in the day of the Lord (13:1-6)

2 The day of the Lord shall come as a destruction from God (13:7)

3 A11 men shall lose courage and be afraid in that day (13:7-8)

4 Pangs and sorrows shall take hold upon them, as a woman in travail (13:8)

5 They shall be amazed, a^roed, and confused (13:8)

6 The day of the Lord will come with a manifestation of the cruel wrath and anger of God to make die land desolate and destroy sinnen out of it (13:9)

7 The siai, moon, stfrs, and constellations diall be darkened (13:10; Mt. 24:29-31)

8 The world wiU be punished fat iu evil ways (13:11)

9 The wicked will be punidied for their iniquity

10 The arrogancy of the proud shall cease

11 The haughtiness of the terrible man wiU be brought low

12 A man who is saved from destruction in the day of the Lord shall be more valuable than fine gold (13:12)

13 The heavens shall diake and the earth shall be moved (13:13)

14 The armies of Antichrist shall be so confused that every man will flee for his Ufe (13:14)

15 Those diat are overtaken in flight shaU be killed (13:15)

16 Their children shall be da^ed in pieces before their eyes (13:16)

17 Their wives shall be ravished

18 Babylon shall be destroyed in die finaldestructionindieday of the Lord and will be no more Uke Sodom and Gomorrah (13:19)

19 It shall never be inhabited from the final destruction forever (13:20)

20 Arabians and shepherds wUl Dever roam there after that

21 Wild beasts of the desert shaU Ue diere (13:21)

22 The houses of Baby Ion iaU be full of wild creatures after thrt (13:21-22)

23 God will have mercy on Jacob and will yet choose Isael in diat day (14:1)

24 God shall gather Isael and set them in their own land

25 Many strangers shall be joined to Isael in the day of their restc^ation

26 The Gentiles shall bring the Jews to their promised Land (14:2; 11:11-16; 66:19-21)

27 Israel shall use the many strangers for servants and handmaids (14:2)

28 Israel ^11 capture their captors and rule their oppressors

29 The Lord will give Isael rest from her centuries of sorrow, fear, and hard bondage among the Gentiles (14:3)

30 In die day of Israel's restoration she shall sing a triumph song over the Antichrist, the future king of Babylon (14:3-23)

31 The Antichrist will be destroyed (14:4; 11:4; Dan. 7:11; 2 Th. 2:8)

32 Babylon will be no more (14:4-6; 19:19-22; Rev. 14:8; 16:17-21; 18: 1-24)

33 The whole earth wiU be blessed with rest, peace, and rejoicing when the Messiah reigns (14:7-8)

34 HeU will be moved to meet the Antichrist at his descent into it (14:9)

35 All the chief wicked dead in hell will uunt the Antichrist for being weak and defeated (14:9-11)

36 The chief witked dead wiU also taunt Lucifer for his defeat and being cast into hell as they are (14:12-15)

37 The Uving nations and their rulers shall taunt Antichrist for his defeat and being cast into heU (14:16-20)

38 The children of Antichrist and the inhabitants will be destroyed (14:21-22)

39 Babylon itself shaU be eternally destroyed, becoming desolate forever (14:2^

40 God's purpose to destroy Antichrist will be fully realized (14:24-27)

Babylon (13:1):

Babylon , called Shesfaach (Jer. 25:25; 51:41) and Shinar(;il:ll; Gen. 11:1-9; 14:1-9; Dan. 1:2; Zech. 5:11) wasone of the earliest and most celebrated cities of antiquity. Its hanging gardens were among the wondersof the ancient world. At die time of this prophecy Babylonwas of little importance, but about 100 years later it reached its height under Nabopolassar and his son, Nebuchadnezzar who overthrew the Assyrian Empire which had ruled this partof the worldso long. According to Herodotus the city was square in plan and measured 14 miles each siae or 56 miles around-an area of 196 sq. miles. It had a broad water-filled moat around the outside and a wall which was over 800 ft. high and 87 ft. thick. According to Ctesias the city, which wason the Euphrates, was divided into two parts, the eastern and western, and was connected by a bridge 1, 080 ft. long and 30 ft. wide. At each end of the bridge was a royal palace defended by 3waUs, the outer one being 7 miles around, the second one 4 1/2 miles around, and the inner waU being 21/2 miles around. The height of the middie one was 300 ft. and diat of the towers on it 420 ft. The inner wall was higher than this and the outer wall somewhat lower. Sueets ran from the outer walls east and west to die edge of the river and each was guarded by brass gates set in walls which Uned the river. The houses were 3 and 4 stories high. Babylon was started by Nimrod (Gen. 10:8-10); and as an erapire it was the Sid world power t o oppress laael in the times of the Gentiles (note c, Ps. 80:13; p. 311 of N. T.). See Babylon in Index

3 symbols of Babylon:

1 A great eagle (Ezek. 17)

2 The head of gold pan. 2:37-38)

3 A Uon (Dan. 7:3-^

Sanctified ones (13:3)

It has been held by many that these sanctified ones were the Medes of v 17, and this may be true as an immediate reference; but it would be best to understand this in connection with the saints coming with Christ as pan of the armies of heaven to destroy the future king of Babylon, the Antichrist, for the whole two chapters, except v 17-18, have a futuref^ulfillment. Furthermore, diis is in perfec t harmony widi mighty ones of this verse, who could beunaerstood as the angels com -ing with Christ and the resurrected saints asdescribed injoel 2:l-ll;Zech. 14:1-5; Mt. 25:31; 2 Th. 1:7-10; Jude 14-15; P.ev. 19:11-21 3 proofs primary reference in 2nd ad-yent:

1 The whole of these two chs. deals with the final destruction in the day of the Lord (v 6, 9), when Babylon is destroyed as Sodom and Gomorrah (13: 19-22), when laael is given finalrest from sorrow and fear (14:1-4), and when Antichrist and Satan are defeated and sent to sheol and the abyss (14:9-27)

2 The only verses that are clear as to having an immediate fulfillment arev 17-18. AUtheodierscan be best understood with the latter day fulfillment of the destruction of Antichrist and his capital city. Babylon

3 Such statements as sanctified ones , diose that rejoice in My highness (v-^, the Lctd roustereth the host of the battle (v 4), statements of the sanctified and mighty ones coming froip die end of heaven, even the Lord (v 5), and mention of the day of the Lord (v 6, 9), and the heavens being darkened (v 9-11 widi Mt. 24:29-31) all confirm the fact of a latter day fulfiUment and indicate that v 2-5 picture the heaven -ly saints and angels coming with Christ instead of describing the Medes overthrow ing Baby Ion. Some of the above statementsat least, could notpossibly refer to the Medes and the overthrow of ancient Bab/Ion as predicted in v 17-18; Dan. 5:24-31; 7r4-5; 8:3-4

10 tinnas destroyed in the day of the

Lora (U:^:

1 Much of Palestine (v 6-9)

2 Much of die world (v 11; Rev. 16: 17-21)

3 Literal Baby lon(v 19-22; Rev. 14:8; 16:17-21; 18:1-24)

4 Antichrist (14:9-11; Dan. 7:11; 8: 25; 2 Th. 2:8; Rev. 19:19-21)

5 Antichrist'sarroies(Ezek.38:21-23; 39:2-24; Zech. 14:12-14; Rev. 19: 11-21)

6 The power of Satan and all demons aadfaUenangels(14:12-17: 24:22; 25:7)

7 AUbeast-markedmen$lev.I4:9-ll)

8 AU goat nations (Mt. 25:31-46)

9 Cities of the nations (Rev. 16:17-21) 10 Jerusalem, being divided into 3

parts and 7,000 kiUed (Rev. 11: 13; 16:19)

2 8fold judgment in the day of the Lord

^ <S

1 Howl! for the day of the Lord is at hand (13:6)

2 It iLall come as a destruction from the Almighty

3 All hands iiaU be faint (13:7)

4 AU hearts shall melt

5 All men shall be afraid (13:8)

6 Pangs and sorrows shall take hold upon them as a woman in travail

7 Taey diall be amazed at each other

8 Their faces shall be as flames

9 The day of the Lord comedi, cruel both with wrath and fierce anger (13:9)

10 The land will be made desolate

11 Sinners shall be destroyed out of it

12 The stars and constellations shall not give their Ught (13:10)

13 The sun Siall be darkened

14 The moon AaU not diine

15 The world will be punidied for their

evil and extrem e wickedness before God to fulfill die prof^cies(13:ll; Joel 2:1-3:21; Zech. 14)

16 The wicked puniiied for their iniquity

17 The arrogancy of the proud will cease

18 The haughtiness of the terrible shall be made low

19 A man that is left diall be more precious than fine gold (13:12)

20 The heavens wiU iiake (13:13)

21 The earth shall remove out of^her place In the wrath of the Lord and In this day of His fierce anger

22 TheeardisbaU be as a chased roe, and as a ieep no man takes up (13:

23 E\-ery man Aall turn to his own people, and flee to his own land

24 Bireryone that is found iiallbe dirust through (13:1^

25 Every group that is joined together shall fall by the sword

26 Their children ^11 be dashed to pieces before dielr eyes (13:16)

27 Their houses dia 11 be spoiled

28 Their wives shall be raviAed

Medo-Persia (13:17):

These are the only two verses of the passage that have an immediate fulfillment concerning Babylon. Here we have the 5fold description of die Medes who conquered Balr/lon under Darius aDdCyTUs(21:2;44:28;45:l; Jer.51:ll: Dan. 5:23-31). What indicates an immediate fulfillment is that the invaders are named. Otherwise this would normally be understood as referring to the future day of the Lord, as the remaining part of chs. 13-14 does

Media was a country east of Assyria, whose people came from Madai, son of Japhetn (Gen. 10:2). It extended from Armenia on the north by the Caspian Sea and Persia on the south Jt was one of the most fertile regions in Asia. Media was early conquered by Assyria who held sway over it for 520 yean; but in the time of Tiglath-pileser and Shalmaneser during die reigns of Ahaz and Hezekiah, kings of Judah, the Medes rebelled; and when the Assyrian army of Sennacherib was destroyed by the angel in the days of Hezekiah (37: 38-39) diey gained complete independence. Thus, at the time of Isaiah's prophecy of Medes overthrowing Baby -ion (v 17-18; 21:2) such a thing was fantastic and impossible, for Media wassimplya province of Assyria, and Babylon under Nebuchadnezzar was yet to attain to its greatness. The Medes, after gaining independence from AsTj-ria, conquered the Persians and aU upper Asia, uniting them to their kingdom. By die heh) of Babylon they finally conquered Nineveh; and Assyria became a province of Media. Later, the Medo-Persia empire became die 4th great power in die times of the Centiles to oppress laael, the 2nd empire of the jxojjoecies of Dan. 2:38-i4; 7:4-5; 8:20-25; 11: 1-5. See 8 mountain kingdoms and Israel , p. 511ofSJ.T.

3 symbols of Medo-Persia:

1 Breast and arms of silver (Dan. 2)

2 The bear (Dan. 7:5)

3 The ram (Dan. 8:3^, 20) lOfold final destruction of Babylon

fnfmi

1 Babylon will be finally overthrown Uke Sodom and Gomorrah-totally destroyed by God (v 19)

2 It diaU never be inhabited ag?in after the fLnal destruction (v 20)

3 Arabians shall not pitch tent there

4 Shepherds Aall not make fold diere

5 Wild beasts diall lie diere (v 21)

6 The houses of Babylon shall be fuU of doleful creatures

7 Owls shall dwell there

8 Satyrs shall dance there

9 Wild beasts of the islands shaU cry in the deserted houses (v 22)

10 Dragons shall inhabit her good palaces

Babylon destroyed (13:19):

If Babylon is ever to be destroyed in die way that God destroyed Sodom and Gomorrah , that is, completely, this must be in the future, for such has not happened In the past(v 19; Jer. 50:40). This is one reason for associating the prophecy with the future destruction of EUbylon. ks dcKlibcd 1X1 Rev. 14:8; 16:17 .': "" -■«. See no*e r. Rev. 1:19 * In ln«icx

9 [K}i...i t'l ujtUIt ilcstniciion :

1 OcscrcrvcJfar (lie i«me tins(i«n. 19: 5j U. 17:28-29: Rev. 18:2-5)

2 Mlr»culouj(v 5-16. 19; Jcr. 50-40; 51^42. 64: Rev. 16:17-21; 18:8)

3 Bn fire (V 19; t<n. 19:24; Rev. 18:8)

4 B> earthquike causinR twth to sitilt (]er. 51:64; Rev. 16:17-:i). IilsiIT3 thai rulm of Sodom and L.omomh tuve ix)w recently been discovered uadei the Dead Sea

5 All Inhabitants destpovcd (v 19-22; Gen. 19:24; Jer. 51:37; Lk. 17:29; Rev. 16:17-21; 18:1-24)

6 Cfejtioycd in vengeance(v8-16, 19-22;Jex. 50:28; Rev. 18:1-24; 19:2)

7 Suddenly(v 19; Gen. 19:24; Jcr.51: 8; Rev. 18:8-10. 17. 19)

8 (.'•od's people cormnandcd to cotne out in Dotn instances so they would not be destroved (Gen. 18:21-33; 19: 15-24; Jer. 51:6. 45; Rev. 18:4)

9 Never to be rebuilt-to remain desolate and uninhabited forever (v 19-22; Gen. 19:24; Jcr. 50:13, 23. 39-40; 51:26. 62; Rev. 18)

16th prophecy in baiah (14:28-32)

5 predictions-fulfilled :

1 PtliUstia not to rejoice because the rod or king of Judah (Uzziah) who smote (hem was dead, for out of the serpent's root ihall come a cocJcatrlce fteferring to Hezekiah) and his fruit diall be a fiery flying serTKnt. (Uzziah and Judah were considered to be a serpent to PhiUitia). The thought is tiut Hezekiah, the son of Ahaz. the son of Uzziah. would be just a disastrous to them as the other kings of Judah (v 29). This was fulfilled b\ Hezekiah completelv defeating the Phiiistines(2 Ki. 18:8-i2)

2 The fimbom of the poor shall feed, and the needy shall lie down safely. This refers to those parts of Judah, which were always exposed to Philistine invasions, being safe from ihem because Hezekiah would completely subdue the Philistines and make Ms country safe (v 30; 2 Ki. 18:8-12)

3 I will Hi! your root with famine, and he shall slay your remnant. Ihis refers to the complete destruction of the power of niilisUa (v 30; 2 Ki. 18: 8-12)

4 Philistii shouId bow U for judgment shall come to tlicm froni Judah in the north (V 31; 2 Ki. 18:8-12)

5 It shallbe declared(durlng the war berweenPhilistiaand Hezekiah of Judah) that God has founded Zion and Judah, and that He is the protector of the people who trust in Him (v 32)

ITlfa prophecy in Isaiah (15;1 -16;12)

24 prediciions-futfiUcd:

1 Ar (the rapiul of Moab) will be Laid waste in one night ,-nd brought to silence (15:1)

2 Kir of Moab U Uid waste and brought to uleoce in one night

3 He (Moab) will go up to the high places to weep (15:2)

4 Moab shall howl and cut off their beards and the hair of their heads in mourning

5 They shall mourn in Mckcloth in the ftieets and on house topi (15:3)

6 Everyone in Moab shall howl and weep .'\bundantly

7 Hethbon and other cities shall also cry and weep (15:4)

8 The soldiers of Moab shall be de -feated and cry out. for their lives will be grievous to them because of judgment

9 My (Isaiah's) heart shall cry out for the calamity of Moab (15:5)

10 The fugiiivcsof Moab shall flee to Zoar like a 3 year old heifer, because of the destruction fallen upon them

11 Thewatcnof Nimrim rfiall dry up (15:6)

12 Crops shaU fail in Moab

13 The stirplus of past crop* shall be carried away (15:7)

14 I'herc will be howling in all the borders of Moab (15:8)

15 The blood of battle will color the waters of Dimon (15:9)

16 Wild animals shall t.?ke (heir toll of the remnant left in Moab (15:9)

17 The pnde.haughtiness, wrath, and lies (boastings) of Moab shall be vain

and Impotent In the day of his dcstruc -aoii 18 One part of Moab shall mourn for

omc upon the fields a. _ __ ' :8)

■Jj 1 he inv.-dcrsihalldestiov themost fruitful plants- or, become drunken on the fruits of the fertile lands from Moab to Hcshbon and Jazet (16:8-9)

Jl '■ he joy of harvesters shall cease

;!G:IO) 22 My (Isalal^s) bowels shallbe moved

with Rre»^ compassion when I sec the compieu- destruction and the suffering of Moab (16:11)

2' Moab will be weary of cUmblng to the high places to offer sacrifice and pray to gods that never hear (16:12)

24 Moab shall ne\T-t pre%'ail through such vain worship and trust

9 predictions-unfulfilled :

1 Moab will yet be at the fords of Arnon (the north border of Moab) to welcome Isael as she flees fromAnti-chrisi into the mount.ilns of Edoro and Moab-countries that esca pe him (16:2; point 10. col. 1, p. 307of N. T.)

2 Moab will take counsel (or ?dvice) and execute Justice in protecting Israel from Antichrist who will be the com-monfoeofbodilsraeland Moab in the tribulation days (16:3)

3 Moabwillprotect Israel from Antichrist like hiaing something in the darkness of night

4 Moab will not betray the Israelites as thev flee from Judea into the nroun-tjlns(16:3; Mt. 24:15-22; Rev. 12:6. 14)

5 Moab will permit Israel to dwell in her land during the last 3 1/2 years of this age and during the great tribulation-known as the time of Jacob's trouble (16:4; Jer. 30:1-9)

6 Moab will be a covering to Israel from the face of Antichrist the spoiler (16:4; Dan. 11:40-44)

7 Moab will protect Israel until the very end of this age. until the end of Antichrist, until the spoiler ceases to be, until the oppressors of Israel are consumed out of the land, and until the throne of David is est.- blishcd again under the Messiah (16:4-5)

8 The throne of Dawd will be established inmerrv again(9:C-7; 16:5; Jer. 30:1-9; Ezek.34:23-24; 37:24-25;Hos. 3:4-5; Acts 15:13-18)

9 The Son of David, the Messiah, shall sit In truth in the tbernacle of David, judging, seeking judgment, and hasting righteousness among men inalltheearth(16:5; 9:6-7; Lk. 1:32 -33; Acts 15:13-18)

The Antichrist (14:5):

The Antichrist is particularly celled the wicked (v 5; 11:4) and thai wicked (2 Ih. 2:tr), because he b thai man of sin who is lo oppose God and all that is called God (2 111. 2:3-4)

14 facts about Antichrist :

1 The king of Babylon (v 4)

2 ITie wicked (v 5; 11:4; 2 ITi. 2:8)

3 Supreme power of rulcn (v 5)

4 The destroyer of people (v S)

5 Rulerof njiionsfvb; Rev.l7:12-17)

6 Persecutor of saints (v 6; Rev. 13)

7 Oppressor of earth (v 16)

8 Conqueror of nations

9 Scourge of the earth (v 17, 30)

10 Destroyer of cities (v 17)

11 Unmerciful to captives

12 Betrayer and murderer of his own people (v 30)

13 W Assyrian (v 25; Mlc. 5:1-8)

14 Oppressor of Israel (v 25)

6fold uunt of Antichrist (14:12):

Here we have a 9fnld tjuni by peopk: In hell, of Lucifer (v 12-15), as we have had a 6fold t?uni of Antichrist in v 9-11. The original fall of Lucifer (v 12-14), as well as his final c asUng downtohell itself (v 15), wUch is the end of all rebels ag.-lnst God, Is the subject of (his passage

1 Lucifer is (he name of Saian,as is agreed by Bible scholars (v 12). Lucifer (Heb. Hey le t), means brightness; morning Hit. From halal . to shine

2 Satan is the only one In Scripture referred to as having actually fallen fromheavenfv 12; Lk. 10:18); and the onl'. personal ruler that Is ycl lobe cast out ot heaven with fallen angels (Kev.

Ills identifies lUm as Lucifer

n\\\ person otlier (han I : r. :•-who is tailed a mor-

rungsiar (v I'JJ. Angels are so-called in Job 38:7; and Ctirist is called the brighi -.nd niumiiit; star in Rev. 22: 16;sciwticHvcr Lucifer is he could not be a mere man but .- heavenly being

4 Lucifer actually ascended to heaven in an effort to exalt his throne above the starsofC'Od and become like the most High. This no earthly man could do, for he would have no access to heaven apart from God (v 13-14)

5 ITils whole passage has no literal meaning If interpreted in connection with a man, but in the light of other

filain passages about the fall of S.-tan tclearly referstohim(v 12-15; Ezek. 28:11-17; Mt. 25:41; Lk. 10:18; Oph. 6:10-18; Rev. 12:7-12)

6 This is another example of the law of double reference-two persons, one natural and the o t he r supernatural, being involved in the same passage, as whenChrist said to Peter, Crct thee be-hind Me. Satan (Mt. 16:25), and the Lord said, I will put c:nmiiy between thee and ihe woman (Gen. 3:15). In this chapter we have the earthly king of Babylon addressed (v 4-11. 16-20) and the invisible king of Babylon also referred to in v 12-15. See notes on the law of double reference, p. 42

9 facts about Lucifer (14:12):

1 He was cast out ol herven (v 12; Lk. 10:18).U he tell from heaven, he must have been cast out, and if erst out he must have ascended to heaven in the first place to be cast out. There was some reason for him going there,

and not staying there after he got there. It must have been a forced and bodily cascLng out, a departure because of superior power and forces

2 He was cut down to the ground (v 12; Lk. 10:18). This was the reason he did not remain In hecven. Heb. gad a. to fell a tree; destroy anything; cut down; cut off; cut asunder. He was forcibly intercepted in his invasion of heaven, and was defeated and cast down as a tree being felled by the woodsman (9:10; 15:2; 22:25; 45:2). Ife was cut down to the ground; he found hlmselfbackon the earth he ascended from and which he ruled before his fall and invasion of heaven

3 He had already weakened the nations (v 12; Ezek. 28:11-17). This means that before his invasion of heaven he had weakened the nations of earth over whom he had ruled since the creation of the earth and its inhabi -tants. Itwasin a period before Adam's time

7 proofs Lucifer ruled men:

(1) They are c.-lled nations here. Heb. goy , trans. Gentiles, nation , na ■ tioiis. people , and heathen hundreds oftiriies, .-nd never trans, rngels . The nations he ruled over and weakened then, must have been made up of men

(2) God told Adam to replenish the earth , not replenish heaven or some other planet (Gen. 1:28). He told Noah to do the same thing 1656 years later (Gen. 9:1). According to this, it is .is reasonable to believe that the earth was plenished before Adam's time as it is to accept that it was plenished before Norh's. Furthermore, the command to replenish it meant to do so with their own kind-men; and this Indicates the kind of inliabitants which the earthhad in ilie first place. Adam and his race can only reproduce their own kind (Gen. 1:11; 6:20)

(.'<) Jeremiah confirms the fact that men , not .'•ngcls, inhabited the earth before Adam, for in his description of the chaotic earth he says there was no man . In the time beftxe Adam afi3 chaos, men lived in cities and In fruitful place; on earth Like men of today, so they must hasr eaten food and been mortal as we arc lodav. Sec notes on Jer. 4:23-26

(4) Ezekicl also confirms the fact that they were people (gc^ , .^s in point 1, above), aiid were ru^cd by kings . Both terms are used in Ezek. 28:11-19. Sec notes (here

f5)Peier indicates (ha(the pre-Adamitcswere mortal beings, for thev could be drowned. ITie world (0 r. kostnos, social order) (ha((hen was

(before Adam's day), being overllowcd witli water pcrlsJicd: But tlic heavens arMJ the earth wtilcli arc now (since the 6days' work of Gen. 1:.T-2:23).. .are kept in store reserved unto fire against the day of judgment . nd perdition of ungodly men... we look for new heavens and new earth wherein dwelleth rigjiteousiess (see notes on 2 Pe(. 3: 5-13)

(6) Moses confirms this further by revealing (he fact of the flood which caused tJic pre-Adamites to be drowned (Gen. 1:2, notes)

(7) No statement regarding ,-angels or spirit beings of any kind living on the earth c.->n be found in Scripture. Angels ofSatanare spoken of as stars of heaven, indicating that they were originally created to be God's subjects In heaven and not Lucifer's on earth (Rev. 12:1-12)

The only statement In Scripture that causes some to stumble over the idea of pre-Adamites being men is 1 Cor. 15:45 where it spe.-ks of the first min Adam; but this could be understood by realizing that he was created the first of this present race of men. It should never be i;ken to mean that he was the first being who ever lived on the earth, for others, even nations made up of men-mortal beings capable of being drowned in a flood, operated in a social system before Adam and the flood of Lucifer's time

4 I will ascend Into heaven (v 13). This Is one of the things LuciJer said inhishe?ri when planning to overthrow God in heaven. According to Col. 1: 15-18. thrones, dominions, principalities, and powers, visible and invisible, were created in heaven and in earth, which shows the establishment of kingdoms In many places in the heavens, on other planets, besides the earth. Lucifer was given dominion of the earth and worked deceitfully to get other angelic rulers to follow hiin in his war against God. Not only did Lucifer's own earthly, mortal subjects rebel, but over 1/3 of God's angels, for there are that many still with Satan to be finally cast down to earth in the future

tribulation (fie v. 12:1-12). The place of mobilization was the earth. How long they rebelled before the actual break with Cod is not known

5 I will exalt my throne above the starsof God (v 13).T'his statement not only proves that Lucifer's plan was to invacfe heaven, dethrone God, and become the supreme ruler of all creations, but it shows that he already was a ruler. If he had a throne he had a kingdom and he himself was a king; he had subjects to rule over and there must have been a location for the kingdom. Who were his subjects'" The pre -Adamite men of point 3, above; and hiskingdom was located on the earth. as seen in point 7, below

6 I will sit ^Uo upon the mount of the congreRaiion. in ihe sides of tKe north (v 13). Lucifer was not satis -fled to sit on his own throne, but wanted to sit also on God's throne to be wor-shipped as the Supreme Sovereign of all creations. This gives the location or direction of heaven-north of the earth, and reveals the fact that there Is a congregation of saints or holy beings who gather for worship of God. In Ps. 75:6-7 it speaks of promotion coming, not from the east , west, or south , but from the Lord; so accord-ing to this also, the Lord and heaven are In the north

7 I will ascend above the heights of the clouds (v 14). ihls settles the matter regarding the Icxratlonof Lucifer's kingdom, before Adam's time

3 things locate It:

(l)lthad to be under the planet heaven, or Lucifer could not have determined In his heart to ascend Into heav-cn (v 13)

(2) It had to be under the stars of G'Od or he could not h.-vc determined to exalt his throne above them (v 13)

(3) It had to be under (he c louds that surround the earih or he could not have determined to ascend above them (v 14). Though a kingdom could be located many places under heaven and under the stars. U could not be under the clouds of earth wIthou(being on

NOTES ON ISAIAH CONTINUED

earth. This should convince us that Lucifer had an earthly kingdom, not an heavenly one, and thrt his subjects were eardily, not heavenly. Furthermore, since angels and other spirit beings are not constituted like the beings created to live on the earth, we must conclude that they were not the earthly subjects of Lucifer's kingdom. The fact that angels of Satan are now confined to the heavenlies surrounding the earth is proof that they no longer are fit to reside in heaven; and file fact that they will be confined eternally in a hell beneath the earth (Mt. 25:41), proves that they sinned in connection with the earth and Lucifer's program of invading heaven from the earih

8 I will be like the most High (v 14). This was the central idea around which revolved all the sinful and rebellions activities of Lucifer. It is a noble trait to be desirous of being like God or imitating Him in His consecration to the highest good of all; but to transgress the laws of God and the central aim of such consecration, to become selfish and devoted to a life of self-gratification at the expense of the highest good of being and the universes, is the greatest of all crimes among free moral agents. Lucifer wanted to become like God at the ex -penseof Godandallwho opposed him; and this was extreme sinfulness against God and nature. It was by this appeal to be like God that Eve was deceived (Gen. 3:5). Christ came to imitate Godamongmen,and to set an example of true God-likeness, that of being like God in consecration to the good of all, not for the good of self-gratificriion. Thus He repeatedly declared the true nature of consecration and godliness. See Christ's union with the Father, p. 105 of N.T.

9 You diallbe brought down to hell. This will be the final doom of Satan and all who follow him (v 15; Mt, 25: 21; Rev. 20:10)

Gfold oath of God to destroy Antichrist (14:24):

1 Surely Ihave thought it shall come to pass; I wiU fulfil it (v 24)

2 As I have purposed it shall stand

3 I willbreak the Assyrian in My land (Palestine). Antichrist is so-called in v25; 10-24; 30-31; Mic. 5:1-8, b^ cause he will rule the territory of the old Assyrian empire. He is also called the king of Babylon (v 4), the prince that

shall come, of the Roman empire (Dan. 9:26), that king of the north (Syria), because he will rule all these territories

4 I will break him upon My mountains and tread him under feet (My feet, F5^ 63:1-6)

5 Thenhisyoke shall depart from off them (Israel, v 25; 10:27; Jer. 30:8)

6 His burden shall depart fix)m oft their (Israel's) shoulders (v 25; 10:27). This is the purpose of God-to rid the whole eardi of this oppressor that has stietchedforthhishanduponmany nations (V 26; Dan. 11:40-45; Rev. 19: 11-21). No man can cancel this purpose of God (v 27)

lOfold desolation of the city Babylon

rt^rsT: ———

1 Prepare slaughter for the children because of the sins of parents (v 21)

2 That they might not rise or live

3 That they mi^t not possess the land

4 That they might not continue to build cities on earth

5 I will rise up against them and cut off from Babylon the name (v 22)

6 I wiU cut off the remnant

7 I will cut off the son

8 I wiU cut off the nephew

9 I will also make it a possession for the bittern and pools of water (v 23)

10 I will sweep it with destruction Wandering ones (16;3):

The wandering ones are the outcasts of Israel whom Moab is commanded to perm it to enter their country to be pro -tectedfrom Antichrist. Moab, Edom, and Ammon are to escape him, according to Dan. 11:40-45; so these countries willbe the place for Isradites to flee to for protection during the 1, 260 days they are to be out of their land (Mt. 24:15-24; Rev. 12:6. 14).

In V 1 it seems that the daughters of Moab will also wander. They will, for a short time be disturbed by Antichrists sudden capture of all Palestine, not knowing whether he will attempt to enter their country also. It will soon be known though that they will escape him because of new wars in the north andeast(Dan. 11:44); so they willbe -come settled again and welcome the wandering Jews who are fleeing from Palestine 18th prophecy in Isaiah (16:13-14): 4 predictions-fulfilled :

1 Within 3 years (v 14J

2 The glory of Moab snail be brought low

3 A great multitude shall be destroyed

4 A remnant shall be left; it will be very small and feeble

19th prophecy in Isaiah (17:1-14) 15 predictions-fulfilled :

1 Damascus willbe destroyed (17:1)

2 It shall be a ruinous heap

3 The cities of Aroer will be forsaken (17:2)

4 They shall be shelters for flocks

5 There will not be enough men left to drive them away (17:3)

6 ThefortressofEphraim shall cease

7 The kingdom of Syria shall cease from Damascus

8 The remnant of Syrir shall cease

9 They shall depart as the glory did from Israel

10 The glory of Jacob shall be made thin-diminished (17:4)

11 Jacob shall wax lean in body

12 The riches of Damascus will be taken away by the invaders like the harvesters gather the wheat, grspes, olives, and other crops (17:^

13 Not much will be left-it will be like a few olives left on branches hard to reach (17:6)

14 The few people who are left will recognize that the judgment is from God; and they will look to Him instead of idols (v 7-^

15 Strong cities shall become desolate because of their alliance with Israelwhois the object of God's wrath because of sin (v 9-10)

6 predictions-unfulfilled :

1 Many nations shall be mobilized against Israel (17:12-13)

2 God shall rebuke them (17:13)

3 They shall flee afar off

4 They shall be chased as chaff that flies before the wind, and like a rolling thing carried about in a wind

5 They shall not flee and escape in the darkness of the night, for at evening time there shall be Ught as in the day, so that their destroyers will see to slay them (17:14; Zech. 14:5-7])

6 The night shall be as Ught ^s day and they willbe destroyed by the time mominabreaks(17:14; Zech. 14:1-7)

Defeat of Syria (Isa. 17:1):

The defeat of Rezin and the destruction of Damascus were fulfilled by the Assyrians (v 1; 7:1-25; 8:3-4; 2 Ki. 16: 5-18)

7 great judgments by Assyria:

1 Damascus,thecapitflof Syria,will be destroyed (v 1)

2 The cities of Aroer shallbe forsaken (v 2). There were 3 cities named Aroer. It could be that all are'involved in this reference; or, it could mean cities around Aroer, in which case the reference would be to the one on the river Amon which was within ancient Moab and later in Reuben, for the Assyrians did defeat this part of Israel when Moab was destroyed (2 Ki. 15: 29-17:41)

3 ThefortressofEphraim shall cease (v 3). This means that the 10-tribe kingdom and Samaria would be destroyed also by Assyria, which was fulfilled 721 B.C. (2 Ki. IT). Ephraim was the usual name used by Isaiah in referring to the 10 -tribe part of Israel (V 3; 7:2-9: 9:9; 11:13; 28:1-3)

4 Syria as a kingdom shall fall (v 3)

5 The glory ofjacob and Israel shall depart and there will be few in number left (V 3 -11). The word glory here denotes dignity and power on which they reUed and of which they boasted

6 The remnant of Syria will also be removed (v 3)

7 The glory of Jacob shall be made thin; that is, the power of Israel was to be diminished by the destruction of the northern kingdom, c.Ued Ephraim here (v 4)

20th prophecy in Isaiah (18:1-7): 6 predictions-unfulfilled :

1 Woe to the land shadowing with wings, beyond the rivers of Ethiopia (18:1)

2 God will lift up an ensign among the nations; and they are commanded to see it (18:3)

3 Hewillblow a trumpet ?mong the nations; and they are commanded to hear it

4 The Lord will take His rest jnd consider in His dwelUng place; and the crops will not be harvested (18:4-5)

5 The crops will be left to the fowls and beasts of the earth to feed upon during the summer and winter (18:6)

6 In that time-the time of the fulfillment of this woe, a present shall be brought from this land to mount Zion to the Lord of hosts (18:7)

7 proofs this land is Ethiopia (18:1):

1 Shadowing with wings (v 1). Heb. for shadowing is iselatsaU trrns. elsewhere theTocust (Dt. 28:42); cymbgls (2 Sam. 6:5; Ps. 150:5); andfish lpeari' (Job 41:7).The Heb.for wings is kanaph, edge; extremity; wing; flap; pmnacle; overspreading. The term literally means whirring of wings and to what it refers is not clear

2 Which is beyond the riversof Ethiopia (v 1).To make this chapter a prophecy of the United States on the assumption that the wings refer to the eagle, the country's emblem, is to fall into the error of inventing foolish and fantastic theories to suit the imagination. The land referred to is definitely beyond, over against, or on the other side of the rivers of Ethiopia, which clearly identifies it as Emiopia and the Egyptian Sudan. Regarding wings, it is known that Ethiopia is one of the homes of the dreaded tsetze fly. As to rivers it is located between the White Nile and the Blue Nile. Cp. Zeph. 3: 10

3 That sendeth ambassadors by the sea, even in vessels of bulrushes (v ^. This further locates the country in the vicinity of the Nile. The word sea in Scripture is used of various bodies of water, including the Nile (19:5) and the Euphrates (Jer. 51:36). That the Nile is referred to is clear from the fact that bulrushes or papyrus plants grew only on this river, and it was common for bulrush boats to be seen on it (v 2; Ex. 2:3. Cp. Ezek. 30:9). Sometimes bundles of the plant were bound together making a raft; sometimes the leaves were plaited basket-fashion and coated with tar (Ex. 2:3)

4 A nation scattered and peeled (v 2, 7). The Heb. for scattered is mashak . to stretch out; to prolong; to develop; to be tall. Peeled is from the Heb.

marat, to make smooth or bright (1 Ki. 7:45; Ezek. 21:10-11). This could read tall and smooth , or tall and bronzed

5 A people terrible from their beginning (v 2, 7)

6 A nation meted out and trodden down (under foot) -or, more correctly trans, thus: a nation terrible in all its history as stretching lines over others marking them out for destruction (v 2, 7). This is the only idea in harmony with the other statements of this nation. The Berkeley reads: "a people dreaded near and far, that conquers and treads down. " Moffatt : "A terror far and near, a sturdy race of conquerors. "Jenton:" a terrible race in its past and its future, a disciplined dom -inant people." Young^ : "Unto a people fearful &om its beginning and onwards, a nation meting out by line,and tread -ing down." Rotherham; "Unto the people terrible from their beginning and onwards, a nation most mighty and subduing"

7 Whose land the rivers have spoiled (v 2, 7), that is, whose lands the rivers have washed away. This is particularly true of Ethiopia, the Egyptian Sudan and regions above the cataracts of the Nile.Branchesof the Nile continually wash away the banks and deposit the dirt on the lands of the lower Egypt

Future defeat of Ethiopia (18:4):

Jehovah has made clear His purpose to punish the Ethiopians described in v 1-2, 7. These people willbe making plans against God and Israel, and will be mobilized with other nations under Antichrist to fight in the battle of Armageddon. The EtJiiopians will be at hissteps(Dan. 11:40-45). It is revealed here mat they will all be defeated, and the manner in which it will be done is shown. God will sit calmly while these preparations are being made-as the sun snines on the earth while the crops are growing, and the dew gently falls in the heat of harvest (v 4), but before their plans are completed, He will suddenly interfere and destroy them like one appearing before the harvest is ripe and cutting it down (v 5). God comforts Judah here by showing that when the nations are gathered to destroy them He will undertake for them and destroy their enemies (v 4-5). The bones of these enemies will remain unbujied for months; and the fowlsof the air and beastsof ihe field will feed upon them (v 6). All this proves a latter day fulfillment, for at no time in hiscroy has this Uterally been fulfilled. Such is not only definitely predicted here for the future but in many other prophecies it states that at Armageddon the Jews will be delivered from the Gentiles, including the Ethiopians, and that the many slain on the battlefield will makemeatfor the fowls and beasts of the field for 7 months and longer (v 4-6; Ezek. 39:1-24; Dan. 11:40-45; Mt. 24:28-31; Lk. 17:31-37; Rev. 19: 11-21)

Egypt in Scripture (19:1):

The origin of the name Egypt is not known. Egyptus is said to have been an ancient king of this country in north Africa-a region made up mostly of a great valley through which the river Nile flows, having its source 4,160 miles couth of the Mediterranean in the heart of Africa. Egypt proper begins about 600 miles south of the Mediterranean. The Nile divides itself about 50 miles south of the sea and parts into 7 streams; it is called the Delta or Lower Egypt where the river runs out into the sea. Egypt was the site of the first great civilization; and it was the first of 8 Gentile world powers oppressing Israel in the times of the Gentiles. It is symbolized by a crocodile in Scripture (51:9; Ezek. 29:3). Together with Assyria, it oppressed Israel before the time of Nebuchad -nezzar and Daniel, in the very first of the times of the Gentiles. Some think that these times began with Ne -buchadnezzar; but, since both Egypt and Assyria oppressed the Jews before Daniel's time we must include the m alsoin the full length of such a period. Egypt oppressed Israel now and again for nearly 1, 500 years before Daniel prophesied of 6 world powers to oppress them from his day forward. Egypt oppressed Israel during 80 years of tne life of Moses, 10 years longer than Nebuchadnezzar did. Assyria oppressed Isael nearly 200 years (before Nebuchadnezzar) and was the kingdom to take the 10 tribes captive 133 years before Babylon took the 2 tribes. Would not these oppressions of Israel be as much a part of the times of the Gentiles as any since Nebuchadnazar? There is no scripture limiting them to 2,520years or saying they began with Nebuchadnezzar. Daniel did not see the whole length of the times of the Gentiles, only the period from his day forward.The Assyrians conquered Egypt after the death of Joseph and oppressed Isael (52:^, their khig becoming the one that knew notjoseph (Ex. 1). Egypt was conquered by several other foreign powers, including Ethiopia, Babylon, Medo-Persia, Greece and Rome, and helped to oppress

Israel as a part of all these empires. See coL 2, p. 873; 311 of N.T. and seven times of Lev. 26

21st prophecy in Isaiah (19:1-25)

36 predictions-unfulfilled :

1 Jehovah shall come into Egypt riding a swift cloud (19:1)

2 The idols of Egypt shall be moved

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ai hli pfMcace

3 The hean of Egypt ihall idcIi In ihe midsi of ii (19:.^

4 if.-._ .1..;. K.. ,v,' ^.r ,,, ; . „.

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6 1.

7 ■ chani^ .

6 Iwilliuvc thetnovcr iiiio .hctund of a cruol IcnJ (the AmkhiUi. \9-<: Dan. 1:40-45)

9 A - sballnile ihetn(19:4: Dan. t;.^-.;-5)

10 1 be Nile river wlU be dried up from the Ka (19:5; note e. 11:15)

11 I'hey shall divert the river] Erorn iJ: .• ■' • 'I !? (19:6) up

pi shall be dried

.... ;..^.,..-„.. pip>rusreeds, and

everNthin«cljcsov«iby the c.naU shall

wither, be driven away, ?nd be no more

(17:7)

14 All fiihermen shaU Umeni (19:8)

15 Flaxworkcn and weavers shall be confounded (19:9) (19:10)

16 All irrit;.'(ion shall come to an end

17 All fisheries shaU close

IS PrincesofZoan shall become fooU (19:11, 13)

19 The wije men shall become foolish

20 Not a wise man shall be found (19:

IC)

CI Princes of Noph will be deceived (19:13)

22 The leaders of Eg>pt shall seduce itie people-lead chem astray

23 A mingled and perverse spirit will be sent among the leaders who shall cause erroD in all work (19:14-15)

24 Eg'. p(shall Live in fear Like women because of the hand of ttie Lord upon them (19:16)

25 Judah shall be a tenor to Egypt and every man will be afraid because of the purpose of God (19:17)

26 In that day shall 5 cities of Egypt speak the language of Canaan and swear to the Lord of hosts (19:18)

27 One cir. shall be called The city of destruction

2S There shall be an alter to the Lord in the midst of Egypt, .-nd a pillar at the border for a sign and witness to the Lord (19:19-20)

29 Thev shall call upon the Lord because of*^ their oppressors, and Me shall send them a Saviour, and a Great One, and Me shall deUver them (19:20)

X Jehovah shall be known to Egypt, and the EgN-ptian! shall sacrifice to Him in that day (19:21)

31 They ^U make a vow unto Jehovah in that day and shall perform it

32 The Lord shall smite Egypt and heal it (19:22)

33 They shall return to the Lord and He will hear their prayers, and shall heal them

34 There shall be an highway out of Egypt to Assyria (19:23)

35 There will be an alliance between the nations: and both the Egyptians and Assyrians shall serve the Lord with Isacl: and all will be a bleslng on earth (19:23-34)

36 All theie luHofuwillbecome convened to Jehovah and He will bleu them as one people in that day (19:24-25)

8fold cauae of conftiaion (19:11):

1 The princes of Zoan arc fooU (v 11)

2 The counsclof the wise men is turned into fooLishiurss

3 NoRcnuinc wl«-- '•'. .. i,fi (v 11-12)

4 ('Od'spurpose i :illed(v 12)

5 The princes ar 1 (v i:i)

6 They have seduced the people

7 A mingled and pcrvcrv-spirit among the leaders (v 14)

8 1~hc leaders n«ve caused the people to err iJi all work. Like a drunkard stumbling In hb vomit

8fold salvation of Igypt (19:21): IThey willbe.ottii . .irivcrtrd(v 1^22)

2 Build an aU^r (\ liT)

3 Set upa pillar locornnicmoraie their deliver.-ncc by 'od (v 19-20)

4 Cry lojcliovah for deliverance from their opjresvm (v 20J

5 Offer sacrifi. a and oblations (v 21)

6 Vow and keep their vows(v 18. 21)

7 Pray and return to (-od for healinu •nd they shall be healed (v 22)

8 Serve the l.ord along with the As-lyriaiu and lsracUtct(v 2-'<-2S)

10 acts of GuO in Egypt (19;22): 1 He will coiDc into Egypt (v 1)

, pilans agalmt one another

3 Turn them over to Antichrist (v 4)

' "id n«tloiul caUmirles(v 5-17)

J a mixed tpirii into Egypt (v

id a Saviour to deliver them (v

.{yp< (V 22) . t m 9 ilcar dicir prayers (v 23-25)

10 Bless i^gvpt with Assyria and Israel 22pd pmphet y in Uaiah (20:2-6): 4 predictions-fulfilled :

1 As Isaiah, a sign and wonder, walked naked (without his outer garment) and han-fool for 3 years in Isacl, so t! ' il lead both Egsptiatis

ked and barefoot into

2 Egypt will be ashamed of being led away captive in such nakedness (v

4)

3 Judah shallbe afr:id and a^amed of their trust in both Egypt and Ettiio -pia (v 5)

4 Judahshallsay in that day that such is what we get for trusting in them-where shall we flee to for help to be delivered from the Assyriaiu" (v 6)

Uaiah a sign (20:2):

God made Isaiah a sign and a wonder to his people by his waLkintt among them for 3 years naked and barefooted (v 2-3). He was not nude; he simply laid aside his peculiar prophetic garment, his outer robe, as Saul did (1 Sam. 19:24), and David who was naked but still had on a linen ephod (2Sara. 6:14-21). ITiese kings merely put off their royal robes, just .-"s Peter put off his outer garment so that he could fi^ (Jn. 21:7). Uaiah's outer robe was evidently sackcloth of coarse goat hair, for the propJicts wore rough clothing as their prophetic garments (1 Ki. 1: 8; Mt. 3:4). False prophets were forbidden to wear routth garments to deceive (Zech. 13:4)

23rd prophecy in Isaiah (21:1-10):

7 predictions-futfiUed;

1 Destiuctionof Babylon would come from .' desert and a terrible land like the whirlwind passing through from the south-(21:1)

2 Judgment upon Babylon was to come frcpm the Elamiies and the Medes (21:2)

3 rhe destruction was to be so terriUe that the prophet was filled with pains like a woman travailing. He was dismayed and filled with fear :l seeing

11(21:3-4)

4 The King of Babylon would make a feast, setting watchmen in the watchtower to make the people feel Kcure in theirreveling; but while thev were eating and drinking tli: attack would come (21:5). This was fulfilled exai tly this ity, as stated in Dan. 5

5 Babylon to fall by the coming invader (21:6-9)

6 All the graven images of Babylon to be destroyed (21:9)

7 Babylon to be trodden down like wheat in a titreshing floor (21:10) We have here a jiid prophecy of tb<* de -itructlon of Babylon, which was not then a world power but was soon to rise to grcanicts by ovcrthrowlnft tl>c Aiayrlan empire and becoming tlie next or .Trd world empire to persecute Isacl in the lixiies oi^thc I'cntllei (p. 311 of N. i). Here we have the iiii-tncdiate Judgment upon Qabvlun bv

the M.- ' ' f-Tslans, •-'■•' '.-

first r» • laticrd*.

of Dat).; _, ...L main ilu:.i- v . ..

14:27), tlic Medes bcijiR mentioned in only 2 verses (1.1:17 18)

The proptie t's travail (21:3):

The propliet V. '".• tlir

comijigde struct I ..it, as

hcdcicrib»-dhinis< II, III imo me feelings of a woman in travail

7foW eU:

J My loins-•> ,,.,.,--,., pain (v .1) 2 Pangshave taken hold of me, as tiic

fangs of a wutTMii in travail was bowed down ai hearing it

4 I was dismayed at seeing It

5 My heart panted (v 4)

C Fearfulncas affrigliteJ me

7 My pleasure was turned into fear

34tli pcopticcy in Isaiah (21:11-12)

Ihii prophecy refers to Dumah a son of Uunaclfv 11; Gen. i^-M; 1 Cut. 1:30). Scir was tlie lume of a mountain range in Edoni, so that prophecy concerns Edom. Isaiah was the watchman (v C, 11); and Liuiiiiry was made to him out of Edom, about tlie night whicti, no doubt, refers to calamity thai had fallen upon ilic Jews as well as tlieniselves. Tlie prophet replied tiiai dayliglit would soon come, and also anotlier niglit, meaning another calamity. The nigtit probably refers 10 the invasion oi the land of Judah by the great Assyrian people who were then conquering one nation after another, including Syria, Eph-raim, Philisiia, Moab, Edom and much ofjudea. They were about to take Jerusalem, but tliis would soon pass Like tlic night. There would be another morning and a day and then another night,which would be tlie coming Babylonian in-vasionof all tiicsc same nations, when they wcMld be taken into captivity

25th prophecy in Isaiah (21:13-17):

2 predictions-fulfilled :

1 The inhabitants of I>;danim were to flee the invading Assyrians and be protected and fed by otiicr Arabian tribes (v 13-15). This was one of the most outstanding of Arabian crait&-hos-pilality

2 Witiiin a year the otlier parts of Arabia would also suffer from the same invader (v 16-17)

26th prophecy in Isaiah (22:1-14): IC predictions-fulfilled :

1 The inhabitants of Jerusalem will be alarmed at the approach of an invader-the Assyrians-and flee to the house-tops (22:1-2; 36:1-37:38)

2 They will live in revelry in spite of impending destruction (22: J -2)

3 The men who are slain will not die in battle, but will flee the city and be caught by the enemy and killed (22:2)

4 Therulersand military leaders, as well as those who have fled to the city for protection, and all the common people willbc bound by the archers to remain therein (22:3)

5 My people will be spoiled until I will weep bitterly for tJiem (22:4)

6 It will be a day of trouble, treading down in humiLiation, a day of perplexity, of brealdng down walls, and of crying to the mountains for help (22:5)

7 The Persians (Elam) and the Medes (Kir, a ciry of Media) shall be with the invaders (both Medes and Persians were under Assyria at tliai time), whose chariots will fijl your valleys and set thcmselvesin array against Jerusalem (22:6-7)

8 The invaders will expose Judah to every kind of reproach (22:8)

9 In tliat day you will depend upon the armour in the armoury made of tJu: cedar of tlie forest

10 You will seek to repair tjic many breaches in the city of David (22:9)

11 You will seek to protect the waters of the ciry from getting into tlie lunds of the invaders

12 Youwillnumberthehouscsof Jerusalem, break down those that are not needed, and use the material to fortify the walb of the i Ity (22:10)

13 You will also make a ditch between the two walls for the water of the old pool, in order to retain as tnuch water as possible in tlic dry (22:11)

14 In all tliis preparation you will not l(wk to or depend upon Jehovah for help and deliverance

15 tfi ti>.i iiv Jehovah will look for wee ing,fasting,and prayer; but! -ill find ahaiidoiinient of i; 111 and the tfiving ofdh 1 pleasure in view of the ritort time tJ»ery expect to live (22:1.1)

16 This initjuiry of giving themselves over In nlcjMirc will continue until dcatl

Wi ■ jr Ln mind that part of

tJUs propliecy is worded *% If It had already happi-ncd when the prophet spoke It; but such wording must be understood in ttiis way-that at the actual time of fulflUmcnt the past -

teoae sutcments as In v 6-14, were

true

4 main parts to the prophecy (22:1):

1 Consternation in Jerusalem in view of invasion by the Assyrians (v 1-3)

2 Grief at tlie true sutc of tilings in the city itself (v 4-8)

3 Preparations for the defenK of tlic city (v9-ll)

4 Moral state of the inhabiunts of the city in view of the vision

27th proptiecy in Isaiah (22:15-25^ 10 predictions-fulfilled :

1 Say to Shebna, the treasurer of tJie kingdom of Judali, the Lord will cany you away into captivity, and will cover you (make you ashamed, 22:15-17)

2 He will violently turn and toss you Like a ball into a large country where you will die (22:18)

a You will be brought down In disgrace

4 I will take your office from you and bring you down in shame (22:19)

5 Elialdm shall take your place as treasurer and he will be faittiful to Me over the inlvabitants of Jerusalem (22: 20-21)

6 The authority of the house of David Willi lay upon him and it will be recognized (22:22)

7 I will make him secure in his office and will bring honor to his father's house (22:23)

8 ITiey sJiall give liim all the glory of his father's house and encrust him with all treasures of Judah (22:24)

9 Shebna, who now seems secure as a nail fastened in a siue place, will be removed from office (22:23)

10 The responsibility that he has will

be removed and given to EUaJdm (22:

2^

28th prophecy in Isaiah (23:1-18)

21 predictions-fulfilled:

1 SJiips of Tar^sh shall howl because Tyre will be laid waste (23:1)

2 Tyre's harbor shall be destroyed-no entrance

3 The report of the fall of Tyre will be brought from Chittim

4 Zidon also shall suffer at the fall of Tyre (23^4)

5 The fall of Tyre will be mourned in Egypt (23:4-5)

6 Others will go by shifis to TarshiA (23:6)

7 Many will walk by land on their own feet. Into captiviry (23:7)

8 The pride of Tyre will be brought down (23:9)

9 The honorable men will be brought into contempt

10 Tyre will lose all her power and be made weak to resist (23:10)

11 ITie strongholds of Tyre will be destroyed (23:11)

12 The joy of Tyre will end (23:1^

13 Tyre will become oppressed

14 Refugees from Tyre will find tio rest in Chittini

15 Judgment of Tyre will come from tJie Chaldeans (23:13)

16 The strength of Tyre will be laid waste (23:14)

17 lyre shall be forgotten and be wasu- fix 70 years (23:15)

18 At tlic end of 70 yean Tyre will sing as an harlot (23:1^

19 It will be hard to find anyone alive who remembers lyre in her glory (23: 16)

20 ryrcwillbe restored at the end of 70 years and will again return to her

hire (23:17)

21 lyre will again commit fornication with all nations

2 predictions-unfulfllled :

1 Her merchandise and her hire stiall be hoUness to the Lord (23:18}

2 Her tiler cha ndlse tfiall not Dc hoarded but stull be used for tliem that dwell before the Lord

29th prophecy in Isaiah (24:1-27:13)

riujsc 4 chaptcrs(24, 25, 26, and 27) predict events of the future tribulation and Millennium, and have no parallel In the O. T. except ^ech. 9:1-14:21. A number of definite statements prove the latterday fulfillment of the whole section. These will be emphasized as we list the separate predictions. In some parts it Is <lcar that the language Ishigtily figurative; but following the

J

chief and most fvindaroental ini«rpre-ution of die Bible, we shall take literally all that canpossibly be taken thus, and then obtain nom the rest the literal truths conveyed by the figures of speech

52 predictions-unfulfilled:

1 Jehovah will njake the earth (land, the promised land, v 3) empty, waste, upside down; and scatter abroad the inhabitants (24:1, 3)

2 All classes wUl suffer (24:2)

3 The people of Judah iiall be greatly punished (24:4. Cp. 26:1)

4 The land will be defiled because of the sins of Judah (24:5)

5 The curse will devour the land and its inhabiunts until few are left (24:6)

6 Crops diall fail (24:7)

7 The happy people will be sad

8 Joyfulness will cease (24:8)

9 There will be such troubles until wine and song wiU be forgotten (24:9)

10 Strong drink will become hated by those who love it

11 Jerusalem willbe broken down and people will be shut up in their homes (24^10) (24:11)

12 All pleasure will be abandoned

13 The city wiU be desolate (24:12)

14 The gates will be destroyed

15 There will be a small remnant of people left (24:13)

16 The remnant wiU sing of deliverance and shout from the sea (24:14-15)

17 The remnant shall bewail the calamity befallen them through treachery (24:16-18)

18 There willbe many kinds of dangers and men may escape one kind but be destroyed by anodier (v 17-18)

19 There will be a great earthquake that wiU shake the whole land (24: 18-20)

20 Sin in the land will be exceedingly great in that day (24:20)

21 Satan, the angels, demons, and kings of the earth will be defeated at Armageddon and punished (24:21)

22 Satan, angels, and demons will be gathered and confined to the bottomless pit for 1,000 years (24:22; Rev. 20:1-7)

23 After ilie 1,000 yean they will be visited and loosed to deceive die nations again (24:22; Rev. 20:7-10)

24 In tfiat day the planets will be con-founded and ashamed to shine because the glory of the Lord will outshine them on earm, when He reigns in mount Zion, and before His saints gloriously (24:23)

25 After the battle of Armageddon and the defeat of the enemies of Judah the people will jxaise God and the other nations shall fear Him (25:1-4)

26 The enemies of Judah will be brought low (25:5)

27 In mount Zion the Lord will make a great feast to all nations who are left (25:6; Mt. 25:34)

28 God will destroy the covering in mount Zion and the veil of darkness sreead over allnations(25:7; 24:21-22; Ef*. 6:12; Rev. 12:7-12; 20:1-3)

29 He will swallow up death in vie -tory (25:8)

30 He will wipe away aU tears

31 He will take away the reproach of and the opposition of His people

32 Judah will rejoice in salvation in the day God comes to fulfill His word with them (25:9)

33 God's hand will rest upon mount Zion (25:7, 10; 24:23) 10)

34 MoabwiUbe subject to Judah (25:

35 God will stretch forth His hands and lay the enemies of Judah prostrate and bring down their pride in everything He lays His hands upon (25:11)

36 God wiU destroy all fortresses of the enemies of Judah (25:12)

37 In that day Judah will sing this song to Jehovah (26:1-21)

38 The giants wUl never be resurrected from the dead (26:14)

39 Israel will pray in the dispersion (26:16-18)

40 The righteous dead of Judah will be resurrected with Isaiah in the first resurrection (26:19)

41 The living people of God in Judah will flee into the wilderness for protection from the Antichrist until the tribulation is over (26:20; 16:1-5; Ps. 60:8; Ezek.20:33-44; Dan. 11:40-45; Mt. 24:15-22; Rev. 12:6, 141

42 Christ wiU come (at the 2nd advent) to destroy the ungodly (26:21; 63:1-8; Zech. 14:1-5; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)

43 In that day Satan wiU be defeated (at Armageddon) and punished in the bonomless pit (27:1; 24:21-22; 25:7; Rev. 20:1-10)

44 In that day Judah will sing a song of God's vineyard-how it has been protectedbyJehovah (27:2-6. Cp. 5:1-7)

45 Israel, like a vineyard, will take root again and blossom and fill the world with fruit (27:6)

46 God will not puniA and destroy Judah as He did meii enemies (27:"^

47 By judgment the iniquity of Jacob shall be purged (27:8-9)

48 Babylon, where Judah was taken captive and lived, will be destroyed and left Uke a wilderness where animals will feed (27:10)

49 The Umbs of the trees growing m desolate Babylon will be used as firewood (27:11)

50 God wiU yet have mercy onjudah and show them favor

51 Indiatday the river Euphrates and the river Nile shaU be dried up (27: 12-13; 11:15-16; 19:5-6)

52 IsraelwiUbe gathered one by one to worship God in Jerusalem (27:12-13; 11:10-l4

30tfa prophecy in Isaiah (28:1-29) 20 predictions-fulfilled:

1 Judgment will come to Ephraim and Samaria (28:1)

2 The glory of Ephrain] will fade Uke a flower that is cut down (28:1)

3 God will send a strong conqueror against Ephraim and Samaria who, like a hail storm and a mighty flood of waters, will cast tfaem down to eardi (28:2)

4 Ephraim and Samaria will be trod -den under foot (28:3)

5 EphraimandSamaria willbe completely destroyed like a fading flower and as a man eats up the first fruit of summer (28:4)

6 GodwiUprotectaremnantof Israel in the kingdom of Judah when Ephraim is completely destroyed (28:5)

7 God willbe for a spirit of judgment to the judges of Judah, and a strength to them to repel the enemy in the gate (2«:6)

8 The judges, prophets, and leaders of Judah are cccrupted by strong drink so that they cannot give judgment ac prophesy (28:7-8); therefore God will teach knowledge and doctrine to babes (28:9)

9 God will give His Word precept upon precept, line upon Une; here a Uttle and there a Uttle; and yet men wiU stumble, be broken, snared, and taken (28:10-13)

10 With men of stammering Ups and another tongue (tongues other than the native language) God wiU speak to Judah, and regardless of this, the rest and the te&eSung to the weary, they wUl not hear (28:11-12)

11 Ephraim's destruction will be a warning of similar judgment to Judah and Jerusalem (28:14-22)

12 GodwiU lay in Zion a foundation stone, a tried stone, a precious comer stone, and a sure foundation; and Judah wiU not be totally destroyed (28: 16)

13 The false security and refuge of Judah shaU be swept away, and their covenant widi death and heU wiU be annulled and fail dien the invader shaU sweep through the land and tread them under foot (28:17-18)

14 When the judgment begins on Judah it will be continuous day by day without intermission until it has accomplished its purpose (28:19)

15 The judgment will be so terrible that even a report of it will fill the mind with honor (28:19)

16 The defence of Judah will be insufficient to protect them. Their trust in the promises of false prophets, false gods, or in Egypt will be inadequate, like trying to keep warm in a bed that is too narrow (28:20)

17 Jehovah will accomplish His purpose and His work, and punish Judah; nothing will stop this (28:21-22)

18 Jehovah will make a destruction of all Judah and Jerusalem (28:22)

19 Judgment on Judah will be just as sure as a crop when conditions are met and natural laws are in force (28:23-28)

20 Judgment will come from the Lord like crops come from Him when His laws are followed (28:29)

31st prophecy in Isaiah (29:1-24) 5 predictions-fulfilled :

1 Judah will be full of error and all classes will reel in darkness like a drunk man (29:9)

2 Jehovah will pour out upon Judah the spirit of blindness, stupidity, and ignorance of His revelation (29:10-12)

3 Judah will become a nation of hypocrites, offering God only lip service with the heart far from Him (29:13)

4 I will do a marvelous and wonderful work in Judah that shall defeat the wisdom of the wise and the understanding of the prudent (29:4)

5 Judah shall seek to hide their sinful ways from God by outward profession of righteousness (29:15-16)

12 predictions -unfulfilled:

1 \vbewiU come to Jerusalem regardless of its many sacrifices to God (29:

1)

2 I wiU distress Jerusalem and there shall be heaviness and sorrow in the city where David dwelt (29:1-2)

3 I will camp against the city round about, lay siege against it, and raise up forts against it (29:3)

4 Jerusalem wiU be brought down so low as to speak out of the dust and her voice willbe as one who has a familiar spirit who peeps and mutten out of die ground {29A; notes e-h, 8:19-20)

5 The multitude of strangers com -passing the city shallbe Uke fine dust and as chaff that passes away f 29:5)

6 I wUl send tbuinder, and devour-ing fire to destroy die armies surroundingjerusalem; and they sfaaU pass away Uke a dream of die night (29:6-8)

7 Lebanon wiUbe turned into a fruitful field, and it wiU become Uke a fcxest (29:17)

8 In that day -when Jerusalem is de-Uvered, Lebanon becomes fruitful, and the MiUennium begins, the deaf wiU hear, the blind wiU see, and the meek and poor wtU be ble^ed of God (29: 18-19)

9 The terrible one (the Antichrist leader of aU the armies surrounding Jerusalem) will be brought to nought; the scomer wiUbe consumed, and the wicked will be cut off (29:20)

10 Those diat seek to cause men to sin and rebel will be cut off (29:21)

11 Jacob (aU Israel) wiU not dien be adiamed or have paleness (29:22)

12 Israel wiU sanctify My name, and fear Me; aU that have erred in spirit shall come to undenianding; and aU that have murmured diall leam doctrine

(29:23-24)

Prophecy of the Messiah (28:16)

This prophecy is of the Messiah whom God was to send to them (Mt. 21:42-44)

10 symbols of the Messiah :

1 A foundation stone (v 16; Eph,2:20)

2 A tried Stone (Mt. 21:42-44; Acu 4:11)

3 A precious comer Stone (1 Pet. 2: 4-8)

4 A sure foundation (1 Coe. 3:11)

5 A smitten Rock (Ps. 78:16; Num. 20:8-11; 1 Coi. 10:4) 22)

6 Head Stone of the comer (Ps. 118:

7 Rejected Stone (Ps. 118:22; Acu 4:11) 33)

8 StumbUng Stone (8:14; Rom. 9:32-

9 A Uving Stone (1 Pet, 2:4)

10 A Rock (Stone) of offence (8:14; 1 Pet. 2:8)

32nd prophecy in Isaiah (30:1-33)

7 predictions-fulfiUed :

1 Woe to Judah because of sins and rebeUion and because of trust in Egypt instead of Jehovah (30:1-2)

2 Help from Egypt against Babylon wiU fail and be a sname to them (30: 3-5)

3 The gifts of Judah to Egypt in seeking an alliance with the Egyptians will be spent in vain (30:6-7)

4 Judah will not hearken to God, but will continue in rebellion (30:8-11)

5 Because of such rebellion Egypt will be no more protection to Judah than an old wall that is ready to fall and whose breaking down will come instantly and completely (30:12-14)

6 God will become their defender if they will only return to Him, rest in Him, and live in quiet confidence

(30:15)

7 Judah will reject the offer of God to be their defender and they will flee, being overtaken by the Babylonians (30:16-17). This flight from the city of Jerusalem identifies the prophecy with the Babylonian destruction of the city (2 Ki. 25:1-10), not with the siege of the Assyrians, for at that time the people did not flee (36:1-37:38)

18 predictions-unfulfilled:

1 The Lord will wait until He can bless Judah and fulfil His covenants with them (30:18)

2 The Lord will yet be exalted and have mercy on Judah, and all who will wait upon Him

3 Judah shall yet dwell in Zion at Jerusalem (30:19)

4 The people will weep no more

5 Jehovah will be gracious to Judah and will answer when He hears their cry

6 Though Jehovah has fed them with bread and water of adversity and affliction, yet they shall not be deceived anymore, for their true teachers will return and not hide themselves (30:20)

7 They wiU walk in the ri^t way and not turn to the ri^t or left (30:21)

8 They wiU defile the coverings of their graven images and cast them away as a menstrous cloth (30:22)

9 They wUl be blessed with aU material blessings, plenty of rain, crops, food, stock, pastures, rivers, and other good diings of life (30:23-25)

10 The Ught of the moon wiU be as the present Ught of the sun, and the light of die sun wiU be increased 7fold (30:26)

11 The breach made upon God's people and the stroke of their wound wiU be healed

12 Jehovah wiU come (from heaven) to destroy the enemies of Judah (30: 27-28)

13 Judah wUl sing, keep holy solemn-nity, and be glad in heart in the day of deUverance (30:29)

14 JehovahwiU destroy the armies of Antichrist with His mighty power, His indignation, and by flaming lire, tern -pest, and hailstones (30:30; Ezek. 38: 17-21; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)

15 Through the voice of Jehovah doe Assyrian (the Antichrist, 14:25; 31:8; Mic. 5:5-6) wiU be destroyed (30:31; 11:4; Dan. 7:11; 2 Th. 2:8; Rev. 19: 11-21)

16 Every place where the Assyrian (die Antichrist) plans to pass and destroy there wiU be music and 'ringing because Jehovah wiU fight him and destroy him in battle (30:22)

17 The king wiU be put in To{*et which is prepared for him (30:33; Mt. 25:41; Rev. 19:20; 20:10)

18 Thebreathof theLoid wiU be like a stream of brimstone to kindle it (30: 33)

33Td prophecy in Isaiah (31:1-9) 5 predictions-fulfilled:

1 Woe to them that trust in Egypt (31:1)

2 He (God) wiU bring evU (31:2)

3 He wiU not caU back His words

4 He wiU rise up against the house of evildoers

5 He will rise up against die help of diem that work evil

10 predictions-unfulfiUed:

1 Both those that help and those that are helped shall faU down together when the Lord stretches out His hand (31:3)

2 Jehovah diaU come down (from heaven to earth) to fight for mount Zion Uke a Uon widioui fear (31^4■)

3 A s birds flying the Lard wiU defend, deUver, and preserve Jerusalem (31:-5)

4 In diat day every man will cast away his idols of silver and gold (31:

7)

5 Then shaU die Assyrian (die Anti-

chrisQTaU by the sword (31:8)

6 He shaU flee from the sword

7 His >oung men shaU be discomfited

8 He iaU pass over to his stronghold for fear (31:9)

9 His princes shaU be afraid of the ensign of the Lord

10 The fire wUldien be in Zion, and. His furnace in Jerusalem

34th taojbecy \i\ '. 16 predlctlot^ -

-30):

^- i.u-^l

1 A kins will rciftii la ritJiieouaiett CPtlncet will reign In Judamcni (K:I)

3 A inui wdlbe «nhldln>;;' '* :n (he wiaii, and « cover fr

(aC:-:)

4 A man will be like riven of waier In a dry place, and the tfudow of a great rock In a wear, land

5 Eyejof menwUltwt be dim (32:3)

6 Ean oi men will hearken

7 Hearuo^ the hairy will urdcrsumJ kao«4e<lgc and learn hew to :)

8 Tooguesof sunin>crer .k pUloly

9 The vUe (imploiu) will oo more be called honorable (32:5)

10 The churl(niggardly, miserly) will no longer be noblemen

11 The vile (Impious) will no looser ulk implouily, week Iniquity, practice hypocriry, malign Jehovah, be unmerciful to chc poor and needy (32: 6-8)

12 There will be troubles upon both land and people until the Spirit b poured upon us((ht' Jews) from on high, the wildernessbecomcsa fruitful field, and (he fruitful field becomes like a forest (32:9-15)

IJ Then judfpneot and Justice will dweUln the wilderness and righteousness In the fruitful field-universal justice (32:16)

14 Then the work of righteousness w ill be peace, and the effect of righteous-oess quietness and assurance fotever (32:17)

15 Then My people will dwell in a peaceable habitation, in sire dwellings, and in quiet resting places (32: 18)

16 Then the enemies of My people will be Judged from above, aj>d Jerusalem shall be brought down low (32: 19. See notes on 32:19-20)

35tfa prophecy in Isaiah (33:1 -34)

28 predictions-unfulfilled :

1 Woe to the spoiler of My people. You'wlll be spoiled and dealt with treacherously yourself (33:1)

2 Antichrist will defeat Judah (33:3)

3 The spoil shall be gathered like caterpilien (33:4; Zech. 14:1-5)

4 Jehovah wU! be exalted (33:5. 10)

5 He wiU fill Zlon with judgment and righteousness (33:5)

6 Wisdom and knowledge will be the subllityof the times and the strength of ulvation (33:6)

7 Peace overtures to Antichrist will faU (33:7)

8 The covenant between the Jews '«i>d Antichrist will be broken (33:8;

Din. 9:27)

9 Antichrist will drive Isael from their Und and make it desolate (33:8)

10 Travelling will cease in Juoea

11 Antichrist will not regard any man

12 Palestine will mourn and Languish

13 Lebanon will be defeated (33:9)

14 Sharon will become like a wilderness

15 Badun and Carmel will become fruitleu

16 Jehovah will lift up Himself and punish Antichrist's army (33:10-12)

17 The wrath of Cod will be so great that it will destroy the sinners in Zion, as It did the enemies of God, as In v 10-12(33:1^

18 The rlghieousjcws will be the only ones to abide the wrath of Cod and be exalted ' •" ^G)

19 T). r,f (he righteous will

be the: :. .j of rocks (33:16; 16:

1-5; 26:30: Ps. 60:8)

ao The rlghtcoiuones«41) be provided for-wlth bread and water (.13:17)

21 They will behold the Kir« in His beaury and see the remote parts of Palestine delivered from tJie Antichrist

22 Ilie peoDle of Jerusalem «411 mcdl-Ute tetrot (^3:18)

23 The enemies of Jerusalem will be destroyed lo suddenly that It will be asked: Where arc they"* (33:18-19)

J4 Jerusalem will be a quiet habita-

uon, a tabernacle that will be etenul (33:20)

26 in Jerusalem •'•- 7' -t ' - '-'-- ih will be unto us 1

and streams whci^ -. :^..,,-..,. ,cj ply the waters (CI; J1)

26 Jehovah will N-our Judge, Law-

giver, and King; and He will are us

(J3:22)

27 rhe er^my, like a helpless war-riiip floundering In the xa, will be pUUKkrcdand leave a great spoil (33: b-4,23; Zeeh. J4:l«

38 T' ' - - ' ■ rusalem will never : the people

ihercu^ » . ,j.. .>(their sins

and be btt '•)

Judah ha. . . * fi-w deulls of

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12 proofs of a hiture fulfillment:

1 The expressioo 'we have waited for thee* lus a particular end-time fulfillment as proved by similar expressions inbiiah.Cp. 33:2with 25:9; 2o:8; X:18; 42:4:49:23; 51:5; 60:9; M.-4

2 The exaluUon of Jehovah (33:5)

3 His filling Zion with judgment and

i righteousness has never yet come to I pass (33:5)

I 4 Witdocn and knowledge being the subiliry of the times is something ! awaiting future fulfillment (33:6)

5 The broken covenant between Ju-dahandtheenemy (33:8 with Dan, 9: 27) proves a latter day fulfillment

6 It will be only at the banle of Armageddon thai men will be burned up as predicted (26:11; 29:6; 30:27-33; 33:11-12;47:14; 66:15-16; Ezek. 38: 17-21; Joel 2:3-5; 2 Th. 1:7-10). and at tlte end of tjie Millennium (Rev. 20:7-10)

7 The hiding place of Isael during the tribulaiion, referred to in v 16, proves a latter day fulfillment (v 16; 16:1-5; 26:20; Ps.60:8; Rev. 12:6. 14)

8 Tbeeyesof the generation referred to in tfiis f«ophecy will see the Messiah and behold the land rid of its enemies (v 17J

9 Jerusalem has never yet become a quiet, eternal habitation as predicted in V 20

10 Therivenandstreamsof v21 have not yet come to Palestine, as will be the case when the great rivers will flow from under ttie sanctuary into the Dead Sea and the Mediterranean, fulfilling Ezek. 47j Zech. 14:8

11 Jehovah has never become the Judge, Lawgiver, and King of the Jews on earth, fulfilling v 22; but He will be all of tJiii at the 2nd advent of Christ (2:2-4; 9:6-7; Zech. 14:9; Lk. 1:32-33; Rev. 11:15; 20:1-10)

12 The inhabiunts of Jerusalem havt: not yet been made free from sickness and all have not become godly, as predicted in v 24

36th prophecy in Isaiah (34:1-171

20 predictions-unfulfilled ;

1 Many nations will be mobilized at Armageddon (34:1; Ezek. 3t-39: Joel 3; Zech. 14:1-5; Rev. 17:13-16; 19: 19-21)

2 The armies of the natioiu will be destioyedby God's wrath (34:2; Ezek. 38-39; Joel 3; Zech. 14:1-15; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)

3 Their slain will be cast out (remain unburled for months) because of the multitude to be buried (34:3). It will take 7 months lu bury al I the dead (Ezek. 39:11-16)

4 The stink fr ' -. '•-' bodies

wlU be icrrlbU)

5 Mount.^' • ..---.Uiblood (34:3, 7; i 5; Ezek. 38:22; 38:17-ri: :. j)

6 : will be changed (34: 4;Mi. ;Acu2:l6-21;Rev. 16: 17-21)

7 Meicon will fall and great hailstones. Like leaves from the vine and figs from the tree (i4:4; Mi. 24:29-31; Rev. 16:17-21)

8 Cod's fwnrd frr>m heaven will be bathed In b ' land of Bozrah anil: k. ;J9: 17-21; Rev. i-j:! - j.; u: i . -1)

9 The day of the l-ord's vengeance and (be year "ipcoces for Zlon will rome h. 14)

10 Streaniswui •! ■ j-n.J i;;ti. iii;. \ and the dust Uf- :•.-.:.:. « ; J .>. a.' landwiUbci nn. ■„■-■ .v r

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will JO through this part

i, and It will Ue waste for-

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1^ 'f-liC arUmals will po«ei .h*ell there (4:11-15, 17)

14 Cod will jutlgr this land with confusion and stones of emptiness (34:1 n

16 Iltere will be no kingdom there forever (34:1^

16 The palacesand fortresacswill become depopulated and serve at homes for wild anlmaU (.34:13-15)

17 Not one of tJiese predictions will fall (34:16)

18 A11 animals will have (heir mates; none will be without one

19 My Spirit will gather them and give them their lot in this desolate land (34:16-17) 17)

20 They will dwell there forever (34:

37th prophecy in Isaiah (35:1-10): 25 predictions-unfulfilled :

1 The wilderness and solitary place will be glad for them (the blessings foretold in this prophecy, 35:1)

2 The desert will rejoice and blossom as a rose

3 The desert will blossom abundantly and rejoice with singing (.'15:2)

4 Theglory of Lebanon will be given to the desert, that is, the desert will be as fertile as Lebanon (>hich produces such great cedars)

5 The desert will also be as beautiful as Carmal and as productive as Sharon

6 Lebanon, Carroel,Sharon, and the desert shall see the glory and excellency of God

7 God will come (not onlyChrisi, but God, the Father) with vengeance (35:4)

8 He will come with reoompence

9 He will come to save you

10 Then the eyes of the blind wiU be opened (35:5)

11 The ears of the deaf will be unstopped

12 Then the lame men will leap as an hart (35:6)

13 TTie tongue of the dumb will sing

14 WaterswiUbreakout in the wilderness and streams in the desert

15 The parched ground will become a pool of water (35:7)

16 The thirsty land will become springs of water

17 In the desert habitations of dragons there will be grass with reeds and rushes

18 An hi^way called The w a v of holiness will be built to the city of Jerusalem whereon men will go up to worship the Lord f35:8; 2:24; 11:16; 19:23; Zech. 14:16-20)

19 No unclean person will be allowed to walk on it (35:8)

20 Clean men, though fools and foreigners will walk thereon

21 It will be so plainly marked and traffic so regulated that no man will need to err or miss his way

22 No lion or other ravenous brast will be aUowed on it (35:9)

23 llle redeemed will walk thereon

24 The ransomed of Israel will return to Zion on this highway, and will sing and have everlasting Joy upon their heads (.35:10)

25 They will obtain joy and gladness, and sorrow and sighing will flee away

S treams of pitch (34:9):

Heb. nachlaJv . a winter torrent; a narrow valley; a mine shaft. Just khai is referred to Is not clear, for the word Is UKd of literal streams, as well as the waters from the rock which Moses smote fPs. 78:20), and the gushers of water that will spring forth in the dcscn in the Millennium (35:6). If flgura-

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38th prophecy In Isaiah (37.-€ -7)

3 predictions-fulfilled :

1 I will send a blast upon hlro (v 7)

2 He willhcara rumor and leim to his own land

3 I will cause him to fall by the fword in his own land

39tfa prophecy in Isaiah (37:21 -35) 7 predictions-fulfilled ;

1 I will put My hook in your note,and My bridle in your Ups, and will tum you back by (he way which you came (v29)

2 You (Isael) will eat that which groweth of itself, this year and the next, but in the third year you will sow, reap, plant vineyards, and eat their frufiVv 30)

3 The remnant that has escape<l of the house of Judah shall again take root downward and bear fruit upward (v 31)

4 There will be a remnant which will escape out of Jerusalem and out of mount Zlon (v 3^

5 rhe king of Asryria will not come into this city (Jerusalem), nor shooi an arrow into it, come before it with shields, nor cast a bank against it (v 33)

6 By the way that he came from Assyria he will return and shall not come into this city (v 34)

7 I will defend this city and save it for My own sake, and for My servant David's sake (v 35)

The word Jew (36:11)

The word Jew began to be used about this time to~7enot£ the descendants of Abraham, Isaac, andjacob through the 12soruofJacob. It was never used before Isaiah's time; the first use was in the reign of Ahaz, the father of Heze-kiah (2ICi. 16:6).The next use is here when the request was made for the pagans not to speak in the Jews' language (V 11; 2 Kl. 18:26-28; 2 Chr. 32:18). The word was used only one other time in the historical books of Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2

Chronicles (2 Kl. 25:25). Thus it was used only 5 times In the fust 14 books of the Bible. It is used 8 times in Ezra (4:12. 23; 5:1, 5;6:7-14); ntlmes inNehemiah(l:2; 2:16; 4:1-2, 12; 5:1, 8, 17:6:6; 13: 23-24); and 53 times In Esther(2:5-10:3). The term is used of Israel by the prophets2 times in Isaiah (36:11-13); 10times lnjercmiah(32:12; 34:9; 38:19; 40:11-15; 41:3; 52:28-M): 3 times by Daniel (3:8, 12; 5:13); an! 1 time by Zcchaxiah (8:23). In the N. T. the term Is used 202 times of Israel, including the whole 13 tribes. See Jew in Index

41st prophecy in Isaiah (38:5-8) 4 predictions-fulfilled:

1 I will add to your life 15 years (v 5)

2 I will deliver you and this dry out of the hand of Assyria (v 6)

3 1 will defend this city

4 Thlswillbv a sign to you that this Is a true prophecy. I wilj bring again the studow uf the degrees, which is gone down on the sun dial of Ahaz (v 7-8)

42nd prophecy in Isaiah (39:5):

2 predictions-fulfilled ;

1 All the treasures of Judah will be I arried to Babylon (v 5-6; 2 Ki. 2S; 2 Chr. 36; Dan. 5:2-3)

2 Your tons will be taken away and they will become eunuchs in the palace of the king of Babylon (v 7; Dan. 1)

43rd prophecy in Isaiah (40:1):

3 prcdicUons-fulfilled :

1 There will conic a voire crying in the wilderness, saying: <> way of the Lord, iruke a si;. . way In the desert for Cod (tuiniuu in the ministry of John the Baptist, 40:3-5; Ml. 3:2-3;Mk. l:3;Lk. 3^*-5;Jn, 1;23)

2 Theglory of the Lc«d Aall be re-vealed(40:5;Jn. 1:14; 2:11; 11:4, 40; 17:23

3 Allfleii shall see ii t.>tf.th..r (40: 5; U. l,-69, 77; 2:30; and point 2, abcve very like -luie lulfillment also

16 rrcdlctiocis-unfiilfillcd ;

1 Comfort My people; speak conv fortably to Jerusalem, and cry to her.

NOTES ON ISAIAH CONTINUED

thather warfare is ended and her iniquity pardoned: for she has received of the Lord double for her sins (40:2)

2 Every valley will be exalted (40: 4; Zech. 14:^

3 Every mountain and hill will be made low

4 The crooked paths shall be made straight plain

5 The rough places shall be made

6 The glory of the Lord will be revealed (40:5; Mt. 16:27; 19:28; 24:30; 25:31)

7 Allfleshshallseeittogether(40:5; Mt. 24:29-31; 25:31; 2 Th. 2:7-10; Rev. 1:7)

8 The WOTd of God will stand forever (40:8)

9 Zion and Jerusalem willbring good tidings, saying to the cities of Judah: Behold your God (40:9)

10 The Lord will come with strong hand

11 His arm will rule for Him

12 His reward is with Him

13 His work is before Him

14 He shall feed His flock like a shep -herd (40:11)

15 He shall gather the lambs with His arm, and carry them in His bosom

16 He will gently lead those that are with young

44th prophecy in Isaiah (41:1-3) 6 predictions-fulfilled :

1 God raised up the righteous man from the east (41:2)

2 Called him to his foot-to make him march swiftly

3 Made him conquer nations

4 Made him rule over kings

5 Gave nations to his sword

6 Made him pursue his enemies and pass safely even in strange places (41:3)

This prophecy is another one that reads as if fulfilled when the predic -tions were spoken as if the prophet lived in the very time of fulfillment. The vision of these things was so clear to him it seemed they were happening or had already happened at the time he prophesied

45th prophecy in Isa . (41:10-20) 24 predictions-unfulfilled;

1 I will strengthen you (41:10) 21 will help you (41:10, 13. 14)

3 I will uphold you with the righthand of My righteousness (41:10)

4 Your enemies shall be ashamed and confounded (41:11)

5 They shall be as nothing (41:U-12)

6 They shall perish

7 You shall seek them, and not find them (41:12)

8 They shall be as a thing of nought

9 I will hold your right hand (41:13)

10 I will make you a new sharp threshing instrument with teeth (41:15)

11 You shall thresh the mountains

12 You shall beat them small

13 You shall make the hills as chaff

14 You shall fan them (41:16)

15 The wind shall carry them away

16 The whirlwind shall scatter them

17 You shall rejoice in the Lord

18 You shall glory in the Holy One

19 I will open rivers in high places (41:18)

20 I will open fountains in the valleys

21 I will make the wilderness a pool of water

22 I will make springs in dry places

23 I will plant cedars, shittah trees, myrtle, and olive trees in the wilderness (41:19)

24 I will set fir, pine, and box trees in the desert

46th prophecy in Isaiah (41:25)

3 predictions-fulfilled:

1 I will raise up one who will come from the north (41:25)

2 From the rising of the sun shaUhe call upon My name

3 He will come upon princes as upon morterand as a potter treads the clay

47th prophecy in Isaiah (41:27) Due to translation this verse is not as clear as it should be, not clear as to who the first refers to. The Septuagint reads, "I will first give notice to Zion;" Mqffatt, "'Twas I who first sent word of it to Zion;" The Peshitta. "These things are the chief concern of Zion;" Berkeley . "I

first said to Zion;" Rotherham. "He who is First can say to Zion;" Young , "First to Zion, Behold, behold thein, and to Jerusalem one proclaiming glad tidings;" Fenton . "I first gave to Zion good news. " The idea is that God was thefintone to declare these things to Zion andjerusalem; and revelation did not come from idols and their prophets. True prophecy came first and only through Jehovah and no one else

48th prophecy in Isaiah (42:1 -7)

14 prediclicns-fulfiUed :

1 I will uphold My servant (42:1)

2 I will delight in My servant

3 I will put My Spirit upon Him

4 Hewillbringforth judgment to the Gentiles (42:1; Mt. 12:18)

5 He will not cry, nor lift up His voice, nor cause it to be heard in the street-in clamor, strife, or contention (42:2; Mt. 12:19)

6 A bruised reed He will not break, and the smoking flax He will not quench until He brings forth judgment untotruthand victory (v 3; Mt. 12:20)

7 I will caU Him in righteousness (42:6)

8 I will hold His hand

9 1 will keep Him

10 I will give Him to be a covenant of the people

111 will give Him to be a light to the Gentiles (42:6; Lk. 2:32)

12 I will open the eyes of the blind through HLm (42:7; Mt. 11:4-6; Lk. 4: 18)

13 I will liberate men through Him (42:7; Lk. 4:18)

14 I will bring men out of darkness through Him (42:7; Mt. 4:16; Acts 26: 18)

This section could be called the 14fold work of Messiah (v 1-7)

2 predictions-unfulfilled:

1 He shall not fail nor be discouraged till He has set judgment in the earth (42:4; Mt. 2S':31-46; Rev. 11:15)

2 The isles (maritime countries) will waitforHislaw (42:4; 2:2-4; 11:9)

49th prophecy in Isaiah (42:10-17)

16 predictions-unfulfilled :

1 There will be great rejoicing and singing to God from all lands (42:10-12)

2 The Lord will go forth as a mighty man (42:13; 63:1-6; Joel 2; Zech. 14: 1-9: Mt. 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 11:15; 19:11-21)

3 He will stir up jealousy like a man ofwar(42:13;63:1-6;Joel2; Zech.14)

4 He will sound the battle cry (42:13; Joel 2:11; Mt. 24:29-31)

5 He will prevail against His enemies (42:13; 63:1-6; Joel 2-3; Zech. 14; Mt. 25:31-46; 2 Th. 1:7-10; Jude 14-15; Rev. 11:15; 19:11-21; 20:1-10)

6 He will cry like a travailing woman (42:14; Joel 2:11)

7 I will destroy and devour at once (42:14; 63:1-6; Ezek. 38:17-21; Joel 2-3; Zech. 14:1-15; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)

8 I will make mountains and hiUs waste (42:15; Zech- 14:1-5; Rev. 6: 12-17; 16:17-21)

9 I will dry up a U their herbs (42:15; Rev. 8:7)

10 Iwilldry up the rivers (42:15; 11: 15; 19:5-6; Rev. 16:12)

11 I will dry up pools (42:15)

12 I will bring the blind by a way that they knew not (42:16)

13 I will lead them in paths that they have not known

14 I will make darkness light before them

15 I will make crooked things straight

16 They shall be turned back and be greatly ashamed that trust in graven images (42:17; 1:29-31; 2:18-21)

50th prophecy in Isaiah (43:1-7): 6 predictions-unfulfilled :

1 I will redeem you (43:1)

2 \v'hen you pass through the waters I will be with you (43:2)

3 When you pass through the rivers they will not overflow you

4 When you walk through die fire you will not be burned, neither will the flame kindle upon you

5 I will give men tot you. and people for your life (43:4)

6 Iwillbringyour seed from theeast.

west, north, and south-from afar, from the ends of the earth (43:4-7) 51st prophecy in Isaiah (43: 14-21) 6 predictions-unfulfilled :

1 IwiUpimishall the nobles of Babylon and all the Chaldeans whose cry is in diips (43:14) 1"^

2 They will be punished forever (43:

3 I will make a new thing-a way in the wilderness and waters in the desert (43:19; 35:1-7)

4 The beasts of die fielH will honor Me because of these waters (43:20)

5 I will give waters in the wilderness and rivers in the desert for My people to drink (43:20: 35:1-7; Ezek. 47; Zech. 14:8)

6 This people fthe Jews) will show forth My praise (43:21)

52nd prophecy in Isaiah (44:1-5) 8 predictions-unfulfilled :

1 Iwill pour water upon him diat is thirsty (44:3)

2 I will poiu' water upon the dry ground

3 IwillpourMySpirituponyourseed

4 I will pour My blessing upon your offspring

5 Your offspring shall spring up like grass and willows Dy the water courses (44:4)

6 Profession of religion will become common-I am the Lord's (44:5)

7 Itwill be popular to acknowledge Jacob or the Jews

8 Many will call themselves Israelites and subscribe by hand of Jehovah

53rd proirfiecy in Isaiah (44:21 -23)

4 predictions-unfulfilled :

1 You will be My servant, O Israel, and will notbe forgotten by Me (44:21)

2 All your sins and transgressions I will blot out as a thick cloud (44:22)

3 Return to Me, for I will redeem you

4 The Lord will redeem Jacob and glorify Himself in Israel (44:23)

Again the prophet spoke as if these things were already accomplished, but in actual fulfillment they will come to pass at the 2nd advent of Christ. That is the time when all Israel will be saved (66:7-8; Zech. 12:10-13:1; Rom. 11:25-29)

54lh prophecy in Isaiah (44:26-45:4)

16 predictions-fulfilled;

1 Jerusalem will be inhabited (44:26)

2 The cities of Judah wiU be built

3 Iwill raise up the decayed places

4 I will dry up your rivers (44:27)

5 Cyrus will be My shepherd (44:28)

6 He will perform all My pleasure

7 He will command Jerusalem to be rebuilt and the temple foundation to be laid (44:28; Ezra 1:1-4)

8 He will be My anointed (45:1)

9 I will hold his right hand

10 He will subdue nations

11 He will loose the loins of kings

12 He will have the two leaved gates open before him

13 I will go before him and make the crooked places straight (45:2)

14 I will break the gates of brass (of Babylon) in pieces, and cut the bars of iron in sunder

15 I will give him the treasures of darkness, and the hidden riches of the secretplaces(ofBabylon) that he may know that I, Jehovah, have called him by name, and that I am the God of Israel (45:3)

16 For the sake of My people I have called him by name to deliver Israel from captivity, though before this he will not know Me (45:4)

55th prophecy in Isaiah (45:8)

3 predictions-unfulfilled:

1 There will come righteousness from heaven like dew and rain from above (45:8; Ps. 85:11-12)

2 Salvation will abound among men as fruit from a fertile earth when dew and rain fall upon it (45:8)

3 Righteousness wiU spring up among men with the salvation mat is so com -mon throughout die earth

56th prophecy in Isaiah (45:13-17) 5 predic tions-fulfilled : 1 Iwill raise up a man in righteous-

ness (Cyrus, 45:1.-4, 13; 41:2-3; 44: 28; 46:11; Ezra 1:1-6)

2 I will direct all his ways (45:13)

3 He will build Jerusalem

4 He will let the Jews go back from captivity to become a nation again

5 He will let them go back without price or reward-voluntarily

12 predictions-unfulfilled :

1 The labor (wealth) of Egypt will be consecrated to the true God and true worship (45:14)

2 The merchandise (wealth) of the Ethiopians and Sabeans will be consecrated to the true God and true religion

3 These people will all be converted of God and be united with Israel in true worship

4 They will be thine -united with Israel under the Messiah

5 They will follow you (Israel), in the truth of God

6 They will come over to you (Israel) and fall down before you like captive slaves taken in chains to do service to you and God

7 They will make supplication unto you, that is, become worshippers and suppliants of the Messiah and Jerusalem

8 They will recognize that God is in you and that He is the only true God

9 The makers of idols will be ashamed together when they see the nothingness of their gods (45:16)

10 They will also be confounded and go into confusion

11 Israel will be saved in the Lord with an everlasting salvation (45:17)

12 They will never be ashamed and confounded, world without end

57th prophecy in Isaiah (45:23-25)

5 predictions-unfulfilled:

1 Every knee will bow to God (45:23)

2 Every tongue wiU confess to God

3 GodwiU be re cognized as the source of righteousness and strength (45:24)

4 All that have opposed Hlra and His program will be ashamed

5 The whole house of Israel will be justified and glory in Jehovah (45:25)

58th proiahecy in Isaiah (46:1-4)

6 predictions-fulfilled :

1 Bel (Abbreviation of Baal-Lord) willTandown(46:l.Cp. 1 Sam. 5:2-7)

2 Nebo wUlbe humbled (46:1)

3 Idols (of Babylon) will be laid upon beasts and borne away in triumph

4 The wagons wiU be full and heavily ladenwith idols being taken into captivity

5 They willbe burdens to veary beasts

6 They will not be able to deliver Babylon, but will be gone into captivity themselves (46:2)

4 predictions-unfulfilled :

1 I will be your God even to yourold age (46:4) -speaking of the eternal nation of Israel

2 I will carry (protect) you even to your old age

3 I have made you, and will bear you

4 Even I will carry (protect), and deliver you

59 th prophecy in Isaiah (46:10-13)

7 predictions-fulfilled:

1 My counsel will stand (46:10)

2 My pleasure will be done

3 I will call a ravenous bird from the east (Cyrus, 46:11; 41:1-3, 25:44: 28;45:1-4, 13)

4 He will execute My counsel (46:11)

5 He will come from a far country

6 I will bring My spoken word to pass

7 I will do what I have purposed

4 predictions-unfulfilled :

1 I will bring My righteousness near (46:13)

2 It will not be far distant

3 My salvation will not tarry

4 I will place salvation in Zion for Israel (46:12; Rom. 11:25-29)

60th prophecy in Isaiah (47:1-15):

36 predictions-unfulfilled :

1 The daughter of Babylon will sit in the dust in humiliation and defeat (47:

1)

2 There willbe no throne in Babylon

3 YouwiUbecaUed tender and deU-cate no more

4 You will be made naked (47:2-3)

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S Your tfumt- will be «cn (47:.*)

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COYouwill tnut Inyotu own wicked -ncu and say. None sectfa mc (47:10) ■i '»<r wisdom and knowledge will 'J • .11 come upon you (47:11)

;» I ou will not know from which place your judgment will come

21 Mischic' will befall you and you will no: be able »c r>u' it off

2* Vota J " •• upon

you aid<k. . ^ t kiiow

29 There w;.. ck- a ;x-iiiD:„-; jf bciftg able to profit by your misiakcs of trusting in enchantments and sorceries, but you will not do to because of your pcide and airogancv (47:1:^9

30 You wiU be wearied with the muldtude of counieU, to let your asnoloeer^ stargazen, and monthly prognostic a ton save you from destnc-don that will come upon you (47:13)

31 You wU; be asstuoble burned in the fire (47:14)

3C Even your couruellon will bum

33 They shall not be able lo deUvtt tfaemKlvcs, much less you

34 Your dcstnic'lon will be so complete that there will not be one coal left to warm at, and no fire to sit before

35 This will be the end of those who labor to save you (47:15)

v; Fvrr til. ri«rchanLs with whom you - m your youth will flee :-and not be able to save you 2jh!n£. Ji>u^.i utelv cerutn (46:10):

1 CcK-' tcmal; and it has been de -crlpmre froraetenvity to 10)

2 Pti4<i^. .' . ^iiat are unfulfilled will be fulfilled In due time

3 God's counsel will stand

4 Cod's will and pleasure wlU yet be done on earth as in heaven

5 God always finds a man who will do His will on earth (v 1'.), even If He h«s to raise one up (41:2, 25)

6 God'; -potrfr wnri wfU not return to ! !)

7 Coc .1 be finally realize*; ...£{*. 3:9-11)

12 con: aabyhm (47:1):

1 Ccmedown-set ofTtbe tfaronc (v I)

2 Sit in (be dust

3 Sit on ibe ground

4 Takf the milUtooei (v ^

5 Grind meal

6 Uncovtr your lo».ki

7 Make the leg hare

8 Uncover the thigh

9 Pau over the riven

10 Sit silent (v S)

11 Ifeat now (V 8)

12 Stand iww with your enchantn>enLs (V 19

8 proofs of latter Uay lulliUnieot

wfr^

1 Babylon will no ntorc be called tender and delicate after this dcttrui -don, thai is, be a place of riches and luxury (v 1). Sl::ce Babylo* will be lender aid de lie ale in the nituic when » reigns here (13:1-14:.;7;

-11, notes: Rev. 18:1-24. nou-ij u)cn this prophecy must refer to

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4 . k>n was not -»..-• . iryrus o\-cr-

. but it will ■n (13:19-21;: Jcr. ouzjd-Mi; «ey. 14:8; 16:17-21; 18:1-0^

5 Judgment upon f ' .>n will be so sudden and > 'at the

• \: of the city ow the

of it (v 11); .. c they

-;ur::ow ' ' \^. i; -jit Medcs

and Pcrs:. : refer to the

future (D..

6 iuigs: was lo be sudd i- was not the case it>-, and the

sarrii _ . •uredcstruc-

uor. 'ii %aal, at the end of

this a,, . .• phccy must refer to the futurv (Jcr. 6i:i: Rev. 18:10, 17, 19)

7 Babylon will be burned with fire (v 14). Since this did not happen when Cyrus look the city, and since it will be destroyed this way at the end of ttiis a^, die prophecy must refer to the future (Jcr. 50^4O: Rev. 18:8)

8 Merchants were not mentioned as beingdcstiayed under Cyrus, but diey are mentioned in particular as fleeing from future Babylon (v 15: R£v. 18: 15-20)

61st prophecy in Isaiah (43:14-15) 6 predictions-fulfilled :

1 Jehovah will love him (Cyrus, 48:14; 41:1-3,25:44:28: 45:1-4.13:46:11)

2 He will do his pleasure on Babylai (4«:14)

3 His arm will be on the Chaldeans

4 1 will ra?! him (4S:15)

5 I w ■ im

6 I v> IS way prosperous

62nd prophecy in Uaiab (48:30): 5 predlctiortt-unfulfilled;

1 Go forthofBabylor.(48:30: Jcr. 51: 6; Rev. 18.-4) 51:6)

2 Flee from the Chaldeans (48:20; Jcr.

3 DccUrt. • Babvlon) with a •. . . _0)

4 Tell it aau uuci .i c vt n ;.' the end of the earth

5 Say you: The Lord has redeemed His servant Jacob

These are prophetic commands in view of a latter-day struggle between Isael and Babvlon, as i^ ^ I< ar from the fact that whenCyrus • .ni,

l«ael d'.d-.or Ice fmn t.V . .;..3;

the% . lo the

end. - . .Tot re-

deemcU die;, as diey .il.tx: a: the 2nd advent of Christ ^v 20; Zech. 12:10-13:1, 9; F

6>d PC ^(49:1-28)

19 predictions-fulfilled :

1 The Lord has called Mc from tjv womb(49:l: 7:14:9:6-7; Mt. 1:18-25; Lk. 1:35; Jn. 1:14)

2 He has made mention of My name from the bowels of My mother (49:1; Mt. 1:21)

3HchasmadcMv- •' ■' - ' arp |woTd(49:2: Rev. 1:

4 }l->" l.'.'Mr OlU.. . . . .la

hano : tT)

5 !' ^ Mr a sharp, poUihed rfuf' (arrow, 49:2)

6 Hr has hid Mc in Hb quiver

7 He called Me Hb servant (49:3; 42:1 -A." "■. '/.;:1,1; 53:11; Mt. 12:18)

8 " d My name Israel (for thesj it was given to Jacob, 49:rt: ucii. .!2:2a)

9 I will bf aiorifled Ir. Him (49:3; 61:3; In. :4)

10 It ap;. js been in vain, but . ul this and My work is wi-; •:4)

11 He foTHed Mc iiutu the womb to

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Israel back u>

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cii^ ; 42:

». , 21:

!*>-.»; «■-.-■••:...; ; n:i. .: ^; j:3-27: Eph. 3:6) ,

15Thi;">'-* •' ' ■■■-' • .11,,., .!,.,.„ mandt abhors. . ;^

the Father) wiUcbootc You (the Mes- I siah, 49:7) I

16 I (Cod the Father) have heard You (tbe Messiah) in an acccpubk time (49:8)

17 I have helped You in the day of salvation

18 That You may loose prisoners (49:9)

19 That those in darkness may come to the Light again-show themselves

36 predictions-unfulfilled :

1 Kings will see Him and arise (49:7)

2 Princes also will worship Him

3 I will preserve You (49:8)

4 I will give You for a covenant of the people

5 To esublish the earth

6 To restore the desolate places of the earth (49:8; 35:1-10)

7 They will feed in tfie ways and their pastures will be in high places (49:9)

8 They will not hunger or thrist

9 Theheatof tlie sun will not smite them anymore (49:10)

10 He (the Messiah) will lead them by the springs of waier (49:10; Rev. 7:17)

11 I (God the Father) will make all My mounuins passable (49:11) 11)

12 My highways will be exalted (49:

13 I will gather My people Israel from afar, from all parts of^the earth (49: 12; 11:10-12: ler. 30:31; Ezek. 37)

i 14 I will comfort My people and have

mercy upon the afflicted (49:13) ' 15 I will not forget My people (49: I 14-16) 17)

16 Your children will make haste (49:

17 Yourdestroyen will go forth from you

18 All laacl will gather together and come back to Zion (v 14. 18)

19 They will come back and fit into Zion like a garment and an onumcnt (49:18)

20 You fZion, v 14) will bind them (the regathercd laacUtcs) on you as a bride doeshergarments and ornaments

21 Yourwaste and desolate places and destroyed lands will be too small for the many inhabiunts of Israel tliatwill be gathered (49:19)

22 Your enemies that swallowed you up will be tar away

i3 Your children will ay. The place b too small for us to dwell in (49:20)

04 Then you will say in your heart, VvTjo has begotten all these" (49:21)

25 I (Cod) wiU lift up My hand to the Gentiles, and help bring Israel back to Zion (49:22)

26 Kings and queens will be your nursing fathers and mothers (49:23)

27 They will bow down and humble themselves before you

28 You will know ilut I am Jehovah

29 They'I'illnoibe ashamed that wail for My coming

X "^ 'vrsof the mighty will be dt :24-25)

31 .... ,iv. of the terrible will be taken from them

32 I will fight with them that fight with you (49:25)

XI 1 will uve your children

34 I will punish them diatopiressyou (49:26)

35 They will reap what they have sown

36 Allfleihwill know (hat I (he Lord am yotu Saviour and Redeemer

FulfUlcd b> Memah (49:1)

The Messiah, the only one thai could fulfil V 1 -12

8 ptuol

1 tX all tJ this refers ii. or McjAlab -

1 erred to:

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tlie only

Of ,'rcdiciion

aboui being called and named from the womb(v 1; Mt. 1:21; U. 1:21) 2 None of the suiemenu in v 2-4

could br made >>f the church, Israel a< J j-...n - I j.»h; so they must n '

rvant-to bring J a c up the tribes

o! : -nxd of Israel,

lobe a . and sal-

vation a.th-could

never be Uut ui anyone but the Messiah (v5-6)

4 The sutcmeiits of t-od'sHoly One. wham men would despise aitd Israel would abhor, could only refer to the Messiah (v 7)

5 ood's cfiolce of the person referred to was to cause kings and pnnces to wor.lin Him-and this coula only be

e.

• siah was the only person

who could be for a cotTnant of the people, to establish the earth, and cause the waste places of (he earth to be restored and inhabited, as in v 8

7 The Messiah is the only one from Isaiah's lime until now who could loose prisoners and thov darkness so that they would

ger or thirst again, who <u...u rvcj. them from the dements, and lead them as a shepherd, as predicted in v 9-12

8 The Messiah is ihc one that will regather Israel, as predicted in v 5-6. 12 (Ml. 24:29-31). Since Isaiah or any other prophet never did or ever will fulfilall these tilings, since the church or laacl never will fulfil them, and since the Messiah will do so, then wc must understand Him to be the one predicted in v 1-12

6 commands to iJie people (49:1):

1 Listen, O isles (maridroe countries, V 1)

2 Hearken, you people from afar

3 Sing, O heavens (v 13)

4 Be joyful, O earth

5 Break forth into singing, O mountains

6 Lift up your eyes around about (v 18)

Work of the Messiah (49:4):

I (Messiah) said to Myself (or thought) thalMy work seemed of Little success-being so hated of men and despised by My own people (v 7; 53:1-12; Mt. 21: 33:45; 23:34-39:Jn. 1:11; Acb2:23): yet the results are with God and in His liands (v4).Hchad perfect confidence in God as to the final outcome of His work-He never became discouraged or despondent. Committing Himself to ijou,He did not attempt to avenge wrongs. He left His name, rcpuuuon, plans, and work with God. The verse teaches that the most faithful self-denial and holy living may, for a time, seem unfruitful - throutjh no fault of the worker, but because of conditions on earth. Those who labor must leam todoasChrist did-commit themselves and their work to God, and toil on in faith

12fold work of the Messiah (49:^:

1 To be- the servant uf God (v 3, 5)

2 To bring Israel back to God (v 5)

3 Raise up the tribes of Iaael(v 6)

4 Rcstc»v the preserved of Israel

5 Be for a light to the Gentiles

6 Be salvation to all (he earth

7 Be for a covenant of people (v 8) >■ ' .■»t^'. »■ The earth

c wjstc plates of the earth - - -J. iheir habitation

10 Loose prisoners (v 9)

11 Free men from darkness

12 Guide men (v 10)

Hca\-cn and earth sing (49:13)

The heavens, earth, and mountains were commanded to sing and rejoice because (he Lord had returned to His people, gathered them, comlor(ed then, and would have mercy on (hem (v 11). This could r>o(refer (o the past, but to the days of tlie Messiah when Palcsdnewillbe blessed witli f. riii,r\. and be overcrowded with u. to come (v 14-26). ^lon, :■ j

tribes, eomnlaiiK-d thai God had for-akrn and forgoftf-n them, but they *" ■ ' thai such was

• ■ *1 woman for -

akim !icr sucku.^ ^hild. Even if il were possible. He would not forget Zion (v 14-15). lor. as He said. "1 have graven you upon the palms of My bands: your walls arc conlinually before Mc" (\ 16). After giving this asnirance cod predicted final aiidcler-nal restoration (v 17-26)

NOTES ON IS AI A H CONTINUE D

64th prophecy in Isaiah (50:1-11) 15 predicciom-fulfilled:

1 Judah will be put away (50:1)

2 No man will be able to help in the day when Judah is being put away (50:2)

3 The Messiah alone has power to redeem and deliver (50:2-3)

4 God has given Me (Messiah) the tongue of the leained ihat I may know how to help the weary (50:4)

5 He wakens Me mwning by morning to hear as the learned

6 He has opened My ear, and I was not rebellious, neither did I turn away (50:5)

7 I gave My back to the smiters, and My cheeks to them that plucked out the hail (50:6)

8 I hid not My face from shame and spitting

9 The Lord will help Me (50:7, 9) 10 I will not be confounded (50:7) 111 have set My face Uke a flint

12 I know I will not be ashamed

13 He is near diat justifies Me, so who wiU dare contend with Me? (50:8)

14 Those that condemn Me will be destroyed (50:9)

15 Those who do not fear the Lord or obey His servant, who walk in darkness and in the Ught of their own fire, will regret it (50:10 -11)

Again, the whole prophecy, like m any others in Isaiah, is written m ainly in the past tense, but it was not fulfilled until many years later. The divorce between God and Judah took place about 133 years after these pre -dictions, whereas the events concerning the Messiah took place over 700 years later

65tfa prophecy in Isaiah (51:1-52:12) 35 predictions-unfulfilled :

1 The Lord wiU comfort Zion (51:3)

2 He will comfort all her waste places

3 He will make her wilderness like Eden, and her desert Uke the garden of the Lord

4 Joy, gladness, thanksgiving, and the voice of melody will be found therein

5 A law will proceed from Me (51:4)

6 I will make judgment to rest for a light of the people

7 My righteousness is near (51:5)

8 My salvation is gone forth

9 My arms will judge the people

10 The isles will wait upon Me

11 They shall trust on My arm

12 The heavens will vanish like smoke (51:6)

13 The eartii will wax old as a garment

14 Men that dweU in it wiU die in like manner

15 My salvation will be fccever

16 My righteousness will not be abol-idied

17 The wicked will be consumed like a moth eaten garment and like wool that is eaten by worms; but My righteousness and salvation will continue in all generations (51:7-8)

18 The Redeemed shall remrn, and come with sLnging to Zion (51:11)

19 Everlasting joy will be upon them

20 They will have joy and gladness

21 Sorrow and crying will flee away

22 I will comfort you (51:12)

23 The fury of the oppressor will be no more (51:13)

24 Ihave putMy words in your mouth (51:16; 59:20-21)

25 I have covered you in the shadow of My hand that I may say to Zion: You are My people (51:16)

26 Ihave taken the cup of trembling out of your hand, even the dregs of the cup of My fury; and you will no mc«e drink of it (51:21-22)

27 I will put it into Uie hands of your enemies, for them to drink of it (51: 23)

28 Henceforth the uncircumcised and the unclean will never come into Jerusalem (52:1)

29 The captiviry of Israel will be over and the people will return to Jerusalem and Zion (52:2-6)

30 My people will know My name in that day and understand that I have spoken to them (52:6)

31 Missionaries wiU go upon the mountains bringing good tidings and publidiing peace and salvation; and they will say to Zion: Your God reigns! (52:7)

32 Your watchmen will sing together

and see eye to eye when the Lord will bring you back to Zion (52:8)

33 The waste places(lheirinJiabitants) will break forth into singing because of the comfort and redemption of Jerusalem (52:9)

34 Jehovah will make bare His holy arm before the eyes of all nations, and all the ends of the earth will see the salvation of God (52:10)

35 You will not go out with haste, for Jehovah will go before you and be your rear guard (52:11-12)

22 commands in this prophecy (51:6):

iTTearken to Me (51:1)

2 Look unto the rock

3 Look unto Abraham and Sarah (51:2)

4 Hearken unto Me (51:4)

5 Give ear unto Me

6 Lift up your eyes to heaven (51:6)

7 Look upon the earth beneai

8 Hearken unto Me (51:7)

9 Fear not the reproach of men

10 Neither be afraid of their revilings

11 Awake, awake, put on strength (51:9)

12 Awake, awake, stand up (51:17)

13 Awake, awake, put on strength (52:1)

14 Put on your beautiful garments

15 Shake yourself from the dust (52:2)

16 Arise, and sit down

17 Loose yourself from your bands

18 Break forth into joy and sing (52:9)

19 Depart, go out from thence (52:1^

20 Touch no unclean thing

21 Go out of the midst of her

22 Be clean

THE HEART OF THE BIBLE !

66th prophecy in Isa . (52:13-53:12)

32 predictions-fulfilled :

1 Many were astonidied at such horrible sufferings of the Messiah (52:14)

2 His visage was marred more than that of any other man, and His form more than the sons of men

3 In His childhood He grew up as a tender plant, and as a root out of dry ground (53:^

4 In His sufferings He had no beauty of form and no external glory to attract men to Himself

5 He was despised and rejected of men (53:3)

6 He was a man of sufferings and fully acquainted with sickness and pain

7 Men hid (or turned) their faces rrcTD Him in disgust when they saw His agonies

8 He was despised, and we put no value upon His sufferings

9 The sicknesses and pains He bore during His sufferings were our very own; yetin view of this we regarded Him as suffering justly,smitten by divine judgment, and afflicted for His own sins (53:-^

10 He was slain for our transgressions (because we had sinned); He was crush -ed for our iniquities; the punishment (chastisement) that securea our f)eace fell upon Him; and with His stripes (blows, wounds, bruises) we are healed (He brought us healing, 53:5)

11 The Lord laid upon Him die iniquity (guilt, sins) of aU (53:6)

12 He was maltreated and afflicted, yet He would not open His mouth to complain (53:7)

13 He was as silent and submissive in aU His sufferings as a lamb brou^t to the slaughter, and as a sheep before the shearers

14 He was taken from prison (Heb. otser. oppression, as in Ps. 107:39), and from judgment (justice); and who can describe the wickedness of His generation? (53:8)

15 He was cut off (violently torn away and slain) from the land of the living

16 He was slain for the transgressions that the covenant-people should have been slain for

17 He was buried in a grave with felons and criminals (53:9)

18 He was placed in a rich man's tomb and associated with them in His death

19 A Ithough He had done no violence, and no deceit was found in His mouth, it pleased Jehovah to bruise Him for the sake of saving odiers (53:10)

20 He (Jehovah) put Him to grief (Heb. chalah. make sick; diseased: weak; afflicted; painful)

21 Jehovah made His soul an offering for sin

22 MessiahwDuldhave many followers as a result of His sufferings

23 He would prolong His days (live eternally even though He died)

24 The pleasure of die Lord would prosper in His hand

25 He would see the results of His sufferings and be satisfied (53:11)

26 By His knowledge God's righteous servant would make many ri^teous, for He would bear their iniquities (become sin for them that diey might be

made the righteousness of God in Him, 53:11; 2 Cor. 5:14-21)

27 Jehovah was to divide Him a portion (or class Him) among tlie great (53:12)

28 Messiah would divide the spoils of the strong

29 He poured out His soul unto death

30 He was numbered with transgressors

31 He bore the sin of many

32 He made intercession for the transgressors

5 predictions-unfulfilled:

1 My servant will deal prudently (52: 13)

2 He will be exalted and extolled, and be very high 15)

3 He will sprinkle many nations (52:

4 Kings wLU shut their mouths at Him

5 That whichhad not been told them they will see, and that which they had not heard, they will consider

Prudent-.defined (52:13) Heb. sakal . to be circumspect and intelligent; considerate; expert; pcospei-ous; to deal prudently; be skilful; have good success; have wisdom; behave self; guide wittingly (v 13). It is trans. behaved wisely (1 Sam. 18:5; Ps. 101: 2); prosper HxT 29:9; Joi. 1:7; 1 Ki. 2:3); goo"5 success (Josh, 1:8); deal pmdently (52:13); and understand (Dan. 9:25)

Exaltation planned (52:13)

In God's plan, this always follows humiliation, suffering, obedience, and conformity to the chief end in life -the highest good of all (Mt. 23:12; Lk.

14:11; 18:14; Phil. 2:5-11; Heb. 5:8-9). The Heb. ruwm means to rise to a high place; to be Ufted up to a high position

Messiah astonied (52:14) Heb. shamem . to stun; grow numb; stupify; be shocked; make amazed; be astonished; wonder. Trans, astonied (V 14; Ezra 9:3-4; Job 17:8; 18:20; Ezek. 4:17); astonidiment (2 Chr. 7: 21); wondered (59:16; 63:5); amazed (Ezek. 32:10); and astoaijhed"(Lev. 26; 32; 1 Ki. 9:8; Job 21:5; Jer. 2:12; 4:9; 18:16; 19:8; 49:17; 50:13; Ezek. 3:15; 26:16; 27:35; 28:19; Dan. 8:27)

Jehovah's servant (52:13) Jehovah's servant, not the servant of Satan, man, or sin. This servant is not Israel, the church, or the prophet him -self, but the Messiah who was predicted in 7:14; 9:6-7; 42:1; 52:13; 53:11; 65:8. His exaltation is first introduced as this is die eternal aspect of the Mes -siah (52:13,15); andtnen His humila-tion is dealt within detail as this is the immediate step to His exaltation (52: 14; 53:1-12). the chapter iouldhave started at 52:13, for it begins the detailed description of the Messiah in suffering and exaltation. This is the most important section of the O. T. and could be called die heart of the O. T. No other portion of the Bible, of like size, gives the reasons for the sufferings and deadi of Jesus Christ. No other part of the Bible has created more controversy between die friends and foes of Chiistianity

7 facts about the prophecy:

1 The literal description of the sufferings of Christ should settle all controversy with Jews; it proves that thefr ideas about Christ are wrong. It is a matter of history that Jews interpreted the prophecy in connection with the Kfessiah until they were pressed to apply it to Jesus of Nazareth; then they were compelled to adopt some other interpretation. Many Degan to hold that there were two MessisSis-one a suffering \fessiah,die other a glorious conqueror. It is true that the O. T. pictures the Messiah as God and man, king and subject, prince and commoner, master and servant, priest and sacrifice, rich and poor, exalted and abased, and eternal yet subject to death; but all

this refers to one Messiah only-Jesus of Nazareth. Some have maintained Messiah came in the person of Heze-kiah; others, in modern days claimed that He has been here a good while, but will not manifest Himself because ofthesinsof the Jews. Anything seems acceptable with those who wish to do away with the literal fulfillment of the prophecy in Jesus Christ

2 It was written about 780 years before the sufferings of Jesus Christ; this should senle all controversy with infidels. The description is so particular and minute as to Ufe, work, character, and deadi of Christ that it could not possibly be guesswork or accidental, out the fulfillment of a divine prearranged plan. As to die passage being a forgery, Jews never would ha ve forged it because the predictions are strictly contrary to aUttefr prevailing ideas of the Messiah. They were looking for a great and glorious prince, aconquercx; and this was one of their reasons for rejecting Christ. He was of obscure origin and led a despised life. Chris-tains would not have forged such a prophecy; Jews guarded their own Scriptures and no sect could have corrupted die passage. Furdiermcae, no Jewidi writer has ever pretended that it was not a true projiiecy by Isaiah ex that ithas been changed in any way by Christians to suit their program

3 The fulfillment could not have been the work of an impostor claiming to fulfil the ancient prophecy to promote his designs, for a large portion of the circumstances did not depend upon the one predicted, but grew out of the feeling and purposes of others seeking to frustrate divine plans. It would be impossible for an impostor to create in his Ufe, in every detail, the exact coincidences regarding his experiences, work, character, and death as put forth in the prophecy

4 No human being or beings, even those in league widi satanic t>owers couldhave shaped the course of event* connected with die fulfillment of die prophecy. According to the law of compound probability the 36 separate details of note u, v 2 would have only one chance in 6c, 719,476, 736 of fulfillment. See Law of compound prob -abmtv . p. 731

5 The passage is guoted in the N. T. several times, as if from a well-known prophecy accepted by all Israel (Mt. 8:17; Jn, 12:38; Acts 8:28-35; Rom. 10:16; 1 Pet. 2:21--25)

6 The prophecy itself proves that it refen to an individual, not a nation or group of people, for singular personal pronouns are used diroughout. His

visage being marred more than that of other men; His form; His personal work with men; His being called a man , being rejected, despised, smitten, wounded, and His deadi; His mouth , grave, the offering of His soul for sin; and many other details could only refer to an individual-the Messiah

7 The 3fold division of the prophecy:

(1) An epitome of the prophecy (52:13-15). Here Jehovah describes Messiah's humiliation and exaltation showing diat, as a result of His humiliation to redeem, the nations of earth and dieir kings would regaro Him with profound reverence

(2) Receptionof the prophecy (53:!^

(3) The 36fold sufferings of die Messiah:

A His appearance during His

sufferings (53:2-3) B Object of His sufferings(53:

4-6) C Manner of His sufferings (53:

7-8) D End of His sufferings (53:9a) E Purpose of His sufferings(53:

9b-10a) F RewardforHissufferings(53:

10b-12a) (53:12b)

G Associates in His stifferings

Messiah disfigured (52:14)

Heb. mishchaifa, to disfigure. Trans. marred (v 14): corruption (Lev. 22:25). The idea is that in His sufferings the Messiah was so bruised, be a ten, marred, disfigured, striped, mutilated, injured, spit upon, and torn that His outward appearance was awful to behold. He

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wicked of tvirdhc AT. . . ^^oMtmi with tfiork at such Oratrvrrt hcapraj -:».•:;Him by enemlei. Mc bc<.aroc lo J and dcsiicutr of MU namnl id harKbcrrTT ::<••• thai men -e: '.dijguft,

rhc ::).Ti pcnt^! Mu rxxjy (he more roaned He ttemeA in mffering

- magy nadom (5;:15> Heb - - . uj spun; sfvloklc m ex-ptortoa. n» refereoce would be to the cwmB ol ifrinkUng gucsu at feasu wlib petfuined water from a alvcx tfrinklfT. It has nothing to do with tcrinklir^ ' - : ui bapusin, but to ine symS xling of bkxxl, as

in Ex. 29:-.; -.. .. 4:6, 17; 5:9; 14:7, 16, C7. 51: 16:14-15. 19; etc. It U UKdonty ooce of (he water of purification (Num. S:7). Many nations will be blessed with salvation and th«ir kings will be dumb with astonidiment because of their admlratiofi and veneration of Hun (V 1^

2 reatons all rfiould believe (53:1);

1 The repwt itylf. God has spoken ^ the moudis of die prophets since the warldbegan(Ac:s 3:21; Heb. 1:1-3; 1 Pet, 1:10-12). Ood. Himself began the long list of prophecies of the coning Redeemer fa^ ptomisLng that (he Seed ol the Woman would ci\xii tfje serpent's head and restore man's dotDinioo (Cen. 3:15-16). Abraham and Isaac spoke of Him comir.g throu^ their seed (Gen. i::l-3; 15:4-6; 17^»-8. 19-21; 21:12; 26^t). Jacob said He wouldcoroe from Judah (Gen. 49:10). Moses ptedlcted Him a< a prophet like himKlf(IX. 18:15-19). David referred toHiJo as coming from his seed (2 Sam. 7). Isaiah said He would be bom of a virgin in Judah of the house of Da>id (7:14; 9:6 -7), and picrored His rejcction and sufferijigi (5;: 1 ; -53:12). Others also made reports of His coming. 10 Israel had no excuse for their unbelief when He did come

2 Miracles confirming (he report . Thereponwas not only predicted and (ben literally fulfilled in Jesus of Nazareth, but Aere were also miracles confirming to Israel (he fact that He was the true Messiah sent of God (11:1-2; 42:1-6:61:1-2: Mt. 11:1-6; li.4:16-18; Acts 2:22; 10:38). The arm of the Lord is figurative of His power, which Isaiah predicted would oe re\-

ealed along with the repon Qn. 5:30, 36; 10:25-38; 12:38-40:14:10-12; 15:2^

Messiah growing up (53:2)

Before Jehovah (he Messiah was to grow up Ukc a tender plant (a sprout or tender diooi growing out of a decayed stock or stump of a irce that was apparently dead, V 5. This refers to H i j infancy, a sucking child, already pre -die ted by the prophet (v 2; 7:14:9^-7; ll:l-g.FulfiUed in Mt. 1:18-25; U. 2:1 -52

36fold sufferim of Messiah (53:2>

1 Visage marred more than that of any other man (52:14)

2 Form tnarred more 'iian any other

3 Suffered unbelief of men (53:1)

4 Suffered human Umiutions (53:2)

5 Had no form (beauiN)

6 Had no come linen (alory)

7 Men had no desire for Him

8 He was despised of rrien (53:9)

9 Rr; " " " men

10 S . . ly sorrows

11 n;>.. H.....:cdwiihgrlef(slckncM)

12 Men hid their fa ;ej from Him

13 He was not cjttcmed by men

14 He bore griefs (slckAesses)orothers

15 He canlcd sorrows (pains) of men

16 Men counted Him stricken

17 Smitten al God

18 Afflicted by God

19 He was wounded for our ons(5^*:S)

20 BruiKd for our iniquities

21 Chastised for our peace

22 Stnpcd f.>r - or healing

2^ H,. „ ..- . ,, the going astray

o' n (5.1:6)

24 Sl' rg all men going thru .wn way ux lelfiihncu

25 Bore -,i:j of all men (S'lKl. 10-12)

.' opprcMloo by men (53:7) Afflicted by men ; by men (53:8) i'as taken from Hijo

X

':k>ii8 wicked men ' ... •■ sway by men

'% J j{ men

.. ,., ;:o) M ' kncises at men

35 _T loul (53:11)

36 WascUscd with criminaU (53:IC)

Messiah's ! ■ - • ►^ 3ury (53:2) This was irut saw Him in

Mis jufferingj, .■... i^ Uiey could see !11.-11 now in His exalted glory they wou'.' .l,> -. "•••1 tv »i'rh P»n: 2: 9- in

JUs . jld

not ■ m the case

rfi .. .anic hatred.

.11. iuojt hand»me -hoewr lived; but Ua: i^ii:!!:^ ..Icjcrlbed here would cause anyoiK to think there was no beauty about Him. The following de - sciipUoo of Him, aipposed to have been written during ms life on earth before His sufferings, is probably spurious,but it certainly is a wonderful word pii-iurc of a wonderful man: 'There livcsat this time In Judea a nun of singular virtue, whose name is Jesus Christ, whom the barbarians esteem as a prophet, but his followers love and adore him as the offspring of the immorul God. He calls back the dead &om (he grave and heals all sorts al diseases wilh a word or touch. He is a UU man, well ^ped, and of an amiable and reverend aspect; his hair ofa color that can hardly be matched, falling in graceful curls, waving about and very agreeably couching upon his sboulden, parted on the crown of the head, running like a stieam to the front after the fashion of the Nazarites; his forehead high, large and imposing; his cheeks without spot or wrinkle, beautiful with a lovely red; his nose and mouth formed with exquisite symmetry; his beard of the color of new wine suiuble to his hair, reaching below his chin and parted in the middle like a fork; his eyes bright blue, clear, and serene, look innocent, dignified, manly, and mature. In proportion of body most perfect and captivating; his arms and hands delectable to behold. He rebujtes with majesty, counselswith mildness; his whole address, whether in word or deed, being eloquent and grave. No man has seen him Laugh, yet his manners are exceedingly pleasant, but lie has wept frequently In (he presence of men. He is temperate, nvodest, and wise. A man for his extraordinary beauty and divine perfections, surpassing the children of tnen in every sense'

Man of sorrows (53:3) He was a mail of sonows . because He cagled our sorrows (v 2-ft.He person-ally had no sin. sickness, pain, or suffering on account of His own self and sins; but we have these In abundance, and since He came into the world to carry them for us He had to become identified wth !!■ u r ■H'^^rings by Ukingthc: rearing

them untL ight be

free from tlicni. i here I ore, sorrow became a characteristic of His life during His sufferings in oarticular. He no doubt had sotrows from the time ivT, pure, sinless, and un-bcgan to contact the sins. ui. idv.ucs, corruptions, sicknesses, dLseases, and pains of others

(_:j< rd(53:3)

In rn^l.nt

aini ^ v hcuig fa-

milii rs, but He

actually bore Uic::: u. His own body while hanging on the cro« and becoming a substitute for oiisen, ai In note on 10 proofs. bek>w

10 proofs Chris t bore sui tai sickness

r^:

1 Itisiosutedin v4-5: Surety (Heb. a ken, surely; flrmlv: ' >hfeha(h borne ota ^efs < . ind diseases, as in the noi^ - ;. .ind carried our sorrows... He was wounded (pierced, slain bodily) for our trsns-gresuons... bruised for our iniquities ... with His stripes we arc healed

2 The quouiion and fulfillment of this prophecy in Mi. H:)6-M rtove that the bean infirmities wa^ _ial healing. Hiysicai neaiiiig i. nn. :;uoricd

hundredsof times in covenant, promise, prophecy, and expcrieiKe in Scripture, whereas healing of the soul b mentioned only one time-in Ps. 41:4. See Healing in Index

5 Marry versioiu confirm tJiis plain truth of v 3-5, 10 and state that both sin and sickness were borne b>- Christ in His sufferings, and that physical healing and forgiveness of sins were both provided for in the atonement of Christ. Berkeley : "acquainied with sickness. ..Surely He has borne our sickness... pierced for our transgressions. .. bruised for our iniquities.. . with His stripes ve are healed;" Septua-gint: "This man beareth away oar sins... by His stripes we are healed;' Peshitta: "He was slain for our sins... with His wounds we are healed;" Mof-fatt; 'A man of pain, who knew what sickness was...ours was the pain He bore...He was wounded because we had siruied, 'twas our misdeeds that crushed Him... the blows that feU to Him have brought us healing:" Fenton: 'He was convicted because "ol our crimes, and punished because of our vices; and by His stripes »e were healed ... yet the Lord pleased to depress Him with pain;' Young : "A man of pains, and acquamtedwith sickness... Surely our sicknesses He hath borrte, and our pains-He hath carried tfiem.. .by His bruise there is healing for us.. .He hath nude Him sick;" Rothetham: "Man of pains, and familiar with sickness.. . Surely our sicknesses He carried, ar>d as for our pains He bare the burden of them... He was pierced for transgressions that were ours, was crushed for iniquities that were ours... the chastisement of our well-being was upon Him. And by His stripes there is healing for us... He laid on Him sickness"

4 According to the Heb. as in versions quoted above, v 10 plainly says that He (Jehovah) hath made Him sick

... depressed Him with pain laid on

Him sickness; this v«s in addition to His soul being made an offering for sin. He was made sick for men as He was made sin for them. The idea is that He became the sick offering as well as the sin offering for roan. Naturally, He never committed personal sin, neither was guile found in His mouth (1 Pet. 2:21-22). He never committed robbery, adultery, blasphemy, orany other sin; andyei it is stated in 2 Cor. 5:21 that He was made sin for us tliat we might be made the righteousness of God in Him. Likewise, He did not personally expcrjenrraM the sicknesses and dis-easi - rameiick in the sense

of l> . .-. offering for sickness.

HerriuJ. jtoncment for sin and all its effects. Both sin and sickness were a part of the one curse, and botfi became a part of the one redemption. Christ atoned for and made provision for sickness to be healed, as well as for sin

to be '.»0. VIM

5 lolhlng to remove sin, lick;. c very other part of the curse, apart from the redcmptur work of Christ. Even the future restoraoon of the earth, the creatures on earth, and the whole human family, including

mdspirlti, will be :)tlon^nioro. 8:18-. jj. V.c'w i i'u.i; rt... Se apart

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body as well as (he . le

creation will be d. .... the

bondage of cotrur' 'otmd to

be by blood, irxJ <• jje both

body and vnil " '^rxJ has made covenants (o heal

. well ai to save the soul (Ex.

:25: Lev. ?«! Pf. 28; Mt. -Oi.o). Ptomlv -s wert-

madr also tn k1 «.T,r

the body and saving the soul (Ml, 8: 16 ■-. ;Jn. 10:10; Acu 10:3^.

Oi: :.c early disciples out to

can. . - ' "•• ■ : -:a):

Mk. 16: . 1:

1-2,8; . . ;

7 Codhasd «ili

accompany c -is

uught propi: acton'he trut;

Ps. . ;»;0-o; iv>:i4-17; Akta

2k:. . . 5:14-16)

B i'cic- '.onlirmed the doctrirtc of Isaiah In suting that Christ bore the sinsofallriKr : ' '^- '. on the croa, and that by I' we are healed

(1 Pet. 2:34). ... y •- Index

9 In typology, a' associated with healing ... , ^.-iptures.

'•Vholechapten are devoted to making atonement for sins and sicknesKi and even for the minutest touch of unc leanness, that of merely touching dead bodies, graves, issue of blood in childbirth, leprosy, etc. (Lev. 12:7-8; 14: 1-57; 15:1-33). VvTiy all these deuiled instructionsinconnection with atonement for cleansing from sin and sickness in typology if there is no comec-tion between atoriement and healing of disease in Christ who fulfilled the types"

10 In many cases of healing recorded Ln both testaments, prayer and atone -raent were fully recognized as God's method of dealing with sin and sickness. Note the necessity of atoneinent and proper confession of sin in the varioushealings (Ex. 32; Num. 11:1-3; 12:1-16; 16^4^-50; 21:1-9 with Jn. 3:14; 2 Sam. 24; Mt. 8:1-4, 16-17). Many died of sickness in Corinth be -cause they did not recognize and appropriate healing through the broken Docly and shed blood of Christ (1 Cor. 11:27-SQ. Christ, Himself recognized atonement in connection with healing (Mt. 8:1-^

Borne: defined (53:4)

Heb. nasa . to lift; bear; carry away; cast away; ease;erase;uke away. The idea is that of one person ukingthe burden of another and placing it on himself, as carrying an infant; or, as the flood lifted up the ark (V 4; Ps. 103: 12; Ml. 8:16-17; 1 Jn. 3:5). If Christ bore our griefs (sicknesses, the note above), then they were uken away in the same sense sins are taken away, or borne, as in v 11. This was not only done for people who lived during the few years of Christ's ministry on earth, but it was accomplished for all men of all ages. If sickness was borne only for these few, then sins were likewise borne only for thest- few, and others are lost, are subject to sickness, atxl have no remedy for either

Carried: defined (53:4)

FTeb. cabal , to carry; bear. Trans.

en. 49:15; . 12:5). i is that - carry-be free irisl bore

carried(v ^; bear (v I \;

2Chr. 2:2); amTB •

The idea in all tET

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of it. The meaning .^ .^

all our sicknesses and pains, so that

we do no: :., ,»i •., have them; and if

wedoha\ • because we have

not unltki. on Him, by faith.

There is iiu need for us to bear (hem

if He bore them. If Cod had not In-

u-ndcd for Hi be free from

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S, ' 'v nd of his sicknesses

iswc. jj i.i; i^ -> " '^"^ same basis

of prayer and :i.:i. : J.' atonement.

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gospel arc lor bcUevcrs, not unbe -:U viT'. Tlic Law of ("cx: : : '.c l'.j: hc_-

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.. not will : ■ 1:16; ^6:15-30! Jn. 15; Heb. 11:6: Jas things the faith so

Messiah's reccpoon (53;4)

The idea here is that those «ho rejected ;ht }.'i:isii!i M'-mi-t! tVi .T. -i^i'Tt by con-

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.; on account of His own sins and

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NOTES ON. ISAIAH CONTINUED

crimes, and that God was meting out proper justice to Hun in sttiking, ^raitiiig, and affUcting Him (v 4). In this ihey erred, for it was not His own sins, sicknesses, pains, and sorrows diat He bore, but ouis. It was not for His own crimes that God suffered Him to be stricken, smitten, and affUcted, but for those of aU others. Being so judged of God did not prove that He was a sinner and deserved what He suffered, but that we were the greatest of sin-nen and deserved punishment. It only demonstrated the love of God when He beelv gave Christ to be a substitute for such'sufferings; and it further proved love on Christ's part when He showed Himself willing to become such a substitute. We deserved what He suffered, but He w as the one who bote such pen -allies for sin

Messiah stricken (53:4) Heb. naga. to touch; lay the hand upon; strike violently;bring down; smite with a pUgue (V 4: Dt. 21:4). Trans. touch with various endings. 92 Qmes o Hrwiil y references in making atonement (53:5):

1 Wound. Heb. chaUI. to wound; bote: Slav; pierce (v 5; 51:9; Ps. 109: 22). This refers to piercing the hands, feet, and side

2 Bruise. Heb. daka, to crumble; beat to pieces; break; bruise; crush; destroy: smite (v 5. 10; 3:15; Job 19: 2- Ps. 72:4; 94:5). This refers to the siiipes by scourging, cuts by thiOTS. andotherbodUy sufferings: and proves this was part of the work of atonement bywhichbloodwasshed.lt was by diis particular phase of punidiment diat bodilv healing was provided for all alike'(v 5; 1 Pet. 2:24)

Messiah's healing power (53:5) Heb rapha. to mend; cure; heal; repair; mSe whole (V 5; 6:10). It has no reference to spiritualheallng whatsoever. There are at least 14 Heb. and Gr. words found in scores of passages which plainly teach bodily soundness, healing, health, preservation, salvation, and deUverance. Sometimes one of these words is used in the same passage of both body and soul, and thus proves that it is not limited to die spiritual part of man. See p. 632: Bible plagues , p. 317 of N. i.

14 Heb. and Or. words that refer

to bodily healing: 1 TheHeb. rartia is tians. cure (ler. 33:g):ma keWEoTr qob 5:18)-h^(19: 22; 57:18-19: Num. 12:13; Dt7SS39: 2 Ki. 20:5, 8; 6:2; Jer. 17:14; M:17: Hos. 6:1; Zech. 1:16); healed (6:10 : 53^1: Gen. 20:17; Ex. 21:19: Lev. 13: 18. 37; 14:3.49; Dt. 2S:27. 35; 1 Sam. 6:3; 8:29; 9:15; 2 Chr. 22:6. 30:20; Ps. 30:2; 107:20; Jer. 17:14; Ezek. 34: 4; Hos. 7:1; 11:3); healedi (20:26; Ex. 15-26; Ps, 103:3; 147:3^; dioroufltil:^ ' - - — ' '--•-=-- fSen. 8:22) is trans, heal

Lk. 6:17. 19; 7:7:8:2, 47; 17:1d; 22: 51-In 5:13; Acts 3:11; 28:8; Heb. 12: is! j'as. 5:16: 1 Pet. 2:24); healing (Acts 10:38); whole (Mt. 15:-28:AcU

9*24)

10 The Gr. iasis means healing and Ze(U^ 13:52r^cts 4:22. 30:28:27) TTTTie Gr. bugiano means sound

health (3 In. "^ . ,^

T2The Gr. hiigies means healAy . sound and wtgtT TMt. 12:13; 15:31; ^^"3:5; 5:34; Lk. 5:31)

13 The Gr. sodzo means Eo_saye.de-Uvei;. 20tec5"Teal, preseiye, and make whole . It is used 86 tiines in reference to saving the soul, but in the foUowing passages it refers to saving the body and heaUng it of ackness: Mt. 9:21-^: Mk. 5:29, 34; 6:56; 10: 52: Lk. 8:36. 48; 8:50; 17:19; Acts 4:

9; 14:9

14 The Gr. dia -sodzo means to saye :.rvi r^ .hp.al TfaorouizJily . make perfectly whole, and is used of the body being healed (Mt, 14:35; Lk. 7:3)

h ealed (Ex. 21:19): and lAtysician fi^en. Sn^ Chr. 16:12; Job 13:4; Jer

2 The Heb. ro^ (Jer. 14:19; Mai

ijer. i^:j.3; wuii.. i.^;:healm ^ ..

12:18; 13:17; 16:-24; ISTTrlo); o^ (Jer. 33:6); remedy (2 Chr. 26:16; Pt. 6:15; 29:1'): sound inhealth(Pr.l4:30); and wholesome (Pr. 15:4)

3 The Heb. yediuwah is trans. healm (Pc A9-ii;4.-^,;h:67:gif deUverance (Ps. 18:50; 44:-^; and salvation (Ps. a 1:16). The entire 91st Psalm teaches perfect healingand health physicaUy; so the salvation of v 16 includes the body as weU as die soul

4 The Heb. arubah means restoraQon to sound heaTtEl^:8; Jer. 8:22; 30:

17; 33:6) , ,

5 The Heb. chabaA means healer (3-e): and to bind up or heal (30:2b: 61:1; Ezek. 34:16; Hos. 6:1; Job 5:18;

Ps. 147:3) J^^

6 The Heb. rifootfa means health (Pr.

7 The Gr. flierapeuo is tians. heal (Mt.8:7: 10:1.8:106: Mk. z-.zT^ Lk.4:23: 6:7: 10:9; 14:^;te|led(Mt. 4-23-24; 8:16.17:9:35:12:15.22; 14: 14; 15:20; 19:2; 21:14; Mk. 1:34; 3:10; 6:5,13; Lk. 4:40; 5:15; 6:18; BAf. 9: 6-11; 13:14; 14:4; Acts 4:14; 5:16; 8: 7; 28:9): cure (Mt. 17:16; Lk. 9:1); and cured TtX 7:21: Jn. 5:10)

8 ^SeSr. iama means healing or repairing (1 Cor. 12:9, 2«. 30)

9 The Gr. iaomai is trans, heal (Mt. 13-15: Lk. ?ITSr5:17:9:2;THr4:47: 12^iO);healedCM^.8:8.13; Mk. 5:29;

35 major d octrines in this prophecy (52:12)1

1 Eternal reign of die Messiah (o2: 13; 2:1-4; 9:6-7; Dan. 2^i4-45: 7-13-14, 18. 27; Zech, 14; Mt. 25:31-46; Lk. 1:32-33; 1 Cor. 15: 24-28; Eph. 1:10; 2:7; 3:11; Rev. 11:15; 20:1-10; 22:4-5)

2 Glory after sufferings (52:13-1^

3 Sufferings necessary to redeem men (52:14:53:2-10, 129 ,^_, ,.

4 Salvation of all nauons(5,J:io; oci: 11-12) ,

5 Submission of earth rulers to the Messiah (52:15; 53:12)

6 Necessity of faith (52:1; Jn. 3:16)

7 God's arm (power) revealed (52:1)

8 Humanity of tie Messiah (53:2-12)

9 Extreme sufferings of Messiah (52: 14; 53:2-10)

10 His rejection of men (53:3) 10)

11 Messiah our sickness bearer (53:4-5,

12 Christ our healer

13 Healing in the atonement and by His stripes (53:4-5. 10; Mt. 8:16-17; 1 Pet. 2:24)

14 Messiah God's sacrifice for man (53:

4-8, 10)

15 Substitution (53:4-5, 8. 11-12)

16 Atonement for sin (53:4-6, 8, 11)

17 Death of Messiah necessary to atone fOT sin(53^4-6, 8. 10-12)

18 Chastening for disobedience (53:4)

19 Peace through chastening

20 FaU of man (53:6; Rom. 5:12-21)

21 Kfessiah the sin-bearer and sin-offering (53:5-6, 8. 10-12)

22 Patience and humility in suffering

(53:7)

23 DeaSi the sin penalty (53:5, 8, 10)

24 Messiah suffered unjustly (53:8)

25 Wickedness of man

26 Burial of the Messiah (53:9)

27 Sinlessness of Messiah (53:9, 11)

28 God's plan guaranteed of fulfillment by the Messiah (53:10)

29 Messiah made an and made sick for men (53:4-5, 10)

30 Spiritual posterity of Messiah

31 Resurrectibn of Messiah

32 Soul travaa (53:11; Rom. 8:26'j

33 Justification by faith and knowledge of God's Son (53:11; Rom. 5:1-11)

34 Victofy oversatanic powers (53:12)

35 Ministry of intercession fi7rti pro phecy ui Isaiah (54:1-17)

16 predictiop <-""f"1fille<^:

1 Gentiles wiU be saved during Ju-dah's rejection and barrenness (54:1)

2 Israel will eventually inherit the Gentiles and fill their cities with inhabitants (54:2-3)

3 Israel will be restored as God's wife and her past shame and confusion wiU be forgotten (54^4-6)

4 Israel will be gathered (54:7: 11: 10-12, notes)

5 God will yet have mercy on Israel

etemaUy (54':8)

6 God wiU never agam rebuke Israel

or be wroth with her (54:9)

7 Mountains and hills WiU departand

be completely removed (54:10)

8 God's kindness wiU never depart

9 God's covenant wiU never be removed .,, , , ...

10 Israel and Jerusalem will be boOt and fuUv restored to glory (a4:ll-l^

11 Israel will be taught by Jehovah and have great peace (54:1^^

12 Israel wtUbe restored and not oppressed anymore: she wiU not Uve in fear and tenor (54:1'^

13 Nations wUl be gathered together

agaLTSt Israel, but God will not be with

them (54:15)

14 They wiU be destroyed that gather against Israel

15 No weapon formed against you wUl

prosper (54:17)

16 Every tongue that will rise against you in judgment vou will condemn(54:

17)

fistli prn yJiecy in Isaiah (55:3-5) 5 predictions-unfulfilled:

1 I will make an everlasting covenant with you, even the sure mercies of Davld(55:3; 42:6; 49:8; Mt. 26:28;

Heb. 8:6) ^ ^

2IhavegivenHim(theMessiah, the one God used to make the everlasting covenant, Heb. 8:6) as a witness to the people (55:4; Jn. 5:31-37; 8:18; Rev. X:5) v , j

3 I have given Him to be a leader and commander to the people (55:4)

4 You (the Messiah ofv 4^ will cal 1 a nation (the Gentiles) that You know not (55:5)

5 Nations diat knew You not (knew not the Messiah) wtU run to You because of Your God and because He has glorified You

69tfa igophecv in Isaiah (55:10 -13) 8 predictions-unfulfilled:

1 My Word will not return unto Me void; itwiU accomplish what it is designed to do (55:11)

2 You wUl go out widi joy (55:12)

3 You wUl be led forth with P^ce

4 Mountains andhills will break forth

into singing before you

5 AU the trees of the field will clap their hands

6 Instead of the thc»n the fir tree will grow (55:13)

7 Instead of die brier the myrtle tree

wtU come up

8 These WiU be eternal things, a sign

to glorify Jehovah

70th prophecy in Isaiah (56:1-8) 8 predictions-unfulfiUed;

1 My salvation is near to come (56:1)

2 My righteousness is soon to be revealed

3 I wiU give the eunuchs that obey Me a place in My house and a name better than that of having sons and dau^ters (56:5)

4 I wUl give them an everlasong name that wiU not be cut off

5 Tne sons of saangers that become Mv servants and obey Me will I also bring toMy holy mountain; and I will make them joyful in My house of ptay -er (56:6-7)

6 Their burnt offerings wiU be accepted upon My altar (56:7)

7 My house wiUbe caUed a house of prayer for aU people ^ .^ , , " 8 I wiU gather others besides Israel to Myself (56:8)

71 Tt pro phecy in Isaiah (57:13-19) 5 predictions-unfulfiUed:

1 The companies of idols and foreigners you have made alliances wim wiUfail to deliver you when you rely upon them (57:13)

2 He that puts his trust m Me wiu possess the land, and inherit My holy mountain at Jerusalem

3 StumbUn^locks wUl be removed from My people (57:14)

4 IwiUnot contend with My people forever, or be wroth with them (57:1Q

5 iwmhealhim(theri^teous),lead him, and restore comforts unto him and nis mourners (57:18-19)

72nd prophecy in Isaiah (59:16-21) 14 predictions-unfulfilled:

1 His own arm brought salvation-referring to Messiah's future redempaon of Israel (59:16) .

2 His righteousness sustained Mun -

the Messiah

3 He put on righteousness as a bieast-

plate (59:17)

4 He put an helmet of salvaaon on

His head

5 He put on garments of vengeance

for clothing

6 He put on zeal as a clc*e

7 He wUl repay according to the deeds of His enemies (59:18)

8 HewiUrepayfuryto His adversar-

9 He WiU repay recompense to His enemies ,

10 He wiU repay recompense to tne

islands , . , j

11 They wiU fear die name of die Lota from die west, and His glory from die rising of die sun-die east (59:19)

12 The Spirit of die Lord wiU raise up a standard against die enemy

13 The Redeemer shaU come to Zion, and unto diem diat turn &om transgression in Jacob (59:20)

14 My Spirit and My words wiU not de -part out of your moudi. nor out of me moudi of your seed, nor out of die moudi of vour seed's seed from hence -forth and'fOTever (59:21)

f.-Vd prophecy in Isaiah (60:1-22) 64 prediction? -""ft'lf^Ued:

1 Your light is come (60:1)

2 Theglcjty of the Lord is risen upon

3 DarknesswiUco«rtheearth(60:2)

4 Gross darkness wiU co^er die people

5 The Lord wiU arise upon you

6 His glory wiU be seen upon you

7 Gentiles wiU come to your light

8 Kings wiU come to the brighmess of vour rising (60:3)

9' The people of Israel stUl scattered among me narions wiU be gadiered togemer (60:^

10 They wiU come to you (Judah)

11 Your sons wiU come from afar

12 Your daughters wiU be nursed at vour side

'l3 Then you wiU see and flow to-gedier(60:5) ^ ^

14 Youi heart wiU fear and be enlarged

15 The riches of die seas wlUbe converted (tume<^ to you

16 ThewealdiofdienationswiUcome

to you

17 Many camels (caravan^ wiUcome

to you (60:6)

18 They wiU bring gold and incense

19 The people wiU praise Jehovah

20 AU die flocks of Kedar wUl be gathered together unto you (60:7)

21 The rams of NebaiomviU minister

to you

22 They will be accepted upon My altar , ^, ,

23 I wiU glorify die house of My glory

24 The isles wiU wait for Me

25 Ships of TarshiA wiU bring your sons ficm far, to Jehovah (60:8-9)

26 Their gold and silver wiU be brought widi them

27 God wiU glorify you (60:9)

28 Sons of strangers wiU build your walls (60:10)

29 Their kings wiU minister to you

30 I wiU have mercy on you

31 YourgateswiUbe open continually; diey wiUnot be shut day m night (60:

32 Men wiU bring you die wealdi of the Gentiles

33 The wealdi of Aeir kings wUlbe brought to you

34 Every nation and kingdom Siat win not serve you wiUperiii and be utterly

wasted (60:1^ , .^

35 The glory of die trees of Lebanon wiUcome to you to beautify die place of My sancmary (60:13) ^

36 I WiU make die place 01 My teet glorious (60:13; Ezek. 43:7)

37 The sons ofyour enemies wiU come bowingdownbefote you (60:1'©

38 AU diathave despised you wiUbow down at your feet

39 They wiUcaUyou, The city of me Lord, The Zion of die Holy One of Israel (60:14; note h, 1:26)

40 IwiUmake you an eternal excellency (60:15)

411 WiU make you a joy of many generations

42 You wUl suck die milk of the Gentiles (60:16) .

43 You will suck die breast of kings

44 You WiU know diat I, die Lord, am your Saviour and Redeemer, the Mighty One of Jacob

45 I wtU give gold for brass, silver for iron, brass for wood, and iron iac stones (60: IT;

46 I wUl make your rulers peacemi

47 I wiU make your tax collectors righteous , „

48 Violence wUl be heard no n»re in your land (60:18)

49 There wiUbe no wasting or destruction widiin your borders

50 YourwaUswiUbecaUedSaK&n^

51 Vour gates wiU be caUed Praise

52 The sun wiUbe your source of Ught no more (60:19)

53 Neidiei wiU die bri^mess of die

NOTE S ON IS AI AH CO' ED

745

noon be your kxir> r of light

54 The Lord wil! tx- riif evrxUulJig toutce of Ughl to you

55 YoiK Cod will be yoat glocy

56 Ymv(un(Ood'talory) willgo down

00 more (60:30)

57 Neiifaei tAll ycia moon ^x>«l's glory) wltlukaw itself

58 The Uzd will be youi everUtting light

59 Your dayi of moiunins v411 be e ndcd

60 A U yow people ^iU be righteous (60:21)

61 They will ijihetit (he lind fotever

62 '.bey will be (he branch of My pUniiiig. (he wock of My hands, thai

1 may be glorified

•' TT . ..■ dull become a ibou-1 one a rutioo (60:2^ - :ihasteii 1(In HisoxDc
74tfa [cophccy in baiah (61:1-ID

.TOO Me ^iti,- \.t^.«jjt._ Oi:l; Lk. -S:!'.-19)

2 He h«s UMinlEd Me to pre ach oood tidings iiMD (he meek (61:1)

3 To bind up (be broken hearted

4 To ;rocUini liberty to capdvci

5 To open the prison to ibcm (faa(are bound

6 To proclaim die accepcable yew of theUrd(61^

7 I will greatly rejoice in die Lord (61:10)

8 My (oul will be joyful In Cod

9 He has clo(hed Me wi(h die gar-inen(s of taU-adon

10 He has covered Me with die robe ofrlgtueoMDcssUke a bride and groom dwfcing iiiein«elves with ornaments and jewels

26 predictions-unfulfilled :

1 He has sent Me to proclairn tiie day of vengeance of our God (61:9

2 To comfort all that mourn

3 To appoint unto (hem chat moum in Zion (61:3)

4 To give unio (hem beauty for adiei

5 OH of joy for mourning

6 GanneoD of praise for die spirit of heaviness

7 MenwiU be calkd oeei of rlgbi-f o o«>r« . (be planting of the Lord, (bat He might be glorified

6 They willbuiid die oldwastes (61:

9 They will raise up (he former det -oUcions (61M) ID Tliey will tepair (fae waste cities

' ' "■ . . : -'-pairthe desolaticos ol

■ J . .• -■ j ■„ J.TJ

i_ ^ffiijcn will feed your nocks(61: 5)

13 Alienswill be your plowmen and your vinedrcssen

14 rouv,-;:!bt Priusti ..'•:■. I >:df61:6)

15 ?.' f Cod

16 ": ■ Gen-tUes

17 You will boast yoonelves is (heir gkxy. power, arxj riche>

18 For your duroc you will receive doable your fanDcr pooessions (61:7)

19 Instead of canfnAan you will te-Jofce in their portiao (the pcrtlan of (he Gentiles)

X You will poness double (heii land

21 You will nave evcrlasdng joy

22 I wiU direc(dieir work (Itfael's) in trudi (61:8)

Z" T w;t: T'.xVv IT. ■ VI r!i:t!,Tfi cove-

•:8: 55: 10:16) ^ ioui uxA WiU i>c KiitMu among die GcnUlei (61:9)

25 All that ice diem t41I acknowledge then to be the teed Cod has blessed

26 The Lord will cause rightcouness and praise to spring forth befoce all iu(loRi(61:lI)

7Sch aropbecY in Isaiah (62:1-13 22 predlctioru unfulfilled;

1 For the sake of Zion andlerusalem I will not hold My peace, and I will ncN rest until their rigbteousnea and ulvation dilne forth as a lamp (hat bins bdgbtty (62:1)

2 The Gentile* will tee yoia right -eovMncji 3

3 AU kings wlU sec your glory (61:

4 You will be called b> a new name which Jehovah will give you

5 You will be a crown of glory in (he hand of die Lord (62:3)

6 Youwillbe a royal diadem in (he band of yois God

7 You will no noce be termed Foc-

sakan (62rO

8 Your Und wiU never again be tetm-

9 ailed Mcphzibah -de-Ught

10 Your land will be called Bculah -married

11 Your ions will marry (be united to .'Jii .i^i (CZ:^

jver you '.r!vr upon your

1-; :. • I'-^oe

meals Scingcn will uht vi"^! wine for which you have labored, no more

■' '^ who pUnts and harv-ests

' :otnimself and praise

J wine to the ..joy it (here

lo Ahigli».iY xiUbciuadefot people to go up t'- ' ri'.^!*!!! to wordllp (62: 10; ll:le; :^

19 A itai be raised for My

peop ••?:10)

30 to the ends

of the <. J. i. -ion of Zion

has come. -:th Him and

His work' -:ll)

21 Men Israel The ht? 1 y people . "'■ ' od of the Lord

22 Men wiil call Icrmalcm. Sought out, A city not forsaken (62:12)

76di prophecy in Isaiah (63:1-64:12)

21 pfcdirtjons-unfulfilled :

1 I will come from Edom and Bozrah with dyed garments (63:1)

2 I will (ravel in the greatness of My strength

3 My apparel will be red like die garments of one treading grapes (63:2)

4 I will tread (he winepress alone; txne of (he people will be with Me

5 I will dead (nem In My anger, and aarapk (hem in My fur>- (63:3)

6 Their blood will be sprinkled upon My garments

7 It will suin all My raiment

8 The day of vengeance is in My hea^(63^«

9 The year ofMy redeemed has coroe

10 My own arm will bring salvation unto Me (63:S)

11 My fury will uphold Me

12 Iwilloeaddownthe people in My anger, and make them drunk in My fury

13 I will bring their strength down to die earth (63:6)

14 I will mention die lovingkindnesses of the Lord, according to His goodness to Israel in the past (63:7-14)

15 The remnant of Israel will pray to God at the end of the tribulation for the reoim of die Messiah (63:15-64:12)

16 TTjen-ln die Ustdays God willre-member the covenants with Israel and turn to them again (V 11; Lev. 26:33-43; Dt. 30:1-10)

17 Your holy cities are a wilderness (64:10)

IS Zion is a wilderness 19 Jerusalem Is a desolation 11)

30 The temple is burned with fire (64: 21 All our pleasant things are Laid waste

These last few statements in the prayer of Israe 1 to be made in the latter day (64:10-11) are prophetic of conditions as they will be when the prayer is said at (he 2nd advent of Christ

77di [Kophecy in baiah (65:1 -66:3<Q

;> predictions-fulfilled :

1 I am sought of (hem (hat asked not for Me (65:1)

2 I am found of diem (hat sought Me not

3 I said. Behold Me. to a nation that was not called by My name

63 prcdlctJOM-tinfulfllled:

1 I will not keep silence, but will recompenK into their bonm (65:6)

2 1 will measure dicii former work into thdr boson (05:7)

3 I will not destroy diem all (65:8)

4 I will bring forth a xed out of Ja -ccb (65:9)

5 I will bring out of Judah an Inheri-tcr of Mv mo-mtjins

6 V iicrit U

7 y Jwcll dicrein

8 bhan>i. iiiA.i tK i fold >>f flocks

9 The valley of Aihoc willbc a place for herds to lie down Ln. a nlacc for My people whohave sought Me (65:10)

10 IwlU number you to the sword and you win bow to the sUoghter (65:12)

;. you will be

11 My icrvinii - . hun0> (65:13)

12 Tbey wiU dnnk; you will be diinty

13 My ser\'anti will rejoice, but you will be aslu::x li

14 My scr -.ing for joy, but ycxi will T)W of heart, and howl for vexauuiiuispirit (65:14)

15 '^our name will be left for a curse

■sen, for God will slay you, .i servants by another name (L j:i j,i

16 He diat blesses himself in the earth wiU bless himself in God (65:16)

17 He (hat swears in (be earth will swear by God

18 Farmer troubles will be forgotten, and hid from My eyes

19 I create new heavens and a new cirdi (65:17)

20 The former will not be remembered, nor come into mind

21 I will create Jerusalem a rejoicing, and her people a joy (65:18)

22 Iwillrejoice injerusalem, and joy in My people (65:19)

23 The voice of weeping or crying will be heard in Jerusalem no more

24 There will be no more thence an infant of days, nor an old man that hath not filled his days (65:20)

25 A child will die an hundred years old (human Life will be so long that a person will be a child at die age of 100)

26 A sinner being an hundred years old will be accursed

27 They will build houses, and inhabit diem (65:21)

28 They will plant vineyards, andeat the fruit of them

29 They will not build, and another inhabit (65:22)

30 They will not plant, and another eat

31 As die days of a tree so will the days of My people be

32 My elect will long enjoy die work of (heir hands

33 They will not labor in vain (65:23)

34 They will not bring forth for trouble

35 They will be the seed of the blessed of (he Lord and their children «th them

36 Before diey call Iwill answer (65: 34)

37 While diey are yet speaking I will hear

38 The wolf and ttie lamb will feed togedier (65:25)

39 The lion will eat straw like tlie bullock

40 Dust will be tlie serpent's meat

41 TTiey shall not hun nor destroy in all My holy mounuin (66:5)

42 The Lord will vindicate His people

43 He will recompense His enemies (66:6)

44 Before she (Israel) travails she will bring forth; be fore her pain comes she will be delivered of a man child (66:

7)

45 A luiion willbebom atonceiAien

Zion travails (66:8)

46 Jerusalem will be restored and be like a flowing stream

47 I wiU extend peace to her like a rivcr{66:12)

48 The glory of (he Gentiles win be like a flowing stream

49 Isacl will be prosperous

50 Israel will be comforted f66:13|

51 Your heart will rejoice when this will be fulfilled (66:141

52 The hand of the Lord will be known toward lib servants

53 His indignation will be kncwn toward Hb enemies IS)

54 The Lord will come widi fire (66:

55 He will coroe like a whirlwind

56 He will render Hb anger with fury, and His rebuke widi flames of fire

57 By fire and sword the Lord will pkad with all flesh, and (he slain of the I '»•■' -111 he many (66:16)

56 will be consumed u>-

ged: ; Zech. 13:9)

59 AUnaaonswllI be gadiercd (osee My glory (66:18)

60 I will set up a sign among them and will send me |rwi to dirm who have not (w.i • My glory, ami the- - ' . ry

to !.'.■ {'■"■■ ■!,

61 - illfaring all yow brethren ti';<-nrj:r;n for an offering to the Lord oul of all nations (66:20)

62 IwlU take ■' " ■ "■ ' " -rieiu and LevitES to Kr-.

63 ; he new hi-- ._ ^._ . .cw earth

which I will make ^lall remain before

Me eternally (66:22)

64 I«ael will continue eternally

65 From one new moon to anolher.and one ubbath u> anodier all ilesh (on the new earth) will come and wor^p befoce Me (66:23)

66 All men (in the new earth) will go and look upon (he carcases of the men who have sinned against Me (66:24)

67 Their worm will never die

68 Their fire will never be quenched

69 They will be an abhorring to all men who will live on the earth forever

True source of ligh' (ba. 60:19)

The idea here b not (hat dierc wiU not be any sun and roooti, but simply that they will not be the source of Light for die earthly Jerusalem (v 19-20; 4: 5-6). TTitrt will be a need for the sun and moon eternaUv in other parts of the earth (»:26). The same Idea b true concerning die New Jerusalem when it comes down :o the new earth-the inhabitants will have no need of the sun and moon to light that city, for God's glory will be die light of it (Rev. 21: 23). Tlie sun and moon will always be needed for the earth, but not in these 2 cities-the earthly and heavenly Jcru-salems

Millennial healdl (Isa. 60:20)

The sins, sicknesses, diseases, calamities, wars, and odier aspects of the curse that cause mourning will be past for Israel and all other nations wnen Chrbt reigns eternally on earth. For Israel all thb will stop in (he Millennium because (hey wiu all (um to God and be saved, as explained in v 21; but among Gientiles there could be individual mourning over death to rebels who break the laws during thb time (65:20).In the new earth, however, all this willbe done away forall peoples (Rev. 21:3-7; 22:3)

God's program etenul (Isa. 60:21)

In the MiUeonium Israel will, for the first time, inherit all the land originally promised them forever (v 21; Gen. 17:8). Such passages as (hb prove that God's program for man on eardi b eier -nal, not for a period of 7.000 years only. The fall of man did not do away with God's original purpose; it merely postponed that purpose until the final resatution of all things during the Mil -lennium; and after that natural man ruledbyresunecledmanwiU continue God's originalprogram as if man bad never sinned. Tnbb (he sum and total of the purpose of God in (he dbpensa -lioiMl tests of Scripture-to bring roan back to (he place wnexc he was before the fall, aiter having purged him of aUpossibility of future failures.and (o set him in the new earth to carry on where the race left off when man fell (ICor. 15:34-28; Eph. 1:10;2:7; 3:11; Rev. 21-2^

10 reasons Messiah anointed (Isa.61;l):

1 To preach good tidings id the meek

2 Binn up the brokenhearted

3 Proc laim liberty to the captives

4 Open the prison to them that are bound

5 Proclaim the acceptable year of Cod God

6 Proclaim the day of vengeance of

7 Comfort all that mourn

8 Appoint unto (hem (hat mourn in Zion, and give beauty for ashes

9 Give oil of joy for mourning

10 Give them a garment of praise for (be spirit of heaviness

10 diings Judah will be (lu. 62:3):

1 Righteous (v 1)

2 Saved

3 Full of glory (v 3

4 Called by a new name

5 A crownof gioTN . :;'s haiW

6 A royal diadem . and

7 Called Hephzibai; . ^ -ij S Called BcuIJgi

9 A praise in (he earth (v 7) 10 Called The hoW people . The redeemed of (he Lord . Sought out . A city not forsaken (v T^

PROPHET JEREMIAH

History - Sermons. - Fulfilled and Unfulfilled Prophecies - Promises - Captivities - Judgments on Nations

a Words -prophecies ctf Jeremian. wora in the singular and plural is used 182 times in tbis book compared to 45 times in Isaiah; 79 times in Ezekiel; and 74 times in all the 12 minor pto-phets. It is used 858 times in die rest of die Bible, and nearly always of the Word of God as received by men or declared by them in i»eaching and teaching

b See Jeremiah, p. 785

c One of 6 men named HUldah ; a priest of A nathoth in Benjamin (v 1). Hewas of*elineofIthamar(lChr. 24:1-19) and not the high priest of the line of Eleazar(lChr. 6:1-13)

d 4 prophets were of the priests;

1 feremiah (v 1) 3 tzelael (1:3)

2 Nathan (1X1.4:5) 4 Zechariah (1:1) e Anathotfa. 3 miles northeast of Jeru-

salem ([1:1: 11:21-23; 29:27; 32:7-9; Josh. 21:18; 1 Ki. 2:26; 1 Chr. 6:60; 7:8; Ezra 2:23; Neh. 7:27; 10:19; 11: 32) f This expression is found mostly in jere

mlah and Ezekiel . The writers of these books were priests and they used the term about 76 times g 5 kings under whom Jeremiah i«oph-

esied ;

TTosiah (31 years, 2 Ki. 22:1)

2 Jehoahaz(3 months, 2 Ki, 23:31 -33)

3 Jehoiakim (11 years, 2 Ki. 23:36)

4 Jehoiachin (3 montiis, 2 Ki. 24:6-16)

5 Zedekiah (11 years, 2 Ki. 24:18)

h From the 13th year of Josiah's reign to the captivity of Zedekiah was 40 yean. The prophet lived on during the cap-

. tivity.He began to prophesy die year afterjosiah's reformation (2 Chr. 34:3) and about 66 years after Isaiah

i The month Jerusalem was destroyed (52:12; 2 Ki. 25:3-8). After this Jeremiah continued to prophesy (40:1; 42: 7; 43:1-44:30)

j 1st prophecy inJer. (1:4-12, fulfilled). Next, V 13. See p. 785

k The sense in which God forms men i n the womb is by being the author of nature and the creator of the law of reproduction whereby all creatrues and things in nature reproduce themselves. In a few special cases it seems that God has exercised a more particular control, as in the birth of Jeremiah, Josiah, and Cyrus (v 5; 1 Ki. 13:2; Isa. 44:28-45:1) 1 I knew (approved) you and sanctified you (set you apart), and ordained (commissioned) you before you were bom (v5)

m 3 men set apart to God from birth:

1 Samson (Judg. 13:2-25)

2 Samuel (1 Sam. 1:17-19. 27:28)

3 Jeremiah (1:5-10)

4 John the Baptist (Lk. 1:15-17)

5 Jesus Christ (Mt. 1:18-25)

6 Paul (Gal. 1:15-16)

n To sanctify here, as elsewhere, means to set a pan from a profane to a sacred use. It has no reference to cleansing from sin, for Jeremiah did not and could not have experienced salvation from sin at this time (v 5)

oCp. Ex. 4:10; Isa. 6:5

p This means a young man-one of any age ranging from that of a teenager to 25 or 30 years old (v 6)

q Ex.3:]2;Dt.31:6;Ezek. 2:6; Acts26:17

r This was proved to him later (19:14-20:18; 32:1-25; 37:1-38:28)

s Cp. Isa. 6:6-7:Ezek. 2:8-9; Dan. 10:16.

t This is inspiration (v 9; Acts 3:21; 2 Tim. 3:16-J7; 2 Pet. 1:21)

u Sec 14 things happened on "this day" ,

p. i^S~

V App)oinicd and installed (v 10) w To declare these things (v 10) X This is mainly future (31:28; 32:41;

42:JO; Ezek. 17:22-24; 34:29; 36:36;

Acts 15:13-18) y Oucstign 1. Next, v 13 z A staff for striking, made from an al -

mond tree, as in 46:17; Gen. 30:37-41.

Like the early morning cocks among

I Jeremiah's commission (1:1-19). 1 Title, author, and historical background (2 Ki. 22-25; 2Chr. 34-36)

T HE *words of *J6r-e mI'ah the son ofHil-ki'ah^'^f the priests that were in'An'a-thfith in the land of B6n'ja-min:

2 To whom / the word of the Lord came 'in the days of T6-si'ah the son of A mon king of Ju'dah, in the*thirteenth year of his reign.

3 It came also in the days of JS-hoi'a-Mm the son of J6-si ah iring of Ju'dah, imto the end of the eleventh year of Z§d-e-ki'ah the son of J6-si'ah king of Ju'dah, imto the carrying away of Je-ry'sfi-I6m captive'in the fifth month.

2 Jeremiah's first com-

mission

^ Then ^e word of the Lord came unto me, sa3ring,

5 Before *! formed thee in the bellyT knew thee; ancfliefore thou earnest forth out of the womb I"sanctified thee, and I ordained thee a prophet imto the nations.

6 Then said I, Ah, Lord God ! behold,"! cannot speak: for ! am athild.

•7 ^ But the Lord said imto me. Say not, I am a child: for thou Shalt go to all that ! shall send thee, and whatsoever ! command thee thou shalt speak.

•8^e not afraid of their faces: for ! cm'with thee to deliver thee, saith the Lord.

9 Then the Lord put forth his hand, and^touched my mouth. And the Lord said unto me. Behold,'! have put my words in thy mouth.

10 See, ! have " this day 'set thee over the nations and over the kingdoms,"to root out, and to pull down, and to destroy, and to throw down,'to build, and to plant.

3 Sign of the almond rod: signification; speedy fulfillment

■11 *' Moreover the word of the Lord came unto me, saying, Jer-e-mi'ah, >what seest thou? And I said, I see a^od of an almond tree.

12 Then said the Lord unto me. Thou hast well seen: for I will hasten my word to perform it.

4 Sign of the seething pot: signification; Babylonian

invasion

■13 "And the word of the Lord came imto me the second time, saying,*What seest thou? And I said,"^! see a seething pot; and the face thereof is toward the north.

14 Then the Lord said unto me. Out of the north an"evil

shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, gaith the Lord : and they shall come, and they^hall set every one his throne at the entering of the gates of Je-ry'-sd-16m, and against all the walls thereof round about, and against all the cities of ^Ju'dah.

16 And I will utter my judgments against thenf^ouching all their wickedness, who have forsaken me. and have burned incense unto other gods, and worshipped the works of their own hands.

5 Jeremiah's second commission

•17 •" Thou therefore •'gird up thy loins, and arise, and speak imto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, 1 have made thee this day a defenced city, and an iron pillar, and brasen walls /agsiinst the whole land, against the kings of Ju'dah, against the princes thereof, against the priests thereof, and against the people of the land. ► 19 And they shall fight against thee: *but they shall not prevail against thee; for I am with thee, gaith the Lord, to deliver thee.

CHAPTER 2

n God's case against Judah (2:1-10:25. Cp. Isa. 1:2, refs.), 1 First message to Judah (2:1-3:5). (1) Sevenfold virginity

a\/rOREOVER the word of the VSJL Lord came to me.^saying, •2 'Go and cry in the ears of Je-ru'sS-lem, saying, Thus saith the Lord: '! remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. 3 i§'ra-el was holiness unto the Lord, and the firstfruits of his increase: ail that devour him shall offend; evil shall come upon them, saith the Lord.

(2) Judah's ten sins (Isa. 1:4)

•4 Hear ye the word o f the Lord, O house of Ja'cobT^d all the families of the house of l|'ra-el.

5 *' Thus 'sait h the Lord. What iniquity have your fathers foimd in meT^at they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they. Where is the Lord that brought us up out of the land of E'gj^pt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through

birds, an almond tree is one of the earliest to show life in the spring. Here itsymboUzes a watchman, a vigilant officer looking for the invasion of Judah by Babylon, as in the next verses (v 1:3-16). the idea is that God would liasten the invasion (v J2) 2ndpropliecy injer. (l:13-19, fulfilled).

Next, 2:i. bee p. 785) Question 2. Next, 2:5

c Here iheinvasion of Judah by Babylon is pictured under the symbol of a great seething pot with the face toward the north, implying that the invasion vould come from that direction (v 13-14). Babylon was on the east, but the usual route was around the desert and then down from the north into Palestine

d A calamity or judgment

a Fulfilled literally as in 39:3 b As in the book of Isaiah, Judah is the subject of the prophecy, not Samaria or the 10 tribes, for they had gone into captivity about 93 years before Jeremiah prophesied (v 15). Jeremiah used the term Judah 184 times, 71 times more than all the other prophets from Isaiah to Malachi. Thus Jews are the main subject of the book. The same Jews are called Israel 128 times. Zion is used 32 times and Jerusalerri 115 while Samaria is used only 3 times, which shows that the 10 tribes are not the subject of this writing c God always makes the reasons for His judgments clear, in time for men to avoid them if ihe.y will Usten (v 16) 4 reasons for judgment here :

1 Wickedness

2 Forsaking God

3 Burning incense to other gods

4 Worshipping the works of their own hands

d 5 commands inferemiatfs commission:

1 Say not, I am a child (v 7)

2 Be not afraid of their faces (v 8)

3 Gird up your loins, and arise (v 17)

4 Speak to them all I command you

5 Be not dismayed at their faces e 3 symbols of Jeremiah (v 18):

1 A defenced city

2 An iron pillar

3 Brazen walls

f 5fold subject of Jereipiah's prophecy ;

1 Against the whole land (v 18)

2 Against the kings of Judah

3 Against the princes of Judah

4 Against the priests

5 Against the people of the land g 3fold promise to Jeremiah (v 19):

1 They will not prevail against you

2 I am with you

3 I will deliver you

h 3rd prophecy in Jer . (2:1-3, fulfiUed). Next, v 9. This begins the first lonfc message of 2:1-35, to Judah

2 predictions-fulfilled :

1 AU that devour will offend (2:3)

2 Evil will come upon them i 5 commands in Jer. 2;

1 Go and cry in the ears of Jemsalem (2:2)

2 Hear you the word of the Lord (2:^

3 Be astonished (2:12)

4 Be horribly afraid

5 Be very desolate

j 5 things God remembers about Israel : 11 rem em ber the kindness of your youth (v25

2 The love of your espousals

3 When you went after Me in the wilderness, in a land not sown

4Israelwasholiness unto the Lord (v 3) 5 The first fruits of his increase

k All the families of Israel, not 10 tribes only are meant here (v 4). They are also called house of Jacob (v 4) and Judah (v 28). There were many thousandsof all die 13 tribes in Judah and this is why they could be referred to as all the families of Israel. The 10-tribe kingdom had been totally destroyed about 93years before this and was not counted in these prophecies 1 Questions 3-4. Next, v8

m 10 sins of* Judah :

1 Gone far from Me (v 5)

2 Walked after vanity

3 Become vain

4 Do not inquire after Me (v 6)

5 Defiled the land (v 7)

6 Made God's heriuge an abomination (V 8)

7 Priests did not inquire after the Lord

8 The pastors transgressed

9 The prophets prophesied by Baal 10 V/alked after unprofitable things

JEREMIAH. 2

a Refenint; lu thr t c t r > b 11 i

ifarouiih »Va^' Israel o»v - n

coi Und of btrypi (v 6;

Nui , I*. 1:19: -:"0

b A gATikn-lanO in contrast to ihc wU-dexncsiof the previous vcnc. Palestine was a wonderful land of plenty-the ^\cr- •>"^'1 U.-i !v 7; Ezck. JOtG. 15)

c laj ryofall laixJs to be

dcU.vw-^^^ ^ : because of sin. This

MS ui luUiUment of prophecy (v 7; Le v. :6: "^ ".-^

d 3i [mbli.-lot apustas% (v 8):

T u - the orx.-! respk^miblc

for and propatutint: (he law

of .™ promoting the rclijuous

life of Israel

2 Ilic pastors -the civil rulers who were the shepherds of the flock

3 The prophets -the preachers of righteousness who were to rebuke, correct, and instruct the people in times offailureofthepriesuand civilrukrs, and who were tne immediate spokesmen for God in gi\lng His revelation and making Hii will known to the people and their leaders

e Siestion 5. Next, v 11

f ihe law was well known and the priests were the custodians of it, to teach it and copy it for comin>t generationsfv S)

g 4tfa prophecy injer . (-:9 -11, fulfilled). Next, V 14

C predictions-fulfilled ;

1 I will plead with you (v 9)

2 I will plead with your children's children-cominii tic nc rat ions

h Kedar and the isks of Chiitim were terms indicating the East and the" West. Here Cod chalUnRcd Jews to go to all lands and see for themselveswhether it was possible to find any other people whohad changed gods as Israel had done (v 10-11) i Qucsiion 6. Next, v 14 j Thii was the sin of Rom. 1:21 -28 k 2 Jicat evils in Judah (v 13):

1 ForsalcerrtlicToLiHtaIn of living waters

2 Made cisterns that can hold no water The dryness of the summer months

in PalestiiK and the absence of Urge rivers, to>;ether with the scarcit>' of springs in many places, made it necessary to collect water from the rains into cisterns. It was a custom from the earliest times to store up water during the rainy season. Ihc cistcrnswerc cither dug in the earth or cut out of the soft limestone. Sometimes a shaft was sunk, like a well, with the bottom widened in the shape of a jug. Excavations of thii sort were combinations of cisterns and wells, retaining the water from rainfalls as well as (hat which dra agh the

limestone.Several o'J - of cis-

terns were made also, some open at the top, and entered by steps. Jerusalem was abundantly supplied with water by means of cisterns; and durin*:. tlu: long and tenible sieges did not suffer for lack of a supply. Water from cisteriu is never .resh and pure as that from a Living fountain; and at any time a cistern is likely to break and leak, as refen^d to here. See 2 Ki. 18:.il; Isa. 3C:lC 1 Questions 7-9. .Vxt, v 17 m 5ei proptiecy m)er. (2;14-19, fuifill-

eJ). \\\\ \ :<•

6 pfcdicnoi.s-fulfilled :

1 The yojng lions(Assyna and Baby -Ion) roared upon him, and yelled (2: 15-1£)

2 Thry made his land waste (2:15)

3 His cities are burned and without inhabiunts

4 rhe children of Egvpt have broken the crown of his head (2:16-18)

5 Your own wickcdncu will correct you (2:19)

G Your backslidings will reprove you The prophet spoke of future cvrnis in the past arid pcescni lenses; but it was nearly 40 years before Ass>ria and Bab>lon overthrew ludah and Jerusalem, as predicted here (v 14-19) n A symbol of Assyria and Babv Ion (v 1S; 50:17-18; CUn, 7.-4)

ExpoMl ulttion with It raH passed

Backslidings of IsraH

a 'land that no man thruuch. and where oo dwelt?

7 And I brought you into*a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered.| ye'defiled my land, and made mine heritage an abomination, j

8 The^riests said not.'Where, 15 the Lord? and 'they thatj handle the law knew me not: the pastors alsu transgreiised against me, and the prophets prophesied by Bi al, and walked after things that do not profit.

(3) God's pleading in view of: A Chdn({ing her gods

•« • »Wherefore I will yet plead with you, siiith the L ord , and with your children's children will I plead.

10 For pass over*the isles of Chjt tim, and see: and send unto Ke dar, and consider diligently, and see if there be such a thing.

11 'Hath a tiation changed their gods, which are yet no gods? but my people 'have changed their glory for that which doth not profit.

B Committing two evils

•12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. 13 For my people have committed *tA*o evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

C The coming captivity

*14 • 'Is 1§ ra-el a servant? is he a homebom slave? why is he^w)iled?

IS^he "young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also thethildren of N6ph and Tfl-h4p a-ne? have broken the crown of thy head.

n'Hast thou not procured this unto thyself, in that thou haist forsaken the Lord thy God. when he led thee by the way?

18 And now what hast thou to do in the way of £ (??pt, to drink the waters of Si hor? or what hast thou to do in the way of As-st r i-&, to drink the waters of the river?

D Her general sins (cp. Isa. 5:7, refs.)

19 Thine own wickedness shall 'correct thee, and thy backslidings shall reprove thee: know therefore and see that it IS an evil thing and bitter, that thou hast forsaken the Lord thy God. and that my fear I5 not in thee, saith the Lord God of hosts.

E Hit past dealings

20 • For of 'old time I have

Egypt fulfilled this vene about lb years after Jeremiah began his prophesying (v 16; 2 Ki. 23:29-37). iTius, tliis u proved to be prophetic, as well as v 15 which rcfen to events brougjii to pass about 40 years later, and not to the captivlry of the lU inbes ol Astvria arouno 93 years before this

Continued, column 3 ^

broken thy yoke, and burst thy bands; and thou saidst,*! will not transgress; when »upon every high hill and under every green tree thou wanderest. playing the harlot.

21 Yet I had planted thee'^a noble vine, wholly a right seed: how^en art thou turned into the degenerate plant of a strange vine unto me?

F Her hopelessness

22 For though thou wash thee with nitre, and take thee much soap, 'yel thine iniquity is marked before me, Mit^ ^S-Lord God.

23^ow canst thou say, I am not polluted, I have not gone after Ba al-im? see thy way in the valley, know what thou hast done: 'thou art a swift dromedary traversing her ways;

24 A wild ass used to the wilderness, that snufifeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; *in her month they shall find her.

25'Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst. There is no hope: no; for I have loved strangers, and after them will I go.

G Her idolatry

*26 As the thief is ashamed when he is found, so is 'the house of l§ra-el ashamed; they, their kings, their princes, and their priests, and their prophets.

27*Saying to a'stock. Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say. Arise, and save us.

28^ut where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Ju dah.

(4) Israel's question: answer. Judah's sixteen sins

29'Wherefore will ye plead with me? ye ^11 have transgressed against me, saith the Lord.

30*In vain have I smitten your children; 'they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 • Degeneration, see ye the word of the Lord. 'Have"! been a wilderness unto Ijra-el? a land of darkness? wherefore say my people. We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet'my people have forgotten me days without number.

33"Why trimmest thou thy way to seek love? therefore hast thou also uught the

_^^ Cont. from column p Questions 10-12. Next, v 21

q4

t iding (v 19):

iti

a See 19:8; 24:3, 7

b Idolatry atid adultery were common in such places of pagan worship (v 20)

c God often pictures lirael as a vine or a tiee growing in the earth fv 21; Dt. 32:32; Judg. 9:12-13; P$. 80:8, 14; Isa. 5:1-7; Ezek. 15:2-6; 17:6-8; Hos.

10:1; Rom. 11)

d QuesUon 13. Next, v 23

c No soap or nitre (an alkaline salt used like soap) can wash away sins (v22); it ukes the UJood of Jesus Christ (Mt. 26:2«; Hcb.9:22; 1 Jn. 1:7; Rev. 1:5)

f Quesiiotis 14-15. Next, v 28

g You are as a swift camel rudiing into sin and like a wild ass yielding to your reckless nature (v 23-2^

h In the mating season

i Here God advises Israe 1 not to run bare -foot and with a parched throat like a shameless adulteress running after strangers (v 25)

j The house of Igael is found 30 times in the book of Jeremiah (v 4, 26; 3:18, 20; 5:11, 15; 9:26; 10:1; 11:10, 17; 13:11; 18:6; 23:8; 31:26. 31, 33; 33: 14, 17; 48:13). The term the house of Judah is used only 9 times (3:18; 5: TTTTTTTO. 17; 12:14; 13:11; 31:27. 31; 36:3), but Judah and men of Judah are used many more times than Israel in the book. Even when the house ofbrael and the house of Judah are used together it is generally to express the idea that the whole house of Israel was in Judah, or speak of both houses being gathered bacKto Palestine in the laner days as one nation again, as can be seen in the above passages

< 6di prophecy inJer . (2:26-27. fulfill-ed). Next, v 35. Many times after this prophecy they served idols and called upon God to deliver them in time of trouble. Furthermore, they did this many times before that, as recorded in Judges, Kings, and Chronicles I The stock and stone here refer to idol gods to whom Israel attributed their blessings and even their origin (v 2T; Isa. 44:19). The word stock is used in a different sense in 10:8, and has no reference to an idol, but more to produce or fruit of religion uestip n 16. Next, v 29 ere God tells Judah in no uiKcrtain terms that, since they served stocks and stones as gods, they ^lould call upon them in the time of trouble instead of coming back to Him when their gods prove powerless to do

anything for them. They had many gods, according to the number of their cities, so this should be sufficient help without Him (v 28)

o Question 17. Next, v 31

p See Sins of Judf h. P- 829

q God's method ol cnastening Israel had pr ved to be in vain, so He had to take more drastic measures (v 30)

r Cod rebuked them through the prophets, but they were so apostate as to hate and kill the very men who sought to help them and who were the salt of the nation. Not only were they ruthless in killing the prophets, but like a lion they had no concern over what they killed (v 30)

s You people of (his particular gencraion t Questions 18-22. Next, v 36 u The idea here is: Had God been so repulsive that they could not stand Him Had He been so terrible in His dealings with them that they were forced to rebel and hate Him, or swear that they would not have any more dealings with Him^ (v 31)

§?

fac

2 Briiigi reproof

3 Is an evil thing

4 b bitter to reap

r It was about 1.034 yean from the exodus

v The meaning here Is that God should be as wonderful to them as ornaments to a maid and attire to a bride (v 32)

w Why do you use every kind of scheme to gain alliances with idolatrous nations" (V 33)

JEREMIAH 3

Punishments threatened

Promises to the penitent

a They aained wicked men in their own wickedness and thus continued sin and rebellion against God (v 34)

b A term for murder and crimes

c These refer to the bloody skirts which were figurative of murder of the poor innocents of v 34

d Not only were they murderers, but liars in claiming they were innocent. They thought thereby to turn the anger of God away, but this very plea of innocence caused Him to deal with them all the more severely (v 35)

e 7th prophecy in Jer . (2:35-37. unful-fUled). Next, 3:14

5 predictions-fulfilled;

1 I will plead with you (2:35)

2 You will be ashamed of Egypt as you were of Assyria (2:36)

3 You will go forth from him (2:37)

4 Your hands will be upon your head

5 You will not prosper in those you have confided in

f Question 23. Next, 3:1

g This refers to the different political parties in Judah going about from one power to another, seeking security against their enemies. One went to Egypt for help; and yet no help came from Assyria nor would any come in the futiire from Egypt who would put them to shame (v 36).Egypt defeated

Judah, king Josiah was killed, and the people became oppressed (2 Ki. 23: 28-37)

h Egyix, that is, you will be disappoint-edwlm your trust in Egypt and go from them (v 37)

i Hands upon the head was a sign of mourning and weeping or an expression of grief. This grief was to be Drought about by Egypt rejecting the Jews-they would suffer disappointment in all they trusted in, other than Jehovah (v 37; 2 Sam. 13:19; 15:32)

j Questions 24-25. Next, v 4. Such returning to divorced companions was forbidden by the law of Moses (Dt. 24: 1-4).In the N. T. we have no such restriction

k See note p, 2:29

1 God is still doing all He can here to get the Jews to return to Him again. This is His whole plea in these early chapters of Jeremiah. Later the plea was turned into judgment with no mercy (25:1-38) m In other words: Show Me one place where you have not committed sin; you have sat in the ways waiting for your lovers and those whom you have com -mitted sin widi; you have defiled the whole land with your whoredoms (v 2)

n The Arabian became a proverb in the East, always being eager for plunder as Judah was for idolatry (v 2)

o Withholding rain has long been a method used by God to punish sin and bring Israel back to Himself (v 3; Dt. 11:17; 28:24; 1 Ki. 8:35; 17:1-14). Even in the Millennium this will be His method of punishment for those who will not come to Jerusalem to keep the feast of tabernacles (Zech. 14:16-21)

p Questions 26-29. Next, v 19

q God explains here why He had refused to protect them as His children, why He was angry, and why He was permitting judgments to come upon them. The reason was that they had done and were still doing all the evil that they would whenever they could (v 5)

r In addition to the previous message of 2:1-3:5, this one was given to warn them of sin and its consequences (3:6-6:30) s At what time in the reign of Josiah this message was given is not stated, but Jeremiah's prophesying began in the 13thyear of his reign (1:2). Jeremiah was asked this question about the past sins of the northern kingdom-sins which caused the kingdom to be destroyed about 93 years before this. God explained how liiey had sinned in the same way that Jiidah was now sinning (v 6), how He had invited them to come back to Him after such sinning.

wicked^ones thy ways.

34 Also in thy*skirts is found the blood of the souls of the poor uinocents: I have not found it by secret search, but upon all-'these.

•35 Yet thou"sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 'Why/gaddest thou about so much to change thy way? 'thou also shalt be ashamed of E'g5;pt, as thou wast ashamed of As-s5'r'i-a.

37 Yea, thou shalt go forth from'bim, and thine'hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

CHAPTER 3 748

rPHEY say. If a man put away A his wife, and she go from him, and become another man's,'shall he return unto her again? shall not that land be greatly polluted? *but thou hast played the harlot with many lovers; 'yet return again to me, saith the Lord .

•2 Lift up thine eyes unto the high places, and see where thou'"hast not been lien with. In the ways hast thou sat for them, as"the A-ra'bi-an in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been '^)pithhoIden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

4'Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

5 Win he reserve his anger for ever? will he keep it to the end? TBehold, thou hast spoken and done evil things as thou couldest.

2 Second message to Judah

(3:6-6:30). (1) Threefold

failure

■6 •" The Lord said 'also unto me'in the days of Jo-si'ah the king, Hast thou seen that which backsliding Is'ra-el hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 And I said after she had done all these things. Turn thou unto me. But she returned not. And her treacherous'sister Ju'dah saw it.

8 And I saw, when for all the causes whereby backsUding Is 'ra-el committed adultery I had put her away, and given her a bill of divorce; yet her treach

11 And the Lord said imto me. The " backsliding Ig'ra-el hath justified herself more than tre acherous Ju'd ah.

(2) Call: reason - God's

mercy; condition - only

repent

•12 •^*Go and proclaim these words toward "^the north, and say, Return, thou backsliding

Is'ra-el, saith the Lord ; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever.'*

13 Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord .

(3) Call: reason - marriage; fourteen blessings

*14'^ Tum, O backsli din g chil dren, saith the Lord :^or I am married unto you : and I will

erous sister Ju'dah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land,"and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Jii'dah hath not turned unto me with her whole heart, 'Tjut feignedly, saith the Lord .

take you one of a city, and two of a family, and I will bring you'to Zi'on:

15 And I will give you*pastcrs according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say^no more. The ark of the covenant of the Lord : neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

17 'At that time they shall call Je-ru'sa-lem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Je-ru'sl-lem: neither shall they walk any more after the imagination of their evil heart.

18 ' In those days the house of Ju'dah shall walk with the house of I§'ra-el^and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I said,'How shaU I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said. Thou shalt call me. My father; and shalt not turn away from me.

20 •" Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of I§'ra-el, saith the Lord .

21 A voice was heard upon the high places, weeping and sup-phcations of the children of I§'ra-el: for they have perverted their way, and they have forgotten the Lord their God.

and how they had refused to repent, being destroyed as a nation because of their rebellion (v 7-8). Judah had been a witness to aU of this but instead of profiting by their destruction, went into the same sins and also refused to repent (v 8-11)

Continued, column

(4) Call: future confession

»22_Rgturn, childr en, and

ye backslidin g I will heal your

backslidings.'"Behold, we come unto thee; for thou art the Lord oiu' (jod.'*

gods had their own priests who maintained women consecrated as servants of these idols, tempting men to become converts to idolatry through the sex practices connected widi such worship

(v9) " Pretended to turn to God with the heart,

but in reaUty even exceeded Samaria

:v 10-11)

a In comparison Judah was even more sinful man Samaria which had been destroyed because of sin (2 Ki. 17). Jeremiah now warned Judah that she could expect the same punishment if she persisted in the way she was going b Here God offered to restore to Zion (not to Samaria as a separate kingdom) all the Israelites who had gone into captivity to Assyria if they would only repent and return to the L^d (v 12-13)

c The north where 10 tribes were settled by Assyria during die captivities (2 Ki. 17). God's anger would not continue forever if they would acknowledge their sin (v 13-15). This would also refer to the northern kingdom of Israel even though it had ceased to exist about 93 years before this time

d 8th prophecy infer. (3:14-25. unfulfilled). Next, 4:1. See p. 788

e Here is the nearest statement to this that is the often quotedI am married to the backslider . This confirms that God considered Himself married to His covenant people, Israel, having prom -ised to bring them back to Himself again(v 14-15; 30:1-31:40; Ezek. 37; Hos. 1:2; Zech, 12:10-13:1; Acts 15: 13-18; Rom. 11:25-29). As to backsliders in the church today, God will forgive and welcome them back to Himself when they repent, as much as He would receive Israel in any age. for He has promised to forgive all sins (Mt. 12:31-32) and will forgive if they are confessed (1 Jn. 1:9). See The New Birth , p. 207 of N. T. f Zion will be the central place of the gathering of all Israel in the future, not Samaria or some other place (v 14; Isa. 59:20-21; Rom. 11:25-29) g See Shepherds of Israel , p. 788 h The ark will never be a symbol of God's personal presence among Israelites of the future, for He, Himself will be among Them forever(Ezek.34:7; Zech. 14:9; Rev. 11:15; 21:3-6; 22:4-5) i At that time Jerusalem wiU be the capital of the Lord, and all nations will come there to worship Him (v 17; Isa. 2:2-4; Zech. 14:16-21)

j In those days both houses of Israel will be one nation again in Palestine (v 18; 30:1-31:34; Ezek. 37; Isa. 12:10-12, notes)

k God's great concern now is bringing Israel back to repentance so He can fulfil tie everlasting covenants with them and give them the land as originally promised (v 19). This will be accomplished through the future tribula -tion; horrible sufferings and near extermination wiU bring Israel to repentance at last(30:l-9; Zech. 13.-9; Rev. 12:6, 14, notes)

1 Question 30. Next, 4:14 m ihe future confession of sins a nd return of Israel to God (v 22; Zech. 12:10-13:1; Rom. 11:25-29)

^ Cont. from column 2

t The two kingdoms of Israel are pictured tmder the symbol of two sisters. Their characters are plainly described. Samaria was apostate and had forsaken the true worship of Jehovah altogether (1 Ki. 12:25-13:34). Judah maintained the outward form of worship only; in the heart, in practice, and in desire she was set upon all the orgies of the heathen worsnip (v 6-11). Judah did not profit by the experience of destruc -uon of Samaria, out defiled her own land by her whoredoms with idols (v 8-9)

u The oilty way Judah could commit adultery with stocks and stones was to partake of sex orgies practiced by the worshippers of such idols. All false

In the past, tix >.r-

anrc for tlve nat by

idobanil related sex orgies practiced upon the mountains and hi lb, but from the Cod of Iffacl(v 23). These idolatrous practices, rcfcinrd co as vain In V 23 are spoken of as a shame in v 24-25. The dlsoh.in,n, .of all gcnei-atiois, Li such \. amcful wor-

stup from the v_ L.me$, ruined

the nations. The worship of Jcho%ah by animal sacrifices led to no excess, but the idol wor^p of the people involv-i::c eating, drinking, and revelling wj;tid both health and material sub-fU:u c (vC4). The mention of sons and

T

-:aut;t:tLTs here suggests human sacn-iices to idols, as plainly stated cls«. -where (v 26: yZ-M; Lev. 18:21; 20: 2-5; 2 Kl. 23:10)

b This reveals the utter despair of the people in their helplessness and condemnation because of dns practiced in idol worship. They were ready to throw themselves down upon the ground in diamc and confusion for their sins (V 25)

. Odi prophecy in)er . (4:1-31, fulfill-cu"). Next. 5rf.. See p.786

J The word 1^ ■rAin many hun-

dreds of o_ ^es refers to all

TiScsaiiu iiut lu iO tribes only(v 1) . : imands to return; 1 Re turn again unto Mc (3:1) Z Pxrurn, backiUdinti hrael (3:2)

• ..-r., backsliding children (3:22) ; " .:n unto Me (4:1) (18:11)

5 -U-turn every one from his evil way

6 ^rurn unto Me with your whole heart (24:7)

7 Return now every one, amend your -ays (35:15)

Note the rejection of these commands (5:3; 8:5; 15:7) f 2.^'" ■'■nn Ti5 to avoid captivity ; : return (v 1) _ \.. .. o - ..1 put away your abominations out of My sight

;; 2 blessLigs if lg»el would reairn; 1 TT-.en you will not remove (v 1) •■ T"^'*-'"_ y°" '^^^^ swear that the Loid li-.-cth, in truth, judgment and righteousness; and nations will be blessed in Him and His glory (v 2) h These men of Judah arc referred to as

Igael in v 1 i 1 0 commands to Judah :

1 Ekeak up your fallow ground (v 3)

2 Sow not anwng the thorns fv 3)

3 Circumcise >> to the Lord

4 Take away li. .:is of your hean

5 Declare in Judah; publish in Jerusalem; and say. Blow the mimpets (v5)

6 Cry, gather together, and say. Assemble V o un ■'. -.T'

7 i t.ipi ■ -ard Zion (v C)

•ire t. -. - cities, stay not

.' ide (v 14)

J ■aji vour heart from wickedness -^ '-'j- ::: t,.::tothc nations; pub-i ;-^ - Jjiusalem,that vatcncrs .) a far country, and give - -_ cagainstthe cities of Judah (v 16)

j This expression. Break up your falloiw ground is found twice (v 3; Hos. 10: I'D. Fallow gound means idle, un -cultivated, unproductive, until led ground. Not only were ilie Jews commanded to break up t.ie fallow ground of their hearts, but to take away ilie

idy .<c n -■ n -,;iU . .ird

th.-

to:

rlgl;tc. mand ~ tarn e ii. -;.■ prop^ tly b<

repi-:;liJ:H U\C. Ncellu

iu^dii

k This is the second time God gave tJie command to circumcise the heart (v4;

m*^-ain is salvation h ■ from the hills, and

)tum the multitude of moun-Uins: truly in the Loud our Cod 15 the ulvatiun uf 1$ ra-el.

24 Fur shame bath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their diuphtr-r"..

25 »We 1 1 our shame, and our >. covercth us: for we have smned against the Lord uur God. we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LokO our God.

CHAPTER 4

749

(S) Seven conditions of re turn

CF*thou wilt return. 04?'ra-el, saith the Lonn^'retura unto me: and tf thou wilt put away thine abominations out of my sight, then 'shalt thou not remove. M 2 And thou shalt swear. The Lord liveth. in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. •3 ' For thus saith the Lord to the*men of Ju dah and J$-ru'-s4-l*m, 'Break Jup your fallow ground, and sow not among thorns.

•4 *Circumcise yourselves to the Lord, and take away the foreskins of your heart, 'ye men of Judah and inhab itants of Je-ry si-lSm: lest my fury come forth like fire, and bum that none can quench If, because of the evil of your doings.

(6) Alarm: fourteenfold reason

•5 Declare ye in^Ju'dah, and publish in J6-rusfl-16m; and say.'Blow ye the trumpet in the land : en', gather together, and say. Assemble yourselves, and let us go into the defenced cities.

•6 Set up the standard toward Zi'6n: retire, stay not: for I will bring evil from the north, and a great destruction.

7 The Hon is come up from his thicket, and'the destroyer of the Gin tile? is on his way; he is gone forth from his place to make thy land desolate; and

thy cities shall be laid waste, without an inhabitant.

(7) Call: reason; nine judgments (cp. Isa. 5:5, refs.)

8 Tor this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us.

9 And it shall come to pass^ that day, saith the Lord, that the heart of the 'king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

lO'Then said I, Ah. Lord God ! surely thou hast greatly deceived this people and Jf-ru-si-l^m. saving. Ye shall have

Di. 10:l*>j. It means to remove all stubbornness in the future against >^'0«1. stop all opposition to him, and be not

stiP ' • fDt. 10:16)

1 Tl.. the men of Ju-

dah a:A ' ' d here,

the pur .-.e the

Jews as uie ' las: jeaii wiui-mo ones

Continued, column 4

peace; whereas the sword reacheth unto the soul.

11' ■ :tne shall it be said

to !. e and to j6-ru sl-

I6m, A diy wind of the high places in the wilderness toward the daughter of my people, not to fan. nor to cleanse, 12 Eren a full wind from those places shall come unto me: now also will I give sentence against them.

13 Behold,'■he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us I for we are spoiled.

(8) Call: ten reasons

•14 O J£-ru sA-l6m,'wash thiiie fieart from wickedness, that thou mayest be saved. "How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Din, and publisheth affliction from mount £phr5-im. •16 Make ye mention to the nations; behold, publish'against Jf-ru sa-lfm, (hat watchers come from a far country, and give out their voice against the cities of Ju dah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord.

18 Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because 'it reacheth unto thine heart.

(9) Alarm: fourteenfold reason

19 "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me-I caimot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

21'■How long shall I see the standard, and hear the sound of the trumpet?

22 For my people 'is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

(10) Eightfold chaos of the original earth (Gen. 1:2; Isa. 14:12-14; 2Pet. 3:5-8)

23'I beheld the earthj and, lo, it was without form, and void; and the heavensj and they had no light.

24 I *beheld Uie mountaiiii, and, lo, they trembled, and all the hiJl5 moved lightly.

25 I beheld, and. lo, there was no man, and all the bird§ of the heavens were fled.

26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the L^^rd. and by his fierce anger.

J. Hie priesU 10-11,22)

s Jeremiah, bur";-.- ■ •• •• ' ---iroval of Jehovah's i: and

Jerusalem, aieuv u i>u u. u.^ epiion (V 10). Me, like many today, looked at tlic promises and :u]t tlie c ' -whithnad u> be met first if t' fits were to be ri '

peace on the ci would return to !u::i (v i. -Ij

a A t tliat time -when the Invasion ol Ju-Jah would take place (v 5-7). It is pic tured here under tlie figure of a dry wind, a full wind from die wilderness, not to fan or to cleanse, but to briiiri judipnciit and desirucuon. Tlius im-mediately after the outburst of opposi -Lion to God's message througli him (v 10),the propliet retunx;d to the delivery of Hisinessage of judgment (v 11-13)

bHe (Nebuchadnezzar, the destroyer of the Gentiles of v 7) will come up as storm c louds. His chariou will be like a whirlwind, aridhishorses swiJter than eagles to bring woe upon Judah(v 1'!)

c This was the second time God commanded Judah to wash themselves of tlieir wickedness. By doing this they could be saved (v 14; Isa. 1:1C) d Question :(1. Next, v 21

c Tile judgment determined was against Jerusalem and Judah, because of sin. The instrument of chastening was to be Babyloncoming down from the north (V 1:13-14; 3:12, 18:4:6-7. lC-18) f Judah was corrupt and wicked in the heart, and past return to God without special effort on their pan (v 17-18)

g Jeremiah burst out tJiis time with great distress and he art pa in for the calamity that was to come upon Judah (v 19-2:5

h Question 32. Next, v 30 ZZ):

i 6 reasons for judgment upon Judah (v

1 My people are foolish

2 They have not knoMi (acknowledged) Me

3 They are sottish (stupid) children

4 They have no understanding

5 They are wise to do evil

6 They have no know ledge to do good j 8fold chaos of the original earth:

1 It was without form and void (deso-late and empty; v Z'S)

2 The heavens gave no ligtht on it

3 The mountains trembled (v 24)

4 The hills moved lightly

5 There was no man (v 25)

6 All the birds were fled

7 The fmitful places were a wilderness

8 The cities were broken down at the presence of the Lord,and by His fierce anger (v 26)

k See 5 proofs this was the original earth. p. 756

^^ Cont. from column 2

who would have God's fury come upon them to the full if they did not obey (v3-l) m The continual repetition of Juda h and Jerusalem in the books of the prophets is clear proof that the Israel of Isaiah, Jeremiah, Ezekiel and other books did include tJxi? tribe-Judah. See notes on the Anglo-Saxon theory, p. 367

n All this language expresses alarm in view of impending war-Blow the trum-jxjt; cry; gather together; assemble ; go into the defenced cities; set up a standard; retire to the cities; suy not outside; the descro\er of the CVntiles is on his way to make the land desolate (v 5-6)

o '■> ' —,n-erof tlK vcuuii ».as Ne-

_ .:zar who conquered many

.in'iii, look the Jews captive, and

founded tile Babv Ionian empire of Dan.

2:37-;i8; 7:4. See Index

p I his fasting and lamenting vas because Israel refused to return to God and His anser was continued upon them (v 8; 5:3; 8:5; 15:7; 23:14)

q At tiiat dav -when Nebuchadnezzar vould conquerjudah these things would be fulfilled (V 9-13; 2 Ki. 25; 2 Chr.

r 5 >Jasses to perisli ^"_^}^ ^^^ ^^

1 The king (v 9) 4 The prophets

2 The princes 5 The people (v

JEREMIAH 5

Judgments threatened for sin

Wickedness throughout the land

a 6fold application of chaotic earth;

1 The whole land ol Palestine will become desolate, yet I wiU not make a full end as I did of the social system on earth before Adam's time (in the chaos of Gen, 1:2). The comparison here (v 27) is that God woula make the land of Judah desolate and empty as He had made the once-inhabitated origiiial eanli desolate and empty thioti^ the chaos of Gen. 1:2, but He would not make a full end of die land as in the curse of the pre- Adamite world

2 The whole earth wiU mourn(v 28)

3 The heavens will be black, but there will not be total darkness as in Gen. 1:2 when die sun, moon, and stars withheld their li^t from the earth. Here they are to be darkened only for the moment, as night. This willhappenStimesin the future (note

c. Rev. 6:12)

4 The cities will be made desolate by a flight from an invader (v 29), whereas the cities of the pre-Adamite world were allbroken down by God and His fierce anger (v 26)

5 People will merely flee from the cities of Judah (v 29), whereas in the pre-Adamite world all were destroyed (v 25-26)

6 People wiU be left mourning over the destruction of Judah (v 30-31) ,

.whereas diere was no man left to mourn, in die destruction of the |ffe-Adamite cities (v 25-26) b This reveals the end of God's mercy and spumed offers of repentance. He was now determined and would not repent or turn from it (v 28) c ThiswasUteraUyfulliUed (v 29: 2 Ki.

25; 2 Chr. 36) d Question 33. Next, 5:3 e Israel ishere pictured under the figure of a woman trying to make herself beautiful, clothing herself with crim -son, decking herself with ornaments of gold, and enlarging the appearance of the eyes(withantimony. 2 Ki. 9:20), to appeal to her lovers, but to no avail. They would despise her and seek her Ufe (v 30); and she would bewail and cry out in pain like a woman in travailwidi her first baby (v31) f Jeremiah was told to run through the whole city of Jerusalem to see if he could find one man who was just and sought die truth; he would be pardoned (vl) g See 10 sins of Judah, p.821 h Question 34. Next, v 7 i Men who read and interpret the Scripture, and learn from them the nature ofdie judgments of God although they, themselves have also broken the law and burst the bonds (v 5). This leaves the people destimie of help from prophets and priests who should know the law and respect it j 10th prophecy in Jer . (5:6, fulfilled). Next, V 9. Here we have a 3fold figura -tive judgment of a Uon, an evening wolf, and a leopard devouring the people because of their weaJoiesses brou^t about dirough sin (v 5). The idea is that the people, instead of being powerful and victorious over their enemies as over wild beasts, would become so helpless that even the beasts of the field would have mastery over thern, as weU as dieir enemies pictured thereby. These aniraab were figurative of the character of the Babylonians who would judge Judah k A wolf of the evenings literally means a wolf of die deserts (v 6)

^»> Cont. from column 3

p Babylon was one of the most ancient nations on earth, having been found -ed about 100 years after die flood (Gen. 10:9-11)

q Here, in v 16-17 is a description of

(11) Sixfold application of

the chaotic earth to Judah's

immediate judgment by

Babylon

27 For thus hath the Lord said, "The whole land shall be desolate; ^et will I not make a full end.

28 For this shall the earth movim, and the heavens above be black: because I have spoken i^*I have purposed it, and will not repent, neither will I turn back from it.

29'^The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and cUmb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

30"And when thou art spoiled, what wilt thou do? 'Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rente St thy face with painting', in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first chUd, the voice of the daughter of Zi'on, that bewaileth herself, that spreadeth her hands, saying. Woe is me now! for my soul is wearied because of murderers.

CHAPTER 5 750

(12) Ten sins of Judah (Isa. 1:4)

/TDUN ye to and fro through *J^ the streets of Je-ru'sS-lem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any «that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The Lord liveth; surely they swear falsely. 3*0 Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said. Surely these are poor; they are foolish : for they know not the way of the Lord, nor the judgment of their God.

5 I will get me unto the'great men, and will speak imto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

(13) Threefold figurative judgment (cp. Isa. 7:18-20)

*6 'Wherefore a lion out of the forest shall slay them, and"a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be

torn in pieces: because their transgressions are many, and their backslidings are "increased.

(14) Five sins of Judah (Isa. 1:4)

7 *'*How shall I pardon thee for this? "^thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were as fed horses in the morning: every one neighed after his neighbour's wife.

(15) Partial judgment: not

like the total desolation of

the original earth (4:27;

Gen. 1:2; 2 Pet. 3:5-8)

♦»^Shain notMsit for these things? saith the Lord : and shall not my soul be'avenged on such a nation as this? •10 •" Go ye up upon her walls, and destroy; but make*not a full end: take away her battlements; for'they are not the Lord's.

(16) Five sins of Judah (Isa. 1:4)

11 For the house of !§'ra-el and the house of Ju'dah'have dealt very treacherously against me, saith the Lord.

12 They have*=belied the Lord, and said. It is not he; neither shall evil come upon us; neither shall we see sword nor famine:

(17) Ninefold partial judgment (Isa. 5:5, refs.)

*13 'And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

14 Wherefore thus saith the Lord God of hosts, Because ye

speak this word, behold,'^ will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a "nation upon you from far, O'Tiouse of Is'ra-el, saith the Lord: it is a mighty nation, it is an"ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16'Their quiver is as an open sepulchre, they are all mighty men.

17 And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou tnistedst, with the sword.

18 Nevertheless in those days, saith the Lord.*! will not make

the result of the invasion of Judah by Babylon. The invader would destroy the pjeople, the harvest, bread, flocks, herds, vines, and fig trees, and im - poverish the fenced cities of the Jews

r The third aine that God emphasized the fact that He would not make a full end of Judah (v 10. 18; 4:27)

s Question 38. Next, v 22

a full end with you.

19 •" And it shall come to pass, when ye shall say,'Wherefore doeth the Lord our God all these things unto us? then shalt thou answer them. Like

was considered the house of Israel after the destruction of the 10 -tribe king -dom, for it was against Judah that the Babylonians came. Judah is mentioned in this chapter along with Jerusalem as the subject of the prophecy (v 1, 20)

^ Conunued. column 1

a Not only can one have backslidings, but these can increase until apostasy comes and the person is past faith in God and truth. Tnis is stated in Scripture, and we have many examples of it, as on p. 284 of N. T,

b Question 35. Next, v 9

c See 5 sins of Judah , p. 822

d lldi^ophecyinjer . (5:9-10, fulfill-ed). Next, v 13

4 predictions-fulfilled:

1 I will visit for these things (5:9)

2 I will be avenged on this nation

3 Iwill send destruction, but will not make a full end (5:10)

4 Her battlements will be taken away e Questions 36-37. Next, v 19. See die

same wording in v 29 f God would be untrue to His word if He

did not visit for these sins, for He said

repeatedly that He would do so. The

same is clearly stated in the N. T. (Mk.

7:19-22; Rom. 1:18-32; 8:12-13; 1

Cor. 6:9-11; Gal. 5:19-21) g God did take vengeance on Judah fOT

diese sins (2 Ki, 25; 2 Chr. 36) h The second time God said that He vould

not make a full end of Judah as He did

the pre-Adamite social system (v 10;

4:26-27) i God became so weary of admonishing

Judah diat He finally disowned them,

counting them as not being the Lord's

(vlO) j 4 sins of Judah and Israel:

1 They have dealt very treacherously against Me (v 11)

2They belied (acted deceitfully against) die Lord (v 12)

3 They said: It is not He; that is, Jehovah has not spoken by the prophets

4 They denied His word saying diat evil would not come ujKin them and diat they would not see the sword and famine

k Belie means to give a false representa -tion of somedung; contradict

1 12th prot^ecy in Jer . (5:13-19, ful-fiUed). Next, v 29

16 predictions-fulfilled;

1 The false prophets will be discovered-it wiU be loiown diat their word is not true (5:13)

2 IwiU make your words fire (5:1-^

3 The people will be like wood, and your fire of words will devour them

4 I will bring a nation upon you from afar (5:1^

5 It wiU be a mighty nation

6 It will be an ancient nation

7 It will be one whose language you do not know; ^ou will not be able to understand what they say

8 Their arrows will devour like an open sepulchre (5:16)

9 They will eat up your harvest and your bread which your sons and daughters should eat (5:17)

10 They will eat up your flocks and herds figs

11 They will eat up your grapes and

12 They will impoverish your fenced cities wherein you trust, with the sword

13 I wiU not make a full end of you (5:18. Cp. V 10; 4:27)

14 You will inquire of the Lord regarding why He has done all this (5:19)

15 The answer will be: Because you have forsaken Me, and served strange gods in your own land

16 You'will serve strangers in a land that is not yours

m This verse must refer to the false prophets being like the wind, and having no authority. Some translate tJiis whirlwind widi the idea of confusion (v 13). In contrast with these false pwophets and their words of confusion, the word of Jeremiah was to be made Like fire that would devour the people, who were compared to wood (V 14). See 12 syni-bolsof di e Word of God , note p, Heb.

n The Babylonians fulfilled diis (2 Ki. 25; 2 Chr. 36)

I o This again confirms the fact that Judah

a B«inti ALLiuctJ of foruicinK cod indicatejthit thcjc were once Ills pioplc but nov. Jiji>wncd bciJUJt of tunung iw*y from Mim. In iliis $uuanyone, « nation o:«n Individual, Jew of Ci-n-tllc, forfeits al' riRhts to the bi-nefits

rmiicd thi t. Soe p. C84 of

T. and Bj r in Index

b Because they had torMken i..od and served idoUtfiey were to go Into captivity and serve strangers in a strange Land (v 19) c See 20 sins of Judah. p. 756 d Meb. cakaL silly; foolish; sonish.

Traas. sotnsh in 4:22 c See IsarSHTlO; Mt. 13:13-16 f OuciUons 39^*0. Next, v 29 i 5 tliinas To tremble at;

! r.J'7presence^- 3; Ps. 114:7; Isa. &4:2)

2 The commandments (Ezra 10:3)

3 tiod's Word (Ezra %rA; Isa. 66:2-5) 5 i-.od's government (Ps. 99:1)

5 -Hjd's existence (Jas. 2:19)

h The sea, in its indomiuble energy against all re sis tencc, dashing lo pieces the woiks of man who endeavors to restrain its fury and power, is a true picture of the restlessness of wicked •:!en. As indicated here God has im-:-vcd laws upon the sea which it has to obey. He Keeps it in its appointed place bv a belt of sand instead of iron barriers. It is said that resistance of sand is enormous; a wave which would baak a strong ship and rend rocks falls »werles5 upon the sand (v '22; Isa. 57: 20)

i The oceans, the mightiest of God's « ^rks, cannot prevail or break CKxi's i " s because they are not endowed with a free will. Man, though bodily impotent can prevail against and break Hislawsbecaujeof free moral agency-being created with powers and attributes to act as he pleases (v 22-23)

J A revolting and rebellious heart is like the sea-restless and dashing, and resisting Cod's love and power (\ 23; Isa. 57:20-21)

k 4 great works of C»od:

1 Makes tiic seas to obey and stay with -in their own bounds (v 22)

2 Gives rain in due season (v '24) 'f<Tv<> '-""o man the appointed . ;- ■ ■ ..r.csl

•1 .'.'..a.. c_-. .—-ice to rebels (v 29) 1 Seasons are eternal and unchangcaole and made so by God's decree (t.>en.ti:22) m Sins will always turn away the blessings of God from man (v 25; Gal. 6: 7-8) n See note c, above, for characteristics of wicked men. Israel tolerated such men in their midst contrary to law o In the East, fatness was always taken to be a sign of wealth and prosperity p They go to excess in wickedness q 13tli prophecy in Jer . (5:29. fulfilled). Next, 6:1

2 prediciioni-fulfilled ;

1 I will visit for these tldngs (5:29)

2 I will be avenged on this naciofi

r Qucsoons 41-42. Next, v 31. Seethe sanit wording in v 9

s Hie terrible and horrible thing was that the prophets raised up to speak for God when the priests failed in their duty were na>w in accord witli ttie priests, uttering false prophecies, and the priests were ruling Dy such prcdic -tinr '-. ■ \)

t Fj gs always lower the stand-

arUi > . rijiiiieous living, lighten the yokeof God's laws, remove fear of the soul, sear the conscience, and take away responsibility tn botli God and man. At this point a person s»-ims perfectly content with liis new religion; but what of the cnd^ (Mt. 24:24; 2 Ih 2:8-12)

u Oi: V . Next, 6:10

V 1'. y in Jer. (6:1-30. fulfill-

7^. "Kcxi, 7:1. Sec p. 7«6 w Babylonian armies came into Palestine

troin tli e !iorth (v 1. 22; 1:13-15; 3:12.

K-; 1:0; I0:'22; 13:'20; 35;9. 26; 46:6.

10. 20, j4; 47:2; 50:3, 9. 41; 51:48) X Isacl, Jerusalem, Zion, Judah. and

ss'ye have forsaken me. and served strange gods in your Und.»so shall ye serve strangers in a land that is not yours.

(18) Twenty tins of Judah (Jer. 5:1)

•20'Declare this in the house of Ji cob. and publish it in Jij dah. sayine,

•21 Hear now this. O'foolish people, and without understanding; which have 'eyes, and see not; which have ears, and hear not:

•22 'Fear ye not me? saith the Lord :»will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof Moss themselves, yefcan they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a'revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart. Let us now fear the Lord our God. that giveth rain, both the former and the latter, in his season: *he reserveth unto

us the 'appointed weeks of the harvest.

25 • Your iniquities ""have turned away these things, and your sins have withholden good things from you.

26 For among my people are found "Vicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is fuU of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen "fat. they shine: yea. they'bverpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper ; and the right of the needy do they not judge.

(19) Judgment assured

•29'ShaU'I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

30 • 'A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and'mv people love to have it so: "and what will ye do in the end thereof?

CHAPTER 6 751

(20) Alarm: eightfold reason

Y^'YE children of B«n'ia-mln.

^-^ gather yourselves to flee out of the midst of JC-ru s4-ISm. and blow the trumpet in T*-kft 4. and set up a sign of fire in B«th-hac Qe-r*m: for evil appeareth"but of the north, and great destruction.

2 I haveMikencd the daughter of ZiYin to a comely and delicate woman.

3 The 'shepherds with their flocks shall come unto her; they shall pitch their tents a^Auut her round about; they

shall feed every one in his

place.

•4 Prepare ye war against her; arise, andlet us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. •S Arise, and let us go by night, and let us destroy her palaces.

•6 * For Ihys hath the LuRO of hosts saidT^Iew ve down trees, and cast a mount against J6-ru sfl-l*m : "^this is the city to be visited; she is wholly oppression in the midst of her. 7 As a fountain casteth out her waters, so she"casteth out her wickedness: violence and spoil is heard in her; before me continually is 'grief and wounds.

•8'Be thou instructed, O J6-ru sa-16m, lest my'soul depart from thee; lest I make thee desolate, a land not inhabited. •9 • Xhus saith the L"Ra of hosts, *They shall throughly glean the remnant of Is ra-el as a vme: turn back thine hand as a grapegatherer into the baskets.

(21)'EiRht sins of Judah (Isa. 1:4)

10 'To whom shall I speak, and give warning, that they may hear? behold, theirtear is un-circumcised, and they 'cannot hearken: behold, the word of the Lord is unto"Hhem a reproach; they have no delight in it.

11 Therefore"! am "full of the fury of the Lord; I am weary with holding in: I will pour it out upon'Hhe children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

12 And'their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, gaith^the Lord.

13 For from the least of them even unto the greatest of them eveo' one is given to covetous-ness; and from the prophet even unto the priest every one dealeth falsely.

14 They have'healed also the hurt of the daughter of my people slightly, saying. Peace, peace; when there is no peace.

15'Were they ashamed when they had committed abomination? nay. they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the

LuRD.

•16 Thu«^ --'■"' •"■ ! liD, Stand ye in th' ^ee, and

ask ffr •:■ : .. , where is

Uxsji 1 ■ 1 y..i,. i:i 1 A .ilk therein, and ye'sliaii tind rest for your souls. But they said. We will not walk therein.^ •17 Also I set watchmen over you. saying. Hearken to the sound of the trumpet. But they said. We will not hearken.

(22) Twelvefold judgment

Jews arc all likened to or fymboli^cd by a woman; but the ihur ' cr

compared to oik-, nor ar' . ic

pronouns ever used of the > i:ui. i.. .ce p. 230 of N. T. See 22 comparisons of Isacl p. 754 y The Babylonians arc here pictured ai shepherds leading their floe ks (armies) round about Jcnisakn) (v '-9)

6 Arise, go to Euphrates (v 6)

7 Take the girdle you Idd there

8 You shall say to them this wixd (v 12-13)

9 Hear, give ear, and be not proud (V 15)

10 Give glory to the I.nrd (v 16)

11 Savuntot! • (V 18)

12 Humble . •>"

a Let us attack at uoon in the heat of tile day when men rest (v 4; 15:8; 2 Sam. 4:5; Song 1:7; Isa. 32:2). This move wasdelayeduiitil the nijuit (v 5)

b In sieges trees and cartli were used to make a mound as high as possible so as to scale tile wall of a ciry better. If an army could raise a mound against the wall high enough to atuck the inside of a city it was easier to take it (v6)

c Sec 19 sins-why Jerusalem destroyed , p. 753

d Wickedness abounded in Israel,comlng from within, out of tJic heart like a fountain gusJiing out (v 7; Mk.7:20-23)

c Heb. choUy . malady; calamity; disease; grief; sickness. The same word trans, grief in Isa. 53:3 wliich reveals the Mcssiali as bearing our sicknesses aiid pains. Here the idea is that the ciry of Jerusalem was full of sickness and wounds (I'eb. makkch. blows of the flail; carnage; pestilence; beat - ings; slauglitcr; strokes; stripes; v 7)

f 6 commands tliat would rernove judgment if obeyed :

1 Be instructed (conform to Me. v 8)

2 Stand in the ways and see (v 16)

3 Ask for the old paths-the good way, and walk therein

4 Hearken-seek to avert war by obedience to God (v 17. 19)

5 Gild with sackclodi and wallow in ashes (v 26)

6 Make mourning and mostbiner lamentation

g Another scripture proving that God will depart from men in soul as well as other ways-rurn from grace to judgment (v 8). Sec Backsliding in Index h The Babylonian invadcrs(of v 3-6) will destroy Judah as clean as one would harvest a vineyard (v 9)

i Ssins ofJudahinv 10-17. and 11 other sins in v 6-7. 19-30 (note c, above)

J Question 44. Next, v 16. God's problem here was to get someone in Judah to listen to Him and thus aven judgment

k Uncircumcised ears were those which would not hear; this made it impossible tohearkentoGod(v 10; Mt. 13:13-15) 1 They could not because they would not, and they would not because it condemned them in their sins (v 10)

m 7fold down-grading of God's Word :

1 A reproach (v 10)

2 Despise it

3 Refuse to walk in it (v 16)

4 Refuse to hear it (v 17, 19)

5 Reject it (v 19; 8:9)

6 Scoff at it (17:15)

7 Pervert it (23:36)

n The prophet was full of God's fury by the Holy Spirit and was weary of hold -ing the message of God back, or in his bosom (v 11)

o 3 facts here (v 11):

1 1 am full of the fury of Jehovah

2 I am weary of holding it in

3 I will pour it out

p ScMa^sesfury tobe rw'urecl upon (v 11):

1 Cliildreii abroad-in the streets

2 The ct>mpany of youths

3 Husbands

4 Wives

5 The old pi-ople that are full of days q JOfold judi^ment upon Judah. p. 759

r llie pri'phet< aiiJ priests have tried to heal (or comfort) My pv-'ople and have done so slightly by promising peace when there will be no peace. This expression, healed the h urt ol the

_ _ . . is tound

times (v 14; 8: i QuesUon 46. Next, v 20 t Compare tJus with Mt. 11:28-30

daugliter ol My pc-onle . ■ ■ i:\l, 21)

12 commands in Jeremiah IJ (1 ■':!):

1 Go. and get a linen girdle (v 1)

2 Put it upon your loins

3 Put it not in water

4 Take the girdle, arise, and go to the Euphrates (v 4)

5 Hide it there Ln a hole o(the rock

JEREMIAH 7

Judah called to repentance

a Therefore (in view of the fact that My people have rejected Me and My word, and are perpetual sinners), I call for all nations of the earth to hear a nd kny the evil!will bring upon Judah (v 16-19; note c, v 6)

b See note m, v 10

c Question 46. Next, 7:9

d 4 things God rejects (v 20):

1 Incerise from Sheba in south Arabia

2 Sweet cane from a far country

3 Burnt offerings of all kinds

4 Sacrifices-sweet savour offerings The reason God rejected rituals, sabbaths, new moons, and other forms of outward worship, as here and in Isa. 1: 13-14; 58:l-5was that diese were substituted for personal holiness and mo-raUt>-. Cp. 1 Sam. 15:22; Isa. 1:13-20; Mic. 6:6-8. They were such a source of trust for justification that God predicted to do away with all of them (Hos. 2:11); and He did so by making the new covenant. See 85 contrasts , p. 201 of N. T.

e The Babylonians came around the Syrian desert and into Palestine from the north (note w, vl). They are called a great nation, cruel, and without mercy (v 22-23) f A javelin for hurling at the enemy. It was an ordinary weapon for the Babylonians (v 23; 1 Sam. 17:6) g Kteaning ruthless and inhuman. In the Assyrian monuments warriors are pictured as putting the vanqui^ed to death, with rows of impaled victims hanging on the walls of besieged towns, and hands cut from die vanquidied collected in heaps h These verses show the effect of Nebuchadnezzar's approach upon Judah. Their hands trembled for fear; and anguish took hold of them. Fear was on every side (v 24-25) i This verse reveab the violent distress and unbearable grief of Jerusalem during the siege by Nebuchadnezzar. To put on sackcloth, waUow in ashes, and moum with bitter lamentation was always a sign of great distress (v 26) j The spoiler was the same as the destroyer of the Gentiles of 4:7-Nebu-chadnezzar (v 26). See 12 titles and symbob of

Nebuchadnezzar , p. 760 k Jeremiah was set by God to be Uke a tower and a fortress among the Jews, toknow them and try theii way (v 27). This refers to die third commission of Jeremiah (cp. 1:4-10, 17-19; 11:1-6) 1 Bellows were used in the East by workers in metal, to fan the fires that did the melting. They consisted of a leather bag in a wooden frame with a mouthpiece of reed tipped with metal. The operator stood with a beUows under each foot and a string in each hand, which was attached to the instrument. When die bag became exhausted of the air by the pressure of die foot he Ufied it up by the string so that it could draw in me air again. By die beUows the refiner refined die metal, but Ju -dah was notrefined and separated from the wicked tJiat were in her (v 29) m Refuse-silver men would call Judah because the Lord had rejected them n ISdi prodiecy in Jer. (7:1-7, unful-fUled). Next, v 13. Anodier conditional fxophecy

2 predictions-unfulfilled:

1 Amend your ways and your doings, and I will cause you to dwell in this place (7:3)

2 If you do this, then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever (7:5-7)

o See 10 commands to Jeremiah and Judah. p. 796

p The third long message of Jeremiah to Judah in die first 10 chapters, making uphis c ase against the fews of all Israel:

1 First message (2:1-3:5)

2 Second message (3:6-6:30)

3 Third message (7:1-10:25)

•18 "Therefore hear, ye nations, and know, O congregation, what IS among them. •19 Hear, O earth: behold, I will bring evU upon this people,] even the fruit of their thoughts, I because they have not hearkened unto my words, nor to my law, buftejected it. '< 20'^To what purpose cometh j there to me incense from ! Sheba, and the sweet cane I from a far country? your burnt I offerings are "not acceptable, nor your sacrifices sweet unto jme.

21 Therefore thus saith the Lord , Behold, I will lay stum-blingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people'cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and'spear; they arc«cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24"We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail.

•25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

•26 * O daughter of my people, gird thee with sackcloth, 'and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for 'the spoiler shall suddenly come upon us.

(23) Jeremiah's third commission (1:4-10, 17-19; 11: 1-6)

27 I have set*thee for a tower and a fortress among my people, that thou mayest know and try their way.

28 They are all grievous re-volters, walking with slanders: they are brass and iron; they are all corrupters.

29 The 'bellows are burned, the lead is consumed of the

'fire; the founder melteth in vain: for the wicked are not

iplucked away. 3(nieprobate silver shall men call them, because the Lord hath rejected them.

3 Third message to Judah (7:1-10:25). (1) Seven conditions of blessing (Isa. I:

16, refs.) /JTHE^word that came to Jer-■A e-mi'ah from the Lord, saying.

•2 "Stand in the gate of the Lord's house, and proclaim there this word, and say.lJeai the word of the Lord , all ye"of Ju'dah, that enter in at these gates to worship the Lord. •3 Thus saith "t he Lord of hosts, the God of I§'ra-el,

Amend your ways and your doings,"and I will cause you to dwell in this place.■«

4 Trust ye not in lying words, saying. The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour ;

6 // ye oppress not thci stranger, the fatherless, and the widow, and shed not itmo-cent blood in this place, neither walk after other gods to your hurt:

►7 Then will I cause you to dwell in this place, in the land that I gave to your fathers,'^or ever and ever.

(2) Eight sins of Judah (Isa. 1:4)

8 "■ Behold, "^ye trust in"lying words, that cannot profit.

9'Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which is called by my name, and /say. We are delivered to do all these abominations?

11 Is this house, which is [Called by my name, become a

den of robbers in your eyes? Behold, even I have seen it, \ saith the Lord.

•12 But «go ye now unto my place which was in Shi'loh, where I set my name at the first, and see what I did to it for the wickedness of my people Is'ra-el.

(3) Twofold judgment

*13"And now.' because ye have done all these works, saith the Lord, and 'I spake unto you, rising *up early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do imto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shi'loh.

15 And I will cast you out of my sight, as I have cast out all your brethren, even'the whole seed of Ephri-im.

(4) Judah's idolatry

•16^herefore pray not thou fori this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 "^eest thou not what they do in the cities of Ju'dah and°ln the streets of Je-ru'si-lem?

18 The children gather wood, and the fathers kindle the fire, and the women knead their dough, to*taake cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? saith the Lord : do they

a This is another conditional prophecy, and it will be fiilfilled only in die Millennium because that will be the first time they will ever meet die conditions as required

7 conditions of fulfillment:

1 Amend your ways and your doings (v

2 Trust no. in lying words (v 4) 3) 3_If you thoroughly amend your ways

and doings (v 5)

4 If you thoroughly execute judgment

5 If you do not oppress strangers, or-Sians, and widows (v 6)

6 If you do not ^ed innocent blood

7 Tieither walk after other gods to your hurt (v 7). Then will I give you dus land which I gave to your fathers(v 3, 7)

b The land of Canaan was given to Abraham and his seed as an everlasting possession (v 7; Gen. 17:18). They will inherit it forever when the above conditions are met under die Messiah

c See 22 sins of Judah . p. 759

d The lying words they trusted in were unprofitable; according to v 4 they were claims diat by maintaining the ternple worship they would be protected from all evil

e Questions 47-48. Next, v 17

f Jeremiah accused the Jews of going to the temple to get cleansing from sin, then saying (every time the temple service was over); We are delivered from past sins and are now ready to Stan sinning all over again (v 10)

g God gave diem an example of how He judges for continued and repeated sins. He urged diem to go to "Shiloh where die tabernacle was at first and see the total destruction of tie place becausegf sin (v 12). This destruction took place in the days of Eli and Sam -uel(l Sam.4:11, 17, 22). Shiloh was to toael during die judges what Jerusalem was to them during the kings

hl6di

I6di pro^ecv in Jer. (7:13-15, miedf. SJext, v 20

fiil-

q These Judahites are called My people

Israel and the house of toael in this

same message (v 2; 9:26; l6:l) r This title occurs 32 times in Jeremiah

(7:3, 21; 9:15; 16:9; 19:3, 15; 25:27;

27:4, 21: 28:2, 14; 29:4, 8, 21, 25;

31:23; 32:14-15; 35:13. 18-19; 39:16;

42:15. 18:43:10; 44:2, 11, 25:46:25;

48:1; 50:18; 51:33)

nature; hence, die introduction of prostirutiQn in connection widi such worship. The Babylonians worshipped the goddess as MyUtu (generative). The moon became the symbol of female productiveness, and all women converts were supposed to submit to immorality in this worship, at least one time

2 predictions-fulfilled:

1 I will do to this temple of Solomon, what I have done to Shiloh (v 14; 1 Sam. 4)

2 I wiU cast you (Judah) out of My sight, as I have done die 10 -tribe kingdom of Ephxaim (v 15; 2 Ki. 17)

i See sins in note c, above, for which God destroyed the temple and permitted Judah to be taken to Babylon (v 13)

j God sent prophets to Israel from the first to give them His message; but they could not hear and obey, so went into ajxKtasy and destruction(v 13-

15)

k This and a similar exwession are found 11 times in Jereraiati (v 13, 25; 11:7; 25:3-4:26:5; 29:19; 32:33; 35:14-15; 44:4). It occun elsewhere only in 2 Chr. 35:15

1 This term is used fear die whole 10 -tribe kingdom which had been destroyed about 93 years before this m Therefore -in view of their abandon -mentto destruction without any remedy-God commanded Jeremiah not to do 3 things:

1 Not to pray for Judah (v 16)

2 Not to lift up a cry (or prayei) for them

3 Notto make intercession for them. In 14:7-9 we have an intercessory prayer offered by Jeremiah, but it was not answered

n Questions 49-51. Next, 8:4 o Sin and idolarty were committed right in tile streets of Jerusalem by^ all mem -bers of a family (v 17-18) p Cakes were made of honey, fine flour, and other ingredients and shaped like the moon to which they were offered. Phoenicians called the moon Ashtoreth or Astane, the wife of Baal or Molech, who was called the king of heaven. The male and female pair of deities symbolized tiie generative powers of

» ITlhcrocfcccy in Jcf .(7:.xi. t. Nexi, V yi

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Sinai nodang wa< saiu offerings; bni inucfa -i .Tho-^GodrEx.)5: - ^ < . . •■ the shortest ' r.-^' r. of Israel in Scnpnirewent backward. riOt forward. In these 4 words r oiries of human cx perienit. >j found; the general

trend was backward instead of forward nntil the patience of God ran out and (he nation was final 1> abandoned to capdviry and dispersion among the lutions, whtie the> are today (Lk. 34:a)-3«). S*e Backsliding and lsrael ir. Index

:■ • ~^' adonwas^:-'- ' j2\

r Tie o«t c . ■,-ii

>lay --j.t -..me of Je.-cir.iar. -'-V) .'lad gone backward, not forward (v 2S\ f The prophets wen. r id

in ibe period of Isra .;$

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•- sent prophets f Acu

_:_-,. M^ „; of prophets, p. 731 ,

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■^ • *'• ■ •' you(7rfr7)

-.J not hearken - nt the nroph."!;

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not provoke themselres to the coofasioD of their own facet?

(S) Fivefold judgment

Calamities of Judah

it shall no more be called T6 -phet. nor the vallev of the son of Hln nom. but the valley of slaughter: for they shall bury in 'tb phet. "till there be no ••©•Therefore thus saith the' place.

tordGoD; Behold, mine anger 33 And the carcases of this and my fury shall be poured out people shall be meat for the upon this place, upon raan.i fowls of the heaven, and for and upon beast, and upon the| the beasts of the earth; and trees of the field, and upon the' none shall fray them away, fruit of the ground: and it 34 Then will I cause to cease shall bum. and shall not be' from the cities of Ju dah. an<j

quenched.

(b) Tenfold exhortation

•81 * Thus saith the Lord of hosts, the God of t^ ra-el: ^t your burnt offerings unto your sacrifices, and eat flesh from the "^sueeis of Jf-ru si-16m, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

753 CHAPTER 8

22 ForT spake not unto your \ ^T that time, saith the Loap . fa' :• d them ** they shall bring out the

the kings of Ju

II -.It them

ou: : w.^ .jr.J ut i. ^ypt. concerning burnt offerings or sacrifices:

•23 But thi<: thing I commanded them. Obey my voice,

and I ur God. and ye

I shall be my people: and walk] ye in all the ways that I have commanded you, that it may be well unto you.<

24 But they hearkened not, nor inc!ir'"i their ear, but walke -ounsels and in

the i: n of their evil

bones of

dah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the mhabitants of Je-ru-sa-lem, out of their graves: 2 And they shall spread them before the sun. and the moon, and all the host of heaven, whom they have 'loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have wor-

hean. and** ent backward, and 1 shipped: they shall not be not forward. | gathered, nor be buried; they

25'Since the day that your fa-' shall be for dung upon the face thers came forth out of the land \ of the eanh. of E gipt unto this dayl have ^ 3 And'death shall be chosen even sent unto you all my serv- i rather than life by all the resi-ants the prophets, daily rising i due of them that remain of*this

I

evil family, which remain in all the places vhither I have driven them, sai th the L ord of hosts.

(9) Twelve sins of Judah (Isa. 1:4):

up early and sending them

26 Yet 'they hearkened not unto me, nor inclined their ear. but hardened their neck: they did*worse than their fathers *27 'Therefore thou shalt speak all these words unto them; but 'they will not hearken to thee: thou shalt also call tinto ! . , „ .

them; but thev will not answer * Moreover thou shalt sav thee. "°*o them, Thus "saith the

28 But thou Shalt sav unto i t?"?; 'Shall they fall, and not them. This is a nation that' ■"^^- ^"\" "^ ^^ a'^av. and obeveth not the voice of the °°* r,^.!""^-Lord their God. nor receiveth, ,? ^ °>' ""^^ 's '*»'s people o. correction: *tnith is perished.] Je-^u sS-l^m'slidden back by a and is cut off from their mouth. I l^^^}^\^ backshding? they

hold fast*deceit. they'refuse to

(7) Lamentation; reason

•29 • Cut off thine hair. O 7*-TU sb-l^m, and cast it away, and take up a lam»-: • n high

places: for th" th re-

jected ■■■: ' -ten t.':e generation of

30 For '..-.e c.-.iidren of Judah have done evil in mv sight,

've set house .-. ca.;eil by my name, to ; . - •- It.

31 And they have built the high places of Tu phet. which i$ in the valley of the son of Hin nom. to bum their sons «nd their daughters in the fire; which I commanded them not. neither came it into my heart.

(8) Eighteenfold judj^ment

•32 • Therefore.-behold, the days come, jaith the Lnpri. that

Leturg.

6 I hearkened and heard, but they spake not aright :'^o man repented him of his wickedness, saymg. What have 1 dine? every one turned to his course, "as the horse rusheth into the battle

7 Yea.«the stork in the heaven knoweth her appointed times; and the tunle and the crane and the swallow obsen-e the time of their coming; but my people know not the judgment of the Lord.

S'How do ye say. We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it: the pen of the*scribes is in vain.

9'The wise men are ashamed.

thev are dismayed and taken:

1 've rejected the word

r>; and what wisdom

IS ir. :nem?

(10) Ninefold judi^menl (cp.

mbic opportuuiry to be

Continued- column c •

Cont. trom column 2

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•eh. 13:25;

• e beard

..1 Israel

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• cxt.

a. (7:32^:4. ful-

a See Tophet. p.4«7, 756

b So marry people were to be killed in

Topbet that mere would be rx> room

left for more bodies (v 3^

c Sec C^lenta! maglaaes . p. 758

d At tlu! ru:n. . when Nebuchadnezzar

destroyed Jerusalem,not only would the

living be killed and Icftin TopbetuntiJ

there was no nwre room for oodies (v

•TC?), but (he Babylonians would also

graves of the kings, princes,

..y people of Judah. leaving

(fae-iibutESOutintfae open fields to be

spread before the sun, rrxxxi, aiul

various other planets which they had

worshirrc- 'v 2)

e 5fok -_ -urship of the planets;

1 Th~, ' ;.cm (V 3

2 ServeQ~ ihem

3 Walked afiei them

4 Sougti: aftt^ l'.c: .

5 WorJuppetT thcKi

Had laael only loved, served, walked after, sought after, and wor^pped Je -hovah they would have been Mesaed forever. Their failure in this i< what the great controversy between Him and His people was about; and it was the reason for their destruction and becoming as dung on the face of the earth (V 1-2) f The people left in the land as well as those viho went into capxivity despaired and preferred death to life because of their miseries (v 3) g The whole Jewish race are here called thisevilfamilv . because of their per-petual back:lidings (v 3, 5) h The argument here is that when men fall to the ground they get up again, and when they lose their way they do not persist in getting lost furAer; they turn around and seek their way back home.Iffael would therefore be doing the rKxmal thing if she quit doing what was causing her ruin (v 4-9) i Questions 52-57. Next, v 12 j The same idea as turn away and return in v 4. The rendering should be turn away with a perpetual turning. TEe reasons for staying turned away from God is given-diey hola fast to deceit and refuse to turn back to Jehovah (v 5) k Eteceii here refers to idolatry; in this men worship that which is false 1 ">'>'hy do they refuse" Because of a feeling of dislike, because Satan deceives the whole world and thev lie in wickedness (1 Jn. 5:19; Rev. 12:9) ra See 22 sins of Judah. p. 735 n Not only did they un, but they nxshed into it as a horse gcing to banle (v 6) o All nature is conscious of its natural instincts and yields to them, but Israel is senseless to recognize that whatsoever a tnan sows that shall be also reap. AU the birds know the time of (hcu return in the spring, but Isael does not know of the time to re turn to God to 2". •■ '."•-It (v 7) p The Jews p. ves on being

the wisest ria.iv.il, .. taiu. because they had the law, but fri->m God's sundpioint tJiis was all vain; and multiplying copies by the pen of tlie scribe was also vain if they would not obey it or profit by it (v 8)

q This sJ re was a certain

cUssc: nbcstfiat denoted

themse Ut. .Jy and transmis-

sion of thi _- '.'.nv, md proves that the law was in tnen as

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of God and be cursed. They failed to see ilie matiy corxlitiora related to

blessings-conditionstheyhadnot met or kept

JEREMIAH 8.9

Destruction threatened

Lamentation for the people's sins

a 20tfa prophecy in Jer . (8:10, fulfilled). Next, V 12

2 predictions-fulfilled;

1 I will give your wives unto others (8:10)

2 I will give your fields to your enemies who shall inherit them

b This again gives die reason for judgment upon Judah -it vas because of per -petual sin (note m, v 6)

c See note r, 6:14

d Q uestion 58. Next, v 14

e 2Ist prophec y in Jer. (8:12-22, ful-

miec^. Nex^ 9:7

18 predictions-fulfilled:

1 They shall fall among them that fall (8:125

2 In die time of their visitation they will be cast down

3 I will surely consume them (8:13)

4 There vdllbe no grapes on the vine, nor figs on the trees, and the leaf will fade

5 The things that I have given them will pass away from them

6 Y ou will flee to die def enced cities in silent waiting for war (8:1'^

7 God will put U5; to silence and give us water of gall to drink

8 We will look for peace and health, but will see trouble (8:15)

9 The invasion will come from Dan on the nordi (8:16)

10 The whole land wiU tremble because of them (the invaders)

11 They will devour the whole land

12 They will devour the city and aU that dwell therein

13 I will send serpents and cockatrices among you (8:17)

14 They will not be charmed

15 They will bite you

16 People from a far country will make My people cry (8:19)

17 The harvest will be past and yet they will not be saved (8:20)

18 There will be no remedy for the judgment coming upon Judah (8:22)

f The time of visitation is the same as the harvest and the summer of v 20. TTiis time or year is found 8 times (v 12:10713711:23; 23:12; 46:21; 48:44; 50:27; 51:18). Such visitation is found elsewhere only in Isa. 10:3; Hos. 9:7; Mic. 7:4; Lk. 19:44. God had given them a definite time in which to repent; and they would not do so; there -fore, judgment had to fall. It would be the time when all grapes would be reaped and none left on the vine, when there wouldbe no figs on the trees because of the host of invaders. All that God had given them would be swept away (v 13)

g Question 59. Next, v 19

h This is the cause of all trouble and calamity on earth (v 14-15)

i A picture of the invading army of Nebuchadnezzar coming from die north to make the land desolate (v 16-17)

j The invaders are pictured here as snakes and cockatrices that will not be charmed but will destroy with poisonous bites (v 17)

k Questions 60-64. Next, 9:7

1 The opportunity of salvation from Bab -ylon is past, the winter of judgment is here, aixl we are not delivered (v 20)

mThis refers to mourning in sackcloth and ashes. Sackcloth was often made of black goat hair (v. 21)

n Judah was past mercy; diere was no remedy for the apostasy; so judgment had to come, ana that without fail (v 22)

22 comparisons of Israel (6:2);

1 An harlot (3:1; Isa. 1:21) 1)

2 The daughter of Zion (6:2; Isa.l6:

3 The wife ofjehovah (Isa. 54:5; Hos. 2:16)

4 A woman forsaken (Isa. 54:6)

5 Sister harlots (3:6-10; Ezek. 16)

6 A comely, delicate women (4:30-31; 31:22)

7 The daughter of My people (8:11)

8 BacksUding daughter (31:22)

9 A widow (Lam. 1:1)

Isa. 5: 5, refs.)

*10 "Therefore will I give their wives unto others, and their fields to them that shall inherit them: *for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

11 Tor they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when (ftere is no peace. *12"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: 'therefore shall they fall among them that fall: /in the time of their visitation they shall be cast down, saith the Lord.

13 •; I will surely consume them, saith the Lord : there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

(11) Invasion of Judah by Babylon forefold

14'Why do we sit still? assemble yourselves, and let us enter into the def enced cities, and let us be silent there: for the Lord ovir God hath put us to silence, and given us water of gall to drink,"because we have sirmed against the Lord.

15 We looked for peace, but no good came; and for a time of health, and behold trouble!

16 'The snorting of his horses was heard from Din: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents,'cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord .

(12) Jeremiah's sorrow

18 *" When I would comfort myself against sorrow, my heart is faint in me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far coimtry: */s not the Lord in Zi'6n?* IS not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?

20 The 'harvest is past, the svmimer is ended, and we are not saved.

21 For the hurt of the daugh> ter of my people am I hurt; I am'T)lack; astonishment hath taken hold on me.

22 7s there no balm in Gil'e-id; IS there'no physician there? why then is not the health of the daughter of my people recovered?

CHAPTER 9 754 H that my head were waters, and mine eyes a fountain of tears, that I might

O

weep day and night for the slain of the daughter of my people!

(13) Reasons for sorrow: fifteen sins of Judah

2 Oh that I had in the wilderness alodging place of wayfaring men; that I might leave my people, and go from them! for they*be all adulterers, an assembly of treacherous men.

3 And they bend their tongues like their bow/or lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. •4'^Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly "supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord.

* 7'Therefore thus saith the Lord of hosts. Behold, I will melt them, and try them; 'for how shall I do for the daughter of my people?

8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

(14) Sevenfold judgment

9 •"Shall I not visit them for these things? saith the Lord : shall not my soul be avenged on such a nation as this?

10 For the moimtains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Je-rw'sS-16m heaps, and a den of dragons ; and I will make the cities of Ju'dah desolate, without an inhabitant.

12 *;"Who IS the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

(15) Five sins of Judah

(Isa. 1:4)

13 And the Lord saith. 'Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after'Ba'al-im, which their fathers taught them:

(16) Fivefold judgment

10 A princess (Lam. 1:1)

11 Two women (Ezek. 23)

12 Sunclothed woman (Rev, 12J

13 A travailing woman (4:31; 6:24)

14 A menstious woman (Lam. 1:17)

15 An imperious whorishwoman(Ezek. 16:30)

16 The lewd woman (Ezek. 16:44)

Continued, column 3 ^

| W Cont. from column 2

17 The woman removed (Ezek. 36:17)

18 Wife ofviioredoms (Hos. 1:2; 2:1-23)

19 The married wife (Isa. 54:1)

20 A treacherous wife (3:20)

21 An adulterous wife (Ezek. 16:32)

22 The virgin of Israel (18:13)

a A lodge in the wilderness perhajjs refers to the temporary lodging places for travellers in tiie open country,v4iich private charity or municipal law sometimes provided, in the East; or, to temporary hospitality extended to strangers, as a religious duty Jeremiah's idea was that such a place was better than the places where his people Lived, and that nospitaliry of strangers was better dian the society of the wick -ed.He expressed a desire to leave his people for a lodging in the wilderness where he could be at peace and where men were not in total rebellion against Jehovah (v 2) b 20 sins of Judah :

1 They are all adulterous (v 2)

2 The whole assembly is treacherous

3 They bend their tongues Like bows to tell or shoot out lies (v 3)

4 They are not valiant for truth

5 They commit one evil after another

6 They are ignorant of God

7 Every man is a cheater (v 4)

8 They walk with slanders

9 They all deceive each other (v 5)

10 None will speak the truth

11 They train others to lie

12 They bend every effort to sin

13 They refuse to know God (v 6)

14 They speak deceit (v 8)

15 They plot against each other

16 They nave forsaken die law (v 13)

17 They have not obeyed God's voice

18 TheyhavenotwalkedinGod'sways

19 They have walked after the imait-ination of their own heart (v 14)

20 They have walked after Baalim c 15 commands in Jer. 9:

1 Take heed of your neighbors (v 4)

2 Do not trust in any brother

3 Consider, and call mourning women

4 Send for cunning women to come (vl7)

5 Let them make haste (v 18)

6 Take up a wailing for us

7 Hear the word of ^ Lord you women (v 20)

8 Let your ear receive die word of His mouth

9 Teach your daughters wailing

10 Teach lamentations to neighbors

11 Speak (V 22)

12 Let not the wise man glory in his wisdom (v 23)

13 Let not the mighty man glory in his might

14 Let not the rich man glory in his riches

15 Let him that glorieth glory in this, that he understands and knows Me (V 24)

d Literally, every brother, is a thorou^ Jacob-a cheater (v 4; Gen. 25:26, 33; 27:36)

e 22nd prophecy in Jer. (9:7-12, fulfill-ed). Next, v 15

10 predictions-fulfilled:

1 I will melt diem, and try them (9:7)

2 I wiU visit for their sins (9:9)

3 I will be avenged on this nation

4 IwiUweepand wail for the mountains (9:10)

5 I will uke up lamentations for the inhabitants of the wilderness, because they are bumed up

6 The cattle, beasts of the field, and fowls will be destroyed

7 I wiU make Jerusalem heaps, and a den of dragons (9:11)

8 I will make the cities of Judah de -solate, without inhabitant

9 The land will perish and be burned up like a wilderness (9:12)

10 None will pasS'tlirough it

Questions 65-67. Next, v 12 The

!?

e third time this is found ^9; 5:9,29) uesiions 68-69. Next, 10:7 gain, Cod gives the reason for the coming judgments. 5 sins listedhere (note b, above) j Baalim is the plural of Baal, and expresses his supposed manifold powers (vl4;2:23:Judg. 2:11; 3:7; 8:33; 10 6.10; 1 Sam. 7:4; 12:10; 1 Ki. 18:18 2 Chr. 17:3; 24:7; 28:2; 33:3; 34:4; Hos. 2:13, 17; 11:2)

JEREMIAH 10

rhe vanity ot tdols

The true and living God

i p Ad prophecy Uilcf. (9:15-26, ful lllled). Next. 10:10

10 yrcJic Pore-fulfilled :

1 I will feed them with wormwood (9:15)

2 I will give d)eti) water of gall to drink

3 IwlUtcatter them also among the heathen (9:16)

4 I will send a iword after them, till I have consumed them

5 A voicoof wailing will be heard In Zioo, because the land is made desolate and we are cast out (9:17-19)

6 Death will come up into our windows and enter our palaces to cut off the people in the streeu (9:20 -21)

7 The carcases of men will fall as dang upon die open field (9:22; 3:1 -4)

8 No man will Rather tfiem for burial

9 I will punish all that are circum clsed (the Jews) with the uncLrcumcised (the Gentiles, 9:25)

10 Ivdll punish Egypt, Edom, Ammon, and Moatj (die uncircumcised) that dwell in the utmost comers and the wilderness, with Judah (the Jews. 9:26)

b Wormwood -a plant of which there are several species,a 11 being destinguished for Intense bitterness and some being ver>- harmful. The word is used a number of times in the same sense as gall and hemlock-to denote what is offensive and injurious (v 15: 23:15; Di. 29: 18; Pr. 5:4; Lam. 3:15, 19; Amos 5:7; Rev. 8:11). Tobe forced to use wormwood as food expresses extreme suffering (v 15; 23:15; Lam. 3:15, 19)

c Gall -an animal fluid of exceedingly bicier taste, secreted by the liver. Allusion is made to it in Job 16:13; 20: 14, 25; Lam. 2:11. It is also referred to as the extraction of a very bitter herb (note p. Dt. 29:18) d Many are the predictions of God which refer to the scattering of Israel among the nations, even before the division of Israel into 2 kingdoms (Lev. 26:23; Dt.4:27; 2S:64; 30:3; 32:26). as well as after this division (v 16; 13:24; 18: 17; 23:1; 30:11; 49:32, 36; Ezek. 11: 16-17; 12:14-15; 20:23. 24,41; 22:15; 28:25; 29:13; 34:5-12; 36:19; Joel 3: 2). We see then that the whole 13 tribes were to be scattered, and not Judah only

e Judah was to be Judged until diey were consumed out of the land of their fathen (v 16)

f See Call to mourning, p. 773

g The handful refers to a Little bundle of Uie.su which the reaper gathered widi a few strokes of his sickle and laid on the ground. Behind the reaper came one whose duty it was to gather several of these small bundles and bind them into a Urge one. Death was to strew the ground with corpses as thickly as thesehandfulsof grain that wa; reaped and laid on the ground (v 22)

h This lesson which follows the predic -tion of death reaping the land is of universal application. Death will prove to man how vain he has been in his worldly pursuits

3 things which men boast of (v 2-'!)'-

1 The wise man glories in his wisdom

2 The mighty man glories in his niinlit

3 The rich man glories in hi<ri(he None in any of these .J classes siiwuld

boast and glory in their blcssiiigs; all should glory in essential and eternal things

3 things men should glory in (v 24): 1 That they undersund and know God C Ihat God excfr'- '" ■'^"■dness,

judgment, and r earth

3 That these thinRiuvu>.>!i •'inj instead

of human wisdom, power, and rithes i tCnowiaaOod is die basis of all blessings of life, here and hereafter. It is the condition of trust in (.Kxi; one who is unknown cannot be trusted at all. V.'antof this knowledge ' niver-

sal corruption of the (Rom.

1:28), and to Israel's laii aim dispersion (Isa. 1:3; Lk. 19r42-43). i he futurebles&ingsof menwill depend upon

•l5"Therefore thus saith tt.e ItOtiD of hosts, the God of Is -rt-el; Behold. I will feed them. even this people, with*worm-wood, and give them water'of fall to drink.

16 I will ^scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them. 'tUl I have consumed them.

(17) Call for lamentation:

sevenfold reaiaon

•17 • Tjius saith the Lobd of hosts. Consider ye. and^call for the mourning women, that they may come; and send for cunning women, that they may come:

•18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zi 6n. How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. [•20 Yet hear the word of the Lord, O ^e womeii, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.
•22 Speak, Xbus saith _the Lord, Even the carcases of men shall fall as

dung upon the open field, and as thetiandful after the harvestman, and none shall gather them.

(18) God's delight stated

•23 •"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

•24 But let him that glorieth glory in this, that he under-standeth and'knoweth me, that I am the Lord which'exercise lovingkindness, judgment, and righteousness, in the earth: for*in these things I delight, gaith the Lorid.

(19) Both Israel and Gentiles to be punished alike

25 * Behold, the days come, gaith the LorDj that I will punish'all them which are circumcised with the uncircumcised ;

26 t'fetpt, and JO'dah, and fi'dom, and the children of ilm mdn, and Mi^'ab, and all that are in the utmost comers, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of 1$ ra-el are uncircumcised in the heart.

(20) F

JLrKAH.ye the word which the ^tl Lord speaketh unto*you, O house of !§ ra-el: •2 T h the Lord, Learn

not:. f the heathen, and

be not Jioiuayed at the^igns of heaven; for the heathen are dismayed at them.

3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They'deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They are upright as the palm tree, but speak not: they must

I needs be borne, because they cannot go. Be not afraid of j them; for they cannot do evil. I neither also is it in them to do I good.

(21) Eighteen proofs of God

I 6 Forasmuch as there is none ' like unto thee, O Lord; thou art great, and thy name is great I in might.

7 Who would not fear thee.'O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

8 But they are altogether brutish and foolish: "the stock is a'doctrine of vanities.

9 Silver spread into plates is brought from 'Tar shish, and gold from*U phSz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men. MO'But the LoRD^is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. •11 Thus shall ye say unto them. The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bring-eth forth the wind out of his treasures.

(22) Stupidity of idolaters

14"Every man is'ljrutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

15 They are vanity, and the work of errors: in the time of their visitation they shall perish. 755 '* ^*" portion of JA cob ij not like them: for he is the former of all Ihini/s: and Ij -vanity of idoU ra-el IS the rod of his inherit-

CHAPTER 10

knowing God v.... .-». 1:9:54:1.)). This is why we ate given die written Word of '■-I ' '•'•. 1:15-17) J 3 thiii^ ui the eartli:

1 Lovuigk...>^,.v,> y, Iri; Ex. 34:6)

2 Judgment 3 Righteousness k God's dellglit and pleasure i; •' rh

would be for all men to i above 3 things (v 24) jo)

1 5 nations to be judged U)uethcr (v 25-

A V

' ■ — •.eii(lalliiiK

t. ' .ii;i;.'; . ':

7 Have to ' ; by man

t ■ ■ '

9 ltcn(v 14)

10 M.i\ ■;; ,jl me

11 Arc . .S. 15)

12 A worh c! r.uny errors (v 15) o See note c, above

d (v 1)

a 5 comma ads ill

1 Hear die Wore

2 Learn not the way of the heathen 3Bei ' :> t die signs of hcav ■

en arc (v 2)

4 Thui yuu Jiail iay tt) oicm fv 11)

5 Gather up your wares out of Oie land (V 17)

b The ones addressed here were of the kingdom of Judah. called house ul Israel because of being the whoTeTiiTuiT of I<iael that was left. Tlic 10-tribe kingdom had been destroyed more than 9-; years before this; and sine l- the kingdom of Judah was made up of many from all die IStribcs, it was riglitfully called fhc hnii-i of iTael (v 1) c ilia ■ J, p. 794

d These -e, -1-- rJinary appear-

ances, such as eclipses, or comets, and they were taken by the heathen as indications of calamities on earth (v 2)

e They covered it with plates of silver and gold, and fastened it with nails so that it would not fall over when set up (v 4). Tliis making of an idol is tJic same as described in Isa. 41:7; 44:13-I7wherc it is plainly suted tJiai they made gods out of the trunks of trees. No such thing as a modern Christmas tree is here described

f Question 70. Next, 11:15

g Jehovah is not only the national God of the Jews, but also the Sovereign of Gentiles (v 7; Ps. 22:28). He is the everlasting King (v 10)

h The tree trunk of v 2-5 made into a pillar was an upright god, an image of a man carved in it and covered with silverand gold plates (v 2-5, 8-9; Isa . 41 :7; 44:13-17)

i The teaching was that the idol made ofa tree trunk and covered with silver and gold was the true god and the one to protect the nation. It was a doctrine of vanities, for every detail of the teachingaboul the idol was vain (v 8)

j See note on 1 Ki. 10:22

k L'phaz (v 9; Dan. 10:5). Perhaps the same as Ophir (Gen. 10:29; 1 Ki. 9: 28; 10:lir2538; 1 Chr. 1:23; 29:4; 2 Chr. 8:18; 9:10; Job 22:24; 28:16; Ps. 45:9; Isa. 13:12)

I a4tJi prop^iccy in Jcr . (10:10-11, un-fuimicd). Next, v 17

3 predictions-mifuLfilled :

1 Mis wrath will cause die earth to tremble (10:10)

2 The nations will not be able to abide His indignation

3 The false gtxlswill perish from the earth (10:11)

m 15 fai L.

in Jcr. JO: •l(v 1-5)

1 Instrui ■

■_' None lihi ::ij:: ^v 6-7)

3 He is great (v 6)

4 Mis name is great in power

5 King of the nations (v 7)

G Cannot be compared lo an idol

made with hands (v ^-10) 7 He is the true God (v IQf) ^ lie is the living < (xi 9 Me is tlie ever la . (v 10,24)

10 He is judge of t) (V 10)

11 Creator of heavens and earth (v 11 -

v 1,3 •'•ni

V i;j)

1'. ITk sc ver»es (14 - lO) sJiow the contrast Krween idols and dicir makers(of v :-h, f'-'J), and i-od and Mis acts, as

.. ■ .r ... »K......

IZ facts about idols:

1 Til - -- ■ J: of men (v 3)

■1 Tri. . . axe

n Plated with silver and gold (v 4)

JEREMIAH 11

God's covenant proclaimed

a 25tfaprophecy in Jer. (10:17-25, ful-iUled). Next, 11:8

14 predictions-fulfilled:

1 You are to gather up your wares to go out of the land (10:17)

2 I will cast out the inhabitants of the land at once (10:18)

3 I will distress their

4 Woe is me for my hurt (10:19)

5 My wound is grievous

6 My tabernacle is spoiled (10:20)

7 All my cords are broken

8 My children are gone forth from me into captivity

9 There is none left to stretch my tent and set up my curtains

10 Thepastorswillnotprosper(10:2])

11 Theii flocks will be scattered

12 The rumor is come (10:22)

13 A great commotion comes from the north country

14 They (the invaders) will make the cities of Judah desolate and a den of jackals

b This means to gather a few necessary articles to be carried by hand into exile. The inhabitants of the fortress

(Jerusalem) were to be taken captive out of the land, and be in great distress (v 17-18)

c A figurative expression denoting violent ejection of the people from the land (V 18; Isa. 22:1^

d Atthisonce, or at this time. Previous invasions had terminated in deliverance or only temporary misfortune, but now God's patience had come to an end, and Judah was to be destroyed, fulfilling die many prophecies that had been given from the days of Moses to Jeremiah's time (note d, 9:16)

e I will distress them with a siege and they will know tfiat I have determined diis suffering for their sins (v 18)

f Jeremiah seemed to take up the cry in the Spirit of Judah, who was to suffer this great distress, hurt, wound, and grief (10:19)

g See note a, above for extent of judgment upon Judah

h The shepherds or rulers of Judah (v 21) i Bruit , rumor (v 22)

j ftagons, jackals (v 22)

k Itu; not in man to direct his steps, or establish his ways (v 23)

1 Correct me widi judgment, but not while You are angry, lest You bring me to nothing. The word judgment here means measure, so the plea is: Correct me in measure, but not fully, and not in anger that I might be spared (v24)

m The request here is for judgment to faU upon the enemies of Judah who would destroy them and make their land desolate (v 25). God promised to do this after He had used them as a means of chasteninguponthejews (25: 11-29)

n Jeremiah's 4th commi ssion (11:1-7. Cp. 1:4-16, 17-19; «:2'?-M)

o 8 co mman ds in Jer. 11:

1 Hear the words of the covenant (v 2)

2 Speak to Judah and Jerusalem

3 Say this to them (v 3)

4 Obey My voice (v 4)

5 Do My commandments

6 Proclaim all these words (v 6)

7 Hear the words of the covenant and do them

8 Obey My voice (v 7)

p The men of Judah and Jerusalem were the only Jews or Israelites left in the land, therefore, since Jeremiah was commissioned to prophesy to them they were the Israel of these prophecies (v2, 6. 9-10. 12-13, 17) q This title occurs 14 times in Jer. (11: 3; 13:12; 21:4; 23:2; 24:5; 25:15; 30: 2; 32:36; 33:4; 34:2. 13; 37:7; 42:9; 43:2). The word Israel is still used of Judah who represents aU Israel. See A nglo-Saxon theory, p. 367

r 6 curses in Jeremi"an ;

1 Cursed is the man that obeys not the words of this covenant (11:3)

2 Cursed is the man that trusteth in man and makes flesh his arm (17:5)

3 Cursed is the day of my birth (20:14)

4 Cursed is the man that brought the

ance: The Lord of hosts is his name.

(23)Twelve judgments: reasons (cp. Isa. 1:28, refs.)

17 •""Gather up thyi^vares out of the land, O inhabitant of the fortress.

18 For thus s aith the Lord, Behold, I will<^ling out the inhabitants of the land "at this once, and will 'distress them, that they may find it so.

19 •^/Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.

20 My tabernacle is«spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

21 For the^jastors are become brutish, and have not sought the Lord : therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of 'the bruit is come, and a great commotion out of the north country, to make the cities of Ju'dah desolate, and a den of'dragons.

23 "^ O Lord, I know that the way of man is not in himself :*i(IS not in man that walketh to direct his steps.

24 O Lord, 'correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

29^our out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Ja'cob, and devoured him, and consumed him, and have made his habitation desolate.

756 CHAPTER 11

TTT Signs - prophecies (II:

1-19:15). 1 Jeremiah's

fourth commission (1:4-10,

17-19; 6:27-30)

T HE word that came"to J6r-e-mi'ah from the Lord, saying,

•2 "Hear ye the words of this covenant, and speak imto the men of Ju'dah, and to '^e inhabitants of Je-ru'sl-lem; • 3 And say thou imto them, Thus saith-^ the Lord God of I§'ra-el; "Cursed be the man that obeyeth not the words 'of this covenant,

•4 Which I 'commanded your fathers in the day that I brought them forth out of the land of E'gy'pt, from the"iron furnace, saying, Obey my voice, and do them, according to all which I command you: "so shall ye be my people, and I will be your God:^

►5 That I may perform the oath which I have sworn unto your fathers, to give them a "land flowing with milk and honey, as it is this day. Then answered I, and said,*So be it. O Lord. •6 Then the Lord said unto rae, Proclaim all these words in the cities of Ju'dah, and in the streets of Je-ry'sS-lem, saying.

Hear ye the words of this

covenant, and"do them. •7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of E'g?pt, even unto this day, rising early and protesting, saying, Obey my voice.

2 Eight sins of Judah (Isa. 1:4)

*8 *Yet they'bbeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

9 And the Lord said unto me, A conspiracy is found among the men of Ju'dah, and among the inhabitants of Je-ru's4-16m.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of l§'ra-el and the house of Ju'dah have broken my covenant which I made with their fathers.

3 Tenfold judgment on Judah (cp. Isa. 1:28, refs.)

11 "^ Therefore thus saith the Lord. Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Ju'dah and inhabitants of Je-ru'sa-lem go, and cry unto the gods tmto whom they offer incense: but they shall not save them at all In the time of their trouble.

13 FoTdaccording to the number of thy cities were thy gods, O Ju'dah; and according to the number of the streets of Je-rw'-sS-lem have ye set up altars to that shameful thing, even altars to bum incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

15'What hath my'beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? «when thou doest evil, then thou rejoicest.

16 The Lord called thy name, A'lgreen olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fixe upon it, and the branches of it are broken.

17 For the Lord of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of l§'ra-el and of the house of Ju'dah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

4 First plot against Jere-nniah: by his own brethren (cp. 18:18; 20:1; 26:8; 37:11)

18 •" And the Lord*' hath given me knowledge of it, and I know

(20:

tidings of my birth to my father 15)

5 Cursed is he that does the work of the Lord deceitfully (48:10)

6 Cursed is he that keeps back the svord from shedding blood (84:10)

The covenant referred to here is the

Mosaic -the covenant made on Sinai

Continued, coliunn 4 ^

13 Fulness of deceit (v 27)

14 Commit sin for personal gain

15 Crow fat and glory in sin (v 28)

16 Pass over the deeds of die wicked

17 Do not judge the cause of orphans

18 Do not judge the cause of the poor

19 Prophets prophesy falsely (v 31)

20 Priests bear rule by the false prophecies of the false prophets

1 Do them is the most important part. Twice here God spoke of His agreement with Israel at Sinai, their responsibility being: Obey My voice (v

4, 7)) 26th prophecy in Jer. (11:8-14, ful-

filled). Next, v 21

6 predictions-fulfilled;

1 I will bring upon them all the words of this covenant (11:8; Lev. 26; Dt. 28)

2 I will bring evil upon them, which they will not be able to escape (11:11)

3 I will not hear them when they cry unto Me

4 In their desperation they will cry to their gods for deliverance (11:12)

5 The gods will not save them in any time of trouble

6 I will not hear them in the time that they cry to Me in trouble (11:14)

; 16 sins of Judah :

1 They obeyed not (v 8)

2 Inclined not their ear

3 Walked every one in the imagination of their evil heart

4 Did not do the words of the covenant

5 Conspired against God (v 9)

6 Turned back to the iniquities of their forefathers (v 10)

7 Went after other gods to serve them

8 Broke God's covenant (v 10)

9 Offered incense to other gods (v 12)

10 Setup gods in every city (v 13)

11 Altars in every street of Jerusalem to burn incense to Baal

12 Wrought lewdness with many (v 15)

13 Rejoiced in iniquity

14 Provoked God to anger (v 17)

15 Devised plans against Jeremiah to cut him off in death (v 19-21)

16 Forbad the bringing of God's message to them (v 21)

d Another way of saying that the whole country was given over to idolatry and that in all streets of Jerusalem men worshipped Baal (v 13)

e Question 71. Next, 12:1

f Here again Judah is referred to as the beloved wife of God, but she had wrought lewdness in the temple widi many lovers (other gods, Ezek. 16:25) and was not worthy to eat of the holy flesh (V 15)

g You rejoice when you offer sacrifices to idols, but they will not deliver you in the day of your calamity (v 15)

h The oUve tree symbolizes Israel in Rom. 11:17; and here the green one symboUzes Judah being broken and judged (V 16-17)

i Here is the record of the revelation of the sins of Judah which was given to Jeremiah wherein it was made known that the people were in conspiracy againstjehovah and His prophet (v 18-20)

^ Cont. from column 2

(v 3-5).It had been renewed with Judah in the days of Josiah and Jeremiah /o i^i 23*1-3) t See Ex. 20*:l-24:8; note g, Ex. 17:14 u Referring to bondage in Egypt (Dt. 4:20) V See Lev. 26:1-12; Dt. 7:12-26 w This term is found 15 times in the Pentateuch (Ex. 3:8, 17; 13:5; 33:3; Lev. 20:24; Num. 13:27; 14:8; 16:13-14; Dt. 6:3; 11:9; 26:9,15; 27:3; 31:20) and only 5 times elsewhere (v 5; 32:22; Josh. 5:6; Ezek. 20:6, 15) X Trans. Amen (Dr. 27:15-26)

20 sins of Judah (5:20):

1 Smpidity and silliness (v 21)

2 Wimout luiderstanding-ignorance

3 Blindness-wilful turning from truth

4 Deafness-wilfulrefusal to hear truth

5 No fear of God (v 22)

6 Revolting and rebellioushear:(v 23)

7 Rebellion and backsliding

8 No desire to fear God (v 24)

9 Many iniquities and sins (v 25J

10 Tolerate wicked men among them

11 Lay wait to cause men to sin

12 Set aaps to catch men in sin

JEREMUH 12. 13

An exhortation to repentance

a Thii was by the Holy Spirit revealing (he facu In the same way that other rcvclationscamc tu prophets. It could have been bv vision or bv imparting the actual knowledge to his heart and mind (V 18)

b Irniead of being exalted over receiving a re ve laiion of the tins of Judah he. like all other godly men, felt a deep burn i Li tv and com passion for the people, even his enemies (v 19)

c Jeremiah was like a tame lamb that is allowed around the household, never suspecting that the tii:ic would come when he should be killed. He was brought up at Anaihoth as one of the family, and now he learned that they had plotted to kill him (v 19)

d 2 works of God in daily life (v 20):

1 Judges righteously

2 Tries the re ins of the heart. Cp. 11: 30: 17:10; 30:12; P$. 7:9; 26:2

e See Prayer un der l aw of Moses , p. 79C f 27th prophecy in Jcr. (11:21-23, ful-

5 predictions-fulfilled;

1 I will punish them (11:21-22)

2 The young men will die by the sword (11:22)

3 The sons and daughten will die by the famine

4 There will be no remnant of them (11:23)

5 I will bring evil upon them, even the year of their visitation

g Jehovah is righteous, and all His ways are righteousness and truth. The oroph -et,after ascribing righteousness to Cod, brought up some puzzling questions, in view of tnis:

1 Why do the wicked prosper" (v 1). This is truly a pexplcxing problem to those who are uncer the impression that Cod rules the earth and everything that happens comes from Him. Asaph was puzzled about the same thing in his aay (Ps. 73:2-17). The answer is thatSaunistbe god of this world system, the prince of the power of the air, (he spirit that works in the children of disobedience (2 Cor. 4:4; Eph. 2:1-3; Rev. 12.-9). Many times he helps the wicked to prosper and hinden the righteous who have not yet learned to :eek and get the help of Cod in business. Thus, if a wicked man prospers the Christian diould not stumble over the fact. He, himself could prosper more than all the wicked if he would be led of Cod and appropriate the promises to his own life

2 VVhy are those who deal treacherously so happy" The answer is that their enjoyment is in wickedness and material gain which they can get through deceit and ungodly dealings (v 1)

3 VvTiy were the conspirators of Anathoth prospering in the plotting of his life when he had been faithful to prophesy for Cod"" Jeremiah could not seem to reconcile this fact with his faith in the righteousness of Cod(v 1 - CJ. He did not doubt the ultimate justice and punishment of (he wicked, but he wanu-d immediate action of dealing with his enemies (v 1-3). They were seemingly planted by God and not cursed by Him (v2), while the prophet seemed to be uprooted and driven out (V3-13)

4 How long would the land be plundered and robbed by wicked men' (v 4). It seemed that all this could be corrected by a special judgment of God. The Lord rebuked the prophet for this line of reasoning, and showed liini by rwo proverbial sayings that there were still greater triaU ahead for him (V5-13)

h Que stion, 7i:-76. Next, 13:1

:5-n. ful-

i 28th propl i ccy in Jer. (U lilM. fcxt. 13:1

19 predictions-fulfilled;

1 You (Jeremiali) will soon have greater trials and sufferings from men in JcrusdlL-m (12:5).Sec nou- j.below

2 I haw forsaken My house (12:7)

3 I have left My heritage

4 I have given Judoli to her enemies

ir^hen thou shewedst me their doiius.

IS^But I wai^ike a Iamb or an ox that is brought to the slaughter: and I knew nu(that they bed devised devices against me, ioyinti, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O Lord of hosts.^hat judgest righteously, that triest the reins and the heart,'let me see thy vengeance on them: for unto thee have I revealed my cause.

5 Judgment on the plotters

*21 'Therefore thu s sajth the {.ORD of the men of Xn a-th6th, that seek thy life, saying, Prophesy not in the name of the Lord, that thou die not by our hand:

22 Therefore thus saith the Lord of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of An'a-thfith, even the year of their visitation.

CHAPTER 12

6 Jeremiah's prayer (18: 19-23)

iDIGHTEODS ari thou. 0 AV* Lord, when I plead with thee: yet let me talk with thee of thy judgments: '■Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

2 Thou hast planted them, yea. they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

3 But thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said. He shall not see our last end.

7 God's answer: Jeremiah warned; sevenfold judgment

*5 "If thou'hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and it in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of J6r dan?

6*For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they Bpeak fair words unto thee.

7 • I have forsaken mine

6 My heritage is to Mc like a lion in the forest, crying out against Mc (12:8)

6 My heritage is like a speckled bird with the other birds round about b^iinj against her (12:9)

7 Beasts of the field vdll be assei;th!cd

Continued, column 4 m

house,1 have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

9 Mine heritage is unto me as a "speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.

10 Many '^pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They havp made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.

12"The spoilers are come upon all high places through the wilderness: for the«sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain. but shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the Lord.

8 Judgment and conditional restoration to Judah's enemies

14 ' Thus saith the Lord

against all 7mine evil neighbours, that touch the inheritance which I have caused my people 15'ra-el to inherit; Behold, I will pluck them out of their land, and pluck out the house of Jii dah from among them.

15 And it shall come to pass, after that I have*plucked them out I will return, and have compassion on them, and will bring them*again, everv man to his heritage, and eveo' man to his land.

16 And it shall come to pass, if they will diligently learn the ways of "my people, to swear by my name. The Lord liveth; as they taught my people to swear by B4al; then shall they be built in the midst of my people.

17 But'if they will not obey, I will utterly pluck up and destroy that nation, saith tl\e. toRD.

CHAPTER 13

9 Sign of the linen girdle. (1) The girdle acquired

rPHTJS'saith the Lord unto ^^ me, 'Go and get thee a linen girdle, and put it upon thy loins, and put ifnot in water.* 2 So I got a girdle according to the word of the Lord, and put If on my loins.

{!) The girdle hidden

■3 And the word of the Lord came unto me the^econd time, Mying.

plu(k up iliat nation and destroy it (12: 17) j 2j iJb, P-794

k 1! : lie prophet's

bfi Uircii l.aJ Jcalt ;.'v jihcrously witli luni, havinv ■ 3 used 1'Multitude to turn against hii "t to believe

themevci^' "kc soft words

trying to tur:^ turn aw „> from prophesy-iiig

a Set Jctiuvan Uic -Spjakcr , p. 760

b Heb.ts abuwa .dyed in stripes; speckled: divers colors (v 3). Only here

c Pastors were civil rulers (v 10; 2:8; 3: 15;10:21; 17:16; 22:22; 23:1-3.Used in die N. T. one time (Eph. 4:11)

d The invaders -the Babylonians (v 12; 6: 26; 15:8; 48:8,18, 32; 51^48, 53. 56). The sword of the invader was called the sword of the Lord because He was the one sending them to punish Judah (V 12)

e Sec Sword in Index

f My evi 1 ncifthbors in this case were the surroundin»; nations, many of whom were also going into captivity. Judah was to be plucked from among them (vl4)

g Cod has plucked men and cast them out many times, and He promises to do it in all instances where they do notobey Him.Sec notesc-d, Di. 23:63

h The first gathering of the Jews from captivity (v 15). The second gathering will be in the last days. See p. 444

i My people are the Israel and the Judah of V 14 (v 15-IC)

j Here is another conditional prophecy; and it has been fulfilled, for Judah and others were utterly plucked up and destroyed as nations (v 17; 46:1- 5 1: 64)

k 29th prophecy in Jer . (13:1-27. ful-flUcjf. Next. 14:1

12 predictions-fulfilled :

1 The pride of Judah and Jerusalem willbe marred Like a girdle (13:1-11)

2 I will fill all the inhabitants of this land with drurkenncss (13:13-14)

3 1 will dash them one against another, even fathers and sons together (13:14)

4 I will not have pit>'. spare, nor have mercy, but will destroy them

5 If you will not hear, my soul will weepforyour pride, and because Judah is carried away captive (13:15-17)

6 Your principalities will come dov«in, even the crown of your glory (13:18)

7 The cities of the south will be shut up, and none will open them (13:19)

8 Judah willbe carried away captive, all of it

9 The invaders will come from the north (13:20)

10 Sorrows will take you as a woman in travail (13:21)

11 I will scatter them as stubble that passes away by the wind (13:24)

12 I will discover your skirts tJiai>our shame may appear (13:2C)

1 12 commands in Jeremiah 13. p. 751 m Not in water, so tliat tlie cause of the marrinR be not mistaken (v 1)

n Ihe second ol lour messages concerning the girdle (v 1-2. 3-5. 6-7. 8-11)

^^ Com, from column 2

to devour My people

8 The whole land willbe made desolate (12:10-11)

9 Spoilers arc come upon the high places thruuj^h ilio wilderness (12:13

10 Tile sword will devour all ovi-rtlie land

11 No man will have peace

12 They have sown wheat, but will reap thorns (12:i:>)

13 They have put tlicmsclves to pain, but will not profit

14 They willbe asliamcd of your re -venues because of My fierce anger

15 llie evil men that (ouch My in-heriunce. I will pluck out of their land (12:14)

16 I will pluck out the house of Judah from among them

17 After I have plucked them out I will return, hasx-compassion on them, and bring them again to their heriuge (12:15)

18 If those who return will learn My wjys, swear by My name, as they taught men to swear bv Baal, (henwill tJievbc built in the midst of My people (12:16)

JEREMIAH 14

Jeremiah's prayer amid famine

a Soft girdles made of linen or silk were wornby the upper classes. Some were embroidered (Dan. 10:5; Rev. 1:13; 15:6)

b On the road to Babylon the Euphrates would be reached first at Carchemish which was then held by the Egyptians (46:^. The reason he was to make the longjourney tothisriver was thatit was beyond it that the judgment upon Judah would come. The entire trip from Jeru -salem to the Euphrates and hack would be about 600-800 miles (v 4-7). it is held that Jeremiah departed from Jeru-salem and remained away for 7 years, appearing again in the last days of Je-hoiakim (or about 12 years before the final destruction of Jerusalem), wearing his black robe of camel's hair, mildewed and water stained as a symbol of the pitiable state of Judah which had been rejected of God. If true, then his place of refuge could have been near the Euciirates; and he could have remained mere while the girdle was becoming marred. The record does not say that he made rwo full trips from Jerusalem to the river, so v 6-7 could simply mean that he went from his place near the Euphrates to dig up the girdle

c This would be the best place to hide the girdle so that it would be marred normally by age and not by water, or burial in dirt (v 4)

d How long the many days lasted is not known, but it was long enough to mar the girdle so that it was fit for nothing (v 6-7). The term many days as used in Hos. 3:4-5 means a much longer period, for over 2, 600 years have already passed

e Thiswas the lesson to be learned from taking die linen girdle to the Euphrates, hiding it, and going back after it again. Just as the girdle was marred in its long stay in the hole of the rock, so God would mar tlie pride of Judah and Jerusalem (v 3-9); and as the girdle would cleave to the man who put it on, so God planned to cause the children of Israel to cleave to Him(v 11)

f 13 sin£ of Jiidah in Jer. 13:

1 Creat pride (v 9)

2 Refusing to hear God's words (v 10)

3 V/alking in the imagination of their hearts

4 V/aLktng after other gods to serve and worship them

5 Refusing to be interested in becoming the people of God any longer (vll)

6 Drunkenness (v 13)

7 Natural and perpetual evil (v 23)

8 Forgetting God (v 25)

9 Trusting in falsehoods (idols)

10 Adulteries (v 27)

11 Covetousness of opposite sex

12 Lewdness of whoredoms

13 Idolatrous abominaticis upon the hills and in the fields

g Here we have a second symbol-every bottle filled with wine (v 12). The application to Judah was that God would permit drunkenness to come upon all the inhabitants of the land Like every bottle being filled with wine - drunken -ness even to the kings, priests, and prophets as well as to other classes of men(v 13-14). This is symboUc drunkenness, the f>eople being compared to bottles and the wine symbolizing the wrath of God against them. It evidently refers to confounding them, filling them with plans of defence, and causing them to war among themselves, reeUng about the jostUng one another like many drunken men. It could not be that God deliberately made them drunk, forheisnota party to such sin. TTiatit refers to confusion seems very evident, for the passage (v 15-17) speaks of the same proud people as stumbling in darkness

h Question 77. Next, v 20

i Here God commanded Israel to hear and give Him glory or certain judgments would come (v 15-17)

•4 Take the "girdle that thou hast got, which is upon thy loins, and arise, *go to Eu-phra'te§, and hide if there in^a hole of the rock.

5 So I went, and hid it by Eu-phra'te§, as the Lord commanded me.

(3) The marred girdle

t6 And it came to pass"after many days , that the Lord said unto me, Arise, go to Eu-phra'-tes, and take the girdle from thence, which I commanded thee to hide there. 7 Then I went to Eu-phra'te§, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

10 Application to Israel ■8 Then the word of the Lord

came unto me, saymg,

9 Thus saith the Lord. 'After this maimer will I mar the pride of Ju'dah, and the great pride of Je-ni'sa-lem.

10 This evil people, which/refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of i§'ra-el and the whole house of Jii'dah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

11 Sign of the bottles

•12 ""Therefore thou shalt speak unto them this word; Thus s ait h the Lord God of i§'ra-el,^very bottle shall be filled with wine: and they shall say unto thee, '■Do we not certainly know that every bottle shall be filled with wine?

12 Application to Judah

•13 Then shalt thou say unto them, Thus saith the Lord. Behold, I will fill all the inhabitants of this land, even the kings that sit upon Da'vid's throne, and the priests, and the prophets, and all the inhabitants of Je-ru's^-lem, with drunkenness.

14 And I will dash theni one against another, even the fathers and the sons together, saith the Lord : I will not pity, nor spare, nor have mercy, but destroy them.

13 Warning to the proud

•15 *^' Hear ye, and give ear; be not proud: for the Lord hath spoken.

•16 Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark moun-

1 God will cause darkness (v 16)

2 Your feet will stumble upon the dark mountains

3 \'/hile you are looking for light He will turn your darkness into die shadow of death ness

4 He will make the darkness gross dark-

5 You will go into captivity, to another land (v 17)

tains, and, while ye look for light, he turn it into the shadow of death, and make it gross darknessv

17'^ut if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

14 Warning to the rulers

•18 Say unto the^king and to the queen, Humble yourselves, sit down: for your principaUties shall come down, even the crown of your glory.

19 The cities of the south shall be shut up, and none shall open them: "^Ju'dah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and be-hold<'them that come from the north: 'where is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

22 *' And if thou say in thine heart. Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

23 Can the E-thi-6'pi-an change his skin, or the leopard his spots? Hhen may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that pass-eth away by the wind of the wUdemess.

25 This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Je-ru'sa-lem! wilt thou not be made clean? when shall it once be?

15 Message on the drought.

(1) Tenfold desolation of

Judah

rPH E word of the Lord that •^ «came to Jer-e-mi'ah concerning the^dearth.

2 Ju'dah moumeth, and the gates thereof languish; they are black unto the ground; and the cry of Je-ru'sa-lem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is'chapt, for there was no rain in the

streets and giving demonstrations of their joy. Singers and musicians accompanicd tliem; and the shouts and music could be heard afar off. It was predicted that all such sounds of joy would be stopped in the streets of Judah's cities because they would go into captivity for tlieir sins and the land would become desolate (v 29-34)

a God made Himself very clear in deal-ingwitii His people, declaring in language they could understand that if they would obey Him they would be blessed and protected, and that if they did not, they would be punished. UTiole chapters are devoted to the details of blessings and cursings; there are no excuses for misunderstanding (Lev. 26; Dt. 28). Here it is plainly repeated again: If you will not near you will go intocaptivity (v 17-19). Many today, like Judah in Jeremiah's time, ate lulled to sleep by the idea that God cannot and will not curse and damn the soul of one who backsUdes and lives in sin. For proof that this is fallacy in the extreme see Backsliding in Index b This was Jehoiakim and the queen-mother who were to sit down and come down, even to the surrender of the crown of their glory (v 18). This language pictures slavery and captivity; and it was fulfilled in them (2 Ki. 24: 12-15)

c Judah . the only kingdom of Israel left, would go into captivity; it was fulfilled about 12 years after this (v 19)

d The Babylonians were to come from the north into Palestine (v20; 1:13-15 3:12, 18; 4:6; 6:1, 22; 10:22; 13:20: 16:15; 23:8; 25:9, 26; 31:8; 46:6-24 47:2; 50:3-9, 41; 51:48)

e Questions 78-84. Next, 14:8

f This expresses the idea that Judah had gone so far into apostasy diat it was now impossible for her to give up sin and therefore, impossible for her to do good -as impossible as it would be for an Ethiopian to change his skin or the leopard to change his spots (v 23). It not being possible for Judan to change or do the right thing, because of stubbornness, they must then be scattered among the nations Uke stubble and chaff passing away in a strong wind (v 24). This was the nation's lot because they forgot God and crusted in falsehood (v 25); they had to be punished for their sins (v 26-27)

g 30ih prophecy in Jer. (14:1-6, fulfUl-ed). Next, v 10

10 predictions-fulfille d

1 Judah mourns, men sit in black on the ground, and they cry to God (14:2)

2 There is no water in the pits, so they return with their vessels empty

3 They are ashamed and confounded

4 They cover their heads (14:5)

5 The ground is dried (14:4)

6 There is no rain

7 The plowmen are ashamed

8 The plowmen covet their heads

9 Animals leave their young in the fields, because there is no grass (14:5)

10 The wild asses snuff the air like dragons (jackals) because there is no grass (14:6)

h Many times drought has been the means of God to bring men to their senses. This one was upon Judah, such being promised many centuries before this IF Israel went into sin (Lev. 26:19; Dt. 28:23). It caused one of 13 famines in Scripture (see p. 11)

i Chapt -cleft; cracKed; open in sUts (v 4). Only here

Tophet(7:32)

Tophet, called the valley of slaughter here and in 1971^ because it was in this valley of the son of Hinnom, and at Tophet in particular, where marry of Israel would be killed and left in the open fields for the birds and beasts to eat(v 32-34), where the bones of kings and others would be spread before the planets they had worshipped (8:1-4), and where the counsel of Judah would bj madevoid(19:4-13).Jeremiaheven went to Tophet to deliver one message on this subject (19:14-15). See note n, Isa. 30:33

Oriental marriage s (7:34)

Marriages in East were celebrated by processions of friends thronging the

JEREMIAH 15

J Plowmen, nobles, people in general, ;^r3--, ami all other living things were .: ted (v 1-6)

; : ii'; •' J himself with his

:v :; of sins. He did

iit'i pciy L'l i;.u uiiJc for Cod lo save tlicni from dcstruLtioc;, for he had already been cumniarided not to pcay after this manner (v 7-9,11; 7:16; 11: 14)

c Thiiisptoo^, not only of the fact that men can backslide, but that their backslidings can be many (v 7)

d Jehovah is the hope of laael and the (.•entilei. the whole world-their Saviour i < of trouble (v S)

e <^ ^ 5-8C. Next, v 19

f oi'T pr. r<:ecy in Jer . (14:10, fulfill-

tj). UAuv'il —

3 predictions-fulfilled:

1 He will not accept them (14:10)

2 He will now remember their iniquity

3 He will viilt their sins gSee 7:16; U:14

h said pcotihecv in Jer . (14:12, fulfiU-ed). Next, v 15

3 pcvdiciions-fulfilled:

1 I will not hear them (14:12)

2 I will not accept them

3 I will consume them by the sword, famine, and pestilence

i The false propiieu predicted that they would not sec the sword or famine, but peace in Jerusalem (v 13). This was the direct opposite to what God's true prophet, Jeremiah, was saying, as recorded in V 12 and elsewhere, so the conflict between true and false prophets had begun. This b manifested more and more as the book unfolds (v 13; 20:1-18; 23:1-40; 27:1-28:17) j 8fold estimate of God regarding false prophets:

1 They prophesy Lies in My name (v 14)

2 I sent them not (v 14-15)

3 I did not command them to prophecy (vl4)

4 I did not speak to them

5 They prophesy false visions and divinations

6 They prophesy a thing of nought

7 They prophesy deceit of their own heart

8 They contradict Me (v 15 with 13) k 33rdprophecy in Jer . (14:15-18, fulfUkd). Next, 15:1

8 predictions-fulfilled;

1 The false prophets will die by the sword and famine which they predict will not come (14:15)

2 The people to whom they prophesy will be cast out into the streets of Jerusalem, because of the famine and sword (14:16)

3 They will have no one to bury them

4 I will pour out their wickedness upon them-they will reap what they have sowed

5 My people will be broken with a great and grievous blow (14:17)

6 The slain will be scattered over the open fields (14:18)

7 In the city there will be the sick from the famine

8 All the prophets and priests will go into captivity, into a land that they do not know

20fold judgment upon Judah (6:1^;

1 Evil destrucuon from tlje nonh(v 1)

2 Hew down trees, cast up a mount (v6,

3 Ctoparture of God from her (v 8)

4 Desolation of the land

5 Complete captivity (v 9)

6 Fury of C.od poured out upon all classes (v 11)

7 The houses, fields, and wives given to the invaders (v 12)

8 Many will fall in death (v 15)

9 Jhey will be cast down 19)

Viler rejection of Judah

Destruction promised

10 Evil li.

11 Sou:

12 Bod. stuj:

13 Nciii;

'■"plc (v •!i(v20 . 11 ijllupon r -ill perish

earth, the •plowmen were ashamed, they covered their beads.

5 Yea, the hind also calved in the field, and forsook it, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

{I) Jeremiah's confession

7 • O Lord, though *our iniquities testify agamst us, do thou it for thy name's sake: for ourtackslidings are many; we have sirmed against thee.

8 O-the hope of Ij ra-el, the saviour thereof in time of trou-ble,*why shouldest thou be as a stranger in the land, and as a wayfaring man that tumeth aside to tarry' for a night?

9 Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leavf us not.

(3) God's answer: judgment

*10 •^'Thus saith the Lord unto this people. Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquit>', and visit their sins. •11 Then said the Lord imto me,'Pray riot for this people for their good.

*12*When they fast. I will not hear their cry; and when they ofifer burnt ofifering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

(4) Jeremiah's complaint

13 *■ Then said I, Ah, Lord God! behold,'the prophets say imto them. Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

(5) God's answer: judgment

14 Then the LoRD.'sjid unto me. The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

*15 Therefore thus saith the toRD concerning the prophets that prophesy in my name, and I sent them not, yet they say. Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of J6-ru'sa-l*m because of the famine and the sword; and they shall have none to burv them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 * Therefore thou shalt say

this word unto them; *Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

(6) Jeremiah's confession

19»Hast thou utterly rejected Ju dah? hath thy soul<^lothed Zi 6n? why hast thou smitten us. and there is no healing for us? ^we looked for peace, and there is no good; and for the time of healing, and behold trouble!

20 We acknowledge, O Lord, our wickedness, onrf the iniquity of our fathers: for we have sirmed against thee.

21'Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among'the vanities of the G6n'tne§ that can cause rain? or can the heavens give showers? art not thou he, O Lord our (>od? therefore

we will wait upon thee: for thou hast made'all these things.

CHAPTER 15

760

14 People Hllcd without mercy (v23)

15 All men will wax feeble (v ':A)

16 Ai o li?, toiii uke hold upwi them,

. as a woman In travail

17 :ny will be on every side

(v2S)

IB Jn.ii.':-!. I ! wili/i.ir,.. ••>')dcnly(v26) 19 (V 27)

20' :. ....-,. ,.„

(7) God's answer: judgment

rpHEN*said the Lord unto A me. Though 'M6'§e§ and SSm'u-el stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, 'Whither shall we go forth? then thou shalt tell them. Thus saith the Lord; Such as are for deathi to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed into all kingdoms of the earth,'because of Mft-nis'seh the son of HSz-e-ki'ah king of Judah, for that

which he did in Jfi-ru's^-lgm.

5 For who shall have pity upon thee, O J6-nj'sa-iem? or who shall bemoan thee? or who shall go aside to ask how thou doestr

6 Thou 'hast forsaken me, saith the Lord, thou art gone backward: therefore will 1 stretch out my hand against thee, and destroy thee;'"! am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I

a Jeremiah was commanded to give this message to Judah-that tcan £ould be permitted to run fruri) his eyes day and night without ceasing, for the calamity that was to come upi.)n them (v 17). ^Vhercver he would go he was to see the dead in the open fields, and sickness caused by famine, in the city (v 18). The proplittsand priests would go into captivity, into a land they did not know

b Questions 87-92. Next, 15:2

c uucjwn away as worthless

d The second confession of Jeremiah In this chapter-we arc not getting what we looked for (v 19); we acknowledge our sins (v 20); grant us Your favor (v 21-22)

e 4 rcquesu to Jehovah (v 21):

1 Do not abhor us

2 Do not disgrace the duone of Your glory

3 Remember Your covenant

4 Do not break Your covenant with us f The idols of the Gentiles

g God has made the rain, the heavens,

and all things (v 22) h Ci4ih prophecy in Jer. (15:1-14, ful-lilleJ). Next. V 19

22 predictions-fulfilled:

1 Cast them out of My sight, and let diem go forth n5:1) (15:2)

2 Some will be appointed to deaA

3 Some to the sword

4 Some to the famine

5 Some to captivity

6 I will appoint over them four kinds of destroyers (15:3)

7 The sword to slay

8 The dogs to tear

9 The fowls to devour

10 Beasts to destroy

11 I will cause them to be removed Into all kingdoms of the earth (15:4)

12 Iwill stretch out My hand against you to destroy you (15:6)

13 I will fan them witih a fan in the gates of the land (15:7)

14 I will bereave them of children

15 I will destroy My people 8)

16 Their widows will be increased (15:

17 I will bring the spoiler against the mothers of young men, at noon

18 He will fall upon you suddenly,and with terrors upon the city

19 She wiU languish (15:9)

20 She will give up the ghost

21 She will die before dark

22 The rest will I deliver to the sword of their enemies

i This suggests that both Moses and Sam -uel stopocul God from destroying the people. Now, however. Mis mind was made up-the people were to be cast out, and even Moses and Samuel, if diey stood before Him seeking to spare them, would not change His pUns(v 1)

j Questions 93-9G. Next, v 1"

;?

14 Went backward, not forward

15 Hardened tlielr nerV (;■ ■■<7)

16 tfcey not God's v -■)

17 Will not ti'tcive

18 Rejected trutli (v 30)

19 Mavdofii- <vi! in the sight of God 2t • house -'• t(v31) 22 Burn UN)! and dauglticrs in the fire

k This gives the reason again for God"? determination to destroy Judah (v 4)

I 3 sins of Judah in Jer. 15 :

1 You have forsaken Me (v 6)

2 You have gone backward

3 You return not to Me (v 7)

The many sins of Manasseh are re -ferrcdioas the cause of coming judgmentin2Ki. 21:1-16. See 16 sins of Manasseh . p. 414 m 1 am weary with changing My mind concerning Judah; it is made up, and she must be judged (v 6-9)

22 sins of Judah (7:8):

i Trust In lying words (v 8)

2 Steal (v 9)

3 Murder

4 Commit adultery

5 Swear falsely

6 Burn incense tu Baal

7 Walk after other gods

8 Claim obUgadon to sin (v 10)

9 Refuse to answer God (v 13, 27) 10 Make cakes to the queen of heaven

II Pour out drink offerings of other gods to provoke Jehovah to anger

12 Refuse to hear Cod (v 24, 26, 27)

13 Walked after the counsels and imag-inatiom of their evil hearts (v 25)

JEREMIAH 16

Ruin of the Jews foreshadowed

a Cod did not fail to make it clear that judgment was coming because of sin and their refusal to ttirr from their own ways and become converted (v 7) b Widows would be increased because of the husbands being killed in the coming war. Mothers were to be judged by losing their sons in the war (v 8). A woman with 7 warrior sons would languish-she would not escape calamity (v 9). Numerous offspring and valiant warriors would not save the nation from judgment; even the remnant of warriors left would be delivered to the sword of their enemies

c Jeremiah lamented being the center of strife because of his prophecies; he did not deserve the hatred shown him, for there had been no crooked or wicked dealings on his part (v 10)

d Theremnanthere would not be of the army, but the poor of the land that would be left after the others had been destroyed or taken into captiviiy (v 11; 39:1-18; 41:1-18; 2 Ki. 25:22-26)

e Question 97. Next, v 18

f The iron here is no doubt symbolic of the weakness of Judah in seeking to break the power of Babylon, which is compared to steel (v 12)

gjudah's substance was to be given over to die Babylonians, because of sins in all parts of the land. They were also to be taken captive into the land of their enemies (v 13-14)

h Jeremiah prayed for God's vengeance upon his persecutors, reminding Jehovah that it was for His sake that he was suffering (v 15)

i The prorfiet here revealed his love for the woras of God. He ate them, so to speak. Like wonderful food, and re-J diced in heart because of them (v 16)

j This simply means that Jeremian was consecrated to God's service, being ordained a prophet by the name of Jehovah (v 16)

k Jeremiah's prophecies were given among an assembly of mockers; and when he saw their mocking at what had been revealed to him regarding the sins of his people, he was filled with indignation against them (for not heeding the words of God (v 17)

1 Questions 98 -99. Next, 16:10

1 35th proph' d). Ne

6 predictions-fulfilled

1 If you return to Me, I will bring you again, and you will stand before Me (15:19)

2 If you take forth the precious from the vile, you will be as My mouth

3 I will make you unto this people a defenced wall (15:20)

4 They will fight against you but they will not prevail against you

5 I am with you and will save you and deliver you from them

6 I will deliver you out of the hand of the wicked and out of the hand of the terrible (15:21)

These statements were made to Jeremiah, assuiinghim of protection from his enemies and promising preservation through all that he was to endure for the sake of Jehovah

12 titles and symbols of Nebuchad -nezzar (6:20)1 '■

1 The destroyer of the Gentiles(4:7)!

2 The spoiler (6:26) j

3 The king of Babylon (so-called 79 : times in Jeremiah alone, 21:4, 7)

4 My servant (27:6)

5 A king of kings (Dan. 2:37)

6 The head of gold (Dan. 2:38)

7 Lion (49:19)

8 Eagle (49:22)

9 Hammer (50:23) I

10 Destroying mountain (51:25)

11 Burnt mountain (51:25)

12 Dragon (51:34)

Jehovah the Speaker (12:7) ;

The speaker here was Jehovah, not Jeremiah, as proved by God's answer (v 5-17), Note the following statements:

m 35th prophecy in Jer. tilled). Next, 16:1

(15:19-21, ful-

unto thee; "but return not thou unto them.

20 And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord .

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAPTER 16

will bereave them of children, I will destroy my people,"since they return not from their ways.

8 Their«widows are increased to me above the sand of the seas: I have brought upon them against the mother of the yoimg men a spoiler at noonday : I have caused him to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down whUe i^ was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the Lord .

(8) Jeremiah's complaint

10 " ^oe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

(9) God's answer: remnant spared; wicked judged (cp. (Isa. 1:9, refs.) i

11 The Lord said . Verily it shall be well with thyrfremnant; verily I will cause the enemy to entreat thee well in the time of evU and in the time of affliction.:

12'Shall/iron break the north-em iron and the steel?

13 Thy ^substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders.

14 And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall btim upon

■ you.

(10) Jeremiah' s intercession

15 •'*0 Lord, thou knowest:: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.

16'Thy words were foimd, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for 'I am called by thy name, O Lord God of hosts.

17 I sat not in the assembly of the*mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 'Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

(11) God's answer: Jeremiah to be preservedin trouble

•19 "Therefore thus saith the this great evil against us? or

Lord. If thou rettim, then will

I bring thee agam, and thou

shalt stand before me: and if I thou take forth the precious I from the vile, thou shalt be as

my mouth: let them rettim j

16 Sign of the unmarried prophet (16:1-18). (1) Five prohibitions; ten reasons

j pHE word of the Lord came ■-*• also unto me,*saying, •2'^Thou shalt not take thee a i wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the Lord concerning the sons and concern- [ing the daughters that are bom in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land:

4 They shall die of grievous deaths; they shall not be la- ' mented; neither shall they be buried; but they shall be as dimg upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth. •5 For thus saith the Lord. Enter not into the house of mourning, neither go to lament nor bemoan them: "for I have taken away my peace from this people, saith the Lord, even lovingkindness and mercies.

6 Both the great and the small shall die in this land: 'they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.

•8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the Lord of hosts, the God of I§'ra-el; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

(2) Application to Judah; ten I I sins; judgment (Isa. 1:4)

10 *^ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee,'Wherefore hath the Lord pronotmced all

what is our iniquity? or what is our sin that we have committed against the Lord our God? 11 Then shalt thou say imto them, ^ Because your fathers

1 My house (v 7)

2 My heritage (v 7-9)

3 Dearly beloved of My soul (v 7)

4 My vineyard (v 10)

5 My portion

6 My pleasant portion

7 My evil neignbors (v 14)

8 My people Israel (v 14, 16)

9 My name (v 16)

Upon the death of a relative the mourners would fast; then, after awhile the friends and neighbors would come to comfort them and urge them to eat and drink

6 Feasting after a few days of fasting and mourning (v 8) f Questions 100-102. Next, v 20 g Again, God gave the reason for judgment (v 11-12)

a God finally ad\'ised the prophet to let them come to him if they wanted to hear any more truth, and told him not to return to them or force his message upon diem (v 19). The Lord predicted a fight between Jeremiah and the mlers a nd people in which he would be like a brazen wall which they could not overcome; furthermore. He promised to save His servant from all the wicked and terrible men who were his enemies (v 20-21)

b 36th prophecy in Jer . (16:1-21. VI-13 fulfilled; v 14-21 unfulfiUed). Next, 17:1

14 predictions-fulfilled;

1 Fathers, mothers, sons, and daughters will die grievous deaths (16:1-4)

2 They will not be lamented (16:4, 6)

3 They will not be buried, but be as dung upon the face of the earth

4 They will be consumed by the sword and famine (16:4)

5 Their carcases wiUbe meat for the the fowls of heaven and the beasts of earth

6 Both the great and small wiU die in this land (16:6)

7 Men will not lament their deaths, cut themselves, make themselves bald, or tear diemse Ives for them in mourning (16:6-7)

8 No cup of consolation will be drunk for father or mother (16:7)

9 You will not go into die house of feasting to sit with diem and eat and drink (16:8)

10 I will cause to cease out of this place in your eyes, and in your days, aU joy and happiness (16:9)

11 Men will question you as to your stem proj^ecy (16:10)

12 You will then tell them that it was because your fathers forsook Me, walk -edafter other gods, served them, worshipped them, and kept not My law (16:11)

13 Therefore, I will cast them out of the land into anodier that they know not (16:13)

14 There they will serve other gods day and night; and I will not show them favor (16:13)

8 predictions-unfulfilled;

1 The days will come when it will no more be said. The Lord liveih, that brought the children out of Egypt, but. The Lord Uveth that brought Israel from all lands where ihey dispersed (16: 14-16)

2 I will bring them again into their land diat I gave their fathers (16:15)

3 I will send fishers and htmters who will search them out of all places on earth (16:16)

4 First, I will recompense their iniquity and their sin doable (16:18)

5 Gentiles will come unto you from the end of the earth (16:19)

6 They will confess that their fathers have inherited lies, vanity, and things of no profit

7 I will cause them to know My hand and My power (16:21)

8 They will know that My name is the Lord

c Jeremiah was told not to marry and have children in Jerusalem, for the city would not stand long enough for a family to be brought up in it (v 2 ^

d Godhad already taken away the peace of Jerusalem as well as His lovin^dnd -ness and mercies, so destruction would soon come upon all the land by the Babylonians who were to fulfil every detail of this stem prophecy of v 1 -13

e 6 practices-at death of loved ones;

1 Lamentation (note f, 9:17)

2 Cutting themselves (v 6; Lev. 19; 28). It was customar>' to scratch the arms, hands, and face as a token of mourning for the dead

3 Making themselves bald (v 6; Dt. 14:1). It was also customary to diave the hair off

4 Tearingdiemselves (v 7), or mutilating their bodies in some way

5 Passing the cup of consolation (v 7).

JEREMIAH 17

Restoration promnfd

Blessedness of trust in the Lord

7'A

KT. Iti . p. 766 ...^„, .,^:.i,^ ;«.«.!! so dclcrmiiiwl to wrv't- oihcr roOs I will for<.r vou i:ito • iptivltN, then ijiio tervicc lo <uiti ^'■vi'^ Jav anJ .'Ufiht. witlKiui My favor (V " "* ■ objccc ol this ncmi to ti«\ make them w jiik of

god. —.

would be br

ii !u nthcrnihai dicy ^h iJoUtry. It to a gjv»t ix-tiaw idoli u> Uriel

: ^_ n after tht i-apovitjcj »\ belorc. l"hcy wen- not omc mcrmii.i.J h\ Clinsj in His miautry (in t, . ■ , Of by ttie apoitlts

Ui ^ - i. tfic Jewish people

(in Acts anJ the eoiiiles); the only rcfcrtiKc to them rus to Jo with the pcaLdee among the ucnciles (Acu 15: bSi 17:16: Rom. 2:22; 1 Cor. 5:11; 6: 9: 8:1-10: 10:7, 14. 19. 28: 18:2; 1 Th. 1:9)

c This regaihering refers to the present and future tunc when all Israel will be broughtback to their own land. It will be accompU^-d mainly at the 2nd advent of Christ (Mt. 24:31;. See Isa. 11:10-12, notes

d Just as many fishers and hunters soon catchall the fi^ and slay all the animals in places which are not replenished, so the angels and Gentiles (Mt. 24:31; Isa. 66:19-21) wiU find all the Jews on canfa and send them back to their own land to become an eternal nabon under the Messiah (v 16: Ua. 11:10-12. notes)

e Cod's first work in the restoration of eternal Israel is to punish them double for their sins, making them sick of them, » they will be willing to turn toHim witha whole heart (v 18). This will be fully accomplished in the future tribuUtion when 2/3 wi U be dc stioyed, leaving the 1/"to be willing toacccpt Chnstas the Messiah, repent, and turn toGod(Zech. 12:10-13:1. 9:14:1-15: Rom. 11:25-29)

f 3 tfilngs God is in the day of affliction: ; MyTtitngth (v 19)

2 .V> fortress

3 My refuge

g It is noticeable that, in their books, many of the pronhcts spoke of the Gen-ti'.c i: being blessed with Israel in 'Jveii final restoration under .3h(v 19: Isa. 11:10; 42:1, 6; 49:t>. -_; 54:3; 60:3-5, II. 16; 61: 6-9; 6-:_: 06:12. 19; Mal. 1:11) h Gentilcsaswcllaslsraeliu-swillfinally have to acknowledge that their fathers le^i them astray regarding things of no profit and in the serving of idols (v lO; Rom. l:JS-32). They will get to know Jehovah along with Israel (v 21)

i Qulsuot. lO.-.. Next, 17:9

1 Tt!i prophecy in Jer . (17:1-12, ful-lilleJ^. ^xu V l\

5 predictions-fulfilled:

1 I will give vcm substance and all your treasures to the spoil (17:3)

2 I will give your high places of sin lo the spoil throughout all Israel

3 You will be driven from your hen-lage that I h»ve given you (17:4)

4 I will cause you to serve your enemies in the land which you do not know

5 Iwill give every man according to the fruit of his doingj (! 7:10)

k Judah'ssinwas carved and graven, as with a pen of iron and tJie point of a diamond, upon 2 places:

1 The uble of the heart (v 1)

2 The horns of the altars

1 An iron chisel used in cuttii.t^ inscriptions upon ubles of stone, indicatirg the stony hearts of the people (v 1)

m This show! that the ancients knew full well the cutting power of the diamond

n Not the one alur of Jehovah, but the many altars to idols. Josiah had destroyed all thex but JehoiaJum permitted them to be built again during the 11 years he reigned (1 Ki. 23:37)

o Perhaps these childnrn remembered

have forsaken inc, aith the Lo|tD> and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law:

12 And ye have done worse than your fathers: for. behold, ye walk every one after the imagination of his evil heart, that they nuy not hearken unto me:

13 Therefore wdl I cast you out of this land into a land that ye know not, neither ye nor your fathers; andHhere shall ye serve other gods day and night; where I will not shew you favour.

♦14 • Therefore, behold, the days come, saith the Lord, that it shall no more be said. The Lord liveth. that brought up the children of tj ra-el out of the land of t K<pt;

15 But, The Lord liveth.'that brought up the children of !§ -ra-el from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 • Behold. I will send for many"fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from ever>' mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquir>- hid from mine eyes.

18 And'first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O Lord, /my strength, and my fortress, and my refuge in the day of affliction.*the G6n'-tile5 shall come unto thee from the ends of the earth, and shall say,*Surely our fathers have inherited lies, vanit)', and things wherein there is no profit.

20'Shall a man tnake gods unto himself, and they are no gods?

21 Therefore, behold. I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord.

CHAPTER 17 762

(3) Judah's sin indelible

^PHE*5in of Ju dah is written * with a »pen of iron,"Vinrf with the point of a diamond: it IS graven upon the table of their heart, and upon the horns of your'^ltars;

2 Whilst their children "remember their altars and^eir groves by the green trees upon the high hills.

3 O «my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin. throughout all thy borders.

4 And thou, even thyself, shall I discontinue from thine heritage

the hombk Mcrificcs of other children in the fire to Moleih-st'iiudiili>t which wDuldbe- indelibly stamped up.>n their memory. Sec Moloch and Moloch in Index p See Asherah. col. 4, p. 106 q A refcretKe to Jerusalem. Cp, 21:13, and v 3 with Isa. 39:4-7

that I gave thee; and 1 will cause thee to serve thine enemies in the land which thou knowest not: for »ye have kindled a fire in mine anger, which shall burn for ever.

(4) False and true trusts (Isa. 8:9, 13, refs.)

5 • Thus sai th the Lord; tursed be the mari'that tnist-eth in man, and maketh flesh his arm, and whose heart de-parteth from the Lord. ►6 For 'he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

7/Blessed is the man that trusteth in the Lord, and whose hope the Lord is. ► 8 For'he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 • The heart *is deceitful above all things, and desperately wicked: 'who can know it?

lO'I the Lord search the heart, / try the reins, even to give every man according to his ways, and according to the fruit of his doings.

11 Ms the partridge sirteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 • A glorious high throne from the beginning is the place of our sanctuary.

(5) Jeremiah's prayer

13 'O Lord, the hope of I§'ra-eh'^all that forsake thee shall be ashamed,"one/ they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of livmg waters.

14"Heal me, O Lord, and I shall be healed; save tne, and I shall be saved: for thou art my praise.

15 • Behold, they say unto me,'Where is the word of the Lord? let it come now.

16 As for me, I ♦have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.

17 Be not a terror unto me: thou art my hope in the day of evil.

ISTet them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismaved: bring upon them the day of evil, and destroy them with double destruction.

17 Message on the sabbaths. (l)Five commandments

ll9 • Thus said the Loud unto me; 'Go and stand in'the gate

7 EVo not work on the sabbath S Mallow the sabbath day I lliis was perhaps tlie main gate of the city leaduigup the temple entrances; or it (uuld have been the principal entratKei to the temple court, whcR-dierc an- always much traffic, as in Clirist's time (v 13)

a Because of sin Isacl reverted to the slavery tJicy were delivered from when they came out of tgypi (v 4)

b Note that God accusexi IsacI of kindling the fire of hell which would burn eternally (v 4; Dt. 3J:i.2: Isa. .•3:14). All wicked men, Saun, and fallen angels go to the place of their own choosing-he 11, which is prepared fur rebels (Mt. 25:41), See Hell in Index

c See note r, 11:3

d 3 charactcilsiics of a cursed man :

1 Trusts in man (v 5;

2 Makes flesh his arm (power or trust)

3 His heart departs from God

e 3 results if one puts mist in man:

1 He i< like the heath in the desert (v 6)

2 He docs not see when good comes

3 He will inhabit the parched places in the wilderness

f 2 characieristic; of a blesx:d man:

1 He trusts in the Lord (v 7)

2 Hop.;s in the Lord

g 6 results if one puts trust in Jehovah :

1 like a tree planted by water (v 8)

2 Spreads out roots by the river

3 Soall not see when heat comes

4 Leaves will be green

5 Not careful in the year of drought

6 Never ceases to bear fruit

h 2 facts about the natural hean :

1 Deceitful above all things (v 9)

2 Desperately wicked

i Question 104. Next, v 15 j This is the answer to the question of v 9.Cod alone knows the hcan because:

1 He searches it (v 10)

2 He tries the reins for tfie purpose of distributing rewards according to the ways and doings of each man

k The fkartridge builds its nest on the ground where it is exposed to being campled on and destroyed; thus her eggs are sometimes not hatched. So the man who accumulates riches by dishonest means will leave them in the midst of his days and end life as a fool (V 11)

1 The second time God is called the hope

of Israel (v 13; 14:8. Cp. 50:7) m 8 sins of Judah in Jer. 17 :

1 Forsaking God (v 13)

2 Questioning the Word of God (v 15)

3 Persecuting God's prophets (v 18)

4 Bearing burdens on the sabbath(v2I)

5 Refusing to obey God (v 23)

6 Not inclining the ear to God

7 Making the neck stiff tion

8 Refusing to hear and receive instruc-n Backsliders are referred to as having

their names written in the earth, a contrast to having them written in heaven. Written in the earth means their names will quickly disappear (v 13) o Twin blessings o- the gospel (

1 Bodily healing-Heal trie and I will be healed

2 Salvation-Save me and I will be saved. Cp. Mt. 13:13-15; Jas. 5:14-16

p Question 105. Next. 18:6

q 4fold personal testimony;

1 1 liave not hastened trom being a pastor to follow You (v 16)

2 I liave not desired the woeful day of judgment upon Judah You

3 You know what my lips say before

4 You arc my hope in the day of evil (V 17)

r 9 requests to Jehovah:

: Heal meTv 14^

2 Save me

; Be not a terror unto me (v 17)

4 Let them be confounded that persecute me (v 18)

5 Let me no: be confounded

6 U-i them be dismayed

7 Let me not be dismayed

ti Bring uron tliem the day of evil y Di in Willi double destruction

s a (in Jer. 17 :

1 Ou, siaiiii 1 n the gate and preach (V 19)

2 Hear the word of the Lord all the kings and people (v 20)

.T Take heed to yourselves (v 21)

4 Bear no burden oti the sabbath

5 Do not bring burdens into Jerusalem (on the sabbath)

6 Do not bring a burden out of your bouses on the sabbath (v 22)

JEREMIAH 18

Judgments upon Judah

a As to gates, there were 12 to the city after the captivity, anJwe suppose that it was restored with the same number as before. In that case, Jeremiah's duty was to go to each of the 12 and prophesy, perhaps on different days (v 19). See 12 gates. Neh. 2:13, note

b 3 classes of people here (v 20):

1 Kings and rulers

2 All Judah living outside Jerusalem

3 Inhabitants of Jerusalem

c 38th prophecy in Jer . (17:21-27 fulfilled: V 21-26 unfulfilled).

18:1

V27 Next,

2 predictions-fulfilled :

1 I will kindle a fire in the gates of Jerusalem (17:27)

2 The file will devour the palaces of the city

4 predictions-unfulfilled:

1 There will enter into die gates of Jerusalem kings and princes sitting upon the throne of David (17:25)

2 Traffic will be normal and peace will reign among all the people

3 This city will remain forever

4 They will bring sacrifices from all parts of die nation to worshipMe in My temple in Jerusalem (17:26)

This prophecy is another clear conditional one, the blessings being based upon meeting certain conditions (v 24-26), and judgment to fa 11 upon Jerusalem if they would not obey (v 27). This last verse has been fulfilled because of disobedience; and v 24-26 willyetbe fulfilled when Israel comes to repentance under die Messiah (Isa. 9:6-7: 59:20-31: Zech. 12:10-13:1; 14:1-21; Acts 15:13-18; Rom. 11:25-29; Rev. 11:15; 20:1-10) d See note s, v 19 for these commands e From Ex. 16 and 20 on through die law of Moses Israel was commanded to keep the sabbath, and periodically new references about it had to be made, even bytheprophets(v 21-27; Isa. 58:2, 6, 13; Ezek. 20:12-24; 22:8, 26; 23:38). Finally, God decided to do away with aU sabbaths (HOS. 2:11). That is why there is no passage in the N. T. requiring die keeping of any sabbath day in particular: each person may do as he pleases on iliis question (Rom. 14: 5-6; Gal. 4:9-10; Col. 2:14-17) f See note m, v 13 for these sins g Stiff neck is found 3 times in connec -tion widi Israel (v23; Dt. 31:27; Ps. 75:5). Stiffened is found once (2 Chr. 36:13), stiffheaited once (Ezek. 2:4), and stiffnecked 9 times (Ex. 32:9; 33: 3-5; M:9: E>t, 9:6-13; 10:16; 2 Chi. 30:8; Acts 7:31). This trait of Israel was manifest in the average sinner of all races in all ages h 4 conditions of blessing (v 24):

1 Diligently hearken to Me (God)

2 Bring no more burdens through die gates of the city on the sabbath

3 Hallow the sabbath day

4 Do not work on the sabbath

i Then, when all conditions have been met and Israel is a righteous nation instead of one of idolaters and rebels against God, there will be eternal kings, princes, peace, prosperity, and normal living(v 25-26; Isa. 2:2-4; 9: 6-7; 59:20-21; Dan. 2:44-45; 7:13-l4, 18, 27; Zech. 14: Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:4-5)

j Jerusalem will be an eternal city when it is built at the 2nd advent of Christ as the capital city of all the earth (v 25; Isa. 2:2-4; Ezek. 48:30-35)

k 6fold source of worshippers, p.765

1 Sacrifices and offerings will be brought to God in the Millennium (v 26; Isa. 56: 7; Ezek. 45:17; Zech. 14:16-21) and even in the New Earth period (Isa. 66: 22-24; Ezek. 46:14) m Here are the reasons for cursing Israel instead ofblessing them. If they would obey, dien they would "Be blessed (v 24-26).~ Tut if they would not obey, then judgment would come (v 27)

n 39th prophecy in Jer. (18:1-11, ful-filled). Next, v 15. The one predic -tion was: I frame evil against you, and devise a device against you (v 11) o Potter's workshop.The clay field where

of the children of the people, whereby the kings of Jii'dah come in, and by the which they go out, and in*^!! the gates of Je-ru'sa-lem;

•20 And say unto them, Hear ye the w o rd of the Lord , frye kings of Ju'dah, and ail Ju'dah, and all the inhabitants of Je-ru s5-lem, that enter in by these gates:

•21 Th us saith the Lord -. ■'Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Je-n}'sS-lem;«

•22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, 'as I commanded your fathers.

23 But they/obeyed not, neither inclined their ear, but made their«neck stiff, that they might not hear, nor receive instruction.

(2) Six conditional blessings (cp. Isa. 1:19, refs.)

24 And it shall come to pass,"if ye diligently hearken unto me, saith the Lord, to bring in no

burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 ' Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Ju'dah, and the inhabitants of Je-ru'sS-lem: 'and this city shall remain for ever.

26 And*they shall come from the cities of Jii'dah, and from the places about Je-ru'sa-16m, and from the land of Ben'ja-min, and from the plain, and from the mountains, and from the south,'bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord.

(3) Threefold judgment

*27'"But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Je-ru'si-lem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Je-nj'-sa-16m, and it shall not be quenched.

CHAPTER 18

18 Sign of the potter's house (1) The potter's work

/pHE " word which came to ■A Jer-e-mi'ah from the Lord, saying,

2 Arise, and go down to the potter's^ouse, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the'Vheels.

4 And the vessel that he made of clay was'marred in the hand of the potter: so he made it again another vessel, as

seemed good to the potter to make it.

(2) Application to Judah. A Sovereignty of God

■5 Then the word of the Lord came to me, saying,

6 O house of I§'ra-el, "cannot I do with you as this potter? saith the Lord. Behold, as the clay IS in the potter's hand, so are ye in mine hand, 0*house of I§'ra-el.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

8 "^If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

B Chance to avert judgment

11 •" Now therefore go to, speaJi to the men of Ju'dah, and to the inhabitants of Je-ru'si-16m, "saying. Thus saith the Lord : Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

C Refusal: judgment

12 And they said. There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

•13 Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of l§'ra-el hath done a very horrible thing. 14'Will a man leave the snow of L§b'a-non which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

•15 /B ecause my people *hath forgotten me . they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up;

16 To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

19 Second plot against Jeremiah: by Judah (cp. 11:18, refs.)

18 'Then said they. Come, and let us devise devices against Jer-e-mi'ah; for the law shall

potters exercised their craft lay south of Jeru^^lem beyond the valley of Hinnom (v 2; Zech. 11:13; Mt. 27:10) p There were 2 wheels used by the potter in making pottery. The lower one was worked by the feet to give motion to the upper one which was a flat disc or plate of wood, on which he laid the clay to be moulded with his fingers

as the wheel revolved rapidly q When a vessel was marred it was not thrown away; the clay was crushed together and returned to the wheel, and the work begun again. This continued until die clay took on the shape the poaer intended. This is what God declared He had power to do with Israel (v4-6)

a Question 106. Next, v 14. In the prev-ious fwophecy the nation was offered mercy widi an opportunity to avert judgment, to have a long line of kings reigning in Jerusalem, and to have the city inhabited forever (17:24-26). This mercy was offered as long as it seemed there was a possibiUry for the reformation under Josiah to be followed; but when Jehoiakim became king and went into aU kinds of sins that had been practiced before him (2 Ki. 23: 37),this apparently settled the national fate. The present prophecy (18:1-11) still offered mercy as a final opportunity if it would be accepted on the terms of Jehovah moulding die nation again, like a potter moulding the vessel broken in his hand; but Israel rejected it. They claimed there was no hope and stated they would walk after their own devices, and after the imaginations of their evil hearts (v 12). Thus they made their final choice; and the next prophecy which followed was to the bottle being broken to picture judgment and destruction of the nation (19:1-15). In this message at the potter's house Jeremiah was first called to observe the work of the potter as he wrought on the wheels, and see how a vessel was marred and made over again. Then, the application was spoken to Judah assuring them that it was not yet too late to be made over again into a wonderful nation, but they would have to become as clay in Jehovah's hands (V 6-11)

b The house of Israel in this case refers to the kingdom of Judah to whom Jeremiah was prophesying. The 10 tribes had been destroyed over 100 years before this and were not a nation anymore. Many from die 13 tribes were in Judah and helped to make up the only kingdom of Israel - die subject of this prophecy. C p. v 6 widi v 11 where the house of Israel is called the men of Judah

c Here God revealed His mercies and judgments upon all nations, as Sovereign of the entire earth -not upon Israel only (v 7-8)

d The lesson learned in the potter's workshop were now applied to tne men of Judah and the inhabitants of Jerusalem. God pronounced evil against them and invited them to return to Him to avert that evil (v 11). But Israel's decision was not to repent and change dieir ways, so judgment had to fall (v 12: 19:1-IGJ -a decision unheard of among the neathen. God called the choice a very horrible thing (v 13)

e Questions 107-108. Next, v 20. The idea here is that it would be foolish for a man to leave a land so blessed by die snows and waters of Lebanon for a barren rock; so it was stupid of Judah to forsake the living God for the worship of idols made with hands (v 14-17)

f 40d i prophecy in Jer . (18:15-17, ful-flllec^. ll&xi liJ:l

4 predictions-fulfilled :

1 The land will be a perpetualhissing (18:16)

2 Everyone that will pass by it will be astonished and wag his head

3 I will scatter them before the enemy as before the east wind (18:17)

4 I will show them die back and not the face in the day of calamity

g 10 sins of Judah in Jer. 18 , p.765

JERKMUH 19. 20

: iMt Jcrc

« Twiwi^iiixr Li'ij; I stooJ bcforv Vou tosf».-al-: ti't};t"T\ to tuiiiaway Yoar wr. (V 20)

•i •" • •JT'tJicii children

to

5 "i ly the sword

; w iwcsbc: bereaved of their

7 -«.: U.i-ii wivc' be wido*s S Ut th*-ir r^e:: be put to deatli

9 L<-' ig men be slain bv the

sw.. •>

10 Let A vr ' ;rom theii houses when "^ a troop suddenly upon then) iv ^

11 Foruive not their iniquity (v 23)

12 Neither blot out tfieir sin fiom Your sight

13 Let them be overthrown before You

14 Eteal thus with them in the times of Your anger

It would seem that Jeremiah was a ver>-hardhearted man to make such a prayer of destruction for his people, Dutnoi so; he just knew full well now apostate ihey were and how impossible it was to save them from the judgment he had been predicting upon them. He had been praying, making intercession in their behalf, suffering he art painsforthem to be saved, and weeping much over them (4:10, 19; 9:18, 21; 10:10). Now he simply submitted to the will of Jehovah in bringing judgment on such rebels. The prayer here (v 19-23) is more of a confirmation of what God bad inspired him to pre -diet thus far in his many prophecies, instead of a show of personal hatred because of their opposition to him. It was like saying Amen to the divine decisions <^ f l^t prophecy in jer. (19:1-15, ful-tilled). Next, ::0:';

14 Pfcdictioni-fulfilled:

1 I will bring eWl upon this place which will cause rfie ears of everyone who hea.'s of it to tingle (19:3)

2 This place will no more be called Tophet, nor the valley of the son of HInnom, but the valley of slaughter (19:6)

3 I will make void *e counsel of Judah and Jerusa lem in this place (19:7)

4 I will cause them to fall by the jword before their enemies, and by the hands of those who seek their lives

5 Theii carcases will I give to be meat for the fowls of heaven and the bcasu of the earth

6 1 will make this city desolate, and an hissing (19:8)

7 Everyone that passes by shall be astonished andhiss because of the plagues thereof

8 I will cause them to eat their own sons and daughters, and their best friends because of the straitnesi of the siege of Jerusalem (19:9)

9 I will break tfiis people and this ciry as one breaks a potter's vessel so that it cannot be whole again (19: J1)

10 They shall bury them in Tophet till there is no place to bury

11 1 hui will I do to tills place, to the inhabitants thereof (19:12)

12 I will make this city as i opfiet

13 The hojses of Jerusalem will be defiled Like Tophet (19:1;))

14 Iwillbrinu upon this t itv and upon all luael's towns the evil that I have pronounced (19:15) 6 c_onimatxl;, in Jer 13:

1 Go, get a potter's bottle (v 1)

2 Take the elders and priests Into the valley of the son of Hinnom

3 Proclaim there the words that 1 will tell you (v 2)

not perish from the priest, nor counsel from the wise, nor the word from the prophet. 'Come, and let us smite hiin with the loncue, and let us not give heed to any of bis words.

ZO Jeremiah's prayer (12: 1-4)

19*Give heed to me, O Lord, and hearken fo the voice of them that contend with me.

ZCShall evil be recompensed for good? for they have digged a pit for my soul. "Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

•21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and he widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, Lord, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

Judah'$ desolahon foretold

counsel of JO dah and Je-ru's« 14m in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will 1 give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of ainh«-piagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

lOThen shalt thou break the bottle in the sight of the men that go with thee,

(2) Application to Judah: fivefold judgment; reasons

Ju dgment on Pashur

764 CHAPTER 19

21 Sign of the potter's bottle. (1) The sign: six sins; tenfold judgment on Judah (cp. Isa. 1:28, refs.)

/FHUS 'saith the^ Lord, 'Go ■A and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;* •2 And go forth unto the valley of the son of Hin nom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee,

3 And say. Hear ye the word of the Lord, O kings of Judah, and inhabitants of J§-ru sfl-16m; Thus saith the Lord of hosts, the God of 1§ ra-el; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall imgle.

4'Because they have forsaken mCj and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with blood of innocents;

5 They have built also the high places of Ba al, to bum their sons with fire for burnt oflPerings unto Bd al, which I commanded not, nor spake i^, neither came tt into my mind:

6 Therefore, behold, the days come, saith the Lord, that this place shall no more be Vailed T6 phet, nor The valley of the son of HIn nom, but The valley of slaughter.

7 And I will make void the

g9

Say, lleartJic word of tin Lord (v .:)

Then break tile bonle in the sii;Jit of

tJiosc who are with you (v 10;

Say to theni. Even so I will break

tliis people .ir:ii city (v J1)

sins of I r 19'

TKL

l;v h: .

Continued, coliunn -1

11 And shalt say unto them. Thus saith the Lord of hosts; E7en so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again-and they shaU bury them in To phet, till there be no place to bury.

12 Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city as Tophet:

13 And the houses of Je-ru'sS-16m, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

22 Message in the temple court

■ 14*Then came J6r-e-mi'ah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people,

15 Thus saith the Lord of hosts, the God of Is'ra-el; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

765 CHAPTER 20

IV Prophecies against Israel's leaders (20: 1 -23:40). 1 Against Pashur (20:1-1 8). (1) Jeremiah's thirdperse-c ut ion: by Pashur (11:18)

■KTOWTJash lir the son of Im'-•*■' mer the priest, who was also chief governor in the house of the Lord, heard that J6r-e-mi ah prophesied these things. 2 Then Pish lir^smote J6r-e-mi ah the prophet, and put him in the stocks that were in the high gate of B6n ja-min, which was by the house of the Lord

(2) Twentyfold prophecy

6 Burned sons with lire for burnt offerings to Baal

7 Burned incense on top of all houses in Jerusalem to the host of heaver. (V 13)

8 Poured out drink offerings to other gods

9 Hardened their necks against the words of God (v 15)

h Sec note a, 7:32; note n. Isa. 30:33

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a Then-after you have gone Into Tophet andThc vallcv of the son of Hinnom, and have prophesied to the elders and priests (v 1-2), you shall break the bottle in their sight and make the application to them and to Judah (vlO-13). It being an earthen bottle broken this shows that all bottles of die East in ancient times were not made of skins. Bottles of earthenware were of various sizes and shapes as seen in museums today. The symbolic action ofbreaking the bonle pictured the utter destruction of Judah as a nation and Jerusalem as a city. In those days it was the custom to break a jar if one wanted to show utmost detesution of another. He came up behind or near the despised person and smashed the vessel to pieces, thus imprecating upon him a Uke hopeless ruin. The application to Judah is plainly worded in V 11-13. God was to break diis people and this city like the earthen bonle broken by Jeremiah. The breaking would be so complete that they could not be made whole again; they would be so unerly destroyed that people would be buried in Tophet until there would be no place to bury anyone else. The city was to become like "Tophet with all the houses of th? kings and people becoming defiled. The reason given was the burning of incense upon the housetops to the host of heaven and the pouring out of drink offerings to other gods b Then -after Jeremiah had taken the elders and priests into Tophet and made the prophecy before them, he left that place and returned to Jerusalem and stood in the court of die Lord's house, making a fiiul profrfiecy of this series concerning the destruction of Judah and Jerusalem (v 14-15). The reason given for diis last prediction was that the people had hardened their necks, and rebelled against keeping the words of God c Pashur . staying on. 4 Pashur's :

1 Son of Immer the priest (20:1 -b)

2 Son of Melchiah, prince of Judah (21:1; 38:1)

3 Son of Malchijah, head of a priestly family (1 Chr. 9:12; Ezra 2:38; 10: 22; Neh. 7:41; 11:12)

4 A priest that sealed the covenant (Neh. 10:3J

Pashur is die first person named in the book of Jeremiah other than king Jehoiakim and the prophet himself. This is not the Pashur of Jer. 21, in the latter part of Zedekiah's re'ign, which was 19 years after this Pashur who was chief governor under Jehoia -kirn. This incident took place about theSrdyear of Jehoiakim, just before Nebuchadnezzar came against Jemsalem for the first time (2 Ki. 24:1) d This was Jeremiah's third persecution and the first time bodily harm was done to him rv 1-2). The prophecy in Tophet and back in Jerusalem (of Jer. 19) so incensed the rulers that diey could not tolerate his predictions any longer. Roused to anger by tJie sight of listening crowds, Pashur, the deputy high priest, caused Jeremiah to be scourged by the legal 40 stripes save one, and made him pass the night in the stocks, exposed to the jeers of scoffers, at the most public gate of the temple (v 2) Apparently this was Jeremiah's last pubUc prophecy in Jehoiakim's reign; and it was this prediction perhaps vAIch made it unsafe for him to visit the temple anymore (36:5)

^^^ Cont. from column 2

2 Estranged this place

3 Burned incense in it to other gods

4 Filled this place with blood of iiuio-cent children fv 5>

5 Built high places to Baal

JEREMIAH 21

Zedekiah enquires of Jeremiah

Judah's captivity foretold

a 42nd prophecy in Jer. (20:3-6, ful-filled). Next, 21:3

10 predictions-fulfilled :

1 I will make you a terror to yourself, and to all your friends (20:4)

2 Your friends will fall by the sword of their enemies

3 Your eyes will behold it

4 I will give Judah into the hand of the king of Babylon

5 He will carry them captive to Bab -ylon

6 He will slay them with the sword

7 I will deliver all the strength of this city, all the labors thereof; and all the treasures of the kings of Judah Willi give into the hand of their enemies (20:5)

8 They will spoil them, and take them, and carry them to Babylon

9 You(Pashur) and all that dwell in your house will go into captivity (20:

6) 10 You will come to Babylon, die

tfiere, and be buried there widi all

your friends b Thisshows that Jeremiah was in stocks

all night (v 2-3) c Maeor-missabib, terror-round-about,

01 fear-on-every -side (v 3) d The first of 97 times the king of Bab -

ylon occurs in JeremiaH e First prophecy of this in Isa. 39 f l Ofold complaint of Jeremiah ;

1 Lord, you have deceived me, and I was deceived (v 7)

2 You are stronger than I, and You have prevailed

3 I was in derision daily

4 Everyone mocks me

5 Since I spake, I cried out violence and spoil (v 8)

6 God's word was made a reproach to me, and a derision daily

7 I determined not to speak the word of the Lord anymore in His name; butit was in my heart as a burning fire shut up in my bones; and I could not keep from speaking out (v 9)

8 I heard the defaming of many(v 10)

9 Fear was on every side

10 All my familiars watched for me to quit speaking, thinking they would prevail against me and get revenge g Jeremiah, like many other men who have been tested by suffering, failed God and laid blame on the Almighty forhis insults and bodily sufferings. He had been scourged with 39 stripes and been in the stocks a night, mocked by the multitude. Not being told this would happen when he was called by the Lord, he therefore accused Jehovah of deceiving him (v 7). TheHeb. p athah for decieved here could mean induced, or persuaded in a better sense than deceit. It is trans, persuaded in Pr. 25:15; and allure in Hos. 2:15. It seemed to Jeremiah that he had made an utter failure and his labor was in vain, so he was crushed at spending his life for nothing. He determined to quit speaking the word of the Lord; but it became as a fire shut up in his bones and he was weary of holding it back

(v9)

h Defaming here refers to the whisper -ings of two's and three's plotting against him. The people were determined to report mm to the king and get vengeance on him (v 10)

i 9fold confidence of Jeremiah :

1 The Lord is with me as a mighty terrible One (v 11)

2 My persecutors will stumble

3 They will not prevail

4 They will be greatly ashamed

5 They will not prosper

6 Their everlasting confusion will never be forgotten

7 The Lord cries the righteous and sees the reins and the hean (v 12)

8 Unto You have I opened My cause

9 Sing to the Lord, for He has delivered the soul of the poor from the hand of evildoers (v 13)

against Pashur and Judah

*3 "And it came to passion the morrow, that Pash'ur brought forth Jer-e-miah out of the stocks. Then said Jer-e-mi'ah unto him, The Lord hath not called thy name Pash'ur, Ijut Ma'gor-mis'sa-bib.

4 For thus saith the Lord, Be-hold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, Jind thine eyes shall behold it: and I will give all Ju'dah into the hand of"the king of Bab'J-lon, and he shall carry them captive into Biby-lon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the'treasures of the kings of Ju'dah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Baby-Ion.

6 And thou, Pash'iir, and all that dwell in thine house shall go into captivity: and thou shalt come to Bab'y-lon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

(3) Jeremiah's tenfold complaint

7 •"O Lord, «thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach tinto me, and a derision, daily.

9 Then I said, I wUl not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

10 • For I heard theMefaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying,

Peradventure he wiU be enticed, and we shall prevail against him, and we shall take our revenge on him.

(4) Jeremiah's tenfold confidence

11 'But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

12 But, O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

•13 Sing unto the Lord, praise ye the Lord: for he hath delivered the soul of the poor from the hand of evildoers.

^»- Cont. from column 3

fruit of your doings (21:14) 12 I will kindle a fire in the forest and it will devour all things

Such a bold prophecy would naturally turn the Jews against Jeremiah; it would be considered traitorous and unpatriotic to say the least; but God had spoken and the divine decree would be carried out

(5) Jeremiah's tenfold curse (cp. Isa. 1:28, refs.)

14 •^"Cursed be the day wherein I was bom: let not the day wherein my mother bare me be blessed.

15 Cursed be the man frwho brought tidings to my father, saying, A man child is bom imto thee; making him very glad.

16 And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.

18 "^Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAPTER 21

766

2 Against Zedekiah (21:1-22:9). (1) Inquiry of Zedekiah

n PHE'^word which came imto A Jer-e-ml'ah from the Lord, when king Zed-e-ki'ah 'sent unto him Pash'ur the son of Mel-chi'ah, and Zeph-a-ni'ah the son of Ma-a-se'iah the priest, saying,

2 Enquire, I pray thee, of the Lord for us; for Neb-u-chad-rez'zar king of Bab'^-lon mak-eth war against us; if so be that the Lord will deal with us according to all his wondrous works, that he may go up from us.

(2) Threefold answer: A Sixteenfold judgment

•3 •■'Then said Jer-e-mi'ah unto them,'Thus shall ye say to Zed-e-ki'ah:

4 Thus saith the Lord God of I§'ra-el; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Bab'y-lon and against the Chil-de'an§, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself wUl fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I wUl smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the Lord, I will deliver Zed-e-ki'ah king of Ju'dah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Neb-u-chad-rez'zar king of Bib'y-lon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

lence, buthe that goes out to surrender to the Chaldeans will Live (21:8-9)

9 IhavesetMy face against this city for evil. It will be given into the hand of the king of Babylon (21:10)

10 He will burn it with fire

11 I will punish you according f" the

-^ Continued, column 2

a lOfold curse of Jeremiah :

1 Cursed be my birdiday (v 14)

2 Let it not be blessed

3 Cursed is the man who brought my father the announcement of my birth (v 15)

4 Let him be as the cities which the Lord overthrew, and repented not (vl6)

5 Let him hear the cry in the morning

6 Let him hear shouting at noon

7 Because he slew me not from the womb

8 Because I died not in my mother's womb (v 17)

9 Why came I from the womb to see labor and sorrow? (v 18)

10 To see days consumed with shame?

b The birth of a son in die East was considered a special cause for congramla -tion to the father; it made him very glad. In Persia it was associated with particular ceremonies; and the one who bore such an announcement was expected to be the receiver of a special gin from the father

c Question 110. Next, 21:13

d With the last verse of Jer. 20 we have the ending of prophecies in die reign of Jehoiakim until ch. 25. What we haveinchs. 21-24 was uttered to Zedekiah, the last king of Judah before the captivities, in his 9th year-about 3 years before the final destruction of Jerusalem and Judah by Nebuchadnezzar. The occasion of these prophecies was the Ambassadors sent to Jeremiah by Zedekiah to ask his prayers when the Babylonians were coming against Jerusalem. He could not hold out any hope to Zedekiah because of the conduct of the royal house (21:1-22:20) and that of the prophets and priests of Judah (23:1-40), so he spoke of the destruction of the city and nation (24:1-10). In his writing, the prof^et then recorded what he had received from God as to the desauction inthedays of Jehoiakim (25:1-27:11). The order is: first the reign of Jehoia -kim and that of Zedekiah (21:1-14); then the reigns of the 2 previous kings (22:1-20). Next there is a reference to the reign of Jehoiakim (chs. 25-27), and Zedekiah again, and the final end of Jemsalem (ch. 28). The order is logical and more important than chronological, for the severity of ch. 2 lis shown to die justified in the chapters that follow

e Not the Pashur of ch. 20, about 19 years before this, in the 3rd year of Jehoiakim. These messengers came to Jeremiah from Zedekiah asking his prayers for deliverance from Nebuchadnezzar (v 1-2). Zeghaniah mentioned here is referred to in 29:25; 37: 3; 52:24

f Then -after the messengers from Zede -kiah came to Jeremiah asking for prayer, the prophet gave his reasons showing why he could not pray for victory and why Judah should he destroyed (21:3-23:40)

g 43rd prophecy in Jer. (21:3-14. ful-fUled). Next, 22:1

12 predictions-fulfilled:

1 I wiU turn back the weapons of war that are in your hands, wherewith you fight the king of Babylon (21:4)

2 I will assemble them into the midst of the city

3 I, Myself will fightagainstyou with an outstretched arm, even in My anger, fury, and great wrath (21:5)

4 I will smite the inhabitants of this city, both man and beast, and they will die of great pestilence (21:6)

5 After this, I will deUver Zedekiah and his servants and people, and all that are left after the pestilence, sword, and famine, into the hand of Nebuchadnezzar and their enemies (21:7)

6 He will smite them with the edge of the sword

7 He will not spare them, nor have pity or mercy on them

8 I set before you the way of life and death. He that remains in the city will die by the sword, famine, and pesti-

JEREMIAH 22

Exhortation to repentance

765

» Se* now B. V 3 fOf « lut of these ptc -

b ^i\i to be JesPoyed (v ?):

I D> "jta Of vT" '2 Finiinc

a Pesdlcncc c Here God offered the people Ae only

way of uving their lives-going out to

the Childeaiij(v 9-10) d ZedekiahwBi king ufjud*h«t this time

(V 1. u-U; ■: Ki. yi-.n-xt)

e It seems that «t this late day mexcy was yet offered if the king and people vould turn to righteousness. Cod commanded themioexecule judgment and let the oppressed go free in the moroKig. but this was never obeyed, so judgment continued (V 12-1^

f Questiom 111-112. Next. 22:8

« FuUUled in 52:13

h 44th pfoptiecy in Jer. (22:1-30, ful-illle^. Next; 'lli:l

21 predictions-fulfilled :

1 If you obey, then kings will continue on the throne of David in Jerusalem; but if you will not obey, I swear by Myself that his house (the king's house) will become a desolation (22: 1-5). Thb is another conditional prophecy, and the last part was fulfilled

2 I will make you a wilderness (22:6)

3 The cities will be made desolate

4 I will prepare destroyers against you, every one with his weapons (22:7)

5 They will cut down your choice cedars and burn them with fire

6 Many nations will pass by this ciry and inquire why Jehovah has done this (22:8)

7 Their answer will be that it is because the Jewshave broken their covenant with the Lord, worshipped other gods, and served them (22:9)

8 He that goeth away (king Jehoahaz) will not return anymore, nor see his native country again (22:10-11)

9 He will die in the place where they have led him captive (22:12; 2 Ki. 23: 30-34)

10 They will lament for Jehoiakim (22:18)

II He willbe buried with the burial of an ass that is cast forth beyond the gates of Jerusalem (22:19)

12 All your lovers are destroyed (22: 20)

13 The wind will eat up all your pastors (22:22)

14 Your lovers will go into captivity

15 Then you will be ashamed and confounded for your wickedness

16 Pain will come upon the inhabiunt of Lebanon as a woman in travail (22: 23)

17 I will pluck you from here though Coniah (Jeconiah or Jehoiachin,king of Judah) be the signet uponMyri^t hand (22:34)

18 I will give you into the hand of your enemies (22:25)

19 I will cast you and your mother into another country (Babylon) and there you will die (22:26)

20 T hey (the king a nd his mother) w ill not return to their land again (22:27)

21 No man of his seed will prosper, sitting upon the throne of David, and ruling anymore injudah

I 5 commands to kings of Judah (v 3):

1 Execute judgment and righteousness

2 Deliver die spoiled out of tlie hand of the oppressor

3 Do no wrong

4 Do no violence to the saanger, the fatherless, ot the widow

5 Do not shed innocent blood in this place

9 other commands In Jcr. 22;

1 Go down to the king's house and speak this word (v 1)

2 Hear the wad of the Lord (v 2)

3 Weep not for the dead (v 10)

4 Neither bemoan him

5 Weep sore fa the captives

B The way of life and death

8 "And unto this people thou Shalt say. Thus saith t he Lord: Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shallMie by the sword, and by the famine, and by the pestilence: but he that goeth out. and falleth to the ChAl-d6'an5 that besieee you.Tie shall live, and his life shall be unto him for a prev.

10 For I have set my face against this cit>' for evil, and not for good, saith the Lord : it shall be given into the hand of the king of Bib^-lon, and he shall bum it with fire.

C Commands to Zedekiah

11 • And touching the house of "the king of Ju dah. say, gear ye the word^f th e Lord:

12 O house of D4vid. thus saith the Lord ; 'Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fur>' go out like fire, arid bum that none can quench it, because of the evil of your doings.

13 Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the Lord ; which say, 'Who shall come down against us? or who shall enter into our habitations?

14 But I will punish you according to the fruit of your doings, saithjhe_LoRD: *and I will kindle a fire in the forest thereof, and it shall devour all things roimd about it.

6 Fort 1 ttic Logo unto

the kin^ =. .. ...se of Jfl'dah;

Thou art 611 e-4d unto me, and the head of L*ba-non: yef surely I will make thee a wilderness, and cities which arc not inhabited.

7 And I will prepareMestroy-ers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

8 And many nations shall pass by this city, and they shall*say every man to his neighbour, Wherefore hath the Lord done thus unto this great city?

9 Then they shall answer.Ttfi.-cause they have fors aken the covenant of the Lord their God, and worshipp ed other gods, and served them.

CHAPTER 22

(3) God will yet spare Judah:

eight conditions to meet (cp.

Isa. 1:19, refs.)

JTimJS *saith the Lord; Go IX down to the house of the king of Judah, and speak there this word.B

•2 And say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of Dft'vid, thou, and thy serv'ants, and thy people that enter in by these gates:

•3 Thus saith the Lord; 'Execute ye ju^ment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the sttanger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For'if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of Dft'vid, riding in chariots and on horses, he, and his servants, and his people.

(4) Otherwise seven judgments

5 But if ye will not hear these words, I swear bv myself, saith the Lord, that this house shall become a desolation.

3 Against Shallum (Jehoahaz, 2 Ki. 23:30-34; 1 Chr,

3:1 5)

•10 ' Weep ye not for the dead, neither bemoan him: but weep sore for'Oiim that goeth away: for he shall return no more, nor see his native country.

11 For Ihus. sa ith the Lord touching ShaiTum the son of J6-si'ah king of Ju'dah, which reigned instead of J6-si'ah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

4 Against Jehoiakim (2 Ki. 23:34-24:5; 2 Chr. 36:5-8)

13 ^'Woe unto him that build-eth his house by imrighteous-ness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion.

15'Shalt thou reign, because thou closest thyself in cedar? did not 'thy father eat and drink, and do judgment and justice, and then it was well with him?

16 He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord.

17*But thme eyes and thine heart are not but for thy covet-ousness, and for to shed iiino-cent blood, and for oppression, and for violence, to do if.

18'Therefore thus saith _ the L<>R£ concerning J6-hoi'a-kIm the son of Jfl-si'ah king of Ju'dah; They shall not lament for him, saying, 'Ah my brother! or, Ah sister! they shall not lament for him, saying. Ah lord! or. Ah his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of J6-ru sd-lSm.

5 Against Coniah (Jechoni-ah or Jehoiachin, 2 Ki. 24:

6 Go up to Lebanon and cry (v 20)

7 Lift up your voice in Baihan

8 Cry from the passages

9 Write this man cliildlcss (v 30)

j Obedience would bring continued peace, prosperity, and kingship to Judah, but disobedience would cause the king's house to be made desolate (v 4-5)

imagination of his cvi\ heart

4 A very horrible tiling-I lioosing evil liuu-ad of good (y 13-15)

5 Forgot God (v IS)

6 Burned incense to idols ways

7 Caused men to stumble from God's

8 Devised devices against God's man

(V 18)

9 Slandering Cod's messenger

10 Refusing to givr heed to Cod's Word

a The destroyers were the Chaldeans (21: b Question 113. Next, v 15 4)

c 2 main reasons for Judah's destrut ti-:! :

1 They have forsaken the covenant of the Lad (v 3)

2 They have worshipped and served other gods

d Sha IUun or Jehoahaz (2 KL 23:30-3^ e 6fold cause of woe on Jehoiakim (v 13-

1 Building his house by unrighteousness

2 Building his chambers by wrong

3 Using his neighbor's service without wages

4 Holding back the hire of the laborer

5 Planning in pride for a large house

6 Cutting out windows, ceiling his house with cedar, and painting it with vermilUon. This, in itself, was not wrong; it was the pride in which such a house was planned that was wrong

It was customary to make ceilings with beautiful interlaced patterns often painted in brilliant colors-red, blue, gold, and green. Panels and doors were also richly painted f Questions 114-116. Next, v 28 g Josiah, a godly king('2 KL 22:1-23:34) h Note the contrast oetween father (Josiah) and son(Jchoiakim) in V15- 17: 2 good deeds of Josiah the father:

1 Did judgment and justice (v 15-16)

2 Judged die cause of the poor and needy

4 sins of Jehoiakim the son :

1 Eyes and heart full of covetousness

2 Shed innocent blood (v 17)

3 Oppressed the people (v 3, 13, 17)

4 Dia violence to his subjects (v 3, 17) i Here we have judgment pronounced

uponJehoiajdm for the sins of v 3, 13 -17. Men would not take up a lamentation for him as they would for a beloved king. His sins were so many that the people would be glad for his death. He would die like an ass thrown in the open field for the wild animals to eat. Nothing is said about the fulfillment of this, but it is significant that he was the only king of Judah whose burial was notrecorded(v 18-19: 36:29-30; 2 Ki. 24:6). The prediction was evidently literally fulfilled j These words were rep)eated over and over again in lamentations for a brother, sister, or other relative who had died; but in the case of Jehoiakim not a relative or mourner made such lamentation

9 sins of Judah in Jet. 16 (16:11):

1 They have lorsaken Me (v 11)

2 Walked after other gods

3 Served them

4 Washipped them

5 Have not kept My law (v 12)

6 Have doiK worse than their fathers

7 Walked after the imaginations of their evil hearts so as not to listen to Me

8 Defiled My Und (v 18)

9 Filled My inheritance with carcases of detestable and abominable things

Gfold source of worshippers (17:26):

1 From the cities of Judah (v 26)

2 The places around Jerusalem

3 The land of Benjamin

4 The pUin-Philistia, between Jcni-salcm and the Mediterranean

5 The mounuins

6 The south

To this could be added the Gentiles from all parts of the earth (16:19; Isa. 2:2-4;ll:10;60:;5-lC:CG:12-:i;Zech. 14:16-21)

10 sins of Judah in Jcr. 18 (18:15):

1 Unbelicf-dierc is no hope (v 12)

2 We will walk afu-r our own devices

3 We will walk cvuy one to do the

TEREMIAH 23

a 3 places to go to and prophecy fv 20)

1 Lebanon in north Palestine

2 Bashan on the east of Jordan

3 The passages-Abarim, the mountain range east of Jordan running down south into Moab (Num. 27:12; 33: 37-38; Dt. 32:49)

b The nations in whom they trusted for protection from Babylon instead of God c 10 sins of Judah in Jer. 22 . p. 767 d Pastors or rulers of all kinds. The wind of judgment was to take them away, and their lovers or nations in whom they trusted were to go into captivity e Judah was to be ashamed of her wickedness after calamity had come upon her, and Lebanon was to be in travail like a woman with child (v 22) f Coniah was Jehoiachin (meaning Jehovah establishes); also called Je-coniah(lChr. 3:16) andJechonias(Mt. 1:11-12). He reigned in Judah only 3 months before Nebuchadnezzar came against Jerusalem and took him and the upper classes of the land into captivity (2 Ki. 24:3-16). Zedekiah was then made king by Nebuchadnezzar (2 la. 24:17-20). The leaving off of Je (the abbreviation of Jehovah in his name indicated that God had left Coniah (Je-coniah) and that he would be cut off. Even though he were "the signet of My right hand, " God declared He M3uld pluck him from thence (v 24). The king and his mother were to be taken captive and die in Babylon (v 25-27) g Questions 117-119. Next, 23:18 h Heb. esteb . an earthen vessel. Is he a despised earthen vessel in which the potter has no pleasure, and therefore breaks it? This is a lamentation over Jehoiachin's fate, and that of his seed (v 28) i The word eardi here is repeated 3 times for great emphasis on whatwasto take place concerning Jehoiachin (v 29) j The curse upon Jehoiachin or Coniah was that he should be childless as far ashavinga son to reign on the throne of David was concerned. No man of his seed was ever to reign in Judah anymore. Thus the Davidic line of kings came to an end in him; and yet, the Messiah, the eternal king of David's seed and of the royal family came to be King of the Jews and this He will be atHis 2nd advent. How would Christ succeed Jeconiahas King of the royal Line if no man of that seed could ever reign anymore in Jerusalem and Judah? The answer is simple: Joseph, the husband of Mary of whom the Christ was born, was of the seed of Coniah or Je -hoiachin and the direct heir to the throne of David which a son of his own begetting could not occupy, because of the curse. However, Christ who was not begotten of Joseph but of God through Mary (who herself was of another line of David-Nathan's Line) could rightfully in the reckoning of both God and man, occupy the throne (Mt. 1:1-18; Lk. 1:23-38). See note k, Mt, 1:6, Coniah had 7 sons and his descendants continued until Joseph, the foster father of Christ was born, and also thereafter (1 Chr. 3:17-18; Mt. 1:1-18). So childless here could only mean as far as the throne was concerned k 45th prophecy in Jer . (23:1-8, V 1-2 fulfilled; v 3-8 unfulfilled). Next, v 12

1 prediction-fulfilled : 1 I will visit upon you the evil of your doings (23:1-2)

14 predictions-unfulfilled :

1 I will gather the remnant of My flock out of all countries whither Ihave driven them (23:3)

2 1 will bring them again to their folds

3 They will be fruitful and increase

4 I will set up shepherds over them which will feed them (23:4)

5 They will fear no more

The righteous Branch

False prophets and mockers

6-16; 25:27; 2 Chr. 36:9)

•20 •'"Go up to Leb'a-non, and cry; and lift up thy voice in Ba'shan, and cry from the passages: for all thy *lovers are destroyed.

21 I spake unto thee in thy prosperity; but thou saidst,"^! will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy«^astors, and thy lovers shall go into captivity: surely'then shalt thou be ashamed and confoimded for all thy wickedness.

23 O inhabitant of Leb'a-non, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, saith the Lord , though 'Co-ni'ah the son of Je-hoi'a-kim king of Ju'dah were the signet upon my right hand, yet would I pluck thee

thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Neb-u-chad-rez'zar king of Bib'y-lon, and into the hand of the Chal-de'an§.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28*/s this man Co-ni'ah a despised broken"idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O 'earth, earth, earth, hear the word of the Lord. •30 Thus saith the LoRD, "Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of Da'vid, and ruling any more in Ju'dah.

CHAPTER 23

6 Against the pastors (Ezek 13; 22; 34; Dt. 13). (1) Woe to faithless pastors: 4 sins

TTTOE*be unto the 'pastors ■VV that'"destroy and scatter the sheep of my pasture! saith the Lord .

2 Therefore thus saith the Lord God of i§'ra-el against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord .

(2) Fourteenfold restoration

of remnant under Messiah

(cp, Isa. 1:9, refs.)

*3 And I will"gather the remnant of my flock out of all countries whither I have driven

6 They will never be dismayed

7 They will never lack

8 I will raise unto David a righteous Branch (23:5)

9 A King shall reign and prosper

10 He will execute judgment and justice in the earth

11 In His davsjudahwillbe saved, and Israel will dwell safely (23:6)

Continued, column 4 —^»-

them, and wiU bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up'^hepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

5 "^ Behold, the days come, gaith the Lord, that I will raise unto Da'vid a righteous"Branch, and a "^ing shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Ju'dah shall be saved, and i§'ra-el shall dwell safely: and this is his name whereby he shall be "called,

THE lord OtTR RIGHTEODSNESS.

7 Therefore, behold, the days come, saith the Lord, that they shall no more say. The Lord liveth, which brought up the children of i§'ra-el out of the land of E'gypt;

8 But, The Lord liveth, which brought up and which led the seed of the house of i§'ra-el out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

(3) Eight sins of the prophets

9 '■'Mine heart within me is broken because of the prophets ; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness.

10/For the land is full of adulterers; for because of swearing the land moumeth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord,

•12 nVherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord .

13 And I have seen folly in the prophets of Sa-ma'ri-i; they prophesied in Ba'al, and caused my people i§ra-el to err.

14 I have seen also in the prophets of Je-ru'sa-lem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Go-m6r'rah.

(4) Judgment on the prophets *15*Therefore thus saith the

Lord of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Je-ru'si-lem is profaneness gone forth into all the land. 16 Thus saith the Lord of hosts, 'Hearken not unto the

m 4 sins of the rulers or pastors (v J -2):

1 Destroy the sheep

2 Scatter tliem

3 Drive them away

4 Do not visit them

n The regathering of all Israel, not just Judah, is the subject of scores of scrip -tuies. They will be brouRht out of all countries where they are scattered today. See p. 444

a The shepherds here are the same as the pastors-die rulers of the people. The coming rulers over all Israel in the Millennium will be:

1 Jesus Christ, King of kings (v 5-8, Ps. 2; Isa. 9:6-7; 32:1 -5; 42:1 -6; Ezek. 43:7: Dan. 2:44-i5; 7:13-14; Zech. 6:12-13; 14:9; Mt. 25:31-46; Lk. 1: 32-33; Rev. 11:15; 20:1-10)

2 Da\'id under Christ, over all the tribeT(35':9; Ezek. 34:24; 37:24-28; Hos. 3:4-5)

3 The 12 apostles o ver one tribe each (Mt. 19:28; Lk. 22:29-30)

4 Earthly, natural kings will also rule Israel under the resurrected rulers (Ezek. 43:7; Rev. 21:24)

5 Resurrected saints will reign over all Gentile nations eternally (Dan. 7: 18, 22, 27; Ps, 149:4-9; 1 Cor. 4:8; 6:2;Rom.8:17;Eph. 2:7;2 Tim. 2:12; Rev. 1:6; 2:25-27; 5:9-10; 11:18; 12:5; 20:4-6; 22:4-5)

6 Earthly, natural kings will also be over Gentile nations, under the resurrected saints (Rev. 21:24)

b A Branch from the root of David, not from some other branch (v 5; 33:15; Isa. 11:1; 53:2; Zech. 3:8; 6:12) c David's family was to be dethroned temporarily, and the royal Line through Coniah was never again to have a man on the throne from the time of Coniah forward. Christ inherited the throne rights through His foster father, Joseph, but not as the seed of David through Solomon and Coniah; He was begotten of God as the Seed of the woman (Mary who was of another line of David-Nathan's line). He was therefore rightful heir to the throne of David and He will reign over his kingdom eternally v^en He comes again-at the 2nd advent (V 5-6; Isa. 9:6-7; 32:1; Ezek. 43:7; Dan. 7:13-14; Zech. 6:12-13; 14:9; Lk. 1:32-33; Acts 15:13-18; Rev. 11: 15; 20:1-10; 22:4-5) d See 16 Jehovah titles , p. 52 e This refers to the effect the sin in Judah had upon the sensitive and holy soul of Jeremiah who was filled with the Lord and the words of His hoUness (v 9 -14) f 18 sins of prophets in Jer. 23, p. 767 g 46thproiAiecyinJer . (23:12,fulfiUed). Next, V 15

2 predictions-fulfilled :

1 The ways of the false prophets and priests will always be sUppery; they will be driven on and fall uierein (23: 12)

2 I will bring evil upon them, even the year of their visitation

h 47th prophecy in Jer. (23:15-22. V 15-19, 21-22 tuUilled; v 20 iinfulfiU-ed). Next, v 30)

2 predictions-fulfilled :

1 I will feed them with wormwood, and make them drink the water of gall (23:15)

2 The whirlwind of the Lord has gone forth, and it will fall upon the head of the wicked (23:19)

2 predicdons-unfuLfilled:

1 The anger of Jehovah will not return, until He has executed and performed the thoughts of His heart (23: 20)

2 In the latter days you will consider it perfectly

i This is the only command in Jer. 23. In previous chapters there have been as many as 8 to 16 commands

—^»- Cont. from column 2

12 His name will be called. The Lord our righteousnes s

13 The davs will come when diey will say, The Lord Uveth which brougjit Israel out of all countries where they were dispersed, and not, the Lord liveth that brought them out of Egypt (23:8)

14 They (all die 13 tribes of Israel) will dwell in their own land

1 The rulers of various kinds

JEREMIAH 24

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a :* KHircej of rcveUiion:

1 Thehunian spirit (v 16-17. 30, 26.

::;: Ua. 44:20; Ezck. 13:17; Hcb. .'•:10) J IXmon and uunic spirits (1 Sam. 11J:B-10: 1 Kl. 22:21-24; Acu 16: 16; 1 Tiro. 4:1; 1 Jn, 4:1-6) 3 Vtw Holy Spirit (Acts 3:21; 1 Cor. 12:1-11; 2 Tim. 3:15-17; 2 Pet. 1: -1)

b In detecting false spirits from the true, one should realize that any doctrine which denies, or in any way causes doabt and unbelief concerning any-thL'i); taught in Scripture is demon inspired. Furthermore, any power, influence, or doctrine which causes one tobecome passive. Inactive, submissive, and unresisting loallsupcrnatuiral workings seeking to control the life contrary to Scripture, is not of God

c One of the chief tests by which a false prophet can be detected is to determine whether his predictions violate thelawsof morality. Here the prophets were promising peace to the wicked and noe\il to come upon those who walked after the Lmagination of their own hearts (v 17)

J Qucsdons 120-121. Next, v 23

c Here Jeremiah declared that judgment from Jehovah had already gone forth and that it would fall grievously upon the head of the w icked; thus the prom -ise of peace aixi ptosperiry to the wick -ed was directly contradicted (v 17-20)

I See 14 end -time expressions, p. 236 of N.T.

g Note the possibility of right teaching. Judgment would have been averted because people would have followed righteousness (v 23)

h Questions 122-12fi. Next, v 33

i False prophets prophesied lies in the name of Jehovah by claiming to have received a dream (v 25). God often used dreams, and this being easy to counterfeit It would be easily used by wicked men seeking the audience of the people in an effort to cause them to forget God. The superstition which attaches importance "to all dreams keeps God as much out of the minds of men as Idolatry, as iltustiaccd here by the fathers forgetting God and going after Baal fv 26-27). Dreams should be tested to trove whether they are inspired of Goo as well as pirophesylngs (see 1 Cor. 14:29; 1 Jn, 4:1)

j A dream may be but a dream and diould be told as such, but God's Word b to be spoken of as certain and abso -lute trum (v 28)

k 2 symbob of the Word of f">od (v 29): \ Like a fire, a great purifier which destroys all that is false and leaves only the genuine metal

2 like a hammer which rouses and saengthensthe life and conscience, crudiing everything that Is evil within the heart. See note p, Heb. 4:12

1 3 things Cod b against;

1 I arn against the prophets that steal My words from their neighbor (v 30)

2 lam against the false prophets that use their tongues to claim I ha\-c spoken by them (v 31)

J I am against the prophets who prophesy false dreams to cause My people to en by their lightness (v 32)

m 48th

48th prophecy in Jer . (23:30 flUeJ). Next; ^4:1

-40. ful-

7 predictions-fulfilled :

1 1 will forsake you (•23:33. 39)

2 I will punish tlui man and his house (:n:r>4)

' b'vcry man's word will be his own burden (23:36) (23:39)

4 I, even I. will utterly forget you

5 I will forsake your ciry

6 I will cast you out of My presence

7 Iwillbringancvrrlasfingreproach upon you, and » pfrpitual shame, wnich will not ' ■<■:)

n 3 main c haractL: al^- prcrihets :

wordsof the prophets thatpropb-esy unto vou: thry make you vain: they speak a*vision of their own heart, and^ot out of the mouth of the Ldrd.

17'They say still unto them that despise me, Jhe Lord hath Mid, Ye shall have peace; and tBey say unto every one that walketh after the imagination of his own heart. No evil shall come upon you.

18'For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard il?

19'Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

*20 The anger of the Lord shall iiot return, until he have executed, and till he have performed the thoughts of his heart: in the'latter days ye shall consider it perfectly.

(5) Six sins of the prophets

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

aa'But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 Mm I a God at hand, saith the Lord, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith th e Lord . Do not I fill heaven and earth? saith the Lord .

25 I have heard what the prophets said, that 'prophesy lies in my name, saying,'! have dreamed. I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Bi al.

(6) Judgment on the prophets

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith theXoRD-

29'/s not my word like as a fire? saithjhe Lord; and like a hammer FHat breaketh the rock in pieces?

*30 Therefore, behold, T am against the prophets,"^ith the ItQsa, that "steal my words every one from his neighbour.

31 Behold, I am aeamst the prophets, saith t he Lord, that use their tongues, and say, He saith.

32 Behold. I am against them that prophesy false dreams. gaith the Lo£jj, and do tell them, and cause my people to err by their lies, and by°their

1 Steal from people-rob tfiem ol truth by sub«tirutinR false words as from God (v 30)

2 Misuse their tongues In slander, and false teachings, boasting of divine calling (v 31)

3 Lightness, vanity, empty and cheap Ulk, boasting (v 32)

o Heb. pashazuw5i . frivolity; lightness; reckless boasting (v 32)

lightness; yet I sent them not. nor commanded them: therefore'they shall not profit this people at all, saith the Lord.

33 • And when this people, or the prophet, or a priest, shall ask thee, saying.'What is'^the burden of the Lord? thou shalt then say unto them. What burden? I will even forsake you, saith the Lord.

34 And as/or the prophet, and the priest, and the people, that shall say. The burden of the Lord, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother. What hath the Lord answered? and, What hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God. of the Lord of hosts our God.

37 Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken?

38 But since ye say. The burden of the Lord; therefore thus saith the Lord; Beca use ye say this word. The burden of the Lord, and I have sent unto you, saying. Ye shall not say, The burden of the Lord ;

39 Therefore, behold, I, even I. will utterly forget you. and I will forsake you, and the city that I gave you and your fathers, and cast you out of my

presence:

40 And I will bring an everlasting reproach upon you. and a perpetual shame, which shall not be forgotten.

CHAPTER 24

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V Prophecies of the Baby-lonian captivity (24:1-29: 32). 1 Sign of the figs.

(1) Two baskets of figs -

good and bad

rPHE^ORD shewed me, and, •A behold.'two baskets of figs were set before the temple of the Lord, after that N6b-u-chad-rfez'zar king of B4bJ-lon had'carried away captive J6c-o-ni'ah the son of J6-hoi a-kim king of Ju'dah, and the princes of Ju'dah, with the carpenters and smiths, from J6-ru's4-16m. and had brought them to B&b'-J-lon.

2 One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.

3 Then §aid the Lord unto me, 'What seest thou. J*r-e-mi ah? And I said. Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

(2) Application of the good

figs

4 ' Again the word of thfi Lpao came unto me, saying.

11 Encourage desplsers of God (v 17)

12 Encourage thosi- who walk after the imaginations of tlieir hearts

13 Propheiy lies in God's name (v 25)

14 Live In decepdons (v 2Q

15 Ciuse people to forget God (v 27)

16 Fcxget Goo's name for Baal

17 Steal Cod's words from oihers(v 30)

18 Projrficsy false dreams (v 33

a Anyone not sent of God will not profit, especia 1 ly if he practices and teaches what these false propheu did (v32)

b Questions 129-134. Next, 24:3

c Tlic word burden wa; used often by Isaiah, but not by Jeremiah of his prophecies. It means an oraclcof judgment, something weighty. The false prophets used it of Jeremiah's prophecies, turning solemn realitjes into mockery (v 33). For this God promised to pHinish the prophets, priests, and people (v 34). They were to be judged withhcavy punishment until tlieir very words would become a burden to them (v 35-36)-they were to be a burden to themselves because of perverting the wordsof God. They would be sent into captivity and perpetual ^me and db-gracc (v 37-40)

d 49th propliecy in Jer. (24:1 -10. V 5-7 unfulfilled; v 8-10 fulfilled). Next, 25:8

10 predictions-unfulfilled :

1 I will acknowledge them that are carried away captive of Judah (24:5)

2 I will set My eyes upon them for good (24:6)

3 I will bring them again to this land

4 I will build them

5 I will not pull them down

6 I will plant them

7 I will not pluck them up

8 I will give them an heart to know Me (24:7)

9 They will be My people and I will be their God

10 They will return to Me widi their whole heart

2 predictions-fulfilled :

1 I will give Zedekiah, his princes, and others of Jerusalem that remain in the land, and those that dwell in Egypt, to be removed into all the kingdoms of the earth to their hurt, to be a reproach, a proverb, a taunt, and a curse, in all places where I will drive them f34:9)

2 I will send the sword, famine, and pestilence among them till tficy are consumed off the land that I gave dieir fathers (24:10)

e After the better inhabitants of the land haogone into captivity, Jeremiah was shown two baskets of fruit. One contained very good figs and the other very bad. The application to Judah was diat the good people would evenmally be restored and blessed (v 5-7), while the wicked would be destroyed (v 8-10). The prophecy was really the outcome of what tiad gone on before. \s'hen Jc -coniahwas carried to Babylon, 2Lede-kiah and those left with him congraru -laied themselves upon being spared such a fate, but in reality it was a testimony that they were not fit to be taken; and they never would have been taken later if they had not rebelled

f 4 £las40s deported to Babylon (v 1):

1 The king of Jud.ih

2 The princes of Judah

3 The carpenters

4 The smiths

g Question 135. Next, 25:29

10 sins of Judah In Jer. 22 (22:21):

1 In justice and unrignteousness (v 3.

2 Oppression (v 3, 13. 17) 13)

3 General wrong-doing (v 3, 13)

4 Violence to lower classes (v 3, 17)

5 Murders

6 Robbery of servants (v 13)

7 Pride (v 14-15)

S Covetousncss (v 17) 9 Refusal to hear God (v 21) 10 Disobedience to God and Hb law

18 sins of prophets in Jer. 23 (23:10):

1 Adultery (v lo, 14;

2 Swearing (v 10)

3 Wickedness (v II)

4 Folly (V 13)

5 False prophecies

6 Cause people to err (v 13, 32)

7 W.Tlk In Ues (v 14)

8 Strengthen hands of sinners

9 Make the people vain (v 16)

10 Speak visions of their own hearts

JEREMIAH 25

The Jews reproved

Seventy years captivity foretold

a As one would recognize and admire very good figs, so Jehovah would finally acknowledge the good people of the captives of Judah, bring them back to their own land, and bless them eternally (v 5-7)

b See 10 good things God promised Judah, p. 814

c Just as the bad figs had to be rejected because ofbeing too rotten and spoiled for any use, so Zedekiah, his princes, other remaining people of Jerusalem, and the Jews that fled to Egypt were to be rejected by the Lord, given into the hand of Nebuchadnezzar, and dispersed among the kingdoms of the earth (v 9)

d This refers to the few Jews that were taken to Egypt with Jehoahaz (2 Ki. 23:31-34). Neither they, nor the ones taken to Babylon would share in the blessings of v 5-7 in the Utter days

e 4 things Israel to be among Gentiles:

1 A reproach (v 9) 3 A uunt

2 A proverb 4 A curse

f 3 methods of judgment on Judah:

1 The sword

2 The famine

3 The pestilence

g The4thyearofJehoiakimwas the first year of Nebuchadnezzar (v 1). In Dan. 1:1 it says the 3rd year of Jehoiakim. The discrepancy vanishes when we recognize that Nebuchadnezzar started out from Babylon in the 3rd year of Jehoiakim but did not reach Palestine until the 4th year of his reign. Jeremiah did not prophesy what is recorded in this chapter until the time Nebuchadnezzar reached Palestine. Jehoiakim was defeated and Daniel was taken captive. The king served Babylon for 3 years and then rebelled (2 Ki. 24: 1-7). Nebuchadnezzar, being occupied in wars did not proceed against Jehoia -kim until the 11th year of his reign (2 Ki. 23:36-24:7). Judah was again defeated and many more Jews were taken captive to Babylon (24:1). Jehoia-chin reigned 3 months, when Zedekiah reigned for 11 years before the final deportation (24:8; 2 Ki, 25j 2 Chr. 36)

h Jeremiah had been a prophet firom the 13ih year of Josiah (1:2; 25:3) until now, about23years (v3). He declared he had risen up early through the years and yet Judah would not hearken. He reminded Jehoiakim that God had also sent His servants, the prophets, but they and their messages had been rejected. All preached the same message of turning again to God, for by doing so they would remain in the land. Otherwise, they would go into captivity and the nation would be totally destroyed (v4-ll)

i Many times God frankly told them the terms for remaining in die land forever (v 5-11)

j See 5 commands in Jer. 25 . p. 792

^»- Cont. from column 3

back to their own land after the 70 years (v 8; Isa. 45:1) e Quoted in Rev. 18:23. Cp. 7:34; 16:9; 33:11. Therefore, diis must have a double fulfillment-once in the nations past and again in the future Babylon

f This was the whole length of the captivity of Jews to Babylon. After this Babylon was to be overthrown and the Jews were to return to their own land (V11-12; 29:10; Dan. 9:2:Zech. 7:5). See note h, Isa. 23:15-17

g See fulfillment in Dan. 5

h Babylon has been in ruins for a long time, but it will be rebuilt temporarily and destroyed again, then remain desolate eternally (v 12; Isa. 13:19-21, notes). See Babylon in Index

i God's judgment on the nations in Jere-miah'stimeissymboUzed by a cup of wine, called the wine cup of fury . All nations were to drink of it and be

5 Thus saith the Lord, the God of Ig'ra-el; Tike these good figs, so*will I acknowledge them that are carried away captive of Ju'dah, whom I have sent out of this place into the land of the Chai-de'an§ for their good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull therK down; and I will plant them, and not pluck them up.

7 And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

(3) Application of the bad figs

*8 •" And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, "^So will I give Zed-e-ki'ah the king of Ju'dah, and his princes, and the residue of Je-ru'sS-lem, that remain in this land, and"them that dwell in the land of E'gypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a 'reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them,'till they be consumed from off the land that I gave unto them and to their fathers.

770 CHAPTER 25

2 Prophecy of the seventy years captivity (29:10; Dan. 9:2; Zech. 1:12; 7:5). (1) Sevenfold rebellion of Judah (cp. Isa. 1:2, refs.)

g pHE word that came to J§r-•^ e-mi'ah concerning all the people of Ju'dah in the«fourth year of Je-hoi'a-kim the son of J6-si'ah king of Ju'dah, that was the first year of Neb-u-chad-rez'zar king of Bab'y-lon;

2 The which Jer-e-mi'ah the prophet spake unto all the people of Ju'dah, and to all the inhabitants of Je-ru'sS-lem, saying,

SAprom the thirteenth year of Jo-si ah the son of A'mon king of Jii'dah, even unto this day, that is the three and twentieth year, the word of th e Lord

them, and provoke me not to anger with the works of your hands; and"! wUl do you no hurt. 7*Yet ye have not hearkened unto me, saith the Lord : that ye might provoke me to anger with the works of your hands to your own hurt.

(2) Twelvefold judgment

the

ye

*8 •:Therefore tblis_saith Lord of hosts; Because have not heard my words,

9 Behold, I will send and take all the families of the north, saith the Lord, and N6b-u-chad-r6z'zar the king of Bib'y-lon,"my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover'I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the soimd of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Bab'J-lon / seventy years .

(3) Judgment on Babylon (Isa. 13:1)

hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. 4 And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

•5 They said, ' Turn ye agaiii now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever:

•6 And'go not after other gods to serve them, and to worship

12 " And it shall come to pass,»when seventy years are accomplished, </icz< I will punish the king of Bab'y-lon, and that nation, saith the Lord, for their iniquity, and the land of the Chil-de'an§, and will make*it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jer-e-mi'ah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

3 Sign of the wine cup of

fury. (1) All nations to

drink it

•15 ^ For thus saith the Lorp God of l§'ra-el unto me; Take the'wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the Lord's hand, and made aH the nations to drink, unto whom the Lord had sent me:

(Z) Twenty nations drink God's wrath

18 'To wit, *Je-ru sa-lgm, and the cities of Ju'dah, and the kings thereof, and the princes thereof to make them a desola-

moved to madness because of the sword coming into their midst (v 15-17)

j See list of 20 or more nations in note b, v 19

k Jerusalem and the cities of Judah were to be a desolation, an astonishment, an hissing, and a curse first (v 18, 27-29); then the other nations were to be punished also (v 19 -26)

12 They will be dung upon the ground Nebuchadnezzar was God's servant commissioned to punish Judah and many other nations, in the same sense thatCyruswas God's shepherd to punish Babylon and permit Israel to go

Continued, column 1

a It is God that punishes (v 6); men do things to their own hurt (v 7; Gal, 6: 7-8)

b 3 sins of Judah in Jer. 25 :

1 Would not hear and obey (v 3-8)

2 Evil way in general (v 5)

3 Provoked God to anger (v 7)

c 50tfa prophecy in Jer . (25:8-38. V 8-29. 34-38 fulfilled: v 30-33 unfulfiU-ed). Next. 26:1

24 tyedictions-fulfilled:

1 Iwillsend and take all the families of the north, and Nebuchadnezzar the king of Babylon, and will bring them against this land, its inhabitants, and all nations round about, and wiU utterly destroy them, making ihem an aston-iimient, anhissing, and perpetual desolations (25:9)

2 I will take from them the voice of mirth and gladness, the sound of millstones, and the Ugbt of die candle; and this whole land will be a desolation, and an astonishment (25:10)

3 These nations will serve the king of Babylon 70 years (25:11)

4 At the end of 70 years I will punish the king of Babylon and that nation for their iniquity (25:12)

5 I will make the land of Chaldea perpetual desolations

6 I will bring upon that land all My words which I have pronounced against it (25:13)

"7 Many nations and great kings will serve the Babylonians also (25:14)

8 I will recompense them according to their deeds

9 A11 nations to whom I send you will drink of My fury at My hand (25:15)

10 They will drinJc, be moved, and be mad because of the sword that I will send among them (25:16)

11 Jerusalem, liie cities of Judah, their kings, etc. (20 or more nations in all) will drink of the cup of My fury (25: 18-26)

12 Jerusalem wiUbe a desolation, an astonishment, an hissing, and a curse (25:18)

13 ThekingofSheshach(Babylon)wLll drink after the others (25:26)

14 They will rise no more because of the sword which I vill send among them (25:27)

15 You will certainly drink (25:28)

16 Ibeginto bring evil on Jerusalem, so they will not be unpunished (25:2^

17 I will call for a sword upon all the inhabitants of the earth

18 The days for your slaughter and dispersions are accomplished (25:3^

19 You shepherds will fall like a pleasant vessel

20 The shepherds willhaveno way to flee, nor the main flock to escape (25: 35)

21 The voice of the cry of the shepherds and the how ling of the main flock will be heard (25:3Q

22 The peaceable habitations will be cut down (25:37)

23 He (the Lord) has forsaken the covert as a lion (25:38)

24 The land will be desolate because of the fierceness of the oppressor, and because of his fierce anger

12 predictions-unfulfilled :

1 The Lord will roar from on high, and utter His voice from His holy habitation (25:30)

2 He will mightily roar upon His habitation

3 He will give a shout, as they that tread the grapes, against all the inhabitants of the earth

4 A noise will come from the ends of the earth; for the Lord has a controversy with the nations (25:31)

5 He will plead with all flesh

6 He will give them that are wicked to the sword

7 Evil will go from nation to nation

8 A great whirlwind will be raised up from the coasts of the earth

9 The slain of the Lord at that day will be from one end of the earth to the other (25:33)

10 They will not be lamented

11 They will not be buried

JEREMIAH 26

Jeremiah 9rfMt*i>ani tkrtatmud

769

i As it li ihii a«y jKovct that Jenualem ludalri-aJy been destroyed bv the time JcTvmi*h added diis sutcmcnt (v 18)

b 20 Of more natiom drinkint; c od's

writh;

1 Judah and all l»r cities (v 18) C Pharaoh and Evrypt-hii servants, princes, and people (v 19)

3 All the mingled people of Uz (v 20)

4 The Philistines, including A dike-Ion, Azzah, Eloon, and Ashdod

5 Edom (V 21)

6 Moab

7 Artjmon

8 The kings of Tynis (v 22)

9 The kings of Zidon

10 Th« kings of the isles beyond the sea, Cyprus

11 Dedan (v 23) !: Tcma

1 ' Buz

14 The kings of Arabia (v 24J

15 All the mingled people of the desert

16 All the kings of^Ziniri (v 25)

17 AU the kings of Elam

18 All the kings of Mcdes

19 A U the kings of the north (v 26)

20 The king of Shcshach (Babylon) Jeremiah began wichjudah. then proceeded with Egypt on the south, Uzon the southeast, Philistia on the southwest, Edom, Moab, Ammon on the east. Tyre and Zidon on the west, the isles of the Mediterranean on the west, the far east in Arabia, then Media and Elam and finally the kings of the far ooftfa and east, to Babylon, itself which was to be die last to drink of the cup of Cod's wrath after being used of Him to punish others (v 18-26)

c This was Job's country (v 20; Job 1:1) d NodoubtCyprus and other isles of the

Mediterranean (v 22) c On the border of Edom (49:8; Ezek.

25:13) f Tema, the country of Eliphaz (Job 2:11^ g Buz, the place Elihu came from (Joo

32:2) h The country of Zimran, a son of Abraham by Kcturah (Gen. 25:2). Perhaps located between Arabia and Persia i Elam was Persia. Media was north of

this J Another name of Baby Ion (v 26; 51r41) k God commanded all these nations to drink of the wine cup of His fury. If they refused it would be forced upon f em; for, if Judahwas to be punisned for her sins, then all the nations with whom she had sinned and whose gods had constantly caused her to go away from Jehovah, would also be punished (v 27-29). By causingJudah tosin they were equally guilr> and worthy of punishment 1 ITie city upon which My name is called in Question 136. Next, 26:9 ri Jehovah has risen up like a lion out of the den (v ;>8). anu at His roaring the whole world is filled with terror and . ..i.'.ision (v 30-33) . . I:^. 63:1-6; Rev. 14:14-20; 19:15 p Isa. A-.H; Joel 3; Zcch. 14; Rev. 19 q Isa. 66:16;Joel 3:14; Zcch. 14; Rev. 19 r Tile earth is a term sometimes used of Palestine or one part of the earth (v 33; Ezra 1:2).Here it refers to Palestine where Armageddon will be fought

Cont. from column 3

servants, apostasies, and many revivals of the aiKicnt faitli. Itwasiii this temple that Jeremiah suffend his hardest triab m seeking to be true to Ciod by giving the people the truth. Here the priests, otljcr piropiuis, and people in general plotted to Lake his life. However, the princes who received their ace usationsheardhis tnessagc atidcon-cluded he was iiut worthy of death (v 8-16), considering the past when some prophets were killed and otl*ers were not, for giving message: in the name of the Lord (v lC-24). l"he more recent attitude was to kill the prophets who made prvdictions agaiiBt the temple and tlK beloved city, lehoiakim tiad but recently put one prophet to

tion, an astonishment, an hissing, and a curse-."^is it n this dav:

19»Ph4 ra6h king of £'<ktpt. and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of j Cz. and all the kings of the I land of the Phi-Us tine?, and j Ash ke-16n. and Az zah. and! £k r6n, and the remnant of j Ash d6d.

21 f. dom. and M6'ab. and 1 the children of Am'm6n. 1

22 And all the kings of Ty'rus, and all the kings of Zi d6n. and the kings of the^sles which are beyond the sea,

23'De dan. and 'T6'mi, 'and Buz, and all that are in the utmost comers, 24 And all the kings of A-r4-bl-d, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of*Zim'ri, and all the kings oT't\km, and ail the kings of the Mede?,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of 'She shdch shall drink after them.

(3) Judah to drink first

•27 Therefore thou shalt say unto them,*Thus saith the Lord of hosts, the God of T§ ra-el; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine band to drink, then shalt thou say unto them. Thus sa ith the Lord of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is 'called by my name, and "Should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

shall not be lamented, neither gathered, 'nor buried; they shall be dung upon the ground.

(5) Leaders of the nations to drink in particular

•34 • Howl, ye*shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of yoiu slaughter and of your dispersions are accomplished; and ye shalHfall like a pleasant vessel.

35 And the 'shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord 'hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the Lord.

38 He hath forsaken his covert,*as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

CHAPTER 26

(4) All nations after Judah

*30 Therefore prophesy thou against them all these words, and say unto them,"The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, °as they that tread the grapes, against all the inhabitants of the earth.

31 A noise shall come even to the ends of the earth; for the Lord hath a"controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.

32 Thus saith the Lori) of hosts. Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the<slain of the Lord shall be at that day from one end of'the earth even unto the other end of the earth: they

4 Message in the temple court. (1) Conditional mercy offered (cp. Isa. 1:19, refs.)

iTN the'beginning of the reign ^ of Je-hoia-kim the son of J6-si'ah king of Judah 'came this* word from the Lord, saying,*

•2 Thus^saithlheLoRa; 'Stand in the court of the Lord's house, and speak unto all the cities of Jii'dah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word:

y^i so be they will hearken, and turn every man from his evil way,'Hhat I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them. Thus saith the Lordj If ye will not hearken to me, to walk in my law, which I have set before you,

I 5 To hearken to the words of my ser\ants the prophets,whom I sent unto you, both rising up early, and sending them, but ye have'Viot hearkened;

6 Then will I'make this house like Shi'16h, and will make this city a curse to all the nations of the earth.

(2) Jeremiah's audience

7 So the'priests and the prophets and all the people heard J*r-e-mi ah speaking these words intheTiouse of the Lord.

(3) Message rejected: Jeremiah's fourth persecution: by priests and people (cp. 11:18, refs.)

8 • Now it came to pass, when Jir-e-mi ah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and

death for this reason (v 20-24). The last prophets tile Jews sought to destroy in a later temple on tliis same spot wcreJesusChrist and the 12 apostles, t Tlie temple was called the house of the Lxxd and tlie ho use of God mativ rnoK times than it was called t he temple. because God was supposed to dwell in the most holy place

2 Prt)phcts

3 llic people

4 Princes and rulers (v 10-16)

$ The house of the lord-the temple of Solomon had witnessed many changes in Israel, many prophets speaking in t)ic tume of the Lord, many rebellions of the hearts of men,plots against CkxI's ^ Coniinued. column 1 a At Armageddon bodies will be left all over Paleitinc, and it will ukc 7 months to clean up the land (Ezek. 39: 12-21)

b Rulers of a 11 kinds were to cry and howl and wallow in aslies, for the days of slaughter and dispersion were at hand (v M). All of the last tfiree rulers of Judah had experienced miserable ends:

1 JehoiaJdm died and had no burial or lamentation made for him (22:18; .36:30; 2 Ki. 23:.34-24:6)

2 Jehoiachin was ukcn to Babylon a captive (2 Ki. 24:6-16)

3 Zedckiahhad his sons slain before his eyes, then had his eyes put out, and was taken to Babylon (2 Ki. 25:7)

c The strong ones; the noble ones; the substance of the nation (v 34)

d They will be broken in pieces like a vessel of value, and will become as worthless as such when it is destroyed (v34)

e The rulers and nobles will not escape, buiwillbe caught and taken to Babylon (v 35; 2 Ki, 34-25)

f Has destroyed the city, the prosperity, and the people of Judah (v 36)

g God is pictured here as a lion roaring upon its prey, executing judgment on the wicked and making die land deso -late because of His fierce anger(v 38)

h 51st prophecy in Jer . (26:1-6, lulfill-ed). Next, v 18

2 predictions-fulfilled:

1 If you will not hearken to Me, to walk in My law... to the words of the prophets, then I will make this temple like Shiloh (26^1-6)

2 I will make this city as a curse to all nations of the earth (26:6)

i This takes us back to 22 yean before the Babylonian captivity (v 1; 2 Ki. 23:36; 24:18)

j All prophecy is not necessarily a prediction of future events, for 1 Cor. 14:3 defines prophe^ing as speaking untomen "toedificacion,and exhortation, and comfort. " Such prophesying may never ha\'e the prophetic element of prediction in it in any definite way. Generally, however the sermons of the prophets had that element in them, revealing to the people the judgments of blessings of Gold for the future, according to their obedience or disobedience to His will (v 2-^

k Sec Word and Bible in Index

1 4 commands in Jet. 26:

1 Stand in tJie court of the temple (v ^

2 Speak to all the cities of Judah, which come to worship 1^

3 Amend your ways and your doings (v

4 Obey the voice of Jehovah

m Cod knew they would not hear, but He was desirous of offering mercy as long as He possibly could this side of the dead-line for judgment (v 3-6). Men today are offered mercy as long as they are aUvc. With them the dead-line is death, and after this the judgment without any more mercy fHeb. 9:27)

n This proves diat God woula turn at the last moment from judgment to mercy if the p^-ople would repent and turn to Him (v 3). The only requirement was to repent, qiut sin, and obev God (v 3. 13)

o If you will not, tllen judgment will come, but if you will, tlien mercy will be shown (v 3-6, 13). Men in all ages have been blessed or cursed, depending upon their choice in obeying or disobeying CkxI; and so it will always be. See many conditions, p. 284 of N. T.

p 7 sins of Judah in Jet, 26;

1 Evil ways (v ^

2 Refusal to near Cfod (v 4)

3 Refusal to walk in God's law

4 Rejection of prophets (v 5-8)

5 Unrigliieousncss (v 13)

6 Disobedience to God

7 Murder of prophets (v 2:1)

q Tomakethc temple like Shiloh meant tiiat it would be destroyed as the tabernacle of Moses was (in Shiloh) by the Invading Philistines. Sec note g, 7:12

r 4 classe: tlut heard Jcrcmlali : 1 Priesii (v 7)

JEREMIAH 27

Babylonian conquests foretold

a Jeremiah had been persecuted before by priests and prophets, but now die people in general rose up against him to put him to death for predictions against the temple and their beloved Jerusalem (v 8). V.Tien people reach a place like this it shows the utter corruption of a nation; and judgment is bound to come

b Question 137. Next, v 19

c 'fhere was such a great mob against Jeremiah that the princes had to intervene and hear what the commotion was about. They sat down in the new gate to listen to the charges against die prophet (v 10-11)

d Then -when Jeremiah was accused by die priests, false prophets, and people for predicting judgment against the temple and Jerusalem, he defended himself by stating that the Lord had sent him to prof^esy and that he had spoken only what God had inspired him to say against die city and the temple (v 12). To this he added commands to amend dieir ways and obey the voice of God, for He would yet repent and turn away His judgments pronounced against them (v 13)

e Jeremiah submitted to dieir judgment to do with him as they saw fit, but they were to know for certain that if they put him to death diey would be committing murder and would be going further into the very sins for which judgment was threatened (v 14-15)

f Then when Jeremiah had finished de-f ending his ac dons and statement that God had sent him to make these predictions, the princes declared that he had done nodiing wordiy of death, for he had spoken to them in die name of the Lord their God (v 16)

g Thenafter the aquittal of Jeremiah of any wrong-doing, by the princes, certain elders of the land spoke to die mob of Micah's prophecy in die days of Hezekiah, when Israel repented and God turned away His wrath (v 17-19); and also of Urijah's prophecy in their own day when Jehoiakim and Israel refused to repent, and put him to deadi (v 20-23). After this Jeremiah was rescued through die influence of Ahi-kam fv 24)

h The prophet whose book is called by his name. He was a contemporary widi Hosea and Amos in Israel, and Isaiah injudah(v 18; Mic. 1:1)

i 52ridprophecy in Jer . (26:18, fulfill-ecO. Next, 27:1

3 predictions-fulfilled :

1 Zion will be plowed like a field (26:18; Mic. 3:12, note) 18)

2 Jerusalem will become heaps (26:

3 The mountain of the house of the temple will become as the high places of a forest

j Question 138-139. Next, 27:13 k These elders concluded that if they put Jeremiah to death they would procure judgment against themselves (v 20) 1

This incident is not recorded elsewhere in Scripture; all we have is what is stated nere. Though little is said, it is clear that this prophet was in perfect accord widi Jeremiah in that judg-ment was to come to Judah and Jerusalem (v 20). God always gives His messages through two or three witnesses, so that the prophecies may be established as coming from Him and not from man. The subject of Urijah's prophecy was this city and this land -the same as Jeremiah's. Just when this prophesying took place in the reign of Jehoiakim is not known, except diat it was in the beginning of his rule

Cont. from column 3

pagan kings-one said to be coming

from Jehovah. As to the message itself,

. itwasclearenoughthattheir countries

., -would be defeated by Babylon and if

any would not submit to Nebuchad-

nezzarthey would be desaoyed(v 4-8)

i 3 kings of Babylon here (v 7):

1 Nebuchadnezzar (v 6, 8, 20)

all the people took him.'saying, Thou Shalt surely die. 9*Why hast thou prophesied in the name of the Lord, saying, This house shall be like SWloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jer-e-mi'ah in the house of the Lord.

10 "H^hen the princes of Judah heard these things, then they came up from the king's house imto the house of the Lord, and sat down in the entry of the new gate of the Lord's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

(4) Jeremiah's answer

12 •^<rhen spake Jer-e-mi'ah imto all the princes and to all the people, saying. The Lord sent me to prophesy against this house and against this city all the words that ye have heard. •13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent

according to all the words of Jer-e-mi'ah:

21 And when Je-hoi'a-kim the king, with all his mighty men, and aU the princes, heard his words, the king sought to put him to death: but when U-ri'-jah heard it, he was afraid, and fled, and°went into E'gj-pt;

22 And Je-hoi'a-kim the king sent men into E'gypt, namely, fil'na-than the son of Achbor, and certain men with him into E'g5T)t.

23 And they fetched forth U-ri'jah out of E'gj-pt, and brought him unto Je-hoi'a-kim the king; who slew him with the sword, and *cast his dead body into the graves of the common people.

24 Nevertheless the hand 'of A-hi'kam the son of Sha'phan was with Jer-e-mi'ah, that they should not give him into the hand of the people to put him to death.

CHAPTER 27

772

5 Sign of the yokes, (1) Yokes sent to six nations: prophecy

rfTN the'Tieginning of the reign

*A of Je-hoi'a-kim the son of

Jo'si'ah king of Ju'dah came

this word unto Jer-e-mi'ah

him of the evil that he hathj from the Lord, saying, ■

pronovmced against you. , •2 Thus saith the Lord to me;

14 'As for me, behold, I am in /Make thee bonds and yokes.

your hand: do with me asi and put them upon thy neck.

16 *^/Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the Lord our God.

17 *Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

•IS^Micah the Mo'ras-thite prophesied in the days of Hez-e-ki'ah king of Jii'dah, and spake to all the people of Ju'dah, saying, 'Thus saith the

•3 And%end them to the king of Edom, and to the king of Mo'ab, and to the king of the Ammon-ites, and to the king of Ty'rus, and to the king of Zi'-don, by the hand of the messengers which come to Je-ru'-s5-lem unto Zed-e-ki'ah king of Ju'dah;

4 And command them to say unto their masters. Thus saith

seemeth good and meet unto

you. 15 But know ye for certain,

that if ye put me to death, ye

shall surely bring innocent

blood upon yourselves, and

upon this city, and upon the

inhabitants thereof; for of a

truth the Lord hath sent me

unto you to speak all these

words in your ears.

the Lord of hosts, the God of (5) Contention over Jeremiahj Igra-el; ^Thus shall ye say

unto your masters;

5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet imto me

•6 And now have I given all these lands into the hand of Neb-u-chad-nez'zar the king of Bab'S'-lon, my servant; and the beasts of the field have I given him also to serve him.

(2) All nations to serve Babylon for three generations (25:11; Dan. 5:2. 7,

11, 13, 16, 18, 29)

7 And all nations shall'serve him, and his son, and his son's son, until the very time of his land come: 'and then many nations and great kings shall serve themselves of him.

(3) Warning to the nations

8 And it shall come to pass, that the nation and kingdom which will not serve the same Neb-u-chad-nez'zar the king of Bib'jf-lon, and that wiU not put their neck under the yoke of the

Lord of hosts; Zi'on shall be

plowed like a. field, and Je-ry' si-lem shall become heaps, and the mountain of the house as the high places of a forest. 19'Did Hez-e-kiah king of Ju'dah and all Jii'dah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might *we procure great evil against our souls. 20 And there was also a man that prophesied in the name of the Lord, TJ-rijah the son oi Shem-a-i'ah of Kir'jath-je'a-rim, who prophesied against this city and against this land

2 Evil - Merodach, son of Nebuchadnezzar

3 Nebonidus, son of Evil-Merodach, in whose 17thyear Babylon was taken by Cyrus and Darius (Dan. 5)

j This means that after Babylon was used to chasten other nations she would be overthrown by the great kings of Medo-Persia (v 7)

of Babylon (v 17) g 6 nations receiving die yokes (v 3):

1 Edom 4 Tyrus

2 Moab 5 Zidon

3 Ammon 6 Judah

h It would be interesting to know how such a message was received by these

.^^ Contmued, column 1

a 10 examples of going to Egypt:

1 Abraham (Gen. 12:10-20)

2 Joseph (Gen. 37:36^1^i5)

3 Joseph'sbrediren (Gen. 42:1-44:34)

4 Israel as a nation (Ex. 2-12) 5Hadad(l Ki. 11:17-40)

6 Jeroboam (1 Ki. 12:2-20)

7 Jehoahaz (2 Ki. 23:34)

8 Jews (Jer. 42:14^3:13)

9 Urijah (Jer. 26:23)

10 Jesus Christ (Mt, 2:13-19) b He still had a better end in death than Jehoiakim who killed him (22:18; 36: 30; 1 Ki. 23:34-24:5). Jehoiakim was subject to Egypt and could easily obtain surrender of Urijah (2 Ki. 23:31-37) c Ahikam. a confidant of Josiah (2 Ki. 22:12), and father of GedaUah who was appointed governor by Nebuchad -nezzar (40:6), He helped Jeremiah get out of the hands of me mob. How or what was done is not recorded d 53r d prophecy in Jer. (27:1-22, ful-filled). Next, 58:12

12 predictions-fulfilled:

1 Ihave given Edom,Moab, Ammon, Tyrus, and Zidon into the hand of Nebuchadnezzar (27:1-^

2 The beasts of the field have I given into his hand (27:6)

3 A11 nations will serve him, and his son, and his son's son, until the day of the deliverance of Palestine (27:7)

4 After this many nations and great kings will make him their servant

5 The nations that will not serve him (Nebuchadnezzar) will I punidi (27:8)

6 The nations that submit to him and serve him willremain in their own land (27:11)

7ftiJigyour(Judah's) necks under the voke of Baby Ion and you will live (27: 12-15)

8 Your prophets prophesy a lie in My name, that I might dnveyou out, and that yoa might perish with the false prophets that prophesy to you (27:14-15)

9 Serve die king of Babylon, and live: wherefore should this city be laid waste (27:17)

10 The vessels of the temple which the king of Babylon has not yet taken will be carried to Babylon (27:18-22)

11 There will they be until die day diat I visit diem (27:22)

12 Then will I bring diem up, and restore diem to das place

e This chapter, Like ch. 26, was given to Jeremiah at the beginning of the reign of Jehoiakim, but the prophecy was not made known to Zedekiah until the 9th year of his reign, for it con -cemed this particular time in its fulfillment, which was about 20 years after it was received by Jeremiah (2 Ki. 23:36; 25:1). The yokes were made and sent to the various nations by messengers from these nations who came to visit Zedekiah in die 9th year of his reign when he rebelled against the king of Babylon (v 2-4). These visitors were perhaps discussing a com -mon defence with Judah against what theyaUfeltwouldbean invasion from Babylon

f 10 commands in Jer. 27:

1 Make you bonds and yokes (v 2)

2 Put diem upon your neck

3 Send them to Edom, Moab, Ammon, Tyrus, Zidon, and Judah (v 3)

4 Command diem to say to their masters: I have given all these lands to Nebuchadnezzar (v b')

5 Hearken not to your prophets, diviners, dreamers, enchanters, or sorcerers v^hich predict that the king of Babylon will not conquer you (v 9)

6 Bring your necks under die yoke of Babylon (v 12)

7 Serve him and his people

8 Hearken not to the words of die false prophets saying: You shall not serve Babylon (v 14)

9 Hearken not to die words of your prophets saying that die vessels of the Lord which have been carried to Babylon will shortly come again from Babylon (v 16)

10 Hearken not to them; serve the king

h Question 141. i ood. Himself

JFRF MIAH a The three meihoJjorpuimhiii.

tioatwere: by ihc swofvi, b> :a:.: ,

and by pestilences (v 8) b 5 cUsaes of Jeceiven In Judah (v 9):

1 Falae prophets

2 Diviners

3 Drraniers

4 Enchanters

5 Sorcerers This shows how far the Jews were

from obcilience to the law, which made it a death penally tr> use enchantment, sorcery and the like (note b. Lk. 12:29)

c By listcnins to lies from false prophets they were helping to destroy the nation, for Cod had promised that die oneswhich would not ser^"c Nebuchadnezzar would be destroyed (v 8,11, 15)

d Remaining In the land was the privilege of any nation pronding it would submit to NcbucKadnczzar and not rebel (v II). Judah rebelled and had to go into captiWty (2 Ki. 25:1)

c Here we have the sign of the yokes applied to Judah. If they would bring themselves under the yoke of Nebuchadnezzar and serve him they would live; but if they rebelled they would, like other nations, perish by the sword, famine, and pestilence (v 12-13) f Question 140. Next, v 17

g The vessels that were uken away by Nebuchadnezzar in the reigns of Jehoiakim and Ichoiachin (2 Ki. 24:13; 2 Chr. 36:7-10; Dan. 1:1-2). The false prophets were predicting that they would soon be brought back from Babylon, so there was no fear of the rest of Judah being taken into captivity (v 16) Next, 29:27 .'hallengcd the test of answered prayer to prove whether a man was of Cod or not(v 18). This is a good test for all generations. If God is with a man he will be blessed and receive answers. Jesus, the apostles, and others confirmed their call and commission by miracles; there were many divine manifestations (Lk. 4: 16-21; in. 2:11; 3:2; 5:30-47; 14:11; Acts 2^«; 5:12-13; 8:6; 15>1, 12; Rom. 1:11; 15:18-19. 29: Heb. 2:3-4)

Judah the ruling tribe (Isa. 40:9)

Judah was the ruling one of the 13 tribes of Israel, and it always will be, for the Messiah came through this tribe, and He will be the King of all Israel in Palestine (v 9; 9:6-7; 52:7; Gen. 49:10; Lk. 1:32-33; Rev. 11:15). Judah will be one of the names of die kingdom of Isael which will include all the tribes when they are gathered back in the promised land, in the future (v 9; 11:10-12; Jer. 30-31; Ezek. 36-37)

The ends of the eajth (Isa. 41:5) T!: •" the earth is an expression

us. ~ ■ ■ ■ sCv 5, 9:40:28; 43:6; 45: 22; o_::0; Di. 33:17; 1 Sam. 2:10; Job 28:24; 37:3; 38:13; Ps, 22:27; 48: 10; 59:13; 65:5; 67:7; 72:8; 98:3; 135: 7; Pr. 17:24; X:4: Jer. 10:13; 16:19; 25:31; 51:16; Mi< . 5:4; AcU 13:47). The ends of the world is used in Ps. 22: ;27; Rom. 10:18; 1 Cor. 10:11. The cndof tilt: world is used 8 times to mean the inhabiud cartJi (G.;:! 1; Ps. 19:4), theendoltiie age (Ntt. 1 .:.)0-40, 49; 24:.'^; 28:30). and tl'e end of tlu-a g es or junction of tlic ages (1 leb. 9;'JC). nie

term e nd of th e i-ar' liu-raT ear til

__^ Li the sense of the ominB to an end n not found in Scripture; for the earth isctcr-nal(Ps. 104:5; V-c<.\. l:4).Ajused here in v 5 it simply means the countries threatened by Cyrus and not literally all parts of the earth, for many lands In those days never did hear of Cyrus, just as many today have never heard of Jesus Christ. The same c xprcsdon In V 9 rcfcn simply to Chaldea

g promises and commands to Israel (Isa. 41:10):

1 Fear not, fori am with you (v 18,13,

if)

Concerning lying prophets

are left in the house of the Lord, and in the house of the kinf; of JO dah, and at Jt-ru'sl-Iftm, go not to B4b ?-lon.

19 • For thus saith the LoRp of hosts*concerninR the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city.

20 Which N6b-u-chad-nSz'-zar king of Bib J-lon took not, when he carried away captive J6c-o-ni'ah the son of Jf-hoi'a-klm king of Judah from J6-ru'-sfl-l^ra to Bdb'$'-lon, and all the nobles of Jii'dah and J*-ru's4-16m;

21 Yea, thus saith the Lord of hosts, the God of l§'ra-ei. concerning the vessels that remain in the house of the Lord, and in the house of the king of Ju'-dah and of Je-ru sS-l^m;

22 They shall be carried to BabJ-lon, and there shall they be until the _d_ay that I visit them, saith the Lord; then will I bring them up, and restore them to this place.

28

king of Bib'^-lon. that nation will I punish, saith the Lord, with the sword, and with the (amine, and with the pestilence, until I have consumed them by bis hand.

(4) Warning to Judah

• 9 1' hearken not ye to

youx", ., nor to your di-

viners, uoi to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you. saying. Ye shall not serve the king of Bftb J-lon:

10 For 'they prophesy a lie unto you. to remove you far from your land; and that I should drive you out, and ye should perish.

(5) Conditional blessing (c p. Isa. 1:19, refs.)

Hananiah the false prophet

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lli'But the nations that bring their neck under the yoke of the king of B4b J-lon. and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein.

CHAPTER 28

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6 Sign of the yokes continued to Zedekiah. (1) Commands

•12 ' I spake also to ZSd-e-kiah king of Judah according to all these words, 'saying. Bring your necks under the yoke of the king of B4b J-lon, and serve him and his people, and live.

13/Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of B3b'J-lon? •14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of BSb'J-lon: for they prophesy a lie unto you.

15 For I have not sent them, saith the L<jrd, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

(2) Commands to all Judah

•16 Also I spake to the priests and to all this people, sayinR, Xhus saith the Loruj Hearken not to the words of your prophets that prophesy unto you, saying. Behold.'the vessels of the Lord's house shall now shortly be brought again from B4b J-lon: for they prophesy a lie unto you.

•17*Hearken not unto them; serve the king of B4b J-lon. and live: wherefore should this city be laid waste?

(3) Remaining riches of the temple go to Babylon (52:1 7)

18 But if they he prophets, and if the word of the L(jrd be with them.'let them now make Intercession to the L(jrd of hosts, that the vessels which

7 A prophetical contest. (1) False prophecy of Hananiah

JAND it came to pass the same ^^ year, in the beginning of the reign of Z6d-e-kiah king of Judah, In the fourth year, and in the fifth month, that Hin-a-ni'ah the son of Azur the prophet, which was of Gibe-on. spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying.

2 Thus^ s peaketh the Lord of hosts, the God of I§'ra-el, say-ing,"^! have broken the yoke of the king of B4bJ-lon.

3 Within two full years will I bring again into this place all the vessels of the Lord's house, that N6b-u-chad-nez zar king of B4bJ-lon took away from this place, and carried them to Bab J-lon:

4 And I will bring again to this place J6c-o-ni ah the son of J6-hoi a-kim king of Ju dah. with all the captives of Jii dah. that went into Bib y-lon, saith the Lord: for I will break the yoke of the king of BSbJ-lon.

(2) Jeremiah's answer

1 5 '•'Then the prophet J6r-e-mi'ah said unto the prophet H4n-a-ni ah in the presence of the priests, and in the presence of ail the people that stood in the house of the Lord, 6 Even the prophet Jf r-e-mi'-ah said A-mfn': the Lord do

I so: the Lord perform thy words which thou hast prophe-

Isied, to bring again the vessels of the Lord's house, and all

ithat is carried away captive, from B8b J-lon into this place. •7 Nevertheless hear thou now this word that I speak in thine

I ears, and in the ears of all the people;

6 The prophets that have been before me and before thee of old prophesied both against

2 Be riot dismayed , for I am vour fod .i I will screiiuthen you

4 I will help you

5 I will uphold you with the right hand of my righteousness

6 I will hold your right hand (v 13)

7 I will hear them-the poor and needy

a Thii shows what parts of the temple and vesaebwere not taken to Babylon. The pillars, the brazen sea, the bases, and other fixtures were left when Jeconiahwas taken capdve with all the nobles and chief men of Judah (v 19-20). Now the predicuon was that all the vessels would be taken to Babylon to remain there until Cod would visit the Jewsandhring them back to Palesline (v 21 -22). This was to bt at the end of 70 years when Nebuchadnezzar, his son, Evil-Merodach, and his grand-' son, Nebonidus, would have reigned

in Babylon (v 7; 25:11-14) b Thiscontrovurry between false and true prophets took place in the 4th year of Z-eflckiah, the year he rebelled against Nebuchadnezzar, king of Babylon (v 1). This rebellion was caused for 2 main reasons:

1 Judah provoked the anger of the Lord to the point that He had to destroy them (2 Ki. 24:30)

2 The false prophets predicted that there would be no more defeat of Judah and those already taken to Babylon would return within 2 years (28: 1-4). This emboldened Zedekiah and Judah to rebel

c This prophecy was proved false within 2 years-that was the time in which it wastobe fulfilled(v 2-4). Fulfillment is the test of any prophecy. Not one detail of this prediction was fulfilled-it was bad guesswork in its entirety

d Then-when Jeremiah had heard the false prophecy of Hananiah, he made hisreply regarding whether he thought it was a true prediction (v 5-9). He was more than willing for it to be fulfilled, if such could be possible; he and all Judah would welcome what had been thus predicted to come to pass (v6). He referred to the prophets of old who had prophesied against kingdoms, predicting war, evil, and pestilence, and who had been opposed by false prophets foretelling peace; and he reminded the people that if his predictions came to pass it would be known he was sent of God (v 8-9). This did notcnd the contest however; it merely caused Hananiah to persist in his false prophecy and Jeremiah to give another true one of further success of Babylon and to predict that Hananiah would die that year-and it came to pass (v 10-17)

8

fvlT)

I will not forsake them

5 That such predictions might be known as coming from God, and not idols or their prophets (v 27)

6 That man might see how absolutely powerleuhc is to reveal the future (v 23)

7 That idols may be proved less capable of foretelling the future than man (v29)

Reasons for God's dealings CIsa. 41:20):

This verse gives the reasons for the 8 promises and commands, artd the 24 predictions of v 10-19:

1 That they might $e£ Cod's eternal love for them (v 20)

2 That they might know that it is CK>d who provides, protects, and supplies the riches of life here and hereafter

3 That they might consider their ways and be grateful for the providence of Cod

4 That they might understand, as a vholc that Cod has Planned and created all tilings for the tiigtiest good of all. Cp. Rev. 4:11

7 purposes of predictior. (Isa. 41:2C):

1 T\\n the end midu be known from the beginnuig (v 2o; Acts J5:)S; Eph. 1:10; 2:7; 1:10-11)

2 lliat these things might be known beforehand (v 26; 4:;:6-9)

3 That men might know Cod is right -eous (v 2C)

4 Thai Jehovah miglii be recognized as the only true and living t-od-being the only one capable of making the future known

JEREMIAH 29

Return from captivity promised

Zedekiah's doom foretold

a Then -whenjeremiahhad ansveredhim regarding his prophecy of peace toju-dah, Hananiahtook the yoke off Jeremiah's neck and broke it, predicting a second time diat the yoke of ^4ebu-chadnezzar would be broken from the neck of all nations within 2 full years (V 10-11) b Evidently Jeremiah had puta yoke upon his own neck when he delivered the proohecy concerning the yokes of Ne-Ducnadnezzar being placed upon all nations (27:1-8)

c Then -when Hananiah had broken the yoke that was upon Jeremiah's neck and made his second prediction that the yoke of Nebuchadnezzar would be broken off die necks of all nations within 2 full years, Jeremiah gave his first and only prophecy in this prophetic contest (v 12-17)

d 54tfa prophecy in Jer. (23:12-16, fiil-lilled). Next, 29:1

4 predictions-fulfilled:

1 Youhave broken the yoke of wood, but yokes of iron will be made in its place, for I will put a yoke of iron upon the neck of all nations that they may serve Nebuchadnezzar, king of Balr^lon (28:13-14)

2 They will serve him (28:14)

3 I have given him the beasts of the field also

4 I will cast you (Hananiah) from off the face of the earth. This year you will die, because you have taught rebellion against the Lord (28:15-16)

e Then - when Jeremiah had given his prophecy concerning Babylon, he uttered one concerning the deadi of Hananiah (v 15-16)

f By tliis, the death of Hananiah, the prophecy of Jeremiah (v 12-lQ was conjfirmed to be true; and the words of Hananiah, of v 1-11, were proved to be false (v 17)

g 55th prophecy in Jer. (29:1-14, ful-filled). Next, v 17

7 predictions-fulfilled:

1 Build houses in Babylon and dwell in them; plant gardens and eat of them; take wives and beget sons and daughters; take wives for your sons and give your daughters to husbands; have grandchildren; seek the peace of

the land of your captivity; pray for it, for if it has peace you will have {>aace-you will be 70 years in captivity (29:4-10)

2 After the 70 years of captivity I will visit you, and perform the good word toward you, in causing you to return to your homeland (29:10)

3 Then you will call upon Me, and I will hear your prayers (29:12)

4 You will seek Me, and find Me when you search for Me with all your heart (29:13)

5 I will be found of you (29:14)

6 I will turn away your captiviry, and I will gather you from all nations

7 1 will bring you again into your land

h Jeremiah wrote a letter to the captives in Babylon advising them what to do in view of the long captivity of 70 ■^ears. They were not to U vc unsettled in Bab -ylon, exfjecting to go back to Palestine soon as false prophets of Judah were predicting in Jerusalem. It would not he sensible to remain in uncertainty and live temporary lives in view of 70 years there. They could build houses, plant gardens, bring up their own families and those of their child-ten before they would fwssibly be f>er-mittcd to return to their homeland (v 4-7). All this Jeremiah wrote to the captives inBabylon,butitwasconnary to other letters being sent to them by fabe prophets; so they were confused as to wnicn course to follow. Hananiah, for instance, had predicted that all captives would return within 2 full years, so many did not have the heart to build up homes and business on a permanent basis (28:1-11). There were some in Babylon who even wanted to cause rebellion there, instead of sub-mitting to foreign rule. Jeremiah

many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophe-sieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent hiin.

(3) False prophecy of Hananiah

10 •^hen Han-a-ni'ah the prophet*took the yoke from ofi the prophet Jer-e-mi'ah's neck, and brjike it.

11 And Han-a-ni'ah spalie in the presence of all the people, saying. Thus saith the Lord; Even so will I break the yoke of Neb-u-chad-nez'zar king of Bab'j-ion from the neck of all nations within the space of two full years. And the prophet Jer-e-mi'ah went his way.

(4) True prophecy of Jeremiah

*12 "^Then "^ the word of the Lord came unto Jer-e-mi'ah the prophet, after that Han-a-ni'ah the prophet had broken the yoke from off the neck of the prophet Jer-e-mi'ah, saying,

•13 Go and tell Han-a-ni'ah, saying, Thus saith the Lord; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the Lord of hosts, the God of is'ra-el; I have put a yoke of iron upon the neck of all these nations, that they may serve Neb-u-chad-nez'zar king of Bab'y-lon; and they shall serve him: and I have given him the beasts of the field also.

•15 "Then said the prophet Jer-e-mi'ah unto Han-a-ni'ah the prophet, Hear now, Han-a-ni'ah; The Lord hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord.

(5) The test of true prophecy

17 'So Han-a-ni'ah the prophet died the same year in the seventh month.

CHAPTER 29

8 A letter to the Jews of the first captivity. (1) Settle down: tenfold exhortation

*"VrOW*these are the words of ■JL\ ^the letter that Jer-e-mi'ah the prophet sent from Je-ru'sa-lem 'unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Neb-u-chad-nez'zar had carried away captive from Je-ry sa-lem to Bab'y-lon; 2 (After that Jec-o-ni'ah the king, and the queen, and the eunuchs, the princes of Ju'dah and Je-nj'sl-lem, £md the car-

sought to impress upon them that this was the wrong poUcy. He stated that if they would pray and work for pjace in Babylon, they would have peace, butif they worked for war that is what theywouldhave (v7), Jeremiah's advice would eventually be heeded, for

Continued, column 3 ^»-

penters, and the smiths, were departed from Je-ru'sS-lem;)

3 '^y the hand of tl'a-sah the son of Sha'phan, and Gem-a-ri'ah the son of Hil-ki'ah, (whom Zed-e-ki'ah king of Ju'dah sent imto Bab'j^-lon to Neb-u-chad-n6z'zar king of Bab'^-lon) saying,

4 Thus saith the Lord of hosts, the God of Ii'ra-el, unto all that are carried away captives, whom I have caused to be carried away from Je-ru'sS-lem unto Bab'^-lon;

•5"Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; •6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; "^that ye may be increased there, and not diminished.

•7 And'^seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

(2) Trust not in false prophets

•8 •" For thus sai th the Lord of hosts, the God of I§'ra-el; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name: 'I have not sent them, saith the L ord.

(3) Ninefold restoration after seventy years (25:

11, refs.)

10 * For thus saith the Lord. That /after sev enty years be accompUshed at Bab'y-lon H will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evU, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I wLU hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be foimd of you, saith the Lord : and I wUl turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord ; and I wUl bring you again into the place whence I caused you to be carried away captive.

(4) Ninefold judgment of their brethren in Judah:

reasons

15 ••'■Because ye have 'said. The Lord hath raised us up prophets in Bab'j^-lon;

16 Know that thus sa ith the Lord of the king that sitteth upon the throne of David, and

^ Com, from column 2

in 2 years all could see that the prophecy of Hananiah was false i 8 classes Jeremiah's letters sent to:

1 Elders (v 1) 5 Princes

2 Priests 6 Eunuchs

3 Prof^eis 7 Carpenters

4 King andQueen 8 Smiths

a Thelener of Jeremiah was sent by ttie hand of these 2 ambassadors from Judah to Baby Ion (v 3). What business they h ad with Nebuchadnezzar is not known unless it concerned the fact that Zede-kiah and Judah did not intend to submit to Babylon any longer. This was in the 4th year of Zedekiah, about 7 years before tfie destruction of Jerusalem (28:

1) b See 12 commands to captives , p. 792

c God wanted them to multiply while in captivity and no: be diminikied ^ 6). He had furdier use for the nation, so it must not be exterminated

d It was God's will for die captives to become a part of the nation where they sojourned, adding to the public welfare by praying and working for peace, for it was only by the nation's peace that they could have p>eace. This is God's will for any people. Christianity demands that every Christian add to the betterment of the society in which he lives, so as to make theworldabetterplace(v 7; Rom. 13)

e God does not send false prophets, deceivers, and unloyal citizens to any land. He expects His people to be consecrated to the best good of all wherever they are-to be good subjects of government (v 9; Rom. 13)

f After , not before 70 years. This was the allotted time for the Jews to be in Babylon before being restored to their own land again (v 10; 25:11-14)

g 9fold restoration after the 70 years:

1 I will visit you (v 10)

2 I will perform My good word to you

3 I will cause you to return to your own land and place

4 I have good thoughts toward you, thoughts of peace and not of evil, to give you an expected end(v 11)

5 You will call up»n Me and will pray to Me, and I willhear you (v 12)

6 You will seek Me, and find Me, when you search for Me with all your heart (vl3)

7 I will be found of you (v 1^

8 I will turn away your captivity, and will gatheriou from aU nations viiere I have driven you

9 I will bring yoa again into the place whence I caused you to be carried away

h 5 "because's" alternated with judg-rnent :

1 Because YOU have said. The Lord has raised up prophets in Babylon(vISIS)

2 Because they have not hearkened to My words (v 19-22)

3 Because they have committed vil-lany, and adultery, and lied in My name in Israel (v 23)

4 Because you(Shemaiah) have taught rebellicm (v 25-32)

5 Because Shemaiah has prophesied imto you, and I sent him not (v 31 -3 2)

i Judah was being led astray by false prophets in Palestine as well as the exile. They def>ended more on these than the true prophets because they held out hope oi^immediate restoration of the captives from Babylon and declared that the rest of Judah would not have to go into captivit>'. Hananiah was only one of such prophets, but mentioned in particular in ch. 28 be -cause of his oold opposition against Jeremiah, the true prophet in Judah. In Babylon where Ezekiel was prophesy -ing to the captives as a true prophet of God, the false prophets were seeking to counteract what he also was saying. Jeremiah and Ezekiel were in perfect agreement in everything they foretold even though separated-Living in distant lands from each other. They prophesied at the same time and of the same things. False prophets are mentioned in Jer. 2:8, 26, 30; 4:9; 5:13, 31; 13:13; 14:13-15; 23:9-21; 26:11, 16; 27:9-18; 29:1, 8; 37:19; and in Ezek. 13:2-16; 22:25, 28

JEREMUH 30

* njf'j!^"^""^ ^J5^- (29:17-18. ful-

4

1 I will

:i5-fuUilli-d:

> n thi'iji the swcrd, the fi[i)L'k.-,«iKJ iJ>c pcsalemc (29:17) - IwiUuakc chcin like vile fi^ that citinut be cjtcn

Li I wUl pinccuic them with the rworJ. fiminc, a.'td pcstilcrvi- (29:18) 4 I will dclivxT tliciii to bt removed to .ill the kiiisdoiin of the earth, to be a>.'une, and an astoiushmciit, aiul an hi\siji)fi, at)d a reproach b Because -viivtntt a^iii reasons foe the I r-li: it{ destruction of J itdah and Jeru-sali i:i (v 19) c 10 sins of JuJah in)er. 29;

1 rolexatingfalsi'proplietsand diviners contrary to the law (v 8; note b, Lk. 12:29) (v 9)

2 Prophesying falsely in God's name

3 Trusting in false prophets as being raised up by God (v 15)

4 Refasiiib: to hear tod's words(v 19)

5 Pr. . jci in My name (v 21)

6 Co: ^ villany (v 23)

7 Committing adultery

8 Sending letters containing false sutements (v 25)

9 Causing people to mm in lies (v 31) 10 Teaching reoellion (v 32)

d 57tfa prophecy in Jer. (29:20-22, ful-rjU-tJ. Next, v 5?>

3 predictions-fulfilled :

1 I will de li ver them (Ahab and Zedekiah, false prophets) into the hand of NtbuchadncL-zar (29:21)

2 He will slay them before your eyes

3 They will be a curse by all the captives In Babylon (29:22)

e This was not king Ahab (of many years before Jeremiah's time), but a false prophetwho, withanoiherfalsc prophet named Zedekiah (not kijig Zedekiah) was burned in thi- fire by Nebuchadnezzar (v 21-22)

f In this verse we have reference to some more sins which caused judgment to be brought upon Judah. called Israel here (v 23) g Folly, in the sense of lewdness, or v.'ilenessin worshipping idolsand com-rairtino adultery and prophesying lies in the name of Cod (v 23) h Thisraan seems to have been the leader of the false prophets. He was punished fof his sins and f^or sending leners from Babylon seeking to have Jeremiah put into prison and in stocks (v 25-27). He iscaUed the Nehelamlte. which could

mean simply a dreamer (v 24) i This false prophet claimed Jeremiah

was making himself a prophet, and

suted that for this he should be put

into prison fv 26-27) j Question 142. Next, 30:6

Call to mourning (9:17) Here God c al led for mourning through -out the land in view of coming destnic -tlon.Thc reference is to paid mourners-persons hired to attend funerals. These skilled mourners were called cunning because of tlieix training to do this kind of work (v 17-18). They would dishevel the nair, tear theii c lothes, daub paint and dirt on their face sand mingle their singing with shrill screams and louu wailing, distorting the limbs frightfully, swaying the body to and fro in a kind of melancholy dance to the thumping of tambourines. At funerals they spoke of the virtues of the dead, calling them by affectionate names and asking why the deceased had leftliis family and friends. Some mourning continued for 7 days with rows of mourners backed up against opposite walls, fai ingeathotlict. 1 hey would clap hands and strike their brcasu in monotinous melody while the bereaved ones would kneel and sway bark and fortti joining in the wild cries. Exhausted mourners would fall to the floor and be replaced by others (2 Chr..'J5:25:Eccl. 12:5; Amos5:16;Mt. 9:23; Mk. 5:.')8). In the case of the women referred to here tliey wetv to mourn because the people were to

I of all the people that dwelleth' us in B4b'f-lon, "saying. This in this city, and of your breth- captivity is long: build ye

houses, and dwell in them; and plant gardens, and eat the fruit of them. 29 Ajid Z*ph-a-ni'ah the priest iead*this letter in the ears of Jfr-e-mi ah the prophet.

(7) Judgment on Shemaiah

■30 • Then came \he wor d of the LoRp unto J6r-e-rai'ah, saying.

•31 Send to all them of the captivity, saying. Thus saith the Lord, concerning Sh6m-a-i ah the Ne-h61 a-mite; Because that Sh6m-a-i ah hath prophesied unto you. and I sent him not, and he caused you to trust in a lie:

*32'Therefore thus saith Jhfe Lord: Behold, I will punish Sh6m-a-i ah the Ne-hfela-mlte, and his seed: he shall not have a man to dwell among this people; neither shall he ren that are not gone forth with you rnti) captivity ; •17'Xhus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19"Because "^they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the Lord.

,c. T J . u / I behold the good that I will do

(5) Judgment on the false ^^^ ^^ ^^^^^^ saith t he Lord:

prophets in Babylon: reason

because he hath taught rebellion against the Lord.

CHAPTER 30

J20 •"JieM ye therefore the word of the Lord, all ye of the 775 captivity, whom I have sent, fromje-ru sa-16mtoB4b>'-lon:! VI Prophecies of the resto-21 Thus ^saith_ the. Lose of ! ration from captivity (30-1-hosts, the God of Ura-el.'of; 33.26). I Regathering of Ju-

A h4b the son of K6l-a-i'ah and of Z6d-e-ki ah the son of M4-a-se iah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of N6b-u-chad-rSz'zar Xing of Bab J-Ion; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Ju dah which are in BJb J-lon. saying. The Lord make thee like ZSd-e-ki ah and like A h4b, whom the king of BAb^-lon roasted in the fire;

23'Because they have committed •villany in Is ra-el, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LoRp.

(6) The sin of Shemaiah

•24 • Thus shalt thou also speak to*Shf m-a-i ah the N6-hfla-mite, saying,

25 Thus speaketh the Lord of hosts, the God of !§'ra-el, saying. Because thou hast sent letters in thy name unto all the people that are at J6-ru s4-14m, and to Zf ph-a-ni ah the son of M4-a-sS iah the priest, and to all the priests, saying,

26 The Lord hath made thee priest in the stead of J4-hoi a-dA the priest, that ye should be officers in the house of the Lord, for every man that is mad, and 'maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore 'why hast thou not reproved Jfr-e-mi'ah of An a-th6th, which maketh himself a prophet to you?

28 Fur therefore he seat unto

dah and Israel to Palestine

ff HE "word that came to J6r e-mTah from the Lord, saying, •2 Thus speaketh t he Lord

God of I5 ra-el, saying. Write thee all the words that I have spoken unto thee in a book. 3 For, lo, the days come, saith

be spoiled, confounded, and cast out (v 19). God even asked the mourning women to train their daugliters in the wailingart,afidU3teachallthe people how to lament, emphasizing the fact that death would enter the land and cut off men and children whose (arcases would be left in the opin fields unburied (v 20 -22) the Lord, that 'I will bring again the captivity of my people I5 ra-el and Jii'dah. s aith the ^ORD : /and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

2 The great tribulation (Dan. 9:27; 12:1-7, Mt. 24: 15-31; Rev. 12:1-20:6; Ezek.

20:33; 22:17; 36-37)

4 * And these are the words that the Lord spake*concerning l§'ra-el and concerning Ju dah.

5 For thus saith the Lordj We have heard'w voice of trembling, of fear, and not of peace.

6 'Ask ye now, and see whether a 'man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day is great, so that none is like it: it is even the time of *J4 cob's trouble; but he shall be saved out of it.

3 Fifteenfold regathering of Israel under the Messiah

(Isa. 11:11. refs.)

8 For it shall come to pass'in that day, saith the Lord of hosts, that i will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves

tine and take over the temple as his i.apital building, to be worshippi-d tliere as God (llttn. 7:27; 1 1:40^5; 12-1-7; Mt. 24:15-31; 2 Th. 2:1-12;Rev. 12:1-20:0

I In that day, tlie Jnd advent of Christ, (od will break tJie yoke of Anticlirist jff tile neck of Israel and he will come to an end (v Ki a This was predic ted by Jeremiah (v 5) b The letter from Shemaiah in Babylon wasreceivedand read to Jrirmlah by the priest, Zeph«nlah(v29). This gave God an occasion 10 prophesy through Jeremiah of the judgment that would come upon the writer of the letter. He was not to have a man left of all his seed to dwell among the Jews or see the good which God had planned for His people (v 30-:i2) c 58ih prophecy In Jer . (29:32, fulfille<ft. Next, 30:1

3 predictions-fulfilled:

1 IwlU punish Shemaiah and his seed (29:32)

2 He will not have one male heir

3 He will not live to see the good that I will do for My people

d 59th prophecy in Jer . (30:1-31:40. V 15 partly fulfilled; the other verses un -fullillcj). Next, 32:1. Sec 86 predictions, p. 799

e No less than 16 times in this prophecy Cod speaks of the final and complete regathering of all the tribes of Urael from all other lands to their own land where they will become an eternal nation under their Messiah (v.^, 10, 18; 31^i-6, 8-10, 12, 16-17, 23, 28). See scriptures on the regathering of Israel, p. 444

f Not only is It clear that Israel will be gathered from all other Lands, but that they win be gathered to their own land which God gave to their fathers-Palestine (v 3-5; 32:17, 23; Ezek. 37)

g Israel ana Judah are rwo temis usea of the rwo sections of the kingdom while it was divided, and abo since the captivities sometimes, to make it clear that the whole house of Isreal is referred to and not just a part, as Is taught by some who say prophecy is being fulfilled today with England and America. It must be remembered that this prophecy of Jeremiah was given after the 10 -tribe kingdom had been destroyedover 100 years, actually 133 years at the time of the final defeat of Judah in Zedekiah's time, and both terms were used to show that a 11 the tribes will be involved in the fulfillment of these prophecies in the last days. Here, Jeremiah predicted things that will happen to all Israel in the future tribulation days; no tribe will be excluded from the one people that will be brought back from all nations in the last days. The rwo terms are sometimes used together, and some-timesjudah is used separately, but both of the same people (31:23-24)

h A voice of war, not peace (v 5) i Questions 143-1-14, Next, v 15 j Men with their hands on tfieir loins as a woman in travail always pictures the most horrible tribulation upKjn a nation (v 6 -7:4:31; 6:34; 13:21; 22:23; 49:24; 50.-43; MIc. 4:9-10; 5:3; Ps. 48:6; Isa. 13:8; 21:3; 42:14; 66:7-8; Rev. 12:2). Most of tfiesc passages refer to the travail of Israel in tlie future tribulation or in some otlier trouble in the past. The sorrows are tlie same as the onesrvfenvd to in Mt. 24:8. There are to be 2 travails of Israel in the future:

1 UTicnthemanchild is born (v 6-7; Isa. 66:7-8; Dan. 12:1; Mic. 5:3; Rev. 12:1-6. 14)

2 Mien the nation is bom in a day at the 2nd advent of Christ, when it is delivered from almost sudden extinc-tion(v 6-7; Isa.G6:7-8; Zcch. 12:10-12:1; 14:1-15; Mt. 24:15-'22; Rom. 11:25-29)

k 1 he lime of Jacob's trouble will be the last 3 1/2 years of this age. the last half of Daniel's TOtli week, and the time when Anticlirist will enter Pales-

JEREMIAH 31

Restoration promised

Joy to succeed mourning

theii

a 8 proofs David will rule as king:

1 This is what it says in every passage on the subject. Here Jeremiah says, David their king , not Christ their king.Christhas never ruled as king of Israel and never will do so until He comes again to re-establish the throne and kingdom of David, and to rule over him and Israel(Isa. 9:6-7; Lk. 1:32-

33; Acts 16:13-18; Rev. 11:15). King David is the only pierson few s would understa nd as fulfilling the simple jxedictionhere

2 Jeremiah says mat God will raise up David unto them to rule (v 9). If this is ever to be fulfilled it means raise up by resunection as will be true ofall the dead (Dan. 12:2; Jn. 5:28-29)

3 Ezek. 34:23 says: I will raise up one shepherd over them, and he shall feed them, even My servant David. God calls David His servant many times, but not once is Christ called My servant David ; so it is obvious that king David is the one predicted here to be raised up as the shepherd of Israel under the Messiah, just as the 12 apostles are to be shepherds over the 12 tribes one apostle for each tribe, under the Messiah (Mt. 19:27; Lk. 22: 30)

4 My servant David will be prince among them (Ezek. 34:24). Christ will be King of kings and Lord of lords-not under others, or as one among others but over all others

5 David My servant shall be king over them; and they shall have one shepherd (Ezek. 37:24)

6 My servant David shall be prince for ever (Ezek. 37:25)

7 Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days (Hos. 3:4-5). To make this and like scriptures apply to Christ is a violation of truth and forced interpretation

8 Christ is never called David, but always the son of David (Mt. 1:1; 9: 27; 12:23; 15:22; 20:30-31; 21:9, 15; 22:425; David's Lord (Mt. 22:45); the seed of David (Rom. 1:3; 2 Tim. 2:"^ the Root of David (Rev. 5:5); and the root and the ofTspring of David (Rev. 22:16)

b The terms Jacob. Israel, and Judah are used interchangeably throughout this prophecy (v 3-4, 7, 10; 31:2, 7, 10, 21, 23) c Jews will be gathered from aU lands where they have been dispersed; then they will find rest, quietness, safety, restoration and other eternal blessings in their own land ^v 10-11)

d God does not say nere that He would make a complete end of all nations, but rather that if He had to do it He would not do so to Israel. All nations are eternal and will be ruled by God and Christ throughout eternity (Dan. 2^44-45; 7:13-14, 18, 22, 27; Rev. 11:15; 21:24; 22:4-5)

e God never did intend to make a full end of Israel, but only to correct them sufficiently to bring them to repentance and eternal submission (v 11). The present generation of Jeremiah's day was about past correction and had no healing medicines for their rebellion (v 12-15); but in other generations to come it will be different (v 16-17)

f Question 145. Next, v 21

g Again and again God plainly states His reasons for chastening (v 15)

h Eventually, as in many times during the past, die devourers of Israel will be devoured; their adversaries will be captured; their spoilers willbe spoiled; those who prey upon diem will become a prey; and Israel, herself wiU be restored to her land, be redeemed, and healed (v 16-17)

i This will be literal (v 17; Isa. 30:26; 33:24; 35:5-6)

j This not only predicted the destruction of Jerusalem out also the rebuilding of the city \ipon its own heap, or original site-even before the destruction (v 18;

of him: 9 "But they shall sen^e the Lord their God, and Da'vid their king, whom I wUl raise up unto them. •10 * Therefore fear thou not,

0 my servant*Ja'cob, saith the Lord ; neither be dismayed, O i§'ra-el: for, lo, I will save thee from afar, and thy seed'^rom the land of their captivity; and Ja'cob shall return, and shall; be in rest, and be quiet, and [none shall make him afraid.

11 For I am with thee, saith ' the Lord, to save thee: ■'though i

1 make a full end of all nations whither I have scattered thee, | yet will I not make a full end of i thee: 'but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus^^th_JheJ^RD, Thy bruise is inciu'able, and thy woimd IS grievous.

13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

15/Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: ^because thy sins were increased, I have done these things unto thee.

16 Therefore'all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity ; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will 'restore health unto thee, and I will heal thee of thy wounds, saith the Lord ; because they called thee an Outcast, sayi>iff, This is Zi'6n, whom no man seeketh after.

4 Rebuilding of Jerusalem

18 «' Thus saith the Lord ; Behold, I will bring again the captivity of Ja'cob's tents, and have mercy on his dwelling-places ; and 'the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

5 Twelve blessings of Israel

19 And out of*them shall proceed thanksgiving and the voice of them that make merry: and I will'multiply them, and they shall not be few; I will also

glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and^ will punish all that oppress them.

21 And their "nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: "^or who is this that engaged his heart to approach unto me? saith the

Lord.

22 And ye shall be my people, and I will be your God.

6 The great tribulation

23 Behold, the "whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter d ays ye shall consider it.

CHAPTER 31

31:38 -39). This refers to the rebuilding of the city at the 2nd advent of Christ, as also {xedicted in Ezek. 48:30 -35

k Out of Jerusalem and the fortress of v 18 win come joy and gladness (v 19)

1 God will multiply Israel in all coming ages, glorify them as a great nation.

Continued, column 4

7 Conversion of Israel

(Rom. 11:26-29; Isa. 66:7-

9; 59:20)

*A T the same time, paith the *^ Lord, will I be the God of all the families of I§'ra-el, and they shall be my people.

8 Fourteenfold restoration

2'^ Thus saith the Lord. The people which were left of the sword found grace in the wU-demess; even l§'ra-el, when I went to cause him to rest.

3 The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of I§'ra-el: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of^i-ma'-ri-d: the planters shall plant, and shall eat them as common things.

6 For'there shall be a day, that the watchman upon the mount E'phri-im shall cry. Arise ye, and'let us go up to Zion unto the Lord our God. •7 For thus saith the L ord; Sing with gladness for Ja'cob, and shout among the chief of the nations; publish ye, praise ye. and say, O Lord, save thy people, the remnant of I§'ra-el.

8 Behold, *I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travail-eth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to I§'ra-el, and E'phra-im is my firstborn.

9 Ten blessings of Israel

•10 ^*Pear the word of the Lord, O ye nations, and declare it in the isles afar off, and say. He that scattered Ig'ra-el will gather him, and keep him, as a shepherd doth his flock.

My presence, and he shall approach Me; for who else has boldness on his own initiative to apfwoach Me? Then you shall be My people, and I will be your God (v 21-22). This either refers to David of v 9, or to the Messiah who will be over David and all resurrected saints in the coming ages o Question 146. Next, 31:20

a The whirlwind in such passages as this always pictures divine judgment (v 23; 23:19; 25:32; Ps. 58:9; Pr. 1:27; 66: 15; Zcch. 7:14; 9:14). Here the judgment upon the wicked relates to the battle of Armageddon at the 2nd ad -vent of Christ (v 23-24; Isa. 63:1 -6; Ezek. 38-39; Joel 2-3; Zech. 14; 2 Th. l:7-10;Jude 14-15; Rev. 19:11 -21). It was to come in the latter days when they would consider it (v 24)

b At the same time -the time Israe i is regathered (v 3-5), the great tribulation is e nded (v 6-"^, the yoke of Antichrist has been broken off the neck of Israel (v 8), the time Israel serves God and David is raised up as their king again (v 9), when Israel is saved and blessed (v 10-11), Jemsalem is rebuilt and restored (v 18-20), the nations has a king from their own f)eople (v 21), and Armageddon is over (v 21-22), I willbe a God to the families of Israel and they shall be My people (v 1; 30: 22)

c In V 2-3 God calls attention to Israel and how those who did not rebel found grace in His sight and were blessed. He promises (in V 4-9) to rebuild them again when they come to obedience

d Samaria was the capital of the northern or 10-tribe kingdom; and it is here referred to again as part of the kingdom of Israel under the Messiah. This proves again that all the 13 tribes of Israel will be gathered from all nations to become one nation again eternally (v 5). Ephraim is also mentioned here, and this confirms the same fact, for this was the name of the northern kingdom, as found in many scriptures (v 6, 9; 7: 15; Isa. 7:8-9, 17; 11:13)

e There will be a day when :

1 Watchmen in Ephraim will cry. Arise, let us go up to mount Zion (in Judah) to the Lord our God (v 6). This indicates the personal and visible presence of God in their midst. (Isa. 2:2-4; 52:7; Ezek. 43:7; Zech. 14:16-21)

2 Men will sing with gladness of Ja -cob (v 7)

3 Men will shout among the nations

4 Praise to God will be published

5 God's people will be saved, even the remnant of Israel

6 The rest of Israel will be gathered from all lands (v 8)

7 They will come with weeping and supplication to Zion (v 9)

f This is the pcooi that all the tribes of Israelwillbe united as one nation again when God reigns in Zion. When the people of Ephraim (the 10-tribe kingdom) cry out with joy to go to Zion there will be no more division of Israel; all will recognize Jerusalem as the capital of the whole of Israel

g This pictures all classes of the rem -nant of Israel returning to Palestine (v 8). They will come weeping and repenting, seeking the Lord their God and David their king (v 9; 30:9; Hos. 3.-4-^

h Here is the call for aU the Gentiles to take part in flie regathering of Israel (v 10; Isa. 66:19-21)

^ Cont. from column 2

and they will not be anymore a small, despised, downtrodden people (v 19). Their children will be blessed as in days of old, and the congregation will be eternally established before God (v 20) m Thisisthe same as the original Abra-hamic covenant (v 20 with Gen. 12:1-3)

n The nobles of the nations, their gover -nor, and other great men will be from among themselves and not from the Gentiles who have lorded it over them for many centuries. The times of the Genales will be ended (v 21; Lk.

21: 24; Rom. 11:25-29). The. Heb. here could be nans., Their Prince shall be one of themselves, their Ruler shall be native born, I will grant him access to

JEREMUH 31

The new covenant

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1 Saui! who will give hii power to (1^. • ..;.,.., •■ 1-1" •" the effort to lI Jew on cartii (Ktv.: :i-. . .«... .:--.-_5;ll.«40-45)

2 Aimchriat who will receive power front Saun. driw Israel out of their land for U 1/2 years, and surround Jerusalem in battle the day Christ lomcs to earth to sc-t up tlij Idnt^dom (Dao. 8:34; 11:37-^9; Zcch. U; 2 Th. 2: 8-12; Rev, 13:2; 16:13-16; 19:11-21; 20:1-3)

c After the Jews are delivered from Sa-tanandAntlchriiiatArmageddon they will come and sinjt in Zion, flow together to the goodness of the Lord, and be blessed materially and spiritually. In fact, their soul will be like a v«teredt;ardcn never to sorrow again. Tbe old and young will live happily together. The souls of the priests will be made fai, and all the people will be satisfies} with the goodness of Cod

(y 12-14) 1 This ver

d this verse is quoted in Mt, 2:18 of the lanK-nuilon of the parents of the infaniiwhowcre killedby Mcrodinseck-ijig the life of the baby Jesus; but it will have another and more complete fulfillment in the future weeping and lamcnucion of Israel when 2/3 of tlie nation will be desttoyed in the coming tribulation (Isa. C6:7-8; Dan. 12:1; Zcch, 13:10-13:1, 9; Rom. 11:25-29). Here Rachel, the mother of 3 tribes-Benjamin, Manasseh, and Ephraim-rai^t be considered the mother of the whole of Isacl with Benjamin representing the southern kingdom and Ephraim the northern kingdom. Racne'.'s work was that of bearing children, and by death she was deprived of the joy for which ihe labored; but in the resurrection with her children restored to her, she will receive her wages. She had pined for children all her Life and died in sorrow when Benjamin was born; so his name was called Benoru, the son of my sorrow (Gen. 35: 18-19). She was buried at Ramah (1 Sam. 10:2).Here she is represented as weeping for her children, then being comforted by the promise of restoration of all Israel under the Messiah . Her seed is to come forth from the encinv and all will have hope in the end when Iffacl returns to her own land (v 15-17). In tile next verses Ephraim, who came from Rachel througli Joseph and whose name is used of the northern kingdom of 10 tribes, is seen bemoaning himself and praying to God for restoration, being ashamed of the past life of sin (v 18-19). Then in the next 2 verses (20-21) wc sec the yearning of God for Epfiraim as a p>arent yearning for his cnild. In all of God's cun-ing of Ephraim for his sins. He still had fond memories of him, and promised to have mercy upon him again (v 20)

eOt:.-•■•-• "" "- " •, v 22

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po:L'> .- piiut; ") ^ i-.w uie way of the Klghway on which men travel (v 21)

g Question 149. Next, 32:27 Any inicrpreiadon of this verse must h be in being

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(Ua. 64:5), »u tlie identification of this woman is clear

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11 For the Lord 'hatb redeemed JA cob, and ransomed himlrom the hand of him that was ' than he.

12 1 >- tbty shall come and Mii^ ui iiic height of Zi 6n, and shall P.ow toKether to the goodness of the Lord, for wheat, and for wine, and for oil,

and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both yoimg men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the

10 Fourfold admonition to cease weeping

15 • Jhxis saith the L ord: "A voice washeard in Ra mah, lamentation, and bitter weeping; Ra'hel weeping for her children refused to be comforted for her children, because they were not.

•16 Thus saith the LoFPJ Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord ; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the L ord, that thy children shall come again to their own border.

11 Repentance of Israel

18 * I have surely heard 6'phr4-im bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned: for thou art the Lord my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 'Is £'phra-im my dear son? is he a pleasant child? for since I spake agamst him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, gaith the Lord. •21 Set thee up /waymarks, make thee high heaps: set thine heart toward the

highway, even the way which thou wentest: turn again, O virgin of I$'ra-el, turn again, to these thy cities.

22 "How long wilt thou go about. O thou backsliding daughter? for the Lord hath created a *new thing in the earth, A'woman shall'compass a*man.

12 Ten blessings of Israel

23 Xlius saith _th$ Lq&c of

hosts, the God of Ij'ra-el; As yet they shall use this speech in the land of Ju dah and in the cities thereof, "wht-n I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Ju dah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 • Behold, *the days come, saith the^LpRD, that I will sow the house ons'ra-el and the house of Ju'dah with the seed of man, and with the seed of beast.

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, jaith the Lord.

29 In those days they shall say no more. The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

13 Ten blessings of the New Covenant (Isa. 59:20, refs.)

31 • Behold, "^the days come, saith the Lord, that I will make a^ew covenant with the house of 1? ra-el, and with the house of Jii dah:

32'Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of E'gJ'pt; which my covenant they brake, although I was an husband unto them, saith the Lord :

33 But this shall be the covenant that I will make with the house of 15'ra-el; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying. Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

14 Israel confirmed as eternal as the solar system (Ps.

72:5; 89:29. 36. 37)

35 • Thus saith the_ Lord, which Tglveth the sun for a light by (lay, and the ordinances of tbe moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts IS his name:

36 If those ordinances depart from before me, saith _Uj$

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a When Israel will be completely gatlicr-ed to Pa' • •' V will pro-

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23). At Ui; -u.iL j:.,i iiuTbaiidmen will l^ad flocks out of the cities of Judah and there will be rest and happiness to every soul (v '^4-25)

b Tlie days come that ;

1 I will sow tliL- house of Israel and tlte house of Judah widi the seed of man and beast (v 27); tliat is, men and beasts will be greatly multiplied

2 Cod will watch over tJiem to build and plant, as He ha? watched o\t;r them to pluck up, breakdown, tltrow down, desaoy, and afflict because of sin (v 2S)

3 They will say no mote, The fathers have eaten sour grapes, and the child -rcn's teeth are set on edge. But every man will die for his own sin-thc man thateats the sour grape, his teeth shall be set on edge (v 29-30)

lliesc days to come are clearly those of the Millennium when God will send Jesus Clirist to build up Zion and reign for the purpose of putting a 11 rebel lion down (ICor. 13:24-28), Sin will continue along with otlier conditions, but it will be judged and men will pay for tlieir own crimes; thcii parents or others will not be blamed for them. Death willbe the penaltN- for sin (v 29-30) c The days come that ;

1 I will make a new covenant with the house of Israel and with the house of Judah (v 31; Heb. 8:6-13)

2 After those days. I will put my law in their inward parts, and write it in their hearts (v 32)

3 I will be their God, and they will be My people

4 Tliey will teach no more every man his neit;ihbor, and every man his brotJier, saying. Know the Lord; for they will all know Me, from the least to tlie greatest of them; I will forgive their iniquity, and I will remember their sin no more (v 3-1)

d The new covenant is what we call the New Testament of the Bible , made by Christ to take the place of the law of Moses (Isa. 42:6; 49:8; 55:3; 59:21; 61:8; Heb. 8:6-13; 10:16; 12:24; 13:20)

e The new covenant was not to be the same as the old, but an entirely new contract to take tlie place of the law of Moses. To say tliat the new is the same as the old covenant, tJie only difference beijik; tliat the one was written on tables of stone wliile the other was written on tables of the heart, is erroneous to the extreme. An old contract wrincn a new on some other material does not make it a new contract. It is tlie contents tJiat makes a difference, not tlie place wliere it is written. Here it states plainly iliat tlie new contract was not to be tile same as the old one made by Moses-".Not according to the covenant that I made with their fatliersin tiie day that I took tliem... out of Egypt" (v 32). Ihe two contracts could never be the same because of tliediffereiKes in tlieir terms, conditions, and blessings. See 85 coiitiasts . p. 201 of N. T.

f 7 gre.li trutlis:

1 Gi>J ^.'.avc the ordinance of the sun logive LikUitby day(va5;Gen. 1:14-19)

2 lie gave ilie ordinaiues ol the moon and stars for Ligjii by niulu (v 35)

3 He divided die sea and >tave a decree that it should nevet cover the earth (v ■■5: Cen. 1:0-1. ; Job ^:1 !)

4 He made dieord

mix)n, and -Tar' t ' • ; Ps. 72:5.

5 The 1: i<rv 37)

6 Hieu! . -.'i

7 The c witli Jehovah (V J/; Isa. y:6-7;Lk.

I hcsc trutlu ate repeated u .j

time again, and slioulld be accepted as common and cten.al facts

JEREMIAH 32

Jeremiah's imprisonment

Jeremiah's prayer

a Then -if and when the planets ever fail to give light and regulate times and seasons, the seed of Israel will cease being a nation before God (v 36). This certainly refers to the eternal nation of the future under the Messiah

b See Solar system in Index

c There is no method for searching out the foundations of the earth or measuring the vast heavens; even so there is no way for God to cast off Israel for their sins, for in those days there will be no sin in them (v 37; Isa. 66:7-8; Zech. 12:10-13:1; Rom. 11:25-29; Heb. 10:17)

d The days come that:

1 The ciryot Jerusalem will be built totiieLord from Hananeel (the northeast comer) to the gate of the corner (the northwest corner), then upon the hill of Gareb; and it will compass about to Goath(toward the southwest, called the

hill of the lepers). It will take in the whole valley of dead bodies and all the fields to the brook Kidron and to the comer of the horse gate toward the east. All this will be holy to God (V 38-10)

2 I will never be plucked up again or destroyed and thrown down anymore forever (v 40)

e This definitely refers to the rebuilding of the city of Jerusalem at the 2nd ad-vent of Christ (v 38-40). The measure-mentsof the city are given in Ezek. 48: 30 -35. When Christ sets His feet on the mount of Olives and it is divided, half going to the east and the other half to the west, there will be a very great valley (Zech. 14:1-5). At the same time the earthquake will kill 7,000 men in Jerusalem alone (Rev. 11:13). Jerusalem will be divided into three parts and much of it will be de -stroyed (Rev. 16:19). Thus it will need to be completely rebuilt to become the capital ofthe Messiah's kingdom over all nations forever. The name ofthe city from that day and forward will be The Lo rd will be the re (Ezek. 48:3^

f Not only will the city itself be holy to God, but on every pot and pan in Jerusalem, and even on me bells of the horses will be Holiness unto the Lord (Zech. 14:20-21)

g Many scriptures speak of Jerusalem be -ing an eternal city (v 40). See Jerusa -lem in Index

h S(TtEi prophecy in Jer . (32:1-5, fulfill -ed). Next, v 6

7 predictions-fulfilled:

1 I will give this city into the hand o*' the king of Babylon, and he will take it (32:3)

2 Zedekiah the king will not escape outof thehandof the Chaldeans (32:-^

3 He will surely be delivered into the hand of the king of Babylon

4 He will speak with him mouth to mouth, and his eyes will behold his eyes

5 He will lead Zedekiah to Babylon

6 These he will be until I visit him (32:5)

7 Though you fight against die Chaldeans, you will not prosper

i This was about one year before the fall of Jerusalem and the final captivity of Jews to Babylon (v 1; 2 Ki.25:l-^

j How long Jeremiah had been in jwison is not known; he was being detained because of his prophecies (v 1, 3, 8, 12; 33:1)

k This prophecy had been given on several occasions (v 3-5; 21:3-7; 24:8-10; 25:8-29). This was UteraUy fulfilled as in 2 Ki. 25; 2 Chr. 36

1 Ifere Jeremiah predicted that Zedekiah wouldbe taken to Babylon (v 5). Eze-kiel predicted that he would not see Babylon, though he would die diere (Ezek. 12:13).AUstatements are true, lor he was taken to Babylon and died there, but he: did not see it because his eyes were put out (2 Ki. 25:6-7) m 61st prophecy in Jer . (32:6-7, fulfiU-ed). Next, v 13. It was here predicted thatHanameel, his cousin, would come to Jeremiah wanting him to buy his

LoRi>. "<hen the seed of I§'ra-el also shall cease from being a nation before me for ever.

37 Thus saith the Lord: *If heaven above can be measured, and the foundations of the earth "^searched out beneath, I will also cast off all the seed of I§'ra-el for all that they have done, saith the Lord.

15 Jerusalem confirmed as an eternal city

38 " Behold,"the days come, saith the Lord , that the 'city shall be built to the Lord from the tower of HS-nane-el unto the gate of the comer.

39 And the measuring line shall yet go forth over against it upon the hill of Ga'reb, and shall compass about to Go'ath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kid'ron, imto the comer of the horse gate toward

the east, shall be^oly unto the Lord ; it shall not be plucked up,'nor thrown down any more for ever.

CHAPTER 32

l6Sign of kinsman redemption. (1) Question of Zedekiah

/ pHE word that came to Jer-mX. e-mI'ah"from the Lord in the 'tenth year of Zed-e-ki'ah king of Ju'dah, which was the eighteenth year of Neb-u-chad-rez'zar.

2 For then the king of Bab'-y-lon's army besieged Je-ry'-sa-lem: and 'Jer-e-mi'ah the prophet was shut up in the court of the prison, which was in the king of Ju'dah's house.

3 For Zed-e-ki'ah king of Ju'dah had shut him up, saying. Wherefore dost thou prophesy, and sav.* Thus saith the Lord. Behold, I will give this city into the hand of the king of Bab'y-lon, and he shall take it;

4 And Zed-e-ki'ah king of Ju'dah shall not escape out of the hand of the Chal-de'an§, but shall surely be delivered into the hand of the king of Bab'J-lon, jmd shall speak with him mouth to mouth^ and his eyes shall behold his eyes;

5 And 'he shall lead Zed-e-ki'ah to Bab'J-lon, and there shall he be until I visit him, saith the Lord : though ye fight with the Chal-de'an§, ye shall not prosper.

(2)Kin3mcin redemption fulfilled (Lev. 25:25-34; Ruth 3-4)

Je"*" And Jer-e-mi'ah said. The word of the Lord came unto me, saying,

7 Behold, HS-nam'e-el the son of Shiil'lum thine uncle shall come unto thee, saying. Buy thee my field that is in An'a-th6th: for the right of redemption is thine to buy it.

8 So Hi-nim'e-el mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me. Buy my field, I pray

thee, that is in An'a-thoth, which IS in the coimtry of Ben'ja-min: for the right of inheritance is thine, and the redemption is thine; 'T)uy it for thyself. Then I knew that this was the word of the Lord.

9 And I bought the field of Hl-nJLm'e-el my tmcle's son, that was in An'a-thoth, and weighed him the money,"ei^en seventeen shekels of silver.

10 And I subscribed the evidence, and sealed i^ and took witnesses, and weighed him the money in the balances.

11 So I took the evidence of the purchase, both that which was 'sealed according to the law and custom, and that which was open:

12 "And I gave the evidence of the purchase unto'Ba'ruch the son of Ne-ri'ah, the son of Ma-a-se'iah, in the sight of HS-nim'e-el mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jew; that sat in the court of the prison.

♦13 •■'And I charged Ba'ruch before them, saying, •14 Thus saith the Lord of hosts, the God of Ij'ra-el; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue 'many days.

(3) Application to Judah

15 For thus saith the Lord of hosts, the God of Is'ra-el; Houses and fields and vineyards shall be possessed again in this land.

17 Prayer of Jeremiah; sixteenfoldgreatness of God

16 *" Now when I had delivered the evidence of the purchase imto Ba'nich the son of Ne-ri'ah, I prayed unto the Lord, saying,

17 Ah Lord God! behold, thou'hast made the heaven and the earth by thy great power and stretched out arm, and there is 'nothing too hard for thee:

18 Thou shewest lovingkind-ness tmto thousands, and rec-ompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, IS his name,

19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 "Which hast set'signs and wonders in the land of E'gypt, even unto this day, and in Is'ra-el, and among other men; and hast made thee a name, as at this day;

21 And hast brought forth thy people Is'ra-el out of the land of E'gypt with signs, and with wonders, and with a strong hand, and with a

field that was in Anathoth, for it was his by right of redemption. He soon came to the prophet in die court of the prison, as God had foretold (v 8). Haoameel had evidently mortgaged this field and could not buy it back again so, according to the law, the nearest of kin had die right to redeem it and use it until the year of release Continued, column 3 ^

Miracles in IndejO, and those among other men in all ages (v 20). That those in Egypt were performed to deliver diem from Egy pt is sta ted in v 21

—^^- Cont. from column 2 when it would revert to its original heirs. This incident became another occasion for a prophecy from God through Jeremiah to Judah (v 8 -15)

a Jeremiah was asked by his cousin to buy the field for himself, which was what God had predicted he would do (v 7). Then Jeremiah knew that the prophecy was of God, because it was confirmed by fulfillrnent. He bought die field from Han am eel for 17 shekels of silver (510.88), completing the transaction before proper witnesses, sealing it, and paying the money in cash (v 9-11)

b 17 shekels at 044 each-$10. 88

c It is supposed that one of these docu -mentswasa duplicate of the other. It may have been customary to seal one copy carefully and deposit it in a safe place, peihaps in a jar buried on the property described in the document, and to leave the other one unsealed in some public place, where all interested jjersons could have access to it whenever diey desired. Inasmuch as the city was to be destroyed, the prophet was directed to have both cofnes put in an earthen vessel for {we-servation (v 12-14)

d Jeremiah gave the evidence ofthe purchase to Baruch in the si^t of Hanameel, in the presence of the witnesses who subscribed the book of the purchase, and before all the Jews who sat in the court of the prison. He charged Baruch to say to Israel that diese documents will continue in the earthen vessel many days as a sign that after many days (the 70 years of 25:9-1^ the JewswiUreturn to Palestine and its fields and vineyards again (v 12-15)

e Baruch, blessed. See Index

f 62nd prophecy in Jer. (32:13-15, fulfilled). Next, v 26. The prediction here is diat after many days the Jews would return to their land and possess houses, fields, and vineyards as before

g The many days here refers to the rest of the 70 years of captivity of 25:9-14

h 16fold greatness of God:

1 You have made heaven and earth by Your great power, and Youi stretched out arm (v 17)

2 There is nothing too hard for You

3 You show lovlngkindness to thousands (v 18)

4 You recompense the iniquity of the fathers into the bosom of their children after them

5 God is Great

6 He is a Mighty God

7 The Lord of hosts is His name

8 Great in counsel (v 19)

9 Mighty in work

10 Your eyes are open upon all die ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings

11 He has set signs and wonders in die land of Egypt, and in Israel, and among odier men, as it is this day (v 20)

12 He has made a name for Himself, as it is at this day

13 He has brought forth His people out ofthe land of Egypt with signs and wonders with a strong hand, with a stretched-out arm, and with great terror (v21)

14 He has given diem this land, which He swore to dieir fathers to give them (v22)

15 He has caused all this evil to come upon them kx. disobedience (v 23)

16 He has caused die invaders to fight against Jerusalem which is given into their hands, to fulfil what He has spoken (v 24-25)

i If men could only believe this and trust God for His many blessings there would be untold benefits coming to diem which they now go without because of unbelief and ignorance of His wiU. If notiiing is too hard for Him, and He has promised men all their needs' and lawful vants in life, here and hereafter, then there is no excuse for lack of supply. Cp. V 27; Gen. 18:14

j These signs and wonders are not the great pyramids in Egypt, as sometimes taught, but the many miracles He wrou^t in Egypt (the 10 plagues of Ex. 3-1!^, those He wrought in Israel (see a 3 re«»ofn for lsracl'5 dcstruc lioii;

1 TV ' J :iot Your voice (v 23)

2 Thi walk in Your Uw

3 They Ijj . " iig of all that Ycu cor-. to do

b I" ■ ■ lo Uic ticjpiJig up of cartli b. ::iy to overtop the walb and

get u'.t^i ttie city (v '24; Ci:6; 33:4)

c 3 tliiiiiai that 1 JUicd the cit^' to fall :

1 The sword (V 24)

2 The famine

3 The pestilence

d God's prophecies have always come to pass, at)d they always will, for He ii able to cause nothing to fail which He has predicted. There is no guesswotk in true prophecy. The greatest power of the umvcrse is back of His own spoken word, and He will see to It that it will always be fulfilled

e It was puzzling to Jeremiah that he should DC told to buy the field since the city was to be uken by the Babylonians, but he obeyed even though the only benefit might be using the experience in his prophecy to signifty that houses, fields, and vineyards vould be possessed by the Jews again after many days-70 years (v 25 with v 15, 43-44)

f 63rd prophecy in Jer . (32:26-44. V 6fi-36 fuiniled; v 37-44 unfulfilled). Next. 33:1

3 predictions-fulfilled :

1 I will give this ciry into the hand of the Chaldeans and Nebuchadnezzar, and he will take it (32:28)

2 They will come and set the city on fire, and bum the houses upon whose roofs they have offered incense to Baal andpouredoutdrinJc offerings lo other gods, to provoke Mc to anger (32:29)

3 It will be delivered to the king of Babylon by the sword, the famine, and the pestilence (32:36)

12 predictions-unfulfilled:

1 I will gather them out of all countries whither I have driven them in My anger, My fury, and My great wrath (32:37)

2 Iwillbringthem again to this place

3 I will cause diem to dwell safely

4 They will be My people, and I will be their God (32:38)

5 I will give them one heart, and otK way, that they may fear Me forever, for the good of them, and of their children after them (32:39)

6 I will make an everlasting covenant with them, that I will not turn away from doing them good (32:40)

7 I will put My fear in their hearts, so that they will not depan from Me

8 I will rejoice over them to do diem good (32:41)

9 I will plant them in this land assuredly with My whole heart and My whole soul

10 As Ihavc brought all this great evil upon them, so will I bring upon them all this good that I have promised them (32:42)

11 Fields will be bought in this land, whereof you say. It is desolate and is given into the hands of the Chaldeans (32:43)

12 Men willbuy fields for money, and subscribe evidences, seal them, and take witnesses in the land of Benjamin, in all places about Jerusalem, in all tlie cities of Judah. in all the cities of the mountains, in all cities of the valley, and in all cities of the south: for I will cause (heii captivity to return (3 J:44)

g Question 150

h itc V 17, 27; Gen

Next, 33:24 18:14

1 7 sins of Israel ;

1 They have done evil from their youth (V 30)

2 Provoked Me to anger with the work of their hands (idols)

3 Turned their back to Mc (v 33)

4 Not listened to instruction

5 Set their abominations in My house to defile it (V 34)

6 BuUt higJi places to Baal (v 35)

7 Caused their sons and daughters to

stretched out arm. and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowmg with milk and honey;

23 And they came in, and possessed it, hut they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou com-

mandeilst them to do: "therefore thou hast caused all this evil to come upon them:

24 Behold «1he mounts, they are come unto the city to take it; and the city is given into the hand of the Chil-de an§'. that tight against if.'^because of the sword, and of the famine, and of the pestilence: and what thou"hast spoken is come to pass: and, behold, thou seest it.

•25 And 'thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Ch&l-de an§.

18 Answer of God. (1) Ninefold judgment: tenfold reason (cp. Isa. 5:5, refs.)

t26 ' 'Then came the word of the Lord unto Jdr-e-mi'ah, saying.

27 Behold, I am the Lord, the God of all fiesh: 'is there any thing'^oo hard fur me?

28 Therefore tjius saith the Lord: Behold, I will give this city into the hand of the Ch41-de'an§, and into the hand of N6b-u-chad-rez zar king of BSb'J-lon, and he shall take it:

29 And the Chal-de an§, that fight against this city, shall come and set fire on this city, and bum it with the houses, upon whose roofs they have offered incense unto Ba'al. and poured out drink offerings unto other gods, to provoke me to anger.

30 For the children of I§'ra-el and the children of Judah have only 'done evil before me from their youth: for'the children of l§'ra-el have only provoked me to anger with the work of their hands, gaith the L ord .

31 For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face.

32 Because of all the evil of the children of l§'ra-el and of the children of Ju dah. which they have done to provoke me to anger, they, their kings, their

princes, their priests, and their prophets, and the men of Ju dah, and the inhabitants of Jft-ru si-lSm.

33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of BA al. which are in the

Tallay of the son of Hin'nom, to cause their sons and their daughters to pass through the fire unto *M6 lech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.
36 • And now therefore thus saith the Lord, the God of 1$'-ra-el, concerning this city, whereof ye say. It shall be delivered into the hand of the king of Bab y-lon by the sword, and by the famine, and by the pestilence:

(Z) Fifteenfold regathenng of Israel(Isa. 11:11, refs.)

*37*Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an'^ever-lasting covenant with them, that I will not turn away from them, to do them good; but 1 will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised

them.

43 And fields shall be bought in this land, whereof ye say. It is desolate without man or beast; it is given into the hand of the Ch41-de'an§.

44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of B6n ja-min, and in the places about J6-ru'sa-16m, and in the cities of Jiidah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, gaith the Lord.

pass throuRli tlie fire to Molcch in the valley of tlie son of Hinnom

J All Israel, not just a few of tlie tribes, had tcrsunily provoked God to anger by their sins, so the blame could not be laid upon Judah only. All classes liad sinned-klnns, princes, priests, prophets, and other men of Israel (v 30, 32)

CHAPTER 33

19 Davidic kingdom to be

restored. (1) Desolation

first

jTUrOREOVER tjie word pi ^'A the LoRn<'came unto JSr-e-mi ah the'second time, while he was yet shut up in the court of the prison, saying, 2 Thus saith the LosD the maker thereof, the Lord that formed it, to establish it; the Lord is his name; ►3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou kjiowest not.

out from the time of creation until now. He plans tliat tlie priests and Levitcs will continue eternally offering the various sacrifices before Him as a memorial of tlie sacrifice of Chrbt, so that all coniiiiR neiterations miftjit h;we an outward pro^irain demonstrating the price of redeiiipiion through Him ^ 18). See notes on Ezek, 40-48 a Sec Mo lech in Index

b Sec 12 predictions-unfulfilled, note

f. v5r^

c See note d, 31:31

d 6-lt]i prophecy inler . (33:1-18. V 1-5

fulfilled: V 0-18 unfulfilled). Next, v

19

3 predictions-fulfilled ;

1 The houses of the ciry and those of the kings of Judah will be thrown down by die mounts, and the sword (33:4)

2 The dead bodies of those who fight the Chaldeans will fill the houses of diis ciry (33:5)

3 Iwill cause them to be slain in My anger and My fury, because of the wickedness of the city

21 predictions-unfulfilled;

1 I will bring health and cure to the city of Jerusalem (33:6)

2 I will cure them

3 I will reveal unto tfiem the abundance of peace and trudi

4 I will cause the captivity of Judah and Israel to return (33:7)

5 I will build them as at the first

6 1 will cleanse them from alltheir iniquitv' and sins (33:8)

7 I will pardon their iniquities viiere-by they have sinned

8 It will be to Me a name of joy, a praise and an honor before all nations of the earth (33:9)

9 They will fear and tremble for all the goodness and prosperity that I procure unto it

10 Again the voice of joy and happiness will be heard in this place (33: 10-11)

11 They will say, Praise the Lord of hosts: for the Lord is good; for His mercy endures forever (33:11)

12 I will cause the captivity of the land to return, as at the first

13 Again in this place, which is de -solate, without man and beast, and in all cities thereof, will be an habi-tation of shepherds causing dieir flocks to Ue down (33:12)

14 In all cities of Judah flocks will p»ass again under the hand of him diat tells diem (33:13)

15 The days come that I will perform that good thing which I have promised the whole house of Israel (33:14)

16 In those days, and at diat time , I will cause die Branch of rigliicousness to grow up unto Oavid (33:15)

17 He will execute judgment and righteousness in die land

18 In those days the house of Judah will be saved, and Jerusalem will dwell safely (33:16)

19 She will be called. The Lord our righ teou sness

20 David will never want a man to sit upon the throne of the house of Israel (33:17)

21 Neither will the priests and Levites want a man before Me to offer burnt offerings, and meat offerings, and to do sacrifice continually (33:18)

c In diis second message (given while the prophet was sliut up in prison), the former predictions about the destruction of die city of Jerusalem by the Chaldeans, arc confirmed again. The future restoration of Israel to her own land, the blessing of all Israel under their Messiah, and the eternal restora - cion of the Davidic throne and kingdom as well as the priesthood and sacrifices arc also confirmed, as seen by the above un fu If i 1 led predictions. These many prophecies reflect what Is in the heart of God-He longs to see

His people, Israel, blessed and restored to the full, as a great nation, die head of all odier nations under die Messiah. He longs to see die whole world at peace, widi tiien praising Him and livinghappy lives in prosperity. He is determined to saw Israel as an eternal nation, restore the kingdom of David, and place eternal kings over His eternal program that stiouldhave been carried

JEREMIAH 34

Destruction of Jerusalem foretold

a The fsophecies of v 4-5 are fulfilled, having oeen fulfilled about 616 B. C. when Nebuchadnezzar, king of Baby -Ion, destroyed Judah and Jerusalem and took the kingdom of Israel into captivity. The following verses (6-18) speak of restoration of Israel from all nations in die latter days and the es-ubUshmentof the eternal kingdom of the Messiah-all yet to be fulfilled

b The mounts were made of eardi, rocks, and trees and used to help men get into a walled city to attack it. If these could be built to ±e top of the wall there was no way to keep an invader out except to defeat him on the wall (v4)

c This refers to the many dead bodies of men slain in all the houses of the city. The f«ophecy given stated that all who would flee from the city would be spared, but those remaining in it to fight would be kiUed (21:9). The reason for such slaughter was the sins of the people (v 5) d For a Ust of diese predictions, see note d, v 1

e God will build them as at the first, that is, restore them to full possession of the land again (v 7, 11). Isaiah speaks of the restoration of their judges a*s at the first (Isa. 1:26)

f All the cities of Judah were to be desolate of man and beast as pictured here. This was literally fulfilled two times: first, following die destruction of Jerusalem, 616 B.C., and again, following the destruction of Jerusalem, 70 A. D. In the future restoration the land willbe filled widi men and flocks (V 12-13)

g 22 blessings in the restoration:

1 Health and cure (v 6)

2 Abundance of peace and truth

3 Rebuilding of me nation (v 7)

4 Cleansing from iniquity (v 8)

5 Full pardon of all sins

6 Joy, praise, and honor before all nations of the earth (v 9)

7 Abundance of goodness

8 Prosperity for aU

9 Joy and gladness of all classes (vH)

10 WOTship of God in the temple

11 Return from captivity (v 7, 11)

12 Flocks in all places (v 12-13)

13 Personal reign of the Messiah (v 15)

14 Judgment and righteousness

15 Salvation of Judah and Jerusalem

16 Dwelling in safety (v 16)

17 David's throne and eternal kingship over his kingdom (v 17-21)

18 Eternal priesthood and sacrifices (v 18-21) 21)

19 Eternal covenant with David (v 20-- 20 Eternal day and night (v 20)

21 Eternal generations of natural people (v 21)

22 Eternal nation of Israel (v 24-26)

h That good thing was the coming Messiah and full redemption and restoration under Him (V14-18, 20-21,24^26)

^»- Cont. from column 3

vid, kingdom and kingship of David's seed, and other eternal things are mentioned (notes i and j, above) 1 Question 151. Next, 35:13 m See note a, next page, on this verse

4 commands to Jeremiah (35:2):

1 Go to the house of the Rechabites

2 Speak to them

3 Bring them into one of the rooms of the temple

4 Give them wine to drink

On the surface it would seem diat God and Jeremiah were enticing men to do wrong by tempting them to drink wine, but in the light of the whole story this is not so. The purpose was merely to teach Judah certain lessons.

God knew that the Rechabites would not drink and thereby break their vows and manner of life for generations; and He also knew that Judah had done

4 For thus sait h the Lord, the God of I§'ra-el,'^oncemiiig the houses of this city, jmd con-ceming the houses of the kings of Judah, which are thrown down by the'tnounts, and by the sword;

5 They come to fight with the Chai-de'ans, but it is to ""fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

(2) Sixteenfold restoration

*6 Behold/'I will bring it health and cure, and I wUl cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Ju'dah and the captivity of !s'ra-el to return, and'will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have siimed, and whereby they have transgressed against me.

9 •" And it shall be to me a name of joy, a praise and an honour before aU the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the Lord; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the /cities of Ju'dah, and in the streets of Je-ru'sS-lSm, that are desolate, without man, and without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say. Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord .

12 Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benja-min, and in the places about Je-ni'-s5-lem, and in the cities of Ju'dah, shall the *flocks pass again under the hands of him that telleth them, saith the Lord.

those davs. and at

Ju'dah.

15 "Tn that ti me, will I cause *the Branch of righteousness to grow up unto David; andlie shall execute judgment and righteousness in the land.

16' ^n those days shall'Ju'dah be saved, and Je-ru'sS-lem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.

17 ' For thus saith the Lord ; Da'vid*shall never want a man to sit upon the throne of the house of i§'ra-el;

18 Neither *shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

(4) Davidic covenant confirmed as eternal as the solaric covenant (31: 35-40; Gen. 1:14-19)

■19 "^'And the word of the Lord came \mto Jer-e-mi'ah,

saying,

20 Thus saith the Lord : 'If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their

!season;

21 Then may also my covenant be broken with Da'vid my servant, that he should not

_ have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so

1 will I multiply the seed of ! Da'vid my servant, and the j Levites that minister unto me.

1 (5) Israel confirmed as eternal as the solaric cov-I enant

j *23 ^Moreover the word of the ' Lord came to Jer-e-mi'ah, i saying,

j 24 'Considerest thou not what ! this people have spoken, saying, "The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 T hus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Ja'cob, and Da'vid my servant, so that I will not take any of his seed to be rulers over the seed of Abra-ham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

(3) Reign of Messiah: Da

vidic and Levitic covenants

confirmed

14 Behold, the days come, saith t he Lord, that I will perform that%ood thing which I have promised unto the house of is'ra-el and to the house of

this very thing for generations. He wanted to point out to Judah the sted - fastness of these nomad people, and show the great contrast between diem and the Rechabites who had strictly obeyed their earthly father whereas Judah had not obeyed their God, who has been so good and merciful to diem regardless of their sinfulness-(v 12-19)

CHAPTER 34

Vn Prophecies of the Baby Ionian captivity (34:1-39:18), 1 Zedekiah's twelvefold overthrow and captivity

^H E^ord which came unto Jer-e-mi'ah from the Lord, when Neb-u-chad-nez'zar king

words: My covenant with David and his seed will be eternal (33:23 -26)

2 I will cause their captivity to return (33:26)

3 I will have mercy on them

This is the third time in iliis chapter that the eternal seasons, throne of Da -

^ Continued, column 1

a Fot a list of these prophecies see note d, V 1 b The Branch of righteousness is none other than Jesus Christ vAo will cane from heaven to fulfil the many prop)h -eciesuneredby die {wophets since the world began. He is referred to as the Branch in v 15; 23:5; Isa. 4:2; lITTT Zech. 3:8; 6:12

c The pre diction here of a long reigning in r^hteousness and executing judgment and justice in the earth is the same as in Isa. 32:1

d In those days:

1 Judah will be saved (v 16)

2 Jerusalem will dwell safely

e Note that judah and Jemsalem are still dealt witE] not Israel and Samaria, proving that Judah was representative of aU IsraeL Sometimesii two different terms are used it is to make clear beyond a doubt that aU Israel will share in the restoration of die whole nation to dieir own land in the latter days (Ezek. 37)

f Thiiswill be but one name of the city of Jerusalem (v 16). See 14 future names of Jerusalem, p, 440

g Jesus Christ will be me eternal King of the house of David (Isa. 9:6-7, Lk. 1:32-33). David will also be an eternal king of laael under the Messiah (note a, 30:9)

h ITiere will be eternal piests and Levites offering up sacrifices and offerings eternally (v 18, 21), See notes on Ezek. 40 -48)

i 65tfa prqt^ecy Ln Jer . (33:19-22, im-fulfilled). Next, v 23

3 predictions-unfulfilled:

1 My covenant with David will never be broken -that he diould have a son to reign upon his throne eternally. If My covenant with day and night and with the seasc«is can be teoken, then My covenant with David can also be broken (33:19-21)

2 There wiU be eternal pn&sxs and Levites as My ministers (33:21)

3 Iwill multiply the seed of David, and the Levites that minister to Me until they cannot be numbered an>' more dian the host of heaven and the sand of the sea (33:22)

Thus a second time in this chapter and many times throughout die Bible, God promises an eternal kingdom, throne, seed, priests, Levites, sacrifices, and generations of natural people (v 15-18, 20-21, 24-26). See Eternal in Index j If God's covenant widi the sun, moon, and stars that regulate day and night and eternal seasons can be broken so that there will never be any more day and night or seasons on earth, then God's covenant with David can also be broken. Since one is eternal, the other is also eternal. If one can fail, the other can fail. God promised that the Solaric covenant would be eternal. Seedtime and har\\'est, summer and winter, cold and heat, and day and nightwill not cease as long as the earth exists (Gen. 4:14-19; 8:22). Here it is taken for grantedthat they are eternal, and so the fact that David will have an eternal dirone in God's kingdom, and a Son sitting on it is an eternal doctrine of prophecy (v 20-21, 25-26). David has no dirone now, but after the church is raptured God will rebuild the tabernacle of Da\-id,which is fallen down and will set it up eternally (Acts 15:13-18). Then Christ will reign over the kingdom of David and establish it forever (Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22: 4-5) k o6 di prophecy in Jer. (33:23-26. un-hillilledT Next, ii4:l

3 predictions-unfulfilled:

1 If My covenant ceases to exist with day and .night and the appointed ordinances of heaven and eardi. then will I cast off die seed of Jacob and Da\-id, My servant, and I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob. In other

i 67Tfa pcophccy in Jcr. (34:1 -5, ful -filled). Ncxi. V ti

10 iyeJi'^^tiom-f"tf^tlc<^ '

1 I will ^i\t thistir>- Inio the hand of (he king of Bjb>lon (34:2)

2 Mf will burn ii with fire

3 You will not cjcapc out of his land, but will SUITly be ukcn, ind delivered into hii hand (34:3)

4 Your eves will sec the eyes of the king of Babylon

5 He will speak to >du mouth to mouth

6 You will go to Babylon

7 You will not die by the sword (34:4)

8 You will die in peace (34:5)

9 They will bum incense for you at your death as they have done for your jathers, the former kings

10 They will lament you saying. Ah lord

b The burning was perhaps of spices or incenses added to wood as a special honor (v5)

c It was the custom, in wailing for the dead, to rep>cat over and overaga in something to call attention to the deceased one. Here it was Ah lord ! because he was a lord. If a relative died the lament would be the appropriaic one-Ahsister! Ah brother! An mother! or Ah father! forinsunce(v 5; 22:18)

d Lachish and Azekah were fortified cities in the plain toward Egypt, so had to be taken before Jerusalem, lest the Egyptians join Judah and fight against the Babylonians-something which Ze-dekiah and Judah honed would take place. Just before Nebuchadnezzar's time Egypt had ruled all the country up to the river Euphrates. Nebuchadnezzar had defeated the Egyptians at the battle of Carchemish on the hu -phrates when he came to the throne, so it was entirely possible that they would help Judah against him

e 68ili prophcy in Jer. (34:8-££, ful-fillcd). Next. j5:16

9 predictions-fulfilled :

1 I oroclaim a liberty for you-to the swora, the pestilence, and the famine (34:17)

2 I will make you to be removed into all the kingdoms of the earth (34:18)

3 Iwillgive the men that have transgressed My covenant into the hand of their enemies and those who seek their life (34:18-20)

4 Their dead bodies will be for meat unto the fowls of the heaven and the beasts of the earth (34:20)

5 Zcdckiah, king of Judah, and his princes will I give into the hand of their enemies, and those who seek their life, and into the hand of Babylon's army (34:21)

6 I will command them to return to this city (34:22)

7 They will fight against it and lake the city

8 They will bum It with fire

9 I will make the cities of Judah a desolation without an inhabitant

f Zcdckiah did not luve to make such a covenant, ^ r '•• was already under covenant to Cod to do this

(Lev. 25:: , ; Dt. 15:12). The

covenant was made and obeyed and broken again; and ttiis is what caused the prophcc-y of this chapter regarding judgment from God (v lO-ll, IT) g HereCodcalled attention to the covenant He had tnadc with Israel when It: brought tJicm out of Egypt. Israel did not keep it; and this was why they were in their present trouble, and coin^ into captivity (v 12-22)

Future destruction of Ba bylon (Isa. 41:14)

Isaiah spoke as if Ciod hadaln-ady done this, but the actual ful/illmeni will be when Babylon is descri'ved under the Ttii vial and the shipmeti will LariKnt ilic destruction of tliisureat I ity in one hour (v 14; Rev. 10:19; l»:l-24)

5 proofs - future dcstruc tion of Baby Ion;

of Btb^-lon. and all his army, and all the kinRiloms of the earth of his domuiion. and all the people, fought ugainst Ji-ru si-ltm, and against all the cities thereof.'saymR, •2 Thus saith the Lord, the God of !§ ra-el; Go and speak to Ztd-e-ki ah king of Ju dah, and tell him. Thus saith the Lord; Behold, I will give this citv into the hand of the king of B4b y-lon, and he shall bum it with fire:

3 And thou shall not escape out of his hand, but shall surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Bib J-lon, and he shall speak with thee mouth to mouth, and thou Shalt go to B4b J-lon.

4 Yet hear the word of the Lord, O Z6d-e-ki ah king of Judah; Thus saith the Lord of thee. Thou shall not die by the sword:

5 But thou shall die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they bum*odours for thee; and they will lament thee, saying, '^Ah lord! for I have pronounced the word, saith the Lord.

6 Then J6r-e-mi'ah the prophet spake all these words unto Z€d-e-kiah king of Judah in Je-rwsa-16m,

7 When the king of B4b'y-lon's army fought against JC-ru's4-16m, and against all the cities of Jii dah that were left, against"Li chish, and against

A-zekah: for these defenced cities remained of the cities of Judah.

2 Zedekiah's righteous decree. (1) Ineffectual

88 "This is the wo rd thai came unto J6r-e-mi aK from the Lord, after that the king Z6d-e-ki ah had'made a covenant with all the people which were at J6-ru s4-16m, to proclaim liberty unto them;

9 That every man should let his manservant, and every man his maidservant, being an He'-brew or an H^'brew-Sss, go free; that none should serve himself of them, to wit, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, he£ird that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and lei them go.

11 But afterward they turned, and caused the ser\ants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

(2) God's commendation

12 • Therefore the word of the LoRD_cam? to JSr-e-mi'^ah from the Lord, saying.

13 Thus saith the Lord, the God of fg ra-el ;*I made a cove-nant w ith ^our fath er s in the

day thai I brought them forth out of the land of £ R?pt, out of the house of bondmen, saying,

14 "At the end of seven years let ye go every man his brother an Hf brew, which hath been sold unto thee; and when he hath served thee six years, thou shall let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And*ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me

in the house which is called by my name:

(3) God's condemnation: fourteenfold judgment

16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the Lord ; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold,"^! proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my coveiianl, which have not performed the words of the covenant which they had made before me, when they"cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Je-ru sS-lfem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Z6d-e-ki ah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Bib 5-lon's army, which are gone up from you.

22 Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and bum it with fire: and I will make the cities of Judah a desolation without an inhabitant.

1 No crv of men In ships went up when!" mistaken by Cyrus, but suthi l! (o happen sometime (Rev. if.rj-vj)

2 God will become the actual King of Israel at the 2nd advent of Clirist (V 15; 0:C-7; Dan. 2:44-4o; 7:1-14,

Continued, column 4 ^».

CHAPTER 35

3 Si(jn of the Rechabites. (1) Obedience of the Rechabites

THE word which came unto J6r-e-mj ah from the Lord in the'days of J£-hoi'a-kim the son of Jfli-siah king of Ju dah.

would kill him when God had sworn that he was to have seed by Sarah. Cod was obligated to protect him In order to bring this about (Gen, 12:11-13)

5 Deceit (Gen. 12:13, 18-30)

6 Unbelief In seeking to obtain seed through Hagar ((-en. 20:2, 12)

7 Deceit agaiji (Uii. 20:2, 12)

a Sec Lev. 25:10, 39-46; Di. 15:12

b Thecovcnant was entered into for their own advantaflo, and when ii proved to be against till m, ihcv broke It. Nebu-chadiiczzarV ' ilcm

was in the 9th'. cde-

kiahwho made Uic (.ovciiant with the rK'ople to let the slaves po free. When the army ramc thr' iintry the

wealthier people fl alcmwith

tlieir households, ai.d Uic presence of these families with slaves may have given offence to the stricter classes in the city, where the Mosaic law was probably observed more than elsewhere. Furthermore, it was hoped that the slaves, being freed, would help more heartily in resisting the enemy; and so, the agreement was made to avert coming judgment. In the summer of the same year-when the siege was made, the Egyptians advanced to the rescue of Jerusalem; so Nebuchadnezzar withdrew to meet their attack (v 21). The Jews at once forced the slaves back into service, when the Chaldcanshad left the city. Then, God sent Jeremiah with His message of rebuke and prediction that the Chaldean army would return to complete the destruction of Jerusalem

c This was a harsh prophecy, but this one act of Israel in breaking God's law regarding slaves was not the only cause of a curse. They had been breaking God's commandments-every one of them-from the day they left Egypt until now, and for all these sins they were to be punished and removed into all the kingdoms of the earth (v 17)

d This was a very ancient method of making a covenant. The two contracting parties killed an animal, cut the body into two parts, and passed between them. The idea was that if one of the parties broke the covenant the same fate awaited him, that of beingcut into two pieces-like the calf (vlQ. In this instance at least the ones who had passed between the pieces were to be delivered into the hand of the Babylonians and their dead bodies would be eaten by the fowls and beasts (v 19). The city was to be completely destroyed (v 21-22)

c This chapter takes us back at least 10-20 years, to the days of Jehoiakim who reigned 11 years before Zedekiah (V 35; 2 Ki. 23:34-37)

^»- Com, from column 2

27; Zcch, 14:9; Lk. 1:32-33; Rev. 11: 15)

3 No army was destroyed by God when Cyrus took Babylon, but such is predicted by fire and other means at the battle of ArmaBcddon(v 17; Ezek. 38:17-21; 2 111. 1:7-10; Rev. 19)

4 Verses 19-20 will be literally fulfilled the first time in the Millennium whenChrist comes (35:1-7; Eaek. 47; Zcch. 14:8)

5 Israel has not yctshown forth God's praise as predicted in v 21

Father Abraham (Isa. 43:27)

This could not refer to Adam who was the father of the whole race, not of the Jews only. It could only refer to Abraham whom the Jews consider the fatlicr of tJicir race (Mt. 3:9; Jn. 8: 3':, 19). It wouldhave been out of order 10 refer to Adam's sin in this case, for ilie prediction contemcd the destruc-tiotiof the nation of Israel, their eiry andu-mple (v 2S). I'o say tJiat Abraham was always righteous and faithful to God and could not be referred to as a sinner is erroneous

7 sins of Abraham in Scripture :

1 Sin In general (Rom. 3:23)

2 Idolatry (Josh. 24:'2)

.1 I'nbclicf in leaving the land In time

of trial f Gen. 12:10) 4 Unbelief in thinking the Egyptians

JEREMIAH 36

Baruch writes Jeremiah's prophecy

Baruch reads the prophecy

a 4 commands to Jeremiah , p.778 b The Rechabites were descendants of Hobab, die brother-in-law of Moses, a Kenite tribe who migrated with Israel to Canaan. See Num. 10:29 with Judg. 1:16:4:11-17; 5:24:1 Sam. 15:6. They were proselytes to Israel's God and religion and had settled in the wilderness south of Judah (1 Sam. 27: 10; 30:29). They persisted in leading the free desert Life and in the deter -minacionthey were finally confirmed by the influence and authority of Jon-abab, who lived in Jehu's reign. He was a jealous adherent of Jehovah (2 Ki. 10:15-17), and evidently also are-former. It is plain that the tribe continued their allegiance to Jehovah, for here God paid them the highest compliment and used them for a lesson to Judah (V16 -19). The object of Jonabab in endeavoring to preserve the nomad habits of his race was probably 2fold:

1 He wished to maintain among them the purer morality and higher standard of desert Ufe as contrasted with liiat of the city

2 He wanted to maintain their ancient freedom and complete obedience to tribal authority (v 14)

c There were many large rooms in the temple for various purposes (v 3-4; 46: 10; 1 Ki. 6:5; 1 Chr. 9:27)

d Then -after Jeremiah had received the commands from God to carry out this program of teaching to Judah, he took Jaazaniah, the son of Jeremiah (another Jeremiah, one of the Rechabite rulers), aU his sons, his brethren, and all the house of Rechab and brou^t them into the room in the temple, and set pots of wine before ihem,teUing them to drink (v 3-5). They refused to drink and told the prophet why (v 6-11). The prophet then applied this information to Judah (V 12-19) men :

e Jaazaniah . Jehovah does hearken. 4

1 A chief Rechabite who brought the Rechabites to Jerusalem for fear of the Babylonian armies (v 11)

2 Son of Maachathite, a Jewish captain who swore allegiance to Ged-aliah (2 Ki. 25:23). See Jezaniah (40:8)

3 Son of Shaphan (Ezak. 8:11)

4 Son of Aztir (Ezek. 8:11) f See Man of God, p. 326

g From this we gather that there were rooms in the temple for various ones of the ruling classes, those who needed to maintain offices there. There are 3 such rooms mentioned in this verse (v 4), one being a chamber of the sons of Hanan. identified as Hanani (2 Chr. 16:7). The sons of Hanon could have been his disciples. If so, we can suppose that there was a reUgious school being held in one of the rooms of the temple. The Hananites were friendly with Jere -miah, and lent him the hall for the

Purpose of testing the Rechabites (v 4-1). The chamber of princes was perhaps a council-room in which civil rulers met to transact business

h Maaseiah was deputy to the high priest at that time (v 4; 21:1; 29:25; 37:3; 52:24; 2 Ki. 25:18). There were really 3 doorkeepers for the outer and inner courts, and the entrance to the tem -pie itself. They were officers of high rank in Israel

i 9fold answer of Rechabites:

1 We will not drink wine (v 6)

2 We are under commandment never to drink wine

3 Neither shall we build houses (v 7)

4 Nor sow seed

5 Nor plant vineyards

6 Nor own any vineyards

7 But dwell in tents all our days

8 We have obeyed the voice of our father not to drink wine all our days, and not to build houses, plant vineyards, or sow seeds, but to dwell in tents all oui days (v 8 -9)

9 We have not stayed in our land be -cause of the armies of the Chaldeans and the Syrians; we have come to Jerusalem to Uve for a time (v 11)

j Then- after the 9fold answer of the

saying,

•2'Hjo tinto the house of^e Re'chab-ites, and speak unto them, and bring them into the house of the Lord, into'^one of the chambers, and give them wine to drink. S'Then I took li-az-a-ni'ah the son of Jer-e-mi'ah, the son of Hab-a-zi-niah, and his brethren, and all his sons, and the whole house of the Re'chab-ites ;

4 And I brotight them into the house of the Lord, into the chamber of the sons of Ha'nan, the son of Ig-da-li'ah,/a man of God, which was by the chamber of the princes, which was above the ^chamber of "Ma-a-se'iah the son of Shal'lum, the keeper of the door:

5 And I set before the sons of the house of the Re'chab-ites pots full of wine, and cups, and I said unto them, Dnnk ye wine.

6 But they said, 'We will drink no wine: for J6n'a-dab the son of Re'chab our father commanded us, saying. Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jon'a-dab the son of Re'chab our father in all that he hath charged us, to drink no wine all oiu- days, we, our wives, our sons, nor our daughters;

9 Nor to buiJd houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jon'a-dab our father commanded us.

11 But it came to pass, when Neb-u-chad-rez'zar king of Bab'y-lon came up into the land, that we said, Come, and let us go to Je-ru'sa-lem for fear of the army of the Chal-de'ans, and for fear of the army of the Syri-ans: so we dwell at Je-ru'sa-lem.

(2) Application to Judah; sins (cp. Isa. 5:7, refs.)

■12 *"Then came the word of the Lord imto Jer-e-mi'ah, saying,

•13 Thus saith the Lord of hosts, the God of Is'ra-el: Go and tell the men of Ju'dah and the inhabitants of Je-ru's4-lem, *Will ye not receive instruction to hearken to my words? saith the Lord .

14 The words of J6n'a-d5b the son of Re'chab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken tmto you, rising early and speaking; but ye hearkened not tmto me. ►15 I have sent also tmto you all my servants the prophets, rising up early and sending

Rechabites regarding strict obedience to their fathers and the tribal customs, Jeremiah gave this message to Judah (v 13): The Rechabites have obeyed the commandments of their father, and even in temptation they would notyield to take wine, but you have not obeyed My voice throu^ My servants, the

Continued, column 3 ^»-

them, saying. " Return ye now every man*from his evil way, and amend yotu- doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: "Taut ye have not inclined your ear, nor hearkened unto me.

(3) Judgment on Judah

*16'^ Because the sons of J6n'a-dab the son of Re'chab have performed the commandment of their father, which he commanded them: but this people hath not hearkened unto me:

17 Therefore thus saith the Lord God of hosts, the God of Is'ra-el; Behold, I will bring upon Ju'dah and upon all the iiihabitants of Je-ru's2-lem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

(4) The Rechabic covenant

■18 •" And Jer-e-mi'ah said unto the house of the Re'chab-ites, Thus saith the Lord of hosts, the God of Is'ra-el; /Because ye have obeyed the commandment of Jon'a-dab yovu' father, and kept all his precepts, and done according imto all that he hath conmianded you:

19 Therefore thus saith the Lord of hosts, the God of Is'ra-el; Jon'a-dab the son of Rechlb shall not want a man to stand before me for ever.

CHAPTER 36

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4 Jeremiah's scroll to Je-

hoiakim (cp. 29:1; 30:2).

(1) The book of judgments

written

■AND^it came to pass in the

^^*fourth year of Je-hci'a-kim the son of Jo-si'ah king of Ju'dah, that this word came unto JSr-e-mi'ah from the Lord, sajring,

•2 Take thee a ^pll of a book, and write therein'all the words that I have spoken unto thee against is'ra-el, and against Judah, and against all the nations, from the day I spake imto thee,*from the days of Jo-si'ah, even tmto this day.

3 'It may be that the house of Jii'dah will hear all the evil which I piuTJOse to do tmto them; '^at they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jer-e-mi'ah called Ba'ruch the son of Ne-ri'ah: and "Ba'ruch wrote from the mouth of Jir-e-mi'ah all the words of the Lord, which he had spoken unto him, upon a roll of a book.

(2) The book of judgments read to Judah

5 And J6r-e-mi'ah commanded Ba'ruch, saying, I am

evil (v 4). This is genuine repentance (2 Cor. 10:7; 1 Jn, 1:9) n Baruch was Jeremiah's scribe or secretary who wrote at his direction (v 4)

^^ Cont._froro column 2

prophets, when I sent them to you to turn you from your sins so as to avoid judgment (v 14-15) k Question 152. Next, 36:17

a God here invited and commanded Judah to return to Him so as to avert the coming judgment, the destruction of their nation (v 15). This shows that up to the last minute He would have de -Uveredthem from their enemies if He could see genuine rejjentance on their pan 15):

b 3 requirements to avert judgment (v

1 Turn from your evil way

2 Amend your doings

3 Go not after odier gods to serve them c 2 diings Judah would not do:

1 Incline the ear (v 15, 17)

2 Hearken to God

d 69tfa proiAiecy in Jer . f 35:16-19. ful-filled). Next, 36:27

2 predictions-fulfilled;

1 I will bring uf>on Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them (35:17)

2 Rechab wiU not want a man to stand before Me forever (35:19)

e This is a repetition of v 15, showing 2 things Judah would not do to avert judgment. They would not hear or obey (note c, above) f Because of obedience God promised theRechabites an eternal house (v 18-19). Where they are today is not known, but we can depend on it that they are still here under die providence of God, if they did not become sinful and corrupt since then, like Judah. In that case God would not be under further obligation to them, for His promises and covenants,without exception, have alwaysbeenand always will be based upon meeting the conditions of ri^teousness.This Judah and the Rechabites knew full well, and they would naturally accept fulfillment only upon their meeting the terms of obedience (v 18-19), If die Rechabites did continue in obedience then we can expect them to be made known in the days of the Messiah when Israel will come to full obedience and blessing. Tra-vellersbearwimesstothe existence of a large tribe who claim to be descend -antsoftheRechabites.In 1913, 25,000 families were found in Bassurah who made this claim

g Chs. 36-44 contain mostly historical events connected with a few predictions of Jeremiah. The section gives the history of the prophet before and after the fall of Jerusalem

h The 4di)ear of Jehoiakim takes us back to about 18 years before the destruction of Jerusalem, The date of chs. 32-34 was the lOtfa year of Zedekiah, about 1 year before the fall of the cit>' (32: 1). The message of ch. 35 was also in the days of Jehoiakim, and may have been in the same year of this message inch. 36, which no doubt was given at the end of the year. The capture of Jemsalem took place early in the 4th year before the writing of fehoiakim's roll. The humiliation of the king seems to have sunk deep into his heart, and when Jeremiah prophesied extended dominion for Babylon (v 29), his anger knew no bounds, feremiah collected his predictions into one volume and sent it to the king in an effort to persuade him to be a true subject of Babylon; but he rejected it and burned it, so another scroll larger dian the first bod< was written (v 4, 10-32)

i A parchment roll, consisting of several skins sewed together, and cut in one breaddi, with a piece of wood at each end on which to roll it up (v 2)

j That is, all the prophecies that concerned the king and his kingdom in connection with Babylon k From the 13th year of Josiah to the 4th of Jehoiakim, about 22 years of predictions (v 1; 1:1)

1 It may be diat Judah will now listen and obey-but die did not, for the scroll wasbumedin the fire (v 20-26). There wasnodungelseto do, but send judgment m Forgiveness here is shown to be based upon asking God for it and nirning from

JEREMIAH 36

* JcrcmUh waj Aut up tr tht couit ol Ihe n»iion(.0:l)«nd loulJ ::ot ^o .no thr- '.. .« .- ;hc LorJ(v 5), «.' he «.-rit B-' vircuir., (oukc till-newly

w:.— „ ;„.l toibc pcoplt-in tht temple on thi- fast Jay (v 6), Tbcrt would

be * great crowd (uiherctl to wonhlp on « Jay UJte that and lie could get the meuage to marrv-b Noll- the hopi- of lercmlah-lt maybe that the people in the temple will hoax the prophet us, present their supplica -n^,., s,-' - ' I- . ih, and return every or^ way, for (treat is His

a.'mti -,^> ,i in ilas pronouiKedagainst this people (v 7) c Baruch obeyed Jeremiah and read all the newly written scroll of prophecies m the Lord's house. Thii was dotK in the 5th year and in the 9th month when the people had come out of all the cities cK Judah to wor^p (v 8-10). Thij was about a year after the scroll was begun; perhaps it took this long to get all the prophecies collected together and in one scroll (v 1, 9). The 9th month would be our Decern-ber. Jerusalem had been uken by Nebuchadnezzar about a year before and Jehoiakim was subject to Batjylon d He was brother of Ahikam(26:34).and not the Cemariah of 29:3, who was HiUuah's son e Shaphanwajtbescnbein Josiah's day (2 Ki. 22:3-12). At his time EUshama was scribe (v VZ, 20-21) unless there was more than one scribe at a tune f Michatah, the son of Ceraariah, heard aU the words and saw the effect upon the people. He went down to the king's bouse where the princes were gathered *txl told them all the words of the prophecies (v 11-13) g The princes sent a messenger to Baiuch requesting him to bring the scroll and read it to them; aisl this he did (v 12-15). When they heard the prophecies they inquired as to how he got them; and he expUined that he had written them as Jeremiah gave them. The princes then advised Kim and Jeremiah to hide and let no man know of their hiding pUce (v 14-19); but (it may be added), how could Jeremiah hide when he was shut up in the court of the pruon"

Commands to Israel fl^a .Sfii) Reference is here made to ceruin re-

?|uircmenis of Israel-things necessary or them to be saved and have a part in the Messiah's kingdom when Me comes. Blessing is pronounced on all who keep these commands

6 commands to Israel and others;

1 Keep judRment (v 1)

2 Ite justice

3 Keep from polluting the sabbath (v 2) •4 Keep the hand from doing evil

5 Do not let strangers that are joined to Me slander .Me (v 3)

6 Do not let the eunuchs complain of their sterility

Messiah's call flsa. 55:5) Tbou -YcM (tht Messiah) will caU a nation that You did not know as You knew laael; and nations will run to You because of Your God and Your glorification. This refers to the callii* andulvationof the (.entiles (v 5; Mt. 21:33-45; Jn. 10:16). Some versions read: King and Lawgiver of the nations; Chief and Uwgivcr; Ruler and Uader of the nations; etc.

Rebuilding of Jerusalem Osa 54:11)

Tliisoidently refers to the rebuilding of earthly Jerusalem in the Millcnrum. which city, according to Ezek 4fi:30-35 will be ovrr 10 1/2 miles »quare,with a wall conuining 3gate$ on each side-a minaturc of the heavenly city. New Jerusalem, which will be 1,500miles square (Rev. 21:9-21) The earthly city will be the eiemai city and also the eternal caplul of the

shut up;1 cannot go into the house of the L^'Ri : •8 Therefore (to t.hou. and read in the roll, which thou bast written from my mouth, Jhe EOrds of the

Loup in the ears of the people in the Lord's house upon the fastinit day: and also thou Shalt read them in the ears of all Ju dah that come out of their cities.

7»Il may be they will present their supplication before the Lord, and will return ever>- one from his evil way: for great is the an^er and the fur>' that the LoBD hath pronounced against this people.

« And'^j ruch the son of Nf-ri'ah did according to all that J*r-e-mi ah the prophet commanded him, reading in the book th- ■ - '^ of the Lokd in the L e.

9 An-A li .ai.ic to pass in the fifth year of Jd-hoi a-kim the SOD of ja-si ah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Ji-rv'sa-lfm, and to ail the people that came from the cities of Judah unto Jf-ru si-lfm.

10 Then read Bi ruch in the book the words of jSr-e-mi'ah in the house of the Lord, in tEe chamber ofCi^m-a-ri ah the son of'Sha phan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

sayinx. Tell us now,*How didat thou write all these words at his mouth? 18 Then 34 ruch answered them,*He pronounced all these words unto me with his mouth, and I wrote them with'ink in the book.

•19 Then said the princes unto B4 ruch. Go, hide thee, thou and J6r-e-miah; and let no man know where ye be.

(5) Effect on Jehoiakim: the book destroyed

(3) Effect upon Michaiah

11 ^'When Mi-chi'iah the son of G*m-a-ri ah, the son of Shaphan, had heard out of the book all the words of the Lord.

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even £-lish a-m4 the scribe, and Dfl-a-i ah the son of Sh§m-a-i'ah. and £1 na-than the son of Ach bor, and Cem-a-ri ah the son of Sha phan. and Z6d-e-kiah the son of Hin-a-ni ah, and all the princes.

13 Then Mi-chaiah declared unto them all the words that he had heard, when B4 ruch read the book in the ears of the people.

(4) Effect on the princes

•14»Therefore all the princes sent Je-hu di the son of N*th-a-ni ah. the son of Sh61-e-mi'ah, the son of Cu'shi. unto Bl'ruch, saying. Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Bi ruch the son of Ne-riah took the roll in his hand, and came unto them.

•15 And they said unto him. Sit down now, and read it in our ears. So Bi'ruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Ba'ruch, We will surely tell the kin? of all the«e words.

17 And they asked B4 ruch.

20 • And^they went in to the king into the court, but they laid up the roll in the chamber of £-lish a-md the scribe, and told all the words in the ears of the king.

21 So the king sent J6-hu di to fetch the roll: and he took it out of £-lish a-md the scribe's chamber. And Jg-hu'di read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winterhouse in the ninth month: and there was a fire on the heanh burning before him.

23 And it came to pass, that when J6-ha di had read three

i or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent their garments, nei(her the king, nor any of his servants that heard all these words.

25'Nevertheless £1 na-thSn and D61-a-i ah andGSm-a-ri ah had made intercession to the king that he would not bum the roll: but he would not hear them.

26 But the king commanded J6-rah me-el the son of Him-me-lech, and S6r-a-i ah the son of Azri-el. and Sh61-e-mi ah the son of Ab de-el, to take B4 ruch the scribe and Jfr-e-mi ah the prophet: but the Lord hid them.

(6) The book rewritten with added judgments: Jehoiakim sentenced

|27 "Then'the word of the

LoRp came to J6r-e-mi ah. after

that the king had burned the

roll, and the words which B4 -

ruch wrote at the mouth of

JSr-e-miah, saying,

•28 Take thee again another

roll, and write m it all the

former words that were in the

first roll, which Je-hoi a-kim

the king of Ju dah hath burned.

29 And thou shall say to Ji-

hoi a-kim king of Ju dah. Thus.

saith the Loruj Thou hast

burned this roU, saying, "Why

hast thou written therein, say-

[ing. The king of Bib J-lon shall

I certainly come and destroy this

land, and shall cause to cease

from thence man and beast?

I 30 Therefore yius saith the

j loRD of j6-hoi a-kim king o?

Judah; He shall have none to

sit upon the throne of Di'vid:

and his dead body shall be cast

out in the day to the heat, and

whole earth, which will Se ruled by the Messiah and His saints. It will be made of:

1 ftiildlng stones of fair colors (v 11)

2 Foundations of sapphires

3 Windo*<$ of agates (v 12)

4 Borders of pk:aiant stones

promises thai in the restoration of Israel and Jemsalcm under thr Messiah no weapon farmed to destroy them will prosper. Not even a tonjjuc speaking agaijwi thrm in judgment will prosper, ^ J'l'ondimn and subdue all

'! x- (V IC-17)

a Qucsuon 1S3. Next, v 29 b Here is an example of the pR>plief speaking and tiic icribe writing as he heard It duett from the prophet's mouth, rhcic worOi were a repetition in part of what had been uncred before this for -22 ycar»(v 2), as well as many new prophecies c The ink of the ancicnu was made of lampblack or soot, and pulverized charcoal, prepared in gum and water. It was sold in small panic ks or grains. VvTien needed as ink some of the grains were put into the inkhorn and mixed with water until the subsuncc became like our modem writing fluid. It re -Uined a glossy black color for ages, but could be easily obliterated with sponge and water (v 18) d Xfterhearingitrcad, the princes went tojehoiakim and told him all the wonls of the book, but left the scroll itseL' with the scribe (V 20). Jehoiakim then sent a messenger for the scroll and had him read it in his hearing and before the princes with him (v 21). The kiiig sat in his winter house with a fire bum -ing in ihe fireplace before him; and so, after 3 or 4 leaves were read he took a penknife and cut them in pieces and threw them into the fire. He continued thus until the whole was consumed (v 22-23). This shows the stubborn rebel-Lionofthe king and his princes. They paid no more attention to the words of God than they would to the words of a slave e Three men interceded with the king not to bum the scroU, but to no avlal (v 25). He was so incensed against the writer and scribe who gave and wrote these prophecies on the scroll that he sent three iTxjn to arrest them; but the Lord hid them (v 26) f Then -after the king had cut up the prophesies with a penknife and burned them in the fire, the word of God came to Jeremiah to rewrite the scroll and add judgment after judgment (v 27-32) g 70th pronhecy in Jer . (36:27-31. ful-hUed). Next. 57:6

5 predictions-fulfilled :

1 As written in the roll you have burned, the king of Babylon will come and destroy this land and cause both man and beast to cease from it (36:29)

2 You will have none to sit upon the throne of David f .36:30)

3 Your dead booy will be cast out in the heat of the day and the frost of the night-left unburicd in the open field (36:30; note i, 22:19)

4 I will punish him and his servants for their iniquity (36:31)

5 I will brinf? upon him and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them

h QucsDon 154. Next, 37:17

Returning to the Lord (l$a. 55:7)

Returning to the Lord implies that all mcn arc backslidi-rs and were one time in harmony with the Lord. Vk'hen" When the whole race was in grace befoir Adam fell. Adam and Ew were the whole race and when they sinned it backslid; now it must renim to God (as individuals) to be saved. Ihe Hcb. word for return is shuwb, to turn back With the idea to return to the sUrting point. It is ofu*n trans, again , which further r onfirms the fact of doing something a second time and not the first. Its first use show? that man came ftmii the dust and will rerurn to dust-In death ((.en. :':19). So here, man came from (iod and should return to Him in repentance to be reroriciled to Htm am in . Note the use of the word in re fere nc e lo returning or coming again to a former suie (CK:n. 16:9; 31:.3. 13; Di. 30:2-3. 8)

Fungf of Israel flsa. 54:17)

Here God speaks of cn-atlng the smith who makes weapons of war and also the waster who uses such weapons; but He

JEREMIAH 37

Zedekiah asks Jeremiah to pray

a Then -after he was commanded to write another scroll to replace the writing lehoakim burned in uie fire, Jeremiah made one and gave it to Baruch, the scribe, who wrote in it from the mouth of the prophet, all the words of the first one besides many other curses (v 32) b Chs. 37-39 cover the whole length of of the reign of Zedekiah, 11 years. This king was favorable toward Jeremiah but he feared the princes who wanted to kill him. Media, however, manage to protect the prophet. Chs. 37-38 deal mainly with the time during the siege of Jerusalem, and ch. 39 with the overthrow of the city. Chs. 40 -45 deal with events after die destruction of the city

c Coniah . Jeconiah or Jehoiachin.son of Jehoiakim, reigned only 3 months in Jerusalem before he was taken captive to Babylon: then Zedekiah reigned for 11 years before tlie final captivity (v 1; 2 Ki. 24:6-20). Coniah is so-called in V 1; 22:24, 28

d ThereignofConiahwasone of wickedness, as was that of his father, Jehoiakim. Neither listened to the word of the Lord through Jeremiah (v 2)

e Zedekiah took a different attitude toward Jeremiah from that of the two preceding kings. He sent messengers to the prophet asking for his prayers. This was at a time before Jeremiah was shut up in prison (v 3-4). The king expected Jeremiah to pray for the city to be spared as Isaiah had done (Isa. 37:6), but this was not the will of God

f This verse reveals the only ray of hope for Judah during Zedekiah's reign. Pharaoh-Hophra came to help Zedekiah during the siege of Jerusalem (Ezek.l7:15-17); and Nebuchadnezzar withdrew from the city to fight with the Egyptians. Then Israel had a temporary reUef, but miserably abused it (v 5; 34:11). Pharaoh was defeated by Nebuchadnezzar and Egypt was subdued. Then Nebuchadnezzar came back against Jerusalem, in the 9th year of Zedekiah, as warned and predicted by Jeremiah (v 5-14)

g Then -when the Babylonians had raised the siege of Jerusalem and the city had experienced temporary relief, Jeremiah uttered this prophecy (v 6-10)

h 71st prophecy in Jer . (37:6-10, ful-fUled!). Next, v 17

5 predictions-fulfilled :

1 Pharaoh's army which is come out ofEgypttohelpyouwill return to their own land (37:7)

2 The Chaldeans will come again, and fight against this city and take it

3 They will burn it with fire (37:8)

4 The Chaldeans will not depart from you permanently until you are destroyed (37:9)

5 Even though Pharaoh had smitten the whole army of Chaldeans fighting with you, and there remained but the wounded, yet they would rise up against you, destroy you, and burn this city with fire (37:10)

2nd advent of Christ (Isa. 54:10)

This will be fulfilled literally, for the mount of Olives will be split and removed along with other mountains and hills at the 2nd advent of Christ and when God makes an outlet to the Dead Sea (v 10; Ezek. 47; Zech. 14: 1-5). The idea seemingly expressed here is: Although the mountains and hills be removed. My kindness shall not be removed from Israel, neither shall the covenant of peace be removed from them (v 10)

Israel the wife of God (54:5)

Israel is often spoken of as a women and as the wife of Jehovah (v 4 -6). The church is never spoken of as a woman or the bride of Christ. The church is referred to as a man (Eph. 2:14-15; 4: 13) and part of the bride of Christ,

in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Je-ru'sS-lem, and upon the men of Ju'dah, all the evil that I have pronounced against them; but they hearkened not.

32 ""Then took Jgr-e-mi'ah another roll, and gave it to Ba'rych the scribe, the son of Ne-ri'ah; who wrote therein from the mouth of J6r-e-nii'ah all the

words of the book which Je-hoi'a-kim king of Ju'dah had burned in the fire: and there were added besides unto them many like words.

782 CHAPTER 37

5 Reign of Zedekiah (37:1-

39:18). (1) Accession and

character

i/V ND king ZSd-e-ki'ah the son ^X of J6-si'ah reigned instead of^Co-ni'ah the son of Je-hoi'a-kim, whom N6b-u-chad-rez'zar king of Bab'y-lon made king in the land of Ju'dah. 2"But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet J6r-e-mi'aii.

(2) Zedekiah requests

prayer

3 And 'Zed-e-ki'ah the king sent Je-hii'cal the son of Shel-e-mi'ah and Zeph-a-ni'ah the son of Ma-a-se'iah the priest to the prophet Jer-e-mi'ah, saying, Pray now unto the Lord our God for us.

4 Now Jer-e-mi'ah came in and went out among the people: for they had not put him into prison.

(3) Chaldeans depart

Jerusalem

5 /Then Pha'raoh's army was come forth out of E'gypt: and when the Chal-de'an§ that besieged Je-ru'sa-lem heard tidings of them, they departed from Je-ru'sS-lem.

(4) Prophecy of their return ^6 •f*ThenAcame the word of

the Lord unto the prophet Jer-e-mi'ah, saying, •7 Thus saith the Lord , the God of ig'ra-el; Thus shall ye say to the king of Ju'dah, that sent you unto me to enquire of me; Behold, Pha'raoh's army, which is come forth to help you, shall return to E'gypt into their own land.

8 And the Chal-de'an§ shall come again, and fight against this city, and take it, and bum it with fire.

•9 Thus saith the Lord; Deceive not yourselves, saying, The Chal-de'an§ shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chal-de'-ang that fight against you, and

there remained but wounded men among them, yet should they rise up every man in his tent, and bum this city with fire.

(5) Jeremiah's fifth persecution (cp. 11:18). A Falsely accused and arrested

11 • And it came to pass, that when the army of the Chal-de'-an§ was broken up from Je-ru'sa-lem for fear of Pha'raoh's army,

12 ""Then Jer-e-mi'ah went forth out of Je-ru'sa-lem to go into the land of Ben'ja-min, to separate himself thence in the midst of the people.

13 And when he was in the gate of Ben'ja-min, a captain of the ward was there, whose name was 1-ri'jah, the son of Shel-e-mi'ah, the son of Han-a-ni'ah; and he took J6r-e-mi'ah the prophet, saying, Thou fallest away to the Chal-de'an§.

14 Then said Jer-e-mi'ah, It is false; I fall not away to the Chal-de'an§. But he hearkened not to him: so I-ri'jah took Jer-e-mi'ah, and brought him to the princes.

B Cast into a dungeon

15 Wherefore the princes were wroth with Jer-e-mi'ah, and smote him, and put him in prison in the house of Jon'a-than the scribe: for they had made that the prison.

16 • When J6r-e-mi'ah was entered into the dungeon, and into the cabins, and Jer-e-mi'ah had remained there many days;

C Jeremiah released

*17*Then Zed-e-ki'ah the king sent, and took him out: and the king asked him secretly in his house, and said,ns there any word from the Lord? And Jer-e-mi'ah said. There is: for, said he,"thou shalt be delivered into the hand of the king of Bab'y-lon.

D Jeremiah pleads for mercy

18 Moreover Jer-e-mi'ah said unto king Zed-e-ki'ah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where are now your prophets which prophesied unto you, saying, The king of Bab'y-lon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: 'let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jon'a-than the scribe, lest I die there.

E Confined to the prison court

21 Then Zed-e-ki'ah the king commanded that they should

which is the heavenly city. New Jemsa-lem (Rev, 21:2, 9, notes). This wife of Jehovah is the woman of Rev. 12. Here God speaks of forsaking her for the moment because of her sins; but He will again bring her back to Himself to remain thus forever (v 4-10). This is a truth that is greatly enlarged upon in Hosea, which see

3 When they become too proud and stubborn to humble themselves before Him (Num. 16)

4 When they neglect to settle all manors with Him until judgment falls (Acts 5:1-11)

5 When they die in sin (Heb. 9:27)

6 When they blaspheme the Holy Spirit (Mt. 12:31-32)

a Then -when the Chaldeans had lifted the siege of Jerusalem for fear of the army of Egypt, Jeremiah went out of the city hoping to go into the land of Benjamin to get away from the people who had been persecuting him (v 11-12), A certain captain seeing him accused him of going out to the Chaldeans (v 13). Though Jeremiah denied it he was taken before the jHlnces who smote him and put him in prison in the house of Jonathan, the scribe, where he remained many days (v 14-16)

b Then-when Zedekiah knew of the imprisonment of Jeremiah, he took him out of the prison and brought him secretly to his palace, and inquired of him the word of the Lord (v 17)

c Questions 155-157. Next, 38:15

d 72nd prop hecy in Jer . (37:17, fulfilled). Next, 38:2. The one prediction was that Zedekiah would be delivered to the king of Babylon; and it was truly fulfilled (2 Kl. 25:4-10)

e Jeremiah plead for his life (v 18-20), and was granted the privilege of being transferred from the prison in the house of Jonathan to the court of the prison (v21)

Jeremiah's prison experiences ;

1 Putin prison on false charges (37: 11-15)

2 Released, but confined to the court of the prison (37:21)

3 Imprisoned again in a miry dungeon (38:1-6)

4 Released again as before ^38:13-28)

5 Carried away in chains by Nebuchadnezzar (40:1)

6 Released from chains in Ramah (40:1-4)

4 things Messiah will be to Israel (Isa. 55:4):

1 Covenant maker (v 3; 42:6; 49:8; Mt. 26:28; Heb. 8:6)

2 Witness (v 4; Jn, 5:31-37; 8:18; Rev. 1:5)

3 Leader (v4).The Heb. nagid means commander; one who occupies the front; a civil, military, and religious leader; captain; chief; governor; noble; prince; chief ruler

4 Commander (v4). The Heb. tsavah means to constitute; enjoin; appoint; bid; give charge; command; set in order; send a messenger. Here it refers to the Messiah being the chief governor, the King of Kings and Lord of Lords, and having complete oversight and re-spwnsibility over all things on earth and over aU His people

3 commands to die wicked (Isa. 55:7):

1 Forsake his wicked ways (v 7)

2 Forsake his unrighteous thoughts

3 Return to the Lord

These things consitutue genuine re -pentance. the kind that needs not to be repented of (2 Cor. 7:9-10). As long as one continues in his wicked ways and unrighteous thoughts he is still in rebellion and sin and is not returning to God with the whole heart. He still commits sins that have the death penalty and therefore continually incurs such penalty of the broken law. Living imder the death sentence (Mk. 6:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21)

When Cod cannot be found (Isa. 55:6):

This suggests a time when God cannot

be found

6 times sinners cannot find God :

1 When they turn their hearts away from Him and will not hear (Dt. 30 : 17-18; 1 Sam.28:6; 1 Chr. 10:13-14; Jer. 11:10-12; Ps. 95:7-11; Mt. 13: 13-15)

2 Vv4ien they mock God and scom at His dealings until calamity comes (Pr. 1:23-31)

JEREMIAH 3S

Jeremiah cast into a dungeon

78 J

Thccwhc

. ..-_:xc5 tud beard it, hii li/c (V 1 -^ u i Jei . (3^::-3, ful-

thc citv will ., and pcsii-

Ht, V 1,

die bv die s^^-■ ::3

- goes forth to the Ctuldeans

3 This city will surely be given to

the inirv of the Icing of Babylon (?S:^

Thf inrumeni M the princcj war that

\ "sof the city being

) d n o 2 zar only

.> _ . f the dcfcn-Ot: , J . . - ; ^u' 'h!5 wa< the div-iiK tfill, bi.^<i

nns. They looked oi unpatriotic at¥d deiiia;^ au; penalty; but this even '" . - .'.ed couldnot slay the doom of jiiiiaii. Putting the prophet to death would only haste nihe doofT) and make it more bit -ter for those who were reaping what ihry had sowed. Jeremiah loved his people as inuch as anyone else; he had wept over them and poured out his very soul in seeking to avert judgment; but the people, not Jeremiah, were the ones to avert it by turning to God. If this price was too high, then judgment hadto "'1. -indit did. Cod could no longt: :hcm and their rebellion i..- plied sins

d "?it:p. -upon the demand of \hc princes to ki!' ' •-"- \ih, the king submitted and ; over to them, plead-

ing, uj-t ...^.. other weak rulers that the king is tut one 'that can do anything against you' (v 5)

e TTien -when Jeremiah was turned over to them to die, ' ' '. the

rairy dungeon u xras

in the court o: Ui^ pr.joi:. -tcy let him down with ropes and left him to -irj^ into the mire (v 6). From Jere-rr^iab's standpoint it was better to sink LT.tc this kind of mire than into the rair. of sir. that the princes were sunk in

f The disigeon was no doubt a Large Lstern such as dug in connection with cvi.r> house. Jerusalem was well supplied with such places so tJiat water was rK;\'cr a problem in any siege. They

- • so Large that when empty they

jb»> 'ised as prisons (Zech. 9:11).

-a; pu: into the nearest cis-

of ^tar^-a'i-^i

- :,vicc!.. ave.ar.Ethio-

4-i , h-ard -.,'s plight and

.-LScue him. Being

jf his past weak -

iji.^ ht; gavt. tjit. uave 30 men to get

Jeremiahout of the cistern. Perhaps he

V <>' ted opposition, and this was die

Uiion for so many (v 7-13)

A modern faiiacy fUa. 55:6)

One o(th men are H'

is that

Lhe Lord;

that they arc nut icquircii lo repent .

pra-.

ail til Strip' d<i u

i:6:'^

5 F^ Acts

0 li_.

-ai: ufirr ' --d. --t/c-^. ordo

hat

- J.:

■Mi

.7:14; 1 : i:t>; Mt.

15:17: ; ; , •::6)

(Mt. J:2:4: :15;

.:l-5; AcU .: , -, 17:

2 Cot. 7:8; Rev. .1:6, 16)

■x.n Cod (v 6; Joel 2:32;

:.l: Rom. 10:9-14)

. ^-a:'.; Ml. 3:6; Mk.

'-10; 1 Jn, 1:9)

- •■■■i: ••- 18:10-14;

)

Mt. 18:

commit court ot they sh piece of!

th

into the

and that

daily a

of the dungeon, before he die.

11 "So t bed-m* lech took the

men with him. and went into

bakers' the house of the king under the

STcet, until ail the bread in the treasury, and took thence old c:". were spent. Thus J*r-e- icast clouts and old rotten rags.

lained in the court of

:i.

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783

F Jeremiah accused by the

and let them down by cords into the dungeon to Jtr-e-mi ah.

12 And £ bed-me'lech the £-thi-<i pi-an said unto J*r-e-mi ah. Put now these old cast

princes: death penalty de-jClouts and roHen rags under

thine armholes under the cords. And J6r-e-nu ah did so.

13 So they drew up JSr-e-mi'-ah with cords, and took him up

manded

THEN Shfph-a-ti ah the son of Mat tan, and 6*d-a-li -

ah the son of Pish ur, and | out of the dungeon: and J6r-e-

Ju cal the son of Sh^l-e-mi ah

and P4sh ur the son of M41-

chi ah, heard the words that

Jftr-e-mi ah had spoken unto

all the people, saying,

•2 Thus saith th»> T,

that remameth if.

die by the sword, : .

and by the pestilence

that goeth forth to the ChSl

Kn. He

.hall :_;r.me.

mi ah remained in the court of the prison.

I Private conference with Zedekiah: pleads for mercy

14 "Then Z6d-e-ki'ah the

i king sent, and took J*r-e-mi'ah

"Ifi* the prophet unto him into the

third entry that is in the house

have his life for a prey, and

shall live. ^

3 Thus saith the Lord^ This ifr'o^ ^e

city shall surely be given into the hand of the kine of B4b <-Ion's army, which shall take it. 4 Therefore the princes"said unto the king. We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this citv, and the hands of

15 "^Then J6r-e-mi'ah said unto Zed-e-ki ah. If I declare i^ unto thee,^wilt thou not surely put me to death? and if I g:ive thee counsel, wilt thou not hearken unto me?

16 So Zed-e-ki'ah the king sware secretly unto JSr-e-mi'-ah, saying. As the Lord liveth.

of this people, but the hurt G Delivered to the princes:

iscastintoa second dungeon mercy(cp. Isa. 1:19. refs.)

5"Then Zed-e-kiah the king said. Behold, he 15 in your hand: for the king is not he that can do any thing against you.

SThen took they J6r e-mi'-ah. and cast him into the dungeon of Mai-chi ah the son of Ham me-l^ch, that was in the court of the prison: and they let down Jer-e-mi ah with cords. And in the 'dungeon there was no water, but mire: so J6r-e-mi ah sunk in the mire.

H Rescued by an Ethiopian: kept in the prison court

7 • Now whent bed-me lech the £-thi-6 pi an, one of the eunuchs which was in the king's house, heard that they had put J*r-e-mi ah in the dungeon;

117'Then said Jer-e-mi ah un-,to Z6d-e-ki ah,'Thus_sajth the Lord, the God of hosts, the God of Ijra-el; If thou wilt assuredly go forth unto the king of Bib y-lon's princes, then thy soul shall hve, and this city shall not be burned with fire; and thou shalt live, and thine I house:

I 18 But if thou wilt not go forth

to the king of Baby-Ion's

! princes, then shall this city be

! given into the hand of the Ch41-

ide ans, and they shall bum it

with fire, and thou shalt not

I escape out of their hand.

19 And Z6d-e-ki ah the king

said unto Jf r-e-mi ah, I am

iafraid of the Jew? that are

fallen to the Chil-de anj, lest

they deliver me into theu" hand,

and they mock me.

the king then sitting in the gate |20 But J*r-e-miah said, Tney

of BSn-ja-min

8 t bed-me lech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to J^r-e-mi ah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

•10 Then the king commanded t bed-me lech the £-thi-<^'pf-an. saymg. Take from hence thirty men with thee, and take up J*r-e-inl ah the prophet out

,shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this is the word that the Lord hath shewed me:

22 And. behold, all the women that are left in the king of Jii'-dah's house shall be brought Iforth to the king of Bab J-lon's princ<-s, and those women shall say. Thy friends have set thee on, and have prevailed against thee; thy feet are sunk in the mire, and they are turned away

3-4; 2.1:12: !>. 14:14; Jas.4:]0)

7 Hear ('■ . 11:15:13:13-15;

Jr.. '"TTi • l-Ii

. il. 3:1; 5:7; ■ -i-i?)

means tl - •- ... .. „_. „. j.c other

things required bv the gospel (Rom. 10:9-10)

de an? shall live; for he shall .^f 1^^ Lord: and the king said

lunto J6r-e-mi ah, I will ask thee a thing; hide nothing

all the people, in speaking that made us this soul, I will such words unto them: for this not put thee to death, neither man seeketh not the welfare i^Ul I give thee into the hand

of these men that seek thy life. J Prophecy of conditional

9 Me promises tp rc\'lvr them

!C Me will no ; forever (v 16)

' ' " ■ ir net a - ■ • ,^

ruii) w rung-doing the souls of men 14 Hi-wiiiiteal, revivT. restore romfort:. and rratr rtace in the right-e kicked to aiffer

K - ,v 18-21)

a The me:;

samr a-

hcre was the

J tr)dav -indrr

oi the pnson where he haa been before (V U-Ki) b Then -when Jeremiah had been rescued bv t})< rihi.irM!.i: .1 • .' li.i J K. . • , leaned up, ■ ;(.■ into •,., ,..._ . „. ^. jf the

Lord. He asked the prophet to tell him thctiuthand all the truth (v 14). This wasexactly what he had been doing all the time, so it was an easy task

c Then - upon the rc<juest of Zedekiah, Jeremian told the facts and made him swear not to kill him for telling the truth. 7b this Zedekiah agreed (v 15-16)

dguesUora 158-159. Next, 40:14

c "ihen -when Zedekiah had vowed to spare his life if he told the tiuth, Jeremiah told Zedckaih the word of C>od and gave him the only advice that would have saved the king and many people from the deaths a:id inffering they had to endure Later for not foUow -ing the instructions (v 17-23)

f 74thprophecv in Jer. (38:17-23, ful-fiUeJi. NexC 53:15

8 predictions-fulfilled :

1 If you will not go forth to the king of Babylon's princes, then this city shall be given into their hands (38: 17-18)

2 They will bum it with fire (38:18)

3 You will not escape

4 All the women that are left in your house will be brought forth to the princes of the king of Babylon (38:22)

5 The women will say. Your friends have set you on, and have prevailed against you; yoiff feet are sunk in the mire, and they are turned away back

6 ihey will bring out all your wives and vour children to the Chaldeans (38:23)

7 You will not escape out of their hand, but will be taken by tjie king of Babylon

8 ':ou will cause this city to be burned with fire

There were some other predictions here that would have been fulfilled if Zedekiah had obeyed the word of the Lord, but since he did not, only those above are fulfilled. Had be gone out to the king of Babylon he would have avoided blindness, the city would not have been burned with fire, his sons would not have been killeci, he and all his house would have lived (v 17), the Jews that had already surrendered to Babylon would not have delivered him up, and it would have been well withhiro(v 20). Surely surrender would have been the wise choice. Instead his rcsistcnce was so stubborn that it enraged the Babylonians and made them determine to take vengeance on the king and his household and to bum the cirv

God of the Messiah (Isa. 55:^

Note here that Jehovah is mentioned as the God of the Messiah, so they could not be the same person, even tliough tlie Messiah is also called Jehovah in otlicr places (Gen. 19:24; Ps. 110:1, 5). Jesus called Jehovah My '.■od (Jn. 20:17). llius repealeJly two and tfajye distinct {Jerson? are rcfcirecl to as God 14 facts about Jehovah (Isa. 57:1^:

1 He islongsufferingand patient with those in rebellion (v 11)

2 He is faithful to wun men of evil results of rvbcllion (v 12)

3 He predicts blessings upon those vho oust in Him (V l.t-19)

4 He is the High and lofty One (v 1S>

5 He inhabits ctemiry

6 His name is Holy

7 He dwells In a high and holy plate

8 Ho also dwclb with the contrite and the humble

JEREMIAH 39

JeTusalem captured by Chaldeans

a This was to be fulfilled on condition that he would not go out to the Chaldeans. Should he go out before they became incensed by the stubborn re -sistence of the city their lives would be spared and the city not burned (v 17-23)

b Then -after Jeremiahhad told the king the truth about what was to happen and how he could avoid much of the trouble coming upon his people and the city of Jerusalem, Zedekiaii appealed to the prophet to keep these words to himself so that his life would be spared. He told Jeremiah what to say to the princes should they ask what the two had talked about (v 24-26); and so, when they came asking about the matter, the king's advice was followed and it was not known (v 27)

c This measure of truth Jeremiah told the princes; and no Lie was told (v 26-27). They seemed satisfied with the answer, so instead of demanding his life they were content to allow him to be shut up in the court of the prison, thus sparing him from being put back into tne cistern to die (v 28)

d InthelOthmonthof the9th year of the reign of Zedekaih, Nebuchadnezzar came against Jerusalem to besiege it. This was after he had left the city temporarily because of the Egyptian army coming to oppose him. He had now conquered Egypt and come back to complete the conquest of Judah, Moab, Ammon, Edom and other countries. In the 4th month of the 11th year of Zedekiah the city was taken. The last siege lasted 16 months (v 1-2). A more complete date is given in 52:4-6-tlie lOdi day of the 9th year; and the 9th day of the 4th mondi of liie 11th year the city was broken up

e 4 princes of Babylon named (v 3):

1 Nergal-sharezer

2 Samgar-nebo

3 Sar-sechim, Rab-saris (the last word meaningChief of tile Chamberlains)

4 Nergal-sharezer, Rabmag (the last word meaning Chief of the Physicians or Chief of the Magi)

f How many other princes there were is not stated, but all came into the city and sat in the middle gate (v 3). \vTien Zedekiah saw them and all the men of war from Babylon inside Jerusalem, he and his men fled by night by the way of the king's garden and went toward the plains (v 4). The Chaldean army pursued them, and being on swift horses overtook them in the plains of Jericho (v 5)

Election (Isa. 45:4)

In Scripture there is not the slightest reference to an election of God where -by one person is chosen to be saved and another is not. There is no teaching that a man is saved because of God's choice alone; there must also be the choiceofthe individual to meet God's terms of salvation. It is the plan of God that is elected, chosen, foreknown, and predestined-not the individual or national choice of man to conform to tiiat plan. The plan is the same for all alike; and everyone is invited, chosen, elected, foreknown, and predestined to salvation, without exception on the sole basis of the individual's choice and total conformity to the gospel, to rheendof Life; otherwise, one will be lost, and there is no exception, nor can there be an exception to this, the divine plan. God's part in salvation for all men has been completed, and whoever meets His terras will be saved. The whole program of salvation is sim -ply that of becoming born again-becoming a new creature in Christ (Mt. 18:3; Jn. 3:1-8, 14:18; 2 Cor. 5:17-18), and of Living soberly, righteously, and godly in this present world ever afterward (Gal. 5:18-21, 24; Tit. 2:11-

; back. !

; 23"So they shall bring out all' I thy wives and thy children to 1 the Cha.l-de'an§: and thou shalt ! not escape out of their hand, I but shalt be taken by the hand i of the king of BSb'y-lon: and

thou shalt cause this city to be

burned with fire.

I K Zedekiah fears the princesi

•24 •"*Then said Z6d-e-ki'ah unto Jer-e-mi'ah, Let no man know of these words, and thou, shalt not die. '

•25 But if the princes hear that ■ I have talked with thee, and' they come unto thee, and say | unto thee, Declare unto us now; what thou hast said unto the' king, hide it not from us, and \ we win not put thee to death;' also what the king said unto; thee: i

26 Then thou shalt"^say unto! them, I presented my supplica- '■ tion before the king, that he. would not cause me to return' to Jon'a-than's house, to die J

i there.

27 Then came all the princes unto Jer-e-mi'ah, and asked him: and he told them according to all these words that the king had commanded. So they left ofiF speaking with him; for the matter was not perceived.

L Jeremiah's continued

imprisonment until the

captivity

28 So Jer-e-mi'ah abode in ; the court of the prison until the 'day that Je-ru'sS-lem was

taken: and he was there when Je-n}'sa-16m was taken.

CHAPTER 39

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(6) The final captivity of

Judah (52:4-17; 2 Ki. 25:

1-7; 2 Chr . 36:17-21),

A Jerusalem taken

jT^ the ninth year of Zed-e-ki'-

^ ah king of Judah, in the \

tenth month, came Neb-u-

; chad-rez'zar king of Bab'J'-lon'

and all his army against Je-ru'- ;

I sa-lem, and they besieged it.

j 2 And in the eleventh year of i

I Zed-e-ki'ah, in the fourth i

I month, the ninth dau of the

; month, the city was broken up. |

i 3 And all the princes of the '

iking of Bib'y-lon came in, and j

sat in the middle gate, 'even i

Ner'gal-shi-re'zer, Sam'gar-1

ne'bo, Sar-se'chim, Rab'-sa- !

ris, Ner'gal-sha-re'zer, Rib'-

milg,/with all the residue of the

princes of the king of Bab'y-lon.

4 • And it came to pass, that when Zed-e-ki'ah the king of Ju'dah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

B Judgment on Zedekiah

5 But the Chal-de'an§' army pursued after them, and over-

14;ljn. 1:7; 2:29; 3:5-10; 5:1-4,18). If one commits siri after becoming bom again he must rejjent and turn from sin again or he incurs the death jKnalt^- like all other rebeIs(1 Jn. 1:9; 2:1-2). No man who Lives or dies in sin will be saved (Mt. 7:19-21; Rom. 1: 29-32; 8:1-13; 1 Cor. 6:9-1]; Gal. 5:

Continued, column 4 —^^-

took Zed-e-ki'ah in the plains of Jer'i-cho: and when they: had taken him, "they brought' him up to Neb-u-chad-nez'zar: king of Bab'y-lon to Rib'lah in the land of Ha'math, where he I gave judgment upon him. '.

6*Then the king of Bab'J-lon | slew the sons of Z6d-e-ki'ah in i Rib'lah before his eyes: also' the king of Bib'^-lon slew all the nobles of Ju'dah. I

7 Moreover he put out ZSd-e- ' kiah's eyes, and bound him; with chains, to "^carry him to i Bab'y-lon.

C Jerusalem destroyed

8 ' And the "Ch41-de'an§ burned the king's house, and the houses of the people, with fire, and brake down the walls of Je-ru's3-16m.

D Final deportation (52: 28-30)

9'Then Neb'u-zar-a'dan the captain of the guard carried away captive into Baby-Ion the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

E A remnant left (cp, Isa. 1:9, refs.)

10 But Neb'u-zar-a'dan the captain of the guard left of'the poor of the people, which had nothing, in the land of Ju'dah, and gave them vineyards and fields at the same time.

F Jeremiah spared (15:11)

11 *^ Now Neb-u-chad-r6z'zar king of Bab'S^-lon gave«charge concerning Jer-e-mi'ah to Neb'u-zar-a'dan the captain of the guard, saying,

•12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So '■Neb'u-zar-a'dan the captain of the guard sent, and Neb-u-shas'ban, Rab'-sa-ris, and Ner'gal-shj-re'zer, Rab'-mag, and all the king of BSb'J-lon's princes;

14 Even they sent, and took J§r-e-mi'ah out of the court of the prison, and committed him unto Ged-a-li'ah the son of A-hi'kam the son of Sha'phan, that he should carry him home: so he dwelt among the people.

G Message to the Ethiopian

Si 5 *"How the word of the

Lord came unto Jer-e-mi'ah, while he was shut up in the court of the prison, saying, •16 Go and speak to E bed-me'lech the E-thi-6'pi-an, saying, Thus saith the Lord of hosts, the God of Is'ra-el; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. 17 But I will deliver thee in

Uon. These simple facts diould answer all questions on election, predestination, foreknowledge and Like subjects. Truly God is just and the justifier of him that beUeveth, and the judge of him that beUeveth not, as stated in Scripture (Mt. 16:15-16; Lk. 13:1-5; Jn. 3:16-18; 1 Tim. 2:4-5; 2 Pet. 3: 9; Rev. 22:17; etc.).See Election and Predestination in Index a A fulfillment of seeing the king of Babylon eye to eye and speaking to him mouth to mouth, as predicted in 32:4; 34:3 b This slaying of his sons and the nobles of Judah would not have taken place if Zedekiah had obeyed the word of the Lord through Jeremiah which predicted that if he would surrender, all would be spared. Had he co-operated thus the city would not have been burned and he would not have been made blind (38:17-23) c It had been predicted that he would be taken to Babylon, but he would not see Babylon (34:3; Ezek. 12:13) d All this destruction came about because of one man's stubbornness and rebellion against the word of the Lord (v 8 with 38:17, 23) e Then the others besides the ones that were to die with the sword, the famine, and the pestilence were taken captive to Babylon to fulfil the many predictions of the prophets (v 9) f The extremely poor, those not considered fit to be taken captive, or those who owned nothing at all in Judah,were left in the land and given vineyards and fields to support them (v 10) g Jeremiah received special treatment from his captors. Nebuchadnezzar charged the captain of the guard to take him, do no harm to him, look well to him, and do all that he requested (v 11-12) h Here we have another list of the princes ofBabylon(v 13. Cp.with v 3).These took Jeremiah out of the court of the prison and committed him to Gedaliah to take him home and to be permitted to live among the people left in the land (v 14) i 75tfa prophecy in Jer. (39:15-18, fulfilled). Next, 42:9

6 predictions-fulfilled :

1 I will bring upon this city all the evil that I have pronounced (39:16)

2 My words shall be accomplished in that day before you

3 I will deliver you (Ebed -melech the Ethiopian) in that day (39:17)

4 You will not be given into thehand of the men of whom you are afraid

5 I will surely deliver you (38:18)

6 You will not fall by the sword, but your life will be a prey to you

—^». Cont. from column 2

19-21; CoL 3:5-10), See BacksLLding in Index

The word election is used in connection with Israel as a chosen nation with but one exception (1 Th. 1:4). In Rom. 9 it deals with the choice of God in Jacob over Esau; and all such individual choices of God are based upon the disposition and attitude of the individual in conforming to Him and His wiU. Not even Jacob would have been chosen if he had behaved as Esau toward God. One becomes a special subject of God's dealings when he chooses to be and as long as he chooses to be. As long as one rebeb against the choice all must make to be saved, no benefits of the election of God can be made manifest to him

The word elect also ref^s to Israel as the chosen nation of God in all scriptures other than Lk. 18:7; Rom. 8:33; CoL 3:10; Tit. 1:1; 2 Jn. 1,13 whereitcanbe understood as pertaining to all Jews and Gentiles who conform to the predestined plan of God. Thus, Scripture makes it clear that only those who meet the terms of such a plan become the elect of God to share the blessings thereof; and those who choose not to conform to it will receive the predestined curses of rebel-

AH 40. 41

Jeremiah released from prison

-God rcwards m Mini, artiJ

t> . ill wk.»:u '; A'u -i- J.11.';. i: i;iv'it tiun

piKdictioru of things to come, as tlearly demonstrated here. Even prophecy, ascxplainedin 1 Cor. 14:3,

■' —'■ 'i) edification, cx-

;Oft. These chapters ^•k'-i4.l, V .v:Ui:;ui>{ n)cssages to the remnant left in the land, wr>- few predictions in them, but what is written is as much the word of the Lord as "f'.i r<redicCions. The lews rcRardcd !•: -or/ as the word of the Lcrd also, when written by an inspired prophet; andsothcirhiitoricalbooks arc called the early prophcti. Actually, inspiration

(■uarantecs the (tcnutneness and authentic!ry of the history of the Bible as well as prophecy and all should be - >i ^idercd the Word of c;od

^ I :, TTiiah was, aciordinR to this, led a > .i\ . ar' -■ niihalloiher pris-

Hamah where the I apiivx* »L re I .'.icLtcdand examined (v 1). He was singled out and separated TT'all the others because of his pre-:.. '.ions against ludah and Jerusalem whiih were favorable to the king of Babylon in this war (v 2)

d Note this speech of Ncbuzaradan, capK uin of the guard. He spoke of the predictions which Cod had given and now they had been fulfilled to the letter because of sin (v 2-3). He took the chains off Jeremiah and invited him to go to Babylon with him and assured him he would be well created there, if he saw fit to do so; otherwise he made the prophet free to go to Gedaliah and remain with the remnant in the land,otgoclsev<hcre il he wished. After givingjeremiah food and reward, he let him go (v 4-5), and he chose to remain among the remnant in the land (V 6)

e Evidently scw;ral captains in the army of Zedekiah had escaped the Chaldeans and now they wt;re coming to GedaUah, th« new governor of the land. Five capuins arc named and there were others unnamed. They and their men were welcomed by Gedaliah and encouraged to settle in the land and be subject to Babylon (v 7-10). One of them-Ishmael, proved tobe a betrayer and a murderer of the governor, fulfilling a plot of Baalii, king of Ammon (V 14; 14:1-2)

Jeremiah (1:1)

JeremiahJehovah is high, Jehovah raises up or launches out. Q lererniah's ;

1 The pophct (name used 131 times in this book compared le 16 tiroes Isaiah is used in his book)

2 AmanofLibnah (2Ki. z3:31: 24:18;

3 A Rcchabitc (Jer. 35:3) Jer. 52:0

4 A man of Manassch (1 Chr. 4:24)

5 A Benjamit£ n Clir. 12:4)

6 A man of Gad (1 Chi. 12:10)

1st prophecy in Jeremiah (1:4-12) 5 predictions-fulfilled :

1 You will go to all that I will send you to (1:7)

2 Whatsoever I command you will speak

3 I will deliver you (1:8)

4 I have put My words in your mouth (1:9)

5 I have this day set you over the nations and over kingdoms, to root out, null down, destroy, throw down, build, and plant (1:10)

2nd prophecy In Jeremiah fl;13-13> 7 predictions-fulfilled :

1 Out of the north an evil will come that will break forth upon the inhabiunts of the land of Judah (1:14)

2 1 will call all the kingdoms of the north and they will come and set their thrones in the gates of Jerusalem and against the cities of Judah (1:15)

3 I will utter my judgments agaiiut them because of all their wickedness.

that day, s«ith the Lord: and sons of K4-r^'ah. and Sfr-a-thou shall not be Riven into the • .ih the son of Tin hu-mtth. hand of the men of whom thou and the sons of f: phal the N*-art afraid. t6ph a-thite. and Jtz-a-ni ah

18 For 1 will surely deliver the son of a MA-Acha-thite, thee, and thou shalt not fall by they and their men. the sword, but thy life shall be 9 And*f.fd-a-h ah the son of for a prey unto thee: "because A-hi kam the son of Shd phan thou hast put thy trust in me, sware unto them and to their

men, sayinp. Fear not to serve the Chai-deang: dwell in the land, and serve the king of Bab 5-lon, and it shall be well ' with you.

10 As for me, behold, I will

dwell at Miz'pah, to serve the

I Chaide'an;, which will come

junto us: but ye,'gather ye

wine, and summer fruits, and

IshmaePs conspiracy 785

a r.edallah, the sonof Ahikam, had cvi

saith the Lord

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VIII Prophecies to the remnant (40:1-45:5; 2 Ki. 25: 22-26; Isa. 1:9. refs.).
1 Jeremiah liberated

5pHE word that came to J6r-■^ e-mi ah from the Lord, after that N^b u-zar-4 dan the captain of the guard had let him go from Ra mah.'when he had taken him being bound in chains among all that were .carried away captive of Je-ru -sa-16m and Jii dah, which were carried away captive imto BSb -J-lon. 2 And the captain of the guard took J6r-e-mi'ah. and said unto him."The Lord thy God hath pronounced this evil upon this place

oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 "^Likewise when all the Jew§ that were in M6'ab, and among the Am'mon-ites, and in E'dom, and that were in all the countries, heard that the king of Baby-Ion had left a remnant of Jiidah, and that he had set over them GSd-a-li'ah the son of A-hi kam the son of Sh4'-phan;

12 Even all the Jew? returned out of all places whither they were driven, and came to the

3 Now the Lord hath brought land of Judah to Ggd-a-Uah

it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you.

4 And now. behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Bab \-lon.

{come; and I will look well unto [thee: but if it seem ill unto

thee to come with me into I Bab>-lon. forbear: behold, all [the land is before thee: whither ' it seemeth good and convenient

for thee to go, thither go.

5 Now while he was not yet gone back, he said. Go back also to G6d-a-li ah the son of A-hi kam the son of Sha phan, whom the king of Bab j;-lon hath made governor over the

I cities of Judah. and dwell with

I him among the people: or go

< wheresoever it seemeth con-

' venient unto thee to go. So

the captain of the guard gave

him victuals and a reward, and

let him go.

6 Then went Jfr-e-mi'ah unto G6d-a-li'ah the son of A-hikam to Miz'pah; and dwelt with him among the people that

I were left in the land.

I 2 Regathering of the Jews

unto Miz'pah, and gathered wine and summer fruits very much.

3 Plot against Gedaliah

13 •"Moreover J6-ha'nan the son of Ka-re'ah, and all the captains of the forces that were in the fields, came to G§d-a-liah to Miz'pah,

14 And said unto them.TDost thou certainly know that/Ba'al-is the king of the Am'mon-ites hath sent Ishma-el the son of Nith-a-niah to slay thee? But G6d-a-li'ah the son of A-hi kam believed them not.

15 Then J6-ha'nan the son of Ka-re'ah spake to G6d-a-li'ah in Miz'pah secretly, saying, Let me go, I pray thee, and I will slay Ish'ma-el the son of N6th-a-ni ah, and no man shall know it: wherefore should he slay thee, that all the Jew§ which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But G6d-a-li'ah the son of A-hikam said unto J6-ha-nan the son of Ka-re ah, Thou shalt not do this thing: for thou speakest falsely of Ish'ma-el.

CHAPTER 41

4 Plot successful

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NOW it came to pass in the 'seventh month, that Ish'ma-el the son of NSth-a-ni ah the son of E-lish a-ma, of the

7 "Now when all the captains of the forces which were in the fields, et/en they and their men. heard that the king of Bib i-lon had made (i^d-a-li'ah the

son of A-hi kam governor in the seed royal, and the princes of land, and had committed unto the king, even Men men with him men. and women, and him, came unto G6d-a-h ah the children, and of the poor of the son of A-hikam to Mizpah; land, of them that were not and there thev did eat bread carried away captive to Bab'J- together in Miz pah.

'°": 2 Then arose Ish ma-el the

8 Then they came to G6d-a-i son of N6th-a-ni ah, and the li ah to Miz'pah, even Ish'ma-et ten men that were with him, the son of Ntth-a-ni ah, and and smote G«d-a-li ah the son J6-ha nan and J6n'a-than the| of A-hi kam the son of Sha -

and because they have forsaken Me, have burned incense to other gods, and worshipped the works of their own hands (1:16)

4 I have made you like a dcfcnced city, an iron pillar, and brazen walls against the whole land, against the

Continued, column 4 —^»-

7 Remembering certain events (Ex. 13::^

8 Putting fear upon enemies (Dt.2:25)

9 God UIked with man (Di, 5:24)

10 Victory gained (1 Sam. 14:45)

11 Jeremiah appointed (1:10)

12 Scripture fulfilled (Lk. 4:16-21)

13 Salvation (Lk. 19:9)

14 Birth of Christ (Lk. 2:11)

dcntly opposed the war and rebellion of Zedekiah against Nebuchadnezzar. For this he was rewarded by being trusted as novernor of the land, after Babylonhad fully desuoycdJerusalcm and broken the power of Judah. He advised these captains and all the other Jews to remain in the land and serve

Nebuchadnezzar that it might be well with them (v 9). He made his headquarters at Mizpah located nortji of Jerusalem near Anathoth(v 10; 41:5-9; Josh. 18:26; 1 Sam. 7:16; 10:17; 1 Ki. 15:22). This place was the scene of many events in Israel. Asa's fortress was here (41:9-10); and it was here where Sennacherib, king of Assyria, Nebuchadnezzar, king of Babylon, and Titus, the Roman conqueror of Jerusalem, got their first view of the city

b The few Jews left in the land had the best of the vineyards and fields and other tilings in Judah, and gathered wine, summer fruits, and oil in abundance (v 10)

c The Jews also that had fled to Moab, Ammon, and Edom, come back to Judahand helped make up the remnant which had the entire land to themselves. According to prophecy given by God, through Jeremiah, they would be blessed abundantly, delivered out of the hand of the king of Babylon, and made the nucleus aroimd which the Jews would gather at the end of the captivity, if they would remain in the land and be satisfied to serve Babylon for the 70 years Judah was to be under the Chaldeans before being permitted to return to the homeland (41:9-22)

d The capuins vrfio came to Gedaliah, as in V 7-9, except Ishmael, came to him at Mizpah and warned him of the plot against his life, but he believed them not. One even volvmteered to kill Ishmael, but was forbidden to do so, for the governor Crusted him com -letely (v 13-16) uestions 160-161. Next, 44:7

f Baalis, king of Ammon, was behind the plot to kill Gedaliah (v 14). W'hat he hoped to gain by this is not stated. Asan ally of Zedekiah, he may have had spite against the family of Ahikam foropposingalliance of Zedekiah with Ammon(27:3).Ishamaersmotivemay have been envy and spite at seeing a Jew who had always oppwscd the war with Babylon, now vested with power in place of the royal family. Being of the family of David,perhaps he thought he, himself should mle (41:1)

g Gedaliah's governorship lasted only about 3 months, for he was killed in the 7th month. Jerusalem was destroyed in the 4th month (52:4-6; 2Ki. 25:25) h Gedaliah should have been somewhat suspicious, at least when he saw Ishmael coming toliim with 10 men fully armed; but evidently trust blinded his eyes, for he made no preparation to preserve his Life, and dined with liis murderers until it was time for the crime to be committed (v 1 -2)

^*" Cont. from colimm 2

kings, princes, priests, and people of the Und (1:18)

5 They will fight against you (1:19)

6 They will not prevail over you

7 I will deliver you

14 things hapixned on "Uiis day"

Vnw-

1 Cain driven out (Gen. 4:14)

2 Prayer answered fCK;n. 34:12,15)

3 Buying a birthrignt (Gen. 25:31)

4 Making vows (Gen. 25:33)

5 Remembering faults (Gen. 41:9)

6 A memorial (Ex. 12:14, 17)

JEREMIAH 42

Johanan enquires of Jeremiah

Jeremiah's advice

I 7 wicked deeds of Ishmael:

1 Killed Gedaliah, the governor (v 2)

2 Slew all Jews with him (v 3)

3 Slew the Chaldeans

4 Slew the n)en of war in Mizpah

5 Slew 70 worshippers of Jehovah (v 5-8)

6 Deceived men oy weeping (v 6-7)

7 Carried die rest of the people and the king's daughters captive (v 10)

3 Mmael. God hears. 6 Ishmael's:

1 Son of Abraham (20 times. Gen. 16: 11-16; 17:18-26; 25:9-17; 28:9)

2 Ancestor of Zebadiah (2 Chr. 19:11)

3 Son of Azer(l Chr. £:38; 9:44)

4 Son of Jehohanan (2 Chi. 23:1)

5 Son of Pashur (Ezra (10:22)

6 SonofNethaniah (v 8-16; 21:1-18). This Ishmael was a treacherous man; and for his awful deeds the fast of the 7th month was instituted (Zech. 7:5; 8:9)

: Itwas a very ancient custom in many parts of die East to store grain in large pits or cisterns dug out of the ground for this purpose. In Syria these were sealed at the top with plaster, and covered with a deep bed of dirt to keep out vermin. They were cool and tight and dry. Among the Moors the custom was to have a thick layer of straw on the bottom and a Lining of straw on the sides. They covered the mouth vdth a stone and sometimes built a small pyramid of earth to died the rain. Some coverings were made so skillfully with sod that none but the informed could tell where a pit was. One writer speaks of 200-300 pits together in a place, the least one holding

400 busfiels. Among some people it is said that the practice was to make a pitat the birth of each child and open It only when he became an adult or was married. Such storage places are no doubt what is refened to here as treasures in the field (v 8). In like manner contaioen of oil were buried in the ground as well as jars of honey. Cp. Mt. 13:44

9tfa prophecy in Jeremiah (4:1-31')

22 FgedictLons-fulfilled:

1 ffyouwillretumto Me: and if you will put away your abaminations out ofMysight, thenyouwill not remove-go into captivity (4:1)

2 Then you will swear that the Lord Uvefli, and the nations will bless them -selves in Him, and in His glory (4:2). Note; Allprotiiecies like this and tne prediction above could be classed as conditional prophecies because of their fulfillment depending upon certain conditions

3 I will bring evil out of the north, and a great destruction (4:6)

4 The land will be invaded; the destroyer of the Gentiles will come and make the land desolate and the cities waste-without inhabitant (4:5-7)

5 In diat day the heart of the king and princes shall perish (4:9)

6 The priests will be astonished

7 The prophets will wonder

8 At that time a full wi nd will come from the high places of the wilderness, and he (the destroyer of v7) will come up as clouds, and his chariots will be as a whirlwind with horses swifter than eagles to spoil us (4:11-12)

9 Watchen wiU come from a far countr>' and give their voice against the cities of Judah (4:16J

10 They will compass tier about as keepers of the field (4:17)

11 Destructioti upon destmction is cried, for the whole land is spoiled

12 Suddenly are the tents spoiled, and the curtains in a moment

13 The whole land will be desolate; yet I will not make a full end (as in the case of the original earth of v 23-26; 4:27)

14 TTie earth will mourn (4:28)

15 The heavens above will be black

16 Iwillnotrepientor turn back from My purpose in this

17 The whole city will flee for die noise of the horsemen and bowmen (4: 29)

pban with the sword, and slew him, whom the king of Bab 5"-lon had made governor over the land.

3"Ishina-el also slew all the Jewj that were with him, even with Ged-a-li ah, at Mizpah, and the Chal-de ans that were found there, and the men of war.

4 And it came to pass the second day after he had slain Ged-a-li'ah, and no man knew it,

5 That there came certain from Shechem, from Shi loh, and from SS-ma ri-d, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord.

6 And Ish'ma-el the son of Neth-a-niah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them. Come to G^d-a-li'ah the son of A-hi'kam.

7 And it was so, when they came into the midst of the city, that Ish'ma-el the son of Neth-a-niah slew them, and cast them into the midst of the pit, he, and the men that were with him.

8 But ten men were foimd among them that said untoflsh'-ma-el, Slay us not: for we have treasures'in the field, of wheat, and of barley, and of oU, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ish'ma-el had cast all the dead bodies of the men, whom he had slain because of Ged-a-li'ah, was it which Asi the king had made for fear of Ba'a-shA king of Ig-ra-el: and Ish'ma-el the son of NSth-a-ni'ah filled it with them that were slain.

10 Then Ish'ma-el carried away captive all the residue of the people, that were in Miz'-pah, even the king's daughters, and all the people that remained in Mizpah, whom Neb'u-zar-a'dan the captain of the guard had committed to Ged-a-liah the son of A-hi'kam: and Ish'ma-el the son of Neth-a-ni'ah carried them away captive, and departed to go over to the Am'mon-ites.

5 Johanan becomes leader

11 •" But when Jo-ha-nan the son of Ka-re ah, and all the captains of the forces that were with him, heard of all the evil that Ish'ma-el the son of N§th-a-niah had done,

12 Then they took all the men, and went to fight with Ish rna-el the son of Neth-a-ni ah, and found him by the great waters that are in Gibe-on.

13 Now it came to pass, that when all the people which were with Ish'ma-el saw Jo-ha'nan the son of Ka-re'ah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ish'ma-el had carried away captive from Miz'pah cast about and

returned, and went unto J6-ha nan the son of Ka-re'jih.

15 But Ish'ma-el the son of Neth-a-ni'ah escaped from J6-ha'nan with eight men, and went to the Am'mon-ites.

16 Then took Jo-ha'nan the son of Ka-re'ah, and all the captains of the forces that were with him, all the renmant of the people whom he had recovered from Ish'ma-el the son of Neth-

ia-niah, from Miz'pah, after

I that he had slain G§d-a-li'ah

the son of A-hi'kam, even

mighty men of war, and the

, women, and the children, and

' the eunuchs, whom he had

,brought again from Gibe-on:

; 17 And they "departed, and

dwelt in the habitation of

I Chim'him, which is by Beth'-

I IS-hem, to go to enter into

£'gtpt.

18 Because of the Chal-de'-ans: for they were afraid of ; them, because Ish'ma-el the ison of Ngth-a-ni'ah had slain Ged-a-li'ah the son of A-hi'kam, whom the king of Baby-Ion made governor in the land.

CHAPTER 42

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18 They will go into duckets and cLimb upon the rocks

19 Every city wiU be forsaken; no man will dwell therein

20 Your lovers will despise you (4:30)

21 L hey will seek your life

22 Zion will be in travail as a woman bringing fc^th her first child (4:31)

6 The Jews inquire of Jer-etniah

THEN all the captains of the forces, and Jo-ha'nan the son of Ka-re'ah, and Jez-a-ni-ah the son of H6sh-a-i'ah, and all the people from the least even unto the greatest, came near,

2 And said unto Jer-e-mi'ah the prophet. Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:)

3 That the Lord thy God may shew us the way wherein we may walk, and the thing that we may do.

7 Jeremiah inquires of God

4 Then Jer-e-mi'ah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from y'^'u.

8 The Jews promise obedi-

ence

5 Then they said to JSr-e-mi'ah. The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us.

6 Whether it be good, or whether it be evil, we wiU obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.

9 God's message to the remnant (cp. Isa. 1: 9, refs.).

cause of fear of them (6:34)

22 People will be locked up in the city for fear on every side (6:25)

23 Bitter lamentation because the spoiler will suddenly come upon us (6:26)

24 I will send them to know and to try My people (6:27)

a The remnant of Judah were afraid of the Chaldeans-afraid of being destroyed for the slaying of Gedaliah and ihe Chaldeans at Mizpah, They intended to go into Egypt (v 16-18)

b The remnant had a general conference with all the people to decide what to do (v 1). The appeal to Jeremiah was that he would make supplication to God for them, that He might show them whattodo(v 2-3). Thepro{^et agreed to pray for them and faithfully give the message he would receive from Jehovah (v 4); and they all jxomised obedience to the will of God that would be revealed through Jeremiah, whether it seemed good or bad to them (v 5-6)

19 sins-why Jerusalem destroyed (6:6):

1 Wholly given to oppression of the poor and helpless (v 6)

2 Casts out (or spues out) wickedness Uke a fountain casting out water (v7)

3 Full of violence and spoil

4 The Word of God a reproach to the people (v 10)

5 They have no delight in it

6 All men given to covetousness (v 13)

7 Prophets and priests deal falsely

8 They lead the people to rely upon religious reforms (2 Ki. 23) and not on change of heart (v 14)

9 Hardened and unadiamed to commit sin (v 15)

10 Rebelled against waUdngafterGod (V 16)

11 Refused to hear-change Uves in view of judgment (v 17)

12 Rejected God's law (v 19)

13 Hypocrisy (v 20)

14 Stunbom and grievous rebellion (v 28)

15 Walldng in slanders

16 Hard-heartedness

17 Corrupters of others

18 Wicked not separated from the good (v29)

19 Refxcbates (v 30)

14tfa prophecy in Jeremiah (6:1-30') 24 prophecies-fulfilled :

1 Evil wiU come from the north, and a great destruction (6:1)

2 Shepherds (kings) with the flocks (armies) will come to Jerusalem and pitch their tents roundabouther(6:3)

3 They will feed every man in his place (6:4)

4 They will make war against her

5 They will plan to attack at noon

6 The plan will be changed to night instead of noon (6:5)

7 They will hew down trees and cast a mount against Jerusalem (6:6)

8 They will take away the remnant of Israel as one takes die last grapes from the vine (6:9)

9 They will return and take the remaining few, as one would go over the vines again in gathering grapes

10 IwiU pour out My fury upon people of all classes (6:11)

11 Their houses, fields, and wives will I give to others (6:12)

12 I will bring evil upon this people (6:19)

13 I will lay stumblingblocks before diem (6:21)

14 The fathers and sons will faU upon them

15 Neighbors and friends will peridi

16 A great nation will come from die north countr,' (6:22) (6:23)

17 They will lay hold on bow and sf)ear

18 They will have no mercy

19 Their voice wiU roar like the sea

20 They will ride upon horses set Ln array as men of war against Jerusalem

21 Israel will wax feeble and be in pain and anguish as a woman in travail be-

JEREMUH 43

a Miet 10 days of prayer attd waiunt; on{

God for a rucivajje to the remnant of j

!.' ■ J. the word of i

.ah (V 7). Mel

Jeremiah taken to Egypt

cal.tJ :ot Jo<:j and for a II th«-peop sage

1 l/you

icni tbf mci-, (42.-9-22. hil-

-fulfillcd:

111 this land, then I will no: pull you down or pluck you up, but build you, deliver you from the king of Babylon, and show you m.T, i,i! hut if you refuse to dwell in i: id go down to Egypt to so-

j._..::.-;-, then the sword, and famine will overtake you there and you will die (42:13-16)

2 This will be the end of all the men that set thcii faces to go down into Egypt to sojourn there (42:17)

3 They will die by the sword, famine, and pestilence

4 None of tfaem shall remain or escape from the evil that I will bring upon them

5 As My anger has been poured out upon the inhabitants of Jerusalem, so My fury will bo poured out upon you, when you enter Egypt (42:18)

6 You will be an abomination, an astoDishmenc, a curse, and a reproach

7 You will see this land no more

8 Because you have not obeyed My command not to go into Egypt, know ccrtairly that you will die by tne sword, famine, and pestilence, in the place where you desire to sojourn (42:20-22)

c God fint gave a prophecy of blessing if they would conQnue to live injudah and not go down into Egypt lOfold promise upon obedience :

1 I will build you (v 10)

2 I will not pull you down

3 I will plant you

4 I will not phick you up

5 ! will repent of the evil that I hare done to you

6 I will save you from the king of Babylon (V 11)

7 I will deliver you out of his hand

8 I will sho-v you mercies (v 13

9 He (the king of Babylon) will have rDercy upon you

10 He will cause you to return to your own land

d After making promises for obedience. He then promised many curses upon themif they would not obey (v 13-22). See note b, above

c This kind of rebellion God was accustomed to by now, for He had often seen Israel do this very thing

Sfold rebellion of Israel;

1 We will not (V 13)

2 Neither will we obey the voice of the Lord

3 No! (V 14)

4 We will go into Egypt

5 There we will dwell

f 3 tfalngs expected in Egypt;

1 No war (v 1^

2 No sound of a trumpet

3 No hunger for Iwead

g Then -when you wholly rebel and set your faces to go to Egypt, these curses will come upon you (v 16-22)

h All the men that set their faces to go into Egypt to sojourn there, will die In Egypt (v 16-17). Whether this applied toJcremiah,Baruch, and otlien who were forced to go into Egypt with the remnant l» not sutcd. Although a small number were to leave Egypt and live in Judih again, we have no authority to say that Jeremiah or any of Zcdcklah'sdaughters left Eg>pt (44: 28)

I Cod compared the fury of His wrath which would come upon the Jews going intoEgypttoihat manifested uponju-dah and Jerusalem in the final overthrow. The majority would never see the Und of Judah again (v 18)

(1) Blessing: condition that the Lord our God shall

I say, so declare unto us, and we I will du il. I

7 * And it came to pass*«fter| 21 And now I have this day '■ , ten days, that the word of thet declared tt to you;'but ye have I L«jRD came unto Jfr-(-mi ah. not obeyed the voice of the I i Then called he n Lord your God, nor any thing

I the snn of Ki-re ah, .i •■• for the which he hath sent me

of the fofLcs vkhith unto you. |

h him. and all the peo-i 22 Now therefore know cer-I . pir ftom the least even to thej tainly that ye shall die by the greatest. ' sword, by the famine, and by

J 9"And said unto them. Thus the pestilence, in the place; ; saith the Lord, the God of f§'- whither ye desire to go and to ra-el, unt') whom ye sent me to; sojourn, present your supplication be

fore him IC^If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up; for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of B4b J-lon, of whom ye are afraid; be not afraid of him, >aith the Lord: for I am with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

CHAPTER 43

10 Rebellion of the remnant (cp. Isa. 1: 2, refs .)

AND it came to pass, • when Jfr-e-rai'ah

that bad made an end of speaking unto all the people all the words oi the Lord their God, for which the Lord their God had sent him to them, even all these words,

•2 Then spake Az-a-ri'ah the son of H6sh-a-i ah, and J6-ha'-nan the son of Ka're'ah, and all the proud men, saying unto Jer-e-mi ah, Thou speakest falsely: the Lord our God hath not sent thee to say. Go not into E gjpt to sojourn there:

3 But Ba'ruch the son of Ne-the Lord your ri'ah setteth thee on against us,

for to deliver us into the hand of the Chal-deani, that they might put us to death, and carrv us away captives into Biby-lon.

4 So J6'ha-nan the son of Ka-reah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of

(2) Cursing: condition

13 ••'But if ye say,'We will not dwell in this land, neither obey the voice of God,

14 Saying, No; but we will go into the land of £ gfpt, Awhere we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there wiil we dwell:

15 And now therefore hear the word of the Lo.rd, ye remnant

] of Judah; Thus saith the Lord ,

I of hosts, the God of !§ ra-el; Ja'dah.

If ye wholly set your faces to

enter into E gSpt. and go to h Their Qieht to Egypt

, sojourn there; ^"^

' iw7»!!f" " 'i^'V'T^ ? P"h STBut J6-ha'nan the son of

f{!^.i,'^f.!*?.':l'.*^":^>'5_^?5i'*: Ka-reah, and all the captains

of the forces, took all the rem-

shall overtake you there in the land of £ gypt, and the famine, whereof ye were afraid, shall follow close after you there in fi'gJ'Pt; and there ye sliall die.

17 So shall it be with'-all the men that set their faces to go into £ gypt to

i they shall die by the sword, by j the famine, and by the pesti-I lence: and none of them shall I remain or escape from the evil I that I will bring upon them.

18 For thus saith the Lord of hosts, the God of I5 ra-el; 'As mine anger and my fury hath

j been poured for'.h upon the in-I habitants of Je-ru s4-lem

nant of Ju dah, that were re turned from all nations, whither they had been driven, to dwell in the land of Ju dah;

6 Even men, and women, and 10 go i children, and the^ing's daugh-

sojourn there; ^ers, and every person that N^b'u-zar-a dan the captain of the guard had left with Ged-a-liah the son of A-hi kam the soil of Sha phan, and Jfr-e-mi ah the prophet, and Ba rych the son of Ne-ri ah.

7 So they came into the land of £'g<pt: for they obeyed not the voice of the Lord: thus came they even to Tah pan-

so ! shall my fury be poured forth . ^es upon you, when ye shall enter I i into t gipt: and ye shall be an | j^ p■^^^ prophecy in Egypt: .execration, and an astonish-!/,, c- / »u J^ Jj .^ *^ I mem. and a curse, and a re- i<^' ^'R" "^ ^^'^ *'"*«"'" '*°"«* proach; and ye shall sec this !»

place no more. jl8 « Then came the word of

! •IS ' The Lord hath said con- *'*« ,Lt)Ru unto J6r-e-mi'ah in

; ceming you, O ye remnant of , Tah pan-hes. saying,

Judah; 'Go ye not into £ gjpt: i** Take gnat stones in thine

know certainly that I have ad- | hand, and hide them in the

monished you j clay in the brickkiln, which

20*For ye dis . in your I " *' 'h« «ntry of Ph4 raOh's

hearts, when yt sent me unto I house in Tah pan-he5, in the

the Lord your God. saying.' ^^^^^ °' ^^ "^^ °f Ju dah;

Pray for us unto the Lord our

God; and according unto all

j God became very plain with the rem -

nant and comma- '

into Egypt, but r

if they wanted llu d. k Only God could know •;

rejected llim and rebellcii

in tlieir liearti. It haU jiot .

liaht bv the time Jeremiah

but God made it plain viiat

would be (v 20)

n not to go in the land

19)

"inant

;;n ' to

(-) Application of the pro-

retgn of Zcdeklah (37:5-10)

' After the fall of Jerusalem when Nebuchadnezzar entered Egypt and c the whole Und (43;8-I3;

4 :

• liui, }■: Uttered by the

prorhetslf ');cir fulfillrnent,

h:. , ,...-: uble

is lite rcvclaiioii of ood to man

a God knew when they declared their obcdicnceioHim that they would not obey. He predicted that they would not (v 20) b Then - when Jeremiah had ended his prophecy and the Jews saw that is was not what they wanted, the proud men immediately accused him of making a false propjiecy. They even accused Baruch of urging Jeremiah to prophesy against goinj; into Egypt (v 1-3). TTicy flatly rebelled against doing what they promised, tlius manifesting the same spirit as those who would not listen to Jeremiah before Judah and Jerusalem were completely destroyed c Here we nave the record of die final action. All the remnant were ukeninio Egypt contrary to their promise and the will of God (v 5) d The king's daughters are not identified here so we do not know which king is referred to. If they were the daughters of Zedekiah, as some teach, they had no throne rigins through David, for such rights for any of the royal Line ended in Coniah (22:34-30, notes). Hence, the theory that the kings and queens of England are heirs to the throne of David, and tliat David's Uik; has been ruling for centuries is merely speculation contrary to Scripture. Many passages, as Hos. 3^4-5; Amos 9:11-12; Acts 15;13-18and others would be untrue if the rulers of England were David's seed fulfilling die Scriptures regarding the continuation of David's kingdom in this age. Never since the overthrow of Judah by Babylon has there been a king or queen from Da -vid's line on the throne and over his kingdom, and there never will be until the Messiah comes-at the 2nd advent (Isa. 9:6-7; Lk. 1:32-33; Rev. 11: 15; 20:1-10). Furthermore, genealogies are never passed down through daughters; and Zedekiah was not in the kingly line, 35 prDved in Mt. 1:1-18. Therefore, if these daughters were Zedekiah's it would mean nothing as far as the throne and kingdom of Da\'id are concerned. TTiere is no biblical proof or even historical proof that Jeremiah and Zedekiah's daughter or daughters came out of Egypt, one of them a queen to carry on the Davidic line of kings. Even if it could be proved that the queen of England is a descendant of Zedekiah this could not relate to the fulfillmentof fxophecy, forit was predicted that there would be a destruction of David's throne and kingdom until Christ comes to build and set it up again (22:24-30) e 77th pruptiecy i n Jer. (43:8-13, ful-lilM. ^exi, U:1

10 predictions-fulfilled;

1 I will send and uke Nebuchadnezzar, the king of Babylon, My servant, and will set his throne upon diese stones that I have hid (43:10)

2 He will spread his royal pavilion over them

3 When he comes he will smite tfie land of Egypt, and put some to the sword and lead others captive (43:11)

4 I will kindle a firv in the house of the gods of Egypt (43:12)

5 He will bum their houses

6 He will take their sods captive

7 He will array liimse If with the land of Egypt like a shepherd putting on his garment

6 He will go forth from thence in peace

9 Hewillbrcak the images of Beth-sliemesli tliai is in Egypt (43:13) 10 He will bum tlie houses of the gods of Egypt with fire

This predicts a third defeat of Egypt by Ncouchadnczzar, the 3 defeats being:

1 \>/hen Egypt was defeated on the river Euphrates at Carchemish diring the reign of Jchoiakim (46:2)

2 Whcn'b'f".^ -^ian army approach-

ed to heir-deans laid

1, when tlie Chal-lIic city during the

i

JEREMIAH 44

Desolation of Judah

Idolaters will not heed Jeremiah

a See note d, v 8 for these predictions

b The standing images or obelisks, probably the Asherah (see p. 106)

c Heb. the temple of the sun. About 10 miles northeast of Cairo. Called Hiliopolis by the Greeks

d Here Jeremiah addressed the Jews in Egypt, boldly rebuking Israel for the idolatry that seems to have grown all the stronger during their tribulations. The address was perhaps at some festival. The Jews lived in the hope of being able to return to Judah soon, yet they were spread over the whole of Egypt, and came to hear Jeremiah as representatives of the communities of Migdol, Tahpanhes, Noph, and Pathros (vl)

e See Migdol in Index f Tahparmes. an Egyptian fortress on the eastern frontier of Lower Egypt where Pharaoh had his palace (v 1; 2: 16; 45:7-9; 46:14)

g Noph was afterward called Memphis (v 1;2:16;46:14-19: Isa. 19:13; Ezek. 30:13-16)

h Pathros. a part of Upper Egypt south of Mem phis (v 1,15; Isa. ll:ll;Ezek. 29:14; 30:1-^ i 5 sins of Judah :

1 Provoking Ood to anger by sin (v 3)

2 Burning incense to other gods (v 3, ^

3 Serving other gods (v 3)

4 Not hearkening to God (v 5)

5 Refusing to turn from wickedness

j 78di prophecy injer. (44:7-10, ful-filled). Next, v 11

2 predictions-fulfilled:

1 This great evil will cut you all off and not leave any alive (44:7)

2 Idolatry will not only cut you off, but it will make you a curse and a reproach among all nations of the earth (44:8)

k Question 162. Next, v 9. There are 81 words in the question -one of the longest in Scripture

Shepherds of Israel (3:15)

Literally, shepherds, although used in Jeremiah of kings, priests, and prophets who were guides of die people (v 15: 2:8; 10:21; 12:10; 23:1-4; 25:24-38) 24 qualifications of paston;

1 To be men after God's own heart ^ 15)

2 Feed the flock with knowledge and undersunding (v 15; 23:4)

3 Know God and teach His law (2:8)

4 Live free from sin

5 Walk after things diat fxofit

6 Be sensitive and reasonable (10:21)

7 Seekers of God (10:21)

8 Shepherd the flock

9 Protect and nourish the vineyard (12:10)

10 Protect and gather the sheep (23:1)

11 Visit the sheep (23:2)

12 Comfort them in fear (23:4)

13 Supply their needs

14 Be morally clean (23:14)

15 Be honest and truthful (23:14, 25)

16 Discourage evildoers (23:14)

17 Turn from wickedness

18 Speak for God (not self; 23:16)

19 Sund in God's counsel (23:22)

20 Give God's wcards to the people

21 Turn men from evil ways

22 Be free from deceit (23:26) 27)

23 Cause people to remember God pS:

24 Speak God's Word faithfuUy (23:28)

14 future blessings of Judah (Isa. 51:11):

1 Land restored (v 3; 35:1-10)

2 Uwandjudgraent(v4; 2:2-4; 11:9)

3 Righteousness and salvation (v 5-8; 61:1-3)

4 Redemption (v 11; 66:7-8; Zech, 12:10-13:1; Mt. 23:37-39; Rom. 11:25-29)

5 Return to 2-ion(v 11; 11:10 -12; Jer. 30-31; Ezek. 37; Mt. 34:31)

6 Retumwithsinging(v 11; 14:7; 35:2; 44:23; 48:20; 49:13; 35:12)

phecy to kinydom of Judah

10 And say unto them, Thus saith the Lord of hosts, the

God of I§'ra-el; "Behold, I will send and take Neb-u-chad-rez'zar the king of Bab'^-lon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of E'^pt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of E'gypt; and he shall bum them, and carry them away captives: and he shall array himself with the land of E'gypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also Hhe images of^eth-she'mesh, that IS in the land of E'gypt; and the houses of the gods of the £-gyptian§ shall he burn with fire.

CHAPTER 44

13 Second prophecy in

Egypt. (1) Desolation of

Judah; cause

ff

HE word that came to Jer-e-mi'ah concerning all the

remam;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of £'gtpt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 "Have ye forgotten the*wick-edness of your fathers, and the wickedness of the kings of Jii'-dah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed'in the land of Ju'dah, and in the streets of Je-ry'sS-lem?

10 They are not htmibled^ycn unto this day.'neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

(3) Twelvefold judgment

*11 """Therefore thus saith the Lord of hosts, the God of I§'-ra-el; Behold, I will set my face against you for evil, and to cut off all Ju'dah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of E'gjpt to sojourn there, and they shall all be consumed, and fall in the land of E'gypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even

Jewi which dweU m the land of unto the greatest, by the sword E'gypt, which dweU atTVIig dol, ^nd by the famine: and they and at /Tahpan-he§, and «at: ^-^aX^ be an execration, and an Noph, and m the country Aof j astonishment, and a curse, and Path'ros, saying, ! a reproach.

2 Thus saith the ^ Lord ofi 13 For I will punish them that hosts, the God of I§ ra-el; Yei jweU in the land of E'gj-pt, as I have seen aU the evil that I j have punished Je-ru'sS-lem, by have brought upon Je-ru s&-' t^e sword, by the famine, and lem, and upon all the cities of; t,y ^g pestilence: Ju'dah; and, behold, this dayj j^ go that none of the rem-they are a desolation, and no; ^^nt of Ju'dah, which are gone man dwelleth therein, ;]^xq the land of E'g^t to so-

3'Because of their wickedness: joum there, shall escape or

remain, that they should return into the land of Ju'dah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

which they have committed to provoke me to anger, in that they went to bum incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to bum no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Ju'dah and in the streets of Je-ry'sS-lem; and they are wasted and desolate, as at this day.

(2) Incrimination of the Jews *7 'Therefore now thus saith

the Lord, the God of hosts, the God of is ra-el; ^Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Ju'dah, to leave you none to

7 Everlasting joy (v 11; 12:3; 35:2, 10; 52:9; 61:7; 65:19)

8 Freedom from sorrow and mourning (V 11; 14:3; 35:10)

9 Comfort (v 3,12; 61:2; 66:13)

10 God's words (v 16; 59:20-21)

11 Protection (v 16; 61:10) (v 16)

12 Becoming God's people as before

13 Vengeance on enemies (v 21-23)

14 Divine government (52:7)

(4) Renewed rebellion (cp. Isa. 1: 2, refs.)

15 TThen all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, Aa great multitude, even all the people that dwelt in the land of E'gypt, in Path'ros, answered Jer-e-miah, saying,

16 ^s for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to bum incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Ju'dah, and in the streets of Je-ru'sS-lem: for then had we plenty of victuals, and were

uestion 163. Next, v 19

8 In those days the house of Judah willwalk with the house of Israel, and they will come together to the land of their fathers (3:18)

9 I wiU give you a pleasant land, a goodly heriuge among the nations (3: 19)

10 You will call Me, My father

11 You will not turn away from Me

12 I will heal your backsUdings when you return to Me (3:22)

classes that committed wickedr.ess:

1 Your fathers (v 9)

2 The kings of Judah

3 The wives of fathers and kings

4 The present generation

5 Wives of the present generation c 2 places wickedness comrnitted :

1 In the whole land of Judah (v 9)

2 In the streets of Jerusalem

d Time of this wickedness: from the time

of the fathers unto this day (v 10) e 3 causes of wickedness:

1 No fear of God(v 10)

2 Refusal to walk in God's law

3 Refusal to walk in My statutes

f 79th prophecy in Jer. (44:11-14, ful-filled). Next, v 26

7 predictions-fulfilled:

1 I will set My face against you for evil, and to cut off Judah (44:11)

2 I will take the remnant of Judah thathave set their faces to go into the land of Egypt, and there they will be consumed and fall by the sword and famine (44:12)

3 They will die, from the least to the greatest of them, by the sword and famine

4 They will be an abomination, an astonishment, a curse, and a reproach

5 I will punish them that dwell in the land of Egypt, asl punished Jerusalem, by the sword, famine, and pestilence (44:13)

6 None of die remnant of Judah, which came into the land of Egypt to sojourn there, will escape or remain, that they should return to Judah (44:1-^

7 Only a few will escape

g Then -when the great religious gather-ing had taken place among the Jews of the land of Egypt, and after Jeremiah had given the message of God condemning all classes, the men of Israel decided to reject the words of the profiiet (v 15-19)

h This appeal of the prophet was made at some religious festival at which time all classes, men and women, were present. They had gathered to worship the moon-goddess, the queen of heaven, and pay vows to her (v 17), Here we have the formal committal of Israel in Egypt to the moon-goddess instead of Jehovah. They told God's prophet in plain terms that they would nothearken to the message from God, but would certainly pay their vows to the queen of heaven, burn incense to her, pour out drink offerings to her, as their fathers, kings, princes, and they, diemselveshad done in the cities of Judah. Their excuse was: Then we had plenty of food, good health, and saw so evil; but since we have ceased to burn incense to the queen of heaven and pour out drink offerings to her, we have wanted for all things, and have beai consumed by the sword and famine (v 16-19)

8th prophecy in Jeremiah (3:14-25) 12 predictions-unfulfilled:

1 I will take you-one of a city, and two of a family-and bring you to Zion (not Samaria; 3:14)

2 1 will give you pastors according to My heart (3:15)

3 They will feed you with knowledge and understanding

4 You wiU not talk about, fliink of, remember, or visit the ark of the covenant of the Lord any more (3:16)

5 At that time Jerusalem will be called the dirone of the Lord in reaUty (and there will be no need for an ark as a symbol of His presence; 3:17)

6 AU nations will be gathered to Jerusalem to the name of the Lord (3:17; Isa. 2:2-4; Zech. 14:16-21)

7 No more will they walk after die imagination of their evil hearts (3:17)

a Th«icb«<.)uUdkici ■ r

so ignorant or lo - ■ accepted the idea c^ut all ihcu <i-lamitiL-i had come upo-i them bccauK they had Icti off worship lo the qjccn ofhcaven-tht-moon go»kJesj(v 17-13)

b The women i 'ic atcuiationof

the prophet > him that they

had the backing c'. Llcii men in the wonfaipof the queen of heaven (v 19). It would V necesiary for Jeremiah to discuBthe matter with their husbands

c Qucsiion 164. Next, v 21

d Then -when thv; prophet was answered by the congrtgatior. of Jf w$ vorshippinti the qoeen of heaven, and told that they would continue such woriiip, he replied that the cause of theii calamines was not leaving off worAip of the qdcen of heaven, but their sins and idolatry - the ii disobedience tojehovah (V 20-23)

e Question 165. Next, 45:5

f This was the reason calamities had come to them, not the discontinuance of their worship of the queen of heave n. lehovah cojld no longer bear their sins and rebellion (v 22-:3)

g It is a rare Instance in Scripture to address women in particular, but these had been accused ^f being the leaders in the warship of the queen of heaven; and they had claimed :he backing of their husbands in such worship (v 15, 19). Therefore, the prophet answered them in particular (v 24-25)

h SOtfaprorihecy in Jer . (44:26-30. ful-fiUed). Next, 45:2

1 predictions-fulfilled:

1 I have ywcm by My name, that My name will be named no more in the mouth of any man of Judah in Egypt saying. The Lord livedi (44:26)

2 I will watch over tbem for evil, and not for good (44:27)

3 A11 the men of Judah in Egypt will be consumed by the sword, and famine. until there be an end of them

4 Yet a small niunber that escape the sword will reoim out of Egypt into the land of Judah (44:28)

5 All the remnant of Judah that have gone into Egypt to sojourn will know whoK words will sund. Mine or dieirs

6 This will be a sign to you that My words will surely sund against you for evil (44:29)

7 IwiUgivtrPharaoh-hophraintothe hands of his enemies and iJx>se that seek his life, as I gave Zedekiah into their hand (44:30)

i Men of Judah In Egypt would never say this Of honor the name of God, but ibey could blaspheme His name (v 26)

J A small number were to be spared and return to Judah, but whether Jeremiah did so, or any daughters of Zedekiah, is a matter of guesswork and nothing el»e

—^^- Coot, from column 3

28 They will cut down the Egyptians as woodsmen cut a forest (46:23)

29 The invaders will be numberless like grasshoppers covering the land

30 Egypt will be confounded

31 She *411 be delivered into the hands of the people of tiie north

32 Iwlll punish the multitude of No

33 I tdll punish all who trust in Pharaoh

34 I will deliver them into the hands of their enemies that seek their lives

6 pcedicnons-unfulfilled;

1 Egyot will again be inhabia-d as in the days of old (46:26)

2 I will save you (Judah) from afar off, and your seed from the lands of their captivity (46:27)

3 Jacob will return

4 He will be in rest and at ease

5 None will make him afraid

6 I will make a hjll end of all nations whither I have driven you, but I will not make a full end of you

7 I will cociect you in a measure

8 I will not leave you wholly unpunished (46:28)

g The first prophecy against the Gentiles is against Egypt, perhaps txcause the

well, and*Mw no evil.

18 But since we l^ft off to bum incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

19 And*when we burned incense to the queen of heaven, and poured out drink offerings unto her, 'did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

14 Third prophecy in Egypt.

(1) Desolation of Judah:

cause

20 "Then J*r-e-mi ah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 The incense that ye burned in the cities of Ju dali, and in the streets of je-ru'sa-lSm. ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and 'came it not into his mind?

22'So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sitmed against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

(2) Sixfold judgment

t24 Moreover J6r-e-mi ah said unto all the people, and'to all the women. Hear the word of the L ord , all Judah that are In the land of £ gjpt:

25 Xbus saith the Lord of hosts, the God of Ij'ra-el, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to bum incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.
*26*Therefore hear ye the word of the Lord, all Ju dah that dwell in the land of £ gjpt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Ju dah in all the land of £ gjpt. saying,'The Lord God liveth.»

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of £ gjpt shall be consumed by the sword and by the famine, until there be an end of them.

2S Yet a 'small number that escape the sword shall return out of the land of t'ifv^ into

the land of JQ'dah, and all the remnant of Judah, that are gone into the land of £ dijpt to sojourn there, shall know whose words shall stand, mine, or theirs.

29 • And*this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evU:

30 Thus saith the Lord; Behold, I will give Pha'rafih-hdph'rd king of £^^t into the hand of his enemies, and into the hand of them that seek his life; as I gave Z6d-e-ki'ah king of Ju dah mto the hand of N*b-u-chad-r6zzar king of B^b'^-lon, bis enemy, and that sought his life.

CHAPTER 45

Parenthesis: prophecy to Baruch; belongs with 36:1-32

rpHE^ord that J6r-e-mi'ah ^ the prophet spake unto Baruch the son of N6-ri ah, when he had written these words in a book at the mouth of J6r-e-mi'ah, in the fourth year of Jg-hoi'a-kim the son of J6-si ah king of Judah, saying, *2'^Thus saith the Lord, the God of Is'ra-el tinto thee, O B4'rwch;

3 Thou didst say. Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 • Thus shall thou say unto him. The Lord saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And ^seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, gaith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest

CHAPTER 46

IX Prophecies 'against twelve Gentile powers (46-21; Isa. 13-23; Ezek. 25-32; Amos 1-2; Zeph. 2). 1 Against Egypt (46:1-28; Isa. 19). (1) Call to battle

W^JIE word of the Lord which *>* came to J6r-e-mi'ah the prophet against the Gentiles;* •2 *Against £ gjpt, agamst the army of Ph4'ra6h-nech6 king of £ 4^t, which was by the river Eu-phr4te5 m Carchc-mish, which N6b-u-chad-r*z'-zar king of Bib 5-Ion smote in the fourth year of J6-hoi'a-kim the son of Jd-si'ah king of Judah. 3*Order ye the buckler and shield, and draw near to battle.

•4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.

Egyotians sought to hinder God's chas-tenlne uponJudah by sending an army to fight Nebuchadnezzar who was forced to raise the siege of Jerusalem (v 2; 37:6 -17). This nrophecy ms given before Ptiaraoh-nechow«$defeated ai Charchemish by Nebuchadnezzar h ThcK verses (3-4) predict die call to battle of the opposing armies

25 They will not sunU, because it is the time of their visiution

26 The voice of Egypt will go awav like a St'-" ■ ' ^-forc the axe of the woodsm.i

27 1 he L,^,^<..j, will con>e against her with battle axes, as hewers of wood

.^i— Continued, column 1

a The sign indicating (hat tiio Jews in Egypt would be destroyed was that Pharaoh-hophra would be delivered into the hands o* the king of Dabylon (v 29-30). '.Vhen this happened they were to know that tticir judgment was also at hand

b This prophecy is not in order chrono -logically, belonging to a time about

18 years before the destruction of Jerusalem by Nebuchadnezzar (v 1; 2 Ki. 23:.36: 24:16)

c 81st prophecy in Jer . 45:2-5, fulfilled). Next, 46:1. This v«s Jeremiah's last prophecy to Israel in particular; the remaining predictions of his book concern Gentile nations primarily 2 prudictions-fulfilled :

1 That which I have built will I break down, and that which I have planted

I will pluck up, even the whole land (45:4)

2 I will bring evil upon all flesh, but your Life will I give for a prey in all places where you go (45:5)

TTiis is the second man God gave the personal promise of protection to, in this manner (v 5 with 39:18) d Question 166. Next, 46:5 e 12 Gendle powers in prophecy :

1 Egypt, south (46:1-28)

2 ?hilistia, west (47:1 -7)

3 Tyre, northwest (47:4)

4 Zidon, northwest (47: ^

5 Moab, southwest (48:1-47)

6 Ammon, east (49:1 -6)

7 Edom, southeast (49:7-22)

8 Syria, north (49:23-27)

9 Kedar, north (49:23-33) 10 Hazor, north (29:23-33)

II Elam, northeast (49:34-39)

12 Babylon, northeast (50:1-51:64) f 82nd tirophecY in Jer . (46:1-28. V 1-26a fulfilled: v 26b-28 unfulfilled). Next. 47:1

34 predictions-fulfilled:

1 Egypt will be defeated by the river Euphrates at Carchemish (46:1 -2)

2 The banle will be ordered between the two opposing armies (46:3-4)

3 Egypt will be dismayed and turn back (46:5)

4 Their mighty ones are beaten down and are fled apace

5 Fear will be round about

6 They will fall by Euphrates (46:C)

7 Egypt will make a great boast of overflowing the country Like a flood, confident of victory (46:7-8)

8 The Lord will be avenged upon the mercenaries of Ethiopia, Libya, and Lydia (46:9-10)

9 The sword will devour and be made drunk with blood (46:10)

10 Egypt will be defeated and have DO healing medicines to cure her (46: 11)

11 Nations will hearofher defeat and shame, and her cry that will fill the land, for the mighty will fall in battle (46:12)

12 Babylon will come and smite the land of Egypt (46: KQ

13 Tidings of war will be published in all large cities of Egypt (46:14)

14 The sword will devour roundabout you and the valiant men will be swept away

15 They will not sund because the Lord is not with them (46:15)

16 Babylon will make many fall upon one another (46:16)

17 The mercenaries will flee to the land of their naiiviry from the oppressing sword of Babylon

Iti Pharaohwillbe called only a noise because he did not use the appointed umc (46:17)

19 He is as sure to coriK as Tabor is 111 the mounuins and Carmcl by the sea (46:18)

20 Egypt will go intocaptivity (46:19)

21 Nopnwillbc waste, without an in-hibitant

2'J Destruction will come upon Egypt from the north (46:20)

23 Herhired mercenaries will live off the fat of Egypt, but will turn back in time of battle (46:21)

JEREMIAH 47

A prophecy against the Philistines

a Question 167. Next, v 7

b Jeremiaii, by the spirit of prophecy, saw the dismay of Egypt over their defeat at die hands of Nebuchadnezzar (v 5-6).It was an unexpected blow in view of dieir preparations and boast-fulness, as descrioed in v 7-8

c Question 168, Next, v 15

d Here we have the second caU to battle -the Egyptians, Ethiopians, and Libyans against the Chaldeans (v 9) e This soimds Like die great day of the Lord, but it is not. It is simply die day of die Lord's vengeance on Egypt for interfering widiHis program to punish Israel (v 10). Ithasnothing to do widi die battle of Armageddon, for that is to be in Palestine, surrounding Jem-salem (Zech. 14), whereas die battle refenedto here was on the Euphrates. Furdiermore, the one here was God's vengeance on the Egyptians, and the other will be His vengeance on Antichrist and his vast armies of many nations (Rev. 19:11-21;Joel2-3: Zech, 14)

fin these verses (11-12) we have the record of thefallofEgypt in the battle of Carchemish on the Euphrates

g This section predicts the actual invasion of Egypt by Nebuchadnezzar. Here he was called to smite the land of Egypt, and this he did sometime afterhisconquestof Judahand the destruction of Jerusalem. He fought the battle of Carchemish with Egypt in the 4th year of Jehoiakim and in his own first year as king of Babylon (25:1). Thiswas 18 years before the destruction of Jerusalem. About 2 or 3 years before its destruction, or about 15 or 16 jears after the battle of Carchemish the king of Egypt came against Nebuchad -nezzai wim a great army, during his siege of Jerusalem; so he left the city temporarily to fight the Egyptians. Be -ing victor he soon came back against Jerusalem (37:1-10). After taking the city he returned to Babylon for awhile, then fulfilled this prophecy by making war on Egypt. He conquered the whole of it in this war, which gave him the greatest of world empires up to this time (Dan. 2:37-42; 7:4)

h The prophethere declared the coming defeat of Egypt-ihe fact to be published in all the great cities of diat country (vl4)

i Question 169. Next, 47:5

j The Egy ptian army was composed mainly of mercenaries from Ethiopia, Libya, and Lydia, so after losing the battle they proposed to r eturn to their homes in their native lands (v 16)

k They called the king of Egypt but a noise, because of his having passed die appointed time of prosperity at the be-ginning of his reign ana having misused thoseyears (v 17). Nothing was left for him now but ruin

- Cameb (Isa. 60:6)

Camels -unclean animals, the chief means of travel in the East in Isaiah's time. They have feet that do not sink in the sand, and possess many little cells to be filled with water which make them suitable for desert travel. The cells can be filled at one drinking in 15 minutes, they say, and this gives such animals a water supply for 20-30 days. They eat coarse food -leaves, twigs, and thistles. They can carry a burden of 600-800 lbs. and can travel about 30 miles a day, generally speaking. One species can travel 100 miles a day. On short trips they can carry up to 1200 lbs. Camel fledi and milk are used for food and the hair for making garments (Mt. 3:4). The Bactrian camel has two humps on the back, and the dromedary only one. Called land-ships, they live 30-50

(2) Dismay of Egypt

S^Wherefore have'i seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the Lord.

6 Let not the swift fiee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Eu-phra'te§.

(3) Boast of Egypt

7lVho is this that cometh up as a flood, whose waters are moved as the rivers?

8 E'g^t riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

(4) Call to battle: future

•9"Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the E-thi-6'pi-ans and the Lib'y-an§, that handle the shield; and the Lyd'i-ang, that handle and bend the bow. 10 For' this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made dnmk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Eu-phra'te§.

(5) The faU of Egypt

•11 'Go up into Gil'e-id, and take balm, O virgin, the daughter of E'gj^pt: in vain shedt thou use many medicines; for thou shalt not be cured. 12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

(6) Judgment from Babylon

■13 •" The word that the Lord spake to J6r-e-mi'ah the prophet,*how Neb-u-chad-r6z'-zar king of B§b'j^-lon should come and smite the land of E'gj^pt.

14'■Declare ye in E g^t, and publish m MIg'dol, and publish in N6ph and in Tah'pan-he§: say ye. Stand fast, and prepare thee; for the sword shall devour roimd about thee.

15'Why are thy valiant men swept away? they stood not, because the Lord did drive them.

16 He made many to fall, yea, one fell upon another: and they said,'Arise, and let us go again to otir own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pha'-raoh king of E'gjpt is "but a noise; he hath passed the time appointed.

(7) Captivity and desolation

18 °As I live, saith the King, whose name is the Lord of hosts. Surely as Tabor is among the mountains, and as Car'mel by the sea, so shall he come.

19*0 thou daughter dwelling in E'gj^t, furnish thyself to go into captivity: for N6ph shall be waste and desolate without an inhabitant.

20 E'gtpt is like a very fair heifer, but destruction cometh; it cometh out of the north.

21 Alsolier hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the Lord, though it carmot be searched; because they are more than the grasshoppers, and are innumerable.

24 The daughter of E'gj^t shall be confounded; she shall be delivered into the hand of the people of the north.

25 The Lord of hosts, the God of i§'ra-el, saith; Behold, I will punish the multitude of No, and Pha'raoh, and E'gypt, with their gods, and their kings; even Pha'raoh, and all them that trust in him:

*26 And I will deliver them into the hand of those that seek their lives, and into the hand of Neb-u-chad-rez'zar king of Bab'^-lon, and into the hand of his servants: and"afterward it shall be inhabited, as in the days of old, saith the Lord.

(8) Israel to be restored

•27 •" But fear not thou, O my servant Ja'cob, and be not dismayed, O I§'ra-el: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Ja'cob shall return, and be in rest and at ease, and none shall make him afraid. 28 Fear thou not, O Ja'cob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a fuU end of thee, but correct thee in measure; yet will I not leave thee wholly impunished.

CHAPTER 47

2 Against Philistia, Tyre, Zidon, andCaphtor (Crete, 47:1-7; Isa. 14:28-32; 23:1-18; Ezek. 2 5:15-28:26; Amos 1:6-10). (1) Invasion by Babylon

r pHE'word of the Lord that ■A came to Jer-e-mi'ah the prophet against the Phi-lis'-tine§, before that Pha'raoh smote Ga'zi.

years. See V6; 31:7; 30:6; Gen. 12:16; 24:1-68; 30:43; 31:17; 32:7. 15; 37: 25; Ex. 9:3; Lev. 11:4; Dt. 14:7; Judg. 6:5; 7:12; 1 Sam. 15:3; 27:9; 30:17;

1 Ki. 10:2; 1 Chr. 5:21; 12:40; 27:30;

2 Chr. 9:1; 14:15; Ezra. 2:67; Neh. 7: 69; Esdier 8:10, 14; Job 1:3, 17; 42: 12; Jer. 49:29, 32; Ezek. 25:5; Zech. 14:15: Mt. 19:24; 23:24

20 They are quick to shed innocent blood

21 Their dioudus are those of iniquity

22 Wasting and destruction are in their paths-they leave trails of sin

23 Tliere is no judgment (justice or righteousness) in their goings (daily life, V 8)

24 They make crooked padu

a God vowed that Nebuchadnezzar would come and conquer Egypt, declaring that just as surely as Tabor is among the mountains and Carmel by the sea, he will come (v 18)

b Here Egypt is pictured as a woman going into captivity, Nophbecoming a waste and being desolate, without an inhabitant (v 19). The nation is also compared to a fair heifer that is helpless to stop a storm from the nordi (v 20)

c This refers to the mercenaries of Ethi -opia, Libya, and Lydia (v 9). They received wages and food, and waxed fat Like bullocks, but fled away together at the approach of Nebuchadnezzar withhismighty army of

Chaldeansand other nations with him. They did not stand in the day of battle, because it was their day of calamity and the time of their visitation from God (v 21). The prophecy was: the voice of Egypt shall go Like a serpent fleeing from the wood cutters; they (the Chaldeans) will march with an army, and come against Egypt with axes like hewers of wood (v 2^; they will cut down the Egyptians as men cut down a forest; they are many as the grasshoppers (v 23);Egyptwillbeconfounded;she will be delivered to the people of the north (v 24); the multitude of No will be punished with the rest of Egypt and their gods (v 25); they will be delivered into the hands of Nebuchadnezzar and his servants

d Beginning here and through v 28 we have unfulfilled predictions of Egypt being inhabited in the latter days as of old (v 26), of the' regathering of Israel to peace and security (v 27), and of punishing Israel, but not making a full end of her, as with other nations-if necessary (v 28)

e 83rd prophecy in Jer . (47:1-7, fulfill-ed). Next, 48:1

6 predictions-fulfilled :

1 Waters will rise out of the north and be an overflowing flood over the land of Philistia (47:2)

2 It will overflow the city and all that dwell therein

3 Then man will cry and all the inhabitants of the land will howl

4 At the noise of the army the fathers will look back to their children in feebleness of hands (47:3)

5 The Philistines and all in Tyre and Zidon will be cut off (47:4-5)

6 The Lord will spoil them (47:4)

24 sins of Israel (Isa. 59:3):

1 Hands defiled with blood (v 3)

2 Fingers defiled with iniquity-mur-ders, thefts, and idol making

3 Lips that have spoken lies

4 Tongue that has muttered perverse -ness-evil, discontent, and maUce

5 Injustice in every man-no person daring to seek justice in the courts (v4)

6 Truth forsaken by ail-none pleading for truth, but using cunning falsehood for gain

7 They trust in vanity-evasions of truth instead of justice

8 Speak Lies (utter vanities for gain)

9 Conceive mischief-form plans of evil against others and execute them in fraud and deceit

10 Bring forth iniquity when plans have rif)ened enou^ to execute them

11 Hatch cockatrice* eggs(noten,ll:8) .'2 Weave spider's web to catch unsuspecting victims to be devoured (y 5)

13 Cause death to aU who eat of their eggs -those who partake of their sins

14 They spread sin Uke hatching vipers

15 Trust in their webs of self-righteousness, reasonings, and traditions (v 6)

16 Seek to cover their sins by works

17 Their works are diose of iniquity

18 Violence is in their hands

19 Their feet nm to evil (v 7)

Judgments on Moab

* Fori list of (hcic predictians sec note

e, V 1 b OuciUom 170-172. Next, 46:14 c The jwocd of Babylon is called the

swotd o^ the Lord here, because TTc

commanded it to cut off the Inhabi-

unts of the countries that were ripe

for Hii judgment (v 6) d 84th pcophecv in jer . (4S:1^7. V 1-

46 fulfilled: V 47 unfulfilled). Next,

49:1

44 pfcdlctions-fulfilled ;

1 Woe Is Nebo, for it will be spoiled (4S:1)

2 KiriJ-thalm will be confounded and uken

3 Mlsgab will be confounded and dismayed

4 There will be no more pcaise of Moab (4S:2

5 In Hesfabon they will plot the de -struction of Moab as a nation

6 Theswcrd will pursie the inhabi-unu of Madmen

7 There will be a great crying from Horutuim, spoiling, and great destruc - tion (4fl:?, 5)

S Moab will be destroyed (48:4) 9 Her little ones will cause a cry to be heard

10 There will be condxuial weeping going up to Luhith (48:5)

11 Moab will be taken (45:7)

12 Chemosh vill go into captivit>- with his priests and princes

13 The spoiler will come upon every city, ana none will escape (4S:8)

14 The valley and plain will also per-ii\ and be destroyed

15 Moab will flee and the cities will all be desolate (48:3) (48:10)

16 Thedeceitfulworkerwillbe cursed

17 The coward will be cursed

18 I will send upon Moab wanderers that will cause him to wander and empty his vessels and break their bottles (4^:12)

19 Moab will be ashamed of Chemo^ (the national idol of orotection), as Isaelwas ashamed of me golden calf at Bethel (48:13)

20 Moab wiU be spoiled and gone from their cities (48:1^

21 The chosen young men will be kUled

22 The calamity of Mo«b is near, and his affliction comes fast (48:16)

23 The inhabitants of Dlbon and dieir glory wiU be humbled

24 The spoiler of Moab will come upon Debon and destroy her strong hdds (46:18)

25 Refugees from Moab will pass by Aroer and inquire of the battle (48: 1?)

26 Moab will be confounded and broken down (48:20)

27 Judgment will come upon the plain country, Holon, Jahazah, Mephaath, Dibon, Nebo, Beth-diblathaim. Kiria-thalm, Bcth-gamul, Beth-meon, Kerioth, Bozrah, and upon all the cities of Moab, far and near (48:21 -24)

28 Thchomof Moab will be cut off, and his arm broken (43:25)

29 Moab will wallow in his vomit, and be in derision (48:26)

X I will howl, mourn, and weep for Moab with the weeping of Jazcr (48:

31-3a

31 The spoiler will fall upoD your summer friiiu and vinuge (48:3C)

32 Joy and gladness will be taken from the plenahil field, and the land of Moab (48:33)

33 1 will cause her wine to fail from the winepresses and none will tread tbem shouting

34 The idolatry of Moab will be destroyed (48:34-35)

35 My heart will sound like pipes be -cause all the riches of Moab arc perished (48:36)

36 Moab will go into mourning in the streets and on the housetops (48:37-39)

37 Moab will be a derision and a dismaying to all about him (43:39)

38 The invader will fly as an eagle, and spread out his wings over Moab

2 Thui Mitll the Loril: •Behold, waters h&« up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall CO', and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strorig horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;

4 Because of the day that Cometh to spoil all the Phl-lls -tines, and to cut ofiF from Ty rus and Zi d6n every helper that remaineth: for the Lord will

spoil the Phi-lis tines, tbe remnant of the country of C4ph't6r.

5 Baldness is come upon G4'-zA; Ash ke-l6n is cut off with the remnant of their valley: how *long wilt thou cut thyself?

(2) Purposed of God

6 O thou'^sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

7 How can it be quiet, seeing the Lord hath given it a charge against Ash ke-ldn, and against the sea shore? there hath he appointed it.

CHAPTER 48

3 Against Moab (48:1-47;

Isa. 15:1; Ezek. 25:8; Amos

2:1; Zeph. 2:8). (1) Invasion

by Babylon

M GAIN ST •' Ma'ab thus sai th *^ the Lord of hosts, the God of Isra-el; Woe unto Neb6! for it is spoiled: Kir-i-a-thd'im is conJFounded and taken: Mis'gib is confounded and dismayed. ■

2 There shall be no more praise of M6'ab: tin H6sh'b6n they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Mid'men; the sword shall pursue thee.

3 A voice of crying shall be from H6r-o-n4im, spoiling and great destruction.

4 M6'ab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of H6r-o-n4 im the enemies have beard a cry of destruction.

(2) Flight of Moab

•6 Flee, save your lives, and be like the heath in the wilderness.

7 ' For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and'Che mAsh shall go forth into captivity with his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall

(48:40)

39 Moab will be taken and the hearts of the mighty men will be made weak as the heart of a woman (48:40-41)

40 Moab willbc destroyed from being a people (4«:42)

41 Fear, the pit, and the snare will

Continued, column A ^

be destroyed, as the Lord hath spoken.

9 Give wings unto M6'ab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

lO'Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from hlood.

(3) Desolation of Moab

11 •^*M6'ab hath been at ease froiE his youth, and he hath settled on his lees, and hath not been "^emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the Lord, that I will send unto hinK'wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Is'ra-el was'ashamed of B6th -el their confidence.

14 "How say ye. We are mighty and strong men for the war?

15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith thenCing, whose name is the Lord of hosts.

16 The calamity of Moab^j's near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say. How is the strong staff broken, and the beautiful rod!

18 Thou daughter that dost inhabit Di b6n, come down from thy glory, and sit in thirst; for the spoiler of Mo'ab shall come upon thee, and he shall destroy thy strong holds.

19 O inhabitant of Ar'6-er, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say.'What is done?

20 Moab is'confounded; for it is broken down: howl and cry; tell ye it in Ar'n6n, that Mo ab is spoiled,

21 And judgment is come upon the plain country; upon H6 I6n, and upon ji-hfl zah, and upon Mfph a-ath,

22 And upon Dib6n, and upon Ne b6, and upon B6th-dib-la-th^'im,

23 And upon Kir-i-a-tha im, and upon B^th-gd mul, and upon Bf th-me on,

24 And upon Ke ri-6th. and upcn B6z'rah, and upon all the cities of the land of M6 ab, far or near.

25 The*horn of M6 ab is cut off, and his arm is broken, saith Jhe Lor_d.

(4) Ten reasons for judgment

•26 * Make ye him'drunken: for he magnified himself against the Lord: M() ah also shall wallow in his vomit, and he also shall be in derision.

time of Jchoiakim and yet this was the same power that was to dcsaoy them f The Chaldeans were cncampjd in llcshbon and used it as headquarters in attacking Moab (v 3, 45)

g Chemosh was the national god of Moab (V 7. n, 4C: Num. 21:29; ludg. 11: 24; 1 Ki. 11:7.33; 2 Ki. 23:13)

a The idea here seems to be that those called to be I od'siiutrument of cha<,-tening upon Moab were to be blessed in their work if they did it lionctily and boldly: but if they did it halfheartedly and cowardly they would be cursed (v 10)

b From the time they took the land from the giant Emims (Dt. 2:9-10), Moab hadrctaineditand prospered;but they had not learned to trust in Jehovah or order their lives in righteousness (v 11)

c It was customary to pour wine from one vessel into another to improve the quality and separate the liquid from the dregs. The implication here is that Moab had been at ease so long that she had become stale. She had not learned the many lessons she would have learned if she had been invaded and humbled more often (v 11)

d Tilters who will tilt him: and they will empty his vessels and break his pitchers in pieces (v 12)

e Jeroboam made a golden calf in Bethel and one in Dan, declaring that these were the gods of Israel. Such idolatry and other sins led the 10 tribes into an apwsusy which made it necessary for them to be destroyed as a nation. Their calves did not deliver them from the Assyrians who took them captive 749 B.C. (2 Ki. 17): and now, the gods of Moab would be just as helpless (v 13)

f Question 173. Next, v 19

g See Names and titles of Cod, p. 64

h Near to come. It is supposed that this prophecy was uttered about the time of tne4thyear of Jehoiakim: die captivity of Judah and die defeat of Moab took place around 18 years after that i Quesaon 174. Next, v 27

j Used 3 times here :

1 Kiria-thaim confounded (v 1)

2 Misgab confounded

3 Moab confounded (v 20)

k The king of Moab-his power is broken 1 10 reasons for judnmeni :

1 Drunkenness (v 26)

2 Magnifying self against Jehovah

3 Enmity against Israel (v 27)

4 Robbery

5 Slandering Israel

6 Rejoicing over Israel's fall

7 Pride and arrogancy (v 29)

8 Haughtiness of heart

9 Wrath against Israel (v 30) 10 Lying

^ Cont. from column 2

he iipcin Moab (48:43)

42 He thai flees from the fear will fall into the pit, and he that gets out of the pit will be taken in the snare, for I will bring upon Moab the year of tlielrvisiution from the Lord (4^:44)

43 A fire will come out of Heshbon and devour the comer of Moab, and the crown of the head of the tumu Ituous ones (48:45)

4-1 Woe to Moab! The people of Chemosh will perish, for thier sons and daughters will Ix- taken captive (43:46)

1 prediction-unfulfilled :

I I will briiiK again ihc captivir. of Moab in the lancr days (48^47). Many otJier predictions regarding Moab are recorded in Isa. 15-IG, wluch sec

c Moab was always hostile to Israel, and for this reason, as well as others, iie had to be judged (Cen. 12:1-i). See Judg. 3:12, 28: 1 Sam. 14:47: 2 Sam. 8:2; 2 Ki. 1:1; 3:4-27: 13:20. The Moabites joined the Chaldeans in the

JEREMIAH 49

Judgments on Amman

Judgments on Damascus

. Question 175-176. Next, 49:1 I Or, wa

b Or, wagged the head in contempt and

joy over the fall of an enemy (v 27) c 4fold expression of pride (v 29):

1 The pride of Moab-he is exceeding proud

2 His loftiness

3 His arrogance

4 The hau^tiness of his heart d 6fold mourning for Moab ;

1 I will howl (V 31)

2 I will cry out for aU Moab

3 My heart will mourn for the men of Kiiheres

4 1 will weep for you (v 32)

5 My heart will sound like pipes for Moab

6 My heart will sound like pipes for the men of Kirheres (v 36)

e There is no explanation regarding what the weeping of Jazer was about. Evidently there was a great slaughter there, perhajK when Moab was defeated by Sihon. A reference to such weeping is made in both Isaiah and Jeremiah (V 32; Isa. 16:8-9). See Jazer in Num. 32:1-3; Josh. 13:25; 21:39; 2 Sam. 24:5; 1 Chr. 6:81; 26:31

f The shoutings of the winepresses and vineyards are gone, because tlie vine -yards are gone -being destroyed by the invader (v 33)

g All idolaters will be destroyed out of die land (v 35)

h Pipes were used in mouming-at fimer-als (v 36; Mt. 9:23)

i The housetops were used many times for idolatrous worship and prayer to other gods. Instead trie powerlessness of their god who had suffered this ruin (V 38-39)

j The rapid and irresistible attack of Nebuchadnezzar is here compared to the swiftness of an eagle-speed surprising the men of war and causing fainmess of heart in resisting (v 40 -41)

12 commands to captives (29:5):

1 BuiTd houses, and d\«ll in them (v S)

2 Plant gardens, and eat of them

3 Take wives and beget children (v 6)

4 Take wives for your sons

5 Give your daughters to husbands

6 Seek the peace of Babylon (v 7)

7 Pray to Jenovah for peace

8 Let not your prophets and diviners deceive you (v 8)

9 Do not hearken to their dreams

10 Hear tile word of the Lord (v 20-23)

11 Speak to Shemaiah (v 24) (v 31)

12 Send to all them of the captivity

—^^- Cont. from col. 4. p. 800

habitation (50:19)

4 He win feed onCarmel and Bashan

5 His soul will be satisfied upon mount Ephraim and Gilead

6 In those days and in that tiine . the iniquity of Israel and the sins of Judah will be sought for and will not be found

7 The wild beasts will dwell there

8 Owls will dwell there

9 Babylon will be inhabitated no more forever and wiU not be dwelt in from generation to generation

10 As God overthrew Sodom and Gomorrah and the neighboring cities, so will no man abide diere, nor any son of man dwell therein (50:40)

11 My people will flee out of Babylon and deliver every man his soul (51:6)

12 The time for the Lord's vengeance will come when He will render to her a recompence

13 Babylon will be a cup in the Lord's hand, making all nations drink imtil they are mad (51:7)

14 Babylon will become suddenly faUen and destroyed (51:8)

15 They will not take a stone from the ruins of Babylon to use for a corner stone or for foundation stones (51:26)

16 Babylon will be desolate forever

17 I will take vengeance and dry up all her sea and make her springs dry (51:36)

18 Babylon will become a dwelling place for dragons, an astonishment.

27Tor was not I§'ra-el a derision unto thee? was he found among thieves? for since thou spakest of him,*thou skippedst for joy.

28 O ye that dwell in Mo'ab, leave the cities, and dweU in the rock, and be like the -dove that maketh her nest in the sides of the hole's mouth.

29 We have heard the'pride of Mo'ab, (he is exceeding proud) his loftiness, and his surogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the Lord; but it shall not be so; his lies shall not so effect it.

(5) Lamentation for Moab

31 Therefore"will I howl for Mo'ab, and I will cry out for all Mo'ab; mine heart shall, moum for the men of Kir-he're§.

32 O vine of Sib'mah, I will weep for thee with the'weeping of Ja'zer: thy plants are gone over the sea, they reach even to the sea of ja'zer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And /joy and gladness is taken from the plentiful field, and from the land of Mo'ab; and I have caused wine to fail from the winepresses: none shall tread with shouting; their shouting shall be no shouting.

34 From the cry of H6sh'b6n even unto E-le-a'leh, and even unto Ja'hiz, have they uttered their voice, from Zo'ar even unto H6r-o-na'im, as an heifer of three years old: for the waters also of Nim'rim shall be desolate.

35 Moreover I wiU cause to cease in Mo'ab. saith the Lord. liim*that offereth in the high places, and him that bumeth incense to his gods.

36 Therefore mine heart shall soimd for Mo'ab like*pipes, and mine heart shall sound like pipes for the men of Kir-he'-re§: because the riches that he hath gotten are perished.

37 For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.

38 There shall be lamentation generally upon all 'the housetops of Mo'ab, and in the streets thereof: for I have broken M6'ab like a vessel wherein is no pleasure, saith the Lord.

39 They shall howl, saying, How is it broken down! how hath Mo'ab turned the back with shame! so shall M6'ab be a derision and a dismaying to all them about him.

(6) Babylonian invasion: reason

40 For thus saith the Lord; Behold,'he shall fly as an eagle, and shall spread has wings over Mo'ab.

41 Ke'ri-6th is taken, and the strong holds are surprised, and the mighty men's hearts in Mo'ab at that day shall be as the heart of a woman in her pangs.

42 And Mo'ab 'shall be destroyed from being a people, because he hath magnified himself against the Lord.

43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Mo'ab, saith the Lord.

(7) Flight of Moab

44*He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I win bring upon it, even upon Mo'ab, the year of their visitation, saith the Lord .

45 They that fled stood tmder the shadow of HSsh'b6n because of the force: but a fire shall^come forth out of Hesh-b6n, and a flame from the midst of Si'h6n, and shall devour the comer of Mo'ab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O M6'-ab! the people of Che'm6sh perisheth: for thy sons are taken captives, and thy daughters captives.

(8) Restoration of Moab

*47 """Yet will I bring again the captivity of Mo'ab in the latter days, saith the Lord . Thus far IS the judgment of Mo'ab.

CHAPTER 49

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4 Against Ammon (49:1 -6; Ezek. 21:28; 25:1; Amos 1: 13; Zeph. 2:8-11).
(1) Invasion by Babylon

'ri ONCERNING the Am'mon -♦v^ ites . thus /saith the Lord : Hath l§'ra-el no sons? hath he no heir? vfhy,'then doth their king inherit Gid, and his people dwell in his cities? ■ 2 Therefore, behold, the days come, saith the Lord, that I will cause *an alarm of war to be heard in Rib'bah of the Am'-mon-ites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall I§'ra-el be heir unto them that were his heirs, saith the Lord .

(2) Mourning for Ammon

•3 Howl, O H6sh'b6n, for A'i is spoiled: cry, ye daughters of Rib'bah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together.

(3) Judgment: reason

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter ? that trusted in her treasures, saying. Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

and an hissing without an inhabitant (51:37)

19 The Lord has spoken against this place to cut it off, both man and beast, and it will be desolate forever (51:62)

20 Babylon wiU sink, and rise no more from die evil that I will bring upon her (51:64)

21 They will be weary

Hananeel to the gate ot the comer, and die measuring Une will go fordi to Gareb, and compass about to Goad. (31:38-39)

85 The whole valley of dead bodies will be holy to Jehovah (31:40)

86 The city will never bie plucked up again, nor thrown down anymore forever

a Moab shall be destroyed from being a people (v 42). This has been literally fulfilled from that time until now.The Moabites were taken captive by the Babylonians, and perhaps only a few came back, not enough to establish the nation again. Their captivity is spoken of as being brought again in the latterdays (v 47).Justhow and to what extent diis will be done remains to be seen b This verse simply teaches that Moab would be destroyed in various ways- by flight, falling into a pit, or being taken in a snare (v 44)

c This verse refers to the fact that the headquarters of Nebuchadnezzar was at Heshbon; from there the invaders scattered out destroying the whole of Moab (v 45. Cp. v 2)

d In the whole of 47 verses concerning Moab, this is the only prediction regarding the future from our time. It foreielb the regathering of Moab in the latter days, which suggests that the children of Lot-Moab and Ammon - wtU be blessed together under the Messiah (V 47; 49:6)

e 85ifa prophecy in Jer . (49:1-6. V 1-5 fulfilled ; v 6 unfulfilled). Next, v 7 10 predictions-fulfilled :

1 I will cause an alarm of war to be heard in Rabbah of the Ammonites ft9:

2)

2 It shall be a desolate heap

3 Her daughters will be burned with fire

4 Then will Israel be heir unto them that were his heirs

5 There willbe weeping for Ammon (49:3)

6 Their king will go into captivity, with the priests and princes

7 I will bring a fear to you from all those that be about you (49:5)

8 Every man will be driven out

9 None will gather the wandering remnant

10 Afterward I will bring again the captivity of Ammon (no doiAt in the laner days, v 6. Cp. v 39; 48:47) f Questions 177-181. Next, v7 g The idea here is: ^-Vhy do the Ammonites occupy the land of Gad if there are any sons and heirs in Israel? Ammon had wanted this land as far back as the

days of Jep^thah (Judg. 11). The grad-ualpushiiigback of the Gadites had to be during die periods of the kings after David and Solomon. It no doubt happened when the Assyrians carried away die Gileadites (2 Ki. 15:27-31; 17:1-41) h This prophecy, except v 6, was fulfilled whenNeDuchiadnezzarconquered Palestine and Egypt, after the fall of Judah (37:1-10)

5 commands in Jer. 25 (25:6):

1 Go not after otiier gods to serve and worship diem (v 6)

2 Provoke Me not to anger with the work of your hands

3 Drink you, and be drunken, spue, faU, and rise no more because of the sword I will send among you (v 27)

4 Howl, you shepherds, and cry (v 3^

5 Wallow yourselves in the ashe.';

—^^ Cont. from col. 3, p. 799

make with them. After those days I will put My law in their inward parts and write it in their hearts (31:33)

78 I will be their God and they will be My people

79 They will no more teach each other, for a 11 will know Me, from the least to the greatest of them (31:34)

80 I will forgive their iniquity

81 I wiU remember their sin no more

82 The house of Israel will never cease being a nation before Me forever (31: 35-36)

83 It will be as impossible for Me to cast off Israel as it would be to measure the heavens, and search out the foundations of the earth (31:37)

84 The days come that Jerusalem will be built to the Lord from the tower of

JEREMIAH 49

Judgmtnts on Edom

Judgments on Damascus

J BofhMo*b«n<l Ammon will be restored In the Uncr d*vi (v 6; ASA7)

b aCifa PfophccY In Jq. (49:7-22, ful-fUIcdj. Sex:, V Ci"

JC ECedkQofu-fulfilled:

1 I will bnng caLamiry upon Eiau (49:8)

2 I will make Esau bare (49:10)

3 He wiU not be able to hide him -self

4 Hii seed wUl be spoiled

5 His breihieo and nelgbbon will be destroyed

6 I win pre«nre the orphAtu (49:11)

7 Edotn will surely drink of me cup of punishment (49:12)

8 Bozrah will become a desoladoo, a reproach, a waste, and a curse (49:13)

9 All cities of Boziah will become perpetual wastes

10 The heathen will come against her and rise up in banle (49:14)

11 I will make Edam small among the heathen, and despised among men (49: 15)

12 Iwill bringyou down even though vou dwell in the heights like an eagle (49:16)

13 Edom will be j desolation (49:17)

14 All who pass by Edcm will be astonished and lilss ai her plagues

15 As God ovenhiew Sodom and Gomorrah and the neighboring cities, so no man will abide in you (49:18)

16 He (Nebuchadneziar) will come up Like a lion from the swelling of Jordan against the habitation of the strong (49:19)

17 He will make such a swift conquest of Edoo] he will suddenly go away to other conquests

IS He will make their habiudons desolate (49:20^

19 The eartn will be moved at the noi5e of their fall (49:21)

20 The noise will even be heard in the Red Sea

21 He will cofTie up as an eagle and spread hij wings over Bozrah (49:22)

22 In rfiat day the hearts of the mighty men of Edom will be as the heart of a woman in travail

c Edom was stretched out a long the south of Judah from the border of Moab on the Dead Sea to the Mediterranean and the Arabian desert; and it held the same relation to Judah as Moab and Ammoti did to the northern kingdom. Being long bitter enemies of Israel they rejoiced over the destructiori of Jerusalem by the Chaldeans, and showed great cruelry to Jews who fled to them for refuge

d Questjons 182-186. Next, v 19

e Tcman -a part of tJie land of Edom on Se northeast. Its Inhabitants were famous for their wisdom, their skill In proverbs and dark savings(v 7, 20) f The l>:danites were descendants of Abraham through Kcturah (Gen. 25:1-3). Here they were warned of the coming judgment on Edom and told to leave the country and turn back from the invaden (v 8)

g 2 things referred to here as not destroying everything in their incursions (v 9):

1 Crapeg^itr-.erers l^ave a gloar.Irtj

2 Thieves will only take what they want, and leave the rest TheChaldeanshowever, would make

the land of Edom bare of man and valuable things (v 10)

h Hb secret places were in the moun-ulxuof Scir-Petraand other mounuin strongholds (\ 10)

1 His seed refers to the many oatlora Joined to Edom (v 10). Cp. Gen. 36

j His neighbors-Dtdan, Tcma, Buzand others in the great Arabian desert

k Cod promised especially to protect the orphans and widows, but the mighty roenof war would be killed (v 11-1:^

1 Boagah was to become an eternal de -soTIHon (V 13). See notes on Ua. 34. It may be that this will be one of the placeswherehellisioopeniothe view of earth's inhabitants, in the new earth

(4) Reatoration of Ammon

6 And afterward*! will brinf afain the captivir> of the children otkmmta, Mith the LqrP-

5 Against Edom (49:7-22; Ezek. 25:12-14. 32:29. 35: 1-15. Anioa 111-12. laa. 34; Lam. 4:21; Mai. 1:1; Oba. 1-18. Num. 20:14). (1) Immediate desolation

J7 '*Concemin4 t dona, thus Sftith the Loku of hosts; */s wisdom no more in*T*'man? is counsel perished from the prudent? is their wisdom vanished?

•• Flee ye. rum back, dwell deep. O inhabitants ofIDe dan : for I will bring the calamity of

i£ s«u upon him, the time that I

Iwill visit him. 9If grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough.

10 But I have made £'s«u bare, I have uncovered *his secret places, and he shall not be able to hide himself: 'his seed is spoiled, and his brethren, and his 'neighbours, and he ij not.

11 Leave thy*fatherless chil-dran. I will preserve them alive; and let thy widows trust in me.

12 For thus saith the Lord ; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

(2) Future desolation (Isa. 34)

13 For I have sworn by myself, saith the Lord, thatOBfiz-

and shall hiss at all the plagues thereof.

18 ^8 in the overthrow of Sdd'om _nd Gfl-mSr'rah and the neighbour cities thereof, saith the Lord, no man shall abide there, neither shall a son of nun dwell in it.

(6) Invasion by Babylon

19 Behold, ^e shall come up like'a lion from the swelling of Jdr'dan against the habitation of the strong: ^but I will suddenly make him run away from her: 'and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

20 Therefore hear the counsel of the Lord, that he hath taken against £ dom; and his purposes, that he hath purposed against the inhabitants of Te'-man: Surely the least of the flock shall draw them out: surely 'he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over B6z'rah: and at that day shall the heart of the mighty men of £'dom be as the heart of a woman in her pangs.

6 Against Damascus (49: 23-27; Isa. 17:1-14; Amos 1:3-5). (I) Dismay and weakness

t23 "' Concern ing Da-mSs'cui Hi math is confounded, and Arpad: for they have heard evil tidings: they are fainthearted ; there is sorrow on the sea; it cannot be quiet. 24 D4-mas'cus is waxed feeble, and tumeth herself to flee, and fear hath seized on

rah shall become a desolation, | her: an^ish and sorrows have a reproach, a waste, and a taken her, curse; and all the cities there- travail. of shall be perpetual wastes.

(3)Invasion by Babylon

•l^ have heard a rumour from the Lord, and an ambassador is sent unto the heathen, saying. Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small amotig the heathen, and despised among men.

(4) Reason for judgment

16 Thy'terribleness hath deceived thee, and the pride of thine heart, O thou that dweU-est in "the clefts of the rock, that boldest the height of the hill:

though thou should-est make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.

(5) Future desolation (Isa. 34)

17 Also £ dom shall be 'a desolation: every one that go-

as a woman m

(2) Invasion by Babylon

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut ofif in that day, saith th e Lord of hosts.

27 And I will kindle a fire in the wall of Da-mSs cus, and it shall consume the palaces V>f B«n-hAdid.

7 Against Kedar and Hazor

(49:28-33). (1) Command

to invade

228 "Concerning K^'dJir^ and concerning the kingdoms of Hi'zcir, which N*b-u-chad-r*r zar king of B4b J-lon shall smite, thus saith the Lord; Arise ye, go up to K*'dar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they

eth by it shall be astonished,{shall co' unto them. Fear ij

(lia. 66:22-24: Rev. 14:9-11). UaH many such places there will be b noc known, but it would seem appruprlate to have one or more In the vicinity of CkkI's eternal headquarters of His kingdom on earth, to show the contrast between the doom oT the ungodly and

Continued, column 4 ^

o Peoa was a lecurc place for Edom for many centuries: now it has been deso -late for many lentuncs. It wlllbeconi a hiding olacc for the Jews m the days of Anticrvrist. See Petra and Sela in Index

p This predicts the uncr destruction and desolation of Edom (v 17-18)

a The Lord compared the overthrow of Edom to that of Sodom and Gomorrah. Certain places in Edom will be eternal desolations, such as Bozrah (v 13). Babylon will also become desolate in the day of the Lord (I»a. 13:19)

b Nebuchadnezzar (37:1-10; 48rt(n c Edom will be atucked by Nebuchadnezzar like a lion t>elng driven out of its lair by the flood of Jordan to the higher ground (v 19)

d The sense here seems to be tJut the conquering of Edcm would be accomplished very quickly, and the Chaldeans would pass on 10 other cortquests fy 19)

e Questions 187-190. Next, 50^44

f Nebuchadnezzar viU make the country desolate of flocks and men, and their cry will be heard in the Red Sea (v 20-21). He is symbolized by a lion (vl9; Din. 7:2), and an eagle (v"g": 48:20; Ezek. 17:3, 7). ThTlnighty men of Edom will become faint and like a woman in travail (v 22)

g 87ih prophecy in Jer. (49:23-27, ful-filled). Next, v 28

10 predictions-fulfilled:

1 Hamath and Arpad will be confounded because of^ the evil tidings (49:23)

2 They will be faint-hearted

3 The hearts of men will be greatly agiuted, and incapable of being quiet

4 Damascus will wax feeble and turn herself to flee (49:24)

5 Fear will uke hold of her

6 Anguish and sorrow will uke hold of her as a woman in travail

7 Her young men will fall in the streets (49:26)

8 All the men of war will be cut off in that day (49:27)

9 I will kindle a fire in Damascus 10 It will consume the palaces of Ben-hadad

h This was the official title of the kings of Syria (v27;l Ki. 15:18;2 Ki. 13:3. 25)

i 88th prophecy In Jer . (49:28-33, fulfilled). Next, v 34

12 predictions-fulfilled;

1 Nebuchadnezzar will smite Kedar and the kingdoms of Hazor (49:28)

2 They (the Chaldeans) will uke away their flocks and tents (49:29)

3 They will uke to themselves tneir curulns. all the vessels, and their camels

4 They will cry unio them

5 Fear will be on every side

6 Nebuchadnezzar will uke counsel against >ou; he has conceived a purpose against you (49-30) 3q

7 Your camels will be a booty (49:

8 Your canle will be a spoil

9 I will scaner into all winds them that are in the utmost comers

10 I will bring their calamity ^m all sides thereof

11 Hazor kdU be a dwelling for dragons and a deaolation forever (49:33)

12 No man will dwell there

—^»- Cont. from column -

the glorious suie of the righteous living in everlasting joy and happiness m Here we have the call to battle-for the Chaldeans (v 14). Edom was to be small among the headien and despised among men after this destruction (v 15)

n This re fen to the Edomite Asherah . to a monstrous idol god, or it could pos-sibly refer to the terror such gods inspire in others (v 16)

JEREMIAH 50

Judgments on Babylon

King of Babylon to be punished

a Kedaiandthe kingdom of Hazor were very wealthy and lived without defences, trusting that their peaceful ways would be respected by others (v 31). Kedar was the name of the Bedouin living east of Palestine. They dwelled in tents so would be an easy prey to an

- army liJ<e that of the Chaldeans. Hazor was located near the Euphrates and the Persian Gulf

b 89ih prophecy in Jer . (49:34-39. V 54-38 fulfilled; v 59 unfulfilled). Next. 50:1

8 predicticms-fulfilled;

1 I will break the bow of Elam, the chief of their might (49:35)

2 I will bring upon Elam the four winds from the four quarters of heaven, and I will scatter them toward all those winds (49:36)

3 Elam will be scattered among all nations

4 I will cause Elam to be dismayed before their enemies and them that seek their life (49:37)

5 I will bring evil upon them, even My fierce anger

6 I will send the sword after them till I have consumed them

7 I will set My throne in Elam (49:38)

8 I will destroy from thence the king and the princes

1 prediction-unfulfilled:

I will bring again the captivity of Elam in the latter days (49:39)

c Elam was a country east of the Tigris river. It was subjected by Nebuchadnezzar as well as all other countries round about Babylon (v 34-39; 25:25; Dan. 2:37-38)

d This prophecy was given 11 years before Jerusalem was destroyed; the conquest of Elam could have been after Judahfell (v 34; 2 Ki. 24:18; 25:2-3)

e Evidently the Elamites depended mainly upon their skill with the bow to protect themselves (v 35)

f The term four winds is used several times in a symbolic sense to represent the four directions (v 36; Etan. 7:2; Mt. 24:31)

g The word evil is often used in the sense of judgment or punishment for sin. What sins Elam had been guilty of is not stated but we can suppose that they were the same as those which caused other nations of their time to be punished (V 37) h The throne of Nebuchadnezzar is spoken ofhere as God's throne because itwasGod who was giving the kingdom andgreamess of the Babylonian kingdom to Nebuchadnezzar (v 38; Dan. 2: 37-38; 4:17)

i Elam is another of several nations God has promised to restore in the latter days:

1 Elam (v 39)

2 Moab (48:47)

3 Ammon (48:6)

4 Israel (23:20; 30:24; Dt.4:30; Hos. 3:5; Acts 15:13-19)

11 facts about the heathen (10:2)

1 They are dismayed at the signs of heaven (v 2)

2 They cut down a tree of the forest with an axe (v 3)

3 They deck it with silver and gold (v4)

4 They stand it upright and fasten it with nails, so that it cannot fall over (v 4-5)

5 They pray to it but it cannot answer them (v 5). If they want it moved they must move it themselves, fct it cannot go

6 They fear the tree trunk they form into a god which cannot do evil or good (v 5)

7 They are brutish and foolish (v 8,14)

8 They teach a docaine of vanities

9 They are ignorant (v 14)

10 They are confounded (v 14) 15)

11 They are false and erroneous (v 14-

on every side.

(2) Command to flee

•30 *" Flee, get you far off, dwell deep, O ye inhabitants of Ha'zor, saith the Lord; for Neb-u-chad-rez'zar king of Bab'S'-lon hath taken counsel against you, and hath conceived a purpose against you.

(3) Corrunand to invade

•31 Arise, get you up unto'^e wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. 32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost comers; and I will bring their calamity from all sides thereof, saith the Lord.

(4) Desolation of Hazor

33 And Ha'zor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

8 Against Elam. (1) Destruction 2Lnd dispersion by Babylon

in !"* The word of the Lord that came to J6r-e-mi'ah the prophet against 't'lAm I'm the beginning of the reign of Zed-e-ki'ah king of Ju'dah, saying,

35 Thus saith the Lord of hosts; Behold, I will brealrthe bow of Elam, the chief of their might.

36 And upon E'lim will I bring the /four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of E'liim shall not come.

(2) Dismay: judgment

37 For I will cause E'lam to be dismayed before their enemies, and before them that seek their life: and I will bring 'evil upon them, even my fierce

anger, saith the Lord: and I will send the sword after them, till I have consumed them:

38 And I will set'wy throne in E'lam, and will destroy from thence the king and the princes, saith th e Lord .

(3) Restoration of Elam

*39 •" But it shall come to pass in 'the latter days, that I will bring again the captivity of £'lim, saith the Lord .

£r

HE "word that the Lord

spake against Bib'^-lon

and against the land of the Chal-dean? by J6r-e-mi'ah the prophet.

•2 Declare ye among the nations, and pubUsh, and set u{) a standard; publish, end conceal not: say, Baby-Ion is taken, 'Bel is confounded,'Me-ro'd4ch is broken in pieces; her idols are confotmded, her images are broken in pieces.

3 For'^ut of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

(2) Regathering of Israel

4 ^ Tn those days , and In that

9 Against Babylon (50:1-51: 64; 25:11-14; Isa. 13:1-14: 27; 21:1-10; 47:1-15; Dan. 5:1-31). (1) Invasion by Medo-Persia

time, saith the Lord , the children of I§'ra-el shall come, they and the children of Ju'dah together, going and weeping: they shall go, and seek the Lord their God.

5 They shall ask the way to Zi'6n with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

6/My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from moimtain to hill, they have forgotten their restingplace.

7 All that found them have devoured them: and their adversaries said,'We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers.

(3)Invasion

•8 '•Remove out of the midst of Bib'Jr-lon, and go forth out of the land of the Chfil-de'an§, and be as the he goats before the flocks.

9 •; For, lo, I will raise and cause to come up against Bib'-y-lon'an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain.

10 And 'Chai-de'd shaU be a spoil: all that spoil her shall be satisfied, saith the Lord.

ll*Because ye were glad, because ye rejoiced, O ye de stroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert.

•13 Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Bkh'f-lon 'shall be astonished, and hiss at all her plagues. •14"Tut yourselves in array

This passage is sometimes taken to mean the modern Christmas tree, but xhe truth is that the tree referred to had no branches left on it at all. This refers to a tree trunk being made into an idol- something carved out of the wood then covered with silver and gold, and set upright like other pillars or idols. See Asherah . p. 106

2 If, in the land of peace where you have been secure and trust to have peace, men have wearied you, then how willyouget along in the swelling of the Jordan" That is, if in times of peace you have had no peace, what will be your peace and security when war comes and the enemy sweeps over the whole land?

a 90ih and last prophecy in Jet , f 50:1 -51:64. 50:1-12, 14-18, Si-38, 41-46; 51:1-4, 9-25, 27-35, 38-61 fulfilled; 50:13, 19-20, 39-40; 51:5-8. 26. 36-37, 62-64 unfulfilled). See 130 predictions , p. 800

b The word Bel is a contraction of the Aramaic form -Baal.This was the name of die national god of Babylon (v 2; 51:44; Isa. 46:1)

c Merodach-another national god of Babylon. These idols-Bel and Merodach-were to be broken together (v 2)

d The Medes and Persians made war on Babylon from the north, after having conquered other nations north of Bab -ylon (v 3). Media was northeast of Babylon

e In diose days -when Babylon is taken by the Medes and Persians, the children of Israel and Judah (both kingdoms of Israel) will return together from Babylon and make a nation in their (one) land again (v 4-7). This does not pie-dict that Judah only would return to make a nation again in the promised land before the first coming of the Messiah; the 10 tribes were to come with the 2 tribes and the Levites, and all were to make one nation again in that land. This very clearly refutes the Anglo-Saxon theory of only Judah returning and the 10 tribes wandering north and west of Palestine to find a new promised land in England and Amenca. No passage in the Bible hints of a new homeland for any of the tribes. See Anglo -Saxon theory , p. 367; note a,Acts 13:16

f Both Judah and Israel of v 4 are called Mv i^eople . so one has not tjeen cast off any more than the other. None of the tribes are fulfilling the covenants made with their fathers at this time; all are on the same footing and totally scattered among the nations alike (v 6^

g The heathen who were used as instruments of chastening of Israel actually were commissioned by God to punish them; and they thought that diey did not offend Jehovah in doing so. Sometimes though they went too far-overstepped their commission and thus incurred the judgment of God (25:9-26; Isa. 10:4-12; 37:36-38; 41:25; 44:28; 45:1-4, 13; Ezra 1:1-3; etc.)

h God wanted His people to leave Babylon before it was totally desnoyed, so commanded them, ashere, to leave Cv8)

i The Medes and Persians and other na -tions were leagued together against Babylon, and did come down from the north country against her (v 9)

j The spoil of Chaldea was enough to satisfy the greed of the invaders-all that spoiled Babylon were fully satisfied (V 10)

k 2 reasons God was to punish Chaldeans:

1 Because they were glad when Israel was destroyed (v 11)

2 Because they waxed fat, la2:y and proud Uke heifers made fat on good pasture and bulls becoming mean and fat

1 Baby Ion was to be so utterly destroyed and become so desolate that all men would hiss at her plagues in many generations (v 13) m Here the invading armies of the Medes and Persians were commanded to form for battle against Babylon, for her time of judgment had come (v 14-16)

2 proverbs rebuking Jeremiah (12:5):

1 If you have run with footmen who wearieJd you, then how can you contend with horses' That is, if you are overcome and make bitter complaints about your own countrymen showing minor opposition to you, what will you do when me king, princes, priests, and prophets in Jerusalem inflict sufferings upon you?

Babylon to be desolate

a 51 conimanJs In Jcr. 60-51: 2)

1 rv-i Urc you among the nations (50: - •'iblish and conceal not _ set up a standard Ion (50:(9

4 Remove out of the midst of Baby-

5 '.'O forth out of Chaldca

6 Put yourselvcsin array agairni Babylon round about (50:14)

: Shoo* at her, spare no arrows 15) r Shout against her round about (50: 9 Cutoff the sower and reaper (50:16)

10 Co up against the land (50:21)

11 Vte and utterly destroy after them IC Come against her (50:26)

13 Open her storehouses

14 Cast her up as heaps

15 Destroy her utterly

16 Let nothing be left

17 SUy all her bullocks (50:27)

16 Let them go down to the slaughter

19 Call together the archers (50:29)

20 Camp against it round about

21 Let none thereof escape work

22 Recompense her according to her

23 According to all chat she has done, do unto her

24 Hear the counsel of the Locd (50:45)

25 Spare not her young men (51:3)

26 Destroy utterly her host

27 Flee out of the midst of Babylon (51:6)

28 Deliver every man his soul

29 Be not cut off in her iniquity

30 Howl for her (51:8)

31 Take balm for her pain

32 Forsake her, and let every man go to his own country (51:9)

33 Make bright the arrows (51:11)

34 Gadier the shields

35 Set up the standard upon the walls of Babylon (51:12)

36 Make the watch strong

37 Set up the watchman 3S Prepare the ambushes

39 Set up a sundard in the land (51:27)

40 Blow the tnunpct among the nations

41 Prepare the nations against her

42 Call together against her the kingdoms

43 Appoint a captain against her

44 Cause the horses to come up

45 Prepare against her the nations vdtfa the kings, captains, and rulers of tf»e Medes (51:28)

46 Go out of the midst of her (51:45)

47 Delivcrevery manhissoulfirom the fierce anger of the Lord

48 Go away, stand not still (51:50)

49 Remember the Lord afar off

50 Let Jerusalem come into your mind

51 Bind a stone to it, and cast it into the midst of Euphrates

b Igael -all Israel, not 10 tribes or 2 tribes only, are as a scattered Aeep (v 17). All were scattered alike and all were gathered alike under Ezra, Nehemiah and others at the end of the Babylonian captivity (v 4-5). Thatall Israel isrcferrtd to here is clear from the fact that the kings of Assyria and of Babylon arc both spoken of as scattering them. Assyria took the 10-tribe kingdom captive (2 Ki. 17), and Babylon took tnc i;-tribc kingdom (2 Ki. 23-25). The kings of both were to be punished (v 18), and the same peoples scattered by bodi were to be gatJicred again to tiicir habitation in Pak-stine (v 19). Israel and Judah are thus in-c luded in tlie Igacl of ttiis passage and they were to be tedecnied from all iniquity (v 20) c In those days -when both Israel andju-dali will be gathered in final restora-tioii tliey will be fuUv i Icanstd from all sin (V 20; Zi-th, 12:1-13:1; Rom. 1 1:25-29). I his passage (v 19-20) re-fersto die final restoration in tlie last days, as proved by die fact that they will not liave any sins at tliat time; but the gatiiering of v 4-5 refcn to the one after the Babylonian captivity

d 3 symbolic namr: nf Bah'.-Iom

1 Mera:' ' ^ ion. So-calleJbti i founded in a double rebellion (v ;:1;

2 Pekod. visitauon. So-called bc-< ausc Babylon was to be visited with judgment (V 2it Ezck. 23:23)

3 Slicshach. 1 his name was used twice by Jeremiah (25:26; 51:41). ITie

aninst BAb^-lon round about: •U ye that bend the bow. shoot at her, spare no arrows: for she hath sinned against the Lord.

•15'Shout against her round •bout: she bath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; *.s she hath done, do unto her.

•16 Cut off the sower from Bdb'f-lon, and him that han-dleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

(4) Babylon punished: Israel restored to Palestine

17 *"»l5'ra-el is a scattered sheep; the lions have driven him away: first the king of As-str i-d hath devoured him; and last this Nfb-u-chad-rSz-zar king of BSb'^-lon hath broken his bones. *18 Therefore thus saith the Lord of hosts, the God of I5'-ra-ef; Behold, I will punish the king of B4b'J-lon and his land, as I have punished the king of ks-sfTi-i.

*19 And I will bring 1? ra-el again to his habitation, and he shall feed on Car'mel and Bd'shdn, and his soul shall be satisfied upon mount £'phr4-Im and dU'e-id.

20 "Ib,, those days, and in that time, saith the Lord, the iniquity of Is ra-el shall be sought for. and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

(5) Command to destroy Babylon

*2I ' Go up against the land-'of M6r a-thaim, even against it, and against the inhabitants of Pek6d: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee.«

22 A sound of battle is in the land, and of great destruction.

23 How is the'hammer of the whole earth cut asunder and broken! how is Bib f-lon become a desolation among the nations'

24 I have laid a snare for thee, and thou art also taken, O B4b J-lon. and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chfll-d*'an5. •26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her he left. •27 Slay all her bullocks; let them go down to the slaughter:

woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and'escape out of the land of BAb^-lon, to declare in Zi'fin the vengeance of the LoRp our God, the vengeance of his temple.

29 Call tog;ether the archers against Bab5-lon: all ye that bend the bow, camp against it round about; let none thereof escape: *recompense her according to her work; according to ail that she hath done, do

Junto her: for she hath been proud against the Lord, against

! the Holy One of Is'ra-el.

I 30'^Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord.

31 Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

(6) Israel and Judah oppressed together by Babylon

33 « Thus saith the Lord of hosts;"The children oflfg'ra-el and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer is strong; the Lord of hosts is his name: be shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of B4b'J-lon.

(7) Immediate judgment

35 * A 'sword is upon the Chil-de'an$, saith the Lord, and upon the inhabitants of Bftb'^-lon, and upon her princes, and upon her wise men.

36 A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed.

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.

38 A 'drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

(8) Future judgment (I s a.

13:19-22; 14:4-23; Rev. 14:

8; 18:1-23)

«39'Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. 40*A!s God overthrew SAd'om

meaning Is not clear

e Nebucliadnezzarishere symbolized as a hammer breaking the many nations bcfoa- liijTi (y 23), the haiiimer itself was to be broken and totalhy de-triTycd indue tune (v 21 -32). llu: is yet to bi-completely fulfilled. Sec Babylon in Index

17 Rejected the Word of God (v 9)

18 All given to covetouanesa(^v 10)

19 All dealing falsely

20 Proplicsicd peace when there was none shame

21 Committed abominations wldioui 2-Provoked Cod to anger thrt^ugh

graven images and strange vanities (V 19)

a A remnant of Jews were to be saved from the destruction of Babylon and declare in Zion, dial the great city had fallen (v 28) b Baby Ion was to reap Mliat she had sowed. She had destroyed Jemsalem and Judah and now she was to be destroyed-the empire would pass into liistory (v 29) c In these verses (30-32) we have the urter destruction of Baoylon foretold. The young men, die men of war, a 11 the proud, and all the cities of Babylon were to be destroyed d Here we have another of the scores of proofs that both houses of Israel were to be made captives in the same lands, be oppressed together by the same people, and then be redeemed together from captivity fv 33-34). 1 he way they were oppressed together in the same land by tnc same people began with the 10 tribes being UKcninto captivity by Assyria and then the 2 tribes by Baby -Ion. In the period of 133 years between the two captivities, the Babylonian empire arose and overthrew the Assyrian. This made the 10 tribes already captive to Babylon at the urrc the

2 trioes were carried away by the empire. When Medo-Persian overthrew Babylon this made all the tribes in the same empire again. Then when Cyrus permitted any and all who wanted to return to their homeland, to go back from all the tribes of Lsrael, many from the entire 12 (and the Levites) did go back and form die nation in Palestine to fulfil Scripture in con - nection with the first advent of the Messiah. All Israel rfien witnessed the ministry of the Messiah when He came, and had the same responsibility in receiving or rejecting Him as their Saviour - and all tribes shared alike in the last dispersion in 70 A. D. It should be noted tnat the terms Jews, Israel, house of IsracL the house of Jacob, and the house of Judah are used interchangeably of the same people in the N. T. (Mt. 2:2; 10:6; Lk. 1:33; Jn. 20:19; Acts 2:5, 10, 36; Heb. 8:8-10). See note a. Acts 13:16 e The swords of the Medes and Persians were to destroy the Chaldeans, the inhabitants of Babylon, the princes, the wise men, the Liars, the mighty men, the horses, the mingled people, and all classes (V 35-37) f This perhaps refers to the turning of the waters of the Euphrates from the regular channel-from going under the great gatcsof the city to a large lake bed and lowlands outside the city, so that the invaders could get into the city by the river channel (v 38) g These two verses jwedict the final,com-pletu, and eternal destruction of Babylon in the day of the Lord and under the 7divial(v 39-40; Isa. 13:6, 9. 19-22; Rev. 16:17-21; 18:1-24). Vv^hen it is destroyed in the final day it will never be inhabited again; so since Bab -ylon will be a great city again in the future this prophecy must refer to the future h Babylon has never yet been destroyed like Sodom and Gomorrah and will not be until its sudden and complete destmctionby God in one hour bv die eardiquake of Rev. 16:17-21; 16:1-24

2-2 sins of Judah (8:6):

1 Loved the planets as gods (v 2)

2 Served die host of heaven

3 Walked after dieir gods

4 Sought after idolatry Creator

5 Worshipped creation instead of the

6 Fell morally and refused to rise (v 4)

7 Turned away from God

8 Refused to turn back to God(v4-5)

9 Perpi'tual backsliding (v 5)

10 Holding fast to deceit (idol.itrv^

11 Spoke falsehood (v 6)

12 Impenitence

13 Went their own ways in sin

14 Ignored judgment of God (v 7)

15 Claimed wisdom because of possessing die law (V 3)

JEREMUH 51

Babylon to fall to the Medes

a The people from the north were the Medes and Persians (v 21; 51:11; 28; 25:25; Isa. 13:17; Dan, 5:28)

b This was literally fulfilled (Dan. 5)

c The second time this expression is used. In 49:19 it referred to Nebuchadnezzar; hereitreferstoMedio-Persia, or their leader, Cyrus (v 44). Just as a Uon is driven out of his lair, by the flooding of Jordan, to be more inhabited hi^places, soCyrus was to come upon Babylon

d Questions 191-194. Last questions in Jeremiah

e The counsel of God is settled and Baby -Ion must be destroyed and made waste (v45) f Babylon was so strong and impossible to conquer that the announcement of her fall was one of the outstanding things which had taken place among the nations for many years. It is no wonder then, that Cyrus was hailed as a great conqueror by all nations in that day (v 46)

g 7 symbols of the Medes and Persians:

1 A Uon (50:44)

2 A destroying wind (51:1)

3 Fanners or winnowers (51:2) 4Caterpillers(51:14, 27)

5 Spoilers (51:53-56)

6 Battle axe (51:20)

7 Weapons of war (51:20)

h Fanners-winnowers; fan-winnow (v 2) i These verses (5-8) have a future fulfillment, when Babylon willbe suddenly destroyed. God assured Israel and Judah that they had not been forsaken; they were still His people and He would yet fulfil the covenants and promises with them (v 5). The way He plans to dothisisby permining the future king of Babylon, the Antichrist, to break his 7-year covenant with them, take over their land, and later seek to exterminate diem as a people. They will be forced to turn to God in the time known as Jacob's trouble, and they will then be converted so that He can justly fulfil His obligations with them (Zech. 12:10-13:1, 9; Rom. 11:25-29). See noteson Dan, 9:24-27; Mt. 24:15-22

5 proofs this was the original earth WW:

1 The only time the earth has ever been without form, and void was before the 6 days of Gen. 1:3-2:25 when it was made chaos through the fall of Lucifer and the pre-Adamites-when God brought the first great universal flood upon the earth to destroy aU Ufe (Gen. 1:2; 2 Pet. 3:5-8). The statement without form, and void means desolate and empty. See Gen. 1:2, notes; and 18 proofs of a pre-Adamite world, p. 54

2 The only time when the sun,moon, and stars of heaven were forbidden to give Light on the earth was in the per-iod before the 6 days of re-creation, as in Gen. 1:2. There had been light on the earth when it was first created-in the beginning (Gen. 1:1), and there has been Ught ever since die first day of Gen. 1:3-31; so the period of such darkness took place on the earth some - time after the beginning and before the restoration to a second habitable state in the 6 days of Gen. 1:3-2:25. Permanent and eternal laws were given to the sun, moon, and stars at this time, as proved in 31:35-36; Gen. 1:14-19; Ps. 72:5. 17; 89:35-37

3 The mountains and hills have been moved and wiUyetbe moved by earthquakes, but there never has been a time since Adam to this day, nor will diere ever be a time from oui day into all eternity that the earth has been or will be without a man, bird, or fruitful place, as seen by Jeremiah, and referred to in v 25. Therefore, we are required by facts to associate 4:23-26 with the same time as that of Gen. 1: 2; and we are made to reaUze that there were men, birds, and fruitful places on the eanii before Adam's time who were destroyed by the flood of

and G6-m6r'rah and the neighbour cities thereof, ^th the Lord; so shall no man abide

there, neither shall any son of man dwell therein.

(9) The immediate invader:

Medo-Persia (Isa. 13:17;

44:28; Dan. 5)

*41'Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Bib'j?-Ion.

43 The king of Bib'Hon hath heard the report of them, and his hands*waxed feeble: an guish took hold of him, and pangs as of a woman in travail.

44 Behold, Tie shall come up like a lion from the swelling of Jor'dan imto the habitation of the strong: but I will make them suddenly nm away from her: "and who is a chosen man, that I may appoint over her? for who IS like me? and who wUI appoint me the time? and who is that shepherd that will stand before me?

•45 Therefore hear ye 'the coimsel of the Lord, that he hath taken against BSbJ-lon; and his purposes, that he hath purposed agjumst the land of the Chai-de'ang: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them. 46 /At the noise of the taking of Bib'J-lon the earth is moved. and the cry is heard among the nations.

CHAPTER 51

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r pHTJS saith the Lord; Be-JL hold, I will raise up against Bab'y-lon, and against them that dwell in the midst of them that rise up against me, «a destroying wind;

2 And will send unto Bab'y-lon^faimers, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. •3 Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chal-de'an§, and they that are thrust through in her streets.

(10) Judah and Israel still God's chosen people

*S'For l§'ra-el hath not been forsaken, nor Ju'dah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of I§'ra-el.

(11) Future destruction

Gen, 1:2; 2 Pet, 3:5-8

4 The earth was created to be inhabited (Isa. 45:18); and it was inhabited from the beginning by man who lived in cities (v 25-26), by nations (Isa. 14:12-14), and a social system, the members of which were mortal and therefore capable of being drowned Continued, column 4 ^^.

(Rev, 14: 8; 16:17-21; 18:1-24)

•6'Flee out of the midst of Bib'J-lon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance ; he will render imto her a recompence.

7 B5b'j?-lon hath been *a golden cup in the Lord's hand, that made all the earth dnmken: the nations have drunken of her wine; therefore the nations are mad. •8 BSb'J-lon is'suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

(12) Immediate destruction

(9 We would have healed Bab'y-lon, but she is not healed: forsake her, and let us go every one into his own coimtry: for her judgment reacheth unto heaven, and is lifted up even to the skies.

10 The Lord hath brought forth our righteousness: come, and let us declare in Zi'on the work of the Lord our God. •11 Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Mede§: for his device is against Bab'^-lon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple. •12 Set up the standard upon the walls of Bab'y-lon, make the watch strong, set up the watchmen, prepare the ambushes : for the Lord hath both devised and done that which he spake against the inhabitants of Bab'y-lon.

13 0 thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covet-ousness.

14 The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee.

IS'HEe hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his tmderstanding.

16 When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh Ughtnings with rain, and bring-eSi for3i the wind out of his treasures.

17 Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

18 They are vanity,'the work of errors: in the time of their visitation they shall perish.

(13) Jacob's portion

19 'The portion of Ja'cob is not like them: for he is the former of all things: and Is'ra-el is the rod of his inheritance: the Lord of hosts is his name.

a This refers to the same thing that Rev.

18:4 does (v 6) b See Rev. 17:^ notes

See Rev. 18:8. 17, 19; 16:17-21

5 Put ycur burnt offerings unto your sacrifices, and eat flesh (v 21)

6 Speak all these words unto them (v 27)

7 Call also unto them

8 Cut off your hair (v 29)

9 Cast it away

10 Take up a lamentation on high places

d 7fold greatness of God (v 15-16):

1 He has made the earth by His power

2 He has established the world by His wisdom

3 He has stretched out the heavens by His understanding

4 There is a multitude of waters from the heavens when He utters His voice

5 He causes the vapors to ascend from the ends of the earth

6 He makes lightnings with rain

7 He brings forth the wind out of His treasures

e The idols were the vanities of man and the work of errors, as here (v 17-18)

f The God who is the portion of Jacob is not like the idols made with the hands of men (v 19)

—^^Cont. from column 2 (2 Pet. 3:5 -8); they were beings Adam could replace, for he was commanded to replenish the earth (Gen. 1:27-28). It is clear that the earth, became desolate and empty after its original habitation of Gen. 1:1, that is was cursed as in Gen. 1:2, and later restored to a second habitable state and replenished as in Gen, 1:3-2:25; and so, it is only logical to associate 4:23-26 of this book with Gen. 1:2 and agree that it was the original earth referred to in both passages

5 One thing is certain-4:23-26 could not apply to the time of Noah, for at that time the heavens had lights, and there were men, birds, and fruitful places left on the earth after the flood whereas, in the case of the curse brought upon the original earth, none of these things remained

Therefore, if we rightly divide the Word of Truth we should associate 4: 23-26 with Gen. 1:2 and 2 Pet. 3:5-6, recognizing that there had been light, fixed mountains and hills, men, birds, fruitful places, and cities on the earth before this curse, and before Adam and the 6-day work of restoration to a secondhabitable state as in Gen. 1:3-2:25

The purpose of God is showing Jere -miah the total destruction of Ufe on the earth in 4:23-26 was to reveal how the land of Judah would be destroyed, and to make a comparison between the two times. In the original judgment on the v«hole earth all Ufe had been destroyed, but in Judah God was to make an exception; He declared He would not make a fuUend as on die original earth (v27)

Prayer tmder law of Moses (11:20)

This kind of prayer, made under the law of Moses, can also be prayed by a Christian in this age. The truth is that every time one prays for die will of God tobe done in earth as it is in heav-enheis actuaUy praying that God and Christ wiU come with the armies of heaven to defeat the armies of earth and take over the rule of the nations-an operation which wiU take miUions of Uves, as revealed in Scripture (Isa. 63:1-6; Joel 2-3; Zech. 14; Mt. 25: 31-46; 2 Th. 1:7-10;Jude 14-15; Rev. 11:15; 19:11-21)

10 commands to Jeremiah and Judah (TW:

1 Sund in the gate of the Lord's house, and proclaim this word (v 2)

2 Say: Amend your ways and your doings (v 3)

3 Trust not in lying words (v 4)

4 Pray not for this people, neither make intercession to Me for diem (vl6)

JEREMUH SI

iHrr- -;•■-' v' - ' — ' - 'v- .Mij

leaiirg HU people to rt-t r

own Und (v JO; lia. 44:-.. ... 4,. Battle axes were of different r>pis. Thatoff? ■!%.-,..,• w .. -J ft. long within; . o or Meel.

The Pc;... _ A. iiid a jhon

hatxllc and a larftc head. Some others had rwo heads b 10 thinits C^rm was to breai< for Cod ;

1 The na tionj (v 20)

2 Kingdoms

3 The horse and his rider (v CI)

4 The chariot and his rider

5 Man and woman (v 2C)

6 The old and the young

7 The young man and the maid

8 The shctiherd and the flock (v 23)

9 The hustiandman and his oxen 10 The capuins and rulcn

c God b spoken of as rendering on Bab-yk)n all that they had done 10 Zion. He did gLive the commandment to Cyrus, though He was a direct or personal agent who fulfilled this (v 24: Isa. 44:28:45:1-4) d N^huohadPf Ti-ar 15 spoken of as a de -destroying others; troyed and become a bara; lu^HiHUui (v 25) e This verse has not yei been fulfilled, but will be in the destruction under the 7th via l(v 26; Rev. 14:8; 16:17-21; 18:1 -24). Many stones in tlic past have been uken from the site of ancient Babylon and used in other buildings nearby, but when it is destroyed Like Sodom (50^10) not one will be uken from ttie place where Babylon was located f These verses (27-33) are another call for the immediate destruction of Babylon by the Medcs and Persians g 1 his shows the weakness of the mighty men of Babylon -as if paralyzed by fear (v 30-32). This would have to be brought about by the supernatural h Herc^onis says that the Bobylofiians retired to the city and remained in their holds, as predicted here (v 30). The warriors of Cyrus, having turned the waters of the Euphrates out of their channel, entered at both ends of the city by the river bed, and took it i The palace was a strong fortification i. the hean of the city, so the mes-s«-- Kcrs thus met one another (v 31) J The ferries were seized or occupied. Historians say that when Cyrus captured the ciry his troops moved down the riverbed and occupied all these ferries, finding the gates left open at each one of them. There was a wall on each side of the river with gates facing it; and these should have been closedtokecpinvadersoutof the city, then they could luve been easily de-■ a'^-d; but through tiegLigencc they - • left open c . re marsljcs around the city formed an imporunt part of the defenses of Babylon. They were dried up by the invaders and die reeds burrieJ so that tliey could have good access to the city from all directions (v 32)

lOfold cause of ludgment Ho 59:12):

1 Multiplied transgressions (v 12)

2 Many sins

3 Knowledge of transgressions v^ihout seeking to be rid of them

4 Iniquities known but not repented of at>d cleaned out of the life

5 Transgressing and lying against God

6 Departure from God (v l.T)

7 Speaking oppccssioo

8 Speaking revolt

9 Conceiving falsehood

10 Uttering falsehood from the hean

8 commands to Cod's watchman

^sa. ei-ff):

1 Keep not silence (v 6)

2 Give the Lord no rest till Hr makes Jerusalem a praise in the canh (v 7)

Babylon to be burned

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(14) Cyru* God'* rod of

c'.istrninf on Babylon

20'Thou art my battle axe and weapons of war: for with thee will Inbreak in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the youne man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And "I will render unto Bab y-Ion and to all the inhabitants of Ch41-de d all their evil that they have done in Zi 6n in your sight, saith the Lord.

25 Behold."T"am against thee. O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

hosts, the God of U'ra-el;'The daughter of BAb^-lon is like a threshingfloor, it is time to thresh her: yet a little while, and th;* time of her harvest shall come.

(17) larael's complaint

34 N«b-u-chad-r«z'zar the king of B4b^-lon hath devoured »me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up

like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The violence done to me and to my flesh fee upon Bflb'y-lon, shall the inhabitant of Zi'6n say; and my blood upon the inhabitants of Ch41-d6'4, shall J6-ru's4-l5m say.

(18) God avenges Israel

(15) Babylon to be desolate

forever (Isa. 1 3:19-22; Rev.

18)

*26 'And they shall not take of thee a stone for a comer, nor a stone for foundations; but thou Shalt be desolate for ever, saith the Loy p.

(16) Immediate judgment

*27 'Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ar a-rat, Min ni, and Ash che-n4z; appoint a captain against her; cause the horses to come up as the rough caterpillers. • •28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against BAb'^-lon, to make the land of Bab *-lon a desolation without an inhabitant.

30»The mighty men of B4b'f-lon have forbom to fight, they have*remained in Iheir holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.

31 'One post shall run to meet another, and one messenger to meet another, to shew the king of Bab ;-lon that his city is taken at one end,

32 And that'the passages are stopped, and the *reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the Loan of

*36 Therefore thus sait h the LaRJti Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. 37 And Baby-Ion shall become heaps, a dwellingplace for dragons, an astonislunent, and an hissing, without an inhabitant.

*38 They shall roar together like lions: they shall yell as lions' whelps.

39 In their heat I will make their feasts, and I will make thein drunken, that they may rejoice, and sleep a perpettial sleep, and not wake, saith t he Lord.

40 I will bring them down like lambs to the slaughter, like rams with he goats.

41 How is'Sheshach taken! and how is the praise of the whole earth surprised 1 how is Bab'J-lon become an astonishment among the nations!

42 The sea is come up upon Bab'J-lon: she is covered with the multitude of the waves thereof.

43 Her cities aie a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth anu son of man pass thereby.

44 And I will punish B4I in Bab'?-lon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Bab'J-lon shall faU.

(19) Command to leave Babylon

•45'My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. 46 And lest your heart faint, and ye fear for the'rumour that shall be heard in the land; a rumour shall both come one year, and after that m another year shall come a rumour, and violence in the land, ruler against ruler.

(20) Reason: judgment

3 Co through, go through the gates (v 10)

4 Prepare the way of the people

5 Cast up, cast up the highway

6 Gather out the stones 11)

7 Lift up a sundard for the people (v

8 Say to Zlon, Behold youi salvation cometh; behold His reward Is with Him, and His work before Him

large enough to house several people rMu8:28;Mk.3:3).Such place? made convenient homes for <. jvc -dwellers -those' ■ ■ ov€i property and build "jpf* mes. In Palestine, in

Bible dj> aicfe were many such habi -t.itions, j; ucn m the above passages in Isaiah and in the Gospels

a Babylon is compared to a thrcsiiif^ floor and her judnment to a harvest being threshed or. the floor (v 33)

b Israel complained that Nebuchadnezzar had crushed them (me, here and in V 35, reads us in the iTeB. text); that hehadmadeTJiem like an empty vessel, swallowed them up like a dragon (crocodile), filled himself with their treasures, and had cast them out (v 34-35). For this mistreatment of Israel God promised to punish Baby Ion (v 36 -44)

c A symbolic name for Babylon (note d 50:21)

d The 4ih command for God's people to leave Babylon so that they would not parukeofherjudgment(v45-46). Cp. v 6, 9. 45, 50; 50:8

e Before die fall of Babylon there were many rumours, internal strifes, and much unrest as indicated here (v 46)

Watchmen upon walls CUa. 62:6) Setting watchmen on walls was an ancient custom for xiu: purpose of warning of the approach of an enemy. Here the idea is that God's prophets and ministers were like watchmen who could not hold their peace or give Him rest day or night until prophecy was completely fulfilled in the full restora -tion of Jerusalem and Israel in their land (v 6). Ministers are often called watchmen (21:11-12; Ezek. 3:17; 33:

Liberty (Isa. 61:1) Liberty is the very essence of the gos-pcTToSd did not give laws commanding slavery, but Me did give a few regulating it as a custom tolerated by Him and practiced universally by men. In other words. If men were determined to have slavesduring their ignorance of the gospel and truth. He wanted them to be properly treated as servants and not as abused slaves. He made laws proclaiming liberty to all throughout the land (Lev. 25; Jer. 34:8-17; Ezek 46:17. Cp. Ex. 21:1-11; Uv. 22-10-Dt. 15:17-18; 24:14). If Christianit^l would be followed wholly there would be no slaves or oppressed people of earth, for every man would ne consecrated to the highest good of all. To enslave men, oppress and keep them in ignorance, force them against their free will, deprive them of their hire, prevent proper home life and training of children, fencr die intellect, make some dependent on others and promote any unequalirv in rights contrary to the laws of God are entirely un-Christlike. The word bruised is used in Lk. 4:18 instead of captives as here, and it means those completely crushed and shanered in life, those oppressed and broken in bod>, soul, and mind so that there is no aim even to live. The idea here seems to be that of captives to Satan, sickness, disease, weakness, failure, and bondage to sin and evil habits that destroy the body, soul, and mind, now and forever (v 1). This could also refer to the captives in paradise, as in Mt. 12^J0; U. 23^*3: Eph. 4:8-10; Heb. 2:14-15

The grave flsa. 65:4)

Heb. qeber . tomb. Kra\T. sepulchre. orburylngpUce; not sheoL the place

of departed spints.TTiey did not remain among he lis, but among tombs. They frequented graves to practice necromancy and divination, to seek communication with the dead. The theory of necromancy was that tfic depaned spirits were acquaijited with funire events, the sute of the dead, and the secret in\Tsible world where they live, and that such spirits could impan this knowledge to Lhe living. It was believed that acquainunce with departed spirits could best be brought about by dwelling among the tombs and monuments. Tombs were cut in the sides of the mountains ano manv weic

JEREMIAH 52

Zedekiah rebels against Babylon

a The days come in which Babyloa will fall and sutler the same kind of fall and destruction which Jerusalem experienced at hex hands f v 47 -49)

b A renewed entreaty for uie Jews of all . the tribes of Israel to flee from Babylon just as soon as Cyrus would give them permission (v 6, 9, 45, 50; 50: 8; Ezra 1:1-2)

c The days come in which judgment will come upon Babylon for her mistreatment 01 laael as in v 34-35, 50-51 (V 52-58)

d Herodotus says that the walls of Babylon were 50 cubits thick and 200 cubits high. This would be 104 ft, 2 in. thick and 416 ft. Sin, high, counting each cubit as 25 in.

e Each side of Babylon had 25 great

brazen gates (v 58) f Seraiah was the brother of Brjuch, the secretary of Jeremiah. He evidently accompanied Zedekiah to Babylon to renew nis vows of allegiance to Ne bucfaadnezzar. Cp. 27:1; 28:1

8 acts of God fisa. 59:16):

1 He saw no man (v 16)

2 Wondered why there was no intercessor

3 Brought salvation

4 Sustained Himself (v 17)

5 Put on righteousness as a breastplate

6 Put on anhelmetof salvation

7 Put on garments of vengeance

8 Clad Himself with zeal (jealousy) as a cloke

God's governed fIsa, 59:16)

There was no man qualified to govern, lead, and bring about the necessary reformation that would save die nation, and no man to pray, whom God would hear.Therefore, Goddecided^to intervene-to bring the nation to its senses and save diose diat would submit to His program. To do this He would take die armour of righteousness and salvation, and die garments of zeal and vengeance (v 17), In the fulfillment of diis saving of the nation God willhave to judge those worthy of judgment and save those worthy of salvation, as well as punish the enemies of Israel accord -ing to ±eix deeds (v 18). This will bring about the salvation of Israel, and die fear of and glory to God's name in all parts of die earth (v 19). That this is yet future is clear from the fact that ithas not happened and that it was to be accomplished at the 2nd advent of the Messiah (v 20-21)

5 things Christ will do at 2nd advent (Isa. 59:20):

1 Come toZion-Jerusalem(notLon-don, Washington, or any odier place on earth, v 20; Zech. 14:4)

2 Come to them that turn from sin in Jacob or Israel (v 20; Zech, 12:10-31:1; 14:1-5,14; Rom. 11:25-29)

3 Make anew covenant with them in diatday(v 21; 42:6; 49:8; 55:3; 57:8; 61:8; Jer. 31:31; Heb. 10:16)

4 Pour out the Holy Spirit upon them (v 21; 32:15; 34:16; 44:3; Joel 2:28-32; Zech. 12:10-13:1)

5 Put the words of God in their mouths and in the mouths of eternal generations to come (v 21)

Salvation of Israel fIsa. 59:20)

Those that will turn from transgression in Israel, in that day, will be the one-third of the nation who will come through the tribulation aUve, die two-thirds being killed (Zech. 13:^. They will be the ones to say. Blessed is He diat Cometh in the name of the Lord (Mt, 23:39) -the ones diat wUl be bom again in a day and make the nucleus around which the others from all die tribes will be gathered in the Millennium (11:10-12, notes). They are die aU Israel of Rom. 11:25-29, and the Judah of Zech. 14:14

47 Therefore, behold^the days come, that I will do judgment upon the graven images of Mb'y-lon: and her whole land shall be confoimded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that is therein, shall sing for Bib'5?-lon: for the spoilers shall come unto her from the north, saith the Lord.

49 As BSb'y-lon hath caused the slain of Ig'ra-el to fall, so at Bib'y-lon shall fall the slain of all the earth.

(21) Command to return to Zion

•50*Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Je-ru'si-lem come into your mind.

51 We are confoimded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the Lord's house.

(22) Reason: judgment on

Babylon; her captivity ended

(25:11-14)

52 Wherefore, behold, the days come, saith the Lord , that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 Though Bab'j^-lon should motmt up to heaven, and though she shoiild fortify the height of her strength, yet from me shall spoilers come imto her, saith the Lord .

54 A sotmd of a cry cometh from Bib'j^-lon, and great destruction from the land of the Chai'de'ang:

55 Because the Lord hath spoiled Bab't-lon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, even upon Bib'y-lon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompences shall surely requite.

57 And I will make drunk her princes, and her wise men, hex captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saitii the King, whose name is the Lord of hosts.

58 Thtis saith the Lord of hosts; "The broad walls of Bib'j^-lon shall be utterly broken, and hefTiigh gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

(23) Sign of the book

59 *[The word which JSr-e-mi'ah the prophet commanded 'SSr-a-i'ah the son of Ne-ri'ah, the son of Ma-a-se'iah, when he went with Zed-e-ki'ah the king of Ju'dah into BSb'j^-lon

4 Diessings at me 2ncl advent (Isa.60:5):

1 Then they will see (v 5)

2 They will flow together; that is, all the tribes will be one nation again, in their own land (v 2; Ezek. 37:16-24)

3 They wiU fear God (v 5)

4 They will be enlarged and blessed with riches of the earth (\ 5-7)

m the fourth year of his reign. And this S6r-a-i'ah was a quiet prince.

60 So JSr-e-mi'ah*wrote in a book all the evil that should come upon Bib'j^-lon. even ail these words that are written against Bib'y-lon.

61 And JSr-e-mi'ah said to Ser-a-i'ah, When thou comest to BSb'y-lon, and shalt see, and shalt read all these words; •62 Then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

(24) Signification: fall of Babylon

63 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Eu-phra'te|:

64 And thou shalt say. Thus shall Baby-Ion sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Ter-e-mi'ah .

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CHAPTER 52

X Captivity of Judah (52:1 -34; 39:1-18; 2 Ki. 25; 2Chr. 36). 1 Rebellion of Judah

Z£D-E-KI'AH was done and twenty years old when he began to reign, and he reigned eleven years in Je-ru'sa-lem. And his motherls name was HS-mu'tal the daughter of Jer-e-mi'ah of Lib'nah.

2 And'he did that which was evil in the eyes of the Lord, according to all that Je-hoi'a-Hm had done.

3 For through the anger of the Lord it came to pass in Je-ru'sa-lem and Ju'dah, till he had cast them out from his presence, that Zed-e-ki'ah rebelled against the king of Bib'J-lon.

2 Fcill of Jerusalem

4 "y And it came to pass in^e ninth year of his reign, in the tenth month, in the tenth day of the month, that Neb-u-ch^d-rez'zar king of Bab'y-lon came,

he and all his army, against Je-ru'sa-lem, and pitched against it, and built forts against it round about.

5 So the city was besieged imto the eleventh year of l^ng Zed-e-la'ah.

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chil-de'an§ were by the city round about:) and they went by the way of the plain.

3 Judgment on Zedekiah

In Egypt, Persia, Syria, and other lands large, roimd, tall towers were built for them-hundreds crowned with spires having holes for nests, the purpose being to collect dung for fertilizer and fuel. Pigeons and doves were many in number; whole flights of pigeons would apf>ear as a cloud at a distance, and darken the sun

a This was the year tiiat Seraiah and Zedekiah went to renew vows of allegiance to Babylon. Soon after returning home though, Zedekiah broke his vows and rebelled against the king of Babylon (v 59; 2 Ki, 24:17-20)

b Jeremiah wrote all the prophecies against Babylon in a book and sent it to diat city by the hand of Seraiah, with instructions to read the predictions to the Jews already in captivily (v 60-61). After reading them ne was to say a prayer confirming the prophecies which declared that none would inhabit Babylon again, neither man nor beast, and that it would remain desolate forever (v 62). Then, he was to bind die book to a stone and cast it into the river Euphrates, signifying that Babylon would sink and never rise again (V 63-64)

c In ch. 52 we have a historical appendix to the book of Jeremiah, giving details of the capture of Babylon which are additional to diose contained inch. 39. The last words of ch, 51 might be taken to affirm that Jeremiah was not the author of this last chapter, which is like 2 Ki, 24:17-25:30, If so, die one who added tins no doubt had other valuable documents, for he made several modifications, the principal one being the accoimt of those led away captive by Nebuchadnezzar (v 28-30)

d Zedekiah was 21 years old whenhe began to reign. He mled 11 years in Jem-salem and was the last king of Judah to reign (v 1), The predictions of Hosea uttered over 135 years before, have been literally fulfilled-For the children of Israel shall abide many days widiout a king, and without a prince, and with -out a sacrifice, and without an image, and without an ephod, and without a teraphim (Hos. 3^i). The next King will be die Messi^ or Christ at His 2nd advent. From the time of Zedekiah until Christ, Himself comes to reign Israel has not been ruled nor will she be ruled by a law-heir to the throne. Even from Coniah's day there has been nokingof the royal Une, nor was there to be one until the coming of Christ who became die legal heir to the throne of David by being the foster son of Jose{^ and the firstborn of the virgin, Mary, who became die wife of Joseph, The throne rights belonged to Joseph and he passed them on to Jesus Christ who, when He comes again, will take the throne of David and estab -lish David's kingdom eternally (Isa. 9: 6-7; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10)

e This was the usual pattem for the kings of Judah, and the panem for the kings of the 10 tribes without exception (v 2-3). It was the reason Judah and Ephraim went into captivity-iheir mlers and the people themselves did that which was evil in the sight of the Lord

f In this year Judah rebelled against Babylon, in the lOdi day of the 10th month. The city was taken and the rebellion was crudied in the Ilth year, the 4th month, and the 9th day (v 4-6). The city finally stirrendered because of the sore famine which prevailed. The men of w axf ollowed by me soldiers of Nebu -chadnezzar; and aU were taken except a very few (v 7-11; 2 Ki. 25)

No modern airplane (Isa. 60:8)

This is not a prophecy of a modem airplane, as some suppose, but a reference to the ships with their sails coming up over the horizon, as seen in the next verse. The prediction concerns the regadieting of Israel and their coming in ships from the far ends of die earth (v 8-9; 11:10-12, notes). Gentiles will help in this regathering and the restoration of Palestine (v 10-11). The reference to clouds and doves to their windows is apparopriate in view of the ancient custom in the East, of building special cotes for the birds.

- 14fokl ladgmem of Zcdeidafa:

1 SlewbIsiaosbefaceInseyes(v 10)

2 Sl«w the pclncef of JiKkh

3 ?ut hli eyej out (t II)

4 Bound hlni with duios

5 Cuiied hlii) K> Babylon capdve

6 Put hiJD in prison until deadi

7 Bomed the tonpk (v 13)

8 BhkbmI the king's house

9 Bmed &11 tl>e bouses in Jerusalein 10 Bunied all the booses of ifae great

men of the city (v 14)

n Bkoice down ibe waUs of Jeratatein IC Canied the peoplie away captive

except a ^KTf few for vinedress&n

and Dtt4>aadinen to care for tiie

land (\ 16)

13 Broke all tlie brass pillars and ves-kIs, and canted tnem to Babyloo (Y 17-18)

14 Took all the gold and silver vessels ID Babyk>n(v 19)

59tfa propfaecy in Jer . (J0:l-31rt0) 86 predictloiB-unfulfilled;

1 The days t4Il come that I will bring again the captivity of My people Israel and Judah (X:3)

2 I will cause them to return to the land which I gave to tbeii fathers

3 They will jKMsesi it

4 We have heard ilie roice of war. and not of peace (30:5)

5 I see every man with his hands on his loins, as a woman in travail, and all faces are turned to paleness (30:6)

6 That day is great, lo that none is like It: it is even the trnc of Jacob's trouble (»:7)

7 He will be saved o« of it

8 In that day I will break his (Anti-chtlst*4 yoke from oCT your oedt (30i8)

9 I will bos your bonds

10 Stxaoaen win no more serve themselves of him (the Antichrist)

11 They will serve the Lord ifaierGod

12 They wiU serre Dtvld their king, whan Iwillraise up unto them (»:9)

13 I will save you mm afar, and your seed from the Land of (heir captivity (»:10)

14 Jacob will return and be quiet and at rest.This is one of the rany mstaoces where the word Jacob refers to all Israel who will be gathered back to their own Land. Anglo -Saxocs will ix>t fulfill this

15 Hoot will make him afraid

16 Though I make a full end of all nations anxxig whom you have been scanered, yet I will not make a full end of you (X:1I)

17 Iwill correct you in measure, and «411 not leave you altogether unpoUi-ed

18 AUthatdeTtMsyoa^lbedevoiBed (30:16)

19 Your adversaries will go into captivity spoil

20 All that spoil you will become a

21 All tliat prey upon you will become a vtej

22 I wul restore health umoyou (30:17)

23 I will heal your wounds

34 Iwill bring again the captivity of Jacob's tenu (30:18)

25 I will have mercy on his dwelling -places heap

26 The dty will be built upooher own

27 The palace will remain after the manner thereof

28 Froo] you WU proceed thanksgiving and happiness (X:19)

29 I will multiply them

X There will be many of them

31 I will glorify them and they wfll not be a small oatloo

32 Their children will be as they used tobe(»:20)

33 Their coQgiesatioo will be esub-Usfaed before Me

34 I will punldi all that oporesi ifaem

35 Their nobles iull be of^memselves and not of the Gentiles (30:21)

36 Their gDvenxx will be hora their midst and not a foreigner

37 I wlU cause him to draw near, and be will approach Me

38 You will be Mv people and I will be your God (»:22)

(39:4-7; 2 Kl. ^4:5-7)

I 8 * But the army of the Chil-'<Uan9 pursued after the kin^, I and overtook ZM-e-U ah m I the pUms of J4r i-<hd; and all

his army was acanered from

him.

9 Then they took the kinf. I and carried him up unto the

kint of Bib'y-lon to Rfb lah in I ihcland of Hi math; where he I gave judgment upon him.

10'And the kin« of BAb Mon I slew the sons of Z«d-«-ki ah , before his eyes: he slew also

all the princes of Judah in

RIblah. II Then he put out the eyes

of Z^d-e-ki ah; and the king of

Bib J-lon bound hini in chains,

and carried him to Bib J-lon,

and put him in prison till the

day of his death.

4 Jerusalem destroyed

,12 • Now in the fifth month.

; in the tenth day cf the month. which trai the tiineteenth year of N*b-u-chad-r<2 zar king of Bib t-Ion, came N*b u-tar-4'-dan. captain of the guard, which served the king of Bib J-lon, into J*-rv si-l«m.

13 And burned the house of the LoKD. and the king's house; and all the houses of Jf-ru's4-16m, and all the houses of the great men, burned he with fire: '■

14 And aU the army of the ChU de anj, that were with the captain of the guard, brake down all the walls of Ji-ru's«- \ lim round about. \

5 Final captivity of Judah |

I

15 Then N6b u-zar-i'dan the j captain of the guard carried away captive certain of the poor I of the people, and the residue I of the people that remained in i the city, and those that fell away, that fell to the Iring of' Bib'^-lon, and the rest of the multitude. I

0 A remnant left (Isa. 1:9, j

ref».) i

I

IS But N«b'u-iir-4'dan the '

captain of the guard left certain

of the poor of the land for

vinedressers and for husband- !

men. |

7 Temple riches taken (27: 18-22)

17 Also the pillars of brass that irere in the hotise of the LoBD, and the bases, and the brasen sea that was in the house of the Lofto, the Chii-d^ an; brake, and carried aU the brass of them to Bib ^-lon.

IS The caldrons also, and the shovels, and the snuflers. and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold

in gold, and that which was of silver in silver, took the captaia of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that were under the bases, which king SAlo-mon had made in the house of the Loed: the brass of all these vessels*was without weight.

21 And concerning the pillars, the height of one pillar *iccs eighteen cubits: and a fillet of twelve cubits did compass it; and the thickness thereof iroj^four fingers: if was hollow.

22 And a chapiter of brass was upon it; and the height of one chapiter ua5'five cubits, with network and pomegranates upon the chapiters round about, all of brass. The second pillar also and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were ah 'hundred round about

8 Execution of priests and princes

24 * And the captain of the guard*took S6r-a-i ah the chief pnest, and Z6ph-a-niah the second priest, and the three keepers of the door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So N§b'u-zar-i'dan the captain of the guard took them, and brought them to the king of Bib t-lon to Rib lah.

27 And the king of Bib'j^-Ion smote them, and put them to death in Rib lah in the land of Hi math. Thus Jii dah was carried away captive out of his own land.

9 Three deportations

28 This is the people whom

N4b-u-chad-rSz rar *carried

away captive: in the seventh

year three thousand Jew5 and

three and twenty:

' 29 In the eighteenth year of

I N*b-u-chad-r6z zar he carried

I away captive from Jf-ru'sl-

Um eight hundred thirty and

I two persons:

30 In the three and twentieth year of N*b-u-chad-r*z zar Nf b u-zar-« dan the captain of the guard carried away captive of the Jew5 seven hundred

\ fortj- and five persons: all the persons were four thousand and six hundred.

10 Latter days of Jehoia-

.hi.-. 12 V.i. :?=;-27-30)

31 ' Ana it came to pass in the seven and thirtieth year of

39 The whirlwind of (be Lord goes forth with fury, a continuing whirlwind (30:23)

40 Ii will fall wldi pain upon die bead of The - ic kcd

■i rcc aoper of die Lord will

ti . .1 He has done it, and tm-tilHehas performed dieintcno of the Continued, column 4 ^

uy. The faihen have eaten sour grapes,

andihechikiren'steediareKton edae

(31:29)

7S Everyone will die for his own sin 78 The days come that I will make

a new covenant wltfi both houses of

l«acl(31::U-3'.5

77 This is the covenant that 1 will Com. coL 4. p. 79?

a That is, there was too much of it to

weigh (v 20) b 18 cublo at 26 in. each-37 ft. 6 in.

high c 12 cubits-25 ft, around d4fii«en-3-4 in.

e 5 cubiu at 25 in. -10 ft. 5 in. high f See 2 Chr. 3:16; 4:12 with 1 Ki. 7:20 g All the priesu arJ important people

left insloe the city were executed,

fulfilling 38:2-3, 17-23 (v 24-27) h 3 deporxations u? Babyloo;

1 Inthe 7thyearofNeoucnad-nezzar 3,023

2 Inthe ledi year of his reign.. 832

3 Indie 23td year of his reign.. 745

Total in 3 deporutloru .. 4,600

^"^^^ Cynt. from column 2

heart (X:3Q it

42 In the latter days you will consider

*3 At the same time lwlllh<> die God

of all the families of Isael, and they

WiU be My people (31:1)

44 Again I will build you, and you will be built (31 ?l)

45 You will again be adorned with your abrets, and wiu dance and be merry

46 You vdll plant vines upon the mountains of Samaria (31:5)

47 The planters will plant and eat them as common things

48 There will be a day when watchmen on mount Ephraim will cry, Arise, let us go up to Zioo to tiie Lord our God (31:6)

49 I will bring you from the north countiN- and from a 1! pans of the earth, the infirm and the healthy; a great company will return (31:8)

50 They will come v«th weeping (31:9)

51 Iwilllead them with supplications (31:9; Zech. 12:10-13:1)

52 I will cause them to walk by the rivers of waters in the straight way, in which they will not stumble (31:9)

52 He dut scattered Israel will gather him, and keephim, as a ^epberd does a flock (31:10)

54 Jehovah has redeemed Jacob from one stronger than he (31:1Q

55 They will come and sing in the height of Zion (31:12)

56 They will flow togedier to the goodness of the Lord, for many material blessings

57 Their soul will be like a watered garden all

56 They will noc sorrow anymore at

59 Then the young and old will rejoice and dance together (31:13)

60 I will turn their mourning into joy, and will comfort them

611 will satiate the soul of the priests with fatness {31:14^

62 My people will be satisfied with My goocmess

63 A voice of lamentation... Refrain from weeping, for your work wlU be rewarded (31:15-1^

64 They will come again from the Und of the enemy (31:16)

65 There is hope In your end, that your children will come again to their own border (land, 31:17)

66 Epfaiaim will bemoan himself and pray to Me and promise to return (31: 18-20)

67 I will surety have mercy upon him

68 A woman will compass a man (31: 21-22)

69 They %rlll yet use this speech In (be land of Judah and in her cities when I bring her captivity again (31: 23»

70 Husbandmen will dwell again in Judah and her cities, and they that go forth widi flocks (31:24)

71 Ihave satiated the weary soul, and replenished the sorrowful soul (31:25)

Tie that 1 will sow tlK h jr>d the hojse of Judah

wl (ii tile *toi ui man and beast (31:27)

73 As I have watched over ihem, to pluck up, break down, destioy, and afflict, so will 1 watch over ihem to build, and to plant (3::28)

JEREMIAH 52

The king of Juddh released from prison

a In die 37di year of the captivity of Jehoiachin, king of Judah, he was freed from prison by Evil-merodach, king of Babylon, who spoke kindly to him, and set him on a throne above other kings who were in Babylon (v 31-32), Jehoiachin was also called Jechoniah (24:1; 29:2), and Coniah (22:24, 28). His freedom came in the first year of die reign of Evil-merodach

b Five and twentieth, but not carried out

until die seven and tventieth (2 Ki. 25:

Continued, column 4 ^

90di prophecy in Jet . (50:1-51:64): 130 predictions - fulfjUed :

1 Babylon will be taken (50:2)

2 Bel will be confounded

3 Merodach vail be broken in pieces

4 The idols of Babylon will be broken

5 Out of the north will come a nation against her (50:3)

6 They v^makeher land desolate, and none will dwell therein

7 Both man and beast will depart

8 In those days the children of Israel wiU return to their land togedier with the children of Judah (50:4)

9 They will go weeping back to dieii own land, seeking the Lord

10 They will ask the way to Zion with their faces thitherward (50:5)

11 They (both houses of Isael) will say. Come, letus join ourselves to the Lord in a perpetual covenant that will not be forgotten

12 I will raise up against Babylon an assembly of great nations from the nocthcountry and they will set themselves in anay against her (50:9)

13 From thence die will be taken

14 Their arrows willbe as of a mighty expert man

15 None will return in vain-they will hit the roaik

16 Chaldea will be a spoil (50:10) n All that spoil her will be satisfied

18 You will DC punished because you rejoiced over w£ fall of Israel, and because you have become lazy and careless (50:11}

19 Your motner will be sore con -founded (50:1^

20 She that bore you will be ashamed

21 The hindermost of the nations will be a wilderness and a desen

22 Her enemies will surround Babylon, will shout against her, and shoot at her (50:14-15)

23 Her foundations wUl fall (50:15)

24 Her walls will be thrown down

25 The fanners will be cut off from Babylon (50:16)

26 They will flee every one to his own land because of the invaders

27 I will punish the king of Babylon andhislanc^ as Ihave punished Assyria and her land (50:18)

28 The inhabitants of Merathaim and Pekod will be destroyed (50:21)

29 The invaders will do as I com -manded

30 The sound of battle and great destruction will be heard in die land (50: 22)

31 The hammer of the whole earth (Babylon) will be broken (50:23)

32 Baby Ion will become a desolation among the nations

33 I have laid a snare for you and you wiU be taken (50:2^

34 You will not be aware of the time you will be taken (50:24; Dan. 5)

35 You willbefotmd and caught, because you have striven with Jehovah (50:24)

36 The Lord will open His armoury and bring forth the weapons of His indignation in the land of the Chaldeans

37 They will come against her from the utmost borders (50:26)

38 They will open her storehouses

39 They will cast her up as heaps

40 They will destroy her utterly and leave nothing of her

41 Her bullocks will be slain (50:27)

42 Her day of visitation will come

43 Men will escape from Babylon and declare in Zion the vengeance of God upon her (50:28)

44 Archers will camp against Baby -Ion round about, so that none will escape

45 She will reap what she has sowed, for she has been proud against God (50: 29)

the captivity of "Je-hoi'a-chin king of Jijdah. in the twelfth month, Ln the'^ve and twentieth day of the month, '^that E'vil-me-ro dach king of Babiy-lon in the first year of his ! reign "lifted up the head of ' Je-hoi a-chin king of Judah, and brought him forth out of prison, 32 And spake kindly unto him, and set his throne above

I the throne of "the kings that \were with him in BSb'^-lon,

33 And changed his prison :garments: and he did continually eat bread before him all the days of his life.

34 And for his diet, there was a continual diet given him of

I the king of Baby-Ion, every day a portion until the day of his death, all the days of his

•life.

Summary of Jeremiah

Date and place: written in Palestine about 685-616 B.C.

Audior ; JeieimSh (1:1, 11; 7:1; 11:1; 14:1; 18:1; 19:14; 20:1-3; 21:1-3; 25: 1-2, 13; 26:7-12, 20-24; 27:1; 28:5-15; 29:1. 27-30; 30:1; 32:1-6, 26; 33:1. 19-23; 34:1-12; 35:1-18; 36:1-32; 37:2-21; 38:1-28; 39:11-15; 40:1-6; 42:2-7; 43:1-8; 44:1, 15-24; 45:1; 46:1, 13; 47:1; 49:23; 50:1; 51:59-64; 52:1)

Proof of audiorsfaip: the above scriptures diroughout the book of Jeremiah prove that he was the author. This is me first book in the Bible which critics nave not attacked regarding audiotship

Theme: the prophecy of Jeremiah mi^t be consideted the great book on back sliding and die dangers of apostasy. Apart from this only one other book even mentions die word backsliding (Hos. 4:16; 11:7; 14:4), Jeremiah uses it 13 times (2:19; 3:6-22; 5:6; 8:5; 14:7; 31:22; 49:4). He was the first prophet having continuous open warfare widi his people. His theme seems to \>c that of judgment withoutmercy for those who becoirie apostates and defy God. His messages repeatedly refer to the immediate Babylonian captivity, the tearni of Israel after 70 years, another worldwide dispersion, a final regathering of Israel at the end of this age, and die reign of Messiah over Israel forever (3:14-25; 7:1-7; 16: 14-21; 17:21-26; 23:3-8; 30:1-31:40; 32:37-33:26)

Purpose : to make clear to Israel the consequences of sin and apostasy; to reveal to them their own future in the plan of God for man; and to emphasize the fact diat the destiny of every man is determined by his confcamity or lack of con -formity to God and His plan

Siatistics: 24th book ; 52 chs.; 1, 364 verses; 42, 659 words; 680 verses of history; 1,002 predictions; 666 verses of fulfilled psophecy; 180 verses of unfulfilled prophecy; 779 fulfilled predictions; 223 unfulfilled predictions; 194 questions; 303 commands; 16 promises; 62 messages from God (1:4, 11, 13; 2:1; 3:6; 7:1; 11:1; 13:1, 3, 6, 8; 14:1; 16:1; 17:19; 18:1, 5; 19:1. 14; 20:1; 21:1; 22:1; 23:1; 24:1; 25:1; 26:1; 27:1:23:1; 29:1, 30; 30:1; 32:1, 6, 26; 33:1, 19; 34:1. 8; 35:1, 12, 18; 36:1. 27; 37:6; 38:17, 20; 39:15; 40:1; 42:9; 43:8;44:1, 24:45:1:46:1, 13:47:1:48:1:49:1.7, 23. 28. 34; 50:1)

46 Her young men will fall in the streets (50:30)

47 Her men of war wIU be cut off in that day

48 The day will come when I will visit you for your pride

49 The most proud wiU stumble and fall (50:3^

50 None will raise him up

51 I will kindle a fire in his cities audit will devour all round about him

52 The Redeemer (of both houses of Israel) is strong and will plead their own land again, and disquiet the inhabitants of Babylon (50:3^

53 A sword will be upon the Chaldeans, upon the inhaoi ta nts, die princes, wise men, liars, mighty men, horses, chariots, die mingled people, the women, and the treasures of Babylon (50:35-37) 36)

54 The jjeople will be dismayed (50:

55 The treasures of Babylon will be robbed (50:37)

56 There will be a drou^t in Babylon, for the waters will be dried up (50:38)

57 A people wiU come upon Babylon from the north; a great nation, and many kings will be raised up from the coasts of die earth (50:41) (50:42)

58 They will hold the bow and lance

59 They will be cruel and without mercy of the sea

60 Their voice will be like the roar

61 They will ride upon horses, every one in array, to batUe you

62 The king of Babylon will hear of die report of them, and his hand will wax feeble (50:43; Dan. 5)

63 Anguish will take hold of him as a woman in travail (50^43)

64 He wiUcome up like a Uonfrom the sweUing of Jordan (50r44)

65 The conquest will be quickly over and die invader will suddenly pass on

66 He will make their habitation desolate (50:45)

67 The earth will be moved at the uking of Babylon (50:46) nations

68 The cry wiU be heard among the

69 I will raise up a destroying wind against Babylon and diose against Me (51:1)

70 Fanners will come and fan her and make her land empty (51:2)

71 In the day of trouble they will be against her round about

72 Her host will be destroyed (51:3)

73 The slain will fall in the land of die Chaldeans, and they that are tiirust through in her streets (51:^

74 Babylon wiU be forsaken and everyone will flee to his own country (51:9)

75 The LOTd will bring fordi our righteousness (51:10)

76 The Lca-d wUl raise up the spirit of the Medes to destroy Babylon and avenge His temple (51:11-1^

77 The end of Babylon wiU come (51:13)

78 I will fill you with men as with caterpillars, and they will lift up a shout against you (51:14) (51:18)

79 The graven images will periA

80 I will break the nations in pieces with you (Cyrus) and will destroy kingdoms (51:20)

81 With you wiU I break in pieces the horse and his rider, and the cnariot and its rider (51:21)

82 I will break in pieces roan and woman, old and young, servants and maids, captains and rulers (51:21-23)

83 I wiU render unto Babylon and aU the inliabitants of Chaldea their evil diat they have done to Zion (51: 24)

34 I wiU stretch out My hand upon you, roll you from the rocks, and make you Uke a burnt mountain (51:25)

85 A standard will be set in the land and a trumpet will be blown among die nations to ajjpoint a captain against Babylon (51:2'A

86 The horses wiU come up against her as the rou^ caterpillars

87 The nations will be prepared against her with kings of the Medes and their captains and rulers (51:28)

88 The land vail tremble vdth sorrow, fOT Babylon will become a desolation without an inhabitant (51:29)

89 The mighty men of Babylon will forbear to fight (51:30)

90 They wiU remain in their holds

91 Their might wiU fail

92 They vail become weak as women

93 They \«11 bum her dwelling places

94 They will break her bars

95 One messenger will run to meet

'a These were perhaps captive kings-men whohadbeentaken in the many campaigns of Nebuchadnezzar ^ 32). Zede -Kiahwaskept in prison until his death (y 11). Just why Jenoiachin gained favor with the king of Babylon is not revealed. He was well created and blessed all the rest of his life (v 33-34)

—^^ Cont. from column 1

27) c The son of Nebuchadnezzar d Lifting uphishead -an idiom meaning

to relieve him from prison (v 31)

others to show the king of Babylon that his city is taken at one end, that the passages are stopped, the reeds burned

with fire, and the men of war afraid

(51:32)

96 In a little while the time of the harvest of Babylon will come (51:33)

97 Israel will com plain: Nebuchad -nezzarhas crushed me and made me like an empty vessel; he has swallowed me like a dragon and filled his belly with my delicacies; and he has cast me out (51:34)

98 Babylon will be repaid for what she has done to me (51:35)

99 They will roar together like lions, and yell like lion's whelps (51:38J

100 In their heat I will make their feasts

101 I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not wake (51:39).Cp. v 57

102 I will bring them down like lambs to the slaughter (51r40)

103 Babylon will be taken and the whole earth will be surprised (51ril)

104 Babylon will become an astonish -ment among all nations

105 The sea (the flooded Euphrates) wiU come upon Babylon (51:42)

106 Her cities wiU become desolate, a dry land, and a wilderness where no man wiU dweU (51:43)

107 I WiU punish Bel (51:44)

108 IwiUbring forth out of the mouth that which he has swallowed up

109 Nations wiU flow to him no more

110 The waU of Babylon will fall

111 My people wUl go from Babylon and not partake of her judgment (51:45)

112 A rumour wUl be heard one year after another and violence (civil war) in the land (51:46)

113 The days com e that I will bring judgment upon the graven images of Babylon (51:47) ed

114 Her whole land will be confound-

115 AUher slain wiUfaU in the midst of her

116 Then the heaven and earth will sing for Babylcr (51:48)

117 Spoilers will come unto her from tbe north

118 Babylon wiU cause the slain of Israel to fall, so at Babylon the slain of all die earth wUl faU (51:49)

1193 trangers *aU come into the Lwd 's house (51:51)

ment upon her graven images (51:52)

121 Through aU the land die wounded wiU groan

122 Though Babylon should exalt herself to heaven, yet from Me will come spoilers to bring her down (51:53)

123 A great sound of a cry will come from Babylon and great destruction from die land of the Chaldenas (51:54-55)

124 The spoiler will come upon her, and her mighty men will be taken f 51: 56) broken

125 All the bows of Babylon will be

126 I will make her princes, wise men, captains, rulers, and mighty men drunk; and they will sleep perpetual sleep, and not wake (51:57). Cp. v 39

127 The broad walls of Babylon will be utterly broken (51:58)

128 Her gates Will be burned with fire

129 The people will labor in vain and the folk ir. the fire

130 The invaders will be weary with so much work in the destruction

21 predictions-unfulfilled :

1 Because of the wrath of die Lord Babylon will be wholly desolate (50: 13)

2 Everyone going by Babylon will hiss at her plagues

3 I Will Bring Israel again to her

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THE

LAMENTATIONS OF JEREMIAH

An Elegy for Fallen Jeru«*lem - Five Great Lunenta of Jerenuah over the Fall of JerutAlem an d ler ael

a How Of Mat ! An exclamation ol pain and grief: a waiUntt cry like the howl of a jackal or a wolf

Uicd by ■) propheti;

1 Mo»:s because of the heavy burden placed upon him-having to bear the complaint* oi so many people (Dt. 1:12)

2 balah because of the dissipation and depra\iry of Judah and Jerusalem (Isa. 1:21)

3 Jeremiah because of the toul deso-latloQ and destruction of Judah and Jerusalem (v 1)

b The poem of ch. 1 is divided into two main parts: v 1 -11 describe the misery which had befallen the Jews; v 12-22 show Jerusalem lamenting over her sufferings

c In V 1 -2 we have a picture like the i:: .i^c appearing on the well-knowa .: i! to Titus, struck to celebrate ru; aiumph o%tr Jerusalem in 70 A. D. A woman sits weeping beneath a pvalm tree, and below it b the legend, Ju - dea c-apca

d 3 2fold lament for Jerusalem . 817

c Lover; -her allies whom she preferred toleliovah 0er. 2:17. 27. 36-37: 4: »: 22:22; Ezek. 23:29:6-7. 16)

f Especially the Edomites, Ammonites, Moabites. and Philistines (v 2)

K Again. Judah i< the main subject of this book as in both Isaiah and jeremiah (V 3. 15: 2:2. 5; STHT

h Persecutors-pursuers or enemies

i She is driven liJce an animal into a place where there is no escape (v 3. Cp. Ps. 116:3: 118:5)

) The people in the roads leading to Zion mourn because her solemn feasts are forsaken. There are no gatherings in her gates. The priests sigh and the virgins that used to enjoy the great national gatherings of Israel are afflicted, and Zion. herself is in bitterness (v 4)

k Bitterness instead of fesul joy (ler. 7: 34; 16:9: 25:10; 31:13; 33:11)

1 Judah is so crushed that her invading

enemies need not ukc precautions

against any resistance on her part (v 5)

m Her many rebellions arc the reason for

her toul destruction (v 5)

n Insteadofher natural beauty she is now desolate and despised (v 6)

o The princes of Judah have been caught by the pursuer and are executed Like baru that are caught and without pasture (v 6)

p The pleasant things that were so greatly desired in days of old are now gone. The days of misery and want arc upon her.She has found herself without lovers to fight for her; and her enemies mock at her sabbaths which she. herself profaned (v 7: Jer. 17:21-23: Ezek. 22:8, 26; 23:38)

q 6 reasons Jerusalerii judged;

1 She has grievously sinnt:d (v tf)

2 I ler nakevJiiess

3 Her shame from which she now sighs

4 Her many backslidings

5 Her filthlncss (v 9)

6 Her unconcern for sin that would lead her to ruin and a bitter end

r Her de file me mis no longer hidden un -dcmcath her skirts (ler. 13:22)

i Jerusalem once enthroned as a princess (v 1) b now dethroned and sits as a despised slave on the ground (v 9)

t Mainly treasures and ucrcd vessels of the temple (2 Chr. 36:10)

u Enemies who were not allowed in the congregation arc now entered into the temple; and they have robbed it of all that b sacad and valuable (v 10)

v They have become willinjg to give their most va luablc possessions foe only a common pical (v 11)

w This b the kind of prayer Judah and Jerusalem never would have prayed before dicir pride was crushed and sampled in ilie dirt. Now they could say the humble prayer of a sinner. Sou: the brevity of diispetition: it b almost a^ short as the publican's prayer. Cp. Lk. 18:13

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CHAPTER 1

T

I The first lamentation.

1 Thirty - twofold judgmentl on Judah and Jerusalem '

«TTOWMoth the city*sit^oli-] *1 tar>-, thai was full of people! how is she become as a widow! she that was great among the nations, and prin-, cess among the provinces, how , is she become tributary!

2 She weepeth sore in the ' night, and her tears are on her cheeks: among all her'lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her'enemies. 3»Ju dah is gone into

captivity because of affliction, and because of great servitude: she dwell^th among the heathen, she findeth no rest: all her '•persecutors overtook her between'the straits. '

4 TheNvays of Zi 6n do mourn,! because none come to the ' solenm feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in'bittemess.

5 Her adversaries are 'the chief, her enemies prosper; for the Lord hath afflicted heAor the multitude of her transgressions: her children are gone into captivity before the 1 enemy.

6 And from the daughter of Zi'6n"aU her beauty is departed 5her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

7 Je-ru's4-16m remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

2 Six reasons for judgment

8'Jf-ru'sA-16m hath grievously sinned ;*therefore she is re-

imoved: all that honoured her despise her, because they have seen her nakedness; yea, she

I sigheth, and tumeth back-

I ward.

9 Her filthiness is 'in her skirts; she remembereth not her last end; therefore 'she

I came down wonderfully: she had no comforter. O Lord. behold my affliction: for the enemy hath magnified himself.

10 The adversary hath spread out his hand upon 'all her pleasant things: for she hath seen that the heathen'entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

11 All her people sigh, they seek bread; they 'have given their pleasant things for meat to relieve the soul: "^ee, O Lord, and consider; for I am

i become vile.

3 Call to passers-by to see her sorrow: twelve judgments

12 *'Is it nothing to you,*all ye that pass by? behold, and see'^if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it pre-vaileth against them:"he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

14'The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, 'the Lord hath delivered me into their hands, from whom I am not able to rise up.

15 The »Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Jti'dah, as in a winepress.

16 For these things"I weep; mine eye, mine eye rutmeth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17 'Zi'6n spreadeth forth her hands, and there is none to comfort her: the Lord hath commanded concerning'Ja'cob, that his adversaries should be round about him: *J6-ry'sa-16m is as a menstnious woman among them.

18 " The 'Lord is righteous; for I have rebelled against his conmiandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my'lovers, but they deceived me: "my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

4 Jeremiah's tenfold distress

20 Behold, O Lord; "for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

21 They have heard that I sigh: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done if.-thou wilt bring the day that thou hast called, and they shall be like unto me.

22"Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and in^

^»- Cont, from column 3

6 I suffer pubUc shame (v 21)

7 There is no one to comfort me

8 My enemies arc glad that I am In distress

9 My sighs arc many (v 22) 10 My hean b faint

p The second prayer in ch, 1 (v 11, 22)

n In pouring out Hb judgment c^od

not sliow any respect of persons .) lOfold distri- s ')f Jeretiiijh:

1 I am in distress (v 20)

2 My bowels aa- troubled

3 My hean u turned witliin me

4 Abroad tltere is death

5 At home my people die

-^— Continued, column 2

did

a 1. Next, 2:12

b iient because of Judgment;

1 ilicre uiio sorrow Ukc mine (v 12)

2 The Lord has afflicted me in the day of Hb fierce anger

3 He has sent fixe into my bones, and it has prevailed against diem (v 13)

4 He has spread a net for my feet

5 He has turned me back

6 He has made me desolate and faint all the day

7 The yoke of my transgressions is bound by Hb hand, and placed as a wreath around my neck (v 14)

8 He has made my strength to fall

9 He has delivered me helpless into the hands of my enemies

10 He has trodden under foot all the mighty men that protected me (v IS)

11 He has called an assembly against mc to crush my young men

12 He has trodden the virgin daughter of Judah. as one treads a winepress

13 The comforter that should relieve my soul is far from me (v 16)

14 My children are desolate because the enemy has prevailed 17)

15 There b none to comfort Zion (v

16 He has sent the adversaries of Jacob around him among them

17 Jerusalem b as a menstiuous woman

18 My virgins and young men are gone into captivity (v 18)

19 I have been deceived by rtry lovers

20 My priests and elders died in the city longing fot meat to satisfy their souls (v 19)

c This is tne normal opinion of anyone in trouble -there b no trouble like mine (V 12)

d Judah, like a hunted animal, endeavors to escape, but finds every path blocked by nets and snares, sorecoibfrom them in terror with a sense of hopelessness and despair (v 13)

e The plowman binds the yoke upon the neck of the oxen, but God compels Judah to bear the punishment of^her sins like wearing a yoke or wreath around the neck (v 14). Judah's sins were likecordsby which the yoke was fastened to the neck so that it would not fall off or be shaken off. A yoke bound thus would cause strength to diminish; one might waver and fall beneath the load (v 14; Jer, 27:2)

f Heb. Adonai. Head, Lord, or Ruler of the earth. Used 14 times (v 14-15; 2:1-5. 7. 18-20; 3:31-37, 58). In their punishment the people felt the lordship more and Hb covenant-love less

g Adonai has destroyed the mighty men, cmshcd tlic young men, and trodden down the virgin of Judah as one treads the winepress (v 15)

h The propoet wept-waierrandownfrom hb eyes, because of the destruction of hb people and the beloved city (v 16) i Zionbtierc picturedasa woman holding out hex hands in prayer; but her prayers arc in vain (v 17). She had sinned until she was past help, so had to reap and be brought to her senses. Praying wlien judgment b over b not the dme to call upon God to avert such punishment. One can stop trouble, but to avert that which has already happened is impossible

j Here Jacob bused as synonymous with J_udah ailTTion (v .3. 6, 15, 17). The term Israel bused of the same people (2:1. 37^

k Jerusalem, the pride of all nations to come, is here pictured as despised and untouchable as a menstruous woman(v 17). It was necessary for her to go through her period of uncleanness and judgment and become purified before she would be acceptable again

1 Jerusalem finally confessed that the Lord was rlglitcous ill His dealings with her, for she had rebelled against Him

m Sec note e. v 2

LAMENTATIONS 2

The misery o/ Jerusalem

a This 2nd poem is also divided into twosections: v 1-10 describe the punishment which had fallen upon Zion; V 11 -22 are a lamentation and a prayer

b 32fo Id judgment on Judah and Jerusalem , 818

c The beauty of Israel is Jerusalem, as stated in V 15

d The earth is God's footstool flsa. 66:1)

e Here again the terms Jacob, Judah, Israel , and Zion are used of the same people-the Jews (v 1-5)

f The horn of Israel refers to the king of Israel. See Horn in Index

g His right hand is a symbol of His great pKJwer. Here He is pictured as drawing it back to permit the enemy to destroy Hispeople(v3).Inv4 He is seen using their power on His pjeople to destroy them and their city and temple h He turned to be their enemy wnen they continually provoked Him to anger through their idols and sins of all kinds (V 5; Isa. 63:10)

i He has violently destroyed His temple, as one would destroy a booth in a gar -den when its usefulness is past (v 6)

j All feasts and sabbaths wefe destroyed, as well as other rituals and parts of the Mosaic worship (v 6; Isa. 1:13). God promised to do away with all sabbaths along with other parts of the Jewish program of worship (Hos. 2:11); and He did this completely when Christ was on the cross (Col. 2:14-17). Now noChristian is under obligation to keep any particular sabbath as a matter of commandment (Rom. 14:5-6; Col. 4: 9-10). The 4di commandment was left out of the new covenant entirely. See Sabbath in Index

k The heathen soldiers went into ihe holy place and most holy place where only the priests were allowed to go, and no judgment came to diem, because they were under orders from Jehovah to de -stroy die whole temple and city (v 7 -9)

1 After describing the destruction of die city and temple, the prophet turned to die subjectof the people, beginning with the king and princes, then proceeding to the prophets and elders (v 9-10)

m The law came to an end when it no longer had any local habitation. Its enactments were essentially those of a local and national people; they were not universal-for a 11 peoples. Tne restoration of the temple and die nation made the law effective again. A material temple was indispensable to its continued existance and enforcement. That is why, as far as Jews are concerned, it is not in force today or since 70 A.D. when the nation and temple were destroyed. For Israel it will take on some authority again when diey build another temple, and also when the millennial temple is built. See notes on Ezek. 40 ^8

n The elders of Judah are pictured as sitting upon the ground, casting dust on their heads, and being clodied in sackcloth, as a sign of mourning and fasting. Even the virgins of Judah have their heads down to the ground in national mourning over the fall of Jerusalem (v 10). The prophet's own eyes were continually wet with tears, his bowels of compassion moved with trouble, and his liver seemingly poured out upon the earth because of tne destruction of Israel and the fainting of children andbabiesinthe streets (v 11). The Jews regarded the heart as the seat of the intellect and the liver as die seat of the emotions. By the pouring out of his Uver upon the ground the prophet meant diat his feelings had entirely given way under the strain of sonow and he could no longer control them

^ Cont. from column 3

They failed to recognize that this was the hour of judgment though,not ordin -ary times (v 20)

p All classes-pnests, ptupaets, virgins.

heart is faint.

CHAPTER 2

799

II The second lamentation. 1 Thirty-twofold judgment

«TTOW*hath the Lord covered ^1 the daughter of Zi'6n with a cloud in his anger, and cast down from heaven unto the earth the beauty of l§'ra-el, and remembered not his"footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations of 'Ja'cob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Ju'daSi; he hath brought <hem down to ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the'horn of Ig'ra-el: he hath drawn back%is right hand from before the enemy, and he burned against Ja'cob Uke a flaming fire, which de-voureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zi'on: he poured out his fury like fire.

5 The Lord was as'^n enemy: he hath swallowed up I§'ra-el, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Ju'dah mourning and lamentation.

6 And he hath'violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn'feasts and sabbaths to be forgotten in Zi'on, and hath despised in the indignation of his anger the king and the priest.

7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; *they have made a noise in the house of the Lord, as in the day of a solemn feast.

8 The Lord hath ptirposed to destroy the wall of the daughter of Zi'6n: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

2 Twelvefold humiliation

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: 'her Idng and her princes are among the 6en'-tile§ :"the law is no more; her prophets also find no vision from the Lord.

iCThe elders of the daughter of Zi'6n sit upon the grotind and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Je-ru'sS-l§m hang down their heads to the ground.

11 Mine eyes do fail with

tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

12 They say to their mothers, "Where is com and wine? i%vhen

they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I Uken to thee, O daughter of Je-ru'sS-16m? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zi'6n? for thy'lbreach is great like the sea: who can heal thee?

14 Thy "^prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity,'to turn away thy captivity; but have seen for thee'false burdens and causes of banishment.

3 Sixfold taont to Jerusalem

15 All that pass by*clap their hands at thee; they hiss and wag their head at the daughter of Je-ru'sS-lem, saying. Is this the city that men call The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.

4 Sixfold judgment on Judah

17*The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded'in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the'hom of thine adversaries.

5 Jeremiah's seven admonitions for Judah to pray

18*Their heart cried unto the Lord, O wall of the daughter of Zi'on, let tears nm down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

6 Jeremiah's prayer for God to consider the ruin of Judah

•20 •^'Behold, O Lord, and consider to whom thou hast done this. ""Shall "the women eat their fruit, and children of a span long? shall "the priest and the prophet be slain in the sanctuary of the Lord?

21"The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou

young men, and others fell by the sword of God'Sanger for sin (v 20-22). Sin is no respector of persons, and neither is judgmentwhenjusticeis administered. God promised to curse for disobedience as well as to bless for obedience; and here was an example of thefulfiUment of His Word regarding this

n Uv. 26:29: Dt. 28-53; 2 Ki. 6:28-32 o Perhaps the priests and prophets fled to the temple, thinking that God would surely not permit the enemies to kill them in the place which He, Himself commanded to be holy-a place for the special ministers of the temple only,

^ Continued, column 1

a Questions 2-7. Next, v 20

b "This would be hard for any parent to go through-seeing his own sons and daughters dying in a famine and swooning in the streets for lack of food. Yet Israel was brought to this-some to the point of becoming cannibals and eating their own sons and daughters,on several occasions, because of their sinfulness against Jehovah (v 12-13; 4:10; 2 Ki. 6; 28-32). This was predicted by Moses (Lev. 26:29; Dt. 28:53)

c Igfold humiliation of Jerusalem :

1 Her gates are sunk into the ground (v9)

2 The bars are broken and destroyed

3 Her kings and princes are captives among die Gentiles

4 The law is no more

5 Her prophets have no vision from the Lord

6 The elders sit on the ground (v 10)

7 They are speechless

8 They cast dust upon their heads

9 They are clothed in sackcloth

10 The virgins bend low to the ground in humiliation and despair

11 The people are destroyed (v 11)

12 The children and babes die of hunger

d The false prophets had visions prompted by their own imagination, and were led into vain theories of deception (v 12; Dt. 13; Jer. 23; Ezek. 12:24; 13: 1-16. 23; 21:29; 22:28; 34:1-31)

e According to this, theprophets warning the people of sin, and the people obey -ingGod would have averted captivity (vl4)

f The word burden here is used in the same way as in Isa. 13-23 -in the sense of prediction. The false burdens were part of the causes for the dispersion of Israel among the nations (v 14)

g 6fold taunt of Jerusalem;

1 All that pass by clap their hands at her destruction (v 15)

2 They hiss and wag their heads at her

3 They say. Is this the city that men called The perfection of beauty,The joy of the whole earth?

4 All your enemies have opened their mouth against you (v 16)

5 They hiss and gnash the teeth

6 They say. We have swallowed her up: this is the day that we looked far; we have found and seen it

h 6fold judgment on Judah (v 17):

1 The Lord has done that which He devised

2 He has fulfilled His word that He commanded in days of old

3 He has thrown down

4 He has not pitied

5 He has caused die enemy to rejoice over you

6 He has set up the horn of your adversaries

i Moses warned of these days a number of times(Dt.4:25-31; 30:1-10; 31:29). Zion's ruin was the fulfillment of God's determination to punish for the abundance of sin committed

j Horn refers to kingship and power of any people. See Horn in Index

k The hearts of the inhabitants of Jeru -salem are called the wallof thedaughter of Zion . The prophet admonished the wall, as representative of the people, to shed floods of tears day and night in behalf of the city. Broken up by the enemy it could no longer be a protection to them, but by its ruins the wall could still cry out to God in behalf of the people (v 18). Constant crying at the beginning of the watches means that all the night through the peoplewere to weep and pour out their hearts like water before God, lifting up hands toward Him for the lives of the many dying children who were fainting from hunger (v 19)

1 The third prayer in this book (v 20 -22; 1:11, 22)

m Quesaons 8-9. Next, 3:37

a Many dmes Cod i> mokui cS as dolnB cenxinAdBCi^vheataieaUry He oaty aUowj or decree] diein to be dooe. Proper agents always carry cwt ibe diviae wilL Then again, odien do ifalngj without God being resoondble in win or decree: and yet. He »ets the bUme. One itoaM be very careful aboc-----■; God with peifomiing varlL' -naidng ceruin decrees

or caiuuiK uuogt lo be done simply becaoKHcdldDOitupenunaaDy stop (be pBOOcdHC. It diould be lealizcd (bat Cod allows sin, rcbetUoD, sickness and the like on earth-things tliai He does not wlU or decree. If God had His way ali tiiese would be removed at once: but since Satan, fa'Jen angels, dersoos, and uncooverted men also have wills (bey do certain things of (faeiiMeLves, which are not in harmony wiiii HSri. The purpoK of (be coming Mllleanial tei^ will be to make an etxiof all such rebellioo and enemies ofGod. Regarding the sutement bere-~(hou hast killed, and not pitied*-it was dme for Jehovah lo punish for tlie kng -dme disobedience of His people and so He decreed (be ir destruction. The invaders, ungodly men. carried out the actual destrucdon. God only predicted it, allowed it. and gave per-misaoD for (he laws al sowing and reaping to be nocmaUv applied (Gal. 6:7-8)

b Cp. Jer.6:25: 20:3. 10; 46:5: 49:29

c Tnis Grd poem oc lament contains 66 verses, 3 rimes as many as tl>e other two. It is (be mos(elaborate in form and roost aiblime in ideas of all the five poems which compose the book. It represents tbe deepest sufferings, ""q"^'*' a coofesion of nn, an ac -kDowkedsement of God's justice, and a prayer of faith for forgiveness. It proposes to ixM how tbe Jews should behave in their sufferings by diowing bow (be profit behaved in his dibu -latioos: hence, (be change from singu -larto plural prooouns in v 22, 40-47. Each stanza in (be Heb. consists of 3 lines, each line begiiuiing with the same letter of (be alphabet. Beginning with tbe first letter in the first 3 lines, (be stanzas continue thui until all 22 letters of die alphabet have been used. This literary iocm of (be Heb. is obscured by the Eng. translation. It is an acrostic dirge, (be Uses airanged in triple (s d The propbet, being represenutive of (be naticxi. spoke in mt name of the whole (v 1-21). The pronouns change ^ro (be singular to me plural in v 22-23. back to tbe singular fcv U-39. again to the plural in v 40-47. (hen once mote back to (be singular in v 4«-66

e 3«fold suffering of Jeremiah:

1 I have seen afriicdon by tbe rod of His wradi (v 1)

2 He has led (De into darfcnris, bat not iuto light (v 2}

3 Against Me is He turned (v 3)

4 He cuQU against me all day

5 He has made my fleih and skin old

6 He has broken my booes (v 4)

7 He has builded against me (v S)

8 He has compasKd me widi gall and aavail

9 He has set roe in dark places, as rbtey tha(are dead of old (v 6)

10 He has hedged me about (v 7)

11 I caiuot get out

IC He hai made my chain heavy i ' He daiu out my prayer (v 8) '.4 He has enc losed nry ways wid^ hewn itonc (v 3)

16 lie ha: made my paths crooked iC Ht tais liitc a b< • -■

and a: a Lion ins). .

17 He lia< turned asioc m> i<^yi(vl^

18 He has pLilltil mt m pieces

19 He has made riK desolate

30 He has bent Hi^ bow, and set toe upasa target to thooc at (v IQ

: 1 lie has caused His arrows lo eater my reins (v 13)

22 I was in drrliinn (o all my people (V 14)

hast slaia them w. the day of thme anger; *thou ha»(kiUed, and no(pitied.

I 22 Thou hjut caUed as in a I solemn day my *terTors rotind about, so that in the day of the L'^sn's an^er none escaped nor rrmained: those that I have swaddled and brought up hath mine enemv consumed.

CHAPTER 3

SOO

III The third lamentation.

ll T hi rty-twofold •offering

^ *AM the toMn'that hath seen

^ alBicdon by the rod of his

wrath. I 2 He hath led me, and brought

me into darkness, but not into

light. , 3 Surely against me is he I turned; he ttimeth his hand ; against me all the day. I 4 My flesh and my skin hath I he made old; he hath broken { my bones.

5 He hath builded against me, { and compassed me with gall

and travail.

6 He hath set me in dark places, as they that be dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, ! he shutteth out my prayer.

I 9 He hath inclosed my ways j with hewn stone, he hath made

my paths crooked. I 10 He was unto me as a bear I tying in wait, and as a lion in

secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows of his quiver to enter into my reins.

14 I was a derision to aU my people; and their song all the day.

15 He hath filled me with bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

17 And thou hast removed my soul far off from peace: I for-gat prosperity.

18 And I said. My strength and my hope is perished from the Lord:

19 Remembering mine affliction and my misery, the worm-wood and the gall.

20 My soul hath them still in remembrance, and is humbled in me.

2 Eightfold character of Jehovah

21 This I recall to my mind, I therefore have I hope.

\ U ' It ts of the 'Lord's mercies that •we are not consumed, because his compassions fail not.

23 Then are new every morning: great is thy faithfulness.

24 The Lord is my portion, saith my soul; therefore will 1 hop* m him.

25 The Loan is good unto them that wait for him. to the

' sool that seeketh him. K'lt is good that a man should both hope and quietly wait for the salvation of the

LfiRD.

27 Ft is good for a man that he bear the yoke in his

youth.

28 He sitteth alone and keep-eth silence, because he hath l>ome tt upon him.

29 He purteth his mouth in the dust: if so be there may be hope.

30 He giveth his cheek to him that smiteth him: he is filled full with reproach.

31 For the»Lord will not cast oflf for ever:

32 But though he cause grief, yet will he have compassion

' according to the multitude of his mercies.

33 For he doth not afflict willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the most High,

36 To subvert a man in his cause, the Lord approveth not-

37 '^Who is he that saith, and it cometh to pass, when the Lord commandeth it not?

38 Out of the mouth of the most High proceedeth not evil and good?

3 Jeremiah's confession and repentance for Zion

39'Wherefore doth a living man complain, a man for the punishment of his sins?

40'Let us search and try our ways, and turn again to the Lord.

41 Let us lift up our heart with oi^r hands unto God in the heavens.

42 'We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

I 44 Thou hast covered thyself j with a cloud, that our prayer ' should not pass through.

45 Thou hast made us as the offscouring and refuse in the

' midst of the people.

46 All our enemies have opened their mouths against us.

I 47 Fear and a snare is come upon us, desolation and destruction.

1 48'Mine eye ruimeth down

I with rivers of water for the de-

I struction of the daughter of my

people.

I 49 Mine eye trickleth down.

and ceaseth not, without any

L.-.t'.'-nriission,

50 T;ll the Lord look down. and behold from heaven.

51 Mine eye *affecteth min* heart because of all the daughters of my city.

4 Jeremiah's prayer for vengeance on his enemiet

, 52 'Mine enemies chased me , sore, like a bird, without cause, i I 53 They have cut off my life I in the dungeon, and cast a 1 stone upon me.

23 I was their song aU dav 1^

24 He has Oiled me with bitterness (v

25 He has made me dnink with wormwood ".,:.. rv 16)

26 Hehaslsolcenroytect. - - avcl

27 He has covered roe w.;.. .^...

28 He has removed nry soul far from peace (V 17)

Coctlnued, coluran 4 ^

3 Fairhhil (v 23)

4 Good (v 25)

5 Deliverer (v 26)

6 Just and righteous (v Jl)

7 Loagsuffering (t 33)

8 Kind

g Here (he propbe(spoke as the rente •

sentativcofalldie suffer*'-.-' •• ■

poin(ing them to the

good dealings of Jehova>i i ^ ^i c;

■■'Jags goc J

" moe:

_ _ .rjT^

J Remenit

2 Letting thi stead of b:

3 Having hope

■*

^,7 21.24.26)

4 VAidng for God's salvation ()r 25-26)

5 Seeking Cod (v 25)

6 Bearing tbe yoke In youth (T 27)

7 Silently sabmltting to the yoke (v 28) 29)

8 Lying prostrate before Jcbovah (v

9 Refusli^ to reiaUate (v 30)

10 Lifting heart and hands of God in surrender and wonbip (v 41) b 8 ±1: - • ' _■ ' : IT7 >.nt (v 31)

2 Rciu.L< .,. :.44vc L .;,^d..;.j(i on diose whom He chastens if they turn to Him (V 32) 33)

3 Afflict and grieve n>en willingly (v

4 Mistreat prisoners of war (v 34)

5 Deny men (heir rights (v 35)

6 Addtovc injustice in any case (v 36)

7 MaVe false predictions (v 37)

8 Render bo(h good and evil to any man fv 38)

c Questions 10-12. Next, 5:30 d No man has a right to murmur and complain because of punishment (at his sins. As long as God spares his life why should he murmur" The chastisement is really for his good. Let him profit by it and he will be thankful in die end (v 39) e In view of our dns, the prophet's exhortation is for men to search out their own faults and amend dieir ways (v40 -42)

f gfoldjudgmem upon impenitent Judah:

1 He nas not pardoned (v 42)

2 K: has covered them««changer(v'43)

3 Persecuted diem

4 Assigned ihem to death without pity

5 T^fused to hear dieir prayers (v 44)

6 Made diem the ctffscouringand refuse in (be mids(of die people (v 45)

7 Permitted (beir enemies to slander them (v 46)

8 Permitied fear and a snare to overtake diera (V 47)

9 Sent desolation and destruction

g Here the prophet again referred to his weeping spirit over Israel's sins and jud^nents.hfe spoke of his eyes running down with rivers of tears, not even stopping for an intermissioo (v 48-49). He expected to continue weeping until God aid look down ftom heaven and answct him (v 50)

h My eye causes pain to my soul, that is, my weeping causes me great heartache (v 51)

1 Renoning to the subject of his personal trials, Jeremiah revealed how bis enemies had chased him sore, like a bird, without cause. Thev put him in a dungeon

so he wo ;

38:C . .-i i.w»eu over hishcaj

and J- d rf'.ar hi; end had

con: dse name

ofth^ - —geon and

He heare ^i^ him in tbe

dav thsr ^ told him not

, and redeemed his -geon (v 58). This wasapracueaiexample of experiencing an aosw e r &om God in k ee ping w i th one of the nxMi wonderful promises in (he bookofjeretniah (33:3)-Call unto Me, and I will answer thee, and show dice great and mighty things, which (hou knowest not. Thus Jercrniah not only recorded promiiei, but also received ifae benefit:

fc Cont. from column 2

29 I forgot prosperity

30 My $(rcng(h aj my hope perilled from (he Lord (v 18)

31 I remember nry affhctioD, misery, wormwood, artd gall (v 19)

32 Mv <oul is humbled and I have hope i :ancc fv 30-21)

f ?fo". : of Jehovah;

LAMENTATIONS 3. 4. 5

Prayer for deliverance

Lamentation for Zion

a See note i, v 52 for notes on v 52-58 b The 4tii prayer in tbis book (v 59-66;

1:11, 22; 2:20-22) c 3 &^gs God had seen (v 59 -60):

1 The injustice and wtongs against Jeremiah

2 Their seeking vengeance on him

3 AU their imaginations d 7 requests of Jeremiah;

1 Juage my cause (v 59)

2 Behold theii sitting down and rising up (V 63)

3 Render to them recompense (v 64)

4 Render to them according to the work of their hands

5 Give ihem sorrow of heart (v 65)

6 Give them your curse

7 Persecute and destroy them in anger from under the heavens (v 66)

e 4 things God had heard (v 61-62):

1 Their reproach

2 All their imaginations against Jeremiah him

3 The lips of those that rose up against

4 Their device against him all day

f All the imaginations, devices, and vows to take vengeance of the men of Anadiodi who sou^t Jeremiah's Ufe, were seen and heard of God; and He did answer the prayers of Jeremiah and judge these men in particular. They had plotted Icxig anci hard against the prophet, made speeches against him, and even composed songs with him as the subject (v 59-63). A11 the sorrows of Jeremiah only qualified him thou^ as a bener prof£et to his people. In diis long poem of suffering he sought to comfort them and lead diem back to God. In his haste he had said. My hope from the Lord is perished (v 18), but he was brought to a better judgment by calUng to mind the never faiUng mercies of God fv 21-22). There is no better remedy for despondency than to remember the gracious charac -ter of Jehovah and that His faithfulness is ever screat (v 22-23). The wophei was brought to the conclusion mat the Lord was his portion and hope (v 24), that He is alwayc good to diem that wait for His salvation (v 25-26), and diataU grief and suffering are just for a time (v 32)

g This 4th poem, like the first two and the 5th, is composed of 22 verses, each (in tiie Heb.) oeginning with a letter of the Heb. alphabet. The 3rd one, as we have seen, has 3 times as many verses (ch. 3), each triplet beginning with anew letter of^ the alphabet. Each poem, lUce the 119th Psalm, is an acrostic. The poem here is divided into 3 pans: the miseries that have befallen Judah (v 1-11); causes for the judgment of Judah (v 12 -20); a proph -2cy of the punishment of Edom and the final restoration of Israel, to go into captivity no more (v 21-22) lem:

h 22fold judgment on Judah and Jemsa-

1 The gold is become dim (v 1)

2 The fine gold is changed

3 The stones of the sanctuary are torn down and scattered everywhere

4 The precious sons of Zion, comparable to gold, are esteemed of no more value than earthen pitchers made by man (v 2)

5 Even sea monsters give suck to iheir young, but the young of My people have no food Cv 3-4)

6 The daughter of my people has become cruel (v 3)

7 They neglect their children like ostriches in the wilderness

8 The tongue of die sucking child cleaves to die roof of its moudi for thirst

9 The young children ask for bread, and no man brings it to them (v 4)

10 They that had plenty of food are now desolate in the streets (v 5)

11 They ihat are brought up in scarlet now embrace the dungtiills

12 The punishment of the iniquity of My people is greater than the punishment of the sin of Sodom (v 6)

13 Here Nazarites that were so pure, white, and more ruddy in body than ruoies, are now blacker than coal

54 Waters flowed over mine head; then I said, I am cut oflF.

55 "^ called upon thy name, O Lord, out of the low dungeon.

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day that I called upon thee: thou saidst, Fear not.

58 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 *0 LoRD,"thou hast seen my wrong: "judge thou my cause.

60 Thou hast seen all their vengeance and aU their imaginations against me.

61'Thou hast heard their reproach, O Lord, and /all their' imaginations against me; j

62 The lips of those that rose ; up against me, and their device | against me all the day. |

63 Behold their sitting down, ■ and their rising up; I am their | musick.

64 ^ Render unto them a recompence, O Lord, according to the work of their hands.

65 Give them sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the heavens of the Lord.

CHAPTER 4

IV The fourth lamentation. 1 Twenty-twofold judgment'

HOW is '^e gold become dim! how is the most fine gold changed! 'the stones of the sanctuary are poured out in the top of every street. '

2 'The precious sons of Zi'6n, I comparable to fine gold, how j are they esteemed as earthen i pitchers, the work of the hands of the potter! j

3 Even the sea'monsters draw { out the breast,'they give suck to i their young ones: the daughter of my people is^ecome cruel, '• like^e ostriches in the wilder- ' ness. I

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the yoimg children ask bread, and no man breaketh if unto them.

5 They that did feed delicately are desolate in the streets: they that are brought up in: scarlet embrace dunghills.

6 For the punishment of the iniquity of tiie daughter of my people^is greater than the punishment of the sin of S6d'om,' that was overthrown as in a

moment, and no hands stayed on her.

7'Ber Niz'a-rites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their poUshing was of sapphire:

8 Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

9 They that be slain with the sword are better than they that be slain with huinger: for these pine away, stricken through for want of the fruits of the field.

10 The hands of the pitiful women have'sodden their own children: they were their meat

in the destruction of the daughter of my people.

11 The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zi'6n, and it hath devoured the foimdations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have beUeved that the adversary and the enemy should have entered into the gates of Je-ru'sS-lSm.

2 Reasons for the judgment

13 *"T'or the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her,

14 They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.

3 Judah's treatment by the nations during her dispersion

15 They cried tmto them. Depart ye; it is imclean; depart, depart, touch not: when they fled away and wandered, *they said among the heathen. They shall no more sojourn there.

16 The anger of the Lord hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

4 Judah's vain hope for any earthly help

17 As for us,'^our eyes as yet faUed for our vain help: in our watching we have watched for a nation that could not save us.

18 They htmt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.

19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wUdemess.

20 The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said. Under his shadow we shall hve among the heathen.

5 Judgment on Edom

*21 '•'Rejoice and be glad, O daughter of Edom, that dwell-est in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

6 Final restoration of Judah

22 *" The pimishment of thine iniquity is accompUshed, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

CHAPTER 5 802

V The fifth lamentation. 1 Prayer: twenty-eightfold ruin (cp. Isa. 1:7, refs.)

?D EMEMBER, O Lord, what ^v* is come upon us: consider,

(v7-8)

14 They are not known in the streets

15 Their skin cleaves to their bones (because they are so thin for want of food)

16 It (theskin) is withered arid is become like a stick

Continued, column 4 ^»-

persons as in v «-y q Boiled. The famine was so severe and the people sodeparavedsome even ate the flesh of their own children (v 10). This is understandable only when we realize that the nation had gone into great depths of idolatry, even to the offering of sons and daughters in the file to Molech (2 Ki. 22:6; 23:10)

a 7 reasons for judgment:

1 The sins of the prophets (v 13)

2 The iniquities of the priests

3 The shedding of innocent blood

4 Spiritual blindness and darkness(/l^

5 DefiUng themselves with blood

6 Their uncleanness (v 14-15)

7 Trusting in the heathen instead of God. for help (V 17-20)

b The heathen among whom the Jews were scattered mistreated them, driring them from one place to another (v 1-^. They did not regard them, respect their religion and their priests, or favor the elders of I^ael (v 16)

c Vfe long looked for help from our allies, but none came. Our look was in vain; and diey could not have saved us, for the invaders were swifter than eagles; and they pursued us in the mountains and in the wilderness and cau^t us in snares and pits (v 17-20) d 1st and only prophecy in Lamentations (4:21-22). V 21 was fulfilled when Nebuchadnezzar conquered and destroyed Edom, as also predicted in Jer. 49:7-22. Pan of v 22was also fulfilled then but the other part, concerning the final restoration of Israel when she will never again be taken captive, remains to be fulfilled in the future. A section of Israel will go into captivity atthebanleof Jerusalem just prior to the 2nd advent of Christ, so mis pan of the prophecy cannot be fulfilled until after diat (v 22; Zech. 14:2)

e The 5th lamentation or poem also contains 22 verses Like those of chs. 1, 2, and 4, being 1/3 as many as in the poem of ch. 5, and furthermore, being die same number as die letters in tiie Heb. alphabet. The poem here is divided into two parts: v 1-16 speak again of the ruin of Judah and Jerusalem; v 17-22 are Jeremiah's plea fac mercy. VI-16 are a prayer requesting the Lord to remember , consider, and see die ruin of Judah and Jerusalem; an3 V 17-22 continue the prayer for His mercy on them. This is the 5di prayer in die book (v 1-22; 1:11, 22; 2:20-22; 3:59-66)

^fc- Cont.ftom column 2

17 The slain with the sword are better off than those slain with hunger (v 9)

18 The hands of the pitiful women have boiled their own children (v 10)

19 Their children were their meat in the siege of Jerusalem

20 The Lord has accomplished His fury and poured out His fierce anger (v 11)

21 He has kindled a fire in Zion that has devoured the foundations

22 The kings of the earth, of aU the inhabited world, would not have believed that the enemies of Israel should have entered the gates of Jerusalem (v 12)

i This means that die temple was completely torn down by the Chaldeans (v

1) j Human Ufe became so cheap that it

wasnomcse valuable than an earthen

pitcher which is easily broken and

thrown away (v 2) k Heb. tannjq . serpent, dragon, whale,

crocodile, monster (note q, Ex. 7:9) 1 VvTiatever creature is referred to here,

it gave suck to its young. The Heb.

for young ones means wnelps , a term

applied only to dogs, Uons, and the

Uke. It could apply to whales m Most people would become cruel under

the circumstances of such a siege as

Jerusalem went dirough (v 3, 4, 10) n For her carelessness abouther eggs, and

her lack of attention to her young, the

ostrich is proverbial (v 3) o The destruction of Sodom was short,

but the dying of men, women, and

children in Jerusalem was long and

tormenting (v 6) p Note the contrast of the well, healthy,

perfect Nazarites of v 7 wim me same

LAMENTATIONS 5

»nd behold'our reproach. [

2 Our inh«'rif.inie is turned to

s' ^ to aliens '

- -rT)

. -•_ .. airned over to

laanticn (v J)

3 Our houses uc turned over lo aliens

4 Wc ue orphans (v 3)

5 Our moihen are wi(lowi

6 Our own water ii mid to us (v 4)

7 CXir own wood is sold to us

8 Our necks are under penccution (f S)

9 We labor and have no rest

10 We have given the hand to the Egypuans (V 6)

11 We nave also ^iven our hand lolhe Assyrians, to be satisfied with bread

12 Ou fathers have sinned and have beai destroyed (or it (v 7)

13 Wc bear our iniquities

14 Servants have ruled o\%rus (v 8)

15 There is no deliverer

16 We got our bread with peril of our own lives (v 9)

17 Air sidn was black like an ovcnbe -cause of the famine (v 10) (v 11)

18 They ravished the women of Zloo

19 They ravished the maids in all the cities of Judah

20 Princes of Judah were hanged by their hands (v 12)

21 The faces of the elden were not honored

K They took the young men to grind (vl3)

23 They took the children to cut wood

24 Elden ceased to sit in the gate (v 14) music

25 The young men ceased playing

26 Joy has gone from the heart (v 15)

27 The dance is turned into mourning

28 The crown is fallen from our head (vl6)

Jeremiah laments over Jerusalem

McMlah a prijoner fba. 53:8):

Christ was never kepi in prison, nor did He have a fair trial; so the idea here is that tie was c ut off. justice and judgment being denied Him. Who will be able to declare the wickedness of His generation" lie was considered too wicked to be given a fair trial. Though He was declared innocent by His judge and others (note n, Mt. 27:4), He was denied freedom by His enemies. They brought pressure to bear upon His judge who then thought it best to turn Him over to them that he might save himself from being accused of treason to Cie<jtt. See notes on Mt. 26-27 16 things done lor men in His sufferings (lia. 53:8):

1 Endured all the indignities of note u, above without complaint (v 7-8)

2 Bore their sicknesses (v 4-5)

3 Suffered being stricken, smitten, and affile ted of God for them (v 4)

4 Was slair. for their sins (v 5)

5 Bruijed for their iniquities (v 5, 10)

6 Chastised for their peace (v 5)

7 He endured stripes for their healing

8 Bore all their iniquities and sins (v 6, 11-12)

9 Suffered injustice for them (v 8)

10 Was cut off in death for their transgressions (v 8. 12) 10)

11 Was put to grief by God for them (v

12 Offered His soul as a sin-offering

13 Travailed in soul for them (v 11)

14 Purcliascd justlfitaiion

15 Was numbered with tranjgresson In their place (v 12)

16 Made intercession for them (v 12)

Nfculah buried v^th crlni in all fba.S3;9) Jesus Christ was buried along with the criniixuU who were crucified MtliHim, but He was put in a rich man's tomb (v 9: Mt. 27:57-60; Mk. J5?t.)-»€; Lk . 23:50-56; Jn. 19:38-42). In Jewisti cemeteries, criminals were buried in a leparate pl.i ' ; he

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1 He win 13; f: Pet.

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.. iiid father-

less, our mothers are as widows.

4 We have drunken our water for money; our wood is sold unto us.

5 Our necks are under persecution : we labour, and have no rest.

6 We have given the hand to the £-Rjptian5, and to the As-sjr i-an5, to be satisfied with bread.

13 They took the young men to grind, and the children fell under the wood.

14 The ekltTs have ceased from the gate, the young men from their musick.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 The crown is fallen from our head: woe unto us. that we have sinned!

2 Jeremiah's plea for mercy nTor this our heart is faint;

7 Our fathers have sinned, i for these things our eyes are

dim.

18 Because of the mountain of Zi'6n, which is desolate, the foxes walk upon it.

19 Thou, O Lord, remainest for ever; thy throne from generation to generation.

20"Wherefore dost thou forget us for ever, anrf'^forsake us so long time?

21"Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old.

22 But thou hast utterly rejected us; thou art very wroth against us.

and are not; and we have borne their iniquities.

8 Ser\'ants have ruled over us: there is none that doth deliver us out of their hand.

9 We gat our bread with the peril of our lives because of the sword of the wilderness.

10 Our skin was black like an oven because of the terrible famine.

11 They ravished the women in Zi on, and the maids in the cities of Ju dah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

Summary of Lamentations

Date aiKl place: written in Palestine just after the destruction of Jerusalem about 616 B. C. Author : Jeremiah tfic weeping prophet

Ptwf of authorship: there is no autfior named in the text, but uniform ancient tradition ascribes the book to Jeremiah. The Septuagint reads, "And it came to Msj aftcrlsraelhadbcentakencaptivcand Jerusalem hadbeen laidwaste, that Jeremiah sat weeping, and uttered his lamentation over Jerusalem and said. ' The Vulgate ascribes it to Jeremiah Theme: die book is made up of 5 poems of lamentation expressing the deep of Jeremiah because Israel and Jerusalem were destroyed jjoseito express In poetry the ever increasing sufferings of the people of alem during th.- siege, their horrors of bitterness, and capUvity to a pagan r ' 1 -. -■ - L1 . istence

■5; Inverses; 3,415 words; 2 verses c .>.,..... jv^--' -'--, .u,,iiivvj< ^. t;_i.;p..fi of V 22): 13 questions: 3 commands; no promises; 2 predictions; no distinct messages from Cod

suTTering

Purpose: to Jcrusa'

2 Bee ame the Sanour of many nations

(52:15)

3 Became the wonder of kings

4 Became (he healer of all ($3:4-5; Mt. 8:16-17; 1 Pet. 2:24)

5 Became an example to all (52:9; 1 Pet. 2:2-22)

6 He will produce a spiritual and an

•• -J' .-ed (53:10)

eternal days fc .,■^'1.. .)f God's Pleasure in see-

Ln»t all treatimi nJi.nicd 9 I he satisfaction of secL-ig the travail of Hissoulin ttic restoration of aIHhing$toGod(53:ll; 1 Cor. 15: 24-28)

10 Jurifii ation of manv rr;":in

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Iniquities fba. 53:ii):

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Reward of the Messiah (la. 53:12):

This verse means that Godwillaccount the Messiah among tlie great, and He Ithe Messiah) will divide the spoils of the strong (v i:^. The Sept. reads, " divide the spoils of the strong. " re -ferringtollis might^' victory over Satan and all supernatural powers a<iairut Cod. If it docs refer to dividing the spoils with the strong, then it means that He shares tfic blessings of victory with His followers who become joint-heirs wiili Him (Rom. 8:17-18)

Klessiah made sick flsa. 53:10):

Heb. chalah , lo be rubbed or worn;

weak; sic k;amit ted; to grieve; make

; uffera stroke; be diseased; have

ity; put to pain; be wounded.lt

• iraes (33:34; :t8:l, 9;

; 1 Sam. 19:14; 30:13;

^ ...M,. 1 ,:..u; 1 Ki. 14:1, 5; 17:17;

2 KI. 1:2; 8:7, 29: 13:14; 20:1, 12;

■^' '■^ "■• ■■;• ■ . • iPs.SSrlSiPr.

Mai. 1:8, OChr. IC: pain (7cr.

-4(

.E/ek.34:4, , Mlc. 6:13;

1 Ki. 15:..';

'Ps. 77:10);

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because of the desolation of Zion

b Question 13. Last one in Lamcnutions r Jeremiad lii.f i.T '. • .,„ (,,.»..,, ..,,..,,,

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fofsakenof Him because they had forsaken God; and they could find Him any time they would seek Him with the whole heart. 1 his was His promise to them. In this age, because of rejecting the Messiah they have been out of harmony with Him for about 1900 years (Lk. 21:20-24). They will be converted or changed at the 2nd advent of Christ (Zech. 12:10-13:1; Rom. 11:25-29) d This request to turn Israel back to Cod will produce miracles when it can be done, that is, when they will allow Him to do so-when they become veiling to fulfil the requirements of being blessed. This is die only way He can fulfil the everlasting covenanu made with their fathers. God cannot bless any person or nation who continues in rebellion and sin. His grace is granted only on the condition of meeting His righteous requirements in repentance, faitJi, and obedience to the gospel. When Israel does turn back to Him, God will renew them as in days of old, as predicted by all the prophets (Isa. 11:10-12, notes)

8:1-^

3 If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness (Rom. 8:10)

4 We are debtors not to the flesh. to live after (according to) the flesh. For ii you live after the flesh, you shall die: but if you through the Spirit do mortify the deeds of the body , you shall live (Rom. 6:12-13)

5 Present your bodies a living sacrifice, holy , accepuble unto God, which is your reasonable service (Rom.12:1-2)

6 The body is not for fornication, but for the Lord; and the Lord for the body (1 Cor. 6:13)

7 Your body is the temple of the Holy Ghost... Therefore glorify God in your bcKly ^ and in your spirit f 1 Cor. 6:19 -a)>

oKnow you not that you are (your body is) ihe tetiiple of God, and that the Spirit oi (-od dwelbin you" if any man defile the temple of God (the body), him shall GoJ destroy: for the temple of God is holy , wliich temple you are (1 Cor. 3?T6-17)

9 1 keep under my body , and btir^ it into subjcctiofi: lest that by any means when I have preached to others, I myself should be a castaway (1 Ccr. 9:27)

J... without ■^ody of the

10 You hands, ij: sins of '*'

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tr state me nts about the - ,«. ...^^ emphasize the will of conceriung tJie body. It is clear that God wants the body aswellasthe soulandspirit of man to be redeemed. uTiy would He want the body to be sinful, sick, diseased, and infirm if He is to dwell In if \vTiv would He want it unclean, depraved, and Helpless" It cannot be tliatile would rather dwell in such a body, or prefer it to a clean, healthy, sinless one. Ihis ex-p'.iinsthc purpose of Christ in bearing •ur sins, sicknesses, and infirmities, .. ■ ' - '■hy atonement includes the p jf the b.)dy, s«xil, and ■ n all sin, disease, and cor-If Cod provided liealing for

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■ ■>A all these blessings and

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THE BOOK OF THE PROPHET EZEKIEL

Sermons

History-Persecutions - FuHilled and Unfulfilled Prophecies During the Babylonian Captivity

a This pediaps refers to the 30ih year of Ezekiel's age (v 1). It was the same age as that of John the Baptist and Christ when they began their ministries (Lk. 1:26. 36; 3:23) b All the days referred to in the book of Ezekiel are the days of the month, not daysofthe week (v 1; 8:1; 20:1:24:1; 26:1; 29:1; 30:20; 31:1; 32:1; 40:1) c The Jewish captives that had already been taken from Judah to Babylon. Ezekiel, himself was taken when Je -hoiachin was (v 2; 2 Ki. 24:6-17) d Chebar, now Khabour, which flows into the Euphrates about 200 miles north of Baby Ion (vX 2; 3:15, 23; 10: 15-22; 43:3) e In vision he saw the heavens opened and a chariot drawn by cherubim com -ingout of them to the place where he was dwelling in a Jewish settlement on the river Chebar (v 1) f Visions of God literally means that God gave him visions from heaven (v 1). Cp. Ex. 24:10; Isa. 6; Dan. 7:9; Rev. 4:2) g This identifies the 30th year of v 1 witfi the 5thyear of Jehoiachin'scaptivity to Babylon, If diis refers to Ezeldel's age, then he was uken captive when he was 25 years of age; but if the 30th year refers to another date, theiiit could only be to the 30di year after the covenant Josiah made in the 18th year of his reign (2 Ki. 22:3). Josiah reigned 31 years, or 13 years after the making of this covenant. Je-hoiakim reigned 11 years, and Jehoia-chin 3 months; then he was taken captive (2 Ki. 24:6-17). The 5di year of his captivity would make 30 years, taking into account the month of the 18th year of Josiah h In very deed, or in reality to Ezekiel i Both Ezekiel and Jeremiah were priests

called to the prophetic office j Anexpressionin prophecy used to denote the power or constraining influence of the Holy Spirit operating through men as they yielded to God's will (V 3) k 5fold vision of the cloud (v 4):

1 A whirlwind came from the north

2 A great cloud

3 A fire infolding

4 Brightness was about the cloud

5 Out of the cloud and out of the fiie came a color of amber

1 4 whirlwinds of Scripture :

1 Elijah taken to heaven in one (2 Ki. 2:1, 11)

2 The Lord answered Job out of one (Job 38:1; 40:6)

3 Ezekiel saw one (v 4)

4 The Lord will come to die earth in one (Isa, 66:15; Zech. 9:14)

m This is the direction that judgment upon Judah and Jerusalem was coming from (V 4; 26:7; Jer. 1:13-15; 3:12, 18; 4:6: 6:1, 22; 10:22; 13:20) n Fire infolding itself means that it was travelling in a circle, flames following one another in rapid succession as the framework of the vision (v 4) o 42fold d escription of the cherubim:

1 The likeness of 4 living creatures (v5)

2 The likeness of a man

3 Each had 4 faces (v 6)

4 Each had 4 wings, one on each side (v6, 8)

5 They had straight feet (v 7)

6 The soles of die feet were like the feet of calves

7 Ttey sparkled like the color of burnished brass

8 They had hands of a man under dieir wings on dieir 4 sides (4 hands, v 8)

9 Their wings were joined one to another

10 They turned not when they went,but went straight forward (v 9, 12)

11 One face was like that of a man in front (V 10)

12 One was Like the face of a lion on

CHAPTER 1

I Vision and commission (1: I 1-3:23. Cp. Isa. 6; Jer. 1; Dan, 10; Rev. 1:4), 1 Title, author, subject, and historical background (2 Ki. 23: 34-25:30; 2 Chr. 36)

NOW it came to pass in the "thirtieth year, in the fourth month, in thef^th day of the month, as I was among "^the captives by the river of "^Chebar, that 'the heavens were opened, and I saw /visions of God.

■2 In the fifth day of the month, which was the^fifth year of king Je-hoi'a-chin's captivity, 3 The word of the LoRi/came

' expressly unto £-ze'ki-el 'the priest, the son of Bu'zi, in the]

lland of the Chal-de'an§ by the • river Che'bar; and' the hand of the Lord was there upon him .

2 First vision of God's glory (1:4-28, Cp. 3:12, 23; 8:2; 9:3; 10:4; 11:22; 43:2; 44:4). (1) Fivefold vision of the cloud (Ex, 40: 34)

4 •'^Andllooked, and, behold, a 'whirlwind came"HDut of the north, a great cloud, and a"fire LnfoldLng itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire,

0 Forty-twofold description of the cherubim (10:8-22)

5 "Also out of the midst thereof came the Ukeness oP ^our living creatures . And this was their appearance; they had the^like -ness of a man .

6 And every one had four faces, and every one had four wings . ,

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces. "they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

13 As for the likeness o f the living creatures, their appear-ance was like burning coals of

fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 «' Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: and they turned not when they went,

18 As for their "rings, they were*so high that they were dreadful; and their rings u;ere full of eves round about them four,

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

(3) The firmament

22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

(4) Fourfold description of the cherubim (10:8-22)

23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was' a voice from the firmament that was over their heads, when they stood. and had let down their wings.

(5) Fivefold description of God (Isa. 6; Dan, 7:9-13;

10:5-10; Rev, 4:3)

26 And abovfi the firmament that was over their heads was the likeness of a throne, as the

the right side

13 One was like the face of an ox on the left side

14 One was like the face of an eagle in the back

15 Their wings were stretched forward

16 2 wings of each were joined to another (v 11)

Continued, column 4 ^

r Much symbolism is made out of this plain, literal description of these angelic beings, called chembims. but such has no foundation in Scripture or any value in teaching the gospel or biblical doctrine. They do not represent die 4 gospels, different parts of creation, or the nature of man any more than other creatures described in Scripture a The rims of the wheels (v 18) b This should read: They were high and dreadful; and the four rims were full of eyes round about (v 18), The rim of a vheel having many eyes all moving and looking in one or mc«e directions would seem dreadful to a man who had never seen such diings before c This was the voice of God. Himself This was God's throne which was set above the firmament over the heads of the cherubim (v 26-28)

^ Cont. from column 2

17 2 covered each body

18 Their appearance was Uke burning coals oi fire, and Uke lamps (v 13)

19 The fire went up and down among them

20 The fire was bright

21 Out of the fire went forth Ughtning

22 They ran forward and returned as the appearance of a flash of lightning (v 14)

23 One wheel was upon the earth by each side of the Living creatures (v 15)

24 The appearance of the wheels and their work was like the color of beryl 16)

25 The 4 wheels had one likeness (v

26 Their appearance and their vork was also Like a wheel in the middle of a wheel

27 When they went they travelled upon aU 4 sides (v 17)

28 The outer rims of the wheels were high and dreadful (v 18)

29 The rims of the 4 wheels were fuU of eyes all aroimd

30 When the living creatures went, the wheels were close by them (v 19f

31 When the Living creatures were Lifted up from the earth, the 4 wheels were also lifted up

32 Where ±e spirit went the wheels went for the spirit of the living creature was in the wheels (v 20-21)

33 There was a likeness of a firmament stretched over the heads of the Living creatures, the color of transparent crystal (v 22)

34 2 wings ofthe living creatures under the firmament were straight, one toward anodier, and 2 other wings covered their bodies (v 23)

35 When they went I heard the noise of the wings, Uke the noise of the Almighty, and die voice of the host

36 When they stood still they let down their wings

37 There was a voice from the firmament that was over their heads (y 25)

38 Upon the firmament over die heads of the Uving creatures was a Ukeness of a throne. Uke the appearance of a sapphire stone (v 26)

39 Upon the throne was the likeness of a man upon it

40 There was the color of amber, as the appearance of fire and brightness round about widiin it, from die loins downward

41 The brightness round about the throne was like a rainbow (v 28)

42 This was the appearance of the glory of the Lord, When I saw it, I feU upon my face, and I heard a voice of one that spoke with me

p These Uving creatures are caUed cher-ubims in 10:1, 3, 5-9. See aU 4 descriptions of God's glory (1:4-28; 3:12-13; 8:2-4; 10:1-22)

q Their bodily frame was like a man having one face like a man and 3 additional faces on die head (v 5-11). The hands were Uke those of a man; and there were 4 hands instead of 2 (v 8). The feet were different from a man's -Uke a calTs feet (v 7), Their 4 wings were where die 4 hands were-one on each side, \"/hen the creatures vyent forward their wings were stretched forth; when they stood still diey were lowered fv 9. 25)

EitkiePs commisiion

Ettkiel eats the rol'

< A upphlrc -clear bcavcnW blue

b Ciod I body is UVr ttu; o'* min, for man w4i en- . and

Hit image b> :o(cs;

also note r, Jn. 4:^). llcxi: tic is dc -x-ribcd aj being like a man from His ; :.-.s Jimnward (v CS-J?; 8:2). In trS iic (the person on tbc throne) is referred to as puttLiig forth a hand like that of a man, taking (be propbei by the hair of (he bead. lifcLng aim up between heaven and earth, and bringing him coJeruMlcm. In 10:20 the person utting on the throne is called (he God of Israel. This entire description is one of die literal chariots of God on which He rides fKm olace to place when He chooses. Tnat He does ride upon the chcnib Is stated in 2 Sam. 22:11; Ps. 18:10. God also has many oilier means of aavel and goes from one place co atwtfaer bodily as all other beings in existence. He is omnipresent, but not omnibody. See God in Index

c This is a literal bow and not a symbol (V 28; Gen, 9:12-17; Rev. 4:3; 10:1)

d As stated this was the appearance of the likeness of the glory ot^ihe Lord, and not merely a symbolism for us to differ over (V 28)

e Son of man . Heb. ben adam . son of Adam. This term is used of Ezekiel 100 times, always without (he definite article. In the N. T. iiis used of Christ, by Himself 86 times, and by Jc*in 2 times On. 12:34), making 88 times in all, ana always with the definite article. Without it the term denotes a human being, a aatural descendant of Adam; with it, it means the second

Man, die last Adam , uking the place of the lirst Adam, dispensationally, in the plan of God (the place he forfeited by un), and succeeding to the universal dominion over the eardi, which was commitied to Adam (Gen. 1:26; Ps. 8r4-8). Apartfrom the four gospels, the term son of man is not used in the N. T.; and apart from Ezekiel it is found only in Din. 8:17

f 20 commands commissioning Ezekiel:

1 Sund upon your feet (2:1)

2 You shall say to them. Thus saith the Lord God (2:4)

3 Be not afraid of them (2:6)

4 Be not afraid of their words

5 Be not dismayed at their looks

6 You shall speak My words to them (2:7)

7 Hear what I say to you (2:8)

8 Be not rebellious like them

9 Openyourmouthandeatviiatlgive you

10 Eat what you find; eat this roll, and go to the house of laael (3:1)

11 Cause your belly to eat, and fill your boweb with tfiis roll (3:3)

12 Go, get you to the house of Israel

13 Speak My words to them (3:4)

14 Go.getyoutothemof thecaptiviry, tothechildrenof your people (3:11)

15 Speak to them artd tell them

16 Hear the word at My mouth, and give them warning from Me (3:17)

17 Arise, go forth into the plain (3:22)

18 Co, shut vourjelf in your house(3: 34)

19 You shall not go out anwng them (3:25)

20 You shall say to them (3:27)

g The Holy Spirit entered into Ezekiel In the same sense He comes into men in N. T. times, so the theory that O. T. saints did not have the Spirit in them-only upon them temporarily, "Is etion-cous.See O. T. spiritual experiences. p. 158of N.T.

h Note the position of the prophet In re -ceiving the message from God. He was commanded to sund upon his fect-not kneel down or fall prostrate (v 1); he was already prostrate when God spoke to him (l:-"0

i e things happened to Ezekiel:

1 Saw the vision of glory (1:4-28)

2 Fell prostrate before God (1:28)

3 Was commanded to stand up (2:1)

4 The Spirit entered into him (2:2)

5 The Spirit spoke to him

6 The Spirit set him upon his feet

7 He heard the Spirit speak

appearance of ^sapphire stone : and upon the likeness of the throne imu the likeiMts as the appcar anca of Hi mag above upon it.

Zl And I saw as the colour of amber, as the appearance of fire round about withm it, from the appearance of his loins even upward, and from the appearance of tli$ loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

2S As the appearance of^the bow that is in the cloud in the day of rain, so tias the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

CHAPTER 2

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3 Ezekiel's commission. (1) Ezekiel prostrate: raised by the Spirit

•AND hejaid unto me.'Son of "^ man,'stand upon thy feet, and I will speak unto thee.

(2) Filled with the Spirit

2 And the'spirit entered*into me when he spake tmto me, and'set me upon my feet, that I heard him that spake unto me.

(3) First commission: fivefold character of the people

■3 And he said unto me. Son of man,'I send thee to the children of I5 rael,*to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. •4 For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them. Thus saith the Lord God.

5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

(4) Ezekiel encouraged

•6 • And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their wordc, nor be dismayed at their looks, though they be a rebellious house. •7 And thou shalt speak my words imto them, whether they will hear, or whether they will forbear: for they are most rebellious.

(5) The book; reception of

his prophecies (Jer. 15:16;

Rev. 10:8)

%% But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebel-Uous house: open thy mouth, and'eat that I give thee.

9 • And when I looked, behold, an hand was sent unto

me; and, lo, a'roll of a book was therein:

10 And he spread it before me; and it U'as*written withm and without: and there was written therein lamentations, and mourning, and woe.

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CHAPTER 3

•T^OREOVER fee said unto ^'•L rne. Son of man,'eat that thou findest; eat this roll, and eo speak unto the house of fs'ra-el. 2'So I opened my mouth, and he caused me to eat that roll. 13 And)is said untOJae, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth <as honey for sweetness.

(6) Second commission:

fivefold character of the

people

t4 ' And he sa id u nto me. Son of man,'go, get thee unto the house of l§'ra-el, and speak with my words unto them.

5 For thou art *nol sent to a people of a strange speech and of an hard language, but to the house of Is ra-el;

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened imto thee.

*7*But the house of Ij'ra-el will not hearken unto thee; for they will not hearken unto me: for all the house of I§ ra-el are impudent and hardhearted.

(7) Ezekiel encouraged

8 Behold, 'I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than fiint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

(8) Third commission: the people

10 Moreover he said unto me. Son of man,'all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

•11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them. Thu s saith the Lord God; *whether they will hear, or whether they will forbear.

(9) Second vision of glory (1:4): obedience; transportation

12'Then the spir it took me up. and I heard benind me a voice of a ""great rushing, saying. Blessed be the glory of the Lord from his place.

13 / heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

t

:3-3:2T)

TTu'.t ■ (itTinuiiio:; t^: -J:3) w Second commission (3:10-16)

3 Third commission (3:10-16)

4 Fourth commission (3:17-27)

Continued, column 4 ^b-

6 Scorpions (2:6)

7 Most rebellious (2:7)

8 Hardhearted (3:7)

I Ezekiclwasiommandcdtoeata scroll on which werv written within and with out lamentations, mourtiing, and woe (v 8-10). This was similar to what John did as in Rev. 10, and with the same effect

a 1 he t>ook was inc ancient lUnU -wnrten on skins sewed together to make a long piece which was rolled up from each end. The writing was usually on one side, but In this case it was on both sides -within and without, as if running over, to express the abundance of the lamentations, mourning, and woes«4th which the roll or scroll was filled (v 9-10)

bCp. with Rev. 5:1; 10:2-10

c Toeatthe book signifies he was to be thoroughly acquainted vdth its contents soas togiveout what was written In It (V 1)

d In vision Ezekiel ate the roll, took it into his belly, and filled his boweb with it. Literally, he did not eat all the skins on which the book vas written, but through the Spirit he digested its contents-they became written on the fleshly tables of his heart and filled his mind to overflowing fv 2-3)

e The book, after this symoolic action, became sweet to his taste, indicating that the reception of God's revelation is alvays sweet,The contents becoming bitter after being digested, as in John's case (Rev. 10:9), only indicates something hard to give out to the people, like lamentations, reason for mournings, and woes upon them f Note that this commission is repeated several times in various ways (2:4, 7; 3:1, 4, n, 17. 22, 27)

g You are not sent to a strange and barbarous people, but to your own beloved people who have become apostate and rebellious. Others would have heard you had I sent you to them, but not this people (v 5-7)

h 1st prophecy in Ezek. (3:7-9. fulfilled). Next, V 25

3 predictions-fulfilled :

1 Thehouseof Israel will not hearken unto Me (3:7)

2 Ihave made (will make) your face strong against their faces,and >Dur forehead against dieir foreheads (3:8)

3 I will make your forehead as an adamant (diamond, 3:9)

i God equipped Ezekiel for the hard work before hun.He would have to be bold, hard, stubborn, and unyielding to be able tocojje with these hard and stiff-hearted people. God compared the f>rophet to adamant harder than flint v 8-9). The adamant was a diamond-the hardest of stones (Jer. 17:1). He should be able to cut the hard hearts to the core j In the experience of every true prophet the wordsof God must be received into one'sown heart in order to give them out effectively 10 others. If the word of the preacher comes only from the intellect it wiU only appeal to the intellect, and fall ^ort of reaching the hearts (v 10) k This expression occurs 3 times in these commission chapters for the sake of emphasis and to express God's knowledge of their reception of His message (v 11; 2:5, 7) 1 Then -after he had been commissioned 3 tiroes to go to Isacl, the Spirit took him up and away to the captives that dwelled in a scnlement on the river ChebaT(v 12-16) m 4 great noises heard in his fUaht;

m

great voice of a great rushing, saying. Blessed be the glory of the Lord from this place (v 12)

2 The noise of the wings of tnc living creatures that touched one another (v 13)

3 The noise of the wheeb that were over against them

4 The noise of a great rushing of the cherubim

* Cont. from column 2

k 8fold descriprion of Israel : 27)

1 ArcbclUoushouse (2:3, 8; 3:9. 26-

2 A sinful house (2:3)

3 Impudent children (2^4; 3:7)

4 Stiffhearted (2A)

5 Bricn and thorns (2:6)

EZEKIEL 3, 4

A siege typical of famine

a This can be taken literally, as the experiences recorded in Acts 8:39-40; 2 Cor. 12:4; Rev. 1:10; 4:1

b The prophet was angry at seeing the condition of his people and their attitude against Jehovah and His message. He was filled with righteous indignation, which God inspired against the sins he was called to denounce (v 1^

c This means that he was strengthened by divine power for his mission, which at the easiest point would be difficult and hardonhim(vl4.22; 1:3; 8:1; 33:22; 37:1; 40:1)

d He sat down among the captives astonished for 7 days, at the end of which the word of the Lord came to him (v 16. Cp. Job 2:13).The Lord guarded both Ezekiel and his countrymen from dviell-ing exclusively on the national character of his mission. In the midst of generaljudgments each person was to stand alone before his God and give account of himself according to his own works (v 17-27; 18:1-23; 33:1-20)

e 4 things God "made" Ezekiel. p. 809

f Watchman -one who looks out or sees from a height, with the view to warning of impending danger or to give any information, good or bad (v 17; 33:2-7:1 Sam. 14:16; 2 Sam. 18:24-27; 2 Ki. 9:17-20; 17:9; 18:8; Song 3:3; 5:7; Ps. 127:1; Isa. 21:6-12; 52: 8; 56:10; 62:6; Jer. 6:17; 31:6; 51:12; Hos. 9:8; Mic. 7:-^. Priests and prophets of the Lord were often called watch -men. Ezekiel was especially distinguished widi this title (V 17; 33:7) .The duties of a watchman were 3fold:

1 Towait and watch for what God would command and give, in warning (v 17-21)

2 To watch over and superintend the people (v 17-21; Isa. 56:10)

3 To warn the people for God (v 17-21) g Referring to the deadi penalty for sin.

No sinner escapes this penalty unless he repents and is forgiven of God (Mk. 16:15; 1 Jn, 1:9). Death was the penalty for original sin (Gen. 2:17); and it is the present penalty for sin under grace as it always was under the law (Rom. 1:29-32; 8:12-13; Gal.4:19-21), When one sins he immediately incurs the penalty of the broken law, and sincere repentance and forgiveness are necessary to avoid the penalty. There is no automatic work of grace offering forgiveness without repentance and putting the sin away by faith in the Dloodof Christ. Any other way would be a mock of sin and give one a license to continue in it if he wanted to do so. Every time one commits a death - penalty sin it will have the same effect on him. This is why Ezekiel was told to warn the wicked to meet the conditions of grace, or they would be lost(v 17-21; 18:1-32; 33: 1-20) h 12 great truths here:

1 Death is the penalty for sin, all sin, every sin, regardless of who the person is or what connection with God he used to have (v 18. Cp. Gen. 2:

17; Rom. 1:29-32; 6:14-23; 8:12-13; ICor. 6:9-11; Gal. 5:19-21)

2 If the prophet does not warn the wicked man and he dies in his sin, his blood will be required of the prophet (V 18)

3 If the wicked man is warned and he repents and turns from sin, his Ufe will be saved (v 18)

4 If the prophet warns the wicked man, and ne does not mm from sin, then the prophet is clear from his blood, and all responsibility (v 19)

5 If a wicked man who is warned or not warned does not turn from his sin he will die in sin-be lost (v 19)

6 If a righteous man turns from his righteousness, commits sin again, and God lays a stumbUngblock before him, and he dies m his sin, all hisrighteous -ness which he has done will not be remembered (v20; 18:24-26; 33:12-13; Rom. 8:12-13)

7 If the prophethas warned theright-

14 So the spirit °li fted me up.

and too k m e away , and I went in*bittemess, in the heat of my spirit; but '^ the hand of the Ix)RD was stro ng u pon me .

(10) Arrival: seven days'

astonishment (Cp. Job 2;

11-13)

15 •" Then I came to them of the captivity at Tel-a'bib, that dwelt by the river of Che'bar, and'^ sat where they sat, and remained there astonished among them seven days .

16 /^d it came to pass at the end of seven days, that the word of the Lord came unto me, saying,

(11) Fourth commission:

made a watchman to Israel

(18:1; 33:1; Isa. 21:6-7)

tl7 Son of man,T have made thee a /watchman unto the house of I§'ra-el: therefore hear the word at my mouth, and give them warning from me.

►18 W hen I say unto th e wicked,*Thou shalt surely die; and thou givest him^not warning, nor speakest to warn the wicked from his wicked way.'to save his life; the same wicked man shall die in his iniquity; but his blood'wUl I require at thine hand. 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy scul.

► 20 Again, When a righteous man doth turn from his*right

eousness, and commit iniquity, and I lay a stumblingblock before him,'he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

►21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

(12) Third vision of glory (1:4): obedience; journey

I22 «^ And "" the hand of the Lord was ther e upon me; and he said unto me. Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, "the glory of the Lord stood there, as the glory which

I saw by the river of Che'bar: andl fell on my face.

II Signs -prophecies of Babylonian captivity (3:24-7:27). 1 Ezekiel again filled with the Spirit (Cp. 2: 2)

t24 Then the spirit "entered into me. and set me upon my

reprove until God speaks

25"But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 *And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover for they are a rebellious house.

27 But when I speak with thee, I win open thy mouth, and thou shalt say tmto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

CHAPTER 4

feet, and spake with me, and said unto me. Go, shut thyself within thine house.

2 Sign of dumbness: do not

3 Sign of the tile: siege of

Jerusalem portrayed

rflHOU also, son of man, take ** thee a"tile, and lay it before thee, and poiu^ray upon it the city, even Je-ru'sa-16m:»« 2 'And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.

4 Sign of the iron pan: siege of Jerusalem intensified regardless of difficulties

fs Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt 'lay siege against it. This shall be a sign to the house of Ig'ra-el.

5 Sign of lying 390 days on left side to bear the punishment of Israel

|4«Lie thou also upon thy left side, and lay the iniquity of the house of Ij'ra-el upon it: according to the number of the days that thou shalt he upon it thou shalt bear their iniquity. 5 For I have laid upon thee the '■years of their iniquity, according to the number of the days, three hundred and nin ety days : so shalt thou bear 'the iniquity of the house of IgVa-el.

6 Sign of lying on right side 40 days to bear the punishment of Judah

•6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah ' forty days : I have appointed thee each day for a year.

7 Sign: arnn bare and bound signifying that Jerusalem will be helpless to avert

her doom

•7 Therefore thou shalt set thy face toward the siege of Je-ry'sS-l^m, and'^thine arm shall be uncovered, and thou shalt prophesy against it. 8 And, behold, I will lay bands upon thee, and thou shalt not

eousmanandhe remains in righteousness, both he and the prophet wiU be saved (V 20-21}

8 If the prophet has not warned the righteous man and he turns from his righteousness to live in sin again, the prophet will be held repsonsible foi nis being lost (v 20)

Continued, column 4 ^

1 To continue to Uve the righteous man

must not return to sin or die in sin (v

20-21) m See note c, v 14, above n The third vision of the glory of God

(1:4; 3:12-13. 22-23) o He fell on his face 6 times (v 23; 1:28;

9:8: 11:13; 43:3; 44:4) p The Spirit entered into him again (v

24; 2:2)

a 2nd prophecy in Ezek. 3:25-27, ful-filled). Next. 4:1

3 predictions-fulfilled:

1 They (your own people) will put bands u pon you, and will bind you with them (3:25)

2 I will make your tongue cleave to the roof of your mouth so that you will be dumb and not a reprover of them (3:26)

3 When I speak with you I will open your mouth, and you will dien speak My words to them (3:27)

b 25 par-torJ-.Tes of Szekiel , p. 816 c 3rd proFfrecy in Ezek. (4:1-17, ful-filled). Next, 5:1

7 predictions-fulfilled:

1 The children of Israel will eat defiled bread among the Gentiles where I have driven them (4:13)

2 I will break the staff of bread in Jemsalem (4:16)

3 They will eat bread by weight and with care

4 They will drink water by meastire and with astonishment 17)

5 They will want bread and water (4:

6 They will be astonied one with another iniquity

7 They will constime away in their Much of this prophecy was in panto-

rrlm.eportraying the siege of Jerusalem by NeDuchadnezzar which was soon to take place, as recorded in 2 Ki. 25. See 16 things in p ancor-lrne , p. 810

d See Ancient records , p. 813

e The prophet was to set the tile a distance from himself and go through the stages of a siege against a real city, all around the tile (v 2). Then he was to set up an iron pan to represent a wall between himself and the city thus por -trayed, set his face against it, and throw rocks and other things at the tile back of the iron pan until it was destroyed. This XBT.tocrlTve symbolized the coming siege of Jerusalem and the complete destmctionof Judah and the city (V 2-3, 7-8, 16-17)

f 5 acts in besieging a city , p. 814

g See 390 days , p. 813

h The 390 years were from die division of the kingdom under Jeroboam and Rehoboam to the 11th year of Zedekiah, when Jerusalem fell. See dates of the reigns of the kings of Judah, p. 60

i See 40 years iniquity of Israel, p. 809

j See 40 years, p. 809

k The arm of Ezekiel was to be bare in his siege of the tile representing Jerusalem (v 1-3, 7). Bands were to be laid upon him, that is, he would be restrained by theSpiritimtilhe carried out the siege ana proclaimed it to Israel (v 8)

^»- Cont. from column 2

9 If the righteous man turns from his righteousness to Uve in sin again, he will be lost if he dies in his sin whetlier he has been warned or not (v 20-21;

18: 24:26; 33:12-13; Rom. 8:12-13; Gal. 5:19-21)

10 The righteous man can and will die in his sins if he goes back into them again and does not repent again (v 20 -21; 18:24-26; 33:12-13;Rom. 8:12-13)

11 The righteous man who does die in his sins will be as much lost as he would have been had he never turned from them (v 20-21; Rom. 6:14-23; 8:12-13; Gal. 5:19-21)

12 The only way a ri^teous man can be saved is by continuing in his righteousness instead of sin (v 20-21)

i To save his Ufe the wicked man must turn from his sins and ask forgiveness (v 18-19)

j To save himself from responsibiUty of having the blood of a lost man on his hands, the prophet rnust warn the wicked (V 18)

k See Righteousness defined , p. 811

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3). Hie word occun only here in Scnp-mtr - '•... !.-i -a vegetable r - cam-

:: \ peas (v 9; Isa. j. The

wofd Bans, fiichrshexeu trans. Qje in

^dof a mixtuK of all these . _ i.cic touldbe a scarcity of

.C; and the wei^thing of food daily I r: r^jiizcd this. People had to live -hat they could possibly get to-.; v.-r from all sourcci, during the ■i-":-x-. "sljeat arx3 barley were com-rr- : .. used in the making of bread but n.M beioi, lentlb, millft, and fitches

: Jti sbtkeLs weight of bread daiW would b«.- about 10 ounces (v 10) g Ok -axih of an hin would be 1 quart

h Bake it upon dung. The custom was to use cow -dung burned to ashes w iih -out an oven. The prophet objected u ■•__" i; Jung, so God permitted him t. - cow-dung (V IC. 14-15)

1 :;_. - u . lesson uught bv the eating ol the kind of bread described and cooked with dung. The lews were to eat defiled bread among the Oentiles where they would be driv'cn by God (v 13)

] The predic oon here was that God would cut off the supply of food in Jerusalem during the siege, and all the Jews in the ciry would eat bread by weight, and drink water by measure and with as-locuiirDcnt, until they were consumed by their uns(v 16-17). IXiringthe siege the famine was so severe that some J..---' •■ < - • ■■'■'i-d their children teb. Lam. 2:1 J)

ri!:L J). V xt, C:I.?inof the prophecy w a *>■. :/^v- • ". -e

- ■ pT' wii-iions-fulfilled:

1 A ;iir will come fonfa into all Israel {bA)

2 I will execute judgments in the midst of you in the sight of the nations (5:8)

3 I will do in you that which I have not done, and something that I will never do again, because of your abom-inauons (5:9)

4 Fathers will eat sons in your midst, and sons will cat fathers (5:10)

5 I will execute judgments in the midst of you

6 The whole remnant of you will I scatter into all the wlruls

7 I will also diminish you (5:11) 9 My eye will not spare yotj

9 I will not have plry on you

10 A third part ofyou will die wiih the pestilence (5:12)

11 A third part will fall by the sword round about

IC A third will I scatter and draw out a sword after them

i:H will caux My fury to rest upon you, and 1 will be comforted (5:13)

14 They will know Ihavc spoken it in My zeal when My fury is ended

15 I Will make you waste, and a re -proach anwng ifte nations that are round about, and in the sight of all who pass by (5:14-1^

16 I will execute judgmenu upon you in anger and fury (5:IS)

17 1 will send upon them My evil arrows of famine which will be for their dcstrucQon (5:16)

an-

;he

the fire, and hum them m the fire, for thereof shall a fire ::.r forth into^dl the house of Ij ra-el.

(2) Reason for judgment:

sins

5 « Th-.:- '- •'• '^- ! "rd Gor; This «J I have set It m tn- 11. .- . u.e nations and countnes that are round about her.

6 And she hath»changed my judgments mto wickedness more than the nations, and my statutes more than the countnes that are round about her:

•10 And thy meat which thou for they have refused my judg-shalt eat shall be by'weight, nients and my statutes, they t»'enr>- shekels a day: from . ha%e not walked m them. tune to time shalt thou eat it. j 7 Therefore th"s saith the •11 Thou shalt drink also water ' Lord Godj Because ye multi-by measure, the*suth part of phed more than the nations an hin: from time to time j that are round about you, arid shalt thou drink. have not walked in my statutes.

•12 And thou shalt eat it as j neither have kept my judg-barley cakes, and thou shaJt, ments. neither have done ac-bake it*with dung that cometh cording to the judgments of

from CD' tbou ha days ot thy siege.

alin^i unclean load ^ Israel will eat deiUed bread tn captivityj

•9 **Take thou also unto thee \ wheat, and barley, and beans, and 'lentiles, and 'millet, 'and fitches, and put them in one vessel, ir *'■"■-■- thee bread thereof, i. to the num-

ber of ih it thou shalt

lie upon t: .zee hundred

and nmei:. --.- -:i*lt thou eat thereof.

out of man. in their sight.

13 And t he L ord said,'Even thus shall the children of I5 -ra-el eat their defiled bread among the Gin tilej. whither I will drive them.

9 Sign: eating unclean food by measure indicating famine for Jerusalem

14 Then said I. Ah Lord Goo I behold, my soul bath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then be said unto mt Lo. I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto mt, Son of man. behold, 'I will break the staff of bread in Ji-Tv sfl-16m: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they mav want bread and water, and be astonied one with another, and consume away for their iniquity.

CHAPTER 5

10 Sign: barber's razor: (1) Destruction of Judah

M ND thou, son of man, take ^^ thee a sharp knife, take thee a barber's razor, and cause if to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.*

•2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite aS'ju! it with a knife: and a • thou shalt scatter in ; anil will draw out a sword n.

•0 Thou uke thereof

a few in number, and bind them in thy skirts. •4 Th'^n take of and cast th< m :n'

the nations that are round about you:

(3) Extreme punishments

just

8 Therefore thus saith the Lord God; Behold, I, even I, am against thee, and'will execute judgments in the midst of thee m the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee: neither shall mine eye spare, neither will I have any pity.

(4) Three methods of destruction: fire, sword, and captivity

12 « A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds. and I will draw out a sword after them.

(5) Complete destruction determined

13 Thus shall mine anger be accomplished, and I will cause my fur>' to rest upon th' m. and I will be comforted:

shsV "r:r.--A- 'har I the L

zeal, when I •-d my fury in them.

14 Moreover I ••ill make thee

3 reproach among that are round

18 !>. . /HI, and »>.

19 1 wui . .: ticatu and they w .7)

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througl. . oi .a.'id 21 I wUl brii« the sword upon you

Continued, column 4 ^

a Note here, term all di<

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i-r places, tne : is now Urn -ited toTudaii, wiu..tiUH.luded some of all the tribes. Judah was truly representative of all Israel after the destruc -tier, ->f thf '0-m.S>- V:.vw:dom (v ^

1

; " ^cd My judg -

mcnts uitu wickedness more than

other natiotu

2 They have changed My statutes more than the countries round about

3 They have refused My judgmenu and sututcs

4 They have not walked In them

: See the list of these details under note k. V 1

^^ Com, from column 2

7 thJJiftsEzekieltodo in ca.-.iorl!Te :

1 Take a baifoer's razor and shave your head and beard (v 1)

2 Take balances and weigh and divide the hair (v 2)

3 Burn a third in the fire in the midst of the city when the siege is completed

4 Cut a third fkan with a knife

5 Scattera third part in the wind; and 1 will draw a sword after them

6 Take a few in number and bind them in your skirts (v 3)

7 Then take the few again and cast them into the midst of the fire and bum them (v 4)

4 things Cod "made" Ezckiel (3:17):

1 I have made your face strong against

their faces (3:8) 2'^ our forehead sticmg against dieir

foreheads

3 As an adamant harder than flint have I made your forehead (3:9)

4 1 have made you a watchman (3:17)

40 years (4:6): The 40 years were to be a part of the 390 years and both periods were to end with the fall of Judah and Jerusalem. The 40 years would take us back to the 13th year of the reitai of Joslah, the year that Jeremiah began making the predictions in Palestine regarding the comingjudgmentonjudahand Jerusalem Qer. 1:1). Subtracting the 13 years fromjosiah's 31-ycar reign would leave 18 years of his rule extendi-Tji into the 40-ycar period. Excluding the j-month reign cachof Jehoahazandjehoiachin, the 40 years would be made up as in the following, ending with the destruc -tion of the city of Jerusalem, as predicted in V 1-n, 7-8. 16-17 40 ye J -

1 Years of Jos..

1:2: 2 Ki. 22:ij 18

2 Jchoiakim's reign (2 Ki-23:36) . 11

3 Zedckiah's reign (2 Ki. 34:18).. U

1 oul years. 927

40 yeais iniquity of Israel (4:5)

The iniqui-refer to 3

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EZEKIEL 5, 6. 7

Judgments on Israel for idolatry

A remnant to be left

a Sdi Di oi^ecv in Ezek. (6:1-10, ful-filleai. ^ejo, V ii

20 predictions-fulfilled:

1 I will bring a s\«rd upon die mountains, hills, rivers, and valleys (6:3)

2 I will destroy your high places

3 Your altars will be desolate (6:^

4 Your images wiU be broken

5 I will cast down your slain men before yoiu idols

6 I will lay die dead carcases of the children of Israel before dieir idols (6:5)

7 I will scatter jourbones round about

your altars

8 In all your dwelling places the cities will be laid waste (6:6)

9 The high places will be laid waste and made desolate

10 Your altars wlU be laid waste and made desolate

11 Your idols will be broken and cease to be worshipped

12 Your images will be cut down

13 Your works will be abolished

14 The slain wiU fall in the midst of you (6:7)

15 You wiU know that I am Jehovah

16 Yet I will leave a remnant that you may have some that will escape the sword and be scattered among tne nations (6:8)

17 They that escape will remember Me among the nations where you will be carried away captive, because I am broken w ith their whorish heart, which has depaned from Me (6:9)

18 They shall loathe themselves for the evils which they have committed in aU their abominations

19 They will know that 1 am Jehovah

20 Ttey will know that Ihave not said in vain those things which I said would come upon them (6:10)

b Ezekiel was commanded to sethis face toward the mountains of Israel and pro -phesy against them, as he would speak to living things (v 2). The main burden was against the seals of idolatrous wor -ship which God had so hated in Israel for centuries, and which He was determined to stamp out before blessing diem in the eternal program He had in mind for them (v 1 -7)

^^- Cont. from column 3

50 Their gold wiU be removed

51 Their silver and gold shall not be able to deliver diem in the day of the wrath of the Lord

52 They will not satisfy dieir souls

53 Neither win they fill their bowels, becauseof thestumblingblock of their iniquity

54 I will set dieir images far from diem (7:20)

55 I will give them into the hands of strangers for a prey (7:21)

56 They will pollute them

57 I will also turn My face from them

58 They wiU pollute My secret place

59 Robbers will enter into it (7:22)

60 They wUl defile it

16 things in rH--t:x?rr'l.-ns (4:1):

1 Take a tile and lay it before you. Portray ferusalem on it and lay siege against it (v 1-2)

2 Build a fort against it (v 2)

3 Cast a mount against it

4 Set a camp against it

5 Set battering rams against it

6 Take an iron pan and set it up for a waU between you and the city (v 3)

7 Set your face against it

8 Besiege it

9 Lie upon your leftside and bear the iniquity ot Israel 390 days (v 4-5)

10 Lie upon your right side and bear the iniquity of Judah 40 days (v 6)

11 Uncover your arm and prophesy against Jerusalem (v 7)

12 Do not turn from side to side until you have ended die siege (v 8)

13 "ake wheat, barley, beans, lenuies.

about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it .

16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken i'< .

am the Lord, and that I have not said in vain that I would do this evil unto them.

12 Sign: smiting hands and stamping feet to call attention to Judah of certain judgment

saith the Lord

CHAPTER 6

11 Sign: (1) Prophecy to the mountains of Israel: tenfold judgment (Cp. Isa. 1:28)

ND the word of the Lord

^

came imto me, saymg, •2 Son of man,'^et thy face toward the mountains of l§'ra-el, and prophesy against them, •3 And say, Ye mountains of I§'ra-el,];ieai the word of the

Lord God ; Thus saith the Lord

tn "" Thus God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of l§'ra-el! for they shall fall by the sword, by the famine, and by the pestilence.*

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine : thus will I accomplish my fury upon them.

13 Then shall ye know that I am the Lord, when their slain

God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

5 And I will lay the dead carcases of the children of Ig'ra-el before their idols; and I will scatter your bones round about your altars.

6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I am the Lord.

(2) A remnant to be saved (Isa. 1:9, refs.)

8 *" Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I

men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Dib'Mth in all their habitations: and they shall know that I am the Lord.

CHAPTER 7

13 Prophecy to the land of Israel: (1) Fivefold judgment twice repeated (Cp. Gen. 41:32)

M

OREOVER the word of the Lord came unto me, saying," 2 Also, thou son of man, thus

saith the Lord God imto the land of l§'ra-el; An end, the end is come upon the four comers of the land.

3 Now IS the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord.

■ 5 Thus saith the Lord God; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come imto thee, O thou that dweUest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

8 Now will I shortiy pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will reconi-pense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity:

millet, and fitches, and put diem in a vessel; make bread for 390 days and eat thereof (v 9)

14 Make your meat by weight of 20 shekels a day (v 10)

15 Drink also water by measure, a quart a day for 390 days (v 11)

16 Eat it (die focx^ as barley cakes and bake it widi man's dung (v 12)

45 They will gird themselves with sackclodi (7:18)

46 Horror will cover them

47 Shame will be upon all faces

48 Baldness will be upon all heads

49 They will cast their silver in the streets (7:19)

.^ Continued, column 1

a 6tfa prophecy in Ezek. (6:11-14, ful-filled). Next, 7:1

8 predictions-fulfilled :

1 Smite the hands and stamp the feet, and say, Alas for all the vile abominations of the house of Israel! They will fall by die sword, by the famine, and by the pestilence (6:11)

2 He that is far off will die of the pestilence (6:12)

3 He thatisnearvaU fall by the sword

4 He thatremainsintheciry of Jerusalem will be besieged and die of famine diem

5 I will accomplidi My fury among

6 Then will they know that I am Jehovah, when their slain men will be among their idols round about dieir altars, upon every high hill, in the tops of the mountains,and under evrery green tree, and under every thick oak, and in all places where they did offer sweet savour to all their idols (6:13)

7 So will I stretch out My hand upon them, and make their land more desolate than the wilderness toward Dib-lath in all their habitations (6:1^

8 They wiU know that I am Jehovah 7di prophecy in Ezek. (7:1-22, ful-filled). Next, v 23

60 predictions-ftilfilled:

1 An end, the end is come upon die four comers of the land (1:2)

2 Now is die end come upon you (7:3)

3 I will send My anger upon you

4 I will judge you according to your ways abominations

5 IwiUrecompenseuponyou all your

6 My eye will not spare you (7:4)

7 Neither will I have pity you

8 I will recompense your ways upon

9 Your abominations wiU be in the midst of you

10 You will know that I am Jehovah

11 An evil, an only evil is come (7:5)

12 An end is come, die end is come: it watches for you; it is come (7:6) 7)

13 The mourning is come unto you (7:

14 The day of trouble is near, and the sound of it is not the sound of die mountains

15 IwiUshortiy pour out My fury upon you (7:8) you

16 I will accomplish My anger upon

17 I will judge you accc«ding to your ways abominations

18 I will recompense you icn all your

19 My eye will not spare (7:9)

20 I will not pity

21 I wiU recompense you according to your ways and your abominations that are done in your midst

22 You wUl know that I am Jehovah that smites you

23 Behold die day, it is come (7:10)

24 The morning is gone

25 The rod has blossomed

26 Pride has budded

27 Violence is risen up into a rod of wickedness (7:11)

28 None of them-will remain from the whole multimde

29 Nothing will remain of theirs

30 There will be no wailing for them

31 The time is come, the day draws near (7:12)

32 Wrath is come upon die multimde

33 The seller wiU not return to that which is sold (7:13)

34 None of the multimde wiU return

35 None will strengthen himself in the iniquity of his life

36 They have blown the trumpet, to make aU ready for battle, but none will do, for My wrath is upon the multi -mde(7:14)

37 Tne sword is without (7:15)

38 The pestilence and the famine are within

39 He that is in the field will die by the sword

40 He that is in die city will die of famine and pestilence

41 They diat escape of them wiU escapje, and be on the mountains like doves of the valleys (7:16) quity

42 All will be mourning for his ini-

43 AU hands wiU be feeble (7:17)

44 Ail knees will be weak as water

a For a list of all ifaeae predlcdou tec Dote b, V 1

b The word rod here is \ae4 at Judabs it tsd blonoiDcd ijito proud huoiiiance. The fS^ol V 11 it ooe of nuniihmeiu for widEedaesL God found it nwrnaiy to raise up a rod of an oppressor u> pun-iifa ihe people for pride and rebcUion. The furious CfaAldeam became the instruincnt of His wrath; and the destruction was so complete ifaat few were left to make laroeniacion over the destroyed ones (v 10-11)

c The sword, pestilence, and famine are the ifaiee roetbods meodooed in many of these prophecies wUch would destroy Judah and Jerusalem (v 15). They did destroy until very few were left (V 16; 2 KL 34-25; 2 Chr. 36). Those who escaped were to be liJce tenety doves mourning over the past tBd the great destruction upon tneir people and country fv 17-19). They would have plenty of silver and gold but Uck food; and they would have no help from God in the day of His wrath (vf?)

d Causing baldness in mourning was forbidden the Israelites, but it seems that in later yean they took up seme of the habit: and customs of the heathen re -gardingtliis and other diings(v 18. Cp. Isa. 22:12)

e The stumblingblock of their sin was the maJdngof idob (v 19. Cp. 3:30)

^^- Cotrt. from coluiuii 3

which caused Jehovah to be jealous (v 2, 5). It was set up in the door of the inner gate (t :^. This was the gate to the inner ccHrt or holy place. It led from the outer court of ine temple to tbeinnez one, the court ai the priests or gate of the altar (v 5). It was itato this side that the prims approached the brazen altar. The glory oi :od was not in the holy of holies as usual; it had left tfaatplace and was resting over tiie place wnere this image of jealousy was-ID being jndgmem before the glory left the temple compleiely (v 4) J OmBtOan 1-2. Next, v 12

taabi

defined (3:20):

Some argue that this rlghtea«siess is not penooal holiness of obedience to the gospel, but mere legal righteousness - the righteousness of the Law - and that ii does not prove a man to be saved from sin, or bom again. However, this isbuthuman theory. If it was the righteousness of the law, that is what must be fulfilled in bom -again ones (Rom. 8:l-<).Vv'hatevcr the kind<'f righteousness it was something that:

1 One could turn away from (v 30)

2 If he did mm from it he committed iniquity or sin

3 He died if he left it and went Into sin(v 20; 18:24-26; 33:13. 18)

4 It would not be remembered if he did turn from it to commit sin (v 30)

5 It gave him life as long as be kept it and did not tum from it to commit iinfv 21; 18:3«

6 He had It until he did sin (v 21)

7 It would not deliver him from death if he left it; but if he kept it be lived (33:12)

Vs'e have to conclude that if it had the power of life and death in it, dc -pending on whether one kept it or not, then the klad of righteousness here is that which God demands of bora -again ones in the N. T. (Mt. 6:33; Acu 10: Z; Raro.4:3-22; 6:13-20; 8^4; 1 Pet. -:.;4). We have no authority to make this nshtcousncss different from what Ciod has always demanded, in both ti-staroents, God re<]tiires us to fulfil

I will recompense thee accord-ta(to thy ways and thine abominations that are in the midst of thee: and ye »hall know that I am the Lo an that smiteth.

(2) Three methods of jvidg-

ment. sword, pestilence,

and famine

10*B«ho]d the day. behold, it it come: the morning is gone forth: the*rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive

114 Sign of a chain signiiying [captivitv. fifteervfold judgment

for the

""les,

:.ce. f. the

t23 "Make a chain

land is full of hU-^-^ I and the citv is ful^ I 24 ^^Tiere'fore I w...

worst of the heathen, and they

shall possess their houses: I

will also make the pomp of the ' strong to cease; and their I holy places shall be defiled. ' 25 Destruction cometh; and

they shall seek peace, and there

shall be none.

26 Mischief shall come upon , mischief, and rumour shall be I upon rumour; then shall they 'seek a vision of the prophet;

but the Maw shall perish from

the priest, and counsel from the

ancients.

I 27 The king shaU mourn, and I the prince shall be clothed with 1 desolation, and the hands of

the people of the land shall be

for the vision is touching the' troubled: I will do unto them whole multitude thereof, which after their way, and according shall not return; neither shall, to tbeir deserts will I judge any strengthen himself in the i them; and they shall know

iniquity of his life

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath 15 upon all the multitude thereof.

15 The'sword is without, and the pestileuce and the famine within: he that is in the field

I shall die with the sword; and I he that is in the city, famine ' and pestilence shall devour

(3) A remnant to be saved (Isa. 1:9. refs.)

16 ^ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak as water.

18 They shall also gird themselves with sackcloth, and horror shall cover them; and

I that I a m the Lori? .

CHAPTER 8

810

III Visions - prophecy of restoration (8:1-11:25). 1 Fourth vision of glory (1:4). Transported in vision to Jerusalem to seethe sins of Judah

AND it came to pass in the • 'sixth year, in the sixth moTith, in the fifth day of the month, as I sat in mine house, and the^lders of Ju dah sat before me, that 'the hand of the Lord God feU there upon me .

2 Then fl beheld, and lo 'a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brighmess, as the colour of amber.

3 And he put fonh the form of an hand, and took me by a lock

of mine head; and the spirit

"shkme shall be'up^^ fa«C ' ^'^^^'^ ^^u^ ben*een the earth and "baldness upon all their ' ^^ :?^.^^^*.'_^ ^A ^^°'i^^^

me in the visions of God to J^-n» sfl-16m, to the door of the irmer gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. 4 And, behold, the glory of the God of I5 ra-el was there, according to the vision that I saw in the plain.

2 Profanations of the temple (8:5-17). (1) Image of jealousy

E**Then said he unto me. n of man,"TIft up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the prey, and to the wicked of the altar this'image of jealousy in j earth for a spoil; and they the entry. I shall pollute it.

22 My face wiU I tum also [(2) Announcement: greater from them, and they shall ' gi^s

pollute my secret place: for

the robbers shall enter into it. aS Hf said furthermore unto and defile it. me. Son of man, 'seest thou

i heads.

1 19 They shall cast their sDver

I in the streets, and their gold

I shall be removed: their s3ver

I and their gold shall not be able

I to deliver them in the day of

the wTath of the Lord : they

shall not satisfy their souls,

neither fill their bowels: be-

I cause it is the *stumblingblock

of their iniquitj-.

20 * As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations arid of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a

the tigbteoumcss that the law demand -cd (Rom. 8M). JO if a person was rijil'.t-eous undi:r the law for kf • nine !; anJ one Is righteous under g: ep-

Ing It, tficn what is ti.. . .xc'

If all have beenrc<]uired to Uvc by it, ir.cither tc:':ir:ir.', •!;, • i''''v :•' have it, or be i^.

13;Jct. ^.: . . ..;

h Then-after 1 had been brou^t to Jerusalem, I lifted up my eyes toward the north and saw the image of Jealousy at the gate of die altar of the temple (v5)

i This image of jealousy was an image of Tammuz (v 1^ set upin die temple,

^ Continued, column 1

5tfa yea.

(1) 4th nxjnth-

Vtotihccy »J £aek. (1:23-27, ful-

15 predictiom-fulfilled:

1 Make a chain (7:23). This was prophetic of aoing into capdvlty

2 ' '^ ring the worst of me heaiben ar. possess their bouses (7:2^

^1 -... a Iso make the pomp of the sixoQg 'o cease

4 Their holy places will be defiled

5 Destruction will come (7:25)

6 They shall seek peace, and there will be none

7 Mischief will come upon mischief, and rumour upon rumour (7:2Q

8 Then they will seek a vision of the propfaet

9 The law will peridi from the priest

10 Counsel will periA from me ancients

11 The king will moum (7:27)

12 The ponce will be clothed with desolation

13 The hands of the people of the land will be troubled

14 I will do to diem after tbeii way, and according to their deseru will I judge them

15 They will know that I am Jehovah b TTie law was the special realm of the

priest (Dt. 17:8-13; 33:10), die \-isioc was diat of the prophet, andd^counsel of wijdam that of the elders (v 26. Cp. Jer. 18:18) c Time of the prophecies of EzekieU Those before fall of Jerusalem : ft3i of captivity:

nth-Tammaz (July 5, 1: 1-3:9) (2) 4ih month-Tammaz (July 12, 3: 10-7:27). 7 days later dian the above fv 15-17)

2 6lfa year ot captivity :

6di mondi-Ehil (Sept. 5, 8:1-19:14)

3 7th year of captiviry: SdiiDondi-Ab^Aug.lO, 20:1 -23:29)

4 9th year of captiviry: lOtt month-Tebeth (Ian. 10, 34:1-28:26. except ch. 26)

5 lOtfa year of captivitv: 10th inondi -lebedi (Jan. 12,29:1-16)

6 11th yea r of captiviry:

(1) 1st month-Abib or Nisan (Apr. 1, 26:1-21. Cp. 30:20)

(2) Istmoodi-Abibor Nisan (Apt. 7, 30:1-26. See V 20) 18)

(3) 3rd mondi-Sivan (June 1, 31:1-Those after fall of Jerusalem:

1 12th year-Adar (Slar. 12, 32:1-20)

2 12th year-Tebem (Jan. 10. 33:21-39:29)

3 25di year-Abfl) or Nisan (Apr. 10, 40:1-48:35)

4 27diyear-AbIbOTNisan(Apr. 1, 29: 17-21)

Because of a Jewi^ month being different from ours-taking in sections of two of our calendar months, die particular days of months. as given abow are approximate dates. Furthermore, some of Ezekiel's prophecies are undated, but they are listed above-the undated ones between dated ones in proper order so that we can have some idea coQceming the time they were given

d The elders of Judah (v 1) are called ti^c elders of Israel in 14:1; 30:1. 3. Tbey were the elders of the Jewiii coinmunir>' at Tel-abib (3:15)

c This racarn that the power of God fell upon him agairu Ten times die hand of (he Lord was upon him, or fell upoa him (1:3; 3:14; 8:1; 14:9; 16:27; 25:7. 16; 37:1; 40:1)

f rhe 4tfa time he saw the vision of tiie glory of Cod (M-28; 3:12-14, 22-23; 8:1-4)

g 4fold desctlptioo of God's glory ;

1 A likeness as the appearance of

fire (V 3

2 The appearaiKe of cx>d from His loiru downward was like fixe

3 The appearance from His loins upward was brightness, the color of amber

4 The glory of the God of Israel ac -cordiag to the vision I saw in the plain fv ^. See ch. 1

EZEKTEL 8. 9

Israel's idolatry

A msion of slaughter

a The abominations of Israel were jgeat . somuchso that they caused the complete destruction of Jerusalem and the cities of Judah, and almost the total destruction of all Jews in the kingdom of Israel. These sins are listed many times in die books of Isaiah, Jeremiah, and other prophets. God promised to show Ezekiel even greater abominations than what he had heard about ot seen in Israel (v 6). Such was the purpose of this trip to Jerusalem where he was shown many secret sins of the leaders of Isael (v 6-18)

b Here again God, as many times before, in die prophets, used the term the house

of Israel when speaking of the Jews in the kingdom of Judah at Jerusalem. This was about 133 years after the 10 tribes had been destroyed and taken captive, so there could be no reference here to them at all. This appUes exclusively towhat was going on in Jerusalem at that time and not to the de -stroyed 10 tribes (v 6)

c This gives the reason for God going far off from the temple-even abandoning it to destruction (v 6). After these visions of chs. 8-11 the glory of God did depart firom the temple, not to return until the millennial temple is built. Cp. 11:22-25 with 43:1-6, referring to a time after the building of the future and etemal temple, as described in 40:1-42:20

d 4 greater sins of Israel;

1 ^'ctship in chambers of images and ailkinos of clean and unclean beasts (v 8-11)

2 Women weeping for Tammuz (v 1^

3 Sun worshippers in the temple (v IQ

4 Sex orgies to the Asherah (v 17)

e The rooms with painted walls picturing every kind of creeping thing, abomin -able beasts, and images of idol gods were called chambers of imagery (v 10, 12). The tombs in Egypt were painted thus, as well as ancient tem -pies of the heathen. The aoostate Jews painted the abominable tilings on the walls of the temple of Solomo:. and offered incense to diem. Here 70 elders of Israel offered incense to these pictures and images (v 10-12)

f Question 3 . Next, v 15

g 4 sins and rpistakes of Israel :

1 Offering incense before images and pictures painted on walls (v 10-12)

2 Honoring and worshipping unclean animals as gods

3 Saying the Lord does not see, because of worshipping in the darkness (v 12) eanh

4 Saying that Jehovahhas fcxsaken the h Then -after he had seen the chambers

ofimagery, he was shown a still greater sin-women weeping for Tammuz (v 14). Tammuz was a Phoenician deity, the Adonis of the Greeks. Originally he was a Sumerian or Babylonian sun-god, caUed Ehunuzu, die husband of Ishtar who corresponde d with the Aphrodite of the Greeks. The worship of these gods was introduced into Syria in very early times under the designation of Tammuz and Ashtarte. They appear in the myths of the Greeks as Adonis and Aphrodite; and as Osiris and Isis of the Egyptians. The Babylonian Dumuzu or Tammuz was represented as a beautiful shepherd slain Dy a wild boar, the symbol of winter. Iditar long mourned for him and de -scended into the underworld todeUver him from die embrace of death. This mourning for Tammuz was celebrated in Babylon by women on the 2nd day of the month which thus acquired the name of Tammuz. In the Jewish calendar it was die 4th mondi, and about the same as our July. The center of diis worship was Gebal, Syria, and in the famous temple of Venus or Aphrodite in soudi Phoenicia. There arose, in connection with this worship die immoral rites which rendered it so infamous that i; was suppressed by Con-stantijie the Great. The death of Tammuz was supposed to typify the long, dry summer of Syria and Palestine, when vegetation perished; and his return to life symbolized the rainy

what they do? even the'^eat abominations that'the house of Is'ra-el comxnitteth here, "^that I should go far off from my

house of Ju dah that they commit the abominations which they commit here? for they have filled the land with vio-

sanctuary? but turn thee yet i lence, and have returned to again, and thou shalt "see provoke me to anger; and, lo

greater abominations. 7 • And he brought me to the door of the court; and when I looked, behold a hole in the wall.

(3) Chamber of imagery

fS Then said he unto me. Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me. Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold *every form of creeping things, and abominable beasts, and all the idols of the house of l§'ra-el, pourtrayed upon the waJl round about.

11 And there stood before them seventy men of the ancients of the house of I§'ra-el, and in the midst of them stood

they'put the branch to their nose.

3 Judgments for these sins (8:18-9:11). (1) Announced

♦IS^Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice,]/et will I not hear them.

811

CHAPTER 9

(2) Judgment commanded: righteous marked for deliverance (Cp. Rev. 7:1-8; 9:4; 14:1)

J TE cried also in mine ears ^d with a loud voice, saying. Cause them that have charge over the cit>- to draw near, even every man with his destroying

ja-4z-a-m-ah the son of Sha-i weapon in his hand.. ■

with every man his 1 2 And, behold, six men came

his hand; and a 1 fr?m the way of the higher gate.

which heth toward the north,

phan, censer thick up.

m cloud of incense went

land every man a slaughter

weapon in his hand; ana one 'man among them was clothed

with linen, with ^'writer's ink-1 horn by his side: and they went in, and stood beside the

brasen altar. 3 'And the glory of the God of

I§'ra-el was gone up from the

(4) Announcement: greater sins

■12 Then said he imto me. Son

of man, 'hast thou seen what

the ancients of the house of

I§'ra-el*do in the dark, every

man in the chambers of his cherub, whereupon he was, to

imagery? for they say. The the threshold of the house.

Lord seeth us not; the Lord And he called to the man

hath forsaken the earth. clothed with linen, which had

113 *" He said also unto me, , the writer's inkhom by his side;

Turn thee yet again, and thou 14 And the LoRDsai^ unto him,

shalt see greater abominations , Go through the midst of the

that they do.

(5) Women weeping for Tammuz

14"Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tam'miiz.

(6) Announcement: greater sins

Xl5 *"Then ^aid he unto me. Hast thou seen this, O son of man? turn thee yet again, and thou shalt see'greater abominations than these.

(7) Sun worshipi>ers

16 And he brought me into the iimer court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men. with their backs toward the temple of the Lord, and their facestoward the east; and they worshipped the sun toward the east.

(8) The greatest sin of all:

the branch (Heb..Asherah,

idol before which sex orgies

were held)

■17 •" Then he"said unto me. Hast thou seen this, O son of man? Is it a light thing to the

I city, through the midst of Je ru'sS-lem, and'set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. |5 «" And to the others he said m mine hearing. Go ye after bim through the city, and smite: let not your eye spare, neither have ye pity: •6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; *and begin at my sanctuary. Then they began at the ancient men which were before the house.

(3) Judgment executed: Babylon to have angelic help in overthrowing Judah(Dan. 10:1 3-11:1, notes)

|7 And he said unto them. Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 «^ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said. Ah Lord God! *wilt thou destroy all the residue of Ij'ra-el in thy pouring out of thy fury upon

ie-ru'sa-16m? 9 Then said_he_unJo me, The iniquity of the'liouse of I§'ra-€l

season when the dry land was revived.

His death also syf±x;lized the cold, winter season, and his return to Ufe the beautiful and fruitful spring. The greater sin above that of offering incense as in V 10-12 was the disgrace-ContiJluedJ_column_4_•^-^^»•

backs on die holy of holies and the ark and faced the east like the fire -worshippers. The image representing the sun was set up and woraiipped by the elders of Isael (v 16. Cp. Job 31: 26-27: E>t. 17:3; 2 Ki. 23:11-12) k Qu estions 5-6. Next, 9:8

a This is supposed to mean the Asherah.

See p. 10§ b 9ih prochecv in Ezek. (8:18, hilfilled). Next, 9:1

4 predicuons-fulfiUed :

1 I will deal in My fury (8:18)

2 My eye will not spare

3 hJeitter will I have pity

4 Though they cry in My ears widi a loud voice, yet I will not hear them

c lOtfaiKOphecy in Ezek. (9:1-11, ful-fUle-d). Next, 11:4

10 predictions-fulfilled:

1 Six men came and stood from the outer gate with swords (9:2)

2 One man among them was clothed w ith Unen and had a writer's inkhom by his side

3 They went in and stood beside the brazen altar (9:3)

4 God called to the man clothed in Unen which had the writer's inkhom, and said. Go through the midst of Jem -salem and set a mark upon the foreheads of the men that sign and cry for aU the abominations that are done in the city (9:4)

5 He said to the others. Go after him and smite all without pity or mercy, young and old, women and children, all who do not have the mark on their foreheads (9:5-6)

6 They began with the ancient men that were idolaters before the temple (9:6)

7 Defile the house and fill die courts widi die slain (9:7)

8 My eye will not spare (9:7-10)

9 Neidier will I have pity (9:10) 10 I will recompense their way upon

their head

d Itwas customary in the East to put into the girdle the case containing writing implements. The inkhom consisted of two parts: areceptacle for the pens, and a box for the ink. Itwas made out of ebony, hardwood, brass, copper, or silver, and of beautiful workmanship. It was about 10 in. long. 1 1/2 or 2 in. wide, and 1/2 in. deep. The hollow iiaf t contaLned pens of teed and a penknife, and had a lid (v 2)

e The 5di time the glory was seen (1:4-28; 3:12-14, 22:23; 8:1-1: 9:3)

f This mark was to be put on the faith -ful ones for their protection when the faithless were to be destroyed.lt showed that they belonged to God. It was an ancient custom in Egypt that a runaway slave was freed from his master if he went to die temple and gave himself up to the god of that place, receiving certain marks uponhis person to denote his consecration to the deiry he wet-shipped. Romans marked their soldiers in tne hand and their slaves in the foreheads.lt is clear from Rev. 7:3; 9: 4; 14:1 that in die future, 144,000 Jews from all tribes of Israel, except Dan, will have a mark in their foreheads as a sign for protection. It will be die name of God (Rev. 14:1).

All die redeemed will be so marked in the next Ufe (Rev. 3:12; 22:4). The followers of the beast will also be marked in the foreheads or hands (Rev. 13:16 -17; 14:9; 20:^

g This Uhistrates 1 Pet, 4:17-18

h Question 7. Next, 11:13

i Here the term the hotise of Israel and Judah is used, so it is clear that Judah was, after die destruction of the 10 -tribe kingdom, representative of all Israel whose capital was Jerusalem (v 9)

^ Cont. from column 2

ful and immoral rites practiced in the temple of Solomon by the women (v 14)

i Question 4. Next, v 17

j the greater abomination than the women weeping for Tammuz vas die worship of the sun by men who turned dieir

a 5re4ioniJkrui*i.

i JUilAh's Jin 15 I'** II ui.;k kill-.11 ^v 9)

2 The land i» full of blood

"' . iry ij full of pcrvcrsfiiejs

say, The Lord nas far»aken the

ijjui sins

5 They say. The Lord does not see our

b 6 times a similar expressioti is used

(5:11; 7:4. 9i 8:16:9:10; 24: U) c 37" ■ ' riptlon of the chcrubini; ~T J heads of the ihc.iiMm

«.a a .anumcnt (10:1) - A ihrofK' colored like a sapphire stone was above (he fimianieni

3 Ilk: wheels were under the cherubs

4 They stood on the right side of the temple facing it nO:o)

5 The cloud filled tlie inner court

6 The glory of Cod went up from the cherubim and stood over the tlircshhold

7 The cloud filled the house (lO^t)

8 Brightness filled die court

9 The sound of the cherubim's wings was heard even to the outer court, as the voice of Almighty God (10:

5)

10 There was fire between the wheels and between the cherubim (10:6)

11 One cherub stretched forth his hand between the cherubim into the fire and took thereof, and put it into the hands of a man (10:7)

12 They had the bands oif a man under their wings (10:8)

13 Each one had a wheel by him, making 4 whccb in all n0:9)

14 The wheels appearea like thecoloc of a beryl stone

15 A114 cherubim had one likeness, as ifawhcelhad been within a wheel (10:10)

16 WTien they went, they went upon their 4 sides (10:11)

17 They turned not as they went

18 Which way the head looked they went

19 Their whole bodies, backs, hands, wings, and wheeb were lull of eyes round about (10:12)

20 A voice cried to the wheels (10:13)

21 Each of the cherubim had 4 faces: the face of a cherub (ox, 1:10), of a man, a lion, and an eagle (10:14)

22 They were lifted up (10:15)

23 When they went the wheels went with them (10:16)

34 When they lifted up their wings to mount up from tlic earth the wheels turned not from beside them

25 VvTienthey stood the wheels stood

26 Whenthcy were lifted up the wheels were also lifted upn0:17)

27 The spirit of the living creatures was in the wheels

28 The glory of the Lord departed from off the ihresiihold of the house and stood over the cherubim (10:18)

29 Ihey lifted up their wings and mounted up from die earth (10:19)

30 When they went out, the wheels also were beside them

31 Every one stooa at the doc* of the east gate of the temple

32 The glory of God was over them above

33 Every one had 4 faces (10:21)

34 Every one had 4 wings

35 They had the hands of a man under their wings

36 The latcs on them were alike(10: 22)

37 They went straight forward

d 3 command; from tlie throne of c,od :

1 He (<^od who sat on the throne) ^poke to the man clothed with linen saying. Coin between the wheels under the chcmb (10:2:C)

2 Fillvour hand with the coals of fire from bcrwccn the chcmbim

3 Scatter ihcm over the city (v 7)

e The 6th vision of die itlorv of Cod (1: 4-':8: 1:1^-14, ^^'J?;.?:!'-!: 9:5; 10: 1-22)

f The coals of fire were sc«ncredovcr Jerusalem (v 2, 6). This indicated judgment on the city. Cp. Rev. 8:5

g Fire evidently has no power over this kind of beings. Notliing is said about tor^ as in Isa. b, so it would be as

and JO dab'i5 exceeding great, and the land is full of blood, and the city full of per%erse-ness: for they say, The Lord hath forsaken the earth, and the Loud seeth not.

10 And as for me also,*mine eye shall not spare, neither will I have pity, bul I will recompense their way upon their head.

11 And. behold, the man clothed with linen, which had the inkhom by his side, reported the matter, saying, I have done as thou hast commanded me.

(4) Fifth vision of glory: Altar fire on Jerusalem

THEN I looked, and.'^behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

fz And he spake unto, the man clothed with linen, and "said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the irmer court.

4 Then'the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.

■ 5 And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.

•6 And it came to pass, that when he had commanded the man clothed with linen, saying, 'Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and 'took thereof, and put it into the hands of him that was clothed with linen: wlvo took it, and went out.

5 Thirtyfold deacrtption of

the cherubim (1:5-22, 23-

25)

8 • And there appeared in the cherubims the*form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a'beryl stone.

10 Ajid as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went

upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 "And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

13 As for'-the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. "^This is the living creature that I saw by the rivei of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

18"Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and

I every one stood at the door of ^ the east gate of the Lord's house; and the glory of the I God of Ijra-el was over them I above.

20 This IS the living creature ! that I saw under the God of ! Is'ra-el by the river of Chebar;] and I knew that they were the I cherubims.

21 Every one had four faces apiece, and every one four

I wings; and the likeness of the : hands of a man was under their wings. I 22 And the likeness of their

I faces was the same faces which

II saw by the river of Che bar, I their appearances and them-Iselves: they went every one

Straight forward.

CHAPTER 11

6 Prophecy against the

princes. (1) Twenty-five

wicked counselors: false

security

MOREOVER tjie spirit lifted 'meufi, and brought m^ unto the east gate oFthe Lord's house, which looketh eastward: and behold at the door of the gate 'five and twenty men; among whom I saw Jd-dz-a-ni ah the son of A zur, and P41-a-ti ah the son of B£-nA iah, princes of the people. ■2 Then §ajd he unto me. Son of rnan, these are the men that devise mischief, and give wicked counsel in this city: 3 Which say,'It is not near; let us build houses: this citu is

sutrd here-taking up coals with his bare hands (v 7)

h They are like a man in general bodily form, and only difference bc-ing in the feet, wings, number of hands, number

Continued, column 4 •

mean years. In the pBntofalme here Cod simply wanted to express, by the proplict'ssymbolic action, that Israel was to bear tlieir iniquity for ."90 years. He was to lie down part of a day for .190 days and then teach Cod's purpose-to Israel See Tlie year-day theory foolish, p. 875

a To us these cceaturetwith their whole body, backs, hands, wings, and wheels fullofcyeswouldappearasvcry pecu -liar. In ch. 1 the rims of theviheeb were referred to as full of eyes, but here other parts of their bodies arc so described (v 12)

b Tlie wheeb either had the ability to hear, or they have been personified thus (V 14)

c The prophet assured us that they were the same living creatures whom he saw before, as in ch. 1 (v 15, 20,22)

d Sec note e, v 4

e 3 times the Spirit lifted the prophet up (3:14; 8:3: 11:1); once earned nim (37:1); and 4 times took him up(3:12; 8:3; 11:24; 43:5)

f These could have been the same 25 men mentioned in 8:16 fv 1). They were the leaders of the people in wickedness (v 2)

g The destruction of Jerusalem and the fallof Judah being predicted bv Jeremiah in the city and Ezekiel i£. Bal>y-lon (V 3)

^»- Com, from column 2

and kind of faces, eyes, and a few other dctaib. Cp. the 42fold description of ch. 1 with the description here i The beryl b blue-green (v 9) and the sappjiirc is a transparent deep blue (v 1). See these words in Index

Ancient records (4:1):

Assyrian and Babylonian records were kept on sculptured slabs of stone and on pottery. Tnere were abo cylinders , some barrel-shaped, and some hexagonal or octagonal. These were hollow, made of fine, thin, saong terra cotta, and from 1 1/2 to 3 ft. high. They were covered with close writing which was often in such small letters that it required a magnifying glass to read it. They were placed at corners ot the temples, wnich is where many have been discovered; and the writing, which was done in columns, contained historiesof the kings who reigned when the temples were built. In addition to these, clay tablets of various sizes were made, and covered entirely with writing and pictorial representations. This, no doubt, was the kind of tile Ezekiel used, as here (v 1). The characters were likely marked on the clay in its moist state,and v^le still in the frame, witha sharpedged bronze stylus about a foot long, and tlien the clay was baked. Such was the perfection of manufacture of this kind that many of them have been preserved for us to this day without decay, some being 3, 000 -4, 000 years old. They vary in color either because of varying length of time they were in the kiln, or perhaps because colors were mixed with the c lay. Some are bright brow n, others pale yellow, pink, red, or a very dark tint -nearly black. Sonic arc unglazed, otfiers coated with a hard white enamel

390 days (4:4)

Ezekiel here was to lie upon his left side daily for ;390 days and bear the iniquity of the house of Israel (v 4). How long during each day he did this isnotstatcd, but nodoubtat least long enough and in the same place so that tjie captives among whom he lived could see his daily acting.The 390 days represented 390 years, as explained In V 5. 1 his docs not give prophetical scholars the .lutlioriry to make every day equal to a year, or every year equal to a day in all places in prophecy where die words days and years are found. Unless we have divine authority in any one passage, then we arc to take days to mean days and years to

EZEKIEL 11, 12

A remnant to be saved

a 11th prophecy in Ezek. (11:4-13, ful-liiled). S'ext, V 14

9 predictions-fulfilled;

1 1 will bring you forth out of the midst of the city (11:7J 8)

2 I will bring a swora upon you (11:

3 1 will bring you out of the midst of the city and deliver you into the hands of strangers (11:9)

4 They will execute judgments among you

5 YouwiU fall by die sword (11:10)

6 1 will judge you in the border of Israel (11:10, 11)

7 You will know that I am Jehovah (11:10, 12)

8 This city will not be your caldron

9 You will not be the flesh in ihe midst of it (11:11)

b 5 sins of Judah :

1 You have multiplied your slain

2 You have filled the streets with the slain (v 6) (v 12)

3 You have not walked in My statutes

4 You have not executed K*^ judgments

5 You have done after the manners of the heathen round about you

c Question 8. Next, 12:9

d 12th prophecy in Ezek. (11:14-21. V

14-16 fulfilled: v 17-21 unfulfilled),

Next, 12:1

1 prediction-fulfilled;

Although I have cast them off among the heathen, and scattered them among the countries, yet will I be to them a Unle sanctuary in the countries where they will come (11:16)

8 predictions-unfulfilled :

1 I wiU. even gather you from the people, and assemble you out of the countries where you have been scatter -ed (11:17)

2 I will give you the land of Israel

3 They will be gathered to their own country and will take away from it the detestable things and all the abomina -tions (11:18)

4 I will give them one heart (11:19)

5 I will put a new spirit within you

6 I will take the stony heart out of their flesh, and give them a heart of flesh

7 They will be My people, andlwill be their God (11:20)

8 I will recompense the way of the wicked upon his own head (11:21)

e God was to serve as their sanctuary while they were scattered among the nations, which indicated that they would abide many days without a sacrifice or temple, as predicted in Hos. 3: 4-5

f See Isa. 11:10-12, notes

5 acts in besieging a city (4:3);

1 Building a fort against die city (v 2). These were really watch-towers, and many were built before a besieged city for the purpose of watching and harassing the inhabitants (17:17; 21:22; 26:8; 2 Ki. 15:1; Jer. 52:4)

2 Casting up a mount against the city (v 25. The mount was an inclined road built up to a castle or a wall so the attackers could bring their engines of war closer, work to greater advantage, and possibly get to the top of the wall and enter die city. Every available material was used for this -earth, trees, stones, etc. Mounts are often called banks in Scripture (2 Sam. 20:15; Isa. 37:33), andbulwarks(I>t. 20:20; 2 Chr. 26:15; Eccl. 9:14; Isa. 26:1)

3 Setting up camp against the city (v 2), that is, establishing various positions around die city

4 Setting baneringrams against the city (v 2). These were engines of war with beams of wood suspenaed on chains and generally in moveable towers that

Vision of cherubims

the caldron, and we be the flesh.

(2) Fivefold judgment ajinounced

{4 "Therefore prophesy against them, prophesy, O son of man. ■

?5 And the Spirit of the Lord ell upon me. and said unto me,

Speak; Thus saith the Lord; Thus have ye said, O house of Is'ra-el: for I know the things that come into your mind, every one of them. 6 Ye *have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

■7 Therefore thus saith the Lord God; Your slain whom

ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, gaith the Lord God .

9 And I will bring you out of the midst thereof, and deUver you into the hands of strangers, and wUl execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of I§'ra-el; and ye shall know that I am the Lord.

11 This city shall not be your caldron, neither shall ye be the flesh in. the midst thereof; but I will judge you in the border of Is'ra-el:

12 And ye shall know that I am the Lord : for ye have not

walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

13 ^ And it came to pass, when I prophesied, that Pel-a-ti'ah the son of Be-na'iah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GoD."^wilt thou make a full end to the remnant of i|'ra-el?

(3) True security in dispersion

■14 "Again the word of the Lord came unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and aU the house of I§'ra-el wholly, are they unto whom the inhabitants of Je-ru'sS-lem have said. Get you far from the Lord: unto us is this land given in possession.

16 Therefore say. Thus saith the Lord God ; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a 'Uttle sanctuary in the countries where they shall come.

(4) A remnant restored (Isa. 1:9)

Sl7 Therefore say, Thus saith the Lord God; I will /even gather you from the people, and assemble you out of the countries where ye have been scattered, and^I will give you the land of I§'ra-el.

18 *And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 AndT will<'give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20'That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I wiU be their God.

21 But as for them whose heart walketh after the heart of their 'detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

(5) Departure of the glory

from Jerusalem until the

Millennium (43:2-5; Isa. 4:

5. Cp. 1 Ki. 8:5-11)

22 "^Then did the cherubims lift up their wings, and the wheels beside them; and"the glory of the God of Ig'ra-el was over them above.

23 And the glory of the Lord 'went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 •" Afterwards the spirit took me up . and 'brought me in a

vision by the Spirit of God into Chal-de'4, to them of the captivity. So the vision that I had seen went up from me. 25 Then I spake unto them of the captivity all the things that the Lord had shewed me.

CHAPTER 12

IV Signs - prophecies of Babylonian captivity (12:1-17:24). 1 Sign: (1) Moving

>:n ^ECE word of the Lord also ^ came unto me, saying, ■

2 Son of man, thou dwellest in the midst of a rebeUious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. •3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they win consider, though they be a rebellious house. •4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

t5 Dig thou through the wall in their sight, and carry out thereby.

•6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign imto the house of l§'ra-el.

7 And I did so as I was commanded : I brought forth my stuff by day, as stuff for captiv-

could be placed against a wall to batter it until it weakeded or until a hole was made through it (21:22; 26:9; 2 Sam. 20:15; 2 Chr. 26:15)

5 Settingupa wallof iron ora shield of protection as close to the city as possible so that archers could be protected while shooting at the city or the people on the walls (v 3)

4 Build them a great nation

5 Not pull them down

6 Plant them permanently

7 Not pluck them up again 7)

8 Give them a heart to know Him (v

9 Make them His people

10 Cause them to return to Him with the whole heart. This is the kind of return to God diat He always demands of any who seek Him (Dt. 4:29)

a Thiscenainly speaks of a future time when Israel is fully restored to her own land-the land of Israel, not England and America, as some suppose (v 17). Such prophecies are beginning to be fulfilled now and will continue so until die final fulfiUraent in the Millennium under the Messiah. The term the land of Israel is found 15 times in the book of Ezekiel (11:17; 12:19, 22; 13:9; 18: 2; 20:38,42: 21:3; 25:3. 6; 33:24; 36; 6; 37:12:38:18, 19).Cp. unto die la nd (7:2; 21:3)

b The gathering of Israel in fulfillment of this prophecy has not progressed this far yet-to the place where all the detestable things and the abominations have been removed from the land of Israel (v 18). This will not be completed until after the 2nd advent of Christ to the earth -when all Israel will be saved (Zech. 12:10-13:1; 14:1-21; Rom. 11:25-29)

c See 36:25-27; Jer. 32:39

d 6 things Jehovah will do for Israel ;

1 Gather them from all countries viiere they are scattered (v 17)

2 Give them die land of Israel

3 Give them one heart (v 19)

4 Put a new spirit within them

5 Take the stony heart out of their flesh

6 Give them a heart of flesh

e 4 blessings of conversion (v 20):

1 Walk in My statutes

2 Keep and do My ordinances

3 They will be My people

4 I will be their God

f The detestable things and the abominations are partially listed in 8:5-17

g Then -after Ezekiel had been shown aU the sins committed in the temple (8:4-17), after judgment upon die people of Judah and the total destruction of die city of Jerusalem and the temple had been predicted (8:18-9:11; 11:4-13), and after a laner-day restoration of Israel had been revealed (11:17-21), die glory departed from the doomed city and temple, not to return until the millennial temple is built at the time of the 2nd advent of Christ (v 22-25 widi 43:1-7)

h 7th vision of the glory of Godf i:4-28; 3:12-14, 22-23; 8:1-4; 9:3; 10:1-22; 11:22-25)

i This and many other passages make, it clear that God goes from place to place like other beings, as far as His body is concerned. No scripture teaches the omni-bodyofGod, but many passages teach His omnipresence (v 23; Gen. 3; 8; 17:22; 18:2, 33; etc.)

j This completed his round trip from Babylon to Judea and back again (8:3 with 11:2^; it was accomplished in vision, which he made known to his people (v 24-25)

k 13di prophecy of Ezek. (12:1-6, ful-filled). Next, v 8, This was a panto-.Tire but the acts were prophetic, so they are listed as predictions in the following:

9 predictions-fulfilled:

1 Prepare your stuff for moving (12:3)

2 Rernove by day in their sight

3 Remove from your place to anodier in dieir sight

4 Bring forth your stuff by day in their si^t, as stuff for removing (12:4)

5 Go forth at even in their sight, as they that go into captivity

6 Dig through the wall in their sight, and carry your stuff out thereby {12:5)

7 You shall bear it upon your shoulders in dieir sight (12:6)

8 Carry it forth in the twilight

9 You will cover your face and not see the ground, for all these actions are prophetic of the captivity of Israel

10 good diings God promised Judah (Jer. 24:5):

1 To acknowledge them (v 5) 6)

2 Set His eyes upon them for good (v

3 Bring them again to their own land

FZFKIEL 12. 13

Zfdekiah's captivity foretold

Desolation of the land

815

and

i 14* gf ophecvinEzcK. i "" '^ VcJU, V 17. Ihls Durocn ^ _ ..c prioce injcniialem. «U ait iioui* of Isrtcl (v 10)

n pfcdirti<-TW-fulfilled :

1 like «j Ih . K) jluUit be dODc to them '^

2 They will go uiio captiviry

3 The prince ifaai b amonm them %^U bear upon his shoulder in ttie twilight and>iofor*;fl2:lCl

4 Jig through the wall to caxr,. :^by

5 He wui covt-r hii face, that he will not see the ground

6 MyoctaUowill I spread upon him, andhe will be taken in a snare (12:13)

7 1 will bring him to Babylon, yet he will not sec it. though he will die ibete

6 I will scatter all that are with him to the four winds (12:14)

9 iTiey will know that I am Jehovah vihcn Iscancrdiero among the nations and disperse inem into tin: countries (12:15) 10 I will leave a few from the sword, famine, and pestilence, that they may declare all their abominations among the heathen where they go (12:16) U Thev will know diat I am Jehovah

b Question 9. Next, v c Zede

?a33ih.Wngof Judah(2 Ki. 34:17)

d This refers to Zedekiah being made blind and carried to Babylon to die there without seeing the place of his captivity with his eyes (v 12-13; 2 Ki 25:7)

e The army of Zedekiah was scattered and destroyed, all but a very few (v 14-16; 2 Ki, 25:4-7)

f The regrettable tiiingis that they would not recognize Jehovah before the nation was totally destroyed and gone into captivity (v 15-16)

8 15th prophecy in Ezek. (12:17-20, fulfilled). Next, V 21. This was another prophetic pantomi.-ne, one wherein tzekielwastoeathis bread with quaking, and drink his water with trembl-irg and carefulness (12:17)

3 predictions-fulfilled;

1 The Ijihabltants of Jerusalem and the land of krael shall eat bread with carefulness, and drink water with astonishment, that their land may be desolate from all that is therein, because of the violence of all them that dwell therein (12:19)

2 All the cities that arc inhabited willbelaid waste, and the land made desoUie (12:30)

3 They will know that I am Jehovah

^»- Cont. from column >

homes among (he ruins of cities, so these prophets found profit in the ruin of their country (v 4)

i Breaches In the wallsor defences. The ideals that in the tin)e of siege when gaps were made in the walls, it was the duty of the leaders to go up and de - fend thelx country, by filling in the gaps to stop tlx: Inroad of the enemy. Instead of emouraging the people to repent and turn to Cod in the time when He was making a breach In Israel, the false prophets would not sund in the gap thus and seek to turn to cause the people to hope in things which would b^ng the judgtncnt of Cod and the ruin of Ac nation (v 5)

j By sin the people had stripped themselves of tne Df.iti lion of C(xj; and thev lay cx;> c foe.The false

ptopbctswcr-. .. .■ .._Dle lor the nation Deingencouragcd ui rebellion against Cod and their enemies whom He had sent to chasten them (v 5)

k They have seen vanitv. "Ids means believed their own . ried to

confin;: 'Jifir own pp. (v 6)

1 a. . Next, V i::

m oT.- .^^ Lnt Oil falj«: propheU: I I am against you (v 8) : My hand will be upon the prophets ity, and in the even I digged through the wall with mine hand; I brought tl forth in the twilight, and I bare it upon my shoulder in their sight.

(2) Signification: captivity

tS "And in the morning came \ th(w. rd of the L<iRi) unto me, I

if man, hath not the house of Ij'ra-el, the rebellious house, said unto lhee,*What doest thou?

•10 Say thou unto them, Thus saith the Lord God; This burden concerneth the •'prince in J*-ru si-l*m. and all the house of I5 ra-el that are among them.

•11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carr>' out thereby: he shall "cover his face, that he see not the ground

3 The proverb: speedy fulfillment of judgment

&21 • 'And the word of thft LfiKILcame unto me, saying,

22 Son of man,'•what is that proverb that ye have in the land of I5 ra-el, saying, 'The days are prolonged, and every vision faileth?

23 Tell them therefore. TJlUfi saith the Lord God : I will make this proverb to cease, and they shall no more use it as a proverb in I5 ra-el; but say unto them, The days are at hand and the effect of everj- vision.

24 For there shall be no more any vain vision nor flattering divination within the house of I5 ra-el

25 For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God .

4 The saying: immediate I fulfillment of prophecy

with his eyes-

13 My net also will I spread !|26 "'Again the word of upon him, and he shall be taken LoRD^came to me, saying, in my snare; and I will bring him to B4b C-Ion to the land of the Chil-d6an$; yet shall he not see it, though he shall die there.

14 And I will 'scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I am the Lord, 'when I shall scatter them among the nations, and disperse them in the countries.

the

27 Son of man, behold, they of the house of I5 ra-el say, The vision that he seeth is for many days to come, and he prophesi-eth of the times that are far off.

28 Therefore say unto them, Xhus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

CHAPTER 13

(3) A remnant saved (Cp. , Isa. 1:9. refs.) |

16 But I will leave a few men of them from the sword, from the famine, and from the pesti- 1 lence; that they may declare ' all their abominations among the heathen whither they come; and they shall know that I am the Lord.

Z Sigcu (1) Eating and drinking

|17 "Moreover the word cf the Lord came to me, saying. •18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with

carefulness;

(2) Signification: desolation

19 And say unto the people of the land. Thus saith the Lord God of the inhabitants of }h-rv s<l-lim, and of the land of I5 ra-el; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ve shall know that I am the tcMtP-

5 Prophecy against the

prophets ajid prophetesses

(Jer. 23; Ezek. 22 and 34).

(I) Ten sins of prophets

;AND thejword_of_the Lose J^ came unto me, saying,* •2 Son of man, prophesy against the prophets of 1§ ra-el that prophesy, and say thou unto them'that prophesy out of their own hearts. Hear ye the word of the Lord :

3 Thus saith the Lord God; Woe unto the'foolish prophets, that follow their own spirit, and have seen nothing!

4 O I5 ra-el, thy prophets*are like the foxes in the deserts.

• 5 Ye have not gone up into the'gaps, neither made up'the hedge for the house of 1? ra-el to stand in the battle in the day of the Lord.

6 They have'seen vanity and lying divination, saying, Ihe Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word.

7 'Have ye not seen a vain I vision, and have ye not spoken I a lying divination, whereas ye

say, The Lord saith i<y albeit I have not spoken?

(2) Ihcir sixfold judgment

■ 8 Therefore thus saith the

Lord God; "because ye have

vanity, and seen lies,

, behold. I am against

that lee vanity and divine Lies (v 9)

3 They will not be in the assembly of

4 ioi be •rittcn in the wrlt-i,,r. '■■ -." house of Israel

5 1 hey will not enter into the land of Israel

6 They will know that I am Jehovah God

1 Drrcrfion (v 2-a, 8, 16)

2 ^ 3 4 5 6 hN. as

(v3)

■11

(v5)

inEzek,(12t21-2S, ful-

■ iflllled:

!atid

•!.,

,f

to cease,

.t as a pro-

') a and the effect

(V 10)

1 Wliat. .._ .. laael, saying, Hu and every villi'- '■ fore, I will mj and they win verb in L

2 ITiea... _- -of the vision (12:'23)

3 No more will there be any vain vision of flattering divination within the house of Israel (12:34)

4 I will speak, and die word dut I shall speak Aall come to pass (12:25)

5 It will be no more prolonged

6 In yoiir days will 1 say the word, and will perform it

Question 10. Next, 13:7 This statement was made so often in Israel, and was so firmly believed that it did become a proverb or common saying; yet 11 was the duect opposite to what Jeremiah and otiier prophets had spoken concerning the destruction of Juilah and Jemsalem (v 22). Cod assured them that they would no longer be able to use it in laael, for judgment was soon to come and the prophets He had sent would be vindicated in this generation (v 22-2^ ITtlipropl^cyinEzek. (12:26-28.ful-filled). Next, 13:1. The vision concerned many days to come; and the prophecies were of die times far off (12:27)

2 predictions-fulfilleu :

1 There will none of My words be prolonged anymore (12:28)

2 The word which I have spoken will be done

; I8th prophecy in Ezek . (13:1-23. hil-fillcJ). ^cxi, l4:2

22 predictions-fulfilled;

1 Woe to the foolish shepherds, that follow their own spirit, ana have seen nothing (13:3)

2 My hand will be upon the prophets that see vanity, ana that divine Lies (13:9) My people

3 They will not be in the assembly of

4 They will not be written in the writing of the house of Israel

5 They will not enter into the land of Israel

6 You will know that I am Jehovah God (13:9. 14, 21, 23)

7 An overflowing rain, great hall-stones, and a stormy wind will rend yourwallofun tempered raorter(13:11)

8 VvTien it is fallen men will say, \s'hcre is the daubing wherewith you have daubeJ it" (13:12)

9 I will even rend it with a stormy wind in My fury (13:13)

JO There will be an overflowing rain in My angci

11 Great haihtcncs in My fury will consume it

12 I willba-ak down the wall and bring it to tlie >irv.'und (n:14)

13 The foujiUauon will be discovered and it will fall

i-l You will be consumed in the midst till rcol

15 I will .. ' • wratl) upon the wall, a: thai uauoeo it with untempercd morter, and they will be no more (13:15)

16 Woe to the women tlut prophesy, th.it -x vs r>i!!ow> 10 all armholes, and t 'Ik- head of every Mu (i:*:lb')

17 I am agamst your pillows, and 1 will tear tlui'i fr, in your arms, and

•hi- !»'.!•<•

toxes.

pmphrts as sly -t» find

... .:: I

will k-i ti' bring to v>

18 Yourk. deliver M'. ,--(13:21)

11 T>i. V willnomarcbe in youxhand

that you hunt u-< (13:30)

owill I tear, and out of your hand

_„ .Usee nonixrc vinln, fir:23)

21 You will sec no : n

22 I will deUvcr '.■ ,■ , ■ of your hand

J <;..,. 11-.,, ,,f flit, r.fi p>ieis , p. 8ir>

g , propheu:

EZEKIEL 13. 14

Idolaters reproved

iTiey will notbe among the counsellors, the ruling body or elders of My people, or be honored with the leading men of Israel (v 9) b This could have a 2fold meaning (v 9):

1 Be written in the register kept of all citizens of Israel

2 Be written as true prophets in the inspired writings of la'ael

c This perhaps refers to the walls which were made of beaten earth rammed into molds or boxes to give it shape and consistence, then emptied from the molds on to die wall, layer by layer, so that it could dry as the work went on. Such walls could not stand the effects of weather, and houses built of this material soon crumbled and decayed. To protect them mor-ter was made to plaster the walls with so that water could not soften the hard, dded mud. If die morter was mixed widiUme it answered a good purpose; if the Ume was left out it was called untempered morter; and this kind was no protection from the elements (v 10 -12)

d Question 12. Next, v 18

e See details of this prophecy, note e, yl. The prophetesses were as guilty of fallacy and sin as the prophets, so this special section concerns them ^ 17-23). On certain occasions God did pour out His Spirit upon women and they prophesied Uke me men who were anointed of Him. See 14 prophetesses , p. Ill

f Some think these were pillows sewed for the divans-something to lean upon and make their consulters comfortaole while the prophetesses pretended to give diem revelations and guidance. Others think this refen to magic charms upon aU. wrists, for it is so cans, m some versions (v 18)

g False projjietesses put magic kerchiefs or veils over the heads of those who consulted them, as if preparing diem to receive the answer or revelation they sought (v 18). The verse could read, Sew pUlows for every elbow to rest upon and make coverings for the head of every age, to lead them astray

h The head of menof every age, old and young, great and small, if only they had the price to pay them (v 18) i Tohuntmesoulsof menwho will con -suit them about their problems. Will you promise your victims Uie? (v 18)

j Questions 13-14. Next, 14:3

k You will pollute Me among My people for small amounts of barley and a f^w pieces of bread, thus killins? die ones that should die, because ot your lies you tell on your victims (v 19)

1 6fold judgment of false prophetesses ;

1 lam against your pillows wherewith you entice men into your gardens or groves where you practice magical arts on them (v 20)

2 I will tear them from your arms, and liberate your victims

3 I will also tear your kerchiefs and deliver My people from you (v 21)

4 They will no more be in your hands to deceive and enrich yourselves

5 You wiU see no more vanity or divinations, for I will deliver My people from you (v 23)

6 You will know that I am Jehovah

::ont. from column 3

14 Of binding Paul with his own girdle (Acts 21:10-13)

15 Of the great millstone being cast into sea (Rev. 18:21)

11 sins of false proi&ets (13:1):

1 Prophesy out ot their own hearts ^2)

2 Pretend that God is speaking His word through them

3 Follow dieir own spirit (v 3)

4 Have not gone up in die gapw to help Israel (v 5)

5 Have not made up the hedge to protect Israel and help her to stand against her enemies

6 Have seen vanity and lying divinations and claimed the Lord has spoken to them (v 6-7)

you, saith the Lord God.

9 And mine hand shall be upon the prophets that see vanity, and that divine Ues: they shall not be'Hn the assembly of my people, neither shall they be*written in the writing of the house of l§'ra-el, neither shall they enter into the land of l§'ra-el; and ye shall know that I am the Lora God .

(3) Their symbolic wall: weak and ready to fall

10 " Because, even because they have seduced my people, saying, Peace; and there was no peace; and'^one built up a wall, and, lo, others daubed it with untempered morter:

til Say unto them which daub it with untempered morter, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. 12 Lo, when the wall is fallen, shall it not be"said unto you. Where is the daubing wherewith ye have daubed it? ■ 13 Therefore thus saith the

ye there hunt the souls to make them'^y, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. ■ 21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord.

CHAPTER 14

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Lord God; I will even rend it with a stormy wind in my fury; and there shaU be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

14 So wlU I break down the wall that ye have daubed with untempered morter, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ve shall know that I am the Lord .

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered morter, and will say unto you, The wall is no more, neither they that daubed it;

16 To wit, the prophets of !§'-ra-el which prophesy concerning Je-ru'sa-lSm, and which see visions of peace for her, and there is no peace, saith the Lord God.

(4) Ten sins of prophetesses

|17 "^T/ikewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord God ; Woe to the women that/sew pillows to all armholes, and^make kerchiefs upon"the head of every stature 'to hunt souls! >Will ye hunt the souls of my people, and will ye save the souls ahve that come unto you?

19 And will *ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

(5) Their fivefold judgment

20 Wherefore thus saith the Lora God; Behold, 'I am against your pillows, wherewith

22 Because frwith lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no i more vanity, nor divine divinations: for I will deliver my people out of your hand: and ve shall know that I am the Lord .

6 Prophecy to the elders (Ezek. 20). (1) Their inquiry of God

THEN came certain of the elders of I§'ra-el unto me, and sat before me. J2 'And the word of the Lord came unto me, saying, 3 Son of man,"these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: -should I be enquired of at all by them?

(2) God's answer(14:4-ll). A Their idolatry exposed

t4 Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Is ra-el that set-teth up his idols in his heart, and putteth the stumbUngblock of his iniquitj' before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols;

5 That I may take the house of I§'ra-el in their own heart, because they are all estranged from me through their idols. fe ^ Therefore say unto the house of !s'ra-el. Thus saith the Lord God; 'Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of I§ ra-el, or of the stranger that sojourneth in I§'ra-el, which separateth himseJi from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself:

B Judgment on the idolaters

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know^thatI am the Lord .

C Judgment on the prophets

9 And if the prophet be de-

7 Made others to have hope that they would confirm their predictions (v 6)

8 Have spoken vanity (v 8-9)

9 Seen lies and uttered them

10 Seduced God's people, predicting peace when there is no peace (v 10, 16)

11 Built up a wall of hope of untempered morter (13:10)

9 Of the hidden stones (Jer.43:8-13)

10 Of casting a stone and a book into the river Euphrates (Jer. 51:62-64)

11 Of the profiiet marrying a whore (Hos. 1:2-11)

12 Of pleading children (Hos. 2)

13 Of renewed love (Hos. 3)

^ Continued, column 1

a Heb. parach , to break forth as a bud; tobloomjtosfxead; to fly by extending the wings; to flourish. Here the idea seems to be that of ensnaring men like birds to get them in their hands and hold them captive to their spells of magic and divination (v 20). ci, it could possibly mean to hunt souls to promise them prosperity and Dlessirig throu^ their pretended revelations

b By lies you have turned the righteous aside from truth; and by promising life for a price you have maae the wicked to feel secure without turning from dieir wicked ways (v 22)

c 19tfaprophecy in Ezek. 14:2-11, ful-fUled). Next, v 12

9 predictions-fulfilled:

1 Every man of Israel that sets up his idols in his heart, puts a stumblingblock of iniquity Ixefbre his face, and comes to the prophet, I will answer him according to his idols (14:4)

2 Every one in Israel who separates from Me, setting up his idols in his heart, puts a stumblingblock of iniquity before his face, and comes to the prophet to inquire of him concerning Me, I will answer him by Myself (14:7)

3 I will set My face against that man (14:8) verb

4 I will make him a sign and a pro-

5 I will cut him off from the midst of My people

6 They wiU know that I am Jehovah

7 I will stretch forth My hand upon the decieved prophet to destroy him from Israel (14:9)

8 They will bear their punishment for their iniquity (14:10)

9 The punishment of the prophet will be as the punishment of those who seek after them

d Here is another example of God re -veaUngto a projiiet the sinful condition of the man who came to him (v 1, 3)

e Question 15. Next, v 21

f God never misses an occasion to warn men to repent and turn away from sin in order to avert judgment (v 6-7)

25pEr.tomlrresof Ezekiel (3:26):

1 Sign of dumbness (3:26)

2 Of die tile (4:1-2)

3 Of the iron pan (4:3)

4 Of lying on left side (4:4-5)

5 Of lying on right side (4:6)

6 Of the bare arm (4:7)

7 Of being bound (4:8. Cp. 3:25)

8 Of eating unclean bread and water by measure 390 days (4:9-13)

9 Of eating unclean food by measure 40 days (4:14-17)

10 Of the barber's razor and weighins hair (5:1-17)

11 Of prophesying to die mountains of Israel (6:1-10)

12 Of smiting hands and stamping with die feet (6:11-14)

13 Of making a chain (7:23-27)

14 Of moving and digging through the wall (12:1-16)

15 Of eating and drinking vthile shaking and trembling (12:17-28)

16 Of die fire in die forest (20:45-49)

17 Of die drawn sword (21:1-5)

18 Of sighing (21:6-7)

19 Of crying and howUng (21:12-13)

20 Of smiting die hands (21:14-23)

21 Of die boiling pot (24:1-14)

22 Of wife dying (24:15-27)

23 Of wailing (32:17-21)

24 Of prophesying to bones (37:1-14)

25 Of die two sticks (37:15-25)

15 other tBntorrdjT\esof Scripture :

1 Signof tearing Jeroboam's garment into 12 pieces (1 Ki. 11:30-40)

2 Of the bow and anows (2 Ki. 13: 15-19)

3 Of Isaiah walking naked and barefoot for 3 yean (Isa. 20:1-6)

4 Of die linen girdle (Jer. 13:1-14)

5 Of the potter's house (Jer. 18)

6 Of the broken pottery (Jer. 19)

7 Of the wine cup Oer. 25:15-38)

8 Of die yokes (Jer. 27:1-28:17)

EZSKIEL 14, IS, 1< Famin*, Mword and pestilencg

Unfit vine type of Jerusalem^* rejection

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prophei Is lo pertnit an evil spirit uke hold of him (2 Kl. 2C:19-t::!).

a The method God uses to dec civr a false

to or let the prophet be lifted up In his wide anl xc vislotu of his own exalted heart (13:2-:i, 17:Jcr. 23:16. 25. 31-39). A man or woman who yields to either one of these has rejected God and His way of life, and lived in sin, and rebellion to the point of becoming the victim of a wrong spirit. The same otinclple Is stated In Mt. 13:14-15:2 Th. 2:8-12. God never deliberately deceives anyone, but when men will not listen to Him. then He withdraws and permits them to be deceived by demons (Kaon. 1:18-39

b The reason God can justly destroy such a man is that he is stubborn and rebelUous, having refused to listen to Him orgo His way to CSC ape judgment. His destruction is because of his sins and becoming a tool of Satan, which things cause rebellion against God and His wiU (V 9: Rom. 1:18-32; 2 Th. 2: 8-12).God'sdealingswithlsraelin the days of Jeremiah and Ezekiel only orove His longsuffering in tolerating me rebellion until there could be no other remedy but judgioent

c This is the ultimate purpose of God in dealing with men-not only Jews but Gentiles also, in every age. He wants tobringaUmen to full and eternal reconciliatloD and righteousness where they will go asaay no more, and where they can be His people and He can be their God (v 11). This will be eventually realj!zed in die new earth (Rev. 21:3-7; 22:3)

d 20tfa prophecy In Ezek. (14:12-23, ful-liUe<5. Vexi 15:1

10 predictions-fulfilled:

1 When the land sins against Me by trespassing grie vou sly , then I will stretchout My hand upon it, and will break the staff of bread thereof, and send famine upon it. Though Noah, Oaniel, and Job were In It, they could not deliver It (14:13-14) it

2 I will cut off man and beast from

3 If I cause noisome beasts to pass through the land, and they spoil it, so [hat it be desolate, that no tnanmay pass because of the beasts; though these tfaree men were in it, they could not deUver it (14:15-16)

4 If I bring a sword through the land, so that I cut off man and beast from it; though these three men were In It, diey could not deliver It (14:17-18)

5 If 1 send pestilence into the land, and pour out My fury upon It In blood, to cut off both man and beast; though these three men were in it, they could not deliver It by their own righteousness n4:19-20)

6 If they could not deliver it from only one of these Judgments, how much lea could they do so when I send all four judgments to cut off man and beast from the land (14:21)

7 I will leave a remnant that will be brought fortti, both sons and daughters (14:22)

8 They will come forth to you, and you will see their way and doings

9 You will be comforted concerning thecvilthat Ihave broughtupon Jerusalem

10 They will comfort you, when you see their ways and doings: and you will know that I have done it (14:23)

e God testifies here to the righteousness of these three-Noah, Daniel, and Job. This testimotry confirms Uiclr final salvaUon (v 14, 16, 18, X), All ducc

rcvailed In saving others: Noah (Gen. 6:8-9:29; 1 Pet. 3:20)

I cf ived'when he hath spoken a I thinx. I the Ldhu have deceived I that prophet. and^I will stretch

out my hand upon hun, and . will destroy him from the midst j of my people 1$ ra-el. I 10 And they shall bear the'daugTiters: behold, they shall

punishment of their iniquity: | come forth unto you. and ye

(6) A remnant saved (Cp. (Isa. 1:9. refs.)

22 • Yet. behold, therein shall be left*a remnant that shall be brought forth, both sons and

the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

11 "That the house of I^'ra-el may go no more astray from me, neither be polluted any more with ail their transgres-

shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jf-ru's4-\im, even concerning all that I have brought upon it. 23 And they shall comfort you, when ye see their ways and

sions; but that they may be my i their doings: and ye shall know people, and I may be their God.. that I have not done without

saith the Lord Gob.

7 Four judgments (14:12-

20). (I) Famine: cause; no

mercy

tl2 '-The word of the Lord came again to me, saying,

13 Son of man. when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it. and will break the staff of the bread thereof, and will send famine upon it, and will cut ofif man and beast from it:

14 Though these 'three men. N6'ah. D4n iel. and J6b, were in it, they should deliver but their own souls by their righteousness, saitli the Lor d God .

(2) Beasts: no mercy

15 *^ If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the blasts:

16 Though these three men were in it. as I hve, gaith the liPrd God, they shall deliver neither sons nor daughters; they only shall be delivered, but the

land shall be desolate.

(3) Sword: no mercy

17 *; Or i/ I bring a sword upon that land, and say. Sword, go through the land; so that I cut ofif man and beast from it:

cause all that I have done in it, saith the Lord God.

817 CHAPTER 15

8 Sign: (1) The vine tree consumed (Isa. 5:1-7)

JAND the_ word of the Lord ** came unto me, saying, ■

2 Son of man, 'What is the vine tree more than any tree. or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, •'it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?

5 Behold when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

(2) Signification: judgment

6 ' Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Je-rusS-l^m.

7 And I will set my face against them; they shall go out from one fire, and another fire

J shall devour them; and je

18 Though these three men ' shall know that I am the Lord,

when I set my face against jthem. I 8 And I wOl make the land

desolate, because they have j committed a trespass, saitb the

Lord God.

CHAPTER 16 818 9 Sign of the child; (1) Birth

■AGAIN the word of the Lord *^ cam? unto me, saying, •2 Son of man, cause'Jd-nj'-sA-lim to know her abominations.

3 And say, thus saith the Lprd Gui) unto J6-ru'sa-16m; thy birth and thy nativity is of the land of Cftnian; thy father was an Amor-ite. and thy mother an Hit tite.

4 And as for thy nativity, in the 'day thou wast born thy

God; 'How much more when navel was not cut, neither wast I send»my four sore judgments thou washed in water to supple upon Jf-ru's4-l*m. the sword, thee; thou wast nofsalted at and the famine, and the noi- all. nor swaddled at all. some beast, and the pestilence, s None eye pitied thee, to do to cut ofif from it man and | «ny of these unto thee, to b«*st? I have compassion upon thee;

were in it, as I live, saith the Lor^ God. th»y shall deliver neither sons nor daughters, but they only shall be delivered themselves.

(4) Pestilence: no mercy

19 *^ Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though N6'ah, DSniel. and J6b, were in it. as I live, eaith the Lord God, they shall deliver neither son nor daughter ; they shall but deliver theix own souls by their righteousness.

(5)Ifnomerryin one plague, how much less in all four?

■21 For thus saith the Lord

2 Daniel rUan. 2:5,4* -49. Cp. Ezck. 28:3). He was the only one of these n>cn alive when l-zekicl wrote

3 lob (Job 42:8-10). Cp. Mo«:$ and Samuel as intercessors (ler. 15:1)

f Question 16. Next, 15:1

g 4 judg mcnu upon Jerusalem fv 21):

1 The sword 3 The noiwmie beast

2 The famine 4 The pestilence

28 Their soe ngth b gone and they can -

not escape the huntsmen

29 She rcmfrT:tvri-d hr pleasant things while i: (V 7)

30 She rci r fall into the hands of liit enemy

31 She had [io one to help her

32 The adversaries i»i her and mocked at her sabbaths

a God has always uved a remnant to preserve the nation of Isael. lo that He can carry out Mis covenants with them in the eternal future (v 22; Isa. 1:9). Sec Remnant in index

b 21st prophecy in Ijzek . (15:1-8, ful-flllcd). Next, 1C:35

5 predictions-fulfilled:

1 As die vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the in-habiunts of Jerusalem (15:6)

2 I will set My face against them (15:7)

3 They will go out from one fire, and another will devour them

4 You will know that I am Jehovah, when I set My face against them

5 I will make the land desolate, because they have committed trespass (15:8)

c Questions 17-21. Next, 16:21

d Here it is shown how useless wood of any tree can become if burned in the fire -not fit for work, to use as pegs, or anything else; so Judah and Jerusalem were to become useless (v 2-8)

e Jerusalem is the subject of the chapter, viierein God exjxKes her sins and aborrv inations (v 1-2). Her birth or nativity was in Canaan; her father was anAmo-rite and her mother an Hittiie (v 3). This refers to the founders of Jerusalem, not to Abraham and his seed. Jebus was a Caaaanite city. Satan occupied it and the promised land in advance of Abraham for the purpose of thwarting God's purpose with the chosen race

f Tfold state at birth :

1 Your navel was not cut (v 4)

2 You were not washed in water to supple (cleanse) you

3 You vxere not sailed (rubbed or washed with salt-the custom in Palestine)

4 You were not swaddled (wrapped) at all

5 No one pitied you to do any of diese things to you (v 5)

6 No one had compassion on you

7 You were cast out into an open field, to the loathing of your person, in the day that you were bom

g In ancient times new-born babes were rubbed with sa It in order to harden their skin; this operation was supposed to make it dry, tight, and firm. It may have also been applied as an emblem of purity and incotruption (v 4)

32fold lament for Jerusalem (Lam. 1:1):

1 The city sits solitary that used to be full of people (v 1)

2 She is become a widow

3 She used to be great among the nations

4 Princess among the provinces

5 She has now become tribuury

6 She weeps sore in tl»e night (v 2)

7 Her tears are on her cheeks

8 There are no lovers to comfort her

9 She has no friends, for all of them have dealt treacherously with her

10 They have become her enemies

11 Slie is gone into captivity (v 3)

12 She Is greatly afflicted

13 She has great servitude to others

14 She dwells among the heathen

15 She has no rest in her captivity

16 She has many persecutors

17 Her solemn feasts are forsaken (v^

18 Her gates art- desolate

19 Her pricsu sigh

20 Her virgins arc afflicted

21 She sits in bitterness

22 Her adversaries rule (v 5) '.:.i Her enemies prosper

She is afflicted by God Her children arc uken into captivity

Her beauty is departed (v 6)

Her princes are like harts without

pasture

24 25

26 27

EZEKIEL 16

Jerusalem's awful sins

Punishment threatened

a Jehovah reveals His part in the continuation of Jerusalem, pictured here as a cast-off new-bom babe and left to die by itself. He passed by and saw it polluted in its own blood and said to it. Live (v 6). This makes it clear that from the beginning God had planned to have this place as the capital of His kingdom on eanh, as well as the capital of His chosen people through whom the Messiah and the written Word of God would come

b Canaanite cities were founded in blood, by die offering of human sacrifices, so this could be the reference here (v 6)

c 20 things God did for Jerusalem;

1 Found her like a cast-ott babe and said. Live (v 6)

2 Caused her to grow up to be a well developed young woman (v 7)

3 Courted and married her and she became His wife by covenant relationship (v 8)

4 Washed away her blood and anointed her with perfumes and oil (v 9)

5 Clothedher withbroidered work (v

10)

6 Gave her beautifulbadger skin shoes

7 Girded her with fine linen

8 Covered her with silk

9 Decked her with ornaments (v 11) 10 Put bracelets on her hands

■ 11 Put a chain on her neck -'12 Put a jewel on her forehead (v 12) ■i' 13 Put earrings in her ears

14 Put a beautiful crown on her head and made her His queen 13)

15 Deckedherwith gold and silver (v

16 Clothedher with the finest of clothes

17 Fed her with the best of food

18 Made her exceedingly beautiful

19 Made her a prosperous kingdom

20 Made her famous and perfect in beauty among all the nations (v 14)

d This was a symbolic act signifying that one was taking another under his own projection. It was a common symbol in the East for marriage (v 8)

e This is the only way God married Israel, aad it is the only way the church is now married to Christ and God (v 8; Rom. 7:4) f In the nose

g This refers to the great kingdom of David and Solomon when Israel was respected among the nations (v 13-14; 2 Sam. 5-8; 1 Ki. 1-11)

h 25 sins of Israel ;

1 Trusted in her own beauty (v 15)

2 Played the harlot because of her fame

3 Poured out fornications on everyone that passed by-a lover to all

4 Decked high places of idol worship with different colors (v 16)

5 Played the harlot upon high places by aU kinds of immoralities in v«rship to idols

6 Made images of her riches diat God had blessed her with (v 17)

7 Committed whoredom with them, or in worship of them

8 Covered the idols with broidered garments (v 18)

9 Set God's holy oil and incense before their idols

10 Set before their idols, in sweet savour offerings, and best of food

•:■ which God had blessed them with (v 19)

11 Sacrificed their sons and daughters in fire to their idols (v 20)

12 Considered their v^oredoms a small matter and not sinful

13 Committed murders on God's children (v 21)

14 Forgot the days when she was naked, bare, and polluted in her own blood and did not re member how God res-cuedher and madeher what she was (V 22) 24)

15 Builtabrothel or an idol temple (v

16 Made high places in every street

17 Builthigh places in every road (v 25)

18 Made her beauty to be adhoned

19 Opened her feet to all who passed by, and multiplied her whoredoms

20 Committed fornication with the Egyptians and other nations (v 26)

but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

6 •; And when "I passed by thee, and saw thee*polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea,*^! said unto thee when thou wast in thy blood, Live.

(2) Development into womanhood

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

(3) Courtship and marriage

8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and^ spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and'en-tered into a covenant with thee, saith the Lord God, and thou becamest mine.

(4) Wealth, beauty and fame

9 Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and 1 covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a/jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou *didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.

(5)Twenty-five sins of Judah

15 *: But thou Midst trust in thine own beauty, and'playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

18 And tookest thy broidered

garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a'^weet savour:

and thus it was, saith the Lord God.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devom-ed. Is "this of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through the fire for them?

22 And in sdl thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass after all thy wickedness (woe, woe unto thee! saith the Lord God;)

24 That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multipUed thy whoredoms.

26 Thou hast also committed fornication with the £-gyp'tian§ thy neighbotirs, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore '^I have stretched out my hand over thee, and have diminished thine ordinary food, and de-Uvered thee unto the will of them that hate thee, the daughters of the Phi-lis'tines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the As-syr'i-an§, because thou wast "'imsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multipUed thy fornication in the land of Ca'naan unto Chal-de'A; and yet thou wast not satisfied herewith.

30 How*weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an/iniperious whorish woman;

31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scomest hire;

32 But as a *wife that com-mitteth adultery, which taketh strangers instead of her husband!

33 They give gifts to aU whores: '•but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from other women in thy whoredoms, whereas none fol-loweth thee to commit whoredoms: and in that thou givest

21 Increased whoredoms to provoke God to anger

22 Played the whore with the Assyrians because of unsatisfied lusts (v 28)

23 Multiplied fornication from Canaan toChaldea, and was yet unsatisfied

fv 29)

24 Lived untrue to her husband (v 32)

25 Hired lovers to be with her (v 31-34)

Continued, column 4-

is sometimes used of an individual (Gen. 12:5;41:26). There is no such thing as sinning with the flesh and not with the soul and spirit, as taught by some. The flesh cannot be filthy and the soul and spirit holy. The body became sinful, depraved, and diseased by sin in the fall, and the body must be redeemed from these things if re -dcmption is to be complete

a A term used of Mosaic sacrifices. It is not foimd outside the Itentateuchexcept in Ezekiel (6:13; 16:19; 20:28, 41). See notes on Lev. 1-3 b Question 22. Next, 17:9

c This was God's punishment of Israel and Jerusalem for their many sins- the only reference to punishment in this description and accusation down to v 35 (V 27)

d Unsatisfied (v 28)

e Israel ishere compared to an extremely

weak-willing woman who has given

herself over to anyone who suggests

committing sin with her (v 30)

f Domineering, arrogant, exacting,

g God considered Israel as His covenant

wife (V 8, 32; Isa. 54:5) h Thisshowshow contrary to nature and custom Israel was in all her sins (v 33-34)

^ Cont. from column 2 i All the expressions that follow are to be interpreted of idolatry and immoral practices in such worship

32fold judgment on Judah (Lam. 2:1);

1 Adonai has covered the daughter of Zion with a cloud in His anger V 1)

2 He has cast down from heaven to earth the beauty of Israel

3 He has not remembered his footstool (the earth, Isa. 66:1) in the day of His fierce anger

4 He has swallowed up all the habitations of Jacob (v 2)

5 He has not pitied him

6 He has thrown down all the strongholds of the daughter of Judah in His wradi ground

7 He has brought diem down to the

8 He has polluted die kingdom and the princes thereof

9 He has cut off all the horn of Israel in His fierce anger (v 3)

10 He has drawn back His right hand from before the enemy

11 He has burned against Jacob Uke a flaming fire, which devours round about

12 He has bent His bow like an enemy (v 4) adversary

13 He stood with His right hand as an

14 She slew all that were pleasant to the eye, in the tabernacle of the daughter of Zion

15 He poured out His fury Uke fire

16 The Lord was as an enemy (v 5)

17 He has swallowed up Israel

18 Hehas swallowed up allher palaces

19 He has destroyed me strongholds

20 Hehas increased mourning and lamentation in the daughter of Judah

21 He has violently taken away His tabernacle (v 6)

22 He has destroyed His places of the assembly of His people

23 He has caused the solemn feasts and sabbaths to be forgotten in Zion

24 Hehas despised the king and priest in His indignation and anger

25 He has cast off His altar (v 7)

26 He has abhoned His sanctuary

27 He has given the walls of her palaces into the hand of the enemy

28 They have desecrated the temple

29 He has purposed to destroy the wall of the daughter of Zion (v 8)

30 Hehas stretched out a line upon it

31 He has not withdrawn His hand from destroying it

32 He has made die rampart and the wall to lament, so that they languish together

Complete sacrifice (Isa. 53:10)

H im self -His entire self, not His personal soul only. It took His body, soul, and spirit to make a complete offering for sin and sickness. He was a complete substitute for man. Since the body, soul, and spirit of man had sinned and were under the sentence of death, it took the whole being of the Messiah to take man's place. The word soul

EZEKiEL 16

D«pth oi Jerusalem's stns

Punishment threatened

< You arc conaaiy w custoin (v 33-34) ecylnE2ek .(16;35-44. ful-

22n<j p r ophecy In

24 preu: "^j^

1 Iwl!! iuth .all that youh . fithali (iiat you have hatc^

2 I - ■ ..ex (hem around about agai:.

.Iwiii^ urnaJcedness unto

them, tha jv hx youi naked-

ncjs

4 I will judbe you, as women that bceak wedlock and shed blood are jud0ed(lt;:o{J)

5 I will give you blood in hiry and Jealousy

6 IwiUalsogive you into ifaeirhand (16:39) pUce

7 They will thro*.' down your errincnt

8 Tbey will break down youx higii pUces clothes

9 Tbey will strip you also of your

10 They will take away youx fair jeweb

11 Tbey vdll leave you naked and bare

12 Tbey will also bring up a company against you (16:40)

13 They will stone you with stones

14 Tbey will thrust you duough with swords

15 They will bum your houses with fire (I6r*l)

16 They will ejtecute judgments upon you in the sight of many women

17 I will cause you to cease from playing the harlot

IS You will give no hire anymore

19 So will I make My fury toward you to rest (16^42)

20 My jealousy will depan from you

21 I will be quiet, and will be no mace angry

22 I will recompense your way upon your head (16r43)

23 You will not commit this lewdness above all your abominations

24 Everyone that uses proverbs will use this against you, saying. As is the mother, so is her daughter (16:44)

c 5 basic sins bringing judgrnent:

1 Fildiincss of forme ation (v 36)

2 Abandnnment to whocedoms with maiTy men

3 Abominations of idolatry

4 Sacrificing children to idols

5 Not remembering the early days of God's dealings, but fretting Him in all things (v 43)

d Chafed at Me, because of My Laws e I will not allow this greatest evil by suffering it to go unpunished, and thus cause your dau^ter to sin (v 43-44; Lev. 19:29) f By inspiration Ezeklel compared them to Samaria and Sodom and oicir daughters, charging Judah with even greater sinfulness. Since Cod did not spare those mothen and daughters. He could not spare Jerusalem and hex daughters from punishment (v 46)

7 ihiiiai Mesilah suffered of "•od fl». 53:lfli:

1 He was stricken of God (v 4, 8)

2 Smitten of Cod (v 4)

3 AffUcted of Cod

4 God laid on Him the Lniquiry of us all (v6. 11)

5 Btulsed Him (v 10)

6 Put Him to grief-made Him sick

7 Made Him an offering for sin and sickness (v 4 -5, 10)

MiUennlal riches (ba. 66:11)

The abundance of the riches of Jeni-ulcm under the Messiah, when all nations will ihowcr gifts upon Israel to hocxxMimin His buildixig up of the nations, in fulfillment of prophecy. Peace will flow like a river and the glory of dte Gentiles like a flowing stream (v 12). JerusalemvAllbc comforted as by a mother comforting a needy child (v 12-14)

9 eternal tfajngs (Ua. 66:22):

a reward, and (iven unto thee, art contrary.

n3 reward is therefore^ou

(fct IWenty-fourf old judgment

|38 •awhereforf. O Oecr the word of th'- I.

X Thus saith t: •Becaujie thy V.

harlot.

' fod; was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and Siey shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company agamst thee, and they shall stone thee with stones, and thrust thee through with their swords

1(8) Tenfold sinfulness of Judah (Cp. Ua. S:?, refi..)

I 47 Yet hast thou not walked after their ways, nor done after their abominations: but.'as if that were a ver>' little thmg, thou wast corrupted more than they in all thy ways.

48 j4s 1 live, saith the Lord God. S6d om thy sister hath not done, she nor her daughters. *BS thou hast done, thou and thy daughters.

49 Behold, this was the iniq-I uity of thy sister S6d om. pride, I fulness of bread, and abundance of idleness was in her arid in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

51 Neither hath Sa-ma'ri-4 committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more

righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

(9) Regathering of Israel (Isa. 11:11, refs.)

♦SS'When I shall bring again ; 41 And they shall bum thine j their captivity ."the captivity of I houses with fire, and execute \ S6d'om and her daughters, and I judgments upon thee in the the captivity of Sfl-mari-d and I sight of many women: and I j her daughters, then will I bring I wUl cause thee to cease from again the captivity of thy cap-

I playing the also shalt give

harlot, and thou no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but has*f retted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God: and'thou shalt not commit this lewdness above all thine abominations.

(7) The proverb: sinfulness of Judah

44 * Behold, every one that useth proverbs shall use this proverb against thee, saying. As is the mother, so is her daughter.

45 Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Am 6rite.

46 And 'thine elder sister is S«-mA ri-4. she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand. IS Sdd om and her daughters

tives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, S6d'om and her daughters, shall return to'their former estate, and S4-mi'ri-i and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

(10) Sins of Judah

56 For thy sister Sfid'om was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Sfr i-4, and all that are round about her. the daughters of the Phl-lis tine?, which despise thee round about.

58 Thou hast borne thy lewdness and thine abominations,

lith the Lord.

For thus saith the Loxd I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

(11) Restoration of Israel:

the New Covenant made

(Isa. 59:20, refs.)

*60 • Nevertheless I will re-

i The new heavens (v 22)

2 The new earth

3 The seed of Israel

4 The name of Israel

5 New moons (v 23)

6 Sabbaths

7 All nesh

e Etcnal hell and punishmeni (v 24) 9 Mcnbcing permitted to look on carcases of ifatMc who have nansgreaed

a lOfo

Lxacl:

8 Esteemed Him as suffering justice for His own < rimes (53M)

9 Went astray from Him (63:6)

10 Ignoccd Him and went own ways

11 Oppressed Mini (53:7)

12 Afftitted Him

13 Slew Him in anger (53:7-8)

14 Took justlic f.om Him (53:8-9)

15 Buried Him with the wicked (53:9)

16 CUsaed Him asacriminal (53:12)

'lar ways more than Sodom (v 47 J-I

2 Pride more tJ.a. Sodom (v 49)

3 Fulness of bread and abundance of idleness more than Sodom (v 49j

4 No pity on the poor and needy

5 Haughtiness man than Sodom (/ 50)

6 Committed abominacion before Cod

7 More wicked than Samaria (v 51)

8 Multiplied abominations

9 Justified Sodom and Samaria and their daughters in sinning more than they did

10 Sins more abominable than Sodom and Samaria (v 52)

I Judah and Jerusalem had committed greater sins than Sodom and Samaria, so much so that these wicked cities viilchhad already been destroyed could be considered righteous and justified, in comparison (v 48-52)

: 23td prophecy in Ezck . (16:53-63. V 53fulfilled; v53-65, 60-63 unfulfilled). Next, 17:1

1 prediction-fulfilled; I will even deal with you as you have done, which have despised die oath in breaking the covenant (16:59) 8 predictions-unfulfilled:

1 KTien I bring again the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then I will bring again the captivity of your captives in the midst of them (16: 53)

2 VvTien your sisters, Sodom and her dau^ters, andSamaria andherdaughtenreturn to their former estate, then you and your daughters will return to your former estate (16:55)

3 Nevertheless I will remember My covenant with you in the days of your youth (16:60)

4 I will esubUsh unto you an everlasting covenant

5 Then you vdll remember your ways, and be ashamed, when you will receive your elder and younger sisters (16:61)

6 I will give them to you for daughters, but not by the covenant

7 I will establish My covenant with you (16:62)

8 You will know that 1 am Jehovah d This could not mean that there were

survivors in Sodom, Gomorrah, arid other cities destroyed by fire as in Gen. 19:24, so the reference is to the Millennium when the Dead Sea will be hea led and men will live in the vicinity again, even on the same sites of these destroyed cities (v 53; Ezek. 47) e This again predicts the restoration of the places wnere the cities of the plain were located. They will again be inhabited under the Msssiah, as e xplained in note d, above

Messiah' s stripes (ba. 53:B)

Heb chaburah. a black and blue mark. Trans, stripe fv 5; Ex. 21:25): bruises (Isa. 1:6); hurt (Gen. 4:23); blueness (Pr. 30:30); wounds (Ps. 38:5); and spots (lex. 13:23). Christ could haw received as many as 468 stripes from tcourfung alone (note i, Mt. 27:26)

Our correcDon . (53:5) Heb. mowserah. correction. He did not sin, so any correction needful was ours. We had sinned and were estranged from CkxI, so God sent Him to be chastised in our stead in order that we might become reconciled and have peace with our Maker again. Vsliat was necessary to reconcile God and man was pUced upon Christ to Make peace again between them (v 5)

16 things do.Tc to Messiah (53:7):

1 Marred His visage (52:14; 53:2-3)

2 Marred His form (52:14)

3 DUbeUewd in Him (52:1)

4 Oesf^d Him (53:3)

5 Rejected Him

6 Hid faces from Hlro

7 Esteemed Him of no value

EZEKIEL 16. 17

Parable of the eagles and the vine

a See Covenant in Index

b Then -after God has made an everlast-ing covenant with them, Israel will be ashamed of her past sins and rebellion (V 61; 34:25; 37:26; Jer. 31:31-34)

c Sodom, Samaria, and Jerusalem are compared to sisters in v 44-52. Here the idea is continued, Samaria being the elder sister of Jerusalem,- and Sodom the younger (v 46, 61). These sisters of Jerusalem were to become her daughters in the Millennium, but not by the covenant between God and Jerusalem (v 61)

d God's purpose in blessing Israel in the future, regardless of her past, is that she might remember, be confounded, and never again open her mouth because of being ashamed of her past (v 63).Suchunh^rd-of mercy andetemal love and patience with such a sinful nation will produce a genuine gratitude and respect for God, so much so that she will never again murmur and complain, or utter words of rebellion against Jehovah

e Ihave accepted a propitiatory covering for all mat she has done (v 63)

f 24th prophecy in Ezek. (17:1-10, fulfilled). Next, V 11

8 predictions-fulfilled;

1 A great eagle (Nebuchadnezzar) with great wings, longwinged, full of feathers, which had divers colors, came to Lebanon, and took liie highest branch of ±e cedar (Jehoiachin, 17:3; 2Ki. 24:6-16), He cropped off the top of his young twigs (princes and best of the people, 2 Ki. 24:11-16), and carried Them into the land of traffic (Babylon, 17:4, 12; 2 Ki. 24:15-16); and he set them down in the city of merchants (Babylon, 17:4; 2 Ki. 24:15-16). He also took the seed of the land (Zedekiah and Judah); and planted it

in a fruitful field (17:5, 12; 2 Ki. 24:17-19). He placed it by great waters, and set it as a wiUowcree (17:5). It grew, became a vine of low stature, whose branches turned toward him (Nebuchadnezzar), and the roots were under him (Ufe was sustained through him); so that it brought forth branches, and shot forth sprigs (17:6, 14)

2 There was also another great eagle (Pharaoh) with great wings and many feathers. This vine (Zedekiah and Judah) did bend toward him (Pharaoh), and shot out branches toward him (trusted in Egypt for help against Babylon, Jer. 37:6-11) that he might water it by die furrows (irrigation ditches) of her plantation (17:7, 15-21)

3 It was planted in a good soil by great waters (the Euphrates) that it might bring forth brancries, bear fruit, and be a goodly vine (17:8)

4 It will not prosper in turning its roots and brancries toward him (Pharaoh^. He (Nebuchadnezzar) will pull up the roots thereof, and cut off^the fruit thereof that it may wither (17:9, 15-21)

5 It will wither in all the leaves of her spring, even without great power or many people to pluck it up by tne roots thereof (17:9, 15-21)

6 It will not prosper in looking toward Egypt (v 10, 15-21)

7 It will utterly wither when the east wind (Babylon) touches it (17:10)

8 It will wither in the furrows where it grew (17:10, 15-21)

g For the interpretation of this riddle and parable see v 11-21; 2 Ki. 24:6-25:7 h Questions 23-26. Next, v 12

^ Cont. from column 3

removed and great changes in the physical surface of Palestine will be made (Zech. 14:1-5). Even the Dead Sea will be raised, and it will become fresh water for fish (Ezek. 47). The deserts willblossom as a rose and many other changes will take place at that member my covenant with thee in the days of thy youth, and I will establish unto thee "an everlasting covenant.

Gl *Then thou shalt remember thy ways, and be ashamed, when thou shalt receive ""thy sisters, thine elder and thy younger: and I wiU give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I am the

Lord: 63"That thou may est remember, and be confounded, and never open thy mouth any more because of thy shame, whetf I am pacified toward thee for all that thou hast done, saith the Lord God.

CHAPTER 17

10 Parable of two great

eagles. (1) First eagle:

Nebuchadnezzar

^VIND the word of the Lord *^ came unto me, saying, ■ • 2 Son of man, put forth a riddle, and speak a parable imto the house of i§'ra-el; •3 And say, Thus saith the Lord God; *A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Leb'a-non, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of trafRck; he set it in a city of merchants.

5 He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

(2) Second eagle: Pharoah

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

(3) Shall it prosper? Zede-kiah's rebellion (Cp. 2 Ki.

24:17-20; 25:1-10)

t9 Say thou. Thus saith the Lord God; "Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. 10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

(4) Signification: A Jehoia-

chin's captivity (2 Ki. 24:

6-19)

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211 '■"Moreover the word of the Lord came unto me, saying.

•12 Say now to the rebellious house,"Know ye not what these things mean? tell them, Behold, the king of Baby-Ion Ls come to Je-ru'sa-lem, and hath taken thelcing thereof, and the princes thereof, and led them with him to BSb'J'-lon;

13 And hath taken of "the king's seed, and'made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base, that it might not Lift itself up, but that by keeping of his covenant it might stand.

B Zedekiah's rebellion: puts his trust in Egypt (2 Ki. 25)

15 But he rebelled against him in sending his ambassadors into E'gj'pt, that they might give him horses and much people. ■'Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be deUvered?

16 As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Bab'y-lon he shall die.

17 Neither shall Pha'raoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo. he had given his hand, and hath done all these things, he shall not escape.

19 Therefore thus sa it h the Lord God ; As I live, ^surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Bab'y-lon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it .

C Restoration of the Davidic

kingdom under Messiah(Isa.

9:6, refs.)

S22 •" Thus saith the Lor d God ; I will also take of the"highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs 'a tender one, and will plant it upon an 'high mountain and eminent: 23*In the mountain of the height of is'ra-el will I plant it; and'it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell

time (Isa. 35) 1 This tender Branchwill grow to become a great tree, bear fruit, and be a goodly cedai. Under it will be sheltered all the birds and other creatiues of earth (v 23-24). Thus the eternal kingdom of the Messiah is Ukened to a great tree. Nebuchadnezzar's kingdom is also spoken of as a tree sheltermg all creamres (Dan. 2:37-38:4:1-37)

of the Lord into which aU nations will flow during the Millennium (v 22; Isa. 2:1-4; 54:1-17; Mic. 4) k In the highest mountain of Israel this kingdom will be placed. This does not mean that it will be some paesent high mountain in Israel; it refers to the highest one in Israel at the 2nd advent of Christ. The mount of Olives will be ^ Continued, column 1

a 25ih prophecy in Ezek . (17:11-24. V 11-21 fulfilled; v 22-24 unfulfilled). Next, 20:33

10 ^dictions-fulfilled:

1 The king of Babylon has come to Jerusalem and taken Jehoiachin and the princes to Babylon (17:21). He has taken the king's seed (Zedeldal^ and made a covenant with him, and taken an oath of him; he has also taken the mighty of the land to Babylon, so that the kingdom might be base and not re -bel, but keep the covenant (17:13-14). Buthe (Zedekiah) rebelled against Ne -buchadnezzar in sending ambassadors to Egypt to secure their help against Baby'on. This alUance wiU not stand, because he has not kept his covenant witii Nebuchadnezzar (17:15-16)

2 Zedekiah will die in Babylon, in the land of the king whose oadi he de -spised, and whose covenant he broke (17:16)

3 Pharaoh andhis great army will not save him from Babylon (17:I7)

4 He will not escape Babylon, be -cause h£ has despised the oath by breaking the covenant with Nebuchadnezzar (17:18)

5 The oath and the covenant that he has despised will be recompensed upon him (17:19)

6 I will sjxead my net upon him, and he will be taken in a snare (17:20)

7 I will bring him to Babylon and plead with him there for his sin

8 All his fugitives with all his hands will fall by the sword (17:21)

9 They that remain shall be scattered toward all winds

10 You wiU know that I the Lord have spoken it

6 predictions-unfulfilled: 11 will uke the highest branch of die high cedar, and will set it (17:22)

2 I will crop off from the top of his young twigs a tender One, and will plant it upon an high and eminent mountain

3 In the mountain of the height of Israel wiU I plant it (17:23)

4 It will bring fori boughs, bear fruit, and be a goodly cedar

5 Underitwilldwellallfowlofevery kind

6 AUthe trees of the field will know that I die Lord have brought down the high tree, have exalted the low tree, have dried up the'green tree, and have made the dry tree to flourish (17:24)

b Question 27. Next, v 15 c Jehoiachin (2 Ki. 24:6-16) d Zedekiah (2 Ki. 24:17-25:7) e Zedekiah freely agreed by covenant to rule Judah under Nebuchadnezzar. He took an oath to obey him, but rebelled after serving for several years (v 13-14). He turned to Egypt for help and for this God cursed him (v 15-21) f Questions 28-30. Next, 18:2 g God considered the oath made to Nebuchadnezzar as one made to Him; it was no doubt made in the name of Jehovah and He expected Zedekiah to keep it as one maoe widi

Him (v 19). God was lowered in the eyes of Nebuchadnezzar when the oath made in His name was broken. Man is expected to keep his oaths even to his own hurt (Ps. 15:4) h The highest branch stands for the re -storation of the kingdom of Israel and of David in the Messiah who will come again to rebuild the tabemacle of David which is fallen down, to set it up, and rule over the kingdom of David and thehouseof Jacob forever (Isa. 9:6-7; Jer. 30:9; Hos. 3:4-5; Lk. 1:32-33 ; Acts 14:13-18; Rev. 11:15; 20:1-10). Christ is called the Branch of the Lord (Isa. 4:2; 11:1; Jer. 23:5-6; 33:15; Zech. 3:8; 6:12) i Christ is the tender One, the off-shoot from the root of Jesse (Isa. 11:1; 53: 1-2), and not Zedekiah's daughter as some think. It is the Messiah's kingdom which wiU be in die height of Israel.See Anglo-Saxon theory .p.367 j This refers to tne mountain ot the nouse

EZFKII I 18

Uniust proverb of sour grapes

A promise of restoration

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a If thf ove nv* !? *vmhollf of tli

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has brouftht down the high , .)aii. 4; Uc 1:50 : tht- low oce (V 34). This •i-r to the tiu« of v 23 . green tree (the pce-: BabNlon. v 34) ; •■,,. ic ilr. tree toflouri*(again .l!- ::. , 'the kingdomoftlw Messiah ol V 2J-34) h Oui- tior. '!. NexT. v 13 ""^ -es the idea thai

_. . iiiible for the sins

ol the children, but God proceeds to ihow that all men are equal, that no one man is responsible for the sins of i" i'b«f, that the soul who sins will die iwn sin, and that the soul who ^_;- .:i will live for his own righteous-ncssjwhirh naturally Includes the will .,<• r..^\ .:■ alvationfv 3-32)

r.^rial death penalry ex-.;..>.- _. --d.ct words (v 4; Gen. 2: 17; Rom. 1:29-32:5:12-21:6:14-23; -:' -! !; 1 Car.6:9-ll: Gal. 5:19-21)

J ritUiteousness of ^ hols mam

. <. is just (v 5, 9) _ Docs that which is lawful and right ^ Has not eaten upon the mounuins (in idolatrous worship, v 6)

4 Has not lifted up his eyes to idols

5 Has not defiled his neighbor's wife b Has not come near a mcnsnuous

woman 7 Has not oppressed any man (v 7) S Has restored the pledge to the debtor

9 Has spoiled no man by violence

10 Has given his bread to the hungry

11 Has covered the naked with garments

12 Mas not lent money on interest (v 8:Ex. 22:25: Lev. 25:36-37; Dt. 23: 19-20)

13 Has not taken any increase

14 Has withdrawn his hand from iniquity

15 Has executed true judgment be-rwcen man and man

16 Has walked in God's statutes, to deal truly in all things

nan who practices all the above : .: ; is just, and he shall surely live (v 9); but tfiis would be difficult for a man in himself, having no help from the

Lord. One who accepts Christ and His salvation, becoming a new crca-rurc, does that which is lawful and right; and tltrougji grace and faith he jrms to tlic gospel readily. That : had the gospel in O. T. days is clcaj from Rom. 4; Gal. 3;8;Hcb. 4:2 g 12 sins of the wicked : I Robber. Cv 10^ Z Sheddim; of blood

3 Refusing to do his dury (v 11)

4 Eating upon the mounu in inidola -tious wcTship

5 Defiling a neighbor's wife 12)

6 Oppit:ssing the poor and needy (v

7 Spoiling by violence

8 Not resiori.'ig 'Jic pledge to a debtor

9 Lifting up eves U) idols

10 Commining abomination

11 Lending money for interest (to a brother). Sec v 13; Ex. 22:25; Lev. 25:'J6.37; Dt. 23:19-20

: 2 r aking increase from a neighbor

^ Cont. from column ■' should turn from liis wicked ways, and Uvc (v 23) m Questions 35-37. Next, v 25 II Aticrshowinghow the wicked can Live, and not die, Ciod showshow a righteous roau could die, and not Live

10 sins of ludah (ba. 5:1):

1 No justice in judgment (v 1)

2 Rejection of the truth

3 Hypocrisy (v 2)

4 Impenitence of heart (v 3)

all fowl of every wine; in ^* shadow of the branches thereof shall they dwell.

24 And •all the trees of the field shall know that I the Lord have brouKht down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done if.

CHAPTER 18

V Sermons - prophecy of restoration (18:1-20:44) 1 Sermon on individual responsibility (18:1 -32; 3:17; 33:1). (1) Text; proverb in Israel

THE word of the Lo rd came unto me aRain, saymg, 2*What mean ye. that ye use this proverb concerning the land of l5'ra-el, saying, "^The fathers have eaten sour grapes, and the children's teeth are set on edge?

(2) All men are equal

usury, and hath taken increase: shall^e then live? ♦he shall not Jijvc: he hath done all these abominations; ^e shall surely die; his blood shall be upon him.

(5) A rii(hteous son of a wicked father: his twelvefold righteousness; he shall live

14 • Now, lo,'if he beget a son, that seeth alT ETs father"^ sins which he hath done, and considereth. and doeth not such like.

15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of I5 ra-el, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

17 That hath taken ofif his hand from the poor, that hath not received usury nor in-

13 As I Uve. saith the Lord'"e^f-hath "ecuted my judg-GoD, ye shall not have OCCASION '"ems, hath walked m my -nv mnr^ tn .,«p thU nroverh in Statutes; rffee shall not die Jot

the miquity o f his father, he

any more to use this proverb in I5 ra-el.

M Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine :^the soul that sinneth, it shall die .

(3) Righteous father: s i x-

teenfold righteousness of a

just man; he shall live

shall surely live.

(6) His wicked father: he shall die for his own sins

►18 'As for his father, because he cruelly oppressed, spoiled his brother by violence, and did thai which is not good

5 "But ita man be jiLSJ, and among his people, lo.'fiven he do that which is lawful and shall_die,m his iniquity.

right,

6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of l§'ra-el, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and

(7) Individual responsibility in repentance and backsliding

► 19 •^'Yet say ye.*Why? doth not the son bear the iniquity of the father? 'When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

► 20 ' T^ie soul that sinneth. it shall die. 'The son shall not

hath covered the naked with a l^^^ the "iniquity of the father.

garment;

8 He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, ►9 Hath walked in my statutes, and hath kept my judgments, to deal truly; 'he is just, he shall surely Uye. saith the Lord God.

(4) A wicked son of a righteous father: his twelve sins; he shall die

10 'Hf he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,

11 And that doeth not any of those duties, but even hath

neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

►21 'But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely hve, he shall not die. ► 22 AH his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23"^ave I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his

eaten upon the mountains, and ways, and live?

defiled his neighbour's wife, >24 '"But when the righteous 12 Hath oppressed the poor tumeth away from his right-

and needy, hath spoiled by cousness, and committeth inia.-

violence, hath not restored the-|Uity. and doeth according to

pledge, and hath lifted up his eyes to the idols, hath committed abomination, ► 13 Hath given forth upon

5 St:'-'- • : to receive turreciion

6 H. heart and countenance

7 Rciu^-ii u) a-tum to God

8 Being foolish and ignorant of God's way (v 4)

9 Snaking the yoke, the Mosaic Uw (v5)

10 Bunting the bonds-abandoning all resnaint to do right according 10 the law

all the abominations that the wicked man doeth, shall he live? M his xightcQUSOess that be hath done shall not be

a Question 32. Next, v 19

rely die ; ■), These

' .,,.,,' .M,(r ,,.ju . he sli.^ ' '"• > '•■jij . A1! 3.

r, w.i ,. wi .';ti;d will U - . ..:;

ihcy shall not be mentioned to him. In hi* righteousness which lie has done since turning from sin he shall Live (v 21-2*^). <'0d has no pleasure that the wicked should die, but that he

-^ Continued, column 1

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tl,:. . -. , . ..- J and not

by man, truly mean that regardless of what is sometimes taught, the man who does these things, whether he has ever had an experience of salvation or not, will surely die, and not live. No condition is laid down here other than if a man does these things he will die, and if he does not do them he will live (v5, 9. 10, 13) c 12 conditions of life :

1 If he has not eaten upon the mountains in idolatrous worship (v 15)

2 If he has not Lifted up his eyes to idols of the house of Israel

3 If he has not defiled his neighbor's wife

4 If he has not oppressed any (v 16)

5 If he has not withheld the pledge from the debtor lence

6 If he has not spoiled anyone by vio-

7 If he has given his bread to the hungry

8 If he has covered the naked with a garment

9 If he has taken off his hand from the poor to relieve him (v 17)

10 If he has not received usury nor increase (from a brother. Cp. Ex. 22: 25; Lev. 25:36-37; Dt. 23:19-20)

11 If he has executed My judgments

12 If he has walked in My statutes

d He will not die.. .he will surely live (v 14, 17), The passage means what it says-that if one commits these sins he will die, and if he refused to commit diem he will live. See note b, above

e Every man-father or son, to d ie:

1 If and because he cruelly oppressed (V 18)

2 If and because he spoiled his brother by violence

3 If and because he did that which was not good among his pxjople

f Even he will die in his iniquity - not live if guilty ot the wickedness suted here and he does not repent and turn from his evil ways (v 18)

g laael found it difficult to reconcile this revelation with the law of Moses which said that God would visi; the iniquities of die fathers upon the children to the third and fourth genera -tion (Ex. 20:5; Dt. 5:9). They failed to get the message of the entire truth which said, of tliem that hate Me . I f the children hated God as their father did, then sins would be passed upon children, not because of^ their being children of a wicked father, but because of their own personal sins and walking in the sins of the father. That is all God emphasized here. A righteous fatlier will live by his own righteousness (v 5-9); awickcd father will die for his own sins (v IS); a righteous son will Live for his own righteousness (v 14-17); and a wicked son will die for his own sins (v 10-13)

h Questions 33-34. Next, v 23

i Again God empliasizes the perfectly just fact that wlien the son has done that which is lawful and right-has kept aII My statutes , and has done them, he shall surely live , and not die (v l95T God woulif be- unjust if He destroyed a son who had met all these conditions, if He judged and sent him to eternal hell only because he had a wicked father; yet this is what Israel was questioning, as in v 19

j Still again God emphasizes the fact that the ion\ that sinneth It shall die , and not live (v 4, 20) k As alio expressed in other statements of the passage the c ondidons of Life and death are made clcar-who will die a«l who will Ust (v 20)

1 After stating that die soul who sins dial! (Uc. the Lord promptly makes it c lear that the sinner docs not need to remain dead in trespasses and sins. He can live If hi- wants to mend his ways. If and when the wicked will turn from fus sins dut he has committed, keep

all My surutes . and do that which is

EZEKIEL 18, 19, 20

Equity of God's dealings

Lamentation for Israel's princes

a Israel complained that the way of the Lord was not equal and just, for how could a righteous man who had lived in righteousness many years become a sinner again and die because of sin" KTiy should he not continue to live if he had lived more in righteousness than in sin" \vTiy would he not be rewarded for his many righteous deeds" Why should he die for committing only one sin? God took issue with this kind of reasoning and plainly revealed the fact that sin is sin wherever it is found and in whomsoever it is found. It is a deadly thing that will damn the soul. One sin is sufficient to kill; he who sins incurs the death f)enalty regardless of all else in his life; and one sin will damn a righteous man as quickly as a wicked man. Every soul that sins will die; but no one needs to die through sin, for all are privileged to be made alive again upon meeting certain conditions of getting rid of sin. The sole responsibility of death or life is with the individual, not with God; He only blesses or curses aU alike upon meeting the conditions of Ufe or death. Here God maintained His ways are equal becauseHe deals with aU alike, without respect of persons. The ways of man are unequal because of expecting justice when injustice has been done, expectijigrighteoiisness viien sin has been committed, and expecting life when one kilb himself by sin

b See 20 eternal principles of righteousness , p. 828

c Questions 38-39. Next, v 29

d Again it is plainly stated that if a right -eous man turns to sin he dies the same as others (v 26). There is no exception; God is no respector of persons

e For his iniquity he dies, and not for any other reason (v 26). If Adam had not sinned he would not have died, and so it is with all other men (v 4, 20). Death passes upon all men, for all have sinned (Rom. 5:12-21). Death is the penalty for sin; and because God is just every sinner must pay the f)enalty (v 4, 20; Gen. 2:17;Rom. 1:29-32; 6:14-23; 8:12-13; Gal. 5:19-21)

f Just as surely and as often as a righteous man commits sin he incurs the death penalty; and when the wicked man ceases to sin and does righteousness he is rewarded with Ufe. There is no exception. It is like breaking civil laws-when one is guilty of breaking the law the penalty has to be paid (v 21-32) . The only way of escape is through genuine repentance and turning from sin

g The wicked man saves his soul when he does that which is lawful and right, which is the same as obeying the gospel (v 27-28). The righteous man loses riis soul when he sins, which is also ac -cording to the gospel (Rom. 1:29-32; 6:14-23; 8:13-14; Gal. 5:19-21)

h To say that the death referred to in this chapter is physical death is completely unscriptural

7 proofs this death not physical:

1 Physical death was not the penalty for sin, but a result of it. See Penalty for sin , p. 619

2 It is stated here that only the soul that sins dies(v 4, 20); therefore, since the righteous die physically as well as sinners, physical death could not be the penalty referred to

3 Allmenhave physical Ufe regardless of sin committed or righteousness done; so physical death could not be ±e reference in this chapter (v 15-18)

4 The fact that a wicked man can turn from sin and death to Uve by righteousness proves that physical death is not the penalty for sin. One is just as much alive physically before he nirns from sin as when he ceases to sin and receives Ufe (v 21-32)

5 Righteous men do not die physically if they turn from righteousness to commit sin; they continue to Uve physically (v 24-28)

6 If physical death were the penalty

pentioned : in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die .

(8) All men are equal

•25 '"Yet ye say, The way of the Lord is not equal. "Hear now, O house of l§'ra-el; "^Is not my way equal? are not your ways unequal? ►•26 When a righteous man tumeth away from his righteousness, and committeth miquity, and ^ieth in them ; 'for his iniquity that he hath done shall he die.

►27 Again, ?when the wicked man tumeth away from his

wickedness that he hath committed, and doeth that which is lawful and right, * he shall save his soul alive .

28 Because he considereth, and tumeth away from all his transgressions that he hath committed, he shall surely live. he shall notM ie.

(9) Judgment announced

29 Yet saith the house of !§'-ra-el. The way of the Lord is not equal. 'O house of I§'ra-el, are not my ways equal? are not your ways unequal?

•30 Therefore I will judge you, O house of I§'ra-el, every one according to his ways, saith the Lord God.

(10) Conclusion: invitation

' Repent , and turn yourselves from all your transgressions ; so iniquity shall not be your ruin. 31 •■ Cast away from you all your transgressions, whereby ye have transgressed; and make vou a new heart and a

new spirit : for why will ye die, O house of I§'ra-el? •32 For I have no pleasure in the death *of him that dieth, saith the Lord God : wherefore turn yourselves , and live ye.

CHAPTER 19

2 Lamentation for the princes of Israel (2 Ki. 23: 31 -25: 7). (1) The mother (2 Ki. 23: 21-33; 24:17)

Jj^OREOVER 'take thou up ^'■L a lamentation for the princes of I§ ra-el, 2 And say, "What is "thy mother? A lioness: she lay down among lions, she nourished her whelps among yoimg lions.

(2) Jehoahaz(2Ki. 23:31-33)

•3 And she brought updone of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. 4 The nations also heard of him; he was taken in "their pit, and they brought him with chains unto the land of E'gS^pt.

(3) Jehoakim(2Chr. 36:5-7)

• 5 Now when she saw that she had waited, and her hope was lost, then she took'another of her whelps, and made him a

for sin, then every wicked man, upon dying physically would pay his penalty and therefore be saved as much as the righteous man. God could not condemn him further or send him to hell, for the penalty would thus be paid; but it is declared here that the only way to live is by turning from sin to right -

Continued, column 4 ^»-

young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on ever>' side from the provinces, and spread their net over him: he was taken in their pit.

9 And "they put him in ward in chains, and brought him to the king of Baby-Ion: they brought him into holes, that his voice should no more be heard upon the mountains of I§'ra-el.

(4) Mother and "rods"taken into captivity (2 Chr. 36:1-7)

10 **Thy mother is like a vine in thy blood, planted by the waters: she was fmitful and fuU of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

(5) Zedekiah(17:15; 2Ki.25)

13 And'^now she is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

CHAPTER 20

3 Prophecy to the elders

(ch. 14). (1) Their inquiry

14:1-3)

AND it came to pass in the ■ "seventh year, in the fifth month, the tenth day of the month, that certain of 'the elders of Ig ra-el came to enquire of the Lord, and sat before me.

(2) God's answer: failures of Israel. A God's blessings: rebellion in Egypt

■ 2'Then came the word of the Lord imto me, saying,

•3 Son of man, speak imto the elders of I?'ra-el, and say unto them, Thus saith the Lord God ; 'Are ye come to enquire of me? As I live, saith the Lord God,"I will not be enquired of by you.

•4 Wilt thou judge them, son of man, wilt thou judge them? 'cause them to know the abominations of their fathers:

■ 5 • And say unto them. Thus saith the Lord God ; In the day

5 sins of Judah (Isa. 5:7):

1 Y our children have forsaken Me (v

7)

2 They have sworn by idols

3 They committed adultery

4 They assembled in croo ps in the houses of harlots

5 They were as fed horses, everyone neighing after his neighbor's wife

a Babylonians (2 Chr. 36:5-7)

b Still talking to Zedekiah, as in v 2. His mother, Hamutal, is compared to a vine planted by waters that is fmit -ful and full of branches. She had strong rods (Jehoahaz and Zedekiah) that bore her stature which was exalted among the thick branches; and she appeared in her height with her many other branches. She was plucked up in fury and cast down to the ground to be destroyed (v 10-12). This refers to her prosperity before she was taken into capti\ity with Zedekiah, and then to her hofjes being dashed to the ground and destroyed

c Now refers to the days of this prophecy when she was taken captive. She is compared then to a vine planted in a desolate wilderness, a fire naving gone out of her branches devouring her fruit and leaving her barren. This refers to Zedekiah who caused her hopes to be destroyed by his rebelUon against Nebuchadnezzar. After this the kingdom of Judah ceased to be and she had a son no more to rule in Judah (v 13-14)

d 7thyearofihe captivity of Jehoiachin (note c, 8:1)

e These elders were of Judah, hence further proof tliat Judah was representative of all Israel at this time (v 1)

f Then -when the elders of Israel came to Ezekiel to inquire of the Lord (v 1-2). They were perhaps inquiring about the captivity and its length. God used the occasion to accuse them again of a longhistory of sinning and final apostasy (v 2-32). He then gave them a message of final restoration-not one about immediate return from captivity (V 33-44)

g Questions 43-44. Next, v 29

h I will not answer yoiu'inquiry. This He did not do, but predicted restoration from final dispersion among the nations (v 33-44)

i See Ust of their abominations (note d, v8)

^^Cont. from column 2

eousness, notbv dying a physical death (v 5, 9, 21-32)

7 If physical death were the penalty for sin, then one would need to repent, turn from sin, cast away sins, ana get a new heart and spirit in order to Uve physically (v 20-32)

i Questions 40-41. Next, 19:2

j The conditions of salvation given here are the same as in the N. T. (v 30 -32 widi Mt. 1:15; 16:15; Acts 2:38; 3:19; 26:18;Rom. 10:9-10; 2 Cor. 5:17-21; Gal. 5:19-21; 1 Jn. 1:7-9)

k Of him that dies, righteous or wicked

1 In this chapter we have a lamentation concerning the princes of Israel, or Judah, whose princes alone were heirs of the Davidic and Messianic kingdom. Those of the 10 tribes were usurpers, being out of the Davidic Une altogether. The lamentation warned Zedekiah that his fate would be the same asthatof the captives who had already gone to Babylon (v 1-14) m Question 42. Next, 20:3

n The mother of Zedekiah and Jehoahaz, wife of Josiah (2 Ki. 23:31; 24:18). The other son of Josiah, Jehoiakim, had a different mother (2 Ki. 23:36)

0 Jehoahaz who reigned only 3 months and was taken captive to Egypt (v 3-4; 2 Ki. 23:31-33). Jeremiah also lamented his fate (Jer. 22:10-12)

p The reference here is the making of a flit to catch a Uon or other wild beast. A hole was dug in the ground and the opening covered over with branches and sod. The animal treading on such a covering would faU into the pit and be uken (v 4; Ps. 7:15; 9:15; 35:7; 94:13; Pr. 26:27; Isa. 38:17) q Jehoiakim, who fits the description here more than Jehoiachin who only reigned 3months(v 5-9; 2 Ki. 23:36; Jer. 22:11-19)

EZKKIEL 20

IsraePs rebellions

i 27 thiiiu <--Oil <lid Kfta:. I:

in : -' - ':■ ^

2 Li <iKi to them

3 v. ow to zhcr:

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5 Agjccu -o Dn:ig iJk;iii oulol b^pi (V©

6 E;r ' ■:? J land for them

7 C ::i(ocASt away aU iii (v 7)

8 P^. . V 8\

9 U His o» bc-fofi. i.u. ixiUu.:. u; tgypt (v J)

10 Mado Hlniseli known to them in bri . . ■ L m out of Egypt

] 1 Ca I totio forth irom tgypt

(\ ;u,

12 Broii^t them into the wilderness

K: L.avtr them statutes (v 11)

14 Sljcwcd them His judgments

15 Cave them sabbaths to be a sign be -rweenHim and them, so that they might know Him (v 12) 1^

16 Punished them in the wilderness(v

17 Worked to spare His name from being polluted before the heathen in the wilderness (v 14)

18 Lifted up His hand to them in the wilderness to bring them into the land of Canaan (v IS)

19 Spared them again from being destroyed in the wilderness (v 17)

20 Spoke to theii children in the wilderness telling them to walk in His ways(v 18-20)

21 Punished tfaem again, but withdrew His hand of judgment again, to spare them (V 21-22)

22 Vowed to scancr them among the heathen when they went into sin (v 23-24)

23 Ptimitted captcrs to give them laws that were not good (v 25-26)

34 Cave them the land of Canaan^ 28)

25 Rebuked them for their idolatty (v 29)

26 Refused to be in({uiied of by the captives to Babylon fv 31) 33-44)

27 Made predictionsof ttc last days (v b See Ex. 3:8, 17; 13:5; 33:3; Lev. 20:

24; Num. 13:27; 14:8; 16:13-14; Dt. 6:3; 11:9; 26:9. 15; 27:3; 31:20

c God. who sees the whole earth from heaven and knows all Lands and their possibilities saw fii to choose Palestine and call it the glory of all Lands (v 6, 15). It has been in ruins for many centuries because of His cune upon it, but it will again be one of the most fruitful of all places under the Messiah

d 22 abominations and sins of Israel :

1 Rebelled against God in Egypt (v 8)

2 Would not Listen to God

3 Refused to cast away the abominations of their eyes

4 Refused to forsake the idols of Egypt

5 Rebelled against God in the wilderness (v 13)

6 Walked not In His sututes

7 Despised His judgments

8 Polluted His sabbaths

9 Their hearts went after their idols (vl6)

10 Their children rebelled against God

11 Walked not in His statutes (v 21)

12 Did not keep His judgments

13 Polluted His sabbadis

14 DidnototecutcHisjudgmenu^'24)

15 Despised His sututes fathers

16 Eyes followed the idols of their

17 Offered their firstborn children in fire tu idols (v 26)

18 Blasphemed God (v 27)

19 Committed a trespass against God

20 Esubllshed places uf idol worship on every green hill and in the groves

a 28-32) fercd sacrifices tr their idoU to provoke God 22 Committed whoredom in idolatrous worship (v 30 -32) e 3 times God determined to punish

Israel

1 When tfiey were so rebellious In Egypt-but He spared them (v 8)

2 When they were so rebellious In the wilderness-but He spared them (v 13)

3 When they were so rcbc lllous in the

ho>e U r>-el, and lifted

uj "^ nd unto the seed of

I th< ; J4 cob,*and made

mys< .1 h!i'wn unto them in the Uind of i itypt. when I lifted up mme hand untu them, saying, I am the LoRu your God; 6 In the day that I lifted up mine hand unto them, to bring them forth of the land of £ n5pt into a land that I had espied for Ihem. Mlowinf! with milk and honey, which is'the Klory of all lands:

•7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of £'/ktpt: 1 am the Lord your God.

8 But they •'rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of £ gj-pt: then I said,'I will pour out my fury upon them, to accomplish my anger against them in the midst of'the land of £'g^pt.

B God's blessing: rebellion in the wilderness

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of £ifpt.

10 * Wherefore I caused them to go forth out of the land of £ gjpt, and brought them into the wilderness.

11 And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

12 Moreover also I gave them my sabbaths. *to be a sign be

tween me and theni, that they mi^ht know that I am the Lord that sanctity them.

13 But the house of*l§'ra-el rebelled against me in the wilderness: they walked not in my statutes, and they despised my

I judgments, which if a man do, he shall even live in them; and

' my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

C God's blessings; rebellion of the new generation

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand imto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilder-

ness.

•18 But I said unto'their children in the wilderness,*Walk ye not in the statutes '^of your fathers, neither observe their

' judgments, nor defile yourselves with their idols: •19 I am the Lord your God; walk in my statutes, and keep my judgments, and do them; •20 And'^hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your

I God:

21 Notwithstanding the children rebelled against me: they

, walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I [said, I would pour out my fury I upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23'I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore 'I gave them also statutes that were not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end thai they might know that I am the Lord.

D God's blessings: rebellion of their fathers in Ca-.naan (Cp. Isa. 1:2, refs.)

j §27 • Therefore, son of man, speak unto the house of !§'-ra-el, and say unto them. Thus saith the Lord God; Yet in this your fathers have blas-

I phemed me, in that they have cotrmiitted a trespass against me.

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then I said unto them, ^Vliat is the high place where-untu ye go? And the name thereof is called ^BAmah unto this day.

E Their own rebellion

■30 Wherefore say unto the house of t^ ra-el. Thus saith {he Lord God; Are ye polluted after the manner of your fa-

early days of Canaan- but He spared thi-ni again (v 21 -22). This rebc-Illon (oniinued until C>od finally had u:i de -stroy them(v 23-32) f Ezcklcl mentions Israel in Egypt more than any other prophet. The word Is used 8 times In thii one chapter (v 5-10. 36)

Continued, column 4 ^».

5 1 hey had possessed their land but a very little while coinpart-d to its pot-session by odiers fv 18)

6 Their enemies had trodden down the unctuary of c>o«l

7 They belonged to God (v 19)

e Cod had never borne rule over their

enemies 9 Their encmicshad never been called

by the name of God

a I'he new generation of laael, after the one that was cursed to die in the wilderness. ('Od appiealed tu them not torebelasthe old gi-ncratiuii did, the one that came out of l^gypt, but He got no response from them to obey. On the conaary, tlicy rebelled as their fathers had done, and every following generation did likewise up to the very time of the last generation before that ofEzekiel (v 21-26). This took in all the period of the judges and the kings up to at least tlic reign of llczckiah, wtien the old and new generations of Ezekicl's time came Into being. See note c, V Kf

b 14 commands of God In Ezek. 20:

1 Speak to the ciders of Israel, and say, 1 hus saith the Lord God (v 3)

2 Cause them to know the abomina • tions of their fathers (v 4)

3 Cast away every man the abominations of his eyes (v 7)

4 Defile not yourselves with the idob of Egypt

5 Walk not i n the statutes of your fa then (v 18)

6 Do not observe thcif judgments

7 Do not defile yourselves with their idols

8 Walk in My statutes (v 19)

9 Keep My judgments, and do them

10 Hallow My sabbaths (v 20)

11 Speak unto the house of Israel, and say. Thus saith the Lord God (v 27)

12 Set your face toward the south, and drop your word toward it (v 46)

13 Prophesy against the forest of the south field

14 Say to the forest of the south. Hear the word of the Lord (v 47)

c This proves that the Jews made laws respecting idol worship lo be observed instead of the law of Moses on this point.Ihese were the laws they were commanded not to observe instead of the laws of Jehovah (v 18-19)

d See note e, v 12

e This expression is used 7 times in this chapter (V 5-6,15, 23, 28,42). It was a custom to raise the hand in making a vow or an oath

f The idea here is that God suffered their captors to make laws which were fKst good for them, and judgments for them to live by, not that His laws were not good for diem (v 25)

g Questions 45-47. Next, v 48

h Bam all, ^meaning high place. God commanded only one place of sacrifice, but Israel set up places of worship on every high hill, and in groves where immoralities could be carried on in some privacy. The word Bain ah became a by -word expressing the dis-pleasurc of Jehovah upon such places-a memorial of the guilt of the people

^»- Cont. from column 2

g The sabbaths are again stated to be for a sign between God and Israel- a sign of the covenant between them (v 12, 20. Cp. Ex. 31:12-18). Sabbaths of Isxael were never a sign between God and die Gentiles, or God and the church; and this must be recognized if die whole truth is to be known. See Sabbath in Index h 5 periods of Igael's rebellion ;

1 In Hgypt (v 2-3)

2 In tJie wilderness (v 9-13)

3 In Canaan from Jodiua and Hcze-kiahfv 14-26)

4 Hezeidah to Josiah (v 27-29)

5 Ezi'kicl's generation (v 30-32)

9 tilings claimed by Israel (Isa.63:19^:

1 God's mercy was not manifest (v 15)

2 God was their Fatlier and Redeemer (vl6)

3 God had permitted them to en (v 17)

4 God had permitted their hearts to be hardened until they did not fear Him

Israel's rebellions

Promise of restoration

a Question 48. Next, v 49

b This expression. As I live is used 16 timesby Ezekiel (5:11; 14:16-20; 16: 48; 17:16, 19; 18:3; 20:3, 31, 33:33: 11, 27; 34:8; 25:6, 11), and only 4 times by all the other prophets (Isa. 49:18; Jer. 22:24; 46:18; Zeph. 2:9). It is not found in any other section of the Bible; but As truly as I live occurs in Num. 14:28. The i -rpose of the expression was to empnasize the absolute truth of what was being spoken by God

c 26di prophecy in Ezek. (20:33-44. un-fulfillecy. Next, v 45

20 predictions-unfulfilled;

1 Surely with a stretched out arm, and a mighty hand, and with fury poured out, wiUI rule over you (20:33)

2 IwiUbrlngyououtfrom the people and gather you out of the countries wherein you are scattered, wixh a mighty hand, and with a stretched out arm, and widi fury poured out (20:34)

3 I will bring you into the wilderness of the people (20:35)

4 There will 1 plead with you face to face

5 As I pleaded with your fadiers in the wilderness of the land of Egypt, so will I plead with you (20:36)

6 I will cause you to pass imder the rod (20:37)

7 I will bring you into die bond of the covenant

8 I will purge out from among you the rebels, and them that transgress against Me (20:38)

9 I will bring them forth out of the country where they sojourn

10 They will not enter into the land of Israel

11 You will know that I am Jehovah

12 In My holy mountain all the house of Israel will serve Me (20:40)

13 There will I accept them

14 There will I require your offerings, the first fruits of your ci)lations, widi aU the holy things

15 I will accept you with your sweet savour, when I bring you out from the countries wherein you have been scattered (20:41)

16 I will be sanctified in you before the heathen

17 YouwiU know that I am Jehovah, when I bring you into the land of Israel, into the country which I lifted up My hand to give to your fathers

18 There you will remember your *Qys, and all your doings, wherein you have been defiled (20:43)

19 You will loathe yourselves in your own sight for all the evils that you have committed

20 You will know that I am Jehovah, when I have wrought with you for My name's sake, not according to your wicked ways, nor according to your corrupt doings (20:44)

d This is one of a number of simply stated scriptures on the fUght of the sunclothed woman (of Rev. 12) into the wilderness where she will have a place reserved of God to protect her for 3 1/2 years, from the Antichrist. Israel is spoken of as going into the wilderness several times, but never the Gentiles, the church, or Christendom (v33-44;Isa. 16:1-5; 42:11-13; Hos. 2:14-23; Rev. 12:6, 13-16), Seecol. 1. p. 307 of N. T.

e In this wilderness God will plead widi Israel face to face as He did in the wilderness coming out of the land of Egypt (v 35-36), God sent Moses and Aaron to plead with them in those days, and in the future He will send the two wimesses, Enoch and Elijah, to plead widi them in the coming tribulation (Rev. 11:3-11). He will bring Israel under the rod and into the bond of the covenant(v 37). Atthattimeallrebels will be purged from diem (v 38). In fact, Zech. 13:8-9 predicts diat two-

. thirds of Israel will be destroyed, leaving only a diird to accept Jesus Christ at His 2nd advent (Zech. 12: 10-13:1; Rom. 11:25-29)

thers? and comniit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: "^nd shall I be enquired of by you, O house of i|'ra-el? As I live, saith the Lord God, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

F Future regathering and

judgment (Mt. 24:1 5-31;

Isa. 11:11, refs.)

433 ""Ms I live /saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather y ou out of the countries where-ir ye are scattered, with a nighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you'^into the wilderness of the people, and'there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of E'gyT)t, so will I plead with you, saith the Lord God.

37 And I will cause you 'to pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of I§'ra-el: and ye shall know that I am the Lord .

give it to your fathers.

43 And'^here shall ye remember your ways, and aU your doings, wherein ye have been defiled; and ye shall loathe yoiu-selves in your own sight for all yoiu- evils that ye have conmiitted.

44 And ye shall know that I am the Lord, when I have

wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of I§'ra-el, saith the Lord God.

VI Signs - prophecies of Babylonian captivity (20:45-24:27). 1 Sign of fire in the forest of the south field: judgment

£45 •"'Moreover the word of the Lord came unto me, saying,

•46 Son of man, set thy face toward the south, and drop thy word toward the south, 'and prophesy against the forest of the south field;

•47 And say to the forest of the south. Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming fiame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the Lord have kindled it: it shall not be quenched.

49 Then said I, Ah Lord God! they say of me, <Doth he not speak parables?

CHAPTER 21

G Incrimination

■39*As for you, O house of i§-ra-el, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with youx gifts, and with your idols.

H Future restoration

40 Foi'nn mine holy mountain, in the moimtain of the height of l§'ra-el, saith the Lord God, there shall all the house of i§'ra-el, all of them in the land, serve me: there will I accept

i them, and there will I require your 'offerings, and the first-fruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and'gather you out of the countries wherein ye have been scattered; and I will be*sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall

Sign of the drawn swor± complete destruction

ND the word of the Lord

•A'

bring you into the land of !§'-ra-eU'into the country/or the which I lifted up mine hand to

came unto me, saymg, ■ •2 Son of man, set thy face toward Je-ru'sa-lem, and drop thy word toward the holy places, and prophesy against the land of Is'ra-el,

3 And say to the land of Is'ra-el, Thus saith the Lord; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shaU my sword go forth out of his sheath against all flesh from the south to the north:

5 That all flesh may know that I the Lord have drawn forth my sword out of his sheath: it shall not return any more.

3 Sign of convulsive sighing: sufferings

• 6 Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes. 7 And it shall be, when they say unto thee.'Wherefore sigh-est thou? that thou shalt answer. For the tidings; because it cometh: and every heart shall melt, and all hands shall

f To pass under the rod means that the ones who are not rebels will be counted in the flock, in that day. This was the manner of counting sheep-they were numbered as they passed under the shepherd's club (v 37; Jer. 33:13; Mic. 7:14)

Continued, column 4 ^^

encc to cleansing from sin or dealing with a fallen nature (v41). See Sanctificadon in Index 1 Here again the often repeated fact is affirmed-diatallthe 13 tribes of Israel will be gathered back from the nations to occupy the original promised land of Palestine in all eternity (v 42; 37: 11-14, 21-28; 49:1-35)

a There -in the land of Israel, the coun-try I lifted up (sware) to give to your fathers-you will remember your ways, and all your doings wherein you have been defiled. There you wiU loathe yourselves in your own sight for all the evib you have committed; there you will know that I am Jehovah (v 43-44)

b 27th prophecy in Ezek . (20:45 -49, ful-fillecQ. Next, 21:1

6 predictions-fulfilled :

1 Set your face and drop your word toward the soudi, and prophesy against the forest of the south neld... I will kindle a fire in you (20:46-4'^

2 It will devour every green and dry tree in you (20:47)

3 The flaming flame will not be quenched

4 All faces from the south to the north will be burned dierein

5 All flesh will see diat I die Lord have kindled it (20:48)

6 It will not be quenched until it has burned out

c This prophecy of die south field being devoured by fire symbolizes the complete destruction of Judah and Jerusa -lem. The whole land was to be destroyed Like a fire devouring the whole of the forest, leaving nothing but roots, stumps, and logs lying around. Judah would be destroyed, Jemsalem and other cities would be burned to the ground, dead bodies would be strewn aUover the open fields, and all flesh wouldsee and know thatitwasa supernatural power which caused Nebuctiad-nezzar to destroy such a strong country, formerly protected of God (v45-49; 7: 15; Jer. 9:22; 26:18)

d Question 49. Next, 21:7

e 28di protAiecy in Ezek . (21:1-7, ful-fillec^. Next, v 8

8 predictions-fulfilled:

1 Set your face and drop your word toward Jerusalem and the noly places in the land of Israel... I am against you, and will draw forth My sword out of his sheath, and cut off from you the righteous and the wicked (21:2-3)

2 My sword will go forth out of his sheath against all flesh from the south to the north (21:4)

3 It will not re mm anymore until it has accomplished its mission (21:5)

4 It comes (the tidings of invasion) and every heart will melt (21:7)

5 All hands will be feeble

6 Every spirit will faint

7 All knees will be weak as water

8 It will come and will be brought to pass

f Question 50. Next, v 10

^»- Cont. from column 2

g Here we have divine irony -Go serve your idols now and hereafter if you do not want to hearken to Me, but do not pollute My holy name anymore with your gifts and idols (v 39)

h This refers to the mountain of the Lord's house that will be built when the Messiah comes. Israel will flow into it with all nations and be blessed in all eternity (v 40; Isa. 2:1 -4; 54:1-7; 62: 1-9; 63:17-25; 66:20-24; Mic. 4)

i Here is another reference to sacrifices and offerings being made again, in the Millennium and the New Earth period eternally-not to take away sins, for they did not actually do this in the past, but to serve as a memorial and a schooling for coming generations, teaching them the wonderful work of Christ on the cross (v40 -42), See notes on 40:5^8:34

j Again and again God predicts the re-gathering of Israel from all nations to fulfil the many prophecies of the eternal earthly kingdom of David and the Messiah (v 34-38, 41; Isa. 10:10-12, notes)

k Again, the meaning of sanctification is made clear. It simply refers to setting anything apart for holy and sacred use, or to be revered in the hearts of men, as in this case. It has no refer-

Overthrow of kingdom predicted

azb

i -"Jth pfup hecy InEaek. CJIrB-n. ful-

10 predictions -luKillrd;

1 Aiwotdls sharpened Jrii.' tomakc a slaughter and to g 9-10)

2 lTconiemitotticR>d(»ceptre)of Ju-dah. as it does every tree (21:10)

3 It ii given Into the hand of tht slayer (Nebuchadnezzar. CI:11)

4 Cry and howl, for It will be upon My people rCl:12) Urael

6 It will be upon all the princes of

6 Teaors by reason of the sword will be upon My people Israel

7 ft will enter into the private chambers of the great men and slay them (21:14)

8 It will be pointed toward all gates that their hearts may faint (21:15)

9 The ruins wiU be multiplied

10 It will strike on the right hand and on the left (21:16)

b Furbidi -polishand brighten (v 9-10)

c Question 51. Next, v 13

d fhe sceptic o(Judah, My son (v 10)

e Nebuchadnezzar, king of Babylon

f Smiling the thigh w as a sy mbo 1 of grie f for men, as beating the breast was for women (v 12)

g It (Jehovah's sword) is tried, or proved, and what if it contemns (despises or scorns) the rod (sceptre) of Judah" It (the scepue) will be no more until the Mcssiahcomcs whose right ii is to rule (v 13). TTie Sept, reads, "Because its cause is just, what then" Must the tribe (of Judah) be cut ofr Thai shall not be the case saith the Lord Cod. "The idea here is that though Cod's sword de -stroyed even the sceptre the tribe of Judah would not be completely cut off

h Qucsiion 52. Next, v 30

i Doubled three times expresses the vio-lence and force of the sword (v 14)

J That is, the sword-cut to the right and then to the left wherever the edge is set ot turned (v 16)

k A symbol of judgment of Cod resting after ii has been completed (v 17); or. it could be as the Sept. reads, ~I will clap My hands and give vent to My wrath.' Sometimes anicLnghands was a sign of contempt (job 27:23; Lam. 2:15): of anact (22:13; Num. 24:10); of sorrow (6:1 l);of triuiTiph (25:6); and of a pledge ot an oath (C<;n. 14:22; Pr. 1 1:21). It was the same as our shaking hands to confirm an agreement

I 30th prophet Y in Ezek .(21:18-32. ful-niled. except V 57)7 Next, 22:2 16 predictions-fulfilled;

1 Appoint two ways that the swordof Babylon may come. The two wayswill come forth out of one land. Set us a sign-post at the head of the ways. One road will lead to Ammon and the other to Judah in Jerusalem. The king of Babylon will sund at live parting ufihe ways and use divination (21:19-21)

2 A(his right hand kdU be the di Vina-donof Jeruulem to make waronjudah and Jerusalem (21:22)

3 The divination will be to them (Zedekiah and the rulersol Jerusalem) a false divination (21:23)

4 Beiaose you (^edckiah and rulers of Jerusalem) haw made yixir iniquity tobe rcmemocred, in that ynur transgressions are ducovcred, you will be uken with the hand (21:24)

5 Your(ilcdekiah's)day is come vile n your iniquity will haw an end (21:25)

6 Remove the diadem, and take the crown, for glory will be removed from both priest and king (21:26)

7 I will overturn the kingdom of Judah and it will be ni more until Me comes whose right it is to rule, and I will give it to Mim (21:27). This first part has been and is still being fulfilled. Duithc last part will be fulfilled at the 2nd advent of Christ 28)

8 Ammon also will be destroyed (21:

9 The diviners of Ammon will divine and Ue(prcdi(iingesrape fn)m the invasion by Babylon), but tJiey will tx-dcstmyed and cast out with those that are slain, whoic day is come and whose iniquity is at an end (11:^9)

10 I will cauK the sword (u he put in

b« feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it Cometh, and shall be brought to pass,v4i(ti the LoiU Ood.

4 Sign of the sharp aword:

clean destruction

!■ "AKain the word of the Lord came unto me. sayinR, •9 Son of man, prophesy, and say. Thus saith the Lord; Say, A sword, a sword is sharpened, and also*furbished:

10 It IS sharpened to make a sore slauRhter; it is furbished that It may glitter: "^should we then make mirth? it contemn-eth the^od of my son. as every tree.

n And he hath Riven it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of 'the slayer.

5 Sign of howling and smit-

ing: rulers destroyed

•12 Cry and howl, son of man: for it shall be upon my people, it shall be upon all the prmces of Isra-el: terrors by reason of the sword shall be upon my people: 'smite therefore upon Ihu thif^h.

13 Because *»< is a trial, *and what if the sword contemn even the rod? it shall be no more, saith the Lord God.

6 Sign of smiting hands: great golf

•14 Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be 'doubled the third time, the sword of the slain: it IS the sword of the great men that are slain, which entereth into their privy chambers.

IS I have set the point of the sword against all their gates, that their heart may faint, and then ruins be multiplied: ah! tt IS made bright, it is wrapped up for the slaughter. •16 Go'thee one way or other, either on the right hand, or on the left, whithersoever thy face IS set.

17 I *will also smite mine hands together, and I will cause my fury to rest: I the Lord have said it.

7 Babylon God's sword of

judgment upon Judah.

(l)The swordat the croaa-

roads

(18 "The word of the Lord came unto me again, saying, • 19 Also, thou son of man, appoint thee two ways, that the sword of the king of BSb j-lon may come: both twain shall come forth out of one land : and choose thou a place, choose it at the head of the way to the city.

20 Appoint a wav, that the sword may come to RAb bath of the Am mon-ites, and to JQ-dah in Ji-ru sA-16m the de-fenced.

21 For theHting of Bab J-lon stood at the parting of the way, at the head of the two ways, to

use divination: he*made his arrows bright, he consulted with images, he looked in the liver.

22»At his right hand was the divmation for J*-ry sfl-l*m, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appomt battering rams against the gates, to cast a mount, and to build a fort.

23 And it shall be unto them as a false divination in their sight.'to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

(2) Judgment on Judah; no

king until Messiah (Acts 1 5:

14-17; Ho3. 3:4-5; laa. 9:6.

refs.)

■24 Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear: because, / say, that ye are come to remembrance, ye shall be taken with the hand.

25 •<'And thou, profane wicked prince of I5 ra-el, whose day is come, when iniquity shall have an end.

§26 Thus saith the Lord God; Remove the'diadem, and take off the crown: this shall not be the same: 'exalt him that is low, and abase him that is high.

27*1 will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

(3) Judgment on Ammon next

•28 * And thou, son of man, prophesy and say. Thus saith the Lord God '•concerning the Am mon-ites, and 'concerning their reproach; even say thou. The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering:

29 'Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end.

30'Shall I cause if'to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy.

32 Thou shall be for fuel to the fire; thy blood shall be in the midst of the land; thou Shalt be no more remembered : for I the Lord have spoken it.

CHAPTER 22

U Prophecy against Israel. (l)Her twenty sins

OREOVER ihe word of the Lord came unto me,"^ay-

ing.

its sheath when its work is o%rr-destroying Judah and Ammon (21::<0)

11 Iwillpoui out My Indignation upon you (21:31)

12 I will blow against you in the fire of My wrath

Continued, column 4 ^^-

.1 . aken jway by sins Uke the wind takes away chaff

6 None calls upon ('Od's name (v 7)

7 None sdrs himself to take hold of God

8 God's face hidden from him

9 Consumed because of sin 10 Under Cod's wratli (v 5, 9)

a Sec 3 ways of divining , p. 827

b Jerusalem wa:. on the right hand road; and diis was the p'ace chosen by divination tobe attacked before Ammon *i»i (v22). Zedckiah and the rulers of brael considered this choice to be false divination (V 23)

c This refers to the oatJis and the covenant which Zedckiah and the ciders of Israel had made with Ncbuchad-nezzii to rule Judah under Him, and not rebel (v 2;J). Zcdekiah broke this covenant and for that Cod determined to destroy him and Judah (v 23; 17: U-21; 2 Ki. 24:30)

d Zedckiah washercpersonally addressed by the prophet ana judgment was pronounced upon him and his kingdom (v 34-27)

e This was the mitre of the high priest; and the crown here refers to the nead-piece of the king (v 26), Both the high priest and the king were to be removed and judged by Nebuchadnezzar; and this was Uterally fulfilled (2 Ki. 25: 5-7, 18-21)

f Debase Zedckiah and the high priest and exalt Cedaliah over Judah (v 26; 2 Ki. 25:7, 18-24)

g The kingdom of Judah was to be overthrown and exist no more until the Messiah would come whose right it is; and it would be given to Hin: (v 27; Cen. 49:10; Is^. 9:6-7; 42:1; Jer. 23: 5; 33:17; Hos. 3:4-6; Zech. 6:12-13; 14:9; Lk. 1:32-33; Acts 14:13-18; Rev, 11:15; 20:1-10)

h After Jerusalem, Ammon was also to be destroyed by Nebuchadnezzar (v 28)

i See Jer. 49:1; Zcph. 2:8

j The Ammonites also diWned and pronounced the divinaton of Nebuchadnezzar a lie; but theirs was a lie, for their necks were brought down with the other slain of tlie nations whose end had come (v 29-32)

k Question 53. Next, 22:2

1 The sword was not to return 10 his sheath until it had fully accomplished its mission in destroying Judah, Ammon, and other nations round about. Ammon was to be destroyed in her native land (v 30). Cod's indignation was to be upon her, as well as on Judah. The fire of His wrath was to come upon the Ammonites and they were to be turned over into the hands of men who were brutish and skilful to destroy (v 31); they were tobe fuel in the fire of Cod's wratli, and their blood was to be shed in the midst of the land. Ihcy were not tobe remembered anymore (v 32)

m For a list of these predictions, see note a, v 2

^ Cont. from column 2

13 1 will deliver you into tJie hand of brutish men who are skilful to desaoy

14 Youwillbe for fuel to die fire (21: 3-2)

15 Your blood will be in the midst of the land

16 You will be remembered

m Nebuchadnezzar is here pictured as staridinii Ji tJie entrance of the holy land, at the fork of two roads-one to the right leading to Judah, and the otlier to the left leading to Ammon-using divination to determine which road to take first. Judah was chosen first (v 22-27) before Ammon (v 28 -32)

G requests of Israel (Isa. 63:11):

1 Look down trvim heaven. Your habl-ucion of glory and holiness (63:15)

2 Rl- turn for Your servant's sake (63:17) , > 111 that You would n-nd the heavens

and come down (64:1)

4 Bi- not wroth very sore (64:9)

5 Do not remember sui foa-vcr

6 Sec, we beseech You, we arc Your

pc-OplC

lololJ sutc of siju i ers (Isa. 64:6):

1 We have sinned (v 5)

2 Unclean,ccremoniallv*ndmoMlly (v6)

3 All rightec^usncsses are as filthy (menscruous) rags

4 Fade as a leaf

EZEKIEL 22

Corruption of princes, priests and people

a 31st prophecy in Ezek . (22:1-16, ful-filled). Next, v 17

7 predictions-fulfilled:

1 Ihave made you a reproach to the heathen, and a mocking to all countries ("soon to be fulfilled, 22:4)

2 Tnosethatbe near, and those that be far from you, will mock you (22:5)

3 I wiU deal with you (22:14)

4 Iwill scatter you among the heathen and disperse you in the countries (22:15)

5 I will consume your filthiness out of you

6 You will take your inheritance (or forfeit your inheritance) in the sight of the headien (22:16)

7 You will know that I am Jehovah b Question 54. Next, v 14

c Jerusalem is called the bloody city , because of the many murders committed there, especially of the saints and prophets by the wicked rulers (v 2-4, 6. 12, 27)

d 20 sins of Judah and Jerusalem: 27)

1 Murders-bloody city (v 2-4, 6, 12,

2 Making idols (v 3)

3 Worship of idols (v 3-4)

4 Set light by (oppressed) father and mother (v 7)

5 Oppressed the strangers

6 Vexed orphans and widows

7 Despised My holy things (v 8)

8 Profaned My sabbaths

9 Slander-carry tales (v 9)

10 Eat upon mountains in idolatrous worship

11 Committed lewdness

12 Committed adultery with father's wife (v 10)

13 Humbled her that was set apart for pollution (or uncleanness)

14 Committed adultery with neighbor's wife (v 11)

15 Committed adultery with daughter-in-law

16 Committed adultery with sister, the father's daughter

17 Took bribe to murder (v 12)

18 Took interest for money lent

19 Extorted from neighbor

20 Forgot God

e Smiting the hands here was a sign of anger and contempt (v 13). See note k 21:17

f Question 55. Next, 23:36

g 5fold judgment on Israel;

1 I will deal with you (v 14) (v 15)

2 I will scatter you among the heathen

3 I will disperse you in the countries

4 I will consume yoiu: filthiness out of you

5 You will take your Inheritance (more literally trans., you will forfeit your inheritance) in the sight of all the heathen (22:16)

h 32nd

1 prophecy in Ezek . (22:17 -22, ful -d). Next, V 31

5 predictions-fulfilled :

1 I will gather you into the midst of Jerusalem, as they gather metals and put them in the midst of the furnace to blow fire upon diem to melt them (22:18-20)

2 Iwill gather you in My anger and in My fury, and leave you there and melt you (22:20)

3 I will gather you and blow upon you in the fire of My wrath (22:21)

4 You willbe melted, as metals are melted in the midst of a furnace (22: 21-22)

5 You will know that ItheLordhave poured out My fury ujxin you (22:22)

i Ezekiel used the term the house of Israel repeatedly in addressing the Jews at Jerusalem and those in captivity, so the Jews of the world today, as then, are the house of Israel (v 18; 19:1; 20:1; etc.). It was in the midst of Jerusalem,

2 "Now, thou son of man,*wilt thou judge, wilt thou judge'^the bloody city? yea, thou shalt shew her<'all her abominations. f3 Then say thou. Thus saith the Lord God, The city shed-deth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach imto the heathen, and a mocking to all countries.

5 Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.

6 Behold, the princes of !§'-ra-el, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains : in the midst of thee they commit lewdness.

10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.

n And one hath committed al nomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

(2) Fivefold judgment

13 • Behold, therefore'I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 'Can thine heart endure, or can thine hands be strong, in the days thati shall deal with thee? I the Lord have spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord.

9 Sign of dross: punishment for sin

■17 '■And the word of th e Lord came unto me, saying,

18 Son of man, 'the house of l§'ra-el is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of

thecapiulof Judah, that this house of Israel was living and where it was to be punished (v 19). The people were compared to dross in the midst of a furnace. Lead put into a crucible with gold and silver causes the baser metals to retire, or form dross at die sides of the crucible, leaving the pure gold or silver in the middle. But here the silver itself became dross (v 19)

the furnace; they are even the dross of silver.

19 Therefore thus saith the Lor d God; Because ye are all become dross, behold, therefore I will gather you"into the midst of Je-ru'sS-lem.

20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall kn ow that I the Lord have poured out my fury upon you.

10 Prophecy against Israel. (1) 20 sins of four classes

■23 •" And the word of the Lord came unto me, saying, •24 Son of man, say unto her. Thou art the land that is^not cleansed, nor rained upon in the day of indignation.

25 There is a '^conspiracy (Jof her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered morter, seeing vanity, and divining lies unto them, saying, Thus saith theT^ord God, when the Lord hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrong-fuUy.

(2) No intercessor: judgment

30 And 1 sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

•31 /Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

CHAPTER 23

825

11 Parable of Aholah (Samaria) and Aholibah (Je-

8 Must be used in receiving truth (Jas.

1:21)

Meekness is the quality of being patient in the reception of injuries; it stands opposed to malice and revenge

3 outstanding examples of meekness :

1 Moses (Num. 12:3)

2 Christ (Mt. 11:29; 21:5)

3 Paul (2 Cor. 10:1)

a The house of Israel of Ezekiel was in Jerusalem. It was therefore the same as the Jews, and that Judah was the true kingdom of Israel and representative of all the tribes (v 19) b Not only was Jerusalem a bloody city, but die whole land of Israel was unclean through sin, for which God had withheld rain upon it (v 24). This was in fulfillment of promises made to Israel in the days of Moses (Lev. 26:19-20, 26, 33; Dt. 28:23-24)

c 4 classes to be judged:

1 The prophets (v 25)

2 1 he priests (v 26) 27)

3 The princes (including the king, v

4 The people (v 29) d 20 sins of Judah :

1 Uncleanness (v 24)

2 Conspiracy against God (v 25)

3 Preying on innocent people

4 Robbery

5 Murders

6 Transgression of the law (v 26)

7 Profaned the holy things

8 Put no difference between the holy and the profane

9 Made no difference between the clean and the unclean

10 Polluted die sabbadis

IJ Profanedjehovah among the people

12 Rulers oppressed and murdered the people (v 27)

13 Covetousness

14 Gave people false hope (v 28; 13: 11-17, notes)

15 Lived in vanity (v 28)

16 Divined lies

17 The people used oppressions (v 29)

18 Men in general were robbers

19 Vexed the poor and needy

20 Oppressed me stranger

e God has always sought for a man-even one man to stand in the gap and build a hedge to turn away His wrath from men, and has been disappointed in many generations and with many nations. Here He could not find a man with influence enough to turn the hearts of the people away from sin and back to Him, so judgment had to fall (v30). Cp. 13:5; Jer. 5:1

f 33rd prophecy in Ezek . (22:31, ful-fiUed). Next, 23:22

3 predictions-fulfilled;

1 I have poured out My indignation upon diem (22:31)

2 I have consumed them in the fire of My wrath

3 Their own way have I recompensed upon their heads

All these statements are in the past tense, but in reaUty they predicted things just about to happen to Jemsa-lem. From God's standpoint they had already taken place, because His word had gone forth declaring a speedy fulfillment

Meekness (Isa. 61:1)

Meekness is necessary in hearing and obeying the gospel (v 1)

8 blessings tc the meek:

1 They will eat and be satisfied (Ps. 22:26)

2 Be taught the way (Ps. 25:9) 2 Inherit die eardi (Ps. 37:11)

4 Be saved (Ps. 76:9)

5 Be Ufted up (Ps. 147:6) 4)

6 Be beautified with salvation fPs. 149:

7 Increase dieir joy in die Lora(29:19)

8 Hear good tidings (61:1)

8 facts about meekness:

1 It must be sought (Zeph. 2:3)

2 Should characterize ministen(lCor. 4:21; 2 Cor. 10:1; Gal. 6:1; Eph. 4: 2; 2 Tim. 2:25; Tit 3:2; Jas.3:13)

3 A fruit of die Spirit (Gal. 5:23)

4 Should be put on (Col. 3:12)

5 Should be followed (l Tim. 6:11)

6 Should be used in aealing with all opposition by others (2 Tim. 2:25)

7 Should be demonstrated (Tit. 3:2; Jas. 3:13; 1 Pet. 3:15)

EZFKIEL 23

Parable of Ahotah and Aholihah

fl27

a Th« MotiitenaKiymboUco' and J. n.Both kii

laac ^ of the s.i ■

(V 'Z): a-Til !x."Ji .ommif ' with Egypt, inUicaiint; '-' Urael while iii thai Un^ ('. ;. alio committed whofcdonis in u'u u youth, indicatingihcii idoUtrs bi.:\'rf God made the Ktouic covtrnant wi;!: • His

; hi.

were fruitful

daughters (v4 , uiey u-:: nun

tlicy bccanjc (v 5-21)

b Thcii names (\ 4;:

1 Abolah. or Samaria, was die elder sister. The Heb. shalah . means her own tent or tabernacle. So-named because die 10 tribes under Jeroboam set up their own worship to rival that in Jerusalem and to be distinct from Jehovah's worship(v 4; 1 KiU2:25-33)

2 AhoLibah . or Jerusalem, was tlic younger sister. The Heb. shalibah means My lent is in her . So-named because cfod's temple and true worship were in Judah and Jerusalem, not in the 10-tribe kingdom and Samaria (v 4)

c Ahoiah or Samaria, is first dealt with as playmg the harlot when iie belonged to Cod. She doted on her lovers, the Assyrians (v 5). They are described and her whoredom with them in v6-7. Hex whoredom with Egypt is next stated (v 8). God delivered her from Egypt aixl she began to commit whoredom with die Assyrians (v 9). They discovered her nakedness and took her sons and daughters ijito captivity', slaying many with the sword (v 10; 2 Ki. 17)

d -A ho lib ah . or Judah, is next dealt with as seeing the whoredoms of Samaria, and becoming more corrupt than she ever was (v 11). Judah also doted on the Assyrians, her neighbors, who are again described (v 12). God saw that she was defiledby the Assyrians (v 23), and that she increased her whoredom by falling in love also with the Babylonians, who are described in v 14-15. She sent messengers to Chaldca to make a covenant with them (v 16); and the Babylonians came to her in a bed of love, defiling her with their whoredom, llius Judah was polluted with them, and her mind was alienated (v 17); and she continued to multiply her whoredoms by calling to remembrance such sins of her youth with Egypt whom she began to long for again (v lb-21)

e The Assyrians were fanx>us for their rich n- ' • •'■ apparel. The expression .anncnts became a term foraliKUiu: o: line clothing.Different from the Egyptian and Persian clothes, they consisted of tunics or robes trying In length, of mantles of different shapes, of long-fringed scarfs, and embroidered girdles. Ornaments in profusion were put on the dresses, some of which appear to have been emble-matic of ceruin dignities and employments

i Pictures of gods were painted on die walls in bright < olors (v 14)

3 ways of divining (21;21)!

1 Making the arrow; brigjit^ that Is, shaking the arrows-a mode- of divina -tionusedby the Arabians, but forbidden by the Koran. According tojerome, in cases such as the one here, each arrow bore die name of some town to be attacked. After the arrows were shaken up in the quiver, they were drawn out one by one. The places were tobc attacked in the order ilitlr names on the arrows were drawn I'mt. As Jerusalem was the first in this instance, Nebuchadnezzar proceeded to make tlie siege on it. Another writer says thai the arrows were tJirown up to sec

rusaiam, Esek. 23:1-49.

Cp. Ezek. Ih- 1 -63. Dt. 32:

10-44). (l)Harlotry of both

in Egypt

rriHE word of the L o«p came A again unto me, saying, 2 Son of man, there were"two women, the daughters of one mother:

3 And they committed whoredoms in f. (^?pt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were A-h6'Iah the elder, and AdtlMl-bah her sister: and they were mine, and they bare sons and daughters. Thus tt'ere*their names; St'lBfl'rf-^ if ^-hfl'lah^ and TC-ru'siTto X-hfttl^bah.

(2) Harlotry of Samaria with

Assyria: captivity (2 Ki. 15,

17)

S'^And A-hd lah played the harlot when she was mine; and she doted on her lovers, on the As-sjr i-an§ her neighbours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them that were the chosen men of As-sjT i-d, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms brou^/iMrom £ gXpt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the As-sJ^ri-an?, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

(3) Harlotry of Judah with Assyria (2 Ki. 16:7-18)

11 And when her<'sister A-hOl'i-bah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.

12 She doted upon the As-s^T i-an5 her neighbours, captains and rulers'clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

(4) Harlotry of Judah with

Aasyria and Babylon (2 Ki.

16, 20)

13 Then I saw that she was defiled, that they look both one way,

14 And that she increased her whoredoms: for when she saw men'pourtrayed upon the wall, the images of the Chil-d* anj pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, ail of

them princes to look to, after the manner of the Bflb-y-Ifl'nl-ans of Chdl d^ a, the land of their nativity:

16 And as soon as she saw them with her eves, she doted upon them, and sent messengers unto them into Chiil-de^.

17 And the BSb-f-ldni-ang came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of £ gjpt.

20 For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the £-g^p'tian5 for the paps of thy youth.

(5) Thirty-twofold judgment

822 '"Therefore, O A-h61'I-bah. thus saith the Lord God; Behold, I will raise up thy*lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Bab-J-16'ni-an§. and all the Ch51-de'an§, Pekfid, and Shd'd, and Ko'd, and all the As-sfr'i-an| with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy'^nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of t.'^fpf. so that thou shalt not lift up thine eyes unto

them, nor remember fi'gfpt any more.

■ 28 For thus gaith the Lord

Gotj; Behold, I will deliver

thee into the hand of them

whom thou hatest, into the

hand nf thern from whom thy

mind is alienated:

29 And they shall deal with

thee hatefully, and shall take

I away all thy labour, and shall

I leave thee naked and bare:

! a nd the nakedness of Oa

which way they would fall, and in this manner the place to be taken was Indicated. The A tabs generally used only tJircc arrows. On one was written. My '"<odhathbiddcn mc; on die second. My (•od hath forbidden mc; and the third was blank. If the blank was drawn the arrows were shaken up again and drawn Continued, column 4 ^»-

what step to take by examining the livrrof an animal that was sairificcd, to sec whether it was good or bad. If die liver was tiealthv and the lobes Inclined inw.u ' iin was favor -

able, but if . dry, spotted,

of without die baiiu between the parts die omen i»tis unfavorablc.This mediud of divination was used by many nations

34 th pTi ruled).

oi-

f23:22-a&. ful-ns-fulfil led:

1 I will rai;^ up your loven against you (23:22)

2 I will bring them against you or every side

3 The Babybnlans. Chaldeans, Pc-kod, Shoa, Koa, and all the Assyrians with them win I bring against you (23: 23)

4 AUwillbe riding horses-desirable young men, capuins, rulers, great lords

5 They shall come against you widi chariots, wagons, and a great assembly of people, which will set against you the buckler, shield, and helmet round about (23:34)

6 I will set judgment before them

7 They will judge you according to their own judgment

8 I will set My jealousy against you (23:25)

9 They will deal furiously with you

10 They will take away your nose and ears

11 Yourremnantwillfallby the sword

12 They will take your sons and daughters captive

13 The rest will be destroyed by fire

14 They will strip you of your clothes (23:26)

15 They will take your fair jewels

16 I will make your lewdness to cease from you, and your whoredom which you brougiit from Egypt (23:27)

17 You will not lift your eyes to them

18 You will not remember Egypt anymore

19 I will deliver you into the hand of them whom you hate, and them from whom your mind is alienated (23:28)

20 They will deal with you hatefully (23:29)

21 They will take away all your labor

22 They will leave you nakeJ

23 The nakedness of your whoredoms will be discovered

24 Bothyour lewdness and yotu whoredoms will be discovered

25 I will do these diings to you(23: 30)

26 I will give tJic cup of your sister (Samaria) into youi hand (23:31)

27 You will drink of your sister's cup deep and large (23:3^

28 You will be laughed to scorn and be had in derision

29 You will be filled with drunkeruiess and sorrow, with the cup of astonishment and desolation, and the cup of your sister, Samaria (23:33)

30 You will evendrini< and suck it out (23:34)

31 You will break the sherds thereof

32 You willpluckoff your own breasts b TTielovers of these rwo symbolic women were the nations whom they trusted in Instead of Jehovali-the Egyptians, Assyrians, Babylonians, and oinas (v 5, 8, 14-15, 17, 21, 2;^

c These mu ti la ti ons were common among die Chaldeans, Assyrians, and Persians. Among the Chaldeans, adulteresses were punished in tJiis manner, which fact is perliaps die basis of this text

—^»- Cont. from column 2

until the arrow bearing the decided answer came fordi. If it was the one forbidding the inquirer he waited a whole year be fore consulting the arrows again on the question

2 r.iii-Mhini i!, t.T.iniitm, or the hoi. TTa family

tab.: •"nccm-

ing tlic future. Notlu v>n re-

garding how the tcrapl..... ...;^ con-

sulied. Tlic first mention of dicm in Scripture is die occasion of Rachel stealing them from her father in llaran (C^n. 31:19, 34). They were put away by Jacob (Gen. 35:4); set up b>' Micah ashisgods (Judg. 17:4); ana considered as idolatry (1 Sam. 15:23)

EZEKIEL 23. 24

Parable of Aholah and Aholibah

Parable of the boiling pot

a Here cup , the cup of Samaria was total destruction as a nation and captivicy for the remnant left alive (v 31; 2 Ki.

17)

b This word is a variation of shard , a fragment of brittle substance, as an earthen vessel (v 34)

c This simply means to destroy the occasions of their idolatry; or, more literally, it refers to the tearing at the breasts

d Q'-iestlon 56. Next, v 43

e £ sir: :: Samaria and Jerusalem :

1 Adultery (v 37)

2 Murders

3 Idolatry 39)

4 Sacrificed children in the fire (v 37-

5 Defiled My sanctuary (v 38-39)

6 Profaned My sabbaths

7 Made alliances with other nations (V40-42)

8 Committed idolatry and adultery in worship to idols with other nations (v40^4)

f See Molech in Index

g Question 57. Next, 24:19

20 eternal principles of righteousness (18:25):

1 All souls will give account to God on the same basis (v 4)

2 The soul that sins will die, whether he is a righteous or a wicked man (v 4, 20)

3 If a man is just and does that which is lawful and right, he will live (v 5-9)

4 If a righteous father has a wicked son the righteousness of the father will not save the son from death (v 10-13)

5 The wicked son will die for his own sin and be responsible for it (v 13)

6 A righteous son of a wicked father will live for his own righteousness ^14-17)

7 The wickedness of a father will not be passed upon a righteous son because ofhumanrelationship. He will not die for the sins of his father

8 The wicked father will die for his own sins only (v 18)

9 The only time a son of a wicked man will bear the iniquity of his father is when he commits the same sins his father did (v 19)

10 The son will not bear the iniqtiity of the father, nor the father bear the iniquity of the son except they commit the same sins (v 20)

11 The righteousness of the righteous will be upon him, and the wickedness of the wicked will be upon him

12 The wicked will live by having the death penalty cancelled in die day that he ceases to sin and turns to God widi a whole heart (v 21, 27-28)

13 All the sins of the wicked man will not be mentioned againsthim or damn his soul in the day that he quits sin and commits righteousness (y 22)

14 God has no pleasure in the death of the wicked diat he diould die (v 23)

15 A righteous man who becomes a wicked man again dies by incurring the deathpenaltyof the broken law in the day that he turns from his own righteousness to Uve in sin (v 24-28)

16 All die righteousness of the righteous will not deliver him from death in the day that he goes back into sin

17 All his righteousness that he has done will not be mentioned, for it cannot deliver him from deadi when he sins

18 The ways of God are always equal and just (v 25, 29-30)

19 A11 men will be judged according to their own ways as to whether they have or have not conformed to die ways of God (v 30)

20 God invites and commands all men:

(1) To repent (v 30)

(2) Turn from their transgressions

I whoredoms shall be discov-] ered, both thy lewdness and I thy whoredoms. j 30 I will do these things unto I thee, because thou hast gone a I whoring after the heathen, and I because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her^up into thine hand.

32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Sa-ma'ri-d.

34 Thou shalt even drink it and suck it out, and thou shalt break the"sherds thereof,'^and pluck off thine own breasts: for I have spoken it, saith the Lord God.

■ 35 Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

(6) Eight sins ot Aholah

(Samaria) and Aholibah

(Jerusalem)

|36 " The Lord said moreover unto me; Son of man,'^wilt thou judgeA-ho lahandA-holi-bah? yea, declare unto them 'their abominations;

37 They that have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, ho pass for them through the fire, to devour them.

38 Moreover this they have done unto me: they have defiled my sanctuarj-in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oU.

42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sa-be'an§ from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then I said unto her that was old in adulteries,*WiU they now commit whoredoms with her, and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto A-ho'lah and unto A-hol'i-bah, the lewd women.

(7) Tenfold judgment on both

♦45 ' "And the righteous men, they shall judge them after the manner of adulteresses, and after the maimer of women that shed blood; because they are adulteresses, and blood is in their hands. 46 For thus saith the Lord God ; I will bring up a company upon them, and will give them to be removed and spoiled. ■47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and bum up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 AJid they shall recompense your lewdness upon 3-ou, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

12 Prophecy against Judah. (1) Parable of the boiling pot

,^GAIN'^in the ninth year, in *^ the tenth month, in the tenth day of the month, the word of the Lord came tmto me, saying, ■ '. 92 Son of man, write thee the , name of the day, even of this] same day: the king of Bab'y-j Ion set himself against Je-ry'-sa-lem this same day. •3 And utten<a parable unto the rebeUious house, and say unto them. Thus saith the Lord God ; I Set on a pot, set it on, and also pour water into it: •4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

• 5 Take the choice of the flock, and bum also the bones under it, and make it boil well, and let them seethe the bones of it therein.

(2) Signification: judgment

6 *' Wherefore thus saith the

Lord God ; Woe to the bloody

city, to the pot whose scum

. is therein, and whose scum is

I not gone out of it! 'bring it out

I piece by piece; 'let no lot fall

upon it.

7^or her blood is in the midst

of her; she set it upon the top

of a rock; she poured it not upon

the ground, to cover it with

dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord God ; Woe to the bloody city! '•I win even make the pile for fire great.

• 10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

•11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may bum, and that the filthiness of it may be molten in it, that the scum

so that sin will not damn them

(3) Cast away all thefr sins, whereby they have sinned (v 31)

(4) Make themselves a new heart and a new spirit by meeting God's terms of salvation and becoming new creatures in Christ

(5) 1 um yourselves, and Uve ^ 32)

in the open, not covered by dust fv 7 -S)

h The destruction of the city was to be great like a great fire burning under a pot until nothing was left but the bones and dry burned flesh, with even die pot burned and melted (v 9-11)

a 35di prophecy in Ezek. (23:45 -49. ful-filled). Next, 24:1

10 tHiedictions-fulfilled:

1 The righteous men will judge them after the manner of adulteresses and murderers, because they are adulteresses and murderers (23:45)

2 I will bring up a company upon diem (23:46)

3 I will give them to be removed from theii land and spoiled

4 Their enemies will stone mem and kill them with their swords (23:47)

5 They will slay thefr sons and dau^ ters

6 They will burn their houses with fire

7 I will causethefr lewdness to cease out of the land, that all women may be taught not to do after their lewdness (23:48)

8 They will recompense your lewdness upon you (23:4^

9 You wUlbear the sins of your idols 10 You will know that I am Jehovah

God

b 36diPCoriiecyinEzek. (24:1-14, ful-tilled).Nexi, V 15. Ar.orher par.cc-inLme prophecy

10 predictions-fulfilleo:

1 Set on a pot and pour water into it

2 Gather me pieces of the sacrifice into it, even every choice piece, the thigh, the shoulder, and me choice bones (24:4)

3 Take the choice of the flock, and bum abo the bones under the pot, and make it boil fiili well; let tiiem seethe the bones of it therein (24:5)

4 V^^oe to die bloody city, the pot whose scum is therein and not gone out of it (24:6)

5 Bring out piece by piece from the pot; let no lot be cast upon it

6 Her blood will be shed in the midst of her and wiU not be covered with dust (24:7-8)

7 Woe to the bloody city! I will even make the pile for ffre great. Heap cm wood, kindle the fire, consume die flesh, spice it well, and let the bones be burned. Then set the empty pot upon the coals that the brass may be hot and burn, and that the filthiness may be molted in it, that the scum of it be consumed (24:9-11)

8 Her scum will be in the fire (24:12)

9 You will not be purged from your filthiness anymore, till I have caused My fury to rest upon you (24:13)

10 I wUl do it and will not go back, or spare, or repent. According to your ways and your doings, they will judge you (24:14)

c This was the very day Nebuchadnezzar came against Jerusalem to destroy it completely (v 1-2). The siege began on this day and was finished in the 11th year, the 4th month, and the 9th aay of die mondi (2 Ki. 25:2-4)

d The parable is given in v 3-5, the appUcadonin v 6-14. Jerusalem here is compared to a great caldron, the ffre around the pot and under it representing the great army of Babylon besieging the city, and the bones in the pot symbolizing the inhabitants of the city shut up within the walls. The choice pieces in the pot refer to the choice members of the community

e Bring forth the inhabitants one by one f This signifies that the city was to be destroyed, not divided by lot between conquerors (v 6). In the previous sieges under Jehoiakim and Jenoiachin, some were taken and others left; now all the people were to be removed

g The blood of Jerusalem was to be left

a The fUdUacM erf jMMKlein wUJ not be puived until Codlut completed His fury upon ii. which ai88C*u bo^ "<: will bdng Iff»el to fcpenuitce and cotnpleie unrnJcr in me Uit Jayi. The tuiurc tnbuiiuoD wiU purge Israel of all lebels and bring ihc naiioD u> tepcii .ch. 12:10-13:1, 8-9;

Rom. J). Here, in tbc Baby-

lonia!. . iruiity days. God was to complete His puniiiinent of them bciare He would restore thcra aaajn to their own Utjd (V 13 -14). They were to reap what they had sowed (v 14), and ao will it always be with all men(Cal. 6:7-S) b 37di pro tfcccy in Ezek. (24:15-27,fiU-mie^. "Next; 'jb:l

ti pcvdicti'ns-fulfilled :

1 I will talce from you the dcure at your eyes with a taokc (2^:16)

2 I will profane My sancaury. tbe exrc!!e:icy of your strength, the desire c t. and that which your soul

o '; J daughters whom you

have . all by the sword

4 Ac^uruii^ to all that Ezekiel has done you will do (24:21. 2^

5 When this comes you will know that I am the Lord God (24:24

6 In the dav that 1 take away their strength, the jo> of their glory, and tbe desire of their eyes upon which they have set their minds, dieir sons and da . .: shall be that he who escapi '.e to you and tell you about i: ^--Ic-i-^S)

7 In dial >:ay your mouth will be opened to him tnat has escaped the destruction of Jerusalem, and you will speak ar^i be dumb no mote (24:27)

8 You will be a sign to them, and they will know that I am the Lord

c Tbe desire of his eyes was his wife (v 16. IS). She died o(a stroke, aod be was commanded not to weep or show any other sign of mourning, so as 'to teach Israel tihe lesson thai in the coming d- ' of Jerusalem and the natic: would be too stunned to mou.-;. (V .0-17, 21-23). His wife was a symbol of the temple, the desire of the eyes of Isnel (v 21) d Question 58. Next, v 25-26

e The deare of the eyes of Israe 1 - tlie temple, was to be destroyed like the desire of E z e ki e 1 -his wife, whose deadi was a sign to the people (v 16-17, 21). Israel's sons and daughters were also to be destroyed; and yet tbey were not to nxxiro because of the calamities be-fallen them (v 21-23)

f You (Jews) will do as I (Ezekiel) have done-iKX cry, mourn, cover the lips, eat food (v 22). Furthermore, you **11 tire your head, put dioes on your feet loguintocaptiwty, pine away in your iniquities, then nxxim one toward another (v 23)

g Questioo 59. Next, o^oo

h ui thai day w'r. : luppen

you (Ezekiel) full re-

port (torn tiKMc -

tion; and I wi ■ _ .

you will n< ^'. i.uiii

to tbe ho-^ .7)

Siniof Judah (2:29);

A(.c tmr^Judah of u. 'lasgrcs-

uun at^uist Mim, . jos the

mar:y sins tbe people wc:c guilty of here

16 sins of Judah :

1 Too stubborn to take Lorrcction (v > Killed the pcx>pbeis 30)

j .Refused to come to God (v 31)

4 Forgot God (V 32)

5 Sc< i ' ' "v.- the idolaoy of foicign n^)

6 1*^., -ii W'-'i -111 i' xays

7 Kii. . 35)

8CU.;.:l -r.ci (V

9 Claimed fn - .en

many sins w.;. ■■d

10 Gadded about u way

from Jehovah to ; . . _;

of It Ruy be consumed.

12 She hath with lies, an

V. f r : ner

•e. IJ in LT.) nitn n- . is lewdness: because I have pureed thee, and thou wast no* '

tbou shalt not be pur. *' *'" any muir. uu i

my fur>' to rest

U I the LoBD have spoken il:

it shall cr • - -•• ' ! -a-iI! do It, I u '.f r will I sp ■ i ~... l repent: a > thy ways, and thy doings, shal .ee. saith the Lord ^' ■■■

13 Sign: (1) No mourning

Si3 "Also the wordpf the LoBD came unto me, saying, •I6~Son of man. behold, I Uke away from thee'the desire of thine eyes with a stroke: yet neither shall thou mourn nor weep, neither shall thy tears run down.

•17 Forbear to cry. make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 * And the people said unto me.'Wilt thou not tell us what these things are to us. that thou doest so?

(2) Signification: judgment

20 Then I answered them, The word of the Lord c ame unto me, saying.

■21 Speak unto the house of Is'ra-el. Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength. *the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And /ye shall do as I have done: ye shall not cover gour lips, nor eat the bread of men.

23 And yotir tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 ' Thus e-z6 ki-el is unto you a sign: according to all that h* hath d^n^ shal! ve

land be*no more dumb: and

•■-- -"--I- "-^ a sign unto them; i'il know that I a'3

;nc i-'-iHi

25 Also, thou son of man.%/ia// it not be in the da-. ' 'ake from them their the joy of their glory, the dc»ire of their eyes, and that whereupon they set their minds, their sons and their daughters,

26 That he that es. that day shall come i.. to cause thee to hear tt vtiih thine ears'*

27 ! ■ ■ be ..

caped, a.ad thou ->h.ii: b;

I CHAPTER 25 827

' VII Prophecies against*sev-

en Gentile power* (25:1 - 32:

32; Isa. 13-23; Jer. 45-51;

Amos 1-2; Jer. 49:1, refs.).

1 Against Ammon

THE word of the Loan camc again unto me, saying, ■

• 2 Son of man, set thy face

the Am mon-ites, and ,: , y against them; •3 And say unto the Am'mon-ites. Hear the word of the Lord G'jd; Thus saith the Lord God; Because thou saidst. Aha, agamst my sanctuary, when it was profaned; and against the land of Is ra-el, when it was desolate; and against the house of Ju dah. when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rib bah a stable for camels, and the Am'-mon-ites a couching place for flocks: and ye shall know that Ijam the Lord.

• 6 For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced m heart with all thy despite against the land of 1$'-ra-el;

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee oEF from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou S^t know that I am thi

LOKD.

2 Against Moab (Isa. 15:1,

refs.)

•8 '"Thus saith the Lord God;

" e that Moab and Se Ir

Behold, the house of j\i :an is like unto all the heathen;

9 Therefore, behold. I 'will open the side of M6'ab from the cities, from his cities which are on his frontiers,'the glory of the country, Bith-j^sh'i-m6th, BA'al-mi'on. and Kir-i-a-thd'im,

10 Unto the men of the east h the Ammon-ites, and will

■ them in possession, that Uir Am mon-ites may not be remembered among the nations.

11 And I will execute judg-I ments upon MOab; and tbej

shall know that I am the Lor;^.

3 Against Edom (Jer. 49:7,

refs.)

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Bee a us.

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. e, and hatb

Jed. and revenged

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14 Pc

15 Rt-

16 Sputtc and ^ as opportuni'

r wives (.i:J) in high places of

redoms

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before Him 1^ ;.ot :;j ■ no doubt

one mav do so a:: wants to

fchitx ('oc and Christ

l: jver earthlv Israel

j'Jii

do this

a The reference here Is no doubt to his being made <&imb, and having bit mouth opened only when God would speak through him to the bouse of Isa el (v 24-27). We arc to understand tf»en •!^-- •'■ :!umbness continued until was completely destroyed; *:.rs u.<s:iie was not to be such a sign to the house of Israel arrymore (v 27)

b 7Centik_pow«sto_be_iudgcd:

1 Ammon (25:1-Ti

2 Moab (25:8-11)

3 £dom (25:12-14)

4 PhiUstia (25:15-17)

5 Tyre (26:1-28:19)

6 Zidor (23:20-26)

7 Egypt (29:1-32:3^

c 38th prophecy in Ezek. (25:1-7, ful-

riiie<5. fSext; v B—

12 pcedlctlore-fulfilled:

1 Because you said. Aha against My sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; therefore, Iwilldeli\-eryou totne men of the east for a possess! in (25:3-4)

2 They will set their palaces in you (25:4) you

3 They will make their dwellings in

4 They will eat your fruit

5 They will drink your milk

6 I will make Rabbah a stable for camels (25:5)

7 I will make the land of the Ammonites a couching place for flocks

8 Because you have greatly rejoiced in your heart with despite against the land of Isael; therefore, I will stretch out My hand upon you and give you for a spoil to the heathen (25:6-7)

9 I will cut you off from die people 10 I will cause you to perish out of

the countries (25:7) 111 will destroy you 12 You will knc^" that I am Jehovah (25:5, 7) d 39th prophecy in Ezek. (25:8-11. ful-fiUed). Next, v 12

4 predictions-fulfilled:

1 BecauseMoabandSeir say that the house of Judah is like the heathen; therefore, I will open the side of Moab from the cities on his frontiers, the glory of the country, unto the men of die east with the Ammonites (25:8-10)

2 I will give them in possession tiut the Ammonites may be remembered among the nations (25:10)

3 I will execute My judgments upon Moab (25:1!)

4 Thev will know that I am Jehovah e I will lay the land of Moab open to at -

tack from every quarter (v 9).Josephus tdlsusthat Nebuchadnezzar conquered Ammon in the 5th year after the destruction of Jerusalem, and it was at this same time that Moab, Edom, and other countries also fell

f This rcfen to the wonderful pasture lands that belonged to Reuben, lan(b north of the river Amon, which the Moabitcs had conquered in the latter dav? of the existence of Judah (v 9) g 40th prophecy in Ezek. (25; 12-14, ful-nikJ). Vext'. v 15

6 predictions-fulfilled;

1 Bccausi Idomha dvaU a(?a>nnthe house of Judj'

andhasgreatl . ..

himself on then); whcrciure, 1 will stretch out My hand upon Edom, and will cut off man and beast from it (25: 12-13) (25:13)

2 Iwillmakeitdcsolatc from Tcman

3 They of DtdanwUl fall b> the sword

4 I will take vengeance upon Edom by the hand of .Vy people Israel (25;

5 They will do in Edom according to My fury

6 They will know My vengeance

Year!:- pilgrirriaeei (Isa. 66:18)

Allnauonswillbe gatiiered to Jerusa-1cm year by year to worship the Lord and ^■-" "■ ■■'■ of tabcrrutlcs (v 18; . .How marry other

limcj ... .1.^, «... come to worship

EZEKIEL 25. 26

Threats against Tyre

a 41st prophecy in Ezek. (25:15-17, ful-mie^. Next, 26:1

5 predictions-fulfiUed;

1 Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy Judah foroldhatred; therefore, I will stretch out My hand upon them (25:15-16)

2 Iwill destroy the Cherethims (25: 16)

3 I will destroy the remnant of the sea coast

4 I will execute great vengeance upon them with furious rebukes (25:17)

5 They will know that I am Jehovah when I lay My vengeance upon them

b Only found here, but Cheridutes are mentioned several times as chief of the warriors of David (2 Sam. 8:18; 15:18; 20:7, 23; 1 Ki. 1:38, 44; 1 Chr. 18: 17). See also 1 Sam. 30:14; ZepJi. 2:5

c 42nd prophecy in Ezek . (26:1-14, ful-filled). Next, v 15

30 predictions-fulfilled:

1 Because Tyrus said Aha against Jerusalem, she that was the gates of die people is broken, she is turned unto me, I will be replenished, and now she is laid waste, I(Jehovah) am against you (Tyrus) and will bring man>' nations to come up against you, as the sea causes his waves to come up (26: 2-4)

2 Thev will destroy the walk of Tyrus (26:4)

3 They will break down her towers

4 IwiUalsoscrapeherdustfrom her, and make her like the top of the rock

5 It will be a place for the spreading of nets in the midst of the sea (26:5)

6 It will become a spoil to the nation

7 Her daughters which are in the field win be slain by the sword (26:6)

8 They will know thai I am Jehovah

9 I will bring upon Tntus Nebuchadnezzar, king of^ Babylon, a king of kings, from the north, with horses and chariots, with horsemen, companies, and much people (26:7)

10 He will slay your daughters in the field with the sword (26:8)

11 He will make a fort against you

12 He willcast up a mount against you

13 He will lift up the buckler against you

14 He will set engines of war against your walls (20:9)

15 He will break down your towers with axes

16 By reason of the abundance of horses their dust will cover you (26:10)

^ 17 Y our w alb will shake at the noise

K of the horsemen, the wheels, and the

chariots when he will enter your gates

18 They will tread down all jour streets with their horses (26:11) sword

19 He win slay your people by the

20 Your garrisons will be destroyed

21 They will m ake spoil of your riches

22 They will make parey of your merchandise (26:12)

23 They will break down your walls

24 They will destroy the pleasant houses

25 They will lay your stones, timber, and dust in the water

26 Iwill cause the noise of your songs to cease (26:13)

27 I will cause your harps to be heard no more

28 I will make you like the top of a rock (26:14)

29 You will be a place to spread nets upon

30 You will be bjiilt no more

d The 11th year after Jehoiachin's captivity (note c, 8:1). The month diat Jerusalem fell in the 11th year was the 4th-about the same as our July (2 Ki 25:3, 8). This prophecy began to be fulJFiUed then, but it took Nebuchad nezzar 13 years to overthrow the city of Tyre (Tyrus), according to Josephus. \'.'hile besieging Jerusalem Nebucnad -nezzar had driven Pharaoh back to Egypt. Tyre rejoiced over this and the fall of Judah; dien, as in these prophecies, her own downfall was predicted

e Nations under Nebuchadnezzar (v 3,7)

himself upon them;

13 Therefore thus saith the Lord God; I will also stretch

out mine hand upon E'dom, and will cut off man and beast from it; and I will make it desolate from Te'man; and they of De-dan shall fall by the sword.

14 And I will lay my vengeance upon E'dom by the hand of my people Is'ra-el: and they shall do in E'dom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God.

4 Against Philistia (Isa. 14: 28, refs.)

Si 3 '^' Thus saith the Lord God ; Because the Phi-Iis tines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred;

16 Therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Phi-lis tines, and I will cut off the^Cher'a-thims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord. when I shall lay my vengeance upon them.

CHAPTER 26

5 Against Tyre (26:l-28-.19; Isa. 23:1-18; Jer. 47:1-7; Amos 1:9-10). (1) Destruction of Tyre: A The cause of judgment

^^TiND it came to pass in"the •A^ eleventh year, in the first day of the month, that the word of the Lord came unto me,-saying, ■

2 Son of man, because that Tyrus hath said against Je-ru-sa-lem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

B Destruction by Nebuchadnezzar

3 Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause 'many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus. and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be a place for the spreading of nets'in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.

6 And her daughters which are in the field shall be slain by the sword; and they shal l know that I am the Lord .

7 *" For thus saith the Lord God; Behold,*! wiU bring upon Ty'rus Neb-u-chad-rez'zar king of Bab'y-lon,"a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and

much people. '

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a moimt against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and wi^ his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

C Destruction by Alexander

12 And "Hhey shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 And I win cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

D Nations lament Tyre's fall

Sl5 * ^hus saith the Lord God to Ty'rus; "^Shall not the isles shake at the sound of thy fall, when the woimded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broi-dered garments: they shall clothe

themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee. How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

■ 19 For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; 20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in

f Tyre was located on a promontcary-a place extending out into the sea (v 5). The name Tyre means rock; and it was given to the city because of its position. The island rock section became the heart of Tyre, the part on the continent being die old town. It was rich

Continued, column 4 ^

10 Eat broth of abominable things

11 Brag on personal holiness (v 5)

12 Blaspheme God upon the hills(v 7)

13 Forsake the Lord (v 11)

14 Fcaget God's holy mountain

15 Prepare tables for idols

16 Fumidi drink offering for them

17 Did evil in God's si^t (v 12) in

18 Did not choose what GoddeUghied

The change from the singular to the pkiralhere -he to they could imply that what NebucEiiinezzar did was not all thathappened to Tyre. V 12-14 were literally fulfilled by Alexander the Great who did make a causeway from the old town of the mainland. He took the citN'by diis way, in about 7 months I 43rd proph ecy in Ezek. (26:15-21. ful-flllec^. ^exi i7:l

20 predictions-fulfilled;

1 The isles will shake at the soimd of your fall (26:15)

2 Men wiUbe wounded and slaughtered in your midst

3 Then aU the princes of the sea will come down from their thrones (26:16)

4 They will lay away their robes and

5 They will clothe themselves with trembling

6 They will sit upon the ground

7 They will tremble every moment

8 They will be astonished at you

9 They will take up a lamentation for you (26:17)

10 The isles will tremble in the day of your faU (26:18)

11 They will be troubled at your departure

12 I will make you a desolate city, Uke cities that are not inhabited (26: 19)

13 Iwill bring up the water upon you

14 I will bring you down with them that descend into the pit, with the people of old time (26:-20)

15 I will set you in the lower pans of the earth

16 You will not be inhabited

17 Iwill set glory in the land of the living

18 I will make you a terror (26:21)

19 You will be no more

20 You will never be found again : Question 60. Next, 27:32

^ Cont. from column 2

and great under Persian, Greek, Roman, and Mciiamedan mien before itsfinalruininl291A.D. by the sultan of Egypt

g Here God mentioned the first destroyer of TyTe. The name of this city is spelled Tyrus 14 times in this book (v 7; 29:18-19; 30:10. etc.)

h He was asking of kings, fOT many other kings submitted to him; but Christ will be The King of kings (1 Tim. 6 : 15; Rev.'n^:14; 19:15-16)

Prophetic pgayer of Israel (Isa. 64:10)

Inv 10-11 we have a prophetic section of the prayer that will be prayed by die Jews at die end of the tribulation-at die 2nd advent of Christ. The stated conditions will be true at tiiat time. Many citiesoflsrael will be destroyed; Jerusalem will be made desolate (houses rifled and women ravished, Zech, 14:1-5); the temple wiUbe destroyed and the pleasant tilings laid waste. Christ will build the millennial and eternal temple after He comes, so the temple where Antichrist is to reign during tne tribulation wiU be destroyed tomake way forihe future eternal one (V U; Dan. 7:27; Mt. 24:15; Rev. 11:1-2)

18 sins of Israel (Isa. 65:2):

1 Rebellious (v 2)

2 V/alk in a way that is not good

3 Walk after their own thou^ts 3)

4 Provoke God to anger to His face (v

5 Sacrifice in gardens

6 Bum incense upon altars of brick (v3. 7)

7 Remain among the graves (v 4)

8 Lodge in the monuments

9 Eat swine's fledi

bZEKJEL 26. 27

Beauty and riches of Tyre

831

i Thii vtatie In rontra« wiih the jutc

o: -J./Ji a^ tiniei(v JO; ;i.;:

. .; Job. . J7:13; 14:5; hi.

44t.*. prophecy in Ezek. (27:1 -36. flllcJi. 'Qcxt. l^:i

ful-

JO prcdic Dons-fulfilled

1 Vourwufkcri, riches, and inhabi-uni< will fall in ihc midst of the seas in the day of your min (27:26-27)

2 The suburfos will shake at the sound of xiK cry of your pilou (27:28)

3 All that handle the oar, the mar-inen, and all the piloti of the sea will come down froin their ships and stand on the Und (27:29) you

4 Their voice will be heard against

5 rhey will cry bitu;rly

6 They will cast up dust upon their heads (27:30) ashes

7 They will wallow tfiemselves in 6 They will make themselves utterly

bald for you (27:31) 9 They will gird with sackcloth

10 They will weep for you with bitterness

11 They will weep with bitter wailing

12 In their wailing they will take up a lamentation for you (27:31^

13 They will lament o\-er you

14 In the time when you will be broken by the seas in the depths of the waters, your merchandise and all your company in the midst of you will fall (27:34)

15 AUihciuhabitantsof the isles will be astonished at you (26:35)

16 Their kings will be sore afraid

17 They will be troubled in their countenance

16 ~:he merchants among the people will hiss at you

19 You will be a terror

20 You will never be anymore (27:36) I. Tyre had two ports-the Sidonian to the

north, and toe Egyptian to the south (v3) d Chit tiro refers to Cyprus and islands of the Greeks in the Mediterranean (v 6)

e The purple of Tyre, made from mol-lusksgavieredfrom the Greek islands, was very famous (v 7)

f This r»o doubt refers to the Greek islands on the westem coast of Asia Minor (V 7)

g Severa 1 times Tyre is spoke n of as hav • ing perfect beauty (v J-4, 11). Lucifer is also referred to in this book, as being perfect in beauty (28:12, IS)

h 34 nations or places mentioned with

■ yrc :

ioii (V 5)

2 Lebanon

3 Bashan (v 6)

4 Ashurites

5 Chi trim

6 Egypt (v 7)

7 Elisttah

8 Zidon (V 8)

9 Arvad

10 Gebal (V 9)

11 Persia (v 10) 1. Ud

13 Phut

14 Gammadims

15 Tarshish (Spain, V12)

18 Meshech

19 Togarmah (Armenia, V l'^

20 Dedan(v 1^

21 Syria (v 16) 22Judah(v 17)

23 Damascus (vI8) 24Helbon

25 Dan(v 19)

26 Arabia (v 21)

27 Kedar

28 Sheba (v 22)

29 Raamah

30 Haran (v 23)

31 Canneh

32 Eden

16 Javan(Greece) 33 Asshur

17 Tubal (V 13^ 34Chilniad

i The fairs were held for the purpose of buying and selling merchandise from allnations(v 12, 14, 16. 19. 22. 27) 35 kinds of meichaiidise:

1 Silver (V 12) 19 Honey

2 Iron 20 Oil

3 Tin 21 Balm

4 Lead 22 Wine (v 18)

5 Slaves (v 13) 23 White wool

6 Vessels of brass 24 Briftht iron^r 1^)

7 Morses (v 14) 25 Cassia

8 Horsemen 26 Calamus ^20)

9 Mules 27 Precious clothes

10 Ivory (V 15) 28 Lambs (v 21)

11 Ebony 29 Rams

12 Emeralds^ 16) X Goats

13 Purple 31 Spices (v 22)

14 Broidercdwork 32 Precious stones

15 Fine linen 33 Gold

the low parts of the earth, in places desolate of old. with them that ro down to the pit. that thou be not inhabited; and I shall set Klorv*in the land of the In inn; 21 I will make thee a terror, and thou shall be no more: though thou be souRht for. yet Shalt thou never be found again, saith the Lord God.

CHAPTER 27 829

(2) Lamentation for Tyre:

A The pride and location

of Tyre

iTPHE word of the Lord came ^ again unto me. saying. ■ •2 Now, thou son of man. take up g lamentation for Ty rusj •3 And say unto Ty'rus. O thou that art situate at the'^entry of the sea, which art a merchant of the people for many isles. Thus saith the Lord God; O TFrus, thou hast said, I am of perfect beauty.

4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

B The navy of Tyre

5 They have made all thy ship boards of fir trees of Se'-nir: they have taken cedars from L^b a-non to make masts for thee.

6 Of the oaks of Ba'shan have they made thine oars; the company of the Ash ur-ites have made thy benches of ivory, brought out of the isles ofChJt tim.

7 Fine linen with broidered work from £^fpt was that which thou spreadest forth to be thy sail; blue and 'purple from the'isles of £-li'shah was that which covered thee.

8 The inhabitants of Zi'dfin and kr'vAd were thy mariners: thy wise men, O Tf'rus, that were in thee, were thy pilots.

9 The ancients of 6e bal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

C The army of Tyre

10 They of Pgr'siA and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Ar'vid with thine army were upon thy walls round about, and the G&m'ma-dlms were in thy towers: they hanged their shields upon thy walls round about; they have made thy»beauty perfect.

D The merchant* of Tyre

12 Tar'shish was thy * merchant by reason of the multitude of all kind of riches; with silver, iron. tin. and lead, they traded in thy'fairs.

13 J4v4n, 'Tu bal, and M4'-shech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

14 They of the house of*T6-

16 Coral 34 Blue clothes (v

17 Agate 24)

18 Wheat (V 17) 35 Rlchapparel

Tubal and Meshech were the Tabareni arxl the Machi, whose lands were on the Caucasian highlands h(.'rwcen Euxinc and the Caspian seas (v 13) Armenia

gMr'mah traded in thy fairs with horses and horsemen and mules.

15 The men ofDf'dan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

16*S^'I-a was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

17 ^Ju dah. and the land of Is'-ra-el, they were thy merchants: they traded in thy market wheat of"Min nith, and P4n'-

\ nig, and honey, and oil. and

I balm.

{ 18 03-mds'cus If as thy mer-

' chant in the multitude of the wares of thy making, for the multitude of all riches; in the

j wine of 'H61 bon, and white wool.

19 Din also and J&'y&n going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan was thy merchant in precious clothes for chariots.

21 A-ra bi-1, and all the princes of 'Kedar, they occupied with thee in Iambs, and rams, and goats: in these were they thy merchants.

22 The merchants of'She'bA and Rl'a-mah, they u;ere thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23*Haran, and'Cln'neh,'and £ d§n, the merchants of Shebl, VU shur, and 'Chil-mld, were thy merchants.

24 These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tar shish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

£ The ruin of Tyre

26 '"Thy rowers have brought thee into great waters; the east wind hath broken thee in the midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

F Lamentation for Tyre

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar. the mariners, and all the pilots of the sea. shall come down from theu ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast

2:2-4; Mic. 4)

12 God's eternal blessing upon all labor and business (v 23) (v 24)

13 Etenul change of results in prayer

14 Etertul change of animal natures (V 25; 11:6-9)

15 Etenul change in society-none to hurt or destroy in all Ctod's kingdom (v 25)

a Dedan . Two places so-called: the Ha-mite or Ethiopian Dedan, and die She -mltc or Arabian Dedan (v 15, 20: Gen. 10:7)

b Syria here refers to Aram and Baby -Ionia. Babylonwas famous for precious stones (v 16). Syria Itself is referred to in V 18 under the wort' Dtmascus-the name of its capital

c This term. Judah.andthe land of Israel refers to all Israelites of all the tribes in Judah and Ephxairo (v 17)

d A ciry in Ammon which was famous for whcat(v 17). The grain was carried through die land of la'ael to Tyre

e Helbon was near Damascus (v 18)

f Kedar was representative of the pastoral tribe of northern Arabia (v 21)

g Sheba and Raamah were other parts of Arabia in the south near the Persian Gulf (V 22) h Haran was in Mesopoumia (v 23)

i Caanch, probably CaLnehon the Tigris river (v 23; Gen. 10:10)

j Asshur-Assyria between the 1 Igris and Euphrates fv 23)

k Eden, on me Euphrates (v 23) dad

I Chilrnad, perhaps Kalwada near Bag-

m For a list ot these predictions see note b, V 1

M ost essential thing in i»ayer (Isa. 64:77

Heb. uwr. to open the eyes; to awake. This is most essential in the prayer life-one must stir himself up to nrayand lay hold of God; the person who docs will be blessed of the Lord (v 7). No man rises to God without effort; and if one fails in this he sinks into sin and spir-itualdcadncss which will uke him to the lowest hell. The idea here is that of making an effort to rouse one's self when oppressed by a spirit of heavy slumber and extreme orowsiness. By this time the whole nation of Israel had sunk into a spiritual stupor

Great millennial and eternal changes (Isa. 65:17)

This could not mean that the former heavens and earth will never be recalled in any way whatsoever; the idea is that, comparatively speaking, the new ones will be so wonderful that people will not meditate on, long for, or regret the passing of the old ones (v 17). Mentioning the new heavens and the new earth here as an introduction to a passage about the Millennium (v 18-25) can be best understood in this light-that God's program concerning the new heavens and ttie new earth is His uldmaa* purpose in (he work which be begins in the Millennium

15 millennial and eternal changes:

1 Anew earthly and eternal Jerusalem will be created as the earthly and eternal capital of the whole earth (v 18; 2:2-4; Ezek.48:30-35; Joel 3:16-

2 Eternal Israel (v 18) 20)

3 Etcmalrejoicing of Israel for their eternal cirv 1cm (v 19)

4 God rejoicing eternally in Jerusa-

5 God rejoicing eternally in Israel

6 Etcmalremovalofallweepingand crying in Israel and Jerusalem

7 Eternal change in length of life-DO more an infant of days nor an old man who will not fill his days (v 20). Men will live as long as trees (v 22) and eternally, in natural bodies (Mt.

^^

8 Change in theappointmentof

death for the righteous^ who will not sin (v 20; Mt. 25:46)

9 Change in the economy-everyone building and poss4.'ssing tiis own home, and planting and enjoying his own crops without fear of losing any through debts (v 21 -22) (V 23)

10 Removal of die curse of hard labor

11 Eternal change in purpose and production of material goods -nothing will be produced for war and trouble (v23;

EZEKIEL 27, 28

a SoiDe nations had a custom of inaking pan of die head bald in mourning. The idea here is that total baldness would be made, exjxessing the fact of total mourning and extreme binerness over die destruction of Tyre (v 31) Question 61. Next, 28:9 iStii prophecy in Ezek . (28:1-10, ful-filled). Next, v 11

6 predictions-fulfilled:

1 Because your heart is lifted up, and you have said, I am a God, I sit in the seat of God, in the midst of the seas;yet you are a man, and not God, thou^ you set your heart as the heart of God; therefore, I will bring strangers upon you, the terrible of the nations: aixl they will draw their swords against the beauty of your wisdom (28:2-7)

2 They will defile your brighmess (28:7)

3 They will bring you down to the pit (28:8)

4 You will die the deaths of them diat are slain in the midst of the seas

5 YouwiUbe a man and not God in the hands of him that slays you (28:9)

6 YouwiUdie the deaths of the un-circumcised by the hand of strangers (28:10)

d According to Josephus, he was Ithobalus II, He had such pride that he even claimed to be God and exaltedhis he art asdieheanof God (v 2,6, 9), making a suitable picture of die coming Anti-chirst who will likewise exalt himself andclaim tobeGod (2Th. 2:4). Satan ruledthekingof Tyre, as proved by the association of Lucifer with him in v 11-19, which see. Satan will also rule throu^ Antichrist (2 Th. 2:8-12; Rev. 13:1-8)

e This does not mean that he was wiser than Djiniel in reality -only wiser in his own eyes; and he diought that nothing could be hid ftom him (v 3). He did have wisdom and understanding enough to rule Tyre and oversee the fairs in that city for the purpose of making riches (v 4-5). His heart was Ufted up because of his prosperity (v 5), as Lucifer's was lifted up in pride over his beauty and audionty as sole ruler of die earth before the days of Adam (v 11-17)

f For a list of these {xedictions, see note c, above

g Question 62. Next, 31: 2

^ CoDt. from coltimn 3 6 predictions-fulfilled:

1 I am against you, O Zidon. I will be glorified in the midst of you (28:22)

2 They will know diat I am Jehovah, when I shall have executed rtry judgments in her, and shall be sanctified in her 23)

3 I will send into her pestilence (28:

4 I will send blood in her streets

5 ThewoundedwiUbejudgedin the midst of her by the sword upon her every side

6 They will know that I am Jehovah

11 predictions-unfulfilled:

1 There will be no more a flicking unto the house of Israel from Zidon (28: 24)

2 No other nation round about Israel will be a grievous thorn in her sides

3 I will gather the house of Israel from die people among whom they are scattered (28:25)

4 I will be sanctified in diem in the sight of die heathen

5 They will dwell in their land that I have given My servant Jacob

6 They wiU dwell safely therein (28: 26)

7 They will build houses

8 They will plant vineyards

9 They will dwell in confidence

10 I will execute judgments upon all those that despise them round about

11 They will know that I am the Lord dieii God

Time of Lucifer's fall (28:15)

up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make them-selves°utterly bald for thee, and! gird them with sackcloth, and | they shall weep for thee with; bitterness of heart and bitter i wailing. |

32 And in their wailing they; shall take up a lamentation for thee, and lament over thee, saying,'>WhaX city is like Ty'rus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the mtiltitude of thy riches and of thy merchandise.

34 In the time when thou shalt i be broken by the seas in the I depths of the waters thy merchandise and all thy company | in the midst of thee shall fall, i

35 All the inhabitants of the | isles shall be astonished at; thee, and their kings shall be j sore afraid, they shall be trou- i bled in their coimtenance. |

36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

CHAPTER 28

(3) Judgment on the earthly

prince of Tyre: Ithobalas EI.

A His pride

C pHE word of the Lord came ^ again unto me, saying," •2 Son of man, say tmto'the prince of Ty'rus, Thus saith the 1 Lord God ; Because thine heart, IS lifted up, and thou hast said, i I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not; God, though thou set thine; heart as the heart of God:

3 Behold,'thou art wiser than, Dan'iel; there is no secret that i they can hide from thee: i

4 With thy wisdom and with thine tmderstanding thou hast | gotten thee riches, and hast i gotten gold and silver into thy treasures: |

5 By thy great wisdom and by thy traf&ck hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the

(4) Lamentation for the an-gelic king of Tyre: Satan

■11 *^Moreover the word of I the Lord came imto me, saying, • 12 Son of man, take up ja lamentation upon*theTdng of Ty'rus. and say unto him. Thus saith the Lord God ; "Thou sealest up the*sum,'full of wisdom, and*perfect in beauty.

13 Thou'■hast been in E'den the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emeraJd, and the carbimcle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou'wast create d.

14 Thou art theianointed cherub that covereth: and*I have set thee so: 'thou wast upon the holy moimtain of God; ""thou hast walked up and down in the midst of the stones of fire.

15 Thou u;as< "perfect in thy ways from the day that thou wast created, "till iniquity was foxmd in thee .

16 By the multitude of"thy merchandise they have filled the midst of thee with violence, and thou hast siimed: therefore I will%ast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub,'from the midst of the stones of fire.

17'Thine heart was lifted up because of thy beauty , thou hast corrupted thy wisdom by reason of thy brightness: 'I will cast thee to the groimd,"! will lay thee before kings, that they may behold thee.

18 Thou hast defiled'thy sanctuaries by the multitude of thine iniquities, by the^iniquity of thy traflSck; therefore^will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee"to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou^shalt be a terror, and never shalt

Lord God ; Because thou hast set thine heart as the heart of God;

B His judgment by Babylon

7 Behold, therefore 'I will' bring strangers upon thee, the^ terrible of the nations: and they shall draw their swords against the beauty of thy wis-! dom, and they shall defile thyj brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

9*Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the imcircumcised by the hand of strangers: for I have spoken it, saith the Lord God .

thou be any more.

6 Against Zidon (Jer. 47:1-7). (1) Judgment and cause

$20 •■"Again the word of the Lord came imto me, saying, •21 Son of man, set thy face against Zi'ddn. and prophesy against it,

22 And say. Thus saith the Lord God; Behold, I am against thee, O Zi'don; and I will be glorified in the midst of thee: and they shall know that I am the

Lord, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and thev shall know that I am the Lord .

•24 *; And there shall be no more a pricking brier unto the house of I§'ra-el, nor any grieving thorn of all that are roimd

The time of his iniquity was when he rebelled against God to exalt his throne and kingdom from earth to heaven ^a. 14:12-14, notes). The time of his corruption and sin was surely before the days of Adam, for Lucifer was already a fallen creature at the time he came toAdam'sEden(Gen. 2; 2Cor. 11:4). See The pr e-Adamite world, p. 54

a terror simply means that men who

see him in hell will have a horror of

such an end (Isa. 66:22-24; Rev. 11:

9-11)

47th prophecy in Ezek . (28:20-26. V

20-23 fulfilled; v 24-26 unfulfilled).

Next, 29:1

^ Continued^ column 1_

a 46di prophecy in Ezek. (28:ll-19,ful-fUled). Next, v 20

10 predictions-fulfilled:

1 I will cast you as profane out of the mountain of God (28:16)

2 I will destroy you, O covering cherub, from the midst of the stones of fire

3 I will casiyou to the ground (28:17)

4 I will lay you before kings, that they may behold you

5 I will bring forth a fire from the midst of you (28:18)

6 It will devour you

7 I will bring you to ashes upon the earth in the si^t of them that behold you

8 A11 they that know you among the people wQl be astonished at you (28:19)

9 You will be a terror

10 You will never be anymore b See The king of Tyre , p.833 c The earthly king of Tyre was Ithobalus n (note d, V 2). The supernatural king of Tyre was Lucifer, who is mostly referred to in this prophecy (v 11-1^, as proved by many statements that could not posslbiy apply to an eardily man d 21 references to Lucifer , p. 835 e Heb, tokniyth, pattern. Only here and in 43:10 where it refers to the pattern of the millennial temple (v 12) f This was and still is true of Lucifer in a special sense which could not be true of any earthly king of Tyre (v 12) g Lucifer was perfect in beauty, which could never be said of any fallen man. It was the cause of his pride and fall (v 17; 1 Tim. 3:6) h See Pre-Adamite Eden , p.54, 834 i Lucifer was a created angel (v 13, 15;

Col. 1:15-18) j Only Lucifer or some other angel could be an anointed cherub. No man coidd be one (v 14) k God set this cherub over the earth to parotect it, overshadow it, and rule it (v 14). He did not set the king of Tyre on his throne, for he merely succeeded his earthly father 1 This cherub was upon the holy mountain of God; and this could not be said ofany earthly king of Tyre (v 14). The mountamof God was the place where Lucifer had his kingdom and throne before Adam's time (Isa. 14:12-14). This was on eardi as proved from the fact that it was even before the fall of this created angel (v 13-17) m The walking up and down in the midst of the stones of fire was certainly be-fcsre he sinned and before Adam's time (vl4) n Being perfect in his ways (the laws God gave him to Live by) was before his fall, for he was perfect in them and sinless up to the time of his iniquity or sin (v 15) o Time of Lucifer's falL See coL 1 p See Lucifer's slander, p.833 q See Mountain of God , p. 834 r He, at this time, was cast out of the mountain of God and destroyed from the midst of the stones of fire (v 16) s This gives the cause ofthe fall of Satan. His heart was lifted up because of his beauty, the brighmess (splendor) or his kingdom, and bis authority (v 17; 1 Tim. 3:6) t Lucifer cast out of heaven^ p. 835 u See Lucifer htnnbled. p. 834 V These sanctuaries were the ones he had in the pre-Adamite wcxld where he and his subjects worshipped God. Here he put forth his greatest efforts to cause nis subjects and those of Jehovah to rebel against Him (v 18) w The iniquity of his traffic was that of slandering God to his subjects and gradually leading them and some of the angels to rebel openly against Him (v 18) X This fire coming forth will bring Lucifer down to eternal torment (v 18; Mt. 25:41; Rev. 20:10) y See Brought down like ashes , p. 834 z He was to be a terror to those who would behold him, and he would never be loose on earth again among men, to carry out his evil designs (v 19). Being

a See Us: of these predictions, note «, V 30.Sec also Anglo-Saxon tlieory. p. 36T

b -i . V iJi Ezck . (29:1-16. ful-

n • ■ xt, V 17

'.'C pcvdicdons-lulfillcd:

1 I am ak;auut •.. ■ . ■" ■-'.oh king ofFg>pt, the j^rtai c xodile) that lies in tlw miii- ^ .-.- waters, which has said. My river i? mine, and Ihavj made it myself. 1 will puthooks in your jaws ('JO:?-4)

2 I will cause fish to stick to your scales (C9:4)

3 I will bring you upout of the midst of the rivers

4 A lithe fish of your riven will suck to your scales

5 I will leave you thrown into'Jie wilderness witli all the llsh with you

6 You will fall upon the open fields

7 You will not be brought togctjier. nor gathered (C9:5)

8 I have given you for meat to the beast of the field and to die fowls of heaven

9 All the u'Jiabitanti of Egypt will know that I am Jehovah (29:6. 9. 16)

10 Iwillbrin>!a rword upon you, and LUt off man and beast (29:8)

1 i The land of Egypt will be desolate and waste (29:3)

12 lam against you, and your rivers, and will make the larid of Egypt utterly waste and desolate, from live tower of S-iTcne even to the border of Ethiopia i'.-J:'01

! No foot of man or beast will pass through it for 40 years (29:11)

14 It willnotbe in]iabitedfor40 years

15 I will make the land of Egypt desolate in the midst of the countries that are desoUte (29:12)

IC Her cities will be laid waste for 40 years

17 I will scatter the Egyptians among the nations, and disperse them among ttie countries

18 At the end of 40 years I will gather the Egyptians from the people where they are scanered (29:13)

19 I will bring again die captivity of Egypt (29:14)

30 I will cause diem to return to die land of Pachros, into the land of their habiution

21 They will be there a base kingdom

j2 It will remain there the basest of kingdoms (29:15)

2^ It will never exalt itself above the nations

2A I will diminish them

25 They will rule no mace over the nations

26 It will be no more the confidence of the house of Israel

c This prophecy was given In the 10th year of ijie captiviry (v 1; note c. 8: 1), about 6 months before Jerusalem fell

d Misname was Pharaoh Hophra ; called Apriesby the Greeks. He besieged Gaza (Jer. 47:1). attacked Zidon, and encountered the priiKc of lyre on the sea. This was the man Zedekiah relied upon for deli vcrarue fn: id-

nczzar; but he failed to .

e Meb. utuiin . sca-scrpciit, ^r (note q, Ex. 7:9). Tic crocoii. the proper symbol of Egypt, asfuund on ' oin;

ri_tu to

or is.

. o, iO) ^Judahvhenihey

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did trust

3 Because • mine, and 1

4 To be for asp' .ar, for his scr\-icc ol ood in piunsldng Tyre, Juda': and nthcr? (v 10--0)

5 Because ; 31:10)

6 Because :13)

ITie king of lyre (28:12);

•bout them I am ■

them

that despised .llknowthAt

(Z) Retttoration of i!>rael

■2S Thus saith the Lord God: Wheirt shall have Rathered the house of I5 ra-el from the people among whom thev are scattered, and shall be sanctified in them in tht- smht of the heathen, then bhall they dwell in their land that I have given to my servant IS cob. 26 And t ' 'Iwell safely

therein, a:, uilJ houses,

and plant vineyards; yea. they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and ihej shall know that I am the Lord their God.

CHAPTER 29 831

7 Againbt Egypt (29:1*32: 32; Isa. 19:1-20:6; 30:1-7; 31:1-3; Jer. 46). (I) Immediate judgment

ff N the'tenth year, in the tenth * month, in the twelfth day of the month, the word of the Lord came unto me, saying.B •2 Son of man, set thy face against Ph4 raoh king of E'gjpt, and prophesy against him, and a&ainst all £ gjpt: •3 Speak, and say. Thus saiUl the Lord God; Behold. I am against thec'Pha ra6h king of £ gypt, the great 'dragon that lieth in the midst of his rivers, which hath said. My river is mine own, and I have made it for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers. and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shall fall upon the open fields; thou shall not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

(2) Cause of judgment

6 And all the inhabitants of tliSV^ shall know that I am Ihe Lord, 'beoausfi they have been a staff of reed to the house of l§'ra-el.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. ■8 ' Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of £'<typt shall be desolate and waste; and Uiey shall know that I am the Lqbd : because he hath said. The river 1$ mine, and I have made it.

(3) Oesolation for forty years

10 Behold, therefore I am

against thee, and against thy rivers, and I "will make the land of t gypt utterly waste and desolate, from the tower of Sy-* ne even unto the border of t-thi-6pi-&.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of £ g.tpt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate *forty years: and I will scatter the £-gJp tian?

' among the nations, and will disperse them through the countries.

(4) Restoration aiter forty years: never to be a world power again or the confidence of Israel

■ 13 « Yet thus saith the Lord ' God ; At the end of forty years will I gather the £-g?ptian5 from the people whither they were scattered:

14 And I will bring again the

captivity of £'g?pt, and will

cause them to return into the

land of Path'ros, into the land

of their habitation; and they

shall be there a base kingdoin.

ISTt shall be (he basest of the

I kingdoms; neither shall it exalt

< itself any more above the na-

I tions: for I will diminish them,

] that they shall no more rule

over the nations.

16"And it shall be no more the confidence of the house of I5 ra-el, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.

(5) Egypt to be given to Neb-luchadnezzar for his wages

*17 * 'And it came to pass in the/seven and twentieth year, ! in the first month, in the first . day of the month, the word of the Lord came unto me. saying.

18 Son of man, N6b-u-chad-rdz'zar king of Bfib'f-lon caused his army to serve a great service against Ty'rus: every head ix;os made bald, and every shoulder U'os peeled: yet had he no wages, nor his army, for Ty'rus, for the service that he had served against it: ■19 Therefore thus saith the Lord God; Behold, I will give the land of E'gfpt unto NSb-u-chad-r6z'zar king of Bflb'f-lon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of £ gj'pt for his labour wherewith he served against it. because they wrought for me. saith the Lord God.

21 "In that day*will I cause the horn of the house of I$'ra-el to hiid forth, and I will give thee

Ming of the mouth in the f them; and they shall Kauw that I am the Lord.

CHAPTER 30

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Saun

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Continued, column 4

tiaviour a-suited in violence; and

; <-r sinned and broke with God.

ihis could not refer to an eartlily king.

a>iJ:cniI. r of "^vrx.. carrying on ordi-

itiods. It definitely

f a cherub, not a

roan. All liic aade between nations in

(be entire world could not cause an

angel to sin, as here (v 16)

a Sec list of these predictions, nou- b, v 1

b Thcv 40 years arc to be understood '. 11-14), They were 10 be ., 70-ycarpcriod when Israel

u : Baby Ionian captiv-iry.Ne-

\ /.^it did not conquer the

! . intil a number of years after

ij Jerusalem; so from the end

of liic war widi ihcm and die time it took to cause the desolations he made in Egypt to the completion of the 70 years of Israel's captiviry was about 40 years. Ihe invasion of Egypt ofv 17 began about 16 years after tne fall of Jerusalem or 27 years after die first capliviry of Judah fnotc c. 8:1). No doubt Cyrus gave uie Egyptians permission to return to their own land when he allowed Lsrael to go back to the promised land (Ezra 1:1-4)

c The prediction here is that after die restoration of Egypt as a kingdom it would remain forever as the basest of kingdoms, never to have domination over nations as in times past. In the fulfillment of this it has tx;en under Babylon, Persia, Greece. Rome, and odier conquerors: only recently has it gained independence from Britian, Egypt will become only one of 10 kingdoms yet to be formed inside the old Roman Empire territory (Dan. 7:23-24). Syria will conquer Egypt after that and it will then be subject to Antichrist (from Syria) for the last 31/2 years of this age. At the 2nd advent it will be a kingdom along with Israel and other nations under the rule of Jc -sus Christ (Isa. 19:19-23, notes)

d Not only has Egypt become a base kingdom as predicted, but Israel has never again trusted in Egypt,the friendship even turning into bitter enmity

e 49ih prophecy in Ezek. (29:17-21, ful-filleJi. ^Jext^ 30:1

8 predictions-fulfilled:

1 I will give the land of Egypt to Nebuchadnezzar, king of Baby Ion (29:19)

2 He will take her multitude

3 He will take her spoil

4 He will take her prey

5 It will be for wages for his army, for he worked for Me (29:19-30)

6 In that day I will cause the horn of the house of Israel to bud forth (29: 21)

7 I will give you the opening of the mouth in the midst of them

8 Tliey will know that I am Jehovah f The 27di year of the captivity of Judah, about 3 years before the 40 years of V 11-14 began. It no doubt took Nebuchadnezzar at least this long to conquer and ravage all the land of Egypt (V 17)

g In that day -the day of the taking of Egypt, or tne beginning of the war on Egypt by Nebuchadnezzar (v 17)

h This is not explained, but it could refer to some special favor being granted a leader of Isjael in Baby Ion, or a favor being shown all the Jews in Babylon. It could not refer to king Jehoiachin bcingrcleascdfrom prison, which was 10 years later (Jer. 51:31); neither could it refer to some special favor shown Daniel, as far as we know

^ ConL from column 2 ments diai could refer to the human being must be understood as concerning him; and those diat could not be spoken of a man must be recognized as referring to the supernatural being. Then, the passage will be clear. See Law of double refer en ce^ p. 42, col. 4

Uclfer's sUnder (28:16)

Hcb. re kul lah. traffic. It refers to Lucifer'iwaUting up and down slandering ('od to his own subjects on earth, and to C>od's subjccu ariDng the angels, until he had all his earthly subjects rebelling agamst the Creator, as well as over one-third of the angels (Isa. 14:12-14; 2 Pet. 3:4-6; Rev, 12:4). Vsliatever it was. it Is clear here that

EZEKIEL 30. 31

Judgments on Egypt

a 50t h prophecy in Ezek. (30;1-19. V 1-d unfulhUed; v 10-19 fulfilled). Next, V 20

28 predictions-fulfilled:

1 I will make the muMmde of Eg>pt to cease by the hand of Nebuchadnezzar, king of Babylon (30:10)

2 He and his people with him will be brought to destroy the land (30:11)

: 3 They will draw their swords against Egypt and fill the land with the slain

4 I will make the rivers dry (30:12)

5 I will sell the land into the hand of the wicked

6 I will make the land waste, and all that is therein, by the hand of strangers

7 I will destroy the idols (30:13)

8 I will cause their images to cease out of Noph

9 There will be no more a prince of the land of Egypt

10 I wiU put fear in the land ofEg>'pt

11 IwiUraakefethrosdesolate(30:14)

12 I will set fire to Zoan

13 I will execute judgments in No

14 IwillpourMyfuryuponSin(30:15)

15 I will cut off xhe multitude of No

16 I will set fire to Egypt (30:16)

17 Sin will have great pain

18 No will be rent asunder

19 Noph will have distresses daily

20 Theyoungmenof AvenandPi-bes-eth will fall by the sword (30:17)

21 The cities will go into captivity

22 At Tehaphnehes the day will be darkened (30:18)

23 I will break the yokes of Egypt

24 The pomp of her strength will cease

25 A cloud will cover her

26 Her daughters will go into captivity

27 I will execute judgments in Egypt (30:19)

28 They will know that I am Jehovah

20 predictions-unfulfilled :

1 Howl you. Woe worth the day! For the day of the Lord is near (30:2-3)

2 It will be a cloudy day (30:3)

3 It will be the time of the heathen

4 The sword will come upon Egypt

5 Great pain will be in Ethiopia

6 The slain will fall in Egypt (30:4)

7 They will take away the multitude

8 Her foundations will be broken

9 Etiiiopia, Libya, Lydia, all die mingled people. Chub, and the men of the land that is in league with diera will fall by the sword (30:5)

10 They that uphold Egypt wiU fall (30:6) down

11 The pride of her power will come

12 From the tower ofSyrene they will faU by the sword

13 They will be desolate in the midst of the countries that are desolate (30:7)

14 Her cities along with others will be wasted

15 I will set a fire in Egypt (30:8)

16 Her helpers will be destroyed

17 In that day (the day of the Lc«d of V 3) messengers will go forth from Me in ships to make the careless Ethiopians afraid (30:9)

18 Great pain will come upon them, as in the day of Egypt

19 They will know that I am Jehovah

20 It will come

b The day of the Lord will begin at the 2nd advent of Christ and continue through the Millennium. See Day in Index

c Eg\-ptwillbe overthrown by the Antichrist during the conquest of the 10 kingdoms inside the old Roman Empire territory, in the first 3 1/2 years of Daniel's 70th week; and it will be under him the last 3 1/2 years of that 7-vear period (Dan. 7:23-24; 8:23; 11:

40-45) d Etiiiopia and the Libyans will be at the footsteps of the Antichrist (Dan. 11: 40-45), as well as the other countries listed here (v 4-5)

(6) In the day of the Lord (Isa. 2:10, refs.; 19:16)

^

HE word of the Lord came

again unto me, saying, ■ •2 Son of man, prophesy and say. Thus saith the Lord God; Howl ye, Woe worth the day!

3 For the day is near, even the May of the Lord is near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon "^'gypt, and great pain shall be in E-thi-6'pi-i, when the slain shall fall in E'gJ-pt, and they shall take away her multitude, and her foundations shall be broken down.

5"E-thi-6pi-a, and Lib'y-i, and Lydi-4, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

■ 6 Thus saith the L ord ; They also that uphold £'g\-pt shall fall: and the pride of her power shall come down: from the tower of Sy-e'ne shall they fall in it by the sword, saith the Lord God.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they sha ll kno w th at I am the Lord, when I have set a fire in E'gj-pt, and when all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless E-thl-6'pi-ans afraid, and great pain shall come upon them, as in the day of E'gtpt: for, lo, it Cometh.

(7) Immediate judgment by Babylon

■10 Thus saith the Lord God; I will also make the multitude of E'gypt to cease by the hand of Neb-u-chad-r^z'zar king of Bab'y-lon.

*n He and his people with him, the terrible of the nations, shall be brought to destroy the

17 The young men of A'ven and of Pi-be seth shall fall by the sword: and these cities shall go into captivity*.

18 At Te-haph ne-he§ also the day shall be darkened, when I shall break there the yokes of Egj-pt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in E'gypt: and they shall

know that I am the Lord.

(8) God against Egypt in her war with Babylon

izo """And it came to pass in the*eleventh year, in the first month, in the seventh day of the month, that the word of the Lor d came imto me, saying, 21 Son of man, I have broken the arm of Phi'raoh king of E gypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. ■ 22 Therefore thus saith the Lord God; Behold, I am agauist Pharaoh king of E'gypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the £-g>-ptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Bab y-lon, and put my sword in his hand: but I wLLl break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.

25 But I will strengthen the arms of the king of Bab'y-lon, and the arms of Pha'raoh shall fall down; and they shall

know that I am the Lord , when I shall put my sword into the hand of the king of Bab'^-lon, and he shall stretch it out upon the land of E'gypt.

26 And I will scatter the E-g^'p'tiang among the nations, and disperse them among the

land: and they shall draw countries; and they shall know

their' swords against E'g>-pt, ' tiiatiamJheLoRD.

and fill the land with the' r-TTA-m-r-D -si

slain. I CHAPTER 31

12 And I will make the rivers l^gj Prophecy against

Pha-

dr>-,^andjeU the land mto the j ^^^^. ^ Question - Hkeness

^ND it came to pass in the ^t* "^eleventh year, in the third month, in the first day of the month, that ^e wo r d of the Lord came unto me, saying, •2 Son of man, speak unto Pha'raoh king of E'gS-pt, and to his multitude; 'Whom art thou

hand of the wicked: and I will

make the land waste, and all

that is therein, by the hand of

strangers: I_ the Lord have

spoken it .

■ 13 Thus sa it h the Lord God;

I will also destroy the idols, and

I will cause their images to

cease out of Noph; and there

shall be no more a prince of the i like in thy greatness?

land of E'gi'pt: and I will put I

E gi'Pt: a fear in the land of E'gypt.

14 And I will make PSth'ros desolate, and will set fire in Zo an, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of E'gypt; and I will cut off the multitude of No.

16 And I will set fire in E'gypt: Sin shall have great pain, and No shall be rent asimder, and Noph shall have distresses daily.

B Assyrian exaltation

3 •" Behold, 'the As-s^'i-an was a cedar in Leb'a-non with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high with her rivers ruiming round about his plants, and sent out her Uttle rivers unto all the trees of the field.

Pre-Adamite Eden (28:13)

No earthly king of Tyre was ever in Eden, as was diis angel, nor does this Eden refer to Adam's Eden, although Lucifer was in it also (Gen. 3; 2 Cor. 11:3). The Eden here was a garden in the earth when he ruled in perfection and sinlessness-before he fell (v 13)

a 51st prophecy in Ezek. (30:20 -26. ful-filled). Next, 31:18

6 predictions-fulfilled;

1 I have broken the arm of Pharaoh, king of Egypt, and it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword (20:21)

2 I will scatter the Egyptians among the nations, and will disperse the m among the countries (30:23)

3 I will strengdien the arms of the king of Babvlon, and put a sword in his hand (30:24-25)

4 I will break Pharaoh's arm (30:24)

5 He will groan with the groanings of a deadly wounded man

6 They will know that I am Jehovah when I have done diis (30:25-26)

b The 11th year of the captivity, about 3 months before the destruction of Jerusalem (V 21; 2 Ki. 25:2-3). This was about 16 years before Nebuchadnezzar invaded Egypt (29:17)

c See note on v 18 for the prophecy of this chapter

d 11th year of the captivity, about 3 months before the fall of Jerusalem by Nebuchadnezzar (v 1; 2 Ki. 25:2-3)

e Question 63. Next, v 18

f This chapter is a long historical record of God's dealings with the Assyrians (v 3-17), with a final prophecy revealing that Pharaoh and all his. muMmde would perish like the Assyrian king and his army (v 18).The Assyrian is compared to a great cedar of Lebanon, one growing taller than any other because of being planted by many waters. The waters made him great; and he became a dwelling place for fowls of die heavens and beasts of the fields. He even overdiadowed great nations (v 3-6); he became greater than the cedars of the garden of God; and no tree was Uke him in beauty, so that all the trees of Eden envied him (V 7-9)

hold him (V 17-18). This has no reference to his body being burned to ashes at all; if he were but ashes then these men could not see him or know that it was Satan. Therefore, it is not to be taken that he has a mortal bod\-which can be burned to ashes. The Sept. reads, like ashes. People will be astonished at him, not at his ashes (V lS-19)

Mountain of God (28:16)

No angel was in any holy mountain of God when an earthly king of Tyre ruled, so the reference is to the etemal past when the cherub himself had a literal throne on earth on the holy mountain of God. Here we have an insight into the position of Lucifer before his fall, and a revelation regarding the cause of his fall(v 13-17). The term, the moimtain of God occurs 7 times (vT^ Ex. 3:1; 4:27; 18:5; 24:13; 1 Ki. 19: 8; Ps. 68:15). ihe mount of the Lord also occurs 7 times (Gen. 22:14; Num. 10:33; Ps. 24:3; Isa. 2:3; 30:29; Mic. 4:2; Zech. 8:3). All these scriptures do not refer to the same mountain in the same place, as can be seen from the various passages

Lucifer humbled (28:17)

He has already' been humbled before kings, for he was cast down to the ground before all the nations over whom he ruled previous to the time of Adam (Isa. 14:12-14). He will again be brought down in the deepesthumiUation before the kings of the earth whom he will lead with Antichrist, in die banle of Armageddon (Rev. 12:7 -12:16:13-16; 19:11-21; 30:1-3). Then again, at the end of the Millennium he will be brought down to he 11 before all kings and odiers who will spend eternity' with him in the lake of fiie (Mt. 25:41; Rev. 20:10)

Brought down Uke ashes (28:18)

He will be brought down Uke ashes to the ground. Ashes speak of the deepest humility and Uke them he will Uter-ally be brought down to the ground,and even down to he 11 where men will be-holdhim(v 17-18). This has no reference to his body being bumed to ashes

EZEKIEL 31. 32

Kino ui Hahyltiti to defeat Pharaoh

835

a After picmring the Assyrian empire ot the past as j tree more beautiful and great tlian any other on earth (v 3-9), Coil revealed the reason for its destiui -don (V 10 - It) . Bee ausc you lia ve lifted up yourv.ll in heitihi. and your heart i5cxaliedvery liigh. I have delivered you into tJie hand of the mi«liry ool- of the heathen (v 10-1 n. Assyria, the (treat power of Asia for 4 centuries, was destroyed b\ tlie Babylonians and Medes before ilie Egyptians were de-fcatedb. Nebuchadnezzar, at the battle of Carchemish on the river Eu-jrfuatcs (Jer. 46:2). This reference to the defeat of the mighty

Assyrian empire was a warninR to Eg>'pt that her day of defeat was also coming, when her land would be invaded and made waste (v 18)

b Mere we have a picture of the result of the defeat of Assyria: the beautiful and prcud cedar cut down, his branches cut off and strewn all over the mounuins and valleys, the people of the earth who once trusted in him having fled from him, and only the birdiand beasts remaining among the njdn$(v 12-13)

c The purpose of the destruction of Assyria was to warn all the other great tiees not tobe lifted up in pride, lest they also be de$tro>ed (v 14)

d V 15-17 picrure the mourning over the destrucdon of Assyria

e Heb. sheol . the unseen world of de-parted spirits, where there is full con - sciousness of the souls and spirits of men after death (v 15). It is not the grave, the place of the body. See Hell in Index

f Same Heb. sheol as in note e, above

g Hell is in the nether (lower) parts of the earth (v 14, 16; Mt. 12:20; Eph. 4:8-10). See Hell in Index

21 references to Lucifer (28:12):

1 You seal up the sum (pattern as in43:10);that is. You are the finished pattern (v 12)

2 You arc full of wisdom and perfect In beauty (v 12, 17) of God

3 You have been in Eden die garden

4 Every precious stone was your covering when you were In Eden

5 You were created (not bom)

6 You are the anointed cherub (angel) that covers (protec ts or overshadows, v

7 I have set you so 14)

8 You were upon the holy mountain of God

9 You have walked up and down in the midst of the stones of fire

10 You were perfect in your ways (the laws I required you to walk in) from the day that you were created, till Iniquity was found in you (v IS)

11 You have sinned by the multitude of your merchandise (traffic). I will cast you out of the mountain of God

12 Iwllldestroy you,Ocoveringcherub (angel), from the midst of du: stones of fire

13 Your heart was lifted up because of your beauty (v 17)

14 You have corrupted your wisdom by rcAjon of your brightness (splendor, beauty)

15 IwiUcastyou to the ground (v 17; Lk. 10:18; Ua. 14:12-14)

16 I will lay you before kings (v 17; Mt. 26^11: Rev. 20:10)

17 You have defiled your unctuarici by the multitude of your iniquities, by the Iniquity of your traffic (v 18)

18 I will bring a fire from tJie mid^t ofyoutJiat will devour you (v 18; Mt. 25:41; Rev. 20:10) (v 18)

19 I will bring you down like ashes

20 All among the people that know you will be astonished (v 19)

21 You will be a terror and never be loosed anymore to be among men to exalt yourself and oppose God

It Is true that a few of these sutc-ments could also refer to the earthly king of Tyre, but most of them (points 3-12, for insunce),could never apply

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him : the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor an^'tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of £ d6n, that were in the garden of God, envied him.

C Assyrian humiliation -

ruin

HO '^Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

12*And strangers, the terrible of the nations, have cut him ofif, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

■ 13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 "^To the end that none of all the trees by the waters exalt themselves for their height, neither shootuptheirtop among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

D Mourning for the Assyrian

■IS^Thus saith t he Lord God; In the day when he went down to theSirave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused L6b a-non to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his foil, when I cast him down toOiell with them that descend into the pit: and all the trees of £ df n, the choice and best of Lib a-non. all that drink water, shall be comforted inthe nether parts of the earth.

17 They also went dowu'uUfl bfell with him unto them that he slam with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

E Question - judgment like

the Assyrian humiliation

and ruin

♦18 "To "whom art thou thus like in glory and in greatness among the trees of £ dSn? yet Shalt thou be brought down with the trees of £ d^n unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. "This is Phfl raoh and all his multitude, saith the Lord God.

CHAPTER 32

of

(10) Lamentation for Pharaoh: A Likeness to a beast

■AND it came to pass in the aX 'twelfth year, in the twelfth month, in the first day of the month, that tjie word of the

i;ORD came unto me, saying, 2 'Son of man, take up a lam entatio n for Pha'raoh king o £ gj'pt, and say unto him. Thou art like a young lion of the nations, and thou art as a*whale in the seas : and thou camest forth with thy rivers, and trou-bledst the waters with thy feet, and fouledst their rivers.

B The net - judgment by Babylon

■3 Thus saith th e Lord God ; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmest, evert to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, S&itll the Lfild God.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the n.itions, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day

of thy fall. • n • For thus saith the Lord God; The sword of the king of B4b J-lon shall come upon thee.

12 By the swords of the mighty

to a human being. Recognizing that tlie law of double reference applies to this passage, we can ..ly tliai Lui ifer is the only person inStripturc who could possibly fulfil all tiic statcmenL'; here; so he muit be the person rcfcned to and fitting tlic supernatural elements. In view of this we can tlicn sav that we

Coathiued. column 4 ^».

IK); and he will be cast down to the fl^ound again in the middle of Daniel's 70tli week (Rev. 12:7-12). Thenhe will be put into the bottomless pit for the 1,000 years, tobe loosed a sliort season attain at the end of tliat time. After that he will be cast into the lake of fire to be tormcntEd forever (Rev. 20: 1-10)

a Heb. sheol. See note c, v 15

bf '■ •■ \ ■■'2:19

i. I zck . (31:18, ful-

UUcdj". ."■':>.t, -:_

2 predictions-fulfilled:

1 You will be brought down with the trees of Eden Into iltc nether paru of the cartfi (31:18)

2 You will lie in the midst of the uncircirnicised with them tliat arc slain with the sword

d This is the point of all the chapter showing tJie rise, greauiess, and fall of the Assyrian empire of v 3-17. It was to make itknown that Pharaoh and Egypt were lohavea like fate (v 18) e rhis was over a year after the fall of Jerusalem, and the 12th year of the captivity of Jehoiachin and the first Israelites who were taken to Babylon

(V 1) f 53rd prophecy in Ezek. (32:2-16, ful-fillc(J6i. Next, V 17

30 predictions-fulfilled:

1 I will spread My net over you with a company of many people (32:3)

2 They will bring you up in My net

3 Then I will leave you upon the land

4 IwiUcastyou forth upon the open field (32:4)

5 Iwillcause thefowlsofthe heaven to remain upon you

6 I will fill the beasts of the field with you

7 I will lay your flesh upon the mountains (32:5)

8 I will fill the valleys with your height (dead bodies)

9 I will also water the ground with your blood (32:6)

10 The rivers will be full of you (32:7)

11 I will cover the heathen and make the stars dark

12 I will cover the sun with a cloud

13 The moon will not give her light

14 All the bright lights of heaven will be dark over you (32:8)

15 I will set darkness upon your land

16 Iwillvexthe hearts of many people, when I bring destruction among the nations, into countries you have not known (32:9)

17 I will make many people amazed at you (32:10)

18 Their kings will be horribly afraid for you, when I brandish My sword before them

19 They will tremble at every moment, every man for his own life, in the day of his fall

30 The sword of the king of Babylon will come upon you ^32:11)

31 By the swords of the mighty I will cause your multitude to fall (32:12)

22 They will spoil the pompof Egypt, and all die multitude thereof will be destroyed

23 I will destroy also all the beasts from beside die great waters (32:K?)

24 Neitherwillthefoot of man trouble them anymore, nor the hoofs of beasts trouble them

25 Then will I make their waters deep, and cause dieir rivers to run like oil (32:14)

26 Iwlll make die land of Egypt desolate (32:15)

27 I will smite all them diat dwell therein hovah

28 Then will dicy know that I anije-

29 This lamentation will be their lament for her (32:16)

30 Tlie daui^ters of the nations will lament for her and her multitude

I Hcb.un, a monster; sea-serpent; dragon; wtiale (v 2)

fc Com, from column 2 have here anodier of many scriptures revealing die origin of Saun, hii position before his fa 11 as ruler of the pre-Adamite world, die cause of his fall, and other Inicresting facts about him and tlic past, Ix-forc Adam. Seep. 54

Uicifci cast out of heaven (28:17) lie was cast from heaven back to the ground at die time of liis Invasion of heaven (v 17; Isa. 14:12-14; Lk. 10:

EZEKIEL 32, 33

Lamentation for Egypt's fall

A watchm in's duty

a Foralistofthesefwedictions, see note

f. V 2 b 54th prophecy in Ezek . (32:17-32, ful-

mied). Next, 33:23

9 predictions-fulfilled :

1 \v&ilforEgypt,and cast them down, even her and the famous nations, unto the nether parts of the earth, with them that go down to the pit (32:18)

2 They will fall in me midst of them that are slain by the sword (32:20)

3 She will be delivered to the sword

4 The strong among the mighty will speak to him out of the midst of hell widi them that help him (32:31)

5 They are gone down, they lie un -circumcised, slain by the sword

6 TheAssyrians (v 22-23), Elamites (V24-25), Meshech and Tubal (v 26-28),Edomites (v 29), and the Zidonians (v 30) are all in hell. Pharaoh will see them (32:31)

7 He will be comforted over all his multitude being slain

8 I have caused My terror in the land oftht >"ving (32:325

9 HewiUbe laid in the midst of the unciicumcised with them that are slain with the sword, even Pharaoh and all his multitude

c 12th year of the captivity, the 12di month (v 1), or about a year and 8

!, montfas after die fall of Jerusalem (v 17)

d Question 65. Next, 33:10

e Heb. sheol . the unseen world, not the grave; the place of the soul, not the body; die place of departed spirits (v

, 21). It is contrasted Willi qeber in these verses, as seen in note f, below

f Heb. qeber . tomb, grave, sepulchre; the place of the body-never the place of die soul (v 22 -26). See HeU in Index

g Hell, not the grave, is located in die nether parts of the earth. This is where all the souls oftheri^teous and wicked went before the resurrection of Christ. Now only die wicked souls go there, to remain until the 2nd resuriec -tion and the great white throne judgment (31:14, 16, 18; 32:18, 24).See Hell in Index

h The land of the Living is mentioned here as before, in contrast with the land of the dead (v 24; note a, 26:20)

i Heb. bor. See note j, Ps. 28:1. Here and inTB:20; 28:8; 31:14, 16; 32:18, 23, 25, and 30 it simply means the state of deadi

20 sisis of die wicked (Isa. 57:3):

1 They are addicted to sorcery (v 3)

2 Adultery -disregarding marriage contracts; full of licentiousness

3 Sport selves-Uve in mockery of God and religion (v 4)

4 Wide mouth-Uve in contempt of odiers (v 4; Ps. 22:7, 13)

5 Live in open rebellion (v 4)

6 Unfaithful and false

7 Burning lusts -inflaming selves (v 5)

8 Idolatry

9 Murder of children by sacrificing them to idol gods(v 5; Lev. 20:2-5; 2 Chr. 28:3; 33:6; Jer. 7:31)

10 Woriiip of stone pillars or monuments made from smooth stones (v6)

11 Commit fornication upon die mountains in worship of idols (v 7)

12 Erect idob and worship them even in the home (v 3)

13 Consecrate themselves to gods other than Jehovah

14 Increase adulterous practices widi idol worshippers

15 Make covenant with idols

16 Provide places for such adulterous worship of idok

17 Make alliances with odier nations who are idolaters (v 9-10)

will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of £ gjpt. and all the multitude thereof shall be destroyed. 13*1 will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

15 When I shall make the land of E'gS'pt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they k now that I am t he Lord .

16 This IS the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for E-'gypt, and for all her multitude, saith the L ord God.

(11) Lamentation for Egypt: A Egypt to descend into hell

fil7 '^ilt came to pass also'^in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto

me, saymg,

18 Son of man, wail for the multitude of E'^tpt, and cast them do\^Ti, even her, and the daughters of the famous nations, imto the nether parts of the earth, with them that go down into the pit.

19"Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.

21 The strong among the .mighty shall speak to him out

of the midst ofTiell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

B Assyrians are in hell

22 As'shur is there and all her company: his/graves are about him : all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

C Elamites are in hell

24 There is E'lam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into 'the nether parts of the earth, which caused their terrorMn the land of the living; yet have they borne their shame with them that go down to the'pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircuLmcised, slain by the sword: though their terror was

caused°in the land of the living, yet have they borne their shame with them that*go down to the pit: he is put in the midst of them that be slain.

D Meshech and Tubal are

26 There is Meshech, Tubal, and all her multitude: "^her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

E Edomites are in hell

29 There is E'dom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

F Zidonians are in hell

30 There be the princes of the north, all of them, and all the Zi-do'ni-ans, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

G Pharaoh and Egypt shall also goto hell with the rest

31 Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

CHAPTER 33

VIII Sermons - prophecies of the restoration (33:1-37: 28). 1 Sermon on the watchman (33:1-20). (1) The watchman chosen (3:17)

■AGAIN the word of the Lord ^* came unto me, saying, •2 Son of man, "speak to the children of thy people, and say unto them. When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for 'their watchman:

(2) His responsibility

3^ If when he seeth the sword come upon the land, he blow the trumpet, and warn the

18 Use perfumes to make themselves more agreeable with the harlots who are consecrated to serve idols by giving their own bodies to others (v9)

19 Degrade themselves to the lowest depths of sin, even to hell

20 Live in fear, lying, and rebellion against Jehovah widiout serious consideration of the outcome (v 11)

as pertaining to spiritual things instead of natural and material, for they are the only things that can be bought without money. Furthermore, the invitation is from Jehovah who is not in the business of selling material things; but He does have the blessings pictured figuratively by these terms. The cry of verse 1 is a common one in die East where water, wine, and milk are sold

a See note a, 26:20 b See note i, v 24 c See note f, v 22 5 commands of God in ch 33:

1 Speak to the children of your people, the children of Israel (v 2)

2 Hear the word atMy mouth and warn them from Me (v 7)

3 Speak unto the house of Israel (v 10)

4 Turn you, turn you from your evil ways (v 11)

5 Say unto them (v 27) e See note f, 3:17

f Note the responsibility ot the people and of the watchman (v 3-6)

8 things offered by Jehovah (Isa. 55:1):

1 Waters (v 1):

(1) Of salvation (12:3)

(2) Of everlasting Life (In.4:14;Rev. 7:16; 21:6; 22:1; Jer. 2:13; 17:13)

(3) Purification by the Word (Epii. 5: 26)

(4) Of satisfaction (32:2; 44:3)

(5) Of growth, fruitfulness, and success (Ps. 1:3; Jer. 17:5-8)

(6) peace (Ps. 23:2)

(7) Of spiritual power (Jn. 7:37-39)

2 Wine (v 1). Figurative of the blood of Jesus Christ by which we have for -givenessofsins(Mt. 26:26-29; ICot. 10:16-21; 11:25-27)

3 Milk (v 10). Figurative of the simplicity of truth (1 Cor. 3:2; Heb. 5: 12-13; 1 Pet. 2:2)

4 Bread (v 2):

^in'f life (In- 6:35-58)

(2) Of sincerity and trudi (1 Cor. 5:8)

(3) Of heaUng (Mt. 15:26)

(^ Of the broken body of Christ by which we receive healing (Mt. 26:26-29; 1 Cor. 10:16-21; 11; 25-29; 1 Pet, 2:24 widi Isa. 53:4-5)

5 Things that satisfy (v 2):

(1) With the fatness of God's house (Ps. 36:3)

(2) Drinking of the river of God's pleasure (Ps. 36:8)

(3) God's supply (Ps. 37:19)

(4) God's goodness (Ps. 65:4; Jer. 31:14^

(5) Good diings (Ps. 103:5)

(6) Long Life (Ps. 91:16)

(7) Bread (Ps. 132:15)

(8) Being in His likeness (Ps. 17:15)

6 Good things (v 2):

(1) Shall not want any good thing (Ps. 34:9-10)

No good thing will He withhold from them that walk uprightly (Ps. 84:11)

Satisfies your mouth widi good diings (Ps. 103:5)

(4) Good things to diem that ask Him (Mt. 7:7-11)

(5) Good things to come (Heb. 9:11)

(6) Shadow of good things to come (Heb. 10:1)

7 Fatness (v 2):

(1) Your dweUing shall be the fatness of die eardi (Gen. 27:39)

(2) Your uble shall be fuU of^ fatness 0ob 36:16)

(3) Satisfied widi the fatness of Your house (Ps. 36:8)

(4) Yourpadisdropfatness(Ps. 65:11)

(5) Your soul deUght itself in fatness (Isa. 65:2)

(6) Partake of^the root and fatness of olive tree (Rom. 11:17)

8 Spiritual Life (v 3):

(1) Shew mepadisof life(Ps. 16:11)

(2) With You is the founuin of life (Ps. 36:9)

(3) With long life will I satisfy him (Ps. 91:16)

{4) Redeems your life from destruction fPs. 103:4)

(5) Life for evermore (Ps. 133:3)

(6) They shall be life to your soul (Pr. 3:1-23; 4:20-27)

The waters, wine, milk, bread, and other benefits here must be understood

(2)

(3)

EZEKJEL 33

A watchman's duty

Desolation of Jerusalem

• The Kcond dme Ezekiel was made a watchman lo the house ol laaeUor ^ capdve Jews in Babylon (v 7: 3:17). His rvjpomibllitN (to ood and wicked men) coeicfpoixJea with the dut> of a wauhinan In any c try (v 3 -€ with 7 -9)

b Ouefflom 66-67. Next, v 25

c Tbisexprcsion is the same in message as the N. t. sutements mat God is not wilUc« that any sfaouid perish, but that all should come to repenuncc (2 Pet. 3:3) and. Who will have all men to be saved, and to come unto the knowledge of the truth (1 Tim. ZA)

d What a rebuke to those who think that a man once born-again will be saved regaidlessof whathe does (see noce k. 3:20). It is plainly written here that The riflbte otuness of the rjii^teous shall

got deUveihiro LiQu: Jay of his cran^ There car. be no misunder-of such a simple statement. It is clear that a righteous man cannot continue to be righteous when he sins; and his past experience in Cod, in grace, the new oirdi. and obedience cannot and will not save his soul if at when he sins (v 12). The fact is emphasized by being stated another way-neitfacT shall the righteous be able to

live foe his righteousness in the (Jay that he annetfa. Again, dac truth is declared that if a righteous man trusts in his righteousness to save him, should he go back into sin, the fact is that all his righteousnesses shall not be re

memberedibutforhis JniquitN that he commined. he shall die tor it (v 13). S:i;': again, in v IS it is stated that ■ r.L." the righteous ttuneth from his

righteousness, and commi neifa iiu^

f airy-, he shall even (he thereby . Thus araes here God plainly says that a backslider will not continue to be saved whenhe goes back into sin again, all sutemenubeing uttered by Him to the prophet in answer to the question: If our traiugressions and our dns be upon

Its, and we pine away in them, how should wo then live' ' {v 10)

Hfold answer to tfaii question:

1 Cod has no pleasure in the deaih of the wicked - either a wicked man who has not repented or one who has repented. Uvea for Him for a time aikj then gone back into sin (v 11-19)

2 The wicked must turn from his wickedness to live (v 11)

3 The wicked man Is invited and commanded to turn from his wickedness or Qe will die in his sins and be lost

4 The rlghteousitess of the righteous shall not even deliver such a man if he returns to sin fv 12)

5 In the day tnat a righteous man goes back into sin he will incur the penalty of the broken law, and be separated from God as all other sinners arc (V 12-13)

6 Past righteousness will not uve a righteous man when he transgresses and becomes a sinner again (v 12-19)

7 Thewlckcdnetr '"^ ~ kedwill not damn his soul if ■; c repents and rums from hli •<; r- u;:i. .< to serve Cod and Uve in righteousness(v 13-19)

8 God is no respecter of persons. He will not save the wicked unui he repents and turns from sin to Uve right; and He will not continue to save the righteous man If he turns from his righu-ousncss and Uvcslnsin(v 12-19)

9 A lithe righteousness of the righteous will not be remembered id cause C<jd to excuse him in the day that he sins; for his iniquiry thai he commiu he will die (v 13)

10 When Cod uys to the righteous that he will surely Uve if he continues in righteousness or die If he goes back Into sin. that is what is meant

11 VsTicn ^.oOsays to the wicked (hat he will die, and he turns from his sins to do thai which is lawful and right, then he will Uve and that is what is

meant (v 14-15)

:2 All the sins of the wicked will not be remembered and mentioned to him

people;

4 Then whosoever heareth the sound of the trumpet, and tak-eth not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning: his blood shall be upon him. But he that taketh warning shall deliver his soul.

►6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

(3) Ezekiel God's watchman

■7 * So thou, O son of man,*I have set thee a watchman unto the house of Ij ra-el; therefore thou shall hear the word at my mouth, and warn them from* me.

(4) His responsibility

► 8 When I say unto the wicked. O wicked man, thou shall surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

►9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity ; but thou hast delivered thy soul.

(5) Application to Israel

flO Therefore, O thou son of man, speak unto the house of I§'ra-el; Thus ye speak, saying, *If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

fll Say unto them, As I live, ?aith t he Lord God, 'I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of l5'ra-el? f 12 Therefore, thou son of man, say unto the children of thy people,'H'he righteous ness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shaU not fall thereby ^i the day that he tumeth from his wickedness; neither shal] the ri^t-pous be abl e to live for his righteousness in the day that he sinneth.4

►13 When I fih4lL8MLJfi_Ui£ right eous, that he shall surely live; if ne trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath commined, he shall die for it. 14 Again, w hen I MT unto the wicked, Thou shall surely die; if he turn from his sin, and do that which is lawful and right; ►15 If the wicked restore the

to damn his soul when he turns from them to do thai which Is lawful ami right; he will surely Uve (v 16)

13 When (he righieous turns from his righteousness and commits sin, he will c\-cn die thereby (v 18)

14 When the wicked turns from his wickedness to do that which is lawful and right, he will Uve thereby (v 13)

pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; Ile-fihAlLsu££lx live, iie shall not die .

»16 None of his sins (hat he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely l ive.

(6) The way of the Lord

17 • Yet the children of thy people say.'The way of the Lord ishiot equal: but as for them, their way is not equal. ►18 Vixen the right eous turq-eJh from his^righteousness, and Commineth i niquity , tie gball eve n die th ereby . ► 19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. ►20 • Yet ye say. The way of the

Lord is not equal. O ye house of ls'ra-el,'^I will judge you every one after his ways.

2 Capture of Jerusalem (2 Ki. 25)

■ 21 And it came to pass in^e twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Je-n»'s4-16m came unto me, saying. The city is smitten. 22 Now the'hand of the Lord

was upon me in the evening, afore he that was escaped came; and had /opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

3 Prophecy to the remnant: (1) Their six sins

l23*Then the word of the Lord came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of I§'ra-el speak, saying, A bra-him was one, and he inherited the land: but we are many; the land is given us for inheritance.

•25 Wherefore say unto them. Thus saith the Lord God; ^Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: 'and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

(2) Their sixfold judgment

•27 Say thou thus imto them. Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate, and the pomp of her strength shaU cease; and the mountains of I$'ra-el shall be desolate, that none shall pass through.

29 Then shall they know that I am the Lurd^ when I have laid the land most desolate because

heaven (Rev. 20:7-10). The salnts-those who are In the camp of the saints aiidinthe beloved city, earthly Jcm-salem, wiUcontlmicUvingln the new earth, and will multiply and replenidi the cartii as i.>od originally intended when Adam was created (Mt. 25r46: Rev. 21:3-6. 34-27; 22:2-5). See Generations in Index

a Sec note b, 18:25

b What could be unequal about God being just to both die wicked and the righteous" Abaitthc wicked being permitted to Uve the day he turns from sin to serve God, and (he righteous man dying spiritually if he lums from God to serve sin again" If (he wicked man isno(forced to Uve and die in sin, it Isamatttrof choice; and, if tlic righteous is not forced (t> remain righteous, i(isamar(er of choice. God has made a way whereby bodi (he wicked and (he righteous can be saved, nei(her being compelled to sin and be lost. Both can be saved if they wish to be, or las(if (hey choose (o be

c One thing is certain, God is the judge of all and will mete out true justice to every man according to his works and ways. No man can escape His judg -ment-saint or sinner; ana we can be assured that the judgment of God will be right. It will be according to the true nature and disposition of every man as he has chosen (o walk in (he light as he has received it from God's own revelation. See God and Judgment in Index

d Tills was about 18 months after the de-sttuctionof Jerusalem (v21: 2 Ki, 25:

e This expression is found 7 tiroes and means diai (he prophet received strength and power from God (1:3; 3:14, 22; 8:1; 33:22; 37:1; 40:1)

f Evidently the prophethad oeen dumb, speaking only wnen God opened his mouth to make predicticns, as he was inscmcted in 3:26-27; 24:27 (v 22)

g 55di prophecy in Ezek, (33:23-29, ful-filled). Nex(, v 33

8 predictions-fulfilled:

1 As I Uve, surely they (hat are in die wastes ^all faU by the sword (33: 27)

2 They that are in the open field will I give to (he beasts of (he field to be devoured

3 They (ha(are in (he forts and caves shall die of (he pestilence

4 1 will Lay (he land desolate (33:28)

5 The pomp of her strength wiU cease

6 The mountains of Israel wiU be desolate

7 None will pass through the land

8 When (hey wiUknow itia(I am Jehovah

h 6 sins of Israel ;

1 You eai blood (v 26; Lev. 3:17; 7: 26-27; 17:10-14; Acu 15:20, 29)

2 Lift up your eyes to youridob (v 25)

3 Shed blood-commit murder

4 Trust in swords instead of Jehovah

5 Work abominations (v 26)

6 Defile everyone his neighbor's wife i Question 66-69. Next, 34:2

Death will continue through the Mil -lenniuin (Isa. 65:20):

Death wiU continue (hrough the 1, 000 -year reign of Christ on earth, but only for diosc who commit death-penalty sins-acts for which they will be exe-cu(ed. If a man sins thus at any age-100, 500, or 1.000 -he will be executed, for the Law wiU go forth from Zinn and the Wordof the Lord from Jerusalem in those days (2:2-4; Ih:-5;Mic. 4). The resurrected saints of all ages or periods who have been made iromor ul and come back to earth with Chris(a(His 2nd advcn((Zech. 14:5; Jude 14-15; Rev. 19:14) will be kings and priests and die judges to execute Judg-mentand justice diroughout the earth. There will be no favoritism shown because of family, church, poUtical, or financial connections; tne guilty will be executed according to the law; and perfect rigliteousness and justice will be meted out toall alike (Ps. 149: 6-9; 1 Cor. 6:2; Rev. 5:10; a0^1-6). The last enemy to be destroyed will be death (1 Cor. 15:24-28). All sinners in heart will rebel with Satan at the end of the 1, 000 years and be destroyed by file coming from God out of

EZEKIEL 33, 34

Reproof of Israel's shepherds

a See Abomination In Index b 6 comrnon sins of men :

1 Talk against the profAiet or jxeacher of righteousness (v 30)

2 Make light of the Word of God

3 Go to hear preaching through curiosity only, and sit before the jjreacb-er with no intention of obeying (v 31)

4 Refuse to obey the words of God

5 Show love to God with the mouth when their heart is far from Him, and go after covetousness

6 Make the prophet or preacher and his words the subject of songs and music without being obefient (v 32)

c 56th tyoifcec y in Ezek. (33:33, ful-filleJ). JlText, 34:1

2 predictions-fulfilled;

1 This prophecy (V 23-29) will come to pass (33:33)

2 Then lliey will know that a prophet has been among them

d 57tfa jgoi^ecv in Ezek. (34:1-2, ful-filled^. Next, v 7

1 predicnoD-fulfilled; Woe to the diepherds of Israel that feed diemselves (34:2) e 14 sins of the shepherds of Israel;

1 Feed themselves without feeding the flocks of Israel (v 2)

2 Eat the fat and clo±e themselves with wool, but do not feed the flock

3 Kill them that are fed (v 3)

4 Have not strengthened the diseased

5 Have not tealed the sick (v 4)

6 Have not bound up the broken

7 Have not brought again that which was driven away

8 Have not sought the lost (v 4, 6)

9 Oppressed their subjects (v 4c)

10 Scattered the flock (v 5)

11 Have not been true shepherds

12 Caused flock to be destroyed

13 Have not protected the flock

14 Ignored the true condition of the flock (v 6)

f Question 70. Next, v 18

g Healing of the body has long been die concern of God. In every age men have been promised physical healing upon meeting certain conditions. See

Healing in Index

h KSm t^ophecy in Ezek. (34:7-30.V 7-

10 fulfiUed; v 11 -30 unfuffiUed). Next, 35:1

4 {gedictions-fulfilled;

1 lam against the iiepherds and will require my flock at their hand(34;10)

2 I will cause them to cease from feeding the flock selves

3 They will no longer feed them-

4 I will deUver My flock from their mouth, that they may not be meat for them

41 predictions-imfulfilled:

1 I will search for and seek out My sheep (34:11-12)

2 IwiUdeUver them out of a U places where they have been scattered in the cloudy and dark day (34:12)

3 I will bring them out from the people, gather diem from the countries, and bring diem to their own land (34: 13)

4 I will feed them upon the moun -tains of Israel by the rivers, and in all die inhabited places (34:14)

5 I will feed them in a good pasture

6 Upon die high moimtains of Israel shall their fold be

7 There they will lie in a good fold, and in a fat pasture will they feed upon the mountains of Israel

8 I will feed My flock (34:15)

9 I wiU cause them to lie down

10 I will seek that which was lost, and bring again that which was driven away (34:16)

11 Ivdll bind up that which was broken

12 IwUlstrengdienihatwhichvassick

13 I will destroy the fat and the strong

14 IwlU feed them with judgment

15 I will judge between cattle and cattle, between rams and he- goats

16 I will judge between the fat cattle and die lean (34:20)

17 I will save My flock (34:22)

18 They will be a wey no more

19 Iwlllsetuponesnefiierdoverthem

of all their^bominations which j they have committed. |

; I

4 Ezekiel made sport of by j backslidden Judah 1

30 •" Also, thou son of man, | the children of thy people still; areHaUdng against thee by the i walls and in the doors of the houses, and speak one to: another, every one to his broth- i er, saying. Come, I pray you, and hear what is the word that ' Cometh forth from the Lord.

31 And they come imto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with , their mouth they shew much love, but their heart goeth after' their covetousness.

32 And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

♦33 "And when this cometh to pass, do, it will come,) then shall they know that a prophet i hath been among them. j

CHAPTER 34

'*,

5 Prophecy against the pas - ' tors (Jer. 23; Ezek. 13 and 22). (I) Their sixteen sins

^A ND the word of the Lord ** came unto me, saying,* • 2 Son of man, prophesy against the shepherds of 1§ ra-el, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Is'ra-el that do feed themselves! ^should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kUl them that are fed: but ye feed not the flock.

4 The ^diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

(2) Their sixfold judgment

b7 "TTrherefore, ye shepherds, I hear the word of the Lord; * I 8 .4s I live, saith the Lord ' God, surely'because my flock j became a prey, and my flock j became meat to every beast of the field, because there was no j shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; •9 Therefore, O ye shepherds, i hear the word of the Lord ;

*10 Thus saith the Lord God; Behold, I am'^gainst the shepherds; and I wiU'require my j flock at their hand, and cause them to csase from feeding the] flock; neither shall the "^hep- I herds feed themselves any j more; for I will deUver my flock from their mouth, that they may not be meat for them.

(3) Twentyfold restoration of the flock

*11 *' For thus saith the Lord God; Behold, I, even l,dwUl both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scat- j tared; so will I seek out mj I sheep, and will deUver them out of all places where they ■ have been scattered in the ' cloudy and dark day. ,

13 And I will bring them out from the people, and gather | them from the coimtries, and ; wLU bring them 'to their own land, and feed them upon'the mountains of Is ra-el by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of I§ ra-el shall their '> fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of i§'ra-el.

15 I will feed my flock, and I wiU cause them to lie down, saith the Lord God.

16 I will seek that 'which was lost, and bring again that which was driven away, and wiU bind up that which was broken, and will strengthen that which was sick: but I will destroy '•the fat and the strong; I will'feed them with judgment.

(4) False pastors separated from the flock

17 And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.

\8'Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

■20 •" Therefore thus sait h the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will*I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

(5) Twentyfold restoration:

20 He WiU feed diem f34:23)

21 My servant David will be their shepherd

22 I wm be dieir God (34:24)

23 My servant David wiU be a prince among them

24 I will make a covenant of peace

Continued, column 4 ^

1 llie 14 sins of note e, above 8)

2 Because My flock became a prey ff

3 Because My flock became meat for the beasts of the field

4 Because there was no (good) shepherd

5 Because the shepherds (false ones) did not seek out the flock

6 Because the shepherds fed themselves, and not me flock

a When God is against any one person or group He has a just cause, and it is always the same-sin. Though sin may vary in kind it does not vary in essence. Many centuries had come and gone by this time, and God had longed to favor the people many times with His richest blessings; but they would not permit Him to do so. They sinned and rebelled until He had to destroy them, as seen in 2 Ki. 17 and 25

b This is tiie law of reaping (GaL 6:7-8)

c The sheiAierds in this passage are die rulen of Israel (v 2, 7, 9, 10)

d See List of predictions (note h, v 7)

e Their own land is the country promised to Abraham, Isaac, and Jacob; and this is to be ±eirs forever

f The mountains of Israel is an aqjression peculiar to Ezekiel,being used 17 times inhisbook (6:2-3; 19:9; 33:28;34:13-14:35:12; 36:1,4,8; 37:22; 38:8; 39: 2, 4, 17). It is found only once else -where in Scripture (Josh. 11:21). Cp. die mountains of Judah (Josh. 11:21; 2 Chr. 21:11; 27:4) and the mountains of Samaria (Jer. 31:5)

g 14fold condition of the flock;

1 Robbed (v 3)

2 Murdered

3 Sick and diseased (v 4, 16)

4 Bremen

5 Driven away

6 Lost

7 Oppressed (v 4)

8 Scattered (v 5, 6, 12, 21)

9 Destroyed and eaten up (v 5)

10 Wandering (v 6)

11 A prey to others (v 8)

12 Shepherdless

13 Eatmg and drinking garbage (v 19)

14 Pushed with horns (v 21) h 5fold conditicm of dietjherds;

1 Feed diemselves, not the flock (v2)

2 Eat the best of food (v 3, 18)

3 Wear the best of clothes (v 3)

4 Wax fat and strong (v 16)

5 Drink the best water (v 18)

i Sfoldjudginentof Godupon shepherds ;

1 Woe to them (v 2)

2 I am against diem (v 10)

3 I will require My flock of them

4 Their dominion will be taken away

5 They will not feed themselves again

6 I will deUver My flock from them

7 I wiU destroy them (v 16)

8 I will feed tnem wim juogment j Questiom 71-72. Next, 37:3

k See note h, v 7, for promises and pre -dictions to the flock

Cont. from column

with them (34:25)

25 I will cause the evil beasts to cease out of the land

26 My flock will dwell safely in the wilderness, and sleep in the woods

27 I will make them and die places round about My bin a blessing (34:26)

28 I will cause the shower to come down in his season

29 There wiU be diowers of blessing

30 The tree of xhe field will yield her fruit (34:27)

31 The earth will yield her increase

32 My flock wiU be safe in die land

33 They wiU know that I am Jehovah, when I have broken tiie bands of their yoke, and delivered them out of the hand of those that oppressed them

34 They will be a prey to the heathen no more (34:28)

35 The beast of die field will devour them no more; they will dwell safely

36 None will make them afraid

37 I will raise up a plant of renown for diem (34:29)

38 They will be consumed with hunger in the land no more

39 They will never bear the shame of the headien anymore

40 They wiU know that I, the Lord their God, am with them (34:30)

41 They wiU know that die house of Israel are My people

i 6 reasons for judgment upon shet^erds;

Go<fs care of his flock

Judgment of mount Seir

a David will be ihe chief under-iicpherd

of Uracl-all Uracl, the whole IStribos, under the Mcsiidh (v J^'-24; 37:C4-.i5; Ho». 3:5; Amos 9:11). Christ will be the Chief Shepherd (Heb. 13:30:1 Pet. 2:25; 5^4). The 12 apojtles will reign «n"er one tribe each under David and the Messiah (Mt. 19:28; Lk. 22:30) b We arc to take ttiis litefslly and not as a symbolic name of Christ, for we do not have the slightest proof that this Divid refers to Him (v 23-34)

c The Messiih will make the covenant of peace with brael when He comes at His 2nd advent (v 25; 16:60 -62; 20: 37; 34:25; 37:26; Ua, 42:6; 49:8; 55:3; 57:8:59:21:61:8; Jer. 31:31; Hcb, 10: 16)

d This is expressive of perfect safety and peace. No more wild animals to attack and no enemies to cause fear ^ 25)

c The mount of the home of the God of Jacob in Jerusalem, from which blessings will ncfn to the whole earth during the eternal reign of the Messiah (v 26-28;Isa.2:2-4:MIc.4; Zech. 14:15-21) f The whole earth will be fertile; and it will produce abundantly in its seasons as God originally intended when He created It.The desen will even blossom as a rose, waters will spring forth in the wilderness, and there will be diowers of blessing for all men (v 26 -27; Isa.35: 1-2. 6-7; 65:20-25; Joel 2)

g This refers to the Branch ol the Lord,

which Isaiah (Isa. 4:2; 11:9). Jeremiah

Oer. 23^^: 33:15).and Z^hariah (Zech.

3:8; 6:12) ail said would come (v 29) h No more famine will ever be in the

land, for all will be obedient to God

eternally (v 29; Jer. 31:34) i 59tfa prophecy in Ezek. (35:1-16. V

1-8, 10-15 hilfilled; v 9 unfulfiUet^.

Next, 36:1

16 prediccioDs-fulfilled:

1 I am against you, O mount Seir, atMl I will stretchout My hand against you (35:3)

2 I will make you desolate

3 IwillLayyoui cities waste, and you wiU be desolate (35:4)

4 You will know that I am Jehovah

5 As I live, I will prepare you unto blood (35:6)

6 Blood will pursue you

7 Thus I will make Mt. Seir most desolate (35:7)

8 I will cut off from it all that go and come

9 1 will fill his mounuins, hilU, valleys, and rivers with the slain (35:8)

10 As Ilivc.IwiLl even do according to your anger, atid your envy against Iff ael (35:11)

111 will make Myself known among them, when I have Judged you

12 You will know rfiat I am Jehovah

13 You will know that I have heard all your blasphemies against Israel (35:15

14 VvTien tJie whole earth rejoices I will make you desolate (35:14)

15 As you rejoiced at me desolation of Israel, so will 1 do to you (35:15)

16 Mt.Seirandall Idrnnea will know that I am Jehovah

2 predictions-unfulfilled:

1 I will make you perpetual desolations (35:9)

2 Youj cities will not retura

j Mt.Scli Is Edoni (v 3. Cp. 26:12-14)

k 10 reasons for Judgment on E dom:

1 Because of perpetual hatred of Israel

2 Shedding blood of Israe 1 in the time of hci defeat (v 5)

3 Loved to see the blood of Israel shed fv6)

4 Because you have coveted the land of both kingdoms of Israel (v 10; 36:2, 5)

Oavidic kingdom set up (la*. 9:6. ref«.)

23 And I will set up^)ne shepherd over them, and he shall feed them. '<even my servant DAvid: he shall feed them, and he shall be their shepherd.

24 Ajid I the Lord will be their God, and my servant D4'-vid a prince among them; lihi Lord have spoken it.

25 And I will make with them a 'covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and-^sleep in the woods.

26 And I will make them and the places round about'my hill a blessing: and I will cause the shower to come down in his season: there shall be'showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shaU no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a 'plant of renown, and they shall be *no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall thev know that I the Lord their God am with them, and that they, even the house of Is'ra-el, are my people, §aith the Lord God.

31 And ye my flock, the flock of my pasture, are men, and I am your God, §aith the Lord God.

837 CHAPTER 35

6 Prophecy against Edom (Jer. 49:7). (I) Her fivefold judgment

MOREOVER the word of the Lord came unto me, saying, ■

• 2 Son of man, set thy face ygain st mount S^'h;. and prophesy against it,

•3 And say unto it, UlUS saith the Lord God; Behold, 'O mount S^'ir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. 4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the L9RP-

(2) Cause of judgment

5*6ecause thou hast had a perpetual hatred, and hast shed the blood of the children of Ij'ra-el by the force of the sword in the time of their calamity, in the time that their toiquity had an end:

(3) Her tenfold judgment (Cp. 1»*. I:ZB. ref a.)

■S Therefore, as I live, siitb the Lord God, I will prepare thee unto blood, and blood shall pursue thee: "sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make moimt S6'ir most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and xe^hall know that I am the Lord.

(4) Cause of judgment

*10 Beca use thou hast said. These two nations and"these two countries shall be mine, and we will possess it; whereas the Lord was there:

(5) Her fivefold judgment

■ II Therefore, as I live, saith the Lor d God , I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know thatJ am t he Lord, and that I have heard all thy blasphemies which thou hast "^spoken against the mountains of l§'ra-el, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

14 Thus saith the Lord God; When the whole earth rejoic-eth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of !§'-ra-el, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Sfe'ir, and all l-du-m6'd, even all of it: and they shall know that I am the Lord.

CHAPTER 36

5 Anger, envy, and hatred of Isacl

(v 11) 6Blasphemies against Israel (v 12) 7 Boasting against God (v 13) SRcJoicingattfacfallof Israel (v 15;

36:2, 5) 9Helping to make Isacl dciolate

(36:3) 10 Mocking Israel (36:3-4, 6)

7 Prophecy to the mountains of Israel: (I) Taunt of the enemy

jALSO, thou son of man, **• prophesy unto the mountains of I§ ra-el, and say,'Ye mountains of !§ ra-el, liear_tllfi yord of the Lorj?_: •■ 2 Xhus saith_ the Lord God; '^ecausf the enemy hath said against you.'Aha, even the ancient high places are ours in possession:

•3 Therefore prophesy and say. Thus saith the Lor d God: Because they have made i/ou desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of'talkers. and are an infamy of the people:

(2) God's answer: twentyfold restoration of the land

•4 Therefore, ye motintaim of

on the earth (6:14; \L: 33:28-29:34:3-15:36:1 Lev. 26:22-43; 2 Chr. 36:Jl; Isa. i:7 6:11; Jer. 4:7, 27; r,:?:":: -1; •,):;;; 10 22:'22:11; 18:16; If •;32

43:33:10-12; Mic. . , och.

7:14). Tlie land will again blossom as a rf>sf and waters will sprinp forth iti the descn (v 35-36; Isa. 3S)

a Sith -an old Eng. word meaning since;

afterwards; seeintt diat b Two cuuiicries, Lpiiraim and Judah,

during the time of their diviilon (1 Ki.

12) c i\ci<: God d slander, boastful-

n<-^-., and u against Israel as

' elf (V 12-1^

d :^ :^k. (36:1-15, un-

TuUilUj;. .\l:;(.i, v IC

23 pre dictions-unfulfilled :

1 Hear the ward of the Lord, you

rnountains of Israel - the heathen all about you wiUbear tlieir shame (36:7)

2 You will shoot forth your branches (36:8)

3 You will yield your tniit to My jxjople of Israel

4 They will soon be coming back to their land

5 I am with you, and I will turn unto you (36:9)

6 You will be tilled and sown

7 I will multiply men upon you, all the house of Israel (the entire 13 tribes), even all of it (36:10)

8 The cities will be inhabited

9 The wastes will be built

10 I will multiply upon you man and beast (36:11)

11 They will increase and bring forth fruit estates

12 I will settle you after your old

13 I will do better unto you than at your beginnings

14 You will know that I am Jehovah

15 I will cause men to walk upon you, even My people Israel (36:1^5

16 They will possess you

17 You will be their inheriuncc

18 You will no more bereave theraot men I'Q

19 YouwiU devour men no more (36:

20 YouwiU bereave nations no more

21 I will never cause men to hear in you the shame of the heathen (36:15)

22 YouwiU never again hear the reproach of the people

23 You wiU never cause your nations to fall again

c The mountains of Israel are p>ersonified and what is spoken to tliem should be understood as happening to and upon diem in connection with God's plan for Israel (v 1-15)

f Sec 10 reasons for judgment on Edom. note k, 35:5

g Edom wasgreatly rejoicing in the fall of Israel. In theii own plans they had already divided Israel's land; but Je-havah pronounced judgnieiii upon them soihey could not take advantage over Israel as intended (vil 5; note k, :i5:5)

h Hcb. lashon, a fork of flame; babbler; evil speaker; accuser, slanderer; calumniate; wag the tongue (v 3). Cp. Tit. 1:10, the only other place where the word talkers is found

i.-od's choice of Jerusalem (36:34)

For cenruries, even to tliis day. men have wondered what God saw in Jerusalem and the promised land which caused Him to choose diis above all otlicr places for iiu eternal capital onearm. The land has been desolate for many years In fulfillment of proph -ecy and it is but now bcgiiuiing to be restored in a measure to its original fertility and blessing. It sliould not be ■ttcn that tlie land was once a flow ingwitli milk and honey, the gior> of aU lands; but God said He would make it totally desolate if Israel transgressed liiscommaiid-mcnts and tvbclled against Him; tlius, when they persisted in disobedience He destroyed the nation and scattered the people among all others

EZEKIEL 36

Blessings promised

Restoration foretold

a 6 subjects of God's prophecy ;

1 To the momitains (v 4, 6)

2 To the hills

3 To the rivers

4 To the valleys

5 To the wastes (v 4)

6 To the cities that are forsaken

b This was a sign of swearing, or making

an oath or solemn vow (v 7) c See list of these predictLwis, note d,

V 1 d 61st proriiecy in Ezek . (36:16-38. un-

fulfillec^. Next, 37:1

30 predictions-unfulfilled ;

1 I will sanctify My great name (36; 23)

2 The heathen will know that I am Jehovah when I do this

3 I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land (36:24)

4 Then I will sprinkle clean water upon you, and you will be clean (36; 25)

5 Iwillcleanseyou from your filthi-ness and from your idols

6 A new heart also I will give you

7 A new spirit will 1 put widiin you

8 I wiU take away ihe stony heart out of your flesh, and I will give you an heart of flesh (36:26) 27)

9 I will put My Spirit within you (36:

10 I will cause you to walk in My statutes and keep My judgments, and do them

11 You will dwell in the land that I gave to your fathers (36:28)

12 You will be My people

13 I will be your God

14 I will also save you from all your uncleanness (36:29)

15 I will increase your wheat

16 I will never send another famine upon you (36:30)

17 I will multiply the fruit of the tree

18 I will increase the fruit of the field

19 You wiU never again be reproached

20 Then ^ouwiU remember your ways, and your goings that were bad (36:31)

21 You will loathe yourselves in your own sight for your sins

22 In the day that Ihave cleansed you fromall iniquities I will also cause you to dwell in your cities, and waste places that you have built up (36:33)

23 The desolate land will be tilled

24 Those who pass by will say. This land that was desolate is become Like the garden of Eden, and the desolate and ruined cities are become fenced and inhabited (36:34-35)

25 Then the heathen left round about you will know that I am Jehovah, and that Ihave built again the ruined plac -es, and planted that which was

desolate (36:36)

26 I, the Lord, have spoken and I will do it

27 I will yet for this be inquired of by the house of Israel, to do it for them (36:37)

28 I will increase them with men like a flock

29 As the holy flock fills Jerusalem in her solemn feasts, so will the waste cities be filled with flocks of men (36: 38)

30 They will know that I am Jehovah

^». Com, from column 3

10 Bloodonmercy seat (Lev. 16:14-19)

11 Water and ashes on unclean persons, tent, and vessels (Num. 8:7; 19:13-20)

12 Nations (Isa. 52:15)

13 Clean water upon Israel (Ezek, 36: 25)

14 Blood upon garments (Isa. 63:3)

15 Blood of Christ sprinkled (Heb. 10; 22; 12:24; 1 Pet. 1:2)

Is'ra-el, hear the word of the Lord God : Thus saith the Lord GoD"to the mountains, and to the hills, to the rivers, and to 1 the valleys, to the desolate j wastes, and to the cities that are forsaken, which became a ' prey and derision to the residue I of the heathen that are round ' about; ,

j "S Therefore thus saith the ; ! Lord God ; Surely in the fire of ' my jealousy have I spoken against the residue of the hea-I then, and against all i-du-me'd, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. j

|6 Prophesy therefore concem-iiig the land of Ig'ra-el, and say unto the mountains, and to the hills, to the rivers, and to the valleys. Thus saith the Lord God ; Behold, I have spoken in ' my jealousy and in my fury, ! because ye have borne the I shame of the heathen: • 7 Therefore thus sa ith the ; Lord God; I have *lifted up mine hand, Surely the heathen that are about you,'^they shall bear their shame.

8 ^ But ye, O mountains of I§'ra-el, ye shall shoot forth your branches, and yield your fruit to my people of l§'ra-el; for they are at hand to come.

9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of !§'-ra-el, even all of it: and the cities shall be inhabited, ana the wastes shall be builded:

11 And I wUl multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord .

12 Yea, I will cause men to walk upon you, even my people I§'ra-el; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

(3) Taunt of the enemy

■13 Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

(4) God's answer: fivefold restoration of the land

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

8 Prophecy to Israel: (1) Her past sins and judgments

tl6 •""Moreover t he word of

the Lord came unto me, saying,

17 Son of man, when the

house of I§'ra-el dwelt in their

own land, "they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them. These are the people of the Lord, and are gone forth out of his land.

21 • But*! had pity for mine holy name, which the house of Ig'ra-el had profaned among the heathen, whither they went.

(2) Fourfold re-gathering (Isa.11:11. refs.)

t22 Therefore say unto the house of I§'ra-el, Thus saith theiordGoD; 1 do not this ioi your sakes, O house of I5 ra-el, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the hea the n shall know that I am th e Lord, saith the Lord God, whenT shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, andi^ather you out of all countries , and will bring you into your own land.

(3) Fourteenfold conversion

25 "" Then /will I%prinkle clean water upon you, and ye shall be clean: from your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I wUl be your God.

(4) Sixfold restoration of the

land of Israel

29*1 will also save you from all your uncleannesses: and I will call for the com, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

(5) Remorse of Israel

31 'Then shall ve remember

Not only will Israel be saved from all sin, but her land will be saved from all the curse (v 29-30)

i Then -when Israel and her land are fully redeemed from all the curse, they will remember their own sins and evil doings, and loathe themselves for their own abominations (v 31-32)

5 Blood on people (Ex. 24:8)

6 Blood on ground (Lev. 4:6, 17)

7 Blood in the holy place (Lev. 6:27)

8 Blood on tabernacle (Heb, 9:21)

9 Hearts (Heb. 10:22; 12:24; 1 Pet. 1:2)

Continued, column 1

a In V 17-21 wc liave the cause of God in scattering Israe 1 among the heathen, and a preview of their lives while among them. In a technical sense this section is prophecy, the purpose of the message being to show latter-day deal -ingswith Israel; but the events are recorded as having already been fulfilled. They will have taken place by the time of die fulfillment of v 22-38, but in Ezekiel's day they were only partially fulfilled, for die rest of Israel was yet to be scattered among the nations b This is a peculiar expression, indicating that God was zealous to protect His holy name from being profaned by Israel among the heathen (v 21). Cp. with the idea of God working 10 clear His name from being polluted among pagans (v 20; 20:9, 14, 22), The thought here seems to be that Israel caused the name of Jehovah to be blasphemed and dishonored among the na -tions where they were scattered. The paganswouldsay with scorn. These are the people of Jehovah. They saw the miserable state of Israel and concluded that Jehovah was no more than a national god, powerless to protect his subjects. God then predicted dial He would not deliver liael for their own sake, but for His holy name's sake, which they had profaned among the nations (v 22); that He would sanctify His name among the heathen; and that they would then know that He was Jehovah and more than an idol god (v 23). Sanctifying His name is the opposite of profaning it as in v 20 -22 c 2 things sanctified (v 23):

1 I will sanctify My great name

2 I will be sanctified in you

God's name and His person were to be sanctified, though neither was involved with any sin. For a study of the meaning of sanctification see this word in the Index d God has said repeatedly that He will gather all Israel, not only Judah, but all the tribes from among the nations and bring them back to their own land to live forever under the Messiah (v 24). See p. 444

e Then -at the final regathering of all Israel from among the nations, God will fully redeem them and make them His eternal people (v 25-30)

f 13fold conversion of Israel;

1 I (Jehovah) will sprinkle clean water upon you (v 25)

2 You will be clean ness

3 I will cleanse you from your filthi-

4 I will cleanse you from your idols

5 I will give you a new heart (v 26)

6 I will put a new spirit within you

7 I will take away the stony heart out of your flesh

8 I will give you an heart of flesh

9 I will put My Spirit (the Holy Spirit) within you (v 27) statutes

10 I will cause you to walk in My

11 You will keep My judgments and do them

12 You Will be My people (v 28)

13 I will be your God

g Heb. zaraq , to sprinkle fluid or solid particles; scatter; strew

7 things used in sprinkling;

1 Ashes (Ex. 9:8-10; Heb. 9:13)

2 Blood (Ex. 24:6-8; 29:16, 20; Lev. 1:5, 11; 3:2, 8, 13; 4:6, 17; 5:9; 6: 27; 7:2; 8:11, 19, 24, 30; 9:12, 18; Heb. 9:19-21)

3 Water and blood (I^v. 14:4-7, 51)

4 Water and ashes(Num. 19:9, 17-21)

5 Oil (Lev. 14:16, 27)

6 Water (v 25)

7 Dust (Job 2:12)

15 sprinklings of Scripture:

1 Of ashes into the air (Ex. 9:8-10)

2 Blood on altars (Ex, 29:16, 20)

3 Blood on priests (Ex. 29:21)

4 Blood on book (Ex. 24:6)

EZEKIEL 3«. 37

Vision ol tht vallev of dry bants

Parable of the two sticks

4 AtRun ck)d njch corrupt. ... tMe\ were not vav^

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d the fact that •»■ ,^1.- -lilt.

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111 \« ■..)

b Another anurancc of the full conversion of Istael and rcitoration of the land of prumijc from the cunc, as suted in v ZO-M

c Sec God's choice of Jerusalem , p. 839

d Israel wtll vet pray for full restoration be" . H CO pass. The gcreat

tri' atuxc willbrinji them

to tuU rcpc::tj;ii.e and dependence upon Cod {v:i7; Isa. 64; Zech. 1C:10-13:1; Ml. 23:37-39; Rom. 11:25-29)

e All nations will be required to go to Jerusalem to worship in the days of the Messiah (V 38; Isa. 2:l-t;2cch. 14:16-21); and this will continue in die new earth (Isa. 66:22-24)

f 62nd prophecy in Ezek. (37:1-14, un-fuUillcdT ^'•^'^i, V 15

14 pre dictions-unfulfilled :

1 I will cause breath to enter into you, aixl you will live (37:5)

2 1 will Uy sinews upon you (37:6)

3 I will bring flesh upon you

4 I will cover you with skin

5 I will put breath in you

6 You will bve (J7:6, 14)

7 You will know that I am Jehovah

8 Prophesy to the wind, thus saith the Lord God, Come from the four winds. O breath, and breathe upon these slain that they may live (37:9)

9 I will open youi graves (37:12)

10 I will cause you to come out of your graves

11 I will bring you into the land of Israel

12 You will know that I am Jehovah, when 1 have opened your graves, and brought you out of them (37:13)

13 IwillputMy Spirit in you (37:14)

14 I will place you in your own land: then you will know that I, Jehovah have spoken it, and performed it

g See note c, 3:14

h By the Spirit (v 1; 1:1. 3; 8:3; 11:24-25; 40:2-3. Cp. Rev. 1:10)

i Plain, as in 3:22-23; 8:4

j On every side -this side and that side

k Question 73. ^4ext, v 18

1 Isael is here symbolized under the figure of a valley of dry bonei being brought back to life in the bodies of a great army of men. It pictures scattered Israel being brought back from the nations and living again as a nation themselves, in their own land, as explained in v 11-28 m Note the oraerof making a body here : i The bones or frame (v 5-6)

2 The sinews

3 The flesh upon the bones and sinews

4 The skin or outer covering of flesh

5 The breath of life

This may give us the secret of how God made man originally, as in Cen. 2:7

—^»- Cont. from column 3

21 I will make a covenant of peace with them (37:26)

22 It will be an everlasting covenant

23 Iwill place them, multiply them, and set My sanctuary in the midst of them forever

24 My ubcrnacle also will be with them (37:27)

25 1 he heathen will know that I, the Lord do sanctify Israel, when My sanctuary will be in the midst of iJiem forever (37:28)

k The symbolism here is that of taking two sticks, writinHon them the names of the two divi&ions of the kingdom of Israel, and joining diem togetlicr in his hand as one stick (v 16-18). The application or truth symbolized is that both divisions of the kingdom will be -come one nation again upon the moun -' uins of Israel as before nic division in

your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abomm.itions. 32*Not for your sakes do I "lis. saitlL the Lord God. be it known unto you: be ashamed and confounded for your own ways. O house of t; ra-el.

(6) Sixfold restoration of the land of Israel

■33 Thus saith thf Lfiid God; IR- the day that I shall have cleansed you from all your iniquities I will also cause you tJ dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay'desolate in the sight of all that passed by.

35 And they shall say. This land that was desolate is become like the garden of £ d6n; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the Lord build the ruined places, arid plant that that was

' desolate: I the Lord have spoken it, and I will do it.

(7) Increase of Israel

■ 37 Thus saith the Lord God;

1 will yet for this be enquired of by the house of Ij'ra-el. to do if for them; I will increase them with men like a flock. 38 As the holy flock, as the flock of Je-ru'sa-lfm 'in her solemn feasts: so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

CHAPTER 37

839

9 The valley of dry bones: (I) The vision

/rpHEniand of the LoRD_was ^ upon mCj and carried me out*m the spirit of the Lord, and set me down in the midst of the'valley which was full of bones.

2 And caused me to pass by them /round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

(2) The question: answer

■3 And he said unto me. Son of man, 'can these bones live? And I answered, O Lord God, thou knowest.

(3) Command: eightfold prophecy

%4 Again he said unto me. Prophesy upon these bones, and say unto them, O 'ye dry bones, hear the word of the Lord. ' 5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: 6"*And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and

(4) Obedience: sixfold result

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

(5) Command: fourfold

prophecy

Is Then said h e unlo Jift. Prophesy unto the wind, prophesy, son of man, and say to the j wind. Thus sailh Ihe Lojd God ; I Come from the four winds, O , breath, and breathe upon^ese slain, that they may live.

(6) Obedience: fourfold

result

10 So I prophesied as he commanded me. and the breath came into them, and they hved, and stood up upon their feet, an exceeding great army.

(7) Signification: whole house of Israel to be re-gathered (Isa. 11:11. refs.)

■11 *;*Then he said unto me. Son of man,'these bones are the whole house of I§ra-el: behold,'they say. Our bones are dried, and our hope is lost: we are cut off for our parts. •12 Therefore prophesy and say unto'them, Thus_saith the Lord God; Behold, Otoy people, I will open your graves, and cause you to come up out of your*graves. and bring you into the land of I5 ra-el.

13 And ^ shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in*your own land: ' then shall ye k now that I the Lord have spoken i/. and performed if, §aith the Lord.

10 Sign: (1) Two sticks made one

tlS *^'The_word of the Lord came again unto me. saying, •16 Moreover, thou son of man, take thee*one stick, and write upon it. For Ju'dah, and for the children of 'I§'ra-el his companions: then take another stick, and write upon it. For J6'5eph, the stick of £ phr4-lm, and/or all the house of 1$ ra-el his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 * And when the children of thy people shall speak unto thee, saying. "Wilt thou not shew us what thou meanest by these?

{Z) Signification: ATwenty-fourfold restoration of Israel, Judah under Messiah and David (Isa. 9:6, refs.)

m

thedayiofRehoboam and Jcraboam(l Kl. 12). They will be one nation forever under the Messiah (v 19-28) Note that botli Judah and (iphraim, or both divisions of Israel were called Israel, and that their < ompatiions were Lsraeliies . Ihe two divisions were call-cd ludah and Ephra im (v 16) Question 74. Next, >ia:13

18 They will dwell In the land that Ihave given JacobMy servant, wherein tJieir fathers have dwclUd (37:25)

19 Tbey, their children, and their children's children will dwell there forever

20 My servant David will be (heir prince forever

-^ Continued, column 1

a These slain-suggesting violent deaths of people wtiu lud once lived. Now they were being made to live again. Of course, the whole picture is symbolic of the nations of Isael who.once alive and in the grace and favor of God, had become dead because of sin, and now were being brought back into proper relationship with God, to Live again (V 11-14)

b Then -when the vision was completed, the interpretation was given so that there would be no misunderstanding of the true meaning

c The vision concerns Israel, not dead churches or Gentiles, as often taught. These bones are the whole house of b-rael . not dried up churches (v 11)

d 3 diings Israel said :

1 Our bones arc dried

2 Our hope is lost

3 We are cut off

e The whole house of Israel, not a part of it; hence, there will be no division of the kingdom when this is fulfilled (V 11)

f The whole house of Israel are My peo -pie, and I will open their graves and cause them to come out of them, and I will bring them into the land oflsrael again (v 12). See p. 444

g The nations where the Jews are scattered are the symbolic graves of Israel (v 12-14). It is from these that all die tribes of Jacob will be gathered. At tJiat time God will save them and put the Holy Spirit in them, and they will live in His presence eternally ^ 14)

h Your own land -the promised Land of Palestine (v 14). See p. 367

i Then -when all tJiis is fulfilled you (all Israel) will know that 1, the Lord haw spoken it, and performed it (v 14). All tnis remains to be completely fulfilled. Of course it is now beginning to be fulfilled and a sufficent number of Jews have already gone back to their land to make a nation; they have had a na -tion since 194SA. D. The prophecy will continue in fulfillment until the whole house of Israelis gathered back at the 2nd advent of Christ to the earth. It is said that about 10, 000 Jews or Israel -itesamonth are returning to their own Land. Israelis becoming a greater nation every year, but the complete fulfillment of these predictions will not be until the Millennium. The predictions of 34:11-31; 36:1-3B; 37:1-28 and many odier chapters remain to be fulfilled in the future

i 63rd protiiccy in Ezek. (37:15-28, un-fulfille<0. Next, 38:1

25 predictions-unfulfilled ;

1 1 will take the stick of Joseph, which is in the .^^ndof Ephraim, and the tribes of Istael his fellows, and will put them with him, even with the stick of Judaic axl nake them cne stick, and they will be one in My hand (37:19)

2 I will take the children of Israel from among the heathen, whither they are gone, and 1 will gather them on every side, and bring them into their own land (37:21)

3 I will make them one nation in the landu[x>n the mountains of Israel (37: 22)

4 One king will be king to them all

5 They will be rwo nations no more

6 They will not be divided into two kingdoms at all

7 They will not defile themselves anymore with their idob (37:23)

8 They will not defile themselves with their detestable diings

9 They will not sin anynwre

10 I will save them out of all their dwcllingplaccs where they haw sinned

11 I will cleanse them

12 They will be My people (37:23,27)

13 I will be dieir God

14 David My servant will be king over diem (37:24-25; 34:23-34; Jer. 30:9; llos. 3:5)

15 They will have one shepherd

16 They will walk in My judgments

17 They will observe My sumies, and do them

J

EZEKIEL 37, 38

Parable of the two sticks

Judgments on Gog

a For list of these predictions see note J. V 15

b These words from Behold to the end of this verse were chosen to be put on the Zionist medal commemoracing the National Federation in 1896 A. D. -a land -rnad< in the history of the Jewish nation

c All the tribes of Israel will become one nation again, and not be two naaons anymore. This means diat all the Jews of die world, all from the tribes of Israel everywhere will be gathered back to theii own land to live forever under their Messiah (v 22-28). The Anglo-Saxons were Gentiles, descendants of Jaj^eth, and they will continue to live in England, America, and other Gentile lands-separate from die Jews d This again states plainly that all the tribes of Israel will live eternally upon the mountains of Israel -in their own land, Palestine. Tbjs is clearly emphasized in V 25 in the land that I have given unto Jacob My servant, wherein

viy s owe

your fathers have dwelt

e The one king predicted here will be David, who will be over all the tribes of Israel in their national restoration under the Messiah. This is clear from v24-25;34:23-24;Jer. 30:9; Hos. 3:5. Christ will be King of kings and Lord of lords over David and all other earthly kings in eternity, and even over all the lesurrectedkings and priests (Rev. 19: 16)

f This truth is expressed in this chapter two times (v 23, 27)

g This statement, even they and their

children and their children's children

is another way of stating eternal genera-tions of eternal people on earth (v 25. Cp. Isa, 59:21). See Generations in Index h This will be done by Christ at His 2nd advent (v 26; 16:60-62; 20:37; 34:25; Isa. 42:6; 49:8; 55:3; 57:8; 59:21; 61:8; Jer. 31:31-33; Heb. 10:16) i There are several everlasting covenants in Scripture. See Covenants in Index j This refers to the millennial and eternal temple, which is described in de-tailin40:5-47:12, and which is stated to be the eternal capital building of the Messiah in 43:7. It will be built by Christ at His 2nd advent (Zech. 6:12-13) k This is different from the temple, and refers to the canopy over all dwellings in the Millennium when the li^t of die sun will be increased 7fold and the Ught of the moon will be as the present light of the sun (note j, Isa. 4:5). It no doubt also refers to die eternal city of God in the new earth, the New Jerusalem, the capital city of God, when He personally will move with the city from the planet heaven to the earth after the Millennium, to dwell among men eternally (Rev. 21:3-5) 1 Israel will then be set apart for holy uses and will be considered sanctified under the Messiah as He reigns over them and uses diem as His missionaries to evangelize the world (v 28; Isa. 2: 2^; 11:9;

52:7; 66:19-21; Zech. 8: 23; 14:16-21) m 64di prophecy in Ezek. (38:1-39:29,

unfulfilled). Next, 40:6. See p. 854 n See Gog , p.855

o Magog, Mechech, and Tubal were sons of Japheth from whom came the Scythians, Russians, Muscovites, Tibareni, Cappadocians, and other people who predominate in modern normern Europe and Asia. See Sons of JatAietfa , p. 40. The Sept. adds Rosh tothisUst, which is followed by Young, Rodierham, Moffatt and some others who claim that Russia is referred to thus. Be that as it may, even if Russia is mentioned in particular along widi these other people who will be under Gog, it does not prove that Russia will be the predominating power in the last days, tnat Antichrist or Gog will come from Russia, or that Russia will fulfil the many prophecies of the last days, as some teacn. All it could prove is that Russia is merely one of many nations which will be conquered by Gog

19 Say unto them. Thus saith the Lord God; "behold, I will

take the stick of Jo'ieph, which is in the hand of Ephra-im, and the tribes of I§'ra-el his fellows, and will put them with him, even with the stick of Jii'dah, and rnake them one stick, and they shall be one in mine hand. 20 * And the sticks whereon thou writest shall be in thine hand before their eyes. |21 And say unto them. Thus

saith the Lord God ; "Behold, I

will take the children of Ig'ra el from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22 And I will make them'one nation in the land "upon the mountains of I§'ra-el; and'bne king shall be king to them all: and they shall be no more two

nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save

them out of all their dwelling-places, wherein they have sinned, and wiU cleanse them: so 'shall they be my people, and I wiU be their God.

24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given imto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, %i'en they, and their children, and their children's children for ever: and my servant Da'vid shall be their prince for ever.

B New Covenant made: tenfold promise (Isa. 59:20, refs.)

26 Moreover *! wiU make a covenant of peace with them; it shall be 'an everlasting covenant with them: and I will place them, and multiply them, and will 'set my sanctuary in the midst of them for evermore.

27 '^My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the L ord do'sanc-

against thee, O G6g, the'^hief prince of Me'shech and Tw'bal:

4 And"I will'^tum thee back, and put hooks into thy jaws, and I will bring thee forth, and all "thine army, horses and horsemen, all of them clothed with all sorts of armour, even a'great company with bucklers and shields, all of them handling swords:

5 Per'§ii, E-thi-6'pI-4, and Lib'y-4 with them; all of them with shield and helmet:

6 Go'mer, and all his bands; the house of To-gar'mah of the north quarters, and all his bands: and many people with thee.

•7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

2 Gog to invade restored Palestine in the last days

8 *'^ After many days thou shalt be visited: in the latter

tify I§'ra-el, when my sanctuary shall be in the midst of them for evermore.

CHAPTER 38

years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Ij'ra-el, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. 9 Thou shalt ascend and come Uke a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

3 Gog's purpose (Rev. 17: 14; 19:19)

■10 Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an«evil thought:

11 And thou shalt say, I will go up to the land of tmwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. •IS'-She'bi, and De'dan, and the merchants of Tarshish, with all the'young lions thereof, shall say unto thee, 'Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

IX Prophecy against Gentile powers at Armageddon (38: 1-39:29). 1 Gog to be repulsed

NT) the word of the Lord

«A'

came unto me, saymg, • 2^on of man, set thy face against "G6g, the land "of Ma'gog, the chief prince of Me'shech and Tu'bal, and prophesy against him, •3 And say. Thus saith the Lord God ; Behold, I am

4 God's

purpose in the invasion

14 " Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord Goo; In that day when my people of Is'ra-el dwelleth safely, shalt thou not know it?

15 And thou shalt come from thy place out of the*north parts, thou, and 'many people with thee, all of them riding upon horses, a great company, and

andbe under him at the battle of Armageddon. Dan, 11:44 plainly predicts the defeat of Russia and other northern and eastern nations outside the Roman Empire, and it can be only then that Russia will have a pan under the Antichrist to fulfil Ezek. 38-39

countries north and east of the 10 kingdoms (Dan. 11:44); and will have gathered many other nations through the ministry of die 3 unclean spirits of Rev. 16:13-16, All these nations will make the many people be under him at the Battle of Armageddon when Christ comes(v 15; Zech.l4:l-5; Rev. 19:11-21)

a 2 modem fallacies about Russia , p. 855 b 2 invasions of Palestine by Gog, p. 855 c This very first statement of God dealing with Gog]xoves that when these chapters (38-39) are fulfilled he will be turned back from taking Jemsalem andbe destroyed. In this first invasion of Palestine some 3 1/2 years before this he will take die whole city of Jerusalem and make it his capital city and the temple his capital building, placing the aoominationof desolation in the temple to remain for about 3 1/2 years (Dan. 9:27; 11:40-45; 2 Th, 2: 3-4; Rev. 11:1-2). At the second and last invasion of Palestine, after he has conquered Russia and her allies in the nordiand east of his 10 kingdoms, he will surround Jerusalem to take it again but will not succeed; he will be turned back (v 4), being able to take only half of the city before Chirst suddenly comes with die armies of heaven to stop him from taking the rest of it (Zech. 14:1-15; Rev. 19:11-21) d Here the army of Gog or Antichrist is predicted as consisting of a great com -pany of horses and horsemen with all sorts of weapons and armour (v 4), Ancient weapons are mentioned as they were the only kind known and understood at diat time. It is to be expected that the future Antichrist will eqiiip his men with all kinds of modem weapons -all sorts as stated here e 16 statements-Gog's army:

1 Rosh (Sepmagint in v 2; 39:1) 40)

2 Meshech (see Sons of Japhedi. p.

3 Tubal (see Sons of Japhedi. p. 40)

4 Persia(V 5; 27:10; 2 Chr. 36:20-23; Ezxa 1:1-8; Esdier 1:3, 14, 18; 10: 2; Dan. 11:43)

5 Ediiopia (v 5; 29:10; 30:4-5)

6 Libya (v 5; 30:5; Dan. 11:43)

7 Gomer (see Sons of Japheth. p. 40)

8 Togarmah (see Sons of Japhedi, p. 40)

9 Many people (v 6, 9)

10 10 kingdoms of the Revised Roman Empire (Dan. 7:23-24; Rev. 17:12-

IV)

11 Many countries (Dan. 11:41)

12 Countries east and north of the 10 kingdoms (Dan. 11:44)

13 All die he a then... Multitudes, multitudes (Joel 3:11-14)

14 All nations (Zech. 14:1-5)

15 The kings of the earth and their armies (Rev. 16:13-16; 19:19-21)

16 The whole world (Rev. 16:13-16)

f Pointing to a future time when Israel willhavebeen panially gathered, but not fully restored. It is called the latter years here and the latter days when the gathered Jews will dwell sately (v 8, 16) g The evil thought of Gog will be that of going up against the Jews who dwell safely and are at rest in their own land, to take a spoil (v 11-13)

h Sheba, Dedan, and i arshish were all traders among the nations on land and sea. Here they merely anticipated and expressed the true motive of Gog to fall upon Israel, and that is all that is meant by the verse. Nothing is said here to give us the idea of two sets of nations opposing each other-one helping Israel and the other invading her, as taught by some (v 13). Such questions could be asked by anyone, without even partaking in the war referred to

i The young lions referred to were the rulers of these trading nations (v 13)

j Questions 75-78. Next, v 17

k Gog or Antichrist will come from Syria, and by this time will have conquered the countries at the north and east of this 10-kingdom empire, and will lead them all against Israel at Armageddon (v 14-15; Dan. 11:44; Rev. 16:13-16; 19:19)

1 By the time this is fulfilled Antichrist will have become ruler of one of the 10 kingdoms inside the Roman Empire; will have conquered 3 others of the 10 kingdoms (Dan. 7:8-9, 21-25); will have got control of the other 6 of the 10 kingdoms without war (Rev.l7:9-17); will have conquered Russia and the

A-

■ivs in Index J. ticxu 47:6

when Ciog comes 1 a(ihe battle of has lUvady coo-•■ •}•,■ 'M^nh and ire in-

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and not iii some

tlDe{v 18), Thi. .. _

Cod will supcmanually destroy the aimics of L'O^ and the many tuQons with him. This fact is confirmed bv th(-^hri t i: ^! .;! Jjv, in v 15 Jon ; d 2i^ ' ^juat ArmancJ-

1 .... .^, c up in My face

(V 18) - Ifl th*! day there will be a great sIiaKLngin the land of hracl (v 19)

3 . he fish of the sea will shake at My presence (v 20)

4 The fowls of the heaven will shake at My presence

5 The beasts of the field will also shake at My presence

6 And sowill all creeping thingsupon the earth

7 Men upon euib will shake at My preseacc like all other creatiut;s

8 The mountains will be thrown down

9 The steep places will fall

10 Every wall will fall to the ground

11 I will call for a sword agaLisi him throughout all My mounuirs(vCI)

12 Every man's sword will be against his brother (V 21; 2£ch. 14:12-13)

13 I will plead against him with pestilence (V 22)

14 I will plead against him with blood

15 I will rain upon him...

16 Upon his bands...

17 Upon the many people with him, an overflowing rain...

18 And great haibtones (cp. Josh. 10: II)...

19 And fire...

20 And brimstone

All tfiii goes far to prove that these two chapt€rs(38 -39) referio Armageddon, not to some battle between Russia and the Jews before the 2nd advent of Christ. Such means of destruction as an overflowing rain, blood, fire, brimstone hailstones, etc. will be used at Armageddon only, as proved here (v 18-22) and in 39:2-7. 17-20; Isa. 63: l-8:Joel2-3: Zech. 14:1-15; Mt. 24: 27-31; 2 Th. 1:7-10; 2:8-12:Jude 14-15; Rev. 16:17-21; 10:11-21. These statements are not figurative,but Literal and can only be understood this way

e By the supernatural destruction of Gog and his mighty armies at Armageddon God will be glorified (v 23)

f 3 results at Armageddon fv 23):

1 God will be magnified (glorified)

2 Cod will be sanctified (set apart)

3 Godwin be made known in the eyes of many nations as Jehovah

g Here again, sanctify means jolely to setapaft . not to cleanse from sin (v 23)

h When Gog comes into Palestine this dmehewillbe turned back and completely destroyed. The result will not Be thus when he invades Palestine 3 1/2 yearseariier(in die middle of Daniel's 70th week) to uke over Jerusalem and the Jewish temple as his capital (Dan. 9:27; Mt. 24:51; 2 Th. 2:3^; Rev. 11:1-2; 13il-18), God will permit him to drive the Jews out of Palestine and occupy their country for about 3 1/2 years in the last part of the 7-year trlbuLadon period. Then, during this time He will raise up new enemies in the north and cast of (.og's 10 kingdoms to keep him occupied in war » that he caiUMt concentrate on the total destruction of Israel. At tlic end of these 3 1/2 years, after conquering these enemies, he will lead the nations against Israel and Jerusalem to do v4iai he intended at the betjlnnlnR; but be -foretic can take all of Jerusalem he will be defeated by the 2nd coming of Christ (Zech. 14:1-15; 2 Th. 1:7-10; Judc 14-15; Rev. 19:11-21K Thb is the time he is to be turned back from his purpose and his armies arc to be destroyed-all but a sixdi pan (v 2)

1. — —1 Shalt come up against my people of I;^ ra-el, as a don 1 '■■ ■ .'ver the land; it shall latter days, and

I wii; ...... ihee against my

land, that the heathen ma> know me, when I shall be sanctified in thee. O G6g. before their eyes.

5 Fulfillment of many prophecies (Isa. 10:20-27; 11:4 14:4-27. 34:1-17. 63:1-6; Jer 30:1-11; Joel 3; Mic. 5:3-15)

■17 Thus saith the Lord God; *i4rf thou he of whom l have spoken in old time by my servants the prophets of l§'ra-el, which prophesied in those days many years that I would bring thee against them?

6 Twenty- twofold destruction of Gog at Armageddon (39:17-21; Zech. 14; 2 Th.

2:8-12; Rev. 19)

18 And it shall come to pass^t the same time when G6g shall come against the land of Is'ra-el. saith the Lord God, that^my fury shall come up in my face.

19 For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Is'ra-el;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be throwTi down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, ^ith the Lord God : every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23'Thus'will I magnify myself, and'sanctify myself; and I will be known in the eyes of many nations, and (hey shall l^now that I am the Lord.

CHAPTER 39

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-THHEREFORE. thou son of ■A man, prophesy against G6g, and say, Thus saith the Lord God; Behold, I am against thee, O G6k, the chief prince of Me shech and Tu bal:

2 And*! will turn thee back, and leave but the'sixth part of thee, and will cause thee to come up'from the north parts, and will bring thee upon the mountains of I$'ra-el:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt ^fall upon the mountain s of 1§ ra-el, tho u, and

i A sixth part of men unJir Ar:luhrijt

being spared wou Id me.I

escaping dcstructionai.-.,,, ;g

destroyed out of every million. Wc have noway of telling how many millions of men will be in the vast armies of the nations, but there will be many to ftilfil 38:2-.;: Rev. 14:30

Continued, column 4 ^»-

all ' . and the people

that ._ .-.-- thee: I will give thee unto*the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall "upon the open field: for I have spoken if. §aith the Lord God.

6 And I will send a fire 'on Md'gdg, and among them that dwell carelessly in the isles: and they shall know that I am the Lord.

7 So 'will I make my holy name known in the midst of my people Is'ra-ei; and I will not let them pollute my holy name any more: and the hea then shall know that I am t he Lord . the Holy One in I§ ra-el.

7 Spoil: seven years fuel

8 * Behold, it is come, and it is done, saith the Lord God; this IS'the day whereof I have spoken.

9 And'they that dwell in the cities of I5 ra-el shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall bum them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall bum the weapons with fire: and they shall spoil

those that spoiled them, and rob those that robbed them, saith the Lord God.

8 Seven months to bury the dead after Armageddon

11 *" And it shall come to pass jpH hat day , that I will give unto G6g a place there of graves in Is'ra-el, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury G6g and all his multitude: and they shall call it The valley of'Ha'mon-g6g.

12 And seven months shall the house of l§ra-el be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lor^ God.

14 And they shall sever out men of continual employment, pasbing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the v alley of Ha mon-g6g.

16 And also the name of the city shall be'Hfl-m6 nah. Thus shall they cleanse the land.

9 Supper of the great God (Mt. 24:28; Lk. 17:37; Rev. 14:14-20; 19:15-21; Isa. 63:

1-6; Joel 3)

■ 17 *■ And, thou son of man, thus saith the Lord God ;*Speak

Palestine, and an army from Babylon would come west tJirough that country and then south into Palestine to avoid the desert k ('Ogandhisr ' "lies will be de-

stroyed at • .A fact which

proves the w 1 banters (38-39)

refer to An: . .ind the 2nd ad-

vent of Chns:

a See note e, 38r4

b The ume prediction as in v 17-20; Ml, 24:27-28; Lk, 17:34-37; Rev. 19: 17-21. The fowls and bcasu of the earth will literally eat the fksli and drijd< the blood of die millions slain at Annageddon

c The open fie Id refers to all the lanaof Palestine and surrounding countries where the hosts of the armies of a 11 nations under Antichrist will be moblized, but mainly to the mounuins of Israel (v 17)

d It seems that Magog will be the chief hater of the Jews; it is thus singled out along with the maritime countries as the object of God's wrath. This is perhaps why both Gog, the prince, and the land of Magog are mentioned in particular in Rev. 30:7-10 in connection with the last rebellion against God on earth, which will take place 1,000 years later

e 3 results of Armageddon fv 7):

1 I will make My holy name known in the midst of My people Israel

2 I will not permit mem to pollute My holy name anymore

3 The heathen will know that I am the Holy One in Israel

f The day. This should be taken literally instead of being counted as a period-a number of days, fotinZech. 14:7it is definitely stated as one day, meaning the battle of Armageddon will last only that long (v 8) g After the one-day battle of Armageddon Israel will begin the work of burying the millions of men slain on the battlefield(v 9-16). The prediction is that no wood will be needed from the forests, to be used as fuel for 7 years, because there will be enougti maicfial collected from the battlefield to provide fires that long (v 9-10). In mooem life most of those in the cities will no doubt burn the natural gas and electricity, but there will still be many others depending on wood and other materials for warmth and cooking h In that day -after Armageddon,Gogand his armies, that is, five-sixths of his armies will be buried. It will uke 7 months to bury such a vast multitade of bodies and dispose of every bone in all die lantJ(v 12-14). Before the most of them are buried men will stop their noses as they pass through the land because of being such a stench coming from the decaying bodies (v 11) i Hamon-Rog. die multitude of God (v

11. 15) j Hamonah. 10 the multitude (v IS) k This is exactly the same command and concerns the same thing as in Rev. 19: 17-18. 20). It refers to die calling of all the birds and beasts of the field to eat of the dead bodies of men and ani -mals killed in the battle of Armageddon. Both passages speak of the sup|)er. the great sacrifices, and My table tnat Godwin make upon the mountains of Israel where tlie birds and beasts may come to cat until tJicy arc full and drink until they are drunken. Jesus rc-fened to this same thing when He said, "wheresoever the carcase is, there will the eagles be gathered together" (Mt. 24:27-31), and "Vs'hcrcsoever die body is, thither will the eagles be gadiered togedicr" (Lk. 17:34-37, notes, see also notes on Mt. 34^40-42; Rev. 19: 17-21). This could not possibly refer to any yitu before Armageddon between Russia and Israel; it refers only to the time of the battle of Armageddon when Christ comes literally to the planet earth with His angels and re urtu ted saints to take over the gci of

this world and reign over :cr-

nally, as described in many scnptures Oocl 2-3; Zech. 14:1-15; Mt. 24:'29-31;2Th. 1:7-10; Jude 14-15; Rev. II: 15: 19:11-21)

—^^ Cont. from column 2

J Antichrist's army will come down from the north into Palestine, as the Assyrians, Babylonians, (..recians, and others did in the past. Syria is north of

Gathering o) Israel

EzetdeVs vision of the temple

a This should settle the matter beyond aU question as to what is referred to. Some hold the idea that Mt. 24:27-28 and Lk. 17:34-37 refer to the rapture of saints to meet Christ in the air; but this is impractical, for no amount of explaining could make the feathered fowl and beast of the field mean saints. How literally simple and clear the verses became though when we take them literally-lhebiids and beasts eating die dead bodies of those slain at Armageddon (v 17; Rev. 19:17)

b 8fold menu of birds and beasts:

1 Flesh of die mighty (v iiJ. 20)

2 Blood of the princes of the earth

3 Flesh and blood of rams

4 Of lambs

5 Of goats

6 Of bullocks

7 Of horses (v 20)

8 All men of war

c 4fold purpose of God in Armageddon:

1 I will set My glory among the heathen

2 All theheadienwiUseeMy judgment that Ihave executed upon them ft^ 21)

3 The house of Israel will know mat I am Jehovah dieiiGod from diat day and forward (v 22)

4 The heathen wiU know diat the house of Israel was defeated and went into captivity for their sins, and that I dealt widi them accordmgly (y 23-24)

d Now (after Armageddon and at the 2nd advent of Christ) wiU I bring the captivity of Jacob, and have mercy upon the whole house of Israel, that is, those of aU the 13 tribes tfiat have not yet been gathered from all nations (v 25-29:37:1-28; Isa. 11:10-12; Mt. 24:31)

e This explains the Now of v 25. After Israel has home her shame and her people have reaped for all their sins, when they dwell safely in their own land, when none wiU make them afraid, and when I have brought them again from all the people among whom they have been scattered (v 26-27), then shall they know that I am the Lord their God, which caused them to be led away captive among the heathen, and gathered them again to their own land, leaving none of diem among the hea-

' then. Neither will I hide My face from

■ them anymore, for Ihave redeemed

' them and poured out My Spirit upon

^ diem(v 28-29)

f The word again proves that this is the second gathering of Israel and that they were gathered once before this. The first gathering was after the Babylonian captivity; the second is now taking place and it will continue thus until all the Israelites are finally and completely gathered or regadiered at the 2nd adventofChrist(v 27-29; Isa. 11: 10-12, notes)

g Here again God speaks of Himself as being sanctified in Israel,meaning that He is revered by them and they have set Him apart as their only true and living God-not that He has been cleansed from sin, for He has no sin (v27)

^^Cont. from column 3

k There were 6 Unle chambers, 3 on each side of die walk from the inside of the wall to the inside gate which was also 12 1/2 ft, wide, each being a reed or 12 1/2 ft. square, with 5 cubits (10 ft. 5 in. counting a cubit as 25 in.) between the chambers (v 7-10)

1 8 cubits would be 16 ft. 8 in., counting a cubit as 25 in. m Each of die posts of die gate, on each side of die entrance through die 12 1/2

unto every'^eathered fowl, and Isa. 2:1, refs.). 1 Trans-

to every beast of the field, Assemble yourselves, and coine; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Ig'ra-el, that ye may eat fiesh, and drink blood.

18"Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Ba'shan.

19 And ye shall eat fat till ye be full, and drink blood till ye be dniiiken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

10 The purpose of God

21 And T will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of !s'ra-el shall know that I am the Lord their God from that day and forward .

23 •" And the heathen shall know that the house of Ig'ra-el went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleari-ness and according to their transgressions have I done imto them, and hid my face from them.

11 Israel to be re-gathered and converted (Isa. 11:11, refs.)

■25 Therefore thus saith the

ported in vision to Palestine to see restoration

^N the five and twentieth year A of our captivity, in the be-giiming of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the*hand of the Lord

was upon me. and brought me thither.

2 Vision of future Jerusalem

2 In the 'visions of God brought he me into the land of I§'ra-el, and set me upon"a very high mountain, by which was as the'frame of a city on the south.

3 Vision of the man with the

measuring reed 12 1/2 ft.

long

3 And he brought me thither, and, behold, there was a man.

whose appearance was like the

Lord God; "Now will I bring again the captivity of Ja'cob, and have mercy upon the whole house of is'ra-el, and will be jealous for my holy name;

26 'After that they have borne their shame and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

27 When I have brought them /again from the people, and gathered them out of their enemies' lands, and han sanctified in them in the sight of many nations;

28 Then shall thev know that

I am the Lord their God , which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of i§'ra-el, saith the Lord God.

CHAPTER 40

X The millennial sanctuary and oblation (40:1-48: 35. Cp-

appearance of brass, with a Une of flax in his hand, and a measuring reed; and he stood in the gate.

t4 And the man said tmto me, on of man,'behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them tmto thee art thou brought hither: ^declare all that thou seest to the house of l§'ra-el.

4 The outer wall of the

house: 12 1/2 ft. high, 12

1/2 ft. broad

•5 '■And behold ' 4 wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

5 East outer gate

6 *'(Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

7 And every ^little chamber was one reed long, and one reed broad; and between the Uttle chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, 'eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

10 And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the^posts had one measure on this side and on that side.

11 And he measured "the breadth of the entry of the gate, ten cubits; and°the length of the gate, thirteen cubits.

ft. wall and past the chambers on each

side, from the inside of die wall to the

porch of the gate measured 2 cubits-

4 ft. 2 in. (V 9-10) n The breadth of the gate entry was 10

cubits-20 ft. lOin,, counting a cubit

as 25 in. (v 11) o The length of the gate was 13 cubits-

27 ft. 1 in. (V 11)

j Then -after measuring die wall around the temple as to height and thickness, he was brought to the east gate. Here there were stairs from the outer thresh-hold throu^ the 12 1/2 ft. diick wall to the inner threshhold (v 6, 22, 26)

^ Continued, column 1

a This was about 12 years before the release of Jehoiachin (v 1; Jer. 52: 31)

b See note c, 3:14

c The visions of chs. 40-48 concerns things in the Millennium immediately following the regathering of Israel (ch. 37), and the banle of Armageddon (chs. 38-39),These millennial conditions will continue in the New Earth period and throughout all eternity

7 visions of eternal things:

1 The future and eternal capital of all die eardi-Jemsalem (40:2; 48:30-35)

2 Rebulteternal temple (40:5-43:12):

(1) The outer and inner courts and the gates (40:5-43)

(2) The priests-rooms (40:44-46; 42:

l-l4

(3) The altar court (40:47)

(4) The temple itself (40:48-41:26)

(5) The outer wall-4 sides(42:15-20)

(6) The returning glory and restored monarchy (43:1-12)

(7) The sacrificial altar (43:13-17)

(8) Ordinances of the altar-reorganized services (43:18-44:8)

(9) The restored priesthood (44:9-25

3 The holy oblation ana new division of die land (45:1-8)

4 The new civil and religious laws (45: 9-46:24)

5 The millennial river (47:1-12)

6 New division of the land (47:13-48: 7, 23-29)

7 The holy oblation- including the temple and city sites (48:8-21, 30-35)

d Visions of Ezekiel and John , p. 850 e This city was the earthly Jerusalem that will be built by Christ at His 2nd advent (v 2; 45:6-7; 48:15-35) f 4 commands to Ezekiel (v 4):

1 Behold with your eyes

2 Hear with your ears

3 Set your heart upon all that I will show you

4 Declare all that you see to Israel

g For dimensions of what he saw -the sanctuary, etc., see following notes

h 65th prophecy in Ezekiel (40:5-48:35, unfulfilled). Last prophecy in Ezekiel 26 predictions-unfulfilled;

1 The building of the millennial and eternal sanctuary (40:5-42:20)-many details in this prediction

2 The return to the temple of the glory of God which departed at the time of the Babylonian captivity (43: 1-5 with 10:4)

3 The establishment of the eternal kingdom and throne of Messiah (43: 6-7)

4 Eternal blessing on Israel (43:7)

5 God dwelling in the midst of Israel forever (43:7, 9)

6 New laws of the temple given (43: 10-12)

7 Restoration of the great altar of sacrifice (43:13-17) 22)

8 New ordinances of the altar (43:18-

9 New priesthood and worship

10 Dedication of the altar (43:23-24)

11 Consecration of priests (43:24-26)

12 New service of ifie priests f43:27)

13 Shutting of the east gate (44:1-2)

14 Instructions to the prince (44:3)

15 New laws of die temple (44:5)

16 New laws to Israel (44:6-^

17 Rebellious Levites to continue in punishment for their rebellion (44:10)

18 New services of rebellious Levites (44:11-14)

19 Faithful priests blessed (44:15-16)

20 New laws to priests (44:16-31)

21 Settingaparttheholy oblation(45: 1-7; 48:8-22)

22 New division of land to the 12 tribes (45:9; 47:13-48:7, 23-29)

23 New laws for aU Israel (45:9 -12)

24 New worship in Israel (45:13-46:24)

25 New and eternal river (47:1-12)

26 New and eternaljemsalem (48:30 -

35) i The outer wall of the house, which was the outer wall of the outer court surrounding the temple. The wall was 1 reedhigh and 1 reed thick, or 12 1/2 ft. high and 12 1/2 ft. diick (v 5)

EZEKIEL 40

Measuring I he temple

Mb

» T -, border, oc parapet (v 12)

b 1 . in. (V 12)

c 6 cubu. -12 ft. 6 in. (v 12) d 25 rtihfr' ■ 50 ft. 1 in. This refer* to th -ccn the chambers of

&. wall to those of the

inner tuuxt wall (v 13) e 60 cubitj 125 ft. (v 14) f 50 cubits -104 ft. 2 in. (v 15) g The palm trees were evi«ienily artificial (v 16) h The size at a chamber, according to V 7 was a reed long and a reed broad, or 12 1/2 ft. square i The lower pavL-mtnt wa? the one in the outer court which filled the whole space between the outer wall and the inner wall, a pavcmenr 500 cubits across and 100 c of

the 4 sidci, wh; - J - , .. to 1,041 ft. 6 in. across and 20f ft. 4 in. deep. It was severa: iUr» higher than the ground le ve! ■ ou ter court

wall, and severa.. . -er than that of the inner court (v ie-13) j The entrance, chambers, and other parts of the north gate were exactly like those of the cast gate of v G-16(v 20-22) k 50 cubits-104 ft. 2 in. (v 20) 1 25 cubits-52 ft. 1 in. (v 21) m This refers to the 2 gates facing each other, tlie outer and inner court gates which had 100 cubits between them, that is, between the 2 walls (v 23) n 100 cubits- 208 ft. 4 in. (v 23) o The south gate of the outer court wall was the same measurement and had the same kind of chambers, arches, posts, and steps as the east and north gates of V 6-16, 20-22 (V 24-26) p 50 cubits-104 ft. 2 in. (v 25) q 25 cubits-52 ft. 1 in. (v 25)

—^^ Com, frcm coL 3. p. 849

25 In the east gate the prince shall sit axxl cat bread before the Lord.and shall go in and out (44:3)

26 Mark well-set ycmr hean upon all that I say (44:5)

27 Behold with your eyes

28 Hear with your ears all that I say to y o u concerning the ordinacncs and laws of the temple

29 Marie well the entering in the temple and sanctuary

30 Say to the rebellious house of Israel, O house of Israel, let it suffice you of all your abominations (44:6 -8)

31 No stranger that is not circumcised inhean and in the flesh shall enter into My sanctuary (44:9)

32 The Leviics tlut rebelled shall continue bo bear their iniquity (44: 10-14)

33 Yei they will be : of the gates anid slay the offer -ed in the temple (44:.. -.4)

34 TKey dull not come near Me tobe pricsuorcotDcnear ih< > '.u in the most holy plat <

35 The sons of idadok tlia: JiU 1^.1 rebel will be My priests and minister unto Me in thcsanctuaryf44:15-lC)

36 They sha 11 stand be fore M e to offer the fat and the blood (44:15)

37 They win come near My ubie to minister toMc and keep my charge (44:16)

38 They shall be clothed in lioen when they minister (44:17)

39 No wool shaII come upon them as they minister

40 They Aall wear linen bonnets on their heads, and linen breeches upon their loins (44:18)

41 They shall not wear anything that causes them to sweat

42 They shall put off their linen clothes when they go out among the people in the outer court (44: 19)

4o Tliey shall not sanctify (cr touch) the people with ministerial garments on

44 They shall not sh*w their heads, or suffer theu locks to grow long;

12 The*sp«ce also before the little chambers was^ne cubit on this side, and the space was on<* cubit on that side: and the I ' -nbers u-e'ir'six cubits > Je, and six cubits on that side.

13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth was^ve and twenty cubits, door against door.

14 He made also posts of threescore 'cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate ifere'fifty cubits.

16 And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were roimd about inward: 'and upon each post were palm trees.

6 Outer court

17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: *thirt>- chambers were upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates ti^os'the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the iimer court without, an hundred cubits eastward and northward.

7 North outer gate

20 • And the'gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof u'as*fifty cubits, and the breadth'five and twenty cubits.

22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.

8 Northandeast inner gates

23 And the gate of th^"inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an "hundred cubits.

9 South outer gate

24 * After that he brought me toward the south, and behold a Kate toward'^e south: and he measured the posts thereof and the arches thereof according to these measures.

25 And there were windows in it and in the arches thereof round about, like those windows: the length was 'fifty cubits, and the breadth'five and twent>' cubits.

they shall poll their heads (44:'J0)

45 Tbcy shall not drink wine when tfiey enter into the Inna court (44:-")

46 Thi '. take widows or dl-vor Ir wives, bii? rDaids of the bouse of Israc 1 • .^

47 They dull teach My ^- , . Jic Continued, column 4 —^».

26 And there were\c\ea steps

to go up to it, and the arches

j thereof were before them: and

j it had*palm trees, one on this

side, and another on that side,

upon the posts thereof.

10 South inner gate

! 27 And there was a gate in the j inner court toward the south: I and he measured from'gate to ! gate toward the south an hundred cubits.

11 South inner gate court

28 And he brought me to'^the inner court by the south gate : and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was'GSty cubits long, and 'five and twenty cubits broad.

30 And the 'arches round about were five and twenty cubits long, and five cubits broad.

31 And the arches thereof li'ere toward the utter court; and palm trees were upon the posts thereof: and the going up to it had'^ight steps.

12 East inner gate and court

32 • And he brought me into the inner court toward the easl: and he measured the^ate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it it-as'fifty cubits long, and 'five and twenty cubits broad.

34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up

to it had eight steps.

1 3 North inner gate and court

35 * And he brought me to the north gate, and measured it according to these measures:

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was *fifty cubits, and the breadth 'five and twenty cubits.

37 And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

is And th«rthambers and the entries thereof were by the posts of the gates, where they washed the burnt offering.

39 ' And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

40 And at the side without, as one goeth up to the entry of the

of

shall be lor the ciry t ■ suburbs, and the wl Israel f45:C:4t:l

67 Part 01 this on hiUi iiJis of the city shall be for the prince (46:7; 4«:21 -22)

68 The rest of the land shall be divided lo the 12 tribes (45:8)

Cont. col, l.p. 847 —^»-

a There were 7 steps leading up from

the outside of the outer wall, which

was 12 1/2 ft. diick, to the pavement

ir'idc '.h'- w.ill.'he same was true of

', north, and south

bTttcpwiiii - the same

for all th .., 26)

c The gate. it wall facing

the south I ' was the same

as the other gates of the Inner wall which faced the gates In the outer wall (V 27)

d The inner coun was the upper pavement inside the inner wall. Tne gates to the inner wall facing the outer wall gates, and chambers, posts, arches, and other parts of the gates were the same throughout (v 28-43)

e 50 cubit4-104 ft. 2 in. (v 29)

f 25 cubitj-52 ft. 1 in. (v 29)

g The arches were 25 cubits long by 5 cubits broad, or 62 ft. 1 in, by 10 ft. 5 in, (V 30)

h There were 8 steps from the lower pavement of the outer court to tl^ upper pavementof the inner court (V 31, 34, 37)

i 50 cubits-104 ft. 2 in. (v 33)

j 25 cubits-52 ft. 1 in. (v 33)

k See note i, above 1 See note j, above

m These chambers were inside the inner wall and on both sides of the north gate ; and there were 4 tables on each side vtiere sacrifices were slain, and 2 tables of hewn stone on each side where the instruments were laid (v 39-43)

—^^ Coni. irom column 2 difference between the holy and the profane, and cause them to discernbetween the clean and the unclean (44:23)

48 They shall act as judges in controversy (44:24)

49 They shall judge righteously

50 They shall keep My laws and My statutes in aU My assemblies

51 They shaU hallow My sabbaths

52 They shall not touch any dead body to defile themselves, except for that of a close relative (44:25)

53 In case of defilement one ^11 go dirough cleansing for 7 days (44:26)

54 He sha 11 offer his sin offering when he goes into die sanctuarv- to minister to Me (44:27)

55 They (the priests) shall not receive an inheritance or possession in Israel (44:28)

56 Every dedicated dting in Israel diall be theirs, as we 11 as the meat and trespass offerings (44:29)

57 The first of all the firstftuits of all things shall be theirs (44:30)

58 Every oblation shall be theirs

59 The first of your dough will be theirs

60 They shall i»t eat anything that dies of itself, or is torn (44:31)

61 When you divide the land you shall offer an oblation to Jcho\ah (45: 1-7)

62 The holy oblation for the priests shaU be 25, 000 reeds (nearly 60 mi.) in length and 10,000 reeds (nearly 24 ml.) In breadth (45:1, 3-4; 48:8-12. 20)

63 The sanctuary of 500 cubits (1.041 ft. 8 in.) square shall be in this portionf45:2). If the reference is 500 reeds here then the command concertu the sanctuary with its jfj.j.ii. .. •>' r,r •-.•. rvii ' die outer

m "~^ li acruss,

u> u, _.^v/ >.. - i.i^ .>. a^^4 a mile (42:20)

64 There shall be 50 cubits (1P4 ft. 2 in.) for the suburbs around this (45:3

05 Anotner like portion of 10,000 by 25,0OCr ' '.'.GO mL)

shall N the Le-

v: -4;

66 / . 5,000 by 25,000

rcct:^(appruxiinatcly 12 by 60 mi.)

EZEKIEL 40. 41

Measuring the temple

a Each of the 4 stone tables for instru -merits was a cubit and a half squaie.or 3 ft. 1 1/2 in. square-counting 25 in. for a cubit (v 42)

b The hooks were to hang the animals on while killing and preparing them for sacrifice rituals (v 43)

c The rooms for the singers were at the side of the north gate facing the great altar of sacrifice toward the south

d This was for the house priests

e This chamber for the alur priesu was on the opposite side of the great altai and at the south gate, facing the altar and the nordi (v 46) f This altar court was the most inner court and the fourth perfect square of the sanctuary. It was 100 cubits or 208 ft 4 in. square The third square was 300 cubits or 625 ft. square. The second was 500 cubits or 1. 041 ft. 8 in. square -about 1/5 mile. The first one was 6,250 ft. square. The great altar was 25 ft. square with a base of 29 ft. 2 in. square situated in the very center of the four squares (v 47; 43:13-17). See drawing in the map section

g The house refers to the temple proper whose front faced the great altar of sacrifice, its porch beginning with the west side of me center square (40:47-41:26). The house or temple was located in another perfect square of 100 cubits each side (208 ft. 4 in.), which joined the 100 -cubit square where the altar was located; it is called the se-

parate place (41:12-15; 42:1, 10, 13) h The porch of die house, or the vestibule, consisted of a central opening with 2 columns on either side. These columns with the space between them were called the post of the gate. The bases of the columns were a cubit or 25 in. sauare. The breadth of the gate was3cul)its-6 ft. 3 in. on each of the two sides, making 12 1/2 ft. altogether (v48) i 5 cubits-10 ft. 5 in. (v 48) j 3 cubits-6 ft. 3 in. (v 48) k The porch was 20 cubits or 41 ft. 8 in. in lengdi and 11 cubits or 22 ft. 11 in. in breadth (v 49) 1 20 cubits-41 ft. 8in., counting 25 in. to a cubit (v 49) m 11 cubits-22 ft. 11 in., counting 25

in. to a cubit (v 49) n These were the bases and the posts or pillars in the design of palm trees (v 16, 49) o It is inaccurate to speak of all these courts, porches, and buildings as the temple. The proper term is the sanctuary , the temple being only a small part of it. The temple itself occupied only the 100 -cubit square facing another 100 -cubit sauare situated in the very center of the wnole sanctuary (45:1-4) p The outer wall of the temple was 6 cubits or 12 1/2 ft. thick (40:5; 41:1). The eastern posts of this wall forming the front of the temple were ornament -ed with pillars, 6 cubits or 12 1/2 ft., on each side q 3 cubits-12 1/2 ft. (v 1) r The words which was in iulics (supplied by translators) should be omitted, for the building was wider than 6 cubits

^ Com, from column 3

walk-way and temple

(v 10) _^ 41 8

(^ameas208ft.4in.). 100 *205 "40

V 20 cubits-41 ft. 8 iiu (v 10) w The doors of the rooms on the south side of the 100 -cubit square opened toward the north on the walk- way ; those of die rooms on the north opened toward the south on the walk-way; and those of the rooms on die west opened toward the east on the walk-vay (v 11). There were no rooms on the east wall, for this was the porch and front part of the temple X 5 cubits-10 ft. 5 in. (v 11) y See The separate place , p. 848 z 70 cubits-145 ft, 10 in. (v 12) a 5 cubits-10 ft. 5 in. (v 12) b 90 cubits-187 ft. 6 in. fv 12»

north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

42 And the four tables were of hewn stone for the burnt offering, of ai'cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were *hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

14 Chambers of the singers

44 ^ And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

15 Chambers of house priests

45 And he said unto me,"This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

1 6 Chambers of altar priests

46 And the 'chamber whose prospect IS toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Za'dok among the sons of Le'vi, which come near to the Lord to minister unto him.

17 Altar court; 208 ft. 4 in. square

47 So he measured/ the court. an htmdred cubits long, and an hundred cubits broad, foursquare; and the altar that was before^e house.

18 Porch of the house

48 T And he brought me t(hh& porch of the house, and measured each post of the porch,'five cubits on this side, and five cubits on that side: and the breadth of the gate was'three cubits on this side, and three cubits on that side.

49 The *length of the porch was 'twenty cubits, and the breadth^leven cubits; and he brought me by the steps whereby they went up to it: and there iyerc"pillars by the posts, one on this side, and another on that side.

843 CHAPTER 41

19 The temple rooms and corridors: 208 ft. 4 in. sq.

AFTERWARD he brought me • to° the temple, and meas-ured'the posts,«sLx cubits broad on the one side, and six cubits broad on the other side/which was the breadth of the tabernacle.

2 And the breadth of the door u;as"ten cubits; and the sides of the door aiere*five cubits on the one side, and five cubits on the other side: and he measured the length thereof, ^forty cubits: and the breadth,twenty cubits.

3 Then went he inward, and measured the post of the door, two/cubits; and the door,*six cubits; and the breadth of the door,*seven cubits.

4 So he measured the'length thereof,'twenty cubits; and the breadth, tv/enty cubits, before the temple: and he said unto me. This is the most holy place.

5 After he measvu-ed*the wall of the house,'six cubits; and the breadth of every side cham-ber,'TEour cubits, "round about the house on every side.

6 And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had^not hold in the wall of the house.

7 And there u;as%n enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: 'the foundations of the side chambers were a full reed of 'six great cubits.

9 The thickness of the wall, which was for the side chamber without, was'five cubits: 'and that which ti^as left was the place of the side chambers that were within.

10 And between the chambers was the "wideness of "twenty cubits round about the house on every side.

11 And the'doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was'five cubits roimd about.

12 NowJ'the building that was before the separate place at the end toward the west ^was seventy cubits broad; and the wall of the building mas "five cubits thick roimd about, and the length thereof '>ninety cubits.

13 So he measured the house, an htmdred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an himdred cubits.

15 And he measured the length of the building over against the separate place which was behind it, and ■'the galleries thereof on the one side and on the other side, an hundred cubits, with the irmer temple, and the porches of the court;

c The house of the temple was 100 cubits (208 ft. 4 in.) long; the house of die separate place measured the same (v 13-15)

d Galleries were made on the sides and fronts of the temple and the other building in the separate place; diese were ceiled widi wood (v 15 -16)

Most holy place (v 4) . 20

V\festwallofteraple(v5) 6

Vvfest rooms (v 5) 4

East wall to west rooms^f

5). 5

Vufestwalk-way (v 11)-. 5 Vifest garden, be tveen

■^m — Continued column 1

a 10 cubits-20 ft. 10 in. (v 2) b 5 cubits-10 ft. 5 in. (V 2) c This refers to the holy place, corresponding with the holy place of the tabernacle of Moses and tnat of Solomon's temple (v 2). It was 20 by 40 cubits, or 41 ft. 8 in. by 83 ft. 4 iiu (v2) d 40 cubits-83 ft. 4 in. (v 2) e 20 cubits-41 ft. 8 in. (v 2) f 2 cubits-4 ft. 2 in. (V 3) g 6 cubits-12 1/2 ft. (v 3) h 14ft. 7in., counting 25 in. to a cubit

(v3) i Thisrefersto the most holy place, corresponding with die holy of holies of the tabernacle of Moses and that of Solomon's temple. It was 20 by 20 cubits, or 41 ft. 8 in, by 41 ft. 8 in. (v4) j 20 cubits-41 ft. 8 in. (v 4) k The walls of the house or temple build -ingwere 6 cubits, or 12 1/2 ft. thick (V 5) 1 6 cubits-12 1/2 ft. (v 5) m 4 cubits -8 ft. 4 in. (v 5) n The rooms round about the temple on the outside walls were 3 stories high and numbered 30 in each row (v 5-6). These were perhaps planned for use as storehouses for the tithes and offerings, for fuminire, and whatever would be used in the eternal sacrifices. They were connected to walls other than the walls of die temple itself, but were considered part of the temple. The openings of me rooms faced the temple wallsand the space between them and the waUs was a piassage or corridor aroundthe temple on the two sides and the west end. There was a winding stairway leading from the first to the second and third stories of die rooms (v7) o It seems that the rooms were not built against the temple waUs but against other walb facing them (v 6)) The wall for the side chambers or rooms had the full diickness of 5 cubits (10 ft.4in.) for the ground story; but this was diminished 1 cubit (25 in.) to form a ledge to rest die beams of the second story on; and then further diminished a cubit for the floor of the diircf story. Thus there was an enlarging of the se -condstory of the chambers by 1 cubit, and an enlarging of the third story by 2 cubits beyond the breadth of the ground floor. This made more room for the galleries on the upper floors (v 15-16; 42:3-5) q The height of the foundation or die lower chamber wallwas 6 cubits or 12 1/2 ft,, and the thickness was 5 cubit s or 10 ft, 5 in. (v 8-9). This would make the ceilings 12 1/2 ft. high r 6 cubits-12 1/2 ft. (v 8; s 5 cubits-10 ft. 5 in. (v 9) t That which was left refers to the space or walk-way between the rooms ana the garden space of 20 cubits before the temple wall all around (vlO). It was a5-cubit space in front of the chambers, perhaps a special walk-way serving aU the rooms (v 9, H) u The 20 -cubit (41 ft. 8 in.) space between diis and the temple walb round about must have been a garden space which completed the whole 100-cubit (208 ft. 4 in.) square of the temple site (v 10)

100-cubit (208 ft. 4 in.) widdu

cubits ft. in. Temple inside (v 2-4). North side wall (v 5).. South side waU (v ^ .. North rooms (v 5-6). South rooms (v 5-Q — Nordi outside w a 11 (v 9). South outside wall(v 9) . North w a Ik-way (v 11).. South w a Ik-way (v 11).. North garden, between.

walk -way and temple South garden, between.

walk-way and temple (Caracas 208 ft. 4 in.)

20 41 8 20 41 8

100 •203*64 100-cubit (208 ft. 4 in.) lengdi: cubits ft. in. Holy place (v 2). 40 83 4

F/i^KIEL 41. 42

Steatunng the temple

847

jculf>ni: tempk doon (V

a ThUKfentoifae3ttoiics is

on ihc outer wall of ": >- -xc*;

thcri mctc "f^ nich ivi. jinben

wr '^ making 90 in alL

BoL - 5 and gaUeries were

Kalcd with wood, the windows baviAg wooil JiLUt-n fv '€) I) 1 > > and palm

w on wood or

MaLbiltfougbout tbe

. floot to above tfae

, . iO-.A)>

These were not columns of the porch but pilasters; they were all alike and formed pan of the inner walls of the temple (\ 21)

d This a liar was different from the large altar of sacrifice in tbe center of the 100-cubit square and in front of the temple. This was the altar of incense, 6 ft. 3 in.high and 4 ft. 2 in. square, all of wood instead of being covered with gold like die one Moses made for the tabernac le. Here it iicalled a table that is before the Lord (v 23

e 3 cubiu-6 ft. 3 in. fv 22)

f 2cubits-4 ft. 2 in. (V 22)

g This must refer to the doors of the holy place and the most holy place (v 23 -25)

h Narrow windows with palm trues between them were in many parts of all diese buildings (v 26)

i TTien -after the general specifications of the sanctuary vere given,the prophet was taken into the ourward court or the SOO-cubii square-toward the north to view the rooms in tbe outer court (v 1-8)

J 100 cubits-208 ft, 4 in. (V 2)

k 50 cubits-104 ft. 2 in, (v 2)

1 20 cubits-41 ft. 8 in. (v 3) m The rooms in the outer coun were also 3 stories high with a walk-way of 10 cubiu breadth inward, and a way of 1 cubit; the doors opened toward the north (v 3-4). This makes it clear that the rooms were on tbe ouier wall of the 300-cubit square

n 10 cubits-30 ft. 10 iiu (v 4)

o 1 cubit-25 inches or 2 ft. 1 in. (v ^

—^^ Cont. from coL :.p.S45 59 R£mo%-c violence and spoil (45:9)

70 Execute judgment and justice

71 like away ycmr exactions from My people

72 You'dull ha\-e just balances ai>d measures f45:10)

73 Tbe epban and tfae bath shall be the same measure, a tenth part of an homer (45:11) ig

74 The shekel shall be 20 gerahs (45:

75 Your maoeh shaU be 15, 20, and 25 shekels

76 Your oblations for the prince from all Israel shall be a sixth part of anephahofwbeat. a sixth part of an ephah of barley, a tenth part of abaihof oil, and one lamb out of 200(45:14-16)

77 The prince shall make burnt offerings, meatofferings, and drink offerings, and feasts, new moont, and a 11 solemnities of the house of Israel (45:17)

78 He shall preoarc the sin offerings, meat oftcriqgs, burnt offerings, and peace offerings, to reconcile Israel

79 The first day of the flr« month y ou sha II of fc r a bulloc k to c Icanse the sanctuary (45:18)

80 The 7th day of tbe first mooih tbe priest diall take of the blood of tbe dn offering and put it on tbe posts of the temple, on the corners of I the settle of the aliar, and upon tlic post; of the gate of the iiioer

court (V :9-20)

81 The 14thdayofth • mthvou

shall have tbe . <utd tlic

feast of unleavei.c^ u.^^d, for 7 days (45:21)

82 Unleavened bread shall be eaten

83 On the day of the pauovcr the prince shall prepare for himself and the people of tlie land a bullock for a sin offering (45:2;)

20 The temple entrance*

16 The door posts, and the narrow windows, and the Ral-leries round about on their three "stories over against the door, cieled with wood round about, and from the ground np to the windows, and the windows were covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

18 And it was *made with cherubims and palm trees, so that a pahn tree was between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man was toward the palm tree on the one side, and the face df a young lion toward tfae palm tree on the other side: it was made through all the house round about.

20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

21 The 'posts of the temple were squared, artd the face of the sanctuary-; the appearance of the one as the appearance of the other.

22 The "altar of wood was ^hree cubits high, and the length thereof'two cubits; and the comers thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me. This is tfae table' that IS before the Lord. |

23 And the 'temple and the sanctuary had two doors. '

24 And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

26 And there were *narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon tfae side chambers of the house, and thick planks.

844 CHAPTER 42

21 North outer court

THEN he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.

2 Before the length of an hun-dred'cubits was the north door, and the breadth u'as*fifty cubits.

3 Over against the 'twenty cubits which were for the irmer court, and over against the pavement which was for the utter court, was gallery against gallery irAhree stones.

4 And before the chambers was a walk of "ten cubits breadth inward, a way of'one cubit; and their doors toward the north.

5 Now the *upper chambers were shorter : for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.

7 And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, tae length thereof was ""fifty cubits.

8 For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were 'an hundred cubits.

22 Outer court: east entramce

9 And from under these chambers was the entry on the east side, as one goeth into them from the utter court.

10 The chambers were in tfae thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them u'as"like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and ali

their goings out were both according to their fashions, and according to their doors.

12 And according to tfae doors I of the chambers that were to-j ward the south was a door in

the head of the way, even the way directly before the wall toward tfae east, as one enter-eth into them.

23 Chambers of the priests

■ 13 ' Then said he unto me. The Bortfa chambers and tfae south chambers, which are before the separate place, they be holy chambers, 'where the priests that approach unto the Lord shall eat the most holy things: there shall they lay'the most holy things, and the meat offering, and tfae sin ofifering, and the trespass offering; for the place is holy.

14 When tfae priests enter tfaerein. then shall they not go out of the holy place into the utter court, but there they sfaall lay tfaeir garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

24 0uter courttover I mi.sq,

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect 15 toward the east. and measured it round about.

16 He measured the east side with the'measuring reed,"five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with tbe locas vr'fM "Tt^ ifiual

84 On each of die 7 days of die feast of unleavened bread he shall pre -pare 7Si ' " rams, and a kid for a si . (45:23)

85 He thai: pr :ncat offcr-Ingofanepi j for a bullock, and an cpii^. :ur a ram. and an hinof oil for an cphal. (46:24)

CoritinueU. column 4 ^m.

a The third stories or top chambers were shorter than the first and second story rooms (v 5-8). They wereholy rooms fcr the priciU (v 13-14)

b 50 cubits-104 ft, 2 in. (▼ 7)

c 100 cubIu-208 ft, 4 in. (v 8)

d The chambers or rooms at all the entrances were the same as those already described in ch. 41 (v 9-12)

e Here we have the use of these particular rooms explained. They were dressing and cadng rooms for the priests (v 13-14)

f The most holy things were the show -bread, the portions of the animals sac -rificed. and the oil and wine offered with the sacrifices. The mention of meat offeringi, sin offerings, and trespass offerings is the first proof in these chapters of their eternal observance in die eternal kingdom of the Messiah on earth (v 13). The priests are to be the ministers of such a sacrificial program (v I'Q

g A measure of 12 1/2 ft, or 6 cubic (v 16)

h The Sept. reads: "five hundred cubits with the measuring reed" instead of five hundred reeds.The Moffatt, Berke -ley, and a few other versions and most commenutors agree with this rendering; but here and in versions ofFenton, Young, andRotherham it says reeds or rods. 500 reeds would be 6, 250 ft., a little more than a mile square. If reeds instead of cubits be the true measurements in this passage, then we can make a new figure of a larger plot of ground around the 500 cubits mentioned in the measurements of these chapters. The wall around it might enclose landscaping, gardens, flowers and shrubs -nothing is said about what occupies such a space. The only reference is to a difference between a profane place and the sanctuary which is definitely the 500-cubit square of tiiese many measuremenu (v 20)

—^Cont. from column 2

86 On the 15th day of the 7th month the prince shall make offerings as in tnc feast of the 7 days (45:25)

87 The east gate of the inner court shall be shut for 6 working days, but opened on die sabbath (46:1)

88 It shall also be opened in die day of the new moon

89 The prince shall enter by die way of the porch of that gate without (46:2)

90 He shall stand b>' the post of the gate while the priests prepare his burnt offering and peace offerings

91 He shall worship at the threshold of the gate, and then go forth out of die gate

92 The gate shall not be dnit until the evening

93 The people also shall worship at die door of this gate in the sabbaths and in the new moons (46: J)

94 The burnt offerings which die prince shall offer on each sabbath shall be 6 Iambs and a ram (46^4)

95 The meat offering for the ram shall be an ephah r^f flour, and the meat " -as much a! an hinof oi; u- i jc h ephah (46:5)

96 Each new moon he shall offer a bullock, 6 lambs, and a ram (46:6)

97 He shall prepare a meat offering of an ephah of flour and an hin of oil for die bullock and die ram, and for each lamb as he shall have

came in

102 The prince and the people shall go in and out at the same time (46:10)

103 When the pr '-I'l prepare voluntary bur a and peace offerings, uit ■..ist gate shall be opened aiid he shall prepare them

Cont. col. 4. p. bSO —^

'or the lambs to give, and

(46:7)

98 The prince shall go In and out by the east gate (46:8)

99 NvTicn the people come, in the solemn feasts, they shall enter by the nonh gate to wordiip and 90 out through die south gate (46:9)

100 He that comes through the south gate shall go out throu^ the north gate

EZEKIEL 42. 43

a Iftheraeasuiement is 500 reeds instead of 500 cubits as it seems to be here, then the reference is to a place separate from the 500 -cubit square and wall of chs. 40-41. The purpose of such a large square of 6, 250 ft. besides the one of 1,041 ft, 8 in. would be to have a profane place which could be used by the people coming to the sanctuary itself-the 500-cubit enclosure (v 20). It is called profane , meaning for common uses of man instead of sacred or divine uses altogether. If this be the case, then there were 4 main squares in the whole picture here:

1 The 500-reed, 6,250 ft. square and the wall aroimd it (v 14-20)

2 The 500-cubit, 1,041 ft, 8 in. square, or the sanctuary area and its wall (40:19, 23, 27)

3 The 300-cubit square and its wall (40:27)

4 The 100-cubit square and its wall-the place containing the altar in the very center of all the 4 squares (40:47)

On the west sides of 2 of these squares were built the temple (note u, 41:10) and the other building for general use (note y, 41:12)

b The prophet was now brought to the east gate by which the glory of God was to return to the tempi*,, having left Solomon's temple at the time of the captivity (v 1-5 with 10:4). After God enters through this gate it will be closed to the public except for sabbath daysandtheaay of thenew moon, and be used only by the prince (44:1-3)

c After describing the temple to the

frophet, the Messiah declared it would e His eternal capital building among Israel and all nations of the earth (v 7. Cp. Zech. 6:12-13) d 4 things not to be defiled by Israel:

1 The place of My throne (v 7)

2 The place of the soles of My feet

3 Where I will dwell in the midst of the children of Israel forever

4 My holy name

e What could prove more than this that Christ will actually land on the planet earth and be visible among men again fOTever? He will set His feet on the mount of Olives first (Zech, 14:4); then when this millennial and eternal sanctuary is completed He will walk into it-it will be the place of the soles of His feet. His capital building, His dwelUng, His headquarters. His throne-room, and His office from where He wiUruleover all nations forever (v 7; Isa, 9:6-7: Dan, 7:13-14; Zech. 6:12-13; 14:4-5, 9; Lk. 1:32-33; Rev. 11: 15: 20:1-10; 22:4-5)

f This will be His dwelling as well as His office place among men. He will also eat in this building. During the Millennium He will have this as His earthly headquarters and the New Jeru -salem inheaven as His heavenly home. Then, at the end of the Millennium the Holy City will come down with God, Christ, the Holy Spirit, angels, and redeemed ones, and aU other beings who live in the capital city of the universes of God (In. 14:1-3; Heb. 11:10-16; 12:23; 13:14; Rev. 3:12; 21: 1-27; 22:1-5). The dwelUng of God among men in those days will not be by some invisible presence, as in the most holy place between the cherubim and manifest by a pillar of fire by night and a cloud by day. Christ will be in visible presence among men, and so will God and the Holy Spirit be in the new earth (Rev. 21:1-6; 22:4-5).

No mention is ever made of the ark and other pieces of furniture being in the future temple, as were in the tabernacle and temples of old. The personal presence of the Lord will make such symbols of His presence unnecessary

g God'sholy name was defiled by Israel and their kings through whoredoms, murders, and idolatries of all kinds (2Ki, 16:11; 21:4, 18, 26). The temple of Solomon was made a place of the kings of Israel; and it was actually defiled by assassinations and murders

The Lord's glory fills the temple

Measures of the altar

about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 *' He turned about to the west side, and measured five hundred reeds with the meas-tiring reed.

20 He measured it by the four Bides: it had a wall rotmd about, five hundred reeds long, and five hundred broad, "to make a separation between the sanctuary and the profane place.

CHAPTER 43

25 East outer gate: entrance of the Messiah into the house: sixth vision of glory

AFTERWARD he brought me »fct o the gate , even the gate that looketh toward the east :

2 And, behold, the glory of the God of I§'ra-el came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Che'bar; and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east.

5 So the spirit took me up, and brought me into the irmer court; and, behold, the glory of the Lord filled the house.

2 6 The place of the throne of the eternal kingdom

6 And I heard him speaking unto me out of the house; and the man stood by me.

■ 7 *: And he said unto me, Son of man.'^ the place of mv throne. and the place of the<^ s oles of my feet. Vhere I wJUMweU in the midst of the children of Is'ra-el for ever, and my^holy name, shall the house of I§'ra-el no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

27 Exhortation to Israel

8 In their '•setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. •9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever. •10 "^ Thou son of man, shew the house to the house of !§'-ra-el, that they may be ashamed of their iniquities: and let them measure the pattern.

•11 And if they be ashamed of all that they have done, 'shew them the form of the house, and the fashion thereof, and the

goings out thereof, and the comings in thereof, and aU the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. 12 This IS the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

28 The altar: 29 ft, 2 in.

square

■13 •■ And these are the measures of ° the altar after the cubits: The cubit is a cubit and an hand breadth; even the*bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.

14 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

15 So the altar shall be four cubits; and from the altar and upward shall be four horns.

16 And the altar shall be twelve cubits long, twelve broad, square in the foiu-squares thereof.

17 And the settle shall be fourteen cubits long and fourteen broad in the fotir squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

29 Ordinances of the cdtar: (1) Sin-offering (Lev, 4:1-31)

■18 " And he said unto me. Son of man, thus saith the Lord God; "^These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon. •19 And thou shalt give to the priests the Le'vites that be of the seed of Za'dSk, which approach unto me, to minister imto me, saith the Lord God, a young bullock for a sin offering. •20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four comers of the settle, and upon the border roimd about: thus shalt thou cleanse and purge it.

•21 Thou shalt take the bullock also of the sin offering, and he shall bum it in the appointed place of the house, without the sanctuary.

•22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

(2) Burnt offerings (Lev, 1:1-17)

ofkings and prophets (v 6; Mt. 23:35) h This describes the actual setting up of their idolatrous worship along with that of Jehovah, with merely a wall between; so God destroyed them (v 8). They were here commanded to put away such whoredom, and the carcases of their kings from the sacred places;

Continued, column 4 ^

a space of 20 cubits in this third 100-cubit square, which would make 10 cubits (20 ft. 10 in.) on each side of the building running east and west.The total for the 3 squares was 100 by 300 cubits or 208 ft. 4 in. by 625 ft. for the altar, temple, and this extra build -ing or the separate place (v 12-15; 41: 47)

a The great sacrificial altar, corresponding with the brazen altar of the tabernacle and temples of Israel, will be placed in the very center of the whole sanctuary ^en it is built in the future), and all the walls of the 4 great squares of note a, 42:20. Sacrifices will be offered on it eternally as a memorial of what was typified before the first coming of Christ. Such sacrifices were never to take away sins and they will never do so in the future; but it is interesting to note that such a program will be carried on in the presence of all coming generations diroughout eternity, to demonstrate to them what Christ had to go through for them (v 18-27: 45:13-25; 46:11-15) b The bottom part or the foundation of the altar. Tnis was to be a cubit (25 in.) high, and a cubit broad (v 13). The altar was to be in 2 stages upon this bottom or foundation-the upper and lower settle or ledge. The lower was to be 2 cubits (4 ft, 2 in,) and the breadth 1 cubit(25 in,); and the lesser was to be4 cubits (8 ft. 4 in.) and the breadth 1 cubit. The altar was to be 4 cubits and have 4 horns, one on each corner (v 14-15). The whole altar was to be 12 cubits (25 ft.) square (v 16), die lower settle being 14 cubits (29 ft. 2 in,) square with a border of 1/2 cubit or 12 1/2 in,, and the bottom thereof the same (v 17), Stairs, which were not allowed under the law, wiU be permitted in the future c These verses (18 -22) give the rituals in the ceremonial cleansing of the altar. Blood of a bullock is to be used on die 4 horns, 4 corners of 6ie settle, and the border around it (v 20). The bullock is to be burned in the appointed place without the sanctuary and thus the altar will be clean and ready for use (v 21), On the second day the same will take place, except that the blood of a kid of the goats will be used (v 22)

^ Cont. from column 2

then God would dwell in dieir midst forever (v 9). The prophet had the responsibility of making it clear to Israel that diey had to put sin away, and be ashamed of their iniquities if they were to be restored to God's favor and be shown the future plans of God's wonderful program for all eternity (v 10-12) i 7 giings Ezekiel was to show Israel :

1 The pattern of the house (v 10-11)

2 The form (model) of it (v 11)

3 The fashion (structure) of it

4 The goings out of it

5 The comings in of it

6 A11 the ordinances of it

7 All the laws of it~

The separate place (41:12)

This could not be the temple itself, but another building beyoiia the west wall of the temple, in the first square of 500 cubits-a place which, like the one back of Solomon's temple, could be used for refuse, sweepings, all kinds of rubbish and anything rejected in the service of the temple. It is called the separate place In v 12-15; 42:1, 10 -13, rtiis was a third 100-cubit (208 ft. 4 in.) space; all three were in line vith one another-die first being where the altar was located, the second being the temple site, and the third (back of the temple) being the separate place. This Duilding measured 70 cubits 145 ft. 10 in.) by 90 cubits (187ft. 6 in.) with a wall all the way around which made it 80 by 100 cubits, or 166 ft. Sin, by 208 ft. 4 in., counting 25 in. as a cubit (v 12-15). The 100 cubits ran east to west and the 80 cubits north to soudi. The walls were5cubits (10 ft. 5 in.) thick, the same as the thickness of the room walb ofthe temple area (v 9, 12). Thisleft

EZEKIEL 43. 44

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The sons of Zadok

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•23 When thon end of clc«n-

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The Coui. oil, *nd wine -^ " ' "icn-ciooctlhere:but infomii rn-

Lng amounu ii g>\TD t:i><.».ii.i<. (ice 46:11-15; Num. 15H-:^

b For 7 day; offerij>gs UJu: the above will be rna3clo<.onjf crate the funire mil-IcmdalalLai ui the «. ■- ". ' sle.The csojnates cost (7 t. •. 15) for

ihe c omplctededicaLi^'i; o: tile alui- i J5, .>*.•'5 (V ■25-26) I

L Vslica ix ' days of consecration for ihe altar a:.d priests are finished, the priest will oticx sacrifices to Cod- on me 8di day and every day after that

- '":.■... -after being informed about the dcdi>.auoa of the altar, the propbci was brought back to the ea$(gate. He found it shut, not lo be opened anymore to the general public, except on sabbaths and new moons (46:1-3), be-cause of God entering through it in His rvrum to earth and the new millennial temple (v 1-3. It wa* to be for the private use of me prince though, that De mi^t go in and out while living in the chamber of the east gate (v 3)

e The prioce will be the earthly ruler of EaeTun3exthe Messiah-not the Messiah, Himjclf or Da\-id. His porDoo will be in the holy oblation on both sides of the city (45:7); he will offer sacrificesof animals (45:17), receive gifts of flour, oil, animals, and other dun^ from all Israel for his support (45:lo-16):he will ha%'e sons ana ser-vanLs(46:16-17). will Live and worship with the people (45:^ -46:18); and be cotuidered an earthly monal among hi^ people. Such will not be the case with Cnrist. David, or any other re-sunec ted man over these natural people. Israe: will have earthly kings aitd princes under the Messiah and David (45:7:45:6-9). The prince could even be the high cciest, as be has so much to do with me sacrifices and wordiip in the sanctuary

f Then -after his visit to the east gate ibe prophet was brought to the north gate to witness die glory of God filling the house or temple. Upon seeing thii he again fell upoo his face (v 4. See alio 1:28; 3:2o; 9:8; 11:13; 40::9, This wastbe6tfa time be fell upon his face before Jehovah, ovexcorae b> the Divijje Pre>er>ce. prostrating himself before the glory of God

g Twice here God told Ezekiel to ma;k well, and see with his eyes, and hear with his cars all the ordinances and laws oi the temple, and the entering in and going out of both the temple and the sanctuary (v 5).The term mart; well ujnply means to set the heart up-on learning all these things

h 116 commands of chs. 40-4^ ;

1 Behold with your eyes (40^4)

2 Hear with your cars

3 Sctyour heanupoo all that I will dK>w you

4 DccLaie all that you see to the bouK of Israel

5 Let them put away (heir whoredom (4:':9)

6 Let them put away the carcases of their kings far from me

7 Show the houie of Israe 1 their ini<) -uitles (43:10)

8 Let them measure the pattern

9 Show them the form of^ the houac

10 Show the m the fashion of i t (4 3:11)

11 Show them die goings out and the comings in of it

12 Sha*« them all die ordinances

13 Show then) all the laws thereof

•24 . ^hJit offer them

bt-:. <D. and the priests

sha.. ^ast S4iit upon them, and they shall offer them up 1o' a burnt offerinc unto the Lord.

(3) Cl^ansin^ the altar and

consecrating the priests

(Ex. 28-29; Lev. 8. C p.

Num. 7)

•2S*Seven days shalt thou prepare evei^- day a goat lor a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. •26 Seven days shall they

I purge the altar and purify it;

I and they shall consecrate themselves.

(4) Continual offerings (Ex. 2«: }t.-4r)

•27 And'^when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar. and your peace offerings: and I wUJ accept you, saith the Lord God.

CHAPTER 44

846

30 Closed outer east gate

THEN he brought me back the way of the gate of the outward sanctuarj-which look-eth toward the east; and it was shut.

|2 Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of I5 ra-el. hath entered in by it, therefore it shall be shut. •3 It IS for'the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

31 Ezeksel enters the north gate: seventh vision of kjlory

4 "Then brought he me the way of the north gate before the house: and I looked, and. behold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

32 Ordinances of the house:

(1) "Mark well"

fs And U)e Lo.Ki> Mid unto me. Son of man.*tnark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

(2) Last rebuke to Israel

• 6 And thouHhalt say to the rebellious, even to tht house of Is'ra-el. Thus saith the Lord God; O ye huuse of Ij ra-el. I let It suffice you of all your

>minations.

7 In fhjt^,e h.'! ht info my s(jr:!::j'y s" uncir-cu;- •■. heart, anJ uncir-cu:: . flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the chareeofmine*holy things: but ye have set keepers of my charge in my sanctuary for yotirselves.

(3) Levites: descendants of

the rebels - prohibitions; reasons

ts • Thus saith the Lord God;

No'stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that isamong thechildrenof Is'ra-eL •10 And'the Levites that are gone away far from me, when I5 ra-el went astray, which went astray away from me after their idols; they shall even bear their iniquity. •11 Yet they shall be'ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. •12 Because they ministered unto them before their idols, and caused the house of 1$ ra-el to fail into iniquity; therefore have 'I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity.

•13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. •14 But I wiU make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

(4) Priests: descendants of the faithful. A Ministry

(Ex. 28-29)

•15 *^^ut the priests the Li'-vites, the sons of Zk d6k, that kept the charge of my sanctuary when the children of !§'-ra-el went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God:

•16 They shall enter into my sanctuary, and they shall come near to my table, to minister

' unto me, and they shall keep

' my charge.

B Their garments (Ex. 28-29)

•17 * And it shall come to pass, that when they enter in at the gates of the irmer court, *they shall be clothed with linen (far-ments; and no wool shall come upon them, whiles they minis-

14 Write it in tbcir sight that they may keep the whole form thereof, and the ordinancei, and do them

15 Give a young bullock for a sin offering to the priests and Levites

16 Take the blood and put it on the borns, comers, and bordcn of the altar (43:20)

Continued, column 4 ^

23 Every day after lik: altar is cleansed, the continual offerings must be offered to be accepted f43:.7^

24 The east gate must be kept closed; aiNl no man shall enter in by it except the prince of Israel (44:2)

-^— Com, col, l.r). 845

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J (r 7-i»:

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to pL'iiuU It

C 3rc>J<L God's cownant

3 Have not kept the charge of HL« hoU dUnpj

4 Ma\T set keepers of the sanctuary (or themscKT"? and not for Jcho%-al!

b 7''he holy things were the altar, vieri-ficcs, the sacred vrssels, the devoted things, and all portions of the priests (v8)

c .Again God forbade any <tranger, irrv unconverted man (one uncircumclK'd in heart), or one uncircumcised in the flesh to enter the sanctuary (v 9). \'Io-lating this has been mentioned many-times as one of the sins committed by the priests of Israel

d Here is another example of the sins of previou5 generations. The sin referred to was that of rebelling against the house of David in the di\lsion of t)ie kingdom under Rehoboam and Jeroboam (IKi. 12). The Levlicsthat went withjexoboam who made golden calvci to worship and turned the hearts of the northern nibci against Jehovah and His worship, are not to take pan in die most sacred roinistry of the millennial temple. They are not to be cast off entirely, but be used only as gate keepers, butchers of the sacrifices, ana in other lower type service-*:: they will not be priests who come near God and minister the holy things in tlie mostholy place fv 10-1^. They will be an example of punishment for sin -an object lesson among coming gencr -aQons

e According to the new system, the Levites as abody, were torecelvt part of the holy oblation (45:5). The only way

. these rebellious ones could have any part in the future program would be as' a part of the whole body, to which they were re-united in service, but in the lowest grade

f T his no doubt refers to the time of the division when God saw a immfoer of them follow Jeroboam. He then lifted up His hand (which is figurative ot maldng an oath), that they should never be fully restored to their former position and place in the wiesthood. In view of this pa<t oath God was to reduce them to a lower service in the future program (\- 9-14)

g The Levites of me sons of Zadok diat remained true -to the house of David when the kingdom was divided shall have charge of the most holy services in the milleniual temple (v 15-16). As a body the Lc\itcs remained true to God in the division of the kingdom (2 Chr, 11:13), but there were a few who went with Jeroboam aini his rival worship; these will never be restored to their forinex services (v 9-14)

h In this section (v 17-31) we have information concerning the garmenu. laws, and teguladoiu related to die priesthood repeated from the law of Mcnes, with tAit little change. Priests will be required to wear Linen clothes at all limes while muiistenng in the temple. No wool Of anything that generates heat excessively will be permitted: and the reason is given-because '-'^f producing sweat (v 17-18)

—^- Com, from colunm:

17 Take a bullock for the sin offering and bum it in the appointed plare of the house without me sarK-tuarv (43:21)

18 Offer a kid for a sin offering the next dav to cleanse the altar (43:22)

19 Offer a bullock and a ram after you have cleansed the altar(43:23)

X) The priests shall offer them as burnt offerings before the Lord by putting salt upon them f43:24)

21 for 7 days you ihall offer a bullock, i St'i'. ind 3 ram to cleanse die J "i

22 The p .. iisecrate tbenv selvcs (4j:JS)

EZEKIEL 44. 45

The sons of Zadok

The holy oblation

a The priests and Levites who ministered to the people were to put off their linen or ministerial garments when they went to the outer court. They were to change clothes in the holy rooms provided for this purpose before going out among the people (v 19)

b L'p to this point in chs. 40-48 we have had no less than 43 commands record -ed. See 116 commands, p. 849 . In this section (v 20 -51) we have

17 commands to priests concerning their outward ap-fjearance and personal conduct. They were to be a very special class, wearing special garments when they ministered to the Lord in the temple services. Among the people they were to be normally dressed - like the people to whom they ministered. In their rooms that were sanctified and called holy, they were to change clothes before carrying onotherdun.es; and they were to keep their hair cut-not wear long locks as the Nazarites (v 20). They were not to have any sfiecial mark of identification while in normal Life among men; all distinction as to dress and outward appearance was to be only while in the actual temple service. The priests were the teachers and judges in Israel (v 23-24); and v^re Limited as to whom they could marry (v 22). As to dead bodies they were allowed to touch only those of very close relatives (v 25), after which they were to go through 7 days of ceremonial cleansing in order to become fit to minister again in the temple, such a ceremony being concluded with a sin offering for the un-cleanness (v 26-27). The priests were also limited as to inheritances and earthly possessions; and they were the only group in Israel to receive and use certain parts of the sacrifices and offerings, the devoted things, the first-fruits of all things, and oblations (v 28-31). And finally, they were not to eat any meat of any animal that had died of itself, or that had been torn by any wild beast or by an accident of any kind (V 31)

Visions of Ezekiel and John (40:2) Here Ezekiel saw the future and eternal promised land, earthly Jerusalem, die temple, andtheeternalworship(40:5-48:35). He saw diis from a very high mountain. Cp. die vision of John on a great and high mountain when he saw the new earth, new heaven, the New Jerusalem, and other eternal things (Rev. 21:10). Ezekiel saw things as they wiU be from die beginning of the Millennium into eternity; John saw things beginning with the new earth into eternity. Ezekiel saw the eternal heavenly Jerusalem. EzeJciel saw Christ and His eternal reign (43:7); John saw God and Christ and their eternal joint reigns after the putting down of all rebellion on earm, by Christ (1 Cor. 15:24-28; Rev. 11:15; 20:4-10; 21:3-7, 22:5)

How to pray (Isa. 64:7) Heb. chazaq . to fasten upon; seize; be snong; courageous; obstinate; to bind; restrain; conquer; catch; cleave to; be constant; continue; force; lay holdon;mainuin; play the man; wax mighty;

prevail; retain; be urgent; wax strong. All these meanings can be understood in connection with prayer. If one would stir himself up in this manner, refusing to be denied, and if he would approjwiate every benefit of the promises and covenants of God which have been freely and abundantly given to men-all men, then such a person would exjjerience answers to prayer for body, soul, and spirit, for bodi himself and others

15 acts of God (Isa. 63:12):

1 He said (v 8)

2 Was affUcted widi them (v 9)

3 Saved and redeemed them

4 Loved them

5 Pitied them

ter in the gates of the inner court, and within. •18 They shall have linen bon- "• nets upon their heads, and shall have linen breeches upon their loins; they shall not gird them- \ selves with any thing that caus-eth sweat.

•19 And "when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

C Prohibitions and duties

(Lev. 10:8-15; 21:1-15;

Dt. 17:8-11)

'•20*Neither shall they shave

' their heads, nor suffer their locks to grow long; they shall only poll their heads. •21 Neither shall any priest drink wine, when they enter

\ into the inner court.

'•22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of is'ra-el, or a widow that had a priest before. •23 And they shall teach my people the difference between the holy and profane, and cause

[them to discern between the unclean and the clean.

[•24 And Ln controversy they

'shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assem-bhes; and thev shall hallow my sabbaths.

•25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. •26 And after he is cleansed, they shall reckon imto him seven days.

•27 And in the day that he goeth into the sanctuary, unto the inner court, to mLnister in the sanctuary, he shall offer his sin offering, saith the Lord God.

D Their inheritance (Ex.

29:26; Lev. 27:9-34; Num.

3:5; 18:1-8)

•28 And it shall be unto them for an Lnheritance: I am their inheritance: and ye shall give them no possession in Ig'ra-el: I am. their possession. •29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in I§'ra-el shall be theirs.

•30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. •31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

33 The holy oblation: 25,000 X 25,000 reeds or 60 mi. sq.

(1) 25,000 X 10,000 - 24 x 60 mi. for the priests and

sanctuary

||^OREOVER,"when ye shaU UTL divide by lot the land foi inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, a-id the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. •2 *0f this there shall be for the sanctuary five hundred in length, with five himdred in breadth, square round about; and fifty cubits round about for the suburbs thereof. •3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. •4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord : and it shall be a place for their houses, and an holy place for the sanctuary.

(2) 25.000 X 10,000 - 24 x 60 mi. for the Levites

•5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Le'vites, the ministers of the house, have for themselves, for a possession for twenty chambers.

(3) 25,000 X 5,000 - 1 2 x 60 mi. for the city and suburbs

•6 •" And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand Iong,'over against the oblation of the holy portion: "it shall be for the whole house of l§'ra-el.

(4) East and west corners of 5,000 x 5,000 each will be for the prince (48:15-22)

•7 •" And apportion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before i the oblation of the holy portion, and before the possession of ' the city, from the west side westward, and from the east side eastward: and the length , shall be over against one of the portions, from the west border unto the east border.

(5) Rest of the land wiU be divided to the twelve tribes

j (47:13-48:35)

I •S In the land shall be his possession in is'ra-el: and my princes shall no more oppress my people; and'f/ie rest o/the land shall they give to the house of I§'ra-el according to their tribes.

34 Mosaic laws to be observed; (1) Rulers to be just

t9 *' Thus sait h the Lord God ;

6 Sore them and carried them

7 Turned against them (v 10)

8 Fought against them

9 Remembered (v 11)

10 Brought them through the sea

11 Put His Holy Spirit in Moses

12 Led them (v 12)

13 Divided the water

14 Led them through the Red Sea (v 13)

15 Gave them rest (v 14)

outer coun (46:21-24)

113 You shall divide the land according to the tribes of Israel (47:21)

114 You shall divide the land by lot to yourselves and the strangers among you (47:22)

115 Strangers among you shall be as one bom in the countrv' among you

116 Thev shall have inheritance among die children of Israel (47:22-23)

a In the fumre division of the jxomised land to the 13 tribes, the tribe of Levi willhave a special portion set apart or sanctified for them. It will be called the holy oblation , and be a square of about 60 by 60 mi. between the tribe of Judah on the north and Benjamin on the south. The cit%' of Jerusalem and the temple site will be located in diis square, besides all the homes of the kings of Israel, the inhabitants of Jerusalem, and the priests and Levites. Formerly the city and temple were in the Judah and Benjamin portions; now they will be in the Levi portion. Formerly the Levites had different places in various tribes of Israel; now they wiU have a separate andmostholy place all lo themselves (vl-7)

b In diis section measuring 25,000 by 25,000 reeds (about 60 sq. mi.) there will be a portion, the north part, measuring 10,000 by 25,000 reeds (about 24 by 60 mi.) where the Levites will build houses and Uve (v 5; 48:13-14). Next to this and to the south there will be another Like section (about 24 by 60 mi.) there the priests will build houses and live (v 2-4; 38:10-12). In this part, in the very center measuring east to west, and north to south, the sancmary willbe located (48:10). The rest of die holy oblation, 5,000 by 25, O00reeds(about 12 by 60 mi.) located south of the priest's portion will be the place where the future eternal earthly city of Jerusalem wiU be built. It will be in die center from east to west, but take up all the land nortii to south in this portion. This wiU be for the whole house of Israel (v 6; 48:15-22, 30-35)

c There will be about 11 miles between the sancmary and the suburbs of Jerusalem (v 6; 48:15-20) d Jemsalem will be the capital city of aU Israel and the whole world. Its measurement will be 12 mi. square or 144 square mi.; and it will be a city appropriate for a world capital (v 6; 48:15-20, 30-35)

e A portion on the east and west sides of the city win be for the prince of Israel, or for die earthly kings and princes (v 7-8; 48:21-22)

f The rest of the land outside the holy obladon of about 60 by 60 sq. mi. (v 8; 47:13-48:7, 23-29)

■ Com.from coL 3. p. 847

as he does on the sabbath days (46: 12)

104 After his worship he aiall go out the east gate

105 After he goes out, the gate shall be shut

106 You shall prepare a daily morning burnt offering of a lamb of the first year to the Lord (46:13)

107 The meat offering for the lamb every moming shallbe a sixth part ofanephah, and a diitd part of an hin of oil (46:14-15)

108 If the prince gives land to his sons it shall remain theirs (46:16)

109 If he gives it to his servants it shall return to him in the year of jubile (46:16-17)

110 The prince shall not take land from the people or oppress them (46:18)

111 The priests shall boil dieir own trespass offerings and the sin offerings, and bake the meat offerings in the west corners of the inner court (46:19-20)

112 The sacrifices of the people shall be boiled in the 4 comers of the

Ordinances for prince and Peopla

a The fact that the princes of Uriel are here commanded to reroo\i. . and spoil, execute judgmc:; .■hi by (heir $u' .ifttily and mc • arc (cfcncJ lo, not David, > 12 apostles, or any of tiic r^ j

saints, all of whom will dici; i>c in their glorified sute. This verifies the fact that there will he earthly rulers of (h« human race as well as (he rcsur-J immonaI kings and priests. njiium ill Index b ..sfaah . disposjCMion (v 9). The

utthey were not to take land

ui oihci r>ronerty from their subjects as Ahab ifid (; Ki, 21:19) c Here we have a repetition of different laws from the law of Moses-honesty in weights and measures (v 10-12). and various civil and religious laws (45: K<-46:24). See 1 :b>.ommands . P.S49 d A bath was the same as an eph^ -1 bu. c pts., which was the tenth part of an homer oc a cor (about 10 1/2 bu.) e A common shekelwas worth64< of our

money f It seems from this verse thai there were 3 manehs -one of 15 shekels, one of 20 sfaekels, and another of 25 shekels (v 13

g A definite amount as an obladon for everyone in Israel is an addition to what was commanded by Moses, who left the matter up to the people on a voluntary baas. Here a sixth part of an ephah (about 5 1/2 qts.) was a requirement for one to give to the prince (v 13-17). This would be about 171, 875 bu, of wheat and the same amount of barley from each million persons. What was done with so much grain is not stated, but wc know chat some was used in the worship of die people (v 16-17); and iicould be that the rest was used to suppon the rulers of Israel, and for the poor h A tenth pan of a bath would be 3 1/3 qts. of oil-833, 333 gal. of oil for each million persons (v 14) i One lamb out of every 200 lambs in Israel was to be given to the prince as an oblation (v IS) j This may mean only the families or heads of families in Israel; or it could actually mean every individual. Itisj not so stated one way or the other (v 16) k Out of his oblations of v 12-16 from the people, the prince was to give:

1 Burnt afferin<o (v 17)

2 Meat offerings

3 IMnk offerings

4 In all feasu

5 In all new moons

6 In all ubbaths

7 Id all solemnities of Israel

It would take many animals, many busht b of flour, and many mcausresof wine and oil to carry on such a program for all the people, to reconcile them, as required by such worship, as in v 17. It would seem diat the pwince was more of an agent between God and the people, receiving their offerings and using much of them to promote the program of worstiip for all the Israelites 1 Sacrifico-Millennium and New Earth :

1 1st day of die 1st month (v 18-19): A bullock wiih its flour, oil and wine v^ll be offered to t leansc the sanctuary. In the coming ages there will be a change In the amount of flour, oil, and wine offered. Instead of Num. 15 being obeyed to the letter, a new law uking the place of tlie old Mosaic law is to be followed, as stated In 46:7. Wine is not mentioned as being offrrcd with any of these sacrifices, h offcrlnfts are referred to, and ti -require wuie (v 17)

2 Ti hdayof the 1>[motitfi (v 20): A bullock will be offered as on the 1st day prcNnous to thi*

?. 14th day of:-On diis day rr ■.

willbckii; :.IV35 iuf Uk; }

over as in •.• ■ -'J.Jrsu ta .

that even He would y over, tlic wine, a:

Let it suffice you. O princes of l^'m-el: 'remove violence and spoil, and execute judgment an'! -, take away *your

exa ra my people, 5«ith

t^e L<jrd (luo.

(2) Just weiRhts (Dt. i5:13-16)

•10 Ye 'shaU have just balances, and a just ephah. and a just bath

•11 The ephah and the'bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

•12 And the 'shekel shall be twentv Rerahs: twenty shekels, live and twenty shekels, fifteen shekels, shall be ^our maneh.

(3) Offerings (Lev. 1:1-7:38)

•13 This IS the oblation that ye shall offer; *the sixth pari of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

•14 Concenung the ordinance of oil, the bath of oil. ye shall offer the*tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: •15 And 'one lamb out of the flock, out of two hundred, out of the fat pastures of Ijra-el; for a meat offering, and for a burnt offering, and for peace offerings, to make reconcilation for them. saith^he^Lprd. God.

(4) Summary of millenniad and eternal worship (I s a.

66:22-24)

•16 'All the people of the land shall give this oblation for the prince in I§ ra-el. •17 And it shall be the*prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Isra-el: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Ij'ra-el.

(5) The offerings and the time of offering them (Lev. 1:1-7:38; 16:1-17:16; Ex.

29:39-46)

fl8 Thus saith the Lord God; In'the first month, in the first day of the month, thou shall take a young bullock without blemish, and cleanse the sanctuary:

•19 And the priest shall take of the blood of the sin offering, and put tt upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the irmer court. •20 And so thou shalt do the seventh day of the month for every one that erreth. and for him that IS simple: so shall ye reconcile the house. •21 In the first month, in the fotxrteenth day of t he month,^

bread with lU^c'i kingdom (Lk.

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VI-r day.

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Conuimcd. column 4

shall have the "passover. a feast of seven days; unleavened bread shall be eaten. •22 And upon that day shall the prince prepare*for himself and for all the people of the land a bullock for a sin offering. •23 And 'seven days of the fe.ist he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. •24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah far a ram. and an hin of oil for an ephah.

•23 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

CHAPTER 46 848

(6) Worship of prince and

people: sabbaths and new

moons

jpHUS saith the Lo rd God; ■^ "The gate of the inner court that looketh toward the east shall be shut the sir working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

•2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; bat the gate shall not be shut until the evening.

•3 Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.

•4 And the burnt offering that the prince shall offer unto the Lord in the sabbath day shall he'six lambs without blemish, and a ram without blemish. •5 And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. •6

And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

•7 And he shall prepare a meat offering, an ephah fur a bullock, and an ephah for a ram. and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

(7) Entrances for the prince and people in the feasts

•8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

•9 * But when the people of the land shall come before the Lo iu)% the solemn feasts, he

8 In the ■ 3,6-"7): A ■

ih-

a The feasts of the passover, firaftuit*. and ■ adwere held from

tJie t of die 1st month,

which penoii (.urresponded with our April rv "! -24; !-ev. 2.1:5-8)

b Thi: .'the prince of

all tJ. . ■ '■ ■ -"^ be d« Mes-

siah, I>avid, Q(another resurrected f>crson, but an eartJil':.-. morta! man whowillbe capab!' he sins or not he >, for himself as well aiii.c pt^pic. iliis work sounds exactly like that of the high priest, himself (v 22. Cp. Heb. 5:1-^

c The toul cost of the animab alone during these B days, not including the daily sacrifices and die thousands of passover lambs with their flour, oil, and wine, would be an estimated $2,880.00

d The cast gate is to be shut at all time^ to the public except on sabbath days and the day of the new moon. Then the people will be permitted to worship here (v 1-3). It will be opened for the prince whenever he offers a voluntary Dumt of peace offering (v 12)

e The estimated cost of the 6 lambs and the ram for each sabbath day would be $140.00, to which should be added the costof flour, oil, and wine as used with each sacrifice fv4-5). The same would be the cost for me sacrifices in the day ofdie new moon, with the additional cost of a bullock ($325.00), and the flour, oil, and wine dicreof (v6-7). The estimated cost oi the lambs and rams for the 52 regular sabbaths of a year would be $7, 280.00

f On the sabbaths the people will worship at the east gate (v 1 -3); but in the sof emn feasts during the year they wiU enter through the north gate, worship, and then goout through the south gate; or, if any enter through the south gate, they wiU depan through the north gate; and no exception will be made regarding diis law. People will not be permitted to go in and out through the same gate (v 9-10). Just why such a Law will be enforceid is not clear. Perhaps it will be to encourage reverence and discourage constant running in and out of the gates during die solemn feast days. At least, it indicates order of traffic on such great festival days, all of which had typical meaning in their divine worship and service

will b

andwi;

Beside^ tile ubuvc tiicie will be many freewill offerlntjs, and sacrifices, as men of all na'ions come to J..rusalcm and the sain ruar.- to worship from veai to y&ai (Isa. 2:1-4; Zcch. 14:16-21)

^— Cont. from column 2

will De sacrificed as sin offerings (v 23). With every bullock and ram an ephah 1 bu. 3 pts.) of flour, an hin (C qts.) of oil, and the same amount of wine will be offered (v 24; 46:5, 7). See estimau'd . ^ i . • ■■. '■'"i. . , p. t-13

4 15th ^(v 25):

The saint _. -....... ...^. ,]TcIr floiu,

oil, and wine, as in point 3 above, will >- '• ' ■!

5' i'c-r of the "great fcasu

of JcT,. ,.»/ J.i.uig the year, sacrifices will be offered(v 17;46:1 l).Scc Feasts in Index

6 Dally sacrifices (46:13-IS): A Umb for a daily morning sacrifice will be offered with its flour, oil, and wine. This will be a perpetual ordij'..I

the Lord (v 14). 1 wo daily

were a-quired under the law '; .Mo;i._.

one in the evening as well as In inc

morninj;, •• ' " je in

the law I the

future

7 Sab batli sj.ri.ncos (46:1. 3-40: A

j_ will be offered every ririncc of Israel for the people, niiii tjie piupcr amounts of lloui, oil, and w.ne ('46:5-7). This will take pla^ c of the

5'JweeKly sabb.. •. .-yspecial

sabbath. Sec Sabbath in Index

EZEKIEL 46. 47

Ordinances for prince and people

Vision ot the holy waters

a This is the new law regarding meat offerings for die various animals sacrificed, the amount of flour, oil, and wine being increased here over that specified bv the law of Moses in Num. 15:1-9 (V il-15)

b 4 times east gate to be opened ;

1 Anytime for the prince to go in and out (44:1-3)

2 On sabbaths (46:1-3)

3 On new moons

4 \Vhen the {»ince offers voluniaiy burnt offerings and peace offerings (46:12)

c The daily burnt offering of a lamb will be every morning, not every morning and evening as required by the law of Moses (v 13-15)

d Est, cost daily sacrifice for a year; 365lambs®320.00each.. $7,300.00

5 l/2qts. flour daily,about

63bu. ayT.@$6,00each. 378.00 2qts. oil daily, 730 qts. a

yr. {S $1.40 each 1,022.00

2 qts. wine daily, 730 qts. a

yr.@ $1.60 each 1.1 68.00

Totalest. cost, 1 year ... $9* 868.00 On the basis of the abo\-e the total cost for die daily sacrifices during the Millennium (a period ot 1,000 years) would be $9,868,000.00-and the same amount for every 1,000 -year period duoughout eternity

; It is noticeable that diere is no mention of wine in connection with the sacrifices to be offered during the Mil -lenniimi and die New Earth, as so strictly required under the law of Moses, We have listed wine in the estimated costshowever, because of there being no reference to a new law chang -ing this requirement. Cp. Num. 15; 1-9

f Another proof that this prince is not a resurrected man-he will have sons. Here is the law of inheritance for the prince and his sons and servants. The sons shall keep the possession in their father's house without it being returned to the father in the year of jubile; but in the case of servants receiving any part of the inheritance of the prince, it shall return to him in the year of jubile (v 16-17). The prince shall rule with justice and not oppress the people (V 18)

g The priests are here instructed to boil sacrifices at the appointed places on the two sides westward (v 19-20)

14 sins of h^'ixx^rites (Isa. 58:1):

1 They seek God daily (v 2), their seeking being only an outward show to attract attention to self and deceive others. See Hypocrites in Index

2 DeUiditto know God's ways (v 2). They pretend to delight to know His ways, and do carry out many rituals, but the heart IS far from Jehovah (29:13)

3 They act as a nation which has done

righteousness (v2),theiiacis consisting of outward forms and rituals while they continually break Gods laws (v4-12). Even in the days of Christ the very ones who would not enter a hall, lest they be defiled so they could not eat the pass-over, were crying out, demanding the murder of their Messiah (In. 18:28) 4 They act as if they did not want

to forsake the ordinances of God (v 2). This refers to ordinances pertaining to the outward rituals and forms of religion. Hypocrites are always careful not to violate any scruple that does not affect morals or restrain them from Living in open sin and idolatry (1:4-12) 5 "niev a^of Me ordinances of jus tice (v 2). Their priests and rulers con-sult about the law, but at the same time they are filled with oppression, strife, murder, and wickedness (1:4-12: 5:8-23; 6:10; Mt, 2S)

6 They dellgnt in approaching God i (v 2), dieirdeUght bemg in hypocrincal practices, for they think diatout-wardreligionpleasesGod(l:4-12; Mt.

23)

7 They complain that their fasts and

that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

•10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

(8) Laws of various offerings

11 And in the feasts and in the solemnities "Hhe meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

•12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, one shall then ("open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

•13 Thou shalt "daily prepare a burnt offering unto the Lord of a-'Iamb of the first year without blemish: thou shalt prepare it every morning. •14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin'of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the Lord .

•15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

(9) Concerning inheritances

lie «' Thus saith the Lord God ; If the prince give a gift imto any of ^his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

•17 But if he give a gift of his inheritance to one of his servants, then it shaU be his to the year of liberty; after it shall return to the prince: but his inheritance shaU be his sons' for them.

fl8 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession : that my people be not scattered every man from his possession.

and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.

(11) Four corner chambers

in the outer wall of the

sanctuary for boiling the

sacrifices of the people

21 Then he brought me forth into the utter court, smd caused me to pass by the four corners of the court; and, behold, in every comer of the court there was a court.

22 In the'^our comers of the court there were courts joined of forty cubits long and thirty broad: these four comers were of one measure.

23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about. 124

Then said he unto me. These are the places of them that boU, where the ministers of the house shall boil the sacrifice of the people.

CHAPTER 47

849

35 River of the szinctuary

(Zech. 14:8-9. Cp. Rev.

22:1-2)

^AFTERWARD he brought me *^ again unto the door of the house; and, behold, waters issued out from imder the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from imder from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he^measured a thousand cubits, and he brought me

tlirough the waters; the waters were to the ancles . 4 Again he measured a thou sand, and brought me through the waters; the waters were to the knees . Again he measured

a thousand, and brought me through; the waters were to the loins .

5 Afterward he measured a thousand; and it was a river

that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. 6 *' And he said imto me. Son of man."hast thou seen this? I Then he brought me, and (10) Place for preparation causedme to return to the brink of the offerings of the priests of the river

•19 •■ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward. t20 Then said he unto me, This IS the place where^the priests shall boil the trespass offering |

7 Now when I had returned, behold,'at the bank of the river were very many trees on the one side and on the other.

8 Then said he unto me. These %aters issue out toward the east countrj-, and go down into the desert, and go into the sea: which being brought forth into the sea,*the waters shall be healed.

strict observances of rituals and torms are ignored by God (v 3). itus tact alone should be enough to prove that they are rebels against God in spite of dieir outward religion

8 They complain that God has taken no know ledge oi their afflictions ot th e soul (v o). By their tew acts ot seH-Continued. colunin 4 ^^

affUcnon and pretended sufferings (v 5) 14 'Ihev go around appearing unto men diat diey are tasting, and claim merits trom God by sucti acts (v 5)

The purpose of this chapter is to re -buke Judaxi for dependence upon performance of outward show in reUgion, and claiming protection from God because of such rites

a The boiling places for the people, each 30-40 cubiu or 62 1/2 ft. by 83 ft. 4 in., will be located in the 4 comers of the outer court (v 21 -24) b Afterward-after all other descriptions and specifications of the sanctuary and the giving of new eternal laws, the Lcffd showed the prophet the final thing about the sanctuary, recorded in his book-the measurement of a river flow -ing from under the threshold of the temple eastward, from the front of the temple, the right side of the house, and the soudiside of the altar of sacrifice. It was flowing from the right side of the east gate (v 1-2) c Measurements of the miUennial river : 1st 1,000 cubits. 2,083ft. 4 in. (v3) 2nd 1,000cubits. 2,083ft. 4in. (v^ 3rd 1,000 cubits. 2,083tt. 4 in. (v4) 4di 1,000 cubits. 2.083 ft. 4 in. (v^

Total K^3^ft.!S in.

This would indicate it was about 1 1/2 mi. from the edge of die river in toapointwhereitcouldnotbe waded-to the deep waters to swim in. It being the same distance from the opposite side of the river to the deep waters would make a width of 3 mi., exclusive of the width of the waters to swim in which is not specifically stated d Question 80. Last one in Ezekiel e Something similar to die heavenly ciry, die New Jerusalem, which has trees of life on the banks of the rivers ofwater of life flowing down the middle of the streets and out through the pearly gates into the new earth (Rev. 22:1-3). Here the trees were seen on both sides of the river (v 8) f ITiewateKwiUgo toward the east and into the desert, on to die Dead Sea, and heal the waters of that sea (v 8). Ever>' place where the waters wiU go the land and odier waters wiU be healed (v 9). The Dead Sea, which is also called the SaltSea (note k. Num. 35; 12), has an estimated mineral wealth of about$l, 190,000,000,000. 00 -nearly three tiroes the total wealth of the U. S. A. It is said to have a content of potash amounting to 1, 300,000, 000 tons valued at $68,040,000,000,00; bromide, 835,000,000 tons valued at $252, 720,000,000, 00; salt, 11,900, 000,000 tons valued at $46,170,000, 000,00; gypsum 81,000,000 tons valued at $il6, 640,000.00; and magnesium chloride, 22,000,000,000 tons vahiedat$797,040,000,000,00. The sea is 340 sq, miles in area, and lie surface is 1, 292 ft. below die Mediterranean sea level g One of the purposes of the river will be to heal the waters of the Dead Sea so that it will be full of fish. The different depdis of the river as given in the passage have no spirimal significance any more than the dry bones of Ezek. 37, which are sometimes taken to symbolize spiritual drought among the churches. There is no point to be gained and no beneiit to be derived from making the river symbolical or figurative in any sense. The best policy here, as always in dealing with Scripture, is to take a statement UteraUy where it can at all be imderstood this way; and even wnen me language is figurative, accept the literal truths expressed thereby

^^Cont. from column 2

denial they seek to put God under obligation to do dring'^ for them

9 They make fast days times of pleasure to relieve discomlorts ot seU-a^al (v 3)

10 They exact to die letter the de -mands made upon those who labor for them (v 3), getting aU that is due diem

11 They make dieir fasts periods of contention and stiile (v 4)

"\i'. "hevm ake meir fasts times of re -

by their rowing of

public by and tlirc

Ugious show to the mourning, waikng, dust and ashes upon themselves (v 4) 13 They make dieir fasts periods of

t Thisrivei from die anctuaiy will divide at some point south of Jeiusalcin and tKcoinc 2 gicat riven. Ode-half oc one rivet will fk>w into (be Dead Sea and the otba vill non into the Mcdltenancan. Fish from tbcMcUi-trnancan will go through theie watcn intotbe DeadSca(v9-10;Zech. 14:8). Fbbernicn wiU cast nets into It and dry their tjcar on the short as if there haidalwaysbcenfi^inilui sea(v 10)

b En-sedi was located at about ibe mid-dk Kctioo of the Otad Sea, on the western Ivank (v 10; i Sam, 23:29)

c The miry aod marsh places will be left to produce salt for man. The Sept. says diat when the waters overflow thciibanksintothcse places they will turn into salt. Thus there will be a perpetual source of it in (fait area (v

II) d In this verse we have a mere detailed picture of the trees which will grow on both sides of the n%er Sfold deacription of the treesf v 12):

1 They shall be for meat

2 The' leaves will never fade. This roeaits they will be evergreen fruit trees

3 The fruit will never be fully used up for the trees will pioduce abundantly

4 New fruit will be produced mondily instead of annually

5 The leaves will be for medicine. There will be healing and preservation of Ufe qualities about the very-leaves vAich will cause human bodies to live on and on, without sickness aod disease. The properties in the leaves will no doubt renew the cells ofihebodvand cause longevity; the bodies of men will be perfectly healthy because of perfect nutrition -partaking of all die necessary min -era Is and vitamins

e The promised land will be divided into 13 parts for the 13 tribes. A partial and general description of the borders Is here given (v 13). The east border is not fully given, and what is stated here about it is not the same as pro -mised In Gen. 15:18-21. There will be two portions for Joseph-Manasseh and Ephraim. The land will be divided by lot and some will fall to tiie strangers living In Israel (v 13-14, 21-

f 4 Porders of the Latid:

: The raordi border from the great sea Cthe Mediterranean) to Heihlon to Hamath, Berothah, and Sibraijn be -tweenHamathand Damascus(v 15-17)

2 The east side, from Hauran and Damascus through Gilead and from the Jordan to (he east sea (v 18)

3 The iouth side, from Tamar to the waters of Kadesn to the Mediten -anean (v 19). This does not include the whole south of the promised land, which will uke in all the Arabian

retunsula, when Gen. 15:18-21; Isa. 1:13-16; 19:17-25 are fulfilled

4 The west border -the Mcditenanean Sea(v 20)

36 quoutions NOT in the Bible:

1 Thelime will come when you cannot tell summer from winter, but by the falling of the leaves

2 Woe to the doR seller and buyer

3 If any man says he is free from sin he b a bar and the truth is not in him

4 Death-bed repcnunce will not save the soul in the day of judsment

5 It Is a shame for a woman to worship with her head bare

b Once in grace always in grace

7 Once a son always a son

8 It is a sin for a woman to preach in a church

9 It is a sin to plaii the hair

10 A woman is not responsible for her sins

11 There is neither male nor female in heaven

12 Money is ibe root of all evil

13 A bastard shall not enter the kingdom of heaven

14 Woe to them that use instruments

9 Aad it riwl come to pus

r thinR that liveth,

•h. whithersoever tht'T t!ir. shall live:

• mi a very Rt^e"

I use these

\ :her: for

IhLj aiiiU be iualed; and ever>' thins shall live whither the river cometh.

10 And it shall come to pass. that the fishers shall sUnd upon It from*£n-ge di even unto En-^^la-im; they shall be a place »•■> spread forth nets; ! shall be according to

;s, as the fish of the grejt ^d, exceeding many.

11 But the'miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12 And^y the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring fonh new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

^ joum among you, which shall beget children among you: and they shall be unto you as bom

in the country among the chil dren of Is ra-el; they shall have mheritance with you among the tribes of !§ ra-el. •23 And It shall come to pass, that in what tribe the sUanger sojoumeth, there shall ye give him his inheritance, saith tia Lord God

CHAPTER 48

36 Borders of the land (Gen. 15:18-Z1)

tl3 * Thus saith the Lord God ; This shall be 'the border, whereby ye shall inherit the land according to the._tweive tribes of Is ra-el: Jo'^eph shall

hare two portions •14 And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

•15 And this shall be the'border of the land toward the north side, from the great sea, the way of Heth'16n, as men go to Zedid;

•16 Ha math, B^-ro thah. Sib-ra-im, which ts between the border of D4-m4s cus and the border of Hk math; Ha'zar-hit ti-c6n, which is by the coast of Hau ran.

•17 And the border from the sea shall be Ha zar-e'nan, the border of D3-m^s cus, and the north northward, and the border of Hit math. And this is the north side .

•18 And the east side ye shall measure from Hau^ran. and from Da-mAs'cus, and from Gn'e-ad, and from the land of Is'ra-el by Jordan, from the border unto the east sea. And this is the east side. •19 And Ihe south side southward, from Ti mar even to the waters of strife in KA desh, the river to the great sea. And this is the south side southward.

•20 The west side also shall be the great sea from the border. ti!l a man come over against Hamath. Thisi's the west side. •21 So shall ye divide this land unto you according to the tribes of I? ra-el.

•22 ' And it shall come to pass, that ye shall divide it by lot for an inheritance unto you. and to the strangers that so-

37 Division of the land: (1) Seven portions for seven tribes north of the holy oblation

jIVrOW these are the names of ^' the tribes. From the north end to the coast of the way of Heth 16n, as one goeth to Hi'math, Ha'zar-e nan, the border of Da-mSs'cus northward, to the coast of Ha math; for these are his sides east and west; "a portion for Din. •2 And by the border of Din, from the east side unto the 1 west side, a portion for Ash'er . , •B And by the border of Ash'er, I from the east side even imto I the west side, a portion for j Naph'ta-Ii.

•4 And by the border of NSph'-ta-li, from the east side unto the west side, a portion for Mfl-nas seh .

• 5 And by the border of MS-nis seh, from the east side unto the west side, a portion for E 'phr i-im.

•6 And by the border of E'phrS-im, from the east side even unto the west side, a portion for Reu'ben.

•7 And by the border of Reu'ben. from the east side unto the west side, a portion for Ju'dah.

38 The portion for priests and the sanctuary (45:1-4)

I •& • And*by the border of Ju'-

, dah, from the east side unto the

: west side, shall be the offering

i which ye shall offer of fivfi

'■ and twenty Jhousandrfifidi in

\ breadth, and in length as one

I of the other parts, from the

east side unto the west side:

and the sanctuary shall be in

the midst of it.

•9 The oblation that ye shall

I offer unto the Lord shall be of

five and tw enty thousand in

! length, and of ten thousand in

I breadth.

flO And for them, even for the ' priests, shall be this holy obla-I tion; toward the north five aiyj ' twenll' t hous and in length, and [toward the west \sii thousand in breadth, and toward the east ten thousand in breadth, and 1 toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof. •11 It shall be for the priests that are sanctified of the sons of ZA d&k ;'which have kept my charge, which went not astray when the children of Ij'ra-el went astray-, as the LS'vites went astray.

• 12 And this oblation of the land that is offered shall be unto them a thing most holy by the bordei o f the Lfe'vites.

of music like David's in the church

15 In the last Jays men will become weaker and wiser

16 TTirre is a sickness unto death

17 God works and none can hinder

18 Charity bcclns at home

19 Mourn at mc birth and rejoice at

Continued, column 4 ^».

MAUei

WbUomancv

Blbliomanry -forccastln« future evcnc b. the 'Bi^f. The plan was to open the sacred volume at random, and lay a finger on a pasiaRc without looking at it. The text pointed to was supposed 10 be applicable to the person poUitinii to it

V. 3c sides tbe be - ~:ie Judah

and Bcnjanun poruons, the landwill be divided into strips ninnijig east and west:

1 Dan on tbe extreme north (v 1)

2 Asher south of Dan (v ;3

3 N'aphuli south of Asher (v 3)

4 Manasseh south of Naphuli (v 4)

5 Ephraim south of Manasseh (v 5)

6 Reuben south of Ephraim (v 6)

7 Judah south of Reuben (v 7)

8 The section measuring 10,000 by 25,000reeds (about 24 by 60 mi.) for tin; Levites (v 13-14)

9 The section measuring 10,000 by 25,000 reeds for the priests and the sanctuary (v 8-12)

10 The section measuring 5,000 by 25,000 reeds (about 12 by 60 mi.) for the city of Jerusalem,its suburbs, and the prince's portion (v 15-22)

11 Benjamin south of the holy oblation of points 1 -10, above (v 23)

12 Simeon south of Benjamin (v 24)

13 Issachar south of Simeon (v 25)

14 Zebulun south of Issachar (v 26>

15 Gad soudi of Zebulun (v 27-250

b Between the south border of Judah and the nordi border of Benjamin the holy oblation will be set apart or sanctified to God. This square of about 60 by 60 mu will run past Jordan on the east, and from Jerusalem nordi to about tbe sea of Galilee. This seems out of proportion compared to the allotment of land to the other tribes, but it must be recognized that from Hamath on the north to Kadesh on the south is only a part of the laitd of promise, which rtms east to the Euphrates and the Persian Gulf, and south to the Red Sea and Egypt, uking in all the Arabian peninsula. The borders given here are perhaps the temporary borders of the tribes when they will be small, at the beginning of the Millennium; or it could be diey mark off representativ-e jxjrtions, meaning that all memben of the tribes will not be Limited to these small sections but radier be permitted to settle elsewhere in all tbe great promised land. The main sanctified section will be die holy oblation-tbe center of the govemroent of all the tribes, where die tribe of Levi will carry on die ministerial work : Which remained true to the house of Da\id in the division of the kingdom (1 Ki. 12). Their land wiU be the most holy in all Israel, for inside their 24 bv 60 mi. portion the sancmary will be located (v 8, 12)

^ Coot, from column 2

the death of a child •JO The things 1 once ha ted 1 now love, and the things I loved I now hate

21 Once a man and twice a child

22 The time will come when the door of mercy will be closed to Gentiles

23 It is not all life to live or all of death to die

24 Don't uke what you cannot give

25 Cleanliness is next to Rodliness

26 It is boner to cast your seed in the belly of a whore than to spill it on the ground

27 Cod moves in mysterious ways His wonders to perform

28 Sparc the rod and spoil the child

29 God has chosen the old people because they know the way, and the young because they arc stn'ing

X Ihavc found a thousand men to one woman who can be trusted

31 God helps those who help themselves

32 1 he husband is the saviour of die wife

33 The woroan must not seek to rule the man or dominate the earth

34 In the midst of life we arc in death

35 God tempers the wind for the shorn lamb

;i6 Theworldwillbe ruled by a people from die can in die last days

EZEKIEL 48

Portions of the tribes

Jerusalem restored

a 10,000 by 25,000 reeds- about 24 by 60 mi. (V 13)

b The priests and Levites will not be able to sell any part of their portions of the holy oblation to any one of the other tribes, or to Gentiles (v 14)

c 5, 000 by 25,000 reeds - about 12 by 60 mi. (v 15). It will be a jxofane place for all laael, the place for the city of Jerusalem which, with its sub - urbs, willbeS.OOO by 5,000 reeds, or about 12 by 12 mi. in measurement. Houses will be built here for anyone desiring to Uve in Jerusalem (v 15)

d The city will be in the middle of the 12 by 60 mi. section measuring from east to west; but it will take up the entire 12 mi. north and south (v 15)

e The city itself, inside the walls, will be 4, 500 by 4, 500 reeds (about 10 3/ 5 mi. by 10 3/5 mi.). This, with the 250 -reeds space (3.125 ft.) for the sub - urbs on the north, south, east, and west sides will make the waUed city and suburbs about 12 mi. square (v 16-17). The remaining portion on each side of the city, which will be farm land to serve the city, will measure 5, 000 by 10,000 reeds, or about 12 by 24 mi. for each side (v 18-19)

f 25,000 by 25,000 reeds or about 60

■' by 60 mi. (v 20)

g The land east and west of the holy oblation will be for the prince of Israel (V 21-22)

64th prophecy in Ezekiel (38:1) 80 predictions-unfulfilled;

1 I am against you, O Gog, the chief prince of Meshech and Tubal (38:3)

2 I will turn you back (38:4)

3 I will put hooks in your jaws

4 I will bring you forth, and all your army, a great company

5 Your army will consist of horses, and horsemen clothed with all sorts of weapons

6 Persia, Ethiopia, Libya, Comer and all his bands, the house of Togarmah and all his bands, and many people will be in the army (38:6)

7 After many days you will be visited (38:8)

8 In the latter years you will come into the land of Israel that is brought back from the sword, and gathered out of many people

9 You will come against the mountains of Israel, a people brought forth out of the nation, and that dwell safely in their own land

10 You will ascend and come like a storm, and like a cloud to cover the whole land, you, and all your bands, and many people with you (38:9)

11 Atthatrime things will come into your mind, and you will think an evil thou^t (38:10)

12 You will say, I wiU go up to the landot unwalled villages, that are at rest, and that dwell safely, to take a spoil and a prey from the Jews that are gathered and are prosperous in their land (38:12)

13 Sheba, Dedan, the merchants of Tarshish, with all the yojuig Uons thereof will say to you, Areyoucome with a great company to take a spoil? to take a prey? to carry away silver, gold, cattle, goods, and a great spoil? (38: 13)

14 In that day vAen NV people of Israel dwell safely, you will come from your place in the north parts with many people riding horses, a mighty army (38: 14-15)

15 You will come up against My people Israel, as a cloud to cover the land (38: 16)

16 It will be in the latter days

17 I will bring you against My land, that the heathen may know Me, when I will be sanctified in you, OGog, before their eyes

18 At the same time when Gog comes against Israel, My fury will come up in My face (38:1^

19 In that day there will be a great

39 Portion for Levites (45:5)

•13 And over against the border of the priests the Le'vites shall have five and twenty thou sand in length, "and ten thou sand in breadth: all the length shall be five and twenty thousand, and the breadth \en Sousand .

•14 And*they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the Lord.

40 Portion for the city (45: 6)

•15 *: And the " ^five thousand. that are left in the breadth over against the five and twenty thousand , shall be a profane place for the city, for dwelling, and for suburbs: and'^ the city shall be in the midst thereof. •16 And these shall be the measures thereof; the north side four thousand and five hundred , and the south side four thousand and five htmdred, and on the east side four thou sand and five hundred , and the west side four thousand and five hundred .

•17 And t he suburbs of the city shall be toward the north two hundred and fifty , and toward the south two hundred and fifty , and toward the east two htmdred and fifty, and

toward the west two htmdred and fifty .

•18 And the residue in length over against the oblation of the holy portion shall be ten thou sand eastward, and ten thou -saiid westward: and it shall be

over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. •19 And they that serve the city shall serve it out of all the tribes of Is'ra-el.

41 AH the oblation

•20 All the o blation shall be five and twenty thousand ^y five and twenty thousand : ye shall offer the holy oblation foursquare, with the possession of the city.

42 Portion for the prince (45:7)

I2I ♦; And the«residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the bouse shall be in the midst thereof.

t22 Moreover from the possession of the Le'vites, and from the possession of the city, being in the midst of that which is the "prince's, between the border of Ju'dah and the border of Benia-ml n, shall be for the prince.

43 Five portions for five tribes south of the holy oblation

t23 As for the rest of the tribes, from the east side unto the west side.* Be .'ia-mln shall have a portion.

•24 And by the border of Ben'-ja-min, from the east side unto the west side, Sim'e-on shall have a portion.

•25 And by the border of Sim'-e-on, from the east side unto the west side,] [s'sa-char a portion.

•26 And by the border of Is'sa-char, from the east side unto the west side. Zeb'u-lun a portion.

•27 And by the border of Zeb'-u-liin, from the east side unto the west side, Gad a portion. •28 And by the border of GSd, at the south side southward, the border shall be even from Ta'mar unto the waters of strife in Ka'desh, and to the river toward the great sea. •29 This IS the land which ye shall divide by lot unto the tribes of I§'ra-el for inheritance, and these are their portions, saith the Lord God.

44 The miniature foursquare earthly Jerusalem patterned after the heavenly Jerusalem (Cp. Rev. 21)

tSO IfAnd these are the goings out of the city on the north side, "four thousand and five hundred measures.

•31 And the gates of the city

shall be after the names of the

tribes of I§'ra-el: three gates

northward; one gate of Reu'-

ben, one gate of Ju'dah, one

gate of L6'vi.

•32 And at the east side four

snaking m the land ol Israel (38:19)

20 All men and beasts in the Landvdll shake at My presence (38:20)

21 Themountainswillbethiowndown

22 The steep places wiU fall

23 Every wall will fall to the ground

24 IwillcaU for a sword against him "Gog) throughout all My mountains (38: 21)

25 Everyman's sword will be against his brother

26 IwiUpleadagainsthini with pestilence and with blood (38:22)

27 I will rain upon him, and the many bands with him, an overflowing rain

28 I will rain on him great hailstones

29 Iwillrainonhim fire and brimstcne

30 I WiU magnify Myself (38:23)

31 I wiU sanctify Myself

thousand and five hundred and three gates; and one gate of Jo'geph, one gate of Ben'ja-min. one gate of Din. •33 And at the south side four thousand and five htmdred measures: and three gates; one gate of Sim'e-on, one gate of Is'sa-char, one gate of Z6b'u-lun.

•34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Ash'er, one gate of Naph'ta-li. •35 It was round about 'eight een thousand measures: and the name of the city from that day shall be.l The Lord is there.

32 I wiUbe known in the eyes of many nations, and they wiU know that I am Jehovah

33 1 am against you, O Gog, and I wiU mm you back (39:1-2)

34 I will leave but a sixm part of you

35 IwiU cause you to come up from me north parts

36 IwiU bring you against the mountains of Israel

37 I wiU smite your bow out of your left hand (39:3)

38 I will smite your arrows out of youi right hand

39 You wiU fall upon the mountains of Israel, you and all your bands (39:

4)

40 IwiU give you unto the ravenous birds of every sort

a See note g, v 21

b See note a, 48:1 for the division of the land to the tribes

c The city of earthly Jerusalem will be foursquare with a waU and 3 gates on each side, and the names of the 12 tribes of Israel on the gates, as in the new heavenly Jerusalem (v 20, 30-34 with Rev. 21:12-16). The great difference wiU be in the size of the two cities. The earthly one will be about

10 3/4 mi. square while the heavenly onewUlbe 1,500 mi. square, and the same measurement high

d 4, 500 by 4. 500 reeds-about 10 3/5 by 10 3/5 mi. (V 20, 32, 33, 34)

e 18, 000 reeds-about 43 mi. (v 35)

f This is one of a number of new namej for the eternal earthly Jerusalem , A donai -shamm ah, or Jehovah -sham -mah -The Lord is there, meaning literaUy what it says, for the Messiah wiU be there reigning visibly and eternaUy in Israel (Isa. 9:6-7; Lk. 1:32-33; Rev. Il:15i20:4-10) See names of Jerusalem. 440

41 IwiU give you to the beasts of the field to be devoured (39:5)

42 You will fall upon the open field

43 IwiU send a fire on Magog (39:6)

44 IwiUsenda fire among them that dweU carelessly in the isles

45 They will know that I am Jehovah

46 IwiU make My holy name known inthemidstof My people Israel (39:7)

47 I will not let diem poUute My holy name anymore

48 The heathen will know that I am Jehovah, the Holy One in Israel

49 The judgment will be completed on Gog and his aUies (39:8)

50 They that dweU in the cities of Israel wiU go forth and gather the v«ap -ons of war for firewood (39:9)

01 They wiU have enough fuel, so mat they wiU take no wood from the field for 7 years (39:9-10)

52 They will spoil those that spoiled them them

53 They wiU rob those that robbed

54 In that day IwiU give Gog a place of graves in Israel, the valley of passengers on the east of the sea (39:1 B

55 it will stop the noses of passengers

56 There they will bury Gog and all his multimde

57 They will call it The valley of Hamon-gog

58 For 7 months the house of Israel WiU be burying them, that they may cleanse die land (39:12)

59 AUthe people of the land will bury them (39:13)

60 It wiU be to them a day of renown, the day that I shaU be glorified

61 They will give men continual em -pioyment to pass through die land to Dury those that remain upon the face of die earth to cleanse it (39:14)

62 A t the end of 7 months the burial program wiU be ended

63 During die 7 months, if travellers see a bone they wiU set up a sign by it, till the buriers have buried it in the valley of Hamon-gog (39:15)

64 The name of the city will be Hamonah. Thus shall they cleanse the land (39:16)

65 Speak to every feathered fowl, and to every beast of the field. Assemble yourselves, and come; gather >Durselves on every side to My sacrifices that I make for you upon the mountains of Israel, that you may eat flesh, and drink blood. You wiU eat the flesh of the mighty (39:17-18)

66 You WiU eat the flesh of the mighty and drink the blood of the princes of die eardi (39:18)

67 You will eat the flesh and drink the blood of rams. Lambs, goats, and buUocks, all of diem fatUngs of Bas-han

68 You wiU eat fat tiU you be full (39:19) drunken

69 You wiU drink blood till you be

70 YouwiUbefiUedatMy table with horses, mighty men, and aU men of

war (39:30)

7' I win «et My glory among heathen (39:21)

72 All the heather -mem tha' I havr • and J

the

■ i-

>«

' ic^ ji^S'.> hand

1 will know that jJ from that Jay

n will know thai (be houj^ ~. —.. ■ went into ripclviry fof chcii fiat against Mc, jnJ ttiai 1 hid My face from thin:, ind gave then into the hand of thoir enemies to fall by the sword (39:. I)

75 The heathen Mil kn(M that I judged Ivacl according to their sins (:d:J<)

76 Now (after thi5 hittle of Armageddon ITovc rand tht judgment urnin oog and his armic! incomplete) I will bring again the capdv-ity of Jacob { "3:25)

77 I will have mercy on the whole house of Israel

[will be jealous for My holy name

79 After they have borne their ^ame and all their trespasses,Wie£they dwell safely in their land with no:ie making them afraid, when I have gathered them from all nations and have sanctified them in the sight of many nations, then will they know that I am the Lord their God, which caused them to be led away into capti\ity among the heathen: but have gathered every one of them again from the nations to their own Und (39:26-::^

80 I will never hide My face from them again, for I will pour out My Spirit upon tfic house of Israel (39:29)

2 modem fallac ies about Russia (38:^:

1 That Cog will come from Russia. This is certainly not stated here in Ezek. 38-39; even if Gog has been plainlydeclared as the leader of Russia, It would not necessarily mean that he would come from there

3 proofs Gog not from Russia :

(1) If Gog is the same as the future Antichrist (and he is, as proved below), he cannot possibly come from Russia, fof Scripture revcab that he will come from inside the old Roman Empire a-mtory. Dan. 7:8, 19-25 plainly shjws ihai he will come from among 10 kingdoms inside that Territory; and since Russia was never a part of the Rorian Empire and will not bi one of these from Wiich Antichrist mu't Lome,

-1 'initi.-thathc will not come

J. Ill fact, Dan. 7:6, 23-24

• ' that he will come from

. Empire territory, but

■J--; :. -it be defeaicd in order

that tht: 10 kingdoms may be formed. At the present time (196_j Russia eon-tiols Hungary, Bulgaria, Roumania, and other parts of the old Roman Em> pirc territory; and ihesi r:iu! tv liberated from her for the 10 kingdoms to be fonned

(2) In Dan. 8:9,20 -25 we have proof "' ■ .-. 'rthc future Antichrist, will

one of the 4 orii^inal divi-; (ji. oldGteiui. ItTipirv which, ;: ! became apart o(ihi Ponian Em-piri; that is, from crenc, Turkey, Svfia, or Egypt (see p. 874, B77).Sincc Russia never was a part of the old Grecian Empire wc see again that the Anti-clirist or Cog could iiot come fmm thai country

(:n Din. 11:35^5 reveals that Gog. or the future Anochirit, will come from the Syrian division of the 4 sec -iioii'. of itu.- former G>rccian Empire. Sii notes on Dan. 7, 6, and 11. Ihi; *!»■ proves that he cannot come from "ii" ij

. Miai " ■" ■•_,-' "-' -tTc-

n V'vi'. '. •

Kuuia, down Ironi the norlli into I'ale: • tine at till hatilc . ' Armageddon. Anil' - ill make an

lliva . laever dix--

invade raUiiiik. iv!>'f<. ArniagedJiM., it will not be in fulfil line in of an. panu iilat propJiecy, especially not tliin two ilupters-Ezik. .^^-3^

14 proofs Afniag>.Jdonreferred toheTe :

• ■• menl in thcK two I war in Palestine

(1) Not >•• chapters : before' An:; ^— ..

(2) llic battle of Armageddon Is (he

Summary of Ezckiel

by modem critics, altiiough many

prurxii-tivi'rs-

^te_andjiU^r: wrinen to Babylon about 622-600 B.C.

Autiior: : ; the rtoiteL. See Ezekicl In Index

Ptt, •.f. that Ezckiel wrou; It (1:3; 24:24).

His

attacks i.-.e iM.Oi niadt ^iwii tlie book itself

-n..,„..i . .. ..,T,rr,,,M,in. ,1 ,>'",xltD rebuke I ju 1 in captivity for her

.ghardiK ilim, and for re-

. J of the i . ■, wlw gave him

ition, to give many of his ptopJieeics in pantominc.

^' -^ Scripture Ustcd on p. 816, 25 arc by EzckicU Hii

i kinds: Fir^t. those concerning the immediate cap-

innlete destruction of Jerusalem; and the reasons lor

< iie lound mainly in the first 24 chapters, with a few

Second, prophecies of judgments upon other nations for theu pi:i „. a.^ iiusand rebcUions of Israel (chs. 25-32). Third, prophecies

conceminfl toa.-l in thf last days just before and up to the coming of the Messiah

and ' ' : few predictions of immediate judgment by Babylon

(c\\i, J iiecics exclusively of the millennial temple and tfic

^•' -' ^ •. over Israel (chs. 40-48). There is not a prediction

^ ■ , thing be fore tlie Millennium. The prophecies of the

thiiu .... -.- simple and mainly concern 8 great truths:

1 The second and final regathcring of Israel as a nation in Palestine to fulfil their part in the plan of God concerning their redemption and their restorauonasanationtoawaittbeir Messiah from heaven (34:11-31; 36:1-15, 23-38; 37:1-28)

2 The battle of Armageddon at the return of Christ (38:1 -39:20)

3 Rebuilding the temple by the Messiah for millennial and eternal worship, and as a capital building forChrist and His visible reign on earth eternally (40: 5-4.'?:12)

4 The sacrifices, offerings, feasts, and odier solemnities of Israel under earthly priesu and Levites (43:13^14:31; 45:9-25; 46:1-24)

5 The holy oblation, or die Lord's portion of the land (45:1 -8)

6 The millennial and eternal river from the temple (47:1-12)

7 The millennial and eternal division of land for the tribes (47:13^18:29)

8 The new millennial and eternal earthly Jerusalem (48:30-35)

Purpose : to bring the ungodly Jews of Ezekiel's day to repentance that they might avert further judgment of God; to encourage die godly ones to continue being true; to reveal puniAmeni of other nations for their part in the rebellious of Israel; to reveal a future restoration of the nation and the eternal reign of their Messiah on earth

Statistics: 26th book of the Bible;48 chapters; 1,273 verses; 39,407 words; 310 verses of hi'torv; S.'M verses of fulfilled prophecy; 433 verses of unfulfilled prooficLy; ji. predictions;659 predictions fulfilled; 294 predictions unfulfilled; 345 commantfs; 25 promises; 80 questions; and 179 messages from God (1:2; 2:1. 3, 8; 3:1, 3, 4, 17, 22, 24; 4:1, 3, 4; 7:1, 5; 8:5. 5, 8, 12, 13, 15. 17; 9:1, 4, 5, 7, 9; 10:2, 5; 11:2, 4, 5. 7, 14, 16. 17; 12:1, 5. 8. 17, 21, 26; 13:1. 8. 11. 13, 17; 14:2, 4, 6. 12, 21; 15:1; 16:1, 35, 59; 17:1. 9. 11. 19, 22; 18:1, 3; 19:1; 20:2, 5, 27, 30, 33, 39, 45; 21:1, 8, 18. 24. 26. 28; 22:1, 3, 17, 23; 23:1, 22, 28, 35, 36, 47; 24:1, 15. 21; 25:1. 6, 8, 12, 15; 26:1. 15, 19: 27:1; 28:1, 11, 20, 25; 29:1. 8. 13, 19; 30:1, 6, 10, 13, 20. 22; 31:1, 10, 15; 32:1. 3, 11, 17; 33:1, 7, 10. 11, 12, 21, 23; 34:1, 7, 11, 30; 35:1, 6, 11; 36:1, 3, 5, 6, 7, 13, 16, 22, 33, 37; 37:3, 4, 9, 11, 15, 19, 21; 3i!:l, 10, 17; 39:1, 17, 25; 40:4; 42:13; 43:7, 13, 18; 44:2, 5. 9; 45:1, 9.18;46:1, 16, 18, 20, 24; 47:6. 13; 48:1, 10, 21, 22. 23, 30)

only one predicted by the prophets of old time that could possibly be referred to in these chapters (v 17). Armageddon b mentioned many times by Isaiah, Jeremiah, Micali, and other prophets H • ■ ■ : . ' '-, Vw'. (Isa. 1:25-; -}:':i; 63:1-6; Jet. ..v; -j-^ ; .-..;. i, -0-24; Joel 2-3; Oba. 15-21: Mic. 1:3-4:2:12-13:5: 5-15; etc.)

(3) The dcscruciion of Gog and his armies as in v 18-23; 39:1-6. 17-20 . 'r:ipare'. with similar sutcments about Armageddon in Joel 3; Zech. 14; Rev. 19:11-21

M) 'm^ wUI not fall uiwn the open ' Armageddon (39:3-5; Rev.

■ • ' r the fowkand

. :Jononly (39:

•1, . . -.xi wiui Mt. ^■.. . - J8; Rev. 19:

17-21)

(6) ■ "■ ~-vice of God as pictured

•6, 17-24 will not be

• "•• •; :l-6; 2ech.

in V

unti..' K

14:1-5; Rev.

fT) ' .:>n..

l-o; (r, llimM.'U aiwJ < lualhcn, aj ',:. until He romi.

lion of {.og

v2l-23

•Isa. 63:

V. 19:11-20

irid "Jnctify

. the

-.4

_;iiJ ad\uu of

Chn$t-ai Armageddoti(.'eih. 14:1 -21; Mt. 24:29-31; Rev. 19:11-21)

(9) ("OS will not bring the many -. •' • " ' ' to

'.d

rcferrvd to in v 18-23; 39:1-7 and

proved in Zech. 14:1-5; Rev. 16:13-16; 19:11-21

(10) The great earthquake of V 20 will not take place until the 7th vial and the 2nd advent (Zech. 14:1-5; Rev. 16:17-21; 19:11-21)

(11) God's presence will not destroy Gog and his amry until the 2nd advent, at Armageddon (v 20; 39:2-7 with Zech. 14:1-5; Rev. 19:11-21)

(11) Gog and his army cannot be destroyed in a war in Palestine before the 2nd advent, at Armageddon, to fulfil via-23: 39:1-7, 17-20 and then be destroyed again at Armageddon to fulfil ba. 63; Joel 2-3; Zech. 14. We must therefore retovinizc all these passages as referring to the same destiuc-tlon-at Armageddon(Rcv. 19:11-21) (I3)1'hc burial of (.og and all hisar-inics destroyed In the fulfillment of Ezek. 38-39 will be at tJie 2nd advent of Christ (39:11-16 with Dan. 7:11; 2 :h. 2:8-12; Rev. 19:11-21) (14) It b at die 2nd advent of Chrbt tJiat (od's glory will beset among the heaihe:; f ' """• ■ wi> ^ ■ ■•■■■^'. tclv gathert.: ch.

14; Ml. _;.„ - . ."3:

Rev. 19:11-21)

Ci- . . ^ :•»):

; .of

the Uibjlj;;. ill week,

and onlv 10 t Revised

Ro:; . ■ "lai:.

11: . ■ - -iwi wai J

39 tJic Ttli andeatio. V... . .,...k->... -•.. i..ake war on Gog and these kingdoms. He

will leave Palestine and hli caplul (Jerusalem at thb time), to go forth againsi these new enemies until they are defeated in the last 3 1/2 yean of

Daniel's 70th week (Dan. 11:44)

2 The second invasion of Palestine by Qpg will be at the end of the lait 3 l/2year$of Daniel's 70thweek, after he has conquered the countries north and east of his 10 kingdoms inside the old Roman Empire boundary lines. By then he willhave conquered Riutla,and the many countries with her, becoming iheit ruler as well as being the ruler of the 10 kingdoms and the countries of the north and east. Gog will then lead all these to battle, and many other natiofis whom he has r»t yet conquered, but who will co-operate with hira through the ministry of the 3 unclean spirits of Rev. 16:13-16. These vast armies being mobillacd, will converge on Palestine in an effon to destroy Israelcompletely (Zech. 14:1 -15) and stop Chrbt from setting up Kb kingdom on earth (Rev. 19:11-21). Atthb tiroe aU of Ezek. 38-39 will be fulfilled. Then, after thb banle of Armageddon Christ will set up Hb kingdom on earth as predicted here; Isa. 2:2-4; 9:6-7; 11:1-12:6; 63:1-6; Jer. 30-31; Dan. 7:13-14; Mic. 4: Joel 2-3; Zech. 14; Lk. 1:32-33; Rev. 11: 15; 19:11-20:10

The only rime. Russia will Invade Palestine In fulfillment of Scripture willbeas one of many conquere(j nations under Gog or Antichrbi, when he andhisarmies will fi^tagainst Israel and Chrbt at Armageddon-at the time of the 2nd advent. Russia will not be under A ntichrbt at the time of hb first invasion of Palestine when he ukes over Jerusalem and the Jewish temple ashiscapital;butshe will be with Kim in the second conquest. The second will be necessary because of the Jews gaining control of Jerusalem again while A nti Christ b away fighting against Russia and her allies in the north and east of the 10 kingdoms. Thus, after conquering these nations Gog will come back down into Palestine, surround the city, take half of it, and then be suddenly defeated in one day's ia t tie (Armageddon) by Chrbt and the heavenly armies (Zech. 14:1-15)

Gog (38:2)

Gog , roof or mountain. It b found 11 times: once of aReubenite (1 Chr. 5: 4); once in Rev. 20:8 with Magog which is representative of the nations from the fourquaners of the earth that will rebel against Chrbt at the end of the Millennium; and 9 times of tlie chief prince of Mechech and Tubal (v 2-3, 14-16; 39:1. 11)

14 proofs Gog here Is a person:

1 He isachie: prince of Mechech and Tubal (v 2-3; 39:1)

2 Personal pronouns are used of him (v2-t. 6:1 1,13-17.21-22:39:1-7)

3 He b leader of the great army that will fight at Armageddon (v 4-9, 11-23; 39:1-7)

4 He has a mind and thinks thoughts and make-, deebions (v 10-ICS

5 He goes from place to place like other persons (v 8-9, 11. 15-16, K-^- -9:T)

6 He has power of speech (v 11-12)

7 Others recognize him as a person (v 13)

."^ Prophets pccdlcied many things of

him (v ITl 9 He b covetous as others (v 12-13)

10 He uses ordinary weapons (39:3)

11 He will fall in battle like others (39:4-5)

12 He b a local prince (v 2-3; 39:1)

13 Ho b spoken of as being clothed, having weapons, riding a bone, and doing many other tilings com-montoapersoii(v 4,10-13, IS; 39: 3-7, 11-12)

14 He wlUbc buried like olhexs(39:l 1) Gogi!th'- '.itne as the little horn of

nee that shall come

'I the north of Dai^

, the s on of perdition.

rTh. •:; the king of

14; die Assynan of

j-ist of 1 Jn. 2; and

. . .Tlus 1$cleat from

>f these passages with

All these scriptures speak

Dan.7.1 of n»n.

r. ■

a: B M.

tL_

Ei.,.

of a man who will come In the last days

History of Daniel and the

THE

BOOK OF DANIEL

-Prophecies of Babylon, Medo-Persia, Grecia., Rome, Revised Rome. Revived Grecia, Eternal Kingdom of God - Seven World Empires from 616 B. C. into Eternity

a See JehoiakJin , col. 4, p. 857 b Heb. bo, to go in the sense of set out. N'ebucEadnezzar when he was not yet king, set out t oward Jerusalerr with his father's army,in the 3rd year of Jeho-iakirn, but he was delayed in the war with Egypt until the 4th year of Jeho-iakim.thetirne when he was made king (Jer. 46:1-3; 2 Ki. 24:1; 2 Chi. 36:6-7). 3y the ti.'::e Daniel wTote of this in-vaaon :,"ebuchaJnezzar had becorne king (V1), :.'abopclassar, the father of N'ebuchadnezzar and the king of Babylon died while ^.■ebuchadnezza^ was beaeging Jerusalem. He had to return quickly to Babylon, leaving his generals to conduct the Jev*lsh captives to Bab^on.aroong whom were Daniel and his companions (v 1-2; 2K1.24:1-16) c Isa. 39:6-7; Jer. 25; Ezek. 21:26-27 d The rest of the vessels were taken to Sabylonlater(2Ki.24:13: 2Chr.36:10) e See Gen. 10:10; 11:2; 14:1. 9 f This was the great temple of Bel, the

chief god of the Babylonians g This was after Nebuchadnezzar w a s back in Babylon and made king in the room of his father NabopKjlassar h E)aniel and his companions were

chosen to fulfill Isa, 39:1-3 (v 3-6) i 3 qualifications demanded by the king:

They must be princes (v 3)

2 They must be youths (children, V 4)

3 Without blemish physic ally (v 4)

4 Handsome;good in appearance (v 4)

5 .veileducated - skilful in wisdom

6 Skilful in knowledge (v 4)

7 Proficient in sciences (v 4)

8 Refined and polished so as to be able to stand before kings (v 4)

j History records 2 main periods of science: theGreek period ftom 600B.C. to 200 A .D.and the modern period from 1450 A, D. to our day. Science began in Egypt and Babylon with the birth of mathematics, metallurgy, anatomy, and astronomy. To the Babylonians we owe the exact meastireirents of the lunar and solar cycles, the tracing of the ?a ths of the planets, the division of the circle into 360 degrees, and the designation of constellations, notably I Those of the zodiac. Daniel was no ' doubttrained in all these sciences (v4). The inscriptions diow that there was a fecial palace school with elaborate arrangements for special education

k Heb. sepher, book: Uterarure (v4,17). History records the existence of huge libraries inBabylonwith books classified on all subjects which could be secured fiom the librarian as in our day

1 This was a fecial department in die palace school for courtiers

ra They were a distinct class from Babylonians and other learned classes and belonged to South Babylonia (2:2,4,5, 10; 3:8; 4:7; 5:7.11; Ezek. 23:23). In a wider sense the word is used of a nationality (5:30; Gen. 11:28-31; 15:7; 210. 24:2; 25:4-26; Job 1:17; Hab. 1:6)

n Heb. yayin. to ferment. Used of every son of wine (Cea. 9:21:14:18; 1 Sam. 25:36-37: Isa. 28:1; Jer. 23:9)

o This was the length of the fecial training course for courtiers

P See Names defined, p. 859

q Giving names to captives or foreign slaves was a signofiheirbeingput under subjection (Geo. 41:45: 2 Ki. 23: 34; 24:17)

r It seerasthatDaniel was the spokesman for the others (v 8. 11-17)

s Evidently there were certain things of the king's uble that had been foibiddenby the law of Moses, hence he did not want to break the law and be de-1 filed. It could be that the meat was not' butchered properly (Lev.3:17: 7:26; 17:1 10-14; 19:26) and that it was offaed to idols (Ex. 34:15; 1 Cor. 10:20)

t Daniel's case is similar to that of Joseph in some respects:

1 In being a captive from his own people (Gen. 37)

CHAPTER 1 eunuchs had set over Daniel,

T iD.»-^„ ,1 • . e T\ ' Hin-a-nl'ah, Mish'a-el, and

I Personal nistory of Dan- ;, „ _r'_i.

nistory iel. 1 The time: first deportation (2 Chr. 36:5-8; Jer. 25; 52:28-30)

j 12° Prove thy servants, I be-

IN the' Hhird year of the reign' seech thee, ten days: and let i of Je-hoia-kim king of Ju'- ' them give us'>pulse to eat, and I dah^came Neb-u-chad-nez zar water to drink.

Az-a-ri'ah,

5 The ten-day test 12" Prove thv

king of Bab'<-lon unto Je-ru'sS-ISm, and besieged it. 2 And the Lord'^gave Te-hoi'a-1dm king of Ju dah into his hand, with"part of the vessels of the house of God: which he carried intothe land of Shi'nar to the house of his god; and he brought the vessels into the treasure/house of his god.

2 Daniel and his companions chosen (Isa. 39:7 fulfiUed)

13'^ Then let our countenances ! be looked upon before thee, ' and the countenance of the I children that eat of the portion of the king's meat: and as thou I seest, deal with thy servants. '

14 So he consented to them in this matter, and proved them ten days.

6 The result: their provision, at the end of

ten

3 •" And the%uig spake unto Ash'pe-naz the master of his eunuchs, that he should bring certain of the children of is'ra-el, and^ of the king's seed, and of the iprinces;

4 Children in whom was no blemish, but well favoured, and skilftil in all wisdom, and cunning in knowledge, and under standing/science, and such as ?iad abilitv in them to stand in the king's palace, and whom they might teach the learning and the 'tongue of the"th41-de'ans. ,,

5 An"d the king appointed Yearns, them a daily provision of the king's meat, and of the "wine which he drank: so nourishing them° three years, that at the

15 And days their countenances appeared fairer and fatter in flesh than all the children:

which did eat the portion of the king's meat.

16 Thus Mel'zar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

7 God's blessings. Cp. v 20

17 *" As for these four children,"God_gave them knowledge and skill in all learning and wisdom: and' Dan'iel had understanding in all^visions and

end thereof they might stand before the king.

6 Now among ^these were of the children of Jiidah, Daniel, Han-a-niah, Mish'a-el, and Iz-a-ri'ah:

3 Change of their names

7 Unto whom the prince of the etmuchs^ gave names : for he gave unto Daniel the name of Bel-te-shaz'zar; andtoHan-a-ni'ah, of Sha'drach; and to Mish'a-el, of Me'shach; and to

I Az-n-nah, of A-bed'-ne-go.

8

4 Daidel's purpose ". But 'Dan'iel purposed

m

I his heart that he would not de ' file himself with the portion of the king's meat, nor with the wine which he drank: there-' fore he request ed of the prince of the eimuchs'that he might not defile himself. _ 9 'Now God had brought Dan'-iel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dfin iel, I fear my lord the king, who hath ap-

i pointed your meat and your

drink; "for why should he see

I your faces worse liking than

I the children which are of your

i sort? then shall ye make me

endanger my head to the

king.

11 Then said Dan'iel to Mel'-zar. whom the prince of thei

8 Their superiority to others

18 '■Now at the end of the days that the king had said he should bring them in, then the prince of the eimuchs brought them in before Neb-u-chad-nez'zar.

19 And the king 'conmiimed with them; and among 'them all was found none like Dan'iel, Han-a-ni'ah, Mish'a-el, and Az-a-ri'ah: ^therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he foimd them ' ten times better than all the magicians and astrologers that were in all his realm.

21 And Dan'iel "continued even unto the first year of king Cyrus.

CHAPTER 2

n Nebuchadnezzar's dreairu 1 Chaldeans brought in

AND in the "second year of ■ the reign of Neb-u-chad-. nez'zar Neb-u-chad-nez'zar, dreamed dreams, wherewith, his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the"magicians, and the astrologers, and the sorcerers, and the "Chal-deans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto-them, I havg^eamed a dream.

2 In receiving favor from his captors (Gen. 39:21 with Dan. 1:9)

3 In interpreting dreams (v 17 with Geo. 37:5-11; 41:1-45)

4 In being exalted by rulers (2:46-49; 5:29; 6:26 with Gen. 41)

5 In holy living(v 8 withGen, 39:12) u Question 1. Next, 2:15

into the eternal future when God will reign forever. It concerns the laner days in particular (2:28, 44-45) 4 parts to Dan. 2:

1 Deuilsleadingap to dream(vl-18)

2 The drearr revealed (v 19-35)

3 The dream interpretea (v 36-45)

4 The effects of the dream (v 46-49)

a This test was a challenge to Daniel's faithinGod. There must have been an eleraent of the miraculous in the result, for 10 days is not long to be able to teU a difference because of the eating of certain foods (v 15)

b Heb. zeroim , seeds; that which is sown. Itconastea of vegetables and grains -wheat, barley, rye, peas, beans, lentles (v 12,16; 2 Sam. 17:23). This does not mean that Jews were strict vegetarians, but that they could not legally eat of meats not properly killed and dedicated (note s, V 8) c Daniel knew that even without the special blessing of Goathey would not look any worse with legal and proper food than others who did not observe the strict dietary and health laws of Moses

d This confirms the supernatural element in the training of these 4 youths. 1 God blessed them physically when they took a stand for a proper diet (v 8-16). I He also blessed them mentally and I 55iritually fo r their stand regarding lis law (v 17)

e Danielhadaspecialgifcof God in un-I derstanding all visions and dreams - the gift of interpretation (similar in operation to the gift of interpretation of tongues of 1 Cor. 12:10,30: 14:26-28). It was simply divine skill and understanding imparted by the Holy Spirit, Any gift of the Spirit is divine ability imparted by the Spirit of God dwelling in the one so blessed (1 Cor. 12:4-11). Daniel was to use his gift manytimes for God's glory, as seen in chs. 2, 4. 5, 7, 8, 9, 10-12

f 4 Heb. words trans, "viaon" in Daniel:

1 Heb. chazon , mental sight:dream: revelation; oracle (v 17; 8:1,2,13,15, 17, 26: 9:21, 24; 10:14; 11:14). This could come in the form of divine utterance of words (9:24; 1 Sara. 3:1; Jet. 14:14; 23:16), a dream (Isa. 29:7), a writing (Isa. l:l:N'ah.l:l:Heb. 2:2-3), or ame.Ttalpicture wtaleoneis awake (8:1, 2, 13-17, 26; 9:21-24. Cp. Num. 24:4, 16)

2 Heb. chezev .sight;vision(2:19, 28: 4:5,9, 10, 13: 7:1, 2, 7, 13, 15). This word is used of visions while asleep, known as dreams, as seen in these passages

3 Heb. rnarah, a vision a s seeing somethingin a nnnon appearance(10: 7, 3,16: Gen. 46:2: Num. 12:6; 1 Sam. 3:15; Ezek. 1:1; 8:3; 40:2; 43:3)

4 Heb. mareh, sight: appearance (8: 16, 26. 27; 9:23; 10:1; Ezek. 8:4; 11: 24; 43:3)

g Thei Heb. words trans, dream in Dan-ielxhalom (2:1-2), chelem(2:4-9,26-28^6,45; 4:5-9,18-19; 5:1'2; 7:1), and chalam (2:2,3), all have the meaning of so—ething seen while asleep. There are 24 dreamers and 34 recorded dreams in Scripture: 22 intheO.T. and 12 in the N.T.

h At the end of tl^ 3 years (v 5)

i Questioned diem (v 20)

j All the captives norr. all nations

k All 4 Jews stood before the king to advise on state and other matters

1 An idiom meanin g many tirres bener

ro He continued in office tie rest of tne 70 years captivity U) the time of Cyrus (V 21: 9:2). It does not say that he did not continue longer, but this is when he wTote this book

n About a year after Daniel was taken captive (note a, 1:1). This proves that Daniel was used even before his 3 years' training was up (1:5 >.ith 2:1; Jer. 25:1). This was a year after Jehoiaidro rejected God and burned the scroll aer. 36)

o Seethestudyofmagicians,astrologers, sorcerers, etc. in note b, Lk. 12:29

p This indicatesthatthey werea fecial class from all others in 3ab>don

q Daniel 2 isa vision of the great metallic image. In it we have the prophetic future of the world from Daniel's day

DANIEL 2

Nebuchadnezzar's dream

The wise men cannot tell the dream

857

i Allthekiogcoaltjielltbe «die mco of hiiJrci': wJ]ttut Ik tuJ hadoDc and ttut ii ^cjily JinuibeJ bit 9]ini(v 1-J). iHi xIk n en tuvl maJe cUiti i of power lo revcjl tecreti aoJ future eveou. except Daniel and bit corn-panloiu. Now, when the king oeciieJ thcrs! they coulJ not bve up to tbe c La 1 r: i s o f theix tur^TTj t-jr 11 po w ers^ U btancbet of for . ^ anj indftfat

iatoihe future b' rbyaarsare

biiiiteti. When ouu n involved in a caie. as here, tuch other powers are abtolutcly belplcst to operate even though under normalcucuinstancet there may be a limited operatioa of ihotc powers

b Tbe Cbaldeant, a group of lean>ed BabyloQiaatwbouugJitaUtbeans and Kiences of that day, becare the spokesmen for all the others (v 4)

c Heb. aramitn , Aramaic, the Language of A ram or Syria. The injenion of cUs word here is to call attention to tbe fact that what follows is not in Hebrew, but in Aramaic, which is tnie as far as the end of ch. 7. The Syriac andChal-lier- are properly the rt'estem and East-em Aramaic. Other Aramaic porrlons are Ezra 4:8-6:18: 7:12-26; Jer. 10:11

d This is a common form of addressiiiga king in the zm

e This was atfoiaary and tyraonical in the exireme, but God overruled it for Hii glory (y 10-28)

f Perhaps they were stalling for time in hopes that the king would remember bis dream. They knew by his troubled ^Mt and exDeme demands that he would seektc recall it so be could get tbe ioierpreutiOQ of it (v 8-9)

g They told the truth, thus making it all the more clear that Daniel got hit drearr and interpretatioo from God (▼ 16-28)

h They knew thatoo sxich thing had ever before been decreed by any king and that it was impotable for any man to know the anrwei of himself, so, when Daniel gave tbe dream and the interpretation they knew that it had to be by | the Spirit of the holyGods, as they ever afterward acknowledged (4:8-9, 18: Sell) i They held that there were gods who dwelled in men. Here is one of 213 times Ifi Scripture that the word OoMm J (Gods), plural of Eloah is found. Its Brti j use is in connection with tbe Gods of j heaven - the Father, tbe Son, and the HolyGhoa (Gen, 3 5). Here it is clear as elsewhere that there is a plurality of persons in theGodbead, for" man isbe-come as otie of us' (Gen.3: -2).See also Ex.22;:S: I Sam. 4:8; Dan. 2; 11; 4:8-9,18: 5:11, 14; Mt-3:16-17; 28:19: 2 Cor. 13:14; Eph.4:l-7; IJn. 5:7, note

J For the cause that the wise men were italllngfor time and could not mani* fejttbelr claimed H^venuturalpowers. The king, teeing that he and ^dt people were victi • s of deception, determined to rid hit kingdom of them all. Including Daniel and his companions fv 12-13\. In a tense, the king was more boDorable and just than the bragging magicians, sorcerers, asuologert, and Chaldeans. They cUirrcd powert to reveal secrets and make known divine revelations, but in a crisis they could not produce

k All. included Daniel and Mt 3]e*«itfa companions (v 13)

I Here we have Daoiel't wisdom again exercised. He sought for time only once. How much time isoot fUted,but there wat one night at least before the execution (v 19). The i rion to tlay i wasalreadybeingca • l4),He

didgetaceruin«a> ^zioattow

the king himself (v 16)

m Ariocb, an ancient Babylonian name fira used as the name of • klnj from Assyria(Gen. 14:1,3). It Ue-

wbere only in Dan. . ;-. .,

and'iny spirit was troubled to know the dream.

2 Nebuchadnezzar's demand

4 Th.n sDjkt- the ChAI-d«'an$ toth ick,"0 king, Uve : . thy servants the . ;J we will shew the Li;i ; ^:. :-i:ion.

5 The kms answered and said to the ChAl-de an$. The thing is gone from me: ^if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, LeMhe kin^ tell his ser%-ants the dream, ain3 we will shew the interpretation of it.

8 The king answered and said, I know of certainty that 'ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation diereof.

3 Inability of the wise men

10 • The Chil-de'an§ answered before the king, and said.*The re is not a man upon the earth that can shew the king's matter: therefore there ij*no king, lord, nor ruler, that asked such things at any magician, or astrologer, or ChAl-de'an.

11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, 'except the gods, whose dwelling is not with flesh.

4 Nebuchadnezzar's resent* ment

12'EfiILlhis_cauie the king was angry and ver>- furious, and commanded to destroy*all the wise men of Bab ?-lon.

13 And the decree went forth that the wise men should be slain; and they sought D4n'iel and his fellows to be slain.

5 The prayer for wisdom

H "Then Din'iel answered with counsel and wisdom"!© A ri-6ch the captain of the king's guard, which was gone forth to slay the vrise men of Bab y-lon:

15 He answered and said to A ri-«ch the king's captain?Why is the decree so hasty from the king? Then A ri-6ch made the thinj; known to DAn iel.

KThcn Din ie! went in, and <i f the king that he V. — „..e him time, and that he would shew the king the interpretation.

n Quenloo 2. Next, v 26

o This verse not only shows that '^anlel went totheking, cfsonally. but •..'■..it be hadab»luicfaithi:iGodatto i.*;c revelation and interpretation ^ f tbe dream. He pror: i-cd the klnc V-th If be wouldooly grant blm titnc ;> pray to hit God in the heavens - t.'ic one ruling all tUngs (v 16)

17'Thea Din'iel went to his house, and made the thing known to H4n-a-niah, Mish a-el, and Az-a-ri'ah, his companions:

18 Thai they would desire mercies of the God of heaven concerning this secret; tiai Din iel and his fellows should not perish with the rest of the wise men of Bab f-lon.

6 The dream revealed to Daniel

19 •^•Thejg was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said. Blessed be the name of_God for ever and ever: '^for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and settethup kings: he giyeth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what 15 in the darkness, and the light dwelleth with him.

23 I thank thee, and'praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known imto me now what we desired of thee: for thou hast now made known unto us the king's matter.

7 Daniel brought in

24 • Therefore ^Daniel w^ent in unto A ri-6ch, whom the king had ordained to destroy the wise men of Bib J-lon: he went and said thus unto him; Destroy not the wise men of Bab'J-lon:'bring me in before the king, and I will shew unto the king the interpretation.

25 Then Ari-6ch brought in Dan iel before the king 'in haste, and said thus unto him, I have found a man*of the captives of Ju dah, that will make known unto the king the interpretation.

26 The king answered and said to Din iel, whose name was B^l-te-shiz zar, * Art thou able, to make known unto me the dream which I have seen, and the interpretation thereof?

8 Object and subjects of the dceam: testimony of God

27'D &niel answ ered in the presence of the king, and said. The secret which the king hath demanded cannot the wise men the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heav-Cn Ihaj revealeth secrets, and maketh known to the king N*b-u-chad-n*z zar'what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee. O king, *thy thoughts came into thy mmd upon thy bed. w^at shoul^ Mtne to pass hereafter: and he that revealeth secrets maketh known to thee what shall come

tOMSS.

In 3

canic made

■-•d only ar then Ion and -ah. He

reigned 11 yca;s j:u it.cJi rebelled. Babylon »c.iin cameagaintt Judahand di • ind the city Jeru-

n! .1 the Jews captive

(J Chr. uC 11-.I)

a when Daniel got a luy of execution to fulflllUsproiniteof getting tbe dream and the interpretation for the king.be

went toWtowrr laidtheprop-

otltion before L. jn(vl7). The

4oftheni unitedi:. ;::j>'ct fora definite answer to be given within the specified time, rhe situation was acute - theii liveswereat stake! It was an answer or death by execution (v 13). >vhich would it be' Would God fail them after they had taken their stand for Him" Would not the God of the Hcbrewt show Himself saong in behalf of those who were depending upon Him for an immediate answer? The record is clear

b THEN: when they prayed - that very night God gave the saiDe dream to Daniel that He had ,^ven to Nebuchadnezzar. Then !)anicl blessed the God of heaven for the answer and made ready to go before the king (v 19-26)

c 15 reasons for praising God:

1 .Visdorr belongs to Him (v 20)

2 Power belongs to Him (v 20)

3 He changes the times (v 21)

4 He changes tbe seasons (v 21)

5 He removes kings (v 21)

6 He sets up kings (v 21)

1 He gives wisdom to the wise(v 21)

8 He gives knowledge to men who kave undersunding (v 21)

9 He reveals deep things (v 21)

10 He reveali secret things (v 21)

11 He knows what is in darkness(v 22)

12 He dwells inbght(v22; lTim.6:

13 He has given me wisdom (v 23) 16)

14 He has given me power (v 2 3)

15 Hehasansweredprayerbyrevealing to us the king's matter (v 23)

d Daniel went to the executioner and saved the lives of the other wise men, then announced that he had the answer to the king's problen (v 24)

e Note Daniel's absolute confidence that he had the dream and the interpretation (V 24)

f Note the executioner's confideiKe in Daniel (v 25)

g Many times in history it has been a despised Jew who has solved the problems of men. This has been true of Abraham's seed,beginning with Abra-ham himself (Gen. 14). Joseph (Gen. 37-50), .Mordecai (Esther 1-10), Jonah (1-4), Daniel (2-1-'. Jesus Chntt (Jn. 3:lC),and .-Danyotners are among those who have saved great portions of humanity

b Question J. Next, 3:14

i Daniel's first answer was to give glory to God, proving that He is tbe only true God and greater than all tbe wise men of earth (V 27-28) j The primary object of the dream was to show Nebuchadnezzar what would befall his kingdom after his death, and to reveal all world empires from then into all eternity. The main part of the vision centers around what diall be in the Uper days (v 28-45)

k Daniel revealed the very thoughts of Nebuchadnezzar the iright he had the dream (v 29)

le hotakim (l:n Jeboiakim xas raised to the throne of Judahin the place of his brother Jeho-alu.by Phataoh-nccho.king of E»jypt (2 Ki. 23:34-36; 2 Chr. 36 1-4). He continued tributary to Egypt for 3 years. In the4thyear, which-as the Ist year of therclgnof Nehuch.»Jncr7Jr(Jer.25:

1-3), who ish on the

and other cijj.".iri>.i

to Babylon (JtT, captivity •

25:1-11).

this ti::>e. years ano ■ Nebu ' ..ars -,

about ^ or 4 > ycarof Jehoiai queted Judah(2

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4^ 1-j). .jars

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Ki. ^-.d6-24:7).jeho-

J

DANIEL 2

Daniel reveals the dream

Daniel interprets the dream

a Daniel took DO credit to nlmselfforthe dieaiDOi the interpretation, nor did he claim any superiority over the other wise men, although Nebuchadnezzar, himself had found the 4 Jews 10 times greaterin wisdom than allothersf 1:20)

b 12 reasons why an answer was pyen:

1 To save the Uves of Daniel and Ms companions (v 18, 30)

2 To magnifyGodtobegreaterthan all the wise men of Babylon (v 27-28)

3 To demonstrate that God answers prayer for those who depend \^on Him (v 18-23)

4 To reveal that He i s sovereign over all nations (v 19-23, 39-45)

5 To demonstrate the fact that God still is guiding human affairs (v 19-23)

6 To prove that God is infinite in knowledge and wisdom (v 21-23; Rom. 11:33)

7 To make it clear that God is the

author of prophecies (v 23-45)

8 To prove that God is the only true God (v 20-30)

9 To testify that the true God is the God of Israel (v 23)

10 To prove that one receiving a revelation may or may not be a true child of God (V 29-30, 45)

11 To revealthe thoughts of men (v 30)

12 To make known the plan of God from Daniel's day into all eternity (v 29-45)

c 1st prophecy in Dan. (2:31-35. V 31-33a are fulfilled. V 33b-35 are unfulfilled). Next, V 38

The dream of Nebuchadnezzar:

1 The great image

2 Its brightness was excellent

3 It stood before the king

4 The form was terrible (v 31)

5 Head of image was of fine gold

6 Its breast and arms were of silver

7 Its belly and thighs of brass(v 32)

8 Its legs of iron

9 Its feet of iron and clay (v 33)

10 A stone cut out without hands smote the image on the feet breaking them to pieces (v 34)

11 The iron, the clay, the brass, the silver, and the gold were broken to pieces together becoming like chaff of a threshing floor; and the wind carried them away and they were found no more (v 35). Together i ndicates all of them Deing united under the beast of Rev. 13, 17 in the last days

12 The stone that smote the image became a great mountain and flUed the whole earth (v 35)

d This confirms the statement of Daniel in v 21, "He removeth kings, and setteth up kings." God is still sovereign and can do as He wills among men. There is nopowerbutofGod(Rom, 13: 1-8), He gives power to all created beingSjbut He is not responsible for how they use that power. He gave power to Satan andhas not taken it away.He wiU judge him for the misuse of tfiat power (Mt. 25:41). God has predicted the rise and fall of certain kingdoms and if any overstep His will in the exercise of their authority they will be judged by Iflm. At times God has to use unsaved men as rulersto carry out certain of His necessary purposes on earth. He raised up Pharaoh who would resist liis will so that He could make [lis power known (Ex,4-15;Rora.9:17-24). The Assyrians were raised up to punish the 10 tribes (2 Ki. 17). Nebuchadnezzar was raised up to punish Judah for her sins and to fulfill prophecyf2 Ki. 24Jer. 25). Thus God has worked and is still working among nations to bring about 'lis eter-nalpurpose of testing man and bringing him back to the place he was before the fall, so His original prograrr can be carried out in ±e new earth as if man had never fallen(Acts3:21; Eph. 1:10; 3:10-ll;2Pet. 3:13;Rev. 21-22). Satan and Ms agents seek to thwart God's purposes in the earth(lchr, 21:1; Job 1:6; 2:1; Ps. 109:6; Dan, 10:12-21. notes). Satan will be completely defeated at the 2nd advent of Christ and God's kLnadoni will then be set up upon the earth forever (Rev. 11; 12; 16; 19; 2o),

30° But as for me. this secret is not revealed to me for any wisdom that I have more than any hving.t' but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

9 The great image: five parts (Cp. 7:1-14)

fi31 ^ Thou. O king, ' ^sawest. and behold a great image. This great image, whose bright ness was excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces to.-gether. and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

10 The interpretation, (1) Head of gold: third world empire to persecute Israel -Babylon (7:4; Is a. 13:1, refs.)

■ 36 * This is the dream; and we wiU tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings:"for the God of heaven hath given thee a kingdom, power, and strength, and glory. *38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and ' hath mad e thee ruler over them all. / Thou art this head of gold .

(2) Breast and arms of silver: fourth world empire -Medo-Persia(5:25-31; 7:5; 8:20; 11:1-2; Isa, 13:17; 21:

2; 45:1; Jer, 51:11)

39 And after thee shall arise another kingdom inferior to thee,

(3) Belly and thighs of brass: fifth world empire -Grecia (7:6; 8:21; 11:1-4; Joel 3:6; Zech. 9:13; Rev.

13:1-2; 17:3, 16-17)

and another thi rd kingdom of brass, which shall bear rule over all the earth.

(4) Legs of iron: sixth world empire - Rome (7: 7, 17-24; 9:26; Lk. 2:1; Jn. 11:48)

40 And the fou rth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in. pieces and

bruise.

(5) Feet of iron and clay: seventh world empire -Revised Rome (7:8, 20-24;

Rev. 13:1-18; 17:12-17)

41 And whereas thou sawest the "feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with*miry clay.

42 And as the toes of the feet were '^ part of iron, and part of clay, 10 the kingdom shall be partly strong, and "partly broken.

43 And whereas thou sawest iron mixed with miry clay ,they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

(6) The stone: ninth and last world empire -the kingdom of heaven on earth under Messiah (Isa. 9:7, refs.)

44 And/ in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that^ the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king^ what shall

come to pass hereafter : and the dream is certain, and the interpretation thereof sure.

11 God exalted: Daniel promoted

46 ♦^' Then the king Neb-u-chad-nez'zar fell upon his face, and ^ worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Dan'-iel a great man, and gave him many great gifts, and made him ruler over the whole province of Bab'5'-lon, and chief of the*govemors over all the wise men of Bab'y-Ion.

49 Then Daniel requested of the king, and he set Sha'drach, Me'shach, and A-bed'-ne-go, over the affairs of the province of Baby-Ion: but Dan'iel'sa/ in the gate of the king.

CHAPTER 3

III Daniel's brethren tested; the fiery furnace (Heb, 11: 34). 1 Image made and set up

NEB-U-CHAD -NEZ'ZAR the king madman i mag e of gold, whose height was threescore cubits, and the breadth

See The times of the Gentiles. p,873 It will be noted tlut some of tliese king-dor.is of Dan. 2 and 7 are spoken of as ruling over all the earth (2:38-39; 7: 23). See All^ col, 1. 308 of N. T. 2nd prophecy in Dan. (2:38b-45. V 38b-40 are fulfilled, V 41-45 are unfulfilled). Next, 3:17. See Image interpreted , p, 373

j There is no indication that Daniel accepted tMs worship. Cp, Rev, 19:10; 22:8-9

k Chaldee, signin , prefects; nobles. Occurs onlyheTe; 3:2, 3, 27; 6:7

1 DaMel became cMef officer of the palace and the greatest counsellor of the king (v 49)

m The image was 12 1/2x125 ft.

a The feet and toes are to be the last form of the Roman Empire in the days of the 2nd advent of the Messiah. The feet represent the same as the two legs, the Eastern and Western divisions of the Roman Empire, the 4th kingdom of Daniel andthe6thkingdomofRev. 17: 9-11. The toes represent the final ivi-sion of the Roman Empire into 10 kingdoms, ruled by 10 kings from 10 separate capitals. The last form of tMs empire was to be partly strong and partly broken, that is, partly weak (v 41-42). The weakness is symbolized by the clay which is easily broken; the strengthby iron which breaks all other materials to pieces (v 40)

b Chaldee, mij mud. The same as the Heb. tit, mire(2 Sam. 22:43;Job 41:30; Ps. 604; Jer. 38:6; Mic. 7:10; Zech. 9:3; 10:5). Mud, not being very strong, representsthe forms of government by popular majority which are weak In many respects compared to the rule of absolute monarchy, as symbolized by iron (Rev. 2:27; 12:5; 19:15)

c Chaldee, roin^ a portion; or some of them, indicaung that some of the 10 kingdoms would be strong as iron - the kings being absolute in power, while part of them would be weak - the kings being swayed by the popular will of their subjects. TMs condition of strength and weakness will not last even as mud cannot mix with iron (v 42-43)

d Chaldee, tebar, fragile; easily broken.

e The kings represented by the 10 toes will seek to mingle themselves with the seed of men, that is, they will seek to be popular with their siijects and rule more or less by their wishes. The result willbe that the clay will be broken up, the iron becoming predomi-aant. Absolute roonarchs will finally emerge from tMs mixture and they will be true kings in deed and not in word, having power to act a s individuals. They will givetheirpowerto the beast after 3 of them are defeatea(7:23-24; Rev. 17:12-17) f In the days of the 10 kings symbolized by the 10 toes on the image(v 41-45) and the 10 horns on the beasts of Dan. 7:7-8, 23-24; Rev, 13; 17:12-17, the God of heaven will set up a kingdom on earth that shall never be destroyed.lt will break in pieces and consume or takeover ail the 10 kingdoms and shall stand forever (v 44; Zech. 14; Rev. 19: 11-21; 20:1-10). TMs proves that the 10 kings are yet future and could not have been 10 barbarous tribes wMch overran the old Roman Empire in the 4th and 5th centuries after Christ. See proof 10 kings yet future, p. 874

It will be noticed in the headings of the text in 2:41 and 2:44, one kingdom is the 7th and the kingdom of God is the 9th. There is no 8th kingdom men-Honed in Dan. 2, but there is in Dan. 7:23-24; Rev. 17:9-11. Daniel does not see a little toe coming out of the 10 toes, plucking out 3 of the othersby the roots; but in 7:7-8, 19-24 there is a little tyrn coming out of the 10 horns, and after "them. He gets power over them by conquering 3 of them and by the others of the 10 kings then submitting to Mm without further war. TMs is the same as Rev. 17:9-17. The 10 kings give their power to the beast whose kingdom becomes the 8th kingdom. The 7th kingdom is that of the 10 kingdoms"Being independent as separate kingdoms, the 8th is made up of the same 10 kingdoms, only they are no longer independent. They continue underthebeastfor42 months as subject kingdoms (Rev. 13:1-8; 17:9-17)

g The stone is a symbol of the kingdom of theGodof fcsaven headed by Christ at His2ndadvent(v45; 7:9-14,18,27; Isa, 9:6-7; Zech. 14; Lk. 1:31-33; Rev. 11:15; 19:11-21; 20:1-10)

h These are the events that shall come to pass from Nebuchadnezzar's day into eternity when the God of heaven reigns on earth(v38-45;Isa. 66:22-24; 1 Cor, 15:24-28; Rev, 21-22)

i 7fold result of the revelation, p. 859

DANIEL 3

Worship of the golden tmaum Shadtach, Mtthack and Abednego m the fire i Uakitown, but pertup* at Babylon b i^en ihis wat lione li not known and

all tpccuLiUoQ is vilucleu c SnialncUnesi: •' • ' o deJlcaUon I Princca. ut. . y counsellor?

whohaJacceuit^ mi. ru.i^ ai all liiiicj (J U-l, -21. 6:1-7) : [i overnont llcutcnanw, vlccroyj, i^ Ics of the vanous provinces (2 48;

^:2-J. 21. 6:7)

J Captain* paihas; Jeputy rulers of

ootU-fng provincesr3: .2-3. 27; 6 7) or

ka-crs of am)ie5(lKL20.i'4:Jer. 51;

Jj. jS. 57; Ezck. 23:6, 12, 23)

4 JuJ^et: assljtanti to the king In

■ .ikinn laws (3:2)

rcasigers; those In charge of the ::cj;ure bouses f J 2-3) £ la w

ojnscllors!

■ifrifTs

y«rs;juJges(3:2-3) civil

supreme masters;

; uiorates (j: ■-^) : ilcrs of provinces: state and civil vjffKcrs and various wise rren (3:2-3) J Icralds were employed by kingsto announce decrees (v 4), and to proclaim their corning (SUL 3; 1; iJa. 40:3). Otherwise they were used to proclaim the opening of games, the oarre and country o f the contesunts, and the rules of the contest e A horn with a deep hollow sound, as well as one with a shrill and pierdng tone

f A wind institiment with a strong and

shilll sound g A stringed Instrument h Another type of harp 1 Another stringed instrument j Per haps a tambourine ortomtom dnuD

k Tradition says that Abraham was cast into such a furnace by this idolatrous people because he would not worship their idols

1 shjdrach, Meshach, and Abednego (v 12). For son e unknown reason Daniel and other Jews were left unnoticed or they were nor present at this dedication

ID 3 charges against the Jews;

1 rhey have not regardcJ you (v 12)

2 rhey serve not your gods (v 12)

3 They do not worship the golden image you have set up (v 12)

n Nebu chadnezzar(v 13) and Jonah (Joruh 4:l-"J)are outstanJlog examples of being hasty and angry. Such is forbidden in Scripture (EccL7:9; Tit, L7. Cp. Pr. 14:17; ,^2; 24; 29:22; MU 5:22; Eph. 4:26)

Na:!.c? defined (1:7):

Among the courtiers being trained were the 4 Jewish youths just brought froii: oons|ucrcd JuJah (v 6; 2 Ki. 24-. 1-16):

1 Daniel. meanlng God is judge , re-

naric ' ' ■'• ■ '■ r, preserve tnou (i> Bel)h; ofBcl-the chief

deity 11 .1)i i.. ^^ u-7; Isj. 46.1; Jer. 50:2; 51.44). It it explaiticd 6 times in 12 chapters that Daniel's name was chanv;cdfv7;2:2C; 1:3-9,13-10:6:12; 10:1). rtiis indicates tlijt 0.inicl did not bkehls new narrn:. !!c uses his own tui: c 7o li::'es in Us fi^Xik, It is used 6 other u:: cs Hi bcri; tore (E/ek, 14: 14. 20; 2H:3; Mt, 24:15: Slk. 13:14)

2 H-i -' ' . rcn.i: the moi I, ,;c ^

i Mlstucl . i: is. rcn.imcij ' (76-7)

I < ■ ^... I.

or J,

thereof six cubits: he set it up in the plain of*Du'rA. in the irovince of Bib'^-lon.

2 The dedication aervice*

2»Th?n Nfb-i: : zar

the kir;r >;rnt to R.i • iher

the"; 'le Rovtinors. and

the . the judses. the

treasurcfs, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which N*b-u-chad-n*z zar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the mlers of the provinces, were gathered together unto the dedication of the image that Nf b-u-chad-n$z zar the king had set up; and they stood before the image that N6b-u-chad-n*z'zar had set up.

3 Command to worship

4'Then an herald cried aloud, To you it is commanded, O people, nations, and languages, 5 Zhat at what time ye hear the sound of the'cornet,'flute,

'harp,*sackbut, 'psalter>', 'dulci-I mer, and all kinds of musick. ye fall down and worship the golden image that N6b-u-chad-n§z zar iho kinr hath set up:

6 And V, not 'lowii and wor>, the same hour be cast mto the midst of a burning*fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, hari,. sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that N6b-u-chad-nCz'zar the king had set up.

4 Accusation of the three

Jews

8 * Wherefore at that_ time certain Chal-de an? came near, and'accusci the J'^wj.

9 They d to the king Nt zar, O king, live for ever.

10 Thou, O kint;, hast made a decree, that eveo' nian that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship tht- golden image:

11 And wh" .o falleth not down and worshippeth, that he should be cast into the midst of a burning fier>' furnace.

12 There are certain Jewj whom thou hast set over the affairs of the province of Bdb'^-lon, Shi drach. Me shach, and A-b6d-ne-g6; ""these men, O king, have not f ■ ' ' rhee: they serve not i nor worship the gui itn itnage which thou hast set up.

5 Command to worship the image

13 'Then N6b-u-chad-n«z'-zar in his r.i^t- and fury com-„- ... I I ,^, hting ShA'drach,

:\, and A-b^d -ne-go.

to (rxi (V AT)

•.(0

before the king.

14 N6b-u-chad-n*z'z«r spake and said unto them,'/s it tmCj O ShA drach. Me shach, and A-b^d -ne-g6, do not ye serve my gods, nor worship the golden image which I have set up?

15*IIow if ye be read7 that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ^ worship tiotj ye shall be ca^ the same hour into the midst of a burning fiery furnace;'^and who 15 that God that shall deliver you out of my hands?

6 Refusal of the three Jews

16 Sh&'drach, Me'shach, and A-b6d'-ne-g6, answered and said to the king. O N6b-u-chad-nSz'zar,"we are not careful to answer thee in this matter.

17 If it be 50, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 BuLiLnotj be it known unto thee. O king, that we will not serve thy gods, nor worship tlifi golden image which thou hast set up.

7 The harmless furnace

19 • Then was Nfib-u-chad-nfiz'zar 'full of fury, and the form of his visage was changed against Sha'drach, Me shach, and A-b6d'-ne-g6: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Shadrach, Me'shach, and A-b6d-ne-go. and to cast them into the burning fiery furnace.

~21 Then these men were bound in their 'coats, *their hosen, and their'hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot. the flame of the fire slevv those meti that took up Sha'drach. Me'shach. and A-b6d'-ne-g6.

23 And these three mea. Shd'drach. Me'shach. and A-b*d-ne-g6, fell down bound into the midst of the burning fiery furnace.

8 The king amazed

24 Then Nfb-u-chad-n#z'zar the king was'astonied, and rose up in haste, artd spake, and said unto his counsellors,'Did not we cast three, men bound into the midst of the fire? They answered and said unto the king. True, O king.

25 He answered and said, Lo,) see four men loose^ walking in the midst of the fire, and they have no hurtj and the form of the fourth is like 'the Son of God.

■1 M i- 1.L ■

nicratuie (v 6-7. Isa, 40 1) 7f old result of the revclatioii { 2:46)

■ let over .lu ihe prov-I (V4J0

0 Mauc him chu:l ot tlie wise men (V lii)

7 Lxalied Daniel's 3 brethren (v 4'J)

one whr will ac f r the first inJ last r. h. 'J

hls-res-

J ..II

V 11. Cp. Mt. 10:2S; Lk. 12 5)

4 Ills body wUl be cast uito hcll(v 11: Ker. 19:20; 20:10)

a Que scion 4. Next, v 15

b The king in spite of his rage gave them an opportunity to meet Us terms sod :i- :»»•-■-. ty f Ire (v \b)

c 5. Next, V 24. This question

....allengetoGodandalso to the

Jews, to prove that their God was able to deliver from fire

d Note bow carefully they answered the klngand how confident they were that their God was able to deliver them from the king, whether He would or would not though, one thing was made clear. They would not serve idols or bow down in worship to the image (v 16-18)

e 3rd prophecy in Dan, (v 17. fulfilled, v 26). '.exT. 4:10

f whenihekingfullofrage commanded the furnace to be heated 7 times honer than usual, he only magnified God aU the mote(v 19, 25-28). in The Song of the Three Holy Cnlldreo ol the Apocrypha it is sated that the servants of Nebuchadnezzar kept throwing "rosin,pitch,tow, and small wood; so that the flame streamed forth above the furnace forty-nine cubits." Thb was about 102 ft. The Are was so hot that It killed those putting the men in the '^umace (v 22)

g Cloaks or mantles

h Chaldee, petesh, fine outer garment, Hosen is c4)solete

i The turban. The only place the word is used in Scripture. Herodotus who lived 100 years after Daniel salJ that the dress of the Babylonians consisted of a tunic of linen reaching down to the feet over which was a woolen tunic and over all a white shon cloak or mantle, on their heads they wore turbans, one trans, reads, "in their cloaks, their turbans, and their upper (woolen) tunics, and their under(linen) tunics.' A U thi s should ha ve c a ught fire quickly but instead there was not even the smell of smoke on them when they came out (v 27)

j Astonished or amazed

k Question 6. Next, 4:30

1 There is no definite article in the otlg-inal language, so it reads, ~a son of God," that is, an angel or a superhuman being. Nebuchadnezzar could not have known the N. T. revelation of the Son of God who was born of God and .Mary(Mt. 1:18-23; Lk. 1:35; Heb. 1:5-7, notes). He, himself, acknowledged the being was an angel in v 28

15 facts about Cod; ludgment (7:9):

1 Judgment thrones are set (v y)

2 God Is seen with the natural eyes

3 God is seen sitting on a throne, which means that He has a body the sanie as other persons who sit (v 'J)

4 Cod wears clotliing like others (%•

5 HisclothinRhcrciswhite(v 9) 3)

6 He has a head like others (v 9)

7 He has hair on His head (v 9)

8 The color of I lis hair is white like pure wool (v 9). if He has a head and hair aiu wears clothing, then He must have a bodv (note r, Jn. 4:24; notes on Ciod in Index

9"hIs throne is like a fiery flan c

10 The wheels of His chariot-throne are like buriungfire(v 9; Ezek. 1:15-20, 25-28: 10:9-13)

11 A stream of fire issues from before Him (V 10)

12 lnnui:ierable servants minister before Mim (v 10)

13 Innumerable others stand before Him (V 10)

14 The judgjpent u set (v lOJ

15 The books are opened (v 10)

4 things concerning; Antichrist (7:11)

1 McwlQ speak great words (v 8,11, 20, 25; 8 23-25; 11 36; Rev. 135)

2 HewlU be slain (v 11:825: 11:45; Isa. 11:4: 2 Th. 2:8: Rev. 19:20). To be slain at the 2nd advent,he will need

to be a mortal man of the last days -

DANIEL 3. 4

Shadracn, Meshach and Abednego in the fire

a The 3 Jews had claimed to serve the true and living God (v 17), so now the king recognized them as tiue servants of the most high God (v 26)

b They were examined carefully by all the great men of Babylon who were witnesses of this great miracle (v 27)

c 4 miraculous things (v 27):

1 Bodies were immune to fire

2 No hair of the head was singed

3 Garments were not burned

4 No smell of smoke was upon them d Nebuchadnezzar was at least a man to

recognize superiority. He always acknowledged God when His power was manifested (2:47; 3:28; 4:341

e This explains the son of God idea expressed by the king who believed in many gods and many offspring ofgoas. To him any kind of supernatural being would be the offspring of a god

f 5 things Nebuchadnezzar confessed (V 28): \

1 God has sent His angel

2 God delivers those who trust in Him

3 God made him change his word

4 The Jews offered to give up their lives in order to be true to their God

5 There is no other God that can deliver after this sort (v 29)

g A decree against any word of slander against God is a rare one

h This was one mode of death in both Babylon and Medo-Persia (2:5; 3:29; Ezra 6:11)

i This was the 2nd promotion for the 3 Hebrew companions of Daniel (2:49; 3:30)

j All the earth under Nebuchadnezzar -not all the earth outside his kingdom, which included only the modem states of Palestine, Trans-Jordan, Syria, Egypt, Lebanon, Irak, and Iran. The phrase all the earth must be understood in a limited sense, as explained of the limitations of the Antichrist's kingdom, p. 308 of N. T.

k This was the 2nd proclamation or decree exaltingGod (3:29-30; 4:1-3. Cp. 2:47)

1 Nebuchadnezzar, a heathen king, expressed two_greatdoctnnes o f S crip ture that very few Bible scholars understand or acknowledge today:

1 yhat God's kingdom is to be an everlasting one (v 3; 2:44-45; 7:13-14, 18,27; Isa. 9:6-7; Zech. 14; Lk. 1:31-33; Rev. 11:15; 22:4-5)

2 That eternal generations of natural people will be on the earth (v 3; 2:44-45: 7:13-14, 18, 27; Gen. 8:22; 9:12; Isa. 9:6-7; 59:21; Zech. 14; Lk. 1: 31-33; Rev. 5:10; 11:15; 22:4-5)

m This wasthe 2nd dream of prophetical events.Bothtimeshe was troubled and demanded his wise men to reveal the interpretation (2:2-16; 4:5-7). Both times all failed but Daniel

34 dreams of Scripture:

1 Abimelech.of Sarah (Gen. 20:3)

2 Jacob, of a ladder (Gen. 28:12)

3 Jacob, of ring-strakedcartle(Gen. 31:10-13)

1 Jacob, of Egypt (Gen. 46:2) 5Laban, of Jacob (Gen, 31:24)

6 Joseph, of brethren (Gen. 37:5)

7 Joseph, of brethren (Gen. 37:9)

8 Chiefbutler.ofhimself(Gen.40:9)

9 Chief baker, of himself (Gen. 40:16)

10 Pharaoh, of famine (Gen. 41:1-4)

11 Pharaoh, of famine (Gen. 41:5-8)

12 A Midianite,ofGideon(Judg.7:13)

13 Solomon,of wisdom(lKi. 3:3-15)

14 EUphaz, of a spirit (Job 4:12-21)

15 Job of terror (Job 7:14)

16 Nebuchadnezzar, of kingdom: (Dan, 2) (Dan. 4)

17 Nebucha dnezza r, of himself

18 Daniel, of kingdoms (Dan. 7)

19 Daniel, of kingdoms (Dan. 8)

20 Daniel, of God (Dan. 10:5-9)

21 False prophets, of lies (Jer. 23: 27-32; 29:8) 10:2)

22 Diviners, of false things (Zecti.

23 Joseph, of Mary (Mt. 1:20)

24 Joseph.of flight to Egypt(Mt.2:13)

25 Joseph, of returning home (Mt. 2:

26 Joseph, of Herod (Mt. 2:22) 19)

27 The wise men, of warning (Mt.

9 The king convinced

26 " Then N6b-u-chad-n6z'-zar came near to the mouth of the burning fiery furnace, and spake, and said, Sha'drach, Me'shach, and A-bed'-ne-go, ye"servants of the most high God, come forth, and come hither. Then Sha'drach, Me'shach, and A-bed'-ne-go, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together,"saw these men, "^ upon whose bodies the fire had no p ower, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Neb-u-chad-nez'zar spake, and said,"Blessed be the God of Sha'drach, Me'shach, and A-bed'-ne-go, who hath 'sent his/angel, and deUvered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

10 Nebuchadnezzar's decree

29 Therefore I make a 'decree. That every people, nation, and language, which speak any thing amiss against the God of Sha'drach, Me'shach, and A-bed'-ne-go,'■shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king 'promoted Sha'drach, Me'shach, and A-b6d'-ne-g6, in the province of Bab'y-lon.

CHAPTER 4

IV Nebuchadnezzar's deposition. 1 The king's proclamation

N£B-U-CHAD-N£Z'ZAR the king, unto all people. nations, and languages, that dwell in'all the earth: Peace be multiplied unto you.

2 *I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders ! ' his kingdom fs an ever lasting kingdom, and his dominion is from generation to generation .

2 The dream

4 *^ I Neb-u-chad-n$z'zar was at rest in mine house, and flourishing in my palace:

5 I saw afMream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

3 Interpretation desired

6 Therefore made I a decree to bring in all the wise men of Bib'J-lon before me, that they mjght make known tmto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chil-de'-ans. and the soothsayers: and

Nebuchadnezzar dreams again

I told the dream before them; buf thev did not make known unto me the interpretation thereof.

4 The dream recited

8 *' But "at came

the last Din'iel me, whose

2:12)

28 Pilate's wife.of Jesus (Mt. 27:19)

29 Cornelius, of an angel (Acts 10: 3-6)

30 Peter, of animals (Acts 10:10-16)

31 Paul, of a man (Acts 16:9)

32 Paul.of going to Rome(Acts23:ll)

33 Paul, of safety (Acts 28:23-24)

34 John, of Christ (Rev. 1:12-18)

in before name was Bel-te-shaz'zar, ac cording to the name of my god, and^ in whom is the spirit of the holy"gods: and before him I told the dream, saying, 9 O Bel-te-shaz'zar, 'master of the magici.xns, because 'I know that the spirit of the holy gods IS in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

510'Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong , and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all : the beasts of the field had shadow under it. and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a*watcher and an holv one

came down from heaven;

14 He cried aloud, and said thus, Hew down the'tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts 'get away from under it, and the fowls from his branches:

15 Nevertheless leave the sttmip of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let_ his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the Uving may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the'Tjasest of men.

18 This dream I king Neb-u-chad-nez'zar have seen. Now thou, O Bel-te-shaz'z£ir, declare the interpretation thereof, forasmuch as aU the wise men of my kingdom are not able to make known unto me the interpretation : but thou art able; for the spirit of the holv gods is in thee .

5 The dream interpreted

19 " Then Daniel, whose name was Bel-te-sh4z'zar,'was astonied for one hour, and his thoughts troubled him. The king spake, and said, Bel-te-shiz'zar. let not the dream, or

doned him as soon as his insanity appeared. He wasdriven from them to eat with beasts for 7 years (v 25)

k Referring perhaps to the enemies of the king (v 19)

1 Astonished, not because of the difficulties of understanding it,but he felt for the king, the nation, and for the welfare of his own people

a In the first dream these same wise men promised to give the interpretation if he would only tell them the dream. Here he told the dream and they still failed (v 7).

b When all the magicians, astrologers, soothsayers,andChaldeanshad proved meir powerlessness to interpret the dream, Daniel made known the true interpretation in one hour (v 6, 19)

c The Holy Spirit was in Daniel and tins is the way the heathen king expressed the fact (V 8, 9, 18; 5:11. 14)

d Chaldee, Elahin, Gods. A plural noun equal to Heb. Elohlm used 2,700 times in the Bible ofthetrueGod, indicating pluralitythis manytimes even though often trans, in the singular. Elohim is trans, gods 213 times but should have been trans. Gods2,700 times when used of the true God (see Trinity in Index)

e Master of magicians . Daniel was rec-ognized as being greater than all the learned men and religious devotees of hisday. There IS no indication that he belonged to this class or any other mentioned here. These were no doubt followers of Zoroaster, founder of the ancient Persian religion and the wisdom of the Magi. They were originally a Median triPe and were invested early with priestly rites. They guarded the sacred fire, recited hymns at da wn, and offered sacrifices. They had a reputation for magic arts, studied astrology and astronomy, and claimed to be able to do many things beyond human power. For a more complete study of magical terms used in Scripture see iwte b, Lk, 12:29

f He had definite proofofthis in Daniel's manifestation of the gifts of wisdom, knowledge, and interpretation referred to in Dan. 2

g 4A prophecy in Dan. (4:10-16, ful-fiUed). Next, v 20

The prophetical tree vision: 11 saw a tree in the midst of the earth

2 The height was great (v 10)

3 The tree grew

4 And was strong

5 The height reached heaven

6 AU the earth could see it (v 11)

7 The leaves were fair (beautiful)

8 The fruit very much

9 It provided meat for all creatures

10 It provided shadow for all

11 It provided homes for all (v 12)

12 A watcher, an holy one (an angel) came down firom heaven(v 13)

13 He cried aloud:

(1) Hew down tHe tree

(2) Cut off his branches

(3) Shake off his leaves

(4) Scatter his fruit

(5) Let the beasts get away from under it, and the fowls from its branches (vl4)

(6) Leave the stump of his roots in the earth

(7) Let it be wet with the dew of heaven

(8) Let his portion be with the beasts in the grass of the earth f v 15)

(9) Let his heart be changed from that of a man to a beast

(10) Let seven times pass over him (vl6)

(11) This decree isby the watchers

(12) The demand by the holy ones

(13) To the intent that the living may know that the most High ruleth in the kingdom of men

(14) Andgivethitto whomsoever He will

(15) And setteth up over it the basest of men (v 17)

h An holy angel from heaven at the command of watchers and holy ones (angels) carrying out the will of the most High (V 13,17). These watchers oversee the affairs of men to enable them to bring about the will of God in the earth (V 17; 10:10-21; 11:1; 12:1; Mt. 18:10; Heb. 1:14)

i Great men are often compared to trees (Ps. 1:3; 37:35; Ezek. 17:5-6; 31:3; Jer. 22:15. Cp. Mt. 7:17-19)

j His courtiers, officers, etc. all abana The Jream ooocens your eaemiei ooJ

die lnteixiret4iloobeDcn(sthein (v 19^

b St h prophecy I n mn. (4 j:>-2J. ful-'

U the Pee vldon:

1 '.l" >.;uj:,c .01, you are the ace (V ..-:■:. Cp. 2:38)

J I be MJicber, j::! " - 'lOwu

from heaven is t: dog

The decree of the nisi tu^a iv . -24) J The JecTce it You will become :: ci'.tjUy JerangeJanJ men will drive y^ d tror: your Idogdom. You will Imagine)our$elf one of thebeasts of the field, eadng and Ueepiiig with ihcin for 7 years, until you Icam that "the moit High rules in the kin>;Jom of men, and gives it to wbomsoevei He will' (V25)

■1 Toe stump left in the ground with the roots held firn- by a band of iron and brass means that your kingdom shall be sure unto you when your lesaoo is learned (v 26)

c If nme Bible scholars interpreted the Bible conastently they would explain the seven tinies during which Nebu-chadnce:ur was insane to be 2,520 years, foe this is bow they interpret the >eventin es of Lev. 2G: 13. They would also have~Namaan dipping in Jordan 2,520 years (2 Ki. 5:10), and would ^ve us many other foolish and unbe-lieveable interpretationsof other events,One can seethacthis could not be the intended thought in any passage where the term seven times is used. Here it denotes 7 literal years. In Lev. 26:13 it expresses severity of punish-ment.In 2 Ki. 5:10 it means literally 7 times of dipping in Jordan. See The gmes of the Gentiles, p. b73

d 6ch prophecy in Dan". (4:25-26, ful-fUleiJ), Next, v 31 e .slio actually did this is not suied. It was not his enemies, for they would have killed him. The vision concerned his enenies(vl9)inthe sense that his absence from the throne would be good newstothem.Hecouldnotcarryonany more invasions in such condition. His friends no doubt fulfilled this and protected him in his sojourn among the beasts, ^.'o new king was chosen in bis stead. His kingdon: was secure and waiting for hi— when he should become normal. His own son was regent duiing his father's insanity and he no doubt helped preserve the kingdom for him, which made possible the fulfilling of v 26

f Daolel's Jfold advice to Nebuchad-

nezzar:

1 Be open to my counsel

2 Break off your ans by doing right

3 ouit your iniquities by showing mercy to the poor (v 27)

K Here the change is to the historical

nanation (v 24-27) h God was gracious and gave him 12 full

months to check himself from gdng

insane (see v 27)

i _^ '. .'.cxt, v 35. It was a ^rcat

I illi of the square city were

1 ' . eachsio , .-56

: 1 area of 1 ,. lies.

Ar . _, •■■■ J city was a deep and broad r -•. fill TTotet, and beyond tJut the wail about lOa 1/i ft. thick aiiJ about 417 ft. hi.•^u There were 100 bra^xn ics. :$ were 3 and 4 stories

^-crossed the city as in

r:i times

, city was built on both sides of

Euphrates, the sections being known as

the Fast and .Vest districts. They were

joinej by a bridge i,240 ft. long. At

the interpretation thereof, trouble thee. B*!-tc-shAz'zar answered and said. My lord.'thc 4ream be to them that hate thet and the interprcUtion thereof le thine encmiej. |20*Th£tt4fi ihat thou sawest, which grew, and was strong whose lldgkt reached unto the heaven, and the sight thereof *o all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under wluch the beasts of the field dwelt, and uppji whose branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become strong: for thy Rreatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And wliereAS the king saw a_ watcher and an holy one coming down from heaven, and saying. Hew the tree down^ and destroy It; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, tiD "^seven times pass over hirn;

■ 24 This is the interpretation,

0 king, and this is the decree of the most High, which is come upon my lord the king: •25"That'the^ shall drive thee from men. and thy dwelling shall be with the beasts of tEe field, and {hey shall make thee to eat grass as oxen, and they shall wet the^ with the dew of heaven, and seven times shall p ass over t hee, till thou know that the most High rulfiHl in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

6 Advice given to the king

27 Wherefore, O king.'let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

7 Advice rejected by the king

2g "All this came upon the king N*b-u-chad-n6z'zar.

29 At the end of "twelve months he walked in the palace of the kingdom of Bab'J-lon.

30 The king spake, and said. 'Is not this Rreat Bab't-lon, that

1 have built for the house of the kingdom 'by the might of my power, and for the honour of my majesty?

B Dream (oliaied

l31*Wlule the word was in the king's mouth, there fell a voice from heaven, saying, O king N*b-u-chad-n*zzar. to thee it is spoker\j The kmgdora is departed from thee. 32 And Uiei shaU drive thee

gvinp Tny.'!<>rvf<->r.,vl ■_ .< rhy dotra* 11 01). It was

Godv>;., —^^..^^^ . .vcnUm

his great kingdon ( ). It was

God whc had want- .... .- ;:Mnths before (4:17, 26-27)

r- • " -. ' .. of

t~- ,.. ...... .a, .. ■! pCJ

and he rer .me for 7 years

from men. and tliy: dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and sev^a times shall pass over thee. untU thou knowthat the most High ruletl^ in the kmgdom of men, and gi veth it to whomsoever he will.

33 ^he same hour was the thing fulfilled upon NSb-u-chad-nSzzar: and '^he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, tjli his hairs were grown like eagles' feathers, and tys nails like birds' claws.

9 The king's praise to God

34^And at the end of the days I N6b-u-chad-n§z'zar lifted tip mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and hono ured him that livelH for ever, 'whose dominion 15 an everlasting dominion, and his kingdom is from generation to generation:

35'And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the'army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him,"What doest thou?

36 ' At the same tim e my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37'Now I N6b-u-chad-nSz zar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAPTER 5

V Fall of Babylon (Isa. 13:

1; 41:2). 1 Belshazzar's

feast

t"D£L-SHAZ ZAR the king •O made a 'great feast to a thousand of his^lords, and drank wine before the thousand.

2 B61-shaz'zar, whiles he tasted the wine, c omman ded to bring the"golden and silver vessels which'Tiis father N6b-u-chad-nfz zar had taken out of the temple which was in J6-ru'sa-l6m; that the king, and his princes, his wives, and his concubines, might drink therein.

3'Thei\ they brought the golden vessels that were taken out of the temple of the house of God which was at J6-ru's4-\im; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank winej and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

2 The writinj; on the w.Ul

5 * Iix*tbe same hour came

had now come so He began witdng on the wall (V 5)

4 rhc hour at ttv ' ■■ ■'■■ ' ■'— - • _ at the feast -.V.^

^- ^er.

Z . the

t J }\,aii \..i ii^ii^.ii... iur ^.KH. ti. deliver His chosen people so tlut tJicir nation might be restored (0:2 1-27: Jcr. 25)

a A11 men will eventually know from experience that God is the riHJst High and sovereign in the canhand the heavens (1 Cor. 15:24-23: Eph. MO; Phll.2:3-11; Rev. 11:15; 22:4-5), This truth U emphasized here 5ilmei(2:21-22; 4:3, 25, 32, 34-35)

b The hour be became so exalted over Ml great work and kingdori) (v 28-30, 33) c The mental disease of Nebitchad-nezzaris rare. It Is called Lycanthropy which comes from the Greek word lukos. a wolf, and anthropos. a man, becaiise the person imagines Mmselfto be a wolf, a bear, or some other animal

d When the 7 years were up he was suddenly restored to sanity and began blessing the God of heaven for Hii mercy (v 34)

e See note 1, v 3

f In comparison this Is true (v 35: Isa. 40:12-29; 66:1-2: Rom. 11:33^

g This confirms the fact of a real social order on the planet heaven (v 35; Job L-6: 2:1: CoL 1:15-18: Rev. 12:12). See Hea ven, p. 622

h Question 8. Next, 5:13

i 7 restored blessings of, p. 879

j 20 things Nebuchadnezzar learned:

1 That he should honor God

2 God was the King of heaven

3 AD God's works are tnnh

4 God's ways are just

5 God is able to abase the proud (v G God is Lord of kings(2;47) 37)

7 Godisarevealer of secrets (2:47)

8 God sends angels to protect those who put their trust in Him (3:28)

9 Godcanchange man's word(3:28)

10 True servants of God will not worship any other god (3:16-18, 28)

11 There is no other god who can deliver people like the true God ^3:29)

12 No other God can do miracles like the true God (3:25-29; A-.Z)

13 God's kingdom is everlasting (4: 3. 34)

14 There will be eternal generations of men on earth (note I, 4:3)

15 The Spirit 01 God can dwell in man (4:3, 9, 18)

16 God Is supreme in eanh (4:17,34)

17 God(?ives rule to whomsoever He will (4:17, 32)

18 The wise men of earth are incapable of solving human problems (2:2-13; 4:4-8)

19 Sin does not pay (4:27-33)

20 Pride is the cause of downfalb (4:28-37)

k Belshazzar was the son of Nabonidus and grand-son of Nebuchadnezzar.The inscriptions show that he was co-regent while his father went to meet Cyrus in banle. This chapter followschs. 7-8 in chronology, for the vidon of ch, 7 was seen in the Ist year a;id that of ch. 3 in the 3rd year ol Belshazzar. The author no doubt put the message of this chapter here in order to keep the pio-pheiical sections of 7:1-12:13 together

1 The hall in which this feast was held has been recently excavated. It was 60x172 ft. The walls were beautifully decorated with painted stucco designs m Chaldec, rabredan, great ones (4:36; 5:1. 3. 10. 23; G;17)

n 1:2; 2 Ki. 25 15; Jer. 52:10

o Ids grandfather. There is no word in ChalJec for grandfather. The word father is used of ancestors many times (iKiriS: 11-13; 2KI. 14:3; 2Chr. 34: 1-2: Rom. 9:10). Jeremiah settles the contiovcrsyofthisstate;:cnt by saying, "all nations shall serve hii:i fNehu-cludne. .:jr).and tils son (Nabomdus). and bisson'sson(Bel$ha/.jr),untiltne very time of his land cor. e (Jet. 27:7) p It was sinful eiiougli for such drinking to be golngon.but to use tlic sanctified vesselsfroi:: tlie house ofGoJinJcrusa-lei'.j In sucha dr\uikenbt.i~l -as v^oing too fat (v 23). God r~ . J tlie

times whcnthey wore u . :at His

service. He had been wjiniii: lot tir e to bring about the fulfill::icnt of His word before taking vengeance for such desecration of holy thinjs. The time

DANIEL 5 Belshazzar troubled by the writing on the wall Daniel interprets the writing

a Men saw the hand ofGod withtheii own eyes (v 5). Thousands saw the handwriting on the wall as visibly as any other writing (v 7-9, 16, 24-25) b Sfold description of fear and terror: IThe face grows pale 2 The mind becomes greatly agitated 3There is weakness in the whole ftame

4 The whole body irertibles and shakes

5 A cry of distress is given (v 6-7. Cp. Job 4:12-21)

c Belshazzar followed the pattern of his grandfather, Nebuchadnezzar, in call-ingforthe so-called wise menof Babylon (v 7. Cp. 2:2-19: 4:6-9)

d 3fold promise of reward: He shall

1 Be clothed in scarlet (v 7)

2 Have a chain of gold on his neck

3 Be 3rd ruler in the kingdom

e This proves that the writing was not in the ordinary language ofthe lords from the empire. Had it been in Hebrew, Chaldee, or some common language of the empire many could have read and interpreted it. The original may have been an heavenly language of angels or one of any number of earthly langtiages not known to men in the Babylonian Empire. Whatever it was it took a man gifted by the Holy Spirit, one possessing the gift of interpretation to read and interpret it. Cp.l Cor. 12:10-11,30; 13:1;

14:5,12-14,26-28. There is no indication here that Daniel could read this because he was acquainted with a particular language. This would be doing away with the supernatural element in the interpretation. It was done by the Holy Spirit as much as the previous interpretations were (2:19, 22-23, 28-30, 47; 4:8-9, 19)

f tMs refers to being clothed in royal robes of purple (Chaldee, argevan.

purple. V 7, 29)

g The working of metals into various ornaments, household articles, and even deities is as old as Tubal-Cain (Gen. 4:22). Chains of gold around the neck indicated political dignity (v 7, 15, 29; Gen. 41:42)

h Rule as one of three, that is, be the third. Nabonidus, the king, was the first luler. Belshazzar, as co-reg:;nt, was the second ruler. This would make Daniel the third ruler of Babylon; but he did not get to exercise this power due to the overthrow of Babylon that very night (v 29-31)

1 As usual the wise men failed the king while Daniel became of service (v 8-9: 2:2-19; 4:7-9)

j 3fold effect of the handwriting:

1 It produced great agitation in the king (V 6, 9)

2 It changed the merry-making, happy, and jovial mood of the king to one of fear and terror (v 6, 9)

3 The lords were dumfounded (v 9) k Themerry-makingceased, the revelry

stopped,and a death-like silence came over the banquet hall because of the handwriting. The queen broke the silence by informing the king of Daniel (V 10-12)

1 It is always good to have a man of this typeinanyMngdom.Itiseven good to have such men in the church. They were plentiful in early times (1 Cor. 1:7; 12:4-11) m The queen (v 10-12), Nebuchadnezzar (4:8-9,18),andothers(5:14-16) recognized tiiatthe Holy Spirit wasin Daniel

n See note o, v 2

o This was done by Nebuchadnezzar (2: 48)

p 7fold testimony of DanieL

1 He had the Holy Spirit in him (v 11)

2 He had an excellent Spirit (v 12)

3 He was full of knowledge (v 12)

4 He had great understanding (v 12)

5 He had the gift ofinterpreting dreams

6 He could solve hard sentences (v 12)

7 He could dissolve all doubts (v 12) q Thequeenhad absolutefaithin Daniel

for he had never failed (2:19-49; 4:

8-30) r Quegjon 9. Next, 6:12 s TMs was a true report (v 14-16)

forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king "saw the part of the hand that wrote.

3 Its effect on Belshazzar

6* Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knee s smote one against another.

4 The wise men: their in-

ability

7'^The king cried aloud to bring in the astrologers, the Chal-de'an§, and the soothsayers. And the king spake, and said to the wise men of BSb'j^-lon, '^ Whosoever 'shall read this writing, and shew me the interpretation thereof, shall be /clothed with scarlet, and have a^ chaln of gold about his neck, and shall be the'■third ruler in the kingdom.

8 Then came in all the king's wise men: 'but thev could not read the writing, nor make known to the king the interpretation thereof.

9 ' Then was king Bel-shaz'zar greatly troubled, and his countenance was changed in him, and his lords were astonied.

5 The queen's advice

10 '^"Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 < There is a man in thy king-dom."' in whom is the spirit of the holy gods; and in the days of^hy father light and understanding and wisdom, like the wisdom of the gods, was foimd in him; whom the king Neb-u-chad-nez'zar thy father, the king, / say, thy father, "made master of the magicians, astrologers, Chal-de'an§, and soothsayers ;

12"Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Dan'iel, whom the king named Bel-te-shaz'zar: %ow let Dan'iel be called, and he will shew the interpretation.

6 Advice heeded; Daniel called

13 Then was Dan'iel brought in before the king. And the king spake and said unto Dan'iel, ^Art thou that Dan'iel, which art of the children of the captivity of Ju'dah, whom the king myfather broughtout of Jew'ri^?

14 I have evenTieard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15 And how the wise men, the astrologers, have been brought in before me. that they

should read this writing, and make known unto me the interpretation thereof: but ' they could not shew the interpreta-

tion of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, *thou shalt be clothed with scarlet. and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

7 Belshazzar rebuked

17 *i Then Dan'iel answered and said before the king.'^Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God"gave Neb-u-chad-nez'zar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: ' whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But /when his heart was lifted up, and his mind hardened in pride,*he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses :*they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou'his son,'O Bel-shAz'zar, * hast not humbled thine heart, though thou knew-est all this;

23 But hast lifted up thyself against the Lord of heaven; and thev have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone,'which see not, nor hear, nor know:'"and the God in whose hand thy breath is, and"whose are all thy ways. hast thou not glorified:

24 " Then was the part of the hand sent from him; and this writing was written.

•25 •■"And this isithe writing that was written, 'menE, mJnE, *rE ■KEL, 'n-PHAR'sm.

8 The writing interpreted

■ 26 This is the interpretation of the thing: men£; God hath numbered thy kingdom, and finished it.

27 te-kel; Thou art weighed in the balances, and art found wanting.

28 pfiR'ES; Thy kingdom is divided, and given to the Mede§ and Per'§ian§.

29 Then "commanded B61-

—^^- Cont. from column 3

third rulership over Babylon due to the fact that the Medes and Persians took over the kingdom that very nightfv 30), Thus ended the kingdom of Babylon after holding Israel in captivity for 70 years (Jer. 25; Dan. 9:2)

found wanting (v 25, 27) t UPHARSIN or PHARSIN is the plural of

PERES meaning division. Thy kingdom

is split up and given to the Medes and

Persians (v 25, 28) u Belshazzar rewarded him according to

his word, but Daniel did not exercise

^ Continued. column 2

a They could not is a familiar phrase in connection with man apart from God 21 things men could not do:

1 Dwell together because of the abundance of their stock (Gen. 13:6)

2 Speak peaceably unto Joseph (Gen. 37:4) 8:18)

3 Produce lice (magicians. Ex,

4 Stand before Moses (magicians, Ex. 9)

5 Drink of waters of Marah (Ex. 15:23)

6 Stand before their enemies (Josh. 7:12; Judg. 2:14)

7 Drive them out(Josh. 15:63; 17:12)

8 Follow David to battle (1 Sam. 30:21)

9 Recover themselvesin defeat before Israel (2 Chr. 14:13)

10 Cause Israel to cease work on the temple (Ezra 5:5J

11 Drink of the bloody waters(Ps. 78:

12 Spread the sail (Isa. 33:23) 44)

13 Read the writing (Dan. 5:8)

14 Show the interpretation (Dan. 5:15)

15 Bring boat to land (Jonah 1:13)

16 Cure someone (Mt, 17:16; Mk. 9:18; Lk. 9:40)

17 Answer Him again (Lk. 14:6)

18 Take hold of His words(Lk. 20:26^

19 Believe, because they hardened their own hearts and refused to(Jn. 12:39)

20 Enter into rest because of their unbeUef(Heb. 3:19) 12:20)

21 Endure the voice of God (Heb. b See notes on v 7

c The true answer of a man of God who renders service to his fellowmen

dSee2:37-38; 4:17,25-26,32-36; 5:21

e Thisinterpretstheheadot gold form of kingdom - anabsolutemonarchy(2:38)

f Pride always goes before destruction and an haughty spirit before a fall (Job 33:14-29; Pr. 16:18)

g See 4:19-37 for this story

h This suggests that men protecced and cared for Nebuchadnezzar more or lesa during his insanity. Although he did live with the animals he had some human care untilhe became sane again

i Literally, his grandson f note k, 5:1)

j Daniel preached to Belaiazzar giving him the exact cause of his ruin. His sin was the same as that of Nebuchadnezzar fCp. 4:25-36 with 5:22-30)

k 6 sins of Belshazzar:

1 Did not humble himself in his heart

2 Did not profit by the dealings of God with his grandfather (v 22)

3 Exalted himself against God(v 23)

4 Desecrated the sanctified vessels of the house of God (v 23)

5 Praised idol gods (v 23)

6 Refused to glorify the true God who gives life to all (v 23)

1 Cp.PS. 115:4-8; 135:15-17: Isa. 37:19; 46:6-7; Hab. 2:18-19; 1 Cor. 8:4

m Cp.Gen.2:7; Job 12:10:34:14-15; Ps. 104:29; 146:4; Isa. 42:5; Acts 17:25-29

nCp. Job 31:4; Ps. 139:3: Pr. 20:24: Jer. 10:23; Heb. 4:13

o It appears from this that the hand still appeared on the wall up to this point. If 90, then it was there for some time, until the wise men failed to make the mystery known and Daniel was called, as in V 13-24

p 8th prophecy in Dan. (5:25-28, ful-fiUed). Next, 6:16

q The writing could not be understood until interpreted by Daniel. To teach that the original writing was in Chaldee, Hebrew, Samaritan, or anyknown language ofthe Babylonian Empire is to propagate tallacy, for if tMs had been the case some ofthe lords from all over the empire could have interpreted it without tile divine help through Daniel. There is no indication that he could read it by his own natural a-bility. As to the wordsbeing in Chaldee they are translations of the original words in some unknown language

r MENE, MENE, meaning numbered. numbered. Repeated for the sake or emphasis. God has numbered your kingdom, and it is finished(V 25-26)

s TEKEL. meaning weighed. You are weighed in the ba1ances. and are

DANItL 6

Conspirutu againsi Uantel

Daniel in the lions' den

863

a Punilc (aoce f, v T1

b Putihc chain of poUdcal dignity upon hit neck Inoie i, v 7)

c See tiote k, 5 1

J The lUkctiiof theJrunkenfcjiii anJ the tunJwritinti on tbc wjlWv 1. 30\

c Xonuphon u>-ihe was slain by 2 lor«Js, GaJat.. "^rlas, who Joined Cyrus

toavc clvesof certain wrongs

which t'ci^u. .ur haJ ione them

f IXirius the McJc(6 31; 6 1-27: 9:1). Many ha vc Jeuie J the existence of this Idntt Jue to the fact that the word D ~ - ' 1 appellative

31 : icr.anJ was used

as ju.:i y '.cr'.c^ .i nj othirs. This DatiusisnotUiteJin secular history by the name of Darius the Mede, He is surposed to be Astyanes. lie rei,yied over ijabylon before lUrius I, U, and HI of profane history. Me is not iiicn-tloncJ elscwtierc in Scripture outside of DanlcL Josephus speaks of hin) as bdnsthe sonof Astya);es and kinsman of Cyrus saying that he took I5aniel into N'edla and exalted hir: as his chief ruld over the princes of the provinces trustingWr- with evcrjThingof impor-unce in his real:;; (Joscphus, Book X, ch. 11). Daniel speaks nothln^i of the war that ra^ed between the Babylonians and the Medcs, but the other prophets Jo (lia. U, 14, 45. 46. 47; jer.1,51). The MeJes and Persians were confederates in this war; the former under Darius and tlic latter under Cyrus. Both princes were supposed to have been present at the taking of Babylon

i This .yvos the reason for the exaltation of Daniel over all the others which caused the jealousy of v 4-5

h When enemies cannot find fault at all in a man he must be perfect. They turned next to find sorre fault with his relitjion. There was none here so they made a scheme to entrap Daniel into disfavor with the king, appealing to Darius to n)akeaLaw that would exalt himself and involve Datuel in law-breaking (v 6-3)

I rhey knew Daniel prayed 3 tiroes daily, so guessed rightly that any law to stop liis prayinj; for JO days would get him involved with breaking the command (v 10)

J This shows the boldness and faith of DanieL It was not unwise from any lUndpoini.forbis religion and his God were involved in a challenge (v 5. 10)

k He did not look toward the sun, as the fire-worshippers did, but toward Jerusalem, where the temple of Jehovah had stood and where the sacred presence had been in the Oracle. This seems to have been the custom aii)ong thejewswhenaway from the Holy City (IKl. 8:44,48; 2Chr. 6:34; Ps. 5:7; 28: 2: 13d:2; Jonah 2:4). Daoiel's evening prayer was seemingly at the time of the evening sacrifiee (9:21). The morning prayer perhaps oas at the tin)e of the nwming sacrifice. Then half way between was the one at noon. David speaks of prayer asbeingln the morning, noon, and night(p$.55:17). Precise hours of prayer arc mentioned in Acts 2:15; Jl: 10:9

Tfold decree of Darius (6:24):

1 All men must uemble before the God of Daniel and feat Hliu (v 2C)

2 He is the Uvlng God (v 2C) J He is stedfast forever (v 20)

4 Hiskirigdon)isctenial(v 26; 2:44-45; 7:13-14.18.27: Kev. 1 1. 15; 22:4-5)

5 He delivers from danger (v 27)

6 tie works dgns and wonders (v 27)

7 He has delivered Daniel from Uon* (V 27; Heb. 11:33)

iSfold vision - 4 great beans (7:4)

1 The \ winds strove upon tlie great sea, the Mediterranean (v 2)

2 I great beasts came up out of the sea, diverse fro:n one another (v 3)

3 The 1st bean was like a lion (v 4) i The 2nd beTit like a bear (v 5)

S The 'rdbeasi like a leopard with 4

BhAz zar, and they clothed Din iel with'scurlrt. and *puf chain of Kold about his neck, and made a proclamation concernuiK him,"that he should be the LhirJ ruler in the kingdom.

9 The writing fulfilled

30 • In'that ni^lU was B«l-shAz zar the'king o? the Ch41-d^ an$ slain.

31 And'Dfl-n us the M* di-an took the kingdom, beinij about threescore and two years old.

CHAPTER 6

VI Daniel tested the lions' den (Heb. II; 33). 1 His prosperity in Medo-Persia

r' pleased Dfl-rius to set over Che kingdom an hundred gnd twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

3 Theii this D4n'iel was preferred above the presidents and princes,'because an excellent spirit was ja him; and the king thought to set him over the whole realm.

2 Ancient politics

4 ' Then the presidents and princes sought to find occasion

jagainst DAn iel concerning the Ikmgdom; '■but they could find iQone occasion nor fault; foras-.4JDuch as he was faithiul, sei-(Jiiex was there aiiy error or •fault found in him.

5 Thea said these men. We shall not find any occasion against this DSn'iel, except we find it against him concerning the law of his God.

3 The decree obtained

6 Thea these presidents and princes assembled together to the king, and said thus unto him, King Dfl-ri'us, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, 'that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lion^.

8 Now. O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Mede$ and Per sianj, which altereth not.

9 Wherefore king Dfi-ri us signed the writing and the decree.

4 Steadfastness of Daiuel

10 • Now when DSn'iel'knew that the writing was signed, he went into his house; and his windows being open in his chamber ^toward jj-ru sfl-ltm, he kneeled upon his knees three times a day, and prayed, and gave thanks before his

God,*as he did aforetimc-

5 Daniel accused: a lawbreaker

' 11 Jiisa th«><;» men ^asMOi-bled, and found I)An lel praving I and niakinK supplication before I his God.

12 Then they came near, and I spake before the king concern-

inK the king's decree; 'Hagt

thou not signed a decree, that

every man that shall ask a

petition of any God or man

withm thirty davs, save of

thee, () king, shall be cast into

I the den of lions? The king

answered and said. The thing

lis true, according to^the law of

'the M^de5 and Persians,

which altereth not.

13 Then answered they and said before the king. That Daniel, which is of the children of the captivity of Judah, r»-gardeth not thee, O king, nor

I the decree that thou hast signed, but maketh his petitioa three times a day.

6 The king's efforts

14 Then the king, when he heard these words, was 'sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured

I tiU the going down of the sun I to deliver him.

j 15 Then these men assembled ; unto the king, and said unto the

king. Know, O king, that the : law of the Mede§ and Per'§ian5

is. That no decree nor statute

which the king establisheth

may be changed.

, 7 Cast into the lions' den

*16 Then the king conmianded, and they brought Din'iel, and cast him into the den of lions. Now the king spake and said [unto Daniel, Thy God whom (thou servest 'continually, he will deliver thee.

17 And a*stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Din'iel.

8 Daniel delivered by God

18 * Then'the king went te I his palace, and passed the night I fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and weiU in baste unto the den of lions.

20 And when he came to the , den, he cried wnth a lamentable . voice unto Dan iel: and the

kixv spake and said to Din'iel, 0 DAn lel, servant of the living

I God,'is thy God, whom thou servest contmualiy, able to de-

1 liver thee from the lions?

21 Then said Dan lel unto tha ,kuiK. O king, live for ever.

22 My God hath sent his*aii-^;el. and hath'shut the lions'

I mouths, that they have not

hurt me: forasmuch as before

.hull innocency was found in

Ime; and also before thee, O

wlngi and 4 heads (v 6)

6 The 4tli beast was non-dcscrlpt, drcadliil and (crrthlc, and cxtccdlngly strong (v 7)

7 It broke In plecesand stamped the rest of tlic beasts with Its feet (v 7)

S It was different from all others tliat were before it (v 7)

Continued, toluniii 1 — ^m~

cloudi of heaven (v 13) 13)

28 He came to the Ancient of days (v

29 He wai brought before Him (v 13)

30 The Son o(man was given doniln-

31 And glory, ion, 3'2 And a kingdom

33 That all luuoiu should serve Him

34 His doiiilniou is eternal

35 And Ills kingdom shaU never be dcsuoyed (v 14)

a No new law could make Daniel ^ult praying to the God he had served so faiiilifullySOto iOyejrs - the one who h.id spared his life by revelations bdng granted (2:13),and who had answereJ Um on other occasions of crids(4:B-J; 5:13)

b Just as his enemies expected, Daniel was found true to his God and times of prayer, so they reported lo Darius, who was very sorry he had made a Law that would involve Daniel (v 11-22)

c Question 10. Next, v 20

d It was customary among Medes and Persians when a law was duly passed and sealed by the king's seal that even he.himself, would not change it (v 15). In tlie case of Ahasuerus making a decree for the slaughter of the Jews

(Esther 3:13), he would not reverse it, even at the request of liis queen (Esther 8:5) but he issued another edict which neutrali zed the first one (Esther 3:11). Thus one irreversible edict was completely neutralised by another just as irreversible; and the king continued to acthispartof beinginfallible and free froii) the weakness of repentance

e Note the contrast betw een tliis king and Nebuchadnezzar,whenhislaw was disobeyed (3:13, 19). This one was displeased with himself because he liad been tricked into making such a law. He sought to deliver Daniel .laboring to do » aU day, but the enei;iies of Daniel held the king to his law as one which

could not be altered (v 14-15)

f 9th prophecy in Dan. (6:16. fulfilled). Nc.\-t, 7:2

g Daniel had literally served God continually for 80 to 90 years and had experienced many demonstrations of his union withGod. The king had absolute faithinthe abilityof Godand in Daniel's power with God to deliver him from the lions. Daniel now had the same opportunity of showing his faith in God as did the 3 Jews of ch. 3. The lions were no less terrible than the fiery furnace. God had power over both and His own chosen ones were delivered (3:27; 6:22)

h All this precaution served to prove to Darius and his lords that it was the power of God which delivered Daniel. There could be no trick played that would deliver Daniel from such a place.The same precaution was used in the case of Christ in the ton)b, but this only served to prove the cenainty of the resunecdon (.Mt. 27:63-66; 28: 12-15)

i This uiows the affection Darius bad for Daniel. Cp. v 19, 23-27

j Quenion 11. Next. 313

k Sent an angel, as in 3:28

1 rhi:> is refencd to by Paul as being a result of faith (Heb. 11:33)

^ Cont. from column^

9 It had 10 horns (v 7)

10 Another little horn grew on lis head among Che lU horns (v S)

11 In its growth It plucked up 3 of the 10 horns by the roots (v 3)

12 In it came eyes like a man's and a mouth speaking creat tilings (v 8)

13 Thrones were set and the Ancient of days did sit (v 9)

11 Hisgarinent was white as snow (it .') 1.") His hair like pure wool (v .'J

16 I Us throne like a fiery flaine (v .*)

17 His wheels as burning fire (v .1)

18 A fierv stream shot out from before lUm (v 10)

19 Innumerable persons helped Him judge and innumerable others stood before lllm to be judged (v 10)

20 Ihe judgment was set (v 10)

21 The books were opened (v 10)

22 The little tiorn spoke great words

23 Thcbeastwas finally slain (v 11)

24 Hisbody w.is destroyed and given to the burning (lame (v 11)

2'i The rest of the beasts had their dominion taken away (v 12)

26 Before they were destroyed they continued a short tin e (v 12)

DANIEL 6, 7

Daniel's vision of the jour beasts

a The king had power to save Daniel from being put in the den of lions and to change his law, but how could he save face by doing so? Now that Daniel was delivered by such a miracle, he could act boldly and decisively to free him and punish Daniel's enemies,without being accused of changing his law through personal weakness and faUi-biliiy (V 23)

b This is referred to in Heb, 11:33

c Such quick destruction of others put into the den only proved more fully that Daniel was miraculously delivered, and illustrated the power of faith in God (Heb. 11:33)

d See 7fold decree of Darius, p. 863

e The second time the length of Daniel's prosperityin Babylon and Medo-Persia is mentioned (v 28; 1:21)

f Two different reigns are referred to here, proving that this Cyrus was not the same as Darius of Dan. 5:31; 6:1; 9:1, the Aruxerxesof Neh. 2:l,or the Ahasuerus of Esther 1, as some scholars claim

g Two visionsof Daniel were seen in the reignof Belshazzar(chs. 7and 8).'Two dreams were seen by Nebuchadnezzar (chs. 2 and 4). This vision was seen about 3 years before events of ch, 6. Cp. 6:1 with 8:1. This chapter, which was in Chaldee, completes the whole Chaldee section of Daniel (2:4-7:28). Because of the difference in the Chaldee and Hebrew sections of the book, some have sought to make one section concern Israel and the other Gentiles. There is no ground for such theory. The whole of the visionsof Daniel concerns both Jews and Gentiles in the latter days, as we have seen in ch, 2, and t will yet see in the following studies i

h 10th prophecy in Dan. (7:2-14. V 2-7, 12 are fulfilled: v 8-11, 13-14 are unfulfilled^. Next, v 17

i Here we have the beginning of the vision in symbob. The interpretation is given in v 17-27.The vision concerns the same kingdoms as symbolized by the great image in Dan. 2, with some additional facts. In Dan. 2 Nebuchadnezzar is shown the Gentile world kingdoms from his day to the

2nd advent of Christ. They are pictured there, from man's standpoint, as a great and i beautiful metallic image, in Dan. 7 God shows Daniel the same kingdoms from God's standpoint as ferocious wild beasts f 7:17)

j Winds in symbolic passages denote wars, strife, and judgments from God (V 1-3; 8:7-13 with Jer. 25:32-33; Rev. 7:1-3)

k Seas in symbolic passages represent peoples (V 17; Rev. 13:1; 17:1, 15)

1 Beasts in symboUc passages represent kingdoms (v 17,23-24; 8:20-23; Rev. 17:8-11) and their rulers (Rev, 11:7; 13:18; 17:8)

m 35fold vision - 4 great beasts , p. 863

n The theory that Babylon is not symbolized by the lion because Daniel saw the 4beasts rise out of the sea,showing they were all future kingdoms after his day, is not proved by the mere fact that Daniel saw them rise out of the sea.The image of Dan, 2 was also seen during the time after Babylon had already risen, yet Daniel said to Nebuchadnezzar, "Thou art this head of gold. And after thee shall arise another kingdom", etc. If Babylon could be symbolized by ahead of gold after it had already risen, then the same kingdom could be symbolized by a lion after it had risen. The kingof Babylon is compared to alion (Isa.5:29; Jer. 4:7; 50: 17, 44-46).The eagle's wings identify Babylon for the kingdom is compared to an eagle (Jer, 48:40; Ezek. 17; Hab. 1:6-8), The wings denote the swiftness of the conquests of Nebuchadnezzar. In just a few years he made a vast empire. The wings being plucked and the lion standing upon its feet asaman with a man's heart being given to it symbolize the conquests of Nebuchad

king, have I done no hurt. 9 His enemies destroyed

23"Then was the king exceeding glad for him, and commanded that they should take Dan'iel up out of the den. So Dan'iel was taken up out of the den, and no manner of hurt was found upon him, " because he believed in his God.

24 * And the king comm anded, and they brought

those men which had accused Dan'iel, and they "^cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or"ever they came at the bottom of the den.

10 Darius' decree: seven reasons

25 *" Then king D5-rI'us wrote unto all people, nations, and

languages, that dwell in all the earth; Peace be multiplied

unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of D^'iel: for he is the living God, and stedfast for ever, and his k i ngdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescu-eth, and he worketh signs and wonders in heaven and in earth, who hath delivered Dan'iel from the power of the Uons.

28'So this Dan'iel prospered in the reign of Da-ri'us, and in the/reign of Cyrus the Per'-:§ian.

I CHAPTER 7

Vn Daniel's first vision: the four beasts (cp. 2:31-35). 1 The vision (7:1-14). (l)Four winds and the four beasts, v 17.Cp. 2:31-35

IN the first year of Bel-sh^z'-zar king of Bab'y-lon Din'-iel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of th© matters. t2 Dan'iel spake and said,'■I saw in my vision by night, and, behold, the' four'winds of the heaven strove upon the^great sea. 3 And four great^beasts came up from the sea, diverse one from another.

(2) First beast: a lion; third world empire to persecute Israel - Babylon (2:36, refs.)

4" The^st was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

(3) Second beast: a bear; fourth world empire - Me-

do-Persia (2: 39a)

5 And behold another beast, a second,"like to a bear, and it

raised up itself on^one side, and it /iod*three ribs in the mouth of it between the teeth of it: and they said thus unto it. Arise, devour much flesh.

(4) Third beast: a leopard; fifth worldempire - Grecia (2:39b; Rev. 13:1-18; 17:3,

8-17)

6 After this I beheld, and lo another. *^ like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

(5) Fourth beast: non-de-' script; sixth world empire -Rome (2:40, refs.)

7 " ^After this I saw in the night visions, and behold a ^ fourth beast, dreadful and terrible. and strong exceedingly; and it had great iron teeth : it devoured and brake in pieces, and stamped the residue with the feet of it: and it was di-verse from all the beasts that were before it; and it had ten horns.

;(6) Ten horns and the "little horn": Revised Rome and

'Revived Grecia. (See notes V 24 and Rev. 13 and 17)

8/ 1 considered the horns, and, behold,«there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold/' in this horn were eyes like the eves of man. and a mouth speaking great things.

(7) The judgment: A The judge

9 •■ I beheld 'tiU the thrones were 'cast down, and the *An -cient of days 'did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

B The judgment administered

10 A fiery came forth thousand tered unto

sand times before him

stream issued and

from before him :

thousands minis-

him. and ten thou-

ten thousand stood the judgment was set, and the books were opened .

C The "little horn" destroyed (8:25; 9:27; 11:45; 2 T he s s. 2:8; Isa. 11:4; Rev. 19:19-21; 20:10)

ll^T beheld then because of the voice of the great words which the horn spake: I beheld et;en till the beast was slain, and his body destroyed, and given to the burning flame.

D The beasts preceding the reign of the "little horn"

12 As c o ncerning the"rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

(8) Second advent of„Mes.-

nezzar coming to an abrupt end by his insanity and his becoming sane again -as a man (4:33, 36) o This isa fitting symbol of Medo-Persia because of their cruelty, thirst after blood, their robberies, and love of spoil risa. 13:16-18; Jer. 51:48-56). The largest species of bear are found in the mountains of Media

a succeeding one to come until the little hom comes whose kingdom is the 8th and last kingdom before the 2nd advent of Christ and the establishment ofthe kingdom of heaven on earth forever (v 12-14, 18, 27; 8:20-25; 9:27; 11:35-45: 12:1-13; Mt. 24:15-31; 25: 31-46:2 Th. 1:7-10; 2:8-12; Jude 14; Rev.l3:l-18; 17:8-17; 19:ll-21:Zech. 14)

a This symbolizes the strength of the Persians compared to the Medes. It is ilie same thought as the higher horn of the ram in 8:3 - CyrusthePersian who wasgreaterthanDariustheMede(5:31) and who came up lasi(2Chr, 36:20-23: Ezra 1:1-8: 3:7; 4:5: Isa, 44:28; 45: n. This kingdom is mentioned in 5:24-31; 6:1-28; 7:5, 17; 8:1-4, 20: 10:1-20; 11:1-2: Isa, 13:17-22: 21:2: 2 Ki. 17: 6; 18:11; Esther 1:1-9:3

b This symbolizes the conquest of Babylon J, ydia,and Egypt by the Medes and Persians. The bear devoured much flesh (V 5)

c A leopard is a fit symbol ofthe Grecian Empire founded by Alexander the Great. The leopard is known for its svviftness. This, together with the 4 wings of a fowl, symbolizes the swiftness of Alexander's conquests. Previously, the 2 wings of the Hon symbolized swiftness, but here the 4 wings symbolize double swiftness of Alexander over Nebuchadnezzar's conquests. None of the conquests of other beasts equaled those of Alexander. T he 4 heads syroboUze the 4 divisions of the Grecian Empire after the death of Alexander, as do the 4 horns of 8:8, 22-23 (see notes). Heads always symbolize kingdoms(v6; 8:20-23: Rev. 17:9-11). This kingdom is mentioned in 2:32,35, 39, 45; 7:6, 17; 8:5-25; 10:20; 11:3-45; Zech. 8:13

d The phrase after this indicates that the 4th Idngdom would follow the preceding one - Greece (v 6, 7)

e The 4th beast is a symbol of the old Roman Empire, the 4th of 4 kingdoms in succession. It is mentioned byname onlyin the N.T.(jn. 11:48; Acts 2:10: 16:21: etc.). This is a non-descript beast for there is nothing on earth to compare it with, it is a dreadful, terrible, strong beast with great iron teeth symbolizing the same as the iron on the image of 2:40-43. In fulfillment it devoured the other beasts and stamped upon them with its feet, meaning it conquered all the territories of the first beasts - Babylon, Medo-Persia, and Greece. It was different from all beasts before it, not only in a republican form of government,but also in power.great-ness, extent of dominion, and length of duration. The 10 horns symbolize 10 kingdoms in the latter days, the last form of the old Roman Empire (v 7-8, 23-24; Rev. 13: 17:8-17). Horns always symbolize kings (v7-8,23-24: 8:8-9, 20-23: Rev. 17:8-17) f The horns were the last parts of the beast seen by Daniel,and are therefore, considered last here (v 8, 23-24: Rev. 17:12-17) g The little horn came up last after the 10 horns were fully grown. It plucked up 3 of the 10 by the roots, symbolizing the Antichrist, coming in the days of the formation of Rome into 10 kingdoms. He will overthrow 3 of them and the others will submit to him without further war (v 8,23-24: Rev. 17:11-17) h This little horn is a man who speaks blasphemies against God (v 8, 25: 11:36; Rev. 13:1, 5; 17:3) i From the time of Babylon until the judgment of v 9-10, the defeat of Antichrist and the 2nd advent of Christ of V 11-14 j Thrones of judgment were set or placed. This refers to the judgment of the nations (V 26; Mt. 25:31-46') k This is God the Father, not Christ who is seen as a separate person from the Ancient of days in v 13-14. Both are seen as separate persons by the same prophet and at the same place, so there must be at least 2persons in theGod-head. The fact is, there are 3, See The Trinity , p. 280 of N. T. 1 15 facts about God; judgment, p. 859 m 4things concerning Antichrist, p. 859

n The beasts or kingdoms preceding the little horn will each reign for a season and a time, then pass away allowing

a ONE, the Son of Man, the 1 orJ Jeiui Cluisi.not L' of V 0-

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hcfc; 1. . - -ch, 1-;:1-S; Siu

-4;j9-oi; .:0:jl-k). ^0.04; 2 rh.l:7-10; J:b; JuJc 14; Kcv. 17; 11:15; 19: U-Jl. ^c^■^ rhc 1 nruty . p. .itioof N. i'.

b IfUeconiciiothcAnciciiiofoay^.ihcn Mc is not the Ancient of Uays. If they brint; i Uci (tlic Son of nun) near before Idni (the Ancient of Jays), then it is confumcJ twice in one scripture that these are two separate persons, each having His own personal boJy, soul, aDOspint(Ilie Ihnity .p.vidOof N.I.)

c.The Son of iian receives Joniinion, ^ory, and a kin>;do[n composed of natural peoples of all races that they niay be lUs subjects eternally.Hiskingdom is an cverlaoin^dominion, which shall nji pass away, and His kingdom shall not pe JegjoVed

3 i^eat [iJDlc truths: 1 Ch rist will receive a kingdom at

■Si ::.J_iJX£iU(v 13-14; Mt. 24:29-jl.-5:Jl-4€;juJe 14: Rev. 11:15: 19: 11-20:10: zech. 14)

2 I Us kingdom will be an e ternal one (V 13-14,18,27; 2:35, 44-45; 4:3; 6: 26: PS. 45:6; 145:13; 146:10; Isa. 9:6-7;Oba.21: Nac,4:7; Mt. 25:31-46: Lk, 1:32-33; Heb. 1:8; Rev, 11:15; 22:4-5)

3 His etenul subjects will be the coming eternal generations of natural people who wllloontinue the same program that Adam and his race would have carried out if man had not faUeo (v 13-14. 18, 27; 2:44-45: Gen. 8:22; 9:12: Isa. 9:6-7; 59:21: Rev. 11:15; point 8, p. 312, col. 4)

d This is another proof that the spirit of man and his body are two distinct things(Stt. 10:28); that the spirit exists separate&om the body (Lk. 16:19-31: 2 Cor.5:8; PhU. 1:21-24: Heb. 12:23: Jas. 2:26; Rev. 6:9-11); and that the spirit is immorul (1 Pet. 3:4, note^

e 1 went up to one(oftlie many thousands) standing before the judgment thrones ^v 10) and he made known to me the intcTpreution(v 16-27). This was perhaps Gabriel, Daniel'sheiper in other visions (8:16: 9:21)

f Uth Prophecy in Dan. (7:17-27. V 17. 19,23 arc hdJiUed; v 18, 20-22, 24-27 are unfulfUled). Scxi, 8:3

g See 15foId interpretation, p, 874

h The teeth of iron picture the Roman Empire element as revealed in the legs of iron and the feet, part of clay and Iron of 2:40-4.3

i This is something added by the one giving the interpretation, and not mentioned In the descriptlor of the beast in V 7-8.1 hey symbolize the Grecian Empire element of the image of 2:39, 45. There would no doubt be 10 claws corresponding to the 10 toes of 2:40-43 and the 10 horns of 7 7-8,23-24: Rev.

17:8-17

j The lit and 2nd comings of God th e Father to tfie earth . The Bible not only teaches tlie 1st and 2nd comings of Jesus Christ to the earth, but also two comings of the Father: 1 The Isi coming of God the Father

ling < "2nd

will be at the 2nd coming o f Jesus Christ to the earth f v 9, 13-14, 22; Zech. 14:5; Tit. 2 13). At this time God comes to help Christ defeat and destroy the Antichrist kingdom (v 21-22). He then gives the kingdom over to lheSon(v 13-14)andthe $aints(vl8, 27). Christ will then be king over all the carth(v 13-14. J7; Zech. 14:9; Mu 25:31-l6;Rcv.ll; 15; 20 1-10:22:4-5). The Father goes back to heaven to remain for the first 1,000 years of the eternal reign ofchiist and until He has rid the earth of all rebellion (1 Cor. 15:24-28; r?h. 1.10)

2 Xhe i!UiofjiQ<J the Father

to the c - li be at the end of the

Millcnnluin wliai Christ has rid the earth of all rebels. God will tlicn become all and all on earth as before rebellion was sunedbyLucifer and Later

• lah (Ua. 9:1. rrin . Mt. 24 29.25; 31; notes fx. 2Th. I: 7)

13 I SAW in the night visions, and. bfhold.'Qfj*' hke the Son of man came with the clouds of heuvt-n. and*5ame \o the Ancient of days, and they brou^hj liim near bi-forc him.

14 And Uiere w^s given'bim dominion, and glory, and a kingdom, {haj all people, nations, and lanKuages, should serve him: his dominion is an everlasting dununion, which shall not pass away, and hi$ kingdom that which shall not be destroyed.

2 The interpretation (7:15-28). (I) The angelic interpreter

15 • I Ddn iel was grieved io my"spirit in the midst of my Fody, and the visions of my head troubled me.

■ 16 I came near unto'oiie of them that stood by, and asked him the truth of aU this. So hfijold mej and made me know the interpretation of the things.

(2) The four beasts: four kings or kingdoms (v 19, 23; 8:2J; 2:31-45)

♦ IT"These great beasts, which are four,»are fpurjdn^ which shall ar ise out of the earth.

(3) Ninth and last world empire (2; 44-45; Isa. 9: b, refs.)

18 But the. saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

(4) Daniel's inquiry

19 Then I would know the truth of the fourth bea^ which was diverse from a]l the others, exceeding dreadful. *whose teeth were of iron, and 'his nails of brass; which devoured, brake in pieces, and _stam£e^ the residue with his feet;

20 And of the ten hojns that were in his head, and of the other which came up, and before whom three fellj even of that horn that had e^es, and a mouth that spake very great things, whose lopjt was more stout than his fellows.

(5) Daniel's further vision of the "little horn" who makes war with the saints "until" 3 things happen

21 I beheld, and \he sam(Jjom made war with the saints, and prevailed against them.

22 Until the 'Ancient of days came, and judgment was given to the saints of the most Hign; and the time came that the saints possessed the kingdom.

(fe) Fourth beast: fourth

kingdom of Daniel and the

• i xt h of Rev. 17:8-17 -

Rome (2:40, refs.)

23 Thus he said. The fourth b««8t stuU be the fourth king dom upon earth.*w hich shall be diverse from all kingdoms, and shall devour the 'whole earth.

by Adam nCor. 15:24-28: Eph. 1:10). He will then move His capital city from the planet heaven to the planet earth to be among men forever (Kev. 21:1-7. 9-10; 22:1-5)

k Sec note c. v 7

I The whole earth here means the Roman Empire, the civilised world »t that time. See Extent of A ntlclulst's reign, P. 308 oTH.T.

and shall tread it down, and break it in pieces.

(7) Tt-n horns: ten kings of the ten kingdoms making the fifth world empire of Daniel and the bcventh of Rev. 17:8-17 - Revised Rome (Dan. 2:41.

refb.)

24 And the'ten horns *out of this kingdoou"^? ten kings that shall arise:

(8)"Anothcr... after" the ten horns:the little horn, the Antichrist, the king of the sixth kingdom in Daniel and the eighth of Rev. 17: 8-11-Revived Grecia (Dan. 2: 39b and 7:11, refs.)

and'^another shall rise'^ter them; and he shall be diverse'from the first, and'he shall subdue three kings.

(9) His war with the saints and the time and length of his reign (8:23-25; 9:27; II: 35-45; 12:1, 7; Mt. 24:16-31; 2 Thess. 2:1-12; Rev. 13:1-18; 14:9-11; 15:2; 19:

11 -21)

25 And'he^hall speak great words against the most High, and shalViwear out the saints of the most High, and 'think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

(10) The judgment of the nations ending the reign of the "little horn" or Antichrist and all earthly kingdoms and the establishment of the eternal kingdom of Messiah (2:44-45; 7:9-14. 18; 8:26; Mt. 24:29-31; 25: 31-36; Isa. 9:6. refs. ; Lk. 1:32-33, Rev. 11:15; 22:6)

26 But the judgment shall sit, and 'they shall take away his dominioiij to consume and to destroy i7*ynto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under'the whole heaven, shall be given^to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and "all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Din iel,"my cogitations much'^oubled me, and my countenance .changed in me: but I kept the matter in my heart.

CHAPTER 8

VIII Daniel's second vision:

the ram and the he-goat.

I The vision (8:1-14).

(I) The time

IN the'third. year of the reign of kuiK B6l-sh4z zar a vision appeared unto me, even unto me Ddn iel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Slut'shan in the

lion (2:4-7:28) having been completed, rhe lime of the vision was at the end of the reign of Bclshazzar which concsponds to the time of the handwriting on the wall of ch. 5. for he only reigned a little more than 2 years. If Babylon lud not fallen yet. then it must be understood that Daniel was on official business lnpersia(v 2). Shustun was the chief city of Persia

a I he 10 boms sytiiboU/j; 10 kings who will rule I'J klngJoi 15 that arc yet to be formed inaJc the oIJ Roman tmpfre (v 24). See 8 m o untain kingdoms and Israel, p. 3ll vf '.. ; .

b So revived l-o:

[f. as many nil \ ' ,;]iere

willbe a revived Komn r.inpire.woarc to expect only one king over one kingdom formed in^Jetiie old koinaii Empire tetTitoryTTTiTs is not wliatisstated hcre.thougluli ii not one horn on the beast syi:iboli<dng one king reigning from Rome over one kingdom, as was true of the old Roman Empire, but 10 kin^;s outof tliis Idiigdom. l his means that there will be a Kevisol Roman Empire, not a revived empire. I his further meansthat there must be anoilier great European, A sialic, and African war to form 10 future kingdoms outof the 24 present states of the old Roman Empire tcrritory(v 23-24). I hat these 10 kingdoms are yet future and will exist and reign

together in side the old Roman Empire territoryHcTear from 10 proofs given in d mountain kingdorrs , p. 311 ofN.l. '1 hey will not include alltiic world - only the then Roriian Empire, only a partof southern Europe, western Aaa, and northern Africa. See 10 kings, not barbarous trib es, p. 874

c Another, refers to an 11th horn, the little hom, symbolizing an 11th king who will come out of one of the 10 kingdoms and use it to overthrow 3 others (V 7-8.20.23-24; 3:20-25; 11: 35-45). The other 6 of the 10 wiU then submit to Wm.the Antichrist, without further war.God at that time will put it into the hearts of all the 10 to agree and give their power to the beast to fulfill prophecy (Rev. 178-17). See The little horn, p. 874

d After them,after the 10 kingdoms are formed inside the old Roman Empire territory, the little hom or Antichrist shall arise, and not before them . See 16 Antichrist fallacies, p. 874

e Different from the 10 kings

f If he subdues 3 kingdoms, then he does not come in peace to obtain a kingdom, as some teach

gSee V 3, 20: 11:36: Rev. 13:5

h Chaldee ,bcl3 ,wear out or down, afflict

i Chaldec. sebar. purpose, hope. (le wiU change times and laws and they will be given into his hands for 3 1/2 years (v 25; 12:7; Rev. 13:5)

j Like all other ambitious world con-querorshc wiUcome sliort of conquest of the whole worid(v 26; 8:24-25; 11: 40-45: Rev. 19:11-21)

k To reveal the events tnat will end this age of grace is the primary purpose of this vision (v 26-27: 8:24-26: 9:27; 11:40-45: Rev. 4; 1-19:21)

1 This istobeukcn literally, not figuratively, as in the references to the extent of the world empires of 2:38.39, 40; 7:23; Kev. 13 8. 16. There is no liniiutiontothe extent of the coming kingdom of God. as with the human

kingdoms in the dines of the Gentiles . See Extent of A ntlchrist 's reign . 308*

m 3 times in this chapter it is slated that the saints of God will take over the kingdoms of the world following the kingdom of Antichrist fv 18, 22. 27). Also, 3 times is it suteo that the kingdom will be eternal (v 13-14. 18, 27)

n All earthly kingdoms will eventually be under God as before rebellion started by Lucifer and later by Adam (V 27; 1 Cor. 15:24-28; Eph. 110; Rev. 21-22) o Chaldee, rayon, thought, menulconception p Baffled mc, indicating that Daniel did notfuUy ooniprehendthc extent of his vision q I his vision came 2 yean later than the one ill ch.7,giving additional information onsomc questions. Each vision was complete In itself, but both helpful to I an understanding of the whole truth of I the future. .Iliis vlion was originally I recorded In Hebrew, the Chaldee sec-

DANIEL 8

Daniel's vision of the two beasts

Interpretation of the msion

a The Hebrew name of a region lying east of Babylonia and extending to the mountains of Media to the northeast, and alongthe Persian Gulf to the borders of ancient Persis in the south. Its 2 diviaons were Elam proper in the north andAnshaninthe south, the latter being an independent kingdom untU it was annexed by Persia about 600 B.C. Cyrus the Great was hereditary "Prince of Anshan. " The capital of Elam was Susa or shushan. The Ela mites were from Shem (Gen. 10:22). Elam was a rivalof Babylonia. They were allies for a long period due to a com mon enemy, the A ssyrians, who, under A ssurbanipal conquered Elam and Babylonia about 645 B.C. Susa was taken and many Elamites and others were deported to Samaria (Ezra 4:9; 2 Ki. 17:24). Upon the breaking up of the Assyrian Empire by Nebuchadnezzar and the Medes about 616 B.C. the Assyrian Empire was divided among the Medesi,ydians, and Babylonians.About553B.C.Cyrus the Great, king of the Persians and a subject of the Median king, revolted and captured the Median king. The Persia ns co nquered Lydia ,B abylon, and Egypt and held sway over them until Alexander the Great, about 336 B.C.

b The Euleus c a rj a 1 which divided Shushan from Elymais. Now called the Karun river

c 12th prophecy in Dan. (8:3-14. V 3-8 are fulfilled; v 9-14 are unfulfilled). Next, V 17

d See 36fold vi sion of the ram and the he-goat, p. 875

e The kings of Media and Persia, Darius (5:31) and Cyrus (2 Chr. 36:22-23)

f Referring to Cyrus the Persian who was king of the Medes and Persians after Darius the Mede. Under him and his successors Persia attained to a greater power than ever under the Medes

g The Medes and Persians conquered Lydia to the north, Babylon and other countries to the west, and Egypt to the south. Subduing all, they did according to their own will and became great (v4)

h The acknowledged symbol of Greece. Caranus, the first king goinc with many Greeks to seek a new habitation in Macedonia was advised by an oracle to take goats for guides. Seeing a herd fleeing fro ma storm, he followed them toEdessa and there built the seat of his empire. He called the place Aegea, the goats' town and the people Aegeadae, the goats' people, names denved from aigos, goat. He chose a goat as the emblem on his sundards. Aegea was the burying place of Macedonian klngs.Alexander called his son by Roxana, Alexander Aegus - Alexander the goat

i A gain we have a whole put for a part of the ea rth, as i s the casesooften when Gentile world powers are referred to(2: 38,39,40; 4:11-12, 20-22; 7:19, 23). The Antichrist kingdom is as limited as ihe others (see p. 308 of N. T.)

j Symbolizing Che swiftness of Alexander's conquests (V 5-6). In 13 years he conquered the whole known world k First king, Alexander the Great (v 21)

1 Heb. marar , to become bitter (v 7; 11: 11). This iows the hatred of Medo-Persia bytheGreeks who had been invaded by Xerxes 144 years before and the growing enmity between the two powers

m Alexander the Great died at age 33

n 4 kingdoms were formed out of his empire. They would be known todayas Greece, Turkey, Syria, and Egypt

o Out of one of these 4 divisions of the oldGrecian Empire will come the little horn or future Antichrist who will become great in Egypt, Iraq, Iran, and Palestine (v 9; 11:40-45)

p Palestine (V 9; 11:16,41; Ezek. 20:6, 15; PS. 106:24; Jcr. 3:19; Zech. 7:14)

q Heb. tsaba, a mass of persons or things, especially organized for war. The words host and hosts are used 475 times of various armies ot earth and of heav-en, as well as the mass of stars, etc.

-. The term host of heaven is used of the

palace, which is in the province of°E'Iam; and I s aw in a vision. and I was by the^iver of tJ'la-i.

(2) Ram:Medo-Persia(v 20)

j3'^Then I lifted up mine eyes, and "saw, and, behold, there stood before the river a ram which had'fu^o horns : and the two horns were high; but one was higher than the other, and the higher/came up last .

4 I saw the ram pushing ^est-ward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great .

(3) He-goat: Grecia (v 21)

5 And as I was considering, behold, an%e go at came from the west on the face of 'the whole earth, and ' touched not the ground: and the goat had a. notable*hom between his eyes.

(4) War :Medo^ersia,Grecia

6 And he came to the ram

that had two horns, which I had | seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with'choler against him, and smote the ram, and brake his two horns: and there was

no power in the ram to stand before him, but he cast him down to the ground, and

stam ped upon him: and there was none that could deliver the ram out of his hand.

(5) The four horns. See v 22

8 Therefore the he goat waxed very great : and when he was

strong, the ""great horn was

broken; and " for it came up

four notable ones toward the four winds of heaven.

(6) "Little horn": Antichrist

9 And "out of one of them

came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the^pl e asant land .

10 And it waxed great, even to the'host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon thein .

11 Yea, be magnified himself even to "the prince of the host, and^ by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 'And an host was given him against the daily sacrifice by reason of transgression, "and it cast down the truth to the

ground; and it practised, and prospered .

13 *^ Then I heard one saint speaking, and another saint said unto that certain saint which spake.*' How long shall be the ■vision'^concerning theMaily sacrifice, and>the transgression of desolation, to give both^the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hun-

dred days; " then shall the sanctuary be cleansed.

2 The interpretation (8:15-27). (1) The angelic interpreters (7:15-16)

15 *" And it came to pass, when I, even I Din'iel, had seen the vision, and" sought for the meaning , then, behold, there stood before me'as the appearance of a man.

16 And I heard a^'man's voice between the banks of U'la-i, which called, and said.' Ga'brl-el, /make this man to understand the vision.

(2) Time of fulfillment (2: 27-30; 7:26-27; 8:26; 11:35;

12:1-9)

Sl7 So he came near where I stood: and when he came,*I was afraid, and fell upon my face: but he '■said imto me. Understand, O son of man: for at the time of the end shall be the vision.

18 Now as he was speaking with me, I was in a'deep sleep on mv face toward the ground: but he touched me, and set me upright .

{19 And he said.'Behold, I will make thee know what shall be in* the last end of the indignation: ' for at the time appointed the end shall be.<

(3) The ram: Medo-Persia

(2:39a and 7: 5, refs.)

2y" The ram which thou saw-est having two horns are the kings of Me'di-i and Per'§ii.

(4) The he-goat: Grecia (2: 39b; 7:6, 24b and 7: 25, refs.)

21 And the rough goat is the king of Gre'cid: and the great horn that is between his eyes is the first king.

(5) The four horns:Greece, Turkey, Syria, Egypt

22 Now that being broken, whereas four stood up for it. four kingdoms shall stand up out of the nation, but not in his power.

(6) The "little horn" (7:11, 21-22, 24b and 7:25, refs.)

23 And in the latter time of their kingdom, when the transgressors are come to the fuU, a king of fierce countenance, and understanding dark sentences, shall stand up .

sun, moon, and stars (Dt. 4:19; 17:3; 2 Ki. 17:16; 21:3-5; 23:4-5; 2 Chr. 33: 3-5); of the angels (IKi. 22:19; 2 Chr. 18:18; Neh,9:6); and here of the high priest, the priests and the Levites(v 24-25; 12:7). It is a technical term for the ministersofthetemple(Num.4:23-43; 8:24-25). The host may also include

Continued, column 4 ^

(7) His power and war on the saints (7: 25, refs.)

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

(8) His exaltation (7:25; 2 Thess. 2:4; Rev. 13:1-7, 12, 15-18; 17:8-17)

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy

such sacrifices again. It could not refer to the past, for it has a latter day fulfillment(v 19,23-25; 9:27; 11:40-45; 12:1-13; Mt. 24:15-31; 2 Th. 2:1-12; Rev. 13 and 17) y This isthe sameasthe abomination of desolauon of 9:27; 12:11; Mt. 24:15; 2 Th. 2:4; Rev. 11:1-3; 13:11-18

z See The sanctuary, p. 876

a See Time-passages of Daniel , p. 876

b Daniel, as usual, sought for the true meaning of his vision so as to pass on to us a picture of world events at the end time. Gabriel was sent to give him tiie interpretation, and no man has a right to interpret the interpretation. He has only the right to comment upon it and relate facts to counteract the many false interpretations about it

c All angels have the appearance of a man (v 15; Heb. 13:2, note).God also has the same kind of appearance(Ezek, 1:26-27), for man was madeboaily in the imageandlikenessof God(Gen. 1: 26-28; 9:6; Jas. 3:9. See notes, Jn. 4: 24)

d TWs is a peculiar place to have a voice speak. \Vhoever it was it sounded exactly like a man and could have been, fortherewere at least 2 men in heaven - Enoch and Elijah - whom God could have used; or it could havebeen God or an ordinary angel. God used redeemed men to impart the Revelation to John (Rev. 19:10; 22:8-9), and the same could have been true of part of Daniel

e One of God's chief angelic princes (v 16; 9:21; Lk. 1:19, 26)

f If Gabriel had theabiMty to make the vision clear to Daniel, who had the abUity to write it clearly, then we should have the ability to understand the vision v,lthout change or interpretation of it g Note the effects of angelic and the Divine Presence (v 17-18; 10:5-11; Ezek. 1:28; Mt. 17:6; Rev. 1:17; Gen. 15:12)

h 13th prophecy in Dan. (8:17, unful-fllled). Next, V 19. This proves that the main object of the vision is to predict events at the end of this age in which we live,or just before the 2nd advent of Christ and His eternal reign (Cp. v 19,23-26; 2:40-45; 7:23-27; 9:27; 11: 36-45; 12:7-13; Rev. 4:1-19:21^

i See 6 examples of deep sleep , p. 877

j 14th. prophecy in Dan (8: 19-26. V 20-22 are fulRUed; v 19, 23-27 are un-fulfiUed). Next, 9:24

k See The last end of God's wrath .p. 877

1 At the end of this age and at the 2nd advent, the time for 5ie fulfillment of the vision is appointed(v 19, 23-25; 2: 44-45:7:23-27; 9:27; 11:36-45; 2Th. 2:8-12; Rev. 19:11-21; Zech. 14). The time of the end is stated in v 25 asbeing when the little horn sjands up against Christ.

m See The angelic interpretation, p. 877

—^»- Cont. from column2

the worshippers(Rev.ll: 1-2). They are pictured under the figure of stars of heaven (v 10). The fact that the host wiU betrodden under the foot of man proves it refers to the Jewish people on earth, and not literal stars of heaven (v 10, 13)

r This refers to the high priest himself

s Thedailysacrifice will betaken away by the little bom or Antichrist (9:27; 12:11; Mt. 24:15; Rev. 13:1-18) and the place of his sanctuary, will be cast down (V 11; 2 Th. 2:4; Rev. 11:1-2). The place where the sacrifices were offered (the altar) will be destroyed and taken away, and the image of the beast will be set up to be worshipped (Rev. 13:11-18; 14:9; 15:2; 16:2; 20:4) t A great manypeople against the daily sacrifice will be given to him because of abounding an (vl2)

u Thelittiebom will cast down the truth to the ground and prosper in all his plans for a time (v 12)

V Question 12. Next, 10:17. See The 2,300 days, p. 875

w See 4 main subjects of the vision. p. 876

x This refers to the daily offerings and animal sacrifices of the Jewish temple (11:31; 12:11; Num. 4:16; 28:24; 29:6; Ezra 3:4;Ezek.45:23),The passage cannot be fulfilled until the Jews have a temple in Jerusalem and begin to offer

DANIEL «^ 9

J Cluifiis this inir.-K.Tc (v .•5;"cv. ' 5>

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irtDiilauo.i (V ;*-i4, .u-iS; Ml. 24: 15---. Kev. IJ)

J -.oJoubi Daniel lia J faneJ long to get tijs 3ittt>ei,Uke :ie UiJ on KMi<e other

occasion J (9:3: 10: :-J\. (.'•tfia-lse,

.<.c: - i vi^oci In itself woulJ not

jKc . e sick

e ;i - jU -ip-'-.-ar ' -:t •'.1 del was In >;.as J •;. t-a _>> I r <clslia^zat or NcboiiiUus, rulers of Babylon (v l.Cp.

1 Jl: 5:J9-J1: 6 28)

f '.aiurally.iione woulJ be able to uiKJer-sianJthc visioii of eippircs anj future events, apart from me interpretauon kUvco. This Joes iiot iiiean tlial tlie b^ifiiuite was difficult to understanJ. but that coniprehension of events iti suchUiaaiit future was Jifficuli, Sow, in the lis-^'t of the history of n any of these Uuiik:s xe can easily unJeraanJ the last end of then if we will (v 9-1-;. -!-J5)

Continue«i igni^>rance of the plain facts comes fior.' ;nen chanfunci what is -rA-.c 10 what is not written in orJer to ti-if .i^e wiih past interpreters who uiiUerstoovJ little about itiese inaiten and who sought for a spLntualanJ niys-ucal iosea J of the literal nieaninguFor cxairple, some have clairreJ t:at the ^le-goaI which touched not the ground as he went refers to the modern airplane. !ow ridiculous in view of v 21 which says the be-t(oat is the kingdom Greece

g The vision was seen about a year after the one In Dan. 3. Cp. 5:30-31 with 3:1

h This was no doubt Astyages or Xerxes. the »n of A iusuerus or C ya xares. A has-uenis is an appellative and used of 4 kings of Medo-Perda. The Gr. form is Xerxes. Both Cyaxares and Astyages were called A hasuerus, Cie appellative meaning the Mighty. See note f, 5:31

I The Medes were Japhethites(Cen. 10: J; JKl. 17:6; 18:11; IChr. 15; Ezra 6: z: Esther 1:3-19; 10: J; Isa. 13:17; 21:2; Jer. 25:25; 51:11,28: Dan, 5:28-31;

6: 1-16; 8:20; 9:1; U; 1; Acts 2:9). They were ren:arkable as the first leaders of the Aryan race in its nrugglcwiih the Semite* for freedom and supremacy

j See note f. 5:31

k Bythesciollsof)eremlah(Jei.2S:llas well as Jer. 29:1. 10: 2 Chr. 36:21)

3 periods of 70 year*

1 The servliude be>;an in the 4th year of Jehoiakir:;,and the 1st year of Nebuchadnezzar, when the Judcan king-don) pa Bed UDder the C haldea n rule for 70 years (Jer. 25:1; 2 Ki. 24; 1-7). This period closed with the fall of Babylon ihiDugh Darius the .Mede (Axyages, 5:31)

2 Thecaptlvlty began withihecarry-ingawaytoBabylon of Jechoniah in the 8ih year of Nebucludne/.z^r (7 years after the servitude of point 1, above,

2 K1.24:8-16)and 11 ycarsbefore Jerusalem was denroyed (Ezck. 40; 1)

3 The detoUUotu of Jerusalem is a term rcferniia to trie co::iplete destruction of Jerusalem and captivity of Judah by Nebuchadnezzar in ttie 11th yeat of zlcdeklati (2 Ki. 24:17-2&2; Lev. 26:32-35). The Jesolatlons of Jerusalem began about 19 years after the first stage of Jerusalem by Nebuchadnezzar (2 Kl. 24:1-5). about 11 yean after the second siege (2 Kl. 24:8-16). and at the time of the third and final siege (2 Kl. 24:17-25:4)

By the time of Daniel's prayer and vldou of ch. 9 the servitude had ended and the captivity and the desolations of

muiy:

(9) Hi a war with Meatiah (2:44-45. 7 Zt-Z7; 2The»«. 2:8. Rev. 17:14; 19 11-21;

Zech. 14)

he shall also stand up acainst the'Prince of princes; but ^f &h«U be broken without hand.

(10) The time of the vision

•26 And the*vi5ion of the evening and the morning which was told IS true: wherefore shut thou up the vision; {or it

I shall be for many days.

I 27 And I Dftn leWainted. and was sick certain days; afterward I rose up, and did 'the king's business; and I was astonished at the vision, 'but

I none understood i(.

CHAPTER 9

IX Daniel's third vision: the

seventy weeks of years.

1 Time and occasion

DanieVs confesstor and prayer

867

belled against him;

10 lieither have ms obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his'servants the prophets.

11 Yea,»all Is'ra-el have transgressed thy law, even b>' departing, that they might not obey thy voice; theidor£"the curse is poured upon us, and the oath that is written in the law of M6 $es the servant of God, because we have sinned against him.

12 And*he hath confirmed his words, which he spake against us, and against our judges that judged us, by brinfimg upon us a great evil: 'for under the whole heaven hath not been done as hath been done upon J6-ru sa-16m.

13 As it is WTJtten in the law of M6'5e§, all this evil is come upon us:'yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thv truth.

r,^^ 14 Therefore hath the Lord

I the'&rst .year ofDa-n us v^-atched upon the evil, and the son of A-has-u-6 rus. of brought it upon us: for the

Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God. that hast brought'thy people forth out of the land of E'sS'Pt with a mighty- hand, and hast gotten thee renown, as at this day; w e hav e sin ned, we have done wickedly.

16 « O Lord, according to all thy righteousness, I beseech thee,*let thine anger and thy fur\' be turned away from'thy

3 ^ Andl set m y fa ce unto the city Je-ni sa-16m, 'thy holy Lord God, to seek by prayer mountain: bec ause for our and supphcations. with fasting, sins, and for the iniquities of and sackcloth, and ashes: our fathers, J6-ru'sa-!6m and

4 And I pray ed unto the Lord thy people are become a *re-my God, and made my confes- proach to all that are about sion, and said, OLordrthe great us.

the'&rst_year ofDi-rius

the son of A-haj-u-S rus. of

the seed of the'Medej.'which

was made king over the realm

of the Chai-de anj;

2 In the first year of his reign

1 D4n iel understood by*books the number of the years, whereof the word of the Lord came to J§r-e-mi ah the prophet, that he would accomplish seventy years in the desolations of Jd-ru sa-lftm.

2 Dajiiel's prayer and confession for himself and Is- <

rael; 12 sins of Israel

and dreadful God, keeping the covenaal and mercy le^UieiD that love him, and to them that keep his commandments;

5 We have°sinnedj and have committed iniquity, and have done wickedly, and liavg'rebelled, e_ven^ departing from thy precepts gnd irgm thy judgments:

6 Neither have we hearkened imto thy seri'ants the prophets, which*spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness be-longeth unto thee, but unto us

"confusion of faces, as at this

' day; to the men of Jii dah, and to the inhabitants of J£-ru sA-lim, and unto'all Ij ra-el^ that

I are near, and that are far off.

I through 'all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord. 12 us belongethi confusion of face, to our kings,

}o our princes, and to our athers, because we have sin'-i ned against thee.

9 To the Lord our Godi belong mercies and forgive-fieuet, though we ^i

forgive-l TV re-l

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, in cline thine ear, and hear ; o pen thine eyes, and behold our desolations, and the city which is called by thy name: for w e do not present our supplications before thee for our riKhteousnesses. but for thy great mercies.

19 O Lord, hear; O Lord, fpr-givej O Lord, he arken and doj defer no t, for thine own salte, O my <jod: fei thy city and thy people are 'called by thy name.

3 The angelic interpreter (8:15; 10;12)

20 * And whiles I ifos speaking, and praying, and confess-inR my sin and the sin of my people 1$ ra-el. and presenting my supplication before the Luru my God for the holy mountain of my God;

21 Yea, whiles I WQi speaking in prayer, even the man G4'-brJ-el, whom I had seen in the vision at the hegiiining, being oauned to fly «wiftly, touched

Judaband Jenitaleni were soon to end

1 This was the usual procedure of Daniel when he wanted a definite answer (v 3; 2; 18; 6:10; 8 16. 27; 10 2-})

m Daniel here confesMs for the sinful people with whom he ldci'.u;ii ■ him-sclTby "we" and "us" (v i»-l-0. Cp.

Continued, column 4 —»^-

s He prays for Judah and all tuael. far

and near. T he 10 tribes had been taken Into Aayrlan captivity 133 years before Judah (2 Kl. 17)

t All Israel and Judah were scanered In all provinces of tV --sof Assyria,

Babylon, a n d f' : ua, a n d no

doubt in other countries (v 7; Esther 8:9-17; 9:1-2)

a The despised piuphets were recognized by Israel after '.' ' : " .nd

manyof iheirpri .1-

&lled. Cp. lieb. 1.1--; . ki. i i 13; Isa. 44:26; Lam. 2:17: Zech. Lb

b The term all l»ael here and in the majority of places refers lo all the tribes of Israel, not excludingjudah, as some teach today (see uole a. Acts 13:16)

c The curse God promised that would come upon them if they rebelled (Lev. 26:14-17, 29-39; Di. 27; 15-26; 28; 15-62; 29:20: 31; 17)

d God will always conurm (lis word and curse those who sin and bless those who obey(v 12; GaL 6:7-8; p. 284)

e This is one ofthe greatest proofs of God oonflrming a curse as well as a blessing, accordingio llis .%ord.Godcannot lie, so what He orders as the penalty for sin will be meted out as surely as reward for obedience

f 3folJ guarantee of blesang from God:

1 Prayer and confession of sin (v 3, 4-6, 17, 20)

2 Turning from iniquity (v 13; Isa. 55:7)

3 Understanding and obeying truth (v 4-10. 13; jn. 8:32-36: Rom, 1:16)

g Israelites, even in apostasy and dispersion are considered the chosen people of God. He is going to bring them to repentance and eternal obedience and fulfill the covenants made with them (Isa,11:10-12: 59:20-21; 66:7-8;Ezek. 37; Zech. 12:10-13:1: Lk. 1:32-33; Rom. 11:25-29)

h 10 reijuests of DanieL

1 Let Your anger and fury be t\tmed away from Jerusalem and Mt. Zion^v

2 Hear my prayer (V 17.18.19) 16)

3 Hear my supplications (v 17)

4 Cause Your face to shine upon Your sanctuary (v 17)

5 Incline Your ear to hear (v 18)

6 (.ipen Your eyes (v 18)

7 See our desolations (v 18)

8 Forgive our ans (v 19)

9 Hearken and do (v 19)

10 Defer not my answer (v 19) i Jerusalem hasbeenchosenbyGodtobe the capital of His eternal kingdom on earth (Ps.2:6: 43:2: 37:2: 102:16; 132: 13: Isa. 2:2-4; Ezek. 48: Zech. 14) j Mt. Zion(Ps. 2:6; 48:2: 87:2J k This iswhat men fear(Jer. 24:^29:18: 42:18; 44:8, 12: Ezek, 5; 14-51; 22;4J 1 Upon whidi Your nan]e has been called

^*' Corn, from column 2

Keh. 1; 9:33-j8; Ezra 9:5-15

1 7 guths about God;

1 lie is a great Co^ (v 4)

2 A dreadful God (v 4). \\6d. yare, to be feared or reverenced

3 He keeps covenant and mercy to them that love Him (v 4^, and

4 To them that keep His command-

ments

^V4)

5 A righteous God (v 7, 14, 16)

6 A God of judgment(v 7,13-14.16)

7 A God of mercy (V 9)

o 12 sins of Israel

1 Sinned (V 5. 11, 15, IS)

2 Committed iniquity (v g

3 Have done wickedly (v 5)

4 Departed from God •spreccpts(v 5)

5 Departed from God's judgments (v5)

6 Have t»t listened to God's servants, the prophets (v 6)

7 Tresspassed against God f v 7)

8 Rebelled against God (v 9)

9 Have not obeyed God's voice (v 10)

10 Havetnt walked In Illslaws(v 10)

11 Havettans(tressedGod'slaw(v 11)

12 ulsobeyedGod's voice (v II. 14)

p Used of revolt against God or royalty

q See Jn. 5:43; lleb. 11-2

t Heb. boAeth. shame, paleness (v 7-8;

1 Sam. :0.i)i Jer. 7:19)

Ezra 9:7; Ps. 109:29:

Prophecy of the seventy weeks

An angel talks with Daniel

a Cp. amilar important events at this time (2 Sam.24:15; IKi. 18:29; Ezra 9:5; Jn. 19:30) b T o give wisdom and understanding concerningthe future of Israel and last day events. This time Gabriel did not interpret a vision that had been seen, but gave a simple direct prophecy of events concerning Israel and Jerusalem fixim Daniel's day to the end of all Genule oppression of Jews. No interpretation is needed. All that is required is to read and believe what is written for our learning. If Daniel was commanded to understand the vision and consider it, then we are to do likewise c 15ih prophecy in Dan. (9:24-27. V 25-26 are fulfilled; v 24 and 27 are unfulfilled). Next. 10:14. See The 70 weeks , p. 877 d Streets and wall, expressing the completeness of the restoration of the city, including the places of resort and the thorot^hfares leading to them eThe temple (8:9-14; 11:45; Mt. 24:

15; 2 Th. 2:4; Rev. 13) f Until the end of the 70th week (see point 14, of The 70 weeks, p. 877) g Heb. charats ,to point slLarply;to decide; todecree(v26-27;Jobl4:5; Isa. 10:23 28:2 2),Destruction is decreed for A nti-christ(7:ll, 25, 26; 8:25; 11:45; Isa. 11:4; Ezek. 38:17-21; 2 Th. 2:8; Rev. 19:20; 20:10) h Not upon the desolate place, but upon

the one making the temple desolate i This was 5 years after the vision of the 70 weeks of Dan. 9 (Cp. v 1 with 9:1) j This was not Darius theMede of 5:31; 6:1; 9:1. He was a Persian prince and becamekingofdieMedo-Persian Empire after Darius had reigned 2 years. There are no less than 4 traditions about the birth of Cyrus. Herodotus says thathe was the son of Mandane, daughter of A styages who sought to kill the child because of dreams he had of his owndefeatatWshands. Xenophon says he was the son of Cambyses, king of Persia,that he was educated in Persia and was later sent for by Astyages who made him commander-in-chief ofhis armies, Nicolaus says that Cyrui was thesonofAtradates,a Mardian bandit, and that he became the adopted son of Artembares, cup-bearer to Astyages, later becoming proroinentin the service of Astyages. The truth of the matter seems to be that Cyrus was the son of Astyages and Queen Esther of the book of Esther; and this is also clear from die notes on p. 490. This being true, then many prophecies of Isaiah take on new interest and meaning. Cyrus was the subject of a number of prophecies of Isaiah concerning the restoration of Israel from Babylon and the rebuilding of Jerusalem and the Jewish temple after the captivities. See notes on Isa. 44:28-45:1

In the Bible his name was predicted 175 years before he was born, the prediction even foretelling his decree to liberate the Jews and rebuild Jerusalem (2Chr. 36:22-23; Ezra 1:1-8; 3:7; 4:3-5; 5:13-17; 6:3, 14; Isa. 44:28; 45:1 k A term used 25 times in Daniel and 4' times in Revelation, emphasizing the subject matter of both books

^ Cont. from column 3

12). All wars lost or won on earth are results of wars lost or won by these heavenly armies

Not oiily over every government of this world are there good and evil spirit beings seeking to influence and carry out the will of their masters, but over every individual life the same is true (Ml. 18:10; 2 Cor. 10:4-6; Eph. 2:2; 6:

10-18; Heb. 1:14; Jude 9). Satan, himself, is active along the line of seeking to defeat God's purpose in the lives of His children (1 Chr. 21:1; Job 1:6; 2:1; Zech. 3:1; Mt, 4:1-11: 2Cor. 4:4; Eph. 2:2; 6:10-18; Jn. 3:8; Rev, 12:12), Michael is the princeof Israel(ll:21; 12:1), The prince of Greda is referred to in v 20 q The words prince and princes are from

me^ about the tim e of the evening oblation.

► 22 And he informed me, and talked with me, and said, O DSn'iel, I am now come forth to *give thee skill and understanding.

■ 23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand tjie matter, and consider the vision.

4 Seventy weeks of years upon Israel and Jerusalem

to accomplish six things

•24'^ Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and Jo bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

5 Beginning of the first period of seven weeks to rebuild Jeruscilem after the captivity, following which was the second period of sixty-two weeks from the rebuilding of Jerusalem to the Crucifixion of the Messiah, a period of 483 years (Neh. 2; Jn. 19:30-31)

25 TCnnw th erefore and under-stand, that from the going forth of the conmiandment to restore and to build Je-ru'sS-16m unto the Mes-si'ah the Prince shall be seven weeks, and threescore and two weeks : thc'street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Mes-si'ah be cut oflf, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are

determined.

6 The third period of one week in which Antichrist will make and break a covenant with Israel ending with the second advent of the Messiah (Rev. 4:1-19: 21; Mt. 24:15-31)

"revealed unto Daniel, whose name was called Bel-te-shaz-zar; and the thing was true, but the"time appointe d was long : and he "^understood the thing, and had imderstanding of the vision.

2 In those days I D4n'iel was mouming^hree full weeks.

3 I ate 'no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the'four and twentieth day of the first month, as I was by the side of the great river, which is*Hid'de-kel;

2 Vision of Messiah (Rev, 1:13)

5 Then I lifted up mine eyes, and looked, and behold ascertain man clothed in linen, whose loins were girded with fine gold of U'phaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

3 The effect (Isa. 6; Ezek. 1; Rev. I)

7 And I Dan'iel'alone saw the vision: for the men that were with me saw not the vision; but a'great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone. and saw this great vision, and there remained*no strength in me: for my comeliness was turned in me into corruption, and I retained no stren gth.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground .

10 ^ And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

•11 And he said unto me, O Din'iel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: ' for unto thee am^ now sent . And when he had spoken this word unto me, I stood trembling.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make'iY desolate, eveii^until the consummation, and that 'determined shall be poured '■upon the desolate.

CHAPTER 10

X Djiniel's fourth vision:

Israel in the last days under

the Antichrist. I Time,

place, and occasion

IN the't hird year of'Cy'nis king of Per'§ii a*thing was

the Heb.sar. wiucn m eans a chief ruler. It is generally rendered prince in this book (1:7, 8, 9, 10, 11, 18; 8:11, 25; 9:6, 8; 10:13, 20, 21; 11:5; 12:1) r See 4 angels named in Scripture, p.878

s This proves there are ranks among angels (v 13; 1 Th. 4:16; Jude 9)

t This refers to the satanic princes of the kingdom of the Medes and Persians

4 Angelic interpreter (8:15;

9:20-23)

•12 Then said he unto me, Fear not, Dan'iel: for " from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come "for thy words.

5 Gabriel detained by the angelic forces of Satan over

Persia

13 Buf^he^prince of the kingdom of Per'§i4 withstood me o ne and twenty davs : but, lo, 'Mi'chadl, 'one of the chief princes, came to help me; and I remained there with the'kings

of prophecy regarding world kingdoms. God also has trusted angels and they carryoutHis will concerning what He has predicted to take place in the king-cbms of this world (v 11-21; 11:1; 12: 1). Hence, the wars between these two gioupsofangelsintheheavenUesJvl3, 20-21; 11:1; 12:1; Jude 9; Rev. 12:7-

^ Continued, column 1

a Note the price Daniel paid for this revelation and the method whereby he received it (10:2-12:13). Divine revela-tious have always had an impressive effect upon their receivers (Dan. 2, 4, 5,7, 8, 9,10-12;Isa. 6; Rev. 1: Gen. 15) b Thetime for fulfillment was in the far distant futurc(v 14, 35). Even yet(1 Jod A. D.) it has not been completed. Ai least all of 11:35-12:13 is yet to be fulfilled. The Heb. vetsaba gadol, means long warfare.The true idea isthat there will b e many wars before all these things are fulfilled. It could be called " The vision of wars. " See p. 8'S c If Daniel understood the vision before the now historical section (11:2-34) was fulfilled, we today can surely understand the vision after the fulfillment of this section. The whole visioii is very plain, as we shall see d This is a long time for a man to be in fasting, prayer,and constant emotional strain e This is the same as saying that he was on a total fast, not on a diet as some today call a Daniel's fast f The 24th day of our April g O nly found twice in Scripture(v 4;Gen. 14). It is better kiiown as the Tigris, a more modern name not found in Scripture. Euphrates is mentioned 21 times, for along its winding course many biblical events took place h 8fold description of Messiah , p.8"8 i This proves that one person can see a vision while others cannot even though they are present. Cp. Acts 9:7; 22:9 j 2fold effect upon Panic's companions:

1 A great quaking fell ifljon them

2 They fled to hide themselves (v 7) k lOfold effect upon Daidel . p. 878

1 It appears that the person described in v 5-6 is Gabriel, but no angel is thus described in Scripture unless this is an exception. The vision is in almost every detaU. like that of the Son of man in Rev. 1:12-17. The two visions seem to refer to the same person. In 8:13-19 Gabriel is instructed byanother person to make the vision known to Daniel. The same is no doubt true here. The person described in v 5-6 directs Gabriel to make this revelation known to Daniel. The fact is clear in 10:11-12 that someone sent him m Note the divine and angelic appearances in die book (3:25; 4; 13,17, 23; 6:22; 7:16; 8:13,14, 16-26; 9:21; 10: 4-12, 16, 18, 20; 12:1, 5-6)

n Here is an example of prayer being de -layed (v 12-13^, Sucn delays should never hinder faith or cause one to give up seeking an answer that is promised by God. They should only urge one lo renew his efforts and to hold on in prayer and faith until the answer is reaUzed(Lk. 18:1-8)

o I am come to answer the prayer that you have prayed. This shows exactly what Daniel prayed for and demonstrates that the very words said in prayer are heard and can be answered (Mt.7:7-ll). Too many times religious teacherstodayargue that what we ask may not be granted, but that God will give to us what we need and what isbesi for us. In other words,God will substitute something in the place of whatever we have asked for. There is not a word in Scripture which teaches such a doctrine. God has promised to give all men what they ask for in prayer, believing - even the exact things that they say in words (Mt. 7:7-11; 17:20; 21:21-22; Mk. 11:22-24; Jn. 15:7)

p This is the satanic prince or ruler of the kingdomofPersia,onerulingthe kingdom of Persia for Satan who is recognized in Scripture as being the god and ruler of this world, having usurped man'sdomlnion (Mt, 4:8-9; 12:24-

30; Jn. 8:44; 12:31; 2 Cor. 4:4; Eph. 2:2; 6:10-18; Ijn. 3:8; Rev. 12:7-12; 16: 13-16; 20:1-10)

Over all the governments of this world Satan has hisuusted angels who are responsible to him for carrying out his will in those governments. He seeks to hinderGod's plan in the fulfillment

DANIEL 10. 11

a 1' 1.(10:14, unfui-

b Uaiud'i peuplc.litc JeMt(v 14: 9:24:

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(V 11-1.-) f llcb. Jc"-j-Thj

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liVcncss, refening to , for that is all he a;c Lhc f-oral anJ . -crv :. Ilijthe

Lr. cj: in conncctloii "Jih i.,uu (l;cii. 1: 26) anj with AJani (Gen.5-1). Sec iiotc r, Jn. 4:24

.-, cjuesdon IJ. Next, v 20

h : hi> is the JrJ tuuch (v 10, 16, 18)

I yuegjoii 14. Scxt, 12:6

J i>'bcj) I Icjvc ^u I will have anodier fitilB with the prince of Persia (the saurjic ruler of Pcraa). Thii is a;::ply the continuation of the »ar of v 13-14

k The prince of Grccia is the saunic rulerpririceofthcGrecianEmpire that caiucvi AlexanJer the Great to be so stxrcessfulin 1 i ytyirs as to destroy the McJo-PcrsJaii Er:ipire coin pietely. This prince of Grecia is the spirit now conGned to the abyss who will coine out in the last days and cause the human Anuchrix to revive the old Grecian Empire.so that they all can oppose Jesus Chdsi at An:)agcdJon. Sec coL 3, p. 310 of the N. T.

1 This refers to the revelation of the war between Medo-Pcrsia and Greece alicady recorded in Scripture (2:39; 7 5-6; 3:3-8, 20-25)

;: Michael, the prince of Israel, is the onlyone who is standing by me in my wax on the pnnce of Persia, that he rraght be overcome and the prince of CteciabepernBnedioconie(v 20-21)

n See Michael and Gabriel, p. «79

0 17th and last prophecy in Dan. (ll:2-12 13.V 2-34 have been fulfilled: v 35-12 1J arc yet to be fulfilled)

P Sec 4 Peraan kings, p. a79

^^^ Com, from column 3

not reign over Syrian.This was fulfilled, fur Antiochus Il.lenherand her infant soiiin Antioch and returned loUve with his divorced wife, Lao<iice, who was responsible for aU three being killed ' (note j, above^ !

1 This predicts tne death of A nriochus U by Laodice who poisoned him and put herown son on the throne (note j.above)

m Berenice wasdivorced(note k. above)

n The Egyptian women who accompanied Berenice from Egypt strove lo defend her when she was murdered and many wexe killed

o Lit., "he whom she brought forth", referring to the son of Bereitcc who was killed with her (note j, above)

p This refers to her own father who gave her to Aotiochus for a wife (note J, above)

q A branch of the same roots from which Bercmce sprang. Her brother, Ptolemy III, who had just siiciceded to the I:gypuan chronc, at once invaded the Scleuctdrealni to avenge his siner who was murdered at Andoch. !<e annexed the eastern provinces to Egypt and ravaged the coasu of Asia Minor wiih his navy, .;46 B.C. (v 7-9)

r (Us Ptolemy, the father of Berenice who is referred to in v 6, as he that strengthened her

s This was Selcucus II, son of Laodice who suffered defeat by Ptolemy ID. He not only cr.tcrcd into the fonrcss of the king of the north, but plundered Seleucla, Suia, and Babylonia, even penetradnf, to the borders of India. Ptolemy III oould not enjoy the fruit of I his great victories due to trouble in his I own country (V 9). He did uke many ' captives back to Egypt and the Egyptian gods which Cainby«:s, king of Persia, took from Egypt tOO years be-fbre(V 8). Hence, he was called by the I Egyptians Euergetes , bc:icfactor |

|o{ P«r'$iA.

6 Ot subject of the

% 17-19, refs.)

114'Now I un come to jnakc

th : Ahat shall be-

(. :i the 'latter

da^s: lur ytt me vision"/j for many days.

7 Further effect on Daniel

15 And when he had spoken such words unto me, I set mj face toward the ground, and I became dumb.

16 And. behold, one'like the 'timiJitude of the sons of men

touched my lips: thett I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and 1 have retained no strength.

17 'For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18*Then there came again and touched me pne like the appearance of a man, and he strengthened me, •19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strength-enedj and said. Let my lord speak; for thou hast strengthened me.

8 The Prince of Grecia

20 Then said he, 'Knowest thou wherefore I come unto thee? and'now will I return to fight with the prince of P5r'-SiiMand when I am gone forth, lo, the prince of Gre'ci^ shall come.

9 Michael and Gabriel

► 21 But I will shew thee that which is'noted in the scripture of truth r'^'and there is none that holdeth with me in these things, but "Mi'chaSI youx prince.

CHAPTER 1!

10 History from Darius to the future Antichrist (ll:l-34). (1) Five years before Gabriel had helped Michael overthrow the satanic forces jover Babylon so that the Prince of Persia might come

ALSO I in the first year of ■ Da-ri'us the Mede, even I, stood to confirm and to strengthen him.

(2) Four more kings over

Persia before Alexander

the Great

12 And now will I shew the^ |he truth. "Behold, there shall stand up yet 'three kings in PirjiA; and the fourth shall be far richer than they ail: and by his strength through his riches he shall stir up all against the realm of Or((ii-^

(3) A reighty King: Alexan-

der the Great (8:21)

3 And a "mighty king shall stand up, that shall rule with great dominion, and do according to his will.

(4) Division of Greece into

four kingdoms (8:22)

4 And when he shall stand up, his*kingdom shall t>e brokeii, and shall he divided toward the four winds of heaven; and'^not to his posterity, nor according to his dominion which he ruled: for"his kingdom shall be plucked up, even for others beside those.

(5) King of the south: Ptolemy Lagidae, one of Alexander's generals who seized Egypt on the death of Alexander. King of the north: Seleucus I, one

of Alexander's princes anda general who seized Syria, Babylon, and Media and became greater than Ptolemy of

Egypt

5 " And'^ the king of the^south shall be*strong, and^ne of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

(6) League between Egypt (south) and Syria (north) through the marriage of Berenice, daughter of Ptolemy Philadelphus, to Antiochus Theos, the third

king of Syria

6 And 'in the end of years 'they shall join themselves together; for the king's daughter of the south shall come to the ki ng of the north to make an agreement: *but she shall not

I retain the power of the arm;

Neither shall he stand, nor his arm: ""but she shall be given up, and"they that brought her, and "Tie that begat her, and'^e that strengthened her in these times.

(7) Branch of her roots: a brother of Berenice, Ptolemy Euergetes, who invaded Syria (north) to avenge the murder of Berenice by Laodice who was divorced by Antiochus so he could marry Berenice

7 But^out of a branch of her roots shall one stand up in'his estate, which shall come with an army, and shall enter into the fortress of the'kiox of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives info £ (ifpt their gods, with their princes, and with their precious vessels of silver and of gold; 'and he shall continue more years than the kin£ of the north.

9 So the Ipng of the south shall come into'his kingdom. and shall return into his own

a This is Alevaiidcr the Great who car-

i I he death ot Selcucu* U was due lo a fall from a horse. Ptolemy It] survive d hiiii 4 ot 5 years

u Come into the kiiitidom of Selcucus II. rtiit refers to a Axond invasiou of "^yna, but, haviiiv, heard of rebcUioi HI Tiiypt.Ptole . in rctunicdtlicn- to suppress it. c he wool . ivc

whollydestr , -incdLii; ut vrn

and Berenice to be murdered with her son. She then set lier own sonCallinicus (Selcucus U) upon the tiirooe. He was called Antiochus II. Antiochus I i reigned 2H0-262 B.C. ;

k Berenice s:.all not retain the power of , the Syria:: iiuooc (her potterlty shall

-^— Continued, column 1

ried out the plans of hi? father,Philip of Macedoii,to 1 Perdan Em-

pire. The war be. '-B.C. when

Alexander ca;: e to the throne of Greece and Macedon. He had only 35,000 soldiers and ? 75, 0001.. stan the war with while the Persi.ui kiiiu had a yearly revenue of ?11.000,000, many millions in the treasury, and hundreds ofthousands of soldiers, besides a great navy. He had fully 50,000 Greek soldiers hired withGreek generals. But,in 13 years Alexander conquered the whole Persian Empire and beyond. Me literally did according to his will, fulfilling V 3

b This refers to the breaking up of the Grecian Empire into 4 diviaons after the death of Alexander the Great. The period from Alexander to the conquest of these 4 kingJoms (336-100 B.C.) bytheRomansiscalledthe Hellenistic or Alexandrian A^i^e. For a time the generals of the army agreed to rule the various parts of the empire unrilAlex-ander's son by

Roxaoe becair.e of age to Lake the throne, but they aU really desired to become king of the province held, m 311 B.C. the child and his mother were murdered. Then the siruc-gle for power became an open contest. Antigonus, one of the most able generals of Alexander, used Syria as abase to conquer the whole empire for himself. In 301 B.C. he was defeated by 4 other generals and slain. The 4 great generals then divided the empire. See p. 877

c This simply means that Alexander's kingdom was to be divided among others who were not of his posterity rwr according to the dominion by which he ruled. In 15 years not one of Alexander's family,including3 wives, ii sons, his brother and wife, and mother, was left alive

d His kingdom was to be plucked up.even iior others besides the 4 generab that would seize the greatest part of his empire. Minor parts of the empire did go to others from which they were taken

e Ptolemy I, king of the south, the founder of the Egyptian division of the Grecian Empire, which continued 323-30 B.C. when Rome took over Egypt. See Ptolemy I, p. 879

f South with reference to Judea

g He became strong.for he added Cyprus, Phoenicia, Carla, Corinth, etc. to his kingdom of Egypt

h This was Seleucus I, called ^:icator, the Conqueror, founder of t'leSeleucid Empire, 312-280 B.C. He lost out to A nrigonuswtio conquered Babylonia in 316 B.C. Seleucus fled to Egypt and distinguished himself as one of the commanders of Ptolemy 1, hence he is called a prince of Ptolemy(v5). In the victory won by Ptolemy at Gaza, 312 B.C. ,the way was opened for Seleucus to return to Babylonia. In 9 years he won the whole of the eaaeni part of Alexander's empire. In 301 B.C. he added Syria and part of Asia Minor to hisempire. TheSeleucidera was from 312-65 B. C. when the kingdom of Syria was reduced by Pompcy to a Roman province

i Lit. .after some years; about 65 years. Thus a number of tiistorical eve.itsare passed over at t!ii$point.Cp.2Chr. 18:2

j They: tJie kings of the north(Syria) and of the south (Egypt^ sliall make a league together. Having been in a bloody war for several years, they agreed to terminate it in 250 B.C. by the marriage of Berenice, daughter of Ptolemy II Philadelphus, king of Egypt ■285-247 B.C. ,to Anuochus U Theos. the king of Syria, 262-: ;6 B.C. The marriage was on condition that An-riochus would put away fus wife, Laodice,and her children,and this he did. Since Berenice brought an im-:!'cnse fortune to her husband, it seened that all would gowcll.But after a while A nriochus recalled tiisfonner wife, Laodice. and her cfiildren; and she, fearing that he might later recall Berenice, caused hln: to be poisoned

DANIEL 11

The kings of the north and south

a The sons of Seleucus II, Seleucus in (Ceraunus, or Thunderbolt) and Antiochus III, called the Great. Seleucus n did assemble a great multitude of

..' forces to recover his father's dominions, but was poisoned by two of his own generals after a reign of 2 years. His brother, Antiochusin, was then proclaimed king, so that only one of the sons actually started a war against Egypt.He retook Seleucia and regained Syria. He seemed disposed to invade Egypt, as he came to his fortres s, even to the borders of Egypt (v 10)

b Ptolemy Philopater, "Lover of Father" or Tryphoo, son of Euergetes, reigned 221-204 B.C. Antiochus the Great of Syria declared war on him about 219 B.C. Philopater defeated Antiochus in the battle of Raphia near Gaza, 217 B. C. (v ll).He became greatly exalted destroying and oppressing many in his own land, especially the Jews (v 12). He was not to be strengthened by his victories due to the constant decline of his kingdom brought about by permitting favorites to rule or ruin (v 12)

c A ntiochus m, called the Great, who ruled 223-187 B.C. 14 years after his defeat at Raphia, he returned to fight the Egyptians with a greater army than before and with many riches from his campaign in restoringthe eastern parts of his empire (v 13) d Antiochus the Great and Philip of Macedonia united in conquering Egypt. In 198 B.C. Egypt was defeated and Palestine was again under the Seleucid's

e This was Ptolemy V, called Epiphanes, the Illustrious. He was only 5 years old at this time, when Philopater died. Rome for the first time interfered to make Antiochus surrender his conquests. Not daring to disobey Rome, Antiochus made peace with Ptolemy and betrothed to him his daughter Cleopatra, 193 B.C.

f The Jews who rejected their religion and joined Ptolemy under Scopas, the Egyptian general defeated by An-uocnus the Great in 198 B. C.

g To take the side of Syria to help fulfill the prophecy of liberating Juaea. In doing so they fell under the wrath of the Egy ptians.for Scopas came with a large army, while Antiochus wasengagedln other parts, and subdued Palestine taking much spoil into Egypt

h Thi s refers to A ntiochus the Great coming to recover Judea. He defeated Scopas, taking several fenced cities; and none ofthe Egyptian generals were able to oppose him (v 15-16)

i This refers to Antiochus the Great coming against Ptolemy and doing as he pleased in his conquests (v 16)

j Antiochus the Great was helped by the Jews who supplied him with provisions and assisted him in reducing the garrison of Scopas in the citadelat Jerusalem. Antiochus showed the Jews great favor at this time, bringing back the dispersed and freeing the priests from all tribute

k Palestine was greatly reduced to poverty through the long wars

1 Antiochus the Great had purposed to march into Egypt, but chose instead to make a covenant of peace with Ptolemy, givinghim his own daughter, Cleopatra (v 17) m Antiochus the Great acted as if being influenced by nothing but upright views in his covenant with Ptolemy (vl7)

n This term denotes the beauty of Cleopatra o Antiochus planned to conupt Cleopatra causing her to be a snare to Ptolemy, but instead she helped her husband and put him on guard against her father ^v 17)

p After making peace with Egypt, A;i-tiochus the Great fitted out a great fleet of ships, subdued most of the maritime places on the coast of the Mediterranean and took many islands, including Rhodes, Samos, Colophon,

(8) Defeat of Antiochus the

Great by Ptolemy III of

Egypt (south)

10 But "his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11 And" the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north : and he shall set forth a

great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

(9) Antiochus the Great (Syria, north) renews the war after fourteen years and defeats Ptolemy V (Egypt, south)

13 For "^ the king of the north shall rettim, and shall set forth a multitude greater than the former, and shall certainly come ajfter certain years with a great army and with much riches.

14 And in those times"there shall many stand up against^he king of the south : /also the robbers of thy people shall exalt themselves *to establish the vision; but they shall fall.

15 Soo the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand,

neither his chosen people, neither shall there be any strength to withstand.

16 'But he that cometh against him shall do according to his own will, and none shall stand before him: /and he shall stand in the glorious land,*which by his hand shall be consumed.

(10) Antiochus the Great and I*tolemy V come to terms: Antiochus gives Ptolemy his daughter who later helps her husband defeat the plans

of Antiochus

17 'He shall also set his face to enter with the strength of his whole kingdom, and "Hipright ones with him; thus shall he do: and he shall give him"the daughter of women,"corrupting her: but she shall not stand on his side, neither be for him.

(11) Antiochus next makes war on Greece but is turned back by the Roman prince Scipio who defeats him at

Magnesia near Smyrna

18 PAfter this shall he turn his face unto the isles, and shall take many: "Jbut a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

and otbers (v loi I This refers to tne Roman consul who defeated Antiochus, causing him to withdraw from Greece to Asia. The Romans then defeated him in A sia Minor, compelling him to abandon aU the country north of the Taurus. Thus the reproach Antiochus planned to cause Rome to suffer was turned iqx)n himself (vl8)

19° Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be foimd.

(12) Seleucus, the son of Antiochus the Great sends Heliodorus to plunder the temple at Jerusalem and exact money from Israel (2 Mace. 3:4). This

king is soon poisoned and is succeeded by A'-tiochus Epiphanes

20" Then shall stand up in his estate a'^raiser of taxes in the glory of the kingdom .•"but vath-in few days'he shall be destroyed, neither in anger, nor in battle.

(13) Antiochus Epiphanes and his dealings with Is-real are pictured in 11: 21-34. A He obtains his rule by flattery

21 And / in his estate shall stand up a vile person^^to whom they shall not give the honour of the kingdom: '■but he shall come in peaceably, and obtain the kingdom by flatteries.

B He makes a league with

the high priest; deals de-

ceitfully and becomes

strong

22 And 'with the arms of a flood shall they be overflown from before him, and shall be broken; yea,'also the prince of the covenant.

23 And* after the league made with him he shall work deceitfully : 'for he shall come up, and shall become strong with a small people.

24'"He shall enter peaceably even upon the fattest places of the province; "and he shall do that which his fathers have not done, nor his fathers' fathers: he shall scatter among them the prey, and spoil, and riches: yea, and'Tie shall forecast his devices against the strong holds, even for a time.

C Makes war against Ptole -my of Egypt who is betrayed and killed and his army defeated

25 And (Tie shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: 'for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And "^both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appoi nted .

D Antiochus returns inglo-ry and victory ajid sets his

crowned kingof Egypt(171-167B. C.) q This refers to using means of corruption to turn away from Ptolemy certain key men who helped defeat Egypt (v 25). They that were fed by Ptolemy were corrupted byA ntiochus and caused the faU of Egypt (V 26)

r See Deceitfulness of Antiochus Epi-phaneFandPtolemyPhllometor .p. 876

a This refers to A ntiochus theGreat turning back to his own fort in Antioch. He was obliged to raise 15, 000 talents for Rome, to pay for the war. He marched into his eastern provinces to exact the unpaid taxes and perished in a war in Luristan, 187 B.C. (v 19)

b The tax raiser who succeeded Antiochus theGreat was his son, Seleucus IV.called Philopater,who reigned 187-176 B.C. His kingdom then consisted of Syria, Cilicia, Palestine, Mesopotamia, Babylonia, Media, and Persia

c Seleucus IV wascaUed a raiser of taxes because he was compelled to pay a yearly war indemnity exacted by Rome,Heraised money from manynew sources, even sending his minister, Heliodorus to Jerusalem to plunder the temple. Seleucus IV was assassinated by Heliodorus who sought to be king

d What is meant by the few days is not stated. It could not be that he ruled only a few days.for he reigned 11 years. This perhaps refers to his quick death from the time he sought to plunder the Jewish temple at Jerusalem to get the money deposited there, which is here railed the glory of the kingdom (v 20)

e This refers to the manner of death or Seleucus IV - not in anger and not in battle fighting with the enemy, but basely and treacherously assassinated by one in whom he trusted. He died of poison

f This refers to Antiochus IV, called Epiphanes, the Illustrious, who reigned 175-163 B.C.AU of V 21-34 refers to him. Several details are given concerning things which the last Syrian king,the Antichrist, will also do, and that more completely. See 10 proofs Antiochus r>ot the Antichrist ,p. 87C

g The true heir, Demetrius, another son of Seleucus IV, was being held in Rome as a hostage. This gave Antiochus Epiphanes the opportunity of seizing the throne

h See How Antiochus Epiphanes became king, p. 872

i With the help of the arms of his supporters his competitors for the throne were overthrown and broken

j Not only were his competitors overthrown but the high priest, Onias was deposed and Jason, who had given him agreat sum of money was installed in his place (2 Mace, 4:4-10)

k The agreement between Antiochus Epiphanes and Jason was broken and Antiochus put wickedMenelaus in the position of high priest because he offered him more money than Jason did. Thus he acted deceitfully in his agreement with Jason (v 22)

1 This refers to his coming back from Rome where he had been a hostage for the payment of the tax laid on his father. On his return Antiochus found but few to espouse his cause of becoming king, for the people were divided among many claiments to the throne. Being supported by the king of Pergamos and his brother, his few followers increased until he became strong enough to get the throne (v 23) m After becoming king, A ntiochu s Epiphanes laid claim on Coelesyria, Palestine, and Phoenicia, so war broke out between Syria and Egypt (v 23)

n This refers to the policy of Antiocnus in dividing the spoils of war amonghis friends and subjects, as well as his own revenues. He spent much i n public show and in many ways manifested his Uberalitymorethan all other kings before him. He would even go out in the street and throw handfuls of money to any who would get it (v 24)

o Antiochus planned in various ways to prevent an invasion of his kingdom by Egypt,and strengthened the strongholds of defense on his borders while making preparation for a war on Egypt. This he did for a time (v 24)

p A fter much preparation A ntiochus Epiphanes finally made war on Egypt and was victorious. Ptolemy was taken prisoner. Antiochus then had himself

DANIEL II

The kings o) the north and south

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-nany as .1:. -:. S.;lcJ swine's flesti and sprin-'JieterrpleanJ on the 'Jie holy of holies: took away . vessels and other sa-creJ •: j , reSurcO Mcnelaus to office, and made Philip, a Phrygian, ^^.crmr of Judea (1 Mace. 1 24; 2 '.'i.e. 5:21). HealsoprohibiteU Jewish ••ufi^ip a'I '- ..-»', i,.< r>T.;j the Jewish tenisleto: ..^Afict taking away ...w j. ..^rificcs in tlie

Jewish temple, Antioch'js offered a swioe upon the altar aod trade the terr-r>le desolate of divine worsr !p(v 30-:il: 1 \Ucc. 1+4-50), All this brougjit about the rebellion of the Jews under

V " (v 32-34).This war with

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K See note d, above

h The Jews received bttle .nelp in all

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rT-:>haiizesthe fact that the -.-,• .islon was to show

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■>.•■. ■ i: .nsl *re jircuitlcd. Sec 1 :^1 , -- ■- a: of Daniel 10-I2 .p, 879 k The .1 king of the last days,

i ■ ■. r--'.lJu. r jriRto his wlU

. •.; ■ (■- ■■ ' .. -Ml ...

m Cp. 7:25; 8 25: 1 n Cp. 7:8.11. 20,25;

cv. 13

^. Rev. 13

2S'Thca itiMil he return into. his land with great riches; and his heart shall be against the holy covenant; and he shall do eiploits, and return to his own I land.

I

£ He leads a second expedition into Egypt but is turned back by a mandate I I from Rome in league with' I Cyprus. He then turns' the Jews and many

J^ws help him to i ' mple and place I itior. of desola- I tion: a sow on the temple I I altar and doing away with { Jewish sacrifices |

29*At the time appointed he '

shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 • For^the ships of Chit'-| tim shall come against him: therefore he shall be grieved. | and'^retum. and have indignation against the holy covenant:' so shall he do; he shall even ! return, and have intelligence I with them that forsake the holy | covenant.

I 31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take'away the daily sachjicej and they shall place the abpm-

! ination that maketh desolate.

iF He is resisted by the Maccabees who do exploits but are oppressed by him ' many days

32 And such as do wickedly against the covenant shall he corrupt by flatteries: 'but the people that do know their God shall be strong, and do exploit^.

33 And they that understand among the people shall instruct many: 'yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34*Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

11 Wars between Syria and Egypt in the last days: a prophetical description of the last king of the north. Antichrist, and his conquests of the nations and his dealings with Israel.

(1) The time of the vision

' 35 And some of them of ' understanding shall fall, to try them, and ^o purge, and to make them white, em to the time of the >■■ ttU

yet for a tim-

(2) The character ol "the king" of the north (7: 25 and

8:25a, refs.)

I 36 'And' i'ac-

cordmg t' ^tuJJ

exalt himself, and maRmiy himself above every god. and'^hall

nonh of his 10 kingdoms. See Russia

nc« king of the ixatth. p. jj79 0 • ■ ■ ' ■ • ' - n y. pal-

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4 1; 2 Chi, 32 . Pi.

30 7; 48:5; 83 i ". i. 1U4 _ j o Hcb. chcma, 'icat; fiffy p I)eb. kailyl, con;plete; wholly >. onsume

.ar^ellous things against :..L .. i of gods.'and siudl prosper tiU the indignation be >cc. " ••■■'•••'^- '■ ' 'Hal that is de' lone.

37 .1 . ... regard the God (-: hers, nor the

desire ^. ^a, nor regard

any god: lQi_ht: shall magnify himself above all.

38 Buf^in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious

stones, and pleasant things.

39 Thus shall he do in the ; most strong holds with a strange god, whom fee shall ac- ' knowledge and increase with glory: and he shall cause^hem to rule over many, and'shaU divide the land for gain.

(3) War between Syria, (north) and Egypt (south) at i the end time: Antichrist (Syria, north) is victorious over Egypt (south) and many countries up to the middle of Daniel's seventieth week when the "eighth" or Revived Grecian Empire is , formed(7:24; 8:23-25; Rev. i 11:7; 13:1-18; 16:10, 17:3, 8-14, 16-17; 19:19-21) j

40 And 'at-tbe time of ths \ end shall the king of the south j push at him: and the king of j the Qorth. shall come against him like a whirlwind, with ■ chariots, and with horsemen, I and with many ships; and he | s hall enter into the countries, and shall overflow and pass over.

41 *He shall enter also into the glorious land, and manjr coiyn-tries shall be overthrown: 'but these shall escape out of his hand, ei'CH £ dom, and M6'ab, and the chief of the children of Am m6n.

42'He shall stretch forth his hand also upon the coimtries: and*the land of £ g^pt sh all not escape..

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of £ gj^t: JUid the'Lib 5-an5 and the £-thi-j 6'pi-ang sh all be a t his s teps .

(4) New adversaries in the | north and east in the nniddle of the week after he has conquered and gotten control of the ten kingdoms of Revised Rome. He conquers these in the last 3 1/2 years and then brings them into Palestine to destroy Israel as he intended to do in the middle of the week when he broke his covenant with them and planted his tabernacle in the glorious holy mountain (v4S 2Th ' • ' Mt. 2415)

44'^But tidings out of the east and out of the north "shall trouble him: therefore he shall go forth with great 'fury to destroy, and'utterly to make awav manv.

1 Scc Propt : ■■ ID This ver

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(1 Cor, 15 24-28:

t, .1 1 . -^.. -i ^-7). This is proof

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the beast of 2 Th, 2:8; Rev.

l.;-17; 13:11-21; Dan. 7 ZS-.. . o .,j. tZl. ll:i6-45.Cp. Jehovah's iuvlignation(8:19-, 9:16: Isa. 10:23, 25) 7 thinas about A ntlchilst.deities .p. 880 In plsceof iheGod of his fathershe will r the goU of forces by dcdicatini? . '.-. silver, precious stones, and : U.isant things to it in all stiongholds (v ,.:i9)

: of forces, and the .c will honor (v J8) rie (viU 00 Ubctal. sharing the spoils and riches taken how many sources, and in this he will be similar to Antiochus Epiphanes ^v 24) This definitely identifies the time of fulfillment of the main purpose of the vision (V 40: 8:1>. 9:27; 1L35.45: 12: 1,7-13). The viaon concerns the very end of the Gentile world powers symbolized by theimageof Dan. 2and the beasts of Dan. 7 and 3;Rev. 13; 17:8-17. At the time of the end of this age in which we live, "shall the king of the south(Egypt) push at him (that is. the king of the north); and the king of the north (Syria) shall come against him (that is, the king of the south) like a whirlwind" with his arnnes and navies and conquer rrap.y countries (v 40) Revival of the Grecian Empire The above quotation refers to the little hom or Antichrist coiring out of thelOhomsof Revised Rome, and after them to get pKswer over then- in the first half (3 1/2 years) of Daniel's 70th week, lie subdues 3 of them(7:23-24). The others submit to him without further siruggle(Rev.l7:12-17).He comes from Syria,ODeoftlie4diviaonsof the Grecian Empire(S: 9,23; 11:36-45) and overthrows the other 3 divisions - Greece. Turkey, and Egypt. He thus revives the old Grecian Empire, which is symbolized by a leopard (7:6; Rev. 13:1-2), The other 6 kingdoms of the old Roman Empire submit to him,making him their leader in a war with the nc«h and east (v 44; Rev. 17 12-17) The countries here are the ones of the old Grecian Empire divisions as dealt with in this chapter, as well as 8:8-9. 20-23

After Antichrist ^m Syria has conquered Greece, Turkey, and Egypt and the countries making i^ these last day divisions of the Grecian Empire, he then breaks his coveiunt witli the Jews (9:27J. entering into Palesdne as well as taking over the many countries of tlie other C kingdoms of Revised Rome (V41)

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DANIEL 12

Michael the great prince

Three prophetic periods

a The Antichrist, or king of the north (Syria) will make his capital the Jewish temple in Jerusalem between the Dead Sea and the Meditenanean Sea in the glorious holy mountain,Mount Moriah; yet he shall come to an end at Armageddon (V 45; 7:11,26-27; 8:25; 9:27; 2 Th. 2:8; Rev. 19:19-21)

b His end will be the lake of fire (7:11; Isa. 11:4; Rev. 19:20; 20:10)

c Hisarmywillbe destroyed except a 6th part (Ezek. 39:2). His supernatural backers (Satan, angels, and demons) will be cast into the bottomless pit (Rev.20: l-3;Isa.24:21-22), and he will be left alone to die as all men must do (V 45; Rev. 19:20)

d Atthattime: 4greatevents take place:

1 At that time the Antichristplants the tabernacle o f his palace in the temple of Israel on Mount Moriah (11:45; 2 Th. 2:4; Rev. 13)

2 At that time Michaelstandsup and casts Satan and his angelsto the eanh to be among men f 12:1; Rev. 12:7-12)

3 At that time the great tribulation begins (in the middle of Daniel's 70th week; 3 1/2 years before the 2nd advent-12:1; 8:24-25; 9:27; jer. 30:6-7; Mt. 24:15-22; Rev. 10;1-19:21J

4 At that time Daniel's people are delivered (translated), every one (144, 000) that shallbe found written in the book of life (12:1; Isa. 66:7-8; Rev. 7:1-8; 14:1-5. notes). See Book of life (12:1; Ex. 32:32-33; Ps. 56:8; 69:28: Lk. 10:20; Rev. 3:5; 13:8; 20:12, 15; 22:18-19)

e Michael is the special prince of Israel (12:1; 10:21; Rev. 12:7-12)

f See The tribulation , p. 880

g The same time of trouble asMt. 24:21 h This is a very clear proof that the 144, 000 Jews will be translated as the roanchildof Rev. 12:5. After this they are seen in heaven, as explained on p. 307 of the N. T.

i This vclearlystatesthedoctrlneofthe 1st and 2nd resurrections, but without the time element of 1,000 years between the 2 resurrections (see The resurrections , p. 880)

j The body only sleeps in the dust of the earth, for the body only was made out of dust (Gen. 2:7; 3:19; Eccl. 3:19-21) Se;.e No soul-sleep taught in Scripture, p. 881

k The contempt and punishment of the wicked are equal to the bliss of righteousness in length and consciousness. See Mt. 25:46; Jn. 5:28-29, notes

C ontin ued. colum n 4 — ^^-

(5) Sets his throne in the Jewish temple at Jerusalem (2 Thess. 2:4; 7:25 and 8:

25a, refs.)

45 And " he shall plant the tabernacles of his palace between the seas 13 the glorious holy mountain; yet he shall come to fchis end, and '^none shall help him .

CHAPTER 12

(6) The great tribulation of the last 3 1/2 years of the 70th week. The translation of the 144, 000 of Rev. 7:1-

8; 12:5; 14:1-5

AND^ at that time shall Mi'-■ chael stand up,'the great prince which standeth for the children of thy people: and ther e shall be ^a time of trouble, such^as never was since there was a nation even to that same time: and^ at that time thy people shall be delivered, every one that shall be found written in the book.

12 The resurrections (Jn. 5: 28-29; Rev. 20:4-6; 1 Cor. 15)

► 2 'And many of them that sleep in the 'dust of the earth shall awake.* some to everlasting life, and some to shame and everlasting contempt.

1 3 Rewards for the righteous

3 And'they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

14 The book sealed to the end

•4 But thou, O Dan'ier shut up the words, and seal the book, even to the time of the end:

bank of the'ttver, and the other on that side of the bank of the river. 6 And one said to*the man clothed in linen, which was upon the waters of the river, How long shall it be to the end

of these wonders?

l6Answer:3 1/2 years trib-ulation(Mt. 24:15-21;Rev. 13)

7 And I heard the man clothed in linen, which was upon the waters of the river,"when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be'ioi a time, times, and an

half; and/when he shall have accomplished to scatter the power of the holy people, all these things shall be finished .

17 Daniel's question

8 And I heard, but I understood not: then said I, O my Lord.' what shall be the end of these things?

18 The answer: two additional periods following the

3 1/2 years

19 And he said, Go thy way, Dan'iel: for the words are closed up and sealed till the time of the end .

► 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand .

10 proofs A nnochus Epipt Antichrist (11:21):

ihanes not

many shall "run to and fro, and knowl e dge shall be increased .

15 Question of the angel

5 *I Then I DSn'iel looked, and, behold,°there stood other two, the one on this side of the

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12* Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

•13 But go thou thy way till the end be : for thou shalt rest, and stand'in thy lot at the end of the days. <

a The Hiddekel (Tigris, note g, 10:4) b No doubt the same divine person as

described in 10:5-6 r Question 15, Next, v 8

d This is the same action as that of the angel(Christ) in Rev. 10:1-6, and concerns the last 3 1/2 years of Daniel's 70th week(v 7; 7:25; Rev. 11:1-3; 12: 6,14; 13:5), During this time the viaon will be completed and the end of the age will come

e See the 3 "time" periods of Dan. 12, p. 882

f Antichrist will not destroy the Jewish nation. He will only scatter them and their power; and then all things will be finished concerning their eternal resto-ration(v 7; 9:24; Ezek, 37; Rom. 11; 25)

g Question 16. The last questionin Dan. What will follow these events of the 3 1/2 years during which time Antichrist will scatter the Jewish nation?

The lOfold answer to Daniel:

1 Go thy way, Daniel. Cp. v 13

2 The vision is sealed until the time of the end (note m, v 4)

3 Many shall be purified

4 Many shall be made white

5 Many will be tried

6 The wicked wiU increase wickedness

7 The wicked wiU not understand the vision, but the righteous will (v 10)

8 From the time the daily sacrifice willbe taken away(v 11: 8:9-14; 9:27), and from the setting up of the abomination of desolation there wUl be 3

periods:

(1) 1,260 days(v 7)

(2) 1,290 days (v 11) above)

(3) 1,335 days (v 12. See note e, 9 Blessed is the man that waits and

lives up to the end of the 1,335 days (vl2)

10 You wiUhave a part in these events of the days following the 1,335 days (vl3)

h See note e, above

i This assures Daniel a part in these things after his resurrection (v 13). It teaches saints shall judge the world a nd rule forever under the Messiah (v 13; 2:44-45; 7:13-14,18, 27; Lk. 22:30; 1 Cor. 6:2-4; 2 Tim. 2:12; Rev. 2:27; 5:10: 12:5; 20:4-6; 22:4-5)

^ Cont. from column 1

1 Lit., it refers to those who make others wise, and those who win souls and turn many to righteousness (v 3; 2 Tim. 3:15-17) m Close upthe words; seal the book, for the main purpose of the book concerns thingsatthetiroeoftheend(v4; 2:28-29, 43-45; 7:17-27: 8:17, 19, 23; 9: 27: 10:14; 11:35, 45)

n A prediction of increased travel and knowledge. See note on modem inventions: Knowledge increased , p. 882

o Here is another divine visitation to DanieL See note m, 10:11

1 The expression in his estate is used in V 7, 20, 21, 38 of immediate succession, or taking the place of without a time break of over 2,000 years as would be the case if Antichrist had been refened to in v 21-34

2 There is no break mentioned in v 21 as would be the case if there was to be a longperiod between Seleucus IV of V 20 and the future A ntichrist of v

35-45. There is such a break at the end of the reign of Antiochus Epiphanes,v 34, and the beginning of the prophecy of the future Antichrist in v 35 where it is clear that the reference is to the end time

3 Thekingdom was not given to An-tiochLS Epiphanes (v 21), but in the case of A ntichrist, he is given a crown (Rev. 6:1-2) and power to rule (Rev. 13:1-5)

4 AnuochusEpiphanes was forced to go back into his own land by the Romans (V 28-30J, but Antichrist is not to be so forced oy the Romans or anyone else until Christ comes. He will do according to his own will (v 36)

5 Antiochus Epiphanes made 2 in-vasionsofEgypt(v 25-31), while Antichrist will make only one (11:40-45)

6 In the 2nd invasion of Egypt Rome forced A ntiochus Epiphanes to return to

Summary of Daniel

Date and place: Written from Babylon and Shushan about 606 or 616 to 536 B.C.

A uthor. Daniel,a captive prince from Judah (1:3-6),an interpreter of dreams and visions (1:17; 2:12-49; 4; 8-27; 5:10-31), prime minister under several kings (2:46-49; 5:29; 6:1-3),and prophet of God (Dan. 7:28; 8:1; 9:21-23; 10:1-12; 12:4-13), See notes on Dan. 1

Theme: Prophecies of the Gentile world kingdoms from Daniel's day to the Millennium and eternal kingdom of God on eanh (2:38-45; 7:17-27; 8:20-25; 9:24-27; 11:40-12:13). Danielalso records history of Babylon and Medo-Persia under Nebuchadnezzar (2:1-4:37), Belshazzar (5:1-31; 7:1; 8:1), Darius the Mede(6:l-28; 9:1),andCyrusthePersian(10:l-ll:l).Theuniversal theory that the book of Daniel covers the whole length of the times of the Gentiles is false. Daniel saw these times as happening from his day on, but that does not prove their entire length was predicted by him. Heonly saw the world kingdoms that were to oppress Israel from his day to the setting up of God's kingdom on earth. He could not predict the history of the oppression of Israel by the Egyptians and Assyrians before his day. There are 8 world empires in the times of theGentiles . Seep. 873

Statistics: 27th book of the Bible: 12 chapters; 357 verses; 11,606 words; 16 questions; 218 verses of history; 79 verses of fulfilled and 60 verses of unfulfilled prophecy ; 7 commands; 4 promises; and 16 messages from God

Syria (V 29-30), but when Antichrist takes Egypt (11:40-45) the Romans wiU sunender to him (Dan. 7:23-24; Rev. 17:12-17, notes)

7 Antiochus Epiphanes was deeply grieved at the Roman opposition but finally yielded to their demand to Uberate Egypt (v 30-31), while Antichrist will have no such opposition nor wiU he yield to Rome or any other power desiring to liberate Egypt (11: 40-45; Rev. 17:12-17, notes)

8 The exploitsofthe Maccabees are definitely referred to in v 32-33, as proved in the books of 1 and 2 Maccabees of the Apocrypha (1 Mace. 1:10-24,54; 2 Mace. 4:4-22; 5:11-21; 6:2)

9 The spoiling of Israel many days by the sword, flame, and captivity could not apply to Israel in the days of Antichrist, for the woman representing Israel atthattime reaches the wilderness safely, without destruction or captivity (Rev. 12:6, 14-17)

10 The whole passage (v 21-34) was too literally fulfilled concerning Antiochus Epiphanes, not to refer to him as we shall see in the comments on this passage. It seems very clear that prophecy of the future Antichrist begins in V 35

How Antiochus Epiphanes became loH^Ml):

Antiochus Epiphanes was on his way from Rome when his father, Seleucus IV, died, HeUodorus who poisoned the king had already declared himself king, as had several others, but Antiochus came home peaceably (not in war) and using flanery obtained the kingdom. He flattered Eumenes, king ofPergamos, and Attains his brother, and got their assistance. He flattered the Romans, and sent ambassadors to court their favor, paying them tribute which was in arrears. He flattered the Syrians, gained their favor, and took the throne with their backing. Here Antiochus Epiphanes is called a vile person because h e was every man's companion.He resorted to the common shops and taverns,drank with the lowest characters, and sang debauched songs witli them. For this he was called by some Epimanes , the Madman

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WngJor: .aaoylon con^uercj Isrjel ui the firjt yeJrofSei)uctujnez2jr,about 616 B.C. and continued in power for 70 ycan(9::: jet. J 5)

NebuchaJne^zar reiiyied i3 years and was succeeded by EvU-Metodach (■ ' ~;Jet. 52 .jl),and '.abonidus ^r Mho reigned jointly un-^- ■■ ■'■ was ovenhrov.-n (Dan, 5). : 11: ire oppressed Isael for 70

>v^i..i.l. a.C.to 546 B.C,(Jet. 25),

2 The breast and arn) t of silver (v 3-2, T^TTS) —^

rhispartoftheimage symbolizes the Me<io-f>enian kingdon, which succeeded Babylon at the end of the 70 years' captivity of the Jews. It was the 2nd kingiiorn of the drearr to oppress Ivael in the tinies of the Gcntilcj {-3* 5:1-31; 8:.:0; :J:1; 10:1; 11:1-J- ,; Chr. 36:22; Ezra 1:1-3), The two arms symbolize the two nations .naking the dual kingdom, the Medes and thePcr-rians.Thitkingdom was inferiotto the BabyloniaD Empire as silver is to gold. It was not inferior in power for it overthrew Babylon, but in form of government, wealth, luxury, and glory (Isa. 13:1^. In Babylon the king was the absolute power (Dan. 5:19), but in Medo-Peraa law was superior to the king who could not alter a law even for the best good of his subjecis(Dan. 61, 14). Similarly, in the 3rd and 4rh king-vlon:$, the forms of government were Infenor as well as their wealth and glory. Babylon took Israel captive (Jer. 25) and Mcoo-Persia liberated them (Iia.44:28; 45:1-5; Ezra 1:1-4; 6:1-14). Mevk>-feraa continued until Alexander the Great who founded the old Grecian Empire, 334 B.C.

3 The belly and the thlidis of bras* (v 32, 35. 3;rf —

Thiipariof tne great image symbolizes the 3fd or Grecian Empire under Alexander the Great whl..h a bo dominated laael in thcumejoftiie Genuks (2:39. 8:20-21; 11:1-34). Thii ^rd cr:,-ptre became the greatest In territory of the flra three kingdom. Alexander «atted fron. Greece and Macedon and conquered all the territories of the other two kingdoms and even part oi India. The Grecian Empire began to decay with the death of Akxander.Hls vast lemtot:. w« divided into four parts, as we shaU see when we nud>

4 The leas of iron fv 33-35, 40) Thli part of the great image symbolizes the old Roman Empire which followed Greece in the domination of IsaeL It was the Uh kingdom of the dreaii: to oppress Inael n.-Aui tj- pi of theCentilcs(::40; 7;.: l;20::0-:!;jn.ll:48;v 16:21; 22:25-29). Thii beuongerthanallthe. .....

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5 The feet and toe s of iron

(v 33-15, 44)

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7Xli week, then by the Antichrist the

, Ustd l/2years(2;44,45;7:7-14i 7:17-

' 25: Rev. 13:1-18: 17:8-17; 2 Th, 2:1-

12). The 10 kingdoms will form what is

known to Bible students asthe Revised

I Roman Empire dealt with in ch.7 and

I Rev. 17:12-17, notes

The stone thai siriote the in.age (v 34-35,44-45) syiTiboU.es the kingdom of heaven headed by the Lord Jesus Christ who will, at 1 lis 2nd coming, destroy the kingdoms of this world (v 35.44.45; 7:13-27: Mt. 24:29-31; 25: 31-4€;Zcch. 14:1-21; 2 Th. 1:7-11; 2: ■t-8. Jikie 14;Kcv. 11; 15; 19:11-20:7). Christ Himself is called a "stone- (Ps. n3:.2;Mt. 21:44. Eph.2:13-22:1 Pet. ..C-S). The phrase "without hands" is an expression emphasizing the absence of all human instrumcnulity and the act of God alone (2:45: 8:25; Job 34: 20; Lam. 4-.6) I It will be noted in the outline of the text that Babylon is called the 3td, Mcdo-Pcrsia the 4th. Greece the 5th, Rome the 6th. and Revised Rome the 7th world empire. This simply means that they are the 3rd to the 7th of the 8 world empires to oppress Israel in the times of the Gentiles. Two empires oppressed Israel before Babylon - Egypt and Assyria, the 1st and 2nd. The 8th will be the kingdom of Antichrist (Rev. 17;3-ll.notes). 1 heseS kingdoms arc the 1st. 2nd, 3rd, 4th, and 5th of the book of Daniel.but the 3rd.4th,5th.Cth. and7thofthebookofkev,17:3-ll. See The times of the Gentiles , below.

T'le tii: es of t he Gentiles (■i:JH-4i: Lk. 51 24)

Bythe term the tin es of the Gentiles we mean the ad:: imstration ot the Gentiles, as the rod of chastening upon Israel, to further God's purpose concerning them. It began with Israel's first oppression by the Gentiles in Esypt. and will continue with the his-toryof Israel through this dispensation of Grace. It wiU ena at the return of the '.'esaahin Jory when He will deliver I»ael from the Gentiles and exalt them as the head of all naUons in the Millennium and forever (Lk, 21:24; Rom. H 25; Rev. 19(11-20:10)

Door of mercy open to Gentilet

This dispenjaaon ol the Gentiles ii mentioned only in Lk. 21:24 and referred to 11. r>. , 11:25 as the fulness of thee .c ten: In Romans Is

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days longanJthaioiiccani.iakc a day iTiean a year when he to pleases. Thus, a year of 300 days is ma Jca period of 300 years.Scven tn es iOJ years i: akcs 2,520 years. Many teach that these 2,520 years began with the fall of Jerusalem under r^ebuchadnezzar .ibout C06 B.C. (Others teach they began at certain other dates in the past. This is why we have i:iany endinns for the times of the Gentiles. The followTrig are some ol the dates given in modem books of prophetical students for the ending of the tiii.es of th e Gentiles:

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1935, 1937. 1338. 1942, 1945, 1948, 1954,1958. It stands to reason that all these dates cannot be right. Kuriher-II ore4t isclcat that there is no definite date slated in the bible for the ending ofthet i:: esoftheGentilcs .or someone would have tound it by now.That the Bible does not teach such a false theory of 2,520 years as the whole length of the times o fthe Gendles is clear from the following points:

1 The expression seven times is used 23timesin theO. T. The Hebrew word for times is paham, meaning a stroke. It does not, in any one place, mean a set period of time as dots the Hebrew word idJawn used in Dan. 2:21; 4-16: 23. 25: 7:25: 12:7

2 If the word nne means a period of 360 days it cannot also mean 360 years. No one has been given authority to change a day to a year in any passage he pleases.If God who know s the difference between the words day and year said days in a cenain scripture He meant days, and if He said years He meant years. Just because He coro-mandedlsaeltowanderinthe wilderness 40 years according to the number ofdaysthe^ieswereinCanaan (Num. 14:33-34) and appointed years according to th? same number of days in the case of EzeWel (Ezek. 4:5-6), we need not conclude that in every place in prophecy the word days ncans years and years means days. Even in these passages days meant days and years rijcant years, for tlie spies were in Canaan 40 actual days, not 40 years. If it is biblical to make days and times mean years whe'iever we plejsc to prove a human theory, then let us be consistent and Jo tliis with all passages where these words are found

If seven times means 2,520 years in one passage, it surely means it in all passages unless otherwise stated. According to tins we would then have Jacobbowingdown to Esau.;, 520 years (Gen. 33:3). the Jews sprinkling blood of their sacrifices 2,5i:0 years during each day (Lev. 4:6. 17: 8:11). the cleanslngof each leper for2,520 years (Lev. 14:7,16,27,51), Israel marching around Jericho j, 520 years on the seventh day(Josh.C 4,15^, (:ljjah's servant looking for rain for 2,520 ycars(l Kings 18:4JJ, and the r eiurrec te d child siicc.'ing 2,520 years(2 King$4;35)

An objection may be that these are historical fact« and we are not tu give ^ ■ . 520 years

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* The expression seven times It neo 4' v.26,andl! Isevc ntlinet

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k'lows uui iu.unu years aij not take place before tliis. Thus it is clear that the 2.520 year theory of the wIk'Ic lensah of the P'^'CS of the Gentiles based upon oneol the 1 se ven tii.es of Lev. 2Ci< false and proves rxithing as to its length

The phrase seven tiipcs means severity of punishment instead of 2,520 yean, .vhcna parent says 'I will wlip you seven times harder tlian I did yesterday," we certainly do not believe he meansto beat a child 2,520 years. Such is merely a figure of speech expressing severity of punishment, and that is all God intended to express in Lev. 20. He wanted Israel to know that if one punishment would riot correct them and bnng them. torepenta;)ce. He would bring more severe punishx:ients upon them and finally abandon them to captivity among the nations

Boca use there have been a bout 2,500 to 2,600 yearsfron Daniel's day toours is no proof that the Umes of the Gentiles a re 2, 520 years Ions. Neither does the fact that Daniel pictured Gentile oppresaonoflsaelfron: his day to the 2nd advent of Christ prove that he saw the fullllcng:thof theUri)e$ of theGen-tiles, nor does it prove that these ti:T'es started in his day. Daniel merely predicted the oppressions of the Gentiles from his day on. not the beginning of I them back in Egypt or the whole le ngth of them. He could not have foretold what was already history concerning Gentile oppression of Israel

John, in Rev. 17:8-18, predicts events concerning the beast, the Sth and last kingdom that wiUoppressIsrael, in the times of the Genaie^. He explains tEai the 7 heads on the beast are 7 kingdoms that precede the Sth and Last kingdom which will li;;..! against Christ at Hi* 2nd advent. He says that b of these have alread.. passed away before his day, that 1 is in his day (the 6th. or old Roman Empue), that the 7th is >et to come between the blii. and the 8lfi rthe Revised Roman Empire made up of 10 kingdoms, as foretold by the 10 toes on the image of Dan. 2; 40-44, and the 10 boms of Dan. 7:7-8.23-24; Kev. Uil-fi;!? 8-17),andthatthe8thwlUbethe last kingdom on earth before Christ comes to the earth. The 5 that have passed away before John's day are: Egypt,Assyria.Babylon, Mcdo-Penia, and Greece. I hey are the only empires oppressing Israel before John's day that could be refencd to. Sec notes on Rev. l7:8-l7:notec.P$. 80cl3;p. 31lofN.T.

4 We know that theGentiles in Egypt oppressed Israel for a much longer period than Nebuchadne:'.uir and Baboon did.for when Moies was bom Israel was already being oppressed, as proved by the law to kill all male children. He was80ycarsold when he led Israel out of EgypUanbondage. Israel waslnBab-ylon only 70 years (Jet. 25 U). ,vhat would this oppression of Israel be called if not thetimesof the Gentiles Then, after this kingdom oppressed Israel off and on for hundreds of years, the Assyrian Empire oppressed them andtookthc lOtribescapove. TWswas 133 years before Babylon took the 2 tribes captive, .vhat was this but the times of the CenUles It is but a hu-man theory that the tlrTios of the Gentiles began with '.ebuchaJne;:rar. The fact Is, they had already been going on for about 1.200 years by the time of Ncbuchadoezzar. See p. 311 ofN.T.

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gan.to 1958 A. D. there have already been 2,564years of 365 1/4 days or a total of 936,501 days. This makes a differenceof29,301 days between the two periods or approximately 80 years. Accordingtoihis thetirnesofihe Gentiles ended around 1878 and that is long before any modern prophetical student has placed a date for their ending

Thus it is clear that the times of the Gentiles began with the first oppression of Israel bytheGentiles and that they have continued as the Gentiles have oppressed the Jews off and on for over 3,711 years up to 1959 A. D. The Jews ate stiU being oppressed by the Gentiles, and Jerusalem is still being trodden down by them and will be until the 2nd coming of Christ, except for a shon period when Israel will again have con-trolof thecitybeforeAntichrist breaks his 7-year covenant with them in the future (Dan. 9:27; Rev. ll;l-2). The Scriptures show clearly that Christ will deliver the Jews from the Gentiles at His second advent(Zech. 14:1-21; Lk. 21:24;Rom. 11:25:Dan.2:44-45; 7:13-14,18.27; 8:20-25; Rev. 11:1-2, 15; 19:11-21). Because Jerusalem wiU be trodden down oftheGentiles during the last 42 months of this age, it is certain that the times ofthe Gentiles will con-tinue until then (Rev.ll: 1-2; Dan.9:27; 11:45-12:7). How many more years there will be before Daniel's 70th week begins and the Antichrist comes to make this 7-year covenant with the Jews is not stated in Scripture, and all speculation is valueless. The tinies of the Gentiles have already continued thro ugh 6 world empires - the Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian,Roman;and they will continue through 2 more in the near future - the Revised Roman made up of 10 kingdoms, and the Revived Grecian made up of the same 10 but headed by the Antichrist who will be defeated by Christ at His 2nd advent(Dan. 7:23-24; Rev. 13:1-8; 17:8-17)

10 kings, not barbarous tribes (7:24)

Some teach that the 10 toes and 10 homs of Dan. 2 and 7 are 10 barbarous tribes which ovenan the old Roman Empire between 351-474 A. D. They interpret the little horn of Dan. 7 and and Sand thebeastof Rev. 13-20tobe the papacy, but the following points disprove this:

1 The 10 toes and 10 homs are explained by God to be "ten kings, which have received no kingdom as yet; but receive power as KINGS one hour widi thebeast. These shall make war on the Lamb,. .these shall hate the whore.and ^lall make her desolate.. For God hath put in T HEIR HE A RT S to fulfill hi s will, and to agiee, and give THEIR KINGDOM unto thebeast, UNTIL the words of God shall be fulfiUed" (2:44; 7:24; Rev. 17:8-17). They are 10 persons who will rule 10 kingdoms for "forty and two monthi" or the last 1260 literal days at the end ofthis age, and who wiU.

help the beast fight against Christ at Armageddon -not 10 tribes of the 4th and 5th centuries A. 0.(7:24-27; 8:25: Rev. 13:5; 17:14-17: 19:19-21)

2 The 10 kings wiU reign over 10 kingdoms that will ^ be formed inside the old Roman Empire - not 10 tribes of the past (2:44; 7:23-24; Rev. 17:12-17; 19:19-21)

3 The God of heaven is to set up a kingdom on earth "in the days of these kings" (2:44-45; Rev. 19:11-20:7). He did not set up such a kingdom in 351-474 A. D. and has not yet done so. See proofs When will the kingdom be set u£? p. 875

4 The 10 kings will all be in existence at the same time and place, do the same tilings and continue the same length of time(2:44; 7:7-8,19-27;Rev. 13:1-3; 17:12-17). They will be in existence and be reigning over the 10 kingdomsbefore thebeast comes (7:7-8, 19-27), They will make the 7th of the7 kingdoms thatptecede the beast who forms the 8th kingdom(Rev. 17:8-11). A11 this Is yet future, v> could not be 10 tribes of the past (Rev. 17:12-17; 19:19-21)

5 The little horn of Dan. 7 and 8 is the same asthebeast of Rev. 13-20 as can be seen by a comparison of them in these scriptures. See The little horn, col. 2. Since the little horn of Daoiel

and the beast of Revelation are the same and are yet future, as proved by their war on Christ at His 2nd advent (Rev. 17:12-17; 19:19-21), and since they both will have the 10 kings under them at that time, the 10 kings could not be 10 tribes of the past

6 Not one detail of Daniel or Reve-laaonhas ever been fulfilled with the papacy or 10 barbarous tribes outade the empire thai overran the Roman Empiie centuries ago. Tribes could never be 10 personal kings as is required ofthe prophecies of these books. No 10 tribes ever did exist at the same time and place, making agreement to give the papacypowertorulefor 3 1/2 years. God did not set up His kingdom in 351-474 A. D.

7 There were 21 tribes or more which overran the Roman Empire and not 10, according to the Encyclopedia Srittanica under the subjects "Lombards"

and"Suevl. "Any group of 10 of these could not exist together to fighi against Christ at Armageddon, as required in Rev. 17:14; 19:19-21

8 The papacy did not overthrow 3 of these tribes and force the others to submit, as predicted of the little horn and the beast (7:8, 19-24; Rev. 17: 12-17)

9 No lOkingshave ever come&om inside the Roman Empire to fulfill the prophecies, as required in Dan. 7:24. "Out of this kingdom" means from within. The tribes that overran the Roman Empire were ftom outside that empire

10 No 10 tribes have ever been of one mind to give their power to the papacy, as foretold in Rev. 17:12-17 ofthe beast

11 No papacy has ever come from one of the four divisions of the old Grecian Empire as will be true of the little horn of the future, as seen in Dan. 8:9-14, 23

12 No papacy has made constant war on saints^s the little horn will do when hecomef "UNTIL" Christcomes(7:19-22; Rev. 13:1-7, 16-18)

We can, therefore, say without reservation that the theory that the 10 kings are 10 tribes that ovenan the Roman Empire 351-474 A. D. is unbiblicaland unhistorical. The scores of pages in some books devoted to the Wstoryofthepapacy do not prove anything as far as the fulfillment of Daniel and Revelation are concemed,for these events wiU be fulfiUed "AFTER THE C HURC HES " as pro ved in Rev.4:1, note

Russia win be defeated:

Russia roust be defeated before the 10 kingdoms can be formed, for she controls Albania, Rumania, Bulgaria, and Hungary, which a re countries of the old Roman Empire territory. Russia will not give vp these states without war

The little horn (7:24)

Dan. 7:24 states mat, "The ten homs outofthiskingdom(the 4th, Rome) are ten kings that shall arise: and ANOTHER shall arise AFTER them; and he shall be diverse from the first (the 10), and he diall subduethree kings (ofthe 10). " This will give him 4 of the 10 kings.Theothet6of thelO will agree to give their power to this little horn and he will form the 8th kingdom of Rev. 17:8-17

It is clear that the linle horn arises AFTER the 10 homs and not BEFORE them and that he does not have a thing to do with causing the rise of the 10. He does not revise the Roman Empire and is not on the scene of action until after the 10 kingdomsare fully formed. These facts exclude the possibility of some ruler,the pope, or any man now prominent in world affairs as being the A ntichrist of the future

Sensational writings declaring that some present or historical man will be the future A ntichrist are unxriptural, and cause much confusion. The 10 homs are the last form ofthe old Roman Empire and are within the same territory. They were first seen on the beast before Daniel saw the Utile horn come up out ofthe 10 horns. Daniel said, "I considered the homs, and,behold,there came up among them another little horn" man. 7:8). This "little horn" is yet in tne future, and is the same astEe ""beast" in Rev. 13 as proved by tEe following:

1 Both are conquerors (7:8, 20-24; Rev. 6:1-2)

2 Both speakblasphemies(7:8, 20-26; Rev. 13:5)

3 Botii prevail against saints (7:'21-25: Rev, 13:7)

4 Both control the 10 homs (7:20-25: Rev. 13:1; 17:12-14)

5 Both change the times and laws (7:11, 21-27; Rev. 13:1-7)

6 Both are slain and given to the burning flame by the same person and at the same time (2:44-45; 7:9-11, 18, 25-27; Rev. 19:11-21)

7 Both were to reign over the 10 horns "until the A ncient of days came... and the saints possessed the kingdom" (2:44-45; 7:8-11, 18, 21-22, 25-27:

Rev. 17:12-14; 19:11-21)

8 Both are destroyed at the second coming of Christ (2:44-45; 7:9-14; Rev. 19:11-21)

9 Both continue for the same length of time (7:25; Rev. 11:2-3: 12:6, 14; 13:5; 19:11-21)

10 Immediately following both, the Kingdom of Heaven is set ifl) (2:44-45; 7:9-14, 21-27: Lk. 1:32-35; Isa. 9:6-7; Rev. 19:11-21; 20:1-6)

11 Both come out of the 10 kingdoms and subdue 3 others(7:7-8,23-24; 8:8-9,20-'24;Rev. 6:1-2; 13:1-5:17:12-17)

12 Both rise "after" the 10 horas(7:7-8,23-24; 8:23; Rev. 13:1-7; 17:12-17)

13 Both are kings of fierce countenance (7:8-25; 8:23: Rev. 13:1-18; 17:12-17; 2 Th. 2:8-12)

14 Both cause craft to prosper (7:8, 20-26; 8:25;2Th, 2:4-12;Rev.l3:l-18)

15 Both exalt themselves (7:8, 20-26; 8:-25; 2 Th, 2:4-12; Rev. 13:1-18)

16 Both fight against Christ at His coming(7:20-25; 8:25; Rev. 17:12-17: 19:11-21; 2 Th. 2:8-12)

17 Both shall be destroyed "without hand" (2:44,45; 7:9-11, 22-27; 8:25; Rev. 19:11-21: 2 Th. 2:8-12)

18 Both do according to their own will forthesamelengthof time (7:25: 8:-24: 11:36; 2Th, 2:8-12; Rev. 13:5-7)

19 Both will be alive at the 2nd coming of Christ (7:11; 8:22-25: 9:27:11: 40-45: 2Th. 2:8-12: Rev. 19:19-21)

20 Both will cause the great tribulation (7:21-27; 8:23-25; 9:27; 11:40-45:12:1,7: Mt. 24:15-31: 2 Th. 2:1-12: Rev. 7:14; 13:1-18; 14:9-11; 15: 2-4; 20:4-6)

21 Both will do away with the Jewish sacrifices in Jerusalem (7:25: 8:24; 9: 27; 11:35-45; 12:7; Mt, 24:15)

22 Both will reign from the Jewish terapleinjerusalem(8:9-14; 9:27; 11: 45:12:7:2 Th.2:4;Rev.ll:l-2; 13:1-1^

23 Both will disregard the God or their fathers (7:11; 19:25; 8:22-25: 9: 27; 11:38-39; Jn. 5:43)

24 Both willhonorSatanandget their power from him (8:24; 11:35-45; 2 Th. 2:8-12; Rev. 13:1-4)

16 Antichrist fallacies (7:24)

1 Thf t A ntichrist will revive the Roman Empire andreign from Rome is false. The Roman Empire will never be revived, nor will Antichrist have a part in the formation of the 10 kingdoms inside the Roman Empire territory. He is to come after them , and not before them (v 23-24)

2 That Antichrist will come from Rome and Italyis false. He will come from Babylon and future enlarged Syria. See notes, 8:9-10,20-23:11:35-45

3 That Antichrist will be Nimiod, Antiochus Epiphanes, or any Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian, or Roman king of the ancient past is false. He is not to be any resurrectea man ofthe past, for he will be slain by Christ at Armageddon which means he will be a mortal man (4jhings concerning A ntichrist, p.8 59)

4 That Antichrist willbe Mussolini, Hitler, StaUn, the Pope of Rome, or someother man whohas recently lived is false. None of these men have come from Syria and some are not from the Roman Empire territoryat all as is true of Antichrist (7:7-8, 23-24; 8:9, 20-23:11:36-45). That one of these recent men will be resurrected as the Antichrist is as false as the theory in point 3, above, which see

5 That Antichrist will be Judas Is-cariot because both are called son of perdition is false. (See noted,Jn.l7: 12; 4 things concerning Anticliri«t . 859)

6 That A ntichrist will be a present magician in Syria is false. Antichrist

will not be revealed or come into prominence in any sense until after the 10 kingdoms are formed and until after the rapture of the cnurch(see notes on p. 230, 306 of N. T.

7 That A ntichrist will be any man now prominent in world affairs is false, for the reason given in point 6, above

8 That Antichrist will be a child of the devil, a direct offspring of Satan, imitatingtheincarnationofGodin the Qesh is false. (See notes on jn. 6:70; 8:44 and p. 310 of N. T. No such doctrine is found in Scripture

9 That A ntichrist will be an incar-nation of Satan is false. Satan is symbolized bythedragon (Rev. 12:9) who will give his power to the bea St or A ntichrist (8:24; 11:36-39; 2 Th, 2:8-12: Rev. 13:1-5; 16:13-16; 19:20: 20:10)

10 That A ntichrist wUl be the opposite of Jesus Christ in brith, sonship, ministry, death, burial, resurrection, and power is false. No statement is found in Scripture to prove one of these claims. The word A ntichrist simply means against Christ, not like Him. See 21 facts about , p. 230 of N. T.

11 That A ntichrist will rule A merica and be a world-wide dictator is false. See Extent of reign , p. 30S of N. T.

12 That Antictirist will kill every person in the world who does not take his mark and worship him is false. See Extent of his reign , p. 30S of N. T.

13 That A uuchnst will come up from the bottomless pit is fabe. See the study of The Beast, p. 310of N. T.

14 That Antichrist will come from Russia orGermanyisfalse.Thesecountries were never inside the old Roman Empire out of which A ntichrist must come fv 7-8, 23-24)

15 Toat A ntichrist will bring universal peace and prosperity is false. He will not see peace fromj the time he comes until he is slain by Christ at Armageddon. In his rise he will overthrow 3 kingdoms (v 7-8, 20,23-24), then make war on Palestine and overthrow many countries (11:40-43). in the last 3 1/2 years of this age he will use the 10 kingdoms to fight against the countries north and east of his Roman Empire territory kingdom (Dan.11:44). Aftet conquering Russia and other northern and eastern countries he will lead them againstchrist to destroy the Jews, and be defeated by Christ at At-roageddon(Ezek, 38-39;Zech, 14;Rev. 16:13-16: 19:ll-21j. No statement is made showing that ne will bring universal prosperity. The statement by peace destroy many (8:25) refers to Sis covenant of peace to Israel (9:27), Among the nations he is to go forth CO n-queringand to conquer (v 7-8,23-24; 11:36-45; Rev. 6:1-2)

16 That the head wounded to death (Rev. 13:3,1'2) refers to the assassination of Antichrist and his resunection from the dead is false. This refers to a kingdom being destroyed and revived as the 8th and last kingdom, not to a man being killed and resurrected (8 mounMin kingdoms, pr 3 11 of N. T.)

ISfold inierpretanon (7:17-27)

1 The 4 beasts are 4 kings or kingdoms in succession (v 17, 23-24: 2: 39-43; 8:20-23: Rev. 17:9-11)

2 The God of heaven wiU set up a kingdom in the days ofthe 10 kingdoms and theUttle hom (v 18,27; 2:44-45; Rev. 17:8-17)

3 The kingdom of heaven and of God wiU be given to the saints to rule over(v 13-14, 18. 27; Mt. 13:41-50: ■25:31-46; Rom. 8:17-18; 1 Cor. 6:2; 2 rim. 2:12; Rev. 1:6; 5:10: 11:15: 20:4-6: 22:4-5)

4 The reign of Christ and his saints will be eternal (note c, 7:14)

5 The subjects of the eternal kingdom will be the coming eternal generations of natural people of all races (note c, 7:14)

6 The 4th beast is the 4th kingdom, the old Roman Empire which shall devour the territories of the first 3 beasts (v 7-8, 19, 23)

7 The 10horns are 10 kingdoms out of the 4th kingdom, the old Roman Ero-^e territory. They are yet to be fbrmed(v7-8,20,23-24:Rev.l7:9-17)

8 The littie horn is the Antichrist who will come up among the 10 king-

Continued, next page

NOTES

ON

DANIEL CON IINUED

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dofiii anJ after ihcy arc forn:cJ(v 7-4,

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9 1 : Jlffcrem

inpow^iw .... . K-i^ r)s(v 7-fl, .'0. iJ-:4. 3 JO-23. ll;35-»5; Rev. IJ:1-18; 17 S-17)

10 The UiUc *itu ih.iil lufcjue J of the 1? VJn; lo-s i •; iic-lo power 0-. • ■ 8 ..'0-2J;

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the uinti(v.'l.. '; U;

35-45: 1J:7: Kev. i; , i ,. i\ i>-U:

15:2-4: 20:4-6). He sluU prevJil •lUinsi them

U ndl 3 thinai happen:

(I) Untiit aeAncientot days come* to (tic earth wlthchrist ji the JnJ aJ-vcni tu vicfcat aiij jostiuy ihe Little honi(v Jl->'j, je--?. 6..;J-J5; '>.27: ll:40-15;lJ;7;Rev.l7:8-17: 1>U-21)

(J) Until juJgniem is given to the Mints (V J J. 1 Cor. e U)

(3) Until the time foi the ainu to posscu inc MoK'Kitii (V IS.'J'J, 27: ML. 25:Jl-4€:Lk-J;;;30; Kom. 8:17-18; 2 Tim. 2:12: Rev. 1:6: 5:10: 11:15: 20: 4-6: 22:4-5)

13 The little bom shall change timet anJ bwj for 3 1/2 years (v 25: lZ-7: Rev. 13:5J

14 The little horn shall come to an end when the Ancient of Jays comet and the judgment is held (v 26: 8:25: 9:27; 11:40-45; 12:7; Rev. 19:11-21)

15 The kingdom of the little horn, aod all other world kin^Jomi shall be given to Cod, Christ and the salntt of the most Ugh to become the kingdom of Cod on earth forever (v 13-14, 18, 27; 2:44-45; Rev. 19:11-21; 20: 1-10; Zech. 14)

When will the kingdom be set up?

1 ^ the return of the King from glor-. {Mt.2'r31-;6:Ija. *6-7;Dan.2: 44-45; 7:13-1;; 8:18-22: Zech. 14; 2 Th.l:7;JudeH;Rev.l7:l5; 19611-20:7)

2 Vhen Jerusalem is surrounded by armies (Zech. 14)

J After the church is raptured (1 Cor. n^-58; 1 Th, 4:13-17), for the church comes back to earth with Christ to help (dm set up the kingdom and reign over the nations (.:cch, 14:1-5: Jude 14; Rev. 1:4-5; 5:10; 17:14: 19: 11-21). It is not until after the days of the church that Christ coi: es to build again the house of OaviJ (Acts 15:13-18; Isa. 9:6-7: 11:11; iloj. 3:4-5; Lk, U 3*2-

35).The church is raptured before the coming of the Antichrist (2 Th. 2:7-8) and Antichrist makes his appearance before Christ comes (2 Th. 2:1-6), so Christ's Wngdoii] cannot be Kt up undl these events Lake place

■I After the future inbulation, (or Christ docs not come to the eanh with the saints until then (Mu 24:15-31; Zech, 14:1-21. Dan. 12:1-13; Rev. 19:11-21)

5 After the great iposusy and the revelation of the Antichrist, for Antichrist is destroycJ at Christ's coming to earth, so he munbc here when Christ oome((2 Th, 2:1-12; Rev. 13:11-21; Dan. 7:18-27: 8:16-27; 9:27: 11:36-12:13)

6 At the tine the Antichrist is de-Sttoyc3 and Saun is bound for 1,000 years f Rev. 5:10; 20:1-7), oudng the Cburcn Age and the future tribulation period Satan Is loose (1 Pet. 5:8; Rev. 12:l:;-17; 13:1-8; 20:1-7). The devU is still loose, so we are kUI in the Church Age and will be undl Christ comei to bind the devil

7 AftCT tlie fixtt rcsuncllOQ, for the saints reign with Christ on earth for 1,000 yean (Rev. 5: J-10; 20:1-6). Therefore, t.'ieialnii must first be resuirected. This is the period of stiffering for Christ, not the period of reigning wllhlUm (hom. 8 18; 1 Cor. 15:20-58; 2 Cor. 5:6. Phil. 1:23; J:20-2l;CoLl; 24:2 Ilni. 2 !<:. 3 12). Ihe 1,000years are between the resuncction o f the righteous and that of (he wicked (Rev. 20:4-6, 11-15)

8 At the time Ezekiel's temple ii buUtfEzek. to 1-43 71. rbe reign of Christ will be set up in Jerusalem In Ezekiel's teriiple(Ei«k. 43:7), thexe-fore,thc kingdom cannot be set up until thea.ChriR will build this temple when

tiles fCk. Acts 15:1.

He comes, but the kingdom n.iturjUy -1!" ' - "ic set up in the

t (Iw, 9C-7, 52:

1-.. .. .r. i. .4-36; 41:1; 43;

7: zech, 6 l:-l); 14:1-21; Lk. 1:32-35; Acts 15 I l-I=^

9 A f' J bjckfroii!

all cou; - >6; 16:17-

iB: 37:l-.ui. "ioj. j:4-6: Dan. 9:27)

10 w'hen Isnel Is repentant (Zech. ! -"""^ -'. 14:1-21; Mt. 23:37-

l-46:Rom.ll:25-29)

11 ,1 hcii iUe Jews are delivered from the armies of the nations and become a blesslnt; to all the families of the earth (i;en. IJ: 1-j; ps. ::6-8; Isa. 9:6-7; 25:6-J. Zech. 9:9-11; 14:1-21; AcU 15:13-18; l.k. 1:32-35)

12 In the days of the 10 kings of Revised Rome and Revived Creel a (Dan. 2:40-45; 7:18-28; Rev. 17:8-13)

13 Althcendof thetiircsoftheCen-l:-J-24; Kom. U:J5-23; 17)

14 .vhcnitis God's time to put down rebellion on eanh (Acts 1:7-11: 3:19-21; ICor. 15:24-29)

15 At the destruction of the earthly kingJoins of Daniel and Revelation (Dan. 2:4-1-45; 7:13-14; Zech. 14)

16 After .lUof Kev. 4-19is fulfilled, for Christ comes in Rev. 19-20 to set up the kingdom

According to these facts mentioned above the Wngdoiii is yet in the future and will foUow all these events. Christ, Himself taught in the following passages that tile kingdom would follow His 2nd advent (Ml. 16:21-27; 19:2S; 20:20-23; 23;37-39; 24:3-31; 25:31-46; 26:29,64; Acts 1:6-7: 3:19-21; Jn. li:3;Lk,9:26; 19:11-27; Rev. 5:9-10: 11:15; 20; 1-7)

Theapostlcsuught that the kingdom was to be in the future following the 2nd coming of Christ (Acts 1:7-11; 1 Pet. 1:7; 5:4; 2Pet. 1; 16: 3:3-4; Jas. 5: 7: ljn.2:28;judc 14: iTim. 6:14-15)

10 proofs earth not desolate during the MiUc n nium;

1 The Gr. word for bottomless pit is ab u sso s and means an unmeasured abyss. It is translated bottomless p it (Rev.9;ll;ll;7; 17:8; 20:l-3)anJ JJ£^ (Lk. 8:31; Rom. 10:7). It is insenaBIe to teach the abyss beneath is the surface of the eanh, as can be seen by these passages. It is in the lower pans of the earth. Satan is already on the eanh when he is cast into the pit (Rev. 20:1-3). In Rev. 12:7-14 it states that he will be cast out to earth and will be here during the last 3 1/2 years of this age, until Armageddon (Rev. 19:11-20:7)

2 The prophets foretold a literal earthly kingdom to be set up at the 2nd advent, not after the Millennium (2-44-45; 7; 9-14.18-27; Isa. 32:1; 35:1-10; Jer. 31:27-40; 32:37-44; Ezek.37: 1-28; Joel 3;Zech.l4;Lk.l;32;Mt.24: 29-31; 25:31-46; Acts 15:13-18; Jude 14; Rev. 11:15; 19:11-21: 20:l-15).lf , there is to be an eanhly kingdom, tnen tJicre will be subjects for Christ to reign over during this dme

3 The kingdom wiUbe on eanh and saints will reign on eanh,not in hea ven "the kingdom UNDER HIE WHOLE HEA V EN shall be given to the saints... The Lord shall be klnge)VER AU. THE EARTH,., we slull reign ON THE EARTH" (Dan, 2:36, 44-45; 7:13-14. 18, 26-27; Zech, 14:1-21; Mt. 25:31-46; Isa. 9:6-7; Lk, 1:32-33; Rev. 1:6;

5 10; 11:15: 20:1-10)

4 The disciples understood It to be a btaal eanhly kingJoiii (Lk. 19:11; 22 2J-30; Acts 1:7; Mt. 25:31-46; Rev. 1: 5; 2:26-27: 3:21; 6:10; 11:16: 1 Cor.

6 2-3; 2 Tim. 2:12)

5 At the end of the Millennium saun will be loosed out of the abyss ~to deceive the nations WiaCH ARE IN 1 llER'URyUARl EmSoP THE EARTH" -here they have been the whole 1,000 ycjri(Rev. 20:7-lo; Zech. 14:16-21; Isa. '2:2-4; Dan. 7 14)

6 Jesu* uughi ttui tainu would not Judge and separate the righteous bom the wicked (Mt. 1) l,'-50; 24:31; 25:

1-46), It Is, therefore, folly to ulk about the cxamln.iuoii of sins of [:ien by the saints as heiii^ a kingdom

7 Chila reigns oi} earth for the pur-p>jsc of ridding the earth of rebeUlon Ml there must be j'ooplc here to relgr. over (1 Cor. 15:2 I-J:i)

8 CodpnmiiedUiat Me woald never

nuke the earth desolate again (Gen, 8: 22:9:12,16; 17:7,19; 2 Sam. 7; Ps.89: 3-4,36-37; isa. 9:6-7; rzek.43:7; Lk. 1:32-33; IChr. 17 7-15, 22-27; 22:10) 9 A11 the 50 points about the Millennium (p. 311 of N. I.) prove the cartfi to be i[i)iabitc,d during iliat time

10 I he many promises of eternal generations of natural people from r.oah's time Into eternity prove there will not be a period of 1,000 years dcsoLailon on the eanh. See point 8, 21 other "new" tlgiigs. p.312 of N. T.

3Cfold vidon of the ram and he-goat TO

1 A ram stooo hy the river Ulal

2 He had 2 horns

3 The horns were lUgh

4 ODchom was tijghcr than the other

5 The higher horn came up last(v 3)

6 The ram pushed westward, northward, and southward

7 No beast could stand before him

8 No beast could deliver from him

9 He did according to his will

10 He became great (v 4)

11 An he-goat came fron) the west, covering the face of the whole earth

12 He was going so fast he touched not the ground as be went

13 He had a nouble horn between his eyes

14 He came to the two-homed ram

15 He ran into him in the fury of his power (V 6)

16 He was moved with anger againa him

17 He smote the ram and broke his horns

18 There was no power in the ram to stand against the he-goat

19 He cast the ram down to the ground and stamped upon him

20 None could deliver the ram out of the hands of the he-goat (v 7)

21 The he-goat became very great

22 When he was strong the great horn between his eyes was broken

23 In its place came up 4 notable horns toward the 4 winds of heaven(v 8)

24 Out of one of them came forth a little horn

25 ThelitUehornbecameexceeding great toward the south, east, and the pleasant land (v 9)

26 The little horn became great even to the host of heaven

27 It cast down some of the host of heaven to the ground

28 It stamped upon them (v 10)

29 The little horn magnified himself even to the prince of the host

30 B y him the daily sacrifice was taken away

31 The place of his sanctuary was cast down (V 11)

32 An host was given him against the daily sacrifice because of sin abounding on every hand

33 The little horn cast down the truth to the ground

34 He practiced and prospered (v 12)

35 One saint peaking to another asked. How long shall be the vision concerning the daily sacriTice, and the cransgrcssionof desolation,to give both the sanctuary and the host to be trodden down f v 13)"

36 Ttie answer was. Unto 2,300 days (evenlng-moming sacrifices); then shall the sanctuary be cleansed (v 14)

2.300 days not 2.300 years (8:13)

The question of 8:14 is: How long will the daily sacrifice be cut off and the transgression that makes the temple denlate of divine worship, continue' The answer. Unto 2,300 days (literally, 1,150 evening and 1,150 moniing ucriflces, v 26), or 3 years, 2 months, and 10 days. Tnen shall the saiictuarybeclcanscdofthc abomination of deioUtlon (v 14). This Is 110 days shon of the full 1,260 days that tlie2 wItncsKS will be here and Jerusalem wlU be trodden under foot by the G entiles f Rev. 11:1-3), that Israel will flee into the wlldcrncu(Rev. 12:6.14), and Antictiria will be given powerover iutions(Rev. 13 5: Dan, 7:25: *2'0. This cxpUlns Mt. 24 22 "but for the elect's ukc those days shall be *mn-ened." These llOdays could be the last 110 dayiof the 1.260 day period during which time the Jews somehow will get controlufthetempleaiulMbythe help of the two witne»cs and other means. Scripture teaches that the Jews will

fiave control of Jeruulem again at the end of this Lime when Antichrist comet from ttie noni ctn war to fight Armi-geddon(Zoch.l4^1-5).

The theory that the 2.300 days are to be2,300 years from 457 u. C. to 1844 A. D. Ufalse. No man has any authority to make or even any cxan.pie in Scrip-tureof iiiakinga daya year and a year a day. Just because God cursed hrael to wanderinttie wlldernessfor40 years according to the number of days the spies wereinCanaan(Nuin.l4.34),and because Judah was to be punished 40 years according to the number of Jays Ezekiel Uyupon his side (Ezek. 46), is no proof that a day means a year and a year iieans a day in prophecy. Even in these passages a day was a day and a year was a year. Upon the year-day theory is based ii any fallacies as.

1 The fallacy of the whole length of the times of the Gentiles b eing2, 520 years. Sec The times of tbe Gcndles. P. 873

2 The 2,300 days being 2,300 years which are fulfilled in connection with the papacy

3 The l,260daysof Rev. 11:1-3; 12: 6, 14; 13:5 being 1,260 years - from 538-1798 A. D. when the papacy was given power over the saints. See note, 12:7. A11 date setting for the end of the times of the Gentiles a nd the 2nd a3^ ventol Ctirist is based upon juggling theseBible periodsto suit the whim of the individual Bible speculator

The year-day theory foolish:

If it were a law in Scripture that a day meant a year and a year meant a day we would have to believe that:

1 Abraham's seed was to be afflicted by the Gentiles for only 400 days (Gen, 15:13)

2 Joseph saved the com of 7 days instead of 7 years and there was a famine in Egypt 7 days instead of 7 years (Gen, 41:26-54)

3 The spies were in Canaan 40 years not 40 days and Israel wandered in the wilderness 40days instead of 40 years (Num. 14:33-34)

4 Within 65 days Israel would not be a people yet it was literally 65 years (Isa. 7:8)

5 Moab would be destroyed in 3 days Instead of 3 years (Isa. 16:14)

6 Isaiah walked barefoot 3 days instead of 3 years (Isa. 20:3)

7 Tyre was to be forgotten 70 days Instead of 70 years (Isa. 23:15-17)

8 Hezekiahhad IS daysadded to his life instead of 15 years (Isa. 38:5)

9 A child shall die being 100 days old insteadof 100 years in the MlUenoium, and a anner being 100 days old shall be accursed (Isa. 65:20). This would make the time of accountability for children under 100 days

10 Israel was in captivity to Babylon for 70 Jays and not 70 years (Jer. 2^

11 Nlnevah was to be destroyed in 46 years instead of 40 days rjonah 3:4)

12 Jonah sat under a booth outside Nlnevah for 40 years ti. see if the city would be destroyed (Jonah 3:4; 4:5)

13 Adam was given 120 niotc days to live instead of 120 years (Gen. 6:3)

14 Noah and animals stayed 7 years intlie ark instead of 7 days before the rains came (Gen. 7:4-10)

15 It rained n>on the eanh 40 years instead of 40 davs (Gen. 7:12)

16 The flood of Noah prevailed upon the earth 150years insteadof ISO dayi before It began to recede. Then it receded another 150 years (Gen. 7 24; 8-3). At the end of another 40 years he sent fonh a raven. Then 7 years Liter he sent fonh a dove that returned. In still .inotlicr 7 years he sent fonh another dove that never JIJ return (Gen. 8;6-12\. It would be too old to return after aU the ycarsof flood and receding waters - over 354 years

17 Ezekiel lay upon Ws left side 390 years and upon his right side 40 years Insieadofihat many days(E;:ck. 4:4-9)

18 Jonah was :' years In the whale's belly and Christ was 3 years In the tomb Instead of) days (Mt. 12 40)

How ridiculous to change tne literal meaning of God's vVord! Not only is It clear from the above that 2,300 days refers to 2.3 00 evenlnfls and niomlnp

Continued, next page

NOTES ON DANIEL CONTINUED

(V 26), but diat it concerns the daily sacrifices (v 11-13), which were otfeied every morning and evening (Nura. 28:3-4; 1 Chr. 16:40V iience. the 3 years, 2 months, and 10 days are the whole and actual length of the doing-away with daily sacrifices in the temple before they are offered again by the Jews when the sanctuary is cleansed of the abomination of desolation. Literally, 2,300 sacrifices wUlbe cut off from the temple during this period. The question could be. How many daily sacrifices will be cut off (V 13)" The answer is 2,300

The papacy and the 2.300 days:

To teach the papacyis the little horn ruling from 476-1844 A, D,, and the 2,300 days are years, 457 B.C. to 1844 A.D. is unscriptural because:

1 The little horn will come from Greece, Turkey, Syria, or Egypt (8:9; 20-23). The papacy did not. It arose in Rome, Italy

2 The Utdehorn will do away with the daily sacrifice in Israel for the 2,300 days(v 9-14).The papacy did not come into existence until several centuriesafterthe Jewshadceased having sacrifices in 70 A. D. They will again have sacrifices when they build a temple in Jerusalem (V 9-14; 9:27; Rev. 11: 1-2). No papacy will fulfill 2,300 years after this is done

3 AUthisprophecy (8:3-25) wiU be fulfilled in connection with the old Medo-Persian andGrecian empires (v 20-25), not Italy where the papacy is located

4 The little horn is a man(v 9,20-23; 7:7-8,20,23-24; Rev. 13:18); the papacy is a religious system

5 The little horn wiU fight against Christ at His 2nd advent (v 20-25; 7: 23-27; Rev. 17:12-17; 19:19-21): the papacy will not

6 The little horn will rule the 10 kings (8:20-25; 7:23-24; Rev. 17:12-17); the papacy will not

7 The little horn is yet to come (8: 20-23; 7:23-24; Rev. 13; 17:8-17): the papacy has already come

8 The little horn will com e after the 10 kings (7:-23-24; Rev. 7:12-T^the papacy has already been in existence some 13 centuries

9 Toteachthat thelitilehom is the papacy which began in 476 A. D. and to teach also that die 2,300 days began 457 b. C. is to contradict ourself as well as the Bible, which requires us to believe that the little horn is the one who cuts off the daily sacrifices for the whole 2,300 days(v 9-14).TheGrecian Empire was not formed until 121 years after 457 B. C.when some say the 2,300 daysbegan.Greece was not divided until 323-301 B.C. The little horn is yet to come in the last days out of one of these divisions. Therefore the papacy could not be the Uttle horn existing many centuries before the little hom is to come into existence

10 NotonedetailoftMsprophecy (8: 3-.25) or the ones in 7:3-27; 9:24-27; 11:3-45; 12:1-13; Rev. 4:1-22:5 has ever been fulfilled in connection with the papacy, which came into existence about 610 A.D. and is not once mentioned in Scripture

11 The papacy never has waxed great in the south (Egypt), the east (Syria, Irak, IranV or in Palestine. The little hom will Decom e great in those directions (v 9, 20-25; 9:27; 11:36-45)

12 Tte papacy has never fulfilled v 10. The little torn wiLlfulfilit(v 9-10, 20-25: 9:27; 11:36-45; 12:7-13)

13 The papacy has never exalted itself against the high priest of Israel, cast down the sanctuary.or cut off daily sacrifices, for there has not been such a high priest, temple, or sacrifice since the existence ofthe papacy. The little

hom will accomplidi these things f v 11-14, 20-25: 9:27; 11:36-45: 2 t\ 2:4; Rev. 13 and 17)

14 The papacy has never desecrated a temple of God at Jerusalem, as predicted in v 11-14 and never will do so. The little hom will (2 Th, 2:4)

15 Theie never has been a period of either 2,300 days or 2,300 years of abomination of desolation in a Jewish temple at Jerusalem bythe papacy, nor will there ever be such a period of temple desecration. For about 1,900 years there has begn no temple at Jerusalem: and there will not be one for some time yet. No 2, 300 years could possibly be fulfilled with the futtire temple, for it wiU be given to the Gentiles for about 3 1/2 years, according to the true meaning of 2,300 days - 3 years, 2 months, and 10 days (v 11-14; 9:27; 11:40-45: Rev. 13 and 17). The little horn only rules for 3 1/2 years (7:25: 8:14; 9:27; 12:7-13; Rev. 11:1-3:12:6,14; 13:5). Then he is destroyed by Christ at His 2nd advent (7:23-27: 8:20-25: 9:27:ll:36-45:Rev.l9:ll-21)

16 Regardless of who fulfills v 9-14. the passage concerns the daily sacrifice being cut off and the abomination of desolation being set up instead (v 11-14: 9:27; 11:45: r2:7-ll:Mt.24:15; Rev. 13). Since the papacy has never had such relationship with a J ewi^ temple or daily sacrifices for any part of 2,300 years it could not be the reference here. The whole vision of Dan. 8 primarily concerns the daily sacrifice andthe transgression ot desolation and it will be fiilfilled in this connection (v 11, 13, 14, 26)

4 main stibjects of the vision (8:13):

1 Thedailysacrificecutottfv 11-14)

2 The transgression of desolation (v 13; 9:27; 11:45: Mt. 24:15: 2Th, 2:4: Rev. 13)

3 The sanctuaryio be trodden under foot (V 13; 9:27: 11:45; 2 Th. 2:4; Rev. 11:1-3)

4 The host to be trodden under foot (V 13; note q, 8:10)

The sanctuary (8:13)

Heb. qodesh, a sacred place or thing. Trans, sanctuary 68 times and nearly every time of the earthly tabernacle and temple of woriiip. Not the same word as miqdash ,(vll),a consecrated place or thing," Trans, sanctuary 64 times

Some teach that this sanctuary is the heavenly one and that Christ entered into it in 1844 and began examining the ans ofthe people to determine who shall have part in the 1st resunection; that this work will end in 2, 000 A.D. and then God's people will be forever free from their sins; that during this judgmentboth righteous and the wicked remain in the graves; and that the wicked will be judged during the Millennium

There is no truth in these claims. God is just and will not judge any person who is not resurrected and present at die judgment to give an account of himself. Saved men are to be judged after their resurrection and they will be present when judged (Rom. 14:10; 2 Cor. •6:10). Sinsof saintsarecleansedin tliis life, not at some imaginative investigative judgment(Mt. 1:21; Ijn. 1:7-9; 3:5-10; Rev. 1:5). No judgment of God goes on during the .Millennium. The wicked will be resurrected at the end of the fvlillennium and will stand personally before God then (Rev. 20: 4-6. 11-15)

This one not the heav en ly sanctuary:

1 Daniel is speaking of the Jewish temple on earth (v9-14; 9:27; 12:11. Cp. Mt. 24:15; 2 Th. 2:4: Rev. 11:1-2)

2 The whole prophecy concerns earthly events (v 3-25)

3 The sanctuary Is to be in the kingdom of the Uttle hom (v 9-14)

4 He is the one who desecrates it, so it has to be on earth (v 9-14)

5 No daily sacrifice is ever mentioned as being in heaven (v 11-141

6 No heavenly Sanctuary could be made desolate by a man (v 13)

""7 Out of 137 times the word sanctuary i s found it is used only 2 tiroesot tEeheavenlyone (Ps. 102:19;Heb. 8:2)

8 Elsewhere in Daniel only the earthly one is mentioned (9:17, 26; 11:31)

9 In no prophecy is the heavenly one refened to

10 Only the earthly one is referred to as being cast down (v 11-14)

11 No heavenly sanctuary could be cast down and trodden under foot(v 11-14)

12 Only an earthly sanctuary would need cleansing from an abomination (vl4)

13 No cutting off of a daily sacrifice in a heavenly one could be possible by any man on earth (v 11-14)

14 No man could cast down and tread

under foot ministers of an heavenly sanctuary (V 1-14)

Time-passages of Dan. (8:14)

At the end of the 2,300 evenings and momings(vll-13,26),or the 3 years, 2 months, and 10 days shall the sanctuary be cleanseJ of the abomination of desolauon(v 13-14: 9:27; 11:45; 12: 11; Mt. 24:15; 2 Th. 2:4; Rev. 13:11-18). No scripture says that the abomination of desolation will actuallybe in the temple 1,260 days, so if v 14 says the daily sacrifices will betaken away after 2, 300 evenings and momingsthis settles the question, and we have to guess about the additional 110 days making up the 1,260 days of the whole period

Mote all the time-passages:

The time-passages and wnat events will take place are clearly stated:

1 War on the saints and having power to change the times and laws will last exacdy 3 1/2 years (7:25)

2 The daily sacrifices (evening and morning, v 26) being cut off and the aansgression of desolation will last 2,300 evenings and mornings (1,150

days) or 3 years, 2 months, and 10 days (8:14)

3 In the midst of the week (7 years) Antichrist shall cause thesactificeand the oblation to cease (9:27). It seems that the sacrifices will cease by the middle of Daniel's 70th week or at the beginning ofthe 1,260 days

4 He ^aU make it desolate, even until the consummation (9:27). This indicates until the age end or until the fullendof that which is determined to be poured out upon the one making the temple desolate; but it does not necessarily refer to the last day of the period. The end of cutting off the daily

I sacrifices could be 110 daysbeforethe

■ actual judgment upon the Antichrist

I who is making the temple desolate

I 5 All things shall be finished at the

i end of 3 1/2 years or the 1,260 days

(12:7),butthecleansing of the temple

of the abomination could be 110 days

before this (8:14)

6 From the time the daily sacrifice shallbe taken away shall be 1,290 days (12:11) and 1,335 days (12:12). This is an adoitional 30 and 75 days to the 1,260 (see notes, 12:7-13). It is again emphasized that the daily sacrifices will be taken a way at the beginning of the 1,260 and 1,290 day periods

7 When you shall see the abomination of desolation spoken of by Daniel (Mt. 24:15; Dan. 8:14; 9:27: 12:7-11), THEN let the Jews flee into the mountains (Mt. 24:16-21). They wiU flee forlhe whole 1,260 days(Rev.l2:6,14), Again it is clear that the daily sacrifices will be taken away at the beginning of the 1,260 days,so the 110 days before the end of

this period for the cleansing of the sanctuary must be at die end of the 1,150 days (8:14)

8 The temple will be given to the Gentiles, and the holy city shall they tread under foot 42 months (Rev. 11:1-2). It does not say here how long the temple will be desolate during these 42 months, so we have to rely again upon the 2,300 evenings and mornings of Dan. 8:13-14 for this information. The city being trodden under foot 42 months could simply mean that the city will not be completely rid of Gentile dominion until the 42 months are up. It does not say that the Jews could not by the help of the 2 witnesses of Rev. 11 and by other means get control ofthe citythelast 110 days before it is finally delivered fiomthe Gentiles. It is clear from Zech. 14:1-5, 14 that the Jews do get back into the city at the end of these 42 months. It must be remembered that Antichrist by this time,will have been in war with Russia, Germany, and other northern and eastern nations for nearly 42 months (Dan. 11:44). It maybe that he will need all the available man power of his armies to conqaer these countries and will take most ofthe army men from Jerusalem and Palestine. This would so weaken him in Palestine diat the Jews could gain control of the city again. It is certain that they will be in the city by the time Antichrist conquers the enemies of the north and east, for he

1 will then gather his vast armies against

Jerusalen. to battle to reuke the city and exterminate the Jews, l ialf of Jem-salem will be taken again by him before Christ suddenly appean in the heavens with all liie saints to deliver Jerusalem andthe Jews from the Gentile armies at Armageddon (Zech. 14: 1-5, 14; Joel 3; Rev. 19:11-21). This could explain die 110 days shon of the 1,260 days of the whole period (Dan. 8:13-14)

9 The two witnesses will prophesy and do miracles to protect Israel and win her to God agaia for 1,260 days niev. 11:3-11J. With their help,it can be seen bow tnejews could get control of Jerusalem again for the last 110 days ofthis period. They will be the leaders of Israel during this time like Moses and Aaron were when Israel came out of Egypt (Ezek. 20:33-38; MaL4:5-6; Rev. 11)

10 Israel will flee into the wilderness for 1,260 days (Rev. 12:6). This will exclude the remnant ofthe woman who remain in the land (Rev. 12:17) and many ofthe Jewswho will return to get control of the city the last 110 days while Antichrist is in a death struggle with his enemies in the north and east (Dan. 11:44)

11 The time Israel flees from Judea into the mountains is stated as being a time (1 year, times (2 years), and halfatime(l/2 year). She is helped by theArabsduringthistime(Rev. 12:14). Onethingiscertainjudah will have an army fighting at Jerusalem when Antichrist comes down from the north (Ezek. 38-39) to retake Jerusalem (Zech. 14:14)

12 Antichrist will be given power over the nations for 42 months(Rev. 13: 5). The 12 scriptures of this study are all that mention a definite time element in Daniel and Revelation. All refer to the 3 1/2 years, 1,260 days, or 42 months except Dan. 8:13-14, which gives3years,2 months,and 10 days.ot 110 days short of the 1,260-day period of the other passages. With these facts in mind we can see how the sanctuary could be cleansed 110 days earlier than the complete liberation of Jerusalem at the end of the 1,260 days. At least, nothing is said in any one of these 12 passages to indicate that the daily sacrifice willbe cutoff and the abomination of desolation placed in the sanctuary for the full 1,260 days

The only other theory is that the 2,300 days mean 3 years,2 months and 10 days that Antiochus Epiphanes made the temple desolate, 165B. C. and that this is a type of the future Syrian king making the temple desolate.But since there is no grounds for insertinghim into this plain revelation of events in connection with the little horn or future Antichrist, we must dismiss this theory. Only one man is involved in the languageof Dan, 8:9-14, 23-25, so it is unscriptural to insert Antiochus Epiphanes or any second man into the picture

Since this is true, and since it is unscriptural to make the 2,300 days to mean years, we conclude that they will be literally fulfilled with the cutting off of 2,300 evening and morning sacrifices in the future Jewish temple by the coming Antichrist

Deceitfulness of Antiochus Epiphanes and Ptolemy Philometor (11:27)

The hearts of these kings, Antiochus Epiphanes of Syria and Ptolemy Philometor ofEgypt, whom A ntiochus took prisoner, were equally deceitful. Antiochus,the uncle of Ptolemy, pretended to have the interest of Ptolemy at heart, since the Alexandrians had rebelled and made Ptolemy's brother their king. When Antiochus came to Memphis, he and Ptolemy had frequent conferences at the same table. They both professed love for each othec. yet both were planning how to ruin the other. Neither one prospered with his lies (V 27). The reason Antiochus did not prosper was because the Romans demanded that he surrender Egypt. In this he yielded but retained Coelesyria, Palestine, and Phoenicia. Ptolemy did not prosper because of this settiement demanded by the Romans. The reason given in v 27 is: for yet the end shall be at the time appwinted.That is, the

I end of the appointed time was not yet

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loeen the eyes ol the scnts the first MiiR. AlcxanJcr Great, wIk) founJcJ tlie oUCrodan Empire In 13 year* (v 21: note k. v 5: U 3)

5 rhe arcjt :iorn being broken represents ic Jcatri of Alexander the Grcjt r» -.'; note tii, v 8: 11:4)

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aiuuiiJ(v 12: 7 25. 2 Th. 24. d-12J

9 His nan pUnji the host under his

feet(v 13. 24-25; 7:21: 9:27: 11:40-

45; Rev. U)

10 Itti ficrcencM against Cod and man (v 23; Rev. 13)

11 lijylelJednesslo the devil (V 24; 11 to-i* 2 Th. J 8-1-; Rev. 13)

i: il$ruthle«> oflifeand

pK)pcny(v -4; ; ^v. 13)

13 Ills Jcceptu ;:5 ^v.iJiii.ies$. V 25; 2 Th. 2 8-12; Rev. 13; 19:201

14 ins jelf-exalution (v 25; 7:25: U 36-45: J Tti. ^4: Rev. 13)

15 ills stiA>bom stand against Chria (v J5; 2 Th.2:8. Rev. 19:19-21). See

,thcT facts about him under Anti-Chrl5t. in the Index

The angelic Imerpreution (8:20)

This vision jeals with only 2 of the kingdoms representedby the metals of the image of Dan. 2. and 2 of the 4 beasu of Dan. 7 - the Medo-Persan and Grecian cr-pires. The purpose of the vision isio narrow down the cotninp of ih^ little hem or future Antichrist, geographically, from 10 to 4 of the 10 kingdoms, and to reveal that his kingdom will be the Revived Grecian Empire Innead of the Revised Roman Empire

Since A ntichrist is seen coming out of one of the 4 divisions of the oldCrecian Empire, we can eliminate entirely the other eWngJon.s oflhe Revised Roman Empire as being the area from which he will come. In Dan. 7 he is seen coming out of one of the lOWngdori s of the Revised Roman Empire. He uses the ooc kingdom he comes from to overthrow 3 others of the 10 which are the 3 other divisions of Greece. (The 4 kingdoms of tte Grecian Empire ofch, 8 make 4 of thclOWnpdon s of Revised Rome of ch. 7). Thui Antichrist revives the Grecian Empire by coming out of one of the4diviion$ of Greece and overthrowing the others. The G other kingdoms of Revised Rome, which were never a partoftheCrecianEmpire will submit to Mm without further war, and his kitigdom will then become the 8th of Rev. 178-17, which iiiniediately succeeds the 7th or Revised Rome

The A ntichrist arises at the beginning of the 70th week of Daniel (>. 27), and in 3 1/2 years conquers the whole 10 kiiiadoms which he will rule for the Last 3 1/2 ycarsof this wcek(7 23-25: 11: 36-46: Rev. 13:5: 17 8-17). Before he ,;cts power over the lOkings they reign jiiiiJepcndent nvercigiisand forii- the 7th, or Revised Roman Empire (2:40-43;7 7-8,23-24). A ftet he aets control of them thev continue a subordinate kings for the last 3 1/2 years of tlic week, t: a king the 8th and last of the successive kingdoms in the times of theCentllcs(Rev. 178-17)

18 parts to the interpietatlon:

1 T he ta m represents the old Medo-PeidanEmpire,the ume as the dlvet

on the image of 2:32,39 and the bear of 7 5. It IS the .;iid of the 4 beasts of ch. 7, and the 4th of the 8 kingdoms of Rev. 17 8-11 that make up the whole length of the tli:ies of the Gentiles (v 1 20; notes on V 3 and 11:1-2) '

2 The 2 horns on the ram represent | the2 kings of Media and Persla(v 20; | Dote* e and f, v 3), the ume as the 2 annsof silver of 2:32,39 and the 2 sides I of the bear of 7:5.(See note f, 2:38). | They symbolize DartuslheS)ede(5:31; i

honi represent 4 kingdoms being formed out of tJic old Grecian Empire after the death of Alexander the Great (V 22; note n, v 8: 11:4)

7 The 4 kingdoms arising not in Alexander's iH'wer represent the 4 generals of Alexander carvingout 4 klnp-doirioflhcirownintiicirown rights (v 22;noten,v8: 11.4). Daniel predicted the old Grecian Empire would be divided into 4 parts orkingdoms(v22)4n the same sense he predicted the old Roman Empire would be divided into 10 parts or kingdoms (2 40-43: 723-24) Alexander died at the height of his conquests, when about 33 years of age. lUs brother, Philip Aridaeus, and his 2 sons, Alexander A egus and Hercules, kept uptheiiow andnameof the Macedonian kingdom for a lime,but they were all murdered within 15 years. Thu5the great horn and his recal family were all dead. The governors of provinces usurped the title of king. Antigonus, oneof 5 generals, was slain in the battle of Ipsus, which reduced the number to 4 who seized upon the old Grecian Empire and divided it into 4 kingdoms

4 divisions of the Grecian Empire:

(1) Cassander took Greece, Macedon and the westcJh parts of the empire

(2) Lyamachus took Asia Minor, or present Turkey and Thrace, the txirtb-em part of the empire 'T^\ Seleucus took all the eastern parts of tlie empire,including Syria and Bab-ylon, or the modem states of S)rria, Lebanon, Irak, and Iran

(4) Ptolemy took the kingdom of Egypt.the southern partof the empire. Thus Alexander's empire was literally divided toward the four winds of heav-en(v8)

All these divisions except the extreme eastern part of the kingdom of Seleucus were conquered by the Romans and made a part of the old Roma n Empire out of which wiUbe formed the 10 kingdoms of the last days. These 4 diviaons of Greece wiU become 4 of the 10 kingdoms. They would be known today as Greece. Turkey. Syria, and

Egypt

8 In the laner tirne of their kingdom reveals the time of the coming ol A mi-

Christ and the complete fulTiUmeiit of the prophecy. These kingdoms will not cease to exist before the Utile horn or the A ntichrist con)es from oneof them (V 23: note o. V 9; note d, 7 24; J 26-27; 11:36-45). Since they are all still In existence, and since the Antichrist has not yet come, his coining from one of them must be future

9 >^hen transgressors ^re come to the full is the SnJ statement here revealing the time of the coming of the Aivichrist. He will come in the last days when sin and iniquity shall abound and the Uri'c has come for transgreson oaearth tobe dealt with and put down (f 23:7:21-22; 9:27; U: 36-45; Mt. 24: 4-26; 2 Th, 2:3-12; 1 Tin). 4:1-8; 2 Tim. 3:1-13; 4 1-4; Rev. 13:1-18; 16: 1-17. 18 2-3, 24). TWs wiU be after the lOkingdoms arcforti)cd(7 2J-24), after the rapture of the church (2 Th. 2:7,note), diglnB thefuinili: entof all the events of Rev. 4:1-19:21, and just before Christ comes to put down all sin and ttansKressors(1 Cor. 15:24-28:Eph. 1 10; Kev. 19:11-21; 20:1-10)

10 A kingof fiercecountciunce.and ! underitaniSng dark sentences, mall I stand up. This reveals the ch.\r.icter of i the Aim etui St, shuwlini. the type of person the little)iom will be when be comes outofGreecc,Turkey,Syria,or

Egypt HI the latter tin e of their existence (v 23: 7 20-25; at 27: 11:36- r^: 2 Th. 2:3-12: Rev. 13 1-18: 14:9-11; 15 2-4; 16 1 •■ ' ■ ■ • •-'■)

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by his ownpi •■ ^.. ...jine

wiU coTic after"the working of Salan and have all the power Satan can endue a man witn(v 24. 725; 11:36-39; 2 Th. 2; 8-12: Rev. 13:1-5.12-18; 16:13-16; 19:20)

12 He shall destroy wonderfully. This means he sliall be distinguislied as a desuoyer of men (v 24-25; 7 21, 25; 9-27: 11:36-45; 12:7; Mt. 25:15-22; 2 Th, 2:8-12; Rev. 13 12-18: 14:9-11;

15:2-4; r.»: 19-21; 20:4-6)

Ij 1 Ic shall prosper and practice. Thi s literally means prosper and push forwardor cross over. The Idea is that of a blitz-krieg,exuemely rapid and violent in warfare (v 24-2.^: 7:21,25; 9:27: 11:36-45; 12:7: Rev. 6:1-2; 13:1-18: 16:13-16. 19:19-21)

14 lie shall destroy the n)ighty and the hoTy"peoplc. This relets primarily 10 the destruction of the new and then powerful Jewish nation in Palestine (y ■24-25: 7:21,25: 9:27; 11:36-45: 12:7: Slt.24:15-22;Rcv. 13:1-18). Israel will be invincible until A ntichrist is given poweroverthembyGod who will allow them tobe defeated and almost exterminated to bri ng them to complete and eternal repenunce » He ca n fulfill the everlasting covenants made with their fathers (Ps. 60:8-12; Isa. 16:1-5; Jer. 30:3-9; Ezek. 20:33-44; Zech. 8:3-8, 20-23). Fully 2/3 of Israel wUl be destroyed (Zech, 12:2-3, 9: 13:8-9: 14: 1-15), as well as multitudes of Christians (Rev. 7:9-21; 15:2-4; 20:4-6)

15 He shall cause era ft (Heb .mirmah, deceit) to prosper in his hand. This re-fers to nis coming with all deceivable-ness of unrighteousness to further his cause (» 25; 2 Th. 2:8-12; Rev, 13:14; 19:20)

16 He shall magnify himself in Ws heart (v 25). This refers to exalting himself even above God (11:36-39; 2 Th. 2:3-4; Rev. 13)

17 He shall destroy nianybvpeace (v 25).Thisrelerstohiscoveriantot peace with Israel and his sudden breaking of it to destroy them (v 25; 7:21: 9:27; U: 36-45; Rev. 12:13-17; 13:12-18)

18 He shall stand up against tae Princc~of princes, but he sliall be klllea without hand (V 25). This will be the battle oI Armageddon (11:45; Joel 3: Zech. 14: Rcv, 16:13-16: 19:11-21)

6 examples of deep sftep (8:18)

1 Adam (Gen. 2:21)

2 Abraham (Gen. 15:12)

3 Saul and his army(l Sam. 26:12)

4 Israel (Isa. 29:10)

5 Daniel (twice, 8:18; 10:9)

6 Eutychus(Acts 20:9)

Cp. Job 4:13; 33:15; Pr. 19:15

The 70 weeks (9:24)

There are 14 main parts to this prophecy. Without a clear understanding of them manyotherpropheciescannotbe fully understood

1 Meaning of the 70 weeks. The pluase 70 wia;ks literally means TO sevens (Heb. for week is shabua, seven)

70 sevens of years because:

(1) Daniel's prayer, to whlcn this vision was an answer, did not concern days, but years (9:2)

(2) The last seven is one and is divided Into 2 parts, the la« half explained to be 3 1/2 years, as proved ill coL 3-;. p. 877

(3) If the La a lulf of the 70th week Is 3 1/2 years, then the first half is also 3 1/2 years, making the one seven o f V 27 to be 7 years

(4) If tJic Last or one seven is a period of 7 years, the other sevens are also

7 years each. The whole period, Uiercfore, is 70x7 - 490 years

2 Division of the 70 .^f^^t*^' T° seven *. They arc divided Into 3 main period 1

nT Thc 1st 'livl'l"" - ^ sevens.49 years for the rebuilding of Jerusalem (V 25)

(2) The 2nd division - 62 sevens, 434 years from the completion of the city at llie end of the 49 years to Uic time Messiah li cut off or crucified for n)cn(v 25-26)

(3) Tnc3tddivtston - one seven. 7

years,thcljst7 vcari of this age, ending with the 2nd advent of Christ to fulfill the 6 events of v 24

J whom do the 70 weeks concefli^ The whole 490 years are determined (Hcb. chathak, cut off; marked off; decree J) to be tulfilled ooncetiiing thy people (Daniel's people) and thy holy clty(Daniel's naUve dty. Jerusalem) toMfillthcC events of v 24. They do not concern the church In any sense. In fact, the church was not begun until after the 69th week, and it will be raptured before the 70th week begins (notes, 2 Th. 2:7-8; Rev. 41)

4 .vhen do they concern Israel and JerusaTehi"' Sot during any time tlut she has been scattered among the nations, rhe 70 weeks concern Israel as a nation at Jerusalem. Since laael was scaneredand her city and temple destroyed in 70 A. D., since the 6 evenu ofv 24havenotyet been fulfilled, and since the 69th week ended at the crucifixion of Christ, the 70ih week is the only pan left to be fulfilled. During this rime the 6 events of v 24 will be fulfilled. Still in the future, it will be fulfilled when Israel as a nation gets control of Jerusalem again

5 6 tilings to be done in the 70 weeks of Daniel (v 2^.

(I) To linrsH" (put an end to) transgression. The ileb. word pasha means revolt;rebel; sin against lawful author-ity. It is often trans, uansyession (Ps. 51:13; Isa. 43:27;etc.). Thistransgres-sionhas reference to the sins of Israel at Jerusalem, the culminatlonof their sins when they will be saved from all an at the return of their Messiah who will turn ungodliness from Jacob and conven the nation in a day (Rom. 11: 25-29: isa. 66:7-10; Ezek 36:24-30)

(2) To make an end of sins con-ccrnino Israel and Jerusalem. This has never Been done, but will be accomplished at the 2nd advent of Christ (Ezek.36:24-30; 37:24-27; 43:7;Zech. 14). The Spirit of repentance will be poured out upon Israel just before the 2nd advent; and a fountain for an and uncleanness will be opened to the whole nation at that time (Zech. 12: 10-13:1; Rom. 11:25-29)

(J) To m ake reconclliatlonfatone-riient^Jo?lniq;iltv, The Heb. kaphar, to cover; make atoneiiient. This was done for Israel and all others on the cross(Isa.53;CoL 1:20; 2:14-17; IPet, 2:24),builaaelas a nation has not yet experienced this covering for sin. They will be fully reconciled to God at the 2ndadventof Christ (Isa. 1:18-20: 66: 7-8: Zech. 12:10-13:1: MU 23:37-39: Rom. 11:25-29)

(4) To bring in everlasting righteousness, when transgression comes to an end; when an end of sins is made, and when fullatoneinent for all sin is experienced by laael, then everlasting ri^eousness concerning Israel and Jerusalem will be ushered in fisa. 9:6-7; 12:1-6: Dan. 2:44-45: 7:13-14, 18, 27:Ezek.43;7; Zech. 14; Lk. 1:32-33: Rom. 11:25-29: Rev. 11:15; 19:11-20:10: 21:1-22:5)

(5) 10 seal up the vision and prophecy. The prophecies concerning Israel anTjerusalem and their eternal restoration under their Messiah will be fulfilled. The word f o r prophecy here iould have been uans. ptopHct. 11 could also mean that there will be no niore need for inspired men to rebuke Israel at Jerusaleii) in llie attempt to lead them to God and righteousness when the Messiah comes, "for all shall know the Lord from llie least unto the greatest of then" (Isa. U 9; 66:7-10: Jer. 31:31-40: Rom. 11:25-29)

(6) To anoint the most holy. This refers to tlie cleansing ol tlic tioly of hull cs.the temple, and the city of Jet u-salem from the abomination of desolation, the sacrilege of Gentiles, and to the anointing of th; Millennial temple of Ezek. 40-43. Zoch. 6 12-13. Thg nwst iioI> I snever used of a pcr».'n,nor would tlicjews ever associate tills term witli their Messiah who is always dis-tinguisiiedbythe simple title .Messiah. Tlicreforc,to teach lliis refers to man cfo wiling Chria is out of harmony with Scripture. Man is not to anoint and crown Chria. This has already been done by God, tlie Father (Lk. 22;29; Acts 1:7; 2:36; Phil. 2:9-11; Heb. 1:1-

Continued, next page

3: Rev. 11:15; 19:11-21; Dan, 7:13-14^

6 When do the TQweeks begin': .v'itn thecoromandraent to restore and build Jerusalem unto t he Messiah the Prince (v 25). There were 3 decrees for die restoration of Jerusalem:

(1) The first decree was given during the 1st year of the reign of Cyrus, king of Persia (Ezra 1:1-4; 3:8; Isa. 44: 28; 45:1-4; 46:11). Cyrus reigned 9 years, then Carabyses.Ws son, reigned 7yeirs.In the son's reign the work on the temple ceased (Ezra 4:1-24)

(2) Darius I of profane his tor y reigned 35 years. In the 2nd year of his reign he confirmed the decree made by Cyrus 18 years before. The temple was finished in the 6th year of his reign, but the city was not restored. Xerxes reigned 21 years (Dan. 11:1-3) during which time the city was oot yet completed

(3) Artaxerxes reigned 40 years. In the20thyear of ius reign in 444 B.C.. he gave Nehemiah the 3rd decree "to restore andtobuildjerusalem unto the Messiah the Prince" (v 25-26:Neh.2; 1-6:19), From this point the 70 sevens or 490 years are counted. A t this point the first diviaon of the 490 years, the 7 sevens or 49 years for the restoration of Jerusalem with street and the wall, even in troublous times began (v 25). Ndiemiahrestoted the wallsin 52 days after he reached Jerusalem ,but this was by no means the full restoration. That took place during the next 49 years. Thus tile 3rd decree to restore Jerusalem was 92 years ahet the first one by Cyrus

7 Crucifixion of the Mesiah. This was to be after t he 62 sevens, or 434 years, and was to follow the 7 sevens or 49 years of the restoration of Jerusalem (V 25-26). Christ was crucified at die end of toe 69th week, not in the middle of the 70th week^ The 70th week did not end when Stephen was stoned, for the 6 events of point 5, above.were not fulfilled then, nor have diey been fidfiJled ance then. They cannot be fulfilled with Israel and Jerusalem until the rapture of the church and the revelation of the future Antichrist f notes, 2 Th. 2:7-8; Rev. 4:1)

8 Tne people of the prince that shau coroe(v26').This refers to the Romans who fulfilled this prophecy of the de- i struction of the city and temple and brought the desolations of v 26. This was fulfilled 70 A. D. (See notes, Lk. 19:41-44; 21:20)

9 The prince that shall come fv 26). This refersto Antichrist who will come from the Roman Empire territory .that is, the Grecian portion, and from the people who destroyed the city and tera-pleofIaaelin70A. D.(v26;Lk. 21:20-24). He will come from among the 10 kingdoms yet to be forrned inside the old Roman Enrpire territory (7:23-24)

10 The church age - the great interval between the 69th and 70th weeks (v 26-27). This period was not seen by the prophets, but it is clear here that certain things were to happen between the crucifixion of the Messiah and the Antichrist who makes the 7-year covenant with Israel in the latter days(v 26-27) I

11 12 great events between the 69th I and 70t£ weeks:

(1) Christ wastobe crucified at the end of the 69th week (v 26)

(2) The Romans were to destroy Jertjsalem and the temple between the crucifixion at the end of the 69th week and the 70th week (v 26-27)

(3) There was to be a war between die Romans and Isael between the 69th and 70th weeks (v 26-27)

(4) Israel wasto be defeated by the Romans between the 69th and 70di weeks, or their city and temple could not be destroyed (v 26-27)

.(5) Israel was to be scattered among the nations bythe Romans between the 69th and 70th weeks, or the end of this war would not be as a flood to carry thera away(v 26-27; Lk. 21:20-24)

(6) Desolations of Israel and their cityandtemple were to follow the end of the war between Israel and the Ro-n]an$(v 26; Lk. 21:20-24). When Christ comes to defend Israel from A ntichrist, Jerusalem and the temple win be rebuilt, not destroyed (Zech. 6:12-13; 14:1-21; Mt. 25:31-46; Rev. 11:15: 19:11-21)

Historically, all the above events

were fulfilled by the Rornaas, They crucified Christ about 31 A. D. and destroyed Jerusalem 70 A. D.These events didnothappenineiiherthe69th or the 70th week. Jerusalem was destroyed about 39 years after the crucifixion of Christ which ended the 69th week

(7) The prince that shall come was to come after the desttucuon and desolations of Jerusalem (v 26-27). Since thejews were led away captive among all nations in 70 A.D.the prince that dialJcom/e could not confirm a covenant with Jews to fulfiU v 27. This remains to be done in the future

(8) Jerusalem must be restored as the capital of Israel and a temple rebuilt before Antichrist can come and confirm the 7-year covenant with many Jews to fulfill V 27

(9) The city and sanctuary were to be destroyed by the Romans, as in v 26. They must be restored before the 7-year covenant ofv 27 can be made, for the temple is to be made desolate again in the raidstof the 7 years. If it was destroyed in 70 A.D. then it could not possibly be made desolate again until its restoration first. Since it has never been restored from 70 A. D. until now, the fulfillroent of v 27 must be future

(10) Israel being broken off because or unbeliefat the crucifixion of Christ, must be restored again to their own land and get control of Jerusalem before the 6eventsofpoint5,above,can be fulfilled. Just before the crucifixion Jesus weptoverJerusalem saying,"How often would I nave gathered jroui children together, even as a hen gathereth her chickens under her wings, and you would not! Behold, your house is left unto you desolate... you shall not see me henceforth, till you shall say. Blessed is he thaicometh in the name of die Lord" (Mt. 21:43; 23:37-39; 24: 2; Lk. 21:20-24). This is the official rejection of Israel as a nation until the 2nd advent of Christ. God could not have fulfilled the 70th week with them im. mediately following the crucifixion because of cutting them off at this time. The 70th week remains to be fulfilled when God deals with them as a nation again (Ezek. 37). He cannot do diis until the new nation of Israel gets control of Jerusalem again, for the whole 70 weeks concern laael and Jerusalem (v 24). Neither can the 70th week be fulfilled until the temple is built again in Jerusalem (v 26-27)

(11) The prince that shall come from the Roman Empire territory is the one referred to in v 27 that shall confirm the covenant with many Jews for 7 years. He does not come until after the future 10 kingdoms are formed inside die old Roman Empire territory (7:23-24), and until after the rapture of the church(2Th, 2:7, note;Rev. 4:1, note). Theiefore, the 70th week is after these 2 events

The 70th week will be the last 7 years of this age, between the rapture and the 2nd advent (v27). It will be the future tribulation period ending with the 2nd advent.AllofMt. 24-25; Rev. 4:1-19; 21; Dan. 7:19-27; 8:9-14,22-25; 9:27; 11:36-45; 12:1-17. and many other passages will be fulfilled during these 7 years. The geat tribulation will be during the last 3 1/2 years(Jet. 30:4-9; Dan. 12:1; Mt, 24:15-24;Rev. ll:l-19j 21). The first 3 1/2 years wiU be a lesser tribulation due to the fact diat A ntichrist will be onlyriang to power (Dan, 7:23-24; Mt. 24:4-14; Rev. 6:1-9:21), See 68 post-rapture events, 62 of which will be fumUed in the 70th week, p. 306 of N. T.

(12) The present church age righr-fidly comes in between the 69ih and 70th weeks, during which time Israel is rejected ofGod and scaneredamong the nations. There is a postponement of the fulfillment of the 70th week immediately following the end of the 69diweekdueto Israel's rejection and her house being left desolate until God restores it again in the da ys of the com -ing of Christ, "When the Lord shall build up Zion, he shall appear in glory" (Ps. 102:16)

12 The coveoantbetween Antichrist and Israel (v 27). The terms ot itus covenant are not listed, but it is clear it will be a non-aggression pact, perhaps even a military alliance that will eiuble the Antichrist to gain power over the 10 kingdoms-during the first

3 1/2 years of the 70th .seek(7:23-24; 8:23-25;Rev. 17:8-17). It WiU include the protection oflsrael in their national establishment and restoration and assise therr at least temporary peace (8:25; 9:27; 11:36-45). The length of the covenant is to be 7 years (v 27)

13 The middle of the week (v 27). The Antichrist in 3 1/2 years gets power over the 10 kingdoms H: 23-24; Rev.l7:8-17), He then breakshis covenant with Israel, enters and takes over Palestine^nd makes the Jewish temple his capital building(7:21-25; 8:9-14, 22-25; 9:27; 11:36-45; MU 24:15-24: 2 Th. 2:3-4; Rev. 13:1-18; 17:8-17). He will then do away with all Jewish sacrifices in the tern pie and set hi ra self andMsimagein the temple to be wor-itipped as God, This will continue 2,300 evenings and mornings, or 3 years, 2 months, and 10 days of the l,260daysofthelast3 l/2yearsofthe 70th week (8:9-14; p.343; 9:27; 11:45; Mt.24:15-22;2Th.2:3-4;Rev.l3:l-18)

14 The end of the "ZOth week (v 27). The beast worsMp and the abomination will continue from the middle of the 70th week tnrough the judgments that will be poured out upon the one making the temiple desolate (v 27). These judgments will conast of tbfe plagues caused by the 2 witnesses (Rev. ll:3-ll),the vial judgments (Rev. 15-16),ending with Antichrist's defeat and destruction at Armageddon (Rev. 16: 13-16: 19:11-21; Zech. 14)

10 things that end this age:

1 The 7th vial (16:17-21)

2 Destructionof Babylon (16:19: 18: 1-24)

3 The 2nd advent of Christ(19:11-21)

4 The battle of Armageddon (19: 11-21)

5 Judgment of naaons(Mt. 25:31-46)

6 Separation of tares from wheat (Mt. 13)

7 Regathering ofIaael(Mt. 24:29-31; Isa. 11:10-12; Ezek. 37)

8 Converaon of laael (Rom. 11:25-■29)

9 Liberation of Jerusalem (Zech, 14) 10 Fulfillment of the 6 things of point 5, above

25 things end here:

1 Daniel's 70th week (9:27)

2 Di^ensationofGrace(Mt.3,refs.)

3 The tribulation (9:27: 12:1; Mt. 24:15-22: Rev. 6:1-19:21)

4 Satan's activities on earth for a 1,000-year period (Rev, 20:1-10)

5 The tiroes of the Gentiles. See p. 341

6 The wrath of God (Rev. 6:17; 15: 1-16:21)

7 Rebellion of laael (Zech, 12:10-13:1: Mt. 23:37-39; Rom. 11:25-29)

8 Desolations of Jerusalem (Zech. 14:1-21; Lk. 21:20-24)

9 Gentile world kingdoms (Dan, 2: 44-45: 7:13-14,23-27; Rev, 17:8-17: 19:11-21)

10 Persecution of Christians (Zech. 14:9: Mt, 13:40-43; 25:31-46; Rev, 20)

11 Reign ofA ntichrist (Rev. 19:19-21)

12 Beast worship (Rev. 13:1-13; 14: 9-11; 15:2-4; 20:4-6)

13 Revived Grecian Empire (Dan, 8: 22-25; ll:36-45;Rev. 13:5; 19:19-21)

14 Freedom of demons and fallen angels (Isa. 24:21-22: Rev. 12:7-12: 20:1-3)

15 Satanic miracles(2 Th. 2:8-12: Rev. 13:1-5, 12-17; 16:13-14; 19:20)

16 The first resurrection (see 5 rap-nges in the first resurrection, p. 175)

17 Dispersion of Israel (Mt, 24:29-31; Isa. 11:10-12; Ezek. 37)

18 >.tinistry of the 2 witnesses (Rev. 11:7-12^

19 Man's independent rule on earth (Zech. 14:9: Rev. 5:10; 11:15: 20:1-10; 22:4-5)

20 Blindness of Iaael(Rom.11:25-39)

21 Satan's dominion of the earth (Rev. 12:7-12; 20:1-10)

22 The 70 weeks or 490 years (Dan. 9:24)

23 The time, times, and half a time (Dan. 7:25; 12:7; Rev. 12:14)

24 The 42 months (Rev. 11:2: 13:5)

25 The 1,260 days (Rev. 11:3; 12:6)

The viaon of wars (10:1^

1 The war between Gabriel and the Satanic princes of Persia who captured him and sought to keep him from

giving this viaon of ..ars to Daniel (10:12-13, 2C)

2 That between the Persians and Greeks (10:20-21, 11:2-3; 8:20-21)

3 War o f the Medes and Persians with the Babylonians (11:1; 5:25-31)

4 Thatof the generals of Alexander theGreat seizing control of his empire and dividingit into 4 parts(ll:4; 8:8, 22; p. 345)

5 The la war between Syria and Egypt, 2 of the 4 divisions of Alexander's emipire (11:5)

6 The 2nd war between Syria and Egypt ril:7-9)

7 Tne 3rd war between Sytia and Egypt ril: 10-12)

8 Tne 4th war between Syria and Egypt f 11:13-16)

9 Tne 5th war between Sytia and Egypt f 11:17)

10 The war between Syria and Greece and Rome ^11:18-19)

11 The 1st war Detween Syria and laaelf 11:20)

12 Tne 2nd war between Syria and IaaeirH:21-24)

13 The 6th war between Syria and Egypt (11:25-27)

14 Tne 3rd war between Syria and laael (11:28)

15 Tne 7th war between Syria and Egypt (11:29-31)

16 Tne 4th war between Syria and Israel (11:32-34)

17 War between Syria and God (11: 36-39)

18 Tne 8th and last war between Syria and Egypt (11:40-42)

19 The 5th war between Syria and Israel (11:41)

20 Wat between Syria and other aatlons (11:41)

21 Syrian war with the Libyans and Ethiopians (11:43)

22 v/ar between Syria and the 10 kingdoms under her and Rusaaandthe nations north and eaaoftheold Roman Empire territory (11:44)

23 The 6th and last war between Syria and laael (11; 45;Zech,l4; 1-5,14)

24 War between Syria and Christ at His2ndadvent(ll:45; 7:21-22,25-27; 8:23-25; 9:27)

25 War in hieaven between Michael and his angels and Satan and his angels (12:1; Rev. 12:7-12)

8fold description of Messiah (10: 5)

1 His clotliin^ was tine linen(v 5; 12: 6-7.CP. Rev. 1:13; 19:8; Ex. 28:4-12)

2 Hisloins were girded with a golden girdle (v 5. Cp. Rev. 1:13J

3 Hispody was like a beryi (v 6. Cp. Rev. 4:3). The beryl is a gem of blue-green or other color combinations

4 His face was as the appearance of liginning (v 6. Cp. Rev. 1:16; 10:1)

5 His eyes were as lamps of fire (v 6. Cp. Rev.l:14; 19:12)

6 His arms like poUsned brass (v 6. Cp. Rev. 1:15; 10:1)

7 His feet like poUshed brass (v 6, Cp, Rev. 1:15; 10:1)

8 His voice was like a multitude(v 6, Cp. Rev. 1:15; 8:5; 10:2-4; 11:15; 14: 2: 16:17-18: 19:6: Ps. 29, note)

lOfold effect upon Daniel (10:8)

1 Strength went from me (v 3)

2 My comliness (Hefa. hod, beauty) was turned to corruption (Heb. masfachi^. destruction; marred; made ugly, V 8)

3 I fell into a de^ ileep.face down (v9)

4 A hand touched me and set me upon my knees and hands (v 10)

5 I then stood upright trembling(v 11)

6 I had great fear (v 12)

7 I fell again, face down (v 15)

8 I became dumb (speechless, v 15)

9 My lips were touched by the angel and I was able to speak again so I complained of being strengthless and unable to bteadie properly (v 16-17)
10 I was again strengthened and made capable of receiving the revelation (V 18-12:13)

4 angels named in Scripture (10:13)

1 Lucifer (Isa. 14:12;Ezek, 28:11-17)

2 Michael (v 13, 21; 12:1; Jude 9: Rev. 12:7)

3 Gabriel (8:16: 9:21; Lk. 1:19, 26)

4 Abaddon ot ApoUyon (Rev. 9:11) This proves there are ranks amoitg angels (V 13; 1 Th. 4:16; Jude 9)

NOTES

ON

DANIEL

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Dahtu haJ conquered Thrace as far weaa5theStryT:ion river and added it tt)lhePcrsaiiE::'pire. rhisbrought the Greeks and Pcidaas face to face In a death aruKgle, aiiJ a criii! in history. Persia hadcu '-J.iricn-

talculnire. S' .c fullest

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tions of Ei;>"pt i' • She was

rooted deeply in i..^ „..-..^>jas of the paa and «as unable to produce a better civilization

The Greeks, on the other hand, were ; a fresh and youthful people, rhey were | IQvinc the world new ideas of Utcra- ' ture, art, and individual ri»Jits in self- ' govemn'cnt. If the Persians had coo- , quered the progress of the world would ■ have been set back many centuries. When ihr two powers started to fi^t it was a war which could only enj in the destruction of one type of civiliiution or t'.e oiricr, ttie Western or Eastern. The struggle was not continuous, bul broke out a^in and again over a period of 150 years, ixiring this time the Greeks were developing in unity and ctilturc.By 337 B.C. they were united la one lution under Philip of Macedon. In33€ B.C. AlexanderthcGreat can^e to the throne. Itts northern Greek subjects rebelled. He soon crushed the rebels ai>d was recognized as head of allGreek forces for a war against Persia which Philip had been niaWng preparation for. In 13 yean Alexander the Great had conquered the whole Persian Empire and the Greeks had become the irasters of the known world

Kings of Persia after Xerx es:

1 Artaxeixcs I, sumamed "Thelong-anncd" reig;ied 40 years,4C4-424B.C.

2 Xerxes D reigned only 1 year, 423 B.C.

3 Darius II reigned 19 years, 423-404 B.C.

4 Attaxerxes II reigned 46 years. 404-358 B.C.

5 Aruxerxes HI reigped 20 years, 358-355 B.C.

6 Darius HI reigned 8 years, 338-330 B.C.

This is the king that was defeated by Alexander thcGreai whose empire succeeded the Medo-Persian Empire as the 5th world empire oppressing

Ivael in the d-ies of the Gentiles, and the 3rd world empire of Dan. 2:37-45; 7: 3-8; 8:3-8, 20-21

^flchael and G«briel (11:1)

Here G'brtel explains to Daniel that 2 years previous to this revelation he had KOod with Michael tu confirm and to arengtiienhim when it was his respon-dbilily to uvcnhrow tlic prince of Babylon lothaithc prince of Persia migtu oonie(ll: 1). S'ow, Michael was standing by Gabriel to help hit:: overthrow the prince of Pcrfla lo that the pniicc ofGrc. ! '• f 10:20-21). God

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wch fulflllJKciit (1-12,19-

27; S:20-2 .). Sc ^ p. 311

or N. T.

Ptolemy I (ll;5>

He was the son of Lagus, Macedonian nobleman of Kordaea.one of Alexander's trusted geiiciab, and among the 7 bodyguards of his pcrwn. Ptolemy I played a principal part in Alexander's campaigns in AfiJjuiustan and India.)iisfira> • ileiunewaslji

318B.C. IS B.C. due

10 a war "n • In 312 B.C.

heanJsclcui uve satrap of

Babylonia, iin . .l.iUne and defeated Antigonus at Gaza. Again 'tolcmy I occupied Palestine and ig4Ui a few iiiontlis later he had to leave because hisgencral lost another battle and Antigoiius then entered Syria In force. He also lost Cyprus at thlstimo. In:i05 0 B.C. Antigonus invaded Egypt but was defeated. In 302 B.C. Ptolemy I joined in a coalition in a war a t(ains(Antigonus. He invaded Palestine a drJiinie. imtherepon that Antigonus had won a great vutory against Lysimaihus in Asia Minor he left Palestine again. But when he UatneJ Antigonus was defeated in 301 B.C.by Lysimachus and Seleucus, he entered Palestine the 4th time. The other members of thecoalition had decided to gi ve Palestine to Seleucus be-causc they considered Ptolemy had deserted the coalition: and so, for the next 150 years the Seleucid and Ptolemaic dynasties fought overPalcs-tine. Ptolemy I died in 283 B.C.leav-inga strong realm after 50 years of wars

7 restored blessingsof Nebuchadnezzar

ings

1 His understanding teturneJ (v 34)

2 His reason returned ^v 36j

3 The glory of his kingdom was resulted

4 His honor and brightness returned

5 His counsellors and lords sought after him again (v 36j

6 He was re-established in his kingdom

7 Excellent majesty was added to him

lOfold purpose of Danie l 10-12: to (1L35)

1 Give further information of what will befall Israel in the last days(10:14)

2 Complete the revelation as to where the Antichrist comes from (11: 2-45)

3 Complete the revelation of the book of Daniel of G entile world powers that will oppress Israel before the 2nd advent of Christ (2:37-45: 7:17-27; 8 20-25)

4 Give further information of the little horn or Antichrist (11:36-12:7)

5 Identify Antichrist as the king of the north (11:36-45, notes)

6 Complete the revelation of the Revised Roman and Revived Grecian empires (2:40-43: 7:23-24)

7 Narrow down the coming of the Antichrist.geographically, from the 10 kingdoms of Dan. 2 and 7 and the 4 kingdoms of Dan. 8 to one of these kingdoms - Syria (7 23-24: 8:9-14, 20-25; 11:36-45)

8 Explain more fully when, why, and how the A ntichrist wiUcome(7; .::i-24; 8:9-14, 20-25; 'J 27; U :1C-45J

9 Completellierevelationof the last day wars (2:40-45: 7:23-24; 89-14, 20-25: U 40-45)

10 Show the operation of satanic powers over the kingdoms of this world (10:12-21. Ill: 121)

Antichrist, th e king of the nonb

Dan. 11:36-12:13 definitely identifies tlie Antichrin as tlie V j . north(Sryia) at ihc umeTTi" whole purpsisc uf lliis vision ~ i-. n/ -.li.™ "what slull befall thy peoplc(Israel) in the latter days' (Pan. 10:14) under the la a Syrian king who is fore shadowed by Antiotli 1- • 1- 'i-.nes(nan. 11 21-34), and to 1 tliecomingof Anti-

christ. . cally, from the 4

dl visions of otoclaio one-the Syrian division

The visions of Dan. 2 and 7 were given to stiow the fornation of 10 kingdoms inside t)ic old Ri> ire and re-

veal that the A: aid come

out of one ' ' ' s and

lead these ru. >i His

2nd advent, i ... , u, .>.:«- ..i . .....rf was

to give additional Information to that of Dan. 2 and 7 - to lurrow down the conning of Anticliriit, gcogxaplucally, fromthe 10kingdotiutoUie4 dividons ofthet.reclanEmpue which will make up 4 of the 10 kingdoms of the Revised Roman Empire before Antichrist

coi:ics. i lie purpose uf the Last vision (l>an. lu 1-12: 13) was to lurruw down tlie coining of Antichrist, geographically, froii the 4 divisions of tlie Grecian Empire to one of these divisions, the Syrian, and complete ihe visionsof Daniel concerning the last days and the reign of the Mesaah. Daru 11 35-12; 13 gives the third and la a dcscilptlon of i)ie Antichria in Daniel

The little l)orti,king of ttic north, the manyl sin, and the beast ol Revelation are the same - the luturc Antichrist

1 All do according to their will (Dan. 11:36 with Dan. 7 25; 8:24: 2 Th. 2:10-12: Rev. 1)5-7)

2 All exalt tlieri'selves, above every god (Dan. 11:36, 37 with Dan. 7 25: 8:25; 2 Th. 2:4; Rev. 13)

3 AU speak marvelous things against God of gods (Dan. 11:36 with Dan. 7:8, 11, 20, 25; Rev. 13:1-7; 2Th. 2:4)

4 A11 prosper TILL indignation(trib-ulation, Dan. 8:19; Rev. 6-19) be accompUshed (Dan. 11:36 with Dan. 89-11, 21, 22, 25-27; 2 Th, 2:8: Rev. 19:11-21)

5 All refuse to regard the God of their fathers(Dan.ll:37 with Dan.7:25; 8:25: Rev. 13:1-7; 2 Th.2:4; In. 5:43)

6 A11 honor a god whom their fathers knew not (Dan. 11:38-39 with Dan. 8:24: 2 Th. 2:8; Rev. 13 1-4)

7 All exist at the time of the end and will be successful in conquests in the same territories (Dan. ' 1:40-42 with Dan. 7:8, 11-12, 20-26; 23-25:2 Th. 2:8; Rev. 13:1-10: 17:8-17)

8 All reign from Jerusalem "In the glorious holy mountain" and have their thrones in the teniple(Dan, 11:45 with Dan. 9:27: 2 Th. 2:4; Rev. 11:1-2: 12:1-17; 13:1-18)

9aU cause the greatest time of trouble ever on the earth (Dan. 12:1 with Dan. 7:21-27; 8:19,24-25: 9:27: Mt. 24:15--23: 2 Th. 2:8-12; Rev. 13: 1-18; 15:2-4; 20:1-6)

10 All war on Israel during the same tirae and length (Dan. 12:7 with Dao, 7:21-22. 25-26; 8:24; Rev. 13; Mt. 24:15-23)

11 A U take away the dally sacrifices andcause the abomination of desolation (Dan. 12:11 with Dan. 7:25; 8:24-25; Ml. 24:15; 2 Th. 2:4; Rev. 13)

12 All come to an end (Dan. 11:45 with Dan. 7:8-11, 21-22, 25-27: 8: 25; 2 Th. 2:8: Rev. 19:11-21: 20:10)

From where does Antichrist come?

Daniel saw thelitUe horn comingout ofoneof the4 divisions of the Grecian Empire (Dan. 8:8-9, 21-2;}). This was to be "in the latter time of^their kingdom" and so it must yet be in the future,for these kingdoms still exist (Da n. 8:23). These 4 divisions are known today asGreece,Turkey,Syria.and Egypt. In Dan. 7 wehavethe Andchrist coming from 10 kingdon]$ indde the Roman Empire and if we did not have the vision of Dan, 8 we could believe that he could come froii' England, Holland, Belgium, France, Switzerland, Spain, Ponugal,Iuly,A ustria,Hungary,Yugoslavia, A IbaiUa, or some other part of the old Roman Empire territory outside the 4 dividons of the Grecian Empire. But dnce we have in Dan. 8 the narrowing down of Antichrist's coming, from

10 kingdoms to 4 of the 10 and definitely Uii'iling his coming as from Greece,Turkey, Syria, or Egypt, then we must limit his coming as from one of these 4 countries

If the Antichrist is coming from Greece, Turkey, Syria, or Egypt, tlien

11 Is certain that he cannot come from Italy, the Vatican, England, America, Germany, Russia, or any country of the world other than one of these 4. See notes,p. 877 for proof that Antichrist will come from Syria

3 great f uture i ri-cornlnem_wars: r fric 1st m-^ " " will be for the purpose > •' king-

doms Inddc the I'l . u; i:i ! i>irc territory, fulfilling Han." .11-24. The 24 stales now iiiddc tills territory will be reduced to 10 kingdoms. This will require a war In Europe, A da, and Africa and the de feat of Ruiria who now con-trob part oTihe territory. 1'hcse 10 kingdoms will be the Revised Roman Empire tymboUzed by Ihe 10 toes on the image of Dan. 2, and the 10 horns of

the bcaasol Dan. 7,Rev, 12,13, and 17

2 I^hc- J;i J Ti- oiili:i'::lt wji -ill lake

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ucta siiort >pjce (^cv.l7. lv>).i liC lutle iioni or future Antichrist will come from one of these 10 kingdoms and from amongihem toforn. ihe 8th kingdofiiofRev. I7:d-17. Int:.: - • le

willoventitow 3ofthe 10 r c-

fore the others submit lu :.i:: vi^ao. 7:23-24; Rev. 17:12-17)

3 The 3rd tri- ""•• ' war will be

after Anlichri!' . : over the 10

kingdoms, in : ,■■ of Daniel's

70th week, or J 1/2 years before the 2nd advent of Christ(Rev.l3:5), The 10 kingdoms under Anticlirist will fight this 3rd war with tlie countries of the north andeast of the oldRoman Empire territory{Dan. 11:44). WhenAntichris conquers these new enemies he will lead the nations down to Jerusalem to battle and then Clirist will come to defeat them at Armageddon (Ezek. 38-39; Zech. 11: Rev. 19:11-21)

Prophetical sensationalism (1L43)

When Mussolini took Libya and Ethiopia in 1935 thousands of Bible students hailed liimaslhe A ntichrist, claiming Dan. 11:43 was being fulfilled. This, plus the factofhisdreamof tlie revival of the Roman Empire, caused n'any to teach that he was truly the Antichrist, bin how far wrong they have been. This and all other foolish speculations of the past about Hitler, Stalin, the pope of Rome, and others should cure students of further guessing concerning the fulfillment of prophecy but this seems impossible. Speculation sdll goes rampant through the land without check. Some have gone so far as to find the U.S.A. in the name of Jer-USA-lem.Dthers see the U.S. A. in Isa. 18, in the white horse tider of Rev. 6, and the two-bomcd lamb of Rev. 13. Innumerable speculations have been advanced concerning the name of the Antichrist, the mark of the beast, and a host of other thingsof Scripture.So me even find flying saucers, atom bombs, H-bombs, the airplane, automobile, radio, televidon, and other modem inventions in Scripture, while the truth is that not one of these is mentioned apanfrom the general sutement that "knowledge shall be increased'f Dan. 12:4). See the notes given with the various passage; used to prove modern invenUons,for the true meaning of such passages (22 ii qderninventioiis. p.882) Libya and Ethiopia could be conquered by any number of men. if the Lord tarries, without fulfilling Dan. 11: 43. Unless one conquers after the 10 kingdoms are formed (724), alter the rapture of the church(2 Th, 2:7, notes), comes from Syria and makes a 7-year covenant with laael (8:9-14: 9: 27^ he cannot fulfil iWs prophecy. Tnere would be no sensational speculation aboutpiophecyif men would watch the timeelenent and other factsthat identify a true fulfillment

Rusaa not king of the north (11:44)

Manyteacli ttiai Rusaa is Uie Idng of the north o f Dan, 11, but this is imposdble for the following reasons:

1 Kusda never was a pan of tlie old Roman Enipire out of which 10 kingdoms must be formed in the last days andout of which A ntichrist must come (7:8, 23-24)

2 Rusda never was a part of the old Grecian Empire, or the 4 dividons of tlui empire after (he dealti of Alexander the Great, oix of which Antichrist mu« come (8:9-14, 20-23)

3 Rusda is not once refcned to in the warsof Dan.U:4-34.These were eventually fought between Syria and Egypt in a period of about 150 years, ending vrtthlJie reign of AnuochusEpiphanes, as seen in the ictes on that section of Scripture. I licrcforc, to Insert Kusda intothe luturc war between the future king of the north (Syria) and the king of the soulli (Egypt) is addinglo God's ■Vord. One migjit as well identify the U.S. A.,Britain, or any other country we want to as the king of (he north as to do so with Ruula

4 II Russia IS the king ol tbc north of Dan. 11:4-45, then what counoles are

Continued, next page

NOTES

ON

DANIEL

CONTINUED

north of Russia that will make war on Rusaa, fiilf iTKn g the war tidings from the north and east of this king of the north of v 44" There are no countries north of Russia that could make war on her, fulfilling this verse.

Hence, Russia is entirelyout of the picture in Dan. 11 5 In the past Russia bordered the Syrian divlaon of tbc 4 divisions of the old Grecian Empire,so in the formation of the 10 kingdoms thiswiUpethaps be true ofthe border between future Syria and Russia. Hence, Russia could be the only cointry to fulfil making war on Syria atthattime.fotTutkey will have already been conquered by him and made a part of the 10 kingdom.s of Revised Rome, under the king of the north (7:23-24; Rev. 17:8-17)

Atwther fallacy abou t Russia:

The only otner major fallacy about Rusaa is that she will invade Palestine, fulfilling Ezek. 38-39. Many are the q)eculations regarding Rusaa being the country from which Antichrist conies, of her fulfilling Dan. 11:40-45; Ezek. 38-39, and of her invading Palestine befcro t'.ie battle of Armageddon. Not one of these theories is true. Even if Russia did invade Palestine before Armageddon, no particular prophecy would be involved. Ezek. 38-39 could not be fulfilled by any such war, for these two chapters are to be fulfilled at Armageddon only, and not in some war before then. See notes on Ezek. 38-39

If Bible scholars will recognize one thing, not only will Ezek. 38-39 be clear for them, but also Dan. 11:44. That one thing is, A ntichrist from Syria will get power over the 10 kingdoms of Revised Rome in the first 3 1/2 years of Daniel's 70th week, and then the war between him and bis 10 kingdoms and the countries east and north of the old RomanEmpLreterritorywiUbe fought. Antichrist willconquer the eastern and northern countries and become the ruler of Russia by conquest,not by being a native of Russia and coming from her (v44).Atthattime he will become the Gog, the chief prince of Meshech and Tubal of Ezek. 38-39, at the end of this war or near die end of the last 3 1/2 years of Daniel's 70th week. Then, and then only,wlilEzek.38-39be fulfilled. The A ntichrist wiU lead the newly conquered countries, together with the 10 kingdoms, and other nations that will co-operate with him, through the ministry of the 3 unclean spirits (Rev. 16: 13-16), to their end at Armageddon (Ezek. 38-39; Joel 3; Zech, 14; Rev.

19:11-21)

Thus the king of the north (Syria), will war on the countries north and east of Syria, and they will be defeated, for Antichrist will go forth with great fury to destroy, and utterly make away many(v 44).Many4f not all the nations northandeast of liie old Roman Empire territory, will unite to put down this newconqueror who,in3 1/2 short years will have gained complete mastery of allthe 10 kingdoms of the Roman Empire territory. Realizing he is set upon complete world conquest they will know that they must defeat him or be defeated eventually by him. So, before he recovers fromhisbloody wars inside the Roman Empire,they will unite to put an end to Ms conquests. Antichrist could perhaps conquer more of the world if it were not for Christ's coming toearthto savelsrael when half of Jerusalem is taken (Zech. 14). Thus, Antichrist's dream of being a total worldwide dictator will come far iiort of his goal. Christ will be the one and only world-wide ruler other than A dam and Noah of the human race and Lucifer of the angelic race

7facts: Antichrist and deities (U:37)

1 He will disregard the God of his fathers, the true God (v 37; Jn. 5:43)

2 Reject the gods that women desire

3 Reject every idol god (v 37)

4 Exalt himselfabove every idol god. and eventhe true God (v 36-37, 2 Th. 2:4; Rev, 13) 38)

5 He will honor the god of forces (v

6 Honor a god whom his fathers knew not (v 38)

7 Honor a strange god (v 38-39) See 2 Th. 2:4; Rev. 13:1-18

The tribulation (12 1; Rev. 6-19) The time and length of the tri b ulation

The tribulation wiU begin to affect laael before the 70th week begins; how long before is not certain, but when Antichrist rises atthebeginningof the week, Israel will be undergoing persecution from the 10 kings of Revised

Rome dominated by Mystery Babylon, .s'hen Antichrist comes he will make a 7-year covenant with Israel assuring them of protection in their continued establishment as a nation (Dan. 9:27). Because the Jews will not submit to MysteryBabylon,therewillbe a widespread persecution and "they shall be hated ofallnations" during the time of the bet^rming of sorrows when Anti-christ will "^e endeavoring to conquer all these nations (Nit. 24:4-12). Antichrist will need Jewish moral and financial support in his rise over these nations, so he will make an alliance with them for 7 years. Therefore, the time of the tribulation will be during the whole of Daniel's 70th week (Dan. 9:27). It will end at the 2nd advent (Mt. 24:29-31; Rev. 19:11-21)

The divisions of the tribulation:

1 Thefirst division takes in the first 3 1/2 years of the 70th week and is termed the lesser tribulation . It is not to be as great in severity as the last 3 1/2 years, because of the protection of Israel by the Antichrist during that time. laael's persecution then will be &om a source entirely different from that ofthe last division. In these first 3 1/2 years she will be persecuted by MysteryBabylon and the 10 kings. Thi s division takes in the fulfillment of Rev. 6:1-9:21.The judgments of the 6 th seal and first 6 trumpets come in thisperiod, thus proving tribulation during this time

2 The last division takes in the last 3 1/2 years of the week and is termed the great tribulation b ecause it will be more severe in persecution upon Israel than the first 3 1/2 years. Antichrist, who will protect Israel the first 3 1/2 years, willbreakhiscovenant with her in the middle ofthe weekand become her most biner enemy. He will then try to destroy her, which act will call for the judgments of the 7 vials of the lasts 1/2 years. This part ofthe tribulation includes the fulfillment of Rev. 10:1-19:21. Jesus, Daniel, Jeremiah, and many others speak of this time of laael's trouble as being worse than any othertimethat has everbeenon earth oreverwillbe(Dan. 12: l;Jer. 30:4-11; Mt. 24:21,22; Rev. 11:1, 2: 12:14-17: 13:5-7)

The purpose of the tribulation:

1 To purify laael and bring them back to a place where God can fulfill the everlasting covenants made with their fathers Psa. 2:5-22; 16:1-5:24: 1-25;

26:20, 21; Ezek. 20:33, 34; 22: 17-22; Rom. 11:25-29)

2 To purify Israel ofall rebels (Ezek 20:33, 34; 22:17-22; Zech. 13:8, 9; MaL 3:3, 4)

3 To plead with and bring Israel into thebond ofthe new covenant (Ezek. 20: 33, 34; 36:24-28; Jer. 30:3-11; Zech. 12:10-13:9; Mai. 4:3, 4)

4 To judge laael and punish them for their rejection of the Messiah and make them willing to accept Him when He comes the 2nd time (Ezek. 20: 33, 34; Zech. 12:10-13:9; 14:1-15; Mt. 24:15-3n

5 To judge tne nationsfor their persecution of Israel (Isa. 63:1-5; Joel 3; Rev. 6:1-19:21)

6 To bring Israel to complete repentance (Zech. 12:10-13:9; Rom. 11:26-29; Mt. 23:39)

7 To fulfill the prophecies of Dan. 9: 24-27; Rev. 6:1-19:21; Mt. 24:15, 29

8 Tocauselsraeltoflee into the wil-demessof Edom and Moab to be so per - secured by the nations that they will have to turn to God for help (Isa. 16: 1-5; Ezek, 20:33-35; Dan. 11:40-12:7; Hos.2:14-17; Mt. 24:15-31; Rev. 12)

The character of the tribulation

God's wrattiwill be poured out upon mankind for their wickedness and corruption which will exceed the days of Noah and Lot (Gen. 6; Mt. 24:37-39;

Lk. 17:22-37; 2 Tim. 3:1-12). .Vords cannot describe the utter rebellion and wickedness of men during this period of final struggle between God and the devil over possession ofthe eartli (Rev. 11:15. 12:7-12;19:ll-21:20:l-3VMen WiU reject the truth until God turns them over to the "strong delusion" of the A ntichrist who will cause them to believe a lie and be damned (2 Th. 2: 8-12;2 Pet.3:1-9).Even a fterGod pours out His judgments upon men, they will stiU defy Him (Rev. 9:20. 21; 6:2-11; 17:1-18; 18:1-24)

Will the tribulation be world-wide?

The old theory that the tribulation will be world-wide is not stated even in one scripture. On the contrary, the Bible is clear that the Antichrist will not reign over the whole world. but only over the 10 kingdoms formed inside the old Roman Empire. See p. 308. Most of the judgments of the trumpets and vials are stated as being only upon a 3id or 4th part of the earth (Rev. 8:7-12; 9:12-21),and upon "the men which had the mark of the beast" and "upon the seat(throne) ofthe beast: and his kingdom" (Rev. 16:2, 10, 1-2). However, nothing is said as to the limitation of the demon-locusts or of the extent of the devil's wrath when he is cast out (Rev. 9:1-11; 12:7-12)

When we speak of the tribulation we mean the troubles that God's people will have to undergo, especially the Jewish people, as Daniel's 70th week concerns only Israel and their city, Jerusalem. The last half of the week will be "the time of Jacob's trouble" and these troubles will primarily concern Israel (The 70 weeks , p. 847 -846). The tribulation will not be world-wide, even if it covers all lands that Christians live in after the rapture. Unknown tribes of people in the interior of heathen lands will not know ofthe tribulation caused by the Antichrist, as is clear on p. 308 of the N. T.

The resurrections (12:2)

There are two main kinds of resurrection: spiritual and material. Spiritual resurrection is that of the spirit being quickened from death in trespasses and sins. Such a resurrection causes one to be renewed in the glorious likeness of God(1 Cor. 11:7; Eph. 4:21-24; CoL 3:10;ljn.3:9).It is taught in Eph. 2:1-6; 5:14; Rom. 6:11 and takes place only in this life, When physical death comes All possibility of such spiritual resurrection has passed (EccL. 11:1; Heb. 9: 27; Rev. 22:11). Material resurrection is that of the body to which we shall confine the rest of our study

Kinds of material resurrection:

There are two kinds of material or physical resurrection: the righteous to life before the Millennium; and the wicked to damnation after the Millennium (12:3; Jn. 5:28-'23rRev. 20:4-6, 11-15). There will be 1, 000 years between the two resurrections (Rev. 20: 4-6)

1 T he fact of a resurrection. The fol-lowing Bible characters taught it; Job (19:25-27), Isaiah (26:14-19), Daniel (12:2),David(Ps.lb:10; 17:15; Acts 2: 31), O.T. saints (Heb. 11:35), N.T. saints (Mt. 28; Mk. 16; Lk. 24; Jn. 20-21: Acts 2; 4; etc.),Jesus (Mt. 16:21; 22:23-31; Lk. 14:14 20:27-36; 24:13-45), Matthew (28:1-20), Mark (16:1-18),Luke (24:1-49), John (19-21; Rev. 20:4-6), Mary (Jn. 11:24), Herod (Mt. 14:2)J>eter(lPet.l:3; 3:21),Paul(Acts 17:18, 32; 23:6; 24:15, 21: Rom. 1:4; 6:5; 8:34; 1 Cor. 15; PML 3:10-11; Heb. 6:2; 11:35)

2 The resurrections foretold (Isa. 26: 14-19; Dan, 12:2; Ps. 16:10; Mt. 12: 41-42; 20:19; 27:63; 1 Th. 4:14-17; 1 Cor. 15: Rev. 20:4-6; Jn, 5:28-29)

3 ExanTplesof resttrrection - temporary and penraaeHi:

/l^ Terrt>orary(see 10 resurrections, note s, Mt. 9:25)

(2) Permanent - raised to immortality to life forever in their bodies. Christ "the ftrstfruits" w^s the first of all permanent re!Uirections(lCor. 15: 1-23). Then there were many O.T. saints resurrected after His resurrection (Mt. 27:53)

4 Theorderoftheresurrecilon (lCor. 15:20-34). See 5 raptures, ?.i"75^N.T.

5 Qualifications for the 1st resurrection (see 10 qualifications .P.227.N.T.

6 Tne method of the resunection (1 Cor. 15:35-50). Paul iUuslrates the method ofthe resurrection by the death and resunection of a grain of wheat or some other grain (see Resurrection. p. 190 of N.T.)

The 1st resurrection (Rev. 20:4-6; Dan, 122; Jn. 5:28-29)

This is the resunection of all the just, theblessed.andholy, from Adam to the Millennium. It covers the period of time from Christ's resunection to the resurrection of the tribulation saints and the two witnesses and includes the variouscompaniesof redeemed. There are 5 raptures in the first resurrection, p. 175 of the N. T.All who have part in this resunection will have a part in r ulin g with Christ. He will not rule with just a select few, as taught by some (Rev. 20:4-6). This tesinreclion may be called the out resunection; that is, a resunection out of or from, among the dead (Lk. 14:1^7^35-36; Phil. 3:11-14; 1 Th. 4:14-17; 1 Cor. 15:51-58; Heb. 11:35; Rev. 20:4-6j. Just as Christ came out from among the dead as the fitstftuits ofthedead, so at the rapture, the deaTlnChrist willcome forth from among the wicked dead according to the above passages. Even the tribulation saints will come out from the wicked dead(P^v.20:4-6). "The wicked dead live not again until the thousand years are finished" (Rev. 20:4-6)

The Greekexpresaon ik nekton, out of the dead, is used 49 times and teaches a select resunection from the dead - the rightoues selected from among the wicked - but it does not teach a select resunection of some righteous from among the remaining righteous (Mt. 17:9; Mk. 9:10; Lk. 24: 46; Acts 3:15; 4:10; 10:41; 13:30; 17: 31; Rom. 1:4; 4:24; 6:4-9; 8:11; 1 Cor. 15:12,20-23; etc.). The theory that a few of the righteous will be selected from among the righteous is a mere human invention based upon a few historical stories of the O.T. which were never Intended as types. There is a lack of even one plain scripture on the subject. Allthe dead and living in Christ win be in the 1st resurrection -not just a few of those in Christ. A11 who are out of Christ will be raised together after the Millennium to be judged and

ustinto the lakeof fire (Rev. 20:4-6, 11-15)

The resunection of the righteous:

1 The first resunection (Rev. 20:4-6)

2 The resurrection of the just (Lk. 14:14)

3 The resurrection of Ufe (Jn. 5:29)

4 A bener resunection (Heb. 11:35)

5 The resunection of (from among) the dead(PMl. 3:10-15)

The 2nd resimecdon (Dan. 12:3; Jn. 5:28-29; Rev. 20:4-6)

TUs 1 s the resunection of all the wicked from Adam to the end ofthe Mlllennium.lt will lake place after the Millennium and wiH also include those wicked who die during the Millennium (Rev. 20:4-6, 11-15). They will be raised with immortal bodies to be tormented in hell forever (Mt. 10:28; Jn. 5:28-29; 12:24; Dan. 12:2; Acts 24:15; ICor. 15:21,34-50; Rev. 14:9-12; 19: 20; 20:4-6, 11-15). The theory that onlytherighteous will be raised to im.-mortality Is false, not being founded on one scripture. The method of the resunection of the just and unjust Is plainly uught and illustrated b y a grainof wlieat or any othei grain. See p. 190 of N. T. So what makes the difference between the two resunections? Does not a bad or poisonous seed reproduce in the same way that a good seed does? Do not both go through the same process? The resunection of men followsthissameprocess,theonly difference being in the glory of one over another. Both the saved and unsaved will be immortal as is plainly taught in all Scripture.The wicked bodies wlU exist in conscious torment forever fnoteXk. 12:5'>.See Immortality .p. 881

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3 Ueatn is spoken of a: thy fathers and slept wit}.

(dL 31:15; 5 Sam. T 111 kl, I ll. TT 21,43). This refers to the body falling aileer. as In points 1 and 2, above

4 ',0 dlfferencg between n an anJ beag~rn"3eath rEccl. 3 13-20). This ii used as canclus%-e proof by faise cults

■J beast become ex-.: an honest acknowl-■ .-••« will show thi! • ibe JouLIt says, . .^ ^U ate of ihe dust, -• to dust again. There can . . ~en: asai-yt this, for both -J of dtBt as .(Gen. 2 7. 19). Allbodic: v;o iciomu) Just aftain, bAnoiUngti -..aid here,orinaDyoihc.' place, that the buU tad !pints at the real invldble and inungible parts of men and beasts were made of dust. On the contrary, this same passage proves

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3_ 2 I the earth

Z '.Q consciousness in death (Ps-C Sj. This verse mux be uivlerslood -ii.'; other (acts. In physical death there is no re"'Cf"btance. because the body j! no louloc ipir;-

t ■ ■-•ic body to ca •-

log :: t- iry and coosciousncsi. . r.e body wi tho ut the yirit is dead Qas. 2 26). It is not the chemical make-ur of the body that has consciousness or i:

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10:40-; 2*15.^1; . 17; Phil. 3 .

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I spirit was still in it, he would not put thatbojvi r:>,. .-rave. It could noc see comir ■ . :'e in it. Furthermore,

itwoul .^J.^gthelaw to bury a

live body: uus would be mwder and ioctv the death peiulty

10 David i s not yet ascended into

heaven (Acts 2:34). TMs is true as to

' not true as to his soul and

: jouls were taken to heaven

ii. - J . : . V e s, wtio had died before

{ Christ's resurrectlac(Ps. 68:18; Eph. 4 ?-10). Every just man's spirit is in 'caver: (Heb. 1222-23). Every person w^>} Jies bodily goes to heaven as an

I inner .-an (2 Cor. 58. PhiL l:-l-24; Rev. 6: 3-11) aod the body is buried in it.e ijjave to await its resurrection (Jn. 5 :!-;>:Dan. 12:2).One does not die spiritually at phyacal death, for he is either dead or alive spiritually in Us li feti me. If be is spi rltually dead in sins (Eph. 2 l->. 1 Tim. 5 6), at physcAl

I death his soul wlU gp to bell and his body in the grave to await their reunion in tbe2Qd re3urrcction(Rev. 20: C, 11-15). If he is aUve spiritually at

, physical death, his soul will go im-rr ediatcly to .heaven and his body to ilic lyave iiatil t'.fir :<--inion In the first tciurtccuoi. -6;lTh.4:

13-17). To ptov., . .. J': ""Osiv is

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: :.JA 11 IS dear t.hat oii-sleep Is a f.illacy, but body-sleep is a reality

14 proofs future Immoftallty of body

1 TUc Bible promises imrnoftaUry (or the body in the rcsurrectioQ. See

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13,35-40: 1^:2.1: kev. 20-.4-lSc 21 8:

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54), Just as every seed can live again

-hen it dies, so every man will live

jtiiin In the rcoirrection, and bodily

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tilt ..tii.. . i Cor.

15;2Cor.5 0-21)

2 The di: . - _ - . - - material and spintualtuturcsi'f man proves the imi;)oruUty of the soul and spirit and the future immwrulityof thebody. See 21 proofs, A-U, p. 619, col. 1

3 The doctrine of future immortality of the body has never been disproved. We have more proof tor this doctnne in Scripture than we do for what life is. 'vVehare no scripture explaining what odor IS,what electricity is, and what atoms are, yet we believe in theiT". It is a law of logic that an >>'■!--ed believable faith not discred-

.i a right to be. Faith inCod and • rtaUty is native to the soul. It has a n jtht to be just as much as nature has a right to exist. Both were created to exist and both do exi5i as proved by actual demonstrations, illustrations and continued reproductions in nature

4 r.aHjalUws den and immortality of the body. Hundreds of thousands of creations prop.es. and proclaim the

j-jction of the body to a future ■;ce either in heaven or in helL : ..•. 1.1 visible things are clearlyseenby the visible fP.om. 1:20). Innumerable seeds and plant life rise again to live and reproduce their own kind eternally. Each seed and each plant verifies the doctrine of immortality and a future life. Paul used seeds to illustrate the future and eternal life of the body (1 Cor.l5:35-54).Bad and poisonous seeds also reproduce the sanne as good ones do. So also is the resuneciion of the dead(Jn. 5 28-29;Dan. 12:2). Man was created to live forever in body, soul, and spirit, and be would have done so from Adam's time on, if he had not anned. Resvnrectioa is necessary to bring the body back from Just to be punished for sin or rewarded for righteousness On. 5:28-29; Rev. 204-6, 11-15: Dan. 12:2)

5 Spmt-al lawi prove immorulity of the body. The soul and spirit are the immaterial parts of man which know, reason, and make one conscious of things about him. By these faculties man knows there is immortality.){eis fearful of Lhe reality of immortality of body if he sins, and is happy about it if he ; ■ - •. proving that the laws ofco: ind of being know and recog—^ . .....re life of rewards and

punishment

The wicked have described in honor the damnation of the damned in hell and proclaimed in Lhe dying hour their eternal destiny to be one of torment and re morse.Sewport, Voltaire, Paine. Hume, Alumom, Allen, Hobbes. MIS}II, and others have all testified at death about their wrathful destiny In the hands of an insulted God. '.umet-

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6 Deathuablundaandan abortloo if there isno rTsurTc ctionof thebody to in iTit^ral: ' ' ' "^ '^, It Is in c: 'le vindicatio:: u: s rl^er a n d a Just Jl. :. 'c after death. The pre-7.11 f to receive Justice and r -unities that co.T.e. Men mcti.;,, . i.,;... a work and leave it uodooe. Thousands die in Infanc. .s V j ! incompleteness a n d wan< cods all Life become -ckcry and an infinite tcncs of abortions under these

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iAment oonc,^..^.., to degrees of guiU(Mt, 10 15; 11 22. 12 41. 16:27; 23:14. Mk,6:ll; 12 40: Lk. 10:14: 11: 31-32: 20:47; Rev. 20:11-15). Extinction of being for each rebel would make lies of all these scriptures. Degrees of guilt demand in mortality of the body as well as of the soul of the wicked, jusi as obedience to God demands life for the saints to enjoy the fridt of their works. If death ends all, the conscience and theBible tell many lies and theyare a cheat and a farce. Here some ^nners prosper through lin and cheating and many saints live in povertybccaitse they do not seek gain unjustly as sinners do

The ungodly steal, cheat, get gain by every conceivable means and live off the labour and ignorance of the poor. The brewer lives off the society which he damns by Msproduct. Thousands of the poor are robbed and forced to support him. The arrogant mistress lives in pleasure and sin while the virtuous girl toils in the sweatshop denying herself pleasure of sin because she has a hope of thefutiue. Lifeisso il:c^uitable and changeable. The wicked take advantage of the righteous and thousands cry for help, refusing to break God's Laws to get revenge. A'liere is justice going to be meted out if ixx in a life to come"

8 Thepurpose of exister.ce teaches ImmortaEty. If the universe exists only for itself,it is abnormal and a deviation fnar the corrm.on rule of all creation as denonsirated in nature. If it exists for anything less than itself, it is waste. If it exists for something greater than itself, what is that son eihin>;' The answer isthat it exists forGod, to glari-fy Him and carry out the purpose for wUch H^ -'-v- :' 'tev. 4:11). Man wasgiv, .-jrth to rule it forever (_.---- Ps. 3). (e was created an eternal creature in order to rule It fore vex. Man's fall and cooon-uedsin do oot do away with Cod's eternal plan. They only post^ofie it until the final restitution of . (\cts 3:21; 1 Cor. 15:24-28. hen roan willbecomeeten_il;-l>.uy as he is in soul and spirit now. TUs xlll be necessary fot him to rule forever (Dan. 7:18. 27: Rev. 5:10: 2-4-5). for that re()uires immonaUty of body, soul, and spirit

9 The brevity of life demands im-monaliiy of the bod y. Man never ceases \c live in soul and giirit (note m, 1 Pet. 3 4), so brevity of life ooold only refer to the body that is soon cut down and goes to dusiagAin. The works of man outlive him, so if he should never live again, tiien his works are better and (trcater than he is,and this Is - ■-•ve. Everything li. operates con-trar'. ic uus euc:. .oes tlie life of flowers ceaseioexist in the future because they have died •. ■' ■ -^-^ter" Does the falling of t!. autumn prove t.'■■'••■• »'d lifeless^ Slu.

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10 Man's greatness demands Immot-

Continued, next page

NOTES

ON

DANIEL

CONTINUED

tality of the body. Eleptiantslive hun-dreds of years; trees liiousands of years; and other parts of creatio n lower than man exist eternally. Shall we accuse God ofcreatingand running a world out of balance? Shall we accuse

Him of making the lower creations to outlive the higher? Shall moral and spiritual creations live less than the brute and material creations? Such would condemn the Creator and insult creation as represented by man, the lord of creation on earth. There must be another life for all men, for these inequalities to be adjusted. Man coidd have lived forever had he not sinned. He will live again and forever in the final resUru-tionof all things - some to everlasting glory and some to everlasting shame and contempt(Dan. 12:2;Jn. 5:28-29)

11 The universal human desire de-mandslmmortaliry ot the body. This desire is in every man, even thelowest rebels against God. God has made hun-gersin the human breast, each of which his a corresponding satisfaction or answer as: water for thirst; food for hunger; friends for the social nature; home for homesickness;God for spiritual hunger; and immortality for the desire of a future life. We accept justice and believe in it because of universal conscience. Why not accept belief in immortality because of the universal hunger for it? If you should find a dog yearning for eternal Ufe, thinking about it, and reasoning how to get it, you would say that the animal had a high nature and spiritual faculty you never dreamed of.Take awaythat power in man and he will be like a dog and will dielike one. No man of sound mind will agree that he does not have a higher nature than a dog or that he is as incapable of higher and ^iiitual tilings as a dog. This proves he knows he has natural and higher faculties than an animal. Such power not only teaches immortaEry to him and demands it for him, but guarantees it to him

12 Moral nature in mandemandsim-rnortality ot the body. No man can ex - plain the origin of moral nature and moral obligation apart from the truth of immortality. Moral nature demands

Modern inventions are being referred to almost universally as fulfillment of prophecy. The only sense in which this istrue,isby fulfillment of Dan. 12:4 - knowledge sha U be increased . One can list all present or future inventions and all increase of knowledge under this heading in a general way; but when it comes to finding every new invention in particular in Scripture, we immediately enter the realm of speculation and sensationalism and become un-scriptutal. It will be seen that such interpretations are fully out of harmony with the Bible

22 modern inventions:

1 Automobiles (Nah. 2:3-4). The chariots here were horse-drawn ones, in battle between Nebuchadnezzar and the king of Ninevah,about 616 B.C., as proved in Nah. 1:1; 2:13; 3:1-3. If students reading of the chariots that "shall justleoneagainstanother in the broadways" (Nah. 2:4)would proceed to the next chapter (Nah. 3:2) and read about the "noise of a whip, and the noise ofthe rattling of the wheels, and of the pransmg horses, and of the jumping chariots" they would see the prophet, Nahum had rattling chariots, drawn by horses spurredonby the whip, in mind.The fact that the "horseman Uftethupboth the bright sword and the glittering spear (3:3)" as well as "the shield (2:3)" in the sunlight to cause the chariots to seem like torches (2:4) flashingin the battle described, should make it understandable that the chariots that "shall rage in the streets" and "run Uke the lightriings" are definitely not automobiles with their headlights. The sun, shiningon the polished metal causing it to flash like a mirror is the idea

2 The aiplane. 7 scripturesaresaid to predict this invention as follows:

(1) As birds flying (Isa. 31:5). Instead of the airplane this refers to the 2nd advent of Christ, when the Lord (not Gen. AUenby in 1917) will come to

a set of laws based upon rewards and punishments for obedience and sin.Nations who have conformed to moral law have advanced to the highest culture and those who have deniedit have simk intodepravity(Rom. 1:17-32). Nations that endure must not only have mentality but morality. Our moral nature affirms in many ways that there is a future life and that we must prepare to get the good out of it or we will suffer the consequencesof sin forever (Ps. 9: 17; Rev. 11:9-14; 20:11-15)

13 Universal insdnct to worship God and meet certain standards that will better die future and eternal existence provesimmortality of the body. N'ature causes the birds to go north and south and to know when to mate. The ants, the bees, and all other creaturesknow by instinct how to cany on their own peculiar Ufe for the future. Everything in creation obeys its

natural instincts except unregenerated man.Heiscapa-ble of choice power to better himself or to degenerate to unnatural living, now and forever. He has outstanding instincts to worship and prepare for eternal life. Is man the only creature that nature lies to and fools? Why do not animals have the same natural craving for immortality?This proves man, of all creation capable of worship and preparing for eternity to better himself (1 jn. 3:1-3; 2 Cor. 7:1; Heb. 12:14-15; Gal. 5:24; 2 Cor. 5:17-21)

14 Man's constitution demands im-rnortality of body . He was created to live forever physically, as well as in soul and spirit. Sin cut him off from this and hindered the original plan. Jesus came to restore all to man. Being con-stituted to live bodily forever proves the possibility of immortality. Man's creation in God's own image and likeness demands it; the eternal purpose of God demands it; and the eternal plan of God provides for it, but sinners forfeit their part in the glorious plan by sin(Pr. 1:22-33; Mt. 25:31-46; Rom. 6: 16-23; 8:12-13). Even they will exist bodily forever as an eternal monument of God's justice to all coming generations throughout all eternity (Isa. 66: 22-24; Rev. 14:9-11; 20:10-15; 21:8; 22:15)

» "time" periods of Dan. 12 (12:7):

1 The "time, times and an half," ot ihe3 1/2 years (Dan. 12:7), are the 42 months of Antichrist's war on Israel till Cod purges every rebel from the nation making her willing to do His will(Ezek. 20:33-38; Zech. 13:9; MaL3:3).Ana-chiist could easily destroy Israel in a short time after hebreaks his covenant with them, if God were not to interfere. But God will supernaturaUy cause the ground to open up and swallow the armies of the dragon and Antichrist as they flee after Israel when she goes into the wilderness of Moab and Edom to escapefrom the hands of Antichrist (11: 41; Isa. 16:1-5; Mt. 24:16; Rev. 12:14-17); and He will protect the remnant of the woman which does not flee into the wilderness, through stirring up the countries of the north and east against the Antichrist. He will then leave the remnant during the last 3 1/2 years, going forth to conquer these nations. They wiU keep him occupied during this time. Then after conquering these countries, he will lead them and many other nations against Jerusalem to destroy it, butGod win come and put an end to Gentile dominion and deliver Israel (Zech. 14; Rev. 19). This war between A ntichrist and

countries ofthe north and east will cause the persecution of Israel to be shortened as in Mt. 24:22

2 The next period is an addition of 30 days to the 1,260 days of the above mentioned period (v 11)

3 The last period is 1, 335 days, an addition of45daystothe second period

The extra 75 days(the 30 days and 45 days) added to the 1,260 days will complete the 1,335 days of Dan. 12:7-13, thelastdayof which will be the actual day of the proclamation of the kingdom,when men who havelived through the tribulation will be blessed. It is the actual time when Christ will say to the she^ nations: "Come, ye blessed of MyFather,inherit the kingdom prepared for you from the foundation of the world" (Mt. 25:34). These extra 75 dayswillbetakenupby certain events necessary to the actual proclamation of the kingdom.

KNOWLEDGE SHALL BE INCREASED (12:4)

fight and deliver Jerusalem from the Antichrist, as is clear from a reading of the whole chapter. Not one detail of v 4-9; 31:1-20 was fulfiUed in 1917

(2) Ride upon the high places of the earth (Isa. 58:14). This is a figure of blessing in material things and not a reference to riding in airplanes. If planes are meant, thenlsraelhadtnem when they came out of Egypt, for the same figure is used in Dt. 32:13; 33:29

(3) These that flyas aclqud.andaa dovestotheir windows (Isa. 60:8).The reference here is to the return of Israel in ships on oceans to Palestine in the Millennium. V 9-22 are proof of this

(4) He shall flyas an eagle der. 48: 40: 49:22), This refers to Nebuchadnezzar conquering like an eagle pouncing on its prey (Jer. 46:13, 26; 49:30). Babylon is symbol!zed by a lion with an eagle's win^ (Dan. 7:4). The idea is conquest as swift as an eagle (Dt. 28:49). When God bare Israel on eagles' wings out of Egypt did He use airplanes (Ex. 19:4)?

(5) The wings straight (Ezek. 1:23-24).These are trie wings of cherubim, not airplanes (Ezek. 1:4-28; 10:1-22)

(6) The goat that touched not the ground (Dan. 8:5). This is plainly a symbol of Greece, not an airplane (Dan, 8:21)

(7) The Chaldeans that fly as an eagle (Hab. 1:8), The reference here is to the swiftness of conquest on horses, as is clear in tne verse, itself. See point (4) above

3 Smoke-screens (A mos 8: 9). The darkness of this verse is no more a smoke-screen from planes than the darkness in Egypt (Ex. 10:22) or darkness during the crucifixion at midday (Mt. 27:45)

4 Atombombs (Gen. 19:24-28;Mic. l:4;Isa.24:20; 34:4).In the 1st scripture it is stated that God rained fire from heaven upon Sodom (Gen. 19:24). The 2nd and 4th refer to the 2nd advent of Christ, wKen He wiU come with flaming fire(Mic. 1:3-4; Isa. 34:4; 2 Th. 1:7-10), The 3rd refers to the great earthquake oftlie^th vial (Isa. 24:20; Rev, 16:17-21)

5 A utomobile tires (Isa. 3:18), This refers to the round or crescent shaped headbands worn by the daughters of Zion,and not to rubber tires on automobiles

6 Automobile mufflers (Isa. 3:19). This again, refers to the styles of the daughters of Zion, and means Ught face-veils, not pans of automobiles

7 SatelUtes (Lk. 21:25). The signs referred to in this passage are to be IN the sun, moon, and stars - not in man-ma JeTocEetsTThey are the same as the sun and moon being darkened, and the stars falUng from heaven ofMt. 24:29-31;A cts 2:16-21;Rev.l6:17-21; 19:17-21;Isa.l3:9-ll:Joel 2:10-11; 3:15-17^ Luke adds, THEN (at that time) shaU they see the Son of man coming in a cloud with power and great glory (Lk. 21:25-27). Did men see the Son of man coming when satelUtes were recently shot into the sky?

8 Deep sea divers (Job 38:16)

9 Electricity (Job 38:19-20) 10 Telephones (Job 38:25) ll T,N,T, (Job 38:22-23),Theselast

4 scriptures (of points 8-11) are simply some of the questions God asked Job, about 4, 000 yearsago. They make no reference to modem inventions

12 Flying saucers (Ezek. 1). This chapter with Ezek. 10 describes cherubim,angelic creatures that moveGod's throne from place to place, as stated. To make them flying saucers or anything else is entirely out of harmony with Scripture

13 Flame throwers (Rev. 9:17). This verse refers to demons out ofthe abyss, not to modern weapons of war

14 Wartanks(Joel2:3-10).This passage is part of a description of the heavenly saints and angels accompanying Christ to the earth at Armageddon (v 11; Zech, 14:5; 2 Th. 1:7-

18 events of the 75 days:

1 The battle of Armageddon (Joel 3; Zech, 14; Rev. 19:11-21)

2 Burial of the dead begun (Ezek. 39:8-22)

3 Great earthquake and spUtting of the Mt. of OUves(Zech. 14^1-5)

4 Rounding up of the prisoners of the armies of A ntichrist and disposition of them (Ezek. 39:2j

5 Rounding up anci casting of Satan and every demon and fallen angel into the abyss (Isa. 24:21-22; Rev. 20:1-3)

6 Gathering of Israel by the angels (Isa. 11:10-12; Mt. 24:31)

7 Gathering of the nations to judgment (Mt. 25:31-46)

8 Separation of the tares and wheat (Mt. 13:39-50)

9 Cleansing Jerusalem and beginning its rebuilding for the eternal Wngdom (Ezek. 48)

10 Rounding up of all beast wotdilp-pers andaUwho have the mark of the beast tobe sent to hell (Rev. 14:9-11)

11 Erection of the Millennial temple (Ezek. 40-4€; Zech. 6:12-13)

12 Sending out the resurrected saints as the new earth rulers to take oven every inhabited part ofthe earth (Dan. 7:18, 27; I Cor. 6:2; Rev. 5:10: 11: 15: 22:4-5)

13 Sending out missionaries from Jerusalem to evangeUze the nations (Isa. 2:2-4; 11:9; 52:7; Zech. 8:23)

14 EstabUdiing government offices in every part of the earth and pubUshing the new laws of the kingdom of heaven on earth (Isa. 2:2-4)

15 Division of the promised land in 12 strips and the settiement of the 12 tri.bes In their portions (Ezek. 48)

16 Settling ofthe nationsintheirown portions of the earth (Dt. 32:8; Acti

17:26)

17 Opening of the earth and surtlng of the MlUennial river f Ezek. 47)

18 A U necessary work in making the deserts blossom as a rose, waters to spring forth in the deserts, changing the animals, regulating the solar system as it was before the fall, and many other events that will continue througjiout the MiUennlura and new earth fewirer, asUstedonp. 311-312*

10; Jude 14: Rev. 19:14)

15 Locomotives (Job 41)

16 Stearnships (Job 41). Insteadofreferring to locomotives and steamships. Job 41 deals with Satan , as is clear from the last verse which says plainly that "he is a king over aU the children of pride. " See Rev. 12

17 Submarines (Isa. 27:1; 43:16; Hab. 1:14). The 1st passage refers to Leviathan or Satan (called Leviathan by Isaiah), whoissymboUzedbya serpent (Isa. 27:1; Rev. 12). The 2nd passage simply speaks of God's power as capable of making a way through the sea. The 3rd refers to the destruction of Israel's rulers so that the nation would be Uke the fish - without leaders

18 Stea m shovels (Isa. 41:15-16). This passage predicts that God wiU use IsraelUkea threshingmachine.topunish their enemies. Steam shovels are not the reference here at all

19 Telegraph (Isa. 5:26; Zech. 10:8). The 1st passage predictsjudgment upon Ju^ah by Assyria. The 2nd refers to God regathering Israel, The hissing in both cases refers to His speaking and bringing a bout these events through proper agencies. Who has ever heard of a telegram doing what is stated in these verses?

20 Robot (Hab.2:19).This verse refers to dead idols, as do many other scriptures, and not a robot

21-22 Radio and television (Isa. 58: 4). The mention of fasting in the verse hjs been taken by some to mean diet. whereas, "to make your voice to be heard on high" has been thought to be the voiceofradioandTV, particularly the programs of dieticians. But this speaks of fasting, not dieting, and prayer to God, not speaking over the radio or televiIon

The above Scripture references, themselves wiU not aUow such extravagant speculations. Is not Dan, 12: 4 sufficient in its teaching that we are to have increase of knowledge in the last days?

HOSEA

History - Symbolic Action* - Proph«cia« And Promi»e« of Jewi»h Restoration »nd Christ's Eternal Reign

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a This irrm-the wocdof d>c Lotd -U lued

■ ■;4:li

. The only man whox : way (V 1-2). He :i.. 9:05

-ith an

^ _ . . 901

c Motea cUintcd dial ood spoke by hini

(v2) f C6 commands in Hosea. p. 910 g Whoredora lefencd to here not only meant backsliding frotn Jehovah, but included literal Kxondcs and perversiofu in coooe^ ^ aswe

have Kcn dnoucu a 1 books

of the O. T. h 3 things the nronhi. : did :

1 He wt:u ' : argue witfi God as Most: . 1:18)

2 He took Ooroer to wife (v 3)

3 He became a father, Gocnei having borae him a son

i Gomer . completion; tiiai is, filling up the iT>easiire of idolatry (v 3) iHDfOphecyin Hosea f lr4. fuUiiledi. Next, V 6.

3 predictions-fulfilled;

1 In a linle while I will avonge the bloodof Jezreel(l:4: 2 Ki. 9:16, 25, 33: 10:11, 14-3d)

2 I will cause the kingdom of Israel to cease (the 10 tribes, 1:4; 2 KL 17)

3 I will break the bow of Israel in the valley of Jezreel(l:5: 2 Ki. 18:

11) k JezreeL God will scatter or sow. The name of Hosea's first son. The meaning was that God would scatter Israel and sow them in all lands; and when His purpose for this was (.ompleie He would again sow them in their own land f 2:22-23) I Jehu nad carried out God's judgment on the house of Ahab; then he went into the same sins for which he had judged Ahab (2 Ki. 10:31-36). This total destructioD of the house of Ahab bcalled the day of Jezreel . It was an appropriate picture of the terrible de-strucDon in the day of the Lord and Armageddon (v 11) m 2nd prophecy in Hosea (1:6-7, hilfill-cd). Next, V 9

5 predictions-fulfilled:

1 I will have mercy on the house of Israel no more (1:6)

2 1 will utterly uke them away (1: 6; 2 Ki. 17)

3 I will have mercy on the hotiseof Judah(l:7)

4 I will save the bouse of Judah

5 1 will not save them by carnal means

n Lo-ftihamah . I will have mercy no more, or I will not have compassion (V 6. Cp. Rom. 9:25; 1 Pet. 2:10)

o This was Uterallv fulfilled. The 10-tribc kingdom wa: never restored and never will be, as such, again. God did utterly take them away and only those who clung to ludah and all the kingdom of David were restored with them as a nation; the rest were completely destroyed. God did have mercy on the house of Judah and they were restored (v7). See books of Ezra and Nchemiah

P 3rd prophecy in Hosea firO-l 1. V 9 fulfilled; V iO-11 unfulfilled). Next, 2:1

1 prediction-unfulfilled: You are not My people, and I will not be your God (1:9)

5 predictions-unfulfilled:

1 The number of the children of Israel will yet be as the sand, which cannot be numbered (1:10)

2 In the place where it was said. You are not My people, there it shall be said unto them. You are the sons of the living God

3 Then will the children of Judah and the children of Israel be gathered together (1:11) head

4 They will appoint themselves one

5 They will come out of the land

8C3

CHAPTER 1

I Symbolical visions (1:1'

3:5). I Title, author, and

historical background (i. Ki.

15-20; 2 Chr. 2632)

Tlfv... ., ..t rheJjQgB that rf5-i?i. the

c. -" - c- i i - .11 *^^ H '^ V*! of

Ju than:. ^nd

1* ■ -ah. kin^3 vi j^Jah, a:;! ::-. tr.c .Li'. -. o the Son ot Jo A^ ra-el.

the land: for great shall be the day of J*z're-el.

CHAPTER 2

6 Chastening of Comer:

meaning the chastening on

Israel

tCJAY'ye unto your brethren. nO Am mi; and to your*5ister8.

^u-hd mah. /•2 Plead with

your "^mother.

2 Marriage: birth of Jezreel: me.ining

|2 The bcstnnias of the word H6-seA . And t. -d to H6-5*'4,

'Go, inkc unto thee a wife of whoredoms and children of whoredoms: for the land hath committed *great whoredom, departing from the Lord

f J«r-o-b6am/»f: »-'"« wiui your moiner.

L king of Is'-^ P'^*** • fof'^she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they be the children of whoredoms

3*So he went and took'G6-\ 5 For 'their mother hath

mir the daughter of Dib la-Im: which conceived, and bare him « son.

l4 And the L-^rd said unto him. Call his name *J6z re-el; for yet a little while, and I will avenge the blood of J6z're-el upon the house of'J§ hu, and will cause to cease the kingdom of the house of Ij'ra-el." 5 And it shall come to pass gt that day, that I will break the bow of I5 ra-el in the valley of J4z re-ei.

3 Birth of Lo-ruhamah: meaning

(6 '"Xnd she conceived again, and bare a daughter. And God gaid unto him. Call her"name Lo-ru-himah: for I will °no more have mercy upon the house of 1§ ra-el; but I will utterly take them away.a

7 But I will have mercy upon ^

the house of Ju dah, and will! fi^g" thereof? and

save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, 'that give me my bread and my water, my wool and my flax, mine oil and my drink.

6 • Therefore, behold, 1 will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and rettim to my first husband; for then was it better with me than now.

8 *For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Ba al.

9 'Therefore will I return, and take away my com in the

my wine

in the season thereof, and will recover my wool and my flax given to cover her nakedness. 10 And now will I discover her

._...,, _ . 1 lewdness in the sight of her

4 Birth of Lo-ammi: meaning , . if n j r-

" lovers, and none shall dehver

8 * Now when she had weaned L6'-ru-h4 mah, she conceived, and bare a sod. Isnjien said God. Call his name 1x5-Am mi: for ye are not my people, and I will not be your God. m

5 Future regathenng of Israel

• 10 "Yet the number of the children of Is'ra-el shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them. Ye are not my people, there it shall be said unto fh»>m, Ke ore the sons of the liv

n'Thei • children of

Ju dah and the children of I5'-ra-el heV«th»Ted to^eth^r, snd appo' and :

Lo-»rn'" J. " that C -a$api-..iM. , refuse to b-

1 , ... ant

Regardless 'j. ih. ;,, .n .n they would eventually tnultiply to be great in

Continued, column 4 ^^~

her out of mine hand

11 I will also cause all he(mirth to cease, her feast days, her new moons, and her'sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig trees, whereof she hath said. These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will*visit upon her the days of B4'al-im, wherein she burned incense to them, and she 'dedrefl herself with her earrings and her jewels, and she went aftei^er lovers, and /orgat me, saith the Lord.

7 Wooing of Gomer; meaning the regathering of Israel

*U "Therefore, behold, I will all ure her, and'hj

24^

,.^ it,.-.

K.tI, K-

r.

V

fUi>. >iv.

11:10-12, u This prcd. tribes of '■ ruled by oin r ui^y.

v'^fher-

.'^nal

...Jad-

iier them

^ .trtJi (Isa.

; Mt.24:;il)

>n of all the

'. one nation

^k. 37)

a 4th prophecy in Hosea (2:1 -23. \ fuirnled; v 14-23 unf^ulfille<0.

V 1-13 Next,

3:1. See n. 913 b Only one aaughie rand two sons (v 3-4,

6, 8-9) c Gomer of v 3 d Just as Gomer had left Hosea so Israel

had left God, for whoredoms. The

marriage, in both cases was, for a time,

dissolved e Gomer had gone back to her former

lovers to live as a harlot. This was used

to illustrate how Israelhad backslidden

and gone from Jehovah to serve idol

gods(v 5-23) f 7 diings Gomer had_ in harlotry (v 5):

1 Lovers """

5 Flax

6 Oil

7 Drink

2 Bread

3 Water

4 Wool

g The prediction is that she would not be happy and successful in her life of harlotry-she would long for her husband again and return to him (v 6-8) h She did not know that her husband had i)rovlded her all the things which her lovers had provided, and more (v 8). She was to oe punished and taught a lesson not to play the harlot again (v 9-10)

i Beginninghere the judgment of God is applied to Israel (v 11-13). The restoration of Israel is predicted in V 14-23

j It is clear here that die sabbaths of Israel were to be done away with as much as her mirth, feasts, new moons, and other rituals.This is what happened when God made die new covenant-not a single commandment was given regarding the keeping of any particular day as the sabbath. It is plainly set forth in the N. T. that under its terms ever>' man may do as he pleases regarding a sabbath day (Rom. 14:5-6), and that no man is to judge another on thisquestion (Col.2:14-17); for Christianity is not a religion of days, weeks, years, and rituals (Gal. 4:9-10). See Sabbath in Index

k I will punish them for serving Baal, is the true idea (v 11-13)

1 See Ezek. 16:11-14; 23:40-42

m The loversof Israel were the many nations round about, whom they made alliances with and trusted in instead of Jehovah (v 13) in Index

n Law of prophetic perspective . See Law

o This refers to the flight of the woman of Rev. 12 into the wilderness. See The sunclothed woman, p. 307 of N. T. Many other examples could be given, illuscratin>: how important the study of Dispensacional trudi really is. Sec Index on this subject

^ Cont. from column 2

Christ when all Israel will be saved (V 10; Zcch. 12:1-13:1; Rom. 11:25-29) and be gathered (v 11; Isa. 11:10; Ezek. 3*;:^ and would again be called the cliiltlrenofGod (v 10). That time is yei future; the orcdicdon will be lully fulfilled at uic 2nd advent of Clirist (Mu 34:31) s Then-when Judah and Israel will become sons of the living God, they will be completely gathered (v 10-11)

t The fact tliai both kingdoms of Israel were to be gathered proves that both were to be scattered . At this time neither kingdom had been defeated or scattered. About 72-90 years after this thi 10 tribes were stattcrcd(2 Ki. 17), and 133 years later Judah was scattered (2 Ki. 23-25). Both were gathered after tlic 70 years of Judah in Babylon; that is, Judah was gathered and tliosc of the 10 tribe J who desiad to re turn with her; and both made a nation in the land in the days of Clirist. Then, in 70 A. D. they were scattered again (Lk. 21:20-

HOSEA 2. 3. 4

Restoration promised

Judgments for idolatry

[

a 20 things God will do for Israel in die wilderness (v 14-23; Rev. 12;6, 14):

1 Speak comfortably to her (v 14)

2 Give her back her vineyards (v 15)

3 Give her the valley of Achor for a door of hope

4 Bringherbackto a spirit of singing

5 Marry her again (v 16)

6 Bringher into a closer relationship with Himself than merely saying My Lord

7 Take the names of Baalim out of her moudi (v 17)

8 Blot out all remembrance of the name of Baalim from her mind

9 Make a covenant for them with the beasts of the earth (v 18)

10 Bring peace to them

11 Make them safe 19)

12 Betroth her unto HimseIf forever (v

13 Betroth her in righteousness

14 In faidifulness (v 20)

15 Cause her to know Him

16 Make them prosperous (v 21-22)

17 Make her a plant of His own (v 23)

18 Have mercy upon her

19 Call them His people

20 Become their God

b Ishi -my husband (v 16)

c Baali - my Lord (v 16)

d God will make tiiis covenant of peace between Israel and earth creatures, giving man his original dominion (v 18; Gen. 1:26-31). This is not the new covenant so often mentioned in the prophets. See Covenants in Index

e This is aboUdiing war (v 18; Isa. 2:4)

f This expresses universal safety of man and all creatures on earth (v 18)

g Just asHosea married GorrEr the second time, after she learned her lesson regarding being true to her husband, so the same would happen to Israel regarding her relationship with Jehovah, according to the prediction here.

God will marry Israel again and betroth her to Himself forever inrighteousness and faithfulness (v 19-20)

h This is very characteristic of Ezekiel who uses such an idea about 75 times to this once in Hosea (v 20)

i In that day and at that day arecharac-teristic of Isaiah in whose book they are found 53 times compared to 4 in Hosea (1:5; 2:16. 18, 21)

j These statements express prosperity (V 21 -22)

k This pictures the sowing of Israel as a plant of His own in the earth (v 23), indicating their restoration (1:10-11), This is why the word JezreeU the seed of God, which He will sow is used in V 22

1 Quoted in Rom. 9:25, not of the Gen-mesonly, but as an illustration of what maybe true in dieir case as well as in Israel's. Cp. 1 Pet. 2:10 m 5th prophecy in Hosea (3:1-5. V 4ful-fmed;v 5 unfuLfilled). Next, 4:1

6 predictions-fulfilled:

1 The children of Israel will abide many days wi±out a king (3:4)

2 Without a prince

3 Without a sacrifice

4 Widiout an image

5 Without an ephod

6 Without teraphim

4 predictions-unfulfilled:

1 Afterward (after the many days and the fulfillment of v 4) the children of Israel will return to Palestine (v 5)

2 They will seek the Lord their God

3 They will seek David their king

4 They will fear the Lord and His goodness in the Latter days

n Hosea was told to go again and love Gomerhis wife who had forsaken him for her old lovers. He was to love her as God loves Israel who left Him to go after other gods, and who loved wine (v 1). He took another bag of money and other things with which to buy her back again (v 2); and made a contract with her to abide with him many days and not to play die harlot or be for another man (v 3). This also was applied to Israel (v 4-5)

o Price of Hosea's wife: 15 shekels of silver & 644 each . $ 9.60

the wildemess. "and speak comfortably unto her.

15 And I wiU give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of E'gJ-pt.

16 And it shall be at that day, saith th e Lord, that thou shalt callme*i'shi; and shalt call me no more'^a'aJ-i.

17 For I wUl take away the names of Ba'al-im out of her mouth, and they shall no more be remembered by their name. ' 18 And in that day will I make a covenanf'for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: andT will break the bow and the sword and the battle out of the earth, and^vill make them to lie down safely.

19 And *I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: '■and thou shalt know the Lord.

21 And it shall come to pass'in that day,'I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the com, and the wine, and the oil; and they shall hear Jez'-re-el.

23 And I will*sow her unto me in the earth; a^d I will have mercy upon her that had not obtained mercy; and I will say to them which'were not my people. Thou art my people; and they shall say. Thou art my God.

I Lord their God, and "TDa'vid I their king; and shall fear the j Lord and his goodness in^the latte r days.

CHAPTER 4

CHAPTER 3

8 Hosea's divine love for Gomer: buys her for "majiy days" for himself alone:

meaning

ffHEN'" said the Lord unto me,"Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Is'ra-el, who look to other gods, and love flagons of wine.*

2 So I^bought her to me for fifteen^ieces of silver, and for an homer of barley, and an half homer of barley:

3 Andl said imto her. Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.

4 For'the children of li'ra-el shall abide many days without a king, and without a prince, and without a sacrifice, and without an imag., and without an ephod, and without teraphim:

9 Afterward; Israel to b e restored under the Messiah

(Acts 15:13)

5 ^Afterward shall the children of I s'ra-e l return, a n d seek the

jU God's case against Israel 1(4:1-5:15. Cp.Isa. 1:2, refs.). ! 1 Eight sins of Israel

;*TTEAR'^e word of the Lord,

l^tl ye children of I§ra-el: for j the Lord hath a ■'controversy \ with the inhabitants of the I land,'because there is no truth, • nor mercy, nor knowledge of

God in the land. ■ [2 By/swearing, and lying, and I killing, and stealing, and com-i mitting adultery, they break I out, and blood toucheth I blood.

I 2 Eightfold judgment of I Israel

I 3*Therefore shall the land ' mourn, and every one that j dwelleth therein shall languish, I with the beasts of the field, and I with the fowls of heaven; yea, i the fishes of the sea also shall I be taken away. I 4 Yet let no man strive, nor I reprove another: for thy peo-I pie are as they that strive with I the priest.

; 5 Therefore shalt thou fall ; in the day, and the prophet ! also shall fall with thee in the

night, and I will destroy'■thy

mother.

3 Eightfold moral and spiritual state: eightfold judgment (Cp.Isa. 1:5, refs.)

6 "^ My people are destroyed for lack of 'knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: there- j fore will I change their glory into shame.

8 They eat up'the sin of my people, and they set their heart on their iniquity.

I 9 And there shall be, like

I people, hke priest: and I will

' punish them for their ways,

and reward them their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord.

11 Whoredom and wine and new wine take away the heart.

4 Sevenfold idolatry of Israel: fourfold judgment

12 *" My people ask coimsel at their^stocks, and their'staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have ""gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and bum incense upon the hUls, under oaks and poplars and elms, because the shadow

1 l/2homersofbarley-15 34 bu. (10 1/2 bu.to an homer)

« $4.00 each bu 63.00

Total $72."§0

The amount of 15 shekels was the redemptionpriceof a slave. The barley (not made into flour) was the most valuable part of the price

Continued, column 4 ^^•

s This part remains to be completely fulfilled. It is now in process of fulfilLment-the returning part; but seeking the Lord and David meir king, and fearing God in the latter day? remain to be fulfilled at the 2nd advent of Chirst(v5, Zech. 12:10-13:1; 14:1-21;Mal. 4:5-6; Rom. 11:25-29: Rev, 11:1-2. 15; 20:4-10)

a Da\rid will be king over all Israel under the Messiah, but over die 12 apwstles (v 5; Jer. 30:9; Ezek. 34:23-24; 37:24)

b See 14 end-time expressions , p. 236 of N. T.

c 6th prot^ecv in Hosea (4:1-19, ful-iilled). Next, 5:1

20 predictions-fulfilled:

1 The land will mourn (4:3)

2 Every man will languish with the beasts and fowls

3 Fish will be taken away

4 You will fall in the day (4:5)

5 The prophet will fall with you in the night

6 I will destroy your mother

7 I will reject you (4:6)

8 You will not be a priest to Me

9 I will also forget your children 10 I will change their glory to shame

(4:7) (4:9)

111 will punish them for their ways

12 I will reward their doings

13 They will eat and not have enough

14 They will commit whoredom and not increase (4:10)

15 Your dau^ters will commit whoredom (4:13)

16 Your spouses will commit adultery

17 I will not punish them (4:14)

18 The {jeople that do not understand will fall

19 The Lord will feed them as a lamb in a large place (4:16)

20 They will be ashamed because of their sacrifices (4:19)

d A judicial inquiry and cause. Cp. 3: 13-14; 12:2; Isa, 1:18; 34:8;Jer, 25:31; Mic, 6:2

e 4 geat reasons for God's controversy:

1 There is no truth in the land (v 1)

2 There is no mercy in Israel

3 There is no knowledge of God

4 Sins of Israel (v 2; note f, below) f 55 sins of Israel in Hosea . p. 898

g Because of these sins the land will

mourn, every man will languish, and

the beasts will be destroyed (v 3)

h i he whole nation is referred to (v 5)

i Knowledge of God and His ways (v 6)

j The sin offering of My people (v 8). Such was supposed to be a burnt offering, but the people ate the sin offerings instead (Lev. 6:26, 30)

k Idols made of wood (v 12)

1 Referring to divination by rods (v 12) m Gone into idolatry (v 12). Cp. Ezek. 23:5

^ Com, from column 2

p Shekels. One was worth &44 q Hosea musthave been a wonderful man to obey the order to obtain a wife of whoredoms in the first place, and to show no resentment at hieing asked to buy her back again, after she had re -turned to her old lovers. He seemed to recognize the experience as part of God's eternal message to his people; and being a true servant he did not question the wisdom of God. He simply made a cold contract with his wife to keep herself only to him for the price of S72. 60 (note o, above). She was not to go with any odier man, and was to keep herself for Hosea for many davs(V 3). The many days were applied w Tsrael being in dispersion and without being a nation(v3-4). Afterward they were to return to God and become His wife again as Gomer had become the wife of Hosea a second time after being away from him for a time (v 5) r AlldiishasbeenUterally true for many centuries. From 616 B. C. until today they have not had a king or a prince. They did return from Babylon and renew the sacrifices, but since 70 A. D. they have not even had this. They have been without images and teraphim all these years so the prophecy has been Literally fulfilled (v 4)

HOSEA 4. S. 6

Judgments on Israel for stns

Exhortation to repentance

tt8S

a Spomc -one'] husband or wife

b Tnis means dui C-oA will leave aicb slnnrn to follow iticlr own conupdoo una 1 the tune when lie will judge tbeni Inihcncn life. I win not punish Vour danshien (that u, puaish dicin in par -ticular more than you), lof you all commit athiltery; aod the men axe le -paratcd wiih whores. AU of you may Uve as you want to in this life, but there Is a judgroent day coming for every one fv 14)

c Your daupiters who become icmple-wonien (cfaoie consecrated to the unclean worUp of heathen idols, by which the most foul corrupcioos in sex were considered holy duty). Your wo-roeo commit whoredom and your men ajc separated with whores and sacrifice to idols with harlots; therefore, the whole nation will fall (v 14)

d Isaclof the oorthemldngdoni was past turning back to God, so He advised Judah, as here, to take a lesson from this and not offend Him or go past re-penunce and the place of surreader to Him (v 15). History records that Judah did not Icamber lesson though; and in 133 years after the fall of Samaria she alsowas desooyed (C Ki. 17-25). Judah was commanded not to go up to Gilgal where Jeroboam bad erecteo an idolatrous temple, and where they had rejected Jehovah as King mairy years before. The idea was that they must not go after idols and reject Him. Judah was also told not to go up to Beth-aven. This word, meaning house of naujUii was substituted for Bethel, house of Cod in the place w-ere Jeroboam set up tSe worshipofagoldencalf (1 Ki. 12:28-33; 13:1; Amos 3:14)

e Has been stubborn, restive, or rebellious lil<e a heifer unbroken to be led by a rope, and who pulb back, refusing to go along (V 16)

f The Lord will permit them to go into dispersion among the heathen (v 16)

g Mated, or united to his idols and will not get a divorce from them (v 17)

h Her rulers love to give sacrifices to the idols, but have contempt fat the sacrifices of Jehovah (v 18)

i The spirit of whoredoms has bound her up in her wings (skiru), which has hindered her race; so they will be a^medoftheidol worship (v 19)

J 7ih prophecy inHosea (5:1-15. fulfilJ-ed). Next, 6:1

14 predicDons-fulfilled:

1 Israel and Ephraim will fall for their iniquity (5:5)

2 Judah also will fall with them

J They will go with their flocks to seek the Lcrd, but will not find Him (5:6)

4 A month will devour them with their portions: that is, this will happen in a month (5:7)

5 Ephraim will be desolate in the day of rebuke (5:9)

6 I will pour outMy wrath upon them like water (5:10)

7 I will be unto Ephraim as a moth (5:12) rottenness

8 I will be K> the house of Judah as

9 I will be unto Ephraim as a lion (5:14)

10 I willbe like ayoung lion to Judah

11 I will tear them and go away

12 None will rescue them

13 I will go and return to My place, till lliey acknowledge ttieir offence, and seek My face (5:15)

14 In their affUction they will seek Me eaxty

k Both the nation and the king are men -tioned here as committiAg the ume sins (v 1 -dj. See list of ilni for which the book of Hosca could be called the record of the simof lg»cl . P98

I Taborwas not In Ephraim. The name means mound , and the idolatrous altar on this mound may have been called Mizpah, ihe place which became a snare to Israel (v 1) m Have deeply designed a slaughter, and I will chastise them all (v 2)

n Ephraim was the largest tribe; and the name became that of the northern kingdom, just as Judah became the

thereof is good: therefore your daughters shall commit whoredom, and your *spouses shAil commit adultery.

14 I ^will not punish <your daughters when they commit whoredom, nor your spouses when they commit adulten.- : for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

5 Warning to Judah

•IS ' Though thou. Is'ra-el. play the harlot. yef\et not Judah offend; and come not ye unto 6n gAl. neither go ye up to I B4th-a ven, nor swear. The Lord liveth.

16 For 1$ ra-el*slideth back as a backsliding heifer: now the LoRD'will feed them as a lamb in a large place. •17 £ phrS-lm is 'joined to idols: let him alone.

18 Their drink is sour: they have committed whoredom continually: *her rulers with shame do love. Give ye.

19 The "wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAPTER 5 6 Call to Israel

aCTEAR ye this, O priests; and »i 'hearken,*ye house of Ij -ra-el; and give ye ear. O bouse of the king; for judgment is toward you, because ye have been a snare on Miz pah, and a net spread upon'Ta bor. ■

2 And the revolters are^ro-found to make slaughter, though I have been a rebuker of them all.

7 Sins of Israel and Judah

3 I know"£'phra-Im, and l?'-ra-el is not hid from me: for now, O £'phra-im, thou com-mittest whoredom, and 1§ ra-el is defiled.

4 They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord.

5 And the pride of Ij'ra-el doth testify to his face: therefore shall I5 ra-el and £ phrS-im fall in their iniquity; Jii'dah

Jso shall fall with them.

6 They shall go with their flocks and with their herds to seek the Lord; but they shall not find him: he hath withdrawn himself from them.

7 They have dealt treacherously against the Lord: for they have begotten strange children: now shall*la month devour them with their portions. •8 Blow ye the comet in ^.Ib e-ah, and the trumpet in Ri mah: cry aloud ar'3*th-4'ven, after thee, O Bin'ja-min.

9 £ phrd-lm shall be desolate in the day of rebuke: among the tribes of 1$ ra-el have I made known that which shall surely be.

I0n"he princes of Jii dab were Uke them that remove the bound: therefore I will pour out

my wTath upon them like water.

11 £ phri-im IS oppressed a/i</ broken in judgment, because be willingly walked after'the commandment.

12 Therefore will I be unto £ phri-im^s a moth, and to the house of Jo dah"as rottenness.

13 When £ phrd-im saw his sickness, and Jii dah saw his wound, then went £ phrA-Im to the As-sJt i-an. and sent to king'jAreb: yet could he not heal you. nor cure you of your wound.

14 For I will be unto £'phr4-im as a lion, and as a young lion to the house of Judah: I, ei'en I, will tear and go away; I will take away, and none shall rescue him.

15 ' I will go omf return to my place, 'till they acknowledge their offence, and seek ray face: in their affliction they will seek me early.

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CHAPTER 6

111 Prophetic repentance of Israel in th« last days (Zech, 12:10-14; Rom. 11: 25-29)

^^OME, /and 'let us return ■^^ unto the Lord: for he

hath torn, and he will heal us;

he hath smitten, and he will

bind us up. 4

2 *After tfto days will he revive us: in the third day he will raise us up. and we shall'live

'in his sight.

3* Then shall we know, if we follow on to know the Lord: fhis going forth is prepared as the morning; and he shall come unto us as the rain, as the latter*bnd former rain unto the earth. <

IV God's case against Israel

(6:4-13:8; 4:1. Cp. Isa. 1:2).

1 Divine forbearance

4 « O £ phra-im,»what shall I do unto thee? O Judah. what shall I do imto thee? for<^ur goodness is as a morning cloud, and as the early dew it goetb away.

2 Threefold judgment of Israel

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the Ught that goeth forth.

3 Religious sins of Israel

6 For'I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

7 But *they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gil e-dd is a city of them that work iniquity, and is polluted with blood.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen an horrible thing in the house of 1; ra-el: there is the whoredom of

name- of (he southern kingdom because of it being the ruling tribe (v 3, 5, 9-15) o These things will be fulfilled In a month (v 7)

Continued, column

^k- Coot, from column J

p Bcth-aveii . houx.- of naught-referring to Bethel where Jeroboam stt up one of the golden calves to worship (v 8; 1 Ki. 12:2ii-33; 13:1)

q The princesof JudaJi, according to the statementhctv, were like the apostates in Ephraim. Fortius < a use both nations would fall (v 10) a Tlw comr-v '•■ nt of Jexoboam to worship It calves and go into

idoUtry(i r i. i.:..r; 2 Ki. 10:29-31)

b 10 tilings t o d compared to. p.a94

c Mollis in a • jnil termiurs,which

produce r . ;i wocxi, prey unon

the substinci. ui wiuch they lie hidaen; and tliev slowlv but effectively do a . This pictures God jpoD boili Ephraim a:^ujji:ai.. - lie ai:caycaused by nxjths and that by termites are both slow, yet one (that of the termites) is slower than the other. The reference Is to Judah being destroyed more slowly than Ephraim (v 12). The idea is that when men sin God withdraws from them and as they continue in rebellion they become i.';ad to spiritual things

d Another name tor Tiglaiii-pilcser who punished both Ephraim and Judah (v 13j 2 Ki. 15:27-31; 16:7-10). VsTieo the moth and termites had wrought ttieir work on both nations of Israel, then God became a lion to Ephraim and destroyed the nation (2 Ki. ITj; later He became a young Uon to Judah and destroyed her (2 Ki. 24-25)

e God said He would return to His place till both houses of Israel ->uld acknowledge their sins, and seek Him (v IS; Zech. 12:10-13:1; Rom. 11:25-29)

f 8th prophecy in H osea (6:1-3. unful-

fllle^. SWt, ::i;

7 predictions-unfulfilled:

1 He will heal us (6:1)

2 He will bind us up

3 After two days villHe revive us (6:2)

4 In the third day He will raise us up

5 We will live in His sight

6 Then shall we know, if we follow on to know the Lord (6:3)

7 He will come unto us as the tain, as the latter and former rain unto the earth

g These are to be the words of Israel in the last days, as already symboUzed by Gomer (3:2-3) and foretold in 3:5. Cp. Zech. 12:10-13:1; Rom. 11:25-29

h This should be taken literally. It gives the time that die mourning of Zech. 12:10-13:1 will take place. On the tJiird day after two full days of mourning God will open to the house of David and the inhabitants of Jerusalem a fountain for sin and unc leanness-so all Israel willbe saved (Rom. 11:25-29)

i Live again in eternal life and resutiec-tion from death in trespasses and sins (v 2; Enh. 2:1-10)

j We will live righteously in His sight (v 2), as we lived before in sins in His sight (7:2)

k Then (after the three days of national mourning and repentance, and after being raised up to live in His sight) we will know (continue to know), if we follow on to know (if we walk in the light, v 2)

I This refers to the definite preparation and time of the 2ml advent of Christ in the plan of God. His coming is fixed as surely as the morning is eternally fixed to come at a certain time daily (v2; Gen. 1:14-19; 8:22). His coming to save and bless Israel will be like re -freshing rains after a long dry season-even as tJie latter and former rain upon the earth (v 3) m The formctrain fell in October at the seed-time; vhe latter or spring rain fell in March and April to cause the grain to marure and npcn. One came at the beginiiini! and tlie other at the end of harvest-time of good things: so in the spiritual realm, c ^od would come downupon Israel to make a complete harvestofttie nation (Zech. 10:1; 12: lO-ni; Rom. 11:25-29) n ^ 1 -2. Next, 8:5

I vJncss flees away as a morning

c.ouJ, and as tlic early dew which quickly goes away when the sun comes up; it is shon - lived and transient (v 4) Quoted in Mt. 9:13; 12:7

I Quoted The pec

prophets and priesu of v 5, 9

HOSEA 6, 7, 8

Judgments on Israel for sins

a A reaping time of judgment

b Samaria was the capital of Ephraim. Many sins of the people and their rul -ers are listed in these few verses; there axe at least 55 mentioned in the entire book. See p. 898

c The wicked are compared to an oven becoming hot and getting out of con-trol-3 times (v 4, 6, 7)

d 14 kings and queens of Israel assassinated. See note 1, 1 Ki. 15:28

e A thin pancake burned on one side and uncooked on die other-therefore, not fit to eat (V 8). See 30 similitudes of Israel , p. 913

f 7 reasons it is time to seek God;

1 God remembers and keeps a record of all sins committed (v 2)

2 The ungodliness and depravity of sinners (v 1 -7)

3 Sin, if left unchecked will get out of hand, Uke an unwatched fire (v 6)

4 Man corrupted by sin is liJ<e a cake unturned-unfit to use (v 8) 9)

5 Gray hair-old age, is coming on (v

6 Unconsciousness as to die time left in which to find God

7 The pride of Israel-God testifies to die sinner of Ms end (V 10. Cp. 5:5)

g There is nothing more simple than a dove. Ephraim ignored God's calls, was unmoved by calamity and sufferings, and would not seek the Lord in all her trouble

h gdi prophecy in Hosea (7:12-16. ful-fille«5. Next, 8:1

7 predictions-fulfilled:

1 I willspreadMy net upon them (7:

2 I will bring them down 12)

3 I will chastise them, as I have told their congregation Me

4 Woe to them 1 They have fled from

5 Destruction is before them (7:13)

6 Their princes wiU fall by the sword for the rage of their tongue (7:16)

7 This will be their derision in the land of Egypt

i This is the reason for all destruction from God (v 13); it has always been the cause and it always will be

j Prayer, repentance, and service to God must be with die heart or they are fruitless (Isa. 29:13; Mt. 14:8; Rom. 10:9-10; Heb. 13:15)

k See 9 characteristics of rebels , p. 889

^». Cont. from column 3

idolatry did cause the nation to be de -stroyed(v6, 9-14; 2 Ki. 17) n This refers to the utter fruitlessness of their design to be like other nations. It had no stalk, or wheat on it; and even if it did develop to this point strangers would taike the fruit and use it for themselves (v 7)

o For her sins Israel was to be destroyed

and dispersed among the Gentiles (v 8)

p This pictures Israel making alliances

widi other nations and committing

- other sins, for which she was finally

' destroyed; later she was to be gathered

again to her own land (v 9-14')

q Here Jehovah claimed to have written great things, which proves that what Moses and others wrote to Israel was dirough inspiration from God. Men were the mere instruments (2 Tim. 3: 15-17). It was God who spoke by the prophets in all ages (Heb. 1:1); and in mis age He has spoken by His Son (Jn. 7:16; 8:28, 46-47; 12:49; 14:10, 24; 17:8), and by die Holy Spirit (Jn. 16:13; Heb. 2:4)

r The sacrifices offered by them were eaten contrary to the law (v 13)

s Return in the senseof making alliances with, trusting in, and submitting to

E'phra-im, Igra-el is defiled.

11 Also, O Ju'dah, he hath set an'Tiarvest for thee, when I returned the captivity of my people.

4 Sins ajid civil strifes

WHEN I would have healed I§'ra-el, then the iniquitj-of E'phri-Lm -was discovered, and the wickedness of "SS-ma'ri-i: for they commit falsehood ; and the thief cometh in, and the troop of robbers spoil-eth without.

2 And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They are all adulterers, <^as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scomers.

6 For they have made ready their heart Uke an oven, whiles they he in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; "all their kings are fallen: there is none among them that calleth tmto me.

5 Trust in the nations

8 E'phrS-im, he hath mixed himself among the people; E'phra-im is a'cake not turned.

9 Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the pride of !s'ra-el testifieth to his face: and they do not return to the Lord their God,'nor seek him for all this.

11 E'phra-im also is like *a silly dove without heart: they call to E'gypt, they go to As-syr'i-A.

strengthened their arms, yet do they imagine mischief against me. le^They return, but not to the most High: they are like *a deceitful bow: their princes shall fall by the sword ""for the rage of their tongue: ■'this shall be their derision in the land of E'gypt.

CHAPTER 8

6 Captivity to Assyria (2 Ki. 17)

*12'When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: destruction unto them! ' because they have transgressed against me: though I have redeemed them, yet they have spoken Ues against me.

14 And they have not cried unto me'with their heart, when they*howled upon their beds: they assemble themselves for com and wine, and they rebel against me.

15 Though I have boimd and

iOfJ the/trumpet to thy ^3 mouth. f/Ze shall come as an eagle against the'■house of the Lord, 'because they have transgressed my covenant, and trespassed against my law. •

2 I§'ra-el shall cry unto me. My God, we know thee.

3 I§'ra-el hath cast ofif the thing that is good: the enemy shall pursue him.

7 Idolatry of Israel

4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut o5.

5 •'Thy calf, O SS-ma'ri-i, hath cast thee off; mine anger is kindled against them: 'how long will it be ere they*attain to iimocency?

6 For from I§'ra-el was it also: the workman made it; therefore it IS not God: but the'calf of Si-ma'ri-i shall be broken in pieces.

8 Dispersion of Israel

7 For they have ""sown the wind, and they shall reap the whirlwind: "it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 I§'ra-el is "swallowed up: now shall they be among the Gen'tfleg as a vessel wherein is no pleasure.

9 Harlotry and idolatry

9"For they are gone up to As-syr'i-i, a wild ass alone by himself: E'phra-im hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a Uttle for the burden of the king of princes.

11 Because E'phra-im hath made many jdtars to sin, altars shall be imto him to sin.

12"I have written to him the great things of my law, but they were coimted as a strange thing.

13'They sacrifice flesh/or the sacrifices of mine offerings, and eat it; but the Lord accepteth them not; now will he remember their iniquity, and visit their sins: 'they shall return to E'gypt.

*14 'For I§'ra-el hath forgotten his Maker, and buUdeth temples; and Ju'dah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

the Egyptians. They never did go back

to Egypt as a nation; only a very small group went back after the fall of Jem-salem, and these were cursed for so doing Cler. 43-4^ t Israel multiplied temples and Judah increased fortified cities, all of which were to be destroyed because of sin (vl4)

CHAPTER 9

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(V 6; 2 Ki. 12:26-33) m Sowing die wind is associated with the making of idols and worshipping them (v 6-7). The whirlwind refers to the terrible increase in what they would reap, which would be to the full. Such

' Continued, column 1

a They return to their own idols and false

gods and not to the living God b They are like a deceitful bow that disappoints the user, and cannot be depended upon. See note d, Ps. 78:57 c llie Heb. word for rage here is used often of the wrath of God, but in this passage it is used of the rage and foam -ing anger of man against God (v 16). According to Jeremiah, the nearer their destruction came the more madly the leaders and false prophets of Judah whipped up contradictions against \iiat God had said, and secured the people imder their own Ues until their uner destruction. The jnInces of Judah were singled out for the wradi of Nebuchadnezzar because of this stubborn resistance (Jer.52:10).This same thing took place in Ephraim perhaps, for here it is revealed that they also had been singledoutfordestmction(v 16).A Uke situation prevailed at the destruction of Jemsalem in 70 A. D. when die leaders and defenders of the city, maddened by dieir own curse, poured out the rage of their tongue against the Redeemer whose blood they chose to be upon them and their children (Mt. 27: 25) d Their boasting of help from Egypt, and their failure to get such help in the time of need against the Assyrians became dieir derision, mockery, laughter, or cause of ridicule (v 16). In Egypt they trusted, and by Egypt they were ridiculed because of their fall. It was Uke the man who Uves in a society which mocks at diose who once trusted in it, courted its favors, and served and preferred it to God. Such are the wages of sin, as so ably expressed by Isaiah when he spoke of the strength of Pha - raoh being the shame of Judah, and the trust in Egypt being their confusion (Isa. 33:3-5) e 10th prophecy in Hosea (8:1-14. ful-filled). Next, 9:1

12 predictions-fulfilled;

1 He will come as an eagle against the house of the Lord (8:1)

2 Israel will cry to Me, My God, we know you

3 The enemy will pursue him (8:3)

4 They have sown the wind, and will reap the whirlwind (8:7)

5 What is sown will not yield, but if it does strangers will get it

6 Israel will be dispersed among die Gentiles as a forsaken vessel (8:8)

7 Though they have been slaves among the nations, I will gather them (8:10)

8 They will sorrow a Uttle for the burden of die king of princes 13)

9 Their alurs will be sin to them (8;

10 GodwiU remember their iniquity, and visit their sins (8:13)

11 They will return to Egypt

12 I wiU send a fire upon Ms cities, and it will devour the palaces thereof (9:14)

f The trumpet of war (vl; 5:8; Isa. 58:1) g The enemy wiU come as a swift eagle

against the house of die LcKd (v 1) h The word house here is used in the sense

of being the household or people of

God, as in Eph. 2:19-22; 1 Pet. 2:5;

Heb. 3:6 i See Destruction of Ephraim , p.913 j Question 3. Next. 9:5 k 10 wonderful things to "attain" to:

1 Old age (Gen. 47:9)

2 A great name and fame (2 Sam. 23: 19, 23; 1 Chr. 11:21, 25)

3 Knowledge (Ps. 139:6)

4 Wise counsels (Pr. 1:5)

5 Innocency (Hos. 8:5)

6 Righteousness by faidi (Rom. 9:30)

7 Law of righteousness (Rom. 9:31)

8 Faith and sound doctrine (lUm. 4:6)

9 The mark of the high caUing in Christ Jesus (PMl. 3:16)

10 The resurrection from out among die dead (PML 3:11-12) 1 This was one of die golden calves wMch Jeroboam made to be placed in Bediel and Dan as gods of Israel, or another one Uke diem, made later

a lllb

^(9:1-17. ful-

rhcip.

^ . .... be ik-

taptivt; lo Airyria

Ctdami ttet o i Ej^oini

•J Ept.: -

but it wii. ..«-" >•• > fcatcd and takci (9: J)

3 They will not oflet wiiie of{erlt>RS lo ihe Lord (9r€) Lord

4 They will not be pk-aunft to the

5 Their sacrifices w:' ■- hern as

bread for nwunicrs * to eat

0 1 Uf, will be de't:i-.L ^ , j.G)

7 Egypt willgathcr them up aiid bury them

t Nenle* will be in their treasure houses, and thorns ii :»<»

9 Israel will kjio*. of her

•3:on and the days <j: litt recom-3:7)

J will remember and visit the ...q..r. of the prophets (9:e-9) il iIa ptuaim will fly away

like a -IJ bracniiw£>«. cutoff in conccpaon,

ir. the womh, aiiO in birth

13 Iw. their children (9:1C)

14 Til. - jt be a man left

15 1 Will vitpAH from l<racl

16 Ephraim will bring forth children to be murdered f9:l ^)

17 I will drive them out of My house because of ' '9:15)

Itlwillo. ' more (meaning

■; u .t iierauoii. -• should they

.. -ii.uc in the •.

19 Thev willbearni if they

do have children Iwi. :ii(9:16)

30 Cod will cast diem awa-. (9:17) CI lhe>willbe wanderers amon/the nations

b 2 great sins of Israel (v 1): 1 Hadgone awhorinnfromCod winch would cause them to commit other sins : Loved reward (took bribes)

c Return in trust, not literally that the whole nation went down into Egypc (v C. Co. 8:11; 11:5; Ezek. 4:1 J)

J TlustmpUescapdv'irv to Assyria (v 3; C Ki. 17; Ezek. 4:13)

e "ihe bread of mourners was unclean. In fact, everythinc where the dead were, was unclean (Num. 19:11-14; Di. 16:14)

■ 4 '.Vxt, V 14 ~i _ . . pt for orotection, but

•;.c. JicJ (V 6: Ezck. 29:5) '..■-' a:>d tliorns would grow up in tile treasure places and homes of laae 1, for the destrucuon wa; to be complete (v6) i False prophetshad continually predicted that the days of visitation would never come, or that the were in the disunt future and there was therefore nothiTR to worry about, .od simpl. told them that the time «as near, it would cotnc, and Israel would be the one to know It (v 7) i 5 facu about a false prophet;

1 Me Is a Too! (v 7^ ■; He is mad

1 lie is a snare and a fowler in all tiis wavs (V 8) of I od

4 Me i; the cau."<e ofhatred in thehou^e

5 He Is det-n' ..n-upted by sodonuic c sex j> 'V 9)

k This mea: ..^■. •> ■ were sodomites and protecton of them, as Benjamin

.. r 9.20

1 oiis of Israe 1 (v 10):

. ' ij '^.nd Israel a:id was blessed in His plars for her, like a man Ixm.-blejscJwhofindSkyapesin the wilder-

IK-SS

od saw them as a flnt-rlpe fie, whuh wotild also be vcr. refreshlnt;:

ha' Israel w. '■• If.' m:: a: J <hame

we have

■•ter-- Im-

1,,^ ^ ..r~ „.. —-e the complete destruction of Cphralm at>d their dispersion among the nations (v 11-17)

fpEJOICE not. O !j'ri-el. ^tV joy, as other people:

P _

for for thou"h4st gone a whoring from thy God. thou hast loved a re ward upon every comlioor.*

10 Captivity lo Egypt *nd

Assyria {i Ki. 17; 2 Cbr.

3t.:l -4)

2 The floor and the winepreta shall not feed them, and the j new wme shall fail in her. I

3 They shall not dwell in the Lord's land; but £ phr4-Im shaWreturn to t. iSvU and they shall'eat unclean things in As-sjr i-4.

4 They shall not offer wine offerings to the Lord, neither shall they be pleasing unto him: their sacrifices shall be unto them as 'the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord.

5 'What will ye do in the solemn day, and in the day of the feast of the Lord?

6 For, lo, they are gone because of destruction: *£'g5p' shall gather them up, Memphis shall bury them: '■the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

7 The days of visitation 'are come, the days of recompence are come; Ij ra-el shall know it: the 'prophet 15 a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

11 Utter corruption of Israel (Cp. Isa. 1:5. refs.)

8 The watchman of EphrS-im was with my God: but the prophet 15 a snare of a fowler in all his ways, and hatred in the house of his God.

9 They have deeply corrupted themselves,^as in the days of 6ibe-ah: f>iere/ore he will remember their iniquity, he will visit their sins.

10 I found I§ ra-el'like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went ttTBa al-pe or, and separated themselves unto that shame; and their abominations were according as they loved.

12 Complete dispersion

11 'As for £'phr4-Im, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them !

13 £ phr4-im,1as I saw Ty'rus, 15 planted in a pleasant place: but £ phr4-im shall bring forth his children to the murderer.

14 Give them. O Lord: 'what wilt thou give? 'give them a miscarrying womb and dry breasts.

15 All their wickedness ts'in Gllgil: for there I hated them:

for the wickedness of their doings I will drive them out of mine house, I will love thenrtio more: all their princes are revolters.

16 £ phr4-Im is smitten, their root is dried up, they shall bear no fruit: yea. though they bring forth, yet will I slay even the beloved fruit of their womb.

17 My God will *cast them away, because they did not hearken unto him: and '^they shall be wanderers among the nations.

iparlson-tlic place

wtdi the inheritaiKc

). Next, 10:3

womb anddr\

b" J'" 1 V >il

r (il-al was the place where lehovah

Continued. t.olumn 3 —^^

1 3 Israel's idolatry

vT§'RA-EL r5 an'empty vine, %L he'bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

14 Complete overthrow (2 Ki. 17)

2»Their heart isMivided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

3 For now they shall say. We have no king, because we feared not the Lord; 'what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as'hemlock in the furrows of the field.

5 The inhabitants of Sa-m4'-ri-4 shall fear because of the calves of*B§th-aven: for the people thereof shall mourn over it. and the priests thereof that rejoiced on it. for the glory thereof, because it is departed from it.

6 It shall be also carried unto As-sjr i-4 for a present to'king Jareb: £'phr4-im shall receive shame, and I5 ra-el shall be ashamed of his own counsel.

7 As for Sa-mii'ri-4, her king is cut off as the foam upon the water.

8 The high places also of A'ven, the sin of !§'ra-el, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains.'Xover us; and to the hills. Fall on us.

15 Charge of sinfulness

since the days of Gibeah

(Judg. 19-20)

9 O I$'ra-el. thou bast sinned from the Mays of Gibe-ah: there they stood: the battle in Gib'e-ah against the children of iniquity did not overtake them.

10 It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall "Tjind themselves in their two

furrows.

11 And £ phra-ira 15 as an heifer that is Uught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make £ phr4-im to'ride; Ju dah shall*plow, and JA'cob shall break his clods.

1 6 Chance to avert judgment

a NomoreuntHthevometorepcnUDce and quit die 1: ^ • -ere

driven away a O (v

15; 5:15) ^. .

b Cast them away (v 17). I hli b wme -Adns. A»t '^od said He would do be - caurr of the sins of Ephraim, even tl V were one time In grace

(; Icr. 31:2: Gal. 3:8: Heb.

4- : Jude 4-5). See 8:3; 9:17: 2 Ki. 23:27: 34:20: 1 Chr. 28:9; 2 Chr. 7: 20; icr. 7:15: 15:1; ;:37:Mt.

5:13. There is no .• of sin or

passing over it by t/od; even angels who were one time sinless and in His grace, and who later sinned, will be damned Q.U. 25:41; 2 Pet. 2:4; Jude 6-7). All ('od can and will do is to forgive when sin is duly confessed and repented of (1 Jn. 1:9)

c Of^om was the prophet speaking here" Ephraim, the 10-tribe kingdom, as proved in other passages of this book where the name is used no less then 37 times. They were to be wanderers among the natiotu; so the theory that they would be given a new promised land in England or America and that Judah or die southern kingdom of David would be the only ones dispersed among the nations is false (v 17). See the many predictions of the regatfiering of all the tribes of Israel from all nations, p. 444

intlosea (1&;1-15. ful-

12th prophecy filled). Next,

nlow and lacob must har-'o their final submission

q Judab ' row

to I >~ . ...

^ Cent, from column 2 was rejected and man's king set up; where Saul received his message of rejecUon (1 Sam. 13:4-15:15:12-'3); and where C-od hated them for their wickedness (V 15. Cp. 4:15: 12:11)

11:1 20 predictions-fulfilled:

1 He will break down their altars (10:2)

2 He will spoil their images

3 They will say, We have no king, because we feared not the Lord (10:3)

4 Judgment will spring up as hemlock in the furrows of the field (10:4)

5 The inhabitants of Samaria will fear because of the calves of Beth-aven (10:5)

6 It will be removed from them

7 It will be carried into Assyria for a present to King Jareb (10:6)

8 Ephraim will receive shame

9 Israel will be ashamed of his own counse 1

10 The king of Samaria will be cut off as the foam upon the water (10:7)

11 The high places of sin in Israel will be destroyed (10:8)

12 1 horns and diistles will come up on their altars

13 They will say to the mountains. Cover us; and to the hills. Fall on us

14 I will make Ephraim to ride (10:11)

15 Judah will plow

16 Jacob will break clods people

17 A tumult will arise amongi the

18 Alltfie foruesses shall be spoiled, as Shalman spoiled Beth-atbclin the dav of battle (10:14)

19 So will Bethel do unto you, because of your great wickedness (10:15)

20 In the morninu the king will be utterly cut off. Tlus was literally fulfilled when the 10 tribes were taken into Assyrian captivirv (2 Ki. 17)

c Ephraim was compared 10 an empty vine because of brinsinti fortJi fruit only for himielf, and his fruit being sinful (V 1)

f See 10 reasons for destruction oi Eph -rairij p. yso

f, '^ci < on Ephraim, p. 889

h Dl%.-J: , :: 1 W. lb:21:2Ki.

17:32-33, 41)

I >n. oinn 6, Next, 11:8 T-poppy (v4)

k u^ w-u.cn -house of naught (v 5)

1 See note d, 5:13 m An expression of extreme '•■" 'v 8. Cp. Rev. 6:10)

n Sec Judg. 19-20

o The Sept. reads, 'correcte d for their two iniquities; ' Berkelev." TOinidi thenj^ for their double guilt. " This refers to the rwo Rolden calves that turned the whole nation from Cod (1 Ki. 12:26-33)

p The idea is that Cod would bring Ephraim into subjection, as a rider would tame ahorse or an ox by riding him (V U)

HOSEA 10. 11. 12

Ephraim reproved

a 3 things to do in seeking God (v 12):

1 Sow toyouiselvesLn nahteousness. This mearis to stop sianing and star: doing what is right in all things-to consecrate to do diat which is good and right. Sowing and reaping always standout against each other, as labor and reward (2 Cor. 9:6; Gal. 6:7-9)

2 Reapinmercy . This means toac-cept ana appropriate the mercy of God extended to us. If we do not accept mercy from God it will not be ours, for both sowing in righteousness and reaping in mercy are our responsibility. Righteousness ishere to do. and mercy is here to receive, but neither will be a man's experience unul he does what is right and accepts the mercy provided. See Mt. 5:7; Mk. 11:25-26

3 Break up your fallow ground . This also is the work of man. Each must break up the ground of his own life. Fallow ground is that which has been plowed but not sown; ground not in use; idle ground crusted over and hardened until it needs to be broken up again to receive the seed. Our hearts and wills mustbebrokenandyeilded to God. We must make ourselves willing to receive the Word of God and to obey it or seek -ing Him will not avail us anything, See Mt. 13:3-12. 18-23; Jas. 1:18. 21; 1 Pet. 1:23

b This gives the answer to the question of how long one would seek the Lord-till He comes and rains righteousness upon the seeker (v 12)

7 ways to seek the Lord :

1 With all the heart (Dt. 4:29)

2 Conrinually (1 Chr. 16:11)

3 By humbling self (2 Chr. 7:14)

4 By prayer

5 By turning from sin

6 By fweparing the heart (2 Chi. 19:3)

7 Diligently (Heb. 11:6)

10 blessings of seeking the Lord :

1 He will be found (1 Chr. 28:9)

2 He will hear and answer (2 Chi. 7: 1^

3 They will not want any good thing (Ps. 34:9-10)

4 Life (Ps. 69:22; Amos 5:4-6)

5 Righteousness (10:12)

6 Glory (Rom. 2:7)

7 Honor

8 Immortality

9 Eternal Life

10 Rewards (Heb. 11:6) c Sown wickedness and reaped iniquity d 4 diings that will bring a curse (v 13):

1 Sowing wickedness

2 Eating the fruit of Lies

3 Trusting in own way

4 Trusting in men-even a multitude of might\' men

e Some unidentified king, but well-known in that day (v 14). Some think it was Salamanu , king of Moab, a tributary to Tiglath-pileser III, and a contemporarv- of Hosea. Others think he was Shalmaneser , king of Assyria whocame against Hoshea (2 Ki. 17:3)

f Perhaps Arbela on the east of Jordan

g 13th prophecy in Hosea (11:1, fulfill-ed). Next, v 5. The prediction concerned the Christ-child and bringing Him up out of Eg>-pt after Joseph had beenwamed totakeHim there to save His Ufe (Mt. 2:13-15)

h Quoted of Christ in the N. T. in Mt. 2: 15. Cp. Ex. 4:23

i Again we have some reasons for the judgment upon Ephraira-idolatry (v 2) and failure to appreciate and serve God (c 3-4) i 14th prophecy in Hosea (11:5-6. ful-fillecO. Next, v 9

3 predi cti ons-fulfilled :

1 He will not return to the land of Egypt (11:5)

2 The Assyrian will be his king

3 The sword will abide on his cities, and consume his branches (11:6)

k The Assyrians did defeat and take Ephraim into captivity (2 Ki. 17)

1 The idea is that they were bound to wrongand theyhungon to it, unmoved by all the appeals of Cod, conscience, or anything else (v 7. Cp. 4:16)

►12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to '^ eek the Lord, "till he come and rain righteousness upon you.

17 Refusal: judgment inevitable

13 Ye have 'plowed wickedness, ye^ave reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as'Shai'man spoiled'Beth-ar'-bel in the day of battle: the mother was dashed in pieces upon her children.

15 So shall B6th'-el do unto you because of your great wickedness: in a morning shall the king of I§'ra-el utterly be cut off.

sJt'i-A: and I will place them in their houses, saith the Lord.

20 Sins of Israel

12 E'phra-im compasseth me about with hes, and the house of Ig'ra-el with deceit: but Jii'datfyet ruleth with God, and is faithful with the saints.

CHAPTER 12

CHAPTER 11

18 Persistent rebellion (Cp. Isa. 1:2, refs.)

WHEN Is'ra-el was a chOd, then I loved him, '■and called my son out of E'gypt.

2 'As they called them, so they went from them: they sacrificed unto Ba'al-im, and burned incense to graven images.

3 I taught E'phri-im also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke of their jaws, and I laid meat unto them.

*5 •"He shall not return into the land of E'gj^pt, but^the As-sj'r'i-an shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.

7 And my people are'bent to backsliding from me: though they called them to the most High, none at all would exalt him.

19 God's forbearance

8'TIow shall I give thee up, E'phra-im? how shall I deliver thee, Ig'ra-el? how shall I make thee'^s Ad'mah? how shall I set thee as Ze-bo'im? mine heart is^tumed within me, my repentings are kindled together.

♦ 9'^ will not execute the fierceness of mine anger, I will not return to destroy E'phra-im; for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the Lord: he shaU roar like a Uon: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of E'gypt, and as a dove out of the land of As-

E'PHRA-IM f eedeth'ton wind, and followeth after "the east wind: he daily increaseth lies and lesolation; and they do make a covenant with the As-s>T'i-an§. and"oil is carried into E'gypt.

21 God's mercy to Jacob when he repented

*2'The Lord hath also a controversy with Ju'dah, and will punish Ja'cob according to his ways; according to his doings will he recompense him.

3 •'"He took his brother by the heel in the womb, and^y his strength he had power with God:

4 Yea, he had power over'^e angel, and prevailed: he wept, and made supphcation imto him: 'he found him in Beth'-el, and there he spake with us;

5 Even the Lord God of hosts; the Lord is his memorial.

22 Application to Israel

6 Therefore'turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

23 Characteristics of Israel

7 '^^He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

8 And E'phra-im said. Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.

24 Israel yet to be converted

*9 'And I that am the Lord thy God from the land of E'gypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 I have also spokerfT)y the prophets, and I have multiphed visions, and used similitudes, by the ministry of the prophets.

25 Idolatry of Israel

11 "/s there iniquity in GU'e-ad? surely they are "vanity: they sacrifice buUocks in Gil'-gal; yea, their altars are as heaps in the furrows of the fields.

26 God's mercies to Jacob and Israel in their sojourn

12 And"Ja'cob fled into the country of Syr'i-i, and !§'ra-el served for a wife, and for a wife he kept sheep.

13 And'by a prophet the Lord brought I§'ra-el out of E'gypt, and by a prophet was he preserved.

27 Israel now unappreciative

m Questions 7-10. Next, 12:11 n These two cities were some that had been destroyed with Sodom and Gomorrah (Cen. 14:2, 8): here God's compassion went out to Ephraim; He did not want lo destroy him also-Like the cities

Continued, column 4 ^»-

God destroyed them soon after this. It is at the 2nd advent of Christ when Cod will not execute His fierce anger anymore, when He will return but not to destroy Ephraim, and when He will be in the midst of Israe 1 (v 9). A t this time God will not enter the city to destroy it: instead He will spare it and place the people in their own houses (v 10-11)

a That is. I will leave Judah to rule a Unle while after the destruction of Ephraim (v 12). The purpose of this was to give Judah more time to repent and learn the lessons which the destruction of apostate Ephraim could teach her.However.in the period that foUow -ed God had to wam Judah many times and plead with her not to foUow the way of Ephraim who had been destroyed; and instead of improving, she became more and more corrupt until He had to destroy her also. Tnis was 133 years after the destruction of Ephraim (2 Ki. 17 with 24-25)

b The alliances of Epnraim with other nations were as wind that is soon passed and gone. The nation's sins increased daily, including Lies and deceit (y 1; 11:12)

c The east wind was symboUc of die eastern alliances-agreements with the Assyrians (v 1)

d Oil was carried into Egypt to seek their favor and help against the Assyrians (v 1)

e 16th prophecy in Hoseafl 2:2). fulfilled. Next, v. 9

f See Gen. 25.26

gSee Gen. 32:24-32

h The Angel who wrestled widi Jacob was God, as proved in v 5Even the Lord God of hosts . Cee notes on Gen. 32:24-32 i Godfounahim (Jacob) in Bethel (Gen. 28:17-19). In the time of Hosea Bethel was the seat ofidolatry(lKi. 12:28 -33) J 4 secrets of perfect union with God;

1 Turn to Him (v 6)

2 Keep mercy-Live in grace

3 Keep judgment with God and man

4 Wait on God continually

k 5 characteristics of Ephraim (v 7-8):

1 He is amerchant-goodbusiness-man

2 He is deceitful in dealings

3 He loves to oppress and defraud

4 He loves to boast of jxosperity

5 He is hypocritical-claims innocence when guilty of many sins

I 17ih pro^ecy in Hosea (12:9. unful-fille<$. Next, v 14. Ephraim is yet to be converted and dwell in tabernacles, as in the days of die solemn feast(v9). All Israel will be converted at the 2nd advent of Christ (Zech. 12:10-13:1; Rom. 11:26; Isa. 66:8) m 3 ways God has spoken :

1 By die prophets (v 10; Heb. 1:1)

2 By visions (v 10; Gen. 46:2; EzekJ)

3 By similitudes (v 10)

n Question 11. Next, ISdO o Many times idols are referred to as vanity , as here. Their altars were so many as to be compared in number to furrows in a plowed field (v 11) p See Gen. 28-30 q See Ex. 1-12; Dt. 18:18

^»- Cont. from column 2

o God'sheart was so moved within Him with repentings (compassions) for Ephraim that He was torn between two decisions-to destroy or not destroy. Ephraim was so sinful there was nothing left to dobut destroy-hence the pleadings of God for the nation to seeK Him and do diat which was right so that He would not need to bring judgment. Jehovah was under ob ligation to destroy if sin continued, as is always the case regarding any man or nation whether under law or grace (v 8)

p 15ih prophecy in Hosea (11:9-11, un-fulfilleci. Next, 12:2

8 predictions-UTifuLfilled :

1 I will not execute the fierceness of My anger (11:9)

2 I will not return to destroy Ephraim

3 I will not enter the city 10)

4 They will walk before the Lord (11:

5 He will roar like a Uon

6 The children will tremble from the west when He shall roar

7 They will tremble Like a bird out of Eg>pt, and as a dove out of Assvria (11:11)

8 I will place them in their houses These predictions are yet futiure, for

Ephraim reproved

Exhortation to repentance

I8ib

p

town

cd

cy in HojCA (12:14. ful-txt. 13:3. Ephrtlm will be according to whit be bAi

b Ilie idea tlcic b thai at one dine, when Ephfaim spoke, he carried wci^it and was greatly respected; but when be exalted hirnseU and served Baal be lost thii respect, and wai cut off (v 1; Josh. 24:l-8. nie people now sinned more and more by making and wor-ihipplns golden calves and gold and silver Images of manv kinds (v "^

c U>th prophecy in Hosea (13:3-4. ful-

.2 predictions-fulfilled:

1 Epfaralm will soon pass away like a morning c loud, the early dew when the sun comes up, as chaff driven with a whirlwind, and smoke disappearing after coming! from the chimney (13:3)

2 Ephraim will know no god but Me

(1-^:4) d Not only did cod know Ephraim In the

wilderness-He knew all the other tribes as well. Thev also knew Him, as is clear from the many records of their salvation and blessing from Him (vS)

e The thought here is tha: the noore God blessed them, die more they rebelled against Him; as they experienced the goodness of Cod and their bodies were supplied their hearts became exalted and they forgot Him (v 6)

f ■:ath prophecy in Hosea (13:7-8. ful-fillcd). Next, V 10

6 predicDons-fulfllled :

1 Iwillbeuntothemas a lion (13:7)

2 I will observe them as a leopard in the way

3 I vdll meet them as a bear bereaved of her wh"eT^(13:8)

4 1 will rend the caul of their heart

5 I will devour them like a lion 9)

6 The wild beasts will tear diera (13: g They destroyed themselves because

they would not follow Cod or obey Him. In Cod was their help and preservation from destruction if they had only realized it (v 9)

h Cist prophecy in Hosea (13:10. unfiil-filled). Next, V 14. Here Cod predicted that He would eventually be ieirKinp and save them in all their cities

1 Questions 12-13. Next, 14:8

j ""Tils refers to their original rejection of' 'odas King and the choosing of an earthly king and princes, thus becom -ing Like the nations who would fight theirbattles(vlO; 1 Sam. 8-10). Such kings and princes did not prove themselves capable of protecting Israel from their enemies, or they would not have been in their present condition of ser-Wtude, weakness, and facing destruc -tion. Cod here simply told them that they would never De delivered from their enemies or have a true champion until He, Himself came, to be ineir King and fight their battles (v 10)

k This refers to Saul who was given to them to be their firs; king (1 Sam. 8-10), and who v«s taken away in Cod's wrath (1 Sam. 15:22-28; 16:13-14; 31:1-13; 1 Chr. 10:13-1^

1 He will be destroyed as an unwise son, and will suffer the pangs of a travailing woman (v 13)

10 reaso ns for destruction of Eph raim

rnJTTn

1 Brlnglnj; furth fruit to himself (v 1)

2 Making many altars

3 Making many Images

4 A divided heart (v 2)

5 No fear of < .od (v 3)

6 Swearing falsely (v 4)

7 Sodomy (v 9)

8 Idolatr, his worship (v 10)

9 Wickedness (v 13, IS)

10 Trusting In his own way and in the multitude of mighty men (v 13)

10 judt;mcnts on Ephraim (10:2): 1 Altars broken down (v 2)

*14*fi'phri-lm provoked him to anxer most bitterly: therefore shall he leave hi;; blood upon him, and his reproach shall his Lord return unto him.

CHAPTER 13

875

WHEN £'phiA-Im spake trembling, he exalted himself in Isra-el; but when he offended in Bi al, he died.

2 And now they sin more and more, and have made them molten images of their stiver, and idols according to their own understandinp, all of it the

work of the craftsmen: they say of them. Let the men that sacrifice kiss the calves.

28 Judgment of Israel

*3'Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

< Yet I am the Lord thy God from the land of fi'^tpt, and thou shalt know no god but me: for there is no saviotir beside me.

5 • I •'did know thee in the wilderness, in the land of great drought.

6 'According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

*7 'Therefore I will be unto them as a lion: as a leopard by the way will I observe them:

8 I w^ill meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

V Final restoration of Is-rael (13:9-14:9, refs.). 1 Cause of present judgments

9 ' O Is'ra-el, thou'hast destroyed thyself; but in me is thine help.

JlO*! will be thy king: 'where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, 'Give me a king and princes?

11*1 gave thee a king in mine anger, and took him away in my wrath.

12 The iniquity of £'phrJ-Im 15 bound up; his sin is hid.

13 The sorrows of a travailing woman shall come upon him: he IS an'unwise son; for he should not stay long in the place of the breakins forth of children.

2 Redemption promised

•14'I will ransom them from the*power of the'gravc; I will redeem them from'death: O death, I will be thy plagues; 'O grave, I will be thy destruction: repentance shall be hid from mme eyes.*

3 Complete desolation first

15 ' Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 Sa-md'ri-d shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAPTER 14

4 Invitation to return to God

*r\ I? RA-EL Aeturn unto the ^•J Lord thy God; for thou hast fallen by thine iniquity.

5 Future confession of Israel

• 2 Take with you words, and turn to the Lord : *say unto him, Take away all iniquity, and receive us graciously :*so will we render the calves of our lips. *3 'As shur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

6 Fourteeniold restoration

►4 * I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

► 5 I will be as the dew unto I5'-ra-el: he shall grow as the lily, and cast forth his roots as L6b'-a-non.

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as L6b a-non.

7 They that dwell under his shadow shall return; they shall revive as the com, and grow as the vine: the scent thereof shall be as the wine of Lfib'a-non.

8 £ phr4-Im shall say, 'What have I to do any more with idols? *I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

Summary of Hosea

Pity and pUcc : written u\ Pilcjtlnc 7cil-711 B. _.

Aiitli.u lloKi ihc pr.i-Ji. rn-1 - ">. s. . 1:10; .':;: »itli Rem). 9:25-26

icbookUo .iU'd U) return lo

-•^rr^T\'rr, , lo laael ihxounb

- j> I uiiiiixiiJcJ lo ukc a wife of

-l»-n God railed and married hct,

tjrii.>;i;>' !■ : :;.i :. . After ha\-uig culdten by

hlni. Wort:..\".Mi : lovcri. He wai then cora-

2 ImaRcs destroyed (v 2, 5)

3 I'Ungdoiii destroyed (v 3, 7, 15)

4 Shame and disgrace (v 6) 8)

5 Dcstnictionofhlgh places of sin (v

6 ilioms and thistles on altan

7 Misery until tliev plead to die

8 War and defeat (v 10, 14-15)

9 Reaping iniquity (v 13)

10 Destruction of fortresses (v 14-15)

1 Stcrci sins (v 1)

2 Falsiliood and lyljig (v 1, 13)

3 Obstinate hearts (v 2)

4 Clory In siiu (v ;0

5 Love of wine and women (v 4-5,14)

6 Extivmc passions (v 6)

7 Prayirlcisncss (v 7, 10)

8 Ignorance (v 9, 11)

9 Wicked imaginations (v IS)

a 22nd prophecy In Hosea (13:14-16. V Uunfuinilcd;v 15-lCfulfilled). Next. 14:3

5 predictions-unfulfilled :

1 1 will ransom them frum the power of sheol (13:14)

2 1 will redeem them from death

3 I will be their plagues

4 I will be the -destruction of ^ol

5 Repcnunce (change of mind In these matters) will be hid from My eyes

6 predlctloDs-fulfilled :

1 An east wind will come, the wind of the Lord from the wilderness, and dry up his water supply (13.15)

2 lie will spoil tnc treasures of the pleasant vessels 16)

3 Samaria willbecome desolate (13:

4 They will fall by the sword

5 Their Infants will be dashed in pieces

6 Vsbroen with child will be ripped up b The authority and bondage of sneol

c Heb. sheol , theunseen world of departed spirits, not the grave where the t>ody goes (v 14). See Hell in Index

d Heb. mavedi . death; pestilence; ruin. Itlsthepowerof beinaruined that Cod will deliver from. Satan had this power until Christ conquered him (Heb. 2: 14-15). Cod will destroy deadi (v 14; ICor. 15:24-28).This passage is quoted ia.1 Cor. 15:54-55

e Heb. sheol, as defined In note c, above. Cod will a bo destroy the power of hell so that it will not toucn His people whom He will redeem. Death and hell will only cause those who reject His redemption to be marred, ruined, and punished. Repentance by Cod or the changing of His mind and plans concerning death and hell will never be; such hope for the rebellious is vain and hid from the very eyes of God eternally (vl4)

f This was the Last appeal made by Cod through the prophet urging them to re -turn to Him andbe cleansed of the sins causing them to fall and be destroyed. Cod even told them what to say in dieir repentance and turning to Him-Take away all iniquity , and receive us graciously: so will we render the calves of our lips (v 1-2)

g See the confession of the publican and compare it with this (v 2; Lk. 18:13). In both testaments one can see the utter simpUciry of what a person has to do in faith to obtain forgiveness from Cod. See Rom. 10:9-10; IJn. 1:9

h Quoted in Heb. 13:15. i he word calves Indicates sacrifice; so in reality this means: We will offer a sacrifice of praise to Cod as the fmit of our lips (v2)

i 23td and last prophecy in Hosea (14: 3-9. uniulflllc^

16 predictions-unfulfilled:

1 Asshur will not save us (14:3)

2 We will not trust in horses

3 We will not say anymore to the work of our hands, Y ou are our gods

4 I will heal their backsliding (14:4)

5 1 will love them freelv

6 I will be as dew to Israel (14:5)

7 lie will grow as the lilv

8 He will cast his roots as Lebanon

9 His branches will spread (14:6)

10 His beauty will be as the olive tree

11 His smell will be as Lebanon

12 Thev that dwell under his sliadow will return (14:7)

13 They will rvvivc as com

14 They will grow as the vine

15 The scent thereof will be as the wine of Lebanon

16 Ephraim will say, What have I to do anvniorc with idob"" (14:8)

j Questions 14-16. The last in Hosea k 3 thin gs Cod will be to Israel (v tJ):

1 An obscrwr-manifesting providence

2 A green fir tree-BivinR protection

3 A fruit tree-providing all things

9 characteristics of rebels (7:14):

JOEL

Last Day Prophecies - Antichrist - Battle of Armageddon - Jewish Restoration - Messiah's Eternal Kingdom

a This is the only introduction given by the prophet of himself and his calling to the prophetic office. He was a prophet to Judah, and claimed that the word of the Lord came tohim. It seems that the entire book of Joel is one prophecy instead of a series as in previous prophetic writings. However, various sections of the prophecy are listed separately for a better understanding of the book as a whole. Joel, like Hosea, mentioned the name of his father; and that is the only personal reference to his family background, the time he lived and prophesied, or the tribe he came from. It seems he wanted to be known only as the instrument of God. Passages in the book which are similar to statements of Isaiah and Amos do not prove that the prophetsquoted from one another, for the same Spirit who spoke through one could also speak through another without any copying, as human writers, being involved. Cp. Joel 3:16 with Amosl:2and Joel 1:15 with Isa. 13:6

b Joel , the Lord is God. 14 men so-call-icT p. 327

c The reason he addressed the old men was that they had heard and known much of the past, and what he had to say would make their ears tingle. Among the people of the East reports concerning events of the past were handed down generation after genera -tion for long periods of time; therefore, the prophet wanted them to get his message from God clearly, so that they might pass it on to coming generations (v2-3)

d All inhabitants of the land were also commanded to give ear or listen to the word of the Lord; they would hear of strange things to come, much that would concern them and their descendants

e Question 1. Next, v 16 f See 50 commands in Joel, p. 892 g 1st section of the prophecy of Joel (1: 4-14, fulfilled). Next, v 15 2 2 predictions-fulfilled;

1 The palmerworm will eat your crops (1:4)

2 Locusts will eat what the palmer-worm leaves casts leave

3 Cankerworms will eat what the lo-

4 Caterpillars will eat what the cankerworms leave

5 The new wine will be cut off (1:5)

6 A nation wiU come up upon My land, strong, and without number, whose teeth are as the teeth of a Lion, and his jaws like those of a great Uon (1:6)

7 He will lay waste My vine (1:7)

8 He will mark My tree

9 He will make diem clean bare

10 He will cast it away

11 The branches will be made white

12 The meat and drink offerings will be cut off from the temple (1:9, 13)

13 Priests will mourn (1:9)

14 The fields will be wasted (1:10)

15 The land will mourn

16 The corn is wasted

17 The new wine is dried up

18 The oil languishes (1:12)

19 The wheat and barley will perish

20 The vine will be dried up

21 The fig tree will languish

22 The pomegranate, palm, apple, and other trees of the field will wither

h See 4 stages of the locust . p. 891 i These 4 words express the completeness of the destroying agencies. The Heb . reads : "Gnawer's remnant, Swarmer eats; Swarmer's remnant, Devourer eats; Devourer's remnant, Consumer eats. " Thus 12 Heb. words condense the whole thought, which is the complete and immediate destruction of Judah and Jerusalem by Nebuchadnezzar, king of Babylon (v 4-14) - a foretaste of the latter-day destruction of Palestine in the day of the Lord (1: 15:3-21)

877 CHAPTER 1

I Immediate desolation of Judah by Babylon {1:1-14).

1 Title, author and a call

to hear

T HE "word o f the Lord that came to"^6'el the son of Pe-thu'el.

•2 Hear this. '^Ye old men, and give ear,"all ye inhabitants of the land. Tlath this been in your days, or even in the days of your fathers? • 3/Tell ye your children of it, and let your children tell their children, and their children another generation.

2 The destroyers: symbol-

ical

*4*That which^the palmerworm hath'left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpiUer eaten.

3 Call to awake: Babylonian

invasion of Judah

•5 Awake, ye drunkards, and weep: and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For 'a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

4 Lament: reason

•8 •' Lament Like a virgin girded with sackcloth for the husband of her youth.

9 The meat offering and the drink offering is cut off from the house of the Lord ; the priests, the Lord's ministers, mourn.

10 The field is wasted, the land mourneth; for the com is wasted: the new wine is dried up, the oil languisheth.

5 Howl: reason

•11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. •12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sods of men.

6 Howl and lament: reason

•13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the

house of your God. •14 •'"Sanctify ye a fast, call*a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry imto the Lord,

U The day of the Lord (Isa.

2:10, refs,). 1 Destruction

in the day of the Lord

*15'^Alas for the day! for'^the day of the Lokj is at hand , and as 'a. destruction from the Almighty shall it come.

16 'Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

17*The seed is rotten tmder their clods, the gamers are laid desolate, the bams are broken down; for the com is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also imto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAPTER 2 2 Call to alarm

I aDLOW ye the tnmipet in Zi'-^D on, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh. for it is nigh at hand;

3 Supernatural armies of God at Armageddon described (2 Thess. 1:7-10; Rev. 19:11-21; Jude 14; Zech. 14:5)

■2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the motmtains: a 'great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

3 A fire devoureth before them; and behind them a flame bumeth: the land is as the garden of E'den before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

j The only nation that will come against Judah in the day of the Lord will be that of the future Antichrist from Syria and Babvlon (v 6; Ezek. 38-39; Dan. 11:41-45; 2Th. 2:3-4;Rev. 16:13-16; 19:11-21). His army of that day is called the northern army (2:20)

f Question 2. Next, 2:11

g Here we have the desolation of Palestine indie day of the Lord pictured (v 17-20. Cp. v 7-13) h Blowing the trumpet was a call to war (v 1; 2:15; 3:1-16)

i See 7 proofs this people are supernatural, p. c90

a Sanctify -used 3 times in Joel:

1 Sanctify a fast (1:14)

2 Sanctify a fast (2:15)

3 Sanctif>' the congregation (2:16) The use of the word here, as in all

other places in Scripture, indicates that to sanctif>- means to set something apart for a sacred use. Removing what is sometimes called "the old man" is not die idea, as can be seen, for fasts and many other things mentioned in the Bible as being sanctified do not have such to be " taken out." See Sanctification in Index

b A solemn assembly was a day of re-straint,a religious and political gathering of a serious nature (v 14; 2:15; 2 Ki. 10:20; 2 Chr. 7:9; Neh. 8:18; Isa. 1:13). Here it was a call to cry to God for mercy and deliverance c 2nd section of the prophecy of Joel (1: 15-2:11, unfulfilled; will be fulfilled in the day of the Lord, the battle of Armageddon, and the 2nd advent of Christ). Next, 2:12

44 predictions-unfulfilled :

1 The day of the Lord is at hand (1: 15) the Almight>-

2 Itwillbeaday of destruction from

3 All worship and rejoicing will be cut off fix)m the temple (1:16)

4 There will be a crop failure (1:17)

5 The garnen will be desolate

6 The bams will be broken down

7 There willbe a great drought (1:18)

8 The pastures and trees will be de -stroyed (1:19)

9 The beasts of the field will cr>- to God because the waters are dried up (1: 20) wilderness

10 Fire will devour the pastures of the

11 The day of the Lord is near (2:1)

12 A day of darkness and gloominess

13 A day of clouds and thick darkness

14 There will come a great and strong people upon the land (2:2)

15 There never has been nor ever will be again, even for many generations, a people coming into die land like diis

16 A fire will devour before them (2:3)

17 Behind them a flame will burn

18 The land before them will be Uke diegardenof Eden; and what they have gone over will be Uke a wilderness

19 Nothing will escape them

20 Their appearance is like horses and horsemen; so shall they mn (2:4)

21 Their noise will be like chariots on the tops of the mountains (2:5)

22 It will be like the flame of fire that devours stubble battle array

23 They willbe as a strong people in

24 Befca:« dieir face the people will be much pained (2:6)

25 All faces will gather darkness

26 They will run Uke mightv'men (2:7)

27 They will cUmb the wall Uke men ofwar ways

28 They will march every one on his

29 They will not break their ranks

30 They will not thrust one another (2: 8) path

31 They wiU walk every one in his

32 When they fall upon die sword they will not be woundea (2:9)

33 They will run to and fro in the city

34 They will run upon the wall

35 They will climb upon the houses

36 They will enter the windows

37 The earth will shake before them

38 The heavens wiU tremble (2:10)

39 The sun and moon will be dark

40 The stars wiU withdraw their shining

41 The Lord will be their commander and utter His voice before His army (2:11)

42 His camp will be very great

43 He is strong that will execute His word

44 The day of the Lord will be great and very terrible

d The day of the Lord is mentioned 5 times in this prophecy, plainly proving all of it future in that day (1:15; 2:1, 11, 31; 3:14)

e 15 curses of the day of the Lord, p. 891

JOEL 2

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CiMrt judgments on the nationa

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J For deulb rci

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mended us v i. -. ~ * i!'. be

jcalousfor Hh UrKl.A.' people

C The LtrdwiKaoMer aod uv unto Hit peopk. Behold. I will leod you cjcn, ><irie. ir.d oil (2:19)

sadified witfa it

4 : k jv a reproach amoog ibc bcaibcn tv more

5 1 will renx>ve jfae Donbern anny far off from voo (2:20)

6 Iwilldhvrhim into a land baneo aoddcsolatr. wt:h hl^ face to the east sti i iJV. '■ -cic- .«rr to*«anl the ut-

Ka — i— .. ^vow will come

-r .0; EacJt. J9:n-16)

: .~hc iaodwillbe xLad and rejoice. fcr the Lord will oo tU^at things (2:21)

d The pastures of the wilderness do ag ttp(-:22)

0 1 be trees will bear (beir frmt

11 He will give vou die former rain modexaielv (2:23)

12 He willcause d>e rain, the fonDer ram, arid the iatier rain to coioe down for vou. in the first month

li Tbc flooo wiU be full of wheat !•« "Tie fats (vats) will overflow with wine and oil (2:24)

15 I will restore ilie yean that ilie Vocust, ihe cankervorm, the caterpillar. aiKi the palmervarm have eateo (2:25)

16 You will eat in plenty (2:26) n You will be satisfied

18 You will praise the oame of tlK Lord your (.-od

19 My people will never be ajhamed (2:26-27)

20 Vou will know thai I am in the midsi of Israel (2:27)

21 You will know thai I am the Lord your Cod. and none eljr

22 It will come lo pass a/tervard (after the rejtoratioo of Iffael) tliaFT will pour out MySp^tupooall fle±(2:2«)

2^ : CUT sons and your daugbien will propbery i

24 ': our old men will dream dream:

25 ": cwr young men will see vuiooj

26 L'poo (be servaoa and handmaids I wii; pour out of My Spirit (2:29)

27 I wii: show woodert in the heaven: and in the earth, blood, fire, and pil-Lan o< SDoke (_:J0) ness

2£ The Bin will be ciuned into dark-29 The moon will be turned red like i bkxxl. before the great and terribk i day of the Lord (2:ilj j

'JO It wiK cornc CO pass that whosoever | wiIUaLoD tlie oame of the Lcvd will be delivered (..: J2) |

31 In mount Zioo and in Jerusalem I dull be deliverance, as God has vaid

32 There will be deliveraace in tbe remnant of I«acl whocD tbe Lord^11 , caU

d Therefore alao now . In the dav when \ He will come with His army to take over the kingdoms of the world, turn to Him with all vour bean, and rend | your heart with fasdng. wccpinn, *nd mouruinA. for He is gracious aoij mc: <.i/ul.slcw» toanger, andof ijrra: kiad-Desi:andHc repeotsCchaogt-! iii; mUid) ' regarding tlk: cvii He ha; done to .ou fv 12-1^. In view of this the elders, priests, miaistcrv children, and entire congrrgatiaD were called to fast and pray for mctcv (y 13-17)

e Chanoes His mind becauK of Israel coming back to Him (v 13)

f Ques tion 4. Next, v 17

g Tbe bletaing taken awav iri (hejadg-roeat of Judah was to be restored when (hevwouldrrpent aod turn back to God (V 14 with ::9)

h ^uen loo 5. Next, ri^♦

1 Then (when Israelhas fully repented as lavl2-17) (be Lord will renore ibem

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I ^ run to and fro in

I the c;r> , liey shall run upon [the wall, they shall climb up upon the housf-s; they shall I enter in at the windows like I» thief.

' 10 The earth shall 'jyaJte be-|f • ; the h -a!!

t: he sun a jn

sha^ Lc dark. ar. ■ irs

shall Withdraw the

11 And • ju utter

his voice .•.my: for

his camp is •.ery great: for he is strong that exer-jteth his word: for the •? Lokd

is great and v> e: *and

who can abide it?

in Fature reatoration of Is* rael(2;12-3:l). 1 Call to repentance (Zech. 12:10)

(12 ^Therefore also now, saith the Lord, turn ye even to me with all your hean, and with fasting, and with weeping, and with mourning:

•13 And rend your heart, and not your garments, and turn unto the L'.>-d your God: for he IS gracious and merciful, slow to anger, and of great kindness, and "repenteth him of the evil.

14 'Who knoweth ;/ he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Loan your God?

•15 • Blow the trumpet in Zi -6n. sanctify a fast, call a solemn assembly:

•16 Gather the people, sanctifj* th t-ation, assemble the

e: .-.er the children, and

th^^ie L^•at suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

•17 Let tt.^ the minis-

ters of the ;. -.p between

the porch an^i the altar, and let them say. Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, 'Where li their (jod?

2 TKEN: sixfold restoration

I 18 "Then will the Lord be jealous for his Und. and pity his people.

19 Yea. the Lord will answer and say unto his people. Behold, I will ' ; com, and wine, and e shall be satisAed therewiu-.; and I will no more make you a reproach among the heathen:

3 THEN; destruction of

enenrues

20 But I wii] remove far off from you the northern army. and will drive him into a land

(v 18-19), and leroovc tbe itanbem

irmv ^v 30)

4_Bajes of tbe k>cug (: :-^

'. Palrocrvann_ the first stage. Hcb. gaza.Ti aic gnawer, 'his li thr ta.rni stage -just from the cjm Mai w:i.*i u-ContJBued. coluiiic 4 ^

barren and ' '^ with hiS{ face toward ' - sea, and* his hinder ;a:: toward *tbe utmost sea, and his'stink shall come up. and his ill savour shall come up, because he hath done great things.

4 THEN: fourteen/old reiteration ot land ajid people

•21 ^^Fear not, O land; be glad and rejoice: for the Lou> wiU do great things.4 •22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fnui, the fig tree and the vine do yield their strength.

•23 Be glad then, ye children of Zi 6n, and rejoice m the Lord your God: for he hath given you the former rai q moderately, and he will cause to come down for you the rain, the former rain, and the Utter rain in the first month.

► 24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil. ►25 And I will restore to you the years that the locust hath eaten, the cankerworm. and the caterpiller. and the palmer-worm, toy great army which I sent among you.

►26 And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.

►27 And ye shall know that I am in the midst of I5 ra-el, and that I am the Lord your God, and none else: and my people shall never be ashamed.

5 AFTERWARI> fivefold spiritual restoration of all

peoples

► 28 « And it shaU come to pass Afterward, that I wil]*pp ur out

my spiri t upon al l flesh; and your sons and your 'daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

► 29 And also upon the servants and upon the handmaids jn those day? will I pour out my spirit

6 Signs preceding the second advent of Messiah and

the day of th» Lord

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood.'before the great and the terrible day of the Lord come.

*32 And it shall come to pass. that ^whosoever shall call on the name of the L<^9.z> shall be delivered: for'm mount Zi dn and m Jt-ru sl-l«m shall be deliverance, as the Lord hath said, and m the remnant whom the Lord shall call.

CHAPTER 3

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IV Battle of Armageddon I 1 T:,H.,v ^n<j Jerusalem I -estored

(3:11-12; Mt. 25t31-««)

13 A dav of dedfiMi -ooe to decide the nilenhip of die earth forever (3: 14-16: ftev. 11:15:10:11-21: 20: I-IO)

14 A dav of darkneuof tbe •in.moon, and stars (:::5; Mt. 24:29-31)

15 A da\ of great canbquakes (v 16: Zech. :4:4-5:Re¥. 16:17 21)

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te Buiftui. .j(v

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u, LiKT ua_> u g Af'^rvard a

• ea; » . Acts

2:l-^c:.,i;

2 During tbe future tribulaQoo (v 26-32; Acq 2:16-21)

3 During die Millennium (v 28; Isa. 32::5;44: .; Ezek. 36:26-27; 39:29:

Zccb. :_;10)

The Spirit was also poured out upon Christ in fulness (Isa. Ihl j; 42:1; 61-1; Mt. 3:16; 12:16; In. 3:34; Acts 10: 38). Believers may have the fulness of the Spirit at airv time during this age (Mt. 3:1:; Lk. 24:29; Jn. 7:27-39;Acu 1:4-8; 2:33, 38-39; Gal. 3:13-14; 1 Cor. 12; Epb. 1:17-19; 3:16-21) i Women arc not excluded from spirinul gifts and powers (v 28; Acts 2:16^21;1: 14: 2:1-21; 21:9; 1 Cor. 11-14). See note e. Acts 21:9 j These verses (X-32) prove that die Ibty Sptrii will be poured out upon all flesfck, and men will continue to be saved during the future trlbulaiion period, for these signs will take place only during that time and before tbe great and terribk dav of the Lord (v 21; Acts 2-16-21) k This has always been tbe case and always will be. When men call upon tbe Lcrt for mercy He always gives It; there is no such rti<ng «; tbe door of mercy being closed either to ihe Jews or Gendies during any period of this ageoranv other (v 32; Jn. 3:16; .Rom 10:9-14; 1 Jn. 1:9) I The Jews will be uved as a nation during this time (v 32; Isa. 66:7-8; Zech. 12::0-13:1; Rom. 11:25-29)

^ Copt, ftoro colmnp ..

wings

2 Locust . Heb. arfaeh. the swanper . It is still in the first skin. The word is used of link ones without kgs or wij^s

3 Cankerworm. Heb. vekV the devourer. ~be third suge when It casts off its first skin and develop* litik «^np » it can leap a linle, but aot fS

4 Ci'xrplllar . Hcb. h»«"^. tbe con suroer . ~be locust fuUv matured, "wT9i kmgwin^snd kgs, and abk lodevoor aU before it

15 cunes of Ae da • of the Lard (1:1^:

1 A dav of destrucdoo from Cod (1: 15) (2:2)

2 A day of darkness and gloomLoess

3 A dav of clouds and thick darkness

4 A day of invasion of earth b- the armies of ibe Lord coming from heaven f2:2-ll)

5 A dav of devouring fire destrovlj^ all before It (2:3)

6 A day when men will be muchpaia-ed and discouraged (2:6)

7 A dav when snpemantralbeings and aUheavcaS armies will appear on eanb todesrrov multitudes(5-4 ■ 11-3:14)

8 A great and lenlbk day with ooW a fcfc li%-ing through It (2:11. 31)

9 A dav preceded b'> a great outpouring of the Holy Spirit (2:28--'^

10 A day when all aations gathered against Jerusakm will be destroyed (3:2-16; Zech. 14:1-5, 14-15: 2 TU. 1:7-10; Rev. 19:11-21)

; 1 A day of war and destnictloo (2-1; 3:9-16)

12 A day of judgment for tbe aations

JOEL 3

Judgments on various nations

a 4tfa se ction of ifae prophecy of Joel (3: l-l6. unfulfilled; will be fuliilled at the battle of Armageddon and the day of the Lord). Next, v 17

14 predictions-unfulfiUed :

1 In ifaose da^-s and at that tiine , when I bring again the capti\-it>- ot Judah and Jerusalem. I will also gather all nations (3:1-2)

2 I will bring them down into the valley of Jehoshaphat (3:2)

3 I will plead with them there for My people and for My heritage whom I scattered among the nations, parting My land among die Gentiles

4 I will raise them out of the place where you have sold them (3:7)

5 I will recompense upon youi own head

6 I will sell your sons and dau^ters into the hands of Judah (3:8)

7 They wiU sell them to the Sabeans and to a people far off

8 Prepare war, wake up die mighty men, let all die men of war draw near and let them come up (3:9-12. Cp. Jer. 6:4)

9 I will judge them in die valley of Jehoshaiiat (3:12-14)

10 The sun and moon will be darkened

11 The stars will withdraw their diin-ing(3:15)

12 The Lord will roar out of Zion, and utter His voice from Jerusalem (3:16)

13 The heavens and earth will shake

14 The Lord will be die hope of His people and the strength of the children of Israel

b In those days and in that time -when I bring the Jews back from all lands and diey have a new nation in Palestine widi Jerusalem as the camtal, I will gather all nations against mem (v 1-2; 2ech.l4:l-5;Rev. 16:13-16; 19:11-21)

c Again indicates dia: it was done be-fore iis, which was true when they returned from Bab>Ton under Ezra and and Nehemiah, the next time will be tile second dme. fulfiUiflg Isa. 11: 10-12 (see notes there). The second time is now in process of fulfiUraent and it will be completed at the 2nd advent of die Messiah (Mt. 24:31)

d References to Judah, Jerusalem, and Zion in tiie prophecy indicate diat Joel prophesied to Judah. In fact, die 10 tnbes had been taken into captivity and the northern kingdom completer-destroyed before Joel prophesied, as we gather from internal evidence in the prophecy. There is not die sU^test mention of die 10 tribes so it must be tiiat diey were not in existence as a kingdom at that time

e 7 reasons for judgments on Gendles :

1 They have cast lots for N'y people (v3)

2 Given bo>s to be harlots

3 Sold daughters for wine

4 Lived in drunkenness

5 Taken My silver and gold (v 5)

6 Taken My pleasant things into idol temples

7 Solci My people as slaves (v 6) f Questions 6-7. Last ones in Joel g This reiers to PhiJistia

h The sons of Greece (v £) i In V 9-12 we have reference to the preparation for war in fulfillment of V 2; Zech. 14:2; Rev. 19:19

Com. &om column 3

33 Fear not, O Und (2:21) S4 Be glad and rejoice

35 Be not afraid, you beasts of die field (2:22)

36 Be glad, you children of Zion (2:23)

37 Rejoice in the Lord your God

38 Proclaim diis among the Gentiles

39 Prepare war (3:9)

40 V.aKe up ±e mighty men

41 Let all the men of war draw near

42 Let diem come up

43 Beat your plowshares into swords, and your pruninghooks into spears (3:10)

44 Let die weak say, I am strong

45 Assemble yourselves and come, all

lapJOR, behold.* in those days^

ened, and come up to the valley

and in that time, when I of Je-h6sh'a-phat: for "there

shall bring *again the captivity will I sit to judge all the hea-

of*Ju'dah and<re-ni sa-lem, then round about.

, , ,5 Tenfold destruction of the

2 Mobilization of the na-, armies of Antichrist (Ezek. tions (Zech. M:l^-3; Rev. ^33.3^. ^^^^^ ^^. j^^^_ ^^

14-20; 19:11-21; Isa. 34)

16:13-16; 19:19)

2 I will also gather all nations, and will bring them down into the valley of Je-h6sh a-phit, and win plead with them there for my people and for my heritage Is ra-el, whom they have scattered among the nations, and parted my land.

3 Reasons for judgment on the nations

3 And'they have cast lots for my people; and Lave given a boy for an harlot, and sold a girl for wine, that they might drink.

4 ^Yea, and what have ye to do with me, O Tyre, and Zid6ru and all the *coasts of Pil'es-tine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;

5 Because ye have taJien my silver and my gold, and have carried into your temples my goodly pleasant things:

6 The children also of Ju'dah and the children of Je-rysa-lem have ye sold unto "the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will rettim your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the S5-be-ans, to a people far off: for the Lord hath spoken it .

4 Tenfold proclajnation for mobilization and war

• 9 •"Proclaim ye this among the Gen'tiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

• 10 Beat your plowshares into swords, and your pruninghooks

linto spears: let the weak say, ll am strong.

• 11 Assemble yourselves, and come, all ye heathen, and gather yourselves together roimd about: thither cause thy mighty ones to come down, O Lord.

12 Let the heathen be wak-

•13 *Put ye in the'sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision : for the day of the Lord is near in the valley of decision.

15"The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 TheT-oRD also shall roar out of Zi'6n, and utter his voice from Je-ru'sa-l§m; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Is'ra-eL

V Future restoration of Israel after the Battle of Armageddon. 1 Lord reigning in Zion

♦17 'So shall ye know that I am the Lord your God dwelling in Zion, my holy moimtain: then shall Je-ru'sa-lem be holy, and there shall no strangers pass through her any more.'*

I 2 Material blessings of I Israel

18 •" And it shall come to pass in that day , that the mountains

i shall drop down new wine, and ' the hills shall flow with milk, ;and all the rivers of Judah shall flow with waters, and *a fountain shall come forth of the house of the Lord, and shall water the valley of Shit'tim.

3 Israel avenged on her enemies

19 Egj-pt shall be a desolation, and E'dom shall be a desolate wilderness, for the violence against the children of Jiidah, because they have shed innocent blood in their land.

4 Judah an eternal people

20 But'■Ju'dah shall dwell for ever, and Je-ru's2-lem from generation to generation.

21 For I will cleanse their blood that I have not cleansed: for 'the Lord dweUeth in Zioiu

Summary of Joel

-)... ..-? -•- . .-itten in Palestine about 79o-75oB.C.

aI-^::': ;:-:. l , -::.*et(lil).See 2:28-32 wiih Acts 2ai-21

— - . "::;■= ;-c latter-day destructioa of laael by BabykJQ, and

— _-_ ' - _ _ _s of Armageddon; and ifae restoration of laael

T' _--_ K liaiaa, Ezekiel, and Zechariah all speak of the

~'-l^ -rig of the Hoiv Spirit upon aU He* (2:28-32; Isa. 32:15; 44:3;

e'zc ::; 37:14; 29:29; Z^ch. 12:10-13:1)

Purjcse: ic make clear ifae sufferings of Israel because of her backsUdings; to assure her of God's blessLigs when die conies to repentance and obedience to His will; and to state again the blessings of future and eternal restoration under the Messiah, See headings of the text

Statistics: 2Mibook of die Bible; 3 chapters; 73 rerses; 2.034 words; 7 giestions; 50 connnands; 10 promises; 69 verses of txofhscy. 11 verses of fulfUled ccophecy; 59 verses of unfulfiUed prophecy; and only 1 distinct message bom <;od(l=2-3;21) .

a This not only refers to Armageddon, but to the judgment of die nations (v 12: Mt. 25:31-46)

bin these veises (13-16) we have a reference to the oanle of Armageddon and die destruction of the many armies of the nations of the Antichrist, by the Lord, in fulfillment of Isa. 63:1-5; Ezek. 38:39: Zech. 14; Rev. 19:11-21

c See Rev, 14:14-20; 19:15

d This will be a literal happening at the 2nd advent of Christ (V 15; 2:30-32; Mt, 24:29-31)

e God will perso.oally lead His armies of heaven against those of die Antichrist (v 16; 2:11; Isa. 63:1-5; Zech, 14:1-5; Mt, 24:29-31; 2 Th. 1:7-10; Jude 14-15; Rev. 11:15; 19:11-21) f 5di and last section of the prophecy of Joel (3:17-21, unfulfilled; wiUbefulfilled at the 2nd advent of Christ and the day of the Lord, which lasts duoughout the Millennium)

12 predictioQS-unfulfilled:

1 You will know diat I am the Lord vour God dwelling in Zion, My holy mountain (3:17; Ezek, 48:30-35)

2 Then (when the Lc«d personally and visibly dwells in Zion among men) Jeiusalem will be holy (3:17; Zech. 14:16-21)

3 There shall no strangers pass through her anymore (3:17)

4 Indiatday die mountains will drop down new wine (3:18)

5 The hills will flow with milk

6 All the rivers of Judah will flow widi waten

7 A fountain wiUcome forth of die house of the Lord, and diall water the valley of Shitnm (3:18; Ezek. 47:1-12; Zech, 14: S)

8 Egypt will be a desolation (3:19)

9 EdomwiUbe a desolate wilderness

10 Judah will dwell forever, and Jerusalem from generation to generation (3:20)

11 I will cleanse their blood that I have not cleansed (3:21)

12 The Lord will dwell in Zion

g This refers to the source of the great river of Ezek, 47:1-12

h Judah will include aU the diildren of Israel from all the tribes in diat day, for aU wiU be diere (v 20; Ezek,3"; 48:1-29): and Jerusalem will be their eternal city (Ezek, 48:30-35) i The prophecy ends, like that of Ezekiel, with die fact of C-od living visibly on earth with men, Cp. Ezek.48:30-35

vou heathen (2:11)

46 Cadjer yourselves together round about

47 Cause your mighty ones to come 4S Let the heathen be wakened, and

come to the valley of Jehodiaphat (3:1-2)

49 Put you in ihe sickle (3:13)

50 Come, get you down

chamber, and the bride out of her closet

31 Let the priests, die ministers of the Lord, weep between the porch and the altar (2:17)

32 Let them say. Spare Your people, O Lord, and give not Your inheritance to reproach

-^ — Continued, column 1

50 commands in Joel (1:3):

1 Hear this, you old men (1:2)

2 Give ear, all you inhabitants

3 TeU your children (1:3)

4 Let your children tell their children

5 Awake, you drunkards (1:5)

6 Vfeepandhovd, you drinken of wine

7 Lament like a virgin in sackcloth for me husband of her youth (1:8)

8 Beadiamed,youhud)andmen(l:ll)

9 Howl, you vinedressers

10 Gird yourselves and lament, you fsiests (1:12)

11 Howl, you ministers of die altar

12 Come, lie all night in sackclo±, you ministers of God (1:13)

13 Sanctify you a fast (1:14)

14 Call a solemn assembly

15 Gather die elders and all inhabitants to the house of the Lord

16 Cry unto the L<»d

17 Blow you the tmmpet in Zion (2:1)

18 Sound an alarm in My holy mountain ^^

19 Let the inhabitants of tiie land trem-

20 Turn you to Me with aU your heart, with fasting, weeping, and mourn- (2:12)

21 Rend your heart, and not your garments (2:13)

22 Tum unto the Lord your God

23 Blow die trumpet in Zion (2:15)

24 Sanctify a fast

25 Call a solemn assembly

26 Gadier die people (2:16)

27 Sanccif>- the congregation

28 Assemble the elders

29 Gatiier die children and babies

30 Let die bridegroom go forth of his

.^^

Prophecies a^^inst Jews *nd Gentile* - God'i

AMOS

Controversy with Israel - Meisiah's Eternal Kin({dom

* >. • oncrajt In comparing the

L'. of this book with Hoi. 1:1

*:<- • :: W— •' .ord

ot ■■ L : r^ . -■.< ■ ■-'le

wucds of Ar.ios ij> «j>.«. ■ ■ ■ .iican that he spoke of hinijclf, for in v 3 It u^J: Th m >aith the Locd . he words of Amos then were the words of the Lord. Cp. 3:1; 7:16

b ahei^er<fa . Of all the writlint prophets Amos is the onlv one m. J as

havins a secular backgrc .as

a shepherd and a lutherer o: ::iore

fnilt(l:l: 7:14).Jcnrmiahandrzckicl were priesi5 (Jcr. 1:1; Ezck. 1:3)

c Saw , impl'-ing by visions (v 1)

d Amos prophesied concerning the 10 tribes or Lphraim, called Israel here (V 1)

c His ministry covered pan of the reigns of L'zzlah of Judah and Jeroboam of the 10 tribes (v 1)

f Before a well-known caitliquakc of that day (v 1; Zcch. 14:5)

>; 1st prophecy of Amos (1:2-2:16. 1:C unfulfilled: 1:3-2:16 fulfilled). Next, 3:1

32 predictions-fulfilled :

1 I win punish Damascus (1:3)

2 I will send a fire into the house of Hazacl, whichwilldevour the palaces of Ben-badad (1^4)

3 Iwillbreakaho the bar of Damascus (1:5)

4 I will cut off the inhabitant from the plain of Aven

5 I will cut off the one that holds the sceptre from the house of Eden

6 The people of Syria will go into capdvitN' unto Kir

7 I will punish Gaza (1:6)

8 I win send a fixe on the wall of Gaza, which will devtnu tiie palaces (1:7)

9 I will cut off ttie iJihabitaiit from Ashdod (1:8)

10 Iwillcutctff the one who holds tlie sceptre from Ashkelon

11 I will turn M> hand against Ekron

12 The remnant of the rtiilistines will

13 I will punish Tyrus (1:9) perish

14 I will send a fire on the wall of Tvrus, which will devour the palaces thereof (1:10)

15 I will punish Edom (1:11)

16 I ^U send a fire upon Teman. which ^1 devour the palacesof Bcrzrah (l:I2)

17 I will puni^ Ammon (1:13)

18 I will kiAdle a fire in the wall of Rabbah, and it will devour the palaces thereof (1: 14)

19 The king of Ammon will also go into capdviry, he and his princes together (1:15)

20 I will punish Moab (2:1)

21 I will send a fire upon Moab, and it will devour the palaces of Kirioth (2:2)

22 Moab will die with tumult, with shouting, and with the sound of the trumpet

23 1 will cut off the judge from the midst thereof (2:3)

24 I will slay all the princes thereof with him

25 I will punish Judah (2:4)

26 I will send a fire on Judah, and it will devour the palaces of Jerusalem

27 I will punish Israel (2:6)

-d ' he fUghi *^ 11 perish from the j^dft, and strength from the strong (2:14)

29 The mighty will not deliwr himself

30 Neitherwill be sund that handles the bow (2:15)

31 He that is rwlft of foot will not deliver himself; neither will the hone-man deliver himself

32 He that is courageou< amongthc migbry will flee away naked in that day (2:16)

4 predictions-unfulfilled:

1 The Lord will roar from Zion (1:2)

2 He will utter His voice from leru-ulcm mourn

3 The habiudons of shepherds will

4 The top of Carmel will wither h Reasons for judgment on nations:

880 CHAPTER 1

1 Propheciei a^iainat lix Gentile powers (1:1-2; 3. Cp. l.a. 13-23. Jer. 45-51. Eieli.25-32. Zcph.2). 1 Title, author, and historical background (2 Ki. 14:23-

15:7; 2 Chr. 26)

TLHE'words of Amos, who was amonK the*herdmen of T*-k6 A. which he 'saw 4con-cernmg Ij ra-cl'in the days, of Cz-zi'ah king of Ju dah. and in the davs of J*r-o-b6 am the son of J6 ish kmg of Is-'a-el. two years before the earthquake.

2 Announcement of judgment

t2 *And he said. The Lurd will roar from Zi on, and utter his voice from Jf-rusfl-lfm; and the habitations of the shepherds shall mourn, and the top of Car mel shall wither.

3 Against Damascus (Isa.

17:1)

■3 Thus saith the Lord: For three transgressions of Dfl-mis cus, and for four, I will not turn away the punishment thereof; *because they have threshed Gile-ad with threshing instniments of iron:

4 But I will send a fire into the house of'Haz a-el, which shall devour the'palaces of B§n-ha'-did.

5 I will break also the bar of D4-m4s'cus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the 'house of t'din: and the people of Sjri-i shall go into captivity unto Kir, saith the Lord.

4 Against Philistia (Isa. 14:28)

■6 • Thus saith the Lord.; For three transgressions of Gi'zl, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to £ dom:

7 But I will send a fire on the wall of Gi zi. which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ash'dOd, and him that holdeth the sceptre from Ashke-16n. and I will turn mine hand against £k'r6n : and the renmant of the Phi-Ustlnes shall perish, saith the Lord God.

5 Against Tyre (Ezek. 26:

1. refs.)

■ 9 • Thus saith the Lordj For three transgressions of Ty rus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to £ dom. and remembered not the'brotherly covenant:

10 But I will send a fire on the wall of Ty rus, which shall devour the palaces thereof.

6 Against Edom (Jer. 49:

7. refa.t

■11 • Thus said the Lord; For three transgressions of E'dom, and for four, I will not turo away the punishment thereof; because he did "pursue »his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire'upon Te man, which shall devour the palaces of B6z'rah.

7 Against Ammon (Jer. 49: 1. refs.)

• 13 • Thus saith the Lordj

For three transgressions of the children of Am m6n. and for four. I will not turn away the punishment thereof; because they have^ipped up the women with child of Gil e-Sd, that they might enlarge their border:

14 But I will kindle a fire in the wall ofT^ab bah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saithjhe Lord.

CHAPTER 2

8 Against Moab (Isa. 15:1, refs.)

rPHUS saith the Lordj For A three transgressions of M6 ab, and for four, I will not turn away the punishment thereof; because he 'burned the bones of the king of Edom into lime:

2 But I will send a fire upon Mo ab. and it shall devour the palaces of Kir'i-6th: and M6'-ab shall die with tumult, with shouting, and with the sound of the trumpet:

3 And I will cut off the'judge from the midst thereof, and will slay all the princes thereof with him. saith the Lord .

II Prophecies against Judah and Israel (2:4-16).

1 Against Judah by Babylon

(Isa. 13-14)

■4 " Thus saith the Lord ; For three transgressions of Judah. and for four. I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked.

5 But I will send a fire upon Ju dah. and it shall devour the palaces of Jt-ru sA-16m.

2 Against Israel by Assyria

(2 Ki. 17)

■6 • Thus <n"' •"" Lord: For three trans. i)f !§ ra-el,

and for foui, i mil not turn away the punishment thereof; because*lhey sold the righteous for silver, and the poor 'for a pair of shoes; 7 That pant after the dust of the earth on the head of the poor, and turn aside the way of tb* in*^k: and a nun and his

1 Syna : Bt-rausc they have threshed Cii lead with thnrshing instruments (1:3)

2 HiiUstia : because they tarried awav capdvcs to deliver them to Edom (1:6)

3 Tyre : because they delivered up the whole capdviry to Edom, and re-

ContlnL«:d, column 4 ^».

10 Daniel while serving as a eunuch in the palace of Nobuctudnczzai (Dan. 1:19) 4:18-J0)

11 Pcut and Andrew from fidiiiig (Mu

12 John and James from fishing (Mt, 4:21-2:^ 9:9)

13 Matthew from the tax office (Mt,

14 Paul from pcrsccutijig and killuig saints (Acts 9:1-25)

a See (H:n. 27:41: Dt. 23:7 b His brother Jacob (Gen. 25:24-26) c Job 2:11; Jer. 49:7; Oba. 9: Hab. 3:3 d Foretold inHos. 13:16; 2Ki. 8:12:15:16 c The caplul of Ammon, about 25 miles northeast of the Dead Sea (v 14; 2 Sam . 11:1; 12:25-27; Jer. 49:2) f The deed committed is not recorded elsewhere-mentionedonly here (v 1). It shows the awful hatred that existed In the hean of the king of Moab against the king of Edom. This was perhaps oc - casioncdby the war of 2 Ki. 3:26-27. The dme of Nictory over Edom and the puttingof the bones of the king in lime nad to be after this and before the prophecy of Amos g The sceptre-holder, the king (v 3) h 14 sins of Judah and Israel:

1 Despised the law of the Lord (v 4)

2 Had not kept the commandments

3 Erred through Lies

4 Walked in the sins of fathers

5 Sold the righteous for silver (v 6)

6 Sold the poor for a pair of shoes

7 Coveted even the dust of the earth thrown on the head of the poor(v 7)

8 Turned aside the way of the meek

9 Father and son going in unco the same maid them

10 Using tokens of pledges made to

11 Drinking wine of me condemned in the house of theli god (v 8)

12 Gave Nazarites wine to drink (v 12)

13 Fcrbade the prophets to prophesy

14 Provoked God to anger (v 13)

i This perhaps refers to taking the prop-erry of the poor who were forced to give their shoes to the oppressor in the gate of the ciry as a sign of possession-that they were giving theu propierry over to him (v 6). It was the custom in Israel thatwhenone sold his property to another he would take off his shoes and give them to the new owner to signify giving up all rights to the land he had walked upon, as the owner. See note o, Ps. 60:8

—^^ Cont. from column C memberednot the brotherlv covenant

(1:9)

4 Edom : because he pursued his brother with the sword, cast off all pity, and kept his anger and wrath perpetually (1:11)

5 Ammon: because they ripped up the women with child, of Gilead, that they might enlarge their border (1:13)

6 Moab: because he burned the bones of the kin>: ol Edom in Lime (2:1)

7 Judah : because they have despised the law of the Lord, have not kepi Hj commandments, and. like their fathers before them, have permitted lies to

cause them to en (2^4)

8 Israel: (sec list of the sins of Israel, note h, 2:6)

1 2 Ki. 6:12; 10:32-33; 13:3

j This word, palaces (Heb. armon, fortresses), isused 14 times in Amos(l:4, 7, 10, 12, 14; 2:2, 5; 3:9, 10. 11; 8:6)

k Beth-eden , house of pleasurv. Located in Assyria (2 Ki. 19:12)

1 See 2 Sam. 5:11; 1 Ki. 5:1; 9:11-14

Busy men called (7:15)

It is nodceable ilut God chooses men who are busy-men occupied with some kind of calling in life

1 Amos from the flock (v 14-15)

2 Moacs from the flock (Ex. 3)

3 Gideon from threshing wheat (Judg. 6:11)

4 Samuel from ministering to ELi (1 Sam. 2:18-36)

5 Saul while hundng his father's mules (1 Sam. 9)

o David from the flock (1 Sam. 16)

7 Jeroboam from rulership over the house of Joseph (1 Ki. ll:2£-W)

8 ELiiha from plowing (1 Ki. 19:19)

9 Nehcmiah while serving his king as a cupbearer (Nch. 1:11-2:10)

AMOS 2, 3, 4

Israel to be punished for transgression

a The sin here was breaking die law on pledges, which said die pledged garments should be remrned to their owners by sundown so that diey would have covering for the night (Ex. 22:26; Dt. 24:13-17). Furthermore, the law specified one altar and one place of sacrifices, and this was broken many times by multiplied altars for many gods (v 8)

b 3 former blessings cited to magnify the crime of dieir continued rebellion:

1 I destroyed the Amorite (giants) whose height was like cedars, and whose strength was like the oaks (v 9; Josh. 17:15-18)

2 I also brought you up from the land of Egypt and led you 40 years through the wilderness, to possess the land of die Amorites (v 10; Ex. 12-19; Dt.

3 I raised up your sons for prophets, and your young men for Nazarites (v

11)

c Qu estion 1. Next, 3:3

d Cod bore them and the weight of their sins and rebellions for many centuries. They were now becoming such a load that He could not bear them much longer; so He determined to be relieved by letting the nations destroy them and disperse them in order to break their rebellious spirit if at all possible

e 2nd prophecy in Amos (3:1-15, ful-fillec^. Next, 4:1

10 predictions-fulfilled :

1 I will punish you for all your iniquities (3:2)

2 Publish in the palaces of Ashdod , and in the land of Egypt, and say. Assemble yourselves upon the mountains of Samaria, and oehold the tumults and the oppressed in the midst thereof (3:9)

3 An adversary will be round about the land (3:11) from you

4 He will bring down the strength

5 Your palaces will be spoiled

6 As the shepherd takes out of the mouth of a lion two legs, or a piece ofan ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch (3:12)

7 In the day that Twill visit the trans-gressions ot Israel ujxDnhim, I will also visit the altars of Bethel (3:14)

8 The horns of the altar will be cut off, and fall to the ground

9 Twill smite the winter house with the summer house (3:15)

10 The houses of ivory shall perish, and the great houses shallhave an end

f Against you-the children of Israel, the whole family (all the tribes) which I brought out of Egypt. This shows that God deals with all Israel in His various prophecies concerning the nation. We are not to divide the children of Israel into two sections, supposing that one will fu'iil certain parts of the plan of God and the other will fulfil certain other parts. God's plan for Israel in the future is for all the tribes, the whole house of Israel, and not for Judah only or for Ephraim only. The whole 13 tribes are the ones He made contracts with, gave promises to, and made predictions to concerning the Messiah coming into the world thiough them. In view of this special calling, God had a right to punish them and other -wise deal with them on a different basis from the way He dealt with any other nation on earth (v 2)

g Questions 2-10. Next, 5:18

h Cp. 2 Cor. 6:14-18

10 sins of Israel (8:-^:

1 Swallowing up the needy (v 4)

2 Causing the poor to fail

3 So covetous and greedy as to begrudge the keeping of reUgiousholy days of the new moons (v 5)

4 Longing for the weekly and other sabbaths to be over in order to sin (v 5-6) smaller

5 Cheating by making the ephah

father will go in unto the same maid, to profane my holy name:

8 And they lay themselves down upon clothes laid to pledge"by every altar, and they drink the wine of the condemned in the house of their god.

9 •^"Yet destroyed I the Am'-6r-ite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of E'gypt, and led you forty years through the wilderness, to possess tiie land of the Am'or-ite.

11 And I raised up of your sons for prophets, and of your young men for Naz'a-rites. 'Is it not even thus, O ye children of I§'ra-el? saith the Lord .

12 But ye gave the Niz'a-rites wine to drink; and com manded the prophets, saying. Prophesy not.

13 Beholdj'I am pressed under you, as a cart is pressed that is full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deUver himself:

15 Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself.

16 And he that is courageous among the mighty shall flee away naked in that day, saith the Lord.

•9 "Tublish in the palaces at Ash'd6d, and in the palaces in the land of E'gypt, and say. Assemble yourselves upon the mountains of Sa-ma'ri-a, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the Lord , who store up violence and robbery in their palaces.

3 Captivity to Assyria

• 11 Therefore thus saith the

CHAPTER 3

III Controversy: God and

"the whole house of Israel"

(3:1-4:13), 1 Call to hear

and answer

fT TEAR this word that the Ai Lord hath spoken fegainst you, O children of I§'ra-el, against the whole family which I brought up from the land of E'gypt, saying,«B

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3*Can two walk together .'■except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

2 Call to see Israel's sins

Lord G"" D; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. ■ 12 Thus saith the Lord ; *As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of i§'ra-el be taken out that dwell in Sa-ma'ri-d in the comer of a bed, and in Da-mis'cus in a couch. flS Hear ye, and testify in the house of Ja'cob, saith the Lord God, the God of hosts,

14 That in the day that I shall visit the transgressions of i§'ra-el upon hLm,'^I will also visit the altars of Beth'-el: and the horns of the altar shall be cut off, and fall to the grotmd.

15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord .

883 CHAPTER 4

4 Sins and judgment of Israel

JTTEA R this word, ye'kine of '*! Ba'shan, that are in the mountain of Sa-ma'ri-4,'which oppress the poor, which crush the needy, which say to their masters. Bring, and let us drink.* ■

2 The Lord God hath sworn by his holiness, that, lo, *the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

3 And ye shall go out afithe breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the Lo rd.

5 Israel's hypocrisy at Bethel

•4 «;'Come to Beth'-el, and transgress; at Gil'gal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:

5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this LLketh you, O ye children of i§'ra-el saith the Lord God.

6 God's five judgments have not brokenlsrael, but hardened her

6 • 'And I also have given you cleaimess of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the

6 Cheating by making the shekel heavier

7 Falsifying the balances by deceit

8 Taking advantage of the poor (v 6)

9 Taking over property of the poor by accepting their shoes as a sign of possession

10 Selling bad wheat for good wheat

3 An old Uon(5:14; 11:10)

4 A young Uon (5:14)

5 The rain (6:3)

6 The latter and former rain (6:3)

7 A ploughman (11:4)

8 A leopard (13:7)

9 A bear bereaved of herwhelps(13:8) 10 The dew (14:5)

a 28 commands in Amos:

1 Hear this word die Lord has spoken (3:1)

2 Publish in the palaces of Ashdod, and in the palaces of Egypt (3:9)

3 Assemble yourse Ives upon the mountains of Samaria

4 See the great tumults, and the oppressed in the midst thereof

5 Hear you, and testify in the house of Jacob (3:13)

6 Hear this word, you kine of Bashan, which oppress die poor (4:1)

7 Come to Bethel, and transgress (4:4)

8 Multiply transgression at Gilgal

9 Bringyour sacrifices every morning

10 Bring your tithes after 3 years

11 Prepare to meet your God (4:12)

12 Hear you this word which I take up against you (5:1)

13 Seek not Bediel (5:5)

14 Do not enter Gilgal

15 Pass not to Beer-sheba

16 Seek the Lord and you will live (5:6)

17 Seek Him that makes the 7 stars and Orion (5:8)

18 Seek good, and not evil (5:14)

19 Hate the evil (5:15)

20 Love the good

21 Establish judgment in the gate

22 Take away from Me the noise of songs (5:23) (5:24)

23 Let judgment run down as waters

24 Let righteousness run down as a mighty stream

25 Pass unto Calneh and see (6:2)

26 From there go to Hamath the great

27 Then go down to Gath

28 Hear this, you that swaUow up the needy (8:4)

b This expresses the fact that a very small remnant of Israel and Syria you Id be saved in the destruction of the north-em kingdom of Samaria (v 12)

c 4 great ludgments upon Israel:

1 The iaol altars at Bethel will be destroyed (v 14)

2 The winter and summer houses will be destroyed (v 15)

3 The houses of ivory will perish

4 The great houses will come to an end d 3rd prophecy in Amos (4:1-13, fulfilled). Next, 5:1

4 t«-edictions-fulfiUed:

1 The days will come upon you, that He will take you away wiui hooks, and your posterity with fishhooks (4:2)

2 You will go out at the breaches in the wall, every woman through the breach that is before her (4:3)

3 You will be cast into the palace (fortress)

4 You will have to meet your God,

0 Israel (4:12)

e Here Israel is referred to as cows of Bashan on the mountains of Samaria (v 1). Hence, in v 3 the translators used the word cow of the people escaping through the breaches in the wall of Samaria, made by the enemy f 3 sins of Israel :

1 They opfxess the poor (v 1)

2 Crudi tne needy

3 Drunkenness

g The days will come upon you, that you will go into captivity, led away with fishhooks (v 2). Certain pagan nations led their captives by fishhooks or iron rings in their Ups; others led their prisoners by a hook in the nose (V 2; Isa. 37:29)

h These breaches were to be made in the city walls by die enemy, and dirough these the people were to go out, single file, Uke cows (v 3)

i Here we have divine irony, the Lord speaking as if He meant for them to continue in wickedness, filling up the cup of their iniquity before the judgment fell because of their sins (v 4-5. Cp. Mt. 23:32)

j See 5 judgments that did not break Israeljudgments that only hardened her (note a, v 7)

10 diings God compared to (Hos. 5:12):

1 A moth (5:12)

2 Rottenness, or a worm (5:12)

AMOS 4. S

A lamentation for Itraet

a Sludgroean diat did dm bfcak Une 1 IKive

18)

29:

icDi :"a:i:inc and you have aot remmcd tu >.'.c (v 6)

" I ha« wi'Jiheld rain from you, when there were 'Jiree moodu totbe harvest. I caused :t lo rain upon one cir>. and ooi upon aoocfaer: one piece was rained upon and noi aoo(her. Several cities wand - ' ■ - one ciry to dtiiUc water: bui x)(satijflcd:

' -. ■ e not re l ur:ic>- to Ste (V 7-8) mitten you with b La sting and ^ w; when your ftaidcns aiKl your ..' t ' irds and your fig Dees and your Mere iocreaacd. the palmer• ^ c d the m: y e t vouhave_not fcTun^cw -.0 Me (v 9) '

4 I have sent pestilence anwns you ir.u: the manner of Eg>-pT, ang :: L have I slain with C and 'r.M\x takenatAv ^. our horv.-;; aio i nave made the stink of your camps come up unto your nostrils: yet you have not rePirned unto Me (v 10)

5 I h«ve overttnown some of you, as I overthrew Sodom and Gomorrah, and you were as a firebrand plucked out of the burning: yet you have not returned to Me (v 11)

b From the fact that all these judgments did not cause Israel to rum back to Him, God concluded that there was '■'■ onethin^to do immediate;- -de-;t

'.hem as a nation and scatter them among the Gentiles. In view of this He conrnianded them to prepare to meet their God (v 12)

c 8 things to 'prepare'': 1 Yourselves to meet God (v 12) C A way for vourselves (Di. 19:3)

3 Vourhearts(lSam. 7:3; 1 Chr.

4 Themselves without fault (Ps, 59:4)

5 Mercv and truth (Ps. 61:7)

6 Wofk (Pr. 24:27) 3:3)

7 The way of the Lord (Isa. 40:3; Mt.

8 The ways of the people (Isa. 62:10) d 5 great works of God (v 13):

1 Forms the moimtains

2 Creates the wind are

3 Declares to nxn what their thoughts

4 Makes the morning darkness

5 Treads upon the high places of earth e Hcb. bara. to bring into existence

something new f Ps. 139:2: Dan. 2:28 g See 5:8; 8:9; Joel 2:30-32 h Dt. 32:13; 33:29: Mlc. 1:3 i See His many names and titles, p. 64 J 4tfi prophecy in Amos f S:l-5. fuuill-

ed). Next, v 11

7 predictions-fulfilled:

1 The virgin of Israel is fallen (5:2)

2 She will rise no more

3 ^he Is forsaken upon her land with none to raise her up

4 The city that went out by a thousand will leave an hundred (5:3)

5 The city that went forth by an hundred will leave ten

C Gllgal will go into captivity (5:5) T Bethel will come to nou,;ht k The message of Amos was still against the northern kingdom, predicting her fall and destruction (v 1-3) 1 Israelis here pictured as a virgin who has fallen so low that she will never rise agai£

m This verse predicted tliat onlv ten per cent of Israel would be left in the land after the greater number were destroy or taken into eaptjvir.'

n ?_"" ' - - ' ■ i:

'"live (V

4j. 1 "...;. pj (J .'iXb

of Bethel, 'llgal, :or

they*riUall go into > 3p :.. \ .;. I will always be alive and prestrnt; no one will ever take Me into captivity, so It would be wise of vou to seek Me. TTiIs is the only wav •' .111 live

C Seek die Lord, ar live (v

^. If you do not, tlicii/L ive

the judtonent that is soon* pon

all the other gods in whom ,i»i trust, "hen you will have no god (v 6-7)

3 Sci" at:

(1) . seven stars and Orion (V o)

(2) Turns the shadow of death into nx>minti

LOM>.

7 And*>lso I have withholden

r"- ' " ■ there

the I .. . • a:;.] i ^,: rain

i:;. :; :-.r city, an t not

to raui upon anotner city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two or three cities wandered unto one city, to drink | water; but they were not satis- i fied: yet have ye not returned j onto me, $aitfa the LoRP . i

9 I have smitten you with | blasting and mildew: when I your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me. ' *" ' ■ D.

10 ■ mong you the

rstuence sr.'j: the manner of ^Jpt: your young men have I slain with the sword, and have taken away your horses: and I have made the stink of your c^mps to come up unto your nostrils: yet have ye not returned unto me, saitb the LoR£.

11 I have overthrown some of you, as God overthrew S6d'-om and G6-m6r'rah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, gaith^ Ua^e

7 Meeting with God inevitable

• 12 Therefore thus will I do unto thee, O IsTa-el: and because*! will do this imto thee, •prepare to meet thy God, O I§'ra-el.

13 For, lo.'he that formeth the mountains, and treateth the wind, and 'declareth unto man what 15 his thought, that*mak-eth the morning

darkness,*and treadeth upon the high places of the earth, The Lord, The God of hosts,'/5 his name.

CHAPTFR 5

IV Lamentations, judgments, and admonitions (5: 1-6:4). 1 Lamentatioiu Israel's destruction to be 90 per cent

HEAR ye this word which I take up'against you, even a lamentation, O house of !§'-ra-el.«a

2 The 'virgin of I^'ra-el is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

3 For thus saith the Lord God; The city that went out fry a thousand shall leave'"an hundred, and that which went forth by an hundred shall leave ten, to the house of I$'ra-el.

i Threefold admonition to avert judgment

■4 •, For thus saith the Low)

unto the house of 1$ ra-el,*Seek

ye me, and ve shall live;

•S But s<

enter int'

to B^er-t-iiu ba; Ic:

shall surely go into c

«nd Bitb'-el shall come to

(3) Makes the day dark with nigbc

(4) Calbforihc waters of the sea, and pours them upon the face o' •' - - -"h

(5) ' i the spoiled against lilt i iviuu, so that the spoiled

Continued, column.^ ^

nought.

•6 Seek the Loitj7,*and ye shall

liveT^est he break out like fire in the 'house of]6 $eph, and devour tl, and there be none to quench 1/ in Btth-el.4

7 Ye who'turn judgment to wormwood, and leave off righteousness in the earth, •8 Seek him that maketh'the seven stars and '6-ri 6n, and tumeth 'the shadow of death into the morning, and maketh the day dark with night: *that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name:

9'That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

3 Tenfold sins and judgment

10'They hate him that rebuk-eth in the gate, and they abhor him that speaketh uprightly. *ll*Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afiiict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore the prudent shall keep silence in that time; for it IS an evil time.

4 Fourfold admonition to avert coming judgment

f 14 'S eek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. •15 Hate the evil, and love the goocT and estaS Ush judgment m the gate: ""rt may be that the Lord God of hosts will be gracious unto the remnant of J6'5eph.

5 Fivefold lamentation:

reason

ll6"Therefore the Lord, the God of hosts, the Lord, sait^ thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas I and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards shall be wailing: for I will pass through thee, saith the Lord.

6 Woe to those who desire the day of the Lord: reason

18 Wflfi u" 'hat desire tbiL^ai of :"lo what end IS it for you." the day of the Lord is darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned

hand on the wail, and a ser-it bit him.

Shall not U)e day of the

•^V be darkness, and not

light? e ven very dark, and no

—^^ Cont. from column 2

will come against the fonrets

(5:9) o Tbeie places were headquarters or teats of worshlpfor Israel's idolatry' (4: 4: 8:14; Mo«. 4:15; 10:8) a The second time In dils chapter that men are promised life if ihey will seek Jehovah, who is referred to as the Great God,the Creator, tlic OmniSLient One. the Master of All (v 6. 8; 4:13)

b In other words: If you do not seek Me, then I will break forth like fire and devour the house of Joseph (the 10-cribe kingdom) and there will be none to quench it in Bethel (v 8)

c This term the house of Joseph confirms it beyond doubt that the prophet was speaking of the 10-tribe kingdom of Samaria, and not ofjudah in Jerusalem (v e. Cp. V 15)

d 2 things people of this class do (v 7):

1 i ign judgment to womrwdo?. This means they do not appreciate the sweetness of justice; ana through stubbornness diey choose the gall and wormwood of judgment rather than give up sin. Cp. Dt. 29:18-20

2 Leave off ri^teousness in the earth . They work against truth and righteous -ness, and encourage evil (Dan. 8:12; Rom. 1:18)

e The name of the 7 stan-Pleiades (lob 9:9)

f See notes on Job 9:9; 38:21

g Heb. tsalmavedi , the shade of death; the nearness of death; death coming over one. The expression shadow of death is foimd 18 times in Scrloture ^ToF^:5; 10:21-22; 12:22; 16:16; 24: 17; 28:3; 34:22; 38:17; Ps. 23:4; 44: 19; 107:10. 14; Isa. 9:2; Jer. 2:6; 13: 16; Mt. 4:16; Lk. 1:79)

h 9:6; Job 38:34; Isa. 48:13

1 That makes destruction come upon the strong, so that the fortress will be taken (v9)

j 8 sins of Israel :

1 Hatred of reproven of wrong (v 10)

2 Abhor the righteous

3 Oppression of the poor (v 11)

4 Rob the poor-take aA'anuge of others who are more needy farms

5 Live in pride over fine houses and

6 Afflict the just (v 12)

7 Take bribes

8 Turn aside the poor in the gate, that is, pervert justice to the poor. Cp. V 15

k 5th prophecv in Amos (5:11-13, ful-

m\c3). ^iexj, V15—

3 prcdictioru-fulfilled:

1 You have built houses of hewn stone, but vou will not live in them (5:11)

2 You have planted pleasant vineyards, but you will not drink of the wine from them

3 The prudent will keep silence in diat time; for it is an evil time (5:13)

1 4 cotnmands-the secret of life :

1 Seek good, and not evil, diat you mav live; and C'od shall be with you (vl4)

2 Hate the evil (v 15)

3 Love the i^ood

4 Esublish judgment in the gate

m It may be. ITiis calls attention to the uncertainr.' on Israel's part to do good, hate evil, love the good, aixl establish judgment-not to any uncertainty' on Jehovah's part to bless them should they comply with the conditions of blessing (v 15. Cp. Ex. 32:30; 2 Ki. 19: 4: Joel 2:14)

n 6tli prophecy in Amos (5:16-20, un-

8 predictions-unfulfilled :

1 Walling willbe in the streets (5d6)

2 Ihevwillsav in allhighwavs.Alas! AUs!

3 They will call the husbandman to mourning

4 rhev will call the skilful of lamentation to wailing

5 In all vineyards there will bewailing: for I will pass through you (5:17)

6 Woe unto vou that desire the dav of the Lord! (5:18)

7 It will be a dav of darkness, and not Ught (5:18, 20)

8 liwillbc a day of surprise and confusion (5:19)

o Questions 11-1:'. Next, v 25

AMOS 5. 6. 7

Israel to be punished for transgression

Desolations foretold

a 6 personal acts of God (v 21-23):

1 I hate 4 I will not accept

2 I despise 5 1 will not regard

3 I smell 6 I will not hear b 7 things God hated and despised:

1 The feast days (v 21)

2 Solemn assemblies

3 Burnt offerings (v 22)

4 Meat offerings

5 Peace offerings of fat beasts

6 Noise of songs (v 23)

7 Melody of the viols

c God always puts emphasis on just judgment and righteousness. Here the command is to let them run down as water s of a mighty stream or waterfall (v 24). Men need a flood of these blessings to do away with injustice and unrighteousness in the earth

d An inexhaustible flow of water

e Question 14. Next, 6:2

f The answer to this question is No. See Dt. 32:17; Josh. 5:5-7; Jer. 7:22-23; Ezek. 20:8, 16, 24

g God did not question here the fact that they did offer sacrifices in the wilderness; His objection was that the sacrifices were not always to Him. The unto Me is emphatic. If God is not served alone and with the whole heart, He Is not served at all. He regards no offering, but the offerer himself. Moses said diat Israel sacrificed to devils and not to God during part of this time (Dt. 32:17). Ezekiel declared that they \«nt after their Idols (Ezek. 20:16)

h Here God accused Israel of bearing the tabernacle of their Moloch and the images of Chiun, which they made themselves, and for which they would go into captivity to Assyria beyond Damascus (v 26-27) i Heb. siJd<utfa, booth. This was perhaps a small portable shrine, such as those made by Demetrius in the days of Paul (Acts 19:2^. The images were also perhaps small ones that could be carried around as charms j See notes i and j. Acts 7:43; and Facts about false gods, p. 116

k The worship of these idols was evidently some form of star -worship, as suggested by the words the star of your god (v 26). Moses made no mention of this special worshipoflsraelin his writings, so we have to depend upon the reference here for our information 1 7thprophecy inAmos(5:27-6:14, ful-filled). Next, 7:1

10 predictions-fulfilled;

1 Iwill cause you to go into captivity beyond Damascus (5:27)

2 Woe to them that are at ease in Zion, and trust in the mountains of Samaria, which are named chief of the nations, to whom the house of Israel came! (6:1)

3 Therefore now shall they go captive with the first that go captive (6:

T)

4 The banquet of them that stretched themselves will be removed

5 I will deliver up the city with all that is therein (6:8)

6 It will come to pass, if there remain ten men in one house, that they shall die (6:9)

7 A man's uncle will take him up, and he that burns him, to bring out the bones out of the house, and will say to him that is by the sides of the house. Is there any with you? and he will say, No. Then shall he say, Hold your tongue: for we may not make mention of the name of the Lord (6:10)

8 The Lord commands, and He will. smite the great house with breaches, and the little house with clefts (6:11)

9 I will raise up against you a nation, O house of Israel (6:14)

10 They will afflict you from the entering of Hemath to the river (6:14) m See Woe in die Index

n The nobles of Judah are here compared with those of Samaria (v 1)

o Built by Nimrod on the Tigris (Gen. 10:10). Called Calno (Isa. 10:9) and Caonah (Ezek. 27:23)

p Questions 15-16. Next, v 10

q 8 sins of Israel:

brightness in it?

7 Sevenfold hypocrisy

21 *1 hate, I despise fcyour feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat oflfer-ings, I will not accept them: neither will I regard the peace offerings of your fat beasts. •23 Take thou away from me the noise of thy songs; for 1 will not hear the melody of thy viols.

•24'But let judgment nm down as waters, and righteousness as a-'mighty stream.

8 Idolatry and judgment

25'Have/ye offered*unto me sacrifices and offerings in the wilderness forty years, O house of i§'ra-el? 26*But ye have borne 'the tabernacle of your'Mo'loch and Chi'un your images,*the star of your god, which ye made to I yourselves.

* 27'Therefore will I cause you to go into captivity beyond Di-■ mas'cus, saith the Lord, whose I name is The God of hosts.

CHAPTER 6

out of the house, and shall say unto him that is by the sides of the house, 'Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: *for we may not make mention of the name of the Lord.

11 For, behold, the Lord com-mandeth, and he will smite the great house with breaches, and the little house with clefts.

12 •^"Shall horses^Tin upon the rock? will o;ie plow there with oxen? for ye have turned judgment in* I gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say. Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of I§'ra-el, saith the Lord the God of hosts; and they shall afliict you from the entering in 'of He'math imto the river of the wilderness.

CHAPTER 7

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9 Woe to those that are at ease in Zion and trust in men

TTTOE to them that are at BVV ease"in Zion, and trust in the moimtain of SS-ma'ri-d, which are named chief of the nations, to whom the house of l§'ra-el came!

•2 Pass ye unto^Carneh, and see; and from thence go ye to Ha'math the great: then go down to Gath of the Phi-lis'-tineg ■.'^e they better than these kingdoms? or their border greater than your border? 3'Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie uponteds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the soimd of the viol, and'invent to themselves instruments of musick like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction'of Joseph.

10 Captivity to Assyria

7 *! Therefore now shall they go captive with the"first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord God hath sworn by himself, saith the Lord the God of hosts,"! abhor the excellency of Ja'cob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, if there "Remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up,'and he that burn-eth him, to bring out the'^ones

V Signs - prophecies (7:1-9:15). 1 Grasshoppers: destruction

/nPHUS hath the Lord God ^ shewed unto me; and, behold, *he formed grasshoppers in the begirming of the shooting up of the latter growth; and, lo, if was the latter growth after the king's mowings.* 2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O I ord poD, forgive, I beseech tnee:"by whom shall Ja'cob arise? for he is small.

■ 3 The LoRD'repented for this: It shall not be, saith the Lord.

2 Fire: destruction

■ 4 •; Thus hath the Lord God shewed imto me: and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: by whom shall Ja'cob arise? for he IS small.

• 6 The Lord repented for this: Thii also shalt not be, saith the Lord God.

3 Plumbline: no more mercy

7 *! Thus he shewed me: and, behold, the Lord stood upon a wall made by a plimibline, with a plumbline in his hand. ■8 And the Lord said unto me, A'mos, what seest thou? And I said, A plumbline. Then said the Lord. Behold, I will set a plumbline in the midst of my people l§'ra-el: I will not again-j pass by them any more:

9 And the'high places of i'§aac shall be desolate, and the^anc-tuaries of l§'ra-el shall be laid waste; and'I will rise against the house of Jer-o-bo'am with the sword.

4 Amaziah charges Amos

before the king and orders

him away

1 Put, dirust away the day of calamity, or resist judgment (v 3)

2 Caase the throne of violence to come near (v 4)

3 Live in luxury while committing sin

4 Make merry with a defiled conscience

Continued, column 4 -

die of pestilence, and their bodies would be burned (v 9-10)

X Here and In 1 Sam. 31:12 are the only two references to the burning of corpses in IsraeL Both were exceptional cases in Israel; but such was practiced by the Horites y Bodies that had been burned and reduced to bones (v 10)

uestion 17. Next, v 12 hat is, we are not supposed to call upon the name of Jehovah or worsliip Him in our unc leanness of touchinc dead bodies-not until we are ceremonially clean again (v 10) c Questions 18-20. Next, 7:2 d Shoeinghorseswasunknown to Hebrews and other Oriental people, so their horsescould not run upon rocks. Shoes of leather and iron mentioned by Greek andRoman writen enclosed the whole hoof and were bound or tied on. Even such shoes as these were exceptional cases. Cp. Isa. 5:28 e Hemath-the same as Hamath (v 2,14) f Sthprohpecy in Amos (7:1-9. fulfill-ed). Next, v 11

5 predictions-fulfilled :

1 I will set a plumbline in the midst of My people hrael (7:8)

2 I will not pass by them anymore

3 The high places of Isaac will be desolate (7:9)

4 The sanctuaries of Israel will be laid waste

5 I will rise against the house of Jeroboam with the sword

g 3 visions of Amos:

1 Grasshoppers destroying the land. This was changed in answer to prayer for mercy by Amos (v 1-3)

2 Fire destroying the land. This was also changed bv the prayer of Amos (v4-6)

3 A plumbline. Amos did not jsray about uiis (v 7 -9)

h Questions 21 -23. Next, 8:2 i Changed His mind (v 3, 6). God has done this many times in answer to the prayers of His people. He has also changed His mind when it became necessary in the fulfillment of His own plan; that is, when it became necessary to curse and not bless He did not hesitate to do what was needed, always working toward the ultimate goal of ridding the earth of all rebellion (1 Cor. 15:24-28). See Repented in Index

j Referring to idolatrous altars k The sanctuaries of Ephraim were destroyed when Samaria, Bethel, Gilgal, and other centers of idolatry were destroyed (2 Ki. 17). The temple of Solomon was destroyed when Judah was destroyed (2 Ki. 23-25)

1 This was fulfilled as in 2 Ki. 15:10

—^»- Cont. from column 2

5 Invent instruments of music like David's to soothe the guilty conscience (v 5)

6 Live in drunkermess (v 6)

7 Take pride in anointing themselves with chief ointments, but are not willing to fast and pray because of the judgments coming upon Joseph

8 Rejoice in a thing of nought-their idol (V 13; 5:26)

r The frames of the beds were inlaid and ornamented with ivory. The houses of ivory, as in 3:5, were thus decorated also, not made entirely of ivory

s There was no sin in inventing instruments like those of David, but the use they were making of them was sinfuL The passage makes no reference whatsoever to musical instruments or singing in the church (v 5). Music is comm and-ed in the church (note 1, Eph. 5:19); and God. Himself allows it In heaven

t Again, Joseph is put for the 10-tribe kingdom (v 6; 5:5, 15)

u This teaches that Ephraim also went into captivity in dinerent groups, as did Judah later (v 7; 2 Ki. 15:19-20. 27:31; 16:9-17:23)

V The reason God abhorred the very people He had loved was because of their sins and stubborn rebellions (v 8) wAny remaining after the siege would

AMOS 7. g, 9

ft-.-- .w*i.-r' i r'',v F

obcam (v 9), A

t},.. ,.i., ... „,, ,

—d judg-lilicl

■ Jt-r-

b T^. -' prophecies

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not anc U'tKox ::_:; « re i.v 10). '.^Tien

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st-ntcd by His miniitL-r' ui omcs of iX'stary and backibvli;:tj c 9jt: rfophecyiiiAmoi (7;H. fulfilled). .V-xt. \ I'

II*. ~~. ~ of Jci-

. 3taay cap-

livt: >JUl ui liicll ^mii ldi;ij (7:11)

d Fulfilled ii that a sv.otd ~as raised up uit (V 9. 11. Cp. 2 Ki.

ooam did not lake note of

(he iUdrnicaa of Amaziah, as far as

•me know

c- .^mazialitht-M dealt With Amos, telling

\iisr, 10 flee into the land of Judah and

: - ry there -not in Bethel again, for

;: - - the king's chapel and court (v

12-lJ)

f Sanctuary - one of several of Israel - .. .-ere to be destroyed (v 9). The :a;.^:_iry of God could never be called tbe sarKtuary of man; and no tiigh priest in Jerusalem would say this of die temple there

g Then -when Amos was confronted with Amaziah and commanded to go to Judah to prophesy, he answered: I was no prophet Of a prophet's son; I was a herdsman and a gatherer of sycomore fruit when the Lord said. Go, prophesy unto My people IsraeL He then made a direct prediction against Amaziah (V lC-17)

h See Busy men called , p. 893

1 10th nrophccyin Amos f7:16-17. ful-£«1). Next,

TITkc

• nih propbecy filled). Next, \

5 predicnoos-fulfilled:

1 Your wife will be an harlot in die city of Samaria (7:17)

2 Your sons and daughters will fall by the sword

3 Your land will be divided by line

4 You will die in a polluted land

5 Israel will surely be taken into captivity out of his land

J His sons and daughters were to fall by the jword-thc very way he reported Jeioboam would die, according to the prophesying of Amos (v 9, 11, 17) k Israel will go into captivity. This is repeated 7 tiroes (5:5, 27; 6:7; 7:11, 17: ^^^)

in Aroos (8;l-3. ful vT

5 predictions-fulfilled :

1 The erKJ is come upon My people Israel (8:2) more

2 Iwill not again pass by them any-•". The songs of tnc temple will be

howling! in that day (8:3)

4 There will be many dead bodies in every place

5 They will cast them forth with silence

m A basket of summer fruit that is soon spoiled was referred to here to indicate inat Israel would soon be destroyed and taken captive to Assyila (v 1 -3) n Que stion 24, Next, v 5 o See 10 sins of IsraeL p. 894 p Quc;tions 25-27. Next, v8 q 12th prophecy in Amos (8:7-14. ful-filkd). Next, 9:1

14 predictions-' ■ • ' •" j;

1 The land will tren ~^ arxl everyone who dwells ut it wUl mourn (8:8)

2 It (the destruction) will swell like a flood; and it will sabsidc lUcc ifae flood (the Nile) of Egypt

i In diat day I will cause the sun

-:i ns of Amos

10 ah the

p > J*r-o-

t' saving.

A mos hath c

thee in the m; :

of I$'ra-el: »the land u not able

to bear all his words.

•11 Tor thus A m s saith.'J*r-

Qrbd am shall die by the sword.

and 1$ ra-e! shall surely be led

away captive out of their own

land.

12 Also Am-a-zi'ah*5aid unto A'mos, O thou seer, go, flee thee away into the land of Ju -dah, and there eat bread, and prophesy there:

13 But prophesy not again any more at B*th-el: for it is the king's 'chapel, and it is the king's court.

The type of a basket of summer fruit

Answer of Amos Amaziah

to

14 'fThen answered A mos, and said to Am-a-zi ah, I was no prophet, neither was I a prophet's son: but I was an ' herdman, and a gatherer of I sycomore fruit: ■ 15 And the Lubd took me*as I' I followed the flock, and the; ' Lord said unto me. Go, proph-I csy unto my people 1§ ra-el. I •le "Now therefore hear thou I the word of the Lord: Thou I sayest. Prophesy not against I§ ra-el, and drop not thy word against the house of i gaac. • 17 Therefore thus saith the 1 Lord; Thy wife shall be an I harlot in the city, and'thy sons j and thy daughters shall fall by ' the sword, and thy land shall be divided by Ime; and thou shalt die in a polluted land: *and !§'-I ra-el shall surely go into cap-tivit>* forth of his land.

6 Basket of summer fruit: Israel soon to perish

THUS hath the Lord God shewed unto me:"^d be-

I hold a basket of summer fruit ■2 And he said, Amos,"what seest thou? And I said, A basket of summer fruit. Then sai4 the Lord unto me. The end is

I come upon my people of l$'ra-

; el; I will not again pass by

I them any more. 3 And the songs of the temple shall be bowlings in that day, SUth the Lord God : there shall be many dead bodies in every place; they shall cast them forth with silence.

7 Ten sins of Israel

t4 « Hear thjs, O ye^at swallow up the needy, even to make the poor of the land to fail,

5 Saying,'when will the new-moon be gone, that we may sell com? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for stiver, and the needy for a pair of shoes: yea, and sell the refuse of the wheat?

8 Judgment and wanderings

■7*rhe Lord hath sworn by the

excellency of Jl'cob, Surely I will never forget any of their works. 8'Shall not the land tremble for this, and everj' one mourn that dwellefh therein? and*it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of

■9 And it shall come to pass in that day, ^ith the Loxd God, thati will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And^ will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. ■11 • Behold, the days come, saith th e Lord God, that I will send a famine in the land, not a famme of bread, nor a thirst for water, but of hearing the words of the Lord:

12 And they shall wander froir sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of 'Sa-miri-i, and say. Thy god. O Din, liveth; and. The manner of Be'er-shebi liveth; even/they shall fall, and never rise up again.

CHAPTER 9

to go down at noon (8:9)

4 I will darken the earm in the clear day

5 I will turn your feasts into mourning (8:10)

G Iwill turn your songs into lamcnu-tion

Continued, column 4 — ^k-

9 Striking the lintel: com-

plete destruction

fT^SAW the Lord standing upon ^ the 'altar: and he said. Smite the lintel of the door, that the posts may shake: 'and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.■

2 Though they dig into 'heU. thence shail mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Car'mel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them; and I will set mine eyes upon them for evil, and not for good.

10 Final prophecy of dis-

persion

5 And the Lord God of hosts IS he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of £ i^Jpt.

6 It is he that buildeth"Tiis »tories in the heaven, and hath

12 Tbcy will wander from Ka to sea, and from the north to the cast to seek the word of the Lord, and they will not find it f8:12)

13 hi dut day tlie fair virgins and the young men will faint for diirst (8:1^

M All r)i, idolaters of Samaria, Dan, a: -ia will fall and never rise

an..., ^ ..;;

a Question 28. Next. 9:7

birr

the destruction diat will coroe-will rise up like a flood and subside like the flood of Egypt-the Nile (v 8)

c This can be ukcn literally, as such a thinghash3p>pened a number of times in the past and will happen at least 5 times in the future tribulation period (note c. Rev. 6:12). Sec records of darkness in the past (Ex. 10:15-22:14: 20; 20:21; Dt. 4:11; 5:22-23; Josh. 24:7; Ps. 105:28)

d For all the details of these predictions see note q, v 7

c Samaria, Dan, Bethel, Gilgal, and Bcershcba were centers of idolatry in Israel (v 14;4}4; 5:5; Hos.4:15; 9:15; 12:11; 1 KL 12:26-30)

f The golden calves that they swear by wiU fall (v 14; 1 KL 12:26-X)

g 13ih proiahecy in Amos (9:1-5. ful-filled). Next, v 8

10 predictions-fulfilled:

1 I will slay the last of them with the sword (9:1)

2 He that flees nf them will not escape or be delivered

* Though they dig into hell, diere My hand will take them (9:^

4 Though they climb up imo heaven, from there will I bring mem down

5 Thou^ they hide in the top of Carmel, I will search and take inem out from there (9:3)

6 Though they hide from Me in the bottom of the sea, there will I command the serpent, andhe will bite them

7 Thcjugh oiey go into captivity be -fore their enemies, there will I com -mand die sword and it will slay them (9:4)

8 I will set My eyes upon tbem for evil, and not for good

9 All that dwell in the land will mourn (9:5)

10 It (the destruction) will swell like a flood, and subside like the flood (the Nile) of Egypt

h This is one of many times God has been seen by natural man. Amos saw Him standing uiwn the altar (v 1); and He caused the lintel and posts to shake. Cp. Isa. 6:1-4. See 44 appearances of God, p. C3

i Perhaps this was the same altar where Jeroboam once stood (1 Ki. 13:1)

j Cut the capital of the posts-cut the pillars at the head (9:1)

k The idea in these verses (2-4) is diat God is everywhere and no man can escape His presence or power when He wishes to find him arid punish him. His power extends to heaven and hell, the highest mountain and the deepest sea, so He can find anyone in the uttermost parts of the eardi and slay him or spare nim as the case may be (v 3,

1 Heb. sheol, the unseen world of de -parted spirits; the place of the soul, not the place of the body. See Hell in Index m Heb. ma'alah. elevation; climactic progression; degrees; going up to heav -en; spheres; ascensions. It is trans. Stories (v C); stairs (2 Ki, 9:13; Neh. 3:15;!:;: 7; EzET[r40:6; 43:17); stepe (Ex, 20:2C; 1 Ki. 10:19-20; 2 ChrTg? 18-19): degrees (2Ki. 20:9-n;lChr. 17:17; titles ujPs. 120-134;Isa. 38:8); uoup fEzra 7:9). The stories of heaven Here refer to the spheres one would lu ve to go through or die ascensions he would have to make toreachihe planet heaven itself

—^*- Cont. from column?

7 I will bring up sackcloth upon all loins

8 Baldness will be upon every head

9 I will make it as the mourning of an only son

10 The end will be as a bitter day

11 The days will come that I will send a famine in the land, not a famine of bread, nor of thirst for water, but of hearing the wards of the Lord (8:11)

AMOS 9

Restoration of David's tabernacle

Jerusalem to be delivered

a Heb. aguddah . to bind; a band; bundle; knot; arch; troop. The idea seems to be that of making the arch of the heavens about the earth, that is, the immediate heavens surrounding the earth, the expanse, clouds, atmosphere (v 6)

b 3 great works of God (v 6):

1 Built spheres of heaven

2 Founded His troop in the earth

3 Calls for the waters of the sea and pours them back upon the earth

c Questions 29-31. Last ones in Amos d You are just like the Ethiopians or any other people who are not under My covenant. You do not need to pride yourself as being past judgment merely because you are the descendants of Abraham, Isaac, and Jacob, for I will judge you as quickly for sin as I would anyone else (v 7) e The island of Crete f Supposed to be lower Mesopotamia g 14di and last prophecy in Amos (9:8-15. V 8 is fulfilled; v 9-15 untuliilled) 2 predictions-fulfilled:

1 I will destroy the sinful kingdom of Israelfrom off the face of the earth (9:8)

2 I will leave a remnant and not utterly destroy the house of Jacob

21 predictions-unfulfilled:

1 I will command and sift the house of Israel among all nations, like corn (wheat) being sifted in a sieve (9:9)

2 No worthy one will fall to the earth

3 All the sinners of My people who feel secure and say that judgment will not come upon them will die by the sword (9:10)

4 In that day when Israel will be sifted, I will raise up the tabernacle of David that is fallen (9:11)

5 I will close up the breaches made in it

6 I will raise up the ruins

7 I will build it as in the days of old

8 They will possess the remnant of Edom, and all the heathen (9:12)

9 The days come that the plowman will overtake the reaper (9:13)

10 The treader of grapes will overtake the sower of seed

11 The mountains will drop sweet wine

12 All the hills will melt

13 I will bring again the captivity of My people Israel (9:14)

14 They will build the waste cities

15 They will inhabit them

16 They will plant vineyards

17 They will drink the wine of it

18 They will make gardens

19 They will eat the fruit of them

20 They will plant them upon their land

21 They will no more be pulled out of their land which I have given than (9:15)

h This could be none other than the 10-nibe kingdom of Israel (v 8). Here God promised to destroy it from the face of the earth. Only a remant from all the tribes was to be left so that the houseof Jacob would notbe utterly destroyed (v 8)

i The house of Israel was to be sifted like wheat in a sieve, yet no one worth saving would fall to the earth. A11 the sinners who felt secure in sin and said that e^l could not overtake them would die by the sword (v 10)

j Prevent or precede

55 sins of Israel in Hosea (Hos.4:2):

1 Whoredom, including all forms of sex perversion before idols (1:2; 2: 2^; 4:10-18; 5:3-4; 6:10)

2 Adultery (2:2; 3:1; 4:2; 7:4)

3 Unfaithfulness (2:3, 13; 6:7; 8:11)

4 Wilful ignorance (2:8; 4:1; 5:4; 6: 6; 11:3)

5 Idolatry (2:8-13;4:12-17; 5:11; 6: 8; 8:4-11; 9:1; 10:1-9; 11:2; 13: 1-2) 9:4)

6 Hypocrisy(2:11;4:8; 6:6; 8:13-14;

7 Forgetting God (2:13; 8:14; 13:6)

8 Lustfuhiess (2:5; 9:1)

9 Undiankfulness (2:8; 11:3-4)

10 Swearing (4:2)

11 Lying(4:2;7:l, 3,13; 10:13; 11:12) ; 12 Murder (4:2; 6:9)

founded his"troop in the earth; he*that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name. ■7 'Are ye not as children of the £-thi-6'pi-an5"unto me, O children of l§'ra-el? saith the Lord. Have not I brought up l§'ra-el out of the land of E'gypt? and the Phi-lis'tine§ from'Caph'tor, and the Syrians from'Kir?

•8'Behold, the eyes of the Lord God are upon theAsinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Ja'cob, saith the Lord . *9 For, lo, I will command, and I will 'sift the house of I§'ra-el among all nations, like as corn is sifted in a sieve, yetshallnotthe least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say. The evil shall not overtake nor'prevent us.

II Restoration of David's

kingdom under Messiah

(Acts 15:13-17; Isa. 9:6,

refs.)

11 •'lnthatday*wi'l I r^'se up the tabernacle of Da'vid that is "fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it"as in the days of old:

12'That they may possess the remnant of E'dom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

12 Future restoration of Israel

13'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring'again the captivity of my people of Ig'ra-el, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. ■15 And I will plant thenynipon their land, and they shall nc more be pulled up out of their land which I have given them, sait h the Lord thy God.

Summary of Amos

Date and place : wrirten in Palestine about 824-810 B.C.

Author: AiBOs die prophet (1:1; 7:8; 8:1-2)

Theme: God's nnessages of judgment upon various nations. Gentiles and Jews, because of theii sins and rebellion against Him; the controversy between God and Israel; how Israel could avert judgment; and the final restoration of the nation under their Messiah ^ j _, , j. ■ j

Purpose : the prophet's main purpose is to show how God deals with sin, send-ing judgment upon aU men who sin, whether Jews or Gentiles. He is careful to explain why judgment would come upon each nation. In partiuclar He makes it clear to Israel that, even thou^ they are chosen and blessed as God's people, they would not escape Hisjudgment. The prophet points out the backslidingsof the nation and states in detail God's case against them. The whole house of Israel, not 10 tribes or 2 tribes only, were, at diat time facing complete destruction if they did not amend dieir ways (2:4-9:10). Regardless of these plain warnings of immediate judgment, Israel continued in sin and rebelUon until it wasnecessaryforGodtokeepHisword concerning die destruction of die nation. Amos finishes his book with a note of encouragement, Israel was to be completely regathered and restored; and the nation was to be blessed under the Messiah (9:11-15) ^ „,, ^ „,, Statistics: 30 th book of the Bible; 9 chapters; 146 verses; 4,217 words; 28 commands; 31 questions; 2promises; 117 predictions: 121 verses of prophecy; 8 unfulfilled verses of prophecy; 113 verses of fulfilled prophecy; and 35 distinct messages from God (1:2, 3, 6, 9, 11, 13; 2:1, 4, 6:3:1, 11, 12, 13; 4:1; 5: 1, 4, 16: 6:1; 7:1, 3. 4, 6. 8, 15, 17; 8:2, 4, 7. 9, 11; 9:1. 7. 13, 15)

Sum mary of Hosea-continued from p. 889 manded to buy her back as his wife again, and to make a contract that she would never again go after former lovers. The experience was used to teach Israel that she must now return to God, after forsaking His covenant and going after other gods; and He would many her again and enter into an eternal covenant relationship with her. The theme of Hosea could be summed up by wo words, Lo-ammi. meaning"notMy people,"and Ammi. meaning'My people (1-9; 2:1). The message in2:14-23 concemsthe restoration of Israel toGod after die many days of 3:4-5, at which time they wiU be His eternal people. The message in 6:1 -3 concerns the return of Israel to God by repentance, and that in 13:14; 14:3-9, God redeeming diem eternally

Purpose: to record and predict Israel's backslidings from God for many days, during which time they were to be scattered among the nations, and be without a king, prince, sacrifice, image, ephod,and teraphim(l:9; 3:4-5); to reveal the final and eternal restoration of Israel; and to assure diem of God s forgiveness and eternal blessing (6:1-3; 14:3-9)

Statistics: 28th book of the Bible; 14 chapters; 197 verses; 5,175 wor<k; 16 questions; 26 commands; 10 promises; 298 predictions; 152 verses of prophecy; 17 verses of unfulfilled prophecy; 134 verses of fulfiUed prophecy; and 10 distinct messages from God (1:2, 4, 6, 9; 2:1; 3:1; 4:1; 5:1; 13:9)

Summary of Habakkuk

Date and place: written in Palestine about 679-648 B.C.

Author: Habakkuk the prophet (1:1)

Proof of authorship: we have the testimony of the book itself that it was written

by Habakkuk (1:1; 3:1) ,^ j ,, u ,i i ,

Theme: the vindicanlon of the hoUness and justice of God. Habakkuk alone, of all the prophets, seemed more concerned about the character of God being vindicated than about Israel escaping punishment. The whole prophecy is a conversation between the prophet and God, opening with an appal to Him to end injustice in the earth. God answers declaring that a terrible day ol re -tributioniscominguponjudah from Babylon (1:1-11). Habakkuk makes another appeal to God (1:12-17), which is answered in die 2nd chapter; it concerns more judgments to come. Chapter 3 is die prophet's prayer for Israel to be re-

Purpose- to answer the prophet's questions and make it clear diat unless ludah wouldcoiiorm to God's will diey could only expect punishment and destiucaon

^ S uti^dcs: 35th book of the Bible; 3 chapters; 56 verses: 1,476 words; 12 ques-tions; 1 command; no promises; 20 predictions; 11 verses of prophecy; 2 distinct messages from God (1:5; 2:2)

13 Stealing (4:2)

14 Forgetting God's law (4:6)

15 RebelUon (4:6; 7:13; 8:3; 13:16)

16 Backsliding and apostasy (4:7-8,16; 5:2; 7:10; 9:1, 15; 11:7)

17 Unmerciful (4:1; 6:6)

18 Eating the sin offering (4:8)

19 Sening the heart on sin (4:8)

Continued, column 4 —^»-

34 Deceit (7:16; J 1:12)

35 Having an unruly tongue (7:16)

36 Being past feeling (7:11)

37 Being obstinate (7:10, 14; 11:5)

38 Unbelief (8:14)

39 Irreverence (8:12; 10:3)

40 Making altars to sin (8:11)

41 Being self-willed (8:4; 10:1.3) Continued, col. 4. p. 899 —^

a In that day -the Millennium, when the Messiah comes to restore the kingdom and throne of David, and to reign over the house of Jacob forever (v 11; Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20: 1-10). The expression in diat day is particularly used in Isaiah, where it is found 50 times as compared to only 5 in die book of Amos (2:16; 8:3, 9, 13; 9:11) b TMs passage is quoted in Acts 15:14-18 wnere it is clear that it was to be fulfilled after the church age. It reads, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to diis agree the words of the prophets; as it is written. After this (after taking a people from the Gentiles for the church) I will return, and will build again the tabernacle of David, whichisfallendown; and I will build again the ruins thereof, and I will set it up." The prophets agree diat the tabernacle of David will be set up again; and in Acts 15 it is clear that it will not be until after die rapture of the church-after the taking out of the Gentiles a people for His name. It is also clear that tnishas never been fulfilled as yet, for Simeon made these statements about the lime of the dc -structionof Jerusalem and the dispersion of Israel among the nations (Lk. 21:20-24). Since 70 A.D. die Jews have not had a kingdom with a king ruling in Jerusalem on the throne of David, so the reference must be to the future when Messiah will set up this kingdom and establish the throne of David again (v 11; Isa. 9:6-7; Lk, 1: 32-33; Rev. 11:15; 20:1-10) c David's tabernacle refers to his throne and kingdom, which are now fallen. They were overthrown in 616 B. C. and have been fallen down ever since; they will not be raised up again until after the church age-at the 2nd advent of Christ d Asin the days of old-when David was king. David will become the future king ofIsraelundertheMessiah(Isa. 9:6-7; 16:5; Jer. 30:9; Ezek. 34:23-24; 37: 24-25; Hos. 3:4-5) e Cp. v 12 with Acts 15:17. Here it is stated that Israel will possess the remnant of Edom and all the heathen, while in Acts 15:17 the purpose given is, that all men might seek the Lord. Both will be literally true. Israel will possess their enemies and when David's Kingdom is set up again and He and Messiah reign, men will seek the Lord in a greater way than ever before. Cp. Isa. 11:9 f These verses (13-15) go into some detail about the restoration of Israel, at the time the throne of David and hiskingdom willbeset up again under the Messiah g Again -proving it is not the first time that captives of Israel have been brought from among the heathen (v 14). This refers to the 10 tribes as well as the others, so they have been gathered before as well as Judah. In fact, all the tribes were gathered after the Babylonian captivity, as seen in Ezra and Nehemiah. Cp. Isa. 11:10-12 h Here the 10 tribes, to whom Amos was a prophet, are promised their own land-the land of Palestine, and not a new promised land in another part of the world-and it will never be taken from them again

—^»- Cont. from column2

20 Inquiring of idols (4:12)

21 Divining with rods (4:12)

22 Treachery (5:7; 6:7)

23 Pride (5:5; 7:10; 10:13; 13:6)

24 Lewdness (6:9-10)

25 Injustice (7:7)

26 Prayerlessness (7:7, JO, 14)

27 Hardness of heart (7:6)

28 Scorning (7:5)

29 Drunkenness (7:5)

30 Indifference (7:2; 10:12)

31 Hating God (7:13, 15; 9:7-9)

32 Plunder (7:1)

33 Surmising (7:15)

OBADIAH

H99

Oeatruction And Stn o(Edom - The Day ol the Lord - Re»tor>tion of Urael - Me»»i*h'» Eternal Kingdom

• ' -lict ut Judah (v 1) • ;(.• (I rhi. .rCl) o A I ■ (IChr. 7:.!)

4 A B. \-J. S:^»; 0:4A)

5 A Uvue(ii In. J: 10 C A Oadiic(l CAu. 1-:J)

7 A Zcbuluiiiic (1 Clir. ;7:1J) {> A prt-:< t- of J-.:d3h ('J ("lu. 17:7)

0 A L ■ -•>

10 A ti ' f:'J)

1! A pncsi (Nell. 10:0

12 A Lvitc o(the exile(Nclu 12:34)

13 Govcn»OfofAhab*$housc(lKi. IS:

(, ^ the enemy ol this

p: astlut of Joel 3: 19.

Cto. other prophci ics anainsi Udom (Isa.

.4:3-17; Jcr. 49:17-2-2; Ezek. 25:13-

11; 6:1-15) > ■. ';i.st' arc the words of the ambassador

iiiwM^ the heatlico-a call to var against

i-J. rr (V n

:.ini:

licr small among die i.'ien (V J)

_ :•:.. r«asisrcatly despised by others

.: She was proud in heart (v 3)

4 She thoughihcrseli secure in her rock stioiit^olU-Sela or Pctra

j She exaltedhcrstlf as an eagle (v4) L Question 1. ^4exl, v 5 : lit proiihccv in Oba. (v 4, fulfilled).

Ncx% V 7. This prediction concerns

tlie defeat aiid destruction of Edom.

1 oday Sela or Pecra is a deserted place, and such it his been for many centuries. Sec Sela -Peira in Index

il Questions 2-\ Next. v6 h Sid propficcy in Oba. (v 7-10, ful-•"i!lcJ). Next, V 15

d prcdicuoos-fulfilled :

1 All the men of your confederacy have brought you to the border (v 7)

2 The men thai were at peace with you have deceived you, ana prevailed

i.;atnst you

. They that cat your bread have wounded you

4 The wise men of Edom will be destroyed (v 8) (v 9)

5 The mighty men will be dismayed G Every one viillbecutoffby slaughter

7 Shame will cover you (v 10) ti You will be cut off forever I Que s tion 4. Last one in Obadiah J Li: that day -the dav when these things

will be fulfilled (v 8) k Edom was long kncjwn for wisdom and Its wise men (let. 19:7).ELiphazof}ob 4:1 was an example of such human *lsdoni. See the record of his discourses ui the book of Job. Edomites were no doubt Lnc luded in the reference to *tfae wisdom of all the childrcnof the east country, ' as a counterpart to the wisd^rr ->f Ep>pt (1 Ki. 4:30) ' iO [9^ ' -jLStrucuon :

1 Vi./ Jji i)b his brother (V 10)

2 Wasanenetiry of JudaJi at die time of their destruction (v II)

3 Gave assent to ilie judgjnent on Ju-dah(v 12)

4 Rejoiced at Judah's downfall

3 Spoke proudly in the day of the dis -tress of Judafa

6 Entered fallen Jerusalem as an encroy to take a spoil (v 13)

7 Lookcdon the affliction of Judahin the day of calamity (disdainfully)

8 Laidhandson the substance of Judah when thcv were defeated

9 Stood at inc crossways to kill those of Judah that would escape (v 14)

10 Delivered up captives of^Judah to be destroycu

m As a kiiigduni the Edomites were to be desuuycd forever (v 10)

7 proofs this people arc supcnutural (Joel 2:2): 1 Inhere has never been any like them appearing on earth before (v 2)

I Destruction of Edom(Jer. 49:7)

1 of V)-b«-di'ah.

:i the Lord God

■ "I: We have

in the Lord,

... ..iilor is sent

XpHF v^^

>C uncf i 1..... heard a n; and an .4 amonR the heathen, 'Arise ye. and let us rise up against her in battle.

2 Behold, 1 have made thee small among the heathen: thou art ureatly despised.

3 * The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart. 'Who shall bring me down to the ground?

*4'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, §aith the Lord.

5 If thieves came to thee, if robbers by night, (how art thou cut off!)'would they not have stolen till they had enough? if the grapegafherers came to thee, would they not leave some grapes?

6 How are the things of £'s«u searched out! how are his hidden things sought up! J7*A11 the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

8 'Shall I notln that day, saith the Lord, even destroy the*wise men out of £ dom, and understanding out of the mount of £'s«u?

9 And thy mighty men, O Te man, shall be dismayed, to the end that every one of the mount of £'s«u may be cut ofif by slaughter.

II Edom's unpardonable sin

10 "^'For thy violence against thy brother ja'cob shame shall cover thee, and thou^haJt be cut off for ever.

11 In the day that thou stood-est on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon jC-ru'sd-lfm, even thou wast as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in

the day of their destruction; neither shouldest tln)u have spoken proudly in the day of distress.

■ 13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea. thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

m Edom in the day of the Lord

BlS'For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

IV Extetrtunation of Edom

17 ' But hipon mount Zi'On shall be deliverance, and there shall be ''^holiness; and the house of Jacob shalHpossess their possessions.

18 And the bouse of J&'cob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there'shall not be any remaining of the house of £s<iu; for the Lord h ath spQkeri it.

V Restoration of Israel

19 And'they of the south shall possess the mount of £'sau; and they of the plain the PhJ-lis'tinej: and they shall possess the fields of E plua-im, and the fields of Sa-mfiri-4: and B6n'ja-min shall possess Gil e-ad.

20 And the captivity of this host of the children of Ij'ra-el shall possess that of the Ci'-ndan-ites, even unto ZSr'e-ph&th; and the captivity of Jf-ru'sa-16m, which is in SSph'-a-Tid, shall possess the cities of the south.

21 'And saviours shall come up on mount ZiAn to judge the moi*nt of £'sau; and* the kiny -4om all 'Lbe the Lo^Ji)!

Summary of Obadiah

rhemc : J vti: And <UD lii dk hJd ever beer (hat njUoD li

Puxrx Tic: III J.

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ihr j»op>v-i(l:l)

Jiitn hcinw ' Lord. lor

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lu bleu diriii di<t bleu, and rune tticm tiul 1 (v in-ai wirti f<-n. 12:1-t)

. ■ . . . ■- ■ ■ . ■ ■ :.di

,: J. ,,. .;uiu

2 Nor will there be anv like diem again for manv gencraUoos-until the end ol the Millennium when Saian and his aageb and demons will appear on cartli in m effort to take it over, ti which cLmr"'Od will tend this army of heaven against them (v 2; Isa. 24:22: Rev. 20:7-10)

Continued.columg 4 —^^

47 Krultlessiicsi (10:1)

48 Doublemlndedness (10:5

49 Perjury (10^4)

50 Iftnorijig (.od (11:7)

51 Making unlioly alLUnccs (12:1)

52 Provoking l.od (12:14)

53 Covctousiiess (12:8)

54 Self distruction (13:9)

55 Acting unwisely (13:13)

a 3rd an d li"t pf ' piiecy in Oba. (v 15-

-, i . . _ .Ml:, -unfulfilled;

1 I hi day of die Lord is near upon all die heathen (v 15)

2 As you have done to Judah so will it be done to you (v 15. Cp. v 10-14)

a Your reward will return upon your own head (v 15)

4 As you have drunk upon My holy mountain, so the heathen shall drink continually, and swallow down; and diey dial lbe as though they had never been (v IC)

5 Upon mount Zion will be deliverance (v 17)

6 rhere will be holiness

7 The house of Jacob will possess tlicir possessions

8 The house of Jacob will be a fire (v 18)

9 Thehouscof Joseph will be aflame 10 Tlic house of Esau will be stubble,

.ind they will kindle in them U Tht7 (the house of Israel) will devour them

12 None of the house of Esau will be left alive

13 They of the south (Judah) will possess the land of Esau (v J9)

14 Tliey of the plain of Phiiistia wiU also be possessed by them

15 They will possess die fields of Ephraim

IC They will also possess the fields of Samaria

17 Benjamin will possess Gilead

18 The captivity of the host of tlie children of Israel will possess the land of the Canaanitcs, even to Zarephath (v 20)

19 The captivity of Jerasalcm, which is in Sepharad, will possess the cities of the south

20 Saviours will come up on mount Zion to judge the mount of Esau ^21)

21 The kingdom will be the Lord's

b Isa. 66:7-8; Zech. 12:10; Rom. 11: c See Zecl. 14:20-21 djoel 3:1"-21; Amos 9:11-15 e Edom w .1 be utterly destroyed ' This raijt refer to Judah who possessed

the Si-ddi country (v 19) g Saviours-deliverers, referring to the Messiah and His resurrected saints and die angels who will make up the armies ofheavenat thcbanle of Armageddon, and who will deliver Israel (v 21; Isa. 63:1-6; Zech. 14:1-5, 14; 2 Th. 1: 7-10; Jude 14-15; Rev. 19:11-21) h Christ will set His kingdom over the house of Jacob and all nations forever (v 21; l»i. 9:6-7; Dan. 2:44^15; 7: 13-14. '^ 22, 27: Lk. 1:32-33; Rev. 11:15; 2i):i-10)

^fc- Cont. from column'2

3 Afirewi! devour befoa- them (v 3; Ezek. 38:17-21; 2 1 h. 1:7-10)

4 lliey will be riding horses or be in chariots (v 4). I his is pictured several limes of Cod's army (2 Ki. 2:11-12; 6:16-19; Zech. 1:7-11; 6:1-8; Rev. 19:11, 14. 21)

5 They will not be hurt even if they fall upon a sword (v 8)

6 Different from men. thcv are able to climb walls; and thev will cLimb up upon die houses and enter into the windows like a Uiiet (v 9)

7 The\ are the Lord's army and He willbe leading diem personally (v 11). His array Is definitely spoken of as being all the holv angels and the resurrected saints from heaven (Zech. 14: 4-6; Mt. 16:27; 24:31; 26:31; 2 Ih, 1:7-10; Jude 14-15; Rev. 19:11-21)

—^»- Cont. from col. ^•■. p. »98

42 Bribery (9:1)

43 Eating unclean things (9:3)

44 Sodomy (9:9) (9:7-9)

45 Allowing themselves to be misled 46Selfidincss(10:l, 13)

JONAH

Jonah's Two Commissions - His Death and Resurrection - Salvation of Nineveh - Interesting Lessons

a The word or message of Jehovah came to Jonah, the contents of which are stated inv2(vl).Cp. the same message as repeated with little variation when the prophet was finally ready to obey (2:2).Tnisor a like expression is found 7 times in the book (1:1; 2:10; 3:1, 3; 4:4, 9, 10)

b Jonah was a historical character (v 1; 2 Ki. 14:25)-the only man so-named in the O. T., which adds to the fact thathe was a type of Christ. The name is spelled Jonas in the N. T. (Mt, 12: 39-41; 16^?rTk. 11:29-32). Peter's father was named Jona or Jonas (Jn. 1: 42; 21:15-17). Both Peter and Jonah (2 Ki. 14:25) came from Galilee, so the statement of the Pharisees, as in Jn. 7:52, is not true

c 8 commands in book of Jonah :

1 Arise, go to Nineveh (1:2)

2 Cry against it

3 Arise, call upon your God (1:6)

4 Takemeup, and cast me forth into the sea (1:12)

5 Arise, go to Nineveh (3:2)

6 Preach unto it the preaching dwt I bid you

7 Let man and beast be covered with sackcloth, and cry mightily to God (3:8)

8 Let them turn every one from His evil way, and from die violence that is in their hands

d Nineveh was built by Asshur in the days following the flood of Noah (Gen, 10:11-12). It was the capiul of Assyria, situated on the river Tigris, and was first called Nina, from the patron goddess of the city. Nineveh is the subject of bodi the books of Jonah and Nahura (1:2; 3:2-7; 4:11; Nah. 1:1; 2:8; 3:7). Zephaniah also makes predictions concerning die place (Zeph. 2:13). See 2 Ki. 19:36; Isa. 37:37; Mt. 12:41; Lk. 11:30-32

e This illustrates the mercy of God. The God of Israel warns all men of their sinful ways, seeking to turn them from destruction. Jonah knew that his God was merciful and that is why he was fleeing; he did not want Him to show mercy to the enemies of his people. He wanted them destroyed (4:2); but it would be unlike God to fail or refuse to w arn ra an of com ing destruction and give him an opportunity to avoid it(v 2; Gen, 19:20-22)

f He arose to flee from God's presence and the place where He told him to go, thinking no doubt diat if he did not warn Nineveh, God would destroy die inhabitants-die enemies of his people (v 3; 4:2)

g See 1 Ki. 10:22

h Being in the presence of God is won -derful to one who loves Him, but a terrible thing if he is an enemy. Multitudes have longed for the presence of God, wanting to live in it all their days; butjonah was willing to sacrifice this coveted place, and even give his life to save his people from Nineveh and the Assyrians. The fact is he did sacrifice his life trying to save diem when he was thrown into die sea (v 12-15)-and right there he became a type of Christ. From die presence is found 3 times here (v 3, 10)

i Joppa, on the Mediterranean coast in nordiPhilistia(v 3; Josh. 19:46; 2 Chr. 2:16; Ezra 3:7; Acts 9:36-42; 10:5-8, 23, 32; 11:5, 13) j He paid the fare to get away from the Mesenceof theLordjbut it was to cost nim more than that before the journey was over. He was to pay with his life; and die cargo of the snip would be lost besides (1:5)

k See 23 acts of Jonah, p. 901

1 15 acts of God :

1 Commanded Jonah to go preach to Nineveh (1:2) (1:4)

2 Sent out a great wind into the sea

3 Prepared a great fish to swallow Jonah (1:16)

4 Spoke to the fish (2:10)

5 Commanded Jonah a second time

CHAPTER 1

I Jonah's first commission

(1:1-2)

NOW the'^yord of the Lord caffie unto yo nah the son of A-mit ta-i, saying, t2 "Arise, go to4^in'e-veh, that great city, and 'cry against it; for their wickedness is come up before me.

II Jonah's disobedience and judgment (1:3-17; Mt. 12: 38-42). 1 Disobedience: twofold going "down" from

God

3 But Jo'nah rose up 'to flee unto'Tar'shish*fTom the presence of the Lord, and went down to'Jop'pa; and he found a ship going to Tar shish: 'so%e paid the fare thereof, and went down into it, to go with them imto Tar'shish from the presence of the Lord.

2 The Lord's storm

*4 •" But ' the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

3 The mariner's prayers (Ps. 107)

5 Then the '"mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jo nah was gone down into the sides of the ship; and he lay, and was fast asleep.

4 Jonah requested to pray

•6 So the shipmaster came to him, and said unto him,"What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

5 Casting lots: Jonah chosen-

7 And they said every one to his fellow. Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and'^e lot fell upon Jo nah.

6 Jonah's confession

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy countrj'? and of what people art thou?

9 And'^e said unto them, I am an Hebrew; and I'fear the Lord, the God of heaven, which hath made the sea and the dry land.

7 The solution for the ctorm

10 Then were the men exceedingly afraid, and said unto him. Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

11 •" Then said they imto him. What ^shall we do unto thee.

that the sea may be calm unto us? for the sea wrought, and was tempestuous. •12 And he said unto them. Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

8 Efforts to save Jonah:

failure

13 Nevertheless the men rowed'hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the Lord, and said. We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

9 Jonah cast overboard:

result

15 So *they'^ook up Jo'nah, and cast him forth into the sea: and the sea"ceased from her raging.

10 Blessing from Jonah's sin

16 Then the men feared the Lord exceedingly, and ofifered a sacrifice unto the Lord, and made vows.

11 God's prepared submarine

17 *■ Now the Lord had pre pared a great fish to*swallow up Jo'nah. And Jo'nah was in the belly of the fish'three days and three nights.

CHAPTER 2

in Jonah's re-consecration 1 Jonah's prayer

O PHE N Jo'nah praye d unto ^ the Lord his God^ut of the fish's belly,

2 And said, I cried by reason of mine affliction unto the Lord, and he heard me; "out of the belly of'hell cried I, and thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life *from corruption, O Lord my God.

7 When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

2 Sa.crifice and vows

8 They that observe lying

(3:2)

6 Saw their works (3:10)

7 Repented of the evil

8 Refused to destroy Nineveh

9 Questioned Jonah (4:4)

10 Prepared a gourd (4:6)

11 Made it come up in a night, over Jonah (4:6, 10)

Continued.colJmn 4 ^

o The lot told ihem ot die person, but

not the case, so diey appealed to Jaaah

again (1:7-8) p He said , but he did not teU diem the

whole story (v 9 with 4:1-3) q Had he truly feared Jehovah he would

have obeyed Him (v 9) r Jonah chose to die instead of being

obedient to God (v 11-12)

a They not only rowed hard, but dicy prayed fervently hoping to save Jonah (v l.'--14). It was impossible to win dicirbanlc though, becau:^ they were dealing with a stubborn backslider in the hands of God (v 4, 14-17)

b Asa last resort they gave Jonah to the sea. They had done everything else they could bat this; and since Jonah, himself had told them this was the only way to escape, they finally agreed to do it. Then the raging sea became a great calm (v 15)

c Took up with reverence and care, as in Gen. 47:30; Ex. 28:12, 29

d 10 miracles in book of Jonah;

1 A great wind and tempest (1:4)

2 ^ he lot falling on Jonah (1:7)

3 The great calm in the sea (1:15)

4 Jonah in the belly of the fish 3 days and 3 nights, and coming out aUve (1:17)

5 The fish vomiting out Jonah

6 Jonah's resurrection from the dead (2:10; Mt, 12:40, notes)

7 A miracle of grace (3:5-10; 4:11)

8 Preparation of the gourd-making it a great vine to cover a man, in one night (4:6, 10)

9 Preparation of the worm (4:7) 10 The vehement east wind (4:8)

e Jonah was not miraculously kept aUve; he died when thus swallowed up. He became a true type of die death,burial, and resurrection of Jesus Christ. The as and so of Mt, 12:40 require the death and resurrection of Jonah in the type

f The Heb. idiom three days can be used for any part of 3 days, but when the word nif^ts is used with it the term can only mean 3 literal days and literal nights (v 17; Mt. 12:40)

g Then-when he found himself in the body of the whale and his soul in ^eol (vl)

h 16 unusual places to pray:

1 At altars of animal sacrifices (Gen, 12:7-8; 13:4) 23-33)

2 Walking in the open field (Gen, 18:

3 At a well (Gen, 24:12-14)

4 At a wrestling (Gen, 32:24-29)

5 On a taUdng ass (Num. 22:34)

6 In chains bound to a mill (Judg. 16: 28-31) 26)

7 On an ash pile (Job 2:8, 13; 3:1 -

8 In die belly of a fish (2:1)

9 In hell (2:2; Lk. 16:19-31)

10 Sunding in a river (Lk. 3:21-22)

11 In a wilderness (Lk. 5:15-16)

12 At a grave (Jn. 11:41-42)

13 On a cross (Lk. 23:34-46)

14 In a dungeon (Acts 27:23-35)

15 In a shlpwTeck (Acts 27:23-35)

16 Under an altar (Rev. 6:9-11)

i Jonah prayed from both places- the belly of the fish, and hell; for he was in both places, his soul being in hell between the time of his death and resurrection (v 1 -25

j Heb. dieoU the unseen world, 'he place of departed souls, not die grave where the oody goes at death (v 2). See HeU in Index

k This should be enough proof that Jonah was dead while in die fish's belly (v 6-7; Mt. 12:40, notes)

—^^. Cont. from column 2

12 Prepared a worm to smite the gourd (4:7) 8)

13 Prepared a vehement east wind(4:

14 Questioned Jonah (4:9) 11)

15 AppUed the lesson to Jonah (4:10-m 10 acts of the seamen:

1 The mariners became afraid, so each one cried to his god (1:5)

2 They cast forth their wares into the sea to lighten the ship

3 Questioned Jonah (1:6)

4 Decided to cast lou (1:7)

5 Questioned Jonah (1:8)

6 Being exceedingly afraid, questioned Jonah again (1:10-11)

7 Rowed hard to save Jonah (1:13)

8 Prayed to Jehovah (1:1^

9 Cast Jonah into die sea (1:15) 16) 10 Feared the Lotd and made vows(l:

n Questions 1 -7. Next, 3:9

J

JONAH 2. 3. 4

Jonah ia tent to Ninevth

a Thiimeans (hit iho»e who vcrAipidoU fonakc the mcicy of Cod by their lin. Before mercy ij mown sill must be con-fessedandpuiawjy (v 8: Pr. 28:13; 1 Jn. 1:9)

b Jonah ramc back lo consecration and Lord spoke to the ^i(v9-10) . . J jtuh'ifjpiU ttioughts and words . c dyins and coming back to life j.j; ,.r'T< .nd 3 nights, were

-'if.c: J. ■ , through inspira-

tion (V 1-10)

d The second time he was commiuaooed and sent to NiiKveh (v 1; 1:^

e A city of 3 days journey, or 64 miles around (v 3-4). It was about 18 mi. k>ng and 14 mL wide -muchlarger than Babylon. U had wails about 100 ft.

high and broad enough to allow 3 chaxiou abreast on it; and there were 1,500 towers with arable gioux]d between them

f 1st and only prophecy in Jonah (3:4); besides this Otere is the propbetical type of the death jnd rrturrection of Jesus Christ (Mi. i -s). The

prophecv here wa: ..l, lobe

fuUilled if the people c:J :»: repent. Had it been unconditional no mercy would have been shown; and perhaps Cod would have even oveniirown the city without notice or warning. Had no mercy been intended should the oeople repent, then no preaching would have been necessary. Nineveh could not ha ve be lie ved Coid with no word of God to believe, for faith comes by hearing and hearing by the wordofGod (Roni. 10:17)

g This was just what Jonah feared would take place -that Cod would be merciful and spare the city (v 5; 4:1 -3). Christ, Himself referred to the right attitude of the people of Nineveh (Mt. 12>41; Lk. 11:30-32)

h 6 dyings Nineveh did to obtain mercy: i Believed God fv 5)

2 Proclaimed a fast

3 Put on sackc loth, from the least to the greaten

4 The king laid aside his robe, covered himself, and sat ir. ashes (v 6)

5 A decree was made by die nobles that no man or beast should eat food or drink water, that all diould be covered with sackc k)th, and that everyone diould cry mightily to Cod (v 7-8)

6 It was also decreed that all men diould turn from their evil way and violence (v 8)

i Ques tion 8. Next, 4:2

j As usual Cod saw me works of repentance andtumiiig from sin on the pan of the people as a whole, so He repented cchangcd His mind) about destioying the city. He spared it (v 10; 4:11)

V V d!<-^!ea<-d Jonah exceedingly when '.. r . tj^d and Cod spared its

1:jO, jO . : >:'. ipr' (v 1). In fact, he becan- .-• . id of appreciating the fruiU
14 1 :^i;uoLr> the Lord rud given him

23 acts of Jonah (1:3):

1 He paid the fare (1:3)

2 Went down into the ship from the presence of the Lord

3 Lay down (1:5)

4 Went to sleep

5 Made confession (1:8-9)

6 Made his choice to die instead of obeying God (1:12)

7 Prayedoutofaiefi$h'sbclly(2:l-9)

8 Fainted and died (J:7: Mi. 12:40.

.■lOlCS)

9 Rcrru .■nbetcd the Lord <2:7)

10 Ri .fter be-

■-. 12^*0,

note I) 11 Arose,

i: ~ .

and went to Nineveh (3:3) M enter t) :4)

d uid, iays and

14 W . it God's

mcn.y (1:1) 16 Prayed and begged to die (4:2)

vanities forsake their own mercy. 9*But I will sacrifice unto thee with the voice of thanksRiv-ing; I »-ill pav !^.at that I have vowed, iialvat; !UJo(Ul«I.yaC• 3 Ejection of Jonah

■10 * 'And the Lopi) spake unto the fish, and it vomited out jA'nah upon the dry land.

CHAPTER 3

IV Jonah's secondcommia-aion. 1 Jonah'a obedience

AND the wor4 of the Low> • ^came unto Jd'nth the second time, saying, t2 Arise, ko unto Nin e-veh, that great city, and preach unto it the preaching that I bid thee. 3 So J6 nah arose, and went unto Nin e-veh, according to the word of the Lord. Now Nin e-veh was an 'exceeding great city of three days'journey. *4 'And Jo'nah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nin'e-veh shall be overthrown.

2 Repentance of Nineveh; mercy

5 "So the people of NIn'e-veh believed God,*and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nin'e-veh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nin'e-veh by the decree of the king and his nobles, saying. Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

•8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that IS in their hands.

9 'Who can tell ;f God will turn and repent, and turn away from his fierce anger, that we perish not?

10 *' 'And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

angry. Z Jonah's complaint: answer

2 And "he prayed unto the Lord, and said, I pray thee, O Lord, *u'fls not this my saying, when I was'yet in my country? Therefore I 'fled before unto Tar shish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, 'O Lord, take, I beseech thee, my life from me; for it is better for me

! to die than to live. ■4 • Then ^id the L ord. ^o-est thou well to be angry?

3 Jonah's home-made booth

5 So Jo nah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow,'till he might see what would become of the city.

4 God's goard: Jonah's

gladness

6 And the Lord God^repared a g ourd, and made it to come up over Jo nah, that it might be a shadow over his head, to deliver him from his grief. So Jd'nah was exceeding glad of the gourd.

5 God's worm: Jonah's j

sorrow

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God pr_e-pared a vehement east wind; and the sun beat upon the bead of Jd'nah, that he fainted, and wished in himself to die, and said. It is better for me to die

! than to live.

6 Jonah's lesson

■9 And Cod said to jO'nah,

j*Doest thou well to be angry for

the gourd? And he said, I do

angry, even unto

883

V

CHAPTER 4

Jonah's correction. I Jonah's anger

BUT*it displeased JO nah ex-ceedin^y, and he was very

well to be death. ■ lO'Then Thou hast gourd, for hast not madest it grow up in a night, in a night: 11 And should not I spare NIn'e-veh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

JUn- wnrrr

OfUl

llic

Summary of Jonah

a What good was his prayer** A man who is angry at the n>crry and pleasure of Cod does not need 10 expect nis prayers to be aruwercd. Thiiu< of Itl A man who had caused 120,000 people to become converted to Coa and His will became angry because his ministry was fruitful! This shows only one thing-ihat Jonah was deeply patriotic and put this above the souls of men and the will of God b Question 9. Next, v4 c This shows that he had settled it in his mind not to go to Nineveh when God called him in his own country (v

2)

d 4 reasons Jonah fled toward Tarshish :

1 Cod is a gracious God (v 2)

2 He is merciful

3 He is slow to anger

4 He repents or changes His mind not to dcscoy men when they turn from sin to ri^teousness. Applying this to Nineveh Jonah concluded that it would not benefit Israel for the Ninevehites to repent and turn to God, for God was going to use them to punish Israel

e Thinxof a man becoming so angry at the saving of 120,000 people from death and destruction-his ovm converts-and so angry at the goodness of God that he would pray to die!

f Question 10. Next, v 9

g He was still hoping that Cod would destroy the city and his own converts of 120,000 people. He could only wait and see what God would do. In the meantime his anger continued unabat -ed; and the story ends with him still being angry (v 6-11). The only bright spot in Jonah's upset world was the gourd vine to give him shade (v 6). Then Cod sent a worm to remove it in ani^tsoit withered (v 7). Afterward the east wind blowing vehemently and the sun beating down upon the prophet's headbecame a trial to him. He fainted and again wished to die (v 8). God came to him while in his fainting state and asked him again if he thought he was justified in being angry for the gourd. Jonah answered that it was well for him to be angry, even to death (v 9). Thenjehovah drove the pwint home to him, reasoning that i: he had been merciful and pitied die gourd for which he had not labored, neither made it to grow-something which came up in one night and perished in another-that he should at least be satisfied with God having compassion and mercy on a great city, to spare the many inhabitants and tbeix stock (v 10-11)

h Questions 11 -12. Last ones in Jonah i The final end of the story is not recorded. It is not known how long he remained angry, whether he ever overcame this feeling, or how long Nineveh remained in a state of faidi to God. The answer to these and other questions wait for eternity to make clear. Many good lessons are (ossible by a careful application of the tacts of tliisbook toour li\-es. We can all profit by the misukcs of Jonah and learn tobe patient and merciful to our fel-liv-mcn, to do God's work without 'x-uig forced to do it, and to appreciate ;;:. and all it holds wi-' in

.1 ^i.r until death, as J> -!

was well to do in his cau; (v J-i^)

said t^he Lord,

had pity on the

the which thou

laboured, neither

; which came

and perished

hupote : toixm wby ihc dcttructior. delayed by God for ilmon t crni'^r.. and utvaiiao ut fa both Jew; ■id to typify »ni lllusaiic die i. . .

M leca lo Botti a-i, Mt. 12>t0

?V*]1>lri' 3&K) book erf ihc Bible: 4 cfaaptcn; 48 vcnei; 1, 321 wofdi:

roandi: 12 qucidofu; no Dromiv: ' fulfilled prophecy; and 6

mesagei from Cod (1:2: 2:10; lO)

)

of (he

.re wji

■■i«-:l"V

8 com-diidnci

IC Went out of the city (4:5)

17 Sat on the cast side of the city

18 Made a bnnth

19 Sa- ■

20 Bv .J for the

21

this would not Include »irv rirno of hi«

sum.

tli< :.. ..ii. Ml..:: 9:25-26; 1 Cor. K

Hos».a tlic prophet (Ho«. 1:1)

Hosca was a prophet to the 10-tribe kingdom, but nc naO waniiJik!- :■•: lu-dah also. Me prophesied in ' of Uzziab. ' 'V '"\ Ahaz, i;._ kiah, ki . all, arid in the days

. .1 i....->^ I,.... I i,. ->.-riod

. for iiiit ij*i'i"»i>. ivui Li.. » ...I .oi . ye ars of Jeroboam, dwic would "x: :58 vears In the rest of the iinu oi L'zziah's reign to be counii J, btsidej 16 years of ■ • of Ahaz's

.cars); and

God's Case against Judah and Israel -Second Advent of the Messiah - The Millennial and Eternal Kingdom

a Micah also claimed that the word of die Lord came to him, thus following the prophetic formula of the minor propnets with but few exceptions (v 1. Cp. Hos. 1:1; Joel 1:1; Amos 1:1-3; Jonah 1:1; Zeph. 1:1; Hag. 1:1; Zech. 1:1).Several spoke of the burden or vision (Oba. 1; Nah. 1:1; Hab, 1:1; Mai, 1:1)

b Micah . who is like Jehovah. 7Micah's note f, Judg. 17:1

c Micah was a contemporary of Isaiah in Judah, and of Amos and Hosea in Ephraim in the days of Jotham, Ahaz, and Hezekiah(l:l; Isa. 1:1; Hos. 1:1; Amos 1:1)

d Micah was a prophet of Judah to both Efiuaim and Judah-Samaria and Jerusalem (v 1). He was from Mareshah or Moresheth-gath (v 1, 15), between Judah and PhUistia

e 1st prophecy in Mic. (1:2-4, unfulfilled). Next, V 6

3 predictions-unfulfilled:

1 The Lord will come forth out of His place (1:3)

2 He will come down, and tread upon the high places of die earth

3 The mountains wiU melt under Him, and the valleys shall be cleft as wax before a fire, and as waters that are poured down a steep place (1:4; Zech, 14:4)

f 20 commands in the book of Micah :

1 Hear, all you people (1:2)

2 Hearken, O earth, and all therein

3 Declare it not in Gath (1:10)

4 Weep not at all

5 Roll yourself in the dust in die house ofAphiah 11)

6 Pass away, inhabitant of Saphii (1:

7 Bind the chariot to the swift beast, inhabitant of Lachish (1:13)

8 Make yourself bald (1:1Q

9 Poll for your delicate children

10 Enlarge your baldness as the eagle

11 Arise and depart (2:10)

12 Hear, O heads of Jacob (3:1, 9)

13 Arise and thresh, O daughter of Zion (4:13)

14 Gadier yourself in troops, O daughter of troops (5:1)

15 Hear now what die Lord says (6:1)

16 Arise,contend before the mountains

17 Let the hills hear your voice

18 Hear, Omountains, the Lord's controversy with Israel (6:2) (7:8)

19 Rejoice not against me, my enemy

20 Feed Your people with Your rod (7:14)

g Thegeneralsinsofbodi houses of Israel concerned die idolatrous places and worship in Samaria and Jerusalem (v

3) h Questions 1 -4. Next, 2:7 i 2nd propEecy in Mic. (1:6-16, fulfiU-

ed). Next, 2:3

17 predictions-fulfilled;

11 will make Samaria a heap (1:6)

2 IwiU pour down the stones thereof into the valley

3 I will discover the foundations thereof

4 All die graven images willbe beaten to pieces (1:7)

5 A11 die hiies (harlots) diereof will be burned with fire

6 All the idols wiU I lay desolate

7 They will return to the hire of an harlot

8 I will wail and howl (1:8)

9 I will go stripped and naked

10 I will make a wailing like die dragons, and the mourning as die owls

11 He (die Assyrian invader) is come to die gate of Jerusalem (1:9)

12 He will receive of you his standing (1:11)

13 You will give presents to More-shedi-gadi(l:14)

14 The houses of Achzib will be a lie to the kings of Israel

15 I will bring an heir to you, O inhabitant of Mareshah (1:15)

16 He will come unto Adullam the glory of Israel

17 You will go into captivity (1:16)

CHAPTER 1

1 God's case against Judah and Israel(l:I-2:13). I Title, author, subject ajid historical background (2 Ki.

15-20; 2 Chr, 26-32)

n nHE"word o f the Lord that A came to"Mi'cah the Mo'-ras-thite'in the days of Jo'tham, A'haz, and H6z-e-ki'ah, kings of Ju'dah, which he saw'con-ceming Sk-ma'ri-i and Je-ru'-st-lem.

2 Second advent of Messiah

■2 'Hear. all ye people; /hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple.

3 For, behold, the Lord com-eth forth out of his place, and wLU come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

3 Sins of Judah and Israel

5 For the transgression of Ja'-cob is all this, and for the*sins of the house of I§'ra-el. '■What IS the transgression of Ja'cob? is it not Si-ma'ri-a? and what are the high places of Ju'dah? are they not Je-nj'sa-lem?

4 Captivity of Israel to Assyria (2 Ki. 17)

*6'Therefore I will make SS-ma'ri-i as an heap of the field, and as plantings of a vineyard: and I win pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all thetires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall retxim to the hire of an harlot.

5 Lamentation for Israel

8 Therefore *I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the ov/ls.

9 For her'wound is incurable; for it is come tmto Ju'dah;""he is come unto the gate of my people, even to Je-rg's4-lem. •10 •" Declare ye it not at GSth, weep ye not at all: in the house of Aph'rah roll thyself in the dust.

•11 "Pass ye away, thou inhabitant of Sa'phir, "having thy shame naked: the inhabitant of Za'a-nan came not forth in the mourning of Beth-e'zel; he shall receive of you his standing.

12 For the inhabitant of Ma'-roth waited carefully for good:

but evil came down'^rom the LoRD'^mto the gate of Je-ru'sS-16m.

•13 O thou inhabitant of L§'-chish, bind the chariot to the swift beast: "^she is the beginning of the sin to the daughter of Zi'6n: for the transgressions of I§'ra-el were found in thee.

14 Therefore shalt thou give presents to Mor'esh-eth-gath: the houses of Ach'zib shall be a lie to the kings of i§'ra-el.

15 Yet will I bring "an heir unto thee, O inhabitant of MS-re'shah: he shall come imto A-dul'lSm the glory of I§'ra-el.

•16'^Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from tiiee.

895 CHAPTER 2

6 Seven sins of all Israel

W OE to them/that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. 2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

7 Judgment on all Israel

*3*Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

j A term for the hire of an harlot. Much wealth was made in idolatry through harlotr>' in connection with the wor-shipof idols, many women being consecrated to give themselves for this kind of hire (v 7)

Continued, column

8 Lamentation for Israel

4 *; In that day shall one take up a parable against you, and lament with a doleful lamentation, and say. We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! ttim-ing away he hath divided our fields.

■ 5 Therefore thou shalt have none that shall'K;ast a cord by lot in the congregation of the Lord.

9 Sins and judgment on Jacob

6 'Prophesy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.

7 *^ O thou that art named the house of Ja'cob,'is the spirit of the Lord straitened? are these his doings? *do not my words do good to him that'walketh uprightly?

8^ven of late my people "is risen up as an enemy: ye pull off the robe with the garment from them .that pass by securely as men averse from war.

■ 9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away

then came against Jerusalem, but was destroyed by an angel without taking die city (2 Ki. 17:1-19:37; Isa. 36-38) n That is, go into exile (v 11) o These statements (v 11-16) picture the Assyrians terrorizing, destroying, and taking into c apti vity many ofthe places outside Jemsalem and in Phil-istia

a It was from the Lord in the sense that Ife had decreed the punishment of these places for rebellion against Him and Hisf)eople in Jerusalem. God spoke of die Assyrian as being the rod of His chastening of certain nations whom He desired to punish (Isa. 10:5-19; 36: 1-37:38)

b The Assyrian did come as far as the gates and walls of Jerusalem and then he was stopped by a supernatural intervention of God (Isa. 36:1-37:38)

c Lachish was one of the best fortified cities of Judah, and one of die last to faU to die Assyrians who took all the defenced cities before going against Jerusalem. It is spoken of here as the beginning of the sin of the daughter of Zion. In what way is not stated. Lachish was even a source of die sins of die 10 tribes, and dieit transgressions were found in her (v 13)

d This was Sennacherib, whom God appointed as heir to the inhabitant of M areshah (y 15)

e Making the head bald in mourning was forbidden under the law (Dt. 14:1), but since Judah had become Uke the heathen, she might as well mourn like them (y 15)

f See 7 sins of Israel, p. 906

g 3rd prophecy in Mic .(2:3-6. fulfilled). Next, V 10

10 predictions-fulfilled;

1 Against this family (of Israel) do I devise an evil, from which you will not remove your necks (2:3)

2 Neither will you go haughtily to escape this calamity

3 In that day one will take up a parable against you (2:4)

4 You will lament with a doleful lamentation ed

5 You will say, We are utterly spoil-

6 He has changed the portion of my people

7 How has he removed it from me

8 Turning away he has divided our fields

9 You willhave none that will cast a cord by lot in the congregation (2: 5) (2:6)

10 They will not prophesy to them

h This refers to a custom by which the land around a village was divided by lot to the various families each year. The word cord refers to the portion of land marked out by it (v 5)

i The people and false prophets had for -bidden Micah to prophesy. Referring to this prohibition God forewarded them of the consequences (v 6)

i Questions 5-7, Next, 3:1

k It is always true that God's words are acceptable with and they do good to those who walk uprightly; but to those who sin they are words of condemnation and even eternal punishment

1 7 blessings to those who walk uprightly :

1 Salvation (Ps. 7:10; Pr, 28:18)

2 Live in God's presence (Ps, 11:'7)

3 Abide in God's tabernacle (Ps, 15:2)

4 All good diings (Ps. 84:11)

5 A buckler (Pr. 2:7)

6 A sure walk (Pr. 10:9)

7 Good (2:7)

m Israelhad sinned against God from the days of the 12 sons of Jacob until this time, more or less, so here diey were accused again of being the enemy of Jehovah and not His friend. Their continual sins were sufficient proof of their hatred of right, and of being His enemy (v8)

n See 5 sins of Israel, p. 906

—^^ Coni. from column 2

k The prophet took up waiUng because of the invader and the destruction of Judah and Jerusalem (v 8-16)

1 This expresses the fact that nothing could preventher utter ruin, inasmuch as the nation had utterly filled up her measure of iniquity (v 9) m Referring to the Assyrian invader who destroyed the 10-tribe kingdom and

-13.

V 10 Next,

a4ihpfoAccv JiiMic. (ilO-i: ruUnlcd; V li-13 uiifulfUkd) 3:6

1 pfcdicgon-fulflllcd;

IwiUiicstroyyou, even with a great destruction (2:10)

7 pccdictiom-unfulfilled:

1 I will surely asenibk all of Jacob (2:ig

2 I will surety gather the remnant of Israel

3 1 will put them together as the sheep of Bozrah, as the flock in the midst ol (heir fold

4 Tbcy will make great noise by reason of the multitude of men tliem

5 The breaker is come up before

6 They have broken up, and have passed through the gates

7 Their king will pass before them, and the Ixird ahead of them

b Sec L ying spirit of falsehood, p. 906 c Here we nave another prophet predicting the gathering of Israel from among the natioiu in the days of the 2nd coming of the Messiah fv 12). The prophot-Yconcerns all of mee. meaning all of the tribes of Israel, all of Jacob, and not only a few of Judah. All were to be brought back to their own land, into one fold. See scriptures on regathcring of Israel, p. 444 d See The breaker, p. 906 e Afterthe breaker comes up before them to destroy them, after Jerusalem is taken, and half the city has gone into captivity, their own King, the Messiah, will come suddenly and lead tnem to victory over the breaker- the Antichrist. The Messiah will then reign over the house of Jacob, and of His kingdom there will be no end (Zech. 14:1 -5,14; Uc 1:32-33;2 Th. 1:7-10; 2:8-12: Judc 14-15; Rev, 11:15; 19: 11-21; 20:1-10) f Question 8, Next, v 11 g See 21 sins of Israel, p, 906 h Alluding to idolatrous practices of tJie heathen around tOc altars of Baal-biting an olive in their mouths and crying peace, of which the olive was a sym-boilv 5) i 5th prophecy in Mic . (3:6 -7. fulfilled). Next, V 12

5 predictions-fulfilled :

1 You will have such darkness that you will not be able to divine (3:6)

2 The sun will go down upon your prophets, and the day will be dark over them

3 Then the seers will be a^amed (3:7)

4 The diviners will be confounded

5 There will be no message from God through any of them

j Contrasting the utter darkness and lack of messages from God on the part of the false prophets, Micah declared that he wasfulloi power by the Holy Spirit, and of judgment, and of migJit, to declare the iins of his people (v 8)

—^»- Cont. from > olumn 3

the Lord, and iheir substance to the Lord of the whole earth

f Sec Last days in Index

g God has always been a motiniaineer. Both His capitals will be mountaiji cities-tlie heavenly city and the earthly Jcrusalem(v 1; Isa. 1:2-4; Rev. 21: 9-27). Sec Mountains in Index

h Isa. 2:2-4; icch. 8:2:!: 14:16-21

1 The civil and religious laws (v 2; Isa, 2:2^; Zcch, 14:10-21)

j Rule and pass judgment (v 3; P$, 2:5, 9; 72:8, 11; 82:8; 90:13; 110:5-6; lu. 11:3-5; 51:5; Mt. 25:31^0; Lk. 1: 32-33; Rev, 11:15; 20:1-10)

k Isa. 2:4; Joel 3:10

1 Universal peace and protperiry (v 3;

Isa, 2:2-4; Zech, 14:10-21) m Sec 1 Ki, 4:25; Zech. 3:10, This expression is an old Hcb. idom for prosperity falsehood of the prophets

Zion's glory in the last days

903

my RJory (or ever. 110'Arise ye, and depart; for tnis IS not your rrst: because it is polluted, it shull destroy you. even with a sore destruction.

11 If a man walking ^in the spirit and falsehood do he, saying, I will prophtsy unto thee of wine and of strunc drink; he shall even be the prophet of this people.

1 0 Second advent of Messiah

12 "^I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Isra-el; I will put them together as the sheep of Bdz rah, as the flock in the midst of their fold: they shall make Kreat noise by reason of the multitude of men.

13"The breaker is come up before them: 'they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them.

CHAPTER 3

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II Prophecy to rulers of Israel. I Their eight sins

•AND I said. Hear, 1 pray you, ** O heads of Jacob, and ye princes of the house of !§ ra-el; lis it not for you to know judgment?

2'Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from ofiF their bones;

3 Who also eat the flesh of my people, and flay their skin from ofifthem; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

2 Abandoned by God

► 4 The n shall they cry unto the Lord, ^ut he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill-in their doings.

3 Judgment on the prophets

5 ' Thus saith the LoRp concerning the prophets that make my people err, that*bite with their teeth, and cry. Peace; and he that putteth not into their mouths, they even prepare war against him.

*6 'Therefore night shall be unto you. that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be/ dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea. they shall all cover their lips; for there is no answer of God.

4 Micah contrasted with the false prophets of 3:5-7

8 '/But tnily I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to 1$ ra-el his tin.

5 Eight ain« of the leadrs

•9 Hear this. I pray you.'ye heads of the house of J&'cob, and princes of the house of I$'ra-el. that abhor judgment, and pervert all equity.

10 They build up Zi'dn with blood, and J6-n» sfl-l*m with iniquity.

11 The *heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say. Vs not the

j Lord among us? none evil can come upon us.

6 Complete destruction of Jerusalem and the temple

♦12"Therefore shall Zi'6n for your sake be plowed as a field, and J§-ru'sa-l6m shall become heaps, and the mountain of the house as the high places of the forest.

n Israel and all Gentiles will be eternal peoples and worship tlu -ime God forever; lo tile idea of all n.iiions walk-iii*.' iftcr their own gods is iimnly em-pli.ijziiig tile consecration oi Israel to Jehovah eternally.Israel who has been nrofie to walk after every other god but Jehovah, will then be stcdfast in Him alone (v 3)

CHAPTER 4

in Millennial restoration (Cp. Isa. 2:1, refs.). 1 Extent and supremacy of Messiah's kingdom

jDUT in th e^l ast days it shall ^D come to pass, that 'the moimtain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and^people shall flow unto it.a 2 And many nations shall come, and say. Come, and let us go up to the moimtain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for'the law shall go forth of Zi'6n, and the word of the Lord from JS-ru'sa-16m.

2 Universal peace (Isa. 2:

1-4)

3 * And he shall'judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ^plowshares, and their spears into pruninghooks: 'nation shall not lift up a sword against nation, neither shall they learn war any more.

3 Universal prosperity (Zech. 3:10)

4"But they shall sit every man imder his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken If.

4 Universal religion (Mai. 1:11)

5 For all people will walk every one in the name of his god, and "we will walk in the name of the Lord our God for ever and ever.

5 Restoration of Israel to

an eternal nation under

Messiah (2 Sam. 7)

■6 la Uwt day. 5*iUi the LgRB, will I assemble her that halteth, and I will gather her that is driven ou t, and her that I have_

into the floor (4:12)

20 Arise and thrc^, O daughter of Zlon: for I will make your horn iron (4:13)

21 I will make your hoofs brass pie

22 Yousliallbe.ir in pieces many pco-

23 I will roiiw'i rate their gain unto

-^— tlontlnued. column 1

a The lyads of die houae of Jacob ls a term found 2 times In tbis book -both in this chapter (3:1,9. Cp, v 11)

b 3 sifts of die ruling classes (v 11):

1 Judges judge for reward

2 Priests teach only for hire

3 Profilets divine only for money All three classes were to be supported, but they were to judge for the uke of justice, teach without a fee for everything tau(7ht, and prophesy without charging for every prediction or counsel offered anyone from God

c Question 'J . Next, 4:9 d Cih pfopnecy in Ivlic . (3:12, fulfilled). Next, 4:1

3 predictions-fulfilled :

1 Zionwill be plowed as a field (3: 12)

2 Jerusalem will become heaps

3 The mountain of the Lord's house will be as the high places of the forest

ThiswasaLsopreoictedby Jeremiah, Cp, Jer, 26:18 e 7m prophecy in Mic . (4:1-13, V 9-10 fulfilled; V i-8. 11-13 unfulfiUed).

prophecy ulfilled;' Next, 5:1

6 predictions-fulfilled:

1 Judah will cry aloud because she has no king, or counsellor (4:9)

2 She will be like a woman in travail (4:9-10)

3 You will be driven out into the open field (4:10; 2 Ki. 25: 4-5) 10)

4 You will be carried to Babylon (4:

5 You will be delivered from Babyk>n (4:10; Ezra and Nehemiah)

6 There the Lord will redeem you from the hand of your enemies (4:10; Ezra 1)

23 predictions-unfulfilled;

1 This shall come to pass in the last daysthe days of the Messiah, the Mil - lennium,the day of the Lord (4:1; Isa. 2:2)

2 The mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills

3 People shall flow into it (4:1; Isa, 2:3)

4 Many nations shall come and say. Come, let us go up to the mountain of the Lord, and to tne house of the God of Jacob (4:2; Isa. 2:3; Zech. 14:16-21)

5 He will teach us His ways, and we will walk in His paths (4:2; Isa. 2:3)

6 The law shall go forth of Zion for the whole earth

7 The word of the Lord will go forth from Jemsalcm, that is, the missionary

Etogram, until the knowledge of the ordwill cover the earth as die water covers the sea (4:2; Isa, 2:3; 11:9; 52: 7; 66:19-21; Zcch. 8:23)

8 He (the Mcssiali) shall judge among many people (4:3; Isa, 2:4; 11:1-10)

9 He sliall rebuke strong nations afar off (4:3; Ua. 2:4-5; Zech. 14:9, 16-21)

10 Tlicy shall beat their swords into plowshares, and their spears into prunuigliooks (4:3; Isa, 2?4)

11 Nation shall not lift up sword against nation, neidier shall tney learn war anymore

12 Tlicy shall sit every man under his own vine and fig tree f4:4; Zcch, 3:10)

13 None shall make uicm afraid (4:4)

14 Li dial day I will assemble her that halts, and I will gather her that is driven out, and her that I have afflicted (4:6; Isa. 11:10-12, notes)

15 I will make her that halts a remnant, and her that is cast off a strong nation (4:7)

16 TIic Lord shall reign over them in mount Zion from henceforth, even forever (4:7; Isa. 9:0-7; Ezck. 43:7; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14:9; Lk. 1:32-33; Rev. 11:15; 22:1-10; 22:4-5)

17 Hie kingdom will come to mount Zlonand to Jemsalcm (4:8; Zcch, 14: 1-5, 9. 16-21)

18 Many nations will be gathered against you, that will say. Let her be defiled, and let our eye look upon Zion (4:11-14)

MICAH 4, 5. 6

The promised ruler out of Beth-lehem

a 4 great events of v 6-8;

1 Regathering ot Israel from all na -tions to their own land (v 6)

2 Making a great nation of the re-gathered Jews (v T)

3 Christ reigning over Israel eternally (V 7; Isa. 9:6-7; Ezek. 43:7; Dan. 2:44-i5; 7:13-14; Zech. 14:9; Lk. 1: 32-33: Rev. 11:15; 20:1-10)

4 The capitalofthe eternal kingdom in Zion and Jerusalem (v 8; 4:1-5; Isa. 2:2-4; Jer. 3:17; Ezek. 47; Zech. 14: 9, 16-21)

The Babylonian captivity was to come before all this (v 9-10) b Questions 10-12. Next, 6:3 c The reason for these birth pangs of Israel was her uner defeat and destruction by Babylon. This was fulfilled to the letter in the taking of Jerusalem by Nebuchadnezzar in 616 B.C. d See Battle of Armageddon, p. 906 e Emphasizing the fact of Israel being the only nation that will be co-operating with Christin the battle of Arraa -geddon. These nations will be gathered a£ainst_diee (the Jews) and against

Jerusalem (Zech, 14:3, 14-1^

f See Mobilization inianorance. p.906

g Earthly Israel is here commanded to

arise and thresh, meaning to arise and conquer the mighty nations under the Antichrist. This again confirms the fact that Israel only will be on Christ's side in the battle of Armageddon (v 13; Zech. 14:14)

h See 5 ^reat latter-day truths, p. 915

i 8th prophecy in Mic . (5:1-15. V 1-2 fulfilled; v 3-15 unfulfilled). Next, 6:13. See p. 906

j Judah ishere called daughter of troops. because ofher bands of men employed in hi^way robbery and bloodshed (v 1; 2:8; 3;g>. The word troops is almost always used of such bands. Now they are called to resist the inroads of the invader entering Palestine and making war. The invader refened to was the Roman general who desttoyed Jerusalem 70 A. D. (V1; Lk. 21:20 -24). This was the only power that laid siege to Jerusalem in the days of the first advent of the Messiah, when He was smitten on the cheek (v 1; Mt. 27:30) k They -the mockers and persecutors of HieMessiah, both Jews and Romans (v 1; Mt. 26:67; 27:30) 1 Christ will not only be the Judge of Israel, but of all men (v 1; Mt. 25: 31-46; Acts 17:31) m Bethlehem was to be the birthplace of the Messiah (v 2); and this was liter-aUy fulfilled (Mt. 2:1) n The Messiah was to come from Judah (v 2; Gen. 49:10); and this was also literally fulfilled G^t. 1:1-18; Lk. 3: 23-38; Heb. 7:14; Rev. 5:5) o Christ will be the eternal ruler of Israel and all other nations (v 2; Isa. 9:6-7; Ezek. 43:7; Dan. 7:13-14; Zech. 14: 1-5,9, 16-21; Lk. 1:32-33; Rev. 11: 15; 20:1-10; 22:4-5). Aheady there has been a period of nearly 2,000 years between His coming from Judah as man, and His coming from heaven to be the ruler of Israel and others. There are many scriptures that plainly teach the two comings of the Messiah -once tobe bom and to die for the redemp-tion of men, and again as the King to rule (v 2; Isa. 9:6-7; 52:13-15; 61: 1-2; Zech. 9:9-10) p Thepersonwhowastobebomin Bethlehem of the tribe of Judah of the nation of Israel was to be God-an eternal Being whose goings forth have been from of old, from everlasting (5:2; Isa. 9:6-7; Jn. 1:1-3, 14; Heb. 1:8; Rev. 1:8; 2:8; 22:13). As man He had a beginning, was begotten, and was brought into being, but as God He had no beginning, was not begotten, and did not come into being (note f. Acts 13:33) q Therefore, in view of the rejection of the Judge of Israel at His first advent, as in V 1 -2, He will give diem up (re -ject and disperse them as a nation, Lk. 21:20-24), until the time that she which travails (when Israel travails for her -

aflaicted; 7 And"! will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zi'on from

henceforth, even for ever .

8 *" And thou, O tower of the flock, the strong hold of the daughter of Zi'6n, imto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Je-ru'sS-lem.

6 Babylonian captivity first

9 fcNow why dost thou cry out aloud? is there no king in thee? is thy cotmsellor perished? "^for pangs have taken thee as a woman in travjiil.

10 Be in pain, and labovir to bring forth, O daughter of Zi'on, like a woman in travail: for now Shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Bab'y-lon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

7 How the kingdom will be

set up (Joel 3; Zech. 14;

Rev. 19-20)

11 % Now'also many nations are gathered against*thee, that say. Let her be defiled, and let our eye look upon Zi'on.

12 But /they know not the thoughts of the Lord, neither understand they his coimsel: for he shall gather them as the sheaves into the floor. •13 «Arise and thresh, O daughter of Zi'on: for*! will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

CHAPTER 5 898

8 First advent of Messiah and his redemptive work first necessary as a guar anteefor eternal restoration

/■vrOW gather thyself in ALM troops, O 'daughter of troops: he hath laid siege against us: *they shall smite the 'judge of Ig'ra-el with a rod upon the cheek.* 2 But thou. "'Beth'-lS-hgm £ph'ra-tah, though thou be little among the thousands of Ju'dah, yefHJut of thee shall he come forth imto me that is to be "ruler in I§'ra-el; "whose goings forth have been from of old, from everlasting.

9 Israel tobe given up until her national repentance

3'Therefore will he give them up, ^mtil the time that 'she which travaileth hath brought forth: then the remnant of his brethren shall return tmto the children of i§'ra-el.

10 Israel to be delivered from the Antichrist by the Messiah at His second ad-vent (Isa. 14:3-23: 63:1-5;

Joel 2:1-3:17; Zech. 14:1-15; Mt. 25:31-46; 2 Th, 1:7-10; Jude 14-15; Rev. 19:11 "21

4 *^ And "he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and*they shall abide: for now shall he be great unto the ends of the earth.

5 And this man shall be the peace, when "the As-sjx'i-an shall come into our land: and when he shall "tread in our palaces, 'then shall we raise against him seven shepherds, and eight principal men.

6 And /they shall waste the land of As-syr'i-i with the sword, and*the land of Nim'rod in the entrances thereof: thus shall he deUver us from the As-s^h^'i-an, when he cometh into our land, and when he treadeth within our borders.

11 Israel to be restored at

the return of Messiah (Mt.

24:31; Isa. 11:11, refs.)

7 And theArenmant of Ji'cob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for mar, nor waiteth for the sons of men.

8 *" And the remnant of Ja'-cob shall be among the Gen'-tfle§ in the midst of many people as a Uon among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and tear-eth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and aU thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will'cut off thy horses out of the midst of thee, and I will destroy thy'chariots:

11 And I wiU cut off the cities of thy land, and throw down all thy strong holds:

12 And I win cut off witchcrafts out of thine hand; and thou shalt have no more sooth-

sayers :

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

CHAPTER 6

IV Jehovah's past and present controversy with Israel (6:1-7:6). 1 C all to the mountains, hills, and people. Cp. Ezek. 6:2-3; 35:12; 36:1-8; 38:8

j TTEAR ye now what the Lord ^n saith; Arise, contend thou before the mountains, and let the hills hear thy voice. •2 pear ve. O mountains, the Lord's controversy, and ye

self and is born again in a day at the 2nd advent of Christ, Isa.66:7-8; Zech. 10:12-13:1;Rom. 11:25-29) has brought forth: then the remnant (who have not yet been gathered from all nations) of His Che Messiah's) brethren shall return (be gathered. Isa. 11:10-12) unto the

Continued, column 3 ^

^ Cont. from column 2

children of Israel who have already been gathered and converted (v 3) r See Travail of Israel, p. 915

a He-the Messiah, shall stand and feed,.. and be great unto the ends of the earth fv4). Thisrnan shall be the peace (the preserver of Israel) when the Assyrian (die Antichrist) comes into our land and treads in our palaces (v 5)

b They -Israel, His flock

c Antichrist is called the Assyrian, for he wiU come from the territory Assyria ruled over in ancient times (v 5). For this same reason he can be called the king of Babylon (Isa. 14), die Syrian (Dan. 11:35-45), die Roman prince that shall come (Dan. 9:26-27), and the Grecian (Zech, 9:13), He will come from the territory ruled by Assyria, Babylon, Greece, Syria, and Rome. In die days of Mic ah and Isaiah the Assyrianshad the great empire of Bible lands, so the future Antichrist could rightly be termed the Assyrian. The factof a latter-day fulfillment of v 3-15 confirms this, that whoever the Assyrian will be, he will fulfil diese scriptures in the day diat:

1 She vhich era vails has brought forth the manchild and herself (v 2)

2 The remnant of Israel will be gathered to those that have already been gadiered from the nations

3 The Messiah will become great to the ends of the earth (v 4)

4 The Messiah will be the peace of Israel and preserve her (v 5)

5 Israel will be victorious over all her enemies (v 5 -6)

6 The Messiah wiU deliver Israel from the Assyrian, whenhe comes into dieir land (v 6)

7 The remnant of Jacob will be in the midst of many nations, like an all-powerful Uon among sheep fv 7 -8)

8 The enemies of Israel will be cut off (V 9)

9 The horses, chariots, and strongholds wiU be destroyed (v 10 -11)

10 Witchcraft and image worship will be desttoyed out of the land, and God's vengeance wiU be executed upon the heathen (v 11-15) d The Assyrians in the days of Micah, Isaiah, and Hezekiah did not ttead in die palaces of Judah, so this treading refers to diat of the future Antichrist whenhe will take over all of Palestine Jerusalem, and even die future Jewish temple at Jerusalem (v 5; Dan, 9:27; 11:40-45; Mt. 24:15; 2 Th. 2:3-i; Rev. 11:1-2) e Then, when the Antichrist enters Palestine, shall we (Israel) raise

against him seven shepherds and eight principal men (v 5). Just who diese shepherds and principal men wiU be is not revealed, but in diat day the prediction will be Uierally fulfilled f Whoever they are they will be leaders taking die army of Israel to victory over the Antichrist. Furthermore, diey will be under the Messiah who will deliver Israel from the Assyrian when he comes into the land of Palestine (v S) gBoth Assyria and the land of Nimrod (Babylon) wLUbe defeated in diat day by the Messiah and His 15 leaders-He, the Messiah, will deliver us (v 6) h The remnant of Jacob wiU be feared among die Gentiles when the world wiU know the result of Armageddon and realize that Christ is widi Israel restoring them as a nation, and uk-ing over the kingdoms of this world (Rev. 11:15). The remnant will be like a lion in a flock of dieep-a beast that could devour il he so desired; odierwise, they will be Uke dew and showers of rain to die Gentiles (v 7-8). The enemies of Israel wiU be cut off in those days, as well as aU idols and pagan wordiip (v 9-15) : In that day -of the battle of Armageddon and the establishment of die kingdom of David by the Messiah (v 10; 4:1-5) j This refers to war horses and weapons (V 10), all idolattous cities (v 11), witchcraft and soodisayers(v 12). grav-enimages and their wordiip (v 13-15). It was laovided in the law of Moses diat aU cities of idolatry should be desttoyed (Dt. 13)

MICAH 6. 7

CoiTs controversy with his people

905

a Hb people-IsaeL Cod cnteied inio 4 controversy widi die whole nadoo, not with Jud»h onlyi ot ^idi the 10 tribes only (v 1-2); and He rocntion-cd theli sins u well as tfae judRini-nts which were yet to come, because of continued iniquities (6:3-7:6)

b Qucsuom 13-14. Next, v 6

c Aftei asking for the facts-why they were so eternally opposed to Him and His way of life, which was really to their best sood, C«d gave His dde of the story:

1 I brought you up out of Egypc (v O

2 I redeemed you fTom the bcuse of slavery and hard bondage

3 I sent Moses, Aaron, and Miriam before you to bring you into this wonderful land (V 5)

4 I protected you from tfae cunes of Balaam and suffered him not to harm you

5 Igave you a tive revelation of Myself and My way of Life. I made it clear that I do not require costly sacrifices to atone for sin (v 6-7)

6 I did not require your firstborn for fot^veness of your sins, not any fruit of your bodv for tfae sin of your soul

7 I showed you the righteous principles of life- what is good; and all I require is for you to do justly, love mercy, and walkhumbly before Me

8 I revealed Mv laws and penalties so that you could know them and the One who has meted out punishment

9 I cannot but demand just weights and measures, and hold every man accounuble for his sins, punishing >du with sickness, desolation, war, and calamity because of tfaem(v 10-15)

10 You keep tfae statutes of Omri and tfae works of Ahab, and walk in their wickcdcounse Is instead of obeying Me and My laws fv 16) d It is noticaD1 e that God, Himself classed Miriam as one of the 3 great leaders of laae 1 when He brought them out of Egypt (V 4. Cp. Ex. 15-20-21; Num. 12^1,10,15; 20:1; 26:59; 1 Chr. 6:3) e See Balaarp in Index f ^uestioiis 15-21. N«xt, 7:10 i, i thi ngs (jod does not require in coming before Him and being accepted of Him:

1 Bowing self before Him (v 6)

2 Coming with burnt offerings

3 Bringing thousands of anima bio Him

4 Offering Him 10,000 rivers of oil (v7)

5 Giving the firstborn for transgression

6 Giving the fruit of the body for tfae sin of the soul

3 tfaitifls God does require:

1 Every man to do justly (v o)

2 To love mercy

3 To walk humbly before Him

h 10 suu o: Israel ; (v 9)

1 Stufint; up treasures of wickedness

2 ^ant measures (v 10)

3 Wicked baUnces(v 11)

4 Deceitful weights 6 Violence (v 12)

6 Lies

7 Deceits

8 Keeping sututes of Omri (v IC)

9 Keeping works of Ahab 10 Walking in their counsels

i 9th ptophci Y m Mic. (6:l.')-lt"., ful-fillcS. Siex^. 7:7

7 pad; ' ^:

1 I will make ; _ . :: itlng you

and making you desolate tor your sins (6:13)

2 You will not be satisfied, but will live in unrest (6:14)

3 You will live in d»'. ..us?

4 You will have busii:

5 You will be put to ■:

6 You will have crop :_ v^:13)

7 You will bear the reproach of My - ■'" "tlC)

:: '.ot un : . " (v l.T| i Dn'-- >■• --■'••

. I> ■. I'lon G Bt

Liutit (v 14) 7 C.U'i' .iii.ji (^ ■!) \ <ii h Reproach (v lO

K'Sce 1 Ki, 10:2^-^*; 2l:2:)-26

•tron<f< ^ of the earth:

for the L ; .: ■ controversy

with'his people, and he will plead with 1$ iit-cL

2 Controveray with the people: aina and judgment

3 O my people.*what have I' done unto thee? and wherein have I wearied thee? testify against me.

4 Tor I brouRht thee up out of the land of Egilpt. and re-| deemed thee out of the house of servants; and I sent before thee Md jej, AAr on. and'MIr-i-am.

5 O my people, remember now what B& idk king of M6'ab consulted, and what'Balaam the son of Be or answered him from Shit tim unto6il r4I; that ye may know the righteousness of the Lord.

6 ^'Wherewith'shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt ofiferings. with calves of a year old?

7 Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

3 Controversy with the city: sins and judgment

9 The Lord's voice crieth unto the city, and the man o/wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 •■'■Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue IS deceitful in their mouth. *13'Therefore also'will I make thee sick in smiting thee, in making thee desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 *' For the*statutes of 6m'ri are kept, and all the works of the house of A hib, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of

my people.

CHAPTER 7

—^»- Cont. from cr '

i:iillion.. .'f IviJii if tli. :

iC)

4 Israel completely desolate of righteousness

ITTTOE is me.! for J am as VV when they have gathered the summer fruits, as the grapegleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit.

2 The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 • That they may do evil with both hands esimestly, the prince asketh, and the judge askelh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.

4 The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

5 * Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy m.uth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.

V Restoration of Israel (7: 7-20). 1 Repentance of Israel in the last days (Zech. 12:10)

*7*ThereforeT will look unto the Lord; I will'wait for the God of my salvation: my God will hear me.

•8 * Rejoice not against me, 0 mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. 9 I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

2 Israel's enemies humbled

lO'Then she that is mine enemy shall see if, and shame shall cover her which said unto me, 'Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

3 Israel regathered

ll'ln the day that thy walls are to be built, in that day shall the*decree be far removed.

12 //I that day also he shall come even to thee from As-s5 r'-i-4. ami jrom the fortiiicd cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

13 Notwithstanding 'the land shall be di. .folate because of

lercnce to the rev ""•".^ of Israel, one by one, froi; -' to their

own land where u...< ->.. be blessed under their Messiah eternally (Isa. 11: 10-12, notes) h The deeree of hcr captivity i The land will be desolate at the very first while it is being cleared of the

-^—Conti nued, column 2

a 16fold moral state of Igael ;

1 Woe is me T I am aa when dicy have gadieted summer fruits (ready to periih qulcklv, v 1)

2 I am as me grapegleanings of the vintage (only a few Left, and those not fit to cat)

3 The good man is perished (v ^

4 There is no man upri^i atnong men

5 All men lie in wait for blood

6 They hunt every man his brother with a net

7 They earnestly do evil with both hands (v 3)

8 The princes and judges ask bribes

9 The great men receive rewards

10 The best are as brien (v 4i)

11 The most upright is sharper than a diom hedge

12 There is no mutual trust between husband and wife (v 5)

13 The son dishonors the father (v 6)

14 The daughter rises up against her mother

15 The daugh ter-in-l a w rises up against tfae mother-in-law

16 A man's foes are they of his own house

b lOtfa and last prophecy in Mic. (7:7 -20. unfulfUlcd)

18 predictions-unfulfilled:

1 He will bring me forth to tfae light (7:9)

2 I will behold His righteousness

3 Then my enemy will see it and be ashamed (7:10)

4 My eyes will see her trodden down in tfae street

5 In tfae day your walls shall be built die decree of your captivity will be far removed (7:11)

6 In that day he (tfae individual Jew) will come to you even from Assyria, from fortified cities, from sea to sea, and from mountain to mountain (7:12)

7 Notwithstanding the restoration of the remnant of Israel, the land shall be desolate because of them that dwell therein (7:13)

8 According to the days of your coming out of Egypt I will show him (the retumingjew) marvellous things(7:15)

9 The nations wiU sec and be confounded at their might (7:16)

10 They will lay their hand upon their moudi, and their ears will be deaf (tfaat is, they will be dumbfounded at tfae return and blessing of Israel)

11 They shall lick tfae dust like a serpent (that is, be greatly humiliated in defeat, 7:1'^

12 They shall move out of their holes like worms of tfae eartfa

13 They shall be afraid of tfae Lord our God, arid of you

14 He will nirn again to us (7:19)

15 He will have compassion on us

16 He will subdue our iniquities

17 He will cast all our sins into dK depths of the sea

IS He will perform the tnitfa of Jacob,

and mercy to .Abraham, which He has

sworn to our lathers in the days of old

(7:20)

c lOfold repentance of Israel in last days :

1 I will look unto die Lord (v 7)

2 I will wait for tfae God of my salvation

3 My God will hear me

4 Rejoice not against mcp my enemy

5 UTien I fall, I wUl arise

G Allen I sit iji darkness, the Lord shall be a light unto me

7 1 will bear the indignation of the Lord, because I have sinned against Hirn (V 3)

8 I will bear it until He pleads my cause, and executes judgment for mc

9 He will bring mc fordi to the light 10 I will behold His righteousness

d See .v Jit in Index

e Tlien -after die re> '.i-

UorTof Israel-the L . :i

will be put to shat:;c and be humbled in the streets (v 10)

1 Question 22. Next, v 18

g In thex- verses (11-13) wc have a re-

MICAH 7

IsraeVs complaint and triumph

a The Bible refers to the sins or good deeds of the inhabitants of a country as making the land either fertile or desolate and the people either prosperous or cursed with poverty. This is an unfailing law plainly stated in Lev. 26 andDt, 28. Here it is clear that for the fruit of their doings the land was desolate. This means that because of the sins of the inhabiunts God's curse was upon the land itself, so that it could not produce (v 13)

b This was a prayer of Micah for Israel, asking God to be their shepherd ind rule them, as in the days of old (v 14),

c Here (v 15-17) we have Jehovah's answer to the prayer of Micah of v 14. He promised to answer die petition by doing marvellous things for His people as Re had done when He brought diem out of Egypt. He declared further that the nations wiD see His mighty power and be absolutely confounded; they will lay their hands upon their mouths and stop their ears in confusion, at seeing the marvels of God performed for IsraeL They will lick dust like a serpent. This-licking the dust thus-is a figure of complete defeat (v 17; Ps. 72.-9; Isa. 49:23). Like worms, they will move out of dieit holes where they have been driven by fear at the judgments of God as well as fear of what Israel might do to them in her exaltation (V 16-17)

-7 sins of Israel (2:1):

1 &vise Iniquity (v 1)

2 Plan evil upon lieir beds

3 Carry out their evil plans in the day

4 Covet fields (v 2)

5 Take them by violence

6 Covet and take away houses by force

7 Oppress a man and his house

5 sins of Israel (2:8):

1 They have risen up against God (v 8)

2 Rob people even of their clothes

3 Have cast the women out from tMeir pleasant houses (v 9)

4 Have robbed their children of My glory forever

5 False prophecy and lying (v 11)

Lying spirit of falsehood (2:11). A lying spirit of falsehood and deceit, not the Holy S pint (v 11). Other proph -eis have spoken of this kind--false j prophets. Iri Ezekiel: Woe unto the , tooUsh prophets that walk after theii ownspintandhaveseennothing(Ezek. j 13:3). In leremiah; The prophets \ prophesy Ues... I sent them not, neith- i er nave I commanded them, neither j spake unto them: diey prophesy unto ' you a false vision and divination, and a thing of nought, and the deceit of their heart (Jer. 14:14-15). These walked in the spirit, but not the Holy Spirit as die true prophets did. They constantly conversed with their own spirit and diat of demons, ptedicrng Ues and falsehoods. Here they prophesied of wine and strong drinlc, because that was the chief thing on their minds and what they continually gave themselves to. They deslied to please the rich men, to embolden them in their Uves of self-indulgence, and to ' tell them that they would not be pim-ished.They doubtless did sav some good things when quoting God's promises to His people, but would not speak of the cuises of God upon sin. This is the secret of success for false prophets even today. The natural man wants a god, and anything which has a mere resemblance of the spiritual will satisfy, for a time at least, even though it is deception

The breaker (2:13) The breaker -the one making a breach. Is none other ijian the future Antichrist who wiU seek to destroy all die nations of Israel in the day of the fulfilliDent of these things. He will conquer Pales -tine, take over Jerusalem, make the future Jewish temple his capital building, and reign for 42 months; then he wiU be defeated by Christ at His 2nd advent (Isa. 63:1-6; Dan, 9:27; 11: 40-45; Zech, 14:1-5; Mt. 24:15; 2 Th. 2:3-4,8-12: Jude 14-15; Rev. 11: 15; 19:11-21)

?1 fdHir "^ ^"^^^^ (3:2):

1 Hale the good (v 2)

2 Love the evil

3 The leaders pluck off the skin from My people

them that dwell therein.for the fruit of their doings.

4 Prayer to God

•14 ' *Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Car'mel: let them feed in Ba'shan and Gil'e-ad, as in the days of old.

5 Judgment on her enemies

15 'According to the days of thy coming out of the land of E'gi'pt will I shew unto him marvellous things.

16 • The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

• 17 They shall lick the dust like a serpent, they shall move

out of their "holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.

6 Israel's confidence in God

18*Who IS a God like unto thee, '^that pardoneth iniquity, and passeth by the transgre;;-sion of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. ► 19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilf^cast all their sins into

the depths of the sea . •20 'Thou wilt perform the truth to Jacob, and the mercy to A'bra-ham, which thou /hast sworn unto our fathers from the days of old.

Summary of Micah

Daa and place: written in Palestine about 772-722 B.C.

Author: Micah the prophet (1:1)

Theme: ihough Micah was a prophet in Judah, his book deals also with Samaria and Gentile nations, reproving all for their sins, and warning of impending judgment and captivity of IsraeL He also sees their future restoration in the kingdom of the Messiah and great events of the latter days. God had warned Israel many times (both kingdoms) regarding what would befall them if they continued in sin and rebellion; but they were becoming more opetily rebellious and backslidden in heart and life. God was becoming less toleiant of dieir mock worship, ritualism, and sins; and finding it necessary to invoke the judgment terms of the Mosaic covenant He had to formulate a plan of action that would eventually bring them back to repentance so that He could fulfil with them the everlasting covenants, and yet do so on the grounds of fulfiUing ri^teousness. In the first 3 chapters we have God's case against Krael with predictions of judgment and captivity, and a promise of blessing to the remnant. Chapters 4-5 deal mainly with the Millennium, with a reference to the Babylonian captivity and the first advent of the Messiah (4:9-10; 5:1-2), followed by references to God having to give up Israel to dispersion among the nations until the 2nd advent of die Messiah (5:^, and His war with Antichrist at the time He comes to restore Israel f5:4-l^. In 6:1-7:6 God takes up his case against Israel again, and finally me book ends widi latter-day events when (Sxl's covenant with Abraham will be performed (7:7-20)

Purpose : the book is one of many, expressing the ultimate purpose of God in all His dealings -to bring Israel and aU mankind back to the place of conformity to His eternal will and plan, so that the blessings He oiginially promised man may be finally and completely fulfilled

Statistics: 33rd book of die Bible; 7 chapters; 105 verses; 3,153 words; 20 commands; 23 questions; 2 promises; 123 fxedictions; 32 verses of nnfulfilled propiiecy: 91 verses of fulfilled prophecy; and 7 distinct messages from God (1:2; 2:1, 5, 9; 4:1, 6; 6:1)

4 Pull the flesh from their bones

5 Eat the flesh of My people (v 3)

6 Flay the skin from off tnem

7 Break their bones

8 Chop them in pieces as for the pot

9 Have behaved themselves ill in their doings (v 4)

10 Prophets make My people err(v 5)

11 Bite with their teetn

12 Cry Peace, but make war on aU who do not confirm their whims

13 The leaders abhor judgment (v 9)

14 Pervert all equity

15 Murder (v 10)

16 Commit iniquity

17 Take bribes (v 11)

18 Priests teach for hire

19 Prophets divine for money

20 Lie about God's presence

21 Claim immunity from doing evil 8th prophecy in Mic. (5:1-15)

3 firedictions-fulfilled :

1 Gadier yourself in troops, Odaugli-ter of troops: he (the king of Babylon of 4:10) has laid siege against us (5:1)

2 They (the crucifiers of Jesus Christ) shall smite the Judge of Israel Oesus Christ) with a rod upon the cheek

3 But you, Bethlehem Ephratah, dioughyouare little among the thousands of Judahj yet out of you shall He (the Messiah) come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting (5:2)

20 predictions-unfulfilled;

1 IwlU give them (Israel) up, until the time that she (Israel) which travails has brought forth (untillsrael repents and turns to God, 5:3)

2 Then (when Israel turns to God and is bornln a day, Isa. 66:7-8; Zech. 12:T»-13:i; Rom. 11:25-29) the remnant of His (the Messiah's) brediren shall return unto the children of Israel

3 He (the Messiah at His 2nd advent) shall stand and feed in the strengdi of the Lord, in the majesty of the name of the Lord His God (5:4)

4 They (Israel) shaU abide

5 He (the Messiah) shall be great tmto the ends of tlie earth

6 This man (the Messiah) shall be the peace. when the Assyrian (the future Antichrist from Assyria) shall come into our (Israel's) land: and when he shall tread in our palaces (5:^

7 Then -when Antichrist treads in our palaces-shall we raise up against him seven shepherds, and eight principal men

8 They shall waste the land of Assyria with the sword, and the land of Nimtod in the entrances thereof (5:6)

9 Thus shaU He (the Messiah) deliver us from the Assyrian (the Antichrist), when he comes into our (Israel's) land, and when he treads within our borders

10 The remnant of Jacob (those who have nol yet been gathered from all nations) shall be in tbe midst of many people as a dew and showers upon the grass from the Lcrd (5:7)

11 The remnant of Jacob shall be among the Gentiles in the midst of many people as a Uon among the beasts of the forest and as a young Uon among the sheep, with none to deUver riiem if he tears them to pieces (5:8)

12 Your hand will be liftEd up upon your adversaries, and aU your enemies wUl be cut off (5:9)

13 In that day -at the 2nd advent of the Messiah, I will cut off the horses out of the midst of you, and wiU destroy the chariots (5:10)

14 1 will cut off the cities of your land, and dirow down the strongholds

(5:11)

15 Iwill cut off witchcraft out of your hand; and you will not have any more

a Isaiah predicted that men would go into holes and caves for fear of the Lord in the day of the Lord, at which time He would come to judge the inhabitants of the earth for their sins and their persecution of Israel (Isa. 2:12-21)Jn Rev. 6:12-17 we read of men crying for die rocks and mountains to fall on them and hide them from the presence of God. Of course, this is several years before the day of the Loid, but it will be in the future tribulation of the 70th week of Daniel, at which time ?ll of Rev. 6:1-19:21 wiU be fumued.. This passage refers to the actual day of the Lord, as does Isa. 2:12-21 b Question 23. Last one in Micah c Here we have evidence of Israel's renewed faith and trust in Jehovah. At this time they recognize Him as being what He really is'

10 facts about Jehovah:

1 No god Uke Him (v 18)

2 He pardons iniquity

3 He passes by the transgression of His people (when ihey come to repentance)

4 He does not retain anger forever

5 He deU^ts in mercy

6 He win turn again to those who obey and turn to Him (v 19) tents

7-He will have compassion on peni-

8 He will subdue and forgive sins

9 He will cast aU confessed sins into the depths of the sea

10 He will perform the truth and mercv that He swore to Abraham, Isaac, and Jacob (v 20) d This is the nearest to the often quoted statement about casting sins into 'the sea of forgetfulness" to be remembered no more (v 19) e Quoted in Lk. 1:72-73 f See Gen. 12:1-3:26:24:28:13-15

soothsayers (5:12)

16 Your graven images I will also cut off, and your standing images out of the midst of you (5:13)

17 You will no more worship the work of your hands

18 I wiU pluck up your groves out of your midst (5:14)

19 I will destroy your cities that are consecrated to such worship

20 IwiU execute vengeance in anger and fury upon the heathen, such as they have not heard (5:15)

Battle of Armageddon (4:11) Mairy nations were also to be gathered against Jerusalem besides those in the days of Nebuchadnezzar. Already there have been over 2, 600 years between the two events. This gathering of the nations (v 11) will be in the day of the Lord. At the 2nd advent of Christ He wiU find the many nations of earth already mobilized to make war against

Him (Zech. 14:1-5; Rev. 16:13-16: 19:11-21). Though they wiU seek to destroy the Jews, their primary purpose wiU be to prevent Him from setting up His kingdom in the world. The devil, knowing that he has but a short time(Rev. 12:12), wiUgather die nations at this time; they will be trained and transported to Palestine to be there at the very day Christ comes from heaven with His armies, which will include all the holy angels (Mt. 16: 27;24:29-31; 25:31-46; 2Th. 1:7-10) and resurrected saints of all ages (Dan, 7:18, 22, 27; Zech. 14:1-5; Rev. 17: 14; 19:11-21). Israel wiU be the only earthly nation that will co-operate with Christ in diis war (Zech. 14:14-15), He will be victorious in the one-day battie; these mighty earthty armies will be completely destroyed, except for a sixA pan (Ezek. 39:2). So, instead of defiUng Israel, as planiied, the nations themselves will be defiled

Mobilization in ignorance (4:12) The rank and file of the vast armies of tlie nations wiU be in ignorance of the real purpose of dieir mobilization and gathering to Palestine. This says, 'they know not the thoughts of the Lord, neither undersund they His counsel: for He shaU gather them as die sheaves into die floor' (v 12). The devil, die Antichrist, the false prophet and perhaps some of die omer leaders will know, but the ordinary soldier will no doubt be ignorant of the reason for such a vast multitude gathered together. Certainly, it would not require so many to fight against a few Jews in Palestine

Seven Attribute* of God - Nineveh's Overstepping *nd Judgment • Me»«i*h'» Millennial and Eternal Kingdom

a The fiijt of three of the minor pfoph -ctj -*u :vj)' of the tyxdcn of thcu me. . Hib. 1:1; Mai. 1:1).

.i io.-i oi Ndhum (V 1). See Burden in

^ mpjssionate, ocfullof com-

. roentionoJ .^'v orxc (v 1)

c A vUUoe called 1 located

i^out C4 -1. r;.^r" " .eh. The

<it IS mentioned 3

1:1: 2:8: 3:7), and

■ :■ , 18. Jonah preached

%.,;<.. 7 yean before thii

(.' ih 1:2; o:2-7;4:ll). Cp. Zeph.

- • Nah . (1:2-15. V 7-14

rr " T7U unfulfiUed, Next,

2:1. itt 10 pccdicQons, p. 9io

e See 7 attributci of C-od. p. 908

f The Lord is poiaessot of wrath; literally, the Lord of wrath (v 2)

^ L'Cod were asquick tempered as man, many thin^ would he completely de-stroyed in His anger; it is to our advantage that He weighs all matters and makes a merciful and just decision before He acts. It is suted 6 times that Heis slo** to anger (v 3; Nch. 9:17; Ps. 103:8; 145:8; Joel 2:13; Jonah 4:2). Man is advised to be slow to wrath (Jas. 1:19). Anyone slow to anger is of gi eat u odexsLanding (Pr. 14:29), ap-

pease tfa wrath fPr. 15:18), and is better gian die mlpiry fPr. 16:32)

h God is great Ln power ■ omnipotent, absolutely just, and therefore the only Being capable of being Sovereign over

i 20 facts aboyt Ckxl; all (v 3)

1 He manifests jealousy (v 2)

2 Demonstrates anger (v 2-3i

3 Takes vengeance on enemies (v 2)

4 Reserves wrath for enemies

5 b slow to anger (v 3)

6 Ha: great power

7 Will not acquit the wicked

8 Has His way in the whirlwind

9 Has His way in the storm

10 Stands on the clouds

11 Rebukes the sea (v 4)

12 MaJces the sea dry

13 ftics up river?

14 Causes earthquakes (v 5-6)

15 Will renovate the earth (v S) 6)

16 None can stand before His wrath (v

17 He is good (v 7) trouble

18 He is a stronghold in the day of 13 He knows them tJiat trust Him

20 He brings Judgment when needed (v

6-14)

J Here we have statements expressing the omnipotence of God. He is capable of doing all these things, and has done them in the past when bnnging certain , d^;":'.: u. He will also do them in ^jTi-..^..^ I'jture judgments. God has already rebuked the sea (Ps, 104:7), made it dry (Ex. 14:14i dned up rivers (Josh. J:17;2 Ki.2:8, 14), sent famine to Bashan, Carmel, and Lebanon (2 Sam. 21:1; 2 Ki. 6:2^. The mounuins have quaked (Ex. 19:18; 1 Sam, 14: ;0; 1 Ki. 19:11). the earth has been burT;cc!by fire and men have been de-,tr.yed(Ccn. 19:24; 1 Ki. 19:12); and ri.ii will happen again tn the future (Hib. 12:18-28; 2 Pet, :!:10-13; Rev. C:12-17; 8:1-12; 9:1-21; 11:13; 16: 17-21; 18:1-24)

k See note or all, p. 308 of N. T.

1 Q uesiiom 1 -2. Next, v9 ro These statements with those of v 4-5 couldcasily refer to the future renovation of the heavens aixJ earth by fire, . :r Heb. 1:10-12; 12:25-2«; 2 Pet. :!0-n: Rev. 20:7 10

: |a» t.' ti' romfon wh'.-r: in trouble : 1 "^ic Lord 1. i{o<jJ (■. 1) . Mc is a stronghold He knows tJicm th.T mi;r Him

o Here the burden ■ The Nine v'-hitfs w<.

5" till l-oiu; iticii a pre -' destruction of the dry was i:iadt (v c-9)

p Uuemon :'. Nvxt, 2:11

MI

CHAPTER I

I Seven attribute* of God 1 Title atiii author

fpHE *buulca juL-Hitte-veh •^ The book o(the >i»k)a*oi Wt hum thetl kocb-ite.

2 Vengeance of God

tl'God is 'jealous, and the ORD revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he re-serveth walh for his enemies.

3 Longeuffering and juatice

3 The Lord ii%low to anger, andi^eat in power, and will not at all acquit the wicked: 'the Lord hath his way m the whirlwind and in the storm, and the clouds are the dust of his feet.

4 Omnipotence of Cod

4 lie rebuketh the sea, and maketh it dr>-, and drieth up all the rivers: BA shin lan^uish-eth. and Ciirmel, and the flower of L^b'a-non languish-eth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and 'all that dwell therein.

5 Holiness of God

6'Who can stand before his indignation? and who can abide in the fierceness of his anger? "Tiis fury is poured out like fire, and the rocks are thrown down by him.

6 Goodness and omniscience

7"The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

•8'^ut with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue bis enemies.

n Nineveh's overstepping

(I»a. 10:7-11; 36:4-22; 37:

3-29)

S'What do ye imagine against the Lord? he will make an utter end: ^affliction shall not rise up the second time. •10 For while 'they be folden together as thorns, and while they are drunken as drunkards, they shall be devoiued as stubble fully dry.

11 There is'one come out of thee, that 'imagineth evil against the Lord, a wicked counsellor.

Ill Judah. 1 Her deliverance

12 T hus saith the Loud; Though iheu be quiet, and like-wise many, yet thus shall they be cut down, when "he shall pass through. ThouKh I have afflicted thee, I will afflict thee no more.

13 For jiow will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the Lord hath given a

commandment concerning thte'lhat no more of thy name be sown: *out of the house of thy gods will I cut o£F the graven imase and the molten image: I will make thy grave; for thou art vile.

2 Her missionary program in the Millennium (Isa. 52: 7; 61:6. 66:19; Zech. 8:23)

•IS Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O'ju dah, keep thy solemn feasts, perform thy vows: for the'wicked shall no more pass through thee; he is utterly cut off.

CHAPTER 2

Nun vch's destruction was to be com-- and final the first time; there

J be no need for a lecofid de-

:ion (v 9) r t people of Nineveh would be de-suoycd as fully dried stubble (v 10) This was Sennacherib who invaded Ju -

i -onunueJ.coluii:n 4 ^^

3 Judah encouraged against

the Assyrian invader (Isa.

36-37)

/TTE*that dasheth in pieces is ^CL come up before thy face: l*keep the munition, watch the ! way. make thy loins strong, for-tif>' thy power mightily.*

2 For the Lord hath turned away the excellency of Jd cob, as the excellency of Ijra-el: for the emptiers have emptied them out, and marred their vine branches.

IV Judgment of Nineveh (2: 3-13). 1 Battle in her streets

3 The 'shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the'day of his preparation, and the fir trees shall be terribly shaken.

4 The'chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 'He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

S^he gates of the rivers shall be opened, and the palace shall be dissolved.

2 Nineveh's captivity

7 And''Huz'z4b shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

8*But Nin e-veh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back.

3 Nineveh spoiled

9'Take ye the spoil of silver, take the spoil of ftold: for there IS none end of the store and glory out of all the pleasant furniture.

4 Her utter ruin

10 She is empty, and void, and waste: and the heart melteth, and the knees smite

185, OOOofliisarriy, and he had to return I.) .'■-vri.i H'-i, ■• '" "8) li ' utdown - -_ ., Jah(v 12;

Ua.)

V ! hou... . afflii lit! vou riudjh^, 1

will not atlUct y

Assyrian; for I wiUL';. ^.. :_. ,. . - ;; —

off you and break your bonds asunder

a This me a ' 'Jynasty of Nineveh to which :ib tM:longed would

come to ar ■•iiu tv 14)

b The house of your gods will be destroyed and the gpds cut off; and you will be brought down to your gravc(v 14). He was killed in the house of his gods by hii own sons(Ua. 37:37-38)

c Laiah predicted the sa— •'■•-—- and called attention to the :ect

of such ministers in \hc Miwi luuiim (v 15; Isa. 52:7)

d Judah was the only kingdom of Israel then in ocistence,the northern kingdom having been destroyed by the time of the fulfillment of this prophecy concerning Nineveh (v 15)

e The wicked man will no more pass through you: he will be utterly cut off (v 15). This rcfe's to 'Jie last-day Assyrian, the Antichrist (2 Th. 2:8)

f 2nd and last p^J[)^^ecv in Nah. (2:1 -3: 19, fulfilled).47 preGilctlons,p.908

g The dest^royers of Nlno/eh were Cyaxares of MBdla,arxi N?bopolassar, the fathci of Nebucha±BZ'.ar, king of Babylon

h This was a call to prepare for the siege , for the Lord was about to restore the excellency of Jacob and Israel who had been destroyed by enemies (v 2)

i The shields of the Mcdo-Babylonian army were dyed red; the soldiers them -selves were in scarlet military tunics. The chariots of burnished steel flashing in the sun, with their wheels of light ning-Like rapidity of rotation, strikinR sparks from the stones as they rolled along,gave the appearance of torches andflashesof lightning on the battlefield (v 3-4)

j Thedayofhii preparation-that of the commander of the Medo-Babylonian army-to take Nineveh (v 3)

k The highly polished steel chariots were to jostle against one another in the broad streets of Nineveh; and flashing in the sun they would have the appearance of torches and flaslicsof lightning (v 4)

1 He (the king of Assyria, 3:18) preparing the defence shall recount his wortliies: they (defenders of Nineveh) shall stumble in their waUt; they shall make haste to the wall thereof (wall of Nineveh), and the defence shall be prepared (2:6)

m This explains the overflowing or overrunning flood of 1:8, that made the fall of the city possible. Tradition says there was a prophecy handed down from their forefathers declaring that Nineveh shouId not be taken until the river bec.imc an enemy of the city first. It happi^ncd in the third year of the siege that the riser Khusur and the canal to the Tiviris running throu>ih the city became so swollen by constant rains that the overflow even washed away a portion of the walls; and through this part the invaders entered to take over. The king oi NiiK'wh imagining iliat the prophecy was being fulfilled cast aside all hope of escape, built a large funeral pyre in the palace, and burned his concubines, his eunuchs, and liimself. Tliis could explain the burning of tJie palace (v 8), and the fire of 3:13, 15

n This was the queen who escaped the ' '.>>nedby Diodorusandre-

. There was no account .• :itr nil :i,-Durned with the king. The Sept. readi the empress in this verse (v 7). 1 he Berkeley says the queen . and so do other versions

o This verse pictures the mulurudc of defenders ol Nineveh fleeing away

p llic great snoilo! Nineveh isherc pic-tured and tier utter ruin described

I-ont. ftoiii column 2

dahlii Uie daysot l'^ 13-19:37: Isa. :lO; 1 his u as far as he . (he defenced had . .

(2 Ki. 18:

1 take . lie

:,a Ic m

•lying

NAHUM 2. 3

Nineveh's ruin threatened

God's goodness to his people

a Question 4. Next, 3:7

b Nineveh is here pictured as a lion's den where the lion-family has been secure and well fed (v 11-12). God promises to destroy the den and all the young in it (v 13)

c Nineveh, I will bum all her chariots in the fire (v 13). The modern theory that the chariots of 2:3-4, 13; 3:2picture the present-day automobile is disproved by these very statements. This is no prediction of our modern vehicles as can be seen from the context and all that is said about the chariots d 6 proofs chariots not automobiles:

1 The prophecy is one of the destruc-tion of ancient Nineveh-not modern horseless carriages (1:1; 2:8,13; 3:1, 18)

2 The chariots of Nineveh referred to in these verses were horse-drawn vehicles as proved by such statements as "the noise of a whip" and " the pransing of horses" (3:2)

3 The chariots were to be burned in the fire back in ancient times-when Nineveh was destroyed (2:13); and they had no automobiles in those days to burn

4 The riders of these vehicles were horsemen and they fought in a battle with brightjglittering swords and spears (3:3)

5 The seeming "like torches" and running Tike lightnings"of 2:4 is easily understood when one thinks of the po -Ushed steel, the bri^t swords and spears flashing in the sunlight on the battlefield. See Knowledge shall be increased, p, 882

6 The prophecy was fulfilled in the battle between the Assyrians and the Medo-Babylonians at least 650 years beforeChristn.:ll; 2:1-8,13; 3:18-19)

e 8 reasons for Nineveh's destruction:

1 A bloody city -murders (v 1)

2 Full of lies and deceit

3 Robberies

4 Wars to plunder others

5 Multitude of whoredoms (v 4)

6 Many witchcrafts

7 Drunkenness (v 11)

8 Oppression of others (v 19)

f Here we have a record of tbe actual battle scene between the Assyrians and the Medo-Babylonians (v 2-3), as we alsohaveinvl3,15;2:l-7. The whip. the pranajghorses , and the horsemen all identify the vehicles of this w\r as horse -drawn chariots, and not automo -biles (v 2-4)

g This carries out the symbol of whoredoms for idolatry-die worship the city was given over to. Her nakedness was to be uncovered before all nations (v 5-7)

h This was die purpose of the whole prof)hecy-to show the complete destruction of Nineveh a century after the city had been spared in the days of Jonah (V 7, 13, 15; 2:13)

i Questions 5-7, Next, v 19

2nd prophecy in Nah . (2:1-3:19) 47 gedictions-fulfilled;

1 He that dashes in pieces is come up before your face (2:1)

2 The Lord has turned away the excellency of Jacob, as the excellency of Israel (2:2)

3 The emptiers have emptied them ., out, and marred the vine branches

4 The shield of his mighty men is made red (2:3)

5 The valiant men are in scarlet

6 The chariots shall be with flaming torches in the day of his pjreparation

7 The chariots shall rage in the streets and justle against one another in the broadways (2:4)

8 They shall seem like torches

9 They shall run like the lightnings

10 He diaUreccftmt his worthies (2:5)

11 They shall stumble in their walk

12 They shall make haste to the wall

13 The defence shall be prepared

14 The gates of the river shall be opened, and the palace dissolved (2:

together, and much pain is in all loins, and the faces of them all gather blackness.

11 "Where is the dwelling *of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

5 God the destroyer

13 Behold, I am against*thee, saith the Lord of hosts, and I will burn her"chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

903 CHAPTER 3

V Causes of Nineveh's doom. 1 A city of crimes and wars

W OE tothe bloody city! it IS all full of lies and robbery; the prey departeth not;

2 'The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcases; and the'^e

is none end of their corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the wellfa-voured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

2 Judgment from God

5 Behold, I am against thee, saith the Lord of hosts; and I

wilWdiscover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

7 And it shall come to pass, that all they that look upon thee shall flee from thee, and say, *Nin'e-veh is laid waste: Affho will bemoan her? whence shall I seek comforters for thee?

3 Example of judgment on No

8'Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?

9 E-thi-6'pi-i and E'gypt were her strength, and it i/;as*infi-nite; Put and Lu'bim were thy helpers.

10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

4 Application to Nineveh

ll'Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds shall be like fig trees with the first-ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

5 Nineveh asked to prepare

•14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the morter, make strong the brick-kihi.

6 Nineveh to be desolate

15 There shall the fire devour thee; the syord shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoil-eth, and fleeth away.

17 Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they fiee away, and their place is not known where they are.

7 Universal wickedness

18 Thy shepherds slumber, O king of As-syr'i-4: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gath-ereth them.

19 'There is no healing of thy bruise; thy wound is grievous: all that hear the'bruit of thee shall clap the hands over thee: forAipon whom hath not thy wickedness passed continually?

Summary of Nahum

Date and place: wtinen in Palestine about 786-757 B. C.

Audiar: Nahum the prophet (1:1)

Theme; ifae destniction of tOneveh about 100 years after Jonah, The prophecy is a complement and counterpart of the book of Jonah; the city was literally destroyed as predicted by both prophets-by the Medesand Babylonians under Nebopalassai, father of Nebuchadiiezzar

Purpose : to make clear that, although God had spared the city of Nineveh because of repenunce in Jonah's day, her destruction was now coming because of the inhabitants going back into sin and rebellion against God

Statistics; 34* book of the Bible; 3 chapters; 47 verses: 1, 285 words; 8 ques-donslTcommands; no promises; 72 predictions; 46 verses.of prophecy; 6 verses of unfulfilled prophecy; 40 verses of fulfilled prophecy; and 2 distinct messages from God (1:2; 2:1)

15 Huzzab shall be led away captive

16 Her maids shall lead her as with the voice of doves (2:7)

17 Nineveh is like a pool of water: yet thev shall flei' away (2:8)

18 They shall cry. Stand still, bui none will look back

19 Take the spoil of silver and gold:

Continued, column 4 —^»-

7 attributes of God (1:2);

1 Jealousy (v 2)

2 Longsuffering (v 3)

3 Justice

4 Omnipiotence (v 4-5)

5 Holiness (v 6)

6 Goodness (v 7)

7 Omniscience

a This refers to the conquest ot tgypt by the Assyrians some 60 years before. God asked Nineveh if she considered herself better than No of Egypt whom the Assyrians had taken, and whose

roplediey had carried into captivity. No fell, then Nineveh would also fall, for she was no better morally than No when it fell fv 8). It is revealed here that Assyria aad conquered both Egypt and Ediiopia, taking many into captivity (v 9-10) b 3 "^infinite" thinP|S in Scripture ;

1 The strengthand power of Egypt and Ediiopia (v 9)

2 Job's sins or iniquities (Job 22:5)

3 God's understanding (Ps. 147:5)

c God applied die lesson of v 8-10 to Nineveh which was to be destroyed, with many people being taken into captivity (v 11-19), The men of Nineveh who were the defenders would become as weak as women (v 13); and thecity would be destroyed regardless of the great amount of preparation for war (v 14-19). Fire was to devour it, and the sword was to destroy the defenders (v 15). The merchants, rulers, and great men would flee Uke grasshoppers from the hedges on a cold day whenever the sun came up and gave a little warmth (v 17-18). The people were to be scattered all over the mountains (v 18)

d There woidd be no remedy for the coming destruction. All vfco vouldheat of Nineveh's utter desolation would be glad, for she had oppressed many con -tinuaUy (v 19)

e Bruit, report, tidings

f Question 8. Last one in the book of Nahum

—^^~ Cont. from column 2

for there is no end of her treasures (2:9)

20 She is empty, void, and waste (2:10)

21 The heart will melt, the knees smite together, and diere will be much pain in the loins

22 The faces of them will gather blackness

23 I will bum her chariots with fire in the smoke (2:13)

24 The swora will devour the young Uons

25 I will cut off your prey from the earth

26 The voice of messengers shall be heard no more

27 There will be a multitude slain, and a great number of carcases (3:^

28 They will stumble upon their corpses

29 I will discover your skirts upon your face, and show the nations your nakedness, and the kingdoms yotir shame (3:5)

30 I will cast abominable filth upon you, and make you vile (3:6)

31 I will set you as a gazingstock

32 All that look upon you shall flee from you (3:7)

33 Nineveh diall be laid waste

34 You shall be dnmken, and seek to hide and find strengdi because of your enemies (3:11)

35 All your strongholds shall be like fig trees with firstripe figs; if they be shaken they will easily fall (3:12)

36 Your men will become as weak as women (3:13)

37 The gates will be opened to your enemies

38 Fire shall devour your bars

39 Fire shall devour you (3:15)

40 The sword shall cut you off

41 Your leaders wiU flee away (3:16)

42 Your nobles will dwell in the dust

43 Your people will be scattered upon the mountains (3:18)

44 No man will gather them

45 There will be no healing for your bruise (3:19)

46 Your woimd will be grievous

47 A11 that hear the report of you shall clap the hands over your fall: for you have oppressed them continually

Sin* of Ur«el - Prophecy ol Ur*el'i Dl»per«lon -God's Character - Cod'»

i Thcbuxden. oracle of judgment upoa Jud«h, who was to be demoyed »nd taken <. jpdve by the Chaldeans (1:5-

b Only 4 of tbe writing propbeo claimed

tx-rs.M.jlly that djcy were prophets. t-i:..» Jllcd himself a protihet only ::: . (: ~:2; TS:1:39:4. Jeremiahii A'/.v^ .1 :>ri ;Vu t in hij book 31 times (■J0:J: .:6:-Z: •^:6, 10-15; 29:i» 29j 32:2; 34:6; 36:8, 26; 37:2-13; 38:9-14; 42:2-4; 43:6; 45:1; 46:1. 13; 47: 1:49:34; 50:1; 51:59). Habakkuk called himself a prophet 2 times (1:1; 3:1). Haggai called himself a prophet 5 times (1:1-3, 12; -:1, 10), All the others aie called □ronhets by virtue of iheii writings in Miicn their predictions are found c The prophet evidcniiy had been in intercessory prayer for Judah for some time, and it seemed he would never be heard by Cod. He longed for an answer, like the psalmist who was in deep distress (v 2; Ps. 18:6, 41; 22: ~4)

li Question 1. Next, v 12

c 7 r^pf nf Juiiah (y 3-4):

1 Spoiling 6 Injustice

2 \'iolence 7 The wicked op-. Strife pressing (he tignt-

4 Contentions eous

5 Violating the law : 1st prophecy in Hab. (1:5-11, fulfill-

1st prophecy in jdj. NeTt. i:i

16 predictions-fulfilled:

1 Beholdyou among the heathen, and regard, and wonder marvellously: for I work a work in your days, which you will not believe, choughitbc lold you (1:5; Acts 13:41)

2 I raise up the Chaldeans, that bitter and hasty nation, which shall march through die breadth of the land (1:6)

3 They will possess dwelling places that are not theirs

4 Their judgment and dignity will proceed of themselves (1:7)

5 Their horses will be swifter than leoptards, and more fierce than the evening wolves (1:8) selves

C Their horsemen will spread them-

7 They will come from far

8 They will come as an eagle

9 They will come for violence (1:9)

10 They will jup up as the cast wind

11 They will gather captives like sand

12 They shall scoff at kings (1:10)

13 They shall scorn princes

14 They shall deride every stronghold

15 They shall heap up dust and take it

16 Then , after he is victorious, his mind shall change, and he shall pass over and offend, imputing this power to liii god (1:11)

tf Quoted in Acts 13M1 of the spiritual -onders by the power of the HoW Spirit ill the lives of Christians, which arc rejected by the Jews at that time. The first application of this work of wonders was no doubt to the terrible destruction of Judah by tht: Chaldeans, a destruction which the Jews of that >jriod did not believe could possibly iLappen. Evidently God supernaturally aiiliij Ncbuihadnczzar and his army, and lliey did wonders by such help fromheaven. Thus, the work of wonders could refer to this supernatural aid. In a similar way Paul applied it to the work of wonders and miracles iJi his day, tliat Ls, die work being accomplistied in t^ic name of Jesus Christ of Nazareth

li 'od II spoken of here as the agent r.i.'i:.,'. -jp thf Chaldeaiu. Thiscm-:c sovereignty of God . He ha' t)ic power to tali*. upMi.. ■■) down;

and He do dcd to

tulfil His own wutd anJ Ixiiig about events He lus predicted, to carry out His plan for man. He has foretold all major world powers ironi die earliest times untM the :;nd advent of Cluist, that IS, powers wlUch have to do with tiic fulfillment of His plan for Israel,

CHAPTER 1

I Prayer ag^inat Israel (1:1-4)

TlHE*burden which Hl-b4k -~~kuk*the prophet did see. ^

2 O Lund, 'liow long shall I cr>-, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!

S'Why dost thou shew me iniquity, and cause me to behold grievance? for 'spoiling and violence are before me: and there are that raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous: therefore wTong judg-' ment proceedeth.

II Prophecy of dispersion!

(1:5-11). 1 God's work

among the nations (Acts 13:

37-41)

ts "Behold ye among the heathen, and regard, and*wonder marvellously: fot / will work a work in your d^s, which ye yfjU not believe, though it be; told i/ou. i

2 Babylonian captivity

6 For, lo,*I raise up the Ch41-di'an;, that 'bitter and hasty nation, which shall marrhi through the breadth of thCj land, to possess the dwelling-places that are not theirs. [

7 They are terrible and dread-: ful: their judgment and their dignity shall proceed of themselves. ,

8 Their horses also are swifter | than the leopards, and are more fierce than the evening wolves: and their horsemen shall' spread themselves, and their horsemen shall come from far;; they shall fly as the eagle that hasteth to eat. i

9 They shall come all for vio-j lence: their faces shall sup up' as the east wind, and they shall' gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall' deride every strong hold; fori they shall'heap dust, and takej it. I

11 Then shall his mindj change, and he shall pass over, I and oSend, ^imputing this hisi power unto his god.

Answer

t

14 'And makest men as tbe fishes of the sea, as the creeping things, that have no ruler over them?

IS^hey take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.

17*^Shall they therefore empty their net, and not spare continually to slay the nations?

CHAPTER 2

in Testimony: God's char-

acter

12 • 'Art thou not^rom everlasting, O Lord my God, mine Holy One?"we shall not die. O j Lord, thou hast ordained them for judgment; and, Cmighty God, thou hast established them for correction.

13 Thou art of purer eyes than to behold evil, and %anst not | look on iniquity: 'wherefore lookest thou upon them that deal treacherously, and boldest thy tongue when the wicked devoureth the man that is more righteous than be?

IWTLL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

IV God's answer to Ha.bak-

kuk. 1 Write the vision:

reason

|2'And the L ord answered me, and said7~Write the vision, and make it plain upon tables, that he may run that readeth it.«

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because'it will surely come, it will not tarry.

2 Contrasted characters

4 Behold, his soul which is lifted up is not upright in him: but 'the just shall live by his faith.

3 The greedy: their reward

5 * Yea also, because he transgresseth by wine, 'he is a proud man, neither keepeth at home, who enlargeth his desire as*hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 'Shall not all these take up a parable against him, and a taunting proverb against him, and say, 'Woe to him that mcreaseth that which is not his! how

long? and to him that ladeth himself with*thick clay!

7 Shall they not rise up sud-ili'nly that shall'bite thee, and

: awake that shall vex thee, and I thou shalt be for booties unto I them?

•8^ecause thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and tor the violence of the land, of the city, and of all that dwell therein.

4 Woe to the covetous

9 • Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame

andfvennially forallmen.Ho is under

i)^ ir-

ri, . . lU

and >'Uicisru«. lutultiiii (note p, Dan. 10:1 ^ i 14foi J dc St ription o ' is:

1 Bitu-r (v Ji—r^ '^

Continued, coluftiii 4 —^v

12-16; 14:10; 2 Cor. 5:10; Rev. 20: 11-15) q Cod is not responsible for sin, even (hough He looKs on it and does not stop it-though He pemiits free moral agents to commit it. He simply makes a record of every manS sins, warning all that He will bring ihem to judgment for wrong-doing

Qu

d ^d DTOitiecYinHab. (2:2-3, unful

Prayer of Habakkuk

a Questi on 4. Next, v 17 ! b A refert ncc to the ancient method of catching fish, which is not unlike some of the methods we stlU use today. The prophet here was calling attention to the pagan worship of idols for success in fishing (v 16) uestlon 5. Next, 2:6

2 predjctiQas-unfulfilled :

1 The vision (of the 2nd coming of Christ, as proved in Heb. 10:37) is yet for an appointed dme, but at the end ii shall speak, and not lie (2 : 3)

2 Though it tarry, wait for it (the 2ndadventof Christ); it will not tarry

e Quoted in Heb. 10:37 where the 2nd advent of Christ is put for tiic vision

f Quoted in Rom. 1:17; GaU 3:11; Heb. 10:38

g 12 facts about the self-exalted man;

1 He is not uprl^t (v 4)

2 He does not live by faith

3 He is a wine drinker (v 5)

4 He is proud

5 He is a gad-about

6 He enlarges his desire as hell

7 He is like death that cannot be satisfied

8 He is greedy (v 6)

9 He is covetous (v 9) ITf

10 He is murderous and unmerciful (v

11 Takes advantage of others (v 15)

12 Is violent and lustful h Heb. sheoL the unseen world of de-

parted spirits, not the grave, the place of the body (v 5). See Hell in Index

i Questions 6-7. Next, v 13

j 5 woes upon Judah;

1 Woe to tfaem that get wealth by fraud and oppression (v 6)

2 Woe to the covetous (v 9)

3 Woe to them that build with murder and sin fv 12)

4 Woe to tnose who take advantage of neighbors (v 15)

5 Woe to idolaters (v 19) k Make strong deep pledges I Exact the promises made and make

you a booty to them (v 7) m 3rd prophecy in Hab . (2:8, fulfilled in NebuchaonezzarT" king of Babylon ofv 6, who spoiled raanv nations and who, himself was to be spoiled). Next, V U

2 Hasty

3 Terrible (v 7)

4 Dreadful

5 \fen of decision

6 Dignified

7 Swift (v 8)

Com, from coliimn -

9 Violeni (v 9)

10 Merciless

11 Scoffers (v 10)

12 Scorners

13 Mockers

14 IdoUters(v 11) J This refers to the making of ramps up

to the top of tbe wall of a city ana taking it thereby (v 10)

k All heathen nations, more or less, attributed their success to the|r idol gods. Nebuchadnezzar had several experiences demonstrating (he foolioness of this program. He was brought down to know that Jehovah, the God of Israel, was the only cme and living God (Dan. 2,-46-4«: 3:26-»; 4:32-37)

1 Questions 2-3. Next, v 14 m This is a declared truth of the Bible (v 12; Ps. 41:13; 90:2; 93:2; 103:17; 106>W; Mic. 5:15

n Here th'* prophet expressed the often repeated doctrine, Imnortailty of tlie soul and spirit-the inner man. Seelni-mortaliry in Index

O C racts aCDut God ;

1 He Is an eternal Being (v 12)

2 A holy Being

3 A just Being

4 A mighty Being

5 A pure Rcingfv 13)

6 A c'rvativc Being (v 14)

p (">od has to sec sin and itdquiry, but He does not and cannot countenance such. He keeps an accurate record of all evil and will judge every man according to what he has done -good or bad (Ml. 16:27; Acts 17:31; Rom, 2:

HABAKKUK

g'. h

a Being rebellious, covetous and pro -moling continual civil strife caused the destruction of many and these things were sin against the soul (v 10)

b Question 8, Next, v 18

c 4th prophecy in Hab . (2:14, unfulfilled; will be fulfilled in the Millennium and the New Earth). Next, v 20

d Founds times (v 14; Num. 14:21; Ps. 72:19: Isa. 6:3; 11:9)

e This means to be as one who is uncir-cumcisedand without the covenant (v 16)

f As violence done to Lebanon by cutting down the great cedars, so violence would be done to anyone taking advantage of his neighbor (v 15-17) Question 9. Next, 2:8 5th and last prophecy in Hab . (2:20. unfuLfiUed; wiU be fuliiiied in die Millennium and the New earth, when the Lord will Uterally be in His holy temple) i ThiswillbeUtEralinthe eternal reign of the Messiah on earth (v 20; Isa. 9: 6-7: Ezek. 43:7: 48:34; Zech. 6:12-13; 14:5, 9: Rev. 11:15; 20:1-10) j Shjgionoth. The plural of Shiggaion, a crying aloud

k Renew, in die sense of repeating, doing

it over again 1 These yean refer to years of wrath in which God is requested to show mercy

(V 2) m This refers to God leading the children of Israel out of Egypt through Tern an and mount Paran (v 3). Teman and Paran took in the whole of the south of Judah, including Sinai n Horns here are tifeurative of power. The idea is of beaming rays of His glory coming from His hands (v 4)

1st prophecy in Nah. (Nah. 1:2-15) 10 predictions-fulfilled:

1 With an overrunning flood He will make an utter end of Nineveh (1:8-9)

2 Darkness will pursue His enemies (1:8) time (1:9)

3 Afflictionwillnotriseup a second

4 They shall be devoured as stubble fully dry (1:10)

5 There is one come out of you that imagineth evil against the Lord, a wicked counsellor (1:11)

6 Though they be quiet, and likewise many, yet diey shall be cut down

7 Thoughlhave afflicted you, I will affUct you no more (12)

8 For now I will break his yoke from off you, and break your bonds in sunder (1:13)

9 I will cut off the graven image and the molten image out of die house of your gods (1:14) vile

10 I willmakeyour grave: foryou are 15 predictions-tmfulfilled:

1 The Lord will revenge Israel (1:2)

2 He will take vengeance on His adversaries enemies

3 He wiU reserve His wrath for His

4 He will not acquit the wicked (1:3)

5 He will rebuke die sea and make it dry (1:4)

6 He win dry up aU the rivers

7 ciasnan,Cannel, and Lebanon will languish (IsS)

8 The mountains will quake at Him

9 The hiUs wiU melt

10 The earth will be burned at His jxesence, and all thai dwell therein

11 No man will be able to stand before His indignation, or die fierceness of His anger (1:6) fire

12 His fury will be poured out Uke

13 The rocks will be dirown down by Him

14 Behold upon the mountains the feet of him diat brings good tidings, that publishes peace (1:15)

15 The wicked man will not pass through anymore, but wiU be utterly cut off

26 commands in Hosea (Hos. 1:2):

1 Go, take a wife of whoredoms (1:2)

2 CaU his name Jezreel (1:4)

3 Call her name Lo-ruhamah (1:6)

4 Call his name Lo-ammi (1:9)

Habakkuk's prauer

to thy house by "cutting off | many people, and hast strmed I against thy soul.

11 For the stone shall cry out | of the wall, and the beam out of \ the timber shall answer it.]

12 •" Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, Hs it not of the ; Lord of hosts that the people shall labour in the very fire, and the people shall weary. themselves for very vanity?

5 Reason: God's ultimate .

purpose in the earth (Isa. '■

11:9) '

•14 Tor the earth "shall be: filled with the knowledge of, the glory of the Lord, as the' waters cover the sea. j

6 Woe to drunkards: reason!

15 *: Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him dnmken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: druik thou also> and let 3iy foreskin'be imcovered: the cup of the Lord's right hand shall be turned unto thee, ing spear and shameful spewing shall be on thy glory.

17 For theMolence of Leb'a-non shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of

lence, and burning coals went forth at his feet. 6 "He stood, and measured the 1 earth: he beheld, and drove asunder the nations; and the everlasting moimtains were scattered, the perpetual hUls did bow: his ways are everlast-i ing.

j 7 I saw the tents of Cu'shan m ' affliction: and the curtains of the land of Mid'i-an did trem-, ble. 8"Was the Lord displeased against the rivers? was thine , anger against the rivers? was ■ thy wrath against the sea, thati ' thou didst ride upon 'thine! horses and thy "chariots of salvation?

9 Thy 'bow was made quite naked, according to the oaths of the tribes, even thy word.! Se'lah. Thou didst cleave the i earth with rivers. ;

10 The mountains saw thee, | and they trembled: the over-' flowing of the water passed: by: the deep uttered his voice, i and lifted up his hands onj high.

11 The sun and moon stood; still in their habitation: at the ■ Ught of thine arrows they went,! and at the shining of thy glitter-1

12 Thou didst march through: the land in indignation, thou' didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even ' for salvation with thine

the l^d, of the city, and of all; anointed; thou woundedst the

that dwell therein.

7 Woe to idolaters: reason;

I I 18 *'^What profiteth the grav- ' I en image that the maker there-! of hath graven it; the molten ; image, and a teacher of Ues,] that the maker of his work i trusteth therein, to make dumb 1 idols? i

19 Woe unto him that saith to j , the wood, Awake; to the dumb j stone. Arise, it shall teach! I Behold, it is laid over with j gold and silver, and there is no ' I breath at all in the midst of it. ♦20"But the LoRD'js in his holy temple: let all the earth keep] silence before him. i

906 CHAPTER 3 I

V Prayer of Habakkuk (3:1- : 19). 1 For national revival i

A PRAYER of Ha-b ak:kuk'i the prophet upon'Shi-gio- ^ noth. I

2 O Lord, I have heard thy! speech, and was afraid: O Lord, 'revive thy work in the midst of the'years, in the midst of the years make known; in

wrath remember mercy.

2 God's thirtyfold greatness

3 God ""came from Te'man,

head out of the house of the wicked, by discovering the fotmdation unto the neck. Se'lah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the j poor secretly. \

15 Thou didst walk through the sea with thine horses, through the heap of great waters.

3 Effect on Habakkuk i 16'When I heard, my belly'

trembled; my hps quivered at; the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

4 Sixfold consecration

17 "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

18 Yet I will rejoice in the

and the Holy One from mount \ Lord, I will joy in the God of Pa'ran. Se'lah. His glory my salvation covered the heavens, and the earth was full of his praise.

4 And his brightness was as the Ught; he hadTioms coming out of his hand: and there was the hiding of his power.

5 Before him went the pesti-

Summary of Habakkuk on p

ig'iThe Lord God is my strength, and he will make my feet Like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

898

5 Say to your brethren, Ammi; and to your sisters Ru-hamah (2:1)

6 Plead widi your modier (2:2)

7 Let her put away her whoredoms

8 Go yet, love a woman beloved by her friend, yet an adulteress, according to die love of God for Israel (3:1)

Continued. column 4 —^»-

26 Take with you words and turn to the Lord; say to Him (14:2) The prophet's wife was a woman of the nordiem kingdom and was there-fcwe regarded as an idolatress,being the child of people in a nation which had gone deep into idolatry. She became unfaithful to her husband, Hosea, as she was unfaithful to Jehovah (2:1-13)

a 27fold greamess of God;

1 God came from Teman and mount Paran in glory and power to lead Israel through the wilderness (v 3)

2 His glory covered the heavens

3 The earth was fuU of His praise

4 His brightness was as die U^t (v 4)

5 He had horns (rays of glory) coming out of His hand

6 There was die hiding of His power

7 Before Him went the pestilence (v

5)

8 Burning coals went forth at His feet

9 He stood and measured the eardi (v 6) cLons

10 He beheld and drove asunder die nail T^£ everlasting mountains were scattered

12 The perpetual hills did bow

13 His ways are everlasting

14 He rode upon His horses and chariots of salvation (v 8)

15 His bow was made quite naked, according to the oaths of the tribes, even His word (v 9)

16 He clave the earth with rivers

17 The mountains saw Him and trembled (V 10) by

18 The waters overflowed and passed

19 The deep uttered his voice, and lifted up his hands on hi^

20 The sun and moon stood stLllin tfaeii habitation (v 11)

21 At die light ofHis arrows they went, and at die singing of His glittering

22 Hem arched ihrou^ the land in Indignation (v 12)

23 He thredied die headien in anger

24 He went forth fc« the salvation of His people, even for die salvation of ms anointed (v 13)

25 He wounded the head out of the house of the wicked, by discovering the foimdation unto the neck

26 He struck dirough widi His staves the. head of die villages (v 1^

27 He walked throu^ the sea with His horses, dirou^dieheapof deep water (v 15)

b Questions 10-12. L^t ones in Hab.

c His horses are mentioned twice in this prayer (v 8, 15); and they can be understood UteraUy (2 Ki. 2:11; 6:14-17; Joel 2^i; Zech, 1:8; 6:1-6; Rev. 19: 11, 14. 21)

d The chariots also can be taken liter-aUy (V 8; 2 Ki, 2:11-12; 6:14-17; Ps, 68:17; Joel 2:5; Zech, 6:1)

e The bow here is figurative of His Word

f When I heard the vision:

1 My belly trembled (v 16)

2 My lips quivered at the voice

3 My bones became rotten

4 I trembled in myself 18): g 6foldcons^rationofJIabakkuk^l7-

1 I will rejoice in the Lord, and joy in the God of my salvation even if the fig tree does rwt blossom

2 If tte vines do not bear fruit

3 If the olive crop fails

4 If die crops in me fields fail

5 If the flock be cut off from the fold fi Tf the herd be cut off from die stalls

h The prophet gave die secrets oi now he could make such a consecration:

1 The Lord God was his strengdi (v 19)

2 He would make him as sure-footed

ac >iinds

3 Make him to walk upon hi^ places

^ Com, from column 2

9 Hear the word of the Lord (4:1)

10 Let not Judah offend (4:15)

11 Come not to Gilgal

12 Do not go up to Beth-aven

13 Do not swear, the Lord Uveth

14 Let him alone (4:17)

15 Hear this, O j^iests (5:1)

16 Hearken, you house of Israei

17 Give ear, O house of the king

18 Blow die trumpet in Gibeah (5:8)

19 Blow the tnunpet in Ramah

20 Cry aloud at Beth-aven

21 Let us return to the Lord (6:1)

22 Set die trumpet to the moudi (8:1)

23 Rejoice not 0 Israel (9:1)

24 Sow to yourselves in righteousness

25 Return to die Lord, O Israel (14:1)

.

ZEPHANIAH

Sin* of I>r«el - The D»y ot the Lore - Judgment, on GentUe. by B*bylon - Me»«Uh'« Eternal Kingdom

911

W»s rominunicatcd unto by the Holy Spun (V 1; 2 Tim. 3:15-17; 2 Pet.

bScc Zt phamjh .p. 913 1:21)

c Hczckioli

d Sec Joaiih's rcian, p. 913

c Uip^BnccylnTLcfti. (1:2-18. V2-6 lul/illcd: V 7-18 unfulfilled). Next, 2:1 12 LCcdicDons-fulfiUcd:

1 I will uitctly consume all things from off the land (1:2)

2 Iwillconsumc man and beast (1: 3)

3 I will consume the fo%.ls of the heavtn. the fish of the sea, and the snjmbUng blocks with the wicked

4 I will cut off man from the land

5 I willaliosaetchoutMy hand upon Judah. and all the inhabiunu of Jenisalcm (1:4)

6 1 will cut off the remnant of Baal from this place

7 I will cut off the name of Chcma-rims with the priesu

8 1 will cut off them that worship the host of heaven upon the housetops

9 I will cut off them that swear by the Lord

10 I will cut off them that swear by Malcham (1:5)

11 IwiUcutoff them that turned back from the Lord (1:6)

12 I will cut off dicm that have not sought or inquired of the Lord

22 predictions-unfulfilled:

1 The day of the Lord is ai hand (1:7)

2 The Lord has prepared a sacrifice

3 He has bidden His guests

4 In that day of the Lord's sacrifice I will puni3i the princes, the king's children, and all that are clothed in strange apparel (1:8)

5 In thai day also 1 will punish all those that leapon the threshold, which fill their masters* houses with violence and deceit (1:9)

6 In that day there will be the noise of a cry frorn the fish gate, and an howling from the second, and a great crashing from the hilb (1:10)

7 All the merchant people of Makiesh will be cut down (1:11)

8 Allthatbear silver will be cut off

9 At tfiat time 1 will search Jerusalem wT^TcanSTel, and punish the men that are settled on their lees, that say in their hearts. The Lord will not do »ood, neither will He do evil (1:12)

10 i heir goods will become booty S(l:13) tion

11 Their houses will become a dcsola-

12 I hey wiUbuildhouses and not inhabit them

13 They will plant vineyards and not drink the wine thereof

14 The meat day of the Lord is near

15 It hastes greatly, even the voice of the day of the Lord icrly

16 The mifiity man shall cry there bit-

17 Thai day will be J day of wrath, trouble, distress, wastf:ncss,dcsolaiion, darkness, gloominess, clouds, thick darkness, a day of the trumpet, and alarm against the fenced cities, and high towers (1:15- 16)

18 Iwillbnngdisaessuponmen (1:17)

19 TTicy shall walk like blind men

20 Their blood shall be poured out like dust, and their flesh as dung

21 Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath (1:1^

22 The whole land shall be devoured by the fire o(His jealousy, tor Me will make a speedy riddance of all them that dwell in the land

(Sec Consume , p. 913

g Stumbluigblocks-referring to the idols and the ruin of the naoon brouKht about by them. It literally mcaiu ruin brought on by the stumbllngblocks or idols of the tscoplc. The Heb. rnakJiclah trans. ^turiblintihl'>cks here is trans, ruin

h Judali and]i rusalcm are the subject of this prophecy, not Ephralm and Sa-maria, for the norttiern kingdom had been out of existence for iX> years al -ready and thctvforc could not be in eluded in thcx: predictions (v 4)

CHAPTER 1

I Immediate judgment on Judah. 1 Title, author, and historical background (Z Ki. 22:1-23: JO; 2 Chr. 34-35)

THE word of tbe LojULVhich •came unto *Z*ph-a-ni'ah the son of Cu shi, the son of 6*d-a-li ah. the son of A^ra-a-ri ah. the son ofHiz-ki ah.^m {he days of Jft-si ah the son of A mon. kints of Judah.

2 Fourteenfold judgment:

Babylonian captivity

8 21 will utterly/consume all things from off the land, §aitli the Lord.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and 'the stumblinKblocks with the wicked; and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand upon *Ju dah. and upon all the inhabitants of J6-ru sfl-lim; and I will 'cut off the remnant of Bd al from this place, and the name of 'the ChSm a-rims with the priests;

5 And them that worship the host of heaven upon the housetops; and*them that worship and that swear by the Lord, and that swear by'Marcham;

6 And'"them that are turned back from the Lord; and those that have not sought the Lord, nor enquired for him.

U The day of the Lord.

1 Nearness: seven classes

punished

•7 Hold thy peace at the presence of the Lord God: foi^Vie day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his quests.

8 And it shall come to pass in the day of the Lord's sacrifice, that I will'^unish the princes, and the king's children, and all such ^s are clothed with strange apparel.

9 In the same day also will I punish all those that"leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the Lord, that there shall he the noise of a cry from the'fish gate, and an howling from the second, and a great crashing from the hills. •II Howl, ye inhabitants of Mik tesh, for all the merchant people are cut down; all they thafbear silver are cut off.

12 And it shall come to pass at that time, that I will search }t-ru sfl-l*m with candles, and punish the men that are'settled on their lees: that say in their heart. The Lohi> will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation : they shall also build houses, but not inhabit Ihem; and they shall

plant vineyards, but not drink the wine thereof.

2 Nearness: severvfold character of that day; reason

14'The ^reat day of the LoRg is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

15 That dav i^ a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither theii silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

CHAPTER 2

III Judgments on Gentiles by Babylon (Is a. 13-23; Jer. 45-49; Ezek. 25-32; Amos 1:1-2:3). 1 Fivefold admonition to Judah

I^^ATHER *J gether.

1 See 7 claafs to be r\,< off, p. 913 j Heb. itious priciCs.

"Bar. . n. but idola-

tlou: p.-u,L. (.; Ki. .,..:j): and priests (Hoi. 10:S). These were different from the priests of Baal and those of the host

Continued, column 4 —^»-

yourselves to-yea, 'gather together, O nation not desired;* 2'Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. •3 Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seelj righteousness, seek meekness: It may be ye shall be'hid in the day of the Lord's anger.

2 Against Philistia (Isa. 14:27)

4 • For IG&Z& shall be forsaken, and Ash ke-16n a desolation : they shall drive out Ash'dOd at the noon day, and £k'rdn shall be rooted up.

5 Wge unto the inhabitants of the sea coast, the nation of the Ch*r e-thites! the word of the Lord ij against you; O Ci'-n4an, the land of the PhMIs'-tinej, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks.

7 And the coast shall be for the rentnant of the house of Ju dah; they shall feed thereupon: in the houses of Ash ke-16n shall they lie down in the evening: for the Lord their

future Antichrist vill come (v 10; Ezek. 38:15) s Silver obtained through plunder t The figure hen- is of wine which becomes strong, if allowed to remain on the Ices or dregi. Men vould become biRer and t riui al, as pictured here (V 12. Cp. Jcr. 4«:n: Ps. 56:19)

a See note n, v 7 for list of these state -

menis on the day ol tlic Lord b 2nd prophecy in Zjcvti. (2:l-lb. unful-

filled). Next, 3:8

2C predictions-unfulfilled:

1 Gaza 'Jiall be forsaken (2:4)

2 Ashkelon shall be a desolation

3 They will drive out Ashdod at noon

4 Ekron ^all be rooted up

5 Woe to the Chercthites that dwell on the Meditcnaiiean (2:5)

6 I will destroy the Philistines so that there will be none left

7 The sea coast will be for dwellings of shepherds and folds for sheep (2:6)

8 The coast shall be for the remnant of the house of Judah (2:7)

9 Judah will feed thereupon

10 They will lie down in the houses of Ashkelon in the evening

11 The Lord their God shall visit them, and turn their captivity

12 Moab shall be as Sodom (2:9)

13 The children of Ammon iiall be as Goroonah, even the breeding of nenles, saltpits, and a perpetual desolation

14 The residue of My people diall spoil them, and the remnant of My people shall possess them

15 The Lord will be terrible unto them, for all the gods of the earth shall waste away (2:11)

16 Men shall wordiip Jehovah, every one from his place, even all the isles of the heathen

17 The Ethiopians shall be slain by the sword (2:12)

18 He will stretch His hand toward the north, and destroy Assyria, and will make Nineveh a desolation and dry Like the wilderness (2:13)

19 Flocks shall lie down in the midst of her (2:14)

20 All the beasts of the nations will lie down in her

21 The connorant and the bittern shil lodge in the upper linteb of it dows

22 Their voice shall singin the win-

23 De sola tion shall be in the due sho Id

24 He shall uncover the cedar work

25 This is the proud city that shall become desolate, a place for beasts to Lie down in (2:15)

26 Everyone passing by her shall hiss, and waa his hand

c See 5fold admonition of Judah . p. 913 d Note the 4 before's in this verse e Israel will be hid from the Antichrist, and protected through the great tribulation (v3; 16:1-5: 26:20-21; Ps. 60: 8:Mt. 24:15-22; Rev. 12:6, 14) f For the details of itiis section see note

b, above ^ , , .-. ^»> Cont. from column L

of heaven; tJiey were distinctly priests of the high places, and jjcrhaps black-robed, for the Heb. word also means to be black k The m that swear by Jehovah to worship Him, but worship and serve Malcham instead (v 5) 1 Malcham -die king-god, or king-idol. SeL Milcom in Index m Here we haw a clear statement about backsliders them that turn back from Jehovah He will cut thern oft (v 4-6). Since God cannot lie He is then under obligation to do this to backsliders as much as any of the other classes riKn-tloned. See BacksliJinc in Index n Sec pic day of the Lord , p. 913 o %t^ 7 classes to be punished , p. 913 p This niean.<^ i lotliing like that of the heathcn- without tJie distincuvc band of blue ribbon on the fringe of the 4 comers of the garments, and other marks characteristic of Jewish apparel (v8) q This means to leap over the threshold instead of stepping on it, referring to the superstitious practice of the Philistines rcg.irdinR die threshold of the temple of Dagt>n (1 Sam.5^4-5; Ezek. 9:3; 10^1, 18; 46:2; 47:1)

r The fish gate was in the north wall ot the city, from which direction the

ZEPHANIAH 2, 3

Judgments on various nations

a Moaband Ammonwere to perish like Sodom and Gomorrah, ana be a perpetual desolation, Israel would possess their land and spoil diem because of their sins (v 8-11)

b Famish , waste away; be no more

c All men on earth will eventually worship Jehovah (v 11; Mai, 1:11)

d Assyria was to be destroyed when God judged die nations of the north who came against Judah; and the place where Nineveh used to be would be a desolation, like a dry wilderness, with

" flocks, animals, and birds occupying the place (v 13-14)

e This refers to Nineveh, which prided herself as the only worthwhile city on earth. She was to be so utterly destroyed that everyone passing by would hiss ather and wag ihe hand in derision (vl5)

f After pronouncing judgmentuponPhil-istia(v 4-7), Moaband Ammon (v 8-11), Ediiopia (v 12), and Assyria (v 13-15), the prophet predicted woe upon Judah and Jerusalem (3:1-7)

g 14fold moral state of Jerusalem:

1 She is filthy and polluted (v 1)

2 She is full of oppression

3 Given over to oisobedience (v 2)

4 She is rebellious

5 Full of unbeUef

6 She has forsaken God

7 Her princes are as roaring Lions (v 3)

8 Her judges are as evening wolves

9 They commit crimes in the night

10 Her prophets are Light (v 4)

11 They are treacherous

12 Her paiests have polluted the sanctuary

13 They do violence to the law

14 They have corrupted all their doings (v 7)

h See 8 facts about Jehovah , p. 913

^ Coot, from column 3

13-16; 19:19-21)

3 Of all nations to judspnent (Mt. 13:20. 41; 25:31-32) 66:i s^

4 Of an nations to see His glory (Isa.

5 Of all bird; and beasts to eat the bodies of raen sLair. at Armageddon (Ezek. 39:17-21; Mt. 24:27-28; Lk. 17:34-37; Rev. 19:17-21)

_, 6 Of ail hosts and Saun to be cast into the boaoinless pit (Isa. 24:22; Rev.

7 Of all saints to meet the Lctd in &e air On. 14:1-3; 1 Th, 4:13-17;2 Th, 2:1, 7, note) earth (Eph. 1:10)

8 Of aUifaiDflsboifa in heaven and in f Heb. barar sepheth . cleansed or purged

Lips, or speech in contrast with unclean lips (Isa. 6:5).GodwiLl make all men fit to serve Him and wordiip Him

g My dispersed people, Israel

h See Zech, 13:8-9

i A better translation is: "in the midst of you a humble and poor people" (Berkeley); or "meek and lowly people" (Sept.). The idea is not liat of physical sickness and disease, for there wiU not be any of this in ihe Millennium and New Eardi (Isa. 33:24; 35: 5-6; Rev. 21:3-7)

j All Israel to be saved and be holy (t 13; Rom. 11:25-29)

k 4 commands to future eternal Israel;

1 Sing (v 1-^ 3 Be glad heart

2 Shout 4 Rejoice widi all the 1 20 reasons foi Israel to be ha;

meir

1 They wIU be ashamed of meirpast sins and tebeUions (v 11)

2 AU rebels will be purged from the midst of them

3 They will be haughty no more

4 They wiilbecome meek and lowly

5 They dull tiHst^ name of the Ixra

6 They will sin no more (v 13)

7 They will be eternally secure

3 Their judgment will be over (v IS) 9 Their enemy will be cast out

10 The King of Israel, the Messiah, will be in their midst

11 They will never see evil again

12 They will never fear (v 16)

13 Theywillhave material prosperity

14 God in their midst will be mi^ty (vlT)

15 God will save tfaem

God shall visit them, and turn away their captivity'.

3 Against Moab and Ainznon (Isa. 15:1 and Jer. 49:1.

refs.)

*• •" I have heard the reproach of Mo'ab, and the revUings of the children of Am'm6n, whereby they have reproached my people, and magnified themselves against their border.

9 Therefore as I live, saith the jLoRD of hosts, the God of Is-|ra-€l,"Surely Mo'ab shall be as

S6d om, and the children of Ammon as Go-mor'rah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoU them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts.

11 The Lord will be terrible

unto them: for he will*famish

all the gods of the earth; and

men shall worship'him, every

one from his place, even all the

isles of the heathen. i « r- tu .„-n r ^ * *i.

I 9 For then will I turn to the

4 Against Ethiopia (Isa. 18:1) people a ^ure language, that

they may ail call upon the name of the Lord, to serve him with one consent.

10 From beyond the rivers of E-thi-opi-d my suppliants, even the*daughter of my dispersed, shall bring mine offering.

Restoration of Israel

he bring his judgment to light, he faileth not; but the unjust knoweth no shame. ; 6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destrcyed, so that there is no man, that there is none inhabitant.

7 I said,"Surely thou wilt fear me, thou wilt receive instruc-i tion; so their dwelling should 1 not be cut off, "howsoever I I punished them: but they rose I early, and corrupted aU their doings.

V The last days (Isa. 2:1,

refs.). 1 Armageddon (Joel

3; Zech. 14)

■8 *^Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is *to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, 1 even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. •

2 Conversion of all nations

12 *" Ye E-thi-6'pi-ans also, ye shall be slain by my sword.

5 Against Assyria (Isa. 10: 28, refs.)

13 And he will stretch out his hand Against the north, and destroy As-sjT'i-A; and will make Nin e-veh a desolation, and dry Like a wilderness.

14 And flocks shall he down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work.

15 This 15 the rejoicing city that dwelt carelessly, that said In her heart, I am, and Jhere is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.

CHAPTER 3

rV Fourteenfold moral state of Judah (Isa. 1:5, refs.)'

•TT TOE to her that'is filthy ■VV and polluted, to the oppressing city I

2 She obeyed not the voice;] she received not correction; she trusted not in the Lord ; she drew not near to her God.

3 Her princes within her are' roaring lions; her judges are, evening wolves; they gnaw not { the bones till the morrow.

4 Her prophets are light and\ treacherous persons: her, priests have polluted the sane-: tuary, they have done violence j to the law. i

5 The just Lord >>is in the midst thereof: he will not do! iniquity: every morning doth |

3 Rebels purged from Judah

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take . away*out of the midst of thee them that rejoice in thy pride, j and thou shalt no more be * haughty because of my holy j mountain.

12 I will also leave 'in the ' midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

13 The 'remnant of I§'ra-el shall not do iniquity, nor speak lies; neither shall a deceitful tongue be foimd in their mouth: for they shall feed and lie down, and none shall make them afraid.

4 Messiah reigning in Zion ' (Isa. 4:2-4; 9: 6-7; Zech. 14: 1-21; Lk. 1:32-33; Rev. 20)

•14 ""^Sing, O daughter of Zi'-6n; shout, O I§'ra-el; be glad and rejoice with all the heart, O daughter of Je-ru'sS-lem.

15 The Lord hath'taken away thy judgments, he hath cast out thine enemy: the king of I5'-ra-el, even the Lord, is in the midst of thee: thou shalt not see evil any more. •16 In that day it shall be said to Je-ru'sS-lem, Fear thou not: and to Zi'6n, Let not thine hands be slack.

► 17 The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

16 He will rejoice over tfaem to do ' them good (v 19) '

17 He will undo all that afflict them !

18 He will completely gather them j

19 He will get mem praise and fame 1 in every land where they had shame

20 He will make them a name and a praise among all people of earth (v 20)

Isa. 11:10-12, notes; 43:5; tA:l; Sex. 29:14; 31:8-10; 32:37; Ezek. 11:17; 20:34. 41; 34:13; 36:24; 37:21. 38:8-13; 39:27-28; Hos. 1:11; Mic. 3:12; 4:6; Zeph. 3:19-20; Zech. 10:8-10; Mt. 24:31; Mk. 13:27)

2 Of all nations to Armageddon (Joel 3:2; Zeph. 3:8; Zech. 14:2; Rev. 16;
.^^^ Continued. column 1

a Seeing the faithfulness of Abraham and knowing his traiu (Gen. 18:19), caused God tohak'e confidence in Israel that they would fear Him and receive instruction so that He would not have to deal with them as rebels and cut diem off as apostate backsliders; but they disappointed Him and destroyed His confidence in them. Stubbornly they arose early to corrupt themselves in all their doings (v 7). Cod still knows though, that eventually He will be able to bring diem to repentance and conformity to His wilL To this end He is working. He has made numerous pie-dictions concerning this and has revealed thatitwillbe accomplished in the future tribulation (Zecn. 12:10-13:1, 8-9; Rom. 11:25-29) b God is as faithful to punish when men sin, as He is to bless when they obey (V 7; Zech. 13:8-9)

c 3td and last ptoybecy in Zech. (3:8-20 , unfulfilled)

28 taedlctions-unfulfilled:

1 Wait upon Me until the day that I rise up to the prey, for My determination Is to gather the nations and assem -ble the kingdoms to pour outMy indignation upon them, even My fierce anger (3:8)

2 Allthe earth wiU be devoured with the fire of My jealousy

3 Then will I mm to the people a pure language, that they may all caU upon the name of the Lord, to serve mm with one consent (3:9)

4 From beyond the riven of Ethiopia My suppliants, even the daughter of My dispersed, shall bring My offering (3:10)

5 In diat day you wiU be ashamed of all>Dur doings, whereinyou have tians-gressed against Me (3 J.1)

6 Then I will take away out of your midst them that rejoice in {xide

7 You will no more be hau^ty because of My holy mountain

8 I wiU also leave in the midst of you an afflicted (not with sickness, for there wiil be no more disease in that day) and poor peoplej and they diall trust in xik. name of die Lord (3:12^

9 The remnant of Israel shall not do iniquity (3:13)

10 They will not speak lies

11 Neither shall a deceitful tongue be found in their mouth

12 They shall feed and Lie down, and no man will make diem afraid

13 The Lctd will take away your judgments (3:15)

14 He wiU cast out your enemy

15 The King of Israel, even die Ltsd, will be in the midst of you

16 You will not see evil anymore

17 In that day it will be said to Jeru-salem. Fear noc and to Zioo, Let not your hands be slack (3:16)

18 The Lord your God in the midst of you is mighty and He will save you (3: 17)

19 He will rejoice over you with joy

20 He willjoyoveryou with singing

21 Iwillgather them that are sorrowful for die solemn assembly (3:18)

22 At diat time I will undo aU that afnict you (3:19)

23 I will save her that halts

24 Iwill gather her that is driven out

25 Iwill get them praise and fame in every land where mey have been put

to shame

26 At that time Iwill bring you again

and gather you to your own Land (3:20)

27 I will make you a name and a praise among all people of the earth

28 Iwill turn bacK your captivity be -fore your eyes

d The only time rhi^ word is found in Scripture (v 8). It is used of God planning to punish all nations at Armageddon. Deterrninate is used once of the counsel and knowledge of God con -ceming Christ (Acts 2:221). The word determined is used 10 times of God's plan(2Chr. 25:16: Isa. 10:23; 19:17: 28:22; Dan. 9:24-27; 11:36; Acts4:28; 17:26)

e 8 great future gatherings by God; 1 Of Israel from aU Lands fDt.30";3 -4:

4 Fat details of diete ptrdicaani, lec Doac c, V 8

b It U DOCiccjble (tu(die -r '

ts'cl from all nati.iu-ill Uk: :.-j^Uvci ukJ ao(Ittdah ooty (v 18-X; lu. 12: 10-12, •oaei)

c The Mcrd amlct mtm be undcntood asrelenlag to various klmbof suffer-lnB> odrt dun ftiyucal uckaeu and dlieaK, which are menaoncd ooly ock'c oc twice wiih ifae wocd through-ou' S<ri?rjre. Tbcic are many kladi •m cxhcr than tlcknea aod c c Afflictioo in Index

d Set Mi^. \i6~^.

e They were driven out becauK <A tin; and ifaey will be gaibercd to be con -verted (R«n. 11:25-29. Cp. Zech. 12:10-13:1, 6-9)

ZephaaUh (l:l) y^phaniah. hidden by Jehovah. 4 »-calWJ:

1 The propbet (1:1)

2 A Lcvite (1 Cat. 6:36-3«)

3 A priest (2 Ki. 25:18-30; Jer. 21:1; 29:25-29; 37:3; 52:24-29)

4 A retumlng exile (Zech. 6:10-1^

Jonah's reign (1:1)

Joilah began to reign about 53 yean before (be fall o'Judab and the destruction of Jerusalem by Nebuchadnezzar, king of Babylon, and 80 years after tl^ capdvicy of tbe 10 tribes by Assyria. Zephaniah began to prophesy before ibe rcforniatiac of Josian wai completed, for the remnant of Baal was no* yet destroyed (v 1, 4. Cp. 2 Ki. 23). The prophecy therefore must have been given berweer. the 12tb to the ISibyearof Jodah; this indicates that Zeptumiah was a coo temporary of Jeremiah, Ezeldel, and Daniel

Cooaime (1:3) Takeaway, make an end of. Repeated 3 tiroes here for emphasis (v 2-3). He will utterly consume

5 tfaintts God will consume: IMaj) 4Fisfa

2 Beasu 5Stumbling-blocks

3FowU

7 cUsaes to be cut off (1:4):

1 Vlao from off tbe land (v 3)

2 Tbe remnant of Baal (v 4)

3 Tbe aame of the Cbuemarims with (be priests

4 Them that worship tbe host of heaven UDOD tbe bouseiopt (v 5)

5 Them that iweaib^ Jehovah but Krve Male ham

6 Tbem that turned back from tbe Lord

7 Them ifaaibave (x>l sought Jehovah, nor inquired of Him (v 6)

Tbe day of the U^a (1:7) Tbe tnentioo of ;ty ^jay "f the Lord in v 17-18 iodicatn^tbat this section of (be propbecy Is to be fulfilled in tbe future, at (hie 2nd advent of Chnst 14 f ac u about tt^ day of tbe Lord :

1 b is (be day of tbe UrJ's sacri/irc; this definitely refen to (hedestruccao of (be multitudes at tbe battle of Arma-Bcddoo (y 7-8; Isa. 34:6; Jcr. 46:10;

Eaek. 39:17-21; Rev. 19:11-21)

2 Hu bidden gueta in that day are to be (bebeasuand fowls wbo wiU eat ifae dead bodies-those slain at Arma-•eddoc (Erek, 39:17-21; Mt. 24:27-28; U. 17:34-37; Rev. 19:17-21)

3 Princes, king's children, robocrs, iDcrchants, and all other cLaaes will be dcsnoycd in (hat day (v 8-18)

4 It will be a day of desolation and destructlop of houses and vineyards, and especi^llyot men who diould h.iv-eiuoyed (bcii homes and crops (v 1)

5 It u a grear day of (he Lord (v 1^

6 A day oTwraa (v 15)

7 A day of trouble and distress

8 A day of wasieoess and deaolatioa

9 A day of darkness and gloominess

10 A day of c kMids and thick darkoeu

11 A day of trumpet and alarm (v 16)

12 A day of dlstrcuupas men su that they will walk like blind men (v 17)

13 A day of bUmUied

14 A day of (be Lord's wrath wbea men will not escape (v 18)

7 <fl*yf to *^ JTltilf^ (1:8):

1 Princes-Ung's cEHtken (v 8)

2 All Bich as arc clotbea In nraoae apparel 9)

3 TnoK (bat leap on the tbre^iold (r

4 Tbotc that fill Oieir masters' bouses with violence and deceit

5 Mercbaat people (v 11)

I 5 Restoration of Israel

18*1 will»Rafher them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

19 Behold, at that tune I will undo all that*aiflict thee: and I will save her that^alteth, and gather her thar*was driven out;

and I wUl'get them praise and fame in ever>' land where they have been put to shame. 20 At that tune will I bring you again, even in the time that I feather you: for I will make you a name and a praise among all people of the earth, when I turn back your*captivity before your eyes, saith the Lord.

Israel: cvrry land put to iiame(v

Summary of Zephaniah

Dale sad place: written in Palestine about 679-648 B.C. Aatbor: Zf phaniah the prophet

Ptooi" oi autbonblp : we have the testimony of the book itself that Zephaniah wrote it (1:1)

Theme: judgment of ood upon boibjews and Gentiles for their many sins; and His goodness to the godly ot both classes. The book opens with a message re -garding umncdiate judgment upor. Judab by Babylon, men depicts their judg -ment m (be future day of (be Lord (1:1 -18). Chapter 2 is devoted to immediate Judgme nts of ood upon Gentiles by Baby Ion-Philistia, Moab, Ammoo, Ethiopia, and Assyria. Tbe prophet then returns to tbe immediate judgment upon Judab by Babylon, and also makes predictions regarding Isael Ln the future day of (he Lord, in the reign of tbe Messiah (3:1-20)

^irpQicj 10make itclearto Judab that unless they would consecrate to do tbe will of God jtidgroent would surely come; and to encourage tbe godly of (he natioa regarding (he fact that final and complete restoration under the Messiah woukl come

Sudsiics; 36«h book of the Bti>le; 3 chapters; 53 verses; 1,617 words; no ques-tions; Mcommands;4 3romises; 86 predictions; 45 verses of prophecy; 5 verses of fuljfilled prophecy;40 verses of uiifulfilled prophecy; and 4 distinct messages from Cod (U2: 2:1; 3:1, 8)

6 Those that bear silver

7 Those settled on their lees (v 12) Sfold admoQitlon of Judab (2:1):

1 Gather yourselves together (v 1)

2 Gather together, O nation not desired; before the Lard's anger come upon you (v 1-2)

3 Seek you tbe Lord (v 3)

4 Seek ri^teousDcss

5 Seek meekness: it may be that you shaUbe hid In tlK day of the Lord's anger

8 face: about Jehovah (3:5):

1 He Is Just (v 5)

2 He is L--. (he midst of His people

3 He will not commit sin

4 He beings judgment to light

5 He does not fail man

6 He punishes tbe nations (v 6)

7 He makes their streets waste and their cities desolate

8 He punlsbes His cnm people (v 7)

^ tintUf ^^ of I«»el ("«. 7:8):

1 Whore (1:2)

2 Divorcee (2:1-1^ 1-^

3 A divorcee remarried (2:14-23; 3:

4 A backsUdlng heifer (4:16)

5 Troops of robbcn (6:9)

6 Heated oven (7rt-7)

7 An uAQimed cake (7:8)

8 A silly dove (7:11)

9 A deceitful bow (7:18)

10 A dlAonorcd vessel (8:8)

11 A wild ass (8:9)

12 Wild grapes r9:10)

13 A first-ripe fig

14 An empry vine (10:1)

15 A w«king heifer (10:11)

16 FalkTw ground (10:1:^

17 A bird out of Egypt (11:11)

18 A dove ont of Assyria

19 A morning cloud (13::^ ao Early dew

21 Chaff

22 Smoke

23 A Uly (14:5)

24 Lebanon (14:5-6)

25 An olive see (14:4)

26 Com (14:7)

27 Wine 2« Wind

29 A viae

30 A green fir tree (14:8) l>strucuup of Ei^iraim (Hos. 8:1)

Again, the tcAson b c learN gjvcn for (he destruction of Kphraim

12 reasons stated here ;

1 llieyhave transgjesiedMir ccvraaa

2 " raoigresaed My Law

3 Cast off the thing (ha: n good (v ^

4 Set up kings witlK'u' od (v ^

5 Made princes wlttk^ut .-od

6 Made idols of guid aud diver

7 Hired krven(bea(hrnJ to help them Instead of tnixtlAg Jefiovah (v 9)

8 Made many altars of sin (v 11)

9 Counted Cod's word as a strange thing (V i:^

10 Have eaten (be sacrifices

11 Forgotten (faeli Maker (v 14)

12 Built temples to idols

10 curses for these sins:

1 War (V I)

2 Defeat and pursuit by enemies^ 3)

3 Tbcy will be cast away (v 5)

4 Their idob will be broken (v 6)

5 They will reap the whirlwind ^ 7)

6 Stiangen will reap their crops

7 They will be swaUowed up Cv 8)

8 Dispersed amoog tbe Genriles

9 Goo will punish rh^m (y 13)

10 Tbeb cities will be devoured by fire (v 14)

Law of prophetic perspective

The present dlspeosatioii of grace comes in between what was predicted 10 happen, as In V 13 and that predicted Inv 14-between the judgment of God upon Israel which is refeired to in t 11-13 and tbe future full restoratioc of Isae! toetemalblessing refeoed to Id v 14 -23. Tliere are many such ex - ample! in Scripture where a long time exists betweeii the events menttooed In two statements. They come under what we call the Law of prophetic perspective . See Law in Inde x

26 stich examples In Scripture:

1 The whole pec-Adamite world and (be reign <x Lucifer and bis fall cQa>e between Gen. 1:1 and 2

2 Tbe pieKnt dispensation comes in. In tlK middle ^ Ps. 118:22

3 And in (he middle of Isa. 9:6

4 TIk middk of Isa. 53:10

5 The middle of Isa. 61:2

6 Tbe middle of Lam. 4:22

7 Between Dan. 9:26 and 27

8 Between Dan. 11:34 and 35

9 Between Hot. 2:13 anl 14

10 Between Amos 9:11 and 12

11 Between Mlcab 5:2 and 3

12 Between Hab. 2:13 and 14

13 Between Zeph. 3:7 and 8

14 Between Zecb. 9:9 and 10

15 In the middle of MaL 3:1

16 In the middle of Ml 10::.

17 In tlK middle of Mt. :.:J0

18 Betwceo Lk. 1:31 and 32

19 In (be middk of Lk. 21:24

20 Between Acts 15:14 and 15-16

21 In tbe tnlddle of 1 Cor. 15:23

22 In tbe middle of 1 Pet. 1:11

23 In (he middle of Rev. 1:19 SomeQtDes rwo whole dispeasatioas come In between verses or parts thereof. Points 24. 25. and 2t are 3 Hich examples :

24 Between Acts 17:30 and 31

25 Between tbe first pan of 1 C<». 15:

:: and 04

a 3 dilng:

1 Gel \ where tbcy ;.j,',

19)

2 Get them fame among all nations

3 Mako them a name among all people of the earth (v 2(n

Of all tbe promises God has made to I Isael, these are (oRw of the most wonderful. Throughout the t^iole earth they havebeen J V< -ordanda proverb for marry ct y have been cod -

I sidercd'J. 'uig of all things; so

t*^ He is to oiajii. (bcm a praise, a fame, and a name in all the earth, (here must be a radical and a miraculous chanse ahead for (hem b Captivity and dispersion (Lk. 21:20-24)

26 Between Eph. 1:9 and 10 4th nronhecT in Hosea (Hos. 2:1) 18 predictioos-fulfilled :

1 I will not have mercy upon bez children (2:4)

2 I will hedge up your way with thorns, and make a wall, that she will not find her paths (2:6)

3 She will follow after her lovers, but she will not overtake them (2:7)

4 She will seek them, but tfiaU not find them

5 Then ^e will say, I will go and re -turn to my first husband; for then it was better with me than now

6 I will return, and take away My I com in the time thereof (25)

I 7 I will uke away My wine I 8 I will recover My wool and My J flaxtbat I gave to covet her nake(bless 9 I will discover her lewdness In tbe sight of her loven (2:10)

10 Nooe will deliver her out of My band

11 Iwillcause all her mirth to cease

12 I will cause her feast days to cease

13 I will cause her new moons to cease

14 I will cause her sabbadls to cease

15 I will cause her solemt} feasu (c cease (2:11)

16 I will destrcTy her vines and bei fig trees, and make them a forest (2:12)

17 Tbe b&asu of (he field will eat (bem

18 I will visit upon her tbe days of Baalim (2:13)

24 predlc does-unfulfilled:

1 I wlU aUure \xi {2:\^

2 I will being her into the wilderness

3 I will speak comfortabty unto ber

4 I will give her vineyards from thence

5 I will give her tbe valley of Achor for a door of hope (2:15)

6 She will sing there, as In (be days of her youth, and as the day when tbe came out of tbe land of Egypt

7 In (hat day you will call Me Ishl; youwUlcaU Me Baa 11 oo tnore f27T5

8 I will take away (he oames of Baa -lim out of ber mouth (2:17)

9 They will be remembered by their name no more

10 In that day Iwlll make a covenant for them with the beasts of (be field, the fowb of beaveo. and (he creeping things of tbe ground (2:18)

11 I will break (be bow and sword and (he bank out of the earth

12 I will make diem lie down safety

13 I will betroth you snio Me forever (2:19)

14 I will betroth you In rigbteousnea, judgment, knrlngklndness, and ocrcies

15 Iwlilevenbetroib you unto Me in faithfulness (2:20)

16 You wUl know dse Lord

17 In that day I will bear die heavens

18 The heavens will hear the earth

19 Tbe earth will be^ tbe cvn. wLae^ and 011(2:21-22)

ao They will hear Jezreel (2:22)

21 I will sow ber unto Me In the earth

22 I will have merry upon ber that ha<i not obtained merry (2:23J

23 Iwlll say to tbem whicD are not My people. You are My peopk

24 They will uy. You ate njy God

The above pvedicooosof Isaelbeing redeemed again and becoming the «A/e of Jehovah a secood time wiU be fulfilled In the last 3 1/2 years of (his age . Tbe propbecy dxnild be studied in con -nectlpr w:th Rev. 12-a passage with Sim. uofis of tsaeI ttoing into

the < 4;crr God<«:iplcaJtdlfa

them '.iijL tic did ibrot^ Moses and Aaron in coming out of Egypt. See p. 307 of (he N. T.

HAGGAI

Prophecies -Judgments -Restoration of Judah - Temples -Messiah's Second Advent and Eternal Kingdom

a This message is dated the 2ncl year of Darius the king, who was Darius I of profane history, or Hystapis. This was 16 years after the decree by Cyrus (Ezra 1:1-4)

5 distinct messages of Haggai:

1 The 1st day of the 6th month of the 2nd year of Darius I (1:1-11)

2 The 24th day of the 6m mon± of the 2nd year of Darius I (1:12-15)

3 The 21st day of the 7th month of the 6th year of Darius I (2:1-9)

4 The 24th day of the 9da month of the 2nd year of Darius I (2:10 -19)

5 The 24th day of the 9th month of the 2nd year of Darius I (2:20-23)

b litis would be our August-September

c The kt day would be The time of the feast-day or sabbath of the full moon

d Haggai. festivaLThe first prophet after the captivities to Babylon (v 1, 3, 12; 2:1, 13-14, 20; Ezra 5:1; 6:14)

e See note b, Hab. 1:1

f Zerubbabel. sown in Babylon. Of the royal Une of Judah throu^ David - governor of Judah as a Persian province (v 1, 12-14; 2:2-4. 21-24; 1 Chr. 3: 19; Ezra 2:2; 3:2, 8; 4:2-3; 5:2; Neh. 7:7; 12:1, 47; Zech. 4:6-10). CaUed Zorobabel (Mt. 1:12-13; Lk. 3:27)

g ShealrieU Ihave asked of God, Son of Jechoniah or Jehoiachin, king of Judah, who was taken captive to Babylon (v 1, 12, 14; 2:2, 23; Ezra 3:2, 8;5:2). Called Salathiel d Chr. 3:17; Mt. 1: 12: Lk. 3:27)

h Joshua. Jehovah is salvation. First hi^ pnest after the captivities to Babylon (V 1, 12-14; 2:2-1; Zech. 3:1-9; 6: 11). See Joshua in Index

i Josedech . Jehovah is righteous (v 1, 12-14; 2:2^; Zech. 6:11)

j This proves that the building of the temple after the captivities had not yet begun (v 2)

k Question 1, Next, v 9

1 9 commands in book of Haggai:

1 Consider youi ways (1:5, 7)

2 Go up to the mountain, and bring wood (1:8)

3 Bitild the house

4 Speak now to Zerubbabel (2:2)

5 Be strong (2:4)

6 Fear ye not (2:5)

7 Ask now the priests (2:11)

8 Consider now from tJiis day and upward, consider it (2:18)

9 Speak to Zerubbabel (2:21)

ra 5 experiences of returned exiles;

1 Sow much, bring in little (v 6)

2 Eat, but do not have enough

3 Drink, but not filled

4 Clothed, but with not enough to keep warm

5 Earn wages which do not meet needs n Consider occurs 5 times (v 5, 7; 2:15,

18) o The returning exiles were commanded to gather material and build the tem -pie, with die view oi starting the ancient Mosaic worship again (v 8) 2 promises to Israel concerning temple:

II will take pleasure in it (v 8)

2 I will be glorified q Question 2. Next, 2:3 r 2 reasons Jews did not prosper;

1 Because God's house was waste and no effort was made to rebuild it (v

9)

2 Because every man was selfish and all fxovided themselves with houses and enjoyed them; there was no concern for the house of God

s 3 curses for neglecting God's house:

1 No dew from heaven (v 10)

2 No crops

3 Drought upon the land, mountains, corn, new wine, oil, crops, men, cattle, and labor of man (v 11)

t Then -when Haggai gave God's message commanding the rebuilding of the temple, the people obeyed the voice of the Lord and the words of the prophet; and they feared the Lord (v 12)

u Then -when the people obeyed the word

910 CHAPTER 1

I Occasion and theme

■TN the^second year of Da-ri'us A the king, in the*sixth month, in the'^first day of the month, came the word of the LoRD 'n)v HSg ga-i'the prophet unto'Ze-rub'ba-bel the son of*She-al'-ti-el, governor of Ju'dah, axidfto J6sh'u-a the son of'Jos'e-dech, the high priest, saying,

2 Thus speaketh the Lo rd of hosts, saying. This people'say, The time is not come, the time that the Lord's house should be built.

n Prophecy to restored Judah. 1 Ninefold judgment: reason (cp. Isa. 5:5, refs.)

3 Then came the word of the Lord by Hagga-i the prophet, saying,

4*/s it time for you, O ye, to dwell in your cieled houses, and this house lie waste? ts Now therefore thus saith the Lord of hosts; 'Consider your'Vays.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. |7 *" Thus saith the Lord of hosts; "Consider your ways. •8 Go up to the mountain, and bring wood, and "build the house; "and I wiU take pleasure in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. 'Why? saith the Lord of hosts. " Because of mine house that is waste, and ye run every man unto his own house.

10'Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oU, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

2 The work encouraged (Ezra-Nehemiah)

■ 12 "Then Ze-rub'ba-bel the son of She-al'ti-el, and Josh'-u-a the son of J6s'e-d6ch, the high priest, with all the remnant of the people, obeyed the v-oice of the Lord their God, and the words of Hag'ga-i the prophet, as the Lord their God had sent him, and the people did fear before the Lord.
►13"Then spake Hag'ga-i the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord .

14 And the Lord "stirred up the spirit of Ze-rub'ba-bel the son of She-al'ti-el, governor of

Judah, and the spirit of Josh-u-i the son of Jos e-dech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, IS'In the four and twentieth day of the sixth month, in the second year of Da-ri us the king.

CHAPTER 2

in Message on the temples.

1 Concerning Solomon's

temple

fcTN the seventh month, in the ^ one and t\t-entieth day of the month, came the word of the Lord by the prophet Hag'ga-i, saying,

•2 Speak now to Ze-rub'ba-bel the son of She-al'ti-el, governor of Judah, and to J6sh'u-a the son of Jos'e-dech, the high priest, and to the residue of the people, saying, 3 "^Who IS left among you that saw this house in her first glory? and how do ye see it now? IS i^ not in yotir eyes in comparison of it as nothing? j4"Yet now'be strong, O Ze-rub'ba-bel, saiththeioRo; and be strong, O J6sh'u-i, son of Jos'e-dech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith t he Lord of hosts: < •5 fAccording to the word that I covenanted with you when ye came out of E'gJ-pt, so*my spirit remaineth among you: fear ye not.

2 Renovation of the heaven and the earth (Heb. 1:10; 12:25-29; 2 Pet. 3:6-13;

Rom. 8:19-23)

■ 6'■For thus saith the Lord of hosts; 'Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

3 Messiah's second advent and the millennial temple

(Ezek. 40)

7 'And I will shake all nations, and * the desire of all nations shall come: and'I will fill this house with glory, saith the Lord of hosts.

8 The silver is mine, and the gold IS mine, saith the Lord of hosts.

9 The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

IV Message to the priests. 1 Questions: right answers

10 "Tn the four and twentieth day of the ninth month, in the second year of Da-ri'us, came the word of the Lord by Hag'ga-i the prophet, saying,

•11 T hus saith the Lord of hosts; "Ask now the priests concerning the law, saying, 12 If one bear holy flesh in the

of the Lord, agreeing to rebuild the temple, Haggai gave his second message to them, saying, I am with you, saith the Lord (v 13) v The secret of accompUshingany work for God-if men wiU obey as directed (v 14). It is remarkable that all the rulers and people were stirred to obey-

Continued, column 4 —^^-

Ezekiel, Daniel and others who proclaimed God's message to them. If they had listened to these odiers they would nothave gone into captivity; but they would not heat. Now, after the complete destruction of their society and worship which had continued over 1,000 years, they were ready to Listen with fear (v 12-15)

a It is questioned by some whether the second message of Haggai of v 13 was uttered on this date; but there is nothing to the contrary. At least, it is a distinct message from that of v 3-11

b A bout one month and 3 days after the work on the temple, of 1:12-15, was encouraged, Haggai gave another message to Judah-the third one (v 1-9). Theacmalworkonthe temple was not begun until the 24th day of the 9di month (v 18)

c Qiiestions 3-5, Next,v 11

1 A

d After asking questions regarding who had seen the first temple and how they saw it now (in desolation) compared to Solomon's temple, God then encouraged the people to be strong , and work, for He was with them (v 4-5)

e Used 3 times for emphasis (v 4)

f Here God renewed His original covenant with them, as made when He brought them forth from the Land of Egypt. From His standpoint ithad never been changed; it hadbeen broken only by Israel, and this was the reason for all the judgments which had come upon them. Now that they were ready to obey and carry out die terms of the contract He was ready to bless them again and fulfil to the letter all that He had promised (v 5). It is the same regarding die new covenant. If men will obey. He will bless; but if they disobey He will curse, regardless of how much fellowship and consecration have been previously experienced. One thing, and one thing alone, will cut men off from God, in any age and under any contract-sin. This is even true of angels and other beings. Sin is sin in the eyes of God; and He makes no pets of any, whether of the human race or otherwise. The penalty has to be executed according to the sin committed

g My Spirit remains among you (v 5). This could only refer to the Holy Spirit speaking by the prophets, and to His anointing and blessing \ipon all who, under the old covenant, believed and obeyed (Neh. 9:20; Isa, 63:10-14)

h 1st prophecy ir. Hag. (2:6-9, unful-filled). Next, v 18

6 predictions-unfulfilled:

1 Yet once, it is a Little while, and Iwill shake the heavens, and the earth, and the sea and dry land (2:6)

2 I will diake all nations (2:7)

3 The desire of all nations shall come

4 I will fiUthishouse with glory (2:7)

5 The glory of this latter house shall be greatei than the former (2: 9)

6 In this place I will give peace

i See Future renovation of earth , p. 915 j Not only will God shake the heavens and the earth in the renovation at the end of the Millennium (v 6), but He wiU also shake all nations at the beginning of the MiUenniuin (v 7). That this refers to a time at the beginning is clear from the fact that it will take place when die desire of all nations shall come, and when God fills the temple with His glory. God's glory never did fill the temples of Zembbabel and Herod; and it will not fill the future tribulation temple; but it will fill the millennial house, as described in Ezek. 43:7; 44:4 k The desire of all nations, p. 915 1 See Fucure glory , p. 915 m The fourth message of Haggai n Questions 6-7. Next, v 19

—^^- Com, from column 2

far different from what it had been about 70 years before and during this time, when not a leader and but few of the people listened to Jeremiah,

Repjooi for indifference

The desire of all nations

2ai prorhecY In Hag. (2:lg-19. filleA. Nexi, v 21 The predic wai oiat from (hat day ana forw

a To ihii (he pdeto agreed-that if any did carry meat in their garment} and touched other (hingi wi(h thru ikuu-bread. ponage, wine, or oil-they Mould be unclean (v 12). Hui would nccessiute cermonial clearuing before (he pdettly work could be carried on again

b : hen -after the prophet m eivf d a riear answer to the firtt quesuon he a&kcd anoiher-i/ one who u unik-jr by J dead body touches bread, pottatd., wine, oil or tome (hinge lie would it be unclean" The priests agreed that it would be (v 13)

c "Then -after receiving a definite answer to both his questions, (he prophet made an application to Isael. Just as these things would be unclean if touched by an ujKlcan perwn or thing, so the people or nation of Israel were unclean as well as die work of their hands and the (faingj (hey offered (v

14). Now , howeverfroni this day and upward -they were to be blessed (v 15-19)

d This \rrse pictures the curse that was upon Israel up to the obedience of the people in building the temple. Having been cursed with blasting and mildew and hail, their crops were not as in normal times. Instead of 20 measures to an heap they harvested only 10: and their vineyards produced only OOvcsaelsof wine instead of the usual 50 fv 16-17). This is what Moses said Cod would bring to pass i/ Israel failed to obey (Dl. 28:2^

e 2nd prorhecy in Hag. (2:1^-19, fu;

iction day and forward from (he laying of (he temple foundation. Cod would bless them with crops and in every other way, as He had promisedfof obedience in Lev. 26 and tX. 28

The dedie of all nations (2:7): The word desire is put here for the object of thc~3e3re, which does not consist of ^inQ; it must refer then to Him alone, who can and will utisfy the desire of all nations. Cp. 1 Sam. 9: 20; 2 Chr. 21:20. In the day of ful-fill/nertthere will be a universal longing for deliverance, peace, and safety which only Cod can bring. First, the world •'ill be deceived into thinking that Antichrist can meet that univer-ul desire, since be will claim tc be Cod and Christ combined; but sudden destruction will come upon them (1 Th. 5:1-3; 2 Th. 2:3-4<. Then the desire which they thought would be reJlized in Antichrist will be fulfilled in]ciusChrist, at His 2nd advent. The longing realty centers around that which the person will bring to the na-tions-notulvcr and gold, but Light arxl (ruth to dispcne darkness and ignorance, Uberrv to do awav with slavery, moral restoration to dispel depravity, salvation to dispel ruin, and peace and nroinrriry to do away with wan and •■•. Since the passage has a ' tulfillment II should be un-u-..' ' Ught of the 2Md advent

ofC' .laccompLish all this-

arid • ^.,..ervaI desire of na(ions

a! Hu first advent. In Hb day all nations wiU be blessed in Him (Isa. 2: 2-4; Mic. 4:1-6; 2cch, 14:9, 16-21)

Future gjocv (2:7)

Thisalsohasa latter-day application, foreveryother statement is defimtely lobe fuUillcdinihe end tiriK- fv 7-9). Hence, it refers to the Riory that will rome to the latter houK in the Mil-knruum. It icemifrom the statements lliis house and thi- ii-'-rt ,. ■, that the reference 11 pc:; ' babel's

tcmpU. b .• ir tood of

th< oliKh Mill t>e built in

(he j|fillmen(of (he entire

proptic;.y ui the day of (he Lord and (he 2nd advent of Chnst. Not only Jo we have !) >rT>ent to ri)niidet

here, b- • rncnt i)(the house

bcinggji'LL1 iji Ki'ry than Solcmon's temple (v 9), whi(h^ould :u vir i; rly to the temple ot Zerubbabcl, that of Herod, ot even the one in the tribulation period. It could only apply to the milIcmual temple *4iichChrist -ill build when He rocnes (Ezek. 4.!:;-7; 44s4: iech. 6:12-13). All 6 prrJu -tionsof (hisprophery await fulfillii cm at (he 2nd advent of Christ

skirt of his Kannent,*and with his skirt do touch bread, or pottaRC. or wine, or oil, or any meat, shall it be holy? And the priests answered and said. No.

13»Then said HAg Ra-i, If one that IS unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

Z Application to Judah

■ 14 Then answered Hftg'ga-i. and said. So ;5 this people, and so IS this nation before me, saith the Lord; and so is every work of their hands; and that which they offer is unclean.

15 And now, I pray you. consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord:

16 Since those days were, when one came to an heap of twentj" measures, ■'there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty.

■ 17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the Lord.

JlS'^onsider now from this day

and upward, from thefour and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. ► 19*Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: 'from this day wi^l X bless ugu.

V Messiah's second advent to overthrow Gentile nations

■20 •"And again the word of {he Lor d cam e unto Hig ga-i in the four and twentieth day of the month, saying, |21 'Speak to Ze-riib'ba-b*l, governor of Ju dah, saying, I will'shake the heavens and the earth; 22 And I will *overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down,"every one by the sword of his brother. ■23 In th at day, sait h th e Lord of hosts, will I take thee, O Z6-rub'ba-b§l, my servant, the son of She-aiti-el. saith the Lord. and will make thee as a signet: for I have 'chosen thee, saith the Lord of hosts.

Summary of Haggai

Date and place: written in Palestine about 557-525 B.C.

Author : Haggal (1:1-3, 13; 2:1, 10. 13; 2:20)

Theme : tiic unfinished temple being built to restore the worship of Cod at Jerusalem, after the Babylonian captivities. Haggai was specifically raised up of God to encourage the exiles rcturrved from Babylon that they might take fresh hope and build. In his book he rebukes the people for living in ceiled houses and at ease while (he house of Cod lies waste (1:2-15). He gives a message to the leaders of the new luiion of Israel, urging them to be strong becauseof Cod being wi(h them to help them in all their problems. He points to die day of future glory for the new temple; and also speaks of future and eternal glory of the Messiah (2:1 -9). Twice he refers to tne future renovation of iheheaveruandeanh by fire at the end uf the Millennium (2:6, 20-23). Sec Heb. 12:24-28, notes; 2 Pet. 3:5-13. notes. The prophet refers to the Messiah as the desire of all naUons (2:7. note)

Sutittics: 37lh book of die Bible; 2 chapters; 38 verses; 1, 131 words; 8 ques-tioos; 9 commands; 3 promises; 14 predictions; 9 verses of prophecy; 6 verses of fulfilled prophecy;.': vcrscsof unfulfilled prophecy; and 5 main distinct messages from Goo (1:1, 12; 2:1, 10. 20). Sec note a, 1:1. These 5 messages could be broken down to no less tlian 23 distiiKt parts, for in them the prophet makes 23claim5thatCodspokebyhim(l:l-3, 5, 7, 12-13; 2:1,4,6-11,14.17,20,2:^

Travail of Igael fMic. 5::^ Isaelis often pictured as a woman in travail (v ;i; 4:9-10; Isa. 66:7-8; Jer. 30:6-9; Mt, 24:8; Kev. 12). They are the only people spoken of in Scripture as going through travail in the last days

2 future :: j

1 '.Vhcnshebr; . Jtichild of Rev. 12:l-6(v .>; Jet. w:o-9)

2 './henshe travails for herself to be born again in a day at the 2nd advent ofChrist (V 3; Ua, G6:7-B; icch. 12: 10-13:1; Rom. 11:23-29)

The travail o(v 3 can apply to both ' • • Hi riences of UiJel-when she h the mail! hild, and when f 1- cjrl... -. : n»c first trav.i r tra-

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b^jm attain in .■ '

of Christ (Ui. ::.. -u-

13:1; Rom. 11:23-.J9)

5 jrcat latter-day tridi^ fMlc. 4:13)

1 Oily Urai : will :uv ' >.iili Christ agjirnl the .AiiUihrul and his armies (v l.i; Zech. 14:14)

2 Cod «4II make (heir horn iron (vl3|

! He will make their hoofs brass (v 14). Both these expressions-this one and the one about making their horn iron-arc symbolic of the strength of oxen treading on the threshing floor, to khich Armageddon is compared; and thev refer tu the completeness of the J • of tjie opposing armies un-

riii (Ua. 41:15; Jer. 51:33.) ■.^..- ;omised that every soldier in Israel's army will be like an hearth in the fire ami<iR tlu -.uxl, like a torch amiMig the she.i. • David-de--

vourinii tlieir e i h. 12:5-9)

4 They will beat ^i ptcecs iJk many nations gathered agauist (hem (v 13; Zcch. 12:1-9; 14:14-15)

5 The wealth of iIk nations will be consecrated to Cod (v 1 3; Zech. 14:14)

FutiiTf n;yv3Ur>n ol earth (2:6)

27 ol tJie future] vens and (he earth by iUL, >lu:ii cettaul tilings will be rcmovedand odiers will remaltt. One which will remain will be li. :i,

assured by Paul, and wtu it

willb. • • '.■••> know tJiJ ;.i . irih and ■ art aim eternal, lot

that 1 '^ t.r-i. Scnp-

tuie ' ; En 1.

1:4). 13

ie_- , ^ i' .lljljsj

creat< .:11)

a This was the actual day of (he laying of the temple fouridaUon-(hc 24(h day of the 9th month (v 19)

b Questioci 8. Last one in book of Haggai

c From tJiis day I will bleu you (v 19). Marry timet, in the Uvcsof individuali. Cod has started Mis blessings on acer-tain day (Joih. 3:7); and the same is true regarding a nation (Ex. 12:14; Dt. 2:25)

d The fiftn and last message of Haggai to Israel (note a. 1:1). TTiis ock was delivered (he same day the temple foundation was laid (v IB, 20)

e 3rd arid last propheo in Hag. (2:21-23, unfulfilled)

7 predic tiotis-unfulfilled:

1 I will shake the heaveru and (he ear(h (2:21)

2 I will ovcnhrow the (hroiK of king -doms (2:22)

3 I will destroy the s(ieng(h of (he kingdoms of the heatJien

4 1 will overthrow tfie chariots and those that ride in them

5 I will overthrow the hones and their riders

6 They will be slain every one by the sword of his brother

7 In (hat day I will take you, O Zerubbabel, My servant, and t«.ll make you as a signet: for I have chosen you (2:23)

f This shalcing of the heavens and the earth will take place first at the 2nd advent of Christ at¥l the day of the Lord, and even during the tribulation preceding this (v 21; Rev. 6:12-17; 16:17-21); it will happen again in a more complete sense at the renovation of the heavens and the earth by fire (v 21; 2:6; Heb. 1:10-12:12:26-27; 2 Pet. 3:10-13, notes)

g The overthrow of thrones and the de -structionof the power of the kingdoms of the heathen will be at the 2nd advent of Christ when He takes over all the kingdoms of this world (v 22; Isa. 63: 1-5; Ezek. 38-39; Zech, 14:1-21; Lk. 1:32-33; 2 Th. 1:7-10; 2:8-12; Jude 14-15; Rev. 11:15:19:11-21)

h Figurative of many being killed this way(v21;2.ech. 14:12-13). The same meaning should be given here as to the word alL as on p. 308 of N. T.

i Cod revealed His choice of Zerubbabel as governor of Judah; he was to be the Lord's signet or seal (v23). It is clear that no king was chosen for Israel after the captivities. Zerubbabel was called governor (1:1, 14; 2:2, 21; Zech. 9:7; 12:5-6). Cod had sworn that no man of Jehoiachinor Jeconiah, also called Coniah, would ever rule as king in Israel again, and (his has been literally true (Jet. 22:30, note). Israel was to abide many days without a king. prirKe, sacrifice, and cphod, or a teraphlm before being restored as a kingdom under the Messiah and Oavid (Hos. 3^4-5; Acu 15:13-18)

2 First sinless career of the earth : when Lucifer and the pre-Adamites Lived without sin (e'en. i:l:Ezck. 28: 11-17)

3 Fust siJ'ful career of the earth : when Lucifer, the pre-Adamites, and over l/3of tHxJ's angels rebel led (Gen. 1:2; Isa. 14:12-14; Jcr.4:23-2C;E2ek.

28:11-17). See Tin: pre -Adamite world . p. 54

4 First inipctfect cartli: when cursed and flooded at the fall of Lucifer and the pteAdamitcsf ■en.l:2;2Pet.3:5-6)

5 Se' oiiJ perfect cartli : 4icn God restored 11 to a seiond habitable state (Cetu 1:3-2:23; Ex. 30:9-11)

6 Second sinless career of tlic earth: when Adani aiij Evt lived without sin (Cen. .':7-2S,

7 Second sinful ..arccru f the earth : from the time when Adam and Eve sinned until now (Gen. 3; Rom. 5:12-21). This sinful career will continue un(il(hcendof (he Millennium(1 Cor. 15:24-28; Eph. 1:10; Rev. 30:1-10)

t" jTcrfet (earth : >^cn curs-

cd.r ' AdamandEvc (Gen. 5)

0 ■ ..iiv. .t-: - -' »hcn It will be

rent wed arid i • again a: the

cndoftheMi:.. ^lia, 65:17;6C:

22-24; 2 Pet. 3:5-13; Rev. 21-22) 10 TliirJ jiij eternal sinlesi career o f 'he man »^ll ronunue eter-

ruTT sin (1 Cor. 15:24-28;

Eph. 1:10; Kcv. 21-22)

ZECHARIAH

Judah's Restoration - Ten Visions - Sermons - Judgments - Antichrist - Tribulation - Messiah's Second Advent - Conversion of Israel - Armageddon - The Day of the Lord - Messiah's Eternal Kingdom a The 8th month of the 2nd year of Darius I was 2 months after Haggai began to prophesy (v 1 with Hag. 1:1), or about one month after the temple foundation was laid in Jerusalem (v 1 with Hag. 2:18)

b Sec Zechailah . p. 924

c Sec Bercchiali ^ p. 924

d Sec Iddo. p. 924

e 35 commands in Zcchariah . p.928

f Questions 1-3. Next, v9

g This second message was given 3 months after the one of v 1-6 - on the 24th day of the 11th mondi (February) in the 2nd year of Darius 1 (v 7)

h See 10 visions of Zechariah. p. 928

i The riders of die horses-red, speckled, and v^te-are invisible agencies of God sent forth into the earth to accomplish various missions. They are God's scouts that report conditions to Him. These reported that all the earth was stiU and atpeace(v 8-11). Thehorsesare not symbolic at all, but real and literal creatures, actual spirit horses created to live on the planet heaven and used by those going back and forth between earth and heaven for the purpose seen here, and perliaps in many other capacities. That spirit horses do exist isclearfromv8-ll;6:l-8;2Ki. 2:11; 6:14-17; Rev. 19:11-21

j Heb. sarup . bright ted; bay. The Heb. for red here is adom. rosy; or ruddy. One was bright red and the other a U^ter color, a rosy red (v 8; 6:1-8)

k Question 4. Next, v 12

1 This Angel was the same as the man among die myrtle trees, of v 8-10. The odier riders were angels. The passage affirms this fact, that bodi God and angels can and do ride horses -spirit horses

7 proofs tfaia Angel was God;

1 Zechariah addressed Him as Lord (1: 9. 13, 20)

2 He spoke as God (1:14-17)

3 Others reported to Him (1:11)

4 He called Himself Lord (2:3. 5)

5 As Lord He rebuked Satan (3:1-2)

6 He gave commands to others, as God, using such terms as My ways. My charge. My house . My courts . My servant the Branch (3:3-8)

7 He called Himself the Lord of hosts (3:9; 4:6)

m The riders on the other horses are explained to be persons whom the Lord had sent forth to walk to and fro through the whole earth (as scouts) to report regarding conditions in the various nations(v 10-11). This is evidently one of the ways God receives information concerning many things. See Gen. 11: 5-8; 18:20-22; 22:12

Cent, from column 3 in Zecb . (2:1 -13, un-

'^ (2:1

ext, 3:

8 prediction3-unfuifln<'<i:

1 leiusalem shall be inhabited as towns without walls for the multitude of men and cattle therein (2:4)

2 I will be unto her a wall of fire round about, and will be the glory in the midst of her (2:5)

3 You will be gathered from the land of the north and from the 4 winds where I have scattered you (2:6)

4 Iwillcome and dwell In die midst of you (2:10)

5 Many nations shallbe joined to the Lord in that da^ and dull be Mv people (2:115

6 I will dwell in the midst of you, and you shall know that the Lord has sent Me unto you

CHAPTER 1

I Message to restored Ju-dah, 1 Title, author, ajnd historical background (Ezra 6:1, 12, 15)

■TN the'eighth month, in the A second year of DS-ri'us, came the word of the Lo RiAmto I Z6ch-a-ri'ah, the son of'^6r-e-chi'ah, the son of"ld'd6 the prophet, saying,

2 Admonition to return to God

sore I

fa-

2 The Lord hath been displeased with your thers.

t3 Therefore say thou unto them. Thus saith the Lord of hosts; 'Turn ye tmto me, saith the Lor d of hosts, and I will turn unto you, saith the Lord of hosts.^

{4 Be ye not as your fathers, i unto whom the former prophets \ have cried, saying. Thus saith the Lord of hosts; Turn ye now from your evil ways, and from , your evil doings: but they did not hear, nor hearken unto me, saith the Lord.

5/Your fathers, where are l they? and the prophets, do \ they live for ever? 1

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? 1 and they returned and said. Like as the Lord of hosts | thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

n Ten visions (1:7-6:8). | 1 First vision: (1) Spirit r horses (6:1-8; 2 Ki. 6:17; i Rev. 19:14)

■7 flJpon the four and twentieth day of the eleventh month, which is the month Se'bat, in the second year of DS-ri'us, came the word of the Lord unto Zech-a-ri'ah, the son of Ber-e-chi'ah, the son of Id'do the prophet, saying, 8*1 saw by night, and behold'a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses,'speckled, and white.

(2) Invisible agencies of God

■ 9 Then said I, *0 my lord, what are these? AndHhe angel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle trees answered and said, " These are they whom the Lord hath sent to walk to and fro through the earth.

11 And they answered the angel of the Lord that stood among the myrtle trees, and said. We have walked to and fro through the earth, and, be-hold, all the earth sitteth still,

and is at rest. '

(3) Judgment on Judah's i enemies

■12 « Then the angel of the' Lord answered and said, O. Lord of hosts,'how long wilt| thou not have mercy on Je-i ru's5-lem and on the cities of Ju'dah, against which thou hast had indignation these ' threescore and ten years ?
■13 And th^oRp answered the angel that talked with me with \ good words and comfortable words.

■14 So the angel that ■'communed with me said unto me, | Cry thou, saying. Thus saith the Lord of hosts; 1 am jealous for Je-ru'sa-16m and for Zi'6n| with a great jealousy. j

15 And I am very sore dis-1 pleased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

(4) Judah yet to be restored

■16'Therefore thus saith the Lord; I am returned to Je-ru'-s5-lem with mercies: my house shall be built in it, saith the Lord of hosts, and aline shall be stretched forth upon Je-ry'-sS-lem.

Il7 Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zi'6n, and shall yet choose Je-ru'sS-16m.

2 Second vision: four horns!

*18 1[*Then lifted I up niine| eyes, and saw, and behold'four horns .

■ 19 And I said tmto the angel that talked with me,'What be these? And he answered me, These are the horns which have*scattered Ju'dah, I§'ra-el, and Je-ru'sA-lem.

3 Third vision: four carpenters

•20 'And the Lord shewed me four^arpenters.

■ 21 Then said I, "What come these to do? And he spake, saying. These are the horns which have scattered Ju'dah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gen'tDeg, which lifted up their horn over the land of Ju'dah to scatter it.

913

CHAPTER 2

7 The Lord shaU inherit Judah His portion in the holy land (2:12)

8 1 will choose Jerusalem again

p Measurlm^ in this passage refers to the restoration and enlaisement of Jerusa -lem under die Messiah, who is spoken of here as being sent of God to be in die midst of Israel (v 1-3, 9-12)

q Question 8. Next, 3:?

4 Fourth vision: (1) Man with the measuring line

^T"LIFTED up mine eyes * again, and looked, and behold a man with a'measuring line in his hand. ■ 2 Then said I.^Whither goest thou? And he said imto me. To measure Je-ru'sS-lem, to see what is the breadth thereof, and what is the length thereof. 3 And, behold, the angel that

uestion 5, Next, v 19

Que

tulliUed). Next, 2:1. This prophecy predicts the future restoration of all Israel and Jerusalem under the Messiah, as in note o- below

m See 4 carpenters , p.924 n Question 7. Next, 2:2

s was to be the whole time of die Babylonian captivity (v 12; Jer. 25:11-12; Dan. 9:2). At this point both Daniel and the Angel were concerned about the fulfillment of the predictions of Jer. 24. Since this Angel was one of the Divine Persons of die Trinity, it demonstrates that God was as interested in the return of Israel, after the 70 years, as DanieL God does not forget His predictions

c The Lord God now spoke to the Angel who talked widi the prophet; and His words were good and comfortable, which He passed on to Zechariah (v 13-19)

d Angels can commune with men (v 14; Heb. 1:14; note n, Heb. 13:1)

e 3fold displeasure of God ;

1 I am jealous for Zion and Jerusalem with great jealousy (v 14)

2 1 am very sore displeased with die headien that are at ease (v 15)

3 I was but a Little displeased widi diem until they helped forward the affliction of My people

f 1st prophecy in Zech. (1:16-17. ful-filled). Next, v 18

6 predictions-fulfilled:

1 I am returned to Jerusalem with mercies (1:16)

2 My house shall be built in it

3 A linf shall be stretched forth upon Jerusalem (she shall be enlarged)

4 My cities throu^ prosperity shall vet be spread abroad (1:17)

5 The Lord wiU yet comfort Zion

6 The Lord will yet choose Jerusa lem g The measuring line for rebuilding the

city (v 16-17; 2:1-9) h 2nd proijiecy in Zech. (1:18 -19. partly fulfilled). Next, v 20. This prophecy of the scattering of Judah, Israel, and Jerusalem was fulfilled 749 B.C. by Assyria (2 Ki. 17), 616 B.C. by Babylon (2 Ki. 24-25), and 70 A. D. by Rome; and the Jews will be driven out of Palestine once more in the future ! daysofAntichrist(Dan. 11:41-45; Rev.

12:6, 14) I i 4 horns. Horns are symbolic of kings I and kingdoms (v 18-19; Dan. 7:8, 23-1 24; Rev. 17:12-17); this refers to 4 I kings or Gentile powers that would be I permitted to scatter Judah, Israel, I and Jerusalem (v 17). Since v 16-17 predict a future restoration under the Messiah, it is only logical to ihink that the 4 homs which did tliis before Zechariah's day are not the only povers referred to; odiers must be included who would scatter them after the prophet's day up to the time of the futiue fulfillment of the regathering under Christ.This line of thought better fits the exact facts of history and prophecy. Of the 8 great world powers who oppressed Israel, in the whole length of the times of the Gentiles , only 4 empires have scattered and will yet scatter Israel, Judah, and Jerusalem. See The limes of the Gentiles, p. 873

4 Gentile powen scattering;

1 Assyria (2 Ki. 15:29; 17:1-41)

2 Babylon (2 Ki. 24:1-25:30)

3 Rome (Dan, 9:26; Lk. 21:20-24)

4 Future Revived Greece (Rev. 12:6, 14)

4 Gentile powers not scattering :

1 Egypt (2 Ki. 23:33-37)

2 Medo-Persia (Ezra 1:1-4; Neh.

3 Greece (Dan. 8:21)

4 Revised Rome (Dan. 7:23-24)

j Question 6. Next, v 21

k Note here diat not only Judah and Jerusalem were scattered, but also the rest of Israel (v 19), so the conclusion of note h, above can be right

1 3rd prophecy in Zech. (1:20-21. un-

2)

Continued, column 1

ZECHARIAH 2. 3. 4

Joshua a type of resloralion

: his and many hundreds of other farts

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tint Lia-y ; humanbti:. . tact each oiiii n,Meb. 13:0.; bUeb. na'ar . infancy to adman. Accocdiriv; i.' . not an old man but a very young one when he began hii ministry (v 4)

c Jerusalem IS ifii- subject of this prophecy, not Samaria tht- capital of tde 10 tribes. The capita; ot Judah, which means all Israel in tJie restoration, willbe grcailyenl.irfied and inhabited with an owrflowuiR population. Cod will be like a wall ol fire to her, round about, and will be the (ilory in thi- midst of her (v 5) d The idea of tlic wall of fire is perhaps taken from the watch-fires a round armies or the unwalled campsof nomad people (v 5, Cp. Isa. 26:1; 33:21; CO:\S)

c Christ will be in the very midst of Israel, ruling personally and visibly on earth in tliose days (v 5; Isa. 9:6-7; b2:l; Ezek. 43:7; 48:35; Zech. 14; Lk, l::!2-3a: Rev. 11:15;-30:1-10)

f See Dispersion of Igac 1 . p. 929

gXhis immediate ftatJicring of Israel from Babylon u the reiercncc here and not the present and future restoration. Zechariah Lived and prophesied at the very time of the going back of the lews from Babylon to make a nation in their ow n land for the first com ■ ing of Christ (v 7)

h Sec For 1 lis own jtlory. p. 929

i See Judali rvjoicijig. p. 929

J Many natioiu(Ceniilcs)siull be joined to tht Lord and Ik the people of the Messiah when lie dwells in the midst of men on earth (v 11; Dan. 7:13-14, 18, 22, 27; Z*;ch. 14; Lk. 1:32-33; Rev. 11:15; 20:1-10)

k VvTien all the predictions of note o, 2:1 arc fulfilled, Israel and the other nations will know fully that Cod has sent tlic Messiah (v 11). At that time the Lord shall inhentjudah as His portion in the holy land; He will choose Jcnsalem again as His capiul city (v 12), and be living in His holy habiution (V 13)

1 If Judah here refers only to the actual tribe of Judah, or even included Benjamin, then the others of the 13 tribes will have no part in this pro-am and will never be restored to their own land as predicted by scores of prophecies. A normal and simple undersLaiidingof tJie prophecieswill not allow such exclusion of tlie 10 tribes thouidi, so we must recognize tlie mithtliat Judah includes all the 13 tribes in tlie ^^atJtcring of the final restoration. Only then will all prophecies regarding tlie gathering ol butti houses of Lrael be fulfilled m His holy habitation on earth will be the rebuilt eanlily Jerusalem and the holy ublation and iu ample (6:12-13; Ezek.

40 -W); His heavenly habiution vdllbetiie New Jerusalem in particular during tJie Millennium (In. 14:1-); lleb. lI:10-l6:l.'!:l4;Rev. ;i:12,2l-22)

n rhuwawiot Joshua, the leader of Isa el in tlie conquest of Canaan, but a high priest after the Babylonian captivity. /U:chariah saw lum sLanding belory f in the presence of) the anael of tite Lord, attd Satan standing by to resast him. Tile Lord rebuked Satan and refused to permit lum lu stop tlie restoration of Judali and Jemsalcm. Twice Saianwas rebuked (v 1 -2)

o Que.uon 9. Next, 4:2

pjo&hua was evidently rr" ••"•■« in

gamienLsthat were not f. per

for high priests. His filu . K.-iutnts were taken away, his iiuaiury was cleansed, and he was i lotlied with the appropriate attire. The lugh priest's mitre was also placed upon tiishead (v -5). Tlien the angel tliai stood by gave him a charge corv ■'•>!"!; 'on-

talkrd with me went forth, ind another angel went out^o meet him,

(2) Jeruaalem under Mea-

aidh

?4 And said unto him, Rtm. peak to this>younK man, saying,'J*-njsa-16m shall be inhabited as towns without walls for the multitude of men and cattle therein:

■5 For I, ^aith the Lord, will be unto her a^all of fire round about, and will be the glory in the'midst of her.

(3) Israel regathered

6 ' Ho, ho, come forth, and flee from the land of the north, saith the Lord: for 'I have spread you abroad as the four winds of the heaven, saith the Lord.

•7'Deliver thyself, O Zi'6n, that dwellest with the daughter of Bab i-lon.

■ 8 For thus saith the Lord of hosts; *Aiter the glory hath he sent me unto the nations which spoiled you: for he that touch-eth you toucheth the apple of his eye.

9 For, behold. I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

(4) Messiah reigning in Zion

•10 """Sing and rejoice, O daughter of Zi6n: for, lo, I come, and I will dwell in the midst of thee, saith the Lord..*

(5) Conversion of all nations

*11 And'many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt'know that the Lord of hosts hath sent me unto thee.

12 And the Lord shall inherit Jd'dah'his portion in the holy land, and shall choose J6-ru'-sfl-t^m agam.

•13 Be silent, O all flesh, before the Lord: for he is raised up out of hi^oly habitation.

914

CHAPTER 3

5 Fifth vision: (I) Joshua the high priest and Satan

AND he shewed me7J6sh'u-d • the high priest standmg before the angel of the Lurd, and Satan standing at his right hand to resist him. ■2 And the Lord said unto Sd tan, The Lord rebuke thee, O SA'tan: even tht Lord that hath chosen J^-ru sfl-lfem rebuke thee: "is not this a brand plucked out of the fire?

(2) Priesthood restored (Ex. 28)

3 Now J6sh'u-A was clothed with'filthy garments, and*sfood before the angel. {4 And he answered and spake unto those that stood before him, saying. Take away the filthy garments from him. And unto him he said. Behold, I

have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. •S And I said. Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

(3) Charge to Joshua

6 And the angel of the Lord protested unto J6sh'u-A, saying,

■7 Ihiis saith the Lord of hosts; 'If thou wilt walk in my ways, and if thou wilt keep my charge, *then thou shaft also judge my house, and shalt also keep my courts, and"! will give thee places to walk among these that stand by.

6 Sixth vision: (1) God's servant, the Branch

t8"Hear now, O J6sh'u-4 the igh priest, thou, and'thy fellows that sit before thee: for they are men wondered at: for, behold, 'I will bring forth my servant'the branch. ■

(2) His anointing (Mt. 3:16, refs.)

9 For behold'-the stone that I have laid before J6shu-a; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in'one day.

(3) Universal prosperity (Mic. 4)

10 In th%J_day, §aith the Lord of hosts, 'shall ye call every man his neighbour under the vine and imder the fig tree.

CHAPTER 4

ditixns he ihould meet to be the higli piiest, and be blessed (v C-7). After thathe was given a prophecy regarding tlie coming of tlw Messiah and tlie salvatlon of laael (v 8-10)

q Thlsiioncof many penonal and visible appearances I'l "cij and <•>(.>'>;■ i-fc men. Sec 44 ape* oranccs oi e>iJ. p. 63; note n. Hcb. 13:2

7 Seventh vision. (1) The golden candlestick and the two olive trees (Rev. H: 3-4)

AND *the angel that talked • with me came again, and waked me, as a man that is wakened out of his sleep, ■2 And said unto me, 'What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it. and his seveg lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3 And^two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying. What are these, my lord?

(2) Anointing of Zerubbabel with the Spirit and power

■ 5 Then the angel that talked with me answered and said unto me, Knowcst thou not what these be? And I said. No, my lord.

(6 Then he answered and spake unto me, saying."This is the word of the Lord unto Z6-rub ba-b«l, saymg. Not by

the Holy S^arit anointing (v H-T); and Ivacl was assured diat despite the lun-derance of ilie work on tlie temple, Zerubbabel would (inisii it (v 8-10). Then, tlie a;ie, ! explained what the 2 Olive tree; d, furtliet assur-

ingZerubb.i 'od would be with

him inliis woir .is He was with the two anointedmei! now standing before Him (V 11-14)

2 conJitioiis of bTessu i; 1 If you will walk in

n^(v 7):

y ways

2 D you will keep My charge b 3 blessings of obedience (v 7):

1 Then you Jiall also judge My house

2 You shall keep My cic.irls

:i I will give you places to walk among those that sund by

c This verse could be classed as conditional prophecy - tlie higli priest receiving certain blessings IF he met certain conditions. The places to walk arc ways among tlic angels that stand by, in the presence of God. That it could refer only to angels is clear from the fact that they are all he saw in the vision thus far (v 1 -C). Cp, Ps. 102: 21; 2 Tim. 5:21; Hcb. 1:14

d 5t h prophecy in Zech. (3:8-10, unful -nricd). Next, 4:7

5 predictions-unfulfilled ;

1 I will bring forth My servant the Branch (3:8)

2 Upon the stone that is laid before Joshua shall be 7 eyes (3:9)

3 I will engrave the engraving thereof

4 I will remove the iniquity of the land in one day

5 In tliat day you shall call every man from under his own vine and fig tree (3:10)

e Joshua, his fellow priests, and the Le-vites with him were to be something special-men to be wondered at, because of this holy life, walk, and work (v8) f It was to Joshua that the angel made the prediction concerning God's servant, the Branch, being sent fromje-hovah as a Prince and a Saviour (v 8)

g The Branch was now made a proper name, by Zcchariah, through inspiration. He is the man whose name is called the Branch (v 8; 0:12). Previoasly, prophets had predicted Him to be the branch of the Lord (Isa, 4:2), and the branch of David (Isa. ll:l;Jer. 23:5; 33:15)

h The stone here is symbolic of the Messiah, called tlie Branch (Isa. 28:1G; Ps. 118:22;Mt. 21:42; Acts 4:11; Eph. 2: 20-21;l Pet. 2:4-7). VvTiat is engraved upon die stone is not stated; but we do know that in that day the sins of Israel will be removed and there will be universal peace and prosperity (v 9-10). The 7eyes no doubt refer to the same thing symbolized in 4:10 and Rev. 5.-6, note d

i The one day will be die day of Christ's visible return to earth when all Israel shall be saved and ungodliness turned from Jacob (Zech. 12:10-13:1; Rom. 11:25-29). Israel will mouni and repent for 3 days; on the 3rd day they will live (Hos. 0:2)

j This expression of sitting under the vines and fig trees is one of universal peace and prosperity (1 Ki. 4:25; Mic . 4:4). People calling their neighbors loeat witli tliem in pi-acc and prosperity is the idea here

k The angel sliowing the prophet these visions came again and waked him, showing him a golden candlestick with abowl on tJie topol it,haviiig 7 lamps thereon, and 7 pipes to the lamps. He alsosliowed the prophet 2 olive trees, one on ilie tiglit and the otliet on the left sideof tJie candlestick and its bowl. They poured oil into the bowl which fed tile 7 lampts. Tlie olive trees arc explained tube the two anointed ones tliat sLand before the Lurd of ilie whole earth (V 11-14; Rev. 11:4)

1 Questions 10-12. Next, v 7 m These symbolize tlie two witnesses of Rev. 11:3-11, tile two anointed men who have been translated without deadi, to stand before tlie God of tlie whole earth (v 11-14; Rev. 11:4) n The purpose of tliis vuion was to encourage Josliua and Zeruhabbel in their work ol restoring tlie temple afid the nation of Judah after tlie Babylonian laptiviry.

First diey were shown that the true source of power was not by might, nor bv luinian power, but by

J

ZECHARIAH 4. 5, 6

Olive trees and anointed ones

The four chariots

a 6ih prophecy in Zech. (4:7-10, ful-filled). Next, 5:3

5 predictions-fulfilled :

1 Who are you, O great mountain? you wi 11 become a plain before 2Lerub-babel (4:7)

2 He shall bring forth the headstone thereof widi shoutings of Grace, grace

3 The hands of Zerubbabel have laid the foundation of the house, and his hands will finish it (4:9)

4 You will know that the Lord of hosts has sent me to you

5 They shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven, which are the eyes of die Lord running to and fro dirou^ the whole earth (4:10)

b Question 13, Next, v 10

c The great mountain was symbolic of a .greatman, Darius I, who made a de-

" cree diat the work on the temple should cease (Ezra 4). His opposition was to cease like a mountain being re -moved or becoming a plain (v 7; Ezra 5-6) d The headstone refers to the chief top-stone or crowning stone of die building. Itwas customary for die chief magistrate to lay the foundation and also the chief top-stone of the waLl(EzTa 3:10). This was to be laid with shoutings of Grace, grace unto it (v 7)

e Questions 14-18. Next, 5:6

f Those 7 eyes in the stone of 3:9, which served as a plummet in the hands of Zerubbabel

g Then , after applying the message to Zerubbabel, the angel explained the full meaning of the oUve trees. They rejHesenied the two anointed ones (men) who, having been translated without seeing death, stand before the God ofall the earth until the time they are to appear on earth again as the two wimesses of Rev. 11:3-11 (v 14J

h Then , after the first 7 visions had been received, fully explained, and recorded, the angel showed him a flying scroll on which was written curses upon those who commit sin (v 1-4)

i Flying scroll

j The size of the scroU unrolled was 10 by 20 cubits-20 ft. 10 to, by 41ft, 8 in., counting 25 in. to the cubit

k Then , after seeing the scroU and learn -ing of its size, the ccophet received an explanation of wnat it contained (v34

1 7ih FCOtAiecY in Zech . (5:3-4, fulfill-ed). Next, v 5

6 predictions-fulfilled :

1 This is the curse that goes forth over all the earth, for everyone that steals will be cut off (5:3)

2 Everyone that swears shall be cut off

3 I will bring it forth (5:4)

4 It shall enter into the house of the thief

5 It shall enter into the house of him that swears falsely by My name

6 It shall remain in the midst of die house, and shall consume it with the timber and the stones thereof

m It seems the curse was limited to those who steal and Lie, but perhajK many other sins were also listed on such a large scrolL We have a complete list in both the law and the gospels, as well as tn the prophets and psalms

n The judgment against these evils was to be so fierce as to consume aU the timbers and stones of die buildings of thieves and liars (v '¥)

o Then , after showing the prophet the scroll vision, the angel showea him an ephah with a woman in it; this was symboUcofthe next truth to Israel (v 5)

p 8th prophecy in Zech. (5:5-11, un-fulfilleJI), Next, &:ii

2 tffedicaons-unfulfilled:

1 They willbear theephah of wickedness to the land of Sninar to build an house (5:8-11)

2 It shall be established there up)on her own base (5:11)

might, nor by power, but by' my spirit, saith the Lord ofj hosts.

♦7"Who bart thou, O 'great mountain? before Ze-nib'ba-bel thou shalt become a plain: and he shall bring forth ^the headstone thereof with shoutings, crying, Grace, grace unto it.

(3) Zerubbabel to finish the restoration temple

■ 8 Moreover the word of the I Lord came unto me, saying,

9 The hands of Ze-rubba-bgl have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath

sent me unto you.

10 Tor who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Ze-rubba-bel with /those seven ; they are the eyes of the Lord, which nin to and fro through the whole earth.

(4) The olive trees explained (Rev, 11:3-4)

11 TThen answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

■ 12 And I answered again, and said unto him. What be these two olive branches which through the two golden pipes empty the golden oi7 out of themselves?

13 And he answered me and said, Knowest thou not what these be? And I said. No, my lord.

14 Then said he. These are the two anointed ones, that stand by the Lord of the whole earth.

CHAPTER 5

916

8 Eighth vision: (1) Flying roll, 20 ft. 10 in. X 41 ft.8 in.

THEN I turned, and lifted up mine eyes, and looked, and behold a'flying roll.

2 And he said tmto me. What seest thou? And I answered, I see a fiying roll; the'length thereof is twenty cubits, and the breadth thereof ten cubits.

(2) This is the curse

*3 Then said he tmto me . 'This is*the curse that goeth forth over the face of the whole earth: for every one that stejil-eth shall be cut off as on this i side according to it; and every one that sweareth shall be cut ofif as on that side according to it. 4 I win bring it forth, saith the Lord of hosts, and it shall enter into the house of the 1 thief, and into the house of him that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones

thereof.

I ,

I 9 Ninth vdsion: (1) The Ephah

(5 ***Thetrthe angel that'talked with me went forth, and said i

unto me, Tift up now thine eyes, and see what is this that goeth forth. ■

■ 6 And I said, *What is it? And he said. This is anfephah that goeth forth. He said moreover. This is their resemblance through all the earth.

7 And, behold, there "was lifted up atalent of lead: and this IS a woman that sitteth in the midst of the ephah.

(2) This is wickedness

■8 And he said. This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

(3) Ephah taken to Shinar:

literal Babylon rebuilt

(Rev. 18)

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me. Whither do these bear the ephah?

■ 11 And he said unto me,'To build it an housg in the land of Shi'nar : and it shall be established, and set there upon her own base.

CHAPTER 6

10 Tenth vision: (1) Four

chariots and spirit horses

(1:7, refs.)

AND I turned, and lifted up ■ mine eyes, and *looked,' and behold, there came four chariots out from between two j moimtains; and the mountains I u'ere' mountains of brass. I

2 In the first chariot were red horses ; and in the second chariot black horses ;

3 And in the third chariot i white horses ; and in the fourth chariot grisled and bay horses .

(2) Invisible agencies: God's

judgment from the north

quieted (Jer. 1:13-16; 4:6;

13:20; 25:9; Ezek. 26:7)

4 Then I answered and said unto the. angel that talked with me,'What are these, my lord?

■ 5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The*black horses which are therein go forth into the north country; and the white go forth after them; and 'the grisled go forth toward the south

coimtry.

t7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said. Get you hence, walk to and fro through the eartL So they walked to and fro through the earth.

■ 8 Then cried he upon me, and spake imto me, saying. Behold, these that go toward the north

q When it is said that God or angels have talked with men we are to understand itin the literal sense. Heavenly beings have a language all their own (1 Coi. 13:1), yet they also know the languages of man. Even an ass has used man's language (Num. 22:28-30). Men can use angelic languages bv the Spirit (1 Cca-. 13:1)

I i See Moantain of brass , p. 929 j Question 21. Next, 7:3 ! k The colors are not symbolic any more than the various colors of creatures on earth. They merely show that there are many varieties of created things in heaven, as we have on earth 1 Grisled -speckled, or dappled, and of an iron gray color

a The last two visions were of things flying in the air -a scroll and an ephah. Upon seeing the ephah the prof^ct inquired as to what it was and was told of the woman in the middle of the measure having a talent of lead for the Ud on it. Two other women with wings like those of a stork lifted the ephah up between heaven and earth, then bore it to the land of Shinar and set it upon her base (v 6-11)

b Question 19. Next, v 10

c An ephah was a measure of about 1 bushel and 3 pints

d When the lid, made of a talent of lead, was lifted up a woman was seen sitting in the middle of the ephah (v 7). A talent of lead weighed over 122 lbs., which was an extreme weight for a lid to an ephah; and yet it did not hold the woman (or wickedness) down. TTiis il -lustrates the power of wickedness e The angel explained that this woman represented wickedness(v 8). The two women carrying the ephah seemed to be borne forward by the wind. What they symbolized, if anything, is not stated, nor are the wind and stork wings referred to in particular. The main theme of the vision was wickedness-building a house for it and establishing it upon its base. An epiiah was a measure of commerce, and where it was to be established is clear-in the land of Shinar or Babylon (v 9-11). One thing is certain-Babylon will be the center of activities in the East during the last days, in commerce, religion, and fioUtics. It will be rebuilt and become die capital of the Antichrist. He will come from Syria vfcich will take in Babylon in those days, for the Syrian division of the old Grecian empire included all the countries of Syria and Irak. The coming of Antichrist from Syria and Babylon will be in perfect harmony with aU scriptures. We see from Isa. 13-14; Jer. 50-51; Rev. 14:8; 16:17-21; 17:1-18; 18:1-24 that Babylon will play a great part in latter-day events, not only as the political capital of the kingdom of the Antichrist but as the headquarters for a religious system called My stery Babylon. It will be a great commercial center of earth as pictured in Rev. 18. Antichrist will reign from Babylon dur -inghisrise to power over the 10 kingdoms of Dan. 7:23-24; Rev. 17:12-17, as taught in Isa. 14. Then, he will leave Babylon to make his capital in Jerusalem the last 3 1/2 years of Daniel's 70th week, and wiU reign there during the 42 months of his power over all nations (Dan. 9:27; 11:40-45; Rev. 13:5; 17:12-17). This passage (v 5-11) pictures the restoration of Babylon as the seat of wickedness in die last days

f Question 20. Next, 6A

g To build wickedness a house in the land of Shinar-Babylon. It shall be built there and established there upon her base (y 11)

h This was the 10th time the prophet looked and saw a vision (v 1; note h, 1:8). This time 4 chariots came out from between mountains of brass, red horses being harnessed to the first, black horses to the 2nd, white horses to the 3rd, and grisled and bay horses to the 4th. These were explained to be the 4 spirits of the heavens which go from standing before the Lord of the whole earth. The black horses go to the north country, and the white after them; die grisleid and bay horses go toward the south, and walk to and fro through the whole earth. A vdce re-poned that those going north "have quieted My Spitit in the north coimtiy" (v 4-8). This must be taken UteraUy of acmal and realheavenly beings who are no doubt spirit creanites,That dieie are such horses and other creatures on the planet heaven, and no doubt, on other planets, is clear from the fact that the visible things on earth clearly show the Invisible things in heaven (Rom. 1:20; 2K1.2:U; 6:14-17; Rev. 19:

11:21)

ZECHARIAH 6. 7. 8

a Thli literaltv me am they had appeased Cod'j wrath being poured out upon the north ccuntry (v 8), By thu tunc Cod had been angry with Uracl for many yean; but now JUi wrath waj turned on the cncmiciof liiael, becauie they had ovrntepped their commlision artd had aUotuuilled their time for punishment

b Zechariah ««shcrc commanded to ukc ceruui men of the Jew $ who had come back from Babylon-metal smiths, to make crowns for JoAui, the high priest (v 9 -11), They were to be lo them for J memorial in the temple of the Lord (w U)

c $th pfophccy in Zech .f6:12-I3L unfulfilled. Next, V IS

$ Pfedictjjni-unfulfiiled :

1 Behold, the Man whose name is Branch: and Jle shall grow up out 'i* place, and build the temple of

the Lord (6:1^: even He shall build the temnlc of the Lord (6:13)

2 He oull bear the glory (6:13)

3 He shall dt and rule upon His throne

4 He shall be a priest upon His throne

5 The counsel of peace shall be between them both

d Swak to Joshua the high priest e Crixist is called the Man in both tesu-ments (v \2; 1 Tim. 2:S). He is also caUed the Branch fv 12; 3:8; Isa. 4:2: 11:1; Jcr. 23:5; 33:15) f Technically, this one statement of this prophecy has already been fulfilled m the birth and first coming of Jesus Christ (V 12; Isa. 11:1; 53:2; Jer. 33: l^.Wc have here one of many passages referring to the two advents of 3ie Messiah, in one verse, as if dacy were the same; but we know now from the fulfillment of this first statement and the lack of fulfillment of the second that two distinct comings arc referred to. A Ireadv there have been 1900 years between tnem 8 Sec Rebuilding of the remple . p. 929 h Not only will He build the temple of the Lord at His 2nd advent, but Christ will aUobcar the glory, and rule upon His eccnul throne as a King-priest(v 13). This will be the throne of David and the kingdom will be that of David restored to eternal glory and power (v 13; Isa. 9:6-7; Hos. 3:4-5; Amos d: 11-15; Lk. 1:32-33; Acts 15:13-1^ i This confirms the priesthood of Christ, as well as His kingship. He will be a priest forever after the order of Mel-chizcdck (Ps. 110^1; Heb. 5:6, 10; 6:20: 7:1-21). Thus the 3foId office of Christ is: Prophet (Dt. 18:15-18). f"':" (Pi. 1 lOA): and Kin« (Ps. 2:6; E7T:6-7; Mic. 6:2; ^172:2; 21:5; 25:31, 34, 40; Lk. 1:32-33; Rev. 11: 15; 20:1-10) j Thisrefcrsto both offices beuTg combined in one person, the Lord Jesus Christ, with neither being exalted higher than the other. The kingship and priesthood of Israel will be combined in Christ, and there will be no enmiry berwec n the rwo offices aj Wien two men filled them k The memorial of crowns in the temple spoke of God's faithfulness in restoring the kingdom and priesthood id Israel through their Messiah (v 14) 1 lOih proDhecY in Zrrh (6:15, hilfiU-

3 prcdicuons-fulfilled: rtha '

a!ai off shall come temple of the Lord

1 They thai art and build in the (6:15)

2 You shall know that the Lord at ho»ts has sent me unto you

3 This shall come to pass il you will diilgcnUy obey the voice of the Lord your God

m In the 4th year, the 4th day of the 9th month of the reign of Darius I. which was about 2 years after he began his ministry, ceruin men of the returned captives inquired of him concerning fasts (V 1-3). This means that Zechariah had received the 10 visiom of chs. 1:1 -6:8 durinR these 2 years

n Chisleu . December (v 1)

o Question 22. Next, v 5

Joshua's crowns The Branch

country h<ve^luieted my spirit in the north country.

in Prophecies - aermons

to encourage reatored Ju-

«Uh (6:9-8:23). i A • i g n:

(1) Joshua crowned

•9 • And Uifi word pf tks Lggp SWK unto me. sayinR, •IO*Take of Ihem of the captivity, fien of Hi\ da-i. of Td-bi -jah. and of Jf-di lah. which are come from Bib J-lon. and come thou the same day, and go into the house of J6-siah the son of Z*ph-a-ni ah; •11 Then take silver and gold, and make crowns, and set them upon the head of Jdsh u-4 the son of J6s e-d«ch, the high priest;

(2) Messiah to build the millennial temple and be a priest-king ui it (Ezek. 40: 1 -43: 7) of which Joshua and the restoration temple were only types

Restoration of Jerusalem

919

fasts a mere form, they

should have heeded the

prophets

came the word o(of hosts unto me,

|12'And<'speak unto him. saying, Ihus speaketh the_LoRp of hosts, saymg. Behold'the man whose name is The ^branch; and he'shall grow up out of his place. and»he shall build the temple of the Lord: ■

13 Even he shall build the temple of the Lord; and *he shall bear the glory, and shall sit and rule upon his throne-and he shall be a'priest upon his throne: and the counsel of peace shall be between 'them both.

(3) Crowns a memorial of

the faithfulness of God to

Judah

14 And the crowns shall be to He lem, and to Td-bi jah, and to j6-da iah, and to H6n the son of Z6ph-a-ni ah, for *a memorial in the temple of the Lord.

(4) Many captives will come and help Zerubbabel build

♦15 'And they that are fu off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.

CHAPTER 7 918

2 Inquiry of the fasts (Isa

■AND it came to pass^n the ** fourth year of km;? Dfl-rius. that the word of the Lord came unto Z6ch-a-rj ah in the fourth day of the mnth month. even m''Chis leu;

2 When they had sent unto the house of God Shi-ri zer and Re gem-m^ lech, and their men, to pray before the Lord.

3 And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, "saying,

I weep ui the fifth separating myself, as done these so many

•4 'Ihen

the Lord

saying,

•5 Speak unto all the people of

the land. *and to the priests,

saying, 'When ye fasted and

mourned in the ^fifth 'and

seventh month, even 'those

seventy years, did ye at all

fast unto me,*ei'^n to me?

6 And when ye did eat, and when ye did drink, did not ye eat*/or yourselves, and drink for yourselves?

7 Should ue not hear the words which the Lopd hath cried by the 'former prophets, when J6-ru sa-lSm was inhabited and in prosperity-, and the cities thereof round about her, when men inhabited the south and the plain?

(2) Why their prayers were

not heard and judgments

had come

■8 • And'the word of the Lord came unto Zlch-a-ri ah. saying, •9 Thus speak eth the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions everj* man to his brother:

•10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they 'refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts as an adamant stone, lest they should hear the law. and the words which the Lord of hosts hath sent in his spirit by the former prophets :"\here-fore came a great wrath from the Lord of hosts.

13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no men passed through nor returned: for they laid the pleasant land desolate.

919 CHAPTER 8

58)(3) God's purpose still unchanged; Israel to be blessed

Should month. I have years?

3 God's answer: (1) Their

bAGAIN the word of the Lord ^^ of hosts came to me, saying.

2 Ihus saith the Lord of hosts; I was jealous ioUVda with great jealousy, and I was jealous for her with great fury.

|3*Tlius.saith the Lord;'! am returned unto Zi 6n. and will dwell in the midst of J6-ru sA-l*m: and J*-ru sa-l*m shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. •4 IJius saith the L<JiD of hosts;♦There shall yet old men and old women dwell in the

~~'^^" Cont. from colu mn J

^\V^^'^' ^^•^ ^^^'J 48:35ruri: 32-3J; Rom. 11:25-29; Rev. 11:15; 20:1-10)

q This expresses the fact of the restoration of Jerusalem, longevity of men In the Millennium, the peace and $c-curiryofall Israel under the Messiah, the great increase of children (v 4-5)

willbring tliem, and they shall dwell in the midst of Jerusalem (8tK

8 They shall be- .My people, and I wiU be tJicu God, in truth and in righteousness p This refers to the 2nd advent ofChrist-His return to Zion to dwell in Jcrusa -lem as King of Israel (v 3; 14:1-21; -^— GonunjeJ, column 2

Then , when ttie Jews inquired about thclasti tJiev hod been observing for many years, tl>c word of the Lord came to Zechariah rebuking them for their hypocrisy and reveaUng why their prayers had not been heard (7:5-14). There is no prediction in this section. The word of the Lord was not all prediction, but primarily instruction regarding how to live, showing what God's will is, in daily life. Cp.l Cor 14:3

b Not only the people in general, but also the priests were living in hypocrisyi God accused them of not fasting once in the way that they should have, in all the 70 years of the captivity (v 5). Whai they did was from a selfish mo-^ uve (v C) c Questions 23-25. Next, 8:6 d The month Ab, August. This was a fast to commemorate the destruction of Jerusalem. It was held on the lOihday of the month (Jer. 52:12-13) e The 7th month, Tisr i. October. On the 3rd d^ a fast was he Id to commemora te the murder of Gedaliah by Ishraael Oer. 40:8; 41:1-3, 15-18) f The 70 years of captivity Her. 25:11-

14; Dan. 9:2) g It is noticeable that not one of the feasts or fasu that God had commanded is even mentioned here. Every observance was something new which they had started and kept during the 70yearsonly; and each one had to do with calamity upon Jerusalem and the remnant left after the city was destroy -cd h Not for God's glcwy.butfor themselves, was the accusation of God here (v 6)

i Theformerprophcts-theoneswhowere sent of God before the captivities and who had promised blessing and victory if they would obey, as they seemingly were willing to do now (v 7)

j The second message of God to the nation in this chapter, without the predictive element (note a, above) k 7 commands to the former generation ;

1 txecute true judgment (v 9) "

2 Show mercy and compassions

3 Oppress not the widow (v 10)

4 Oppress not the fatherless

5 Oppress not the stranger

6 Oppress not the poor

7 Let none of you imagine evil in his heart against a brother

I 4fold rebellion of former generation •

1 1 hey refused to hearken (v 1 1)

2 I hey puUed away die shoulder

3 Tliey stopped the cars that they could not hear iJie law

4 They made their hearu as adamant stone against the law and words of Jehovah (v 12)

"1 4fold ludg ment on former generation ;

1 i-'OO's wratii came upon t/iem (v 12)

2 vVhen they were in distress and tried to God He would not hear (v 13)

3 I scatu-rcd them like a whirlwind among the nations whom tliey did not know (v 14)

4 I made their land desolate

n This was the 4th time the word of the Lord came to tiim after his 10 visions of 1:1-6:8(6:9; 7.-4, 8; 8:1)

<^ litil prophe cy in Zcch. (8:3-8, un-fuUilled). Next, v 11

8 predictions-unfulfilled:

1 1 am returned to Zion, and will dwell in the midst of Jerusalem (8:3)

2 Jerusalem shall be called a ciry of tnith

-> Il shall be called the mounuin of tJie Lord of hosts, tJie holy mounuin

4 There shall yet old men and women dwell in the streets ot Jerusalem,

and every man with his staff in his hand for very age (8^»)

5 The streets of the cirv shaU be fuU of boys and girU playing (8:6)

6 It will be marvellous in the eyes of the remnant and in My eyes (8:6)

7 I will save My people from Oie east country, and the west country; and

ZECHARIAH 8, 9

Many nations to seek the Lord

a See Old age, p. 929

b This is one of a number of plain scriptures stating that men will marry and have children in thq.Millennium, and even in the New Earth period forever (v5:Isa. 65:20-25; Mt. 25:46), This is what God comm anded man to do be -

fore die fall (Gen. 1:26-29); and the fall did not do away with His original plan-itmerelypostfwned some phases

., of it until the final restoration in the New Earth period

c Question 2o. Next, 13:6

d Again we have a prediction of the re-gathering of Israel from all parts of the earth-from east to west, to be placed again in their own land, and for eternity (v 7-8; Isa. 11:10-12, notes). In that day they will be the people of God in truth and righteousness (v 8)

e God now urged the present generation to be strong and to obey the present proj^etswho were there to encourage the building of the temple (v 9-17)

f The prophets of the restoration were Haggai, Zechariah, and Malachi

g See Hag, 1:6-11; 2:10-19

h 3 general conditions before this:

1 No hire for man (v 10)

2 No hire for beast

3 No peace for anyone, for all men were set against one another

i 12th prophecy in Zech . (8:11-13, ful-filled). Next, v it*

8 predictions-fulfilled:

1 I will not be to the remnant of you as I was in days past (8:11)

2 Your seed shaU be prosperous (8:12)

3 The vine ^all yeild her fruit

4 The ground shall give her increase

5 The heavens shaU give their dew

6 The remnant shall possess these things

7 You shall be a blessing instead of a curse among the Gentiles (8:13)

8 I will save you from the headien, and you shall be a blessing

j 7 blessings proinised by God:

1 Prosperity (v 12)

2 Vines will yield their fruit

3 The ground wiU give her increase

4 The heavens will give their dew

5 The remnant of Israel shall possess and enjoy all these things (v 13)

6 Salvation from among the Gentiles

7 The Jews a blessing among men

k Note here that God called the returning exiles from Babylon both the house of Judah and the house of IsraeL This proves diat some from each of the 13 tribescameback from Babylon to become one and the same people again. They were repeatedly called Jews in the days of Christ, the aposties, and the early church, as can be seen from the N, T. record (v 13. See note a. Acts 13:16) 1 God was under obligation to curse previous generations in Israel as He had promised. He could do nothing else out mete out such punishment. Now He promised the new and obedient generation that He would do well by them and Jerusalem (v 14-15)

m 6 things commanded of new generation

Lger uth

ith his

1 Speak every man the trui neighbor (v 16)

2 Execute jud^ent of trudi

3 Have peace in your gates

4 Let none imagine evil in his heart against his neighbor (v 17)

5 Do not love a false oath

6 Love the truth and peace (v 19)

n The 5di time the word of the Lord came

to Zechariah since his 10 visions of 1:

1-6:8 (note n, v 1) o 13th prophecy in Zech. (8:19-23. V

19 fulfilled; v 20-23 unfulfiUed). Next,

9:1

2 gedictions-fulfilled:

1 The fast of the 4th, 5th, 7th and 10th mondi shall be joy to die house of Judah (8:19)

2 All her feasts will be cheerful

3 predictions-unfulfilled:

1 It shall vet come to pass, tliat there shall come people, and inhabitants of many cities to seek the Lord atjerusa-

streets of Je-ru'sa-llm, "and every man with his staff in his hand for very age. 5 And'the streets of the city shall be full of boys and girls playing in the streets thereof.

■ 6 Thus saith the Lord of hosts;If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord pf hosts.

■ 7 Thus saith the Lord of hosts; Behold,"! will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Je-ru'si-lem: and they shall be my people, and I will be their God, in truth and in righteousness.

(4) Conditional blessings to restored Judah (cp. Isa. I: 19, refs.)

t9 H Thus saith the Lord of hosts; 'Let your hands be strong, ye that hear in these days these words by the mouth of/the prophets, which were^in the day that the foundation o< the house of the Lord of hosts was laid, that the temple might be built.

10 For before these days there was%o hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the aflliction: for I set all men every one against his neighbour.

$11 'But now I mil not be unto the residue of this people as in the former days, saith the Lord of hosts.

12 For the seed 'shall be prosperous; the vine shall give her fruit, and the grovmd shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, that as ye were a curse among the heathen,*0 house of Ju'dah, and house of I§'ra-el; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

■14 For thus saith the Lord of hosts; As'I thought to pimish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented

monthy'and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the *house of Ju'dah joy and gladness, and cheerful feasts; therefore love the truth and peace.

(6) Jerusalem to be the religious center of the earth

■20 Thus saith the Lord of hosts; It shall '^yet come to pass, that there "shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying. Let us go speedilyto pray before the Lord, and to seek the Lord of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the Lord of hosts in Je-ru's5-lem, and to pray before the Lord.

(7) Jews yet to evangelize the nations as purposed in Abraham (Nah. 1:15, refs.)

■23 Thus saith the Lord of hosts; ^In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

CHAPTER 9

not:

15 So again have I thought in these days to do well imto Je-nj'sS-l^m and to the house of Jti'dah: fear ye not. •16 ITThese are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth

tnd peace in your gates: 17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for aU these are things that I hate, saith the Lord.

(5) Answer to 7:1-3

■18 \ And "the word of the Lord of hosts came unto me.

saying, •19"Thus

saith the Lord of

hosts; The fast of the fourth

IV First burden for Israel

(9:1-11:17. Cp. Isa. 13:1;

Nah. 1:1). 1 Deliverance

from enemies

r PHE'burden of the word of ■A the Lord in the land of Ha'drach, and DS-mSs'cus shall be the rest thereof: when the eyes of man, as of all the tribes of I§'ra-el, shall be toward the Lord.

2 And Ha'math also shall border thereby; Ty'rus, and Zi'd6n, though it be very wise.

3 And Ty'rus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ash'ke-lon shall see it, and fear; Ga'zd also shall see it, and be very sorrowful, and £k'r6n; for her expectation shall be ashamed; and the king shall perish from Ga'zi, and Ash'ke-16n shall not be inhabited.

6 And a bastard shall dwell in Ash'dod, and I will cut off the pride of the Phi-lis'tine§.

7 And I will take away his blood'K)ut of his mouth, and'his abominations from between his teeth: but'he that remaineth, even he, shall be for our God, and he shall be as a governor in Ju'dah, and £k'r6n as a J6b'u-site.

8 And I will encamp about mine house because of the army, because of *him that passeth by, and because of him that retumeth: and no oppressor shall pass through

lem (8:20-21)

2 Many strong nations shall come and seek the Lord of hosts in Jerusalem, and way before Him (8:22)

3 In those days it shall come to pass that 10 men of the Gentiles shall take hold of the skirt of him that is a Jew, saying. We will go with you: for we have heard that God is with you (8:23)

h The blood sacrifices ottered to idols, which he was eating of (v 7)

i The idolatrous sacrifices being eaten fv7)

j The remnant that remains shall be for God, as the governor of Judah in honor and blessing, and as die Jebusite in service (v 7; 2 Ki. 9:20 -21)

k The Antichrist invading Palestine

See 4 fasts of Israel, p. 929 The house of Judah wiU include the other tribes of Israel, for they wiU all be gadiered together and made one nation in that day when Christ comes to reign (v 19; Isa. 11:10 12, notes) This suggests that God found it difficult to bring Judah and Jerusalem to the place of blessing. He is yet to make them to be blessed and to fulfil their original calling. Judah will be the ruling tribe over all the others (Gen. 49:10), and Jerusalem will be the religious, political, commercial, and culturalcenteroftne world, under the Messiah-the very capital of the Messiah, where He will reign over all nations etemally, not only for 1,000 >ears (v 20-22; 14:16-21; Isa. 2:2-i). See Jemsalem in Index This refers to the people going up to Jerusalem year after year to worship the Kingj the Lord of hosts, and to keepthefeastoftabernacles (v 20-22; 14:16-21; Isa. 2:2-i) ; 2 things all nations can do. p. 929 " See In those days, p. 929 14di prophecy in Zech . (9:1-17. V9 fulfilled; v 1-8, 10-17 unfulfiUed). Next, 10:1

1 prediction -fulfilled;

Rejoice greatly, O daughter of Zion; shout,0 daughter of Jemsalem: behold, your King comes to you: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt die foal of an ass (9:9)

30 predictions-unfulfilled;

1 The burden of Hadrach and Damascus shall be the rest thereof: when the eyes of all Jews and Gentiles shall be toward the Lord (9:1)

2 The Lord will cast out Tyrus and smite her power in the sea (9:4)

3 She shall be devoured by fire

4 Ashkelon shall see it, and fear (9:5)

5 Gaza shall see it, and be very sorrowful

6 Ekronshallbe ashamed of her expectation

7 The king shall perish from Gaza

8 Adikelon diall not be inhabited

9 A bastard shall not dwell inAshdod (9:6)

10 I will cut off the Philistine pride

11 I will take away his blood out of his mouth, and his abominations from between his teeth (9:7)

12 The one that remains shall be for our God

13 He shall be as a governor in Judah

14 Ekron shall be as the Jebusite

15 I will encamp about My house because of the army, because of him that passes by, and because of him that returns (9:8)

16 No oppressor shall pass through them anymore

17 Iwillcutoff the chariot from Eph-raim, and the horse from Jemsalem (9:10)

18 The battle bow shall be cut off

19 He shaU speak peace unto the hea -then

20 His dominion shall be from sea to sea, and from the river even to the ends of the earth 12)

21 I will render double unto you (9:

22 I will raise up your sons, O Zion, againstyour sons, O Greece, and make you as the sword of a mighty man(9: 13)

23 The Lord shall be seen over them, and His anow shaU go forth as the U^t-ning (9:14)

24 God shall blow the trumpet, and go with whirlwinds of the soum

25 The Lord shall defend diem (9:15)

26 They shall devour and subdue with sUng stones

27 They shall drink, and make a noise through wine

28 They shaU be filled hke bowls, and as corners of the altar

29 God shall save them in that day as die flock of His people (9:16)

30 The young men and women shall be happy (9:17)

j Quottd inMt. 21.-4. ThisMiM dcluiitc

'•rrdl'fi"" '-

in au (\ ^-10; U. Here w t

•.iih would be

. •!. 1:21) J; Mt. 11:29) '. Israel nding oo :l-n: Mk, 11: ;Jru 12:12-19) - example of die . of the Messiah Scingretcncd toui the um* passage-V 9 referting to the 1 • jdvc-t, and v 10 to Itte 2Dd. The r ->cnv» -

Uon of over 1900 >\ place

-- n the predicted tiappcnuig of

•J I*-.3t of V 10

- the banlc of Armageddon ..Qchrut and his hosts will be Jc>auycd(v 10; 14:1-16; Isa. 63: 1-6; Joel 2-3; Rev. 19:11-21), after . - . " the Messiah will ha\'c dominioo r^ Ithérarth, Jnd «'>ea)(peace to all (tu : Ua. 2:2-4;

n^♦-. ; Lk, 1:32-

; "... -..;:-ic> :^.. . -ay of expressing die idea

mimon (v 9: 14:9;Ps. .; . .^ , ..A AS; 7:13-14) ...or. o! V 3, lo

. '."^ covenant by which the prisoners of Zior escaped, or will yet escape, is the new covenant (v II; Mt. 26:28; Heb. 8:6; 9:15). Just what prisoners are definitely referred to here is not :.i:-J, but It is likely to the persons -.:i be held as prisoners literally LP. me day of the coming of the Messiah, They are called prisoners of hope in V 12, and it is clear that they will be aUve at the time of this fulfillment, -^ -. Israel will be delivered from •- .--ist ind saveJ by die Lord at His ^-iQ advent (v 12-17)

h Here the remnani of Israel is com -manded to turn (return) to the stronghold, which evidently refers to the Lord. Himself who is declared to be the stronghold of His people in the day of CTOublc (V 12; Joel 3:16; Nah. 1:7)

1 Ekithjudah and Ephraim are spoken of as being a bow in the hands of Cod, and as a rword in the hands of a mighty man to help God in the battle of Armageddon Ji;ains: Anuchnst who. with h. — -rroundingJerusalem, will .le city at the very moment Chill 'i:ies to earth to deliver Israel (V 13; 14:1-5, 14-15). If both Judah and Ephraim will be used of Cod in that day, then both will be gathered back to Palestine by this time to fulfil this r^u: j^c; Lhcrtforc, not only Judah, '-■-• ; .>j Ephraiir: -:' " .• •• -.-d I'rom

.aons in li^y'iilii(his baiiii. i^i uiv ence

; Thj- li one of a number ,-^ri.^;.:.ung the revival o:

'■'■•-V"* ri't to ;»!«.;-...iu'ist I . Seep. 310-.Jll

u. ;.. - .^ ju here of the sons

of Zio' ^d up against the sons

of Crtcv^ -^ jfc to understand it as a reference to the battle of Armageddon when warriors of the Revived Grecian Empire of Dan. 8 and II will be fighting against the sons of Zion,ar the Jews and IsacLites, at the 2nd ad-

..../v.,. • /. 1 ^ I. rV>. - *^tt^'.. .hg

L ru

2:11; 2 Th. 1:7-10; Judt 14-15; Rev, 11:15; ""'■ ! "■. '^ •■ ■" ' -' •' ■ '.'>rd ihaiw: . ro

frr 'r •_: , j..ii,.h .u'. -iLii -...'.. V .uist

.i'^.i. rfc Is will come. The blow-injj ui J trumpet by Cod - -^ n-erally true in thatdayflsa. ol

2:1, 15; Ml. 24:31), the ^ .- .. lU will defend Hu people (v IS) and save

r. '■' devour and subdue (heir

c..^....v.v' 15). Judah vxisael will be the only earthly people fighting against the AnQchrist,along t^th Christ and His armies in the battle of Armageddon (14:14)

1 15th prophecy in Zech. (10:1-12, ui>>

lion's conung Kin^

Judah and Ephraim to be saved

9Z1

them any more: for now have 1 seen with mine eyes.

I Messiah's first advent

(Mt. 21:1-11. refs.)

•• • Rejoice greatly. O daughter of Zi 6n: shout, O daughter of J*-rva-l*m: behold.'thy Kmg cometh unto thee: he*ij just, and having salvation: lowly, and riding upon an ass. and upon a colt the foal of an ass.

3 Messiah's second advent

(Mt. 24. notes)

10'And I will <cut o«f the chariot from £ phri-im, and the horse from J*-ru s4-l<m, and the battle bow shall be cut of!: and he shall speak peace imto the heathen: and his dom inion ihall 6f'from sea efen to sea. and from the river *t;*n to the ends of the earth.

II As for'thee also, Hjy the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

4 God Judah's defense against Antichrist and the Revived Grecian Empire at

Armageddon

b Judah m^de st rong to fight

at Aj-mageddon (14:14, 12:

4-9)

3 Mme anger was kmdied against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock'the house of Ju dah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the comer, out of him the nail, out of him the battle bow,*out of him every oppressor together.

5 ' And 'they shall be as mighty men, which tread down theit enemies in the mire of the streets in the battle: and they shall fight, because the Lobd is with them, and the riders on horses shall be confounded.

7 Judah and Joseph re-gathered

6 And I will strengthen'the house of Ju dah, and I will save the house of J6'$eph, and I will bring them again to place them: for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them.

7 And'thev of £'phri-Im shall •12 '*Turn you to the strong ' be like a mighty man, and their hold, ye prisoners of hope! heart shall rejoice as through even to day do I declare that I wine: yea, their children shall will render double unto thee; I see if, and be glad; their heart

13 When I have bent 'Ju dah ' shall rejoice in the Lord. for me, filled the bow with ' 8 I wUl /hiss for them, and £ phri-im, and'raised up thy ' gather them; for I have re-sons, O Zi 6n, against thy sons, , deemed them: and they shall O Greece, and made thee as increase as they have in-

the sword of a mighty man

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The Lord of hosts shall defend them; and*they shall devour, and subdue v^'ith sling stones; and they shall drink

creased.

8 Dispersion andregather-ing of Israel in one view

9 And»I will sow them among the people: tmd they shall remember me in far countries; and they shall live with theii children, and rum again.

10 I will bring them again

and make a noise as through I «lso out of the land of E gjnt, wine; and they shall be filled I »°a. ga'ner them out of As-like bowls, and as the comers ; s? r i-^J and I w-iU brmg thena

of the altar. "'lu ^* ^"^ 5' P" «-" and

L*b a-non; and place shall not

be found for them.

11 And he shall pass through

the sea w:th affliction, and shall

16 And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

17 For how great is his goodness, and how great is his beauty! com shall make the young men cheerful, and new wine the maids.

CHAPTER 10

5 Material and spiritual

rain (Hos. 6:3; Joel 2:23-

32, Jas. 5:7)

i^SK ye of the LoRoHrain in *^ the time of the latter rain; to the Lord shall make bright clouds, and give them showers of rain, to every one grass m the field.*4

2 For"the idols have spoken vanity, and the diviners have Men a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.

tuUillcd), Next, 11:1. S<« p. 929

m An u;_' :lie

unr ing

(V 1).

c d' and

il an

b. .nd

Continued, (oiut:in ^v.

smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of As-sjr i-a shall be brought down, and the sceptre of £ gf pt shall depart away.

12 And I will strengthen them in the Lord; and they shall walk up and down in hrs name, saith the Loaa.

CHAPTER 11

9 First advent and rejection

of Messiah, and the result.

(l)The wrath (Mt.24:2; Lk.

21:20-24)

»pVPEN thy doors. O L«b a-A,^ non, that the fire may devour thy cedars.* •2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bi shAn; for the forest of the vintage is come down. 3 * There is a voice of the

—^*- Com, ttor.: Lplumn 2

spiritual rain, a: in Hos. 6:3; Jas.

n A_ ' ■' ' —'-^men (v 2);

'. ' ' • ■ vaniry

5:7

Aotl

a The houses of Judah and Enhralm are again mrritl'^ned, indicating, as In other , diat all the tribes

willbt . ujgcther to their own

land where tlity will fulfil these prophecies. The reason Judah is mentioned more often is that this was the ruling tribe of all Israel (Gen. 49:10). In fact,out of him came forth the comer stone, the nail, the battle bow, and the one who will expel every oppressor (v4) b The Sept, reads, 'from him every ex-peller of oppression.' The thought is not that every oppressor comes from Judah, but the one inat will expel every oppressor (v 4)

c Judah or Israel in that day will be su-pemarurally aided in their part of the fighting, in the battle of Armageddon (12:8). They will fight, because the Lord is hath them in person, visibly; and such supernatural Presence will confound the horses and their riders (v 5; 9:14; 14:1-5; Isa. 63:1-6; Joel 2:11; Mt. 24 29-31; 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)

d The terms house of Judah. house of Joseph , and Ephraim are uled in this passage of the same people-the Jews who will be gathered back from all nations in diat day (v 6-7)

c Here wehavj the Jews of the northern kingdom mentioned in particular, as Judah is referred to in v 5 (v 7)

f Heb. sharaq . to be shrill; to whistle;

or hiss g Sec 2 dispersions of Israel, p. 929 h 16th~ pfophcc y in ZecHTTurl-l?. V 1-14 fulfilled; v 1?^ unfulfilled). Next, 12:1

16 rxedictions-fulfilled:

1 Fire will devour the ceJ.T'i of Lebanon (1 i:l)

2 The mighty will be spoiled (11:2)

3 The oaks ofBashan will corpe down

4 The shepherds shall how I, Tor their glory is spoiled (11:3)

5 The pride of Jordan will be spoiled (11:4)

6 I will no more pity the inhabitants of the land (11:6)

7 1 will deliver the men every one into his neighbor's hand, and into the hand of his king

8 They shall smite the land

9 I will not deliver them out of their hand

10 I will feed the flock of the slaughter, even you, O poor of the flock

11 I will cut off diree shepherds in one month (11:8)

12 1 will cut asunder My staff called Beauty, that I might break My covenant which I made with the people (11:10)

13 It will be broken in one day (11: 11)

14 They will sell Me (the Messiah) for thirty t>ieces of silver (11:12)

15 The thirty pieces of silver will be cast unto the rxjttcr in the house of the Lord (ll:i:^

16 I will then cut asunder My other staff called Bands, and will break the brotherhood between Judah and Israel (11:14)

10 predictiiMis-unfulfilled;

1 1 will raise up a shcplierd in the land, which ^all not visit those that be cut off (11:16)

2 Ik will not seek the young

' He will not heal thai which is broken

4 He will not feed that which sunds still

5 He shall eat the flesh of the fat

6 He will tear their claws in pieces

7 Woe to the idol sliephcrd that will leave the flock (11:17)

8 The <ward snail be upon his arm and upon his right eye

9 His arm shall be clean dried up

10 Hisnghteye shall be uaetly darkened

J

ZECHARIAH 11, 12

Beauty and Bands

Overthrow of kingdoms foretold

a Shepherds is a term often used in Scripture when the reference is to rulers (v 3-8; 10:3; Isa.44:28; Ezek. 34)

b The young rulers or princes

c The pride of Jordan was the great oaks whicngrewon the banks, even hiding the river in places until one came to its edge; these were larking places for wild animals (v 3)

d God commanded die Gentile oppressors to feed the flock of Israel whom they had:

1 Slain (v 5)

2 Sold into slavery

3 Not pitied at all-even becoming rich through selling them, and yet not considering they had done any wrong

e The rulers of Israel do not have any more pity on the flock than the Gentile overlords who opmess them (v 3)

f Very seldom has the Lord used this kind of statement-I will not deliver them; He has often said» I wHT deliver them. This verse is evidently referring again to coming captivities of Israel — this time by the Romans. This seems clear from die fact that it is in a passage which speaks of the first advent of the Messiah, Thus, even before the full restoration of the nation in die days of the return from Babylon, God predicted a second dispersion (v 1-6)

g Two staves - the shepherd's crook or staff, and his club. One I called Beau

(giaciousness) and the other Ban (union). I took them with Me when! led the flock to feed them in the fields (v7) h The 3 shepherds of Israel who were cut off in a single month are not named, but the reference could be to die 3 leaders of the Jews in their war widi the Romans. There were 3 last princes of the Asmonean line-John, Simeon, and Eleazar, wjio died in a brief period during the war (v 8) i Then said I (the Messiah), I wiU not feed you, but will abandon you to be cut off (V 6, 9) j The remnant left in the city of Jerusalem in the siege were to lack food and be so starved that »me would eat odiers (v9; Lk. 21:20-24, notes) k The Messiah is pictured here as taking His staff, even Beauty, and breaking it, signifying the breaking Qi abolish -ment of the old covenant made with Mosesandall the people (v 10), Nothing is more clear in Scripture than the fact of the complete abrogation of die law of Moses so that the new covenant could be made by Christ, See Law of Moses in Index 1 The law of Moses was fulfilled, and it came to an end with Christ on the cross (2Cor. 3:6-15; GaL 3:13-25; CoL 2: 14-17); it Literally came to an end in one day, as predicted here. The 10 commandments and other parts of that law were absolutely abolished; now only the commandments of the new covenant are in force. See Law in Index m The humble and lowly who waited upon Him recognized the truth -that the covenant of Moses had been broken, completely annulled, and replaced by die new covenant. See 85 olo and new covenant contrasts, p. 201 of N. T. n God predicted the sale of die Messiah by apostate Israel for 30 pieces of sil -ver-$19.20, counting each piece to be worth 64^ (v 12). This was fulfilled by Judas and the leaders of Israel (Mt. 25:14-16; 27:3) o This predicted the use of the 30 pieces of silver to buy a place in the potter's field to bury Judas in (v 13; Mt. 27: 3-10) p Quoted in Mt, 27:9 q See Mu 27:5-10; Acts 1:18-20 r Then , after the rejection of the Mes-siah, the abolishment of die old covenant, and theiulfillment of v 1-13, He cut asunder the staff called Bands (union).The meaning of this was that the united nation of Judah and Eptoraim would be dispersed again (v 14), It came to pass in 70 A. D. when the 13 tribes were again scattered among the nations (Lk, 21:20-24) howling of the'shepherds; for their glory is spoiled: a voice of the ro£iring of*young lions; for the'ijride of Jordan is spoiled. t4 Thus saith the Lord my God; "Feed the flock of the slaughter;

5 Whose possessors slay them, and hold themselves not, guilty: and they that sell them : say, Blessed be the Lord; for I am rich: and 'their own shepherds pity them not.

6 For I will no more pity the inliabitants of the land, saith the Lord : but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand'I will not deliver them.

(2) Cause of the wrath: A Symbol of beauty (gra-ciousness) and bands (union)

7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took*unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8*Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.

9 'Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the'rest eat, every one the flesh of another. I

B Beauty (graciousness) cut off: no more mercy on Israel until Messiah's second advent (Mt, 23:39; Rom. 11: | t* 25-27)

10 ""^And I took my staff, even Beauty, and cut it asimder, that I might break my covenant which I had made with all the people.

11 And'it was broken in that day: and"^o the poor of the flock that waited upon me knew that it was the word of the Lord.

C Messiah sold by the flock

12 "And I said imto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

113 "And the Lord said unto me. Cast it tmto the potter: a goodly price that I was prised at of them. 'And I took the thirty pieces of silver, and cast them to the'potter in the house of the Lord.

D THEN: bands (union) was

cut off: Israel again dis-

per8ed(Lk. 21:20-24; Ezek.

37:1-25)

14 Then I cut asunder mine other staff, even "Bands, that I might break the brotherhood between Ju'dah and I§'ra-el.

10 Antichrist to come to Israel to teach them how to appreciate a good shepherd (Jn. 5:43)

§15 % And the Lord said unto me, Take unto thee 'yet the

instruments of a*foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, hvhich shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the'idol shepherd that leaveth the flock! 'the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

923 CHAPTER 12

V Second burden for Israel (12:1-14:21. Cp. 9:1; Isa. 13:1). 1 Siege of Jerusalem by Antichrist (14:1 -5; Ezek. 38-39; Rev. 19) s:

HE/burden of the word of

the Lord for Is'ra-el. saith the Lord, »which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. ■

2 Behold, I will make Je-ru'-sS-lem a*cup of trembling unto all the people round about, when they shall be in the siege both against Ju'dah and against Je-nj'sS-l^m.

3 «" And in that day will I make Je-ru'sS-lem a burdensome stone for all people: 'all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

2 Messiah's secondadvent: Judah's part at Armageddon ' (14:14)

■4 ' In that d ay, saith the Lord . | I will smite *every horse with, astonishment, and his rider with madness: and I will open ■ mine eyes upon the house of Ju'dah, and will smite every horse of the people with blindness.

5 And/the governors of Ju'dah shall say in their heart. The inhabitants of Je-ru'sk-lem shall be my strength in the Lord of hosts their God.

6 " Lq that day will I make the governors of Ju'dah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people rotmd about, on the right hand and on the left: and Je-ru'sa-lem shall be inhabited again in her own place, even in Je-ry'sS-l^m.

7 The Lord also shall save the tents of Jii'dah*fijst, that the glory of the house of Da'vid and the glory of the inhabitants of Je-ru'sS-16m do not magnify themselves against Ju'dah.

8 In that day "shall the Lord defend the inhabitants of J6-ru'si-lem; and he that is feeble among them at that day shall be as Da'vid; and the house ot Da'vid shall be as God, as'the angel of the Lord before them.

9 *y And it shall come to pass in that day . (Aofl will seek to destroy all the nations that come against JS-ru'sa-16m

s The fact that Judah and Israel were together again as one nation after the captivities to Babylon and Assyria, and diat this brotherhood was ra be broken again in the second dispersion proves that the 10 tribes were not lost as to identity as some claim. God fully

Continued, column 4 —^^

be forced to scatter them again lor the sin of seUing and crucifying His Son (V 12-14) t Yet. The prophet had predicted die betrayal of Jesus and me destiny of the betrayer; and now he had something to predict that was yet to come-the last-day imitator of the true Shepherd, die Antichrist (v 15-17)

a Wordiless shepherd. Judah and Israel had rejected the proper use of their rulership and all had gone into apostasy-the people as well as the leaders; therefore, God would allow the chief false shepherd to deceive and rule diem so diat they might learn to appreciate the Good Shepherd (v 15-17)

b 7sins of the false shepnerd (v 16-17):

1 Refusing to visit the sheep thatare cut off or are perishing

2 Not seeking the straying young ones

3 Not healing die broken or wounded

4 Not feeding the ones too weak to stray

5 Eating aU the flesh of the fat

6 Tearing their claws in pieces

7 Leaving, or forsaking tne flock

c Not only will Antichrist set himself up tobe worshipped as God, but an image wiU be made of him to be set up as an idol to worship (v 17; 2 Th. 2:3-4; Rev. 13:16-18) d The sword will make his right arm and right eye useless. His arm shall be cleandriedup and hiseye made bUnd (v 17). Some have tried to force the raeaning of diisbefore the proper time of fulfillment and have therefore interpreted the prophecy as referring to die late Kaiser of Germany; but the prediction concerns no man except the future Antichrist, and in him it will have a literal fulfillment when the time comes

e See 17di prophecy in Zecharjab. p. 929

f The second burden mentioned by the prophet (9:1; 12:1)

g 3 great creative works of God (v 1):

1 Stretching out the heavens (Isa. 42: 5; 44:24; 45:12. 18; 4«:13)

2 Laying the foundation of the earth (Ps. 24:2; 102:25; 104:2-5)

3 Forming the spirit in man(Gen,2:7; Num. 16:22)

h God's supernatural defense of Jerusalem will De so terrible diat all nations fighting against die Jews wiU tremble and shake for fear of the Lord who will be visible over laael (v 2; 9:14; 14: 50; Isa, 63:1-6; Joel 2:11; Mt. 24:29-31;2Th. 1:7-10; Jude 14-15; Rev. 1: 7; 19:11-21)

i AU that seek to destroy the Jews and Jerusalem will be cut off (v 3; 14:1 -5; Rev. 19:11-19)

j In that day is a term used 16 times in tiiis one propiiecy -a term used so often by Isaiah when referring to the Millennium

k Every horse and rider in die armies of the Antichrist (v 4)

1 4 facts about the gavempis^of Judah:

1 They will have faith in God and in die inhabitants of Jerusalem (v 5)

2 They wiU be like an heardi of fire among the wood (v 6)

3 Ttey 3iaU be like a torch of fire in a sheaf of wheat

4 They shall devour aU the people round about, on the ri^t and left

m Scffne versions render it, as at the first n The Lord will personally defend the in -habitants of Jerusalem when diey are about tobe destroyed(v 8; 14:1-5). He will help eardily Israel by protecting them and making diem mighty and powerful in battle, and by giving them also the assistance of the heavenly armies of angels and saints. These will be led by Jesus Christ (V 8; Isa. 63:1-6; Joel 2:11; 2 Th, 1:7-10; Jude 14-15; Rev. 11:19-21)

o The Angel of the Lord before diem no doubt refers to Christ, Himself as the leader of aU Israel and die heavenly armies, as in passages in note n, above

p Only a sixdi part of die vast armies of the nations at Armageddon willbeleft after die battle (v 9; Ezek. 39:2)

—^^> Cont. from column 2

recognized the entire nation as being in the land in one brotherhood after the captivities, and predicted He ^»ould

J ttus will be Uic time of brad's con-vcriioii, Ji the 2inJ advent of Climi (I:;!0-13:1): it will Jho be the ful-!i.i::iiiiiofJocl's pcopticcy (Joel 2:28; Acti 2:lo-21). the umc when the nation willbc boni in aUay (bJ. 66:7-8)l Of loune, the Spirit of grace and of suppUtauom must lome fint. The mouminK and repentance will last 2 days and continue into the 3rd day - (.■.i>dwillraijc tliem up to live in ii. ikJit (Ho».6:1-3). Thcnihcy will say, 'Blessedis He that comcth in the name of the Lord" (Mt. 23:37-39). All bracl will be saved at this tiine and the Redeemer will come from the heavrnty mount Zion to the earthly one (Kom. 11:25-29). Thus the national conversion of Urael, the end of the times of the Gentiles, the end of the fulness of the Gentiles, ttie end of Israel's rebellion, the battle of Anna-.•■.

JJjn, agjcatoutpouringof the Holy .^lu-i'i, the end ol tlie age of grace, and other wonderful events will take place at this time-the 2nd advent of Chnst

b 2fold outpouring of the Spirit (v 10):

1 Upon the house of David-Judah

2 Upon the inhabitants of Jerusalem c 7fold nature of the ojtpourcd Spirit:

1 TheSfiirit of grace -unmerited favor

2 Spirit of supplications-pleading

3 Spirit of recognition-look upon Mc wtiomthey have pierced(v 10; Rev. 1:7)

4 Spirit of mourning for the Messiah

5 Spirit of bitterness and remorse for Him

tj Spirit of privac7 and personal concern (v 11-14) (13:1) 7 Spirit of forgiveness and cleansing

d This identifies the Jews as tfie ones responsible for the sufferings and death of theMessiah(v 10). Peter confirmed this (Acts 2:2:^

e Heb. dakar. thrust through; pierce (v 10). Cp. Jn. 19:34. 3^; Rev. 1:7

f Having been the ones v4io pierced Him, or had Him pierced, the Jews will then, in that funuc day, lament and mourn inbittemessovcrdieirdeed, upon seeing Him and the marks of His wounds. They will at last make supplication to Him for mercy and forgiveness (v 10-14)

g 4fold kind of mourning:

1 Bitter mourning (v 10)

2 Great-universal or nanonal(v 11)

3 Long-3 days (Hos. 6:1-3)

4 Privately -all apan (v 11-14)

h This was where Josiah, king of Judah, was slain and great mourning was made for him (2 Chr. 35:22-2^

i 4 houses named here fv 12-13):

1 The house of David (2 Sam. 7)

2 House of Nathan (Lk. 3:31)

3 House of Levi (Num. 3:17)

4 House of Shimei (Num. 3:18) Twoof these belong to the house of

David-the kingly line (Mt. 1), and the common line of Nathan (LJ<. 3); two belong to Levi-the wholepricstly Line, and tJie Gcrshon line of Levi

j It was the Jewish custom for the men to live in one apartment and the women in another; and they also worshipped separately. Mere the ancient custom is referred to as mourning apan (V 11-14)

k The fountain belna opened to them refers to tile Jews finally accepting the crossof Clirist as the only way of salvation and deliverance fron) sin and uncleanness, and their only hope for national preservation as a picople (v 1. Cp. Isa. 53; Mt. 20:28; Col. 1:20; C : l4-17; 1 Pcu 2:24; Rev. 1:5; 6:8-10)

I This moans that none of the names of idols so often mentioned in tin. Bible will ever be named anymore or worshipped as before. The fountain will cleanse away all sin, uncleannc5'.,false prophecy, and unc lean spirits frni!itJie people (v 1-5)

m ■"/lien any man willyet prophesy by an unclean spirit, as in v 2, hisfatJier and mother wilt be tlie first to accu'*^' tlicir ovr son and execute him without mercy (v '!-5).Thi$ will be in hamiotry with

3 Converiion o(Israel: (1) The outpoured Spirit: the crucified Meisiab revealed

10 And'I will pourhipon the house cf DA'vid, and v>POi) the inhabitants of J*-ru s«-l*m.'the spirit of grace and of supplications: and they shall look upon me whom^they have'pierced, and they shall mourn'for him. as one mourneth for his only son, and shall be in'bittemess for him. as one that is in bitterness for his firstborn.

(2) Repentance of Israel (laa. 64)

11 In that day shall there be a great mourning in J6-ru's4-16m. as the^mouming of H4'-did-rim mon in the valley of Mf-giddon.

12 And the land shall moum, eveiT family apart; the family of the 'house of Da'vid apart, and 'their wives apart; the family of the house 9f Ni'than apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shim'e-i apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

924 CHAPTER 13

(3) Israel accepts the cross

IN that day there shall be*a fountain opened to the house of David and to the inhabitants of JS-ru'sa-lfim for sin and for uncleaimess.

(4) Idolatry and spiritualism

destroyed

2 < And it shall come to pass in that day. saith the LOBD of hosts, that I will 'cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

(5) False prophets executed

3 And it shall come to pass, that when any shalfVet prophesy, then his father and his mother that begat him shall say unto him, Thou shall not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, that th^rophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they^wcar a rough garment to deceive:

5 But he shall say, I am no prophet. I am an husbandman; for man taught me to keep cattle from my youth.

(6) Crucified Messiah revealed

6 'And one shall say unto him. •What arc these wounds in thine

hands? Then he shall answer. Those with which I "Was wounded in the house of 'my

"friends.

(7) How Israel's redemption was purchased (Mt. 26:31)

J7 **Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

4 Purpose of the tribulatioru rebels purged from Judah

■8 And it shall come to pass, that in all the land, saith the LoRDj'two parts therein shall be cut off and die; but the third shall be left therein. 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say. It is my people: and they shall say, The Lord is my God.

CHAPTER 14

Dt. 13:6-11; 18:20

n The falx prophets, not the uuc ones o An' I'-nt proplKi.'. wore rough camel

ski.; iotgarnieiiti, as didElij.ih (2 Ki.

1:8) and John tlic Baptist (Mt. 3:4)

Continued, column 4 ■

S The day of the Lord (Isa.

2:10, refs.). (1) Begins at

Armageddon

BEHOLD, " the day o f Jhs Lord cometh^ and 'thy spoil shall be divided in the midst of thee.

2 For'I will gather all nations against Je-ry'sl-16m to battle; and*the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the Lord go forth, and fight against those nations, 'as when he fought in the day of battle.

(2) Messiah's second advent: physical changes in

Palestine

4 " And^his feet shall stand in tha t day upon the mount of oTive?, which is before J6-ru'-s5-16m on the east, and the mount of Olive? shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto A'zJl: yea, ye shall flee, like as ye fled from before the*earthquake in the days of L'z zi ah king of Judah: and the'LcjRD my God shall come, and M the saints with thee.

G^i^d it shall come to pass in that day, that the light shall not be clear, nor dark:

7 But it shall be^)n«; d«y which shall be known to the Lord, not day, nor night: but it shall come to pass, that ut evening time it shall be li^ht.

(3) River of the sanctuary (Ezek. 47:1-12. Cp. Rev.

22:1-2)

8 And it shall be'in that <hy.

when He will ntrr Mirh people to tlie time o(11] >! deatJi, Oie

lime when': - re received

(y 6; Jn. 20:2o; Col. i::14) <l Question 27. I..ist anr in Acchariah r Several scr; ' the wound-

ingoftJieM , i i.53:5;Col.

2:14-17; 1 Het. ^-.M) s Wlidi friends'

a -j kijk : Js;

1 Ri uial friends who follow and obey (Jn. 15:13-15)

2 Potential friends-those viio can become actual friends diruugli the wounds given Him (v G). Chnst at ccptcd these wounds and t.'ie suffering! of^ the cross to make it possible for them to become actual friends

b Sec Fellow of Jchovati , p. 930

c Two parts of Isarcl will be destroyed in the future great tribulation, leaving only one part tu be preserved alive to figlit agamst Anticiuist and make up the nation that w ill be bom in a day at the 2nd advent of Christ (v 8-9; 14: 14; Rom. 11:25-29)

d The day of the Lord begins with the 2nd .idvent of Christ and lasts to the end of the Millennium, at which time the day of God begins and continues through eternity (v 1; ICor. 15:24-28; Eph. 1:10; 2 Pet, 3:10-13)

e Tnisrefers to the spoil of the vast armies of Andchrisi tnat will be gathered in abundance (v 1, 14)

f This refers to the mobilization of the nations to Armageddon (v 2; Ezek. 38-39;Joel 3; Rev. 1C:13-1G; 19:11-21)

g The city will be taken the second time by Antichrist at the very end of the tribulation period and just before the 2nd advent of Christ.The houses will be rifled; the women will be ravished; half the city will go into captivity. Then, suddenly, Christ will make His appearance with His armies and defeat Antichristin a one-daybattle; at this time He will take over die kingdoms of this world to reign forever on earth (v 2-9; Isa. 03:1-6; Ezek. 38-39; Joel 2-3; Rev. 19:11-21; 20:1-10)

h Then -when Jerusalem is half taken and when it seems that all Israel will be totally destroyed, the Lord will come to figlit the nations under Antichrist, and set up His kingdom on earth to remain eternally (v 3; Mt. 24:29-31; 25:31 ^k); 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)

i This perhaps lefers to the fighting against the Egypoans as in Ex. 14:14; 15:3

j The literal feet of Christ which have the nail prints in them will actually stand on tnc mount of Olives; and the mountain being split at that time will go cast and west to make a very great valley (v 4). Israel will flee as they fled before the earthquake in the days of Uzziali, king of Judah. The Lord CodandChrist will come with all the resurrected saints and angels of heav -en(v 5;Mt. 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21) k See Amos 1:1

I This is none other than God, the Father, who will come to the earth visibly with JcsusChrist and the saints (v 5; l5an. 7: 22; Tit. 2:13; Jude 14-15; Rev. 19:11-21). The Bible teaches the 1st and 2nd advents of God the Father, as well as Jesus Christ (note j. Dan. 7:22) ni i>i die very day Christ appears on earth and tlie battle of Armageddon is fought, tlie light will luither be clear iior dark; but ai evening time it will become light, Thiipc-rhaps refers to the change in tlic Liglii of day and night in tlie Millennium. Tlic Light of tlie day will be 7foldbriglitcr, and tJie light of the niglitwillbc as tJiai of tiic present day (v 7; Isa. 30:20)

n rhc battle will last only one day; by evening it will be over and the new light increase will take effect (v 7; ba. :i0:2C)

o LitJiaiday -the day of Christ's 2iid advent^ tlie Living waters sliall go forth fromJemsalem,half ujw.irdthe Mediterranean and half toward itie Dead Sea, as explained in Ezek. 47:1-12, notes

—^^ Cont, from column 2

p Tlie Messiali is here spoken of in contrast with tlie false prophets of v 1-5. Tliis will yet be Literally fulfilled.

J

ZECHARIAH 14

Universal worship at Jerusalem

a The new rivet emerging from under the sanctuary located just nordiof Jerusalem, will flow south through the city and then divide into two parts. Half will flow into the Mediterranean and half into the Dead Sea. In summer and in winter it will flow and create life wherever it goes (v 8; Ezek. 47:1-12, notes) east

b The former sea is the Etead Sea to the

c The hinder sea is the Mediterranean to die west (v 8) d Summer and winter are both eternal (v 8; Gen. 8:22).The commonly quoted statement-die time wiU come when one cannot teU the summer from the winter except by the falling of the leaves-is false and not in the Bible. All seasons are eternal, according to Scripture

e This refers to Jesus Christ, who is also Jehovah as much as the Father and the Holy Spirit, It is the Lord Jesus Christ that will reign over all the eardi during the Millennium (v 9; Isa. 9:6-7; Daa. 7:13-14: Mt. 25:31 ^i6: Lk. 1:32-33;

I Cot. 15:24-28; 2 Th, 1:7-10; Jude 14-15;Rev. 11:15; 20:1-10). God, die Father, will not come down to live and reign on earth until after the Millennium (Re\. 21:1-27; 22:1-5)

f This explains certain changes on the surface of the earth at the beginning of the MiUennium (v 10. Cp. v 5; Isa. 35). A great plain wiU be made and the site of Jerusalem will be raised and inhabited in her place(v 10-11; Ezek. 48:30-35)

g 3 ways Antichrist's armies desnoyed :

1 By a plague causing the flesh to consume away while they stand upon their feet. The eyes will consume away in their holes, and their tongues will consume away in dieir mouths fv 12). This will happen to both men ana beasts (V 15)

2 A great tumult from the Lord will be among them and they will desaoy one another (v 13)

3 JudahwiU fi^t and destroy many (vl^

Zechariah (1:1) Zechariah. Jehovah remembers, 27 so-called;

1 The prophet (v 1, 7; 7:1, 8; Ezra 5:1; 6:14; Neh, 12:16)

2 A Reubenite (1 Chr. 5:7)

3 A Levite gate-keeper (1 Chr, 9:21; 26:2, 14)

4 An uncle of Saul (1 Chr. 9:37)

5 A Levite musician (1 Chr. 15:18, 20; 16:5)

6 A priest (1 Chr. 15:24)

7 A Kohadiite (1 Chr. 24:25)

8 Anodier gate-keeper (1 Chr. 26:11)

9 A Manassehite (1 Chr. 27:21) 10 A prince of Judah (2 Chr. 17:7)

II Fadier of Jahaziel (2 Chr. 20:14)

12 Son of Jehoshaphat (2 Chr. 21:2)

13 Son of Jehoiaaa-another prophet (2 Chr. 24:20-21)

14 A man of visions (2 Chr. 26:5)

15 Son of Asaph (2 Chr. 29:13)

16 Anodier K(*adiite (2 Chr. 34:12)

17 Anodier prince (2 Chr. 35:8)

18 A returning exile (Ezra 8:3) 16)

19 Son of Bebai, an exile (Ezra 8:11-

20 Another returned exile (Ezra 10:26)

21 Another prince of Judah (Ezra 8:4)

22 Son of Amariah (Neh. 11:4)

23 A Shilonite (Neh. 11:5)

24 Son of Pashur (Neh, 11:12)

25 A priest (Neh. 12:16)

26 AnAsa{^te(Neh. 12:35, 41)

27 Friend of Isaiah (2 Chr. 26:5; Isa.

Q.rrv

Berechiah (1:1) Berechaih . blessed of Jehovah. 7 so-called:

1 Father of Zechariah (v 1, 7). Called Barachias (Mt. 23:35)

2 Fadier of Asaph (1 Chr. 6:39; 15:17)

3 Son of Zerubbabel (1 Chr, 3:20) 4Sonof Asa(lChr. 9:16)

5 A Levite door-keeper (1 Chr. 15:23)

6 An Ephraimite (2 Chr. 28:120 1^

7 A returned exile (Neh. 3:4, 30; 6:

Iddo (1:1) Iddo. affectionate, 8 so-caUed: 1 Grandfadier of Zechariah (v 1; Ezra

thafhving waters shall go out from Je-ru'sS-lem; half of them toward the*former sea, and half of them toward 'the hinder sea: in^summer and in winter shall it be.

(4) Extent of Messiah's

reign

9 And the'LoRD shall be king over all the earth: in that d ay shall there be one Lord, and his name one.

(5) Physiced changes in Palestine (Isa. 35)

10 /All the land shall be turned as a plain from Ge'bi to Rim'-mon south of Je-ry'sS-lem: and it shall be lifted up, and inhabited in her place, from BSn'-ja-min's gate unto the place of the first gate, unto the comer gate, and from the tower of Ha-nan'e-el unto the king's winepresses.

(6) Jerusalem restored

(Ezek. 48)

11 And men shall dwell in it, and there shall be no more utter destruction; but Je-ru'-sa-16m shall be safely inhabited.

(7) How the armies at Armageddon will be destroyed (Ezek. 38:17-39:7; ZThess. 1:7-10; Rev. 19)

12 ""'And this shall be the plague wherewith the Lord will smite all the people that have fought against Je-ru'sS-16m; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day , that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

(8) Spoil and Judah's part

at Armageddon (10:3; 12:

4-9)

14 And Ju'dah also shall fight

at Je-ru's5-lem; and "the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

(9) Plague on the ajiimals

(vs. 12)

15 And so shall *the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

(10) Mosaic feasts established

16 *^ "And it shall come to pass, that every one that is left of all the nations which came against Je-ru'sS-lem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

(11) Judgment on disobedient nations in the Millennium

17 And it shall be, that whoso win not come up of all the families of the earth unto Je-ru'sS-ISm to worship the King, the Lord of hosts, even upon them shall be no rain.

18 And if the family of t'gfpi go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of E'g^t, and the punishment of all nations that come not up to keep the feast of tabernacles.

(12) Character of the kingdom

20 *^ ^ that day shall there be upon the'bells of the horses,

HOLINESS tJNTO THE LORD; and

the pots in the Lord's house shall be like the bowls before the altar.

21 Yea, every pot in Je-ru's5-Igm and in Ju'dah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Ca'nian-ite in the house of the Lord of hosts.

Summary of Zechaxiah

Date and place: written in Palestine about 557-525 B. C.

Auihor: Zechariah the prophet-one of 3 prophets after die exile, ibe others being Haggai and Malachi(l:l, 7; 4:8; 6:9; 7:8)

Theme: the immediate and funue restoration of Israel as a nation again in Palestine, particularly their eternal restoration under the Messiah, The book is priroarily Messianic in message and concerning this, die prophet's vision and clearness of thou^t are almost without parallel. The boc* opens with 10 visions (1:7-6:8); then we have prophecies and sermons to encourage restored ludah as a nation (6:9-8:23). In chs. 9-11 we have messages concerning the deliver -ance of Judah from enemies, the 1st and 2nd advait of die Messiah, the Grecian Empire under Antichrist, material and spiritual rain, die battle of Armageddon at the 2nd advent of the Messiah, die rejection of die Messiah at His 1st advent, the dispersion, and the regathertng of Israel in the last days. Chs. 12-14 picture the siege of Jerusalem by Antichrist, die Messiah's 2nd advent, Judah's part in the battle of Armageddon, the repentance and conversion of Israel, and the mUlennial ancj eternal reign of the Messiah over all nations. See headings of the text

Purpose: to encourage and inspire Judah in their national restoration after the Babylonian captivities; and to assure diem of God's present and future blessings in fulfillment of the convenants made with their fathers

Statistics: 38tii book of die Bible; 14 chapters: 211 verses; 6,444 worcU; 27 questions; 35 commands; 4 promises; 226 [xedicnons; 122 verses of proph^; 31 verses of fuUUled prophecy; 91 verses of unfulfiUed prophecy; and 59 distinct messages from dod (1:1. 3. 4. 7, 9. 12. 13. 14, 18, 17, 19, 21; 2:2. 4. 5, 8; 3:2. 4. 7. 8; 4:2, 5. 6. 8. 12; 5:2. 3, 4. 5. 6, 8. 11; 6:5, 7, 8.9. 12:7:1, 4, 8; 8:1. 3, 4. 6. 7. 9. 11, 14, 17, 18, 20, 23; 9:1; 11:4. 13, 15; 12:1. 4, 13:8)

a Thewealthof the nations willbe gathered from the battlefield and divided in the midst of Judah (v 1, 1^

b The plague here is the same one men-tionedinv 12-13. Indus verse we have only die explanation thatit wUl affect botn men and beasts of the armies of the Antichrist in the same way (v 1^

c In these last verses (16-19) we have the explanation of what will happen to those who are left of all the nations who will fight against Jerusalem under the Antichrist. If they have not taken the mark of the beast (Rev. 14:9-11), and if they have not persecuted Christ's brethren, the Jews(Mt. 25:31-46), and if they are otherwise worthy of entrance into the kingdom they will be left here to live as natural men on earth-to multiply and replenish the earth, as God originally commanded (Geo. 1:26-31). They will be permitted to establish themselves in the earth and live through the entire 1,000 years, if they remain obedient, not committing any sin worthy of death (Isa. 65:20-25). They will be required to go up (at least representatives) to Jerusalem to worship the King, the Lord of hosts, and to keep the feast of tabernacles yearly (v 16); and if they do not go up as required, there will be no rain upon their land (v 17-19). If any rebel with Satan at the end of the 1,000 years, then fire will come down from God out of heaven and devour them (Rev. 20:7-10)

d The last two verses (20-21) simply explain the absolute holiness of the kingdom. The word holiness itself will be on the bells of the horses and on every pot in Jerusalem. Sacrifices will be continued as a memorial to the work of Christ on the cross, as explained in Ezek. 40 -46; and there will never be a Canaanite in the eternal temple -the Lord's eternal capital (Ezek, 43:7)

e The theory that saints will spend eternity in heaven, and that all things in the future will be spiritual only, is contradicted throughout Scripture. It is clear that God made all material creations and the living creatures in them to continue forever, as they were created. Here we have many natural and earthly things mentioned as continuing-bells, horses, men, bowls, houses, pots, animal sacrifices, and other things which must be understood literally in connection with the Millennium and the New Earth period, as we understand them now. God made a contract with Noah stating that all animals and men would continue forever, as well as all seasons on the earth (Gen.8:22;9:l-16). Hundreds of plain, simple statements in Scripture confirm the fact that God's plan for natural man is eternal. Had there been no fall, as by Adam and Eve, there would have been no sin, or death for sin, and therefore no resurrection for people who had died before all things became restored. Furthermore, there would be no resurrected saints reigning over eternal coming generations. As it is now, the plan will be carried out with resurrected saints ruling as kings and priests under God and Christ; from the planet earth they will help the Godhead to administer the affairs of all creations in space

5:1; 6:1^

2 Fadier of Ahinadab (1 Ki. 4:14)

3 A Gershonite (1 Chr. 6:21)

4 Chief in Manasseh (1 Chr. 27:21)

5 A seer (2 Chr. 9:29; 12:15; 13:22)

6 A priest (Neh. 12:4, 16)

7 A Nethinim or temple porter (Ezra 8:17)

8 An exile (Ezra 10:43)

away) the horns of the Gentiles (the 4 Gentile world powers who scattered all Israel). This could only refer to:

1 Christ (Mt.24:29-31:Rev.l9:ll-21)

2 The heavenly angels (Mt. 24:31; 2 Th. 1:7-10)

3 Resurrected saints (Zech. 14:5; Jude 14-15; Rev. 19:14)

4 Revived eardily Israel (Zech. Mrl'^

4 carpenters (1:20):

cart)enters. Heb. charash . metal liths; fabricators; artificers: carpen -

masons; The idea here is

4

smi

ten; craftsmen; engravers;

workers; builders,

that in the restoration of Judah, Israel, and Jerusalem, under the Messiah, die powers that scattered them wiUbe defeated by die carpenters, and fuU re-storationwill be accomplished. They are to undo aU that the 4 horns of die Gentiles have done; these, die carpenters, smiths, or whatever diey are, wiUfray (Keb. charad. terrify; cause to fear; make afraid; discomfit; drive

MALACHI

925

Sins of Israel - Judgments-First and becond Advents of the Messiah-The Day of the Lord - Armageddon

i The las(o(3minoc prophets who begin ' their books is a burden of die word o(the Lufd (V 1: Nah. 1:1; Hab. 1:1)

t Mj'i.i. hi uses the term laaeJ.o! the re-■ r . J I apdvcs of Judah and Isacl (v 1, a; 2:11, IC; 4r4). The same people arc called Judah 3 times (2:11; 3:4). Zcrhariah uses both Judah and Urael of the same people -the

ews who were rerurrungfrom capunry (/cih. 1:19; «:13; 11:14); he uses Judah alone 22 times (Zcch, 1:12, 19. 21; 2:12; 8: 13-19:9:7, 13; 10:3, 6; 11:14; 12:2-^ !•.:'., 14, 21)

l^ My messenger. Found only

tu-re in Scnpturc (v 1)

14 sjaternents of God to laael and

10

rvbcllious answers of Israel to God ;

1 I have loved you, saith the Lord. Ye I you say . Wherein have You loved ^s" (1:2)

2 The priests despise My name. And you ay . VvTierein have we despised Your name" (1:6)

3 You offer polluted bread upon My altar. And you say . Wherein have we polluted You" (1:7)

4 You have profaned My table. You say The table of the Lord is polluted ...Hu meat is contemptible (1:12)

5 You said also, what weariness is it! and you have snuffed at it (1:13)

6 You brought that which was torn, and the lame, and the sick lor offerings. ShouId I accept such offerings"

7 Judah has dealt treacherously (2:11)

8 Judah has profaned the holiness of the Lord which He loved

9 You have practiced hypocrisy -weeping and ciying in msinceriry so that He will not regard your offerings. Yet you say . Wherefore" (2:13)

10 You have wearied the Lord wiifa your words. Yet you say, wherein have we wearied Hira" (2:17)

11 Even from the aays of your fathers you have gone away from My ordinances, and have not kept them. R£-tum unto Me and I will return unto you. Butyousaid, 'Wherein shall we rcrurn"

m^ —

12 Will a manrobGod'Yet you have robbed Me. But you say . VN^ierein have we robbed You?inUthes,of:erlngs(3:8)

13 Your words have been stout against Me. Yet you say . Whathave we spoken so much against You" (3:13)

14 You have said. It is vain to serve God: and what profit Is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts? (3:14)

e Questions 1 -2. Next, v 6

f Quoted in Rom. 9:13

g Hate as used here is an idiom of preference, as in Lk. 14:25-27, not a terra expressing personal malice or jealousy In the sense that we now use It (v 1). This is the 6th of 12 cases in Scripture where God made the choice ol the younger over the older brother. Here it was because of the disposition and attitude toward Him. Esau was a fornicator and destitute of hunger for God in his life (Heb. 12:16-17). while Jacob was the type that loved the Lord and hungered to do His wiU. Sec 30 lessons from Jacob and Esau, p. 22 ■

h Jackals. Cp. Isa. : ::22: 34:13; Jex. 9:11; 10:22; 43:33; 51:37

1 , lstproDhtc-vinMaL n:4-S. fulfilled). Next, V II

3 prcdicdons-fulfilkd :

1 They snail build, but I will throw down (1:4)

2 They shall call them. The border of wickedness, and ihc people ai^arnst whom tlie Lord has indignation forever

3 Your eyes shall see, and vou shall say. The Lord will be magnilied from the border of Israel (1:5)

j Se^: :C sins in MaUchJ. p.927

k QuesUom 3-11. Next, v 13

1 2iid prophety in Mai. (1:11, un/ul-

2iid prophecy in K rilleJi. Next, 1:1

CHAPTER 1

I Cod's love for Jacob and hatred (or Esau (Jer. 49:7, "■ef'.) ,

THE'bur !• n of the worij ofi the L..i^*to Is ra-el T)y MiJa-chi. I

■II have loved you. saith the' Lord. Yet ye say. 'Wherein hast thou loved us? Was not £'s«u ja cob's brother? saith the Lord: yet'I loved JA'-, cob.

3 And I'hated £ s«u, and laid' his mountains and his heritage waste for theMragons of the, wilderness.

*4'Whereas £ dom saith. We are impoverished, but we will return and build the desolate: places; thus saith the Lord of| hosts, They shall build, but I| will throw down; and they shall call them, The border of wickedness, and. The people' against whom the Lord hathi indignation for ever. |

5 And your eyes shall see, and ye shall say, the Lord will be magnified from the border of Is'ra-el. [

n Sins of Israel {16-2:17).

1 Sins of the priests (1:6-

2:9). (I) Despising tbe name

of God

■ 6 "^ A son'honoureth his fa-' ther, and a servant his master:

^ if then I be a father,*where is mine honour? and if I be a master, where is ray fear? 5&ith the Lord of hosts unto you, O priests, that despise my i name. And ye say. Wherein , have we despised thy name? i

(2) Their sinful offerings '

•7 Ye ofifer polluted bread upon mine altar; and ye say. Wherein have we polluted thee? In that ye say. The table of the Lord is contemptible. ■8 And if ye ofifer the blind for ', sacrifice, is it not evil? and if ye , ofifer the lame and sick, is it not evil? offer it now unto thy I governor; will he be pleased I with thee, or accept thy person? saith the Lord of hosts. I

■9 And now. I pray you, be- I seech God that he will be gracious unto us: this hath been by your means: will he regard i your persons? saith the Loh_b of hosts. I

■ 10 Who is there even among i you that would shut the doors ' for nought? neither do ye I kindle fire on mine altar for ' nought. I have no pleasure in ' you, saith the L.^) of hosts, neither will I acccia an offering at your hand.

(3) God's millennial purpose: * universal pure religion

I 111'For from the rising of the sun even unto the >.'"iiu'. down of the same my name !>hall be

' great among the G6n tile J; and ^ in every place incense shall be offered unto my name, and a

I pure offering: for my name

shall'be Kreat among the heathen, saithhhe_JsOgi) of hosts.

(4) Their hypocrisy and cor -

rupt offerings to God (cp.

Isa. 1:10. refs.)

■12 f But ye have profaned it, in that ye say.'The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. ■13 Ye said also. Behold, what a*weariness is it! and ye have snuffed at it, siaith the 1,ord of hosts; and 'ye brought that which was torn, and the lame, and the sick; thus ye brought an offering :/should I accept this of your hand? saith the Lord. ■ 14 But cursed bPQie deceiver, which hath in his flock a male, and voweth, and sacri-liceth unto the Lord a corrupt thing: for*! am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.

CHAPTER 2

3 aedlctions-u;" '

1 From die risiim <TT . -o the going down of the same tJu ...iiii.- of the Lord shall be great amoiiH til. ni-Ulcs(l:ll)

2 In every place Incense shall be offered unto Mv name

3 A pure offering wlU be offered In My name

(5) Commandment to tbe priests

■AND now, O ye priests, this *^ commandment 'is for you. *2 'If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, gaith the Lqrd of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

(6) Judgment on the priests

3 Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it. ■4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Loro of hosts.

(7) Tenth or Levitic Covenant (Num. 25:10-13; Gen.

1:14, note)

5*My covenant was with him of life and peace; and I'fave them to him for the fear wherewith he feared me, and was afraid before my name.

6 The law of trutlfVas m his mouth, and iniquity was not found m his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep "knowledge, and they should seek the law at his' mouth :*for he is the messenger of the Lord of hosts.

(8) Disobedience and judg-

ment

• •^ut ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of L* vi, atlLb the Lord of hosts. 9*Tberefora have I also made

1 Departed out of the way

2 Caused many to stumble at the law

3 Corrupted the covenant of Levi

4 Did not keep God's ways (v 9)

5 Were partial In the law, diat 1$, had respect of persons In administering the law (v 9)

q The prlcsu werv to receive a special Judgment (v 9)

a This verse will be Literally fulfilled IntJicMillennium underChrist (v 11). Il teaches a universal pure relituon among all nations

b This expression is found 24 times in this short prophecy

c One would think that the prlcsu would have acceptable table; with clean, good cloths on them, but they bccariK-careless and acted as if any kind of service was good enough for God; thus the tables and the fruit and meat there -of became contemptible (v 1^5

d The service and worship of God were a drudgery to them, so naturally things in God's house were neglected. They snuffed-complained by snivelling (v 13)

e This was contrary to the law, which demanded the best and most perfect animals for sacrifice (Lev. 1:3, 10; 3:1, 6; 4:3, 23, 28, 32; 5:15, 18; 6: 6; 9:2-3)

f Question 12. Next, 2:10

g The deceiver In this case was a man who had perfect animals, but offered the Imperfect to God, making it ap -pear that this was the best sacrifice he possessed (v 14)

b Here God claimed to be a great King with a name that was dreadful among the heathen. He hadbeen making ap-pealsio Israel, asin v6-14, for propier respect and reverence-that which was due Him and the kind worthy of His greamess and position as Lord and Sovereign of all creation

i It seems that the priests were the ones more responsible for die backsliding and aposusy In Israel than any other group. Now God gave them a special commandment upon which their future blesslnRS were based (v 1 -2)

J 3rd prophecy in MaU (2:2-4, hilflll-ed). Next, 3:1

6 predjcdoas-fulfilled:

1 I will send a curse upon you (2:2)

2 I will curse your blessings

3 I will corrupt your seed (2:3)

4 I will spread the dung of your solemn feasts upon your faces

5 One shall take you away with It

6 You shall know that I have sent this commandment to you f2»4)

God declared: If you wlu not hear, and if you will not lay It to heart to give glory to My name all these things will come upon you. This Is clearly conditional prophecy; and since the pricsu did tx)t obey, every detail was lu Hi lied upon them and the people thqr corrupted (v 2; Lk. 21:20-24)

k Num. 25:10-13; Dt. 33:8-10 11 gave them the life and peace, because he feared and revered Me (v 5). TTiis seems to be a reference to Levi (Ex. 32:26-29), and to Phlnchas (Num. 25:10-13) m The Law was In his mouth for teaching otJiers, and Iniquity was not found in his Lips. He walked with Me In peace and equity, and turned many from their lins (v 6)

n Knowledgc.especlally of the law .They (the people) should seek such knowledge atoie mourns of the priests and pass it on to their children (v 7; Dt, 17:9-11)

o 5 messcMers in book of MaUchi:

1 MaKum-My messenger (1:1)

2 Tlie tnicpriest (2:7) ." John the Baptist (3:1)

4 The Messiah (3:1-3)

5 Elijah (4r4-S)

p 5 sins of the priests (v 8):

MALACHI 2.3

The messenger of the Lord

Promise of blessing

a Had respect of persons in administering the law (v 9)

b Questions 13-15. Next, v 14

c Sec One Father , p. 930

d The Mosaic covenant

c The Israel of 1:1 is called Judah here and in 3:4. Judah is also called Israel in this same verse (v 11)

f 4 gns of Judah (v 11):

1 Dealt treacherously

2 Committed an abomination

3 Profaned the holiness of Jehovah

4 Married the daughter ofa strange god g The mcnof Judah had lived in sin with

the women who were temple prostitutes to a strange or foreign goa (v 11). This was a common practice in the worship of many idols, not only in Judah and Israel, but in aU pagan lands round about

h The Lord promised to cut off diose who committed the sins of v 11, whether masters or scholars, priests or prophets, rulers or the people. They would be cut off from the tabernacles of Jacob (V 12)

i The one who makes an offering to an idol as if offering it to the Lord of hosts (y 12)

j Done again, proving that they had lived iri hypocrisy before. They were acting like hypocrites, covering the altar of the Lord with tears, and weeping, and crying out. They had done this so often that the Lord would not regard their offerings anymore, or receive them with good will at their hand (vl3)

k Questions 16-20. Next, 3:2. \%Tiere-fore-why doeshenotaccept our offerings? The reason given was that of men dealing treacherously with the wives of their youth, the companions by covenant (v 14)

1 God made two persons out of one in the beginning-the man and his wife; and had He wanted more than one wife for man He would have created more at that time.The passage tere expresses Cod's hatred of divorce-puning away (v 16). The Berkeley reads: "Anyone with intelligence does not act that way; for what did that one do, whowa^ seeking offspring from Cod^ So watch out for your fecUngs lest you be unfaithful to the wife of your youth. For I hate divorce" (v 15-16)

m 4th prophecy in Mai. (3:1-5. V Iful-filled; V 2-5 unfulfilled). Next, v 17 3 predictions-fulfilled:

1 I will send My messenger, and he shall prepare the way before Me (3:1)

2 The Lord whom yoa seek, iiall suddenly come to His temple, even the messenger of the covenant, whom you delight in

3 He shall come, saith the Lord

5 predictions - unfulfilled :

1 He shall sit as a refiner of silver (3:3)

2 He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness

3 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and in former years (3:4)

4 I wiU come near to you to judgment (3:5)

5 I will be a swift witness against the sorcerers, the adulterers, the swearers, and those that oppress die hireling in his wages, the widow, and the fatherless; and a witness against diose that cum aside the stranger f.om his right, and fear not Me

n Quoted in Mt. 11:10; Mk. 1:2; Lk. 1: 76; 7:27.This then refers to the genera -tion in the Lord's day, and not to the time of Malachi, It is the answer to the question of 2:17, v'v'here is the God of judgment?

o John the Baptist (Mt. 3:3; 11:10; Mk, 1:2-3; Lk. 1:76; 3A; 7:26-27; Jn. 1: 23). Cp. Mt. 21:23-27; Isa.40:3-5

p Prepare-by movingobstaclesoutof the

you contemptible and base before all the people, according as ye have not kept my ways, but have*been partial in the law.

2 Sins of the people (2:10-

17). (1) Judah's treachery

to God and man

10 *Have we not^ll one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the ■'covenant of our fathers?

■11 •"'Judah hathAdealt treacherously, and an abomination is committed in Igra-el and in Je-ri>'sa-16m; for Jii'dah hath profaned the holiness of the Lord which he loved, and hath'married the daughter of a strange god.

(2) Judgment for treachery

12 The LoRD*will cut o£E the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that 'ofifereth an offering unto the Lord of hosts.

(3) Judah's hypocrisy

13 And this have ye 'done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the ofifer-ing any more, or receiveth it with good will at your hand.

(4) Treachery to wives:

warning

14 * Yet ye say,*Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet IS she thy companion, and the wife of thy covenant. • 15 AndWid not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

■16 For the Lord, the God of I|ra-el, saith that he hateth putting away : for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.

(5) God accused of injustice

■ 17 " Ye have wearied the Lord with your words. Yet ye say. Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or. Where

15 the God of judgment?

temple, even*the messenger of the covenant, whom ye dehght in: behold, he shall come, saith the Lord of hosts.

CHAPTER 3

in First and second advents of the Me s'siah (3:1-6). 1 Messiah's first advent (Mt. 3:1; 11:10; Mk, 1:2; Lk. 1:76; 7:27)

♦OEHOLD,""! will send "my 'XD "messenger, and he 'shall prepare the way before me: and'the Lord, whom ye seek, shall suddenly come to Tiis

2 Messiah's second advent:

rebels purged from Israel

(Joel 2:11)

2*But who may abide'the day of his coming? and who shall stand when he appeareth? for he IS like a refiner's fire, and like fullers' soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Le vl, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

3 THEN: Israel restored

4"Then shall the offering of Jiidah and Je-ru s5-lem be pleasant unto the Lord, as in the days of old, and as in former years.

4 Full justice will be meted out to all: eight sins of Judah

■5 And I will come*near to you to judgment; and I will be a swift witness /against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress *the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger/rom his right, and fear not me, saith the Lord of hosts.

► 6*For I am the Lord, 'I change not; therefore ye sons of Ja cob are not consumed.

IV Sins of Israel (3:7-15). 1 Judah's backslidings

J7 ' Even from the days of your fathers ye are 'gone away from mine ordinances, and have not kept them. * Retum unto me, and I will return unto you, saith the Lord of hosts. But ye said, 'Wherein shall we return? <

2 Robbery of God: curse

■8 • Will a marfVob God? Yet ye have robbed me. But ye say. Wherein have we robbed thee? "Tn tithes and offerings. 9'Tfe are cursed with a curse: for ye have robbed me, even this whole nation.

3 Command and challenge

tlO Bring ye all the'^tithes into the'storehouse, m

4 Sevenfold blessing

'that there may be meat in mine house, 'and prove me now herewith, saith the Lord of hosts, if I will not 'open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (11 And I will rebuke the de-vourer for your sakcs, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. ^12 And all nations shall call

way (Isa. 40:3; 62:10) . The Lord, referring to die Messiah who

suddenly made His appearance injctu-

salemby a triumphant entry (Mt. 21:

1-16; m:<.11:1-11) : His temple. This suggests that the tem -

pie of Zcrubbabel was built for Him;

the temple that He did come to was

called My Father's house (In, 2:16)

1 Meat in God's house-no lack ot means or money to carry on His work

2 Opening of the windows of heaven to pour out a blessing so great that there will not be room enough to receive it

SRebukeofthedevourersothathe will

not destroy the crops 4 Recognition of God's blessings by all

men

a Christ is this messenger of the covenant v^o was predicted to make a new cove -nant between God and man (v 1; Isa. 42:6; 49:8; 55:3; 56:6; 59:21; 61:8; ler. 31:31; Heb. 8:6; 12:24; 13:20)

b Questions 21 -22. Next, v 7

c Anodier instance of the 1st and 2nd advents referred to in the same passage. The present dispensation comes in between the events of v 1 and those of v 2. V 1 refers exclusively to the 1st advent of Christ to the Jews and to His temple in the days of John the Baptist, while v 2-3 refer to His 2nd advent in judgment. He shall come then Uke a refiner's fire, a refiner of silver and gold, and fuller's soap; and He will purify the sons of Levi, and purge them as gold and silver that they mi^itoffertfie offerings of righteousness to die Lord. This is proved by following verses which preoict the restoration of Israel (v 4), judgment upon all classes of sinners(v 5), the making up of His jewels (v 17), the regather-ing of Israel (v 18), the day of the Lord (4:1-3), and the return of EUjah to convert Israel at the time of the coming of that day (4:5-6) d Then-at the 2nd advent of Christ to judge and purify men, the offering of Judah and Jerusalem diall be pleasant to the Lord, as in the days of old-in the former years (v 4)

e He wiU come personally and visibly to the earth to judge men at die judgment of the nations, and to destroy many for various sins (v 5; Mt. 24:31-46) f 5 classes in Judah;

1 Sorcerers (v 5)

2 Adulterers

3 False swearers

4 Oppressors

5 The fearless

g 4 classes oppressed by rulers:

1 The hireling, of his wages (v 8)

2 The widow

3 The fatherless-orphans

4 The stranger, of Ms rights

h This was God's reason for not whoU^

consuming Israel in her sins (v 6) i See I change not , p. 930

j This expresses the fact diat many generations have gone away from God, From the days of your fathers takes us back to the days of coming out of Egypt, and even before then (v 7)

k Aftermany generations of asking Israel to return to Him, God was still commanding their retum.He promised here to return to them if they vouldtumto Him; but Israel could not see that they had left Him, so how could they see that they needed to return? (v 7) 1 Questions 23-25. Next, v 13

m Defraud. Used here and in Pr. 22:22

n The tithes a.id offerings belong to God by virtue of covenant agreements with man; and to use them for personal gain is robbery of what rightly belongs to Him (v 8-9)

o Robbing God of tithes and offerings brings a curse; and this applies not only to Israel but to other nations, for He is no respecter of persons. Paying tithes was practiced before the law (Gen. 14: 20; 28:22), and commanded under grace in the N. T. (Mt. 23:23; Rom. 2:22; 1 Cor. 9:7-14; 16:2; GaU 6:6; Heb. 7:1-10)

p See Tithing in Index

q The storehouse in Israel was the temple and cities of die Levites; but in the church it would be considered the place where one receives his spiritual help, where his gospel needs are supplied and where he meets his responsibility in die work of God, in evangelizing the world and supporting the .Tinistry

r The purpose of ames and offerings was to siipport the priesthood and the work of Cxxi in general (v 10; 1 Cor. 9:7-14)

s Here God challenges men to prove Him regarding die rewards of titiiing (vlO)

t 4 rewards of tidiing (v 10-12):

MALACin 4

The coming of Elijah

927

» Theblcttlivof GodwlUmaJcc any Uixl a delighiwinc one, as proved by the fact that the deieru will blossom as a toic and waicn will spring forth ihereln when the Messiah relftns (lia. 35)

b This certainly was tiuc, for Israel had been in constant rebellion for generations except during a few periods of revivaU Even as seen in tnis small prophecy, Israel was so backslidden as to answer back 10 times out of 14, wbeo God spt^kr to her (note d, 1:2}

c Que«loni 26-J7. Ustoaesln Malachi

d Then -when men begin to fear the Lord. At that time God hearkens; He hears their conversation of reverence; and a book of remembrance is written for them (v 16)

e 5th and last prophecy in MaL (3:17-

4:5. unfulfilfc^ *

10 predictions-unfulfilled :

1 I will come to make up My jewels (3:17)

2 I will spare them, as a man spares his own son

3 Then you will be able to judge (discern) between the rigjitcous and the wicked, between one who serves and one who does not (3:18)

4 The day comes that shall bum as an oven (4:1)

5 All the proud and wicked shall be burned up Like stubble

6 To you that fear My name shall the Sun of righteousness arise with healing in His wings (4:2)

7 You shall grow up like calves in the suU

8 You shall tread down the wicked; they shall be ashes under the soles of your feet in that day (4:3)

9 I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord (4:5)

10 He dull cum the he an of the fadi-ers to the children, and the he an of the children to their fathers, lest I come and smite the earth with a curse (4:6)

f In that day -the day God makes up His jewels He will spare them, as a man sparing his own son that serves him (v 17)

g 36 similitudes of believers:

1 Jewels (3:17)

2 Calves In tne stall (4:2)

3 Sun (Judg. 5:31)

4 Gold Oob 23:10)

5 Fruitful oees (P$. 1)

6 Pandna deer (Ps. 42:1)

7 Green olive trees (Ps. 52:8)

8 Palm trees (Ps. 92:12)

9 Cedar trees (Ps. 92:12)

10 Stars (Dan. 12:3)

11 Eagles (Isa. 40:31; Ps. 103:5)

12 Mt. Zion (Ps. 12^

13 Salt (Ml, 5:13)

14 Light (Mt. 5:1^

15 City (Mt. 5:14)

16 Candle (Mt. 5:1^

17 VvTieat (Wt. 3:12-13)

18 Babes (Mt. 11:25)

19 Fish (Mt. 13:4S)

20 Servants (Mt. 25:21)

21 Sheep (Jn. 10; Ps. 23)

22 Branches Qn. 15)

23 Lambs (Jn. 21)

24 Building (1 Cor. 3:9)

25 Runners (1 Cor. 9:2^

26 Members of a body (1 Cor. 12)

27 Epistles (2 Cor. 3:1-3)

23 Ambassadors (2 Cor. 5:20)

29 PlUars (Gal. 2:9; Rev. 3:12)

30 Soldiers (2 Tim. 2:3)

31 Athletes (2 Tim. 2:^

32 Vcsseb (2 Tim. 2:20)

33 Living stones (1 Pet. 2:5)

34 A spiritual house (1 Pet. 2:5)

35 Soangersand pilgrims (1 Pet. 2:11)

36 Little children (1 Jn. 2:1. 12)

h Then -at the 2nd advent of Christ, Israel will return to their own land; and they will be able to discern bi-tween the nghteous and the wicked (v 18; Mt.24: 29-31; Rom. 11:25-23)

32 sins in Malachi f\<aL 1:6)

1 DLihonoring God (1:6)

2 Ineverence

you blessed: for jre*sluill be a me land, (sitiLJlbS

1 Hosts,

S Murmuring, insincerity,

and continued rebellion

against God (cp. Isa. 1:2,

refs.)

■13 '*Your words have been stout against me, ^ith the Iamd . Yet ye say,'What have we spoken so much against thee?

■U Ye have said. It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

6 The wicked are exalted and delivered from judgment and justice

15 And now we call the proud happy; yea. they that work wickedness are set up: yea, theu that tempt God are even deUvered.

V The day of the Lord (3: 16-4:6). 1 Preparation for the day of the LA^rd: the faithful remnant (cp. Isa. 1:9, refs.)

16 'Then they that feared the L(;rd spake often one to another: and the Lord heark-' ened, and heard it, and a bookj of remembrance was written i before him for them that feared! the Lord, and that thought) upon his name. |

2 Messiah's second advent!

to make up His jewels

Jl7'And they shall be mine,| saith the Lord of hosts,'in that] day when I make up my^ewels:' and I will spare them, as a man I spareth his own son that serv-eth him. |

3 Regathering of Israel | (Isa. 11:11, refs.) |

18*Then shall ye return, and! discern between the righteous I and the wicked, between him

that serveth God and him that serveth him not.

CHAPTER 4

4 Destruction of the un^^odly (2 Theas. 1:7-10; Jude 14)

J^OR. beholdfthe day cometh,

*■ that shall*burn as an oven;

and all the proud, yea, and alt

; that do wickedly, shall be stub-

• ble: and the day that cometh

I shall burn them up, saith the

' Lord of hosts, that it shall

' leave them neither root nor

branch.

! 5 Salvation to the righteous

I 2 * But unto you thaf fear my I name shall"the Sun of right-1 eousness arise with healing in ! his 'wings; and ye shall go ' forth, and grow up as calves of ! the stall.

6 Wicked to be trodden un-

' der the feet of the righteous

at Armageddon (Ezek. 38:

22; 39:6-16)

3 'And ye shall tread down the

wicked; for they shall be ashes

under the soles of your feet in

the day that I shall do this,

; saith the LoRP of hosts.

I 7 Last admonition to Judah

I •4 •^'Remember ye the law of ! M6'§e§ my servant, which I I commanded unto him in H6'-reb for all I5 ra-el, with the ' statutes and judgments.

8 Last prophecy to Judah before Messiah's first advent. Elijah in person to return to minister to Judah just before Messiah's second advent (Rev. 11)

5 • Behold, *I will send you, £-li jah the prophet before the coming of the great and dreadful day of the Lord :

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest T come and smite the earth with a curse.

THE END OF THE OLD TESTAMENT

Summary of Malachi

Due »

lace: wrincn iii Palestine about SS7-S25 B.C.

alachl the prophet -one of 3 propheo after (be exile, the others being

Hagsai, and Zechariati Prool of authorAiP: we have die icstlinoiiy of the book itjel/ dial MaUchi

wrcte It (1:1)

Theme : acruutiom from God anddeiUalsfroin Israel that Me Is rightfully ac-cusing ibem of evlL There are 14 lutcmcnu of accuuiions from God and 10 ctbcllious answers from Israel (p. 'J2^). One of (he greatest cvidenrei of back-sUdina is a pcnon*> hyper-critical spirit, hu ccadlnen to question everything, even God's own sutcmenu, and his willingness (o find fault with everybody , even (he Lord, llie book of Malachi is a rebuke agaias((he many mu of Israel, of which 32 arc Listed (herein (col. 1). The firuptiei pcooounces (he moral judgmen(of Cod upon the cxllei r. • -'^ • 'i"-' rL,t>vi."i moR (Kan Haggai and Zcchariah do. Funhermorc. hi of dir mo«i wondcrfu:

prophecies we have of (he In a , and ol the niinlscry of

Eu/ah and Enoch preceding t!c '2Mi advcai (;iil7 -l:w

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Sutna liana:

pfoahefy;6vcnc> of fulfilled ptuptsecy; i.l vcnri of ui. 28dlstlncimcttagcslrDmGod(l:2, 6, 7, 8. 9. 10. 11. 1.:. 1. IJ. 16. 17: 3:X. i, 7. a. 10. U, 1^ 13. 14. 17; 4:1)

M; .;!. 1. a.

3 Uesplsing the name ot God

4 Offering polluu-d bread tot.od(l:7)

5 Contempt for God's uble(1:7, 12)

6 Offering the lame and sick aiiimab to God in lacrtficc (1:8. 13)

7 Profaning God's table (1:12)

8 Inii/Kcriry (1:13)

9 Deception (1:14)

Continued, column 4 —^^

25 Adultery

'2G False swearing

~ ' " mg tlic poor

vi I'Od's ordinance* f3:7) 2j 'v>nM>iii>iC>odof tithes ami offerings (3:8 -9)

30 Stubbornly resisting Cod (3:13)

31 Working wtckcdn.« (3:15)

32 Tempting God

a The day of the Lord, the 2nd advent of

Clifist^ l).c .1!' ' ' cat and dreadful day 01 tJic

b Tlic fire that wn, imr . .;> the pcDud and tlie wicked Like stubble, leaving noth -ing of their bodlcs,wiUbc the fire and brimstone spoken of in Ezek. .;8:17- 23. and the flaming fire that will go out before Christ and Hh angels and saints (2 Th. 1:7-10). This does not refer to hell fire, as some teach, but to the battle of Armageddon on the day of Christ's 2nd advent. It has no more re -fercncc to hell than the fire which destroyed Sodom and Gomorrah (Gen. 19:24), or that which consumed many inIsrael(Num. 11:1).The wicked will notbe cast into hell, all on a certain day, as they will be burned at this time; they go to hell one by one,and not bodily at all, until tfic 2nd resurrection. Then, they will be cast into the lake of fire, r»t to be burned up, but to be tormented day and night forever in their indestructible body (Isa. 66:22-24; Mt. 2.5:41, 40; Mk. 9^11-49; Rev. 14:9-11; 20:11-]5).T)u; burning up of this passage is simply that of the physical body 10 cause (ieath. The soul and spirit only of such persons will go to hell tobe in a consciotis state of torment until die 2nd resur-rection and judgment (Lk. 16:19-21). See Hell in Index

c Revere My name

d This no doubt refers to the 2nd advent of Christ, the Sun of righteousness, who will bring healing to every person on earth; none will be sick when He reigns (Isa, 33:24; 35:5-7; Ezek. 47:12)

e Heb. kanaph. an edge or extremitv: wing; something overspreading. Here it refers to the healing rays or beams that will extend from Christ to heal all men on earth (v 2)

f This refers to earthly Israel and others at the battle of Armageddon who will literally tread on the ashes of those burned up by the fire and brimstone falling from heaven (v 3; Ezek. 38:17-22; 2Th. 1:7-10)

g This is the last command in the O. T.-a command to remember the law of Moses which, at that time had about 500 more years to be in force before being abolished and annulled on the crossofChrist(2Cor. 3; GaL 3:19-25; 4:21-31; Col. 2:14-17; Heb. 7-10^. No such command was ever given m the new covenant, so we are to consider this a particular requirement for tlic period before Christ

h This is part of the last prophecy in the O. T. It concerns the return of Elijah the jxophet (not John the Baptist or some other man) to the eartn, from heaven, shortly before the coming of the great and dreadful day of the Lord (v 5-G). At that time there will be one ofdie greatest spiritual awakenings in the history of ma.-icLid.The hearts of fathers and sons, all children and par-enis,will be turned toward one anomet; families will be united in Christ; the Holy Spirit will be outpoured upon all flesh and even all of Israel will be saved as a result of the ministry of Elijah and Enoch as in v5-6; and Rev. 11:3-10;ar»l allof AcU 2:lb-21;Rom . 11:25-29; Isa.66:7-ti and otlier scriptures will be literally fulfilled. All this will coiiK to pass instead of a curse upon tile earth!

^ Com, from colonin 2

10 Refusal to ulotily Clod (2:2)

11 B, .(2:5)

12 C: . iicrs to stumble 1.' RebclUoii (2:8-9)

14 Violating die law (2:9)

16 Profaning the covenant (2:10)

16 Treachery (2:11)

17 Prolaning cod's holiness in M-irri-iRc wjtii hc-atlien

19 II. ; 3:14)

20 I v~:>4-16)

21 CovctLint up iui (2:16)

22 '.v'c.irving God with words (2:17)

NOTES ON THE PROPHETS CONTINUED

God's ways and tfaoughu (Isa. 55:9)

This idea of God's ways and thoughts

being hi^er than man's is connected

with the idea of pardon from God (v

6-9)

6 aspec ts-His ways and thoughts higher:

1 In t>ardon. Men never wouldhave planned pardon for enemies, as God did-for those who de\x)te themselves to destroying their plans, works, and purposes. Men seek revenge on a 11 such and harbor malice and hatred, whereas God planned redemption and untold glories for His enemies (In, 3: 16; Rom. 5:8)

2 In number of offences. Under favOT-able and special circumstances men forgive a few times, but they are fwone not to forgive after repeated

offences. God forgives freely many times and as completely and lovingly the last time as the first (Mt. 12:31; 18:21-22; 1 Jn. 1:9)

3 In nujnber of offenders. Men may pardon one person or a few who injure diem, but the greater the number the less ieyare inclined to forgive. God fcKgives all, regardless of the number of offenden (Jn. 3:16; 1 Tim. 2^4: 2 Pet. 3:9; Rev. 22:17)

4 In kinds of offences. Men usually limit themselves as to what kind of offences they wUl forgive, but God has no qualifications on this point, except die offence of rejecting the only means of help He can offer (Mt, 12:31-32)

5 In degree of offences. Men will forgive if an offence is small enough not to be of any great injury to them; but God will forgive the greatest and most aggravated offence against Him (Isa. 53, notes; Jn. 3:16)

6 In mode of pardon . Men may be willing to forgive if it does not cost them much, and they can see diat such is to iheir advantage; but God gave the roost precious gift of heaven that He might have a basis of forgiveness for His enemiesXjod redeems on the basis of personal suffering and having substituted Himself to be punished instead of His enemies. He forgives by the very one whom men sought to destroy, the one made to endure the most horrible sufferings ever laid upon a human being. He blesses by faith in the blood atonement and the death of ai innocent person. Man would have punished the guilty and satisfied justice; but God punished the innocent to justify the guilty. In fact the whole [xogram of reconciliation of enemies to God is on such a high level that men never could have planned it

30 examples of higher ways:

1 Living and acting on faith regarding what is not seen, even what seems impossible to be true, while man lives by whathe sees and understands is possible (Heb, 10:38-39)

2 God plans for eternity; man for time

3 God die spiritual; man the material

4 God consecrates Himself to the highest good of all; man to self-gratification

5 God works in miraculous and mysterious ways; man in the ordinary way

6 God's ways are supernatural; man's natural

7 God's ways are unlimited; man's limited

8 God exalts through humility; man through self-exaltation

9 God's way up is down; man's is to climb up without going down (humbling self) first

10 God controls by love; man by force

11 God gives justice without reward; man gives it for reward and personal gain

12 God wins respect by goodness; man by wealth and power

13 God redeems by death; man by money

14 God's program is carried on without outward show; man's by show and splendor

15 God's way is to take no thought for the morrow; man's way is made up of constant worry, planning, and fretting

16 God's way is to give alms, pray, and fast in secret- not to be seen of men; man's is by public demonstration

17 God's way is to bring peace on earth by man's personal surrender; man's way is by force of arms and conquest

18 God's healing is through the Saviour's sufferings and death; man's by remedies

19 God's way of social life is to make feasts for the poor, lame, maimed, and outcast (Lk. 14:12-15); man's way is to make them for friends who are well provided for, the rich, and influential

20 God's way is to put away grudges and aU bitterness (Heb. 12:15); man's is to hold them and seek revenge

21 God's way is not to take a matter (between brethren) to law (1 Cor. 6); man's is to do this

22 God's way is to lend, hoping no-diing in return (Mt. 5:42; Lk. 6:30-38); man's is not to lend without security and gain

23 God'sway is to judge not (Mt. 5:42; Lk. 6:30-38); man's is to judge

24 God's way is to do unto others as one would wish to be done unto (Mt. 7:12); man's is to take advantage of others regardless of the outcome

25 God's way is to rejoice and glory in persecution and trouble (Mt. 5:1(>-12; Rom. 5:1-5); man's is to fight back, resent, and take revenge

26 God's vay is to be kind to enemies, and feed them(Mt. 5:44^16; Rom. 12: 20); man's way is to show hatred and repay them for their wrong-doing

27 God's way is to be friendly with the lowest and all other classes (Mt. 9:10-13); man's is to show respect of persons, preferring those who can return diem personal gain

28 God's way is to forgive 490 times (Mt. 18:21); man's to forgive a few times, and only when necessary

29 God's way is not to boast or seek His own things (1 Cor. 13); man's is to brag and seek things for self

30 God's way is to labor and give to odiers (Eph, 4:28); man's to labor fa self only, and ignore others

God's ways, thoughts, purposes, and acts are, generally speaking, different from those of man. His plan of creation and redemption are different from

Whatman's would have been, as well asHisway of government. Truly, just as the heavens are infinitely higher dun die earth, so God's way and thoughts are above man's. Cp. Ps. 57: 10; 89:2; 103:11

Sinners enter ifae Millennitim (Isa. 65:20): The theory that every person viio enters the Millennium will be born again, and that the only sinners on earth during thattimewilibebom in that period is enoneous 9 proofs sinners enter Millennium:

1 There is no statement in Scripture saying that all men who enter the Millennium will be righteous or born again. We cannot teach this from Mt. 25:34 because the righteousness of that passage consists of doing right by Israel whether one is bom again or not. Any man can feed, clothe, visit, and do the other diings said regarding the sheep nations of Mt. 25:31-46 who enter the Millennium, without being bomajain. Ifdiese things constituted the new birth then many on earth today who are living in sin would have tobeclassedwith thebom-again ones; aixi this, the Scriptures would not agree to. The judgment of the nations, as in Mt. 25 wiU be to determine who is worthy of entrance into the kingdom; and being bom again is not stated as a qualification eidier here or elsewhere

2 It has to be admitted that there wQl be sinners in the Millennium by children being bom in the period as such; can it not also be admitted that sinners could enter the Millennium? If God would allow people to be bom in sin and live during diat time, why would He kill every sinner on earth before then, permitting none to enter that [xaiod"That would be unjust and very much unlike the Lord and His plan as revealed in Scripture. Merely Living atone time or anodier does not justify the death penalty; it is the breaking of death-penalty laws that determines death in any period. That t.iete will be sinners on eardi during the Millennium is clear from V 20; 11:3-5; Zech. 14:16-21; Rev. 20:7-10. Thus, indie absence of statements showing that t ere will be sinnenbom widiin L.at period it seems evident that some will

enter it from a previous age

3 The only statement in Scripture indicating the salvation of men at the 2nd adventofChrist concerns all Israel iJi Palestine (66:7 -8; Zech. 12:10-13:1,

9; Rom. 11:25-29). There is no statement even saying that all the Jews still scattered throughout the world will be converted at this time, much less all the Gentiles in all parts of the earth, many of whom will not know anything about the 2nd coming of Christ, Armageddon, the judgment of the nations, or Christ's rule in earth until the missionary and civil rulers go out from Jerusalem to extend this government to all parts of the earth. The idea of a blanket government falling suddenly upon all men in all parts of the earth and automatically taking overall the heathen is unscriptural as is the idea that every heathen will be suddenly killed by the 2nd advent of Christ, without an opportunity to hear and know the gospel and a privilege to accept or reject it

4 The truth is that Christ and His armies will land in Jerusalem at His 2nd advent and fight the battle of Armageddon on the first day of His arrival (Zech. 14; Rev. 19:11-21). Then the nations will be gathered to judgment to determine who is worthy of death for mistreatment of Israel-not every person in every nation on earth, but those responsible in various governments who have had dealings with Israel in the last days (Mt. 25:31-46). After that the resurrected saints andearthly missionaries of Israel will be sent out from Jerusalem to preach the gospel (to everyone including sinners broughtinto the Millennium from the previous age), and to take over all parts of the earth until the whole is brought under the subjection of Christ (2:2-4; 11:9; 52:7; 66:19-21; Zech. 8:23; 14:16-21).How fast and with what immediate success the kingdom of Christ will extend over the entire earth is not known. There may be some local wars in heathen lands with ignorant tribes in the interior of certain continents where they have not heard of Jesus Christ in all their lives. These peoples will be some of the sinners entering the Millennium as such

5 It is plainly stated in 2:2-4 that many, when they hear ofChristand His reign in Jerusalem, will say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion will go forth the law (civil laws of the government), and the word of the Lord (the gospel) from Jerusalem. AndHe (the Messiah) shall judge a mong many nations, and shall rebuke many people." Why would He need to judge and rebuke if all at that time are already born again, and love Him enough to surrender to

Him? If missionaries are right in telling us that at least a billion people in the world have never heard of die name of Jesus Christ, then it stands to reason that there will be multitudes of sinners from the present age for the millennial missionaries to convert. For this reason the Word of the Lord will go out from Jerusalem (2:2-4) and salvation will be offered to all men in that period (52:7; 66:19-21). These who refuse to send representatives to Jerusalem to worship Christ will have no rain upon diem (Zech. 14:16-21). This^ alone iropUes that all who enter the Millennium will not be bom again and obedient to the Lord's government

6 From Dan. 2:44-45; 7:13-14, 18, 22-27; Rev. 11:15 and odier scriptures we learn t.-at all kingdoms of dus world will become the kingdoms of God and of Christ. No passage even hints that these kingdoms will be made up entirely of bom-again people or that the new birth is the necessary qualification for continuing to live on the earth after God sets up His kingdom among men. \v'hatwedo read of these kingdoms is that there will be sinners here at that time (65:20), men wiU need to be judged and rebuked (2:2^; 11:3-5; Mic. 4:3), kingdoms diat wUl not submit will be destroyed (60: 12), men will still need the gospel of salvation (11:9; 52:7), diey will sail disobey (Zech, 14:16-21), there wiU be enemies here

to put down (1 Cot. 15:24-28), and that the final act of putting them down and bringing aU things to the complete obedience of God wiU take place at the end of die 1,000 years (Rev. 20: 7-10)

7 Zech. 8:23 speaks of heathen submitting be cause of hearing about God reigning in Zion-when Jewish missionaries go out from Zion and Jerusalem to win them (cp. 52:7). This indicates the entrance of sinners into the Milleruvium from a previous age

8 From Zech. 14:16-21 we learn that the people whoare left on earth after Armageddon(not those bom in die Millennium after this battle) vdU be required to obey the government arxl send representatives to Jerusalem year by year-or be punidied. If all these were to be bom-again people there would be no question of obedience and no threat of punishment

9InlCor. 15:24-28; Eph. 1:10; Rev. 20:' -10 it is clear tiiat there will be enemies here throughout the entire 1,000 years; so we must coiKlude diat thoseat the very first of the period will be sinners who have entered the Millennium from a former age. The purpose of Christ's reign will be to put these enemies luider His feet. The final conquering will take place at the end of the 1,000 years, when Saun leads a final rebellion against God, accompanied by all the sinners who .:ave lived through the Millennium

35 commands in Zechariahf Zech. 1:3):

1 Turn you unto Me (1:3)

2 Be not as your fathers (1:4)

3 Cry yet saying (1:17)

4 Run, speak to this young man (2:^

5 Deliver yourself, O Zion (2:7)

6 Sing and rejoice, O dau^ter of Zion (2:10)

7 Be silent, O all flesh, before die Lord (2:13)

8 Take away the filthy garments from him (3:4)

9 Let mem set a fair mitre upon his head (3:5)

10 Hear now, O Joshua the high priest, you and your fellows (3:8)

11 Lift upyoiu eyes now, and see what is this that goes fcath (5:5)

12 Get you hence, walk to and fro through the earth (6:7)

13 Take of them of the captivity , which are come from Babylon, and come the same day, and go into the house of Josiah (6:10)

14 Take silver and gold and make crowns, and set them on the head of Joshua die high priest (6:11)

15 Speak unto him saying (6:12)

16 Speak unto aU the people of die land, and to the fxiests (7:5)

17 Execute true judgment (7:9)

18 Show mercy and compassions every man to his brother

19 Oppress not die widow, the fatherless, the stranger, nor die poor (7: 10)

20 Let none of you imagine evil against his brother in his heart

21 Let your hands be strong, you that hear My prop^iets these days (8:9)

22 Speakevery man truth to his neighbor (8:16)

23 Execute j udgm ent of truth and peace in your gates

24 Let none ofyou imagine evil in your hearts against his neighbor (8:17)

25 Love no false oath

26 Rejoice greaily, O daughter of Zion (9:9)

27 Shout, O daughter of Jerusalem

28 Turn to the stronghold, you prisoners of hope (9:12)

29 Ask you rain of die Lord in the time of the latter rain (10:1)

30 Open your doors, O Lebanon (11:1)

31 Howl, fir tree (11:2)

32 Feed the flock of the slaughter (11:^

33 Cast it unto die potter (11:13)

34 Take unto you yet the instruments of a fooUsh shepherd (11:15)

35 Awake, sword, against My shepherd, and against the man that is My fellow (13:7)

10 visions of Zechariah (Zech. 1:8):

1 Spirit horses and riders - invisible agencies of God (1:7-17)

2 The 4 horns- Gentile powers, or kings that have scattered Judah , Israel, and Jemsalem (1:18-19)

3 The 4 carpenters-Gentile powers or kings that have scattered Judah

9^9

(1:20-2!) A Man with j measuring Unc -rettura -

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undH tbc UemUh (2:1 -13) S loikna diehisbpdctt andS«un-ibc

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(3:8-10)

7 The 2 Roldcn randl«'«dclii and 2 r. 1 sund -I . die 2 wmieiH'S 14:1 -14; ^.t•v. 11:3-11^

8 TheflylngjcroU-judiimcnt on the wicked for Jlns (":' '■'

9 Women in an edt. iing and restoration of sa:,...„,. ^^:^-ll)

10 Tbe4duriotsand spirit hones-invisible agencies of God (6:1 -8)

Dispersion of Israel (Zech. 2:6) I have scattered you In all lands and among all peoples as the four winds blow In all p.:r- • -h ■ earth (v 6). This was in : of Dt, 4:27:

28:64 and otJi^. ....„.: scriptures of the O. T. as well as some in me N, T. (Uc 21:20-24). Since this nroniu. v the Jews have been cstabli;'! they went Into sin again, i ■ (heir Messiah, and had to be scattered another time. It is frcm this second scattering that they are now being gathered. They will continue to be gathered until the 2nd advent of Christ; then the final ones will be brought back toifaeirown land to live forever under the reign of Christ (Ua. 11:10-12, notes; Mt. 34:31)

For His own gloty (Zech. 2:8) This could read. For His own gtory. or as the Sept. reads, "He behind glory sent Me'against (he nations that plundered you. The Messiah is the one speaking here for the Lord of hosts , ajod the one teferred to as I and Me. He tells Israel that the Lord of hosts hath sent Mc unto(against) the nations (Gentiles)^}iich spoiled you: for he that touchethyou toucneth the apple of His (the Lord of host's) eye... I (Messiah) will shake My hand upon'Siem, and they shall be a spoil to thcuser«nts: and you shall know that the Lord of hosts hath sent Me (v 8-11)

Judah rejoicing (Zech. 2:10) Judah and Zion, meaning all the tribes of Israel in ihc future restoration, are commanded to sing and rejoice, for the Messiah has come to dwell in the midst of them. It is Christ, and not God, the Father, who will dwell in the midst of Israel, in Jerusalem, and in the holy temple of the Millennium (Ezek. 43:7; 4fi:35: Dan, 7:13-14; Zech. 14; Lk. 1:32-33; Rev. 11:15; 20:1-10). God, tJtt Father, will not come to live in the midst of men on earth until He movesHis capital city, the New Jerusalem, from the planet heaven to the planet earth after the Millennium (Rev. 21:1-22:Q. Then , all three members of the Divine Trin-ity will live on earth among men eternally

Mountains of brass f Zech. 6:1) These mounuins were evidently some on ifae planet heavei;,' agnone

like them oo earth. L .i -. there

areioeeuofgold,gdu. j.j><.a(Ls, and foundatiofugamiihedwith all manner of precious stones, in heaven, it may reafonably be assumed that (here arc alsoasme mountains of brass, as well as silver and gold (Rev. 21:9-21). There is no reason tor making these mounuins, horses, and chariots sym • bolic; if they were rcprcscnuUvc of something the symbolism would be explained asm the otlicr visions. Iiis evident that here we have a revelation of such literal creatures being in existence-spirit beings who go to and fro through the whole earth tt God's vcouls. It seems they travel from heaven to earth and back again wlicnrvcr occasion re<iulrc$ it at in the case of the

chariot, horses, and horsemen which took Elijah to heaven (2 Ki. 2: 11), and those which protected EUsha (2Ki. C:14-17)

RcbuildinRol the temple (Zech. 6:12) Ezekieldevoted9full chapters to t!ie subject of the rebuilding of the millennial ti-"-' ■ , •"'- anctuary, the holy obla:: : isalem, as they

wiU be wl..,. :... ..jh reigns (Ezek.

40:5-48:35): but Ik did not rc\ralt>iio tile ■ • ■ • ■ ■ . • ' -.riah

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(v 12 1-; : c\. ii:iJ)

O ld 3gf (Zech. 8:4) Thismu ■ tood in a figurative

sense a: . . to long life, and

not lakei; to nicj.-i thai men and women will be so feeble that they will

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this i. . . «1 u it-a j' Like an

har', Jo not sin and rc-

beUi .;^., ...iy (v 4-5; Isa. 33:

24; 35:5-7; 65:20-25; Mt. 25:34,46). F.ir -hovr who do not rebel, and who and worthy of entrance into . earth after the Millennium, tlicrc will be no more death, tears, pain, suffering, of any other part of the curse which causes men to grew old and feeble (Rev. 21:2-7; 22:1-5)

4 fails of Israel (Zech. 8:19):

1 Fastof the9thdayof the4th monL. (Tammuju July). On that day die city of Jerusatcm was broken up by Nebu-chadnez2ar (Jcr. 52:6-7)

2 Fast of the 10th day of the 5th mondi (Ab . August). On that day the temple and houses of Jerusalem were burned (Jet. 52:12-13)

3 Fast of the 3rd day of the 7th month (Tigi. Of Ethanim. October), the day CcHaUah wasslain (Jer. 40:8; 41:1-3, 15-lS)

4 Fast of die 10th day of the 10th month (Tebedi, January), the day the king of Babylon set tiis face against Jerusalem (Ezek. 24:1-2)

Note that all of these facts had to do withcalamity upon Judah and Jerusalem-not one was in honor of God, to serve Him. For this reason He told them that they did not fast unto Him, but for themselves (7:5-C). Regardless of this however, the Lord predicted here that even these fasts would be blessed and filled with joy and gladness when He fully restored Jerusalem and the nation. Such fasts commemorating their calamities would then be a joyful time because of the wonderful blessings upon them in the days of their Messiah 2 chinas all naoons can do (2U:ch.8:21):

1 Pray to the Lord in Jerusalem (v 21 -22; 14:16-21; Isa. 2:2-4)

2 Seek the Lord (v 21-22)

These arc the two main things which God has sought to bring to pass on earth from the earliest times of man's rebellion. It will have taken Him over 6,000 years to accompli^ His plan regarding this matter by the time these predictionsare fulfilled. There will be some rebels in the Millennium who will not choose to serve God, so Satan will be looted at the end of that per • iodtogive them tJi' :ty they

desire; he will lead-. attempt

to overthrow the governiiieni and take over the earth again. But theirs will be a vain hope, for they will be defeated and destroyed (Rev. 20:7-10). In the new earth, t! ihc mil-

lennial period wh. to live

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(Isa.os..__ _-.. . ...ph.

1:10; Rev. 21:3-7; 22:1-5)

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versal reign fully, bri.., mto

submission to it, have Uie iaws published and Uuglic to the people of the whole earth, and to bt\nn J}out uni -versal peace and prosperity. The nurposcof^the 1,000-year reign of Ctirist will be to put all enemies down anJ torid the entire earth of its last rebels. This much we can rely upon, that the change will be made as quickly as possible, that wars and banles will be avoided wherever they can be, that much will be accomplished by miraculous powers being demonstrated in the hcalingof the heathen and other -wise winning them over by the gospel program, and that Christ's rule will DC one of patience and as much peace as possible until the plan of God is fully realized and all rebels are destroyed (Isa. C5:20; 1 Cot. 15:24-28; Eph. 1:10; Rev. 11:15; 20:1-10)

2 dispersions of Isarel (Zech. 10:9): Thishas been done twice in the past-once when they were taken to Babylon (2 Ki. 2o), and another time when Rome led them a way captive among all nations(Lk. 21:20-24). It was predicted here that they would finally remember God in aU countries where they lived with their children; and when they would return to their own land (v 9). They were to be brought again to Pal-esUne-gathered from all parts of the earth. In the complete fulfillment of this diere would be 30 many returning that there would be no room to receive them (v 10). This certainly suggests a great boom in Palestine and the East when the Messiah reigns. In that time there will be a spiritual revival and men will walk up and down in the name of the Lord, giving glory to Him (V 12)

ISdityophecyln Zech. (Zech. K):l-12) 27 predictions-unfulfilled:

1 The Lord will make bright clouds, and give rain to every one grass in the field (10:1)

2 My anger was kindled againt the shepherds a0:3)

3 Ipuniaied die goats

4 The Lord has made lidah as a goodly horse in the battle

5 They shall be as mighty men (10:5)

6 Ihey shall fight because the Lord is with them

7 The riders on horses shall be confounded

8 I will sDengihen the house of Judah (10:6)

9 I will save the house of Joseph

10 I will bring them again to place them 111 will have mercy upon them

12 They shall be as though I had not cast them off

13 I will heat them

14 They of Ephraim ihall be like mighty men (10:7)

15 Their heart shall rejoice as through wine

16 Their children shall see it and be glad Lord

17 Their heart shall be glad in the

18 IwiUhiss for t em andgatherihcm

19 They iiall increase ai they have increased (10:8)

20 They iiall remember Me In far countries and shall Live with their children and oirr; '.•-— '"trg)

21 I will bring th ■ .tofmany co'H.rr,, ; . ,i . . .._., ,.,„ be found for

2. . -Jirough the sea with

affUcuon, and smite the waves of die sea (10:11) up

23 All the deeps of the river stiall dry

24 The pride of Assyria slull be brought down

25 TTie ?rcptrr of Ejtypt *»I1 depart

26 I w: . the Lord

27 Tlk J down in His name (iUiiiig

17th aqd law rronhery ir /xrh. (12: 1-14:21. Onls ~~ led)

I

he:

1J»'

My shcp-

.; Ill -iiau r>t sniuieii

nsom stone for all people (1'.^:

_ lorse

WltJ. : •, :uJ.i:..- h! (i2:-l> 5 I will smite his rider w.th madness C I will open My eyes upon the house

of Judah

7 Iwii' ■■.— ■• -■ • •' people (di>

8 1 hi ly in their h' --.isa -

lem sh.1.. ... . „_. ... _.^ Lord

(12-.5)

9 In that day I will moke the gover -nors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf (12:6)

10 They iiall devour all the people round about

11 Jerusalem shall be inhabited again in her own place

3 2 Ihc Lord shall save the tenu of Judali first (12:7)

13 In that day the Lord shall defend the inhabitants of Jerusalem (12:8)

14 He tliat is feeble among themat^ that day diall be as David

15 Thehouscof David will be as God, and as the angelof the Lord before them

16 In that day I will seek to destroy all nations that come against Jerusalem (12:9)

17 1 will pour out upon the house of David and upon the innabitantsof Jem -salem, die spirit of grace and of supplications (12:10)

18 They iialJ look upon Me whom they have pierced

19 They shall mourn for Him, as one that mourns for his only son, and shall be in bitterness for Him, as one that is in binerncss for his fintix)m

20 In that day there shall be great mourning in Jerusalem, as the mourn - iiigof Hadad-rimmon in die valley of Megiddon (12:11)

21 1 he land shall mourn,every family ap.-!-, '• ■•: : "■::'?-i4)

2. _ ,da-

to the inhabitants of Jerusalem for sin and ' r.i,•.■.-, < n3:l)

2 .1 cut off the names

of . _ Ij:.J (•[•■.'T\

7A ilicy siiall no;

25 I will also cau . , , the unclean spirit to pass out of the land

2' .• man shal

thi ..or and n. .

to hiKi, You shall not Livt.; :oi you speak lies in the name of the Lord (13:;i)

27 In tfiji dav the ntophett iiall bo asj

40 i he houses shall be rifled

41 Tlie women siiall be ravis..ed

42 Half the city shall go forth into capti\irv

4 ' ■ jpic shall not

be 4". !

flK-'- ■ . . ■ .

He toug::i ui liie a.iy ol bank (14:^

NOTES ON THE PROPHETS CONTINUED

45 His feet shall stand in that day upon the mount of Olives] which is before Jcrusalera on the east (14:4)

4C ITie mount of Olives shall cleave in the midst thereof toward the east and toward the west, and dicrc shall be a very great valley

47 Half the mountain sliall remove tow aid the north, and half toward the south

48 You shall flee to the valley of the mounuins as you fled from the earthquake in the days of Uzziah, king of]udah(14:5)

49 The Lord My God shall come, and all the saints with You

50 In that day the Ught diall not be clear, nor dark (14:6)

51 It shall be one day which shall be known to the Lord, not day, nor night; but at evening time tfierediall be light (14:7)

52 In that day living waters will go out from Jerusalem; half toward the former sea, and half toward the hinder sea (14:8) winter

53 Tliis will be in summer and in

54 ThcLord^llbe King overaUthe earth (14:S0

55 In that day there shall be one Lord, and His name one

56 All the land shall be turned as a plain from Geba to Rimmon soudi of Jerusalem (14:10)

57 It shall be lifted up and inhabited in her place, from Benjamin's gate to the place of the fint gate, unto the comet gate, and from the tower of Hananeel to the king's winepresses(14: 10)

58 Men shall dweU in it (14:11)

59 There shall be no more utter destruction

60 Jerusalem shall be safely inliabited

61 This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they sund upon their feet, and their eyes shallconsumeaway in theiiholes, and their tongue will consume away in their mouth (14:12)

62 In diat day a great tumult from the Lord shall be among them (14:13)

63 They shall lay hold every one on the hand of his neighbor

G4 Judah also shall fight at Jerusalem (14:14)

65 The wealth of the heathen shall be gathered round about, gold, silver, and apparel, in great abundance

66 The plague will also be upon all the animals that shall be in the army of the Antichrist (14:15)

67 Every one that is left of all the nations that come against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles (14:16)

68 "■\nioevcrwillnotcome upof all the familiesoftheearthunto Jerusalem to worship the King, the Lord of hosts, even upon them there shall be no rain (14:17)

69 If the family of Egym go not up, and come not, they will have no rain (14:18)

70 This will be the plague the Lord will smite the heathen and odier nations with that come not up to keep the feast of tabernacles (14:18-19)

71 In that day there shall be upon the bells of the horses, HOLINESS UNTO THELORD (14:20)

72 The pots in the Lord's house diall be like the bowls before the alur

73 Every pot in Jerusalem shall be HOLINESS UNTO THE LORD OF HOSTS (14:21)

74 All that sacrifice shall come and take ihem and boil their sacrifices in them

75 In that day there shall be no more a Canaanite in the house of the Lord of hosts

Fellow of Jehovah (Zech. 13:7)

This verse stands wholly unconnected, unless we see it in the U^t of looking back from future glory to the time of His rejection and sufferings, when Isa. 53 was fulfilled. The sword was to touch the life of One who was a Man and a Fellow of Jehovah (v 7). TheHeb. for fellow is awmceih, from a primitive root meaning to associate with;companionship; comrade; kindred man; another fellow of the same kind and nature. It proves that diere is more than one person in the Godhead. This Shepherd is a fe llow-

God, another -God, a comrade-God, an associate-God, a kindred -God. Only here is the

viord trans. fcliow;cLsc.vhcre it is trans. another fLev. 19:11; 25:17); and neighbour (Uv. 6:2; 18:20; 19:11. 15, 17; 24:19; 25:14,15); but even these renderings uplxoldie idea that the reference is to another person of the same kind and nature. In this passage both persons arc called Lord fv 7; 14:9). In V 6 -7 Jehovah speaks of what Israel will say concerning the Messiah; in v 7 Jehovah calls the Messiah My Shepherd, tlie Man that is My Fellow, and says: smite the Shepherd (My shepherd, not Me) and the sheep shall be scattered: and I (the Lord of hosts) will turn Mine hand upon the little ones. If ihe Lord calls another persor. My Shepherd, and My Fellow , then there must be two persons referred to

One Father (MaL 2:10)

AllmenhaveonefatJierindie original created parent; God is not the creator ofeach person after diat, as reproduced by maruTechnically, Cod only created one man and one woman; all others are reproductions of the original pair. God gave man and all other creatures power in themselves to reproduce themselves. To be a child of^ God and have the authority tocaUHira Father, onesftould be born again of the Holy Spirit and be adopted into His family (In. 3:3-5; Rom. 8:14-16). Sinners ate not children cf God. The doctrine of tfie universal brotherhood of men and the universal Fatherhood of God is foreign toScrip-ture. Men are either children of the devilby choice and nature or children of God by choice and nature. Cp. Jn, 8:44; Eph. 2:1-3; IJn. 3:8. This principle not only holds true in sonshipand fathediood, but also in creation. One has to be created anew in Christ to be considered created of God as an individual; otherwise he is a Creadon of God only duough the creation of the first parents (2 Cor. 5:17-18; Eph. 2: 10; 4:24). Ine sinner, being a child of the devil, and destined to wrath (Eph. 2:1-3; 1 Jn. 3:8-10) becomes the creation of God only dirough choice and consecration to the same end to which God is consecrated

I change not (Mai. 3:6)

Icb-arpenot. This could only refer to basic character, and to keeping cove -nant,nottoactsof judgment or mercy when needed. God has repented or changed His mind when it became necessary because of free moral agents rebelling to the point of judgment; andthiswasin keeping with His character. He is absolute in holiness and justice, and is morally and divinely obligated for the good of all to judge the few or all if need be-or to show mercy to one and all should they meet the conditioiu of mercy, God does not and cannot change His original and eternal plan and purpose, but He can and does change some ways and means of fulfilling the plan. See Repent in Index

The minor prophets:

The 12 prophets (Hosea through Mal-achi) are called the lesser or minor prophets, not.because they are less ira-portant or less inspired, but only because the prophecies are considered shorter. This is not technically true al -together, for the book of Zechariah, having only 211 verses compared to Daniel's 357, has 6,444 words compared to Daniel's 5,175. Regarding the major prophets there are others not so recognized which could have been c lassed as such if we regarded the nimi -ber of predictions made. Moses and David made many more predicuons than Daniel, for instance. In the Hebrew Bible the O. T. profrfiets were div-ided into two groups:

1 The former prophets (Joshua to 2 Kings. See Zech. 1:4; 7:7, 12)

2 The latter prophets (Isaiah to Mal-achi, with the exception of Daniel)

The book of Daniel was placed with the Hagiograt^a . Sacred '■"■'riters in the Hebrew Bible, which included Psalms, Proverbs,Job, Ruth, Lamentations, Ec-clesiastes, Esther, Ezra, Nehemiah, 1 and 2Chronicles. Besides this division and the above two the only odier one was die Law , or the 5 books of Moses. The 12 minor Mophets were considered one nation. Of die 12 books, 6 are dated; and they may be divided thus: 9 before the captivity, and 3 after it

r'vsev'-i

BETWEEN THE TESTAMENTS

Between the testajrents. Igael continued In her strjg^ej for existence and restoration d unag the penod between Mala-chi and the events of the N. T.

Ezra and Nehemiah left a settled form of government in Palestine, ruled by a council of elders and priests who forrr.ed an ecclesiastical court,and who interpreted the law and en forced obedi • eoce. Triey were the Great Sypagogue of 120 memben which ruled for 150 years, until Simon the Just, about 292 B.C.

They held that the law was given in a2foldform: the written law consisting of brief official enactments, and the oral law ofmoie copious details passed down fiom Moses to Joshua and the elden that outlived him, and on to the prophets, being conveyed by Jeremiah toEzxa who gave it to theGreat Syna-gogue,to whom Nehemiah gave a complete library of the sacred books (2 Mac. 213).TotheGreat Synagogue (of which Ezra wasthe founder and president) the Jews owe acknowledgement for the 613 Precepts, and the oral tradition w ic . may be coosidered the groundwork of the Talmud - referred toby Christ (Mt. 5:21, 27, 31, 33, 38, 43: 15:2-6; Mk. 3-li) and the apostles (Gal. l:14;Col. 2:8; 1 Pet. 1:18) as the tradition of the elden and doctrines and commandments of men Ezra and Nehemiah set up synagogues

in many towns for worship, schools of Instruction, and local courts where rr.en were tried for crimes against the state and society. Attached to each synagogue was a body of rulers - civil magistrates and ecclesiastical preiyters. During this time Palestine was ruled by Persia and formed only a part of a province under the Satiap of Syria

In 331 B.C., after the victories of Alexander theGreat, of Greece, over Persia, he took possession of Syria, allowing the Jews to retain self-government and their own religion. When he built Alexandria in Egypt, he invited manyjews to settle there, giving ihem equal rights with his other subjects. It was here that the famous Septuagint version of the O. T. into Greek was made, about 294-289B. C., by die Jews of this city

When Alexander died his kingdom was divided among his 4 generals, C assandel took Greece and Macedonia; Lysimachus took Asia Minor; Seleucus took Syria,Babylon, Persia, Media, and other eastern parts; andPtoloemy took Egypt. Most of the 3rd century B.C. was taken up with wars between these rival kings. During this time the Roman powerbegantobefeltandaftera series of struggles the Romans conquered

Greece and Macedonia, about 200B.C. Rome fought Macedonia and Syria againlna war, 200-207B.C., and won.

Again, in 168 B.C. the Macedonian kingdom fought Rome, lost in the conflict, and came to an end. Both Greece and Macedonia became a part of the Roman empire

In all this time (331-165 B. C.) the Syrian and Egyptian divisions of Alexander's empire fought with each other, off and on, over the possession of Palestine. It was during this time that Dan. 11:1-34 was fulfilled, ending with the reign of AntiochusEpiphanes who took Jerusalem about 170 B. C. and polluted the temple, compelling the Jews to sacrifice to idols. He erected the statue ofjupitetonthe altar ofbumt offerings, sacrificed swine, burned the Scriptures, and prohibited the worship of Jehovah. At tUs time the Maccabees arose - an Asmoruan family. Under them the Jews became victorious. Jerusalem was liberated and true worship of God was re-established in December, 165 B. C. It was then the Feast of Dedication was instituted: and it continued until the time of Christ, The Maccabean family were able to hold the main sway in Judea, but were forced to make some terms with the Romans under whose protection they retained considerable freedom

In 47 B.C.JuliusCaesargave Hyrcanus and his heirs aU rights of the high priesthood, and the right of appeal to Caesar for all Jews. Exemption from all tribute every 7th year was also granted to the Jews because they neither sowed nor reaped in that year. Furdiermore, they received freedom from military service, and were given the right to meet and assemble together according to their own customs and laws. All this was ratified by the Roman senate In 44 B.C. For maintenance of order and general polineal government a Rxjman official presided over all Syria

In 37 B.C. Herod die Great, by the aid of Roman troops, deposed the last Asmonian prince, Antigonus, and became the nominal sovereign of the Jews, subject to Rome. He betrayed his people to the Rom.ans, fostered im-m.orality,cultivated alien customs, encouraged mistrust.corrupted the priesthood, and tTiassacred many nobles. He built the temple on a magnificent scale.This loss of temporal power drove the Jews to a state of pride over the past and made them rebellious in heart against the Romans. Pharisees, scribes, and lawyers became more esteem.ed than priests and Levites. From the much confusion and conooversy among the Jews over interpretations of the law and prophecy came ttie two great sects -the Pharisees and Sadducees. When the nation rebelled against the Romans, in 70 A. D,, they were defeated and scattered among the Gentile nations

TbaiC MB ",r7~ jueidoni In the C. T. In the f UDdetlheboii- -

1 Tea, hith Gcxi uld, Ye dull not e<i of every tree of the (irdeo? (3:1)

C Wbeie in thou' (X-9)

3 Who tolJ (bee (hit (boa wul DaJied'> (3:11)

4 Hm thou eaien of the me, whereof : r,->r'-^inAf.i thee thit thou »hoal«lc: ;) (3:10

5 ■»> 'io . '..! '.one "

6 vs 4:6)

7 w en'

8 If Ubu Joca weli, lii^lt iluu act be accepted? (4:7)

9 Where h Abel thy brother^ (4:9)

10 Am I my bta(ber'ikeeper"(4:9)

11 W»-- '-.-• •'KKi Jooe"(4:10)

12 w chat thou bAA done onto n.'.

13 >s ou ooc tell tne th*i the w*j •. tl2:18) (12:19)

14 WbyuiJitthDu.SbeUmytica"

15 li IKK the whole Uod before thee?(13:9)

16 What wUt Thou gltwme.jeeJou I go chUdlcis, and the steward of my houK IS tfali EUezer of Oamascla' (15: 2)

17 WbsebyihaUIknowthU I ihaU Inbwlt It? (15:3)

IS Wbeoce canien thou" (16:8) 1.1 Whither wflt thou Ro'(16:8)

20 Have 1 alio beie looked after Him that leetb me" (16:n)

21 Shall a child be bom uoto him that is an hundred y««s old? (17:17)

22 Shall Sarah.that is ninety year* old bear? (17:17)

2 Where is Sarab thy wife-? (18:9) 2i After lam waxed old shall I have

pleasuK, my lord being old also?(18:

12)

25 Wherefore did Sarab laugh, laying. Shall I of a swety bear a ctild, which am old' (18:13) (18:14)

26 IsanyiMn^ioobardfartheLord"

27 Shall I hide ban Abraham that thing wbicb I do: Seeing that Abraham shall steely beconv a great aodmigbry nation,aadalIibe aadoos of the earth ihaU be bleued in him? (18:17-13)

28 WUt Thou also destroy the rlgh-eout taiih the wicked? (13:23)

29 WUt Thou alio destroy and not spse the place for the fi^ righteous that are therein? (18:2^

30 ShaU not (be Judge of all the earth do rig}x? (18:25)

31 WUt Thou destroy all the city for lack of five"(18:28)

32 Where are the men wUchcame In to thee this nighr'(19:5) 12)

33 Hast thou here any besides' (19:

34 Lord, wilt Thou slay alio a righteous natioo? (20:4)

35 Said be not unto me. She is my *«et^(20:5) 9)

36 Whii hasttboudoDe iintous?(20:

37 What have I offended thee, that thou hast brought on me and on my kingdom a great sin' (20:9)

38 What sawest thou, that tbou has done tha thloK'(20:10)

39 Who would have said unto Abraham, that Sarab should hive given children suck'(21:7)

40 What alleth thee, Hagar'(21:17)

41 What mean these seven ewe lambs which thou bast Kt by themselves-(21:27) offering'(22:7)

42 Where is the lamb for a burnt

43 What IS ttni betwixt me and ihee?(23:15)

44 Must I needs bring (fay tooagaui unto the laiKt from whence tbou earnest' (24:5)

45 Who«edaughlerartthou?(24:23)

46 Is there room In ihy father's boise for us to lodge In' (24:24

47 Wherefore staoJest thou without? 4a Whose daughter an (hou?(24:47)

49 Will (hou go with this nun'(24: 68)

50 Whtf manlstUs that walketh in the field to meet us' (24:65)

51 IfUbeso, wbyan:Iihus(25:22)

52 Wbai profit shdUl tiis blnhrigbt do to me" (25:32) (26:2^

53 Howsaiditthou,SheitmydKcr'

54 What is this thou hast done unto ui?(26:I0)

55 Wherefore cone ye to me, seeli^ ye hate me, and have seix me away from you' (26:27)

56 Who an thou,my loo' (27:18)

57 How is It (hat thou hast bund It

lo jJcVV,

iau?(27:

so-of blc

for

•'••hathtaken venl-'" . •-■len jve 1-1:36) J Jacob'^ .^:^i.c^ ^ blessing son'(21:37) C. .. ._:,._„. Jo now unto thee,my

65 Hast thou but one blesdng, my father (27t3«)

66 Why iiaul d I be deprived also of you both in oik day' (27:45)

67 If Jicob take a wife of the dausbtpfi of Heth, such as these which arc " of the land, what gd !o me'(27:46)

6? ••jreiTjc::, whence be ye'(29:4)

69 KnowyeLaban theson ofNahcT (29:5)

70 Is »K weU" (29:6)

71 Bw.ijse thou art my brother, she 1 therefore serve me for no .. . 5)

7- rt iiitshaU thy wapesbe'(29:15)

73 What is (Ms thou hast done unto me'(29:25)

74 Did I not «rve with thee for Rachel" (29:25)

75 Wherefore then hast tbou beguiled me" (29:25)

-6 Am 1 in God's stead, who hath withheld from thee the fruit of the womb' (30:2)

77 Is it a small matter that thou hast taken my bu^aod? (30:15)

78 Woutdesi thou uke away my son's mandrakes also' (30:15)

79 When shall I provide for mine own house also'(30:30)

80 What shall 1 give (hee'(30:31)

81 Isihereyet any portion or inheritance for us in our father's bouse' (31: 14)

82 Ate we not counted of him saangers'(31:15)

S3 ViAu tha a tbou done that thou ha St stolen »«ay unai'ares to me,and carried away my daughters, as captives taken with the sword? (31:26)

84 Wherefore didst tbou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with ninb, and with songs, with tabret, and wlihharp? (31: 27)

85 And hast not suffered me to kiss my sons and my daughten" (31:28)

86 Whaefore bast thou stolen my gods' (31:30)

87 What is my tre^ass? (3L-36)

88 What is my sin. that tbou bast so hotly pursued after me: (31:36)

89 Whereas thou hast searched 41 my stuff, what bast thou foiaid of aU tby household stuff (Jl:37)

90 What can I do this day unto these my daughters, or unto their children which they have bom? (31:43)

91 When Esau n.y brother. ..asketh thee, saying. Whose are thou' ( )2:17)

92 And whiihergoest lhou?(j2:17)

93 And whose are these before thee' (32:17)

94 What Is thy nare" (32:27)

95 Wherefore is it thai tbou dost ask after ri.y name" (32:29)

96 Who are thoK with thee'(33:5)

97 What i: ju by all this drove which i)

98 what liec .ciu n (33:15)

9'j -^h^ill no(their cattle and their substaoce ^nJ every beast of theln be oun'(34:23)

100 Should he deal with our sitter at with an harlot'(*4:Jl) (37:8)

101 ^ha)t (hou indeed reign over us' 1 'u Indeed ha vedomlnioo

over -I

1 u'. Jiea(i!that thou bast

drc

lt>-; .1.. .1 I jii. tby mother and thy brethren indeed come to bow down ounelvc" "•■•• '.. "- earth'(37:10)

105 U> jcD feed the flock in 3)

106 WhA seekest (hou'(37:15)

107 Wha(profK li n if w <i .v oim brother, andconce 1.6)

108 Whither sJiaU . .

109 What wilt thou give nie,ttit'(tbou mayest come in unto me' (38:16)

110 Wilt (hougive me a pledge. dU thou tend K" (^«-17* (38:18)

111 Wbatpl. : give thee'

112 Where <, that was openly by the wiy);j« (J8:21) '^

113 How ban tbou broken forth? (38:

114 lluw then can 1 do this great wtckedneu. and sin against God' (39: 9) day? (40:7)

115 Wherefore look ye so udly to-

116 Do not inierpretadons belong to cod" (40:8)

117 Can we find such a one as this Is. a man in whom the Spirit of Cod ls'(41:3»)

118 VAiy doye look one upon another? (42:1)

119 Whence come ye' (42:7)

120 Spake I not unto you. saying. Do not sin against the child: and ye would not hear" (42:22)

121 What is this that God hath done unto us' (42:23)

122 Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a bto(her" (40:6)

123 1$ yoiff father yet alive? (43:7)

124 Have ye anotherbrotber'(43:7)

125 Could we certainly know that he would say. Bring yourbrother down" (43:7)

126 Is your father well, the old man of whom ye spate' (43:27)

127 Is he yet aUve' (43:27)

128 Is this your younger brother, of whom ye spake unto me' (43:29)

129 Wherefore have ye rewarded evil for good" (44:4)

130 Is not tbis it in which m.y lord dnnketh,and whe leby indeed he dlvlneth'(44:5)

131 Wherefore saith my lord these words? (44:7)

132 How then should we steal oK of thy lord's house silver or gold' (44:8)

133 What deed is this that ye have done'(44:15)

134 Wot ye not that such a man as I can cenainly divine? (44:15)

135 What shall we say unto my lord' (44:16)

136 What shall we speak? f 44:16)

137 How shaU we clear ourselves' (44:16)

13a Have ye a father, or a brother' (44:19)

139 Forhcwshalllgouptomy father, and the lad be not with me?(44:34)

140 Doth ay father yet live- (45:3)

141 What is your occupation? (46: 33)

142 What isyour occupation? (47:3)

143 How old an thou? (47:8)

144 Why should we die in thy presence" (47:15)

145 Wherefore shall we die before thine eyes.both we and our land' (47: 19)

146 Who are these? (48:8)

147 Who shaU rouse him up? (49:9)

148 Ami In the place of God' (50: 19)

58 Questions in Exodus;

149 Whyhave ye dene this thing, and have saved the men children alive? (1:18)

150 Shall I go and call to thee a ni«se of the Hebrew women, that she may nurse the child" (2:7)

151 Wherefore smitest thou thy fellow" (2:13)

152 Who made thee a prince and a judge over us' (2:14)

153 Intendestthoutokillme. as tbou klUedest the Egyptian'(2:1^

154 How Is It that ye are come w toon to day? (2:18)

155 And where is he?(2:20)

156 why is It that ye have left (he man'(2:20)

157 Who am I,that I should gp unto Pharaoii. and that 1 should bring forth the children of Israel out of Egypt' (3:11)

158 What 1$ His name'(3:13) 13)

159 What AaU 1 sav unto them' (3:

160 Wbatistbatai thine hand" (4:2)

161 Who hath made nun's mouth' (4:11)

162 Whon-.aketbthe dumb, or deaf, or tfic !^>ri:ia. or (he blind" (4:11)

IC ! I (he Lord" (4:11)

16; rontheLevlte thy broth-

er (4.14)

165 WboistheLordthat I should obey His vdce to let Israel go' (5:2)

166 Wherefore do ye. Motet and Aaron, let the people from their workj" (5:4)

167 Whc--' -- '^ - - not fulfilled yourtasV both yesterday and tu..>;,.i> iiciciutore' (5:14)

168 Wherefore dealest thou thus with thy servanu' (5:15)

169 Lord, wherefore ban Thou to evil entreated this people' (5:22)

170 Why is It that Tbou hast sent me" (5:22)

171 Howthen shall niaraohhear me, who am of inclrcumclsed lips'(6:12)

172 How shall Pharaoh hearken unto n«'>(6:30)

173 When shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may renialn in the river only" (8:9)

174 Shall we sacrifice the abomination of the Egyptians before their eyes, and win they a<x stone us' (8:26)

175 As yet exal test thou thyself against My people, that thou wilt not let then, ^o'- (9:17)

176 How long wilt thou refuse to humble thytelf before Me'(10:3)

177 How long shall tUs man be a snare unto us" (10:7)

178 Knowestthou not yet that Egypt is destroyed? (10:7) 8)

179 Who are they that shall go? (10:

180 What mean ye by this service?

181 What U this? (13:14) (12:0)

182 Why have we done (his, that we have let I srael go from serving us' (14: 5)

183 Because there were no graves in Eg)rpt, hast tbou taken us away to die in the wQdemess? (14:11)

134 Wherefore hast tbou dealt thus with us, to carry us fonh out of Egypf (14:11)

18S Is not this the word that we did tell thee in Egypt, taying.Let us alone, that we may serve the Egyptians? (14: 12) (14:15)

136 Wherefore crlest tbou uiKo Me?

187 Who is Uke unto Thee, O Lord, among the gods' (15:11)

188 Who is Uke Thee, glorious in boUness. fearful in praises, doing wanders'(15:11)

189 What shall we drink' (15:24)

190 Wba(are we. that ye murmur against us? (16:7)

191 What are we'(16:8)

192 How loDg refuse ye to keep My comm<indrr*Qtsand My laws? (16:28)

193 Why chide ye with me? (17:2)

194 Whereforeao ye tempt the Lord? (17:2)

195 Wherefore is ttls that thou hast brought us up out of Eg^t. to kiU us and our chUdren and oix canlewitb thirst'(17:3) (17:^

196 WhatshaUIdounto this people'

197 IstheLordamongus.ornot? (17: 7)

198 What is tha thing that tbou doest to the people' (13:14)

199 Why sinest thou thyself alone, and all the people stand by thee from morning uoro even'(18:14)

200 Wherein shall be Ueep?(22:27)

201 Lord, why doth Thy wrath wax hot against Thy people, which Thou baa brought fonh out of (be land of Egypt with great power, and with a mighty band' (32:11)

202 For ciischief did He bring them out, to slay (faem in the mountains, and to consume them from (he face of (he eanh? (32:12)

203 Wba(did (lis people unto thee, that thou hast brought so great a sin upon them" (32:21)

204 WhoisonibeLotd'sside'(32:26)

205 Wherein shaU it be knownhere that I and Tby people haw found grace in Tby tigli? (33:16)

206 Is it not in that Tbou goest with us" (33:16)

3 questions in Leviticus :

207 Wherefore have ye not eaten the sin offering in the holy place, seeli« it is most holy, and God hdth given it you to bear the iniquity of (be ctxigreliation. to ii.ake atonemen foe them befor (be Lord" (10:IT)

208 If Ihad eaten (he an offering to day, should it have been accepted in the sight of the Lord' (10:19)

209 What ihaU we eat "he seventh year'(25:2^)

59 questions in Numbers:

210 Wherefore are kckeptback, that wemay not offer an offering of the Lord in His appointed season among the chUdren of lnael"(9:7) 4)

211 Wboshallg|veusaeshtoeat'(U:

212 Wherefore bast Thou afflicted Thy jcrvanr (11:11)

213 ^^terefore have 1 not found favour InThy slgtl,tbx Tbou layett the butden of all this people upon me? (11:11)

214 Have I conceived all tU s people? (11:12)

215 Have Ibegonen them,that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which Thou swarest unto their fathers?(11:12)

216 Whence shall I have flesh to give unto all this pec^le? (11:13)

217 Who shall give us fleshto eat? (11:18) (11:20)

218 Why came we forth out of Egypt?

219 Shall the flocks and the herds be slain for them, to suffice them? (11:22)

220 Shall all the fish of the sea be gathered for them, to suffice them? (11:22) (11:23)

221 Is the Lord's hand waxed short?

222 Enviestthouformysake?(ll:29)

223 HaththeLord indeed spoken only by Moses (12:2) (12:2)

224 Hath He not ^oken also by us?

225 Wherefore Then were ye not afraid to speak against M y servant Moses? (12:

8)

226 If her father had but spit in hex face, should she not be ashamed seven days? (12:14)

227 Wherefore haththeLord brought us unto tlis land, to fall by the sword, that our wives and our children should be a prey? (14:3)

228 Were it not bener for us to return into Egypt? (14:3)

229 How long wiU this people provoke Me? (14:11)

230 How long will it be ere they be-UeveMe.forallthesignswhich I have shewed among them? (14:11)

231 How long shall I bear with this evil congregation, which murmur against Me? (14:27)

232 Wherefore now do ye transgress the commandment of theLord? (14:41)

233 Wherefore then lift ye up yourselves above the congregation of the Lord? (16:3)

234 SeemethitbutasmaU thing unto you,thattheGod of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the

service of the tabernacle of the Lord, and to stand before the caagre-gation to minister unto them? (16:9)

235 Seek ye the priesthood also? (16: 10)

236 What is Aaron, that ye murmur against him? (16:11)

237 Is it a small thing that thou hast broughtusupoutofalandthat floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? (16:13)

238 Wilt thou put out the eyes of these men? (16:14)

239 Of God,the God of the spirits of all flesh, shall one man sin, and wilt Thoube wroth with all the congregation? (16:22) (17:13)

240 Shall we be consumed vith dying?

241 Andwhyhave ye brought up the congregation of the Lord unto this wilderness,that we and our cattle should die there? (20:4)

242 And wherefore have ye made us to come up out of Eg^t, to bring us in unto this evil place? (20:5)

243 Must we fetch you water out of this rock? (20:10)

244 Wherefore have yebrought us up out of Egypt to die in the wilderness? (21:5) (22:9)

245 What men are these with thee?

246 What have I done unto thee, that thou hast smitten me these three limes? (22:28)

247 Am not I thine ass, upon which thouhastriddenever since I was thine unto tUs day? (22:30)

248 Was I ever wont to do so unto thee? (22:30)

249 Wherefore hast thou smitten thine ass these three times? (22:32)

250 Didlnoteamestlysenduntothee to caU thee? (22:37)

251 Wherefore camest thou not unto me? (22:37)

252 Am I not able indeed to promote thee to honor? (22:37)

253 Have I now any power at all to say any thing? (22:38)

254 How shall I curse, whom God hath not cursed" (23:8)

255 How shall I defy, whom the Lord hath not defied? (23:8)

256 Who can count the dust of Jacob, and the number of the fourth part of Israel? (23:10) (23:11)

257 What hast thou done unto me?

258 Must I not take heed to speak that which the Lord hath put in my mouth? (23:12) 17)

259 What hath the Lord spoken? (23:

260 Hath He said, and shall He not do it? (23:19)

261 Hath He spoken, and shall He not make it good? (23:1^

262 Told I not thee, saying. All that die Lord speaketh, that I must do? (23:26)

263 Who shall stir him >^? (24:9)

264 Spake I not also to thy messengers which thou sentest unto me, saying. If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind: but what the Lord saith, that will I speak? (24:12-13)

265 Why should the name of our father be done away from among his family,because he hath noson?(27:4)

266 Have ye saved all the women alive? (31:15)

267 Shall your brethren go to war, and shall ye sit here? (32:6)

268 Wherefore discourage ye the hean of the children of Israel from going over into the land which the Lord hath given them? (32:7)

33 questions in Deuteronomy:

269 How can I myself alone bearyour cumbrance, and your burden, and your strife? (1:12)

270 Whither shall we go up? (1:28)

271 Is it not in Rabbath of the children of Ammon?(3:ll)

272 For what God is there in heaven or in earth, that can do according to Thy works, and according to Thy might? (3:24)

273 For what nation isthere so great, who hathGod so nigh unto them, as the Lord our God is in all things that we caU upon Him. for? (4:7)

274 Whatnation isthere so great.that hath statutes and judgments so righteous as all this law, whicn I set before you this day? (4:8)

275 Ask from the one side of heaven unto the other, whether there hath been any such thing as tUs great tling is, or hath been heard Uke it? (4:32)

276 Did ever people hear the voice of God speaking out of the mddstof tfie fire, asthou hast heard, and live? (4:33)

277 HathGod assayed to go and take Him a nation from the midst of another nation,by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great tenors, according to all that the Lord your God did for you in Eg^t before your eyes? (4:34^

278 Now therefore why should we die? (5:25)

279 R)r who isthere of all flesh, that hathheard the voice of the living God speaking out of the midst of the fire, as we have, and lived? (5:26)

■280 What mean the testimonies, and the statutes, and the judgments, which theLord ourGod hath commanded you? (6:20)

281 How can I dispossess them?(7:13)

282 What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and His statutes, which ! commanded thee this day forthy good? (10:12-13)

283 Are they not on the other side Jordan,bytheway where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh? (11:30)

284 How did these nations serve their gods? (12:30)

285 How shall we know the word which tte Lord hath not spoken? (18:21)

286 Whatman isthere that hath built a new house, and hath not dedicated it? (20:5)

287 What man is he that ha fli planted a vineyard, and hath not yet eaten of it? (20:6)

288 What man is there that hath betrothed a wife,andhathnottaken hex? (20:7)

289 What man is there that is fearful and fainthearted? (20:8)

290 Wherefore hath the Lord done thus unto this land? (29:24)

291 What meaneth the heat of this great anger? (29:24)

292 Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?(30:ig

293 Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? (30:13)

294 Ate not these evils com e upon us, because our God is not among us? (31:17)

295 Howmuchmoreaftcrmy death? (31:27)

296 Do ye thus requite the Lord, O foolish people and unwise? (32:6)

297 Is not He thy Father that hath bought thee? (32:6)

298 Hath He not made thee, and established thee? (32:6)

299 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? (32:30)

300 Is not this laid up in store with Me,and sealed up amcngMytteasutes? (32:34)

301 Where are their gods, their rock in whom they trusted. Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? (32: 37-38)

21 questions in Joshua:

302 Have not I commanded thee? (1:9) (4:6)

303 What mean ye by these stones?

304 What mean these stones? (4-21)

305 ArtThoufor us.or for our adversaries? (5:13)

306 What saithMyLord unto His servant? (5:14)

307 OLord God, wherefore hast Thou atallbrought this people over Jordan, to deliver us into the hand of the Amorltes. to destroy us? (7:7)

308 What wiltThou do unto Thy great name? (7:9)

309 Wherefore liest thou thus upon thy face? (7:10) 25)

310 What hast thou troubled us? (7:

311 How shall we make aleague with you? (9:7)

312 Who are ye? (9:8)

313 From whence came ye? (9:8)

314 Wherefore have ye beguiled us, saying. We are very far ftom you; when ye dwell among us? (9:22)

315 Isnottfais written in the book of Jasher? (10:13)

316 What wouldest thou? (15:18)

317 Whyhastthou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto? (17:14)

318 How long are ye slack to go to possess the land, which the Lord God of your fathers hadi given you? (18:3)

319 What trespass is this that ye have committed against the God oflsrael, to turn away this day from follovang the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord? (22:16)

320 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the can gregatioo of the Lord, But that ye m.ust turn away this day from foUowing the Lord? (22:17-18)

321 Did not Achan the son ofZerah commit a trespass in tiie accursed diing, and wrath fell on all the congregation of Israel? (22:20)

322 What have ye to do with theLord God of Israel? (22:24)

92 questions in Judges:

323 Who shall go up for us against the Canaanites f&st, to fight against them? (1:1)

324 What wilt thou? (1:14)

325 Why have ye done this? (2:2)

326 Hath not the Lord God oflsrael commanded, saying. Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Ze-bulun? (4:6)

327 Is not the Lord gone out before thee? (4:14)

328 Is there any man here? (4:20) 323 Was there a shield or spear seen

among forty thousand in Israel? (5:8)

330 Why abodest thou among the sheepfolds, to heat the bleatings of the flocks? (5:16) (5:17)

331 Why did Dan remain in ships?

332 Why is his chariot so long in coming? (5:28)

333 Why tarry the wheel s of his chariots" (5:28)

334 Have they not sped? (5:30)

335 Have they not divided the prey; toevery man adamselottwo; to Sisera a prey of divers colours, a prey of divers coloixs of needlework on both sides, meet for the necks of them that take the spoil? (5:30)

336 Why then is all tUs befallen us? (6:13)

337 Where be all His miracles which our fathers told us of, saying. Did not the Lord bring us up from Egypt? (6:13)

338 Have not I sent thee? (6:14)

339 Oh my Lord, wherewith Aall I save Israel? (6:15)

340 Who hath donethisthing? (6:29)

341 Will ye plead for Baal? (6:31)

342 WiU ye save him? (6:31)

343 Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? (8:1)

344 What have I done new in comparison of you? (8:2)

345 Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?(8:2)

346 What was I able to do in comparison of you? (8:3)

347 Are the hands of Zebah and Zal-muiuia DOW in thine hand, that we should givebread untothine army? (8: 6)

348 Are the handsof Zebah andZal-munna now in thine hand, that we should give bread unto thy men that are weary? (8:15)

349 What manner of men were they whom ye slew at Tabor? (8:18)

350 Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? (9:2)

351 Should I leave my fatness.where-withby me they honour God and man, and go to be promoted over the trees? (9:9)

352 Should I forsake my sweetness, and my good fhdt, and go to be promoted over the trees? (9:11)

353 Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? (9:13)

354 VvTio is Abimelech, and who is Shechem, that we should serve him? (9:28) (9:28)

355 Is not he the son of Jerubbaal?

356 And Zebul his officer? (9:38)

357 Why *ould we serve him" (928)

358 Where is now thy mouth, wherewith thou saidst. Who is Abimelech, that we should serve him? (9:38)

359 Is not this the people that thou hast despised? (9:33)

360 Did not I deliver you from the Egyptians, and from the Amorites.from the children of Ammon,and &om the Philistines? (10:11)

361 What man is he tha will begin to fight against the childien of Am-mcD? (10:18)

362 Did not ye hate me, and expel me out of my father's house? (11:'^

363 Why are ye come unto me now when ye are in distress? (11:7)

364 Shall I be your head? (11:9)

365 What hast thou to do with me, that thou art come against me to fight In my land? (11:12)

366 Shouldest thou possess it? (11:23)

367 WHt not thou possess that which Chemosh thy god giveth thee to possess? (11:24)

368 Art thou anything better than BalakthesonofZIppor.king of Moab? (11:25)

369 Did he ever strive against Israel, or did he ever fight against them, WMle Israel dwelt in Heshbon and her towns, and in all the cities that be along by the coasts of Amon, three hundred years? (11:25-26)

370 Why therefore did ye not recover them within that time? (11:26)

371 Wherefore passedst thou over to fight against the children of Amman, and didst not call us to go with thee? (12:1)

372 Wherefore then are ye ccme up unto me this day, to fight against me ? (12:3)

373 Art thou an Ephramite? (12:5)

374 Art Thou the man that spakest unto the woman? (13:11)

375 How shall we order the child, andhow shall we do unto them?(13:12)

376 What is Thy name, that when Thy sayings come to pass we may do Thee hoQoix? (13:17)

3T7 Wby Mke« thou tbjt after My una. MNlag U b KKrrt n -^

378 b tbW D6TCT J iHg

thertanghwnofthybrcfr oor

^niypeofile.thit ttvu kocx to uke i >nfe of the unclrcunioKJ Phlllj-llne$'(14:3)

J79 lUve ye c^Ued is to uke that ve luve"(14:15)

380 Ii It not io-(14:15)

3ei ShJlil tell u tbct

38? v^Tut ts sweeter e

383 Wlut U ncnser ujia a ucl (14.18)

384 b Dot her yoinser user fiirer than jhe'Cli:)

385 Who tuth J(Be tMi" (15:6)

386 Wby are ye cone i4> anuost its" (15:10)

387 KnoweathouQot tlutthcPhUlj-uac« Are rulen over m" (15;U)

388 Wlut b tbli that thoa has dooe ■■o us (15:11)

389 Shan 1 die for thim. and fall Into the hand of the uncitcumcijed" (15:13)

390 How canji thou uy, I lore thee, when thine hean i« not with me"(16: 15)

391 Whence cornea thou'(17:9)

392 Whobtoodhtthee hither (18:3) I

393 Whatmakeathou In tUi place" I (18:3)

394 What hart thou here'(18:3)

395 What »ay ye" (18:8) I

396 Are ye afll"(18:9)

397 Do ye know that there u In these hoosej an ephod, and teraphim, and a graven image'(18:14) j

398 What Jo ye-(18:18) i

399 It Is better for thee to be a pries unto the home of one man, or that thou be a priest unto a tribe and a family In Iwael'(18:19)

400 What aUeth thee, that thou comest with such a company? (18:23)

401 What have 1 more'(18:24)

402 What is this that ye tay onto me, : What alleth thee" (13:24) 1

403 Whither goest thou" (19:17) |

404 Whence comest thou" (19:17) I

405 How was this wickedness"(20:3) I

406 Wha wlckedncjs is this that Is ! doje arr.oog you" (20:12) '

407 wUch of us shall go up flr« to the battle against the children of Benjamin? (20:18)

408 Shall i go up again to battle againn the children of Benjamin my brother? (20:23)

409 Shall I yet again go out to battle ag^nst the chldren of Benjamin my brother, or shall l cease" (20:28)

410 OLordGod of I»ael, wby isthb come to pass in Israel, that theie should be to day ooe tribe lacking In l«ael">(21:3)

411 Whobthcrearr.oo«alltlK tribes of Urael that came not up with the coQRregatloa unto the Lord" (21:5)

412 How shall we do for wives for them that remain, seeing we have sworn by the Lord that we will not give them ofourdauglterssto wives" (21:7)

413 What ooe is there of tte tribes of Urael that came not up to Mlrpeh to the Lord" (21:8)

414 How shall we Jo for wives for thcni tha remain, seelns the women are dearoyeJ out ofBenj jrr.ln" (21:16)

16)

OLD TESTAMENT QUESTIONS

16 miestlooi In ruth:

415 Why will ye go with me"(l:ll)

416 An there yet any more sons in my womb, that they may be your huAands" (1:11)

417 Would ye tatry for them till they were grown" (1:13)

418 Would ye suy for them from having husbands" (1; 13)

419 b tUs Naomi" (1:19)

420 Why then caU ye me Naomi, KCing the Lord hath testified again* fne, and the Almighty hath afflicted me" (1:21)

421 Whose damsel b this' (2:5)

422 Heareathou not, my daughter' (2:8)

423 Have not 1 charged the yoing men that they shall not touch thee' (2:9)

424 Why have I found grace In thine eyes, that thou shouldea take knowledge of nx, seeing I am a stranger" (2:10) (2:19)

425 Where hast thou gleaned to Jay"

426 w here wroufthiea thou" (i 19)

427 ShaU I not seek rea for tfwe, that it my be well with thee" (3:1)

428 AndoowbaotBoaz of ow kiitd-rcd, w) th whose maidens thou waa?(3:

429 Who ^n tbou'(3:9)

430 Vte an thou, my d4iighter'(3:l6)

!57 •argf.'ni in 1 Sjmuel:

•» -ju not" (1:8)

4oj f«by ii thy heart grieved' (1:8)

434 Am not 1 bener to thee than ten »ons (1:8) (1:14)

435 How long wUt tboD be drunken" 4J6 Why Jo ye such things' (2:23) 4 t7 IS a Ulan tin against the Lord,

who shall tntteat for him (2:25)

4j8 :)iJ ; plainly appear unto the

house of thy father, when they were

in Egypt m Ph-raoh's house" (2: J7)

I 439 DIJ I choose him out of all the

tribes of Israel to be Mypriea.to offer

upon siloe altar, to burn incense, to

I wear an ephoJ before Me" (2:28)

I 44U Did I give unto the bouse of thy

father oU the offerings made by fire

of the children of Israel" (2:28)

441 Wherefore kick ye at My sacri-

I flee and at Mine offering, which I

I have commanded in My habitation;

I and hLOourea thy sons above Me, to

I niake yourselves fat with the chiefea

i of all the offerings of Israel My

people" (Cr^J) I 442 What is the tbng that the Lord I hath suid unto thee" (J:17) I 443 Wherefore hath the Lord smitten us to day before the PhlUsanes" (4:3) I 444 What meaneth the noise of thb great shout in the Camp of the tfebrews' (4:6)

445 Who shall deliver us out of the '■ hand of these mighty Gods" (4:8) I 446 rthat meaneth the noise of this i tumult" (4:14) 16)

447 What is there dene, my son" (4:

448 whaljhaUwedo wuh the ark of the (..od of iaael" (5:8)

449 -v hat shall we do to the ark of the Lord? (6:2)

450 w hat shall be the trespass offer-, Ing which we shall return to Him" (6:4)] 451 W berefore then do ye harden your I hearu, as the Egyptians and Pharaoh I hardened their hearu? (6:6) I 452 Did they not let the people go, ; and they departed" (6:6) • 453 Who is able to aand before this

holy Lord God" (6:20) (6:20)

454 To whom shall he go up from US'

455 What shall we bring the man' (9:7)

456 What have we" (9:7)

457 b the seer here" (9:11)

458 On whom b aU the desire of Iaael'(9:20)

459 Is it not on thee, and on all thy father's house'(9:20)

460 Am iiot 1 a Benjamite, of the smalleaof the tribes of laael" (9:21)

461 And my family the lean of all the famiUesofthe Uibe of Beniamin" (9:21)

462 Wherefore then speakea thou so to me'(9:21)

463 Is it not because the Lord hath anointed thee to be capuin over His Inhentence" (10:1)

464 Whatstialll dofotmyson?(10:2)

465 (Vhat IS this that is come unto the ion of Kl$h"(10:ll) (10:11)

•Ui6 b^aul also anioiig the propliets' ■VJI But who IS theit fatter" (10:12)
46ij b Saul also among the prophets' (10:12) K-F

469 Whither went ye'(10:14)

470 -vce ye him whor:: the Lord hath chosen, itut tlierc is none like him among all the people" (10:24) 27)

471 How shall tills man save us'(10:

472 What aileth the people that they weep" (11:5)

473 Who IS he that uid. Shall Saul reign over us" (11:12)

474 Whose ox have I taken' (12:3)

475 Whose its have I taken' (12:3)

476 Whom have I defrauded"(12; J)

477 Whom have I oppie$>cd"(12:))

478 Of whose hand have I received any bribe tobllnd mine cyesthereMth" (12:3) (12:17)

479 U it not wheat harvea to day"

480 What haa thou done" (13:11)

481 How much more. If haply the people had eaten freely to day of the «roil of thdf enemies which they found" (14:30)

482 Had there not been now a much t^"---— • - -Jiter among the PhlUa-ti ,)

^o down after the Phllls-tJ '»

lou deliver them into the hand ol iaael? (14:37)

4-"' '.all Jonathan die, who hath wroj.'.t tiui great salvation In Ivael" (1-;:K>,

*•"' ' 'HJg

o' ■ the

lo' ;... „^^,. , 14,

-*"' -Vhen thou waa mc

own sinht,waa thou tKJt ,. >. ..caJ

of the tribes of laacl. and the Lord anointed thee king over liraeP (15:17)

488 Wherefore then dida thou not obey the voice of the Lord, but dida fly upon the spoil, and dida evil in the sight of the Lord'(15:19)

4S'i HaththeLordas great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? (15:22)

490 How long wilt tliou mourn for Saul, seeing I have rejected him from reigning ovei Israel? (1G:1)

491 How can I go" (16:2)

492 Comea thou peaceably? (16:4)

493 Are here all thy children"(l6:ll)

494 Whyare yeconie out to set your battle in array? (17:3)

495 Am not 1 a PhiUsuneandve ser-vanti to Saul' (17:8)

496 Have ye seen this man that is come up? (17:25)

497 What shall be done to the man that killeth this Philiaine, and uketh awaythe reproach from laael? (17:26)

498 WhoisthisuncircumcisedRulis-tine. that he should defy the armies of the living God' (17:26) (17:23)

499 Why camest thou down hither?

500 With whom haa thou left those few sheep in the wilderness? (17:28)

501 What have I done? (17:29)

502 1$ there not a cause? (17:29)

503 Am I a dog, that thou comea to me with suves? (17:43)

504 Whose son is this youth? (17:55)

505 Whose son art tliou. thou young man? (17:58)

506 What can he have more but the kingdom? (18:8)

507 Who am 17(18:18)

508 What is my Ufe, or my father's family in laael, that I should be son in law to the king? (18:13)

509 Seemeth it to you a lightthing to be a king's son in law. seeing that I am a poor man,and lightly eneemed" (18:23)

510 Wherefore then wilt thou sin againa innocent blood, to slay David without a cause? (19:5)

511 Why haa thou deceived me so, and sent away mine enemy, that he is escaped? (19:17)

512 Why should I kill thee" (19:17)

513 Where are Samuel and David" (19:22)

514 Is Saul also among the prophets' (19:24)

515 What have I done ? (20:1)

516 What is mine iniquity ' (20:1)

517 What Is my sin before thy father, that he secketh my life? (20:1)

518 Why should my fatherhide this thing from me' (20:2)

519 Why shouldea thou bring me to thy father" (20: (>)

520 Iflknewceriainlytlutevil wcje detemiinedbymyfatheriocome upon thee, then would not I tell It thee' (20:9)

521 Who shall tell me? (20:10)

522 What if thy father answer thee roughly (20:10)

523 Wherefore cometh not the son of Jesse to meat, neither yeaerday. nor to day? (20:27)

524 Do not I know that thou haa chosen the son of Jesse to thine own confusion, and unto the coifusion of thy motlier's nakedness' (20:30) 32)

525 Wherefore sliallhebe slain? (20: 5:r .Vlut hath he done' (20:32)

627 Wherefore shall he be slain'(20: 37)

528 Whv art thou alone, and no man with thee" (21:1)

529 Now therefore what is under thine hand (21:3)

530 Is there not here under thine hand spear or sword" (21:3)

531 Isnot this David the king of tte land"(21:11)

532 DIdtlicynoi sing one to another of him in dances, uying, Saul hath Uain hli thousands, and David his ten thouunds" (21:11)

533 Wherefore then hav« ye brought hi 14)

ofrrudmen.that ye have [>tou»;:ii inii fellow to play the mad man in my presence" (21:15) i

_2ii

535 Shall this fellow come Into ri.y house'(21:15)

536 Will t*ie son of Jeste give every one of you fields and vineyards, and make you all captains of thousands, and capt: -' ' :r.dreds: That aU of yo" 'lai : againa me. and there isi.i—:._. _.cweth me that my son hath made a league with the son of Jesse, and there is none of you that IS sorry for me, or sheweth unto me that my ion hath stirred up my servaix againa me, to He in wait, as at this day? (22:13)

537 Why have ye conspired againa me, thou and the ion of Jesse, in that thou haa given him bread, and a sword, and hast enquired of God for him. that he should rise againa me. to lie in wait, as at this day" (22; 13)

538 And who is so faithful among all thy servants as David, which b the king's son in law, and goeth at thy bidding, and ishonourable in thine house? (22:14)

539 Did I then begin to enquire of God for him" (22:15)

540 Shall 1 go and smite these Pblll»-tines? (23:2)

541 How much more then if we come to Keilah againa the armies of tte Philiaines" (23:3)

542 Will the men of Kdlah deUver me up into h$ hand' (23:11)

543 Will Saul come down, as thy servant hath heard' (23:11)

544 Will the man of Keilah deliver me and my men into the hand of Saul' (23:12)

545 Doth not David hide himself with us in arong holds in the wood, in the hill of Hachilah. which is on the south of Jeshimon' (23:19)

546 Wherefore hearea thou men's words, saying. Behold, David seeketh thy hun?(24:9)

547 After whom is the king of laael come out" (24:14) (24:14)

543 After whom doa thou pursue?

549 Is this thy voice, my »n David' (24:16)

550 If aman findhisenemy, will he let him go well away" (24:19)

551 Who is David'(25:10)

552 Who is the son of Jesse" (25:10)

553 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be" (25:11)

554 Doth not David hide himself in the hill of Hachilah, which is before Jeshimon" (26:1)

555 Who will go down with me to Saul to the camp' (26:6)

556 Who can aretch forth his hand against the Lord's anointed, and be guiltless" (28:9) 14)

557 Answerea thou not. Abner'(26:

558 Who an thou that criea to the king? (26:14) 15)

559 An not thou a valient man" (26:

560 Who is Uke to thee in laael? (26:15)

561 Wherefore then haa thai not kept thy lord the king" (26:15) (26:17)

562 Is this thy voice, n.y son David?

563 Wherefore dothmylordthuspur-sue after his servant'(26:18)

564 What have I done" (26:18) 13)

565 What evil is in mine hand'(26:

566 Why should thy servant dwell in the royal city with thee? (27:5)

567 Whither have ye made a road to day' (27:10)

568 Wherefore then la yen ihou a snare for my life, to cause me to die' (28:9)

569 Whom shall I bring up unto thee' (28:11) 12)

570 Whyhaathoudeceivednie'(28:

571 What sawea thou? (28:13)

572 What fomi ii te of (28; 14)

573 Why haa thou disquieted me, to bring me up" (28:15)

574 Wherefore then doa thou ask of me, seeing the Lord u depaneJ from thee, and isbeconie thine enemy (2S; 16) (-9:3)

575 What do these Hebrews here "

576 bnot this David, the servant of Saul the king of Inael, which hath been with me these days, or these years, and I have found no fault in hin: since he fell unto me unto thb day? (29:3)

577 Wherewith should he reconcile himself unto his maaer" (29:4)

578 Should It not be with the heads of these men" (29:4)

OLD TESTAMENT QUESTIONS

579 Is not this David, of whom they sang one to another in dances, saying. Saul slew his thousands, and David his ten thousands? (29:5)

580 What have I done" (29:8)

581 What hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king? (29:8) (30:8)

582 Shall I pursue after this troop?

583 Shall I overtake them? (30:8)

584 Towhombelongestthou?(30:13)

585 Whence art thou? (30:13)

586 Canst thou bring me down to this company" (30:15)

587 Who will hearken unto you in this matter" (30:24)

125 questions in 2 Samuel:

588 From wtence comestthou? (1:3)

589 How went the matter? (1:4)

590 Howknowest thou that Saul and Jonathan his son be dead? (1:5)

591 Who art thou? (1:8)

592 Whence art thou? (1:13)

593 How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? (1:14)

594 Shall I go up into any of the cities of Judah?(2:l)

595 Whither shall I go up? (2:1)

596 Art thou Asahel? (2:20)

597 Wherefore should I smite thee to the ground? (2:22)

598 How then should 1 hold up my face to Joab thy brother? (2:22)

599 Shall the sword devour forever? (2:26)

600 Knowestthou not that it will be bitterness in the latter end? (2:26)

601 How long shall it be then, ere thou bid the people return from following their brethren? (2:26)

602 Where fore hast thou gone in unto my father's concubine? (3:7)

603 Ami a dog's head, which against Judab do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman? (3:8)

604 Wlwse is the land? (3:12)

605 What hast thou done" (3:24)

606 Why is it that thou hast sent him away, and he is quite gone? (3:24)

607 Died Abner as a fool dieih? (3: 33)

6 08 K now ye not that there is a prince and a great man fallen this day in Israel? (3:38)

609 How much more, when wicked men have slain a righteous person in his own house upon his bed" (4:11)

610 Shall I not therefore now require his blood of yoiff hand, and take you away from the earth? (4:11)

611 Shall Igo up to the Philistines? ,(5:19)

/ 612 Wilt Thou deliver them into mine hand? (5:19)

613 How shall the ark of the Lord come to me? (6:9)

614 Shalt thou build Me an house for Me to dwell in? (7:5)

615 Why build ye not Me an house of cedar? (7:7)

616 Who am I, O Lord God? (7:18)

617 What is my house that Thou hast brought me hitherto? (7:18)

618 Is this the manner of man, O Lord God? (7:19)

619 What can David say mote unto Thee" (7:20)

620 What one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for You great dilngs and terrible, for Thy land, before Thy people, which Thou redeemedst to Thee from Egypt, from the nations and their gods? (7:23)

621 Is there yet any that is left ofthe house of Saul, that I may show him kindness for Jonathan's sake? (9:1)

622 Art thou Ziba? (9:2)

623 Is there not yet any of the house of Saul, that I may show the kindness of God unto him? (9:3)

624 Where is he? (9:4)

625 What is thy servant, that thou shouldest look upon such a dead dog as I am? (9:8)

626 Thinkest thou that David doih honour thy father, that he hath sent comforters unto thee? (10:3)

627 Hath not David rather sent his servants unto thee, to search the city,

and to spy .t out, and to overthrow if? (10:3)

628 Is not thisBathsheba,the daughter ofEUam, the wife of Uriah the Hittite? (11:3)

629 Camest thou not from thy journey? (11:10)

630 Why then didst thou not go down unto thine house" (11:10)

631 Shall I then go into mine house, to eat and to drink, and to Ue with my wife? (11:11)

632 Wherefore approached ye so nigh unto the city when ye did fight? (ll:20)

633 Knew ye not that they would shoot from the walP (11:20)

634 Who smote Abimelech the son of Jerubbesheth-' (11:21)

635 Did not a woman cast a piece of millstone upon him from the wall, that he died in Thebez" (11:21)

636 Whywentyenighthewall?(ll:21)

637 Wherefore hast thou despised the commandmentof the Lord, to do evil in His sight? (12:9)

638 How will he then vex himself. if we tell him that the child is dead? (12:18)

639 Is the chUd dead? (12:19)

640 What thing is this that thou hast done? (12:21)

641 Who can teU whether God wUl be gracious to me, that the child may live? (12:22)

642 Wherefore should I fast? (12:23)

643 Can I bring him back again? (12: 23)

644 Why art thou, being the king's son, lean fra-n day to day? (13:4)

645 Wilt thou not tell me" (13:4)

646 Whither shall I cause my shame to go? (13:13)

647 Hath Amaon thy brother been with thee? (13:20)

648 Whyshouldhegowiththee?(13: 26) (13:28)

649 Have not I commanded thee?

650 What aileth thee? (14:5)

651 Wherefore then hast thou thought such a thing against the people of God? (14:13)

652 Is not the hand of Joab with thee in this" (14:19)

653 Wherefore have thy servants set my field on firC (14:31)

654 Wherefore am I come fran Ges-hur'? (14:32)

655 Of what city art thou? (i5:2)

656 Wherefore goest thou also with us? (15:19)

657 Should I this day make thee go up and down with us? (15:20)

653 Alt not thou a seer? (15:27)

659 Hast thou not there with thee

Zadok and AbLathar the priests? (15:

35) (16:2)

630 What meanest thou by these?

661 Where Is thy master's son?(16:3)

662 Why should this dead dog curse my lord the king? (16:9)

663 What have I to do with you, ye sons of Zerulah? (16:10)

664 Who shall then say. Wherefore hast thou done this? (16:10)

665 How much more now may this Benjamite? (16:11)

666 Is this thy kindness to thy friend? i (16:17)

I 667 Why wentest thou not with thy

friend? (16:17)

668 Whom should I serve? (16: 19) i 669 Should I not serve in the pre-
Isence of his son"(16:19) I 670 Shall we do after his saying?

(17:6) (17:20)

671 Where is Ahimaaz and Jonathan?

672 Why didst thou not smite him there to the ground? (18:11)

673 Wherefore wilt thourun, my son, seeing that thou hast no tidings ready? (18:22) (18:29)

674 Is the young man Absalom safe? ' 675 Istbc young man Absalom safe? j (18:32)

676 Now therefore why speak ye not a word of bringing the king back? (19:

! 10)

677 Why are ye the last to bring the king back to this house? (19:11)

' 678 Wherefore then are ye the last

to bring back the king? (19:12) i 679 Art thou not of my bone, and of my flesh"(19:13)

680 ShallnotShemeibeput to death for this, because he has cased the Lord's anointed? (19:21)

631 What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? (19:22)

682 Shall there any nian be put to

death "his day in Israel" (19:22)

683 Do 1 not know that I am this day king over Israel? (19:22)

634 Wherefore wentest not thou with me, Mephibosheth'? (19:25)

635 What right therefore have I yet tocryany more unto the king" (19:28)

686 Why speakest thou any more of the matters" (19:28)

637 How loai have Ito live, that I should go up with ~he king unto Jerusalem? (19:34)

688 Can I discern between good and evil? (19:35)

689 Can thy servant taste what 1 eat or what I drink" (19:35)

690 Can I hear any more the voice of singing men and singing women? (19:35)

691 Wherefore then should thy servant be yet a burden unto my lord the king? (19:35)

692 Why should the king reccm-pense it me with such a reward?(19: 36)

693 Wliy have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him over Jordan? (19:41)

694 Wherefore then be ye angry for this maner" (19:42)

695 Have wt eaten at all ofthe king's cost? (19:42) 42)

696 Hath he given us any giff (19:

697 Why then did ye despise us, that our advice should not be first had in bringing back our king" (19:43)

698 Art thou in health, my brother'? (20:9)

699 Art thou Joab? (20:17)

700 Why wilt thou swallow up the inheritance of the Lord" (20:19)

701 What shall I do for you? (21:3)

702 Wherewith shall I make atonement, that ye may bless the inheritance of the Lord? (21:3) 32)

703 Who is God, save thee Lord? (2^

704 Who is a rock, save our God? (22:32)

705 Is not this the blood of the men that went in jeopardy of their lives? (23:17)

I 706 Was he not mos honorable of

three? (23:19) 707 Why doth my lord the king de- |

Ught In this thing"(24:3) ; 708 Shall 5e«n years of famine come

unto thee in thy land? (24:13)

709 Wilt thou flee three months before thine enemies, while they pursue thee? (24:13)

710 Or that there be three day's pesti-lence in the land"? (24:13)

711 What have they done? (24:17)

712 Wherefore is my lord the king come to his servant? (24:21)

66 Questiqns in 1 Kings;

713 Why hast tlwu dene so? (1:6) j 714 Hast thou not heard that /donljah I the 300 of Hagglth doth reign, and

David our lord knoweth it nof (1:11) 715 Didst not thou, my lord,0 king,

I swear unto thine handmaid, saying,

I Assuredly Solomon thy son shall reign after me, and he shall sit upon my

! throne"(1:13)

j 716 Why then doth Adonijah reign?

1 (1:13)

I 717 What wouldst thoj? (1:16)

I 718 Hast thou said, Adonijah shall

: reign after me, and he shall sit upon

j my throne? (1:24)

! 719 Is this thing done by my lc«dthe king, and thou hast not showed it unro thy servant, who should sit on the throne of my lord the king after Mm? (1:27)

720 Wherefore is this noise ofthe! enemy? (21:20)

27)

728 Why hath theLord done thus unto this land, and to this house? (9:8)

729 Whatciticsarethc^ which thou hast given me, my brother? (9:13)

730 What hast thou lacked with me, that, behold, thou seckest to go to thine own country" (11:22)

731 Are they not written In the book ofthe Acts of Solomon? (11:42)

732 How do ye advise that I may answer this people" (12:6)

733 What counsel give ye that we may answer this people, who have spoken to Tie, saying, Mak; the yoke which thy father did put upon us lighter^ (12:9) (12:16)

734 What portion have we In David?

735 What way went he? (13:12)

736 Art thou the man of God that camest from Judah? (13:14)

737 Why feignest thou thyself to be another" (14:6)

738 Who shall cut off the house of Jeroboam that day: but what? (14:1'^

739 Are they not written in the book ofthe chronicles ofthe kings of Judah? (14:29)

740 Are they not written in the book ofthe chronicles ofthe kings of Judah? (15:7)

741 Are they not wriaen in the book of the chronicles ofthe kings of Judah? (15:23)

742 Are they not written in the book ofthe chronicles ofthe kings of Israel? (15:31)

743 Are they not written in the book ofthe chronicles of the kings of Israel? (16:5)

744 Are they not written In the book ofthe chronicles ofthe kings of Israel? (16:14)

745 Are they not written in the book ofthe chronicles ofthe kings of Israel? (16:20)

746 Are they not written in the book ofthe chronicles of the kings of Israel? (16:27)

747 What have I to do with thee, O thou man of God? (17:18)

748 Art thou come unto me to call my sin to temeni>rance, and to slay my son? (17:18)

749 OLord my God, hast Thou also brought evU upon the widow with whom I sojourn, by slaying her son? (17:20) (18:7)

750 Art thou that my lord Elijah?

751 What have I sinned, that thou wouldst deliver thy servant Into the hand of Ahab, to slay me? (18:9)

752 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty In a

cave, and fed them with bread and water? (18:13) (18:17)

753 Art thou he that troii)leth Israel?

754 How long halt ye between two opinions? (18:21) (19:9)

755 What doest thou here EUjah?

756 What doest thou here Elijah? (19:13)

757 Go back again: foe what have I done to thee? (19:20)

758 Hast thou seen all this great multitude? (20:13)

759 By whom? (20:14) 14)

760 Who shaU order the battle? (20:

761 Is he yet aUve"(20:32)

762 Why Is thy spirit so sad, that 1 thou eatest no bread" (21:7) j 763 Dost thou not govern the kingdom of Israel? (21:7)

764 Hast thou killed, and also taken possession? (21:19)

765 Hast thou found me, O mine

city being in an jptoar? (1:41)

721 Comest thou peaceably? (2:13)

722 Why dost thou ask Abishag the Shunammlte for Adonijah? (2:22)

723 Did I not make thee to sweat by the Lord, and protested unto thee, saying. Know for a certain, on the day thou goest out, and walkest abroad anywhither,thatthoushaUsutely die? (2:42)

724 Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with? (2:43)

725 Who is able to judge this Thy so great a people? (3:9)

726 Will God Indeed dwell on the earth?(8:27)

727 'The heaven and heaven of heavens cannot contain Thee; how much less this house that I havebullded?(8:

766 Seest thou how Ahabhumbleth himself before Me? (21:29)

767 Know ye that Ramoth inGUead is ours, and we be still, and take it not out ofthe hand ofthe kingof Syria? (22:3)

768 Wilt thou go with me to battle to Ramoth-gUead" (22:4)

769 Shall we go against Ramoth— gflead to battle, or shall we forbear? (22:6)

770 Istherenotherea prophet ofthe Lord besides, that we might enquire of him? (22:7)

771 Micaiah, shall we go against Ramoth-gllead to battle, or shall we forbear? (22:15)

772 How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? (22:16)

TESTAMENT QUESTIONS

935

m DldaodteQ thae ifast he woi<<i i o tpoi caynmmg me, but 18)

774 dbk) ttMll pcnauJe Alub, ihil be in<y so U(> AOJ (jkll 4l Raiuoth-

:. > jy >c:ii iiK S(>ixll oftfac

nelo q>M)i aalo ttaM?(22:

TTT Are ibey txx witnan In tiM book oftbecfatomcletof tte klngi of IsaeP

7"8 Are tbey not wiitton In tbe book oftbecbromcleioftbe kiogsof JuiUfa' (2:45)

113 tjueKloot In 2 Kln^K

T79 Is It Doi became there » not • God In ts«el,tbAtye go to enquire of tul'Utri> tbeGodofEkxoa?(l:3)

780 Wby ire yttKV turnedb»cW?{t 5)

781 Is It not because there is noc a Cod in luiel.ilui tbou sendea to enquire ofBiil-zebiA> tbe Covl of Ekroo"

7SC What manner of man was he wbscbcame tomeet]K>u,and told you these words"(1:7)

733 I sit not because there is no Cod in Israel to enquire of His word" (1:16)

784 Are theynoc written In the book ofibecbrooicles of tbe kings of Israel? (1:18)

785 Knowest tbou that tbe Lord wiU take away thy masto from tfay bead to day? (2:3)

786 Knowest tbou that tbe Lord will take away thy master from thy bead tt)day^(2:5) (2:14)

787 wTjcreistbeLotd God of Elijah?

788 Did I not say unto jrou. Go noc? (2:18)

789 Wilt thou go wbh me against Moab to battle? (3:7)

790 Which way shall we go ap'»(3:8)

791 Is there not here a prophet of the Lord, that we may enquire of tbe Lord by him" (3:11) 13)

792 What have I to do with thee? (3:

793 What shall I do for thee" (4:2)

794 What ha s(tbou in tbe bo use "(4:2)

795 WliatistobedoDeforthee:'(4:l3)

796 Wouldesttbou be spoken for to tbe king, or to tbe captain of the hosf (4:13) (4:14)

797 What then isto be dene for her?

798 Wherefore wilt tbou go to Uin today" (4:23)

799 Is it weU with thee" (4:26) 26)

800 Is it well with thy husband? (4:

801 Is it weU withthechUd? (4:26)

802 Did I desire a soo of my lord? (4£28) me? (4:28)

803 Did I not say. Do not deceive

804 Whatsboiddl set before an bun-died men? (4:43)

805 Am I God, to kill and to make alive, that this man doth send unto me uj recover a man of his leprosy? (5:7)

806 Wherefore bait tbou rent thy clothes"(5:8)

807 .\re not A b a n a and Pharpar, riven of Damascus, better than all the waters of Isael' (5:12)

808 May t not wash in tbem, and be clean" (5:12)

809 If ite ptophet had bid thee do some great thing, wouldest thou not have done If (5:13)

810 How much rather then, when he saltbto thee. Wash and be clean" (5:13)

811 Shall there not then. 1 pray thee be given to thy servant two mules' bi»den of earth" (5:17)

812 Is it weir (5:21) (5:25)

813 Whence comest thou, (ehari"

814 Went not mine hean with thee, when the man t«ned attain fron- his chanot to meet thee" (5:26)

815 bit time to receive money and to receive .tamients. and oliveyatds, and vineyarJs, and she«p, and oxen, and menservants, and maidservants'^ (5:26)

816 Where fell if (6:6)

817 Will ye not show me wMch of « U for the Wii.- c' Ur^^l- (6:11)

818 How i! 5) 819<;hall : - ■ :21)

820 •^hjll i Jrite thei: " (6:21)

821 Wouldest thou imlte those whom thou hast taken captive with thy sword and with thy bow" (6:22)

822 ;f the Lord Jo not help thee, whence shall I help thee"(6:27)

823 Out of the bamfloor. or out of the wiDerreis"(6:27)

824 What ailelh thee (6:23)

825 See ye how this sen of a murder-

orhalb Hut to take away mine head" (6:32)

826 Is not tbe vuDd of Ui mattr's feet behind him" (6:M)

8.rr What should I wait for tbe Lord any loogc-

828 \ft\r Jd make windows in heaven. . .K..;u^sthinjbe"(7:2)

829 Why sit we here untfl we die" (7:3)

830 If the Lord should make windows la heaven, might such a thing be" (7: 19) (8:3)

831 ShaU I recover of iMs disease"

832 Shall 1 recover of this disease " (8:9)

833 Why weepeth my lord' (8:12)

834 Ahat, Is thy servant a dog, that te should Jo iMi (treat thin,;" (8:13)

835 WhatulJ EUsha to thee" (3:14)

836 Are they not wrlnen in the book ofthe chronicles of the kings of Judab" (8=23)

837 Unto whk:h of aU of US' (9:5)

838 Is aU weir (9:11)

839 Wherefore came this mad fellow to thee" (9:11)

840 Is it peace" (9:17)

841 1$ It peace'(9:18) (9:18)

842 What hast thou to do with peace"

843 bit peace" (9:19) (9:19)

844 What bast tbou to Jo with peace'"

845 b it peace. Jehu" (9:22)

846 What peace, so long as the whoredoms of thy mother Jeiebel and ter wlichcrafli are so m.any" (9:22^

847 Had Zimrl peace, who slew his master (:>:31)

84fi Who is oo my side" (9:32)

849 WJ»?(9:32)

850 T wo kings stood not before him: how then shaU we stand? (10:4)

851 Who Uew all these? (10:9)

852 Who are ye" (10:13)

853 : s thine hean ngbt, as my heart IS with diy bean"(10:15)

854 A re they not written in the book ofthe chromclesofthe kings of Urael"' (10:i4)

855 Why repau ye not the breaches of the house? (12:7)

856 Are they not written in the book of the chronicles of the kings of Judab? (12:19)

857 Are tbey not written in the book oftbechrooiclesofthekln^ of Ivael? (13:8)

853 Are they not written in the book of thechroniclesofthekingsof Israel" (13:12)

859 Why shouldest tbou meddle to thy hurt, ttut thou siMuldest fall, even tbou. and Judah with thee' (14:10)

860 Are they not wrlnen in the book ofthe cbronicles of the kings of Isaer (14:15)

861 Are they not written in the book ofthe chronicles of tbe kings of Judah" (14:18)

862 A re they lot written in the book ofthechronicles of tbe kings of Israel? (14:28)

863 Aretbevnoi written in tbe book ofthe chronicles ofthe kings of Judah" (15:6)

864 Are they not written in the book ofthe chronicles of the kingsof luaeP (15:21)

865 Aretteynot written in the book oftbechroniclesof the kings of Judah" (15:36)

866 Are they not written In the book ofthe chronicles ofthe kinjis of Judah" (16:19)

867 What coofl dence is tUi wherein tbou trustesr (18:19)

868 Uov on whom do« thou trust, that thou rebellest ae.ainst me" (18:20)

869 Isnotthlihe. whose high places and whose altars HezeViah luth uken away, and hath said to Judah and Jeru-ulen^. Ye shall worship before this alur in Jeruialer ' (13:22)

870 How then wilt thou turn awa^ the face of one capuin of tbe least of mymastet'sservants.and put thy trust on Egypt for chariots and forhonemen?

871 Am I now come up without the Lord against this place to destroy if (18:25)

872 Hath my master sent me to thy master. an<l ro tbee, to speak these words"(13:27)

873 Hath he not sent me to the men which nt on the wall, that they nay eat their own dune, and drink their own pisj with you" (18:27)

874 Hath any of the gods of the nations delivered at all his land out of

the hand ofthe kltiR of Anyila?(18: 33)

875 Where are the gods of Hamath, and of Arpad" (18:34)

876 Where are tbe gods of Seph-^rv.i- H,-:.^, jnJ Ivah" (18:34)

■ ered Samaria out . 1) o7d wbujrc tticyainanKall the gods of the countries, that have delivered their country out of mine hand, that itie Lord should deliver Jerusalem out of mine hand"(13:35)

879 Thou hast heard what the kin-^s of Assyria have done to all lands, by destroyinf! them utterly: and shalt thou be delivered- (1!>.11)

880 Have the gods of the natloni delivered them which my fathers have destroyed: as Gozan, and Haran, and Reseph, and the children of Eden which were in Thclasar" (19:12)

881 Where b the king of Hamath, and the king of Arpad, and the king of the city of Seph-arviim, of Hena. and lvah"(19:lT)

882 Whom hast tbou reproached and bUsphemed" (19:22)

883 Against whom hast thou exalted thy voice, and lifted up thme eyes

00 high? (19:22)

884 Hast thou not heard loo-j ago how

1 hiVi ioae it, and of ancient times that I have formed it? (19:25)

3S5 What shall be the sign that the Lord will heal m.e.andthat 1 shall go up into the house of tbe Lord the third day'(20:?)

886 Shall the shadow go forward ten degrees, or go back ten degrees" (20:9)

887 What said these men" (20:14) 833 From whence came they unto

thee? (20:14)

389 What have they seen in thine house"(20:15)

890 I sit not good, if peace and truth be in my days? (20:19)

391 A re they not written in the book of the chronicles of tbe kings of Judah? (20:20)

892 Aretheynot written in tbe book ofthe chronicles ofthe kings of Judab? (21:17)

833 Are theV not wrinen in the book of thechroniclesof the kings of Judah? (21:25) 17)

894 What tiUe is that that I see"(23:

896 Are they not wrinen in the book of the chronicles of the kings of Judah" (23:28)

896 Are they not wriuen in the book oftbe chronicles ofthe kings of Judah" (24j5)

19 questions in 1 Chtonic leg

897 Shall 1 drink the blood oTthese men that have put their lives in jeopardy" (11:19)

893 How shall I bring the ark of God home to me? (13:12)

399 ShaU I go up against the Philistines? (14:10)

900 Wilt thou deliverthem into mine hand" (14:10)

901 Why have ye not buUt Me a bouse of cedan?(n:6)

902 Wtio am I, Lord God, and what is mine house that thou hast brought me hitherto" (17:16)

903 What can David speak more to Thee for the honour of Thy servant? (17:18)

904 What one nation in the earth is like Thy people Isael. whom God... has redeenied out of Egypt" (17:21)

905 Thinkest thou that David doth honour thy falticx, that he bath sent comforters unto thee' (19:J)

906 Are not tiis servants conie unto thee for to search, and to overthrow, and to spy out the Land" (19:3)

907 Are they not all my lard's servants" (21:3)

908 Why then dotb my lord require this thing" (21:3)

909 Why will he be a cause of tres-pau to Israel" (21:3)

910 Is It not I that conMiianded t)ie people to be numbered" (JL-IT)

911 Even 1 have sinned and done this evil indeed: but as for these sheep, what bare they done" (21:17)

912 Is not the Lord your God with you'(22:18)

913 Hath He not given you rest on every tide" (22:1:?)

914 Who then Is willing to consecrate his service thb day unto the Lord" (29:

5)

915 Whoam I, and what is my people, that we should be able to offer to

wllUitgly after this V

47 que wioii'. If: ,cs

916 Who Tiis Thy people, that is so rJ : I

917 Who is «ole to bui! -n house, teeing the leaveii =n of heavens cannot contain til.' r-:v)

918 Who am I then, that t shoidd ' inhouie, «ve only to bum

-•fore Him"(2:6) jij .^iii ,od in very deed dwell with men on the earth' (6:18)

920 WhyhaththeLorddo-^-" • "'to thb land, and to this hou

921 Are they not written l- : ■mI'

of Nathan the ptophet, and in the propbccyof Ahijah the shilonite, and in the visions of Iddo the seer againsi Jeroboam the son of Nebar (9:29)

922 What counsel give ye me to re-ti«n answer to this people' (10:6)

923 What advice give ye that we may return answer to this people, which have spoken to me, saying, £asesomewhatthcyokethatihy father did put upon us' (10:9) (10:16)

924 What portion have we in David?

925 Are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies" (12: 15)

926 Ought ye not to know that the Lord God of Israel gave the klngdotr over Israel to David for ever, even tc himandhissoisbya covenant of salt' ;i3:5)

927 Have ye not cast out the priests oftbe Lord, the sons of Aaron, and the Levltes, and made you priests after tbe manner of the nations of othei lands'(13:9)

928 Were not the Ethiopians and the Lid)ims a huge host, with very many chariots and horsemen' (16:8)

929 Wilt thou go with me to Ramoch-gUead?(18:3)

930 Shall we go to Ramocb-ftllead to battle, or shaU I forbear (13:5)

931 b there not here a prophet of the Lord besides, that we might enquire of Urn? (13:6)

932 shall we go toRamoth-gilead to batUe, or shaU I forbear? (13:14)

933 How many times shall 1 adjure thee that thou say nothing but the truth tomeinthetTameoftheLord? (18:15)

934 Did I not tell thee that he would not prophesy good unto me, but evil" (18:1'0

935 Wbo diall entice Ahab king of Israel, that be may go up and fall at Ramoth-gilead" (18:19)

936 Wherewith" (18:20)

937 Which way went the Spirit of the Lord from me to speak unto theC (18: 23)

938 Sbouldestthou help the ungodly. and love them that hate the Lord? (19: 2) (20:6)

939 AIT not Thou God in heaven"

940 Rulest not Thou over all tbe kingdoms of the heathen" (20:5)

941 In Thine hand is there not power and might, so that none is able to withstand Thee" (20:6)

942 AttnotThouoi* God, wbo didst dnve out itie inhabiunts of this land before Thy people Israel, and gavest it to tbe seed of Abraham Thy friend for ever" (20:7) 12)

943 Wilt not Thou Judge them? (20:

944 Vv'by hast Thou not required of the Levites to bnnp in out of Judah and out of Jerutali >llection, according to the err of Moses the servant o: uic . orJ. and of the congregarioD of Israel, for the tabernacle of witness" (24:6)

945 Whyaaosgreuyetheconimand-mentiofflri ord that ye cannot prosper

'j-r ^11 we do for the hundred

ulcuts wtach I have given to the army of Israel" (25:91

947 Why hast Thou -a ■ the

gods of the people, v.:. ■ not

del ■ • jwn people oJollhlne

ha:: i

94-' .\n tiiou madeofthekin. ■ sel" (25:16)

949 Why Wouldest thou be ... .u..,.

950 Why ibouldeft tbou meddle to thine own hurt, that thou shouldest fall, even tbou, and Judah with tbee? (25:19)

951 Are tbey not written in the book oftbe kings of Judah and Iaael?(25: 26)

952 Are there not with you. even with you. tins against tbe Lord your

God? (28:10)

953 Why Aould the kings of Assyria come, and find water? (32:4)

954 Whereon do ye trua, that ye abide in the siege of Jerusalem? (32: 10)

955 Doth not Hezekiah persuade you to die by famine and by thirst, saying. The Lord our God shall deliver us o'lt ofthehandofthe king of Assyria?(32:

11)

956 Hath not the same Hezekiah taken away hishigb places and his altars, and commanded Judah and Jerusalem, saying. Ye shall washipbefore ooe altar, and bum incense upon it? (32:12)

957 Know ye not what I and my fathers have done unto all the people of otter lands? (32:13)

958 Wae the gods of the nations of those lands any ways able to deliver ^ theirlandsoutofmindhand? (32:13) ^

959 Who was tliere among all the | gods of those nations that my fathers | utterly destroyed, that could deliver | his people out of mine hand, that yo\« | God should be able to deliver you out | of mine hand? (32:14)]

960 No God of any nation or king- , dom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shaU your God deliver you out of mine hand? (32:15)

961 What have I to do with thee, thou king of Judah? (35:21)

962 Who is there amaig you of all His people? (36:23)

9 quesiiops in Ezra:

963 Who is there a-.ong you of aU His people? (1:3)

964 Why should damage grow to the hwt of the kings? (4:22)

965 Who hath commanded you to build this house, and to make up this wall? (5:3)

966 What ate the names of the men that make this building? (5:4)

967 Who commanded you to build this house, and to make up these walls? (5:9)

968 Why should there be wrath against the realm of the king and his sons? (7:23)

969 What shall we say after this? (9:10)

970 Should we again break Thy commandments, and join in affinity with the people of these abominations? (9: 14)

971 Wouldest not Thou be angry with us, so that there should be no remnant nor escaping? (9:14)

24 questions in Nehemiah;

972 rtTiy is thy countenance sad, seeing thou art not sick? (2:2)

973 Whydiould not my countenance be sad, when the city, the place of fathen' sepulchres, Ueth waste, and the gates thereof are consumed with fire? (2:3)

974 For what dost thou make request? (2:4) be? (2:6) i

975 For bow long shall thy journey

976 When will thou return? (2:6)

977 What is this dnng that ye do? (2: 19) (2:19)

978 Will ye rebel against the king?

979 V.liat do diese feeble Jews? (4:2) '

980 Wfll they fortify themselves? (4: '

981 Will they sacrifice' (4:2) 1

982 WUl they make an end in a day? (4:2)

983 wm they revive the stones out of the heaps of the rubbish which are burned? (4:2) (5:8)

984 Will ye even sell your brethren?

985 Or shall they be sold unto us? (5:8)

986 Ougltyenot to walk in the fear of oui God because of the reproach of the heathen our enemies? (5:9)

987 Why should the work cease, whilst I leave it, and come down to you? (6:3) 11)

988 Should such a man as I flee? (6:

989 Who is there, that, being as I am, would go into the temple to save hU life? (6:11)

990 Why isthe house of God forsaken? (13:11)

991 What evil filing is this that ye do, and profane the sabbath day? (13:17)

992 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? (13:13)

993 Why lodge ye about the wall? (13:21)

994 Did not Solomon king of Israd an by these things? (13:28)

995 Shall we then hearken unto you to do all this great evfl, to transgress against our God in marrying strange wives? (13:27)

21 questions in Esther:

996 What shall we do unto the queen Vasbti according to law, because she hath aotpeifonned the commandment of the king Ahasuerus by the chambei-lains?(l:13)

997 Why transgressest thou the king's commandment? (3:3)

998 Who knoweth whether thou art come to the kingdom for such a time as this? (4:14) (5:3)

999 What wilt thou, qijeen Esther?

1000 What is tiiy request? (5:3)

1001 What is thy portion? (5:6)

1002 ATiat is thy request? (5:6)

1003 What honour and dignity hath been done to Mordecai for this? (6:3)

1004 Who is in the court? (6:4)

1005 What diaU be done unto the man whom the king deUghteth to honour? (6:6)

1006 To whom would the king delight to do hooour more than to myself? (6:6)

1007 'What is thy peticioQ, queen Esther? (7:^

1008 What is thy request? (7:2)

1009 Who is be, and where is he, that durst presume in his heart to do so? (7:5)

1010 Will he force the queen also before ne in the house? (7:8)

1011 How can I endure to see the evil that shall come unto my people? (3:6)

1012 How can I endue to see the destrjction of my kindred? (3:6)

1013 Whathave they done in the rest of the king's provinces? (9:12) 12)

1014 Sow what is thy petition? (9:

1015 Whatisthy request further? (9: 12)

1016 Are they not written in the book of the chronicles ofthe kings of Media and Persia? (10:2)

I 329 questions in Job:

1017 Whence com.est thou? (1:7)

1018 Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one thatfeareth God, and escheweth evil? (1:8)

1019 Doth Job fear God for nought? (1:9)

1020 Hast not Thou made an hedge about him, and about his house, and 1 about all that he bath on every side? I (1:10) 1

1021 FromvAencecome«thou?(2:2) j

1022 Hast thou considered K!y servant Job, that there is none like him in the j earth, a perfect and an uptighi man, one that feareth God and escheweth evil? (2:3) '

1023 Dost thou still retain thine integrity? (2:9)

1024 What? (2:10)

1025 Shall we receive good at the hand of God, and shaU we not receive evfl?(2:10) (2:11)

1026 Why died I not from the womb?

1027 Why did I not give \xp the ghost when 1 came out of the beUy? (3:11)

1028 Why did the knees prevent me ? (3:12) suck? (3:12)

1029 Or why the breast that I ^lould

1030 Wherefore is Ught ^ven to him that is in rrisery, and life unM the bitter in soul: which long for death, b'jtitcometh not; and dig for it more than for hid treasures; Which rejoice exceedingly, and are glad, when :bey can find the grave? (3:20-22)

1031 Why is Ught given to a man whose way is hid, and whom God hafli hedged in? (3:23)

1032 If we assay to commune with thee, wUt thou be grieved? (4:2)

1033 But who can withhold himself from speaking? (4:2)

1034 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? (4:6)

1035 Remember, I pray thee, who ever perished being innocent? (4:7)

1036 Or where were the ri^eous cut off? (4:7)

1037 Shall mortal man be mart just than God? (4:17)

1038 Shall a man be more pure than his maker? (4:17)

1039 He put no trust in His servants; and His angels he charged with folly: How miKh less in them that dwell in

houses of clay, whose foundation is in the dust, which are crushed before the moth? (4:18-19)

1040 Doth not their excellency viucb is in them go away? (4:21)

1041 Call now, if there be any that will answer thee; and to which of the saints wHt thou turn? (5:1) |

1042 Doth the wHd ass btay when he , hath grass? (6:5) (

1043 Or loweth the ox over his fodder? (6:5) I

1044 Can that which is unsavoury be eaten without salt? (6:6)

1045 Or is there any taste in the white of an egg? (6:6)

1046 WTiat is my strength, that I ' should hope" (6:11)

1047 What is mine end.that I should prolong my life? (5:11)

1048 Is my strength the strength of stones? (6:12)

1049 Or is my flesh of brass? (6:12)

1050 Is not my help in me? (6:13)

1051 Is visdom driven qiiite from me? (6:13)

1052 Did I say. Bring unto me?(6:22)

1053 Or, Give a reward for me of your substance? (6:22)

1054 Oi, Deliver me from the enemy's hand? (6:23)

1055 Or, Redeem me ftom the hand of the mighty? (6:23)

1056 How forcible are right words! b\M what doth your arguing reprove? (6:25)

1057 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? (6:26)

1058 Is there iniquity in my tongue? (6:30)

1059 Cannot my taste discern pet-verse things? (6:30)

1060 Is there not an appointed time to man upon earth? (7:1)

1061 Are not his days also like the days of an hireling? (7:1)

1062 WhenshaUI arise, and the night be gone? (7:4)

1063 Am I a sea. or a whale, that Thou settest a watch over me? (7:12)

1064 \^^lat is man that Thou shouldest magnify him? (7:17)

1065 And that Thou shouldest set TMne heart upon Mm" (7:17)

1066 And that thou shouldest visit him every morning, and try him every moment? (7:18)

1067 How long wilt Thou not depart from me. nor let m.e alone tilllsvellow
j

down my qjittle? (7:19) •

1068 I have sinned; what shall I do | unto Thee.O Thou preserver of men? ! (7:20) !

1069 WhyhastThousetmeasa mark against Thee, so diat I am a burden to myself? (7:20) I

1070 Why dost Thou not pardon my transgression, and uke away mine iniquity? (7:21)

1071 How long wilt thou speak these things? (8:2)

1072 How long shall the words of thy mouth be Uke a strong wind? (8:2)

1073 Doth God oervert judgment? (8:3)

1074 Doth the Almighty pervert justice? (8:3)

1075 ShaU not they teach thee, and teUthee, and utter words out of their hearf (8:10) mire'? (3:11)

1076 Can the rush grow up without

1077 Can the flag grow without vater? (3:11) God'(9:2)

1078 How should man be just with

1079 Who hath hardened himself against Him and prospered? (9:4)

1080 He taketh away, who can hinder Him? (9:12)

1081 Who wm say unto Him, What doest Thou? (9:12)

1082 If God wiU not withdraw His anger, the proud helpen do stoop under Him. How much less shaU I answer Him. and choose out my words to reason with Him? (9:13-14)

1083 If I speak of strength, lo. He is strong: and if of judgment, who shaU set me a time to plead? (9:19)

1084 He covereih the faces of the judges; if not, where, and who is He? (9:24)

1085 Iflbe wicked, why djen labour I in vain? (9:29)

1086 Is It good unto Thee that Thou shouldest oppress.that Thou shouldest despise the work of TMne hands, and shine upon the counsel of the wicked? (10:3)

1087 HastThoueyesof flesh? (10:4)

1088 SeestThoua$manseeth?(10:^

1089 Are Thy days as the days of man? (10:5)

1090 Are thy years as man's days, that tboQ enquirest a fter mine iniquity, and seatchest after m.y sin? (10:5-6)

1091 WUt Thou bring me into dust again? (10:9)

1092 Hast Thou not poured me out as mUk, and curdled me like cheese? (10:10)

1093 Wherefore then hast Thou brought me forth out of the womb? (10:18)

1094 Are not my days few? (10:20)

1095 Should not the multitude of words be answered? (11:2)

1096 Should a man fuU of talk be justified? (11:2)

1097 Should thy Ues make men hold their peace? (11:3)

1098 When thou mockest, shaU no man make thee ashamed? (11:3)

1099 Canst thou by searching find out God? (11:7)

1100 Canst thou find on the Al-mi^ty unto perfection? (11:7)

1101 It is as high as heaven; what canst thou do? (11:8)

1102 Deeper than heU; what canst thou know? (11:8)

1103 If he cut off, and shut up, or gather together, then who can hinder Him? (11:10)

1104 He seeth wickedness also; wfll He not then consider if^ (11:11)

1105 Who knoweth not such dungs as these? (12:3)

1106 Who knoweth not In aU these thatthehandof the Lord hath wrougli this? (12:9) H)

j 1107 Doth not die ear try words? (12: I 1108 And the mouth taste his meat? ' (12:11)

1109 WUl he speak vickedlyforGod? (13:7) (13:7)

1110 And talk deceitfuUy for Him?

1111 WiU ye accept His person? (13:

8)

1112 WUl ye contend forGod?(13:8)

1113 Is it good that He should search you out? (13:9)

1114 Or as one man mocketh another, do ye so mock Him? (13:9)

1115 ShaU not His exceUency make you a&aid? (13:11) (13:11)

1116 And Hu dread faU upoa you?

1117 Wterefore do I uke my flesh in my teeth, and put my Ufe in mine hand? (13:14)

1118 Who Is he that will plead with me? (13:19)

1119 How many are mine iniquities and sins? (13:23)

1120 Wherefore hidest Thou Thy face, and boldest me for Thine enemy? (13:24)

1121 Wilt Thou break a leaf driven to and fro? (13:25)

1122 Wilt Thou persue the drystub-ble? (13:25)

1123 Dost Thou open Thine eyes i^)on such an one, and bringest me into judgment with Thee? (14:3)

1124 Who can bring a clean thing out of an unclean? (14:-^

1125 Where is he? (14:10)

1126 If a man die. shall he live again? (14:14) (14:16)

1127 Dost Thou watch over my sin?

1128 Should a wise man utter vain knowledge, and fill his belly with the east wind? (15:2)

1129 Should he reason with unprofitable talk? (15:3)

1130 Or speeches wherewith he can do no good" (15:3)

1131 Art thou the first man that was born? (15:7) (15:7)

1132 'rtast thou made before the WUs?

1133 Hast thou heard the secret of God? (15:3)

1134 Dost thou restrain wisdom to thyself? (15:8)

1135 'What knowest thou that we know not? (15:9)

1136 What understandest thou, which is not in us? (15:9)

1137 Are the consolations of God smaU with thee? (15:11)

1138 Is there any secret thing with diee? (15:11)

1139 Why dost thine heart carry thee away? (15:12)

1140 What do thyeyes wink that thou tumest thy ^irit against God, and lettest such words go out of thy mouth? (15:12-13)

1141 What is man. that he should be

ItUt '-

114» !!e r*ieir. nomut uj rii uinu; jc*, tbe huvau ara not cleao in Hli

., .tm U..W fii>->i-M.-irr iSomlAkble too <nb ialqiiit7

ll« wa«re n It i^ -

1145 Shall viiD wcv.! 'u .c - 7

1146 Wlwt eaiboldeaeib ibe« ih*t thoo aattranar (lft:3)

1147 Tboogb 1 ipeak, my gzlef li Do(uiw«ge<t: aod ibough I foib«ar, wlut im I Mied^(16:6)

1148 Are there oot mocken with me"" (17:2)

1149 Doth not mine eye cootume In their prorocidoo" (17:?)

1150 Who is he thai x-lll strike haods wjihme->(17:3)

1151 ATiaeiinow my hope" (17:15) 115C M for my hope, who thall >ee

ir> (17:15)

1153 How loo (twill It be ere ye make an end of words" (1 S:2)

1154 Wberefare are we counted as beasu, and reputed rile in your sighT (18:3)

1155 ?ball the earth be fonalwn for thee" (13:4)

1156 '^hiU the rock be remored out of Ml pUce- (13:4)

1157 Howkjog will ye vex my »ii, and break me in pieces wab words? (19:2)

1158 Why do ye persecute me asGod, and ate oot satisfied with my flesh? (19:22)

1159 Whypersectue we him, seeing the root of the matter b found in tne? (19:28)

1160 Koowest thou not this o(aid, since man was placed upon earth? (20:

1161 Where IS he'(20:7) 4)

1162 As for me, is my complaint to man" (21:4)

1163 Why should my g>(ift be troa-bled"(21:4)

1164 Wherefore do the wicked live, become old, yea, are mighty in po/er? (21:7)

1165 What is the Almiglxy that we should serve Him'(21:15)

1166 'aIui profit should we have, if we pray unto Him'(21:15)

1167 What pleasure hath he in his home after him, when the number of moodis iscut ofTin the midst? (21:21)

1168 '^haUanyteachGodkno'ledge? (21:22) (21:28)

1169 Mtiere is the house of the prloce?

1170 Where ate the dwelling places of the wicked"(21:28)

1171 Have ye oot asked them that go by the way'(21:29)

1172 E)o ye not know their tokens, thai tije wicked it reserved to the day of descructloo' (21:30)

1173 Who will declare his way to hit hce'(21:31)

1174 Who shall repay him for what he hath dooe' (21:31)

1175 How then comfott ye me in vain, -- . your answen there re-maL x>& (21:34)

llTtJ-—.1 - ^:. an be profitable unto Cod, as he that Is wise iray be profitable unto hlmseir (22:2)

1177 Is It iny pleasure to the Almighty, that thou art tiihteous" (22:3)

1178 b it gain to Him, that thou makest thy ways perfect" (22:31

1179 W111 He re prove thee for (ear trf thee? (22:4)

1180 WUl He enter with thee into judgment'(22:4) 5)

1131 Isnotthy wlckedr.» - •

1182 And tWne Ini juj- -(22:5)

1183 Is oot Cod in the height of heaven'(22:12)

1184 Thou uyest. How doth God know? (22:13)

1185 Cao(4e judge ihRMgh the dark

cloud" f2r:lT)

11 jfVeJ the old way

wWc - - uve trodden" (22:

15)

1187 v.'hjt can the Almtglty do fix the:

i: e plead agaiui (se with

Hb lue^ po-er" (23:6)

lis? "e l!:- one mind,and who can turn

11 , ' ';!"« ire not Md-

deo .'to:;, tiie ■'lat

know HiR. not

1191 And If It it nL< so ac-, who

will tnaM m« a Uar, and make my «>eech nocUDg wonh" (24:25) 1192 U tfasra any ouniber of Hb

>>m dothiKX His light

1194 How then can mu be Justified

witV "oJ- CTr.it

he be cleao that is .:. (U5:4)

lli^ ibe si^n are oot pise in His dgbt. How much lea man, that is a worm? (25:6)

1197 AnJtheionof man, which is a worr

11 ' -: rhou helped him that

is wli.'K t viwer' (26:2)

1199 How uveit thou the arm that hath DO strength' (26:2)

i:00 How hast thou counselled him that hath no wisdonr (26:3)

1201 How hast thou plentifully declared the thing as it is' (26:3)

1202 To whom has thou uttered words" (26:4)

1203 And who«e spirit came from thee {■£■*)

1204 These are paroof Hb ways: but how little a portioq is heard of Him' (26:14)

1205 But the thunder of His power who can understand'(26:14)

1206 v^-hatlsthe hope of a hypocrite, though he hath gained, when God uketh away his soul" (27:3)

1207 wiDGodhearhjscryv*ientrouble corr eth upon him" (27:9)

120a Will he delight himself in the Almighry^'(27:10) (27:10)

1209 Will he always call upon God"

1210 All ye yourselves have seen it; why then are ye thus altogether vain' (27:12)

1211 Where shall wisdom be found? (28:12)

1212 Where is the place of under-standing? (28:12)

1213 Whence then cometh wisdom? (28:20)

1214 Where b the place of under-Stan dina'(28:20)

1215 Whereto migbt the strengthof their hands profit me, in whom old age was perished'(30:2)

1216 Did not 1 weep for him that was in tioiiile'(30:25)

1217 Was not my soul grieved for the poor? (30:25)

1218 1 made a covenaix with mine eyes: why then should I think upon a maid'(31:1)

1219 What portion of God b there from above" (31:2)

1220 And what Inheritance of the Almighty from on hliih' (31:2)

1221 Isoot destructioo to the wicked'(31:3)

1222 A nd a strange puni thment to the workers of Iniquit/' (31:3)

1223 Doth not He see my ways, and all my steps" (31:4)

1224 What then shall t do when God nseth up" (31:14)

1225 And when He visiteth, what shall I answer ' 14)

1226 Did not .Jeme in the womb make hir t i:io)

1227 And did not one fashion us in the womb'(31:15)

1228 Old I fear a zreat multitude, or

did the C'-i -' ^f fanuliet terrify

me. that .ce. and went not

out of iV .;34)

v. jst thou strive against

Hin.

1230 should I lie againK my rlgix? (•M:«)

- Job, who - ■^iter (M:T) 1 cii :!im a charge over 13)

I'^-ij r - :.o :uin oisposed the whole world' (34:13) 1 ■ ,. V. 11. ._.gQ jjg fj,^ hateth right "i

..; .._jj coademn falm that it

mo« ju«" ('34:17)

1236 b it fit to say to a king. Thou aie wicked" (34:18) (34:18)

1237 An !to •.rfiicei.Te jre ungodly?

1238 H. :^iat ac-certft*-- - • -es, not

'lenciiiiiofellian the poor'

mind {MiiJf

1242 ThinkesJ that thou uldr

■ to be ilgli, leousnes* is

rt, what advan-• •hee'(35:3)

V:aA And, what profit shall I have. If I be cleansed from my sin' (35:3)

l.:46 Ifihousinnest.what doest thou against Him? (35:6)

l\^A6 Orifthy tianigressans be mul-cirl'Cd, what doest thou unto Him? (36:6)

1247 Ifthoube righteous, what givest thou Him" (35:7)

1248 Or what receiveth He of thine hand"(35:7)

1249 Whoteachetbus more than the beasts of the earth, and maketh us wiserthantte fox b of heaven: (;5:11)

1250 Will He esteem thy riches'(36:

19)

1251 Godexaliethby His power who teacheth like Him' (36:22)

1252 Who hath enjoined Him Hb way? (36:23)

1253 Or who can say. Thou hast wrought iniquity' (36:23i)

1254 Can any understand the spread -ings of the clouds, or the noise of His ubemacle'(36:29)

1255 Dost thou know when God disposed them, and caused the light of His cloud to shine" (37:15)

1256 Dost thou know the balancings of the clouds, the wondrous works of Him wMch is perfect in knowledge' (37:16)

1257 How th> garments are waini, when He quieteth the earth by the south wind'(37:17)

l'Z58 Hast thou with Him spread out the sky, which is strong, and as a molten lookins glass (37:18)

1259 ShaU it be told Him, that I speak? (37:20)

1260 Who is this that darkenethcoin-sel by words without knowledge'(38:2)

1261 Where wast thou when 1 laid the foundations of the earth' (38:4)

1262 Who hath laid the measures thereof, if thou knowest? (38:5)

1263 Or who hath stretched the line upon it? (38:5)

1264 Whereupon are the foundations thereof fastened? (38:6)

1265 Or who laid the comer stone thereof; when the moming stars sang together, and all the sons of God stouted for joy (38:6-7)

1266 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb" (38:8)

1267 when I made the cloud the garment thereof, and thick datkness a swaddUngband for it, and brake up for it my decreed place, and set bars and doors, and said. Hitherto shalt thou come, but nc further and here shall thy proud waves be stayed' (38: 9-11)

1368 Hast thou commanded the motning since thy days: and caused the dayspring to know his place; that it might cake hold oftheendsof the earth, that the wicked migbt be shaken out of lt> (38:12-13)

1269 Hast thou entered into the springs of the sea? (38:16)

1270 Or hast ttx>u vAlked in the search of the depth? (38:16)

1271 Have the gates of death been opened unto thee' (38:17)

1272 Or hast thou seen the doon of the shadow of death' (38:17)

12" -rcelved the breadth

oft)

1 - .1 inc way where light

dwel .9)

l'~.. .-.^ fot darkness, where is

the place thereof, that thou shouldest take It to tV i>.iiin.j thereof, and that thou sho - the paths to the

bouse I' ' 19-20)

1 t thou it,because thou

wa« (38:21)

1277 (>r because the number of thy dap Is great • (38:21)

1278 >Ust thou enered Into the treasures of ttie snow" (H:."?)

1279 Or hast tliou seen the treasures of the hail, wtuch 1 have reserved against the time of troj -

the day of battle and war

1280 By what wayls the lig! which scattereth the east w. the earth'(38:24)

1281 Who hath divided a watercourse for the ovettlowiag of waters, or away

for the lightning oc thunder: to cause it to rain on the earth, where no man Id on the wildemeu, wlereln there Is no man: to utbfy ttc desolate aisd waste ground; and to cause the bud of the tender hetb lo spring fonh" (3& 25-2TI

1282 Hath the ralo a father'(38:28)

1283 Or who hath begotten the drops of dew? (33:28)

1284 Out of whose womb came the ice'(38:29)

1285 And the hoary frost of heaven, who hath gendered it" (38:23)

1286 Canst thoa bind the tweet influences of Pleiades, or loose the bands or Onon" (38:31)

1287 Canst thou bring forth Matza-toth in his seasons? (38:32)

1288 Oi canst thou gjide Arcturus with his tons'(38:33)

1289 Koowest thou the ordinances of heaven? (38:33)

1290 Canst thou set the domioloo thereof in the earth" (38:33)

1291 Canst ibou' lift up thy voice to the clouds, that abundaiKe of waters may cover thee? (38:34)

1292 Canst thou send lightnings, that they may go, and say untc thee. Here we are? (38:35)

1293 Who hath put wisdom in tlie inward parts? (38:36)

12^4 Or who bath given undersund-ing to the heart" (38:36)

1295 Who can number the clouds in wbdom? (38:37)

1296 Or who can suy the bottles of heaven, when the dust giowetb into hardness, and the clods cleave fast together'(38:38)

1297 WUttbou bunt ttie prey for the Uons? (38:39)

1298 Otfilliheappeuteofthe young lions, when they couch in their deos, and abide in the covert to lie in wait? (38:39-40)

1299 Wboprovidethibrtbe raven his food'(38:41)

1300 Knowest thou the time when the wild goats of the rockbnng forth? (39:1)

1301 Or canst thoa mark when the hinds do calve" (39:2)

1302 Canst ihou nuinber the months that they fulfiU? (39:2)

1303 Or knowest the time when they bring fonh" (39:2)

1304 Who hath sent out the wild ass free? (39:5)

1305 Or who hath loosed the bands of tte wild ass" (39:5)

1306 Will the unicom be willing to serve thee, or abide by thy crib? (39:9)

1307 Canst thoubind the unicoro v4th his band in the furrow? (39:10)

1308 Or will he harrow the valleys after thee'(39:10)

1309 WUt thou trust him, because his strength is great? (39:11)

1310 Or wilt thou leave thylaboiv to him'(39:11)

1311 wm thou believe him, that he wiU bring home thy seed, and gather it into thy bam? (39:12)

1312Gave$t thou the goodly wings unto the peacocks? (39:13)

1313 Or wtngs and feathen unto the osnrlch? (39:13)

1314 Hast thou given the horse strength" (39:19)

1315 Hast thou clothed his neck with thunder? (39:19)

1316 Canst thou make him afraid as the grasshopper" (39k 2m

1317 Doth the hawk fly by thy wisdom and xretch her wings toward the south" (39:26)

1318 Doth the eagle mount up at thy command, and make her nest on high" (>9:27)

1313 Shall be that contendeth with the Almighy InOruct Him" (40:2)

1320 I am vile, what shall I answer Thee" (40:4)

1321 Wilt thou also disannul My judg-n>ent?(40:3)

1322 wat thou condemn Me, that thou mayest be rlchteous' (40:8) 9)

1323 Ha«thouanarTTibkeGod'(40:

1324 Or cann thou thunder wah a voice Uke iam"(40:3)

1325 Canst thou draw out leviathan with an hook'(41:1)

1326 Othistongue withacord which thou letten down" (41:1)

1327 Canst thoupui an book intohb nose?(41:2)

1328 Ot boK his jaw through with a I thoro?(4l:2)

OLD TirqTAMENT QUESTIONS

1329 Will he make many supplications unto thee? (41:3)

1330 Will he speak soft words unto thee? (40:3)

1331 Will he make a covenant vath thee? (40:4)

1332 Wilt thou take him for a servant for ever? (41:4) .

1333 Wilt thou play with him as witti a bird? (41:5)

1334 Or wUt thou bind him for thy maidens? (41:5)

1335 Shall the companions make a banquet of him? (41:6)

1336 ShaUthey part him among the merchants? (41:6)

1337 Canst thou fill his skin with barbed Uons? (41:7) (41=7)

1338 Or his head with fish spears?

1339 Shall not one be cast down at the sight of him? (41:9)

1340 None is so fierce that dare stir him up: who then is able to stand before Me? (41:10)

1341 Who hath prevented Me, that i should not repay him? (41:11)

1342 Who can discover the face of his garment? (41:13)

1343 Or who can come to him with his double bridle? (41:13)

1344 Who can open the doors of his face? (41:14)

1345 Who is he that hideth counsel without knowledge? (42:3)

164 questions in Psalms:

1346 Why do the heathen rage, and the people imagine a vain thing? (2:1)

1347 How long will ye tum My glory into shame? (4:2)

1348 How long will ye love vanity, and seek after leasing? (4:2)

1349 Whov^llshewusanygood?(4:6)

1350 O Lord, how long? (6:3)

1351 In the grave who shall give Tnee tlianks?(6:5) .

1352 WhatismanthatThouartmindful of him? (8:4)

1353 And the son of man, that Thou visitest him?(8:4) c cc r^

1354 Whysundest thou afar oft, U Lord? (10:1)

1355 Why hidest Thou Thyself in times of trouble? (10:1)

1356 Wherefore doth the wicked contemn God? (10:13)

1357 How say ye to my soul. Flee as a bird to your mountain? (11:1)

1358 Ifthefoundationsbe destroyed, what can the righteous do? (11:3)

1359 Who is lord over us? (12:4)

1360 Howlongwilt Thou forget me, O Lord? (13:1)

1361 For ever? (13:1)

1362 How long wilt Thou hide Thy face from me? (13:1)

1363 How long shall I take counsel in my soul, having sorrow in my heart daay?(13:2)

1364 How long shall mine enemy bt exalted over me? (13:2)

1365 Have all the workers of iniquity no knowledge? (14:4)

1366 Lord, who shall abide in Thy tabernacle? (15:1)

1367 Who shaU dwell in Thy holy hiU? (15:1) 31)

1368 WhoisGod save the Lord? (18:

1369 WhoisarocksaveoutGod?(18: 31) (19:12)

1370 Who can understand his errors?

1371 My God, My God, why hast Thou forsaken Me? (22:1)

1372 WhyartThou so fai from helping Me, and from the words of My roaring? (22:1)

1373 Who shall ascend into the hill of the Lord? (24:3) _

1374 Who shall stand in His holy place? (24:3) 8)

1375 Who is this King of glory? (24:

1376 Who is this King of glory? (24:

1377 What man is he that feareth the Lord? (25:12)

1378 Whom shaU I fear? (27:1) 1)

1379 Of whom shaU I be afraid? (27:

1380 What profit isthere in my blood, when 1 go down to the pit? (30:9) 9)

1381 Shall the dust praise Thee? (30:

1382 ShaU it declare Thy truth?(30:

9)

1383 What man is he that desireth life, and loveth many days, that he man see good? (34:12)

1384 Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? (35:10)

1385 Lord, how long will thou look

on? (35:17) (39:7)

1386 And now.Lord, what wait I for-

1387 Whenshallhedie,andhisname perish? (41:5)

1388 When shall I come and appear before God? (42:2)

1389 Where is thy God? (42:3)

1390 Why art thou cast down, O my soul? (42:5) , .("^^^^

1391 Why art thou disquieted in me.'

1392 Why hast Thou forgotten me? (42:9)

1393 Why go I mourning because of the oppression of the enemy? (42:9)

1394 Where is thy God? (42:10)

1395 Why art thou cast down, O my soul'(42:11) me? (42:11)

1396 Why art thou disquieted within

1397 Thou art the God of my strength: why dost Thou cast me off? (43:2)

1398 Why go I mourning because of the oppression of the enemy? (43:2)

1399 Why art thou cast down, O my soul? (43:5) ^ .. • ^

1400 And why art thou disquieted within me? (43:5) (44:21)

1401 Shall not God search this out?

1402 Awake, why sleepest thou, 0 Lord? (44:23)

1403 Wherefore hidest Thou Thy face, and forgettest our affliction and our oppression" (44:24)

1404 Wherefore should I fear in the days of evil, when the Iniquity of my heels shaU compass me about? (49:5)

1405 WiUl eat the flesh of bulls, or drink the blood of goats? (50:13)

1406 What hast thou to do to declare Mysututes.orthatthou shouldesttake My covenant in thy mouth? (50:16)

1407 Why boastest thou thyself in mischief. O mighty man? (52:1)

1408 Have the workers of iniquity no knowledge? (53:4)

1409 Doth not David hide himself with us? (54, tide) (56:7)

1410 ShaU they escape by iniquity?

1411 Put Thou my tears into Thy bottle: are they not in Thy book? (56:8) ^ ,

1412 Thou hast deUvered my soul from death: wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living? (56:13)

1413 Do ye indeed speak nghteous-ness, O congregation? (58:1)

1414 Do ye judge uprightly, O y« sons of men? (58:1) J

1415 Who, say they, doth hear? (59:

1416 Who wiU bring me into the strong city? (60:9) (60:9)

1417 Who wiU lead me into Edom?

1418 Wilt not thou, O God, which hadstcast us off? (60:10)

1419 And thou, O God, which didst not go out with out armies? (60:10)

1420 How long WiU ye imagine mischief against a man? (62:3)

1421 They say, WhoshaU see them? (64:5) 16)

1422 Whyleapye,yehigh hiUs?(68:

1423 They say. How doth God know?

(73:11) , . ,

1424 And is there knowledge in the

most High? (73:11)

1425 Whom have I in heaven but Thee? (73:25)

1426 O God, why hast thou cast us off for ever"(74:1)

1427 Why doth Thine anger smoke against the sheep of Thy pasture? (74:

1428 O God how long shaU the adversary reproach? (74:10)

1429 ShaU the enemy blaspheme Thy name for ever? (74:10)

1430 Why withdrawest Thou Thy hand, even Thy right hand? (74:11)

1431 Who may sund in Thy sight when once Thou art angry? (76:7)

1432 wm the Lord cast off for ever? (77:7)

1433 WiU He be favorable no more? (77:7) ever? (77:8)

1434 Is His mercy clean gone for

1435 Doth His promise fail for ever -more? (77:8)

1436 Hath God forgonen to be gracious? (77:9)

1437 Hath He in anger shut up His tender mercies? (77:9)

1438 Who is so great a God as our God? (77:13)

1439 They said. Can God furnish a table In the wilderness? (78:19) 20)

1440 Can God give bread also? (78:

1441 Can He provide flesh for His people? (78:20)

1442 How long. Lord? (79:5)

1443 Wilt Thou be angry for ever ? (79:5) 4)

1444 ShaU Thy jealousy bum Uke fire? (79:5)

1445 Wherefore should the heathen say. Where is their God' (79:10)

1446 How long wilt Thou be angry against the prayer of Thy people? (80:

1447 Why ha St Thou then broken dom her hedges, so thataU they which pass by the way to pluck her? (80:12)

1448 How long WiU ye judge unjustly and accept the persons of the wicked? (82:2)

1449 Wilt Thou be angry with us for ever? (85:5)

1450 Wilt Thou draw out Thine aiger to aU generations?(85:5) (85:6)

1451 WQtThou not revive us again?

1452 WUt Thou show wonders to the dead? (88:10)

1453 ShaU the dead arise and praise Thee? (88:10)

1454 ShaU Thy loving kindness be declared in the grave? (88:11)

1455 Or Thy faithfulness in destruction? (88:11)

1456 Shall Thy wonders be known in the dark? (88:12)

1457 And thy righteousness in the land of forgetfulness? (88:12)

1458 Lord, whycastest Thou off my soul? (88:14)

1459 Whyhidest Thou Thy face from me? (88:14)

1460 Who in heaven can be compared

unto the Lord? (89:6)

1461 Who among the sons of the mighty can be likened unto the Lord? (89:6)

1462 Who is a strong Lord like unto Thee? (89:8)

1463 Or to Thy faithfulness round about Thee? (89:8)

1464 How Lord? (89:46) (89:46)

1465 Wilt Thou hide Thyself for ever?

1466 Shall Thy wrath burn like fire? (89:46)

1467 Wherefore hast Thou made all men in vain? (89:47)

1468 What man is he that liveth, and shall not see death? (89:48)

1469 Shall he deliver his soul from the hand of the grave? (89:48)

1470 Where are Thy former loving-kindnesses, which Thou swarest unto David in Thy truth? (89:49)

1471 Who knoweth the power of Thine anger? (90:11) 13)

1472 Return, OLord, how long? (90:

1473 How long shall the wicked triumph? (4:3)

1474 How long shaU they utter and speak hard things? (94:4)

1475 And aU the workers of iniquity boast themselves? (94:4) (94:8)

1476 Ye fools, when wiU ye be wise?

1477 He that planted the ear, shaU He not hear? (94:9)

1478 He that formed the eye, shaU He not see? (94:9)

1479 He that chastiseth the heathen, shaU He not conect? (94:10)

1480 He that teacheth man knowledge, shaU not He know? (94:10)

1481 Who WiU rise up for me against the evildoers? (94:16)

1482 Or who WiU stand up for me against the workers of iniquity?(94:16)

1483 Sh^U the throne of iniquity have feUowsWp with thee, which frameth mischief by a law? (94:20)

1484 O yrhen wilt Thou come unto me? (101:2) ^ . ^

1485 Who can uner the mighty acts of the Lord? (106:2)

1486 Who can show forth aU His praise? (106:2)

1487 Who WiU bring me into the strong city? (108:10) (108:10)

1488 Who WiU lead me into Edom?

1489 Wilt not Thou, O God, who hast cast us off? (108:11)

1490 WUt not Thou, OGod, go forth with on hosts? (108:11)

1491 What aUeth thee, O thou sea, that thou fleddest? (114:5)

1492 Thou Jordan that thou wast driven back? (114:5)

1493 Ye mountains, that skipped Uke rams; and ye Uttle hiUs, Uke lambs?

(114:6) ^ ,

1494 Wherefore should the heathen say. Where Is now thelrGod? (115:2)

1495 What shall I tender unto the Lord for aU His benefits toward me? (116:12) (118:Q

1496 What can man do unto me?

1497 Wherewithal shaU a young man cleanse his way? (119:9)

1498 When wilt Thou comfort me? (119:82)

1499 How many are the days of thy servant? (119:84)

1500 When wilt Thou execute judgment on them that persecute me? (119:84)

1501 What win be given unto thee? (120:3)

1502 Or what shaU be done unto thee, thou false tongue? (120:3)

1503 If Thou. Lord, shouldest mark Iniquities, who shaU sund? (130:3)

1504 How long shaU we sing the Lord's song in a strange land? (137:4)

1505 Whither shaU I go from 'niy Spirit? (139:7)

1506 Or whither shaU I flee from Thy presence? (139:7)

1507 Do not I hate them, O Lord, that hate Thee? (139:21)

1508 Am not I greived with those that rise up against Thee? (139:21)

1509 Who can stand before His cold? (147:17)

49 questions in Proverbs:

1510 How long ye simple ones, wiU ye love simpUcity? (1:22)

1511 And the scornful delight In their scorning, and fools hate knowledge? (1:22)

1512 Why wUt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? (5:20)

1513 How Iwig wUt thou sleep, O sluggard? (6:9)

1514 When wUtthou arise out of thy

sleep? (6:9) , ,= - v,-

1515 Can a man take fire m his bosom, and hisclothes not be burned ? (6:27)

1516 Can one go upon hot coals, and his feet not be burned? (6:28)

1517 Doth not wisdom cry? (8:1)

1518 And understanding put forth her voice? (8:1) (14:22)

1519 Do they not en that devise evU?

1520 HeU and destruction are before the Lord: how much more then the heartsofthe children of men? (15:11)

1521 Wherefore is there a price In the hand of a fool to get wisdom, seeing he hath no heart to it? (17:16)

1522 The spirit of a man wiU sustain his infirmity; but a wounded spirit who can bear? (18:14)

1523 All the brethren of the poor do hate him: how much more do his friends go far from him? (19:7)

1524 Most men proclaim every one his own goodness: but a faithful man who can find? (20:6)

1525 Who can say, I have made my heart clean, I am pure from my sin" (20:9)

1526 Man's goings ate of the Lord; how can a man then understand his own way? (20:24)

1527 The sacrifice of the wicked is abomination: how much mote when he bringeth it with a wicked mind? (21:27)

1528 Have not I written to thee ex-ceUent things In counsels and knowledge, that 1 might make thee know the certainty of the words of truth to them that send unto thee? (22:20-21)

1529 Ifthou hast nothing to pay, why should he take away the bed from under thee? (22:27)

1530 Seest thou a man diUgent in his business? (22:29)

1531 WUt thou set thine eyes upon that which Is not? (23:o)

1532 Who hath woe? (23:29)

1533 Who hath sorrow? (23:29)

1534 Who hath contentions? (23:29)

1535 Who hath babbUng? (23:29)

1536 Who hath vounds without cause? (23:29) 29)

1537 Who hath redness of eyes? (23:

1538 When shaU I awake? (23:35) 1529 If thou sayest. Behold, we knew

it not; doth not He that pondereth the heart consider it? (24:12)

1540 And He that keepeth thy soul. doth He not know it? (24:12)

1541 And shaU not He render to every man according to his works? (24:12)

1542 For their calamity shall rise suddenly; and who knoweth the ruin of them both? (24:22)

1543 Hast thou found honey? (25:15)

1544 Seest thou a man wise in his own conceif (26:12)

1545 Am not I In sport? (26:19)

1546 Who is able to stand before envy? (27:4)

1547 Doth the crown endure to every generation? (27:23-24)

1S40 S«e«i itaM • ma that li haay In Ml rfot<ii*(t9:20i

li43 •sboKjthiiceaJed JTlntohe*-veo. ■ "•' - icJ-'CJO:*)

U :-: ti^ihered the wiod in

hli : i >^ V •

ISSl MhotiiUibound the wtten in i Uinr.ent (J0:4)

ISSC Who hJlh eit^bUiheO M the enJi of the earth {^o■.4)

15Sj whatii tU> name. aoO w|ui h HiiBO'iD<>")e.>ftl>o<J aati tell" (tO:

S)

ISM Leu I be fuU. «nd deny Tbee . *dJ uy. Who li the Lord" (30:9)

1555 Wbai. my wn (Jl:2) (31:2)

1556 And whit, the wn of my womb" 1547 And whit, the loo of my vowj"

(jl:2) (31-10)

155^ w'boc4nfindavinviouj*«m*D" jjmjertionjinEcclesiartes

1559 rtKit profit hath i man of iU hij Idtout which he tiketh under the «W> (1:3)

1560 l» there »ny thing whereof It may be uld. fee. this u new" (1:10)

1561 I taid of Uut^htet, It Is mad: and of miith. What Joeth if (2:::)

156'-' Whit ciDthe TT.an dothatcon.-ethafterthe ldn(;-'(2:12)

156J AJlt happeneth to the fool. » ithippeaetbeven to me: and why was I then more wise (-15)

1564 And tow dieth the wise man"' (il6)

1565 Who knowetb whether he shall be a wiK nan or a fool" (2:19)

1566 Mhat hath man of all his la-bour.andof the vexation of his heart, wherein he hath laboured under the sun "(2:22)

1567 Who can eat. or who else can hasten hereunto, more than I"^ (2:25)

1568 What profit hath he that vorketh " to t^^ wherein te labouieih" (3:9)

1569 Who'KJKjweth the spirit of man that tioeth upward, and the spirit of tlK beast that goetb downward to the earth" (3:21)

1570 There is nocWng better, than that a man should rejoice In his own works: for that is his pordon: for who shall bring him to see what shall be . after him' (3:2?)

1571 For whom do 1 labour and bereave my soul of God" (4:8)

1572 How can one be warm alone" (4:11)

1573 Wherefore should God be angry at thy voice, and desnoy the work of tMne hands' (5:6)

1574 When jioods increase, they are mcreased that eat them: and «4ut good Is there 10 the owners thereof, saving thebeholdlnts of them with their eyes'-(5:11)

1575 What profit hath he thai hath laboured for the wind" (5:16)

1576 Do not all go to one place" (6:5)

1577 What hath the wlie more than the fool" (6:?)

1573 What hath the poor, thai he kao«cth to walk before the Uvlng"(6:3)

1579 Whatlin.an the better? (6:11)

1580 Who knoweth what is good for nun In this life, all the days of hu vain life which he ipendeth at a shadow^ (6:12)

1581 WK>ran tell a man what shall be after him under the sun" (6:12)

1582 Say not thou, wbails the cauK that the fouTiet days were better than these' (7:10)

1583 Who can make that stzalght, wHch he hath made crooked" (7:13)

15d4 Be not righteous over much : neither nake thyieU over wise: why tbouldea U»u destroy ihyiel'" (7:16)

1585 Be not over much •ricked, neither be tnou foolish: why ihoolde* tl»ii die befof e thy time"' H: IT)

1536 That which is fat on, and exceeding deep, who can Bnd it out" (7:24)

1587 Who is at a wiw muf! (8:1)

1588 Who'Knoweth the interpreudoci of a thlnR"(3;l)

1589 Who can uy unto him, Wkat doesl thou" (8:4)

159C Who can tell him whoi It shall be" (8:7)

1591 A rnancanooc tell what shall be: and what shall be after blm. who can teU hln "(10:14)

n questloot in ^fl of '^olomoo:

1592 Why ilioulld I be as die ijui twnetb aside by the flocks of thy companions"(1:7)

1593 Saw yc him whom my soul loveth" (3:3)

1594 Who is this that cometh out of

L^ -. , 1 - • 111 ,r, of SKoke.

r^nkiooenie, ^.. ^.. ^, ,..i ercfunr (t:

how

6)

1595 I have put off my coat: shall I put It CO' (5:3)

1596 I have washed niy feet: how shaU 1 defile theni (5:31

'.S9^ Whatli ihy tieloved more than ■. r J, I) ihou (alren a mong

.-. .1- A at 1! thy beloved more than another beloved, that thou doit so charge us" (5:9)

1599 Whither is thy beloved gone, O thou fairest amoog women' (6:1)

1600 «Miher is thy beloved ti«ned aside (6:1)

1601 Who IS she that looketh forth as the morning, fair as the moon, clear as ttK sun. and terrible as an army with bannen" (6:10)

1602 What will ye see in the Shula-mlie' (6:13)

1603 Wholsthisthatcomethup from the wUdemess. leaning upon her beloved" (9:5)

1604 What shall we do for our sister in the day when she shall be spoken for (8:8)

190 questioos in Isaiah:

1605 Why should ye be stricken any more'"(1:5)

160€ To what purpose is the multitude of your sacrifices unto Me? (1:11)

1607 When ye come to appear before Me, who hath required this at your hand, to tread My coutu" (1:12)

1608 Cease from man, whose breath IS in his nostrils: for wherein is he to be accounted of" (2:22)

1609 What mean ye that ye beat My people to pieces, and grind the faces oftte poor"(3:15)

1610 What could have been done nxxeio My vineyard, that I have n(X dooe in it' (5:4)

1611 Wbcrefoce. when 1 looked that it should brios forth grapes, brought It forth wOd t?tiP«5" (5:4)

1612 Whom shall 1 send and who will go for US' (6:3)

1613 How long' (6:11)

1614 Is it a small thing for you to weary men. but will ye weary my God also" (7:13)

1615 Should not a people seek unto ttelr God" (8:19) 19)

1616 For the living lo the dead" (3:

1617 What wiu ye do In the day of vUitation.andlnibe desolation which shall come frari far" (10:3)

1618 To whom will ye flee for help" (10:3) (10:3)

1619 Where will ye leave yo« glory"

1620 Are not my pnnces altogether kings"(10:8)

1621 Is not Calno as Carchemisb" (10:9)

1622 IsnotHamath as Arpad"* (10:9)

1623 Is not Samaria as Damascus" (10:9)

1624 Shalllnot, as 1 have done unto Samaria and her idols, so do thejeru-

. salem and her idols" (10:11)

1625 Shall the axe boastitaelf against him that heweth therewith' (10:15)

1626 Shall the saw magnify Itself against Um that shaketh If (10:15)

161:7 An thou become weak as we? (14:10)

1628 Art thou become like unto US'* (14:10)

1629 Is this the man that made the earth to tren.ble, that did sliake kingdoms: that :i.ade the woild as a wilderness, and deiOuyed the cities thereof: that opened not the house of pnsoocrs"

I (14:16-17)

I 1630 The Lord of ho«0 hath pi*po«ed,

and who shall disannul if (14:27) I 1631 tils hand is ictelched out, and

who shall ti«n It back- (14:27) I 16)2 What shall uDc then answer the messengers of the naUon" (14:32) 16 !'ow say ye Into Pharaoh. lam

the son of the wise, the son of ancient

kuigs (ri:H)

!C A W^iae are they" (19:12) 16).'- Where are the wiKtrien"(19:1?) I6X; How shall wc escape"(20:6)

1637 Watchman, what of the nlghf (Jl:lli (21:11)

1638 Watchman, what of the oighf

1639 W'hatalleth tfiecnow thai thou art wholly gooe up to the houKtops" (22:1)

1640 What hatt thou here (22:16/

1641 Whom halt thou here, that thou

hastheweJ tliee out a sepuklire here, as he that bewetb him out a lerulchre onhigh.and that gravelhan habitation for himself In a rock (22:16)

1642 a this your Joyous city, whose ' antiquity is of aocleoi days ' (23:"T)

164.3 Who hath ukeii this counsel against Tyre, the ctowningcity, whose mercharmsare princes, whose trafBck-ers are the honorable of the earth' (23:8)

1644 Who would set up bners and tlwms at^LJlnst me in battle" (27:4)

1645 Hath he niiitten him, as hf vnote those that sinae him"(27:7)

1646 Is be slain according to the slauglxet of them that ate slain by him'.'(27:7)

1647 Whom shall He teach knowledge (28:9)

1648 Whom shall He make to understand doctrine"(28:9)

1649 Doththe plowman plow all day to sow' (■:8:24)

1650 Doth he open and break the clods of his ground" (28:24)

1651 Doth be not cast abroad the filches, and scatter the cummin, and cast in the principal wheat and the appointed barley and de in their place? (28:25) 1

1652 Who seeth us" (29:15)

1653 Who knoweth us" (29:15)

1654 Shall the work say to him that made It, He made oie nof ('29:16)

1655 ShaU the thing framed say to him that framed it. He had no understanding? (29:16)

1656 Is it not yet a very Uttle while, and Lebanon shall be turned Into a fruitful field, and a fruitful Held shall be esteemed as a forest" (29:17)

1657 Who amoog uj shall dwell with the devouring fire" (33:14)

1658 Who among us shall dwell with everlasting burnings" (33:14)

1659 Where Is the scribe" (33:18)

1660 Where Is the receiver^ (33:18)

1661 Where is he thai counted the towers"(33:18)

1662 What confidence is this wherein thou trustest" (36:4)

1663 Now on whom dost tbou trust, that thou rebelleSt against me? (36:5)

1664 Is it not he, whose high places and whose alian HezeJdah hath taken away, and said lojudah and Jerusalem, Ye shall worship before this alur? (36:

1665 How then wilt thou turn away the face of one captain of the least of my master's servanu, and put thy oust in Egypt for chariots and for | horsemen (36:9)

1666 Am 1 now come up wlthouithe Lord against this land to desaoy if:' (36:10) ,

1667 Hath my master sent me to thy roaster and to thee to speak these *«>tds"

(36:12)

1668 Hath he not sent me to the men that sit upon the wall, that they may eat ihelr own dung, and drink , their own piss with you" (36:12)

1669 Hath any of the gods of the nations delivered his land out of the haal

, of the king of Assyria' (36:18)

1670 Where are the gods of Hamatb and Arpad" (36:19) '

1671 Where are the gods of Sephar- I Talm? (36:19) I

1672 Have they delivered Samana i out of my hand" (36:19) {

1673 Who are they amoog all the i gods of these lands, thai have delivered ttieli land out of [iiy hand, that the . Lord should deliver Jerusalem out of my land" (J6::0)

1674 Shalt thou be deUveted"f37:11)

1675 Have the gods of the nations delivered them whichmy fathenhave do-

, stroyed, as (-ozan, and Hatan, and Rezeph, and the children of Eden wMch were In TeUssat" (37:12)

1676 Where Is the king of Haiiuth. and the king of Arpad, and the king ofthecity of Sepharvalm, Heoa, and Ivah"(37:13)

1677 Whom ha SI thou reproached and blasphemed" (37:23)

1678 Against whoii. hast thou exalted , thy voice, and lifted up thine eyes on

high' (37:23)

1679 Hasi thou not heard long ago, how : have done it: and of ancle a times, ih* I have formed if (37:'S)

. 1680 w^al shaU : say" (38:15)

I 1631 mIui is the dgii that I shall go

up to the house of the Lord" (38:22) I 1682 What said these men" (3»:3)

1683 From wheocc came they unto thee" (39:3)

1684 What have they seen In tMne

b0UK?(3>.4)

1685 What shaU I cry (40:6)

1686 Who hath measured the waters In the tuUow of His hand, and meted out heaven with the span, and coti>-prehetided the dust of the earth in a measure, and welgtied the mouataios in scales, and the hiUs in a balaisce"

1687 Wl» hath directed the Spirit of the Lord, ot being lUs counsellor hath uught Him" (40:13)

1688 With whom took He counsel, and who Lnsffucted Him, and taught Him la the path of judameiE, and uught Him knowledge, and shewed to Him the way of undemanding" (40: 14)

1689 To whom then will ye liken God? (40:18)

1690 Whatllkcness will ye compare unto lUm"(40:18)

1691 Have ye not known? (40:21)

1692 Have ye not heard? (40:21)

1693 Hath it not beeo lold you Docn the beginning" (40:21)

1694 Have ye not understood from the foundations ofthe earth' (40:21)

1695 To whom then will ye liken Me, ot shall I be equal? (40:25)

1696 Why sayesttbou, O Jacob, and jpeakert.O Israel, My way is his from the Lord, and my judgment is passed over from my God" (40:27)

1697 Hast thou not known" f 40:28)

1698 Hast thou not heard, that the everlastingGod, the Lord, the Creator of tte ends of the earth, falnteih not, neither is weary" (40:2^)

1699 Who raised up the righteous man from the east, called him to his

, foot, gave the nations before him, and made him rule over kings' (41:2)

1700 Who hath wrought and done it, calling ibe generadoos from the beginning^ (41:4)

1701 Who bath declared fton the beginning, that we may know^ (41:26)

1702 And beforednie, that we may say. He is righieoi*" (41:26)

1703 Who is blind, but My servanf (42:19)

1704 Or deaf, as My messenger that 1 senf (42:19)

1705 Who Is blind as he that is perfect, and blind as the Lord's servaa

,(42:19)

1706 Who among you will give ear to this" (42:23)

1707 Who wm hearken and hear for the time to come" (42:23)

1708 Who gave Jacob for a spoil, and Israel to the robbers" (42:24)

1709 Did not the Lord, He against wlum we have sinned" (42:24)

1710 Who aii.oag them can declare this and shew us former things'* (43:9)

1711 I wUl work, and who shall let It be"(4^3:13)

1712 Shall ye noi know if (43:19)

1713 And who, as 1, shaU call, and shall declare it, and set It in order for Me, since ! appointed the ancient people" (+4:7)

1714 Have not I told thee fran that time, and have decUred It" (44:8)

1715 IsthoeaCodbeside Me"(44:3)

1716 Who hjih fomied a god, or molten a graven image that is profitable for nothii^ (44:10)

1717 Shalll make the residue thereof an abomination" (44:19)

1718 Shall I fall down to the stock of a tree (44:19)

1719 is there not a lie In my dght hand" (44:20)

1720 Shall the cUv uy to hlni that fashloneth it. What makest thou"(45:

9)

1721 Otthywork,He hath no hands" (46:9)

1722 What begettest thou" f45:lOJ

1723 What hast thou brougU forth" (46:10)

1724 Who hath declared this from •nclent dme"(45:21)

1725 Who hath told it frtan that time (45:21)

1726 Have not I the Lord" (46:21)

1727 To whom will ye Uken Me, and make Me equal, and compare Me, thit we may be like" (46:5)

1728 WiU not ye docUre it" (48:6)

1729 How should My name be polluted" (48:11)

1730 Which among them hath de-cUred these things" (48:14)

1731 Can a woman forget Der suckiiig cUld, that she should not have com-passloD on the son of her womb? (49: 15)

1732 Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro" (49:21) 21)

1733 Whohathbroughtupthese'>(49:

1734 These, where had they been? (49:21)

1735 Shall the prey be taken from the mighty, or the lawful captive delivered" (49:24)

1736 Where is the bill of your mother's divorcement, whom I have put away? (50:1)

1737 Which of My creditors is It to whom I have sold you? (50:1)

1738 WhenIcame,wastherenoman? (50:12)

1739 When I called, was there none to answer" (50:2)

1740 Is My hand shortened at aU, that it cannot redeem? (50:2) 2)

1741 Have I no power to deli ver?(50:

1742 Who will con tend with me"(50: 8)

1743 Who is mine adversary^ (50:8)

1744 Who Is he that shall condemn me? (50:9)

1745 Who Is among you that feareth the Lord,thatobeyeththe voice of His servant,that walkethin darkness, and hath no Ught? (50:10)

1746 Art thou not it that hath cut Rahab, and wounded the dragon? (51:

9)

1747 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? (51:10)

1748 Who an thou, that thou should-est be afraid of a man that shall die, and of the son of man which shall be made as grass; And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundadons of the earth; and hast feared continually every day because of the fury of the opptessor, as if he were ready to destroy? (51:12-13)

1749 Where isthe fury of the oppres-JOt? (51:13) 19)

1750 Who shall be sorry for thee?(51:

1751 By whom shall I comfort thee" (51:19)

1752 V*athaveIhere,saiththeLord, that My people is taken away for nought? (52:5)

1753 Who hath believed our report? (53:1)

1754 To whom is the arm of the Lord revealed? (53:1)

1755 Who shall declare His generation? (53:8)

1756 Wherefore do ye spend money for that which is not bread? (55:2)

1757 And your labour for that which satlsfieth not? (55:2)

1758 Against whom do ye sport yourselves? (57:4)

1759 Against whom make ye a wide mouth, and draw out the tongue? (57: 4)

1760 Enflaming yourselves with Idols under every green tree, slaying the children in the valleys under the cllfts of the rocks? (57:5)

1761 Should I receive comfort in these? (57:6)

1762 Of whom hast thou been afraid or feared, that thou hast not remembered Me, nor laid it to thy heart? (57:11)

1763 Have not I held My peace of old,and thou fearest Me not? (57:11)

1764 Wherefore have we fasted, say they, and Thou seest not? (58:3)

1765 Whaefore have we afflicted oui soul, and Thou takest do knowledge? (58:3)

1766 Is It such a fast that I have chosen? (58:5)

1767 A day for a man to afflict his soul? (58:5)

1768 I sit to bow down his head ai a bulrush, and to spread sackcloth and ashes under him? (58:5)

1769 Wilt thou call this a fast, and an acceptable day to the Lord? (58:5)

1770 Is not this the fast that I have chosen? (58:6)

1771 To lose the bands of vickedness, , to undo the heavey burdens, and to

let the oppressed go free, and that ye break every yoke? (58:6)

1772 Is It not to deal thy bread to the hungry, and that thou bring the

^ poor that aie cast out of thy house ?

(58:7)

1773 When thou seest the naked that thou cover him; and thatthouhide not thyself from thine own flesh" (58:7)

1774 Who are these that fly as a cloud, and as the doves to thcli win - dows'(60:8)

1775 Who is this that cometh from Edom, with dyed garments from Bozrah" (63:1)

1776 This that is glorious in His apparel, travelling in the greatness of His strength" (63:1)

1777 Wherefore art Thou red in Thine apparel, and Thy garments like him that Deadest in the winefat? (63:2)

1778 Where is He that brought them up out of the sea with the shepherd of His nock" (63:11)

1779 Where is He that put His Holy Spirit within him" (63:11)

1780 That led them by theright hand ofMoseswIthHisglorious arm, dividing the %«ter before them to make Himself an everlasting name" (63:12)

1781 That led them through the deep, as an horse in the wilderness, that they should not stumble" (63:13)

1782 Where is Thy zeal and Thy strength, and sounding of Thy bowels and of Thy mercies toward me" (63: 15)

1783 Are they restrained? (63:15)

1784 Why hast thou made us to err from Thy ways, and hardened our heart from Thy fear? (63:17)

1786 WiltThouholdThypeace, and aRlict us very sore'? (64:12)

1787 Where is the house that ye build unto Me"(66:1) (66:1)

1788 Where is the place of My rest?

1789 Who hath heard such a thing" (66:8) 8)

1790 Whohath seen such things"(66:

1791 Shall the earthbe made to bring forth In one day" (66:8)

1792 Or shall a nation be bom at once"(66:8)

1793 Shall! bring forth to the birth, and not cause to bring forth? (66:9)

1794 Shall! cause to bring forth, and shut the womb? (66:9)

194 questions in Jeremiak

1795 What seest thou"(1:11)

1796 What seest ttou" (1:13)

1797 What iniquity have your fathers found in Me, that they are gone far from Me, and have walked after vanity, and are become vatn? (2:5)

1798 Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, and of the shadow of death, through a land that no man passed through, and where no man dwelt' (2:6)

1799 Where is the Lord? (2:8)

1800 Hath a nation changed their gods, which are yet no gods" (2:11)

1801 !s Israel a servant (2:14)

1802 Is he a homebom slave" (2:14)

1803 Why Is he spoiled? (2:14)

1804 Hast thou not procured this unto thyself, in that thou hast forgotten the Lord thy God, when He led thee by the way? (2:17)

1805 And now what hast thou to do in the way of Egypt, to drink the waten of SIhor?(2:18)

1806 Or what hast thou to do in the wayof Assyria, to drink the waters of the river? (2:18)

1807 How then art thou turned into a degenerate plant of a strange vine unto Me" (2:21)

1808 How canst thou say, I am not polluted,! have not gone after Baalim? (2:23)

1809 Whocan turn her away? (2:24)

1810 Where are thy gods that thou hast made thee? (2:28)

1811 Wherefore will ye plead with Me? (2:29)

1812 Have I been a wilderness unto Israel? (2:31)

1813 A land of darkness? (2:31)

1814 Wherefore say My people. We are lords: we will come no mote unto Thee? (2:31)

1815 Can a maid forget her ornaments, or a bride her attire" (2:32)

1816 Why trimmest thou thy way to seek love"(2:33)

1817 Whygaddest thou about so much to change thy way? (2:36)

1818 Ifa man put away his wife, and she go from him, and becomes another man's, shall he return unto her again? (3:1)

1819 Shall not that land be greatly

polluted" (3:1)

1820 Wilt thou not from this nme cry unto Me, My Father, Thou art the guide of my youth" (3:4)

1821 WiU He reserve His anger for ever? (3:5)

1822 Will He keep It to the end"(3:5)

1823 Hast thou seen that which backsliding Israel hath done" (3:6)

1824 How shall 1 put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? (3:19)

1825 Haw long shall thy vain thoughts lodge within thee? (4:14)

1826 How long shaU I see the standard, and hear the sound of the trum-pef (4:21)

1827 When thou art spoiled, what wilt thou do? (4:30)

1828 OLord,arenotThineeyes upon tte truth" (5:3) (5:7)

1829 How shall! pardon thee for this"

1830 Shall! not visit for these things? (5:9)

1831 ShallnotMy soul be avenged on such a nation as this" (5:9)

1832 Wherefore doeth the Lord our God all these things unto US'" (5:19)

1833 Fear ye not Me? (5:22)

1834 Will ye not tremble at My presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass It and though the waves thereof toss them -selves, yet can they not prevail; though they roar, yet can they not pass over it? (5:22) (5:29)

1835 Shall! not visit for these things?

1836 Shall not My soul be avenged on such a nation as this? (5:29)

1837 What will ye do in the end tlieteof? (5:31)

1838 To whom shall 1 speak, and give warning, that they may hear?(6: 10)

1839 Were they ashamed when they had committed abomination? (6:15)

1840 To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? (6:20)

1841 Will ye steal, murder, and commit adultery, and swear falsely, andbum incense unto Baal, and waU< after other gods whom ye know not; and come and stand before Me in this house, which is caUed by My name, and say, We are delivered to do all these abominations? (7:9-10)

1842 Is this house, which Is called by My name, become a den of robben in your eyes? (7:11)

1843 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem"(7:17) (7:19)

1844 Do they provoke Me to anger?

1845 Do they not provoke themselves to the confusion of thdr own faces? (7:19) (8:4)

1846 Shall they fall, and not arise?

1847 Shall he turn away, and not return? (8:4)

1848 Why then is this people of Jerusalem slidden back by a perpetual backsUding? (8:5)

1849 No man repented him of his wickedness, saying, Whathave I done? (8:6)

1850 How do ye say, We are wise, and the law of the Lord Is with us? (8:8)

1851 They have rejected the word of theLord: and what wisdom is in them? (8:9)

1852 Were they ashamed when they had committed abominations? (8:12)

1853 Why do we sit stiU? (8:14)

1854 a not the Lord In Zicn? (8:19)

1855 Is not her king In h«" (8a9)

1856 Why have they provoked Me to anger with their graven Images, and with the strange vanities? (8:19)

1857 Is there no balm In Gllead: Is there no physician there? (8:22)

1858 Why then is not the health of the daughter of My people recovered? (8:22)

1859 I will melt them, and cry them; for how shall I do for the daughter of My people? (9:7)

1860 Shall I not visit them for these things'? (9:9)

1861 ShaU not My soul be avenged on such a nation as this? (9:9)

1862 Who is the Wiseman, that may understand this? (9:12)

1863 Who is he to whom the mouth of the Lord hatk spoken, that he may declare it, for what the land perisbeth and Isburned up like a wilderness, that

none passeth through? (9:12)

1864 Who would not feat Thee, O King of nations? (10:7)

1865 WhathathMy beloved to do in Mine house, seeinti she hath wrought lewdness with many, and the holy flesh IS passed from thee? (11:15)

1866 Wherefore doth the way of the wicked prosper" (12:1)

1867 Wherefore are all they happy that deal very treacherously? (12:1)

1868 How long shall the land mourn, and the herbs of every field wither, forthe wickednessof them that dwell therein"(12:4)

1869 If thou hast run with the footmen, and they wearied thee, then how canst thou contend with horses" (12:5)

1870 If in the land of peace wherein thou trustedst, they wearied thee, then how wUt thou do in the swelling of Jordan" (12:5)

1871 Do we not certainly know that every bottle shall be filled with wine" (13:12)

1872 Where is the flock that was given thee, thy beautiful flock? (13: 20)

1873 What wilt thou say when he shall punish thee" (13:21)

1874 Shall not sorrows take thee, as a woman in travail" (13:21)

1875 Wherefore come these things upon me" (13:22)

1876 Can the Ethiopian change his skin, or the leopard his spots? (13:23)

1877 Wilt thou not be made clean? (13:27)

1878 When shall it once be" (13:27)

1879 Why shouldest thou be as a strangerin the land, andasa wayfaring man that tumeth aside to tarry for a night? (14:8)

1880 Why shouldest thou be as a man astonied, as a mighty man that cannot save? (14:9) dah? (14:19)

1881 Hast Thou unerly rejected Ju-

1882 Hath thy soul lothed Zion? (14; 19)

1883 Why hast Thou smitten us, and theie is no healing for us" (14:19)

1884 Are there any among the vanities of the Gentiles that can cause rain" (14:22)

1885 Or can the heavens gfre shcwers? (14:22)

1886 Art not Thou He, O Lord our God"(14:22)

1887 Whither shall we go forth?(15:2)

1888 Who shall have pity upon thee, O Jerusalem? (15:5) 5)

1889 Or who shall bemoan thee? (15:

1890 Or who shall go aside to ask how thou doest? (15:5)

1891 Shall iron break the northern iron and the steel? (15:12)

1892 Why is pain perpetual, and my wound incurable, which refuseth to be healed? (15:18)

1893 WUt thou be altogether unto me as a liar, and as waten that fail? (15:18)

1894 Wherefore hath the Lord pronounced all this great evil against us? (16:10)

1895 Orwhatisour iniquity? (18:10)

1896 Orwhatisour sin that we have committed against the Lord? (16:10)

1897 Shall a man make gods unto himself, and they are no gods? (16:20)

1898 The heart is deceitful above all thing:, and desperately wicked: who can know it? (17:9)

1899 Where is the word of the Lord? (17:15)

1900 Cannot I do with you as this potter" (18:6)

1901 Will a man leave the snow of Labanon which cometh from the rock of the field"(18:14)

1902 Or shall the cold flowing waters that come from another place be forsaken? (18:14)

1903 Shall evil be recompensed for goad"(18:20)

1904 Wherefore came I forth out of the womb tc see labour and sorrow that my days should be consumed with shame? (20:18)

1905 Who shall come down against us? (21:13)

1906 Or who shall enterinto our hab-itauons? (21:13)

1907 Wherefore hath the Lord done thus unto this great city? (22:8)

1908 Shalt thou reign, because thou closest thyself in cedar? (22:15)

1909 Did not thy father eat and drink, and do judgment and justice, and then

il wii -ell -ilh hln- (K:15)

1910 HejuJgedthecjLBeo? tHe ^oor andoeeJy: then it w»« .-w«i oat ihli to know Mc

1911 li thU min Conuh x Jeipiic^ brofcemJol" (ii. J3)

191C li he 1 veuel wheirln li no pleuwe^-^:?)

1913 Whaefofeite they cut out. he todhli veJ, inj ite can into a UnJ j which they know noc' (:r2;:9)

1914 Who h«th stood In (he countel of (he Lord, inJ'.at-V r>«iceived «nd he*tJ Hn «o:

1915 Whohj; -Hliwofd, ind he*id lt"(:a:lrf)

1916 Am 1 a Cod i(h«od, uitb (he Lord. »Dd not » God *f»t off" (21. <)

1917 C*n iDy hide himielf in secret pUcej thai I ihall ix>(»ce hini?(2i:

24)

1918 Do noli flu heaven an*earth. uiihthe Lord" (23:24)

1919 How loig ihall this be in (he hean of the prophets that prophesy Uei- (23:26) (23:28)

1920 What Is (he chaff to the wheat"

1921 IsnotMy word like a fire- {~i: 29)

1922 And like a hammer that break-eih the rock In pieces" (23:29)

192J wbatistbe butdenof the Lord" (23:33)

1924 What bwdeo? (23:33)

1925 What hatb the Lord answered? (23:35)

192$ What hitb the Lord spoken" (23:35)

1927 What hath the Lord answered thee"(23:37) 37)

1928 What haththeLordspoken'>(23:

1929 What seest thou. Jeremiah'(24: 3) ed" (25:29)

1930 Should ye be utterly unpunish-

1931 Why bast thou prophesied in j the name of (he Lord, saying. This ' houK shall be Uke ShUoh, and this city shall be deiolate without iDhabiunf (26:9)

1932 Didnot HezekiahkiDg of Judah andalljudah put him at all to death" (26:19) '

1933 Did he not feat the Lord, and besought the Lord, and the Lord re- , peiKed Him of the evil which He had \ pronounced against them"(26:19)

1934 whywdl ye die, thou and thy people, by the sword, by the famine, aodbyihepesulence,as the Lord hith ^Mken againt the nation that will not serve the King of Babylon" (21:13)

1935 Wherefore should this city be Uid Vme-'(21:11)

1936 Why hast thou not reproved Jere-miahofAnaihoth, which makethhimself a prophet to you^ (29:27)

1937 Ask ye luw, and see whether a man dotb uavaU with child"(30:6)

1938 Wherefore do I see every man wlthhiihandson his loint, as a woman | lo travail, and all faces turned into ' paleneu" (J0:6)

1939 whyctiest thou for thine affliction" (30:15)

1340 Who IS this that engaged his hfcart to approach unto Me" (30:21)

1941 lsEphrainiMydeatsan'>(31:20) '

1942 Is he a pleasant child" (31:20)

1943 lk>w long wUl thou go about, Otboubackiliil:r)g daughter" (31:221

1344 il (here any thing too hard for Me ki-Ul)

lsM6 Cooslderest (hou not wha(this people have ipokeo, uying. The two families wttch the Lord hath chosen. He hatb even cast then, off (33:24)

1346 Will ye not receive instruction to hearken to My wads'* (35:13)

ld47 iiow dlditihou write aU these words ai hlj muuth" (36:17)

194d why hast thou written therein, uying. The kinti of Babylon shallcertainlyc^ 'itroy this land, and

shallca « fioni theoce is^an

and bea« i •- . ->) (37:17)

1949 Is there any tord from the Lord"

1950 What have 1 offende ' . --ihee.or againn thy letvaao. tMs people, tnal ye have , prison (i7:l(j)

1951 wbBC are now your propheu which propl«sied unto you, uytoa. The king ol Babylon shall not ccvne against you, not agaiott tMs land"*

(37;19)

1952 If 1 declare it unto thee, wilt thou not surely put me to deatli" (38: 15)

1953 If I give thee counsel, will thou not hearken unto me" (38:15)

19' 'J certainly know that

Bji . ,((he Amnionltei hath

jCi the son of Nethanlah to

- (40:14)

:j^i wherefore should he slay thee,

thai all thr lewi which are gathered

-. •" - . -'rred, and the

(40:15)

. ■ . ,,ai ye thisgreat

evil ;«, to cut off from

_ .. child and suck-

jh, to leave you none

•at ye provoke Me unto

wrath wHt] the works of your hands,

biwninu incense unto other gods in the

land of Egypt, whither ye be gone to

dwell, that ye might cut yourselves

off, and that ye might be a curse and

a reproach among all the nations of

the earth- (44:7-9)

1957 Have ye forgotten the wickedness of your fathen. and the wickedness of the kings of ludah. and yoiff own wickedness, and thewlckednesj of your wives, which they have com-mlned In the land of iudah,and in the streets of Jerusalem" (44:9)

1958 whenweburned incense to the queenof heaven, and poured out drink offerings unto her. did we make her cakes to worship her, and pour out drink offerings unto her. without our men" (44:19)

1959 Did not the L«d remember them, andcame il not into His mind? | (44:21) i

1960 Seekest thou great things for thyself'(45:5)

1961 Wherefore have I seen them dismayed and turned away back"(46:5)

1962 Whoisthisihat cometh up as a flood, whose waters are moved as the rivers" (46:7)

1963 Why ait thy valiant men swept away^ (46:15) (47:5)

1964 How long wilt thou cut thyself

1965 Othou sword of the LokI, how loigwill itbe ere thou be quief (47: 6)

1966 How can it be quiet, seeing the Lord hath given it a charge against Athkelon, and against the sea shore? (47:7)

1967 How say ye. We are mighty and strong men for the war"(48:14)

1968 What IS done" (48:19)

1369 Was not Israel a derision unto thee" (48:27)

1370 Wat he found among thieves" (48:27)

1971 Hath Isael no sons' (49:1)

1972 Hatb he no heir-* (49:1)

1973 Why then doth their king in-heii(Cad.and his people dwell in his ciaes"(49:l)

1974 Wherefore gloriesi thou In the valleys, thy flowing valley, O backsliding daughter^ (49:4)

1375 Who shall come unto me?(49:4)

1376 Is wisdon no more in Teman" (49:7)

1377 b counsel perished from the prudent"(43:7)

137d IstheirwisdOT. vanithed"(49:7)

1373 If grapegathererscome tothee,

would they not leave sonie gleaning

gtirc""n'^':<)

1 a be tha(shall altogether io -r(43:l'J)

Ijo. Mbu II a chosen man, that 1 may appoint over her" (49:19)

19b J Who 11 like Me" (4*19)

IJSt Who will appoint Me the time' (49;1J)

IJ-iA Who is that shepherd that will sund before Me"(49:13)

I'm who II a chosen man. that I may appoint over her'(50:44)

1386 who IS like Me' (50:44)

1387 Who wiu appoint Me the time?

(50:44)

1388 Who Is that shepherd that will stand before Me ' (50:44)

li que«ioiu in Lanieouuont: 1989 Is It nothing to you. all ye that pass by (1:12)

^here Is the corn and wine"

i.'-i what thing shall I take (o wii-neu ;« tliee" ('- 1 i) ('2: i:))

133-J w hat tM ng shall I liken to thee"

iJJi whatu.jll Ic^ual to thee, that I I niav comfort thee (2 11) I 19M Who can teal thee" (2:13)

1395 li (hit the city ihai men call The perfection of beauty. The joy of \ the whole earth' (J: I5i • 1996 shall the worsen eat their fruit, j and children of a span long" (2 20) I 1997 Shall the priest and the prophet

be slain in the sanctuary (-':20> \99H Who Is he titat uiih. and it 1 pass, when the Lgrd cotT>- i I not" (1:37) I i.'j V1 It of (he mouth of (he rrxjtt High proceededth not evil and good? (3:38) 1

2000 Wherefore doth a living man complain, a man for (he punishmetx ' of his sins"(1:39)

2001 Wherefore dos ihou forget us i forever,and forsake us so longtime? (5:20) I

80 questions in Ezekiel:

2002 5ees(thou what tTey Jo" (8:6)

2003 Even the great abominations • that the house of Israel commlneth here, that I should go far off from My sanctuary" (8:6) 1

2004 Hast thou seen what the an- | cients of the house of Israel do In the dark,everymaninthechambers of his imagery"(8:12) '

2005 Hast thou seen this'" (8:15)

2006 Hast thou seen this" (8:17) j

2007 Is It a light thing to the house of Judah that they commit the abomi - nations which they commit here" (8: : 17) '

2008 AhLordGodI wilt Thou destroy ! all the residue of I »ael in Thy poixing ' out Thy fury upon Jerusalem" (9:8)

2009 Ah Lord God! wilt thou make I a full end of the remnant of Israef (11:13) '

2010 Hath not the house of Israel, i the rebellious house, said unto thee, What doest thou"(12:9)

2011 What is that proverb that ye have in the land of Inael, saying. The days ate prolaiged, and every vision faileth"(12:22)

2012 Have ye not seen a vain vision , ' and have ye not spoken a lying divina- I tion, whereas ye say. The Lord saith • it; albeit I have not spoken^ (13:7) i

2013 When the wall is fallen, shall \ it not be said unto you. Where is the daubing whaewith ye have daiiied it? (13:12)

2014 Will ye hunt the souls of My people, and will ye save the souls alive that come unto you" (13:18)

2015 Will ye pollute Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should die, and to save the souls alive that should not live, by your lying to My people that hear your lies"(13:19)

2016 These men have set up their idols in their heart, and put the numblingblock of their iniquity before their face: should I be enquired of at all by them"(14:3)

2017 How much more when I send My four sore judgments upon Jerusalem.

' the sword, and the famine, and the noisome beast, and the pestilence, to cia off from it man and beast" (14: 21)

2018 What Isthe vine tree more than ' any tree, or than a branch which it

amom the uees of the forest"(15:2)

2019 Shall wood be uken thereof ' to do any work" (15:3)

I 2020 Will men lake a pin of it (o I bang any vessel thereoi"(15:3)

2021 Isit meet for any work" (15:4)

2022 When il was whole. iiwasmee(I for no work: how mich leu shall it be

meet yet for any work, when the fire I hath devoured it, and It It bisned'!'(15: I 5)

2023 Isthlsofthy whoredon la sii all ' matter, tliat thou hast slain My chilJ-

ren.and delivered then tocausetheni topats through the fire for them? (16: I 20-21)

, 2024 Shall It prorper" (179) I 2025 Shall he not pull i^ the roots I thereof, and cut off the fruit thereof, I that It wither" (17:9)

•20 J6 Shall It prosper" (17:10) Jo2~ shall It not utterly wither, when i the east wind touchelh it"(l7:10) 2028 Know ye not what these ihingi mean" (17:1-2) I 2029 Shall it protpw" (17:15)

2030 Shall he escape thM doeth tucl things" (17:15)

I 2031 Shall he break the covenant. and be deUvereJ' (17:15)

2032 what mean ye, thiiye use this

proveih concerning the land of Inael,

uying, 1 he fathers have eaten sour

I grapes, and the children's teeth arc

I set - .' (18.'J)

he then live"(18:13) I •20>4 Why (18:19)

2041 ArenotMywaysequal"(18:29)

2042 Arenotyourwapunequal'>(18: 29)

2043 What il thy brother" (19:2)

2044 Are ye come (o inquire of Me" (20:3)

2045 Wilt (hou judge (hem" (20:4)

2046 What is the high place where-unto ye go" (20: 29)

2047 Are ye polluted after the manner of your fathers" (20:30)

2048 And commit whoredom after their abominations"(20:30) (20:31)

2049 Shall I be enquired of by you"

2050 Ah Lord (.od! they say of me. Doth he not speak parables" (20:49)

2051 Wherefore sighe« thou"(21:7)

2052 Should we then make mlnb? (21:10)

2053 What if the fword contemn even the rod"(21:13)

2054 Shall I cause it to retm into his sheath? (21:30)

2055 Wilt (hou judge the bloody city" (22:2)

2056 Can thine hean endure, or can 'hinc hands be strong, in the days that I shall deal with thee" (22:14)

2057 Wilt thou judge Aholah and Aholibah" (23:36)

2058 Will they now commit whore-dotns with her. and she with them? (23:43)

2059 Wilt thou not tell us what these things ate to us. that thou doest so" (24:19)

2060 Shall it not be in the day when 1 take from them their strength, the joy of then gUwy, the desire of their eyes. ar»i tKat whereupon they set their minds, their sons and their daugliers. thai hethatescapethin that day shall

! come unto thee, to cause thee to hear

I it with thine eats" (24:25-26)

' 2061 Shall not the isles shake at the

I sound of thy fall, when the wounded

I cry, when the slaughter is made in the

I midst of thee"(26:15)

! 2062 What City is like Tyrus. like

(the destroyed in the mldit of the lea"

(27:32) I 2063 VAlt thou yet saybeforelim that I slayeth thee, I am God*" (28:9)

2064 Whom art thou like in thy great-I ness'(31:2)

2065 To whom art thou thus like in glory and in greatness among the trees of Eden" (31:18) (32:19)

2066 Whon ■■"" ■»" "iss in beauty"

2067 If our' xi sand our tins be upon us, a:.. - - . - away in them ,

' how should we then live" (33:10) ! 2068 Why wUI ye die. O houw of ! laaef (33:11) 25)

I 2069 Shall ye potsess the land" (33:

2070 Shall ye possess the land? (33: 26)

2071 I (he shepherds feed the flo-

'2072 see" et' it a small thing unto youto have eaten up the good pasture, but ye must tread down your pa«ures" (34:18)

2073 And to have drunk of the Jeep waters, but ye must foul the residue with your feet' ((4 18)

2074 Can these bones live" (37:3)

2075 Wilt thou not show us what thou meanest by these" (37:1^

2076 Artthouccnieto take a spoil ?

(s8:13)

20-7 Iha thou gathered thy company lo lake a prey" (38:131

20?" Tocarrv away silver and gold, to ■ - ' itoods. to take

a .

vu ' ::a:t ru . ::oi -now It" (38:14)

2080 Art thou he of whom I have

bring thee agauiit thr 20S1 Hast thou leeu "... ^ • '-)

16 i^uestions i n Da:iieL 2082" ' 'c «e your faces

worie • l^ldren which

are oi tu ji 'am\ ^ i. iui

2083 Why is the decree so hasty from the king-(2:15)

LD TESTAMENT QUESTIONS

2084 An thou able to make known unto me the dream which I have seen, and t>K interpretation thereof? (2:26)

2085 Is it true... do not ye serve my gods, nor wonhip the golden image which I have set up? (3:-14)

2086 Who is that God that shall deliver you out of my hands? (3:15)

2087 Did not we cast three men bound into the midst of the fire" (3:24)

2088 Is not thisgreatBabylon, that ! have buQt for the house of my kingdom by the mightof my power, and for the honor of my majesty:' (4:30)

2089 What doest thou" (4:35)

2090 Art thou Daniel, which art of thechildrenofthe captivity of Judah, whom the king my father brought out of Jewry? (5:13)

2091 Hast thou not signed a decree, that every m.an that shall ask a petition ofanyGod or man within thiny days, save of thee, O king, shall be cast into the den of lions? (6:12)

2092 Is thy God, whom thou servest continually, able to deliver thee from tlE lions? (6:20)

2093 How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? (8:13)

2094 How can the servant of thismy lord talk with this my lord? (10:17)

2095 Knowest thou wherefore I come unto thee? (10:20)

2096 How long shall it be to the end of these wonders? (12:6)

2097 What shall be the end of these things? (12:8)

16 questions in Hosea:

2098 What shaU I do unto thee? (6:4)

2099 What shall I do unto thee? (6:4)

2100 How long will it be ere they attain to innocency? (8:5)

2101 What will ye do in the solemn day, and in the day of the feast of the Lord? (9:5)

2102 Give them, O Lord: what wilt Thou give? (9:14)

2103 What then should a king do to us? (10:3)

2104 How shall I give thee up? (11:3)

2105 How shall!deliverthee?(11:8)

2106 How shall I make thee asAd-mah? (11:8)

2107 How shall! setthee as Zeboim?

(11:8)]\)

2108 Istheteiniquity inGilead? (12:

2109 Where is any other that may save thee in all thy cities? (13:10)

2110 And thy judges of whom thou saidsl. Give mie a king and princes? (13:10)

2111 What have I to do any more with idols? (14:8)

2112 Whoiswise, and he shall understand these things? (14:9)

2113 Prudent, and he shall know them? (14:9)

7 questions in Joel:

2114 Hath this been in your days, or even in the days of ycwr fathers? (1:2)

2115 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? (1:16)

2116 Who can abide it? (2:11)

2117 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a Hrink-offering unto the Lord your God?

2118 Where is their God? (2:17)

2119 What have ye to do with me? (3:4)

2120 Will ye render me a recom -pence (3:4)

31 questions in Amos:

2121 !s It not even thus. 6 ye children of Israel'^ (2:11)

2122 Can two walk together, except they be agreed? (3:3)

2123 Will a lion roar in the forest when he hath no prey? (3:4)

2124 Will a young lion cry out of his den, if ne have taken nothing? (3:4)

2125 Can a bird fall in a snare upon the earth, and have taken nothing at aU? (3:5)

2126 ShaU one take up a snare from the earth, and have taken nothing at aU?(3:5)

2127 Shall a uumpet be blown in the x:ity and the people not be afraid? (3:6)

2128 ShaU there be evU in a city, and the Lord hath not done it? (3:6)

2129 The lion hath roared, who will not fear? (3:8)

2130 The Lord God hath spoken, who can but prophesy? (3:8)

2131 Woe to you that desire the day

of the Lord! to what end is it to you? (5:18)

2132 ShaU not the day of the Lord be darkness, and not Ught? (5:20)

2133 Even very dark, and no brightness in it? (5:20)

2134 Have ye offered unto Me sacrifices and offerings in the wilderness forty years, O house of Israel? (5:25)

2135 Be they better than these kingdoms? (6:2)

2136 Or their border greater than your bolder"(6:2) 10)

2137 Is there yet any with thee? (6:

2138 ShaU horses run upon the rock? (6:12)

2139 WiU one plow there with oxen? (6:12)

2140 Have we not taken to us horns by our own strength? (6:13)

2141 BywhomshaUJacobarise?(7:2)

2142 By whom shaU Jacob arise?(7:5)

2143 Amos, what seest thou? (7:8)

2144 Amos, what seest thou? (8:2)

2145 When wiU the new moon be gone, that we may seU com? (8:5)

2146 And the sabbath, that we may set forth wheat, making the ephah sm.all, andthe shekel great, and falsifying the balances by deceit? (8:5)

2147 That we m.ay buy the po« for silver, and the needy for a pair o f shoes, yea, and sell the refuse of the wheat? (8:6)

2148 ShaU not the land tremble for this, and everyone mourn that dweUeth therein? (8:8)

2149 Ate ye not as children of the Ethiopians unto Me? (9:7)

2150 Have I brought up Israel out of the land of Egypt? (9:7)

2151 AndthePhiUstines from Caph-loc. and the Syrians from Kir? (9:7)

4 questions in Obadiah:

2152 Who shall bring me down to the ground? (v 3)

2153 Would they not have stolen tiU they had enough? (v 5)

2154 Would they not leave some grapes? (v 5)

2155 ShaU I not in that day... even destroy the wise men out of Edom, and understanding out of the mount of Esau? (v8)

12 queaioos in Jonali:

2156 What meanest thou, O sleeper? (1:6)

2157 What is thine occupation? (1:8)

2158 Whence comest thou? (1:8)

2159 What is thy country? (1:3)

2160 Of what people an thou? (1:8)

2161 Why hast thou done this?(l:10)

2162 What shaU we do unto thee, that the sea m.ay be calm unto us? (1:11)

2163 Who can tell if God wUl turn and repent, and turn away from His fierce anger, that we perish not?(3:9)

2164 WasnottJis my saying, when I was yet in my country? (4:2)

2165 Doest thou well to be angry?

(4:4) 2166 Doest thou well to be angrywith

the gourd? (4:9)

2167 Should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also muchcattle? (4:11)

23 questions in Micah:

2168 Whatisthe transgression of Jacob? (1:5)

2169 Is it not Samaria" (1:5)

2170 Whatarethe high places of Judah? (1:5)

2171 Are they not Jerusalem? (1:5)

2172 Isthe spirit of the Lord straitened? (2:7)

2173 Are ttese His doings? (2:7)

2174 Do not My words do good to him that walketh uprightly? (2:7)

2175 !s it not for you to know judgment? (3:1) 11)

2176 Is not the Lord among us? (3:

2177 Now viiy dost thou cry out aloud? (4:9)

2178 Is there no king in thee? (4:9)

2179 :sthycounsellorperished?(4:9)

2180 What have I done unto thee? (6: 3) (6:3)

2181 Wherein have I wearied thee ?

2182 WherewithshaU I cone before the Lord, and bow myself before the high God? (6:6)

2183 Shall ! come before Him with burnt offerings, with calves of a year old? (6:6)

2184 WiU the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? (6:7)

2185 ShaU I give my firstborn for

my transgression, the fruit of my body for the sin of my soul? (6:7)

2186 What doth the Locd require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (6:8)

2187 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? (6:10)

2188 ShaU ! count them pure with the wicked balances, and with the bag of deceitful weights? (6:11) 10)

2189 Where is the Lord thy God? (7:

2190 Who is a God Uke unto Thee, that patdoneth iniquity, and passeth by the transgression of tlic remnant of His heritage? (7:18)

8 questions in Nahum:

2191 Who can stand before His in -dignation? (1:6)

2192 Who can abide in the fierceness of His anger? (1:6)

2193 What do ye imagine against the Lord? (1:9)

2194 Where is the dwelling of the Uons, and the feedingplace of the youngUons, where the Uon, even the old Uon. walked, and the Uon's v*elp. and none m.ade him afraid'/ (2:11)

2195 Who will bem.oan her? (3:7)

2196 Whence shall! seek comfoners for thee? (3:7)

2197 Art thou better than populous No, that was situate among the rivers roundaboutit, whoseramipan was the sea, and her waU was from the sea? (3:8)

2198 Upon whom hath not thy wick -edness passed continually? (3:19)

12 questions in Habakkuk:

2199 Why dost Thou show me iniquity, and cause me to behold grievance? (1:3)

2200 Art Thou not from everlasting, OLord my God', mdne Holy One? (1:12)

2201 Wherefore lookest Thou upon them that deal treacherously,and boldest Thy tongue when the wickedde-voureth the man that is m.ote righteous than he? (1:13)

2202 Andmakestmenasthe fishes of the sea, as the creeping things, that have no ruler over them? (1:14)

2203 ShaU they therefore empty tteir net, and not spare continually to slay the nations? (1:17)

2204 ShaU not aU these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? (2:6)

2205 Shall they not rise up suddenly that shall bite thee, and awake that-shaU vex thee, and thou shaU be for booties unto them? (2:7)

2206 !s it not of the Lord of hosts that the people shall labour in the very fire, and the people shaU weary themselves for very vanity? (2:13)

2207 Ifthatprofiteth the graven image that the maker thereof hath graven it: the molten image, and a teacher of Ues,that the maker of his work trust-eththerein, to m.ake dumb idols? (2: 18)

2208 WastheLorddi5)leased againa the rivers? (3:8)

2209 Was Thine anger against the rivets? (3:8)

2210 Was Thy wrath against the sea, that Thou didst ride upon Thine horses and Thy chariots of salvation? (3:8)

No question in Zephaniah

8 questions in Haggai :

2211 Is it time for you^..to dwell

in your cieled houses, and this house Ue waste? (1:4)

2212 Why (1:9)

2213 Who is left among you that saw this house in her first glory? (2:3)

2214 How do ye see it now? (2:3)

2215 Is it not in your eyes in comparison of it as nothing? (2:3)

2216 ShaU it be holy? (2:12)

2217 Shall it be unclean? (2:13)

2218 Isthe seed yet in the bam? (2:

19)

27 questions in Zechariah:

2219 Your fathers, where are they? (1:5)

2220 And the prophets, do they Uve for ever? (1:5)

2221 But My words...! commanded My servans the prophets, did they not take hold of your fathers? (1:6)

2222 What are these? (1:9)

2223 How long wilt Thou not have mercy on Jerusalem and on the cities ofjudah, against wtich Thou hast had indignation these threescore and ten

yean"(1:12)

2224 What be these? (1:19)

2225 What came these to do? (1:21)

2226 Whither goest thou? (2:2)

2227 Is not dlts a brand plucked out of the fire? (3:2)

2228 What seest thou" (4:2)

2229 Whatare these, my Lord?(4:4)

2230 Knowest thou not what these be? (4:5)

2231 Who art thou, O great mountain? (4:7)

2232 Who hath despised die day of smaU things"(4:10)

2233 What are these two oUve trees upon the right side of the candlestick and uDon the left side thereof? (4:11)

2234 What be these two olive branches wHch through the two golden pipes empty the golden oil out of themseVes? (4:12)

2235 Knowest thou not what these be? (4:13)

2236 What seest thou? (5:2)

2237 What is it? (5:6) (5:10;

2238 VAiither do these bear the eiiiah?

2239 What are these, my Lord"(6: 4)

2240 Should! weep in the fifth ironth, separating myself as I have done these many years? (7:3)

2241 Did year aU fast unto Me, even to Me? (7:5)

2242 Did not ye eat for yourselves, and drink for yourselves? (7:6)

2243 Should ye not hear the words wli ch the Lord hath cried by the former prophets, when Jerusalem was inhabit -ed and in prosperity, and the cities thereof round about her, when man inhabited the south and the plain? (7:

2244 If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in Mine eyes? (8:6)

2245 rt'hat are these wounds in Thine hands? (13:6)

27 questions in Malachi:

2246 Wherein haa Thou loved us? (1:2) (1=2)

2247 Was not Esau Jacob's brother?

2248 If then I be a father, where is Mine honour? (1:6)

2249 If 1 be a m.aster, whae is My fear? (1:6)

2250 Wherein have we despised Thy name? (1:6) (1:7)

2251 Wherein have ve polluted Thee?

2252 Ifye offer thetlind for sacrifice, l3it not evU"(l:8)

2253 If ye offer the lame and sick, is it not evil? (1:8)

2254 Offer it now unto thy governor; will he be pleased with thee, or accept thy person? (1:8) (1:9)

2255 Will He regard your persons?

2256 Who is tliereeven am.ong ytJu that would shut the doors for naught? (1:10) .

2257 Should I accept this at your hand?'(1:13) 10)

2258 Have we not aU one father? (2:

2259 Hath not one God created us? (2: 10)

2260 Do we deal treacherously every man against his brother, by profaning the covenant of our fathers? (2:10)

2261 Wherefore? (2:14)

2262 Did not He make one? (2:15)

2263 Wherefore one"(2:15) (2:17)

2264 Wherein have we wearied Him?

2265 Where is the God of judgment? (2:17)

2266 Who may abide the day of His coming? (3:2)

2267 Who shaU stand when He ap-peareth?(3:2)

2268 Wherein shall we return? (3:7)

2269 WiU a man rob God? (3:8)

2270 Wherein have we robbed Thee? (3:8)

2271 What have we spoken so much against Thee"(3:13)

■2272 What profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts? (3:14)

There are more than twice as many questions In the Old Testament as in the New Testament, that is, 2,272 in the one and 1, 022 in the odier. These 3,294 questions of the Bible cover almost every phase of human life both here and hereafter. Furthermore, ihey reveal many things atxJUtGod and His wonderful works and dealings with man and aU other creations. Merely reading diem should prove a blessing to the seeker of truth. Lessons can be learned from them and Ught received on a great number of subjects

1 Bill '■•' • """" '- >-•' • """. 28:l'J-W. Ik. 24:

4€ . . 12:1-3;

EpU.4:t-iJ: '.<: 1 im.-Z:i3: t:2: lleb. 4:12; I Pet. 3:15; P». l2C:5-o; Pr. 11:30; IM. 56:10-11; Dan. 12:3)

: >, inipoctjncc ofChfistj jii

(1) Pcnoiial wock (Jn. 1:36-51: 1.1-U: 4:10-30: Acl$8:-'0-40:0:17: 1;):6-1J)

(2) ConaBemectliiBwofk(Mt. S:14-la; Mk. 2:1-IJ; Acts 2:42-47; 5:42: 10:23-43)

(:«) Prayer meeilnit work (Acti:): 1: 4:23-U: 12:5-1'J; 20:20; 28:30)

(4) J4ll work (ActJ 16:25-15)

(5) BiMciilioolwofk(Act5 10:9-10: 2Ki. C)

(6) Teachint;, preaching, healing work(Mt. 4:23-25; 10:1-20: Lk. 10:1-17; ActJ 2:16-47: 3:1-11; 5:12-16:6:8: 8:5-9: 9:32: 10:1-J1:17)

(7) Open air - orcet work (Mt. 5:1; 24:3: ACM 16:12-13; 17:22)

(8) Pastoral, tinsjionary, cvangcUs-ticwork(Ml. 16:15-20: Aclsl3: l-o; 15: 12: Eplu 4:11-16: ITim. 3:5; 4:16)

Note : pertunat work should be Joiic dally. It reaches all classes: a b rot Iter (Jn. 1:4-45): rulers (In. 3:2; Acts 13: 6-12; 24:24-Jt;; 26:27); outcastsfLk. 7:28); Christians (Acts 18:26-26); buiincss men (Mt. 4:18-22; Mk. '2: 14); iravcllcr-^d.lv. 20:30-37; AcU 8:26-30 (lk. 23:43; Jn. 4:

6-30); ,; cts 17:17)

3 50 "do noc'i" lor Chrittlan workcrt:

(1) Oo not wait for impressions (2 Tim. 4:2)

(2) Do not ariiuc(Mt, 7:6)

(3) Do not always attempt to prove truthor spiritual things (Isa. 55: 10-11)

(4) Do not always try to explain spiritual thin({s (I Cut. 2:14)

(5) Do not be in the habit of tell-owncxperience-point tlic seeker to God's Word (2 Tim. 2:15; 4:2)

(6) Donot exalt self above the sinner (1 Cor. 3:19-23)

(7) Do not overwork the pawiial pronoun I". IHxalt Clirist(Jn. 16:13-16)

(8) Do not vtive Scriptures from hear-say. Have the Bible ready to ilivc (Roni. 3:4)

(9) Uonot Imrryoverany scripture. Emphasize wliat is needful (2 Cor. 13:1)

(10) Do not raise unncccsvary objections. Sinners will do this (2 Tim. 2:15)

(11) Do not condcniii sinners wlio stand already condemned (Jn. 3:16-21)

(12) Donot insist on goiiitt to anal-tar or any special place of prayer. Insist on an immediate surrender (2 Cor. 6:2)

(13) Do not dwell on tlie sins and habits of a seeker (2 Cot. 5:17)

(14) Do not iiive too many points (Mt. 10:16)

(16) Do uol permit one to lead you from one subject to another for the sake of argumeia (2 Tim. 2:25)

(16) Do not state your idea xr belief. I'ive what tie Word says(ln. 16:7-11)

(17) Do not act victorious at proud wlien you score a poliit((>al. 2: H)

(IH) Do not be led to tlJe iwics (Jii.

1:3-5) (I'J) Do not tell sad stories. I'olni the sinner to Christ (In. 3:16)

(20) Do not talk all tiic lime. Am-wer the inquirer wisely (I I'et. H:IS)

(21) l\> not cross a seeker in nonessential ihlnnt. If you do not aaree with lilm say notliliitt (Pr. 11:30)

('22) Donot leave one case lor Jiolticr unles% yon .itc ilirouuh dealing willilhc prciviiluiH: (Mt. 1:16-20)

(23) Do not talk too loud or ttci excited. Be calm and prayerful (Jn. 1:1-13)

(24) Do not be over-zealous or force anyone to follow Christ (Mt. 7: 6; 10:16)

(25) Do not be indifferent to tlwse scckiiu t.od. If you are not working do not lUndcr otlicrs(l Tim. 3:15)

(26) Do not intrude. This may coiv-fuse tlic seeker and the worker (1 Cor. 14:33)

(27) Do not interrupt any worker. Convers.itlon can wait (Rom. 13:10)

(28) Do not crowd around a seeker. Tlds may embarrass or confuse (1 Cor. 14:40)

(20) Do not tell seekers to think it over. Bring to a decision at once ifpossiblc(Mt. 13:19; 2Cor.6:2)

(30) Do not liavc bad breath or no-ticable body odor (I Cor.G: I'J-20)

(31) Donot be a liypocrite (Rom. 2: 21-24)

(32) Do not huny tlie seeker if he wants topray(Lk. 13:1-5; 18: 13-14)

(33) Do not tell persons tl«5y are saved. Tlie Spirit will beat witness (Rom. S:16; I Jn. 1:9)

(34) Donot insist on keeping sinners on their knees (Lk. 18:9-14)

(35) Do not let a aiiner go away unsatisfied or doubtful if you can persuade liim to have faith ui God's word (Eplu 2:8-0; 1 Jn.l: 0)

(36) Do not insist thai a sinner get saved the same way you did. Circumstances and dispositions arc different (Jn. 3:16)

(37) Do not emphasize emotions. Faith first; feelings next (Epii. 2:8-9)

(38) Do not lean on sinners. Their sins are heavy enougli(Jn. 16:8)

(39) Do not pray long prayers. Pray briefly along ttie line of thought you tiave been directing the sinner (Dan. 9:20)

(40) Do not be discouraged.Be faithful and leave results with God (1 Pet. 5:8-9)

(41) Do not look upon any case as being lard (1 Tim. 1:15)

(42) Donot discuss church conditions or Ctiristian failures with sinners. They know tiesc things(l Het. 2:21)

(43) Do not act familiar with the opposite lex. in general, men should work with men and women with women (1 Th. 5:22)

(44) Do not act indifferent to any human need (Rom. 12:11)

(45) Do not be discourteous, or make the sinner ttiink lie is unt<xich-ablc(Mt. 11:1 J)

(46) Do not try to force anyone to accept the Bible as God's Word (Ml. 7:6)

(47) Do not lose patience with weak people (Gal. 6:22-23)

(48) Do not be careless or half-hearted in dealing with men. Eternal souls arc at stake (Lk. 19:10)

(49) Do not lose siglit of the value of a soul. Jesus died thai each man Mii) {l>i live (Mk. 8:32; Jn. 3:16; I Cot. ti:20)

(50) Donot fail lo instruct new converts rcvMrJing liow to live a Clvistiaii lile (see point 4, below)

4 Qualifications lor CliflitUo wor kers:

(1) Wot' r I ■ ■ ' r. ,t:.,:;

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understands >.liriuiaii ux|>erieix:es, and doctrines lie will be powerless to lielp otiicrs

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andliopelesM) loi .*iik> ui oJiKom. 3:12. 23)

thaii.od sc i place ,

die ■ .!• I 11. .111. I'ly tlie full penally for uii(Kom. .'):>0: that He not only died , but was hitfied , was resurrected, and is alive forever lo

be your advocate before Ood (1 Cor. 15:1-5: 1 Jn. 2:1-J); and tlial "He IS able to save them to the uttetmosi that come unto Cod by Mini" (Heb. 7:25)

C Confess iliat you are a tinner, Ruiltv before God and hopelessly lost. As you pray realize thai If thou slult CCNPESS WITH Tinf MOUTH ihcLord Jesus, and BELIEVE IN THINE HEART tlut God liath raised Him from tlie dead, tliou shall be saved. For WITH THE HEART man belicveth unto righteousness; and WITH THE MOUTH confession is made unto salvation... For WHOSOEVER SHALLCALL upon the name of the Lord sliall be saved" (Rom. 10:0-10; 1 Jn. 1:0)

D Rely on God's promises, not upon your own feelings or theories (Rom. 1:IG)

E Declare and realize that you are saved by faith in tlie bloo<J of JesusChrist and tlie gospel, and tliat you are furgivenbyGod and cleansed

from all sin because you luve met the terms of God which arc proper faith and confession of sins (Jn. 3:16; Rom. 3:25: Eph. 2:8-9; 1 Jn. 1:9) (2) Christian workers must live ri ght:

How to get converted is tlie lirst pari.buthow to live a Cliristian life is the last part. It is the imponant part

How to live a Cliristian life:

A Believe the gospel and the entire Word of God at all limes, and walk in the liglx as you receive it (Un. 1:7)

B Walk by faith in newness of life rot by sight or feeHng,"the just shall live by faith: but if any man draw back. My soul shall have no pleasure in him" (Heb. 10:23-39; Rom. 6:1-23: 8:1-13: Gal. 5: 16-26)

C Read the Bible daily. Search It. Mediate on it day and niglit to feed and nurture the spiritual life (Ps. 1:1-3; 119:105; 2 Cor. 10:4-7: Eph. 6:10-18; 1 Pet. 2:2)

D Pray to God daily as your heavenly Father in the name of Jesus Clirisi, casting all your care upon Him, for He careth foryou(l Jn. 16:23-26; Pliil. 4:5-6; 1 Pel. 5:7)

E Claim all t)ic benefits of the promises of God and appropriate by faithallthai He liaspromised(2 Cor. 2 Pet. 1:1-4)

F Keep your mind stayed upon God(Isa. 26:3) and grow in grace, in all the virtuesof grace and of God (Phil. 4:8; 1 Pel. 2:4-10; 2 Pel. 1: 4-11: Jude 20-24)

G Recoanizc at all limes your own weaknesses as well as God's strength and keeping power (1 Cor. 10:12-13; 1 Pet. 1:5). Faith is the victory that overcomes the world (1 Jn. 5:1-4)

II Confess the Lord JesusChrist frequently and daily asyour personal Saviour (Mt. 10:32-33). Be busy at soul-wiiinlng and keep occupied In all phasesof Christian wock possible (Pt. 11:30; Dan. 12:3)

I Avoid teniptatloosaiidshun wll companions (Ps. I; Pr. 1:10-16; 1 Tim. 4:6-16). Resin sin and Satan (Jai.4:7; 1 Peu 5:8-0), make friends Witt) God's people, and sQive to he a blessing to them and all others (Rom. 12; 1 Cor. 13; Col. 3:5-10)

J Attend church regularly (Heb. 10:2.')), co-operating with the pastor in all of lUs many labours (Mt. 28: 19-20; Acts 1:H; 2 Cor. 6:1; 2 Tim. '2:15; 3:15-17)

K SeekGoiJconstantly forthe full anointing of llic Holy Spirit, tlie fruit aikJiiifltof the spirit, and yield to, and obey the Holy Spirit in allthings (Lk. 11:13; 24:40; Jn. 7:37-39; 14: 12-17; 15:26; 16:7-13; Acts 1:8; 2: 38-39: 5:32; Rom. 12; 1 Cor. 12; Gal. 5:lG-26: Eph. VI8; 6:10-18; 1 Th. 5:19)

(" • •' -r ' ■ o w the Bible

(w.

(ii ' III! .11.. M »urKct> must wock in love :

God desires work from a loving and willing Iwart (Jn. 3:16; 1 Cor.

fa

Uj 2 Cor. 5:17-21; 1 Jn. 3:1-4: 21)

(5) riirisiian work ers must have ■ "-.' ■ t. 17:26:21:

1; Jn. 10:10; 15:7. lb: Ur.-i-.i/. Heb. 11:6; 1 Jn. 3:21-22; 5:14-15)

(6) Christian workers musi use wisdom (Mt. 10:16: Jas. 1:5-8:3:15-18)

10 true element s of soul -winning :

A Tact - ability to do and say the the right tiling at tlie right time and place (Jn. 4:7-34: 8:1-11: Acts 8 : •28-39)

B Contact -proper approach (Jn. 4:7-34: Acts R:30)"

C K nowledge cleac understand -ing of the Word of God and how to use it (2 Tim. 2:15; 3:15-17)

D Faith absolute conviction regarding God, His word, and gospel re5ults(lsa. 55:10-11; Ml. 13:3-23; Heb. 11:6)

E Love and compasdondevoUon to and mercy on lost souls (Mt. 9:36; Lk. 19:10)

F Zeal - eagerness to win souls (Ps. 69r^Jn. 2:17; Rom. 9:1-2; 1 Cor. 9:19-27)

G Patience - self-con uol, calmness, endurance, perseverance, forbearance fGal. 5:22-23)

H Faithfulness - true to duty, calling,\ow3,and obligations (Lk. 16:10-12; 1 Cor. 4:1-2; Rom. 12:

16:10-12; 1 Cor. 4:! 1-2; 1 Pet. 3:10-11)

I Appreciation -keenly avere and sensitive of the value of lost souls (Mk. 8:32-:W: Jn.):16; Rom. 9:1-2)

J Responsibility -morally and legally obligated and responsible for the salvation of lost souls (Mk. 16: 15: Lk. 24:47; Acts 1:8; Phil. 2:12-16)

(7) 15 reasons why all should work :

A God has commanded it (Mt . 28:19-20; Mk. 16:15-20; Lk.24:47-50; Acts 1:8)

B Toshow the genuineness of their faithandlove (Jn. 15:10-14; Jas. 1: 22-27; 2 : 14-26; 1 Jn. 3:14-22)

C God chose and regenerated tliem foe that purpose (Jn. 15:16; Eph. 2:10)

DChrist died that they might work (2 Cor. 5:15-21: Tit. 2:14)

E Scriptures were given to qualify them for work (2 Tim. 3:16-17)

F Sufficient help is offered to enable them to work (2 Cor. 9:8; 10:3-6; Eph. 6:11-18)

G That they may be blessed and rewarded (Rom. 14:10; 1 Cor. 3:13-15; 2 Cor. 5:10)

H That God might be glorified (Mt. 5:16; Jn. 15:8; Tit. 3:8)

I That they nugl* be patterns to others (Tit. 2:7; 1 Tim. 1:16; 1 Pet. 2:21)

J They have a stewardship com-niittcdtothem (Lk. 19:11-27; 1 Cor. 4:1-2)

K His their privilege (1 Cor. 1: 26-31; Eplu 3:8; 1 Tim. 1:11-12)

L It is the greatest wock (Jas. 5: 19-20)

M it pays well in joy and happiness (MaL 3:17; Ml. 19:29)

N Success is assured beforehand (Isa. 55:10-11; I Tim. 4:16; Jas. 1: 25)

O The world is lost (Jn. 3:16-21; 2 Cot. 4:4; 1 Jn. 5:19)

(rt) Where a Christian sliould work: In all the world-the uttermost parts of the earth (Ml. 13:38:28:10-20; Mk. 16:15-20; Acts 1:8)

(9) WhenaCliristian should work: Now, not tomorrow (Jn. 4:35-36; 2 Cot. 6:1-2; Eph. 5:14-17). One does not liavc to wait for an opportunity. He can start now-next dooc-with the first person he meets, c'^od will hold all rcspontihie foe wliat is tlone in this nutter (E/ek. 3:18; 1 Cot. 3:11-15)

(10) How 1. in tijn work : by personal cv with all one contacts ano ii.i-. n\e opportunity to speak to: by giviiv out tracts: by witnessing publicly: ttf house to house visitation: by preaching, teaching, and practicing the Word of God; and by all other available means

A GUIDE TO PERSONAL WORK

PART TWO - Quick answers to excuses

In doing personal work 3 things must be done by way of preparation:

1 Learn to give at least 2 Scriptures to answer each excuse given by the ooe dealt with

2 Memorize the versesthat best answer the various excises

3 Learn the meaning of the verses and be able to answer excuses intelligently

Excuses of the weak and fearful:

The following is a list of the most commonly used excuses and scriptures that will answer them 11 am too weak to live a Christian

life (Ml. 1: 21; Isa. 26:3; 2 Cor, 9:

8: 1 Pet, 1:5: 1 Jn. 4:4; 5:4; Jude

24)

2 The Christian Ufe is too hard to live (Pr, 13:15: Mt. 11:28-30; Rom, 6: 23; 1 Cot. 10:13; Gal. 6:7-8; Jas. 4:7; 1 Jn. 1:9)

3 I will have to give up too much(Mt. 6:33; Mk, 8:34-38; 10:29-31; Rom. 8:32; 1 Cor. 2:9; Ps, 34:9-10; 84: 11)

4 My friendsand relatives would make fun of me (Mt. 5:10-12; 10:36-37; Jn. 15:18-20; Rom, 8:18; 2 Cor, 6: 14-18; 1 Pet, 4:14)

5 I am afraid I cannot hold out (Rom. 14:4: ICor. 10:13; Phil. 1:6; 2 Tim. 1:12; Heb, 7:25: 1 Pel. 1:5; 2 Pet. 2:9)

6 I am afraid I cannot forgive my ene -mies (Mt. 6:14-15; 18:27-35; Lk. 17:1-5; Eph. 4:32; Phil. 4:13; Col, 3:8)

7 There are some things I cannot give up (Rom. 6:11-23; 8:1-5, 12-13; 2 Cor. 5:17-21; Col. 3:2; Tit. 2:

11-12; 1 Jn. 1:9)

8 I do not have enough feeling or con-viction(Mk. 16:16; Jn. 1:12; 3:16-21; 16:8-11; Rom. 1:16; Eph. 2:8-9; 1 Jn. 1:9)

9 It is too hard to get saved (Jn. 1:12; 3:15-22; Acts2:38-39; 3:19; Rom. 1: 16)

Excuses of the deceived:

1 Ibelieve all will be saved (Mt. 7: 13-14: Mk. 16:16: Jn. 3:18; 1 Cor. 6:9-10; Gal. 5:19-21; Rev. 21:8; Ps. 9:17)

2 I will have another chance after death (Pr. 9:17; Pr. 29:1; 1 Cor. 6: 9-11; Gal. 5:19-21; Rev. 20:11-15; 21:8: 22:14-15)

3 I must become better before I become a Christian (Isa. 1:18; 55:7; 64:6; Jer. 13:23; Eph. 2:8-9; Tit . 3:5; 1 Jn. 1:9)

4 There is no harm in living like the world (Jn. 15:18-19; 17:16; Rom. 12:1-2; 2 Cor. 6:14-18; 1 Jn. 2: 15-17; Jas. 4:4)

5 Salvation is not for everybody (Jn. 3:16; 6:37; Rom. 1:16; 10:9-13; Til. 2:11-12; Rev. 22:17)

6 No one can really know that he is saved (Jn. 3:36; 5:24; Rom. 8:14-16; 2 Cor. 5:17-18; 1 Jn. 1:9; 2:3; 3:15; 5:13)

7 lam satisfied with my religion (Mt. 18:3; 14:6; 1 Cor. 6:9-11; Gal. 5: 19-21; Rev. 21:8,17; 22:14-15)

8 If I live right it manen not what IbeUeve(Mt. 1:16; 16:16; Jn. 3: 14-22:8:24; 14:6; Acts2:38-39: 3: 19)

9 Ikeepthelaw, so I will be all right (Rom. 3:10-23; Gal. 2:16;3:6-29; Eph. 2:8-9; Jas. 2:10)

10 All men are children of God (Mt. 13:39; Jn. 8:44; Acts 13:10; Rom. 8:9-16; 2 Tim. 2:19; 1 Jn. 3:8-10; 4:1-5)

11 Head a good moral life and do the best I can (Isa. 64:6; Lk. 16:15; 18:9-14; Rom. 3:10-23: Jas. 2:10; IJn. 3:8-10)

12 God will save me when He wants to (Ml. 18:3; Mk. 1:15; 16:16: Lk. 13:1-5; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17)

13 God is too good to damn anyone (Mt. 7:13-14, 21; Mk. 1:15; 16: 16; Lk. 13:1-5; Jn.. 3:16-18:5:40; Pr. 1:24-33)

14 There are too many things I cannot understand. (Way of salvation simple, Jn. 1:12; 3:16; Rom. 10:9-10; 1 Jn. 1:9)

Excuses of open rebels:

1 I do not believe in God (Ps. 14:1; Mk. 16:16; Jn. 3:16-18; Rom. 1: 20; 3:1-20; Rev. 21:8: 22:15)

2 I do not believe iheBible to be the Word of God. (See Bible in Index)

3 I do not believe in hell (Ps. 9:17; Isa. 66:22-24; Mt. 10:28; 13:38-50; 25:41, 46; Mk. 9:43-49iLk. 16:19-31;Rev. 14:9-11; 19:20; 20: 11-15; 21:8; 22:15)

4 I do not believe in the atonement (Lev. 17:11; Mt. 26:28; Rom. 5: 6:21; Eph. 1:7; Col. 1:20; Heb. 9: 22; 1 Pet. 1:18-23)

5 I do not believe in any church (Mk. 1:15; 16:16; Jn. 3:16; Rom. 1:16; GaLl:4; Eph. 2:8-9; 1 Jn. 1:7, 9)

6 I cannot believe what I do not understand. (Point out many things one does not understand; 1 Cor. 2: 14; 2 Cor. 4:3-4)

7 I do not believe in the virgin birth (Isa. 7:14:9:6-7; Ml. l:18-25:Lk. 1:31-35; Rom. 8:3: 1 Tim. 3:16; Heb. 2:9-18)

8 I do not believe in a hereafter or immortality (Mt. 17:3; Lk. 16:19 -31; 23:43; Rev. 6:9-ll.(See Immortality in Index)

9 I do not believe in the diety of Jesus Christ (Isa. 9:6-7; Mic. 5:1-2; Mt. 1:18-25; Jn. 1:1; 5:19-23; PhiL 2: 5:11; Col. 1:15-18; 2:9; Heb. 1:1-8; 1 Jn. 5:7-8)

10 I do not believe in the bodily re -surrection of Jesus Christ (Lk. 24: 39; Jn. 20:20-29; 1 Cor. 15; Zech. 13:6)

Excuses of Backsliders:

1 God will not take me back (2 Chr. 7:14: Ps. 51; Ml. 18:21-35: Gal. 4: 19; 6:1; 1 Jn. 1:9; 2:1-2; Jas. 5:19-20; Rev. 2:5)

2 I have committed the unpardonable sin(noteson Mt. 12:31-32; Heb. 6: 4-6: 10:26-29)

3 Icannotbe lost regardless of what I do (Rom. 6:16-23; 8:12-13; 1 Cor. 3:17; 6:9-11; 9:27; Gal. 5:19-21; 1 Th. 3:8; 2 Tim. 2:12; Heb. 3:6, 11-12; 6:4-6; 10:26-29; Jas. 5:19-20; 1 Pet. 2:20-22; Rev. 3:5; Ex. 32:32-33.(See Backsliding in Index)

Excuses of procrastinators:

1 Some other day; I have plenty of time(Pr. 27:1; 29:1; Isa. 55:6; Lk. 12:20; 2 Cor, 6:2; Heb, 2:3; 3:15)

2 I am too young to be a Christian (Eccl. 12:1, 13-14; Isa. 55:6; Pr. 8:17; Ml. 18:3; 2 Cor. 6:2)

r^^sa..^^

r^vse.^^'s

A GUIDE TO READING THE BIBLE IN A YEAR

January

1 Gen. 1-2

2 Geo. 3 -5

3 Gen. 6 -9

4 Gen. 10-11

5 Gen. 12-15

6 Gen. 16-19

7 Gen. 20-22

8 Gen. 23-26

9 Gen. 27-29

10 Gen. 30-32

11 Gen. 33-36

12 Gen. 37-39

13 Gen. 40-42

14 Gen. 43-46

15 Gen. 47-50

16 Ex. 1-4

17 Ex. 5-7

18 Ex. 8-10

19 Ex. 11-13

20 Ex. 14-17

21 Ex. 18-20

22 Ex. 21-24

23 Ex. 25-27

24 Ex. 28-31

25 Ex. 32-34

26 Ex. 35-37

27 Ex. 38-40

28 Uv. 1 -4

29 Lev. 5-7

30 Uv. 8-10

31 Uv. 11-13

February

1 Uv.

2 Uv.

3 Uv.

4 Uv.

5 Num

6 Num

7 Num

8 Num

9 Num

10 Num

11 Num

12 Num

13 Num

14 Num

15 Num

14-16 17-19 20-23 24-27 . 1-3 . 4-6 . 7-10 . 11-14 . 15-17 18-20 21-24 25-27 28-30 31-33 34-36

16 Dt. 1-3

17 Dt, 4-6

18 Dt. 7-9

19 Dt. 10-12

20 Dt. 13-16

21 Dt. 17-19

22 Dt, 20-22

23 Dt. 23-25

2 IKl. 11-13

3 1 Kl, 14-16

4 IKi. 17-19

5 IKi. 20-22

6 2 Ki. 1-3

28 31

24Dt. 26

25 Dt. 29

26 Dt. 32-34

27 Josh. 1-3

28 Josh. 4-6

March

1 Josh. 7-9

2 Josh. 10-12

3 Josh. 13-15

4 Josh. 16-18

5 Josh. 19-21

6 Josh. 22-24

7 Judg. 1-4

8 Judg. 5-8

9 Judg. 9-12

10 Judg. 13-15

11 Judg. 16-18

12 Judg, 19-21

13 Ruth 1^

14 ISam. 1-3

15 1 Sam.

16 1 Sam.

17 1 Sam.

18 1 Sam.

19 1 Sara.

20 ISam. 21-24

21 ISam. 25-28

22 ISara. 29-31

23 2 Sam. 1-4

24 2 Sam.

25 2 Sam.

26 2 Sam.

27 2 Sam.

28 2 Sam. 19-21

29 2 Sam. 22-24

30 IKi. 1-4

31 IKl. 5-7

April 1 I Ki. 8-10

4-7

8-10

11-13

14-16

17-20

5-8 9-12 13-15 16-18

4-6

7-10

11-14

15-17

18-19

7 2Ki,

8 2Ki,

9 2Ki, 10 2 Ki, 112Ki.

12 2 Ki. 20 -21

13 2Ki. 22-25

14 1 Chi. 1-3

15 1 Chr. 4-6

16 IChi. 7-9

17 IChr. 10-13

18 1 Chr. 14-16

19 IChr, 17-19

20 IChr.

21 1 Chr.

22 IChr.

23 2 Chr,

24 2 Chr,

25 2 Chr

26 2 Chr,

27 2 Chr,

28 2 Chr,

29 2 Chr,

30 2 Chr,

20-23 24-26 27-29 1-3 4-6 7-9 10-13 14-16 17-19 20-22 23-25

May

1 2 Chr. 26-29

2 2 Chr. 30-32

3 2 Chr. 33-36

4 Ezra 1 -i

5 Ezra 5-7

6 Ezra 8-10

7 Neh. 1-3

8 Neh. 4-6

9 Neh. 7-9

10 Neh. 10-13

11 Esther 1-3

12 Esther 4-7

13 Esther 8-10

14 Job 1-4

15 Job 5-7

16 Job 8-10

17 Job 11-13

18 Job

19 Job

20 Job

21 Job

22 Job

23 Job

24 Job

25 Job

26 Ps.

27 Ps.

28 Ps.

29 Ps.

30 Ps.

31 Ps.

14-17

18-20

21-24

25-27

28-31

32-34

35-37

38-42

1-3

4-6

7-9

10-12

13-15

16-18

June

IPs. 2Ps. 3Ps. 4Ps. 5 Ps. 6Ps. 7Ps. 8Ps. 9 Ps.

10 Ps.

11 Ps.

12 Ps.

13 Ps.

14 Ps.

15 Ps.

16 Ps.

17 Ps.

18 Ps.

19 Ps.

20 Ps.

21 Ps.

22 Ps.

23 Ps.

24 Ps.

25 Ps.

26 Ps.

27 Ps.

28 Ps.

29 Ps.

30 Ps,

19-21

22-24

25-27

28-30

31-33

34-36

37-39

40-42

43-45

46-48

49-51

52-54

55-57

58-60

61-63

64-66

67-69

70-72

73-75

76-78

79-81

82-84

85-87

88-90

91-93

94-96

97-99

100-102

103-105

106-108

2 Ps. 112-114

3 Ps. 115-118 4Ps. 119

5 Ps. 120-123

6 Ps. 124-126

7 Ps. 127-129

8 Ps. 130-132

9 Ps. 133-135

10 Ps. 136-138

11 Ps. 139-141

12 Ps. 142-144

13 Ps. 145-147

14 Ps. 148-150

15 Pr. 1-3

16 Pr. 4-7

17 Pi. 8-11 12-14 15-18 19-21 22-24 25-28 29-31

-3 -6

18 Pt.

19 Pr.

20 Pr.

21 Pr.

22 Pr.

23 Pr.

24 EccL 1-

25 EccL 4-

26 EccL 7-9

27 EccL 10-12

28 Song 1-4

29 Song 5-8

30 Isa. 1-3

31 Isa. 4-6

August

July 1 Ps. 109-111

1 Isa.

2 Isa.

3 Isa.

4 Isa.

5 Isa.

6 Isa.

7 Isa.

8 Isa.

9 Isa.

10 Isa.

11 Isa.

12 Isa.

13 Isa.

14 Isa.

15 Isa.

16 Isa.

17 Isa,

7-9

10-12

13-15

16-18

19-21

22-24

25-27

28-,30

31-33

34-36

37-39

40-42

43^5

46-48

49-51

52-54

55-57

18 Isa.

19 Isa.

20 Isa.

21 Jer.

22 Jer.

23 Jer.

24 Jer.

25 Jer.

26 Jer.

27 Jer.

28 Jer.

29 Jer.

30 Jer.

31 Jer.

58-60

61-63

64-66

1-3

4-7

8-11

12-16

17-19

20-22

23-25

26-29

30-32

33-36

37-39

September

1 Jer. 40-42

2 Jer. 43-46

3 Jer. 47-49

4 Jer. 50-52

1-5 1-3 4-7 -11 12-14 15-18 19-21 22-24

5 Lam.

6 Ezek.

7 Ezek.

8 Ezek.

9 Ezek.

10 Ezek.

11 Ezek.

12 Ezek.

13 Ezek. 25-27

14 Ezek. 28-30

15 Ezek. 31-33

16 Ezek. 34-36

17 Ezek. 37-39

18 Ezek. 40-42

19 Ezek. 43-i5

20 Ezek, 46-i8

21 Dan. 1-3

22 Dan, 4-6

23 Dan, 7-9

24 Dan, 25HOS. 26H0S.

27 Hos,

28 Hos. 11-14

29 Joel 1-3

30 Amos 1-3

October 1 Amos 4-6

10-12 1-4 5-7 8-10

2 Amos 7-9

3 Oba. - Jonah 4Mlc. 1-4

5 Mic. 5^7 6Nah, 1-3 7Hab. 1-3 8Zeph. 1-3 9 Hag. 1-2

10 Zech. 1-5

11 Zech, 6-10

12 Zech, 11-14

13 Mai, 1-4

14 Mt, 1-4

15 Mt. 5-7

16 Mt. 8-11

17 Mt. 12-15

18 Mt. 16-19

19 Mt. 20-22

20 Mt. 23-25

21 Mt. 26-28

22 Mk. 1-3

23 Mk. 4-6

24 Mk. 7-10

25 Mk. 11-13

26 Mk. 14-16

27 IJ<. 1 -3

28 Lk. 4-6

29 Lk. 7-9

30 Lk. 10-13

31 Lk. 14-17

November

1 Lk. 18-21

2 Lk. 22-24 3Jn, 1-3 4Jn. 4-6 5Jn. 7-19 6 Jn. 11-13 7Jn. 14-17 8Jn, 18-21 9 Acts 1 -2

10 Acts 3-5

11 Acts 6-9

12 Acts 10-12

13 Acts 13-14

14 Acts 15-18

15 Acts 19-20

16 Acts 21-22

17 Acts 23-25

18 Acts 26-28

19 Rom. 1 -4

20 Rom. 5-8

21 Rom. 9-11

22 Rom. 12-16

23 ICor, 1-4

24 1 Cor. 5-8

25 1 Cor,

26 1 Cor,

27 2 Cor,

28 2 Cor,

29 2 Cor,

30 2 Cor,

9-12

13-16 1-3 4-6 7-9 10-13

December

1 Gal. 1-3

2 GaU 4-6

3 Eph. 1-3

4 Eph. 4-6

5 FblL 1 -4 6CoL 1-4

7 1 Th. 1-5

8 2 Th. 1-3

9 1 Tim. 1-3

10 1 Tim. 4-6

11 2 Tim. 1-4

12 Tit. - Ph'm

13 Heb, 1-4

14 Heb.

15 Heb.

16 Heb.

17 Jas.

18 Jas. 3-

19 1 Pet.

20 IPet.

21 2 Pet.

22 IJn. 1-2

23 IJn. 3-5

24 2Jn.. 3Jn., Jude

25 Rev, 1-3

26 Rev, 4-5

27 Rev. 6-9

28 Rev. 10-13

29 Rev. 14-16

30 Rev. 17-18

31 Rev. 19-22

5-7 -10 11-13 1-2 -5 1-2 3-5 1-3

DAKE'S ANNOTATED REFERENCE BIBLE

The New Testament

L

THE GOSPEL ACCORDING TO

SAINT MATTHEW

History of Jcsu* Christ - The Apoatle* - The Ncrw Covenant - Chribtiariit> - Sermons - Promiies - Prophecies The Gospel of the King and Kingdom - Christ i» Presented as Jehovah's King. "Behold thy King" (Zech. 9:9)

I r., rtrivL.v ".Anointed" I'svd in NT

-.e thf nanir "Jesus" it

. .. iiif to drily, but In till

o(ihf Son of ("lod. wh.

ihe unoinlinK of the Spiril '.'

M-.irv alti-r II.- was born of Mary (Ml 1 \>>. Ji, : ••• I.. 11:1. r-'ilS: til 1 All- li> "mad«'" Uini both

lord anil t A^ts2;36). Tht- H»b

I- "Messiah" (Dan. 9:24-26: Jn. 1:4J: I J.'I b Son of Abraham atkl David by direct descent (v 2-16, Pom. »5), and by promise (Gen.12:1-3; CaL. 3:6-22; l$a. 11:1; Mt.22:41-4e; 2 Tim. 2:81 "Son of David" is useO 9 times of Christ in MatThew Q:!. J:27: 12:23; 15:22:20: 30-31; 219. 15; 22:42). David ismen-tiorted first because he was the most illustrious of His ancestors, as king and pro()heiand because his line is angled out by later prophets as the one of Abraham's seed through whom the Messiah was to come c tUiiory of A bra ham (Gen. 11:26-25:11) J iUsiory of Isaac (Gen. 21:1-35:29) e History of Jacob (Gen. 25:24-50:14) f Gen. 29:16-30:24; 1 Chr. 2:1-1 « See 1 Chr. 2:4-12; Ruih 4:13-22 for theiumcsofPharestojesjc(Mi. 1:3-5) h Four women in this geiiealotty . Rahab and Ruth were Gentiles. Tatnar and Baihsheba were Jews. Thus Clirist descended from both Jews and Gentiles. Rahab was an harloi Qas. 2:25), Both Tamar and Bathsheba committed adultery (Gen. 38; 2 Sani. 11:1-5). Ruth was a pure woman (Ruth 3:11) i Gr. gennao . when used of tlie father it means lo L»egei or engender. When used of the mother it means to bring forth. Trans, be bom (1:16); conceive (1:20); geDder (Gal.4:24); bear (Lk.l:I3) j Rahab Qosh. 2:1-24; 6:25; Jas. 2:25) k David's lirie in Mt. is the royal line through Solomon. His line in Lk . 3:23-38 is through Nathan, another son (2 Sam. 5:14), and Iteli, the father of Mary. Both lineswere necessary in fulfilling prophecy. God had cursed Je-choniah (Coniah or Jeholachin)of the royal line and svointhat no seed of his should ever sit on the throne of David and reign inJenisalemOer. 22:24-30). God had also sworn to David that his line through Solomon would forever dt on his throne(2 Sam. 7). The only way this could be fulfilled was for Jesus, the Son of David througli Nathan and Mary, to become the legal heir to the throne of David tlirougli Joseph of the kingly line (Lk. 1:32-33; Isa. 9:6-7; Rev. 5:5: 22:16). Jesus, being the foster Son of Joseph and the fir«-bom in the family, became the legal heir to David's throne througli Joseph 1 Bathilieba (2 Sam. 11; 1 Ki. 1:11-31) mRehoboam (1 Ki. 1141-12:24) n Abijam (i Ki. 14:31-15:8)

0 JchDshaphat(l Ki, 15:'Z3-24; 22:2-60) p Jehorarn (2 Ki. 8:16-24)

q Azariah or 'JzziahfZ Ki. 15:1-7). Be-tweenjehoramand Uzziah tlireckings reigned ttiatare not mentioned iniliis genealogy (Ahaziah, 2 Ki. 8:25-26; Jehoarii. 2 Ki. 12:1; and Amaziah. 2 Ki. 14:1-2). All names are not ncccssaxy in a royal genealogy

r Jotham (2 Ki. 15:32-3«)

s Ahaz (2 Ki. lC:l-'20)

1 llezeklah « Ki. 18:1-20:20) L Manatseh (2 Ki. 21:1-18)

v Josiah (2 Ki. 22:1-23:30)

wjechoniah or Coniah (2 Ki. 246-16). Between him and Josiah were two more kings tJiat an: not listed here Qchoa-haz and Jehoiakim, 2 Ki. 2331-24: 6). Following liim /Icdekiah reigned and then the kingdom of Judah came to an end (2 Ki. 24:6-25:30)

X I Chr. 3:17-19; Ezra 3:2; 52

y The ^ men from here lo Josepli are not riieniioned elsewhere in Scripture

z 11 Joseph' s in Sccinture 5 in O. T .

CHAPTER I

1 Pre-miniaterial Events

(Mk. 1:1: Lk. 1:1: Jn.l:l)

1 Concerning; Jesus Christ

of th e generation s us*Chr ist, the 'son the son ofA brd-hSm.

Z Concerning ancestors (Lk. 3:23-38. IChr.1:1-4:23) (1) 14 lay generations

2'A brA-hAm begat l'$aac; and

•-'r^aac begat'JA'cob; and Jft'-cob begat'Ju das and his brethren;

I 3 And Judas begat'Phi'rSg and Z4 ri of'Thamar; and

I Ph4 res begat £srom; and

, Es'rom begat A'ram;

4 And Aram begat A-mln'a-dib; and A-min a-d4b begat N4-asson; and Na-isson begat salmon;

5 And sal m6n begat Bfl'fiz of 'Ra chab; and B6 6z begat 6'bed of Ruth; and 6'bed Jfis'se;

(2) 14 royal generations

6 And J6s'se begat'^Da'vid the king; and Da'vid the king begat

1 generations; and from the carrying away into Bflb'?-lon unto Christ are fourteen generations.

3 Concerning Jesus Christ: His virgin birth (Gen. 3:15; Isa. 7:14,9:6-7, Lk. 1:26-56; 2:1-39,Jn. 1:14; Rom. 8:3; Gal. 4:4; 1 Tim. 3:16; Heb. 1:5-6; 2:6-9, 14-18)

18 • Now the birth of Je'jus Christ was on this wise : When as his mother Ma'rJ was''es-

' poused to Jd'seph, before they came together, she was found with chUdN)f the H 6'K Ghost.

19 Then jO'seph her nusEpja3, being a'^just man, and not willing t0''make her a publick example, was minded tcput her away piivily.

20 But while he thought on these things, behold,'the angel of the Lord appeared unto him in a'';dream, saying, J6'§eph,

begat I thou son of Da'vid, fear not to take unto thee Ma'rJ thy wife: for that which is conceived in her is of the Ho'l^ Gh 6st. ♦21''And she shall bring forth a son, and thou ' shall call his name ij£ sus: for he shalUsave

i Sdl'o-mon of her that had been j his people from their'sins l^/ie'u/i/eof U-rias; | 22 Now aU this was done,

! 7 And S61 o-mon begat R6- qi^ h might be fulfilled which

bd'am; and'''R6-b6am begat A-bi'a; and''A-bi a begat A'sa;

8 And Asa begat''J6s'a-phat; and J6s a-phat begat''J6'ram; and J6 ram begafO-zi'as;

9 And 6-zi as begat Jd'a-th&m; and 'J6 a-tham begat 'A'chaz; and A'chaz begat £z-e-ki'as;

10 And'£z-e-ki'as begat M4-nds'ses; and "Ma-nassej begat A'mon; and A'mon begat 'J6-si as;

11 And J6-si'as begat"J6ch-o-ni'as and his brethren, about the time they were carried away to Bab'J-lon:

(3) 14 lay generations

12 And after they were brought to Bab J-lon, J6ch-o-ni'as begat'Sa-lathi-el; and Sa-lA-thi-el begat Z6-r6ba-b61;

13 And Z6-r6b a-btl begat A-bi'ud; 'and A-biud begat £-li'a-kim; and £-li'a-kIm begat Azor;

14 And Azor begat Sa'd6c; and Sa d6c begat Achim; and A'chim begat £-li'ud;

15 And £-li ud begat £-le-4'-zar; and £-le-azar begat MSt'-than; and Mat'than begat Jd'-cob;

16 And JA'cob begat Jd'sepb the husband of Ma'rJ. yf wi.om was bom J6'§us, who is called Christ.

(4) Sum of Jewish ancestors: Abraham to Jesus Christ (Cp. Lk. 3:23-38)

17 '■So all the genera tion s from A'bra-ham to ua^viJ are fourteen generations; and from Da'vid until the carrying away into BAb'^-lon art fourteen

(Gciu 30:24; Num. 13:7; I Chr. 25: 2; Ezra 10 42: Nclu 12:14) and 6 in N. T. (Mt. 1:16; 27:57: Lk. 3:24, iCT 30; Acts 1:23)

a Mary, the wifeof Joseph, and the mother of 4 tons besides Jesus, and at least 3 daughters. See note d. l.k. 8:19 h 42 generations named, but some not listed here (note* p and v, v 8, 11) was spoken of the Lord by the prophet, saying, *23"'6ehold, a virgin shall be with child, and shall bring forth a son, and they shall call his name £m-man'u-el, which being interpreted is, God with US.

24 Then Jo'geph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And"knew her not"till she had brought forth her firstborn son: and he called his name jfi'sus.

CHAPTER 2 2

4 Concerning the Magi from the East (Cp. 1 Chr. 12: 32; Dan. 1:17-20; 2:10-11, 21-29. 47; 4:18-27)

NOW when Je'gus was bom "in B6thl6-h«m of Ju-dje'd in the days of H6r'od the king, behold, there came"wise men from the east to J6-ru'sfl-16m,

2 Saying.'Where is he that is bom'King of the Jew§? for we have seen his ' star in the east, and are come to worship him

3 When'Herod the king had heard Ihese things, he was troubled, and all J6-ru sd-lftm with him

4 And when he had gathered all the'chief priests and'^cribes of the people together, he de-n'anded of them where Christ should be bom.

5 And they said unto him. In Efth It-hSm of Ju-dtp'a: for (hu^ it is written bv the prophet, «6'And thou B«th l«-h«m. in

of the Scriptures and laws of l<rael, keepers of all records, and were the lawyers and schoolmasters in Israel (Ezia 7 6-21; Neh. 8:1-13: Mt. 23:2-34; Mk. 9:11; 14:43: 15:1; Lk. 517; 22:66; 23:10: Acts 4:5: 5:34; 1 Tim. 1:7)

fuiailed in Mt.

X 2nd (). T. prophecy f (2:6; Mic. 5 2). Next.

a Espoual among Hebrewi was the only

legal pan of marriage, and could not be broken off except by a bill of divorce. AU legal documents were signed and contracts completed at this time. All contracts specified a time between the espousal and actual marriage relationship (Gen. 29:18; IX. 20) b Lk. 1:35; Jn. 1:14: PWL 2: Hcb. 2 c Gr. dikaios . righteous (v 19; 1349) d Expose her loptibUc shiimeand death.

as required by law (Dt. 2225-28) e Divorce her privately (DC 24:1-4) f Gabriel (Lk. 1:26). Four such appearances to Joseph (1:20. 24: 2 13, 19) g First of 6 dreams in N. T. and all in Mt. 1:20; 2:12, 13. 19. 22: 2719 1st N. 1. prophecy in .Mattticw (v 21, fulfilled, v 25). Next. 2 n Last of 7 pcrsoiis named before binh: Ishmaul (Gen. 1611); IsaacJ Gcn. 17: 19); Solomon (1 Chr. 22 0): Josiah, (325 years before birth. 1 Ki. 13:2; 2 Ki. 22:1); Cyrus (175 years before binh, Isa. 44:28-45:1); John the Bap tist qk. 1:13. 60-63); Jesus (l:21) j Used 979 times in the N. T. It is the eanhly name of God's Son. As God, Me was not called Jesus or Clirist. Jesus is the Gr. fomi of the Heb. Yelioshua, rendered Jostiua 215 times, meaning "Saviour' or"God Who is Salvation. " k Gr. sodzo. Used 94iimes in theN. T. of salvation from sin (Mt. 1:21; Heb. 7:25): danger (Mt. 14:30: 27:42): spir i tual conflict (Jn. 1227; 1 Tim. ■4:16l: sickness (Jas. 5-15); hell (Jn. 3:16-18: Mk. 16:16); slavery (Jude 5) 1 Gr. hamartia (note v, Jn. 129) m 1st O. T. proph e cy fulfilled in Mt.

(1:23; Isa. 7:14). Next, 2-6 n Heb. idiom for co-habitation and

fatherhood (Gen, 4:1, 17, 25; 19:5) o She had other sons (note d, Lk, 8:19) p Fulfilling Mic. 5-2, Bethlehem was 5

miles south of Jerusalem q Gr. magoi, wise men. Their number, nationality, and country are unknowr.. They were a priestly hereditary caste that uttered prophecies, explained omens, inierpreied dreams, and practiced divination (Dan. 2:2, 48; 4:9)

r Question 1 . Next, Mt, 3:7

s Tacitus and Sueronius testify that in the East at this time there was a general expectation of a king to be born in Judea who was to rule the wltole world. Daniel predicted Ills coming and being " cutoff " to be 463 years after the post-Babylonian captivity commandment to restore Jerusalem (Dan. 9:24-20). Jesus was bom to rule and will do so forever after His second advent (Lk. 1:32-33; Jn. 18:37; Isa. 9: 6-7: Rev. ILIG: 22:1-5)

t See Num. 24:15-19

u Herod the Great, son of Antipater, an Iduinean, and Cypros, an Arabian woman. Antipater was madePtocura-tor of Judea by Julius Caesar, 47 B. C. Herod was made governor of Galilee when 25 years old and was made king of Judea. 37 B, C, He rebuilt thejew-ish temple (Jn. 220). At his death in 4 B. C. his kingdom was divided. His son, Herod Aniipas, reigned over Galilee and Perea, 4 B. C. to 39 A. D. (Lk. 3 1-2). He killed John the Baptist (Mt. 14 1). Another son. Archelius, was made ruler of Judea and Samaria (ML 2:2'2). He Is called "PhiUp" in Mt. 14:3. Pllllip was succeeded by HcrodAgrippa 1, 37 A. D. In 40 A. D. he took over all the original territory of Herod the Great. He is mentioned in Acts 12. ;!e was succeeded by Herod AgriPM II (Acts 25 13; 26:32)

V Hcids of the 24 courses (I Chr, 24) and of the council (Gt, Sanhedrin. Acts 5:21)

w Referred to 120 times in the Bible. Formerly secretaries to kings (2 Sam. H 17; 20:25. 2 Ki. 12 10; 22:3-12). Later, were copyists and interpreters

2 ST. MATTHEW 2, 3 Visit of the wise men Joseph and his family go to Egypt John's preaching and baptism

a Cluist will rule Israel and all other nations from His second advent into eternity (Isa. 9:6-7; Dan. 2:44-45: 7:13-14. 27: Zech. 14: Lk. 1:32-33; Rev. 11:15; 20:1-15; 22:4-5)

b Israel is made up of 13 tribes, not only the ten so-called lost tribes. The terms "Jews" and "Israel" are used

interchangeably (note a, Acts 13:16)

c He thought he was sending them, but they did not go there at all. They followed the star, no prophecy, to where He was born. The star led them to Nazareth (note d, v 11)

d Not in the stable at Bethlehem where He was born, but in " the house" at Nazareth where H e had lived since being presented to the Lord 41 days after His birth (Lk. 2:7, 21-39). He was about two years of age by now

e Worship is only for divine persons (Rev. 19:10: 22:8-9: Lk. 2:13)

f 2nd of 6 dreams in N. T. (Mt. 1:20)

g See note f, Mt. 1:20

h 2nd N. T. prophecy in Mt. (2:13, fulfilled). Next, 3:10

i Satan knew that this " seed of the woman " was to crush his head and restore man's dominion (Gen. 3:15; 1 Jn. 3:8), so he tried many times to kill Him before He could get to the cross to defeat him (Mt. 26:3, refs.: Col. 2:14-17: IPet. 2:24)

j Indicating haste, proving the visit of the magi was at Nazareth. If they had been at Bethlehem the family would not have gone to Nazareth to live before going into Egypt, as inLk. 2:39. In no place is it stated that the magi went to Bethlehem, that they obeyed Herod, that the visit was immediately after His birth, or that the star led them to a manger. All these are traditions passed on to us

k 3rd O. T. prophecy fulfilled in Mt.

(2:l5; Hos. 11:1). Next, 2:18

1 Gr. empaidzo. jeer, deride. This is

further proof that they did not obey

Herod's orders to go to Bethlehem,

They scornedhim, nodoubtdetecting

his purpose in wanting to find the

child. The same word is used in Mt.

27:29-31: Lk. 18:32

mThe magi found a pais, a child older

than a brephos, a newly born babe,

which the shepherds found over a year

before, at His birth (v 16; Lk. 2:16)

n 4th O. T. prophecy fulfilled i n Mt.

(2:18: Jer. 31:15). Next, 2:23, Ramah was 5 mi. north of Jerusalem .indicatingthat Herod's slaughter of the children extended at least 10 mi. around Bethlehem, including Jemsalem o 3rd of 4 angelic dreams of Joseph (Mt, 1:20; 2:13, 19)

* Cont. from column 3 48) or after it (Acts 1:4-8; 2:1-11; 8:12-21: 19:1-7)

The Holy Spirit is the agent to baptize into Christ and into His body (1 Cor. 12:13): Christ is the agent to baptize in the Holy Spirit (Mt. 3: 11 ; Jn. 1:31-33); and the minis-ter is the agent to baptize into water (Mt. 28:19) o A sect of self- righteous and zealous Jews who held to the letter of their interpretations of the law and to their own traditions, regardless of whether they nullified the Word of God or not They were Christ's bitterest enemies (Mt. 15:2; 23:1-33: Mk. 7:8-13; Lk 11:42; Gal. 1:14; PhiL 3:4-6) p A radical and rationalistic sect who denied tbe supernatural, angels, de mons, and resurrections held to. more or less, by the Pharisees (Mk. 12:18; Acts 4:1: 5:15-17; 23:8) q Question 2. Next, v 14 r Poisonous asps or adders, not ordinary snakes. Common ones are about 4 in, in length and no thicker than a wire. They lurk under stones, and in the sand of the desert, or in cracks of old walls and are very deadly and aggressive (Gen. 49:17; Job 20:16; Isa. 59: 5; Acts 28:3) s Proof was required in genuine repent-ance to discourage mere profession and outward show (Lk. 3:8-14; 19:8;

the land of Ju'dA, art not the least among the princes of Ju'-d&: for out of thee shall come a Governor,"that shall rule my people"I§'ra-el.^

7 Then Her'od, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 '^And he sent them to B6th'-16-hem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ^i And when they were come into'^the house , they saw the young child with Ma'ry his mother, and fell down, '"and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in aMream that they should not return to Her'od, they departed into their own country another way.

5 Concerning Jesus Christ: (1) Flight into Egypt

*13 And when they were departed, behold, the *angel of the Lord appeareth to Jo'geph in a dream, saying,"Arise, and take the young child and his mother, and fiee into E'gypt; and be thou there until I bring thee word: for Her'od wiU seek the young child to'destroy him. 14 When he arose, he took the young child and his mother'by night, and departed into E'gypt. ♦15 And was there until the death of Her'od: that it might be fulfilled which was spoken of the Lord by the prophet, say-ing,*^Out of E'gypt have I called my son.

(2) Slaughter of Children: First plot to kill Jesus (Mt. 26:3, refs.)

16 •; Then Her'od, when he saw that he was'mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Beth'16-hem, andinall the coasts thereof, froirTtwo years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jer'e-my the prophet, saying,

*18"In Ra'mi was there a voice heard, lamentation, and weeping, and great mourning, Ra'-chel weeping for her children, and would not be comforted, because they are not.

(3) Return from Egypt (Cp. Lk. 2:39; Hos. 11:1)

19 11 But when Her'od was dead, behold, "an angel of the

Lord appeareth in a dream to Jo'seph in E'gypt,

20 Saying, Arise, and take the young child and his mother, and go into the'Hand of i§'ra-el: for they are dead which sought the young child's life.

21 "And he arose, and took the young child and his mother, and came into the land of I§'ra-el.

22 But when he heard that Ar-che-la'us did reign in Jii-dae'S in the room of his father Her'od, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts'bf Gal'i-lee: *23 And he came and dwelt in a city called Naz'a-reth: that it might be fulfilled which'^wai spoken by the prophets. He shall be called a Naz-a-rene'.

Sixth Dispensation: Grace. First to second advent of Christ (Mt. 3:1 - Rev. 19: 10). See other dispensations (Gen. 3:1; 4:1; 8:15; 12:1; Ex. 12: 37; Rev.19:11)

3 CHAPTER 3

II Ministry of John the Baptist (11:2; Mk. 1; Lk. 3; Jn. 1:6, 15, 19; 3:23) 1 Three-fold message

I N those days came"John the fBap'tist, 8preaching in the wilderness of Judae'4, •2 And saying, Repent ye : for the"kingdom of heaven is at hand.

*3 For this is he that was spoken of by the prophet'E-§a'-ias, saying, iThe voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

2 His simple life (Mk. 1:6;

Cp. Mt. 11:8)

4 And the same J6hn had his raiment'-'of camel's hair, and a 'leathern girdle about his loins; and his meat wa^ocusts and wild honey.

3 His success (Mk. 1: 5; Lk.

3:7-15; Jn. 1:19-28)

5 yhen went out to him Je-ru'-sa-lem, and aU Ju-dae'i, and aU. the region round about Jor'dan,

6 And were"baptized of him in Jor'dan, confessing their sins.

4 Thirteen-fold message

7 ^ But when he saw many of the "Phar'i-sees and "Skd'dxi 5ee§ come to his baptism, he said unto them,«0 generation of'^vipers, who hath warned you to flee from the wrath to come? •8^ Bring forth therefore fruits meet for'repentance:

9 And think not to say within yourselves . We have A'bri-h^ to our father: for I say tmto you, that God is able of these stones to raise up children unto A'bra-him. • 10 "And now also the ax is laid unto the root of the trees: therefore ^ every tree which bringeth not forth good fruit is hewn down , and cast into the

2 Cor. 5:17; 7:9-11) t 8 original words for "repent, " p. 34 u 3rd nT T. prophecy (v 10-12). Next, 5:3. Threefold: judgment (v 10; 7: 15-23); Spirit

baptism (v 11: Acts 1: 4-8; 2:1-39:11:14-18): and second advent (v 12: 13:30, 39-43, 49-50: 25:31-46) V See notes on Mt, 7:15-20

a Used 2 times (v 20-21). Called "land of thejews" (Acts 10:39), thus proving that Jews and Israel were one people. All the tribes were still known (Mt. 19:28: Acts 26:7; Jas. 1:1)

b His obedience to all God's commands proves that he was a man of good character and consecration to God

c The region north of Samaria

d 5th O. T. prophecy fiilfilled in Mt. (2:23). Next, 3:3, "Spoken," not written by the prophets, for no prophet recorded this as here stated

e Son of Zacharias and Elizabeth (Lk. 1:5-20, 39-80)

f Literally, baptizer On. 1:31).

g Preaching isa part of prophecy (1 Cor. 14:3). John was the greatest of prophets in this respect (Mt. 11:9-11). He also foretold certain events (v 2-3, 11-12; Jn. 1:29-33; 3:30)

John Preached 30 doctrines:

1 Repentance (3:2-8; Mk. 1:4)

2 Kingdom of heaven at hand (3:2)

3 Prophecy (3:3-12: Jn. 1:15-34)

4 Water baptism (3:11; Jn. 1:31)

5 Restitution (3:8; Lk. 3:8)

6 Godhness (3:3-10; 14:4)

7 Wrath to come (3:7; Lk. 3)

8 Against pride (3:9; Lk. 3:7)

9 Miracles (3:9; Lk. 3:8)

10 Heaven and hell (3:10-12: Lk. 3)

11 Spirit baptism (3:11; Jn. 1:33)

12 First advent (3:11; Jn. 1:29)

13 Second advent (3:12; Lk. 3:17)

14 Judgment on sin (3:10; Lk. 3)

15 Salvation (Lk. 3:6; Jn. 1:29)

16 Love to others (Lk. 3:11)

17 Honesty in business (Lk. 3:13)

18 Absolute justice (Lk, 3:14)

19 Jesus God's Lamb On, 1:29)

20 Jesus the Spirit baptizer (3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33)

21 Jesus God's Son (jn. 1:34)

22 Jesus the sin-bearer (Jn. 1:29)

23 Unworthiness of man (Jn. 1:27)

24 Jesus the bridegroom (Jn. 3:29)

25 Greatness of Jesus (Jn, 3:30)

26 Jesus from heaven (Jn. 3:31-36)

27 Rejection of Jesus (Jn, 3:32)

28 Jesus the tmth (Jn. 3:30-36)

29 Jesus the Anointed (Jn. 3:34)

30 Jesus God's heir (Jn. 3:35) h See notes on Mt. 4:17; 13:11

i First of 21 times in N. T. (3:3; 4:14: 8:17; 12:17; 13:14; 15:7: Lk. 3:4; 4: 17; Jn, 1:23; 12:38-41; Acts 8:28-30; 28:25; Rom. 9:27-29: 10:16, 20; 15:12)

j 6th O.T. prophecy fulfilled in Mt. (3: 3; Isa. 40:3; Mai. 3:1). Next, 4:14

k Cp. 2 Ki. 1:8. Rough garments were a mark of prophets (Zech. 13:4; Mt.

11:8)

1 Worn only by the poor. The rich used girdles of silk or linen, decorated with gold, silver, and precious stones

m A clean food (Lev. 11:22). Only the poor ate locusts with butter or honey after they were salted and dried

n Gr. baptidzo. from bapto. to dip (Lk. 16:24; Rev, 19:13;Jn. 13:26); to overwhelm with suffering (Mt. 20:22-23; Lk. 12:50); to bury into (Rom. 6:3-7: CoL 2:12) regardless of the element used. See note a, Acts 8:38 7 Baptisms in S cripture :

1 John's baptism in water (Mt. 3; Mk. 1: Lk. 3; 7:29-30; Jn. 1:31-33: 3: 23-26; 10:40; Acts 1:5:11:16:19:3)

2 Christ's baptism in water (jn. 3:22; 4:1-2)

3 Baptism in suffering (Lk. 12:50)

4 Baptism in the cloud and in the sea (1 Cor. 10:2)

5 Christian baptism in water (Mt. 28: 19: Mk. 16:16; Acts 2:38-41; 8:12-16, 36-38; 9:18: 10:47-48; 16;15, 33; 18:8; 19:5; 22:16; 1 Cor. 1:13-17: IPet. 3:21)

6 Baptism into Christ and into His

4:5), because it is the only baptism that saves the soul and brings into the body of Christ

2 Water baptism after one is saved (no. 5. above and note a, v 11)

3 Spirit baptism, the enduement of power for service. It cantakeplace before water baptism (Acts 10:44-

^ Continued, column 1

apt Bay

body (Rom. 6:3-7; 1 Cor. 12:13; Gair3:27; Col. 2:12)

7 Baptism in the Holy Spirit (Mt. 3: 11, 14; 20:22-23; Mk. 1:8; 10:38-39: Lk. 3:16; Jn. 1:33: 7:37-39; Acts 1:5; 11:16; 19:2-3)

3 Baptismsfor Believers:

1 Into Christ or into His body at repentance and the new birth (no. 6, above\.Called "one baptism" (Eph.

Tht temptation of Chnst

and. In tome cases, a:u.-: :.-...i .^ tbeHolySpidt(Acu9:17-U. I..i4-ii) 4 Christ who knew no sin was baptized: Chiln subminc^i to baptism fot

twQ/fcaioo» : 1 To fulfill dgbteousness (vl5)

1:31)

(V

2 To be manifest to Israel (Jn.

5 Only a symbol of the death, burial, aadreairrectionof Christ 0 Pci.3:21)

6 Not eaeiEial to salvaiioc (1 Cor.

1:13-21)

7 Faith in the blood of Christ btinai remisdon of sim (26:28; Rom. 3:24-25; 4:1-25. 5:1-11. 8:2; 10:4-10; 1 Cor, 15:1-5; Eph. 1:7: 28-9: GaU 3: 19-29;Jn. 3:16;Acu 10:43:13:38-39: 1 Cor, 1:18-21; 1 Jn. 19: 5:1)

8 O. T. saints, including Jobn and aU in U. 1:15. 41. 46. 67. 2:25-38 who were filled with the Spirit were saved without water baptism

9 Christ forgave sins without baptism (Ml. 9:1-7; Lk. 7:36-50; 18:9-14; 19: 1-9: 23:43; Jn. 4:49-53; 7:31; 8:30-31; 11:45; 1211. 42; Acts 3:1-11. 16: 4:10-12; etc)

10 It does not put away the fiUh of the flesh (1 Pet, 321. nae>

b Sec notes on Jn. 7:37-39; Acu 1:4-8

c See note i, Lk. 3:17

d Mt. 8:12. 13:42-50; 18:8-9: 24:51: 25:41. 46; Mk. 9.43-49; Rev. 14:9-11: 20:11-15; 218: Isa. 66:22-24

e Question 3 . Next, 5:13, Jobn desiied tneSpitliTapUsm Clmstcameto give (Jn. 1 31-34). John wiilllsl (Lk, 1: 15), but PC vex baptized ~iih the Spirit, which was not given Lmiil Chnst was alotifieJ (Jn. 7 37-39; Acts 14-3; ::33-:--?; ::::6)

f Both were sent of God and had to fulfill what they were serx to do

g AouU such saiements as " out o f the water" (v IC; Mk. 110). ' they went

down both into the ~ net.. . l^^ew ^cre

come up out of t':"~

39). » n j othen y

burial or by sprinkling ' h God claims Jesus as tiis own Son (Cp,

Mt, 17 5; Jn. 1228: Heb. 11-4) i To be texed like Adam (Gen, 3:6: 1

Jn. 2 1 >-17; 1 Cor. 15 46) J I hc40 Jayscome in before tl.c events

of Jn, 1:19-2:1

4 men tiwed 40 dayt

1 Moses (Dt. 9:9,18.25; 10:10) : Joshua (Ex, 24:13-H; r2: 15-17) 3 Elijah (1 Ki. 19:7-18) 4JeiUs(Mt, 4:1-11: Lk, 1:1-22)

k Hanger always leaves after a few days of fas anJ :■ i ims after i I '.; fast of about 40 I tons

have be "xjdy.

The bream at this time becomes as sweet as ahiSv's. Anynormal Iteakhy r-rvMi ;» long without any

iT" . nlv N.-ijns i f I c r

fait . i.

I Fir^ :ijin*--

:c -ere at leas two sets of

: ptatloas. tttc first three iii

Lk. 4:1-13, after -hicU Satan left

rhdrt 'for a scjstjr". x\^ liii th/f

flic

Ml I II iptiie you with

witeriii;' :L;.t:nt*nce: but he that Cometh therm* is mightier than I whoactESn I am not w •'tr:hfQ|j^dlbapti/-

yoL „ le Hdit GhAst. an 1 mth lire:

12 Whose'fan is in his hand, and lis_*iU throufthly purge his floor, and gather his wheat into the gamer; but fee wiU bum up the chafi with ^nouenchablc fire.

HI Final j^rrparation of Je-• us for Hia ministry: 1 Water baptism (Mk. 1:9; Lk. 3: Zl: Jn. 1: 31).

13 * Then cometh J*'jus from Gil l-lee to Jdrdan unto JAhn, to b< b aptized of him.

14 But J6hn forbad him, say-ing.'I have need to be baptized of thee, and comest thou to me?

15 And Je sus answering said tmto him. Suffer if to be so now: f,,, .>,,,^ .. v.ecometh'us to fulfil

aess. Then he suf-

2 Spirit baptism(20:22;Mk. l:10;Lk. 3:22;4:18; Jn.l:32; 3:34, Acts 10: 38, Isa. 11:2, 42:1; 61:1; Rev. 14; 3:1;5:6)

16 And Je'§us, when he was baptized,' went up straightway out of the water: and, lo. the heavens were opened imto him, and be saw the Spirit of God descending like a dove, and lighting upon him:

■17 And lo a voice from heaven, saying,"This is my beloved Son, in whom I am well pleased.

CHAPTER 4 4

3 Temptation (Mk. 1:12; Lk. 4:1. Heb. 2:9-18; 4 14; 5:9)

' T^HEN was Je jus led up of

A the spirit into the wilderness to_be te mpted of the devil.

2 And when he had fasted 'forty days and forty nights, he

wayafterward an hungred.

3 And when the tempter came to him. he said. If thou be the Son of God, command that these stones be made bread. •4 But he answered and' said, It is written,'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up mto the holy city," and setteth him on a pinnacle of the temple. >6 And saith unto him, U. thou be the Son of God, cast thyself down: for : - • n, He

shall give : harge

concerning ii.--- .mi m their hands they shall bear thee up, lest at any time thou dash thy fool against a stone. • T '^ ~us said i:-"" '-—I. It i5 a?ain.' ". .t not

*'_':

8 'ri him

upini'i .;i: moun-

tain, an iiq-'ail the

' . ^ :iN I/I me world, and , of them;

3 Aii'i s;iith unto him. All these things yiU J.^ive thee, if

thou wiltlfall dowD and wonhjp

me.

•10 Then saith Tc'sus unto him,

(. 1 tan: forjl

alt worship

1, and him

_ _ . .. . f.

11 Then the dcii Itavfth i..n\. and,' behold, an»;els ca me and

ministered unto

IV Ministry and teaching of Jesus (4:12-26:35, Mk.1:14; Lk. 4:14; Jn. 1:35). 1 Begins ministry in Galilee (Mk. 1:14; Lk. 4:14).

12 • Now when Je'jus had heard that<'Jdhn was cast into prison, he departed into GAl'i-lee;

2 Rejected at Nazareth -moves to Capernaum (Lk. 4:28)

13 And leaving NSz'a-rSth, he came and dwelt in'Ca-per'na-um. which is upon the sea coast, in the borders of Zib'u-I6n and Neph tha-lim:

♦ 14 Jhul it might be fulfilled which was spoken by £-^'ias the prophet, saying,

15 The land of Zabu-lon, and the land of'N^ph tha-Iim, by the way of the sea, beyond Jor'-dan, Gil'i-lee of the Gen tiles;

16 The people which sat in darkness saw gre ar*^light; and to them which sat m the region and shadow of death light is sprung up.

3 Begins to preach the Kingdom (Mk. 1:15. Cp. Mt. 4: 23; 10:7; 24:14)

•17 • From that time Je'gus began to preach, and to say. Repent , for the kingdom of heaven is at hand

4 Call of Peter and Andrew (Mk.l:16;Lk.5. Cp.Jn,l:40)

18 • And Je 5us, walking by the'sea of G41 i-lee, saw two brethren. Si men called Pe ter, and'Andrew his brother, casting a net into the sea: for they were fishers.

•19 And he saith unto them. "Tollow me, and I will make you tishers of men.<

20 And they straightway"left their nets, and followed him.

5 Call of James and John

(Mk.l:19; Lk. 5:10)

21 And going on from thence, he saw other two brethren, J4me§ the son of Z6b e-dee and J6hn his brother, in a ship with Zfb e-dec their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

6 Second tour of Galilee (Mk. 1:38; Lk. 4:42. Cp.

Mt. 4:12; 9:35)

23 •^'"And J*'5us went about all G*l i-lee. tftchm^ in their synagogues,and preachinethe gospel of the kingdom, ano'h ealina all manner of sickness aitd aO

a It was aboit 700 h. from here lo the

valley belo.. o A niisouotatlon of Ps. 91:11-12 ?. ."-ic<eJ fror; Dt. *; I*;

lations agaic

:ori! Dl. 8.3

5 1J>

o 44,17:31; 2 1-3. I JD,

later in Spain, becoming the patron Mint of "^lin

P Firaira.

ary (Cr. thfcefol-

9:35, n< ■)

q Gr. ' to r. . timet aiiu cure u unna

ill aboor (Ml.

a An

re«iao of complete airreader. . n. and adoration

_ (rotri ■")' •' 1 '■ a the I: . which were:

1 Use Youi . L.i powers to supply ordinary and personal needs at my command

2 Prove rour sonship by special djm-ofuuaiion of God's protection. Be reckless and make a side-show of Your power

3 Use my power, influence, worldly organizations and kingdoms and become great among men whom You seek to get power over

d Mt. ILl-U; 14:1-12. note*

e Not mentioned in O, T,Xnoce x, 11 23)

f 7th O.T, prophecy fulfilled in .Mt. (4:14-16; Isa, 9:1-2). Sen. 8:17

gGen. 49:21; Josh. 19:32

h Gr. phos. underived andabsolutc light -the opposite of all darkness. Therefore, used e^ecially of God (1 Tim, 6:16; 1 Jn. 1:5) and of Christ (Jn. 1: 4-10)

i Repentance is one of the main themes of the Bible, being found 110 times from Gen. 6:6 to Rev. 16:11, See 8 original words for 'repent, ' p. 34

j Lit., kingdom from the heavens headed by Jesus Christ for the purpose of re-establistiing the kingdom of God over tills rebellious pan of God's realm. Pnly found in Nlanhew because it is the gospel of Jehovah's King. It is a dispeosational temi and refers to .Messiah's kingdom on eantu Offered by both Jotai aixl Jesus (Mu 3:2: 4:17; 10:7), It was reiected so was postponed until Christ comes to set up the kingdom (Mt, U;12, 20-24: 27:22-25 Lk, 19:11-27: Acts b 6-7; 3:13-26). It is now the realm oi profesaon (Mt. 13:11-17. 30, 38-43, 47-50). The parables of the kingdom apply to this age. At the end Chtist will come and set up a literal earthly kingdom forever (Mt. 25:31-46; Rev. 11:15; 19:11-20:10; Zcch. 14; Isa, 9: 6-7; Dan, 2:44-45: 7:13-27; Lk. 1: 32-33), During the first 1,000 years of His eternal reign He will put down all rebelUon and rid the earth of all rebels. Then God wiD become all and all as before rebellion (Rev. '20:1-10: 21:1-22: S; 1 Cor. 15:24-28; Eph. 1:10). Anything said of the kingdom of heaven can abo be said of the kingdom of God, because the former is only the earthly dispensational aspect o f the latter. There arc many things taid of the kingdom of God however which cannot be said of the kingdom uf heaven (see note e, Mt, 1>24)

k A fiesh water lake, called abo the Sea of Tiberias, Geniicsaret and Chinnereth (Lk, 5:1; Jn. 21:1; Josh. 12:3; 13:27: Dt, 3 17)

1 First of Clulst's disciples fla. 1:33-42>, iie returned to Ids fishing until his call with his brothet.Peier (Mt. 4: 18; Mk, 1:17). He became one of the 12 apostles (Kit. 1j:2; Mk. 3: IS; Lk. 6:14; Acts 1:13). Mentioned in Mk, 1: 29; 13:3: Jn. 0:8; 12:22. Tradition says he - '^ "f ""e tribe of Reuben, that he ed Scythia. becom-

ing R'l^ 1 ^u^:\ saint, arvJ that he was ■ _ Hid crucified in Greece or Scyt :.ij

T) The call to soul-winning compared ^ ' " c. To folicw IS an idiom IP (2 Kl. 6:l9)

I, I .. .. 1 .,. ,u ,n<.,i^ J,

:irsi inhfc

o fjiglish form of "Jacob." Brotticr of John and son of Zebedee (Ml, 4:21: 20:20: Mk, 1:19; Lk, 5:10-11), One of the 12 apostles (Mt. 10 2: Mk. 3: 17: Lk. 6:14: Acts 113). One of tluee

to of

most Inn Mt. 17 13:3-4; martyr

l-2\.Tra tribe of :

Judah ttuuu;.;;. ij

priestly and

esus (Mk, 5:37: \ See also Mk. ' -14. First

i (Acts 12:

• >«.• was of the

jt father and of

-of both the

><:. that he

preached in Inuia -nn Peter, and

ST. MATTHEW 5

Christ's sermon on the mount

a Gr. nosos. trans, disease 6 times (Mt. 4:24; Mk, 1:34; Lk. 4:40; 6:17; 9:1; Acts 19:12); sickness 5 times (Mt. 4: 23; 8:17: 9:35; 10:1; Mk. 3:15); and infirmity 1 time (Lk. 7:21), Not malakia . "3isease in Mt. 4:23; 9:35; 10:1

b A district of 10 cities, of which Damascus was the chief

c See note on Demons, p. 632 of O. T.

d Gr. selenaizomai. from selene. the moon, to be moon-struck, that is, InsaDe. Found only here and in 17:15.

e Gr. paralutikos. to be paralyzed (v 24; 8:6; 9:2; Mk. 2:3-9; Lk. 5:24; 5:18; Acts 8:7; 9:33)

f Always the result of a miraculous, God-honored ministry. Found 16 times in Mt. and only 7 times elsewhere

g Not known, so all speculation as to which one is valueless

h Posture of oriental teachers.(Cp. 9:10; 13:1; 15:29; 18:2; 26:55; 24:3; Mk. 3: 32; 4:1; 9:35; 12:41; Jn. 6:3; 8:2). Men marvelled at the gracious words of His mouth,not at Hisbodily gestures

i Not the same sermon as in Lk. 6:17-49, which was "in a plain. "

j Happy - used 9 times here of people who have godly characteristics as:

1 Broken s pirit (v 3; 11:28-30: Ps. 51:17; Isa. 5T:l5; 66:2)

2 Penitent spirit (v 4: Isa, 61:2; Jas. 4:9; 2 Cor. 7:9-11)

3 Mild-tempered, gentle spirit fv 5; 11:29; Ps. 37:11; 1 Pet. 3:4)

4 Hungering-thirsting spirit for righteousness (v 6; Ps. 3410; 42:1-3; 63:1; 84:2; Jn. 7:37-39)

5 Compassionate and merciful spirit (V 7; 18:27; 1 Pet. 3:8)

6 Pure spirit (v 8; Phil. 4:8; 1 Tim. 1:5; 3:9; 5:22; 1 Pel, 1:22)

7 Spirit of wisdom and mediarion (v 9; Rom. 14:19; 1 Cor. 13)

8 Longsuffering and forgiving spirit (v 10-12; 10:16-28; 1 Cor, 13; 1 Pet. 3:14-17; 4:3-19)

k 4th N, T, prophecy in Mt, (5:3-12). Eight prophetical promises are being fulfilled. Will be completely fulfilled at the second coming of Christ, Next, 5:17

i An idiom for a strong desire (Jn. 7: 37, note)

m Gr. katharos . trans, clean (Jn. 13:11, note). This takes place at the new birth (2 Cor. 5:17; 1 Jn. 1:9; 2:29; 3: 5-10:5:1-4, 18; Eph.4:24;^Th. 2:13)

n Acts 5:41; 16:25; 1 Pet. 4:13

o Salt is a seasoning and preservative chemical, but if left on the bare earth, or exposed to the sun, rain, and air it loses its savour and is worthless (Cp. Mk. 9:50: Lk. 14:34-35)

p Question 4. Next, 5:46

q Believers become lights of divinity in th ekosmo s. social system of men. bee note b, Mt. 4:16 r Gr. luchnos. oil lamp. Wax candles as we know them were unknown in Bible times. Lamps were made of various materials-clay, brass, silver, and gold, and \rtth one to several bowls ihto which the oil and a flax wick were put to make light (Ex. 25: 31-35; 30:27). Oil was made of olives which was used in cooking, lighting lamps, and personal adornment (Ex. 25:6; 27:20; 29:2. 23) s Gr. modius, about 1 peck t Lamp stand for lamps and extra oil u The purpose of all good works among men is to glorify the heavenly Father (Jn. 14:12-15; 15:7-8; Tit. 2:14; Rev. 4:11)

15 things that glorify God:

1 BodilyheaLing(Mt.9:8:15:31; Lk. 5:25-26; 13:13; Acts 4:21)

2 Bodily resurrection (Jn, 11:4)

3 Christ's work of redemption (Jn. 13:3-32)

4 A nswered prayer (Jn. 14:13)

5 Bearing much fruit (Jn, 15:8)

6 CompletingGod'swork (Jn. 17:4)

7 Salvation ofGentiles(Acts 13:48)

manner ofdisease among the people.

24 And his fame went throughout aU*5yr'i-i: and they brought unto him all sick people that were taken with divers diseases and torments , and those which were possessed with "^ devils. and those which were ^imatick , and those that had the" palsy ; and he healed thein .

25 And there followed him great multitudes of people from Gil'i-lee, and from De-cSp'o-lis. and from Je-ru's5-l§m, and from Ju-dae'd, and from beyond Jor'dan.

5 CHAPTER 5

7 Sermon on the Mount (5:1-7:29). (1) Introduction

AND seeing the 'multitudes, ■ he went up into a^moun-tain: and when heNvas set, his disciples came unto him: 2 Aiid he opened his mouth, and taught them,'saying,

(2) 8 beatitudes. Cp.Lk. 6:20

• 3 'Blessed are the poor in spirit : for*^heirs is the Idng-

dom of heaven.4

► 4 Blessed are they that mourn : for they shall be comforted.

Y^5 Blessed are the meek : for) they shall inherit the earth.

► 6 Blessed are they which do 'h unger and thirst after righteousness: for they shall be filled.

>7 Blessed are the merciful : for they shall obtain mercy.

'^8 Blessed are the "pure in heart : for they shall see God. ^9 Blessed are the peacemakers : for they shall be called the ^ children of God. ~M0 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

►11 Blessed are ye, when men shall revile vou. and persecute

you, and shall say all manner

of evil against you falsely , for

my sake •12 "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.<

(3) Similitudes of believers (Mk, 4:21;Lk. 8:16; 11:33)

13 •" Ye are the salt of the earth: but if the^salt have lost his savour,"wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the "light of the world. A city that is set on an hill carmot be hid.

15 Neither do men light 'a candle, and put it under 'a bushel, but on a'candlestick; and it giveth light lu'.to all that are in the house.

• 16 Let your light so shine before men, "that they may see your good works, and glorify your Father which is in heaven.

(4) Christ came to end the

law (Rom. 10:4)

• 17 '"Think not that I am come to^'destroy'the law, or the prophets: I am not come to destroy, but to-^fulfil . 18 For verily I say imto you. Till heaven and earth^pass, one 'jot or one tittle shall in no wise pass from the law, till all be ful-fiUed.

(5) Laws of the Kingdom (5: 17-6:18). A They are as binding as the laws of Moses

M9 Whosoever therefore shall break one of these least ^com-mandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called"great in the'kingdom of heaven.

20 For I say unto you,'That except your righteousness shall exceed the righteousness of the scribes and Phir'i-seeg, ye shall in no case enter into the kingdom of heaven.

B They transcend the law of Moses (5:21-38): (a) On murder

•21 •" Ye have heard that it was said by them of old timeji^Thou shalt not kill; 'and whosoever shall kill shall be in danger of the judgment:

•22 Buf"! say unto vou. That whosoever is angry with his brother "without a cause shall be in danger of the judgment: and whosoever shall say to his brother, "Ra'ci, shall be in danger of thetoxmcil: but whosoever shall say. Thou 'fool, shall be in danger of'hell fire<

(b)On restitution and prayer (Lk. 12:58)

23 Therefore H thou bring thy gift to the altar, and there re-memberest that thy brother hath ought against thee; •24'Leave there thy gift before the'altar, and go thy way; first

be reconciled to thy brother, and then come and offer thy gift.

(c) On civil suits

•25 Agree with thine"adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee. Thou shalt by no means come out thence, ^ thou hast "paid the uttermost farthing.

(d) On committing adultery (15:19; 19:18; Gal. 5:19)

•27 "^ Ye have heard that it was said by them of old time,'*Thou shalt not commit adultery: •28 But I say unto you /That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

•29 And if thy right eye^ff end thee.'pluck it out, and cast it

8 Miracles among Gentiles (Acts 21:20) 4:10-11)

9 Gifts ministered properly (1 Pet.

10 Offering praise (Ps. 50: 23)

11 Good works(Mt, 5:16: 1 Pet, 2:12)

12 Man;yrdoms(jn, 21:19) 19-20)

13 Clean bodies (1 Cor, 3:16-17; 6:

14 Christian profession (2 Cor, 9:13)

15 Liberality (2 Cor, 9:13)

x With continual longing with the mind made up to commit the act if at all possible (Jas. 1:13-16). It becomes a state of the hean and is as deadly as theact itself (1 Sam. 16:7; Mk. 7:19-23)

y To cause a moral fall and loss of the soul by some means

z Nothing is to be gained by changing the literal meaning

a 5th N, T, prophecy in Mt, (5:17-19, V 17-18 are fulfilled; v 19 is being ftilfiUed). Next, 7:21

b Pull down as in Mt. 26:61

c First of 15 times Christ used this term (5:17-18; 7:12; 11:13; 12:5; 22:40; 23: 23; Lk. 10:26: 16:16-17; 24:44: Jn. 7: 19-23; 8:17; 10:34; 15:25) d Gr. plero. to satisfy, expire, and to end by fulfilling like other prophecies when fulfilled (Mt. 1:22:2:15, 17. 23; 4:14; 8:17; 12:17; 13:35)

e Gr. parerchomalf pass away, be changed, or pass from one condition to another. They will never pass out of existence, but they will bechanged and purified by fire becoming re-newed again(Heb. 1:10-12:12:25-29: 2 Pet. 3:10-13; Rom. 8:21-24; Rev, 21:1). They remain forever (EccL 1: 4: Ps, 72:17; 89:36-37; 104:5). They will pass away in the same sense old things pass away when one becomes a newcreamre inChrist(2 Cor, 5:17-18)

f "Jot" is the smallest letter and " tittle " tEe"smallest ornament placed upon certain Hebrew letters. Every jot and tittle of the whole law or contract at Sinai was fulfilled, ended, and abolished in Christ and " done away " by Him when He made the new contract (2 Cor. 3:6-15; Acts 15:5-29: Gal. 3: 19-25:4:21-31; 5:1-5, 18; Eph. 2:15; CoL 2:14-17; Heb. 7:11-28; 8:6-13; 9:1-22: 10:1-18; Rom. 10:4)

g The laws and commandments of the new contract are just as binding as those in the old contract (Jas. 2:10). Thereareover l.OSOcommandsin the new contract , plus many other teachings not expressed in the form of commands. See N. T. commands, p. 313

h See notes e and t, Lk. 7:28

1 See note j, Mt, 4:17

j Note their self-righteousness in Mt. 12:22-30; 15:1-14; 16:12; 23:1-33; Lk. 11:39-54; 18:9-14; Rom. 10:1-3; Gal. 1:14; 2:14; PhiL 3:2-6

k Ex. 20:13: Dt. 5:17

1 Not a quotation of any scripture, so must be an old comment on it

mChrist speaks with authority in making the laws of the new contract (Mt. 7:29; 26:28; Jn. 1:17)

n Men must have just and lawful causes to be angry and even then they are to keep their temper under strict control (Eph. 4:26). The fruit of the Spirit is temperance or self-control (GaL 5:22)

o An Aramaic word of utmost contempt and scorn, as Eng. "You!" or, scoundrel) wicked rascal

p The Sanhedrin, composed of 71 judges presided over by the high priest, or a local council of each synagogue composed of 3 or more men

q Gr, moros, a wicked reprobate, des-titute of all spirituality

r Gr. gehenna (Heb. Ge-Hinnim, Valley oTHlnnom), near J emsalem where perpetual flres were kept to bum all refuse and purify the air to prevent pestilence (Isa. 30:33; Jer. 7:31-32; 19:6-14; 2 Ki. 23:10). Used 12 times of hell, the place of eternal punishment of the wicked (Mt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43-47; Lk. 12:5; Jas. 3:6), It is the same as " the lake of fire " file v. 19:20; 20:11-15; 21:8); " furnace of fire " (Mt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Lk. 3:17): and a place of etemal " fire and brimstone " (Mt. 25:41, 46; Rev. 14:9-11; 19:20: 20:10-15: 21:8; Isa. 66:22-24). See note, Lk. 12:5

s A Christian requirement (Cp. Mt. 18: 15-17, 21-35)

t 228 times in Scripture; 24 times in the N. T. It means "a place of sacrifice" or "a place to meet with God." Christians should have such a place (Mt. 5:23-24; Heb. 13:10; Rom. 12:1-3) u Opponent at law. Under Roman law an adversary could force his opponent to go before the judge (Mt. 18:28-30). If he would senle on the way to the jud^e he would not be tried in court (Lk. 12:58-59) v In the case of some debt wEx. 20:14: Dt. 5:18

ST. MATTHEW 6

Christ's sermon on the mount

. 1 Jn. 1;7: i:). Se« ML. 18:

of the whole body going ^:28:U.1X5. iKXc:

- i; 18:

e Gr. .^r^l'.-o. ; c \\.-^ <. ("». '-:?); xjj-

ISJ .14:

■»)■ tcJid

a w i I (Ml. (Acts

!5:30): 2'iL ^-«12;

- ' -1.^. Ui. lo. 16); and

Put tar.- Jivorcc and was

« by tut Jews, If the di-

vorce wajgj^anteu for tomicaiion, a sin Cod looked upon as tdosi ierioiu, the puningaway was legal,Christian,and sanctioned by Christ. It made the contract null and void as jcfoce marriage (Cp. DC. 24:1-4)

f A iegal document dissolving the mar-

_ -. i--:^j^ Called " writing of di -

jt- (v 31; 19:7) aud " biU of

.i>. •• (IX. 24:1-3; Isa. 50:1;

Jcr. . 10:4). Sec notes. 19:1-

.-; : J --4; I Cor. 7

- ." . '.JO in the Bible mcan^: adul -

. >i nurned or single people (Ml.

.. 19:9: I Cor. 7:2; 10:8; 1 Th. 4:

':2n; incest fl Cor. 5:1; 10:

Lry and adultery in honor of

j..u^r. (2 Ctu. 21:11; Isa. 23:17:

r. IC:15, 2C. 29; Acu 15:20. 29:

i 1.25; Rev. 2 14-21; 14:3; 17:2-4: 18:

3-9; 19:2^. natural harlotry (Jn. 8:41;

I Cor. e;lJ-lS); spiritual harlotry

(EzeJt. 15:15. 26, 2>. Rev. r 9.-4;

'.-■ 3->. 1,1 2^: sodomy and male pros-

•■I I ■:..... (.or. ';:J-:i; ileb. 12:10;

jjje 0-7. tioiti. 1:24-23; 2 Cot. 12:21;

GaU 5.19; Eph. 5:3; CoU 3:5). Do all

these scriptures apply to single people

only If not, then fornication does

not apply only lo single people as

some teach

h Adultery is unlawful relationshipbe-t w iu*n men and women, single or mar-. iXjt of C'J limes the an is re-d to in Scripture, only two pas-speak of spiritual adultery (Jet. -^ "•'■'•. 10:d7). This term is not use^J adcr sense of all forms

"f < '<' f'->micatlon. Ail

. but all for-

-To iseto

Jn. 3:17) oLev. 19:17-18: Mt. 22:39; Lk. 10:27 P Ex. 17:14-lf,: m. 7:1-2; 2.T3-C ^ 4 commands in v 44; 1 Love your encrnles

T"

; un the on the

"' :i which

hcU. I luvc yj J. .' 4Vf ye?

• 30 And if thv p-hr hand f>fP»^d| do not e\ ■ .ins the

ime?

■•7 And if ve salute vour breth-rf thari

r publl-

•48 Be ye therefore ' perfect, even as your Father which is In heaven is perfect.

bvdy jhuuld t>c ca^t inter hell.

(e) On divorce and re-mar riage (19:3-9; U.16:18)

|»31 H hath been said. -'Whoso-

put away his wife.

• her a 'writing of

•32

w!-wi: n:

■d

m.

m:

iy t mto ynu . That

It

.ul

divorced cum

^ JO On making vows (Jameb 5:12; P:s. 15:4; 76:11)

•33 '. Again. ye_Ji.! :d

that it hath been sa: •i

of old time,- Thou shaii nu; lur-swear thvself, but shalt per-fcr • • :

•34 r

not ut aJi. iiLiLnL-r by neaven; for It is God's throne:

35 Nor by the earth; for it is his footstool: neither by J^-ry'sa-16m; for it is the city of the great King.

3< Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

•37 But let your communication be. Yea, yea; Nay, nay: for whatsoever is more than these Cometh of evil.

(g) On retaliation (Mt. 18: 21: Lk. 6:29, 17:1)

38 • Ye h • :rd that it

hath been --ye for an

eve, and a ' a tooth:

•i9£utls.; jj. That ye

resist not evii: uui whosoever shall smite thee on thy right cheek, turn lo him the other also.

•40 And if any man will sue ihSS >t the law, and take away thy coat, let him have thy cloke also.

•41 "And whosoever shall corn-pej^ thee to go a mile, go with him twain.

•42 "Give to him that asketh thee, and from him " '1

borrow of thee fur: ,i

away.

(h) On love (Lk. 6:27. Jn.l3: 34; 15:9; 17:26)

*5 * YJe have heartj that it hath been said, "Thou shalt l"ve thy neighbour, and'hate ihi-

•*^ ly unto you^ I^ove

' ;n that

in that

■n

1

pc: -.ttute yiiu .

►45 liy^ ye nuiy be the children u(your Father which is ia heaven; for he maketh his lua

2 BIcts Ilicni tlut curse you

3 Do good to those that hate you

4 I'ray for your pcxso uiois

■.• fo'jr of over l_j_ ti le N.T. 10 be

. Hence, the uoivcrs-tl

:hri: t en '.cr- there

: far

.,.^13

CHAPTER 6 6

(i) On almsgiving (5:42; 6:1; 19:21; Lk. 11:41; 12:33)

^AKE'heed that ye do not ■^ your'alins before men, to be seen of them: otherwise ye have no'reward of your Father which is in heaven. •2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as -the h>T)ocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you,*They have their reward.

•3 But when thou doest alms. let not thy left hand know what thy right hand doeth: ►4 That thine alms, may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

{j)On prayer: cilone with God (Lk. 11:1; 18:1; Jn. 14:12; 15:7)

•5 •" And 'w^en thou prayest. thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the comers of the streets, that they may be seen of men. Verily I say unto you. They have their reward. •6 But thou, when thou prayest. enter into thy^loset, ai^when thou hast shut thy door, pray to thy Father which is in secret; and'thy Father which seeth in secret shall reward thee openly*

(k) On prayer; the Father's omniscience (Mt. 6:25; 11: 25; Rom. 11: 3 3)

•7 But when ye pray, use not

vain repcti' the heathen

do: for i: k that they

shall be hexrd for their much sneaking.

•8 Be not ye therefore like unto them :"f or vour Father know-eth what t' •■ have need

of, before :m.

(1) On prayer: the model prayer (Lk. 11:2)

•»"Aft. -.re

pray ^ • i m

neaven. uailuwcd be t;.y name.

10-Thy kingdom come. ' Th>' will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

•2 Ai! ■ r debts,

as we rs.

>3"A: , temp-

tation, in evil:

7 For all to be saved (1 Tim. 2:4; 2 PeU 3:9) 12:2)

8 Not be conformed to world (Rom.

9 Possess own body inhoUness(l Th. 4:3-4: 1 Cor. .1:16-17; 6:19-20)

10 To ask what you will (Jn. lit 7)

M [>J not peti;iit u> to be overcome by evil but Jelivcr us from the evil one

a i, ^ iijcjti»-ns 5-8. Next, 6:25

b :i%-iM])^tcti. Used 17 times. They -ere despised by the Je«s. so any reference to being leu than this class was ttieloNesi thlngthat could be said of anyone religious. I'hey were classed with sinners (ML 9:10-11; 11:19:21: 31-32). Many repented and were bap-tlzed(Lk. 3:12; 7:29). One of them became an apottle (Lk. 5:27-29: 19:1-10)

c Cr. teleios, complete in conformity to God's law«

What a Christian must be :

1 Broken Inspirit, burdened for others, nK:ek. humble, hungry for righteousness, merciful, pure in heart. wise, patient, loving, joyful, and gracious (5:3-12)

2 Salt to preserve and a light to shine (5:13-16)

3 A teacher and keeper of the truth (5:17-19)

4 Free from hypocrisy, selfishness, and gnidgcs (5:20-24)

5 A peace-maker (5:9. 25-26)

6 Free from lusts (5:27-30)

7 A family man (5:31-32^

8 Tnithful (5:31-37)

9 Non-resistem to misucaiment (5: 38-41)

10 Charitable, neighborly, and Godlike in society (5 38-47)

All this is possible throutU t

1 The new birth (2 Cor. 5:1 /: 1 Jn. 2:29; 3:5-10; 5:1-4. 18)

2 By walking and living in the Spirit (Rom, 3:1-13; GaL 5:16-20)

3 By proper use of Christian weapons (2 Cor. 10:5-7; Eph. 6:10-18; CoL 2: 6-10; 3:3-10; 2 Tim. 2:21)

d Gr. pro sec ho. to hold the mind, pay strict attention to, and spply one's self to (Acts 3:5; 8:C, 10: 1 Tim. 4:1; Lk. 21:34; Ileb. 21). The phrase is used 29 times in each testament. See note e. Mt. 11:29

e Alms were acts of charity and only solicited by the unfortunate

1 Giviiig of: to be done with sim plicity (rf:l-4); with liberality (Dt. 15:11; Rom. 12:8); and cheerfully (2 Cor. 9:7)

2 Enioiiieda ev. 25:35: Dl. 15:7-11: Isa. 58:7; Mt. 5:42; Lk, 11:41: 2 Cor. 9:5: i Tim. C:18)

3 Rewarded (Dt. 14:28-29; 15:10; Mt. 10:42; 19:21; Lk. 12:33)

4 Examples of (Lk. 19:8; AcU 9:36: 10:2; 2 Cor. 3-))

f Third of 13 tiii'cs in MU Each good deed is to be rewarded if done wiih the riglit mocive (Ml. 5:12; C:l. 18: 10:41-12; IC:27; Mk. 9:41; Lk. 0:23, 35: Rom. 14:10-11; 1 Cor. 3:8-15; 9: 17-18: 2 Cor. 5:10. CoU 2:18; 3:24: 2 Tim. 4:14; Heb. 10:35; 11:26: 2 Pet. 2:13: Rev. 11:18; 22:12)

g Actors - acting under a mask; feigning principles not adopted, and passions not felt (Mt. 22:18; 23:28: 24: 51; Mk. 12:15). They literally soundec trumpets under tlie pretext of calling the poor; tliough with no otlier deagn ilian to gratify self by giving alms in public. See note. Job 27:8

h They have their receipt in fiiU

i An idiom of true humility

j rhc secret to the answer of secret prayer (7:7-il)

k Gr. Lamcion. storehouse, or room lor privacy or rciiteinent. secret clumber (v 6; 24:26; Lk. 12.3. 24)

1 Secret giving will be honored openly by God(Cp. 10:40-4-2)

m See 18 facts about God in Mt. 5-7. p. :^J

n 23elements intheLocd's prayer, p. 34

ti The pra yer of believers for the coming kingdom and the second advent of Christ (Zech. 14: Rev. 11:15: 19:11-20:10: Ml. 25:31-46)

p 10 facts about God's will

1 Pray for it to be done on earth(v 10)

2 Maks doing It our meat (Jn. 4:34)

3 seek it as Christ did (Jn. 5:30)

4 Understand It (Eph. 5:17)

5 DO it from the heart (Eph. 6:6) C Live It (1 Pet. 2:11-17)

J

ST. MATTHEW 7

ChrisVs sermon on the mount

a Some critics omit this doxology, but out of over 500 codices which contain this prayer only 8 omit it

b See Fasting and Prayer , p.629 ofO.T.

c Smear their faces with ashes

d Praise of men is their full receipt

e The secret of reward in fasting (Cp. fasting of hypocrites, Lk. 18:11-12)

f See V 3, 4, and C

g Eastern treasures were of fine clothes, oolished armour, weapons of war, gold, and jeweb. Moth and rust were as destructive to most of them as tiiieves

h To lay up treasures in heaven is to consecrate fully to God and to help all men who have need. Even every cup of cold water given in tlie tight spirit will be rewarded (Mt. 10:40-42)

i Mansions and fumisliingsin heavenare secure from moths and termites; metals are free from rust; precious stones are free from thieves; and all hearts are safe from fear or loss forever

j Reason for the advice of CoL 3:1-4

k Gr. luchnos, lamp fed by oil, burning for a time and then going out. Trans, light 6 times (Mt. 6:22; Lk.U:34; 12: 35; Jn. 5:35; 2 Pet, 1:19; Rev. 21:23) and candle 8 times (Mt. 5:15; Mk. 4: 21; Lk. 8:16; 11:33, 36; 15:8; Rev. 18:23:22:5)

1 Clear, not blind by ^lecks or cataracts. See note m,Lk. 11:34

m Gr. ponaros. wicked, diseased, blind, full of evil, asin Mt. 20:15; Mk. 7: 21-23; Rom. 1:29-32; Gal. 5:19-21. Tothejews an evil eye denoted a covetous, envious, evil man, perhaps able to " cast a spell" upon another and cause him harm

n Jn. 3:16-20; 2 Cor. 4:4; Eph, 5:11

o Suting an utter impossibility

p To hate here is an idiom of preference (Lk. 14:26, note). If men prefer sin and SatantoGod, then they are of the devil (1 Jn. 3:8) and wiU be sent to heU with Mm (Mt. 25:41)

q The second time this impossibility is stated in this verse

r Riches (notes on Lk. 16:9-13)

s Do not worry, be over-anxious, fretfiiL 8 reasons why we should not worry :

1 Life is more than meat (v 25)

2 Body more than raiment (v 25)

3 Men greater than materials (v 25)

4 Men greater than fowls whom God feeds without their labour (v 26)

5 Worry cannot change body (v 27)

6 Men better than plants that do not worry about clothing (v 28-30)

7 God's providence is over aU creation, not only birds and plants that never buy, sell, manufacture, or labour (v 26-32)

8 Worry is useless and sinful and must not be tolerated (v 33-34)

Quit worrying because it is:

1 Sinful and produces fear

2 A disease causing other ills

3 Borrowing trouble that cannot be paid back pen

4 Brooding over what may not hap-

5 Creating trouble, misery, death

6 A burden borrowed from tomorrow and others who should carry it

7 weight that kills prematurely

8 Mental and physica l suicide

9 A grave-digger that ha s no sympathy

10 Needless and wastes time and effort that should be spent on worthwhile things

11 A robber of faith, peace, and trust in a never-tailing, heavenly Father

12 A stumbling-block to others

13 A disgrace to Go? and should never be indulged in by Christians

14 Anxiety over what is nothing today aTiTIesitomorrow, in view of faith

15 A nticipating troubles which seldom come to those who trust God

16 Torment over something that will likely be a blessing if it comes

17 Living like an orphan without an heavenly Father

18 A crime against God,man, nature, and better judgment

For "thine is the kingdom, and the power, and the glory, for ever, A-m6n'.

(m) On prayer: conditions of answeredprayer {Mt. 7:7; 17:20; 18:18; 21:22; Mk. 9: 23; 11:22; Jn. 15:7)

► 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

(n) On fasting (Mt. 9:15; 17: 21; Lk. 5:33)

•16 •; Moreover when ve"fast. be not, as the hypocrites, of a sad countenance:'for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you,"They have their reward.

• 17 But thou, when thou fastest, anoint thine head, and wash thy face;

►18 That thou appear not unto men to fast, but unto thy Father which is in secret: ^and thy Father,/which seeth in secret , shall reward thee openly.

(6) Warnings to believers (6:19-7:29): A Against trustin riches(13: 22;19:16; Lk. 12:15; 1 Tim. 6:17)

•19 *i Lay *■' not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: ^

•20"But lay up for yourselves treasures in heaven, where neither 'moth nor rust doth corrupt, and where thieves do not break through nor steal :<

21 'For where your treasure is, there will your heart be also.

B Against double-minded-ness (Lk. 16:9. Cp. Jas.l: 5; Heb. 10:38)

22 *"The light of the body is the eye: if therefore thine eye be

'single, thy whole body shall be full of light.

23 But if thine eve be'"evil. thy whole body shall be full of darkness. If therefore the light that is in thee be "darkness, how great is that darkness!

24'^*; No man can serve two masters: "for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. " Ye cannot serve God and'mammon.

C Against worry and anxiety (Lk. 12:22. Cp.PMl. 4:6; 1 Pet. 5:7)

•25 Therefore I say unto you, jTake no thought for your life, what ye shall eat, or what ye shall drink : nor yet for your body, what ye shall put on. ' Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into bams; yet your heavenly Father feedeth them. Are ye not much better

than they?

27 Which of you by taking thought can add one'cubit unto his"stattire?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you. That even'S6ro-mon in aU his glory was not arrayed like one of these.

►SO'Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the ""oven, shall he not much

more clothe you,(0 ye of httle

faith?

•31 Therefore take no thought, saying, What shall we eat? or. What shall we drmk? or, Wherewithal shall we be clothed ? 32 (For after all these^things do the Gfen'tile? seek:) for your heavenly Father knoweth that ye have need of all these things.

•33"But seek ye firs^ the'kingdom of God, and his'righteousness ; and all these things shall be added imto you.< •34'Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient imto the day is the evil thereof.

7 CHAPTER 7

D Against mote hanting(Lk. 6:41; Jn. 7:24; 8:7)

JUDGE'not, that ye be not judged. 2"^or with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out '^e mote out of thine eye; and, behold, aljeam is in thine own eye?

•5 Thou^hypocrite, first cast out the beam out of thine own eye; and then shaft thou see clearly to cast out the mote out of thy brother's eye.

E Against careless dispensing of sacred things

•6 " 'Give not that which is holy unto the' dogs, neither cast ye your pearls before ' gwine. legt they trample them under their feet, and turn again and rend

F Against unbelief: the infinite Fatherhood of God and the certainty of answered prayer (6: 25; Lk. 11: 5;18:1)

►7 «i "A,sk. and it shall be given

you; ' seek, and ye shall find;

* knock .and it shall be opened

unto you:

►g For^ every one that asketH

receiveth; and he that seeketk

findeth; and to him that knocb-

eth it shall be-'opened. 9 ^Or what man is there of you,

whom if his son ask bread, will

19 Mental cruelty to self and others

20 Foolish , for whatever is going to happen cannot be stopped by worry;and if it doesn't happen, there is nothing to worry about. Should adversities actually come, one may still be victorious by trusting in God

t Questions 9-12. Next, v 30. Cp. contrasting values, Lk. 12:13-34

there is a limitation in answer there is a limitation of faith, not of God's will or power y The door is never opened in the East until the one who knocks is first questioned (Lk. 11:5-8). Note the threefold assurance of an answer - receiveth, findeth, it shaU be opened

7. Questions 19-21. Next, v 16

a About 25 inches. Cp. Lk, 12:25

bCp. Lk. 2:52; 19:3; Eph. 4:13

c 1 Ki. 9:14-28; 10:10; 2 Chr. 9:13-28

d Questions 13-16. Next, 7:3

e i.)rientals burned grass and straw to heat

their ovens (1 Ki. 17:10; Ps. 58:9) f 4 occurrences of "Unle faith":

i Concerning necessities oflife(v 30)

2 Concerning danger (8:26)

3 Concerning working miracles (14: 31)

4 Concerning food (16:6-12)

g The belly and back of the sinner make his god and these he worships in the lust of the flesh, lust of the eye, and the pride of Ufe(l Jn. 2:15-17)

h Hunt eagerly, as in Lk. 15:8; 17:33

i Only 5 times in Mt. (6:33; 12:28; 19: 24:21:31, 43), but"kingdom of heaven" is used 30 times. (See notej, 4:17)

j See "righteousness," Rom, 3:26, note

k Do not fret about tomorrow, for the morrow wiU have its own troubles. The care of each day is enough to master. Thoughtfulpreparationforthe future is not rebuked, but fretting about it is condemned. See note s, 6:25

1 Do not find fault wiiii anyone except self or you will expose your own criminal tendencies and disposition

m Main reason not to do this (GaL 6:7-8)

n Questions 17-18. Next, v 9

0 Gr. karphos. a twig, straw, chaff, or any particle of dust (v 3; Lk. 6:41)

p Gr. dokos. a wooden beam (v 3; Lk. 6:41)1 Why concentrate upon the splinter in your brother's eye, if you areblind to the log in your own eye?

q See also Lk. 13:15; Job 20:4-5; 27:8: Pr. 11:9

r Do not force truth upon rebels who reject it, or give holy things to faultfinders, mote-hunters, evil speakers

s Used figuratively of 9 classes:

1 Homosexuals (Dt. 23:18)

2 Anyone despised (1 Sam. 17:43; 24:14; 2 Sam. 9:8; 16:9; 2 Ki. 8:13)

3 Saunic powers (Ps. 22:20)

4 Wicked men (Ps. 22:16: .S9:6.14)

5 Falseprophets(Isa. 56:10; Phil. 3:2)

6 Deceived people (Mt. 7:6; Rev. 22:15)

7 Fools (Prov. 26:11)

8 Gentiles (Mt. 15:26-27; Mk. 7: 27-28)

9 BacksUders (2 Pet. 2:20-23)

1 Used figuratively of 3 classes:

1 Indiscreet women (Prov. 11:22)

2 Deceived people (Mt. 7:6)

3 Backsliders (2 Pet. 2:20-22)

u Gr. aiteo, to ask (Jn. 15:7; Mt. 21:22; Jas. 1:5-8; 1 Jn, 3:22; 5:14-16); to crave (Ivlk. 15:43); to beg (Mt. 27: 58); to desire (Mk. 11:24); and to require or demand (Lk. 1:63; 1 Cor. 1: 22; Lk. 12:48; 1 Pet. 3:15). The idea here is to demand somediing that is due one because of family and redemptive rights. Five times it is found in V 7-11. The first letters of ask, seek, and lyiock ^lell "ASK." It is God's will that we ask and get what we want (Ps. 23:1; 34:9-10; 84:11; Mk. 11:24; Jn. 15:7. 16)

V Seeking must be with the whole heart (Dl. 4:29; 2 Chr. 7:14; 11:16; 15:2; Pr. 8:17: Lk. 15:8; Col. 3:1; Heb. 11: 6; Jas. 1:5-8; 1 Pet. 3:11)

w The third way of getting an answer to prayer (Lk. 11:5-13; 18:1-8) . To ask implies want; seeking implies loss; and knocking impUes need. One must ask with confidence and humility; seek with care and application; and knock with earnesmess and penevet-ance (Lk, 11:4-8)

X No exception to the rule for anyone. If there is it is because of the failure to ask in faith, nothing wavering(Jas. 1:5-8), to seek diligently (Heb. 11: 6), and to knock with importunity (Lk. 11:5-13; 18:1-8). The only reason for unanswered prayer to a Christian is "unbelief" (Mt. 17:17-21; Jas, 1: 5-8; Heb. 11:5). Unbelief is caused by wrong teaching (Rom. 10:17). The promises are unlimited (Ps. 34:9-10; 84:11; 91:1-12; Mt. 17:20; 21:22; Mk. 9:23: 11:22-24; Jn, 15:7, 16), so if

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. . inJ wjiiy, or any •. L. .; ..: :^ :.. j r Is a "good •.;.., .- .iil< t(j receive it and no K :.•,: ^ I..11 the will of GoJ in the : ..-. t ii alreaJy 1 Us will or thia ....._;.. f V 7-11 is false .. A suiiiiii^y of all the tuachiugs of v 1-12. about jujjunc. fault-finJinR, ' y tilings,

. - ..-..._ in fact.

11 IS the aim of iheU« aikl the prophets J Cp. Lk. 13:24- '.e the reaions

for entrance i. .^o ways (Ou

; 1 Ki, I0.2I. ^ Pet. 2:2. 15). -Iso the two dcjtinics here and in Ml. 25:46: Jn. 5:28-2J; GaU C:7-8. Up to physical death destruction can be canceller by repentance (Lk. 13: 1-5. Jn. 3:16-20; Acts 3:19; Ijn. 1:9) and life can be cancelled by sin (Gen. 217: c.ek. 18:4; Rom. 8:12-13)

1 to strict observance of the u of V 12, arxl to repentance aiiu Kdlking the Christian way of life to the end of the narrow way f An allusiaD to tlic careless anful way of life of the wicked, intimating that it is easier to be revengeful dud covetous; to take advantage of aaoL'ier to enrich self rather than walk according to the golJen rule

g This way of life leads to destruction, which docs not actually come until the enJ of the road (Rom. 6:16-23; 8: 12-13: GaU 5:19-21; 6:7-8; Meb. 9: 27). The reason is that destruction can be cancelled by turning from sin to God (Acts 26:1:^)

hTtiis narrow way is leading to li fe but it cannot be given as an unforfeit-able nght uiiiil the end of the narrow «ay(notc5onJn.e:27; 10:1-28; 15:1-8)

1 V, cp i^ay from false prophets or tjjo- crs (note c, 1 Jn. 4:1)

J ■' ■ " ' '" '-nown:

^ (V IS;

- i. 2^.:-J3, 2 Ti;:i, 3:5) ^rd state (v 15; 5:22, 28; 23..;.:-2-. Mk. 7:21-23)

3 By tlie kind of fruit Lii works produce.! (v 1C-2Q; 23:1-24; 2 Cor. 11: 13-15; PWL 1:15-17:3:3. 17-19)

i by i^c U.iJ of if'-iii in Joel fine* Caufe.itJ . 1' -/,■: 12:^3-17. 15:1-9; 16: 12; 23:1-;J3. 1 rim. 4:1-6; 6:3-5; 2 Tim. 3 1-H; 4:1-4: 2 Pet. 2)

-iiK^ _ :

6 By ^UiUc t>a>_ki;tj (. i'i, i4.24;

Acts H: «-13; ! i:.",-!! 16:16-24; 2

Cor. . J 8-12; Rev.

13:1-;)

.itu .....

.CAt,

1 J 1 t >> this is true in iIm: natural r. t. , soit is la the spiritual. A man

• I ! b«" 1 'lint snd a anner at the

same r: i. 6;lC-23; 8:13)

ni iVfuf on professed

do not ! . . 15:1-8)

1' *'h .,. .. L.IoU.et.. in ML. (7.21-2.i. uiiiallilled. rtiU h, f ilTilled at the great white thr> ni, llev.20:

11-15: Art« !7 •. "ll

o No pi in

Mean.. .ed,

"but he i!«ki d. My Father" (v 21; 1 1\ . 12:14;

Jas. 1:10-27; Ro<ii. 0.1o-23. 8:12-13)

p sec notes MU 4:17; 19:24

i ^" will be lost (V 13, 22; 20:

• -ill be saved (v 14; 22:

^) ' .^ - ■■ New. 8:26. ThU is

what Mine Will say. trying to escape

C Againat ■eUi.-< golden rule (Lk

•12

I ij 1 cr D 3 .

6:31)

ThwefAre all thine«« what

do

for llui> IS the Law and

Itrophets.

H AgAinst wrong choices: two ways (6:24. 7:24; Lk. 6:47)

•13 • '^nter ye in at the'strail

gate:'for w gate, and

broad i^ thf leadcth to

! r.anv there be

:."at:

'■* Uei..iw..c iirait IS the Ratc,| and narri-^w is the way,'•which 'eadeth ■ . and few there

be that

I Again:>t false prophets and deceptions (24:4, 24)

•15 ' '_gewjir4_of false prophets, which come to you in sheep's clothing;, but inwardly they are ravening wolves.

15 'Ye shall know them by their fruits . '■Do men gather grapes ol thorns, or figs of thistles?

17 'Even so every good tree

!i buili,

! -

-d . :he blew, and beat upon that . and^'fc-H: and great ua^ ;he fall of it.

28 And it came to pass, when J*'5us had ended these sayings,the people were astonished at his doctrine:

29 For he taught them as one ! having authority , and not as the

. J'Scribes, the

CHAPTER 8 8

8 Jesus heals the leper (Mk. 1:40; Lk. 5:12)

WHEN he was come down from the mountain,'great multitudes followed him.

2 And, behold, there camera leper and'worshipped him, say

bringeth forth good fruit; but a corru pt ^ tree bringeth forth evil fruit.

18 A good tree cannot bring fonhevilfruit.neither con a corrupt tree bring forth)?ood fruit

15'^ver>'tree tl: -hnot

forth pood fruit . i owp ,

an.i . the nre.

20 re by their fruits

ye shai; l-aiuw them.

J Against mere profession of 8alvation(Lk. 13:22-30)

*21 *" Not every on? that saitt unto me,"Lord, Lord, shall en tcr into the'kingdom of heav en; but he that doeth the will of my Father which is in heaven.<

►22 " M^nv will «;av to me in tha< (lay,'Lord, I ■ f nui

prophesied i.. md iri

thy name have cast uut devils and in thv n.ime done man wonder*

I profess untc de-

wnrl

ing. Lord, if thou wilt , thou canst make me clean.

3 And Je 5us put forth his hand, and"touched him, saying. I will • be thou clean.'And imme diaTelv his leprosy was cleansed.

4 And Je'$us saith unto him. See thou'tell no man; but go thy way, ihew thyself ta the priest, and offer the gift that 'Mo'sej commanded, for a testimony unto them.

9 Centurion's servant heeded (Lk. 7:1-10)

5 * And when Je'jus was entered into Ca-per na-um, there came unto him a'centurion, beseeching him,

6 And saying, Lord, my .--erv-ant lieth at home sick of the palsy , grievously tormented.

7 And Je §us saith unto him,

I will come and heal him. TThe centurTon answered and said. Lord. I am not worthy that thou shouldest come under my roof: "but speak the word

►23 And them, I nc. part from i iniquity

K Agaii.,: ... foundations 47-49)

(7:13; Lk. 6:

24 Ih. iikthc

doeth them. i.M ui:i'.

a wise man. w i hi<

hoii I rock;

25 rain deKr^nde^!

orily, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me; and I say to this man. Go, and he goeth; and to another, Come, and he cometh; and to my servant. Do this, and he doeth It.

10 When Je jus heard lY.'^he marvelled, and said to them that followed, Verily I say unto

you, I have not found s o gr eat faith, no, not in'lj'ra-el. •TT And I say unto you,'That inany shall come from the east and west, and shall sit down with A bra-him. and 1 jaac and jA'cob, in the'kingdom of heaven.'*

►12 But the children of the kingdom shall he cast nut into

" he

■h.

13 And Jf sus sdiu unto the

centurion, r.o thv way; and 5s > be it done ■ rvantwas

iHJini 111 tjiL- seijsame hour.

huu 2* And c\ cry one that heare

:t !i.:i l.w!. tur il

upon a rock. I

10 Peter's mother-in-law healed (Mk. 1:29: Lk. 4:38)

hell, but It IS Dot stated that tbuy actually did these things

To " do fh.-... ,, the leld test (note o. Jt" of people. '■ .ind result- in a fli^Ki (v 2.-i-il) EaJern monsoons, floods, and winds do RTi^ • .'.; to strong houKS and compi iroy some

• 7th N.l, prophecy in Mt, (8:11-12.

unfiiinilcd, but will be fulhuedlnthc

MiUcnjaimi.Mt.25::U-44. .Next. 9:15 t Sec notes. Mt. 4:17. 19:24 u The Jews who were first promised the kingdom (note d. Jn. 17:12) V See i»oten. .Mt. 13:42 w Tbeliw of faith(8 : jai, l.-S-

8; lleb. 11:6; Mk. ,)

a Gr.iK)t.iiiKi5,ncKrd(v25-j7;Kev,l.;:lS-16);rrveif7]'i. 7 tW;i/cv. ^j; 1-2);stream (Lk.6:4b- , ipouts (Piri2:"7)

b See Scrv . 1

c Normal fui :. --cr from God

d See note on ■ ^ *j)

c Christ ac j. 15:25)

f First of ospels. 84

times in Acu, anu IjO times in the rest of the N. T. Jesus is called "Lord." Jesus calls Ittrnself " Lord " (Mt. 721-22; 21:3), as well as do prophets (Isa. 40:3 with Mt. 3:3 and Mai. 3:1 with Mk. 1:2; Lk. 2:27); angels (Lk. 2:lll; and God and the Holy Spirit fPs. 110: 1-5: Mt, 22:43-45: .Mai. 3:1; Acu 2: 36). T.VC L<;^rd's are mentioned sitting side by side (P$. 110:1-5; Mt. 22:43-45)

g Constant questicMiingof God's will every time one prays is the greatest hindrance to answered prayer. All men whobelievein God believe He can do all things, but few believe He will. It is alwaysGod's will for every child ol His to get what he wills(ML 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 15:7. 16: Heb. 11:6; Jas. 1:5-8; 1 Jn. 3:20-22; 5:13-14). See note. Lk. 5:12

h First of ■■^ c.ises Jesus touched inheal-iiig people (V 3,15; 9:29; 17:7; 20:34; .Mk. 1:41; 7:33; Lk. 5:13; 7:14; 22:51). Many others touched Him and were healed (Mt. 9:21; 14:36; Mk. 3:10-5:28; 6:56; 8:22; Lk. 6:19)

i God never says "No" to anyone who comes to Him in faith (Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:1-15; 15:7. 16; Jas. L5-8) j Notone gradual healing is recorded in the life of Jesus. Some use Jn, 4:52: Mk. 8:23-25 as excuses for unbelief and as proof of gradual healing, but in both cases the persons were healed within the hour

k Tell no man - tor 4 reasons:

1 He did not want to set forth His claim to Messiaiiship this early in His ministry and hasten the controversy He knew that His works would cause. Even later He forbad His disciples to make it known (Mt. 16:13-20). He made no public claim of it at first. but simply did tlie works that the prophets had predicted the Messiah would do (Ml. 11:1-6)

2 He wanted people to fulfill the law and offer the testimony that Moses commanded in sucU cases (Lev. 14:4, 10, 21-22). Ineachcase it would have to be known to thepnestshowone was cleansed and tills should be sutti-cicnt proof of His Messialiship to the priests. The Jewisli rabbis taugtit that cleansing lepers should be characteristic of the Mesaali, so His very works proved it before He was forced by opposition to make such claim for Himself

3 He wanted to shun popularity and human acclaim and the evil effects of mob clamour to make Him King. When this did happen He got away from it all(Jii. 6:15-21). By tills time He knew it was lime to declare Himself to the people, so never again did He say, "Tell no man," as in Mu 8: 4; Mk. 8:26, 30; Lk. 5:14; 3:56; 9:21

4 Jcsiis set an example of putting healings to the test before testimony is given for them. Any real hcalirtg will stand any kind ot test. Any person, maintaining he is healed when he Is not, is unsciiptural

1 First of 80 times Moses is mentioned inihеN.T. This is proof that he wrote Leviticus. Sec Lev. 14:4-32 m Captain of 100 men, a 60th part of a Roman legion

n A paralytic (note e, Mt. 4:24)

o Gr. deinos. excessively, terribly (Lk. 11:^37 p Expreaing absolute faith in the power

of Clirlsi. I have autliority over 100

men who obey me to the letter when

I speak. You have autliority over de-

^^,1 one word from You will be

Ileal my servant. What faith I

q jcsii .r.c'uJ i i two things orjy :

1 (n:" .T :^ ..jilile (v lu)

2 I iibeliet ot tr,e Jews (Mk. 6:6) r They were Jews (Mt. 10:5)

5T. MATTHEW 9

Jesus calms the tempest

A palsied man healed

a Peter was a family man, so he could not have staned celibacy in the Roman Church (1 Cor. 9:5)

b See noteh, Mt. 8:3

c See noteb, Mt. 13:58

d 8th O. T. prophecy fulfilled in Mt. (8:17; Isa. 53:4). Next, 11:10

e Both Gr. words, lambano, to take in order to carry a^ay; to remove (v 17; 5:40), and bastazo. tobear or lift with the idea of removal (v 17 . 7:14), plainly mean the same ... the Heb. nasa, to bear, to take the debt of sin and sickness upon one's self, and carry it as his own (Isa. 53:4; Lev. 5:1, 17; 16:22; 20:19-20; 24:15). What was it He bore away by taking upon Himself"The case before us is not sins, but our griefs (sicknesses), and sorrows (pains, Isa. 53:4; Mt. 8:17% He did not bear them merely to eater into the fello.vshipof our sufferings, but to deliver us from them. It would be useless for Him tobear them in our stead if He stiUleftustobeat them. Naturally, sins were borne, but so were all sicknesses and diseases and all evil which sinbrouglii intothe world (Rom. 8:17-24; 1 Pet. 2:24). Such were not mere types o f spiritual diseases, a s some teach, but actual diseases bome by Christ alona.with sin. The ultimate redemption by atonement is not only to remove aU sins, but also all sicknesses with complete redemption of body as well as soul (Rom. 8:11, 17-24;Phil. 3:21; Eph.5:27). If God deals with sin now. He also deals with disease as clearly revealed in the whole truth (Isa. 6:10; 61:1; Mt. 13:15: Jn, 10:10). " With His stripes we are healed " (Isa. 53:5; Mt. 8:17; 1 Pet. 2:24)

f Feebleness of mind and body, malady, frailty, disease, sickness, weakness. All this Christ bore on the cross, fulfilling Isa. 53. Every infirmity is not a disease or sickness but all these are infirmities(Lk. 5:15; 7:21; 8:2; 13:11-12; Jn, 5:5). Priests had infirmities (Heb. 5:2; 7:28), but not diseases or physical imperfections, for they had to be perfect physically (Lev. 21:17-24). All saints have infirmities or weaknesses of various kinds (Rom. 8: 26), but not necessarily sickness and disease (Rom. 14:1-2; 15:1). Paul had infirmities or weaknesses in body because of the sufferings of 2 Cor, 11: 24-30; 12:5-10; GaL 4:13, but there is no indication that he had acknesses and diseases that Christ died to take from him. His " thorn" was "a messenger (angel) of Saun" who caused these beatings, stonings, etc. (2 Cor. 12:7). Any weakness in body, soul, spirit, faith, ability, etc. is an infirmity. The sameGr. word astheneia is tr^ns. weakness (1 Cor. 2:3; 15:43; 2 Cor, 12:9; 13:4: Heb. 11:34) and infirmity (Rom. 8:26; 15:1; 2 Cor. 11: 24-30; Rom. 6:19; Heb. 4:15; 5:2; 7:28)

g Used only 4 times and always of bodily diseases (Dt, 28:59; 29:22; Mt. 8:17; Mk.3:15). The word " sickn es?" isused 20 times and " sick " 88 times and not once of spiritual sickness so often referred to by modem teachers. See notes on Mt. 4:23-24

h See noteh, Jn. 1:51

i A poor excuse, for the dead were buried the same day of death and no one would be following a teacher that day j Spiritually dead(Eph, 2; 1 Tim. 5:6), bury the physically dead

k Gr. seismos. earthquake, and is so trans, elsewhere (Mt, 24:7; 27:54; 28: 2; Mk. 13:8; Lk, 21:11; Acts 16:26; Rev. 6:12:8:5:11:13, 19: 16:18). The ordinary word for storm is lailaps (Mk. 4:37; Lk, 8:23; 2 Pet. 2:17)

I Indicating a deck boat, not open

m Question 26. Next, v 29. (Mt, 6:30)

n This musthavebeen caused by Satan to kill Christ (Eph. 2:2). Christ would not have rebuked God if He had sent this earthquake. Note the two great things here (v 24, 261

o Opposite Capernaum (v 5, 18, 28)

14 ' And when Je'§us was come Into^Pe'ter's house, he saw his wife's mother laid, and sick of a fever .

15 And he"touched her hand, and the fever left her: and she arose, and ministered unto them.

11 Demons cast out: many healed (Mk.l: 32; Lk. 4:40)

16 *' When the even was come, they brought unto him many] that were possessed with devils : and he cast out the spirits with his word, and healed*^all that were sick :

•IT^That it might be fulfilled which was spoken by £-§a'ias the prophet, saying, ' ^^imself took our •infirmities, and bare our^icknesses. ■«

12 Discipleship tested(Cp. 10:37; 16:24, refs.)

18 *" Now when Je'sus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Je'gus sailh unto him, The foxes have holes, and the bird s of the air have nests; but the"Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and'bury my father.

•22 But Je'§us said imto him, Follow m e; and let the'dead bury their dead.

13 Jesus stills the storm (Cp. Lk. 8:22; Mk. 4:35)

23 *" And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great^empest in the sea, insomuch that the'ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying. Lord, save us: we perish.

26 And he saith unto'^hem. Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. '

27 But the men marvelled, saying, What manner of man is this, that even the"winds and the sea obey him!

14 Maniacs of Gergesa(Cp. Mk. 5:1-16; Lk. 8:26-36)

28 •■ And when he was come to the^other side into the country of thefGerge-senes', there met him two possessed with devils, coming out of the'^tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying,^What have we to do with thee, Je'§us, thou Son of God? art thou come hither to torment us before the time ?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him,

saying. If thou cast us out. suffer us to go away into the herd of swine.

32 And he said unto them. Go. And when they were come out , they went into the herd of swine: and, behold, the whole herd of "swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the *'whole city came out to meet Je'jus: and when they saw him, they besought him that he would depart out of their coasts.

9 CHAPTER 9

15 Return to Capernaum: Heals palsied man (Mk. 2: 1; Lk. 5:17. Cp. Jn. 2:12)

AND he entered into a ship, • and passed over, and came into hisfown_citj\

2 And, behold, they brought to him a man sick^of the palsy , lying on a^bed: and Jesus /seeing their faith said unto the sick of the palsy; Son, be of good cheer; ?thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves. This man blasphemeth.

4 And Je'sus knowing their thoughts said.'Wherefore think ye evil in your hearts?

5 For 'Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marvelled, and glorified God, which had given such ipower unto men.

16 Call of Levi or Matthew (Mk. 2:13; Lk. 5:27)

9 •" And as Je'gus passed forth from thence, he saw a man, named'^Mat'thew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

17 Answers the Pharisees (Mk. 2:15-17; Lk. 5:30-32)

10 •" And it came to pass, as Jegus sat at meat in'the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Phar'i-see§ saw it, they said unto his dis ciplesfWhy eateth your Master with"publicans and'-"sinners?

12 But when Jesus heard that, he said unto them,'They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meanethl'I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance .

p Not Gadara where He healed only one maniac after He called the twelve (Mk. 5:1-20: Lk. 8:26-40)

q Many tombs were cut in cUffs and afforded refuge for numerous outcasts

r Questions 27-28. Next, 9:4. Demons know Jesus and their fate by Him (Acts 19:15). See Demons , p. 632 of O. T.

righteous (Mt. 9:12-13; Rom. 5:8; i Tim. 1:15) q Quoted from Hos. 6:6; 1 Sam. 15:22. 1 desire acts of mercy on your part rather than sacrifices. If your religion makes you exalted and self-righteous and you consider yourself to be defiled by associating with sinners, your sacrifices are in vain a See note on swine , Lk. 8:32 b First whole city (perhaps Gergesa) to reject Jesus. Cp. Mt. 11:20-24:23: 37-39. Rejected Him over swine, an unclean animal forbidden intheirlaw (Lev. 11:1-8). After all, no man rejects God over clean and lawful things (Jn. 3:18-20)

c His headquarters (Mt. 4:13; 8:5)

d A paralytic (Ml. 4:24, note)

e A porublemat, which could be rolled

up and carried by one man (Mk, 2:3;

Lk. 5:18; Jn. 5:8-12: Acts 5:15)

f Faith can be seen (v 2; Mk. 2:5: Lk. 5:20; Acts 14:9) as weU as unbelief (Mk, 6:6: 16:14)

g First fulfillment of Mt. 1:21 on record.

This and many other casesof remisaon of sins wer ebefore and without water baptism and other rituals demanded by some modem teachers (v 2, 22: Mk. 5:34; 10:52; Lk. 7:36-50; 8:48; 18:9-14; 19:1-9;23:43; Jn. 4:49-53: 7: 31; 8:30-31: 11:45; 12:11, 42: Acts 3:1-16; 4:12; 10:43; 11:14: 15:9) h Questions 29-30. Next, v 11

i Controversy over this question still rages. They knew He could heal for this was being done daily, but to forgive sins by the same authority from God was considered blasphemy. Today, we believe that God can and will forgive all sin, but to teach that He still can and will heal all diseases is considered fallacy. God's abUity is not questioned, but His willingness to heal all is. .v'hy is this? Is it because God does not love men today asthen? Is it because Hehas madenoproviaon to do so today? Is it because the atonement has failed, prayer is a farce, and the promises arenow untrue"God forbid! It is because man has changed, the church has faUed, and preachers have refused to carry on the gospel program as started by Christ and guaranteed intheNewTesiament(Mt. 28:20: Mk. 16:15-20; Jn.

14:12-17; Acts 1; 1 Cor. 12; Jas. 5:14-16) ItisjustaseasyforGodtoheala body as to save the souL He wills to do both today on the same basis - faith in the name of Jesus (Mk. 16:17-18; Jn. 14: 12-15: 15:16; 16:23-26: Acts 3:16: 4: 12), If God could at all dobothand He refused to do so, then He would not be the infinite Father Jesus said He was (Mt. 7:7-11: Lk. 11:9-13). He would be less loving and good than an evil father who would gla dly heal his child if he had the power

j Gr. exousia. delegated authority and liberty to exercise the full power of attorney in all God's interests; complete authority to act in God's stead as if God Himself were here doing the work: power to act as freely of his own will as one has power to eat and drink (1 Cor. 9:4-6). Christ's power was un-limiteid in doing the willand works of God on earth (v 6: 4:23-24: 8:17; 10: 1-8; Mk. 1:27: Lk. 4:36; 10:19: Jn. 5:27; 17:2). He now has all power in heaven and in earth (Mt, 28:18: Eph. 1:20-23; Col. 2:9-17; Heb. 1:3: 7: 25; 1 Pet. 3:22). He now promises to share His earthly power with believers (Mt. 18:18, refs.)

k See Summary of Mt,, p. 34

I Matthew's house (Lk. 5:27-30) m Question 31. Next, v 14 n See noteb, Mt, 5:46

o A despised class to the religious Jews, perhaps because they lived in open sin and made no profession of religion. They are mentioned «ith publicans 9 times(Mt. 9:10-13; 11:19; Mk, 2:15-16; Lk, 5:30; 7:34; 15:1). It was believed that God would not hear their prayers (Jn. 9:31). AU Gentiles were classed as sinners (GaL 2:15-17). The N. T. classes all men out of Christ as sinners (Rom. 3:19-23; 5:12-211

p Christ came to save sinners, not the

Miracles o/ heahng

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Jki_Mt. (9:15.

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Lk. 24:50-51; Acts 1

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h Gt. kAjnoi, rcnc*<v^, .>i ^icos. new In edaence. Old wine skins to hold - inetnuitbe soaked In «att."- • '- -\ thtni. Thcnihcy mu«t bcju. oil or butter to prvveiu K evaporation. Men only made xiiQc in renewed wine >i«uis jii>j both are preserved

The idea here, if it refers to the saving of sinners of v 10-13, mean, a compliic renewal, as in 2 Cor. 5: 17-13; Eplu 4:23-24: CoL 3:10; Rom.

12:2. Bat if it refers to keeping the old customs, as in v 14-15, tlien it means that the two systems of religion, the Jewish and the Christian cannot be mixed: to patch the old with the new aould make ttdngs worse: and to combine the two systems would be Jcjtnictive to both. The old covenant must (dve way for the new, but the new cannot be made part of tlie old because of the new life and freedom imposable with the old

The sinner is not merely reformed, neither are the old Jewish religion and customs merely given a new dress or container by ChJriscianiiy. Both are new ilgngs. The siruicr is a new crea-turc and Christianity is a new religion.

1 My daughter was dying when I left her and is by this time dead

J Note tlic 4 things Jairus did:

1 Came to Jegjs personally (v 18)

2 FeU down before Him (Klk. 5:22)

3 Besouat ' "i ' .ircatly(Mk. 523)

4 Exert. Jte faith (v 18)

^ Jesus coui- ..oaled the girl from

J distance, as lie did in Mt. 8:13; 15; -i; Jn. 4:50-54, but did as Me was requested to tearh Ids ministers not to spare time and labour in meeting the needs of each thatcomestotliem

1 See note h, Mt

m C,t, kra'pt-Jiiii,

8:3

rassclof twisted wo«l

(. . •.lk.C:56;Lk.8:44).

.- - ; -it each of the 4 corners of ttie outer torment (Num. 15: 38-41: nt. 22 12), Hluriices conid-crcJ uiisch $1 ccial marks of sanctity

18 Ajittwcrs John'a di&ciple» (Mk.^:18-20; Lk. S 13-3S)

14 * Then came to him the

disciples of '■' - , . Why

do we and t > fast

oft. but thy ai->^;i'.<-s la^t not? • IS "And J* JUS said unto them. Can the childrt-n of the bride-chamber mourn, as lonft as thf ' ■ bu-

th«- (.;:..

from th.' fast.

•)m is with them?

will come,"When

shall be taken

hcg s hall (h gy

19 Parable of garment and bottles (Mk. 2:21. Lk. 5: 36)

16 No man putteth a piece of 'new cloth unto an old Rarment. for that which is put in to fill it up taketh from the nar-ment. and the rent is made worse.

20 Woman healed: ^irl resurrected (Mk. 5:21; Lk. 8: 40)

18 • While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying. My daughter is even'now dsad: but come and lay thy hand upon her,< and she shal l live.

19 And Je sus'arose. and followed him, and so did his disciples.

20 * And, behold, a woman, which was diseased with an issue of blood twelve years. came behind him, and'touched the'^em of his garment:

21 For she said within ber> self, If I may but touch his garment, \ shall be whole.

22 But Je 5us ' turned him about, and when he saw her, he said. Daughter, be of good comfort; 'thy faith hath made thee whole. And" the woman was made whole from that hour.

23 And when J^'sus came into the ruler's house, and saw the"minstrels and the people making a noise,

24 He said unto them. Give place :"for the maid is not dead, but slecpeth. And they laughed him to scorn.

25 But when the people'were put forth, he went in, and took her by the hand, and the'maid arose .

26 And (he famj hereof went abroad into all that land.

21 Two blind men healed (Cp. 20:29. Mk. 10:46,Lk. 18:35)

27 * And when Jt'sus departed thence, X*Q blind men followed him, crvln^;. niicl saying. Thou son of D& vid, have mercy on us.

28 And when he was come into the'house, the blind men came to him: an! I-^vs saith unto them. J'

that I am able to u>j uu^."

They Lord. ►29Th. saying', be it I. "30 A. ed.; aiui

Apostles sent to preach and heai said unto him. Yea,

J " J":^

d he their eyes, ..^ to your faith

yes were open-straitly charged

them, saying. See that no man know It.

31 But they, when they were departed, "spread abroad hi« fame in all that country.

22 Dumb man healed: first blasphemy of the Holy Spirit (Cp. 12:24, 31, refs.)

32 * As they ' went out, behold, they brought to him'a dumb man possessed with a devU.

33 And when the devil was castj)ut, the dumb spake: and the multitudes marvelleH, saying. It was never so seen in Ij'ra-el.

34 But the PhSr i-see? "said. He casteth out devils through the prince of the devils.

2 3 Third tour of Galilee(Cp. 4:12. 23; Lk. 4:42)

35 And Je 5us"went about all the cities and villages, teaching in their synagogues, and preac hing the gospel of the Kingdom, and healing 'every sickness and every disease among the people.

36 ' But when he saw the multitudes,'he was moved with compassion on them,^because they fainted, and were scattered abroad, 'as sheep having no shepherd.

37 Then saith he unto his dis ciples. The "harvest truly is plenteous, but the labourers are few;

•38 Pray ye therefore the Lord of the harvest, that he will send forth" labourers into his harvest.

CHAPTER 10

24 Twelve ordained (Mk. 3: 13; Lk. 6:12; 9:1. Cp. Mk. 6:7). (1) Enduement with power.

AND when he had'called un • to him his twelve disciples, he ' gave them power against unclean spirits, to cast them ouj, and to hea] all manner of sickness and all manner of disease.

(2) Names of the apostles (Mk. 3:16-19; Lk. 6:14-16; Acts 1:13-26)

2 Now the names of the twelve apostles are these; "The first. Simon, who is called "Pi'ter, and'An'drew his brother ;'jame5 the son of Zfb'e-dee, and 'J6hn his brother; , SThil'Ip, and'Bar-thdl'o-mew: Th6m as, and 'Mflt thew the publican; "Jimes the son of kl-phie'us, and L^b-ba;'us, whose surname was Thdd-da- us;

4"Si'mon the C4'ndan-ite, and 'Judas Is-c4r'i-ot. who also betrayed him.

(3) First lnia.->M>ii iiciu

and reverence, n«x to rcX faitii in

osurro. tiont i by Jousf v 25: l:..".'- i.J:i.llJaudTby«"" '•" •■ i.l7: 2l;,iKi. 4:34: l;j:'.<:o-;il. :-10

wiihMt.l2:40;Acis'J:40; . . . -j:10) To go hack to the house of .M.mhew (v 10. 18, 23, 27-28) Question 34. Next, 10:25

y See mxe t. Lk. 24:10 z Judas, brother of 1.1 . f -M-

phaeus, and owe i: ics (v

3; Mk. 3:1s; I k. i. i' . Xei; i Ij; Jn. 14:22). lUiis Mii'poscd to have labored ii " "oijiu beaten to death by pa-

a bee iiuic 1, Ik. C:ib b See note r. Jn. C:71

a :.ote h, Mt. S:3

b Ihc Uw of faith (not^w. Mu 8:13)

c Cr. ' ■/ ' ~ Iv enjoin;

to anuc. in-

dicjuu^ 1. (It I .■- r. .1 i>.ii. r ' ' -

int; to kcct) Hit identity :u

Hi; ' as long as puj:di>ic. m:c

rc.i . note k, Mt. 8:4

d Tour m/ lu^cd to lUs cliargc of v 30 cout of Matthew's house (v 3-10, 18,

27-28. 32) f Dumbness caused by a dumb ucmon g First blaiph'.:rny of the Holy Spirit, showing their opci: opposition to Him. rhcy iiid li c 10 usl y aih.' kiiowingiy sinned against ligtit (Jiu 3:1-2; Mt. 12:31-32) h Second general statement of His evangelistic work - teaching, ptcaciiing, and liealing(Mu 4:23-24; Acts 10:38).

1 Teaciiing. Gr, didasko. to instruct; deliver a discourse; to imparl knowledge; instil doctrine into another; to explain. Christ wasthe greatest teacher of men. They marvelled at what He said, not at His gymnastics. Teaching slioukl be cauicd on in an informal way. The teacher slioukl permit questions until evcryiliing is clear (Ml. 13:11, 51; Mk. 8:11; 12:34; Lk. 2:4C; 23:9)

2 Preaclgng. Gr, kerusso. to herald as a public crier; proclaim. Teaching is referred to 1C8 times and about equally in both Testaments, but preaching is referred to only 5 times in the (). T. and 138 times in the N. T. Preachingis for the purpose of call-ingthe attention of men to truth while teaching is the work of making the truth clear. Every parent was to be a teacher of uuth (Dt. 4:1-14; 11:19)

3 Healing. This was His ministry (4:23-24; 9:35; Lk. 4:16-21; Jn. 10: 10; Acts 10:38). Christ commanded every gospel miniaer to do this work (Mu 10:1-8: 28:20; Mk. 3:15; 6:7-13; 16:1.5-20; Lk. 9:2: 10:9; Jas. 5:14-16)

i See noteh, Mt.4:..:3-24; note b, 13:58

j Characteiistic of God and Christ and should be of believers. Compassion is that drawing and agitation of tlic innermost parts at the aght of any distressed or miserable object. It causes revolting action in tlie innermost being to bring deliverance from such unlawful and inhuman niisery and suffering. Used 9 times of Ci.risi (.»:3C; 14:14; 15:32; 20:34; Mk. 1:41; 5:19; 6:34; 8:2; Lk. 7:13)

k Exhausted, beginning to lie down like sheep abandoned by shepherds. The scribes and Pharisees liad utterly neglected the common man whom they classed as cursed (Jn. 7:4:))

I Lost men are compared to lost sheep (Ps. 110:170; Isa. 53.6-7; Jet. o0:i'; Mt. 10:0; Lk. 15:-1-6) and saved men are compared to saved sheep that were lost(Mt. 10:10; 20:31; Jn. '0:1-29; 21:10, 17; :k;b. 11:20; I Pet. 2:25)
m Ctiristianwoikiscoiiipared toharveit-iiig wlieat (Lk. 10:1-2; Jn, 4 J5)

n Labourers a re still scarce wbowill carry on gospel work like Clirist and the early church did

o Called whom He would after praying all night to get the will of God (Mk. 3:13; Lk. 6:12-10)

p The secret of power , i 'ne cannot receive it '.mtil it is ^aven and one will not have to " take it bv faitli " after it is (dven (Jn. 3:27; Uom. 8:25)

^ ^ fi^s^ in all 4 lists of the

(V 2. Mk. 3:10. Lk. C:14;Acu ice Sumniary of 1 Peter

1.13). See note !, See See

Mt, 4:18 •U 4:21

J of the Gospel of John, u See note on Lk. 0:14 V A patronymic for Natluniel, brother ofPtiiUp(Jn, 1:45-51; 21:2). One of the 12 apostles (v 3; Mk. 3.18; Lk. 6: 14; Acts 1:13). He is supposed to have preached in Syria, Phrygia, India, fi-luUy being tied to a cross head down, beaten to

Jeaih.andbeheaded byKing .\styages in Armenia w See Tlioiiias , p. rjl X See Summary of Matthew, p. 34

ST. MATTHEW 10

/esus encourages the disciples

a Their mission was llmitetl to Jews (v 5-G: Jn, 1:11: Rom. 1:16). Cp. the latter commission to all the wofld (Mt, 28:19-20: Mk. 16:15-20: Lk. 24: 47; Acts 1:8)

b These were Jews, not Anglo-Saxons (Lk. 7:3; Jn, 1:11, 19: 3:1: Acts 2:3; 10:39: 11:19: Rom. 1:1C). Jews ate mentionecl 200 limes and the same people are called Israel 78 times in the N. T. Only Jews and Gentiles are recognized in the N. T. (Rom. 3:9, 29; 9:24; 1 Cor. 10:32; 12:13). The Jews then and now mak^ up all the tribes of Israel (Mt- 19:28; Acts 26:7: Jas. 1:1: Rev. 7:4: 21:12). There is not one reference to a distinction between Jews and Israelites, so the Anglo-Saxon theory is purely of human origin. See note a. Acts 13:16

c The work of the first gospel preachers wasthe same as that of Christ - always confirming what was preached (v 1-8: Mk. 3:14-15; 6:7-13: Lk, 9:6; 10:

1-20) d See note j, Ml. 4:17; note e, 19:24 e The reason men cannot fteely give is because they have not freely received f Do not spend your Uves making provision for self-support before obeying the call of God. Do not wait to save so much money, or even until you have extra coats or shoes - GO WHEN YOU ARE CALLED and you will be supplied (V 9-10) g Girdles, which contained pockets for

valuables h A wallet or shepherd's bag to carry

provisions i Extra coats, shoes, and staves to encumber you (v 10; Lk. 9:3; Mk. 6:8) j Jesus sanctioned and God ordained the support of ministers (v 10; Lk. 8:3; 1 Cor. 9:6-16; GaL 6:6; Heb, 7:1-10) k Of good character or of like faith, for a preacher must be careful of his reputation and lodge only with proper and reputable people 1 Do not gad about or go from house to house (Lk, 10:7). Stay secluded in prayer and study or you will be ensnared, losing your anointing by a Ufa of gossip, overmuch lightness, ban-quetings, irifUng visits m Let your blessings be upon the home

and God will prosper it n Jews conadered the dust of heathen lands as defiling compared to that of theholy Und(Ezek, 45:1; Amos 7:17), so to shake the dust of any place off their feet meant they recognized it as rejected of God (Mk. 6:11: Lk. 9:5: Acts 13:51) o 9th N. T. prophecy In Mt. (10:15-26. V 15, 23, i6are unfulfilled; v 16-22. 24-25 have been and are still being fulfilled). Next, v 32 p Teaching degrees of punishment in hell (Mt. 11:22: 12:41: 23:14; Mk, 6: 11:12:40: Lk, 10:14:11:31-32; 20:47: Rev. 20:11-15). qAcU 17:31; Rev. 20:11-15 r A symbol of greedy rulers, hypocrites,

and false prophets s Serpents never unduly expose themselves to attack and doves never provoke enmity. Ancients considered serpents as emblems of cunning and wisdom (Gen. 3:1; 2 Cor. 11:3). Used o f crafty hypocrites and Satan (Mt. 23:33; Rev. 12:9) t See note j, Mt. 7:16 u Courts of justice and religion (v 17-18). A11 synagogues had their councils of 3 to 23 men. They tried all cases that did not go before the Sanhedrin or the supreme court. They could excommunicate (Jn. 9:22). scourge (Dt. 25:3; 2 Cor. 11:24), or stone to death (Dt. 22:24; Jn. 8:5; Acts 7:58; 14:19) v See note s. Ml. 6:25 w Mk, 13:11: Lk. 21:13-15 x See notes on Jn, 3:34 y The gospel brings division and strife in families and nations, because some love darkness rather than light (Jn. 3: 18-21: 2 Cor. 2:16-17; 4:2-4)

5 These twelve Je'§us '^ent forth, and commanded them. saying, Go not into the way of the G6n'tne§, and into any city of the Sa-mlr'i-tan§ enter ye not:

6 But go rather to the lost sheep of the house"of !§'ra-el .

(4) Message and power (Mk. 3:13; 6:7;Lk. 6:12; 9:1)

•7 And as ye go.^ preach, saying, The^kingdom of heaven is at hand.

•8 Heal the sick, pleanse the lepers, raise the dead, cast out devils:*^ freely ye have received, freely give.

(5) Personal equipment

•9'Provide neither gold, nor silver, nor brass in your^purses, •10 Nor"scrip for your journey, neither 'two coats, neither shoes, nor yet staves: /for the workman is worthy of his meat.

(6) Their reception

•11 And into whatsoever city

or town ye shall enter,*enquire

who in it is worthy ; and ' there

abide till ye go thence.

•12 And when ye come into

an house, salute it.

•13 And if the house be worthy .

let"your peace come upon it

but if it be not worthy , let your

peace return to you.

their parents, and cause them to be put to death.

D Enmity of the world

►22 Andye shall be hated.of aU men for my name's sake : but he that endureth to the " end shall be saved.

•23 But "when they persecute you in this city.'^fiee ye into another : for verily I say unto you. Ye shall not have gone over the cities of Is'ra-el,"ill the Son of man be come.4

(9) Equality with Christ (Lk. 6:40)

24*^ The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house ^Be-^l'ze-bub,"how much more shall they call them of his household?

(10) Warning against hypoc-risy (Lk. 12:1-3)

•26 ' Fear them not therefore: for there is nothing covered , that shall not be revealed; and hid, that shall not be known. •« •27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon thei housetops.

(7) Their rejection (Cp. Lk. 10:10)

•14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city,"shake off the dust of yoiu- feet. •15 Verily I say imto you, "It shall be^ more tolerable for the land of S6d'om and Go-m6r'-rhd in the" dav of judgment . than for that city 4

(8) Opposition to the Gospel foretold (v 34, refs.)

A Enmity of religious men

•16 " Behold, I send you forth as sheep in the midst'of wolves: be ye therefore wise as'serpents, and harmless as doves. •17 But ' beware of men: for they wiU dehver you up to" the coimcils, and they will scourge you in their synagogues;

B Enmity of rulers

18 And ye shall be brought before governors and kings for my sake , for a testimony against them and the Gen'tile§. •19 But when they deliver you up,'take no thought how or what ye shall speak :"for it shall be given you in that same hour what ye shall speak.'*

20 For it is not ye that speak, but the^ Spirit of yoiu' Father which speaketh in you .

C Enmity of relatives

21 'And the brother shall de liver up the brother to death, and the father the child: and the children shall rise up against

(11) Warning against man fear (Lk. 12:4-12)

•28 And'• fear not them which kill the body, but are not able to kill the soul: but rather fear

him which is able to' destroy both soul and body iifliell.

29 "Are not two sparrows sold for'k farthing? and one of them shall not fall on the ground Without your Father. <

30 But the very hairs of yotir head are all numbered. •.^l" Fear ye not therefore, ye are of more value than many sparrows.

♦32'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.•« ►33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

(12) Opposition to the gospel again foretold (v 16-23; Lk. 12:11, 49)

34 Think not that I am come to send peace on earth: I came not to send peace, but a'sword.

35 'For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

(13) r)iscipleshiptested(Cp. 8:18; 16:24, refs.)

37 He that loveth father or mother " more than me 'is not worthy of me: and he that loveth son or daughter more

2 Fearless preaching (v 26-27)

3 Fearless consecration (v 28)

4 Fearless faith (v 29-31; Heb. 11)

5 Bold confession of Christ (v 32-33)

6 Family persecution (V 34-36; 19:29)

7 Putting God first (v 37; 22:37)

8 Bearing cross daily (v38; Lk. 5:23)

9 Following Christ (v 38; Jn. 10:27) 10 Denying self (v 39; Rom. 8:1-13)

t Rabbis taught that this would be the condition in the days of the Messiah. By this Christ claimed to be the Mes-siah(Mic.7:5-6). Seenoie s, Lk, 5:32

u This is breaking the first command-ment(Mt. 19:29; 22:37: Lk. 14:26-27)

V Three times for emphasis fv 37-38) 10 tests of discipleship:

1 World persecution (v 25: Jn. 15:18)

a End of life here, but both end of life and of this age in Mt. 24:4-14

b Note the alternate warnings and in structions on what to do in persecutions - warnings (v 16-18), then instructions (v 19-20): warnings (v 21-22), then instructions (v 23-26)

c Not a cowardly flight, but a wise act to further the gospel. It depdves persecutors of their evil design, and conveys truth to others. If the preacher stayed and was killed he could no t help the local flock or start othe r s elsewhere d The cities of Israel will not be "gone over" (Gr. teleioo . completely evangelized) before the second advent. This is literally true. They were not fully evangelized by the early church because of the persecution of early Christiansand becauseof the destruction of Jerusalem in 70 A. D. (Ik. 21: 20-24; Acts 8:1-4; 9:1-4; 11:19-21; 12:1). They have net been evangelized as yet and wlU not be until the Millennium (Isa. 2:1-4: 11:9; Rom. 11: 25-29; Zech. 12:10-13:1). Cp. all 4 " till's "fv 23; 16:28; 23:39; 24:34)

e No man can ever expect to be greater than Christ, for He is the only Lord and Christ (Acts 2:36)

f This is the highest position in power and in life for a disciple (Jn, 13:16; 14:12-15; 17:18; 20:21). Being like Christ should be the goal of alL It is not pride to want to imitate Him. In fact, it is a command (1 Cor. 11:1)

14 ways we are to be like Jesus: In

1 Righteouaiess(1 Jn. 3:7; Jn, 15:10-14; 1 Cor. 1:30; Eph, 1:4: 5:27)

2 Freedom from the world (Jn, 17: 14-16; Rom. 12:1: Jas.4:4; 1 Jn.2:15)

3 Self crucifixion (Rom. 6; GaL 2:20)

4 Walking in newness of life (Rom, 6: GaL 5:16-26; Eph, 4:1-24)

5 Enduring persecutions (Mt. 10:25; Jn, 15:18-20; Mk. 10:30)

6 Works (Jn. 14:12: Mk. 16:17-18; 9:23; Mt. 17:20; 21:22)

7 Fruit of the Spirit (Gal. 5:22-23; Jn. 13:34; 15:11-13)

8 Total sening apart for God's work (Jn 10:36; 17:17-19: 20:21)

9 Walking in the light (1 Jn, 1:7)

10 Unity with God(Jn, 17:11, 21-23)

11 Suffering for others (1 Pet, 2:21-23; 3:18-4:1; Phil, 3:10)

12 Life and conduct (1 Jn. 2:6; 4:17)

13 Enduring temptations (Heb. 2:18; 4:14-16; Jas. 1:2, 12)

14 Manifesting the fulness of God (Jn. 3:34; 7:37-39; 14:12; Eph. 3:19)

g The PMlisiine god of files (2 Ki. 1:2). Jews changed it to Beelzebub, the dung god, or lord of the dunghiU, a most contemptuous and vile idoU It was identified as prince of demons(Mt. 12:24-32; Mk, 3:22; Lk. 11:15-19)

h Ouesaon35. Next, v 29

i EK) not fear man, so as to hide unwanted truth. Speak it in thehghr and on the housetops (v 26-27. Cp. Lk, 12:1-3)

j Being flat were used for public proclamations and other activities (Dt. 22: 8; Josh, 2:6; Judg.l6:27; Neh. 8:16; 2 Sam. 11:2; 2 Ki. 23:12: Isa. 15:3; Acts 10:9)

k Second command here not to feat men, who cannot hun the soul when they kill the body (Lk. 12:4-12)

1 Gr. apollumi. uiJiU (Mt. 2:13: 12: 14); torment (Ml. 8:29: Mk. 1:24): mar(^*. 2:22); 1qs£ (Mt. 10:6. 39, 42); be lost (Jn, 17:12; 2 Cor. 4:3); perish or die (Mt. 8:25); and to ruin (Mt. 9:17), but neve; to annihilate m Gr. gehenna, eternal hell where the bodies and souls of all wicked will be manedand tormented forever (Lk. 12: 5, note m. See Hell in Index

n Question 36. Next, U:3

o Gt. assanon. 1 1 '2^. Cp. Lk. 12:6 where the difference in price can be explained by variation of the market price at the time each book was written

p Without His knowledge of it(v 29-30)

q Third time in this chapter (v 26-31)

r 10th N. T. prophecy in Mt. (10:32-36, being fulfilled). Next, 11:20

s See notes on v 21; Lk. 12:49-53

ST. MATTHEW 11

John tend$ his ditciples to ChrUt

Jesus denounet$0artous cities

11

a Mk. S::i4; Lk. >23. Jn. 10c ^6. ixXe

b Four pfuphetical ^ t . i i ;. 10;39-42. being fulfillcJ j <.- corn*

plctcjy fulfilled it :..- ,..„ _iu seal ol chxm (kom. 14:10; J Cor. SelO). >cc N. I . P '^' iii>. p. Jl6

c whoevcrUt f sell-^yiti flea-

tioa wU) k> < . - ever puis lo Jeaih die iiaful Jeetls of the bovJy ^11 ^alt (Rom. 8:12-13. GiL 3:16-26)

J Gr. vlcxo:iut. icccpt, approve, em-bracc, (live cj: tor: f or. ■iil; 11:4). rtfienihe :• iccepieJ fvls

meiuge is m iruih. If

fve will pri :, boch

-lU be ret . :veJ. If

men will not near oi Chnx or Govl ihey will aot receive ttie niiniflet tctu by ihem

e Receiving a fahe prophet as a true one, or a wicked man podng at a tighieoin man, will noi be rewarJeJ . If a petsoQ receives such oi bils him Gvxl-spceU one is a partaker of tiis evil Jeeils(2 Jn. i-li). v>e oannoi rtxeive every teacher ot religlioQ atkJ expect to be rewarded even if we make a mistake. We will be juJged for the mlxake, for we are plainly told, "by their truits ye shall know them' (Mt. 7:15-20, notes). We must be more intelligent than to giveota money and hospitality lo every man posing as a minister

f A term used of new believers and children (v 42: 19:1-14; N4k.9:42; Lk. ITj Jn. 13:33: Gal. 4:19; 1 Jn. 2:1. 12-18, 28; 3:7, 18; 4:4; 5:21)

g The minutest details of goodness, if done for the right person and with the dgta motive wiU be rewarded (note f. Mt. 6:1)

h A11 the things commanded the first disciples are still in force(Mi.28:20). The theories of the gospel of the kingdom being for the Jews and not for the church: (be grace ofGod being for the Gi'ntiles orthe church and not for Jews; thv' sermon on the mount and the program of the gospels being for Jews and not for the church; the Gentile church being dealt with only in Acts and the epistles; and the signs, miracles and gifts of the Spirit being for apostles only, are as erroneous and unscriptural astbeycanpossiblybe, servingas mere excuses to evade present gospel responsibility

i Mt. 4:12; 11:2; 14:1-12; Mk. 1:14: 6: 17, 27; Lk. 3:20; Jn. 3:24

j Question 37. Next, v 7. Note the dif-ferencc between John's attitude here concerning Christ and before he wem to prison (Mt. 3; Lk. 3; Jn. 1:15-36: 3:22-3C). It is clear in these passages he had indisputable proof of tils Mes-dahstiip

k The one predicted (Gen. 3:15; 49:10; Num. 24:17-19; Dt. 18:15-19: Isa. 7: 14; 9:6-7; 11:1; 61:1; etc.)

1 Jesus answered John by showing the works of the Messiah predicted in Isa. 11:2; 35:5-6; 61:1. These were His credentials (Jn. 5:36; 9:3-4; 10:25, 37-3S: 14:10; 15 24: Acts 10:38). The»earethe divine credentialsof all gorel mialaerj (Mt. 10:1-8; Mk. 6: 7-13; 16:17-20; Lk. 3:6: 10:1-20; 24-49; Jn. 7:37-39; 14:12-15; 15:16; Acts 1:1-8; 2:43: 3:6; 4:30; 5:12-16; 6:3-10; 8:1-17; 9:17, 34: 15:12; etc.) m Fir« beatitude since 5:3-11. Note others in this gospel (13:16; 14:19; 16: 17; 21:9: 23:39; 24:46; 25:34; 26:26)

n Stumble at Me and My teachings. Many did (U. 4:22, 28; Jn. 6:66; 7-30-44; 8:19-44) oOue-"- '" -4^. Next, v IC

p Per were In great quantidei

on i.,^ ,^i^..,i. They grew up to 20 ft. tiigh and were frcih green when all else seemed to be dead and dry. They made itietterforbirdsandanimals(Job 40:21). This statement was a Heb. idiom for a weakling who was irresolute and unsteady, believing and speaking one thing one day and another thing the next day. Steadiness is here noted of John the Baptist

tli*iime UTKad

iketh not his (h after me.

And cross, Ai:

shall lose

his life ior i Dvsake shall hnd it.

(14) Smallest services rewarded (12:36; 16:27, Rom. 14:10; 1 Cor. 3:11; 2 Cor. 5:10)

40 * He that • receiveth you receiveth me, and he that re ceiveth me receiveth him that sent me.

Ml He that :■ < prophet

in the name iiet shall

receive a p re ward ;

and he that : a right-

eous man in the name of a rifhtpr-.ti'; m.in '^hatl receive e

►^ nail give

to dnnk unto one of 'these little ones a'cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise Iq^s. his reward.

CHAPTER 11

n

25 Fourth tour of Galilee (Lk. 8:1. Cp. Mt. 4:23, refs.)

AND it came to pass, when ■ Je JUS had made an end of'commanding his twelve disciples, he departed thence to tyach and to preach in their

aties.

I 26 John the Baptist questions Jesus (Lk. 7:19-23)

2 Now when J6hn had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him,'Art thou heHhat should come, or do we look for another?

27 Jesus answers John by deeds, not wQrds(Lk. 7:21)

4 Je'sus answered and said unto them,'Go and shew J6hn again those things which ye do JlfAf and 5££:

5 The blind receive their sight, and the lam^ walk, the lepers are cleansed, and the 212 hear, the isfld are raised up, and the poor have the gospel preached to them.

* And'^lessed is he, whosoever shall not be "offended in me.

28 Jesus'testimony of John the Baptist (Lk. 7:24)

7 * And as they departed, J*'5us began to say unto the multitudes concerning J6hn. '"What went ye out mto the wilderness to see? ""A reed shaken with the wind?

• But what went ye out for to see? A m;in (!..thed in'^'^'f* raiment? they • wear soft l- . ., jje in kiiu . houses.

9 But what went ye out (or to see? A prophet? yea, I say unto you, and guns than a prophet.

*10 For this is he, of whom il is written,'Behold, I send my

messenger before thy face, which shall pr epare thy way before thee

11 Verily I say unto you. Among them that are born of ■A..nil I! :h' ri h.ith not risen'a

1 the Bdp tist ^ ne that isiSA£i m the''kingdom of heaven is greater than he.

12 And frum the days of John the Bip tist until now the kingdom of heaven suffereth violence, and the-violent take it bv force

13 For all the prophets and the law prophesied'iintil. J6hn.

14 And if ye will receive it, 'this is £-li as, which was for to come.

15'He that hath ears to hear, let him hear.

29 Jesus denounces unbelief (Lk. 7:30)

16 • But whereunto shall I liken-this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying. We have piped unto you, and ye have not danced; we have mourned unto you. and ye have not lamented.

18 k For J6hn came neither eating nor drinking, and they sav He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man'gluttonous, and a winebibber, a friend of publicans and sinners. Bufwis dom is justified of her children.

30 Jesus predicts judgment on unbelieving cities (Lk. 10:12)

* 20 "Then began he to "upbraid the cities wherein"most of his mighty works were done. because theyrepented not: 21 Woe unto thee, 'Cho-ra - zin! woe unto thee,'B6th-s4 i-di! for if the mighty works

which were done in you, had been done in'Tyre and Si'd6n, Ihey would have repented long ago in sackcloth and ashes. ►22 But I sav unto you. It shall for Tyre and of judgment. tiian for you.

23 And thou. "Ca-per'na-um, which arfexalted unto heaven, shalt be brought down tohell : for if the mightv \\orks. which have been done in thee, had been done in S6d'om, it would have remained until this day. ►24 But I say unto you. That it shall be more tolerable for the land of S6d om in the 0av o(judg ment , than for thee.

31 Jesus rejoices over simplicity of truth (Lk. 10: 21)

25 • At that time Jf'jus answered and said, I ! ,. , - r. Lord -

.< r : for SO it

the:

26 see;

27 . . . :.Jun

to me Of my Father: and"nol

«4 Mantles made of silk or linenand worn by the gentry in the Last. Cp. Ml. 3:4. Jotin's simplicity and ruggedneuare here slated

r More, because what tlie prophcu predicted John actually saw and handled (Jn. l:31-3k 1 Jn. 11)

» 3lh U. T. :>roDhccv fulSlleJ in Mt. (11:10; Mai. 31). Next, 12:17

accept and obey it (1 Cor. 3:1-3; Heb.

5:12-6:1; 1 PeU 2:1-2). It ii right that

this be so(v 2C; Isa. 28:9-11; Mt. 13:

11-16: 1 Cor. 1:18-21) c ThisteachesHlsdeity andmember#ilp

In the CoJhcad (Jn. 5:17-27; Rev. 1:

1: Mt.28:18; Jn. 17:1-5: Col. 1:16-18) d None can fully comprcliend the Father,

but the San(Jn. 1:1C)

a See ikXcs e and f, Lk. 7:28 b See note j, Mt. 4:17; note e, 19:24 c Including John's ministry, proving that he was as mucli in the kingdom of heaven as Chrla and others who proclaimed lt(Mt. 3:2:4:17:10:7:11:12) d Gr. btazo. to use force, to force one's way Inioatldng. The idea here is that before Jolm the kingdom could only be viewed In the Ugtit of prophecy, but now it was preached, men pressing into it with ardor resembling violence or desperation. They appeared as if they would seize it by force (v 12: Lk. 16: 16). It expresses the earnestness that men must have in getting dd of dn, all saianic powers, the world, and in standing true when relatives appose them (Mt. 10:34-39) e Undl John's ministry, not its end f Represenu Elijah in spirit and power (Lk. 1:17), not Elijah in person (Jn. 1:21) who is yet to come (MaL 4 5-6 Zech. 4:11-14: Rev, 11:3-11) g First of 15 times and only by Chnst to callanemion to certain utterances: J. times on earth (v 15; 13:9, 43; Mk. 4-5; 7:16;Lk. 8?8; 14:35): and 8 times' in heaven (Rev. 2:7, 11, 17, 29: 3:6, 13, 22; 13:9) h Question 44. Next, 12:3. The Jews were like stubborn children who would not take part In games of dance, funerals, weddings, etc. (v 18V They refused every proposition offered by Jesus i Occurs 16 times and always of a par-ticular span of life and not of a race of people (v 16; 12:41-42; 23:36: 24: 34: Mk. 8:12: 13:30: Lk. '^■.31: 11:30-32, 50-51; 17:25: 21:32). Note the epithets used of the generation that rejected Christ, such as " evil. ' " adulterous " (Mt. 12:39, 45; 16--i; Mk. 8: 38: Lk. 11:29): ' faithless and perverse " (Mt. 17:17; Mk. 9:19: Lk. 9: 41): and " untoward " (Acts 2:40) j Friends, as in 20:13; 22:12; 26:50 k John abstained from all social life (see Lk. 1:80). Not once is it recorded that he was entenaineJ likejesus frequently was (Mt. 8:15: 9:10; Lk. 7: 36; 22:15:

Jn. 2). HeUved a separated life and you would not receive him. I came accepting invitations to eat and you call me a winebibber anu a glunon and you reject Me 1 Hisenemiessaid thisof Him, but there is no evidence that He was imemper-ate in eating ot drinking m .Vibdoin h?s seen fit to justify both courses (taken by John and Jesus, note k, above)but you hypocrites condemn them. You would condemn any course taken by any godly man, for you seek to justify your acts of darkness and rejection of truth n llthN,T.prophecy in Mt. fll:20-24. unfulfilled, to be fulHlled at the last judgment. Rev. 20:ll-15).Next, 12:36 o The more light men liave the less excusable they are for sin p This suggests that Jesus concentrated

His labours in one section q Even miracles and judgments will not move hardened sinners (Rev. 9:20-21) r The dte of this city is unknown, but it must have been near Bethialda, on the northeast shore of Galilee s See note b, Lk, 9:10 t Two cities on the Mediterranean in

Phoenicia (1 KL 5:1, note) u An example of how the |{ospeI affects

different peoples V Degrees of punishment (10:15, note) wAcu 17:31; Rev. 20:11-15 X A dry on the nonh end of Galilee where Jesus made His licaduuaners (Mt. 4:13. 17:24-27; .Mk. 1:21-45. 2:1-6. 9:33. Lk. 4:31:7:1-10:10:15: Jn. 4:46-53; 6:17-25, 59) y A Hebraism for great prosperity z Gr. hades (Lk. u;:23, note). All these cides were totally destroyed by the Romans and are no more a Sec notes j and r, Jn. 4:Jl, 24 b Tnnh Is always tiid from the profesdng wi»e who reject it because of self-conceit and prtde (Rom. 1:18-32: 2 Cot. 4:3-4: 1 Cor. 1:18-21: 2:1-16), It is always revealed to the simple who

w

a Christ's first recorded general invitation to all men. Cp. the last onefRev, 22:17) b Gr. kopiao. to feel fatigue, to work hard, toil. Any weary, hard-worker, or toiler can find rest (Eph. 4:28)

c Gr. phortidzo . to carry a load; to overburden with ceremony (v 28;Mt. 26:37). The Mosaic rites were burdensome enough, but the Pharisees had manufactured hundreds of additional burdens related to keeping the minutest detail of the law

d Two times rest is promised to all labouring, heavy-laden, soul-distressed, and sick people(v 28-29. Cp. Isa. 28:9-11; Heb. 3:11-14, 18: 4:1-11; Rev. 14:13)

e "Take's" for believers:

,. 1 Take tlie yoke of Christ (v 29)

2 Take up the cross daQy (Lk. 9:23)

3 Take no thought for Ufe (6:25)

4 Take no thought for raiment(6:31)

5 Take communion (1 Cor. 11:24)

6 Take the whole armour (Eph. 6:13)

7 Take heed to yourselves:

(1) How you give alms (Mt, 6:1-4)

(2) What you hear (Mk. 4:24)

(3) How you hear (Lk. 8:18)

(4) What you covet (Lk. 12:15)

(5) How you forgive (Lk. 17:1-4)

(6) How you overload yourselves in eating, drinking, and cares of this life (Lk. 21:34-36)

(7) How you feed and care for the church (Acts 20:28; Col. 4:17)

(8) How you build on Christ (1 Cor. 3:10-15; 2 Cor. 5:10: Rom. 14:10)

(9) How you use your liberty (1 Cor. 8:9-13: Rom. 14:1-23; 15:1-3)

(10) Lest you fall (1 Cor. 10:12-13) Jll) Lest you destroy each other (Gal. 5:15; Eph. 4:31-32)

(12)Lest you backslide(Heb. 3:12)

(13) How you take suffering for your own faults (1 Pet. 2:20-21)

(14) How you walk in light (2 Pet. 1:19: 1 Jn. 1:7)

f 3 commands here fv 28-30):

1 Come unto Me (v 2ff)

2 Take My yoke upon you (v 29)

3 Learn of Me (v 29)

g 4 things about Christ fv 28-30):

1 I will give you rest (v 28)

2 I am meek and lowly in heart (v 29)

3 My yoke is easy (v 30)

4 My burden is Ught (v 30) h 7 things the believer rec e ives:

1 Acquaintance with Christ and eternal life (v 28; Jn. 17:2-3)

2 Relief from fatigue (v 28)

3 Relief from heavy burdens (v 28)

4 Soul rest forever (v 28-29; Heb. 4)

5 Truth, wisdom, knowledge - learn of Me (v 29: Jn. 14:6; 1 Cor. 1:30)

6 An easy yoke or obligation (v 29-30. Cp. Acts 15:10; Gal. 5:1)

7 A light burden (v 30: Ps. 55:22)

i Jesus was on His way to the synagogue (v 9). There were lawful paths through the fields and rights to eat if hungry (Dt, 23:24-25) j See notes.Acts 15:24: Sunday , p. 191 k Wheat, not Indian corn as we know it (Jn. 12:24, note; Ps. 65:13) 1 They were always seeing something wrong with Him and His teaching, so as to accuse Him m Innumerable restrictions were imposed upon men for conduct of life under the law. Great principles were lost in the mass of petty details (Mt. 23:23). There were 39 classes of laws on the sabbath alone. All life was subjected to the sabbath as if man was made a servant to the sabbath. Christ put personal needs above it, so incurred the enmity of the religious leaders n Questions 45-46. Next, v 10 o Ex. 25:30; Lev. 24:5; Mk. 2:26, note p There were more sacrifices on the sabbath than any other day (Num. 28:9-10). Jews circumcised and did other necessary things on the sabbath On. 7: 22-23; Lk. 13:15) q Treat it as a common day (Acts 24:6).

Self-interest removes all scruples r Referring to Himself, as in v 41-42 s Gr. ginosko. to know by experience or effort

man knoweth the Son, but the Father; neither kaoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

32 Invitation to personal dis-cipleship: secret of rest.

►28 ""Come unto me, aU. ye that "labour and are 'heavy laden, and I will give you<'rest. ►29'"Take my yoke upon you, and'learn of me; for"I am meek and lowly in heart: and ye shall find rest unto your souls .

Man with withered hand healed

30"For my yoke is easy my burden is light.

and

12

CHAPTER 12

33 Jesus is Lord of sabbaths (Mk. 2:23; Lk. 6:1-5)

AT that time Je'§us'went on • the/ sabbath dav through the com; and his disciples were an hungred, and began to pluck the ears of kcom, and to eat.

2 But when the Phar'i-see§ 'saw it, they said unto him, Behold, thy disciples do '"that which is not lawfu^ to do upon the sabbath day.

3 But he said unto them/Have ye not read what II)a'vid did, when he was an hungred, and they that were with him;

4 How he entered into "the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the ^priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple

" profane the sabbath , and are blameless ?

6 But I say unto vou. That in this place is one '• greater than the temple.

7 But if ye had'known what this meaneth.'I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is"Lord even of the sabbath day .

to death (Mt. 26:3, refs.)

14 « Then the Phar'i-see§ went out, and held a^council against him, how they might destroy him.

36 Multitudes healed (Mk. 3: 7;Lk. 6:17. Note b, 13:58)

15 But when Je'§us knew it, he * withdrew himself from thence: and great multitudes followed him, and be "^healed them all:

16 And charged them that they should"Jnot make him known: *17 That it might be fulfilled which was spoken by"£-§a'ias the prophet, saying,

IS/Behold^my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gen'tne§.

19 He shall not^strive, nor cry; neither shall any man hear his voice in the streets.

20'A bruised reed shall he not break, and'smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the G^n'tDes trust.

37 Blind and dumb healed

22 *l Then was brought tmto him one possessed with a devil. bUndjanddunib: andhg^ealed. him, insomuch that the blind and dumb both spake and saw.

23 And aU the people were amazed, and said.'^Is not this the son of Da'vid?

38 Second blasphemy of the Spirit (Mt. 9:32): The divided kingdom (Mk. 3:22; Lk. 11:15)

3:

34 Withered hand healed on the sabbath (Mk 6:6)

9 And when he was departed thence, he went into their synagogue :

10 •; And.'behold, there was a man which had his ha nd withered . And they asked him, say-ing,"Ts it lawful to heal on the sabbath days? that they might

accuse him. ^ 11 And he said tmto them,

What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man. Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

35 First council to put Jesus

24 But when the PhirT-sees heard it, they said. This fellow doth not cast out devils, but by 'Be-el'ze-biib the prince of the devils.

25 And Je'gus " "knew their thoughts, and said imto them. Every kingdom divided against itself is brought to desolation;

a on ^^^ every citv or house divided ,., ., (against itself shall not stand: ' ^ •
f 26 And if Sa'tan"cast out Sk'-tan, he is divided against himself ; "how
shall then his kingdom stand?

27 And if I by Be-€l'ze-bub cast out devils, by whom do your"children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29" Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30'He that is not with me is against me; and he that gather-eth not with me 'scattereth abroad.

39 The unpardonable sin (Mk. 3:28; Lk. 12:10; Heb. 6:4; 10:26)

►31 *; Wherefore I say unto you. All 'manner of "sin and blast Explained in note q, Mt. 9:13 u As Lord He can set aside any law

v 25th of 60 times inMt.; 222 times in the N. T.; 1053 times in the O. T.

w Question 47. Next, v 11. Jews were devoid of understanding of the purpose of the sabbath (v 12: MJ<. 2:27; 3:4)

X Questions 48-49. Next, v 23

them that he might steal or destroy them for personal gain (Mt. 7:15-20; Acts 20:28-30; Rom. 16:17; Gal. 1-6-9; Phil. 1:14-18; 3:17-19:2 Pet. 2)

t Every kind and every single sin and blasphemy can be forgiven, but one. (Mt. 1:21; 12:31; 1 Jn. 1:7-9; 3:5)

u Gr. harnartia (note V, Jn. 1:29)

in Mt. I3:l4

J

a Counseled with theHerodians (Mk 6. Cp. Mt. 26:3, refs.)

b Not from cowardice, but to save trouble with the nation He came to save

c See note b, Mt. 13:58

d See note k, Mt. 8:4

e Gr. form of Isaiah (Mt. 3:3, note)

f 10th O. T. prophecy fulfilled in M <l'i:i7-2l: Isa. 42:1-4). Next, 1

g 7 prophecies of Messiah fulfilled

1 God's servant (v 18) "

2 Chosen of God (v 18)

3 Beloved of God (v 18)

4 Anointed of God (v 18)

5 A just judge (v 18)

6 No anarchist (v 19)

7 Successful mission (v 20-21) h Contend , make an outcry, or raise His

voice in the streets to cause a mob spirit or rebellion to take hold of the people to defend Himself against His enemies i A reference tg a musical instrumeat made of a reed and which is so easily broken and crushed under the feet. The shepherd many times would prefer to repair the pipe instead of making another one, so he would not crush it under His feet until all hope of repairing it was past

A reference x,q a wick floating In an open lamp. The oU having been used up, the wick smokes and is of no further value unless the oil is replenished. So here, Christ will not use His power to destroy His enemies until it becomes necessary. He will not fail nor be discouraged until He fulfilU His mission k Question 50. Next, v 26. Third of 9

times used (noteb, Mt. 1:1) 1 See note g, Mt. 10:25 n An examnlgpf rhp gifts of knowledge and discernment (1 Cor. 12:10: Acts 5:1-11; Jn. 2:25: Mt. 9:4) n Satan, who causes sicknessesby demon oppression (Acts 10:38; Lk. 13:11-16), can take off what he puts on without opposing himself or casting himself out. Whenhe can damn a soul by getting a person to deny the essentials of the Bible that will save the soul, then it is to his advantage to deceive by takingawayfliesickness. Many accept false reUgions that promise healing and other benefits. Satan co-operates with these religions, which he himself has founded to deceive men. He heals people without their faith in Jesus Christ and His work on the cross. Such people naturally think that they are in the true religion. They reject Christ and see no need of getting saved from sin or followingChristianity. They will be damned for doing so, Satan having won their souls. Demons can go out and come back into a person of their own accord (Mt. 12:43-45). Satan In the last days will thus deceive men by giving them power (Mt. 24:24; 2 Th. 2:8-12; Rev.

13:2; 16:13-16; 19:20) o Questions 51-52. Next, v 29 P Uisciples. Josephus says that Pharisees practiced exorcism (Ant. Vll, 2-5. Cp. Acts 19:13). Jesus named their practice to disprove their accusation about Him. If you and your disciples cast out demons, then it proves that you are also of the devil (v 27-28) q Question 53. Next, v 34. Note the 3 arguments of Jesus to prove that He was casting out devils by God:

1 Satan's kingdom is not divided, so if I am destroying his kingdom I must be of God, not of Satan (v 25-26)

2 The disciples of you Pharisees who claim to cast out demons by God will judge you if you say that those who cast out demons do so by Satan (v 27)

3 Satan would not permit a weaker oneto defeat him, so since he ishelp-less before Me, then it proves that I am from God and am stronger than he is (v 28-29)

r A true test of discipleship(note v, 10: 37). God and Satan cannot be reconciled and there is no possibilityof loving and serving God and Satan at the same time (Mt. 6:24: Rom. 6:16-23)

s Anyone who does not seek to help gather the flock only desiresto scaner

i

ST. MATTHEW 13

Sign of the prophet Jonas

The parable of the sowei

13

a Gr. blasphemia , fruiTi blaspheiiios. to:

1 Speak evil of (Jude 8; Eph. 4:31)

2 Rail (1 Tim. 6:4; 2 Pet. 2:11)

3 Revile(Mt. 27:39)

4 Defame (1 Cor. 4:13)

5 Slander (Rom. 3:8)

6 Insult by blasphemy (Mt. 12:31) b Explaining what blasphemy is . It is

any insulting remark or curse, even attributing to Satan the works of the Holy Spirit. It is unforgivable if it is done maliciously and knowingly, as here and in Heb. 6:4-9; 10:26-31; 1 Tim. 1:13

c Gr. aion, a period of time whether long or short. This age refers to the period between the first and second advents (Mt. 24:14, 29-31: Rev. 19: 11-21). The age to come refers to the Millennium following the second ad-vent (Rev. 19:11-20:15: Zech. 14: Dan, 2:44-45: 7:13-27: Eph, 1:10)

d Repeating a former doctrine of good and bad trees, of fruit and how to detect false teachers (note j, 7:16)

e Question 54. Next, v 48. Cp. Jas. 3: S^

f Brood of poisonous vipers(note r, 3:7: 23:33: Lk. 3:7)

g Full and overflowing heart of evil

h 2 kinds of men contrasted (v 35)

i 12th N. T. prophecy in Mt. (12:36-37, unfulfilled. Rev. 20:11-15). Next, v 39

j Gr. argos, unprofitable, useless. Trans. JdlefMt. 12:36;20:3. 6: ITim, 5:13'); slow (Tit. 1:12): and banen (2 Pet, 1:8)

k Acts 17:31: Rev. 20:11-15

1 Gr. logos (note b. Acts 1:1). This shows how important words are. They will either reward or damn (Jas. 3:2) m First of 6 times signs are asked for (v 38; 16:1; 24:3: Lk. 11:16: Jn, 2:18: 6: 30). In each case signs are given

n 13th N. T. prophecy in Mt. (12:39-42: V 39-40 are fulfilled; v 41-42 will be fulfilled at the judgment. Rev, 20: 11-15; Acts 17:31). Next, v 45

o See note i, Mt. 11:16

p Christ approved the story of Jonah and the whale (Jonah 1:17)

q This indicates that Jonah was dead for 3 days and was resurrected as a true type of Christ. If this be not the case, then he could not be a true sign of the death and resurrection of Jesus Christ. Nothing is said about Jonah being preserved alive in the whale's belly. It would be just as easy to believe one as the other. See notes, Jonah 2

r Christ was dead for 3 full days and for 3 full nights. He was put in the grave Wednesday just before sunset and was resurrected at the end of Saturday at sunset. Good Friday should be changed to Good Wednesday. No statement says that He was buried Friday at sunset. This would make Him in the grave only one day and one night, proving His own words untrue (v 40), The sabbath of Jn. 19:31 was not the regular weekly one, but the special sabbath of the feast. See notes on Jn. 19:31; note k, Lk. 9:22

s Some baleen whales are up to 100 ft. long and 40 ft. around, weighing 300,000 lbs. A Mediterranean fish was recently caught and exhibited in Beirut which had ahead that weighed 6 tons. A manstandingonthelower jawcould not reach the upper jaw, the opening being about 8 ft. across. The April 4, 1896 Literary Digest gave a story of a Mediterranean .vhale that demolished die harpoon boat. Two men were lost. One was found alive in the whale's belly a day and a half after it was killed. James Bartley lived with no after effects except his skin was tanned by the gastric juices. A pure fish was caught off the Florida coast that weighed 30,000 lbs. It was 45 ft. long and 8 ft. thick. It had a 1600 lb. fish in its stomach besides a large octopus. A man "^ould easily stand up in its stomach. It could have swallowed 10 Jonah's

t The lower parts of the earth (Eph. 4: 7-11) and hell (Ps. 16:10: Acts 2:27; 1 Pet. 3:19; Heb. 2:14-15), See notes phemv shall be forgiven unto men: but th^blasphemy against the Ho'ly Ghost shall not be forgiven unto men. *32 And whosoever" speaketh a word against the Son of man, it shall be, forgiven him: but whosoever speaketh against the Ho'ly Ghost, it shall not be forgiven him, neither in thi^world, neither in the world to come.

40 Misuse of the tongue to be punished (Jas. 3;lPet. 3:10)

•33 "^Either make the tree good , and his fruit good ; or else make the tree corrupt , and his fruit corrupt : for the tree is known by his fruit. 34"0'generation of vipers, how can ye, bemg evU, speak good things? for out of the " abtm-dance of the heart the mouth gjeaketh.

35 "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasiu-e bringeth forth evil thin gs.

♦36 But I say unto you,'That every i idle word that men shall speak , they shall give account thereof in the*^ dav of judgment ^

►37 For by thy'words thou shalt be iustified. and by thy words thou shalt be condemned.

41 Sign of Jonah (Lk. 11:29)

38 •" Then certain of the scribes and of the Phar'i-seeg answered, saying, Master, we would see a?"sign from thee. •39 But he answered and said unto them, "An "evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the"sign of the prophet Jo'nas:

40 For"as Jo'nas was three days and'three nights in the Vhale's beOy; so shall the Son of man be three days and three nights in the'heart of the earth.

42 Jesus denounces Jews (Lk. 11:31. Cp. Mt. 11:20)

►41" xhe men of Nin'e-veh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jo'nas; and, behold, a' greater than Jo'nas is here.

►42 The "queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Sol'o-mon; and, behold, a greater than S6ro-mon is here.

43 Prophecy of Israel: 10 acts of demons (Lk, 11: 24)

43 When the unclean spirit is " gone out of a man, he walketh

through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty . swept , and g arnished .

*45 Then goeth hs, and taketh with himself seven other spirits

more wicked tharf^himself. and they enter in and dv/ell there: and the last state of that man is worse than the,first. "Even so shall it be also unto this wicked generation."*

44 New standard of relationship (Mk. 3:31; Lk. 8:19)

46 *' While he yet talked to the people, behold, his mother and"^his brethren *^stood without, desiring to speak with him.

47 Then one said unto him. Behold, thy mother and thy brethren stand without,'desiring to speak with thee.

48 But he answered and said imto him that told him.; who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said. Behold my mother and my brethren!

50 For whosoever shall do the wiU of my Father which is in heaven, the same is m/brother, and sister, and mother.

CHAPTER 13

13

45 Sermon: mysteries of the kingdom of heaven (Mt. 13), (1) Place: Sea of Galilee

THE same day went Je'§us '■out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

(2) 1st mystery: parable of the sower (Mk. 4:l;Lk. 8:4)

3 And he spake many things unto them in'parables, saying, 'Behold.' ^a sower went forth to

sow;

4 And when he sowed, some seeds fell by the i way side , and the fowls came and dev^oured —

_them up:

5 Some fell upon stony places

where they had not much earth: and forthwith they sprung up, because they had no deepness of earth fi And when the sun was up, they were scorched; and be cause they had no root, they withered away.

7 And some fell among thorns : and the thorns sprung up, and choked them:

8 But other fell into "' good

ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 "Who hath ears to hear, let him hear.

(3) 1st reason for speaking parables (Mk. 4:10;Lk. 8: 9)

10 And the disciples came, and said unto him,"Why speakest thou unto them in parables?

11 He answered and said unto them, 'because it is given unto you to know the " mysteries of the'kingdom of heaven, but to them it is not given.

►12 For whosoever hath, to him shall be * given, and he shall have more abundance : but

onLk. 16:23, 26, and Hell in jhcfex u See Jonah 3:1-10: 4:11:T1<7 11:32 V Christ is greater than:

1 The temple (v 6)

2 Jonah (v 41: Lk. 7:28: 11:32)

3 Solomon (v 42: Lk. 11:31)

w 1 Ki, 10:1-13; 2 Chr. 9:1-12: Lk. 11:31 X Of his own accord and returns likewise, and is not cast out, as in v 29

sors will be sent to hell and the possessors of the kingdom wiU continue in its literal aspect forever(v 40-43; 49-50; 25:31-46; Rev. 20: Zech. 14). See note ;, Mt. 4:17; note e, 19:24 s Believers increase in knowledge, but unbelievers go into more ignorance and darkness (Rom. 1:18-32; Tit. 1: 15: 1 Jn. 1:7; Jn, 3:16-20)

a Note tile personal pronouns, ten pet-sonal acts, choice powers, desires, character, speech, degrees of wickedness, and other facts proving demons to be real and personal beings b 14th N.T. prophecy in Mt. (12:45, fulfiUed in Acts 2:23; 4:17; 5:17; 7: 54- 13:45: 14:19: 1 Th. 2:13-16). Next,13:24, This predicts and illustrates the fact that thejews would become more wicked after their rejection of Christ. The same is true of a backslider who goes back into sin (2 Pet. 2:20-22) c See note d, Lk. 8:19 d Stood outside the house (13:1) e Seeking to layholduponlUm, for they thought He ./as mad (Mk. 3:21-31) f Questions 55-56. Next, 13:10 g Used of relatives (Gen. 14:16; 29:12): neigiibors fPt. 23:7): a ny Israelite (Lev. 19:17: Dt. 22:1-4; Jer, 34:9): any man (Gen. 9:5: 1 Jn, 3:15J; a companion (2 Sam, 1:2G), It is a tca-ternalepitliet among Christians(v 50; Acts 9:17; 21:20; 1 Cor. 7:12: 2 Cor. 2:13; Heb. 2:11-12; 1 Pet. 1:22) h V 1-35 were uttered in public by the sea: v 3r;-52were spoken in private in the house (4:13: 9:28) i 10 facts about parables:

1 Gr. parabole, a comparis on (Mk. 4:30); figure (Heb. 9:9; 11:19); prov - erb(Lk. 4:23); and an illustration (Mt. 13:3, 10, 13, 18, 24, 31-36, 53: 15: 15; 21:33, 45; 22:1; 24:32; etc.). Parables are extended similes

2 They illustrate truth and make it clear by comparison with something that is already familiar

3 They impart inspuction and rebuke witfiout causing offense (2 Sam, 12)

4 They create interest and hunger for further information (Mt. 13:10-17:2 Sam. 12)

5 The stories are always true and the points illustrated must not be considered false and absurd

6 The historical background and the circumstances and occasioq when uttered must be understood

7 Their words and details must be defined literally , not spiritually

3 The similarity between the point illustrated and the illustration must be noted

9 The point illustrated is always stated with the parable or is clear by the occasion uttered 10 The principles o f interpretation are given by Jesus Himself. Any in-terpretation at variance with these principles and with the purpose of the parable is unscriptural and illegal

j See note v. Ml, 12:10

k The parable of the sower is explained in V 18-23 and pictures the whole course of this age of grace, portraying reception of the Word of God in different hearts, and the results that follow (Cp. V 24-30, 36-43)

1 Hard paths by Uninclosed fields

m Good, because prepared by taking out the stones and thoms, and plowing and properly preparing the ground to grow .vheai

n See note g, Mt. 11:15

o Question 5 7. Next, v 27

p 7 reasons for using parables: to

1 Reveal tmth in interesting form and create more interest(v 10-11, 16)

2 Make kno.vn new truths to interested hearers (v 11-12, 16-17)

3 Make known mysteries by comparison with things already known (v 11)

4 Conceal truth from disinterested hearers and rebels at heart (v 11-15)

5 Add truth to those who love it and want more of it (v 12)

6 Take truth away from those who hate and Jo not want it (v 12)

7 To fulfill prophecy (v 14-17, 35) q A mystery is a secret previously hidden

but now made clear so that no mystery remains for anyone who will accept the truth as revealed (v 19; 2 Cor. 4:3-4) r At present the realm of profession , for tares and wheat and good and bad are now mixed together in the same kingdom. At the end of this age the two

classes will be separated, Theprofes

rEe

a This is a work of man's own unbelief and rebellion and the work of Satan (V 15, 19; 2 Cor. 4:3-4)

b See note p, v 11

c They can see, but they refuse to see : they canhear . but they refuse to hear ; they are capable of understanding, but they refuse to accept the truth, desLriBg to hold on totlieir old religious traditions and professions in preference to walking in the light of new truth

d 11th O. T. prophecy fulfilled in Mt.

(13:14-15; Isa. 6:9-10; Jn. 12:39-40; Acts 28:25). Next, v 35

e Gr. pachuno. to make fat, stupid, in-sensible, inattentive, dull, and callous (v 15; Acts 28:27), The idea here is that the people became this way, little by little, until they were past normal, vigorous obedience to nuth and righteousness

f Three things they were failing to do -see, hear, and understand with the heart (note c, above)

g 2 blessings for all believers:

1 Conversion , a change of direction, a ne-.. /.alk .vith God (Ps. 19:7, note; 51:13; MU 18:3: Lk. 22:32; Acts 3:19; Jas. 5:19-20)

2 Bodilyhealing, a change of health, a ne.v health in God (Ps. 91; 103:3; Mt. 8:17: Isa. 53; Rom. 8:11; 1 Pet. 2:24; 3 Jn, 2: Jas. 5:14-16; Mk. 16: 17-18; Jn. 14:12-15; 15:7, 16)

\i See note j, 5:3; note m, 11:6

i See note g, Mt. 11:15

j Ml. 11:25; 1 Pet. 1:10-12

k 12th of 16 times hearing the Word is

emphasized (v 9, 13-23) 1 The devil (note j, v 38-39) m Meaning soon, presently, or by and

by (v 21) n A plain reference to backsliding (Lk

8:13; Jn. 15:1-6; Rom. 8:12-13; Gal.

1:6-8; 5:4, 19-21; 6:7-8; 2 Cor. 11:

3-4; 1 Th. 3:8; 2 Tim. 2:12; 1 Tim.

5:11-15; Jas. 5:19-20; 1 Jn. 3:8; Heb

3:6, 12-14; 6:4-12; 10:26-29; 12:15;

2 Pet. 2:20-22: Rev. 3:5; 22:18-19)

0 Acts 14:22; Rom. 5:3; 2 Tim. 3:12 p See note on Ps. 10:2

q See note f, Lk. 21:34

r See note g, Lk. 18:24

s See note m, v 8

t Fruit bearing depends upon the kind of soil and proper care in cultivation (12 Great lessons of Jn. 15, p. 121)

u This word introduces the last 3 parables spoken in the public out of the house (v 3-35). and "again" introduces the first 3 spoken in private inside the house (V 44-52)

v].5ih N. T. prophecy in Mt. (13:24-30, 36-43, being fulfilled and wiU be completely fulfilled at the second advent, 25:31-46). Next, v 31. See note j, Mt. 4:17; note e, 19:24

w It vvas common in the East for enemies to soa tares and other poisonous seeds in the fields of those they wished to hurt. In India various weeds ate sown that take years to get rid of

X Gr. zizania or ze.van. a grain that looks like ■.-.heat .vhile gro.-.ing, but when full grown and ripe has ears which are long, the grains being black and poisonous y He had no doubt as to the lares growing. This should be the faith of the sower of good seed - the Word of God

z Questions 58-60 . Next, v 51

^ Com, from column 3

j Satan is called "tlie enemy" (v 25, 28, 39; Lk. 10:19; Acts 13:10)

k Gr. aion, age, a period of time long or short. It refers to the end of this age, as do all die other places where "die end of the world" is used (Mt. 12:32; 13:39-40. 49: 24:3; 28:20). This age .villend at the second advent (Mt. 24:29-31: 25:31-46; Rev. 19:11-21; Zech. 14:1-5), but the earth and man will continue forever (Gen. 8: 22: 9:12; Eccl. 1:4: Ps. 104:5; Isa. 9: 6-7; Dan. 7:13-14; Rev. 11:15, 21:3-22:51

1 This refers to the judgment of the nations (Mt. 25:31-46; Dan. 7:9). The tares v/ill be burned in the same sense the branches of Christ will be if they

whosoever hath not, from him shall be'^aken away even that he hath.

13 Therefore speak I to them in parables: " because ' they seeing see not; and hearing they hear not, neither do they understand.

♦14 And in them is.ful&lfid. ^^ prophecy of £-§a'ias, which sai5i,"By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

^15 For this people's heart is ' waxed gross, and their ears are dull of hearing , and their eyes they have closed ;' lest at any time they should see with their eyes, and hear with their ears, and should imderstand with their heart,-and should be converted, and I should heal them.

16"But blessed are your eyes, for they see : 'and your ears, for they hear .

17 For verily I say unto you. That many prophets and righteous men have desired to see those things which ye see, and have 'not seen them; and to hear those things which ye hear, and have not heard them.

(4) Parable of the sower explained (Mk. 4:13; Lk. 8:11)

18 ^Hear ye therefore the parable of the sower .

19 When any one heareth the word of the kingdom, and un-derstandeth it not, then cometh the I wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places , the same is he that heareth the word, and ■^on with joy receiveth it :

21 Yet hath he not root in him-6elf,"but dureth for a whilg : for when'tribulation or'^ersecution ariseth because of the word, by and by he is offended .

22 He also that received seed among the thorns is he that heareth the word; ^and the care of this world, and the"deceitful-ness of riches, choke the word , and he becometh unfruitful.

23 But he that received seed into the'good ground is he that heareth the word, and under-

standeth it; 'which also heareth

fruit , and bringeth forth, some

28 He said imto them. An enemy hath done this. The servants said unto him. Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

3(fLet both grow together until the harvest : and in the time of harvest I wiU say to the reapers, Gather ye together first the tares, and bind them in bundles to bum them: but gather the wheat into my bam.

(6) 3rd mystery: parable of the mustard seed (Mk. 4: 30; Lk. 13:18)

*31 ^ Another parable put he forth xmto them, saying,"The kingdom of heaven is^ Uke to a grain of mustard seed, which a man took, and sowed in hisfield:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

(7) 4th mystery: parable of the leaven (Lk, 13:20)

33 •" Another parable spake he xmto them: Ihe kingdom of heaven is '^ hke unto leaven, which a woman took, andTiid in'three measures of meal, till the whole was leavened.

(8) 2nd reason for speaking parables (Mt. 13:10; Mk. 4: 10; Lk. 8:9)

34 All these things spake Je'-§us unto the multitude in parables; and-without a parable spake he not unto them :

• 35 That it might be hilfiUed which was spoken by the prophet, saying, "I will open my mouth in parables; I wiU utter things which have been kept secret from the ' fotmdation of the world.

an hundredfold, some sixty, some thirty.

(5) 2nd mystery: parable of the tares and wheat

*24 " "Another parable put he forth imto them, saying, The kingdom of heaven is Like ned unto a man which sowed good seed in his field:

25 But while men slept,"his enemy came and sowed"^tares among the wheat,>and went his way.

26 But when the blade was spnmg up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said imto him, ^Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

(9) Parable of the tares and wheat explained. Cp. Mt. 13:18

36 Then Je'gus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said imto them. He that soweth the good seed is the Son of man :

38 The field is the w orld: the good seed are the children of the kingdom : but the tares are the children of the wicked one:

39 The enemy that sowed them is the'devil : the harvest is the end of ,the *^world : and the reapers are the angels .

40 As therefore the'tares are gathered and burned in the fire; so shall it be in the end of this world.

► 41 The Son of man shall send forth hi^angels, and they shall gather out of his kingdom all things that offend , and them which do iniquity ;

42 And shall" cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

do not abide in Him (Mt. 8:12; 13: 40-43.49-50; 24:31; 25:41, 46; Jn.l5:6)

m See A ngels , p. 632 of O. T.

n Another description of eternal hell, not the grave (v 42, 50; Rev. 9:2). Wailing, here and in v 50; weeping in 8:12; 22:13; 24:51; 25:30; Lk. 13:28; and gnashing of teeth in all these passages picture bitter remorse and pain

above that &om is used 7 times anu before is used 3 times in connection with the overthrow of the social world. Thus the N. T. is very clear that the earth became desolate and empty before it was re-created in the 6 days of Gen. 1:3-31

•^t — Continued, column 1

a Both tares and wheat must grov together until the end of the age (v 39-43, 49-50). Then they will be repa-rated (Ml. -24:29-51:25:31-46) b Note J, Ml. 4:17; note e, 19:24 c 16th N.T. prophecy in Mt. (13:31-33,being fulfilled). Next, v 44. Here mustard seed illusuatesthe kingdom of heaven, not the church (note r, v 11). It illustrates abnormal growth from a small beginning to a tree, becoming a refuge, a home, and a sphere of operation for demon powers

All references to the mustard seed emphasize its smaUness and some the greamess of the herb grown from it QAk. 4:31; Lk. 13:19; 17:6; Ml. 13: 32; 17:20). Several varieties in Judea grew rapidly into large herbs 10 to 12 ft. high. Rabbis used this seed to express anything minute. Instead of the kingdom of heaven growing normally and with only wheat in it, tares and demon powers seized upon it and made it the realm of profession b e coming the dominating power in it (v 4, 19, 32, 39, 47; 24:24) d Leaven is figurative of an (1 Cor. 5: 6-8; Gal. 5:9); false doctrines (Ml. 16:6-12; Mk. 8:15-21); and hypoc risy (Lk. 12:1). A woman used fig-urarively in an evil sense represems wickedness, fallacy, uncleanness, and unfaithfulness (Lam. 1:17): har-lotry(Ezek. 16:15, 22, 26, 28-59; 23: 1-49; 36:17; Hos. 1:2; 2:2-17; 3:1; Rev. 17); wickedness (Zech. 5:5-11; Rev. 17:5); and false religion (Rev. 17). When used in a good sense women represent Israel (Gen. 37:9-10 with Rev. 12; Ezek. 16); the two covenants (Gal. 4:21-31): and righteousness and purity (2 Cor. 11:2; Rev. 19:7-8), but neverthechurchitself(col.2, p. 230). Meal symbolizes the Word of God (Ml. 4:4; Jn. 6:47-63)

This illustrates how the kingdom of heaven teachings and the program of God in this age would become corrupted by false doctrines and unscrip-tural programs until the whole is cor-rupted(Lk.l8:8; 1 Tim.4:1-8; 2 fim. 3:5; 4:3-4; 2 Pet. 3:3-4) e All false teachings, religious programs, and professed Christian lives seek to hide behind the Word of God f Gr. saton, about 1 1/2 pecks. Three measures was a heaping bushel, the common quantity used by one baking for a large household (Gen. 18:6) g This applies only to this one discourse, for we find few parables in others h 12ih O. T. prophecy fulfilled in Mt.

(13:35; Ps. 78:2), Next, 15:8 i Gr. katabole, to cast or throw down (2 Cor. 4:9; Rev. 12:10). It should have been translated " overthrow " or " casting down of the world" in v 35; 25:34; Lk. 11:50: Jn. 17:24; Eph. 1:4; Heb. 4:3; 9:26; 11:10; 1 Pet. 1:20: Rev. 13:8; 17:8. With the exception of Heb. 11:10, katabole is used with kosmos. social world, and refers to the overthrow of the pre-Adamite world by the flood of Gen. 1:2; 2 Pec 3:5-8; Ps. 104:5-9: Jer. 4:23-26 and the defeat of Lucifer and his earthly kingdom before Adam (Isa. 14:12-14; Ezek. 28:11-17; Lk. 10:18)

Katabole is not the ordinary word for founding or foundation, a reference to the founding of the world would require the use of ihemeUos, as inLk.6: 48-49; 14:29;Actsl6:26:Rom. 15:20; 1 Cor. 3:11-12: Eph. 2:20; 1 Tim. 6:19; 2 Tim. 2:19: Heb. 6:1; 11:10; Rev, 21: 14, 19. This word is never used with kosmos, social system, or of ge, the earth. The verb, themelioo, occurs in Mt. 7:25; Lk, 6:48; Eph. 3:17; Col, 1: 23; Heb. 1:10; 1 Pet. 5:10. This verb is used only once of the founding of the earth (Heb. 1:10)

Katabole, therefore, means the disruption, overthrow, or ruin of the social system before Adam. In Gen. 1:1 we have the thernelioo. founding of the earth (Heb. 1:10), and in Gen, 1:2 we have the katabole, overthrow of the social system on the earth by a flood. Note in the first scriptures

ST. MATTHEW 14

John the Baptist beheaded

Feeding of five thousand

15

a The righteous will takeover the kingdoms of this world forever (Rev. 1:5-7; 5:10; 11:15: 20:4-6: 22:4-5; Mt. 25: 31-46; Zech. 14)

b Be luminous like the sun and inherit all things (Mt. 5:5; 25:35; Lk. 12:32: Rom. 8:17: Dan. 7:18, 22. 27; Rev. 21:7)

c See note g. Mt. 11:15 d 17th N.T. prophecy in MI. (13:44. fulfilled and being fulfilled). Next, v 45 e See note j, Mt. 4:17; note e, 19:24

f Here we have Israel's part in the kingdom or realm of profession in this age. She is like a treasure (Ps. 135:4; Ex. 19:5; MaL, 3:17) hid (lying dormant and failing to fulfill her calling, Rom. 9-11). The field is the world (v 38). The man is Christ (v 34, 37) seeking the treasure On. 1:11-12: Mt. 23:37-39). He joyfully gives His all to buy the field to get the treasure and all else in the field (PhiL 2:5-8: 2 Cor. 8:9: Tit. 2:14; Heb. 12:1-2). The treasure, though found, remains hidden in the world until Christ comes to take possession of it at His second advent (Rom. 11:25-29: Lk, 21:24; Lk. 1:32-33: Isa. 9:6-7)

g 18th N. T. prophecy in Mt. (13:45-46, fulfilled and being fulfilled). Next, V 47

h Here we have the church phase of the kingdom or realm of profession. The man, the seeking, the finding, and the purchase price are the same as in point f, above, but here the oearl is purchased and not the place where the pearl is found, indicatingthe church's calling is heavenly, and Israel's is earthly

i 19th N.T. prophecy in Mt. (13:47-50, being fulfilled and will be completely fulfilled at the second advent, Mt. 25:31-46). Next, 15:13

j This illustrates the universal gospel work of gathering men into the kingdom. Their continuance together(in the same net), their separation and destiny are the same as that of the tares and wheat (v 36-43, 49-50)

k Note k, V 39

1 Note n, V 42 m Question 6 1. Next, v 54

n Christ authorizes His disciples to be scribes (note w, Mt. 2:4)

o The 3th parable in this discourse illus-trates tne fact that the kingdom o f heaven truths are a mixture of new and old doctrines which will enable disciples to be qualified scribes inihe realm of profession. The householder is the same man in all the other parables -Christ (v 3, 24, 31, 37-45) p Mixture of old and new truths (v 52). Ministers must thoroughly understand truth and be able to disperse it abroad, " Things new and old " is a Jewish idi-om of great plenty (v 52)

q 8 parables of the kingdom (Mt. 13):

1 Classes of hearers (v 3-9, 18-23)

2 Mixing bad with good (v 24-30, 37-43)

3 Abnormal growth (v 31-32)

4 Truth corrupted (v -ii)

5 Israel's present state (v 44)

6 Chuichpliaseof the kingdom (v 46)

7 Universal effect of truth (v 47)

8 Mixture of old and new truths(v 52) r Nazareth (Mt. 2:23; Mk. 6: Lk. 4:16) s Questions 62-67. Next, 14:31

t Plural o f d una mis, inherent power. Used 11 times of Christ (Mt. 11:20-23; 13:54-58: 14:2: Mk. 6:2-14: Lk. 10: 13: 19:37). See note j, Mt. 9:8

u Jesus was not the son of Joseph, but the Son of God and Mary (Mt. 1:18-25: Lk, 1:33-35: Jn. 3:16)

V Gr. Miriam, not Maria , as in the case of the other Mary's. Six Mary's are mentioned in the N. T. and two Miriams in the O. T. (Ex. 15:20; 1 Chr. 4:17). The Mary's are: mother of Jesus (always clear); Mary Magdalene (Lk. 8:2; 24:10): sister of Lazarus(Mt. 26:7: Lk. 10:39-42; Jn. 11; 12:3); mother of James Qn. 19:25: Mt. 27: 56; Mk. 15:40); mother of Mark (Acts 12:12); a helper of Paul (Rom. 16:6)

w See note d, Lk. 8:19

X See James, p. 264

y 3 men called "loses" in the Bible:

»43" Thea shall the righteous shine forth"as the sun in the kingdom of their Father. 'Who hath ears to hear, let him hear.

(10) 5th mystery: parable of the hidden treasure

*44 'J4Again,'the kingdom o"t heaven is'like unto treasure hi3 «a a field; the which when a man hath found, he hideth, an(f for joy thereof goeth and sell->^ eth all that he hath, and buyeth that field}

(11) 6th mystery: parable of the pearl of great price

*45 *«Again, the kingdom of heaven isMike imto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought It.

(12) 7th mystery: parable of drag-net in the sea.

*47 •"Again, the kingdom of heaven is' like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

(13) Parable of the drag-net explained. Cp. Mt. 13:18, 36

► 49 So shall it be at the end of the '^world : the angels shall come forth, and sever the wicked from among the just, ►50 And shall ^ cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

(14) Sthmystery: parable of householder

51 Je'§us saith unto them, *THave ye understood all these

things? They say imto him, Yea, Lord.

52 Then said he unto them. Therefore every^scribe which is instructed unto the kingdom of heaven is like imto a man that is an householder, which bring-eth forth out of his treasure

'ihings new and old.

46 Jesus at Nazareth: again rejected (Mk. 6:1. Cp. Lk. 4:16)

53 *' And it came to pass, that when Je'§us had finished'these parables, he departed thence.

54 And when he was come into his 'own country, he taught them in their synagogue, insomuch that they were astonished, and said,'Whence hath this man this wisdom , and these ' mighty works ?

55 Is not this the "carpenter's son? is not his mother called

"Ma'ry? and '^ Tiis brethren . Jtlamei, and>j6'se§, anf Si'mon, and"Ju'das?

56 And his t^ sisters , are they not all with us? Whence then hath this man all these things?

57 And they were*^ offend ed in

him. But Je'§us said unto tbem,"A prophet is not without honour, save in his own country, and in his own house. 58 Ana "he dm not cmany mighty works there because of their unbelief.

CHAPTER 14

14

47 Herod's troubled conscience: murder of John the Baptist (Mk. 6:14; Lk. 9:7-9)

AT that time •'Her'od the •<■ tetrarch heard of the fame c! Je'§us,

2 And said unto his servants. This is John the Bap tist; 'he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 •" For Her'od had laid hold on J6hn, and bound him, and put him in prison for^He-ro'-di-as' sake, his brother Phii'-ip's wife.

4 For John said unto him, It is^ pot lawful for thee to have her.

5 And 'when he would have put h im to death,'he feared the multitude, because they coimted him as a prophet.

6 But when Her'od's"birthday was kept, the daughter of He-ro'di-as danced before them, and pleased Her'od.

7 WTiereupon he promised with an'oath to give her whatsoever she would ask.

8 And she, being'"before instructed of her mother, said. Give me here John Bap'tist's head in atharger.

9 And the "king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10'^'And he sent, and beheaded J6hn in the prison.

11 And his head was brought in a charger, and given to the damsel: "and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Je'gus.

48 Jesus again crosses Galilee: heals the sick (Lk. 9: 11)

13 * When Je'§us heard of if, he'departed thence by ship in to a desert place apart: and when the people had heard thereof,^they followed him on foot out of the cities.

14 And Je'gus went forth, and saw a great multitude, and was moved with 'compassion toward them, and he healed their sick.

49 Five thousand miraculously fed (Mk. 6:32; Lk. 9:11; Jn. 6:1)

15 •" And when it was"evening, his disciples came to him, saying. This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Je'ius said unto them,

1 Half brother of Jesus (Mt. 13:55; Mk. 6:3)

2 Sonof Alphaeusand Mary(Maria), the sister of Mary (Miriam), the mother of Jesus(Mt. 27:56; Mk. 15:40, 47)

3 Barnabas (Acts 4:36) See 9 Simon's, p. 78

Continued, column 4 —^^

6 Barsabas (Acts 15:22-32) b Christ notor}ly-bad4half brothers, but more thantwo sisters, for if there had been only two the word "both" instead of "all" would be here. See note d, Lk. 8:19 c Gr. skandalidzo^ scandalizedorstum-bled because of Him (v 41, 57)

a Mk, 6:4; Lk. 4:24; Jn, 4:44 b Notbecauseiiieir unbelief limited His power, but it kept them from bringing their sick to be healed. Christ made no failure in any one case He undertook to heal. Nor did unbelief of any-onepresent hinder His healing everyone who came to Him for healing. On the contrary, 23 times it is stated He healed "them all" and "every one" (Mt. 4:23-24; 8:14-18: 9:35; 11:5; 12: 15; 14:14, 35-36; 15:30; 19:2; 21:14; Mk, 1:32-35. 39: 3:10; 6:5, 56; Lk. 4: 40; 5:15, 17; 6:17-19; 7:21-23; 9:11: 17:17; Acu 10:38) c See note t, v 54; note j, 9:8 d Herod Aniipas (note u, Mt. 2:3) e Gr. tetartos. fourth. A mler over a 4th pan of a country, but it came to be used of any governor, f John was highly esteemed now by the

guilty, remorseful Herod g This infamous woman was both niece and wife to Philip and Herod, being the daughter of Aristobulus, son o f Herod the Great, She first married Philip, her uncle, by whom she had Salome. Later she left him to live publicly with her brother-in-law, who had been before married to the daughter of Aretas, king of Arabia Petra. Aretas made war onhim and destroyed !Herod's army, whichJosephus says was judgment on him for murdering John the Baptist (Ant. book V, 2) h Not lawful because she was his nieoe and his brother's wife (Lev. 18:6^ 16; 20:21) i One of 14 mlers offended by God's

servants (see list, Ex. 10:28) J Lived in misery because of his fear of the people and because of the torment of hisconscienceby thepreach-ing of John. In the end he feared the people more than God, so killed John k Either on the day of his birth or the day he began to reign. Both were counted as birthdays by kings (Hos. 7: 5; 1 Sam. 13:1). Persian kings always granted requests that were presented to them during such entertainment (Est. 5:3; 7:3) 1 It was common for such oaths to be

given on such occasions m What wickedness! This incestuous, bloody, adulterous, depraved mother! She was determined to rid herself and her husband of this troubler of conscience. Jerome says she was so wicked that, after gloating over the head of John, she drew out his tongue and pierced it with a needle n Gr. pinoki, a wooden platter(v 8, 11;

Mk. 6:25, 28; Lk, 11:39) o Cp. sorrow of Darius (Dan. 6:14-16) p After he had heard and obeyed many things John told him (Mk, 6:20). John spent about 1 1/2 years in prison q Like mother-like daughter true here r Not through fear, but to continue His work. John was popular and a great public commotion was expected over this murder, so Christ withdrew to avoid commotion being charged to Him. He did not want to exi^ose Himself unduly to His enemies before the time for Him to do so s Followed the shore line on foot to the north end and to the east side of the sea in Bashan t See note j, Mt. 9:36. Cp. 2:6; Lk.

10:33; 15:20: Heb. 5:2; 1 Jn. 3:17 u Jews had two evenings: 3 p. m., time of the evening sacrifice, and 6:00, near sunset. This was the first evening, for in V 23 the second evening on this dav is mentioned

—^^ Com, from column 2

a 6 men called "Judas" in the Bible

1 Half brother of Jesus and author of the Epistle of Jude(Mt. 13:55; Mk. 6: 3; Jude 1)

2 An apostle, called Lebbaeus and Thaddaeus, brother of James, Matthew, and perhaps Simon theCanaan-ite; all of them apostles (note m, Lk. 6:16; Ml. 10:3; Mk, 3:18: Jn. 14:22; Acts 1:13)

3 Judas Iscariot (Jn. 6:71, note)

4 Judas of Galilee (Acts 5:37)

5 Judas of Damascus (Acts 9:11)

ST. MATTHEW 15

Scribes and Pharisees reproved

a Elisha multiplied bread for 100 men (2 Ki- 4:42-43), Christ multiplied it two times for many thousands (v 21; 15:38: Lk. 9:10-17; Jn, 6:6-10)

b A command of authority(17:17; 21:2)

c We have no record of Christ closing His eyes in prayer.Six times He prayed with them open(v 19; Mk. 6:41; 7:34; Lk. 9:16; Jn. 11:41; 17:1)

d It was custo ma ry for Jews to give thanks to God at every meal (Mt, 15: 36; Mk. 6:41; 8:6; Jn, 6:11; 1 Cor. 10:16)

e Bread was baked in thin cakes, which had to be broken to be divided. To break bread means to eat food (Lk. 24: 35;Acts 2:42, 46; 20:7; 27:35; ICor. 10:16; 11:24). Herewehave a miracle of the creation of substance

f Many Je^s were basket carrying ped dlers, hence there were always plenty of baskets in a crowd. See note p, 16:9

g They .vere either afraid to return to Herod's country during the expected commotionover John's death, or were unwilling to embark without Him, perhaps remembering the last experience of the storm on the sea (8:23-26)

h Alone with God in retirement from the world and in prayer and meditation, as He so often was(Mk, 4:10; 6:47; Lk. 9:18, 36; Jn. 6:15). His private praying and conquest of Satanwere tile secret of His public po.-.er.

It was by prayer that He received the Holy Spirit (Lk. 3:21). It was by continued prayer that He received fresh anointings of the Spirit for His daily work. He used the same methods to get and keep power that are required of believers (Lk. 11:13; 24:49; Acts 1:14; 8:15; Eph. 6:10-18; Jude 20-24)

i Jews divided the night into 3 parts of 4 hours each and Romans into 4 parts of 3 hours each. The 4th watch would be 3:00 to 6:00 in the morning

j A notable miracle. Never before had any man walked on water

k Gr. phantasm a. a phantom. Only here and in Mk. 6:49. Apparition-by night has always been a supersciuon among all nations. To saQors it has always been a sign of shipwreck

1 Scream; shriek with fear m Peter actually walked on the water until he got his eyes off Jesus and on the storm. Looking at circumstances was the cause of failure

n Gr, ischuros. Trans, once boisterous.

but strong and mighty 22 times (Mt. 12:29; Lk. 11:22)

o Gr, katapontizomai, overwhelmed. Only here and in 18:6

p To catch and hold him up while standing on water was another miracle

q See note f, Mt. 6:30

r Question 68, Next. 15:2

s Gr, distadzo. to waver mentally. Only here and in Mt, 28:17. Not dipsukos . double-minded of Jas. 1:8; 4:8; 1 Cor. 11:2, or diakrino , hesitate, doubt, and be at variance with one's self of Mt. 21:21; Mk. 11:23; Rom, 4:20; 14: 23; Jas, 1:6; Acts 10:20; 11:12. If one wants an answer to prayer he must not

hesitate as to the lawfulness of the re^ quest; must not stagger over the greatness of the promise; must not say ye.-and no in his determination; and must

not waver mentally as to the outcome.

t Another miracle. All these events further convinced them that Jesus was the Messiah, the Son of God

u Christ accepted worship many times, proving His Deity (2:2, 11; 8:2; 9:18; 14:33; 15:25; 18:26; 28:9, 17; Mk. 5: 6; Lk. 24:52; Jn, 9:38), If He had rejected worship, as one in Rev, 19:10; 22: 8-9, it would have proved Him to be just another created being

V Second time He was acknowledged by men as the Son of God(Jn, 1:49), Demons also confessed it (Mt, 8:29. Cp. Mt, 16:16; 27:54)

w A fertile plain on the north shore of Galilee and west of Jordan about 4 miles long and 2 miles wide. It produced both temperate and tropical fruits

X Recognized Him, and proved faith in His power by bringing the sick

y See note h, Mt, 8:3

They need not depart;" Rive ye them to eat.

17 And they say unto him. We have here but five loaves, and two fishes.

18 He said. Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, [and the two fisnes,' and looking up to heaven.'^he blessed .^ and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve'baskets full.

21 And they that had eaten were about five thousand men , beside women and children.

50 Jesus walks on water: Peter fails (Mk. 6:45; Jn. 6:16)

*22 •" And Straightway Je'sus constrained his disciples to get into a ship, and to go before him imto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there'^one.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was con-trary .

whole.

15 CHAPTER 15

52 Jesus rebukes the Scribes and Pharisees (Mk. 7:1)

THEN came to Je'§us*scribes and^ "^Phar'i-seeg, which were of Je-ru'sS-lem, saying,

2"Why do thy disciples transgress the^tradition of the elders? for they*'wash not their hands when they eat bread.

3 But he answered and said unto them, ' Why do ye also transgress the commandment

25 And in the'fourth watch of the night Je'§us went unto them.' walking on the sea .

26 And when the disciples i saw him walking on the sea, \ they^ were troubled, saying, It' is a^pirit; and they'cried out for fear .

27 But straightway Je'§us spake unto them, saying, Be of good cheer; it is I; be not afraid .

28 And Pe'ter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said. Come. And when Pe'ter was come down out of the ship.'^ he walked on the water, to go to Je'sus.

30 But when he saw the wind "boisterous, he was afraid; and

begiiming to^sink, he cried, saying, Lord, save me.

31 And immediately Je'sus stretched forth his hand, and taught him, and said xmto him, "K) thou of httle faith. ' wherefore

didst thou' doubt?

32 And when they were come into the ship, the'wind ceased .

33 Then they that were in the t ship came and" worshipped him. saying,*Of a truth thou art the Son of God.

51 Jesus heals all sick people in Gennesaret(Mk. 6:53)

34 *" And when they were gone over, they came into the'^land of Gen-nis'a-ret.

35 And when 'he men of that place'had knowledge of him , they sent out into all that country round about, and brought unto him all that were diseased ;

36 And besought him that

of God by your tradition?

4 For God cnmmanHpH, saying, 'Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say . Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition .

7 Ye I hypocrites, well did E-sa'ias prophesy of you, saying,

*8"^his people draweth nista unto me with their mouth, an? honoureth me with their Ijpsl but their heart is far from me. i 9 "But in vain they do worship ' me, teaching ior doctrines the commandments of men.

53 True source of defilement: sins that damn the soul (Mk. 7:14; Gal. 5:19, refs.)

"K

10 *" And he called the multide, and said unto them,

ear, and understand :

11 ^ Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defil et h a man .

12 Then came his disciples, and said unto him,"Knowest thou that the Phari-sees were offended, after they heard this saying?

♦13 But he answered and said. Every plant, which my heavenly Father hath not planted, shall be'rooted up.4 •14'Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Pe'ter and said unto him. Declare unto us this parable. ^,

16 And Je'ius said,' Are ye also yet without understanding?

17 Do not ye yet imderstand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the'draught?

18 But those things which proceed out of the mouth come forth from the heart :'^and they defile the man.

19 For out of the heart proceed evil thoughts , murders, adulteries , fornications , thefts , false witness , blasphemies :

20 These are the things which they might only^touch the^hem defile a man : but to eat with of his garment: and as many | unwashen hands defileth not a as touched were made perfectly man.

z See note m, Mt, 9:20

-^^ Cont. from column 3 Rom. 13:9; Acts 6:13; 1 Ccr.15:15) 6 Blasphemies (note a, Mt. 12:31). For other lists of sins that v.-ill damn the soul, see Mk, 7:19-21; Rom. 1:29-32; 1 Cor. 6:9-11; GaL 5:19-21; Eph, 4-5; Col. 3:5-10

21; 15:7; Lk, 23:19-25; Rom. 1:29; Acts 9:1; Gal. 5:21; Rev. 9:21)

3 Adulteries-fornications (notes g andh, Mt. 5:32)

4 Thefts (v 19; Mk. 7:21)

5 Fabe wimessings. untrue testimo-nies, lying (v 19: 26:59; Mk. 10:19;

-^— Continued.column 2

a Gr. diasodzo , to be saved throughout or completely healed. It is used 8 times and only of bodily salvation (v 36; Lk. 7:3; Acts 23:24; 27:43; 28:1, 4; 1 Pet. 3:20), Not only whole, but perfectly whole. This is the only way Jesus healed. Not one case is recorded of a partial heaUng. There may be such things, but this is because of partial faith, for the law of faith is: "According to your faith be it unto you" (note w, Mt. 8:13)

b See note w, Mt. 2:4

c See note o, Mt, 3:7

d See note on Josh, 18:28

e Question 69. Next, v 3

f Jews held that the writings of the scribes were more important than those of the law and the prophets -"the words of the elders are weightier than the words of the prophets." Many like statements are found in the Tal-muds. Traditions were held to be the finishing touch to the Divine revelation g This was considered no small crime among religionists (Mt, 15:1-9)

h Question 70 . Next, v 12. You accuse My disciplesof breaking the traditions of the elders - I accuse you of breaking the commandments of God. You prefer human inventions i n religion more than God's Word (Mt. 16:6-12: 23:1-36; Mk. 3:1-6; 7:1-13; Jn, 5:10-16). Paul also rebuked Jews for the same sin (Gal. 1:13-14; Col. 2:8; 1 Tim. 1:4; 6:20; 2 Tim. 2:14-16; Tit, 1:14; 3:9)

i This meant, not only respect and submission, but also support of parents (Ex.2C:12; 21:17; Iev.l9:32; 2C:9; Dt.5:16;27:16;ax^.9:9; irLT-5:17)

j Ex, 21:17; Lev, 20:9; Dt, 27:16

k Gr. doron , anything that is dedicated (Mt,""o723-24: 8:4: 23:18-19; Mk, 7: 11; Heb, 5:1; 8:3-4; 9:9; 11:4). It is trans, offering (Lk. 21:4). Children who did not want to support parents used this tradition as an excuse to evade the law. They would enter into a deal with a corrupt priest for a small per cent to dedicate things to God which should go to parents. They then could claim them to be God's and not their own. Thus they would be free from any obligation to parents

1 Notes on Job 27:8 and Mt. 6:2 m 13th O. T. prophecy fulfilled in Mt. (15:8: Isa, 29:li3), Next, 21:5

n Much religion today is vain for this very reason

o This is all God ever required. Scriptures are so clear that if one will only hear he will understand

p No food defiles a man (Rom. 14:1-6, I7-23;Col. 2:14-17; 1 Cor. 8:8:1 Tim. 4:1-8J. Christ referred to foods which are taken into the stomach for nourishment and which go out as waste (v 17), not to unclean habits as liquor, dope, and sins of the heart that defile men (v 19-20)

q Question 71 . Next, v 16

r 2Qth N. T. prophecy in Mt. (15:13, concerning judgment of false teachers; Mt. 7:21; Rev. 20:11-15).Next, 16:4

s Every religious leader and his false doctrines shall be destroyed (Mt. 7:21)

t Note J, Mt. 7:16. This refers in particular to the wilful spiritually blinded Pharisees and their disciples who were the popular religionists of that day (v 12-14: 23:16-26; Lk. 6:39: Jn. 12:40: Rom. 2:19; 11:7. 25; 2 Cor. 3:14: 4:4: Isa. 56:10)

u Questions 72-73. Next, v 33

V Gf. aphedron ,place for alvine or bodily waste, sewer (Mt. 15:17; Mk. 7:19)

w Things that deale men:

1 Evil thoughts G r. dialogismos , trans, reasoning (Lk. 9:46): imagina tion (Rom. 1:21): doubtful (Rom. 15: 1); doubting (1 Tim, 2:8); disputing (Phil. 2:14): and thoughu (Mt. 15:19; Mk, 7:21; Lk, 2:35: 5:22; 6:8; 9:47; 24:38; 1 Cor. 3:20; Jas, 2:4), Here it means evil thoughts, reasonings, de-batings, and other intellectual rebellions against God

2 Murders or slaughters(v 19; Mk. 7:

i

ST. MATTHEW 16

Canaanitish woman's daughter healed

Jesus warns against the Pharisees IV

a Gr. meros, parts, borJen. Tlie Jewish parts, not the sea coasts

b 7th of over 24 unnamed women in MC (8:14: 9:18. 20: 12:42; 13:33; 14:6; 15:22; 18: 25; 20:20; 25:1-13: 26:7, 69, 71: 27:55). 3 women are named (L3, 5-6, IS: 14:5; 27:56; SS:!)

c See note on Mt, 1:1

d Miserably possessed (v 22: 17:15; 21: 41). Not uie same as in Mt. 8:G

e Gr. daimonizomai, to be exercised or controlled by a demon (Mt. 4:24; 3: 16, 28, 33; 9:32; 12:22: Mk. 1:32; 5: 15-18; Lk. 8:36; Jn. 10:21)

f Perhaps to give her time to manifest faith and earnestness, and complete her request

g This is still the artimde of some disciples who have no mercy and compassion of God and who are still ignorant of the true purpose and will of God in the atonement (Mt. 3:17; Jn. 10:10; 1 Jn, 3:8; 1 PeC 2:24)

h God's plan was to offer salvation first, including healing, to the Jews before going to the Gentiles (Jn. 1:11: Mt, 10:6; Rom. 1:16). God then planned the sameblessingfofGentiles (Mt. 21; 43; Jn. 10:16; Rom. 1:16; 9:24-33; Acts 15:13-18; Eph. 3:1-11)

i Lost in sin and because of going astray from God, not because their national identity was unknown (note b, 10:6)

j Threw hMself at His feet, making her last effort to get mercy

Her prayer was lOfolct

1 Short "i De^erate 7 worshipful

2 Humble 5 Rational 8 Persevering

3 Fervent 6 Re^iectful 9 Determined

10 FuU of faith in Christ

k Gr. kalos, right, good, proper iv 26: Mk. 7:27; Gal. 4:18; Rom. 14:21)

1 Jews were the first children of the kingdom (Mt, 8:12). Their bread here refers to the benefits that the Messiah was to bring to them, which included salvation for thebody, soul, and spirit - salvation from sin, ackness, demons,

and Satanic powers. These are familv rights, legal rights, promised lights, human ri^ts, Divine rights, and redemptive rights of all children of God. Children can have whole loaves if dogs can have crumbs (Mt.j 7:7-11; 17:20; 21:22; Mk. 9:23: 11 | 22-24: Lk. 11:1-13: 18:1-14; Jn. 1-: 12-15: 15:7, 16; 1 Jn. 3:21-22: 5:14-15) m Gr, kunaria. little do^, puppies, ^n-ly used twice (v 26: Mk. 7:27). Gentiles were called dogs by thf Jews, Christ merely used the commor ^jeech of His people (1 Sam. 17:43: 2 Sam. 3:8: 9:8; 2 Ki. 8:13; Mt, l:i. note). Dogs were not cared for in the East when grown. The term was lat offensive. It merely expressed t^^e fact that Gentiles were outside tie covenant rights of Israel

n The woman acknowledg;d her position as undeserving and ithout legal covenant rights to the chi dren's bread, and yet she used the Lor's own words concerning dogs as grouids for further claim for healing. Eve. dogs have some rights - ri^ts totre crumbs that the master throws awa and would •give to them. Childrei have enough bread and to spare, o she claimed the scraps for her daghter and won her case

o Christ could not tur. down such faith based upon such cairns. If she got healing on these grounds, certainly the children ca. still get their part of the bread <Au 7:9-11). Cp. her faith with tha. of the disciples (Mt. 6: 30: 14:31: IP:8). Only two people are spoken of ar having "great faith" (Mt. 8:10-13; 16:28). Cp. note f, 6:30

p All belie/ers ate promised what they want an^ they govern their own supply by faiti-. See scriptures under note 1

q See nrte a. Sit. 14:36

r The rroper way to get r.ealing or any othe- answer to prayer(l Pet. 5:7). Not one person ever went away from ffis fee' withotn His blessing

s Sei note b, s'.u 13:58

t Toe trje way to glorify God. If some ■•ad remained sick God would not have received this glory. The devil's works

54 Syropheniciarx woman's daughter healed: healing— the children's bread {Mk. 7:24)

21 •" Then Je'sus weij,t thence, and departed into the coasts of TjTe and Si don.

22 And, behold, a"woinan of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou'son of David; my daughter is '^ grievously" vexed with a devil

disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven°baskets full.

3S And they that did eat were four thousand men , beside women and children.

39 And he sent away the multitude, and took shin, and came into the coasts of^'Mag-da-la.

23 But he answered her'not a word. And his^disciples came and besought him, saying. Send her away; for she crieth after us.

^ 24 But he answered and said, I am not sent but unto the lost sheep of the house j)f Is'ra-el. "25 Then came^sEe and iwsir shipped him , saying. Lord, help

CHAPTER 16

16

me.

26 But he answered and said. It is not*Tneet to take the'chil-dren's bread, and to cast it to clogs.

27 And she said,"Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Je'sus answered and said unto her, o woman," great is thy faith : be it unto thee even as thou wilt. And "her

daughter was made whole from that very ho ur.

55 Jesus heals all sick people by Galilee (Mk. 7:31)

29 And Jesus departed from thence, and came nigh unto the sea of Gali-lee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were Jame, blind.

I dumb, maimed, and many i others , and 'cast them down

at Je'sus' feet; and he ' healed

them :

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole , the lame to walk. and the blind to see : 'and they glorified the God of isra-eL

57 Jesus again rebukes Pharisees (Mk. 8:10; Lk. 12:54)

THE Phar'i-sees also with the Sad du-fees came, and '^ tempting desired him that he would shew them a'-'sign from heaven.

2 He answered and said tmto them. When it is evening, ye say, It will be fair weather: for the sky is red.

3 And in the morning. It will be foul weather to day: for the sky is red and^lowring. O ye iiypocrites . ye can discern the face of the sky ;^but can ye not discern the signs of the times? *4 A " wicked and adulterous

56 Four thousand miraculously fed (Mk. 8:1. Cp. Mt. 14:15, refs.)

32 *" Then Je'sus called his disciples unto him, and said,"l have compassion on the multitude, because they continue with me now three days, and have

nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him; Whence should we have so ■ much bread in the wilderness, as to fill so great a multitude? i

34 And Je'sus saith unto them, How many loaves have ye? And they said. Seven, and a few little fishes.

35 And he commanded the | multitude to sit down on the ground.

j 36 And he took the seven loaves and the fishes.^'and gave thanks, and brake them, and I gave to his disciples, and the

generation seeketh after a sign; and 'there shall no sign be given unto it, but the sign of the prophet Jo nas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

58 Leaven of Pharisees and Sadducees explained (Mk. 8:1)

•6 ' Then Je'sus said unto them,-Take heed and beware of the""leaven of the Pharisees and of the Sad du-cees.

7 And they reasoned among themselves, saying. It is because we have taken no bread.

8 Which when Je'sus perceived, he said unto them, • O ye of little faith. '^why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how manyTsaskets ye took up?

10 Neither the seven loaves of the four thnu<;and, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Phar'i-sees and of the Sad

du-cees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Phari-seeg and of the Sad du-^ees.

S'? Peter's confession (Mk. 8:27;Lk. 9:18. Cp.Jn. 6:67)

13 * When Je'sus came into the "coasts of Css-a-re'a Philip'pi, he asked his disciples, saying, 'Whom do men say that I the Son of man ara?

14 And they said. Some say that thou art 'John the Bap'-

would have continued to be manifest, not God's (Acts 10:38; Jn. 10:10: Lk. 13:16). God may get glory out of som.e Uves in spite of sickness, but not because of it. See scriptures, note l.above See note j, Mt. 9:36 Questions 74-75. Next, 16:3 See notes d and e, .Mt, 14:19

deluded folio wers took him to be a god

11 Christa delphia nism: Jesus Christ is not divine "

12 Seventh pay Advenrism: In his humanity Christ partook of our sinful, fallen nature

s See notes on Mt. 3 and 14:1-12

a Gr. ^uris, large baskets like our clothes baskcts(v 37; 16:10; Mk. 8:8, 20; Acts 9:25). Not small ones as in iMte p, below

b A city on Galilee about 10 mi. so. of Capernaum

c First of many times in Mt. that His enemies sou^t to uap Him. See Mt. 26:3, tefs.

d See notes on Mt. 12:38 and Jn. 2:11

e Daik; cloudy; threatening a storm. They could discern details of the weatlier, but could not discern prophetical signs of the rimes or plain prophecy attested by miracles by their own Messiah. The many prophecies being fulfilled in John aiid Jesus con-srituted signs ofthe times of that day

f See notes on Job 27:8: Mt. 6:2

g Quesuon 76. Next. v8

h See note i, Mt. 11:16

i 21n N. T. prophecy in Mt. (16:4, fulfilled in the deatli, burial, andres-urreciion of Jesus; Mt. 12:40; 1 Cor. 15:3-8). Next, V 18

j 2nd time this sign is mentioned. See note q, Mt. 12:40

k See note e, Mt. 11:29

1 See notes i and j. Ml. 7:15-16 m Meaning the false doctrines of these groups (v 12; note d, Mt. 13:33)

n See note f, Mt. 6:30

o Questions 7 7-80. Next, v 13

p Gr. kophinos. hand-basket (Mt. 14:20; 1C:9; Mk. 6:43; 8:19: Lk. 9:17; Jn. 6: 13). Not the same basket as in note a, above

q Parts. Not the sea coast, but a city about 25 mi. no, of CatHjmaum. originally called Paneas because of a temple erected tlieretoPan, god of flocks and all material substance. Herod the Great rebuilt it and also built a temple dedicated to Caesar. Philip, te-tratch of Ilurea (Lk. 3:1), eiilarged it andnamedit Caesarea in honor of Tiberias Caesar, adding "PhiUppi" after himself to distinguish it from Caesarea on the sea coast. The ancient name was Dan (Gen. 14:14) oi Laish(Judg. 13:7)

r Question 31. Next, v 15. Christ in-quires of pubUc opinion to test the opinion of the disciDles(v 15; Lk. 9:18)

12 modem statements about Christ;

1 Christian Science: Jesus was the off-spring of Mary's self-conscious communion with God...Christ is incorporeal, spiritual... the divine idea of God... Mar>"s concepuon of him was spiritual.. .Jesus Christ is not God

2 Unity; Jesus is the I_in man, the self.. .the divine-idea,. .Reveal yourself to yourself by affirming, 1 AM THE CHRIST

3 Spiritualism: Christ is not the Son of God. Any just and perfect being is Christ... nothing more than a medium of a high order... not divine except in the sense that we are all divine

4 Jehovah's Witnesses or Russellism: Jesus Christ was a man - neither more nor less. ..none other than the archangel -Vichael. .Godcreated him... is dea d - forever dea d.. .suffered everlasting destruction... not resurrected bodUy

5 Theosophy; Christ is less an exter-nal Saviour than a living presence in the human spirit...in ume all men become Christ

6 Rosicruciatusm: The Son (Christ) is the highest Iniaate of the sun period. ..not the only begotten Son of God

7 Baha'ism: Jesus Christ is only one of many manifestauons of God... one of many Messiahs.. .His sufferings were no more than those of other prophets

3 Mormonlsm: Jesus is both the Father and the Son

9 Unitariainsm: The dogma we deny is the exclusive d ivinity of Jesus Christ. ..Our birth was as divine as that of Jesus

ST. MATTHEW 17

Jesus foretells his death

The transfiguration of Jesus

a Gr. form of EHIah and Jeremiah

b Question 82. Next, v 26

c Such confession from the heart brings and confirms the new birth (1 Jn. 5:1)

d See note a, Mt. 1:1

e Expresses His relationship to the Father. He is a separate and distinct person from the Father

14 testimonies of Sonsfaip: God declare:]esustobe"My beloved Son" (Mt. 3:17; 17:5). Jesus said. "I am the Son of God" (Jn. 10:36'). J2£.-mons (Mt. 8:29; Lk. 4:41): Gabriel (iX~l:32-35): disciples (Mt, r4:33): the centurian (Mt. 27:54); Peta_(Mt. 16:16; Jo, 6:69); John the Baptist Qa. 1:34); Manha (Jn. 11:27); Mark Tl:!): the Eunuch (Acts 8:26-38); Nathaniel On. 1:49); Paul (Acts 9:20; Gal. 2:20); and lohn . all called Jesus "The Son of God" Go, 20:31). John called Him "the only begotten Son" and "the Son of the Father" On, 1:18; 3:16-18; 1 Jn, 4:9; 2 Jn, 3). Satan. Pharisees, and others also undentood Him to claim sonship (Mt. 4:3-6; 27:40-43; Jn. 19:7). "The Son of God" is used 49 times; "only begotten Son" 5 times; "My Son" 10 rimes; "the Son" 34 times; and 'His Son" 24 times

f Living, in contrast to lifeless gods. See 14 li^ng things, p. 34

g Happy (note i, Mt, 5:3)

h Aramaic for "son of Jonah"

i Meaning a mortal in contrast with

the Spirit Being, the Father. Cp. ICor.

15:50; Gal. 1:16; Eph. 6:12; Heb. 2:14 j Revelations are always by " Spirit" and

not by flesh and blood. See note on

Revelation , p. 190 and 207

k 22nd N. T. prophecy in Mt. (16:18-19, being fulfilled). Next, v 21. The word " also " proves Christ to be a separate person from the Father. In v 17 the Father had given a revelation and in V18 Jesus also gave one. See 89 proofs of a Divine Trinity, p. 280

1 Gr. peiros. and Aramaic, kephas On.

1:42), a &agm.ent of a rock m Referring to Christ, the speaker, as in Jn, 2:19; 6:58, This is what? Not petros , but petra. an im. movable stone, Christ Himself, the only foundation of the church (1 Cor. 3:11; Isa. 28:16; Ps. 118:22). Peter was only one of the builders (Eph. 2:20-22; 1 Pet. 2:4-5; 5:1-8)

n Gr. oikodomeo. house-builder, building the body of Christ, the church (Eph, 1:20-23; 2:20-22; 4:13; 5:25-32; 1 Cor. 3:9; 12:13-31; CoLl:18. 24; lPet.2)

o Only one church, the body of Christ made up of all bom-again believers (1 Cor. 12:13; Eph, 2:20-22; 4:13; Acts 15:13-18). See Acu 7:38, note

p See notes on Hell , p. 620 of O. T,

q Noi to Peter only, for the same power is promised all beUevers (Mt, 17:20; 18:18; 21:22: Mk. 9:23; 11:22-24; 16: 15-20; Lk. 10:19; Jn, 14:12-15; 15:7, 16; Acts 1:4-8; 2:38-39; 5:32; 1 Cor. 12)

r Keys are a symbol of authority (Isa. 22:22; Rev. 3:7). Here they mean authority and power to do the works of Christ (Mt. 18:18; 16:15-20: Jn. 14: 12-15). Aliatever He bound and loosed is the true idea

s See Binding , p, 34

t See Loosing, p, 34

u See note k, Mt. 3:4

V 23rd K.T. prophecy in Mt. (16:21. fulfilled). Next, v 27, This begins the third period of His ministry, the rejectionof the Messiah, which is announced 4 times from here on (16:21; 17:22; 20:17, 28). In each announcement a new feature is added w Took Him aside or called Him. to order by a rebuke

X The la A of double reference. In such cases a human being is addressed, but an invisible person is also referred to. Part of <vhai is said applies to each and this is determined by what is applicable to either. Other examples of this law are Gen. 3:15: Isa. 14:4-27;

list: somei'S-lias; and others, Jei -tnias, or one of the prophets. .

15 He saith unto them. But

whom say ye that I am?

16 And Simon Peter answered and said, "Thou art ' 'the Christ, the'Son of the'Hving

exchange for his soul?

♦27 "For the Son of inan_ shall ,

God.

60 First mention of the New Testament Church

17 And Je'sus answered and said unto hinv 'Blessed art thou, Simon *Bar-j6ni: 'for flesh and blood hath not 'revealed it imto thee, but my

come in the*gIor%- of his Father ^vith his angels; and'^jhen. he shall reward every man according toTiis works.^

66 Transfiguration predict-ed(Mk.9:l; Lk. 9: 27; 2 Pet, 1:16)

28 Verily I say unto you, There be'some standing here, which shall not taste of death, *till they see the Son of man coming in his kingdom.

Father which is in heaven. •18 And I say^aho unto thee, That thou art'Peter, and upon this rock I wil]^uild°my church ; and the" gates of hell shall not prevail against it.^

61 Peter given the keys of the kingdom of heaven (Cp. Mt. 18:18, refs.)

► 19 And I wil! give unto"thee the ^kevs of the kingdom of heaven; and whatsoever thou shait 'bind on earth shall be bound in heaven: and what-

17

CHAPTER 17

aofever thou shairloose on earth ■hail be loosed in heaven. 20 "Then charged he his disciples that they should tell no man that he was Jesus the Christ.

62 Jesus foretells His death and resurrection (17: 22; 20:17; 26:1; Mk. 8:31; 10: 32; Lk. 9:22, 44; 18:31)

67 Transfiguration: preview of the coming kingdom (Mk. 9:l;Lk. 9:27;2 Pet. 1:16)

AND' 'after six days Je'sus ■ 'taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was'transfigured before them: and his face did shine as the stm, and his raiment was white as the light.

3 And, behold, there appeared unto them'Mo'ses and'E-li'as talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here'^three tabernacles; one for thee, and one for Moses, and one for

t-li'as.

■ 5 While he yet spake, behold,

a"bright cloud overshadowed

them: and behold'-'" a voice out

*' ^rom that time forth be- i of the cloud, which said. This

is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard itfthey fell on their face , and were sore afraid.

7 And Je'sus came and touched them, aid said, Arise, and be not airaid.

*21

gan Jesus to shew unto his disciples, how that he must go unto Je-ru sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

63 Jesus and Peter rebuke each other (Mk. 8:32-33)

22 Then PeteAook him, and began to rebuke him, saying. Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said un-to Pe ter. ^Get thee behind me,

thou art an offence me: for

Satan :

art an

thou savourest

unto

not the things that be of God,

but those that be of men.

64 Disciple ship tested: value of a soul (Mk. 8: 34-38; Lk. 9:23)

•24 * T^en said Je'sus unto his disciples, If any man will come after me, let him deny himself, and take up his cross.

and follow me. ► 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

65 Second advent predicted (Mt, 24: 3-25: 46; Rev. 19: U)

26^For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in

8 And when they had Lifted up their eyes, they saw no man, save Je'sus only.

9 And as they came down from the mountain, Je'sus charged them, saymg, TeU the vision to no man, uiitu the bon of TTian be risen again from the dead.

68 John the Baptist and Elijah (Mk, 9:11-13. Cp. Mt. U:14; Lk. 1:17; Jn. 1:17-21; Mai. 4:5-6)

10 And his '"disciples asked him, sa>Tng,'Vr'ny then say the scribes tliat E-li as must first come?

♦11 And Je'sus answered and said unto them,' E-h"as truly shall first come, ard restore all things.

12 But I say imto you, That £-lias is "come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples imder-stood that he spake unto them of John the Baptist.

69 Powerless disciples: the Mighty Christ (Mk. 9; Lk. 9)

Ezek. 28:11-19 y See notes on Mk. 8:34-35 z Question s 33-84. Next. 17:10

—^^- Cont. from column 3 u Referring to John the Baptist coming in the spirit and power of Elijah to do beforethe first advent what Elijah wiU do before the second advent(v 13; Lk. 1:17; Isa. 40:3; MaL 3:1)

The first resurrection is xiic. one "out from among the dead" and the seccnd_ resurrection is that of aU Lhe rest of the dead (Rev. 20:4-6) The three of them (v D Ouesdcn 55. ;.'ext, v 17

prophecy in Mt. (17:11-v 22

25lh N. T.

12, fulfilled). Next,

Continued, column 2

a 24th N.T. prophecy in Ml. (16:27-28. V 27 unfulfilled; v 28 hilfilled). Next, 17:11 b Sufferings are generally mentiooed preceding the glory (v 21-27; Rom. 8:18; CoL 3:4; 1 Pet. 1:11). Christ will come the next time in glory, not in sufferings (Dan. 7:13-14; Zech. 14; Mt. 24:29-3h 25:31-46; Rev. 19:11-21) c Mt. 13:41; 24:31; 25:31; 2 Th. 1:7 d This refers to the judgment of the nations at the second advent(Mt. 25:31-46). The righteous dead will be judged before this (notes, 1 Cor. 3:11-15; Rom. 14:10; 2 Cot. 5:10) and the wicked l.OOOyears after this(Rev.20) e According to his works, not according

to the age in which he lived f Referring to disciples seeing Him traru-figured, as He will be in the kingdom when it is set up at the second advent (17:1-8; 2 Pet. 1:36-181 g See 4 "bill's" of gos.' g.^er:ts ,p.34 h Fulfilling the prediction of 16:28 i Takes them aside from the rest, as on

other occasions (26:37; Mk. 5:371 j Gr. metamorphoo. to change the form. Only here and inMk. 9:2; Rom. 12:2; 2 Cor. 3:18, Cp. traiufiguration of Moses (Ex. 34:29-35) and of Stephen (Acts 6:15)

k Moses had Deen dead over 1700 years and his body was then in corruption (Dt. 34; Jude 9). He evidently was brought up from paradise below the earth (notes, Lk. 16:21-31). This is an example of full consciouaiess and of a soul wearing clothes between death ana tesunection (Rev, 6:9-11; Heb, 12:23; Ps. 16:10). Christ had not yet become the first-fruits of all that had died, so Moses could not have had a resunected body (1 Cor. 15:20-23)

Moses and Elijah sent to confirm:

1 The abolition of the law (Mt. in-11-13; Lk. 16:16; Gal. 3:19-25: 4:21-31; 2 Cor. 3:6-15; CoL 2:14-171

2 The fulfillment of prophecies of the sufferings of Messiah (Lk, 24:2S-27, 44-45; Jn, 1:45; Acts 13:29-41)

3 Christ as the Messiah, the sole authority from God and the Mediator between God and man (Acu 3:22-23; Heb. 1:1-2; 1 Tim. 2:5)

4 The reality and consciousness of departed spirits (Lk, 16:19-31; Rev, 6:9-11; Heb. 12:23; Eph. 4:8-10)

5 The immortality of the soul (1 Pet, 3:4; 4:6; Ps. 16:10; Lk. 20:38)

6 The second advent, rewards and punishments (Mt, 16:27; 24:29-25:46)

7 Bodilyresurrection(17:9; Jn.5:28-29: 1 Cor. 15; Rev. 20:4-15)

8 The reality of the future eternal kingdom (16:28; 17:1-9: Rev. 5:10; 11:15: 20:r-10)

Elijah, not yet dead, had then been living in heaven in his earthly body for nearly 1000 years (2 Ki. 2; MaL 4:5-6: Zech, 4:11-14; Rev. 11:3-11)

m Gt. Skene, ^ade, booth, tabernacle (V 4; Mk. 9.5; Lk. 9:33; Acts 7:43-44)

n A visible evidence of God's presence (Ex. 13:21-22; 14:19-24: 16:10; 19:9, 16; 24:15-18; 34:5)

o God's voice has been heard many rimes. 45 uses of voice. 625 of O. T.

p A normal thing with men who have met God (Job 42:5-6; Isa. 5; Dan, 3: 18; 10:5-11; Acts 3:4; Rev, 1:17)

q Gr. ek, out from o: from among. Always usedof Christ and saints asbeing resurrected out from among the dead. All the righteous v,ill be raised from among the wicked dead before the Millennium. The wicked will remain dead until the end of the Millennium (Rev. 20:4-6, 11-15). Note the many tim.es the " out resurrectio n" fror?. among the dead is m.entioned (.Mk. 6: 14: 9:9-10; 12:25: Lk.9:7: 16:31; 20: 35; 24:46: Jn, 2:22; 12:1, 9, 17; 20:9; 21:14; Acts 3:15; 4:2, 10; 10:41; 13: 30. 34: 17:3, 31; Rom, 4:24; 8:4, 9. 13; 7:4: 8:11: 10:7, 9: 11:15; 1 Cor. 15:12, 20: Gal. 1:1; Eph. 5:14: PMl. 3:11; CoL 1:18; 2:12; 1 Th. LU; 2 Tim.2:8: Heb, 13:20; 1 Pet. 1:3, 21).

ST. MATTHEW 18

Jesus pays tribute

19

1

a Four (Christ, Peter, James, and John, V 1, 10) came down from the mountain the next day after the transfiguration (Lk. 9:37)

b Ancients always fell down and touched the knees of the person whose kindness was asked (Ex. 9:29, note)

c Gr. seleliazomai, moonstruck. The epilepsy was supposed to have been caused by the moon because the attacks were worse at the change and full of the moon. It was really caused by a demon which attacked during this time so as to make others think the moon v> as the cause (v 18; Mk. 9:17; Lk. 9:38)

d See note d, Mt. 15:22

e The demon sought to kiU the boy by this means, so that his Life was in continual danger causing the parents much concern

f The nine that were at the foot of the mount of transfiguration (v 1) g These were normal disciples according to modern standards which do not de mani or expect men to have power over demons as the N. T. promises(Mk, 16:17-18; Lk. 10:19; Jn. 14:12)

h Questions 86-87. Next, v 19. This applied to the disciples because o f their unbelief (v 20), to "the father whom He addressed in panicular (Mk. 9:17-24), and to the scribes who were questioning the disciples (Mk. 9:16)

i A command of authority and absolute confidence in God

j Jesus rebuked the devil, not iliemoon, for He knew the source of tlic trouble (Mt. 4:23-24; 10:1-8; Jn. 10:10; Acts 10:38), see Demo ns, p. 632 of O. T.

k Question 88. Next, v 24. These disciples were at least honest enough to investigate the reason for failure A simple and a complete answer. This is still the reason for failure to cast out demons and for unanswered prayers of every kind, God promises answers to all alike on condition one is in Christ and doubts not (v 20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; Heb. 11:6; Jas, 1:5-8) "if ye have faith" it will bt done-whatever you say, but if you do not have faith it will not be done

n Faith, pure and unmixed .vith doubt as a grain of mustard seed, can "'ven move a literal mountain (v 20). See Faith, p. 201

o The mount of transfiguration, not some difficulty (v 17; Mk. 11:22-24; Lk. 17:6; 1 Cor. 13:2)

p As if pointing to a particular place

q Nothing promised by God's Word or that is good for His children (Ps. 34: 10; 84:11; Mt. 7:11; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16)

r Implying different kinds of demons, and different degrees of power to cast them out. See note a, Jn, 3:34

s See Fasting and prayer .p. 629 of O. T.

t 26th N. T. prophecyin Mt. (17:22-23, fulfilled). Next. 18:7. The second announcement o f His sufferings and the first of the betrayal (16:21)

u From tlie mount of transfiguration

v G r. didrachma, double drach me. about 32(i. This was the temple tax which every Jew paid yearly (Ex. 30: 13; 2 Ki. 12:4; 2 Chr, 24:6-9)

w Questions 89-92. Next. 18:1

X This is evidence that Christ paid all taxes and tributes common amongthe people. Christians are subject to all laws (Rom, 13:1-8)

y Anticipating what Peter was going to ask He gave the answer first

z Gr. kensos and Latin census, poll or registration tax

a As this tax is levied for the temple of whichlamLord, then lam not obliged to pay, and My disciples, Uke priests that minister, should be exempted from it. But to save any offense we wiU pay (v 26-27)

b Gr. stater, about 64(J, enough for both Christ and Peter to pay the tax. This is a notable miracle. If the money was in the fish it took a miracle to know it was there. If it was not in the fish it took a miracle to get it to go

m

14 ' And when "they were come to the multitude, there

^ame to him a certain man, Toieeling down to him, and saying,

15 Lord, have mercy on my son: for he is' lunatick . and^ore vexed: for"ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to'thy disciples, and they ^could not cure him.

17 Then Je'§us answered and said, iQ faithless and perverse

generation , how long shall I be with you? how long shall I suffer you? 'bring hun hither to me. ,

18 And Je'§us 'rebuked the devil; and he departed out of him: and the child was cured from that very hour .

70 Prayer and fasting: the cure for unbelief (Mk. 9: 28)

19 Then came the disciples to Je'gus apart, and said,'■Why could not iifi. cast him out? ►20 And Je'§us said unto them. Because oi your unbelief: for verily I say unto vouV Ii ve have faith " as a grain of mustard seed, ye shall say unto "this mountain. Remove hence "to yonder place; and it shall re move; and ' ^nothing shall be impossible unto you. 21 Howbeit '^this kind goeth not out but by ' prayer and fastin g.

71 Jesus again foretells His death and resurrection(16: 21; Mk.9:30;Llc.9:44,refs.)

*22 * And while they abode in Gal'i-lee, Je'§us said unto them. The bon of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

72 Miracle of the tribute money (22:15; Mk. 12:13; Lk. 20:19)

24 *' And when they were come" to Ca-per'na-iim, they that received 'tribute money came to Pe'ter, and said.^Doth not your master pay tribute?

25 He saith,^Yes. And when he was come into the house, Je'gus'prevented him, saying. What tninkest thou, Si mon.-' of whom do the kings of the earth take custom or-tribute? of their own children, or of strangers?

26 Pe'ter saith unto him, Of strangers. Je'gus saith unto liini. "Then are the children free.

27 Notwithstanding, lest we should offend them , go thou to the sea, and cast an hook, and take up the fish that first Cometh up; and when thou hast opened his mouth, thou shalt find a "piece of money: that take, and give imto them for me and thee.

CHAPTER 18 18

73 Sermon on discipleship

(1) Carnal nnan's great question (Cp, Mk. 9: 33;Lk. 9:46;22:24;Mt, 20:20, 24)

AT the same time came the ■ disciples unto Je'gus, say-ing.^Who is the greatest in the kingdom of heaven?

(2) The answer (Mk, 9:33; Lk. 9:46; 22:24; Jn. 13:3-17; Jas. 3:1; 4:5-10)

2 And Je'§us called a little child unto him, and set him in the midst of them,
•3 And said, VerUy I say unto you, "Except ye be '^converted. and
become"as little children, ye shall not'" enter into the kingdom of heaven.
►4 (Whosoever therefore*shall humble himself as this little child, the same
is greatest in the kingdom of heaven.

(3) Offences to believers from the world (Mk. 9:42; Lk. 17:1; Jn. 15:18, refs.)

^■5 ""And whoso shaU receive one such little child' in my name receiveth me.

6 But whoso shall ' offend one of these*'little ones which believe in me, it were better for him that a ' millstone were hanged about his neck, and that he were drowned in the depth of the sea.

*7 l!"Woe unto the world because of offences! for il"must needs be that offences come; but woe to that man by whom the offence cometh!

(4) Offending bodily members (Mk. 9:43-48; Mt. 5: 29)

•8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into^everlasting fire.

•9 And if thine eye offend thee, pluck it out, and cast it from thee: ^ it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

(5) A warning to all (Mt. 5: 23, 38-42; Lk. 17:1)

•10 " Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their'angels do always'behold the face of my Father which is in heaven.

(6) The lost sheep: the seeking Saviour (Lk. 15: 3;19:10)

^11 For the Son of man is come 'to save that which was lost.

12 "How think ye? if a man have an'hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ?

13 And if so be that he find it, verily I say unto you, he re-joiceth more of that sheep, than of the ninety and nine which

get the money and bring it to Peter. Jesus here shows another example of material supply. Nothing is impossible to the believer (v 20; 21:22; Mk. 9: 23; 11:22-24; Jn, 14:12-15; 15:7, 16). Gifts of the Spirit are for men today to enable them to repeat the works of Christ that He did by these same gifts a Cor. 1:7; 12:1-11; 13:1-3; Jn. 14:12)

1:14; Ps. 34:7), See p. 632 of O. T. s See God's face now, as all believers will in eternit> (Rev. 22:4-5). Seeing the face is an idiom of personal pres ence (Esther 1:14; 2 Ki. 14:3) t See note s , Lk, 5:32 u Questions 94, 95, Next, </ 21 v Lk, 15:4. Note the effects of finding the one (v 13)

a Question 93, Next, v 12. Anoldquestion among disciples to this day, who stiU classify men in the gospel as to position and rewards contrary to the constant rebuke of Christ (v 3-4; 20: 20-28; 23:8-11; Mk. 9:34-37; Lk. 9: 46-48; 22:24-27), In these scriptures He did not rebuke men for expecting a literal earthly kingdom or for wanting to be in it, but He made it clear that entrance into, and place and position in it are on a different basis from that of the world. See note j, Mt, 4:17

b The conditio n of entrance into the kingdom to have a part in its admiaa istration. Only Christians who have part in the first resurrection will be kings and priests on earth when Christ comes to reign (Rom. 8:17-18; 1 Cor. 4:8; 6:2-3; 2 Tim, 2:12; Rev. 1:6; 5: 10; 20:4-6; 22:4-5), Unsaved men ^ill be in the kingdom in die Millennium, but they will not inherit the kingdom and rule it (Isa. 2:2-4: 65:20; 66:19-21; Zech, 8:23; 14:16-21; Rev, 20:7-10). See other " Except's " p. 201

c Meaning, right about face, or a change of direction, a new walk with God (Ps. 19:7, note; 51:13; Lk, 22:32; Acts 3:19; Jas, 5:19)

d Become without worldly ambitions to be the greatest and without lust for money, power, and fame, as little children are, who act among themselves as equals (Mt. 23:5-12)

e This refers to the eternalaspectof the kingdom, not the present realm of profession in this age, for both tares and wheat and good and bad are now in the kingdom (Mt. 13:11). To enter it and have a part in it eternally one must be converted (v 3; Jn. 3:3)

f Used 179 times; 70 in the O. T. and 109 times in die N. T., and expresses free moral agency and personal and individual sovereignty of action All meji are free to obey or disobey:

1 God(Mt. 12:50; Mk, 3:35)

2 Christ (Mk, 8:34; 1 Jn. 3:6, 10; 4: 15; 5:1; 2 Jn, 9)

3 The Holy Spirit (Mt. 12:31-32)

4 The Word (Mt. 5:19; 1 Jn. 2:5)

5 Satan (Rom. 6:16-23)

6 Sin(Jn. 8:34; 1 Jn. 3:4-15)

7 Civil laws (Rom. 13:2)

8 God's conditions of salvation (Jn. 3:15-20:4:14; Acts 2:21: 10:43: Rom. 9:33: 10:9-13; Rev. 22:17)

g The way of greatness in die svorld is to go up by every means at the expense of all others; the way of the gospel is to go down ; to become least and the servant of r^l,considering ti^e other thebetter maii(Lk. 14:11; 18:14; Jas. 4:6, 10; 1 Pet. 5:3-7; Phil, 2:1-3)

h Used 51 times; 41 times in the O. T. and 10 in the N,T, It means the same as " whosoever" of note f, above

i Whatever is done to the least believer is done to Christ

j Cause to stumble so as to be lost

k Christ used a little child as an emblei;^^ of a tme disciple, so now ^e-Jzeim here means a disciple ^„.-

1 About 18 in, in diameter^'"and 3 in. thick. Here and in Lk, .17;2. This .vas a mode of punishme-.nt by Syrians Greeks, and Egyptian^ ' m 27 th N.T. prophecy i; gj_Mt. (i8:7-9, v 7 being fulfilled, v fj-9 .,iii be'fulfilled at the judgment-, Rev. 20:11-15; Acts 17:31). Next, 1^9:28

n Must, as a bitter foijntain must send forth bitter water (J?js. 3:11)

o Gr. gehenna, the eternal heU (Lk. 12: 5, note). How inconsistent to teach such sutements rC;fer to the grave, for all people go to-graves at deadi, but the wicked only go to gehenna. The 12th time inMt. Jesus mentions eternal hell fire and punishment for the wicked (5:22, 29, 30: 7:19; 8:12; 10-28:11:23; 13:30, 40-42. 49-50; 16:18; 18:8-9; 22:13; 23:15; 24:51; 25:30-46) p Would it not bebeaer to do this literally than to spend eternity in hell? The whole idea is to get rid of offending members that constantly cause sin.

q See note e, Mt. 11:29

r Angelsmiiisterto each believer(Heb.

ST. MATTHEW 19

About trespasses and forgiveness

Concerning marriage and divorce

a God's will is that all men be saved (1 Tim. 2:4: 2 Pet. 3:9; Jn, 3:16). All ;vho meet His terms will be saved Qn. 3:16-20; Rom. 1:16; 10:9-10; Eph. 2: 8-9; 1 Jn. 1:9) b Anyone of the same religious society c 3 steps in church discipline;

1 Senle aU personal differences by yourself (v 15; 5:23-26; Lk. 17:3-4; Lev. 19:17)

2 Confirm your personal efforts by two or three witnesses (v 16; 2 Cor. 13: 1: DU 17:6; 19:15)

3 Take a stubborn and unforgiving brother before the church and if he refuses all means of reconciliation, then let himbe excommunicated(v 17). If men will not forgive, neither will Cod forgive (Mt. 6:14-15: 18:21-35; Mk. 11:25-26: Rom. 16:17)

d 7 N.T.reasons for excommunication:

1 A trespass (Gr. hamartia. sin, note V, Jn. 1:29) plus an unforgiving spirit (Mt. 18:15-17)

2 False doctrines and offences contrary to Scripture (Rom. 16:17)

3 Hating Christ (1 Cor. 16:22)

4 Disorderly conduct and disobedience (2 Th. 3:6, 14-15)

5 Apostasy (1 Tim. 1:19-20: 4:1-8; 2 Tim. 3:5: 4:1-4)

6 Heresy (Tit. 3:10:1 Tim. 6:3-5)

7 Fornication and other gross ans that damn the soul (1 Cor. 5:1-13: 6:9-11: Gal, 5:19-21; Mk. 7:19-21; Rom. 1:

- 18-32; Col. 3: 5-10; 1 Tim. 6:3-5) e Gr. ethnikos, pagan, a Gentile. Used only here and in Mu 6:7. Be a Christian toward him, as you would a stranger whom you would seek to win to Christ, but have no religious communion with him until he repents. Then for^ve Mm, letting his sin be a thing of the past (Mt, 6:14-15; 18:21-35; 2 Cor. 2:6-11; Gal. 6:1) f See noteb, Mt. 5:46 g See notes r, s, and t, Mt. 16:19 h The word " again" means " once more " and evidently points to a repeat of the truth of v 18, that every believer can have power to bind and to loose. It is expressed here in another form, that anything asked for by any two in agreement it shall be done (v 19) i Not only two can condemn a man in a church coun of trial (v 16-17), and two can move God to get whatever they ask and agree upon in prayer, but two can constitute a local church with God's presence assured inChrist(v 20) j A clear reference to the omnipresence, omniscience, and omnipotence of Christ amongbelievets; consequently, proof of His Deity k Questions 96-97. Next, v 33 1 Mk, 11:25; Rom. 12:19; Eph, 4:32 m Until 490 times, or indefinitely n See note j, Mt. 4-17; note e. 19:24 o 39th of Jesus' parables in Matthew. Of the 48 parables in Mt. note the num^ berof two'samong them:Two kinds of seasoning (5:13), lights (5:14-15)

^^asures (6:19-21). creatures (6:26)

rairfJePUS:

5),anirr;^^5(

(713-14), iiees and frmts (7:15-20),

fignt (6:28-29), eye troubles (7:3 inirr;^l5(7:6),fathers(7:7-ll), ways

foundation:^ (7:24-29). classes (9:11-13). bridegiOoms(9:15). cloth(9:16) bottles(9:IT)' preachers(10:16), spar-to ws(10-29-r:fl); ^^Pes of people

(11:7-9\: kinds of cl^^'^ren (11:16-19); types of scholars (ll:25): sources of power (12:29); signs (t?-2:40: 16:1-5): possessions (12:«-4q); seed(13:24-43): fish (13:47-50); tru?! (13:52): plants (15: 13-14): defilemrDt (15:11-20): doctrine (16:6-12); li"le ones (18:1-10); iieep(18:ll-14):fervants (18:23-35); laborers (20:l-i6)r\»°5 (21:28-32); husbandmen(21:33-:^): SU^st^ (22:1-14); reUgion (23:25-?-^: snakes (23: 33): ages (24:37-39); r^^n (24:43-44): servants (24:45-51): a^^^^^^^ (25=1-13): business men (25:1^3") Note: Biblical use of thr '^f^ "parable" is in the widest senst' °f the term, wherein there is praciice^y ^ .?^' ence between the parabL® ^^'^ simile. This broad usageincludes^i^Pl®?*"?-parison (Mt. 24:31-32);obscure ^imil-

Iwent not astray.

14 Even so^it is not the will of your Father which is in heaven, that one of these little ones should perish.

(7) Discipline of believers (Mt. 5:23; lCor.5; 1 Tim. 5:20)

•15 " Moreover if thy*brother shall trespass against thee, go and'tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

•16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be estabUshed. •17 And if he shall neglect to hear them, tell it unto the j church: but if he neglect to hear the church,"let him be unto thee as an"heathen man and a'publican.

(8) Believers promised power (Mt. 17:20; 21:22; Mk. 9:23; Jn. 14:12; 15:5, 16;20:23; Lk. 24:49; Acts l:8;lCor. 12: 7-U)

►18 Verily I say unto you, Whatsoever ye shall ^ bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

(9) Power of united prayer (Mk. 11:22; Jn. 15:7, 16; 16:23)

►is"Again I say unto you, That if two of YOU shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

(10) Simplicity of local churches and Christian worship

►20 For where' two or three are gathered together in my name. ithere am T in the midst of them.

with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him aif hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his feOowservant fell down at his feet, and besought him, saying. Have patience with me. and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said imto him, O thou wicked servant, I forgave thee aU that debt, because thou desiredst me:

33"Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and deUvered him to the'tormentors, tiU he should pay all that was due unto him. •35 So <* likewise shall my heavenly Father do also imto you, if ve'° from your hearts forgive not every one his brother their trespasses.^

CHAPTER 19

(11) Law of forgiveness (6: 14; Mk. 11:25; Lk. 17:4)

21 ' Then came Pe'ter to him, and said, Lord." how oft shall my brother sin against me, and 'l forgive him? till seven times? •22 Je'§us saith imto him, I say not unto thee. Until seven times: but, Pntil seventy times seven.

(12) Forgiveness: parable of the unmerciful servant,

23 ". Therefore is the" kingdom of heaven° likened unto a certain king, which would"take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him "tea thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying. Lord, have patience

74 Jesus heals multitudes

AND it came to pass, that ■ when Jesus had*finished these sayings, he departed from Gal'i-lee, and came into-the coasts of Jii-daei'^beyond Jor'-dan;

2 And great multitudes followed him; and he'heaJed them there.

75 Law on divorce and remarriage (Mt.5:31; Mk.lO: 1; Lk. 16:18; Rom. 7:1-3; 1 Cor. 7)

3 ^ The Phai'i-sees also came unto him, tempting him, and saying unto him,'Is it lawful tor a man to'put away his wife for' ^every cause ?

4 And he answered and said unto them.'^^Have ye not read, that he which made them at the begiiming made them male and female,

•5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

•6 Wherefore they are no more twain, but one flesh. What therefore God hath ^joined together, let not man put asunder.

7 They say unto him,"Why did Mo'ses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, M6'§e§ because of the 'hardness of your hearts suffered you to put

itude or dark saying(Mt. 15:11-15; Ps. 78:2; Prov. 1:6); simple allegory (Mt. 13); a maxim or wise sentence (1 Ki. 4: 32); a discourse (Job 27:1; 29:1): an adage (Lk. 4:23; 6:39); a type(Heb. 9:9: 11:19)

Continued.column 3 -^^^

* Cont. from column 2

p Gr. sunairo. to compare accounts. Used only here and in 25:19

q Gr. talanton. about $29,085. 00 in gold. 10,000 talents would be $290, 850,000. 00. A talent of silver was $1,920.00. 10.000 Ulenu would be $19,200,000.00

a One pence 17^: 100 pence, $17. 00

b Question 98. Next, 19:3

c The jailers who had chargeof prisoners and who also tortured them when ordered to do so

d This parable illustrates the necessity of forgiveness and godly treatment of fellow Christians in the kingdom of heaven or realm of profession in this age. Theparable maybe divided into 4 natural pans:

1 King and his servantfv 23-27):

(1) The reckoning (v 23-24)

(2) Great debt: $290,850,000.00 (v 24)

(3) Impossibility of payment (v 25)

(4) Judgment pronounced (v 25)

(5) Mercy asked-promise givcn(v 26)

(6) King's compassion (v 27)

(7) Cancellation of the debt (v 27)

2 Servant, fellow servant (v 28-30):

(1) New freedor; (v 28)

(2) The reckoning (v 28)

(3) SmaU debt: only $17.00 (v 28)

(4) Possibility of payment (v 25)

(5) Judgment pronounced (v 30)

(6) Mercy asked (v 29)

(7) No mercy shown (v 28-30) 3 King and Hisservants(v 31-34):

(1) Knowledge of fellowservants

(2) Compassion of fellowservants

(3) Report of fellowservants (v 31)

(4) The reckoning (v 32)

(5) Reproof for cruelty (v 32-33)

(6) The king's wrath (v 34)

(7) Judgment pronounced (v 34). This was equal to eternal punishment, as he could never pay

4 The application

(1) God cancels all the debt for peni' tent sinners as this king did for his servant (v 23-27, 35; Mt. 12:31-32; 1 Jn, 1:9)

(2) God demands fair treatment between Christians (v 26-30, 35; 5:38-48; 7:12; Rom, 12:9-21; 1 Cor. 13)

(3) God will not forgive unless man lorgives his brother (v 35; 6:14-15; Mk. 11:25-26; Eph. 4:32)

e All issues of sin and righteousness come from the heart (Mt. 15:18-19; Mk, 7:19-21: Acts 8:37: Rom. 10:6-10; 2 Tim. 2:22; Heb. 4:12)

f The words of 17:24-18:35

g Thebordex of Judea which was on the east of Jordan, He was on His way to Jerusalem through Jericho to suffer and die for the world (20:17)

h By the side of Jordan, which is the border between Judea and Perea

i See noteb, Mt. 13:58

j Trying to ensnare Him (26:3, refs.)

k Question 99. Next, v5

1 Divorce (note e, Mt. 5:31)

m This must be k^t in mind in dealing with this question. The real issuehere is divorce for " every cause ." not divorce for fomicauon which was lawful (Dt, 24:1-4), This was the great controversy among the Jews at this time (note e, Mk, 10:2). Rabbis had made void Dt. 24:1-4. They now per-mlaed divorce on many frivolous grounds, such as careless seasoning of food, causing the husband to eat food which had not been tithed, going into the street with loose or uncombed hair, spinning in the street, loud talk or constant talking in the home, the husband 's finding one more beautiful than his wife and many other things

n Question 100. Next, v 7

o Gen, 1:26-28; 2:21-25, This settles the question of evolution

p Many today claim that all married people are not joined together by God, so they are free to marry the one God intended them to have. The fact is that God does recognize the marriage of all legally joined as man and wife and will hold them responsible for their vows (Rom. 13:1-10)

q Question 101. Next, v 16. See note f, Mk. 10:4; and note f, Mu 5:31

r Stating why Moses suffered divorce for fornication, Moses saw that if he did not permit divorce many women would suffer untold hardships from ungodly husbands

ST. MATTHEW 20

How to obtain eternal life

The labourers in the vineyard

21

a Christ defeated His enemies by answering them with Moses, not what Shammai or Hillel said on the question. Hardness of heart and divorce were not intended by God and they will not be in the eternal kingdom when Christ reigns over the natural generations forever (Gen. 8:22; 9:12; Isa, 59: 20; Lk, 1:32-33; Rev. 11:15; 22:4-5; Dan. 7:13-14)

b Any man who divorces his wife for any cause, except for fornication, and shall marry another commits adultery. Any man marrying her that is divorced for the cause of her own fornication, commits adultery. This was evidently an unpleasant answer to these scheming men who wished to be free to put away their wives for " every cause. " 7 reasons marriage is indissoluble:

1 By divine institution (v 4, 6, 8)

2 By express commandment (v 5-6)

3 By the example of Adam and Eve (8)

4 Because marriage makes a maii and woman one in flesh, with complete union of interests, fortunes, desires, joys, sorrows, and a life-long partnership (v 5-6)

5 Because of the evils consequenton divorce to tiiemselves, the children, and otliers who become entangled in sinby it (v 9; Mk. 7:21; Rom. 1:29-32)

6 Because of the penalties involved by causing such evils (v 9; Gal. 5:19-21; 1 Cor. 6:9-11)

7 Because there is no excuse under the gospel for " hardness of heart " against each other (2 Cor. 5:17-18; Eph. 4:24; Gal. 5:24)

N. T. exceptions to this law:

1 Fornication (v 9; 5:32). One can easily understand this in view of Pr. 2:16-20; 6:24-26; 7:5-23; 9:13-18; 11:22; 30:20-23; etc.

2 Wilful desertion because of Christ and the gospel (1 Cor. 7:12-15)

c See notes g and h, Mt. 5:32

d Divorced for any reason except those

allowed by Scripture (v 9; 5:32; ICor. 7:12-15)

e If one has to live with a wife with all the dissatisfaction and unhappiness, as in some cases, it is best not to marry.

f This is not applicable to all men for some do not have wives as He further explained in v 12. N'ather the single nor married state is condemned

g An emasculated man, usually one castrated before puberty

Three classes of eunuchs :

1 Those bom Impotent who are incapable of marriage (v 12; Dt. 23:1)

2 Those made eunuchs by men to be chamberlains and to care for harems and apartments of queens and princesses (v 12; 2 Ki. 20:18; Jer. 29:2; 34:19; 41:16: Isa. 56:4; Acts 8:27-39)

3 Those who make themselves eu -nuchs for the sake of the kingdom of heaven by operation (v 12)

h Let the man who is capable of embracing this way of life receive it

i It was common among Jews to take the children to godly men for blessings and prayers

j Again the disciples interfered in the busy Ufe of Jesus (Mt. 15:23; 16:22; Lk. 9:49-50, 53-56)

k Permit or allow and do not hinder

1 Children under the age of accountability are saved(Mt. 18:1-10; 19:14). Exact accountable age is not known m An outward form of blessing in both testaments (note, Mk. 16:18)

n Questions 102-104. Next, v 20. The first question reveals the great mistake and the last one the great problem of Ufe. One cannot do anything to merit eternal life, but ail may have it by confession of sin and simple faith in Christ (Jn. 3:16-20; Eph. 2:8-9; Tit. 3:5: IJn. 1:9; Rom. 10:9-10)

o Gr. didaskalos. teacher (note, Lk 9:38)

p Question 105. Next, v 25

q If you will be perfect renounce the world which you love, the legal righteousness wherein you trust, give to the poor, and follow mp

r See notes e, Lk. 12:15: and g, Lk. 18:24 ^

away your wives :"but from the beginning it was not so. •9 And I say unto you. Whosoever shall put away his wife, except it be foi'fornication, and shall marry another, committeth adultery: and whoso marrieth her which is"put away doth commit adultery.

76 Consequences of divorce (Mt. 5:31; Mk. 10:10; Lk. 16:18)

10 " His disciples say imto liim,"If the case of the man be so with his wife, it is not good to marry.

11 But he said imto them,'All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so bom from their mother's womb : and there are some ^eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is"able to receive it, let him receive it.

77 Jesus blesses little children (Mk. 10:13; Lk. 18:15)

13 *' Then were there brought imto him little children, 'that he should put his hands on them, and pray: and the 'disciples rebuked them.

H4 But Je'gus said, ^Suffer little children, and forbid them not, to come unto me: ' for of such is the kingdom of heaven. 15 And h^laid his hands on them, and departed thence.

78 The rich young ruler(Mk. 10:17; Lk. 18:18)

"hardly enter into the"kingdom of heaven.

24 And again I say unto you. It is easier for a'^^camel to go through the"eye of a needle, than for a rich man to enter into the"kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying,'Who then can be saved?

26 But Je'ius beheld them, and said unto them,*With men this is impossible; but'■with God all things are possible.

16 ' And, behold, one came and said unto him," Good'^Mas-ter, what good thing shall I do, that I may have eternal life? • 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

•18 He saith unto him, Which? Je'sus said. Thou shall do no murder. Thou shalt not commit adultery . Thou shalt not steal. Thou shalt not bear false witness.

•19 Honour thy father and thy mother: and. Thou shalt love thy neighbour as thyself.

20 The young man saith imto him, All these things have 1 kept from my youth up: "what lack I yet?

21 Je'§us said unto him,*If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me .

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

79 Warning to rich men (6: 19; Mk. 10:23; Lk. 18:24)

23 *' Then said Je'§us imto his disciples. Verily I say unto you, That a "^rich man shall

80 Apostles' place in the eternal kingdom(Lk. 22:28)

27 • Then answered Pe'ter and said unto him. Behold, we have fo rsaken all, and followed thee; 'what shall we have therefore?

*28 And Je'gus said unto them. Verily I say unto you,'That ye which have followed me . in the' ^regeneration 'when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve'" thrones, judging the twelve tribes of i§ra-el.

81 Rewards for full consecration (Mk. 10:28; Lk. 18: 28-30)

►29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake. " shall receive an hundredfold.^and shall inherit everlasting life. ►30 But P manv that are first shall be last; and the last shall be first.

CHAPTER 20

20

82 Humility: parable of the laborers in the vineyard

T^OR the kingdom of heaven ■*• is ^like unto a man that is an householder, which went out ' 'early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a'peimy a day, he sent them into his vineyard.

3 And he went out about the third hour , and saw others standing idle in the 'marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour

he went out, and found others standing ■ idle, and saith unto them,"Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them. Go ye also into the vineyard; 'and whatsoever is right, that shall ye receive.

8 So when^even was come, the lord of the vineyard saith unto his steward, Call the

—^*- Cont. from column 3

' Only at 6:00 a.m. the wage was named. At the other hours it was "whatsoev er i.s right ." which answered Peter's question of 19:27 At 6:00 p. m. wages werepaid for the day (Lev, 19:13; Dt. 24:14-15)

r 6:00 a.m.; 3rd hour, 9:00 a.m.;6th hour, 12:00 noon; 9th hour, 3:00 p. m. and 11th hour, 5:00 p.m.

s Gr. denarion, about 170

t Men gathered here daily to be hired u Question 108. Next, v 13

■^— Continued, column 2

a With difficulty they can be saved b Note j, Mt. 4:17 and note e, below c Loaded camel, as required here d A Jewish proverb so common in je^'ish writings to express great difficulty or impossibility. In the large gates in the city walls were small narrow ones, each called the needle's eye , through which a camel might enter kneeling down if he were unloaded e The sovereignty of God over the uni-verse and includes the kingdom of heaven. It is used 72 times and the kingdom of heaven 33 times. Because the kingdom of heaven is part of the kingdom of God some things could be said of both, but there are other things said of thekinadom of God that could not be spoken of the kingdom of heaven 18 contrasts between the two kingdoms: Kingdom of heaven. . . Kingdom of God

1 Messiah as king. God as Mna

tJn. 18:37; Rev. 20:6... 1 Cor. 15:28)

2 From heaven.. .In heaven and eartli (Jn: ia:36; Dan. 7:13 Ps. 103:19)

3 Upon e arth only.., In heaven-earth (Jn. 18:37; Rev. 5:10... 1 Cor. 15:28)

4 Scope limited ..., Scope unlimited (Zech. 14:9 Rev. 4:11; 5:11)

5 Political . Moral and spirimal

(Isa. 9:7; Dan. 7:14....Rom. 14:17)

6 Future. ... Past, present and future (Mt. 6:10; 2 Tim. 4:1 Ps. 90:2)

7 Under Christ. God over all

(Ps. 2:6; Lk. 1:32-33 Ps. 103:19)

8 Given t o Christ Not given

(Dan. 7:13-14; Lk. 1:32... Ps. 10:16)

9 Begins at second advent,... Is now (Zech. 14; 2 Tim. 4:1 Ps. 90:2)

10 Under heaven only Over all

(Dan. 7:27; Rev. 11:15. ..Ps, 103:19)

11 Jewish-earthly. ., Angelic-heav-enly(Isa, 9:7; Lk. 1:33.... Rev. 5:11)

12 Local-planetary. .. Universal in-terplaneiary(Rey. 11:15... .Rev. 5:13)

13 Earthly capif.l. .. Heavenly capi-ti>l(Isa, 2:3; Zech. 14....Heb. 12:22)

14 Dispensational in purpose, ,. Eternal in purpose (1 Cor. 15:24-28

Eph. 3:11)

15 Has a beginning, . .Timeless-end-less(2 Tim, 4:1; Mt. 6:10. ..Ps. 90:2)

16 Tares in it now .. .Only born again ones in it (Mt. 13:38-50 Jn. 3:5)

17 Comes with outward show. . Without show (Ml. 24:29-31; 25:31-46; 2 Th.l:7-10;Judel4;Zech.l4:l-5;Dan. 7:13-14; Rev. 19:11-21....Lk. 17:20; Rom. 14:17; 1 Cor. 4:20)

18 "Flesh and blood" inherits it. for it is for earthly, natural people (Ps. 37:11; Mt. 5:5; 25:34; Dan. 7:18, 28: Ezek. 43:7).... Does not, for only resurrected, glorified saints inherit all things (Rom. 8:17; 1 Cor. 15:50-58; Rev. 21:7)

Note: The above applies to the king-dom of heaven in its literal aspect and not to the realm of profession as explained in note r, Mt. 13:11

f Question 106. Next, v 27

g It is impossible for man to save either the richer the poor, but God can save and has saved both classes in all ages

h To the rich, salvation is possible but difficult, due to the fact that it is hard for them to keep their hearts off riches (CoL 3:1:1 Tim. 6:9-10,17; 1 Jn, 2:15)

i Question 107, Next, 20:6

j 28tb N. T. prophecy in Ml (19:28-30, unfulfilled). Next, 20:16. This, with 20:1-16, was the answer to the question of Peter (v 27)

k Gr. palingenesia. renewing again. Used only here and in Tit. 3:5. It refers to " the restitution of all things"

1 Christ will begin to sit on the throne of His glory at the secondadvent(Mt. 24:29-31; 25:31-46) m Notonly will theapostleshave thrones over Israel (Lk. 22:30), but all saints will reign with Christ (Rev. 20:4-6)

n Mk. 10:30; Lk. 18:30

o See note d, Jn. 6:27

p See note, Mt, 20:16

q 40th parable in Mt. (note o, 18:23). It illustrates the necessity of self-humbling and of being content with rewards to come (19:29-30; 20:16)

ST. MATTHEW 21

Sight restored to two blind men

Jesus enters Jerusalem

a 5:00 p. m. All received 17^ at 6(v 2)

b They reasoned that they should receive more, but they also received 17^

c They murmured, forgetting they had agreed to work all day for l"i

d Questioas 109-111. Next, v 21

e 29th S. T. prophecy in Mt. (20:16. unfulrilled). Next, v 18

f The sameas, "he that humbleih himself shall be exalted, and he that exalieth himself shall be abased" (v 15; 19:30; 23:12: Lk. 14:11). This is the point illustrated by the pacable and any interpretation of the details such as making the vineyard the oi^otld or the church, the laborers different classes of Christians, the hours different ages, the penny salvation, etc. is all out of harmony with Scripture. Nor does this mean that the Jews will be last and the Gentiles first

g Allare called to salvatioa(Mt. 11:28; Jn. 3:16; Rev. 22:17), but few will finally be saved (Mt, 7:13-14; Lk, 13:23-30) h See 4 elect's of God ,p. 201 i 30th N. T. prophecy in Mt. (20:18-19. fulfilled). Next, v 23. The third announcement of His sufferings (note v, 16:21), Ten detaib in this prophecy; 4addidonal over those in 16:21; 17:22:

1 He would be delivered to Gentiles

2 Be mocked

3 Be scourged

4 Suffer death by crucifixion

j Both Jews and Gentiles were guilty of His sufferings and death (Acts 2:23. 36; 3:14-15; 4:27)

k See note k, Lk. 9:22

1 Salome (Mt. 27:56 with Mk. 15:40) tn Question 112. Next, v 22

n All three were in the plot together (v 21-22; Mk. 10:35). Chief ministers of state and queens sat in these places (1 Ki. 2:19; Ps. 45:9; 80:17). Jesus was so exalted at the right haod of God (Mk. 14:62; 16:19; Acts 2:34; Heb. 1:3; 12:2; 1 Pet. 3:22)

o This is like much askiig today. They knew Jesus had tau^t against seeking to become the greatest (18:1-10; 20: 16. note). Cp. 20:24-28; 23:12; Lk. 22:24-27

p Question 113. Next, v 32

q 12 figurative cups in Scripture :

1 Cup of iudgrnents on the wicked (Ps. 11:6: 73:10; 75:8; Jei. 49:12)

2 Cup of salvation and blessing (P$. 16:5: 23:5:116:13)

3 Cup of God's ^rath flsa. 51:17-22; Jer. 25:15-28: Rev. 14:10; 16:19)

4 Cup of consolation fjer. 16:7)

5 Cup of chastening on the nations by Babylon (Jer. 51:7; Rev. 18:6)

6 Cup of chastening on Israel by the Gentiles (Lam, 4:21; Ezek. 23:31-33; Hab. 2:16: Zech. 12:2)

7 Cup of filth and hypocrisy fMt. 23: 25-26; Lk. 11:39)

8 Cup of suffering.'; of the Messiah (Ml. 20:22; Mk, 10:38; Jn. 18:11)

9 Ciqj of death when Satan tried to kill the Messiah in the garden before He could get to the cross (Mt. 26:39, 42: Mk. 14:36; Lk. 22:42)

10 Cup of communion of the blood of Christ - the cup of blessing (Mt. 26: 27-28; >,Qc. 14:23; Lk, 22:20; 1 Cor. 10:16, 21; 11:25-28)

11 Cup of communion with Satan -the cup of cursing (1 Cot. 10:21)

12 Cup of abominations (Rev. 17:4) Beside these, literal cups are mentioned 21 tiines(Gen.40:11-21: 44:2, 12-17; 2 Sam. 12:3; IKi. 7:26; IChi. 28:17; 2 Chr. 4:5; Pr. 23:31; Isa. 22: 24: Jer. 35:5; 52:19: Mt. 10:42: Mk, 7:4-8: 9:41)

r Proving the cup was yet future s The Spirit baptism (Isa. 11:2; 42:1-7; 61:1-2: Mt. 3:16: 12:28; Lk. 3:21; 4: 18: Jn. 1:31-33: 3:34; Acts 10:38). See note n. 7, Mt, 3:6 t Proving tiiis to be a present baptism, not the baptism in water (which was past), or the baptism of sufferings (which was yet future, Lk. 12:50)

labourers, and give them their^ 10:41. Cp. Mt.l8:l, refs.) hire, beginning from the last!

unto the first. ! 24 And when the ten heard it,

9 And when they came that! they were" moved with indigna-

were hired about the"eleventh] tion against the two brethren-hour, they received every man; 25 But Je gus called them a petmy. i unto him, and said. Ye know

10 But when the*"first came,' that the princes of the Gen'-

tfaey supposed that they should have received more; and they likewise received every man a petmy.

11 And when tiiey had received it, they ' murmured against the goodman of the house,

12 Saying, These last havej among you, let him be your

tfleg ^exercise dominion over them, and they that are great exercise authority upon them. 26 But "it shall not be so among you: but whosoever

will be great among you, let him be Yoiu yininister ; 27 And whosoever will be chief

wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said,'^Friend, I do thee no wrong : didst not thou agree with me for a penny?

14 Take that thine is, and goj thy way: I will give unto this! last, even as unto thee. j

15 Is it not lawful for me to do Jer i-cho, a great multitude fol-what I will with mine own? Isj lowed him.

thine eye evil, because I am i 30 '^ And, behold, two blind

servant : ♦28 'Even as the Son of man came not to be ministered unto, but to ministPr, and to give his life a^ransonrfor many.4

86 Two blind men healed (Cp. 9:27; Mk. 10:46; Lk. 18:35)

29 And as they'departed from

good? ■ men sitting by the way side,

♦ 16'So'the last shall be first,! when they heard that Je'§us and the first last: ^for many be passed by, cried out, saying.

called, but few^chosen.^

83 Jesus again foretells His death and resurrection (Mk. 10:32; Lk. 18:31;Mt. 16:21, refs.)

17 •" And Jesus going up to Je-ru'sa-lem took the twelve disciples apart in the way, and said vmto tiiem.

Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but thev cried the more, saying, Have mercy onj us, O Lord, thou son of David.;

32 And Jesus stood stilL and called them, and said,' What will ye that I shall do unto you?

33 They say unto him. Lord,

♦18 Behold, we go up to Je-ru'-. that our eyes may be opened, sa-lem; and the Son of mani 34 So Jesus had'compassion shall be betrayed unto the chief on them, and touched their priests and unto the scribes, eyes: and immediately their

and they shall condemn him to death,

19 And shall deliver him to the'Gen'tiles to mock, and to scourge and to crucify him: and the*third day he shall rise again.

84 Carnality of James and John (Mk. 10:35. Cp. Mt. 18:1, refs.)

eyes received sight, jmd they followed him

21

CHAPTER 21

87 Triumphal entry (Mk.U; l;Lk.l9:28;Jn.l2:12;Zech. 9:9)

AND when they'^drew nigh ■ unto Je-rus^-lem, and

20 TThen came to himi the . ^ere come to Beth pha-ge, un-motherofZebe-dee's children: to ^^ mount of Olive?, then with her sons, worshipping him , [sent Je gus two disciples. . and desiring a certain thing of |*2 Saymg unto them.. Go mto pim. I

21 And he said imto herT^Tiat

wUt thou? She saith unto him. Grant that these'"my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Je sus answered and saidf Ye tmow not what ye ask. ^e ve able to drink of the^cup that'I shall drink of, and to be baptized with'the baptism that •'I am baptized with? They say unto him,*We are able. ^. *-23 And he saith unto them. Ye shall drink indeed of mv cup.

and be baptized with the baptism that I aTTi baptized with: but to sit on my right hand, and on my left, is not mine to

the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any rrum say ought unto you, ye shall say. The Lord hath need of them; and straightway he will send them.

4 Ail this was done, that it might be fulfilled which was spoken by the prophet, saying. *5"Tell ye the daughter of Si'on, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Je sus commanded them,

7 And brought the ass, and the colt, and put on them their

five, but it shall be given to the colt, and put on tnem tneir them for whom it is* prepared clothes, and they set him there-

of my Father. ; °°-

85 Carnality of the ten (Mk.

8 And a very great multitude spread their garments in the!

u Like many today who are willing to

go through anything for honor and po-I sidon V 31st N. T. prophecy in Mt. (20:23.

fulfiUed). Next, v 23 w The Father had certain rights that the

Son did not have (Mk. 13:32; Acts 1:

7; note r, Jn- 8:23)

Mk, 11:1-3: Lk. 19:28-31: Jn. 12:12-15. See note c. Lk. 19:45

n "House of figs,"one mile from Bethany toward Jerusalem

o 33rd N. T. prophecy in Mt. (21:2-3. fulfilled). Next, v 31

p 14ih O. T. prophecy fulfilled in Mt. (21:5: Zech. 9:9). Next, v9

a Moved with deep resentment. Satan attempted to break apostolic unity

b Lit., " tviannize and oppress. " Cp. the true ChrLscian spirit (PhU, 2:1-2; 1 Pet. 5:1-8)

c This was the original and eternal purpose, not a historical fact

d Gr. diakonos, one who executes the command of another. It is used of:

1 Servants of king? (Mt. 22:13)

2 Servaas at feasts (Jn. 2:5, 9)

3 Ministers or officers of civil governments (Pujm. 13:4)

4 Men and women servants of churches (Mt. 23:11; Mk, 9:35; Rom, 16:1)

5 Deacons o f churches o r business eldeis and distinct from bishops or preaching elders (Phil. 1:1; 1 Tim. 3: 10-13: Acts 6:1-7)

6 lesus ChxLst as a minister to the Jews in the work of preaching, teaching and healing (Rom. 15:8; GaU 2: 17: Mt. 4:23-24: 9:35; Acts 10:38)

7 .Ministers of churches (Mt. 20:26: Mk^lO:47>. See Maiks ofpaaor, p.l20

8 Preachers of the gospel (1 Cor. 3: 5; 2 Cot. 3:6; Eph.3:7; Col. 1:23, 25: 1 Th, 3:2)

9 Ministers of Christ and of God (Jn, 12:26: 2 Cor. 6:4-10; 11:23: Eph. 6: 21; CoL 1:7: 4:7; 1 Tim, 4:6)

10 Also used of ministers of Satan to counterfeit the work of true ministers and to deceive (2 Cor. 1L15)

e Gr. doulos. one giving himself wholly to another's viVL It is used of:

1 Bond-slaves of men (Gal. 3:28; Eph. 6:8; CoL 3:11; Rev. 6:15)

2 Servants to kings (Mt. 18:23-26; 23:1-14) and others including hired servants (Lk,15: l~-22)

3 Civil officers (Jn. 18:18)

4 Sinneis who serve sin (Jn, 8:34; Rom. 6:16--22: 2 Pet. 2:19)

5 All disciples of Christ (Mt. 10:24-25; Rom. 6:16-22; Rev. 19:5)

6 Christ the servant of God (Phil. 2; 7; Isa. 42:1; 52:11)

7 Moses and all the propheu (?£v. 10:7; 11:18; 13:3. Zz. r.^z. 3:5;

8 All miniqp.Pi aod deacons(Mt.20: 27; Mk. 10:44: Rom, 1:1; Gal, 1:10: Jas. 1:1: 2 Pet. 1:1; Jude 1)

Both ministers and servants of v 26-28 refer to the lowest secular and ecclesiastical office among Christians, as exemplified by Christ Himself. No minister has a right to be a lord over God's people (1 Pet, 5:1-8). He is to be least of aU and servant of all (Mk, 9:35)

f 32nd N. T. pnaphecy in Mt. (20:28, fulfiUed). Next, 21:2

g Gr. lutrorL redeeming price of man:

1 From death (Ex. 21:30: Ps.49:7-9: Hos. 13:14; 1 Cor. 15:51-58)

2 From sickness (Ex. 30:12-16; Job 33:14-30; 1 Cor. 6:19)

3 From sin (Mt. 20:28; 26:28: Mk, 10:45: 1 Pet. 2:24; Eph, 1:7)

4 From the enemy Qer. 31:11; Isa. 35:10: 51:10: 1 Tinl 2:6)

h Instead of many . Christ becameasub-siimte for man - a change of victims, a new sacrifice to God to taste death for aU(Isa. 53; Mt. 26:28; Jn, 6:51; 10:11, 15; 11:5-0-52; Rom. 4:25; 5:6-11; 14:15; 1 Cor. 5:7; 8:11: 15:3; 2 Cot. 5:14-21; GaL 1:4; 2:20-21: Eph, 5:2. 25; 1 Th, 5:9; 1 Tim, 2:6: Heb. 2:9-18; 9:15. 16. 28: 10:5-23; 1 Pet. 2:21-24: 3:13; 4:1; 1 In. 3:16; Rev. 5:8-10). See Philosophy of , p. 244 Examples of aibstitution:

1 All sacrifices of O.T., whereby saints testified :o faith in the coming redemption by Christ (Heb. 9:7-28: 10:5-23; 11:4; Gen, 22:3-13; Ex, 12: 3: Lev. 1:4; 16:21-22)

2 Levites for die firstborn (Num. 3: 12. 41. 45; 8:18)

3 Ahab for Ben-hadad (1 Ki. 20:42)

4 Jesus Christ (scriptures above) i See note q, Mk, 10:49

j See note on Mt, 1:1 k Question 114. Next, 21:10 1 See note on Mt, 3:36 m First of two entries into Jerusalem. 1 This was two days before the one in

Jesus curses the barren fig tree

Parable of the wicked husbandmen

a All this was customary in parades of conquerors and great princes honored by the people, Cp. 2 Ki. 9:13

b 15th O, T. prophecy fulfilled in Mt.

f rophecy 8:25-26)

(21:9; Ps. 118:25-26). Next, v 13 Aramaic for save or help now . This was said once daily for 7 days at the feast of tabernacles as they marched with palm and other branches around thealur. On the 8th day they marched 7 times, which was the great hosanna. They expected Jesus to save them from their enemies, but 5 days later they were crying for His Life c Agitated, Same as quake (27:51) and shake (28:4; Heb, 12:26; Rev. 6:13)

d Question 115 . Next, v 16. If they had really known the answer to tliis question they would have realized that the crisis of the ages was soon to take place on a cros5

e A half shekel, about 32^ had to be paid by every Jew on the 15th of Adar or March. In every city there were collectors to receive it. Called a tribute inMt. 17:24-27. Money-changers exchanged Jewish coins for foreign ones for those who came to the feast. Foreign coins with idols on them could not be used in die worship. Many took advantage of this to practice fraud and get rich

f Required for offerings (Lev. 14:22)

g 16th O. T. prophecy fulfilled in Mt,

'7x1

(21:13;Isa. 56:7; Jer. 7:11). Next, v 16 h Jesus demonstrated power up to the last to convince the nation and all foreigners present that He was tlie true Mes-siah. Having condemned the wrong use of the temple. He now showed them the right use of it. See note, Mt, 13:58 i His enemies saw the wonderful things that He did. It was God's last effort to impress Israel in the time of their visitation before their great sin of rejecting their Messiah (Lk, 19:41-44) j Questions 116-117. Next, v 23 k 17th O. T. prophecy fulfilled in Mt.

(21:16; Ps. 8:2). Next, v 42.

1 Not one night did He stay in the city where God chose to put His name forever (1 Ki. 9:3; 2 Ki. 21:7). Was it because of rebellion? m Perhaps with Lazarus, where He spent the sabbath between the two entries

n After the sabbath at Bethany (v 17; Jn. 12:1-11)

o The second entry (note, Lk. 19:45)

p A proof of His humanity(Mt. 4:2; 21: 18; Mk. 2:25; 11:12; Lk. 4:2) q Figs rem.ain on trees between seasons if not picked (Mk. 11:13)

r An example of what faith can do. Cp. 17:20; Mk. 11:23

s It was discovered tlie next day (Mk. 11:20). Christ had power to do what, ever He said and promised the same power to all believers (v 21-22; Mk. 11:22-21; Jn. 14:1-15; 15:7. IC)

t Three times tliis is repeated (Mt. 17: 20; 21:21; Mk. 11:23; Lk. 17:6). Naturally, we do not see any need of moving mountains and cursing trees, but sucli is Literally possible "If ye liave faith, and doubt not" (1 Cor. 13:2; Mt, 17:20; Mk. 9:23)

u Perhaps tlie Mount of Olives, for He passed over it daily these last fc./days. It is mentioned 12 times in connection with His first advent (v 1; 24:3; 26:30; Mk. 11:1; 13:3; 14:2C; Lk. 19:29, 37; 21:37; 22:39; Jn, 8:1). It wastlieplacc of die ascension (Acts 1:12) and will be literally removed by lialves at His second advent (zech. 14:4). It is located just east of Jerusalem over which the main higliway from the east passed (2 Sam. 15:30). It is called " Mount of Corruption " (2 Ki, 23:13)

V When onehas power withGod, a word of command is all diat is necessary

w Used 109 times in Scripture; 44 times of prayer to God for needful things 12 ddngs to ask for:

1 Help of God (2 Chr. 20:4)

2 Things to come (Isa. 45:11)

3 The old padis (Jer. 6:16)

4 Spiritual rain (Zech, 10:1)

5 Needs and wants (Mt. 6:8; Ps.23: 1; 34:9-10; 84': 11)

6 Good things (Mt, 7:7-11)

way; others cut down branches from the trees,"and strawed them in the way. ♦ 9 And the multitudes that went before, and that followed, cried, saying,"Ho-§an'na to the son of David: Blessed is he that Cometh in the name of the Lord : H6-§an'na in the highest.

10 And when he was come into Je-ru'sa-lem, aU the city was <^moved, saying,'^ Who is this?

11 And the multitude said, This is Je'gus the prophet of Naz'a-reth of Gal'i-lee.

88 Second purification of the temple (Mk. 11:15; Lk. 19: 45); First purification (Jn. 2:13)

12 • And Je'gus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the'moneychangers, and the seats of them that sold 'doves,

♦13 And said unto them, It is written . '■'My house shall be

called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and" he healed them .

15 And when the chief priests and scribes'saw the wonderful things that he did, and the children crying in the temple, and saying, Ho-§an'ni to the son of Da'vid; they were sore displeased,

*16 And said unto him,'Hearest thou what these say? And Je'sus saith unto them. Yea; have ye never read ."Out of the mouth of babes and sucklings thou hast perfected praise?

89 Barren fig tree cursed (Mk. 11:12. Cp. Lk. 13:6)

17 • And he left them, and went out of the'citi' into Beth'-a-ny; and he lodged there.

18 Now in the"moming as he "returned into the city, ^he hungered .

19 And when he saw a fig tree in the way, he came to it, and found "nothing thereon, but leaves only, and said unto it. Let no fruit grow on thee henceforward for ever. And " presentl y the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying. How soon is the fig tree withered away!

90 The faith that takes: Secret of answered prayer (Mk. 11:20; Heb. 11:6; Jas. 1:5; Mt, 17:20)

► 21 Je'§us answered and said unto them. Verily I say unto you/ If ye have faith , and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto"this mountain, 'Be thou removed, and be thou cast into the sea; it shall be done. ^22 And all things , whatsoever ye shaU "ask in prayer, believing , ye shall receive .

91 Jesus' authority questioned (Mk. 11: 27;Lk. 20:1)

23 ' And when he was come into the temple, the chief priests and the elders of the people came "unto him as he was teaching, and said. By what authority doest thou these things? and who gave thee this authority?

24 And Je'gus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying. If we shall say. From heaven; he will say unto us. Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Je'gus, and said,'We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

92 Parable of the two sons

28 •" But what think ye? -^A certain man had two sons : and he came to the first, and said. Son, go work to day in my vineyard.

29 He answered and said,**! wUl not: but afterward he repented, and went .

30 And he came to the second, and said likewise. And he answered and said,'I go, sir: and went not .

*31 Whether of them twain did the will of his father? They say unto him. The first. Je'§us saith unto them. Verily I say unto you, *^ That the"publicans and the harlots go into ' the kingdom of God before you. 32 For'John came unto you in the way of'^righteousness, and ye believed him not: but the publicans and the harlots believed him : and ye, when ye had seen it, repented not afterward, that ye might believe him.

93 Parable of the householder (Mk. 12:1; Lk. 20:9)

'33 !" Hear another 'parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a'^ower, and let it" out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son , saying, They will reverence my son.

38 But when the husband-

7 Any thing (Mt. 18:19; Jn. 14:14; 1 Jn. 5:14)

8 Whatsoevcr(Mt. 21:22; Jn. 14:13; 15:16; 16:23; 1 Jn. 3:22)

9 The Holy Spirit (Lk, 11:9-13)

10 What you will (Jn. 15:7; Mk, 11:24)

11 Wisdom (Jas, 1:5-8)

12 Life (1 Jn. 5:16)

ing for the guard, who watched over the vineyard while the fruit was ripening, to keep thieves and wild beasts out. Some towers were mere booths which lasted only a season, while others were more permanent - built of stone (Isa, 1:8, note). Towers were circular or square in shape and 15 to 50 ft. high

a In the wrong attitude, not as men should come (Mt. 11:28-30)

b Questions 118-124. Next, v 40

c This plain lying only proved that they were not worthy of a reply, so they did not get it. They reasoned if we accept John as the forerunner of the Messiah, we must of necessity receive Jesus as Christ

d 41st parable in Mt, (note o, 18:23). This illustrates that the despised classes - the sinners, will be saved before the religious and self-righteous chief priests and elders (v 23, 31)

e This illustrates sinners who first reject truth and then repent and do the will of God (v 31)

f This illustrates the hypocrite, the self-righteous Pharisees who promised God all and did nothing for Him(v 31)

g 34th N. T. prophecy in Mt. (21:31, fulfilled). Next, v 43. This is the point illustrated by the parable of v 25^^30

h See note b, Mt. 5:46

i See note c, Mt. 19:24

j Last of 24 references of John in Mt. (3:1-14; 4:12; 9:14; 11:2-18; 14:1-10; 16:14; 17:13; 21:25-32)

k Declaring righteousness as the fore-runnerof theSunof Righteousness (Mt, 3:3-15; 14:4; Lk. 1:15-17; 3:1-18)

1 42nd parable in Mt. (note o, 18:23). This illustrates ttiat the responsibility of propagating the kingdom of God would be taken from the Jews and be given to the Gentiles (v 43-46) m A booth for watchmen (Isa, 1:8; 5:2)

n 3 kinds of leases were given:

1 Laborers received part of fruits

2 FuU rent paid in money

3 A portion paid to the owner Leases were for a year, for life, or

were hereditary. This last was the kind here. It is not possible to make all the details fit into the common Jewish or Christian interpretations, sudi as giving meanings to the fence, tower, etc. The main teachingis clear and that is plainly stated in die point illustrated in v 42-46

Vineyards of Palestine

1 In some vineyards the vines were planted in rows 8 or 10 ft. apart and trained on stakes. In others, they were planted in 2 rows and made to slant toward each other, forming an arch. The stock was allowed to grow 6 to 8 ft. high being fastened in position by strong stakes. The shoots were allowed to grow from one plant to another

Some vineyards were planted on the sideof a terraced hiU, the old branches being permitted to trail along the ground, while the fruit-bearing shoots were propped up with forked sticks. Still others were planted so that the vines could be trained to grow over heaps of stones, called grape-mounds, to keep the clusters off the ground

2 Vineyards were sometimes fenced with a wall of stone (Num. 22:24; Pr, 24:31) or thorny plants (Ps. 80:12). Sometimes both were used (Isa. 5:5);

and again, large mud-bricks about 1 yd. wide, 1 yd. thick, and 2 yds. long were used

3 Thewine-pressgenerallyconsisted of 2 parts - the receptacle for the grapes, and the vat for the juice. Either part, was sometimes called the press. The juice ran out the receptacle into the lower vat to purify the juice of sediment. Some vats were 8 to 10 ft. square and 15 to 20 inches deep, the bottom being slightly sloped toward one end. Another vat lower than this was used at times,for further purification purposes. The grapes were trodden in the receptacle, the juice running out of closely grated holes into the vat (Judg, 9:27; Neh. 13:15; Isa,63:1-8; Amos 9; 13;Rev. 14:17-20; 19:15j.As many as 2 to 8 people supported ty ropes hung from crossbeams over their heads, wo uld trea d on the grapes. The pressure of feet would naturally spatter juice over the garments (Gen, 49:11; Isa. 63:1-8)

4 The tower was a temporary dwell-

ST. MATTHEW 22

Concerning paying tribute to Cxsar

a Question 125. Next, v 42

b Their answer showed that they understood the parable. The story is similar to the one where Jews killed servants God sent them. Last of ail God sent His Son. Now the prediction was that they would kill Him as the husbandmen did the son of the owner of the vineyard they had leased. The husbandmen were destroyed and the vineyard let out to others. This meaning is clear from the application in v 42-4€

c Question 126. Next, 22:12

d 18th O. T. prophecy fulfilled in Mi. (21:42: Ps. 118:22). Next. 22:44. This applies to Jesus and His rejection by the Jews, who, after a period of rejecting, will accept Him as their Messiah (Mt. 23:37-39: Rom. 11:25-29).

e The Lord had predicted all this and was in the background fulfilling every detail On- 3:16; Rom. 8:32) f TheLord's planof redemption is marvelous (Rom. 11:33; Eph. 3:16-19; 1 Pet. 1:10-12)

g 35th N. T. prophecy in Mt. (21:43-44, fulfiUed). Next, 23:34

h Gr. eihnos. race or nation, meaning the Gentiles who took the place o f Jews in the gospel program (Acts 13: 46-49; 15:13-18; Rom. 10:19-11:26)

i Whoever throws himself on the mercy of Christ shall be broken and made contrite(Ps. 34:18; 51:17; 147:3), but whoever rejects His mercy shall b e completely crushed (Gr. likmao. be scattered like chaff, v 44; Lk. 20:18). This scattering like chaff refers totiie dispersion of the nation (Lk. 21:24). The term "broken in pieces" refers to complete defeat and destruction in Isa. 8:9; Jer. 50:2. Cp. Dan, 2:^5, 44-45

j The meaning is clear in v 42-46

k This is the third parable or illustration to the Jews in the temple, the first twobeing of two sons(21:28-32)and the vineyard (21:33-46). This one illustrates that many are called but few will be chosen (v 14)

1 43rd parable in Mt. (22:1-14) m Who the king was is not stated

n Not the marriage supper of the Lamb of Rev. 19:7-10, but a marriage feast for a certain king's son who got married when these events took place

o Servants of the king, not of God

p It was customary for two invitations to be given, one in advance and one .vhenall things were ready. Cp. Esther 5:8 and 6:14; Lk. 14:16-17

q Israel did to God's prophets what these men did to theWng's servants (Lk, 11: 47-51; 13:34; Acts 7:51), Israel was also dealt with like the enemies of this king (v 7; Lk. 21:20-24)

r Referring to the murderers of v 5-7. Thejewish leaders were like tliis king's invited guests who were called but were not 'worthy to be chosen (Acts 13:46) s The king had to turn to otlier guests so gathered good and bad wherever they were found, which illustrates God turning to all men, good and bad(Mt. 13:38, 48) and not to Jews only (Jn. 1: 11; Ml. 10:6; 15:24). The rejection of Jesus by Israel freed God from all responsibility to them in fulfilling His covenants with them, so His program became a world-wide one for all men (Jn. 3:16; Rom. 1:16; 1 Cor. 12:13)

t This was an unusual happening for all people, good or bad, in the highways -to be invited to such a wonderful banquet.Kings usually gave the most magnificent feasts, which, under ordinary circumstances would attract every person invited, Thereasons forso many not accepting the invitation here,are not given, but one thing stands out very clear - the king was not popular with his subjects and they dreaded to face him

The king, not to be outdone, was determined to fill the feast-chamber with guests, and so he sent for all his servants could find, rega rdless of social position or condition as to clothes. The poorer classes would not have festive apparel, and they were therefore, provided for by the king from his own ex-

men saw the son, they said among themselves. This is the heir; come, let us kill him. and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh," what will he do unto those husbandmen?

41 They say unto him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

*42 Je'sus saith unto them, '^ Did ve never read in the scriptures, " The stone which the builders rejected, the same is become the head of the comer: this is the'Lord's doing , and it is'marvellous in our eyes? ■*43 Therefore say I unto you, The'^'kingdom of God shall be taken from you , and given to'^a nation bringing forth the fruits thereof.

44 And' whosoeve r shall fall on this stone shall be broken: but on whomsoever it shall fall, it wiU grind him to powder.

45 And when the chief priests and Phara-see§ had heard his parables,' they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

22

CHAPTER 22

94 Parable of the marriage , feast (Cp. Lk. 14:16-24)

AND Je'§us answered and ■ spake unto them ^again by parables, and said,

2 The 'kingdom of heaven is like unto a'"certain king, which made a"marriage for his son.

3 And sent forth"his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying. Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my failings are killed and"all things are ready: come unto the marriage.

5 But they made light of it, and went their ways , one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and"slev/ them.

7 But when the king heard </iereo/, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants. The wedding is ready, but 'they which were bidden were not worthy .

9'Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, 'both bad and

good: and the wedaing was furnished with guests.

11 «■ And when the"king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith imto him, Friend, ""how camest thou in hither not having a *"wedding garment? And he was^peech-less.

13 Then said the king to the servants,""Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14'For many are called, but few are chosen.

95 Question of tribute money (Mk. 12:13; Lk. 20:19)

15 «! Then went the Phar'i-seeg, and took cotmsel how they might ^ entangle him in his talk.

16 And they sent out unto him their disciples with the He-ro'-di-an§, saying, "Master, 'we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. .

17 Tell us therefore, 'What thinkest thou? Is it lawful to give*tribute unto Cae'sar, or not?

18 But Te'sus^ perceived their wickedness, and said, Why tempt ye me, ye hypocrites ?

19 Shew me the tribute money. And they brought unto him a"penny.

o20 And he saith unto them. Whose IS this image and superscription?

21 They say imto him, Cag'sar's. Then saith he unto them, 'Render therefore unto Cag'sar the things which are Caesar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

96 Question of the resurrection (Mk. 12:18; Lk. 20:27)

23 • The same day came to him the Sad'du-feeg, which say that there is no resurrection, and asked him,

24 Saying, Master, "* M6'§e§ said. If a man die, having no children, his brother shall marry his wife, and raise up seed xmto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28^Therefore Ln the resurrection whose wife shall she be of the seven? for they all had her.

29 Je'§us answered and said xmto them, 'Ye do err, jioi knowing the scriptures, nor the power of God.

►30 For in the resurrection they neither marry, nor are given in

tensive wardrobe. One of the most interesting details of the parable is that of beggars being clothed with robes of royalty. It was a special mark of honor to receive a garment which had been used by royalty, and kings sometimes showed their liberality by giving freely to others whom they sought to honor

t You are deceived in thinking that there will be marriages in the next life as in this one, and in believing that there will be no resurrection (v 23), You do not know either the Scriptures or the power of God to resurrect men. Men and women in the resurrection will not marry

a The king, not God. It was customary forhosts to come in and see their guests after they were assembled (Lk. 14:10)

b Question 127. Next, v 17

c Sometimes garments were provided for all guests and it was an insult of thehi^est degree to refuse to use the garments provided. In this case, the king, not God, provided the garments, so this has nothing to do with the righteousness of the saints of Rev. 19: 7-10

d Was without excuse, for it had been provided for him by the king

e The king sent the insulting guest into prison and torment to pay for his crime against Ms mler. This is part of the point illustrated, teaching again the punishment of those who reject Christ (Mt.8:12; 11:20-24; 13:40-50; 24:51; 25:41-46)

f This is the point illustrated by the parable. See note, 20:16

g 3 groups in this plot:

I Herodians. a p"oEtical party asso-ciated with the fortunes of the Hero-dian family who believed the doctrines of Herod the Great (Mk. 3:6). They advocated submission to the Romans and freedom to conform to pagan religion as well as to Judaism if it was more convenient and if it helped fiirther their political fortunes and secular gain. The Herodians here could have been courtiers or servants of Herod who was at this time in Jerusalem (Lk. 23:7-15)

2 The Sadducees who questioned Jesusbut were also defeated (v 23-33). See note on Sadducees, Mt. 3:7

3 The Pharisees who also took their turn in the plot but were quickly silenced (V 34-46), They then received die most scatiiing rebuke in all history (Mt. 23), See note on Phariaaes, Mt. 3:7. Christ had put them to

confusion by the3parablesof21:23-22:14.They refused to humble them selves and went out to plot afresh the death of thair Messiah. Their hatred was further proved by a choicetoteamupwith the Herodians whom they despised. They had been defeated in Christ's answers on religion, so now they questioned Him on state affairs (v IT)

h Gr. di daskalos, teacher (Lk, 9:38) i 4fold description of Christ:

1 You are true (Gr, alathas, without reserve, sincere, truthful, frank, honest, genuine, and true)

2 You teach the Way of God in truth (Gr. alatheia , without pretence, falsehood, 3eceit; with sincerity o f mir.d and purpose; without hypocrisy and lust for personal gain)

3 You are fearless. You are not afraid of men or devils and never act with dread, panic, fear, or timidity as to the outcome of what you say or do

4 You do not court human favor or look on the appearance of any man. You have no respect of persons

j Questions 128-129. Next, v 18

k Gr. kensos. poU tax

1 Christ had the gifts of the Spirit and could read the minds of men Qn, 2: 25; 3:34; Isa. 11:2) m Question 130. Next, v 20. A n exposing of His enemies before the people

n Gr. denarion. 17i^

o Question 131, Next, v 28. He knew, but He wanted them to answer to their own confusion

p Since you know whose coin it is, then act honestly and give it back toCassar also rendering to God the things that are His. This was the sum of wisdom and relieved Him of a trying situation. If He had answered for Caesar the people would have turned against Him. If He had answered against Caesar He would have inflamed theRomr.ns and the Herodians aeainst Him. By His answer both God and Caesar retained what belonged to them and the people were edified by the manifestation of wisdom

q See Dt. 25:5

r Rabbis taught that if a woman has two husbands in this life shewiU have the first only in the next life

s Question 132. Next, v 31

ST. MATTHEW 23

Sadducees and Pharisees silenced

Warning against example of Pharisees 25

a The purpose of marriage is to replenish the earth and keep the race going. Resurrected saints and angels do not die and do not need toinairy to keei) ilieir kind in existence. Hence, there is no niarriage among angels or resunected men and women, Jesus did not say diat angels were sexless or that tiiey could not marry and have offsptingof women. That fallen angels did leave their own first estate and marry the dau^-lers of men and produce races of giants is clear from Gen. 6:1-4, notes. That they who did commit fornication are now in heU is clear in Jude 6-7; 2 Pet. 2:4, notes. Angels are capable of many human activities. See Angels, in Ae Index b Question 133. Next, v 36 c Quoted from Ex. 3:6, 16. Sadducees held that the books of Moses were the only Scriptures. Christ used them to prove His point. If Jesus claimed these three men were still alive several hun^ dred yean after their physical death, then all who cease to live among mortals are still aUve. Sadduceesbelieved in the eternal annihilation at death, so Christ's answer that the dead still live and God is not the God of dead bodiesbutof living souls, not only refuted the annihilation doctrine, but proved they did not know the Scriptures d Jesus here teaciies immortality of the soul and tiiaiGod is the God of all departed souls. In Luke it is stated that "all live unto Him" (20:38). Many other scriptures teach immortality of the soul (Lk. 16:19-31; 23:43; Mt.l7: 3; 2 Cor. 4:18; 5:8; Phil. 1:21-24; 1 Pet. 3:4; 4:6; Heb. 12:22-23; Rev. 6: 9-11; Isa. 14:9; Eph. 4:8-10) e Believers are promised such wisdom (Lk. 21:15; 1 Cor. 12:8; Jas. 1:5; Jn. 14:12, Cp. Acts

7:10) f First of 8 times in Scripture fv 35; Lk. 7:30; 10:25; 11:45-52; 14:3; Tit.3:13). They were scribes (note w, Mt. 2:4) g Gr. didaskalos. teacher (Lk. 9:38) h Question 134. Next, v 42. Scribes divided them into 248 affirmative ones to correspond with the number of the members of the body, and 365 negative ones to correspond with days of the year, making 613 commandments, thenumberof letters in the decalogue They considered some great and some small, so here Jesus was being tempted as to whether He was in harmony with accepted tnith or not i Quoted from Dt. 6:5; 10:12; 30:6 Love to God must come from :

1 The heart: all inward affections

2 The soul: all consciousness

3 The mind: all thoughts j Quoted from Lev. 19:18 k These commandments are the sum of

all divine revelation and responsibiUiy

1 Questions 135-138. Next, 23:17

m See notes on Mu 1:1

n 1 9th 0. T. prophecy fulfilled in Mt. (22:44; Ps. 110:1). Next, 26:31. This is referred to 7 dmes in the N. T. (Mt. 22:44; Mk. 12:36: Lk. 20:42; Acts 2: 34; 1 Cor. 15:25; Heb. 1:13; 10:13). All enemies will be put down at the end of the Millennium (1 Cor. 15:24-28; Eph, 1:10; Rev. 20-22)

o He is David's Lord because He is God; He is David's Son because He became man through Mary of the house of E)a-vid(Lk. 1:34-35; 3:23-38)

p Their mouths were silenced but their deceitful hearts were plotting against His life more than ever. This was two days before the crucifixion

q 21 characteristics of hypocrites. p, 34

r ObeyGod's Word even it it comes from hyi>ocrites,but do not live like them s They point out the narrowest road to destruction. Practicing religion is not in itself condemned, but the outward formsofit,the actsof piety to be seen of men

t The works of the hypocrites were done to be seen by others. Like many today, outward style in dress and beautiful formsofreUgion made the sum of their godliness

marriage, but are" as the angels of God in heaven. 31 But as touching the resur rection of the dead." have ye not

read that which v/as spoken unto you by God, saying, 32 "^l am the God of A'bra-hSm, and the God of i'gaac, and the God of Ja'cob? God is not the God of the dead, but of "the living

ii And when the multitude heard this, they were astonished at his doctrine.

97 Question of the great commandment (Mk. 12:28; Lk. 10:27)

34 •" But when the Phar'i-see§ had heard that he had put the Sid'du-gee? to"sLlence, they were gathered together.

35 Then one of them, which was a/lawyer, asked him a question, tempting him , and saying,

36 ^Master," which is the great

rnmman dment in the law? •37 Je'gus said unto him,'Thou Shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . 38 This is the first and great commandment. •39 And the second is lik-p nntn it,'Thou shalt love thy neigh bour as thyself.

40 "On these two commandments hang all the law and the prophets.

98 Jesus questions the Pharisees (Mk. 12: 35;Lk. 20:39)

41 • While the Phar'i-see§ were gathered together, Je'ius asked them,

42 Saying, 'What think ve of Christ? whose son is he? They say unto him,'" The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying, •44" The Lord said tmto ej Lord. Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord/how is he his son?

46 And no my was able to answer him a "word, neither durst any man from that day forth ask him any more questions.

CHAPTER 23

23

99 Marks of a Pharisee (Mt. 23:l-33;Mk. 12:38; Lk. 18: 9; 20:45)

THEN spake Je'gus to the multitude, and to his disciples,

2 Saying, The scribes and the Phar'i-see§ sit in'Mo'seg' seat: •3 All therefore 'whatsoever they bid you observe, that observe and dc; but do not ve

after their works : for they say , and do not .

4 For'they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their' works they do

for to be"seen of men : they make broad their^'phylacteries, and enlarge the' borders of their garments,

6 And love the "uppermost rooms at feasts, and the"chief seats in the synagogues,

7 And'greetings in the markets, and to be called of men, Rabbi," Rab'bL

100 Warnings against phar-iseeism(Mt. 5:20; 6:1-18; Lk. 18:9-14)

•8 But be not ve called Rab'bi: for one is your"Master, even Christ;' and all ye are brethren. •9 And call no man voui'father upon the earth: for one is your Father, which is in heaven. •10 Neither be ve called masters: for one is your^Master, even Christ.

11 But he that is 'greatest among you shall be your serv ant.

►12 "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

101 Eight woes upon the Pharisees (Cp. Lk. 6:24-26; 11:42). (1) WOE: antagonism to God

13 ' But woe unto you, scribes and Phari-sees, hypocrites ! for ye" shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

(2) WOE: oppression - hypocrisy

14 Woe imto you, scribes and Phar'i-sees, hypocrites ! "for ye devour widows' houses, and for a pretence make"long prayer: therefore ye shall receive the 'greater damnation.

(3) WOE: darruiation of souls

15 Woe unto you, scribes and Phar i-seeg, hypocrites ! 'for ye compass sea and land to make one'proselyte, and when he is made, ye make him" twofold

more the child of hell than yourselves.

(4) WOE: false vows

16 Woe unto you, ye blind guides, which say, Whosoever

shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: 'for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, swesireth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and

—^^ Cont. from column 3

V Questions 139-140 . Next, v33, Pharisees held that they were not responsible to pay vows sworn by the temple or the altar (v 16, 18), but Jesus held that all vows must be paid and that the temple was greater than part of its material and the altar was greater than a gift upon it (v 17, 19-22)

Jewish church. History records that they were more bitter against Christ and Christians than Jews, fulfilling this verse u Gr. gehetma. Child of gehenna means one destined to hell (note d,Jn. 17:12 and note m.Lk. 12:5)

-*^— Continued, column 2

a To be lookccJ at as a clown or actor

b A small square I jo x containing a parchment or skin, about 1 1/2 x 18 in., on which were written Ex. 13:1-10; Dt. 6:4-9; 11:13-21. Wornon the arm and forehead. Wornby men only; by common people only during prayers but continually by the Pharisees who sou^t to enlarge the boxes so as to attract attention. Jesus did not condemn the .vearing of them, but the show made of them in public. They became badges of vanity and hypocrisy and amulets to drive away evil spirits

c See note m, Mt. 9:20

d Places of honor(Mk. 12:39; Lk. 20:46)

e Scats in front of itie ark, facing the congregation and reserved for the elders and doctors of thelaw(Mk. 12:39; Lk.ll:43)

f Loved formal salutations in public

g A title of a teacher (Jn. 3:2; Lk. 9:38, note). A favorite title claimed by Pharisees (Mt. 23:7). One was made a rabbi by laying on of hands by the Sanliedrin who gave him a key as a sign of the authority conferred upon him toteach others, and a table-book as a sign of diligence in study. The key was worn as a badge of honor and wasburiedwith him. Jews called John (Jn.3:26) and Jesus such (Jn. 1:38, 49; 3:2; 6:25) even though they were not ordained as rabbis. Cp. Jn. 20:16

h Gr. kathegetes. leader, guide. Here and in v 10

i No one among you is higher than another, or can have from Me any authority over the rest (1 Pet. 5:1-8)

j Gr. pater, generator, nearest ancestor, founder of a race or, in tltis case, founder of Christianity. Members of the Sanhedrin were called fathers (Acts 7:2; 22:1), but this was not to be a practice among Christians. It is used of God 258 times and ot earthly fathers 140 times. It is used of idolatrous priests (Judg. 17:10) and of Abraham, the founder of Israel and great example of faith (Rom. 4:11-18). It is also used of one who converts men to God through the gospel, so this is not the thing Jesus condemns (1 Cor. 4:15). The "fathers" of Ml. 23 were the hypocrites who lorded it over others solely because of religious position and power. Here He condemns all 3 titles that Jewish doctors greatly cherished and that fostered their hypocrisy and religious pride

k See note h, above. God and Christ are jealous of these honors for they are the only ones who have any right to these titles. God is theoiilyFatherof Christians and Christ is the only leader and head of the church(Eph. 2:20-22;Col. 1:18, 24)

1 See note a, Mt. 18:1 m Gr. diakonos. note d, Mt. 20:26

n Religious lordship and domination by any man has no place in Christianity (Lk. 14:11; 18:14; Pr. 16:18)

0 Withhold from men the truth and teach false doctrines

P A reference to robbing widows of property. Cp. 2 Tim, 3:5-9

q Prayers were sometimes 3 hrs. long and 3 times a day. Cp. Mt. 6:5-9

r See note p, Mt. 10:15

s An idiom for doing all in their ppwer to make converts, not to God, but to their own sect

1 Gr. proselutos. a newcomer, a convert from~a~Genule religion to Judaism (v 15; Acts 2:10; 6:5; 13:43)

Two classes of Jewish proselytes:

1 Proselytes of righteousness , who received circumcision and vowed to ke^ tiie whole law of Moses and all requirements of Judaism

2 Proselytes of the gate (Ex. 20:10; Dt. 5:14; 24:16-21). who dwelt among Israel, and altiiough uncircumcised observed the"sevenprecq)isof Noah" which, according to the rabbis were laws against idolatry, blasphemy, homicide, unchastity, theft or plundering, rebellion against rulen, and the use of "flesh with the blood iheie.-of." They were called the scabs of the

Pharisees denounced by Jesus

a See notes on Mt. 6:2; Job 27:8 b See note on Tithing , p. 270 c A sweet seemed plant d Dim Only here e A plant used for seasoning foods f This is still the program of many who look at outward appearances in religion more than the inward state of the heart

g Since Christ sanctioned tithing then it should be practiced. His teachings were not to confirm the law for a few days and then be abolished. They were to take the place of the law which was " until John." Since then the kingdom of heaven is preached (Mt. 11:11-13; Lk. 16:16). If we do away with this doctrine sanctioned by Christ just because it was a part of the law, then we, on the same basis, can do away with more of His teachings which were part of the old contract. The only parts of the law we have a tight to reject as part of the N.T. are those that are not found in the N. T. or are not made a pan of it h Strain outgnatsbut gulp down camels i You ceremonially cleanse outward things which typify inward cleansing but you never purify the inward man from which come the issues o f life (Mt. 15:18-20; Mk. 7:19-21) j See note, Lk. 4:28 k Ten times this word is used by Christ of the blindness of religious leaders (Mt. 15:14; 23:16-26; Lk. G:39: Jn, 9:41; Rev. 3:17). Others used it in this sense (Rom. 2:19; 11:7; 2 Cor. 3:14; 4:4; 2 Pet. 1:9). Rejecting light results in blindness (1 Jn. 1:7; 2:11; Jn.3:19-20). Such people choose to be blind On. 8:39-41; 12:40; Mt, 13:14-16). This is the worst kind of blindness making people worthy of eternal blindness (Mt. 8:12; 25:30-46) 1 Cleanse heart and body m Tombs were white washed a month before the passover to warn all persons about contacting uncleanness (Num. 19:16). They were also decorated various ways (v 29) n The way of millions today in churches whose Christianity goes no deeper than what can be seen(l Sam. 16:7: 2 Cor. 10:7; 2 Tim. 3:5; 1 Pet. 3:3)

0 Last of 8 woes for 8 sins (v 13-29):

1 UnwiUingness to let common people enjoy religious freedom and pure truth (v 13)

2 Greed and pretended holiness to secure secular ends (v 14)

3 Pretended zeal to win converts to God but with no view in mind other than tomake instruments to serve their own oppressions and cruelty (v 15)

4 False doctrines and interpretauons of Scripture and ungodly means in escaping responsibility i n vows which were made in hypocrisy (v 16-22)

5 Superstition in scrupulously attending little things, and things not commanded; and omitting things of great importance that are definitely enjoined (v 23-24)

6 Maintaining hypocrisy and pretended saintship by outward religious show (v 25-26)"

7 Deep inward depravities and abominations covered oniy by outward forms of religion (v 27-28)

8 Pretended concern for the holiness of the people which goes no further thanwhitewashing tombs and bragging about their own supposed regrets for the sins of their fathers while, at the same time, plotting every conceivable means to commit worse sins than their fathers did (v 29-30)

p They were worse than their fathers

for they killed the Messiah and His

followers (Mt, 23:34-36) q Serpents and brood of vipers destined

to gehenna fire (Lk, 12:5, note) r Question 141. Next, 24:2 s 36th N. T. prophecy in Mt. (23:34-

39; V 34-36 are fulfilled; v 37-39 are

unfulfilled). Next, 24:2

1 Because they rejected greater light, killed thegieatest executiveof God - the Son from heaven, and stubbornly refused all offers of God's mercy con-

by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

(5) WOE: outward show

•23 Wfi£.unto you, scribes and Phar'i-sees." hypocrite s!"for ye pay tithe of^mint and"anise and 'Cummin, and have'omitted the weightier matters of the law, judgment, mercy , and faith :

Destruction of the temple foretnrd

these^ ought ye to have done, and not to leave the other undone.

24 Ye blind guides, * which strain at a gnat, and swallow a cameL

(6) WOE: false cleansings

25 Woe unto you, scribes and Phar'i-see§, hypocrites !' for ye make clean the outside of the cup and of the platter, but within they are'full of eirtortion and excess.

26 Thou * blind Phir'i-see, cleanse first that which is within the cup and platter, that the outside of them may be'clean

also.

(7) WOE: self-righteousness

27 Woe unto you, scribes and Phar'i-seeg, hypocrites !'"for ye are like unto whited sepulchres, which indeed appear beautiful outward , but are within full of

dead men's bones, and of all uncleanness.

28 Even so ye also" outwardly appear righteous unto men, but within ye are full of hypocrisy

and iniquity.

(8) WOE: boasting and self-conceit

m" Woe unto you, scribes and Phar'i-see§, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say,"If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33"Ye serpents, ye generation of vipers.' how can ye escape the danmation of hell?

102 Jesus predicts persecution of Christians (10:17)

♦34 * Wherefore, behold, ' I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35'That upon you may come all the righteous blood shed upon the earth, from the blood of righteous A'bel unto the blood of "Zach-a-ri'as son of Bar-a-chi'as, whom ye slew between the temple and the altar.

36 Verily I say unto you. All these things shall come upon this generation.

103 Jesus weeps over Jerusalem: predicts its overthrow (Lk. 13: 34; 19:41; 21: 12)

37°O Je-ru'sS-lem, Je-ni'sS-lem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gather-eth her chickens under her wings.^and ye would not !

38 Behold,'^ your house is left unto you desolate. ►39 For I say unto you, Ye shall not see me henceforth,"lill ye shall say,"Blessed is he that Cometh in the n^ m(» of the Lord.

24

CHAPTER 24

firmed by the greatest signs and wonders of all times, judgment was to fall in a greater measure than upon any other generation u This was no doubt Zachariah the prophet (Zech. 1:1). Here we learn of his death in the temple. It could not bo the one in 2Chr. 24:20-21 who was the son of Jehoida

104 The great Olivet prophecy (Mt. 24-25; Mk. 13. Cp. Lk. 21). (1) Destruction of Jerusalem predicted (Mk. 13:1. Cp.Mt. 23:37; refs.)

AND Je'§us Vent out, and ■ departed from the temple: and his disciples came to him for to shew him the* buildings of the temple.

if2 And Je'sus said unto them. See ye not all these things? verily I say unto you,' There shall not be left here one'stone upon another, that shall not be thrown down.

(2) Three great questions (Mk. 13:3. Cp. Lk. 21:7)

3 *" And as he "^ sat upon the mount of Ol'ives, the disciples came unto him'privately, say-ingrXell us." when shaU these things be? and what shall be the"sign of thy^'coming, and of the end of the"world?

(3) Signs of the second coming of Christ: A Eight signs beginning Jewish sorrows (Mk. 13:5. Cp. Lk. 21:8; Rev. 6-9)

♦ 4 And Je'gus/answered and said unto them, Take heed that no man'deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many .

6 And ye shall hear of wars

and rumours of wars : see that ye be not troubled: for all these things must come to pass, but the end is not vet.

7 For nation shall rise against nation , and kingdom against

kingdom : and there shall be

famines, and pestilences, and

earthquakes, in divers places.

«" A11 these are the beginning of'sorrows.

B Eight signs during the sorrows of Israel(Mk. 13:9) g^Then shall they deliver you up to be afflicted , and shall kill you: and^ye shall be hated of all nations for my name's sake.

10 And then shall many be offended , and shall betray one another, and shall hate one

u The first 8 signs ot v 4-7 are the beginning, not the end of sorrows

V Gr. odin, birth pangs (Gal. 4:19, 27; 1 Th. 5:3; Rev. 12:2). This refers to the troubles of Israel in the tribulation (V 15-21; Isa. 66:7-8; Jer. 30:4-7; Han. 7:21; 8:9-14, 24; 9:27; Rev. 12)

w THEN, during birtli-pangs of Israel

X Jews hated of the Gentiles

a Christ's last heart-rending plea to Israel

b In the final analyas man is responsible for his destiny (Rev. 22:17)

c Referring to the nation as well as tl'e temple (2 Sam. 7:5, 18-19). Botl, were destroyed and both will be restored. Israel washere officially cut off as a nation at the end of Daniel's 69th week and wiU not be dealt with as such until Daniel's 70th week (Dan. 9:27) 3 reasons the temple was destroyed:

1 Because of their sins

2 To take away all possibility of continuing Judaism

3 To prove conclusively that the law was abolished, the old Jewish economy was brought to an end, and the Christian dispensation introduced

d You will see Me again and will be glad to accept Me as your Messiah (Zech. 12:10-13:1; Isa. 66:7-8; Rom. 11:25-29)

e Cp. the first time they said this (Mt, 21:9: Ps. 118:26)

f This prophecy was uttered outside the temple on the Mount of Olives (v 3), while Lk,21 was spoken in the temple before He went out (Lk. 21:1. 27-

28)

g Herod's temple-about 500 cubits square made of white marble and was one of the wonders of the ancient times

h Question 142. Next, v 3

i 37ih K. T. prophecy in Mt. (24:2, fulfilled, 70 A. D., when Jerusalem was destroyed by the Romans; Dan. 9: 26; Lk. 21:20-24). Next, v 4

j Josephus says that some stones were 94 ft, long. 10 1/2 ft. high, and 13 ft. wide. 162 marble columns held up the porches which were 52 ft. high. Every stone was removed and a plow run over the place where it stood, fulfilling Mic. 3:12

k The most commanding view of the temple was obtained from this place

1 Lk. 21 spoken publicly (see f, above) m Questions 143-144. Next, v 45

n 3 questions asked (v 3):

1 When will Jerusalem be destroyed? This question is not answered by Mt. It is answered in Lk. 21:12-24

2 What willbe the sign of Your coming? Answered in v 4-26, 37-39

3 What will happen when You come? Answered in v 27-31, 40-51; 25:1-46

o 24 signs of the second coming:

1 Deceptions (v 4-5, 11, 24)

2 False Christs (v 5, 23-26)

3 Wars and rumors of wars (v 6-7)

4 Famines (v 7; Rev. 6:5-6)

5 Pestilences (v 7; Rev. 6:8)

6 Earthquakes (v 7; Rev. 6:12-17)

7 Anti-semitism(v 9; Mk. 13:9, 13)

8 Offences (v 10. Cp. Mt. 18:1-10)

9 Betrayals (v 9; Mk. 13:12)

10 Hatred (v 10; 2 Tim. 3:1-9)

11 False prophets (v 11. 24; Rev. 13)

12 Lawlessness abounding (v 12)

13 Love decreasing(vl2-13: 2Tim.3)

14 Increased missionary work (v 14)

15 Abomination of desolation(v 15; Dan. 9:27; 2 Th, 2:4; Rev. 13)

16 New Jewish nation in Judea (v 9, 15-26; Ezek. 37; Dan. 9:27)

17 New Jewish temple(v 15, 26; Rev. 11:1-2; Dan.8:9-13; 9:27:11:45; 2Th. 2:4)

18 Great tribulationof 3 1/2 years(v 21; Dan, 12:1; Rev. 12:1-19:21)

19 Martyrdoms (v 9. 22; Dan. 8:24; Rev. 7:9-17; 11:7; 15:2-4; 20:4-6)

20 Flight of Jews from Judea (v 16-21; Rev. 12:6. 14; Isa. 16:1-5; Ps. 60: 4-8; Dan, 11:40-45; Ezek, 20:33-38: Hos. 2:14-16)

21 Increased Satanic po.vers (v 24; 2 Th. 2:8-12; Rev. 13; 16:14; 19:20)

22 Surfeiting(v 38; Lk.l7:28: 21:34)

23 Sex crimes (v 38; Lk. 17:27)

24 Procrastination and lethargy(v39) p See Parousia - coming , p. 34

q Sec note k, Mt. 13:39

r 38th N.T. proph ec y in M l. (24:4-25: 46; V 4-26 are uow unfulfilled and v 27-51; 25:1-46 will be fulfilled at the second advent and in eternity). Next,

s See note e, Mt. 11:29 26:2

t Many .vamings against being deceived (v 4-5. 11. 24; Lk. 21:8; 1 Cor. 6:9; 15:33: Gal. 6:7; Eph, 5:6: 2 Th. 2:3)

ST. MATTHEW 24

a Gr. telos. the actual end of anything (v 6, 14), not sanieleia. the joining of two ages (Mt. 13:39, 40, 49; 2i: 3; 28:20; Heb. 9:26). Here tclos means the end of life or the age as it maybe b Gr. sodzo. note k, Mt. 1:21 c See note on Glad tidings , p. 270

d Gr. oikoumene. civilized world as distinguished from the heatiien. Not the same as aion (v 3), or kosmos, social system (v 21)

e To nations, not every individual in every nation, for many will not hear until the Millennium (Isa. 2:2-4; 11: 9; 66:19-21; Zcch. 8:23)

f THEN - when the gospel of the kingdom is preached again as a witness to all nations. This could only refer to the original gospel, including preaching, teaching, and healing, as it began with Christ and the early church (Mt. 4:23-24; 9:35; Lk. 4:18; 1 Cor. 4:20). It could not be an announcement of the coming kingdom, for peopleof nations do that now and pray daily, "Thy kingdom come." This clearly teaches another great outpouring of the Spirit and a revival of the original N. T. program in all fulness (Acts 2:16-21)

g WHEN - diis marks the starting point of the middle of Daniel's 70tii week when the Antichrist will break his 7 years'covenant with Israel and enter Judea to take over Jerusalem as his capital and the Jewish temple asMs capital building(Dan. 9:27; 11:40-45; 12:1, 7; 2 Th. 2:4; Rev. 11:1-2; 12: 1-17;13:1-18). All this prophecy from V 15 on must be fulfilled die last 3 1/2 years of this age h This refers to the Antichrist and his image in the Jewish temple at Jerusalem during the last 3 1/2 years of this age (Dan. 8:9-14; 9:27; 11:45; 12:1, 7. 11; Rev. 13:1-18; 14:9-11; 20:4-6)

i THEN - when Antichrist enters Judea and takes over the temple (Dan. 9:27; 11:40-45). Israel will have 10 flee from Judea

j IntoEdom and Moab which escapethe Antichrist (Rev. 12:6, 14, notes)

k Let Israel flee from Judea without taking time for valuables, lest they be overtaken by Antichrist's armies

1 It will be hard on women with children or those great with child to flee before the swiftness of the invaders m Pray that the invasion will not take place in winter as it would be difficult to flee without preparation at this time; nor on the sabbath, because orthodox Jewshold.it unlawfiii. to travel more than a mile on that day (Acts 1:12), so would be overtaken by the invaders

n FOR THEN - the great tribulation of the last 3 1/2 years of this age will begin (Dan. 9:27; 11:40-45; 12:1, 7, 11; Jer. 30:4-7; Rev. 7:14; 11:1-19:21)

o Curtailed. The persecution itself will be cut short, not the 1260 days themselves (Rev. 11:1-3; 12:6, 14; 13:5; Dan.l2:7) See Time in Index

p Jews, not the church because:

I Jesus is answering a Jewish question (v 3; 25:31-46; Acts 1:6)

2 False Messiahs primarily concern Israel (v 5, 23-26)

3 Anti-semitism proves it (v 9)

4 The travail of Israel (v 8, note)

5 The abomination of desolation concerns Israel only (v 15, note)

6 The Jewish temple (v 15, note)

7 FUght of Israel (v 16, note)

8 The sabbath is Jewish(v 20, note)

9 The great tribulation(v 21, note) 10 Jews are the only people to be

gathered (v 31, note)

II The comingof Christ is to deliver Israel (v 29-31; 25:31-46; Zech. 14)

12 Judgment of die nations is based on treatment of Israel (25:31-46)

13 The eagles eating carrases v/as predicted to be at die time of Israel's deliverance (v 28; Ezek, 39:17-22; Lk. 17:34-37; Rev. 19:17-21)

14 The church will be raptured be-foretlieabove events(2Th. 2:7, note)

q THEN - during the great tribulation

Signs of Christ's coming

Exhortation to watch

27

another.

11 And many false prophets shall rise, and shall deceive many

12 And because iniquity shall abound the love of many shall

waxcold.

►13 But he that shall endure un to the"en4 r the same shall b?saved.

14 And this 'gospel of the kingdom shall be preached in all the^worl4 for a witness unto

all"nations; and'titen shall the end come.

C 17th sign; abomination of desolation (Mk. 13:14; Dan. 9:27)

15^ When ye therefore shall see the*" abomination of desolation, spoken of by Dan'iel the prophet, stand in the holy place, (whoso readeth, let him imder-stand:)

D 18th sign: defeat of Israel by Antichrist (Mk. 13:15)

16' Then let the;n which be in Tii-dae'A flee into the'moun-

tains:

17^Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field rettim back to take his clothes.

19 And' woe imto them that are with child, and to them that give suck in those days!

20'"But pray ye that your flight

be not in the winter, neither on the sabbath day:

E 19th sign: great tribulation (Mk. 13:19; Dan. 12:1; Rev. 12-19)

out of the east, and shineth even unto the west; sfl shall also the "coming of the Son of man be.

28 For "wheresoever the carcase is, ther^ will the eagles be gathered together.

29 ' Immediately after the tribulation of"those days shall the'sua be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30^AndJhen shall appear the sign of the Son of man in heaven: and then shall*all the tribes of the earth mourn, and they shall*see the Son of man coming in'the clouds of heaven with'power and*great glory.

31 And he shall send his langels with a^reat sound of a trumpet, and they shall gather

21 " For then shall be tribulation, such as was beginning of

time, no.

great

smce the world to this ever shall be 22 And except those days should be "shortened, there should no flesh be saved: but for the"elect's sake those days shall be shortened.

F Six signs during the great tribulation (Mk. 13:21)

23'Then if any man shall say unto you, Lo, here is Christ, or there; be'.ieve it not.

24 For there shall arise false

not the

nor

Chrises, and false prophets, and

shall 'shew" -sreat s igns and

that, il it

shall ie.-

wonders ;

insomiich were possible, they

ceive the very'elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold,'he is in the desert; go not forth : behold, he is in the "secret chambers; believe it not.

(4) Manner and time of the second advent (Mt. 25:31; Mk. 13:24; Lk. 17:22; 21: 25; 2 Th. 1:7; 2:8; Judel4; Rev. 1:7; 19:11; Dan. 7:13; Zech. 14:1-5)

27 Fot*!a& the lightning cometh

together his"elect from the"four winds, from one end of heaven to the other.

(5) Parable of the fig tree (Mk. 13:28; Lk. 21:29)

32 Now learn a^arable of the 'fig tree; When his branch is

yet tender, and putteth forth leaves, ye know that summer IS nigh:

33 So likewise ye, when ye shall see all these things, know that 'it is near, even at the doors.

(6) All signs of this prophecy will take place in one generation (Mk. 13:30;Lk. 21:32-33)

34 Verily I say unto you.' This i generation shall not pass, liH all these things be fulfilled.

35 Heaven and earth 'shall pass away, but my words shall not pass away.

(7) Exact date of His coming unknown(Mk. 13: 34; Actsl: 7)

36 ""But of that day and hotu knoweth no man , no, not the angels of heaven, but my Father only.

(8) Christ's coming will bring destruction to many wicked (Lk.l7:22; 1 Th. 5: 1; Jude 14)

37 Bufj^ the days of No'e were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking , mar -~ "ing and giving m marriage.

mn ^iti

tUthe day that No'e entered

into the ark, 39 And knew

not until the

flood came, and-' took them all away; so shall a'so the coming of the Son of man be.

(9) Armageddon: some destroyed and some left alive (Lk. 17:26; 21:34; Rev. 19: 21; Zech. 14:16; Ezek. 39:2)

40^ Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the inill; the one

days of v 15-21 r Satanic powers will be manifest in the tribulation (2 Th. 2:7-12; Rev. 13:1-i8; 16:13-16; 19:20; Dan. 8:24) s Jewish elect (v 22, 3i, notes) t Anyone clainiinj-; to L.c Christ (v 23) u Dan. 11:15; 2 i h. 2:4: Rev. 13 V See Manner and Time of Christ's return, "pT'^ofO, col. 4

them t See Pass away, p

u See Daie-settin V See note. Gen.

. 34 valueless, p.

34

w See Pre-millennlal corning, p. 34 X See Rapture or destruction , p. 34

y THEN - at the second advent, not at the rapture (v 29-31; 25:31-46)

a Gr. parousia, note, p. 34

b Where the dead bodies are slain at Armageddon there the birds will be gathered together to eat them (Job 39:30; Ezek, 39:17-22; Lk. 17:34-37; Rev. 19:17-21). The rapture will have taken place years before this(2 Tli. 2: 7, note). Christ is not a dead carcase nor are the saints eagles to be caught up to such a carcase. This is not in the air, but on earth (Ezek. 39:17; Rev. 19:11-21)

c Time, 2nd advent, p. 230, col. 4

d Great tribulation (v 15-21, notes)

e See note c. Rev. 6:12

f AND THEN - immediately alter the tribulation (v 29-31; 25:31-46)

g All in the immediate vicinity of Jerusalem, including the armies of all nations surrounding the city (Zech. 14: 1-5; Rev. 1:7). Many will not see Christ until He is here reigning and the saints take over allparts of the earth. Then people will go up to see Christ (Isa. 2:2-4; 52:7; 66:19-2L Zech. 8:23)

h See with the natural eyes. Therefore, it is not a spiritual coming (2 Tli. 1: 7-10; Rev. 19:11-21; Zech. 14:1-5)

i He went away in clouds and He will return with them (Acts 1:9-11; Dan. 7:13-14; Rev. L4:14, 16)

j Coming in power sufficient to defeat die armies of earth and Satan, all his fallen angels and demons in one day (Zech. 14; Rev. 19:11-21; 20:1-3; Jude 14; 2 Th, 1:7-10; Isa. 24:21-23: Joel 2)

k Mt. 25:31; 2 Th, 1:7-10; 2:8

1 Literal angels accompany Him to earth (2 Th, 1:7-10), to gather Israel (Dt, 30:4; Isa. 11:11-12) and separate the tares from the wheat (Mt, 13:38-50)

m Trumpets always sounded at gatherings of Israel (Ex. 19:13-19; Lev. 25:9; 1 Sam. 13:3; 2 Sam. 2:28). This trumpet is predicted in Isa. 18:3; 27:13; Zech. 9:14. This is not the same as the 7 trumpets of Rev. 8:2, 6 or the trumpets in connection with the resurrection of the righteous (1 Th. 4:16; i Cor. 15:51-58)

a Jewish elect (v 22, note)

o Four directions of die eardi (Isa. 11: 11-12; Rev. 7:1-3; 20:8)

p First of 5 parables in Mt. 24-25: the fig tree, illustrating the nearness of His return (v 32-33). Last 5 in Mt,

q It is universally interpreted to mean the Jewish nation, but this could not possibly be the meaning. Just like a fig tree (Luke adds, "and all the trees, " 21:29) putting forth its leaves indicates that summer is near, "SO LIKE .VISE" die signs of v 4-26 indicate the nearness of Christ's coming. This is all diat is meant, so to use a few fig leaves to represent certain events of Israel is just as unscriptural as to pick a few oak leaves to represent trudis about Gentiles r The second advent, not the rapture . which is not once referred to in Mt. 24-25. There are no signs of the rapture for it,itself is one of' the greatest signs of the second advent. There are. no prophecies to be fulfilled before the rapture for it could have taken place any time in diepastor can take place any time in die future without any sign or prophecy coming to pass (Tit. 2: 13; Phil. 3:20). All signs cf the corn-in?; of Cluist point to tlie second advent and not die rapture. There will be at least 7 years between the two events (2 Th. 2:7, note). The rapture is not thesecond advent, noronephase or stage of it, for Christ does not come to the earth at that time. He meets the saints in the air and takes them back to heaven (1 Th. 2:19; 3:13; Rev, 19:1-11). The saints stay in heaven with Him for these years and then return to the earth at the second advent (Zech. 14:5; Jude 14; Rev. 19:11-21)

s The last geaeracion living on earth at the time all these things will be fulfilled. Always used of a particular span of life and not a race of people (note i, Mt. 11:16). This proves that all these tilings v/ill be fuL'illed in one generation only and not in several of

ST. MATTHEW 25

The parable of the talents

a Taken like the flood "took ihciii all away" or destroyai thcni (v 39; Lk. 17:27), Did the flood rapture or destroy the people that it took away? So iht second advent .<'ill not rapture, but destroy many at the battle of Armageddon to make the carcases or dead bodies that will be eaten by the fowls of V 28; Lk. 17:34-37: E7.ek, 39:17-22: Rev. 19:17-21 . See note b, v 28 b Not destroyed , like Noah and his fam-ily were left and not destroyed. At Armageddon many will be left to continue living on earth when Christ reigns (Zech. 14:16-21; Ml. 25:34, 46; Isa. 2:2-4; 66:19-21: Rev. 20:4-10) c In view of tlie coming of Christ suddenly when He is not expected, you, that will be Uving on earth after the rapture and at the very coming of Christ, be watchful (v 39-42) d The literal visible coming to the earth

with the raptured saints e 2nd parable of Mt. 24-25. iUustracing readiness in view of His coming (v 43-44) f Question 145. Next, 25:37. The 3rd parable of Mt. 24-25. iUustrating faithfulness in view of His coming (v 45-51) g Happy. See note on Mt. 5:3 h See note n, Mt. 13:42 i THEN - at the second advent at llie end of tlie tribulation .vhen Christ comes with His saints (v 3, 27-31, 33, 36, 39-51), not at the rapture when He comes for them (2 1 h. 2:7, note). Note tiie connecting adverbs of time from v 15 to 28; WHEN (v 15), THEN (v 16). FOR THEN (v 21). THEN (v 23). These cover 3 1/2 years from tlie setting up of the abomination of desolation in the middle of Daniel's 70th ./eek to the second advent at tlie end of tills week. Then in v 29 we have a new time element, the second advent itself, immediately after tlie tribu-lation of v 15-28, Note tlie events connected with tliis by tlie same kind of adverb of time. THEN (v 30), THEN (v 40), THEN (25:1) j Kingdom of heaven, not the church is like ten virgins. Notes, Mt. 4:17; 19:24 k 4th parable of Mt. 24-25. iUustrating watchfulness in view of Hi£ coming (25:1-13) 1 Ten young ladies (not Christians) who were friends of a certain girl tliat got married over 1900 years ago (v 1, 5-10) m Foolish , because they did not take ex-na oil in separate vessels to replenish their supply in their lamps should the oil be used up (v 3-4) n Wise , because fliey took extra oil in separate vesseb besides what they had in tiicir lamps (v 4) o During the hours before midnight they

all became sleepy and slept (v 5) p Jewish weddings were generally celebrated at ni^t, starting at the rise of the evening star, but in this case there was some extra delay and the bridegroom and his friends arrived at midnight q This was customary. Starting from the home o f tlie bridegroom his friends began crying this and all along the route people would take up the joyous cry until it would get near enou^ to tlie home of the bride that it would wake up the sleeping ones (v 6) r This was the duty of the ones chosen by the bride to welcome the bridegroom (v 1, 6, 10) s THEN-when they heard theory. They all arose to trim their lamps and get them in order. They all had lamps burning when they .•••ent to sleep, but the lamps of the foolish needed more oil. The Gr. reads, "our lamps are going out" (v 8). They asked for oil from the extra that the wise had. but were sent to buy some quickly (v 9) t Lamp oil. not the Holy Spirit, for He cannot be bought and sold or divided bet\/een people at their request. This no more refers to the Holy Spirit than "oU" in Gen. 28:18; 2 Ki. 4:1-6: Lk. 7:46; 16:6: etc. u The bridegroom that got married to a certain young lady, not Jesus Christ

shall be"1aken, and the'^other

left.

»42 *"' Watch therefore : for ye

know not what hour your Lord

doth"come.

(10) Parable of the goodman of the house (Lk. 12:39)

43'But know this , that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

•44 Therefore be ye also ready : for in such an hour as ve think not the Son of man cometh.

(11) Parable of the faithful servant (Lk. 12:35, 41)

45 / Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46'-'Blesied is that servant, whom bis lord when he cometh shall find so doing.

47 Verily T say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delaveth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken ;

50 The lord of that servant shall come in a day when he looketh not for him, and in an

hour that he is not aware of . 51 And shall cut him asunder, and appoint him his portion

with the hypocrites :"there shall

be weeping and gnashing of

teeth.

25 CHAPTER 25

(12) Parable of ten virgins

12 But he answered and said. Verily I say unto you." I know you not.

•13 " Watch therefore, for ye know neither the day nor the hotir wherein the Son of man cometh.

(13) Parable of the talents (Cp. Lk. 19:11; Mt. 16:27)

14 '• For the 'kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another"two, and to another ' one; to every man according to his several ability; and straightway took Ws

journey.

^^6 Then he that had received the five talents went and traded with the same, and made then other five talents.

17 And likewise he that had received two, he also gained other two. i

18 But he ipat had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh,^ and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying. Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more ►21 His lord said unto him, ^ell done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two ' other talents beside them

^HEN shall the'kingdom of heaven be ^ likened unto| ^'ZS His lord said unto him,

Well done, good and faithhJl servant; thou hast been faith-

ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise. and five were foolish.

3 They that were foolish took their lamps, and" took no oil with them: ^

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom"tar-ried, they aU slumbered and slept.

6 And at"midnight there was a"cry made. Behold, the bridegroom cometh;'go ye out to meet him.

7' Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise. Give us of your'oil; for our lamps are gone out .

9 But the wise answered, saying. Not so; lest there be not enough for us and you: but go ye rather to them that seU, and biiy for yourselves.

10 And while they went to buy , the " bridegroom came; and they that were ready went in with him to'the marriage: and the'^^door was shut.

11 Afterward came also the other virgins, saying, Lord.. Lord, open to us.

ful over a fpw thinp;!^. I will make thee ruler over many

things: enter thou into the joy of thy lord

24 Then he which had re^ ceived the one talent came and said,'Lord, I knew thee that thou art an'■hard man, reaping where thou hast not sown, and gathering where thou hast not'strawed:

25"'And I was afraid, and went and hid thy talent in the earth: lo, there ihou hast that is

26 His lord answered and said unto him, Thou wicked and slothful servant, "thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to "the exchangers, and then at my coming I should have received mine own with"usury.

28'J Take therefore the talent from him, and give it \mto him which hath ten talents ►^29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be

coming for His saints (v 10) v The marriage of the young couple of this story, not the marriage supper of

the Lamb of Rev. 19:1-10 w Doors were always locked to uninvited

guests and for fear of thieves who

would rob the guests or carry off the

bride for a ransom

out in business and take risks n If you thought I was that kindof man,

then you ought to have been faithful

to your trust o The bankers who would give interest p With interest if no other profit

q See The slothful servant , p. 34

a This was true, for they were friends of the bride, not necessarily the bridegroom who is called "Lord" in v 11

b This is the point illustrated by this storyof an oriental wedding: You people on earth in the kingdom of heaven take a lesson from these virgins and be always watchful in view of My coming. The details must not be interpreted here any more than if they were used in an illustration outsidethe Bible. They were necessary in order to make the story to illustrate watchfulness, but to teach various doctrines from them is unscriptural. No less than a dozen false doctrines are based upon The details of this parable

12 false doctrines

1 Two kinds of Christians

2 The oil is the Spirit baptism

3 Wise are those with this baptism

4 Foolish are those without it

5 Bom again people do not have the Holy Spirit

6 Rapture will take place at mid-ni^t or middle of the tribulation

7 One has to have the Spirit baptism to go in the rapture

8 Only those baptized in the Spirit wiU be at the marriage of the Lamb

9 Only those baptized in the Spirit will be in the bride of Christ

10 One is not saved until he receives the Spirit baptism

11 The door of mercy will be shut to the Gentiles after the rapture

12 The bride is the church

The truth is there is only one kindof Christian, the bom-again (Mt. 13:38-49; 18:3; Jn. 3:3-5; 2 Cot. 5:17-18; Rom. 6:7. 18, 22: 8:1-13; Gal. 5:19-24; Eph, 4:24; 1 Jn. 2:29: 3:8-10: 5:1-4. 18; Heb. 12:14)

The oil here is not the Holy Spirit (note t, v 8)

Bora-again people do receive the HolySpiritgn. 3:5; Rom. 8:9-16), but not always the Spirit baptism, which is another experience (U<. 11:13; Jn. 7: 37-39:14:16-17; Acts 1:4-8:2:38-39: 5:32: 8:15-16: 19:1-6)

The rapture will not lake place in the middle of the tribulation, but before it (2 Th. 2:7. note)

The Spirit baptism, is for the endue-ment of power from on high to do the works of Jesus (Lk. 24:49: Jn. 7:37-39: 14:12: Acu 1:4-8), not save the soul or to qualify one for the rapmre

All Christians will be at the marriage supper of the Lamb, for all will go in the rapture (1 Th. 4:16, note) Ail Christians vtiU be in the bride of Christ, which is the New Jerusalem and not the church (Rev. 21:2, 9-10). Even O.

T. saints will be a part of the city (Heb. 11:10-16. Cp. Heb. 13:14; Jn. 14:1-3)

The door of mercy will never be closed to Jews or Gentiles during the tribulation or any other time. Multitudes will be saved during the tribulation(Acu 2:16-21; Rev. 7:1-17; 12: 17: 15:2-4: 20:4-6)

c 5th parable in Mt. 24-25. illustrating diligence in view of Hiscoming(v 14-30). See notes, Mu 4:17; 19:24

d Gr. talanton. 1 w a s 329, 085. 00; 5 talents, $145,425.00 to ttade with

e $58,170.00 to trade with

f $29,085.00 to aade with

g Compared accounts. Only here and in Mt. 18:23-24

h Doubled his talents so he had $290,850.00 in the bank to give his lord

i Doubled his talents so he had $116,340.00 in the bank to give his lord

j The master of these servants in riiis story, not Jesus Christ (v 14)

k Hard-hearted man, thus accusing his master to excuse his own slothfulness

1 Scattered abroad, as if his master reaped without sowing. The attitude of a slothful man who thinks everything others do prospers where it would fail in his case

m Another characteristic o f a slothful man. He is always afraid to venmre

ST. MATTHEW 26

The judgment

a He A'as a servant as much as the rest of them, but he became unprofitable (V 14. 19. 30) b See note n. Mt. 13:42

c WHEN - immediately after thetribu-laUon (24:29-31; Rev. 19:11-21)

d Mt. 24:30; 2 Tb. 1:7-10; 2:8

e See note 1, Ml. 24:31

f THEN - at the second advent (24:29). See V 34. 37. 41. 44 and 45

g V 31; 19:28; Jer. 14:21

h Not every person in all nations fo r many will oot know Christ has even landed on the planet earth until later (Isa. 2:2-22; 66:19-21; Zech. 8:23). It will be an individual judgment of all involved with Israel, when Christ comes to set up His kingdom and not a judgment of the wicked dead Contrasts between the two judgments:

■ Judg. of wicked

Judg. of nations.

(Mt. 25:31-46) (Rev. 20:11-15)

1 Living nations.... the wicked dead

2 Before Millennium after Mil.

3 Christ the Judge,.. .God the Judge

4 On earth in heaven

5 Two classes one class

6 Some saved none saved

7 Some destroyed all destroyed

8 No resurrection.... .a resurrection

9 No books opened,... books opened

10 Bads: persecu- all sins of all tion of Jews kinds of all men

11 One generation, many gen.

12 Gentiles only Jews - Gentiles

13 Angels help none mentioned

14 Some go to heU.... all go to hell

15 Some enter kingdom, .none enter it

16 Separation of no good good from bad judged here

17 To determine noneherewill who continues ever Uve on to live on earth,... earth again

18 Some enter none enter eternal Ufe eternal life

i Sheep and goats were allowed to feed together by day but were separated at night. Cp. Mt. 13:39-50

j Thepurpose of this judgment is to determine who shall enter the kingdom (Dan. 7:9-14, 22; Rev, 11:15), and to give the meek the earth as promised (Ps. 37:11; Mt, 5:5)

k See note i, Mt. 13:35

I Questions 146-150, Next, v 44

m The reason and basis of the judgment of the nations, God will curse or bless according to how menhave dealt with IsraeL He wiU forever respect and fulfill the Abrahamlc covenant fGen. 12:1-3)

n Thebrethren of Jesus according to the flesh (Mt, 10:6; Jn. 1:11; Rom. 9:5) o Some wiU be sent to the lake of fire and eternal punishment (v 41. 46; 13-39-50; 24:51; Rev. 14:9-11; 19:2oi 20:10). These wiU make the first-fruits of the second resurrection, which is that of all the wicked dead (Rev. 20:4-6, 11-15). Due to their judgment and entrance into etemal heU here, they wiUnot be resurrected and judged again in Rev. 20:11-15

p HeU was prepared for Satan and his angels and no man needs to go there CJn, 3:16-20). If he persists in serving Satan then he will have to spend eternity with him (v 41, 46)

q Question 151. Next, 26:8

r Gr. aionios . eternal. It is translated everlasting and eternal of 20 thin gs-

1 God (Rom, 1:20; 16:26)

2 The Holy Spirit (Heb. 9:14)

3 Life (43 times, Mt, 19:16, 29; 25: 46; Jn. 3:16, 36; Rom. 6:22)

4 Salvation (Heb, 5:9)

5 Redemption (Heb. 9:12)

6 Inheritance (Heb. 9:15)

7 Gospel (Rev. 14:6)

8 Covenant (Heb. 13:20)

9 Kingdom (2 Pet. 1:11) 10 Honor and power (1 Tim. 6:16)

II Consolation (2 Thl 2-16)

12 Glory (2 Th. 1:10; 1 Pet. 5:10)

13 Resurrected bodies (2 Cor. 5:1)

14 Things not seen (2 Cor. 4:18)

15 Habitations (Lk. 16:9)

16 Destruction (2 Th. 1:9)

17 Judgment (Heb. 6:1-2)

18 Damiution (Mk. 3:29)

takej3_a_waz even that which he hath.

30 And cast ye the unprofit-able" servant into outer darkness: there shall be"weeping and gnashing of teeth.

(14) Judgment of the living nations at Christ's second advent (Rev. 19:11; Zech. 14)

31 «'^ When the Son of man shall come in his<^glory, and all the hoIy"angels with him/ then shall he sit upon the*-'throne of his glory:

32 And before him shall be gathered'all nations : and he shall separate them one from another, as a shepherd divideth ftis'sheep from the goats:

33 And he shall set the sheep OP h is right hand , but the

Conspiracy against Christ 29

AND it came to pass, when • Je'gus had "finish ed all these sayings, he said unto his disciples, *2 "Ve know that after two days

goats on the left.

►34 Then shall the King say unto them on his right hand. Come, ye blessed of my Father, 'inherit th e kinfrrintn prepared

for you from the*foundation of the world:

35 For I was an hlingred, and ye gave me meat: I wasihirsty, and ye gave me drink: I was a sfranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was m prison , and ye came unto me.'"

I 37 Then shall the righteous answer him, saying / Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto youT' Inasmuch as ye have done it unto one of the least of these" my brethren , ye have done it unto me .

►41 Then shall he say also unto them on the left hand, Depart from me . ye cursed, into everlasting fire , /"prepared for the devil and his angels:

42 Zer I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord,"when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying. Verily I say unto you. Inasmuch as ye did it not to

one of the least of these, ye did

it not to me.

►46 And these shall go away

into ^ everlasting p unishment:

but the righteous into life

etemal.

is the feast of the' passover, and the Son of man is betrayed to be"crucified.

106 Tenthattemptto kill Jesus (Mk.l4:l; Lk. 22:1, Cp, Mt,2:16;12:14; Mk.3:6; Lk. 4:28; Jn, 5:16; 7:30, 44; 8: 59; 10:31; 11:47, 53)

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the'palace of the high priest, who was called 'Ca'ia-phas,

4 And consulted that they might take Je'§us by sub tilty. and kill him.

5 But they said, Not on the feast day, lest there be an uproar among-the people.

107 Third anointing of Jesus (Mk. 14:3.Cp.Jn,12:1; Cp, Lk, 7:36)

6 • Now when Je'§us was in Beth'a-ny, in the house of Si'mon the'^leper,

7 There came unto him a woman having an"alabaster box of very'precious ointment,'and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, *To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Je'§us understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor air ways with you; but' me ye have not always . •
12 For in that she hath poured this ointment on my body'," she did it for my burial.

13 Verily I say unto you, W heresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memo riflj^ ot her.

108 Judas agrees to betray Jesus (Mk, 14:10; Lk. 22:3)

14 • Then one of the twelve, called Ju'das is-car'i-ot, went unto the chief priests,

15 And said unto them"What ^yiU ye give me, and I will deliver him unto you? And they covenanted with him for"thirty pieces of silver .

CHAPTER 26

26

105 Jesus again foretells His death(Cp.Mt,l6:21, refs.)

16 And from tha t time he sought opportunity to betray him.

109 Preparation for the passover (Mk, 14:12;Lk. 22:7)

17 ♦■ Now thePfirst day of the feast of unleavened bread the disciples came to Je'sus, saying unto hLm,'Where wilt thou that we"prepare for thee to eat the passover?

18 And he said. Go into the city to such a man, and say

19 Fire (Mt. 18:8; 25:41; Jude 7)

20 Punishment (25:46)

The same Gr. word is translated ev-erlasting a nd etemal in this same vetse and is used equally of the eternity of the punishment of the wicked as of the life of the righteous, so if oneis etemal theother one is also everlasting

the one nearest the altar, who instantly sprinkled it toward the altar "s base.The lamb was then flayed and the entrails removed, to be burnt with incense on the altar. This was done in the afternoon. When evening came the lamb was roasted with great care. Unleavened bread, wine, biner herbs, and sauce were also provided for the supper a This ends Christ's public ministry to Israel and begins the period of His sufferings (26:1-27:66)

b 39th N. T. prophecy in Mt. (26:2, ful-tiUed). Next, v 12

c Instituted in Egypt to commemorate the passing over of the houses of the Jews when the first-born of the Egyptians were slain (Ex. 12). It began on the 14tli of Kisan and also started the feast of unleavened bread for 8 days. which commemorated their deliverance from slavery in Egypt (Lev. 23; Ex. 23:14)

d Gr, stauro o, to impale on a cross. Used 44 umes in the N. T. The Greeks and Romans borrowed this form of punishment from the Phoenicians and continued it for the worst criminals an J slaves until Constantine in the 4ih century 6 fold use of "crucifixion:

1 Crucifixion of Jesus for the sins of the world(v 2; 27:22-44; 1 Cor. 1:23; Gal. 3:13; 1 Pet. 2:24)

2 Crucifixion of followers of Jesus (Mt. 23:34; Jn. 21:18)

3 Our old man cmcified with Christ to destroy sin (Rom. 6:6; Gal. 2:20)

4 Crucifixion of self-life and sin (Gal. 2:20; 5:24)

5 Crucifixion of the believer to the world and the world to him (Gal. 6:14)

6 Backsliders crucifying to themselves the Son of God afresh and putting Him to open shame (Heb. 6:6)

eGr. aula, court, and should be so translated in v 58, 69; Mk. 14:54, 66; 15:16; Lk. 11:21; Jn. 18:15. It is rendered court (Rev. 11:2) and hall (Mk. 15:16; Lk. 22:55)

f Son-in-law of Annas (Jn, 18:13). Prophesied of Jesus (Jn. 11:49-51; 18: 14), Trial judge of Jesus (Mt. 26:2-3, 57, 63-65; Jn, 18:24-28). Peter and others (Acts 4:1-22), Two years after the crucifixion both he and Pilate were deposed by Vitellius. then governor of Syria, and afterwards emperor, Caiaphas. unable to bear the disgrace, and the stings of his conscience for the murder of Christ, killed himself about 35 A. D. See Josh. Ant, book 18, chap. 2-4

g Evidently a man that Jesus had healed of leprosy in Bethany

h Made of soft white marble of various shapes and sizes, called alabastra

i If diiswas as costly as that of Jn. 12:3 its value was $51.00

j 2 anointings the last week:

1 In the house of Lazarus 6 days before the passover (Jn, 12:1-8)

2 In the house of Simon the leper 2 days before the passover (v 7-13; Mk. 14:3-9). There are 8 poinu of difference between them in these passages

k Questions 152-153. Next, v 15 1 The doctrine of the wafer being the very flesh or body of Christ with us is contradicted by Jesus here. We have such wafers always, but we do not have Christ's body with us because He is in heaven and will not come again until the end of the age(Mt. 24:29-31; Rev. 19:11-21; Jude 14; Zech. 14:1-21). Such emblems merely represent His broken body and shed blood. One, declared to be only "bread" in Acts 2:42, 46; 20-7, 11; 1 Cor. 10:16-17; 11:23-28

m 40th N. T. prophecy in Mt^ (26:12-13, fulfilled and being fulfilled). Next, V 21

n Question 154. Next, v 17

o A piece of silver, about 64^; $19.20, the price of a slave (Ex. 21:32)

p This was our Tuesday sunset to Wednesday sunset

q Question 155. Next, v 22

r Preparation for the passover fv 18-19). Peter and John, who represented the company of disciples, went, as was customary, to the temple with the paschal lamb. There, taking turns with others who thronged the temple on the same errand, they killed the lamb, the nearest priest catching the blood in a gold or silver bowl, and passingit next in the row of priests until it reached

ST. MATTHEW 26

Institution of the Lord^s supper

Jesus betrayed and arrested

a Nothing is more clear than the fact that Christ did eat the passover . These statements are proof:

1 First day of the feast (v 17)

2 Where shall we prepare it? (v 17)

3 I will keep the passover (v 18)

4 They made readythepassover(vl9)

5 They sat down-did eat (v 20-21)

6 As they were eating (v 26)

7 1 desire to eat this passover with you before I suffer (Lk. 22:15)

8 I will not eat again of it until in the kingdom of God (Lk. 22:16)

9 The supper being ended Qn. 13:2) 10 He tiseth from supper (Jn. 13:4)

vVhy all these statements if He did not eat of the passover? Just because it was a few hours before the regular time for the passover is no proof that He did not eat of it (Jn, 18:28). Was it unlawful if the Lord of creation wanted to eat the passover a few hours before the others, so that He could actually become their passover at the regular time the Jews ate of it? The passover could be eaten i n Israel a month after the proper time, so could it not b e eaten by Christ a few hours earlier if it was better for Him to do this than not at all (2 Chi. 30:2-5)?

b Israelites coming to the feast at Jerusalem were received by the inhabitants as brothers, and apartments were provided free for them to eat the pass-over. In return the hosts were given the skins of the lambs and the vessels used in the ceremonies

c Peter and John represented the apostolic band and took a lamb to the temple to bekilled (Lk. 22:8). The priest caught the blood and passed it to the one nearest the altar who instantly sprinkled it toward the base of the altar. All this was done about 3:00 p. m. The lamb was then roasted and with unleavened bread, wine, and bitter herbs the feast was eaten (Ex. 12:8)

d There was no law that it had to be eaten standing, for that would be without purpose after entering Canaan. Jews now reclined on couches to cat thepassover to show that they wereno longer slaves, but free and at rest

e The usual custom was that a cup was filled with wine for every one. A blessing was pronounced, after which the wine was drunk. Then unleavened bread, binerherbs, and the lamb were brought in. Thanksgiving was offered for the many blessings of life and the food handed around to each guest. A second cup of wine was drunk, after which an explanation of the feast was given with Ex. 12:26-27. The company then sang Ps. 113 and 114, followed by another blessing. Then the food was eaten. After this a third cup of wine was drunk and Ps. 115 and 118 were sung. This is what is referred to in v 30; Mk, 14:26

f 41st N. T. prophecy in Mt. (26:21-24, fulfilled). Next, v 26

g Questions 156-157. Next, v 40

h Referring to His death which He had predicted several times (Mt. 16:21)

i Definite proof that Judas was lost. See notes, Jn.17:12:Ps.69:22-28; 109:6-20

j 42nd N. T. prophecy in Mt. (26:26-29; v 26-28 a re fulfilled ;v 29 will be fulfilled in the kingdom when Christ comes). Next, v 31 k This represents My body. The bread was broken, indicating His broken body which was so marred by snipes and beatings that it did not look like a son of man (Isa. 52:14). The bread was unleavened. No leaven was to be tound in all the dwellings, signifying no evil in or sin in the Son of God (note d, Mt. 13:33)

1 This represents My blood. The wine was "the fruit of the vine" and should not be substituted by water, intoxicants, or anything else (v 29). If any scripture is worth obeying, then it should be obeyed to the letter. N o covenant was made without blood (Ex. 24:8; Heb. 9:20), and there can be no

unto him, The Master saith, My time is at hand : " I will keep the passoveri' at thy house with my disciples.

19 And the <^ disciples did as Je'gus had appointed them; and they made ready the passover.

110 The last passover (Mk. 14:17; Lk. 22:14; Jn. 13) (1) Betrayal foretold

20 Now when the even was come, he"sat down with the twelve.

*21 And as they did ""eat , he said, Verily I say unto you, that /one of you shall betray me.

22 And they were exceeding sorrowful, and began every

.one of them to say unto him. Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man'^goeth as it is written of him : but woe

unto that man by whom the Son of man is betrayed!' it had been good for that man if he had not been bom.

25 Then Ju'das, which betrayed him, answered and said, Master, is it 1? He said unto him. Thou hast said.

(2) Lord's supper instituted (Mk. 14:22; Lk. 22:19; 1 Cor. 11:23)

*26 • And as they were eating . Je'gus took bread, and blessed it, and brake it, and gave it to the disciples, and said,'Take, eat ;*this is my body .

27 And he took the cup, and gave thanks , and gave it to them, saymg. Drink ye all of it;

^^^28 'For this is my blood of the new"testament . which is shed for many "for the remission of sins.

►29 But I say unto you, I will not drink henceforth of this fruit of the vine.^ until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Ol'iveg.

(3) Jesus foretells Peter's denial (Mk. 14:27; Lk. 22 : 31; Jn. 13:36)

*31 Then saith Je'sus unto them,"All ye shall be offended because of me this night: for it is written ."I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Gali-lee.

33 Pe'ter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

♦ 34 Je'§us said unto him, Verily I say unto thee,'That this night, before the cock crow, thou shalt deny me thrice.

35 Pe'ter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. V The sufferings of Christ:

1 Agony in the garden (Mk. 14:32; Lk. 22:39; Jn.l8:l)

36 ' Then cometh Je'|us with them imto a place called^Geth-sem'a-ne, and saith unto the disciples. Sit ye here, while I go and pray yonder.

37 And ne took "with him Pe'ter and the two sons of Zeb'e-dee, and began to be sorrowful and very heavy.

38 Then saith he imto them. My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible , let this'^cup pass from me: nevertheless not as I wiU, but as thou wilt .

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Pe'ter, What,'^could ye not watch with me one hour?

41 Watch and pray , that ye enter not into temptation: '"the spirit indeed is willing, but the flesh IS weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy wiU be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed 'the third time, saying the same words.

*45 Then cometh he to his disciples, and saith unto them. Sleep on now, and take your rest: * behold,"the hour is at hand, and the Son of man is betrayed into the hands of sirmers.

46 Rise, let us be going: behold, he is at hand that doth betray me.

2 Eleventh attempt to kill Jesus: betrayal and arrest (Mk. 14:43; Lk. 22:47; Jn.

18:2)

47 "^ And while he yet spake, lo, Ju'das, one of the twelve, came, and with him a great multitude with swords and 'staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying. Whomsoever I shall kiss, that same is he: hold him fast.

49 And iorthwith he came to Je'§us, and said,'Hail, master; and'^kissed him.

50 And Je'gus said unto him, 'Friend, "'wherefore art thou come? Then came they, and laid hands on Je'§us, and took him.

51 And, behold,"one of them which were with je'gus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Je'sus unto him. Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53'*rhinkest thou that I cannot

remission of sins without it(Heb. 9:22; Lev. 17:11). Christ's own blood atoned for sin and it alone can redeem if accepted for personal atonement and proper terms are met (v 28; Mk. 14: 24;Lk. 22:20; Jn. 6:53-56: 19:34; Acts

Continued. column4 —^^

r 20th O. T. prophecy fulfilled in Mt. (26:31; Zech. 13:7). Next, 27:9

s 44th N. T. prophecy in Mt. (26:34, ftilfiUed). Next, V 45. This prophecy seems to have been uttered more than once: in the upper room (Jn. 13:38; Lk. 22:34) and once after leaving it (Mt. 26:30-35; Mk. 14:26-32)

a A garden just across the Kidron (a valley) from Jerusalem, about 200 yards from the city wall (Jn. 18:1). Geth-semane means "the oil press. " It was a favorite place o f retirement when Christ was at Jerusalem (Lk. 22:39; Jn. 18:2). It perhaps belonged to Joseph, Nicodemus or another follower living in Jerusalem (Jn. 19:38-39)

b They had witnessed His transfiguration (Mt. 17:1-8) and now they witnessed His agony in the garden (Lk. 22:44, 53) c The idea here seems to be that the devil tried to kill Christ before He could get to the cross, but God heard His prayer and saved Him from death (Heb. 5:7; Lk. 22:43-44J. If Satan could have succeeded in killing Christ anytime from infancy to the cross he could have defeated God's planof redemption. Christ had to get to the cross where He spoiled satanic powers and triumphed over them (Col. 2:14-17; 1 Pet. 2:24). V 42 could also refer to His cup of death on the cross

d Question 158. Next, v 50

e The spirit is always ready but the flesh must be mortified and whipped into line with the will of God and kept in subjection (1 Cor. 9:27: CoL 3:5; Rom. 8:12-13)

f The only instance of repeated prayers in the life of Jesus. This was because of the conflict between God and Satan over the life of Christ (Heb. 5:7)

g 45th N. T. prophecy in ML (26:45-46, fulfilled). Next, v 64

h The hour Christ came into the world to accomplish redemption(Mk. 14:41; Lk. 22:14; Jn. 2:4: 7:30; 8:20: 12:23. 27; 13:1: 17:1)

i Clubs, and should have been so translated in v55;Mk. 14:43, 48;Lk.22:52

j A salutation like "Peace. " Occurs only here and in 27:29: 28:9; Mk. 15:18; Lk. 1:28: Jn. 19:3; 2 Jn. 10-11

k Acts of treachery are many times referred to as a "Judas kiss." This shows to what extent a preacher and a healer of men by God's Spirit can fall (Acts 1:25; Mt. 10:1-20; Mk. 6:7-13)

1 Comrade or companion. Occurs only here and in 11:16; 20:13; 22:12. This is one of the most touching incidents of Scripture. The Lord did not disown Judas. He could have been forgiven if he had not committed suicide in despair and if he had comeback to God in repentance like Peter and the others. Cp. Ps. 41:9; 55:12-14 m Question 159. Next, v 53

n This was Peter On. 18:10)

o Questions 160-162. Next, v 62

-^^«- Com, from column 2

20:28; Rom. 3:24-25; 5:9; 1 Cor, 10: 16: 11:25; Eph. 1:7; 2:13-16; CoL 1: 14-20; Heb. 9:12-15; 10:19-29; 12:24: 13:12, 20: 1 Pet. 1:2, 18-23; 1 Jn. 1: 7: 5:6: Rev. 1:5-6: 5:9: 7:14: 12:11)

m Foretold by the prophets (Isa. 49:8; 55:3: 61:8; Jer. 31:31-33:32:40; Ezek. 37:26). It takes the place of the Mosaic Covenant which is now abolished (2 Cor. 3:6-15; Gal. 3:13-25; 4:21-31: Col. 2:14-17; Eph, 2:14-15; Heb. 7:11-28; 8:8-13; 9:1-24; 10:1-23)

n Gr. diatheke. trans, covenant 20 times (Lk. 1:72; Acts 3:25; 7:8: Rom. 9:4; 11:27: GaL3:15,17: 4:24; E^jh. 2:12: Heb. 8:6-10; 9:4; 10:16, 29; 12: 24; 13:20) and testament 13 times (Mt. 26:28: Mk. 14:24: Lk. 22:20: 1 Cor. 11:25: 2 Cor. 3:6, 14: Heb. 7:?2: 9: 15, 17, 20; Rev. 11:19). It should always be rendered covenant

o Gr. eiSj for, because ot, or on account of the remission of sins

p This is at the second advent and into all eternity diat Christ will partake of eating and drinking with all the resurrected saints (v 29; Mk. 14:25; Lk. 22:16, 18, 30: 24:42-43: Rev. 2:7. 17; 19:9)

q 43rd N. T. prophecy in Mt. (26:31 -32. fulfiUed). Next, v 34

ST. MATTHEW 27

a A legion was6,000:12 legions, 72,000 for Himself and the eleven apostles, or 6,000 for each of them. Each angel could slay 185,000 in a night, as one did in Isa. 37:36. On this basis, 13,320,000,000 or 11 billion more men than are now on earth could easily have been killed

b Zech. 13:7; note r, v 31

c They were waiting for the soldiers and officers of the Jews to bring Him so He could be condemned by a mock trial and be killed

d 12 steps in Peter's backsliding:

1 Boasted (v 33; Pr. 16:18)

2 Made Christ a Uar (v 33-35)

3 Slept instead of praying (v 40)

4 Failed to mortify the flesh (v 41)

5 Relied on the arm of flesh (v 51)

6 Forsook Christ and fled (v 56)

7 Followed afar off (v 58)

8 Sat with the Lord's enemies (v 58)

9 Gave up hope - discouraged (v 58)

10 Became afraid of men (v 69-74)

11 Lied (v 69-74)

12 Cursed (v 59-74) Jesus had predicted his backsliding

and his re-convenion (Lk. 22:31-34)

12 proofs that he had been convened:

1 Was bom again (1 Jn. 5:1 with Mt. 16:16 and Jn. 6:68-69)

2 Cleansed from sin and had kept God's Word On. 13:10; 15:3: 17:6)

3 Name written in heaven A,k. 10:20)

4 Had eternal life (Jn. 17:1-3)

5 Spiritual revelations(Mt. 16:16)

6 Was in Christ (Jn. 15:1-6)

7 Saved from the world Hn. 17: 14-16)

8 Had been baptized in water and had baptized others (Jn, 3:22; 4:1-2)

9 Had Holy Spirit (Mt. 10:20)

10 Had power over all manner o f sickness and demons (Mt. 10:1-8)

11 Had success in preaching and healing (Mk. 6:7-13; Lk. 9:6)

12 Had many other spiritual experiences modem Christians do not have, so needed re-conversion after backsliding like others referred to in Jas. 5:19-20; GaL 1:6; 4:19; 5:4; 6:1; Rom. 11:18-24; Rev, 2:4-5, 16, 21-26; 3: 3, 15-16; Ps. 51:7-13; etc.

e Gr. aula, court (note e, 26:3) f He has never seen the end yet g The heads of the 24 courses of the priests (1 Chr. 24:1-19; 2 Chr. 8:14; 26:20; 35:4: Isa, 43:28) h These were the heads of families and the oldest of the tribes (Ex, 3:16-18; 4:29: 12:21; Num. 11:11, 25), In the Sanhedrin they were the representatives of the people, as the chief priests were of the priesthood i The Sanhedrin was made up of all the chief priests, the elders. It was the supreme court of the nation which heard appeals from lower courts and tried cases of greater importance than the lower courts. It consisted of 71 members headed by a president, vice-president and a sage or referee whose duty was to put into proper shape the subjects for discussion. The vice-president led and controlled the discussions. The president represented the nation before the Romans j Because diey could not get true witnesses to testify of any wrong in Jesus. This shows how corrupt the hi^ court of Israel was. They sought to break God's law to further their own selfish interests contrary to law (Ex, 20:16). k There is no truth or harmony in crime How manyof them would like another chance to testify of Jesus! 1 Questions 163-164. Next, v 65 n A wise thing to do under the circumstances. He also did it to fulfill prophecy (Isa, 53:7) n Gr. exorkidzo, to put on oath 0

Proving they admined that it was understood that the Messiah was to be the Son of God (note d, Jn. 8:40) P 46th N. T. prophecv in Mt. (26:64,

unhilHlled). Next, 27:63 q Mk. 16:19; Acts 2:33; Heb, 1:3: 12:2

now pray to my Father, and he shall presently give me more than^twelve legions of angels?

54 But hovf then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Je'§us to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfillpH. 'Then all. the disciples forsook him. and fled.

3 Trial and mockery of Jesus (Mk. 14:53;Lk. 22:63; Jn. 18:12, 19)

57 ""And they that had laid hold on Je'§us led him away to Ca'ia-phas the high priest, where the scribes and the elders were'assembled.

58 But Peter "foUowed him ^afar off unto the high priest's

palace, and went in, and sat with the servants./ to see the end .

59 Now the*chief priests, and elders, and all the 'council, sought ' false witness against Je'§us, to put him to death;

60 But *■ found none : yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said. I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him,'Answerest thou nothing ? what is it which these witness against thee?

63 But Je'su^eld his peace. And the high priest answered and said unto him, I "adjure thee by the living God, that thou tell us whether thou be the Christ, "the Son of God. ♦64 Je'gus saith unto hfrn,

Thou hast said: nevertheless I say unto you .'"Hereafter shall ye see the Son of man'^sitting on the right hand of power, and 'coming in the clouds of heaven.^

65 Then the high priest rent his clothes, saying. ^ He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said. He is guilty of death.

67 Then did they 'spit in his face, and buffeted him; and others smote him with the palms of their hands.

68 Saying . Prophesy imto us. thou Christ, Who is he that smote thee?

thou sayestv

71 And when he was gone out into the" porch, another"maid saw him, and said unto them that were there. This fellow was also with Je'gus of Niz'a-reth.

72 And again he denied with an oath, 1 do «^not know the man.

73 And after a while came unto him they that stood by. and said to Pe'ter, Surely thou also art one of them; for thy speech<'bewrayeth thee.

74 Then began he to^curse and to'swear, saying, I know not the man. And immediately the'^cock crew.

75 And Pe'ter remembered the word of Je'gus, which said imto him, Before the cock crow, thou shalt deny me thrice. And he went out. and wept bitterly.

CHAPTER 27

27

5 Jesus sent to Pilate (v II; Mk. 15:1; Lk. 23:l;Jn. 18:28; 19:8)

WHEN the " morning was come, all the chief priests and elders of the people took counsel against Je'gus to put him to death:

2 And when they had'bound him. they led him away, and delivered him to P6n'ti-us Pi'-late the governor.

6Judas' unavailing remorse (Cp. Mt. 26:24; Acts 1:16-25)

3 !lThen Ju'das, which had betrayed him. when he ' saw

4 Peter's denial (Mk.l4:66; Lk. 22:54; Jn. 18:15, 25)

69 "^ Now Pe'ter"sat without in the palace: and a damsel came unto him, saying. Thou also wast with Je'§us of Gai'i-lee.

70 But he d enied before them all, saying. I know not what

that he was condemned, ' ■repente d hims elf, and brought again the'thirty pieces of silver to the chief priests and elders,

4 Saying."' I have sinned in that I have betrayed the"iimo-cent blood. And they said, what IS that to us? see thou to that.

5 And he"cast down the pieces of silver in the temple, and departed, and went and"hanged himself.

6 And the chief priests took the silver pieces, and said,'Tt is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took coimsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called. The field of blood, tmto this day.

* 9 Then was fulfille4 that which was spoken by 'J6r'e-my the prophet, saying,'And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of I§'ra-el did value;

10 And gave them for the potter's field, as the Lord appointed me.

7 Jesus before Pilate (Mk. 15:l;Lk. 23:1; Jn.18:28; 19:8)

11 And Je'§us" stood before the governor: and the gover-" nor asked him. saying. 'Art thou the King of the Jew§? And Je'sus said unto him,

r Mt. 24:29-30; Can. 7:13; Ra/.1:7

s Questions 165-167. Next, 27:4

t Spitting in the face was considered the

greatest insult to a person (Num. 12:

14i Dt. 25:9; Job 30:10). See Mt. 27:

30; Mk. 15:19; Jn. 19:3 u For two reasons: a guilty conscience

and to avoid further questioning

name. Jeremiah could havebeenadd-

edbya copyist. Cp. Zech. 11:13 ^ 21st O. T. prophecy fulfille d in Mr,

(27:9-10: Zech. 11:12-13). NextTvTt u It was the custom for the judge to sit

and the accused to stand before him

(Acts 26:6) V Question 169. Next, v 13

a The passage way from the street to the coun (Mk. 14:68)

b 9maids_ who played important parts in the lives of Bible characters:

1 Hagar(Gen. 16:1-8)

2 Zilpah(Gen. 29:24: 30:9-12)

3 Bilhah(Gen. 29:29: 30:3-7)

4 Esther (Esther 2:4-9)

5 Maid who saved Moses(Ex. 2:5-8)

6 Naaman's maid (2 Ki. 5:2-4)

7 Jairus' daughter (Mt. 9:24-25)

8 Damsel that accused Peter (v 69)

9 Maid that accused Peter (v 71)

c Not even His name

d Your speech betrays you

s Gr. kaianathematidzo. to call curses

onhimselt if what he said was untrue.

Occurs only here f By the name of God that he did not

know the man. Note how far he had

fallen (note d, v 58)

g Some hold that there were 6 denials: 3 before one cockcrowing (Jn. 18-17; Mt, 26:70-71) and 3 before anodier (v 73; Mk. 14:69; Lk. 22:59-60). Be that as it may, Peter was soon brought to his senses and repented (v 75)

h Day light on Wednesday

i Bound Him as if He were the worst kind of criminal, not realizing that He had willingly submitted to them after demonstrating His power that they were helpless to hurt Him without His consent (Jn. 18:6)

j He wasbrought to his senses, UkePeter in 26:75, yet unlike Peter he did not repent toGod but only toman. Hedid not go back to the apostolic band or seek forgiveness. He was morose and broody and left to himself he became a helpless victim of Satan who kept him from turning to God, and who urged him to destroy himself because of His cowardly deed in selling and betraying his best and only tme friend

k Gr. metamelomai, to regret; to have deep remorse at the consequence of sin rather than a deep regret at the cause of it. It is never used of genuine repentance to God (note i, 4:17). Who knows but what Judas thought secretly that Christ would escape as He had done many times before? He would then have money and Jesus would not be harmed. When he saw that it did not happen that way he had regrets for his act

1 $19.20, about 113 days'wages of a

common laborer at 17(^ a day m Many go this far in regret, but they never get forgiveness because they do not go to God and renounce sin

n 6 witnesses affirmed His i nnoc ence: ljudas(v4) 4 Herod (1^23^15)

2 Pilate's wife 5 Malefactor (Lk. (V 19) 23:41)

3 Pilate(V24) 6 Cenwrian(Lk.23:47) o Question 168. Next, v 11

p They did not look so tempting when Satan was through with him

q The earthly end of the first one of the Lord's original apostles.He could have spent a lifetime of service for God, winning souls and healing multitudes. He could have inherited eternal life and a throne oyer a tribe in Israel and all the other glories of the redeemed, but he would notpay the priceof going back to the ones he had failed. He hanged himself and then feU headlong in the valley below where his bowels gushed out (Acts 1:18).

Lightfoot says that the devil caught up Judas and then threw him down dashing him to pieces on the ground

r Putting blood money into the treasury was unlawful but shedding that same betrayed and innocent blood was lawful in the sight of these hypocrites

s Some Mss. and versions read "Zech-ariah," and others do not have either

ST. MATTHEW 27

Jesus condemned; Barabbas released Jesus dies on the cross and is buried

a 2nd and 3rd limes He did not answer because the questions concerned false accusations, which were so obviously false they answered themselves (26: 62; 27:12. 14)

b Question 170. Next, v 17

c It is not known when such a custom started or from what source or by whom

d Christ knew they would not release Him. The governor did not realize the extent of religious prejudice involved

e Questions 171-172. Next, v 21

f Proving that His claim to Messiahship was well known to all

g VVhat testimony of Jewish religion to a pagan and a stranger! What a testimony of a pagan to Christ!

h Her name was Claudia Procula, a striking proof of the veracity of Matthew. It was only in the reign of Tiberias that wives o f governors were permined to accompany their husbands

i Good advice, but unheeded

j See note on Just men . Gen. 6:9

k See 34 dreams, p. 860 of O. T.

1 It U to the shame of human beings that they can be swayed into sin by leaders m Question 173. Next, v 22

n A few days before they had hailed Him as the Son of David and Messiah; now they preferred a murderer to Him

o Question 174. Next, v 23. The greatest question of human life. How we answer it determines our destiny

p Question 175. Next, v 46. This ques-tionhas never been answered and never wiU be, for He was sinless(l Pet. 2:22)

q Pilate was of a mind to let Him go, but the pressure was too great for his weak character

r This was a custom to show innocence in any panicular matter(Dt. 21:1-9; Ps. 26:6). Pilate had the armed men to prevent His death but he did not use them, so he was inexcusable

s The Jews quickly assumed full responsibility for His death: We accept the punishment due for such a crime; let it be upon us and upon our children. They were visited with the same kind of punishment and worse, for the Romans crucified them in such numbers that there were no more crosses or place for them (notes. Lk. 21:20-24). As many as 500 a day were scourged and crucified. Their children for ages have gone through untold sufferings in all lands. They are yet to suffer the greatest time of tribulation that has ever been on earth or ever will be(Mt. 24:15-22: Rev. 6:1-19:21; Dan. 11: 40-45; 12:1; Jei. 30:3-9; Ezek. 20: 33-38; Zech, 13:9; 14; 1-5)

t A scourge was a Roman implement for severe bodily punishment. It consisted of ahandle withabout a dozen leather cords with jagged pieces of bone or metal at each end to make the blow more painful and effective. The victim was tied to a post and the blows were applied to the bare back and loins and sometimes to the face and bowels. The flesh was cut in several places by each blow. So hideous was the punishment that the victim often fainted and some died under it. It was designed to get confessions and secrets from its victims, but what could they get from an innocent sinless one (Acts 22:24-25)" Flogging was permitted by the law up to 40 stripes (Dt. 25:3). Jews reduced this to 39 stripes (2 Cor. 11:23-25). If the scourge used on Jesus had 12 thongs and He was hit even 39 times this would make 468 stripes. If some struck in the same place and cut deeper each time one can see how His body, because of the intense hatred back of each blow, was maned more than any other man's (Isa. 52:14) u The Praetorium, the open courtyard or judgment hall(Jn. 18:28, 33; 19:9; Mk, 15:16). This was Pilate's house and the camp headquarters of the Roman guard of the governor. It was Herod's palace, a most magnificent building on the highestpartofMt. Zion

Thou sayest.

12 And when he was accused of the chief priests and elders, he"answered nothing .

13 Then said Pi late unto him, Nearest thou not how many things they witness against thee?

14 And he answered him to never a word : insomuch that the governor marvelled greatly

8 Jesus condemned: Barabbas released (Mk. 15:7; Lk. 23:13; Jn. 18:39)

30 And they "spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to"crucify him.

1 32 And as they came out, they found a man of^Qy-re'ne, Si'mon by name: him they compelled to bear his cross.

10 The crucifixion (Mk. 15: 22; Lk. 23:32; Jn. 19:16)

15 Now at that feast the gov- 33 ^nd when they were come emor was wont to'release unto unto a place caIled"G61'g6-thi, the people a prisoner, "^whom that is to say, a place of a

they would.

16 And they had then a notable prisoner, called BS-rab'-bas.

17 Therefore when they were gathered together, Pi'Iate said unto them,"Whom will ye that I release unto you? BS-rib'-

skull,

♦34 • They gave him vinegar

to drink mingled with gall: and

when he had tasted thereof, he

would not drink.

♦ 35 And they crucified him, and

parted his garments, casting

lots: that it might be fulfilled

bas, or Je'§us which is 'called which was spoken by the proph Christ? et,'They parted my garments

Iggpor he knew that for envy ' among them, and upon my they had delivered him. vesture did they cast lots.

19 • When he was set down 35 And sitting down ^they on the judgment seat."hi s wife watched him there; sent unto him, saying, ■ Have 37 And setup over his head his

thou nothing to do with that | accusation written^ this is jfi'sns just man: for I have suffered ^he king of the jews. many things this day m "-a 33 Then were there<' two thieves dream because of him. crucified with him, one on the

20 But the chief priests and j-ight hand, and another on the elders'persuaded the nuiltitude jgj^

that they should ask B5-rab'-bas, and destroy Je'gus.

21 The governor answered and said unto them,"" Whether of the twain will ye that I release unto you? They" said, BS-rab'bas.

22 Pi'Iate saith unto them, What shall I do then with

39 « And they that passed I by reviled him, wagging their I heads,

40 And saying,! Thou that de-I stroyest the temple, and build-1 est it in three days, save thyself. I If thou be the Son of God,

come down from the cross.

41 Likewise also the *^^ chief

Je'§us which is called Christ? 1 priests mocking him, with the They all say unto him. Let hun scribes and elders, said.

be crucified.

23 And the governor said,Why what evil hath he done? But they cried out the more, saying, Let him be crucified. '

24 'When Pi'Iate"saw that he could prevail nothing, but that rather a tumult was made, he took water, and"^washed his hands before the multitude, saying, I am irmocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said.' His blood be on us. and on our children.

26 • Then released he BS-rab'bas unto them: and when he had ' scourged Je'§us, he delivered him to be crucified.

9 Jesus crowned with thorns is led away to crucifixion (Mk. 15:16; Jn. 19:1)

27 Then the soldiers of the governor took Je'sus into"the common hall, and gathered unto him the whole' band of soldiers.

28 And they stripped him, and put on him a" scarlet robe.

29 ' And when they had platted a'crown of^thoms, they put it upon his head, and agreed in his right hand: and they bowed the knee before hirn, and mocked him, saying, Hail, King of the Jew§!

42 He saved others ;' himself he cannot save. If he be the King of Is'ra-el,'" let him now come down from the cross, and we will believe him. *43" He trusted in God : let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with htm, cast the same in his teeth.

11 The death of Jesus (Mk. i 15:33;Lk. 23:44; Jn.19:28)

I 45 Now from the "sixth hour ! there was darkness over all the land unto the ninth hour . *46 And about the ninth hour Je'§us cried with a loud voice, saying, pe'H, Eli. lama si-bach'tha-ni? «that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said. This man calleth for £-li'as.

48 And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether E-li'as will come to save him.

50 • Je'sus, when he had cried'again with a'loud voice.

v See note g, Mk. 15:16

w Perhaps a Roman outer garment or

military cloak, used here for mockery

of His claim to royalty X For cruelty and mockery, fulfilling

His own prophecy (20:17-19) y See Crown of thorns, p. 34 z A mock sceptre

My spirit (Lk, 23:46)

5 Woman, behold iliy son... Behold thy mother (Jn. 19:26-27)

6 I thirst (Jn. 19:28)

7 It is finished (Jn. 19:30) Showing normal strength to the end, proving He voluntarily laid down His Ufe(Jn. 10:18)

a See note t, 26:67

b Death by cmcifixion was one of the most cruel and shameful deaths that could be devised. It is supposed to have been invented by Semiramis, queen of Nimtod, who founded the Babylonian system of mysteries. See Rev. 17:5. It was a Roman practice inflicted only upon slaves and the woist criminals. The person was nailed to the cross, each hand extended to the utmost stretch. The feet were nailed together, and then the cross was lifted and dropped into the hole with a violent thud which disjointed the whole body. The weight of the body hung on nails through the hands and feet. A victim was left on the cross until he died of pain and untold sufferings

c Cyrene was the capital of the province of Libya in North .'Vfrica. It was situated approximately 11 miles south of the Mediterranean sea

d The skull; called calvatia. a skull (Lk. 23:33), a place outside Jerusalem (Heb. 13:12). Origen(185-253 A. D.) refers to a tradition that Christ was crucified where Adam was buried and where his skull was found

e 22nd O. T. prophecy fulfilled in Mt. (27:34; Ps. 69:21). Next, v 35. It was customary to give a stupefying potion to intoxicate and help alleviate sufferings (Pr. 31:6), but Christ refused it so as to suffer the full penalty for an, sober and in His right mind

f 23rd O. T. prophecy fulfilled in Mt. (27:35; Ps. 22:18). Next, v 43 g The military guard, who were the executioners, and whose duty it was to watch the person crucified lest his friends should rescue him,

h See Superscription on the cross, p. 55

i Thereis some evidence that two malefactors were led with Him to be crucified with Him (Lk. 23:32). Then later two thieves were brought and were crucified (Mt. 27:38). No scrip-turesays ihatonly two men were crucified with Him. It is said that both robbers reviled Him (Mt. 27:44: Mk. 15:32), while only one of the malefactors railed on Him (Lk. 23:39-40)

j A perversion of the words of Jesus(Jn, 2:19-21)

k Imagine religious leaders coming to mock a dying man! How far in depravity can men get and yet claim their religion is the only true one and they are the only representarives of God?

1 If He had saved Himself He could not save others (Mt. 16:25). If He had saved Himself His purpose of coming into the world would have been defeated (GaL 3:13; 1 Pet. 2:24; CoL 1:20:2:14-17; Jn, 3:14-16). Godnever satisfies the unreasonable demands of unbelief at the expense of defeating His own plan for man

m This was Satan's last attempt to keep Christ from dying on the cross to defeat him and redeem man. If God had permitted Himself to be moved by such deceitful, idle words He would have been defeated (Gal. 3:13; CoL 2:14-17)

n 24th O. T. prophecy fulfilled in Mt. (27:43: Ps. 22:8). Next, v 46 Two great testimonies from enemies:

1 He saved others (v 42; Acts 10:38)

2 He trusted in God (v 43: Ps. 22:8) If this could be said of all Christians

we would have bener churches o 12:00 o'clock noon to 3:00 p. m. p Questions 176-177. The last in Mt, q 25th and last O.tT prophecy fulfilled

in Mt. (27:46: Ps. 22:1). Jesus in His

dying hour quoted prophecy, expressed

faith in it, and fulfilled it r 7 sayings on the cross :

1 My God, My God, why hastThou forsaken Me (Mt. 27:46: Mk. 15:34; Ps. 22:1)

2 Father, forgive them; for they know not what they do (Lk. 23:34)

3 Verily, I say unto thee. To day shalt thou be witii Me in paradise (Lk. 23:43)

4 Father, into Thy hands I commend

a He dismissed His soul and spirit (Jas.

2:26; Lk. 23:46; Jn. 10:18; 19:30) b There were two veib: one at the entrance of the Holy Place and the other between this and the Holy of Holies, into which the high priest alone went once a year to atone for the sins of the people(Heb. 9:2-9). They were 60 ft. high from the ceiling to the floor. The rending of the veil signified that the middle waUof partitionbetween Jews and Gentiles wasbroken down(Eph. 2: 14-18) and that each believer now could have personal access to God (Heb. 9:8: 10:19-23: Eph. 2:14-18) c These bodies made part of the multitude of captives Christ captured from Satan in the underworld of departed spirits and which He took captive with Him when He ascended on high (Eph. 4:8-10; Heb. 2:14-15). Now when Christians die they no longer go into the lower parts of the earth held captive by the devil against their will, but go to heaven to await the resurrection of the body (2 Cor. 5:8; Phil. 1:21-24; Rev. 6:9-11; Heb. 12:22). The wicked continue to go to hell to await their resurrection(Lk. 16:19-31; Rev. 20:11-15) d They could not have come out before for Christ was to be resurrected first and enter into immortality in a human body (1 Cor. 15:20-23: Rev. 1:5: Lk. 24:39) e Not "i" but "liiE Son of God" in a sense no other man ever was or ever will be - the only begotten Son (Jn, 1:14, 18; 3:16, 18; Col. 1:15-18). He was actually begotten; we are adopted (Rom. 8:14-16 Gal. 4:5; Eph. 1:5) f To their honor, these women showed more courage and affectionate concern for their Lord, than the men who had promised to die with Him. They ministered to Him of their substance (v 55; Lk, 8:3) g See note v, Mt. 13:55 h Mt. 4:21: 20:20-22 i Fulfilling Isa. 53:9 j See Rama (note n, 2:18; 1 Sam. 1:1,

19: Mk. 15:43; Lk. 23:51; Jn. 19:38) k Joseph and Nicodemus, two secret disciples, buried Him (Jn. 19:38-39; Mk, 15:43: Lk. 23:50-53) 1 Order of the events of Wednesdav f our Tuesday sunset to Wednesday sunset):

1 Sat down to eat (Mt. 26:20; Mkl 14:17; Lk. 22:14; Jn. 12:1)

2 Washed feet (Jn. 13:2-20)

3 Passover eaten. Lord's Supper instituted, betrayal announced, and the new covenant made (Mt. 26:21-29; Mk. 14:18-25; Lk, 22:15-23; Jn. 13: 21-30)

4 First prophecy of Peter's denials On, 13:36-38)

5 Strife among disciples (Lk. 22: 24-30)

6 Second prophecyof Peter's denials (Lk. 22:31-34)

7 Final instructions about their commission (Lk. 22:35-38: Jn. 14:1-31)

8 Departure from upper room (Mt. 26:30; Mk. 14:26; Lk. 22:39; Jn. 14:31)

9 Last discoune and prayer on the way to the garden (Jn. 15:1-17:26)

10 Third prophecy of Peter's denials (Mt, 26:31-35; Mk. 14:27-31)

11 Arrival and agony at Gethsemane (Mt. 26:36-46; Mk. 14:32-42; Lk. 22: 40-46; Jn. 18:1)

12 Betrayal and anest early Tuesday evening (Mt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53; Jn. 18:2-11)

13 Trials throu^out Tuesday night and early morning on Wednesday(Mt. 26:57-27:26; Mk. 14:53-15:15; Lk. 22:54-23:25; Jn. 18:12-19:15)

14 The crucifixion (Mt, 27:27-56: Mk. 15:16-41; Lk. 23:32^9; Jn. 19: 16-36)

15 Burial Wednesday about sunset (Mt. 27:57-66;Mk. 15:4-2-47; Lk. 23:50-56: Jn. 19:38-42)

m Wednesday sunset to Thursday sunset.

This was the high sabbath, not the

regular weekly sabbath n 47 th and last N. T. prop hprv in Mr,

(2"ht!3, fulfilled, Mt. 12:40,~55tir

This shows how the Jews understood the three days and three nights of Mt.

The resurrection of Jesus

yielded up the"ghost.

51 And, behold, the'Veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and ' many bodies of the saints which slept arose,

J 53 And came out of the graves after his resurrection, and v/ent into the holy city, and appeared unto many . 54 Now when the centurion, and they that were with him, watching Je'ius, saw the earthquake, and those things that were done, they feared greatly, saying. Truly this was"the Son oLGod,

55 And ^ many women were there beholding afar off, which followed Je'gus from Gal'i-lee, ministering unto him:

56 Among which was*Ma'ry Mag-da-Ie'ne, and Ma'ry the mother of Jameg and J6'se§, and the mother of"Zeb'e-dee's children.

12 The burial of Jesus (Mk. 15:42; Lk. 23:50; Jn. 19:38)

57 When the even was come, there came a' rich man of'Ar-i-mi-thae'd, named'y^6'§eph, who also himself was Je'ius' disciple :

58 He went to Pi'late, and begged the body of Je'§us. Then Pi'late commanded the body to be delivered.

59 And when J6'§eph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he'rolled a great stone to the door of the sepulchre, and departed.

61 And there was Ma'ry MSg-da-le'ne, and the other Ma'r^, sitting over against the sepulchre.

the first day of the week, came Mfi'ry Mag-da-le'ne and the other Ma'rj^ to see the sepulchre.

2 And, behold,"there was"a great earthquake: for the angel of the Lord' descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was"like lightning, and his raiment white as snow:

4 And for fear of him*the keep ers did'shake, and^became as dead men.

5 And the angel answered and said unto the women. Fear not ye: for I know that ye seek Je'§us, which was crucified.

6 He is not here: "for he is risen , as he said. Come, see

13 Tomb sealed and guarded

62 «■ Now the^"next day, that followed the day of the preparation, the chief priests and Phar'r-see§ came together unto Pi'late,

♦63 Saying, Sir, we remember that that deceiver said, while he was yet alive,"After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say imto the people. He is risen from the dead: so the last error shall be worse than the first.

65 Pi'late said unto them. Ye have a^watch: go your way, make it as sure as ye can.

66 So they went, and"made the sepulchre sure,"sealing the stone, and setting a watch.

CHAPTER 28 28

VI Post-resurrection ministry of Jesus: 1 Angelic testimony to the resurrection (Mk. 16:1; Lk. 24 ; 1 ; Acts 1:11)

IN thslsjid of the»sabbath, as it' bfig^ to dawn toward

the place where the Lord lay.

7 And'go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gal'i-lee; there shall ye see him: lo, I have told you.

2 Testimony of women to the resurrection (Mk.l6:8;Lk. 24:8; Jn. 20:11)

8 And they departed quickly from the sepulchre with fear

and great joy ; and did run to bring his disciples word.

9 ' And as they went to tell his disciples, behold, Je'sus met them . saying,'All hail. And they came and*held him by the feet, and' worship ped him.

10 Then said Je'gus unto them. Be not afraid:'" go tell my brethren that they go into Gal'i-lee, and there shall they see me.

3 Testimony of the soldiers to the resurrection of Jesus

11 *" Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

4 Plot to destroy faith in the resurrection of Jesus

12 And when they were assembled with the elders, and had taken counsel, they gave "large money imto the soldiers,

13 Saying,"Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught : and this saying is commonly reported among the Tews until this day.

5 Testimony of the disciples to the resurrection of Jesus (Mk. 16:12; Lk. 24:13; Jn. 20-21)

16 •[Then the eleven disciples went away into Gal'i-lee, into a moimtain where Je'gus had appointed them.

17 And when they"saw him, they worship ped him: buf some doubted.

6 The great commission:

12:40, proving the crucifixion could not possibly have been on Friday and the resurrection one day and one night after His death o A guard of 4 soldien, which were changed every 3 hours (Acts 12:4)

Continued, column 4 ^

r Literally, the end of the sabbaths or after the end of the week. See Sunday the Christian sabbath, p. 191

s The weekly sabbath, not the special sabbath of the feast which was two days before. See Lev. 23:7

t Very early in the morning (Mk. 16:2; Lk, 24:'i)and when yet dark (Jn. 20:1)

a Sometime between sunset Saturday and dawn Sunday, this took place. The resurrection had already happened by the time the women arrived at the tomb before daylight(Mk. 16:4:Lk. 24: 2: Jn. 20:1). It is certain that it took place on the first day of the week after the regular weekly sabbath (Mt. 28:1; Mk. 16:2, 9:Lk. 24:1: Jn.20:l, 19) and 3 days and 3 nights after the crucifixion (Mt. 12:40)

b The second one in 3 days (27:51)

c Had descended and was sitting on it when they arrived (v 5: Mk. 16:5)

d This kind of appearance demonstrated by what power the stone had been rolled away. On other occasions angelic appearances were like men without such show of power (Heb. 13:2)

e As soon as they could get away they fled to tell the story (v 11)

f Examples of shaking before God:

1 Eliphaz(Job 4:14)

2 Moses (Heb. 12:21)

3 Ezekiel (12:18)

4 Many men(Dan. 10:5-7)

5 The guard (Mt. 28:4)

6 Paul (Acts 9:6)

7 The jailer (Acts 16:29) g Examples of prostrations:

1 Abraham (Gen. 15:12-17)

2 Moses (Dt. 9:18, 25)

3 Ezekiel (1:28: 3:23; 4:4-17; 43-3)

4 Daniel (8:17; 10:5-19)

5 Disciples (Mt, 17:6)

6 The guard (Mt. 28:4)

7 Paul (Acts 9:4)

8 Peter (Acts 10:10-16)

9 John (Rev. 1:17: 19:10: 22:8)

h Angels testifyof the resurrection(v 6; Mk. 16:6: Lk. 24:5-6, 23). See other witnesses (note k, Jn, 21:14)

i Women were the second witnesses of the resurrection (v 7-8, 10)

j An old Saxon word for health

k This was after He had told Mary not to touch Him for He was going to ascend to God (Jn. 20:17). It proves that they could touch Him, but not detain Him at this time

1 Prostrated themselves in worship m Christ used this endearing term to let His disciples know that He would not reproach them for their past cowardice and unbelief and that all the past was forgiven and forgotten forever

n How much is not stated, but they had to pay from 12 to 72 men, depending onhow many were used in the change of guard every 3 hours for 3 days. It was many times more than what they paid for thebetrayal. That is just like sin. One has to commit much more sin trying to cover up than what he commits in the first sin. Even then, sin is never fully covered by man. It will always be found out. But sin can be forgiven, covered, cleansed, and forsaken by a sinner's confession and faith in the blood of Christ (1 Jn. 1:7-9; Eph. 1:7; Rev. 1:5) o 7 points proving their story absurd:

1 That so many guards under a death penalty would all fall asleep

2 That they could remain asleep during the moving of a big stone and body

3 That several disciples needed to move such a stone and body could be quiet enough not to rouse a single guard

4 That disciples could accomplish this in secret working among soldiers stationed at the very door of the tomb

5 That if the guards were all asleep they could know who took the body

6 That their word was contradicted by hundreds of godly men who were eye-witnesses and would not lie or be bribed like pagan soldiers

7 That the miraculous events from the day of Pentecost on confirmed the truth of Christ's resurrection

p See note k, Jn, 21:14 q Gr. dis tazo. hesitated. Only here and in 14:31

—^fc- Cont. from column 2

p Man's security means nothing when God moves

q A cord was stretched across the stone and an official seal widi clay was fastened at each end so it could be detected if the grave was opened

ST. MATTHEW 28

Christ's charge to the apostles

a Gr. exousia (note i. Mt, 9:8)

b The Father gave all power to tlie Son after He achieved redemption. It had been His equally with the Father and Holy Spirit before becoming man, but He had become limited while being a man (Lk, 2:40. 52: Phil. 2:7; Jn. 8: 28, note). Now His glory is restored (v 18: Jn. 17:5; Eph. 1:20-23: Col. 1: 15-18)

—^^- Com, from column 4

that webaptize in the name of, or by the autliority of all three persons

c Some argue that these are not names, but the dictionary says that the word name is "any word" or "title" by which any person or thing is known. This is not just any Father, any Son, or any Holy Ghost, but it ii "the Father" of Jesus Christ, and "the Son" of the Father, and "the Holy Ghost," the third person of the Divine Trinity. Any Bible reader would know who these three persons are if mentioned by these names in any scripture d This states what we are to teach all nations to the end of this age - ALL THINGS whatsoever! have commanded you. No man or no church has a right to qualify or limit, or to add to or take from any of the original teachings and practices of Christ and the apostles. This means that every jot and tinle of the N. T. from Mt, 1:1 to Rev, 22:21 is the contract we are now under andallof it must be taught and practiced by Christians

e Gr. aion. age, not the end of the earth or man, proving that the gospel program, as originally staned, was to continue untU Christ comes again

8 orig. words for "repent" (4:17):

1 Heb. nacjtam, to sigh, Breathe strongly, to be sorry (Gen. 6:6; Ex. 13:17: Job 42:6; Jonah 3:10)

2 Heb. shuwb. to turn back (1 Ki, 8:47; Ezek. 14:6)

3 Heb. nocham. regret (Hos, 13:14)

4 Heb. nichum. compassion (Hos. 11:8)

5 Gr. metanoeo. to change the mind for the better morally, to change the attitude toward sin(note c, Lk. 13:3)

6 Gr. metamelomai. to regret con-sequences of sin, not the cause (Mt. 27:3; 2 Cor. 7:8)

7 Gr. metanoia . a real change o f mind and attitude toward sin and its cause, not merely the consequences of it (Mt, 3:8, 11; 9:13; Lk, 24:47)

8 G r, ametameletos. irrevocable (Rom. 11:29; 2 Cor. 7:10)

18 facts about God in Mt. 5-7:

W^

1 Can and will be seen (o:»)

2 Loves peacemakers (5:3)

3 Dwells in heaven (5:16. 34-48; 6:9)

4 Is glorified by goo<i works (5:16)

5 Blesses the just and unjust (5:45) C Is perfect (5:48)

7 Rewards obedience (6:1-6, 18)

8 Is omniscient (6:4, 6, 8, 18, 32)

9 Forgives all sins (6:12-15)

10 Is Father to all who obey (5:44-48; 6:4, 6, 8-15. 33: 7:7-11, 13-23)

11 Hates hypocrisy (6:1-8, 16-18; 7: 1-5)

12 Hears allprayers (6:6. 33; 7:7-11)

13 Has a kingdom to set up and a will to be done on earth (6:10, 33)

14 His providence is over all (6:11-25)

15 DeUversfrom evil(6:13, 33; 7:11)

16 Accepts wholehearted service (6: 24)

17 Is an infinite Father (7:7-11)

18 Will judge all (7:21-23)

23 elements in the Lord's prayer (6:9)

1 Relationship: Our Father

2 Recognition: which art in heaven

3 Adoration: Hallowed be thy name

4 Anticipation: Thy kingdom come

5 Consecration: Thy will be done

6 Universality: in earth

7 Conformity: as it is in heaven

8 Supplication: Give us

9 Definiteness: this day

10 Necessity: our daily bread

11 Penitence: And forgive us

12 Obligation: our debts

13 Forgiveness: as we forgive

14 Love and mercy: our debtors

15 Guidance: And lead us

16 Protection: not into temptation

the Christian's power of attorney(Mk.l6:15;Lk. 24: 46; Jn. 20: 21; 21:14; Acts 1: 1-8. See note h, Jn. 16:23)

18 And Je'gus came and spake unto them, saying, "All power

is "give n unto me in heaven

and in earth.

•19 •

teach

all

ye " therefore, and nations, baptizing

them^ in the name of theTath-er, and of the Sog . and of the Ho' ly Ghost :

•20 Teaching; them^to observe all things whatsoever I have commanded you : and, lo, I am with you alway . even unto the end of the'world. A-men',^

Summary of Saint Matthew

Da te and place: written in Judea, traditionally, 37 A. D.

Author: Matthew, called Levi, son of Alphaeus and brother of James (note n, Lk. 6:16J. A publican and one of the 12 apostles (Mt. 9:9; 10:3: Mk. 2:14-15; 3:18; Lk. 5:27-29; 6:12-16: Acts 1:13). He is supposed to have preached in Judea for 15 years, going to Ethiopia and other lands afterward (Acts 2:43). He did not suffer martyrdom

Theme: Jesus Christ is Jehovah's King of the Jews and Saviour of the World.

It is peculiarly the gospel to Israel

31 sections not in the otJier gospels: ^ < ■-„ .■?-„—. —■_'. Pr .'^!

1 4 events in infancy: visit of wise men (2:1-15); massacre (2:16-18); flight

into Egypt (2:13-15) ; return (2:19-23)

2 10 parables: tares (13:24-30); hidden treasure (13:44): the pearl (13:45); the drag-net (13:47); unmerciful servant (18:23-35); laborers (20:1-16): two sons (21:28-32); marriagefeast(22:1-14); 10 virgins(25:l-13): thetalents(25:14-30)

3 2 miracles: 17:24-27: 20:30-34

4 9 discourses: 5:1-7:29; 11:28-30: 12:36-37; 16:17-19; 18:15-35; 21:43; 23: 1-33; 24:1-25:46: 28:18-20

5 6 events of His passion: 27:3-11, 19, 52-53, 62-64, 65-66; 28:2 Statistics: 40th book of the Bible; 28 chapters; 1,071 verses; 23,684 words;

177 questions; 25 0,T. prophecies; 47 new prophecies; 815 verses of history; 256 verses of prophecy -164 unfulfilled and 92 fulfilled ; 2 disti.'-.cc messages fran God (3:17 and 17:5)

17 Salvation: but deliver us

18 Righteousness: from evil

19 Faith: For thine is the kingdom

20 Humility: and the power

21 Reverence: and the glory

22 Timelessness: for ever

23 Affirmation: Amen

Note: first 3 petitions of the prayer make7points concemingGod: the last 4 petitions make 16 points concerning man

4 "till's" of great events (16:28);

1 TiU the second advent (10:23)

2 TiU the transfiguration (16:28)

3 TiU Israel's conversion (23:39)

4 TiU aUsignsof Christ's second advent are fulfilled (24:34)

14 Uving things (16:16):

1 God, it is used s^ times; 15 in the O. T, and 17 in the N, T. (Dt. 5:26; Dan, 6:20, 26; Mt, 16:16; etc.)

2 Christ (Heb. 7:25: Rev, 1:18)

3 Word (1 Pet. 1:23)

4 Creatures fanimals. Gen. 1:21-28; 2:19)

5 Creatures (cherubim. Ezek, 1)

6 Soul (Gen. 2:7; 1 Cor, 15:45)

7 Substance (Gen. 7:4, 23)

8 Bread (Jn, 6:51)

9 Sacrifice (Rom, 12:1-2)

10 Way (Heb. 10:20. Cp. Jn. 14:6)

11 Stones (1 Pet. 2:4-5)

12 Fountains (Rev. 7:17)

13 Hope (1 Pet. 1:3)

14 Waters (Jn, 4:10-11; 7:37-39)

Binding (16:19)

1 Men with chains (Mt. 12:29; 14:3; 22:13; Mk, 5:3: Acts 9:2, 14, 21)

2 Tares in bundles (Mt, 13:30)

3 Men by Satan's power (Lk. 13:16)

4 Men with obligations (Acts 20:22)

5 Men in marriage bonds(RDm, 7:2; 1 Cor. 7:27, 39)

6 Satan and angels in chains(Rev. 9: 14; 20:2)

7 Animals in chains (Mt. 21:2)

8 Men by God's power (Mt, 16:19; 18:18)

Loosing (16:19)

1 Infirmities(Lk, 13:12-16; Mk. 7:35)

2 Satan and angels from chains (Rev. 9:14; 20:3, 7)

3 Men from chains and prison (Acts 16:26; 22:30: 24:26)

4 Men from sin (Rev. 1:5)

5 Men frombondsof death(Acts2:24)

6 Marriage bonds (1 Cor. 7:27)

7 Satanic powers (1 Jn. 3:8)

8 Animals (Mk. 11:2-4)

9 Earth from bondage and the curse (2 Pet, 3:10-13; Rom. 8:21)

10 MenbyGod'spower(Mt.16:19; 18: 18). One can see from these examples of binding and loosing that it means more than declaring something lawful or unlawful by preaching. It also

means to confirm the truth by power as Christ and the apostles did. See Mt, 18:18, refs,

21 characteristics of hypocrites; (23:2)

1 Demand respect as teachers (v 2)

2 Teach, but do not practice (v 3)

3 Demand service; not give it (v 4)

4 Seek praise of men (v 5)

5 Parade their religion (v 5)

6 Seek chief banquet places (v 6)

7 Seek chief places in church (v 6)

8 Glory in personal attention (v 7)

9 Glory in tides (v 7)

10 Rob men of truth and life (v 13)

11 Reject truth and life (v 13)

12 Take advantage of widows (v 14)

13 Exhibit long prayers (v 14)

14 Are zealous to win men to their sect, but not to God (v 15)

15 Root and ground converts in hypocrisy, not in God (v 15)

16 Profess to be the only guide in religion, but are blind to truth and practical Christianity (v 16-22)

17 Propagate those parts of religion from which they receive most personal gain and honor (v 16-22)

18 Strain at gnats and swallow camels; stress minor details and omit the fundamentals of religion (v 23-24)

19 Glory in bodily cleanliness, but live in moral filth (v 25-26)

20 Exhibit outward religion and self-righteousness and ignore inward holiness in life and conduct (v 2, 7-28)

21 Pretend to be more righteous than their forefathers (v 29-33)

Patousia - coming (24:3)

Gr. parousia. personal visible presence or appearing, T.<'0 appearances :

1 Rapture - personal coming in the air, not to the earth, for the saints (1 Th, 2:19: 3:13; 4:13-17: 5:23: 1 Cor, 15:23, 51-58; 2 Th. 2:1, 7-8; Jas, 5: 7-8: 1 Jn. 2:28; Jn, 14:1-3)

2 Second advent to earth with His saints to reign (Mt. 24:3, 27-51; 25: 31-46: Judc 14; Rev. 19:11-21; Zech, 14:1-5)

Pass away (24:35)

Gr, parerchomai, to chanc'.e from one condition or state to another; pass away, as a person passes av/ay in death, orasold things pass a way at the new birth(2 Cor. 5:17), It never means annihilation, but a change only. The heavens and earth are eternal (Ps. 72: 5-17; 89:3-37; 104:5; Eccl. 1:4) and cannot pass out of existence. They wiU be " changed" (Heb. 1:10-12; 12: 25-28; Rom, 8:21-23), be renovated by fire (2 Pet. 3:5-13), and be renewed (Rev, 21:1), but never pass out of existence. They will be changed but " My words wlU not be changed"

a In view of My authority, I commission you with full power of attorney to carry on the work that I have started (note h, Jn. 16:23)

Great commission 4fold:

1 Go. This appUes to aU believers, not only preachers. The invitation to salvation isforallaUke, so why should not the responsibiUty of getting the invitation to othersbe for allaUke^ We have the same rights, privileges, promises, and provision for equipment for service, so all should help in every possible way to evangeUze the world according to our abiUty and direction from God. There is no excuse for mil-Uons of church members leaving this work to a few only who seek to obey the great commission

2 Teach (Gr. matheteuo, to make disciples, enroll as a learner or pupil). Used only here and in 13:52; 27:57; Acts 14:21, Not the ordinary word for teaching, as in point 4 below

3 Baptize all disciples. See note n, Mt. 3:6 and note a. Acts 8:38

4 Teaching (Gr, didasko. give in-strucnon). It is tiansT Teach. 91 times. The idea here is more that of instructing than of enrolling disciples to be taught

b This means "by the authority of. " Here it means by the audjority of all three persons and not by the authority of Jesus oiHy. He is the one authorizing us to recognize the others as well as Himself

This will help us to understand Acts 2:38; 8:16; 10:48; 19:5. It is by the authority of Jesus Christ that we baptize at all, and it is by His authority

* Continued, column 1

Date-setting valueless (24:36)

The exact time of the second advent is unknownto men and angels and even Jesus (Mk. 13:32). God only knows (Acts 1:7V So all date-setting of men who think they know more than they can know is valueless. Seep, 227

Pre-millennial coming (24:38)

Sin continued up to the very day Noah entered the ark, st> sin will continue up to the day of the second coming of Christ. Hence, there is no room for a Millennium of righteousness b e fore Christ's coming. In fact, Christ must come before the Millennium begins (Rev. 19:11-20:10) and sin will continue in the Millennium (Isa. 65:20-25; Rev. 20:7-10; Eph. 1:10). The purpose of the Millennium is to put down all sin and rebellion (1 Cor. 15: 24-28)

Rapture or desuuction? (24:39)

Destroyed them all (Lk. 17:27), that is, the ones that needed to be destroyed and saved Noah and family, so Christ will destroy some at His coming and leave some to replenish the earth in the Millennium (Zech. 14: 16-21; Isa. 2:2-4; 66:19-21; Rev. 20>

The slothful servant (25:28)

Here we have the truth illustrated by this parable (v 28-30)

T he slothful servant was:

1 Ungrateful (V 18)

2 Erroneous in reasoning(v 18,24)

3 Unjust (V 18)

4 Fault-finding; accusing(v 24)

5 Self-justifying (v 24)

6 Fearful (v 25)

7 Wicked (v 26)

His punishment:

1 Rebuked (v 26)

2 Judged out of his own mouth (v 26)

3 Judged for failure of trust (v 27)

4 Stripped of his talent (v 28-29)

5 Cut off and banished forever from his master (v 30; note n, 13:42)

Crown of thorns (27:29)

Gr, akantha. a thom(Mt. 7:16:13:22; 27:29; Mk. 4:7: 4:18; Lk. 6:44: 8:14; Jn, 19:2; Heb. 6:8). It is impossible to teU which species was used, but anyof them would be bad enough to wear on the head. See also Judg, 8:7, 16; Pr, 15:19; Ps, 58:9; Eccl, 7:6: Isa, 7:23-25; Hos, 2:6; 9:6; 10:8; Mic 7:4

THE GOSPEL ACCORDING TO

SAINT MARK

History of Jesus Chri The Gospel of Jehovah'

/ ,,„(• - rhri<;tianitv " Sermons - Promises - Prophecies

St - Anostlps - New Covenant L^nristid-nity ^ciiiivy^^ , ,, _ ^., i-, ^-> i\

s Servant Christir Presented as a Lowly Servant -Behold My Servant (Isa. 42: 1)

a John's preaching was ihe beginmng of the gospel, "The law prophesied until John... since that time the kingdom of God is preached" (Mt. 11:12-13; Lk. 16:16). All that John preached is part of the gospel we are to preach (note g, Mt. 3:1)

b Good news (Glad tidings. p. 270). The object is to emphasizethe gospel itself, not so much the many events leading up to it. He does not mention the birth or genealogy of Christ and many other events about John and Jesus, as in Mt. 1-3; Lk. 1-3. Such events would be out of harmony with the purpose of his gospel, which is to present Jesus as a servant of God. Genealogies of servants are never given

c See notes on Mt. 16:16; Jn. 1:14

d 1st O. T. prophecy fu lfilled in Mk.

(1:2: MaL 3:1). Next, v3 e Gr. angelos. messenger. Used of both

men and angelic beings f 2nd O. T. p rnphec y fulfilled in Mk.

(1:3; Isa. 40:3). Next. 4:12 g See note n. Mt. 3:6 h See note g, Mt. 3:1 i Because of (note a. Mt. 3:11) j Figureofspeech(synecdoche)inwhich the whole is put for a part. See col. 1, p. 308 for use of "all" k This is required before God can forgive (Ijn. 1:9: Lk. 13:1-5; Rom. 10:9-10). This with faith in the blood of Christ will produce remission of sins(RDm. 3: 24-25; Eph. 1:7). Men ate to repent and then be baptized. Repentance prepares the soul for remission; baptism is the pledge and figure of it (iPet.3:21) 1 John's namein Heb. means "thegrace or mercy of Jehovah. " a most appropriate name for the forerunner of Jesus who brought the fulness of grace and truth On. 1:16-17) m See notes k. 1 and m, Mt. 3:4 n lst N. T- prophecy in Mk. (1:7-8. fulfilled and being tuinued). Next, 2:20 o Many of the ancient shoes were only soles with strings or thon^ to tie around the foot. Unlatching shoes was considered a mark of respect on the part of a disciple to a master p Gr. en, in. John baptized in water, but Jesus baptizes His followers in the Holy Ghost, See 10 proofs for all, p. 41 q See note b. Mk. 3:6 r How could a person come up out of the water if He was not down in the water? Furthermore, would two men do this only to get a cup of water to sprinkle or pour on one of them? s 6 men saw the heavens opened:

1 Ezeldel(l:l). ..4 Stephen(Acts7:56)

2 Jesus (v 10)... 5 Peter (Acts 10:11)

3 NathanaeL... 0 John(Rev.4:l; 11: (Jn. 1:51) 19; 19:11)

t Mt. 3:16: Lk- 3:21-22 u Mt. 3:17: 17:5: Jn. 12:28: Heb. 1 vBy spiritual impulse, showing the manner of the leading of Mt. 4:1: Lk. 4:1 w An additional detail not mentioned by any other writer. He not only became Masterof Saun, demons, and all their works, but also became Master of the animals and had immunity firom their poisons. All this He promised be-Uevers(Mk. 16:17-18; Lk. 10:19; Ps. 91) X Mentioned here; Mt. 4:11; Lk. 22:43 yMt. 11:2: 14:1-12: Jn. 3:24 z Matthew says, "preaching, teaching, and healing" (Mt. 4:23; 9:35, note) a See Preaching, p. 159 b The earthly £ispect of the kingdom of

God (notes, Mt. 4:17; 19:2-^ c See The time is fulfilled, p. 55. There are 12 major events tultlUed at this time in God's plan d This was the message of John (Mt. 3: 2); of Jesus (Mt. 4:17): of the apostles (Mt. 10:7-10; Mk. 6:7-13); and of the gospel preachers following them. It was not to be for Jews or the early church days only (Lk. 13:1-5; Acts 2:

I Ministry of John the Baptist (Mt. 3;Lk. 3; Jn. 1:6-34;3:23;lsa.40:3;Mal. 3:1)

THE" be ginning of the"gospel of Je'gus Christ, tbfi'Son of God;

* 2 As it is written in the prophets, •'Behold, I send my'messenger before thy face, which shall prepare thy way before thee.

*3fThe voice of one crymg m the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did' baptize in the wilderness, and* preach the baptism of repentance I for the remission of sins.

5 And there went out unto him'all the land of Ju-dae'a, and they of Je-ru'sa-lem, and were all baptized of him in the river

of J6r'danJH;oiifessingtheir sins. 6 And'John was clothed with camel's hair, and with a girdle of a skin about his loins;""and he did eat locusts and wild honey;

•7 And preached, saying.'There cometh one mightier than I after me, ths'latchet of whose shoes I am not worthy to stoop down and unloose. ► 8 I indeed have baptized you Pwith water: but he shall bap tize you with the Ho'lv Ghost .

U Final preparation of Jesus for His ministry (Mt. 3:13; Lk. 3:21. Cp. Lk. 2:38)

9 And it came to pass in those days, that Je'|us came from Naza-reth of Gali-Iee, and was baptized of John jfl. Jor'-dan.

10 And 'straightway 'coming up out of the water ,»he saw the heavens opened, and the Spirit lika a ^dove descending upon him:

■ 11 And there came a voice from heaven , saying,"Thou art my beloved Son, in whom I am well pleased,

12 And immediately the spirit driveth him into the wilder-

16 "^ow as he walked by the sea of Gal'i-lee, he saw Si'mon and An'drew his brother casting a net into the sea: for they were fishers. H7 And Je'§us

said unto thein, Come ye alter me, and 1 will make you to become fishers of men.

18 And*straightway they forsook their nets, and followed him.

3 Call of James Jind John (Mt. 4:21; Lk. 5:10)

19 And when he had gone a little farther thence, he saw Jame§ the son of Zeb'e-dee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zeb'e-dee in the ship with the hired'^servants, and went after him.

ness.

13 And he was there in the wilderness forty days, tempted of Sa'tan; and was with^the wild beasts; and the*angels ministered unto him.

Ill Ministry and teaching of Jesus (Mt. 4:12; Lk. 4:14; Jn.l:35). 1 Jesus begins His ministry in Galilee (Mt.4:12; Lk.4:14)

14 Now after that John was put in^prison, Je'gus came into Gal'i-lee,»preaching the«gospel of the*kingdom of God,

• 13 And saying, The time is fulfilled, and the kingdom of God is at hand : "tepent ye, and'believe the gospel.

2 Call of Peter and Andrew (Mt. 4:18; Lk. 5:8)

4Christ nnakes Capernaum His headquarters (Mt. 4: 13; Lk. 4:31)

21 And they went into "CS-ner'na-um; and straightway on the sabbath day he entered ir to the'^ynagogue, and taught.

..2 And they were astonished at his doctrine: for he taught them as one that had^uthority, and not as the%cribes.

5 Jesus casts out an unclean spirit (Lk. 4:33)

23 And there was in their synagogue a man with an*un-clean spirit; and he cried out,

24 Saying.'Let us alone; what have we to do with thee, thou Je'gus of Naz'a-reth? art thou come to destroy us? I 'know thee who thou art, the Holy One of God.

25 And Je'sus rebuked him, saying. Hold thy peace, and come out of him.

26 And when the unclean spirit had*tom him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, 'What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and"^ey do obey him.

28 And immediately his fame spread abroad throughout all the region round about Gal'i-lee.

6 Peter's mother-in-law healed (Mt. 8:14;Lk. 4: 38)

29 And forthwith, when they were come out of the synagogue, they entered into "the house of Si'mon and An'drew, with Jame§ and John.

30 But Simon's wife's mother lay sick of a fever, and "anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left

38-39: 3:19; 17:30; 19:8; 20:25: 28: 9.3, 31: 1 Cor. 4:20)

2 things one must do to be saved: ■ 1 Repent (V 15; Mt. 4:17; Lk. 13:1-5: Rom. 10:9-10; 1 Jn. 1:9)

2 Believe(andobey) thegospel(vl5; 16:15-16:Rom.l: 16; 8:12-13;Col. 3:6)

God's power to work. \Arhen men claim that opposition present hinders God's power it is an excuse for their power-lessness n Proving they lived in the same house o Immediately, straightway, note b. Mk, 3:6. See notes on Mt. 8:14-15

a See notes on Mt. 4:18-22

b See note b, Mk. 3:6

c How many hired servants or how big the fishing business was that they had is unknown. The important thing is that they obeyed Christ, and fordoing so they became the greatest men in the greatest religion on earth (Eph, 2:

20-22) d See note x, Mt. 11:23

e Gr, sunagoge, from sun, together, and ago. I bring; a"puDUc assembly of persons, or the place where they assembled (Jas. 2:2). Synagogues were numerous among Jews from the Babylonian captivity on. They were erected in all cities and towns and in the country on rivers, that there might be plenty of water for the many washings. Ten Jews could start one, as it took this many to run and support such a place. There were many in all lands for each Jew was required to attend services in one or in the temple every sabbadi. Jerusalem alone had 480 of them. They were places of instruction and worship. They were abo places for courts of justice(Lk. 12:11; Acts 9:2), Officers and a council of 3 to 13 men were chosen by the congregation that carried on the worship, to teach school and hold court concerning religious and civil cases (Mt. 10:17; 23:34: Acts 22:19: 26:11; Jn. 9:22, 34; 12:42; 16:2). Priests were honored but had no official standing unless they were members of the council or served as teachers. The leader or president could ask anyone to speak, read Scripture, or expound the law. Christ often spoke in synagogues (Mt. 4:23; 13:54; Mk. 6:2; Lk. 4:15-22; Jn. 18:20) as did the apostles (Acts 13:5. 15; 14:1; 17:10-17; 18:19). Services were held in them 3 times on the sabbath. The scribes and lawyers in Israel in every community were the school teachers and interpreters of the law and used such places for almost daily instruction. They were built on the highest ground and were often without roofs, being situated so the worshipper entering could pray toward Jerusalem (Cp. Dan, 6:10)

Chief things in every synagogue:

1 An arkor chest containing the law

2 Raised platform and a desk from which to read and expound the law

3 Seats for the men below and galleries for women above, or in others a low partition separating men and women

4 Seats for officers in front of the platform facing the congregation

5 Lamps to give light in the evening services, and at feasts

6 Apartments for the many utensils, aim-chests and other needful things

f Gr. exousla ,authority (note j,Mt. 9:8)

g See note w, Mt, 2:4

h A general term used 22 times of demons; 10 times in Mark (1:23-27; 3: 11. 30; 5:2-13; 6:7: 7:25)

i Questions 1-2. Next, v 27

j Demons knew Jesus and recognized His authority (Acts 19:15). Perhaps the demon sought to show acquaintance with Jesus to discredit Him and make it appear that He was in league with the demon world, but Jesus put an end to this by casting him out thus proving that He was their enemy and iiowing that He had power over them

k Thrown him into convulsions and screamed

1 Questions 3-4, Next. 2:7

m They always obey those that have power over them. When men claim this power and it does not work it is proof that they do not have power (Acts 19:13-18), This case is also proof that it is not necessary for unbelievers to be absent in order for

Many sick persons healed

a An addidonal deuil to V.t. 3:16. The| sabbath was DOW pasiso itwas aotsucbl a sin to be healed, as they thou^t in Vlk, 3:2: Lk. 6:7; 13:10-16: Jn. 5:9-; 18: 9:14. 16

b He healed all that were sick, which were 'many" (Mt. 8:16). He never made a failure (note b, Mt. 13:58). Here we have proof that one may be demon possessed and not diseased

c See note j, 1:24

d A divine supplement to Mt. 8:17. This was DO doubt a habit with Him (V.t, 14:23: Mk. 1:35; 6:46; Lk. 5:12: B: 28: 11:1)

e What a contrast between Him and Ifis modern folkiwen who constantly seek crowds to fill theii churches

f See oote s, Lk. 5:32

g Few, if any, doubt the abilityof God, but mapv doubt the willingness and

love~of God to do aU rhinos for Hir chil-ren today. The reason Christ healed tiiis man and all othen was because it was the will of God . He dia nothing that was not the will of God (note t. In. 8:2S)

h .^n araitional detail to Mt. 8:3. See note j. Mt. 9:36

i See note h, Mt. 8:3

j God never did say "No" to any diild of His who came to Hixn in faith and who asked according to the promises, and He never will. Every case of unanswered prayer m Scripture was one which could not be granted for reasons always given. It was something which did not concern anyiMng God had promised or could have done and be just

k What could cleanse a man of such dis-ease in a moment aside from God's power? If God can and will do this fat a stranger will He not do this for a child':'

1 See note k, Mt. 8:4. It was unlawful to touch any unclean person as it made the one touching also unclean(Lev. 5: 1-13; 15:5-27). There is no record of Christ going through ceremonial deansings every time He touched sick people. This would be an Irapossibil' ity, for it took a day to become clean (Lev. 15:5-27). In this case, if He healed people every day He would be going through ceremonial cleansing all ±e time. In many rhingi Christ set aside the law, proving that He considered it a dead thing and ready to be abolished (?.o~. 13:4; GaL 3:13-25; 4:21-31: 2 Cor. 3:6-15)

mLev. 14:1-32

n Moses is m.emioned 3 times in Mark (1:44: 7:10; 3:3-4:10:3-4; 12:13, 26)

0 Proclaim or preach, as in v 4, 7, 14, 38, 33. This verse is additional to Mt. 8:4. Iven though it was a good thing for him to tell people, it was in disobedience to Christ. Cp. 1 Sam. 15: 22-23

p This V'ill again be norm.al in the life of airyone who does the works of Cirist (Jn. 14:12^ q Kept coming to ffim for days (2:1) r Many days He could not enter die city openly because of the crowds demana-ing healing (1:45). It seems dut He desired to enter on this occasion to get rest, but there was no rest (2:1-12) s In Peter's house where He made headquarters at Capernaum (Mt. 4:13: 8: 14; Mk, 1:29) t "Many" blessings of Christ'; ministry;

least out many devil; (Sic 8:16 Mk. 1:34) 54)

2 Did many mighty works (Mt. 13:

3 As many a 5 touched Him were healed (Mt. 14:36; .Mk. 3:10; 6:56)

4 Healed many (Mk. 1:34; 3:10)

5 Cured many or infir.mities (Lk. 7;

6 Gavemanvsighi(Lk. 7:21) 21)

7 .Maay believedinHisname(jn. 2: 23: 4:39-41;,T:31: 8:30: 10:42) 37)

8 E)id many miracles On. 11:47; 12:

9 Many rulers believedon Him (Jn. 12:42)

10 Did many signs (JO. 20:30: 21:25)

11 Taught many things (Mt. 13:3; Mk. 6:.34)

her, and she ministered unto them.

7 Demons cast out: many healed (Mt. 8:16;Lk. 4:40)

32 And at even/when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

I 33 And all the city was gathered together at the door. f 34 And he healedfcmanv that I were sick of divers diseases, ' and cast out many devils; '^and ! suffered not the devils to speak, because thev knew him.

8Secret of power with God

35 And in the moming,"risLng 1 up a great while before day, I he went out, and departed into I a solitary place, and there ' prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him , they said unto him, 'All men seek for thee.

9 Jesus' first tour of Galilee (Mt. 4:23; Lk. 4:42. Cp. Mt. 9:35)

38 And he said unto them. Let us go into the next towns, that I may preach there also: for therefore .'came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

10 Jesus heals a leper (Mt. 8:1; Lk. 5:12)

40 And there came a leper to him, beseeching him, and kneeling down to him, and sajing unto him,*K thou wQt, thou canst make me clean.

41 And Je'sus, fcrnoved with compassion, put forth his hand, and I touched him, and saith unto him.' I will: be thou clean.

42 And as soon as he had spoken,*immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthv»ith sent hinri away;

44 Ajid saith unto him, 'See thcu sav nothing to any man: ':u- r, :hv wa7,'"shew thyself :: :::=: zriest, and offer for thy :.iLr.i'.^ those things 'which ".■'.' v^: —.manded, for a tes--.r^ them.

-' went out, and be-

r^.- : -". much, and to

l^iz-i r matter, inso-

much ~a: je sus could 'no more openly enter into the city. but was without in desert places : and'they came to him

from every quarter.

30

CHAPTER 2

11 Returr.. to Capernaum: heals palsied man (Mt. 9: l;Lk. 5:17. Cp. Jn. 2:12)

AND again he entered into ■ Ca-perna-um'after some days; and it was noised that I he was in'the house, i 2 And straightway'many were

gathered together, insomuch ; that there was no room to re- '■■ ceive them, no, not so much ! as about the door: and he , preached' the word unto them.

3 And they come unto him, bringing one sick of the^palsy, i which was borne of four. I

4 And when they could not come nigh unto him for the press, they'uncovered the roof where he was: and when they had broken it up, they let down the^ed wherein the sick of the palsy lay.

5 When'Je sus saw their faith. he said unto the sick of the palsy, Son,'thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7'Why doth this man thus speak blasphemies? *who can forgive sins but God only?

8 And immediately when Je'- (sus'perceived in his spirit that ' they so reasoned within themselves, he said unto them. Why reason ye these things in your heans?

9 i Whether is it easier to say) to the sick of the palsy. Thy , sins be forgiven thee; or to say. Arise, and take up thy bed, and walk?

10 But that ye may know that the*Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee. Arise, and take up thv bed, and go thy way into thine house.

12 And immediately he arose. took up the bed, and went forth fbefore them all; insomuch that they were all amazedTand glorified God, saying, We never saw it on thi<s fashion.

12 Call of Levi or Matthew (Mt. 9:9; Lk. 5:27)

13 And he went forth again by

the sea side; and all the multitude resorted unto him , and he taught them.

14 And as he passed by, he saW^vi the son of Al-phae'us sitting at the receipt of custom, and said unto him, FoUow me. And he arose and followed him.

13 Answers the Pharisees (Mt. 9:10; Lk. 5:30)

15 And it came to pass, that, as Je §us sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him .

16 And when the scribes and Phar-i-sees saw him eat with

• pubUcaus and sinners, they said unto his disciples,"How is it that he eateth and drinketh

j with'publicans and"siimers?

I 17 When Je sus heard it, he saith unto them. They that are

; whole have no need of the physician, but they that are sick: 1 came not'to call the righteous. but sinner s to repenta nce.

14 Ar.swers John's disciples ! (Mt. 9:14; Lk. 5:33)

18 And the disciples of John

and of the Phar'i-see§ used to

(.yz. 20:29;

12 Gave His life a ransom for many

13 Shed His blood for many for the remission of sins (Mt. 26:23) 52)

14 Resurrected many bodies (Mt. 2":

15 suffered many things as our example (Mk. 3:1171 Pet, 4:1)

16 Forgave many sins (Lk. 7:47)

1" Gave many power to become sons

of God (jn.TTn) 3C)

13 Showed —any good works (Jn. 10:

I tan, recognize the true source of our trouble and then turn to God as the true source of help we shallbegin to receive

. benefits

i n Matthew (see Summar y of Matthew)

o Question 9. Next, v 18 j p See noteb, Mu 5:46

q See note o, Mt. 9:11

r See note on Lk. 5:32

a This is what all true ministeis of the gospel will preach. When other things are substituted the man is failing to be true to his duty and to his people.

b A paralytic

c Houses were flat-roofed with railings to prevent people from falling off (Di. 22:8: Judg. 16:27: 2 5am. 11:2). They also had crap doors to enter into the house from die top as well as outside stain. Here it seem-s the trap door was too small so it was >.-idened by taking up some of the roof (Lk, 5:19). It was easy to get him on die roof by going up the ouuide stairs with the man

d h couch or pallet; Dot the same word as in .Mk. 4:21

e .-.hen faith is seen by God, prayer is granted (Mt. 21:22: Mk. 9:23; 11:22-24: Heb. 11:6; Jas. 1:5-8)

f See note g, Mt. 9:2

g Questions 5-8. Next, v 16

h This is true, bnt if God gives anyons power to do this, as in the ease of Christ, it is not blasphemy. It is stiH God forgiving sins(v ID). If God gave any man this power, as promised in Ja 20:23. it would still be God and not man that did the work. If a man ' was backed up by the same works Jesus did, then we would have to recognize this power also

i He had the gifts of knowledge and discernment of spirits, which means He had power to read the minds of .men. It was by die Spirit and not by His di\ine nature that He did iMs(Isa. 11:2: 61:1: Jn. 3:34)

j See note i, Mt. 9:5

k Jesus did havepower to remit sins and did so many times without any of the modern-day ceremonies that are supposed to remit sins. Examples

1 The paralytic (Mt, rf:2; Mk. 2:10)

2 A siimer woman (Lk. 7:48)

3 Zacchaeus (Lk. 19:1-9)

4 The malefactor (Lk. 23:43)

5 Many Thousands of unknown men and women were forgiven and healed (Mt. 9:-22; Mk. 10:52; lie 17:19; 18: 42: Jn. 4:53; 3:30-31; U:45). In fact, forgiveness came widi healing in Christ's ministry (.Mt, 13:15: Mk. 2: 5-12). The same is still true Qas. 5: 14-16)

1 Any genuine healing will be manifest before all men. It can stand a thorou^ investigation by man. The person healed can prove it by being examined by any and all doctors and the trouble ^111 not be found

m God gets gtory only in healing, not in the sickness. He may get glory out of some lives in spite of £he sickness, bat not because of it. Sickness should neverbe used as an excuse of glorifying God. One can glorify fflm much bater weU than sick. He could testify to tile sam.e docton and muses while well as when 'ick if he would do so. He mi^t argue that he never would have contacted them otherwise, but it is just as sensible to argue that he would miss others by being sick. '<s'e must be iotellifem about biblical doctrines. If nckness is of Satan, as is clear in MuS:lT; Lk. 13:16; Jn.10: 10; Acts 10:33; etc , then it is not of God. If such be of GodTtBen He sent Jesus to destroy His own worfe. Then believers today are under command to destroy the works of God (Mt. 23: 20; Mk. 16:17-13: Jn. 14:12). If sickness is of Satan , dien heal ing mustbe of God, if done in die name of Jesus Christ. As in tMs case and all otheD, if God became glorified by hpaling, then He was not glorified by the sickness. .\s long as the person was sick God did not get glory. Satan's work continued to be manifest and he was glorified lip to the point ofhealing. To conclude otherwise would mean giving in to fallacy and urfselief .—anifesting co-opetation with Satan. ..hen we quit accusingGodof doing the work of Sa-

ST. MARK 3

Twelve disciples ordained A man sick of the palsy healed

37

estloDs 10-11. Next, v 24 pajable in Mark (2:19-20). Next,

V 21. See note c, ML, 9:15 c This refers to guests and friends of

any bridegroom. When the bridegroom

is present and the wedding festivities

are on it is time to make merry and

feast, not to fast d 2nd N. T. prophecy in Mk. (2:20, ful-

fiUed and being fuifille3)^ Next. 4:22 e Christians are to fast in this age. See

Fasting and prayer, p. 629 of O. T.

f 2nd parable in Mark (2:21-22'). Next, 3:27. It illustrates renewalof Ufewith God, how the old and new systems of religion cannot be mixed (note h, Mt. 9:16-17), and how the disciples were going through a process to fit them for the responsibilities of the new religion when He would leavethem(Jn. 16:22: i Acts 1:2) I

g New flannel, undressed and unfilled and r.oz easily torn

h Gr. naos. freshly made wine - new as| to time: not renewed

i Dried skins unfit for liquid until properly prepared by soaking and ailing so they will not leak

j Men put naos (newly made) wine into kainos (renewed) wine skins that will hold liquid and both are preserved

k It was a lawful custom to pluck what-one could eat as he passed through fields and orchards (Dt. 23:24-25). It was doing this on the sabbath that was, criticized (v 24)

1 Questions 12-14. Ne^t, b:4. Most criticism of the Pharisees concerned outward religion, t he things they held as proof of religion, and which sinoen could easily do as weU as religious people

10 Questlom of outward religioa:

1 Why do you eat with publicans and sinners (Mt. 9:11; Mk. 2:16)':'

2 Why do your disciples not fast as we do (Mt, 9:14; MJc 2:18)?

3 Why do you work or pluck wheat to eat on the sabbath (Mt. 12:2: Mk. 2:24)?

4 Why do you not keep church laws that our elders have passed (Mt. 15:2)?

5 Why do you not wash your hands before you eat (Mt. 15:2, 20)"

6 Why do you not show us a sign from heaven (Mt. 16:1-4^"

7 Do you pay poll tax (Mt. 17:24)?

8 Do you believe in divorce for ev-' ery cause (Mt. 19:3, 7J?

9 Who gave you autnority to set aside our religion (Mt, 21:23-27)?

10 What is the greatest sin (Mt. 22: 35-40):'

m Additional to Mt. 12:3; Lk. 6:3

n Another name of Ahimelech (1 Sam. 21:1; 22:9. 11. 20). He had another name, Ahiah (1 Sam. 14:3). His son was called by the same name(l Sam, 22:20; 1 Chr. 18:16)

0 Gr. prothests. setting forth. The Heb. means bread of face, or bread of My presence. It was always on the ta5Ie in thetabernacle and temple symbol-' izing tHe Divine presence from whom all supplies, material and spiritual came (Ex. 25:30; Lev. 24:5-^.

p Meaning rest . "Man was not made for rejt, but rest was made for man to use for his best good (v 28; 3:1-4; Lk. 6: 9; 13:10-16; Jn. 7:22-23)

q Meaning on another sabbath

r They had no doubt of His power to heal. They were watching to see if He would break the sabbath by healing on that day

s Questions 15-16. Next, v 23. Aliich " Is the more lawful- do good or do evil on the sabbath?

t Accctding to some this would prove that Christ was not sanctified and that He had the "old man" in Him, but it only demonstrates that anger is not necessarily a manifestation of sin and Satan. Both God and man have it and

fast: and they come and say hand. And he stretched jf out: unto him,"Why do the disciples and his hand was «restored of John and of the Phir'i-seeg ' whole as the other, fast, but thy disciples fast not ?

j,19 And Jesus said tin to them, 18 First plot to put Jesus to Can the'^chfldren of the bride- death (Mt. 26:3, refs.) chamber fast, while the bride-1 groom is with them? as long as g And the Phari-sees went they have the bridegroom with foj^h, and ^straightway took them, they carmot fast. .counsel with the«He-r6 di-ang

♦ 20^ut the days will come, ■ against him, how they might when the bridegroom shall be destroy him. i

taken away from them,'and then j

shall they fast in those days . 19 Multitudes healed (Mt.

,r ^ ^, r ^ 12:15; Lk. 6:17)

15 Parable of garment and

bottles (Mt. 9:16; Lk. 5: ^ g^^ Je sus-iwithdrew him-36) self with his disciples to the!

, . sea: and a great multitude' 2l'Nomanalsosewethapiece ^j.^^ Gal'i-Iee foUowed him .' of%ew cloth on an old garment: ^^ ^^^^ Ju-dse i, else the new piece that filled it g j^^ f^.^^ J6-ru sa-lem, and, up taketh away from the old, from'1-du-ms i, and from be-| and the rent is made worse. , .^j^^ Jordan; and they about, 22 And no man putteth*newi'-pyj.g ^^ Sidon, a great mul-wme into'old bottles: else the jj^^^g^ ^.jjen jjiey had heard; new wme doth burst the bottles,] ^.^^^ great things he did , came, and the wine is spilled, and the! ^^^^ ^^ 1

bottles wiU be marred: butl 9 ^jj jjg gp^ke to his disci-!

"pies.

'new wine must be put into new bottles.

16 Jesus is Lord of sabbath (Mt. 12:1; Lk. 6:1-5)

that a small ship should wait on him because of the multitude, lest they should throng him. 1

10 For he had healed>manv : insomuch that they pressed

23 And it came to pass, that upon him for to'touch him, as he went through the com fields many as had'^lagues.

on the sabbath day ; and his 11 And'unclean spirits, when disciples began,*as they went, they saw him, fell down before! to pluck the ears of com. him, and cried, saying. Thou

24 And the Phir i-see§ said art the Son of God.

unto him, Behold.'why do they 12 And he straitly charged on the sabbath day that which them that they should not make is not lawful? him known.

25 And he said imto them,, Have ye never read what Dfi'-' 20 vid didTVhen he had need, and was an hungred, he, and theyj that were with him?

26 How he went into the house 13 And he goeth up mto a of God in the days ofj^-bi'a-thar mountain, and calleth unto him the high priest, and did eat the whom he would: and they came "shewbread, which is not lawful ^jj^q j^jq

to eat but for the priests, and 14 ^nd he ^ordained twelve , gave also to them which were^^^t they should be with him. with him? and that he might send them

27 And he said unto them. The forth to preach.

sabbath was made for man, and jg ^nd to have power to heal not man for the^sabbath : sicknesses, and to cast out

28 Therefore the Son of mani devils : is Lord also of the sabbath. 1

Twelve ordained (Mt. 10: 1; Lk. 6:12; 9:1. Cp. Mk. 6:7)

CHAPTER 3

17 Withered hand healed on the sabbath (Mt. 12:9; Lk. 6:6)

AND he entered'again into

21 Names of the apostles (Mt.lO:2;Lk. 6:14; Acts 1:26)

16 And'Simon he sumamed Peter;

n^Arid Jame§ the son of ZSb'-e-dee, and"J6hn the brother of

the synagogue; and there Jame§; and he sumamed them

was a man there which had a withered hand. '

2 And they 'watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth. 1

4 And he saith imto them.'ls jHawfuito do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them w ith'anger . being grieved for the hardness of their hearts, he saith unto

B6-a-ner'ge5, which is, The sons of thunder:

18 And°An'drew, and'^hilip, and^ar-thol'o-mew, and'Mit'-thew, and'Thom'as, and 'Jameg the son of Al-phaeusfand ThSd-daeuSi^and Si'mon the Ca'nSan-ite,

19 And "Ju'das Is-cSr'i-ot, which also betrayed him: and they went into an house.

22 Jesus accused of insanity (Cp.Mt. 12:46; Jn. 10:20; Acts 12:15; 26:24-25)

20 And the multitude cometh together * again, >so that they

the man. Stretch forth thine could not go much as eat bread, i will always have it. Without it man would not be capable of waging warfare against sin and Satan, so do not Uray to be de-humanized and un"<;re-ated, but pray to be able to control aU faculties in the bounds of the law of God (GaL 5:22-23) u Gr. porosis, hardening. Used only here and m Rom, 11:25; Eph. 4:18

drew vast multitudes even out in the desert places where men would go willin^yfor days without food to hear Him and be healed by Him (Mt. 14: 13-21; 15:29-39^. Twice on such occasions He fed tne hungry multitudes with food miraculously multiplied as He "blessed, and brake, and gave" it to them (Mt. 14:15-21; 15:32-38)

1

m n

This demonstrates the power of God in creation. A creative act was necessary to make a withered hand normal in a moment of time. But this i s nothing compared to creating bodies for all the dead in a moment of time (ICor. 15:51-58). A God that can do these thin^canbe depended up>on to answer the prayers of His people and meet His own obligation to them according to the promises (2 Cor. 1:20; 2 Pet, 1:4). O ye of little faith! Gr. eutheos. used 82 times; 41 times in Mark and 41 times by all other writers. Trans, straightway, immediately, forthwith, as soon as, anon, by and by, and shortly See note g. Mt. 22:16 Not through fear, for He was fearless. but to carry on His work without hindrance as long as possible. Note other withdrawals (3:7; 6:31, 46; 7:24. 31: 9:2: 10:1: 14:32) South of the Dead Sea and Judea Had healed all He undertook to heal. If there were any in the crowd whom He had not healed it was because diey had not yet gpt through the crowd to touch Him. See note b, Mt, 13:58 , See note h, Mt. 8:3 Gr. mastogas. whips, scourges. Here it refen to the terrible plagues or scourges of Satan that were destroying the people(v 10; 5:29, 34; Lk, 7:21). It is tians. scourging (Acts 22:24; Heb. 11:36)

See note h, Mk, 1:23. Such spirits would cause their victims to fall down before Christ and acknowledge HI s sonship, but He refused to permit this (Mk. 1:23-25; 3:12: Lk, 4:35) or. poieo. trans. 36 diffeienr ways: mainly to make or do. but also appoint (Heb. 3:2) and ordain (Mk. 3:14). There are 25

Heb. and Gr. w or els translated "ordain," but the general meaning of all of them is that of choosing, appointing, and calling to a specific work. These will be noted in th£ various scriptures 4fold commission of the twelve: "1 To be with Him (v 14)

2 To preach (v 14; 6:12; 16:15-20: Mt, 10:7, 20: Lk- 9:2. 6; Acts 1:8) . 3 Toheal(v 15: 6:13: 16:15-20: Mt. 10:l-8nX 9:1. 6: Acts 1:8)

4 To cast out demons (v 15; 6:13; 16: 15-20; Mt. 10:1-8: Lk. 9:1-6) See Summary of 1 Peter See QOte o. Mt. 4:21 See Summary of John's gosi)el. These two were called "sons of thunder." either for their power in preaching, or because of their zeal in wanting thunder and lightning from heaven to destroy a city (Lk, 9:53-54) See note 1, Mt. 4:18 See noteg, Lk. 6:14 See note v, Mt. 10:3 See Summary of Manhew See note p. 121 See MJte r. Lk. 24.10 Called also "Tudas the brother of James" (Lk. 6:16; Jn. 14:22: Acts 1: 13) and "Thaddaeus" and "Lebbaeus" (see note z. Mt. 10:3) See note 1. Lk. 6:15 See note t, Jn. 6:71 The multitude of v 7-8 The word multitude is a familiar one. Christ's ministry attracted great multitudes of all classes - enemies and friends. At times the throngs were so great that He and His band could not so much as eat (Mk. 3:20). At other times gatherings were so large that people trampled one uponanotherfLk. 12:1). Christ's fame spread abroad oe-causeof His many miracles and healings so that the sick and suffering put forth every effort to contact Him.Some pressed their way through the crowd merely to touch His garment and all weremadewhole(Mk.5:24-34).Others let the sick downthroughtheroofofthe house (Mk. 2:4). All who contacted Him for healing were healed without exception. 23 times it is stated that He healed them all (note b, Mt. 13:58). So mighty were His works that Christ

ST. MARX 4

The parable of the sowei

aCp. V 31; Mt. 12:46-50;_jn. 7:5

b They Inreaded to stop Him, as His enemies had reponed that He was insane and completely fanatical over religion c Gr. existemi . lobe out of one's senses; insane (v 21; 2 Cor. 5:13); to be bewitched (Acts 8:9-11); and to be amazed and astonished (Mk. 2:12; 5: 42; 6:51; Lk, 2:47; 8:56; 24:22; Acts 2:7, 12: 9:21; 10:45; 12:16)

d See note w, Mt. 2:4

e See note g, Mt. 10:25

f Question 17. Next, v 33

g And if," assuming such to be the case. Repeated three times (v 25-27)

h 3rJ parablein Mark (3:27), illustrating His mastery of Satan and diat He was in the process of destroying his works (1 Jn. 3:8; CoU 2:14-17; Heb. 2:14-15). Next, 4:3

i Ttds should settle the fact of God's willingness to forgive every known sin except the one of blaspheming the Holy Spirit (v 29; Mt. 12:31-32)

3 Blasphemy or sin against the Holy Ghost includes any wilful, malicious, and slanderous word spokenagainst the person and work of the Holy Spirit, or ascribing the work of the Spirit to Sa-tan(Mt, 12:31-32;Heb. 10:26-29).Itla unpardonable because it is wilful rejection of Light and deliberate insult to the last and only executive of God to man to bring about remission o f sins. When men do away with the only agent of God in redemption and die oriy method of forgiveness, there is no othei person to plead their case before God, so their souls are lost eter nally. One may blaspheme and insult the Spirit in ignorance and be forgiven (1 Tim. 1:13)

k Eternal damnation, eternal judgment, eternal punishment, eternal hell, and like terms are scriptural. See note r, Mt. 25:4€

1 These were perhaps His friends of v 21. see note d, Lk. 8:19

m He was in the house (v 19J. They wanted Himte comeout sotney could lay hold on Him to bring Him back to His senses (v 21)

n Question 18. Next, 4:13

o A different kind of look from that of 3:5. This was a look of pride on men that dared leave all and follow Him suffering the shame and reproach of the nevv religion

p Do it, not profess to do it (Mt. 7:21-27; 23:3; Jas. 1:22-27)

q He had taught here before, so having left the house (v 19,31-32). He was now on the sea shore teaching. What became of His brethren or whether they actually sought to lay hold on Him when He came out is not recorded (v 21)

r See notes on Mt. 13:3, 10-17

s 4th parable in Mark (4:3-9. 14-20). See notes on Mt. 13:3-9, 18-23. Next, 4:26. It is repeated in Lk. 8:4-8,11-15 under different circumstances and worded slightly different ftomMt. 13:3-9, 18-23

Principalgrains were wheat and barley. Fields were generally marked by a natural boundary and cultivated by plows which scratched the surface only a few inches deep. The sod was not turned over to the right or the left, and if the soil was not fertile or properly broken \}p to receive the seed there would be no crop. Hence, the emphasis of Jesus on properly preparing the ground and making it good by removing the stones, the thorns,and by breaking up the soil to receive seed(v 4-8). The time of plowing for some cropsbe-ganwith the early rains in September and October and continued until March.Aftertheplow was tun over the soil crosswise to break it up, the ground was gone over with a wooden harrow. The farmer then walked over it scattering the seed around him which he took from a bag or bushel measure. The grain was then covered with the harrow. Sometimes a flock of sheep or goats was driven over the ground to tread the seed into the soil and give it enough depth of earth to grow and produce

I 21 And when hi^riends heard I of it, they went out to*lay hold Ion him: for they said, He is Tjcside himself.

23 Pharisees blaspheme the HolySpirit: dividedking-dom (Mt.9:34; 12:24; Lk. 11:15)

22 *' And the "scribes which came down from Je-ru'sS-lem said, He hath'Se-elze-bub, and by the prince of the devils cast-eth he out devils.

23 And he called them unto him, and said unto them in parables,^How can Sa'tan cast out Sa'tan?

24'And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house caimot stand.

26 And if Sa'tan rise up against himseif, and be divided, he cannot stand, but hath an end.

27*No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

24 The unpardonable sin (Mt. 12:31, refs.)

►28 Verily I say unto you, 'All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 'But he that shall blaspheme against the Ho'iy Ghost hath never forgiveness , but is in danger of^temal damnation:

30 Because they said. He hath an unclean spirit.

25 New standard of relationship (Mt. 12:46; Lk. 8:19)

31 •" There came then 'his brethren and his mother, and, standing '"without, sent imto him, calling him.

32 And the multitude sat about him, and they said unto him. Behold, thy mother and thy brethren without seek for thee

33 And he answered them, saying,"TVho. is my mother, or my brethren?

34 And he^ooked roimd about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall^dothe

will of God , the same is my brother, and my sister, and mother.

32

CHAPTER 4

26 Parable of the sower (Mt. 13:3. 18; Lk. 8:4, 11)

AND he began^gain to teach • by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by '^parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a'^sower to sow:

4 And it came to pass, as he

sowed, some fell by the'^way side , and the fowls of the air came and devoured it up.

5 And some fell on "stony ground , where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns. and the"thorns grew up, and choked it, and it yielded no fruit.

8"An d 0 th e r f e 11 on goodground, and did yield fruit that sprang up and increased; and brought forth, some thirty , and some sixty , and some an hundred .

9 And he said unto them. He that hath ears to hear.'let him hear.

27 Reason for speaking in parables (Mt. 13:10, 34; Lk. 8:9)

10 And when he was 'alone, they that were about him with the twelve asked of him the parable.

11 And he said imto them, Unto you it is given to know the*mystery of the'Tcingdom of God: but unto them that are without, all these things are done in parables:

* 12"That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be'converted, and^heir sins should be forgiven them.

13 And he said imto them, rCnow ye not this parable? and how then will ye know ail parables?

28 Parable of the sower explained (Mt. 13:18; Lk. 8:11)

14 " The "^ower soweth "the word.

15 And these aTe°they by the way side , where the word is sown; but when they have heard,"Sa'tan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are 'they likewise which are sown on stony ground ; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward , when affliction or persecution axiseth for the word's sake, immediately they are offended.

18 And these are'they which are sown among thorns ; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are 'they which are sown on good ground ; such as'hear the word, and receive it, and bring forth fruit, "some thirtvfold . some sixty, and

some an hundred.

29 Parable of the candle(Lk. 8:16; 11:33. Cp. Mt. 5:13)

21 «" And he said unto them.

properly.(Cp. v 4). Wheat and barley were sown in the fall and harvested in April or May. The word corn in the Bible really means wheat. Indian corn asknownto us wa s not known then, or at least wasnotplantedbyOrientals. Fertilizing the seed sown, as practiced in this country, was also unknown to the people of the East

some reason for rejecting it. See 12. classes aoti 7reasons ,p. 55

3 Bring forth fmit. When the Word of God is received and obeyed it will bring forth fruit (Isa. 55:11)

u This teaches degrees of fruit bearing, not different kinds of Christians or different degrees of Christians

a Unplowed and unprepared ground which could ikot receive seed or grow it and where birds could easily devour it

b Partially prepared ground but the stones were not taken out so the seed could grow and fully develop

c Partially prepared ground but the thoms were not all taken out so the seed could germinate and grow normally

d The only kind of ground that could produce, but even then some of it was better than other parts, so brought forth varying increases

e See note g, Mt. 11:15

f A necessity even for Jesus who had the fulness of the Spirit (Jn. 3:34). Not only must we be alone with God, but we must have time for rest

g See Mystery, p. 175; Mt. 13:11, note

h In Mt. 13:11 it is "kingdom of heaven, " which is part of the kingdom of God. All parables apply to both these terms. It is in other aspects that there is a difference between the two terms. See notes on Mt. 4:17 and 19:24

i 3rd O. T. prophecy fulfilled In Mk. (4:12; Isa. 6:9-10; Mt. 13:14-15, notes). Next, 7:6

j Meaning, right about face, or a change of direction, a new walk with God(Ps.l9:7, note; 51:13: Lk. 22:32; Acts 3:19; Jas. 5:19-20)

k This proves that sins are forgiven at conversion, and since this applies to the disciples it proves they were converted (v 11). Hence the conversion of Peter in Lk, 22:32 refers to a reconversion, not original conversion

1 Questions 19-20. Next, v 21. This implies that if one can understand this parablehe canunderstand all others, for in this one are the principles of interpretation of all of them m The sower is the Son of man (Mt, 13: 37) and His ministers (Mk. 16:15-20; 1 Cot. 1:18-21)

n The seed is the Word of God (v 14; Mt.* 13:19; Lk. 8:11; Rom. 1:16)

o This Illustrates those who hear the Word of God and refuse to obey it or profit by it (v 15; Mt. 13:19; Lk.8:12)

p This is Satan's first business (v 15; 2 Cor. 4:4; Mt. 13:19; Lk. 8:12)

q This illustrates those who hear the Word of God and gladly receive it, but have no depth of consecration, no root to endure, no stability to stand persecution, trial, and misunderstand-

. ing which are siueto come, {v 16-17j Mt. 13:20-21; Lk. 8:13)

r This illustrates those who hear the Word and fail to produce fruit because the Word is choked by three

1 The cares of the world or the lusts of the flesh (v 19: Mt. 13:22: Lk. 8: 14; 21:34; Gal. 5:19-21; 1 Jn. 2:15-1T)

2 The deceitfulness of riches or the pride of life (v 19; Mt. 13:22; Lk. 8: 14; 1 Tim. 6:8-10. 17; 1 Jn. 2:15-17)

3 The lusts of other things or pleas-lues and the last of the eyes(v 19; Lk. 8:14: 21:34; IJn. 2:15-17)

This illustrates those who hear the Word of God, who wholeheartedly an>t etemilly surrender to obey it and to please God in all things. They get rid of all shallowness, fickleness, and Ine-spoQs&Ulxy, along with deceitfulness of riches and pleasures, lusts of the flesh, pride of life, and lusts for other things that would hinder them in living for God. They are honest and true and conform to the letter to all known scriptural li^t as they get to know it (v 20; .Mt. 13:23: Lk. 8:15: 1 Jn. 1:7) 3 things required :

1 Hear ihe Word (v 20). Over 155 times God commands men to hear H im and His Word. Not one rime is there a hint that what He says will be hard to understand or that it needs any special interpretation. The entire Bible assumes that what it says is clear enough if men will only believe it as it reads and not change it

2 Receive it. This is the main battle ground of man. If men could not understand the Bible there would be

a Quettions 21-22. Next, v 30

b Lamp and lar-.pstaad, not a wax candle and candle holder ai-we know diem

c 3rd N. T. prophecy in M k. (4:22-25, unfulfilled). .Nixt/^ll

d Here Christ makes clear that previously unrevealed trjth will be completely revealed so that aU can see it alike. This has been done in the completioa of theN.T,

12 rules of interpretation

1 Leam the native tongue in which one reads his Bible. For example, master the English language if the English Bible is to be used

2 Give the sarr.eliteral meanings to words, and apply to the Bible the same rules of grammar, figures of speech, types, symbols, allegories, parables, poetry, prophecy, history, and aU other forms of human expression that you would If they were found outside the Bible

3 Leam the Bible manners, customi, and peculiar idioms (these will be found in the notes of this Bible).

4 Get acquainted with the geography of an Bible lands

5 Get a general knowledge of the history of tihe Bible peoples and kingdoms so as to understand Bible history

6 Get a general knowledge of the plan of God in the Bible - of die ages and dispensations and the ultimate purpose of God to defeat Satan, restore man's dominion, rid the earth of an rebellion, and establish an eternal kingdom on earth ruled by God, Chiljt, and the resurrected saints (Gen. 8:22; 9:12: Isa. 3:6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:4-5) i

7 Recognize the three classes of people dealt with in Scripture - the Jews, Gemlles, and the church(1 Cor. 10:32)

8 Keep in mind the historical background of each book and the circumstances under which it was written

9 Never change the literal meaning of Scripnue to a spiritual, mystical, symbolic, or figurative meaning uiw less it is done by God Himself. Take everything in the Bible literally unless this could not possibly be the meaning. 'rVTien the language is used in a figurative sense get 6xe literal nuth conveyed by it

10 Get a complete concordance such as "Strong's' and "Young's" to look up any subject and to defii^ any Heb. or Gr. word if there is any question of proper translation

11 Be Just as intelligent aal fair with the Bible as with any other book. Study it, not to disprove it, but to master its sacred contents aikd conform to its teachings and yoj wiU find it to be in unity

12 ItmustbesettledoQceandforevei that the Bible does not contradict icelf and all scriptures on a subject must be harm-onized. It has a way of confusing its enemies and blessing its friends. The only thing difficult about the Bible is that it is a very large book and it will take time to master its contents enough to get a general undeistanding of it. Read it over and over and practice its teachings and it will soon become a very simple and practical book

e Here we have a warning as to what we hear and a prorr-ise tnai if we hear aright more wiU be given. If we reject truth what we ha ve wUl be taken awa v (Lk. 8:16-18). See note e, Mt. 11:29

f 5th parable in Mk. (4:26-29), illustrating natural, unconscious, and normal growth of the Word of the kingdom of God in the hearts of men (v 33; Isa. 55:10-11). Next, v 31

g Gr. automate, automatically. Used only here and in Acts 12:10

h The harvest is explained in Mt, 13: 39-43r 49-50

i Questions 23-24. Next, v 38. This de- i fines what a parable is]

j 6th parable in Nik. (4:31-32^. iUus-| trating abnormal growth of the king- ' dom. of God among men. Instead of it I remaining a refuge for true believers i only, it was to become a place for|

Is a"candle brought to be put '"Peace, be stilL And the wind under a bushel, or under a bed. ceased, and there was a greal and not to be set on a candle-calm.

stick? J 40 And he said unto thena,

*22'For there is"nothing md,^jl(vv^y aje ye so fearful? how m which shall not be manifested; ii xh&t ve have no faith ?

neither was any thing kept secret, but that it should come abroad. <

i •23 If any man have ears to

' hear, let him hear.

•24 And he said unto them,

«Take heed what ve hear : with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

►25 For he that hath , to him shall be given: and he that hath not, from him shall be taken even that which he hath

41 And they 'feared exceedingly, and said one to another, ■^iiat"manner of man is this, that even the wind and the sea obey him?

CHAPTER

33

30 Parable of the wheat

26 «"And he said,'So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how

33 Maniac of Gadara (Lk. 8:26. Cp. Mt. 8:28)

AND they came over unto the ■ other side of the sea/into the country of the Gad-a-renes'.

2 Andwhenhewascomeoutof the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked 'asunder by him, and the feners broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the»tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said,*"^Tiat have I to do with

;„_, ^ i thee, Je ius, thou Son of the

l^J And he said, Whereunto ^^^^ j^ jj Qq^j? I adjure thee shall we Uken tie kmgdoin of ^y Gcd, that thou torment me God? or with what comparison jjq^

^,7-^ ,<;?™P^^ .'^' , . J 8 JFor he said unto him. Come 31 lit IS hke a gram of mustard i ^ut of the man, thou unclean seed, which, when it is sown in \ spirit.

28 For the earth bringeth forth fruit*of herself; first the blade, then the ear, after that the full com in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle,*because the harvest is come.

31 Parable of the mustard seed (Mt. 13: 31;Lk. 13:18)

the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the *fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

9 And he asked him,'Wliat is thy name? And he answered, saying, My name is Legion: for we are many.

10 lAnd he besought him much that he would not send them away*out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into

34 But without a parable spake them, he not unto'them: and when 13 ^^ forthwith Je'§us gave they were alone, he expounded them leave. And the unclean

all things to his disciples.

32 Jesus stills the storm (Lk. 8:22. Cp.Mt. 8:23)

35 And*the same day, when the even was come, he saitb unto them. Let us pass over unto the oiher side.

36 And when they had sent away the multitude,"they took

I him even as he was in the ship.

I And there were also with him

! other little ships.

J. 37 And there arose a 'great storm of wind, and the waves beat into the ship, so tiiat it was now fulk

33 And he was in the hindei part of the ship, asleep on a pillow : and they awake him, and

i say unto him, ""Master, cafesi _J,thou not that we perish? ,39 And he arose, and rebuked

I the wind, and said unto the sea.

spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about'two thousand;) and were cho);ed in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his^right mind : and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been

professed Christians, ungodly men, and even demon powers to operate. Next, 7:15

The fowls here mean satanic powers as QxpUined in Mt. 13:19; Lk, 8:12. These powers are going to op>erate Jn the realm of profession (note j, Mt, 4: 17), They are going to carry on their Conrinued, column 4 -^^

Jn. 1:7) n The day He taught by the sea (v 1) o They started across the sea in the same

ship He taught in (v 1). Other ships

sailed with Him (v 36) p A squall, not the earthquake of Mc

8:24, which was before the calling of

the twelve (Mt. 10:1) q Question 25. Next, v 40. Had He not

proved His care in many ways"

a Hush! Be still! Who caused the squall? If God. then Jesus rebuked God ano His work, but if Satan, then all is clear. Saunisthe prince of the power of die air and can cause storms by the permission of God (Job 1:12-19; ^h.

2:1-3)

b Questions 26-28. Next, 5:7. Again, the question of faith in God is before us. To have fear is to lack faith in God and His providence (v 40; Mt. 6: 25-34; 8:26)

c They were roo^e afraid of the pKJwer that stopped the squall than they were of the storm itself

d He was simply a man baptized in the Holy Spirit in all fulness. Such manifestation of power is normal to those who are anointed with the Spirit Qn, 3:34), who have the gifts of the Spirit (1 Cor. 12:4-11), and who have faith in God (Mt. 17:20; 21:22: Mk. 9:23; 11:22-24)

Examples of power over elements:

1 Moses (Ex, 7:14-25; 9:13-35; 10: 21-27; 14:16)

2 Joshua (Josh. 10:12)

3 Samuel (1 Sam, 7:9-12)

4 Elijah (IKi. 18:42-46; 2 Ki.lilO-15; 2:8; Jas. 5:17)

5 Elisha(2 Ki. 2:14; 3:16-20; 4:1-7, 42-44; 6:1-7; 8:1-2)

6 Two witnesses of the future tribulation (Rev. 11:3-11)

7 Future Antichrist (Rev. 13:2, 13; 2 Th. 2:8-12)

e Gadara was a city south of the Sea of Galilee and east of Jordan inDecapo-lis, a region east of Galilee and Samaria. The country of Gadara simply refen to the parts outside the city reaching to the Sea f His strength was supernatural, but of demons, not of God, as in the case of Samson (Judg. 13-16)

g The rocks and cliffs around Gadara were fiUed with tombs cut out of the limestone, some 20 ft. square. They were hiding places for criminals and dwelling places fOT die poor and the insane (Isa. 65:4). There was a beUef that dreams in such places were revelations of future events

h Question 29. Next, v 9. Demons know Jesus as the Son ofGodifmen donot. They also know their fate (v 7)

i Quesuon 30. Next, v 30. This proves that demons also have names but require little space to exist for 6,000 can get into one man (v 9). The chief demon here had many with him. The one in Mt. 12:43-45 had only seven with him

j Note the 4 prayers here:

1 The chief dem.on (v 7, 10)

2 All the demons (v 12)

3 The Gadarenes (v 17)

4 The healed man (v 18-19)

k The fact demons did not want to leave this locality proves that they like some places better than others (Mt, 12:43-45). They have choice powers, desires, and feelings of various kinds

1 2,000 average swine costing $35.00 each would be worth $70,000. 00

u This work Jesus cametodoCJo, 10:10) and wants every believer to do, so that God may be glorified in destroyingthe works of the devil and liberating men (Mk. 16:17-18: Jn, 14:12; Lk. 24:49: Acts 1:8)

—^^ Cont, from column 2 work of deception under the guise of religion and as the sole representatives of God and His kingdom (2 Cor. 4:4; 11:14-15: 1 Tim. 4:1-8; 2 Tim. 3:5; 4:1-4; Mt. 24:24; Rev. 12:^. Many false religions, backslidden cnurches, and professed Christian organizations pose as the sole r^resentatives of God and as the only true church of the N, T. By their doctrines, lives, and fruit they canbe easily detected(Mt. 7:16, r.cie 3;

1 See note g, Mt. 13:34

m Gr. epiluo. to solve further; explain more fully. Only here and in Acts 19: 39. Ehsciples who follow on to know God get to know His will and Word (1

ST. MARK 5, 6

The ruler's daughter restored to life

a Could it be that Jesus wanted this man left in his own country where He Himself was not welcome, so as to be a witness of the Messiah (v 19-20)?

b See note j, Mt. 9:36

c A district of 10 cities east of Jordatt-and south of the Sea of Galilee (MU 4:25; Mk. 5:20: 7:31)

d Back to Capernaum on the west side of the Sea of Galilee

e It was the custom to lay hands on the sick that were prayed for (v 23; 6:5; 7:32: 8:23-26; 16:18: Acts 9:17: 28:8; Heb, 6:2; Mt, 8:3, nae)

f Had a bloody flux for 12 years. See Lev. 15:25-30

g This is many times the case when a person gets in the hands of the men who can do nothing to bring relief. The Jews had many remedies for such cases but they were all helpless to bring a cure. Some were drinks o f herbs. Others were sudden fright, burning of new grape vines, silting over certain ditches, etc.

h See noteh, Mt. 8:3

i Here is an example of true faith and determination which all can follow with profit

) 2 evidences of her healing;

1 The flux stopped (v 29)

2 She could feel that it stopped(v23) k Jesus could feel the healing virtue go

outof Him. He knew that someone had

touched Him by faith 1 Questions 31-32. Next, v 35 m The touch of faith is different from

the physical touch but it is just as real n 10 steps in her healing :

1 Her desperate condition (v 25)

2 Tried all human remedies (v 26)

3 Had spent all she had (v 26)

4 Heard of Jesus (v 27)

5 Determined to touch Jesus (v 27)

6 Planned her procedure (v 27-28)

7 Exercised faith (v 28, 34)

8 Instantly healed (v 29)

9 Knew she was healed (v 33)

10 Made complete confession (v 33) o Again proving that personal faith will get from God that for which it believes. This is an unfailing law (Mt. 8:10; 9:29: 21:22: Mk. 9:23; 11:22-24) p Question 33. Next, v 39 q See note b, 3:6

r Go on believing. How many times prayer fails to get an answer because of failure to continue believing until what has been asked is received s Permitted or allowed t These three followed Him on several occasions (v

37; Mt, 17:1-8; 26:37) Bi Cont. from column 3 Scriptures distinguish "brother" from "kinsmen" (Lk. 14:12; 21:16).

The word "brethren" is used 544 times;135 times of actual brothers; 1 time of mankind; 231 times of brael-ites; and 177 times of Cliristians. In the N. T. the word is used 27 times of real brothers; 22 times of Israelites: 177 times of Christians. Only one time in the epistles it is used of unsaved Israelites (Rom. 9:3). In aU other passages it refers to true Christians. Christ first taught the doctrine of Christian brotherhood; fMt.l2:48-50; 23:8; Mk. 3:34; Lk, 8:21; 22:32). It was first used by Peter of all the apostles (Acts 6:3. Cp. 1 Pet, 2:17). Paul uses the word 108 times; Luke 33 times: James 15tiroes; and aU others 21 times. See 40 duties of brethren , p. 41, col. 1

s See note x, Mt. 13:55 t See note y, Mt. 13:55 u See note a, Mt. 13:55 V See note z, Mt. 13:55 w See note b, Mt, 13:56 X Gr. skandalizo. scandalized or stum-

bled because of Him. y Mt, 13:57; Lk. 4:24; Jn. 4:44 z See note b, Mt. 13:58. Nazareth saw

more of the Lord than any other place

yet profited less a See note q, Mt. 8:10 b See note h, Mt, 9:35 c See note o, Mt, 10:1 d See note o, Lk. 10:1 e See note p, Mt. 10:1 f See note f, Mt, 10:9

possessed with the devil prayed him that he might be with him.

19 HowbeitJe'§ussufferedhim not, but saith unto him, "Go home to thy friends, and tell' them how great things the Lord hath done for thee, and hath had*compassion on thee. i

20 And ne departed, and began to publish inTDe-cap'o-lis how great things Je'§us had done for him: and all men did marvel.

34 Woman healed: girl resurrected (Lk. 8:40; Mt. i 9:18)

21 And when Je'sus was passed over again by ship unto the "other side, much people gathered unto him: and he was nigh unto the sea. [

22 And, behold, there cometh one of the rulers of the synagogue, ja-i'rus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, | saying, My little daughter lieth | at the point of death: / pray thee, come and ^av thv hands on her , that she may be healed;

James , ,

38 'And he cometh to the house of the ruler of the synagogue, and seeth the*timiult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, "^Why make ye this ado, and weep? "the damsel is not dead, but sleepeth.

40 And they laughed hmi to scorn. But when he had put them all out , he *taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and'^said unto her, Tal'I-thi cumi; which is, being interpreted.'Damsel, I say unto thee, arise.

42 And'straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great^stonishment.

43 And he charged them'strait-ly that no man should know it; and '"commanded that something should be given her to eat.

CHAPTER 6

and she shall live.

24 And Je'sus went with him; and much people followed him, and thronged him.

25 And a certain w oman, which had an 'issue of blood twelve years,

26 And had 'suffered many! things of many physicians, and had spent all that she had, and was nothing bettered , but rather j

■ grew worse,

27 When she had heard of Je'§us, came in the press be-'

■ hind, and ^ touched his gar-! ment.

28 For she said, 'If I may ' touch but his clothes, I shall be

whole.

29 And straightway'the fountain of her blood was dried up; and she felt in her body that

' she was healed of that plague.

30 And Je'sus, immediately knowing*in himself that virtue

'had gone out of him, turned him about in the press, and said, 'who touched my clothes?

31 And his disciples said unto him,'^hou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman f earmg and I trembling, "knowing what was 1 done in her, came and fell down before him, and told him all the | truth. :

34 And he said unto her, Danghter." thv faith hath ma de. thee whole : go in peace, and

35 Jesus at Nazareth: again rejected (Mt. 13:53. Cp. Lk. 4:16)

AND he went out from thence, ■ and "came into his own country; and his disciples follow him. u V .u J

2 And when the sabbath day was come, he began to teach in the synagogue : and many hearing him were astonished, saying, "^rom whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the "son of Ma'ry, the T)rother of ^ame§, and'jo'ses, and of^u'-da, and "Si'mon? and are not his*'sisters here with us? And they were'^offended at him.

4 But Je'sus said unto them, A->i)rophet is not without honour, but in his own country, and among his own kin, and in his own house., ,, , ,

5 And he^could there do iio mighty work, save that he laid his hands upon a few sick folk, and healed them.

36 Jesus ageiintours Galilee (Cp. Mt. 4:23; 9:35; 11:1; Mk. 1:38)

6 And he'Marvelled because

be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, 'Thy daughter is ; dead: why troublest thou the Master any further?

36 'As soon as J e'lus heard the word that was spoken, he saitb unto the ruler of the synagogue, Be not afraid,'onlybelieve.

37 And he'suSere^d no man to follow him, save Pe'ter, and Jame§, and John the brother of

of their unbelief . *And he went round about the villages, teaching.

37 Twelve sent out (Mk. 3: 13; Mt. 10:1; Lk. 6:12; 9:1)

7 ^ And he "called unto him. the twelve, and began to send them forth by"two and two; and 'gave them power over unclean spirits;

•8 And commanded them that they should take ■'nothing for their journey, save*a staff only; no'fscrip.'no bread,'no money in their purse:

g One staff for walking

h See noteh. Ml, 10:10

i It was considered insulting and the signof an enemy to decline bread that was offered. Among Arabs today, if diey eat bread with you they are your friends

j See note j. Ml, 10:10

1:19). Had they been cousins the term would have been sungenes, used o f kin, kinsmen, and kinsfolk inMk. 6:4; n<ri:36, 58; 2:44; 14:12; 21:16; Jn. 18:26;?cT:sl0:24;R2r-9:3;lc:7,11,21. It is also trans, cousin, referring to tribal relationship in Lk. 1:36, 53 ^ Continued, column 1

a Jesus could have healed the girl from a distance, as He did in Mt.8:13; 15: 28;In.4j50-54,buihadHedone so,we woiid not have the valuable les»ns from the events of this chapter. See notek, Ml, 9:19 b Great noise (Mt. 9:23, note) c Question 34. Next, 6:2. In the East many gather together at the home of the departed one and weep, chant, and moum greatly. Even paid minstrels and mourners are a pari of the comraoiionCJer. 9:17-21:48:36; Amos 5:16). The poorest have at least two pipers and one mourning woman d Not permanently dead. I am going to

resunect her e Wailing was more from custom, not from sonow, hence it could quickly be turned to laughter. They knew she was dead, sothelaugh was one of unbelief and mockery for such a bold assertion on His part f He put out all mockers, not because of their unbelief or because His faith and power could not operate with them present, but because He would have quietness and reverence g Six people witnessed the resurrection of the girL Jesus, the father and mother, and three disciples (v 37, 40) h Talithacuml is A ramaic. The meaning is, "Little girl, I say unto thee, arise." i Gr. korasion. little girl. Used only here and in v 42: 6:22, 28; Mt. 9:24-25: 14:11 . Not the same word (pai-dion. childj of v 39-41 j At once, tne girl arose and walked out among the mockers who now were smitten with astonishment (v 42) k

Gr. ekstasis, entrancemeni, implying bewilderment. Used of a trance (Acts 10:10; 11:5: 22:17. Cp. Mk. 16:8:Lk. 5:26: Acts 3:10) 1 Much or with many words, as in Mk. 1:45: 3:12; 5:10, 23, 43; 1 Cor. 16:12. It indicates that Christ was very insistent that tiiey keep these things quiet, because of the growing multitiides that gathered when great ihin^ were done by Him m Taking food was further proof that the sickness was over and she needed now to continue existence by ordinary means. Common sense must go hand in hand with Christianity and faith n He left the house of Jairus and went to Nazareth where He was brought up. This was the second trip back home and the second mission in His home synagogue (Lk. 4:16 with Mt. 13:54-58; Mk. 6:l-€) o Questions 35-38. Next, v 24 p This is proof that Jesus learned the carpenter trade and worked at it, perhaps up uniil He entered the ministry. Jewish law and custom required every father to do 4 thing for a firstborn son:

1 Circumcise him (Gen. 17:10-14)

2 Redeem him (Ex. 13:2, 12: Num. 3:42-51)

3 Teach him dielaw(Dl. 6:6-9; 11: 19-20)

4 Teach him a trade. This was founded upon the maxim: "He who leaches not his son to do some work is as if he taught him robbery. "

q It is clear in Scripture that Jesus was the Son of M^ry. It is also equally clear that He was not the actual Son of Joseph (Ml. 1:18-25; Lk. 1:30-35; Jn, 1:14, 18; 3:14-20: Heb. 1:1-2)

r Used 400 times in a 4fold wa y.

1 Of men who had the same parents (V 3; Gen, 4:1-9; Mt, 4:18-21; GaL 1:19). Used in this sense 260 times

2 Of IsraeUtes (Num. 20:14: Dt. 15: 12; 23:7; Judg. 1:3, 17). Used in this sense 57 times

3 Of mankind (1 Ki. 9:13: 20:33). Used only 4 times

4 Of Christians (Mt. 5:22-24: 7:4; 12:50; 18:15-17). Used in this sense 79 times

The phrase " His breth ren" always refers to His half-brothen and sisters, the children of Joseph and Mary after the birth of Jesus (Ml. 12:46-47; 13: 55; Mk. 3:31; Lk. 8:19, note: Jn, 2: 12: 7:3-10; Acts 1:14; 1 Cor. 9:5; GaL

1

a Gr. sandalia. sandal, covering only the sole of the foot and fastened about the feet and ankles with straps. Similar footwear is being worn by some of die women today

b Extra coats, shoes, suffe, etc. were not to be taken so they might notbt-encumbered with many things (v 9; Mt. 10:10: Lk. 9:3). This applied only to those missions Christ sent them on at that time. Later this was changed. See note k, Lk. 22:35-36

c See note 1, Mt. 10:11 d See note n, Mt, 10:14

e 4th N. T. prophecy in Mk. (6:11. un-ftilfilled). Next, 8:31

f See note p, Mt. 10:15 g This is only a part of the work of a true gospel minister

h A commonpractLcein the early church among all Christians 0as. 5:14-16)

i See note u, Mt. 2:3

j See notes on Mt. 3 and Lk. 3

k See note 1, Mt. 17:3

1 See notes on Mt. 14:1-12 for details of diis passage (Mk. 6:17-29)

m Held a grudge against him because of his preaching (v 18)

n Great men ^Rev. 6:15; 18:23)

o Gr. cMliarchs. captains of 1,000 men

p Leading men of Galilee

q Question 39. Next, v 37

r A wooden platter

40 duties of brethren (6:3):

1 Love your enemies (Mu 5:43-48)

2 Do the will of God (Mt. 12:50)

3 Love as brethren (Mt. 23:8; Acts 11:29; 1 Pet. 1:22; 3:8)

4 Suengthenoneanothei(Lk.22:32)

5 Be dead to the law fRom. 7:4)

6 Mortify the deeds of the body or die (Rom. 8:12-13: Col. 3:5)

7 Be not ignorant (Rom. 11:25; 1 Cor, 10:1; 12:1; 1 Th. 4:13; 5:1, 4)

8 Give the body to God (Rom. 12:1)

9 Mark false prophets (Rom. 16:17)

10 Be in unity (1 Cor. 1:10)

11 Suffer to keep peace (1 Cor. 6)

12 Do not cause weak ones to fall (1 Cor. 8:12; Rom, 14:1-15:3)

13 Be children in malice, but men in understanding (1 Cor. 14:20)

14 Be perfect (2 Cor. 13:11)

15 Use not liberty to commit sin (Gal. 5:13)

16 Restore sinning brothers (Gal. 6:1)

17 Be strong in the Lord (Eph. 6:10)

18 Rejoice in the Lord (Phil. 3:1)

19 Think on good things (Phil, 4:8)

20 Know yourcalling(lCor.l:26-31)

21 Esteem ministers (1 Th. 5:12-13)

22 Increase in love (1 Th. 4:9-12)

23 Sudy to be quiet, do your own business, work with your own hands (1 Th. 4:10-12)

24 Walk honestly toward tfiose that are not Christians (1 Th. 4:10-12)

25 Warn tlie unruly (1 Th. 5:14)

26 Stand fast in sound doctrine (2 Th. 2:15; 2 Tim. 2:15: 3:16-17)

27 Be not weary in well doing(2 Th. 3:13)

28 Take heed not to backslide because of an evil heart and fail the grace of God (Heb, 3:12-14; 12:15)

29 Count it joy when temptations come (Jas. 1:2)

30 Re-convert a sinmngbrother(Jas. 1:16; 5:19-20. Cp, Gal, 4:19)

31 Be swift to hear, slow to speak, slow to wrath (Jas. 1:19)

32 Have no respect of persons (Jas, 2)

33 Have works with faith (Jas, 2:14)

34 &e not eager for many teachers among you, knowing they wiU be judged severely (Jas. 3:1, Cp. 1 Cox. 12:29; 2 Tim, 4:1-4)

35 Si>eak not evil of another (Jas,

•9 But be shod with "sandals; and not put on*two coats. ^ •10 And he said unto them, In what place soever ye enter mto an house, there abide till ye depart from that place. *11 And whosoever shall not receive you, nor hear you, when ye depart thence,"shake off the dust under your feet for a testimony against^them. Verily I say unto jou, Tt shall be^more tolerable for S6d'om and G6-m6r'rhi in the day of judgment, than for that city.*

12 And they went out, *and preached that men should repent.

13 And they cast out many devils, and "anointed with oil many that were sick, and healed Iheni-

38 I'erod's troubled conscience: murder of John the Baptist (Mt. 14:l;Lk. 9:7)

14 And king'HSr'od heard of him; (for his name was spread abroad:) and he said. That 'J6hn the BSp'tist was risen from the dead, and therefore mighty works do shew forth

themselves in him

^ 15 Others said, That it is

■fi-h'as. And others said, That

it is a prophet, or as one of the

prophets.

16 But when Her'od heard thereof, he said. It is John, whom I beheaded: he is risen from the dead.

17 For Her'od himself 'had sent forth and laid hold upon J6hn, and bound him in prison for He-ro'di-as' sake, his brother Phil'ip's wife: for he had married her.

18 For J6hn had said unto H6r'od, It is not lawful for thee to have thy brother's wife.

19 Therefore He-ro'dl-as had a ""qudrrel against him, and would have killed him; but she could not:

20 For Her'od feared John, knowing that he was a just man and an holy , and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Her'od on his birthday made a supper to"his lords,"high captains, and"chief estates of Gal'i-lee;

22 And when the daughter of the said He-ro'di-as came in, and danced, and pleased Her'od and them that sat with him, the king said unto the damsel. Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said. The head of John the Bap'tist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in 'a charger the head of John the Bap'tist.

26 And the king was exceeding sorry; yet for his oath's sake,

and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an"executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head In a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

39 The twelve return (Lk. 9:10)

30 And the*apostles gathered themselves together unto Je'-§us, and told him all things,

'^oth what thev had done , and what they had taught.

31 And he said unto them, Come ye yourselves'^part into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat.

40 Five thousand miraculously fed (Mt. 14:15; Lk. 9:11; Jn. 6:1)

32 And they departed into a desert place by ship'privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Je'§us, when he came out, saw much people, and was moved with ■'compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now ^ar spent, his disciples came

unto him, and said, This is a desert place, and now the time is far passed:

36 *Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to. eat. And they say unto him, 'Shall we go and buy 'two hundred peimyworth of bread, and give them to eat?

38 He saith unto them. How many*loaves have ye? go and see. And when they knew, they say. Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by himdreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

^43 And they took up twelve baskets full of the fragments, and of the fishes. 44 And they that did eat of

4:11)

36 Be patient (Jas. 5:7)

37 Hold no grudge (Jas, 5:9)

38 Forswearnot(Mt.5:33-37;Jas,5:l^

39 Give all diligence to make salvation sure (2 Pet. 1:4-10)

40 Marvel not at world hatred (IJn, 3:12. Cp. Jas. 4:4; Jn, 15:18)

m Gr. kophinos . a hand wicker basket in which Jews carried provisions for a journey so they would not have to eat Gentile food (Mt. 14:20: Mk. 6:43; Lk, 9:17; Jn. 6:13). It could hold about 2 gallons. This would mean that 24 gallons of bread and fish were left over

a Gr. s pekoulator. a spy or armed body guard of an emperor

b The tint and last use of this in Mk.

c Note again the emphasis on the N. T. program - preaching the gospel and confirming the gospel

d This IS as necessary for ministers as for anyone else. In fact, the gospel ministry is the hardest work on earth if it is done right and all duties are performed (Acts 6:4; 1 Cor. 4:9-14: 2 Cor. 4:8-18; 6:1-10; 10:4-7: 11:26-28; Eph. 6:10-18: Jas. 5:14-16), Some did not take care of themselves and had physical breakdowns (Phil. 2:25-30; 2 Tim. 4:20)

e A place where He had gone before or many would not have known where it was (v 32-33)

f See note j, Mt, 9:36

g The day was about to end and darkness was coming on

h This is about all the disciples thought of doing. In fact, it is all they could have done. But Christ was capable of meeting every need and of solving everyproblem

i Q uestions 40-^1, Next, 7:5

j Gr, denarion. 17^: 200 pennyworth would be $34, 00, This would buy about 200 loaves of our bread today which would be less than one slice for each person if each loaf had 20 slices. Loaves then were not like the ones we have today (v 38)

k The largest loaf in the East was aooui 5 or 6 inches in diameter, about 1 inch thick or the size of three slices of our bread and more soUd, It was not Ught bread. One man could easily eat one loaf; some could eat several loaves. Christ must have multiplied bread equal to 5, 000 to 20,000 such loaves. He also multiplied the fish to as much as the 5, 000 men could eat and had 12 baskets over(v 43), This was a creative act and demonstrates that creation by the Holy Spirit anointing is possible. Elidia by the gift of miracles multiplied bread from 20 loaves to feed 100 men (2 Ki, 4:42-44), Thus this power was manifestbyan ordinary man. That Christ did thisbecause He was God and that such demonstrated His divinity is not the true Bible teaching. He did all His works by the full anointing of the Spirit, not by His divine natureflsa. 11: 2; 42:1-7; 61:1-2; Mt. 3:16-17; Jn. 3: 34; Acts 10:38). AUmen are partakers of the divine nature at the new birth (2 Pet. 1:4), and that does not give them such power. It is only as they receive the Spirit baptism and the gifts of the Spirit that they can receive such power (1 Cor. 12:4-11; Lk. 24: 49; Acts 1:4-8)

10 proofs Spirit baptism is tor all:

1 John predicted that Christ would baptize all men(Mt. 3:11; Jn, 1:33)

2 Jesus promised it to everyone who would believe on Him (Jn, 7:37-39)

3 Jesus promised the Spirit to all children of God who would "ask Him" (Lk, 11:9-13)

4 Jesus commanded all men to tarry "until ye be endued with power from on high" (Lk. 24:49; Acts 1:4-8)

5 Jesus promised His power and anointing to every believer (Acts l:4-8jjn, 14:12; Mk. 16:17-18)

6 Peter promised it to all men (Acts 2:38-39; 5:32)

7 Peter predicted that it would be given to all men in the last days (Acts 2:16-21)

8 Jesus died that all men might have it(Gal. 3:13-14). Thepromised Spirit in Gal, 3:14 is the same as in Jn, 7: 37-39; 14:16-17. 26; 15:26; 16:13-15: Acts 1:4-8; 2:38-39

9 The early church expected all believers to receive it and saw to it that they did get it (Acts 8:14-17; 9:17: 19:1-6)

10 Thatall the above applies to Gentiles as well as to Jews is clear inMt. 3:11; Jn, 7:37-39; Acts 2:16-21, 38-39; 5:32; 10:44-48; 11:14-18; 15:7-11: GaL 3:13-14; Rom, 10:12

1 See notes c and d, Mt. 14:19

Jesus walks upon the sea

Pharisees denounced by Jesui

a See oote b, Ntk. 3:6 b See Qoteb. Lk, 9:10 c This was a habit with Hiir. when He

could get away &oni the crowd (Mt.

14:23; Mk. 1:35: 6:46: Lk. 6:12: 9:28:

11:1) d Gr. eidon. not the -r.ere act of seeing

with the eyes, but the actual perc^-

tion of the object. Here, the personal

consciousness that they were in troiile e Gr. basanizo. torrr.eat, and is so trans.

in Mt, 8:6. 29; Nik. 5:7: Lk, 8:28;

Rev. 9:5; 11:10: 14:10: 20:10 f About 3:00 to 6:00 um. See note i,

Mt. 14:25

g Proving again h&s power over oatural laws by t^ full aiKJinting of the Holy Spirit (Jn. 3:34; Isa. 11:2; 61:1; Acts 10:38). Heclairr.ecno power in ffim-self, but always attributed what He did to the Holy Spirit upon Fflra, See note r, Jn. 3:28. Further proof of this is found in the fact that Peter also walked on water (Mt. 14:29). Would Peter walking on the water prove diat he was as rr.uch Goc as Jesus Christ'^ If it was by the power of the Spidt and faith in Peter's case, then it was the same in the case of Jesus Christ, If we can see that it was through the anointing of the Spirit that Jesus did His works and not by being God .Tianifest in the flesh, then we can easily see how believen may do the works o f Christ as He promised 0n. 14:12; Mt. 17:20: 21:22; VJc 9:23; 11:22-24) h Proving that He was walking faster on the water dian the boat was saiUna

1 A phantom or an apparirion j The whole twelve and perhaps more saw this miracle and were afraid, Who would not be fearful seeing a man walk CKi water for the fList time?

k Gr. porJO (a kiad of stone), petrify, to grow "hard, callous, blind, become dun or lose the power of understanding (Mk. £:52; 3:1"; Jn. 12:40; Rom 11:7; 2 Cor. 3:14). The idea seems to be t±Lat they were so stunned by what they jaw that they co-ald hardly comprehend or actually realize it had taken place

1 See note w, Mt. 14:34 m See note h, .Mt, 8:3 n See note m, Mt. 9:20 o He made no failure (Mt, 13:58, note)

p TMs does ixit defile a man, but the . sins of these same hypocrites of Mk.

7:15-23; Rom. 1:29-32; GaL 5:19-21

win defile a man

q An easy thing for hypocrites to do whose religion is all outward and ceremonial and who know nothing of the Inward hoUness of 2 Ca. 5:17-13; Heb. 12:14

r Gr. pugme, mbbtog and washing hands with watei. A mere ritual thlt any man can practice without religion, not because it is the commandment of God. Such washings requirec enough water to dip thehands. It was supposed diat this plunging of thehands got rid of Shibta, an evil spirit, which sat upoD die hands at ni^t. He mim be washed offoihe might be p^T"". Without such continual washings no Jew claimec salvation or nghteousoess

s Gr. baptismos. a cereaionial cleansing EwatetTv 4; Heb. 9:10)

t Modem religion is tkot made up so much of these ceremonies but many suhsdtutes of non-essentials have been found thatmake some Christian groups as ridlculouj as the Pharisees fv 2-9; Mt. 15:1-3; 16:12: 23:1-33).

The sole program should be, if anything is an and condemned by some specific law In Scripture, then leave it alone, but if it is jomething not definitely condemned, then let each person answer to his God and his conscience as uo

the loaves were thousand men.

about

41

fiveIbrasen vessels^and of rabies. I 5 Then the Phar i-see; and scribes asked him, *Why walk not thy disciples according to ithe tradition of the elders, but I eatbread withunwashenhands? 45 And •straightv.-ay he con- *^ He answered and said unto 'straLned his disciples to get into ^°^™' ^ ^^ ^^^^ £"§? i^s proph-

Jesas walks (Mt. 14:22;

on Jn.

water 6:16)

, the ship, and to gp to the other .side before unto^eth-sa'i-dd, 'while he sent away the people. I 46 And when he had sent them ! away,^e departed into a moun-I tain to pray.

i 47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he^aw them^iling in rowing; for the wind was contrary unto them: ^nd about the founh watch of the night he

' Cometh unto them, ^ walking upon the sea .*and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been "a spirit, and cried out:

50 For'they all saw him, and

esied of you hypocrites, as it is written.^This people honoureth me with their lips, but ihfiir heart is far from me.

7 Howbeitinvain do they worship me, teaching jar doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them. Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Mo ses said. Honour thy father and thy mother; and. Whoso curseth father or mother, let him die the death:

n But ye say, If a man shall say to his father or mother. It is

were troubled. And immedi-"^or han, that is to say, a gift, by

whatsoever thou mightest be profited by me; he shall bs free.

12 And ye suSer him no more to do ought for his father or his mother;

13 'Making the word of God of none efiect through your tradition, which ye have delivered:

not -and many such like things do ye. for ^ True source of defile-' I ment; sins that damn the

soul (Mt. 15:10; Gal. 5:

19. refs.)

14 ^ Andwhen he had called all

I ately he talked with them, and ; saith unto them. Be of good cheer: it is I; be not afraid.

51 And he went up unto them • into the ship; and the wind

ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered the miracle of the loaves: their heart wasTiardened.

4Z Jesus heals sick people ' inCennesaret (Mt. 14:34)

53 And when thev had passed , , , ,■ ■ -. ^ over, they came into the land of the people unto hm,he said unto fe6n-n6sa-rgt, and drew to the "^^™' Hearken unto me every ' shore. °^^ ^f you, and understand:

54 AJid when they were come 15 *There is nothing from without of the ship, straightway out a man, that entering into him thev knew him, can defile him: but the things

55'And ran through that whole which come out of him, those region round about, and began are they that deSIe the man. to carry about in beds those ^^ I^ ^^y ^^^ ^'^^ ^^js to that were sick, where they tear, let him hear, heard he was ^^ ^^ when he was entered

, 56 And whithersoever he en- '^}° ^^ house from the people, tered, into villages, or cities, or ^^ disciples asked hmi con-country, they laid the sick in "1^^^^"^ parable, the streets.'^nd besought him ^^ ^nd he saith unto them, that they might touch if it were 'Are ye so without understand-

,but the"border of hjs fearment: ing also? Do ye not perceive.

and 'ks many as touched him were made whole .

CHAPTER 7

43 Jesus rebukes Scribes and Pharisees(Mt. 15:1)

THEN came together imto him the Ph4r;-sees, and certain of the scribes, which came from Je-ru sS-lem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with 'un-washen, hands.' thev found fault

3 For the Phir i-sees, and all i an evil eye, blasphemy, pride, ithe Jews, except they 'wash foolishness:

that whatsoever thing from without entereth'into the man, it caimot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into *the draught, purging all meats?

20 And he said. That which Cometh out of the man, that defiJeth the man.

21 For from within. 'out of the heart of men. proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness.

their hands oft, eat not, holding [the tradition of the elders. , 4 And when they come^ from the market, except they Vash, they eat not. And'many other things there be, which they have received to hold, as the washing of cups, and pots.

23 AH these evil things come from within, and defile the man.

45 Syrophenician woman's daughter healed: healing, the children's bread

what he allows fPxim, 14:1-23; 15:1-3; 1 Cor, 8), The sins diat damn die soul are listed in NQc : 15-23; Rom. 1:29-32; 1 Cot. 6:9-11; GaL 5:19-21: CoL 3:5-10; etc. and if one lives vidoilDus ovex these things ihroagb Christ: if he does twthing to defile hi; body which is God's temple, then he isquaUfied forheaven(lCor, 3:16-17^

J 15) Cursing rulers (EccL 10:20) 16) Worry (.Mt. 6:25-34; Lk. 12:)

(17) False accusation(MU 9:3-4; 12:24-25; Lk. 5:21-23; 11:17)

(18) Pride in outward religlon(Mt. 15:1-20; Mk. 7:1-22; Lk. 6:7-8)

Coot, on p. 43. col. 1 -^^

a Gr. kliaon. beds or couches on which men sat or recUaed at table;(Mc9:2, 6: Mk, 4:21; 7:4,3:; ::<.5::S;3:16; 17:34; Acts 5:15; Rev. 2:22), Mark explains many of the details of Jew i^ religion for Gentiles (v 2-9), while .Matthew writes to Jews who are al-ready familiar with them (Mt. 15: 10-20)

D Question 42. c4ib " ~

ext, V IS

4ifa O. T. prophecy fulfilled in .Mk.

(7:6; Isa. 29:13). r.ext, 11:17 d That is, all that I can spare of m.ate-

tial thin^ is dedicated to God and I

cannot help my parents. See note k,

Mt. 15:5 e Christ called the writings of Moses the

Word of God (v 10-13)

f 14 m.arks of Phariseglsm.(cp. Mt. 23):

1 S:any hand washing (v 2-5)

2 Fault finding (v 2)

3 Holding to aaditions of men in preference to God's Word fv 3)

4 Ceremonial washing of body(v 4)

5 Ceremonial washings of cups, pots, vessels, and couches (v 4, 8)

6 Demanding all men to follow dieii own outward religion (v 5)

7 Insisting on outward cleansing, diough void of the inward (v 5,14-20)

8 Honoring God with lip service, not with the heart (v 6)

9 Carrying on vain worship (v 7)

10 Rejecting and casting aside God's laws and teadiiag m,an's (v 3-9)

11 S-obstituiing m a n 's religion for that of Go<: (v 9)

12 Rejecting and setting aside Moses whileclai.mingto follow!iirn(v 10-13)

13 Udngreligiontofieeanyonefiom parental responsibility (v 11-12)

14'Jang religion as a means of personal gain (v 11-12)

g 7th parable inSlk. (7:15). tUustrating that nothing edible is deSUng, Next, 12:1. Christ is not referring to intox-Icadng drinks, narcorics, poisons, tobaccos, andnumerous thin^that bind and destroy the body and mind or defile them, but to things taken as meats to sustain the body (v 19; 2 Cor. 7:1) h See note g, Mt. 11:15 i Q-Jesrions 43-44. Next, 3:4 j Tnrn hit grrtmarh as food (v 19). The

contrast is between food and sins of the hean (v 14-21)

k Gr, aphedron. place for alvine or bodily waste, sewer (v 19; Mt. 15:17)

1 The trje source of sin and ri^teous-ness. When the heart is corrupt the life and conduct will be corrupt. Alien the heart is clean the life will be cleanand die fi^jit good (Mt. 7:15-20)

13 sins that damn the soul:

1 ETtl diou^ts. They include evil surmisings, ImagLnarions, devldngs, wanton, lustful, lascivious thoughts -any mind activity not brought to the obedience of Christ as in 2 Coi. 1".: -., note 0. Cp. oote w, Mt, 15:1 £

24 examples of evil-thought sins:

(1) General wickedness (Gen. 6: 5; Ps. 64:5-6; Isa. 59:7; 65:2)

(2) Jealousy-hatred (Gen. 50:20)

(3) Evading responsibility (Dt. 15:9)

(4) False wiinesdng(Dt. 19:15-21)

(5) Factless decisions (Judg, 15:2)

(6) Mulder and rape Qudg, 20:5)

(7) Suniiising-judging(l Sam. 1:13)

(8) Plotting to kUlQ. Sarru 18:25: Neh. 6:2; Esther 3:6)

(9) Covetousness (2 Chr, 32:1; Ezek. 38:10-12; Lk, 12:15-21)

(10) Pride (Esther 6:6; ?». 10:4)

(11) Evil im.agina dons (Job 21:27; 2 Cor. 10:4-7)

(12) False security (Ps. 49:11)

(13) Vanity (Ps. 94:11; 119:113; Jer. 4:14)

(14) Foolishness (Pr. 24:9)

^

a What a contiast between Him and His modem followers who are constantly using every means to get before the public!

b Little daughter. Cp. Mk. 5:23

c Gr. Hellenis . Gentile. Used of all

non-Jewish people (Rom. 1:16; 10:12:

Gal. 3:28; Col. 3:11) d Phenicia in Syria to distinguish it from

Phenicia, Africa

e An explanation and conimeat on Mt. 15:23-24. God had always planned to save the Gentiles, but fltst He had to offer salvation to the Jews and give them a chance to become the missionaries to the Gentiles (Mt. 21:32; Jn. 1:11; 10:16; Rom. 1:16; 9:23-33| Eph. 3). Christ was simply testing her faith and determination and she met the test with flying colors (note j, Mt. 15:25)

f See note k, Mt. 15:26 g See note 1, Mt. 15:26 h See note m, Mt. 15:26-27 i See note n, Mt. 15:27 j See note o, Mt. 15:28 k Borders of Tyre and Sidon on the east

coast of the Mediterranean Sea 1 Borders of DecapoUs (note c, 5:20) m Was made deaf by a demon (9:25) n Tongue-tied, a stammerer (v 35) o See note h, Mt. 8:3

p Note 7 things Christ did (v 33-34):

1 Took him aside firom the people

2 Put His fingers in his ears

3 Spit on the ground

4 Touched the tongue

5 Looked up to heaven

6 Groaned in the spirit, as trans, in Rom. 8:23; 2 Cor. 5:2, 4

7 Commanded the ears to open

q Aramaic for "be opened. "

r Gr. desmos. a band or chain (Lk. 8: 29; Acts 16:26; 22:30). Also used of a binding by saunic power (Lk. 13:16). The string of the tongue was supernaturally cut and also the demon that bound the tongue was cast out. The person was perfectly healed and could now speak plainly and hear clearly in a moment of time. It was a great miracle

s See note k, Mt. 8:4

t A true statement (note b, Mt. 13:58)

u See note j, Mt. 9:36

—^^- Cont. from p. 42. col. 3

fl9) Self-exaltation (Lk, 9:46-48)

(20) WantingGod'spowerforgain and outward show (Acts 8:18-24)

(21) Religious zeal without knowledge (Acts 26:9-18)

(22) Pride over human wisdom (1 Cor. 3:18-21)

(23) Partiality (Jas. 2:1-4)

(24) UnbeUef - doubt(Lk. 24:38)

2 Adulteries (note h, Mt. 5:32)

3 Fornications (note g, Mt. 5:32)

4 Murders (see col. 1, p. 207)

5 Thefts (Ex. 20:15, note)

6 Covetousness (note e, Lk. 12:15)

7 WickednesT Tsee note j.Ps. 1:4; e, Ps. 35:26; h, Ps. 36:1; n. Ps. 50:16)

8 Deceit (note on Ps. 119:118)

9 Lasciviousness (wanton desires, sinful lusts, Gal. 5:19, note)

10 An evil eve, meaning an evil, covetous, envious, and corrupt desire and heart that are never satisfied (Pr. 23:6-7; 27:20; Eccl. 1:8; 1 Jn. 2:16). See notes k. 1, m, Mt. 6:22-23

"Evil eye" pictures:

(1) Hardness of heart (Dt, 15:9)

(2) Utter depravity(Dt. 28:54-57)

(3) Immorality (Job 24:15: 2 Pet, 2:14; Isa. 3:16; Ezek. 6:9)

(4) Covetousness (Pr. 28:22)

(5) Darkness(Mt. 6:22-23; Lk. 11: 34: Jn. 12:40; Acts 26:18)

(6) Discontent-murmuring (Mt. 20:15)

(Mt. 8:17; 15:21; Mk. 16:17-18; 1 Pet. 2:24; Jas. 5:14, note)

24 ^ And from thence he arose, and went into the borders of Tyre and Si'dSn, and entered into an house, and would have no man know it: 'but he could not be hid.

25 For a certain woman, whose Voung daughter had an unclean

spirit, heard of him, and came and fell at his feet:

26 The woman was a "Greek, a'^Sy-ro-phe-ni'cian by nation; and she besought him that he would cast forth the devil out of her daughter.

, 27 But le'sus said unto her, Let the children first be filled: for it is not 'meet to take the children's bread, and to cast it unto theMogs.

28 And she answered and said unto him. Yes, Lord: 'yet the dogs under the table eat of the children's crumbs. ^

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

46 Deaf and dumb man healed (Mt. 15:29)

31 1 And again, departing from the*coasts of Tyre and Si'dfin, he came unto the sea of Gil'i-lee, through the midst of the

'coasts of De-cSp'o-lis.

32 And they bring unto him one that was'Tleaf, and had an 'impediment in his speech; and they beseech him to "put his hand upon him.

33 T^d he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, %ph'pha-thd,that is. Be opened.

35 And straightway his ears were opened, and the 'string of his tongue was loosed , and he

spake plain .

36 And he ^charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, ' He hath done all things well : he mak-

eth both the deaf to hear, and the dimib to speak.

CHAPTER 8 36

47 Four thousand miraculously fed (Mt. 15: 32. Cp. Mt. 14:15, refs.)

IN those days the multitude being very great, and having nothing to eat, Je'§us called his disciples unto him, and saith unto them,

2 I have "compassion on the multitude, because they have now been with me three days, and have nothing to eat

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered

him. From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them. How many loaves have ye? And they said. Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and*gave thanks, and'^brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven 'baskets.

9 And they that had eaten were about four thousand: and he sent them away.

48 Jesus again rebukes Pharisees (Mt. 16:l;L,k. 12:54)

10 *!. And straightway he entered into a ship with his disciples, and came into the parts ofT)al-ma-nu'thi.

11 And the Phar'i-see§ came forth, and 'began to question with him, seeking of him a*sign from heaven,*tempting him.

12 And he 'sighed deeply in his spirit, and saith. Why doth this generation seek after a sign? verily I say unto you. There shall *no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

49 Leaven of Pharisees and Sadducees explained (Mt. 16:6)

14 "^ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. •15 And he charged them, saying, 'Take heed, beware of"the leaven of the Phar'i-see§, and of the leaven of H6r'od.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Je'sus knew it, he saith unto them. Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand. how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand , how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

50 Blind man healed

22 •[And he cometh tofBeth-sa'I-di; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man

7) Lusts (1 Jn. 2:16) >) Rebellion (Mt. 13:15) 11 Blasphemy (Ex. 20:7, note)

12 Pride (note. Ps. 101:5)

13 Foo fisnness. Gr. aphrosune. folly

(2 Cor. 11:1); senselessness, foolishly (2 Cor. 11:17, 21): foolishness, recklessness and tiioughllessness (Mk. 7: 21). See note, Ps. 14:1

to be in this class because they had seen multiplied thousands fed, healed, and delivered from every kind of destruction and curse. They should have had faith enough in Christ by now to meet every problem p Christ had already cursed this city so now refused to do another miracle in it (V 23; Mt. 11:21)

a Questions 45-46. Next, v 12. With natural man this would be impossible, but with God and a believer nothing is impossible (Mt, 17:20; Mk. 9:23: 11:22-24; Jn, 14:12)

b It was customary fot Jews to give thanks to God at every meal (Mt. 15: 36; Mk. 6:41: Jn. 6:11; 1 Cor. 10:16)

c Bread was baked in thin cakes about 1/2 to 1 in, thick, which had to be broken to be divided. It was too hard to cut as we do our bread. To break bread means to eat food (Lk. 24:35; Acts 2:42, 46; 20:7, 11; 27:35; 1 Cor. 10:16)

d Gr. spuris. large hamper. It occurs only here and in v 20; Mt. 15:37: 16: 10: Acts 9:25. One was big enough to hold a man (Acts 9:25), so we can get an idea how much bread and fish were left after feeding 4,000 men besides women and children (v 9, 20: Mt. 15:38). As many hampers of food were left as they had loaves of bread to begin with (v 5, 8). These baskets were not the same as those in v 19 and in note m, Mk. 6:43, which held only about 2 gallons

e A town on the west coast of the Sea of Galilee. Matthew says, Magdala. so the two must have been the sam'e or places near each other

f This is Mark'speculiar way of expressing the beginning of certain events (1: 1, 45; 4:1; 5:17, 20; 6:2, 7, 34, 55; 8:11. 31, 32: 10:41. 47; 11:15; 12:1: 13:5; 14:19, 33, 65, 69, 71; 15:8, 18) g Mt. 12:38-39; 16:1-4; Lk. 11:16, 29-30; Jn. 2:18: 6:30

h Temptations are from Satan(Mt. 4:3), men (Mk. 8:11), and self lusts (Jas. 1:13-15)

i Groanecl in the spirit, as in 7:34; Rom. 8:23; 2 Cor. 5:2, 4. It was an expression of grief and pity because many would not turn to God through all the divine manifestations then being given daily to convince them of His mission

j Question47. Next, vl7. Thisexpress-esthe divine problem with men - that of getting them to have faith in God and in the divine plan

k God was under no obligation to satisfy further the demands of unbelief and wilful rejection of the innumerable signs that were being manifest daily so He left them to their own destiny.

1 See note e, Mt. 11:29 m Gr. prosecho. hold the mind towards, pay attention to; be cautious about

10 things to beware of:

1 Forgetting God (Dt. 6:12; 8:11)

2 Provoking God (Ex. 23:21)

3 Forgetting the poor (Dt. 15:9)

4 False doctrines (Mt. 16:6-12; Mk. 8:15; Lk, 12:1)

5 False prophets (Mt. 7:15: PhiL 3: 2: 2 Cor. 11:14-15)

6 Covetousness (Lk. 12:15)

7 V.'icked men (Mt, 10:17)

8 Scribes (Mk. 12:38; Lk, 20:46)

9 Rejecting supernatural signs (Acts 13:40-41)

10 BacksUding (2 Pet. 3:17; Col.2:8) n Beware of false doctrines of the Pharisees and of Herod (Mt. 16:12) o Questions 48-56. Next, V 27

7 reasons why Bible is not understood:

1 Reasoning , implying doubt and un-beUef (V 17)

2 Lack of perception, implying duU-ness (v 17)

3 Ignorance, implying lack of in-terest and study (v 17)

4 Hardness of heart, implying stub-borness and rebellion (v 17)

5 Dull eyes, implying wilful blind-nessto truth (V 18; Mt. 13:14-15)

6 Dull ears, implying wilful rejec-tion of trudi (v 18)

7 Dull memory, implying wilful for-getfulness (v 18. See note i, 4:12)

Note that all these reasons are wilful. People do not have to reason, doubt, question, harden themselves, be dull of seeing and hearing, or be forgetful. There was no excuse for the disciples

1

ST. MARX 8, 9

The transfiguTation of Jesus

a See note p, v 22

b Some use this as an excuse for tlieir lack of power and faith and as a basis to prove tbat Christ also healed people gradually

c Note the determioation of Christ not to give Bethsaida any more evidence of the visitation of God (Mt, 11:21)

d Mt. 16:13, note q

e Questions 57-58. Next, v 36. With these questions end the 2nd period and subject of Christ's ministry - His own penon and confirmation of His divine mission. The next phase is that of His rejection and sufferings (v 31)

f See note e, Mt. 16:16

g See note k, Mt, 8:4

h ThU starts the 3rd phase of His ministry - His rejection and sufferings

i 5tfa N. T. prophecy in VJt. (8:31, ful-mied). N"e;a, 3:1

j See note r, Mt. 12:40

k See note x, Mt. 16:23

1 You do not regard; do not interest self in

m The gospel benefits are solely on the basis of personal choice and meeting certain conditions Qn, 3:16; 1 Tim. 2:4: 2 Pet, 3:3: Rev. 22:17)

n Habitually foUow regardless o f the price - even to death (vs. 35), noc only when it is easy, convenient, and popular (Lk. 9:62; Heb. 10:38-39). This is the last of 4 things one must

do tobe saved after ':

iziin;

1 Continue v.llliz: : 34: Jn. 7:17: 12:26)

2 Penv hi ".5elf .ail

:a:- :e:u. (Y

ily;] !!-ir

self-dependence, self-interests, and self-Duisuits which are contrary to God (v 34; Rom. 6:16-23: 8:1-13; GaL 5c 19-24; CoL 3:1-10)

3 Take up the daily cross (v 34; Lk. 9:23; Rom. 6:11-13; 8:12-13; CoL 1: 23; 2:6-7; 3:5-10)

4 Follow Chriist daily , not for a while (r.c~es f a'-d '■, Jr.. 1": 26-29)

o Save it at the expense of his conscience and refusing to do the 4 Thin g; menrioned in point n, above, he shall lose his soul

p Lose it or deny himself of whatever is necessary to win Christ, he shall save his souL What a man loses in this Mfe because of his consecration to God and his daily denial of self '■ill be repaid an hundred fold in this life ^-Ith eternal life and an etenul inheritance in the worid to corr.e (Mt, 19:29; Rom. 8:16-18; 1 Pet, 1:4-5)

q 2 tfainps one rr.-st be v-iilLiiz to s-jffei

and die ict:

1 The sake of Christ (v 35)

2 The gospel of Christ (v 35) r Questions 59-60. Next, 9:11

s Gt. psnche. the life, emotions, pas-sions, feelings, desires, and appetites. It is used 105 times of lower animab and man. It is used of the "life" and -soul- of anim^als (Rev. 8:9; 16:3). It is the equivalent of the Heb, nephesh as seen by comparing Mk, 12:29-30 with Dt. 6:4-5; Acts 2:27 with Ps. 16: 10; and 1 Cor. 15:45 with Gen. 2:7.! See notes. Job 6:7; 12:10; 16:4. Psuche is used of man as an individual 14 times (Acts 2:41. 43; 3:23: 7:14; 27: 37; Rom, 2:9; 13:1: ICor. 15:45; Jas. 5:20; 1 Pet, 3:20; 2Pet, 2:14: Rev. 6: 9; 18:13; 20:4); of man's life that can be lost, destroyed, or saved (Mt, 2:20; 6:25: 10:39: 16;25; 20:28; Mk, 3:4; 8: 35; 10:45: Lk. 6:9; 9:24, 56; 12:22-23: 14:26: 17:33; Jo. 10:11, 15, 17; | 12:25; 13:37-38: 15:13: Acts 15:26;! 20:10, 24: 27:10, 22; Rom. 11:3; 16: 4: Phil. 2:30: 1 Jn. 3:16: Rev. 12:11): and of man's sotil that can be lost, de-stroyed, or saved (Mt. 10:28; 16:26; _ NQc 8:36, 37; Lk. 12:20; 21:19; ITh. 2:8; 5:23; Heb. 4:12; 6:19; 10:39; 13: 17; Jas. 1:21: 1 Pet. 1:9: 2:11, 25: 4: 19). It is also used and translated soul in connection with personal pronouns to emphasize self (Mt, 11:29:12:18:

26:38; Mk. 14:34; Lk, 1:46: 12:19; Jn. 12:27; Acu 2:27, 31; 14:22; 15:24: 2 Cor. 1:23; Heb. i0:38; 1 Pet. 1:22: 2 Pet. 2:8; Rev. 18:14). It is translated

by the hand,"and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

] 24 And he looked up, and said, I see men as trees, walking. ! 25 *After that he put his hands i again upon his eyes, and made ' him look up: and he was ! restored, and saw every man ; clearly.

26 And he sent him away to I his house, saying,'^Neither go

angels. 37

CHAPTER 9

55 Transfiguration: preview of the coming kingdom (Mt. 16:28-17:9; Lk. 9:27 Cp. 2 Pet. 1:16)

♦AND he

•said unto them. Verily I say unto '^ou. That there be some of them that stand here, which shall not taste of death, till they have seen the

into the town, nor tell it to any "kingdom of God come with

in the town. i

51 Peter's confession (Mt. l6:13;Lk. 9:18; Jn. 6:67)

27 *" And Je'sus went out, and his disciples, into the towns of^aes-a-rei Phi-lip pi: and by the way he asked his disciples, saying unto them,'Whom do men say that I am?

28 Andtheyanswered,J6hnthe Baptist: but some say, E-lias; and others, One of the prophets.

29 And he saith imto them. But whom say ye that I am? And Peter answer eth and saith unto him. Thou art the Christ.

30 And he*charged them that they should tell no man of him.

52 Jesus foretells His death andresurrection (Mt.l6: 21, refs.;Lk. 9:22)

*31 And he '"began to teach liieni,'that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be kiUed, and after three 'days rise again.

53 Jesus and Peter rebuke each other (Mt. 16:22)

power

2 •" "f^d after six days Je §us taketh with him "Pe ter, and James, and John, and leadeth them up into hm high mountain apart by themselves: and he was*transfiguxed before them.

3 And his raiment became shining, exceeding "white as snow; so as no fuller on earth can white them.

4 And there 'appeared unto them E-lias with M6'se§: and they were talking with Je sus.

5 And Peter answered and said to Je'§us, ^Master, it is good for us to be here: and let us make three 'tabernacles; one for thee, and one for Moses, and one for^-lias.

6 For heVist not what to say; for they were sore afraid. j ■ 7 And there was atloud that overshadowed them: and "a voice came out of the cloud, savinz-^ This is mv beloved Son : hear him.

8 And suddenly, when they| had looked round about, they saw no man any more, save Je'sus only with themselves. ♦ 9 And as they came down from the mountain, he charged them that they should "tell no man what thin gs they had seen.

32 And he spake that saving ^ the Son of man were risen -' from the dead.

openly. And Pe ter took him, and began to rebuke him

10 And they kept that saying

33 But when he had turned '^th themselves, 'questioning

about and looked on his disciples, he rebuked Pe ter. saying, *Get thee behind rae, Satan: for thou"savourest not the. things that be of God, but the things that be of men.

54 Discipleship tested: val- , ue of a soul (Mt. 16:24; | Lk. 9:23. Cp. Mt.8:18; j 10:37)

•34 •" And when he had called the people unto him with his disciples also, he said unto thein,"*Whosoever will come after me, let him deny himself, and take up his cross , "and follow me .

►35 For whosoever will "save his life shall lose it; but whosoever shaU'lose his life for'my sake and the gospel's, the same shall save it.

36'For what shall it profit a man, if he shall gain the whole world, and lose his own^oul?

37 Or what shall a man give in exchange for his soul? ►38 Whosoever therefore shall

one with another what the ris ing from the dead should mean, |

56 John the Baptist andEli-jah (Mt. 17:10, refs.)

11 ' And they asked him, saying, "Why say the scribes that £-ii as must first come? ♦12 And he answered and told' them; £-li as verily cometh first, and restoreth all thinp;s: and how it is written of the Son of man, that he must suffer many things, and be set at nought

13 But I say tmto you,"That £-li as is indeed come, and they have done unto him whatsoever they ■'listed, as it is written of him. 57Powerless disciples:

mighty Christ (Mt. 17: 14; Lk. 9:37)

14 •" And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him.

be 'ashamed of me and of my were greatly amazed, and run-words in this "adulterous and ning to htm saluted mm. sinful generation; of him also 16 And he asked tiie scribes, ihalltheSonofmanbeashamed, ^'Tiat question ye with thern.'

17 And one of the multitude I answered and said, ^Master, I

when he 'cometh in the glory of his Father with the holy

mind in Acts 14:2; Heb. 12:3. Lastly, it is used to express all the powers of one's being and translated soul (Mt, 22:37; Vxk, 12:30. 33; Lk, 2:35; 10: 27: Acts 4:32: 3 Jn. 2); heart (Eph. 6: 6); m.ind (PhiL 1:27): and heartily (CoL 3:23)

Continued, column 4 ^

• This refen to the second advent, as is clear from Mt. 13:39-43, 49-50; 24:29-31; 2 Th. 1:7-10. A glimpse of the coming glor>' and kingdom is given in Mt, 16:27-17:1-9: .Mk, 9:1-7; 2 Pet. 1:16. At this tim.e the Father will accompany Christ to the earth (Dan. 7:7-13, 22: Zech. 14:5: Tit. 2:131

a (~nnriniip.fl to say to the people of Mk,

8:34-38 b 6tfa N. T. prophecy in Mk. (9:1). Next, V 9. Fulfilled a few days later when Christ was tiansfiguied. See notes on Mt. 16:28; 17:1 c In >.Urk and Luke this term Is used for Matthew's "kingdom of heaven." This is becauseof the special deagnof the various gospeb. See notes on Mt. 4: 17; 19:24 d No discrepancy. Cp. Lk. 9:28, note e These three were with Ifim at the raising of Jairus'dau^ter (Mk. 5:37) and in Gedisemane {).lu 26:37) f Unknown, so allspeculation is valueless g Gr. metamorpboc (note j, Mt, 17:2) h The whiteness of nature and is used of purity in Ps. 51:7; Isa. 1:18; Lam. 4:7; Dan. 7:9; Mt. 28:3; Rev. 1:14 i Used only here. One whose occupation was to fill or thicken cloth or to clean and bleach it. The art was hi^-ly developed in Palestine and Egypt. To whiten cksth it was washed in lye, rubbed, beaten and dried in the sun, A fecial field was used for this purpose (Isa. 7:3) j See notes. Sit. 17:3 k Heb. Rabbi, teacher (Lk, 9:38, note) 1 See notes, Mt, 17:4 m Gr. fonts of Elijah (1 KL 17:1-2 Ki.

2:11; MaL 4:5-€) n Knew not what to say, being confused

and afraid at what he saw o See notes, Mt. 17:5 p God's audible voice has been heard many times (Gen. 3:8; Dt. 5:22-25; Mt. 3:17; Jn. 12:28; Rev. 10:3). Nearly 3,000 times God is referred to as speaking to men (Heb. 1:1-2) q This is the second time God has declared by an audible voice that Jesus of Nazareth is His beloved Son (Mt, 3:17), the qrdy begooen Son (Jn, 1:14. 18: 3:16-18; 1 Jn. 4:9). He is the only peison that was brought into being in the sense of being conceived by the Holy Spirit and bom of a woman (Isa. 7:14: 9:6-7: Mt. 1:18-25: Lk. 1:34-35: GaL 4:4). Men who are "bora again" are "adopted" sons (Rom. 8:14-16, 23: 9:4:GaL 4:5: Eph, 1:5) r The reason for this is iwt gi^en, but perhaps it was the same as that in point k, Mt. 8:4 s 7th N. 7. prophecy in Mk, (9:9, ful-

fUled). Next, v 12 t This shows the sam.e lack of taking literally what God and Christ say, as is m-anifest in the average follower of Christ today. Christ had already told them in plain language that He was to suffer and die and be resurrected the third day (Mk. 2:20; 8:31) u Question 61. Next, v 16 V jtr. N'.T. prophecy in Mk. (9:12, ful-fiUed).Next,V 51. ProDhecvof 2 things:

1 The coming of EUjah to restore all things just before the secotkd advent (MaL 4:5-6). This win be fill-filled when the two witnesses appear on earth (.Rev. 11:3-12, notes)

2 His own sufferings, which have i»w been fulfilled (Mt, 27: Nik, 15)

w This refers to John the Baptist who cam.e in the spirit and power of Elijah (Lk. 1:17) to do before the first advent what Elijah in person will do before the second advent (MaL 3:1; Isa. 40:3; Mt. 17:12-13)

X Alut diey desired (Mt, 14:1-12)

v Question 52. Next, v 13

z Gr. didaskalos. teacher (Lk, 9:38) —^»- Cont, from column 2

t 2 things we must not be ashamed of:

1 Christ (v 38; Lk. 9:26: Jn. 1:1-2)

2 His words because:

(1) They are God's words0n.3:34)

(2) They are spirit Qn. 6:63)

(3) They are life On, 6:63. 63)

(4) They will judge us (Jn, 12:48)

(5) They are miraculous CJn, 14:10)

(6) They reconcile to God Qii-14:23)

(7) They bring answers to prayer On, 15:7; 2 Cot. 1:20)

u Character of Israel at the time of Christ (note i. Mt. 1L16)

ST. MARK 9

Healing of a dumb man

/esus teaches the disciples humility 45

a Not only a dumb spirit, but also a lunatic spirit (MU 17:15). A clear instance of the reality of demons and the cause of many physical maladies 10 acts of the demon: he caused

1 Dumbness (v 17, 25)

2 Deafness (v 25)

3 Foaming at the mouth (v 18, 20)

4 FiU (V 18, 20. 26)

5 Gnashing of teeth (v 18)

6 Pining away, lifelessness, complete exhaustion (v 18, 26)

7 Prostrations (v 20)

8 Suicidal tendencies (v 22)

9 Screaming (v 26)

10 Lunacy or insanity (Mt. 17:15) b They were like modern disciples-

powerless and unbelieving c Questions 63-64. Next, v 21. Men

are rebuked several times for unbelief:

1 In divine providence (Mt. 6:30)

2 In divine protection (Mt, 14:31)

3 IB divine power (Mt, 16:6-12)

4 In anointing to d o the works o f Christ (Ml, 17:17-21; Mk- 9:19-23; 16:17-18; Jn. 14:12)

5 In power to perform miracles (Mk.

11:21-241

6 In the resurrection (Mk. 16:14)

d Caused him to have a convulsion and

to roll about foaming (v 25-27) e Question 65. Next, v 28 f The purpose of Satan (Jn. 10:10) g Note the two if's of v 22-23: one by the father of the child and one by Jesus. Deity can use "if thou canst" just as much as man. In fact, God has the only lawful right to use such a term, for it is a settled fact that all things are possible with Him. So if man can quit his eternal questionings and Satanic unbelief concerning God's will and power, "all things" will be possible for the beUever (V 23; 11:22-24: Mt. 17:20; 21:22: Jn. 14:12-15; 15:7, 16; 16:23-261. It is not the question so mudi astownat God can do, but what man can do in believing God and His Word, Any question of God's will concerning anything that He has already promised and provided for all men, is an excuse of unbelief and must be repented of (v 24; Heb. 11:6: Jas, 1:5-8)

h Faith in the compassion as well as in the power of God should be the true approach to Him, for when God has compassion action will be taken to meet human needs (Mt. 9:36, note)

i Note the plea and tender sympathy of the father for himself and son

j Stating once and for all, regardless of what it is or who it is, that prayer wiU be answered providing there is unwavering faith(ll:22-24; Mt. 17:20; 21: 21-22; Heb. 11:6; Jas. 1:5-8). That is, "aU things" will be given that are promised and provided by God in the gospel. All things are promised in the gospel "that pertain unto life and godliness" (2 Pec 1:3-4; Ps.84:ll; 2 Cor. 1:20)

k A prayer that all can pray with great profit

1 The disciples did this, but there is a difference in a rebuke of faith and power and one of unbelief, Jesus had conquered Satan and demons in the wilderness and was master of them, but this had not yet been done by the disciples (v 29; Mt. 17:17-21. Cp. Acts 19:13-16)

m Question 66. Next, v 33. The answer. Because of your unbelief is always die correct one for questions like this (Mt. 17:20-21). Instead of accepting this ma n y modem followers have manufactured innumerable substitutes as causes for the lack of power, such as,"It-may not be God's will," "You may be under the chastening of God," "Power to heal was for the apostles only, " "Signs,gifts, and miracles ceased with the apostles," "You may be exalted if

God would hear your prayers," "Healing is not in the atonement," " Healing is not for aU today. "

n Proving there are different kinds o f demon spirits. See Demons in Index

o By-passed the cities and secretly went through Galilee to Capernaum from

have brought unto thee my son, which hath a "dumb spirit;

18 And wheresoever he tak-eth him, he teareth him: and he foameth . and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; *and they could not.

19 He answereth him, and saith, "O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto htm: and when he saw him, straightway the spirit4are him : and he fell on the ground, and wallowed foaming .

J 21 And he asked his father. How long is it ago since this came unto him? And he said, Of a child. 22 And ofttimes it hath cast him into the fire, and into the waters,'to destroy him: 'but if thou canst do any thing,"have compassion on us,'and help us. ►23 Je'gus said unto him. If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief .

25 When Jesus saw that the people came miming together, he 'rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead : insomuch that many said. He is dead.

27 But Je'gus took him by the hand, and lifted him up; and he arose.

58 Prayer andfasting: cure for unbelief (Mt. 17:19)

28 And when he was come into the house, his disciples asked him privatelvr Why could not we cast him out?

29 And he said unto them. This "kind can come forth b^ nothing, but bv prayer and fasting .

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest .

35 And he sat down, and called the twelve, and saith unto them. If any man desire to be first, the same shall be last of all, and'servant of all.

36 And he took a*child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall '^receive one of such children in my name, receiveth me: and whosoever shall receive me. receiveth not me, but him t hat sent me.

61 Sectarianism rebuked (Lk. 9:49; Acts 10:15. 35; 20:30)

38 •" And J6hn answered him, saying. Master, "we saw one casting out devils in thy name. and he followeth not us: and we forbad him, because he followeth not us.

39 But Te'sus said, morbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on otir part.

►41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he sh a ll not lose his reward .

62 Concerning offenses to believers (Mt.l8:5, refs.)

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a 'millstone were hanged about his neck, and he were cast into the sea.

63 Concerning offending members: reality of hell (Mt. 5:22, note)

*43 ^d if thy. hand *o£fend thee, cut it off: 'it, is better for thee to enter into^ife maimed, than having two hands to go into hell,*into the fire that never shall be quenched :

59 Jesus again foretells His death and resurrection (Mt. 16:21, refs.)

30 «" And they departed thence, and "passed through Gali-lee; and he would not that any man should know it.

*31 For he taught his disciples, and said unto them.The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

60 Lesson on humility (Mt. 18:1. refs. ; 20:24; Lk. 9:46)

33 •" And he came to C2-per'-na-um: and being in the house he asked them, *What was it that ye disputed among yourselves by the way?

44 Where their 'worm dieth not, and the fire is not quenched .

45 And if thy foot ofifend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched :

46 Where their worm dieth not, and the fire is not quenched .

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched. ►49'T^or every one shallbe salted with fire, and "every sacrifice shall be salted with salt.

50 Salt IS good: "but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, 'knd have peace one with another.

CHAPTER 10

38

64 Law on divorce

the mount of transfiguration p 9th N.T. prophecy in Mk. (9:31. ful-fUled). Xext, V 43-49. The 3rd announcement of His sufferings (8:31; 9:12) q Question67. Next, 9:50. The question of who should be the greatest was as important then as it seems to be in modem religious circles

p This refers to the sins of v 34-5p that destroy unity and peace among oreth-ren:

1 Self-exalution (v 34)

2 Bigotry (v 38-39)

3 Offences (v 42)

4 Sinful lusts of the body (v 43-48; Rom. 1:29-32; Gal. 5:19-21; Mk. 7: 19-23; CoL 3:5-10)

a Gr. diakonos (noted. Mt. 20:26)

b His example of humility and true greamess was a little child. On other occasions dealing with this question He gave Himself as an example (Mk. 10:35-45: Lk. 22:24-27; Jn. 13:2-20)

cMt. 18:1-10; Lk, 18:15-17

d The answer of V 37 convicted John, for he remembered what He had done to another believer who did not belong to his group. See notes on Mt. 10:40

e A lesson for divided Christendom today and a lesson Moses had already leamed(Num. 11:26-29). True Christians will love everypersonof another church and will appreciate him and his work just as much as if he belonged to their church (Phil. 2:1-3: Rom. 12: 10). No man doing miracles in Jesus' name will speak lightly of Christ and no man for Christianity is against It, and on this basis men can detect true Christian workers. In general, anyone or any doctrine that denies a personal God and the Holy Spirit as a person. or who denies the incarnation of God in human flesh, the literal virgin birth of Jesus. His sinless life. His divine mission among men. His claims and doctrines. His miraculous powers. His physical death, burial, and bodily resurrection to the right hand of the Father as thehead of the Church, is certainly not of God, but of Satan. The marks of fabe teachers are numerous in Scriptxue, so that no mistake need be made indetecting diem (Mt. 7:15-20: 23:1-33: Acts 8:9; 13:8; Rom. 1: 18-32:16:17: ICor. 1:18-31: 6:9-11; 2 Cor. 11:13-15; GaL 5:19-21: Col. 2:8, 18: PhiL 3:17-19: 1 Tim. 4:1-8: 2 Tim. 3:1-13; 4:3-4; 2 Pet. 2; 3 Jn. 9-10: Jude4-19; Rev. 2:14, 20)

f A reference to Greek and Roman punishment, not Jewish (Mt. 18:6; Lk.l7:2)

g lOtii N.T. prophecy in Nik. (9:43-49. unfulfilled). Next. 10:29

h Cause you to stumble so that the soul will be lost. Same meaning in v 42, 43. 45. 47

1 Would it not be bener to do this literally than to suffer the eternal consequences of being lost?

j Into resunection life or the eternal life to come

k Gr. Gehenna, used 12 times of eternal hell. See notes onMt. 5:22; Lk. 12:5. Three times it is stated here that the fire in Gehenna never will be quenched or extinguished, Cp. Isa. 66:22-24

1 Referring to the real consciousness and life of the individual who goes toheU, The word "worm" is used of man several times (Job 25:6; Ps. 22:6; Isa. 41: 14; 66:24). It has to do with the remorse of the conscience that each man will have over his failure to do what was necessary to escape heU. It is

the living, conscious, never dying part of thehumanbeing that will feel eternal torments of fire in eternal hell (Mt, 8:12; 13:42, 50; 22:13: 24:51; 25:30, 46; Rev. 14:9-11; 20:10-15; 21:8; Isa. 66:24). It is that part that feels and knows, the inner man that dwells in the resurrected body. Both body and soul will be cast into hell at the judgment(Rev. 20:11-15; Mt. 10: 28)

m Every one that will be lost because of the offences or sins referred to in v 43-48. It is better to endure the removal of stumblingblocks or sins now, than to be cast into eternal torment

n Every sacrifice was offered with salt as a symbol of preservation (Lev. 2: 13), so here salt is mentioned in a reference to the idea that the everlasting fire is not only inconsumable fire, but will have the property of making whatever is in it inconsumable like itself. Every sinner will be salted with the fire of hell, like every sacrifice was salted with salt, as an eternal victim and example of divine justice to eternal generations that will be born in the New Earth (Isa. 66:24V Salt was rained down with the fire oni. d-om (Dt. 29:23), so the reference he.'-is to the terribleness of hell

ST, MARK 10

Concerning marriage and divorce

What to do to inherit eternal life

a Borden of Judea on the other side of

Jordan b See note o, Mt. 3:7 0 Questions 69-70. Next, v 17. See note

e, Mt, 5:31 d Divorce means to set free, undo a bond, loose, give liberty to, release, cut apart. See note e, Mt. 5:31 e In Christ^s day there was a great controversy about divorce and re-marriage. It was known as the Hillel-Shammai dispute. Hill el uught that a man could divorce his wife for any cause whatsoever. Shammal held that a man could not for every cause, but for the one cause of fornication or adultery. With the Jews the right to divorce was aright to re-marriage and this was accepted without question by all in Israel

The questionhere is not the right to remarry, but only the right to divorce. The Pharisees wanted to know which side of the controveny Jesus was on. It was the prevaiUngcustom to divorce and remarry times without number, hence the strategy was to make Jesus unpopular or even be killed by Herod as was John the Baptist. Jesus agreed with Shammai that fornication was die only exception (Mt. 5:32; 19:3-12). He did not change the Jewish universal practice that a right to divorce was a right to remarriage. He let this be as it was in Dt. 24:1-4. This is clear from the fact that He referred them to what Moses commanded (v 3). He did not say that Moses was out of the divine will in making a law of divorce, but merely that it was because of their hardness of heart that such was permitted by God, and that from the beginning this was not the will of God (v 6-9) f An ancient Jewish biU of divorce

/reads thus: "On the day of the

week..... day of the month..... in

the year.... I who am also called

the son of..... of the city of by

the river of do hereby consent

with my own will, being under no restraint, and I do hereby release, send away, and put aside thee, my wife..., who is also called the daughter of..... who are this day in the city of..... by the river of..... who has been my wife in time past; and thus I do release thee, and send thee away and put thee aside that thou mayest have permission and control over thy self to go to be married to any man that thou mayest desire; and that no man shall hinder thee from this day forward, and thou art permitted to any man, and this shall be unto thee from me a bill of dismissal, a document of release, and a letter of freedom, according to the law of Moses and Israel

the son of Witness"

The document was valid even if a restriction was put in it as the woman could not marry again, or if it was prepared in a Gentile court. When signed by two witnesses who were acquainted with both husband and wife, ; die rabbi told the woman to remove her rings and spread out her hands to receive the divorce bill which her husband placed in her hands, saying, "This is diy biU of divorce, and thou art divorced from me by it, and thou art permitted to any man." The woman dien closed her hands and handed it to the rabbi who read it the second time and pronounced excommunication upon anyone who would attempt to invalidate it. See notes Mt. 19:3-12 g From the creation of man as male and female (Gen, 1:26-28), not from the original creation of Gen, 1:1 h It must be kept in mind that this answer ondivorce(v 10-12) was given to His personal disciples, as well as that of Lk, 16:1, 18, The answer on divorce inMt. 5:31-32; 19:1-8 was given to non-Christians and for all men in generaL Among disciples or Christians there could be no grounds for divorce, for they are not to commit adul-

(Mt. 5:31-32; 19:1-8; Lk. 16:18; 1 Cor. 7:.I0-15)

AND he arose from thence, ■ and cometh into thetoasts of Ju-dae'4 by the farther side ofjor'dan: and the people resort unto him again; and, as he wasw?ont,he taught them again.

2 * And the Phar'i-see§ came to him, and asked him,'Is it lawful for a man to"put away his wife? 'tempting him .

3 And he answered and said unto them. What did Mo'seg command you?

4 And they said, M6'§e§ suffered to write a'bill of divorcement, and to put her away.

5 And Je'sus answered and said unto them, for the hard-

ness, Defraud not. Honour thy father and mother. 20 And hCjanswered and said unto him, faster, all these have I observed from my youth, • 21 Then Je'§us beholding him loved him, and said unto him, One thing thou lackest : 'go thy way, sell whatsoever thou hast , and give to the poor , and thou shalt have treasure in heaven: and £fiiu£, take up the cross.

ness of your heart he wrote you this precept.

6 But'from the begirming of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

•8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

65 Consequences of divorce (Mt. 5:3I;19:10; Lk. 16:18)

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto^them, Whosoever shall put away his wife, and 'marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery,

66 Jesus blesses little children (Mt. 19:13; Lk. 18:15)

13 •' And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

•14 But when Je'§us saw it, he was much displeased , and said unto them, Suffer the little

and follo>y m, ,

22 And he was sad at that saying, and went away grieved : for he had great possessions,

68 Warning to rich men (Mt. 6;19;19:23;Lk. 18:24)

23 ^ And Je'§us looked round about, and saith unto his disciples, "How hardly shall thev

in riches to enter into the king-

dom.of God 25 It is easier for a camel to

go through the eye of a needle,

than for a rich man to enter I into the kingdom of God. L 26 And they were*astonished

out of measure, saying among

themselves, " Who then can be

saved?

that have riches enter into the kingdom of God! 24 And the disciples were astonished at his words. But Je'§us answereth again, and saith unto them, Children,"how hard is it for them that trust

27 And Je'§us looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

69 Rewards of full consecration (Mt. 19:29; Lk. _. 18:28)

28 •" Then Pe'ter began to say unto him,'Lo, we have left all, and have followed thee.

• 29 And Je'§us answered and said, Verily I say unto you, 'There is no man that hath left

house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, ^30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to "come eternal life

►31 But many that are first i shall be last; and the last first.

TO""Jesus again foretells His death and resurrection (Mt. 16:21, refs.)

' 32 " And they were in the way going'up to Je-ru'sS-lgm; and Je'gus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, • 33 Saying, Behold,'Ve go up to Je-ru'sa-lem; and the Son of man shall be delivered unto

children to come unto me, and forbid them not : for of such is the kingdom of God.^

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

67 Rich young ruler (Mt.19:16; Lk.18:18)

17 *' And when he was gone forth into the way, there came one running and kneeled to him, and asked him, "Good Master, what shall I do that I may inherit eternal life?

18 And Je'gus said unto him, 'why callest thou me good?! the chief priests, and unto the

there is none good but one.

that is, God. •19 Thou knowest the commandments. Do not commit adultery. Do not kill. Do not steal. Do not bear false wit-

scribes; and thev shall condemn him to death, and shall deliver him to the Gen'tile?: 34 And thev shall mock him, and shall scourge him, and shall spit upon him, and shall

tery, fornication or be as the unbeliever who leaves the believer thus giving just cause for divorce (Mt. 5: 31-32; 19:1-8; 1 Cor. 7:10-17). When we use the term Chrisrian it means that one is a new creature in Christ and a true imlutor of Jesus in life.

Continued. column 4 —^^^

J Jesus was indignant at such lack of love in His disciples

k Question 71. Next, v 18. The great question of life is how to obtain eternal life. This is fully answered and made clear here, as well as in Jn. 3:16: Rom. 10:9-10; 1 Jn. 1:9; Eph. 2:8-9

1 Question 72. Next, v 26. See Mt. Id: 16, note

a Christ mentioned six things for him to do, and these not in order, perhaps to convict the young man quickly. Cp. Rom. 13:7-10

b He did not address Christ as " Good Master" the second time. He claimed to have kept the commandments from chUdhood. Then Jesus loved him and required one more thing which brought conviction and proved that he had not kept the tenth commandment about loving others ashimself (Dt. 5:21; Mt.

19:19)

c Note the sixfold command w hich would have brought perfection (v 21):

1 Go your way 4 Come to me

2 Sell all you have 5 Take up the cross

3 Give to the poor 6 Follow me

d Not because of God's mercy, but their own reluctance to part with riches and use them for the glory of God and the good of others. It is hard for them to cease to "uust in riches" and rely upon God (V 24; 1 Tim. 6:9-12. 17-19).

e An explanation of why very few rich men will be saved (note d, above)

f See notes on Mt, 19:24

g In V 24 the disciples were astonished, but here they are astonished out o f measure. Why? Simply because of the universal feeling that rich people can get anything that they want. It was hard for these ordinary workers to conceive that God's standard of dealing with the ri:± is different from man's

h Quesrion 73. Next, v36. The disciples were yet to learn that rich men as well as poor can be saved by grace without works of the law and human merit, and that the rich must humbl& themselves and meet God's terms like the poor(Jn. 3:16-18; 1 Tim, 2:4; 2 Pet. 3:9; Rev. 22:17). Being rich is no barrier to finding God if the rich will humble themselves and renounce all human sins and human merits (Rom. 3:24-31; 5:1-11: 10:9-10; Eph. 2:8-9; 1 Jn. 1:9). The rich may face more temptations and problems, but if salvation is important enough to them it is easily received whenever complete consecration is made. A rich man does not have to give up all he possesses to be a disciple, but he must become wlllingto do so if God would reauiie it of him

i See notes on Mt. 19:27-30

j 11th N. T, prophecy in Mk. (10:29-31, being fulfilled and will be completed in the life to come). Next, v 33

k See notes, Jn. 6:27

1 Going up to die, which caused the disciples to be amazed and afraid (v 32-33) m 12ifa N. T. prophecy in Mk, (10:33-34, fulfilled). Next, v 39. The 4th anoouncement of His sufferings(8:31; 9:12, 31). Note the 10 details of this prophecy:

1 Place - Jerusalem

2 Be delivered to priests

3 Be condemned to death

4 Be delivered to the Gentiles

5 Be mocked by the Gentiles

6 Be scourged by the Gentiles

7 Be spit upon by the Gentiles

8 Be killed by the Gentiles

9 Remain dead for three days 10 Be resurrected from the dead

.^^^~ Com, from column 2

conduct, and wcoks (2 Cor. 5:17-18; GaL 5:24: 1 Pet. 1:21-22; 3:18: 4:1). There could not possibly be such a thing as any two people of this kind having disagreements enough for a divorce or any scriptural grounds for it. If one is a Christian and the odier Is not and the unbeliever leaves the believer because of his Christiaii-ity and gets a divorce, the believer Is free from all blame and is free from the marriage bonds (1 Cor. 7:10-17)

i Mairy anotiier uiHess he or she has been divorced or freed from the marriage bonds on scriptural grounds (Mt. 5:31-32: 19:1-8: 1 Cor. 7:10-17).

Blind Bartimarus healed

a According to the laws of simple and compound probability the IC details o f this prophecy would have one chance in 1,024 of fulfillment

b According to Matthew the mother of

James and John instigated the plan.

See note n, Mt. 20:21 c Question 74. Next, v 38 d This shows that they understood the

coming glory and kingdom of the

Messiah (Mt. 16:27-28)

e Questions 75-76. Next, v 51

f See note q, Mt, 20:22

g His Spirit baptism, for it was the only

one He was "baptized with" at this

tiine(Mt. 3:16, refs.)

h IStfa N. T. prophecy in Mk. (10:39, fulfilled). Next, v 40. This predicted that James and John would drink of His ciq) of sufferings (Mt. 20:22, note) and be baptized with the Spirit baptism that He had (Mt. 3:16, refe.; Acts 1:4-8; 2:1-11)

i 14di N. T. prophecy in Mk. (10:40, unfulfilled, because the kingdom has not yet come, Mt, 4:17, note). Next, v45

j This was in tiie Father's hand(Mt. 20: 23, note)

k Indignant (Mt, 20:24-28, notes)

1 Gr. diakonos, note d, Mt. 20:26

m 15^ N. T. prophecy in Mk. (10:45,

fulfilled). Next, 11:2 n Mt. 20:28, note 0 Josh. 2:1, note p Reprimanded him, and told him to

ke^ quiet, but all the more he cried

out for mercy. A good example o f

desperation in prayer

q Note the different circumstances, the occasions, and other points of difference in three cases of healing the four blind men at Jericho on this visit

1 "As He was come nigh unto Jericho" (Lk, 18:35-43)

2 "As He went out of Jericho" (Mk. 10:46-52)

3 "As they departed from Jericho" (MC 20:29-34). This case had "two blind men" while in the othen there was only one. What was said by the men and by Christ in each case is different, as well as other facts, proving them to be three different cases and not one. Jericho was a city of 100,000 so three cases of blindness and healing is oat unreasonable. Blindness and eye diseases are very common in the East today. The percentage is said to be about one in five. When we have variances in gospel accounts it is al ways wise to consider them as different cases instead of forcing them to be the same and blaming the writers for not being inspired. If the cases are the same and details vary, then let us realize that thewriten are giving details which the Holy Spirit wants them to give for a specific purpose, that taken together they make a more complete story and that they supplement each other, not contradict each other. Even then no doubt many details are not given in any one case. All are not necessary (cp. Jn. 21:25)

A mark of great anxiety and joy to get to Jesus as quickly as possible, When men get this much in earnest in seeking God they will find Him without exception. The earnestness of the blind man surmounted all difficulties, How many today permit the smallest thing to hinder them in prayer and in obeying God! Blessed is the

baptized: ♦ 40 'But to sit on my right hand and on my left hand is not mine to give: but it shall be given to them for whom 'it is prepared.

72 Carnality of the ten (Mt. 20:24. Cp.Mt. 18:1, refs.)

kill him: "and the third day he shall rise again .

71 Carnality of James and John (Mt. 20:20. Cp.Mt. 18:1, refs.)

35 *" And James and John, the sons of Zeb'e-dee,*come unto him, saying. Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he "^said unto them. What would ye that I should do for you?

37 They said imto him. Grant imto us that we may sit, one on thy right hand, and the other on thy left hand/'in thy glory.

38 But Je'sus said unto them, Ye know not what ve ask : 'can ye drink of the'cup that I drink of? and be baptized with the baptism that ^ am baptized with?

*39 And they said unto him. We cag. And Je'gus said unto them, I e shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be

41 And when J they began to

le ten heard if, be *much dis-

pleased with Jame§ and John.

42 But Je'gus called them to him, and saith unto them, Ye know that they which are ac-coimted to rule over the Gen'-tile§ exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among vou : but whosoever will be

great among you, shall be your minister 44 And whosoever of vou will

be the chief est, shall be servant of aU.

•45'^or even the Son of man ravnp nn^tn be ministered unto,

but to minister, and lo give his life a^ansom for many.^

73 Blind man healed (Cp. Mt. 9:27;20:29;Lk. 18:35)

46 ^ And they came to "Jer'i-cho: and as he went out of Jer'i-cho with his disciples and a great number of people, blind Bar-ti-m3s'us, the son of Ti-mse'us, sat by the highway side begging

47 And when he heard that it was Je'ius of Naz'a-reth. he began to cry out. and say, Je' §us, thou son of David, have mercy on me.

48 And many Charged him that he should hold his peace but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Je'sus stood still, and 'commanded him to be called. And they call the blind man. saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, 'casting away his garment, rose, and came to Je'sus.

51 And Je'su^ answered and said unto him, What wiit thou that I should do unto thee? The blind man said unto him. Lord, that I might receive my sight.

52 And Je'sus said tmto him. Go thy way; Hhy faith hath made thee whole. And immediately he received his sight, and followed Je'§us in the way.

CHAPTER 11

74 Triumphal entry (Mt. 21: 1; Lk. 19:28; Jn. 12:12; Zech. 9:9)

AND when they came nigh to • Je-ru'sa-lem. unto'^Beth'-pha-ge and Beth'a-ny, at the mount of Oliveg, he sendeth forth two of his disciples,

• 2 And saith imto them, "tjo your way into the village over against you: and as soon as ye be entered into it, ye shall find a'colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, ^Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and^ound the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that ^tood there said unto them, ^IVhat do ye, loosing the colt?

6 And they said unto them even as Je'sus had commanded: and they let them go.

7 And they brought the colt to Je'sus, and cast their'garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way .

9 And they that went before, and they that followed, cried, saying.'Ho-san'ni; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Ho-gan'ni in the highest.

11 And Je'gus entered into Je-ru'sa-lem, and into *the temple: and when he had looked 'round about upon all things, and now the eventide was come, he went out unto Beth'a-ny with the twelve.

75 Barren fig tree cursed (Mt. 21:17. Cp.Lk. 13:6)

12 *" And on the "borrow, when they were come from Beth'a-ny. he was hungrv :

13 And seeing a'^g tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

* 14 And Je'sus answered and said imto it.'No man eat fruit of thee hereafter for ever. And his disciples heard it.

76 Second purification of the temple (Mt. 21:12; Lk. 19:45). First puri-

man dut wUl not tolerate one thing hindering him from getting to God and getting answers to prayers that are in harmony with the promises and gospel provision. The more the man cried out the more his faith grew and the morehe was hindered the morehe was helped in taking hold of what he was desiring

God and man (v 25; Jn, 15:7; 1 Jn. 3: 22-23)

"Whatsoever," "anything," "aU things," "what ye will," "what things soever ye desire," "whatsoever he saith," and other unlimited terms are found, assuring the absolute certainty of, and the possibilities of answered prayer

a Question ~". Next, 11:3. Jesus knew what he needed, but He wanted a specific request and an expression of true faith. One law of answered prayer is -ask, seek, and knock (Mt. 7:7-11: 21: 21-22) b Personal faith will always be rewarded, regardless of what the need is or how impossible it seems beyond fulfillment (Mt. 17:20; 21:21-22; Mk. 9:23; 11:22-24). Men receive "according to" faith (Mt. 9:29). No instance is given in Scripture where true faith has been exercised for aiqr-thing promised by God and the answer has been withheld by God c Means "house of figs" and Bethany, "house of dates" about 1 mile apart (Mt. 21:1, note) d 16th N. T. prophecy in Mk. (11:2-3,

fulfiUed). Next, v 14 e An untamed coi submits to the Lord more than His own people (Jn. 1:11) f Question 78. Next, v 5 g Fulfillment of v 2-3 h Question 79. Next, v 17 i See note a. Mt. 21:8 j Quoted from Ps. 118:25-26, meaning "save or help now." This is the second triumphal entrance (Mt. 21:1, note and note b, Mt, 21:9) k Gr. hieron. temple courts, not the naos. house itself 1 This time He merely looked around at the activities in the temple courts. He did not drive people out as He had done two days before (Mt. 21:12-16) or eariy in His ministry pn, 2:13). Evidently things were all right on this occasion. Then the next day He entered and cleansed the temple a second time (Mk. 11:15-17) m Monday, our Sunday sunset to Monday sunset, 2 days before the crucifixion (Mt. 12:40, note) n Fig trees were of two varieties: the eariy flg(Isa. 28:4; Jer. 24;2)and the latefig(Jer.8:13; 29:17). Figs appear before or wilh the leaves, so the leaves indicated that the tree must have figs, even though the time of figstobefiiUy ripe was not yet come o 17th N. T. prophecy in Mk. (11:14, fulfilled, V 20). Next, v 23-24. AU speculation as to whether the fig tree was public property or not is valueless, as is ako aU criticism of Christ cursing it. It must be remembered that He Himself was the agent of God in creation and He had a right to do as God directed (Jn. 1:3; Eph. 3:9; CoL 1:16-18). We have to look even beyond Him to God whom He claimed was working through Him Qn. 5:30, 36; 7:16; 8:28; 14:10). Who are we to criticize God (Rom. 9:14-24)?

10 conditions of answered pr ayer iUT^

1 Have the faith of God (Rom. 4: 17; Heb. 11:3; GaL 5:22-23)

2 Pray: say in no uncertain terms what you want (v 23-24; Mt. 17:20: 21:21-22; Jn, 15:7)

3 Have unlimited faith without qualifying and limiting God's will or what you want (v 23-24; Mt. 17:20; 21:21-22; Mk. 9:23; Jn. 15:7, 16)

4 Refuse to doubt in theheart(v 23; Mt. 17:20; Jas. 1:5-8)

5 Believe that whatever is asked wiU be given (v 23-24; Mt. 7:7-11; 17:20; 21:21-22; Heb. 11:6)

6 Believe that whatever is asked is already granted (v 24; Mt. 17:20: 1 Jn. 5:14-15)

7 Be authoritative and command to come to pass what is asked (v 23-24; Mt, 17:20; Mk. 9:23)

8 Believe that what you want is God's Will (V 24; Jn. 15:7; Mt. 17:20: 21:21-22; Heb. 11:6; Jas. 1:5-8)

9 Never say, "Ifitbe Thy will" con-caning anything you ask that is definitely promised of God in His word (v 23: Ps. 84:11; 2 Cor. 1:20; 2 Pet. 1:3-4)

10 Have a clean heart and life with

ST. MARK 11, 12

Jesus' authority challenged

Parable of the vineyard

a The temple courts, not the house b The second cleansing of the temple during the last week of His life, making three times He did this (Jn. 2:13; Mt. 21:12-16). How He could do this by Himself against so many men can only be explained by God's power. It did bring the leaden to action to plot His death (v 18) c Question 80. Next, v 28. Christ never once gave an interpretation of what is written, or left one to believe that any part of it needed interpretation. His application of what is written to certain events was sufficient as to the meaning

d 5th O. T. prophecy fulfilled in Mk.

(11:17; Isa. 56:7: Jet. 7:11). Next,

12:10 e Fulfillment of v 14

f Literally, " Have the faith of God. " Such is possible or it would not be a command. Man was created with God's faith but doubt entered in at the fall (Gen. 3:1-7). Faith is restored in the new birth and if normally exercised and maintained it will grow to fulness and power (Rom. 1:5, 17; 10: 17;Gal. 2:20; Col. 1:23; 2:6-7; 2 Th. 1:3; 2 Pet. 1:1-5)

g 18th N. T. prophecy in Mk. (11:23-24, conditional). Next, 12:25. Such passages as v 23-24 are considered merely as promises, but they can also be considered as conditional prophecy to be fulfilled when certain terms are met. Here, faith without doubting is thecondition to meet if one wants the fulfillment of the benefits. The prediction or promise i s that everyone who meets the condition will be answered, even to the moving of mountains (Mt. 17:20; 21:21-22)

h Everyone without exception is promised every thing he asks in prayer provided he qualifies for an answer

i See 10 conditions of answered prayer, p. A",

j Standing is one of several positions in prayer(lKi. 8:22; 2 Chr. 6:13i Zech. 3:1; Lk, 18:11-13)

k Forgiveness of man is the condition here of forgiveness by God (v 25-26; Mt. 18:21-35; Rom. 12:14)

1 The 4ifa of 5 times He enters Jerusalem during the last week:

1 Friday (Thunday sunset to Friday sunset, Mt. 21:1-16)

2 Sunday(Saturday sunset to Sunday sunset, Mk. 11:1-11; Lk. 19:29-44; Jn. 12:12-19)

3 Monday (Sunday sunset to Monday sunset, lAk. 11:12-19; Lk. 19:45-48; Jn. 12:20-50)

4 Tuesday (Moijday sunset to Tuesday sunset, Mt. 21:23-26:13: Mk. 11: 20-14:9; Lk, 20:1-21:38) '

5 Wednesday (Tuesday sunset to Wednesday sunset, Mt. 26:14-27:66; Mk. 14:10-15:47; Lk. 22:1-23:56; Jn. 13:1-19:42)

m The beginning of the fulfillment of prophecies uttered by Jesus (Mt. 16: 21, refs.). Note their feverish activities to destroy Christ (Mt. 21:15, 23, 45-46: 26:3-5. 14-16. 47-27:66; Mk. 14:1-15:31; Lk. 19:47-48; 20:19-47; 22:1-23:23: Jn. 7:32, 45; 11:47-57; 18:2-19:16)

n Questions 81-84. Next, 12:9

o Gr. exousia. delegated power, th e liberty and right to act. Jesus answered their questions by a question, plainly implying that He got His authority to act from the same source that John the Baptist gpt his(Lk. 1-17; Jn. 1:33-34)

fication (Jn. 2.i.j)

15 * And they come to Je-ni'-sa-lem: and Je'gus went into the"temple, and"began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

• 17 And he taught, saying unto them, " Is It not wnnen . "My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

77 The faith that takes: secret of answeredprayer (Mt. 21:21, refs.)

20 *' And in the morning, as they passed by, they saw the fig tree dried up from the roots .

21 And Peter calling to remembrance saith unto him, Master, behold, 'the fig tree which thou cursedst is withered away.

22 And Je'sus answering saith unto them, 'Have faith m God.

*23 For verily I say unto you, ^That^whosoever shall say unto this mountain. Be thou removed, and be thou cast into the sea; "and shaU not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall

have whatsoever he saith .* *^24 Therefore I say unto you, Wnat things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

78 Condition of answered prayer (Mt. 6:14, refs.)

•25 And when ye 'stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.•« 26 ^ut if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

79 Jesus' authority questioned (Mt. 21:23; Lk. 20:1)

27 • And they come 'again to Je-ru'sa-lem: and as he was walking in the temple,""there come to him the chief priests, and the scribes, and the elders,

28 And say unto him,"By what 'authority doest thou these things? and who gave thee this authority to do these things?

29 And Je'sus answered and said unto them, I will also asK ot you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of J6hn, was If from heaven, or of men? answer me.

31 And they '^reasoned with

themselves, saying. If we shall say. From heaven; he will say. Why then did ye not believe him?

32 But if we shall say. Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Je'gus, "^e carmot tell. And Je'gus answering saith unto them, Neither do 1 tell you by what authority I do these things.

CHAPTER 12

80 Parable of the householder (Mt. 21:33; Lk. 20:9)

AND he began to speak unto • them by parables. "A. certain man 'planted a vineyard, and set an'Tiedge about it, and digged a place for the'winefat, and built a'tower, and let it out to husbandmen, and went into a far country.

2 And at the*season he sent to the husbandmen a ^servant. that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them ajiother servant : and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another : and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his 'wellbeloved, he sent him also last unto them, saying. They will reverence my son.

7 But those husbandmen said among themselves. This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9'What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. *10 And have ye not read this scripture; "The stone which the builders rejected is become the head of the comer:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for'they knew that he had spoken the parable against them: and they left him, and went their way.

81 Qaestion of tribute money (Mt. 17:24; 22:15; Lk. 20: 19)

13 * And they send unto him certain of the Phar i-see§ and of the"^S-r6'di-an§, to catch him in his words.

14 And when they were come, they say unto him,"Master,'\?e know that thou art true , and carest for no man : for thou regardest not the person of

p It is always dangerous to reason about whether to do right or not. Such wiU generally result in sin. There should always be a definite - a positive decision for the right without any hesitation. Then no sin is possible. They knew full well the right answer, but to get themselves out of their own trap they were willing to lie

Galilee - Herod. See note g,Mt. 22:16 n Gr. didaskalos, teacher (Lk. 9:38) o A true confession of all classesin Israel

On. 3:2)

1 You are sincere

2 You are fearless

3 You never court human favor

4 Youteach the wayof God honestly What a life to pattern after!

a Many have been the lies of religious men in Scripture (Gen. 4:9; 12:11-19: 18:15; 20:2; 26:7-10; 27:6-24. 46; Ex. 32; ISam. 15:13; 21:2: 27:10; 2Sam. 15:34-37; 2 Sam. 16:16-19; 17:7-14; 1 KL 13:11-22: 2 KL 5:20-24; Mt, 26:69-75; 28:13-15; Acts 5:1-10; 6: 11-14; 16:20-21; 17:5-7; 24:5; 25:7-8)

b 8th parable lii Mk. fl2:l-ll'>. iliin -trating the rejection of Jesus by the Jews (v 10-11^. Next, 13:28. Who the man, the husoandmen, the servants, and the son of this story were is not stated, but it is certain this actually happened or Jesus would not have used it to illustrate His point

c Note the 12 acts of this man in v 1-9; 6 acts in V 1 d Placed a fence about it

eA wine-vat. "Fat" is from the old Anglo-Saxon "foet" for " vessel" and the Dutch " vaiien. " to catch. It was a word used in nonhem England for "vat. "

f A booth for watchmen fisa. 1:8)

g The first season for fruitbearing would be the 4tfa year after planting, for there would not be enough fruit for profit until then

h Gr. doulos. a bond-slave. The first of "many" sent. Among them were.

1 Servant -his mistreatment by scourging (v 2-3)

2 Servant -his mistreatment by stoning (v 4)

3 Servant -his mistreatment by murder (v 5)

4 Many servants - their mistreatment by scourging and death (v 5)

5 Only son - his mistreatment b y murder (v 6-7). A prophetic reference to His own death (v 10)

i Gr. agapetos. beloved. A term of endearment used by God of Jesus in Mt, 3:17: 12:18; 17:5; Mk, 1:11; 9:7: Lk. 3:22; 9:35: by N. T. voiters of sainu 51 times; and here and in Lk. 20:13 of men

j Quesdom 85-86. Next, v 14. This last question was asked by Christ on 6 different occasions thus setting the divine approval on the inspiration of Genesis (Mt. 19:4 with Gen, 1:27); Exodus (Mt. 22:31-32 with Ex. 3:6): Leviticus (Mt. 12:3 with Lev. 24:6-9): Numbers (Mt. 12:5 with Num. 28:9-10): Oamuel (Mt. 12:3 with 1 S a m. 21:6); and Psalms(Mt. 21:16 with Ps. 8:2 and Mt. 21:42 with Ps, 118:22), He considered these books as "Scripmre," as well as Deuteronomy (Mk, 10:3-5 with Dt. 24:1-6) and other books

k 6th O. T. prophecy fulfilled In Mt. (12:10; Ps. 118:22. Cp. Acts 4:10-12). Next, V 36. Christ is referred to as a "Stone; (Gen, 49:24; Isa. 8:14: 28:16; Acts 4:11; Eph. 2:20; 1 Pet. 2:4-8) and a "Rock" (Mt, 16:18; Rom. 9:33; 1

Cor. 10:4; 1 Pet. 2:8). The true meaning is that Christ(the Stone) was rejected by the builders (rulen of Israel) but was exalted by God, the chief architect of the nation

1 If the Jews knew the meaning of the point illustrated by this parable, certainly Christians with all their light can know as much

m They were Jews who were attached to the family and policy of the Herods in compromising with the Romans to save to some extent the independence of the nation. Christ had already silenced the Pharisees, so now the strategy was to get Christ embroiled with politics and bring upon Him the judicial power of the civil governor of

ST. MARK 12

On paying tribute

The two greatest commandments

49

a Ouestjons 87-90. Next, v 23. All these questions concern politics -whether to pay taxes to a foreign power that ruled or to rebel

b He knew their hypocriticaJ motive was to involve Him either indsfavor with civil authorities or with tie Jews who reseated such taxation. They thought that He would get in oouble either way He answered, but d.vine wisdom again caused Him to escape offense to either party

c Gr. denation, a silver coirr of about 17^ our money, which was a day's wage at tiiat time

d They not only denied the resunection, but also angels andspiats(Acts 23:8). They believed in a historical Moses but not an his doctrines (v 19)

e Quoted from Dt. 25:5-6

f Questions 91-92 , Neit, v 26. They diought surely Christ could never answer this one, but as always divine wisdom had an answer(v 25-27). Such clear cut answers; sucl enlightenment on Scriptures they hid never heard. His enemies could quote Scripture, but did not understand it

g 19tii N. T. prophecy in Mk. (12:25,

unfulfilled). Next, y 40 h Resurrected saints will not live in marriage relationship to keep their kind in existence as when in me mortal state, but be like the angels who were created innumerable and immortal and do not die or multiply, hence they have no need of marriage relationship to produce their oi^ kind

i The dead bodies. Here we have the definite article, but in v 27 there is no definite article in the Greek. Physical death always refen to the body, never to the death of the soul and spirit. The soub of aU unsaved men are dead while they live. Spiritual death means merely separation from God by sin (Isa, 59:2; Eph. 2:1-9; 1 Tim. 5: 6). Physical death is separation of the inner man from the body (Jas. 2:26). The body only dies at physical death and it goes to the grave, whereas the souls go to other places until ±e resurrection of their bodies. The righteous goto heaven (PhU. 1:21-24; 2 Cor. 5:8; Heb. 12:22-23; Rev, G:9-ll) and the wicked go to hell (Ik. 16:19-31; Isa. 14:9; Rev. 20:11-15). In the resurrection, the bodies only are made alive and immortal, then the immorul souls and spirits enter them so that the bodies, souls, and spirits of aU men can exist in eternal consciousness in punishment orbliss(Mt. 10:28; 25:41,46;Mk. 9:43-49; Rev, 20:11-15; Isa, 66:22-24) j Question 93. Next, v 2^. See note j,

v5 k Quoted from Ex. 3:2-6. This proves that Abraham, Isaac, and Jacob are stiUalive(v 27). If they are still aUve but are dead physically, then their souls and spirits are alive, proving immortality of all souls and spirits 1 Thus proving that the souls and spirits of men after leaving the bodies are all immortaL Luke adds, "for aU live unto Him- (Lk. 20:38). If all live unto Him who have died, then they are still aUve and conscious after leaving the bodies. Peter and others state that the inner man is immortal, not corruptible (1 Pet, 3:4; 4:6; Ps, 22:26; 1 Th. 5:10; 2 Cor. 4:16-18; Jn. 3:16, 36; 5:24; 11:25-26; 1 Jn. 2:17; Heb. 12: 23), Since all live unto God after death of the bodies, all wiU be resurrected bodily to immortality to receive punishment or rewards according to their deeds (Mt. 10:40-42; 16: 27; Acts 17:31;

Rom. 2:12-16; 14:10; 2 Cor. 5:10; Rev. 20:11-15) m Quesrion 94. Next, v 35. See note on

Mt. 22:36 n Quoted from Dt. 6:2-4. The Heb. for " one " is echad . from achad .to unite, be united as one, one in number. The Gr. heis also has the same meaning. Whether one in number orone in unity is meant must be determined by Scripture and by the subject matter. That these words are used in the sense of

men , but teachest the way of

God in truth: °Is it lawful to give tribute to Cae'gar, or not?

15 Shall we give, or shall we not give? But he, "knowing their hypocrisy, said unto them, Whv tempt ve me? bring me a'^permy, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Qae'gar's.

17 And Je'sus answering said unto them. Render to Cse'gar the things that are C^'gar's, and to God the things that are God's. And they marvelled at him.

82 Question of the resurrection (Mt. 22:23; Lk. 20:27)

J 18 ** Then come unto him the rSad'du-5ee§, which say there is no resurrection; and they asked him, saying,

19^ Master, Mo'ge? wrote unto us. If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her. and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 * In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Je'gus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

* 25 *For when they shall rise from the dead, they neither marry, nor are given in marriage; but arenas the angels which are in heaven.^

26 And as tourhin g'the dead , that they rise: 'have ye not read in the book of M6'§e§, how in the bush God spake unto him, saying,""! am the God of A'bra-ham, and the God of i'§aac, and the God of Ja'cob?

27 'He is not the God of the dead, but the God of the living ye therefore do greatly err.

namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said imto him, "Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart , and with all "the

understanding , and with all the soul , and with all the

strength , and to lo ve his neighbour as hi mself . Ss more than all whole burnt offerings and sacrifices.

34 And when Je'§us saw that he answered discreetly, he said unto him, Thou art not far from

the kingdom of God. And no man after that durst ask him any question.

84 Jesus questions the Pharisees (Mt. 22:41; Lk. 20:39)

35 * And Je'§us answered and said, while he taught in the temple, ""How say the scribes that Christ is the son of Da'vid? *36 For Da'vid himself said

by the Ho'ly Ghost,'The Lord said to my Lord, Sil thou on my right hand, tiU I make thine enemies thy footstool.

37 Da'vid therefore himself calleth him Lord; and whence is he then his 'son? And the

common people heard him

gladly.

85 Six sins of the scribes: their greater damnation (Mt.23;Lk.l8:9; 20:45)

38 *" And he said unto them in his doctrine. " Beware of the

83 Question: great commandment (Mt. 22: 34;Lk. 10:27)

28 •" And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him,'"Which is the first rnmma ndment of all?

29 And Je'§us answered him. The first of all the commandments fs,"Hear, O I§'ra-el; The Lord our God is one Lord:

•30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul. and with all thv mind, and with all thy strenp ;th- this is the first commandment. •31 And the "second is like,

scribes,*which love to go in long clothing, and love salutations in the marketplaces, 39 And the chief seats in the synagogues, and the uppermost rooms at'feasts: *40 Which devour widows' houses, and for a pretence make long prayers: 'these shall receive gr eater damnation.

86 Widow's mite (Lk. 21:1)

41 •" And Je'§us *sat over against the 'treasury, and beheld how the people cast money into the treasiuy: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two ""mites, which make "a farthing.

43 And he called unto him his disciples, and saith unto them. Verily I say unto you. That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

CHAPTER 13

41

87 The great Olivet prophecy (Mk. 13: Mt. 24-25. Cp. Lk. 21)

(1) Destruction of Jerusalem predicted (Mt. 24:1. Cp. Mt. 23:37, refs.)

unity is clear from Gen. 2:24; 11:6; Jn. 10:30; 11:52; 17:11, 21-23. There are three separate persons called "God" and " Lord " in Scripture, so one In unity must be the true meaning here. On the other hand, "one" could refer to the head person^ of the Divine

Continued, column.'^ ^

Trinity, who is the Father and head of Christ and the Holy Spirit (1 Cor. 8:4-6; 11:3; Jn. 14:16-17, 26, 28; 15:26: 16:7-15; Eph. 4:4-6; 1 Jn. 5:7). Both ideas are true o The scribe only asked for one commandment, but he got two, which are the greatest of all. This one is quoted from Lev. 19:18

a Meaning "right " or "good. " V 32-34 are a Divine supplement to Mt. 22:40; Lk. 20:39

b Gr. sunesis, a putting together, meaning the whole of the intelligence, not only one part of it. Not Gr. dianoia. the mind, or thinking faculty of v 30. It is noticeable that the first commandment demands complete consecration and obedience of the whole body, soul, and spirit - all the heart or the innermost being in general; all the mind or the intellectual powers consisting of will, intelligence, and conscience; all the soul or the feelings, emotions, passions, and desires; and all the strength or bodily faculties, deriving its powers from the soul and spirit. Quite a contrast to many modem religionists who hold to service to God with the mind or thoughts only and who claim one can be holy only in spirit and not in body and sotil

c \sTien man gets to this degree of understanding Bible religion, he wiUnot pay so much attention to formality, rituals, and outward show in worship

d Questions 95-96. Next, 13:2

e 'Tth O. T. prophecy fulfilled in Mk. (12:36; Ps. 110:1). Next, 14:^7, This settles the fact that Ps. 110 was uttered by the Holy Ghost, and that there are at least two Lords in the Deity. If we can believe in two, then we can believe in three persons - the Father, the Son, and the Holy Ghost (IJn. 5:7: 2 Cor. 13:14; Mt, 3:16-17; 28:19: Jn. 14:16, 26; 15:26; 16:7-15; Acts 2:33; 7:55; Eph, 4:4-6; Rev. 1:4; 4:2-5; 5:7)

f See note o, Mt. 22:45

g See marks of scribes and Pharisees in Mt. 23:1-33; Mk. 7:1-20: 12:38-40; Lk. 11:39-52. See Beware. Mk.8:15

h 6 marks of hypocrites (v 38-40'):

1 Parade in fine clothing and religious robes (v 38: Mt. 23:5)

2 Love salutations in public (v 38)

3 Chief seat in church(v 39; note q, Mt. 23:2; note e, Mt. 23:6)

4 Chief couches at banquets (v 39; Mt. 23:6; Lk. 14:7-11; 20:46)

5 Take advantage of widows (v 40; notep, Mt. 23:14)

6 Make long prayers (v 40; Mt. 23:14) i The room was lined on three sides with

the divan, the comers of which were the chief places, where one would be served fint, and with the choicest monels. Orientals are very particular about rank and dare not violate prescribed Umits. Where tables are used they are square or oblong and lined with couches on three sides, leaving one side open for service. From three to five persons recline on a couch upon the left elbows, supported by cushions, the feet extending out, and the back of each guest turned toward his neighbor. The face and hands fa c e the common dish on the table from which they all partake with their fingers (Jn. 13:25-27). When the master wishes to show special honor to his guests, he sits or stands by, waits upon them, and bids diem partake freely. Scarcely a word is spoken during the meal (Gen. 18:6-8) J 20th N. T. prophecy in Mk. (12:40, unfulfilled). Next, 13:2. See note, Mt. 10:15 k Orientals sit with legs crossed or upon the feet. Some chairs ar^ used in homes and synagogues. Sometimes low stools are seen in cafes, but mostly people prefer to sit on mats with their feet under them 1 A place 200 ft. square in the woman's court, surrounded by a colonnade. Inside, against the wall, were 13 receptacles shaped Like trumpets and labeled for their special purposes. Nine were for legal dues and four for free will offerings m Gr. lepton. smallest Gr. copper coin,

about one fifth of one cent n Gr. kodrantes. smallest Roman brass coin, about two fifths of one cent

ST. MARK 13

Destruction of the temple foretold

Signs of Christ's coming

a This proves ihat Mt. 24-25 and Mk. 13 were spoken after Lk. 21, which was uttered "in the temple" (Lk. 21: 1-5 with 21:37-38), The latter discourse was spoken on the mount o f Ol ives (Mt, 24:3; Mk. 13:3). Both prophecies are similiar down to Lk. 21:12, and should bestudied together

b Gr. didaskolDs, doctor (Lk. 9:38)

c See note j. Ml. 24:2

d Question 97. Next, v 4

e 21st N. T. prophecy in Mk. (13:2, fulfilled 70 A. D. when Jerusalem was destroyed, Lk, 21:13-24; Dan. 9:24). Next, V 5 f A supplement to Mt. 24:3

g Questions 98-99. Next, 14:4. Mattriew records 3 augitions asked of Christ:

1 When snail these things be? That is, when will Jerusalem be destroyed? This is not answered in Mt. 24-25 or Mk. 13. but only in Lk. 21:12-24

2 What shall be the sign of Thycom-ing? This is answered in Mt, 24:4-27; mE 13:5-23; Lk, 21:8-11, 25-26

3 How will this age end? This is answered in Mt. 24:27-25:46: Mt, 13: 24-37; Lk. 21:27-38

h 22nd N. T. prophecy in Mk, (13:5-37, being fulfilled and will be completely fulfilled at the second advent of Christ). Next, V 14:8

i See notes, Mt. 6:1; 11:29. For these signs see notes on Mt. 24:4t-24

j Warnings against being deceived (Mt. 24:4-5, 11, 24; Lk. 21:8; 1 Cor. 6:9; 15:33; GaL 6:7; Eph. 5:6; 2 Th. 2:3-12; 2 Tim. 3:13; 1 Jn. 3:7)

k Gr. telos. final end or limit at which a thing ceases to be; the end of some act, state, or life. Here it is the end of life or the end of the period of tribulation, which one comes first to the individualintnosedays.Cp. Mt. 10:22

1 Gr. odin, pang, throe, referring to the birth-pangs of Israel in the future great tribulation (Mt. 24:15-21; Isa. 66:7-8; Jer. 30:4-7; Dan. 7:21; 8:9-14, 24; 9:27; 11:40-45; 12:1, 7; Rev. 12) m Gr. sunedrion. sanhedrin or council of elders of IsraeL Used 22 limes (Mt. 5 22:10:17; 26:59; Mk. 13:9; 14:55; 15 1; Lk. 22:66; Jn. 11:47; Acts 4:15; 5 21, 27, 34, 41; 6:12, 15; 22:30; 23 1, 6, 15, 20,28: 24:20)

n See note. Mi. 4:23. Courts of judgment were held in all synagogues, which punished offenders by scourging

o Manyjews and Christians will be martyred after the rapture of the church (Rev. 6:9-11; 7:9-17; 12:17: 13:16-18; 14:9-11: 15:2-4; 17:6; 20:4-6) p See Glad tidings, p. 270

q Be not fuHof care or worry before your trial, for the Holy Spirit will help you (Mt 10:17-20. Cp. Mt. 6:25)

r A prediction of households being divided because of Christ (Mt. 10:35-36. Cp. Mic. 7:6). Whenever relatives cause death to family members over Christ it reveals the utter apostasy, deception, and depravity of such men

s A reference to the universal hatred of men against Christ in the tribulation period or Daniel's 70th week(Dan. 9: 27: Rev. 6:1-19:21)

t An adverb of time proving that the time of the fulfillment of v 14-37 will be in the middleof Daniel's 70ih week and the 3 1/2 years on to the second advent, as we diaU see by the connecting words "tiien" and "those days" (V 14, 17, 19, 20, 21, 24, 26, 27)

u Here tbe great tribulation begins by Antichrist breaking his 7 year covenant with Israel. He conquers Israel and abolishes Jewish worship in the

AND "as he went out of the ■ temple, one of his disciples saith unto him,"Master, see what manner of^stones and what buildings are here! *2 And Je'gus answering said unto him, "iSeest thou these great buildings? 'there shall not be left one stone upon another, that shall not be thrown down.

(2) Two great questions (Mt. 24:3. Cp. Lk. 21:7)

3 And as he sat upon the mount of 6rive§ over against the temple, 'Pe'ter and Jameg and John and An'drew asked him privately,

4 ^eU u s. when shall these things be? and what shall be the sign when aU these things shall be fulfilied?

(3)Signs ,2nd advent: A Eight beginning Jewish sorrows (Mt. 24:4; Lk. 21:8; Rev. 8-9)

• 5 And Je'gus answering them began^to say, ' Take heed lest any mon'deceive you:«

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the"end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of'sorrows.

15 "And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But"woe to them that are with child, and to them that give suck in those days !

18 And pray ye tnat your flight be not in the winter.

E 19th sign: great tribulation (Mt.24:15; Dan.12:l;Rev.1249)

19 For in those davs shall"be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had"shortened those days , no flesh should be saved: but for the"elect's sake , whom he hath chosen, he hath shortened the days.

F Six signs during the great tribulation (Mt. 24:23)

21 ^And then if any man shall say to you, Lo, here is Christ; or, lo, he j'r there; believe him not:

22 For false Christs and false prophets shall rise, and 'shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But^ take ye heed : behold, 1 have foretold you all things.

(4) Manner and time of the second advent: end of the age (Mt. 24:27, refs.)

►24 f But in'those davs . after that'tribulation, the^sun shall be darkened, and the moon shall not give her light, ►25 And the 'stars of heaven shall fall, and the"powers that are in heaven shall be shaken. ►26 "And then shall they see the Son of man coming in the clouds with great power and glory.

►27 " And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

(5) Parable of the fig tree (Mt. 24:32; Lk. 21:29)

B Eight signs during the sorrows of Israel (Mt. 24:9)

•9 H But take heed to yourselves: tox they shall deliver you up to councils; "and in the sjmagogues ye shall be beaten: and ye shall be brought before rulers and kings "for my sake, for a testimony against them.

10 And the"gospel must first be published among all nations. •11 But when they shall lead you, and deliver you up,^take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Ho'ly Ghost.

12 'Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parentS; and shall cause them to be put to death. ►13 And ye shall be'hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

C 17th sign: abomination of desolation (Mt. 24:15; Dan. 9:27)

14 H But ' when ye shall see the "abomination of desolation, spoken of by Din'iel the proph-et.'standing where it ought not, (let htm that readeth imder-stand,) then let them that be in Ju-dae'4 flee to the mountains:

D 18th sign: defeat of Israel (7) Exact date of His coming by Antichrist (Mt. 24:16) unknown (Mt.24: 36; Acts 1:7)

28'^Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner , when ye shall see these things come to pass, know that it is nigh, even at the doors.

(6) All signs of this prophecy take place in one generation (Mt. 24:34; Lk. 17:26; 21:32)

30 Verily I say unto you, that this ^generation shall not pass, till all these things be done. ►31 Heaven and earth 'shall pass away: but my words shall not pass away.

temple setting himself and his image in the holy place to be woKhipped. This is the abomination of desolation of Dan. 9:27; 2 Th. 2:4: Rev. 13: 14: 9-11; 15:2-4; 16:10: 20:4-6; Mt.24:15 V Standing in die Holy of Holies in the Jewish temple where it should not be and where God's presence only should be(2Th.2:3-4: Dan. 9:27; Mt.24:15)

36-40: 33:17-26: Ezek, 36:8-24: 37: 21-28; 39:25-29: Amos 9:11-15: Acta-15:13-18; Lk. 1:31-32)

p 9th parable in Mk. (13:28-29). Next,

V 34. See notes on Ml. 24:32-33 q See note s, Mt, 24:34; 11:16 r See note t, Mt. 24:35

THEN: wiien Antichrist breaks his 7 year covenant with Israel, enters Palestine, coaquers Israel, takes over Je-msalem and the Jewish temple as his capital, dDes away with Jewish worship in the temple, sets himself and his image in the temple to be worshipped, ar.d causes the great tribulation of

3 1/2 years until Christ comes to defeat h.m and set up His kingdom (Dan, 8:9-25; 9:27; 11:40-45: 12:7; Mt. 24:15-31; Mk. 13:14-27; 2 Th. 2:1-12; Re\. 13:1-18; 14:9-11; 19: 11-21), Isriel will flee from Judea into Edom and Moab for the 3 1/2 years and be saved and gathered at the second advent (Mt, 24:15-31: 25:31-46; Rom. 11:25-29; Zech. 12:10-13:1; 14:1-21: Rev. 12:6, 13-17)

b See notes on the great tribulation of

3 1/2 years. Ml. 24:15-22 c Great tribulation (Mt. 24:15-22) d See noteo, Mt. 24:22 e Jewish elect (cote p, Mt. 24:22, 31)

f AND THEN: during the great tribulation of V 14-2C, the events of v 21-23 will lake place

g Mt. 24:24; 2Th, 2:8-12: Rev. 13: 16: 13-16; 19:20; Mk. 13:22

h Four times in this chapter (v 5, 9,23, 33). See note e. Mt. 11:29

i This refers to the time "immediately after die tribulation" when Christ comes (v 24-27; Ml. 24:29-31; Rev. 19:11-21; Zech. 14)

j The tribulation of v 14-20; Mt. 24: 15-22; Rev. 6:1-19:21: Jer. 30

k This is the 5th time the planets will be affected in parlor in whole during Daniel's 70th week(note e, Mt. 24:29)

1 Only two times the stars or meteors are spoken of as falling:

1 In the 6di seal (Rev. 6:12-17)

2 At Christ's coniing(v 25: Mt. 24:29)

m This refers to the satanic hosts that now rule the air (Eph. 2:1-3; 6:12). They are now above us, but will not be at the coming of Christ, for they will be cast down to earth 3 1/2 years before then (Rev. 12:7-12). Isaiah (24:21-22; 34:4) spoke of thembeing defeated at the end of this age. Both Isaiah and Jesus made predictions of them while they were powers in the heavenlies. At Christ's coming they not only will be shaken and completely defeated, but will be cast into prison for 1,000 years (Isa, 24:21-22: Rev, 20:1-10). The planets and the hosts of heaven are distinguished in 2 Ki. 23:4-5. The hosts of heaven are intelligent beings and have been worshipped and served by men in past ages (2 Ki. 17:16; 21:3, 5: 2 Chr. 33: 3-5; Jer. 8:2; 19:13; Zeph. 1:5; Acts 7:42). That they could not refer to the material heavens is clear from Heb. 12:26 where God says He will shake heaven only once more and this will be when the heavens and earth are renovated by fire at the end of the Millennium, or 1,000 years after "the host" and "powers of heaven are shaken" as in the above prophecies (2 Pet. 3:5-13). The word "host" means a mass of persons, an army, great company, and is so used about 466times of men and angeb

n AND THEN: after the great tribulation Christ shall come in His glorv (Dan. 7:13-14; Zech. 14:5; Ml. 16:27: 24: 29-31: 25:31-46: Jude 14: 2 Th. 1:7-10: Rev. 1:7; 19:11-21)

o AND THEN: at Christ's coming the angels will gather Israel to be an eternal nation (Mt. 24:31: Isa. 11:11-12; 60:8-9; 65:9, 22; 66:19-21; Jer. 31:

ST. MARX 14

Conspiracy against Christ

Jesus keeps the passover 51

a This verse proves thLat Christ was limited in knowle-ige while in the days of His flesh (Ml 24:36; Lk. 2:40, 52: PhiL 2:7, notes)

b See note h, v 23

c Gr. agrupneo. be sleepless. Used only 4 tinges (Mk. 13:33; Lk. 21:36: Eph. 6:13; Hsb. 13:17). Not the same word as in V 34-37

d 1 jth and last parable in Mk. (13:34-37), illustrating watchfulness in view of the second advent

e Gr. aregoreuo. be vigilent, alert (1 Pet. 5:8). Not the same word as in v 33. The 4 watches of the night were from sunset for three hours, then to midnight, then for three hours, and then to sunrise. They are expressed here as "evening..... micnight..... cockctowing.... moniing, ■" See Mi. 14:25; 24:4-3; MJc. 6:45: Lk, 12:38

f 5ee note 1, Mk. 11:27. Cp. Mt. 26:2

g The two feasts were observed together, because the time for eating the pass-over was the commencement of the 7 days during which unleavened bread alone was to be eaten (Ex. 12:1-28; Lev, 23:4-8)

h Parallel with Mt, 26:6-13

i 3 suggers in the last week :

1 Six days before the passover in the house of Lazarus(Jn. 12:1-3). He slept here Friday night and spent the last sabbath in rest and at sunset when the sabbadi ended the supper was served. Mary anointed the Lord on this occasion

2 7wo days before the passover in the house of Simon the leper, also in Beiiiany (Mk. 14:1-9). At this supper an unkiown woman anointed Jesus (>.it. 26:6-13)

3 The last supper (Jn. 13:1-20; Mt. 26:20; Mk. 14:17; Lk. 22:14)

j Simon was one time a leper and was evidently healed by Christ

k A mineral stone of lime usea to ornament buildings and make vases and small bottles

1 In the Gr. two words meaning spiked nard - pure or liquid nard. Nard was a varietyof bearded grass of India, from whichwas extracted a fragrant oil used in the last (Cant. 1:12; Mk. 14:3; Jn. 12:3). Meaning of the Gr. adjective pis takes is much disputed, whether it means genuine, pure, or liquid nard. That it was liquid here cannot be disputed forit was "poured" and was used to "anoint." Anointing was always done with liquid m Breaking the box or flask merely means the seal or cem.ent that kept the odor preserved was broken. After the breaking the nard was poured,

proving the flask itself was not broken or the liquid would have been spUled at the breaking of the bottle

n Two anointings in the last week (note j. Ml, 26:7)

o Question 100 . Next, v 6

p $51. 00; a pence about 170 or a day's wage. This so-called "waste" was equal to 300 days of labor

q No case of murmuring has ever been justified or sanctionedby God in Scripture regardless of how right the cause. It is always condemned and cursed (Ex. 15:24; 16:2-12; 17:3-5; Num.14: 2-36; 17:5-10; Dt. 1:27; Josh. 9:18; Ps. 106:25; Ml. 20:11; Mk. 14:5; Lk. 5:30; 15:2; 19:7: Jn. 6:41, 61; 7:12, 32; Acts 6:1; 1 Cor. 10:10; Phil. 2: 14; Jude 16)

r Question 101. Next, v 12

s An explanation of the good work wrought on Him in v 6; Jn. 12:7

t i his is out of harmony with the doctrine of transubsiantiation, that is, that bread and wine of iheLord's Svp-per are changed into the actual body and blood of Jesus Christ, which would make Him with us always in body

u 23rd N. T. prophecy in Mk. (14:8-9, j fulfilled). Next, v 13. This unknown ■ woman had more faith in and genuine ! understandiog about the sufferings of I Christ which He faced on the morrow i dian did the disciples. It had not yet dawned upon them, as with her, what He was facing or they would not have'

32 •■'^ut of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

•33' Take ve heed /watch and pray: for ye know not when the time is.

34"for the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to everj-man his work, and commanded the porter to watch. •35' Watch ve therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping. •37 And what I say imto you I say tmto all, Watch-

CHAPTER 14

42

88 Tenth attempt to kill Jesus (Lk. 22:1; Mt. 26: 3,

refs.)

sought how he might conveniently betray him.

91 Preparation of the pass-over (Mt. 26:17;Lk. 22:7)

12 ^ And the'Srst day of unleavened bread, when they killed the passover, his disciples said unto him, 'Where wUt thou that we go and prepare that thou mayest eat the passover?

*13 And he sendeth forth two of his disciples, and saith unto them.'^Go ye into the city, and there shall meet you a "man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith,

*Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large 'upper room furnished

there make

and prepared ready for us. 16 And his disciples went

the iorih, and came into the city,

' ^east of the passover, and and*found as he had said unto of unleavened bread: and the them: and* they made ready chief priests and the scribes the passover. sought how they might take

A'

FTER ^two days was

92 The last passover (Mt. 26:20; Lk. 22:14; Jn. 13) (1) Betrayal foretold

17 And in the 'evening cometh with the twelve. * 18 And as they sat and eat. Je'sus said, Verily I unto you, 'One of you

he did

him by craft, and put him to death.

2 But they said. Not on the feast day, lest there be an uproar of the people.

89 Third anointing of Jesus (Mt. 26:6. Cp. Jr..12:1; Cp. Ik. 7:36)

3 *' And '^eing in Beth'a-ny in the 'house of Si'mon "the leper, as he sat av meat, there came a woman having an"alabaster box of ointment of'spike-

inard very precious; and"^he

j brake the box, and "poured it

[on his head.

; 4 And there were some that

'had indignation within themselves, and said,"Why was thisjbutVoe to that man by whom

I waste of the ointment made? the Son of man is betrayed!

I "-S For it might have been sold good were it for that man if he for more than "^hree hundred had never been born.

say

which

eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one. Is it I? and another said, Is it I? *20 And he answered and said unto them, '// is one of the twelve, that"bippeth with me in the dish.

21 The Son of man indeed goeth,"as it is written of him:

pence, and have been given to the poor. '*kn& they murmured against her. I

6 And Je'sus said, Let herj alone; 'why trouble ye her? she hath wrought a good work on me.

7'For ye have the poor with you always, and whensoever ve will ve may do them good: 'but me ye have not always. *8"She hath done what she could : she is come aforehand to

anoint my body to the burying, 9 Verily I say unto you. Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her .

90 Judas Jesus 22:3)

agrees to betray (Mt. 26:14; Lk.

(2) Lord's supper instituted (Mt. 26:26; Lk. 22:19; 1 Cor. 11)

♦22 " And Pas they did eat Je'gus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: 'this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

►24 And he said unto them, 'This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine. hmtil that day that I drink it new in the kingdom of God.

26 *" 'And when they had sung an hymn, they went out into the motmt of olives.

10 ^ And Judas Is-car'i-ot, one of the twelve, "went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised * 27 And to give him money. And he them. "All

(3) Peter's denial foretold (Mt. 26:31; Lk. 22:31; Jn. 13:36)

Je'sus saith imto ye shall be offended

been so concerned about who would be the greatest am.ong them on the next day after this solemn occasion (Lk, 22:24-27; 24:1-12, 25-26, 45; Jn. 13: 36; 20:9)

Judas left perhaps smarting under the rebukes of v 6-9; Jn. 12:4-8. This deal was made the day before Christ's anest (v 12)

cept v 25, which will be fulfilled in the Millennium, Lk. 22:15-18, 30) Next, V 27. See note k. .Mt. 26:26

r See note 1, Mt. 26:28

s Men will eat in the next life (Lk. 22: 15-18, 30; Rev. 2:7, 17; 19:9-10; 22:2)

t Ml. 26:30; Lk. 22:39; Jn. 14:31

u 28lfa N'. T. prophecy in Mk. (14:27, halfiUed). N'ext, v 28

a The 14lh of ^.'isan (April), our Tuesday sunset to .vednesday sunset, the dayof the preparation when the pass-oy&c must be killed. The next day would be the "high day,' the great special sabbath, not the ordinary weekly sabbath (Jn. 13:30-31; Lev. 23:6-'7). The regular feast of unleavened bread did not officially begin until a day after the passover, but Jews began to eat this bread on die day of the preparation, and that is what is referred to here

b Question 102. Next, v 14

c 24th N. T. prophecy in Mk. (14:13-15, fulfilled). Next, v 18

d A rare thing, tor women usually carried water in pitcheK(Gen. 24:14-46; Jn. 4:7). Men usually got water in large skin bottles and used animals to carry the.m

e Question 103. Next, v 19

f Gr. anogeon or anagaion. above the ground, ttiesecond fLoorof abuUding. The Heb. word is aliyah. Most East-era houses hac the upper room on the loof with outside stain (2 Ki. 1:2; 23: 12; 2 Chr. 3:9; Ezek. 42:5; Mk. 14: 15; Lk. 22:12; Acts 1:13: 9:37-39: 20: 8). It was usually well furnished and carpeted if it belonged to the wealthy class. Some think this upper room was in the wealthy home of John Mark in the temple area where the Holy Spirit fell and which became a meeting place for early Chrisdans (Lk. 24:8-12; Acts 1:13; 12:12). At the passover it was customary for hom^es in Jerusalem to h?ve cha.mben prepareu for the many people who attended the feast from all parts of Jewry

g Theprophecyof Christ of v 13-15 was found to be tme and such will always be the case with true prophecy. N'ot one jot or tittle of inspired prophecy has yet failed of lito-aUy liiousands of details uttered even up to thousands of yean before fulfiUnent

h At sunset the passover was ready having been brought already roasted or prepared beforehand by the disciples, for the regular time for it was not until the next evening. Christ had to partake of it a day beforcbecause He was to be on trial all night and was to be our passover sacrificed for us at the regular time the ne.xt afternoon (1 Cor. 5:7). '.taking ready and eating the passoverin diiscase had to be be-forethe regular tim.e. John(13:1)tells us that is was "before the feast of the passover" that Christ and His disciples observed it i Proving that the making ready the supper was done before evening in order to be ready by sunset when the preparation day began. Jews ate the pass-over the next evening

j 25th N. T. prophecy in Mk. (14:18,

fulfilled). Next, v 20 k Question 104-105. Next, v 37 1 26lfa N. T. prophecy in Mk. (14:20-

21, fulfilled). Next, v 22

m It was a mark of honor for the host to give a portion to one of his guests. So here Jesus honors Judas and thus appeals to him not to go through with his plans of betrayal. See notes on Jn, 13:23-33

n "As it is written" is one of the safest guides in Scripture to enable one to get truth and discover fallacy. Any doctrine out of harmony with anyone wrinensiatem.entof Scripture is false

o One of the saddest pronouncements 01 doom in Scripture. Think of it! See 88 facts about Judas , p. 55, 572, 579, o3B

p For notes on the supper, see .Mt, 26: 20-29; Lk. 22:14-38; Jn. 13:1-14:31

q 27th N.T. prophecy in Mk. (14:22-25, fulfilled and being fulfilled, ex-

Jesus in Gethsemane; his arrest

Jesus before the high priest

a 8th O. T. prophecy fulfilled in Mk. (14:27; Zech. 13:7). Next, 15:28

b 29th N. T. prophecy in Mk. (14:28-31, fulfilled). Next V 41

c See 12 steps in Peter's backslidinR. note d, Mt. 26:58

d Repeated passionately

e See note a, Mt. 26:36

f These were with Him on three special occasiong(v 33; 5:37; Mt. 17:1; Lk. 9:28)

g Gr. ekthanibeo. to throw into terror, alarm, distress. Used only here and in Mk. 9:15; 16:5-6. What was it that struck Him here alone? Was it the concentration of the satanic forces to kill Him before He could get to the cross, thus to avert their own defeat in the cross (Col. 2:14-17: 1 Pet. 2: 24)? Is not this the cup He wanted to pass from Him (note q, Mt. 20:22-23)? Is this the time Heb. 5:7 took place?

h Deeply weighed down, distressed

i Fell from physical exhaustion because of the great pressure on Him by satanic powers (Lk. 22:43-44)

j " The hour " is the same as " this cup" (v 35 with Mt. 26:39), so must refer to the event of that hour

k Aramaic for Father. Only used by Jews where both parents of a real son were Jews, or of a proselyte of the covenant. Not used when the mother was a slave (GaL 4:24). This indicates the true relationship of Jesus to God. Used only here and in Rom. 8:15; GaL 4:6

1 Questions 106-107. Nex t, v 48

m Gr. pneuma. the mind, will; the part of man that knows (1 Cor. 2:11). Occurs 385 limes: Spirit 133 times; spirit 153 times; HolyGhost 89times; Holy Spirit 4 times; ghost 2 times; and life, wind, spiritual, and spiritually 1 time each. It is used of God On, 4: 24); Christ (1 Cor. 6:17; 15T43); Holy

Ghost (Mt. 1:20); angels (Acts 8:29; Heb. 1:14); demons (Mk, 7:25-26; Lk. 10:17, 20); and the resurrection body (1 Cor. 15:44-45)

n Old English word for knew

o 30th N. T. prophecy in Mk. (14:41-42, fulfiUed). Next, v 62. This is what average Christians do today in spiritual warfare, but in physical danger they are alert. It must bebecause 5iey do not understand spiritual dangers and warfare

p Gr. apecho. a technical word for giving a receipt. Jesus knew that Judas had already received the betrayal money (v 11), and that he was near at hand (v 42-45)

q Wooden clubs and weaporis

5 signs that follow believers (16:17)

1 Cast out devils (v 17; Lk. 10:19; Mt. 10:7-8; 17:20-21; Jn, 14:12)

2 Speak with new tongues (v 17; Acts 2:4; 10:44-45; 19:1-7; 1 Cor. 12-14; Isa. 28:11)

3 Take up serpents (v 18, note; Lk, 10:19; Ps. 91; Acts 28:1-5)

4 Be immune from poisons (v 18, note; Ps. 91; Lk. 10:19; 2 Ki. 4:41)

5 Heal the sick (v 18; Mt, 10:1-8; Lk, 24:49; Jn. 14:12; Acts 1:8):

(1) Christ did (note b, Mt. 13:58)

(2) Disciples did (Mt, 10:1-8; Ml<. 6:7-13; Lk. 10:1-20; Acts 3:6; 5:16; 19:11-12; Heb. 2:3-4)

(3) AH disciples commanded to do it (Mt. 10:8; Lk, 10:9; Mt. 28:20)

(4) All believers promised power to do it(v 17-18; Mt. 17:20-21; 21:22; Mk,9:23; 11:22-24; Lk. 11:9-13; 24: 49; Jn. 7:37-39; 14:12-15; 15:7, 16; 16:23-26; Acts 1:8; 2:38-39; 5:32)

(5) Early church practiced it (Jas. 5: 14-16; Acts 5:12; etc.)

Signs are to follow thein thai believe , not them that doubt, disbeUeve, constantly deny such possibility and use every excuse of unbelief to evade doing these things. This means literally what it says "even unto the end because of me this night: forU

is written. "I will smite the

shepherd, and the sheep shalJ

be scattered. *28 i^ut after that I am risen,

I will go before you into Gal-

i-lee.

29 But Pe'ter'said unto him. Although all shall be offended, vet will not I

30 And Je'§us saith unto him. Verily I say unto thee. That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the "more vehemently. If I should die with thee, I wil l no^ deny thee in any wise. Likewise also said they all.

IV The sufferings of Christ:

1 Agony in the garden (Mt.

26:36;Lk.22:39;Jn.l8:l)

32 And they came to a place which was named'Geth-sema-ne: and he saith to his disciples. Sit ye here, while I shall

pray.

33 And he taketh 'with him Pe'ter and Jameg and John, and began to bedsore amazed, and to beVery heavy;

34 And saith unto them, Mj soul is exceeding sorrowful untc death: tarr>-ye here, anc watch.

35 And he went forward a little, and ' fell on the ground .

and prayed that, if it were possible, ' the hour might pass from him.

36 And he said, 'Ab'bd, Father, aU things are possible untc thee; take away this cup from me: nevertheless not what] will, but what thou wilt.

37 And he cometh, and find-eth them sleeping, and saith unto Pe'ter, 'Si'mon, sleepesi

thou? couldest not thou watch one hour? •38 Watch ye and pray, lest ye enter into temptation. " Th spirit truly is ready, but tks flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither

"wist they what to answer him. •^41 And he cometh the third

time, and saith unto them, "Sleep on now, and take your rest: "it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

2 Betrayal and arrest: Uth attempt to kill Jesus(Mt. 26; 47; Lk. 22:47; Jn. 18:3)

43 •: And immediately, while he yet spake, cometh Ju'das, one of the twelve, and with him a great multitude with swords and 'staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master ; and kissed him.

46 * And they laid their hands on him, and took him.

47 "And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Je'gus answered and said unto them, "Are ye come

out, as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And '• thev all forsook him, and fled.

51 And there followed him a certain "young man, having 'a linen cloth cast about his naked body; and the Voting men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

3 Trial and mockery of Je-

sus (Mt. 26:57; Lk. 22:63; Jn.18:12, 19)

53 ' And they led Je'§us away to the high priest: and with him were ^assembled all the chief priests and the elders and the scribes.

54 And Pe'ter followed him afar off, even into the palace of the high pries*^: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all theVouncil 'sought for witness against Je'§us to put him to death; and found none .

56 For many bare 'false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, 4 will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest 'stood up in the midst, and asked Je'§us, saying,'"Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered "nothing . Again the high priest asked him, and said unto him, "Art thou the Christ, the Son of the'^lessed?

• 62 And Je'gus said, I am :"and ye shall see the 'Son of man sitting on the 'right hand of power, and coming in the clouds of heaven.'*

63 Then the high priest rent his clothes, and saith, 'V/hat need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And thev "all condemned him to be guilty of death.

65 'And some began to spit on him, and to cover his face, and to buffet him, and to say imto him, Prophesy: and the servants did strike him with the palms of their hands.

4 Peter's denial (Mt. 26:69;

of the world" (Mt. 28:20). This does not mean that one cannot be saved or get other benefits from God if he cannot do these things, nor does it mean that one is an unbeliever in salvation if he canintdothem. It simply means that he has not attained to faith sufficient to appropriate the benefits promised

s Proof that the Father will accompany

Christ back to the earth (Zech. 14:5;

Tit. 2:13; Dan. 7:9-14, 22) t Questions 112-113. Next, 15:2 u AUcondemned Him without a fair and

legal trial. Note the six things they

did to Him in v 64-65 v Note the heartless mockery of these religious Jews

a This was Peter (Jn. 18:10). Peter was one of two disciples that carried a sword (Lk, 22:38)

b Qugtion 108. Next, v 60

c Fulfillment of v 27

d Some say this was Lazarus, others the rich young ruler, and still oihers John Mark, but all speculation is valueless

e Gr. slndon, Unen cloth with which the dead were buried or people wore as a robe at night

f Soldiers as in 2 Sam. 2:14

g What a time to try any man, even if he were the worst crimijull This Is one of the most impressive acts of the whole story. They had to do this at night and so quickly in order to fulfill the Scriptures so that Christ could die at the same time the passover Iambs were killed

h The sanhedrin, the ruling body of the Jews

i This was contrary to their law which required them to begin trial with those things that would aquit the accused, not with those thin^ that made for his condemnation. In this case, not one thing was sought that would aquit Christ, They were determined to kill Him so looked for every excuse possible, not realizing they were f ulfillin g prophecy. Not any two witnesses agreed on any one point of accusation, yet they condemned and killed the only sinless man that ever lived

j This was a direct and wilful transgression of the 9th commandment

k A reference to Jn. 2:19-21

1 Showing that this was ix)t a formal judicial trial, but onlyto get evidence enough to send Him to Pilate (15:1)

m Questions 109-110. Next, v 61

n Christ was fulfilling Isa. 53:7

o Question 111. Next, v 63, This was the central controversy about Jesus. He (flaimed to be the Christ and the Son of God but Satan and the Jews were determined to disprove these claims (Mt, 4:3, 6; 27:40; Jn, 5:18; 10:36; 19:7), God acknowledged His claims(Ml. 3:17; 17:5); demons were forced to acknowledge them (Mt. 8: 29; Mk. 3:11; 5:7); disciples confessed them (ML 14:33; 16:16); but His enemies rebelled against facts and refused to believe even after His resurrection (Mt. 27:40; 28:11-15; Acts 4: 16-22; 5:17-28, 40-42). Some Jews repented and confessed His claims after miraculous and resurrection facts were known (Jn. 3:2; Acts 6:7). A few years after the resurrection of Christ, Josephus, a noted Jewish historian gave one of the most valuable confessions of honest faith in Christ. He said, "Now there was about this time Jesus, a wise man, if it be lawful to call Him a man; for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men amon^t us, had condemned Him to the cross, those that loved Him at the first did not forsake Him; for He appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Chrisrians. so named from Him, are not extinct at this day" (Josephus, Ant. of the Jews, page 535, 3)

p Used by Jews instead of the name Jehovah

q 31st and last N. T. prophecy In Mk, (14:62, unfulfiUed). See Mt. 16:27; 19:28; 24:29-31; 25:31-46; 2 Th. 1:7-10; Rev. 19:11-21; Zech. 14:1-5: Dan. 7:13

r The last of 14 times inMk. (2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13: 26: 14:21, 41, 62). See note, Jn, 1:51

ST. MARK 15

Jesus before Pilate; the crown of thorns

a Just what Jesus haJ predicted (14:30). Peter tolJ four lies that are recorded and perhaps more, for he was questioned by several people on three different occasions(v 67-72; NX 26:63-75; Lk. 22:54-62; Jn. 18:15-13, 25-27). In these passages two naids, a man, and "fliey that stood by" all questioned him. There is no discrepancy for m.aity could be together and couli question him; on thesethree occasions

1 The vestibule leading from the oiner gate to the court

Gr. anaihem.atidzo. cursing and swearing. Not peculiar to N'. T. Gr. as alleged, for the Papyri, show it to beof pagan origin, first coined by Gr. Jews. 'ATiat a change in Peter in a few hours! Contrast this with the benet change at Pentecost (Acts 2)

Thefiist denial was in coun where he was questioned by a female porter (v 66). The second denial was in the poichor the vestibule wherePeter had retired after being questioned (v 68). The third denial was an hour later inside the court where Jesus looked upon Peter C-k. 22:59-62)

e He wept abundantly and bitterly (Mt. 26:75: Lk. 22:62)

f Any tim.e before sunrise (NQc 1:35; 16:2, 3; Jn. 20:1). Christ must have been delivered to Pilate before our midiu^t, because it was "about the sixth Sour" or midnight when Pilate said, "Behold your king" (Jn, 19:14). It was therefore in the night when it was unlawful to try a prisoner

g The whole sanhedrin - the grand san-hearin or national council coosistea of 72 men: 6 from each tribe. The small councils were composed of 3 to 23 members. All iiowed their hatred of God and of His Anointed (Ps. 2; Acts 3:17; 5:21). There was one exception (Lk. 23:51)

h Gr. apcphero. to take away with vio-lence, tobebome along v.-ith the crowd

i Question 114. Next, v 4. Christ answered mis question in the affirmative. But when ii came to answering false accusations against Htm. He answered nothing, fulfilling Isa. 53:7

j Question 115. Next, v 9. Pilate could not understand a m.an that would not defend Him^self when facing death. Such a thing is unheard of in courts of justice. The average man would have denied every charge to escape death, even the true charges. This would only delay m.atteis. His hour had come and it could not be put off if He were to die astheLam-b of God at the prop er time to fulfill the types and prophecies, Pilate was no fool, Hebegan to know that the chief priests had de livered Christ on account of theii jealousy (v 10)

k It was the custom, to release so m.e prisoner at this great feast when all the miales of Israel were together at Jerusalem. (Ex. 23:14-19)

1 Nodiing is known of him other dian tiiat found in Mt, 27:20-21; NQc. 15: 7, 15; Lk. 23:18-19; Jn. 18:40; Acts 3:14. He was a rebel and a murderer, yet die whole crowd demanded his release in preference to Jesus who did no sin neither was guile found in His mouth (1 Pet. 2:22)

m Literally, bellowing with a loud and long cry

n Question 116. Next, v 12. The first accusation of the Jews to Pilate was that Jesus claim.ed to be the King of the Jews. They thought this would get Pilate on their side and he would condemn Jesus at once to die, but when

Lk. 22:54; Jn. 18:15. 25)

66 ^ And as Pe ter was beneath in the palace, there Cometh one of the maids of the high priest:

67 And vrhen she saw Peter wanning himself, she looked upon him, and said. And thou also wast with Je sus of Naz'a-reth.

68 But he "denied, saying, I know not, neither understand I what thou sayest. And he went out into thei^orch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Pe ter, Surely thou art one of them: for thou art a Gal-i-lffi an, and thy speech agreeth thereto.

71 But he began to'icurse and to swear , saying, I know not

said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again. Crucify him.

14 Then Pilate said unto them, "^Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 *' And so Pi'late," willrng to content the people , released

this man of whom ve speak .

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him,"Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he'went .

CHAPTER 15 43

5 Jesus before Pilate (Mt. 27:11; Lk. 23:1; Jn. 18:28)

AND straightway in thehnoTn • ing the chief priests held a consultation with the elders and scribes and the *whole council, and bound Jesus, and 'carried him away, and delivered him to Pilate.

Ba-rab'bas unto them, and delivered Jesus, when he'had scourged him, to be crucified.

7 Jesus crowned with thorns is led away to crucifixion (Mt. 27:27; Jn. 19:1)

16 And the soldiers led him away into the hall, caUed'Prae-to'ri-imi; and they called together the whole*band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did"spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him,

21 And they compel one 'Si'-mon a Cy-re'ni-an, who passed by, coming out of the country, the father of Al-ex-ander and Ru'fus, to bear his cross.

8 The Crucifixion (Mt. 27: 33; Lk. 23:32; Jn. 19:16)

2 And Pi late asked him, 'Art thou the King of the Jews? And he answering him, Thou sayest it. \ the place'Gol'go-tha, which is,

3 And the chief priests ac-i being interpreted, The place cused him of many things: but! of a skuU,

said untoj 22 And they bring him unto

he answered nothing .

4 And Pilate asked him again, saying, 'Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus vet answered

nothing; so that Pi'late mar-

velled.

6 Now at that ^fesist he released tm.to them one prisoner, whomsoever they desired.

6 Jesus condemned: Barab* bas released (Mt. 27:15 ; Lk. 23:13; Jn. 18:39)

^ 7 And there was one named BS-rab'bas, which lay bovmd with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude "'crying aloud began to desire him to do as he had ever done xmto them,

9 But Pi'Iate answered them, saying, "Win ye that I release xmto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priest^teoved the people, that he should rather release Ba-rab bas unto them.

12 And Pi late answered and

23 And they "gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the'third hour.

and they crucified him.

2G And the^superscription of his accusation was written over,

THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

*28 And the scripture was fulfilled , which saith, And he was numbered with the transgressors.

29 And "they that passed by railed on him, wagging their heads, and sa3Tng, Ah, "thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes. He saved others; "himself he cannot save.

32'Let Christ the 'King of l§ra-el descend now from the cross, that we may see and believe. And 'they that were crucified with him reviled him.

Pilate saw their schem.ingand jealousy he asked if he should release their king. They responded by accusing him of not being true to Caesar, so Pilate gave in to their demands Qa. 19:12-15) o Gr, anaseio. from, ana (upj and seio (rock, quaJce), to stir i^ vehemently, as by an earmquake

Referring in mockery to His confession in V 2

Both Matthew and Mark speak of ttmre than one railing on Jesus (Mt. 27:38: Mk, 15:27). This can be explained by believing diat more than two were crucified with Christ. See note i, Mt. 27:38

a Question 117. Next, v 14

b Stoning was the J ewish method of pun-khment for blasphemy. Crucifixion was the Roman punishment for treason

c Question lis. Next, v 34. Pilate was still seeking a way out, not finding any fault in Jesus, but the Jews had been worked up by their leaders to the highest pitch of mob spirit

Pilate's 3 appeals to:

1 The Sanhedrin (Mt. 27:17-24)

2 The people (.Mk. 15:8-14)

3 The priests (Lk. 23:13-23)

d This is the policy of weakgovemmenr

and always ends in judgm.ent (Ex. 32;

1 with 26-27: Acts 12:3;_wilh 23) e See notet, Mt. 27:26 f So called from being the judgment

hall of a Roman magistrate called a

praetor g Gr. speira. a company assembled

rouna a standard. Here it was the whole

comipany of Roman soldien, usually

a cohort of about 600 men

9-fold mockery of the soldi ers:

1 Snipped His own clothes off Iflm (Mt, 27:28)

2 Clothecl Him in purple, mocking His claim to kingship- (v 17)

3 Crowned Him. widi thorns since He claimed to be a king (v 17). Crowns were used by kings and victors. This mocked both His claim to kingship and His purpose for coming into the world to conquer Satan. Little did the pagans realize that this very man would gain the greatest victory of all ages tiirough these same sufferings (CoL 1:20-23: 2:14-17; 1 Pet, 2:24)

4 Saluted Him in mockery as "King of the Jews, " not realizing that one day they will have to bow the knee to this same man in all sincerity (v 18-19: PhiL 2:9-11)

5 Smote Him on the head with the reed which was to represent His kingly power (v 19)

6 Spit upon Him, wMch represented their uner contempt of this Jewish king (V 19) (v 19)

7 Bowed the knee in mock worship

8 Stripped Him. again and put on His ov^Ti clothes (v 20)

9 Led Him to crucifixion (v 20)

h Keep spitting. Imagine what Christ would look like after 600 men kept spitting on Him for a period!

i These men may have been well known in Christian circles at the time of this writing. .Alexander and Rufus may be the ones mentioned in Acts 19:33: Rom 16:13. Gyrene was the capital of the province of Libya in North Africa. It was located about 11 miles south of the Mediterranean sea

j See flote d. Mt. 27:33

k 3 drinks were offered Christ;

1 On arrival at Calvary (Ml. 27:33-34, note; Mk. 15:22-23)

2 When He was on the cross before the malefactor cried for mercy (Lk, 23:36) Jn. 19:29)

3 At the end of His life (Mt. 27:48: 1 Nine o'clocK in the morning He was

nailed to the cross. He expired six hours later at 3:00 P. M. at the time when the passover lambs were to be killed (Mt, 27:45-50: Lk. 23:44-46)

m See Superscription on the cross, p. 55

n 9di O. T. prophecy fulfilled in Mk. (15:28; Isa. 53:12). Next, v 34. Many hold that this verse is not in some of the oldest Mss. and conclude that some copyist might have added it to the text. Could it net have been left out by a copyist by mistake as easily as it could have been added .'

o His enemies were not satisfied to have Him on the cross dying. They had to blaspheme and mock a dying man

p A reference to Jn. 2:19-21

q They were ignorant of the troth that if He had saved Himself He could not have saved othen r A vain promise. He did corne up from the grave and they did not believe (Acts 1:3; 4:1-22; 5:17-39; 7:51-60). Both the cross and die resurrection were necessary to save men (Rom. 4:25)

ST. MARK 15. 16

Jesus on the cross

The resurrection of Jesus

a From 12:00 noon to 3:00 p.m.

b 3:00 p.m. when the passover lambs and other sacrifices were offered. He dieJ after being on the cross for about 6 hours

c Questions 119-120. Next, 16:3. Controversy still rages as to what language Christ spoke here. Some say Hebrew, others say Syriac, and stQl others say Aramaic. One thing is certain vo one near the cross seemed to understand what He said and there were people there who could understand all these languages (v 35: Mt. 27:47)

d 10th O. T. prophecy fulfilled in Mk.

(15:34; Ps. 22:1). Next, v 36. This was no doubt the hardest part of His sufferings. Having been with the Father from all eternity without the slightest separation, it was hard to be forsaken even for a moment. This was necessary because God could not countenance sin even if it were bome by His only begotten Son. This emphasizes the awfulness of sin and that it must be put away if fellowship with God is desired (1 Jn. 1:7; Heb. 12:14; Tit. 2:11-14) e Elijah (1 Ki. 17; Mai. 4:5-6)

f 11th and last O.T. proijhecv fulfilled in Mk. (15:36; Ps. 69:21. Cp. Mt. 27: 34715"; Lk. 23:36; Jn, 19:29-30)

g What He said is not recorded if not It is finishedd n. 19:30). It convinced the centurian of His deity (v 39)

h Gave up His personal spirit, that is. the soul and spirit left the body (Jas, 2:26; Mk. 14:38, note) i This signified that the way into the Holy of Holies in heaven was made possible to all men through the blood of Christ (Heb. 9:8; 10:19-20). Not only earthly priests of the law can now go into the very presence of God, but all men can find God and have access to Him without priests (Acts 2:21; 1 Jn. 1:9: Rom, 10:9-10; Eph, 2:17-18)

j A Roman officer of 100 men. This man was convinced that Jesus was the Son of God

k John 19:25 says these women stood by the cross and here they were afar off. Both were true. Could they not stand by the cross until He died and then leave and look on from afar? They stayed around even to see where He wasburied(v 47), There were six long hours during which they could have come and gone a number of times

1 So-called because she came from Magdala, a village near Capernaum. She had seven devils cast out of her by Jesus (16:9; Lk, 8:2) m She was the wife of Cleopas and sister of Mary the mother of Jesus (Lk, 24: 10, note)

n Gr. mikros. small in size, quantity, number, or dignity. Here it no doubt means smallin size. This is to distinguish him from theapostle James, and James the half-brother of Jesus (Mt. 13:55). In Gr. Mary , name of Jesus' mother is Miriam while others are \U-ria. Here Maria has only two sons and one daughter, while Miriam had four sons and several daughters (Mt. 13: 55-56. See note, Mk. 6:3)

o The day when the lambs were killed for the passover, the day before the High Sabbath of the feast, not the ordinary weekly sabbath (Lev. 23:6-7)

p A member of the Great Sanhedrinwho did not agree to kill Jesus (Lk. 23:51), See note g, 15:1

qTook courage, braving all consequences of his action

r Because in the usual course Christ would have been buried with other criminals and this would not fulfill Isa. 53:9

s Gr. doreo. made a gift. Only here and in 2 Pet. 1:3-4. God always has His key man to fulfill prophecy and do His will

t Gr. sindon. grave clothes (note e, 14:51)

u The weekly sabbath, the 4th day after the crucifixion and the 3rd day after the High Sabbath, the first day of the

*34 And at the "ninth hour

9 The death of Jesus (Mt. 27:45;Lk. 23:44; Jn. 19:28)

33 And when the "sixth hour was come, there was darkness over the whole land until the ninth hour

spices, that they might come and anoint him. 2 And very early in the morning the "first day of the week, they came unto the sepulchre at the rising of the sun

Je'gus cried with a loud voice, saying, '^E-lo'i, E-16'i, lu'ma sa-bach'tha-ni? which is, being interpreted,"My God, my God, why hast thou forsaken me? 35 And some of them thai stood by, when they heard it. said, Behold, he calleth E-li'as. *36 And one ran and 'filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saving. Let alone; let us see whether £-li'as will come to take him down.

37 And Je 5us ^cried with a loud voice, and gave up '■the ghost.

38 And the'veil of the temple was rent in twain from the top to the bottom.

39 *' And when the 'centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Tnily tliis man was the Son of

God .

40 There were also ^women looking on afar off: among whom was Ma'ry'Mag-da-le'-ne, and^Ma'ry the mother of Jamei the "less and of J6'se§, and Sa-16'me;

41 (Who also, when he was in Gal'i-lee, followed him, and ministered unto him ;) and many other women which came up with him unto Je-r^i'sa-lem.

10 The burial of Jesus (Mt. 27:57;Lk. 23:50; Jn. 19 : 38)

42 *^ And now when the even was come, because it was the preparation, that is. the "day bef ore the sabbath.

43 'jo'geph of Ar-i-ma-thae'i, an honourable counsellor, which also waited for the kingdom of God. came, and went in^boldly unto Pi'late, and 'craved the body of Je'gus.

44 And Pi'late marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he'gave the body to Jo'seph.

46 And he bought'fine linen, and took him down , and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Ma'ry Mag-da-le'ne and Ma'ry the mother of J6'se§ beheld where he was laid.

3 And they said among them-selyes,"Who shall roU us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a "^young man sitting on the right side, clothed in a"long white garment; and they were'afirighted.

6 And he saith unto them. Be not affrighted: Ye seek Je'|us of Niz'a-reth, which was crucified: ^ he is risen : he is not here: behold the place where they laid him.

7 But go your way, tell his disciples ^ and Pe'ter that he goeth before you into Gil'i-lee: there shall ye see him,'■as he said unto you.

2 Testimony of the women to the resurrection of Jesus (Mt. 28:8; Lk. ?^: 9i Jn. 20:11)

8 And they'went out quickly, and fied from the sepulchre; for they trembled and were amazed : neither said they any

any man; for they

CHAPTER 16

V Post-resurrection ministry of Jesus. 1 Angelic testimony to the resurrection of Jesus (Mt. 28:1; Lk. 24:4; Acts 1:11)

AND when the "sabbath was

thing to were afraid.

9 *" Now when Je'gus 'was risen early the first dau of the week, he appeared "first to Ma'r^ Mag-da-le'ne, out of whom he had cast seven devils.

10 And she 'went and told them that had been with him, as they mourned and'Vept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

3 Testimony of the disciples to the resurrection of Jesus (Mt. 28:16; Lk. 24:13-45; Jn. 20-21)

12 *" "After that he appeared in "another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither be lieved they them .

14 ' ^Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their Unbelief and hardness of heart, because they

believed not them which had seen htm after he was risen.

4 The Great Commission: the Christian's power of attorney (Mt. 28:18; Lk. 24:49; Jn. 16:23; Actsl:8)

•15 And he said unto them, 'Go ye into all the 'world, 'and preach the gospel to every creature.

»l6" He that believeth and is baptized *'shall be saved; but he that believeth not shall be damned. ►IT And'^the ^e signs shall fol

past , Ma'ry MSg-da-le'ne. and Miry the mother of Jame§, and'Sa-lo'me. had bought sweet

low them that believe ;'In my name shall they cast out devUs; they shall speak with new

f^ast of unleavened bread (Lev, 23:6-7), Three fuU days and four fuU nights had already passed since the burial of Jesus (Mt. 12:.10, note). Days were reckoned from sunset to sunset (Lev. 23:32) ■ Mother of James and John (Mt. 27:56 with Mk, 15:40) and wife of Zebedee (Mt. 4:21; 20:20; 27:56; Mk. 1:20)

that follow believers, p.

See 5 signs 52. col, 1

The source of the believer's power. "In my name" expresses the full power of attorney. If one fully uses this power he win do the works of Christ Qn. 14:12-15; 15:16; Acts 1:8), See notes onjn. 16:23-26

a Sunday, not Saturday, for the sabbath "was past." See note, Mt. 28:1. Twelve hours or one night had passed since the end of the sabbath at sunset the day before. Some time after sunset Christ arose from the dead. The' time was a fter 3 da ys (8: 31; Mt, 12:40) b Quettion 121. Last question in Mark, This wasdieii only difficulty, proving that they had not heard of the watch or the sealing of the stone which would have been unlawful to break, c One of three angels, Cp, Jn, 20:12 d Gr, stole, a long outer robe of distinction

(Rev. 1:13) e Same word for "sore amazed" in Mk. 14:33. They did not expect this. They were merely seeking a dead body f One of die most important gctspel facts without which no man can be saved (1 Cor. 15; Rom. 4:25) g Peter, it is most likely, would not consider himself worthy of the name disciple, seeinghehad done what none of dierest(not even Judas) had done -denied positively (Mt. 26:70), then denied contemptuously (Mt, 26:72), and then denied blasphemously his Master (Mt. 26:74). He was, therefore, specially mentioned by Jesus, to assure Him of the Lord's compassion, forgiveness, and restoration to the apostolic office he had rashly forfeited by his instability. All this was predicted, so now his re-conversion must abo be fulfilled so that he could "strengthen the brethren" in the trying days ahead (Lk. 22:31-32) h Fulfilling Mk. 14:28 i Note the five reactions of the women at seeing an angel - went out quickly - fled - trembled - were amazed, or were fearful - and were speechless j The first part of the day after sunset ending tiie weekly sabbath. It could not be that God would permit Him to remain dead one minute after He had finished His work in hell (Ps. 16:10: Eph..4:8-10: 1 Pet. 3:19) and after prophecy of three full days and three full nights was ended (Mt, 12:40) k Mary had gone back to die tomb after taking the angel's message, and had lingered after the disciples had left (Jn, 20:1-18) 1 This is the second trip from the sepulchre, reporting now that she had seen Jesus. They did not believe her stories, for they seemed "as idle tales" (Lk. 24:11). It did not seem to come to them what Christ had said on numerous occasions-that He would rise after the third day and would see them ill Galilee (Mt. 16:21, refs.), What unbelief! m They could mourn and weq? for the dead, but would oot believe in the resurrection (v 11, 13) n A fter these things He manifested Himself to two on the road toEmmaus(Lk, 24:13-35. See note k.Jn. 21:14) o Different form from what the disciples had ever seen of Him, Gr, morphe. the form by which a person or tning strikes the vision. Here it refers to His resurrected body and the same word in PhiL 2:6 refers to the divine or God form. Cp. His form in Rev. 1:12-18: Mt. 17:2 p See appearances (note k, Jn. 21:14) q This very fact alone proves the tmth of these things. Never were people so difficult to convince of facts as were the disciples. People of such skeptical minds would never credit anything as truth without the fullest evidence of it r A command for all believers s Gr. kosmos. social system (2 Pet. 3:6) t 2 point N, T, program for the church:

See p, l59 u 2 general results of preaching:

1 Saves the soul through faith(v 16; Rom. 10:9-10; Eph. 2:8-9; 1 Ja 1:7-9: 2 Cor. 2:15-16; Rom. 1:16: 1 Cor. 1:18-21; Jn. 3:16-20)

2 Damns the soul through unbelief (V16; 2 Cor. 2:15-16; 4:4; Jn, 3:18-20: 8:24; 16:9; Rev, 21:8)

v See "Shall be savea. ' p. 55

a Gr. alio, used 102 times to:

1 Take up, remove (Mu 14:12; Jn. 1:29: 11:39, 41. 48: 15:2)

2 Take away (Mt. 13:12; 22:13), to destroy (Mt. 24:39; 1 Jn, 3:5)

3 Put away(Eph. 4:31; 1 Cor, 5:2)

4 Do away with or kill (Lk, 23:18; In. 19:15; Acts 21:36; 22:22)

5 Remove (Mt. 21:21; Mk. 11:23) Not one time is the word used of

making a side show out of serpents or anything else that it is used with. The whole idea is immunity from snake bites, as in Acts 28:1-5, and power over them in conflict, as in Lk. 10: 19; Ps. 91:13. Handling snakes in public is no more proof that one has faith or that he is a Christian than the snake charmers of India or Burma, who are better at this than Christians, and who do not even believe in Christ. If one has power with God let it be used as Jesus and the apostles used it (Acts 5:16; 10:38; 19:11-12; etc.). If one could handle all the snakes in the world and could not heal the sick and cast out devils what good would it do hlra or anybody else?

b The "and if" of this vene applies to snakes as well as to poison. If one having sufficient faith,isbitbya snake, as in Acts 28:1-5, it will not hun him. If he is poisoned accidentally or by enemies it will not hurt him (2 Ki. 4:41). This promises protection to the believer from wild animals and failure in attempts by enemies to do away with him

c Laying hands on the sick to heal and to bless men is apracticeof both Testaments (Gen. 48:14; Num. 8:10; 27: 23; Dt. 34:9; Mt. 19:15; Mk. 5:23; 6:2, 5;Lk. 4:40; 13:13; Acts 5;12; 13: 3; 14:3; 19:11; 28:8; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 6:2)

The time is fulfilled for

(ins)

1 The coming of the Messiah (Gen. 3:15; Dan. 9:24-26; Isa. 9:6-7)

2 The fulness of time (Gal. 4:4-6)

3 The last dispensation or probationary period before God takes over the kingdoms of this world (Mt. 13; 24-25: Rev. 11:15; 19:11-21; 20:1-10)

4 The final opportunity for Israel to Drove henelf worthy of God's trust (Mt. 21:43; Rom. 9-11)

5 The fulness of grace and truth (Jn. 1:16-17: 1 Pet. 1:10-12)

6 The times of ignorance of God to cease (Acts 17:30)

7 The kingdom of heaven to be offered (Mt. 3:2; 4:17)

3 The full demonstration of the kingdom of God among men (Mt. 12: 28; Acts 10:38; Jn, 10:10; ICor. 4:20)

9 The acceptable year of God (Isa. 61:1-2; Lk. 4:16-21: Jn. 10:10)

10 The building of a church of both Jews and Gentiles (1 Cor. 12:13; Eph. 2:14-15: 3:1-6)

11 Evangelization of the world (Mt. 28:19-20; Mk. 16:15-20; Lk, 24:47; Acts 1:4-8: 10:43)

12 Blotting out of the old covenant (Col. 2:14-17), For other points see note m, Jn. 19:30

18 facts about Judas (14:21):

1 An aposUe (MulO; Mk, 3:13-19)

2 Filled with the Spirit (Mt. 10:20)

3 A found sheep (Mt. 10:16)

4 Ordained to preach (Mk,3; 14)

5 Ordained to heal (Mk. 3: 13-15)

6 Endued with power (Mt. 10:1-8)

7 A successful preacher and healer (Mk. 6:7-13: Lk. 9:6, 10)

8 A baptizer in water (Jn. 4:1-2)

9 A possessor of eternal life On. 17:2 with 17:12)

iO A saved man and had his name in the book of life (Acts 1:20 with Ps, 69:25-28. Cp. Lk. 10:20 with Mk. 6:13)

11 Promised an eternal kinship (Mt, 19:28)

12 First treasurer of the church On. 12:4-6: 13:29)

13 A familiar friend of Christ (Ps. 41:9). The Heb. for "familiar" is sh awlome. safe, favoured, perfect, friend. See notes on p s. 41:9; 69:25-28; 109:3-20; Jn, 6:70; 17:12

tongues; ►18 They shall "take up serpents; and"if they drink any deadly thing, it shall not hurt them; "^they shall lay hands on the sick, and they shall recover.

5 The ascension(Lk. 24:50; Actsl:9-ll; Eph. 1:20-23; 4:7-11)

had"spoken unto them, he was received ^up into heaven , and sat on the'^right hand of God .

6 Acts of apostles and early believers (Acts 1:12-28: 31)

20 And they went forth, <<and preached every where, the Lord working with them, and confirming the _ word with signs 19 • So then after the Lord I following. A-men .

of these - the Vatican, a blank space is left for these verses, indicating that the chapter is incomplete. It was not until the 4th century that they were questioned

9 The doctrines taught in these verses canbeprovedbymanyother Scriptures

(1) The appearances of Christ of v 9-14 are stated elsewhere. Set; note W, Jn, 21:14

(2) The commission of v 15 to preach and baptize is stated in Mt. 23:19-20; Lk, 24:47-53; Acu 1:1-8

(3) The result of preaching of v 16 is stated in Jn. 3:16-20; 1 Cor. 1:18-21; etc.

(4) The signs to follow beUeveis of

V 17-18 are promised also in Mt, 10: 1-8; 17:20: Mk, 9:23; 11:22-24; Lk. 10:19; Jn, 14:12; etc.

(5) The ascension of v 19 is stated in Lk, 24:49-53: Acts 1:9-11

(6) The confirmation of the Word of

V 20 by the signs of V 17-18 is recorded in Heb. 2:3-4; Acts 2:43; 5:16: etc.

10 If we leave these verses out just because they are not in a few MSS., then to be consistent we must leave out great portions of the Bible. For example, the Codex Vaticanus that leaves out Mk. 16:9-20 also leaves out Gen. 1-46; Ps. 105-137; Heb. 9:

Continued, column 3

14-13:25; and all of 1 and 2 Timothy, Titus, Philemon, and Revelation. Why not leave out all of these portions also if we are going to leave out Mk. 16:9-20? There is not one early MS. but what leaves out some portion, so if we are going to leave out all these partswe shallhavea smallerBiblethan some of our modem short ones. Suppose we found a Bible today having parts missing and we would conclude that the missing parts were not in the originalcopy. Would this be sensible? Neither is it sensible to take this attitude toward the parts that ate not in the old MSS.

The way Mark ends his gospel and the fact that a few MSS. do not contain these verses are no grounds for leaving them out of the Bible. Since these verses are in perfect harmony with the other gospels and a necessary part of Mark, why question them further'?

b Lk. 24:49-53; Jn, 3:13; 6:62; Acts 1;

9-11; Eph. 4:8-10 c Acts 2:33; 7:56-57; Rom. 8:34; Eph.

1:20; Col, 3:1; Heb. 1:3; 8:1; 10:12;

12:2; 1 Pet. 3:22

d Another clear reference to the N. T. program for the church (see p, 159)

Summary of Saint Mark

Date and place: between 57-63 A. D. Place, unknown

Author: John Mark, See note j. Acts 12:12: 1 Pet, 5:13

Theme: JesusChrist asJehDvah'sServant(Isa. 42:1-21: 50:4-11: 52:13-53: 12;Zech. 3:8:Mk. 10:45:7^1. 2:5-8). The servant character is seen throughout the book. The word straightway is used by Mark as many times as in all the other gospels combined(note b,3:6). There is no genealogy of Christ, for who gives a genealogy of a servant? It is a gospel of deeds and works rather than words. It was givenby divine inspiration, such as Luke and Paul received from God (Lk. 1:3; Gal, 1:12-16; 2:2), and not from, human sources, as alleged by some. Details of Christ's fatigue (4:38; 11:12; 14:36); sympathies(6:34; 8:2); love (10:21); composure(4:38-40: 15:5); solitude(1:35; 6:30-32); wonder (6: 6); grief (3:5); sighing(7:34: 8:12); anger (3:5; 10:14); and other facts (1:35: 3:7: 4:1. 38; 6:7, 40; 12:41; 13:3: 15:39; etc.) emphasize the Servant idea of the book

Statistics: 41st book of the Bible; 16 chapters; 678 verses; 15,171 words; 121 questions: 110. T. prophecies fulfilled in Mark: 30 new prophecies given; 582 verses of history; 43 verses fulfilled and 53 verses of imfulfilled prophecy;

2 distinct messages frcm God (1:11 and 9:7)

Would Christ have trusted an enemy? Would God have chosen and ordained an unsaved man to preach and heal?

14 Trusted by Christ (Ps. 41:9) and since Christ knew what was in men (Jn, 2:25J He knew Judas could be trusted like any saved man until he falls

15 Not an enemy of Christ, not one that hated Him, but an equal in grace, a guide, and an acquaintance who counseled and feUowshipped with Him in God's house (Ps. 55:12-14), That this refers to the betrayal is clear from Jn, 13:18-19; Acts 1:16-17; Ps, 41:9

16 A divine officer of the gospel (Ps, 109:8; Acts 1:20: Mt. 10:1-8)

17 Part of the apostolic ministry (Acts 1:16-17, 25; Mt. 10:1-20)

18 a thief, that is, he became a thief (Jn. 12:4-6), an adversary (jn, 6:70), and unclean fjn. 13:10-11), and "by transgression fell" like all backsliders (Acts 1:25; Mk. 14:21)

10 classes who think the Bible hard to understand (4:20):

1 Those ignorant of its contents

2 Those too lazy to read it

3 Those biased contrary to its true doctrines (Mt. 15:7-14: Jn. 8:43)

4 Rebels against what it says because they have listened to religious teachers who explain it away

5 Those uninterested in trying to understand it due to the satanic theory that it is hard to understand

6 Those too worldly and sinful to believe it because it condemns them

7 Unstable souls who wrest at it to their own destruction (2 Pet. 3:16)

8 Deceiven nho use it to further their own interests (2 Cor. 4:1-4)

9 Those who perrrdt Satan to blind and rob them of truth (Mt. 13:19-23; 2 Cor. 4:1-4)

10 Those who refuse to humble themselves and be converted (Mt. 18:3; Isa, 6:9-10)

7 reasons why the Bible is simple:

1 Because it is a revelation (2 Tim. 3:16-17; 2 Pet. 1:21; Heb. 1:1)

2 Because of its repeated truths (2 Cot. 13:1J. All one needs to do with die Bible is find out what God says, where He says it and then believe it

3 Because it is written in Oie most simple human terms possible. If it is undeRtood as it is written then It is a simple book (Lk. 24:25, 45)

4 Because God is the author (2 Tim. 3:16-17; 2 Pet, 1:21), A deity that couldnot express himself as clearly as man does would not be the living, all-knowing God, One who could, yet would not make himself clear and sought to hide from manthe very truth

a Proofs V 9-20 are part of Mark:

1 Greek Manuscripts. There are over 4,200 Gr. MSS. of the N.T. At least 618 contain the gospels and only two do not have these verses

2 Syriac versions. Syriac is the first language into which the N. T, was translated. The "Peshito" MSS., 150 A. D., and "Curetonian," 3rd century, contain these verses

3 Latin versions. 8,000 of them now exist, copied from Jerome's Vulgate, 382 A. D. (He had access to the Gr. testa ments of his day). It contains these verses. His version was a revision of the Vetusltala (2nd cent.), which also coritains these verses

4 The Gothic version (350 A.D.), contains these verses

5 The Egyptian versions: the Mem-phitic (Coptic), 4th cent., and the Thebaic(Sahidic),3rd cent., contain these verses

6 The Armenian (5th cent.), the Ethiopic (4th cent.), and the Georgian (6th cent.), all have v 9-20

7 The Fathers. Whether they are al-ways right in doctrine or not, the fact remains that their testimony as to whether a verse or verses existed or not in their day, is even more valuable than MSS. and versions. There are about 100 writers older than the oldest Gr. MSS. and about 200 more of them between 300 to 600 A. D. and they all refer to these verses as being written by Mark as part of his gospel. See "Ante-Nicene Fathen" which refers to these venes 16 times confirm! n g Mark as their author

8 It is admitted byaU that theover-whelming mass of witnesses - MSS., versions, and Fathers are in favor of them, and that the two oldest Gr. MSS. - the Sinaitic and the Vatican are die only two that do not have them. It is also admitted that in one

Continued, column 2

he expected to judge him by would b. an unjust person. A deity who ha a to be interpreted every time he spoke would not be worthy of our consideration. The fault in Bible complications is not with God or the Bible, but with men who refuse to believe what God says and think we have to interpret what He says in order to get the meaning

5 Because it was givenby God to be understood by the most simple and trusting people(Dt, 29:29; Mt. 11:25; 13:19-23; 2 Cor, 4:1-6; 2 Tim. 3:16-17)

6 Because simply reading and b e-lievingis all that is required to undeistand it (Ps. 1:2-3; 2 Tim. 2:15; Mt. 11:15, note; Mk, 4:22-23, notes)

7 Because 80° of it is plain history, promises, and simple instructions on how to Uve. The other 20% is simple prophecy, or history written beforehand. See note o. 8:17

Superscription on the cross (15:26)

Much controversy has raged over the differences of what was written on the cross, as all four gospels have different wording. Mark and Matthew mention 'the accusation" which might be different from the "title" of Jn. 19:19. The accusation in Matthew and Mark is identical except Mark omits "Tins is Jesus." He only gjves part of itwtnle Matthew gives the whole. They do not say the writing was in Heb., Gr., and Latin, as in Lk. 23:38: Jn. 19:20. Different wording could be in these three languages and diis could explain the difference

"Shall be saved" (16:16)

This refers to final salvation, as "shall be damned" refers to final damnation. One is not damned until the end of a life of sowing to the flesh and until the end of the broad road (Mt. 7:13-14; Gal, 6:7-8; Rom. 6:23; 8:12-13). One can get ri^t with God any time between new and final damnation (1 Jn. 1:7; Jn. 3:16; Rom. 10:9-10^. Our reaping life eternal is also at the end of a life of sowing to the spirit (GaL 6:7-8), at the end of the narrow load fMt. 7:13-14), and at the end of our faith (Jn. 6:27, note; Mt. 19:29)

THE GOSPEL ACCORDING TO

SAINT LUKE

History of Jesus Christ - The Apostles - The New Covenant - Christianity - Sermons - Promises - Prophecies The Gospel of Christ as a Man - Christ is Presented as Jehovah's Ideal Man - "Behold the Man" (Zech. 6:12)

a Implying many unsatisfactory gospels (see note on "So-called lost books of the Bible," page 92)

b Gr. diegesis. a narrative. Only here in the N.T.

c Facts confirmed by the fullest evidence. Everything said and done by Jesus was so public and so accredited by thousands of witnesses, as to carry the fullest conviction of Kis divine mission and truth

d Of Christ's life (Acts 1:21-22)

e Gr. autoptai. seeing with one's own eyes, as an autopsy

f Gr. huperetes. officer (Mt. 5:25; Jn. 7:32, 45-46; 18:3, 12, 18, 22; 19:6; Acts 5:22, 26); minister (Lk. 1:2; 4: 20; Acts 13:5; 2G:16; 1 Cor. 4:1); and servant (Mt, 26:58; Mk. 14:54, 65)

g I will also write because I have the truth of all things about Christ

h 4fold source of information :

1 Eyewitnesses (v 2)

2 Ministers of the Vord (v 2)

3 Fint-hand knowledge (v 3)

4 From above. The Gr, word translated "from the very first" is anothen. from above (Jn. 3:3, 7, 31; 19:11, 23), implying inspiration as well as accuracy (2 Tim. 3:16)

i A title of social degree, not moral quality (Acts 23:26; 26:25)

j A common Roman name. Mentioned only here and in Acts 1:1, Josephus mentioned two men of this name who were high priests. He was a man "instructed" in the life of Christ (v 4),

k This title had been conferred on him by the Roman senate on the recommendation of Antony and Octavius (note u, Mt, 2:3)

1 An ordinary priest, and his class or course was one instituted by David for the temple service. Each of the 24 courses performed the duties of v 8-10 for one week (1 Chr. 24:1) m 1 Chr. 24:10; Neh. 12:17

n It was lawful for a priest to marry a Levitess or an Israelitess, and it was most commendable to riarr' one of the priest's line (Lev. 21:14)

o Same name as Aaron's wife (Ex. 6:23), whichis spelled El izabeth in thcSep-tuagint

p Blameless in legal righteousness like Paul (Phil, 3:6), as well as in keeping the commandments

4 This was a curse and a reproach(Gen. 16:2; 29:32; 30:1-13; 1 Sam. 1:C; Isa. 4:1; Dt. 28:18)

r An exact parallel of Sarah and Abraham (Gen, 11:30; 17:17). John's birth was just as miraculous as that of Isaac (Rom. 4:17-21; Heb, 11:11)

s Gr. thumiao, only here. First record of burning incense told of disobedience (N'um. 16:6). The last told of unbelief (v 20)

t The naoSf the Holy Place, not hieton. the temple courts

u Angels are mentioned in Luke (1:11, 26; 2:9, 15, 21; 12:8; 15:10; 16:22; 22:43; 24:4, 23)

v Ex. 30:1; 37:25-28; 1 Ki. 7:48

w Mk. 16:8; Rev. 1:17; Dan. 10:7

X Ist N. T. prophecy in Lk. (1:13-17, fulfilled). Next, 1:20

y Gr. was heard, implying that it was no longer offered because they were getting old

z Meaning, Jehovah shewetli favor. One of 7 persons named before birth (Mt. 1:21, note). Note die tenfold prediction of John (v 13-17)

a It is God's prerogative to ir.ake "great, " '.vTien ile does it the man is very humble, but when man attempts it he is very conceited

b Neither wine from the grapes nor any

other intoxicating drink c John was filled with, but not baptized

with the Spirit (Mt. 3:14). See People filled in Luke, p, 90

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CHAPTER 1

I Pre-natal events: birth of John the Baptist (Lk.l:l-80) 1 Introduction to Luke

FORASMUCH as ^anv have taken in hand to set forth in order a*declaration of^ tho se things which are most surely

believed among us,

2 Even as they delivered them unto us, which from the"beginning were 'e^ewitnesses, and 'ministers of the word;

3 It seemed good to me%lso, having had perfect understanding of all things^from the very first, to write unto thee in order, •most excellent ' Theophilus.

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

2 History of John's parents

5 ^ rriHERE was in the

A days of Herod. *the king of Ju-dae'a, a certain priest named ' Zach-a-ri as, of ""the course of A-bi'a: and his wife was of the"daughters of Aaron, and her name if;as° E-lis'a-beth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord'TDlameless.

7 And they had^no child, because that E-li§'a-beth was barren, and they both were now well'stricken in years.

3 The annunciation of John

8 And it came to pass, that while he executed the priest's ofiice before God in the order of his course,

9 According to the custom of the priest's office, his lot was i to-'bum incense when he went i into the'temple of the Lord. |

10 And the whole multitude [of the people were praying \ without at the time of incense.

11 And there appeared unto him an'^ngel of the Lord standing on the right side of 'the altar of incense.

12 And when Zach-a-ri'as saw him^e was troubled, and fear fell upon him.

♦13 But the angel said unto him, -Tear not, Zach-a-rias: for thy prayer-'is heard; and thy wife E-lig'a-beth shall bear thee a son, and thou shalt call his name 'Tohn.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be^great in the sight of the Lord, and shall drink'Tieither wine nor strong drink; and he shall be^'fiHed with the Ho'ly Ghost, even from his mother's womb.

16 And many of the"children of I§'ra-el shall he turn to the Lord their God.

17 And he shall go before him in ' 'the spirit and power of E-li'as, to turn the hearts of the

fathers to the children, and the disobedient to the wisdom of the just; " to make ready a people prepared for the Lord.

4 The sign to Zechariah

18 And Zach-a-ri as said unto the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him,*^ ! am Ga'bri-el. that stand in the presence of God; and am sent to speak unto thee, and to shew thee thesei^glad tidings. *20 "And, behold, thou shalt be dumb, and not able to s^eak, until the day that these twangs shall be performed, 'because thou believest not my words, which shall be fulfilled in their season.

5 The conception of John

21 And the people'waited for Zach-a-ri'as, and marvelled that he tarried so long in the temple.

22 And when he came oul, he could not speak unto them: and they perceived that he had seen a vision in the temple : for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were '■accomplished, he departed to his own house.

24 And after those days 'his wife E-li§a-beth conceived, and hid herself five months, saving,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

6 The annunciation of Jesus

26 And in the'sixth month the angel Ga'bri-el was sent from God unto a*city of Gal'i-lee, named Naz'a-reth,

27 To a'virgin'"espoused to a man whose name was"j6'5eph, of the house of Da'vid; and the virgin's name was Ma'ry. •28 And the angel came in unto her, and said,'Hail, thou that art 'Tiighly favoured, the Lord IS with thee: blessed art thou among women.

29 And when she saw him, she was"troubled at his saying, and cast in her mind what manner of salutation this should be.

*30 And the angel said unto her. Tear not, Ma'rJ: for thou hast found favour with God.

31 'And, behold, 'thou shalt conceive in thy womb, and bring forth a son, and shalt call his name"jE'sus.

32 * He shall be great, and shall be called the Son of the^High-est: and the Lord God-'shall give unto him the t hr one of his father Da'vid:

33 And he shall reign over the house of^Ja'cob for ever ; and of his k ingdom there shall be

J Jews of Judea called " children of Israel " and " lost sheep of the house of Israel" See note a. Acts 13:IG

e Measure of the Spirit that Elijah had, not the double portion of EIisha(2 Ki. 2:9), the portion of Moses (Nuai. 11: 17), or the Spirit without measure as Jesus had (Jn. 3:34, note)

8:23; 19:38, and only 4 tiir.es else-.

where (Mt. 21:3; Mk. 5:7; 11:10;

Heb. 7:1) x2 Sam, 7:16; Isa. 0:6-7; 1C:5; Ps. 132:

11; Lk. 22:20-30 y Jacob includes all the 12 trlbes(Ezck-

48; Lk, 22:29-30; Acu 26:7: Rev, 7:

1-8; 21:12)

a 3 purposes of John's ministry :

1 To unify families in Israel (v 17)

2 To convert the Uisobediant to the wisdom of the way of life of the righteous (v 17)

3 To prepare people to accept Christ (V 17; Mt, 3:1-3, 11; Jn. 1:31)

b Question 1. Next, v 34, Zacharias seemed to think it was too late for him to have children, but with Mary it seemed too early (Lk. 1:34)

c Thesameangel thathadcometo Daniel (Dan. 8:16; 9:21) and was sent to Mary (Lk, 1:26), Only four aiiaels are named in scripture: two fallen angels (Lucifer and Abaddon), and two good angels (Michael and Gabriel). See p. 878 and 879

d See Glad tidings, p. 270

e 2nd N, T. prophecy in Lk, (1:20. ful-fUleJ). Next, v 28

f He doubted God and asked a sign of the fulfillment. The sign itself became a punishment for his unbelief

g Because such waiting was usually short and then the people were blessed by the priest. They got more than the usual blessing this time. They saw the miracle and the results of an angelic visit

h His dumbness did not cause him to quit his ministry or run home to teU his wife the good news. He continued in the path of duty until it was ended

i The beginning of the fulfillment of v 13, She hid henelf five months until she had the fullest proof of God's mercy before she appeared in public and announced the good news

j The 6th month after Elisabeth had conceived (v 36). John was 6 months older than Jesus k Where Jesus was brought up(Lk. 2:39; 4:23; Mt. 13:54)

1 This settles the meaning of the Heb. aim ah in Isa. 7:14. There is no question about the meaning of the Gr, arthenos. I t refers to a pure virgin who s never known a man, that is, never experienced marriage relationship (Mt,l:23; 25:1, 7,11; Lk. 1:27; 2:36: Acts 21:9; 1 Cor. 7:25, 28,34, 36, 37; 2 Cor. 11:2; Rev, 14:41, In Mary's case it is plainly stated that she had not known a man (v 34); and so, no one has a right to question the virgin birth

m See note a, Mt, 1:18 n Both Joseph and Mary were from David

(note k, Mt. 1:6; noted. Lk. 8:19> o 3rd N. T, prophecy in Lk. (1:28, ful-

fiUeJ). Next, v 30 p Endued with grace, only here and in

Eph. 1:6. Grace is not mentioned in

Matthew and Mark q Gr. diatarasso. to disturb wholly, not

tarasso. partial or light agitation, as

par has

in V 12

See note. Gen, 26:24

4th N. T. pro

)phecy fulfille

in Lk. (1:30-33,

be fulfilled when Messiah reigns on earth forever, Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 27; Zech. 14; Rev. 11: 15; 22:4-5). Next, v 35 t Note the four great truths here corresponding with the purposes of the four gospels:

1 Thou shalt,... bring forth a son: "Behold the Man," as portrayed in Lk.

2 Thou shalt call His name Jesus: "Behold My servant, " as portrayed in Mark

3 He shall be great.,, the Son of the Highest: "Behold your God," as portrayed in John

4 He shall reign: "Behold thy King," as portrayed in Matthew

u See note j, Mt, 1:21

V Both John and Jesus were to be " great" (v 15, 32), but Jesus was to be the greater rin. 3:27-30; Mt. 11:11)

w Gr. hupslstos. the Most High. Used 7 times in Lk. 1:32. 35, 76; 2:14; 6:35;

a Nothing is clearer in Scripture than the eternal (not only the millennial) reign of Jesus Christ and all resurrected saints over all coming eternal generations of natural peoples (Gen. 8:22; 9:12. 16; 17:7-19: 2 Sam. 7: Ps. 72: 5:79:13:89:4; Isa. 9:6-7: 51:8: 59:21: Dan. 2:44-45; 7:13-14, 27; Ezek. 37: 24-28; Lk. 1:33, 55; Rev. U:15: 22:4-5)

b Question 2. Next, v 43. A question of information, not of unbelief as in the case of Zacharias (v 18-20)

c 5th N. T. prophecy in Lk. (1:35-37, himiled). Next, v 42

d Sonship with Christ always refers to humanity, not to deity. As God, He had no beginning (Mic. 5:2: Jn. 1:1-2); was not begotten or He would have had a beginning as God: and was not God's Son. But as man. He had a beginning, was begonen, and was God's Son(Ps. 2:7, 12; Mt. 1:18-25: Lk.

1: 35; Heb, 1:5-6). In these passages it is clear that there was a certain day whenGod was to have a Son and the Son have a Father, It was to be in the future from the time the prophets spoke. If sonship refers to deity, then this deity had a beginning on a certain day and He was not eternal. But if it refers to humanity, then all scriptures are clear and we have no man-made mystery of the so-called eternal sonship of Je-susChrist. If it refers to both deity and humanity, then when did He become God, when was He begotten, how could He have been etemal? If He had a beginning and was begotten then He was not, nor is He an etemal God. If He was a son of God by creation, then-He is no greater than angels and other beings who had beginnings. Multiplied problems increase and become unanswerable with Scripture if we hold to the theory of etemal sonship, but aU questions are clear when we accept tile plain statements of Scripture that sonship refers to humanity and not to deity

e Gr. suggenes. countryman, not cousin in the sense we use it. Used only here and in v 58. That she was from the tribe of Levi is clear in v 5, while both Joseph and Mary were from the tribe of Judah tiirough David (note n, v27)

f Proving John was brought up in a village as Jesus was

g Gr. skirtao. Used 3 times (v 41. 44; 6:231

h See note c, v 15

i 6th N. T. prophecy in Lk. (1:42-45. fulfilled). Next, v 46

j Question 3. Next, 2:48. IntheSpir-it, Elisabeth called Jesus "Lord"

k 7th N. T. prophecy in Lk. (1:46-55, tulfilled and being fulfilled). Next. v67

1 This disproves the theory of the "immaculate conception " or the total absence of original sin in Mary. If God was her Saviour, then she must have been a sinner in order to be saved. Not one scripture ever hints of such an idea - that Mary was sinless m Reverence Him in all eternity

n The proud and mighty brought down-1 Pharaoh (Ex. 15:1-11)

2 Korah and company (Num. 16)

3 Haman (Esther 6:6-14)

4 Nebuchadnezzar (Dan, 4:24-37)

5 Belshazzar (Dan. 5)

6 Amaziah(2 Ki. 14:10)

7 Uzziah(2 Chr. 26:16)

8 All proud (Ps. 33:10; 1 Pet. 5:5; Jas. 4:6)

o The humble exalted by God:

1 Joseph (Gen. 41:1-44)

2 David (1 Sam. 18; 2 Sam.

3 Mordecai (Esther 6:6-14)

"bo end . 34 Tlien said Ma'rj^ unto the angel. TIow shall this be . seeing I know not a man? *35 And the angel answered and said unto her, T'he Ho'lj^ Ghost shall come upon thee , and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be bom of thee shaU be called the"Son of God.

36 And, behold, thy 'cousin £-ir§'a-b6th, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; hs. it unt o me according to thy

word. And the angel departed from her.

7 Mary visits Elisabeth

39 And Ma'rj^ arose in those days, and went into the hill country with haste, into a/city of Ju'dd;

40 And entered into the house of Z5ch-a-ri'as, and saluted £-U§'a-b6th.

41 And it came to pass, that, when £-li§'a-beth heard the salutation of Ma'ry, the babe

leaped in her womb; and £-li§'-a-b6th was hed with the Ho'IJ^ Ghost:

♦42 And she spake out with a loud voice, and said, 'Blessed art thou among women, and blessed is the fruit of thy womb.

43 'And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed : for there shall be a performance of those things which were told her from the Lord.

8 The magnificat (Cp. 1 Sam. 2:1)

♦46 And Ma'rjf said,*My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God' mv Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy IS his name.

►50 And his mercy is_ on them that^fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath "put down the mighty from their seats, °and exalted them of low degree.

53 Ii£jiath"fiUed the hungry with good things; 'and the rich he hath sent empty away.

54 He hath' ^holpen his servant I§'ra-el, in remembrance of his mercy;

55 As he spake to our fathers, to A'bra-ham, and to his seed for ever.

56 And Ma'ry abode with her about " three months, and"returned to her own house.

9 Birth and circumcision of John the Baptist (Cp. 2.21)

57 Now 6-li§'a-beth's full time came that she should be delivered ; and she'^brought forth a son.

58 And her neighbours and her "cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the'eighth day they came to circumcise the child; /and they called him Zach-a-ri'as, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called T6hn.

61 And they said unto her. There is none of thy kindred that is called by this name.

62 And they *made signs to his father, how he would have him called.

63 And he asked for a'^mting table, and wrote, saying. His name is 'J6hn. And they marvelled all.

10 Sign of dumbness fulfilled (1:20)

64 And his mouth was opened immediately, and his 'tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and aU these sayings were*noised abroad throughout all the hill country of Ju-dse'i.

66 And all they that heard them laid them up in their hearts, saying. What maimer of child shall this be! And the hand of the Lord was with him.

II Prophecy of Zacharias

•67 And his father ZSch-a-ri'as was 'filled with the Ho'lj^ Ghost, and prophesied, saying, 68"Blessed be the Lord God of I§'ra-el; for he hath visited and redeemed his people,

69 And hath raised up anThom of salvation for us in &e°house of his servant Da'vid;

70 As he spake by the mouth of his holy prophets, which have been since the^world began : ►■71 "That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy promised to our fathers, and to remember his holy'covenant;

73 The 'oath which he sware to our father A'bra-ham,

► 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him 'without fear,

75" In holiness a nd righteousness before him,^ the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou Shalt'*igo before the face of the Lord to prepare his ways;

►77 To give knowledge of salvation unto his people-'by the remission of their sins.

7)

4 Daniel (Dan. 1:8-21) 5John(Mt. 3:4: 11:11)

6 Mary (Lk. 1:48)

7 Jesus (Phil. 2:5-11)

8 AU humble (Jas. 4:6; 1 Pet. 6; Mt. 23:12)

P Mt. 5:6; Jn. 7:37-39; Ps. 34:10 q Eccl. 6:2: 1 Cor. 1:26-29 r An old English word for help

5:3-

t A characteristic ot salvation (Rom. 8:

14-16: 2 Tim. 1:7) u A normal Christian life (Eph. 4:24; 1

Th. 4:7: GaL 5:19-24: Heb. 12:14) v In this life one must be holy or he will

never be saved (v 75: Tit. 2:11-12;

Heb. 12:14; Rev. 22:11) w Confirmation of Isa. 40:1-3: Mai. 3:1 X In remission of sins all have a personal

knowledgeof salvation(Rom. 8:14-16)

a This would be until the birth of John

(V 36 with 56) b Returned home to Nazareth. Joseph and Mary had not yet begun living together, for before Mary left home it had not become known that she was with child. The events of Mt. 1:18-25 took place after this three months in Judea c Gr. gennao. Note i, Mt. 1:3 d See note e, v 36 eGen. 17:12; Lev. 12:3 f The nei^bon called him after the name of his father, but the parents liad already been instructed by the angel to call him John (v 13). It was customary to name children when they were circumcised. The rabbins said that this was because the names of Abram and Sarai were changed when God instituted circumcision (Gen. 17). It was very rarely that sons received the name of the father. There was some special reason why the neighbors wanted it done in this case. Other nations named their children oh certain days: Romans on the 9th day; Greeks on the 10th: and some nations on the 7th day after birth g Zacharias had been dumb for nine

months (v 20) h Writing tablets were in use in many ancient nations (Isa. 30:8; Hab. 2:2; Pr. 3:3: Jer. 17:1; 2 Cor. 3:3). They were of ivory or wood and coated with wax, in which the letters were formed by a stylus madeof gold, silver, brass, iron, ivory, or bone. One end was pointed for writing, while the other end was smooth and round for erasing, or smoothing out the wax so it could be used again. Edges and backs of tablets were not waxed so that when two or more were put together they would not be maned. Several tablets were sometimes put together at the backs by means of wire which served as hinges. Letters, wiUs, and many documents of great length were written upon them. They could be bound by the outer edges with cords and fastened with a seal i John, meaning "the grace of Jehovah," indicating that he was to introduce the grace and truth that was to come through Jesus Christ (Jn. 1:17) J This was the second miracle in connection with John's birth (v 20, 64) k Talked about in these parts 1 Note c, V 15

m 8th N. T. prophecy in Lk. (1:67-79, v 67-70, 76-79 fulfilled; v 71-75 being fulfilled). Next, 2:10 n Horns were symbols of power(l Ki.22: 11; Dan. 8:3); and kingship (Dan. 7: 23-24; 8:20-23; Rev. 17:12). To "exalt the hom" is to confer power and authority upon (1 Sam. 2:10: Ps. 75:4; 89:24^. Thus an "horn of salvation" would mean a mighty salvation or a strong Saviour (2 Sam. 22:3; Ps. 18:2). The "horn of Israel" or "of David," etc. would mean the strength or power of Israel and David(Ps. 132:17) o Descendants (1:2/, 33, 69; 2:4) p Gr. aionon. from of old (Acts 3:21; 15:18), and not from the time that earth was created, for it was here long before prophets of Adam's race appeared. See notes on Gen. 1:1-2; Isa. 14:12-14; Jer. 4:23-26: Ezek. 28:11-17; 2 Pet. 3:4-8 q Note the 7 benefits of salvation:

1 Deliverance from enemies (v 71. 74; 1 Jn. 5:18)

2 Mercy from God (v 72; Tit. 3:4-5: Eph. 2:4-9)

3 Justification by faith (v 72-73; Gal. 3:6-15)

4 Peace with God (v 74; Rom. 5:1-11; Eph. 2:14-18)

5 Holiness and righteousness (v 75; Eph, 4:24; Tit. 2:11-12)

6 Reconciliation to God (v 77; 2 Cor 5:14-21; CoL 1:20)

7 Light and guidance (v 79; 1 Jn. 1: 7: Jn. 16:7-14)

r The Abrahamic (Gen. 12:1^, ncte) s Gen. 12:3; 17:4; 22:16-17

ST. LUKE 2

The angels' song at Bethlehem

Simeon and Anna prophesy

a Gr. anatole. a sun-rising. Trans, " east" in Mt. 2:1, 2, 9; 8:11; 24:27: LX^3:29; Rev. 7:2; 21:12-13. It means the springing up of light by the coming of John (Jn. 5:35), and especially Christ, the light of the world (Mt. 4:16; Lk. 2:32; Jn. 1:5-9; 3:19-21; 8:12; 9:5; 12:35-36, 46)

b A normal growth in body and spiritual power (v 17), until the law age for ministers (Num. 4:3). Cp. his growth with that of Jeius (2:40, 52)

c The last of 7 times in Scripture(note, Gen. 14:1). The term, 'it came to pass" is peculiar to Luke who used it 55 times in Luke and Acts. Used only 10 times elsewhere in the N. T.

d Caius Octavius, adopted son and successor of Julius Caesar. He reigned 29 B. C. to 14 A. D.

e Figure of speech, synecdoche; a whole is put for a part, as in Gen. 6:17; 2 Sam. 6:5, 15; 1 Ki. 11:16-17; Dan. 2:37-38; 7:23; Mt. 3:5-6; Lk. 2:1-3; Rom. 1:8; Col. 1:23; Rev. 13:8, 16

f OtQuiiinus. Controversy has raged over this verse, as many claim that he was not made governor of Syria until 10 or 12 years after thebirthof Christ. He was Roman consul in 12 B.C. and thus qualified to be a governor. From 12 B.C. 10 4 B.C. the names of governors ate recorded. From 4 B. C. to 4 A, D. the names are not given. It was during this time that the census took place, and who can disprove the inspired statement here that Quirinus, called by Luke Cyrenius, was governor during this time? The word protos.

meaning firstorbefore_ could be trans lated "before" (as in Jn. 1:15,30; 15: 18) so that the v would read: "This census wasbeforeCyrenius wasgover norof Syria," or "before the one made by Cyrenius"

g Literally, for Jerusalem is 1,500 ft higher than Na2areth

h Where David was brought up (1 Sam 20:6). Zion is also called tMs(2Sam 5:9; 6:10-16)

i Meaning, the house of bread. 5 miles south of Jerusalem

j See Mt. 1:1-17, notes

k Joseph had obeyed the angel and had fulfilled his conuact to marry Mary

1 See note i, Mt. 1:3 m See note b, v 12

n Gr. phatne, feeding place (Lk. 2:7-16; 13:15); same as crib (Job 39:9; Pr. 14:4; Isa. 1:3)

o In some inns animals were stabled in the court, with people in apartments on a raised platform around thecourt, which was sometimes 100 ft, sq. and similar to those of our motels

p A clear proof that Christ was not bom in December. Shepherds never kept flocks in the open in the winter from Oct. or Nov. to the next spring (Cp, Mt, 24:20). It was the custom to send flocks out after the passover to stay undl the first rain in Oct. or Nov, There are no less than 136 different opinions as to the year and month He was born. Christian sects have listed every month of the year, but it cannot be proved exactly when He was born

q The Shekinah, or glory always symbolized God's presence (Ex. 24:16; 1 Ki. 8:10: Isa. 6:1-3)

r Mk, 16:8: Rev. 1:17; Dan. 10

s 9th N. T. prophecy in Lk. (2:10-12, fulfilled). Next, v 26

t Instances of joy in the N.T. . p. 62

u THIS DAY , proving there was a definite day that God had a Son and the Son had a Father (Ps. 2:7; Lk. 1:35: Heb. 1:5-7). There never was a time He was begotten as God, so sonship must always refer to humanity in His case, not to deity (see note f^ Acts 13:33).

V Bethlehem, David's birth place (Mic. 5:1-2: 1 Sam. 16:1)

w Gr. Soter. Saviour, Deliverer, Preserver. Trans. Saviour 24 dmes(l:47; 2:11; Jn. 4:42; Acts 5:31; 13:23; Eph. 5:23; Phil, 3:20; 1 Tim. 1:1; 2:3; 4: 10; 2 Tim. 1:10; Tit. 1:3, 4; 2:10, 13:3:4, 6: 2 Pet. 1:1. 11; 2:20; 3:2,

78 Through the tender mercy j of our God; whereby the"day-spring from on high hath visited | us,

►79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

12 Childhood of John

80 And the "child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto I|'ra-el.

CHAPTER 2

II Pre-ministerial events (Mt. 1:1; Jn. 1:1). 1 Birth of Jesus (Mt. 1:18, refs.)

TIND it came to pass in those *^ days, that there went out a decree from'\a'§ar Au-gus'tus, that ' all the world should be taxed.

2 (And this taxing was first made when 'Cy-re'ni-iis was

governor of Syr'i-d.)

3 And all went to be taxed, every one into his own city.

4 And To'seph also went*up from GSl'i-lee, out of the city of Naz'a-r§th, into Ju-da;'d, unto the "city of Da'vid, which is called'Beth'le-hem; '(because he was of the house and lineage of Da'vid:)

5 To be taxed with Ma'ryliis espoused wife, being great with child.

" 6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she 'brought forth her firstborn son, and wrapped him in^swaddling clothes, and laid him in a "manger; because there was no room for them in the°inn.

2 Angelic announcement to

shepherds (Cp. Mt. 2:1-12)

8 And there were in the same country ^shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and'the glory of the Lord shone round about them: and they 'were sore afraid.

♦10 And the angel said unto them,'Fear not: for, behold, I bring you good tidings 'of great joy, which shall be to all people.4

► 11 For unto you is bom "this day in the "city of Da'vid "b Saviour, which is "Christ 'the Lord.

li And this shall be a ^sign unto you; Ye shall find "the babe wrapped in "swaddLing clothes, lying in a manger .

3 Angelic hosts worshipGod and Jesus (Heb. 1:6; Rev.

5:13)

13 And suddenly there was with the angel a'multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on_earth<'peace,<good will toward men.

4 Shepherds confirm the birth of Jesus

15 And it came to pass, as the angels were gone away from them "into heaven, the shepherds said one to another, Let us now go even unto B6th'-16-hem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and^found Ma'rj^, and Jo'geph, and the babe lying in a manger .

17 And when they had seen it, they made known abroad the-saying which was told them" concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Ma'ry kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

5 Circumcision and naming of Jesus

21 And when'^ eight days were accomplished for the cu-cimi-cising of the child, his name was called '^ Jesus, which was 'so named of the angel before he was conceived in the womb.

6 Mary purified

22 And when the'days of her purification according to *the law of M6'§e§ were accomplished, they brought him to Je-ru'sS-lem, to '■present him to the Lord;

23 (As it is written in the law of the Lord, 'Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, 'A pair of turtledoves, or two young pigeons.

7 The prophecy of Simeon

25 And, behold, there was a man in Je-ru'si-lem, whose name ujos " Sim'e-on; and the ^ame man was just and devout, waiting for the 'consolation of Ig'ra-el: ancTthe Ho'lJ Ghost was upon him.

*26 And it was"revealed imto him by the Ho'ly Ghost, "that he should not see death, before he had seen the Lord's Christ.

27 And he came' ^v the Spirit into thetemple: and when the parents brought in the child Je'gus, to do for him'after the custom of the law, ♦ 28 Then took he him up 'in his arms, and blessed God, and'said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have "seen thy salvation,

31 Which thou hast prepared before the "face of all people;

32 "A light to lighten the G6n'-tiles, and the glory of thy people

a No flying saucers needed for these b Men will always find that what God

says is true (2 Tim. 3:16-1'7) c Tliis fulfilled the law (Lev. 12:3)

and

18; 1 Jn. 4:14; Jude 25). Soter w as used by ancients of deities and of men who had brought great deliverance to a country. It is used of both God and His Christ who is God's medium of salvation to rhen x See note a, Mt. 1:1

Continued, column 4_ —^^-

and Impossible d Men killed "thePrince of Peace" (Isa.

9:6) and yet they vainly talk of peace;

but there will be none until Christ

comes (Rev. 19-20) e Never has God willed otherwise. He

seeks to convince men that He desires

only their good (Ps. 84:11: 1 Tim. 2:

4; 2 Pet. 3:9)

was a token of the Abtahamic Covenant (Gen, 17:10-14)

d Meaiiing"Saviour"or"God whois salvation. " See Mt. 1:21, note j

e The last of 7 persons named before birth. See Mt. 1:21, note i

f Forty days after the birth of a son (80 after a daughter. Lev. 12:1-6)

g The law is mentioned 5 times in this chapter, more than all the rest of Lk. This was to emphasize the truth o f GaL 4:4

hThis was to fulfiU Ex. 13:12; 22:29; 34:19: Num. 3:12-13; 18:15

i Quoted from Ex. 13:2; Num. 18:15

j This indicates that Joseph and Mary were of the poorer class or they would have offered a lamb (Lev. 12:8). Pigeons and turtle doves were very plentiful and cheap in Palestine at that time

k See 5 Simeon's in Scripture , p. 90

1 A term describing the coming and ministry of the Messiah

m See 8 filled with Spirit in Luke. p. 90

n Gr. chrematidzo. to be warned (Mt. 2:12, 22: Heb. 11:7), admonished (Heb. 8:5), and to reveal (Lk. 2:26), and be spoken to (Heb. 12:25). Used 7 times of divine and 2 times of human communication

0 10th N.T. prophecy inLk, (2:26, ful-filled). Next, V 28

p Gr. en. in, meaning he was led by the Spirit into the temple to fulfil v 26

q Into the temple courts, not the Holy Place or the Holy of Holies, which was for priests only

r Note ifae 5 customs fulfilled:

1 Circumcision (Lev. 12:3; Gen. 17)

2 Naming the child

3 Ceremonial purification of Mary

4 Presentation of Jesus to God

5 Offering sacrifices (Lev. 12)

s This was customary (Mt. 19:13-15)

1 11th N. T. prophecy in Lk. (2:28-32, fiilfilled). Next, v 34

u Simeon was the first on record to have seen and handled "the Word of Life" (1 Jn. 1:1). God's salvation is not merely a deliverance as such, but is a divine person - the Deliverer (Isa. 62:11; Lk,3:6; Jn. 3:16)

V In the presence of, indicating that it was not done in secret

w This first announcement by a Jewish prophet proclaims that Jesus was tobe a light to the Gentiles(Cp. Isa. 42:6). Human prejudices are so strongthat it took a divine rebuke for the apostles to concede such a doctrine (Acts 10:18-11:18). It was over this that controversies raged in the early church (Acts 15; GaL 2')

^ Cont. from column 2

y The Lord of all power, hence able to save (Rom. 14:9; 1 Cor. 8:6). Jesus is Saviour, Christ, and Lord, The "good tidings" of v 10 concern a person, not some religion with its creeds, doctrines, confessions, and outward forms

z See note y, Jn. 2:11

a Contrast this lowly beginning with His eternal exalution in Phil, 2:9-11; Eph. 1:21-23: CoL 1:16-18; 1 Pet. 3:22

b These were bandages tightly wrapped around a new-born child. The rank of the child was indicated by the splendor and costliness of thesebands. Fine shawls or scarfs were used by the rich and common cloth by the poor. Babies so wrapped looked like mummies with no signof arms or Legs. Even the head was wrapped, the eyes only being visible. This custom is referred to in Job 38:9; Lam. 2:22; Ezek, 16:4

c In all this narrative we find the supernatural interwoven and imbedded in every fact and incident. It cannot be eliminated without destroying the harmony and consistency of the whole history, without making it incredible

X

a They marvelled and pondered these things in their hearts (v 19), but they were never guilty of displaying these things to others like some parents do the qualifications and prospects of their children b 12th N. T. prophecy in Lk. (2:34-35,

fulfilled). N'ext v 38 c A stumbling-block to Israel when they reject Him (Isa. 8:14; Mt. 21:42-44; Acts 4:11: Rom. 9:33; 1 Cor. 1:23), but a rising again, or salvation of Israel when they receive Him (Zech. 12:10-13:1: Rom. 11:25-29; Acts 15: 13-15) d See note y, Jn. 2:11 e Gr. rfaomiAaia. onlv here and in Rev. 1:16: 2:12. 16; 6:8; 19:15. 21. Extreme anguish was even to pierce Mary's soul when her Son would suffer f As many women r^resented dieir sex in aU historic events in Scripture, so Anna here represents women in the greatest of all events - the revelation of Messiah g See note on Ex. 15:20 h 13th N. T. prophecy inl.k, (9-3S, ful-

tilled). Next, 3:9 i See Law of God and of Mn<;p '; the same p. 92~ '

j See notes on Mt. 2:11, 14. 16 k 10 facts about Jesus (v 40-52'>:

1 Grew in body (v 40)

2 Grew strong in mind (v 40)

3 Was filled with wisdom (v 40)

4 Lived in God's grace (v 40)

5 Had a gift of teaching (v 47)

6 Knew His life mission (v 49)

7 Was a model boy (v 51)

8 Increased in wisdom, (v 52)

9 Grew to maturity, adulthood (v 52) 10 Grew in favor with God and man

(v 52; Ps. 119:97-104; Isa. 50:4) See Ex. 12 and Lev. 23 m At this age every Jewish boy became "a.^onoTthelaw." Josephfumued the lawby paying 5 shekels ($3.25)in redemption mcmey (Num. 3:47; 18:16), which gave him the legal right of "father," claiming the obedience of V 48-51 n Gr. pais, a servant. He was now a "son of the law" and old enough to start being the servant of Jehovah o This should be looked upon as the divine will, so we could get a glimpse of Jesus at this age when He became a "son of the law. " p Caravan of friends and relatives q An ordinary day's journey was 18 to 30 miles, but it was the custom with all caravans to travel only 3 to Smiles the first day, so if anything was forgotten or left behind by mistake, one could return quickly to get it in time to rejoin the company the next day. The first stopping place of most travelers going north was at Beeroth, now Bireh, about 6 miles north of Jerusalem r Thiswastoolatetorejointhe caravan, but they did find Him. There were several places in the temple where doctors of the law met with their disciples. After services the doctors remained to converse with anyone who wanted to ask questions about the law. s It was the custom to sit while teaching (Mt. 5:1; 13:1-2; 15:29; 24:3: Lk. 4-20; 5:3) t This was unheard of, but it was only normal for Him with the divine insight into truth that He had after 12 years of instiuctionbyGoJ(Isa. 50:4). As Hisbody grew and His mental faculties developed He was being taught by the Holy Spirit to the very utmost extent. Christ also had earthly teachers but He was always far ahaad of them (Ps. 119:97-104) u Perhaps Christ had kept Himself in reserve at home, but now He began to manifest the wisdom He had already received V Question 4. Next, v 49 w This was legally correct, but not truly so; hence the correction and reminder to Mary of His divine missioBon earth - My Father's business (v 49) X Questions 5-6. Next, 3:7. These were

I§'ra-eL 33 And Jo '§eph and his mother inarvelled at those things which; were spoken of him. *34 And Sim e-on blessed them,' and said unto Mary his moth-er.i'Behold, this child is set for the "^fall and rising again of I many in Is'ra-el; and for assign

51 And he went "down with them, and came to Naz'a-reth, and was"subj e ct imto them : but his mother Tcept all these sayings in her heart.

52 And Jesus " ^increased in wisdom and stature, and in favour with God and man.

which shall be spoken agamst;

35 (Yea, a'sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

8 The adoration of Anna

36 And there was one'An/na, a«prophetess, the daughter of Pha-nu'el, of the tribe of A'ser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

9 Childhood of Jesus (Mt. 2)

♦38 And she coming in that instant gave thanks likewise unto the Lord, and"spake of him to all them that looked for redemption in Je-ru'sS-lem.

39 And when they had performed all things according to the 'law of the Lord, they 'returned into Gali-lee, to their own city Niza-reth.

40 And the child 'grew, and waxed strong in spu-it, filled with wisdom : and the grace of

CHAPTER 3 47

lU Ministry of John the

Baptist (Mt. 3:1, refs.)

1 Time and call of John

NOW in the fifteenth year of , the reign of 'Tl-be'ri-us

; Qx'sai, Ponti-usfPi'late being governor of Ju-dae'a,*andHer'od being tetrarch of Gali-lee, and his brother Philip^tetrarch of i-tu-rffi'a and of the region of

1 Trach-o-nitis, and Ly-sa'ni-as the tetrarch of Ab-i-le'ne,

2iAnnasand Ca'ia-phas being the high priests, ' the word of God came unto John the son of Zach-a-rias in the wilderness.

2 Purpose of John's ministry

3 And he came into all the country about J6r'dan,*greach-ing the'baptism of repentance for the remiqsin n of sins :

God was up on him.

41 Now his parents went to Je-ry'sa-lem every year at the feast of the'passover.

42 And when he was^Welvp years old, they went up to Je-ru'sa-lem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the"child Je'sus tarried behind in Je-ru'sa-lem; and Jo'geph and his mother "Toiew not of it.

44 But they, supposing him' to have been in the ^company, I went a «day's journey; and they sought him among their] kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Je-ru'sa-lem, seeking him.

46 And it came to pass, 'that after three days they found him in the temple, ^sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were'astonished at his understanding and answers.

48 And when they saw him, they were "amazed: and his mother said unto him.'Son, why hast thou thus dealt with us? behold.nhy father and I have sought thee sorrowing.

49 And he said unto them, "How is it that ye sought me? wist ye not that I must be about my Father's busmgss?

50 And they'understood not the saying which he spake unto them.

10 The model young Man

•4 As it is written in the book of the words of E-sa ias the prophet, saying,'"The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight.

5 Every vaUey shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

► 6 And all flesh shall see the salvation of God.

3 John's sevenfold message to the people

7 Then said he to the multitude that came forth to be baptized of him, ©"generation of vipers, who hath warned you to flee from the wTath to come ? •8 "Bring forth therefore fruits worthy of repentance, and begin not to say within yotir-seives. We have A'brS-ham to our father: for I say unto you, That God is able of these stones to raise up children unto A'bra-ham.

*9 "And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him,

saying,"What shall we do then?

•11 He answereth and saith

unto them, 'He that hath two

coats, let him impart to him

that hath none; and he that

hath meat, let him do likewise.

4 John's fourfold message

to publicans and soldiers

12 Then came also pubUcans

to be baptized, and said unto

him.T^daster, what shall we do?

• 13 And he said unto them,

Exact no more than that which

cis appointed you.

*14 And the soldiers likewise

demanded of him, saying, 'And

what shall we do? And he said

the first recorded words of Jesus and refer to Ps. 40:5-11. The last recorded words were, "It is finished": that is, the Father's business which He came to do yBoth Joseph and Mary had enough spoken and revealed to them by an-

Continued, column 3 -^^

2 Do not oppress any man

3 Be content with allowances

^ Cont. from column 2

gels to enable them, to know the mission of Jesus, but Uke many others they were slow to comprehend and believe all that was revealed rMt. 1-18-25; Lk. 1:27-56)

a Nazareth isabout 1,500 ft, lower than

Jerusalem. Cp. 2:4, 42 b For 18 years more (Lk. 3:23) c See notes on v 33 and 48 d This is no longer a mystery when we understand the true " kenosis. " or self-emptying of Christ. He retained His divine nature, but Limited Himself to human attributes and powers during the daysof His flesh, so that He could be a tme example of a sinless human being overcoming sin and being anointed with the Spirit to defeat Satan (v 40, 52; PhiL 2:5-11; Heb. 2: 10-18; 4:14-16; 1 Pet. 2:21; 4:1). That His power came by the Spirit baptism and not by natural atuibates and powers is one of the clearest doctrines of Scripture (Acts 10:38; .Mt. 3: 16-17: 12:28; Isa. 11:1-2; 42:1-5: 61: 1-2; Lk. 4:16-21). He proved to men that by thesame Spirit anointing they could do His works, as He promised (Jn. 14:12; .Mk. 16:15-20; Mt, 18:18, refs.). Jesus repeatedly said He could do nothing of Himself (note r, Jo, 8: 28). .Vhat do all these scriptures mean if they do not mean what they say^ Could not the Holy Spirit gifts accomplish through Christ, a 11 that He did? As God, with divine powers and attributes, would He need an anointing of the Spirit to do these works" If He did them becauseHe was God, then how does He expect believers to do them? If He did them, by the Spirit that Hehas also promised to all believers, then He has a right to expect His followers to carry on His work the way He did (.Mt. 17:20-21; 21:22; Mk. 9:23; 11:22-24:16:17-20; Jn. 7:37-39; 14:12; 17:13; Lk. 24: 49; Acts 1:1-8) e Reigned from 14 A. D. to 37 A. D. -f Roman governor of Judea (Mt. 27:2). Slaughters Galileans (Lk. 13:1). Tries Jesus and orders His death (Mt. 27; Mk, 15: Lk. 23; Jn. 18-19; Acu 3:13: 4:27: 13:28: 1 Tim. 6:13). Gives Joseph the body of Jesus (Mt. 27:57-58; Mk. 15:43-45; Lk, 23:52; Jn. 19:38) g See note u, .Mt. 2:3 h See note e, Mt. 14:1 i They exercised this office by turns. It is more Likely that Caiaphas, son-in-law to Annas, was deputy or ruler of the temple under Annas j A formula of the prophetic call (Gen. 15:1; 1 Sara. 15:10; 2 Sam. 7:4; 24: 11; 1 Ki, 6:11; 13:20; 16:1; 17:2; 18: 1, 31; 19:9; etc.). John was the last andgreatestof thepropheu(.Mt. 11:11) k .--Dte g, >^. 3:]^ 1 See note n, Mt. 3:6 in 1st O.T. prophecy fulfilled in Lk. (3:

4-6; Isa. 40:3-5). Next, 4:iS n Question 7. Next, v 10. Off-spring or brood of vipers. See notes on Mt. 3:7-9 o .Make restitution and show proof of the

repentance you profess P 14ih N. T. prophecy in Lk. (3:9. ful-tUled). Next, 3:16. This predicts the immediate destruction of the nation. Just like a fruitless tree is burned, so Israel as a nation will be destroyed if it does not start bearing fruit. Fulfilled 70 A. D. See .Mt. 3:10, note q Question 8. Next, v 12 r The answer of John is that justice and mercy must be practiced among aU people. Communism is not the idea at aU, Let him that has honestly acquired more than he needs, impart to him. that is without, who. with equal honesty and industry has tried to supply his own needs, but without success. There is no demand here upon every honest and industrious man to give all his surplus to every man who has need, however dishonest or idle. If any man provide not for his own he is worse than an infidel (l Tim. 5:8) s QuestioD 9. Next, v 14. The publican* address John as Didaskalos. Teacher, or Doctor (Lk. 9:38, note). They are told to collect no more taxes than the law requires t Question 10. Next, 4:22. The soldien are told 3 things:

1 Terrify no man with die view of extortion or plunder

J

ST. LUKE 3 , 4

The genealogy of Jesus; his temptation

a The people were in great suspense and

reasoned and debated in their hearts

whether this was the long expected

Messiah or not

b See note e, Lk. 2:1; note n, Mt. 3:6

c 15th N.T. prophecy in Lk. (3:16-17,

V 16 fulfilled and still being fulfilled;

V 17 will be fulfilled at the end of this age and at the great white throne judgment. Mt. 13:40-50; 25:41. 46; Rev. 20:11-15). Next, 5:10

d See notes on Mt. 3:6 and 11

e See note o, Mk. 1:7

f 10 emblems of the Holy Spirit, p. 62

g Grain was threshed in the open air by being trampled under the feet of oxen (Dt. 25:4). or by means of instruments (Isa. 28:27, note). To separate the grain from thehulls and straw a fan or wooden pitchfork was used. As straw was thrown toward the wind, the chaff blew away and the grain fell to the ground. The grain was sometimes sifted after the winnowing{Lk. 22:31). The chaff then was burned and the grain stored. This is used to picture judgment several times CJob 21:17-20; Ps. 1:4; Isa, 29:5; 41:16:CSn.2:35)

h See 30 doctrines of John (Mt. 3:1)

i See note u, Mt. 2:1-3

j See note e, Mt. 14:1

k See note g, Mt. 14:3

1 Gr. prostithemi. a medical word meaning to apply or administer. Used 13 times in Luke and only 5 times in the rest of the N. T.

n Josephus says that John was put in the fortress of Machenis on the border of Arabia north of the Dead Sea

n See note e. Lk. 2:1

o The word also proves that baptism in water for men is not to remit sins but That it is for the same purpose that

' Christ was baptized - to testify of the death, burial, and resurrection of Christ, If it was to remit sins then Christ "also" had His sins remitted, but if it was not to remit His sins, then the sins of men are not remitted by it. Christ had no sins to remit (1 Pet. 2:21-23). He experienced it as a figure of His death, burial, and resurrection (Jn. 1:31). For this same reason beUevers are baptised in water (1 Pet. 3:21)

p First of 7 times Luke records the praying of Jesus (3:21; 5:16: 6:12; 9:18, 28; 11:1; 22:41-44)

q A clear reference to a trinity of separate and distinct persons:

1 The Father spoke from heaven

2 The Son was on earth praying to the Father in heaven

3 The Holy Spirit descended from the Father outof heaven to anoint and endue with power the Son upon earth (Isa. 11:1; 42:1-5; 48:16; 61:1; Lk. 4: 16-18; Acts 10:38; 1 Jn. 5:7)

r Worded differently in Mt, 3:17, Both could havebeen spoken, or both could be the substance of what was said. Inspiration does not guarantee sameness of words, but unity of thought and freedom from contradiction. Writers were at times, free to state the substance in their own words

s Had nearly completed His 30th year, the time at which priests under the law, who were typical of Christ, entered their work (Num. 4:23; 1 Chr. 23:3)

t As reckoned bylaw the son of Joseph, but in reality He was the Son of God and Mary (Lk, 1:35; Mt, 1:18-25). Joseph was begotten by Jacob, and was his natural son (Mt. 1:16). He was the legal son or son-in-law of Heli, having married Mary the daughter of He-

'•' li. It does not say Joseph was begotten

. by HeU, as it does in the case of Ja-

'-':cob (Mt. 1:16)

u As women are never reckoned in genealogies, Joseph, the legal son of Heli naturally took the place of Mary in this genealogy of the natural line of Jesus Christ back to Adam. As is the rule of genealogies, the natural Une

unto them, Do violence to no | man, neither accuse any falsely; and be content with your wages.

5 John's prediction of Jesus i

15 And as'^he people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; *16 John answered, saying unto them>>a\\,'^l indeed"baptize you with water; but one mightier than I Cometh, the 'latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Ho'ly Ghost andAvith fire:'*

►17 Whose*fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his gamer; but the chaff he will burn with fire unquenchable.

18 And many o t her things in his exhortation '■preached he unto the people.

6 John imprisoned by Herod (Mt.ll:2;Mk.6:14; Lk.9: 7)

19 But 'Her'od the 'tetiarch, being reproved by him for'He-ro'di-as his brother Phil'ip's; wife, and for all the evils which i Her'od had done,

20 'Added yet this above all, \ that he shut up"|J6hn in prison.

IV Final preparation of Jesus for His ministry (Mt. 3:13; Mk. 1:9; Jn. 1:31)

1 Water baptism (Mt. 3:13;

Mk. 1:9)

21 Now when "all the people were baptized, it came to pass, that Je'sus^also being baptized, and P praying. the heaven was opened,

2 His Spirit baptism (Mt. 3: 16,refs.;Mk.l:10;Jn.3:34)

■ 22 And the'Ho'ly Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven,'which said. Thou art my beloved Son ; in thee I am well pleased.

3Parenthesis: genealogy of Mary, Cp. Joseph's gene-idogy (Mt. 1:1) (1) Jesus to David

23 And Je'§us himself began to be^ bout thirty years of age , being ' (as was supposed) "the son of J6'§eph, which was the son of He'li,

24 Which was the son of Mdt'-that, which was the son of Le'vi, which was the son of Mel'chi, which was the son of Jan'nd, which was the son of J6'§eph,

25 Which was the son of Mat-ta-thi'as, which was the son of A'mos, which was the son of Na'um, which was the son of £s'li, which was the son of Nag'ge,

26 Which was the son of Ma'-ath, which was the son of Mat-ta-thi'as, which was the son of Sem'e-i, which was the son of Jo'geph, which was the son of Jii'di,

27 Which was the son of J6-an'nd, which was the son of

Rhe'sd, which was the son of Zo-rob'a-bel, which 'was the son of'Sa-lathi-el, which was the son of Ne'ri,

28 Which was the son of Mel'chi, which was the son of Ad'di, which was the son of Co'sam, which was the son of El-mo'dam, which was the son of Er,

29 Which was the son of Jo'se, which was the son of £-li-e'zer, which was the son of Jo'rim, which was the son of Mat'that, which was the son of Le'vi,

30 Which was the son of Sim'e-on, which was the son of Ju'dd, which was the son of Jo'seph, which was the son of Jo'nan, which was the son of £-li'a-kim,

31 Which was the son of Me'le-4, which was the son of Me'nan, which was the son of Mat'ta-tha, which was the son of TTa'than . which was the son of David,

(2) David to Abraham

32 Which was the "son of Jes'se, which was the son of 6'bed, which was the son of B6'6z, which was the son of Sai'm6n, which was the son of Na-as'son,

33 Which was the son of A-min'a-dab, which was the son of Aram, which was the son of Es'rom, which was the son of Pha'res, which was the son of Ju'dd,

34 Which was the son of Ja'-cob, which was the son of i'§aac, which was the son of

(3) Abraham to Adam

A'bra-him, which was the son of Tha'rd, which was the son of Na'chor,

35 Which was the son of Sa'-ruch, which was the son of Ra'gau, which was the son of Pha'lec, which was the son of He'ber, which was the son of Sa'ld,

36 Which was the 'son of C3-i'nan, which was the son of Ar-phax'ad, which was the son of S6m, which was the son of No'e, which was the son of La'mech,

37 Which was the son of MS-thu'sa-ia, which was the son of £'n6ch, which was the son of Ja'red, which was the son of MA-le'le-el, which was the son of Ci-i'nan,

38 Which was the son of £'nos, which was the son of Seth, which was the son of ^Ad'am. whichwas </ie son of God .

4 The temptation of Jesus (Mc. 4:1, refs.)

AND Je'§us being *full of the ■ Ho'ly Ghost returned from Jor'dan, and was led by the Spirit into the wilderness,

2 "Being forty days tempted of the devO, And in those days he did eat nothing: and when they were ended, he afterward

mungered.

3 And the devil said unto him, If thou be the Son of God, command this'stone that it be made bread.

always begins with the man himself and goes backward as far as can be, but in a royal line, as in Mt. 1, it begins at the source of the dynasty and ends with himself. The names of persons from Joseph back to Zorob-abel(v 23-27) are not in the O.T. because they Uved between its close and the birth of Christ

Various measures of the Spirit are spoken of (Num. 11:16-25; 2 Ki. 2:9; Lk, 1:17; Jn, 3:34, note)

h Being tempted for the 40 days, hence many temptations during this time. See notes on .Mt. 4:1-11

i Stones of flint and limestone on the mountains of Judea resemble the hard loaves baked by the people (Mt. 7:9)

a The real son of Salathial(Ezra 3:8: 5: 2: Neh. 12:1; Hag, 1:1, 12-14: 2:2. 23). In 1 Chr, 3:19 Pedaiah Is Usted as the father of ZerubbabeL This or any other seeming contradiction in genealogies maybe cleared up in several ways:

1 Salathialand Pedaiah could be the same person, for many Bible characters had several names

2 If they were brothers. Zexubbabel could be the real son of Salathial, as stated in Mt. 1:12 and the scriptures above, and be the legal son of Pedaiah when the real father died (Dt. 25:5-6)

3 Zembbabel could have been the son-in-law of Pedaiah, as Joseph was of Heli (see notes t and u, v 23), and as Salathial was the son-in-law of Neri (v 27), He was the real son of Jechonias (uu 1:12; 1 Chr. 3:17)

4 Sometimes the O. T. names are spelled differently in the N, T, Cp, V 32-38 with the names in Ruth 4:18-22: Gen, 5; 11; 38

5 Sometimes a family name was kept aliveby the girl who would retain her own name instead of changing to the name of the husband (Ezra 2:61)

One thing is certain, if there had been the least flaw in the claim and genealogy of Christ through Joseph and Mary, the Jews and the heathen would have found it and brought it to everybody's attention. This is proof enough that the genealogy was indisputable then as it is now

b Both thePavidic Lines - that of Solomon and Nathan - unite in Zembbabel by the marriage of Salathial to the daughter of Neri of Nathan's line. Neri no doubt died without male issue, the two branches of David were thus united in Zembbabel and Christ became the heir to the blood rights and privileges of the whole house of David,

c The line of Nathan, the elder brother of Solomon (1 Chr. 3:5), is not mentioned in O. T. scriptures as much as the Line of Solomon, so we shall pass over all these names, which are listed in the Index.

d For these names of v 32-38 see Ruth 4:18-22: Gen. 5; 11; 25; 29; 30; 38. Some of the names will be spelled differently here, but they will be recognized easily by comparison,

e Here is another exampleof a manbe-ing the son-in-law of, or of a man having a different name. The Cainan here may be the Salah of Gen, 11:12-16. If not, then son-in-law is meant f Adam, which was of God by creation and who was the only man that could be of God in this sense. All others are born of men, God gave man and all animals power to reproduce themselves and He is no more the father of any man, than He is the father of the animals when they are reproduced (Gen, 1:20-28), It is true that God speaks of forming Jeremiah (1:5), Israel (Isa, 43:1; 44:2), and others in the womb, but this must be understood in the sense of making the law of reproduction causing all reproductions since the original ones were formed and given this power, God made the eternal law of natural and spiritual reproductions, but each reproduction is an off-spring of the immediate parents and not directly a creation of God in each act, God made the laws, but He is not responsible for their execution

g This is a word used to describe the anointing of the Holy Spirit upon men in various measures. In Christ's case He received the Spirit without measure or in all fulnessfjn. 3:34; Acts 10: 38). In the case of others in O. T. times they received the Spirit by measure and were thus full or filled with that particular gift, measure, or ability(Ex. 28:3; 31:3; 35:31; Dt. 34: 9: .Mic. 3:8: Lk. 1:15-17, 41, 67). Men were filled after Pentecost (Acts 2:4: 4:8, 3rr5T3-8; 7:55:9:17; 11:24; 13:9, 52), buffUled with all the ful ness of God" (Eph. 3:19: Rom, 15:29).

ST. LUKE 4

The temptation of Christ

Jesus preaches at Nazareth

61

a Quoted from PL 8:3

b Satan is now the pseudo-ruler of the world (Jn. 12:31; 2 Cor. 4:4; Rev. 13: 2, 7; Eph, 2:1-3), but it is not true that he can give it to anyone he wants to, for this is God's power only (Dan. 2:20-22; 4:17, 25, 32-36; 5:23-31)

c This has to be done repeatedly (Mt. 16:23; Jas, 4:7; 1 Pet. 5:8-9; Eph. 6: 10-18) d Quoted from Dt. 6:13; 10:20

e This was 700 ft. above the Kedron valley or about half as Mgh up as the Empire State Building

f Misquoted from Ps. 91:11-12

g Gr. diaphulasso, thoroughly protect. Occunonly here. To claim this promise one need not tempt God or com* mit suicide as Satan tempted Christ to do

h Quoted from Dt. 6:16

i All the temptations of this series of three - for a season, then he returned to tempt Him along the same lines, only in a different order and under different circumstances. See notes on Mt. 4:11

j Confirming the fact that He went out in the power of the Spirit and that He lived and walked jji^the Spirit for 40 days. See v 1

k Fulfilling the prophecy of His ministry of great light in the darkness of Galilee (Isa. 9:1-2; Mt. 4:12-25)

1 Gr. pheme. report, spread of news (Mt. 9:26), Not the same word iov 37, which means report like a noise, or a roar like the sea waves m See note e, Mk, 1:21

n This refers to His position in Hishome synagogue. It was customary every sabbath for 7 persons to read: a priest, a Levlte, and 5 ordinary Israelites

o It was the custom that all readers of Scripture stand while reading and praying. This was a mark of respect to God and His //ord (1 Ki. 8:14, 22, 55; Neh, 8:4-7; 9:2-4; Lk. 4:16; 18: 11; Mk. 11:25)

p Gr. form of Isaiah. Some modern critics argue that Isaiah wrote only chs. 1-39 and another man wrote chs. 40-66 of Isaiah after the exile. But out of 21 times Isaiah Li mentioned, 11 times the latter portion and 10 timesthe former portion are quoted by Jesus as being written by Isaiah. See Summary of Isaiah.

q The prophetic books were in single volumes with the exception of the 12 , minor prophets

r 2nd O. T. prophecy fulfilled in Lk. ' (4:18-19; Isa. 61:1-2). Next, 7:27

s The Spirit upon one indicates His moving one to do some supernatural work (Num. 11:17-29; 24:2; Judg. 3: 10; 6:34; 11:29; 14:6, 19; 15:14; 1 Sam. 10:6. 10: 11:6; 16:13; 19:20-23; 2 Chr. 15:1; 24:20). Not an example is given of the Spirit coming upon o ne who remained powerless to do what he was called to do

t 2fold ministry of the Messiah : 1 Anointed to preach:

(1) The gospel (gooa news) to the poor (the destitute, needy)

(2) Deliverance to captives in sin, sickness, and death (Acu 10:38; Eph. 4:8-10; Heb. 2:14-15) ■

(3) The acceptable year or period | typified by the year of jubile when' libaty was proclaimed to all people on the day of atonement (Lev. 25:8-13). When the atonement of Christ Is fully embraced, the sick, sinful, helpless, and needy afe restored health, holiness, power, and prosperity, and full dominion over Satan and membenhip and communion in God'i family

2 Anointed to heal:

(1) The broken in heart, mind, soul, and body (Acts 10:38^

(2) The blind in body, soul, and spirit - those in darkness (Mt. 4:16; Lk. 1:79; 2:32; Jn, 1:4-9; 3:16-21; 8: 32; Acu 26:18; CoL 1:13)

(3) The bruised, the completely

[►4 And Je'gus answered him,

saying, It is written .That man

shall not live by bread alone,

I but by every word of God!*

I 5 And the devil, taking him

! up into an high mountain,

shewed unto him all the king-

1 doms of the world in a moment

of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to "whomsoever I will I, give it.

7 If thou therefore wilt wor-, ship me, all shall be thine.

•8 And Je'§us answered and

said unto him, <^Get thee behind

me, Satan: for it is written.

1 "Thou shalt worship the Lord

thy God, and him only shalt

i thou serve.

! 9 And he brought him to Je'-' ry's4-l§m, and set him on 'a

pirmacle of the temple, and said j unto him, If thou be the Son of

God, cast thyself down from i hence: >10 For it is written .^He shall

give his angels charge over

thee, tolceep thee:

►11 And in their hands they

shall bear thee up, lest at any

time thou dash thy foot against

a stone.

•12 And Je'§us answering said

imtohim. It is said. "Thou shalt ^ I not tempt the Lord thy God. 13 And when the devil had

ended 'all the temptation, he I departed from him for a season.

V Ministry and teaching of Jesus (Mt. 4:12; Mk, 1: 14; Jn, 1:35)

1 Begins ministry inGali-lee (Mt. 4:12; Mk. 1:14)

' 14 •" And Je'gus 'returned in the power of the Spirit *into Gil'i-lee: and there went out a'fame of him through all the region round about.

2 First sermon in His home town. (See His second visit,

j. Mk. 6:1-6)

15 And he taught in"^eir synagogues, being glorified of all.

16 *" And he came to Niz'a-reth, where he had been brought up: and.* as his custom was , he went into the synagogue on the sabbath day, and "stood up for

j to read.

I 17 And there was delivered unto him the book of the prophet i^-sa'ias. And when he had opened 'the book, he foimd the place where it was written,

*18 'The Spirit of the Lord 'is upon me, because he 'hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at

liberty them that are bruised^ ►19 To preach the acceptable' year of the Lord. [

20 And he "closed the book, and he gave it again to "the minister. and"^at down. And ' the eyes of aU them that were j in the synagogue were fastened

on him. i

21 And he began to say unto them, ' This d ay is this scripture| fulfilled in your ears. :

22 And all bare him witness, i and wondered at the gracious words which proceeded out of his mouth. And they said,"Is : not this Jo'seph's son? I

23 And he said unto them. Ye' will surely say unto me this! proverb. "^Physician, heal thyself : whatsoever we have heard done in Ca-per'na-um, do also' here in thy country.

24 And he said, Verily I say unto vou.' ^o prophet is accepted in his own country. i

25 But I tell you of a truth,, many widows were in I§'ra-el, in the days of E-li'as, when the heaven was shut up three years' and six months, when great famine was throughout all the land; i

26 But unto none of them was| 'E-li'as sent, save unto SH-rep'tS, a city of Si'ddn, unto a woman that was a widow.

27 And many lepers were in I§'ra-el in the time offil-i-se'us the prophet; and none of them was cleansed, saving Na'a-man the Syr'i-an. |

3 Effect of His sermon: 2nd I attempt to destroy Jesus (Cp. Mt, 2:16; 26:3,ref3,)

28 And all they in the synagogue, when they heard these things, were* fiUed with wrath.

29 And rose up, and thrust him out of the city, and led him unto the*brow of the hill whereon their city was built, that they might cast him down headlong.

30 'But he passing through the midst of them went his way,

4 Makes Capernaum His headquarters (Mt, 4:13; j Mk. 1:21) I

31 And came down ttv'Ca-per'-na-iim, a city of Gil'i-lee, and taught them on the sabbath days. I

32 And they were astonished at his doctrine: for *his word was with power .

5 Jesus casts out an unclean spirit (Mk. 1:23) ,j

33 *■ And in the synagogue there was a man, which had a spirit of an' imclean devil, and cried out with a loud voice,

34"Saying, Let us alone; what have we to do with thee, thou Je'§us of Naz'a-r6th? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Je'§us rebuked him, | saying, -Hold thy peace, and

come out of him. And when the devil had "thrown him in the midst, he came out of him, and'^urt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he conmiandeth the imclean spirits, and they come out.

37 And the'fame of him went out into every place of thei cotmtry round about. \

crushed and shattered in life, the oppressed and broken(lsa. 58:6-14; NQi. ■5:1-20; Lk. 13:16)

u Rolled up the scroll

V Ministen in synagogues were called chazan and bote no resemblance to those in churches today. They were the lowest servants

w See note s, Lk. 2:46

enter men, leave them, and cause

physical maladies 0 Gr. rhipto. a medical word for convulsions (v 35; 17:2; Mt. 9:36; 15:30;

27:5; Acts 22:23; 27:19, 29^ p Gr. blaptp. a medical word opposed

to benefit (Mk, 16:18) q Gr. echos. a noise, like the sea waves

roanng. Only here and in Acu 2:2

and Heb. 12:19

a This claim was startling and His words amazing. They had never heard such words from Him in the 30 years He lived among them

b Question 11. Next, v 34

c See Gen. 50:2, note

d This hasbeen verified numerous times in history by the propheu (Lk. 11:50; Heb, 11:4-40)

e EUjah(l Kl, 17:1-18:46: Jas. 5:17)

f Elisha(2 Ki. 5:1-27)

g Cause of wrath 2fold;

1 Jesus "the home town boy" classing Himself with Elijah and Elisha, whom they considered to be the greatest of propheu

2 The reference to God's blessing on the heathen, whom they despised and considered unworthy of sharing with them in the divine favor

50 thing which have filled men:

1 Violence (Gen. 6:11; Mic. 6:12)

2 Food (Ex. 16:12; Mt. 14:20)

3 Spirit (Ex. 28:3; Lk. 1:15-67)

4 Wisdom(Ex. 35:35: Lk.2:40; 4:1)

5 Good things (Ps. 104:28)

6 Contempt and scom(Ps. 123:3-4)

7 Wicked devices (Pr. 1:31)

8 Mischief (Pr. 12:21)

9 Own ways (Pr. 14:14)

10 Own words (Pr, 18:20)

11 Indignation (J er. 15:17; Acts 5:17)

12 Binemess (Lam. 3:15)

13 Reproach (Lam. 3:30)

14 Drink (Ezek. 23:33; Hag. 1:6)

15 Shame (Hab. 2:16)

16 Wrath (Lk. 4:28; Esther 3:5)

17 Fear(Lk. 5:26)

18 Madness (Lk. b:ll)

19 Sorrow (Jn. 16:6)

20 Wonder (Acu 3:10)

21 Envy (Acu 13:45)

22 Joy fActs 13:52; 2 Tim. 1:4)

23 Contusion (Acu 19:29; Job 10:15)

24 Unrighteousness (Rom. 1:29)

25 Knowledge (Rom. 15:14)

26 Comfort (2 Cor, 7:4)

27 Righteousness (PhiL 1:11) 25 Company (Rom. 15:24)

29 TalkOob 11:2)

30 Trouble (Job 14:1; Ps. 88:3)

31 Sins (Job 20:11; Rom. 1:29-32)

32 Cuning-biaemess (Rom. 3:14)

33 Bribes (Ps. 26:10)

34 Heaviness (Ps. 69:20)

35 Divine fury (Jer. 6:11)

36 Power (Mic. 3:8; Acu 6:8)

37 Lies and robbery (Nah. 3:1)

38 Extortion-excess (Mt. 23:25)

39 Dead men's bones (Mt. 23:27)

40 Hypocrisy-iniquity (Mt. 23:28)

41 Leprosy (Lk. 5:12)

42 Ravening-wickedness (Lk. 11:39)

43 Grace and truth (Jn. 1:14)

44 Faith (Acu 6:3-8)

45 Good works (Acu 9:36)

46 Subtilty-mischief (Acu 13:10)

47 Goodness (Rom, 15:14)

48 Heaviness (PhiU 2:26)

49 Light (Lk. 11:34-36)

50 Darkness fLk. 11:34-36)

h Edge. Nazarem is built on the lower slopes of a hill, overlooking a green upland plain. The hill rises immediately behind the houses in abrupt cliffc, some of them 20 to 40 ft, high

i Doubtless their eyes were holden, as in Lk. 24:16, or they were divinely helpless, as in Jn. 18:6

j See note. Ml. 11:23

k His doctrine was one of authority (Mt. 7:28-29)

1 Gr. akarthartos. impure, lewd, or fouL Used 24 times of demons (Ml. 10:1; 12:43; Mk. 1:23-27; 3:11, 30; 5:2-13; 6:7: 7:25; 9:25; Lk. 4:33-36; 6:18; 8:29; 9:42; U:24; Acts 5:16; 8: 7: Rev. 16:13; 18:2). It is used only 2 times of man (1 Cor, 7:14; Eph. 5:5)

m Questions 12-13, Next, 5:21. Demons know Jesus to be the Holy One of God as well as they know their fate to be one of torment for their sins. They also know the time of their torment implying knowledge of God's eternal plan (v 34; 8:28; Mt, 8:29; 25:41)

n Be muzzled or speak no more, proving demons are intelligent beings capable of speech, and obedience, and can

ST. LUKE 5 Draught of fishes and other miracles Jesits preaches and heals at Capernaum

a Literally, oppresseU by the fever, as in Acts 28:8

b To indicate His fearlessness of infectious diseases and complete power over them, as a conqueror over a fallen foe

c When the sabbath was ending they felt free to bring the sick to be healed. Healing was considered work(Lk. 13:14)

d Note h, Mt. 8:3; note c, Mk. 16:18

e See note b, ML. 13:58 of O. T.

f See Demons or unclean spirits , p. 632

g Demons acknowledged that He was the Messiah or Christ, but Jesus refused their testimony, lest He should be accused of being in league with them andof accepting testimony from Satan who sought to discredit His work and doctrine

h Christ had healed multitudes since the sunset, perhaps working all the night before He was through with the last case (v 40-42). He now sought seclusion in a desert place to rest, but there was no rest for such a miracle worker as long as His fame went out and sick were brought to Him. What a contrast between Him and some of His modem followers who shun desert places and go to any length seeking crowds by flashy advertising, false claims, and fantastic theories and sensationalism

i Gr. katecho, to hold fast, restrain, hinder (v 42; 8:15; 14:9; Mt. 21:38; Jn. 5:4: Acts 27:40; Rom. 1:18; 7:6; 1 Cor. 7:30; 11:2; 15:2; 2 Cor. 6:10; 1 Th. 5:21; 2 Th. 2:6; Ph'm 13; Heb. 3:6, 14; 10:23). They sough: to monopolize

His time and localize His works, but His mission was to go about His Father's business reaching as many as possiblefLk. 2:49; Acts 10:38)

j The preaching of the kingdom of God is always with power worthy of a divine mission if it is divinely backed (Jn. 5:36; 9:4; 10:38; 14:11). Christ was not the only one to confirm His fnission by divine powers. Paul declared that "the kingdom of God is not in word, but in power" (1 Cor. 4:20; Rom. 15:18-19, 29: Heb. 2:3-4)

k See note e, Mk. 1:21

1 This is always a sign of a true gospel revival and when this is lacking in any church the program is mainly human

m Called also Sea of Tiberias (Jn. 21: 1), Sea of Chinnereth (Num. 34:11; Dt, 3:17; Josh. 12:3; 13:27), and Sea of Galilee(Mt.4:18; 15:29; Mk. 1:1S: 7:31)

nTwo fishing ships at anchor, that is, two particular ships belonging to Peter and his partners, not the only two ships nearby, for it is stated by some authorities that there were as many as 4, 000 ships on Galilee at this time

0 Asked^ not the same word as making a petition to God in v 16. It means here merely a request p See notes, Lk. 2:46 qA hauL From the old Anglo-Saxon word drag-an. meaning what is drawn r Gr. Epistates, a Superintendent, Com manaer, not merely a teacher, but one who has authority. See note 1, Lk. 9:38. Peter acknowledged Christ as the master of the fish and the sea (Ps. 8). He confessed his failure . j a whole night's work, but obeyed the Master when He gave the word. The result was such a great haul of fish that the net began to break and the ships began to sink s James and John were partners with Peter and Andrew (v 10)

Instances of joy in the N.T. (2:10):

1 The magi (Mt. 2:10)

2 Elisabeth (Lk. 1:41-45)

3 Mary(Lk. 1:46-56)

4 Zacharias (Lk. 1:64-79)

5 Shepherds (Lk, 2:20)

6 AU people (Lk. 2:10)

7 The seventy (Lk. 10:17)

8 Father and servants (Lk. 15:24)

9 Angeb at repentance (Lk. 15:10)

10 Zacchaeus (Lk. 19:6)

11 At triumphal entry (Mt. 21:9)

12 At the resunection (Mt. 28:8)

6 Peter's mother-in-law healed (Mt. 8:14; Mk. 1:

29; 1 Cor. 9:5)

38 ^ And he arose out of the sjmagogue, and entered into Si'mon's house. And Si'mon's wife's mother was^taken with a great fever; and they besought him for her.

39 And he'^tood over her, and rebuked the fever; and it left her : and immediately she arose and ministered unto them.

7 Demons cast out: many healed (Mt. 8:16; Mk, 1:32)

40 • Now '^when the sun was setting, all they that had any sick with divers diseases brought them unto him; "and he laid his hands on 'everv one of them, and healed theia.

41 And devils also came out of many, drying out, and saying. Thou art Christ the Son of God. And he rebuking them suffered them*not to speak:

for thev knew that he was Christ.

8 Second tour of Galilee (Mt, 4:23; Mk. 1:38, Cp. Mt. 9:35)

42 And'■when it was day, he departed and went into a desert place: and the people sought him, and came imto him, 'and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the 'kingdom of God to other cities also: for therefore am I sent.

44 And he preached in Hhe synagogues of Gil'i-Iee.

49

CHAPTER 5

9 Jesus preaches from a borrowed ship

AND it came to pass, that, as ■ the people pressed upon him' to hear the word of God. he stood by the"1ake of Gen-nes'a-r6t,

2 And savr'^o ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Si'mon's, and^prayed him that he would thrust out a little from the land. And he^sat down, and taught the people out of the ship.

10 Jesus pays for the use of the ship with a miracle

4 Now when he had left speaking, he said unto Si'mon, Launch out into the de_ep, and let down yoiir nets" for 'a draught.

5 And Si'mon answering said unto him, "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their 'partners, which were in

the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

llCall of Peter, Andrew, James and John (Mt. 4: 18; Mk, 1:16)

8 When Si'mon Pe'ter saw it, he fell down at Je'§us' knees, saying,"Depart from me; for*! am a sinful man, C^Lord.

9 For he was'^astonished, and all that were with him,'at the draught of the fishes which they had taken:

*10 And so was also 'J4me§, and *J6hn, the sons of Zeb'e-dee, which were partners with Si'mon. And Je'gus said imto Si'mon,"Fear not; from henceforth thou shaft 'ca tch men .

11 And when they had brought their ships to land, thev 'for sook all, and followed him.

12 Jesus heals a leper (Mt.

8:1; Mk. 1:40)

12 *' And it came to pass, when he was in a certain city, behold a man* full of leprosy : who seeing Je'§us fell on his face, and 'besought him, saying. Lord." if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saving. "I will : be thou clean. And immediately the leprosy departed from him.

14 And he"charged him to tell no man: but go, and shew thyself to the priest, and"offer for thy cleansing, according «as M6'§e§ commanded, for a testimony unto them.

13 Jesus heals many: His fame spread abroad (Mk.

1:45)

15 But so much the more went there a 'fame abroad of him: and great multitudes'came together to hear , and to be healed by him of their'infirmities.

16 * And he "withdrew himself into the wilderness, "and prayed.

14 Returns to Capernaum: hesuLs a palsied man (Mt. 9:1; Mk.2:l. Cp. Jn.2:12)

17 And it came to pass on a certain day, as he was teaching, that there were Phar'i-see§ and "doctors of the law sitting by, which were come out of every town of Gal'i-Iee, and Jii-dae'd, and Je-ru'sa-lem: and the power of the Lord was present

to heal them

18 *' And, behold, men brought in a bed a man which was taken with a*palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Je'gus.

20 And when he ^saw their faith, he said tmto him, Man,

13 At His appearance (Lk. 24:41)

14 At His ascension (Lk. 24:52)

15 Whole church (Acts 2:46; 15:3)

16 Lame man healed (Acts 3:8)

17 New converts (Acts 8:8; 13:52)

18 Paul (2 Cor. 2:3; 7:4, 13)

19 All Christians (1 Pet. 1:8)

20 Christ (Heb. 12:2; Jn. 15:11)

8 Rain: life-giving and quickening power (Joel 2:23-32: Ps. 1:3; Zech. 10:1; Jas. 5:7; Hos. 6:3; 10:12)

9 Dew: refreshing and invigorating powertPT. 72:6; Hos, 14:5)

10 Gift: joyful, gracious, and Liberating power (Acts 2:38-39; 4:31-33; 2 Cor. 3:17-18; Heb. 1:9)

a This miracleof so many fish was more than Peter could bear without giving vent to his emotions and making proper confession b True conviction of sin has regard to one's state and standing; what one is and what he has done (Judg. 13:22; 1 Sam. 6:20: 2 Sam, 12:13; Job 4a4) c Acknowledged His deity (1 Cor. 12:3) d Astonishment and amazement followed Jesus wherever He went, for He was always doing the unusual e See note q, v 4 f See note r, Lk. 24:10 g See Summary of John h 16th N,T. prophecy inLk. (5:10. ful-

filled). Next, 5:35 i Gr, zogreo, to take alive, or capture. Used of Satan taking captive people who live in error (2 Tim. 2:26). Preachers are to take captive for God the souls of men who obey truth. Here soul winning is compared to capturing fish aUve j This is a requirement of the gospel (Mt. 19:27-30). It means a willingness to follow God regardless of the price. It never means to forsake responsibility. Even these men still retained theirownhomes, families, and responsibilities (1 Tim. 5:8). The main idea is to put God fint (Mt. 22: 37; Lk, 14:16-27) k Leprous all over his body 1 Gr. deomai, to supplicate, plead m This man believed that Christ could heal, but doubted His wiUingness to do so. This need never be doubted again for that is what Christ came to do (Jn. 10:10; Acts 10:38; Mt. 8:17; 1 Pet. 2:24) n This is what God says every time any child of His comes for the fulfillment of the promises (Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 15:7, 16; Heb. 11:6; Jas. 1:5-8). God's wiU is already made known. Now it is up to man to make his will in the matter of answered prayer known, God tells him to "ask what ye will, ,.what things soever ye desire," etc. and if man wants to stumble blindly over what God says, he should quit complaining of unanswered prayer o See note k, Mt. 8:4 p He wanted the priest to declare him whole and thus give testimony to God's power (Lev. 13 and 14; Mt. 8:4) q Ten times Moses is mentioned in Lk. (2:22; 5:14; 9:30, 33; 16:29, 31; 20: 28, 37; 24:27, 44) r Note q. 4:37 s Kept coming together in multitudes

to hear and be healed t Physical, mental or moral weakness

or flaws (note f, Mt. 8:17) u It is noticeable that Christ so many times sought freedom from the crowds. But they followed Him all the more. See Mt. 12:15: 14:13-35; 15:29-39; Mk. 3:7-12; Lk. 12:1; Jo. 8:59; 12:36 v See note p, 3:21

w Gr, nomodidaskalos. teachers of the

law. Only here; Acts 5:34; 1 Tim. 1:

7. They represented all parts of Jewry

X Gr. paraluomai. paralysed. See notes

on Mt. 9:2; Mk. 2:4 y The faith of the paralytic and those that brought him. No grounds to exclude the faith of the sick man

10 emblems of the Holy Spirit (3:16):

1 Fire: zeal and refining power (v 16: Isa. 4:3-4; Ps. 104:4; MaL 3:1-4; Jn. 2:17; Acts 2:3; Mt. 3:11)

2 Dove: gentleness, harmlessness, and comforting power (Lk. 3:22; Jn. 1:32-33)

3 Water: life-giving and infinite power (Jn. 7:37-39)

4 Wind: resurrection power 0n. 3: 8; Acts 2:2; Ezek. 37:9)

5 Oil: consecration and anointing power (Isa. 61:1-3: Heb. 1:9; Jas. 5: 14-16: Lk. 4:16-21; Ps. 45:7)

6 Seal: redemptive and keeping poweTfEph. 1:13; 4:30; 1 Pet. 1:5)

7 Earnest: ownership and guarantee power (2 Cor. 1:22; Eph. 1:13-14)

a This is the beginning of doubt and unbelief leading to critici«m b Questions 14-15. Next, t 22. They were ignorant of the fact that Jeiuswas one of the membcrB of the Dlvina. Trinity (Mt. 28:19; Jn. 1:1-2, 14; 1 Jn. 5:7). Regardiog roan's power to forgive sins, see ilote, Jn. 20:23 c Jesus knew their thDtights through the gifts of the Spirit which He possessed to the fiil (Jn. 3:34; Isa. 11:1-2; 1 Cor. 12:8-11) d Questions 16-17. Next, v 30. In that day it seemed easier to behealed, but today men think it is easier to be forgiven. But what is the truth? Cannot God do both today as then? e Note the immediate miracles in Lk. (1:64; 4:39; 5:13. 25: 8:44, 47; 13: 13; 18:43; 22:60) f Proving perfect healing g Amazement seized them all h See point g, 4:28 i Gr, paradoxa, anything unexpected or

contrary to what is usually seen j Roman tax collectors held in disrepute (Mt,5:4€; 9:10-11; 11:19; 21:31; Mk. 2:15-16). Repented when they heard the gospel (Mt. 21:32; Lk. 3:12; 7: 29). Matthew and Zacchaeus were chief ones of them to be saved (Mt. 9:9; 10:3; Mk. 2:14; Lk. 5:27; 19:1-10) k Called Matthew (Mt. 10:3; Mk. 2:14;

3:18; Lk. 6:15; Acts 1:13) 1 He was a custom-house officer ■n Both Matthew and Zacchaeus made

reception feasts for Christ (19:5-7) n The scribes and Pharisees of Galilee, as distinguished from those of Judea and Jerusalem (Mt. 15:1) o Murmuring is forbidden in Scripture (Ps. 37:1; 1 Cor. 10:10; Phil. 2:14: Jas. 5:9)

Examples of murmuring:

1 Cain (Gen. 4:13-14)

2 Rachel (Gen. 30:1)

3 Moses (Ex. 3:11, refs.)

4 Israelites (Ex. 5:19, refe.)

5 Korah (Num. 16:8-11)

6 Miriam and Aaron (Num. 12)

7 Job (chaps. 3, 6, 9, 10, etc.)

8 David (2 Sam. 6:8: Ps. 116:10)

9 Asaph (Ps. 73)

10 EUjah (1 Ki. 19:4-10)

11 Solomon (EccL 2:17-18)

12 Hezekiah (Isa. 38:10-18)

13 Jeremiah (20:14-18; Lam. 3)

14 Jonah (Jonah 4)

15 Jews (Lk. 5:30; Jn. 6:41-52)

16 Homosexuals (Jude 16) ? Question 18. Next, v 33. Since when

did this become a law^

q Gr. hugiaino. to be heal±y. A medic aTwordTTTlO; 15:27; 3 Jn. 2). Paul uses it in a moral sense (1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Tit. 1:9, 13; 2:1-2)

r Gr. kakos. sickly, depraved in nature, an evil condition

s Christ came to do 32 things:

1 Save from sins (Mt. 1:21)

2 3e king of the Jews (Jn. 18:37)

3 Fulfil the law (Mt. 5:17)

4 Call sinners to repentance (Mt. 9:13; Lk. 5:32; 13:1-5)

5 Bring division (Mt. 10:34-36)

6 Give rest (Mt. 11:28-30)

7 Save from destruction (Lk. 9:56)

8 Give life for the church (Eph. 5:26)

9 Redeem from iniquity (Tit. 2:14)

10 Seek and save thelost(Lk. 19:10)

11 Make a new covenant (Mt. 26:28; Heb. 8:6; 9:15)

12 Put away sin (Heb. 9:26)

13 Suffer for men(Jn. 12:27; 1 Pet. 3:18: 4:1-2)

14 Ransom men (Mt. 20:28: 1 Tim. 2:6)

15 Preach and heal (Lk. 4:18: Acts 10:38; Mt. 4:23-24; Mk.l:38)

16 Save the world, not condemn it (Jn. 3:16-18; 12:27)

17 Send fire on earth (Lk. 12:49)

18 Be salvation (1 Tim. 1:15)

19 Baptize in the Holy Spirit (Mt. 3:11: Jn. 1:31-33: 7:37-39)

20 Deliver from, evil (Gal. 1:4)

21 Bring judgment (Jn, 9:39)

22 Give abundant life (Jn. 10:10)

23 Bear sicknesses (Mt. 3:17: 1 Pet. 2:24; Isa. 53)

thy sins are forgiven thee.

21 And the scribes and the Phar'i-sees "began to reason, sajdng, "Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when^e'sus perceived their thoughts, he answering

said unto them,"What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? ►24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee. Arise, and take up thy couch, and go into thine house.

25 And'immediately he rose up before them, and 'took up that whereon he lay, and departed to his own house, glorifying God.

26'And they were all amazed, and they glorified God, and were* filled with fear , saying, We have seen 'strange things to day.

15 Call of Levi or Matthew (Mt. 9:9; Mk. 2:13-14)

27 ^ And after these things he went forth, and saw a'publican, named *Le'vi, 'sitting at the receipt of custom: and he said unto him, FoUow me.

28 And he left all, rose up, and followed him.

29 And Levi ""made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

16 Jesus answers the Pharisees (Mt.9:10; Mk. 2:15)

maketh a rent, and the piece that was taken out of the new agreeth not with the old. { 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and thp iMtUes shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also haviag dninkt eM wine straightway desireth wemi- ior hs saith. The old j^

CHAPTER 6

SO

30"But their scribes and Phar'i-sees "murmured against his disciples, saying, 'Why do ye eat and drink with publicans and sinners?

31 And Je'§us answering said tmto them. They that are^whole need not a physician; but they that are'sick.

►32 I *came not to call the righteous, but siimers to repentance.

17 Answers John's disciples (Mt. 9:14; Mk. 2:18)

33 ^ And they said unto hitri , 'Why do the disciples of J6hn fast often, and^make prayers, and likewise the disciples of the Phar'i-see§; but thine eat and drink?

^ 34 And he said unto them, 'Can ye make the children of the bridechamber "fast, while the bridegroom is with them? *35*But the days will come, when the bridegroom shall be taken away from them, and thenshall they fast in t hose days.

19 Jesus is Lord of sabbaths (Mt. 12:1; Mk.2:23)

AND it came to pass on'Hhe • second sabbath after the first, that he went through the com fields; and his disciples plucked the ears of*com, and did eat, rubbing them in their hands.

2 And certain of the Phar'i-sees said imto them,'Why do ye that which is not lawful to do on the sabbath days?

3 And Te'sus answering them said,"Hinc ye not read so much as this, v/hat Da'vid did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them. That the Son of man is^Lord

also of the ^sabbath.

18 Parable of garment and bottles (Mt. 9:16; Mk. 2:21)

36 • And he spake also a parable unto them; ^No man putteth a piece of a new garment upon an old; if otherwise, then both the new

20 Withered hand healedon the sabbath (Mt. 12:9; Mk. 3:1)

6 And it cajne to pass%lso on another sabbath , that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Phar'i-sees^watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 'But he knew their thoughts , and said to the man which had the withered hand, Rise up, ajid stand forth in the midst. And he arose and stood forth.

9 Then said Je'sus unto them, I will ask you one thing; 'Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And ^looking roimd about upon them all, he said unto the man, btretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were 'filled with

madness : and commimed one with another what they might do to Je'jus.

21 Twelve ordained (Mt. 10: 1; Mk. 3:13; Lk. 9:1. Cp. Mk. 6:7)

12 And it came to pass in those days, that he went out into a mountain to'"pray, and

24 Be a Ught to the world (Jn. 12:46^

25 Give eternal life (Jn. 17:3)

26 Minister to men (Mt. 20:23)

27 Bring grace and truth (Jn. 1:17)

28 Do God's wiU (Jn. 6:38)

29 Destroy Satan's work(l Jn. 3:8)

Continued, column 4 ^

y 2nd and 3rd parables in Lk. (5:36-39). ^^2>^^~^T39mey~iIIustrate the fact that the law and gospel cannot mix, that one rriust become a newcreatuie to partake of the gospel, aod that no man who is used to the old religion wiU desire the new wi thou t such ciiaa^e, for he is satisfied with the old

a These 6 words are from ouly one Gr. word deuteroprotos. the second-fiirst sabbath, the ordinary weekly sabbath following the special sabbath that began the feast regardless of what day of the week it fell on. That is, the feast of unleavened bread of 7 days always started on the 15th day of Nisan or April, regardless of what day of the week it was (Lev. 23:6-8). If it happened to be on Wednesday the regular weekly sabbath or the second sabbath of the feast would be 3 days later. The last day of the feast, being also a sabbath, or the third sabbath of the feast, would be on Tuesday or three days after the weekly sabbath. The 1st and 7th days of the seven day feast were special sabbaths and the regular weekly sabbath was between the two, being the second sabbath of the feast. That this was the weekly sabbath is clear fiom Mt. 12:1-8 b Wheat, not Indian corn c Question 21. Next, v 3. Jews themselves would do certain things on the sabbath such as circumcise a child, get an ox or an ass out of the ditch, etc. (Mt.l2:5, 11), but when it came to preserving human life that was forbidden (Lk. 6:6-11: 13:10-17) d Question 22. Next, v9. Christ rebuked their inconsistency concerning the sabbath by citing the act of David in breaking the law to preserve life (Ex. 25:30: 29:23-33; Lev. 8:12; 24:5-9 with 1 Sam. 21:3-6) e Gr. kuricK. owner.

Lord, and Master of the sabbath, for He wasthe one that gave it to Israel to commemorate their deliverance &om slavoy in Egypt(Dt. 5:15) f See Sabbath notes, p. 159, 191 g Also on another sabbath He had another controversy with the Jews about the sabbath (Mk. 3:1-7) h Kept watching, so as to find some occasion to destroy Him i He had the spLrimal gifts of knowledge and dlscemment(5:22:1 Cor. 12:4-11) j Qu^tions 23 and 24. Next, 6:32. This confirms the tme wiU of God on any sabbath or holy day. To hold to a rigid letter of the law when good can be done is not the true intent of law on thesabbath. Law is always for the best good of all, if it is just and holy. No day should lord it overman or put him under bondage, xMan should be lord of the sabbath and be free to do good on this day k Mark adds that He looked around with anger, being grieved with thehardness of their hearts. Having received no answer. He deliberately acted contrary to His best good, but for the best good of the helpless man. This kind of anger is godly and lawful, proving that the faculty itself is notsinful, nor is the use of it, if kept in the bounds of the law of God and sin is not committed (Eph, 4:26) 1 This good deed, just because of the time element, filled the religious crowd witii senseless rage. How often is this true in modem religion when some minor and traditional church law is broken m This is the proper thing to do after success to avoid being puffed up and to assure continued blessing, but all too often preachers fail to realize that they need God's help to stay humble and godly in success more than in failure

^ Com, from column 2

30 Be an example (1 Pet. 1:21)

31 Die for sins(lCor. 15:3: Gal. 1:4)

32 Purify unto Himself a peculiar people (Tit, 2:14)

t Quation 19. Next, v 34

u Many people do this and never pray. Cp. Mt. 6:5 withLk. 18:9-14

V Question 20. Next, 6:2. 1st parable in Lk. (v 34-35), illustrating Christ's presence with His disciples and His going away (Jn. 3:13). Next, v 36 w See notes on Ps. 69:10

X 17th N. T, prophecy inLk. (5:35, ful-fiUed and being fuLfiUed). Next, 6:20

ST. LUKE 6

Jesus instructs his disciples

a Comparing this with Lk. 9 and Mk, 3: 13-19 with 6:7-13 it would seem that this calling to apostleship was sometime before they actually went forth

b See the 4 lists of apostles (Mt. 10:2-4; Mk. 3:16-19; Lk. 6:14-16; Acts 1:13)

c See Peter in Index

d See note 1, Mt. 4:18

e See note o, Mt. 4:21

f See John in Index

g One of the 12 apostles (Mt. 10:3; Mk. 3:18; Acts 1:13). Call of (Jn. 1:43). Brings Nathanael to Jesus (Jn. 1:45-50). A brother of Nathanael (note n, V 16). Assists in caring for the multitude (Jn. 6:4-7). Brings Greeks to Jesus (Jn. 12:20-22). Asks Jesus to show the Father (Jn, 14:8-13) See note v, Mt. 10:3 See Matthew in Index See Thomas, p. 121 See note r, LlC 24:10 One of the 12 apostles, called "the Canaanite" (Mt. 10:4; Mk. 3:18) and "Zelotes" (a fanatic, a member of a Jewish party that rebelled against the Romans; v 15; Acts 1:13). Tradition says that he was killed by crucifixion in Syria. He is supposed to have been a brother of James, Matdiew, and Judaj

m The same as Lebbaeusand Thaddaeus (note z, Mt. 10:3)

n Supplied by the translators, but necessary to make sense. Note the sets of

brothers among the apostles:

1 Peter and Andrew (Mt. 4:18)

2 James and John (Mt. 4:21)

3 Philip and Bartholomew or Nathanael 0n. 1:43-51)

4 James and Judas (not Iscariot) and perhaps Matthew (Mk. 2:14; Lk. 6:16; Acts 1:13). This Judas is called Leb-baeus and Thaddaeus (Mt. 10:3; Mk. 3:18).SimonZelotes wasalso abrother of James and Judas according to tradition

o Judas Iscariot is mentioned last in all 3 lists of apostles before he fell (Mt. 10:4; Mk, 3:19; Lk. 6:16)

p This is always emphasized in connec-uon with Judas Iscariot. He has been and will always be referred to as the chief traitor of all ages among men

q Came down from the mountain where He had prayed aU night without rest, but He was fit for another day's work of healing the sick

r Gr. ochleo, to mob, beset, harass (Acu 5:16)

s See note 1, Lk. 4:33

t Gr. dunamis. See note i, 2 Pet. 1:3

u There was not one failure of Jesus to heal any person whom He undertook to heal (note b, Mt. 13:58)

V i 8th NT. prophecy in Lk. (6:20-26, unfulfilled). Next, 8:16. This is not Luke's version of the sermon on the mount of Mt, 5-7, but a repetition of somethings in a different form and at a different time and place. This was spoken while He stood in the plain (v 17), while Mt. 5-7 was spoken while He sat on a mountain. Christ taught for 3 to 4 years so it was natural to repeat some things or restate them

w 4 classes to be made happy in the future (v 20-23):

1 The poor (v 20; Mt. 5:3)

2 The hungering (v 21; Mt. 5:6)

3 The weeping (v 21; Mt. 5:4)

4 The hated (v 22; Mt. 5:10-12)

X Try this under trial and see how high you jump and how joyful you really are because of being hated, rejected, and slandered

y Rewards are promised in both testaments (Ps. 19:11; 58:11; 91:8; Pr. 11: 18; Isa. 40:10; 62:11; Mt. 5:12; 6:1-18; 10:41-42; 16:27; Mk. 9:41: Lk. 6: 23, 35; 1 Cor. 3:8-15; 9:17-18; Col. 2:18; 3:24; 2 Tim. 4:14; Heb. 10:35; Rev. 11:18; 22:12)

z 4 kinds of persecution:

1 Haued (v 22; 1 Ki. 18:4; 22:8)

2 Separation by excommunication (v 22; Jer. 12:9-11)

3 Reproaches (v 22; 1 Ki. 22:24-28; 2Chr. 36:16; Neh. 9:26)

4 Sufferings (v 22; 2 C'.ir. 24:20-22; Mt. 23:34-361

continued all night in prayer to God.

13 *" And when it was day, ha tailed unto him his disciples; and of them he chose ^ twelve, whom also he named apostles;

^14'^Si'mon, (whom he also named Peter,) and "An'drew his brother, 'James and 'John, ^hil'ip andfiBar-thoro-mew,

15 'Mat'thew and 'Th6m'as, "Jame§ the son of Al-phae'us, and'Si'mon called Ze-16te§,

16 And'^u'das the"brotheT of James, and "Ju'das Is-car'i-ot, which also was the'^aitor.

22 Jesus heals multitudes (Mt. 12:15; Mk. 3:7)

17 •" And he came'down with them, and stood in the plain .

the other; and him that taketh away thy "cloke forbid not to take fAy*coat also. •30 t^ Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

(5) The golden rule (Mt.7:12)

•31 "And as ye would that men should do to you, do ye also to them likewise.

32 Tor if ye love them which love you, what thank have ye? for sinners also love those tliat love them.

33 And if ye do good to them which do good to you, what thank have ye? for sirmers also do even the same.

34 And if ve lend to them of whom ye hope to receive, what thank have ye? for sirmers also lend to sinners, to receive as much again.

and the company of his disciples, and a great multitude of people out of all Ju-dae'i and Je-ru'sS-lem, and from the sea coast of Tyre and Si'don, which came to hear him, and to be healed of their diseases; 18 And they that were'vexed «35 /gyt ipye yg your enemies.

(6) Four laws of mercy

with'unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went 'virtue out of him, "and healed them all .

23 Partial repetition of the

sermon on the mount

(1) Four beatitudes (Mt.5: 3)

♦20 • And he lifted up his eyes on his disciples, and >'said, Blessed be ye poor: for yours is the kingdom of God.'« ►21 "Blessed are ye that hunger now: for ye shall be filled Blessed are ye that weep now for ye shall laugh. ►22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake ►23 Rejoice ye in that day ,*and leap for joy : for, behold.yyour reward is great in heaven: for in the^like maimer did their fathers imto the prophets.

(2) Four woes (Mt. 23:23)

24 "But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full 1 for ye shall himger. Woe imto

and do good . and *lend. hoping for nothing again; and"your reward shall be great, and ye shall be the children of the Highest: for he is 'kind unto the unthankful and to the eviU •36 Be ve therefore'merciful.

ye

you that laugh now! for shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

(3) Four laws of love (Mt. 5:38)

•27 • ' ^ut I say unto you which hear, Love your enemies, do good to them which hate you,

•28 Bless them that curse you, and pray for them which de-spiterully use you.

(4) Four laws of retaliation (Mt. 5:38)

• 29 And unto him that smiteth thee on the one cheek oger also

as your Father also is merciful

(7) Four laws of justice (Mt. 7:1)

•37 ' ^Tudge not, and ye shall not be judged: condemn not. and ye shall not be condemned: forgive, and ye shall be 'forgiven:

► 38 Give, and it shall be given tmto you; good measure, press ed down, and shaken together, and running over, shall men give into your'^osom. For with the same measure that ye "mete withal it shall be measured to you again.

(8) Warning against following blind leaders (Mt. 15:1)

39 And he spake a parable unto them, "Can the blind lead the blind? shall they not both faU into the ditch?

(9) Goal of every believer (Mt. 5:48; 10:24; 1 Jn. 3:7; 4:17)

40 The disciple is nofabove his master: but every one that is perfect shall be as his master

(10) Warning to mote hunters (Mt. 7:1; Rom. 2: 1; Jas. 5:16)

41 And ^ whv beholdest thou 'the mote that is in thy brother's eye, but perceivest not 'the beam that is in thine own eye? •42 Either how canst thou say to thy brother. Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt

I 4 classes to be punished:

1 The unrighteous rich (v 24: Jas. 5)

2 The greedy and covetous (v 25; 12: 15-21; 1 Tim. 6:9)

3 The pleasure seeker(v 25; 2 Tim. 3; 1 Jn. 2:15-17)

4 The man-pleaser(v 26; Gal. 1:10; Jn. 12:43)

I See notes on Mt. 5:39-48

parable in Lk. (6:41-42), iUustrating getting rid of our own faults before attempting to get rid of those of others; and showing the faults of others are not nearly as bad as our own. Next, v 43 A spUmer or particle of dust A log, tree trunk, telephone pole, A person who cannot see a telephone pole certainly cannot see a tooth piqk

a An upper or outer garment worn when

traveling or not at work b A vestcoai worn under the cloak c This tefen to the tax-gatherers and soldiers who commonly spoiled the people by making demands for their goods. Suffer that which is forcefully taken away, lest you provoke them to spoil you more. Of these were merciless creditors who would even sell the clothes, beds, and tools of a poor man to getwhat they could (Mt. 18:25, 28-30, 34). It was a custom for king's messengers and soldiers to take what was necessary in the performance of their task. They could demand goods, animals, and even the owners to accompany them if they desired (Mt. 5: 41). To refuse was an insult totheking

d see The golden rule , p. 65

e Questions 25-27. Next, v39. Here we have cEnst's threefold interpretation of the golden rule

1 Love because of a different principle ^om that of sinners

2 Do good on a different basis from that of sinners

3 Lend with a different motive from that of sinners

In fact, the 4 laws of love (v 27-28), the 4 lawsof retaliation (v29-30), the 4 laws of mercy (v 35-36), and the 4. laws of justice (v 37-38) are all interpretations of the golden rule. These sum up the rif^teousness of the law, the prophets, and the gospel

f Note how the laws of love, doing good, and lending of v 32-34 are repeated and how the law of mercy is added to them (v 35-36)

g See Lending , p. 65

h Two blessings for obedience lo the laws of V 27-38:

1 Great reward (v 35; 6:23)

2 Sonship with God (v 35)

i Gr. chrastos. morally good, kind, generous. A fruit of the Spirit (Gal. 5: 22-23). Commands to be good (Lev. 19:34; Lk. 6:35-36; Rom. 15:1-5; GaL 6:10; Eph. 4:32; Col. 3:12-14; IPet. 3; 8; 4:8; 2 Pet. 1:7; 1 Jn. 3:17-18) Examples of goodness: lGod(v35; Ps. 25:8; 107:1)

2 Jesus (Acts 10:38)

3 Pharaoh to Jacob (Gen. 47:5-6)

4 Rahab to spies Oosh. 2:6-16)

5 David to Saul (1 Sam. 24)

6 Ahab to Ben-hadad(l Ki. 20:31)

7 Joseph to Mary (Mt, 1:19)

j Gr. oiktitmon, merciful, compas-sionate (v 36; Jas. 5:11). Such a man easily forgets injuries; forgives without being asked; and continues good in spite of ingratitude. Promises are many to the merciful (Mt. 5:7; CoL 3:12-13; Jas. 2:13; Ps. 18:25; Pr. 3: 3-4; 11:17; 14:21-22, 31; 21:21; Hos. 12:6; Mic 6:8)

Examples of mercy:

1 God (v 56; 18:13-14; Ps. 103:13)

2 Jesus (Mt. 9:36; 14:14)

3 Jailer to Joseph (Gen. 39:21-23)

4 Joshua to Rahab (Josh. 6:25)

5 David to Saul (1 Sam. 24:10-17)

6 Master to servant (Mt. 18:27)

7 Kings of Israel (1 Ki. 20:31) k Mt, 7:1-5; Rom. 2:1-3; 14:4

1 Mt. 6:14-15; Mk. 11:25-26 m Used many times in Scripture of folds of garments as they extend beyond and droop over die girdle. It was used to carry children (Num. 11:12), lambs (2 Sam, 12:3), and many other things (Pr. 17:23; 21:14; 2 Ki. 4:39). Used in a figurative sense of inward lifeand feeUngsdob 31:33; Ps. 79:12; 89:50). In Lk. 6:38 it means double rewards for doing good

n Anglo-Saxon for measure

o Questions 28-29. Next, v 41. The 4th parable in Lk. (6:39), fllustratingspir-itual blindness and destruction. Next, V 41. Cp. Mt. 15:14; Isa. 56:10

p To be above Him is more than enough; to be as He was is enough (Mt. 10:25); and to be less than what He wants us to be is not enough (Jn. 14:12; 17:18; 20:21: Eph, 4:13; 1 Jn. 2:6; 4:17)

q Questions 30-31. Next, v 46. The 5th

&^.

A centurion's servant healed

Jesus exhorts his disciples

a 6th parable in Lk. (6:43-45), illus-tradng goodness and evil in the hearts of men. Next, v 48. See Mt. 7:15-23; 12:33-35; Rom. 2:1-3 b Gr. batos. bush (V 44; 20:37; Mk. 12: 26; Acts 7:30-35). Same word inSep-tuagint (Ex, 3:2-4)

c 1 Cor. 13:4-8; Gal. 5:22-23; Ool.3: 12-15; 2 Itet.l:3-8

d Mt, 15:19; Mk. 7:21; Rom, 1:21-32; 1 Cor. 6:9-11; GaL 5:19-21

e Question 32. Next, 7:19. Such will be lost regardless of church membership or profession of sonship (Mt. 7:21-23; 1 Cor. 6:9-11; GaL 5:19-21; Rom. 6: 16-23; 8:12-13)

f 7th parable in Lk, (6:48-49), iUm-traciBg two different results of hearing the Word of God, Next, 7:32

g A medical term meaning to rupture

h Compare this with whosoever in v 47. It means literally every one who does not obey the sayings of Christ

i That is. His sayings of this one sermon unered in the plain (6:17). It could not mean that He ended all He said on earth, for thebiggest portion of His teaching was not yet given. It could not refer to His sayings before this particular sermon. So it is with the statement in Mt. 13:34, "without a parable spake He not unto them. " This is quoted in many religious circles as meaning that everything which Christ spoke was in parables or illustrations, but it applies solely to the one sermon of Mt. 13 and not to any other sermon before or after this.Thus, the two expressions "ended all His sayings" (Lk. 7:1) and "without a parable spake He not unto them" (Mt. 13:34) simply refer to these two sermons

j This had been His headquarters ever since His rejection in His own home town (Mt, 4:13), Think of the wonderful things His home town people did not get to see and hear because of their stubbornness and unbelief!

k Whether this was the same case as that of Mt, 8:5-13 or not we do not know. Some think it was. Others think it was the same centurion, but on another occasion. It could have been another case entirely

1 If this case is the same as in Mt, 8,

the sickness was paralysis m The elders of the Jews sought to impress upon Jesus the worthiness of the centurion. The centurion himself pleaded no merit, taking the position of utter unworthiness of even having Jesus come to his home (v 6-8), Jesus did not regard either plea, but saw the great faitii of the centurion in recognizing that He had power to speak merely a word where He was and his servant would behealed(v 7-9). Faith is always the answer to our prayer problems (Mt. 17:20; 21:22; Mk, 9:23; 11:22-24; Heb, 11:6: Jas. 1:5-8)

n If he was the same as die centurion of Mt. 8:5-13, where it seems the man himself came to Jesus, the seeming contradiction could be explained thus: it is a usual form of speech in all nations to attribute the act to a person even if it is done merely by his authority

Lending (6:351

Lending with the hope to receive again has no reward from God (6:34-35), This is only helping a man temporarily and the only reward may be a return of such favor. Under the law interest was not to be charged to a brother (Ex. 22:25-27; Lev, 25:35-37; Dt, 23:19-20; Neh. 5:1-13; Ps. 15:5; Pr. 28:8; Ezek. 18:8-17; 22:12), nor was a pledge of a payment to be taken tiiat caused any oppression (Dt. 24:6-17). It is a mark of goodness to lend to help men(Ps. 37:25-26; 112:5), One who gives outright to help the poor lends to God(Pr. 19:17). Bonowing brings into bondage to the lender (Pr. 22:7). Christians are to lend to help the needy and are not to expect anything back ^Mt. 5:42; Lk, 6:34-35). If nothing IS returned diey are not to hold it

thou see clearly to pull out the mote that is in thy brother's eye.

(11) Secret of discerning mere professors (Mt. 7:15)

43 For a "good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fniit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble ""bush gather they grapes.

45 A good mag out of '^the good treasure of his heart

bringeth forth that which is good; and an evil man out of the' ^evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speak-

eth .

46 *^ And 'why call Lord, Lord, and do things which I say?

ye me, not the

(12) Parable of two foundations (Mt. 7:24)

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I wiU shew you to whom he is Like:

48 He is ^Uke a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat *vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But'■he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER 7

51

24 Jesus heals the centurion's servant (Mt. 8:5)

NOW when he had ended all 'his sayings in the audience of the people, he entered into 'CS-per'na-um.

2 And a ^certain centurion's servant, who was dear unto him, was'sick, and ready to die.

3 And when he heard of Je'gus, he sent imto him the elders of the Jew§, beseeching him that he would come £ind heal his servant.

4 And when they came to Je'§us, they besought him instantly, saying, ""That he was

worthy for whom he should do

this

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Je'sus went with them. And when he was now not far from the house, "the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and

my servant shall be healed.

8 For I also am a man set under authority, having imder me soldiers, and I say xmto one. Go, and he goeth; and to another, Come, and he cometh; and to my servant. Do this, and he doeth it.

9 When Je'§us heard these things, he "marvelled at hiin, and turned him about, and said unto the people that followed him, 1 say unto you, I have not

found so great faith, no, not in

i§'ra-el.

10 And"they that were sent, returning to the house, fovmd the servant whole that had been sick.

25 Jesus resurrects a widow's son (Cp. Mt. 9:18)

11 •■ And it came to pass the day'^after, that he went into a city called'TNa'in; 'and many of his disciples went with him, and much people.

12 Now when he came nigh to the'gate of the city, behold, there was a Mead man, carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had\:ompassion on her, and said unto her, Weep not.

14 And he came and touched the 'bier: and they that bare him stood still. And he said. Young man, 'I say imto thee. Arise.

15 And he that was dead^sat up, and began to speak. And he deUvered him to his mother.

16 And there came a fear on all: and they glorified God, saying. That a'great prophet is risen up among us; and. That God hath visited his people.

17 And this nmiour of him went forth throughout all Judas'4, and throughout all the region round about.

18 And the disciples of^fohn shewed him of all these things.

26 John the Baptist questions Jesus (Mt. 11:2)

19 And John "calling unto him two of his disciples sent them to Je'gus, saying, "Art thou he that should come? or look we for another?

20 When the men were come imto him, they said, J6hn Bip'-tist hath sent us imto thee, saying. Art thou he that should come? or look we for another?

27 Jesus answers John by deeds, not words (Mt. 11:4)

21 And in that same hour he cured many of theirHn&rTtiities

and plagues, and of evil spirits :

and unto many that were blind

he gave sight. 22 Then Je §us answering said unto them. Go your way, and teU John what things ye have seen and heard ;'^how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

against thebonowei or they lose their reward. If they are offered it back again they should take it in order to help others again. The borrower is under obligation to repay when able (Ex, 22:14-15; Ps. 37:21), for all debts are to be paid when possible (Ex. 22: 10-15; Lev. 25:14-25;Mt, 5:25-26,40; 2Ki,4:l-7;Lk.6:31).See note g, 7:41

self is contrary to the law and the gospel. We are not to covet one thing that belongs to another (Ex, 20:17; Dt, 5:21; Rom. 13:9; 1 Cor. 5:11; 6:9-11; Eph. 5:5). Therefore, that which belongs 10 the other cannot be expected from Mm. The main idea is that of rendering justice, n::ercy, and love to all men as prescribed by the law

a The only other instance of the Lord marvelling is at unbelief (Mk, 6:6)

b Perhaps the friends (v 6;

c After the events of v 1-10

d A village about 21 miles from Capernaum, indicating a journey this far since healing the centurion's servant the day before (v 11)

e It is not known how many disciples Christ had aU over the country where Hehad healed so many thousands. The largest number at any one time tiiat is mentioned was over 500 brethren (l Cor. 15:6)

f No walls of Nain have yet been found, but this does notprove there were none in Christ's day. It could even be that the present Nein is the ancient Nain g Why so many want to question whether this man was really dead or not cannot be explained apart from unbelief in the miracles of Christ. The dead were always carried out of the cities and buried. No burying places were allowed in cities, much less in or about synagogues. Rare exceptions were made of royal persons (1 Ki. 2:10). The large crowd that followed Jesus and the one that followed the coffin met at the city gate (v 11-12)

h Never is there one case recorded where Jesus failed to have compassion. See note j, Mt. 9:36

i A wooden frame, partiy resembling a coffin and partly a hand-barrow. The dead were carried out in this with the f&et bound, the body wrapped in grave clothes, and a shawl over the face. Four men carried it on their shoulders by two poles projected at each end from the comers

j He had power over death by the Holy Spirit anointing which Hehad without measure (Jn. 3:34). He raised one who had just died (Lk, 8:42-561, one being carried to bunal (Lk. 7:12), and one dead four days 0n. 11)

k Gr. anakathidzo. only here and in Acts 9:40, but common in medical writings

1 Both ideas were true, fulfillLng many prophecies (:x. 18:15-19; la.9:6-7; Ik. 1:67-79; etc.)

m John the baptist who was at this time in prison (Mt, 4:12; 9:14). John was puzzled as to why he was in prison if Jesus could raise the dead and do so many other wonderful things

n The same mission as in Mt. 11

o Questions 33-36. Next, v 24. Why should John ask questions like this unless he was in a great test of his faith? He had seen and had borne witness of the very person he was now seeking information about(Mt,3:ll; Jn. 1:29-33), The answer to John was not a direct one, as is many times the caseof God answering unbelieving man, but it made it clear this was the Messiah, Jesus did before John's disciples what the prophets had predicted He would do. He then sent the messengers back to refer John to the written Word and its fulfillment (v 21-23). This is aU the proof men need today

p The threefold classification of illness into infirmities, plagues, and evil spirits, and that by Luke a physician, clearly establishes the difference between ordinary maladies and demon possession.See Demons, p. 632of O.T.

q 6 signs proving His Messiahshlp:

1 Blind see (v 22; Isa. 29:18; 35:5)

2 Lame walk (v 22; Isa. 35:6; 61:1)

3 Lepers cleansed(v 22; Isa. 61:1)

4 Deaf hear (v 22; Isa. 29:18; 35:5)

5 Dead raised (v 22; Isa. 11:2)

6 Gospel preached to poor(v 22; Isa. 11:2: 42:1-5: 60:1-3; 61:1-2)

(r~"v^ The golden rule (6:31) e^^

The golden rule was also a teaching of the law (Lev. 19:18). This commandment is here expressed in another form. This does not mean that we are to give all that we have to another, for we would not expect him to dotiiis for us. If we so expected it we would be condemned of gross covetousness of what belongs to another and this it-

ST. LUKE 7 8

Jesus in the Pharisee's house

a Questions 37-42 . Next, v 31

b To look at. Used 3 tiiiies(v24,25,26>

Did you expect to see an unstable self-seeker moved with every whim of popular applause and opinion? Did you sight-seers expect to see a man that would prefer camel's hair to king's raiment; asceticism to comforts and pleasures; and rustic food to the delicacies of king's courts? Did you go out to hear a prophet,to get back to God or to see something spectacular, external, and new in religion? Did you expect to see a stem, uncompromising, God-honoring prophet? Did you go out to see if this was the Messiah to deliver you from the Romans? What did you find? A prophet? Yea, more than a prophet

c 3rd O.T. prophecy fulfiUed in Lk. f7: 27; MaL 3:1, Cp. Isa. 40:3). Next, 8:10'

d Gr. gennao. brought into the world. See note i, Mt. 1:3

e The comparison of greatness is not absolute, but relative to certain aspects of the parties involved. Such a statement could not make a full and accurate measure of even John's life much less of all who lived before him. Christ wanted the people to comprehend the religious reformation with which both He and John were identified. It could not be that Jesus sought to convey the idea that John was greater in moral character, holy living, obedience to, or intimacy with God, or that he had more natural and spiritual gifts and abilities than all those O.T. prophets whose great ministries excelled that of John in many respects. In view of the inferiority of the law with the gospel, and of man's position and privileges in the new order being so much better and greater than under the law of Moses, there was no similarity (2Cor. 3:6-15;Heb.8:6).It was John's position and privilege of representing the Messiah who was to bring these changes that made him greater than other prophets

f Greater in position and privileges in the fulness of the gospel than was John's position under law in introducing the Messiah who was to bring the fulness of blessing and grace to men (Jn. 1:16-17). John could only have a measure of theSpirit(Jn. 1:15-17; Mt. 3:14), but now the least believer can have the fulness 0n. 7:37-39; 14:12-15; Lk. 24:49; Acts 1:4-8; 2:38-39; 5: 32; Eph. 3:19). Men could only have certain gifts of the Spirit in O. T. days. Now the least believer may have them all (Mk. 16:15-20; Jn. 14:12-15; 1 Cor. 12). Many other blessings the gospel promises now which could not have been given anyone before Christ (2 Cor. 3:6-15; Heb. 8:6; 1 Pet. 1: 10-12). No believer in this period can

, be greater than John in the points un-

'- der note e, above

g Pronounced God just in showing mercy to peniteiit sinners by honoring John's ministry

h Within themselves (Mt. 11:16-26)

i Questions 43-44. Next, v 42. See notes on Mt, 11:16-19

j 8lh parable in Lk. r7:32-35\ Illustrating the lack of interest in the gospel by the Jews, Next, v 41, See note h. Mt. 11:16

k See notes k and 1, Mt. 11:18-19

1 See note m, Mt. 11:19 m This event found only in Luke. Not the same as Mk. 14:3-9

D Not Mary Magdalene, for this was in Nain(Lk. 7:11-35), not Magdala on the Sea of Galilee. She was known in Nain as a sinner (v 39). Because Mary is mentioned in Lk. 8:2 does not prove she is this woman of Nain. Neither is it proof that she was an harlot just because she was a sinner

o Made in and named from Alabastron, Egypt, where soft marble is found. Vessels were called alabastra that were

23 And blessed is he . whosoever shall not be offended in me.

28 Jesus'testimony of John the Baptist (Mt. 11: 7)

24 f And when the messengers of J6hn were departed, he began to speak unto the people concerning T6hn. '^hat went ye out into the wilderness for Ho see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went yo out for to see? A prophet? Yea, I say unto you, and much more than » prophet .

*27 This is he, of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are"bom of women there is not a^greater prophet than J6hn the Bap'tist: but he that is^Ieast in the kingdom of

God is greater than he .

29 And all the people that heard him, and the publicans,

^justified God, being baptized with the baptism of John.

29 Jesus denounces unbelief (Mt. 11:16)

30 But the Phar'i-see§ and lawyers rejected the counsel of God*against themselves, being

not baptized of him.

31 11 And the Lord said,'Where unto then shall I lilien the men of this generation? and to what are they like?

32 'They are like unto children sitting in the marketplace, and calling one to another, and say ing. We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For .T5hn the Bip'tist came neither eating bread nor drink ing wine; and ye say,*He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35'But wisdom is justified of all her children.

30 First cinointing of Jesus: Simon the Pharisee (Cp.

Mt. 26:6; Cp. Jn. 12:1)

36 1[And^one of the Phir'!-see§ desired him that he would eat with him. And he went into the Phar'i-see's house, and sat down to meat.

37 Ajid, behold, a"woman in the city, which was a siimer . when she knew that Je'sus sat at meat in the PhSr'I-see's house, brought an "alabaster box of"ointment,

38 And stood at his"feet behind him weeping , and began to wash his feet with tears, and did wipe them with the hairs of

her head, and"kissed his feet, and ^anointed them with the ointment.

39 Now when the Phir'I-see which had bidden him saw it, he spake "^ within himself, saying, This man, if he were a prophet, would have known who and what maimer of woman this is that toucheth him: for she is a siimer.

40 And Je'sus'Wswering said unto him,"Si'mon, I have somewhat to say unto thee. And he saith. Master, say on.

31 Parable of a creditor and two debtors:Simon questioned

41 'There was a certain tred-itor which had two debtor^ : the one owed "five hxmdred pence, and the other'fifty.

42 And when they had nothing to pay, he frankly forgave them both. 'Tell me, there

fore, which of them will love him most?

43 Si'mon answered and said, I suppose that he, to whom he forgave most. And he said unto him. Thou hast rightly judged.

44 And he turned to the woman, and said tmto Si'mon,

*Seest thou this woman? I entered into thine house, ' thou gavest me no water for my feet :'"biiLshe hath~washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no "kiss : but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not "anoint : but this woman

hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much : but to whom little is forgiven, the same loveth little.

32 A sinner womam forgiven

48 And he said unto her,"Thy sins are forgiven .

49 And they that sat at meat with him began to say within themselves, "nVlio is this that forgiveth sins also?

50 And he said to the woman, Thy^faith hath saved thee : go m peace.

CHAPTER 8

3 3 Fourth tour of Galilee (Mt. 11:1. Cp. Mt, 4:23, refs.)

AND it came to pass after-•*^ ward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God, and the twelve were with him.

2 And certain *womeri. which had been healed of evil spirits and infirmities, 'Ma'rj^ called Mig-da-le'ne, "out of whom went seven devils,

3 And "Jo-in'ni the wife of Chii'zA Her'od's steward, and Su-gan'ni, and manv others.

also made from other materials. They were of various shapes and sizesj the average held about a pint. See notes, Mt. 26:7; Mk, 14:3

p See note, Ex. 30:25

q Eastern people reclined on couches at meals with the feet outward behind them. She came back of Jesus and shed tears on His feet.

u No indication that she was a prosumte, as many teach. It must be possible to see demons or these could not have been counted

V Through this woman's husband, Herod might have heard very much of Jesus (Mk, 6:14-16; Lk. 23:8). See note p, Lk. 24:10

w Mentioned only here

a This was a custom among the Jews, Greeks, and Romans. It was a mark of affection and reverence. It was practiced by supplicants in makii^an important request and by conquered people as a token of subjection and obedience

b This was the first of three anointings of Jesus - here and twice during the week of His death (Ml 26:7-13; Mk. 14:3-9; Jn. 12:3-8)

c Reasoned in his own mind and concluded that Christ did not know what kind of woman this was. Christ not only knew her by the Holy Spirit, but knew this man and his innermost thou^ts, thereby meeting Simon's personal proof as to what 3ie Messiah should know (v 41-50)

d Answering what was in Simon's mind without his expressing it

e See 9 Simon's of Scripture, p. 78

f 9th parable in Lk, (7:41-47). illustrating degrees of love to God. Next, 8:5

g A money-lender. This business was provided by the Law, but regulated strictly to assure justice (Ex, 22:25-27; Lev. 25:14-17, 35-37; Dt. 23:19-20; 24:6-17). All debts were to be forgiven to brethren every 7 years, but not to strangers (Ex. 21:2-6; Dt. 15: 2-3). Christian lending is on a different basis (Mt, 5:42; Lk. 6:34)

h 1 pence, 17(^; 500 pence, $85. 00

1 1 pence, 17^; 50 pence, $8. 50

j Question 45, Next, v 44. This is the point illustrated by the parable (v 43-47)

k Question 46. Next, v 49, Christ now applied the story to Simon and the woman, calling Simon's attention to the works of the woman, but the woman's to His own love and grace (47-50)

1 Simon, you did not show Me the common courtesy that is always customary with guests by washing My feet, but this woman has tried to make up for what you have failed to do. You did not greet Me with a kiss of welcome, but this woman has not ceased to kiss My feet (note a, above). You did not anoint Myheadto refresh Me arterMy long journey of over 21 miles and after My sermon and much work in healing ttie multimdes of all manner of diseases, but this woman has freely anointed Me with he: expensive ointment

m Where the soil is dry and dusty, and sandals are worn, frequent washing of feet is necessary. It was as much a part of hospitality for a host to see that his guests had their feet washed, as to provide food and lodging (Gen. 18:4: 24:32:43:24). Basinswere alwayskept ready for this purpose. Servants did this work (1 Sam. 25:41; ITim. 5:10)

n It was a custom that men greet each other with a kiss, not only relatives, but also others (Gen, 27:27: 29:13: 33: 4; 45:15: 48:10; Ex, 4:27:18:7: 1 Sam. 20:41; Lk, 15:20; Acts 20:37). Kissing was an actof homage(Ps, 2:12; ISam. 10:1: IKi, 19:18: Job 31:27; Hos. 13: 2). It was customaryamongChristians (Rom.l6:16;lCor.l6:20;2Cor. 13:12) o Anointing with olive oQ mixed with fragrant and costly spices, was customary in the coronation of kings (2 Ki. 11:12), installing high priests (Ps. 133:2), and an act of courtesy and hospitality toward guests (Lk. 7:46). See Ps. 23:5; 92:10; 105:15; Dt, 28: 40: Ruth 3:3: EccL 9:8: Mic. 6:15: Mt. 6:17. Neglect o f anointing self was an act of mouming(2 Sam. 14:2: Dan. 10:3; Mt. 6:17-18). To anoint the face was a sign of joy(Ps. 45:7; Heb. 1:9)

p Christ forgave many people without and before water baptism (Mt, 9:1-7, 22; Mk. 5:34: 10:52; Lk. 7:48: 17:19: 18:9-14, 42; 19:1-9: 23:43: Jn, 4:49-53; 7:31: 8:30-31; etc)

q Question 47, Next, 8:9, Cp. Ml. 9:3

r Faith in the blood of Christ and in His name still saves (Mt, 1:21; Lk,13:l-5: Rom, 3:24; 10:9-10: Eph, 1:7; 2:8-9; 1 Jn, 1:9: Heb. 9:22)

s See note b, Mt. 15:22

t See note, Lk, 24:10

ST. LUKE 8

The parable of the sower

Jesus stills the tempest

bl

a The first reference as to how Christ and Ms many workers received their support. Then, too, hospitality in each town no doubt was sufficient to lodge and feed them as they went from city to city. On other occasions bread was multiplied, taxes weretak-en from a fidi's mouth, miraculous draughts of fish were caught, and ml raculous means were used otherwise (Mt. 10:11; 12:1; 14:19; 17:27; 21:19; Lk. 5:5-10; 7:36; 19:5; etc.). The problem of supply was nothing with a man like Christ who had power over all realms by the Holy Spirit (Jn. 3: 34)

b 10th parable in Lk. (8:5-8, 11-15),

illiK fraririg ^^P pr°.a r.h1n g of the gospel and the results. Next, v 16. See notes on Mt. 13:1-9, 18-23; Mk. 4: 3-20

c See note g, Mt. 11:15

d Question 48. Next, v 25

e See note i, Mt. 13:3

f See note q, Mt, 13:11

g Notes on Mt. 4:17:19:24

h See note p. Ml, 13:11-16

i 4th O. T. prophecy fulfilled in Lk. (8: 10; Isa. 6:9-10). Next, 19:38

j The seed sown is the Word of God

k See note o, Mk. 4:15

1 See note q, Mk. 4:16 m See note r, Mk. 4:18-19

n Worldly and sinful pleasures:

Are sinful (Heb. 11:25); ai the flesh (GaU 5:19-21); transitory Qob 21:12-13; Heb. 11:25); vain (EccL 2:1-11); proof of foUy (Eccl. 7:4); characteristic of the wicked (Isa. 47:8; Eph. 4-17-19; 2 Tim. 3:4; Tit. 3:3; 1 Pet. 4: 3); proof of spiritual death (1 Tim. 5: 6); an abuse of riches (Jas. 5:1-5); and are to be judged by God (1 Cor. 6:9-11; Gal. 5:19-21)

They choke the Word of God in the heart (Lk. 8:14); cause rejection of God (Lk. 21:34); cause poverty fPr. 21:17); exclude from God's kingoom (GaU 5:19-21; 2 Th, 2:12); and end in sorrow and eternal punishment (Job 20:12-16; Pr. 21:17; 1 Cor. 6:9-11; Rom. 1:29-32; 6:16-23; 8:12-13; Gal. 5:19-21). See note s, Mk. 4:20

0 7 conditions of eternal salvation:

1 Hear the Word of God (v 12)

2 Believe and be saved (v 12; Mk. 16:16)

3 Maintain an honest and a good heart (v 12; Rom. 6:16-23; 8:12-13).

4 Keep the Word of God in the heart (v 12; Jn, 15:7-)

5 Do not fall away, but be rooted and grounded in truth(v 13; Col, 1:23; 2:6-7; Heb. 3:6, 12-14; 12:14-15)

6 Obey the Word of God (v 15, 21; Jas. 2:14-23; Rom. 1:16)

7 Bring forth fruit in persev^ance(v 15; Jn. 6:27; 15:1-8)

p 11th parable in Lk. (8:16), illustrating that truth and light cannot be hid. Next, 10:30

q 19th N. T. prophecy in Lk. (8:16-18, being fulfilled and will be completely fulfilled at the judgment). Next, 9:22

r Ml, 5:15; 10:26; Mk. 4:21-22

s Gr. phaneros, made visible or known. That which is supposed to be secret or unknown in words or deeds will be made public. The innermost secrets of men will become open to all (Rom. 2:16)

t Take heed that you rid yourselves of those things which hinder your profiting by the Word; lest you hear carelessly or with prejudice and without self-application; lest you lose what you have gained and fail to be saved. Christ prefers faithful hearers and doers of the Word to His nearest relatives(v 19-21). If you hear and obey more light willDe given, but if you fail to take heed, you wiU lose what you have (v 18). See note e, Mt. 11:29

~^^» Com, from column 3

k Questions 50-51. Next, v 45

1 A legion was about 6,000, proving demons do not take up much space

m Gr. abussos. bottomless, unbounded.

which "ministered unto him of their substance.

34 Parable of the sower (Mt.l3:3, 18; Mk.4:l)

to °him sha ll be given: and whosoever*hath not, from him shall be taken even that which he'^seemeth to have.'*

38 New standard of relation-ship(Mt. 12:46; Mk,3:31)

4 •" And when much people were gathered together, and were come to him out of everyl 19 * Then came to him his city, he spake by a parable : ! mother and his'brethren, and

5 <>K sower went out to sowj could not come at him for the his seed: and as he sowed]Press.

some fell by the way side ; and 20 And it was told him by it was trodden down, and xhQcertain ^hich said. Thy mother fowls of the air devoured it. land thv brethren stand with-

6 And some fell upon a rock ""t, desiring to see thee.

and as soon as it was sprung 21 And he answered and said up, it withered away, because unto them, My mother and my it lacked moisture. | brethren are these which'hear

7 And some feU among thorns 3 the word of God, and do it. and the thorns sprang up witq

it, and choked it. J 39 Jesus stills the storm

8 And other fell on good] (Mk. 4:35. Cp. Mt. 8:23) ground, and sprang up, ancO

bare fruit an hundredfold. And| 22 •" Now it came to pass on when he had said these things, ^ certain day, that he went into he cried, i^He that hath ears tof' hear, let him hear.

35 Reason for speaking parables (Mt. 13:10, 34; Mk. 4:10)

9 And his disciples asked him, saying,"What might this'parable be? •10 And he said. Unto you it is

given to know the 'mysteries of the*kingdom of God: '■but to others in parables; 'that seeing theymight not see,andhear-ing they might not understand.

36 Parable of the sower explained (Mt. 13:18; Mk. 4:13)

11 Now the parable is this The seed is the word of God

a ship with his disciples: and he said unto them. Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep : and there came down a 'storm of wind on the lake; and they were*filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying. Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said tmto them, Where is your faith ? And they bemg atraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

12 ThoseT)v the*wav side are i they that hear; then cometB|'*° Maniac of Gadara (Mk, the devil, and taketh away the! 5:1. Cp. Mt. 8:28)

word out of their heans, lest they should believe and bei 26 ^ And they arrived at the

saved.

13 They on the'rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while beUeve, and in time of

temptation fall away

14 ""And that which fell among

thorns are thev . which, when

they have heard, go forth, and

are choked with cares and ■ ■ •.

riches and'^leasures of f/iis life, Wlwt have I to do with thee

and bring no fruit to perfection

15 But that on the good ground, ^"8^^ ^ beseech thee, torment

are thev . which in an honest ™^ ^2^

and good heart, having heard the word, keep it, and "bring forth fruit with patience.

37 Parable of th« lighted candle (Mt. 5:13; Mk. 4:21; Lk. 11:33)

*16

enter in may see the light.

not be known and come abroad

ye hear: for whosoever hath.

country of the 'Gad-a-renes', which is over against Gal'i-lee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and'ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Je'sus. he cried out, and feU down before him, and with a loud voice said.

Je'sus, thou Son of God most

29 (For he had commanded the unclean spirit to come out cf the man. For oftentimes it j had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wUdemess.) ' ' T^o man. ^when he hath|.30 And Je'sus asked him, say-lighted a 'candle, covereth it ing, What is thy name? And with a vessel, or putteth ;(he said,' Legion : because many under a bed; but setteth it on devils were entered into him. a candlestick, that they which 31 And they besought him

that he would not command

17 For nothing is secret, that them to go out into the^eep shall not be made'manifest; 32 And there was there an neither any thing hid , that shall herd of many^wine feeding on

the mountain: and they be-

•18 'Take heed therefore how sought him that he would suffer

them to enter into them. And

Trans, bottomless pit 7 times and deep 2 times (Rev. 20:3, note) n Swinewere forbidden as food (Lev. 11: 7; Dt. 14:8), but Israel went into apostasy and broke the law (Isa, 65:4; 66: 17) and even used them in sacrifice (Isa. 66:3), They are pictured as unclean, vicious, and senseless (Pr. 11: 22; Ml. 7:6; Lk, 15:15-16; 2Peu2:22)

h Question 49. Next, v 28, This is one of the most important questions of life. If one has faith he can get anything from God (Mt. 17:20; 21:22; Mk. 9: 23; 11:22-24; Heb, 11:6; Jas, 1:5-8) i See notes on Mt. 8:28-34 J An obsolete word for wear or wore

•^^— Continued, column 1

a It is a divine lav. that whoever accepts tmthandis honestiy wanting the whole tmih and nothing but the truth, he will be given tmth b It is also a divine law that whoever is dishonest and evasive of truth and who seeks for excuses not to accept and obey it, he will revert to darkness and fallacy in the extreme

c Gr. dokeo, to suppose, be of the opinion, reputed. It is used of doubtful things. It is also used of things certain (Heb, 4:1; Mt. 3:9; Lk. 22:24; Jn. 5: 39; 1 Cor. 7:40; 10:12; 11:16; Gal. 2: 9; Phil, 3:4). In this sense it is used here(v 17), as proved in parallel places (Mk. 4:25; Ml, 13:12: 25:29; Lk. 19:26), What is it that will be taken away from men? It is the Word of God that produces fruit (v 11, 15, 18). If the seed is permitted to become choked out, as in v 14, it will be taken away. One must have it before it can be taken away (Heb. 6:4-9; 10:26-29)

d Mary had other children:

1 It is plainly stated that Jesus had 4 brothers (i, e. half brothers), James, Joses, Simon, and Judas. He had at least 3 half sisters also —"are not his sisters here with us?" These are referred to as "his own kin" and "his own house," Also, the phrases, "his mother.,,. his brethren.... and his sisters" are used in the plain literal sense of them (Mt, 13:55-56; Mk. 6:3)

2 The Lord is called Mary's "first-born" (Mt. 1:25; Lk. 2:7), and the natural inference is that she had other children. The Gr. prototokos is used only in Rom. 8:29: Col. 1:15-18; Heb. 1:6: 11:28; 12:23: Rev, 1:5 of the first of many others. Had He been her only son, the word would have been monogeng, which occurs in Lk. 7:12: 8: 42; 9:38; of human parentage of the "only son," "only daughter" and "only child"; and of the Lord Jesus as "the only begotten of the Father" (Jn. 1:14, 18; 3:16, 18: 1 Jn. 4:9)

3 It was predicted by God that Mary would have other children and the Messiah would have brothers. "I am become a stranger unto my brethren, and an alien unto my mother s children" (Ps. 69:8-9)

4 "His mother, and his brethren" are mentioned as following Him to Capernaum and seeking to hinder His work (Mt. 12:46-50; Mk. 3:31-35; Lk. 8:19-21: Jn, 2:12). The children of some other woman would not be following Mary as "his brethren. "

5 "His brethren" are mentioned as not believing on Him until after the resurrection (Jn. 7:3-10; Acts 1:14)

6 James is called " the Lord's brother" (Gal. 1:19). See note r, Mk, 6:3

7 Thenaiuralmeaningof "hisbrethren" would never have been questioned but for thefactof pagan corruption in the church-in seeking to raise Mary from a mere "handmaid of the Lord" (Lk, 1:38) to that of mother of God and to invest her with divine powers as a goddess. Thus the way was prepared for identifyingher with the goddess of paganism, who is supposed to be the mother of a divine son, and who is yet a virgin, a deity known in Egypt as Isis, the mother of Horus; in India, Isi: in Asia, Cybele: in Rome, Fonuna; in Greece, Ceres; in China, Shing Moo; and in other lands by different names, but always with a son in arms. So it is said that Mary had no other children and that His brethren were cousins byanotherMaryandCleophas.that Joseph was too old to have children of Mary, or that he had children by a former marriage. All this is false, as nothing is mentioned in Scripture or history about these claims. If Joseph did have children before Jesus wasbora, then Jesus coulu not be the legal heir to David's throne, which by law went to the firstborn. See note k, Mt. 1:6

e See note o, v 15

f See notes on Mt, 8:23-27

g The boat was beina filled

ST. LUKE 8, 9 Jesus restores the ruler's daughter to life The mission of the apostles

a He permitted them b This proves that demons can go out of one body into others of their own will or they can be cast out (v 33; Mt. 12: 43: Mk. 16:17) c Feeding swine was the lowest of occupations fLk. 15:15-16) d Was perfectly sound in mind. Thus God can do in one moment what it takes man months and years to do. Insanity often consistsof one enoneous idea or train of ideas. Sometimes, not always, the whole mind is astray. Injury on the head, lack of nutrition, malfunction of the glands, narcotics and various stimulant drugs, fever, worry, demon possession, and other things cause mental derangement. Demons are re-i sponsible for the most of these. The reality of demons to drive men out of their right minds is witnessed daily on earth. Demons are not to be feared, for bodily control, clean living, and faith in God can drive out all demon powers from any and all persons who will take God's way of life through Christ e People present can always see when a man is healed and they also know when he is not f They asked Jesus to leave their country and He did, never to return. God, Christ, and the Holy Spirit are persons who will not impose on anyone or stay where They are not wanted. These very people in eternity whether they turned to God later or were lost will regret this action many times. Think of it! The very Saviour of the world being turned down by the very people He came to save! g Contrast this beseeching of the insane man no w in his right mind with the sane men inv 37 h Note the replies to the three prayers. He answered the prayers of ilie devils (v 32-33) and of the unsaved men (v 37), but it was not best to answer the prayer of the healed and saved man, for he was needed at home to tell others the good news of Jesus Christ (v 38-39). This is what men are saved for, and any man who claims to be bom again and to love God to the point of obedience and does not obey is not really in God's wiU. When prayers are selfish and out of God's wiU they cannot be answered as requested. The very reason why they cannot be granted reveals the best wlUof God in the matter. This is no damper on those who ask inthewiUof God, according to the promises. In that case they must not accept anything but the complete answer (Heb. 11:6) i The city of v34 that rejected Jesus(v 37). It often happens this way. when men will not listen to one minister of God they will to another and ministers must not be jealous or hurt in such cases. When they will not listen to any message of God they are beyond hope. j Returned to the other side of the lake

from whence He came (v 22, 26) k If one man or crowd does not receive truth another will, so the duty of God's people is to continue witnessing until the whole world is evangelized (Mt. 28:19-20; Mk. 16:15-20: Acts 1:8). Jesus was rejected in one country only to be joyfully received in another. What a lesson to those who argue against sending the gospel to the heathen until all at home are saved 1 The heathen wait for the message that never comes, while here at home men have so much light they wiU receive greater damnation than the heathen if they are lost (Rom. 2:12-16) m An Israelite name, Jair (Num. 32:41:

Josh. 13:30: Judg. 10:3^ n The president of the elders of the synagogue. For notes on details see Mt, 9:18-33: Mk. 5:21-43 o For notes on this story see Mt, 9:20-

22; Mk. 5:25-34 p Lev. 15:19; Mt, 9:20; Mk. 5:25 q Gr. histemi, to stop, stand still r Questions 52-53. Next, 9:9 s See note t, Lk. 6:19 t No wonder she was emotionally moved.

he'suffered them.

33 Then went the devils out of the man, and"entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that "fed them saw what was done, thev fled. and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Je'gus, and found the man, out of whom the devils were departed, sitting at the feet of Je'sus, clothed, and "in his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 ", Then the whole multitude of the country of the Gad-a-rene§' round about ^ besought

him to depart from them: for they were taken with great fear: and he went up into the ship, and returned back again

38 Now the man out of whom the devils were departed *be sought him that he might be with him: '■but Je'gus sent him away, saying,

39 Ketum to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole'city how great things Je'gus had done imto him.

41 Woman healed: girl resurrected (Mk. 5:21; Mt. 9:18)

40 And it came to pass, that, when Je'gus was'returned, the people gladly received hini: 'for they were all waiting for htm.

41 •; And, behold, there came a man named'^a-i'rus, and he was a"ruler of the synagogue: and he fell down at Je'gus' feet, and besought him that he would come into his house:

42 For he had one only daugh ter , about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 f And a'^woman having"an issue of blood twelve years.

go m peace.

49 "i While he yet spake, there Cometh one from the ruler of the sjmagogue's house, saying to him,"Thy daughter is dead; trouble not the Master.

50 But when Je'gus heard it, he answered him, saying. Fear not: " beUeve only , and she shall be made whole.

51 And when he came into the house, he suffered no man to go in,'^save Pe'ter, and Jameg, and John, and the father and the mother of the maiden.

52"And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, ^knowing that she was dead.

54 And'he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 *And her spirit came again, and she arose straightway :"and he commanded to give her meat.

56 And her parents were astonished : but he charged them that they should tell no man what was done.

which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood"stanched.

45 And Je'gus said, 'Who touched me.' When all denied, Pe'ter and they that were with him said. Master, the multitude throng thee and press thee, and sayest thou. Who touched me?

46 And Je'gus said. Somebody hath toucnea me: for I perceive that ' virtue is gone out of me .

47 And when the woman saw that she was not hid, she "came trembling, and falling down before him, she declared imto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said tmto her, Daughter,'T3e ot good comfort: 'thy faith hath made thee whole;

53

CHAPTER 9

42 The twelve ordained (6:12; Mt,10:l; Mk. 3: 13; 6:7-13)

THEN he'called his twelve disciples together.'and gave them'^power and authority over all devils, and to cure diseases . 2 And he sent them to preach the kingdom of God, and to heal the sick.

•3 And he 'said unto them. Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. •4 And whatsoever house ye enter into, there abide, and thence depart.

•5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns.^ preaching the gospel, and heahng every where.

43 Herod's troubled conscience: murder of John the Baptist (Mt. 14:1; Mk. 6:14)

7 ^ Now"H6r'od the"tetrarch heard of aU that was done by him: and he was ^perplexed, because that it was said of some, that J6hn was risen from the dead;

8 And of some, that "fi-h'as had appeared; and of others, that one of the'old prophets was risen again.

9 And H6r'od said, J6hn have I beheaded:'but who is this, of whom I hear such things? And he desired to see him.

44 The twelve return (Mk. 6:30)

10 !I And the apostles, when they were retvuTied, told him all that they had'don e. And he

for in an insunt her blood flow was stopped after continuing for 12 years - after she had "suffered many things of manyphysicians.andhad spent all she had" (Mk. 5:26). Think of it! Healed immediately when medical science had failed through 12 years of trying Continued^ column 4 ^

prayer. The conditions are not great and the benefits wlU not fail when they aremet(Mt.7:7-ll: 17:20: 21:22; Mk. 11:22-25; Jn. 15:4; Heb. 11:6: Jas. 1: 5-8). Personal faj^th comes by hearing the Word of God (Rom. 10:17) and by the Holy Spirit (1 Cor. 12:4-11). Nothing is impossible for Caith today as in that day (Mt, 17:20: Mk. 9:23)

a What a shock to this father and to his faith! Ordinarily, men would say that since ie is dead it is too late to have faith, but not with Jesus who was always able aiKd ready to meet any emergency and defy unbelief and impossibilities. Note His answer (v 50)

b The oiHy requirement of Jesus was to believe or have faith. This is all tiiat is still required besides a proper relationship to God (Mt. 17:20; 21:22; Mk, 9:23; Jn. 15:7). Note the definite commandsto have faith (Mk. 11:22-25; Heb. 11:6; Jas. 1:5-8) c These three were together with Him on several occasions (Mk. 9:2, 14:33; Lk. 8:51)

d These were hired mourners (Mt, 9:23; Jer. 9:17-18, notes)

e They knew she was dead, and ^e was, but Christ knew that she was not going to remain dead, for He was the resurrection and life and would raise her up

f See note f, Mk. 5:40

g Proving her spirit had really left the body and she was dead (Jas. 2:26)

h She was no doubt hungry and called for food, so He assured the parents that they should feed her. This should never be forced on such occasions. If the one healed is hungry and asks for food there can be no danger in eating,

i This was not the same as the calling to apostleship(6:12-16), but to receive power to represent Christ on this particular tour (Mt. 10:1-8)

j Christ gave them power. They did not have it until He gave it to them, nor could they heal. After receiving It diou^ they healed (v 6; Mk. 6:7-13)

k See notes on Mt. 10:1-8; Lk, 10:1-20 1 See notes on Mt. 10:9-15: Lk. 10:3-12

m Another statement of the N, T. program:

1 Preach (note t, Mk. 16:15)

2 Confirm the gospel(note c, Mk. 6: 30; note d, Mt. 28:20 and notes on Acts 1:1-8)

n See note u, Mt. 2:3 o See note e, Mt. 14:1 p Gr. diaporeo. entirely at a loss with one's self (v 7; 24:4; Acts 5:24)

q Elijah(l Ki. 17-2 Ki. 2). Some thought Christ was Elijah for two reasons:

1 Malachi (4:5-6) predicted Elijah would come back before Messiah comes

2 Elijah was a miracle worker

r Many stories of the prophets and their works followed them, so it was natural to think that one of them had come | back from the dead

s Question 54. Next, v 18. Herod'sguilty conscience would not lethim rest after murdering John (v 9). Hehad heard of Jesus through his steward (Lk. 8:2-3) and from manyothers for His fame was the talk of the land (Lk. 4:14, 37)

t See V 6; Mk, 6:7-13; Mt. 10:1-8

•"^^ Com, from column 2

to stop the blood flow! u Christ wanted to assureher that she had done the right thing so there was nothing to fear

V Thy faith. He knew He had not been exercising any particular faith in this case, so He recognized that she had faith enough to get her healing. Too many people are looking to the faith of the preacher or the one who prays instead of getting and exercising personal faith. And this is why few people are getting such healings today. One wonderful thing about the gospel is that it is personal. When others fail or do not even try to exercise faith to help one in time of need the individual needing help can still get what he needs and wants if it is at all covered by the promises of God. One must learn to make it a personal maner and see to it that he, himself is meeting the conditions of the gospel and answered

The transfiguration of Jesus

a These private times were for teaching and rest (Mk. 6:31)

b A city and a desert placeby the sea of Galilee where several apostles lived (Jn. 1:44; 12:21; Mk. 6:32, 45; 8:22), Woes pronounced against it (Mt. 11:

21; 14:13; Lk. 9:10; 10:13). Two cities by this name: one on the west shore of Galilee and one east of Jordan and northeast of Galilee

c See note b, Mt. 13:58

d Get food to eat. For the details of v 12-17, see notes a-f, Mt. 14:16-21

e Questions 55-56. Next, v 25. Cp. these answers with v 7-9; Mt. 16:13. Christ here inquires of public opinion:

Examples of fear of pubUc opinion: ~1 Parents of blind man On. 9:22)

2 Jewish rulers (Jn. 12:42-43)

3 Chief priests (Mt. 21:26)

4 Jewish elders(Acu 4:21; 5:26)

5 Paul (Acts 16:3)

6 Church leaders (Acts 21:18-26)

7 Jewii Christians (Gal. 6:12)

8 Peter and Barnabas (GaL 2:12)

9 King Saul (1 Sam. 15:24)

10 Zedekiah (Jer. 38:19-27)

11 Abraham (Gen, 12 and 20)

12 Isaac (Gen. 26:7-11)

Examples of pleasing the publi c

1 Herod (Acts 12:1-3; Mk. 6-26)

2 Pilate (Mk, 15:15)

3 Felix (Acu 24:27)

4 Festus(Acts 25:9)

5 David (2 Chr. 20:21)

f Such confession brings to one the new birth, providing he makes a wholehearted surrender of his life to God(l Jn. 5:1; Rom. 10:9-10)

gCommanded them not to make it known that He was Christ(MU 16:20). He wanted to work in peace as long as possible and without unduly causing trouble over His claims (see note d, Jn. 8:40; note k, Mu 8:4)

h Referring to His claim as Messiah (v 20; Mt. 16:20)

i 20th N. T. prophecy in Lk. (9:22, ful-fiUed). Next, v 24. Note the 8 details of this prophecy.

j First mention of His sufferings, which are never mentioned apart from the glory that follows the sufferings

k This phrase is used 11 times in connection with His resurrection (Mt. 16: 21: 17:23; 20:19: Mk. 9:31; 10:34; Lk. 9:22; 18:33; 24:7, 46; Acts 10:40: 1 Cor. 15:4). In Mk. 8:31 it is " after diree days" and in Mt. 12:40 (see notes there) the time was to be three full days and three full nights. The phrase " rV^rd day" means three full days and three full nights because:

1 When days and nights are both mentioned, then it cannot be parts of three days, but full days and nights (Esther 4:16 with 5:1; 1 Sam. 30:12 with 13; Jonah 1:17 with Mt. 12:40), See also Rev. 11:9-11

2 The Jews understood Christ to mean "after three days" or three fuU days and threefullnigbts(MU 27:63),hence the soldiers had orders to guard the tomb at least that long

3 It was the custom t o mourn for the dead three full days and nights, called "days of weeping," which were followed by four "days of lamentation," thus making seven days (Gen, 27:41; 50:10; 1 Sam, 31:13; Job 2:13), According to rabbinical notion the spirit wandered about the sepulchre for

three days hoping to re-enter the body, but when corruption set in the spirit left. tMs was believed to be on the fourth day when the loud lamentations began. Hence, on the fourth day Lazarus was supposed to stink (Jn. 11:39)

4 Herodotus testifies that embalmment did not take place until after three days when the spirit was supposed to be gone (Herod, ii. 86-89). This is why the women were taking sweet spices to anoint Jesus(Mk. 16:1; Lk, 24:1)

5 The Jews did not accept evidence as to the identification of a dead body

took them, and went "aside privately into a desert place belonging to the city called'Beth-sa'i-da.

45 Multitudes healed (Mt. 14:13)

let him Menv himself , and take un his cross daily , and follow me.

*24"For whosoever will save his life shall lose it: but who soever will lose his life for my

11 And the people, when they knew it, followed him : and he received them, and spake unto them of the kingdom of God, and^healed them that had need of healing.

46 Five thousand miraculously fed (Mt. 14:15; Mk. 6:32; Jn. 6:1)

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and"get victuals: for we are here in a desert place.

13 But he said unto them. Give ve them to eat. And they said. We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

•47 Peter's confession (Mt. 16:13; Mk, 8:27. Cp. Jn. 6:67)

18 •" And it came to pass, as he was alone praying , his disciples were with him: and he asked them, saying.lVhom say the people that I am?

19 They answering said, John the Baptist; but some say, £-li'as; and others say, that

sake, the same shall save it.4 25 Tor what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

►26 For ^whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when 'he shall come in his own glory, and in his Father's, and of the holy angels.

50 Transfiguration; preview, the coming kingdom (Mt. 16:28-17:1; Mk. 9:1; 2 Pet. 1:16)

27 But I tell you of a truth, there be some standing here, which'shall not taste of death, till tiiey see the*kingdom of God.

28 *' And it came to pass about an eight days after these sayings, he took Pe'ter and John and Jameg, and"went up into a mountain to pray .

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And, behold, there talked with him two men, which were M6'se§ and £-li'as:

31 Who appeared in glory, and spake o f his decease which he should 'accomplish at Je-ru'sS-lem.

32 But Pe'ter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Pe'ter said unto Je'§us, Master, it is good for us to be here : and let

us make three tabernacles; one for thee, and one for Mo'§e§, and one for E-li'as: not knowing what he said. 34 WhUe he thus spake, there came a cloud, and overshad-, ^ . . owed them: and they feared as one of the old prophets is risen | ^j^gy entered into the cloud.

"""" 35 And there came a voice out

agam

20 He said tmto them. But whom say ye that I am? Pe'ter answering said.' The Christ of God.

48 Jesus foretells His death and resurrection (Mt,

16:21, refs.)

21 And he straitly «charged them, and commanded them to tell no man^ that thing;

•22 Saying, 'The Son of man must 'suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised *the third day.

49 Discipleshiptested: value of a soul (Mt. 16:24; Mk. 8:35. Cp. Mt. 8:18;

10:37)

• 23 "^ And he said to them all, If'any man will come after me.

of the cloud, saying.' This is my beloved Son: hear him.

36 And when the voice was past, Je'sus was found ^alone. And they kept it close, and told no man in those days any of those things which they had seen.

51 Powerless disciples: mighty Christ (Mt, 17: 14; Mk. 9:14)

37 *" And it came to pass, that on the next day, when they were come down from the hiU, much people met him.

38 And behold, a man of the company cried out, saying, •Master, I beseech thee, look upon my son: for he is mine only child .

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it^teareth him that he

after three days, for cormption to o k place quickly in the East. Hence, this period of three full days and three full nights was wanted byGod,so asto preclude all doubt that death had actually taken place, and shutout all suggestion that Christ might have been in a trance

Continued, column 4 ^

4 Follow daily to the end, not for a while (V 23: 8:13; Heb, 3:6-14)

5 Lose life, not gain it (v 24: notes o and p, Mk. 8:35)

6 Live free from love of the world (v 25; 1 Jn, 2:15-17: Jas. 4:4; Jn. 15:18-19; 17:14-16: Rom. 12:1-2)

7 Live unashamed of Christ and His words (v 26; note t, Mk. 8:38)

a Self denial commanded (Mt. 5:29-30 10:37-39; 16:24-25; 18:8-9; Mk. 8:34; Lk. 9:23; 14:26-33; Rom. 6; 8:1-13 13:14: 14:19-22; 15:1-5: 1 Cor. 9:27 10:23-24; Gal, 5:16-26; Phil. 2:1-11 Tit. 2:12; Heb. 13:13; 1 Pet. 2:11-16 4:1-2)

Examples of self-denial

1 Abraham (Gen, 13:9; 22:i-12)

2 Moses (Heb. 11:25: Num, 16:15)

3 Samuel fl Sam. 12:3-4)

4 Widow of Zarephath(lKi. 17:8-16)

5 Esther (Esther 4:16)

6 Rechabites (Jer. 35:6-7)

7 Apostles(Mt,4:20, 22; 9:9; Acts 20:24; PhiL 3:7-8)

19:27;

b 21st N. T, prophecy in Lk, (9:24-27, v 24-25 are being fulfilled; v 26 will be fulfilled at the second advent and the reign of Christ; v 27 was fulfilled in the transfiguration, v 27-36), Next, v 44, See notes o-p, Mk, 8:35

c Question 57. Next, v 41

d See note t, Mk, 8:38

e The second advent (Mt. 16:27: 24:29-31; 25:31-46; Rev. 19; Zech. 14; 2 Th, 1:7-10; 2:8-12; Jude 14)

f This Literally happened, for about 8 days afterward Christ was transfigured before them, as He would be in the kingdom of God (v 28-35; Mt. 16:28-17:8; Mk. 9:1-8; 2 Pet. 1:16-18).

g See notes Mt. 4:17: 19:24

h Went up, not only to pray, but to fulfill the prophecy of v 27. See note p, Lk. 3:21. Luke records 3 details not mentioned by others:

1 Went into the mountain to pray

2 Was transfigured while praying

3 Conversation was of His decease. See notes on Mt. 17:1-9

i His death was no accident. He ac-compUshed it Himself by laying His life down (Jn, 10:18), and this was to accomplish Satan's defeat and restore man's dominion (Col. 2:14-17: 1 Pet. 2:24; Heb. 2:14-15) j Mt, 3:17: 17:5: Mk, 9:7: Jn, 12:28 k It is not known how many times the Father and Holy Spirit came down to fellowship with Christ in person during His earthly life (Dt. 29:29)

1 8 Gr. words trans, "roaster":

1 Kurios. Owner, Lord. Rendered "Lord" 722 times: "Master" 11 times: "Sir" 12 times: "owner" (Lk. 19:33). Used of God, Christ and men

2 Despotes. Lord (5 times); Master (4 times): Divine Master (1 time); and of human masters (4 times)

3 Oikodespotes. Master of the House -housemaster. Used 12 times of Christ and men

4 Epistates, Commander. Used 5 times of Christ (Lk, 5:5; 8:24, 45: 9: 33, 49; 17:13)

5 Didaskalos, Teacher, Doctor. Occurs 58 times and is rendered "Rabbi" 2 times

6 Kathegetes. Guide, Leader. Used of the Lord 3 limes (Mt, 23:8, 10)

7 Rabbi. My Teacher. Retained as is 5 times. Rendered "Master" 9 times of the Lord and 4 times of men. See note g, Mt. 23:7

8 Rabboni. Aramaic for Rabbi (Jn. 20:16) and trans. "Lord" (Mk. 10:51)

m Throws him into convulsions

Cont. from column 2

Jews would legally have to conclude His death, should He remain dead the full three days and three nights

1 7 things one must do to be saved:

1 Be willing to follow Christ (v 23; Rev, 22:17: Jn. 7:17)

2 Deny self (v 23: note n, Mk, 8:34)

3 Take up cross daily, not periodically, or when it is convenient and profitable (v 23: Mk. 8:34)

ST. LUKE 9

Jesus teaches the disciples humility

The mission of the seventy

a Making a complete wreck of him b These are generally poor ones to look to for help in times of need like this, because the average one today does not believe that he can have power over demons, as suted in Mk. 16:15-20; Lk. 10:19; Jn. 14:12. In the case of these disciples, however, they had received power and had used it to cast out many demons, so they attempted it in this case(Mt. 10:1-8; Mk. 6:7-13; Lk. 9:1-5; 10:1-20) c Question 58. Next, v 54. Jesus did not rebuke the disciples for attempting to cast out the devil, nor did He state anything to the child's father, indicating he should not expect disciples to cast out devib. He did reprove His disciples for having unbelief and called them a " faithl ess and perver se generation" (v 41; Mt. 17:17-20)/How long must I tolerate your unbelief'?

d Christ qxske with authority as any disciple will do if he will seek God until he is endued with power from on high (Lk, 24:49; Acts 1:4-8; 3:6; 5:15-16; 6:8; 8:7. 13; 14:10; 16:18; etc.)

e See note 1, Lk. 4:33

f How easy it was for Jesus to do work like this! The secret .was the anointing of the Spirit. This miracle is more detailed in Mk. 9:14-29. Matthew also gives some important additions (17:16-20)

g 22nd N. T. prophecy in Lk. (9:44. ful-filled). Next, 10:12. Jesus kept it uppermost in His mind what Hecame into the world to do. This is His second announcement in Luke of His coming sufferings, but it again fell on deaf ears. The disciples never did seem to grasp the true mission of Christ until after it was all over (Mk, 16:14; Lk. 24:45)

h Thedisciplescouldnot understand the simple fact of the coming sufferings

- of Christ, but they were perfect in understanding that there would have to be leadership in the new religion and each wanted to be the leader(Mt. 18: 1, refs,)

i Note what He did at the last Supper to rebuke the same exalted spirit (Lk. 22: 24-27: Jn. 13:2-17)

j Gr. Epistates, note 1, v 38

k This is one of the greatest sins in the modern church

1 Jesus forbids hindering any good work of any man regardless of whether or not he belongs to a recognized group of disciples(v 50)

m Completing a certain stage of the Lord's ministry - that of evangelizing, goingaround healing all thatwereop-pressedof the devil (Acts 10:38). The time for Him to close this phase of His ministry and start for Jerusalem to accomplish His real mission on earth -taste death for every man so that all men might be saved (Heb. 2:14-15; Mt. 20:28; Mk. 10:45: 1 Tim. 2:4-6; GaL 1:4: Tit. 2:14; 1 Pet, 2:24; 3:18: Rev. 1:5)

n Gr. analepsis. Only here, but tbekin-dred verb aiularnbano is used of the ascensionof Elijahinthe Septaugint(2 Ki. 2:11), and of the Lord in Mk. 16: 19; Acts 1:2, 11, 22; 1 Tim. 3:16.

o Set His face "like a flint," fulfilling Isa. 50:7. See Lk. 9:31

p G t. aggelos, angels or messenger^. These were "human angels" - His disciples (Lk, 7:24, note)

q These were the descendants of the pagans that settled in the land at the time of the captivities and the few Jews who remained in the land (2 Ki. 17: 24-34). They formed their own religion, a mixture of Judaism and paganism. They adopted the Pentateuch as the sole sacred book and erected a temple on Mt. G eri zi m near Shechem, 331 B. C. (Jos. Ant, XI, 7-2: 8-2). Returning ejdles rejected their help in rebuilding Jerusalem and the temple (Ezra 4: Neh. 1, 4, 6); and the breach between them and the Jews became permanent and so acute that Jews

foameth again, and "bruising him hardly departeth from him.

40 And I besought "thy disciples to cast him out; and they could not.

41 And Je §us answering said, O faithless and perverse generation, ""how long shall I be with you, and suffer you? "Bring thy son hither.

42 And as he was yet a coming, the devil threw hini down, and tare him . And Je §us rebuked the 'unclean spirit, /and healed the child , and delivered him again to his father.

43 * And they were all amazed at the mighty power of God. But while they wondered every one at ail things which Je'ius did, he said unto his disciples,

52 Jesus again foretells His death (Mt. 16:21, refs.)

*44 Let these sayings sink

said,'Lord," wilt thou that we command fire to come down from heaven, and consume them, even as'^£-li as did?

55 But he turned, and rebuked them, and said,I've know

down into your ears: 'for the Son of man shall be deUvered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

53 Lesson on humility (Mt. 18:1, refs. ;Mk.9: 33)

46 " Then there arose a'rea-soning among them, which of them should be greatest .

47 And Je §us, perceivmg the thought of their heart, 'took a child, and set him by htm,

►■48 And said unto them, Who-soever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all,

the same shall be great.

I

54 Sectarianism rebuked [

(Mk. 9:38; Acts 10:15, \

35; 20:30) j

49 • And John answered andj said,'Master, we saw one cast-j ing out devils in thy name; *and we forbad him, because he folio we th not with us. • 50 And Je'gus said unto him, ' Forbid him not : for he that is not against us is for us.

55 Jesus rejectedbySamaritans (Cp. Jn. 4:4-45; Acts 8:5-26)

51 " And it came to pass, when"^he time was come that he should be"received up, he stedfastly^set his face to go to Je-ru'sa-lSm,

52 And sent'teessengers before his face: and they went, and entered into a village of the 'Sa-mar'r-tan§, to make ready for him.

53 And they did"not receive him , because his face was as though he would go to Je-ru'-sa-lem.

56 Lessons on retaliation (2Ki.l:9.Cp.Mt. 5: 43, refs.)

54 And when his disciples Jame§ and John saw this, they

not what'manner of spirit ye are of.

►^56 For the Son of man is not com e to destrov men's lives, but ' to save them . And they went to another village.

57 Discipleship tested (Cp. Mt. 8:18, refs.)

57 •■ And it came to pass, that, as they went in the way, ascertain man said unto him. Lord, I will follow thee whithersoever thou goest.

58 And Je'§us said unto him. Foxes have holes, and birds of the air have nests; but the Son of man hath'^ot where to lay his head.

59 And he said unto another, Follow me . But he said, Lord, sufier me first to go and 'bury my father.

60 Je'§us said unto him, iLet the dead bury their dead : but go thou and preach the kingdom of God.

61 And another also said. Lord, I will follow thee : but let me first go bid them farewell, which are at home at my house.

62 And Te'sus said unto him, *No man, having put his'hand

to the plow, and looking back, is fit for the kingdom of God

54

CHAPTER 10

58 The seventy ordained;

(1) Commissioned and sent

AFTER these things the Lord ■""appointed other " seventy also, and sent them "two and two before his face into every city and place, whither he himself would come. •2 Therefore said he unto them, Theniarvest truly is great, but the labourers are few : 'pray ye therefore the Lord of the harvest, that he would "^send forth labourers into his harvest. 3 Go your ways: behold,'I send you forth as lambs among wolves.

•4 Carry neither 'purse, "nor scrip,"nor shoes :'"and salute no man by the way.

(2) Reception and conduct

(Cp. Mt. 10:10-15)

•5 And into whatsoever house ye enter, first say .'Peace be to this house. 6 And if the'son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

•7 And'in the same house re main, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

•8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you :

(3) Message and power

would not pass through Samaria to go into Galilee, but had a circuitous route east of Jordan (Jn, 4:9; 8:48; Jos. Ant, XX, 6-1). They taught that Messiah was no greater than Moses and would appear 6,000 years after creation, would live 110 years, and would lead men to the true faith r See Num. 20:20

10:14), The Jews called any man who had a good or bad quality the son of it. See note d, Jn. 17:12 z As alluded to in saluutions above. Easterncustomsrequired much visiting from house to house. This consumed much time, taking aaention &om business, so it was forbidden the preachers of the gospel (9:4)

a Gr. kiirios. Note 1, v 38

b Question 59. Next, 10:25

c Elijah (2 Ki. 1:8-15)

d Self-ignorance is so often manifest in connection with religion. The only remedy is crucifixion and study (GaU 2:20: 2Tim.2:15; 3:17). The zealous must always be self-controlled and act in knowledge or the work they seek to help will be destroyed (Rom. 10:1-4; Jn, 16:2). The disciples did not yet understand the true mission of Jesus (v 44). Christianity is not to be propagated by the sword

e The Christian spirit is not one of retal iation. Even the law of Moses commanded not to avenge or hold grudges (Lev. 19:18: Cp. Pr, 24:29). The gospel commands the same thing (Mt. 5: 38-44; 7:1-2; Lk, 9:52-55; Rom. 12:17; 1 Cor. 6:7-8; 1 Th. 5:15; 1 Pet. 3:9). But the law and the gospel allow the law to take its course when men have sinned (Ex, 21:23-25; Lev. 24:17-22; Dt, 19:19-21; Rom. 13:1-8)

f See note s, Lk, 5:32

g A scribe (Mt, 8:19), one of an almost hopeless classic reach at that time due to ±e fact of their position and close ties with the rulers of Israel

h The full meaning can oiily be grasped when we realize that one of the three members of the Godhead who created all things was now reduced by His own choice, for man's sake, to that of the lowest of creation

i See note i, Mt, 8:21

j See note j, Mt, 8:22

k This answer to the request of the man in V 61 seems harsh, but it was not, forjesus knew that if he returned home he would likely submit to the unbelieving relatives who would weep, reproach, ridicule, and tempt him to give up such an idea

1 A one-handle plow (IKi. 19:19, note'*

m Only here and in Acts 1: 23

D Making 82 preachers and healers

o 6 reasOTis two are better than one;

1 To help each other in tests, lone-liness, and discouragements (Eccl. 4: 9-12; Rem. 15:14)

2 To lift up when one falls and lobe a balance in success (Eccl. 4:9-10; 12:9-10: GaL 6:1)

3 To strengthen in weakness when burdened (Rom. 15:1-5; GaL 6:2)

4 For unity in prayer (Mt, 18:19)

5 For protection in attack (EccL, 4: 12; Dt, 32:30)

6 For confirmation of preaching (Dl. 17:6; 19:15: Mt. 18:16)

p Both the laborers and the harvest are true emblems of the minister and his work of winning souls

q Gr. deomai. to want or see need, then make known that need - to supplicate untQ that need is fully met

r Gr. ekballo. to eject, cast out, expel, or send away. Prayers are for divine power and action to thrust out reapers. It is a much stronger word than aposteUo, to send, as in v 3

s See notes. Ml, 10:16

t Gr. balantion. money bag. Only in Luke (10:4; 12:33; 22:35, 36)

u Gr. £araL a leather provision bag of travelers and shepherds (Ml. 10:10; Mk, 6:8: Lk, 9:3; 22:35)

V That is, second sandals to change to

w This does not imply the renunciation of common courtesies of Ufe, for Christians must be courteous(lPet,3: 8), but it does refer to those vain and tedious ceremonies by which Eastern manners consumed precious time and to no purpose. Greetings sometimes would be repeated 10 times with many bowings and asking of the health of everyone in the family, pi<ba forbad this of his servant, for his mission was urgent (2 Ki. 4:29)

X This was the usual salutation on entering a home

y If the master of the house be a son of peace or a peaceful man, your blessing shall rest upon the home, but if you are rejected shake off the dust of ^ur feet as a testimony against it(Mt.

ST. LUKE 10 The return of the seventy The good Samaritan Martha and Mar%

a They were commissioned to heal all the sick in every city they entered, as proof that the kingdom of God had come to them and that God's representatives were in their midst. How we need such representation today! The kingdom of God is still not in word only, "but in power" (1 Cor. 4:20; 2 Tim. 1:7) b See note n, Mt. 10:14 c A medical term fbi uniting of wounds d Besides a threat, the idea here is that of conveying a testimony of the' preachers tomebest good of the people; as if they said, " We came not for yoms - no, not even to a particle of your dust, which we wipe off and leave with you - but we came for you, that by the grace of God we might minister to you and save your souls and heal your bodies as proof that we represent the true God and His kingdom. If it is more the idea of judgment, as it seems in v 12; Mt. 10:14-15, it is be-causeof the consequences of their rejecting what was best for their welfare e 23rd N. T. prophecy in Lk. aO:12-1fi.

V 12-15 are unfulfilled, referring to the judgment day. Rev. 20:11-15, but

V 16 is still in process of fulfillmeni). Next, 11:29

f It shall be less severe on Sodom in punishment than for these cities that receive such great light and reject it g See notes on Mt. 11:21-24 h Showing how hard-hearted Jews were compared to Gentiles (Acts 7:51; Rom. 2:5). See 1 Ki. 20:31, note i Gr. hades . Note e, Lk. 16:23 j Note the contrast in the joy of the seventy and of Christ (v 17-22) as to the source and cause k See Demons in Index 1 This refers to the casting out of Satan when he invaded heaven from the earth long before Adam. See notes on Isa. 14:12-14; Jer. 4:23-26; Ezek. 28:11-17; Gen. 1:1-2; 2 Pet, 3:5-8. Satan since then has regained dominion of the earth by Adam's fall and he will again be cast out in the middle of Daniel's 70th week, or 3 1/2 years before the second advent (Rev. 12:7-12) m Are such promises for the fijst 82 preachers only? Cenainly not, for Jesus said, "He that believeth" and "them that believe" would be able to do His works (Mt. 17:20; 21:22; Mk 9:23: 11:22-24; 16:15-20; Jn.l4:12) n Gr. exousia. delegated authority - the right to use power as received and when needed to destroy Satan's works o To tread upon means to have absolute mastery over, as is clear in Ps. 91:13; 108:13; Isa. 10:6; 63:6; Dan. 7:23; Mic. 5:5; Rev. 11:2. Christians arei to have power over all power of the devil, and nothing shall by any means hurt them. By a comparison with Mt. 10:16-22 and the actual historyof the apostles and others, we know that this exemption from being hurt does not imply freedom from all physical or material injury, for many died for Christ. The "serpents and scorpions" and "all the power of the enemy" refer to demon powers primarily, although immunity from any harm of wild beasts and from poisons is also promised (Ps. 91; Mk. 16:17-18; Acts 28:5). The whole passage is speaking of "devils.. .Satan.. .serpents.. .scorpions. . .power of the enemy.. .spirits." p Power over demons should not be the source of joy, but sonship evidenced byone's name being written in heaven (Ex. 32:32; Ps. 69:28; Dan. 12:1; PtiU, 4:3; Heb. 12:23; Rev, 3:5; 13:8; 17-8; 1 20:12; 21:27; 22:19). It is a natural! tendency for man to glory in the exercise of power whether it is inherent or conferred. All such arises from pride, and it often leads to ship-wreck o f gifted men. Against such feelings and weakness Christ here solemnly warns q Rejoiced in the Holy Spirit, which is the true source of joy and wiU never result m spiritual pride that causes ship-wreck (GaL 5:22) r 176 times Jesus used this word in re- I

(Cp. Mt. 10; Mk. 3:

13; 6:7; Lk. 6:12)

•9 And' ^eal the sick that are therein, and say unto them. The kingdom of God is come nigh unto you.

(4) Rejection foretold (Cp, Mt, 10:14)

•10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 "Even the very dust of your city, which'cleaveth on us,dwe do wipe off against you: notwithstanding be ye sure of this.

that the kingdom of God is come nigh unto you.

(5) Judgment predicted on unbelieving cities (Mt. 11:20) i

*12 'But I say unto you, that it shall be more ^tolerable in that day for feod'om, than for that city.

13 ^ Woe unto thee, Cho-ra'zinI woe unto thee, Beth-sa'i-di! foi^ the mighty works had baen done in Tyre and Si'dfin, which have been done in you, they had a great while ago re-pented,"sitting in sackcloth and ashes.

14 But it shall be more toler able for Tyre and Si'd6n at the judgment, than for you.

15 And thou, Ca-per'na-iim, which art exalted to heaven, shalt be thrust down to'helJ. I

16 He that heareth you hear-eth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

(6) Seventy return: power over Satan promised (Mt. 18:18, refs.)

17 *" And the seventy returned again with ijoy, saymg. Lord, even the ^devils are subject unto us through thy name.

18 And he said imto them, I beheld Satan as lightning'fall from heaven.

►19 Behold.' "! give unto you tiower to "tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. ►20 Notwithstanding in this rejoice fnot, that the spirits are subject imto you; but rather rejoice, because your names are written in heaven.

59 Jesus rejoices over simplicity of truth (Mt, 11: 25)

21 •; In that hour Je'§us rejoiced "lin spirit, and said, I thank thee, O'Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so. Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and he to whom

the Son will reveal him.

60 Rewards for gospel believers (Mt. 21:21; Jn. 14:12)

23 y And he turned him imto his disciples, and said privately. Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

61 A lawyer questions Jesus (Mt,22:34; Mk,12:28)

25 S And, behold, a "certain lawyer stood up, and tempted him. saying,"Master,'^what shall I do to inherit eternal life?

26 He said unto him. What is written in the law? how readest thou?

•27 And he answering ■'said. Thou shalt love the Lord thy God with all thv heart, and with all thy soul, and with all

thy strength, and with all thv mind; and thy neighbour as thyself.

28 And he said unto him. Thou hast answered right; 'this do, and thou shalt live.

29 But he, willing to (ju stify himself , said unto Je'§us,*And who is my neighbour?

62 Parable of the good Samaritan: the true neighbor

30 And Je'gusWswering said, A'certain man went'down from Je-ry'sS-lem to Jer'i-cho, and fell among thieves , twhich stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain' priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Le'vlte. when he was at the placef'came and looked on him, and passed by on the other side.

33 But a certain" Sa-mar'i-tan. as he journeyed, came where he was: "and when he saw him, he had compassion on him.

34 And went to him , and

bound UP his wounds, pouring m oil and wine, and set hirq on his own beast, and brought him to an"inn, and took care of him .

35 And on the morrow when he departed, he took out 'two pence, and gave them to the host, and said imto him. Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee .

36 "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

•37 And he said. He that shewed mercy on him. Then said Je'§us unto him,'Go, and do thou likewise .

63 Martha and Mary con-

ferring to and addressing God in prayer; 112 times in John alone, which is the gdspel that says so much about the divine Father and Son. The rest are found 43 times in .Matthew; 5 times in Mark; 14times in Luke; and 2 times in Acts.

Continued, column 4 ^

also "God the Son" and "God the Holy Ghost."

8 The God and Father of our Lord JesusChrist (2 Cor. 1:3; 11:31; Eph, 1: 3; 3:14; 6:23; CoL 1:3)

9 Father of mercies (2 Cor. 1:3)

10 Father of glory (Eph. 1:17)

11 Father of spirits (Heb. 12:9)

12 Father of Ughts (Jas. 1:17)

a Doctor or teacher of the law b Gr, didaskalos, note 1, Lk. 9:38 c Questions 60-62. Next, v 29 d See Mt. 19:16-22; 22:35-40 e This settles the question forever if men really want to know. No man can do this without the new birth (Jn. 3:3-5; 2 Cor. 5:17) f This is like the average man of no real sincerity and honesty g Question 63. Next, v 36 h Gr. hupolambano. to take the ground &om under him. Usedonlyhere and in 7:43; Acts 1:9; 2:15 1 12th parable in Lk. (10:30-37, iUustrating neighborUness^. Next, 11:5 j The road was a steep descent fixim Jerusalem to Jericho, which was about 18 miles east. It was called "the bloody way" and the most dangerous of Palestine because of robbers infesting the country k Note the 4 things done by thieves 1 Jericho was a priestly city. No less than 12, 000 priests lived there who would frequently pass that way to minister in the temple. It was the city of palm trees (Dt, 34:3; Judg. 1:16). About 18 miles from Jerusalem and 6 miles from Jordan. Cp. Josh, 6:26 with 1 Ki. 16:34 m This is the extent of the help of religious people who are bound by forms and rituals, which cannot be broken even to save a life. These did two things: "looked on" and "passed by on the other side" under the pretense of avoiding legal pollution, A merciful, compassionate and godly man would have saved the life regardless of pollution, knowing that provision was made for him to become clean again. Jesus showed the superiority of the go s-pelover the law. teaching us to reject any religion or law that would neglect a deed of mercy. See Lev, 22; Num. 19 n The Samaritans were hated by the Jews (9:52, note). Often the despised come to the rescue, showing deeds of mercy and human compassion when the respected and religious class will not. Rejection by men naturally works kindness and compassion in the human soul o Note the ten acts of mercy showed to the man by his neighbor(v 33-35). This defines the word "neighbor" and illustrates how to be one p See note o, Lk. 2:7 q 34<t in our money, the ransom money for a life (Ex. 30:12-13). This was equal to two days'wages for a common labourer (Mt, 20:1-16); so after all, the inn keeper was well paid r Question 64. Next, v 40. This is the point Christ conveyed by this illustra-rion. His teachings were always so clear that the point was never lost if one wanted to accept the truth. In the case of Mt. 13:11-15 the people heard, but they would not open their minds to believe and receive the truth s Christ applied this to the lawyer to further answer his question of what to do to inherit eternal life, This will automatically be practiced by men who have eternal life(l Jn. 3:15-18; 1 Coi, 13). Our neighbor is anyone who is in need and whom we have the opportunity to help

» Cont. from column 2

Others refer to God as Father 82 times

He is called :

1 My Father. Used by Jesus, so He Himself could not be the Father (Jn. 5:17-18; 8:16-38, 54; 14:28)

2 Heavenly Father (Mt. 6:14-32)

3 Lord of heaven and earth (Mt. 11-25; Lk, 10:21)

4 Holy Father (Jn. 17:11)

5 Righteous Father (Jn, 17:25)

6 God our Father (Rom, 1:7; 1 Cor. 1:3 and in the introductions to nearly all of Paul's epistles)

7 God the Father (1 Cor, 8:6; GaL 1:1; 1 Th, 1:1), so it is biblical to say

ST. LUKE 10, 11

Asking and giving. Beelzebub

a Bethany (Jn. 11:1; 12:1-3). Note the certain persons an J things of thischap-ter (v 25, 31-33. 38). The worU is used by Luke in his two book^ (Luke anJ Acts) 101 times or more than all the other writers of the entire Bible, who use it 05 times. It is found only 26 times in the other gospels and only 9 times in all the epistles

b Martha is generally pictured as being loo bothered about serving to hear Christ, but she had her good points such as:

1 Received Jesus (v 38)

2 Served Jesus (v tO; Jn. 12:2)

3 First to go to Him when in need (Jn, 11:20. 30)

4 Had faith in lUin (Jn. 11:21-22)

5 Believed in bodily resurrection and eternal life (Jn. 11:23-27)

6 Confessed Jesus to be the Christ and God's Son (Jn, 11:27)

7 Carried Christ's message to Mary On. 11:28)

c Distracted, drawn different ways.

overcharged with care (v 42; Lk. 21:

34). He did not rebuke her serving.

but her over-care in service d Question 65. Next, 11:5 e Anxious and agitated (Mt, 6:25) f Not "one dish," but the more needful

thing that Mary had chosen - to hear

the Word of God (v 42) g Mary also had good points:

1 Sat at Jesus' feet (v 39)

2 Heard His word (v 39)

3 Put first things first (v 42) '

4 Anointed Jesus (Jn, 11:2: 12:3)

5 Had faith in Him (Jn. 11:32)

6 One of 9 persons to fall down before Jesus (J n. 11:32)

h See note p. Lk. 3:21

i The discipleshad been watching Jesus and hadcometoknow that Hisprayers were always heard; and that the continued source of His power and utter freedom from pride came through secret prayer. This created a hunger in them to know how to pray, so they asked to be taught. Shall we not all enroll in the school of prayer and make Christ our teacher" Shall we not practice faithfully every day the lessons we learn in prayer?

j This proves that Jesus repeated the same doctrines at different times and places. The principles of this prayer make the first lessons on prayer in answer to the request of v 1. 7 lessons on prayer , p. 92

k Question 66. Next, v 11. 13th parable in Lk. (11:5-8, illustrating bold-ness in prayer). Next, v 11

1 In the East much travelling was done at night on account of the intense heat, hence a normal event

m Jewish loaves were merely thin biscuit of a few ounces and resembled stones. Eastern hospitality required more than bare necessity

n It was common for parents, children, and servants to sleep in the same room on different pallets or mats

o Gr. anaideia. shamelessness, impu-dence. Only here, and is used in the sense of assurance, boldness, forwardness. The idea is, if a friend will yield to importunity what he will not yield to mere human friendship, how much more will God yield to importunate prayer, what He has already prepared and promised to give through heavenly love Examples of importunity in prayer:

1 Abraham (Gen. 18:23-32)

2 Jacob (Gen. 32:24-29)

3 Moses (Ex. 32:32; Dt. 9:25)

4 Gideon (Judg. 6:36-40)

5 Hannah (1 Sam. 1:10-18)

6 Solomon (1 Ki. 8:22-30)

7 Ezra (Ezra 9:5-6)

8 Nehemiah(.Neh, 1:4-6)

9 David (Ps. 55:1. 16-17; 141:1-2)

10 Daniel (Dan. 9:3-19; 10:1-3)

11 A Gentile woman (Mt. 15:22-28)

12 A widow (Lk. 18:l-8>

p For comments on v9-13. see noteson Mt. 7:7-11

trasted (Cp. Jn. 11:19-46)

38 * Now it came to pass, as they went, that he entered into a"certain village: and a certain woman named "Mar'thi received him into her house.

39 And she had a sister called Ma'ry, which also sat at Te'sus' feet, and heard his word.

40 But Mar'thd was'^cumbered about much serving, and came to him, ajid said. Lord,"dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Je'§us answered and said unto her, Martha, Mar'-tha, thou art 'careful and troubled about many things:

42 But l one thing is needful : and*Ma'ry hath chosen that good part, which shall not be taken away from her.

CHAPTER 11

64 On prayer: the only teacher (Cp. Mt. 6:5-15)

AND it came to pass, that, ■ as he was '•praying in a certain place, when he ceased, one of his disciples said unto him, Lord,' teach us to pray , as J6hn also taught his disciples.

65 Model prayer (Mt. 6:9)

2 And he /said unto them. When ve orav. sav . Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but de-Uver us from evil.

66 Parable of a desperate man: boldness of God's

friends

iS And he said unto them. Which of you shall have a friend, and shall go unto him at'midnight, and say unto him, Friend, lend me three^oaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say. Trouble me not: the door is now shut, and my children are with me "in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his "importunity he

►lO For every one that asketh receiveth; and he that seeketh findeth; and to him that knock-eth it shall be opened.

68 Infinite Fatherhood of God: the all-inclusive gift (Mt. 7:7; Acts 2:39; 5:32)

ll^If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or jf he shall ask an egg, will he offer him a*scorpioQ? ►13 If ve then, being evil, know how to give good gifts unto your children: 'how^much more shall your heavenly Fa-ther^give the Ho'l^^ SpLr it to them that ask him?

69 Dumb devil cast out: Pharisees blaspheme the Holy Spirit (Mt. 12:24, refs.)

14 • And he was casting out a devil, and it was dimib. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through'Be-el'ze-bub the chief of the devils.

70 The divided kingdom (Mt. 12:25; M:<. 3:23)

16 And others./ tempting him, sought of him a sign from heaven.

17 But he, knowinggtheir

wUl rise and give him as many as he needeth.

67 Certainty of answered prayer (Mt. 7:7; 21:21; Mk. 9:23; 11:22; Jn. 14: 12; 15:7, 16)

► 9 And I say unto you." Ask. and it shall be given you; seek. and ye shall find; knock, and it shall be opened unto you.

thoughts , said unto them. Every kingdom"divided against itself is brought to desolation; and a house divided against a house falleth.

18'If Satan also be divided against himself, how shall his kingdom stand? because ;ye say that I cast out devils through Be-el'ze-biib.

19 And if I by Be-61'ze-bub cast out devils,* by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the'finger of God cast out devUs, no doubt the kingdom of God is come upon you.

21'"When a strong man armed keepeth his palace, his goods are in peace.

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23"He that is not with me is against me: and he that gather-eth not with me scattereth.

71 State of backsliders (Mt.12:43; 2 Pet.2: 20-22)

24 When the*unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh. he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more

^ Cont. from column 3

5 They can talk (v 24)

6 They make decisions (v 24^

7 They distinguish between oiffer-ent places (v 24-26)

8 They seek fellowship and company with each other (v 26)

9 They are wicked (v 26)

10 They seek control of men (v 24-26)

worse than they werebefore they were saved). Next, v 33 10 facts about demons (v 24-26):

1 Tliey are unclean (v 24)

2 They can go out and come into the bodies of men (v 24-26)

3 They can walk (v 24)

4 They seek comfort (v 24)

^ Continued.column 2

a Q uestions 67-70. Next, v 18. 14th parable in Lk. (11:11-13. illusuating the infinite Fatherhood of God). Next, v 21 b These vary inlength from one to three inches, and resemble a dark-colored crab.They have a long tail with sharp fang at the end, and a vesicle full of liquid poison, which is forcibly ejected into the wound of the sting. They grasp their prey and bring the long tail over their backs to sting and kill. They are numerous in Palestine. Five kinds are found in the desert of Sinai, They feed on insects and hide in holes under stones and in banks on the roadside

c Does this not plainly state that God is more loving and good to His children than earthly parents are to their children"At least half as good"If so. then it settles once and forever God's will. concerning salvation, prosperity, healing, or any other good thing. One need never question what is the will of God again concerning any of these things if he will believe only this one scripture. Would any earthly parent will for his children to be sick? Suffer pain? Live in poverty"Be diseased? Be sinful and corrupt? Live in crime, sins, and filthy habits" Be in wanf Be unhappy in work, marriage, or in any phase of life? The fact is that God has specifically promised all good things to all His children on condition of faith (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7. 16; 16:23-26; Heb. 11:6; Jas. 1:5-8; 1 Jn. 3:21-22; 5:14-15; Ps, 91; 1 Pet. 2:24)

d Here the Holy Spirit is promised to all children of God who ask (v 13). TEaT this refers to the Spirit baptism and full enduement of power for service is clear fromLk. 24:49; Jn. 7:37-39; Acts 2:33. 38-39: 5:32; ML 3:11; Gal. 3:13-14 . All children of God are given the Spirit in a measure at the new birth (Jn. 3:3, 5; Rom. 8:9, 14-16; Gal. 4:6), so what is this extra asking for the Holy Spirit after men become the children of God, if it is not what the disciples received at Petneco St after they had been children of God for several years (Acts 1: 4-8; 2:1-16)" What was it that others received after theirsonship(Acts9:17; 8:1-22: 10:44-48; 11:14-18; 15:7-11; 19:1-7; etc.)? Note 4 contrasted gifts (v 11-13):

1 Bread .stone

2 Fish. serpent

3 Egg. scorpion

4 Temporal gifts.... spiritual gifts e See note g, Mt, 10:25

f Gr. peirazo. to test, examine, prove (Mt. 16:1: 19:3; 22:35; Jn. 8:6)

g Inients, motives (Mt, 9:4; 12:25; Lk. 5:22; 6:8; 11:17: Jn. 2:25)

h Mt. 12:25; Mk. 3:24

i Questions 71-72. Next, v 40

j This is the unpardonable sin (Mt, 12: 24-32; Mk. 3:28-30; 1 Jn. 5:16)

k This was proof that He was not casting out devils by Beelzebub. Their children who were of the devil were not casting them out. so if He was casting them out, as they acknowledged, it was proof that He was of God and that He was doing this work by the Holy Spirit. Jewish leaders had already concluded that He was of God (Jn. 3:1-2). Therefore, their children will stand up in judgment to condemn them for blasphemy of the Holy Spirit (v 19)

1 Figurative of the Holy Spirit f Mt. 12: 28) and proof that God's kingdom had come to them. The magicians of Egypt said. "This Is the finger of God" (Ex. 8:19). Naturally, we know such statements are not literal, but this does not do away with the fact that God has fingers any more than the same figurative language proves that man does not have them (Pr. 7:3; Song. 5:5). See note r, Jn. 4:24

m 15th parable in Lk. (11:21-22. illus-trating defeat of Satan). Next, v 24. Mt. 12:29; Mk, 3:27

n-Mt, 12:30; Lk. 9:50

o 16th parable in Lk, (11:24-26, illus-crating the fact that backsliders are

ST. LUXE 11

The sign of Jonas the prophet

Jes^us denounces the Pharisees

a Jesus used this parable to shcv' how Israel is worse than she was before He came to give her light (Mt. 12:45). The illusuation itself is also true, showing the real state of a backslider to be worse after being saved and going back into sin than it was before he was saved (v 26; 2 Pet. 2:20-22; Heb. 6:4-9; 10:26-29)

b Note a. Lk. 10:38

c This blessing pronounced on Mary, the mother of Jesus, proves that only man places her above others. Jesus, the Son of God did not; and He spoke whatever God gave Him to speak. He said that they who hear the Word of God, and keep it, are the real blessed ones. Thus both Goa and Christ are not in harmony with modern Mariolatry and all exaltation of Mary as being better than other Christians

d 24th N. T. prophecy in Lk. (11:29-32. V 25-30 are fulfilled: v 31-32 will be fulfilled at the judgment of Rev. 20: 11-15). Next, V 49

e Evil, because instead of hearing the .Vord of God and keeping it, they "seek a sign," which they do not need; and though it vere shown to their entire satisfaction, they would still disobey truth. These Jews plainly demonstrate that, he who from prejudice and love of sin rejects truth addressed to the understanding, would continue to reject evidence addressed to the senses. If he will not believe the Bible to be the Word of God, he will not believe a miracle to be the work of God. He would be like the Jews and attribute such works to Satan

f Jonah (Mt. 12:40-42; Lk. 2:34) g See note i, Mt. 11:16 h 1 Ki. 10:1; 2 Chr. 9:1; Mt. 12:42 i Nineveh (Jon. 3:5-10: Mt. 12:41) j nth parable in Lk. (11:33-36, iUus-trating the necessity of letting our light shine, Mt. 5:15-16, and of being free from allevUand darkness).Nexi,12:16

k A portable lamp fed by oil, not wax candle as we know today. Lamps were made for the tabernacle to bum eier-naUy(Ex. 25:31-40; 27:20-21) Larnps used figuratively of:

1 God (2 Sam. 22:29)

2 Holy Spirit (Rev. 4:5)

3 God's Word (Ps. 119:105: Pr. 6:23)

4 Salvation (Isa. 62:1)

5 Man's life (Job 18:6: 21:17; Ps. 18: 28; Pr. 20:20)

6 Man's spirit (Pr. 20:27)

7 A king (1 Ki. 15:4; Ps. 132:17)

8 Man's eye (Mt, 6:22, note)

The lamp that passed through Abraham's sacrifice was a flaming torch, not an ordinary lamp (Gen, 15:17). One must be careful not to make figurative every lamp mentioned in Scripture, such as the ten lamps of Mt. 25:1-13, which were literal lamps that ten virgins had to light the way of die bridegroom on that occasion

1 Lamp, same word as for candle in v 33. The eye is the lamp that gives li^ to the body (note k, Mt. 6:22)

Ti Gr. aplous. simple, ^ngle, whole, good, and sound. Used only here and in Mt, 6:22 and only in the moral sense. If the eye is single and sound morally and free from any lusts the whole body wOl be free from sin and morally sound and perfect. Light and darkness are used to contrast spiritual knowledge and spiritual blindness, and righteousness and sin (Mt. 4:16; Lk. 1: 79; Jn. 1:5; 3:19; 8:12; 12:35, 46; 1 Jn. 1:5-7; 2:8-11). If the eyes are full of adultery and lusts the body will be dark and tlie life blind (2 Pet. 1:9; 2: 14; 1 Jn. 2:15-17; Rev. 3:17-18)

n It is man's responsibility to make the bodyfuUof li^ by meeting the terms of the gospel (2 Pet. 1:4-10: 1 Jn. 2: 15-17; GaL 5:16-26)

o If we make our eyes morally sound the whole body will be sinless and no part sinfuL The body is to be siiHess as well wicked than himself; and they enter in. and dwell there : and the "last state of that man is woiseJban jthe_first.

72 Two different opinions of blessedness (Cp. Mt. 5: 3; Lk. 6:20)

27 " And it came to pass, as he spake these things, a beer-tain woman of the company lifted up her voice, and said unto him,'^lessed is the womb that bare thee, and the paps which thou hast sucked. ►28 But he said. Yea rather, blessed are they that hear the word of God, and keep it.

73 Sign of Jonah (Mt. 12:38)

♦ 29 *" And when the people were gathered thick together, he began to say, <<This is an'evil

generation: they seek a sign;

and there shall no sign be

given it, but the sign of Jo'nas

the prophet.

30 For jis'Jo'nas was a sign tmto the Nin'e-vites, so shall also the Son of man be to*this generation.

74 Jesus denounces the Jews (Mt. 12:41. Cp. Mt.11:20)

31 The* queen of the south

saw it, he "mar^'elled that he had not first *washed before dinner. 39 And the Lord said unto

him, Now do ye Phari-see§ maketlean the outside of the cup and the platter; but your inw ard part is full of-^ravening

and'wickedness.

40 ye/fools, *did not he that made that which is without make that which is within also?

41 But*rather give alms of such things as ye have; and, behold, 'all things are clean imto you.

77 Six woes upon Pharisees and lawyers (Mt. 6:23;

(1) WOE: self-righteousness Cp. Isa. 64: b; Mt. 23

42 But' woe unto you, Pharisees !*for ye tithe'mint andTnie and all maimer of herbs, and pass over judgment and the

s hall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Sol'o-mon; and, behold, a greater than Sdl'o-mon is here.

32 The men'of Nin'e-ve shall rise up in the judgment with this generation, and shall con demn it: for they repented at the preaching of Jonas; and, behold, a greater than Jo'nas is here.

75 Parable of the lighted candle (Mt. 5:13; Mk. 4:21; Lk. 8:16)

33 'No man, when he hath lighted a*candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The'light of the body is the e^: therefore when thine eye

love of God : these ought ye to have done, and not to leave the other undone.

(2) WOE: self-exaltation

43 Woe unto you, Phar'i-see§! for ve love the^ppermost seats in the synagogues, and greetings in the markets.

(3) WOE: hypocrisy - out-

ward show

44 Woe unto you, scribes and Phar i-sees, hjiiocrites! "for ye are as graves which appear not, and the men that walk over them are not aware of them.

(4) WOE: unbearable burdens

is single, thy whole body also is full of light; but when thine

eue is evil, thy body also is fuU of darkness. •35" Take heed therefore that the light which is in thee be not darkness 36 "If thy whole body therefore be fuU of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

76 Jesus denounces Pharisees for self-righteousness (Mt. 23)

27 •" And as he spake, a certain Phar'i-see besought him toMine with him: and he went in, and"sat down to meat. i 38 And when the Phar'i-see

45 *" Then answered one of the'lawfyers, and said unto him, Master, thus saying thou re-proachest us also.

46 And he said, Woe tmto you aiso, ye lawyers! for ye lade men with'burdens grievous to be borne, and ye yourselves 'touch not the burdens with one of your fingers.

(5) WOE: blood of martyrs

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye sallow the deeds of your fathers: for thej^ indeed killed them, and ye build their sepulchres.

*49 Therefore also said 'the wisdom of God,"I will send them"prophets and apostles, and '"some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the^foimdation of the world, may be.>'required of this gen eration ;

51 From the blood of Abel unto the blood of^Zich-a-ri'as, which perished between the altar and the temple: verily I say unto you. It shall be required of tills generation.

(6) WOE: damnation of souls

as the soul and spirit (Rom. 6:1-23; 8: 1-13; 12:1-?.; 1 Cor. 3:13-17: 6:19-20: 9:27: 2Cor. 4:10; 7:1: CoL 2:11-13: Eph. 1:4; 5:25-27; 1 Th, 4:3-7; Til. 2:11-14}

p Gr. aristao, oreakfast (14:12; Jn, 21: 12, 15), not deipneo. dinner (Lk. 17: 8; 22:20; 1 Cor. 11:25)

q Reclined on the couch to eat

ftilfilled). Next, 12:2 V See notes. Acts 11:27; 15:33 w Fulfilled in Acts 4:1-21; 5:17-42; 6:

9-15; 7:54-60: 3:1-4; 9:1-4; 12:1-18:

13:45: 14:1-5; 16:19-40: 17:5:19:24-

41: 21:33-28:31 x See note i, Mt, 13:35 y See note t, Mt. 23:35 z See note u. Ml. 23:35

a Wnat little things religious people marvel at! Straining out gnats!

b Gr. baptidzo. from bapto. to dip. Only 2 times is tnis word cransLated wash (Mk. 7:4; Lk. 11:38). It has to do with ceremonial and religious dipping and washing of hands, not to ordinary cleaning of the hands, for we cannot conceive of Christ going about with filthy hands. It was the ceremony connected with eating that caused the Pharisee to marvel - Christ had not performed His ablution before eating,

c Ceremonially clean by religious rit-ualsof washinghands,cups, and dishes (Mk.7:4). Pharisees were sohypocrit-ical and showy in religion that they brought it into all details of life wMch could and would be seen of men. That which was not seen of men did not matter (v 40; Mt. 23:1-33). Theirs was an " outside religion" that dealt with outward appearance - of styles, ornaments, rituals, forms, and what the eye could see

d Full of wicked greed and plunder

e Gr. poneros. full of labours and pains in working evil (Mt. 12:39; Lk. 11:29)

f Gr. aphron, senseless ones; without reason; foolish, stupid, acting without intelligence (Lk. 11:40; 12:20; Rom. 2:20; 1 Cor. 15:36; 2 Cor. 11:16, 19; Eph. 5:15; 1 Pet. 2:15). This was severe, but truthful

g Question 73. Next, 12:6. God wants inside religion as well as outside religion. He wants the body, soul, and spirit clean

h Give alms of the contents of the cup or platter instead of being so superconscious about cleaning the outside

i Pharisees held that giving alms was meritorious and made amends for everything - made them religious regardless of unholy traits

j See notes on the 8 woes in Mt, 23

k See note b, Mt. 23:23

l Mint is a sweet-scented plant m Rue is a bushy herb with bitter leaves used in stimulants

n Mt. 23:6; Mk. 12:38-39; Lk. 20:46

o This is the opposite of Mt. 23:27-28. Here it is neglect of the custom rather than its observance, when the customary white washing of a flat tomb was neglected its presence was easily concealed from view and a passer-by might walk upon it and become defiled

p Gr. nomikos. teacher of the law. These were a class of learned professors, teachers in the colleges, magistrates, and judges. Some and perhaps all were also scribes, but all scribes were not lawyers or doctors of the law (Mt, 22:35 with Mk. 12:28). Here it is clear dut they were nor classed with the "scribes and Pharisees" (v 44-52). See also Lk. 7:30; 10:25; 14:3. At least one of them became a Christian(Tit. 3:13)

q This refers to innumerable precepts of the oral law embodied in die Talmud (Mt.23:4). Early Christians recognized that all such precepts could not possibly be kept (Acts 15:10; Gal. 2:14)

r Gr. prospsauo. t o touch gently, feeling die pulse or some sore place on the body. A medical term

s In Mt. 23:29-32 the Pharisees are represented as disapproving of the deeds of their fathers, but here the lawyers are represented as allowing them, because they continued to teach and enforce the wicked traditionary principles of their fathers. The Pharisees were lying when they claimed that diey disapproved of the deeds of their fathers, for they were plotting even then to do the same as their fathers in killing a prophet - the Messiah

t This is Christ Himself (Mt. 23:34; 1

Cor. 1:24, 30) u 25th N. T. prophecy in Lk. (11:49-51.

ST. LUKE 12

God's care of his children

Right values of earthly thirigs

a Have taken away the true knowledge of God from the people and have even nullified God's commandments by traditions of men (Mt, 15:1-9; 16:6-12)

b They would not accept truth aad go into the kingdom of God and did all they could to keep others out (Mt.23:

13) c This was the main purpose in urging

Him to speak of many things d Gr. the myriads, or tens of thousands of people until they uampled on one another e His disciples must have numbered many thousands from all parts of the country f This was spoken on another occasion

(Mt, 16:6) g Leaven means the false doctrines of the Pharisees, which were mere interpretations and traditions of men that they substituted for the Word of God (Mt. 15:1-9; 16:6-12; 23:1-33; Lk. 11: 37-52). These false doctrines are called "hypocrisy" here, because the Pharisees Joiew better than to teach such things and pretend to believe God's Word when diey did not h 26th N J. prophecy in Lk. (12:2-5, being fulfilled and will be finally ful-filled at the judgment of Rev. 20:11-15). Next, v 8 i See Ml, 10:26-27; Lk, 12:2 j Gr. philos. dear, friend, associate (Mt. 11:19; 26:50; Lk, 7:34; 12:4; Jn. 11: 11; 15:13-15) k This is aU man can do. He cannot kill the soul and spirit, which are immortal (1 Pet, 3:4, note) 1 Men can put into the grave after killing the body, but God alone can cast into hell (Rev. 20:11-15; Ps. 9:17) m Gr. zehenna. the place of future and eternal torment. Found 12 times and always rendered heU. It is the same as "the lake of fire" found 5 times (Rev. 19:20: 20:10-15; 21:8)

Gehenna not the grave because:

1 Only certain people are in danger of gehenna (Mt. 5:22; 23:15, 33)

2 Victory over sin is the only thing that will enable one to escape gehenna (MU 5:29-30; 18:9; Rev. 21:8)

3 Both body and soul go to gehenna (Mt, 10:28; Lk. 12:5)

4 Gehenna is a place of damnation (Mt. 23:33; 25:41, 46; Rev. 14:9-11; 19:20; 20:11-15; 21:8: Isa. 66:22-24)

5 Bodies are not put into gehenna until the judgment (Rev, 20:11-15)

6 God only has power to put into gehenna (v 5; Mt. 10:28)

7 Gehenna can set on fire the course of nature (Jas. 3:6J

8 Only the wicked go to gehenna (Rev. 20:11-15: 21:8; Ps. 9:17)

9 Degreesof punishment in gehenna (Rev. 20:13; Mt. 23:14-15)

10 Men can repent and escape gehenna (Mt. 3:2-8: 23:33)

11 Fire in gehenna - never quenched and worm does not die (Mk. 9:43-49; Mt. 25:41,46; Rev. 14:9-11; 20:10-15)

12 The " fire... damnation. ..pun ishmeni... judgment... contempt" of gehenna are "eternal" (Mt.25:41, 46; Mk. 3:29; 9:43-49; Heb. 6:2; Jude 7; Rev. 14:9-11; Dan. 12:2)

13 There will be "weeping, wailing, and gnashing of teeth" in gehenna (Mt. 8:12; 13:42, 50; 24:51)

14 Men wiU be put "alive" into gehenna (Rev. 19:20; 20:11-15)

15 All the wicked in tartarus(2 Pel, 2:4; Jude 6-7), abyss (Lk. 8:31; Rev. 9; 20:3), and sheol-hades will be put into genenna (Rev. 20:10-15)

16 Gehenna is a place of eternal torment with "fire and brimstone" (Rev 14:9-11; 20:10-15)

Not one of these things could be spoken of the grave. See notes on sheol-hades, Ps. 9:17; Lk, 16:23 n Question 74. Next, v 14 o About 3«^. See Mt. 10:29, note p Expressing the infinite knowledge and

providence of God q 27th N.T. prophecy in Lk. (12:8-10 being fulfilled and wiU be completely fulfilled at die judgment of Rev. 20:

52 Woe unto you, lawyers! for ye have^taken away the key of knowledge: ye*entered not in yourselves, and them that were entering in ye hindered.

78 Plot against Jesus (Cp.Mt.12:14; 26:3, refs.)

53 And as he said these things unto them, the scribes and the Phar'i-see§ began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, ^and seeking to catch some.hing out of his mouth, that they might accuse him.

unto the synagogues, andounto magistrates, and powers,*take ye no thought how or what thing ye shall answer, or what ye shall say:

► 12 For the H6'l» Ghost shall teach you in the same hour

what ye ought to say.

56

CHAPTER 12

79 Warning against hypocrisy (Mt. 10: 26-27)

JTN the mean time, when there -*■ were gathered together"an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto'his disciples first of all,/JBeware ye ot the«leaven of the Phar'i-see§, which is hypocrisy.

*2*For there is nothing covered, tnat shall not be revealed; neither hid, that shall not be known.

3 Therefore i whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

80 Warning against man fear (Mt. 10:28-33)

•4 And I say unto you imy friends, ge not afraid of them that*kill the body, and after that have no more that they can do.

•5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to'cast into"Tiell; yea, I say unto you. Fear him. >ff'Are not five sparrows sold tor two farthings, and not one of them is forgotten before God? •7 But even the veryiTiairs of your head are all numbered.

83 Warning against covet-ousness

13 •■ And one of the company said unto him, Master, speak to my brother,'^ that he divide the inheritance with me.

14 And he said unto him, Man,"who made me a judge or a divider over you?

•15 And he said imto them. Take need, and ^eware tot covetousness : for a man's life

Fear not therefore: ye are of more value than many sparrows.

• 8 Also I say unto you.'^ Whosoever shall confess me before

men, him shall the Son of man also confess before the angels of God: <

>9 But he that denieth me before men shall be denied before the angels of God.

81 The unpardonable sin (Mt. 12:31, refs.)

►10 And whosoever shall speak

a word against the Son of man, it shall be forgiven him: but unto him that 'blasphemeth against the Ho'ly Ghost it shall not be forgiven.

82 Opposition to the gospel foretold(Mt.10:16)

•11 And when they bring you

consisteth not in the abundance of the things which he possess-eth.

84 Parable of the rich fool

16 And he spake a'parable unto them, saying. The ground of a 8 certain rich man brought forth plentifully:

17 And he thought within himself, saying,'•What shall I do, because I have no room where to bestow my'fruits?

18 And he said. This will I do : I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my sotil, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry

20 But God said unto him, r/jou'fool,* this night thy soul shall be required of thee:' then whose shaU those things be, which thou hast provided?

2rSo IS he that layeth up treasure for himself, and is not rich toward God.

85 Law against worry and anxiety (Mt. 6: 2 5, ref s. ; Lk. 21:34)

•22 " And he said unto his disciples, Therefore 1 say unto vou." lake no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body i5 more than raiment.

•24 Consider the "ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: "Tiow much more are ye better than the fowls? <

25 And which of you with taking thought can add to his stature one*cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest? •27' Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Sol'o-mon in all bis glory was not arrayed like one of these.

►28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven;' how much more

11-15). Next, 12:35 r Mt. 12:31-32; Mk. 3:28-29

^ Copt^ from column 3

of all creation, man alone is given to worry, fear, rebellion, sin, and unbelief s Question 81. Next, v 41

4 Jesus Christ (Heb. 3:1; 12:3)

5 One another (Heb. 10:24)

6 The past and future(Dt.32:7, 29)

7 Their ways (Hag. 1:5-7)

8 The ant and her ways (Pr. 6:6)

9 The Ulies (Mt. 6:28) 10 The ravens (Lk, 12:24)

,^^— Continued, column 2

a officers of the civil law (Judg. 18:7;

Ezra 7:25; Lk. 12:11, 58; Acts 16:20-

22. 35-38; Tit. 3:1) b Be not full of anxiety (Mt. 6:25) c See Dt, 21:15-17 d Question 75. Next, v 17 e Covetougiess is forbidden (Ex. 20:17;

Mt, 6:19-21; Rom. 13:9; Eph, 5:3;

Heb. 13:5; IJn, 2:15-17). Hatred of

it is one qualification of leaders, civil

and religious (Ex. 18:21; 1 Tim. 3:3;

Tit. 1:7; 1 Pet. 5:2). It will damn the

soul (1 Cor. 5:11; Eph, 5:3-5: 1 Tim.

gr^ll; 2 Pet. 2:3. 14). It must be

killed out entirely (CoL 3:2-6). see

Covetousness p. 92 f 18th parable"in Lk. (12:16-21, illus-

trating that life "does not consist o f

earthly possessions- v 15, 21-32).

Next, V 24 g See note a, Lk. 10:38 h Question 76. Next, v 20 1 Gr. karpos. harvest-cropsof the trees,

vines, ana fields j See note f, Lk. 11:40 k God has this right and this power, and

who can do anything about it If He so

decrees? 1 Question 77. Next, v 24. This one we

need to pond er m This, with v 15. is the main point Illustrated by this parable n 40 lessons of this sermon (v 1-59):

1 Beware of hypocrisy (v 1)

2 All secrets will be exposed (v 2-3)

3 Fear God. not man (v 4-5)

4 God's providence is overall (v7)

5 Confess Christ (v 8-9)

6 Honour the Holy Spirit (v 10)

7 Rely on the Holy Spirit (v 12)

8 Refusetobe abusybody (v 13-14)

9 Beware of covetousness (v 15)

10 Lifeismorethanpossessions(vl5>

11 No security in possessions (v 20)

12 Do not seek riches (v 15-21)

13 Do not trust in riches (v 15-21)

14 Life is uncertain (v 18-20)

15 Death is certain (v 20)

16 Human plans for long life are foolish without God (v 18-21: Ps, 91)

17 MustgiveaccounttoGod(v20-21)

18 Use riches wisely while we control them (v 20)

19 Make more providonfor the soul than for the body (v 18-21^

20 Never seek riches at tne expense of the soul's welfare (v 18-20)

21 Do not waste life to get rich. Pttt important things first (v 16-21)

22 Laying up treasure only on earth win damn the soul (v 21. 33-34)

23 Never worry about necessities of Ufe(v 22-30: Mt. 6:25-34)

24 Life is more than meat (v 23)

25 Body is more than raiment (v 23)

26 Man is better than fowls (v 24)

27 Worry is sinful (v 22, 25-26)

28 God cares for man more than fine Ulies (V 27-28)

29 Live free from doubt (v 28-29)

30 Seek God first and all other things will be added (v 29-31)

31 God knows all needs (v 29-31)

32 Fear not the future (v 32)

33 God's pleasure Is to give even the kingdom to His children (v 32)

34 Treasures in heaven are the only lasting ones (v 33-34)

35 Be watchful servants in view of Christ's coming (v 35-38)

36 Be ready for His coming(y 39-40)

37 Be faithful servants in view of His coming (v 41-48)

38 Be reconciled to opposition from your best friends (v 49-53)

39 Know the times (v 54-57)

40 Live in peace with all men (v 58-59)

o l&th parable in Lk, (v 24, iUustrating freedom from worry). Next.v 27. See note, Ps. 147:8 p Queaions 78-80. Next, v 28 q A cubit is about 25 inches r 20th parable in Lk. (v 27, iUustrating freedom from worry). Next, v 36 10 things for men to consider: lGod(Dt. 4:39; 8:5)

2 God's goodness (1 Sam. 12:24)

3 God's works Qoh 37:14; Ps, 8:3)

a Let seeking of necessities be secondary. Spend first energies in seeking God and His righteousness and these things will be added(Y 31; Mt. 6:33) b Gr. meteorlze. to raise in mid-air, suspend, fluctuate, be anxious, or be carried about as meteors moved about with the currents, tossed up and down between hope and fear. The rebuke concerns the heathen who supersti-tiously seek guidance by meteors, planets, signs of the zodiac and all the magic and witchcraft and traffic with demons in the name of astrology, etc., which are condemned by Scripture

12 forbidden heathen practices: r ~EDChantments - practice of mag-ical arts (Ex, 7:11, 22; 8:7, 18: Lev. 19:26: Dt, 18:10: 2 Chr. 33:6: 2 Ki. 17:17; 21:6; Isa. 47:9, 12: Jer, 27:9; Dan, 1:20)

2 Witchcraft - practice of dealing with e\'tl sDirits(Ex,22:18: Dt, 18:10;

1 Sam, 15:23; 2 Chi. 33:6; 2 Ki. 9: 22; Mac. 5:12: Nah, 3:4: Gal. 5:19-21)

3 Sorcery - same as witchcraft (Ex, 7:11; Isa. 47:9, 12: 57:3; Jer. 27:9; Dan, 2:2; MaL. 3:5; Acts 3:9-11; 13: 6-8; Rev. 9:21; 18:23; 21:8; 22:15)

4 Soodi-saying same as witchcraft (Isa. 2:6: Dan, 2:27; 4:7; 5:7, 11; Mic 5:12)

5 Divination - the art of mystic in-«Hght nr fnminp.-r p.nin g (Num. 22:7; 23:23; Dt. 18:10-14; 2 Ki, 17:17; 1 Sam. 6:2; Jer. 14:14; 27:9; 29:8; Ezek. 12:24; 13:6-7, 23; 21:22-29; 22:28; Mic. 3:7; Zech. 10:2: Acts 16:16)

6 vVizardrv - same as witchcraft. A wizard is a male and a witch is a female who practices witchcraft. Both were to be destroyed in Israel (Ex, 22: 18; Lev. 19:31; 20:6, 27; Dt, 18:11: 1 Sam. 28:3, 9: 2 Ki, 21:6: 23:24; 2 Chr, 33:6; Isa. 19:3)

7 Necromancy - divination by means of pretended communication with the dead (Dt, 18:11; Isa. 8:19; 1 Sam, 28; 1 Chr. 10:13)

8 Magic - any pretended supernatural art or practice (Gen. 41:8, 24; Ex. 7:11, 22; 8:7, 18-19; 9:11; Dan. 1:20: 2:2, 10, 27: 4:7, 9; 5:11; Acts 19:19)

9 Charm-to put a speU upon. Same as enchantment (Dt. 18:11; Isa. 19:3)

10 Prognostication - to foretell by indications, omens, signs, etc. (Isa, 47:13)

11 ObservJug times. Same as prognostication (Lev. 19:26: Dt. 18:10; 2 Ki. 21:6; 2 Chr. 33:6)

12 Astrology and star gazing - divi-nation by staxs (Isa. 47:13; Jer. 10:2; Daa 1:20; 2:2, 10; 4:7; 5:7-15)

All die above practices were and still are carried on in connection wirh demons, called familiar spirits . All who forsook God and sought help &om these demons were to b e destroyed (Lev. 19:31; 20:6; Dt. 18:11; 1 Sam. 28: 2 Ki. 21:6; 23:24; 1 Chr. 10:13;

2 Chi. 33:6; Isa. 8:19; 19:3; 29:4. See 1 Tim. 4:1-8: 2 Th. 2:8-12; Mt. 24: 24; Rev. 13; 16:13-16; 19:20)

c True bom-again Christians stUl make a "little flock" (Mt. 7:14, 21; 1 Pet. 4:18)

d This refers to treasures which God forbids hoarding (Mt, 6:19; 13:21: Lk. 12:21, 33-34), not ordinary hom.es and necessities of life(v 34), for other passages make men reqwnsible to provide for their own (1 Tim. 5:8). The idea is not to hoard and covet luce the example of v 13-21

e Money was kept in royal treasuries lb bags, the value marked on each one and then sealed. Private bankers also followed this plan. Money bags are mentioned in 2 Ki, 5:23; 12:10: Job 14:17: Jn. 12:6: 13:29

f 28Ui N. T. prophecy inLk. (12:35-40, unfulfilled). Next, v 42

g An allusion perhaps to the girding for a journey (Ex. 12:11)

h Lamps, A symbol of watchfulness and readiness in view of expecting someone (v 37; Mt, 25:1-13)

will he clothe you, O ye of little faith?

•29 And " seek not ve what ye shall eat, or what ye shall drink, neither be ye of tioubtful mind . 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. •31 *" But rather seek ye the kingdom of God; and all these things shall be added unto you^ •32 Fear not.little flock: for it is your Father's good pleasure to give you the kingdom.•«

86 Warning against trust in riches (Mt, 6:19, refs.)

•SSi 'Sell that ye have, and give abns; provide vourselves^bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth comipteth.

34 For where your treasure is, there will your heart be also.

87 Parable of the watching servants (Mt. 25:14; Mk.

13:34)

*35'Let your*loins be girded about, and yoiy?*lights burnings •36 And ye yourselves'Tike unto men that wait for their lord, when he will/return from the wedding; that when he cometh and knocketh, they may open unto him immediately. ►37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he*shaU gird himself, and make them to sit down to meat, and will come forth and serve them. ►38 And if he shall come in the 'second watch, or come in the third watch, and find them so, blessed are those servants.

88 Parable of the goodman of the house (Mt. 24:43)

39 And this know, that if^e goodman of the house "had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. •40 Be ve therefore ready also : for the Son of man cometh at an hour when ye think not.

89 Parable of the unfaithful

servant (Mt. 24:45)

41 " Then Pe ter said unto him. Lord, "speakest thou this parable unto us, or even to all? ♦ 42 And the Lord'^aid,« Who then is that faithful and wise steward, whom his lord shall

to bcdrunken;

►46 The*lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will'cut him in sunder, and will appoint him his •'portion with the unbelievers.

47 And that servant, 'which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with manv strifies . ►48 But^e that knew not, and did commit things worthy of stripes, shall be beaten with few strives . rFor unto whom-

soever much is given, of bim shall be much required: and to whom men have committed much, of him they will ask the more.

90 Opposition to the gospel again foretold (v 11)

49 *" I am** come to send'fire on the earth; /and what will I, if it be already kindled?

50 But I ha ve aMjaptism to be baptized with: and how am I

make ruler over his household, to give them their portion of meat in due season? ►43'Blessed is that servant, whom his lord when he cometh shall find so doing. ►44 Of a truth I say unto you, that he wiU make him ruler over all that he hath. 45 But and if that servant say in'his heart. My lord delayeth

his coming; and shall begin to beat the^enservants and maidens, and to eat and drink, and

straitened till it be accom plished!

51'"Suppose ye that I am come to give peace on earth? I tell you. Nay; but ratherMivision:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53^The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

91 Jesus again rebukes Pharisees (Mt. 16:l;'Mk.

8:10)

54 ♦ And he said^also to the people. When ve see a cloud rise out of the«west, straightway ye say. There cometh a shower; and so it is.

55 And when t/e see the'south wind blow, ye say. There will be heat; and it cometh to pass.

56'Ye hypocrites, ye can discern the face of the sky and of the earth; 'but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

92 Concerning restitution

(Mt. 5:23-26)

58 ""When thou goest with thine adversary to the "magistrate, as thou art in the way,

'give diligence that thou may-est be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last*tnite.

CHAPTER 13

57

93 Men to repent, not judge

i 21st parable in Lk. C12:36-38. iUus-trating watchfulness in view of the literal coming of Christ, not the rapture). Next, V 39

j Proving this does not refer to the rapture before the marriage supper of Rev, Continued,column 4 ^

we look for the rapture or second advent (Tit, 2:13: 1 Jn. 3:1-3) t Gr. pais, a child, a boy or giiL The original here, "boys and girls" is more impressive than"menservanis and maidservants, " for it intimates not only unfaithfulness, riot, and severity, but also immanly cruelty which assails the weak and unprotected

a 4 sins of the unfaithful servant:

1 Heart turned away from his master

2 Beating helpless people

3 Becoming a glutton

4 Becoming a drunkard (v 45: Gal, 5: ; 19-20; 1 Cor. 6:9-11)

b Who this master was we do not know, but it is a fitting illustration of Christ coming to deal with His servants(Mu 24:45-51)

c Cut him off and send him into outer

■ dadcness where there will be weeping and gnashing of teeth (Ml. 24:51; 25: 30, 41, 46)

d What is the portion of the unbelievers (Rev. 21:8)":

e These verses (47-48) express punishment according to li^t received(Rom. 2:12-16), This servant who knew his master's wUl and did not do it was to be punishev: severely. Jews, according to the law coula only give 40 stripes(Dt. 25:3), but later Jewsbeganto giveihis many for each crime

f At ignorant man-will receive less punishment, like a man who committed som.e petty crime would bebeaten by Jews with as few as 4 to 6 stripes. This is not putting a premium, on ignorance. The fault in diis case wasbeing ignorant at all, where there was opportunity of knowing his master's wilL InChris-tian lands where truth abounds in gospel light, ignorance is not excusable (note w, Rom. 1:13; 1 Cor. 14:38) g This is the point illustrated by the parable of V47-48

h See note s, Lk. 5:32

i Fire is used figuratively, p. 2D1

j Question 84, Next, v 51. The war, division, strife, and persecution over the gospel had already begun

k Bapasm of sufferings (Lk. 24:26: Acts 3:18; 1 Pet. 3:18). See Mt. 3:6, note

1 Gr. sunechomai, pressed (Acts 18:5; Phil. 1:23; Lk. 22:41-42)

m Question 85. Next, v 56

n Christ is not the actual cause of division, but the occasion of it. Division is caused by rebellion of m.en against the rospel (2 Cor. 2:14-17)

0 This shows abnorm.al and satanic opposition to the gospel

p Verses 22-53 were addressed to the disciples; V 54-59 to the people

q The Mediterranean lay on the west and any cloud ftom that direction was a clear indication of rain (1 Ki. 18:43-45)

r To the south lay a hot desen and any wind from, here would be hot

s .After calling their attention to t\vo clear facts which they recognized (v 54-55), He then rebuked them for not being willingto accept the plain facts of the times (v 56-57; Mt. 16:1-4)

t Questions 86-87. Next, 13:2

u A civil officer (note a, v 11)

V Last of 20 com.mands in Lk. 12 (v 1, 4, 5, 11, 15, 22, 24, 27, 29, 31, 32, 33, 35, 36, 40. 58) w Gr. lepton, the smallest copper coin, about one fifth of a cent

^ Cont. from column 2

19:1-10, but to the second advent after this marriage supper (Rev. 19:11.^51)" k Here it is gird Himself to serve and reward His servants for faithfulness

1 Second and third watches at night were 9:00 to 12:00 p. m. and 12:00 to 3:00 a.m. andinthedaytheywouldbe9:00 to 12:00 noon and 12:00 noon to 3 p. m,

m Gr. oikodea?otes (note 1, Lk. 9:38)

n 22nd parable inLk. (12:39-40 , illustrating readiness in view of the second advent, Mt. 24:43). Next, v 42

o Questions 82-83. Next, v 49

P 29th N. T. prophecy in Lk. fl2:42-53. V 42-4S unhilfflled; v 49-53 are fulfilled). Next, 13:3

q 23rd parable in Lk, (12:42-48,, iUus-trating faithfulnesFin view of the second advent, Mt, 24:45-51). Next, v 13:6

r Happy, because of being exalted over his master's goods, as a reward for faitiiftQness.(v 45-46)

s The coming of Christ must be kept in the hean as a living hope, whether

ST. LUXI 13

On sin and repentance

J

Parables of mustard seed and leaven

a This perhaps refers to the slaying of Galileans mentioned bvjosephus. Ant. book XVin. chapter 111

b Questions 88-89. Next, v 7. Jesus here confirmed the fact that men are not great sinners because of what happens to them, but that all men are equally sinners and condemned before God (v 3, 5; Rom. 3:23)

c Gr. metanaeo. to change one's mind for the better. Not merely to forsake sin, but to change one's attitude toward it and his love for it. Hence, it is demanded by God as a condition of forgiveness and grace (v 3, 5; 15:7; 24:47; Acts 2:38; 3:19; 17:30; Mt. 4: 17). See 8 words for "repent" , p. 34 Examples of repentance

1 Joseph's brethren (Gen. 50:17)

2 Israel (Num. 21:7-9; Judg, 2:4: Ezra 9:4-14; Neh. 1:6-7)

3 David (2 Sam. 24:10-17; Ps, 51)

4 Ahab (1 Ki. 21:25-29) 5Josiah(2 Ki. 22:11-20)

6 Manasseh(2 Chr. 33:1-13)

7 Ninevites (Jonah 3; Lk. 11:32) 8jews(Mt. 3:6; Lk. 3:7-15)

9 Prodigal son (Lk. 15:17-21)

10 The pubUcan (Lk. 18:9-14)

11 Peter (Mt. 26:75; Lk. 22:62)

12 Corinthians (2 Cor. 7:9-11)

d 30th N. T. prophecy ill Lk. (13:3, ful-filled). Next, v 5. This predicts that some people to whom Christ spoke would be destroyed in like manner as were the Galileans whom Pilate killed. It was fulfilled 70 A. D. by the Romans. At this time many were killed while offering sacrifices

e Nothing is known of this event, but it was a well known fact in that day f 31st N. T. prophecy in Lk. (13:5, ful-fiUed). Next, v 24. This predicts that the destruction of some to whom Christ spoke would be like those whom this tower feu upon. Many were destroyed in the failin g walls and buildings of Jerusalem, 70 A. D.

g 24th parable in Lk. (13:6-9, illustrat-ing tne fruitlessness of Israel and her doom if she did not produce fruit "this year"- v 8-10, 25-35: Mt. 21:33-46; Isa. 5:1-7). Next, v 19

h Fruit trees were planted in vineyards in both Palestine and Egypt

i This illustrates the period of the Lord's ministry of 3 yrs. up to now, so "this year" would indicate the 4th year

j Question 90. Next, v 15. 'vVhy keep on dealing with Israel who has failed God for over 2,000 years and is now more rebellious than ever (Lk. 11:47-50; Acts 7:51)"

k Israel was given about 40 more years before actual judgment (21:12-24^

1 She had a demon spirit, which had taken possession of her and had held her bound 18 years. This is spoken of as "Satan haUi bound" (v 16). '.vTiat could be clearer as to the cause of sicknesses and infirmities? They are definitely of satanic origin, not of God (Mt. 4:23-24: Jn. 10:10: Acts 10:38). Christ came to bear all sicknesses and infirmities and to heal all men (Mt. 8:16-17: Jn. 10:10; 1 Pet. 2:24; Isa. 53). Thus it is God's work to deliver men from sicknesses, not put them upon men

m See note f, Mt. 8:17

n Rulers of churches are many times out of divine erder becoming angry if the least church rule is broken. The good that is done by such infraction of human rules maners not. Rules are made to be obeyed, they say

o This was one of Christ's greatest crimes in the eyes of religionists (MC 12:1-12: Mlc 1:21-27: 2:23-28; 3:1-7; Lk. 6:1-9; 13:10-16: 14:1-6: Jn. 5:1-18: 7:22-23; 9:1-16) p Questions 91-92. Next, v 18

q Hypocrisy will always cause eventual shame, as will sin (Ezra 9:6), backsliding (Jer. 17:13), man rear (yk. 8: 38), sefeshness (Lk. 14:9). and aU wrong doing (Rom. 6:21); but innocence (Gen. 2:25), trust in God (Ps.

, 25:2), hope (Rom. 5:5), the go^el

' (Rom. 1:16), faith (Rom. 9:33; 10:11),

THERE were present at that season some that told him of the Gal-i-lffi an§, whose blood Pi'late^had mingled with their sacrifices. 2 And Je'§us answering said unto them, * Suppose ye that these Gal-i-laeans were sinners above all the Gal-i-lse'an?, because they suffered such things? *3 I tell you. Nay: but, except

ve'^repent .'^ye shall all likewise perish.

4 Or those eighteen, upon whom the 'tower in Si-16'am fell, and slew them, think ye that they were sinners above all men that dwelt in Je-ru'-sS-lem? *5 I tell you, Nay: but, except

ve repent. /\-e shall all likewise perish.

94 Parable of barren tree

6 "^ He spake also this parable; 'A certain man had a fig tree planted in his"vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard. Behold, these' three years I come seeking fruit on this fig tree, and find none: /cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year

96 Parable of mustard seed (Mt.l3:31; Mk. 4: 30)

18 ', Then said he,iUnto what is the kingdom of God like ? and whereunto shall I resemble it?

19 "It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

97 Parable of leaven (Mt. 13:33; 16:6; Mk. 8:15; Uc. 12:1)

20 And again he said, "^Whereunto shall I liken the kingdom of God?

21 " ^It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

98 Warning against mere prQfession(Mt. 7:13-23)

22 And he went through the cities and villages, teaching, and'journeying toward Je-ru'-sS-lem.

23 Then said one unto him. Lord, /are there few that be

also, till I shall dig about it, and dung it:

9 And if it bear fruit, well and if not," then after that thou shalt cut it down.

95 Woman loosedfromSatan

10 And he was teaching in one of the synagogues on the sabbath.

11 ^ And, behold, there was a woman which had a 'spirit^of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was I made straight, and glorified I God.

14 And the ruler of the syna-1 gogue " answered with indig - ' nation, because that Jesus had i healed^on the sabbath day, and said unto the

people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, P Thou h\-DOcrite. doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead tiiml away to watering?

16 And ought not this woman, being a daughter of Abrd-him, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were»ashamed : and all the people rejoiced for all the glorious things that were done by him.

saved ? And he said imto them, ♦24 "^g Strive t o enter in at the strait gate: *for many, I say imto you, will seek to enter in, and' shall not be able .*

25 / When once the"master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door saying,'Lord, Lord, open unto us; and he shall answer and say unto you, I know vou not whence ye are:

26 Then shall ye begin to say. We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know vou not whence ye are; depart from me, all ye workers of iniquity.

99 Results of mere profession (Mt. 7:21; 8:11, 13:36)

28'rfrhere shall be weeping and gnashing of teeth, when ye shall see A braham, and i'§aac, and Ja cob, and all the proph ets, in the kingdom of God, and you yourselves thrust out. ►29 And they shall come from the east, and from the west, and from the north, and from\ the south, and shall sit down in the kingdom of God. ►30 And, behold,"there are last which shall be first, and there are first which shall be last.

100 Jesus warnedof Herod's

antagonism

31 •" The same dav there came certain of the Phar i-sees, saying unto him, Get thee out, and depart hence: for Her od'^ill kill thee.

♦32 And he said unto them,"Go ye, and tell that^fox. Behold, I cast out devils, and I do cures to day and to morrow, and the third dav I shall be ^perfec ted.

self-impruvement (2 Tim. 2:15), and all righteousness (Ps. 119:6) will nev£r make one ashamed.The gospel teaches that whosoever believes the truth with the whole heart will not be ashamed (Rom. 9:33). The secret of deliverance from hypocrisy and shame is to know the truth which sets free (Jn. 8:32-36; Roro, 1:16)

the third day He was going to bring His work to an end and then die in Jemsa-lem. The miracle o f Jn. 11:40-44 completed His many works that con-flrmed His ministry (v 33). Not only His work would be ended in three days but He would beouiof Herod's country and under Pilate's jurisdiction (Lk. 23: 5-12)

a Questions 93-94. Next, v 20. (Note j, Mt. 4:17; note e, Mt. 19:24)

b 25th parable in Lk. (13:19), iUustrat-ing alsnormal growth of the kingdom of heaven. Next, v 21. (Note c, Mt.

13:31)

c Question 95. Next, v 23

d 26th parable in Lk. (13:21), illustrat-ing COiruption in the kingdom of heaven. Next, V 25. (Note d, Mt. 13:33)

eThis was the Lord's la St journey to Jerusalem. He was finishing His evangelistic career and heading toward His final conflict with Satan to redeem men(CoL 2:14-17; 1 Pet. 2:24)

f Question 96. Next, 14:3. Cp. Mt.7:14

g Gr. agonizomai. Used 4 ways:

1 Enter a contest; contend in gymnastic games (1 Cor. 9:27)

2 Contend with adversaries, to fight (Jn. 18:36; 1 Tim. 6:12; 2 Tim. 4:7)

3 Struggle with difficulties and dangers antagonistic to the goajel (Col. 1:29)

4 Endeavor with strenuous zeal to obtain something; labor fervently(Lk. 13:24; Col. 4:12)

The word is kin to the "agony" of the garden (Lk. 22:44), and certainly teaches that one must put forth more personal effort than merely "take it by faith" or casually "accept" Christ

h 32nd N.T. prophecy in Lk. (13:24-30. unfulfilled). Next, v 32

i Many will not be saved because:

1 They seek the wrong way - not striving (v 24; Rom. 10:9-10)

2 They seek at the wrong time - when the door is diut (v 25; Mt, 7:21)

3 They seek in die wrong place -stand without (v 25; Rev. 3:20)

4 They seek upon the wrong plea -we entertained you (v 26: Mt. 7:21)

5 They seek with die mouth, but the heart is far from God (v 26: Isa. 29: 13; Mt. 15:8)

J 27tfa parable in Lk. (13:25-27), illustrating impossibility to be saved after it is too late (Heb. 9:27). Next, 14:8

k Gr. oikodespotes. note 1, Lk. 9:38

1 Cp. Mt. 7:^: 20:11-13 m This not only reveals the results o f mere profession(v 24-27), but also the time of the fulfillment - at the judgment (Rev. 20:11-15; 21:8; Mt. 7:21-23). This description of torment in hell is

mentioned 7 times and must be understood literally (Mt. 8:12; 13:42,50: 22:13; 24:51; 25:30; Lk. 13:28). If this is not literal, then the "gnashing of teeth" (Job 16:9; Ps. 35:16; 37:12: 112:10; Lam. 2:16; Mk- 9:18) and aU the "weeping" and "wailing" found 118 times In Scripture are figurative, not literal. Not once, however, is any one of these terms used in a figurative sense

n This verse could be paraphrased thus: "he that humbleth himself shall be exalted, and he that exalteth himself iaU be abased. " See notes, Mt. 19: 27-30; 20:1-16

o Gr, ifaelo. wish or desire, and is the emotional element which leads to consequent action

p 33rd N. T. prophecy in Lk. (13:32-35; V32-33 are fulfilled; v34-35 arebeing fulfilled and will be completely fulfilled at the 2nd advent when Israel wiU welcome the .Messiah and be bora again in a day, Rom. 11:25-27; Zech. 12:10-13:1; Isa. 66:7-8: Acts 15:13-18). Next, 14:14

q Foxes live in dens(Mt. 8:20: Lk. 9:58); are destructive (Ps. 63:10; Cant. 2:15); and are held in contempt (Neh. 4:3). They were used by Samson (Judg. 15: 4) and are used figuratively of false prophets(Ezek, 13:4) and of Herod (Lk. 13:32). Some of these references perhaps refer to jackals for both animals were many in Palestine. Christ probably had the destructive, selfish, cunning, a ttd contemptible traits of Herod in mind

r Gr. teleioo, to complete, finish, bring to an end. The idea here is that He was going to work today, tomorrow; and on

ST. LUKE 14

On sabbath keeping and humility Parable of the great supper

77

a Thiee days* journey from Jerusalem

b See notes on Mt. 23:37-39

c The official cuttingoff Israel as a nation at the end of the 69th week of Daniel 9:24-27. God will fulfill the 70th week with them during the last 7 years of this age when Rev. 6:1-19: 21; Dan. 9:27; Mt. 24:15-31 and other prophecies will be fulfilled

d Rev. 1:7; 19:11-21; Zech, 14:1-5

e Quoted from Ps. 118:26. The Gr. for blessed here is eulageo. invoke a benediction upon; praise; and is trans. blessed 41 times and praised 1 time (Lk. 1:64). It is not makarios. trans. blessed 43 times and happy 6 times

f This could have been any one of the Sanhedrin or the rulers of the Jews. Cp. Jn, 3:1; 19:38

g Were maliciously watching Him

h Gr. hudropikos. dropsical, a disease of the body causing swelling due to excess water

i Question 97. Next, v 5

j See note o, 13:14

k This healing could be seen for the swelling would immediately go down. Immediate healings are all that Jesus did. There is no record of a gradual healing like the ones modern men talk about to excuse their powerlessness and unbelief. One or two minor references are always used such as Christ laying hands on the blind man two times(Mk. 8:23-25), and the boy who began "to amend" (Jn. 4:51-52), In both of these cases the healing was immediate, for it does not take long to lay hands on a man two times; and the fever left the boy at a certain hour. If men get healings this quick they need not call them gradual l Question 98. Next, v 28. They knew that He had the advantage with this kind of question. They could not answer Him without making it clear that they did more work on the sabbath than what He did in healing a man. Thus their hypocrisy would be exposed to all. This is always the case with " mote hunters " (Mt. 7:1-5; Rom. 2:1-3). The fact the Jews always honored the sabbath with better meals than any other day demonstrated their hypocrisy more than anything else. Was it the day they honored or their stomachs? m 2 8th parable in Lk. (14:8-11), illustrating humility. Next, v 12

n "Room" is the old English word for "place" and is still used in that sense, as when we say, " Make room" (v 9-10). Orientals have always made much to do about positions of honor at formal feasts. The "chief rooms," 'highest room" (v 7-8; 20:46; Mt. 23:6) were simply the first couches or best places on the couches where they reclined to eat

o Gr. pbilos. to be fond of

p Gr. doxa. glory, honour, respect

q This isthe point illustrated bythepar-able of v 7-10. See note n, 13:30. Self exaltation is forbidden and cursed (Ezek. 31:10-14; Obad. 3-4; 2 Cor. 10:5, 17-18: GaL 6:3; 2 Th. 2:4, 8-12; Mt, 11:23)

Examples of self-exaltation:

1 Lucifer (Isa. 14:12-14; Ezek. 28: 11-17; 1 Tim. 3:6)

2 Adam and Eve (Gen. 3:8; Job 31: 33)

3 Pharaoh (Ex. 9:17)

4 Korah and company (Num. 16)

5 Sennacherib (2 Chr. 32:9-19)

6 Nebuchadnezzar(Dan. 4:30; 5:20)

7 Belshazzar (Dan. 5)

8 Haman (Esther 3:1-15; 5:8-10)

9 Simon the sorcerer (Acts 8:9) 10 Herod (Acts 12:20-23)

r Mt. 23:12; Lk. 18:14; Jas. 4:10 s Speaking the second lesson to the Pharisee who invited him. The parable of V 7-11 was spoken to the guests, not to the host. This was spoken to the host, not the guests

33 Nevertheless I must walk to°day and to morrow, and the day following: for i^ rannnt he that a prophet perish out of Je-ru's3-lem.

101 Jesus weeps over Jerusalem: predicts its overthrow (Mt. 23:37; Lk. 19:41;21:12)

3a >>0 Je-ru'sa-16m, Je-ru'sfl-lem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would_not!

35 "^Behold, your house is left unto you desolate: and verily I say unto you.dYe shall not see me, until the time come when ye shall say,«BIessed is he that Cometh in the name of the Lord.

CHAPTER 14

58

102 Heals on the sabbath

AND it came to pass, as he ■ went into the house of'one of the chief Phar'i-see§ to eat bread on the sabbath day,*that they watched him.

2 And, behold, there was a certain man before him which had the^dropsy.

3 And Je'sus answering spake unto the lawyers and Phar'i-seei, saying.iTs it lawful to heal on the'sabbath day?

4 And they held their peace. And he took him, and*healed him, and let him go;

5 And answered them, saying. Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

103 Lesson on humility (Lk.9:46, refs.)

7 " And he pu* forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

•8m \yhen thou art bidden of any man to a wedding, sit not down in the highest "room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the low-est room; that when he that bade thee Cometh, he may say unto thee, "Friend, go up higher: then shalt thou have"worship in the presence of them that sit at meat with thee.

► 11 'For whosoever 'exalteth himself shall be abased; and he that humbleth himself shall be exalted.

104 A true Christian feast (Cp. Isa. 58:1 -14)

12 • Then said he'also to him

that bade him, " When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also "bid thee again, and a recompence be made thee. •13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: *14 'And thou shalt be blessed; for they carmot recompense thee: for thou shalt be recompensed at the resurrection of the just.'^

15 ' And when one of them that sat at meat with him heard these|things. he said unto him, Blessed is he that</shall eat bread in the kingdom of God.

105 Parable of the great

s-jpper (Cp.'-^. 22:1-14)

16 Then said he unto'him, A certain man made a great sup per, and bade many:

17 And sent his servant at supper time to say to them that were bidden. Come; for all things are now ready .

18 And they all with/one consent began to make*excuse. The first said unto him,'•I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said. 'I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said. /I have married a wife, and therefore I caimot come.

21 So that servant came, and shewed his lord these things. Then the"master of the house being'angry said to his servant. Go out'^uickly into the streets and lanes of the"city, and bring in hither the poor, and the maimed, and the halt, and the blind .

22 And the servant said. Lord, it is done as thou hast commanded, and yet there is room .

23 And the lord said unto the ser\'ant, Go out into the highways and hedges, and" compel them to come in, that my house may be filled.

24 For I say unto yon. That none of those men which were bidden shall taste of my supper.

106 Discipleship again test-ed(Mt.16:24, refs.)

25 •" And there Pwent great multitudes with him: and he turned, and said imto them,

26 If anv man come to me, and^ate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

•27 And'^ whosoever doth not bear his cross, and come after me, caimot be my disciple.

107 Parable of the tower

28 sFor which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

The world, the tlesh and aU satamc powers will concentrate upon his defeat, but if one wiU pay die price of complete sunenderhe will be kept by God who is greater than his enemies On. 10:27-29; Rom. 8:33-39; 2 Cor. 10:4-7; Eph. 6:10-18; 1 Pet. 1:5-13: 1 Jn. 4:4; Jude 20-24). Next, v 31

16:24: Mk. 8:34, note)

3 FoUow Christ always(v 27: Jn.lO: 26-30, notes)

4 Do these things daily, not weekly or for a while (note 1, Lk. 9:23)

i Question 99. Next, v 31. The 31st parable in Lk. (14:28-30,33), illustrating the absurdity of seeking to be a disciple of Christ without counting the cost.

a 29th parable in Lk. (14:12-14), iUus-traiing unselfishness. Next,v 16. This does not forbid hospitality among equals, but emphasizes that charity to the poor should take precedence over hospitality to the rich and those who have no need

b Repaying each other will not be rewarded by God, buthelping others who are needy wiU bring rich reward (v 14; Mt. 10:40-42)

c 34th N.T. prophecy inLk. (14:14, unfulfilled). Next, 17:22. This proves that the judgment seat of Christ and the reward of saints will be at the resurrection of the just or at the rapture (Mt. 16:27; Rom. 14:10; 1 Cor. 3:11-15; 2 Cor. 5:10; Rev. 22:12)

d Resurrected saints wiU eat food in all eternity (v 15; 22:16, 18, 30; Rev. 2: 7, 17; 19:7-10: 22:2, 14). God and angels eat (Gen. 18:8: 19:3; Ex. 24: 11; Ps. 78:25)

e ThePhariseeof v 1, 12. The 30thparable in Lk. (14:16-24), illustrating lack of appreciation of God and hatred of Him. Next, v 28

f All sinners are united on this one point - making excuses regarding why they do not renounce sin and serve God g Examples of making excuses: p. 92

h It is poor business for a man to buy property which he has not seen

i This demonstrates less prudence than 10 buyland without seeing it, for oxen could be old, worthless and incapable of beingbuilt up and renewed like land

j This is the worst excuse of all, for he could have left his wife for a few hours as he did, no doubt, on many occasions. He was not asked to divorce his wife, but merely to attend a banquet

k Gr. oikodespotes. note 1, Lk. 9:38

l He had a right to be angry, for he had been deliberately insulted by each one of these invited

m The call was urgent for the supper was already prepared and it would be a waste if guests were not found. This applies to Israel who were first offered the gospel and who rejected it as a nation (Ml. 10:6; 15:24: 21:33-46; Jn. 1:11-12; Rom. 1:16; Acts 13:46). The Gentiles have taken their place at the present time(Acts 15:13-18; Rom. 11: 1-32)

n When this supper was made, by whom, or in what city is not stated,and all speculation is valueless

o Gr. anagkazo. to necessitate, drive to, constrain by all means such as force, threats, persuasion, and entreaties. It is trans, compel 5 times (Lk. 14:23: Acts 26:11; 2 Cor. 12:11: Gal. 2:3,14) and constrain 4 times(Mt. 14:22: Mk. 6:45: Acts 28:19; GaL. 6-12). Compulsion was necessary to fill this man's house with guests. What means he used is not stated, but with God it is clear that He uses truth, exhortation, reproof, instruction, long-suffering, love, meekness, gentleness, perseverance, and sometimes drastic means to turn men from hell and the wrath to come; but He never forces one against his will, Compulsion is necessary because the fallen will is not as strong as the unfallen will of Adam and Eve. In the final analysis man has to make the choice(Jn. 3:16; 1 Tim. 2:4: 2 Pet. 3:9; Rev. 22:17) p Christ was still on His final trip to Jerusalem to complete His work after ttie three days of 13:32-33. Hepassed through Galilee and Samaria into Ju-deatodie (17:11; 18:31) going through [ericho (18:35; 19:1) on the way to Jerusalem (19:11, 28-48). AUofLk. 13:31-19:27 happened on the way to Jerusalem

q An idiom of preference(Mt.6:24; 10: 37; Rom. 9:13: MaL 1:2-3; Gen. 29: 30-31; Dt, 21:15-17). One must prefer God or love Him more than all'else to be saved (Ml. 22:37). God first is the motto of the Bible

r 4 things demanded of men here:

1 Prefer God and Christ to all others (v 26: Ml. 22:37)

2 Bear the cross (v 27; Mt. 10:38;

^

ST. LUKE 15

The lost sheep The prodigal son

a Question 100. parable in Lk,

Next, V 34. The 32nd (14:31-331. illustrat-

ing the impossibility of being saved unless one forsakes all (v 31; Mt. 19: 29). Next. V 34 b 33rd parable in Lk. (14:34-35), illus-trating the fact that if Christians backslide and lose their savour they are not fit for God or man (Mt. 24:51; 25:30; Lk. 9:62; Rom. 6:16-23; 8:12-13; 1 Cor. 9:27; Gal. 5:19-21; 6:7-8; Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-22). Next, 15:4

c QuesTioa 101. Next, 15:4. Salt loses its savour when exposed to the rain, sun, and air. What about believers who are the salt of the earth? Is there a possibility of their losing the life that makes them the salt of the earth? If there is no possibility, then there is no meaning to such statements as here and in Mt, 5:13; Mk, 9:49-50 d See note g, Mt. 11:15 e All that were in this place, not all in the world, as also in Rev. 13:8-18 f This is why Christ uttered the Sparables of this chapter before addressing the disciples again in 16:1. How utterly ignorant these religious people wereofthetruepurposeof religion and of the mission of Christ (note s, 5:32) g The murmuring Pharisees of v 2 h Question 102. Next, v 8. The 34th parable in Lk. (15: 4-7), illustrating seeking the lost. Next, v 8. A lost sheep is a symbol of a heedless and thoughtless sinner; one who obeys his sinful dictates without realizing the end. No creature strays more easily than a lost sheep; none is more heedless and helpless in finding its way home: and none is more defenseless and exposed to destruction by other animals and even by fowls of the air. The answer to this question was clear. Every Pharisee would even do this, hence the truth illustrated in v 7 was driven home to them. This parable had already been given on another occasion(Mt. 18:12) i Who could be inheavento rejoicebut God, angels, and otherheavenlybeings (v 10; 12:8; Mt. 18:10)? j See note c, 13:3

k The just are the righteous that need no repentance (Lk. 5:32). because they have already repented and have become justified by faith(Rom. 1:16-17; 5:1; 2 Cor. 7:9-10). The joy over one sinner repenting more than over 99 that have alreadyrepented might seem unfair, but not so, for each of the 99 has already had such rejoicing over him when he repented. This simply told these hypocrites that itwasfor sinners that He came and that only one sinner repenting brings joy to heaven, so why aU their murmuring over His carrying out His mission on earth? 1 Question 103. Next, 16:2. The 35th parable in Lk. (15:8-10), iUusttaung seeking the lost. Next, v 11. The drachme or coin is also symbolic of the lost sinner. The longer a sheep or a coin is lost the harder it is to find, so the sinner sinks deeper and deeper into sin and hardenshimself until many are lost forever

The lost sheep and lost co in:

1 Seeker's loss,.. .foses one (v 4, 8)

2 Seeker's activity... .goes after and seeks diligently (v 4, 8)

3 Seeker's persistency....until found

4 Seeker's love.... brings it back

5 Seeker's joy.,. .rejoicing(v 6, 9)

6 Seeker's fellowdiip... .calls his friends and neighbor^ to rejoice

m Gr, drachme, equal to a Roman denarius. 17i;*. Ten drachme, SI. 70. She lost 17^ or a day's wage (Mt. 20: 1-16)

9 Simon's of Scripture (7:40)

1 Simon Peter (Mt, 10:2)

2 Simon the Canaanite (Mt, 10:4; Mk. 3:18; Lk. 6:15; Acts 1:13)

3 Half brother of Jesus (Mt, 13:55; Mk. 6:3)

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

108 Parable of a warring king

31" Or what king, going to.

make war against another king, sitteth not down first, and con-sulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. •33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

109 Parable of savourless salt (Mk. 9:49. Cp. Mt. 5:13)

34 IJbSalt is good:':but if the salt have lost his savour. where-with shall it be seasoned? •35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. "He that hath ears to hear, let him hear.

neighbours together, saying. Rejoice with me; for I have found the piece which I had lost.

10 "Likewise. I say unto you, there is joy in the presence of the angels of God over one sinner that*repenteth.

11 3 Parable of a prodigal son (1) Departure and sins

11 ' And he said, "^A certain man had^' two sons :

12 And the younger of them said to his father, Father, give me the'portion of goods that fallech to me. And he dividsd unto them his Uving.

13 And not many days after the younger son gathered all together, and took his journty into a far coimtry, and there wasted his substance with'riot-ous living.

(2) Misery and chastisement

14 And when he had' spent all. there arose a mighty famine in that land;*and he began to be in want.

15 And he went and 'joined himself to a /' citizen of that country; and he sent him into his fields X.oH&^6. swine.

16 And he would 'fain have filled his belly with theTTiusks that the swine did eat:"and no man gave tmto him .

110 The murmuring Pharisees (Mt.9:10; Mk. 2:15;

Lk. 5:30)

THEN drew near imto him 'all the publicans and sinners for to hear him.

2 And the Phar'i-see§ and scribes murmured, saying. This man /receiveth siimers, and eateth with them.

111 Parable of a lost sheep (Mt. 18:11. Cp. Lk. 19:10)

3 " And he spake this parable unto«them, saying,

4 "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them. Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall beiin heaven over one sinner that /repenteth, more than over ninety and nine*just persons, which need no repentance.

112 Parable of a lost coin

8 HiEither what woman having teiTpieces of silver, if she lose , one piece, doth not light a candle, and sweep the house, and seek diligently tiU. she find it?

9 And when she hath found it. she calleth her friends and her

(3) Conviction and resolve

17 And when he' 'came to himself, he said. How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and £0 to my father, and will say unto him. Father. PI have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

(4) Return and welcome

20 And he^arose. and'^came to his father. But when he was yet a great way off. 'his father saw hmi, and had compassion, and ran, and fell on his neck,

and kissed him.

(5) CorLfession and repentance

21 And the son said unto him, Father, I have siimed against heaven, and in thy sight, and am no more worthy to be called thy son.

(6) Reconciliation-rejoicing

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a'ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

4 Simon ot Nain (Lk. 7:36-50)

5 A leper of Bethany (Mt. 26:6)

6 Father of Judas Iscariot (Jn, 6:71; 12:4; 13:2, 26)

7 Simon of Cyrene (Mt. 27:32; Mk. 15:21; Lk. 23:26)

8 The sorcerer (Acts 8:9-24)

9 A tanner (Acts 9:43; 10:6-32)

t The ring and sandals were marks of a free man and of honor and dignity (Gen, 41:42: 1 Ki. 21:8; Esther 8:2; Dan. 6:17: Jas. 2:2). Formerly, captives had their shoes removed (isa. 20: 2), and when they weieliberaced their shoes were restored

a See notes h, i, and k, v 4-7 b See note c, 13:3

c 36th parable in Lk. (15:11-32), iUus-trating the difference between the concern of God and the murmuring Pharisees over the salvation of a lost souU Next, 16:1 d Note the 100 sheep (v 4), 10 coins (v 8), and now 2 sons

- 100, 10, and 2 -one lost from each number. The sheep and coin were sought for diligently until they were found, for they were not capable of moral choices and action like the son who was not sought after. They were not responsible agents as was the son. Others had responsibility to find them, but the son was personally responsMe for his coming back home. There was joy in each case when the lost was found (V 7,9,22-24) e Neither Jewish nor Roman law permitted the father to make arbitrary disposal of all his estate. Sons only received the inheritance; daughters shared if there were no sons (Gen. 31: 14; Num. 27:8).Jobseemsto be a special case (Job 42:15). The first son always received a double portion (Dt. 21:17) f Gr. asotos, living ruinously. Only here, but the kindred noun, asotai. is trans, excess (Eph. 5:18). and not (Tit. 1: 6; 1 Pet. 4:4) g Gr, dapanao. to spend, waste, squander. Elsewhere trans, spend (Mk. 5: 26; 2 Cor. 12:15), consume (Jas. 4:3), and be at charges (Acts 21:24) h This is only natural when all is spent on sinful pleasures (Gal. 6:7-8). Cp. "began to be merry" (v 24) i There is no assurance of security when

one joins with strangers j One of the natives of that country. What country is not known. It was a distant land from home (v 13. Cp. Acts 2:39; Eph. 2:17) k This was considered one of the most degracfing employments, not only by the Jews, but by other nations. Among the Egyptians, for example, the swineherds were completelycutoff from society. They could not worship the gods or many even the lowest of the people. Jesus made use of the fact to show the depth of misery to which ruinous living brought the prodigal son. It illustrates the depravity and misery of sinners in their lusts and sins 1 Inclined, desirous, and eager to eat the husks of the swine. This suggests he was forced to be a slave and was sent into the fields without food mPods of the carob tree. The dried ones were more fit for swine than for men n Implying slavery and mat he should be beaten if he stole the food of the swine, like sugar cane slaves were if they ate the sugar cane o His condition brought him to his senses and he realized his end if he continued in it. He compared his lot with the servants of his father, making his final decision to go back home and plead for the lowest place in the household (v 17-19) p This is true repentance - confession of sin. genuine sorrow, and humility because of sin. See note c, 13:3 q Making a decision to repent is not enough. One must truly repent being genuine in acts, words, and deeds to be honored of God or man r One must come to himself before he can properlycometo his father in circumstances as these

|S 10 acts of the father (v 20-24):

1 Saw him a great way off

2 Had compassion on him

3 Ran to meet and welcome him home

4 Fell on his neck and kissed him

5 Heard his confession and forgave

6 Put the best robe on him

7 Put a ring on his hand

8 Put shoes on his feet

9 Mi de a great feast 10 Bei an to be merrv

ST. LUKE 16

The unjust steward

The rich man and Lazarus

■ The two sons contrasted:

The younger son (v 12-24)

1 Lack of wisdom - results (v 12-16)

2 Penitence and humility (v 17-19)

3 Return home and welcome (v 20)

4 His father's compassion (v 20)

5 His confession to the father and proof of humiUty (v 21)

6 The father's gifts (v 22-23)

7 The reason (v 24)

The elder son (v 25-32^

1 Lack ot'' wisdom - results (v 25-28)

2 Anger and sullenness (v 28)

3 The father's enueaty (v 28)

4 Bragging on himself (v 29)

5 Complaint against his father and brother (v 29-30)

6 The father's gifts (v 31-32)

7 The reason (v 32) The elder brother and the Pharisees

had maBv points in common.

1 Both murmured (v 2, 29-30)

2 Both were jealous of sinners(v 2. 30) ^

3 Both lacked love for sinners (v 2.

27-32)

4 Both were sullen (v 2, 28)

5 Both saw sinners blessed fv 1-2 25-27)

6 Both were ignorant of what was happening (v 1-2, 26)

7 Both were angry (v 2, 28)

8 Both were entreated (v 3-7, 28)

9 Both claimed to be justified in their actions (v 7, 29-30)

10 Both sought to keep sinners from being blessed (v 2, 28-32)

11 Both had no mercy on sinners fv 2, 28-32) ^

12 Both bragged on themselves(v29; 18:9-14J

13 Both were self-righteous (v 29; Mt. 23:28)

14 Both claimed to keep the commandments (v 29; 18:9-14; Mt. 23:3)

15 Both found fault (v 2, 29)

c Contrast the answers of the father and son (V 29-32).This was the Lord's rebuke to the murmuring Pharisees of v 2 who despised sinners d 37th parable in Lk. (16:1-13), iUus-cratingand teaching His disciples (v 1) that faithfulness to men would prove them worthy of trust by God and that no man can serve two masters. Next. 17:7 e House agent, managing the house and servants, assigning tasks, being responsible for the goods of his master, and the training of the heir (Gen. 15: 2; 24:2: 43:19; Lk. 12:35-42; 19:12) f Accused, implying malice, but not

necessarily falsehood g Q uestion 104. Next, v 3 h Unless the account be found satisfactory and the accusation false i Question 105. Next, v 5 j Ashamed to beg, but not to embezzle k The debtors of his master 1 Question 106. Next, v 7 m 800 gallons; one measure (Gr. batos.

Heb. bath, about 8 gallons) n 400 gallons of olive oil o Question 107. Next, v 11 p 800 bushels (Gr. koros. Heb. cor,

about 8 bushels)

q The steward had cliarge of all leases

for the tenants and all contracts with debtors. He let each one make a new agreement to benefit the debtor and himself so that everyone would be his friend after he was put out of office, in these two examples the debts were cut from one fifth to a half and others no doubt were cut on the same basis. His plan was to show his master the new contracts instead of the old ones, in the hope that his scheming would not be detected. Thus, the debtors would be obligated to him and suppon him for what he had done for them

r About 640 bushels

s The master of the steward, not God or Christ. He merely acknowledged that the steward had made quite a plan to provide for himself. There was nothing he could do about it, for the debtors would stand by the steward because it

wastotheirbenefit. The master could

not prove that the new contracts were

(7) Jealousy and ajiger of the elder brother

25 Now his" elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, be-£ausfi.he hath received him safe and sound.

28 And he was ("angry, and would not go in: therefore came his father out, and in treated him.

29 And hetanswering said to

9 "And I sav unto vou, Make to yourselves friends of the'taam-mon of unrighteousness; that, when'^ye fail,<'they may receive you into everlasting habitations.

10 'He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the imrighteous

his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him. Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

mammon. /who wUl commit to your trust the true riches ?

12 And if ye have not been faithful in that which is another man's,*who shall give you that which is your own?

13 U * No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other, i Ye cannot serve God and mammon.

CHAPTER 16

60

114 Parable of an unjust steward (Cp. Lk. 12:4)

AND he said also tmto his •**• disciples, rfxhere was a certain rich man, which had 'a steward; and the same/was accused unto him that he had wasted his goods.

2 And he called him, and said unto him,«How is it that I hear this of thee? give an account of thy stewardship ;Afor thou may-est be no longer steward.

3 Then the steward said within himself.iWhat shaU I do? for my lord taketh away from me the stewardship: I caimot dig; to beg I am/ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship,*they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first,'How much owest thou unto my lord?

6 And he said, An'"hundred measures of oil. And he said unto him. Take thy bill, and sit down quickly, and write'^ty.

7 Then said he to another. And "how much owest thou? And he said, AniTiundred meas ures of wheat. And he said imto him. Take "thy bill, and write'fourscore.

* And the ^lord commpnHpH the tmiust steward, because he had done wisely: 'for the children of this world are in their generation wiser than the children of Ught.

115

Double nnindedness rebuked (Cp, Mt, 6:22. refs.)

116 Two different standards of life (1 Sam. 16:7; lCor.l:27)

14 And the PharT-see? also, who were'covetous, heard all these things:*and they derided him.

15 And he said unto them. Ye are they which ^ justify vourr selves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

117 Two different institutions (Jn. 1:17; Gal. 3: 17-25; 4:21-31; 2 Cor. 3:6-15; Col. 2:14-17; Heb. 7-10)

16 The law and the prophets u;ere'" until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to^ass, than one Ht-tle of the law to fail.

118 Law on divorce (Mt. 19: 3. refs.)

18 Whosoever oputteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

119 The actual experience of two beggars. (1) Their contrasted lives on earth

19 H ThereРwas a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Laz'a-rus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

(2) Their contrasted experience in death

22 And it came to pass, that!

not the old ones ■ The point of the parable is that worldly men intheir sphere to scheme and provide for themselves are wiser than Christians in their sphere. It is the far seeing wisdom of the steward that is commended, not the right or wrong of the act; the object he had in view. Lot the means used to attain that end

Christ was declaringin plain terms the reality of immortality of the soul, the consciousness of souls after leavingthe body, the fact of different places for the righteous and the wicked between death and resurrection of the body, and the truth oftorment for the wicked and bliss for the righteous. See 18 facts of tfag story. p.92:Hell,p.620 inO.T.

a Some versions read. "And am I saying to you.'" or "Do I say unto you?" No! I do not advise you to embezzle. To insinuate that riches gained by unjust means are sanctioned by Christ, or that they gain one a passport to heaven if they are sanctified to God, is a perversion of the words of Christ. This is contrary to V10-13 and all other scriptures which teach that riches gained unjustly must be restored to the rightful owners. Restitution is taught in both testaments (Ex. 21:30-36; 22:1-4; Lev. 6:2-5; 24:18: Pr. 6:30-31; Ezek. 33: 15; Lk. 3:10-14; 19:8; Mt. 7:12) b Mammon is riches, as it is contrasted in V 11 with true riches. It is caUed here unrighteous riches (v 9, 11) because they deceive and lead to false security damning the soul if they are permitted to rob one of eternal life (1 Tim. 6:9-10. 17; Lk, 12:15-21) c When you die. as stated in this sense in the Septuagint in Jer. 42:17, 22 d The ones who receive just men into the eternal abode. Jesus explains in this same chapter that angels carry the souls to paradise (v 22) e In V 10-13 Christ explains the true meaning of v 9. One must be faithful and just in the least as well as in much if he wants to be received into everlasting Life (v 10). If he has not been faithful in the riches that so tempt men to sin, then the true riches will not be trustedtohim(vH). If hehasnot been faithful in that which belongs to another, he wlU not be rewarded for faithfulness (v 12). He cannot serve two masters at the_same time (v 13) f Questions 108-109. Next, 17:7 g If one is unfaithful he cannot have the satisfaction and joy which come by being feithful h Christ said this cannot be done (v 13; Mt. 6:24: 7:21, 24-2!): 12:50; 13:20-22; 18:15-17: Jn. 6:27, note; 8:34-36; 15:1-8). Others say that it cannot be done f'Rom, 6:16-23; 8:12^137 1 Cor. 6:9-11: 9:27; Gal. 1:6-7; 5:4. 19-21; 6:7-8; 1 Th.3:8: 1 Tim. 5:11-15; 6:19-21; 2 Tim. 2:12-18; Heb. 3: 6, 12-14; 6:4-9; 10:26-29; Jas. 5:19-20: 1 JQ. 3:8, 15; 2Pet. 1:3-10; 2-20-22; 2 Jn. 9-10; Jude 20-24) i You cannot serve God and riches; God and Satan; or God and sin. If you serve sin and Satan you will end with them (MU 25:41, 46). If you serve God you willend with Him (1 Th. 4:16; Jn. 14: 1-3) j Gr. phUarguros , money-lovers, referring tomemammon of V 9-13. Only here and in 2 Tim. 3:2 k Gr. ekmukterizo. to sneer at. turn up the nose at, deride. Only here and in Lk, 23:35. Same as the Heb. law-ag (Ps. 2:4; 22:7: 35:16; 59:8; Ezek, 23-32: 36:4; Hos. 7:16) 1 See notes on Mt. 23 and Mk. 7:1-12 m See notes d and e, Mt. 11:12-13 n See note t, Mt. 24:35 o See notes on Mt. 5:31-32; 19:1-9 p There was or there was not - which? If there was not, then Christ told an untruth, for He said there was. Even if this story were a parable, it is still true for it actually happened. Christ never did use lies to illustrate truths. But this is no parable any more than v 18. in no parable of Christ is a person named .but certain points are always given which the parable illustrates. Here there is no point illustrated. The storyis a literal one of two beggars: one begged in this life: the otherbegged in the next Ufe. This shows plainly the conditions of departed souls between death and resurrection

It is Satanic fallacy to make the story represent the Jews and Gentiles or portray any idea that is not stated in the text itself. The whole purpose of so doing on the part of false religionists istodoawaywiththerealityof eternal hell and eternal punishment; or the reality of a temporary hell and torment It can be seen from the actual experience of these two men that Jesus

ST. LUKE 16, 17

A lesson on faith

Ten lepers cleansed

a Facts about Lazarus: See p. 92 b Angels do not carry people to graves, - but to paradise(v 22; Heb. 12:23; Rev. • 6:3-11; 2 Cot. 5:8; Phil, 1:21-24) c A phrase used among the Jews to signify paradise. It is called paradise in Lk. 23:43 and was located in the lower parts of the earth (Mu 12:40; Eph. 4: 8-lOJ. There is another paradise in the tmrd heaven (2 Cor, 12:1-4; Rev, 2:7). The Gr, for paradise ia paradeisos. a park, pleasure-grounds,fcresr.. orchard, and is used in the Sepiuagint for the garden of Eden. The Heb. pardace is trans, orchard (Cant. 4:13; Eccl, 2:5) and fcresc(Neh. 2:8)

Being in the bosom of another means the one next to him at that time CJn-13:23). It is also an idiom of close relationship (2 Sam, 12:3: Isa. 40:11; Jn, 1:18)

Before the resurrection of Christ all righteous souls went to paradise where they were held captive by the devil against their wills (Heb. 2:14-15). ,v'hen Christ died His body went to the grave, but He went to paradise and liberated those righteous captives taking them to heaven with Him when He ascended on high (Ml. 12:40; Eph. 4:8-10), Now when a Christian dies he no longer is held captive by the devil in the lower parts of the earth, but he goes immediately to heaven waiting the resurrection of the body (2 Cor, 5:8; Phil, 1:21-24; Heb. 12:22-24: Rev. 6:9-11). Christ now has the keys of hades and of death (Rev. 1:18). Paradise under the earth is now empty, but the torment department of hades is being filled more every day. It will hold all the wicked dead until the end of the Millennium when hades will deliver up the souls in it, and the graves will give up all the bodies in them. Then the bodies, souls, and spirits of the wicked will be cast into the eternal heU (Rev. 20:11-15) d Facts about the rich man: See p. 92 e Gr. hades, the unseen world of de-pa rte3~ipln.ts and is equivalent of the Heb. sheol (Ps. 3:17, note). It is trans. hell rcrirmes(Mt. 11:23; 16:18; Lk. Tolls; 16:23; Acts

2:27. 31; Rev. 1: 18; 6:8; 20:11-15) and gave 1 time (1 Cor. 15:55). HeU should be the rendering in all passages f Gr. basanos. going to the bottom, the lowest torture or torment (v 23, 28); basaniza?. to torture, be in pain (Mt. 8:23; Mk. 5: 7; Lk. 3:28; Rev. 14:10; 20: 10); basasimos. torture (Rev. 14:11); hodunao. the state of grief, sorrow, and torment (Lk. 16:24-25) are all used of the present and eternal hells -sheol-hades and gehenna g 10 sources of torment to the lost:

1 Remorse and despair in seeing the righteous and godly whom they have despised now clothed in glory, immor-Uliiy, eternal life, and aU the bliss of God (V 23)

2 Abhonence of the very evil that they know has damned their souls and put them in torment (v 25)

3 Etenul desire for the good that would have freed from torment (v 25)

4 Memory of lost opportunities in life that could have caused them to be with the redeemed (v 25)

5 Regret over deeds committed and which can never be recalled (v 25)

6 Absolute hopelessness of escape from eternal misery or alleviation from the least degree of suffering(v 26)

7 Eternal separation from loved ones or from the redeemed which they can see beyond an impassable gulf (v 23-26)

8 Regret over their bad example in life that has caused friends and loved ones to be damned (v 27-31)

9 Ever deepening remorse for not listening to the ■v'ord of God and for not spending their time, talents, and money to propagate it, so that many others could escape torment (v 29-31)

10 Last, fire and brimstone (v 23-31; Mt. 25:41, 46; Rev, 14:9-11:20:

the' beggar died, and was car-.ried^by the angels into'^A bra-(him's bosom: the '^rich man al so died, a nd was buried:

(3) Their contrasted lives

after death

23 And in'hell he lift up his !eyes, being in (torments, and i seeth A'bra-ham afar off, and Liz'a-riis in his bosom.

24 And he cried and said. Father A'bra-ham, have mercy on me, and send Laz'a-nis, that he may dip the tip of his finger 'in water and cool my tongue; for I am tormented in rthis fiame.

25 But ^'bra-ham said. Son, iremember that thou in thy lifetime receivedst thy good things, and likewise Laz'a-riis evil things: but now he is comforted, and thou art tormented.

(4) Impassable gulf between two abodes of departed

souls

' 2S And beside all this, between us and you there is*a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they !pass to us, that would come hnm thence.

(5) Disillusionment of wicked and deceived unbelievers

27 Then he said. 'T pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into/ this place of torment.

[6) The Word of God the final authority and last court of appeal on eternal destiny

29 A'bra-ham saith unto him. They have M6'§es and the prophets; *let them hear them. 1^30 And he said. Nay, father

e' 'bra-ham; but if one went nto them from the dead, they jwill repent.

j 31 And he said unto him. /If they hear not Mo'seg and the t)rophets,'"neither will they be persuaded, though one rose irom the dead.

61

CHAPTER 17

120 Concerning offences to believers (Mt. 18: 5, refs.)

THEN said he"unto the disciples, It is impossible but that "offences will come: "but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

121 The law on forgiveness (Mt. 6:14; 18:21, refs.; Mk.11:25-26; Eph.4: 32)

•3 '"■ ^ake heed to yourselves :

If thy brother trespass against

thee, rebuke him; *and jf he

I repent, forgive him.

;»4 And jf he trespass against

jthee seven times in a day, and

I seven times in a day turn again

I to thee, saying, I repent; 3xou

shalt forgive him.

,122 Unlimitations of faith ; (Mt. 17:20; 21:21; Mk. 9:23)

5 And the apostles said unto the Lord.*^ Increase our faith. ► 6 And the Lord saidf If vehad faith as a grain of mustard seed, ye might say unto 'this sycamine tree. Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

123 Parable of faithful service (Cp.Lk. 12:41; Mt. j 24:45)

7/But which of you, having a .servant plowing or feeding cattle, will say unto him by and by, when he is come from the field. Go and sit down to meat?

8 And wOJ not rather say unto ;him, Make ready wherewith I ^may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? * I trow not.

•lO^ So likewise ve. when ye shall have done all those things i which are commanded you, say, We are unprofitable servants: we have done that which was our dutj' to do.

I 124 Ten lepers healed i

11 *^ And it came to pass, as i he went to'Je-ru'sa-lem, that ; he passed through the midst of

Sa-ma'ri-a and Gal'i-lee. j

12 And as he entered into a certain village, there met him | ten men that were'lepers, which |

; stood afar off:

: 13 And they lifted up their ; voices, and said, Je'sus,*Mas-! ter, have mercy on us.

14 And when he saw them, he said unto them,'Go shew yourselves unto the priests. And it

! came to pass, that.'" as thev went, t hey were cleansed .

15 And one of them, when he saw th^t he was healed, turned back, and with a "loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks:

,and he was a^Sa-mar i-tan. ' 17 And Je'sus answering said, "NVere there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this'stranger.

19 And he said unto him. Arise, go thy way: thy faith h ath made thee whole.

125 The kingdom of God

20 " And when he was demanded of the Phar'i-sees,

11-15; 21:8; Isa. 66:22-24)

h Gr. chasma, a gaping opening, a

chasm, an impassable gulf. Only here

i This is the only example of praying

to a dead saint in Scripture. Lot those

who do so remember that prayer to all

others will avail just as much as this

Continued, column 4 m

in unbelief

n Christ again addresses disciples (see

16:1. 14-15) o See note, Mt. 18:6-7; Mk. 9:42 p Of the40 times the word woe is found in the N.T., Christ uses it 38 times, pronouncing judgment upon cities, scribes, Pharisees and men in general

a See note e, Mt. 11:29 b See notes, Mt. 18:21-35 c This is a request that was granted tj the disciples when they were anointed with the Holy Spirit in all fulness at Pentecost, There is a gift of faith all should pray for and covet (1 Cor, 12: 8-11, 30), Otherwise, faith comes by hearing die .Vord of God (Rom. 10:17) d Stating again the unlimitations o f faith. Mountains and trees can be moved (Mt. 17:20; Lk. 17:6), all things can be done (Mt. 21:22). and all things arepossibleifonehasfaitl. (Mt. 17:20; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15: 7. 16) e This is the black mulberry tree f Questions 110-112. Next, v 17. The 38th parable in Lk. (17:7-10). iflus^ trating aU that we can do as servants of God is merely a common duty of man. .Ve merit nothing and should not expect thanks, grace, mercy, or answered prayer because of what we do. Next. 18:1 g An archaic or old English word meaning to suppose or to think h This is the point illustrated by the par able of v 7-9. .v'e are under obligation to serve God without earning merit or blessing. All God ever asked is our consecration to the best good of all which automatically betters our own selves. Shall we thank ourselves for bettering our own selves? Such service is returned to us in many ways. If we do things for self-praise we manifest extreme selfishness and we already have our reward (Mt. 6:1-6; Jn. 12: 43) i He was to arrive in Jerusalem and end His public works three days after the event of Lk. 13:32-33. AU that was said and done from there until now was done in these three days j Lepers were to stand afar off remaining separated from society (Lev. 13: 21,45-46; 14:2). See note on leprosy, Ex. 4:6, The Talmud law prescribed 100 paces or over 300 ft. for lepers to stay away from people k Gr, Epistates, note 1. Lk. 9:38 1 Mt. 8:4; Lk. 5:14; Lev. 13 and 14 m No gradual heaUng here, as some say ', today to excuse their unbeUef and lack of power to do the same kind of miraculous work. They had not gone far uniU they realized that they were healed, for one immediately returned and found Jesus to give Him thanks n This is allowable in such cases, but to do this to call attention to one's self as in some circles is out of divine order

0 Is there anysignificanceto this? Could it be that being despised could create in people a gratitude for kindnesses shown to them? See note n. Lk.

10:33

p Questions 113-114. Next, v 37. .Vhat is the percentage today of people who arereaUythankfulforGod, Christ, the Holy Spirit, the Word of God. or some kindness diowntothem?See note, Ex. 16:2

q A non-IsreaUte. The other nine were perhaps Jews demonstrating that there was no enmity between them and Samaritans, like among the healthy ones

-^^- Cont. from column 2

prayer did - nothing, j Hell is a place of torment, not a state or a condition of life

k This is God's final answer to man in all ages. Men are required to believe and obey theBible or be damned(Mk. 16:16; Rom. 1:16; 2:12-16J

1 This is sufticient proof of the inspiration of the Scriptures

m Christ has been raised from the dead and stiU men are not persuaded about the reality of heU and of Ufe in the intermediate state. aUof which Christ confirmed after coming back from the dead (Rev. 1:18; 2:11; 6:8-11: 14:9-11; 20:4-15: 21:8). Men stiU rebel against the plain literal teachings of Lk. 16:19-32, and explain them away

a see notes Mt. 4:17; 19:24

b Gr. parateresi;. hostile watching. It occurs only here, but the verb paralereo . is used in an evil senseof watching with hostility in Mk. 3:2; Lk. 6:7; 1.4:1; 20:20; Acts 9:24

c Gr. entos , in the midst, that is, the kingofthe kingdom of heaven which is the earthly aspect o f t h e universal kingdom of God is in the midst of you now,but you will not recognize Him

d 35th N. T. prophecy in Lk. (17:22-37. v 22. 25 ate fulfilled; v 23-24, 26-37 are unfulfiUed), Next. 18:29

e Many will be saying that they are the Messiali and others wiU say this or that is the kingdom of God(v 23; Mt.24:5, 23-26). but be not deceived, for when

1 come all wUl see Me coming with the clouds(v24; 21:27; ML 24:27-31; 25: 31-46; 2 Th,l:7-10:Jude 14; Rev, 19: 11-21: Zech. 14; Isa. 63)

f This was fulfilled literally, and so will

V 22-24. 26-37 be g 12 conditions of Noah and Lot's days:

See p. 201

hGen, 6:8-9:29; Mt. 24:38

i The same as "took them all away" in

Mt, 24:37-39. which see j Gen. 12:1-19:38; 2 Pet. 2:6-8 k Gen, 19:24; Mt. 11:24; Lk. 10:12 1 Just like the flood of Noah and the fire and brimstone of Sodom destroyed the people leavingonlya few (Gen. 6 and 19), io Christ at His second advent will destroy multitudes and leave some to go into the Millennium (Joel 3; Zech. 14; Rev. 19:11-21; 20:1-10; Mt. 25:31-46)

m His revelation, the literal, visible coming to the earth with the saints whom He has raptured before this (1 Th. 4:16) and who come back with Him at His second advent (Zech. 14:1-5; Jude 14; Rev. 19:11-12; Mt. 24:29-31;

2 Th. 1:7-10)

n In the dayofthe second advent, not the rapture(v34-37; Mt. 24:27-31; 25:31-46; Rev. 19:11-21) o At the rapture men will be translated in a moment, in the twinkling of an eye (1 Cor. 15:51-58); but this event will notbethat sudden, for a man willhave ti me to atteirpt getting tiis belongings, to return from a field to the house. He is advised not to do so. Therefore, this refers to the second advent and not to the rapture

p Jesus recognized thehistorical fact of Lot's wife being turned to salt. The gospels and the Pentateuch therefore, must stand or fall together(Gen. 19:26)

q See notes. 9:24; Mt. 10:39; Alk. 8:35

r Of the second advent, not the rapture (Mt. 24:27-31. 37-42). The whole picture is the destruction of many at Armageddon when Christ comes to make the carcases for the birds of heaven to eat (Mt. 24:27-28; Rev. 19:17-21; Ezek, 39:17-21; 39:4). See notes on Ml. 24:27-42

$ This is generally used of the rapture, but it is connected with the second advent in both Mt. 24:27-42 and here(v 23-37). It is true, at the rapture one from here and there will be caught up to meet the Lord in the air. but not to be destroyed as here. This should not be used as proof of the rapture. There are enough scriptures to prove the the rapture without these passages in Mt. 24 and Lk. 17. lust like the flood "took them all away" or destroyed people (Mt. 24:38; Lk. 17:27. 29). aj shall also the second advent of Christ destroy many and make the dead bodies for the fowls of heaven to eat. fulfilling Mt. 24:27-28; Lk. 17:34-37; Rev. 19:17-21; Ezek, 39:17-21. The passage really pictures the mobilization of nations to Armageddon where they will be destroyed by Christ and the armies of heaven at the second advent (Zech. 14:1-5; Rev. 19:11-21)

t The left ones will be the ones nor killed at Armageddon. lust like Noah and Lot and their families were left

when the a kingdom of God: should come, he answered' them and said, The kingdom of God Cometh not with^observa-tion: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is"within

you.

126 Second advent pre-dicted(Lk. 21; Mt. 24-25; Mk. 13). (1) Manner of His coming (Mt. 24:27, refs.)

• 22 And he said unto the disciples,"The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 'And they shall say to you, See here; or, see there: go not after them, nor follow them.

24 For as the lightning , that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But / first must he suffer many things, and be rejected of this generation.

37 And they answered and said unto him. " Where. Lord? And he said unto them, Wheresoever the body is. thither will the *eagles be gathered together.

CHAPTER 18

62

(2) His coming to bring sudden destruction (Mt. 24:

37, 40)

26 And^as it was in the Mays of No'e, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that No'e entered into the ark, and the flood came,'and destroyed them all.

28/ Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sod'om it*rained fire and brimstone from heaven, and destroyed them all.

30 ' Even thus shall it be in the day when the Son of man"'is revealed.

(3) Warning in view of the

second coming of Jesus

31" In that day , he which shall be upon the housetop, and his stuff in the housc^let him not come down to take it away: and he that is in the field, let him likewise not return back.

32PRemember L6t's wife.

33"Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

(4) Battle of Armageddon (Mt. 24:27; Rev. 19:11; Ezek. 38:17; 39:17; Zech.

14; Joel 3)

34 I tell you, r jn that night there shall be tv^-o men in one bed; the»one shall be taken, and the other shall be'left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

127 Parable of an unjust judge; power of persevering prayer

AND he spake a parable unto ■ them to this end, that men ought always, to pray, and<^ot to faint;

2 Saying,"There was in a city a judge , which feared not God, neither regarded man:

3 And there was a« widow in that city; and she 'cameunto him, saying, ^Avenge me of mine adversary.

4 And he would not *for a while: but'afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow 'troubleth me, I will avenge her,

lest by her* continual coming she'weary me.

6 And the Lord said." 'Hear what the'^mjust judge saith. ►7 And shall not God avenge his own <^lect, which cry day and night unto him, though"he bear long with them?

►8*1 tell you that he will avenge them speedUy. Nevertheless when the Son of man cometh, "shall he find faith on the earth?

128 Parable of the Pharisee and the publican (Cp.

Mt. 23)

9 And he spake this parable unto certain which' trusted in themselves that they were righteous, and despised others:

10 'Two men went up into the temple to pray; the one i Phar i-see, and the other a publican:

11 The Phar i-see "Stood and prayed thus with himself . God, I thiank thee, tkat I am not as other men are, extortioners, unjust, adulterers, or even as this publicant

12 I fast'twice in the week, I give tithes of all that I possese.

13 And the publican, standing afar off, would not lift up sm much as his eyes unto heaveil, but"Smote upon his breast, say-ing,-'God>be merciful to me'a sinner.

^14 I tell you, this man went down to his house "justified rather than the other ;frfor every one that exaketh himself shaU be abased", and he that hum-bleth himself shall be exalted.*

129 Jesus blesses little children (Mt. 19:13; Mk.

10:13)

15 And they brought unto him also c infants, that he would touch them; but when his disciples saw it, they rebuked them.

•16 But Je'sus called them unto him, and said. Suffer little children to come unto me.

me

after the two destructions of their day (v27,29),iC;at die destruction of multitudes at the second advent when Christ comes with, not for His saints, some will be left to go into the Millennium to replenish the earth at that time (Zech. 14:16-21: Mt. 25:31-46; Rev. 19:11-20:10; Ezek. 39:2)

Hence the proper results (v 14), This

will produce justification every time

(1 Jn. 1:9; Rom. 10:9-10) a Here we have the authority of Jesus on

how simply and quickly one can be

justified or saved from sin b See note f, Mt. 20:16. 16

c See notes, Mt. 19:13-15; Mk. 10:13-

uesiion 115. Next, 18:6. Where are e dead bodies going to be that will be eaten by the eagles? The answer is, on thebanle field of Armageddon (Mt. 24:27-28; Rev. 16:13-16; 19:17-21; Ezek. 39:17-21)

b The eagles here are not: See p.201

c Not to lose heart. Do not give in to doubt, fear, unbelief, discouragement, or use excuses for unbelief when prayer is not answered immediately. Rebuke and resist all opposition to the answer and all suggestions of a failure. It is a divine blood-bought right to get an answer, so do not lose heart d 39ih parable in L k. (18:1-8), illus-trating the necessity of persevering when prayer is not answered immediately. Next, v 9

e See .s'idows p. 201

f Repeatedly came, pestering the judge beyond endurance, which was the secret of her success in getting an answer

g Gr. ekdikeo, do me justice (v 3, 5; Rom. 12:19; 2 Cor. 10:6; Rev. 6:10; 19:2)

h But die pestering went on without a let up and changed the picture

i A fter he tolerated her pestering to the breaking point, he concluded that he would never have any more peace until he got rid of her and the only way to do this was by granting her request

j Gr. kopos. a beating, toU, trouble, suffering, pain, weariness. Here it means to cause mental pressure to the point of fatigue, exhaustion (2 Cor. 6:5; 11:23, 27)

k By her perpetual coming she harass or pester me beyond endurance

1 Gr. hupopiaza, to hit under the eye (buffet or disable an antagonist as a pu-gilisf); toblackthe eye; tobeat black and blue. Figuratively, as here, to tease, annoy into compliance, subdue by repeated attacks, to bring or keep under, to wear one out, or wear down to helplessness (1 Cor. 9:27; Lk. 18:5). No wonder the big hard-hearted judge became willing to see that she got justice

m Questions 116-117. Next, v 18. This is me point of the parable. If such methods as the widow used would gel results from an infidel of utter selfiliness and unconcern for the needs and rights of others, how much more can children of God get results in prayer by the same methods

n Gr. adikia , unrighteousness, wiong-doing, injustice. A judge of injustice becomes a judge of justice through a little woman using the proper means

o Gr. eklektos , picked out, chosen. See

4 elect's of God, p. 201 p See God and man contrasted, p, 82

q This is Christ's assurance that prayer

will be answered (Rom. 4:17-25) r See End-time faith , p. 82

s A weak thing to relyupon(Mk. 10:24; Phil. 3:4; 1 Tim. 6:17), Millions tmst themselves; some religion; a denomination, secret order, lodge, or program and despise all others who do not have the same faith or belong to the order

t 40th parable in Lk. (18:9-14), illus-trating self-righteousness and pride in religion. Next, 19:12. See Contrast the Pharisee and publican , p. 92

u 8 things Pharisee bragged about, p. 92 v See Jewish fasts , p. 82

w Expressing mental grief (Lk. 23:48; Jer, 31:19; Nah. 2:7)

X Only 7 words to 34 for the hypocrite, but it brought results because die plea was based upon atonement, not self-righteousness (v 13)

y Gr. hilaskomai . be propitiated or reconcile me through the atoning blood sprinkled on the mercy seat (Heb. 9:5; Rom. 3:25; Ex. 25:17-21)

z Gr. the sinner (1 Tim. 1:15). Every detail oTiEIsprayer concerned himself as the sinner. God as the one to be appeased and satisfied, and the atoning blood as the means of mercy from God,

ST. LUKE 18, 19

The danger of riches

Jesus at the house of Zacchaeus

a See 7 "except's". p. 201

b Questions 118-119. Next, v 26. See notes onMt. 19:16-30; Mk. 10:17-31 c One thing is certain - men know right from wrong, for all have a conscience (Rom. 2:12-16). Men in civilization have the Bible, the full revealed and written will of God and know what to do to be saved

d Jesus did oot doubt that the young man had obeyed these 5 commandments, for He "loved him"(Mk. 10:21). He next gave a commandment that the young man could not say he had kept -"Sellall that thou hast, and distribute unto the poor " This is the equivalent of "Thou shalt love thy neighbor as thyself" (Mt. 22:37-39). The neighbors are the poor, the ones he could help and thus complete his obedience to God(Lk. 10:27-37)

e Gr. ptochos , destitute, and in want; always rendaed poor except in Lk. 16: 20, 22 (beggar), GaL 4:9 (beggarly), and Jas. 2:2 (poor man)

f This is the secret of the Christian life. The whole Christian program from Matthew to Revelation is summed up in these two words. No man can have eternal life who does not do this(Jn. 10: 27-29). This means to obey literally all things in the New Testament that Christians are supposed to do (Jas. 1: 18-27; 2:8-26; 1 Jn, 1:7; 2:3-6, 15-17: 3:5-10; 5:1-5, 18)

g 10 reasons why it is hard for some of

the rich to inherit eternal life:

1 Their oppressions of the poor to make themselves rich (Neh. 5:1-13: Jas. 2:6-7; 5:1-7; Pr. 18:23: Jer. 22: 13-19)

2 Their lack of trust in God (Job 21: 7-15: Ps. 52:1-6)

3 Their trust in riches (Job 31:24-28: Ps, 52:1-6: Pr. 18:11; 1 Tim. 6:17)

4 Theirprideoversuccess(Ps. 52:1-6; 73:3-9; Pr. 28:11; Ezek. 28:5; 1 Tim. 6:4-19)

5 Their sinful pleasures (Jer. 5:7-9, 27-31: Amos 6:1-6)

6 Their boastings (Jer. 9:23; Dt. 8: 17-18; 1 Tim. 6:4-19)

7 Their unwillingness to share with the destitute (Mk, 10:17-27: Lk, 18: 22-26: 1 Tim. 6:17-19; 1 Jn. 3:17)

8 Their covetousness for more riches (Lk. 12:15-21; 16:13-31)

9 Theii highmindedness (1 Tim. 6: 17-18: Jas. 1:10; Dt, 8:17)

10 Theirrefusal:oobeyGod(Mk.lO: 21; Lk. 12:15:1 Tim. 6:17-18; Mt. 6: 19-21; Pr. 23:4)

■Vamingstothe rich(Dt. 6:10-12; 8: 10-18; 31:20; Pr. 23:4; 27:23-24: 28:8, 20-22; Pr. 30:8-9: EccL 5:9-19: 6:1-2: Isa. 5:8: Mt, 6:19-21; 13:22: Mk. 4:19; Lk. 12:15: 1 Tim. 6:4-19)

God gives riches so men must recognize Him. He can also take them away (1 Sam. 2:7: Dt. 8:17-18; 1 Tim. 6:17-18:Gen. 24:1;1 Ki. 3:12-14;Job 42:10)

h See notes d and e, Mt.19:24

i Question 120. Next, v41. We must not think of rich men as being able to get salvation on the samebasis as they get most everything else, for salvation is on a different basis. God does not re-spect them any more than the poor. " They have to meet die same conditions as others and this is why it is hard for diem and why so few pay the price to get saved

j See notes. Ml. 19:27-30

k 36tfa N. T. prcphecyin Lk, (18:29-33, V 29-30 unfulfilled; v 31-33 are fulfilled). Next, 19:12

1 He was nearing the end of His three days'ministry of Lk, 13:32-33

m 7 great predicuons fulfilled:

1 Del ivered to Gentiles (v 32; Mt. 27:2; Acts 4:27: Ps. 2:1-3)

2 Mocked (V 32: Mt. 27:27-32. 41: Ps. 22:13, 16. 18; 69:21-26; 109:25)

3 Spitefully entreated (v 32; Mt. 27: 27-32; Ps. 22:13. 15, 18; Isa. 52-53)

4 Spit upon (V 32: Mt. 26:67: 27:30: Mk. 14:65: 15:19: Isa. 50:6)

5 Sco'jrged (v 33: Mt. 27:26: Mk, 15: 15; Jn, l5:l; Isa. 52:14; 53:1-12)

6 Put to death by crucifixion (v 33;

and forbid them not : for of' 33 And they shall scourge such is the kingdom of God.'* 17 Verily I say unto you.' Who soever shall not receive th. kingdom of God as a Littie child shall in no wise enter therein.

130 The rich young ruler (Mt. 19:16; Mk. 10:17)

18 And a certain ruler asked ': him, saying, "Good Master,

what shall I do to inherit eternal life?

19 And Je'gus said unto him, Why cailest thou me good? none is good, save one, that is, God.

•20 Thou "^knowest the commandments, Do not commit adultery. Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said,"AlI these have I kept from my youth up. '

22 Now when Jesus heard, these things, he said unto him,; Yet lackest thou one thing : sell all that thou hast, and distribute unto the'poor, and thou shalt have treasure in heaven: and come.^follow me .

23 And when ne neard this, he was very sorrowful: for he was very rich. ,

131 Warning to rich men (Mt. 6:19; 19:23; Mk. 10:23)

24 And when Je'gus saw that he was very sorrowful, he said. How«hardly shall they that

have riches, enter into the kingdom of God!

25 Apor it is easier for a cameli to go through a needle's] eye, than for a rich man ta enter into the kingdom of] God.

'2G And they that heard it said. Who then can be saved?

27 And he said. The things! which are impossible with men] are possible with God. i

132 Rewards for full consecration (Mt. 19:29; Mk 10:28)

28 Then Peter said, Lo,/we have left all, and followed thee.

*29*And he said unto them. Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

►30 Who shall not receive manifold more in this present

him, and put him to death : and the third day he shall rise again .

34 And they understood none of these things: and this saying was hid from them, neither ' knew they the "things which ' were spoken.

134 Blind man healed (Cp. Mt. 9:27; 20:29; Mk. 10:46)

35 •" And it came to pass, that as he was come nigh imto jer'i-cho.^ 'a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Je'§us of N^'a-reth passeth by.

38 And he cried, saying, Je'-sus, Hhou son of Da'vid. have mercy on me.

39 And they whichi^went before rebuked him, that he should hold his peace: but he cried so much the more. Thou son of Da'vid, have mercy on me.

40 And Je'§us stood, and commanded him to be brought imto him: and when he was come near, he asked him,

41 Saying, ^'V^liat wilt thou that I shall do imto thee? And he said, Lord, that I may receive my sight.

42 And Je'§us said unto him, 'Receive thy sight: g thy faith

hath saved thee.

43 And ^ immediately he received his sight, and followed him, 'glorifying God: and all the people, when they saw it, gave praise unto God.

CHAPTER 19

time, and in the world to come

life everlastmg

133 Jesus again foretells His death and resurrection (Mt.l6:21, refs.)

31 •" Then he took unto him the twelve, and said imto them, Behold,'we go up to Je-ry'sa-lem, and"' all things that are written by the prophets concerning the Son of man shaU be accomplished. '

32 For he shall be delivered

unto the Gen'tiles. and shall be mocked , and spitefully en

treated, and sp itted on :

135 Conversion of Zacchae-us: (1) Won by curiosity

AND Jesus entered and ■ passed through'Jer'i-cho. 2 And, behold, there was a man named ^ac-chae'us, which was the'chief among the publicans, and he was rich. ^ 3 And he sought to see Je'gus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a "sycomore tree to see him: for he was to pass that way.

(2) Unhesitating obedience

5 And when Je'sus came to the place, he looked up. and I saw him, and said imto him. I Zac-chaeus, make haste, and; come down;"for to day I must abide at thy house . I

6 And he made" haste, and came down, andPreceived him joyfully.

(3) Religious persecution

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

(4) Conviction - consecration

Mt. 2b:2; 27:22-24; Acts 2:23; 3:15; Ps. 22:1, 16: Zech. 13:6)

7 Resurrected boaily from the dead (V 33; Mt. 12:40: 28; Lk. 24; Jn. 20-21; Ps. 16:10^

The death. Durial, and bodily resurrection of Jesus are the essential truths bywhichmenaresaved(lCor.l5:l-4) '

Zechariah's tim.e, Jews had 4 fasts (Zech. 8:19).InChrist'sday, 500 years later, Jewshad 104fastsayear(Lk. 18: 12). Thusthey were growing in law but not in grace. Not one word about his sins but many words about his religious self-righteousness. All this and he was not justified (v 14)

a They believed so firmly that the Messiah would be a conqueror and set up a literal kingdom that they could not ^asp his real mission to die at this time. Even after the resurrection this was uppermost in their minds (Acts 1: 6-7)

b See note q. Mk, 10:49

c It must have been a well-known fact tiiat Jesus of Nazareth claimed to be the son of David and the Messiah, else how would this blind man know this" See note k, Mt. 1:6

d Those that go ahead of the Lord generally make mistakes and do things the natural human way

e Question 121. Next, 19:23

f What a simple way to get healed! Only a man with power could do this and no man can prove that he has such power who cannot do it

g Personal faith is necessary when men are capable of it. '.Vhere there is no possibility of it, then the minisier is supposed to dothe work by virtue of his audiority with God (Jn. 14:12)

h This is true divine healing and anything short of it is not the same as the work of Christ

i Miracles wiLL always bring glory to God: but failure, sickness, and disease wjllnot. It is held today that sickness glorifies God because onehas the opportunity to wimess to souls, but why not look at it in this light - could not the same wimessingbe carried onbet-ter with a well body? Is it not bener,

■ therefore, to think this-that God gets glory in spite of our sickness, not because of it"^ Would God have received the glory for all the healings recorded if the blind, the sick, and the lame had not been healed and the demons cast out? Would He have received glory if Lazarus had remained dead" Definitely not, so what is the source of God's glory - to remain sick or be healed"

j See note 1, Lk. 10:31

k The only place he is mentioned

1 ChieftaxcoUector, headofthetaxof-fice at Jericho and periiaps over a whole district

m wTiat kind of person He was. Of this tiiereis not die least bit of information

. in Scripture. His stature, complexion, color of hair or eyes, lis voice, expression, manner, or general appearance is not recorded for the painter or

- the historian. We shall know nothing about these things until we shall see Him face to face

n See 1 Ki. 10:27

o Thiscouldbecommandedbyanyroyal person uaveling through the country

p This is the way to receive all guests, especially Jesus

God and man contrasted (18:7)

He delayeth. The judge delayed from selfish indifference, but God delays from an all-wise purpose, depending on what is asked or whether one has faith or not (Heb. 11:6; Jas, 1:5-8). If it is sometiiing that is promised only for the next Ufe, then the delay is clear from Scripture. If it is something promised in this life, then refuse to give upuntilitis received (Mt, 17:20; 21:22: Mk, 9:23:11:22-24; Heb. 11:6; Jas. 1:5-8)

End-ti.^e faith (18:8)

Will die faith be found among men at His second advent? When all who are saints before the tribulation will have been raptured (1 Th. 4:16; 2 Th. 2:7-8, note)'^ When men that are left will be at the height of apostasy (Mt. 24:24; 1 Tim. 4; 2 Tim.. 3:5; 4:1-4: 2 Th. 2; Rev. 9:20-21; 13:1-18)? When those who get saved during tne tribulation wUl be killed by the multimdes (Rev. 6:9-11; 7:9-17:13:16-18:15:2-4: 20: 4-6)"

Jewish fasts (18:12)

On Monday and on Thursday. The law commanded only one fast a year (Lev. 23:27-32). About 1.200 years later, in

ST. LUKE 19

The parable of the pounds

Jesvs enters Jerusalem

83

a I now propose to give half to the poor

b This was the restitution required of a sheep stealer (Ex. 22:1). It shows a definite change of heart

cA statement of fact, Uke Lk. 23:43

d He was as much ajew as werehis holier-than-thou critics, the religious people who would let him perish without turning a hand to save him. Jesus came to save the lost, so He naturally went to where they were and mingled with them to win them (vlO)

e See note s, Lk, 5:32

f 41st parable in Lk. (19:12-27). illustrating postponement of the kingdom of God until His second advent. Next, 20:9. This is similiar to the parable in Mt. 25:14-30, but different in particulars. The storyactually fits the experience of Herod who left Jericho to go to Rome to obtain the kingdom of Judea (Jodiephus, Ant. 14:3-4; 17:9-13; 18: 7,2), facts of which were well known. Wheiiier this is what Jesus used is not stated, but there is no doubt thatallof Christ's illustrations were true happenings of life that Hishearers knew about or would recognize as factual and true

g 37th N. T. prophecy in Lk. (19:12-27, being fulfilled and will be completely fulfilled when Christ comes to finish the prophetic aspect of this illustration). Next, V 30

h Gr. mna, equal to 100 drachme, or $17. 00. Ten mnas, $170. 00 for ten servants

i Engage in business until I come

j The other point illustrated beside the postponement of the kingdom of God is that of the action of the servants and citizens. In the parable the servants would be iheking's personal attendants and the citizens the subjects of the king. AS applied to the kingdom of God, the servants would be the ministers and truebelievers who are to propagate the gospel of the kingdom, and the citizens would bethejews who rejected Christ and the gospel (Jn. 1:11; 15:18-25; Mt. 27:21-25)

k An embassy. This was actually done in the case of Archelaus. The Jews appealed to Augustus on account of the cruelties of the Herods. It led eventually to his deposition (Joshephus, Ant, 17:11)

1 The $17. 00 had gained $170.00. This showed much ability, so he was given authority over ten cities m The $17. 00 had gained $85. 00, so the servant was given authority over 5 cities

n A handkerchief, or sweat cloth. Used here and injn. 11:44; 20:7: Acts 19:12. This man lost out through fear of consequences should he lose the money in seeking to gain more. He was not worthy of further trust

0 Gr. austeros, dry, then hard and harsh. Only here and in v 22

p This is a picture of the injustice of the times. Rulers oppressed and robbed the people when they desired

q Question 122. Next, v 31. If you knew this, why did you not at least permit my money to gain a little interest?

r This illustrates that at Christ's coming He willjudgeHis servants(.Mt. 16:27)

—^^- Com, from column 3

many of whom would suffer the most horrible deaths of any in history. See notes, Lk. 21:20-24

The spot where this occured, no doubt, was on the caravan road from Bethany to Jerusalem. On reachingthe summit of the Mount of Olives, Jerusalem in its full beauty burst into view. Moriah with its temple, was in the foreground just beyond the narrow deep glen of the Kidron. Zion rose higher still, beyond Moriah, and was crowned with Herod's palace. It was here that the crowd had their emotional outburst and Christ wept over the city making the prediction of its destruction

t 39th N. T. prophecy in Lk. (19:42-44, himUed, 70 A.D.). Next, 20:18

u Hid by their own preference of darkness

8 And Zac-chae'us stood, and said unto the Lord; Behold, Lord.^the half of mv goods. I give to the poor; and if I have

taken any thing from any man

by false accusation, I restore 7j!m"fourfold.

(5) Conversion and new birth

^ 9 And Je'§us said unto him, This day is salvation come to

this house, forsomuch as he "/also is a son of A'bra-ham. 10 'For the Son of man is come

to seek and to save that which was lost.

136 Parable of ten pounds: the kingdom postponed (Cp.Mt, 25:14; Acts 1: 7)

11 And as they heard these things, he added and spake a parable, because he was nigh to Je-ru'sS- lem, and jjecause they thought that the kiiigdom of God should immediately appear. *12 /He said therefore, *A certain nobleman went into a fai country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them'■ten pounds, and said imto them, Occupy till I come .

14 But his/citizens hated him, and sent a*inessage after him, sa)ring, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having

received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying. Lord, thy /pound hath gained ten pounds .

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities .

18 And the second came, saying, Lord, thy ""potrnd hath gained five pounds.

19 And he said likewise to tiim. Be thou also over five cities

20 And another came, saymg, Lord, behold, here is thy pound, which I have kept laid up in"a napkin

21 For I feared thee, because thou art arr^austere maniPthou takest up that thou layedst not down, and reapest that thou didst not sow

22 And he saith unto him. Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 'Wherefore then gavest not thou my money into the bank, tha fat my coming I might have required mine own with usury?

24 And he said unto them that stood by. Take from him the pound, and give it to him that hath ten poimds.

25 (And they said unto him.

Lord, he hath^ten pounds.) ►2G For I say imto yoUitThat unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those t^mine enemies. which would not that 1 shoxild reign over them, bring hither, and slay them before me.

137 Triumphal entry (Mt. 21:1; Mk. 11:1; Jn. 12: 12; Zech. 9:9)

28 ' And v/hen he had thus spoken, he went before, ^ascending up to Jeru'sa-lem.

29 'And it came to pass, when he was come nigh to Beth'-pha-ge and Beth'a-njf, at the mount called the mount of 61'-ives, he sent two of his disciples,

*30 Saying,'Go ye into the village over against you; in the which at your entering ye shall find a^colt tied, whereon yet never man sat: loose him, and bring him hither. t31 And if any man ask you, why do ye loose him? thus shall ye say unto him. Because

the Lord hath need of him

32 And they that were sent went their way, and found'even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them,'Why loose ye the colt?

34 And they said. The Lord hath need of him.

35 And they brought him to Je'gus: and they cast their garments upon the colt, and they*set Je'gus thereon.

36 And as he went, they spread their /clothes in the way.

37 And when he was come nigh, even now at the"tiescent of the mount of orives,"the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

*38 Saying, "Blessed be the King that cometh in the name of the'T.ord:9peace in heaven, and glory in the highest.

39 And some of the Pharisee? from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them,'I teU you that, if these should hold their peace, the stones would immediately cry out .

138 Jesus weeps over Jerusalem: predicts its overthrow (Mt. 23:37; Lk. 13:34; 21:12)

41 "^ And when he was come near, he beheld the city,'and wept over it.

•42 Saying, 'If thou hadst known, even thou, at least in this thy day , the things which belong unto thy peace! but now they are "hid from thine eyes.

43 For the days shall come upon thee, that thine "enemies shall cast a'lrench about thee.

to light (Jn. 3:16-20)

V The Roman; who fulfilled this, 70 A. D. See notes, Lk. 21:20-24

w A rampart. Titus, the Roman general, findingit impossible to take Jerusalem by assualt, surrounded it by a Une of fortifications to cut off the city from aU supplies, and reduced it to famine

(Mt. 2:18; 26:75; MK. 5:38-39; Lk. 6: 21, 25; 7:13, 32, 38; 8:52; 19:41; 22: 62; 23:28: Jn, 11:31, 33:16:20:20:11-15: Acts 9:39; 21:13; Rom. 12:15; Jas. 4:9: 5:1; Rev. 5:4; 18:9-19). Imagine this! Christ weeping and wailing freely and openly before the multitudes, ^ Continued, column 1 a See note h, v 13

b In the East it was a custom to give presents to the rich; but a poor man received none and was an easy victim of others to take what little he had. This is spoken by the nobleman of v 12, which is the same principle as that of Jesus in Mt, 13:12; Mk, 4:25: Lk. 8:18. It illustrates that worthy ones will be rewarded and others will not (Mt. 16: 27; 25:29: 2 Cor. 5:9-10) c The nobleman (vl2) is still speaking, but it illustrates that Christ will also come again and will set up a kingdom and punish His enemies(Mt. 25:31-46; 2 Th. 1:7-10; Jude 14: Rev. 19:11-21: Zech. 14) d Jerusalem is 3,500 feet higher than Jericho. The road is steep and rugged e This was the second triumphal entry. It was expected and arranged for (Jn, 12:12-13). The first was not expected (Mt. 21:1-17, notes) f 38th N.T. prophecy in Lk. (19:30-31,

fulfilled). Next, v 42 g At the first entry there were two animals (Mt. 21:1-6) h Question 123. Next, v 33 i Thishasbeenand ever willbethe case j Question 124. Next, 20:2 k Gr. epibibazo , to cause to mount, to place upon (v 35; 10:34; Acts 23:24) 1 This shows extreme emotional disturbance of the people, who thought that their deliverance from the Roman yoke was near. They expected the kingdom of God to appear immediately (v 11) 8 things they did not know:

1 That this was not the time for the kingdom of God to appear (v 11-27)

2 That the Messiah had to suffer first and die to redeem (17:20-25)

3 That the greatest of all conquerors was in their midst, but that His conquest had to be in the spirit realm before it could be in the material kingdoms of the world(Heb. 2:14-15; CoL 2:14-17)

4 That the greatest battle of all ages would be fought in their midst in a few more hours (Jo. 12:31; CoL 2:14-17: Heb. 2:14-15)

5 That all satanic powers would be defeated and spoiled by His death on the cross (CoL 2:14-17; 1 Pet. 2:24)

6 That die guarantee of the restoration of man's dominion would be accomplished at that time(Heb. 2:9-15; 10:10-13; GaL 3:13; 1 Cor. 15:24-28; Jn. 19:30)

7 That die church must be built and the church age run its course before the kingdom could come (Acts 15:13-18; Eph, 3:1-6: 5:25-31; 2 Th. 2:7, note)

8 That the many prophecies of the dispersion and regathering of Israel, the reign of Antichrist, the future tribulation period, as outlined in Rev. 4: 1-19:21 and other prophecleshad to be first fulfilled before the second advent and the coming kingdom (Ezek. 37; Zech. 14; Rev, 19-20)

m The dip in the road leading up to the mount of Olives

n Indicating that Christ had many thousands of followers when seemingly riding in triumph. But what about the same multitude a few hours later? They were swayed by their leaders to crucify the very man they shouted for here

o 5thO. T. prophecy fulfilled in Lk. (19: 38; Ps. 118:26; Zech. 9:9). Next, v46

p Gr. Kurios. Here this word is used of God the Father. See note 1, 9:38

q Jesus was to suffer and die in a few hours to bring peace to heaven as well as earth. He completely defeated Satan (CoL 2:14-17: Heb. 2:14-15), making it possible to reconcile aU things in heaven and in earth and make them one again, as before rebellion started by Lucifer(Eph.l:10:1 Cor. 15:24-28)

r It is impossible for these to control Their emotions under the circumjtances. If they should be silent die stones would cry out

s Gr. klaio, to wail. Not dakruo, to shed silent tears, as inJn. 11:35. It refers to hard crying, lamentation, bewailing

ST. LUKE 20

Chrht's authority challenged and defended

On paying tribute

a Dashdownandlevel(Mt. 24:2: Mk. 13: 2: Lk, 21:6. Cp. Ps. 137:9; Hos. 10:14) b He was to be crucified at the end of the 69th week of Dan. 9:24-27, or 483 years after the commandment at the end of the Babylonian captivity to restore Jerusalem and the temple(Dan. 9:25, note) : This is the tMid purification of the temple. The first one is earlier in His ministry (Jn. 2:15). The second is a few days earlier than this at the fust triumphal entry (Ml. 21:12; Mk, 11: 15) taking place Friday before the crucifixion. After spending Thursday night at the home ofZacchaeus Lnjer-icho(Lk. 19:1-21) Jesus goes to Jerusalem on Friday and makes His first entry (Mt. 21:1-16), He returns to Bethany where He passes the Sabbath.where He eats the first of three suppers, and where the first of two anointings takes place (Mt. 21:17; Jn. 12:1-11). On Sunday He makes His second triumphal entry and returns to Bethany (Mk. 11:1-11; Lk. 19:29-44; Jn. 12:12-19). On Monday He returns to Jerusalem, cleanses the temple, teaches, curses tiie fig tree, and goes out of the city (Mt. 21:18-22: Mk. 11:12-19; Lk. 19: 45-48; Jn. 12:20-50). On Tuesday He goes back to Jerusalem, teaches, gives the prophecies of Mt. 24-25; Mk. 13; Lk. 21 and returns to Bethany to have the second supper and second anointing (Mt, 21:23-26:13; Mk, 11:20-14)9; Lk. 20:1-21:38). On Wednesday, which is from Tuesday sunset to Wednesday sunset,or on our Tuesday night the last supper is held and Judas betrays Jesus, TheGethsemane prayer, the arrest, the trials throughout Tuesday night or the first part of their Wednesday and all the events of the crucifixion and burial end on Wednesday at sunset (Mt. 26: 14-27:66; Mk, 14:10-15:47; Lk.22:l-23:56; Jn. 12:1-19:42). Thursday, beginning at Wednesday sunset, is the first day of the feast, the high day and a special sabbath (not the weekly sabbath. Lev, 23:7, 24, 35; Jn, 19:31). Christ's body is in the tomb and His soul and spirit in heU for three fuU days and nights (Mt. 12:40, note) d 6thO,T. prophecy fulfiUed in Lk, (19: 46; Isa. 56:7; jer. 7:11). Next, 20:17 e Gr. spelaion, cave. Used 6 times (Mt. 21:13: Mk. 11:17; Lk. 19:46; Jn. 11:38; Heb. 11:38; Rev. 6:15) f Gr. lastas. tobber(Jn. 10:1, 8; 18:40; 2 Cor. 11:25)and thief (Mt.21:13; 26: 55: 27:38,44; Mk. 11:17:14:48; 15:27: Lk. 10:30, 36: 19:46: 22:52). Thus: "You have made it a cave of robbers" g For five daysbefore His anestand trial onthe6th dayfiromjn. 12:1; Ml.21:1 17 h Gr. ekkremamai, lohanguponthelips of a speaker, so as to catch every word uttered. Only here i Many professed ministers today undervalue the ordinance of preaching and place efficacy in baptism, the Lord's supper, and other religious rites. It is wise to return to the original Christian program if we are to win the world for Christ (Rom. 1:18; ICor, 1:18-24) j Questions 125-128. Next, v 13. For notes on v2-7 see Ml. 21:23-27. Note the questioning of Jesus in:

1 Religious matters (y 1-8)

2 Civil matters (v 19-26)

3 Divine maners (v 27-38)

4 Domestic maners (v 28-33)

k 42nd parable in Lk. f20:9-18), illus-trating rejection ofCnrist bytiiejews, Ml. 21:33-46; Mk. 12:1-11. Next, 21:29

Great distress (21:23)

The Jews were crucified in such numbers before the walls during the siege that the Romans wanted more room for crosses. Multitudes in the city died of famine until the valleys outside were filled with them, Titus,hi mself

and compass thee round, and keep thee in on every side,

44 And shall "lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the" time of thv vis itation .

139 Second purification of the temple (Mt. 21:12; Mk. 11:15). First purification (Jn. 2:13)

45 And he went into the temple, and began to'cast out them that sold therein, and them that bought;

*46 Saying unto them. It l3 written/ Mv house is the house of prayer: but ye have made it a'den of/thieves.

47 And he taught^daUv in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very'■attentive to hear him.

64

CHAPTER 20

140 Jesus' authority questioned (Mt. 21:23; Mk, 11:27)

AND it came to pass, that on ■ one of those days, as he taught the people in the temple, and'preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying,'TelLus, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing ; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye hun not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

141 Parable of the householder (Mt. 21:33; Mk, 1 2:1)

8 And Je'§us said unto them. Neither teU I you by what authority I do these things.

9 Then began he to speak to the people this parable; i^A certain man planted a vmeyard, and let it forth to husbandmen, and went into a far

country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him

also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third : and they wounded him also, and°cast him out.

13 Then said the lord of the vineyard,"What shall I do? I will send mv'"beloved son : it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed hiVn."What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

*17 And he beheld them, and said,'What is this then that is written,/The stone which the builders rejected, the same is become the head of the comer? •18 ^Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

142 Question of tribute money (Mt.17: 24; 22:15; Mk. 12:13)

19 " And the chief priests and the scribes the same hour sought to'•lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they 'watched him, and sent forth /spies, which should *feign themselves just men,'that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Masterf Ve know that thou sayest and teachest rightly , neither acceptest thou the per

groaned and threw uphishands in horror and called God to witness that he was not responsible. No fewer than 600, 000 wno were thrown out the gates were counted by the Romans. Altogether 1, 100,000 Jews died: 97,000 were soldas slaves for trifling prices; 40,000 were freed because no one bought them; and 347,490 more, plus multitudes not counted, perished in many other ways

aon of any , but teachest the

wa y of God truly

22"Is it lawful for us to "give tribute unto Qae'sar, or no?

23 But he perceived "their craftiness, and said unto them. W hy tempt ye me?

24 Shew me a"penny. "Whose image and superscription hath it? They answered and said, Cae'gar's.

25 And he said unto them. Render therefore unto Qae'gar the things which be Cae'§ar's, and unto God the things which be God's.

26 And they could not 'take hold of his words before the people: and they marvelled at his answer, and held their peace.

143 Question of the resur-rection(Mt. 22:23; Mk. 12:18)

27 1[Then'came to him certain of the Sad'du-5ee§, which deny that there is any resur-

rection : and they asked him, 28 Saying, Master, "Mo'geg wrote unto us. If any man's brother die, having a wife, and he die without children, that his

able to quote the passages they have studied in order to fight a doctrine they reject. They are good at memorizing such chosen verses but they misapply and misinterpret the Scriptures to suit their own purposes. As stated in 2

Pet. 3:16 they wrest them "unto their own destruction." False religions thrive on this refusal to make an honest investigation of truth for truth's sake

a Verses 10-11 illustrate Mt. 23:37; Lk, 13:33; Heb. 11:36-37

b QuestioB 129. Next, v 15

c Gr. agapetos. beloved, dear, favorite, or one highly esteemed. It is used by iheFather of theSon(Mt.3:17: 12:18; 17:5; Mk. 1:11; 9:7; Lk. 3:22; 9:35) and by Jesus of a certain man's son, which illustrated Himself(Mk, 12:6; Lk, 20: 13). It is also a common word for believers in the epistles, being used~Si times (Rom. 1:7; 11:28; 16:8-12; Phil. 2:12: 1 Jn. 3:2; 4:1, 7. 11. etc)

d Quesrion 1 30. Next, v 17. The answer to this question was clear to the Jews, who replied, "God forbid"(v 16). In Ml. 21:41 they answered this question themselves. The point illustrated i s clearly stated in Mt, 21:42-45. It not only concerns the rejection of Jesusby the Jews, but also the rejection of the Jews by God - taking the kingdom of heaven from them and giving it to the Gentiles. No wonder theycried, "God forbid." They did not want this to happen, but they were still determined not to do the thing that would prevent it

e Question 131. Next, v 22

f '7thO. T. prophecy fulfilled in Lk. (20: 17; Ps. 118:22). Next, v 42

g 40thN.T. prophecy inLk ,(20:18, ful-filled, Mt. 21:44, note). Next, v 35

h They could not do this until His time was finished, when He submitted to them to accomplish what He came to do. They were powerless until then. See Mt. 26:3, refs, i See note b, Lk, 17:20 j Gr, enkathetos, liers in wait, or secret agents. Only here, but Cp. Num. 13; Josh. 8:13; Job 31:9 k Examples of craftiness:

1 Satan in causing the fall (Gen. 3: 1-8)

2 Jacob in buying the birthright and in stealing the blessing (Gen, 25:31-33; 27:6-29)

3 Jacob in managing Laban's flocks (Gen. 30:31-43)

4 Gibeonites in deceiving Joshua (Jodi. 9:3-15)

5 Sanballat in seeking to deceive Nehemiah (Neh. 6)

6 Jews in seeking to trap Jesus (Mt. 22:15-28: Lk, 20:19-26)

7 Jews in seeking to slay Jesus (Mt. 26:3, refs.)

1 Jews were seeking two things:

1 To entangle Him in His words. This they could never do, for He spoke only as He was directed by the Holy Spirit who never says anything out of place (Jn. 8:28, 38; 12:49)

2 To deliver Him to Pilate, who alone had the power of life and death; so it was the Lord's life they had in view. This they were to accomplish when it was in God's time, for to this end Christ came into the world (Lk. 22: 53; Jn. 10:18; 18:37) - to die

m 3 things hypocrites knew :

1 He taught truth

2 He was no respecter of persons

3 He taught God's word fearlessly n Questions 132-134. Next, v 33

o Gr. phoros, anything brought. Here it was the poll-tax, a subject of great controversy among Jews at this time Only here: 23:2; Rom. 13:6-7 p Gr. panourgia , cunning. Used only here and by Paul (1 Cor. 3:19; 2 Cor. 4:2; 11:3: Eph. 4:14^ q Gr. denarius, about 170 r whose picture and name are on it? If that of Caesar, then naturally it belongs to him i They could not find fault with this simple reasoning. Nothing He said gave an excuse to deliver Him to death. They had to find something ebe. Judas wasthe answer to their problem, so when he came to help them they were glad. I: was their opportunity, as well as that of Judas who coveted more money, so the deal was made (Mt. 26: 14-16; Mk. 14:10-11) t For notes on 27-38, see Ml. 22:23-33;

Mk. 12:18-27 u See 01.25:5. God's enemies are always

a Question 135. Next, v 41, Some Jews imagined that in the future life men must have their wives, as in this world. Sadducees denied this as well as the resurrection, hence their question in v 27 b See note d, Jn, 17:12 c Gr. aion, an age, any period of time whether long or short. Children of this age marry, birt the children of resurrection do not marry. This does not mean that natural men will not marry in the next age, the Millennium (Rev. 20; Isa. 65:20-25) and forever in the New Earth, but that people who have part in the resurrection will never marry again. It does not mean they will be sexless for all will have their own male or female body in the resurrection (1 Cor. 15:35-58j). It simply teaches that resunectecf people do not and will not need to m arry to keep their race going, being like the angels who do not reproduce after their own kind, as do men

That there will be marrying among natural people on the earth now and forever isone ofthe most simply stated doctrines of theBible(Gen. 8:22; 9:12, 16; 17:19; 2 Sam. 7; Isa. 9:6-7; 59:20-21; Dan. 2:44-45; 7:13-14, 27; Zech. 14:16-21; Ezek.43:7; Lk. 1:31-33; Mt. 25:31-46:Rev. 11:15; 20:1-15; 22:4-5) d 41st N. T. prophecy in Lk. (20:35-38, unfulfilled). Next, v 47. Those that are accounted worthy are the "blessed and holy" of the first resurrection (Lk. 21: 34; Jn. 5:28-29; 14:1-3; 1 Cor. 15:23, 51-58; Eph. 5:26-28; Phil. 3:20-21; 1 Th. 4:13-17; 2Th. 2:7; Rev. 20:4-6) e The etemalage,ortheageoftheages, when Messiah rules forever on the earth (Isa. 9:6-7; Dan.2:44-45: 7:13-14,27; Zech. 14; Mt . 13:4 3; 25:31-46; Lk, 1:31-33: Rev. 11:15; 20:1-15: 22:4-5) f First resurrection (note d, above) g Gr. ek nekron , from among the dead, implying a resurrection of some from among die dead before the rest of the dead are resunected. This refers to the righteous from among the wicked 1,000 years before the wicked are resurrected (Rev. 20:4-6). The "dead in Christ" only will be resurrected at the rapture (Jn, 14:1-3; 1 Th, 4:13-18; 1 Cor. 15:23, 51-58) h All men in the resurrection will be raised to immortality in body. If men are resurrected temporarily, like Lazarus, they will die again, but when they see corruption and are resurrected in the future resurrections, they wiU enter into immortality to die no more (1 Cor. 15:51-58; PhiL 3:20-21). They will be equal to the angels in immortality of body (v 36) i All who have part in the first resurrection enter "tiiat world" and all ate children of God. The dead who are not in this first resurrection are not children of God. They are not the "blessed and holy" so they live not again until the end of the Millennium and then they will be resurrected to eternal pun-ishment(Rev. 20:4-6,11-15; Jn. 5:28-29; Dan. 12:2) j Being in the resurrection does not make men children of God, for aUmen wiU be resurrected(1 Cor. 15:21-23: Jn. 5: 28-29; Dan, 12:2; Rev, 20:4-6,11-15). If bodUyresurrectionwould make men children of God, then it was not necessary for Christ to die k See Ex. 3:3-6

1 The dead bodies (Jas. 2:26), butisGod of the living, immortal souls of all men, for all live unto Him in soul and spirit. This proves that the souls and spirits are immortal (1 Pet. 3:4) m Question 136, Next, v 44 n 8th O. T. prophecy fulfiUed inLk. (20: 42-43; Ps, 110:1, 5). Next, 22:37, See notes on Mt.22:41-46; Mk, 12:35-37 o Question 137. Next, 21:7 p So that all men might hear and know the true marks of their leaders and of all hypocrites (note q, Mt. 23:2) q See note q, Mt, 23:2 r 42nd N.T. prophecy inLk. (20:47. unfulfilled). Next, 21:6, See note a. Lk.

brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren : and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died

world marry, and are given m marriage:

*35' 'But they which shall be ac counted worthy to obtain'that world , and the /resurrection

32 Last of all the woman died also.

33 "Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Je'§us answering said _

unto them,»'The children of4hisL/teinpie7"how"Tt" was 'adorned

two^mites.

3 And he said, Of afctruth say unto you, that this^poor widow hath cast in more than they all :

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the livin g that she h ad.

147 The great temple prophecy (Cp. Mt, 24-25; Mk. 13). (1) Destruction of Jerusalem predicted (Mt. 23:39; 24:1)

5 *^ And as some spake of the

IronTthe dead, neither marry, nor are given in marriage :^ ► 36 Neither can thevMie any more: for they are equal unto the angels: and"are the children of God, being/the children of the resurrection.

37 Now that the dead are raised, even M6'§e§ shewed at the bush,*when he calleth the Lord the God of A'bra-hSm, and the God of i'§aac, and the God of Ja'cob.

38 For he is not a God of'the dead, but of the living: for all live unto him.

144 Jesus questions the Pharisees (Mt. 22:41; Mk. 12:35)

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 * And h^said unto them. How say they that Christ is Da'vid's son?

*42 And Da'vid himself saith in the book of PsaLms," The Lord

with goodly stones and gifts, he

said,

*6 tAs for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

(2) The two questions (Cp. Mt. 24: 3; Mk. 13: 3)

7 And they asked him, saying. Master, *but when shall these things be? and what

said unto my Lord. Sit thou on

my right hand,

43 Till I make thine enemies

thy footstool.

"54"Da'vid therefore calleth

himLord, howis he then his son?

145 Marks of a Pharisee (Mt. 23:1; Mk. 12:38; Lk. 18:9)

45 1| Then in the"audience of all the people he said tmto his disciples,

46 "^ Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

♦47 Which devour widows' houses, and for i shew make long prayers: 'the saine shall receive greater damnation.

sign will there be when these things shall come to pass?

(3) Ten signs of the second advent (Cp. Mt. 24:5; Mk. 13:5)

*8 And he said.'Take heed thai ye be not'deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not there fore after them. •

9 But when ye shall hear of wars and commotions,'be not terrified: for these things must first come to pass; "but the end is not'by and by.

10 Then said ne unto them. Nation shall rise against nation, and kingdom against kingdom

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fear ful sights and great signs shall there be from heaven.

(4) But before all these signs Jerusalem must fall and Israel be dispersed among all nations

CHAPTER 21

65

146 Widow's mite (Mk.l2:4I)

AND he looked up, and saw • the-^rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither

18:24

See note g, Lk. 18:24

■^^^ Cont. from column 3

heavy cloud gives sufficient evidence of the integriiyof its Founder and the sincerity of itsconverts. Thefactofits success in the face of such difficulties is proof of its divine origin

12 " But before all these. othev shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought be fore kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

•14 Settle it therefore in your hearts.Pnot to meditate before what ye shall answer:

►15 ^For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both byparents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And^ye shall be hated of

deeds were righteous (Jn. 16:2) s This is anti-semitism revived to new heights (Mt. 24:9-22; Jer. 30:6-7). Never was religion introduced to the Jews under more repulsive predictions-that Gentiles would exalt themselves over the Jews and seek to destroy them. A religion propagated under such ^ rnntinued. column 2

a Gr, lepton . the smallest copper coin, about one fifth of a cent

b This is a new concept of giving. The one that gave her all gave more than others who gave a very small part of their all (v 3-4). Forsake and give all, even life, ifneedbeistherequirement ofthe gospel (Lk. 14:33; Mt, 19:27-29)

c Gr. penichros , one who works hard for a living. Only here. See note e, 18:3

d Jesus was still in the temple when He uttered Lk. 21, for He was standing watching the people cast money into the treasury (v 1-4) e Adorned with dedicated gifts

f 43rd N.T, prophecy in Lk. (21:6.fulfilled, 70 A.D. when Jerusalem was destroyed). Next, v 8

g Questions 138-139. Next, 22:9

h 44th N.T. prophecy in Lk. (21:8-36. v 12-24 were fulfilled in the destruction of Jerusalem, 70 A.D. .v 8-11. 25-36 are unfulfilled), Next, 22:10

i 1 0 signs of Christ's comingatthe end of this age (v 8-11):

1 Deceptions (v 8; Mt, 24:4-5, 11, 24; 2 Th, 2:8-12; 2 Tim. 3:13)

2 Many false Christs (v 8: Mt, 24:5, 23-26; 2 Th. 2:1-12; Rev. 13)

3 Wars (v 9; Mt. 24:6-7)

4 Commotions (Gr, akatastasia , instability, a state of disorder, disturb-ance, confusion, v 9; 1 Cor. 14:33; 2 Cor. 6:5: 12:20: Jas. 3:16)

5 World wars(v 10: Mt. 24:4-7: Dan. 7:23-24: 11:40-45)

6 Great earthquakes (v 11: Mt. 24:7: Mk.l3:8; Rev. 6:12-17: 11:13; 12:16; 16:17-21)

7 Famines (v 11; Mt. 24:7; Mk. 13: 8: Rev. 6:5-6: 7:16)

8 Pestilences (v 11; Mt. 24:7; Rev. 6:8; 9:5, 18; 16:2)

9 Fearful sights (v 11: Mt. 24:21-22; Mk. 13:19-20; Rev, 6:8-17: 8:7-9:21: 11:5-6; 16:1-17)

10 Great signs from heaven (v 11; Rev. 6:12-17-1:7-9:21: 1(J:1-'21) See Joel 2:30-32:Mt.24:9,note;Acts 2:19-21

j Gr. ptoeo. scared, Only here and in Lk. 24:37

k Gr. to telos, the end, not sunteleia of Mt, 13:39, note

1 Immediately, as in Mt. 24:6; Mk. 13: 7, Cp. Lk. 17:7: Mk. 6:25

m Thishas oftenbeen used ofthe last two world wars, but all these thing? did not happen then. This really refers to the wars that will form the ten kingdoms of Dan. 7:23-24; Rev, 17:12, and to the wars between the ten kingdoms under Antichrist and the many nations north and east of the old Roman empire (Dan. 11:40-45)

n These four words, " But before all these " refer to the immediate destruction of Jerusalem, 70 A. D.. while V 8-11 remain to be fulfilled in signs of the second comingof Christ, Jesus had justpredicted the destruction of Jerusalem and its temple(v 6). The disciples asked Him in v 7 when would Jerusalem be destroyed. In verses 12-24 He answered this question, then the Lord continued giving signs of His second coming (v 25-36) o Verses 12-19 give 12 things that would constitute persecution of Christians: v 20-24 picture the destruction of Jerusalem and the dispersion of Jews to all parts of the earth until the end of the times of the Gentiles at the second coming of Christ (Rom. 11:25-29; Zech, 14: Rev, 19:11-21) p See Mt, 10:19-20; Lk. 12:11 q This has been true many times and will yet betme many more times (Acts 2: 11-40: 3:11-26: 4:1-22: 5:17-42: 6: 9-7:60; etc) r This is almost inconceivable, but it pictures the power of demon religions in their control of their victims. Religion caused the first betrayaland death (Gen. 4) and it will cause the last ones (Rev. 6:9-ll;7:9-17:14:13; 15:2-4:20: 4-6:Mt, 24:4-24), The falsehascaused men to commit every known crime and the lowest of deeds while at the same time it made them think they were doing God service, and their inhuman

ST. LUKE 21, 22

Jesus keeps the passover

a Not one genuine Christian shall fall in the destruction of Jerusalem. Cp. Mt. 10:30

b By patient endurance you shall keep your souls in harmony with God and thus be saved (Mt. 10:39; 16:25; Mk, 8:35: Lk. 17:33) c When the Romans surround the city and cut off aU supplies (fulfilling Lk. 19: 43) then let those on the outside effect their escape for the desolation of Jerusalem is at hand(v 20-24). This is the main emphasis of Christ in Lk, 21, answering the question of v 7 which is not answered in Mt, 24 or Mk. 13

d The days of visitation in judgment (Hos, 9:7), not the days of visitation in mercy when Messiah offered peace and blessing(Lk. 19:41-44). If they had accepted thedays of visitation forpeace, the visitation for vengeance would never have been (Mt. 23:37-39; Lk, 13:33-35)

e All things that are written concerning the destrucdon of Jerusalem, not the complete fulfillment of all other prophecies

f Perhaps referring to the practice of some heathen nations in destroying pregnant women and mothers with children. This is similar to Mt. 24:15-22, but a distinct event from that. This was fulfilled 70 A. D., while Matthew will be fulfilled in the future ttibula-tion just before the second advent of Christ and when Jerusalem will be delivered from the Gentiles, At thisnme also Jerusalem will be surrounded by the armies of±e Antichrist and half of the city only wUl be taken (Zech, 14: 1-5), so similar events as to the punishment of women and children will happen at both times. In fact, Zech, 14 states that the women will be ravished

g See Great distress, p. 84, col. 1

h Jerusalem,still partly in Gentile hands, will be liberated from them and will become the Jewish capital for a shart time, until the middle of Daniel's 70tii week. Then Antichrist wUl break his 7 year covenant with Israel and enter Palestine. He will take over Jerusalem and the future Jewish temple as his capital building and start the beast worship(Dan, 9:27; 11:4-45; 12:7; Mt. 24:15-21; 2 Th. 2:1-12; Rev. 13; 14:9-11; 15:2-4; 20:4-6), Jerusalem will thenbe in Gentile hands for 42 months finally being liberated at the second coming of Christ (Rev. 11:1-3; 12:6, 14; 13:5; 19:11-21; Zech. 14; 2 Th.2: 8-12). The times of the Gentiles will

then end. These times simply mean that period in Israel's history as a nation in Egypt to the second coming of Christ when she will be oppressed, more or less, by the Gentiles.lt began with the Egyptian bondage, not with the overthrow of Jerusalem by Nebuchadnezzar. This is clear from the fact that the Jews were oppressed under Egypt and Assyria more than 1,500 years, off and on, before Nebuchadnezzar. What would these oppressions be but the times of the Gentiles? Then, loo. Rev, 17:8-17 proves that there have been and will be 8 great world empires oppressinglsrael in the tiroes 7 of the Gentiles. See p. 873 of O.T.

I The Lord now returns to His former sub-jectofsigns of His second advent (v 8-11). Verses 25-28 predict 8 great signs of the secondadvent as well as that advent itself, proving that these verses were not fulfilled when Jerusalem was destroyed, 70 A. D, These verses are enlarged upon by Jesus shortly after His temple prophecy when He leaves the temple and goes out on the Mount of Olives in Mt. 24-25 and Mk. 13

j See Mt. 24:29-31; Mk. 13:24-26

k THEN : duringthe signs of v25-26 and immediately after the tribulation of Mt. 24:15-22 Christ will come to set up His kingdom (Mt. 24:29-31; 25:31-46; Zech. 14: Rev. 19-20)

1 The signs of v 8-11, 25-26 m Watch with outstretched neck (Lk. 13: 11: Jn. 8:7. 10)

n Not the rapture, butthedeliveranceof

ail men for my name's sake. ►18 But there shall not an'Tiair of your head perish.

19*In your patience possess ye your souls.

20 And when ye shall see Je-ru'sa-lem "^compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Ju-dae'd flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be th e "days of vengeance, that 'all things which are written may be fulfilled.

23 But/ffiOfi. unto them that are with child, and to them that give suck, in those days! for there shall be «great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Je-ru'sa-lem shall be trodden down of the Gen'-tiles, until the times of't the Gen'tne? he fiilfillpd

(5) The end of this age - the second advent - the end of the times of the Gen-tUes (Mt. 24:27; 25:31; Mk. 13:24; Rom. 11:25; 2 Thess. 1:7; 2:8; Jude 14; Rev. 1:7; 19:11; Zech.

14; Joel 3)

25 "^'And there shall be/ signs in the sun, and in the moon. and in the stars: and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. ►27' 'And then shall they see the Son of man coming in a cloud with power and great glory. ►■28 And_when'these things begin to come to pass." ^ien look up, and lift up your heads;"for your redemption draweth nigh.

(6) Parable of the fig tree (Mt. 24:32; Mk. 13:28)

29 And he spake to them a parable; "Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that stimmer is now nigh at hand.

31 So likewise ve. when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

(7) All signs of v 8-11, 25-28 will take place in one generation (Mt,

24:34; Mk. 13:30)

32 VerUy I say unto you.P This generation shall not pass away, m all be fulfilled.

► 33"Heaven and earth shall pass away: but my words shall not pass away.

(8) Warnings in view of the second coming of Jesus

•34 *' And'take heed to*your-selves, lest at any time your hearts be " overcharged "/with surfeiting, and 'drunkenness, and/cares of this life, and so that^dav come upon you*una-wares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

(9) Promise of a rapture before the second advent (Jn.l4:l; lTh.4:16, refs.)

•36' Watch ve therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'*

(10) Final public teaching

37 /And in the day time he was teaching in the temple; and at night he went out, and*abode in the mount that is called the mount of Ol'iveg.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER 22

148 Tenth attempt to kill Jesus (Mt. 26: 3, refs.;

Mk. 14:1)

NOW the feast of unleavened bread drew nigh, which is called the'Passover.

2 And the chief priests and scribes sought^ow they might kill him; for they feared the people.

149 Judas agrees to betray Jesus (Mt. 26:14; Mk.

14:10)

3 " Then entered Sa'tan"into Ju'das sumamed is-car'i-ot,' being of the number of the twelve. i

4 And he went his way, and | communed with the chief priests ' and^captains, how he might betray him unto them.

5 And they were Pglad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

150 Preparation for the passover (Mt. 26:17;

Mk. 14:12)

7 • Then came the^ay of un-j leavened bread, when the pass-'over must be killed.

I 8 And he sent Pe'ter jmd

|j6hn, saying. Go and prepare

lis the passover. that we may

eat.

,9 And they said unto him,

Where wilt thou that we pre-

[pare?

*10 And he said unto them,

toehold,'when ye are entered

into the city, there shall a'man

meet you, bearing a pitcher of

water; follow him into the

mouse where he entereth in.

Israel at the second advent when Christ comes with the raptured saints(Mt.24: 29-31; Rom. 11:25-29: Isa. 11:10-12: 66:7-8; Zech. 14)

o 43rd and last parable JnLk. (21:29-31), Olustiaiing the nearness of the second advent. (Note q, Mt. 24:32)

p See note s, Mt. 24:34

q See note t, Mt. 24:35

rest, trial, cmcifixion, andburial(Mt. 26:14-27:66: Mk, 14:10-15:47; Lk. 22: 1-23:56; Jn. 13:1-19:42)

r Question 140. Next, v 11 s 4oth N.

T. prophecy inLk. f22:10-12. fulfiUed), Next, v 15 t A man bearing a pitcher of water was unusual. Men carried wine-skins; women carried pitchers

a Note d, Mt, 6:1; note e, Mt. 11:29

b You that are living on earth after the rapture and during the tribulation(Mt. 24:15-22; Rev. 6-19)

c Gr. bamno, weighed down. Only here, but Cp. Lk. 9:32; 2 Cor. 5:4

d Gr. kraipale , a medical term used for nausea after drunkenness and surfeiting, wMchis simply excessive eating

e Gr. methe , intoxication. Only here; Rom. 13:13; Gal. 5:21. Cp. Pr, 20:1; Isa. 28:7: Ezek. 23:32; 39:19

f Seenotes, Mt.6:25-33. Surfeitingand drunkenness today bring cares tomorrow, but self-control and prayer will keep one free from worry, and the overcharged condition

g The second advent (Mt. 24:43-51; 25: 1-13; Lk. 12:35-48: 13:24-30)

h Gt. aiphnidios , suddenly. Only here and in 1 Th. 5:3

i This is the first plain reference i n all Scripture to the rapture - of some escaping all the terrible events of v25-28. How they were to escape, if they met conditions, is stated here as "to stand before the Son of Man" fv 36). How could all wortbyones goto oebe-foreHim unless by rapmre as stated in Jn, 14:1-3; 1 Th, 4:13-18?

j These two verses are parenthetical and explain His activities during the last 6 days

k It was now springtime, when the nights were mild and balmy. Many prefened to sleep in the open air on the housetops and in gardens, Christ, no doubt, spent many nights in the open as He did here

1 Beginning with the Passover Feast, the Feast of Unleavened Bread was observed. It lasted 7 days (Lev. 23:5-8). The 14th was the butchering day or preparation day for the feasts, which started in the evening at sundown, or the 15th day of Nisan, our April. See Mt. 26:17-19; Mk, 14:12-16 m i-tow they might tum favorable, popular opinion against Christ, so that they might safely proceed to kill Him. Or, to kidnap Him and thus avoid a public trial. The Gr. for kill him here is ana -ireo,totake up and carry of f. Judas had not yet come along to solve their problem

n Satan, as an angel, could not possibly enter bodily into Judas, for he has his own personal spirit body as big as a man. The doctrine of interpeneiration in Scripture, that is. persons entering into each other, as Paul said of Corinthians and philippians being in his hean(2 Cor,7:3; Phil. 1:7); God being in Christ(2 Cor. 5:19); Christ being in God(Jn, 14:20);God and Christ being In each other (Jn.l4:10-ll);menbeingin both the Father and the Son(l Jn. 2:24); menbeingin Christ(2Cor. 5:17); men and the Spirit being in each other (Rom. 8:9);Chri St being inmen(Col, 1: 27; Rom. 8:10); man and Christ being in each other (J n. 14:20); all creation be-ingin God (Acts 17:28); and Satan entering into men (Lk. 22:3; jn. 13:27). It means in union with, consecration to the same end -one in mind, purpose, and life, not bodily entiance into. It may be best understood by a man and woman becoming one in life together, to be in each other's plans, life, etc. Hence, Satan enteringinto Judas simply means Judas submitted to Saun's temptation to betray Jesus, He became one with Satan,like m.enbecome one in spirit with God when joined to Him In consecration (1 Cor. 6:17)

o Officers of the temple guards

p The plotters against Jesus rejoiced because this seemed to solve their difficult problem of taking Jesus when not with the multitudes whom He held underlie spell of His marvelous teaching (v 6). They then could use means to sway the multimdes when they had Him in their hands being tried by the Romans

q Our Tuesday sunset to Wednesday sunset, the day of the preparation of the passover, the last supper, thebetrayal, the Gethsemene experience, the ar-

a Gr, oikodespotes , note 1, Lk. 9:38

b Question 141. Next, v 27

c ivhaicoulJbe clearer than this"Christ

did actually eat the passover, even

though it was a day earlier than the

regular time. See v 13-16 d Perhaps the same upper room as in Mk.

14:15, note; Acts 1:13; 2:1 e .v'ith many divans and cushions for

manygueststo recline on while eating f A'hy did they do this if they did not eat

of die passover? g When the passover was ready,being on

our Tuesday at sunset, which started

dieii '.sednesday, lasting frorr sunset

to sunset (Lev. 23:32) h Gr. aoapipto , recline (Jn, 13:25) i Judas was still one of the twelve j 4€th N.T. prophecy in Lk. (22:15-22.

vl6, 13 are unfulfilled; vl5, 17, 19-

22 are fulfilled). Next, v 29 k The passover will be observed in the

eternal kingdom, (v 16, 18) 1 See notes on Mt. 4:17; 19:24 •n The doctrine of the Lord's Supper:

1 It was instituted at the time otthe passover meal (v 14-20)

2 It is" the Lord's Supper" (1 Cor. 11: 20), "the communion of the blood of Christ," and "the com.munion of the body of Christ" (1 Cor. 10:16)

3 The elements used were " the fruit of the vine" (grape juice, Mk. 14:25; Lk. 22:18) and unleavened "bread" (Mt. 26:17, 26; Mk. 14:12, 22; Lk. 22:7, 19)

■i The bread was broken, symbolizing ths marred and striped body of CMst for our healing (Mt. 26:26; Lk. 22:19; 1 Cor. 10:16; 11:24-29; Isa. 52: 14; 53:4-5; 1 Pet. 2:24)

5 The grape juice symbolized the blood of Christ shed for the remission of sins(Mt. 26:28; Mk. 14:24; Lk. 22:20; 1 Cor. 10:16; 11:25-29: Eph.l:7; Col, 1:14. 20)

6 Eaah believer is supposed to par-uke(Mt. 26:26-27; Mk. 14:22; Lk.22: 17: 1 Cor. 10:16-17: 11:28)

7 Thanksgiving and blessings were offered for it (Mt, 26:26-27: Mk, 14: 22-23: Lk. 22:17, 19; 1 Cor. 10:16i 11:24^

SIt'isa remembrance of the death of Christ until he comes again (Lk. 22:19; 1 Cor. 11:24-26)

9 It can be partaken daily (Acts 2: 42, 46), weekly(Act5 20:7; 1 Cor. 10: 17) or as "often" as desired (ICor. 11: 26). Early disciples observed it daily until they began to have weekly meetings, then it was observed every Sunday, according to history and Acts 20: 7; 1 Cor. 16:2

10 It will be observed by Christ and all believers in the kingdom of God forever (Mt.26:29: Mk. 14:25; Lk.22: 18. 30)

n It is an ordinance that should bring unity and love amongbelieveis and not division and strife (1 Cor. 10:16-17; 11:16-30)

12 It should be partaken in faith and proper examination of self or condemnation, sickness and even deadi may result (1 Cor. 11:17-30)

n Gr. gennema. produce of the vine. There is no proof that it was fermented and intoxicating, for it is called "wine" while in me cluster(Isa. 65:8). See Drunkenness p. 92

0 That Judas did eat and have his feet washed seems clear in Mt. 26:20-25; Mk.l4:17:Lk, 22:21-23; Jn. 13:2-19

p What a time to have strife! At the very rime they should have been concerned about Christ and His sufferings. What did they care about His sufferings? To have strife was enough in itself, but to have no concern over Him. and to strive over being someone great to take over after He died was a disgrace. Now we see the same devilish spirit being manifested in all religious circles over position, power, and authority. Can we ever learn the lessons Christ taught?

q A listener, learner, and a servant, rather than a teacher, director, and commander

r Questions 142-143. N'ext, v 35

11 And ye shall say unto^the goodman of the house, The Master saith unto thee.^Where is the guestchamber, where "^I shall eat the passover with my

disciples?

12 Ajid he shall shew you a large "iupper room'furnished: there make ready.

13 And they went, and found as he had said imto them: / and they made ready the passover.

151 The last passover: (1) Lord's supper instituted (Mt. 26:26; Mk. 14:22; Jn. 13)

14 And when the *hour was come, he'jsat down, and ithe twelve apostles with him. *15 And he ;said unto them. With desire I have desired to eat this passover with you be^

28 Ye are they which "have continued with me in my temptations.

♦29 "And I appoint unto you a kingdom, as my Father hath appointed unto me;

30That ye may eat and drink at my table in my kingdom, and sit on "thrones judging the twelve tribes of Is'ra-el.

152 Jesus foretells Peter's denial (Mt. 26:31; Mk. 14:27; Jn. 13:36)

31 *" And the Lord said, Si'-mon. Si mon, behold, 'Sa'tan hath ^desired to have you, that he may sift you as wheat : ♦32 But I have prayed for thee, that thy faith fail not : and when thou art ^ converted.

fore I suffer

►16 For I say unto you, I will,

not any more eat thereof.^ until death

strengthen thy brethren 33 And he said unto him. Lord, * I am ready to go with thee, both into prison, and to

it be fulfilled in the ikingdom of God.

IT^And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves :

► 18 For I say unto you, I will not drink of the '^ruit of the vine, until the kingdom of God shall come.

►19 •" And he took bread, and gave thanks, and brake it, and ; When I sent you without purse,

♦34 And he said, I teU thee, Pe ter.'the cock shall not crow this day, before that thou shalt thrice deny that thou know-est me.

153 New equipment permitted (Cp. Mt.lO:9-10;Lk. 10:4)

35 And he said unto them,

gave unto them, saying, ims is my body which is given for you:

this do in rememb ranee of me.

► 20 Likewise also the cup after supper, saying. This cup is the new testament in my blood, which is shed for you.

(2) Betrayal by Judas foretold (Mt. 26:20; Mk. 14: 17; Jn. 13:18)

and scrip, and shoes, lacked ye any thing? And they said. Nothing.

Ji36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise /ifs'scrip :'"and he that hath no sword, let him sell his garment, and buy one.

♦ 37 For I say unto you, that this that is written must yet be accomplished in me, "And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said. Lord, behold, here are two swords. And he said unto them, Tt is enough.

21 *■ But, behold,<'the hand of him that betrayeth me is with I jne on the table.

22 And truly the Son of man| goeth, as it was determined:, but woe unto that man by| whom he is betrayed! |

23 And they began to enquire j among themselves, which of VI The suffering of Christ

them it was that should do this thing.

(3) Strife over personal greatness (Cp. Mt. 20: 24; Mk. 10:41)

24 * And Pthere was also ai strife among them, which ofi them should be accounted the! greatest. '

25 And he said unto them,' The kmgs of the Gen tiles exercise lordship over them; and' they that exercise authority ^ upon them are called bene-i factors. I

26 But ye shall not be so :I but he that is greatest among | you, let him be as the^'ounger ; | and he that is chief, as he that , doth serve.

1 Agony in the garden (Mt 26: 36; Mk. 14: 32; Jn.l8:l)

39 ' And he came out, and went, Pas he was wont, to the mount of Olives; 'and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray

tnat ye enter not mto temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be wiLUiig . remove this "cup from me: nevertheless not my will, but thine, be done.

43 And there appeared ' an angel unto him from heaven, strengthening him.

44 And being in an'agony he 27 T^T^hether IS greater, he I prayed more earnestly: and

that sitteth at meat, or he that! his sweat was as it w^re ^great serveth? is not he that sitteth, drops of blood falhng down to at meat? 'but I am among you the ground, as he that s erveth. 1 45 And when he rose up from

prayer, and was come to his

(4)The apostles'future place disciples, he found them sleep-in the kingdom. (Mt. 19: 28) j ing for sorrow.

Man's standard ot gieamess is to be served; God's isto ser.'e. Man's standard is to receive; God's is to give. Man's standard is to humble others; God'sis to humble oneself. Failure to obeyGod's principles of life caused both Lucifer (Isa, 14:12-14; Ezek. 28:11-17; 1 Tim. 3:6) and Adam to exalt themselves (Gen. 3)

aeath struggle in the aarden and that He was not going through experiences of ordinary prayer u It is a recognized fact that under extreme m.ental pressure, the pores may be so dilated that the blood may issue from them; so that there maybe bloody sweat. .A numberof cases are onrecord of such agony

a In My trials, assaults, and plots against

My lire b 47thN. T. prophecy inLuke(22:29-30. unfulfmed).Next, V 32. This kingdom is the oneChristwillset up at the second advent. All resurrected saints will have so.-ne part in the kingdom (Dan. 7: 18, 27; 1 Cor. 4:8; 6:2-3; Rom. 8:17; 2 Tim. 2:12: Rev. 5:10; 20:4-6)

c See note d. Lk. 14:15

d This will be literal in the Millennium! an etenul earthly kingdom, not a spiritual rule over the church. See scriptures in note b. above

e The tempter and accuser of the brethren. See Satan , p. 633 of O. T.

f Gr. exaiteo . hath demanded; to obtain by asking. This is what he did in Job's case (Job 1:6; 2:1). God evidently granted him his request, for Jesus adds, "I have prayed for thee, that thy faith fail not" (V 32), To thresh grain it was trodden on by animals and then it was thrown into the air by forks so the wind could carry away the chaff

g 48th N.T. prophecy in Lk. (22:32, ful-filled). Next, v 34. This does not mean that Peter had not been converted, for he had been and had served God for over 3 years. It simply refers to the fact that he washeaded for a fall, and that he would come back to God and be reconverted becoming stronger than before. See The new birth , p. 207

h This kind of pride and boastfulness was the cause of Peter's downfall (Pr. 16: 18). Such is likely to happen to anyone who does not take heed (ICor. 10:12-13)

i 49th N, T. prophecyinLk. (22:34, fulfilled). Next, V 67.

j Question 144, Next, v 46

k This shows that the former instructions (Mt. 10:9-10) no longer held good, due to the fact that He would not be with them to supply their needs, and because thetime had come when hospitality would be scarce due to die persecution of the new religion. It was now all right for them to make preparations for their journeys in preaching the gospel

1 See notes, Mt. 10:9-10

m This can be uken literally as it meant protection from wila beasts and robben that filled Judea, which, if they found them unprotected, would not hesitate to take tiieir lives. .Vhatever the purpose, the swords were not to be offensive weapons to propagate the gospel

n 9th and last O. T. prophecy fulfilled in Lk, (22:37: Isa, 53:12)

o It is enough, not they are enough. We are not to fi^t Judas and his crowd. It is My time to die

p As was His custom

q Only eleven, for Judas was gone

r See notes, Mt. 20:22: 26:39

s Note here that the angel strengthened Him to endure His agony, Cp. Mt. 4:11. Periiaps the ordinary human strength could not have endured the agony, the bloody sweat, and the terrible struggle in the garden when Satan and all his forces sought to kill Him before He could get to the cross (Heb. 5:7). We have no way of knowing the terrible-nessofthis conflict. The whole plan of God was at stake. If Saun could have succeeded here or on previous occasion.' to kill Christ, he could have averted his own doom, and kept control of the earth indefinitely. It was imperative that God be victor and Christ get to the cross to pay the penalty for sin and conquer Satan forever (Col. 1:20; 2:14-17; Heb, 2:14-15) t Gr, agonia, a struggle, conflict. It is from, agon, a place of assembly, especially the place in which Greeks assembled to celebrate solemngam.es; a place of contest and struggle of exertion to the utmost to overcome all opposition in attaining the goal. Hence, it is used of Christians in their fight to spread the gospel among their enemies and live victorious to the enu(lTh.2: 2;PhiLl:30; 1 Tim, 4:12; 2 Tim, 4:7), This proves that Christ was in a life and

ST LUKE 22, 23

Jesus betrayed and arrested

Jesus before Pilate

a Questions 145-148. Next, v P4. If there seems to be variance in ttie exact wording of the prayers of the different gospels, remember that they only claim to record a very small portion of what could be written (Jn. 21:25). All are true as to the details recorded but none of them state all the details

b The most famous kiss in history

c This is the natural tendency in times of danger and trouble

d This was Peter (Jn. 18:10)

e Permit Me tohealhisear.This healing is recorded only by Luke

f 5 main classes arrested lesus :

1 Chief priests, the heads of the 24 courses of temple service

2 Captains , officers of the temple guaf3s

3 Elders , the ruling elders of the nation, the sanhedrin

4 The Roman soldiers

5 A mob of the common people Not all of these were hostile to Jesus,

for Nicodemus and Joseph of A rimath-aea were His friends (Jn. 19:38-39)

g The hour of the authority of the power of darkness over Me, to which end I came into the world

h For notes on v 54-62 see Mt. 26:57-75; Mk. 14:53-72

i Fulfilling v 34

j A look tiiat Peter never did forget - a look that brought him to his senses and to repentance k See note s, Lk. 19:41

1 Note the different ways they abused Him (v 63-65). A game of "blind-man's-buff" was often played. A per son blind-folded was struck until he guessed who smote him. In this case they could have much sport unless Christ would tell them by the gift of knowledge and discernment who smote Him, for He was not acquainted with them. Many of these same men had seen Him heal the severed ear. Others had seen Him heal in the temple and elsewhere and yet they were so hardhearted and godless. Is it any wonder that God abandoned the nation to destruction (Lk. 21:20-24)?

,—^^- Cont. from column 3

Beelzebub, Christ did no miracle to satisfy his unbelieving curiosity, nor will He do so for men today. But simple and unwavering faith in His name to day will still work miracles and supply for any individual that which is promised (Mt. 17:20; 21:22; Mk. 9:23; 11: 22-24; Jn. 14:12)

pGr. semeion , a sign. Herod wanted proof- some unusual happening in futureto confirm His claims as Messiah. Christ had already proved every claim of His and had fulfilled every prophecy of what Messiah was to do, so He ignored the wish of the king. Herod had over three years to make proper investigation and would have found many signs if he had in any way been honest and sincere in his seeking for truth. Christ knowing the hypocrisy and unconcern of Herod did not give him any satisfaction by even answering his questions (v 9)

q These arch-rebels had to go along to accuse Him to Herod, so Christ simply let them say what they wanted without an answer

r Gr. eutonos. forcibly. Only here and in Acts 18:28

s Treated Him with contempt and mocked Him and sent Him back to Pilate. Naturally, this was very pleasing to the religious leaders of Israel

t Gr, lampros, shining, brilliant. It was a white robe, the same kind worn by candidates for office in Rome. As a gift from Herod, it was intended to mock ourLordas a claimant of the kingdom. Herod found no cause of death in Him, 90 we have a second record and public attestation of His innocence. Thus the

46 And said unto them, "Why sleep ye.^ rise and pray, lest ye enter into temptation.

2 Eleventh attempt to kill Jesus: betrayed by Judas: heals the severed ear(Mt. 26:47; Mk, 14:43; Jn. 18:2)

47 « And while he yet spake, behold a multitude, and he that was called Ju'das, one of the twelve, went before them, and drew near unto Je'gus to"kiss him.

48 But Je'§us said unto him, Ju'das, betrayest thou the Son

of man with a kiss ?

49 When they which were about him saw what would follow, they said unto him. Lord, shall "^we smite with the sword?

50 " And<fone of them smote the servant of the high priest, and cut off his right ear.

51 And Je'§us answered and said, 'Suffer ye thus far. And he touched his ear, and healed him.

52 Then Je'gus said unto/the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me :*but this is your hour, and the power

of darkness.

3 Peter's denial of Jesus (Mt. 26:69; Mk. 14:66;

Jn. 18:15, 25)

54 "Then took they him, and led him , and brought him into the high priest's house. And Pe'ter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Pe'ter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Pe'ter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying. Of a truth this fellow also was with him: for he is a Gal-i-lae'an.

GO And Pe'ter said, Man. I know not what thou sayest . And immediately, while he yet spake,'the cock crew.

61 And the Lord turned,/and looked upon Pe'ter . And Pe'ter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Pe'ter went out,*and wepi bitterly .

4 Trial and mockery of Jesus (Mt. 26:57; Mk. 14:

53; Jn. 18:12. 19)

63 "VAndthe men that held Je'-$us mocked him; and smote him .

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Trophesy, who is it that smote thee?

65 And many other thing; blasphemously spake they against him.

66 • And as soon^as it was day, the elders of the people and the chief priests and the scribes came together, and led him into thej- council, saying, *

67"^Art thou the Christ? tell us. And he said unto them, rflf I tell you, ye will not believe:

68 And if I also ask j/ou, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, 'Art thou then the Son of God? And he said unto them, /Ye say

that 1 am.

71 And they said. What need we any further witness? for we ourselves have heard of his own mouth.

67

CHAPTER 23

5 Jesus before Pilate (Mt. 27:1, 11; Mk. 15:1; ■Jn. 18:28; 19:8)

AND the«whole multitude of ■ them arose, and led him unto Pi'late.

2 And they began to"accuse him, saying. We found this fellow perverting the nation, and forbidding to give tribute to C^as'gar, saying that he himself is Christ a King.

3 Ajid Pi'late asked him, saying, 'Art thou the King of the Jew§? And he answered him and said, Thou sayest it.

4 Then said Pi'late to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He tstirreth up the people, teaching throughout all jew'ry, beginning from Gai'i-lee to this place.

0 Jesus mocked by Herod (13:31)

6 When Pi'late heard of G41'-i-Iee, he asked whether the man were a Gal-i-lae'an.

7 And as soon as he knew that he belonged unto Her'od's jurisdiction, he sent him

to 'Her'od, who himself also

was at Je-ru'sa-16m at that time. 8 • And when Her'od ""saw Je'gus, he was exceeding glad:

for he was desirous to see him of a"long season, because he had heard many things of him; and he "hoped to have seen some'tairacle done by him. 9 Then he questioned with him in many words; but he answered him nothing.

10 And the'chief priests and scribes stood and'vehemently accused him.

11 And Her'od with his men of war set him'at nought, and mock ed him, and arrayed him in a'gorgeous robe, and sent him again to Pi'late.

12 • And the same day Pi'-

civil rulers of both GaUlee and Judea were in accord that He was innocent and should not be put to death. But divine providence had already decreed that He should die for the sins of the people - the very people that kept demanding His life until Pilate finally gave in and turned Him over to be crucified

ing seen Jesus and had the opportunity to mock Him o Since he acknowledged Christ had miraculous powers, why did he so mistreat Him, unless it was that, like the Pharisees, he was jealous and wilfuUy and maliciously attributed His power to

-^— Continued, column 1

a Question 149. Next, v 67

b He had been tried most of the night. Both the Jews and Pilate had examined Jesus before midnight on our Tuesday night, or their Wednesday, which was from sunset Tuesday to sunset Wednesday (Jn. 19:14). He had already been scourg>,d also(Jn. 19:1). Between midnight and morning the demand for His life had continued. Now in the early morning He was again taken into the Jewish council and questioned about Hisclaim ofbeing the Messiah and the Son of God, His answer was considered blasphemy, so they took Him to Pilate again (Lk. 22:66-23:5). He then sent Him to Herod who mocked Him and sent Him back to Pilate who finally gave Him up to be crucified (Lk, 23:6-26)

c Question 150. Next, v 70

d 50th N. T. prophecy in Lk. (22:67-69, v 67-68 areftimiledandv69 is unfulfilled). Next, 23:28. If I show you the many proofs that I am the Messiah, which you already know,you will not believe. If I ask you to show Me one prophecyofthe Messiah that I have not fulfilled, you will pretend ignorance, will refuse to answer Me, and wiU continue in your rebellion and unbelief. The next proof that I will give you is My exaltation at the right hand of God, and My coming again in glory (v 67-69; Mt. 26:63-65)

e Questions 151-152. Next, 23:3

f A Hebraism denoting a strong affirmation. The claim of Sonshipwas one of 10 reasons they crucified Christ (note d, Jn. 8:40)

g By this time the multimdes were under the spellofthehighpriests, elders, and demon powers, and had forgotten the triumphant entries of Christ when they haUed Him as the Messiah

h Accuse Him of 3 things :

1 Perverting(agiuting) the nation to rebellion against Caesar, He did just the opposite of this (Isa. 41:8; 42:1; Mt. 12:19)

2 Forbidding to give tribute to Caesar. He taught to render to Caesar the things that were his (Lk, 20:25)

3 Claiming to be king instead ofCae-sar. This He did not do, for He said His kingdom was not of this world (Jn. 18: 36). He refused the offer to be king

and taught that this was not the time of His kingdom (Jn. 6:15; Lk, 19:11-27; Acts 1:6-7), He did not deny that He wai bom to be the king of the Jews, but He made it clear that this was not the time to establish a kingdom

i Question 153, Next, v 22

j No honest man has ever found fault with Christ and His program

k Gr. anaseio , instigates. A stronger word than "pervert" of v 2. There was no let up of His enemies to accuse Him and tc demand His life, Pilate was too strong to be moved by jealousy at Christ's claim to be king of the Jews. He disregarded the cliarges of rebellion against Caesar. Regardless of how his feelings were about this extraordinary man,he gave an honest judicial Gentile testimony of the innocence of theLord,and an abiding record of the injustice and cmelty of His Jewish persecutors

1 This was Herod Antipas, governor of Galilee, who had beheaded John the Baptist. He had come to Jemsalem to keep the passover. This was Pilate's first attemptto escape responsibiUtyof killing an innocent man. He perhaps thought Herod would punish or release Him since He was a Galilean. Note the other 3 attempts to release Him, declaring His innocence each time(v 13-23)

m The next time he sees Jesus he will be exceedingly sad and in eternal remorse over his many sins. He wLU especially remember that this very man whom he mocked could have saved his soul from eternal heU. Herod and all others will be forced tc bow the knee to Him (Phil. 2:9-11)

n It wiU be a much longer, yea, an eternal season that he will regret ever hav-

L

ST. LUKE 23

Jesus delivered to be crucified

Jesus on the cross

a This enmityis supposed to have come between them because Pilate had mingled the blood of Galileans v.lth their sacrifices (Lk. 13:1-2) b This isthe second public confession of Pilate, who also publicly acknowledged that the civil rulers of Galilee had found no fault in Him(v 4,13-15). Pilate now planned to release Him, thinking that His enemies would be satisfied by another whipping, but in this he was mistaken. They were determined to see Him die. Pilate next offered them Christ orBarabbas, thinking that they surely would choose Christ to a realcriminal.butagainhe was mistaken c AU together, or in a mass, so as to confuse Pilate and change his decision. Pilate spoke againofreleasingHim; and still a third time since coming back from. Herod, he testified of Christ's innocence, but they would not listen to reason (v 20-22) a Question 154. Xext.vSl. They could not answer this question, which further showed malice and hatred e Gr. epikeimai. to press upon, be ur-gent. Cp. Lk. 7:4; Acts 26:7; Rom. 12: 12; 2 Timi. 4:2 f Haa power to wear down Pilate's will to release Jesus, so he finally broke and submined to their will (v 23-26) g Mt. 27:31-34; Nik. 15:20-23, notes h Tbese of the sex that first sinned now stayed more true to the Saviour than those of the sex which chose to sin without being deceived (1 Tim, 2:14) i Beat theii breasts and lamented J 51a: X... prophecy in Lk. r23:28-31. tultilled, 70 A. D.. when Jerusalem was destroyed). .Next, 23:43. These women were of Jerusalem, not the ones from Galilee of v 49, 55. They were told to weep for themselves and for their children. Christ foresaw their terrible sufferings about 40 years later when many in this same crowd perished in the horrible carnage which took place on xhe capture of the city. See notes, 21:20-24 k This no doubt was said many times by women in the siege of Jerusalem when children died by the diousands in the famine 1 This word "Then" connects the prophecy with the destruction of Jerusalem, 70 A. D., and therefore, could not refer to the 6th seal of Rev. 6:12-17. which will be fulfilled in the first half of Daniel's 70th week after the rapture of the Church. Thisis simplyacryof de^iair, hoping for any kind of death in preference to what they were facing. This was the desiie of the multitude during the siege and at the fall of Jerusalem m Question 155. Next, v 40. This is a pro-verbial expression referring to His suf-- ferings compared with that of the nation in 70 A. D. .Jesus as the "green tree," fail and fruitful; the Jews or the nation as the "dry tree, "dead and unfruitful. If the Romans thus consent to , deliver up and crucify die innocent, ; who has never given them, cause of of-. fense, what will they do to the nation who will provoke them?

The term " green tree " is one of many references to the humanity of Jesus

1 Human names (Mt. 1:1. 21: 2:2; 8: 20: y; ly; Jn.l: 29.41; 4:25; 20:16:Rom. 1:3: 1 Cor. 1-5:45; Rev. 5:5; 22:16)

2 Human mother (Gen. 3:15; Isa. 7-14: y:6-7; 11:1; Mt. 1:18-23; Gal. 4:4)

3 Humanbabyhood fLk. 2:16). childhood gk. 2:40. 52). and manhoo d (I Tim. 2:5)

4 Humanjlesh-and-blood body fin 1:14; Heb. 2:l4-i7; 1 Jn. 4:1-5)

5 Human in all things lik e men (Heb. 2:9-1^; 4:l4-lS)

6 Human in life on e arth fLk. 2:40, 52; Jn. S:30-W; H-.bl; 7:16: 8:27-29; PhiL 2:5-11; Heb. 2:9-18; 4:14-16; 5:7-9)

7 Human in limitaiions and passions; grew In body and spirit rLk.2:40. 52). we2t(jn. ll:!jo) ,tiunger~ed (Mt. 4:1-11; Mk. 11:12), thirsted (Jn. 4:7; 19:28),

late and Her'od were made friends together: for before they were at« enmity between themselves.

7 Jesus condemned: Barab-bas released (Mt. 27:15; Mk. 15:7; Jn. 18:38)

13 *" And Pi'late, when he had called together the chief priests and the rulers and the people,

14 Said imto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found bno fault in this man

touching those thin gs whereof ye accuse him :

15 No. nor vet H§r'od : for I sent you to him; and, lo, nothing worthv of death is

9 The crucifixion of Jesus (Mt.27:33; Mk.l5:22; Jn. 19:16)

32 And there were also two other, "malefactors, led with him to be put to death.

33 And when they were come to the place, which is*called Cal'va-rv . there they crucified

him, and the malefactors, one

done tmto him.

16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 Aid they cried ouf^all at once, saying, Away with this man, and release unto us Ba-rSb 'bas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pi'late therefore, vsrillmg to release Je'§us, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said imto them the third time, "^ Whv. what evil hath he done ? I have found no cause of death in him: I will therefore chastise Elm, and let him go.

23 And they werelnstant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests 'prevailed.

24 And Pi late gave sentence that it should be as thev re-qtiired.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will .

26 *And as they led him away, they laid hold updn one Si'mon, a Cy-re'ni-an, coming out of the coimtry, and on him they laid the cross, that he might bear it after Je'§us.

on the right hand, and the other on the left.

34 *" Then said Je'sus. Tather, forgive them; for they know not what they do. "And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them'derided him, saying. He saved others :/let h'ni save himself, if he be Christ, the chosen of God.

36 And the «soldiers also mocked him, coming to him, and offering him vinegar,

37 And saj-ing,"If thou be the king of the Jews, save thvself.

38 And a'superscription also was written over him Ln letters of Greek, and Lit in, and He'-brew, THIS is the kirg of the

JEWS.

10

'enitent ralefactor

39 ""And'one of the malefactors which were hanged railed on him, saying. If thou

be Christ, save thyself and us.

40 But the other answering rebuked him, saying,*'Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justiy; for we receive the due reward of our deeds: but this man hath

8 The

weeping women

27 •' And there fcUowed him a great company of people, and ofAwomen, which also '"bewailed and lamented him. *28 But Je'sus turning unto them said, Daughters of je-ru-sa-Iem, weep not for me. but weep for yourselves, and for your children.

29 For, behold, the days are coming , in the which they shall say, *Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 'Then shall they begin to say to the mountains. Fall on us; and to the hills. Cover us.

Sl^For if they do these things in a green tiee, what shall be done in the dry?

sieet(Mt. 8:24), grew weary (Jn. 4:6), sorrowed (Isa. 53:3-4), suffere d bodily Eaia(Lk.22:44;lPet.3:l>J;4:l); craved sympathy (Mt.26:36-40:1 k 99-ln-97) was tempted (Mt. 4; Heb. 4:14-16). aied^H^iniljr (Jn, 19:30; Acts 1:3; 2: "-^3: 1 Pet. 2:24), and was resurrected bodily to live in a glorified human body forever (Lk. 24:49; Jn. S0:27; 1 Cor. 15; Zech. 13:6)

done nothine amiss . 42 And he said unto Je'sus, Lord, remember rne when tiiou comest into thy kingdom. *43 And Je'sus said imto him, Verily I say unto thee.' To day shalt thou be with m^m paradise.

11 The death of Jesus (Mt. 27:45; Mk. 15:33;

Jn. 19:28)

44 And it was about the osixth hour, and there was a darkness over all the earth imtil the ninth hour .

45 And the stm was darkened, and thePveil of the temple was rent in the midst.

46 " And when Je'§us had cried with a loud voice, he said. Father, in to thv hands el commend my 'spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying,»Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done,'smote their breasts, and returned.

49 And " all his acq u aintance. and the women that foUowed him from Gal'i-Iee, stood afar ofiF, beholding these things.

12 The burial of Jesus (Mt. 27:57: Mk. 15:

42; Jn. 19:38)

dise (note 1, above)

s He said this and also, "Truly this was the Son of God" rMt. 27:54)

t These fearful sights and supernatural acts made men realize the great sin tihey had committed

u All His disciples watched from afar. Some stood near the cross for a time (Jn, 19:25-27) and then retired to a farther distance (v 49; Mt. 27:55-56)

a Evil-doers, criminals, knaves, villains. There seems to have been two crucified with Him and two more a Ut-tie later, making five crosses. See note i, Mt. 27:38

b The place of a skuU, called in Heb., Golgotha, a hill that looked Uke a skulL See note d, Mt, 27:33

c The last of 7 occasions of prayer of Jesus in Luke. See note p, 3:21. Cp, Acts 7:60

d Mt. 27:35; Mk. 15:24; Jn. 19:23

e Turned up their noses at Him, mocking (Lk. 16:14. Cp. Ps. 2:4; 22:7; 35:16)

f This manifests utter ignorance of the mission of the Messiah and of the gos-peL If He had saved His Ufe, He could not have saved others(Mt, 16:25; Mk. 8:35; Lk. 9:24; 17:33)

g This could be expected of heathen soldiers out of contempt of the Jewish nation, and loyalty to their emperor, whose sovereignty they thought wa s insulted by the Lord's claim of being bom king of the Jews, One wo'jld not expect religious leaders to be so hardhearted as these regardless of how just theii cause might seem to be at tiie time

h Note the three statements of the religious and heathen mockers (v 35, 37. 39) \ • >

i See note, Mk. 15:26

j An indication that there were four crucified with Christ, for bcxh zrlej^ railed on Him, but only one of the malefactors (Mt, 27:44; Mk. 15:32)

k Question 156. Next, 24:5

Two dy inp cri minals uongasted:

1 One mocKed Christ, demonstrating uuer lack of reason (v 39)

2 One demonstrated the highest type of intelligence in 8 ways (v 40-43)-

(1) Feared God (v 40)

(2) Rebuked another for not feariniz God (v 40) *

(3^ Acknowledged his own condemnation and helpless state (v 40)

(4) Acknowledged justice for crimes committed (v 41)

(5) Confessed faith in the iimocence of Christ who had been cleared by aU civil rulers of any wrongdoing and who was being crucified solely because of reUgious jealousy and malice, as could be seen by all men (v 41)

(6) Confessed Jesus as Lord (v 42)

(7) Confessed faith in the eventual triumph of Christ's kingdom (v 42)

(8) Asked mercy and forgiveness of Jesus Christ (v 42)

1 52QdN-,T. prophecy inLk. (23:43. fill-filled when chnst and th e penitent criminal went to paradise in the lower parts 01 the earth, Eph. 4:8-10; Ps. 16-10;Mt. 12:40; Heb, 2:14-15), Next, 24l 7. The rebeUious one went to hed where the richm^an was(Lk. 16:19-31; Rev. 20:11-15) m It must be remembered that no Gr. MSS. had any punctuation of any kind until the 9th century and then it was only a dot in the middle of the line sep -arating each word. AU punctuation, therefore, rests upon human authority.' This is a statement of fact and not a question. The Gr. reads, "Verily 1 say to thee. Today with me thou shalt be in paradise"

n Theparadisehereistheoneinihelow-er panofthe earth(notel,above),not the one in the third heaven (2 Cor. 12: 1-3). It is Hue, that if one went into this paradise where die righteous went before Christ captured them and took them to heaven, he would also go to the paradise in heaven with Christ (2 Cor. 12:1-4; Rev. 2:7). See note e.Lk. 16:23

0 12 o'clock noon to 3:00 p. m.

p Lev. 4:6: Mt. 27:51, note

q Commit or entrust(Ps. 31:5; Acts7:59: 1 Pet. 2:23)

r The soul and spirit that leave the body at phyiscal death (Jas.2:26), His body went to the tomb and He went to para-

ST. LUKE 23. 24

The resurrection of Jesus Conversation on the way to Emmaus a One of two secret disciples who buried Him: Nicodemusand Joseph(Jn. 3:1-9; 7:50; 19:38)

b Both Joseph and Nicodemus spoke up for Christ (v 51; Jn. 7:50). Both were membersof the sanhedrin(v 50;Jn. 3:1, 10). At least, both voted against killing Jesus, for the word trans, consented

here means deposit one's vote or opinion along with others c This was the great concern of all godly in Israel (Lk. 2:25, 38; 19:11: Acts 1: 6-7) d Gr. ai teo. same word for required (v

23) anH^eared (v 25) e Showing that he was a rich man and fuiauinglsa. 53:9. See Mt. 27:57; Mk. 14:51; 15:46 f Day of preparation for the feast g The high sabbath, the first day of the feast, not die ordinary weekly sabbath, which was yet two full days away. The special sabbath or the first day of the feast of unleavened bread always came ondiel5thof Nisan regardless of what day of the week it fell on. It was on Thursday at this time, which was from our Wednesday sunset to Thursday sunset. Christ was in the tomb 3 full days and 3 full nights (Mt. 12:40) h Proving the disciples were present

when He was buried i Our Saturday sunset to Sunday sunset. They came early on Sunday morning and found Christ already risen, proving He had been resurrected sometime during the night or at the end of the 3 days and 3 nights He was in hell and His body in the tomb (Mt. 12:40). See notes, Mt. 28:1; Mk, 16:1; Jn. 20:1 j First occurrence of this full title. It is

found 40 times in the epistles k Matthew and Mark both mention only one angel, but one could have been in the tomb and one on the stone door, so Luke gives the more complete account 1 Question 157, Next, v 17. One of the clearest things about these events is that Christ wasbodilyresurrected from the dead and that He is alive forever fv 5-51:1 Cor. 15:1-23; Rom. 8:34; Eph. 1:20-23; Heb. 7:8, 25; Rev. 1:18) m 53rd N. T. prophecy in Lk. (24:7, fulfilled). Next, V 49 n The disciples evidently had a common meeting place, perhaps in the upper room where the last supper was held and where they tarried for the Holy Spirit (Lk. 22:12; Acts 1:13) o One of 6 Mary's, and healed by Jesus (Mk. 16:9; Lk. 8:2-3). Present at the crucifixion (Mt. 27:56; Mk. 15:40; Jn. 19:25), atthetomb(Mt. 27:61; 28:1-7: Mk. 15:47; 16:l-7;Lk. 23:49, 55; 24:1-7; Jn. 20:1, 11-13). First to see Jesus after the resurrection (Mk. 16:9; Jn. 20:14-18) p Wife of Chuza, the steward of Herod, and a disciple of Jesus(Lk. 8:3; 24:10) q One of 6 Mary's (Gr. Maria) , wife of Cleopas and sister of Mary the mother ofJesus(Mt,27:56;Mk.l5:40;Jn.l9:25). She was with other women at the tomb and a witness of the resunection (Mt. 27:61; 28:l;Mk. 15:47:16:1; Lk. 24:10) r ThesonofAlphaeus and cousin of Jesus and brother to Judas (not Iscariot), Matthew, and Simon Zelotes (note n, Lk.6:16). One of the 12 apostles (Ml. 10:3: Mlc. 3:18; Lk. 6:15: Acts 1:13). Not the James of Mt. 13:55; Mk. 6:3, who was the half-brother ofJesus(note d, Lk.8:19). He is distinguished from James the half-brother of Jesus inActs 1:13-14 s Gr. leros, silly nonsense. Occurs only here and is a medical term for delirium t Who would believe aslongastheyheld this to be silly nonsense, as in note s, above?

5 Simeon's in Scripture (2:25);

1 Son of Jacob(Gen. 29:33, note)

2 An ancestorof Jesus (Lk, 3:30)

3 A disciple, Niger (Acts 13:1)

4 Peter (Acts 15:14)

50 \ And, behold, there was a man najned<'J6'§eph, a coun-sellor; and he was a good man, and a just :

51 (The same hadi>not consented to the cotmsel and deed of them;) he was of Ar-i-mS-thae'i, a city of the Jews: who also himself 'waited for the kingdom of God.

52 This man went unto Pi'-late, and<'begged the body of Te'sus.

53 And he took it down, and wrapped it in'linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that dav was /the

preparation, and the«sabbath

drew on

55 And the women also, which came with him from Gal'i-lee, followed after, and beheld the sepulchre, and^how his body was laid

56 And they returned, and prepared spices and ointments; and rested the sabbath day

3 The empty tomb (Lk. 24:34)

12 Then "arose Pe'ter. and ran unto the sepulchre; and stooping down, he beheld the linen clothes *laid by themselves, and departed, wondering in himself at that which was come to pass.

4Christ appears to two disciples: (1) Trip to Emmaus

13 *; And, behold.'^ two of them

according to the commandment. 68 CHAPTER 24

VII Post-resurrection ministry of Jesus 1 Angelic testimony to the resurrection (Mt. 28:1; Mk. 16:1; Acts 1:11)

NOW upon the'first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the'Lord Je'§us.

4 And it came to pass, as they were much perplexed thereabout, behold." two men stood

by them in shining garments

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when hewas yetinGal'i-lee, •7 SayLng,'"The Son of man must be delivered into the

hands of sinful men. and be crucified, and the third day

rise again .

8 And they remembered his words,

2 Testimony of women to the resurrection of Jesus(Mt. 28:8; Mk. 16:8; Jn. 20:11)

9 And returned from the sepulchre, and told all these things unto the eleven. "and to all the rest.

10 It was'TVla'ry Mag-da-le -ne. and"Jo-an'ni, and"Mary the mother of 7ame§, and other women that were with them, which told these things imto the apostles.

11 And their words seemed to them as'idle tales, and'they beli eved them not .

went that same day to a village called "tm-ma'us, which was from Je-ru'sS-lem about threescore furlongs.

14 And they talked together of all these things which had happened.

(2) Jesus appears and questions them

15 And it came to pass, that, while they cotrmiimed together and reasoned, Je'gus himself drew near, and went with them.

16 But their eyes were'holden that they should not know him.

17 And he said unto them, fWhat maimer of communications are these that ye have one to another, as ye walk, and are sad?

(3) The story of the events

18 And the one of them, whose name was Cle'o-pas, answering said unto him. Art thou only a stranger in Je-ru'-sa-lem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, 7/hat things ? And they said unto him. Concerning Je'gus of Njiz'a-reth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condeitmed to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed I§'ra-el: and beside all this, to day is the third day since these things were done.

22 Yea. and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came,* saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

(4) Jesus rebukes their unbelief: expounds the Scriptures

25 Then he said irnto them, O "fools, and slow ot heart to believe , all that the prophets have spoken:

26/Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginnin g at Mo' ses

5 A Jew in Jemsalem who:

(1) Was just and devout (v 25)

(2) Waited for the Messiah (v 25)

(3) Had the Holy Spirit (v 25)

(4) Received a revelation (v 26)

(5) Was led by the Spirit (v 27)

(6) Handled Jesus (v 28. Cp. 1 Jn. 1)

(7) Prophesied (v 28-35)

(8) Blessed Joseph and Mary(v 34)

4 Zacharias (1:67-79)

5 Simeon (2:25-35)

6 Anna the prophetess (2:36-38)

7 Disciples(Lk. 9:1-6: 10:1-20 with Mt. 10:1-8, 20)

8 Jesus Christ (2:40-52). Jesus, the disciples, and Mary were later baptized in the Spirit(3:22; Acts 1:4-14; 2:1-11)

a Note the 6 things Peter did as in this verse-arose, ran, stooped, saw, departed, wondered. The one thing he should have done was to believe , but this did not occur to him thus far b This is important evidence that He was not stolen by the disciples, as the Jews paid soldiers to report (Mt. 28:12-15) c One was Cleopas, the father of James the Less, and husband of Mary (Gr. Maria), the sisteiofMary(vlO,l8; Jn. 19: 25). The other one is not known, but many ancient and modem men hold thatit wasLukehimself who wasone of the seventy (Lk. 10), and the reason he did not mention himself was that he was the writer of this story d Josephus, Wars ofthejews.bookVII, 6, mentions Emmaus the same distance as in Lk. 24:13, threescore furlongs from Jerusalem, or about 8 miles. The location is not given, but some think it was southwest of Jerusalem e Gr. krateo , to hold in check, restrain-, to retain, to keep, and to lay hold upon. Justhow their eyes wereheld&om recognizing Him, whether He was changed in appearance so they could not know Him, or what miraculous agency was involved is not clear. This much is clear: He could appear and disappear; make Himself known and unknown: and change Himself to appear in various ways(Mk, 16:9,12; Lk, 24:16,31,36-43; Jn. 20:14-16,19,26; 21:4; Rev, 1:12-17; 10:1-3), InLk, 24: 16,31;Jn. 20:14-15 it seems their eyes were affected, and in the other passages it seems He changed form when He did not appear normally, so that they would not know Him f Questions 158-160. Next, v 26. They were discussing the events of the last few days, not knowing that this stranger knew more about them than they did. Christ wanted to hear from them how they really felt about these events. They reviewed for Him all things and how they had trusted that He had been the true Messiah (v 19-24), Their speech would not be clear to a total stranger of these events and doctrines g The events were so unbelieveable and considered such silly nonsense (note s, V11), it was no wonder that the actual appearance of angels seemedbut a vision. The investigators found the tomb empty, but they could not find Jesus (v24) h Gr. anoetos. dull, foolish, slow of understanding and faith. Trans, unwise (Rom. 1:14); fooK Lk. 24:25); and fool-i^ (Gal. 3:1, 3; 1 Tim. 6:9; Tit. 3:3) i All, not a part of the prophecies. Jews were good at believing the glory and the greatness of the kingdom that would make them great in the eyes of the Gentiles, but they would not believethose of the humility and sufferings. They crucified Him because He did not fulfil their hopes and ambitions or even sympathize with them under the Roman yoke j Question 161. Next, v 32. Should not Christ fulfil the many prophecies of sufferings He had experienced the last few days, as well as the prophecies of glory and power? The first prophecy of the Bible concerns His suffering and struggles with Satan (Gen. 3:15). Other whole chapters are devoted to this(Ps, 22: Isa. 53; Ex.12). Many separate passages reveal the sufferings of the Messiah (Isa, 50:4-7; 52: 14; Dan. 9:26; Zech. 13:6-7). All the types of the sacrifices and offerings from Abel on picture the sufferings, so beginning with Moses and all the prophets He made it clear why the-"* events had to take place before the coming in glory and the kingdom (v 25-27)

8 filled with Spirit in Luke (2:25):

1 John the Baptist (1:15-17, 80)

2 Mary (1:35, 46-55)

3 Elisabeth (1:41-45)

a No deception, but what every rule of ordinary civility required. Asa mere traveler He had no right to impose upon them b Gr. parabaizimai, to constrain one by entreaues; to compel by force. Used only here and in Acts 16:15 c The similarity of these acts to the institution of the Lord's Supper (Mt. 26: 26V would indicate that He celebrated it hereto open their eyes and prove to them that He was no stranger after all. d He became invisible to them. They could have reported that they had seen a vision, as they took the angelic appearance in V 23, but this was too reaL H e had actually walked miles with them,had questioned them,expounded the Scriptures to them, had yielded to their entreaties to abide with them, and had eaten food with them.This was no vision. It was real e QuestioD 162, Next, v 38 f Their business here could wait. We mustgobackat once and tell the others that we have seen the Lord and what He has said to us g They found all the Christians still in meeting discussing the new developments of the resurrection events. That was a full day. Christ and angels had appeared to Mary, the other women, and to Feter(v34),thetomb had been examined, Christ was missing, the news was spreading, and Christians were in their first meeting on the first day of the week, which lasted into the night of the second day of the week. Now here suddenly came two others with a glowing report. There would be no sleep this night! h The last report was under discussion-theLord had appeared to Peter who was now forgiven, re-converted and ready to strengthen the brethem (Lk, 22:32, note) i The two from Emmaus reported their experience and how they got to know Him in the breaking of bread. As they finished speaking, Jesus suddenly appeared in His visile form in their midst (v 36). it was such a sudden and miraculous appearance that it terrified the disciples who took Him for a ghost (v37) j Que^ons 163-164, Next, v 41. I am tne same Jesus that walked with you for several years, I am not a gh ost or a spirit. I have a human body offlesh and bones that you can handle iust as much as b efore. Handle Me and see. What could be clearer than that Jesus was resurrected bodily , not in spirit.

His spirit and soul did not die, so they could not have been resunected. Only the body died and only the body was resurrected (Jas. 2:26; Ps. 16:10; ICor. 15). The inner man is immortal and cannot become dormant (lPet.3:4).It canbe separated from God in sins, but it is still conscious(Isa. 59:2;Eph.2:1-9; ITim. 5:6)

k 21 proofs of bodily resunection;

1 Behold, My hands and My feet (v39)

2 It is I Myself , not another and a different person (v 39)

3 Handle Me . and see (v 39)

4 A spirit hath not flesh and bones, as you see Me have (v 39)

5 He showed them His hands and His feet(v 40; Jn. 20:20^

S He took fish ancl honeycnb and did eat before them (v 41-43)

7 He is risen (Mt. 28:6-7; Mk. 16:6), What IS nsen^It could not be His soul and spirit for they did not die. They went into hell to preach and carry on work(Ps,16:10;Lk. 23:43; Eph. 4:8-10; 1 Pet, 3:19; Heb. 2:14-15). His body is the only thing that died (Jas. 2:26) and the only thing diat could have been resurrected (Lk, 24:39; Zech. 13:6: Acts 1:11)

8 They held Him by the feet (Mt. 28:9; Lk, 24:39-40)

9 They saw Him (Mt. 28:17; Jn.20: 19-20)

10 Theyfound not the body (Lk. 24:3.

and all the prophets, he expounded unto them in all the scriptures the tilings concerning himself.

(5) Jesus made known to them

28 And they drew nigh unto the village, whither they went. and he "made as though he would have gone further.

29 But they*constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them.'^he took bread, and blessed it, and brake, and gave to them.

31 And their eves were opened. and they knew him: and'^e vanished out of their sight .

32 And they said one to another,'Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

(6) Their report to apostles

33 And they rose up'the same hour, and returned to Je-ru'sa-lem, and found the eleven gathered together, and «them that were with them,

34*Saying, The Lord is risen indeed, and hath appeared to Si'mon.

35 And/they told what things were done in the way, and how he was known of them in breaking of bread.

5 Jesus appears to ten: Thomas absent (Cp. Jn. 20:19)

36 ' And as they thus spake, Je'§us himself stood in the midst of them, and saith unto them. Peace be unto you.

37 But they were terrified and affrighted, and supposed that

they had seen a spirit.

|7) P roof of His bodily resurrection (note k, Jn. 21:14)

38 And he said unto them.

Why are ye troubled? and why do thoughts arise in your hearts?

39 ^Behold mv hands and mv

eet. that it is I myself: handle me, and see; for a spirit hath

not fiesh and bones, as ye see

me ha ve

40 And when he had thus spoken, he shewed them his hands and his feet .

41 And while they yet believed not for joy, and wondered, he said unto themf Have

ye here anv meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them. These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the*law of Moses , and in the

prophets, and in the psalms. concerning me.

45 Then"opened he their im-derstanding, that they might understand the scriptures,

6 The Great Commission: the Christian's power of attorney (Mt. 28:18;Mk. 16:15; Acts 1:1-8)

46 And said unto them. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the^third day:

47 And that 'repentance and

remission of sins should be preached in his name among all nations, beginning at Je ru sa-lem.

48 And ye are witnesses of these things.

7 Promise of enduement of power for service (Mt. 18:18, refs.)

*49 • And, behold/ 1 send nhe promise of my Father upon

you: but"tarry ye in the city of Je-rw sa-lem, until ye be<en-dued with'power from on high<

8 The ascension (Mk. 1 6:19* 20; Jn; 3:13; Acts 1:9-11)

50 " And he led them out as far as to Beth'a-ny, and *he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and/carried up into heaveii.

9 Obedience in waiting for the Holy Spirit (Acts 1: 12-2:13)

52'"And they worshipped him, and returned to Je-ru'sa-16m with"great joy :

53 And were " continually in the temple, praising and blessing God. A-men'.

23). Why^ Because it was resurrected (Lk. 24:39-43)

11 Why seek you the living (body) among the dead bodies(Lk. 24:5-6;Jas. 2:26)" Did thf y go to the tomb seeking a spirit to embalm, or was it the body they sought? Then it was thebody that was risen from the dead

12 Jesus Hlmselt drew near ... He sat at meat with them... they knew Him (Lk. 24:15, 30-31)

13 Angels said He was alive (Lk. 24: 23; Mt. 28:6-7; Mk, 16:6)

14 Jesus Himself stood in the midst of them (Lk.24:36; Jn.20:19). What was it that stood in their midst? They thought it was a spirit (Lk. 24:37), but Jesus assured them that it was not a spirit. It was His own body that had been with them for years (Lk. 24:39-43)

15 It behoved Christ to be crucified, and to rise from the dead (Lk. 24:46). What was it that was crucified? The same thing that rose from the dead

16 He lifted up His hands ... He was parted from them, and carried into heaven (Lk. 24:5(}-51). Whose hands

were these? Were they the hands of a spirit? What was it that was separated from them and taken to heaven? If it was not a spirit, as He said (Lk. 24:37-43), then it was His body

17 They have taken away the Lord out of the sepulchre,.. For as yet they knew not the Scripture, that He must rise from the dead (Jn. 20:2, 9). The missingbodymade no less than 12 appearances to hundreds of witnesses (notek, Jn. 21:14). It was not taken away. It was resurrected and is alive today at the righthandof God(Mk.l6: 19;Acts2:33;Rom. 8:34;Heb. 1:3;12:2)

18 Except I shall see in Hishands the print of the nails, and put my finger in-to the print of the nails, and thrust my hand into His side. I will not believe, Thomas had opportunity 8 days later, proving His body was literally resurrected (Jn. 20:25-29; Lk. 24:37-43)

19 In all re.'^irections the bodies were made alive again, not the souls(l Ki. 17:17-24; 2 Ki. 4:18-37; 13:21; Jn. ll;etc.). To argue that Christ'sbody is the only one never to be resurrected is extremerebellion, for many scriptures

a Question 165. Last question in Luke

b TheLaw ; the Pentateuch; the Prophets: Joshua, Judges, Samuel, Kings, all other prophets except Daniel the Psalms: the rest of the canonical books

c By clearing up all remaining questions (Acts 1:3) and bygivingthem a measure of the Holy Spirit to enlighten them CJn. 20:22)

d See note k, Lk. 9:22

e The doctrine of repentance:

1 Nature; contrition, confession, faith, restitution (2 Cor. 7:8-11)

2 Necessity (Lk. 13:1-5)

3 Power (Rom. 10:9-10; Lk. 18:14)

4 How produced (Jn. 16:8; Heb. 4: 12; Rom. 2:4; 2 Cor. 10:8-11)

5 Not expiatory or meritorious , but qualifies for pardon (IJn. 1:9; Acts 2: 38; 3:19; Rom, 10:9-10)

6 Demanded of all men(Lk. 13:l-c: 24:47; Acts 10:35; 17:30)

7 By whom preached (Lk. 24:48; Acts 1:8; Mt. 28:19-20; Mk. 16:15-20)

8 How preached (Lk. 24:49; Acts 1: 4-8; 5:31-32; 1 Cor. 2:1-5; 4:20; Rom. 15:18-19, 29; Heb. 2:1-4)

9 Must not be delayed (2 Cor. 6:2; Heb. 4:7; Eph, 5:14)

10 How anested (Lk, 3:8; Rom, 1:5; 10:16: Acts 5:32; 2 Cor, 10:11)

f 54th and last N.T. prophecy in Lk. (24:49, fulfilled, Acu 2)

g This was the Spirit baptism that was promiseutoaUbelievers(Mt.3:ll; Jn. 1:31-33; 7:37-39; 14:12-17,26:15:26; 16:13-15; Acts 1:4-8; 2:1-21,33,38-39; 5:32; 10:44-48; 11:14-18; 15:7-13; 19:1-7: etc.)

h This is what early disciples were told to do to get the Spirit baptism or the full enduementof power from onhightodo the works of Christ(v 49; Acts l:4-8;Lk. 11:13)

i Gr. enduo , put on (Mt. 27:31; Mk.l5: 20;Lk. 15:22); be clothed with (Mk. 15: 17;Rev. 1:13); be clothed in (Rev. 15:6; 19:14); and be arrayed in(Acts 12:21). Anyone clothed with this power willbe able to confirm what he preaches, and this is the only normal N. T. program (Jn. 14:12; Mk. 16:16-20)

j Gr. dunamis , inherent power; the power of reproducing itself: from which we get the English dynamo. This enduement of power is the same as receiving the promise of the Father or die promised Holy Spirit in baptismal measure. Power to do the works of Christ is what is promised here(Jn. 14:12; Mk. 16:17-18; Acts 1:4-8)

k This was the old priestly way of blessing the people (Ex. 17:12; IKi. 8:22, 38, 54; Ezra 9:5)

1 Acts 1:9-11; Mk. 16:19

m Christ was now an object of worship (Rev. 5:8-14; 7:10)

n This is taken by some as the evidence of die Spirit baptism; but this cannot be, for they did not get this baptism until 10 days later at Pentecost (Acts 1:4-8; 2:1-21, 33). Many angels and men had joy who were not baptized in the Holy Spirit (Instances of joy, p. 62)

o Gr. diapaptos, a period during which anything is done. The disciples were in the temple continually (v 53. Cp. Heb. 13:15), The idea is that they offered praise frequently throughout the period of 10 days, not that they praised God every moment day and night. This would be a physical impossibility, but to do it regularly and frequently during a period would be entirely possible. The word is also trans, always in Mk, 5:5; Acts 10:2; 24:16; Rom. 11:10

say it was rai5ed(Acts2:31; 4:33; Rom. 1:4; 1 Pet. 3:21; etc.)

20 One diaU say unto Him In eternity, "What are these wounds in thine hands? Then, he shall answer. Those with which I was wounded in the house of my friends" (Zech, 13:6)

21 He was buried,.. He arose again (1 Cor. 15:1-58)

In this scripture it is clear that anyone who does not believe in die bodily resurrection of Christ will be lost

NOTES ON SAINT LUKE CONTI NUE D

So-called lost books of the Bible

There have been many apocryphal books written which contain many fantastic stories. Forty six of them are published in "The Lost Books of the Bible," 20 O. T. apocryphal books, and 26 N. T. apocryphal books. The 14 apocryphal books in the old family Bibles make 60 books that are well known. Besides these there are many that have notbeen published. The difference between these and the Bible books is that between inspired writings and religious history, religious novels and uninspired writings.

They contain no new essentials and are imitations and additions to the accounts of the Bible except 1 and 2 Maccabees, which are history, and a few other portions that are not so out of line with truth.

The N. T. apocryphal books assume the truths of the four gospels. They witness to the existence of the four gospels by quoting from them. They prove the existence of much material or other narratives before the four gospels were written. No doubt hundreds of people wrote down facts and stories during the life of Christ which were later put in books supposed to be true of the life of Christ. The four gospels are the only ones counted authoritative by Christians, heretics, Jews and heathen. The finding of these apocryphal documents confirms the good judgmentof thechurch which set apart these sacred books from all others. As early as the second century the four gospels were accepted without rivals. Sometimes supplemental narratives were used along with them by local churches in their controversies with the heathen and Jews.

All stories of the boy Jesus doing unheard of miracles such as carrying water in a cloak; stretching lumber to the desired length; making one grain of wheat grow 800 bushels; making birds and animals of clay and giving life to them; getting angry at a boy who ran into Him on the street and causing him to die; the parents complaining and being made blind; lepers being cleansed in water He bathed in; widening or contracting gates, boxes, milk-pails and other things Joseph made with dimensions wrong; changing people to animals and back again; witheringhands; causing blindness; and other such things are out of harmony with the acts of God and contradict Scripture (Jn. 10: 10; Acts 10:38). Jesus did no miracle until after His anointing with the Spirit (Jn. 2:11). These stories that are told of the boy Jesus are matched by those told of His suffering, such as the cross walking and talking and of Jesus coming out of the tomb so tall that His head was in the clouds. None of these are worthy of truth and show why they were rejected from our Scriotures.

Law of God and of Moses the same (Lk. 2:39)

1 Both ceremonial and moral laws were given on Sinai (Ex. 19; 24:12-18; 25:40; 26:30; 27:8; 31:18; ch32; ch34;Lev. 7:38; 25:1; 26:46; 27:34: Num. 3:1; 15:22)

2 The ten commandments are spoken of as the law of Moses(Mt, 22:36-40; Rom, 2:21-22; 7:7-16; Ex, 20; Dt. 5^

3 God's law was written in a book as well as on stones (Josh, 24:25-26)

4 Such terras as "the Lord said" and "the Lord spake," are used 46 times in Exodus; 36 times in Leviticus; 72 times in Numbers; and 50 times in Deuteronomy, proving the so-called moral law and the ceremonial law were "one law" (Ex. 12:49; Lev. 24: 22; Num. 15:16, 29)

5 Many terms are used xo apply to both,such as, the law (104 times. Josh. 1:7-8; 8:31-35; Jn, 1:17); My law (Ps. 39:30-31; Hos. 8:12-13); JEe law of the Lord (1 Chr. 16:40; Lk. 2: 22-39); the book of the law of God (Josh. 24:25-26; Neh. 8:1-13; 9:3; 10: 29); the book of the law of Moses (Josh. 8:31; 23:6); the law of God and the law of Moses (Acts 13:39; Rom. 7:22-25; Heb. 10:28); the law of cornmand-gients and handwriting of ordiiunces (Eph.2:15; Col.2:14-17); the statute} .. . ordinances, . . and the law and commandments which God wrote (Ex, 24: 12; 2 Ki, 17:34-37; 2 Chr. 14:4); the

Summary of Saint Luke

Date and place: about 58-63 A. D. Place, unknown

Author: Luke,the beloved physicianfCol. 4:14;2 Tim. 4: ll;Phm. 24; and the we portions of Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16). He was a Jew an3 perhaps the Lucius of Rom. 16:21; Acts 13:1. If so, he was related to Paul

Theme: Jesus Christ is Jehovah's ideal ManfZech, 6:12). Hence, dependent upon the Father(3:21, note); a friend of outcasts(5:29; 7:29-37); compassionate (7:13; 13:1); neighborly (10:30); etc.

38sections notintheo the r gospels: 6 miracles (5:4-11; 7:11-18; 13:11-17; 14:1-6; 17:11-19; 22:50-5i3; 10parables(7:41-43; 10:30-37; 11:5-8; 12:16-21; 13:6-9:15:8-10, 11-32; 18:1-8; 18:9-14):and 22 discourses and incidents (1:5-80; 2:1-52; 3:10-14; 10:1-20; 19:1-10,41-44; 22:44; 23:7-12,27-31, 34, 40-43; 24:50-53j

gtaasii cs: 42nd book of the Bible; 24 chapters; 1,151 verses; 25,944 words; 16S questions; 9 O. T. prophecies; 54 new prophecies; 930 verses of history; 118 verses of fulfilled and 103 verses of unfulfilled prophecy; 2 distinct messages from God (3:22 and 9:35)

whole law... by the hand of Moses (2 Chr. 33:8; 2 Ki. 17:13; 21:8; Gal. 5: 3); and " Moses " and the old testament (Acts 15:21; 2 Cor. 3:6-15; Heb. 8:6-9:10). If what we have is the law of Moses and God's law was written only OH stones, then we do not have God's law any longer for the stones were lost with the ark 25 centuries ago.

7 lessons on prayer (11:2-13):

1 Stay within the bounds of certain general principles of prayer and learn:

(1) How to begin (v 2; Mt. 11:25)

(2) Whom to address (v 2; Jn. 14: 13-15; 15:16; 16:23-26; note n, Mt. 6:9)

(3) Whose name to revere (v 2)

!4) Whose will to obey (v 2) 5) Whose interests to serve and have at heart (v 2; Mt. 22:37)

(6) What to ask for (v 2-4)

(7) How to keep clear channels to God (V 4; 1 Jn. 3:21-22)

(8) How to live with ourfellowmen (V 4; Mk. 11:25-26; Eph. 4)

(9) How to live with God(v 4; 1 Jn, 1:3-9; Jn. 17:2-3)

(10) How to live free from sin (v 4; Rom. 6:16-23; 8:12-13)

2 Be bold as the friends of God - importune, urge with frequent solicitation, be tenacious in purpose, stubbornly adhering to a purpose; continue steadily, incessant, refuse to give an inch; be desperate, demanding, insistent, eager, and troublesome in pursuit of what God has promised(v 5-8; 18:1-8; Heb. 4:14-16; 10:19-23, 36)

3 Believe in and have confidence in the absolute certainty of answered prayer with no wavering or doubt as to the finaloutcome (v 9-10; Mt. 7:7-11; 17:20; 21:21; Mk. 9:23; 11:22-24; In. 14:12-15; 15:7,16; 16:23-26; Heb. 11: 6; Jas. 1:5-8; 1 Jn. 3:19-22; 5:14-15)

4 Believe in and have confidence in the infinite Fatherhood ofGod, realizing that He is at least as interested in our welfare as an eartMy parent, that He will give all things which are best to His children, and that He will give exactly what is asked according to His wUl and Word (v 11-13; Mt. 7:7-11; IJn. 3:19-22; 5:14-15; Ps. 84:11)

5 Believe in and know beyond all possible doubt that it is the will of God for His children to get what they will and want(v 9-13; Ps. 23:1; 34:9-10; 84:11; Mt. 17:20; 21:21; Mk. 11:22-24; Jn. 15:7)

6 Believe in and ask God for the Holy Spirit, the all-inclusive gift, who wiU eiuble us to pray and get answeii (v 13; Rom, 8:26-27; Eph. 2:18: 6:18; Jude 20; Jn, 7:37-39)

7 Believe in and never question It -that God will answer each person >llO prays right, not just a few specialonc; (v 9-13; Mt.7:7-11; Mk.9:23: 11:24; Jn. 14:12-15: Rom. 2:11)

Anyone who learns and practices well these lessons will get answers

Covetousness breeds (Lk. 12:15):

1 Greed and murder (Pr. 1:19; Isa. 56:11; Jer. 22:17)

2 Poverty and rebellion (Pr. 11:24)

3 Oppression and violence (Pr. 22: 16; Jer. 22:17; Mic. 2:2)

4 Denial of God (Pr. 30:8-9)

5 injustice (Isa. 1:23; Mic. 7:3)

6 Backsliding (Mic. 3:11)

7 Deceptions (Mt. 13:22)

8 Defilement (Mk. 7:21-23)

9 Temptations and lusts (1 Tim. 6: 9-11; 1 Jn. 2:15-17)

10 A short life and a fool's end (Jet. 17:11; Lk. 12:16-21)

Examples of coyetougiess

1 Eve - forbidden fruit (Gen. 3:6)

2 Lot - lands (Gen. 13:10-13)

3 Jacob - birthri^t and his father's blessing (Gen. 25:31; 27:6-29)

4 Balaam - rewards (2 Pet. 2:15)

5 Achan - money (Josh. 7:21)

6 David - woman (2 Sam. 11:2-5)

7 Ahab - vineyard (1 Ki. 21:2-16)

8 Gehazi - gifts (2 Ki. 5:20-27^

9 Rich fool - security (Lk. 12:17)

10 Judas - silver fMU 26:15-16)

11 Pharisees - riches (Lk- 16:14)

12 Simon Magus - HolyGhost power (Acts 8:18-23)

13 Festus - money (Acts 24:26)

14 Demas - pleasures (2 Tim. 4:10)

Drunkenness (Lk. 22:18)

Drunkenness is condemned in-both tes-uments (Dt. 21:20-21; 29:19-21; 1 Sam, 1:14; Pr. 23:20. 29-35; 31:4-6; Isa. 5;ll-22: 28:1-8; Amos6:l-6;Hab. 2:15-17; Lk, 21:34; Rom. 13:13; 1 Cor. 5:11; 6:9-10; GaL, 5:19-21; Eph. 5:18; 1 Th. 5:7-8). Results of drunkenness (Dt. 21:20-21: Ps. 69:12; Pr. 20:1; 23: 20-21, 29-35; 31:4-7; Isa. 19:14; Jer. 25:27;Hos.4:ll;Joel3:3;Amos 2:6-12; Mic. 2:11; Hab. 2:15-17; Mt. 24:49) Examples of drunkenness

1 Noah (Gen. 9:21-27)

2 Lot (Gen. 19:33-38)

3 Priests (Lev. 10:1-9) 4Nabal(l Sam. 25:36)

5 Uriah (2 Sam. 11:13)

6 Elah(l Ki. 16:9)

7 Thirty.three kings (1 Ki. 20:16)

8 Ahasuerus (Esther 1:10-11)

9 Belshazzar(Dan. 5:1-6)

10 Israelites and church memben (Isa. 5:11; 28:1: 1 Cor. 11:211

Facts about Lazarus (Lk. 16:22):

1 He was a beggar fullof sores which the dogs licked (v 20-22)

2 Laid at the rich man's gate to beg the crumbs of his table (v 21)

3 Died and hisbody wasburied(v22)

4 His soul and spirit were carried by the angels to paradise (v 22)

5 He was with Abraham and all the redeemed (v 23)

6 He was in comfort: no hell, no torment, no separation from the saved, no crying for mercy, no regrets of the past, and no thirst or punishment in hell fire (v 23-25)

7 He retained soul and spirit faculties capable of enjoyment of eternity widi God (v 24-26)

Facts about the rich man (Lk. 16:22):

1 Clotned in purple and fared sumptuously every day (v 19)

2 Died and hisbody wasburied(v22)

3 His soul went to hell (v 23)

4 He was in torment (v 23-25, 28)

5 He possessed eyes that coulo see and distinguish persons (v 23)

6 He cried for mercy ana begged for La zarus to bring a drop of water to cool his tongue f v 24)

7 Hestill nada tongue, eyes, memory, intelligence, feelings, emotions, wiU, voice, reasoning powers, concern forhisbrothers, andall other soul passions and spirit faculties (v 23-31)

8 tbinos the Pha risee bragged abouc ^ (Lk. 18:11)

1 I do not pray with aimers

2 I am not like other men

3 I am not an extonioner

4 I am not unjust

5 I am not an adulterer

6 I am not Uke this pubUcan (v 11)

7 I fast twice a week

8 I pay my tithes (v 12)

Contrast the Pharisee and publican: (Lk. 18:10)

1 Standings in society (v 10)

2 Sources of trust (v 9, 13)

3 Prayers to God (v 11-13'>

4 Attitudes toward Goa ^v il-i3)

5 Attitudes toward others (v 11-13)

6 Religious backgrounds (v 9-13)

7 Results in prayer (v 14)

Rich man and Lazarus (16:19-31)

18 facts of the story are:

1 Regardless of the state In this life the next life may be different (v 22-32)

2 Poor people can be well off In the next life if tiiey are saved. Otherwise they wiU suffer heU like the unsaved rich

3 The rich do not suffer hell unless they are unsaved

4 The rich, like the poor, must make proper preparation for the next life or be lost and punished

5 The rich and the poor both die and their bodies are buried

6 The saved are carried by angels into paradise(v 22; 23:43), which was then in the lower parts of tneearth(Mt. 12:40; Ps. 16:10), but since Eph. 4: 8-10; Heb. 2:14-15 the. righteous go to heaven (2 Cor. 5:8; PhiL 1:21-24: Heb. 12:22-23; Rev. 6:9-11)

7 There is something real at death for angels to carry and a real place to put It (V 22)

8 The unsaved go to heU when they leave their bodies (v 23; Jas. 2:26; Isa. 14:9: Rev. 20:7-15; Ps. 9:17; 55:15)

9 The lost are In conscious torment in heU (v 23-28; Dt. 32:22; 2 Sam. 22:6; Ps. 18:5; 116:3; 139:8; Isa. 14: 9-11; Ezek. 32:21; Cant. 8:6; Hab. 2:5)

10 Souls and spirits have spirit forms with bodily parts, like the parts of the physical body. They wear clothes, talk, feel, etc. (v 22-24; Isa. 14:9-11; Mt. 17:3: Ps. 16:10; Heb. 12:22-23: Rev. 6:9-11).

11 God only can put into hell (v 22-32: Ezek. 31:16; Ps. 9:17; Mt. 10:28; Lk. 12:4-5; Rev, 20:10-15; Mt. 25:41, 46; 2 Pet, 2:4: Jude 6-7)

12 Souls are immortal In heU and heaven (v 22-32; 1 Pet, 3:4; 4:6: Lk, 20:38; 2 Cor, 5:8; PhiL 1:21-24; Heb. 12:22-23; Rev, 6:9-11)

13 Prayer and conversations continue in hell and heaven (v 22-32; Isa, 14: 9-11; Jon. 2:2; Ezek. 32:21; Rev, 6: 9-11)

14 Fire and torments are in the present and eternal heU(v 22-32; Rev. 14: 9-11; 19:20; 20:10-15: 21:8; Isa. 66: 22-24: Mt. 8:12: 13:42, 49-50; 24:51; 25:41, 46; Mk. 9:43-49)

15 Unsaved ones are confined to hell until the judgment (v 26; Rev, 20: 11-15)

16 One can escape hell if condiaons are met in this life (Pr. 23:14; Jn, 3: 16; Tit. 2:11-14; Lk. 13:1-5; 2 Cor. 5:17-21)

17 Botn present and eternal hells are located in "the lower parts of the earth" rPs. 63:9; Eph. 4:8-10; Mt. 12: 40), "me nether parts of tlie earth" (Ezek. 31:14-18; 32:18-27), and "beneath the earth" (Pr. 15:24; Isa. 14:9-15: Ezek. 31:14-18; 32:18-27; Rev. 21:8)

18 Satan, angels, demons, and men will be put into eternal hell (Mt. 8; 29; 25:41; Rev. 20:10-15; 2 Pet. 2:4; Jude 6-7)

Not one of the above facts or scriptures could possibly apply to the grave, proving hell and the grave are two different things. See notes on Ps. 9:17; Lk. 12:5; 16:26; Rev. 20:3; Isa. 30:33

Examples of making excuses: (lK 14:18)

1 Adam and Eve (Geiu 3:12-13)

2 Moses (Ex, 4:1-12)

3 Aaron (Ex, 32:22-24)

4 Gideon (Judg, 6:12-17)

5 Elisha(l Ki. 19:19-21)

6 Naaman(2 Ki. 5:10-14)

7 Jeremiah (Jer. 1:1-10)

8 Felix (Acts 24:25)

9 Others (Mt. 8:21; Lk. 9:59-62) There is no excuse for making an excuse (DU 30:11-14; Rom. 1:20; 2:1)

THE GOSPEL ACCORDING TO

SAINT JOHN

History of Jesus Christ - The Apostles - The New Covenajit - Christianity - Sermons - Promises - Prophecies The Gospel of The Divine One - Christ is Presented as Jehovah's Son, "Behold thy God" (Isa. 40:9)

a Gr. arche, beginning, origin, first. The dateless past (Gen, 1:1; Pr. 8:23)

b The A'ord refers to Christ (v 14; Rev. 19: 13) and proves Hispre-existeDce (MLc, 5:1-2; Rev. 1:8,11; 2:8; 22:13-16), He is an eternal Beingas are also the Father and the Holy Spirit (Ps. 90:1-2; Heb. 9:14), They make the Divine Trinity(ljn. 5:7). Seenoteb. Acts 1:1

c Not only was the Word " with God ." but He " yas God " and always will be as much divine as the othertwo members of the Trinity (Ps. 45:6-7; Isa, 9:6-7; Jn, 1:1: Heb. 1:8-12; Rev, 1:8, 11; 22:13-16)

d God created all things " by Jesus Christ" (v3;Eph, 3:9;Col. 1:15-18;Heb. 1:1-2)

e Not only were all things created "by him , " but redemption of creationis ^him" (17:2;Col,l:20),AsalIcrea-Cion came BY the Son, THROUGH tihe Holy Spirit, so aU redemption comes the same way. It was what Christ did on the cross that made it possible for God to redeem through the power of the Holy Spirit (Jn. 3:3-5; Tit. 3:5)

f Gr. kata-lambano . to seize upon; to keep down or under; stop; to catch up with in the sense of to discover or detect. It means that the satanic powers of darkness (Eph, 6:12) did not overcome the .v'ord, but xhat the Word spoiled them, on the cross (Col. 2:14-17)

g John the Baptist. Used 19 times in this gospel and never by the title " Baptist " as in the other gospels

h He, the Messiah, was the true light Qn. 8:12; 9:5; 12:35-46)

i .vithout exception, as the sun shines upon aU. Gentiles were to be blessed by the Messiah (Gen. 12:2; Rom. 10:11-13; 15:3-12) j The Jews (Mt. 10:5-6; Rom. 9:5)

k Thegospelbenefitsonlythefiidividual (Mk. 16:16; Jn. 3:16; 6;37)

1 Gr. exouaa , delegatedpowen ihelib-erty and right to use power.Itls the lib-ertyandrightofeverj'man tobe saved if he >»'ills(jn.3:16; 6:37; 1 Tim. 2:4: 2 Pet, 3:9; Rev. 22:17) m Who believe on His name(v 12; Mt.1: 21: Acts 2:21; 3:16; 4:12)

n Gr. gejinao , a bringing forth. A word used of one who brings othen to Christ by the gospel(l Cor, 4:15;Ph'm. 10) and of people who are " adopted " into the fam-ayofGod(Jn.3:3; Rom, 8:15; Ijn, 2:29; 3:9; 5:1,18), It does not mean in either of these uses that a new body, soul, and spirit have come into existence, as when used of Christ who isthe " onlv begotten " Son of God and the first begonen of Mary(v 14,18; 3:16.-See Mt. 1:3, note)

o " Not of bloods. " that is, not by right of natural descent from man

p Not by right of the flesh merely to escape punishment

qNotbyrightof maa'stheories and religions, but of God who took man's place to save him (3:16; Rom. 3:20-30: 2 Cor. 5:14-21)

r "Made flesh. " not spirit;man, not God; and earthly, not heavenly. This made Him God's Son, for sonshipln connection with Jesus Christ always refers to humanity, never to deity (noted, Lk, 1:35: note f, Acts 13:33)

s Firstofl2parenthesisinJohn(l:14,38; 2:9: 4:8; 6:23; 7:39,50; 9:7; 11:2; 19: 31; 21:7, 8)

t Mt,17:2: Mk. 9:3: Lk. 9:29: 2 Pet. 1: 16-17

u Jesus Is, and was, and always will be " the oalv begonen Son " of God (v 14, 18:3:16,18; Ijn. 4:9), Men never will be " begotten " or " bom" in the same sense as Jesus was (Mt. 1:18-25; Lk. 1: 34-35), for their sonshup is on a different baas - that of adoption, not an actual begetting and coming into exist-ence(Rom. 8.15;9:4;Gal, 4:5; Eph. 1:5)

CHAPTER 1

I Concerning Jesus Christ: 1 Deity and eternity (Mic.

5:1; Heb. 1:5-14; Rev. 1:8,

17; 22:13)

IN the" hepinninp; was the Word, and the t>Word was with God, and the Word " wag God .

2 The same was in the beginning with God .

2 Pre-incarnation work (Rev. 3:14; Col. 1:16; Heb. 1:2; Eph. 3:9)

3 Ail things w er e made*^ by him; and without him was not any thing made that was made .

4 In him'was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness

^comprehended it nofe

n Concerning John the Baptist (Mt. 3:1; Mk. 1:1; Lk. 3:1)

6 • There wasaman sent from God, whose name*it'asJ6hn.

7 The same came for a witness, to bear witness of the Light, that all men tlioughhim might believe.

8 He was not that Light, but was sent to bear witness of that Light.

in Concerning Jesus Christ

1 Divinity, creative work

and reception by Israel

9^'That was the true Light. which lighteth' every man that Cometh into the world.

10 He was in the world, and the world was made hv him,

me :"for he w as before me .

V Concerning Jesus Christ: source of grace andtruth (Jn. 14:6, 12-26; 17:2)

16 And of his*fulness have all we received, and "grace for grace.

17 For<the law was given'by Moses, but/grace and truth came by Je sus Christ.

. 18 No man hath%een God at

' any time; the only begotten

Son, which is in the"bosom of

the Father, he hath ' declared

him.

and the world knew him not.

11 He came unto'liis own, and his own received him not.

2 Redemptive work (Jn. 17: 2)

►12 But* as many as received him, to them gave he'power to become the sons of God, even to them that believe on his name:

lawWhich were "bom," not of blood, nor of thefwill of the flesh, nor of the'will of man, but of God.

3 Incarnation (Isa. 7:14; 9: 6;Mt. 1:18; Lk. 1:35; Rom. 1:3; 8:3; Gal. 4:4; 1 Tim. 3:16; Heb. 1:5)

14 And the Word^was made flesh, and dwelt among us, (and'we beheld his 'glory, the glory as of the "only begotten of the Father,) fuUof grace and truth.

IV Concerning John the Baptist (Mt. 3:1; Mk. 1:1; Lk. 3:1; Jn. 1:6)

15 "^ John bare witness of him, and cried, saying. This was he of whom I spake. He that com-eth after me is preferred before

VI Concerning John the Baptist: 1 His testimony of himself (1:15; 3:25; Mt. 3: '3; Mk. 1:3; Lk. 3:4)

19 *' And this is the record of • John, when the Jews sent

priests and Le'vltes from Je-ru'sa-lem to ask him,'Who art thou?

20 And he confessed, and denied not; but confessed.* ! am not the Christ.

21 And they asked him. What then? Art thou £-li'as? And he saith, I am not . Art thou that 'prophet? And he answered. No.

22 Then said they unto him. Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

♦23 He said." '! am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the "prophet £-§a ias.

24 And they which were sent were of the Phari-see?.

2 His testimony of his baptism (Mt. 3:U; Mk. 1:4; Lk. 3:3. 16)

25 And they asked him, and said unto him." Why "baptizest thou then, if thou be not that Christ, nor £-11 as, neither that prophet?

26 John answered them, saying,'! baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in "Beth-aba-ra beyond Jordan, where John was baptizing.

3 His testimony of Jesus Christ (3: 25; Mt. 3:ll;Mk. 1:7; Lk. 3:16)

• 29 •^ The next day J6hn seetb Je sus coming imto him, and saith.^Behnld thp'T.amh of God, which"taketh away the "sin of

the world . ■<

30 This is he of whom I said. After me cometh a man which is preferred before me:""for he was before me.

SHAnd ! knew him not: but that he should be made^'mani-fest to Is 'ra-el. therefo re am I

~^^ Coot, from column -3

Scripture does not reveal Jesus and John as blood cousins (note, Lk. 1:36)

' Gr. phanejoo . to bring to light. Here, it means to mtroduce the Messiah to Israel (V 11; Mt. 15:24)

men how to ^K>ot straight - to hit the moralbull's eye every time(Tit. 2:11-14; IJn. 2:1-2, 29; 3:9: 5:1-4, 18) w Mic. 5:2; Isa. 9:6-7; Heb. 1:8: Rev. 1:8 X John did not know Jesus, but he did know the Father who sent Jesus (v 33)

■^^— Continued, column 2

a Before John in existence, but after John in public eanhly ministry (Mt. 3:11: Lk. 3:17; Jn, 1:31-33)

b Gr, pleroo , to fill, satisfy, complete. AU needs and lawful wants are promised by the gospel (2 Cor, 1:20; Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-17; 15:7; 16; 16:23-26)

0 Grace upon grace; full grace, according to needs and wants (Heb, 4:14-16; 10:19-38; Jas, 1:5-8)

d The law that condemns in the moral life, and only typifies in the religious Ufe

e First of 13 times Moses is mentioned in John (1:17, 45; 3:14; 5:45-46; 6:32: 7:19-23; 8:5; 9:28-29)

f This does not m.ean that there was np law before Moses, or no grace and tmth before Jesus Christ, The law itself is truth, and the N, T, is law. There are 1,050 commands in the N.T. The idea here is that the fulness of grace came by Jesus Christ. One can get today in fulness what men received only in part in O. T. times

g Gr. horao , like our English " seen. " means to see with the eyes and also see with the mind. That it means here to comprehend fully or understand is clear from, die fact that many men have seen God with the eyes(Gen.l8: 2, 33; 32:24-30; Ex. 24:10; 33:11; Josh. 5:13: Isa. 6; Ezek. 1:26-28; Dan. 7:9-14; 10:5-6; Acts 7:56-59; Rev.4:2-5; 5:1-7). The verse could read, "No man ha s ever comprehended or experienced God at any time in all His fulness, save the only begotten Son..,. He hath declared Him," That Christ is the first to experience God in the fulness of the Holy Spirit is clear from Jn. 3:34; Acts 10:38;Isa. 11:1-2; 61: l-2;Lk. 4:16-18

h See note m, Lk. 6:38

i Gr, exogeomai. revealed, expounded: our " exegesis. " Onlyhere and Lk. 24: 35; Acts 10:3; 15:12. 14; 21:19

j Questions 1-6, Next, v 25

k He was not the Christ, Elijah, or anyone else who lad lived in the past. He was the natural son of Zacharias and Elizabeth (Lk. 1:24, 57). He came in the ^irit and power of Elijah to do for Is--raelbefore the first advent, what Elijah will do before the second advent (MaL 4:5-6; Lk. 1:17), This explains Mt. 11: 14: 17:10-13

1 That Moses predicted would come (Dt, 18:15-18; Acts 3:22-23; 7:37)

m 1st O, T. prophecy fulfilled in John (1; 23: Isa, 40:3). Next, 2:17

n Firstof4timesinJohn(l:23; 12:38-41)

o Question 7, Next, v 38

p Jews were accustomed to making converts b y ceremonial cleansing, but never without an order from the Sanhe-drin or before 3 magistrates or doctors of the law. They, therefore, felt jealous o f John, who not only baptized without Jewish authority,but baptized Jews contrary to the practice of the Pharisees

qjohn's reason for baptiang was that the Messiah should be made manifest to Israel (v 26-31)

r Many MSS, read "Bethania," which is supposed to be a village opposite Jericho across Jordan (Judg. 7:24; Jn. 10: 39-42)

s 1st N.T, prophecy in John f 1:29-33. fulfilled). Next, v 50

t A symbolof Christ 32 times flsa. 53:7; Jn. 1-29.36; Acts8:32; IPet. 1:19;Rev. 5:6-13; 6:1,16:7:9-17:12:11; 13:8:14: 1-10:15:3:17:14:19:7-9:21:9-27:22: 1-3)

u Gr. airo. to bear in the sense of removing sin; doing away with the guilt and punishment (1 Pet. 2:24: Ps, 103: 12: 1 Jn. 3:5). See Mk. 16:18, note)

v Gr, hamartia. missing the mark;always in a m.oral sense - a sin, whether by omission or commission, in thought, word, or deed, Christ came to teach

John's testimony concerning Jesus

The marriage at Cana

a Gr. marturia , beai witness

Seven witnesses to the Messia h:

1 The Father (5:30-33; 8:13-1

2 The Son (5:17-27; 8:14; 18:3

3 The Holy Spirit (15:26: 16:13-15)

4 The written V/otd (1:45; 5:38, 46)

5 Divine works (5:17,36; 10:25; 14: 11; 15:24)

6 John (1:7, 32-34; 5:33-35)

7 Disciples (15:27. 19:35; 21:24)

b Gr. meno , abide, dwell, remain. Oc-curs 41 times in John and only 12 times in the other gospels

c A clear reference to the Trinity. The Son he did not know; the Father he did know; and the Spirit he saw coming from the Father upon the Son (Mt. 3: 16-17; Lk. 3:22)

d Gr. eidon, to see; not only the mere act oflooking^, but the actual perception of the object. Thus, notonlyhavetheFa ther and Son been seen with the human eyes as separate and distinct persons at the same time and place(Dan. 7:9-14; Acts7:55;Rev, 5:7; 7:10), but the Holy Spirit as a separate person &x)m. both the Father and the Son has been seen

e A fulfmment of Isa. 11:2; 42:1; 61:1 and recorded in Mt. 3:16-17; Mk. 1: 10: Lk, 3:22

f Christ is the one who baptizes in the Holy Spirit (Mt. 3:11: Lk.3:16; 24:49; Jn. 1:33; 7:37-39; 15:16-17, 26; 15: 26; Acts 1:4-8; 11:16)

g OnewasAndrew(v40),the otherprcb-ably John the Apostle, as he never mentions himself in this book. Cp. 19: 35; 20:2-4; 21:2, 7, 20-25. Cp. note C, Lk. 24:13

h Gr. emblepo, to look with fixed eyes upon, look intently

1 See note t, v 29

j Question 8-9, Next, v 46

k See note 1, Lk. 9:38

1 Gr. hermeneuo, to explain in words, expound, interpret. Here: v41,42: 9:7: Heb. 7:2. Englisii, hermeneutics, the science or art of interpretation, especially of the Scriptures, See note d, Mk. 4:22

m About 4 P. nt,

n FindingJesuschangesthelife(2Cor. 5: 17-18). One will seek to find others and bring them to Jesus. This is always characteristic of new converts, but so often lacking in old ones. Why?

o The Gr. transliteration of the Heb. Madiiah , meaning Anointed (Jn. 1:41; 4:25; 1 Sam. 2:10,35; Ps.2:2; Dan. 3: 24-26). It is used repeatedly of priest^ (Lev. 4:3-5; 6:22). kings (l Sam. 12:3-5: 16:6: 24:6-10; 2679^23: 2 Sam. 1: 14-21; 19:21; 22:51; 23:1), prophets (1 Chr. 16:22:Zech. 4:14:Ps. 105:15).Lucifer fEzek. 28:14), and even a heathen

king chosen of God to overthrow Babylon (Isa. 45:1). The equivalent of Mashlah in the Greek is " christos " and used of Jesus 569 times in the N.T. (note a, Mt. 1:1)

p Aramaic for John

q Aramaic for stone . Only in 1 Cor. 1:12; 3:22: 9;5; 15:5: Gal. 2:9

r Gr. petros, little stone, rock(v 42) and 161 other places trans. Peter (Mt. 16: 18, notes). This shows how Jesus could judge a man at the first look. He knew Peter to be firm and strong in soul, and hard and unyielding in purpose

s Where He started His public ministry (Mt. 4:12; Mk. 1:14; Lk. 4:14)

t See note b, Lk. 9:10

u Means gift of God. Supposed to be the same as Bartholomew, who is classed with Philip in the lists of the aposties (Mt. 10:3; Mk. 3:18; Lk. 6:14;

Jn. 21: 2; Acts 1:13). Note his doubt of Jesus, his character, questions, confession, faith, and future (v 45-51)

V The words are Philip's, and express the popular belief (Mt. 13:55)

w Question 10. Next, v 48. Never a better person came from any place on earth than Jesus Christ

^^^ Cent, from column 3

power over aU satanic forces (Mt. 17: 20: 18:18: 21:22; Mk. 9:23: 11:22-24; 16:15-20; Lk. 10:19; Jn. 14:12; Acts 1:8) z This is the purpose of all miracles of

come b aptizing with water . 32 And John bare'^ecord, saying, I saw the Spirit descending from heaven like a dove, and it •fabode upon him. ►33 And I knew him not r*^ but < he that sent me to baptize with i water, the same said unto me, ! Upon whom thou shalf^see the I Spirit descending, and remaining'on him, the same is/he which baptizeth with the Ho'lJ Ghost. I

34 And I saw, and bare record [that t his i s the S on of God.

VII Ministry and teachings of Jesus Christ (Mt. 4:14; Mk. 1:14; Lk. 4:14)

1 Two disciples won by John

35 ' Again the next day after J6hn stood, and *two of his

I disciples;

36 And'■looking upon Je'§us as he walked, he saith, Behold the'Lamb of God !

37 And the two disciples heard him speak, and they followed Je'gus.

38 Then Jesus turned, and ! saw them following, and saith , unto them, /What seek ye? They said unto him, *Rab bi, (which is to say, being'interpreted. Master,) where dwell-est thou?

39 He saith unto them. Come and see. They came and saw where he dwelt, and abode with him that day: for it was] about the^tenth hour . [

2 Peter won by Andrew

40 One of the two which heard! I J6hn speak, and followed him, j I was An'drew. Si'mon Pe'ter'si ! brother. j

41 He first " findeth his own i brother Si'mon, and saith unto him, We have found the'Mes-si'as, which is, being inter-, preted, the Christ.

42 And he brought him to Je'gus. And when Je sus beheld him, he said. Thou art

Si'mon the son of^ona: thou I shalt be called'Ce phas, which is by interpretation, 'A stone.

3 Philip won by Jesus Himself

43 ^ The day following Je'sus would go forth into'Gali-lee, and findet h P Ml ip, and saith unto him, Follow me.

44 Now Phil'ip was of'Beth-sa'i-dd, the city of An'drew and Peter. ,

4 Nathanael won by Philip

45 Phn'ip findeth"Na-chan'a-el, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, Je'sus of Naz'a-reth.the son of Jo seph.

46 And Na-than'a-el said unto him,"Can there any good thing come out of Naza-reth? Philip saith unto him, Come and see.

5 Nathanaei's doubts expelled

47 Je'sus saw Na-than'a-el

coming to him. and saith of him, "behold an Is ra-el-ite indeed, in whom is no guile!

48 Na-than'a-el saith unto him, "Whence knowest thou me? Je sus answered and

said unto him. Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Na-thin'a-el answered and saith unto him, Tlab'bi, thou

art the"Son of God: thou art the King of I§'ra-el.

6 First prophecy of Jesus

♦50 Je sus answered and said

unto him,' Because I said unto

thee, I saw thee under the fig

tree, believest thou?/thou shalt

see greater things than these

51 And he saith unto hiifl, verily, verily, I say unto you. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the"Son of man.

CHAPTER 2

7 First miracle of Jesus: 162 gallons of water made wine

AND the'third day there was ■ a/njarriage in"Cana of Gal'i-lee; and the mother of Je'sus was there:

2 And both Je §us was called, and' his disciples, to the marriage.

3 And'"when they wanted wine, the mother of Je'gus saith unto him. They have"no wine. ^

"^ Je'gus saith unto her.

Woman, "what have I to do

with thee? mine hour is not

ve.

5

come .

is mother saith unto the servants,'Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone,'after the manner of the purifying of the Jewj, containing two or 'three firkins apiece.

7 Je sus saith unto them. Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them. Draw out now, and bear unto the"govemor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: Tout the servants which drew the water knew;) the governor of the feast caUed the bridegroom,

10 And saith unto him,Tvery man at the beginning doth set forth good wine; and when men have^well drunk, then that which is worse: but thou hast

kept the good wine until now. IHThis beginning of^miracles

did Je'sus in Cana of Gal'i-lee, and^manifested forth his glory; and his disciples believed on| him.

8 Makes CapermLum His headquarters (Mt. 4:13; Mk. l:21;Lk. 4:31)

12 • After this he'went down to Ca-per'na-um, he, and^his mother, and his brethren, and

b

God. Does God get more glory out of tile weakness, helplessness, defeat, sin, sickness, and failure of His children than their power, victories, holiness, healtii, and success? Which then is the will of God?

Cana was 700 ft. higher than Capernaum on the Sea of Galilee See note d, Lk. 8:19

God (Mt.24:24: Mk. 13:22: 2Th.2:8-12; Rev. 13:13-18; 16:14; 19:20). The last scriptures above refer to the satanic powers in these last days to cause men to accept false teachings and be lost. Does God want Satan and his agents to manifest more power than the church? No! The church is promised .^^» Continued, column 1

a A second man in this chapter wlwm Jesus read like abook.Cp. note V, 42.Jacob won this name by prevailing in prayer (Gen. 32:24-32).Without guile means without deceit

b Question 11. Next, v 50. Jesus knew him by the Holy Spirit gift of knowledge (Jn. 3:34; 1 Cor. 12:4-11)

c See note 1, Lk. 9:38

d See note e, Mt, 16:16

e Question 12. Next, 2:4. Christ's state-rneni of seeing him by the Spirit before He could see him with His eyes convinced Nathaniel of His Sonship

f 2QdN.T. prophecy in In. (1:50-51, fulfilled). Next, 2:19. Nathaniel did see many greater works. He saw all the works of Christ for over three years. When v 51 was to be fulfilled is not stated. It maybe fulfilled in the eternal kingdom of Jesus on earth when angels will ascend and descend in a more literal way than now (Mt. 13:41-43; 24:31; 25:31; 2 Th. 1:7; etc.)

g Means Surely, surely or A men, amen. Used doubly 25 times by John (1:51; 3: 3,5,11; 5:19, 24, 25; 6:26,32,47,53: 8:34,51,58:10:1,7; 12:24: 13:16.20, 21,38; 14:12; 16:20,23; 21:13),So used for emphasis, and only by Him who is the truth (Jn. 14:6). Always used singly elsewhere: in the O. T. only 15 times: 30 times in Matthew; 15 times in Mark: and 8times inLuke andonlybyChrist, Found only21 times in the N.T. outside the gospels.Altogether, used 103 times by Jesus and only 36 times by all others in 62 books

h Used 88 times ofChristintheN.T, and once in Dan, 7:13. It always has the definite article when used of Christ, but not when used of ordinary men. He is God's Man to redeem man. He is God's answerto Satan to gnaiantee his defeat and restore man's original dominion

i Third day after Jesus left Jordan to start His ministry

j A marriage feast, as in Mt, 22:1-14; sometimes lasting a week

k Located on a low hill on the side of a rich upland plain, about 7 miles north ofNazareth, Called Cana of Galilee to distinguish it from Cana of .Asher

1 How many disciples He had duringthis first week of His ministry is not known

m when tney ran out of wine

n See note, Isa, 65:8

o Not a name of disre^ect, but one of respect, like our " Madam " (Mt. 15:28; Jn, 4:21: 19:26; 20:15)

p Question 13. Next, v 18, What havel to ao with thee in this maaer'^My time for working a miracle is not fuUy come. Perhaps Jesus meant to wait until the exhausted supply was so fully realized by everyone that there could be no doubtabouta miracle being performed

q She is never called " Mary" in this go5)el(Cp. 19:26-27) r Mary's last recorded words

s Proportioned to the number of guests

t Each,about 9 gallons: 3 firkins, about 27 gallons; 6 jars, about 162 gallons

u Eitl^r a chief guest, a fiiend of the bridegroom, or a chief domestic who attended to the supply of the others

V This is man's way. God's way is to give the best first, and always

w Drunk freely, not when they are all drunk, as some suppose

X All the stories of Jesus found in the N.T. apocryphal books of Ifis childhood miracles are false. See p. 92

y Gr. semeion . a sign or token by which something is known; a token of confirmation of a divine work or call. It is trans, sign 50 times; miracle 23 times: wonder 3 times:and token 1 time. Gen-eraUy used of miracles and wonders wrought by men to confirm their call and mission from God (Mt. 12:38:16:1-4; Mk, 8:11: 16:17-20; Lk,ll:16, 29: 23:8: Jn, 2:11, 18. 23; 3:2: 4:54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47: 12:18,37; 20:30; Acts2:22,43; 8:6: 1 Cor, 1:22; Rom, 15:19j,It is also used of tiie power by whicn false teachers seek to confirm their fallacies to be of

Cleansing the temple

Nicodemus visits Jesus

a It started out to be " the Lord's Pass over " (Ex. 12:11, 27; Lev. 23:5; Num, 28:16), but now it had degenerated to be " the Jews' Passover " (Jn. 2:13; 6:4; ll:5gl. The " feasts oTthe Lord " (Lev, 23:2) had now become tlie " feasts of thejews "an.5:l; 6:4; 7:2; 11:56; 19 42). Even the commandments were nullified by traditions of men(Mt. 15: 1-9; 16:6-12) b According to Josephus, 256,500 animals were sacrificed each passover, so the market must have been great. The priests sold Ucenses to the venders, so this profanation must have been a large source of revenue

c Plaited a whip of rush-ropes

d The animals and the sellers. These dealers were very unpopularbecauseof their extortions) they were also conscious that they were profaning the temple and violating the law

e A tenn used by Jesus 53 times of God (v 16; 5:17, 43. Cp. note r, Lk. 10:21)

f 2nd O. T. prophecy fulfilled in Jn. (2: 17: Ps. 69:9). Next, 6:45

g Question 14. Next, v 20. Note the signs of v23

h 3rd N. T. prophecy in Jo . (2:19, ful-fiUed, V 22; Mt. 28:6-7, 9; 1 Cor. 15: 3-4). Next, 3:14. He no doubt pointed to His body - " this tp.mnl^. " when He said this

i Question 15. Next. 3:4. The rebuilding of the temple was commenced by Herod theGreat, 20 B.C. Herod tore down Zerubbabel's temple to make it larger and belter (Josephus, Ant,, Book 15,

11)

j Out from the dead - the out-resurrection from among the dead (Mt. 27:51-53; 28:6; 1 Cor. 15:12-23; Rey. 20:4-6; PhiL 3:11, note)

k All the words of Jesus make part of the Scriprares, but this perhaps refers to Ps. 16:10

1 Purpose of miracles(note f, Jn. 11:42)

m Trust men, for He knew they were not

genuine in faith and character. Here is

an example of the gifts of knowledge

and discerning of spirits (1 Cor. 12:4-

11)

n One would be as justified to make this a parable, or any other passage where " there was a man" is used (Mt. 12:10; Mk, 3:1; 6:20;Lk. 2:25; 4:33; 19:2; 23: 50: Jn.l:6; etc.), as to make the same factual statements of Lk. 16:19and 20 a parable. All these passages are plain historical ones

0 A Jewish Rabbi, member of the Sanhe-drin, and one of the three richest men in Jerusalem

Nicodemus' 3 steps:

1 Came to Jesus (v 1)

2 Testified for Him (Jn. 7:50-51)

3 Did service for Him (Jn. 19:39)

p Entirely too much criticism has been heaped upon Nicodemus for comingto Jesusby night. There is no proof of personal shame any more than in the case of the disciples in Jn. 20:19. It was more from fear than shame (Jn. 7:50: 19:38-39). Through centuries Christians who were not ashamed of Christ did do things for fear of persecutors and this was wisdom in most cases

q Evidently the rulers had come to this conclusion, but the majority were too rebellious to be honest and sincere

r The secret of power (Acts 10:38)

^ Cont. from column3

q Stating the reason for the crucifixion

(V 15-17, 36; 5:24) r There is no exception - all c a n be saved (v 15-17; lTim.2:4; 2Pet.3:9;

Rev. 22:17) s See Faith , p. 201

1 Gr, apollumi . to destroy (Mt. 10:28); lose(Mt. 10:39): die(Jn. 18:14): be lost (2 Cor. 4:3); be marred (Mk. 2:22); and perish (Mt. 8:25; 18:14; Heb. 1:11). It never means annihilation. Here it simply means the loss ofthe soul in eternal heU. See notes, Lk. 12:5; 16:23

u Gr. kosmos, the social system V See notes, Lk. 1:34: Jn. 1:13-14 w Gr, aionios. unknown time, timeout of mind, eternity. Same word translated

his disciples: and they continued there not many days.

9 Firstpurification of the temple (Cp. Mt. 21:12, refs.)

13 ' And theajews' passover was at hand, and Je'§us went up to Je-ry's5-lem,

14 And found in the temple those that*sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had<^made a scourge of small cords, he drove them'^all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves. Take these things hence; make nof mv Father's house an house of merchandise.

*17 And his disciples remembered that it was written. /The zeal of thine house hath eaten me up.

10 Jews seek a sign: first prophecy of His death (Cp.Mt.l2:38;Lk.ll:29)

18 ^ Then answered the Jew§ and said unto him.^ What sign shewest thou unto us, seeing that thou doest these things? *19 Je'§us answered and said unto them, '■Destroy this temple, and in three days I will raise it up.

20 Then said the Jew§,' Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen'from the dead, his disciples remembered that he had said this unto them; and they believed the*scripture, and the word which Je'gus had said.

11 Many miracles in Jerusalem: His gift of knowledge

23 ' Now when he was in Je-ru'sa-lem at the passover, in the feast day} many believed in his name, when they saw the miracles which he did.

24 But Je'sus did noA:ommit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER 3

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12 (1)

Jesus and Nicodemus: Visit and confession to Jesus

THERE "was a man of the Phir'i-seeg, named'^Ic-o-de'mus, a ruler of the Jews: 2 The same came to Je'gus by '^ight, and said unto him, Rab'bif we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except^God be with him.

(2) Necessity of new birth stated (Cp. Mt. 18:3)

3 Je'ius answered and said unto him, Verily, verily, I saj

unto thee," Except a man'>b« bom again, he caimot'^see the kingdom of God.

(3) The new birth mis understood by a religious leader (Rom. 9:30 - 10: 13; 1 Cor. 1:18-31; 2 Cor. 3:13-18; 4:3-4)

4 Nic-0-de'mus saith unto him.'^ How can a man be bom when he is old? can he enter the second time into his mother's womb, and 'be bom?

(4) Necessity of the new birth again stated and illustrated (Rom. 1:19-20)

5 Je'sus answered, Verily verily, I say unto thee, Exceni

a man b&'bom of water and o) the Spirit, he cannot enter intc the kingdom of God.

6 That which is born*of the flesh is flesh; and that which is bom of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye^must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: '■ so is every one that is born of the Spirit.

(5) The new birth still a mystery to Nicodemus

9 Nic-o-de'mus answered and said unto him.' How can these things be?

(6) Nicodemus rebukedfor his ignorance and unbelief

10 Je'jus answered and said unto him, /Art thou a master of

Ig'ra-el, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and"ye receive not our witness.

12 If I have told you earth ly things, and ye believe not, how shall ye believe,'if I tell you o/ heavenly things?

13 The writer's testimony

(1) Of the ascension and re -ality of living Christ in heaven

13 And no man hatlfkscended up to heaven, but he that came down from heaven, even the Son of man which"is in heaven.

(2) Of the crucifixion and howtobeborn again (Jn. 1:12; 1 Jn. 1:9; 5:1)

*14 ■"And as Mo'se? lifted up the serpent in the wilderness

"even so must the Son of man be lifted up:

^15'That'whosoever'believeth in him should not'perish, but have eternal life.

►16 • For God so loved " the world, that he gave his"only begotten Son, that whosoever beli eveth in him should not perisTi, but have ""everlasting life.

eternal in /15. The Life itself is eier-naL Man's possession of it does not change its nature or existence. It is eternal whethi-r man ever gets it or not. It is stiU eternal whether man loses it or not. It is like an eternal diamond or anything else eternal. It always remains eternal, and is only in Jesus Christ(note d, 6:27; 1 Jn, 5:11-12)

ended with v 12; and that Jesus was now in heaven

4th N.T. prophecy in John (3:14, ful-filled, Num.21;9; Jn. 8:28; 12:32,34; 1 Pet. 2:24). Next, v 30 It behoved Christ to be crucified in order to fulfill prophecy and to redeem man(Lk, 24:26, 46; Acts 3:18; 17:3) ■^g— Continued. column 1

>t's", p. 201

a See 7 "exce i

b Gr. gennethe anothen . be begotten from aoove. (Note h, 4, Lk. 1:3). It literally means there must be a transformation from God and a renewal in righteousness and true holiness to be saved (2 Cor. 5:17-21; Eph. 4:22-24; CoL 1:13-14, 20; 2:12-17; 3:1-16) c Gr. eidon. to see, not so much the mere actof looking, but the actual perception of the kingdom and its realities

d Questions 16-17. Next, v 9

e Nicodemus misunderstood Jesus and thought only in human terms. Millions today make the same mistake in comparing the new birth with the old birth. This is the very thing Jesus did not want men to do(v 12). The truth is one is a begetting and a coming into existence and the other is an adoption (Rom. 8:14-16; Gal. 4:5; Eph. 1:5)

f Not the natiual birth, for Nicodemus already had this birth and he was told he had to be bom again of both water and Spirit. Not waterbaptism; all O. T. saints were saved and bom again without water baptism (Heb. H;RDm. 3:23-25: Heb, 9:15; Rom. 4: GaU 4:29; Jas. 2:23; Ps.32:5; 103:3; Lk. 1:70; Acts3: 21:Dt. 32:18; 2 Pet. 1:21), They aUhad the Holy Spirit, gifts, and many blessings without water baptism (Ps. 51:12: 1 Ki. 3:12: 4:29-34; Num. 11:17-29; Acts 3:21; Lk. 1:15-17, 41, 46, 67; 2: 25-38; Heb. 11). Many in Christ's ministry were forgiven without water baptism (Mt. 9:1-7, 22; Mk. 5:34; 10:52; Lk. 7:48: 17:19; 18:9-14; 19:1-9; 23: 43: Jn. 4:49-53; 7:31; 8:30-31; 11:45: 12:11, 42). Men have been baptized in the Holy Spirit before waterbaptism (Acts 9:17; 10:44-48; 11:14-18; 15:7-11). Christ was baptized in water without forgiveness of sins(Mt. 3:15-17), It is a mere " figure" (1 Pet. 3:21) and a " witness" (1 Jn, 5:6-10), but not held as essential to salvation (iCor. 1:13-24; 15:1-5; Rom. 1:16; 10:9-14; Eph. 2:8-9; Acts 10:43; 13:38-39; 16:31; Jn,3: 14-18,36; 5:24: IJn. 5:1). Itisonlyfor men who have repented(Mt, 3:2-6; 28: 19; Acts 2:38-41; 8:12,37; 10:43-48; 18:8; 19:4)

Water is used in a figurative sense of salvation (Jn, 4:14; Isa. 12:3). ofthe Spirit baptism (Jn, 7:37-39), and cf. cleansing by the Word of God fin. 15:3; Eph, 5:26). Since men are cleansed and bom again bythe Word (Jas. 1:18:1 Pet. 1:23),itis clearthat beingborn of wa ter means being born againby the Word of God

g This is a fundamental law inboth natural and spiritual realms, that is, we live after the flesh or after the Spirit (Rom. 8:1-13; GaL 5:16-26)

h As the natural man hears the wind, so the man bom again hears the voice of the Spirit

i Quezon 18. Next, v 10. The answer snould have been clear to him if he had knownsuch scriptures asjer. 31:33; 32: 39; Ezek. 11:19; 18:31; 36:25-

27; Ps. 51:10; Isa. 1:18-20; 55:6; 2Chr. 7:14

j Question 19. Next. vl2. Jesus expected him to know the Scriptures enough to be saved, but he was like millions in churches today, even many ministers who do not know what the new birth is

k This is the only hint that Nicodemus at this time went away in doubt about spiritual things,but later itis clearhe accepted them (Jn. 19:39). Or, the "ye" could refer to the " we" of v 2, the teachers of Israel

1 Question 20, Next, 4:9. The earthly things in this passage are in v 6,8 and the heavenly in v 3, 5, 6, 8 m Gr, anabaino . to go up of own power, not uken up as was Enoch (Gen. 5:24; Heb. 11:5). Elijah (2 Ki. 2:11), Paul (2 Cor. 12:1-3), and John (Rev. 4:1). This refers to the ascension of Christ (v 13;6: 62; Acts 1:11; Lk.24:51; Eph. 4:8-10). Christ ascended and came back before His final ascension to heaven to stay (Jn. 20:17)

n This verse proves thatjesus had already ascended when John wrote this book; that the conversation with Nicodemus

ST. JOHN 3. 4

Jesus at the well of Samaria

a Gr. krino, to judge. The next time the Son IS sent to the world it will be to judge (Mt. 16:27:25:31-40).

b His nanie means " Saviour" and anyone who does not believe it and take 1 lim as such cannot be saved (Mt. 1:21,note)

c Gr. krisis, judgment, or basis of judgment, not the result of it

d Loversofsin (Job 15:16: 20:12:Pr. 2:14; Jn. 3:19: 12:43; 2 Pet. 2:22)

e Gr. phaulos , wortUess, base things. Only here; 5:29; Tit. 2:8: Jas. 3:16

f Be brought hoirie to him

g Actively produces gospel fruit by being a doerof the .vord (Jas. 1:22-27; 2:14-26: Mt. 5:16: 7:15-20)

h This proves that Hehad left Jerusalem after thepassover and was either back in Samaria or Galilee (2:13)

i Jesus did not baptize.but Ilisdisciples did(Jn, 4:2)

j Gr. Ainon, springs, a town on the west of Jordan, about 54 miles northeast of Jerusalem in Samaria

k Many springs and streams suitable for baptizing

1 A'hether John's baptism or the. legal ceremonies of the Jews were the most effectual to purify sin ceremonially m How literally true! .v'e earn and deserve nothing; but God gives us all things that pertain to life and godliness-now and hereafter(2 Pet. 1:3-11: 2 Cor. 1:20)

n The one who played an important part in the wedding ceremonies, and sometimes conducted the negotiations be-the bride and groom

o The friend, at the time of the first meeting of the bride and groom, stands just outside the door to hear how delighted the groom is about his bride - to hear his first words of love making

p TliisdoesnotmeanjohnwasDotto bea member of the future bride of Christ, for he will be. The heavenly city, the the New Jerusalem, is the bride of

Christ (Rev. 21:2, 9-10, notes). All O.T. saints (Heb. 11:10-16) and all K. T. saints will go there (Heb. 13:14: Jn. 14:1-3). This includes John the Baptist and other saints of all ages from Abel to the end of the first resunectior (1 Cor. 15:23,51-58; 1 Th.4:16; Rev. 20:4-6). All John expresseshere is the fact thathe is not the bridegroom, but his friend, as are all saints who are " friends " of the bridegroom (Jn. 15: ISIS). A s John invited people to Christ, so do all the members of the bride(Rev. 22:17)

q atli N. T. prophecy in John (3:30, ful-fiUed). Next, 4:21

r Gr. anothen , same as "again" in v 3, meaning "from above "

s Gr. sphragidzo, stamp, confirm, place beyond doubt

t TMs was true up to this r>oint

^ Cont. from p. 97. col. 2

mansion and in a city located on a material planet called Heaven (Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 21); sits onathrone dsa. 6; Dan. 7:9-14: Rev. 4: 1-5: 22:3-6); walks(Gen. 3:8; 18:1-8, 22,33): rides (Ps. 18:10; 68:17; 104:3; Ezek. 1); engages in other activities

He has a personal soul with feelings of grief(Gen.6:6V. anger (l Ki. 11:9); repentance (Gen. 6:6'): jealousy (Ex. 20: 5); hate (Pr. 6:16): love (Jn. 3:16); pity (Ps,T03":13); feUowlE^ (1 Jn. 1:1-7); pleasure and delight (Ps.l47:10); and other soul passions like other beings (Gal. 5:22-23)

He has a personal spirit (Ps. 143:10; Isa. 30:1) with mind (Rom. 11:34); intelligence (Gen. 1:26: Rom. 11:33): will (Rom. 8:27; 9:19); power (Hph. 1: 19: 3:7,20; Heb. 1:3); truth (Ps. 91:4); faith and hope (Rom. 12:3: 1 Cor. 13: 13): righteousness (Ps. 45:4); faithful-ness (lCor. 10:13); knowledgeand wis-don. (Isa. 11:2; 1 Tim. 1:17): reayn (Isa. 1:18): di' -cernment (Heb. 4:12);

'►17 For God sent not his Son into the world to°c ondemn the ; world; but that the world ' through hiin might be saved.

(3) Of condemnation to unbelievers (Jn. 16:7; Mk. 16:16)

► 18 ' He that b elieveth on him is not condemned: but he th at believeth not is condemned already, because he hath not believed in the"name of the only begotten Son of God.

19 And this is thefcondemnation, that light is come into the world, and men "loved darkness rather than light, because their deeds were evil.

20 For every one that doeth 'evil hateth the light, neither

Cometh to the light, lest his deeds should'be reproved.

21 But he that ^ doeth truth Cometh to the light, that his deeds may be made manifest, that they are wrought in God.

14 Jesus ministers in Judea

22 * After these things came Je'^us and his disciples "into the land of Jii-dae'a; and there he t arr i ed w ith them,'and baptized.

testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spi rit bymeasuie unto him .

35 The Father loveth the Son, and hath given all things into his hand.

►36 He th at"believeth on the Son hath everlasting life: and be thaf ^believeth not the Son shall not "^see life : but the *wrath of God abideth on him.

CHAPTER 4

15 John's ministry in JEnon

23 ' And John also was baptizing in'jE'non near to Sa'lim, becaus e there was^'much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

16 Last testimony of John the Baptist: (1) Of Himself (Cp. Jn.l:19, refs.)

25 * Then there arose a question between some of John's disciples and the Jewg about 'purifying.

, 26 And they came unto John, and said unto him, Rib'bi, he ' that was with thee beyond j Jordan, to whom thou barest j witness, behold, the same bap-I tizeth, and all men come to him .

27 John answered and said, I A man^can receive nothing .

except it be given him f rom heaven.

28 Ye yourselves bear me witness, that I said, I am not the

, Christ, but that I am sent

i before him. 29 He that hath the bride is the bridegroom: but the'^riend of the bridegroom, which stand-eth and heareth him, rejoiceth greatly because of the bridegroom's "voice: Pthis my joy therefore is fulfilled.

(2) Of Jesus Christ (Cp. Jn.

1:6, 15, 19, 29)

I

*30 ^e must increase, but I I must decrease .

31 He that cometh'from above is above aU: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he'testifieth; /and no man receiveth his testimony.

33 He that hath received his

17 Jesus goes into Galilee

WHEN therefore/the Lord knew how the *Phar'i-see§ had heard that Je'gus made and baptized more disciples than John,

2 (Though Je'sus himself baptized not, but his disciples,)

3 He left Ju'dae'a, and de-parted"again into Gal'i-lee.

18 Jesus and the Samaritan woman: (1) The circumstances

4 And he must 'needs go through Sa-ma n-i.

5 Then cometh he to a city of Sa-ma'ri-S, which is 'called' Sy'char, near to the parcel of ground that Ja'cob'gave to hisj son Joseph. I

6 Now Jacob's well was there. ' Je'sus therefore, being wearied with his journey, sat thus on the well: and it was about the

'sixth hour.

(2) F;rst jf 205 words of Jesus: Give Me to drink

7 Tfiere coiiietli^ g woman of I Sa-ma ri-a to draw water: Fe -I $us saith unto her,'"Give me to

drink.

: 8 (For his disciples were gone away unto the city to buy meat.)

(i) First of 134 words of the V. Oman: Why do You ask me ?

9 Then saith the woman of Sa-ma ri-a unto him,"How is it that thou, being a Jew, askest drink of me, which am a woman of Sa-mari-a? for the Jews have no^dealings with the SS-mar i-tans.

(4) Jesus: If you ask I will give you living water

10 Jesus answered and said unto her. If thou knewesf^he gift of God, and who it is that

] saith to thee, Give me to drink; thou wouldest have asked of I him, and he would have«given j thee'Uving water.

' (5) Woman: Where would you get living water to give me?

11 The woman saith unto him, 'Sir, thou hast'nothing to draw

with, and the well is "deep: from ^whence then hast thou that living water?

12 Art thou greater than our, father Jacob, which gave us the well, and drank thereof' himself, and liis children, andj his cattle? I

irnmutabilit y(Heb. 6:17); and many other attributes, powers, and spirit faculties

He has been seen bodily many times (Gen. 18; 32:24-30: Ex, 24:9-11; Josh. 5:13-15; Isa.6: Dan.. 7:9-13: Ezek, 1; Acts 7:56-59; Rev. 4-5);and canbeunderstood by the things that are made. Man is the visible image and likeness making the invisible God clearly seen as in Rom. 1:20. See 1- proofs thai God can be seen, p. 222.

I 12:21i 20:15). See note 1, Lk. 9:38 I t Eastern travelers frequently carry a j leather bucket with which to draw I water from public wells u This well was about 105 ft. deep, 9 ft. in diameter and Jiad 15 ft, of water, it was cut out of solid rock and showed the engineering skill of ancient times vUuesdons 22-23. Next, v 27.

a Different n.easures of the Spirit;

)pin

1 Mosaic porrion (Num. 11:17, 25)

2 Mosaic portion divided into 71 portions (Num. 11:16-17, 25-29)

3 EUjah-poilion (2 Ki. 2:9)

4 Double portion (2 Ki, 2:9-10)

5 Elijah portion on John the Baptist (Lk, 1:15-17)

6 Earnest of the Spirit (2 Cor. 1:22; 5:5; 1 Jn. -1:13: Phil. 1:19)

7 The Spirit " without measure " (Jn, 3:34; Isa, 11:2; 42:1; 61:l;Lk, 4:16-21; Acts 10:38); Spirit baptism or bapris -mal measure (Mt, 3:11; 20:22-23; Lk, 3:16; Jn. 1:31-34: Acts 1:4-8; 2:1-21; 8:15-24:10:44-48; 11:14-18; 15:7-11; 19:1-7: GaL3:14); the fulness of God (Eph, 3:19; Rom. 15:29); the rivers of living water (In. 7:37-3y>; and the full anointing of the Spirit and endueraent of power frgin on high (Lk. 24:49; Jn. 14:12-15)

b Gr. pisteuo . See Faith, p, 201

c Gr. apeitheo ,not to allow one's self to be persuaded tocomplywith, to obey. It is not the same meaning as pisteuo of note s, V 15 and 36. Here it means the one who does not believe and obey, proving that " believeth " implies obedience and not only m.ental acceptance of a historical fact

d Gr. opsomai, the future of horac of note g, 1:18, not so much the act of seeing with the eyes,bui to comprehend truly

e Gr. orge, temper, agitation of the soul, violent emotion, anger, wrath, indignation, hence used of punishment itself. Here it is God's attribute manifested in punishing the rebellion and sin of man (Mt. 3:7: Lk.3:7; Jn. 3:36; Rom. 1:18: 4:15; 9:22; 1 Th. 1:10: Heb. 3:11; 4:3; Rev, 14:10) f This absolute title in Jn. 4:1; 6:23; 11: 2; 20:2, 13, 18, 20, 25: 21:7. See note, Lk, 9:38

g John never mentions the Sadducees, Hetodians or other sects

h See 1:43 and 3:22

i For two reasons: first, it was three days closer (Josephus, Life, 52); second, to obey divine orders so we could have this story

j Gr. Suchar, falsehood and dnmkenness, a name of reproach given to Shechem.

k Gen, 33:19; 48:22; Josh. 24:32

1 About 12:00 noon

m Note the 7 times He addressed th e woman and the gradual leading up to His declaration, "I am He." Yoimg men who wished to marry went to the wells where young women were accustomed to come and draw water. It is supposed that women of ill fame also frequented such places

n Question 21. Next, v 11

o Gr. sunchraorriai. fam.iliar intercourse or tiospitaliiy. Ordinary buying and selling were carried on (v 8)

P 8 divine gifts to men :

1 Christ (Jn. 4:10; 2 Cor. 9:15: Heb. 6:4; Rom. 8:32)

2 Holy Spirit (Acts 2:38-39; 8:20: 10:45; 11:17; Jn, 7:37-39)

3 Spiritual gifts (Rom. 1:11; 11:29; 12:6; 1 Cor. 1:7: 12:1-14:40; Eph. 3:7: 4:7; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 2:4; 1 Pet. 4:10)

4 Salvation (Rom. 5:15-21; Jn.4:10-14; Acts 4:12; Eph. 2:8-9)

5 Eternal Ufe (Rom. 6:23; Jn. 4:10-14; 10:27-29)

6 Divine call(1 Cor. 7:7; Rom. 12:3-6; 2 Cor.- 5:18: Eph. 3:7: 4:7)

7Gooa gifts (Jas. 1:17; Mt. 7:11) 8 Ministers (Eph. 4:8-11) q 10 gifts of this gospel :

1 Grace and truth (1:17)

2 Living water (4:10)

3 Holy Spirit (7:37-39; 14:16)

4 A perfect example (13:15)

5 God's Word (17:8. 14; 13:34)

6 The glory of God (17:22)

7 The true bread (6:32)

8 Eternal Ufe (6:33: 10:27-29)

9 Peace (14:27)

10 Answers to prayer (15:16; 16:23) r Unfailing and eternal water(Jer. 2:13:

17:13; Zech. 14:8) s Gr. Kurios. Translated "Sir" 12 times;

7 times in John (4:11,15,19. 49; 5:7:

a Gr. paga , fountain, spring (Mk. 5:29; Jas.3Tir-12; Rev, 7:17; 8:10: 14:7; 16: 4; 21:6). Also trans, well Qn. 4:6,14; 2 Pet. 2:17)

b Notetherequestand twqreasons for it

c This wasChrist's way of getting to the root of her trouble, sc He could legally give her salvation

d Christ knew this by the Holy Spirit gift of knowledge (1 Cor. 12:4-11). He could see her t> a s t and read her thoughts, as Hedidothers(Mt. 9:4; 12: 25; Lk. 5:22; 6:8; 11:17; Jn.2:24-25)

e Five husbands, one at a time

f This knowledge about her past life startled hex and she concluded that He was a prophet with power. She quickly changed the subject lest He expose more of her life

g Mt. Gerizim. the mount of blessing, just across a narrow valley from Mt. Ebal. the mount of cursing (Dt, 11:"5^ 27:12-26; Josh, 8:33). Jotham addressed Israel here (Judg. 9:7). About 332 B.C. SanbaUet, governor of Samaria under the Persians, and who opposed Israel under Nehemiah (4:7-13: 28), went over to the side of Alexander theGreat who gave him permission to build a temple on Mt. Gerizim like the one in Jerusalem. He built it for his son-in-law, Manasseh, and made him High Priest, The Samaritans estabUdied rival worship to Jerusalem and accepted the Pentateuch as their Bible (Josephus, Ant., Book XI, 8), The great controversy between Jews and Samaritians was whether to worship on Gerizim or Moriah, Since Christ's words proved Him to be a prophet, the woman seized upon the opportunity to have this question answered

h See note, Jn, 2)4

i 6th N,T. prophecy in John (4:21-24. fulfilled). Next, v 50. The answer embodies a great principle, that true worship is that of the heart and not of or at any particular place

j Gr. Pater ; when used of God it expresses relationship and parentage to His" only begotten Son" (note, Mt, 16:16), and to " adopted " sons (Rom. 8:15; Gal. 4:5; Eph. 1:5). See note i, Lk. 10:21 and 2 Cor. 6:18, note

k See 2 Ki, 17:24-41, esp. v 33

1 The salvation predicted by the prophets was to come through the Messiah of the Jews (Lk, 2:30; Rom. 3:1-2; 9:4-5, 1 Pet. 1:10-12)

m The hour is here now

n True in contrast with the false

o Gr, proskunatas . only here, meaning ar adorer or worshipper

p With the whole soul, mind, feelings, emotions, and desires, not bodily fatigue in journeying to some temple

q In harmony with full revealed and attested truth, not in fallacies, controversies, ceremonies, rituals and offerings

r God is a Spirit Being, not the sun, moon, stars; nor an image of wood, stone, or metal; and not beast or man. He is not the air, wind, universal mind, love or some impersonal quality

He is a person with a personal spirit body, a personal soul, and a personal spirit, like that of angels, and like that of man except His body is of spirit substance instead of flesh and bones (Job 13:8; Heb, 1:3)

He has a personal spirit body (Dan, 7: 9-14; 10:5-19); shape(Jn. 5:37); form

(Phil. 2:5-7); image arid likeness"oTa man(Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back pans (Ex. 33:23), heaTt

(Gen. 6:6: 8:2i), hand;>and fingersf Ps 8:3-6; Heb. 1:10; Rev. 5:1-7), mouth

(Num. 12:8), lips and tongue (Isa. 30: 27), feet (Ezek. 1:27; Ex. 24:10), eyes (Ps. 11:4; 18;24; 33:18), ears(Ps. iSTgyT hair , head, face, arms (Dan. 7:9-14; 10:5-19; Rev, 5:lV7r22:4-6). loins (Ezek. 1:26-28: 8:1-4), and otherbolir Uy pans

Hehas bodilypresence ('Gen.3:8: 18: 1-22) and goes from place to place in a body like all other persons (Gen, 3-8; 11:5:18:1-5,22,33; 19:24; 32:24-32;

(6) Jesus: I will give you a well of water of eternal

life

► 13 Te'i ^us an swered and said

unto her, Whosoever drinketl. of this water shall thirst again ►14 But whosoever drinketh o the water that I shall give hin shall never thirst; but the water that I shall give him shal be in him a "well of watei springing up into everlasting life

(7) Woman: Give me this water

15 The woman saith unto him. Sir,* give me this water, that I thirst not, neither come hither to draw.

(8) Jesus: Go call thy husband

16 Je'sus saith unto her, cq^

call thy husband, and come hither.

(9) Woman: I have no husband

17 The woman answered and said, I have no husband. Te'-sus said unto her,. Jhou hast

well said, I have no husband:

(10) Jesus: You have hadfive husbands and one not a husband

18 For"/thou hast had"five husbands; and he whom thov now hast is not thy husband in that saidst thou truly.

(11) Woman: Thou art a prophet. Where shall I worship?

19 The woman saith unto him. Sir.^I perceive that thou art a prophet.

20 Our fathers worshipped in this ^mountain; and ye say, that in Je-ru'sS-lem is the place where men ought to worship.

(12) Jesus: Worship God in Spirit and in truth where you are

.*21 Te'sus saith unto her, 'Woman, believe me,'the hour cometh, when ye shall neither in this mountain, nor yet at Je-ry Sci-lem, worship the 'Father.

22 Ye ^worship ye know not what: we know what we worship: for'salvation is of the Tews.

23 But the hotir cometh, and now is, when the"true"wcrship-pers shall worship the Fathei^in spirit and«in truth: for the Father seeketh such to worship him.

24 God IS a'Spirit: and they that worship hirii must worship him in spirit and in truth.

(13) Woman: I am looking for the Messiah who will teach us truth

25 The woman saith unto him. I know that Mes-si'as cometh, which is called Christ: when he is come, he will tell us all things.

(14) Jesus: I am the Messiah

26 Te'sus saith imto her.]

that speak unto thee am he.

19 Disciples return: the woman testifies and brings a whole city to Christ

27 1i And upon this came his disciples, and marvelled that he talked with the "woman: yet no man said, bWhat seekest thou? or. Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me'^all things that ever I did :"is not this the Christ?

30 Then they went out of the city, and came unto him.

20 Secret of a minister's pleasure and satisfaction

31 T In the mean while his disciples prayed him, saying. Master, eat.

32 But he said unto them, fj

have meat to eat that ve know

not of .

33 Therefore said the disciples one to another,'Hath any man brought him ought to eat?

34 Je'§us saith imto them, My gmeat is to do the will of him that sent me, and to^finish his worit.

21 First lesson on missionary work and its rewards

35 'Say not ye. There are yet four months, and then cometh harvest? behold, I say untc you,' Lift up your eyes, and look on the fields; for they are white already to harvest

►36 And*he that reapeth re ceiveth wages, and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together.

*7 And herein is that saying true. One soweth, and another reapeth.

38 I sent you' to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

22 Two days of revival meetings

39 •: And many of the SS-mar i-tan§ of that city oelieved on him for the saying ofthe woman, which testified. He told me all that ever I did.

40 So when the Sa-mar'i-tan§ were come unto him, they besought him that he would tarry with them:oand he abode there two days.

41 AndP manv more believed because of his own word:

42 And said unto the woman. Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the^S aviour of the^world.

23 Jesus welcomed in Galilee

43 " Now ^ after two days he departed thence, and went into

35:13; Zech. 14:5; Dan. 7:9-14; Tit. 2:13)

He has a voicef Ps. 29; Rev. 10:3-4); breath (Gen. 2:7): and countenance (Ps, 11:7), He wears clothes (Dan. 7:9-14; 10:5-19);eats(Gen,18:l-8;Ex, 24:11); rests(Gen, 2:1-4; Heb. 4:4); dwells in a

-^<— Continued, p, 96, col. 1

in Samaria. This same wordprovesalso the time of the resurrectionof Christ to be after or following 3 days a n d 3 nights, not during some part of them. AFTER3daysriseagain (Mt.27:63;Mk. 8:31). Cp. after 2 days (Mt. 26:2; Mk, 14:1) . after 3 days (Acts 25:1; 28:17), after 6 day s (Mt. 17:1; Mk. 9:2), and after 8 days (Lk. 9:28)

a They marvelled, not only because there were no dealings between Jews and Samaritans, but because Jewldi, etiquette and the Talmud forbad Rabbis to converse with women in public, or instruct them i n the law. No Rabbi could even converse with his wife, sister, or daughter in public and in the street

b Questions 24-25, Next, v 29

c It may be that Christ did tell her aU about her life, so her repon was no exaggeration

d Question 26. Next, v 33.

e Refreshment or soul satisfaction you have not learned, I delight in converting these Samaritans (v 34)

f Question 27. Next, v 35

g Here is another great principle of life. The true sustenance of life is to do God's will and to accomplish what we areherefor. Even in the natural realm nothing stimulates, keeps alive, or maintains courage more than seeing success in the mission one is dedicated to bring about

h Gr. teleioo. to complete and bring to an end (5:36; 17:4, 23: 19:28, 30)

i Question 28, Next, 5:6, The harvest began after the passover in April, so the four months before this would be in December

j This no doubt refers to the Samaritans that were coming out of the city to hear Him, The harvest of souls was already at hand, produced in oneday. The lesson is that we are not to sit and wait four months for spiritual harvests; we can have immediate harvest of the seed sown

k Christ had sown the seed in the woman and had already received wages of gratification of saving souls. He had sown and gathered fruit unto Life eternal the same day, so the sower and the reaper, who here, were one and the same person, rejoiced over the harvest of that day, Cp. 1 Cor, 3:6-9

1 This verse simply states that Christ had sent the disciples out to reap benefits of the labors, and to canyon the work of the prophets and others before them, including Himself and John theBaptist. They had already baptized many and had preached and healed many(Mt. 10; Lk. 9; 10; Jn. 4:2)

m This brings the new birth and eternal Life(v 42; 3:15-18; 1 Jn. 5:1)

n There is noproofthatdiewas aprosti

DDT

nv

tute. Her five husbands could have died, as the seven mentioned in Mt. 22: 28, or they could have legally divorced her, for divorce then was easy to get. Men divorced for "every cause" (Mt. 19: l-12).It was not always that Dt.24:l applied - "itcometopassthatshefina no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement. " Rabbis now ignored this giving divorces for minor causes. Whether the Samaritan suffered divorces or repeated widowhood is not known. The one "whom thou now hast" mayhave only been under contract to her and theyhad not yet come together as manandwife(v 18)

o This is another of many customs ofthe Jewsthat werebrokenbyjesus. Talking to the woman itself wasbreaking rabbinical law and having fellowship with Samaritans for two days would have been unpardonable in the eyes of the Pharisees (v 9). Jesus taught being neighborly to those whom one could help, so here He practiced what He preached (Lk. 10:29-37)

p Two groups of"many"(v39,41)made a large congregation, perhaps even more than the average preacher wins in a lifetime

q Only here and in I Jn, 4:14

r These Samaritans believed He was the Saviour ofGentiles aswellasjews. They were not Like the other Samaritans that would not receive Him (Lk. 9: 51-56), Receiving Jesus will make a change in any life, community, or nation

s Gr. meia , following; after in time. (Cp. note m, 5:1), Here, following 2 days

^8 ST. JOHN 5

Jesus hedU an impotent man

About healing on the sabbath

a tfls native country was Judea - Hii town, Bethlehem (Nlic. 5:1-2; Mt.2). His adopted couary was G aUlee. Judea rejected Him, but Galilee received

Him (v 45). Nazareth, His adopted home town, rejected Him, but not all of Galilee (Lk. 4:16-30)

b See note k, Jn. 2:1

c Gr. baalikos , an officer, oi prince (Jn. 4:46,49: Acts 12:20-21; Jas.2:8),One of die royal family or an o fficer of Herod Antipas, tetiarch of Galilee (Lk. 3:1; Mt. 14:1)

d Not the same miracle as diat of the cemurian's servant in Mt. 3:5-12 and Lk. 7:1-10. The two miracles differ as to time, place, person, plea, the Lord's answer, and the man's faith, as can be seen &om a comparison

e A statement showing the lack of absolute faith that the centurian of >.lt. 8 demonstrated

f See notey,Jn. 2:11. Signs and wonders are given to make believers (Nik. 16: 15-20; Jn. 5:20-36; 9:3-4; 10:25-38; 14:10-15). TMs is why Jesus went witii Mm. If he did not at first believe, he did after Jesus gave him the promise(v 50). Wanting to see works is no where coiKiemjied. It is when they are done and men siill reject God, that judgment will faU (Mt. IL20-23: Lk. 10:

^) g Tm N. i. prophecy in John (4:50.ful-

filled). :.ext, 5:2C h TMs, after all, is faith (Rom. 4:17; 10: 17; Hdb. lL-1). /."hec faith is truly exercised one can go his way in absolute assurance that the work is done. Note that no defimte pray^ was given: merely a prophecy and a promise

i One of the most used scriptures today by certain ones who pray for the sick. It is said that Jesus did not always heal instantly,but sometimes gradually,» we are not always to e:<pectan instantaneous heaUng. This is not the truth. It not only belittles the work of Christ but demonsnates that die preachers have no faith for an instantaneous miracle. This boy was healed the very hour Jesus said he would live(v53).If mentoday can get healingtMs quickly it «ill be like that wMch Jesiu gave

j At 1:00 p. ra,

k His faith of v 50 was confirmed

1 If whole houses are saved, diai they must all believe. God saves no one on flie faith of others

m Gr. meta tauta, after these Things. A CO mmon pMase used 15 times by John for the times of die events wMch he wrote about and is rendered "after these things" (Jn, 3:22; 5:1; 6:1; 7:1; 21:1: Rev. 7:1; 18:1; 13:1): "aftertMs" (Rev.4:1); "after that" (Rev. 15:5; 20: 3); "aft^'«ards"0n,5:14); and "hereafter (Jn. 13:7; Rev. 1:19: 4:1; 9:12). This phrase is used only 8 other times in dieN. T. to express the order of events (Lk.5:27: 12:4; 17:3; Acu 7:7; 13:20; 15:16: Heb. 4:8; 1 Pet. l:ll).>hlch Slows thebooks of John and Revelation are more chronological in events than other N. T. books

n See note a, Jn. 2:13

o Second feast Jesus anended at Jerusalem (Jn. 2:13-23; 3:22, note)

p Sheep gate, not market, wMch is in italics, meaning there is nothing in the Greek for this word (Neh.3:l, 32; 12: 39)

q Gr. kolumbethia . A swimming pool

likeapeniagDn(v2,4; 9:7;Acts 27:43) r Meaning, house of mercy - a public

infirmary s Five arches, a covered colonnade

where people could be protected from

the weather t Weak, sickly, and helpless u So-calledbecauseofhavingto stopof-

ten from lameness (Acts 3:2,11; 8:7;

14:3; }.!t.ll:5; 18:3; 21:14; Lk. 7:22;

14:13, 21; Heb. 12:13; Mk, 9:45) V Shrunk or paralyzed (Mt. 12:10; Mk, 3:3; Lk. 6:6-3)

Gal'i-lee.

44 For Je'gus himself testified, that a prophet hath no honour in his'fewn country.

45 Then when he was come i into Gil'i-iee, the Gai-i-laeans

received him, having seen all the things that he did at Je-ru-sa-lem at the feast: for they ; also went unto the feast.

24 Nobleman's son healed

^ 46 So Je'sus came again into Ca'ni of Gal i-lee, where he made the water wine. And there was a certain'^nobleman. whose<%on was sick at Ca-per-na-ilm.

47 When he heard that Je'gus was come out of Ju-dae'a into Gal'i-lee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Je'5US vmto him, Except ye see/signs and won -! ders. ve will not believe .

i 49 The nobleman saith tmto ! him. Sir, come down ere my child die.

*50 Je'sus saith unto him/Go thy way; thv son livetfa. *And the man believed the word that Je'sus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he' began to amend. And they said tmto him. Yesterday at the^seventh hour the fever :e:: him .

53 So the father knew that it twos at the same hour, in the 'which Je'sus said imto him.

Thy son fiveth: and*himself believed, and his'whole house. I 54 This is again the second miracle that Je'sus did, when he was come out of Ju-dse'i into Gal'i-lee.

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CHAPTER 5

25 The troubled pool: Jesus heals a man on the sabbath

•"AFTER this there was a ■ J^ '-feast of the Jews; and

Je'sus 0 went up to Je-ru'sS-

lem.

2 Now there is at Je-ru'sa-lem by the"sheep market afpool, which is called in the He brew tongue'Be-the§'da, having'five porches .

3 In these lay a great multitude of'impotent folk, of blind, "halt," withered, waiting for the 'moving of the water. |

14 For an angel went down at a certain season into the pool, and troubled the water : who-i soever then first after the trou-fbling of thewater stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirtv and eight years . ' G When Je'sus saw him lie, and knew that he had been 1 now a long time in that case, he 'saith unto him,"Wilt thou be Imade whole?

I 7 The impotent man answered ihim,'Sir, I have no man, when the water is»troubled, to put

me into the pool: but while I am coming, another steppeth down before me.

8 Je gus saith imto hfm ," Rise. take up thy bed, and walk .

9 And imtnediatelv the man was made whole, and took up his*bed, and walked: and on T^^p gamp j dav was the sab -batti

26 Healed man rebuked for carrying his bed on the

sabbath

10 « The Jews therefore said

imto him that was cured," It is , the sabbath day: it is not lawful for thee to carry thy bed. !

11 He answered them. He that made me whole, the same said unto me. Take up thy bed, and walk.

12 Then asked they him,"What' man is that which said unto thee. Take up thy bed, and ' walk? I

13 And he that was healed , Vist not who it was: for Je'sus j

had'conveyed himself away, a i multitude being in </ia/place.

27 Jesus meets the man again

I

14 Afterward Je'§us findeth him in the temple, and said 1 unto him. Behold, thou art made whole :g sin no more, lest ' a_worse t hing come tinto thee .

I

28 The man reports to the ; Jews I

15 The man departed, *and ; told the Jew5 that it was Te sus. which had made him whole.

29 Second attempt to kill Jesus (Mt. 26:3)

IG And therefore did the Jews persecute Te'sus. and sought to slay him.'because he had done these things on the sabbath day.

30 Jesus' answer:(1) Claims equality with God in nature (1:1)

17 •" But Je'sus answered them,'MT Father workethftuth-erto, and I work.

18 Therefore the Jews sought the more to'kill him, hecatise he not only had broken the 1 sabbath, but ""said also that God wg g hiq Fa ther, making himself equal with God.

(2) Claims equality with God in po^Jsrer and works (Jn. 3:34)

19 Then answered Je'sus and said imto them. Verily, verily, I say unto you. The Son^'can do

nothing of him<;el f, but what he seeth the Father do: for what things soever he doeth, these also doeth the Sonlikewise. *20 For the Father loveth the Sonf and sheweth him all things that himself doeth: 'and he will shew him greater works than these, that ye may marveL

(3) Claims equality with God in resurrection power (Jn. 11:25)

Qoestion 29. Next, v 12. This was Christ's way of approaching the rian about Ms healing. The Lord took the initiative because the man did not know Jesus Note s, Jn. 4:11

Gr. tarasso. to agitate, cause commotion, Jisturb (Jn. 11:33; 12:27; 13: 21; 14:1, 27)

wiU q The Son was limited in knowledge and

wisdom and power during the days of

Hisaesh(l5a.ll:2; 50:4; Lk. 2:40,52;

Mt. 11:25-27: 24:36; Acts 1:6-3; Rev.

1:1) r 8th N"-T. prophecy in John (5:20, fiil-I filled in the increased works of Christ).

Nexi. v 25

a The third great miracle recorder in IfihaCCp.2:11; 4:54). .-.hyjesusdidnot heal others that were here is not explained. No doubt. He did not want a great public demonstration at tMs time when His enemies were plotting against Him. .Anotbei reason He did not want to cause such a stir en the sabbath (v 16). It certainly was not because He could not have healed diem nor should tMs story be used to teach that God does not desire to heal everybody. He then would be a respecter of persons and the stripes of Christ would be in vain for some (Isa, 53:4-5; MU 8:17; 1 Pet. 2:24) b A rou^ cpiilt o[pallet c Rabbis made it unlawful tc carr>- any-Thing from a public place to a private place, and vice versa (Talmud, Sabb, 6. a. See Jer. 17:21). Many UkeUws tiiey made wMch they strictly enforced when possible d Question 3 0. Next, v 44 e Anglo-Saxon, witan, to know f Gr. ekneuo. to escape, slip away. He >.lthdrew from the multimde that was inthatplace. Heknew thehatredofthe leaders and the result of His breaking their man-made laws. This is one reason perhaps He did not stay to heal more. He simply did not want to endanger Ifims^ needlessly at tMs place gGr. miss the mark(note v, Jn. 1:29) h This snowed ingratitude on Ms part, or atleastignocanceofthe attimdeofthe Jews toward Jesus i Jesus had healed on die sabbath elsewhere (Mt. 12:10-14; NOc 1:21-27; 3: 1-6; Lk. 6:6-11; 13:10-ie; 14:1-5; Jn. 5:16; 9:14), T^as alwaysbrou^it persecution. Is it any wonder that God finally hated sabbadis and predicted H e would do away with therr. (Isa. 1:13-15; Hos. 2:11)? God hates any church la w, ritual, ot form of religion that violates good and exalts pride and hypocrisy j God works on sabbaths as well as on oihex days in upholding the imiverse and running its infinite mechams—:: He works in providence, watcMng over and caring for all creation of dependent creatures, so here Christ worked in healing on die sabbath, in providing food for the hungry, and perfoming acu of mercy and love. This isthetrue principle of sabbath observance if there is to be any recogmtion of one day above another (Rorr., 14:5-6), .se are not to rest in indolence or .T.erely rest from physical and mental toil, but we are to follow the divine examples and " do good on the sabbath days" (.Mt, 12:12; Mk. 2:27-23; 3:4; Lk. 6:9; 13: 16: Jn. 7:22--23; Gal. 4:9-10: CoL 2: 14-17) k Referring to the delegated authority given limbythe Father(V19-40; Heb. 1:1-2). He was working the works that the Father gave Him to zo, and since the Father workea on sabbaths, so He was also under orders to work on the sabbath 1 Note the manyatterapu upon die life of Christ (.Mt. 26:3, ref£.) m This was another reason for wanting to kill fflm. All Jews considered God as their Father, but here they understood Him to mean that God was His personal Father making Ifim equal with God n Before becoming man, Jesus was equal with both the Father and the Holy Spirit, He had a Spirit body and all the natural attributes and powers like therr., but in becoming man He laid aside this God-form and " emptied Ffimself to be like man (See notes, Phil. 2:5-11). Note the claims of equality with God in the outline (v 17-29). This equality was in fulfillment of^ the plan of the Trimty, not of one as an independe.!!, but of all as partners o Nopersonof the Trinity acts indepenc-eaily of the others. During His " self -emptying " life He ~as an agent of the Famet, ^mo worked thiou^ Him by the Holy Spirit (Isa. 11:2; 61:1: Acts 10: 38. Christ's umop with Father , p. 105) p TheS<Hidoest-.eia.~e «rork5 astfaeFa-tiier inp«fect amon with Him and His

ST. JOHN 5 . 6

The resurrection

a Jesus had unlimited and absolute au-

tiiority from God by the fullness of the

Spirit(3:34)to actasHe willed in rcs-

unecting men (v 28-29; 6:39; 11:25)

b God wiU judge the world byJesusChrist

(Acts 17:31; John 12:48) c This absolute equality with the Father in honour proves His deity and mem-benhip in the Trinity (1 Jn. 5:7) d See Faith, p. 201 e All believen have eternal life f Judgment, as in V 22 g 1 Jn. 3:14; 2 Cor. 5:17; Gal. 5:24 h 9di -N'.T. prophecyin Tohn (S:2h. ful-HUed and being tultilled). Next, v 28 i Spiritually dead (Ml. 8:22: Eph.2:l-9;

1 Tim, 5:6) j Mk. 16:15-16: Lk. 24:47; Acts 2:38-

39: 3:19; Rom. 10:9-17 k AsGodthiscouldnotbeirue.butas the son of man aU life-giving powers and all authority to redeem and judge were given by the Father through the I loly Ghost (Isa. 11:2; 42:1; 61:1; Acts 10-38: Mt. 12:28) 1 lOthN.T. prophecyin Jn. (5:23-29-iin-hUfilled). Next, v 43. Marvel not at Mypowerto resurrect souls from death in sin (v 25; Eph. 2:1-9). j wiU also resurrect dead bodies from the grave (v 28-29; 1 Cor. 15:20-23: Rev. 20:4-15) m Only the bodies die at physical death (Jas. 2:2C) and only the bodies go into the graves to await physical resurrec-tion(v 28-23). AH scriptureson the future resurrection of the dead refer to the bodies that sleep inthe graves, not to the souls and spirits which are immortal and do not sleep in the graves (1 Pet. 3:4; note). The righteous are in a conscious state inheaven(Eph. ^-8-10: PhU. 1:21-24; 2 Cor. 5:8; Rev. 6:9-11; Heb. 12:22-23) and the wicked are conscious in heU (Lk. 16:19-31; Isa 14:9: Rev. 20:11-15). See p. 881 n Souls and spirits of all men will be brought back from heaven or hell to the place where the bodies were buried and God will then resurrect them so that they win hear the voice of the Son of God and come forth to live forever in heaven or hell (v 28-29; Dan. 12:2) o The bodies cannot come fonh out of the graves lifeless and dead, so when the souls and spirits reunite with the bodici in the resurrecuon they will come fonh like Christ did when His soul and spirit came back fromheU to the bodyin the tomb and He came out of the grave (Ps. 16:10: Mt. 12:40; 28-1-6; Eph. 4:8-10; also Acts 2:2';^ p The ri^teous that " have done good" (v 29); that are " blessed and holy " (Rev. 20:4-6); that " are Christ's " (1 Cor. 15: 23, 51-58; Gal. 5:24); that are "worthy (Lk, 21:36): thatare " in Christ " (1 Th.4:10-17; 2 Cor, 5:17); thatare "in the way, the truth, and the life" (jn. 14: 1-6); that have purified themselves ".evcnasHeis£ure_"(1 Jn.3:2-3: 2Cor. 7:1; Gal. 5:16-24;Heb. 12:14); thatare witfiout " spotor w rinkle.. and without blemidi" and are in "the church, the body of Christ" (Eph. 1:22-23; 5-27: 1 Cor. 12:13; Col. l;18,24),wm be resurrected to eternal life 1. 000 years before the wicked (v 29; Dan, 12:2) q The wicked wiUbe resurrected to eternal punishment and damnauon 1, 000 years after the resurrecuon of the nghreous(v 29; Dan. 12:2: Rev. 14:9-11:20:4-6,11-15:21:8:22:15) r Gr. prasso . to practice or r>erform re-peatedly, habitually; thus differing from poieo, translated in this same verse "done good," which means to make basically good, and refers not so much to individual acts of goodness as to character, nature, and conduct s Gr. krisis. judgm.ent, as in v 22, 24,27. The wicked will be resurrected to judgment and punishment in contrast to the righteous who will be raised to everlasting Hfe and eternal freedom fron: judgmient (v 24) t Christ's u nion with the Father, p. 105 u If I am the only onethat bears witness of Myself it maybe accurate, but lobe legaUyirue and acceptable there must be two orthiee witnesses(Dt. 17:6)

Witnesses to Jesus

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom'he will.

(4) Claims equality with God in judgment (Acts 17:31)

22 For the Father judgeth no man, but hath committed "all judgment unto the Son:

(5) Claims equality with God in honour (Heb.2:7-9)

23 That all men should honour the Son.c even as they honour the Father. He that honour-eth not the Son honoureth not the Father which hath sent him

(6) Claimis equality with God in giving eternal life(17: 2)

►24 Verily, verily, I say unto you, He that heareth my word, and' ^elieveth on him that sent me, 'hath everlasting life, and sjiall not come into^condemna-tion; ? but is passed from death un to life.

*25 Verily, verily, I say unto you,'■The hour is coming, and now is, when the/dead shall hear the voice of the Son of God:; and they that hear shall live. 4

B His own works (10:31-38)

36 • But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do. bear witness of me, that the Father hath sent me.

C The Father (Jn. 8:18; 10: 25; 12:28; 14:10; Mt. 3-17; 17:5)

37 And the Father himself. which hath sent me, hath borne witness of me. a Ye have neither heard his voice at any time, nor seen his shape .

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

(7) Claims equality with God in self-existant life (1:4)

26 For as the Father hath life in himself; * so. hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

(8) Claims equality with God over death and destiny

l*28/Mar\-el not at this: for the hour is coming, in the which all that are m the graves "shall hear his voice,

»'29"And shall come forth; fthey that have done good, unto the resurrection of life; and'they that have Mone evil, unto the resurrection of'damnation.

(9) Claims absolute justice in His own right {816-9:39)

30 a can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

D The Scriptures (Lk. 24-27, 44)

• 39 •"Search the scriptures: for in them ye think ye have eternal life: and they are they which'^testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive nof'honour from men.

42 But I know you, that ye have not the love of God in you.

(11) Christ's power of attor-

I ney: foretells His re-

jection and Jews'recep-j tion of the coming Anti-

j Christ (Dan. 9:27)

*43'I am come in my Father's name, and ye receive me not: if"another shall come in his own name,*him ve will receive.

(12) Jesus rebukes unbelief

44'^How can ye believe, which receive'honour one of another, and seek not the honour that Cometh from God onJv?

451 Do not think that I will accuse you to the Father: there is one that accuseth you, even Mo §es, in whom ye trust.

46 For had ye believed Moses, ye would have believed me :*for he wrote of mp .

47"But if ye believe not his writings, how shall ve believe my words?

CHAPTER 6

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(10) Claims 4-fold witness: A John the Baptist (1; 29)

3FIf I bear witness of myself, my witness is not true.

32 • There is_ Lanother that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a'^buming and a shining light; and ye were wiU-ing for a season to rejoice in his li:?ht.

31 Five thousand miraculously fed (Mt. 14:15; Mk. 6:32; Lk. 9:11)

'"A ^^ these things Je'§us ■*^ went over the sea of Gal'-i-lee, which is the sea of'Ti-be'-ri-as.

2 And a great multitude followed him, because thev saw his°miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover.^a feast of the Jews, was nigh.

5 • When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Phil ip? Whence shall we buy bread, thatthesemay eat?

6 And this he said to prove him: for he himself knew what

v TheFather(v31; 7:28; S:26: Mt. 3:17; 17:5). I do not refer to John the Baptist who also witnessed of Me(v 33-35), but I refer to God and the works which are greater witnesses than John (v 36-38)

w This was a common rabbinic idiom for a fam.ous man. Cp. 8:12. You believed John to be a prophet. A prophet cannot lie,so why not believe what he said of Me(Jn. 1:29):-

8 Since it has beenbroughtdou-ntous and is in aU Bibles, why question further in view of the above facts?Could it not have been part of the original gospel and in some hand written copies could it not have been left out by .mistake" On the basis of leaving it out because a few MSS. do not have it, we could also leave out whole books because rhey are not in some MSS

a you Jews here today have never heard His voice as did Israel at Sinai (Dt. 5: 22-33 andothersinMt. 3:17; n:5)nor have you seen His shape (Gr. eidos. external apnearance, form, figure) as men inotnera^eshave seen His bodily form (Gen, 18:1-8; 32:24-30:Ex. 24:9-11; Josh. 5:13-15: Judg, 6:11-23; 13:3-23: IChr. 21:16; Job 42:5; Isa. 6; Amos 9:1; Ezek. 1:26-28; Dan, 7:9-

14; 10:5-6; Acts 7:56-59; Rev. 4-5). This proves that God hasbotha voice andabodily diape I b Gr. ere una o . to search as a hound tracks by the scent. Lit., this reads: "Ye search theScriptu.is, for ye think in them life eternal to have" c My "works" (v 36) are only indirect testimonies: the Father Himself has given direct testimony concerning Me (v30-37:Mt.3:17: 17:5). That kind of testimony cannot be derived by you, for you have neverheard His voice (v 37). Neither have you the direct witness ofthe Spirit as aU believers have, for you do not have His Word in you and you refuse to believe in \le whom He hath sent (v 38, 40). Yet there is one form of direct testimony of .Me that you can know; Lhat is, if you wiU search the Scriptures d Gr. doxa , approval (v 44) or praise, as

jn 9:24: 12:43: 1 Pet. 4:11 e 1 1th N.T. prophecy inJohn f5:43.unfulfilled). Next, 6:35. AU His works were done in the name of His Father (V 43: 10:25) f The future Antichrist (Dan. 7:24; 8:9, 23-24: 9:27: 11:35-45: Mt. 24:15: 2 Th. 2:1-12; 1 Jn. 2:18; Rev. 13) g Jews will receive Antichrist and m.ake a seven year covenant withhim(Dan. 8:25: 9:27) h Question 31. Next, v 47 i Note d, V 41

j Do not think that I will have to accuse you. You consider Me an enemy, but Moses whom you trust as a friend will accuse you and condemn you in the judgment day k Gen. 3:15: 12:3; 17:18; 49:10: Dt.18-

15-18; Lk. 24:27, 44 1 Question 32. Next, 6:5. Here Christ bears full testimony to lie divine authorship and authority of the Pentateuch. He also affirms that no man can believe His words if he does not believe Moses* writings, for they confirm each other m .After His second visit to Jemsalem to attend the second feast ofthe Jews, He went back to Galilee and passed over the Sea of Galilee n Tiberias is a city on the western diore ofthe Sea of Galilee from which the sea got its name. Mentioned here and in V 23; 21:1 o See note y, Jn. 2:11 p See note a, Jn. 2:13 q Question 33. Next, v 9, There was never the sUghtest mention as to where they were going to get money. This was not a great concern of this evangelistic team as it is with modem evangelists and Christian workers of every kind and in almost everyplace, .vithchrist and His faith nothing was impossible (.Mt. 17:20; 21:22; .Mk.9:23; 11:22-24; Jn. 15:7, 16)

^ Cont. from p. 103. col. 2

2 Jerome p8-4;30 A.O.) testifies that It was found in many Greek and Latin .MSS

3 Eusebius (315 A. D.) quotes Papias (130 A. D.) as referring to it

4 Ambrose(374A. D.) and Augustine (395 A. D.) quote it

5 300 Cursive MSS. agree in placing it here in John's gospel

6 The Constitutions of the Holy Apostlesr250 A. D.),at least 150-300 years before these two MSS., refers to this womanwho was brou^t before Jesus (Ante-Nicene Fathers, Vol. VII 408)

7 The second epistle of Callistus (217 A.D.) refers to it (Ante-N'icene Fathers, Vol. VIII, 618)

ST. JOHN 6

Five thousand persons fed

lesus the living bread

a Gr. denarion , 17iJ. This would make 200pennywonh, 334.00

b He appeared with Philip in Jn. l:4i. 12: 22. He solved the problem for a very few, but Jesus solved it for the very many (v 9-13). He found a baker boy with his basket of barley loaves. Such boys a re to be seen among crowds even today in the Orient

c Question 34. Next, v 25

d On all such occasions Jesus gave thanks to God for blessings already provided, putting emphasis on thankfulness rather than asking for food to be blessed

e As much as everyone could eat, not only "take a little," as expressed by Philip in V 7 f It is always a divine principle to use everything possible and waste nothing. God has always followed the principle of creating everything for a purpose and of using everything according to the creative purpose

g They had more than twice as much left over as whenthey started and yet 5, 000 men were filled and fully satisfied. Twelve baskets full - one for each of the apostles

h Gr. kophinos. a wicker hard-basket, not the same as in Mt. 15:37; Mk. 8:8. Many traveling salesmen were always on hand wherever crowds gathered, so there would be many baskets in such a large crowd

i The one spoken of in the law and prophets, the Messiah (Jn. 1:21, 45)

j Thi: notable miracle was sufficient to cause an immediate political rally to make Christ king of the Jews. A man that could do this could defeat the Ro mfins and the whole world, so they tried to take Him by force and make Him a king. Jesus did what every man must learn to do in times of popularity and temptation to be exalted over success. He slipped away from the crowd into some secret place to pray. ,Vhata les son to learn! ,Vould to God many men today who are constantly seeking to exalt themselves as God's man of the hour w ould stumble on to this example and have grace to follow it. It is repul sive to say the least to hear and seethe self-exaltation of such men. Believe it or not, Pr. 16:18 will be fulfilled many times in these days of pride and boast-fulness over gifts and abUities, which, if really received, should make men the most humble and dependent upon God and as nothing before men

k Became choppy and full of waves

1 About 30 Gr. stadia , or about 4 miles, or half way across

m They perhaps thought Jesus would follow in a ship, but instead He walked nearly 4 miles on water to help them in their new danjer

nCp.4:26; 8:24,28,58: 13:19; 18:5-8; Mk. 13:6; Lk. 21:8

o This is one of the greatest miracles of all - a whole ship taken from a storm area in the middle of a sea was suddenly at shore. It was no doubt carried by God's power like Philip was carried bodilythrough the air (Acts 8: 39-40) —^^- Cont. from column 3

h Questions 37-38. What sign can You give to prove that You are the Messiah and the Son of God? Your multiplying bread does not prove it, for Moses gave Israel bread for 40 years and He did not claim to be the Messiah or the Son of God. See note, 2:11 Next, v 42

i Moses did not give you the true bread that feeds the soul and sustains eternal life, but that mere temporal bread that feeds ±e body only (Ex. 16:15; Ps. 78 24). See note on 1:17

j They still understood Him as speaking of temporal food

k 12th N.T. prophecyin John(6:35,being fulfiUed). Next, v 37 7 things or Jesus in John: I am the iBread of Life (6:35-511

2 Light of the World (8:12; 9:5)

3 Door of the Sheep (10:7-9)

4 Good Shepherd (10:11-14)

5 Rosunection and Life (11:25)

6 Way, Truth, and Life (14:6)

7 True Vine f 15:1-61

he would do.

7 Philip answered him. Two hundredopetmyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, ^An'-drew, Si'mon Pe'ter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: "^but what are they among so many?

10 And Je'§us said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand .

11 And Jesus took the loaves; and when he had'given thanks, he distributed to the disciples, and the disciples to them that were set down; and Likewise of the fishes'as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that/nothing be lost.

13 Therefore they gathered them together,*and filled twelve

'Tjaskets with the fragments of the five barley loaves, which remained over and above tmto them that had eaten.

32 Jesus demanded as King: secret of mortifying personal pride

14 *" Then those men, when they had seen the miracle that Jegus did, said, This is of a truth 'that prophet that should come into the world.

15 When Je'gus ' therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

33 Jesus walks on water (Mt. 14:22; Mk. 6:45)

16 " And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward CS-per'na-um. And it was now dark, and Je'|us was not come to them.

18 And the sea*arose by reason of a great wind that blew.

19 So when they had rowed about'five and twenty or thirty furlongs, they see H^e'sus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them,"It is I; be not afraid.

21 Then they willingly received him into the ship:"and immediately the ship was at the land whither t hey wen t.

34 Discourse on the bread of life: (1) Multitudes seek Jesus

22 •" The day following , when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Je'sus went not with his disciples into the boat, but that his disciples were gone away alone;

25 And when they had found him on the other side of the sea, they said unto him, Rab'bi,*when earnest thou hither?

(2) Jesus rebukes the motive of the mixed multitude

26 Jegus answered them and said. Verily, verily, I say unto you.'^Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. ►•27' ^abour not for the meat which perisheth, but for that meat which endiu-eth unto ever lasting life, which the Son of man shall give unto you: for him hath God the Father 'sealed.

(3) People ask the secret of power to do the works of God

28 Then said they unto him, ^ What shall we do. that we

23 (Howbeit there came other boats from Ti-be'ri-as nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Je'gus was not there, neither his disciples, they also took shipping, and came to Ca-per'na-iim." seeking for Te'sus.

might work the works of

God?

(4) Secret of power stated

29 Je'§us answered and said

unto them,^ This is the work of God, that ye believe on him whom he hath sent.

(5)The people demand a sign instead of exercising faith

30 They said therefore imto him.* What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written. He gave them bread from heaven to eat.

(6) God gives the true bread of life, not Moses

►32 Then Je'§us said unto them.

Verily, verily, I say unto you, Mo'seg gave you'not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life imto the world.

(7)Request for eternal bread

34 Then said they tmto him. Lord,' evermore give us this bread.

(8) Jesus the true bread of life

♦35 And Je'sus said unto them, I am the bread of life:^he that

cometh to me shall never hunger ; and he that believeth on me shall'never thirst. <

1 Will neverthirst because he can have "rivers of living water" flowing out ol his iimermostbeing(Jn, 7:37-39). The abundant fulness of the Holy Spirit will meet every need and solve evervprob-lem (Mt. 17:20; 21:22; Mk, 9:23; 11; 22-24; Lk. 11:9-13; Jn. 14:12-17, 26: 15:7,16,26; 16: 7-15;Acts 1:4-8; 8:26; 1 Cor. 12:1-13; Gal. 3:14; 5:16-26)

Jesus is the Son of God and to forgiveness of sins only. How far from the whole truth this is! Faith and forgiveness are a part of what is referred to, but not all. Receiving the endueroent of power from on high to "work the works of God" is included(Mk. 16:15-20; Lk. 24:49; Jn. 14:12)

^ Continued.column 1

a They no doubt still had in mind to crown Him king (v 15)

b Question 35. Next, v 28

c You seek Me, not because you saw mir-acles, but because you did eat; not as being convinced by visible miracles, which should lead godly men to acknowledge Me as Messiah, but as by appetite, which leads sensual men like beasts through impulse of want and supply

d 2 3 conditions of eternal life:

1 Come to Christ (Jn. 6:37,44,45, 65)

2 Eat His flesh - drink His blood (Jn. 6:50-51, 53, 58)

3 Labour (Jn. 6:27)

4 Reap (Jr.. 4:35-38)

5 Hate (love less) the life in this world (Jn. 12:25)

6 Know God and Christ (Jn. 17:2-3)

7 Enter right gate (Mt. 7:13-14)

8 Cause no offense (Mt. 18:8-9)

9 Keep commandments (Mt. 19:17)

10 Forsake all(Mt. 19:27-29; Mk. 10 28-30; Lk. 18:28-30)

11 Live free from sin (Rom. 5:21; 6-16-23; 8:1-13; Tit. 2:11-14)

12 Continue in well doing and seek eternal life (Rom. 2:7)

13 Sow to the Spirit (Gal. 6:7-8)

14 Fight the good fi^t of faith; lay hold on it (1 Tim. 6:12, 19)

15 Be soberandhopetothe end for it (Tit. 1:2; 3:7; 1 Pet, 1:5, 9, 13 with Rom. 8:?4)

16 Endure temptations (Jas. 1:12)

17 Let the promise ofit remain in you and continue in God and Christ (1 Jn. 2:24-25; 5:11-20)

18 Love ever^ody (1 Jn. 3:14-15)

19 Keep yourself in tiie love oi God, looking for eternal life (Jude 20-24)

20 Overcome sin (Rev. 2:7, 11, 17, 26; 3:5, 12, 21)

21 Be faithful unto death (Rev. 2:10; Heb. 12:14-15)

22 Believe and obey the gospel(Jn.3; 15-19.36; 4:14; 5:24; 6:40, 47, 54; 2 Cor. 5:17; Rom. 1:5)

23 Be born again, hear Christ, and foUow Him (Jn. 3; 10:27-29). We get eternal life now and keep it forever if we meet the above conditions, but it does not become an unforfeitable eternal possession until we " enter into " it (Mt. 7:13; 18:8-9; 19:17; Rom. 6:22); "receive" it (Rom. 6:23; Jas. 1:12; 1 Pet, 1:13; Rev. 2:10); " reap "it(Gal,6: 7-8); and " inherit" it in the world to come(Mt. 19:27-29; Mk. 10:28-30; Lk. 18:28-30), and at the "end" of this life (Rom. 6:22). See note w, 3:16

e Confirmed by giving Him the Holy Spirit without measure (Jn. 3:33-34). See note a.Jn. 3:34, and notes onlKi. 21:5; Job 34:14; 2 Cor. 1:22; Eph. 1: 13; 4:30; Rev. 7:2

f Question3 6.Next, v30.Thisis andhas always been the great question among Christians, and rightly so, for we are commanded to "let" men see our good works andglorifyGod(Mt. 5:16)andto show faith by works(Jas. 1:22-27; 2:9-26). People "zealous of good works" are the only kind that are redeemed (Tit. 2:11-14). A desire to do miracles is not sinful if the motive i s right. There canbe a right and a wrong mo-tivebackof everything and a rigbtand wrong way to do everything

Lucifer (Isa. 14:12-14) and Adam (Gen. 3:1-14) had a noble desire - to be like God, but the motivebackof itand the methods they used were sinful. One should desire this more than his necessary food, but he must go about it the way Christ set the example - by emptying Himself (Phil. 2:5-11, notesj. Jesus did not rebuke even these selfiLsn people for wanting miraculous power. He gave them the only true answer (v 29)

g This answer to the question of what to do to work the works of God is the clearest one possible. It gives the sum total of all answers to the question. It has been so lightly passed over and limited in meaning to a mere faith that

a God, not Moses gave bread, but you have seen Me multiply bread and do all kinds of signs and you still refuse to believe. You still follow Me from sensual motives (v 26-27)

b 13th N.T. prophecyinJohn (6:37.being fulfilled). Next, v 39

c Comes in faith, repenting and turning to Me with a whole heart, giving up sin, and consecrating himself forever to God and His Word and will(Rom. 10:9-10; 2 Cor. 7:10; 1 Jn. 1:9; Acts 2:38-39; 3:19)

d 14th N.T. prophecy in John(6:39-40. being fulfilled and will be completely fulfilled in the resurrection, 1 Th. 4: 16-17; 1 Cor. 15:23, 51-58). Next, v44 e Lose none that will come to Me, as in v 37,40,47,51,53-58. See note t,3:15

f JJsed 6 times: 5 times of the last day of redemption of the righteous when their bodies will be fully redeemed (v 39, 40, 44, 54; 11:24), and of the last day when die wicked will be resurrected and judged (12:48; Cp. Rev. 20:11-15)

g See note k, v 35

h Questions 39-40. Next, v 52. As a last resort for some excuse for their unbelief they could always fall back on this one(Mt. 13:55; Mk. 6:3; Lk. 4:22). This verse mayprove Joseph stillaUve

i 15th N. T. prophecy in Tchn (6:44-45, being fulfilled and will be completely fulfilled in the resurrection of the righteous, 1 Th. 4:16; 1 Cor. 15:23; 51-58). Next, V 50

j No man is able to come to God except by God's Word through the Holy Spirit and his own conscience which are God given (V 45; 16:7-11; Rom. 2:12-16)

k 3rd O.T. prophecy fulfilled inJohn (6: 45; Isa. 54:13; Jer. 31:34). Next, 7:42

1 This ishow men are drawn by God. He uses agents to preach His Word (Rom. 10:11-17; 1 Cor. 1:17-24) and the Holy Spirit to convict of sin (Jn. 16:7-11). Man's conscience then condemns or sanctions his own action as to right and wrong according to the light received (Rom. 2:12-16; 2 Cor. 2:15-17; 1 Jn. 1: 7).GoddrawsoraUuresbutnever drags or uses force

m Gr, horao, meaning here to compre-hend fuUyor understand with the mind; to see truth fully. It is usedinthis sense in manv places (Jn. 8:38; 14:9; 15:24; 1 Jn. 3:6). See note, Jn. 1:18

n This expresses an act and ? continued process. It could not be that one act of faith and no more wiU save the soul (Lk. 8:13; 1 Tim. 1:19; 4:1; 5:8,12; 6: 12, 21; 2 Tim.2:11-13; Heb.3:6,12-14; 4:11; 10:23-38; Jude 5; Rev. 2:13).

The faith that saves is an ever present active one and it cannot cease and stiU produce results. Even God has faith in all He does (Rom. 4:17; 1 Cor. 13:13). Believersliveby the faithof the Son of God and must always live by faith (Rom. 1:17; Gal. 2:20; Heb. 10:23-38). See note, Jn. 3:15

o See note, Jn. 6:27

p The manna of the wilderness was not the "meat which endureth unto everlasting Mfe" (v 27)

q 16th N. T. prophecy in John (6:50-51, fulfilled and is being fulfilled). Next, v53

r Any man that eats thereof wiU not die. This refers to eternal lifci not to physical life which all men have (Heb, 9: 27; 1 Cor. 15:51-58; 1 Th. 4:16-17)

s The 4th and last time in this chapter Christ claims to be the bread of Ufe(v 35,41,48,51), This bread is His flesh which He gave for the life of the world (v 33,51). Conditions must be met by the world in order to get this life. See note, v 27

t Gr. zoe , life. He is the life producing breaT(v 48, 51)

u This is one of a number of conditions one must meet to have everlasting Mfe. See note, v 27

V EatingofChristsimplymeansthatman must accept by faith what Christ did for him and live by obedience to Him without sin so the penalty will not have

36 But I have said unto you, That ye also have "seen me, and believe not. ♦37*A11 that the Father giveth me shall come to me; and him that'^cometh to me I will in no wise cast out.^

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

*39<'And this is the Father's will which hath sent me, that of all which he hath given me *'!

should lose nothing, but should raise it up again at the^last day. ►•40 And this is the will of him that sent me, that every one which seeth the Son, and be-lieveth on him, may have everlasting life: and I will raise him up at the last day .

(9) Murmuring Jews (Mt. 26:3)

41 The Jew§ then murmured at him, because he said.^ I am the bread which came down from heaven.

42 And they said,* Is not this Je'gus, the son of Jo'geph, whose father and mother we know? how is it then that he saith, I came down from heaven?

(10) Jesus explains more fully the bread of life, its benefits and how it is received

43 Je'§us therefore answered and said unto them, Murmur not among yourselves.

•44' No man can come to me. except the Father which hath sent me^draw him: and I will

raise him up at the last day .<

*45 It is written in the prophets, *And they shall be all taught of God. Every man therefore that'hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man'"hath seen the Father, save he which is of God, he hath seen the Father.

►■47 Verily, verily, I say unto you. He that"believeth on me hath°everlasting life.

48 I am that bread of life.

49 Your fathers did eat marma in the wilderness,"and are dead. *50'This__is the bread which cometh down from heaven, that'a man may eat thereof, and

not die .

► 51 ^ I am the'living bread which came down from heaven: " if any man eat of this bread, he shall live for ever: and "the bread that I will give is my flesh, which I will give for the life of the world.

(11) Jews are more puzzled

52 The Jew§ therefore strove among themselves, sayinglTHow can this man give us his flesh to eat?

(12) Jesus still further explains the bread of life

*53 Then Je'gus said imto them.

Verily, verily, I say unto you,

Except ye eat the fiesh of the

Son of man, and drink his

blood, ye have no life in you. ►54 Whosoaeateth my fiesh, and drinketh my blood, hath

eternal life; and I will raise

him up at the last day 55 For my fiesh is meat indeed, and my blood is drink indeed.

►56 He that eateth my fiesh, and drinketh my blood, dwell-eth in me, and I in him. ►57 As the'-living Father^hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. ►58 This is that bread"which came down from heaven: not as your fathers did eat maima, and are dead: he that eateth of this bread shall' live for ever.

35 Discipleship tested by doctrine (Cp, Mt. 8:22, refs.)

59 These things said he in the synagogue, as he taught in Ca-per'na-iim.

60 Many therefore of his disciples, when they had heard this, said,/This is an hard saying; who can hear it?

61 When«Je'§us knew in himself that his disciples murmured at it, he said unto them,

'■Doth this offend you? *%2'What and if ye shall see the Son of man ascend up where he was before? 63/It is the spirit that quick-eneth;'<^the fiesh profiteth nothing: ' the words that I speak unto you, they are spirit, and th ey are life .

64 But there are some of you that beheve not. '"For Je sus knew from the begiiming who they were that believed not, and who should betray him.

65 And he said. Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 •* From that <i'me "many of his disciples went back, and walked no more with him.

36 Peter's new confession (Cp. Mt. 16:13; Mk. 8: 27; Lk. 9:18)

67 Then said Je'§us unto the twelve," Will ye also go away ?

68 Then Si'mon Pe'ter answered him. Lord, to whom shall we go ? thou hast the words ofetemal life.

69 And*we believe and are sure that thou art that Christ. the Son of the living God.

37 Jesus predicts His betrayal by Judas

70 Je'§us answered them,

Have not I chosen you twelve, and one of you is a^devil?

71 He spake of'Ju'das Is-cir'-i-ot the son of Si'mon: for he it was that should betray him, being one of the twelve.

38 Jesus taunted by His brethren (Cp. Lk. 9: 51; Mk. 3:21; Jn.7:3 -10; Ps, 69:8-9)

to be paid again. See note, v 63 w Question 41. Next, v 60. We live wher we accept Christ as our substitute anc meet conditions (note, v 27) X 17th N.T. prophecy in John (6:53-54, being fulfilled and will be completelj fulfilled in the resunection, 1 Cor. 15: 23.51-58; 1 Th. 4:16-17). Next, v 62. See note, Jn. 3:3

6,47-49; Jn. 13:2; 18:2-5; Acts 1:16-25). returned the money to the chief priestsi(Mt. 27:3-10). committed suicide and is lost (Mt. 26:24; 27:5; Mk. 14:21; Lk. 22:22; Jn. 17:12; Acts 1:16-25). Prophecies concerning him (Mt. 26:21-25;Mk. 14:18-21; Lk. 22-21-23; Jn. 13:18-26; 17:12; Acts 1:16,20 with Ps.41:9: 69:25:109:8;Zech. 11:12-13)

1 Eating and drinking is used figuratively of partakingof the benefitsof the death of Christ. We partake by faith and en-joy the benefits because God gives them on the basis of what Christ did for us (Eph-2:8-9; Rom. 3:24-25; 5:1-11; 10:9-10; Acts3:16; 4:12; 15:9; 26:18; Gal. 2:16-20; 3:1-26; 1 Pet. 1:5-13). Eatingis used figuratively of partaking of spiritual food(l Cor. 10:l-3);of oth-erbenefits received(Ps. 69:9; Ezek, 2: 8; 3:1-3; Rev. 10:9>; and even of the evil results of sin (Pr. 9:17; Hos. 10:13; Jas, 5:3). No figure of speech was more common to Jews at this time, so there was no excuse for tnem to misunderstand His words. By comparing V 47-48 with 53-54 we see that believing on Christ is the same as eating and drinking Him

b Gr. zoe. Life giving Father

c Three times Christ here claims to be sent from heaven (v 38, 41, 42) and 5 times He claims He was sent by &e Father (v 38, 39, 40. 44, 57)

d Seven times manna and the true bread are spoken of as coming from heaven (V 31, 32, 33, 50, 51, 58) e Sixdmesh ere men are promised ever-lastingUfe if they meet certain conditions (V 40, 47, 50, 51, 54, 58).Note, V 27

f Question 42. Next, v 61. Who can di-gest such a doctrine as this? It is intolerable and impractical

g Jesus knew by the gift of knowledge that thi s time it was so me disciples that were offended and murmured (1 Cor. 12:4-11; Isa. 11:2. Cp. v 64)

h Questions 43-44. Next, v 67. If eating My flesh and drinking My blood offend you, what if I tell you a harder doctrine? Suppose you saw the Son of Man ascend up to heaven where He was before?

i 18th N.T. prophecyinJohn (6:62,ful-fflled, Lk. 24:51; Acts 1:11; Eph. 4:8-10). Next, 7:33

j This must be understood figuratively of the benefits of His sacrifice, I will^ve this bread, which symbolizes My body given indeath to savethe world(lPet. 2:24; Col, 1:20; 2:14-17)

k If you coiild Literally eat My flesh and drink Myblood,it would not save your souls

1 The life I speak of is spiritual and eternal life, not fleshly life (2 Cor. 3:6; Heb. 4:12)

m Jesus knew two things (v 64):

1 From the beginning of His ministry that some did not believe

2 (Vbo should betray Him

n Many disciples went back, but not the twelve (v 67)

o Questions 45-46. Next, v 70. Will you twelve also abandon Me? You that I have saved, chosen out of the world, empowered for service, revealed eternal secrets to, and whom I have great plans for?

p See note d, v 27

q 4 things Peter was sure of;

1 No one else to go to

2 Christ alone had the words of eternal life

3 Jesus was the Christ

4 Christ was the Son of the living God. This kind of confession brings the new birth (1 Jn. 5:1)

r Question 47. Next, 7:11

s Gr. diabolos , adversary, false accuser, slanderer(lTim. 3:11; 2 Tim. 3:3;Tit. 2:3), Hereitrevealsjudas as an adversary of Christ. The word is otherwise used of Satan who is an adversary of God and man (note, Jn. 8:44)

t He was an ordinary man, the sonof Si-mon(Jn. 6:71; 12:4; 13:2.26); a genuine chosen and empowered apostle (Mt, 10:1-20; Mk. 3:14-19; Lk. 6:12-16; 9:1-10; Acts 1:17); the treasurer of the disciples(Jn. 12:4-6; 13:29); and a successful preacher and healer (Mk, 6: 7-13; Lk. 9:10). He was named "Iscar-iot," meaning "man of Kerioth," a place in Judah (Josh, 15:25), He became a "thief" and an "adversary" of Christ late in His ministry (Jn. 6:70: 12:4-6). Betrayed Jesus Mt. 26:14-16, 47-50; Mk. 14:10-11, 43-45; Lk. 22:3-

ST. JOHN 7

Jesus teaches in the temple

a See note m, Jn. 5:1

b Land of Jews. Here and Dan. 5:13

c It was held the 15th to 22nd of September (Lev. 23:34-44; Dt. 16:13-16; 2 Chr. 8:13; Zech, 14:16-21). This feast was about 7 months before the crucifixion. See note a, 2:13

d See note d, Lk. 8:19

e Thy disciples in Judea may see and be 5>ectators of Thy works

f This was no ordinary man. Another would have taken every opportunity of exhibiting himself before the public tiiathe might become famous, but not so with Christ. Their appeal was to leave the country, the small villages, and the ignorant people and go to the city, the capital, among the learned doctors and rulers to make himself a name

g They knew His miracles and no doubt accepted Him as a prophet, but not as the Messiah, for they had found Him declining the kingship (Jn. 6:15), which was one of the Messiah's chief offices. They could not believe that He would do this if He were really the Messiah

h Either He referred to the time of His sufferings or He had business to attend to before going to the feast. The world cannot hate you because you stiU have its interests at heart and you expect a worldly M essiah. It hates Msbecause I condemn its injustice, pride, ambitions, way of life, and its doctrines

i Gr. anabaino . the technical word for going with others in a caravan (11:55; Mt. 20:17-18; Mk. 10:32-33: Lk.2:42; 18:31; 19:4, 28)

j He did not say that He was notgoingto the feast, but" I go not up yet, " It could have been that He wanted to go alone with His disciples, not with the multitude, so as not to bring criticism from His enemies that He was exciting sedition, and also to prevent any popular commotion from a renewed effort to make Him king(6:15)

k He stayed in Galilee about 4 days and wentupinthe midstofthefeast(v 14)

1 Any godly man who was seeking to save the lost instead of seeking worldly fame and popularity would want to stay away from the ever changeable mobs m That is, the rulers ofthejews who were seeking to destroy Him. From the following verses it is clear that many were for Him, but would not openly uke a stand for Him for fear of the rulers (v 12-13, 30-32, 40-53)

n Question 48. Next, v 15. The great question of lost souls!

o Jesus knew this would go on at the feast, so perhaps wanted this to die down some before making His appearance

p Leads astray (Cp. Mt. 24:4, 24; 1 Tim. 4:1; Jude 13)

q Rabbinical law required Him to be there the first day, for the performance of many of the rites; but as they were mostly of human invention. He might have thought it improper to attend them

r Question 4 9. Next, v 19. He knew their Scriptures, traditions, history and future better than all others combined. (Lk. 2:42-47). He had great knowledge and wisdom from God(Isa, 11:2; 42:1; 50:6: 61:1: Lk, 2:40, 52: Jn. 7:16; 8: 28, 47; 12:49; 14:10, 24: 17:8)

s Seven times He claimed that He spoke only God's words and at His direction (7:16; 8:28. 47; 12:49; 14:10, 24; 17: 8). He was a true ambassador and a true example to modern ones(2 Cor. 5:20)

t The acid testoftrue doctrine is wheth-er or not it is scriptural; whether it makes men love God supremely and others as themselves; and whether it glorifies God and produces peace among men. He challenged His enemies to judge His doctrine on this basis

u Another infallible rule I will give to

prove whether I am of God or not: if I am a self-seeker for My own glory and secular interests, then reject Me. But if : I promote God's glory, induce men to serve Him, propose nothing contrary to

)^

"AFTER these things Je'§us aX walked in Gil'i-lee: for he would not walk in yew'r?, because the Jew§ sought to kUl him .

2 Now the ' Jew§' feast of tabernacles was at hand.

3"His brethren therefore said unto him, Depart hence, and go into Ju-dae'i, that thyMisciples also may see the works that thou doest.

4 For there is/no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5*For neither did his brethren helif-vp in him.

6 Then Jesus said unto them,

v time is not vet come : but

your time is alway ready.

7 The world caimot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8' Go ye up unto this feast: I go not up/yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them,*he abode still in Gal'i-lee.

39 Final departure from Galilee to die for all men

10 ^ But when his brethren were gone up, then went he also up tmto the feast, / not openly , but as it were in secret.

11 Then the'^ew§ sought him at the feast, and said, "Where is he?

12 And there was much murmuring among the people°con-ceming him: for some said, He is a good man: others said-Nay; but he "deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jew§.

40 First temple discourse: (1) The Jews marvel

14 ^ Now about the'midst of the feast Je'sus went up into the temple, and taught.

15 And the Jew§ marvelled, saying,'How knoweth this man letters, having never learned?

(2) The secret of getting truth and the acidtestof a true servant of God

16 Je'§us answeied them, and said. TvIy doctrine is not mine. but his that sent me.

► 17 If any man will do his will, he shall ' know of the doctrine, whether it be of God, or whether I speak of myself.

18" He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no uru-ighteousness is in him.

WDid not Mo'§65 give you the law, and'*'ye^ none of you keepeth the law? WTiy go ye about to kill me?

(3) Jesus accused of being demon possessed (Jn. 8:48, 52; 10:20. Cp. Mt. 12:24)

20 ThCpeople answered and said, Thou hast a devil: who goeth about to kill thee?

(4) Jesus rebukes inconsistent practices (Cp. Mt. 23:3, 13)

21 Je'§us answered and said vmto them, I have done "one work, and ye all marvel.

22 M6'§e| therefore gave unto you circumcision; (not because it is of "^Mo'sei, but of the fathers;) and ve on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circtmicision, that the law of M6'§e§ should not be broken; "fare ye angry at me, because I have made a man every whit'whole on the sabbath day?

24 Judge not according to/the appearance, but judge righteous judgment.

(5)Jewish objection to Jesus

25 Then said some of them of Je-ru'si-lem, «Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing imto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Chnst cometh, * no man knoweth whence he is.

(6) Jesus answers the Jews

28 Then cried Je'gus in the temple as he taught, saying,'Ye both know me, and ye know whence I am: and I am not come of myself, but he that

sent me is true, whom ye know not.

29 But I know him : for I am from him, and he hath sent me.

(7) Division: plot to kill Jesus (Mt.26:3, refs.)

30 Then they sought to itake him : but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said,*When Christ cometh, will he do'more miracles than these which this man hath done?

32 •" The PMr'i-sees heard that the people'"murmtued such things concerning him; and the Phar'i-see§ and the chief priests senfbfScers to take him.

(8) Jesus answers Pharisees

•33 Then said Je'§us unto them," Yet a"little while am I with you and then I go unto him that sent me.

34'Ye shall seek me, and shall not find me: and where I am, thither ye'cannot come.

(9) Jewish reasonings about Jesus and His doctrines

35 Then said the Jews among themselves.'Whither will he go, that we shall not find him? will he go xmto the'dispersed among the"Gen'tile§, and teach the G6n'tile§?

the Scripture or the fulfillment of it, then judge Me .i true prophet. If you add to this the miraculous works confirming My divine mission, then you must accept Me as the Messiah V Questions 50-52. Next, v 23 w Jesus accused them of violating the very law they professed to respect and obey (V 19-23)

and "people" 7 times. The Heb. goyim is rendered "nations" 371 times; "hea-then" 143 times; "Gentile" 30 times: and "people" 11 times. The word "Gentile" simply means the non-Israelites, nations. Hellenes in the N.T. never meansjews,but the Hellenists. referring to Hellenized jews who spoke Greek (Acts 6:1: 9:29; 11:20)

a Many strangers at the feast were ignorant of the plots of the Pharisees, so tiiey were astonished at Hjs annoimce-meot

b This oneworkwas healing the man on the sabbath(v 23: 5:1-16). The Pharisees accused Him of breaking the law and in the interest of religion thought He should be killed. He replied that they did more work on the sabbath in circumcising a boy than He did in heaUng a man, so who was the greater sinner (v 21-23)?

c Moses mentioned it only in Ex. 12:44, 48;Lev. 12:3,but the law concemingit was given to Abraham (Gen, 17:9-14)

d Question 53. Next, v 25

e In soul and body (5:8-9)

f Sight, or outward appearance. If you think you have not violated the sabbath in circumcision, then how can you think I broke the sabbath when I healed one ofyouwhohadbeenhelplessfor38 years? If you will view My act in the same light as your own, then you will not class Me as a criminal. The covenant of healing (Ex. 15:26) should be obeyed as much as the covenant of circumcision (Gen. 17:9-14). Sickness in your midst proves you nave broken God's covenant just as muchas a foreskin would prove you have broken it. If you admit that circumcision is necessary, then why do you not admit that it is a necessity for a man to be cured on that day?

g Questions 54-55. Next, v 31

h The Rabbis taught from Isa. 53:8 that when the Messiah would be bom He would hide Himself and that when He appeared no man would know from whence He had come. They had a proverb, "Three things come unexpectedly: a thing found by chance, the sting of a scorpion, and the Messiah."

i Christ took up their argument of v 27. since you know Me and know where I came from, you should add this to your knowledge, that I have not come of Myself and am no self-appointed prophet. I came from God whom I know, but whom you do not know (v 28-29. See 8:19, note)

j Anest Him (v 32,44), but no man was able to touch Him until His time was come. God's powerbacked up by iimu-merable angels would not allow Him to be arrested at this time(Mt. 26:53; Lk. 22:53; Jn. 18:6; Heb. 12:22-23)

k Question 56. Next, v 35

1 See note, Jn. 2:11 m Jn. 6:41. 43, 61; 7:12

njn, 18:3, 12, 18; 19:6; Mt. 26:59

o 19di N. T. prophecy in John (7:33-34. ftilfiUed). Next, v 37

p In about 7 more months at the next passover, when I become the passover lamb for all men, I shall go back to God Who sent Me

q This could be a prophetical reference to the nation seeking a deliverer in vain when the Romans would come and destroy their city

r One must meet certain conditions to go up where He now is. If one is cut off in his sins he wiU never be able to go there, but if one is saved from them he will go there at death(2 Cor. 5:8; PhiL 1:21-24; Heb. 12:23; Rev. 6:9-11)

s Questions 57-59. Next, v 41. To go some place else on earth and teach is all these Jews could comprehend at. this time

t Gr. diaspora, dispersion, and refers to Israel being scattered among the nations. Only 3 times (v 35; Jas. 1:1; 1 Pet. 1:1)

u G r. heUen. translated "Gentile" 7 times (Jn. 7:35; Rom. 2:9, 10; 3:9; 1 Cor. 10:32; 12:13) and "Greek" 20 times(Jn, 12:20; Acts 14:1; 16:1,3; 17: 4; 18:4, 17; 19:10, 17; 20:21; 21:28; Rom. 1:14, 16; 10:12; 1 Cor. 1:22-24; Gal.2:3;3:28;Col. 3:11). Not the ordinary word ethnos^ translated "Gentile" 93 times; "nauon" 64times;"heathen"

a The3th day .theajeai dayof the feast because it was a day of great assembly and offering sacrifices for Israel; the first seven days they professed to offer sacrifices for other nations (Lev. 23: 34-36). On this day a priest drew water from the pool of Siloam, in a golden vessel, and brought it to the temple; and at the time of the morning sacrifice while it was on the altar he poured this water mingled with wine upon it, the people all the while singing with great joy. It was perhaps at this tim.e that the Lord made His great prophecy of the fulness of the Holy Spirit in the life of eachbeLieverinHim.(v37-39)

b 2 0La N. T. prophecy in John (7:37-39. Being fulfilledS. Next, 8:21

c This confirms the fact of v37 that"any man" of every race and generation from the beginning of the fulfillment of this prophecy can experience the " rivers of living waters " (\It. 3:11; Jn. 14:12; Acts 2:38-39; 5:32; Gal. 3:14). "He that believeth" proves that the promise is for every man. as much as it doesinMk. 16:16; Jn. 3:13,36; 5:24: 6: 35, 40; 11:25: 12:44; 14:12; 1 Pet. 2: 6; 1 Jn. 5:5, 10

Conditions of receiving the Spirit

1 Thirst (v 37). This m.eans the ardent, eager, famishing, keen, and all-consuming craving and passion of the soul for complete union with God and the fulness oftheSpirit(Ps. 42:2: 63:1; 143:6: Isa. 41:17; 44:3)

2 Come unto Me (v 37). This means the complete surrender of the life to do the whole will of God as light is received (Isa. 55:1: Mt. 11:28-30: 1 Jn. 1:7)

3 Drink (v 37). This means the whole-hearted reception into one's life of the gifts, the fruit, and operations of the Holy Spirit (1 Cor. 12:4-13; GaL 5:22-23; Rev. 22:17)

4 Believe on Me as the Scripture hath said (v 38). This means to believe in and obey to the letter the whole gospel program (Jn. 14:12-15; Mt. 28:20; Mk. 16:15-20; Lk. 24:49; Acts 1:4-8: 5:32)

d See Faith , p. 201

e Outofthebeliever will flow unlimited power to do the works of Christ (Jn. 14:12)

f Gr. koijia, from koilos, hollow, bow-els,beUy,the midstof a thing. Here it means the innermost being or part of man; the soul and spirit, as the seat of the intellect, emotions and desires(Ps. 31:9; Pr. 18:8; 20:27; Jn. 7:38)

g A constant flow from die believer or the Spirit without measure-the measure Christ experienced (Jn. 3:34, note)

h This is.Christ's explanation that the rivers of living water refer to the fulness of the Holy Spirit that was to be given to all men after He became glorified (Acts 2:33, 38-39). See note, Jn. 3:34. This Is a prophecy of the same thing Joel spoke about (Cp. Joel 2:28 with Acts 2:1-21)

i Questions 60-61. Next, v 45

j 4 th O.T, prophecy which is fulfilled

In John (7:42; Isa. 11:1, 10; Jer.23:5: Mic. 5:1-2). Next, 12:13

k Question 62. Next, v 47

1 They were powerless to arrest Him, not

being permitted of God. m Questions 63-64. Next, v 51. Rulersbe-ueving a thing or not does not prove it to be tighter wrong. This is a standard held too long now by too many people. Many rulers did believe in Him (Jn. 12: 42; 19:38-39)

n Neither knowlngthe law nor keeping it saves the soul. The law only condemned and made guilty (Rom. 3:9-23: 7:7-25: 1 Jn. 3:4)

o Questions 65-66. Next, 8:5

p They here stated ignorance of facts that some claimed to know in v 27. Christ was not bom in Galilee, but in Bethlehem (Mic. 5:1-2; Mt. 2: Lk.2). If they had searched they would have found that Jonah, Hosea, EHjah, Elisha, and others were from the northern kingdom and not from Judea

q John 7:53-8:11 is omitted in the Sinai-

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye caimot come?

(lO)The great declaration of the Spirit baptism (Mt. 3: 11; 20:22-23; Lk. 24: 49; Jn. 14:12-17, 26; 15:26; 16: 13-15; Acts 1:4-8; 2:1-21, 38-39; 5:32; 8:14-21; 9:17; 10:44-48; 11:14-18; 15: 7-11; 19:1-6; Gal. 3:14)

•37 In the"last day, that great day of the feast, Je'sus stoodj and cried, saying, ^ any man

thirst, let him come unto me,

and drink.^

►38 "^ He thaf^believeth on me,

as the scripture hath said,'out

of his^belly shall fiow ^rivers of

Uving water.

►39 (But* this spake he of the

Spirit, which thev that believe

on him should receive: for the Ho'ly Ghost was not vet given; because that Je'§us was not yet glorified.)

41 Division: 4th attennpt to killJesus(Mt. 26:3, refs,)

40 " Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said. This is the Christ. But some said,'Shall Christ come out of Gali-lee? •42 Hath not the scriptiu-e said, That Christ cometh of the seed of Da'vid, and out of the town of Beth'Ie-hem.whereDa'vidwas?

43 So there was a division

among the people because of him.

44 And some ot them would have taken him; but no man laid hands on him.

42 Report of the officers and Nicodemus' wise council

45 *" Then came the officers to the chief priests and Phir'i-seei; and they said unto them, Why have ye not brought him?

46 The officers 'answered, Never man spake like this man .

47 Then answered them the Phari-see§,'"Are ye also deceived?

48 Have any of the rulers or of thePhar i-see§believedonhira?

49"But this people who know-eth not the law are cursed.

50 Nic-o-de'mus saith unto them, (he that came to Je'sus by night, being one of them,)

51 "Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Gal'-i-lee? PSearch, and look: for out of Gal'i-lee ariseth no prophet.

53*And every man went unto his own house.

CHAPTER 8

76

43 Second temple discourse: (1) Woman taken in adultery

JE'SUS went unto the mount of drives. 2 And early in the morning he came again into the temple,

and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Phar'i-see§ brought unto him a woman taken in adultery ; and when they had set her in the midst,

4 They say unto him. Master, this woman was taken in adultery, in the very act.

5 Now Mo'ses in the law commanded us, that such should be "stoned: " but what sayest thou ?

6 This they said, '^ tempting him, that they might have to accuse him. But Je'gus stooped down and with his fingep%rote on the ground, as though he heard them not.

7 So when they continued asking him, he"lifted up himself, and said unto them, He that is'without sin among you, let him first *cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being ^ convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Je'§us was left alone, and the woman standing in the'midst.

10 When Je'§us had lifted up himself, and saw none but the woman, he said unto her. Woman, iwhere are those thine accusers? hath no man condemned thee?

11 She said, No man. Lord. And Je'sus said imto *her. Neither do I condemn thee : go, and sin no more.

(2) Jesus the light of the world {Jn. 1:4-9; 9:5; 12:35)

► 12 ^ Then spake Je'sus'again imto them, saying."' ! am the Ught of the world: he that fol-loweth me shall not walk in darkness, but shall have the Ught of life.

(3) Jesus accused of boasting

13 The Phar'I-sees therefore said unto him, "Thou bearest record of thyself; thy record is not true.

(4) Jesus claims the Father as a witness (Jn. 5: 37-38)

14 Je'§us answered and said unto them. Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye "judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in^your law, that the testimony of two men is true.

18 "l am one that bear witness of myself, and the Father that sent me beareth'witness of me.

(5) Where is Thy Father?

The answer

19 Then said they unto him,

tic and Vatican MSS. It should not be rejected as part of the original gospel because: \

1 The Bezae MSS. Vulgate (383 A. D.), the Jerusalem Syriac (Cent. V), Memphitic (Cent, HI), and the Etiao-pic (Cent. IV) all have it

-^^- Continued, p. 99. col. 4

(Isa. 9:2; 49:6; 60:1) n Note, Jn. 5:31-39 o See notes on Jn. 5:22; 7:24 p Dt. 17:6; 19:15: 2 Cor. 13:1 q Another clear reference to plurality of

persons in the Deity. See Jn» 5:17-40:

IJn. 5:7 r By die miracles He sent Me to perform

(Jo.5:32, 36; 11:42: 14:11; Actsl0;38)

a Lev. 20:10; Dt. 22:22; Num. 5

b Question 67. Next, v 10

c Had He contradicted Moses (Lev. 20: 10; Dt, 22:22-24), He would have been condemned as a false prophet. Had He condemned the woman to death He would have been accused to the Romans as usurping authority, so He merely wrote on the ground as if He did not hear them. ,v'hen they continued to ask. He told them that the sinless ones should first cast a stone

d .V hat He wrote on the ground is not recorded. Who knows?

e Gr. a.nakupto, stand upright (y 7, 10: Lk. 13:11) and to look up (Lk. 21:28)

f Gr. anamartetos. sinless

g Capital punishment by stoning was lawful(Ex. 19:13: Dt. 13:10i 17:5: 22: 21). Jewish method of execution in cases tried and condemned was to cast the criminal from, a 10 or 12 ft. scaffold half naked, with hands tied in the back. The witnesses did the pushing with great force and if this did not kill him a witness then would take a large stone and dash it upon the breast. On occasions where mobs stoned a man no scaffold was used, but certain accusers threw the first stones and then all could throw until the victim was dead (Num. 15:36: Josh. 7:25: 1 Ki. 21:13; Acts 7: 58-59; 14:19; 2 Cor. 11:25)

h Conscience is a wonderful thing. It is the faculty that decides the lawfulness of our actions as to right and wrong (Rom. 2:12-16)

6 causes of conviction:

1 Their own evil designs against Him, not so much against her

2 Their failure to include the man who was guilty with the woman

3 What Christ wrote on the ground

4 The challenge to start throwing if they were sinless themselves

5 Their hypocrisy which was known to Christ and others present

6 Their guQtof committingthe same sin (Rom. 2:1)

i Onlyher accusers had departed, leav-ingthe woman in the midstof the disciples and others who were present (vlO)

j Questions 68-69. Next, v 19

k This statement caused early Christians to avoid reading this story in public when lessons were read from the gospels. It was not in any list of scriptures to be read in churches, and as it was probably marked in the MSS. as a portion not to be read in public, it came, after sometime,tobeleftout of some copies of Scriptures, though in the greater number it still remains as an original part of this gospel. Early Christians thought Jesus wa s not condemning adultery here, but the idea is that He was not a magistrate and since no man of her accusers stayed to condemn. He was not going to pass sentence on the woman, taking it upon Himself to execute the law of Moses. Hehadto avoid the Jews accusing Him of taking magisterial authority in His own hands. Then, too, Christ came to save men, not to destroy them so forgiveness of her sin was as much His obligation then as it still is when anyone repents and turns from sin(Mt. 12:31-32; 1 Jn. 1:9). Jesus did not say He did not condemn adultery as a sin. He simply forgave the woman, as He had done others who were sinful (Mt. 9:1-8: Lk. 7:37-50). He frankly told her to sin no more, proving He did condemn adultery as sin. He did so elsewhere (Mt. 5:27-32; 19:9. 18-19)

1 This proves that He had been speaking to them but was interrupted by their bringing the woman to Him (v 1-2^. If we leave out this section(7:53-8:ll)it does not make proper connection with 7:52 m See note, Jn. 6:35. The Jews added a 9th day to the feast on which they lighted a lamp putting It In the chest instead of the sacred books to illustrate Pr. 6: 23; Ps. 119:105. To this Christ could have alluded, as well as to scriptures referring to the Messiah as a light

ST. JOHN 8

Jesus argues with the Jews

a Question 70. N'ext, v 22

b This is proof that 7:28 means also that they really did not know Him as they claimed. A person cannot know one or the other without knowing both, for no man can come to Christ unless he is drawn by the Father (Jn. 6:37,39,44). Eternal life is to know both(Jn. 17:2-3; IJn, 5:20^

c Jesus taught in this place many times (Mk. 12:41;Lk.21:l;Jn. 8:20).ltwasin the coun of women. It had 13 chests, the 13th one for the women to put their offerings in. The other 12, which had the names of the 12 sons of Jacob on them, were for the men's offerings

cj -ee note on 7:6

e 21st N.T. prophecy in John (8:21, fulfilled). Next, 10:14

f See notes, Jn, 7:34

g Die in your sin, the sin of unbelief

h Question 71. Next, V 25. Note the contrast between this question and the one in Jn. 7:35; both asked in connection with similar statements. They finally realized He was speaking of death, not of going to preach elsewhere as in 7:3 5, but now they raised the question as to who would kiU Him

i The earth (1 Cor. 15:47).

j Jn, 3:13, 31; 6:33-42; Col. 3:1

k They were capable of murder and suicide because they were of this world, earthly, sensual, and devilish, but He was of another world, from heaven, and wasincapableof such. They confirmed His word by murdering Him and by many of them committing suicide to escape famine in 70 A. D.

1 Plural here in the Greek, but singular in v21

m There is aj he" in the Greek in v 24 and 28, reminding us of the name of God in Ex. 3:14-15, It means the Eter nal, the ever present One

n Question 72. Next, v33. WhoareYou to deal out threatenings to us like this

0 The light of the world, as I said to you at the beginning of this discourse (v 12). It could be literally translated, since tht.e is no "from" in the Greek, "that which I also say to you (now), the beginning," that is, the beginning of aU things, the head of aU principality and power (Eph. 1:20-23; 4:15; 5:23; Col. 1:18; 2:10, 19; Heb. 1:2-3)

p 1 have many things to say to you and to judge you of, for God sent Me to speak as I am doing (v 14, 16, 18, 26)

q When you have lifted up (crucified, 3: 14: 12:34) the Son of Man,thenbyMy resurrection and ascension shall you know that I am the light of the world, the Son of God

r Christ's union with the Father . See p 105, col. 4

s Can we say that these were not true believers? If they were not, the Holy Spirit should never have recorded such a statement

t There are 1,522 "if's" in the Bible and all of them express a condition if one of them does. The condition to be met if these new believers were to remain as true disciples and have freedom from sin was: "continue in My Word" (v 31-32); for if any man "committeth sin" he "is the servant of sin" (v 34)

u This is the secret of freedom from sin, sickness, and all the curses of diis life that Christ died to set men free from (Rom. 10:17: Heb, 11:6; Jas. 1:5-8)

V Ttiis is one of the many false statements of the Jews, for their history in EgypliAssyria, Babylon, Medo-Persia, Greece, and Rome, as well as many servitudes to other smaller nations roundabout for 1,800 years to 70 A. D. prove this false

w Question 73. Next, v 43 x No man can commit sin and not be a servant of sin (v 34). No man can sin and not have to pay the penalty for sin (Gen. 2:17; Ezek.l8:4; Rom. 8:12-13; iCor. 6:9-11; GaL 5:19-21; 6:7-8) y The servant of sin does not abide in the

house of the Lord forever, but if we be come free from sin we will abide with the Son of God in God's house forever (Rom. 6:16-23: Jn. 14:1-3: 15:1-6; iTh. 4:16)

"Where is thy Father? Je'§us answered^Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also . 20 These words spake Je'gus in the'treasury, as he taught in the temple: and no man laid hands on him; "for his hour was not vet come. *21<Then said Je'§us a^eain imto them, I go my way, and ye shall 'seek me, and shall die in«your sins: whither I go, ye cannot come.

(6) Will He kill HimseH? The answer

22 Then said the Jew^.'-Will he kill himself? because he saith. Whither I go, ye cannot come.

23 And he said unto them. Ye are from'beneath; I am from iabove : t ye are of this world; I am not of this wo rld,

24 I said therefore unto you, that ye shall die in your'sins: for if ye believe not thal^ am he, ye shall die in your sins.

(7) Who art Thou? The answer

25 Then said they unto him, "Who art thou? And Je'gus

saith imto them.Even the same that I said unto you from^the beginning.

26" I have many things to say and to judge of you: but he that sent me is true : and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Je'§us unto them,'? When ye have lifted up the Son of man, then shall ye know that I am he, and that'l do nothing of myself ; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone : for I do always those things that please him.

(8) Jesus exhorts believers

30 As he spake these words, *many believed on him.

31 Then said Je'§us to those Jews which believed on him'.If^ ye continue in my word, then

37 I know that ye are A'bri-ham'sseed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father : and ye do that which ye have seen with vour father .

(10) Jewish claim of being children of Abraham refuted by Jesus (Cp, Rom. 2:28-29; 9:6)

39 They ariswered and said imto him, "A'bri-ham is our father. Je'§us saith unto them, Iftye were A'bra-ham's children, ye would do the works of A'bra-him.

40 But now ye seek to kill me, a"man"that hath told you the truth, which I have heard of God: this did not A'bra-ham.

(11) Jewish claim of being children of God refuted by Jesus (Jn. 3:5; 1 Jn, 3:8-10)

41«Ye do the deeds of your father. Then said they to him. We be notfbom of fornication; we have one Father, even God.

42 Je'sus said unti them,«If God were your Father, ye

would love me: for I proceeded forth and came from God; neither came I of mvself. but

he sent me.

43"Why do ye not understand my speech? even'because ye cannot hear my word.

44 Ye are of your father/the devil, and the *lusts of your father ye will do. He was'a murderer ^om the begiiming.

are ye my disciples indeed; ►32 And ye shall "know the truth, and the truth shall make you free.

(9) Jewish claim of being children of freedom refuted by Jesus (1 Jn. 3: 8; Rom. 6:16-23)

33 *' They answered him,"We be A'bra-ham's seed, and were never in bondage to any man:

"how sayest thou, Ye shall be made free?

34 Je'§us answered them.Ver-ily, verily, I say unto you. Whosoever -»committeth sin is

the servant of sin.

35 And the > servant abideth not in the house for ever: but the Son abideth ever.

► 36flf the Son therefore shall make you free, ye shall be free indeed.

'and' 'abode not in the truth°be-. cause there is no truth in him . When he speaketh a lie, he speaketh of his own: for he is a Uar .Pand the father of it.

45 And because I tell you the truth, ye beUeve me not.

46'Which of you 'convinceth toe of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear them not,'because ye are not of God.

(12) Jewish claim of His nationality and source of power refuted by Jesus (Lk.l:35;Mt.l:18; 3:16-17; Acts 10: 38)

48 Then answered the Jew§, and said unto him,'Say we not well that thou art a "Si-mar'i-tan, and hast a^devil?

49 Je'§us answered, I have not a devil; "^but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory : there is one that seeketh and judgeth.

► 51 Verily, verily, I say unto you. If a man keep my saying, he-^hall never see death.

(13) Jewish questions of His greatness answered (Isa. 7:14:9:6-7; Jn.l: 1-2)

52 Then said the Jew§ unto

z If one is made free from sin bv the Son. he is free indeed and is no longer a servant of sin (Rom. 6:16-23; 8:1-13; GaL 5:16-26; Heb, 12:14: 1 Jn. 2:29; 3:6-10; 5:1-4,18).Greekspermitteda son and heir to adopt brothers and Romans permitted him to free all slaves that were bom in the bouse during the father's life time

proves you are not of God

t Question 77. Next, v 53

u This would mean to the Jews a heretic, a schismatic, an idolater, a man self-excommunicated with whom no man should fellowship

V Gr. diamonion. demon. Cp. Mt. 12:24

w See note, v 28

X See note, Jn. 3:16

a True, according to the flesh, but this does not make nue children of Abraham or true Israelites. One must nor only be a descendent in the flesh,but must also be saved and a child of the promise to be a true Jew andanlsrael-ite(Rom, 2:28-29: 9:4-11)

b If vou were really the spiritual seed of Abraham you would imitate him in faitii, obedience, and righteousness; but you seek to kill Me merely because

1 teU you the tiuth, Abraham never did anything like this

c The only place Jesus calls Himself a " man. " He generally refers to Himself as the Son of God and Sonof Man(Jn, 1: 49, 51, notes). He was truly man and tmlyGod in nature, beingbom of God and a virgin (Mt. 1:18, refs.)

d 10 reasons why Jews killed Jesus; See p. 105, col. 4

e The fact that you do the deeds of the devil proves you are of thedevil(l Jn, 3:8), Since you seek to kiU Me you must be the offspring of him who was a murderer from the begiiming(v 41-44)

f We arenot idolaters.GodisourFather. Idolatry is spiritual fornication or a violation of the spiritual and covenant marriage between God and Israel (Judg, 2:17; Isa. 1:21; Hos, 1:2: 4:12;

2 Chi. 21:11; Ezek. 16)

g If God were your Father vou would love Me. You would not persecute Me if you were of the same Father that I am

h Question 74, Next, v 46

i Because it exposes your hypocrisy and condemns your sins, so you are determined not to hear

j Gr. diabolos. adversary, slanderer, accuser. Used of Satan here and in 13:2; Mt,4:1-11; 13:39; 25:41; Lk, 4:1-13; 8:12: Acts 10:38; 13:10; Eph, 4:27; 6: 11; 1 Tim, 3:6-7; 2 Tim. 2:26; Heb, 2: 14; Jas, 4:7; 1 Pet. 5:8; 1 Jn. 3:8-10; Jude 9; Rev. 2:10; 12:7-12; 20:2. 10. It is used of men in Jn. 6:70; ITim. 3: 11; 2 Tim. 3:3; Tit. 2:3, who were slanderers and accusers

k Gr. epithumia, desire, crave.long for, lust. Saunic lusts are like those of men but much stronger because of being agitated by ^irit forces. Fallen angels and men are capable of misusing their creative faculties in deeper and deeper degrees of sin and rebellion as time goes by

1 Because death came through him. This refers, not to Cain's murder, but to the deathof the whole race by sin (Gen, 2: 17; Rom, 5:12-21; Heb. 2:14)

m Gr. ap' arches, from the beginning. Used 21 times thus:

From the beginning of:

1 The creation (Mtri9:4. 8; 24:21; Mk. 10:6; 13:19; 2 Pet. 3:4)

2 The human race (Jn. 8:44)

3 TheLord'sministry(Lk,l:2; Jn.15: 27: 1 Jn. 1:1)

4 Paul's public life (Acts 26:4-5)

5 Your hearing (1 Jn. 2:7,13,14,24; 3:11; 2 Jn, 5-6)

n He walked in truth for a time until he decided to rebel against God and this was befTe he "abode not" or rebelled against trutk(Ezek. 28:11-17; Isa. 14: 12-14), This was before Adam's day for he was already a fallen creature when he came into Adam's Eden (Gen. 3). The rebellion caused the flood of Lucifer (Gen, 1:2: Jet. 4:23-26; 2 Pet. 3:5-8)

o He chose to rej ect all truth in his period of probation as the Jews were doing here (v 39-47), When he speaks a lie, he g)eaks of his own falsehood, for he is a liai and the father of lies and liars

p To teach that this refers to the future Antichrist is out of harmony with the passage as well as all scriptures on the subject. This is talking about speaking a lie, not speaking into existence some human Antichrist

q Questions 75-76. Next, v 48. If you cannot convict Me of sin, error, falsehood, why do you not believe Me?

r Convict, as in v 9; 3:20; 16:8

s The fact you do not hear God's Word

"

ST. JOHN 8. 9

Jesus argues with the Jews

A blind man's sight restored 105

a This convinces us You have a devil, for all men have died and You say believers in You will never "taste death," This is a perversion of Christ's words. Christ meant the second or eternal death and they took Him to mean physical death which all men must meet who live before the rapture (Heb, 9 27; 1 Cor. 15:51-58)

b Questions 78-79. Next, v 57

c This is not the answer of an insane man or a self-seeker, who would always be boastful of himself and his own abilities and wonderful self (2 Chi. 25:19: Ps. 49:6; 94:4; 97:7: Rom. 1:30)

d God honours Me by working miracles through Me, and by supporting My every claim. If He is your God, why do you not si^pon Me also?

e You lie when you say that you know Him, I would lie if I said that I did not know Him. I prove that 1 know Him by My obedience to Him, You prove that you do not know Him by rejecting Me whom He has sent (v 39-56)

f Gr. agaHiao . rejoice exceedingly (1 Pet. 1:8; 4:13; Lk. 10:21)

g Gr. eidoD, to see: impljong not the mere act of seeing with the eyes, but the actual perception of the object; that which is seen, the form, shape, and figure

Abraham saw 3 things clearly:

1 The plan of God in sending the Messiah for His people to redeem them and guarantee to them the land of Canaan as an everlasting possession; and he was happy (Gen, 12:1-3; 17:1-22)

2 He saw the plan of God in the Mes-siah being sent through his natural seed (Rom. 4:13-22; 9:4-7; Gal, 3:16) and rejoiced by faith (Rom. 4)

3 He saw the second person of the Trinity in visible form (Gen, 18:1-8, 19-20; 19:24)

h Question 80. Next, 9:2

i This is one of the eternal names of God, proving that He existed before Abra-ham(Ex. 3:14-15; Mic, 5:1-2; Jn. 1:1-2. See note, 8:24), The Jews understood that He applied this name to Himself, thus declaring His deity

j Seenote, V. 40.He claimedtobe God, which was blasphemy to them, so to fulfill the law of Lev. 24:16 they started to stone Him

k For a little while until their wrath cooled and then He went through their midst out of the temple

1 Question 81. Next, v 8. Tews believed tnat pious souls were re-incamated as a reward, not punishment; and that the wicked were put into eternal prisons to be tormented forever (Josephus, Ant. book XVm, and War, book U). Some Asiatic nations and some Jews believed souls came back into bodies as a penalty for sins committed in a pre-exist-ent state. Controversies raged over whether some physical infirmity was the result of one's sins before birth, even in the womb, or sins by the parents. They held that marks on the body proved sin in the soul

Hindoos identified the sins of a previous Mfe with afflictions of the present. For example, headaches were for irreverence to parents; epUepsy for poisoning someone; pain in the eyes for coveting another man's wife; blindness for murder of mother; etc, m Neither: all the theories of re-incarnation, pre-existent sins, physical infirmitiesprovingpersonalsinisinvolved, and aU fallacies that go with such paganism are unscripturaL Personal and im.m.ediate sin is not necessarily involved in the im.perfecuon of reproduction. Mental, moral, and physical wrecks are caused by the fall and sin of man, by Satanic powers (Eph. 2:1-3; Lk. 13:16; Acts 10:33), by continued depravities and sin, by imperfect and undeveloped cells, and by overwork, worry, accidents, and violation of natural laws

n This was not the cause of his blindness, but a simple declarauonthat the works of God were to be manifest regardless of the cause. Jesus answered their

him, Now we know that thou bast a devil. A bri-h4m is dead, and the prophets; and thou sayest. If a man keep my saying, he shall never "taste of death.

53"Art thou greater than ouri father A'bra-ham, which is' dead? and the prophets are' dead: whom makest thou thy-1 self? I

54 Je'gus answered, 'If I j

seen him that he was blind, said, "Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Je'sus made clay, and*anointed mine eyes, and said unto me, Go to the

honour myseil, my honour is ^

nothing: "^ it is my Father that' pool of Si-l6'am, and wash: honoureth me; of whom ye ■ and I went and washed, and I say, that he is your God: i received sight

55 Yet 'ye have not known him; but I know him : and if I should say, I know bim not, I shall be a Uar Uke imto you: but I know him, and keep his saying.

56 Your father A'bra-ham/rejoiced to^see my day: and he saw it, and was glad.

(14) Jesus ' claim as to His age refuted (Mic. 5:2; Jn. 1:1-2)

57 Then said the Jews unto him, *Thou art not yet fifty years old, and hast thou seen A'bra-ham?

58 Je'§us said imto them. Verily, verily, I say unto you. Before A'bra-ham was.' I am.

44 Fifth attempt to kill Jesus (Mt. 26:3, refs.)

59 Then took they up'stones to cast at him: but Je'sus'^hid ' himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER 9

77

45 The man born blind: (l)Question of responsibility

AND as Je'sus passed by, he • saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master,' who did sin. this man, or his parents, that he was bom blind?

3 Je'sus answered," Neither hath this man sinned, nor his parents:" but that the works of God should be made manifest

in him

(2) Jesus heals the blindman

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and

j_12 Then said they imto him, where is he? He said, I know not

(4) The Pharisees and the man

13 ""They brought to the Phir'i-sees him that aforetime was blind. I 14 <And it was the sabbath day ! when Je'sus made the clay, and opened his eyes.

15 Then again the Phar'i-see§ also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Phar'i-sees,"This man is not of God, because he keepeth not the sabbath day. Others said,

^How can a man that is a sinner do such miracles? And there was a division among them.

17 They say imto the blind man again,?Wliat sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

(5) The parents and Jews

18 But the Jews Mid not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, 'Is this your son, who ye say was bom blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was bom blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask bim : he shall speak for himseli.

22 These words spake his parents, because they/feared the Jews: for the Jew§ had agreed already,*that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents.

made clay of the spittle, and he

anointed the eyes of the blind He is of age; ask him.

man with the clay,

7 And said unto him. Go. wash in the "pool of Si-16'am, (which is by interpretation. Sent.) He went his way there-

(6) The Pharisees and the man

fore, and washed, and came seeing.

(3) The neighbors and the man

8 "^ The neighbours therefore, and they which before hadj

24 Then again called they the man that was blind, and said unto him,'Give God the praise: we know that this man is a sinner.

25 He answered and said. Whether he be a sinner or no, I know not: one thing I know. that, whereas I was blind, now

question as to whether the man or his parents had sinned. He d i d not state Jhe cause, but it is certain God was not the cause. God was the healer and Sa-un was back of the cause (Mt. 12-22; Acts 10:38; Jn, 10:10; 1 Jn. 3:8)

I Gr. kolumbethra, a swimming pool, place for diving (Jn. 5:2, 4, 7; 9:7). Made by He2ekiah(2Ki, 20:20)

37: Acts 2:22-36; 3:18)

7 Claiming Sonship (Jn. 5:18; 10: 24-39: 19:7)

8 Unbelief (J n. 5:38-47; 6:36: 9: 40-41; 12:36-38)

9 Claiming to be God (Jn. 8:53-59; 10:33. Cp. Jn. 1:1-2; Hd>. 1:5-14)

10 Fear of losing dieir audioriiy (Jn, 11:46-53; 12:10-11, 19)

a Questions 82-83, Next, v 12 b Why Jesus did this is not explained. One may draw lessons from it, but let no one claim his imaginations are divine explanations of the event c Question 84, Next, v 16 d This made it the unpardonable sin as far as the hypocrites were concerned. Nothing good was to be done on this day except for material gain. One could uke a beast out of the ditch, but not save a man from death, hell and the grave. Such utter senselessness in religion exists even to this day in many respects! Is it any wonder that sensible men reject outward forms, rituals, and teachings that have no practical and beneficial value at all! e Did keeping the sabbath help the Pharisees or prove they were of God? No more than in many cases today where men maintain some mere outward show of religion before others. Would they perform consistentiy the same things in private if no one was in the grandstand? f Question 85. Next, v 17, Why can you Pharisees not heal the bUnd if you are of God more than He is? g Question8 6, Next, v 19. ThebUnd inner was more sensible than all the religious leaders of the day. From only one miracle and one brief contact with Jesus he knew that He was a prophet h This is why they were so blind. They would not believe facts when they were seen. They would not believe that He was even a prophet, which, according to the Jews themselves, permitted one to break the sabbath i Questions 87-88. Next, v 26 j Too many parents, if church membership is involved, will not stand up for irutii and righteousness k TMs means that anyone acknowledging Jesus as the Messiah was to be cut off from all religious connection with synagogue wor^ppers,ltwas the first time a law was made against Christians, This is why Christians had to form their own congregations 1 These were the words used in making an oath. To give God praise was equivalent of swearing to tell the truth(Josh, 7:19). while they sought to put him under anoath they put their own words in his mouth to say that Jesus was a sinner, and the man answered very wisely (v25)

Christ's union with the Father (8:28)

1 The Son can do nothing of Himself (Jn, 5:17,19; 8:18)

2 lean of Mine own self do nothing CJn. 5:30)

3 I seek not Mine own will, but the will of the Father (Jn. 5:30; 6:38)

4 My doctrine is not Mine, but His that sent Me(Jn. 7:16; 8:26, 38)

5 I do nothing of Myself (Jn. 8:28)

6 I do always those things that please Him (Jn. 8:29)

7 I came from God, neither came I of Myself (Jn. 8:42; 16:28)

8 I seek not Mine own glory (Jn. 8: 50, 54)

9 I have not spoken of Myself, but the Father gave Me commandment what to speak (Jn. 12:49-50; 14:10)

10 My works are not Mine, but the Father doeth the works (Jn. 10:25,37-38: 14:10-11)

10 reasons why the Jews killed Jesus: (8:40)

1 Kingship (Mt. 2:2-3, 16; Jn. 18: 33-40; 19:12-22)

2 Telling the truth (Lk. 4:21-29; Jn. 8:40)

3 Healing on the sabbath (Mt. 12:9-14: Mk. 3:1-6; Jn. 5:16; 9:16)

4 Jealousy (Ml, 26:3-4; 27:18; Mk. 14:1: 15:10; Lk, 22:2; Jn. 11:48)

5 Ignorance(Mt. 26:64-66; Mk. 14: 62-64; Jn. 12:40: Acts 3:17)

6 To fulfillproDhecy(Lk. 13:33-35: In. 12:38-40:18:31-32: 19:11.28.36-

106 ST. JOHN 9. 10

Jesus rebukes the Jews for unbelief

Christ the door The good shepherd

a Questions 89-92. Next, v 34. This is the third time they asked him how he was healed (v 10, 15, 26). The blind man wasthe only one who was not afraid to talk up to the Pharisees (v 27). This brouglu religious wrath and excommunication upon him (v 28-34)

b Gr. loidoreo , vilify, rail at; not merely to rebuke, but to abuse by words CPi. 12:18). Elsewhere onlyin Acts 23:4; 1 Cor. 4:12; 1 Pet. 2:23

c For the first time they spoke the truth, which confession alone should have moved each one to make an honest investigation of the claims of Christ. On other occasions His enemies claimed they did know aU about Him and that He was the son of Joseph and not God's Son (Mt. 13:55; Mk. 6:3; Jn. 6:42; 7:27. 52)

d This statement of tne blind man should not be taken as a direct statement of God. It has been used for generations to prove too much-that no prayer of any sinner will ever be heard of God, It should be understood only in connection with what was uttered: God does not use sinners to heal the eyes of the blind and if He were not of God He could do nothing (v 31-34). To take this asproofthatno sinner will everget any kind of prayer answered is erroneous, for God has heard sinners in all ages and will always do so if they pray the right kind of prayers

Examples of hearing sinners:

1 Jacob for prosperity (Gen. 2S)

2 Israel for deliverance (Judg. 3:9, 15; 6:7-10; 10:6-18; 20:18-28)

3 Ahab for mercy (1 Ki. 21:25-29)

4 Manasseh for mercy (2 Chr. 33:9-13)

5 Sinner woman for pardon (Lk. 7: 36-50)

6 Publican for pardon (Lk. 18:9-14)

7 Nobleman for heaUngfJn. 4:49-53)

8 Cornelius and house for salvation (Acts 10:1-6 with 11:14-18; 15:7-13)

He has not promised siimers any particular answer other than forgiveness if lheyrepent(ljn. l:9),butif GodinHis goodness chooses to hear other prayers of sinners, that is His privilege and no statement of a blind man can tie His hands

e Questions 93-95. Next, v 40 f The man was cast out contrary to the agreementoftheJews(v22). Itwasbe-cause of taking a stand for what was right, which crossed religious leaders. His crime was being anhonest man and true to convictions

3 grades of excommunication:

1 The niddin, pronounced for 30 days during which offenders were prohibited from public worship, were not allowed to ^ave, and were required to wear garments of mourning

2 The cherem. pronounced on those who continued in rebellion. The offender was formally cursed, was excluded from all intercourse with other people, and was prohibited from entering the temple or a synagogue

3 The shammatha , pronounced o n those who persisted in rebellion. They were cutoff from all connection with the Jewish people, and were consigned to utter perdition

g Referring to the effect of His coming. Rejection of Him will bring judgment. John 12:47 refers to the object of His coming. He came to save,but if men will not have salvation they will finally be judged (Jn, 3:16-20)

h See the reason in Mt. 13:14-16

i Question 96. Next, 10:20

j U you were really ignorant you would have no sin, but now you are not in ignorance. You reject Me through enmity so your sin remains

k See note, Jn. 1:51

1 This phrase "I say unto you" is used by Christ 137 times and only once by another person in the N.T. (Acts 5: 38). It expresses complete authority when used by Christ, while in Acts 5:38 it is merely advice

m This refen to the place of shelter for

I see.

26 Then said they to him again,"What did he to thee? how opened he thine eyes?

27 He answered them, I have told vou already, and ye did not hejir: wherefore would ye hear it again? will ye also be his disciples?

28 Then they*reviled him, and said. Thou art his disciple; but we are Mo'seg' disciples.

29 We know that God spake unto M6'§e§:'OS/or this/e//ou>, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now"we know that God

heareth not siimers: but if any

man be a worshipper of God, and doeth his will, him he heareth. '- ^^^^^

32 Since the world began was it not heard that any man opened the eyes of one that was bom blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him. Thou wast altogether bom in sins, and'dost thou teach us? And they/cast him out.

(7) Jesus and the healedman

35 Je'§us heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Je'§us said unto him. Thou hast both seen him, and it is he that talketh with thee.

38 And he said. Lord, I believe. And he worshipped him.

46 Third temple discourse:

(1) Mission of Jesus stated (Mt. 5:17; 10:34; 20:28; Lk. 4:18; 12:49; 19: 10; Jn. 10:10, 16; 12: 46; Acts 10:38; Tit. 2:14; Heb. 4: 14;lPet. 3:18;lJn.3:5-8)

39 •" And Je'§us said, «For judgment I am come into this world,"thai they which see not might see; and that they which see might be made blind.

(2) Question of the Pharisees answeredby Jesus

40 And some of the Phirl-see§ which were with him heard these words, and said unto him,'Are we blind also?

41 Je'§us said unto them,'If ye were blind, ye should have no sin: but now ye say, We see; therefore vour sin remaineth.

way, the same is a^thief and a "robber.

2 Butte that entereth in by the door is the shepherd of the sheep.

3 To him'*the porter openeth; and the sheep hear his voice: and he'calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep.^he goeth before them, and*the sheep follow him: for they know his voice

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This hparable spake Je'§us unto them: but they understood not what things they were which he spake unto them.

(4) Parable of the good shepherd explained

7 Then said Je'§us imto them again, Verily, verily, I say unto you, lam the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

►9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

► 10 The thief cometh not, but for to steal, and to kill , and io destroy : I am come that they might have life, and that they might have i^ more abundantly .

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scat-tereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep. *14 'T am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lav down my life for the sheep .

16 And other which them

sheep I have,

this fold:

and

are not of also I must bring, they shall hear my voice; and there shall be one fold , and one shepherd .

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lav it down of myself . I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

(5) Division among the Jews (Jn. 7:12, 30, 40)

19 •" There was a 'division

(3)Parableof the j oo ishep-herd(Ps. 23; Hsb.13:20)

TTERILY,*verily.": sa/ unto

V you, He that entereth not

by the door into tht"sheepfold,

but climbeth up some other

therefore again among the Jew§ for these sayings.

20 And many of them said. He hath a*devil, and is'mad;

"Why hear ye liim?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

flocks where they might repose at night and be safe from the attacks of wild beasts. Sheepfolds were low buildings opening into a court, surrounded by a stone wall or fence with a layer of thorns on top for protection. A doorway carefully guarded the entrance (Num. 32:16-36; 1 Sam. 24:3; 2 Chr. 32:28; Ps. 78:70)

Ki. 9:11); Paul (Acts 26:11, 24-25). Causes of madness. invasion (Jer. 25: IB);self-exaltation(Jer. 29:26);suffer-ings(Dt. 28:34); oppression(EccL 7:7); and sin (Jer. 51:7; Hos. 9:7) m Questions 97-98. Next, v 24. One thing is certain, the devil can work miracles (MU 24:24; 2 Th. 2:8-12; Rev. 13; 19: 20; Ex. 7:10-12; 8:7. 18-1':?)

a Gr. kleptes , a thief (Mt. 6:19; 24:43; Lk. 12:33,39;Jn. 10:1,10; lCor.6:10;

1 Pet, 4:15); a pilferer (Jn. 12:6). It is here applied to false teachers, who do not care to instruct men, but abuse their confidence for gain

b Gr. lestes, one who uses violence (v 8; 18:40; 2Cor. 11:26). Elsewhere wrong-lyrendered "thief" asin Mt, 21:13; 26: 55; 27:38, 44; Mk. 11:17; 14:48; 15: 27; Lk. 10:30, 36; 19:46; 22:52

c Marks of a good pastor See p. 120

d The doorkeeper of the fold who opens to the shepherds to get their flocks in the morning and who receives them at night

e Eastern shepherds give names to their sheep, as we do to dogs and horses. Every sheep recognizes his ownnameand comes when called. Even when flocks are mingled they speedily separate at the command of the shepherd

f Eastern shepherds go before their flocks to lead them to good grass and water

g Sheep always follow their own shepherd, but will pay no attention to strangers

h Gr. paroimia. wayside saying; proverb; a saying deviating from the usual manner of speaking; not n arabole, parable. It is translated proverb in Jn. 16:25,29;

2 Pet. 2:22 and parable here. Parabole is used 50 times and not once in John. V 1-6 is an extended proverb and v 7-30 records the truths taught, Theyare:.

11 am the door of the sheep (v 7,9. See note, 6:35)

2 All previously announced Messiah's were false (v 8)

3 I am the way to salvation (v 9; 3:15-20, 36; 5:24: 14:6)

4 Anyone can go in and out and be perfectiy free (v 9; 8:32)

5 The devil's work is to steal(Lk. 8: 12), km (Heb. 2:14), and destroy(v 10: Mk.9:22;Lk.l3:16:Actsl0:38;Job2:7)

6 I am come that men might have abundant life(v 10; Mt. 4:23; 8:17; Lk, 4:18;Acts 10:38: lPet,2:24;Heb. 2:14: Isa. 53)

7 I am the good shepherd: the chief shepherd, and great shepherd (v 11.14; iPet. 5:4; Heb. 13:20). He is also head

■ of the church (Eph. 1:20-23: 5:25-31; CoL 1:18,24), and head of all principality and power(Col, 2:10:1 Pet. 3:22)

8 I redeem the sheep by djlng in their place (v 11, 15, 17-18; Isa. 53; iPet. 2:24)

9 Hireling shepherds flee from danger and leave the iieep to death, destruction, and division (v 12-13; Acts 20:28-31: Rom. 16:17; 2 Cor. 11:14-15; 1 Tim. 4; 2 Tim. 4)

10 I know My sheep and they know Me(v 14, 27: Jn, 17:1-3)

11 I know the Father and He knows Me(v 15: 7:29: 8:55)

12 I have other sheep (Gentiles) which are not o f this (Jewish) fold. They will hear My voice and come into the fold, having one shepherd (v 16: Rom. 10:12; 1 Cor. 12:13: Gal. 3:28; Eph, 1:10: 2:11-22; 3:6-15)

13 My Father loves Me because I sacrifice My life for the sheep (v 17; 1 Pec 2:24; CoU 2:20)

14 No man can kiU Me. I volunteer to die for men (v 18; Jn. 19:11: Isa. 53:7)

15 I win be resurrected (v 17-18; 1 Cor. 15; Mt. 28)

16 All who hear My voice and do not obey are not My sheep: aU who hear My voice and obey are My sheep. I know

'- My sheep, and they follow and obey Me daUy. To all who obey and foUow Me I give eternal life. They shall never perish, nor be plucked from My hand (v25-29: Mt. 19:27-30; Mk. 10:28-31: Lk. 9:23; 18:28-30; Gal. 6:7-8; Rom. 6:16-23: 8:12-13)

i 22nd N.T. prophecy in John (10:14-

18, fulfilled). Next. 11:4<5 j 3rd division of Jews over Jesus (7:43:

9:16:10:19) k See Jn. 8:4S: Mt. 12:24 1 One of five accused beinsL mad: David

(1 Sam. 21:13-15); Jesus (Mk, 3:21; Jn.

10:20'>:Rhoda(Actsl2:15);aprophet(2

ST. JOHN 10, 11

lUness and death of Lazarus

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a Gr. enkainia , renewal; from kalnos . new. The feast was appointed by Judas Maccabaeusto commemorate die purification of the temple after it had been defiled by Antiochus Epiphanes, who offered a sow on the altar and polluted the temple by sprinklinR its broth all around, 25th of Chisleu (December) 164B.C.(1 Mace, 4:52-59). It lasted 2 days(later 8 days) and could be celebrated elsewhere. It was about 3 1/2 months after the feast of tabernacles of Jn. 7:2 and about 4 months before the passover and the crucifixion. Thus John mentions 5 feasts Christ attended (2: 13; 5:1: 7:2, 10; 10:22; 12:1; 13:1)

b The outer court of the temple or court of the Gentiles was surrounded by cloisters supported upon ranges of marble columns. They were called porches and were used by the Jews and strangers as public promenades. The eastern side of the court was called Solomon's porch, built by him and left standing when Nebuchadnezzar look the city, probably because of its grandeur and beauty. It was over 800 ft. long

c Question 99. Next, v 32. How long will You hold us in suspense, or excite our expectations? They really wanted Him to declare Himself as King of the Jews so they could then accuse Him to Pilate

d I told you who lam and what the Father sent Me to do, but you will not believe. Therefore, you cannot be My sheep (V 25-26)

e All His works were done in the name of His Father (Jn, 5:43)

f 3 things men must do and continue

in to receive eternal life :

1 Believe , which implies complete and continued obedience (v 26, See note n, 6:47; Faith , p. 201

2 Hear His voice, and be not hearers only, but also doers of His Word (v 27; Jas. 1:22-27; 2:9-26. See note 16,v6)

3 Follow Christ , not only at the be-ginningof a Christian experience, but daily and throughout Life (v 27; Lk. 9: 23. See note, v 6). To claim eternal life when one does not follow is like these Jews claiming to know God and have eternal life, Jesus declared such was not true (Jn. 5:37-47;8:54-55)

g See note, 6:27

h Why will they never perish? Because they meet the conditions in note above i Gr. arpazo , uke by force (Mt. 11:12; Jn. 6:15; Acts23:10); catch(Jn, 10:12); catchawayorup(Mt. 13:19; Acts 8:39; 2 Cor. 12:2-4; 1 Th.4:17; Rev. 12:5); pull(Jude23); andpluck(Jn. 10:28-29)

j The Father is greater than all the united forces of men, fallen angels, demons, and all enemies, so no one need fear of being snatched out of God's hand. The only thing one must do is come to God and permit His salvation and keeping power to be manifested. God cannot keep one contrary to his will any more than He kept Lucifer (Isa. 14:12-14; 1 Tim. 3:6), angels (2 Pet. 2:4; Jude 6-7), pre-A da mites (Jer. 4:23-26; 2 Pet, 3:5-8), demons (Mt. 8: 29),AdamandEve(Geii,3; Rom. 5:12-21), and many others who willed to sin

k Oneinunity (Jn. 17; 11,21-23), not one in person or individuality (Dan. 7:9-14; 1 Jn,5:7; Acts 7:55; Rom, 8:34; 1 Cor. 8:6; 11:3; Eph. 1:20-23; Eph. 4:1-6; 1 Tim. 2:5; Heb. 1:3; 8:1; 12:2; 1 Pet. 3:22: Rev. 5:1-7)

1 Attempting to stone Him again for blasphemy(v33; 8:59; Lev. 24:14-16)
m Question 100. Next, v 34.1 have healed your sick, cast out demons, cleansed lepers,raised the dead, fed multitudes, and taught you the truth at all times without charge. Is this My reward?

n Question 101. Next, v 36

o Quoted from Ps. 82:6. The word "law-is sometimes used of all sacred writings (12:34; 15:25). If ordinary judges were called gods, why should it be blasphemy of Me to claim deity who am the Son of God and one with God?

p Question 102. Next, 11:8

q Set apart. T anctification . p. 231

r All I want if for you to judge on the ba-

47 Fourth temple discourse: (1) Inquiry of the Jews

22 •" And it was at Je-ru's4-lem the feast of the'dedicauon, and it was winter.

23 And Je'sus walked in the temple in"S61'o-mon's porch.

24 Then came the Jewg round about him, and said imto him.

'How long dost thou make us to doubt? If thou be the Christ, tell us plainly .

(2) Jesus again claims deity (Jn. 1:1; 5:17-47; 14:9; 17:2)

25 Je'§us answered them,"!

told YOU, and \'e believed not: the works that I do^in mv Father's name, tney bear witness of me.

26"But ye believe not, because ve are not of mv sheep , as I said tmto you.

►27 My sheep hear mv voice, and I know them, and they follow me :

►28 And I give imto them '%temal life; and * they shall never perish, neither shall any man 'pluck them out of my hand.

►29 My Father, which gave them me, is/greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are*bne.

(3) Sixth attemptto kill Jesus for claiming to be God (Mt. 26:3, refs.)

31 Then the Jews took up stones'again to stone him.

32 Je'sus answered ""them. Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy ; and because that thou, being a man, makest thyself God.

(4) Jesus states proof of His deity (Jn. 1:1, 14; 5:17-47)^

34 Je'§us answered them," Is it not written in your law, I said,°Ye are gods?

35 If he called them gods, tmto whom the word of God came, and the scripttire cannot be broken;

36"Say ye of him, whom the Father hattfsanctified , and sent into the world. Thou blasphem-est; because I said, I am the Son of God?

37' If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

48 Seventh attempt to kill Jesus (Mt. 26:3; refs.)

39 Therefore they ^ sought again to take him: but he escaped out of their hand,

40 And went away again'beyond Jordan into the place where J6hn at first baptized;

and there he abode.

41 And many resorted unto him, and said, " John did no miracle : but all things that John spake of tkis man were true.

42 And manv believed on him there.

CHAPTER 11 79

49 Resurrection of Lazarus: (1) Occasion and purpose

NOW a certain man was *sick, namedcLaz'a-Tus, of Beth'a-ny, thc'town of Ma'rj^ and her sister<Mar'thA.

2 (It was that /Ma'ry which anointed the Lord with oint-' ment, and wiped his feet with her hair, whose brother Liz'a-rus was sick.)

3 Therefore his sisters*sent tmto him, saying. Lord, behold, he whom thou lovest is^sick.

4 When Je'§us heard that, he said. This sicimess is not unto death,' but ifor the glory of God.

that the Son of God might be glorified thereby.

5 Now Je'gus loved Mar'thd, and her sister, and L^z'a-riis.

6 When he had heard therefore that he was sick, he^bode two days still in the same place where he was.

(2) Journey back to Judea from beyond Jordan (Jn. 10:40)

7 Then after that saith he to his aisciples. Let us go into Jii-daea again.

8 His disciples say unto him. Master, the Jews'of late sought to stone thee;'"and goest thou thither again?

9 Je'§us answered. Are there not"twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Laz'a-riis"sleepeth; but I go, that I may awake him out of sleep .

12 Then said his disciples. Lord, if he sleep, he shall do well.

13 Howbeit Je'gus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Je'sus unto them plainly, Laz'a-riis is"dead.

15 And I am glad for your sakes that I was not there,"to the intent ye may believe; nevertheless let us go unto him. ^ 16 Then said'Thom'as, which is

called Didy-miis, imto his fellowdisciples. Let us also go, that we maydie with him.

(3) Arrival: Jesus Martha

and

17 Then when Je'§us came, he found that he had lain in the grave' four days already .

18 Now Beth'a-ny was nigh unto Je-ru'sa-lem, about "&{• teen furlongs off:

19 And many of the Jew§ came to Martha and Ma'ry.'to

sis of the works chat I do

s Sought again to arrest Ifim (7:30, 32, 44). How He escaped is not stated

I See note, Jn. 1:28, He stayed here opposite Jericho from December to the time ofgoingbackto Bethany to resurrect Lazams. Then He went to Ephraim until April when He was crucified On. 11:54)

V Gr. paramutheomai. to speak tenderly. It was a custom for formal visitations of friends to last several days. As soon as they returned from the grave the mourners stood in a long row, and their friends passed by, each speaking a word of comfort while passing. There were afterwards several visits of sympathy at the house (v 31)

a There is no record of any miracle by John; but he had power to do some, for he had Elijah's power (Lk. 1:17)

b Gr. astheneo . to be weak (2 Cor. 11:21, 29; 12:10), impotent (Jn, 5:3, 7), sick (Jn. 4:46; 11:1-6; Acts 19:12)

c Same asEleazar, Godhelpeth.Not the same man as in Lk. 16:19-31 who had died sometime before this Lazams did

d A village on the eastern slope of the Mount of Olives, nearly 2 miles from Jerusalem (Jn. 11:18; Lk. 10:38-41). Jesus anended a feast here (Mt, 26:6-

13; Jn. 12:1-9). The colt on whichjesus rode was from here (Mk. 11:1-11)

e Ministers to Jesus(Lk. 10:38-42; Jn. 12:2). Friend of Jesus (Jn. 11:5)

f This explains the relation of Mary and Martha to Lazarus and which Mary anointed Jesus in Jn. 12:3-8. See note, Mt. 26:6. It does not prove that she did this before this event, John is simply recording this many years later

g Gr. apostello. send a messenger

h Weakening or fast sinking. They thought this would not fail to bring Him to them, but Christ by divine guidance had other plans

1 This sicimess is not unto death and corruption, but God wOlpermit a temporary d eath, so that the glory of G od can be manifest by a resurrection. This no doubt was the message sent back to the sisters. Jesus was only about 18 miles away

j Had Lazarus notbeen resurrected there would have been no glory to God. So today, God does not get glory out of sickness, but out of healing lie sick. God may get some glory in spite of some sickness, but the sickness itself is no glory. Anyone, young or old, can certainly glorify God better and do more work for Him when well than when sick. Let no person be deceived in thinking he is sick for God's glory, forthereis no scriptural foundation for such modem fallacy

k Not neglecting His love, but waiting the time to demonstrate greater love and power to them

1 A few weeks before (10:31-42) m Questions 103-104. Next, v 26

n Sunrise to sunset; 6 a. ra, to 6 p. m., or 12 equal parts, but they varied in length according to the season of the year(Mt. 20:3-12). The night was also divided into 12 equal partsor 4 watches of 3 equal parts or 3 hours each. The longest summer day would be about 14 hours and 12 minutes and the shortest 9 hours and 48 minutes o Has fallen asleep, referring to death (v 13-14; ITh.4:13-17; 5:6-10; Acts 7: 60; 1 Cor. 11:30; 15:18, 20)

p Indicatinghe died the day the messenger was sent. Jesus knew it by revelation

q The miracle was to confirm further His claims to disciples that He was in reality the Messiah

r CaUedDidymus, ortwin, one of the 12 aposaes(Mt.lO:3; Mk,3:18; Lk.6:15; Acts 1:13-14). Questions Jesus (Jn. 14: 5). Sees Jesus after the resurrection (Jn. 20:24-29:21:1-2). It was customary for Jews to take a Greek or Latin name similar to their own when going to a foreign land or having much intercourse with Greeks or Romans

s Leius riskourlives, andifneed be,die with Jesus. He, through love of His friends in Bethany, exposed Himself to death by His implacable enemies in Jerusalem. Thomas thou^t it certain death to venture again to this city

t Two days after He received the message from the sisters. At least one day was spent on the road, and another when the messenger went from the sisters. The rabbins had an idea that the spirit wandered about the sepulchre for three days, called days of weeping. seeking an opportunity to return to the body, when decomposition set in on the 4th day, the spirit left the grave and the people beat their breasts in loud lamentations four days, making seven days of mourning (Gen. 27:41).

u About two miles

ST. JOHN 11

The resurrection of Lazarus

a This was acustomofpostureintimeof grief (Ezra 9:3-4: Neh. 1:4: Ps. 137:1; Isa. 47:1; Lk. 1:79; Mt. 27:61)

b Jesus had demonstraied His success in getting answers to prayer for years, even to raising the dead, so her statement was backed by many historical proofs. This is exacdythe kind of answers Jesus promised every believer without exception(Mt. 7:7-11; 17:20; 21:22;Mk. 9:23:11:22-24;Lk. 11:1-13; 18:1-14; Jn. 14:1-15; 15:7,16; 16:23-26). Jesus also knew this to be a fact, hence His absolute confidence that He was going to raise Lazarus (v 11-16). Martha did not ask such a favour in direct terms; she only expressed the faith in His ability to do it. This is why many prayers today are not answered

c Jn. 6:39, 40, 44, 54; 12:48; Dan. 12: 2, 13

d See note, Jo, 6:35

e InHim.is aU life (1 Jn. 5:11-12; Jn, 1: 4i 3:15-20, 36; 5:24: 14:6)

f See Faith , p. 201

g Though he die physically (Heb. 9:27), yethewillbe resurrectedtwdilytolife forever (1 Cor. 15:20-23, 51-58; 1 Th, 4:13-18)

h Whoever believes in Me in this life will live eternally (Jn. 6:27, note)

i Qu^on 105. Next, v 34. The answer confirmed her faith in His Messiahdiip and Sonship.but her faith went no fur-tiier concerning the pressing need of her brother. She was like many others who stop short of a direct request and absolute faith for what they want

j Jesus had evidently requested Mary to be present so she could witness the res-unection of her brother. Jesus waited for her to come before proceeding to the grave (v 28-38)

k Jewish burying places were outsidethe towns and villages

1 It was die custom of relatives and friendsto go often to the grave tc weep during the 3 days of mourning and 4 daysof lam.entation. It was about time for the spirit toleave the grave, as the rabbins taught (see note c, v 17)

m 9 prostrations before Christ:

1 .Vise men(Mt. 2:11)

2 Jairus (}vll<. 5:22)

3 The woman healed (Mk. 5:33)

4 Syrophenician woman (Mk. 7:25)

5 Peter (Lk. 5:8)

6 The leper (Lk. 5:12)

7 The Gadarene (Lk. 8:28)

8 The Samaritan (Lk. 17:16)

9 Mary(Jn. 11:32)

n She also expressed faith in what would have happened if Jesus had arrived before her brother died. She made no request concerning resurrection

o Gr. embrimaomai. to snort as a horse does from fear or anger; be very angry, moved with indignation (Jn. 11:33,38; Mt. 9:30; Mk. 1:43; 14:5). ■.Vhat He was moved against here was no doubt the Satanic powers that had Lazarus in their grip (Heb. 2:14-15). He became troubled, (Gr.tarasso, to stir or agitate) in mind. He faced a conflict with Saun, the power of death (Heb. 2:14). Seethe useof this word in Mti 14:26; Mk.6:50; Lk.l:12;Jn. 5:4,7:12:27; 14:1. Something unusual caused the agitation in each one of these instances

p Question 106. Next, v 37

q The shortest verse in the Bible, but very expressive of the humanity of Jesus in generous and sympathetic feelings for His friends. He wept with those who wept and caused even His enemies to acknowledge His love and compassion (v33,36; Isa, 53:3;Heb. 2:16-18:4:15: Rom. 12:15). Another cause of His weeping mi^t have been the fearful anduniversalravages of sin and death, and the ever darkening shadows of unbelief of His race that would lead them to final rejection of Him and total destruction of the nation(v 46-54; Lk. 13: 34-35: 19:41; Mt. 23:37-39) comfort them concerning their brother.

' 20 Then Mar'thd. as soon as she heard that Je'§us was coming, went and met him: but Ma'rv"'^at still in the house.

21 Then said Martha unto Je'sus, Lord, if thou hadst been here, my brother had not died<i ^22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Te'sus saith unto her, Thy vjbrother shall rise again. ^24 Mar'tha saith unto niin, I know that he shall rise again in the resurrection at the^st day. ► 25 Te'sus said uinto her.' ^I am

the resurrection, and'the life: he that^elieveth in me,*though he were dead, yet shall he live: ►26 And^whosoever Uveth and believeth in me shall never die.

Believest thou this? \ 27 She saith imto him. Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

(4) Jesus and Mary (Lk. 10:38)

unto him, Lord, by this time'he stinketh: for he hath been dead four days.

(8) Absolute faith of Jesus

40 Te'sus saith imto her,*Said I not unto thee, that, if thou wouldest believe, thou should-est see the glory of God?

(9) The prayer of Jesus

41 Then they took away the stone from the place where the dead was laid. And Je'sus lifted up his'"eyes, and said.

^Father, I thank thee thafthou hast heard me.

42 And I knew that thou hear-est me always: but because of the people which stand by I said if, fthat they may believe that thou hast sent me.

(10) The power of Jesus: Lazarus resurrected

•A3 And when he thus had

spoken, he g cried with a

loud voice, Laz a-rus, come

forth.

44*And he that was dead came

forth, 'boimd hand and foot with

„-,„ ,.. .ji graveclothes: and his face was

28 And when she had so said,I bound about with a (napkin.

she went her wav . and called

Ma' rv her sister secretiy, say^

ing.'The Master is come, aai\^

calleth for thee

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Je'sus was not»yet come into the town, but was in that place where Mar'thd met him.

31 The Jews then which were _

with her in the house, and com-' Je'gus had done

forted her, when they saw

Ma'rt, that she rose up hastily:

and went out, followed her, >

sa3ring. She goeth 'unto thej

grave to weep there.

^32 Then when Ma'rt was

Te'sus saith imto them. Loose

him, and let him go.

50 The result of a miracle

45 Then many of the Jew§ which came to Ma'r^, and had seen the things which Je'gus did, believed on him.

46 *But some of them went their ways to the Phar1-see§, and told them what things

51 Eighth attempt to kill Jesus (Mt. 26:3, refs.)

come where Je'sus was, and

saw him." ^he fell down at his feet, saving imto him. Lord," if thou hadst been here, my brother had not died.

(5) The compassion, of Jesus

33 When Je'ius therefore saw her weeping, and the Jew§ also weeping which came with her, he "groaned in the spirit, and was troubled,

34 And said. ^Where have ye laid tum.' They said imto him. Lord, come and see.

35'Je'sus wept. 36 Then said the Tews. Behold how he loved him !

(6)Journey to the sepulchre

^ 37 And some of them said.

Could not this man, which ; opened the eyes of the blind, I have caused that even this man

should not have died? 38 Je'sus therefore 'again

groaning in himself cometh to

47 *" Then gathered the chief priests and the Phar'i-sees a coimcil, and said,'What do we? for this man doeth many mir acles.

48 If we let him thus alone, all men will believe on him: and the^Ro'mans shall come and take away both our place and nation.

52 Prophecy of Caiaphas of the death of Jesus (Jn. 18:14)

*49 And one of them, "namecf Ca'ia-phas, being the high priest that same year, said vmto them, "^e know nothing at all,

50 Nor consider Athat it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And'this spake he not of himself: but being high priest that year, he prophesied that Je'sus should die for that nation;

52 And not for that nation , ., . only, but that also he should

the grave. 'It was a cave, and a gather together in ^one the _.. ... children of God that were

scattered abroad.

stone lay upon it. (7) Unbelief of Martha |

39 Je'sus said. Take ye away| the stone. Mar'thd, the sister] of hiTn that was dead, saithj

53 Ninth attempt to kill Jesus (Mt. 26:3, refs. Cp. Mk. 14:1; Lk.22:l)

r Question 107. Next, v 40. Certainly He

could! They had no idea that a greater miracle was about to be performed than heahng the blind

s See note, v 33

t Jews generally cut their graves out of the faces of cliffs. The stone here did not lie upon the grave opening, but leaned against it

used the ungodly high priest, as He used Balaam in Num. 22:38 If John refers only to the Jews of the dispersion this will be fulfilled at the second advent (Mt. 24:31: Isa. 11:11-12; Ezek.37).If the Jews and Gentiles becomingone is the reference, then this will take place in the Millennium (Eph. 1:10; ICor. 15:24-28)

a He has a putrefactive odor by now for he has been dead 4 days. See note, v 17

b Question 108. Next, v 47. This is no where stated before this, proving that the record is not complete of every-tiiingsaid on this occasion (Jn. 21:25) c Looked up to heaven, having eyes open (Mt. 17:8: Lk.6:20: 16:23: Jn.4: 35:6:5: 17:1)

d Fifteen times Christ used this name in prayer (Mt. 11:25-26; 26:39, 42; Lk. 23:34,46: Jn. 11:41; 12:27-28; 17:1,5, 11, 21, 24-25. Cp. Lk. 10:21; 22:42: Mk. 14:36). Next to Jn. 17 this is the longest recorded prayer of Christ

e This suggests that Christ had already prayed and was heard, receiving the will of God in iMs case before He started on His trip to Bethany (v 3-6). He no doubt was led of God to delay this trip as recorded here

f 14 purposes of Christ's miracles;

1 Make believers (Jn. 2:23: 4:48:11: 42: 12:37:14:11).Cp. Acts 2:43:4:30: 5:12; 8:13; 14:3; 15:12: 19:11; Rom. 15:18-29

2 Fulfill prophecy (Isa. 11:2: 61:1-2; Mt. 8:17; Lk. 4:18)

3 Demonstrate God's will(Jn. 5:30; 6:38; 10:10: Heb. 10:7)

4 Destroy works of Saun(Lk, 13:16: Acu 10:38; 1 Jn. 3:8)

5 Give abundant life (Jn. 10:10).

6 Confirm His Sonship and Messianic claims (Jn. 5:17-19, 30-36; 10:25, 36-38: 14:10-11: 15:24: 20:30-31; Acts 2:32J

7 Confirm God's Word and lovepn. 5:20: Heb. 2:3-4. Cp. Mk. 16:15-20: 2 Cor. 12:12; Jn. 14:12)

8 Prove that God was WITH Him (Jn. 3:2: Acts 10:38)

9 Demonstrate God's power over Satan (Lk. 10:19; 13:16; Mt. 12:28: Acts 10:38)

10 Prove the kingdom of God present (Mt. 12:28. Cp. 1 Cor. 4:20)

11 Glorify God (Jn. 2:11; 11:4; Mt. 9: 8: 15:31: Mk. 2:12; Lk. 4:15: 5:26: 7:16; 13:13)

12 Set an example for all go^el ministers(Mt. 10:1-8: 28:20; Mk, 6:7-13:Lk. 9:6:10:9: Jn. 17:18. Cp. Mk. 16: 15-20: Jn. 14:12; Acu 1:1-8: Rom. 15: 18-29)

13 Demonstrate the power of the Spirit baptism (Mt. 20:22-23; Lk. 4:18; Jn,3:34. Cp.Mt.3:ll: Lk.24:49; Acts 1:4-8; Jn. 7:37-39)

14 Demonstrate fuU sa1vation for body, soul, and spirit (Mt. 4:23-24: 8: 17: 9:35: 13:15;Jn. 10:10; lPet.2:24: Isa. 53:4-5)

g First fulfillment of Jn. 5:25. He spoke loud enough that aU standing could hear the command and see that even the dead wae subject to Him

h He that had been dead came forth

i This does not necessarily mean that his legs were bound together like a mummy, but bound separately, so he could not walk freely until loosed from the graveclothes or strips of linen

j Gr. soudarion, sweatcloth (20:7; Lk. 19:20: Acts 19:12)

k Many believed.but some, perhaps the temple spies, went to report to the rulers

1 Queaion 109. Next, v 56. They admitted the miracies, but their hearts were hardened to resist all claims of Jesus on their lives

m IfwedonotgetridofHim.allmenwili believe in Him and make Iflm king. Then the Romans will come against us to destroy the nation and take our temple from us

n In the law the priests were in office for life, but here it was an annual term; the Romans and Herod chose whom they pleased for this office. According to Josephus.Ant. XVni, c. 3, Joseph was his name and Caiaphas his surname o 23td N. T. prophecy in John (11:49-52, himiled). Next, 12:23

p To our interest that Christ should die in the place of the whole nation

q This is John's explanati"?! of the proph-ecvofCaiaphasin v505 jod seemingly

ST. JOHN 12

Mary anoints the feet of Jesus

Jesus enters Jerusalem 109

a At other times they had plotted His death, but the council had been divided. God used the divisions to give time for the teaching, example, and miracles of Jesus to do their work

b From the day the Sanhedrin made its final decision to destroy Him (v 53). The raising of Lazarus was the last of three great miracles that brouttht this

to a climax:

1 Healing the impotent man on the sabbath (Jn, 5:1-16)

2 Healing the blind man on the sab-bath(jn. 9:16, 22, 34)

3 Raising Lazarus (Tn. 11:46-54) c A city about 20 miles north of Jerusalem near Bethel(2 Chr. 13:19; Josh. 15: 9; Josephus, War, IV). Jesus stayed here about two months until the passover

d See note, Jn. 2:13 eGo throu^Levltical ceremonial cleansing from touching the dead and other unclean things (Num. 9:6-10) f Question 110. Next, 12:5 g Arrest Him (Jn. 7:30, 32, 44; 10:39) h On the 9th day of Nisan; ourThursday sunset to Friday sunset. He came to Jericho and spent our Thursday night at the house of Zacchaeus (Lk. 19:1-10). He delivered the parable of the pounds and proceeded to Jerusalem (Lk. 19:11-28). He sent two disciples for the ass and her colt, making His first entry into Jerusalem and returning to Bethanyin the evening of our Friday (Mt. 21:1-17) i Jn. 11:1-44 J The first of three suppers of the last week. See notes, Mk. 14:3 k Gr. Utra - Latin libra, about 12 ounces. Only here and in 19:39. See notes. Mk. 14:3 1 Two anointings in the last week. See notes, Mk. 14:3, 8. There was angtJiSl anointingof Jesus earlier inHisimnis-tryin the house of Simon the Pharisee in Capernaum (Lk. 7:36-50) m See notes on Judas, Jn. 6:71 n Question 111. Next, v 19 0 Gr. denarion, n<^; 300 pence, $51.00 p Gr. kleptes. note. 10:1 q Gr. glossokomon. a case in which to carry mouth pieces for wind instruments (v 6; 13:29^ r Gr. bastazo . to Lift up; bear or carry off. Here it seems n have the sense of "stealing." as in Jn. 20:15. If this was not the thought we perhaps would not have been told in particular that he carried what was inthebagafter being told he carried the bag. This is the only meaning of the word "thief" here s Here Jesus made another reference to His death which disciples failed to see t This shows the curiosity of men in all ages to be the same - merely to see famous people u wliat a crime! How far will religious people go to commit sin to protect their own interests? V Gr, apokteino. to kill. It is used 75 times and mostly implies violent death, not by judicial execution. Cp. Mt. 14:5; Lk. 9:22; 20:14; Acts 3:15; 7:52; 23:12 w These people withdrew from the faction of the chief priests to those who were not willing to kiU Je sus or La zarus X The 4xh day before the passover. the 11th of Nisan, our Saturday sunset to Sunday sunset. The day of the second triumphal entry (Mk. 11:1-7; Lk. 19: 29-35; Jn. 12:12), Jesus left Bethany and was met by multitudes from Jerusalem (Mk, 11:8-10; Lk, 19:36-40: Jn. 12:12-19). He wept over the city(Lk. 19:41-44), entered the temple, looked around and returned to Bethany to spend the night (Mk, 11:11)

^ Cont, from columns

words are used of God to man, Phileo is used in Jn. 11:3,36of Christ's lovefor Lazarus,but not in Jn, 11:5 where the sisters are included q Gr, psuche , used 105 times of lower animals and man. See note, Mk, 8:36 r Gr. apollumi . (Note t, 3:15) s An idiom of preference. See note a Lk. 14:26

53 Then from that day forth they took counsel^togetner for to put him to death.

54 Je'§us therefore walked no moret ppenly among the Jew§; but went thence imto a country near to the wilderness, into a city called'E'phra-im, and there continued with his disciples.

54Standing orders to arrest Jesus (Mt. 26:3, refs.)

55 t And thc/Jewg' passover was nigh at hand: and many went out of the country up to Je-ru'sS-lgm before the pass-over, to'purify themselves.

56 Then sought they for Jg'-§us, and spake among themselves, as they stood in the temple,/What think ye, that he will not come to the feast?

57 Now both the chief priests and the Phar'i-see§ had given a commandment, that, if any man knew where he were, he should shew it, that they might «take him.

CHAPTER 12

55 Second anointing of Jesus

(Cp. Mt .26:6; Mk.l4:3; Cp. Lk. 7:36)

THEN Je'gus ^ix days before the passover came to Tipth'-a-nj, where LSz'a-rus was which "had been dead, whom he raised from the dead.

2 There they made him / a supper; and Mar'thd served: but LSz'a-rus was one of them that sat at the table with him.

3 Then took Ma'r^ a*poimd of ointment of spikenard, very costly, and'anointed the feet of Je'sus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples,'" Ju'das is-cir'i-ot, Si'-mon's son, which should betray him,

5"Why was not this ointment sold for three himdredopence, and given to the poor?

6 This he said, not that he cared for the poor; but be cause

feast, when they heard that Je'§us was coming to Je-ry'-sJ-lSm, *13 Took branches of palm trees, and went forth to meet him, and "cried, *H6-§an'na: Blessed is the King of I§'ra-el that cometh in the name of the Lord.

14 And Je'ius, when he had found a yoimg ass, sat thereon; as i t is written.

*15<^Fear not, daughter of Si'6n: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Je'gus was"glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Liz'a-rus out of his grave, and raised him from the dead,'bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Phar'i-see§ therefore said among themselves, /Perceive ye how ye^prevail nothing? behold, the world is^gone after him .

be w as a'^iief. and had tho"bag, andliare what was put therein.

7 Then said Je'gus, ^Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

56 Plot to kill Lazarus also

9 Much people of the Jew§ therefore knew that he was there: and they'came not for Je'gus' sake only, but that they might see Laz'a-rus also, whom he had raised from the dead.

10 " But the chief priests consulted that they might "put Laz'a-nis also toMeath;

11 Because that by reason of him many of the Jewg'^'went away, and beheved on Je'§us.

57 Triumphal entry (Mt. 21: 1; Mk. 11:1; Lk, 19:28; Zech. 9:9)

12 «^ On-»the next day much people that were come to the

58 Fifth temple discourse: (1) Occasion: Greeks seek Jesus

20 *" And there were ' certain Greeks among them, that came

up to'worship at the feast

21 The same came therefore to"Phil'ip, which was of Beth-sa'i-di of Gal'i-lee, and desired him, saying. Sir, we would see Je'sus.

22 Phil'ip cometh and telleth An'drew: and again'An'drew and Phil'ip tell Je'§us.

(2) Jesus predicts andillus-trates His death (Mt. 27:45)

*23 *! And Je'§us answered them, sayinfi," The hour is come. that the ijon of man should be glorified.

24 Verily, verily, I say unto you, Except a "com of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

(3) Test of discipleship (Mt, 16:24, refs,)

f 25 oHe that loveth his^lif e shall lose it; and he that ^hateth his life in this world shall keep it unto life eternal. ► 26 If any man serve me,/let him follo w me; and where I

am, there shall also my servant be: if any man serve me, him will my Father honour .

(4) Prayer: an audible voice from heaven (Mt. 3:17; 17:5)

27 "Now is my sourtroubled; and what shall I say? "^ Father, save me from this hour: but

for this cause came I unto this

hour.

■28 Father, glorify thy name.

Then came there a'voice from

t See note, Jn. 10:26

u Question 113. Next, v 34

vjn, 11:33; 13:21; 14:1, 27

w This should be connected with the

quebCion just preceding this: ShaU I

say. Father save Me from this hour?

No, because for this purpose I came x An audible voice, as in Mt, 3:17; 17:

5; Dt. 5:22-25; etc.)

4-10; 12:4-11; Eph. 3:17-19; Phil. 3:7) p Gr. phileo. to be fond of, from the standpoint of feeling as distinct from principle. It is never used of man's love to God, This is always agapao . to regard with favor, to make much of a thing or person, on principle. Both

^ Continued, column 1

a Gt. kiazo , shouting out, asin v44;7:37:

ll:43;18:40;19:6,15;Mt. 12:19:15:22

b 5th O.T. prophecy fulfilled in John

(12:13; Ps. 118:25-26). Next, v 15. Hosanna isAraroaic for God save or help

c 6th O. T. proph ecy fulfilled in John

(12:15; ZecEr^:9). Next, v 38 d Gr. doxazo, used in John 23 times and only 14 times in all the other gospels e These eyewimesses of the resurrection of Lazarus gave public testimony to the fact and caused many to believe in Jesus (v 17-18) f Question 112. Next, v 27. The Pharisees were frantic when they saw the multitudes were leaving them and folio wingjesus. Somethinghad to be done but caution must be exercised lest the people turn on them and destroy them g Gr. opheleo. profit. Occurs 15 times and IS trans, profit (Mt. 15:5; 16:26; Mk,7:ll; 8:36; Jn.6:63; Rom.2:25; 1 Cor, 13:3; 14:6; Gal. 5:2; Heb. 4:2; 13: 9); be advantaged (lk. 9:25); bebetter (Mk. 5:26); and prevail (Mt. 27:24; Jn. 12:19j) h This would be the best thing for the world if it could only realize it. This will literally be true in the New Earth (Rev. 21; 2 Pet. 3:13; Isa. 65:17; 66) i These were Gentile proselytes to the Jewish religion (1 Ki. 8:41-42; Mt. 23) j Gr. proskuneo . to prostrate one's self, do homage. This would be in the outer court of the Gentiles (Rev. 11:2). They would not be allowed to eat of the feast unless they were proselytes(Ex. 12:48) k Oneofthel2apostles(Mt. 10:3; Mk. 3: 18; Lk. 6:14; Acts 1:13). His calKJn. 1: 43-50).Brother of Nathaniel(Jn, 1:45-50. Cp. Jn, 1:41). Is mentioned three other times (Jn. 6:5-7; 12:20-22; 14: 8-13) 1 Oneofthel2apostles (Mt. 10:2; Mk. 3: 18; Lk.6:14;Actsl:13). He was a fisherman and brother to Peter (Mt. 4:18; Jn. 1:41-44). He was a disciple of John (Jn. 1:40). Is mentioned tiu-ee other times(Mk. 13:3-4; Jn. 6:8; 12:20-22) ■n 2 4tnN.T. prophecyinJohn(12:23-24. fumUed). Next, v 31. The hour is come for My sufferings and glory and for the middle wall of partition to be broken down between Jews and Gentiles so they can be united in one body (Mt. 27: 51; 1 Cor. 12:13; Rom. 1:16; 10:9-14; Epn. 2:12-18; 3:6; Gal. 3:28) n Gr. kokkos . grain (Mt. 13:31; 17:20; Mk. 4:31; Lk. 13:19; 17:6; Jn, 12:24; 1 Cor. 15:37). Jesus compares Himself to a grain of wheat; His death to a grain sown and decomposed in the ground; His resurrection to the blade that springsupoutofthe dead grain; and His manifestation and glorification to the abundant fruit of the many grains produced to susuin life. I must die to be glorified and fmitfuL I cannot establish a glorious church unless lam glorified (Jn. 7:37-39: Acts 2:33; Eph. 1) The 8 fold death and resurrection of Christ illustrated (v 24) :

1 Necessity - except

2 Cause - fall into the ground

3 Place - into the ground

4 Present state - death

5 Unselfishness - not alone

6 Resurrection - bringeth forth

7 Purpose - much fruit, redemption of the world

8 Mystery of: many elements of mystery surround the death and resurrection of any seed. We believe a dead grain multipliesitself and we are nourished by its multiplication, but we cannot understand how it is done. We cannot tell how one grain becomes multiplied into many - how the earth, air, water, and sunshine co-operate together to create new life. We believe it, not because we understand it, but because it produces results. If we cannot explain and fully understand these earthly things ofoneUnle seed w'lydo we have to understand the infinite purposes and works of God in redeeming men through the death, burial, anc resurrection of Christ before we believe?

o Note the many paradoxes in Scripture (V 25; Pr. 13:7; Mt. 10:39; 2 Cor. 6:

y

no

ST. JOHN 12. 13

Jesus foretells his death

Jesus washes the disciples^ feet

a Referring to Christ glorifying GoJ in Satan's defeat (Mt. 4:1-11)

b Referring to Satan's finaldefeat at the cross (Col. 2:14-17)

c The people heard the voice as a sound, like those who heard Christ's voice to Paul as a sound, not hearing the distinction of the words the voice uttered (Acts 9:7 with 22:9)

d For the sake of the Gentiles that had been brought to Jesus to confirm their faith in Christ

e 2oth N.T. prophecy in John (12:31-32. fulfiUe^). Next, v ^

f Gr. kiisis . judgment, especially of judicial proceedings. Our English crisis means a turning-point. Used 48 times and trans, judgment 40 times; 3 times damnation (Mt. 23:33: Mk. 3:29; Jn. 5: 29); condemnation (J n. 3:19; 5:24; Jas. 5:12): and accusation(2 Pet. 2:11; Jude 9). This refers to the judgment of the world upon the cross

g Gr. archon. ruler; applied to Satan as

>ulei of the world system fv 31; 14:30; 16: li;); ruler of demons (Mt. 12:24;Mk. 3:22); and piler of the air (Eph. 2:2)

h Same word as in 9:34-35: Mt. 21:39; Mk. 12:8; Lk. 20:15; Acts 7:58

i Gr. hupsoo, to lift up on high, exalt. Translated exalt " 11 times (Mt. 11: 23; 23:12; Lk,l:52; 10:15; 14:11; 18: 14; Acts 2:33; 5:31:13:17; 2 Cor. 11:7; IPet. 5:6). From this we must conclude' that Jesusbeing "lifted up" refers more to the heavenly exaltation through crucifixion than merelyto the cross itself (Jn. 3:14; 8:28; 12:32: 34). It is translated "lift up" in Jas, 4:10

j It isbecause of His exaltation that He can draw all men to Him by the Holy Spirit and miraculous works through believers in confirming the gospel (Jn. 7:37-39; 14:12; Acts 2:? 3; Mk. 16:17-20;Lk. 24:49;Heb. 2:3-4). AU men will literally be drawn to Him in the day of His glory and reign (Gen. 49:10; Isa. 11:10; Eph. 1:10) k Maybe a reference to Ps. 89:29; 110:4; Isa. 9:6-7; Dan. 7:14

1 Questions 114-115. Next, v 38 m The Messiah does abide forever (v 34), but like the sun He is not always visible. Believe in Me while you can and be children of Light, Darkness will come soon when you will long for Me and cannot find Me (Lk. 17:22; Jn. 7:34; Mt. 21:43)

n This was the purpose of the miracles then, and it still is today

o 7th O. T. prophecy fulfilled in John

(12:38; Isal 53:1), Next, v 40 p Questions 116-117. Next, 13:6 q The arm of the Lord expresses His miraculous power (Ps. 98:l;Isa. 52:10; 53: 1;59:16; 63:5; Acts4:30; 11:21; 13:11) r 8th O.T. prophecy fulfilled in John

(12:40; Isa. 6:9-10). Next, 13:18. See notes, Mt. 13:14-15; 2 Cor. 2:15-16; Jn. 9:39-41; 15:22-25

2 things promised believers Here :

1 Conversion, a change of direction, a new walk with God (Ps. 19:7; 51:13; Isa. 6:10; 60:5; Mt. 13:15; 18:3; Mk. 4: 12; Lk. 22:32; Jn. 12:40; Acts 3:19; 15:3: 28:27; Jas. 5:19-20)

2 Healing (bodily), a change of health, a new health in God (Ex. 15:26; Ps,91; 103:3; Isa. 6:10; 53; Mt. 8:17; Jn. 10:10; Rom. 8:11; 1 Pet. 2:24; 3 Jn. 2; Jas. 5:14-16)

To accept the literal fulfillment of only half of this prophecy is wrong. The way Jesus demonstrated healing and conversion together is proof that both are still for all men (Mt. 8:17; 9:5,35; 10:1-8; 12:28; 13:15; Jn. 10:10; Acts 10:38)

Shall we say that it is easier to forgive thanheal?That it was onlyGod's will that He do this for men for a limited time? That God does not care to bless His children this way today? That He loved them for only a few years? That the work of Christ on the cross has lost its power? That the promises, provision, and benefits started with the gospel were only temporary? Or, shall we return to God and the original gospel

heaven, saying,"! have both glorified it, and*will glorify it again.

29 The people therefore, that stood by, and"^ heard it, said that it thvindered: others said, An angel spake to him.

(5) Judgment of the world in the cross of Christ (Col. 2:14; Gal. 3:13; 1 Pet. 2:24; Heb. 2:14)

30 Je'sus answered and said, This voice came not because of me/'but for vour sakes.

> 31' Now is the/judgment of this world: now shall«the prince of this world be*cast out. ►32 And I, if I be'lifted up from the earth, will /draw all men unto me.

33 This he said, signifying what death he should die.

(6) Jesus again questioned

34 The people answered him, We have heard out of the law that*Christ abideth for ever: and'how sayest thou. The Son of man must be Lifted up? who is this Son of man?

(7) Jesus admonishes the people and then hides from them

35 Then Je'sus m said imto them, Yet a httle while is the light with you. Walk whUe ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have Ught, believe in the light, that ye may be the children of light. These things spake Je'sus, and departed, and did hide himself from them.

61 Jesus'last testimony of Himself to the public

44 "^ Je'§us "cried and said, He that believeth on me, 6e-lieveth not on me,*but on him that sent me.

45 And he that seeth me seeth him that sent me.

4S' I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man ^^hear my words, and believe not. ^ judge him not: for I came not to judge the world, but to save the world.

*49He that«rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in*the

last day

49 For I have not ispoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his/com mandment is life everlasting:

whatsoever I speak therefore, even as the Father said imto me, so I speak.

CHAPTER 13

62 The last passover (Mt. 26:20; Mk. 14;17;Lk. 22: 14). (1) The hour (2:4; 7: 30; 8:20; 12:23, 27; 17:1)

NOW k before the feast of the passover, when Je'§us knew that/ his hour was come that he should depart out of this world imto the Father, having loved his own which were in the world, he loved them imto th^end.

(2) Supper set: tempted

Judas

59 Jesus rejected in fulfillment of prophecy (Mt. 13:10)

37 " But though he had done so many miracles before them, yet they " believed not on him:

•38 That the saying of t-§a'ias the prophet might be fulfilled, which he spake, ° Lord, "who hath believed our report? and to whom hath the^arm of the Lord been revealed?

39 Therefore they could not believe, because liat E-§a'ias said again,

♦ 40 'He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be'converted, and I should heal them.

41 These things said £-§a'ias, when he saw 'his glory, and spake of him.

60 Chief characteristic of (4) Peter is touched by such professors(Cp. Acts 6:7) lowly service from His

Master

6 Then cometh he to Si'mon Peter: and Pe'ter saith tmto him, "Lord, dost thou wash my feet?

(5) Lessons beyond feet washing that Peter did not understand

2 And supper being "ended, the devU having °now put into the heart of Judas Is-cir'i-ot, Simon's son, to betray him;

(3) Jesus sets an example of humility to rebuke the strife over leadership (Lk. 22:24)

3 Je'sus knowing that Pthe Father had given all things into his hands, and that he was come

I from God, and went to God;

I 4 He riseth'from supper, and

I laid aside his'garments; and;

' took a ■'towel, and girded him-'

i self.

5 After that he poureth water into a bason, and began to'wash the disciples' feet, and to"wipe them with the towel wherewith he was girded.

42 *" Nevertheless among the chief rulers also^any believed

on him ; but because of the

Pharl-see? they did not confess him, lest they should be put out of the synagogue: 43 For they "loved the praise of men more than the praise of God.

benefits? t Jesus here applies Isa. 6 to Himself, proving His deity and pre-existence u Only two are named (Jn. 19:38-39) V Gr. agapao, note, v 25. >4any permit fear of disgrace, love of the praise of men, riches, and temporal advantages to make them cowards and too weak in faith to bear the reproach of Christ (Heb, 11:26; 13:13; 1 Pet. 4:14)

ness and diow how to act towara enemies. Judas was washed (v 5, 10-12)

t Gr. nipto. to wash part of diebody(Mt. 6:177X572; Mk.7:2; Jn. 9:7-15; 13:5-14: 1 Tim. 5: I0),not bapto ,to dip in, immerse(Rev. 19:13;]lCi^:26: Lk. 16: 24), from which we get our word baptize. See note, Mt. 3:6

u Gr. ekmasso. 11:2; 12:3; Lk. 7:38.44

V Question 118, Next, v 12

a Spoke in a loud voice (7:28; 11:43).

This is His last discourse to the people

(v 44-50) b Faith in Christ does not end here, but

passeson to recognize the Father(5:23;

7:14-19:10:30:12:44-50; 13:20) c See note, Lk. 5:32 a 3 things all must do (v 47-48):

1 A man must heaF in order to believe Christ's words (v 47; Rom. 10:14^

2 He must believe in order to keep them (V 47; Rom.. 10:14)

3 He must keep them in order to be saved (Mt. 10:22; Rom. 6:22; Heb, 3:6, 12-14: 6:11; 1 Pet. 1:9,13; Rev.2:26^

e I judge him not now, but My words shall judge him in the last day (v 45-46)

f 26th N. T. prophecy in John (12:48, unfulfilled). Next. 13:21

g Gr. atheteo, to count as nothing, de-spise(v48; Nik. 6:26; 7:9: Lk. 7:30; 10: 16; 1 Cor. 1:19; GaL 2:21; 3:15)

h l.ast of 6 times in John (6:39. 40, 44, 54; 11:24; 12:48)

i Nor for .My secular interest and personal gain as your teachers do

j His commandment He has given Me to speak (v49) is the germ, and power of eteraallife(6:63; 12:50; IJn, 3:23; 5: 10-13). This is John's last mention of Christ's pubUc ministry. He does not give any account of the second day before the passover, Nisan the 13th, our Monday sunset to Tuesday sunset. Early the Christ goesto Jerusalem. The disciples question about the figtree(Mk. 11:20-26). He teaches in the temple and gives the first great prophecy (Mt. 21:23-23:39; Mk. 11:27-12:44; Lk. 20: 1-21:38). Heleaves the temple for the Mount of Olives where the second great prophecy is given (Mt. 24:1-25:46; Mk. 13:1-37). He returns to Bethany for a second supper in the house of Simon the leper and the second anointing (Mt. 26:1-13; Mk. 14:1-9)

k This is the preparation day for the passover, Nisan the 14th, our Tuesday sunset to Wednesday sunset, die day of the crucifixion. Judas plots to betray Jesus at the last supper (Mt. 26:14-29; Mk. 14:10-25; Lk. 22:1-38; Jn. 13:1-38). The discourse on the way to Geth-semane (Mt, 26:30-35; Mk. 14:26-

31; Lk, 22:39;Jn. 14:1-18:1). Gethsemane, arrest andtrials(Mt. 26:36-27:31; Mk. 14:32-15:19; Lk. 22:40-23:25; Jn, 18: 2-19:15). The crucifixion and burial (Mt. 27:31-66; Mk. 15:20-47; Lk. 23: 26-56; Jn. 19:16-42)

1 Jn. 2:4; 7:30: 8:20: 12:23, 27: 17:1. Cp. Lk. 22:53

m Furthest extent, referring not so much to a period of time,but to readiness to do the most humble service in theii behalf

n That is, the end of the preparation for the supper (Mt. 26:14-19). The washing was first (V 3-17. Cp. Lk, 7:44)

o Having already (Mt, 26:14-19)

p Notethisstatementof His divinity, authority, and coming glory, made just before He humbled Himself to take the place of a slave to wash feel

q He arose from the supper table when the preparation had been completed and began to wash 'iie disciples' feet. The reason fortius was their argument about who would be "the greatest" amongthem(Lk. 22:24). Before He had rebuked this kind of spirit by setting a little child in their midst and stating that theyhad to become as little children and not seek to lord it over each other (Mt. 18:1-10), He had also rebuked this ^irit on other occasions (Mt, 20:20-28; Mk, 10:35-45). Years had gone by now and theyhad not yet learned their lesson on this point. He was seeking to get rid ofthis passion for woridly honour and dignity, which would have wrecked the foundation of the church after His death if He had not succeeded

r Outer robe (19:2, 5). It was removed for working and sleeping

s This was the duty of the meanest or lowest slave. Some think He began with Judas, so as to melt him with kind-

ST. JOHN 13

Judas indicated as the betrayer

a I will explain My .'::otives for what I a:r. ioing, shortly. He aia in v 12-17

b See note, Jn. 5:1

c Gr. ou me els ton aiona . by no means unto the age. I consider it far below Your digniiy

d Surely something more than mere wasiing of feet is involved. The reason for such an example was to emphasize the absolute necessity ofgettinzrid of self-exaltation among Christians. One must get rid of the spirit of wantijigto lord it over all other Christians or he will not be saved. It will car. Ji the soul (N:t, 18:1-3; 23:3-12; L k. 14:7-11; 18:14; 1 Pet. 5:1-8)

e Peter evidently understood Jesus to refer to ^tritual cleansing, so wanted to be completely washed

f He that is bathed, as iheynodou! thad been to prepare themselves for the passover(OL diat occasion Jews bathed twice), need only to wai his feet of tiie dust on them from walking between the bath and the suDper. See note, Lk. 7:44

g All the disciples were clean from, sin, but Judas who had permitted Satan to use him again (v 11)

h Gr. katharos, pure, clean from any-thing that soils or corrupts. Used 28 times and trans, pure C-lt. 5:8; Acts 20: 26;Rom. 14:20;TTr-. 1:5; 3:9;Tit.l; 15: Heb.lJ:22; Jas.l:27; 1 Pet. 1:22; .Rev. 15:6; 21:18,21; 22:1); clean^Mt, 23:26; 27:59; Lk. 11:41; Jn.T3rrO-ll; 15:3; Acts 18:6; Rev. 19:8, 14); and clear (Rev. 21:18)

i Question 119. Next, v 25

j i his double title was not given except to the most accredited teachers

k If I have condescended to do this to you, then you should be willing to do the lowest service for each other and prefer the least in honour to yourselves (PhiL2:l-7). The act of washing feet is given to inspire self-denying acts of kindness to all in need. Litera1 wadiing of feet was not practiced among

Christians a s a church ordinance until the 4th century. No reference is made of it in any N.T. book. Widows who were supported were to wail the feet of saints (1 Tim. 5:10), but this does not refer to washing feet as a church ordinance, otherwise widows are the onlyones to do it

1 Mt. 10:24-25; Lk. 6:40; Jn. 15:20 m. Not washing feet, but services to others who are in need and to those who are the least

n Referring again to Judas of v 10-11

o I prayed aU night for the wUl of God concerning whom I should choose(Lk. 6:12-16). f chose Judas, not as a wicked man, nor that he should become such; but I foresaw tiiathe would not remain true to Me, and that he would give way to iniquity deUs'eting Me into the hands of My enemies and bringing ruin upon himself. I even tried to prevent fcis, but he would not listen

p 9iJi O. T. prophecy fulfilled in John ri3:18: Ps. 41:9). Next, 15:25. Eating bread with Jesus made the crim;e of Judas all the m.ore sinful, for in the East it is a custom diat eating bread witii an enemy makes you friends and rights of hospitality cannot b e broken, 11 seals die bond of mutual friendship, kindness, and protection of each o&er

q \ reference to an ill-natured horse that sometimes kicks even the person who feeds and cares for him

r Miracles of power and utterance were performed constantly to confirm the disciples in their faith

s See in, 8:28, 58; 18:5-6

t See note, Jn, 12:44

u 27ih N. T. prophecy in John (13:21, fulSUed). Next, v 26. This was after thewashxngof feet.Judaswas still with themi, having had Ms feet washed along with the rest

V Mt. 26:14-16, 45-50; Mk. 14:10-11; Lk. 22:3-6, 47-48 w Judas was not suspected (v 22-26). The disciples had absolute confidence in tieirtreasurer. Judas musthavebeen a good actor as well as demon inspired to i

7 Je'jus answered and said irnto him," What I do thou knowest not now; but thou shalt know*hereafter.

(6) Peter rebels: pride rebuked

8 Pe'ter saith unto him, Thou shalt '"never wash my feet. Je'sus answered himj ^ lf I wash thee not, thou hast no part with me.

(7) Peter's self-humbling

9 Sl'mon Peter saith unto him,'Lord, not my feet only . but also my hands and my bead.

(8) All clean except Judas

10 Je'sus saith to him, /He that is washed ueedeth not save to wash his feet, but is clean every whit: and«ye are clean, but not all.

11 For he knew who should betray him; therefore said he. Ye are not all*clean.

(9) Application of His lowly service (Cp. Mt. 18:2, refs.)

12 So after he had washed their feet, and had taken his garments, and was set down again, he said imto them! Know ye what I have done to you?

13 Ye call me /Master and Lord: and ye say well; for so I am.

14*If I then, your Lord and Master, have washed your feet; ye also ought to wash one

another's feet.

15 For I have given you an PTamplp, that ye should do as I

have done to you.

16 Verily, verily, I say unto you. The'servant is not greater than his lord; neither he that is sent greater than he that sent

17 If ye know'^ese things, happy are ye if ye do them. .

(10) Jesus predicts His betrayal by Judas (Mt. 26: 20; Mk. 14:17;Lk. 22: 21)

*18 *" I speak not of you^all: I know whom I have "chosen: but that the scripture may be fulfilled,^He that eateth bread with me hathlifted up his heel against me.

19 Now I tell you before it come,'that, when it is come to pass, ye may believe that*I am he.

20 Verily, verily, I say unto you,'He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

♦21 When Je'sus had thus said, he was troubled in spirit and testified, and said. Verily, verily,"! say unto you, that one of you shall*betray me.

22 Then the disciples looked one *on another, doubting of whom he spake.

23 Now there was^eaning on Je'§us' bosom one of his disciples,? whom_Je_5us_loved.

24 Si'mon Pe'ter therefore beckoned to him, that he should ask who it should be of whom

he spake. 25 He then lying on Je'sus' breast saith imto him, "Lord, who is it?

*26 Je'sus answered.^He it is, to whom I shall give a <^sop, when I have dipped it. And when he had dipped the sop, he gave it to Ju'das Is-car'i-ot, the son of Si'mon.

(11) Judas submits to Satan

27 And after the soc 'Sa'tan entered into him. Then said Je'sus unto him. That thou

i doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Ju'das had the bag, that Je'sus had said unto him, Buy those things that we have need of against'the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out : and it was'night.

(12) Jesus' last teaching at the passover (Mt. 26: 30)

♦31 •" Therefore, when he was j gone out, Je'sus saidj^Now is I the Son of man glorified, and I God is glorified in him.

32 If God be glorified in him, God shall also glorify bim in himself, and .shall straightway glorify him.

33 Little childrervyet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

•34 A /new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another.

35 *Bv this shall all men know that ye are my disciples, if ye have love'one to another.

63 Discourse on the Mount of OHves (Mt. 26:30)

(1) Peter's denial foretold (Mt. 26:31; Ivlk. 14:26; Lk. 22:31)

*36 •" Si'mon Pe'ter said unto himr'Lord, whither goest thou? Je'§us answered him,"Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37 Pe'ter said unto him,"Lord, why cannot I follow thee now? I will lay down my life for thy sake.

*38 Je'sus answered him. Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee,'The cock shall not crow, tiU thou hast * denied me thrice.

CHAPTER 14

(2) First mention of the

rapture of the church (1 Thess. 4:13, refs.)

iTET not your ^ heart be •^•^ troubled: ye believe in God, believe also in me . ►2 In'my Father's "house are

go through this ordeal of pretending :uch innocence. '.Vere not these dealings of Jesus to break him if possible and bring him to repentance?

x Reclining on the divan to the right of the Lord so that his head came ck)se to the bosom of Jesus

y This was John the writer of ihisgog)el (19:26; 20:2; 21:7, 20-24)

2 Troubled spirit (11:33: 13:21)

3 Troubled soul (12:27)

4 Troubled hearts (14:1, 27)

t Thisphraseisused 32 times in John; 16 times in Matthew; 2timies in Luke and not once in .Mark. See note, Jn. 4:21

u Gr. oikia, dwellingplace. The Father's dvellingplace is heaven (2 Cor. 12:1-4; Rev. 4-5: Eph. 1:20; Heb. 8:1: 9: 24; Acts 1:11)

a Q uestion 120. Next, v 36.

b 2Sd, N. T. prophecy in John (13:26, mlnUed). N'ext, v 31 c or. pjomion , a morsel. Only here and inv 27,30. It was a portion of the paschal supper, collected in the fingers and dipped in the sauce, and handed to oneofthe guests. It was a markofhonor for the guest who received it. The Lord had appealed to the conscience of Judas in v 21, now He appealed to his heart, but it was too hard to respond, Judas musthavebeen on the left of Jesus so he could take it from Ki.m.IftMs be the case the Lord laid His head on the bosom of Judas just back of Him reclining on the couch

d The only time this word is used in John. Satan ha a put it in his heart before diis and the deal was already made(Mt. 26: 14-16).Judas hardened his heart at the last appeal of Jesus, so now he was open for Satanic contiX)!. See Lk. 22:3

e Jesus now knowing that Judas had submitted to Satan and that further appeal was useless, dismissed him. for the work he was to do. Cp. Ps. 41:6 with 41:9

f Referring to the whole festival which was to last 7 days

g When miost sin is com,.mitted. This was early Tuesday night

h 29ihN.'r. prophecy in John(13:31-33. fuiailed). Next, v 3-3. I am glorified bybeing appointed to save the world. TTie Father is glorified in My savingthe world. The Father and I are glorified together in seeing Our ruined work redeemed and restored

i I willbe with you but this day and then I will be crucified and rem.ain dead for three whole days. Then you will see Me 40 m.ore days and then no morefMt. 12: 40: Acts 1-3,11). As I said to me Jews (7:34; 8:21), I say to you, when! do finally go you cannot follow, but I will come back for you later (v 36: 14:1-3)

j Gr. kainos , renewed. This is the same as the old com.mandment in Lev. 19: 18, "Thou shalt love xhy neighbor as thyself. " The renewed com.mand.ment here has an additional part, "as I have loved you. " Christ more than ftilfOled the Mosaic precept. He not only loved Ifis neighbor as Himself, but He loved Mm. more than Himself, for He laid down His own life for others. In this He called upon His disciples to follow Him; to be ready on all occasions to lay down their lives for each other and for enemies if it would save them from heU (Rom. 5:8-11). This surpassed by far all moral systems of all religions. No system ever prescribed any thing 90 pure and unselfish

k Christ virtually said to them, "You have been ambitious, envious, and at strife for supremacy. This cannot be. You must love, as I love.By this shall all men know you to be Christians. " Disciples of different teachers were known by their habits, or some particular creed or rite, but the disciples of Christ were to be known by the love They had forone another(lJn. 3:11-18; 4:7-21)

1 Gr. en allelois. among or in yourselves. Only here and in Mk, 9:50

m Question 121. Next, v 37

n 30taN. T. prophecy in John (13:36, iullilled). NextTTSE

o Questions 122-123. Next.14:5. Peter wanted to know just why He could not follow Jesus now. He was wiLLing(sohe said^ to die and go along -with Him now. Chnst knew Peter better than he knew him.self, so made a prediction that proved it (v 38)

P Slst N.T. prophecy in John (13:38, hiiiilled). Next, 14:1

q Gr. aparneomai . utterly denied:always of denying a person, as in Mt. 26:34-35,75:Mk. 14:30-31,72:Lk. 22:34,61

r 32nd N.T. prophecy in John (14:1-3. unhaiailed). Next, v 16. This will be fulfilled at the rapture (1 Th. 4:16; 1 Cor. 15:23, 51-58)

s 4 troubled things in John; i Troubled water (5:4-7)

ST. JOHN 14

Jesus comforts the disciples

Promise of the Comforter

a Gi. mop*;, abidiog places, manaoos. Used only here and in v 23, "abode,"

b Gr. to?o£, a place of habitation, as a ciry{Heb. 11:10-16; 12:22-23; 13:14; Rev. 21:2, 9-27)

c Tliii refen to the rapture, not the second advent (1 Th.4:15: 1 Cor. 15:23, 51-58: rtiil. 3:21; CoL 3:4: Eph. 5:27). At this time He v.-illreceive to HLn-.self all the dead anj living in Christ who will come back to earth v.lth Him at the second aGveot(Zech. 14:5; Jude 14; Rev. 15:11-21)

d Since Christ is in heaven, that is wnere weareiogo at the tapture(Acis HI; Epa, 1:20; Heb. 8:1; 9:24)

e Qnestion 124. Next, v 9

f I am - used 58 times in John by Christ (4:26; 5:43: 6:35-7:36: 8:12-9:33; ! •>. 7-12:46:13:13-14:20: 15:1-5: 16:23-32: 17:10-18:37: 19:21; 20:17)

g Christ is a 7 fold way See p. 121

h This word is used by Jesas in John 24 times and only 5 times by Himi in the other go^els. He is the truth of God that sets free(Jn. 8:32-36; 14:6). He is tlieteacher and source of tiutfa(Mt. 22: 16: ;.lk. 12:14; Jn. 1:14. 17)

i This word is used 43 times ic John and only 33 tLme; in the other gospels. Christ is the source of eternal life. See note, Jn. 6:27

j AcU4:12; Eph. 2:18

k See note b, Jn. 12:44

1 See note on Ju, 1:13 m. Questions 125-127. Next, v 22

n This speaiks of union with, not bodily entrance into. See "Inter>enetration," Lk. 22:3

o TMs means each and every believer. as it does in 3:15-18, 36; 5:24; 6:35, 47; 7:37-39: 11:25; 12:44-46; Mk. 9: 23; 16:15-20: Acts 10:43: Rom. 1:16; 3:26; 1 Jn. -5:1-10 p See Faith, p. 201

q Gr. ergon, works, deeds, acts. Trans, work ana works 152 times and deeds 22 tim.es. It is clear that He refers to miracles, healings, signs, wonders, and mugjity acu of power (;.!t, 11:20-23; 13:54-58; 14:2; Jn. 5:20, 36; 9:3; 10: 25,32; 14:10-12). His wwks consisted

of healing aU manner of sickness and disease, casting out devils, raising the dead, cleansing lepers, and doing innumerable acts of deliverance from all the works of Satan(Mt. 4:23-24; 9:35: Acts 10:38). He controlled the elements, mult^>lied food, walked on water, restored a severed ear, turned water into wine, accompliibing anything He undertook to do in the material and spiritual realms r ThepK—i-enere is th at each believer

can be ci:ued with power (Lk. 10:19; 24:49; Act; 1:4-5) and receive the Spirit wlthcu: -.fcasuren n.7:37-39)is he can do all t he worits of Christ and even greater woriis than what He did. To make this a promise of spiritoal works only when He did material and spiritual works is a poor excuse for un-l^lief.Tomake it refer to saving souls is to ignore facts, because He did this also. To limit it to the works of the apostles >.-Lllrobthe otherbelievers of the benefiu of the promise s The greater works are not those of reaching more people by means of radio, television, arid the printed page, fordiese are natural means and can be used by unsaved m:en who do not have the Holy Spirit power to do the works of Christ, No man can receive greater power than Christ, for He received the Spirit without measure (Jn, 3:34; Isa. 11:2; 61:1-2). Therefore, the greater works could i»t consist of doing greater Th ings than Christ cotild have done had He had the occasion to do them. The diou^t is that each believer can have equal power with Christ to do what He did as well as greater things if and when the occasion requires it t 21 reasons forgeater wotkie See p. 121 u The purpose of the Christian's power of attorney. It glorifies God to answer all prayers and save, heal, and bless all men materially, but He cannot do so unless they ask in faith, nothing waver-

manr^m-ansions : if it were not so, I would have told you. I go to prepare a'^place for you . »3 And if I go and prepare a place for vou. T vill come azain. and " ^receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

(3) Life's great question

5 Thom as saith unto him, Lord, we know not whither thou goest; and'how can we know the way?

and he shall give you"another| 'Comforter, that he may abide with Tou^ for ever: ^ ►17 Even thc'Spirit of truth; whom the' world cannot re-cervgJ becaus^ it seeth him not, neither knoweth him: but«ye know him; for he dwelleth * with you, and shall be ja you.

(10) Promise and condition of spiritual union and power

► 18 I will not leave you'comfortless : 'I will come to you. ►19 kYet a little while, and the world seeth me no more; but ye see me: ^ because I live, ye .. .., ., u- (T shall live also.

6 Je 5US saith unto mm.a aia ►» At that day ye shall know ttiefway, the*tnith, and'the that I cm in my Fatherland ye

(4) Answer to all destiny

Kfe: 'no man cometh unto the Father, but by me. 7*If ye had known me, ye should have known my Father also : and from hencefonh ye know him, and have'seen h!m.

(5) The universal desire of all true believers

8 Phfllp saith unto him, Lord, shew tis the Father, and it

sufficeth us.

(6) The true of God

in me, and I in you. ► 21 He that hath my com-mandnients,"and keepefii them, he it is that loveth me: and he that loveth me shall be loved of my Father, and T will Invp hfm, and p wiU Trarifest myself to him .

(11) The question of divine manifestation to believers

revelation

9 Je'sus saith unto him,'THave I been so long time with you, and yet hast thou not known me, Phil ip? he that hath seen me hath seen the Father; and how sayest thou then. Shew us the Father?

22^Judas saith unto him, not Is-cir'i-ot, 'Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

(12) Secret of divine indwelling and ownership (1 Cor. 6:17)

♦23 Je'§us answered and said 10 Belieyest thou not that L "°^° him, "If a man loye me, he am "in the Father, and the wHl keep my words: and my Father in me? the words that Father wUl love hfm, and wg I speak unto you I speak not j will come unto him, and make of myself: but the Father that'"our abode with him.< dwelleth in me. he doeth the! 24 He that loveth me not

keepeth not my sayings: and

I the word which ye hear is not

' mine, but the Father's which

; sent me.

j 25 These things have I spoken

'unto you, being yet present

j with you.

works. 11 BeUeve me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

(7) The Christian's power of attorney: promise of unlimited power (Mt. 18:18, refs.)

► 12 Verily, verily, I say unto yoc ^Be ttat^betiCTtk <Bi me,

works than

(13) The believer's new teacher and reminc^ er of truth

► 26 But the'Comforter, which is the Ho It Ghost, whom the Father will send in my name.

do;' because I go' tie shall teach you all things.

sr. and " bring all things to your

remembrance, whatsoever I

have said unto you.

(14)The source of true peace

(8) Promise cf unlimited answers: chief end of prayer and the Christian's

power of attorney

►27»Peace I leave with you, my ►13 And whatsoever ye shall peace I give imto you: not as ask in mv name ." that will I do, the world giveth, give I imto that the Father may be glorified' JOvl "Let not your heart be in the Son. troubled, neither let it be.

►14 If ye shall ask anyjhiag in ' afraid.

my name. I will do it. i .,^. ,. . , „ '

— I (15) Jesus'retamtotheFa-

(9)Genaine proof of love: the all-comprehensive gift (Lk. 11:13; Acts 2:38-39; 10:45; 11:17; 15:8; Gal. 3:14)

•15 •" If ye love me, keep my

commandments.

*16 'And I will pray the Father,

ther the secret of all blessings (Jn. 14:6, 12, 16, 26; 15:26; 16:7, 23; Acts 1:4; 2:33; Rom. 8: 34; Heb. 1:3; 4:14; 7:25)

*28Te have heard how I said imto you, I go away, and come again unto you. If ye loved

ing (H^. 11:6: Jas. 1:5-8; Slk. 11:22-24)

y 33rd N.T. prophecyinJohn(14:16-21. fiilfiUed and being MliUeJ^L Next, v 23. I •«111 become the Mediator between God and man (1 Tlra,2:5),and Enough My mediarion and intercession all blessings of grace shall come to jrou (Rom. 8:34; Heb. 7:25)

temples, and plans, but arm for war all the while. They killed die Prince of Peace (Acts 4:27) and ignore Him still, so they will have ik> peace until He comes to reign (Ps. 2; 1 Th. 5:3: 1 Cor. 15:24-28)

w See iwtes on Jn. 14:1-3

X 35ihN.T. prophecy in John (14:28-31, being h

faimied and 15:18

jeing f-olfilled). Next,

a Not }.!e, but another divine person b Gi. parakletos, see note on v 26 c Forever , not until the rapture or some other time and then He wiU be taken out of the world. He will never be taken away. He wiU be here during the tribulation, Millennium, and forever (Acts 2:16-21; Rev. 7:14; 12:17 witn 19:10; Zeca. 12:10: etc.). To have the Holy Spirit taken out of the world would m,ean to nullify the eternal benefits of the N. T, for men. This is inconceivable and unscripturaL The only passage suggested as proof for such a fallacy is 2 Th. 2:T, which see d The Spirit of the truth

e Gr. kosmos , social world; the unsayec cannot receive Him. Tlierefore, all men do not have the Holy Spirit (Rom. 8:9, 14-16; GaL 4:6; 1 Cor, 3:16-17)

f The reason why unsaved men do doc partake of the Holy Spirit. They refuse to "see" or understand ffim. (1 Cor. 2: 14) or become acquainted with Him by receiving tiie gospel and permitting His work in their Uves (Jn. 1:12; 3:5, 16-20. 36; 5:24; 16:7-15)

g Yon disciples know lim or have e3q>e-rienced Him, for He dwd.ls in you in a measure and He shall come into yoor lives in all fiilness when you are bap-uzed in the Spirit (in about 50 days: Jn. 7:37-39: Lk. 24:49: Acts 1:4-?)

h Gr. para , beside, alongside of, proving that the Spirit was with die disciples and even "in" their. (Mt. 10:1-8, 20; Mk. 6:7-13;Lk. 9:1-10:10:1-20). If He was in them and yet diall be in them it could only refer to receiving the Spirit in greater and baptismal measure as Chnst had (Jn. 3:;i4). Christ came :c give all disciples this fulness of tht Spirit(Mt. 3:11; Jn. 1:31-33; 7:37-39; Lk. 11:13;-24:49: Acts 1:4-8; 2:16-21, 33, 38-39; 5:32; GaL 3:14). The doctrine of interpenetrarion does not mean bodily entrance into, but union wi^ so the idea is that there is a measure aikl a fulness:a partial union with and a com.-plete union with die Spirit. See note, 3:34 and note, Lk. 22:3

i Gr. orphapos, orphans. Only here and in Jas. 1:27. Disciples of a particular teacher were called his children and upon Ms death they were considered orphans. Christ calls ffis disciples children On. 13:33) and now promises that He will i»t leave them orphans

j He did 0n. 20: Acts 1:3)

k In about 20 hours when He was taken down from, the cross

1 Because I shall be resurrected you will also be resurrected, }.Iy resurrection "111 be a pledge and proof of youn (1 Cor. 15)

m See Interpeneiration . Lk, 22:3

n Not only must we have them, but we must keep them. See note, 6:27 and notes, 10:6, 26

o This is a promise to each believer (Jn. 7:37-39; 14:12-15; 15:16)

p AnaposUe, brother of Jame*(Lk.6:16; Acts 1:13). Called Lebbaeus and Thad-daeus(Mt. 10:3; Mk. 3:18)

q Quesaon 128. Next, 16:5

r 34tfa N. T. prophecy in John (14:23-26. fulfjlled and beiag fiU5IIed). Next, v28

s Note the plural pronouns of this verse, asserting the unity in work and omniscient abiding of bodi the Father and the Son, This refers to the time when He wotild leave them and after the glory would be restored to Him (Jn. 17:5). Now He is omnipresent, but in the days of His life on earth He was localized as all other human beings and limited in knowledge and odier powers

t Gr, parakle tos, only used by John in the N. T. Rendered " Comforter " in Jn. 14: 16,26:15:26: 16:7, and "Advocate" in 1 Jn. 2:1. It means one called to the sideofanotherforhelpor counseLThe Spirit is our Paraclete or Helper on earth and Christ is die Paraclete or Helper in heaven

u See note on Jn. 16:8

v I leave wldi you My last. My best. My dying legacy-peace; not the kind the wOTld gives. Men have peace societies.

Command to love one another

a The Father is the head of the Divine Trinity (Jn. 14:16; 16:23-26; 1 Cor. 11:3), He is neither the Father nor the Holy Spirit. See 89 proofs, p, 280 b Satan (12:31; Eph. 2:2; 2 Cor. 4:4)

c No relationship, no sin, no nature, and nothing of Saun in Him. He was not subject to death because He had not sinned. In the fall Satan gained a pseu-do sovereignty over man on the principle of possession and consent of a responsible agent, or government by consent of the governed. God recognized this and decided to permit Satan to defeat himself by causing him to kiU an innocent victim over whom he had no claim. When he inflicted death on Christ, he forfeited all his claims, rights, and pseudo authority and his right to liberty itself. He lost the right to inflict deatii on all others who became the property of Christ by virtue of His redemption for them

d The only place where Jesus speaks of loving the Father, g^x times the Father is spoken of as loving the Son (3:35; 10:17; 15:9; 17:23-26)

e Gave Me commission, so I obey

f Perhaps the same as Mt. 26:30. If so, then Jn. 14 was spoken before leaving the supper room, and Jn, 15-17 was spoken on the road to the garden

g Israel turned out to be a falsevine producing wild grapes (Isa. 5:1-7). Christ as the true vine brings forth good fruit

h Every believer in Christ is referred to bythis illustration or it is meaningless, Ifthebeliever is fruitful he is purged to produce more fruit. If he is fruitless he is taken away or removed from being part of the vine. The Father does this, not man. No man is able to pluck one branch from God's hands, but if we say that God cannot cut off any branch that is fruitless, then we limit God and make the dead, fruitless, and useless branches to be more powerful than He is. To take this position would be like saying to the vinedresser that it would be unlawful to prune the vine and remove dead branches. No man can cut off any branch that is not actually in the vine. It is absurd and contrary to the letter and spirit of the parable here to talk about branches that are cut off as merely professing to be branches. If the idea here is only a professed union of the vine and branches, then there could only be a professed cutting off and burning; so the passage would mean nothing because it said nothing to any purpose

i Now, not you are going to be, so the cleanliness referred to here was a present experience before the cross and before Pentecost

j Gr. kaiharos . note, 13:11. Real heart purity is meant (Mt, 5:8)

k Gr. meno, remain, continue, dwell, and abide. This is a command to remain in Christ. The reason is given here as not being able to bear fruit otherwise

1 See Interpenetration , Lk. 22:3

m Again He repeats that He is the true vine and believers are the branches; and they are powerless to produce fruit if they do not abide in Him

n Believers must remain in Him to bring forth fruit. If any man does not abide in Him he is cast forth as a branch and is withered and burned (v 6)

o Note the conditions of tnis chapter (v6, 10, 18, 19, 20, 22, 24)

p See Ask what ye will, p. 121 q For 12 great lessons of v 1-8, see p, 121

r The Father heard Him always, so Christ promised to answer all prayers prayed in His name (Jn. 14:12-15; 15:16; 16:23-26)

s Found 359 times in Scripture and over halfofthese definitely command men to keep the commandments of God. This isnotonlytrueoftheO. T. ,butof theN.T. Therefore, Christians are under obligation to obey the gospel throughout life, not only during one brief act of faith. See p. 284

me, ye would rejoice, because I said, I go unto the Father: for my Father is' greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the^p r ince of this world cometh, and'Tiath nothing in me.

31 But that the world may know thaf*! love the Father; and as the Father«gave me commandment, even so I do. 'Arise, let us go hence.

CHAPTER 15

83

64 Discourse on the way to the garden: (1) The true vine

I AM the*true vine, and nw Fath er is the husbandman.

(2) Two kinds of branches

►2* Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it. that it may bring forth more fruit.

(3) State of true believers

3' Now ye are /clean through the word which I have spoken unto you.

(4) Condition of fruit-bearing

•4*Abide in me. and I in you . As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide'in me.

►S" l am the vine, ve are the brasches; He that abideth i« me. and I in him. the same bringeth forth much fruit: for without me ye can do nothing.

(5) Absolute necessity of abiding in Christ to be saved

B^Ua man abide not in me. he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

(6) The all-inclusive condition of answered prayer

^7"If ye abide in me. and my words abide in you. ye PshaU ask what ve will, and it shall be done unto you.

(7) Purpose of fruit-bearing

8 Herein is my Father glorified, that ye bear'much fruit; so shall ye be my disciples.

(8) Conditions andblessings of abiding in Christ

•9 As the Father hath loved me.'so have I loved you: continue ye in my love. ► 10 If ye'keep my commandments, ye shall abide in my love; ' even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you. that my joy might

remain in you. and' that your joy might be full. • W^This is my cotrmiandment. That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends,'^if ye do whatsoever I command you.

(9) Seven proofs of friendship: the Christian's power of attorney

15 ' 'Henceforth I call you not

servants: for the servant know-eth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you. ►16 Ye have not chosen me, but I have 'chosen vou. and ordained vou. /that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father f in my name, he may give it you.

•17 These things I conmiand you, that ye love one another.

(10) Why the world hates true believers (Mt, 10:22; Jas,4:4; 1 Jn. 2:15-17; Jn. 16:3; 17:14)

*18'"If the world hate you. ye know that it hated me before it hated you.

19 If iye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore'the world hateth you.

20 Remember the word that I said unto you. The servant is not greater than his lord. If they have*persecuted me. they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for'my name's sake, because they know not him thafsent me.

(11) Why the world hates God and Christ (Mt. 10: 34; Jn. 3: 16-21; 7:7; Rom. 8:7; 2 Cor. 4:3-4)

22 If I had not come and spoken unto them, they had not had sin: but now they have"no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

*25 But this cometh to pass, that the word might be fulfilled that is written in their law,"They hated me'Vithout a cause.

(12) The Spirit of Testimony (Rev. 19:10; Gal. 4:6)

*26*But when the'Comforter is come, whom^ I will send unto you from the Father, even the Spirit of truth, which'proceed-eth from the Father." be shall testify of me :<

Emphasizing to what extent one must render obedience to God by keeping His commandments. If we are to be as righteous as He was in the world (Jn. 17: 14-16; Ijn, 2:29; 3:7-10:4:17; .5:1-5, 18), then nothing short of complete obedience must be rendered. It is impossible to retain a sense of pardoning grace without continuing in obedient grace u He bears witness by anointing me n:

1 In preaching (Lk. 4:18; Acts 27Il-39; 1 Cor. 1:17-18,23; 2:1-16)

2 In prophesying (Acts 3:21; 11:27; 13:1. 32; 21:10: 1 Cor. 12:10. 2«)

3 In the exercise of other gifts (1 Cor. 12:10. 30; 14:5, 13. 27)

4 In making audible intercession with groanings which cannot be uttered in words (Rom. 8:26)

a Getting complete answers to prayer is associated with this idea in Jn. 16:24. Would not joy be full if one Uved in perfect obedience to God as did Christ (v 10)? Would God not answer all his prayers, as He always did the Son (Jn. 11:42)? Contrast " my joy" f 15:11; 17: 13) with " your joy " (15:11; 16:22,24). The conditions of joy and peace (14: 27) are both based upon perfect obedience (v 9-14)

b My commandment to you is the same as My Father's commandment to Me(v 10). You love one another to the extent that I love you. I lay down My life for you; you lay down youi lives for each other (v 12-14)

c If you obey you are My friends; if you do not obey you are not

d 1 am not going to make you bondslaves. I make you full partners and My personal representatives on earth. You are to represent Me and reproduce My works as I represented God and did His wotks(14:12; 15:15; 17:18: 20:21-23). You will share equally with Me in My inheritance if you share in sufferings andwork(Rom. 8:17). You are to share with Me all things the Father has made known to Me (v 15)

e You are chosen and ordained to:

1 Go and bring forth fruit (v 15)

2 Produce eternal works (v 15)

3 Get an answer to every prayer (v 15) f True ministers must be: See p. 120 g By My authority, note, 16:23

h 3 6di N. T. prophecy in John (15:18 -21.

fulfilled and being ftilfiUed). Next,

V26 i Three times Christ testifies this of

disciples (V 19; 17:14-16) j Expect world hatred because:

1 Jesus predicted it (v 18-21)

2 The world hates rep roof (Jn. 3:19)

3 Its evils are exposed byChristian Uving(Rom. 12:2; Tit. 2:11-12)

4 Its darkness is exposed by Christian light (Jn. 3:18-20; Phil. 2:15)

5 It is blind (2 Cor. 4:4)

6 Christians are not of it(Jn. 15:19; 17:14-16)

7 It is at war with Christians (Jn. 16:33; Eph. 6:12; 1 Jn, 5:4)

8 It has natural enmity against God (Jas. 4:4: Mt, 18:7)

9 Christians hate its ways (1 Jn. 2:15-17)

10 Christians live segregated from it (Jas. 1:27: Rom. 12:2: 2 Pet, 2:20)

11 It is ignorant of Christian experience f Gal. 2:20; 2 Cor. 5:17)

12 It IS ignorant of God (v 21)

k Gr. dioko, to pursue with malignant intent. Trans. 31 times " persecute" f Mt. 5:10-12, 44: 10:23; 23:34; Lk. 21:12; Jn. 5:16; 15:20; Acts 7:52; 9:4-5; 22: 4-8: 26:11-15; Rom, 12:14; 1 Cor. 4: 12; 15:9: 2 Cor. 4:9; Gal. 1:13, 23; 4:29: PhiL 3:6; Rev. 12:13)

1 On account of Me or My authority (Acts 4:7, 17-18; 5:40-41; 9:14-16, 21)

m 43 times in Tohn Jesus claimed that the Father sent Him. Only 4 times is it refened to in the other gospels

n Gr. prophasis . excuse. Occurs 7 times and rendered " pretence " (Mt. 23:14; Mk. 12:40; Phil. 1:18): " shew " (Lk. 20: 47); " colour " f Acts27:30);and " cloke" (Jn, 15:22:1 TTi. 2:5). If I had not come and proved to them beyond doubt that I was the Messiah they would not have had the sin of rejecting Me, but now theyhave no excuse for this sin. They wilfuUy hate both Me and My Father (V 22-24)

o lOih O. T. prophecy fulfilled in John

(15:25; Ps. 35:19; ^9:4. Cp. Ps. 109:

3; 119:161). Next, 17:12 p Gr. dorean, occurs 8 times. Trans.

"freely " (Mt. 10:8; Rom. 3:24; 2 Cor.

ll:7;Rev. 21:6; 22:17): " in vain " (Gal.

2:21): and " for naught" (2 Th. 3:8) q 37th:s.T. prophecyinJohn(15:26-27.

hilfilled). Next, 16:1 r See note, Jn. 14:26 s Jesus is the baptizer in the Holy Spirit

(Mt. 3:11; Jn. 1:31-33) t The Father will send fonhinMyname

or by My authority (14:26)

ST. JOHN 16

Jesus foretells his departure

The Comforter promised

a Disciples also were to speak for Jesus (Acts 1:8, 22)

b 38A N.T. prophecyin John (16:1-16, fulfilled and being fulfilled). Next, V 19 c Gr. skandalidzo , to stumble, to cause a person to begin to distrust and desert one whom he ought to trust and obey (Mt, 5:29-30; 18:6-8; 24:10; 26:31, 33; Jo. 6:61; 16:1)

d Gr. aposunagogos , excommunicate (v 2; 9:^2; 12:42)

e Gr. latreia, an offering (v 2; Rom. 9:4; 12:1; Heb. 9:1, 6)

f Ignorance of God and Christ is the foundation ofaU reUgious persecution and intolerance (v 3; 15:21)

g I did not tell you these things when I chose you, lest you should have been discouraged, but it is now necessary to tell you so you can be on guard when I leave you

h Question 129. Next, v 17. This was asked twice before (13:36; 14:5), but now their hearts weretoo full of sorrow to ask again

i Gr. sumphero. profitable. Used 3 times (v 7; 11:50; 18:14). It is necessary for Me to die and go away or the Spirit cannot come to save men and anoint them to propagate the gospel

j See note, Jn, 14:26

k The Holy Spirit is the third person in the Divine Trinity (lJn.5:7;Mt. 28:19; 2 Cor. 13:14). He has been sent by both

the Father and the Son (14:16, 26; 15:26; 16:7; Lk. 24:49; Acts 2:33) 1 12 offices of the Spirit in John:

1 Begener of the new birth (3:3,5)

2 Life-giver (6:63; Rom, 8:11)

3 Imparter of power (7:37-39; 14; 12-17; Lk. 24:49; Acts 1:4-8-)

4 Eternal Comforter or Helper (14: 16, 26; 15:26; 16:7)

5 Teacher of Truth (14:17, 26; 15; 26; 16:13; 1 Jn, 2:20-27)

6 Reminder of aU truth (14:26)

7 Guide into all truth (16:13)

8 Revealer of Christ (16:13-15)

9 Revealer of events (16:13)

10 Glorifier of Christ (16:14)

11 Chief Witness for Christ (15:26; 16:13-15; Acts 1:8)

"• 12 Convincer of sin, righteousness, and judgment (16:8)

m Gr. elegcho , to convince, convict, refute, expose, to bring to shame the person reproved. It is found 17 times and trans, convince (Jn. 8:46; 1 Cor. 14:24;

'• Tit. 1:9;Jas. 2:9); convict (Jn. 8:9); tell one's fault (Mt. 18:15); reproye (Lk7Sr 19;Jn.3:20; 16:8; Eph. 5:ii, li; 2Tim. 4:2);rebuke(lTim. 5:20: Tit. 1:13; 2: 15; Heb, 12:5; Jude 15; Rev. 3:19)

n Not only the Jews, but aU men (Jn, 3:16; 1 Jn. 2:2)

o Of sin: that unbelief is the foundation of sin and the source of sinfulness that wiILdamnmen(Mk. 16:16;Lk, 8:13;Jn. 3:16-20. 36; 5:24, 38; 8:24; 10:26) p Of righteousness: that man's righteousness is useless (Isa. 64:6; Rom. 10:3); that Christ is our righteousness (1 Cor, 1:30); and that in Him alone and by faith in His atonement can we be righteous (Rom. 3:22-25; 4:1-22; 2 Cor. 5:14-21)

q The Holy Spirit will do this in My place for I am going back to My Father and will not be here to do it. See note, t Jn. 14:12

r O f : udgmeni: that men who believe in

Christ will escape the judgment of

damnation(Ja, 3:15-20: 5:24);thataU

who refuse to believe will be damned

T with Satan (Mt. 25:41; Jn. 3:36; Rev.

20:11-15; 21:8) s AU unbeUevers are assured of judg-i-ment because their masterhas already ' been defeated on the cross and is helpless to avert his own doom much less theirs (v 11; 12:31; CoU 2:14-17; Rom. 16:20; Rev. 20:10-15) t Gr. bastazo , to cany or bear what is burdensome, not able to understand a matter or receive it calmly (19:17; Acts 15:10: Gal. 6:2, 5. Cp. note, Jn, 12:6)

It would bebestforMe nottoteUyou that the whole Mosaic system m.ust be

27 And" ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER 16

(13) Jesus predicts persecution (Mt. 5:10; Jn. 15:18)

"■rpHESE things have I spoken •*• unto you, that ye should not be'^offended.

2 They shall"i)ut you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God'service.

3 And these things will they do unto vou, /because they have not known the Father, nor me.

(14) Reason for the prophecy of persecution of Christians

4*But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh mefWhither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

(15) Necessity of going back to the Father (Jn. 14:12)

► 7 Nevertheless I tell you the truth; It is'expedient for vou that I go away: for if I go not away, the' Comforter will not come unto you; but if I depart, I will*send him unto you.

(16) Threefold work of the Holy Spirit in the world (14:26; 15:26;l6:13-15;Rom. 8:1-26)

8 And when he is come, ^he will'"reprove the "world of sin, and of righteousness, and of judgment:

9 " Of sin, because they believe not on me;

lO^ Of righteousness. "becanse I go to my Father, and ye see me no more;

11'• Qf judgment, ibecause the prince of this world is judged.

(17) Prophecy of future revelations (fulfilled. Acts 1:2)

12 1 have yet many things to say unto you, but ye caimot 'bear them now.
►13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he

not see me: and again, a httle while, and ye shall see me,"because I go to the Father.

(19) Disciples misunder-stajid

17 Then said some of his disciples among themselves,'"What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and. Because I go to the Father?

18 They said, therefore. What is this that he saith, A little while? we cannot tell what he saith.

(20) Jesus explains His going away and coming again

•19 Now Je'sus knew that they were desirous to ask him,cand said unto them. Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? ►20 Verily, verily, I say unto you,"That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21'A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. ►22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

(21) The new law on prayer: "In my name" - the Christian's power of attorney

► 23 And/ in that day ye shall ask me nothing . Verily, verily.

I say unto you,8Whatsoever ye shall ask the Father^ in mv I name, he will give it you.

shall not speak of himself : but whatsoever he shall hear, that

shall he speak : and he will

shev/ vou things to come.

►14 He shall glorify me : for he shall receive of mine , and shall shew it unto vou

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

(18) New statement of doctrine

►IS'-A little while, and ye shall

►241 Hitherto have ye asked nothing in my name: / ask, and ye shall receive,*that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plairily of the Father. ►26 At that day ye shall ask ja mv name : and I say not unto

you,'that I will pray the Father for you:

(22) Further explanation of the misunderstanding of V 16

27 For the Father himself lov-eth you, because vo have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

(23) Disciples now understand

29 His disciples said imto him, Lo, now speakest thou plainly, and speakest no proverb.

set aside; that the sabbath and Jewish festivals wiU be abolished; that Gentiles must be equal members of the church; and that many cherished dreamsof yours about whatthe Messiah wUl do when He comes wiUnot come to pass at this time. I wiU reveal these things to you when the Holy Spirit shaU come (v 13-15). u See note, Jn. 13:33

tl'.t Father wiU never deny you what you want. He always hears Me. If He did not spare Me in sufferings and death He wiU not refuse to give you what I died to give you (Rom. 8:32). When you prayin Mynameorby Myauthority the Father will always hear and answer, because this is what He sent Me to teU you, 90 let this be a senled fact in your Uves (v 2T»

a 3 times Jesus said this:

1 I am not going to be here to continue My works, so I am making fuU provision for beUevets to do them(jn. 14:12-17, 26; 15:7, Mt.3:ll: 17:20:

Lk, 11:13; 24:49; Acts 1:4-8; 2:38-39)

2 I am sending the Holy Spirit to take My place and convince the world of sin, righteousness and of judgment (16:8-11)

3 I am going to MyFather, so you will not be able to see Me until I come again (16:16).

b Questions 130-132. Next, v 31

c sgSiN.T. prophecyinTohn(16:19-28. V 19-22, 27-28 are fulfilled, v 23-26 are being fulfilled). Next, v 32.

d Fulfilled (Lk, 23:27; 24:41)

e A Literal illustration picturing the sorrow and joy of the disciples in His death and resurrection (v 22)

f In the day of Mygoingback to the Father you shall ask Me nothing, but you shallask theFather inMyname(14:l-3, 12, 19-20; 16:5, 10, 16, 23-27)

g Again assuring no limitations to what believers may ask and receive within the bounds of the promises

h This repeats the doctrine of the Christian's power of anomev . and teaches agency in divine affairs. Legally . any person capable of free and intelligent action may act as an agent. A lunatic, imbecile, an infant, or anyone incapable of free and intelligent action cannot act as an agent

The power ot attorney means the legal and written authority to transact business for another. One may be a general agent to represent another In all of his business, or a special agent who is authorized to do some specific work, or transact some special business. The agent can act with all authority withintheboundsof the legalauthorization as much as the one who gave him this authority

All believers have full, legal, re-dpmptive, gospel, blood bought, promised, and family rights to use the name of Jesus in:

1 Salvation (Mt, 1:21; Acts 4:12)

2 Baptism (Mt. 28:19; Acts 8:16)

3 FeUowship (Mt, 18:5; Lk, 9:48)

4 Worship (Mt. 18:20; 1 Cor. 1:10)

5 Good deeds (Mk- 9:41)

6 Combat (Mk. 16:17; Lk, 10:17)

7 Preaching (Lk. 24:47; Acts 8:12)

8 Healing(Mk. 16:18; Acts 3:6,16; Jas. 5:14-16)

9 Judgment (1 Cor. 5:1-5: Acts 13: 6-11; 2 Th. 3:6)

10 Prayer (Jn. 14:13-15; 15:16; 16: 23-26)

11 Praise (Eph. 5:20; Heb. 13:15)

12 AU things fCol. 3:17)

13 Receiving the Holy Spirit (Lk. 11: 13; 24:49; Jn. 7:37-39; 14:26; Acts 1:4-8)

14 Doing the works ofChristfMk,16: 17-20; Jn. 14:12-15). Free, unlimited, andunquaUfieduse of His name isthe church's deposit. Checks wiU be honored in the amount signed with a steady and unwavering hand (Jas. 1:5-8)

i Up to now vou have not asked any&ing in My name for I was with you and you asked MepersonaUy, but after I leave you must ask the Father in My name

j Do no t be afraid to ask - simply ask in faith and you shaU receive. Asking is not Umited to salvation, but" whatsoever," "anything," and "all things" wiU be given in Myname (Mt. 17:20; 21:22; Mk. 11:22-24; Jn. 14:12-15; 15:16: 16:23-26)

k The purpose of answering prayer is to help you and to confirm the infinite Fatherhood ofGod(Mt. 7:11; Lk.ll:9-13; Jas, 1:17), so do not hesitate to ask any material, physical, or spiritual blessing - any need for body, soul, or spirit, for no good thing wiU He withhold from you (Ps. 23:1: 34:9-10; 84: 11; 91:1-12; Mt, 21:22; Mk.9:23; 11: 22-24; Jn. 14:12-15)

1 You pray and I wiUmake intercession for you (Rom. 8:34; Heb. 7:25; 1 Jn,2: 1-2). If you wiU pray and have faith.

ST. JOHN 17

Jesus prays to the Father

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13:4

K.T. prophecy in John(16:32-33. " Next. 18:9

a Question 133. N'exi,

b40d___ fumUed)

c See note, Jo. 15:19

d Gr. nikao, conquered. Used 28 times . Only here in John, but used by him 23 times in 1 Jo. and Rev, and tians. over-

come(lJn. 2:13-14; 4:4; 5:4-5;Rev. 2: 7,11,17,26; 3:5,12, 21; 11:7; 12:11; 13:7; 17:14; 21:7); conquer (Rev. 6:2): prevail (Rev. 5:5): and 201 the victory (Rev. 15:2). Used elsewhere in Lk. 11-22; Rem. 3:4; 12:21 eAll of 13:32-16:33, Then the Lord prayed His longest recorded prayer, which maybe divided into 4 sections:

1 For Himself (v 1-5)

2 For His disciples (v 9-19)

^

4 For His disciplei (v 25

f See note, Jn. 11:41

gjn. 7:30: 8:20; 12:23, 27; 13:1

hjn. 12:16, 28-30

i Gr. exousla , authority, delegated power, the right to give eternal life to aU whom God gives to Him

j As He died for all. He can give eternal life to allif all meet the conditions. It is a free choice whether one accepts etemallifeornot(Jn.3:16; lTim.2:4:

2 Pet. 3:9; Rev. 22:17)

k 7 ti-es Cv 2. 6. 9, 11. 12, 24)

1 See Eternal life, p. 121 m Knowing God is etenul life. This is why knowledge is stressed in Scripture. The words "know," "knowledge," "known," etc. axe found 1,486 times in the Bible, All Scripture centers around the idea of knowing God and of conforming to Ifls eternal will. Ignorance of Him and refusal to know and to believe in Him are condemned many times. This is what will damn the souL See 1 Jn, 5:13; 2 Pet. 1:1-8

n True in contrast with false gods (2 Chr. 15:3: Jer. 10:10; Jn.3:33; 8:26: 1 Th. 1:9; 1 Jn. 5:20; Rev. 6:10) See True rhinos in Scripture : p. 120

o Six times in this prayer (3, 8, 18, 21, 23, 25). Christ being sent of God is mentioned 46 times in John and only 3 times in die other gospels

p By demonstrating the will of God in preaching, teaching, healing, and holy living q The work of Mt. 4:23; Acts 10:38. The work of redemption was to be finished In a few hours (19:30). The work in heaven is still going on (Rom. 8:34; Heb. 4:14-16: 7:2-5)

r A plain reference to His self-emptying (PhiL 2:7, notes). Here He refers to

3 experim.emal estates:

1 Eternal pre-existenc ef Mic. 5:1-2; Jn. 1:1-2; Rev. 1:3, 11: 2:8; 22:13: CoL 1:15-18)

2 Earthly self-emptying (L k, 2:40, 52: Jn,l:14; Phil, 2:5-11: Heb. 1:3-9; 2:9-18: 4:14-16: 5:7)

3 Restored glory (Jn. 17:5; Mt, 28:18: Eph. 1:20-23; PMl, 2:9-11; 1 Pet, 3:22; Heb. 12:2; Rev. 3:21)

s Thy authority (Jn. 5:43; 10:25) t The men not only included the 12, but also the 70 disciples and m.any otiiers that had come to believe on Him. Note 10 diings of these men:

1 I have manifested Thy nam.e and glory to them (v 6, 22, 23)

2 They are Thine (v 6, y)

3 They have received and kept Thy Word fv 6, 8)

4 Tneyknow God and believe that I came from. God (v 7, 8, 25)

5 The world l^tes them, (v 14)

6 They are not of the world even as I am not (v 14-16)

7 I am glorified in them (v 10)

8 Thou gavest them Me (7 times, V 2, 6. 9, 11, 12, 24)

9 I have given them eternal life (V 2-3)

10 Those that Thou gavest .Me I have kept, and none of them is lost, except Judas (v 12) u 7 things prayed for believers;

1 To be kept from evil(v 11, 15)

2 Unity of all believers, as God and Christ are one (v 11, 21-23)

3 Joy of Christ fulfilled in aU be-

30 PJow are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou earnest forth from God.

(24) Prophecy of suffering and. Christian persecutions

31 Jesus answered them,"Do ye now believe?

•32* Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and vpt T am nnt alnnp, because the Father is with me. •33 These things I have spoken unto you, that in me ye might have peace. In the"^world ye shall have tribulation: but be of good cheer; I have"overcome the world.•<

CHAPTER 17

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65 The Lord's prayer:

(1) Glorification of the Fa-

ther and the Son

THESE words spake Je'gus, , and/ lifted up his eves to | heaven, and said. Father,*thej hour is come ; >> glorify thy Son, | that thy Son also may glorify, thee:

(2) Concerning life eternal '.

. 2 As thou hast given him j 'power over all flesh, that he^ should 'give eternal life to as : many as thou hast *given' him.

3 And^ this is life eternal, that they mighf Tmow thee the only

"true God, and Jesus Christ whom thou hasfsent.

(3) Testimony of niission fulfilled on the earth

4 I have yglorified thee on the earth: I have finished the^work which thou gavest me to do.

(4)Prayer for original glory

5 And now, O Father, glorify thou me with thine own seLf with the glory which I had with thee ^efore the world was.

(5) Testimony of the powrer of attorney and its results

6 I have manif ested'thy name unto' the men w^hich thou gavest me out of the world: thine they were, and thou gavest them me: and thev have kept thy

I word.

7 Now thev have known that ' all things whatsoever thou hast

given me are of thee.

8 For I have given unto them the words which thou gavest me; and thev have received them, and have known surely that I came out from thee, and thev have believed that thou didst send me.

10 "And aU mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me. that they may be one, as we are.

(7) All kept but one: reason

•12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kei;t. and* none of them islost. but the^on of per dition ;^ that the scripture might be fulfilled.

(8) Testimony of the holiness of all believers (Heb. 12:14; Jn.l5:3)

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they arei not of the world, even as I am not of the world.

(9) Prayer for believers to be kept from all evil

15 I pray not that thou should-est take them'out of the world, but that thou shculdest keep them from the'evil.

(10) Testimony of the holiness of believers (Jn. 15:3, 19)

16 They are not of the world, even as I am not of the world.

(11) Prayer for a setting apart of believers to a world ministry by the truth (Jn. 10:36)

17 " Sanctify- them through thy truth: thy word is truth.

181 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakss'I sanctify myself, that they also might be sanctified through the truth.

(12) Prayer for the oneness of all new believers as God and Christ were one (v 9)

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be*one:

as thou, Father, art^m me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me

22 And the glory which thou gavest me I have given them; that they may be one , even as we are one :

23 I in them, and thou in me, that they may be made per fect in one :"and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

(6) Prayer for the keeping and oneness of eill believers (v 20)

9 "I pray for them: I pray notj (13) Prayer for the glorifi-for the world, but for them cation of all believers

which thou hast givsn me;, I

for they are thine. | 24 Father, I will that thev

Uevers (v 13)

4 Sanctification or separation of believers to the full work of God, as He had been set apan for this work (v n-19; 10:36)

5 World recognition of God's love to believers (v 24)

6 Reunion wixh Christ (v 24)

7 To see His glory (v 24)

God, then let them become one as God and Christ are one. }.lake no mistake about it - this is the secret of world rec ognition of Christianity . See what it did in die early church when they were one(Actsl:14j 2:1,46:4:24.32: 5:12). Jas. 3:16is so true: "For where envying and strife is, there is confusion and every evil work" a This isa claim toperfect equality with God. Any believer can say that all mine are T.ni.ne, but only Christ can say all Thine are Mine

b None is lost.but Judas who fell from the apostleship by transgression (.Acts 1: 20-25: Ps.' 41:9; 69:25-29), Judas was certainly included with diose whom God gave to Christ or language means nothinghere(v 12: Mt, 10:1-20: .Mk. 3: 13-19: 6:7-13; Lk, 6:12-16)

c Gr. apolluml. Used in John: to lose (Jn, 6:12, 39; 12:25; 17:12; 18:3): perish (Jn.3:15-16: 6:27; 10:28; 11:53); de-stroy (Jn. 10:10); and die_(Jn. 18:l4)"

d Literally, son of destruction , because destined to destruction. Used also of Antichrist (2 Th, 2:3), and in the Sept, of children of transgres5ion(Isa. 57:4). Hebrews and Greeks called anyone who had a particular destiny, quality, or trait, the child of that thing, as " chil dren of the kingdom " (?.lt. 8:12; 13:38); " of the bridech amber" (Mt, 9:15): "of aell" (Mt, 23:15): " of vy-rath " (Eph, 2: 3): " of wisdom. " (Mt. 11:19; Lk.7:35); etc. Judas and .Antichrist have no relationship to each other as to parents, birth, life, death, etc. Both are sim.ply destined to destruction by their own deeds, .Antichrist will die at the hands of Christ, while Judas hung him.self (Dan, 7:11; Isa. 11:4: 2 Th. 2:8; Rev. 19:20)

e lltn O. T. prophecy fulfilled in John (17:12; Ps. 41:9; 69:25-29; 109:3: Acts 1:20-25). Next, 19:24. Judas was not lost that prophecy might come to pass, but prophecy foretold the fact of his wilful sin and lost state. He was lost because he refused to be saved; lost through his own avarice and stubbornness to comeback to Christ even after his crime

f He does not pray for them to die and leave the world, nor seclude therr. -selves in deserts or segregate them selves from the world in communities and monasteries to escape :em.ptation, but to live as lights and examples of Godin the worid(Mt.5:16: Phil,2:15; Tit, 2:11-14; 1 Cor. 5:10)

g The evil one (Mt. 6:13; 1 Jn. 5:19)

h Gr. hagiazo, to separate from a profane to a sacred use: to consecrate self wholly to God and His service. The primary meaning is separation, not making holy. It m.eans to .make holy only when the person or thing sanctified needs to be cleansed fromi sin or defilement in order to be fit to be separated unto God and His service. Material things such as a day (Gen. 2:3); the tabernacle (Ex. 29:43-44); clothes (Lev. 8:30); houses gev. 27:9-29); or the temple (2 Chr. 7: 16-20) must be cleansed from, all de-filem.ent in order to be fit to be presented to God for His holy uses. God's nam.e (Ezek.36:23): Qod (1 Pet. 3:15); Christ (Jn. 10:36; 17:19): or the already cleansed disciples fln. 13:10:15:3: 17: 2,6,14,16) need not be cleansed from sin

i This being sent as God had sent Him. appUes to aU disciples, for Christ is not praying "forthese alone,but for them also which believe on me through their word" (V 20: .Mt, 28:20: Mk. 16:15-20: Jn. 14:12; 20:21; Ml. 18:18, refs.)

j I separate Myself unto God to do His wUl, even unto death, so that disciples may benefit through My salvation for them and be sanctified continually as they get to know the Vvord (1 Jn, 1:7; Eph. 5:26)

k This request for absolute unity is made 5tLm.es (v 11,21-23). This was to convince the world that He had been sent of God. Is this why the world has not been convinced'? Is this whythe world will eventually be convinced in the Millennium (Isa. 2:2-4; 11:9)? I 1 See Interpeneiration, Lk. 22:3

Im If Christians want to know how to con-I vince die worid that theii religion is of

116 ST. JOHN 18

Jesus prays for his disciples

Jesus arrested Peter's denial

a The secor.d statement here of Hispre-

existence (v 5, note) b 8 facts regarding the Father

1 Righteous (Jn. 17:25)

2 Holy an. 17:11)

3 Heavenly (Ml. 6:14, 26, 32)

4 Father of Mercies (2 Cor. 1:3)

5 Father of Glory (Epn. 1:17)

6 Father of Spirits (Heb. 12:9)

7 Father of Lights (]as. 1:17)

8 Lord of Heaven (Mt, 11:25)

; 169 pronouns are used in this prayer . Plural pronouns are used of God and Christinthe same sense as usedof disciples, proving plurality of persons in theGodhead(v 11.21-23).65 singular personal pronouns are used of Christ and 53 of the Father. 43 plural pronouns are used of God and disciples

10 "1 have's" of John IT:

1 lhaveglorifiedTheeonearth(v4)

2 Finished Thy work (v 4)

3 Manifested Thy name (v 6)

4 Given therr. Thy words (v 8)

5 Kept them (v 12)

6 Given them Thy word (v 14)

7 Sent them into the world, as You sent Me (v 18)

8 Given them. Thy glory (v 22)

9 Known Thee (v 25)

10 Declared unto them Thy name (7 26)

d From, the place where He was speaking, Cp. 14:31

e galled Kidron r2 Sam.. 15:23; 1 Ki. 15: 13; 2 Ki.23:4). It was a small rivulet about 6 or 7 ft. wide in a deep ravine about 200 yds. from the wall of Jerusalem. , beyond which the Mount o f Olives began with a steep slope. See 1 Mace. 12:37; Josephus, War,book 5,3. It was thesewer outletofthe city and wasdry except during rains. This is where David crossed when he was betrayed (2 Sam. 15:23)

f Or orchard, called Gethserr.ane (ML 26:36-47; MJ<. 14:30-36; Lk. 22:40-44). Jewish rich m.enhad theii gardens and pleasure grounds outside the city. It perhaps belonged to some friend of Jesus, for He often resorted there (v 2; Lk. 22:40)

g Christ's life was strikingly diversified between extreme activity in pubUc work, and the love of quiet retirement; one He used in doing goo d (A cts 10:3 8), and the other in teaching Kis disciples and having communion with God

h Gr. speira, a military cohort of 600 men Jv 3,12; Acts 10:1; 21:31; Mt. 2-,': 27; Mk, 15:16). This cohon was ac-com.Daniedbythe officers of the chief priests (Jn. 7:32, 45-46)

i Gr. phano, torch. Only here

j Gr. iampas , lam.ps (Mt. 25:1-8; Rev. 4:5; 3:li; Acts 20:8)

k Swords and staves (Lk. 22:52)

1 Quesrion 134. N'ext, v 7

-■ Used S times (4:26; 3:24, 28; 9:9; 13: 19; 13:5. 6. 8. Cp, Ex. 3:14)

n This showed that He could have killed them, by His power if He had chosen to do so. This was a lesson to rebeb that they had no power over Him without His consent and to the disciples that He could have escaped if He had desired and if it were not His ume to go back to the Father o Question 135. Next, v 11

p Not words of weakness and entreaty, but of authority. I give Myself to you voluntarily, but you must not hurt one of ;.'.y disciples. I have already given you proof of .My power over you. I will not use it on S^ybehalf, for I lay down N<y life for My sheep; but I will use it if need be to protect My sheep. It was certainly the power of Christ that pro tected them, especially after P eter began to use the sv»-orc (v 10)

q 41st .N.T. prophecy in John (18:9; 17:12, fullilled). Next, 20:17

r See note, Lk. 22:36

s Gr. paio, onlyhere; .Mt.26:68: Mk.14: 47; LTir22:64; Rev, 9:5

t Perhapshe advanced to seize the Lord so Peter acted intending to cleave his skull; but God no doubt permined only the ear to be severed so as to cause another great miracle and funhe.r

also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me : for thou lovedst me' before the foundation of the world.

(14) Testimony of the contrast between the faith of the world and believers

25 O »righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

(15) The mission fulfilled

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in'^them.

12 Then the band and thetap-tain and officers of the Jew| took Jesus, and bound him. I

13 And led him away to»An'-nas first: for he was father in law to Ca'ia-phas, which was the high priest thafsame year.

14 Now Ca'ia-phas was"he, which gave counsel to the Jew?, that it was expedient that one man should die for the people.

4 Peter's first denial (Jn. 18:25; Mt. 26:69; Mk.14: I 66; Lk. 22:54)

15 *' And Simon Peter followed Jesus, and so did another disciple: ' that disciple

CHAPTER 18

VIII The sufferings of Jesus:

1 Jesus in the garden (Mt. 26:

36;Mk. 14:32; Lk. 22:39)

WHEN Je'§us had spoken these words, he </went forth with his disciples over the brook'Qedron, where was/a, garden, into the which he entered, and his disciples.

2 Eleventh attempt to kill Jesus: betrayal and arrest (Mt. 26:3; refs. ;26:47;Mk. 14:43; Lk. 22:47)

2 And Ju'das also, which be-itrayed him, knew the place: 'for Je'ius g pfttimes resorted

thither with his disciples.

3 Ju'das then, having received af^&nd of men and officers from the chief priests and Phar'i-sees, Cometh thither with'lanterns and'torches andVeapons.

4 Je'sus therefore, knowing all things that should come upon him, went forth, and said unto them,'Whom seek ye?

5 They answered him, Je'sus of Naz'a-reth. Je'sus saith unto them.'^I am he. And Ju'das also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, thev went backward, and " fell to the

was known unto the high priest, and went in with Je'|us into the palace of the high priest.

16 But Pe ter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the/damsel that kept the door unto Pe'ter,*Art not thou also one of this man's disciples? He saith,* ! am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and'they, warmed themselves: and Peter stood with them, and' warmed himself .

5 The trial of Jesus (Mt. 26: 57;Mk.l4;53;Lk. 22:63)

19 *" The high priest then asked Je'§us*of his disciples, and of his doctrine.

20 Je'sus answered him,'I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21rnWhy askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken," one of the officers which stood by struck Je'sus

ground.

^ 7 Then asked he them again, Whom seek ye? And they ■ said, Je'sus of Naz'a-reth. 8 Je'sus answered,I have told | you that lam he: if therefore ye | seek me, "let these go their | way: |

•9 That the saying might be; fulfilled, which he spake,*0f them which thou gavest me have I lost none.

10 Then Simon Pe'ter having a'sword drew it, and'smote the high priest's servant, and/cut off his right ear . The servant's name was'^MU'chus.

11 'Then said Je'sus unto Pe-ter,"Put up thy sword into the sheath: the "cup which my Father hath given me, shall I not drink it?

3 Jesus led first before Annas and Caiaphas (Mt. 26:57;Mk.l4:53;Lk. 22:63)

with the pakn of his hand, saying, °Answerest thou the high priest so?

23 Je'§us answered himfli I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24*Now An'nas had sent him bound unto Ca'ia-phas the high priest.

6 Peter's second andthird denials (Jn. 18:15, refs.) \r

25 And Simon Pe'ter stood and warmed himself . They said therefore unto him, 'Art not thou also one of his disciples? He denied it, and said.' I am not.

26 One of the servants of the high priest, being his kinsman whose ear Pe'ter cut off, saith. Did not I see thee in the garden with him?

27 Pe ter thenMenied again : and immediately the cock crew.

7 Jesus before Pilate (Mt. 27:1, 11; Mk.15:1; Lk. 23:1)

28 «" Then 'led they Je'§us

convince the soldiers that they were powerless to act without His consent (Mt. 26:51-56) u John alone gives the name of this servant and who smote him, but he does not mention the healing of the ear (Lk. 22:51) v Question 136. Next, v 17 w Cup of sufferings (Mt. 20:22-23)

7 By soldiers to Herod (Lk. 23:7)

8 By soldiers to Pilate again (Lk. 23:11-25)

9 By soldiers to be scourged and mocked (Mk. 15:16-19)

10 By soldiers to be crucified(Mt. 27: 31: Mk. 15:20: Lk. 23:26, 32: Jn. 19:16)

Cp. Christ leading others (Lk. 24:50; Eph. 4:8-10: Ps. 23:1; 77:20)

a Gr. chiliarcbos, com'mandet of 1,000 men; oneot 6 tribunes attached to a legion, iiowing the importance the Romans attached to the arrest of Jesus, the Jews having represented it as a dangerous case of sedition b He was perhaps the head of the Sanhe-drin. He had been appointed high priest several times, and had 3 sons and a son-in-law who had held this office

c The office was no longer for life, as originally. Now it was by appointment by civil rulers

d He had already passed sentence that He iould be killed (Jn, 11:49-52),hence he was disqualified to be His judge. But Christ was not tried by rules of justice or He would not have been crucified

e Periiaps John him self who always refers to him.self in the third person (13:23; 19:26; 21:7,20). Or it could have been Nicodemus of Joseph (19:38)

f Tradition says her name was BaUila. Women were door keepers(Acts 12:13)

g Question 137. Next, v 21

h First of three lies (v 17, 25-26)

i The officers and servants of the high priest, the Roman Chiliarch and his

- soldiers had gone back to the barracks,

- leaving Ffim in the hands of the Jews j A dangerous thing to do - warm one's

self by the fire of his enemies

k Questioned Him as to His authority of collecting disciples, forming a different sect, preaching new doctrines and setting Himself up as a reformer. He pediapswas seeking something whereby he could legally accuse Him, but he found nodiing. A ll this was at night, which was contrary to the law of me Jews. The Talm.ud says, "Criminal processes can neither comm.ence nor terminate, but during the course of the day" (Sanhed. c, iv, s. 1). If a person was condemned die sentence could not be until the next day. No judgment could be executed either on the eve of the sabbath, or the eve of any festival. All these laws werebroken in the trial of Christ which was in the night, on the eve ofthepassover, andthe eve of the special sabbath of the feast. It had been predicted that justice and judgment would be taken away during His trial (Isa. 53:8: Acts 8:33)

1 I have spoken openly to all people, in synagogues in the cities aodevenin thetem.ple at Jerusalem and have said nothingin secret. If you have not heard .Me, then ask those who have. You and your spies have watched Me everywhere. I have said notldng contrary to the law and the prophets. I have not disturbed the state by rebeUion. Judge Me righteously according to your laws if I have done something wrong

m Question 138. Next, v 22

n This was an outrage against justice, for a prisoner before trial and conderrina-tion was under special protection of the court. This is the 5ih definite law of justice and judgment broken before the trial really got under way (note k, above and note, MJc 14:55)

0 Questions 139-140. Next, v 25

p A Christian is bound to bear injuries and injustices without revengeful retaliation; but he isprivileged, evenby the example of the Lord, to call to question such mistreatment. This does not break the law of Ml. 5:39

q All this was before Annas. John omits the trial before Caiaphas

r Questions 141-142. Next, v 29

$ The second Ue (v 17, 26)

t The third lie and denial of Jesus (see notes, Mt. 26:69-75; Mk. 14:66-72)

u 10 times Jesus led by others:

1 By t-he Holy Spirit into the wilderness to be tempted by the devil for 40 days(Mt. 4:1-11; Lk. 4:1-13)

2 By the Holy Spirit to the defeat of Satan (Lk. 4:14-22J

3 By Jews to the orow of the hill to kill Him (Lk. 4:29)

4 By the mob to Annas (Jn. 18:13^

5 By the mob to Caiaphas (Mt. 26: 57; Mk. 14:53; Lk, 22:54; Jn. 18:24)

6 By Jews to Pilate (Mt. 27:2: Lk. 23:1: In. 18:28) • —

•/esus before Pilate The crown of thorns

The crucifixion of Jesus 117

a Pilate's house, called ibe Praetorium, the dwelling place of the praetor, the chief ruler o f the province. It w a s where he held court (Mk. 15:16)

b Early in the day of preparation, from our Tuesday sunset to .Vednesdav sun set. It was perhaps between 11:00 P.m. to midnight, for a little later it was the 6th hour or midnight (19:14)

c Jesus had eaten of thepassover before the time(Mt. 26:18-20; Mk. 14:12-16; Lk. 22:7-15), and was Himself slain at the time of title offeringof the paschal lamb (1 Cor. 5:7)

d lie went out to them lest they be defiled bycomingin to him. The Romans had agreed to permit the Jews the free use of their rites and ceremonies, so this was all Pilate could do

e Q uestion 1 43. Next, v 33

f Gr. ;<atooolos , evildoer. Only here; 1 Pet.2:12',l4r3:16;4:15. Theydidnot want him to judge, but to execute the sentence they had already illegally passed. Pilate was not willing to execute a man whom he had not tried and who was not guilty, so offered to turn Jesus over to them for execution (v 31)

g This was another sin ofthejews. They had the power to stone anyone breaking theirlaw(jn. 8:1-11,59; 10:31; Acts 7: 59), but in this case they lied and fearing the people, determined to raise the plea of rebellion against Caesar throwing the responsibility of the Lord's death upon Pilate (19:7,12). He had to die by crucifixion to fulfill prophecy(Mt. 20:19; 26:2;Jn.3:14; 12: 32-33). Jews did not crucify and they had no power to do so with criminals that were accused of crimes against the state, so they intimidated Pilatebyaccusing him of not being a friend of Caesar if he let Christ go (19:7, 12) hFulfilUngJo. 12:32-33

i Questions 144-145. Next, v 35. iTiis snows their accusation of treason. They did not charge Him with what were the chief reasons for wanting Him crucified (see p. 105) j Did My enemies tell you this or do you have any suspicion of Me, that you ask the question? k Questions 146-147. Next, v 37. If you do not profess to be the king of the Jew s, what have you done that they desire your life? 1 Gr. dk, out from. My kingdom is not fro minis world. My kingdom is from heaven. It will be earthly (Dan. 2:44; 7:13-27; Zech. 14; Rev, 5:10; 11:15)

m Question 148. Next, v 38

nA common expression for "yes, it is I so. " I wasbom to be a king and I came into the world to bear witness of the tn'th. All who are of the truth hear and obey Me

o Jn. 8:47; 10:3-4, 16, 27

p Question 149. Next, v 39. He was no doubt confused by all the religions and philosophies clamouring for recognition. He did not stay to get an answer and in this he is like millions today who do nor honestly seek to know truth, but follow every wind of doctrine that comes along. Christ is the truth and anyone who finds Him and obeys Him will know the truth (Jn. 8:32-36; 14:6)

4 The second time he left the judgment ItaUto reason withthejews (v 28-29), This time he declared the innocence of Christ as to treason

r Gr. sunetheia. custom. Only here and in 1 Cor. 11:16

s Question 150. Next,19:9. He thought surely they would wish the release of Jesus instead of a common criminal, but this onlygave them further occasion to demand the death of Jesus (v40)

t This inancere taunt of Pilate about their king only led them to retort by threat of high treason against Pilate himself (19:12)

u Gr. lestes. bandit (Mk, 11:17; 14:48; 15:27. They chose a highway robber and a murderer instead of Messiah v Had Him scourged in the Roman manner which was more severe than the Jewish (see note on Mt. 27:26) It was customary to scourge a person

from Ca'ia-phas unto°the hall of judgment: and it was Nearly ; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the«pass-over.

29 Pi'late then"went out unto them, and said,'What accusation bring ye against this man?

30 They answered and said unto him, If he were not /a malefactor, we would not have delivered him up unto thee.

31 Then said Pi'late unto them. Take ye him, and judge him according to your law. The Jew§ therefore said unto him.« It is not lawful for us to put any man to dsath:

32 That the saying of Je'§us might be/i fulfilled, which he spake, signifying what death he should die.

33 Then Pi'late entered into the judgment hall again, and called Je'gus, and said unto him,/Art thou the King of the Jew§?

34 Je'sus answered him,iSay-est thou this thing of thyself, or did others tell it thee of me?

35 Pi'late answered, *Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Je'sus answered. My king dom is not "of this world: if

before the multitude

4 Pi'late therefore went forth again, and saith unto them. Behold,"! bring him forth to you, that ye may know that I find no fault in him.

5 Then came Je'§us forth, wearing the crovm of thorns, and the purple robe. And Pi'late saith unto them.' 'Behold the man!

my kingdom were of this world, then would my servants fight, that I should not be deUvered to the Jew§: but now is my kingdom not from hence. 37 Pi'late therefore said tmto himT'Art thou a king then? Je'-§us answered, "Thou sayest that I am a king. To this end was I bom, ard for this cause

came I uito the world, that I

should bear witness unto the truth. Every one that is of the truth heareth'tay voice.

8 Jesus condemned: Barab-bas released (Mt. 27:15; Mk. 15:7; Lk. 23:13)

o38 Pi'late saith unto him, what is truth? And when he

had said this, ?he went out again unto the Jew§, and saith unto them, I find in him no fault at all ~

39 But ye have a'custom, that I should release unto you one at the passover:*will ye therefore that I release unto you the King of the Jew§?

40 Then cried they all again, saying. Not this man, but BS-rib'bas. Now BS-rib'bas was a"robber.

9 Jesus crowned with thorns (Mt. 27:27; Mk. 15:16)

THEN Pi'late therefore took Je'§us, and " scourged him.

2 And the soldiers platted "^a crown of thorns, and put it on his head, and they put on him a purple robe .

3 And said .-' Hail, King of the Jews! and thev sro otp him with their hands.

10 Pilate brings Jesus

6 When the chief priests therefore and officers saw him, they cried out, saying. Crucify him, crucify him. Pi'late saith imto them. Take ye him, and crucify him: for I find no fault in him.

7 The Jew§ answered him, We have a law, and by our law he ought to die,"^because he made himself the Son of God.

11 Jesus again taken before Pilate (Jn. 18:28, refs.)

8 *^When Pilate therefore heard that saying, he was'^the more afraid;

9 And went again into the judgment hall, and saith unto Je^§us,'Whence art thou? But Je'gus gave him no answer.

10 ThensaithPi'lateuntohim, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Je'sus answered, /Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me tmto thee hath the greater sin.

12 Pilate seeks to free Jesus

12 And from*thenceforth Pi'late soughtJo_release_hm.: but the Jew§ cried out, saying, If thou let this man go, thou art not *Cae'§ar's friend: whosoever maketh himself a king speaketh against Cae'§ar.

13 Pilate again brings Jesus before the Jews

13>«"When Pi'late therefore heard that saying, he brought Je'gus forth, and sat down in the/judgment seat in a place that is called the Pavement, but in the Hebrew, kQih'-ba-th4.

14 And it was the preparation of the passover, and about the

' sixth hour : and he saith unto the JewgT^ehold your King!

14 Final rejection of Jesus by the Jews (Mt. 27:25)

15 But they cried out, "Away with him, away with him, crucify him. Pi'late saith unto them, 'Shall I crucify your King? The chief priests answered, 'We have no king but Qse'sar.

15 The crucifixion (Mt. 27: 33;Mk.15:22; Lk. 23:32)

16 Then »delivered he him therefore unto them to be crucified. And they took Je'§us, and led him away.

17 And"he bearing his cross went forth into a place called the place of a'skull, which is called in the He'brew GSl'-

before crucifixion, but Pilate hoped that diis punishment would satisfy the Jews sothathe could releasejesus (Lk. 23:16). This did not satisfy the bloodthirsty Jews who wanted Him dead and out of their way See note on Mt. 27:29 Or, Health, success, prosperity to the King of the Jews!

Pilate having pronounced no sentence but having washed his hands o f the whole affair (Mt. 27:24). John omits the insults of the soldiers (Mt. 27:26; Mk. 15:16)

r Hebore the cross at first until He could no longer carry it alone, then Simon was forced to help Him (Mt, 27:32) s See note on Mt, 27:33

a Pilate made his 3rd appearance from thePraetoriumtothe Jews outside and brought the scourged, bleeding, crowned, and kingly clothed Christ of God before them, hoping that they would be willing to let Him go after such suffering. But, as ever, reUgjous persecutors have no love anJmercvon their victims. They criea for crucifixion until Pilate wanted to turn Him over to them to crucify, declaring the innocence of Christ two more times (v 4, 6)

b Pilate hoped against hope that this awful spectacle would melt their hearts, but it only whetted their appetite for more suffering to the man they considered their rivalin religion and power

c This new charge to Pilate wa« an'^ther of 10 reasons for condemning Him to die (see p. 105), This new angle made Pilate aU tlie more afraid, so he took Him into the judgment hall again to question Him (v 8-11)

d Pi late wastombetween two tears: that of offending the Sanhedrin and the populace who would file formal charges against him to Caesar, and perhaps cause immediate rebellion; and that of killing an innocent man, a miracle worker, a prince and an offspring of a deity, and one whom he had been warned of byhis wife and his own growing conviction not 10 have a part in His death

e Questions 151-153. Next, v 15. The first question concerned whether He was a real offspring of deity or not. Was this man who was so different from all others he had ever seen, really a su-pematural being? Christ gave no answer, so he threatened boastingly of his power to release or crucify Him

f You could not do one thing unless God willed. It is a sin for you to condemn Me, for you are convinced by your conscience of My innocence; but the Jewshave the greater sin, because they wilfully sin against Me

g Pilate sought all the more to release Hirtl.but the Jews now brought up the accusation of high treason to force his decision (v 12). We will accuse you to Caesar for preferring another king to your own emperor

h They hated Caesar, but they hated their own Messiah more i When Pilate heard their accusation against him of high treason, he brought Jesus out before the Jews again and made his 5th attempt to deliver Him (Lk. 23:4,15,20, 22; Jn. 18:38; 19:4.6, 12,13-14). He knew that Tiberius was one of the most jealous and distrustful rulers in the world and that during his reign accusations and conspiracies were plentiful, being founded on foolish pretenses, and being punished with excessive rigor

j Gr. bema , a stone platform in the open court in front of the Praetorium; the place of final sentence (Mt. 27:19; Jn. 19:13; Acts 12:21; 18:1-17; 25:6, 10, 17). Used also of the judgment seat of Christ (Rom. 14:10; 2 Cor. 5:10)

k Raised pavement higher than the rest of the pavement

1 About 12:00 midnight

m Contrast this with v 5

n Gr. airo, the same word trans, "take up" serpents in Mk. 16:17-18. It is never used in the sense of making a side show or demonstration to prove faith, but it means to remove, destroy, and put out of the way by death, as in Mt. 22:13; Jn. 1:29; 19:15; Acts 21:36; 22: 22; IJn. 3:5. See note, Mk. 16:18

o Question 154. Next, 20:13

p Deeper and deeper these religious people were going into sin and rebellion-choosing an enemy instead of friend; Satan instead of God; and eternal damnation instead of eternal life

q Pilate now surrendered to the pressure of facing Tiberius in trial for not yielding to the Jews to crucify their king. He delivered Jesus to their will(Lk. 23:25). Thus the Jews are accuseu of crucifying the Messiah (Acts 2:23). The Romans merely carried out the will of the Jews,

ST. JOHN 19

Jesus' death and burial

The resurrection of Jesus

a John alone mentions that Pilate wrote it Himself, See Superscription , p. 55

b Probably just outside the north wall between the Damascus and th.e Herod gates, near the so-called grotto of Jeremiah, about 1/2 mile from the Praetorium. See note, Mt. 27:33

c This expressionis used only here. They were no longer God's priests

d Roman laws forbad the sentencebe altered when once pronounced. The in-xription named the only crime for which He was crucified. It was a true statement, for He was and will always be Kingof the Jews and will be so acknowledged by them at the second advent (Mt. 23:39; Zech. 12:10-13:1; Rev. 1:7; Lk. 1:32-33; Isa. 9:6-7)

e Four soldiers were employed in nailing Him to the cross

f Gr. chiton, a tunic or inner sarir:eut which was worn next to the skin. It usu-ally had sleeves, and generally reached down to the knees and somctimesiotheankles(Mt. 5:40; Lk. 6:29; Acts 9:39). vv'earing two of them was for luxury, so they were forbidden to the disciples (Mt. 10:10; Ml<.6:9; Lk. 3:11; 9:3). When a person had on no other garment but this he was said to be naked (1 Sam. 19:24)

g 12th O. T. prophecy fulfilled in John

(19:24; Ps. 22:18). Next, v 28

h Both of these Mary's aie "Maria, " not "Miriam" as in the case of Mary, the mother of Jesus. See notes, Lk. 24:10

i Called Alpheus (Mt. 10:3: Mk. 3:18; Lk. 6:15; 24:18). See note, Lk. 24: 10-13

j John (13:23; 21:7, 20. 24), Christ was concerned about the welfare o f His mother in His dying hour. Joseph was now dead and His brethren were not yet convinced that He was the Messiah. He cumed His mother over to the care of His disciples. See note, Lk. 8:19

k 13th o. T. prophecy fulfilled in John

(19:28; Pi. 69:21). Next, v 36 1 See notes on Mt. 27:34: Mk. 15:23 m Gr. teleo , make an end(Mt. 11:1); finish (Ml. 13:53:19:1; 26:1; Jn. 19:30; 2 Tim. 4:7; Rev. 10:7; 11:7; 20:5); ex-pire(Rev. 20:7); fulfiU(Actsl3:2 9; Rom, 2:27; Gal. 5:16; Jas, 2:8; Rev. 15:8; 17: 17: 20:3); fill up (Rev. 15:1); accomplish (Lk. 12:50; 18:31; 22:37: Jn. 19: 28): perform (Lk. 2:39); and pay (Mt. 17:24; Rom. 13:6), What is finished? See p. 121 n His head was erect before, but now He

laid down His life (Jn. 10:18) o Gave up HLs soul and spirit which left

the body and went into hell to preach (1 Pel. 3:19), and Liberate all ri^teous souls (Ps. 16:10;Mt. 12:40;Eph,4: 8-10; Heb. 2:14-15). The soijl never goes to the grave with the body nor is it unconscious (Jas. 2:26: Phil. 1:21-24; 2Cor. 5:8;Heb. 12:22-23; Isa. 14:9:Ps. 16:10; Rev. 6:9-11; 20:11-15). All souls are immortal (1 Pet. 3:4; 4:6: Lk. 16:19-31; Ml. 10:28). Souls go out at death and come back into the bodies in resurrection (Jas. 2:26; 1 Kl. 17:20-22; Job 14:10: 2 Sam. 12:19-23; Lk. 8:49-56: 16:22: 23:43-46: 2 Cor. 5:8: Phil. 1: 21-24; Rev. 6:9-11; 2 Pet. 1:13-15)

p This was Tuesdav sunset to .Vednesday sunset . The next day was "anhigh day" (19:31), a special sabbath of the feast, not the ordinary weekly sabbath, which was two days later (Lev. 23:6-11). See note, Mt. 12:40. Bodies were not to hang all night (Dt. 21:22-23)

q This was common practice to break the legsof criminals upon the cross to hurry their death, but law again was broken to fulfill prophecy (v 36)

-^^- Com, from column 3

er. This church was burned down Oct. 11,1808 after 1400 years of idolatrous practices in it

o Lit., the first day of the sabbaths, referring to the seven sabbaths toPentecost(Lev. 23:15-17) p Before it became light on Sunday morning, which day began at sunset Saturday and ended sunset Sunday.

g6-th4:

18 Where they crucified him, and two other with him, on either side one, and Je'gus in the midst.

19 • "And Pi'late wrote a title, and put it on the cross. And the writing was, j£'sds of naz'a-r£th the kiso op the jews.

20 This title then read many of the Jew§: for the*place where Je'gus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Lat'in.

21 Then said'"the chief priests of the Jewj to Pilate, Write not. The King of the Jew§; but that he said, I am King of the Jew§.

22 Pi'late answered,"What 1 have written I have written.

23 •" Then the soldiers, when they had crucified Je §us, took his garments, and made'four parts, to every soldier a part; and also his coat: now the coat was 'without seam, woven from the top throughout.

*24 They said therefore among themselves, Let us not rend it, but cast lots for it. whose it shall be: that the scripture might be fulfilled/which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

16 The women at the cross

25 • Now there stood by the cross of Je'sus his mother, and his mother's sister,"Ma'rj the wife of'Cle'o-phSs, and Ma'rJ Mig-da-le'ne.

26 When Je'gus therefore saw his mother, and the /disciple standing by, whom he loved, he saith unto his mother. Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

17 The death of Jesus (Mt. 27:45;Mk.l5:33;Lk. 23:44)

*28 •■ After this, Je'gus knowing that all things were now accomplished, that the scripture might be*fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon/hyssop, and put it to his mouth.

30 When Je'§us therefore had received the vinegar, he said. It is^finished: and he"bowed his head, and "gave up the ghost.

31 The Jew? therefore, because it was"the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pi'late»that their legs might be broken, and that they might be taken away.

32 Then cjime the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Je'gus, and saw that he was

his legs:

34 But one of the soldiers with a spear pierced his side. oand forthwith came there out blood and water.

35 And^he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. *36 For these things were done, that the scripture should be fulfilled, "^A bone of him shall not be broken.

♦37 And"again another scripture saith, They shall look on him whom they pierced.

18 The burial of Jesus (Mt. 27:57;Mk.l5:42;Lk. 23:50)

38 •■ And after this'Jo'geph of Ar-I-mi-thae'd, being a disciple of Je'sus, but secretlv for fear of the Jewg, besought Pi'late that he might take away the body of Je'gus: and Pi'late gave him leave.. He came therefore, and took the body of Je'gus.

39 And there came also'Nic-o-

de'mus, which at the first came

to Je'sus*by night, and brought

a mixture of^myrrh and'aloes,

'about an himdred pound weight.

1 40 Then took they the body of

i Je'gus, and wound it in*linen

I clothes with the spices, as the

; manner of the Jewg is to

I bury.

I 41 Now in the place where he I was crucified there was a'gar-: den; and in the garden a new rkepulchre, wherein was never ; man yet laid.

42 There laid they Je'gus therefore because of the Jewg' preparation day; for the sepulchre was''nigh at hand.

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CHAPTER 20

dead already , they brake not

IX Post-resurrection nrin-istry of Jesus. 1 Women report to the apostles of an empty tomb

T HE ''first day of the week Cometh Mary Mag-da-le'-ne Pearly , when it was yet dark, unto the sepulchre, and seeth the stone taien away from the sepulchre.

2 Then she ruimeth, and com-eth to Si'mon Peter, and to the other ^disciple, whom Je'sus loved, and saith unto them. They have taken away the Lord out of the sepulchre, and we know not where 'they have laid him.

2 Foot race of Peter and John to the sepulchre (Lk. 24:12)

3 Pe'ter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple' did out-nm Pe'ter. and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Si'mon Pe'ter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with

Mary is mentioned in particular here

because die was the one who left the

women to get Peter and John (v 2)

qJohn(12:23: 19:2S; 20:2; 21:7,20-25)

r Mary thought Joseph and Nicodemus

had rem.cved the body of Jesus s No proof that John was younger than Peter, He could have been faster at running only

sepulchre. Greeks and Armenians for centuries pretended that divine miracles came through it and even immunity from hell fire would accompany anyone buried in cloth that was singed in the candle fires oftheChurch of the Holy Sepulchre. The fire was supposed miraculous and from heaven each East-^ ContJDued,column 1 a Nothing symbolic or spiritual is intended to be conveyed, but the fact of His literal death for the sins of the world (Mt. 26:28: 1 Cor, 15:3; Rom. 5:6-8; Gal. 1:4: Col. 1;14, 20-22)

b John himself (V 25-26: 21:24-25)

c 14ih O. T. prophecy fulfilled in John (19:36: Ex. 12:46; Num., 3:12; Ps. 34: 20). Next, v37

d 15th O. T. prophecy fulfilled in John (19:37; Ps. 22:16; Zech. 12:10. Cp. Rev. 1:7). Next, 20:9

e A secret disciple of Jesus and member of the Sanhedrin (v 38-42; Mt, 27:57-60; Mk. 15:42-47; Lk. 23:50-56). He was firom Ramah, called in the Sept, Armathaim (1 Sam, 1:1, 19)

f See note, Jn, 3:1

gAt first he came by night, but now openly, proving no shame

h Gr. smuma, a fragrant gum used in anointing oil (Ex, 30:23), perfume (Ps. 45:8), and embalming (.Mk. 15:23: Jn, 19:39). Used onlyhere and in Mt, 2:11 in the N. T., but in the O, T. in Gen. 37:25; 43:11; Ex, 30:23; Ps. 45:8: Pr. 7: 17; Cant. 3:6-, 4:6, 14; 5:1, 13; Est. 2: 12. See note on Ex. 30:23

i A perfume of fragrant-aromatic wood. Only here in the N, T., but found 4 times in the O.T. (Num. 24:6:Pr. 7:17: Cant, 4:14; Ps. 45:8). Used in embalming (Jn. 19:39)

j 100 litra of 12 ounces each would make only 75 of our pounds. It is not known how much it cost per pound, but if iMs mixture cost even half as much as spikenard of Jn. 12:3-5, which was S51, 00 per Utra, it would be S2,550 worth that these rich men used on Jesus. Great quantities were used in embalming the dead body of respected persons, .v'hen Herod died 500 servants bearing aromatics attended die funeral (Josephus, Ant, book 15, 3:4), The women also brought spices (Mk. 16:1; Lk. 23:56; 24:1) k This was not embalming as practiced by Egyptians (Gen. 50:2-3,note). Jews simply anointed the body and wrapped it in fine linen, putting tie spices and ointments in the folds. In Christ's case the operation was not completed due to the coming of sabbath. As soon as the sabbath was over the women came back to complete the work (Mk. 16:1), The linen was bound around each leg and arm and a napkin over the face (Jn. 11:44; 20:7: Acts 5:6)

1 4 sin-redemption gardens:

1 Pre-Adamite Eden where Lucifer ruled and rebelled (Ezek. 28:13)

2 Adamite Eden where Adam ruled and rebelled (Gen. 2:8-3:24)

3 Gethsemane where Christ agonized because of sin (Mt, 26:36-56)

4 Joseph's garden where Christ was buried (Jn. 19:41)

m Gr, mnemeion . tians. grave in Jn. 5:28; 11:17,31,38:12:17; etc. It is never the place of tne soul : is found in the plural 38 times; singular 74 times; located on earth 73 times; body goes there 75 times: man puts bodies into, 40 times; and man digs, makes, sees, and touches one 51 times. No wrath, sorrow, fire, degrees of torment, consciousness, souls, gates, ban, keys, prayer, conversations, pains, angels, demons, Satan, punishment, remorse, feelings, emotions, desires, suffering, memory, comfort, or life are ever mentioned as being in graves; but all these things are mentioned many times a s being i n helL The two placescannpt possibly be the same. See notes, Lk. 12:5; 16: 19-31

n Indicating that they had to make haste to bury Him before the special sabbath began at sunset Wednesday to sunset Thursday , Also, it appears that they planned a better tomb and that they h?.d no hopes of Him ever being resurrected, as He had repeatedly said. They considered Him a great prophet and planned on treating Him as such by making a great tomb for Him

In centuries past superstition, fraud, and all manner of sinfulness have been carried on in connection with the holy a These things were lying in place as they were when they were wrapped about Kirn. He had merely passed out of thei" without aisturbine them, not needing as Lazarus to be loosed (11:44). It was proof that a resurrected body could come out without disturbing material objects. The door was opened, not CO let !Iirn out, but to show the disciples that He had risen. He later went through closed doors (v 13) 16th and last O . T. prophecy fulfilled

inJohD (20:9; Ps. 16:10-11) c That is, places where they were temporarily residing d Mary stayed at the sepulchre after Peter and John had gone. She saw this time two angels in the tomb (v 12). This was evidently a second appearance of angels. The one in.Mt. 28:1-6; Nik. 16:1-6 was before Mary reported to Peter and John in Jn. 20:1-2

e Question 155. Next, v 15. This is the orily question in Johxi asked by angels

f Cp. V 2 where it is " we" because iie was with other worn en (Mlc 16:1), Here it is "I" because she was evidently alone

g It is not clear why she did not recogrd ze Hi-. Cr. Lk. 24:16

':. ,-:i::::-: 156-157. Next, 21:5. Cp. V 11.' ;e.-jicw whom she was seeking, but He vented to hear what she had to say ani whether she had any understanding as to the resuirectioa. He had told tbe disciples many times that He would be raised after three dajrs and not one seemed to believe it. The ungodly Jews remembered it when the disciples did not(Mt. 27:63)

i Gr. kepouros, the overseer of the gar-den in charge of the workmen and produce to render account to the o\»Tier j "Love feels no load-seemed true in her case, yet how could die have borne Him with the 100 lbs. of spices added to the body?

k Gr. Maria , not Miriam as when used of Mary the m.other of Jesus. She now rec ognized Jesus. To her Jesus first iowed Himself and she became the first herald of the resurrection

1 Ara.naic. See note, Lk. 9:3S

■n 42nd N'.T. prophecy in John (20:17. hiimied). Next, 21:18

n Gr. apto , to fasten to, cUng to. Mary anem.pted to hold Him and Jesus said, "Touch me not," that is, cling not to Me, I am going immediately to heaven. You go tell My brethren that I as cend to God but will be back again to see them. That very day He did ascend to heaven and came back to appear with the disciples (v 19)

o This is the reason why He did not want Mary to detain Him. He perrrdned women to "touch" Ifira (Mt. 28:9),but not detain r5m

p Christ made it clear who His brethren were - they were His disciples, oot His fleshlybroihers (Mt. 12:49; 28:10; Lk. 8:19-21; Heb, 2:11)

q They did not believe (Mk. 16:11)

r After having gone to heaven and back

(vl7) ■s This and v 26: Acts 20:7; 1 Cor. 16:2 disprove Che theory that no Christian ga^ering ever took place on Sunday or the first day ofthe week. From V 19 and 26 it is clear that Christ honored this day two times to m.eeiwith His disciples. Then, too, Pentecost fell on the first day ofthe week and they had gathered at least one other first day during the ten days of waitina for the Holy Spirit (Lk. -24:49; Acts 1:1-8; 2:1). Christians have been gathering ever since on the first day or Sunday (Acts 20:7; 1 Cor, 16:1-2). See notes, p. 159. 191, 222

t Proving that resunected bodies do not need openings to get into houses. They are called "spiritual" bodies in 1 Cor, 1&42-44, They evidently are like 5)iritbeing5 that can appear and disappear or be visible and invisible at will

u Perhaps the upper room in the friend's house where the passover was eaten (Mk, 14:15; Lk. 22:12; Acts 1:13)

v This was the com.mon salutation of^He-

the linen clothes, but^^^rapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

♦9 For as yet they knew not the scripture, fcthat he must rise again from the dead.

10 Then the disciples went away again unto their c own home.

3 Jesus appears to Mary Magdalene (Cp. Mt. 28: 8, refs.)

11 •" But'<Ma'ry stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the i head, and the other at the feet, j where the body of Je'§us had lain.

,13 And they say unto her, Woman, why weepest thou? '■ She saith unto them.-^ Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Te sus standtng,#and knew not that it was Je §us

again. Peace be unto you:"as

my Father hath sent me, even

I so send I you.

: 22 And when he had said this, he ^breathed on them, and saith unto them, Receive ye Lhe Ho ly Ghost:

► 23'Whose soever sins ve re-niit, they are remitted unto them; and whose soever sins ye retain, they are retained.

7 Faith that rests on sight

24 •" But^Thom'as. one of the twelve, called Did'y-mus, was not with them when Je'gus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them. Except I shall see

*15 Je'§us saith imto her, ;

Woman, why weepest thou? whom seekes't thou?" She, sup- ' posing him to be the 'gardener, ! saith unto him. Sir, if thou have borne him hence, tell me where thou hast laid him, and^I will take him away. 16 Je'sus saith unto *her. Ma ry. She turned herself, and saith unto him, 'Rab-b6'ni;i which is to say. Master. *17'"Je'sus saith unto herfTouch me no:; "for I am not yet ascended to my Father: but go to my Pbrethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

4 Testimony of Mary Magdalene to the resurrection (Mt. 28:8)

18 Mary Mag-da-le'ne came and'told the disciples that she had seen the Lord, and that he had spoken these things imto her.

5 Jesus appears to the ten: Thomas absent (Cp.v24-25)

19 ""f Then the same dav at evening, being the'first day of the week, when the'doors were

I shut where the disciples"were assembled for fear of the Jews, came Je'sus and stood in the

I midst, and "saith unto them,

, Peace be unto you.

20 And when he had so said, he shewed unto them his hands

in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side.'I wiU not believe.

8 Jesus appears to eleven

26 *^^And after eight days again ; his disciples were within,^and! Thomas with them: then came! Je'sus, the doors being shut,! and stood in the midst, and! said. Peace be vmto vou. '

27 Then saith he to Thom'as,, Reach hither thy fuiger, andj behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And'Thom'as answered and said unto him, Mv Lord and mv "od.

9 Faith that rests on the Word of God, not sight

29 Je'sus saith unto bim, Thorn as, because thou hast seen me, thou hast believed: blessed are thev 'that have not seen, and yet have be-Ueved.

10 Purpose of John's gospel

30 " And many other / signs truly did Je sus in the presence; of his disciples,'which are notj written in this book: I ►31 But these are writtenJ that '< ye might believe that Je'sus is ■ the Christ, the Son of 'God;' and that believing ye might i have life through his name.

CHAPTER 21

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and his*'side . Then were the disciples glad, when they saw the Lord.

6 The disciples commissioned and given the po\w-er of attorney - to do the works of Christ (Jn. 14:12: Mt. 18:18. refs.)

21 Then said Je'sus to them

11 Third appearance of Jesus to the apostles: (1) The fishing trip and its failure

'"AFTER these things Je'gus] ^* '^ shewed himself again to the disciples at the sea of Ti-be'ri-as; and on this wise shewed he himself.

2'There were together Si'mon Peter, and Thorn as called; Did'y-mus, and Na-thin'a-el of Ca'na in Gal'i-lee, and the' sons of Zeb'e-dee, and two other of his disciples.

3 Si'mon Peter saith unto them, I go a fishing . They say. unto him. We also go with thee. | They went forth, and entered: into a ship immediately;"and! that night they'^ caught nothing .

brews. Joseph's brethren refused to say this to him (Gen. 37:4), Cp, Judg. 19: 29; 1 Sam, 25:6; Mt, 10:12-13. Salutations became meaningless to the average person, but Jesus informed the disciples that when He used the word "peace" it meant something fjn, 1^-27:16:33) ^

Hand, feet, and side (Lk. 24:39)

(Lk. 5:1-11; Jn. 21:1-20)

q Gr. piazo . used by John only in the gos-pels,and always, of "taking" Christ to destroy Kim(7:30,32,44; 8:20; 10:39; 11:57), except here and in v 10. It is used three other times of apprehending men (Acts 12:4; 2 Cor. 11:32; Rev. 19: 20 and once oftaldhgholdofa man to lift him up (Acts 3:7)

a The Son senas His aisciples with, the same enduement of power and the fulness ofthe Spirit that the Father gave to Him(Jn. 7:37-39; 14:12; 17:18; 20:21; Lk.24:49;Actsl:4-8;Mt, 18:13;refs.) b Gr. emphusao, only here in the N. T., but used in Gen. 2:7 in the Sept. forthe Heb. naphach . to breatae, or blow witr. force. See Ezek, 37:9 c This is simply another form o f expressing power to bind and to loose and to do the works of Christ (Mt, 18:18, refs.) d See Thomas , p, 121 e All uijbelicf i s unieasouable, obstinate, rebellious, prejudiced, presumptuous, insolent, stubborn, self-willed, boastful, insensible, hardening, and deceitful f The Sth day after the last m.eeting of Christians on the first day of the week (V 19), which would be on the second Sunday after the resurrection, Thomas went to church, as we would say it today. Again Christ appeared with them and gave the usual salutation (v 19,21, 26). The doors were again shut, em.-phasizing again that resurrected bodies can go through material substance without an opening (v 19, note). He simply appeared in their midst, as on other occasions, and after teaching them. He vanished out of their sight (Lk, 24:31). Six r.iOre Sundays after this 8tia da.y after the resurrection mjae 50 j days, the .:ayof Pentecost. His time on . the other 4 Sundays while He rem.aincd [on earth with them was spent in teach-j iug(Acts 1:3). The 40th day, or Thursday He ascended (Acts 1:11), leaving I 10 days until the 2nd Sunday after His j ascension and the 7± Sunday after His i resunection, which was tJie 50th aay oi Pentecost (Acts 2:1; Lev, 23:15-16). ! //haz Christ did berween Sundays is not j known. He might have used part of this tim.e to teach also. At least the Sist I week between Sundays He did not

teach them (v 19, 26) g Thcmas was not with the first gathering of Christians (v 13),but whenheheard that they had seen Jesus alive and that He had appeared to them, on the first Sunday.he was determined tobepresent on the next Sunday when they were to gather agai.n. Jesus, as usual, satisfied the doabtin; and unbelief of Thomas (v 2:^-2S) h This is not a m.ere exclamation, but one ofthe plainest and m.ost irresistible testim.onies ofthe deity of Jesiu Christ. Whether he did feel the nail prints and the spear wound in the side is not stated and all guesswork is valueless. He was the first to give the title of God to Jesus, other than the prophets in predicting these events(Isa. 9:6-7;Ps. 45:6-7;etc. Cp. Jn. 1:1-2; 5:17-47; 10:33-36; Acts 20:28;PfaiU 2:5-11; CoL 1:15-18; Heb. 1:8-3)

i No special blessing is pronounced on those who have seen God over those who have not seen liim

j Referring to the two signs of v 19,26, or to aUthe many signs ofthe gospel Qn, 2:11, note; Acts 1:3; Heb. 2:1-^; Mk. 16:15-20; etc)

k Here was the chance forthe writers of the apocryphal gospels, of which they were not slow to avail them.selves

1 To prove beyond aU doubt that Jesus of Nazareth is the promised Messiah and God's Son, and that we mighthavefuU redem.ption and

thebenefitsofthegos-pel by faith m The last time this phrase is found in John. See note, Jn, 5:1

n Gr. phaneroo. manifested ffis power and glory after His resurrection. This tim.e it was in Galilee, as He promised (V 1; Mt. 28:7)

o Seven disciples went on a fishing trip; whether for pleasure or going back to gain a living is not clear.

p Rqjeating the sam.e results a s when they went on the last fishing trip. In both instances Christ gave them a miraculous catch, which conviaced them, that it was the Messiah. On both occasions they received a call to preach

ST. JOHN 21

Jesus appears to the disciples in Galilee

a Because of darkness, distance, or another form(Mk. 16:12)

b Question 158. Next, v 12. Gr. paidion, an infant; also a term of endearment

c Gr. prosphatuon. something to eat with bread. Only here, and used of fish. The Lord might have appeared as if He wanted to buy fish

d John said to Peter (note, 20:4)

e Gr. diazonnumi, to wrap around

(13:4-5; 21:7) f This means he had only his tunic or undergarment on (19:23, note). He cast himself into thesea.pertiapsthe shallow water to help draw the boat and net to shore

g About 134 yards from shore

h This was as miraculous as the catchof fish, demonstrating that theLord could supply every need and that they did not have to go back to the fishing business to make a living i Gr. aristao, the morning meal (Lk. 11: 37);note 3eipnon, supper(Mt. 22:4;Lk, 11:38; 14:12). Christ no doubt ate with them to prove He was real and that resurrected people still eat (Lk- 24:42-43). Even God and angels eat (Gen. 18; Ex. 24:9-11)

j Question 159. Next, v 15

k The third draeto show Himself to the majority of apostles (20:19,26; 21:1-14). It was the 7th appearance since the resurrection

12 appearances of Christ: to

1 Mary Magdalene (Mk. 16:9; Jn. 20:15-16)

2 //omen at the tomb (Mt, 28:9)

3 Two disciples on the road to Emmaus(Lk. 24:13-31)

4Peter(T.k. 24:34; 1 Cor. 15:5)

5 The ten(jn, 20:19)

6 The eleven (Jn. 20:26)

7 The seven(Jn. 21:1-22). This was after the second Sunday

8 The eleven on a certain mountain in Galilee (Mt. 28:16)

9 The twelve, including Matthias (1 Cor. 15:5; Acts 1:26)

10 500 brethren (1 Cor. 15:6)

11 James, the Lord's brother (1 Cor. 15:7; GaL 1:19)

12 AU the apostles (ICor. 15:7; Mk. 16:19-20; Lk. 24:50-53; Acts 1:3-12, 26)

1 Question 160. Next, v 16. Peter is al-ways addressed as "Simon" except in Lk. 22:34. Do you really love Me more than the rest of the disciples, as you

boasted (Mt. 26:33-35)? He had boasted of greater love than the rest and no one (Judas excepted) had treated Him so basely. Peter in his reconverted state gave a most modest reply

m Jesus used theGr. verb agapao in the first two questions, which means ardently, supremely, perfectly, while ' Peter answered with the ver b phileo, to like, be fond of, feel friendship for an-other. The third time the Lord used ph ileo which deeply humbled Peter

n Gr. bosko, to feed, tend a flock, provide pasture for, take care of, guide, lead, defend, govern, and shepherd My lambs

o Gr. armoruOnly here and 27 times in Revelation, and always of Christ except 13:11. The other word for lamb is amnos (Jn. 1:29. 36; Acts 8:32: 1 Pet. 1:19)

p Question 161. Next, v 17

Marks of a good pastor (Jn, 10:2):

1 Personal knowledj^e: no stranger to God or gospel experiences (v 5; 2 Cor, 5:17; Jn. 3:5; Gal. 5:16-26;1 Cor, 12)

2 Divine call: not from avarice, per-sonal ambition, respect, honour, self interests, or love of ease (v 2; Acts 13:3; 1 Cor. 12:28; Eph. 4:11; Rom, 11:23) 3' Consecrated motives: God's will

(2) Miracaloas Christ-directedcast(Cp, Lk, 5:1-11)

4 But when the morning was now come, Je'sus stood on the shore: but the discinles' 'knew not that it was Je'§us. ,

5 Then Je'§us saith unto them. Children,I" have ye any^meat? They answered him, No.

6 And he said unto them. Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

(3) Recognition by John

7 Therefore that disciple whom Te'sus loved' ^saith unto Pe'ter, It is the Lord. Now when Si'mon Pe'ter heard that it was the Lord, he'girt his fisher's coat unto him, (for he /was naked,) and did cast himself into the sea.

(4) The catch landed: recognition by all the disciples

_ 8 And the other disciples came in a little ship; (for they were not far from land, but as it were ^o hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land,"they saw a fire of coals there, and fish laid thereon, and bread.

10 Je'§us saith imto them. Bring of the fish which ye have now caught.

11 Si'mon Pe'ter went up, and drew the net to land full of great fishes, an hundred and fifty and

three : and for all there were so

many, yet was not the net broken.

12 Je'§us saith unto them. Come and 'dine. And none of the disciples durst ask him,

'Who art thou? knowing that it was the Lord.

13 Je'gus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the*third time

that Je'§us shewed himself to his disciples, after that he was risen from the dead.

12 Peter's three-fold commission

15 "y So when they had dined, Je'§us saith to Si'mon Pe'ter, 'Si'mon, son of Jo'nas. Movest thou me more than these? He

saith unto him, Yea, Lord; thou knowest that I lo ve thee. He saith unto him," Feed°mv lambs.

Jo'nas, lovest thou me? He saith imto him. Yea, Lord; thou knowest that I love thee . He saith unto him," Feed^my sheep . 17 He saith imto him '^the

tViirti Hmp^Si'mnn, son of J6'-

nas, lovest thou me? Pe'ter was 'grieved because he said unto him the third time, Lovest thou me? And he said unto him, /Lord, thou knowest all things; thou knowest that I love thee. Je'gus saith imto him.^ Feed my sheep .

13 Prophecy of Peter's death: his last C2ill (2 Pet. 1:14)

♦ISi'Verily, verily, I say unto thee,' When thou wast/voung . thou girdedst thyself, and walk-edst whither tho\i wouldest: but when thou shalt be old.

16 He saith to him again the

gprnt^d tJTnp.PRr'mnn, son of

thou shalt stretch forth thy hands, and another shall gird thee, and'carry thee whiUier thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him,' Follow me.

14 Peter's inquiry of John

20 Then Pe'ter, turning about, seetlf^he disciple whom Je'sus loved following; which also leaned on his breast at supper, and said,"Lord, which is he that betrayeth thee?

21 Pe'ter seeing him saith to Je'sus, Lord, and what shall this man do?

22 Je'sus saith unto him. If I will that he tarry till I come, what IS that to thee? folloffi. thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Je'gus said not unto him. He shall not die; but,"If I will that he tarry till I come, what IS that to thee?

15 Authorship of John and the closing remarks of the book

24"This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also'mapy other tilings which Je'sus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. A-men'.

and glory, salvation of lost souls, and the best interests of the church and all men (v 9-13; Lk. 19:10; Acts 20:28; 2 Cor. 5:14-21: Eph, 4:12)

4 pivinp anointing: not human edu-cation, wisdom, polish, and effort only, but divine leading and help (Lk. 11: 13; 24:49; Jn. 7:37-39; 14:12-17, 26; 15:26; Acts 1:4-8; 5:32: 1 Cor. 2:1-10; 12:1-11; 2 Cor. 3)

5 Personal interest: acquaintance with his flock, private and public instruction, and helpfulness in all prob-lems(v3,9;Acts 20:26-35; Eph. 1:15-19; 3:13-21; 1 Th, 2:4-13; 2 Tim. 4: 1-5; Heb. 13:7, 17).

6 Good exam.ple: lead, not drive; feed, not destroy: and live what is preached(v3-4; 1 Cor.4:9-13; 2Cor. 4:8-18; 6:1-10: 1 Tim. 3:1-13; 4:11-16; 2 Tim. 2: Tit. 1)

7 Divine success: be zealous and fearless to protect, heal, preserve, increase, visit, and sacrifice for the flock (V 9-18;Mk-16:17-18;Jas. 5:14-16;Lk. 19:10; Jer, 23:1-8; Ezek. 13:1-9)

True ministers must be (Jn. 15:16):

1 United to the vine (v 5)

2 Chosen of God to the work (vi6)

3 Ordainedof Godforthework(v 16)

4 Laborers to bring forth fruit, not idlers (6:27; 15:16)

5 Goers to the work, not waiters for the work (Mt, 28:19-20; Mk.4:35-36: 16:15-20: Acts 1:4-8)

6 Preservers of their fruit, not destroyers of it (V 16; 6:27)

7 Prayers that get results (v 16)

8 Lovers of all men (v 12-17; 1 Jn. 3:4-18: 1 Cor. 13)

20 true things in Scripture (Jn. 17:3):

1 God (jn, 17:3; 1 Jn, 5:20)

2 LawsfNeh. 9:13)

3 Ways (Rev. 15:3)

4 Testimony (Jn. 21:24)

5 Saying (1 Tim. 3:1; Rev. 19:9)

6 Record (Jn. 8:14; 19:35)

7 Proverb (2 Pet, 2:22)

8 Witness (Jer. 42:5; Rev. 3:14)

9 Judgment (Zech. 7:9; Rev. 16:7) 10 Riches ak, 16:11)

a Gr. poimaino, used 11 times and is trans. rule ^Mt. 2:6; Rev. 2:27; 12:5; 19:15) and feed (21:16; Lk, 17:7; Acts 20:28; 1 Pet, 5:2, etc)

b Gr. probaton. sheep (Mt. 12:11-12; 18: 12-13; Lk. 15:4-6: Jn, 2:14-15). Used figuratively of Christ (Acts 8:32); lost men(Mt, 9:36: 10:6; 15:24; 1 Pet. 2: 25); saved men fMt. 10:16: 26:31; Jn. 10:1-27: 21:16-17; Rom. 8:36: Heb. 13:20); and men in general (Mt. 25: 31-46) c Peter had denied the Lord 3 times before the cock crew; now Christ caused him to make a triple confession d Question 162-163, Next, v 20

e Gr. lupeo. to make sorrowful, to affect with sadiiess, cause grief, make uneasy. It is trans. meve(Mk. 10:22: Jn. 21:17: Rom, 14:15; 2 Cor. 2:4-5: Eph, 4:30); sorrow (Mt. 14:9; 17:23:18:31; 19:22; 26:22,37; Mk. 14:19; Jn. 16:20: 2 Cor.2:2; 6:10; 7:8-11: 1 Th. 4:13-): and be in heaviness (1 Pet. 1:6). Could Peter think that Christ knew something about him that he, himself did not know, which might lead to another fall and was He about to tell him of it?

f This might have been the confession and the humility Christ was looking for. A few days before he knew more about himself than Christ did and was frank enough to say so, but his fall and repentance had greatly humbled him. Now he was not so sure of himself, but he was sure that he loved Jesus (v 17)

g Gr. bosko , note, v 15

h Last of 25 times in John; note, Jn. 1:51

i 43rd and last N. T, prophecy in Tohn (21:18, fulfilled), A predicuon of the kind of death he should glorify God with (V 19). This was written after his death. Ancient writers say he was crucified head down at his own request, because he thought he was unwortiiy ro die with his head up like his Master

j Gr. neoteros, younger. The word neos generally applied to people under tMr-ty. The use of this word and the fact John outran him (20:4) gave rise to the tradition that he was a middle aged man

k Gr. phero, lead, carry, bear, or bring forth (Jn, 2:8: 12:24; 15:2-8. 16; 21: 18). This refers to ±e time when Peter would die. Another would take him. to where he would not desire to go - to death and the grave

1 Gr. akoloutheo, used of a servant, sol-dier, or pupils following their leader eventodeath(Mt. 8:19; 9:9: 19:27: Jn. 12:26; 21:22). This statement no doubt relieved Peter, showingthatChris: was not going to make any more

predictions o f his weaknesses and failure. Two times here he is commanded to follow (V 19, 22)

m The last of 5 times, referring to John (13:23; 19:26; 20:2; 21:7, 20, 24)

n Questions 164-166. Next, v 23. Peter had his instructions, now he wanted to know what John was supposed to do. Jesus rebuked his curiosity by stating that if He willed for John to Live to the sec -ond advent that was none of his concern. You follow .Me and let John do likewise. This statement about John not dying is explained in v 23. He did die about the close of the first century

o Question 167. The last question in the gospel of John

p This is proof of the authorship of John (v24)

q This verse simply expresses the idea that Jesus had done so many things which are not written, that if they should be written in books the world (Gr. kosmos, social world) would not have room for them. Men would not even take time to peruse or digest them

11 Light (Jn. 1:9: 1 Jn. 2:8)

12 Worshippers (Jn. 4:23)

13 Bread (Jn, 6:32)

14 Vine (Jn, 15:1)

15 Holiness (Eph. 4:24)

16 Yokefellow (Phil. 4:3)

17 Tabernacle (Heb. 8:2)

18 Heart (Heb. 10:22)

19 Grace (1 Pet. 5:12)

20 Men (Gen. 42:11, 19, 31, 34)

Christ is a 7 fold way (Jn. 14:6):

1 Tne only way to God (Mt. 7:14: Jn, 10:1. 7. 9: 14:6)

2 The way of escape (1 Cor. 10:13)

3 The way into the holiest (Heb. 9-8-15; 10:19-23) ^

4 The new and living way (Heb. *-\)i^\ji Or Ji

5 The way of truth (2 Pet. 2:2)

6 The right way (2 Pet. 2:15)

7 The way of righteousness (2 Pet. 2:21: 1 Cor. 1:30)

21 reasons for greater works: (Jn. 14:12)

1 Satan is cast out (Jn. 12:31)

2 Satan's defeat on the cross fCol 2:14-17: 1 Pet, 2:24)

3 Completed redemption (J n. 19-30; CoL 2:14-17: 1 Pet. 1:10-12) ' I

4 Spirit baptism which could not be ' ^ven until Jesus was glorified (Jn. 7: I 37-39; Acts 1:4-8; 2:33) !

5 Christ's intercession for believers i (Rom. 8:34; Heb. 7:25) I

6 His restored glory (Jn. 17:5) 1

7 High priesthood of Christ (Heb 4:14-16; 6:20; 7:11-28; 9:11-15) I

8 Headship of aUpowers(Eph. 1:20- ' 23: 1 Pet. 3:22; Col. 2:10) I

9 All authority given to Christ to ! pve to believers (Mt. 28:18-20; Jn. 14:12-15; Acts 1:8)

10 Completed victory over death, heU and the grave (Heb. 2:14-15; Rev. 1:18; Col. 2:14-15)

11 His headship of the church (Eph. 1:20-23; Col, 1:16-18. 24)

12 Making of the New Covenant benefits based upon better promises (Mt 26:28; 2 Cor. 3:6-15; Heb. 8:6) and confirmed by greater powers (Heb. 2-1-4; MJ<. 16:15-20; Lk. 24:49; 2 Cor. 3:6-15; 2 Pet. 1:1-10)

13 Fulness of grace now possible in Christ (Jn. 1:17; Col. 2:10)

14 Full salvation glory that was to follow the sufferings (1 Pet. 1:10-12; Heb, 2:1-4; 2 Cor. 3)

15 Entrance into the holiest by every believer now possible (Heb. 10:19-38; Eph. 2:14-18)

16 Time for God to bless both Jews and Gentiles alike (Eph. 2:14-18; 3-1-11; Rom. 10:9-14)

17 Time to send men with fuU au-diorixy and power like God sent Christ ' (Jn. 17:18; 20:21J

18 Time for each believer to receive aU the gifts and &uit of the Spirit, which they could only receive in part in O.T. times(Jn. 7:37-39; 14:12-15; Mt, 17:20; 21:22; Mk. 9:23)

19 Time of no limitations in Christ, in the Spirit, and in tlie full benefits of ■ thego^elpromises(Mt. 17:20; 21-22; Mk, 9:23: 11:22-24; Jn, 15:7. 16; 2 Cor, 1:20; 2 Pat. 1:1.12) ,

20 Time for the universality of the I program of God in blessing all nations ' (Mt. 28:18-20; Mk. 16:15-20; Lk. 24-47-49; Acts 1:4-8; Gen. 12:1-3). Believers would be carrying out the full program of the go^jel in world-wide works of power even in a greater degree and kind tiian that of Christ, depending upon the needs

21 Because I go to My Father and wiU not behereto continue Myworks ordo greater ones. I will give My power to My disciples to carry on where I

stop. They will do the greater things that I would have done if I had continued (v 12). I will give them authority and see to it that My work is carried on through then]

NOTES ON SAINT JOHN CONTINUED

121

Summary of Saint John

Date and place: about 90 A. D. Place, unknown

Author John the beloved disciple (13:23; 19:26; 20:2; 21-7 20 24) An aposUe and brother of James (Mt. 4:21). Present with James and Peter on several occasions (Mk. 5:37; 9:2; 14:33). Intolerance (Mk. 9-38; Lk. 9:49-561 Prepares passover (Lk. 22:8-13). Present at thetrial(Jn. 18:15-16; 19-26-27)' at the tomb (Jn. 20:2-8), and on other occasions (Jn. 21). Received Spirit bapasm (Acts 1:13-2:11). Entrusted with Mary (Jn. 19:26). ,Vith Peter in the temple (Acts 3). In jail (Acts 4-5). Sent to Samaria (Acts S-14-17) va= a pillar m the church (Gal. 2:9). .Vrote the gospel, 1. 2, 3, John, and Reve-laaon(Rev. 1:9), Heis supposed to have died a natural death at the age of 100 Theme^jesusChristasGod.asJehovah'sMessiahand Son. His Deity is manv

S; loTs^^sii'^'^' ^^' ^^"^^' ^^' ^"''''' ^"^^' ^^" ^"^^' ^^" ^'■°^' His Deity is witnessed by

1 Father (5:32-37; 8:18)

2 Son (8:14; 18:37)

3 Holy Spirit (15:26; 16:13-15)

4 Written Word (1:45; 5:39-46)

5 Works (5:17, 36: 10:25: 14:11; 24^

6 John the Baptist (1:7; 5:32-35)

7 Disciples (15:27; 19:35; 21:24)

15:

only? incidents are in common with other gospels: John's word, the last supper, the anointing atBethany. the Passion, the resurrection, feeding the 5 000 and walking on the sea. AU other events are peculiar to John. Altogether the' 4 gospels give a well rounded out conception of Jesus Christ as the ideal King, ideal Servant, ideal Man, and ideal God

Statistics: 43rd book of theBible; 21 chapters; 879 verses; 19. 099 words: 167 questions; 15 O.T. prophecies fulfilled: 44 new prophecies; 85 verses of ftilfilled and 7 verses of unfulfLUed prophecy y^^^^ "o verses ot

A re You atruthfulGod or not? Can we depend upon what You say^" We insult God by constantly questioning hQs will that is already revealed by His Word. It : is no less insulting to Him than it would I be to a human friend who had promised something and we continued to question him about his wiU in the maner. He would finally say to us, " What is the • maner with you? Have I not told you (repeatedly that I would do it? Can you ! not take me at my word? Are you going to make me a liar?" We would not dare do this to any earthly friend. Then why doitto ourheavenlyFatherwhoprom-ises that He wlUdo more for His children than any earthly parent (Mt. 7-7-11; Lk. 11:9-13: Rom. 8:32; Jas.l:5)?

Thomas (Jn. 11:16; 20:24)

I Third mention of him in John (11:16; 14:5: 20:24). He is one ofthe 12 apostles, called also Didymus (twin, v 24; 21:2; Mt. 10:3;Mk. 3:18; Lk. 6:15; Acts 1:13). He is known as " doubting Thomas" because he doubted (v 25),but on the same basis we can call all the apos-ties doubters and unbelievers (Mt. 28-17; Mk.^16:11-14; Lk. 24:11. 25, 4l! Jn. 20:27). He simply had notbeen with the others when Christ had appeared. He lost by not being faithful to gather with the rest, and so it is today (Heb, 10:25). He is supposed to have labored in India and left manyChristian converts. Here idol-priests tortured him withred-hot plates, then cast him into an oven which had no effect on him. They then pierced him with spears whae in the furnace until he died. St. Jerome says that his body, uncon-sumed. was buried at a town called Calamina >

I 12 great lessons of Jn. 15:1-8 :

A sk what ye will (jn. 15:7)

The promise is "ask what ye will. " plainly teaching that answered orayci IS up to the child of God as to what he

1 God is the husbandman (v 1)

2 Christ is the vine (v 1, 5)

3 Believers are the branches in Christ (V 2. 5)

4 Every fruitless branch "in me" is cut off. withered, gathered with other dead branches and cast, into rhe fire and burned (v2, 6)

5 Every fruitful branch "in me" is purged that it might be more fruitful (V 2, 5)

6 Every branch "in me" i s clean

wor,,- —v,- ■ ■ "---■^ i.v' Tu^L uc u cvciy DrancH in me is rlpjin

pZSs^s'^oVi^th^^^;.^^^/:!?^ i .^ff.i"--."-!-.^-iifwiii<itt^

promises of both testameats. K true Christian can get what he wants as well as what he needs(Ps. 23:1; 34:9-10; 84-11; Mt. 7:7-11; 17:20; 18:18-20; 21-22: Mk,9:23: 11:22-24; Jn. 14-12-15^ 15:7.16; 16:23-26; Eph, 3:20: Heb. 11: 6: Jas. 1:5-8; Ijn.3:21-22; 5:14-15) A prayer saying, "If it be Thy wiU" J concerning anything God has already promised, and therefore has already niade it clear that it is His wiU, providing we ask in faith, nothing wavering, is really a prayer of unbelief. It is . Uke saying, "I know You have already promised and You have made it very clear byYourWordthatii is Your will but do You reaUymean what You say' !

the Ught, v 3; Mt. 5:8; Eph. 5:26;'jn. 3:o; Jas. 1:18; 1 Pet. 1:23: 1 Jn. 1:7)

7 Branches must "abide in" Christ and Christ in them to produce fruit (V 4-5)

8 The branch is helpless reproduce fruit of itself (v 4-5)

9 Christ is helpless to produce fruit through the branch unless it remains in Him (v 4-6)

10 Branches must abide in Christ or be cut off and burned (v 6)

11 Branches must not only remain in

Christ but m.ust have His words abiding

in them, or prayers will not be answered (v7)

12 God can only be glorified by the

branches when they remain in Christ and produce much fruit (v 8)

What is finished' ~ (Jn. 19:30)

16 things :

1 Fulfillment of aU scriptures ofthe sufferings ofChrist(Ps. 22; Isa. 53; Lk. 24:25-26. 44; Jn, 19:28; 1 Pet, 1:11; 3:18)

2 Defeat of Satan (Jn. 12:31-32; CoL 2:14-17; Heb, 2:14-15)

3 Breaking down of the middle waU of partition to make Jews and Gentiles one (Eph. 2:14-18: 3:6; 1 Cor, 12:13; GaL 3:28; Rom. 10)

4 Way for personal access to God j (Eph. 2:13-18; Heb. 10:19-38) ! 5 Cancellation ofthe reign of death • (Rom. 5:12-21; 6:9; 8:2; 1 Cor. 15:1-' 58; 2 Cor. 3:6-15; Heb. 2:14-15)

6 Cancellation of sin'spower (Rom, 6:1-23; 8:2; 1 Cor. 15:54-58)

7 Demonstration of obedience and love to death (Phil. 2:8; Heb. 5-8-10; 1 Pet. 2:21; 4:1)

8 Perfection of Christ (Heb. 2:10; 5:8-11)

9 Salvation from all sin (Mt. 26-28; Eph. 1:7: CoL 1:14; Heb. 9:15; Rev. 1:5; 5:9-10)

, 10 MakinpofpeacebetweenGod and man (CoL 1:20-22; 2 Cor. 5:14-21; Rom. 5:1-11)

11 Death penalty paid for all (2 Cor. 5:14-21; 1 Cor. 6:19-20; Heb. 2:9-15; Rom. 5:6-8; 1 Pet. 1:19)

12 Cancellation of the mortgage claim of Satan and freeing of man and his dominion from sin and Satan (1 Cor C:19-20;Rom. 8:18-24; 14:7-9; 2 Cor. 5:14-15; 1 Jh, 5:10: Heb. 2; 9-15; Rev. 5:9-10; 21:1-22:5: 1 Pet. 1:19)

I 13 Satisfaction of the full justice of I God (Gen. 2:17; Rom, 3:21-26; 5-1-11: Jn, 3:16)

14 Bodily heaUng for aU (Mt. 8:17; 13:15; Isa. 53:4-5; 1 Pet. 2:24: Jn. 10:10: Jas. 5:14-16)

15 A way for the fuU enduement of power and fuU anointing of the Holy Spirit (GaL 3:13 -14; Jn. 7:37-39; Lk, ■24:49; Acts 1:4-8, 2:33)

16 Blotting out of the Old Covenant and making and sealing of the \'ew Covenant(CoL 2:14-17; Eph. 2-14-18; Mt. 26:28; 2 Cor. 3:6-15;GaL 3:13-25: 4:21-31; Heb. 7:11-28: 8:6-10:1-18)

Eternal life (jn. 17:3)

Science and the Bible agree that certain organisms possess eternal life; both define the principle and condition on which aUlifecontinuesto Uve eternally. Degrees of life depend upon correspondence with environment and partaking of nature

For example, an amoeba, a gelatinous piece of matter, can only communicate with the smallest era of environment. An insect by virtue of its more complex nature, corresponds witha wider area and environment,It has more life than an amoeba because it is a higher form of life. Fish, fowls, reptiles, and beasts have more and longer lives than an insect because

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they are higher types of life and they have a wider correspondence with creation as a whole

Man is more varied and eternal in his make-up and is capable of correspondence with all parts of creation. He is even capable of knowing the Creator and being in perfect and eternal union with Him

This law of life according to nature and the degree of correspondence to God and all creation holds true to the minutest and the highest form of life. Life becomes fuller, more sensitive, responsive, and eternal from the lowest to the highest form of life, depending on its nature and relationship to God and His creative purpose?

When creatures are taken out of their native environment they die, such as fish out of water, etc. Higher forms of life can maintain life longer than lower forms due to their nature and powers of adaptation and ability to master their environment. There are even higher powers over which they have no control and when they are overcome by these they must die

.Man was given power over all creation and had he remained masterof all. things he would have continued to live forever. Satan, evil spirits, and sin got the mastery over him andhehadtodie (Gen, 2:17: Heb. 2:14; IJn. 3:8). Christ came to bring man complete mastery over these powers so he can again live forever in union with God. Eternal , correspondence and relationship with the eternal God bring eternal life

When man passes beyond the finite and the material realm where his life does not depend upon these things he enters into the infinite, spiritual, and eternal. Because of partaking of the nature of the eternal and having perfect correspondence with the spiritual and the eternal he can live forever(Jn. 17:3; 2 Cor, 4:18; 2 Pet, 1:4). Such a life in the spiritual world possesses the elements of eternity, provided that this life, correspondence,environment,and union with the eternal is not broken off by sin and rebellion thereby incurring the death penalty (Gen. 2-17; Ezek. 18:4; Rom. 6:16-23; 8-12-13; 1 Cor. 6:9-11; GaL 5:19-21: Rom. 1-29-32)

To know God eternally is eternal life. To know Him. for a time like Adam is temporary Ufe (Gen, 2:17), Eternal Ufe is not prolonged existence or eternal continuance of being, for all the wicked have this and wiU be punished in conscious existence forever (Isa. 66-22-24: Mt. 25:41, 46; Mk. 9:43-49i Rev. 14:9-11:20:10-15; 21:8). Itisnot merely eternal existence, but etenul knowing of God in eternal and perfect correspondence and perfect, eternal, and infinite environment. This Ufe i^ onlyinGod's Son(l Jn. 5:11-12). Thus

ev jlasting Ufe is not merely everlast-

, ing e.xistence

j This scientific proof of the possibiUty I of eternal Ufe through eternal corre-I spondence with God also proves the I possibiUty of the opposite - eternal death or separation from God because of tae lack of correspondence with God. IfeternalUfeis onlyinGod'sSon,then all who are not in Christ do not have eternal Ufe.even though they wiU continue to exist in consciocisness forever. Furthermore .those who do not continue abiding in Christ lose tru^ eternal Ufe Justasanythingin nature lives to the extentandaslongas it continues in the environment producing its life or keepingit from dying, so the believer Uves according to his knowledge of and appropriation of God by proper use of that knowledge. As all things in nature diewhen they cease to have correspondence with and uiiUze the environment which keeps them alive, so the beUever dies and is separated from God when he ceases to Uve in God and appropriate by faith the benefits provided him on the grounds ofobediencetothe gospel, as Slated in notes on Jn. 6:27; 10:1-28; 15:1-8; andon p.284.Nothing in nature is given unqualified and unconditional Ufe in itself, and nothing in nature is ever blessed with any degree of life vslthout meeting the conditions i5)on which that Ufe is given and maintained. The believer also must meet the conditions of maintaining Ufe inGod and in Christ, according to Scripture, if he is to Uve forever

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THE

ACTS OF THE APOSTLES

The Post-resurrection Ministry of Christ - the Ascension - the Descent and Acts of the Holy Spirit Spread of the Gospel in Asia, Europe, and Africa - History of the Apostles and First Missionaries

a Referring to Luke 1:3 b Gr. logos, used 330 times with 3 main ideas of expression:

1 In respect to speech: a word (Jas,3: 2); saying(Mt. 19:22);discourse(2 Cor. 10:10); doctrine(l Tim. 6:3; 2 Tim. 1: 13); narrative(Actsl:l); report(Jn. 21: 23); and discussion by which the inward thought is expressed (Heb. 4:2)

2 In respect to the mind alone: the reasoning powers (Heb. 4:12)

3 In respect to a person: the essential living Word of Goa (Jn. 1:1,14; 1 Jn. 1: 1; 5:7;Rev. 19:13); the embodiment of and expression of all wisdom and prudence (EpU. 1:8; ICor. 1:30; CoL 2:3)

Logos has to do with a concept, an idea; the Gr. rhema to the expression of that idea in proper, intelligent, and grammatical form in words and sentences. Logos is trans, word 225 times; saying 50 times; account 8 times; speech 8 times; other ways 39 times

c See note, Lk, 1:3

d The Acts records the continuation of His ministry through believers. See Jn. 14:12; Mk, 16:15-20 e Christ did His worksUNTIL He ascended, AFTER THAT He continued doing them tlirough believers by the Holy Spirit baptism they had received (v 2, 8; Lk. 24:49; Mk. 16:15-20)

f V 9-11; 2:33; 7:56; Mk. 16:19; Lk. 24: 51; Rom. 8:34; Eph. 1:20; CoL 3:1; Heb. 1:3: 4:14; 8:1; 12:2

g The Holy Spirit is now the agent and executive of God in earth to carry on the work that Jesus "began both to DO and TEACH" (V 2-8; 5:9; 8:29,39; 10: 19:11:12:13:2-4; 15:28; 16:6; 20:28: 21:4-11; ICor. 2:1-14; 12:1-30; 2 Cor. 3:8; Eph. 2:22: 3:5)

h This with many other passages in the new covenant proves that the ten commandments are not the onlyones God ever gave. See notes o and i. Acts 15:1, 24

i Referring to His sufferings and death (1 Cor, 15:3-8; 1 Pet. 1:11)

j See note, Jn, 21:14

k 15 things discussed during the 40 days :

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1 Bodilyresurrection of Christ. (See note. Jn, 21:14)

2 His rightful authority (Mt. 28:18; Acu 1:4-8; Lk. 24:49)

3 World-wide preaching the gospel (Mt. 28:19: Mk. 16:15; L k. 24:47; Acts 1:8) 16).

4 Water baptism (Mt. 28:19;Mk. 16:

5 Observance ofeverycommand of Christ (Mt. 28:20) 20)

6 Age-longgospelprogram(Mt.28:

7 Signs of gospel (Mk. 16:17-20)

8 Prophets true (Lk. 24:25-27, 44)

9 Sufferings necessary (Lk. 24:46)

10 Resurrection and ascension necessary (Lk. 24:26, 46, Cp. 1 Cor. 15)

11 Christ the central theme of the Scriptures (Lk. 24:27, 44)

12 Reality of resurrection bodies -eat food; etc. (Lk. 24:39-43; note, Jn. 21:14)

13 Scriptures have literal fulfillment, not spiritual (Lk. 24:27,44-46)

14 Tarry for the enduement of power to propagate the gospel (Lk. 24:49; Acts 1:4-8)

15 Carry out the N.T. program:

(1) Preach the gospel (Mt, 28:19; Mk. 16:15-16; Lk. 24:47; Acts 1:8)

(2) Confirm the gospel (Mt. 28:20; Mk. 16:17-20; Lk. 24:49; Jn. 20:21-23; Acts 1:1, 4-8)

1 A command to all believers of this age (Mt, 28:20; Mk, 16:15-20; Lk, 24:49; Jn, 7:37-39; 14:12; 15:1-16)

m The promise ot the Father or the promised Holy Spirit and the baptism in the Spirit are the same

n Christ had spoken of this Spirit baptism on several occasions (Jn, 7:37-39; 14: 12-17, 26; 15:26; 16:7-15).

o 1st N.T. prophecy in Acts (1:5, ful-

I Post-resurrection minis-try of Jesus Christ (Mt. 28; Mk. 16; Lk. 24; Jn. 20-21)

1 Subject of the Book of Luke

THE "former"treatise have I made, OThe-oph'i-lus, of all that Je'sus ^egan both to do and teach,

2 Subject of the Book of Acts

aTJntil the day in which he was 'taken up, after that he through the«H6'iy Ghost had given^commandments unto the apostles whom he had chosen:

3 Forty days of infallible proofs of the resurrection of Jesus (Mt. 28; Mk. 16; Lk. 24; Jn. 20-21; 1 Cor. 15:6-20; 2 Pet. 1:14)

3 To whom also he shewed himself alive after his 'passion by many infallible proofs, 'being seen of them forty days, and speaking of the things*pertain-ing to the kingdom of God:

4 Command to wait for the Holy Spirit baptism before starting their ministry (Lk. 24:49-53)

• 4 And, being assembled together with them, ' commanded them that they should not

depart from Je-ru's^-16m. but wait for the "promise of the Father, which, saith he, "ye have heard of me.

5 Prophecy of the Holy Spirit baptism (Mt. 3:ll,note b)

*5 For John truly baptized with water; "Tjut ye shall be baptized with the H6'l<r Ghost not many days hence . <

6 Question of the kingdom (Mt. 4:17, note)

6 When they therefore were come together, they asked of him, saying, Lord,"wilt thou at this time restore again the kingdom to Is'ra-el?

7 And he said unto them. It is not for you to know the times or

the seasons, which the Father hath put in his own power.

7 Power promised with the Holy Spirit baptism (Lk. 24: 49; Mt. 18:18. refs.)

♦ S'But ve shall receive'power, after that the Ho'ly Ghost is come upon you: and ye shall be witnesses unto me both in Je-ry'sa-16m, and in all Jii-dae'i, and in Sa-ma'ri-d, and unto the uttermost part of the

earth. ■«

8 The ascension (2:33; Mk. 16:19; Lk. 24:50; Jn. 3:13; Eph. 1:20; 4:8; Phil. 2:9 -

11; Heb. 1:3; 1 Pet. 3:22)

9 And when he had spoken these things, while they beheld, he'^vas taken up ; and a'cloud received him out of their sight.

9 Second advent predicted (Mt. 24:27, refs.)

10 And while thev looked sted-fastly "^toward heaven as he went up, behold/'two men stood by them in'white apparel;

*11 Which also said, Ye 'men of GSl'i-lee, *why stand ye gazing up into heaven? " this same Je'gus, which is taken^up from you into heaven, shall'so come' in like manner as ye have seen him go into heaven.'*

II The Church baptized in the Holy Spirit (Mt. 3:6, note n). 1 Ten days' wait Acts 1:3-5; 2:1; Lev. 23:4-16)

12 Then returned they unto Je-ru'sa-16m from the mount called 'Ol'i-vet, which is from Je-ru'sa-16m a*sabbath day's journey.

13 And when they were come in, they went up into an 'upper room, where ^abode both Pe

ter, and Jaine§, and John, and An'drew, Phil'ip, and Thom'as, Bar-th6ro-mew, and Mat'thew, Jame§ the son of Al-phse'us, and Si'mon Ze-l6'te§, and Jii'-das the brother of Jame§.

14 These all " continued '^ffith one accord in prayer and supplication, withfthe women.'and Ma'ry the mother of Je'§us, and withTiis brethren.

2 First business meeting of the church. (1) Vacancy stated

15 *" And in *those days Pe'ter stood up in the midst of the disciples, and said, (the number of names'together were about an"hundred and twenty,)

16 Men and brethren, 'this scripture must needs have been fulfilled, which the Ho'15^ Ghost by the mouth of Da'vid spake before concerning Ju'das. which was guide to them that took Je'§us.

17 For he was nimibered with us. and^ ^ad obtained part of this ministry.

18*Now this man purchased a field with the reward of iniquity; and ^falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Je-ru's5-16m; insomuch as that field is called in their proper tongue, A-gel'da-mi, that is to say. The field of blood.

*20'For it is written in the book of Psalms. Let his habitation be desolate, and let no man dwell therein: and his'^ishoprick let another take .

(2) Qualifications stated

fUled, 2:1-39). Next, v 8. See Gifts and fruit in 1st 8 chapters , p. 146 p Question 1. Next, v 11. This question was not answered by Christ other than that all events are in the power of the Father (Mt, 24:32: Mk, 13:32)

q 2nd N.T ,prophecvin Acts fl: 8.fulfilled 2:1-39 and to be completely fulfilled

a Heascended(Mk.l6:19;Lk.24:51; Jn. 3:13; Eph. 1:20: Heb, 1:3; 1 Pet, 3:22) b Literal clouds, not angels (Dan. 7:13-14: ITh. 4:17: Rev. 1:7; 11:12: 14:14)

c Toward the spot where He had disappeared into the cloud

d Two angels who had not been seen descending, proving angels can appear and disappear (Heb. 13;2)

e Angels andGodhave always appeared inwhitegarments(Dan. 7:9; Mt.l7:2; 28:3; Jn. 20:12; Rev. 4:4). There-deemed will be dressed in white (Rev. 3:4, 5, 18; 6:11; 7:9, 13; 19:8, 14)

f The word men was a common term in addressinga company (v 11,16; 2:14, 22,29,37; 3:12; 5:35: 7:2; 13:15, 16, 26,38: 15:7, 13; 17:22: 19:35; 21:28; 22:1: 23:1, 6; 28:17)

g Question 2. Next, 2:7

h 3rd N,T. prophecy in Acts (l:ll.im-fulfi.lled;willbe fulfilled at second advent, Mt. 24:29-31; 25:31-46; Rev. 19: 11-21). Next, 2:17. THIS SA ME JESUS, not another:THIS SAME BODY, not a spirit (Lk. 24:37-43)

i The descent will be exactly like the ascension, actual, bodily, literal, via^ ble. with clouds, and to the exact place. Men will again see Him with the naturaleyes(vl2;Dan, 7:13-14; Zech. 14:l-5;Mt, 24:29-31: 25:31-46; 2Th. 1:7-10; Rev. 1:7: 19:11-21)

j Theplaceof His secondadvent(Zech. 14:4). Therefore, He will not come to America or any other place to reign.

k About a mile

1 See note, Mk. 14:15

m Further proof that the upper room of Mk. 14:15; Lk. 22:12; Acts 1:13 was in a private residence where the disciples lived during these days. See note, Mk, 14:15. They also spent regular times in the temple courts in prayer and praise during the period (Lk, 24:53). Some homes were large enough to accommodate many people nGr. proskartereo. to persevere in a thing, or to adhere firmly to (v 14: 2:42, 46: 6:4; 8:13: 10:7: Rom, 13:6; CoL 4:2; Mk. 3:9)

o With one mind(v 14; 2:1,46; 4:24: 5: 12:7:57; 8:6; 12:20; 15:25; 18:12: 19: 29; Rom, 15:6)

p The women that followed Christ from Galilee (Mt. 27:55-56)

q Last mention of Mary in Scripture

r See note, Lk. 8:19

s The 10 days waiting for the Spirit, Cp, V 3 and 2:1 with Lev, 23:10-16

t In the sameplace(v 15: 2:1,44; 4:26)

u This was the number of men that the Jews required to form a council in a • city

v Referring to v 20

w From this it is clear that Judas had actually obtained part in the ministry and was a saved man but by transgression feU(v 17,20,25; notes, Jn. 6:70; 17:12: Ps. 41:9; 69:22: p. 636)

x This DO doubt refers to the Pharisees taking the money of Judas and buying his burying place (Mt. 27:6-8)

y Lightfoot says that the devil took Ju das up in the air and dashed his body on tEe ground after strangling him, Luke records that some extraordinary catastrophe occurred and he fell mutilating himself (v 18-19. Cp. Mt. 27:5)

z 1st 0,T. prophec y fulfilled in

^

in the tribulation and Millennium.

Next, v 11 r Gr, dunamis, inherent power capable of reproducing itself like a dynamo.

see note i, 2 Pet. 1:3 s The great commission andgospelben-

efits were to be world-wide, not to the

jewsonly,ot for the first century only

Acts (hid; Ps, 59:^5-^i}; lfl9:B-15), Next,T:16, Note that in Ps, 69:25-28 Judas is referred to as having his habitation desolate and his name blotted out of the book of life. Cp, Ex. 32: 32-33: Rev. 3:5: 22:18-19 a Gr. episkope, overseer (Acts 20:28) or bishop (PhiL 1:1; 1 Tim, 3:2; Tit, 1:7: 1 Pet, 2:25)

THE ACTS 2

The day of Pentecost

Peter's sermon on Pentecost

a There is no term ordained in the Gr. here. It means "must one become a witness" with us of the resurrection

b This was the great subject of the apostolic ministry (2:24, 31-32; 4:2, 10, 33: 10:40: 13:30: 17:3, 18. 32; 23:6: 24:15, 21; 1 Cor. 15; Heb. 6:2; etc.)

c Chose or nominated two candidates:)oseph (some texts read Joses Barnabas

as in Acts 4;36) and Matthias

d Further proof of what Judas actually had a part in and " from which" he fell by sin

e The place suited or prepared for him and which he chose by sinning (Mt. 25:41; 26:24; Rev. 21:8; Ps, 9:17) f Today we would vote, but then the common way was to put the names on stones, parchment, or woodinio anum and after prayer let somebody put his hand in and draw out one of the lots. Cp. Lev. 16:8-9; Josh, 14:2

g This is the Holy Spirit's record of the choice of the twelfth apostle long after it was done by lot. That Paul did not take the place of Judas is clear from 1 Cor. 15:5-8 where he does not consider himself as one of the twelve

h Gr. for fifty , the fiftieth day from the waving of the sheaf of the first-fruits (Lev. 23:15-16). Only here and in Acts 20:16: 1 Cor. 16:8

i All the 120 of 1:15 were of one mind. None were uninterested, unconcerned, or lukewarm, but all were in earnest and united in faith and prayer

j Probably in the temple court where they had met regularly for prayer (Lk. 24:53; Acts 2:46) and not in the upper room where they had residence during this time (Mk. 14:15, note. Acts 1:13).

k Gr. aphno . here; 16:26: 28:6

1 Gr. echos, here: Lk. 4:37: Heb. 12:19 m Gr, phero, to.move (2 Pet. 1:21): carry (Jn. 21:18); be driven(Acts27:17);or to rush (Acts 2:2). The Holy Spirit filled the house and moved upon the 120 flowing out of their innermost beings like rivers of living water (Jn. 7: 37-39). The word for " shed forth" (v 33); " diedon" (Tit. 3:5-6); and " pour out of " (V 17) literally means to gush out, to spill out freely, or pour out abundantly like mighty Niagaras of living water and power from on high (Lk, 24:49; Acts 1:8). It was like a " rushing mighty wind " ortheblast of a clap o f thunder sweeping before it. Cp. 1 Kl. 19:11-12

n Indicating patient waiting (Acts 1:4) and tarryingimtiL (Lk. 24:49)

o Along with this mighty thunder or blast came visible forked tongues like fire sitting upon each of the 120 disciples

p They were both filled and baptized with the Spirit. See O.T. spiritual experiences , p. 158

q This was predicted by Isaiah(28:9-12) andbyChrisi(Mk.l6:17;Jn. 15:26; 16: 13) and fulfilled in Acts 2:4-13; 10: 44-48; 19:1-7; 1 Cor. 12-14

r This was similar to the Spirit speaking through the prophets in their own language (Acts 3:21; Heb. 1:1-2), only here it was with different languages (v 4. 6, 11)

Though speaking in tongues is done through immediate inspirationby new recipients when one has thus received the gift, it then becomes a part of his mental make-up so that he can, if he desires to do so, exercise it without direct inspiration, even in a backslidden condition (1 Cor. 13:1-3). This is why the exercise of vocal gifts of prophecy, tongues, and interpretation of tongues is commanded to be regulated and even judged as to whether it be under direct inspiration or whether the person is exercising a gift of himself (1 Cor. 14:29-33)

s Gr. katoiheo. to be settled or live in a place. Therefore these were not altogether visitors at the feast from every nation, but Jews of the dispersion who had returned to take up permanent residence in Jerusalem, perhaps because of the expectation of the Messiah at] that time

21 Wherefore of these men which have companied with us allthe tirpp that the Lord Je'gus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be'tordained to be a witness with us of his"resur-rection.

(3) Nominations completed

23 And they "^appointed two, Jo'geph called Bar'sa-bas, who was sumamed Jiis'tus, and Mat-thias.

(4) The nomination prayer

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this"ministry and apostleship, from which Judas bv trans gression fell, that he might go toTiis own place.

(5) Election of Matthias

2G And they/gave forth their lots; and the lot fell upon Mat-thi'as; «and he was numbered with the eleven apostles.

CHAPTER 2

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3 Pentecost: first baptism of men with the Holy Spirit (note n, Mt. 3:6; Jn. 7:37)

AND when the day ofPen'te-■ cost was fully come,'they WPTP all with one accord in'one

place .

2 And^suddenly there came'a sound from heaven as of ""a rushing mighty wind, and it filled all the house where they were"sitting.

3 And there "appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all"fiUed with the Ho'ly Ghost, and began to speak "with other tongues, 'as the Spirit gave them utterance .

4 Effect of the Holy Spirit baptism on the people

5 And there wereMweUing at Je-ru'sa-lem Tews.' devout men, out of every nation under heaven.

6 Now when this was'^oised abroad, the multitude came together, and were confoimded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, "are not all these which speak Gal-i-lse'an§?

8 And how hear we every man in our own tongue, wherein we were bom?

9 Par'thi-an§, and Mede§, and E'lam-ites, and the dwellers in Mes-o-p6-ta'mi-A, and in Ju-dee^, and Cap-pa-do'fi-A, in Pon tus, and A'§ii,

10 Phryg'i-i, and Pam-phyl'-i-a, in E'gypt, and in the parts of Lib'y-a about Cy-re'ne, and strangers of Rome, Jew§ and

'proselytes,

11 Cretes and A-ra'bi-an§, we do hear them speak in otir tongues the wonderful works of God.

12 And they were all amazed. and were in doubt, saying one to another, "What meaneth this?

13 Others mocking said. These men are full ofnew wine.

Ill R e V i V a 1 at Jerusalem (Acts 2:14-8:3. Cp. 8: 4;1I:19) I First apostolic sermon:(l) Preacher and his audience

14 *" But Peter, t^ standing up with the 'eleven, 'lifted up his voice, and said unto them, Ye men of Ju-dse'S, and all ye that dwell at Je-ru si-lem, be this known unto you, and hearken to my*words:

(2) Joel's prophecy fulfilled (Joel 2:28)

15 For these are not drunken, as^ e suppose, seeing it is but the'third hour of the day.

*16 But' this is that which was spoken by the prophet Jo'el;

(3) Prediction of Joel's prophecy being fulfilled again in the "last aays"

Sl7*And it shall come to pass in the 'last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall^see visions, and your old men shall dream"dreams: < ►18 And on my^servants and on my handmaidens I will potir out in those days of my Spirit; and they shall prophesy:

(4) Even in the future tribulation men will be saved and baptized in the Holy Spirit (Joel 2:28; Zech. 12: 10-13:7; Rev. 6:9-11; 7:14)

► 19 And I will shew wonders in heaven above, and signs in the eart h beneath; "blood,"and fire, and'vapour of smoke:

► 20 The 'sun shall be turned into darkness, and the 'moon into blood, before "that great and notable day of the Lord come:

►21 "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

(5) Jesus approved of God

22 Ye men of I§'ra-el, hear these words; "'Je'§us of Naz'a-rdth, a man ■' approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

(6) The crucifixion of Jesus fulfilled God's plan (Gen. 3: 15; Isa. 53; Ps. 22)

23 Him, being delivered 'Tiy the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

(7) The resurrection of Je-

I

t Gr. eulabes, pious; here; 8:2; Lk,2:25 u The noise of die mighty clap of thunder and of the sound of rushing wind of v 2 alarmed the whole city and they came ruiming to the temple where they found the disciples full of the Spirit and speaking in foreign languages V Questions 3 and 4. Next, v 12.

11: 15:24; Isa. 61:1-2; Heb, 2:3-4) y This means that in the foreknowledge of God He saw it was necessary to send a Saviour for men or His eternal program with them would come to naught. God determined and planned a sacrifice to save men and permitted the wicked hands of men to slay it

a See note, Mt. 23:15

b Question 5. Next, v 37

c Gr. gleukos. only here, but frequent in medical works. A special kind of wine distilled from the grape before it is pressed, being the sweetest and strongest wine. Ancients had a secret of preserving wine through the whole year and were fond of drinking it daily

d Cp. v 2. Now they were standing

e Peter was the 12th (Acts 1:26)

f The speaking in tongues had now ceased and Peter preached a sermon by the same inspiration of the Spirit, but in his own tongue that could be understood by all the Jews from all the 16 different nations mentioned in v9-11

g Gr. rhema, not logos. See note, 1:1

h To the onlooker the disciples appeared to be drunk judging from the way they were acting and speaking and being so full of joy (V 15)

i 9:00 in the morning, up to which time the Jews seldom ever drank, for it was the hour of prayer in the temple. Even the most intemperate among Jews were known not to transgress this principle

j 2nd O.'T. prophecy fulfilled in Acts (2:16-21: Joel 2:28-29). Next, v 25

k 4th N.T. prophecy in Acts (2:17-21. partially fulfilled but will be completely fulfilled in the tribulation when God will be fulfilling also v 19-21:Rev. 6:9-11; 7:1-17; 15:2-4). Next, 3:20. This prophecy is proof:

1 That the Holy Spirit will not be taken out of the world during the future tribulation (v 17-21; Jn. 14:16; Zech. 12:10-13:1; Rev. 6:9-11; 7:14; 12:17 with 19:10). No Scripture ever says the Spirit will be taken out of the world. See 2 Th. 2:7, note

2 That God will be pouring out His Spirit during the future tribulation

3 That Joel's prophecy concerns men and women; Jews and Gentiles

4 That Joel's prophecy was not completed on the day of Pentecost

5 That Joel's prophecy refers to the Spirit baptism or Spirit in all fulness (Acts 1:4-8 with 2:1-21)

6 That women as well as men will be baptized in the Spirit and preach (v 17-18 with 1 Cor. 11:4-6; 14:3, 31)

7 That "silence in the churches" refers to asking things of "their husbands" in church, and not to preaching or teaching in the church (1 Cor. 14:34-35 with Acts 2:17-18)

8 That visions, dreams, prophecies, and other experiences will accompany the Spirit baptism (v 17-18)

9 That men will continue to be saved and receive the Spirit baptism up to the second advent itself (v 17-21; Rev. 6:9-11:7:14; 12:17; 15:2-4)

10 That the door of mercy will never be closed to Jews or Gentiles(v 17-21; Rev. 7:1-17; 17:17; 15:2-4) 1 Jews understood this term to mean in "the days of the Messiah," so this outpouring was another proof to them that the one they had crucified was the Messiah. End-iime expressions , p. 236 m See note on visions, 1 Sam. 3:1 n See 34 dreams, note m, Dan. 4:5 o Not only on "sons and daughters," but also on slaves God will pour out His Holy Spirit in the last days p Rev. 8:7-8: 11:6: 16:3-6; Ezek. 38:22 qRev. 8:5-8: 9:17-18; 11:5; 16:8; 18:8 r Rev. 9:2-3, 17-18; 18:9, 18; 19:3 s Rev.6:12; 8:12; 9:2: 16:10; Mt.24:29 t Rev. 6:12; 8:12; 16:10; Mt, 24:29 u The second advent or day of the Lord (MU 24:29-31: 25:31-46; Rev. 19:11)

V This will be true as long as there are sinners to repent. No such doctrine in Scripture as the door of mercy being closed to Jews orGentiles atanytime, before theii death (Heb. 9:27)

w Used7tim.es in Acts to emphasize that the despised man from a despised city was indeed the Messiah (Acts 2:22; 3: 6; 4:10: 6:14; 10:38; 22:8; 26:9)

X Gr. apodeiknumi. set forth, or com-mended.here; 25:7; 1 Cor, 4:9; 2 Th. 2:4. God approved Christ by miracles, wonders, and signs (Acts 10:38; Jn.

Many believe and are bapftzed

Heating of a lame man

a Gr. odm , birt±i pangs; here; Ml. 24:8; Mk. 13:8; lTli.5:3.God loosed Christ from the beads of death, which had no more claim on Him when He4)aid the debt for man and conquered death

b 3rd O. T. prophecy fulfilled in Acts (2:25-27; Ps. 16:8-11). Next, v 30

c The souls of all men are immortal and never go to the grave. The body only goes there for itis the onlypartof man that is made of dusi(Gen.2:7; 3: 19; Jas. 2:26). All souls went to sheol or hades once, being held in separate companmeots (Lk. 16:19-31). Christ rescued righteous souls out of hell and took them to heaven with Him when He ascended on high (Heb. 2:14-15; Eph. 4:8-10). Now a saved soul goes to heaven at death(2 Cor. 5:8; PhiL 1:21-24; Heb. 12:23; Rev. 6:9-11). The wicked souls continue to go to hell until the resurrection (Isa. 14:9; Rev. 20:11-15)

d Christ's body did not see corruption, but was raised from the dead as an eternal, immortal flesh and bone body, not as a spirit being(Lk. 24:37-43; Jn.20: 25-29; Zech, 13:6; Acts 1:11)

e Occurs here; 7:8-9; Heb. 7:4. Used of Abraham and Jacob's sons as founders of the nation, and of David as founder of the monarchy

f Gr. mnaymion, and is trans, grave (Jn. 11:17,31, 38; 12:17); graves (Mt. 27: 52-53; Lk. 11:44; Jn. 5:28; Rev. 11:9); tomb (Mt. 27:60; Mk. 6:29); tombs (Mt. OS; Mk. 5:2-5; Lk, 8:27); sepulchre (Mt. 27:60; 28:8: Mk. 15:46; 16:2-8; Lk,23:53, 55; 24:1, 2, 12, 22, 24; Jn, 19:41-42; 20:l-ll;Acts2:29; 7:16; 13: 29); and sepulchres (Mt. 23:29; Lk. 11:47-48)

The HeD. for grave is c pber and is trans, grave (Gen. 35:20, 50:5; Num. 19:16-18; 2 Sam. 3:32; 19:37; 1 Ki. 13: 30; 14:13; 2 Ki. 22:20; 2 Chr.

34:28;Job 3:22; 5:26; 10:19; 21:32; Ps, 88:5, 11; Isa. 14:19; 53:9; Ezek, 32:23-24; Nah. 1:14): graves (Ex. 14:11; 2Ki. 23:6; 2 Chr, 34:4; Job 17:1; Isa, 65:4; Jer.8:l: 26:23: Ezek. 32:22-25; 37:12-13; 39: 11); buriaU 2Chr, 26:23; EccL 6:3: Isa. 14:20; Jer. 22:19): burylngnlace (Gen. 23:4,9,20; 47:30: 49:30; 50:l3:Judg. 16:31); sepulchre (Gen. 23:6; Dt. 34:6: Judg.8:32: 1 Sam. 10:2: 2 Sam. 2:32; 4:12; 17:23: 21:14; 1 Ki. 13:22, 31:2 Ki.9:28: 13:21: 21:26; 23:17, 30; Ps, 5:9j Isa. 22:16; Jer, 5:16); sepulchres

(Gen, 23:6; 2 Ki.23:16; 2 Chr, 16:14: 21:20: 24:25: 28:27: 32:33; 35:24; Neh, 2:3, 5; 3:16)

These are the true words to use of the grave. Sheol and hades are the true words for hell and should never be used in connection with grave. See notes, Lk, 12:5; 16:19-31; Ps. 9:17 g ^ 0,T. prophecy fulfilled in Acts

(2:30: 2 Sam. 7:12-16). Next, v 31.

h Further proof of the bodily, fleshly resurrection of Jesus. David did not beget a spirit being, but a flesh being with a soiil and spirit. The same body of flesh that descended from him was crucified and raised from the dead and will sit forever on his throne (Isa. 9:6-7; Lk, 1:32-33; Rev, 11:15)

i 5th O, T, prophecy fulfilled in Acts

fropti

(2:31; Ps, 16:10). Next, v 34 j If His fleii did not see corruption, then

Hisfieshis stiU alive ak. 24:39-43') k TLisJesus, not a spirit Jesus, God raised

from the dead (Lk, 24:37-43) 1 2 major doctrines in this verse :

1 Christ's exaltation at the right hand of God (Mt, 26:64; Mk, 16:19; Acts 7: 56: Rom. 8:34: Eph. 1:20; CoL 3:1: Heb. 1:3: 8:1; 12:2: 1 Pet. 3:22)

2 Fulfillment of the promise or God and of Christ in giving the Spirit baptism to men (Lk. 24:49: Jn.l:33: 7:37-39:14:16-17,26; 15:26; 16:7-15: Acts 1:4-8; 2:33; 5:32; 11:16: 15:7-11: Gal, 3:14)

m This refers to David's body in resurrection, not to his soul and spirit which are in heaven (Heb. 12:23; Eph. 4:8-10; 2 Cor. 5:8: Phil, 1:21-24)

n 6th O.T. prophecy fulfilled in Acts (2:34: Ps. 110:1). Next, 3:22

o Godhas made Jesus BOTH LORD AND

sus fulfilled prophecy (Ps. 16:9-10; 110:1, 5)

24 Whom God hath ra ised up. having loosed the "pains of death: because it was not possible that he should be holden of it.

• 25 Tor Da'vid speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave mv'^ soul in hell. "neither wilt thou suffer thine Holy One to see corruption .

►■28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of 'the patriarch Da'vid, that he is both dead and buried, and his'sepulchre is with us unto this day.

• 30'Therefore being a prophet, and knowing that God had sworn with an oath to him,"thal of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; *31 'He seeing this before spaike of the resurrection of Christ, that his soul was not left in hell, neither'his flesh did see corruption.

32*This Je'sus hath God raised up, whereof we all are witnesses.

(8) Jesus has ascended to heaven and the Spirit baptism you SEE and HEAR is proof of it (Jn. 7:39; 14:16-26; 15:26; 16:7-15)

33 Therefore ' being by the right hand of God exalted, and i having received of the Father, the promise of the Ho'ly Ghost,' he hath shed forth this, which ye now see and hear. *34'"For Da'vid is not ascended

one of you "in the name of Je'§us Chrlst'lor the remission of sins, and'^ye shall receive the gift of the Ho'ly Ghost.•«

4 Spirit baptism promised to all believers (Mt, 3:11; Mk. 10:38;Jn.7:37-39;Gal.3:14)

►'39 For the promise is unto you, and to your children , and te^all that are afar off, even as many as the Lord our God shall call.

5 Many unwritten exhortations (Cp. Jn. 21:25)

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

6 3,000 converted (Cp,4:4)

41 5 Then they that"gladly received his word'were baptized: and the same day there were added unto them about three thousand souls.

7 Glorious state of the early

church (4:32; 5:12; 6:1)

42 And they ^continued sted-fastly in the apostles' doctrine and iellowship, and in breaking of bread, and m prayers.

43 *And fear came upon every soul: and many wonders and signs were done by the apostles.

44"And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need .

46 And they, continuing daily with one accord in the'temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily'such as should be saved.

into the lieavens: but he saith himself. "The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

(9) God has made Jesus both LORD and CHRIST (Acts 4:26)

36 Therefore let all the house of is'ra-el know assuredly ."that God hath made that same Je'-§us, whom ye have crucified, both Lord and Christ.

2 Effect of Peter's sermon (v 41; 4:4; 5:33)

37 *l Now when they heard this, they were"pricked in their heart, and said unto Pe'ter anc^ to the rest of the apostles, Men and brethren,«what shall we do?

3 What all sinners must do (Lk. 13:1-5; 24:47; 1 Jn. 1:9)

• 38 Then Pe'ter said unto them, 'Repent, and be baptized every

CHAPTER 3

8 First healing by the apos -ties since the Spirit baptism (Cp. Mt. 10:l-8;Mk. 6:7-13)

NOW^Pe'ter and John went up together into the temple at the hour of prayer, being the'ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called^Beautiful to ask alms of

them that entered into the temple;

3 Who seeing Pe'ter and John about to go into the temple asked an alms.

4 And Pe ter, fastening his eyes upon him with J6hn, said. Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Pe'ter said."Silver and gold have I none; "but such as I have give I thee: " In the name of Je'gus Christ of N4z'a-reth rise up and walk.

7 And he took him by the right hand, and lifted him up: and'immediately his feet and

CHRIST, and nor some invisible spirit pCut tn thp heart (Jn, 16:7-9). They were brought to see that they were without hope except through the mercy of the one whom they had crucified (v37) q Question 6. Next, 3:12 r Peter had the right answer (v 38)

wonderful than all the riches of the world

p The first definite exercise of die Christian's power of attorney (Jn. 16:23, note)

q This is the kind of healing that Jesus always produced. See note, Mt. 13:58, "Immediately" is found 7 times in Acts and 10 times in Luke

a Being baptized by the authority of Jesus Christ to a Jew meant giving up Judaism and all feUowshipofhisnation with aU. his political rights and privl -leges. See notes on Mt. 28:19

b Gr. eis, because of remission of sins. When one repents, which is always required in Scripture before baptism, he is immediately forgiven (1 Jn. 1:9: Rom. 10:9-10), Then, and then only, is one a fit candidate for water baptism which is an outward symbol of the death, burial, and resurrection of Jesus Christ (1 Pet, 3:21), It testifies to the world that one has already repented and been forgiven by faith in Christ (Eph.2:8-9; Rom. 1:16: 3:24-25: 5:1). See note, MC 3:11

c Here we have the promise that if and when one repents and his sins are remitted he can have the Spirit baptism, for the promise is to all men (v 39; 5: 32; Mt. 3:11; Jn, 1:33; 7:37-39: 14:12, 16-17,26:15:26:16:7-15; Gal. 3:13-14)

d Gr, apodechomal , fully received. Here; 15:4; 18:27: 24:3:28:30; Lk.840. See 35 things exhorted to do . p. 159

e It does not say how quickly they were baptized, by whom, how many did the baptizing, or how longit took them to baptize 3, 000 souls

f 4 things they continued stedlastly in :

1 Apostolic teaching (Mt. 28:20)

2 FeUowship (1 Jn, 1:1-7)^

3 HolyCommunion(v42,46: 20:7; 1 Cor, 10:16-17: 11:23-34: Mt, 26:26-30)

4 Prayers (Mt. 7:7-11: 21:22:Mk.H: 22-24;Jn, 15:7, 16: EpU, 6:18)

g Great fear came upon all in Jerusalem, For several weeks past they had seen great miracles and were seeing them daily(v43),sotherewas confuskmand fear upon all the people

h Many thousands ot people were cared for without charge at the feasts at Jerusalem, Therefore, a sort of community of goods was no strange thing in Jewry at such times. This community idea was carried farther and longer than at a feast. Multimdes were staying longer due to the revival and strange happenings, making it necessary to provide for the people. Many sold their possession (not necessarily their homes but extra possessions) in order that everyone could be provided for. This was only temporary during the revival and was not a practice of the church as a permanent thing at Jerusalem or elsewhere. The fact that collections were later taken only for the poor and not for the church proves that not all the church was poor (1 Cor. 16:1: 2 Cor. 8-9), No one was forced to sell anything for the common cause, as proved in Acts 5:4

i In the temple courts which alone could accommodate such crowds of thousands

j Literally, those who were hearing and obeying tlie Word of God as it was daily preached to the people, or the Lord added to the church daily those that were saved

k Mentioned 7 times together In Acts (v 1: 3, 4, 11; 4:13. 19; 8:U)

1 3:00 in the afternoon. Jews bad thiee hours of prayer a day: at 9:00 a.m. morning: 12:00 at noon; and 3:00 p. m. They taught that Abraham instituted the first: Isaac the second; and Jacob the last m This gate is supposed to have been made of brass and was about 31x62 ft

n It was customary to carry money into the temple for offerings and to give to die poor, but the aposd.es were so poor they had nothing to give

o To know one has this power is more

a Gr. exallomal. sprlDgJgg or jumping up b 5 new expeneaces for the lame man;

1 Standing up by Mmself

2 Walking by himself

3 Leaping and jumping like a child

4 Praising God in the temple (v 8)

5 Holding preachers (v 11)

c Gr. hallomal, jumping, leapim;, springing up. Here; 14:10; Jn, 4:14., Cp. Isa. 35:6 \

d This is always true of real healings,

e See note, Lk. 4:28

f About 800 ft. long and built on the east sldeof the outer court (note, Jn. 10:23)

g Questions 7-8. Next, 4:7

h It is not by man's power or godliness that miracles are performed but by the power of God upon the lives of men who have tarried until they are endued wldi I power (Lk. 24:49; Acts 1:4-8) '

i This healing is proof that Jesus had been glorified, for the Holy Spirit in baptismal measure was promised when He would be glorified (Jn. 7:37-39)

j This isplain speech from one who had denied Christ himself (Mt. 26:69-75)

k Demons and apostles called Christ "the HolyOne"(Mk,l:24; Lk, 4:34; Acts 2: 27; 3:14; 4:27, 30). Cp. Ps. 16:10; Isa, 29:23; 49:7

1 Jesus is called this here; 7:52; 22:14 m Referring to Barabbas(MU 27:15-26)

n Gr. archegos, leader, or authon one who stands at the head or at the beginning of a list or rank. Christ is:

1 Prince (Author) of peace (Isa. 9:6)

2 Prince Reader) o f Princes (Dan. 8:25)

3 Messiah the (Anointed) Prince (Dan. 9:25)

4 Prince (Author) of Life fActs 3:15)

5 A Prince and a Saviour (Acts 5:31):

6 Prince (Leader or Ruler) of the | Kings of the Earth (Rev. 1:5)

7 Captain (Prince, Author) of Salvation (Heb. 2:10) .

8 Tne Author (Prince) and Finisher of our Faith (Heb. 12:2) '

o This is the secret of power with God and

of all divine miracles (Mt. 1:21; Mk.

16:17-18: Jn. 1:12; 14:12-15; 15:16;

16:23-26, notes: Acts 2:38; 3:6; 4:12;

9:34; PMl. 2:9-11), Through faith in

the Princeorauthoroflife has this man

been given life (Jn. 10:10) p Gr. bolokleria, wholeness. Only here;

1 Th, 5:23; Jas, b 4 q Gr. oida , know, as in v 16

r Their ignorance was highly criminal, for it was prejudice against evidence, a very wilful ignorance. Peter used it as an argument for repentance, notaa excuse for former sin. He pointed out that their sin was pardonable so they had no reason to despair of salvation if they would yet turn to God

s The many prophecies of the sufferings of the Messiah by all the prophets h ave Qowbeen fulfilled,beginning with the seed of the woman having His heel bruised (Gen, 3:15), and continuing with aU the sacrifices pointing to His sufferings which are also described by David(Ps, 22); Isaiahf52:14; 53:1-12); Daniel (9:2&^26) and others. He has literally fulfilled the prophets

t 2 things necessary for forgiveness:

1 Repent. Gr. metanoeo, to cTiTnge the mind for better morally; to chatige the attitude toward sin (ML, 3:2; 4il7; Acts 2:38: 3:19; Lk. 13:l-5,note).Now you are convinced that Jesus was the Messiah so change your minds and let your hearts be contrite for your ctimes against Him

2 Be converted - change your conduct; mm rigEFabout face; make a change in direction and begin a new walk toward God and with Him (Ps. 19:7: 51:13; Mt. 18:3: Jas. 5:19)

O.T. conversion commanded

(1) Turn unto the Lord.... with all iMne hean, and widiall thy soul" (Dt. 30:10)

(2) "Turn from your evil ways and keep my commandments"(2 Ki. 17rl3)

(3) "Humble themselves, and pray.

ancle bones received strength.

8 And he " leaping up stood, and walked , and entered with them into the temple.* walking. and 'leapine. and praising God.

9 Effect of a miracle upon the people (Cp. Mt. 8:27; 15:31)

9 And all the people"saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were 'filled with won der and amazement at that which had happened unto him.

11 And as the lame man which was healed held Pe'ter and J6hn, all the people ran together unto them in the/porch fiiat is called Sol'o-mon's, greatly wondering.

10 Peter's second sermon: (l)This miracle confirjns the deity and claims of Jesus Christ(Jn. 5:36; 10:37-38; 14:11)

12 1 And when Pe'ter saw it, he answered unto the people. Ye men of I§'ra-el,*why marvel ye at this? or why look ye so earnestly on us, as though by our*own power or holiness we had made this man to walk?

13 The God of A'bri-him, and of i'gaac, and of Ja'cob, the God of our fathers, hath 'glorified his Son Je'gus; whom ye delivered up, and denied hun in the presence of Pi'late, when he was determined to let him go.

(2) The three sins of Israel (Mt. 27:15-25; Acts 2:23; 7:61)

14 But ' ye denied the *Holy | One and the'Just, and desired a murderer"Ho be granted unto you;

15 And killed the "Prince of life, whom God hath raised from the dead; whereof we are witnesses.

(3) The power of Jesus' name (Mk. 16:17-18; Jn. 14:12-15; 15:16)

16 "And his name through faith in his name hath made thi^ man strong, whom ye see and know: yea, the faith which is by him hath given him this

•"perfect soundness in the presence of you all.

(4) The crucifixion of Jesus fulfilled the prophets (Gen. 3:15; Isa. 53; Ps. 22)

17 And now, brethren, I»wot that'through ignorance ye did it, as did also your rulers.

18 But 'those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

(5) Conditions of national restoration (Rom. 11:25-27; Zech. 12:10-13:1) '

• 19 H 'Repent ye therefore, andi be converted, that your "sins |

may be'bldtted out,*when the times of refreshing shall come from the presence of the Lord;<

(6) Second coming of Jesus a subject of all the prophets (Mt. 24:27. refs.)

•20'And he shedl send Je'sus Christ, which before was preached unto you:'* 21 Whom the heaven must re-ceive'^ until the times of'resti-tution of all things, which God hath spoken by. the mouth of all his holy prophets'since the world began.

(7) First coming of Jesus predicted by Mo£ (Dt. 18:15)

3ses

• 22 For M6'§e§ truly said unto the fathers,'A prophet shall the Lord your God raise up imto you of your brethren, like unto me; him shall ye hear in aU thuigs whatsoever he shall say imto you.

(8) Free choice between life or death (Jn. 3:14-16)

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

(9) All the prophets predicted the sufferings of Christ (Lk. 24:25-27, 44)

24 Yea, and all the prophets from SSm'u-el and those that follow after, as many as have spoken, have likewise foretold of these days.

(10) Even Abraham predicted the universal work of Christ (Gen. 12:1-3; Jn. 8: 62-58)

•25 Ye are the children of the prophets, and of the*covenant which God made with our fathers, saying unto A'bri-him, And'in thy seed shall all the Idndreds of the earth be blessed:*

(11) Gospel first offered to Israel (Mt. 10:6; Rom. 1:16)

► 26' Unto you first God, having raised up his Son Je'§us, sent him to bless you, in ^turning away every one of you from his iniquities.

CHAPTER 4

11 First persecution:

(1) Arrest of Peter and John (Cp. 5:17, 25;8:1;9:1;12:1)

AND as they spake tmto the • people.'the priests, and the laptain of the temple,"and the SSd'du-5ee§, came upon them,

2 Being "grieved tiiat they taught the people, and preached through Je'§us the resurrection from the dead.

3 And 'they laid hands on them, and put them in hold imto the next day: for it was now eventide.

(2) Result of Peter's second

Stfa N,T. unfulfilled butwll

and seek my face, and turn from their evil ways" (2Chr.7:14; Jer.25:5; 26: 3: Ezek, 33:11: Zech. 1:4)

(4) "Repent, and turn from your idols .... from all your abominations" (Ezek, 14:6; 18:30)

(5) "Turn to thy God: keep mercy and

Continued, column 4 ^

(2) " 1 will hear from hea yen, and will forgive their sin" (2 Chr. 7:14).

(3) "He shall surely live and not die" (Ezek. 18:28-32: 33:11)

to

(4) "I wlllrepentofthe evlll thought) i) to them" (Jer. 26:3)

(5) "Your sins will be bloned out"

to them" (Jer. 26:3) "Your sins will be b (Acts 3:19: 2:38; 1 Jn. 1:9) u Gr. hamartia. note, Jn. 1:29

a Wiped out: your life washed clean from all missing the mark, or sins. Here;Col, 2:14; Rev. 3:5; 7:17; 21:4. Cp. Rev. 1:5: 1 Cor. 6:11: Isa. 1:18

b Gr. hopos, in order that, or so that, denoting, a purpose and is soused 15 times i n thi s se 11 se in A cts alone; when or that (3:19); that (8:15, 24; 9:2, 12, 17:15? 17; 23:1^20; 24:26; 25:3, 26); to (9:-^4; 23:23); and because (20:16).

Itshouldread, "that times of refresh-ing shall come, " meaning if one becomes truly converted he will have limes of refreshing from God (2 Cor. 5: 17-18; Eph. 1:3: Gal. 5:22-23; Isa, 28:11-12)

in Acts (3:20-21, be fulfilled at the second advent and in the Millennium and the new earth forever). Next, 9:15. Verse 20 refers to the second advent (Mt, 24:29-31: 25:31-46; 2 Th. 1:7-10; Judel4: Rev. 19:11-21; Zech. 14) d Christ must remain in heaven until the time of restoration of all things.

e Gr. apokaiastasis a complete restoration oF7?^eaaBlLshment, It refers to the Millennium when Christ will reign 1, 000 years for the purpose of gathering together all things in one as before the fall (Eph. 1:10): o£riddlng the earth of all lebellion (1 Cor. 15:24-28): oi making the new heavens and new earth: and of restoring all things to perfection and sinlessness as before the rebellions of Lucifer and Adam (Isa. 65:17; 66: 22-24: 2 Pet, 3:5-13; Rev. 21-22). When this complete restoration work is finished, then the Son will deliver the restored and perfect kingdom to the Father so that He maybe all and all as before rebellion. See Resdtution of all things, p. 313

f Gr .ap'aionos. from of old. It could lit-eially refer to the beginning of the present social system. The day man fell God Himself gave a prophecyof his restoration by the seed of the woman (Gen. 3:15). Enoch, the 7th from Adam predicted the 2nd advent fjude 14). Nearly all the prophets made predictions of the final and complete restoration of all things after the present curse

g 7tli O.T. ^ prophecy Mfllled in Acts

fSk

i^

(3722-23: Dt. "18:1^-19). Next, v 25 h The Abrahamic covenant (Gen. 12:

1-3) I 8th O.T. .prophecy fi^lfiUed in Acts

a

(3:25; Gen, 12:1-3). Next, 4:11 J The gospel was first to the Jews (Jn.

1:11; Mt. 10:6; 15:24: Rom. 1:16) k This was the chief purpose of the coming of Christ and the end of all gospel preaching(Jn. 3:16; 1 Cor. 1:21) 1 These were the most implacableof the enemies of Christ from the beginning m Captain of the temple guards for preserving peace in the temple area

n These $eemed to be the chief opponents ofChrist from here on Instead of the Pharisees They did not believe In the resurrection (Acts 23:8), so their whole system of religion wasln danger bythepreachlngof the apostles whose main tiieme was the resurrection. See ikote. Acts 1:22

o Being exasperated and "fed up" with the success ofthe preaching of die res-unectlon by the apostles they determined to stamp it out

p This was the thing they should not have done, had they not wanted the revival to spread all the more (v 4,33; 5:11)

—^^»- Cont. from column 2

judgment, and wait on thy God continually" (Hos. 12:6)

5 assurances of such conversion:

(1) The Lord will prosper ^ur work, bless your family, increase 3rour prosperity, and rejoice over you for good (Dt. 30:8-10)

The apostles delivered from prison

Peter's defence before the rulers

a This makes at least 8. OOP converts up to this time (2:41)

b An assembly of the sanhedrin, or grand council of the Jews -

c An associate high priest with Caiphas (V 6; Lk. 3:2; Jn. 18:13.19.24). He had been high priest for 11 years, bore the title aU his life, and had the honor of seeing 5 sons fill the office after him.

d See note, Mt, 26:3

e Some suppose this to be Johanan Ben Laccai, a famous rabbi of that time

f Probably Alexander Lysimachus, one of the richest Jews of his time, who made great presents to the temple, and was highly esteemed by KingAgrippa

g The family from which high priests were taken

h Question 9. Next, v 16, Gr. dunamis. note i, 2 Pet, 1:3

i By what name means by what authority,

Acts 5:25 - 32)

The council was convinced that they had wrought a miracle, but by what means they were not certain. As aU traffic with demons and familiar spirits was unlawful they hoped by examination to prove them guilty of death according to Lev. 20:27

j This is why Peter was free from man-fear compared to the last time he was inthehallof Caiaphas when he denied the Lord through fear of a servant girl (Mt. 26:69-75). The prophecy of Jesus was now being fulfilled about being brought before rulers (Mt. 10:18-20) k vVe do not hesitate to declare to you that it was by the name f audiority) of Jesus Christ of Nazareth, mat this man was healed

1 9thO. T. p ro phecy fulfilled in Acts(4: 11; Ps. 118:22. See also Mt, 21:42; Isa. 28:16; 49:7; Rom. 9:33; 1 Pet. 2:7-8). Next, V 25

m Gr. soteria. It is translated:

1 Saving, deliverance trom and preservation from destruction and judgment of Noah's flood (Heb. 11:7)

2 Saved from enemies (Lk. 1:71)

3 Saved from sins(Rom. 10:1,9-10)

4 Deliver from slavery (Acts 7:25)

5 Health, preservation o f life and physical health (Acts 27:34)

6 Salvation from physical infirmity (Acts 4:12 with V 10; 3:1-12, 16)

7 Salvation in general - aU kinds of deliverances (Lk, 1:69; Jn. 4:22; Acts 13:26,47; Rom. 1:16: 11:11; 2 Cor. 1: 6; 6:2: 7:10; Eph. 1:13; PhiL 2:12; 2 Tim. 3:15; Heb. 6:9; Jude 3)

8 Salvation from sins (Lk. 1:77; 19: 9; Rom. 10:10; 2 Th. 2:13)

9 Salvation, final and complete deli veTanceSom all the curse, including death(Rom. 13: ll;Phil. 1:19,28; 1 Th. 5:8-9:2Tim. 2:10;Heb. 1:14; 2:3, 10: 5:9; 9:28; 1 Pet. 1:5, 9, 10; 2 Pet. 3:15: Rev. 7:10; 12:10; 19:1)

Thus salvation cannot be limited to the initial stage of redemption - forgiveness of sins. See Rom. 1:16, note

n Mt. 1:21; Acts 2:38; 3:6, 16; Jn. 14: 12-15; 16:16; 16:23-26: Mk. 16:17

o Gr. panhesia , outspokenness. Trans:

1 Boldness of ^eech (2 Cor. TTiJ

2 Plainness of speech (2 Cor. 3:12)

3 Freely (Acts 2:29)

4 Openly (Mk. 8:32; Jn. 7:4, 13; 11:54; 18:20; CoL 2:15)

5 Boldly (Jn. 7:26; Eph. 6:19: Heb. 4:16)

6 Boldness(Acts 4:13,29,31; Eph. 3: 12; PhiL 1:20; 1 Tim. 3:13; Heb. 10: 19; 1 Jn. 4:17)

7 Confidence (Acts 28:31; Heb. 3:6: 10:35; 1 Jn. 2:23: 3:21: 5:14)

p Without the higher education of Judaism; unprofessional men - men of the rank and file of the Jews. They were not destitute or knowledge for they had divine knowledge

q They recognized them to be followers or companions of Jesus of Nazareth

r Seeing proof of a divine work in theii midst their mouths were shut. Had the apostolic doctrine been false the man

sermon: 5,000 more con- (Cp verted (Cp. 2:31-41)

19 But Pe'ter and John "an-4 Howbeit many of them' swered and said unto them, which heard the word believed;' Whether it be right in the sight

and the "number of the men was about five thousand.

(3) Trial of Peter cind John (Cp. Acts 5:27 - 33)

5 •" And it came to pass on the morrow, that their'^lers, and elders, and scribes,

6 And'^An'nas the high priest, and"Ca'ia-phas, and'John, and

i'Al-e?-an'der, and as many as were of the*kindred of the high priest, were gathered together at Je-ru'sa-lem.

7 And when they had set them in the midst, they asked,'■By what power,'or by what name, have ye done this?

(4) Peter's defense: the i power of the name of Jesus (Mt. 10:19)]

8 Then Pe'ter.' filled with the I Holy Ghost, said imto them. Ye rulers of the people, and elders of Is'ra-el,

9 If we this day be examined of the good deed done to the' impotent man, by what means he is made whole;

10"Be it known unto you all, and to all the people of Ig'ra-el, that by the name of Te'sus Christ of Naz'a-reth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. ■
*11 'This is the stone which was ' set at nought of you builders, which is become the head of the corner.

► 12 Neither is there'"saIvation; in any other:"for there is none other name under heaven given among men, whereby we must be saved.

(5) Decision of the Sanhedrin I (Cp. Acts 5:34 - 39)

„ 13 "^ Now when they saw the boldness of Pe'ter and John, and perceived that theyi'were unlearned and ignorant men, they marvelled; 'and they took knowledge of them, that they had been with Je'gus.

14 And '■beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying,'What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Je-ni'-sa-lem; and we caimot deny ;/.

17'But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name .

18 And they called them, and commanded them not to speak at all nor teach in the name of Te sus .

of God to hearken unto you more than unto God, judge ye. 20*For we cannot but speak the things which we have seen and heard.

(7) Further threats against the apostles by the Jews (5:40)

21 So when they had further threatened them, they let them go, "^finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was"above forty years old, on whom this miracle of healing was shewed.

12 Prayer for power to preach and confirm the

I gospel (Mk. 16:17-20; Lk.

: 24:49-52)

23 • Andbeingletgo.theywent to their'own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with ^one accord , and said, Lord, thou art Goa, which hast made heaven, and earth, and the sea, and all that in them is: ♦25«Who by the mouth of thy servant David hast said,'•Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together ' against the Lord, and against his Christ .

27 For of a truth against thy holy child Te'sus. whom thou hast anointed, both Herod, and Pon'ti-iis Pi'late, with the Gen'tileg, and the people of i§'ra-el, were gathered together,

28 For to do whatsoever thy hand and thy icoimsel determined before to be done.

29 And now. Lord, ^behold their threatenings: and grant unto thy servants, that with all

[boldness they may speak thy word,

] 30 By /stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Je'§us.

(6) Answer of Peter and John

13 Answer to their prayer (Cp. Acts 5:12-16; 15:4, 12; 19:11-12)

31 •" And when they had i Draved.'" the place was shaken] where they were assembled to- ' gether; "and they were all filled with the Holy Ghost, and they I spake the word of God with | boldness. •

14 State of the church (Acts 2:42; 5:12-16; 6:1-7)

32 And the multitude of them that believed were of one heart and "of one soul : "neither said any of them that ought of the

j things which he possessed was j : his own; but 'they had all I

a In all their answers the apostles demonstrated a mouth of wisdom that their enemies could not gainsay, fulfilling Mk, 13:11: Lk. 21:15. Cp. Acts 6:10

b We cannot and will not lie about the rhingf; we have seen and heard

c Findingno way topunish them because aU men were stirred and multitudes were turning to be Christians (5:14)

d This case of infirmity was the longest on record. Christ healed a man 38 years infirm (Jn. 5:5)

e The church was no doubt in prayer for them during their trial that God would intervene and protect them

f See note. Acts 1:14

g lodi O.T. prophecy fulfilled in Acts (4:25-28; ?s. 2:1-2). Next, 7:6.

h Question 11. Next, 5:3. Note the 4 representative classes against Christ:

epr ll

igai

could not have been healed in Jesus" name

s Question 10, Next, v 25

t That the doctrine of Christ stopbefore other miracles take place and aU the people leave Judaism for Christianity and we alone be the enemies of Jesus tiie Messiah

cal philosophy is the only Christian one, but even Jesus Christ will not have a socialist or communist government when He comes to rei'jn. It will be a theocratic form of government and sin and selfishness will be unsparingly put down(Isa. 11:1-10; 1 Cor. 15: 24-28; Rev. 2:27; 5:10; 12:5: 20:1-10; Zech, 14:1-21; Joel 3)

Heathen Gentiles {w^l)

2 People of Israel (v 27)

3 Kings - Herod and Caesar, represented by Pilate (v 27)

4 Rulers of Israel (v 26)

i Against the Lord (one person) and against His Christ (another person) See scriptures on Trinity , p. 280

j Gr. proorize, preaeterrrune (note z, Rom. 8:29). It is God's determined counsel to save sinners. Jesus came to bring this program about (Heb. 9:15; 10:4-10: Jn. 3:16). God determined two things:

1 To give up His Son to die for sinners (Rom. 5:8)

2 To give up sinners to their own will, so that, even while they resisted His will they would fulfill it by crucifying the one who was destined to save all who believe (Acts 2:22-24: 3:13-26: 4:10, 26-30; Jn. 3:16; Rev. 22:17)

k Their threatenings are against You, not us. They ate determined to bring to naught Your Word and counsel. Now, Lord, give us power to speak and to confirm Your Word (v 30)

1 This expression always indicates the power to do miracles (v 30; 11:21)

m This earthquake was evidence of the presence of God and of answered prayer Earthquakes th at manifested God

1 To dijahaKi. 15:11-12)

2 To Israel and Jerusalem (Isa. 29:6)

3 At the crucifixion (Mt. 27:54)

4 At the resurrection (Mt. 28:2)

5 When disciples prayed (Acts 4:31)

6 When apostles ?rayed(Acts 16:26) Fume earthquakes of prophecy

1 In the 6th seal (Rev. 5: U-ll)

2 Between the 7th seal and 1st trumpet (Rev. 8:5)

3 When the two wimesses are resurrected and ascend to heaven (Rev. 11:13)

4 A t the 7th trumpet (Rev. 11:19)

5 A t the 7th vial (Rev. 16:17-21)

6 Many earthquakes in divers places (Mt, 24:7: Mk. 13:8; Lk. 21:11)

n Believers who are baptized in the Spirit (Acts 1:4-8: 2:1-11, 33, 38-39) must have new outpourings of the Spirit to maintain the fiilnessofGod(v31; Jn. 1: 16; PhiL 1:19; 2 Cor. 1:22; o: 5: Eph. 3: 19: lJn,4:13).Christ Himself Uvedin prayer and received many new infill-ings and fresh supplies ofthe Spirit and power to continue in aU the fulness of God. As virtue went out of Him it had to be supplied again, as proved by the scriptures above and by the many j times Christ prayed as all men must do to maintain spiritual power in life (note p. Lk. 3:21) o See note o. Acts 1:14 p Here is recorded the tme observance of I Christian love and brotherhood - that i of beingunselfishandsofullof love as to live solely for others instead of for ■ self(PhiL 2:1-3; Mt. 22:39; Jn. 13:34-35: 15:9-13, 17; Jas.2:14-18; 1 Jn, 3: 11-18: 4:7-21; 1 Cor. 13). These new believers were so changed and so unselfish that personal possessions were for the good of aU others of like faith. See note h. Acts 2:44-45 q This passage and Acts 2:44-47 are of-' ten takenby socialists and communists I so prove to Christians that their poUti-

a Power of the early church (Acts 1:8):

1 Great power (Acts 4:33)

2 Mighty power (Eph. 1:19)

3 Exceeding great power (Eph. 1:19)

4 Excellent power (2 Cor. 4:7)

5 Eternal power (Rom. 1:20)

6 Glorious power (Col. 1:11)

7 Divine power (2 Pet. 1:3)

b They were still on the main theme regardless ofthelawof thepriests(vl7). The resurrection is the thing that makes all the gospel effective, and anyone who does not believe in it cannot be saved (1 Cor. 15:1-23)

c " Great" things of the church In Acts:

1 Power (4:33) 5 Wonders (6:8)

2 Grace (4:33) 6 Miracles (6:^

3 Fear (5:5, 11) 7 Persecutions(8;l)

4 Company (6:7) 8 Joy (8:8; 15:3)

d See note h. Acts 2:44-45 e Some texts read Joseph Barnabas, the same as Joseph Barsabas in Acts 1:23, j called " Son of Consolation. " See note! V, Acts 13:15. He becomes a prophet | and an apostle(Acts 13:1; 14:14).! Brings Paul to the apostles (Acts 9:25-1 27). A co-worker with Paul (Acts 11: 30; 12:25; 13:1-15:35). Separatesfiomi Paul(Acts 15:36-41). Goes astray from] truth (Gal. 2). Is reconciled to Pauli (1 Cor. 9:6) f Ananias andSapphira mean grace and beauty, but their names do not fit their conduct. They were disciples of Christ and membersof the apostolic churchof which no man would belong unless he had a real experience o f salvation. This we have to conclude because the church was hated and persecuted (Acts 4:1-4, 17; 5:13,- 17-18, 27-42; 8:1: etc.). Then, too, it is repeatedly stated that all were of one accord and one mind who did belong to the church (1-14; 2:1.46; 24, 32-37) g Questions 12-15. Next, v 8 h This was what caused them to hold back part of the price and so Me todie HolyGhost who is also called "God" in v4.TheHolyGhostisjustas much God as is the Father and the Lord Jesus Christ i This implies careful and planned deception, not a sudden act (Jas. 1:13-15) j Questions 16-17. Next, v 28 k This proves that Peter had the gifts of j knowledge and discernment of spirits as well as other gifts ofl Cor. 12:4-11 1 Gifts of the Spirit in Acts:

All the girts ol the Spirit of 1 Cor. 12: 4-11 are recorded in the lives of the believers in the early chapters of Acts after the reception of the Spirit baptism, except one, and no doubt this was also manifest. See Gifts , p. 145

1 Tongues (2:4; 10:44-48; 13:1-7)

2 Healings (2:43; 3:6: 5:12-16)

3 Miracles(2:43; 4:22; 5:12-16; 6:8) 4Prophecy(2:17-21; 3:19-21; 13:1)

5 Knowledge(215-40:5:3-11;819-25)

6 Wisdom (3:12-26; 4:5-22; 6:10)

7 Faith (2:43; 3:6, 16; 5:12-16) ,

8 Discemm.ent(2:15; 3:4-6; 5:3-11) Other miraculous manifestations:

1 Executing judgment (Acts 5:1-12; 13:6-12; 1 Cor. 4:18-21; 5:4-5).

2 Miraculous deliverances (Acts 5: 19-28; 9:3-9, 31; 12:1-19)

3 Holy Spirit imparted by laying on hands(Acts 8:14-25; 9:17-19; 19:1-71

4 Imparting spiritual gifts to others (Rom. 1:11; iTim. 4:14: 2 Tim. 1:5)1

5 Immunity &om poisons (Mk. 16: i 17-18: Lk. 10:19; Acts 28:3-6) |

6 Raisingthedead(Acts9:40:20:10)

7 Earthquakes (Acts 4:31; 16:26) |

8 Special miracles (Acts 19:11-12)-

9 Fulness of the Spirit manifest! (Rom. 15:18-19, 29; Heb. 2:3-4) i

Miraculous power is mentioned in all N.T. books (Mt. 10:1-3; Mk. 16:' 17-20; Lk. 10:19; 24:49; Jn. 14:12; 17: 18; A CIS (see above): Rom. 1:11; 15:18-19,29:1 Cor. 1:4-7,18-24: 2:1-7,12-13: 4:18-21; 12:1-11,28-31; 13:1-3: 14:1-40: 16:10: 2 Cor. 1:20-22; 2:14; 3:6-15; 4:7; 6:3-10: 8:7: 10:4-7: 12: 12-13; 13:10: Gal. 3; Eph. 1:3-19:, 3:7-4:13; 6:10-18; Col, 1:11; 2:10:1 Phil, 1:7, 27: 1 Th. 1:3-8: 2:13-14; 2' things common.

33 And with' 'great power gave the apostles witness of the*res-urrection of the Lord Je 'gus: and

'great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things j that were sold,

35 And laid them down at the | apostles' feet: and"distribu-' tion was made unto every man according as he had need.

36 And 'J6se§, who by the apostles was sumamed Bar'na-bas, (which is, being interpreted, The son of consolation,) a Le'vite, and of the; country of Cyprus, i

37 Having land, sold it, and brought the money, and laid i it at the apostles' feet.

people; (and they were all' with one_accor(i in"S6ro-mon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more

added to the Lord, multitudes both of men and women.)

IS'Insomuch that they brought forth the sick into the streets, and laid them on beds and couches,'^that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Je-ry sa-lem, bringing sick foUcs/and them which were vexed with unclean spirits: and they were healed every one.

I 17 Second persecution-CHAPTER 5 94 1(1) Apostles are arrested

|(Cp. 4:1; 5:25; 8:1; 9:1; 12:1)1

I 17 ^ Then the high priest rose; J up, and all they that were with I him, (which is the'sect of the I Sad'du-cees,) and were filled with^indignatioii.

18 And laid their hands on the apostles, and put them in the common prison.

(2) Their miraculous escape (Cp. Acts 12:3-11)

19 But the angel of the Lord by night ^opened the prison doors, and brought them forth, and said,

20"Go, stand and speak in the temple to the people all 'the words of this life.

15 First sin in the early churchandits results (Cp. 13:11; 1 Cor. 4:18-21; 5: 5)

BUT a certain man named /An-a-ni'as, with Sap-phi'-rk his wife, sold a possession,

2 And kept back part of the price, his wife also being privy I to it, and brought a certain j part, and laid it at the apostles'

I feet.

! 3 But Pe'ter said, An-a-ni'as, i why hath «Sa'tan ^filled thine

heart to lie to the Ho'lv Ghost and to keep back part of the price of the land?

i 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou 'conceived this thing in thine heart?

, thou hast not Ued imto men, but unto God. 5 And An-a-nl'as hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

I 6 And the young men arose,

; wound him up, and carried him

I out, and buried him.

I 7 And it was about the space

' of three hours after, when his wife, not knowing what was

j done, came in.

■ 8 And Pe'ter answered imto her,/Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Pe'ter said unto her. How is it that ye have agreed together to tempt the Snirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

lO^Then fell she down straightway at his feet, and yielded up

■ the ghost: and the young men came in, and found her dead, and, carrying her forth, buried

' her by her husband.

II And great fear came upon all the church, and upon as

' many as heard these things.

I 1 6 Power of the early church j(Mt. 18:18; Mk. 16:17 -20;

II Cor. 12)

I 12 •" And by the hands of the

I apostles were' many signs and

wonders wrought among the

(3) The Sanhedrin discovers the escape of the apostles

21 And when they heard that, i they entered into the temple | early in the morning, and taught. But the high priest i came, and they that were with | him, and called the 'council I together, and all the senate of the children of Isra-el, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the

i prison, they returned, and told, : 23 Saying, The prison truly j found we shut with all safety, and the keepers standmg without before the doors: but when we had opened, *we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they 'doubted of them whereunto this would grow.

(4) Thirdarrestof the apostles (Cp. Acts 4:1-3; 5:17; 8:1; 9:1; 12:1)

25 Then came one and told them, saying. Behold, the men whom ye put in prison are' standing in the temple, and teaching the people.

26 Then went the captain with the officers,"'and brought them: withoutviolence :^or they feared'

T,ul:3.11: 2:17; 3:1.9; ITim. 1:16;

2 Tim. 1:7; 2:4, 19-21; 3:1-5, 16-17; Tit. 2:11-14; 3:4-6; Heb. 2:1-4; 3:6. 12-14; 4:11-16; 6:11-12; 10:19-39; 11:1-12:2; 13:3. 21; Jas. 1:5-8; 2:17-26; 4:6-10: 5:14-16; iPet. 212; ^-10-11: 5:5-10; 2Pet. 1:3-10:1 Jn, 2:6.13-27; 3:1-3, 20-24; 5:13-14; 2 Jn, 2-4:

3 Jn.2-4; Jude 3-25; Rev. 1:9; 19:10)

converts, but the unsaved Tews who were standing with the apostles and who were expecting some great deliverance, and were prepared to defend the miracle working apostles. Thus providence held the passions o f the persecutors in check by other bad passions of other men

a See note b, Jn. 10:23 and Acts 3:11 b Note how this is connected with the great increase of church membership. The more there are together who will believe God the greater will be the atmosphere of faith created and the easier it will be for others to experience answers to prayer. Believing rose to such heights that the multitudes had faith even in the shadow of Peter and their faith was met by God - they were healed every one (note b, Mt. 13:58) c The miracles and fame of the apostles appear to have become equal to that of Christ and so Jn. 14:12 was fulfilled for the first time. There was no healing virtue in a shadow but there always is in unwavering faith in God. The facts of the gospel were fully known and God was Himself confirming the truthwith signs following (Mk. 16:17-20;Heb. 2) d Here we have another proof that there is a difference between sicknesses and being vexed with unclean spirits. See Mt, 4:24; 10:1; Mk. 1:32-34; 16:17-18: Lk, 4:40-41; 7:21 e Gr. haireas, a choosing,hence, a sect (Acts 5:17; 15:5; 24:5; 26:5; 28?22) and heresy (Acts 24:14; 1 Cor, 11:19; Gal. 5:20; 2 Pet. 2:1)

The word itself has no evil meaning. It simply refers to a doctrinal view or belief at variance with the recognized and accepted tenets of a system, church, or party. The word heretic is used once in Scripture (Tit. 3:10), and means one who holds a heresy; a dissenter, nonconformist. It only takes on an evil meaning when sound doctrine is rejected and fallacy is accepted and taught in preference to truth. If the doctrine is unsound and one dissents from the main body who holds the fallacy, then he is a heretic in a good sense

The word signifies a sect or party, whether good or bad, distinguished from all other sects and parties. It formerly was applied to different sects of heathen philosophers

The churchof Rome uses it only in an evil sense to apply to all who cannot go along with their many dogmas andrit-uab that have been added for many centuries to the pure teachings of the Christian faith. A heretic to them is one who is not a papist, and because of this is outside the Christian religion. Most all denominations use it in this same sense of those who do not see eye to eye with them. True Christians apply it to all false religions who do not accept the true Christian doctrines. Jews called Christians a sect(Acts 24: 5, 14; 28:22) and Christians calledthe Pharisees and Sadducees and other groupssects(Acts 5:17; 15:5; 26:5). All deviation from truth is heresy(Gal. 5: 20; 1 Cor. 11:19; 2 Pet. 2:1) f Gr. zelos . trans.: zeal (Jn.

2:17; Rom. 10:2TTCor. 7:11; 9:2; PhiL3:6; CoL 4:13); fervent mind (2 Cor. 7:7); emulation (GaL 5:20); envy (Acts 13:45); enYying (Rom. 13:i;J7TCor, 3:3; 2 Cor, 12:20; Jas. 3:14-16): jealousy (2 Cor. 11:2); and indignation (Acts 5:17) g Etone for seven reasons:

1 To encourage the apostles

2 Prove they were under God's care

3 Show Jewish rulers they were fighting against God

4 Show Jews that they were persecuting true followers of God

5 Show Jews they were hindering the gospel of salvation to aU men

6 Give Jews another loving reproof

7 Give Jews another chance to repent h Note the fivefold message here

i The words of physical, spiritual, and eternal life through Christ and the resurrection so bitterly opposed by the Sadducees

j Sanhedrin and all elders of Israel

k Found everything in place as they had left it except die prisoners

1 They were at a loss to know how the prisoners escaped and what new thing would happen next m Brought them without binding them

n They did not fear the aposdes and their

THE ACTS 6 The apostles again before the council Seven helpers chosen for the apostle;

3 Question 18. Next, 7:1 b By His authority (notes on Mt. 28:19; Mk, 16:17-20;Acts 2:38;Jn, 16:23-26^ c 40 doctrines that filled Jerusalem:

1 Crucifixion (2:23, 36: 3:13-15, 20; 4: 10; 5: 30)

2 Bodily resurrection of Jesus (2:24, 27-32; 3:15, 26; 4:2, 10, 33; 5:30)

3 Exaltation ofjesus(2:33-35; 3:13, 20-23; 5:31)

4 Repentance and remission of sins (2:38; 3:19, 26; 4:12; 5:31)

5 Jesus the only Prince and Saviour (3:15, note; 3:16; 4:10, 12; 5:31)

6 Water baptism for all (2:38, 41)

7 Spirit baptism forall(2:16-21,33, 38-39; 5:32. Cp. Jn. 1:33; 7:37-39^

8 Prophetic utterances by sons and daughters (2:16-21)

9 Signs of the 2nd advent (2:16-21)

10 Dayof theLord(2:20.Cp. 2Th.2)

11 Salvation for all (2:21, 38; 3:19)

12 Jesus approved by God (2:22: 10:38)

13 ForekliowledgeofGod(2:23;4:28)

14 Soul goes to hell (2:27-31. Cp. Isa. 14:9; Lk. 16:19-31; Rev. 20:11-15)

15 Body goes to the grave (2:25-31)

16 Incorruption of Christ's body (2: 27, 31. Cp^Lk. 24:37-43: Jn. 21:14)

17 Christ David's Son in flesh(2:30)

18 Christ God's only Son (3:13, 26)

19 Christ God's Holy One (3:14)

20 Christ God's Just One (3:14)

21 Christ the Prince (author) of life (3:15, note; 5:31)

22 Christ to re-establish David's throne and kingdom (2:30. Cp. Lk. 1:32-33)

23 Christ to put down God's enemies (2:35.Cp. 1 Cor. 15:24-28; Heb. 2:9)

24 Jesus made both Lord and Christ (2:36. Cp. PhiL 2:9-11; Heb. 1:3)

25 Lord's Supper (2:42. Cp. 1 Cor. 10:16-17: 11:25-34; Lk. 22:15-30)

26 Christian's power of attorney (2: 38-39; 3:6.16; 4:10. Cp. Jn. 16:23-26)

27 Humble ministry (3:12; 4:10, 29-32J

28 physical healing. through faith In Jesus' name (3:6, 16; 4:10-12)

29 Sufferings of Christ necessary to redeem (3:18-25; 4:28; 5:30-32)

30 Conversion through repentance necessary to be saved (3:19-21; 4:12; 5:31)

31 Times of refreshing (3:19)

32 Secondadvent(3:20-21.Cp. 1:11)

33 Complete restoration of all things as before the fall (note e, 3:21)

34 Jesus a prophet aU men must hear or be lost (3:22-23; 4:12)

35 Jesus and His sufferings the main theme of the prophets (3:18-25)

36 Israel offered salvation first (3: 26. Cp. Jn, 1:11; Rom. 1:16)

37 Satan a real person (5:3)

38 Holy Spirit is God (5:3-4)

39 Ministryofangels(5:19; 8:26)

40 Holy Spirit the executive of God among men (1:8: 2:33-39; 5:3-4, 32. Cp. 13:1-4, 9; 15:28; 16:6; 20:28)

d By the way you are preaching and ac-cusingus ofthe murder of Jesus you are inciting the people to kill us

e The same answer as before (4:19)

f See Sum of gospel of salvation , p. 129

g ThisisthedutyofaUpreachers(Lk. 24: 48: Acts 1:8, 22: 2:32: 3:15; 4:2, 19-20, 33; 5:20, 29. 32)

h The life, miracles, doctrines, and sufferings of Christ (Acts 1:21-22)

i Not only is the preacher a witness of

= these things, but also the Holy Spirit bears witness (Jn. 15:26-27) and confirms the Word with signsfollowing(2: 1-11,33,38-39,43; 3:6-11; 4:29-31; 5:12-20, 32; Heb. 2:1-4; 1 Cor. 12)

j Here we have a definite statement showingthat the Holy Spirit is aiven to those who obey God. If we do not have Him as the early believers did it could be because of the disobedience of unbelief (Lk. 24:49; Acts 1:4-8)

k Gr. diapriomai, cut through the heart. Only here and in 7:54. Not the same

' word katanusso , pricked to the quick or to agitate violently as in Acts 2:37. This was the opposite effect to that in

the people, lest they should have been stoned.

(5) Second trial of the apostles (Cp. Acts 4:5-22)

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 SayLng,"Did not we straitly conmiand you that ye should not teach"in this name? and, behold, ye have' ^filled Je-ru'sa-lem with vour doctrine,

"and intend to bring this man's blood upon us.

(6) Defense of the apostles (Cp. Acts 4:8-12)

29 I'ThenPe'terandtheoffter apostles answered and 'said, We ought to obey God rather than men.

30 The 'God of our fathers raised up Te'gus. whom ye slew and hanged on a tree.

► 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to I§'ra-el, and forgiveness of sins. ►32 And*we are his witnesses of'^hese things; 'and so is also the Ho'ly Ghost, iwhom God hath given to them that obey him.

(7) Effect of the defense (Cp. Acts 4:13 -18)

33 • When they heard that, they were'^cut to the heart, and took counsel to slay them.

(8) The warning of Gamaliel

34 Then stood there up one in the council, a Phar'i-see, named 'Ga-ma'li-el, a doctor of the law, had in reputation among all the people, and conunanded to put the apostles forth a little space;

35 And said unto them. Ye men of i§'ra-el, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose ui/"Theu'das, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up "ju'das of Gal'I-lee in the days I of the taxing, and drew away

much people after htm: he also perished; and all, even as many as obeyed him, were dispersed.

38 And now I say unto you. Refrain from these men, and let them alone : "for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to"fight against God.

(9) Apostles beaten and commanded to cease preaching

40 And to him they agreed: and when they had called the apostles,"and beaten them , they

commanded "that they should not speak in the name of Te'sus. and let them go.

(10) Effect on the apostles

41 " And they departed from the presence of the council,"re-joicing that they were counted worthy to suflfer shame for his name.

18 Continued nninistry of apostles in spite of opposition

42 And < ^dailv in the temple, and in every house, they ceased not to teach and preach Je'gus Christ.

95 CHAPTER 6

19 First strife in the church

AND in those days, when the " number of the disciples was multiplied, there arose"a murmuring of the 'Gre'fian§ against the'He'brewg, because their widows were neglected in the*daily ministration.

20 How solved: qualifications for business elders (1 Tim. 3:8)

2 Then the twelve called the multitude of the disciples unto them, and said. It is not reason that we should leave the word of God, and"serve tables.

3 Wherefore, brethren, 'look ye out among you seven men of honest report, full of the Ho'lv Ghost and wisdom, whom we may appoint over this

business.

21 Duties of preachers (Acts 20:28; 2 Cor. 5:14-18; 6:1-10;Eph. 4:11-13; 1 Tim. 3; Tit. 1)

4 But we will give ourselves continually to prayer, and to the

'ministry of the word.

22 First deacons and how ordained(Cp. 1 3:1-5; ITim. 4:14; 2 Tim. 1:6; Heb. 6:2)

5 1" And the saying pleased the whole multitude: *and they chose Ste'phen, a man full of faith and of the Ho'R Ghost. and Phil'ip, and Proch'o-riis, and Ni-ca'nor, and Ti'mon, and Par'me-nas, and Nic'o-las 'a proselyte of An'ti-och:

6 Whom they set before the apostles: and when they had prayed," they laid their hands on them.

23 Great growth of the church (Cp. Acts 2:41; 4:4; 5:14)

7 And the word of God increased: and the number of the disc iples multiplied in Je-ru'sS-lem greatly; and a great comeany of the "priests were obedient to the faith.

24 Power of deacons

(v3;Mk.16:17;Jn.14:12-15)

8 And Ste'phen. "full of faith

2:37 where they were stimg to the heart with remorse and repentance. Here the Greek means to saw asunder. They were filled with spite, malice, and revenge against those who witnessed their murderous conduct

Continued, column 4 ^

de5)ised; and their only meansof propagation was that of God inspiring and working miracles through them. In this one point Gamalielwas correct. If God had not backed It under these circumstances Christianity would have failed p Gt.Theomachos,God-fighters,p. 159 q See ScourgingsofGod'speople .p. 159

a Second command not to preach in the name of Jesus (4:17-18; 5:28)

b Fulfilling Mt. 5:12; Lk. 6:23. Cp. 1 Pet. 4:13; Phil. 3:1; Col. 1:24

c See 10 dailydutiesofchristians. p. 158

d Gt. gongusmos . here; Jn. 7:12; Phil. 2: 14; I Pet. 4:9. First murmuring in the church (note o, Lk. 5:30). If they had continued without having "all things common" this trouble would not have developed. However, without a doubt something else would have come up eventually, for no multitude can long continue without strife of some kind. Community of goods never waspracti-cal or an ordinance of the gospel

e Greek-speaking Jews of the dispersion who sojourned at Jerusalem but who had lived in various countries where Greek was spoken

f Native Jews who spoke Hebrew (Acts 21:40; 22:2)

g The relief of 2:44-45

h Attend to the tables where collections were received and distributions to the people were made

i Choose men from among both factions in whom all can confide. We WILL APPOINT them over this work, but we will coniinue in prayer and the ministry of the Word (v 3-4)

j Gr. diakonia tou logon, the deaconship of the Word. This suggests preaching elders, the others being business elders - servants to minister the Word and servants to minister material things to the people. Every Jewish synagogue had at least 3 deacons who were judges of sacred and civil problems and who presided at all trials of Jewish members. See note d. Mt. 20:26

k The church chose 7 men and the apostles laid hands on them and prayed, settingthem apart for thisbusiness(v 3, 5*-6). ApartfromStephen(6:5-8:2; 22: 20) and Philip (6:5; 8:1-40: 21:8) all we know of die others is here

1 See note t, Mt. 23:15 m The laying on of hands was not to impart the Holy Spirit or some gift. They already had the Holy Ghost, faith, power, and wisdom (note o, below). Laying on hands was to designate them for an office, as Moses did Joshua (Num. 27:18-23)

n This was one of the greatest miracles yet, Toconvert many of these men who were bitter enemies of Christ sbo w s how powerful the revival was

0 Qualifications-business elders, p. 145

^ Cont. from column 2

1 One of the most celebrated and honored Jewish rabbins. He was grandson of Hillel and succeeded as president of theSanhedrinonthedeathof his father Rabbi Simeon, son of Hillel. He was the 35th receiver of the traditions and of the law given at Sinai. He is better known as the teacher of Paul(Acts 22: 3). He died 18 years before Jerusalem was destroyed. His son Simeon died in the ruins of the city, 70 A. D. He was a strict Jew but liberal in his views as indicated in V 34-39

m It is not certain as to who this man was, asthe one mentionedbyjosephus. Ant.book XX,chap. V, was at least 10 years later than this record in Acts n Referred to in Josephus, Ant. Bk. XVIII chap. 1. He caused a revolt overtaxes and was destroyed as stated here o This has not alwaysbeen true, for many false religions have succeeded in the worid and still continue, either where they have superseded or corrupted Christianity. So to say that all that is not of God fails is sometimes untrue Why these religions succeed:

1 Because titiey have honored exist -ing prejudices, adopted existing opinions and practices, or ministered to the baser passions of men

2 Because the founders possessed much worldly learning, or used worldly means to influence the world

Christianity has used none of these means. Its founders and followers were rejected men: Christ's converts were

THE ACTS 7

Stephen's defence before the council

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a This confirmsthetnithof the promises I andsi>;nsforall believers, not apostles only(Mt. 17:20: 21:22: Mk. 9:23: 11:22-24; 16:15-20; Lk- 24:49; Jn. 14: 12-15:15:7,16; 16:23-26; Acts 1:4-8; 2:38-39; 5:32; 1 Cor. 12:4-11)

Seven men besides the apostles did these works that we know of in this one chapter. How many others there were among the thousands promised the same Spirit baptism in Acts 2:38-39, who did miracles is not recorded. According to the above scriptures such is promised each beUever then and now b Either slaves freed when Tiberius expelled an Jews from. Rome about 20 A. D., or more likely the inhabitants of Libertina in A frica who had come to settle in Jerusalem. Many Jews horn Cyiene and Alexandria in No. Africa are also mentioned here. These Jews fromAfiiica had their own synagogues and together with Jews of Cilicia, Paul's district in Asia, started a dispute with Stephen. Theycould not resist the wisdom of Stephen so used physical force to get rid of him. This has been the common method of dealing with heretics in all ages

wc Stephen was no apostle, proving that the spiritual power promised the apostles was not confined to them (Lk, 21: 15). Not one degree of power promised apostles was limited to them (Jn, 14: 12;Mk. 9:23; 16:17-18:1 Cor. 12:4-11) d Gr. hupobaUo , make false charges; swear to or do undediand work for money e Gr. blasphemos. here; v 13; 1 Tim.

, 1:13; 2 Tim, 3:2; 2 Pet. 2:11 O^f Organized a mob of baser people, got tne elders' approval, and violently brought him before the judgment seat

. ready to carry out any evil work

y^ 4 accusatioDsofblasphemy of Stephen; * IBlasphemed Moses by making Christ greater than Moses (v 11, 14)

2 BlaspherredGod by exaltingChnst • greater than temple and law (v^ll, 15)

3 Blasphemed the temple by saying that Christ win destroy it (v 14. Cp, Mt. 24:1-3; Lk, 21:20-24; Dan. 9:26)

' 4 Blasphemed the law by saying that Christ had abolished the law and made a new covenant (v 14. Cp. Mt. 26:28; 2 Cor. 3:6-15; CoL 2:14-17).

,'.. h God permitted His glory to shine through the face of Stephen to convince all the people that what he had said was die truth. Thus everything in the establishment of the church was miraculous. It had to be, for everythini! that could prevent the establiimeniof the church was brought to bear against il. The men used in establishingithad neidier might nor power except what came from God

^- i Question 19. Next, v 26. Stephen did not deny that he had said certain things they accused him of saying, but He proceeded to make it clear what he had saidto convincethem,if possible, and bring them to repentance to avert judgment. He clearly showed that Ms accusers were the ones who were breaking the law and dishonoring God and the temple worship j 10 titles ot God:

1 The God of glory (Acts 7:2)

2 The God of patience (Rom, 15:5)

3 The God of hope (Rom. 15:13)

4 The God of peace fRom. 15:33)

5 Tb£GodofaUcomlort(2Cor. 1:3)

6 Father of mercies (2 Cor. L3)

7 The God of love (2 Cor. 13:11)

8 The God of aU grace (IPet. 5:10)

9 The God of truth (Dt. 32:4) 10 God the Judge of all (Heb. 12:23)

k The country between the rivers, the Tigris and the Euphrates (v 4)

1 Haran(Gen. 11:31) m The Abraliamic Covenant (Gen, 12-1)

nGen. 11:31-32; 12:1, 4-5

o 11th O. T. prophecy in Acts (7:6-7; Gen, 15:13-14; fulfilled). N'ext, v 37

p Gr. paroikos. a stranger or sojourner (V 6, 29; Eph. 2:19; 1 Pet, 2:11). The whole lengtn of the sojourn in Canaan, Phnistia, Egypt, and other countries.

V^

and power,"did great wonders i they should "bring them into and miracle s among the people, bondage, and^entreat them evil

" ^four hundred years. 25 Third persecution: ' 7 And the-ination to whom

they shall be in bondage wiiri

(1) Power and wisdom of Stephen - persecution ex tended to deacons (Cp. 4:1 5:17. 25; 8: 1; 9:1; 12:1)

\

9 ' Then there arose certain' of the synagogue, which is called the synagogue of "the Liber-tines, and Qy-reni-ans | ^

and Al-ex-andri-ans, and of j bg^a^ the twelve^patriarchs.

them of Ci--i'?ia and of A'§id,!

disputing with Ste phen. : c Joseph and Israel in Egypt

10 And they were not able to /q^^ 37-28-34 ^l-l-'=r^.26) resist the "^wisdom and the - . -> .

judge, said God: and 'after that shall they come forth, and serve me ii: this place. 8 ^And he gave him the covenant of circumcision:'■and so A'bra-ham begat I saac, and circumcised him the eighth day; and i'gaac feegaOa'cob; and Ja'cob

\

spirit by which he spake.

11 Then they"suborned men, which said. We have heard him speak'blasphemous words against Mo'ses.ando^a/ns^God.

(2) Stephen on trial for life: Brought before the council; | Accused by false witnesses

12 And they ^stirred up the' people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, i

13 And set up false witnesses, which said,*This man ceaseth not to speak blasphemous words

9 And the with 'envy .

patriarchs, moved sold Jo'geph into

E'gypt:*but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pha'raoh king of Egypt; and he made him governor over E'gjTt and all his house.

11 Now there came a 'dearth over all the land of E'gypt and Cha'naan, and great affliction: and our fathers found no"lsus-tenance.

12 But when Ja'cob heard that there was com in E'gypt, he sent out our fathers first.

13 And at the second time

not to speak blasphemous words .'r "^'^ ai^iue aeconu iime against this holy place, and the. .J? ^^P'^ ^'^^ ™^^« known to law: 1 his brethren; and J6'§eph's

law

14 For we have heard him say, that this Je'sus of Naz'a-reth shall destroy this place, and shall change the customs which Mo'ses delivered us.

15 And "all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAPTER 7

36

kindred was made known unto Pharaoh.

14 Then sent J6'§eph, and called his father Ja'cob to him, and all his kindred. °threescore and fifteen souls.

15 So Ja'cob went down into E'gy-pt, and died, he, and otir fathers,

16 And were carried over into ^y'chem, and laid in the sepulchre that A'bra-ham bought for

THEN said the high priest, %^^^fZ°f■nX^!^'^%-l^ ""^ 'Are these things so? ^^ ^"^^ ^^^ ^"'^^"^ °^ ^^ '^^^™-

(3) Stephen's defense theme: unbelief and rebellion of Is -rael. A Call of Abraham (Gen. 12:1-9)

D Egyptian bondage (Ex. 1:7 - 22)

17 But when the time of the promise drew nigh, which God

2 And he said. Men, brethren. ^LyT""" *° ^a^^^'}}^"^' J^^

and fathers, hearken!'The God |f°P'^ ^^^"^ ^'^ multiphed m

of glory appeared unto our ^ father A'bra-ham, when he was

18 Till "another king arose, which knew not Jo'seph.

19 The same dealt subtilly with our kindred, and evU entreated our fathers, so that they cast out their young children, to the end they might not live.

human Moses

• Cr ""ill, wiicu uc was

m*Mes-o-p6-ta mi-a, before he dwelt in'Char ran,

3 And said unto him^Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

B Promises and covenants I (Gen. 12:1-9; 13:14-18; 15:1 1-21; 17:6-19; 22:15-18)]

4 Then came he out of the' land of the Chal-das an§, and' dwelt in Char ran: and from, thence, "when his father was dead, he removed him into this land, wherein ye now dwell. '

5 Ajid he gave him none in-' ..

heritance in it, no, not so much, 0'*ti son as to set his foot on: yet he' 22 And Mo'ses was learned in prornised that he would give it, all the'wisdom of the E-gyp'-to him for a possession, and to' tians,'and was mighty in worH<; his seed after him, when as yet', and in.Jeeds.

he had no child. |

*6 And God spake on this wise, F Moses rejected by his *rhat his seed should"sojourn brethren at his first attempt in a"strange land; and that to deliver them (Ex. 211-1 5)

E Forty years of training for (Ex. 2:10)

20 In which time Mo'ses was born, and was "exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pha'raoh's daughter took him up, and nourished him for her

fu lfilling 400 years from the time God spoke to Abraham in Gen. 15:13 or 430 years from the departure from Haran of Gen. 12:1-4. They were in the land of Egypt only215 years orexacdyhalfthe period of the dispensation of Promise q See note on Ex, 12:40 and note c, right

a Gr. douloo. enslave them

b Gr.kakoo, wrong them (v 6, 19; 12:1; 14:2: 13:10: 1 Pet. 3:13)

c The whole length ofthe dispensation of Promise - Abraham to Moses, was 430 years (Ex, 12:40; Gal. 3:14-17). The 400yearsofGen. 15:13; Acts 7:6 are to be reckoned from the confirmation o' Isaac as the seed when Ishmael was cast out(Gen,21:12; Gal. 4:30). This was5 years after the birth of Isaac. The430 years are reckoned from the departure of Abraham from Haran at the age of 75 years, 25 years before Isaac was born or 30 years before Isaac was confirmed

- and Ishmael cast out. See note p in the left colurrji

d The Egyptians (Ex. 1:1-14:31)

e Literally, punish (Ex. 5:1-14:31)

f After the400 and 430 years of note c, above, and after the Egyptians are punished, Israel wUl inherit Canaan

g This was the Abrahamic Covenant of Gen, 12:1-3: 17: 9-27 and not the Mosaic Covenant which continued circumcision but did not originate it

h Abraham begat Isaac under the covenant of circum.cision:Isaac begat Jacob and Jacob begat the 12 heads of the tribes of Israel under the same covenant of circum.cision. Thus, all of them were true sons and heirs of that covenant and of the promised land and all secular and spiritual blessings of it

i See note e. Acts 2:29

j Gr. zeloo,being jealous. See the noun zelos , note f, Acts 5:17. The brethren hearing the dreams of Joseph and understanding them to predict his future greatness, were fOled with malice and sold Joseph, hoping to prevent their fulfillment; but God, who made the predictions, was with him and made

- this enmity the direct means of their fulfillment

k6

blessings of God upon Joseph: 1 God was with him (v 9; Gen.

column. Gr. 15:13-14)

allotriosy foreign (Gen.

tion. It also means the destruction of its power, the pardon of its guilt, and the cleansing of sin's pollution

Note how identical these facts are with the sum of salvation priiKiples in 1 Cor. 15:1-8, consisting of the death, burial, bodily resurrection, and manifestation of Christ and repentance and faith in God

(v 9; Gen. 39:2,

21,23). This was the crowning blessing of all rActs 10:38; Jn. 3:2; Ps. 91:15)

2 Delivered him from all lis afflictions (v 10; Gen. 41;14-45')

3 Gave him favor with all Egyptians (V 10; Gen, 41:37-45)

4Gavehimwisdominthe sightofaU tbe Egyptians (v 10; Gen. 41:16-45)

5 Made him governor over all of Egypt (V 10; Gen, 41:37-45)

6 Made him governor over the nouse ofPharaor, (v 10; Gen. 41:40-45)

1 Drouth and famine (Gen. 41:14-57)

m Food for nourishment to sustain life

nGen. 45:1-28

o Stephen quotes the Septuagint of Gen, 46:20 where Machir, GUead, Sute-laam, Taham, and Eden, sons of Ma-nasseh and Ephraim are listed, making 75 soub. In Gen. 46:27 and Dt, 10:22 there are 70 without the 0 sons of Manasseh and Ephraim

p Shechem(Gen. 23:6-20; 33:19; 47:30: 49:29; 50:5; Ex. 13:19; Josh. 24:32)

q Ex. 1:8-22; Ps. 105:25. This man was an Assyrian that overthrew the old Egyptian dynasty fisa. 52:4)

r Was fair to God, beautiful (Ex. 2:2)

s Who were at that lime the most intelligent and best instructed people on earth. This learning consisted of the mysteries of the Egyptian religion, arithmetic, geometry, poetry, music, medicine, and hieroglyphics. He was general ofthe Egyptian armies and defeated the Ethiopians who had invaded Egypt, according to Josephus

t A worker as well as a talker

Sum of gospel of salvation (5:30):

1 Death of Christ (V 30)

2 Bodily resurrection of Jesus (v 30; Lk. 24:37-43; Jn. 21:14, note)

3 Exaltation of Jesus to make effective His atoning work (v 31; 2:33-35; Rom. 4:24-25; 5:10-11; 6:1-14; 8:34; 10:9-10; 1 Cor, 15:1-23; Heb. 1:3)

4 Repentance and forgiveness of sins (Mt. 4:17;Lk. 13:1-5:24:47; Acts 2:38: 3:19; IJn. 1:9: Eph. 1:7). Forgiveness must not be limited to initial justifica-

THE ACTS 7

Stephen recounts the nation's history

a 40 years in Pharaoh's coun (v 23); 40 years in Nlidlan (v 30); and 40 years in Israel (v 36. Cp. Ex, 2:11; Dt. 2:7; 8:2; 31:2)

b This came aboutby the Holy Spirit who stirred him up to his call early in life. He already had God's word from which his faith came (Heb. 11:24 with Rom. 10:17)

c Gr. ekdikesis, took vengeance (v 24: Lk. 18:7-8; 21:22;Rom. 12:19;2Cor, 7: 11; 2Th.l:8; Heb. 10:30; 1 Pet.2:14)

d He imagined that the divine influence upon him caUinghim to deliver laael had already made clear to them the same thing, but here is where the human failed to understand die lim.e and way of the divine mind. He was now willing to enter upon his call if his people were willing to act, but he was to learn much before they became willing to receive him as their dalivexer. His education on this line began the next day (v 26)

e Moses'first lesson wasthatof learning tiiat people cannot be driven togedier in unity by force or human effort (V 26-28)

f Gr. aner , an adult male. Used in the plural 6 times and all in Acts (v 26; 14:15; 19:25: 27:10. 21. 25)

g Question. 20. Next, v 27

h Gr. apotheomai. to reject. Used in v 27. 39; 13:45; Rom. 11:1-2: 1 Tim. 1:19

i Question 21. Next, v 28. U would be hard for Jews to understand how this man. who was brought up an Egyptian, could have any interest in them j Question 22. Next, v 35. This expoaure of his crime madehim fear for his life 90 he fled the country. He had already renounced the adoption by P-.araoh's daughter and perhaps had no funhex standing in Egyptian ruling circles f Heb. 11:24-26). Beingrejected by Ms brethren and having God's word as to what to do, he did not heitate to flee (Heb. 11:27)

k Became a sojourner (note p, 7:6)

1 Midian(Ex, 2:15; 3:1. notes) 4)

m Gershom and ElLezer (Ex. 2:22; 18:2-

n Moses says Horeb (Ex, 3:1). but this was the name of the whole mountain range; Sinai was the nam.e of one mountaiii.

o This angeloftheLord was God Himself appearing to man (v 32-34: Ex. 3:2-4:17)

He is called in Ex. 3 -4:

1 The Angel of the Lord"jEx. 3:2)

2 The Lord and God (Ex. 3:4-7; 4: 1-27)

3 TheGodofthyfather,(Amram,Ex. 6:18), the God of Abraham, the God of Isaac, and the God of Jacob (Ex. 3:6, 15-16; 4:5)

4IAMTHATIAM. IAM(Ex,3:14)

5 The Lord God of the Hebrews (Ex. 3:18)

6 The Lord our God (Ex. 3:18) p Gr. borama. Used 12 times and only in

Acts except Mt.l7:9. It is trans, sighi (v 31) and vision (Ml. 17:9; Acts $10^ 12; 10:3,fTTT^; 11:5; 12:9; 16:9, 10: 18:9). Not the same word, horasis, trans, sight (Rev. 4:3); to look upon

- (Rev. 4:3); and visions (Acts 2:177

- Rev. 9:17)

q See Effects of God's presence , p. 158 r Ex. 3:5; Josh, 5:15 s Not sicknesses, but wrongs (v 6, 19) t Gr. stenagmos, groanings (Rom. 8:26) u Moses whom they rejected became their only deliverer and ruler. This he uses to show that the Jesus whom they had rejected and crucified was their only present and eternal Saviour V Question 23, Next, v 42 w Gr. lutrotes, redeemer. Only here, but Cp. lutron. ransom (Mt. 20:28; Mk. 10: 45); lutroo. redeem (Lk. 24:21; Tit. 2: ■■ 14: 1 Pet.!: 18); and lutrosis, redemption (Lk, 1:68; 2:38;~HeK~^ 12) X By the hand of God, note o, above j y 12th O. T. prophecy in Acts (7:37; Dt. | 18:15, fulfined). Next, "5732 I

— ^^- Com, from column 3

conscience to righteousness; and his ' emotions w his best good,then he re- j verts to total rebellion and must face

23 And when he was "full forty years old,'>it came into his heart to visit his brethren the children of ts'ra-el.

24 And seeing one of them suffer wrong, he defended him, and 'avenged him that was oppressed, and smote the £-g5'p-tian:

25"For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and 'would have set them at one again, saying.'Sirs, ye are brethren; *why do ye wrong one to another?

27 But he that did his neighbour wrong'■thrust him away, saying,'Who made thee a ruler ■ and a judge over us? |

28 'Wilt thou kill me, as thou diddest the E-gjp tian yesterday?

G Forty years of divine training for Moses: called i to deliver Israel from bondage (Ex. 2:15-4:31)

29 Then fled Mo'ses at this; saying, and was a"stranger in the land ofMa'dian, where he begaAwo sons.

30 And when forty years were expired, there appeared to him

;in the wilderness of "mount iSi na an "angel of the Lord in a flame of fire in a bush.

31 When Mo seg saw it, he wondered at the"sight: and as he drew near to behold it, the voice of the Lord came unto him,

,■32 Saying, I am the God of ■ thy fathers, the God of A bra-, ham, and the God of i saac, and I the God of Jacob. Then Moses 'trembled, and durst not behold.

33 Then said the Lord to him, 'Put off thy shoes from thy feet: for the place where thou stand-est is holy ground.

34 I have seen, I have seen the 'affliction of my people which is in Z'gJ-pt, and I have heard their 'groaning, and am come down to deliver them. And now come, I will send thee into E'gi^t.

H Forty years of Israel's rebellion against Moses and God (Ex. 5:1-19:2; 32:1-6; Num. 12-14)

35 This M6'se§ "whom they refused, saying, "Who made thee a ruler and a judge? the same did God send to be a ruler and a^deliverer^y the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of EgSTit, and in the Red sea, and in the wilderness forty years. • 37 •'This is that Moses,

I which said unto the children of Is'ra-el, "A prophet shall the j Lord your God raise up unto ! you of your brethren, like unto I me; him shall ye hear.

38 This is he that was in the

"church in the'^vildemess with the'angel which spake to him in the mount Si na. and uith our fathers: who received"the Lively oracles to give imto us:

39 To whom oiu- fathers would not obey, but thrust him from them, and in their hearts turned back again into £'g5"pt,

40 Saying unto Air on,'Make us gods to go before us: for as for this Mo §es, which brought us out of the land of £ gj^pt, we wot not what is become of him,

41 And they made a calf in ; those days, and offered sacrifice j unto the idol, and rejoiced in jthe works of their own hands.

I Israel rejected of G o d I because of continued re-1 hellion (Judg. 2:11 - 14; I Amos 5: 25 - 27)

42 ^hen God turned, and gave

them up to worship the host of

heaven; as it is written in*the

book of the prophets, '■O ye

\ house of Is'ra-el, have ye of-

i fered to me slain beasts and

sacrifices by the space of forty

years in the wUdemess?

, 43 Yea, ye took up the taber-

; nacle of "Mo'loch, and the star

' of your god'Rem'phan, figures

which ye made to worship

them: and I will carry you

away beyond Baby-Ion.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking imto Mo'ses, that he should make it according to the fashion that he had seen.

45 Which also ouj fathers that came after brought in with 'je'sus into the possession of the Gentiles, whom God drave out before the face of our fathers, 'unto the days of David;

46 Who found favour before God, and desired to find'"a tabernacle for the God of Jacob.

47 But Sol'o-mon built him an house.

48 Howbeit the "most High dwelleth not in temples made^ with hands; as saith the prophet,

49lleaven is my throne, and] earth is my footstool: 'what! house wiU ye build me? saith the Lord: or what is the place of my'rest?

50 Hath not my hand made all these things? J Israel still rebellious and lawless (Mt. 21:42-46; 23: 37-39; 26:25)

51 •" Ye "stiffnecked and hm-circujncised in heart and ears, ye do always'resist the Holy Ghost :"as your fathers did, so do ye.

52 "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the^Just One; of whom ye have been now the betrayers and mtu'derers :

53 Who have received the law by the disposition of angels, and have no t kept it .

(4) Stephen's vision of heaven, God, and Christ

54 •■ When they heard these

the harvest of eternal haraness V Question 28. Next, s: 30. You have not only resisted the Spirit but also have killed those inspired by Him (v 52) w Jesus caUed this here; 3:14; 22:14 x Gr. diatage, arrangement or ordinance (Rom, 13:2). Nlyriads of angels were present and were used in giving the law (V 38.53:Ps.68:17;GaL3:19:Heb.2:2)

u Rebellious children of rebellious parents of many generations. The Holy Spirit deals with rational souls and works upon the intellectual and moral faculties in order to enlighten, convince, and persuade. If man closes Ms .mind to light; his will to reproof: his -^^— Continued, colurrn 1

a See The Church , p. 158

b The church in the wilderness refers to the Israelites " called out" of Egypt to represent God under the ?.losaic Covenant until the Messiah diould come (Mt. 11:11; Lk, 16:16: GaL 3:19)

c See ikote o, v 30

d Gr. logia zonta, living doctrines that produce life upon obedience to the.m. Here tr.e terrr applies to Moses' law. In Rom. 3:2 it refers to the O.T. in general, and in Heb. 5:12:1 Pet. 4:11 it refers to the whole of the O.T. and N.T. revelation

e See Ex. 32, notes, for iMs story

f See Rom. 1:24, 23, notes

tt Onoted from Amos 5:25, which, together with other minor prophets, made only one book in the Jewish Scriptures

h question 24. Next, v 49. The answer to wis question is NO if it be asked whether laael was upHght and free from all idolatry in heart and act (v 43)

i Thenam,eofthemiainAmmonitedeiry to whom children were offered by fire (Dt.l8:lC; Lev. 18:21: 20:2: 2 Ki.16: 3; 21^6: 23:10; Jer.l9:5; 32:35). Supposed to be the sun god. It's image was a hollow brazen figure, with the head of an ox, and outstretched human arms. It was heated red hot by fire widiin, and the Uttie ones placed in its arms to be slowly burned. To prevent the parents fiomhearlngihe dying cries the priests would beat drums

j A Coptic name of Satuxn, called Chiun inAmos 5:26, the star-god of Babylon. It was custom^ary for idolaters of all nations to carry smaU images of their gods on their journeys and in war. They were enclosed in miniature te.mples called tabemaclesor shrine3(Acts 19: 24). Israelites canied these imitating their neighbors, the Moabites, Ammonites, etc. Because they canied these idols God predicted by A mos that they, themselves would go into captivity beyond "Damascus" and "Babylon" (Amx)s 5:25-27;Acts 7:43). They were carried into Assyria and Media (2 Ki. 17:6), and soon after Stephen's sermon they were carried to all parts of the earth

k Joshua is called Jesus here and in Heb. 4:8, both words meaning Saviour

1 Gradual possession of the land contin-ued from. Joshua to David

m Gr. skeno.m^ , habitation (v 46; 2 Pet. 1:13-14). Not the sam.e as in V 44

n See note w.Lk. 1:32. Cp. Acts 17:24; Mk. 14:58; £ph, 2:11; Heb. 9:11. 24,

O Seelsa. 66:1-2; 1 Ki. 3:27

p :ue--t:or.s 25-27. Next, v 52

q jr. "--j.::a;ausis, a putting down; to de-pose one from power. Used here; Heb. 3:11.13; 4:1. 3. 5, 10. 11. It refers to com.plete putting down of enemies where one can rest secure from any danger of further uprising as referred to in.Acts2:35;}.'t, 22:44. God's rest from aliredem.ptive work and of using force toputdown rebellion will come atthe end of the Millennium when Christhas put down all ene.mies and God becomes aU and aU (1 Cor. 15:24-28; Eph. 1:10; Rev. 21:3-7; 22:3)

r Gr. skleroirachelos. only here in the N. T. but found in the Septuagint in Ex. 33:3. 5; 34:9; Dt, 9:6, 13. Cp. Dt. 31: 27: 2 Chr. 30:8; Pr. 29:1. The idea is taken from a srabbom ox that cannot be broken into the yoke and whose neck is so strong liiat it is hard to turn ni.m to the right or the left in driving s 4 kinjs of unclrcumcision: See p. 145

t Gr. antipipto, fall against or pull agaLost tike a backOiding heifer that will not be led (Hos. 4:16; 11:7) The Holy Ghost can be:

1 Resisted (Acts 7:51)

2 Tem.pted (Acts 5:9)

3 Lied to (Acts 5:3-4)

4 Grieved (Eph, 4:30)

5 Blagjhemed (Mt. 12:31-32) ' " " "D:26-7 Quenched (1 Th. 5:19)

6 Insulted (Heb. 6:4-6; 10:26-29)

8 Vexed (Ps. 78:40: Isa. 63:10)

9 Quieted (Zech. 6:8)

10 FellDwshipped (Phil. 2:1)

a Sawn through; note k. Acts 5:33. See

7 accusation- chat cut then. p. 156 b 4 things Stephen saw (v 55-56):

1 Heaven opened

2 The glory of God

3 God the Father

4 Jesus standing on God's right hand c This is proof of three separate and distinct persons in the deity. Two were side by side and both were seenby the natural eyes and the third person was filling Stephen, enabling Mm to see the other two (v 55-56)

d The 8 5th occurrence of tnis title of 88

times in die N.T. 84 limes it is used

by the Lord Himself in the 4 gospels.

See note hjjn. 1:51 e This is His rightful place by virtue of

His achievements and exaltation to

original glory (Jn. 17:5; Eph. 1:20-23;

Phil, 2:9-11; Heb, 1:3-4. See note 1,

Acts 2:33) f Witnesses were the first to cast stones

(Dt. 17:7). This was to be done outside

the city (Lev. 24:23; g Gr. neanias , used of young men from

20-40 years of age(v 58; 20:9; 23:17,

18, 22) h First mention of. See summary Romans

i Here we have prayer to Jesus and proof

that He is a member of the Trinity, j This proves that the spirit of man at death does not remain inthebody(Jas. 2-26; Mt,10:28;; Lk, 12:5; 2 Cor. 5:8; Phil. 1:21-24; lPet.3:4; Heb. 12:23; Rev. 6:9-11} k What a wonderful position and spirit in which to die. He died on Ms knees and without malice toward Ms murderers 1 Cp. this prayer with Lk. 23:34 m The body only sleeps at death and knows nothing in the grave. The spirit remains fully conscious after leaving the body whetherit goes to hell (Lk. 16: 19-31:

Isa.l4:9; Rev. 20:11-15) or to heaven (see under note j, above) n Gr. suneudokon, gladly consenting or

being pleased with this murder o Gr. ana tresis, murder or "taking off"

(Acts 8:1; 22:20) p TMs was the first Christian chuich, so

the boast of others is unfounded q Gr. diaspora, dispersion (v 1,4; 11:19. Cp.Jas.l:l: IPet. 1:1). TMs wasGod's method of scattering the gospel to many lands. Jews dwelling at Jerasa-lem from all the lands of Acts 2:5-11 and who were saved took the gospel back to these lands when tMs persecution started. Every place they went they became a nucleus of the church (V 4; 11:19-21) r This was miraculous itself s It was a mark of piety, charity, and

mercy to bury the dead t Such was never done for those who were

condemned by the Sanhedrtn u Gr. lumainomai, to treat shamefully or with injury; to ravage; signifies the act of ferocious ammals seeking prey V Dragging, not sparing age or sex, but

forcing diem before magistrates w Romans onlyhad the power of life and death. The Sanhedrin by whom Paul was employed could only imprison and punish shon of death. It is true some were WUed (26:10), but tMs was by Roman permission or by murder, as in the case of Stephen X Gr. euangeUzo, announce glad news; having regard to the matter announced. Thus die very means devised by Satan to get ridof this new religion became the means of God in scanering and establishing it y pMlip the deacon (6:5; 8:5-40; 21:8-3), not the apostle (note g, Lk. 6:14) z What city tMs was is not known. The old city called Samaria in the O.T. hadbeen completely destroyed by John Hyrcanus,128 B.C. Herod rebuilt it in 27 B. C. and called it Sebaste, but it was never called Samaria, Sychem was the place of the heart of the Samaritan religion, and Mt. Geridm was the place of their temple. It might have been this city. Christ had already won many converts here fjn. 4:1-43) a Gr. kerusso, to proclaim as a herald; without reference to the matter pro-

things, they were "cuOO-J&S i heart, and they gnashed on him !

with their teeth.

55 But he, being full of the Holy Ghost, ^looked up sted-

fastiy into heaven, and saw the glory of God,'^and Jesus standing on the right hand of God.

5€ And said, Behold, I see the heavens opened, and the"Son of man standing o n the'right

hand of God.

(5) Stephen the first Christian martyr; first mention of Paul (Acts 22:20)

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: 'and the witnesseslaiddowntheirclothes at a«yoimg man's feet, whose name was"Saul.

59 And they stoned Ste'phen, calling upon God, and'saying, Lord Je'sus.'receive my spirit.

60 And he^neeled down, and cried with a loud voice, 'Lord, lay not this sin to their charge. And when he had said thisrhe fell asleep.

CHAPTER 8

(6) Persecution extended to laymen: church is scattered (Cp. 4:1; 5:17, 25; 8:1; 9:1; 12:1)

AND Saul was^onsenting un-. to his°death. And at that time there was a great persecution against the ^church which was at Je-ru'sa-lem; and they were all 'scattered abroad throughout the regions of Ju-dse'i and Sa-ma'ri-i, ^except the apostles.

(7) Burial of Stephen: Saul, chief persecutor (1 Tim. 1:13)

2 And 'devout men carried Ste'phen to his burial, and made great 'lamentatio n over

3 As for Saul, he mad^liavock of the church, entering into every hous e, and'Tialing men and women^committed them to prison.

IV Missionary work in Judea andSamaria (Cp. 1:8; 8:1,5)

1 A compulsory program

4 Therefore they that were scattered abroad went every where ^reaching the word.

2 Revived inSamaria:(l) The evangelist and his message

5 Then^'Phil'Ip went down to the ^city of Sa-ma'ri-a, "and preached Christ unto them.

(2) Second city-wide revival (Cp. Acts 5:12-38, 42)

6 And the people with "one

with loud voice, came out of many that were possessed with them: and many taken "with palsies, and that were lame, were healed.

"8 And there was great joy in that city.

(3)Simon the sorcerer converted (Cp. Acts 13:6-12)

9 But there was a certain man, called "Si mon, which before-time in the same city used'^sor-cery, and"bewitched the people of Sa-ma'ri-a,'giving out that himself was some great one :

10 To whom they all gave heed, from the least to the greatest, saying, ^ This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with^sorceries.

12 But when they believed Phil'ip '•preaching the things concerning the kingdom of God,

I and the name of Jesus Christ, I they were baptized, both men ! and women.

13 Then Simon himself believed also: and when he v/as baptized, he continued with Phil ip, and'wondered, beholding the miracles and signs which were done.

accord gave heed unto those 'things which PhiTip "spake, 1 hearing and seeing the miracles

which he did. 7 Fot'iunclean spirits, crymg

(4) Samaritan converts receive the Spirit baptism (Mt. 3:6, note n)

14 Now when the iapostles which were at Je-ru'sa-lem heard that Sa-ma'ri-a had received the word of God, they sent imto them Pe'ter and John:

1 15 Who, when they were come j down, " prayed for them, that ! they might receive the Ho'l^ ; Ghost:

16 (For as vet he was fallen upon none of them: only they were baptized in the name of the Lord Je'sus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

(5) Simon's sinful proposal

18 And when Si'mon saw that through laying on of the apostles' hands the Holy Ghost was given, he oSered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

(6) Peter rebukes Simon

20 But Pe'ter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be ptir-chased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22^Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

|(7)Simon'sfear of judgment

claimed; and without including tht

idea of teaching. He preached Christ

wMch is the duty of every preacher

CJn, 16:13-15)

See note o. Acts 1:14

Miracles can be heard and seen (v 7;

Mt. 4:23-24; 11:1-5)

See note 1, Lk. 4:33-36

16 It was "the gift of God" (v 20), I wMchis also called the Spirit baptism in Acts 1:4-5; 2:38-39; 11:14-18: 15: 7-13; 19:1-7

1 Peter did not indicate that Simon was past hope, but he must repent to be freed feom the wickedness of wanting to buy the Spirit for personal gain

a Gr. paraloumai, paralysis (v 7; 9:33;

Lk. 5:18, 24; Heb. 12:12, feeble) b Ancient ecclesiastical writers say that Simon claimed he was the Father who gave the law to Moses; that he came in the reign of Tiberias in the person as the Son; that he descended upon the disciples at Pentecost in flames of fire; that he was the Messiah, the Paraclete, and Jupiter; and that the woman who accompamed him called Helena was Minerva, or the first intelligence c Gr. mageuon, practice of the rites 6r sciences of the magi, the worsMppers of fire amongthePersians.-amagician (note q, Mt. 2:1) d Gr. existemi, to drive out of one's senses; to be amazed beyond measure. Cp. Acts 2:7,12; Mk. 3:21; 2Cor, 5:13 e Claiming to be some great one f This man has great supernatural power g Magical arts (note b, Lk. 12:29) h PMlip's message and power were sjeat-ei than that of Simon and Ms miracles stood the test in a way that the feats of Simon could not

4 tMngs Philip preached:

1 The Word ol God (v 4)

2 Christ (V 5)

3 The things of the kingdom of God (V 12. Cp. ICor. 4:18-20)

4 Thename of Jesus Christ (v 12. Cp. Mk. 16:17; Jn, 14:12-15; 15:16; 16: 23-26, notes)

6 results of gospel preaching:

1 Multitudes converted (v 6, 12)

2 Miracles and healings (v 6-7, 12-13)

3 Demons cast out (v 7)

4 Great joy (V 8)

5 Many baptized in water (v 12-16)

6 Holy Spirit given (v 14-23)

i Bewitched (note d,above)by the signs

and great works of power j First mention of apostles leaving the

revival at Jerusalem k 16 areat lessons here.

fprayer for the Holy Ghost is oart of

the gospel program (yl5; 1:14; 9:17-

18;19:l-7:Lk.ll:13;lCor.l2:30;14:l)

2 Holy Spirit being given here does not refer to receiving the Spirit of adoption, for all receive tMs when bom again (Rom. 8:9, 14-16)

3 Holy Spirit here must refer to the Spirit baptism, and the supernatural gifts of the Spirit for service, not to salvation, for these people were already saved from sin, justified, bom again, healed,baptized in water, and had great joy in Christ (v 6-13)

4 This experience was subsequent to the experiences above (v 6-13)

5 It was for all believers (v 14-17)

6 It was evidently what the church at Jerusalem had received so they wanted other churches to have it (Acts 2:33,38-39. Cp. Mt.3:ll; Jn. 7:37-39)

7 B eing convened, healed, baptized in water, and having great joy does not bring the Holy Spirit as the Church at Jerusalem had the Spirit, for the Samaritans had all tMs and yei lacked the Holy Spirit power (v 6-13)

8 Holy Spirit in tMs measure canbe imparted by prayer and laying on of hands (v 15-23)

9 This does not mean that tMs is the only way to receive, for no hands were laidonmen atPentecost(2:l-21)or at the house of Cornelius (10:44-43)

10 Othersbesides thel2aposties can lay hands on beUevers to receive the Spiritin tMs manner(Acts 9:17-18; 19: 1-7; 1 Tim. 4:14; 2 Tim. 1:6)

11 It is biblical to hold special services for tMs extra reception of the Holy Spirit (V 15-17: 9:17-18: 19:1-7; 1 Tim. 4:14: 2 Tim. 1:6; Heb. 6:2)

12 TMs experience was something that produced evidences that could be seen and heard by men or else no money would have been offered for such power (v 18-23')

13 Spiritual things are not for the purpose of making money (v 18-23)

14 The Spirit power cannot be bought with money (v 18-23)

15 One must be rightat heart to partake of tMs program (v 21)

THE ACTS S. 9 Philip and the Ethiopian eunuch Jesus appears to Saul near Damascus

a "Sirr-onhimself BELIEVED ALSO ' and was baptized and continued with Phil-ip;but later when he saw a chance to get powerhe was tempted to^seek personal gain in religion (v 1 • -23). Here turning back fro IT. his wicked thoughts he asked for prayer (v 24)

b First evangelistic tourof Peter and John (v 25), Their message was "the word of the Lord" ana "the gospel. " This fulfilled the third stage of evangelization - Jerusalem - Judea - Samaria (Acts 1:8)

c N'inistry of angels in Acts :

1 Deliverance of the apostles from jail (5:13)

2 Directing Philip, the evangelist, where to preach (8:26)

3 Directing Cornelius where to find a preacher sohecoulube saved(10:3,7, 22; 11:13-18; 15:5-11)

4 Deliveranceof Peter from jail (12: 7-11, 15)

5 ExecutiDg Herod for pride (12:23)

6 Directing-COrr.fortingPaul(27:23) d Gaza was a town about 3 miles from the

sea and the last town on the road into Egypt. It was located at the entrance i of the wilderness

e Note how obedient Philip was to leave a wonderful revival and a city 'with all its conveniences to go to the desert to preach to one soul. He was not even told why he was to go south or how far. Gaza was 100 mi. from the revival

f Gr. dunaaes , Potentate (1 Tim. 6:15); mighty(Lk, 1:52); and of great authority (Acts 8:27). Cp. 2 Cor, 9:8; 13:3; Rom. 14:4

g A title of Ethiopian queens, similar to Pharaoh in Egypt and Abimelech in Philistia

hGr. baaHssa (v 27; Mt. 12:42; L k, 11: 31; Rev, 18:7)

i Proof he was a worshipper of the God of Israel, perhaps getting his knowledge bytraditionfiromthequeenof Sheba(l Ki. 10). It has been held by the Abys-sinians that this queen of Sheba, called Balkisbysome and Maquedaby others, not only was taught Solomon's religion, but also established it in her realm on her retumhome; that she had a son by Solom.on named Menilek, who succeeded her in the kingdom.; and that her people have preserved the Jewish religion frorr tiat time until now

j The Holy Spirit directed Philip to join himself to the chariot, knowing the readiness of this man to accept the Messiah

k Philip was quick to obey the Spirit so ran swiftly to meet the chariot

1 Questions 29-30. Next, v 33 m This is no proof that the Scriptures are hard to understand and that one must have an authorized interpreter

n 13th O.T. prophecy in Acts (8: 32; Isa. S3IT^57M!inea)rNext7I^33, This is quoted almost word for word from tiie Septuagint o It was the custom among the Jews, when they were taking any criminal from judgment to execution, to call out and inqiare whether there was any person who could appear in behalf of the character of the criminal or that could say anything in his favor? In Christ's case this inquiry was not made. Itisofthisbreach of justice die prophet ^eaks. Itiiowshow mjnutely the trial of Jesus was known 750 years before it took place

p Que stions 31-33. Next, v 36. The Gr. word for generation here is genea, a begetting, birth, nativity, descoa, genealogy, age, span of Ufe.V 33 gives the true meaning, "forhisUfe wastak-en from the earth, " so who will declare His life and works'

q Began, but did not confine his remarks to this one scripture. He showed by the sacred books that Jesus was the Messiah and that He recently fulfilled the prophets by His death, burial, resurrection, and ascension to heaven

r Question3 4. Next, 9:4. This request by tne eunuch shows that Philip told him the whole gospel story

s This is the secret of salvation (Rom.

24 Then answered Simon, and both Philip and the eunuch; said, Tray ye to the Lord for and he "baptized him. me, that none of these things

which ye have spoken come upon me

3 Revivals in other cities

(4) A preacher's transportation problem solved (Cp. Jn. 15:21; 2 Ki. 2:11; Heb. | 11:5)

25 And^they, when they had; 39 And when they were come ' testified and preached the word.*ug_out_of the water, the'Spirit ■ of the Lord, returned to Je-ru-' of the Lord caught away Phil ip, ■ i sa-iem, and preached the gos-that the eunuch saw him no j pel in manv villages of the more: and he went on his way S3-mar i-tan§. • rejoicing.

(5) Revivals in other cities

40 But PhU'ip was found at A-z6'tus: and passing through , he preached in all the cities, till he came to^Qses-a-re'i.

CHAPTER 9

4 Philip and the Ethiopian: |

(1) Called from a city-wide] revival to preach to one soul'

26 And the'^angel of the Lordi spake unto Philip, saying, Arise, and go toward the south' unto the way that goeth down from Je-ru sS-lem unto"Ga'za, which is desert.

27 And he'arose and went:| and, behold, a man of E-thi-i 6'pi-i, an eunuch of'great au-; thoriry under^Can'da-fe'^ueen of the £-thi-6'pi-ans, who had the charge of all her treasure, and had come'to Je-ru'sa-lem for to worship,

28 Was returning, and sitting' in his chariot read E-sa'ias the prophet.

29 Then the'Spirit said unto Phil ip. Go near, and join thyself to this chariot.

(2) Good example of personal work (Cp. Jn. 1; 35 -36; 4:6-30)

30 And Phil ip"ran thither to him, and heard him read the prophet £-§a'ias, and said. 'Un-derstandest thou what thou readest?

31 And he said,'"How can I, except some man should guide me? And he desired Philip

j that he would come up and sit

! with him.

1*32 The place of the scripture

which he read was this, "He was

led as a sheep to the slaughter ;^gainst the pricks.

j and like a lamb dumb beforej 6 And he trembling and as-

j his shearer, so opened he not tonished said. Lord, what wilt

! his mouth: I thou have me to do? And the

33 "In his humiliation his judg-1 Lord said unto him, Arise, and

ment was taken away :"and who I go into the city, and it shall be

shaU declare his generation? for; told thee what thou must do.

his life is taken from the earth. 7 And the men which jour-

V Story of Saul. 1 Chief persecutor of Christians (Acts 7:58; 8:1, 3; 22:4; 26:9; Gal. 1:13; 1 Tim. 1:13; Phil. 3:6) |

AND Saul, yet breathing out', ■ threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Da-mas'cus to the synagogues, that if he found any of* this way , whether they were men or women, he might bring them bound unto Je-ru's3-lem.

2 Jesus arrests Saul (Acts 22:6; 26:13)

3 And as he journeyed, he came near'Da-mas'cus: and suddenly there shined round about him a light from heaven :

4 *And he fell to the earth, and heard a voice saying unto him, Saul, Saul, *why persecutest thou me?

5 And he said. Who art thou. Lord? And the Lord said, I am Te sus whom thou persecutest-it is hard for thee to kick

34 And the eunuch answered Philip, and said, I pray thee, of v.hom speaketh the prophet this? of himself, or of some other man? j

35 Then Philip opened his . mouth. "and began at the same scripture, and preached unto

(3) Private Daptismal i service !

36 And as they went on their way, they came unto a certain water: and the eunuch said. See, here is water; 'what doth' hinder me to be baptized?

j 37 And Philip said,'If thou believest with all thine heart, thoumayest. Andheansweredl and said,'I believe that Je 5us| Christ is the Son of God. 38 And he commanded the chariot to stand still:"and they

' went down both into the water.

neyed with him stood speech-less,'hearing a voice, but seeing no man.

3 Saul's blindness and three day fast (Acts 22: 11)

8 And Saul arose from the esirth; and when his eyes were opened.' he saw no man : but they led him by the hand, and brought him into Da-mas cus.

9 And he was three days with out sight, and neither did eat nor drink.

4 Mission of Ananias (22:12)

10 " And there was a certain disciple at Da-mascus, named An-a-ni as; and to him said the Lord in a ^vision, An-a-ni as. And he said, Behold, I am here. Lord.

11 And the Lord said imto him. Arise, and go into the

1:16: 10:9-10; Eph. 2:8-9)

t This, if believed with the whole heart, will bring the new birth (1 Jn. 5:1) u Both Philip and the eunuch went down into the water so burial in water could take place (Rom. 6:4; CoL2:12), They went down into die water and came up out of the water, as in other places (Mt. 3:6, note; 3:16; Mk. 1:10)

14; 1 Cor. 9:1; 15:8) k .Ananias saw the Lord and acmaUy ' heardHis voice in a vision. Visions ate

not mere ideas in the mind, but real

pictures to the eyes (Gen. 15:1; Num.

12:6; 24:4,16; Job33:15;Ezek. 8:4:43: 1 3; Dan. 2:19: 7:2; 8:1-2,27; 9:21; 10: 1 5-8; Mt. 17:1-9; Lk- 1:22; 24:23; Acts I 10:3, 17-19: 11:5)

a The true N.T. teaching on baptism:

1 Bapto , the root word for baptize and baptism,, means to dip; dip under; sink; dip in; im.merse; plunge; and to cover wholly with liquid. It is used 4 tim.es in Scripture :

(1) Dip finger in water (Lk. 16:24)

(2) Dip bread in gravy (twice in jn.

13:26)

(3) Garment dipped in blood to dye it (Rev. 19:13)

2 Baptidzo , derived from bapto. to make wheLmed or wholly wet; immerse; submerge; sink; plunge; to dip under; and to baptize. It appears 80 times in the N, T, and is used thus:

(1) Baptized in the river Jordan (Mt. 3:6; Mk. O, 9)

(2) Baptized with(Gr. in) waterfMt. 3:11; Mk. 1:8; Jn. 1:26731, 33)

(3) When he was baptized, went up out of the water (Mt. 3:16; Mk. 1:10; Acts 8:38-39)

(4) Baptized in the cloud and in the sea (1 Cor. 10:'5)"

(5) Baptize you wlth(Gr.in) the Holy Ghost (Mt. 3:11; Mk. l:grLk, 3:16; Jn. 1:33; Acts 1:5: 11:16)

(6) Two times out of 80 it is trans. wash with the idea of dipping or thoroughly cleansing that wWch was waiied(M_k. 7:4; Lk. 11:38)

(7) It is trans. Baptist one time (Mk. 6:14) and baptizec one time (Jn. 10: 40), meaning dipper and dipped

(8) It is trans. bap'tize, to dip under; whelm; literally, to dip wholly, 76 times (Mt. 3:6-16; 20:22-23; 28:19; Mk. 1:4-9; 10:38-39; 16:16; Lk. 3:7-21; 7:29-30:12:50; Jn. 1:25-33; 3:22-26: 4:1-2; Acts 1:5; 2:38,41:8:12-16, 36-38; 9:18: 10:47-48; 11:16; 16:15, 33: 18:8: 19:3-5; 22:16; Rom. 6:3: 1 Cor. 1:13-17; 10:2; 12:13: 15:29; GaL 3:27)

3 Bapiisma, that which is dipped. It is used 22 times and always trans, baplism(Mt,3:7; 20:22-23; 21:25: mICTT 4rT0:38-39: 11:30; Lk.3:3; 7:29: 12: 50: 20:4; Acts 1:22; 10:37: 13:24; 18: 25; 19:3-4; Rom. 6:4: Eph. 4:5; CoL 2:12; 1 Pet. 3:21)

There are 7 different baptisms (Mt. 3: 6, note). All baptisms are by burial (Rom. b:4; Col. 2:12) which means by dipping, according to facts above

Baptism does not remit sins. See note n, Mt, 3:8 3-ida, J-t. 3:11

4 Baprismos. a dipping in water, a bapusm. It is trans, baptisms (Heb. 6: 2); washing (;-k. 7:4,8); and washings (Heb. 9:10). These washings refer to the many ceremonial cleansings

5 Baptistes , a baptizer; one who dips; a dyer. It is trans. Baptist 14 times (Mt. 3:1: 11:11-12: 14:2, 8: 16:14; 17:13: Mk. 6:24-25: 8:28: Lk. 7:20, 28, 33; 9:19) b Further proof that baptism is by immersion, see note g, Mt. 3:16

c ProofthattheSpiritofv29was the Holy Spirit. Heie the Spirit translates Philip about 25 miles to A zotus. The Gr. for caught away is harpadzo, to seize; catch away; pluck; puU or take away by force. It is trans, take by force (Mt. ll:12;Jn. 6:15; Acts 23:10); cards' away(Mt. 13:19; Acts 8:39); catch(Jn. 10:12): catch up (2Cor. 12:2-4: ITh. 4:17; Rev, 12:5); pluck (Jn. 10:28-29); pull(Jude 23), This then means what it says and there is no need to change it d Not Caesarea PhUippifMt. 16:13), but a city built by Herod between Joppa and Mt. Carmel (Josh. Ant, XVI, v 1). Philip settled here (Acts 21:8). Always when mentioned singly it refers to tlUs city J eActs 18:25-26; 19:9,23; 22:4; 24:14, 22; Jn. 14:6 f See note on Damascus, Gen. 14:15 a, See Effects of God's presence, p. 153 h Questions 35-37. Next, v 21 i His companions heard the sound of the voice, but not the words spoken. Cp. with Acts 22:9 j His eyes were openbuthe wasbllnd(v I 9). He saw no man, but he had seen the I Lord while in the trance (v 17,27; 22:

THE ACTS 9

Saul preaches Christ at Damascus Peter restores Dorcas to life a Gr. rhume. Trans, lane (Lk. 14:21) and

street (v 11: 12:10; Mt. 6:2) b It ran from the east to the west gate. In oriental cities such would be the ba zaar. One time there were three lanes divided by Corinthian columns c Nothing is known of this Judas d The capital of Cilicia. located on the Cydnus, and now called Tarasso. At one time it was a rival of Alexandria and Athens in the arts and sciences. The inhabitants during the time of Julius Caesar showed kindness to the Romans so were granted full rights as Roman citizens (Acts 22:29; 23:27) e He was in earnest prayer to know the way of salvation and the will of God. He had not yet been saved from the law of sin and death. He had merely become awakened to his sinful state and was startled to know that he, in his zeal forGod, had been fighting against God and Christ. It is this very period of three days of physical blindness and spiritual struggle with the newly realized law of sin and death that Rom. 7: 7-25 describes. In Rom. 8:1-4 Paul was delivered from the law of dn and death. The historical record of this is in Acts 9:17-18. When Paul said he had lived in aU good conscience to this day, he simply claimed that even in killing saints he was walking in all the light he knew at that time (Acts 23:1) f Paulhadalreadyseenthevisicai of Ananias and DOW Ananias was dealt with by God to fulfill this vision g A Jew of Damascus (v 10; 22:12); not

the Ananias of Acts 5 h A11 saved men are saints, so there is no grounds for making men saints after death (v 13,32,41; 26:10; Rom. 1:7; 1 Cor. 1:2: 6:1-2; 2 Cor, 1:1; Eph. 1:1; PhiL 1:1; Col. 1:2; 2 Th. 1:10: Jude 3; Rev. 5:8; 13:7, 10; 17:6) i 6th N. T. prophecy in Acts (9:15-16,

fulfilled). Next, 11:28 j Gr. ekloge. Trans, election (Rom. 9: 11: 11:5, 7, 28; lTh,l:4; 2Pet. 1:10) and chosen (Acts 9:15). See the 4 elect's of God , p. 201 k Gr. skeous. Used of material vessels fMk.ll:16;Lk.8:16:Jn.l9:29;Actsl0: 11, 16: 11:5; 2 Tim. 2:20; Heb. 9:21; Rev. 2:27; 18:12) and of men (Acts 9: 15; Rom. 9:21-23: 2 Cor. 4:7; 1 Th. 4:4: 2 Tim. 2:21; 1 Pet. 3:7) 1 Gr. bastaso, to take up with the hands; raise as a flag; carry as a banner; support, exalt, and hold upright m Gr. hupodeiknumi , forewarn (v 16; 20:

35; Mt. 3:7: Lk. 3:7; 6:47; 12:5) n Instead of expending his Ufe in persecuting others he must expend it in be-ingpersecuted for that very preaching he once persecuted. This itself isproof of the reality of Christianity o See note g, Mt. 12:50 p This word is notin the Gr. Here Jesus is called Lord. He was made both Lord and Christ (Acts 2:36). Christians in Acts call Him "Lord Jesus" 21 times. Peter calls Him "Lord of all" (Acts 10: 36). Jesus calls Himself "Lord"(Acts 9: 5: 22:8)

TheGr. kurios is the common equivalent of the O. T. Jehovah and is used 334 times of both the Father and the Son. Both are Jehovah and Lord but two separate persons o f the deity (Mt. 22:44; Ps. 110:1) q The first instance of the Holy Spirit being imparted through an ordinary be-Uever. Cp. Acts 8:14-23; 19:1-7; 1 Tim. 4:14: 2 Tim. 1:6 r Gr. lepis. Only here, but in Lev. 11:

9-10 of the Septuagint s Water baptism followed the receiving of the Spirit here and in 10:44-48,but preceded it in Acts 2, 8, and 19 t The Holy Spirit anointing enabled Paul to preach immediately. In prayer he received an abundance of revelations from God (1 Cor. 2:1-16; 2 Cor. 12; 1, 7: Gal. 1:11-16; 2:7). He had studied Scripture for years and by the new anointing of the Spirit he could and did preach and convince men that Jesus was the Messiah (v 20,22)

"Street which is called^Straight, and enquire in the "^house of Judas for one called S3ul,"of Tar'sus: for, behold. Tie pray -eth.

12 '!And hath seen in a vision a pan named %n-a-ni'as coming iri, and putting his hand on him, that he might receive his sight.

13 Then An-a-ni'as answered, Lord, I have heard by many of this man, how much evil he hath done to thy '■saints at Je-ry'sa-Iem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

*15 But the Lord said imto him, 'Go thy way: for he is 'a chosen*vessel unto me, to'bear my name before the Gen'tile?,

and kings, and the children of I§'ra-el:

16 For I will^shew him how great thuig s"he must suffer for

my name's sake.

5 Saul healed of blindness: filled with the Holy Spirit (Acts 22:12, 16; 26:13-18)

17 And An-a-ni'as went his way, and entered into the house; and putting his hands on him said," Brother Saul, the Lord, Peven Je'gus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight. and be ^filled with the H6T^ Ghost.

18 And immediately there fell from his eyes as it had been 'scales: and he received sight forthwith, and arose, 'and was baptized .

19 And when he had received meat , he was strengthened . Then was Saul certain days with the disciples which were at Di-mis'cus.

6 Saul preaches Christ and confounds Jews at Damascus (Acts 26:19-20; Gal. 1:15-24)

20 'And straightway he preached Christ in the synagogues.

that he is the Son of God.

21 But all that heard him were "Amazed, and said; "Is not this he that "destroyed them which called on this name in Je-ru's^-lem, and came hither for that intent, that he might bring them boimd unto the chief priests?

22 But Saul ^increased the more in strength, and ^confounded the Tew§ which dwelt at Da-mas'cus, ^ proving that this is very Christ.

7 First attempt to kill Saul: he escapes (2 Cor. 11:32)

23 '^"And after that many days were ftilfilled, the Jew§ Hook counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

8 Saul preaches in Jerusalem (Acts 22:17; Gal. 1:17-2:2)

26 And when Saul was come to Je-ru's3-ldm, he^assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But bBar'na-bas took him, and brought him to the "^apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at D$-mas'cus in the name of Je'§us.

28 And he was "with them coming in and going out at Je-ru'sa-lem.

9 Second attempt to kill Saul: again escapes (v 23 -25)

29 And he"sDake boldly in the name of the Lord Je'ius, and disputed against the^Gre'fiang: but they went about to slay him.

30 Which when the brethren knew, they brought him down to «Caes-a-re'i, and sent him forth to'Tar'sus.

10 End of the third persecution of the church (Acts 6: 9-8:4)

31 Then had the'churches rest throughout all Ju-dae'i and Gal i-lee and Sa-ma'ri-i, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied .

VI History of Peter resumed: 1 Healing a par -alyzed man

32 *" And it came to pass, as 'Pe'ter passed throughout all quarters, he came down also to the saints which dwelt"at Lyd'da.

33 And there he foxmd a certain man named JE'ne-SiS, which had kept his bed eight years, and was sick of 'the

palsy.

34 And Pe'ter said unto him, ^'ne-as,'" Je'sus Christ maketh thee whol e: arise, and make

thy bed. "And he arose immediately.

35 And all that dwelt at L^d'dA and Sa'ron saw him, "and turned to the Lord.

2 Resurrection of Tabitha

36 " Now there was at'^^op'pa a certain disciple named^Tab'i-thd, which by interpretation is called Dor'cas: this woman was 'full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had'washed, they laid her in an upper chamber.

38 And forasmuch as Ljrd'di was nigh to Jop'pi, and the disciples had heard that Pe'ter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then.Pe'ter arose and went withthem. Whenhewascome, they brought him into the upper chamber: and all the widows

Gr. existemi (note d. Acts 8:9) Question 38. Next, 10:4 Gr. portheo , to waste (Gal. 1:13) and destroy(Acts 9:21; Gal. 1:23). It means to treat one as an enemy, destroy his goods, imprison him, and slay him. All

Continued, column4 ^.^^»-

ascus. Cp. Acts 17:11-12

a AfteraboutSyearswhenhehadcornea second time to Damascus and after being in Arabia that long (Gal. 1:18; 2 Cor. 11:32). Cp. 1 Ki. 2:38-39 where many days also implies 3 years

b Gr. sumbouleuo, plotted (y 23: Mt. 26: 4; Jn. 11:53; 18:14; Rev. 3:18)

a Gr. peirao . tried. He sought fellowship with Christians, but they either did not believe that such a person would be saved or thought he was spying to find out whom to prosecute for being Christians

b See note e. Acts 4:36

c Efeter and Jares (G^.1:18-19). Why the saints at Jerusalem had not known of Paul's conversion 3 years before is not clear. He perhaps was unheard of during the 3 years in Arabia. If they had heard of his change at aU they had no proof of it. He was no doubt a total stranger to the Christians atjerusalem

d About 15 days (GaL 1:18)

e Gr. parrhesiazomai , same word as preached boldly in V 27,29; 13:46: 14: 3; 18:26; 19:8; 26:26; Eph. 6:20: 1 Th. 2:2

f See note e. Acts 6:1

g See note d. Acts 8:40

h Seenoted, Acts9:ll. Wehear no more of Paul until Acts 11:30, which is supposed to be about 8 years after his conversion

i 5 blessings of the church (v 31):

1 Rest or peace - no more persecution

2 Edification or building up

3 Walking in the fear of the Lord

4 WalkinginthecomfortoftheSpirit

5 Increased in numbers. This verse is a brief description of the blessings, purity, and state of the early church

One chief reason for the rest from persecution was a Roman edict at this time that statues of the Roman emperor must be placed in the temple at Jerusalem. An army was sent to do this and to destroy all Jews who opposed. This so occupied the Jews with their own persecution that they had no time for per-secuungChristians. The conversion of Paul could not have stopped all the widespread persecution in all Judea, Samaria, and Galilee

j vVe now continue the story of Peter who hasbeenthe most prominent of the 12 apostles in the book of Acts thus far (1: 13-15: 2:14,37-38: 3:1-12; 4:8-19; 5: 1-29; 8:14-23). His story continues to Acts 12:19

k A town about 30 miles west of Jerusalem and 10 miles east of Joppa

1 Paralyzed for 8 years

m Cp. the first healing by Peter (3:6)

n This was a normal N. T. healing. See noteb, Mt. 13:58

o This has always been the result of gen-uinehealings and miracles and willbe again when believers fully believe (Mt, 17:20; Mk. 9:23; 16:17-18; Jn. 14:12-15)

p A seaport on the Mediterranean about 40 miles west of Jerusalem (v 36-43; 10:5-6, 32: Josh. 19:46; 2 Chr. 2:16; Ezra 3:7; Jonah 1:3)

q Tabitha in Syriac and Dorcas in Gr. both mean antelope orgazelle.lt was customary in the East to give names of beautiful animals to young women

r She spent her Life in acts of kindness and charity. She was fuUof the love of God and man and given to good works

s Early Christians washed their dead out ofdecency, love, and respect forthem, and as a token of their firm belief in the resunection of the dead

—^^ Cont. from column 2

this Paul did (Acts 7:58; 8:1-3; 9:1-6, 14; 26:10-11)

X Gr. edunamoo , was strengthened (Rom. 4:20:Eph.6:10;PMl. 4:13:1 Tim. 1:12; 2 Tim. 2:1; 4:17; Heb. 11:34)

y Overwhelmed them with arguments until they blushed at their weak ones

z Gr. sumbibazo . join together (Eph. 4: 16; Col. 2:2, 19); compare, conclude (Acts 16:10);to bring to the same opinion by proven facts(Acts 9:22):to teach (1 Cor. 2:16j.The idea here is that by comparing tne Ufe and works of Christ with the prophets it was clear that He was the Messiah. Instead of searching the Scriptures to see if these things be so, the Damascenes were occupied vath the change in Saul's attitude so failed to believe. Hence, there is no record of a Christian church in Dam-

THE ACTS 10

Cornelius sends to Joppa for Peter Peter goes to Caesarea to Cornelius

a Gr. chltoD. undeigarn^.em or tunic, usually worn aext tt the skin (Mt. 10: 10; SOc- 6:9: Lk, 3:11; 3:3; Jude 23)

b Gr. Mr^aooD, outer garment^cloak, or rnaiitle(Mt,3:20j Jn. 13:2; Acts 9:39)

c Not because he could not have faitn with therr. In the rocrr., but because of th£lr mourning and ool^e (oote p, Mt. 9:23)

d Sarne expression as in Acu 7:60

e The Sist resunectlon by ±e apostles. S€€ note 5, VX 3: 25 and Mt, 10: S

f The auto—^tic result of rrlraclej

g Taking advantage of the revival a—oQg the people by this resunectlon he corainued to teach and preach Christ, If the —-any days here mean what they do in octe a, v 23, then be was a pastor here for about 3 yean h A person who dealt in hides, whether of clean or unclean ani.Tiab, was held in conterr.pt by the Jews. Thiij Peter did Qot stay wiihthe "millionaire'" of Joppa, but lived in a huml)le abode First period of the Christian Church With the resurrection of Dorcai'we have the ending cf the first period of die Christian dmrch. About 8 years had passed since Pentecost, during which time the gospel ha a been preached only to the Jews(Mt, i:: 6; Jn.L:ll; Rom. 1:16>, The church was founded by Jewi and for Jews. The rim.e had now arrived when God wanted to take the gospel to the Gaitlles, He knew and predicted that the Jews would reject tiie gospel so planned to change administrations (ML 21:33-46). The conversion of Saul of Tanus was in preparation for thli chAOge of religjous program.i Secont: period of the Chiisilan Church

In the second period of the church there was a gradual change in the gospel program to fit the GentUes. Not diat the go^>el itself was changed,but It was purged of all m.ixnire with the law of Mose*. Soon Gentile ministers and churches appeared and a new program, for Gentiles was settled on by generalconfeieDce(Acul5;GaL, 2; 3: 19-25; 4:21-31; CoL 2:14-17; 2 Cor. 3:6-15; Heb. 7. 8. 9, 10)

i See note d, Acu 5:40

j He and ."is .".ouse were tr.e first Gentiles toneart.ie gospel si3cePeaiecoH(Actj l-5c 7-13). Until tr.en it did not occur to the church that anyone could be saved unless he was circumcised and kept the law of Moses, This faUacy would have continuea if God had not intervened and convinced Peter, and through him all the other apostles (Acts 10:9-28, 34-35; 11:1-18; 15:7-13)

k The captain of I'jZ .m.en La the Roman arm.y. .■Kt least 10 such men are m.en-tione;in±eN.T.(.Mt.S:5; 27:54; Lk. 7:€; Acts ly.l; 21:32; 22:25; 23:17, 23; 24:23; 27:1)

1 Gr. spelra, cohort or regiment of about 555 Infantry and 66 cavalry. This one was all Italian (v 1)

m 8 thing- that :o not save the souL

1 Being ievout, pious, or duoKil to religion^ In V 7 the word devcutl s used of a soldier devoted to Cornelius and in 22:12 it is usedofAr.ar.ias being devout according to the law. it is used of religious unsaved men in Acts 2:5; 13:50; 17:17

2 FearlnRGod (v2). Dem.ons fear(Ja». 2:19) as well as unsaved mien(l 5a.m. 12:18: 2 Kl. 17:32-34,41; Jonah 1:16: Rev. 21:8)

3 Giving m.uch alms (v 2).Pharisees did this and yet rejected salvation (Ml. 6:1-2). One m.aygive all he has and be lost(l Cor. 13:3^

4 Praying always (v 2). Sinners and hypocrites pray often (Mt. 6:5-7; Lk. 18:9-14). .Men even pray injiell but i t avails nothing (Lk, 16:23-31)

5 Seeing visions (v 5-6). Unsaved men have seen visions that did not save them. (Job 33:14-30; Isa. 29:7-12: Dan. 2:1-3, 23; 4:5, 2"-37; .5:1-31; Zech.

13:4-5

6 Beingjustintheeyesof m.en (v 22)

7 Having a good reputatjon of men (v 22). Paul had tlas w^ile ~ urdeilng

stood by him weeping, and shewing the •coats and *gar-ments which Dorcas made, iwhile she was with them.

40 But Peter « put them all forth, and'kneeled down, and

prayed; and turning him to the body said, Tabi-tha, 'arise. And she opened her eyes : and when she saw Peter, she sat up. 41 And he gave her his hand, and lifted her up; and when he . had called the saints and widows, presented her alJTe. , 42 And it was known through-lout all J6ppi; andteiany be-, I lieved in fiie Lord. |

j 43 And it came to pass, that | I he tarTied*many days in J6ppi ; with one Si mon a^tanner.

99 CHAPTER 10

3 Revival among the Gentiles: (1) Vision of Cornelias

THERE was a certain man in 'C*s-a-re i called 'Cor-, ne'-li-iis, a ^centurion of the 'band called the 1-tal'ian band,

2 JiTderQut man, and one that feared God with all his house,, which gave much alms to the' people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an ange! of God coming in to him, and saying unto him, C6r-ne'li-us.

4 And when he looked on him, he was afraid, and said,"^Tiat is it, Lord? And he said unto him, "Thy prayers and thine alms are come up for a memorial before God.

> 5 And now send men to J6p'-p4, and call for one Simon, whose stuTiame is Peter: G'He lodgeth with one Si'mon a tanner, whose house is by the sea side: he shall tell thee what thou^ughtest to do.

(2) Cornelias sends for Peter(Acts 11:13; 15:7-11)

7 And when the angel which spake unto Cor-ne'U-us was departed, he called two of his household servants, and a devout soldier of them that waited on him continxially;

8 And when he had declared all these things unto them, he sent them to J op pi.

(3) Peter's vision: sheet and | onclean animals (Acts 11: 4-10)

9 •" On the 'morrow, as they went on their journey, and drew nigh unto the city, Pe ter went

up upon the'housetop to pray about the' sixth hour :

10 And he became very hun-gr;-, and would have eaten: but while they made ready, he fell into atrance.

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the'four comers, and let down to the earth:

12 Wherein were all marmer of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him. Rise, Pe ter;*kill, and eat.

14 But Peter said. Not so. Lord; for I have never eaten any thing that is*common or unclean.

15 And the voice si>ake unto him again the second time. What God hath "^cleansed, that call not thou common.

16 This was done^thrice: and the vessel was received up again LntoTieaven.

(4) Peter and the nnessen-gers of Cornelius (Acts 11:11)

17 Now while Pe'terMoubted in himself what this vision which he had seen should mean, behold, the men which were sent from C6r-ne'li-us had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Si'mon, which was surnamed Pe'ter, were lodged there.

19 ^ While Pe ter thought on the vision, the*Spirit said unto him,"Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Pe ter went down to the men which were sent unto him from C6r-neli-us; and said, Behold, I am he whom ye seek: 'what is the cause wherefore ye are come?

22 And they said, C6r-ne'U-us the centurion, a iust man, and one that feareth God, and of good report among all the nation of the Jews,

was'warned from God by an holy angel to send for thee into his house, and to hear words of thee.

(5) Peter and Cornelius (11:13)

23 Then called he them in, and lodged them. *And on the morrow Pe ter went away with them, and certain brethren from Jop pa accompanied him.

24 And the morrow after they entered into Cses-a-re a. And j C6r-ne 11-us waited for them,! and had 'called together his, kinsmen and near friends.

25 And as Pfe ter was coming in, C6r-ne li-us met h i m, and fell down at his feet, and worshipped him.

26 But Pe ter*^ook him up, saying. Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them. Ye know how that it is an unlavrful thing for a man that is a Jew to keep company, or come unto one of another nation:" but God

hath shewed me that 1 should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: "I ask therefore for what intent ye have sent for me?

30 And Cor-ne'li-tis said. Four days ago I was fasting until this

saints (Acts 23:1; 26:5; PhiL 3:5) S Fasting (v 30). .Hypocrites did this

weekly (.Mt. 6:16-18; Lk. 18:9-14) n question 39. Next, v 21 o See Dote d. Jn. 3:31 p God kncwsthe addresses of rlispeople H .Vhat wa; it thatCcmelius ought to do'

:iear an. believe thegospel(v d2,32)

Continue^, column i ■^^^

a Lit.. sacrifice and eat. Since Jews and Gentiles were represented bythe animals, snowinghowGod would also save me GeniUes, it was Peter's duty to preach to both. God was iUusttating a ad emphasizing to Peter that the middle wall of partitioa was broken down. Already about 8 years had gone by and the gospel had been withheld from Gentiles (Eph. 2:14-16). It was time now CO bring both into one fold under one shepherd (Jn. 10^16; 1 Cor. 12:13)

b Defileo and forbidden by the law (Ml^ 7:2; Lev. 11; Di. 14)

c God had not yet saved Gentiles by the gospel, but was on the verge of doing so. He fint had to teach Petei that If He wanted to save Gentiles that He was, after all, sovereign. He now wanred the church to know that GentUes axe just a; good as Jews when both are cleansec &om. sin; that there is to be DO distinction in races in Christ (Gal. 3:28; CoL 3:11); and that both Jews and Gentiles are to make one body In Christ (1 Cor. 12:13; Eph. 2:14-22V

d Three tim.esto confirm it(2Cor. 13:1)

e The vessel was let down ficom heaven, sigalf^ng the will of God to save both Jews and Gentiles. It was taken up into heaven, signifying that both Jews and Gentiles came from God and both would return to God dirough the gosoel of Jesus Christ (Eph. 3:14-15)

f Gr. oiaporeo ,perplexed as to m.eaning

g The Holy Spirit bad prepared Cornelius letttngMm tosend for Peter, .vhilethis took place He dealt with Peter tc m.ake hirr wtUlng to obey, even to go to Gentiles. God again worker with both persons concerned as In the case of Saul and Ananias (ACU 9:10-20). ^heaGod is In a matter such harmsony of His dealings is evident

n 3 personal acts of the Holy Spirit:

1 Sent an angel to Cornelius and gave Mm a viion (v 3-7, 22, 30: 11:13)

2 Gave Peter a viaon (v9-16: 11:5)

3 Spoke to Peter and gave him explicit instructions (v 19-20)

I ooeadon 4-0. Next, v 29

j This is the express purpose of the Holy Spirit in arranging for Peter to go to ComelIus(v6,22,32-44; 11:14:15:7). Preaching the gospel isGoc'smethod of saving m.en (NQc 16:15-16: Lk. 24: 47: Acts 1:3: 8:4i Horn. 1:16; 10:9-17: ICoi. l:17-24i 2:1-16: 15:1-3)

k See note r. v 9. Peter took 6 wlmesses widi M m., as he knew he would have to give account to the church for his action (10:45; 11:1-18; 15:7)

1 Cornelius had no doubt brought up his family in all the tnoh he had, teaching die sam.e to his friends. Hence, they were ready to be saved (v 44)

m A rdjuke to any hum.an who receives men kneeling down before him or permits them, to kiss his feet. This is not tbeChri3tiansplrit(v25-2e; 14:11-18; Rev. 13:10; 22:8-3). Cornelius had been brought up a pagan and was accustomed from, boyhoo-d to seeing divine honon renaerec to heroes. He no doubt thougla Peter was an angel of a M^exorder,being sent for byan ordinary angeL It was net strange then that he would bow to Peter

n Peter now understood why he had received the vision at Joppa. God has ^wed m.e dhat I should not caU. any man common or uiKlean(v 28,34-35; 11:17-13)

o Question '=^1. Next, v 47. He had asked tne m.essengers (v 21), and now askec for still more facts, -opirijt to find tne cause of these strange events of the last 3 days (v 23)

Coat, from colum.n 2

t 12:00 noon; 3th bcur, 3; j'. p. m.. (v 3) u .A state in which cr.e seem.sto be insensible to his surroundings except to the subject of the vlsiou (v 11-16) V Let down fro.m. heaven by four comers and filled -Ith clean and unclean crearures, illustratingtfaatGod wUls to save both Jews and Gentiles (v 34-35; 11:1-13:15:7-13>

r Caesarea was about 35 miles r»rth of

i Joppa and could not be reached in one

1 day. Cornelius received the vision at

3:00p.-m.. (v3)so if they started on the

joumey shortlv after that they woul-

reachPeterbynoon.Cp. V 23-2-4

s Houses had tiat roots on wMch people

retired to pray and relax

a 3:00 p.m.

b All appearances of God and angels have been in brightness and white clothing. Appearances in darkness and gray or dark clothes are satanic c There is no contradiction between what the angel said here and in v 4, Could he not have used both expressions? God usually makes His will known by repeating the message two or three times to confirm it (v 16; 2 Cor. 13:1) d It must be kept in mind that all this information was given by an angel of a roan Cornelius perhaps never heard of. The instructions giving name, address, and other information were verified when followed through. The only way to test leadings and revelations today is to see if they are in harmony with the Bible. Those that are not can be dismissed without any further test and that without fear of missing the wiU of God (1 Jn. 4:1-6; Dt. 18:22) e This is the oiHy thing a congregation or even an individual has the right to expect from a man of God f 22 doctrines in Peter's sermon: p. 158 g This could be understood as the message of reconciliation between Jews and Gentiles and between diem and God(Eph. 2:14-16; 1 Cor. 12:13; 2 Cor. 5:14-21).Becauseof this,He isLordof all and no respecter of persons; and will save all on the same terms(v 34-37,43) hisa. 11:2; 42:1-5: 61:1; Mt. 3:16 i One canbe filled with, and have various degrees of anointings and measures of the Spirit and not have power to do the works of Christ.See col. 1, p. 158 j Gr. katadunasteuo , to overpower or ex-erciie hard control over one; to use power against one (v 38; Jas. 2:6.Cp. Lk. 13:16: Jn. 10:10; 2 Cor. 12:7; Rev. 2:10) k Gr. emphanes. to be openly seen by aU present. Used only here and in Rom. 10:20 1 This simply means He did not appear to the ungodly multitude that slew Him. He did not make a show of Himself and gloat before His enemies that their crucifixion did not profit them in getting rid of Him. This would have caused more confiision and rebellion. He chose such witnesses whose testimony was impeccable and who would risk dieir very lives to preach what they had seen and heard. Multitudes never were called to witness any fact for God. Even in giving the law, God chose only 74mento see Him in person (Ex. 24:1-11). The multitudes that heard His voice begged that it not be heard any morejil was so terrible (Dt. 5:22-33; Heb. 12:18-21). Christ never did withhold Himself ftom some andappearto others In the same crowd. All saw Him or Qone, even up to over 500 men at once (1 Cor. 15:5-8)

m 7 commands to preach:

1 Jonah, to Ninevah (Jonah 3:2)

2 Apostles, to Jews (Mt. 10:7)

3 Aposties, to all men (Mt. 10:27)

4 Apostles, to the world (Mk. 16:15)

5 A would-be disciple (Lk. 9:60)

6 Apostles, to thepeople(Acts 10:42)

7 Timothy (2 Tim. 4:2)

Great Bible preachers:

1 God (Gal. 3:8)

2 Noah (2 Pet. 2:5)

3 David (Ps. 40:9)

4 Solomon(Eccl. 1:1-12; 7:27; 12

5 Jonah (Jonah 3:2; Lk. 11:32)

6 John the Baptist (Mt. 3:1)

7 Jesus Christ(Mt.4:23;Lk. 4:18

8 Apostles (v^.10:7;M:<.6::2;16

9 Paul and Barnabas (Acts 13:2 10 Philip (Acts 8:5, 12, 25)

^ Cont. from column 3

\^

•21)

:20M

hour; and at the °iiinth hour I prayed in my house, and, behold, a man stood before me in'Tjright clothing,

31 And said,"C6r-ne'li-us, th> prayer is heard, and thine alms are had in remembrance in the sight of God.

32"Send therefore to Jop'pa, and call hither Si'mon, whose surname is Pe'ter; he is lodged in the house of one Si'mon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God.'to hear ail things that are commanded thee of God.

(6) Peter's sermon. Theme: salvation by faith (Cp. 13: 14-41) A God no respecter of persons (Dt. 1:17; 16:19; 2 Sam. 14:14; 2 Chr. 19:7; Rom. 2:ll;Eph. 6:9;Jas. 2:9)

► 34 «" Then Pe'ter opened his mouth, and 'said, Of a truth I perceive that God is no respecter of persons:

► 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

B The Word of God gives peace and bodily healing to all (Ps. 107:20; Mt. 8:17; 13:15; Mk. 16:17; Rom. 4: 16; 2Cor. 1:20; 1 Pet. 2:24)

36 The word which God sent unto the children of Is'ra-el, preaching *peace by Je'§us Christ: (he is Lord of aU:)

37 That word, / say, ye know, which was published throughout all Ju-dae'i, and began from Gai'i-lee, after the baptism which John preached;

38 How God* anointed Je'§us of Naz'a-r^th with the Ho'l^ Ghost and ' with power: who went about doing good, and healing all that were'oppressed of the devil; for God was with him.

C Four main points of the gospel: death, burial, resurrection, and manifesta -tion of Jesus Christ (C p. 1 Cor. 15:1-23)

39 And we are witnesses of all things which he did both in the land of the Jews, and in Je-ru'-sa-16m; whom they slew and hanged on a tree:

40 Him God raised up the third day, and ^shewed him openly;

41 'Not to all the people, but unto witnesses chosen before of God, even to us, who did eat afid drink with him after he rose from the dead.

D Christ the judge of the living and dead (Acts 17: 31; Jn. 5:22; Rom. 2: 16; Mt. 25:31)

• 42 And hp"rnmman ded US to ■preach unto the people, and to testify that it is he which was "ordained of God to be the "Judge ofquick and dead.

E Remission of sins through Christ for all who believe (13:39; Rom. 3:21, refs.)

►43"To him give all the prophets witness, that through his name whosoever believeth in him shall receive'remission of sins.

(7) Gentiles saved and baptized in the Holy Spirit without and before water bap -tism (Acts 11:14-18; 15:7-11; Mt. 3:6, note n)

44 *" While Pe'ter yet spake these words, the Holy Ghost fell on all them which/heard the word.

45 And Hhey of "the circumcision which believed were astonished, as many as came with Pe'ter, ' because that on the Gen'tileg also was poured out the gift of the Ho ly Ghost.

46 'For they heard them speak with tongues, and magnifi' God. Then answered Peter,

47 *Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And'he commanded them to be baptized ^in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER 11

(8) Peter accusedof wrongdoing in preaching to Gentiles

AND the apostles and breth-■ ren that were in"Jii-d£e'4 heard that the Gen'tfles had also received the word of God.

2 And when Pe'ter was come up to Je-ru's5-lem, they that were of the circumcision contended with him,

3 Saying.'Thou wentest in to men uncircumcised, and didst eat with them.

(9) Peter's defense: A God showed me that He was no respecter of persons (Acts 10:34, refs.)

4 But Pe'ter Prehearsed the matter from the beginning , and expounded it by order imto them, saying,

5 I was in the city of J6p'p4 praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four comers; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying imto me, Arise, Pe'ter; slay and eat.

8 But I said. Not so. Lord: for nothing common or tmclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God

received thego5)el, so whenPeter arrived back at Jerusalem he was rebuked for goingamongGentiles wi±the gospel (v 1-3). This is ioother proof that Peter had no sup.eraacy over the church as the prince of the apostles, as

the vicar of Jesus Christ, and as the infallible head of the church. This is refuted in many N. T. scriptures. See notes on 1 Pet. 5:1

o 'tVhatagteatsin! Eating with Gentiles! V/hendidthisbecome a sin(ljn. 3:4)?

p Here Peter relates the whole story, recorded in Acts 10, with a few additional circumstances

Holy Ghost" (Mt. 28:19). Christ authorized to baptize in the name of all three members of the Godhead (IJn. 5: 7) and not in His name only, which ignores the Father and the Holy Spirit n Jewish Christians in Judea heard diat theGentilesatCaesarea, Samaria,had

^ C ontinued. c olum n 1

a Gr. horizo, trans, limited (Heb. 4:7); determme (Acts 11:29; 17:26; Lk.22: 22); determinate (Acts 2:23); declare (Rom. 1:4); and ordain(Acts 10:42:17: 31). It meansto mark out the boundaries or limits," determine to bring about; appoint, or ordain to a work

b Gr. krites, judge fMt.5:25: 12:27;Lk. ll:l^n^58: 18:2, 6; Acts 13:20; 18: 15; 24:10; Jas. 2:4; 4:11). Used of God and Christ (Acts 10:42: 2 Tim. 4:8; Heb. 12:23; Jas. 5:9)

c Living and the dead. The word living refers to those who are now alive but who will die and be among the dead at the future judgment of the dead. There wiUbe a judgment of the living nations at the second advent (Mt, 25:31-4€). This will be a representative judgment and of the people of the nations that willbe mobilized against Jerusalem to battle when Christ comes (Zech. 14:1-5). Not all people of all nations will be there. It will be the armies of the nations. Many in the interior of certain countries will not even know of this battieorof the second advent until it is over and the saints take over the whole world after the second advent (Isa. 66:19-21)

d See 22 docuines of Peter, p. 158 e Ml. 26:28; Lk.24:47; Acts 2:38; 5:31;

10:43; 13:38-39; Eph. 1:7: 2:1-9; 1

Jn. 1:9 f The typical gospel message of v 34-43 g The 6 Jews and Peter (10:23; 11:12)

h The Jews are ref exred to every time this term is used(v 45; 11:2; Rom. 3:30: 4: 9-12; 15:8; Gal. 2:7-12; Phil, 3:3: CoL 4:11: Tit, 1:10)

i Thiswaswhythejewswere astonished. They did not bdieve that God would ever give the Spirit baptism to G entiles as He gave the Jews at Pentecost (v 47; 11:15-17: 15:8-9)

j This is why they knew the Gentiles had received the same Spirit baptism that they had received about 8 years before at Pentecost (2:1-11; 10:44-48; 19:1-7). This experience proves that the Holy Spirit baptism maybe given to men at the time of their conversion, as in the case of Paul(Acts 9:17-18). It also can be received long after conversion as in the case of the disciples at Pentecost (Acts 2:1-11), the Samaritans (A cts 8:12-23), and the Ephesians (A cts 19:1-7). This alsoprovesthatitcanbe received before water baptism, as in the case of Paul (Acts 9:17-18), or after water baptism, as in the case of Jesus (Ml, 3:16-17), the disciples a: Pentecost (Acts 2:1-11), the Samaritans (Acts 8:4-23), and the Ephesians (Acts 19:1-7)

k Question 42. Next, 11:17. The question is, shaU we baptize these Gentile converts who have been bom again.whose sins are already remitted, and who have received the Spirit baptism as we did at Pentecost? Or, shaU we not baptize them? Here and in the case of Paul(Acts 9:17-18) it is clear that sins were remitted and the Holy Ghost given before waterbaptism.lt watpt baptism was essential to the remisaon of sins, shall we accuse God of getting ahead of His own program? Or, shall we be more sensible and accept God's work of forgiveness widiout water baptism? NDtes n, M:, 3:6 ard a, 3:11

1 Since no man could "forbid water" baptism to these new converts and new Spirit-baptized people, Peter commanded them to be baptized as all converts should be; not to save the soul, but as an answer to a good conscience and an outward testimony of an inward work (1 Pet, 3:21; 1 Jn. 5:6-8)

m Not in the name of Jesus only, but simply "by the authority of the Lord" who authorized to baptize "in the name of the Father, and of the Son, and of the

THE ACTS 11. 12

Believers called Christians at Antioch

Hardships of the apostles

a See notes a, b, and n, 10:1:3-14, 28 b Two servants and a soldier of ComeUus

(10;7, 19; 11:11) c The Holy Spirit (note h, 10:19) d This is as plain as language can express a truth that Cornelius wa s not a saved or bom-^again man when he sent forPeter and that he was not converted before Peter's sermon (10:43-48; 11:14-18; 15:7-13)

12 reasons Cornelius was not saved:

1 V 14 plainly says that the angel told Cornelius that Peter would teU him words wherebyhe would be saved

2 He was no more saved than his house, for both were to be saved by the message that Peter was to give them (vl4)

3 The 8 things of note m, 10:2, do not prove that he was saved

4 Acts 10:6confirms thefactof 11: 14 that Peter was to tell Cornelius what he must do to be saved

5 Peter's vision breaking down his prejudice about God saving Gentiles proves that they were not yet saved (Acts 10:9-16; 11:4-18)

6 Actsl0:22againconfirmsthefact that Peter was to speak words to Cornelius to save him, as in 11:14

7 Acts 10:32 is the final word referring to God's command to Peter to preach the gospel that would save the Gentiles

8 Acts 10:43 records the necessary words of salvation which ComeUus heard for the first time so he could be saved as the angel promised in 11:14

9 Acts 11:17 states when ComeUus and house beUeved on the Lord, It was when Peter preached a certain part of Ms sermon and the Holy Ghost fell on them that heard the Word(10:43-44). They could not have believed this kind of message until they had heard it (Rom. 10:14-17)

10 The apostles acknowledged that the Gentiles were granted "repentance unto Ufe" whenPeter preached to the house of ComeUus (11:18 with 10: 43-44)

11 Peter again testified later that it was God who made the choice among tiie apostles that the Gentiles "by my mouth should hear the word of the gospel, andbeUeve" (Acts 15:7^

12 Acts 15:9 says that the nearts of the Gentiles were purified by faith when Peter preached to them

e Lit. in my beginning to speak, that is, I hadhardlystarted with what I was going to preach when the Holy Ghost fell on them AS ON US AT THE BEGINNING (Acts 2:1-11; 10:44-48)

f When I heard the Gentiles speaking in other languages as we did at Pentecost, I remeniered howtheLord Jesus associated this with the baptism in the HolyGhost(v 16 with 1:4-8; Mt. 3:11). I recognized that they had been baptized in the Holy Spirit as we had been at Pentecost, for it was "the Uke gift," so who was I to withstand God (V 17)?

g Question 43. Next, 13:10

h When they (Jewish Christians and apos-tles at Jerusalem, v 1)heard this story of God changing Peter's attitude toward Gentiles, of the salvation of Gen-tUes, and of their receiving the Spirit baptism in spite of Jewish opposition, then they began to withdraw their opposition submitting to the will of God to preach and save both Jews and Gentiles (v 18)

The unwillingness to receive Gentiles into the church further proves its divineorigjiL For if ithadbeen a false church and a false reUgion its first propagators would have compassed sea and land to make proselytes,arid Uke false reUgions in all ages, would have yielded to every accommodation of the opinions, prejudices, and practices of God regarding the preaching to and saving ofbothJewsandGentiles(v 18)

i This with V 3 further proves that Cornelius was not a proselyte to Judaism

hath cleansed, that caU not thou'common.

10 And this was done three times: and all were drawn up again into heaven.

B God commanded me to go preach to Gentiles (10: 9-35)

11 And, behold, immediately there were^three men already come unto the house where I was, sent from Qaes-a-re'i unto me.

12 And the "^spirit bade me go with them, nothing doubtirig. Moreover these six brethren accompanied me, and we entered into the man's house:

C Cornelius, angels , and the Holy Spirit all confirmed God's command to me (10: 7-22)

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Jop'pd, and caU for Si'mon, whose surname is Pe'ter;

14</Who shall tell thee words, whereby thou and all thy house shall be saved.

D Jesus Christ Himself confirmed my preaching by baptizing Gentiles in the Holy Spirit (Acts 10:44-48)

15 And' as I began to speak, the Holy Ghost fell on tiiem. as on us at the beginning. ► IG'Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Ho'lv Ghost.

E If God blessed Gentiles who was I to withstand Him?

17 Forasmuch then as God gave them the like gift as he did imto us. who beUeved on the Lord Je'ius Christ; «what was I, that I could withstand God?

4 The church is satisfied and thanks God for His mercy

18"When they heard these things, they held their peace, and glorified God, saying, Then hath God'also to the Gen'tile§ granted repentance unto life .

VII Missionary work in Phenice, Cyprus, and Syria.

1 A compulsory programnn (Acts 8:4)

19 *i Now 'they which were scattered abroad upon the persecution that arose about Ste'-phen traveUed as far asThe-ni'ce, and 'Qy'prus, and'"An'-ti-6ch, preaching the word to none but t mto the"Tews only.

2 Revival at Antioch in Syria

20 And some of them were men of Cyprus and^Cy-re'ne, which, when they were come to An'ti-6ch, spake unto thetre'-gians, preaching the Lord Je'§us.

I 21 And the^and of the Lord

was with them : and a great number believed, and'Humed unto the Lord. ~

3 First missionary sent by a church(Cp. 8:1, 4; 11:19)

22 •[Then tidings of these things came unto the ears of the^church which was in Je-ry'-sa-lem: and "^they sent forth Bar'na-bSs, that he should go as far as An'ti-6ch.

23 Who,"when he came, and had seen the grace of God, was glad, and 'exhorted them all, that with purpose of heart they would/cleave unto the Lord.

24 For he was a good man, and full of the Ho'l'^ Ghost and of faith: and much people was added unto the Lord.

4 First missionary team of the early church (Cp. Acts 13:1-3)

25 Then departed Bar'na-bis to Tar'sus, for to^seek Saul:

26 And when he had foimd him, he brought him imto An'ti-och. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were^caUed Chris'tian§ first in An'ti-och.

5 First prophets of the church (Acts 13:1; 21:10-11)

27 " And in these days came ■prophets from Je-ry'sS-lem unto An'ti-och.

*28 And there stood up one of them named 'Ag'a-bus, and signified by the spirit that there should be'^reat dearth throughout all the world: which came to pass in the days of Clau'-di-iis Caesar.

6 First relief work for the poor saints at Jerusalem (Gal. 2:10; 2 Cor. 8-9)

29 Then the disciples, every man according to his abiUty, determined to send relief unto the brethren which dwelt in Ju-dae'i:

30 Which also they did, and sent it to the 'elders by the hands of Bar'na-bas and Saul.

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CHAPTER 12

VIII Fourth persecution

1 James the first apostle killed

NOW about that time Her'od the"toig stretched forth his hands to vex certain of the church.

2 And he killed "Jame§ the brother of "John with the'sword.

2 Fourth arrest of Peter (Cp. Acts 4:1; 5:17, 25)

3 And because he saw it pleased the Jewg, he proceeded further to take Pe'ter also. (Then were the days of im-leavened bread.)

4 And when he had 'apprehended him, he put him in prison, and delivered him to

j The Jewiii Christians that were forced to flee from the persecution of Acts 8: 1-2 went into Phenice, Cypms, and Antioch estabUshing Jewish churches k A country between GaUlee and Syria, along the coast-line oftheMeditenanean Sea, including Tyre and Sidon

Continued. coluron4 —^^-

of Peter or of the conclusion of the Jewish Christians in Judea (11:1-18)

o A cityin north Africa (Mt. 27:32; Acts 2:10; 6:9; 11:20; 13:1)

p Greek speaking Jews Uving in Greek cities (6:1; 9:29; 11:20)

q This means God confirmed His Word through them with signs and wonders (Acts 4:30; 13:11)

a Were converted. Conversion means right about face (Ps. 19:7; Mt. 18:3: Acts 3:19; Jas. 5:19-20; Ps. 51:13)

b This was the original church, the mother church of Christianity fc The early church began to send forth quaUfied ministers but only in co-operation with the Holy Ghost who directed all things (v 22; 8:29,39; 10:19; U:12;13:2-4;15:28;16:7:20:28;21:ll)

d See 7 characteristics of a good mi.iis-ter, p 145

e Men must always be exhorted to purpose in heart to cleave to God lest they drift, become indifferent and lukewarm and spued out (Rev, 3:16)._See 35 things we are exhorted to do: p. 159

f Gr. prosmeno, abide with. Here; 18:18: Mt. 15:32; Nik. 8:2; 1 Tim. 1:3; 5:5. Why exhort to do iMs if there is no danger of being separated from God?

g Persecution drove Paul home (9:29-30). Now his training in schools of Greek philosophy, his eloquence, and. logic were needed among the polished scholars of Antioch, capital of Syria and third city of importance in all the Roman empire, Rome and Alexandria alone being more eminent

h The name means Christlike. Regardless of who started it the namehs^ remained as the best one for followers of Christ. Its use here; 26:28; iPet. 4:

16 indicates the Holy Spirit considers it the highest name human beings can bear upon earth

i Prophets were thosewho spoke for God (Heb. 1:1: Acts 3:21J. They were primarily preachers of righteousness (Acts 15:32; 1 Cor. 14:3), but sometimes foretold the future (Acts 11:28; 21:10; Lk, 24:44). Prophecy was one of the gifts of the Spirit fl Cor. 12:4-11,28) and those who had and exercised this gift were prophets (Eph. 4:11; Acts 11: 27; 13:1). Directions for the exercise o f this gift are found in 1 Cor. 14. The office was next in importance to apostles (Eph. 4:11; 1 Cor. 12:28). See notes, 1 Sam. 19:20; 2 Chr. 9:29

j Mentioned twice (11:28; 21:10)

k 7th N.'T. prophecy in Acts (11:28). Next, 13:11. This drouth must be understood to refer to Judea. The disciples 90 understood it in v 29-30, for no preparations were made for themselves in Antioch or other pans of the world. If there had been a drouth in other places whysendreliefonlytoJudea? A famine in the 4th year of Claudius Caesar (4th Roman Emperor) particularly affected Judea (Josephus, Ant. book 20, ch. 2,5). The word "world" is used in a Umited sense. See Extent of Antichrist's reign , p. 308

1 These weredieleadersofthechurchat Jerusalem (11:1; 12:1-2; GaL 3:9)

m This was Herod Agrippa, the son of Aristobulus, grandson of Herod the Great, nephew of Herod Antipas who killed John the Baptist, and brother to Herodias.He ruled neatly all that Herod the Great did (note u, Mt. 2:3)

n James the son of zd>edee(note o, Mt, 4:21). Here Mt. 20:23 is ftOfilled in that the cup of suffering and death had been drunk. Thisleft 11 aposties. No successor for James was ever chosen. In fact, none of these 11 was ever foUowed by others in office

0 This is the last reference to John

p Deathbythe sword was regardedbytiie Rabbis as particularly disgraceful, hence they were very pleased (v 3) q Third arrest of Peter (4:3; 5:18-1^

^ Cont. from column 2

(15:3; 21:2; 27:12)

1 * n island in the Meditenanean Sea (4: -^. ^SB; 11:19-20; 13:4; 15:39; 21:3, 16;

\'27:4)v

m A cityoX Syria,built byAntiochus Se-leucus.nfear the river Orontes, At that timeitwas'one of the most celebrated cities of the fast (6:5; 11:19-27: 13:1; 14:26; 15:22-35: Gal. 2:11). Not the AntiochinPisiv'jlia(Acts 13:14-52; 14: 19-22; 18:22: 2 Tim, 3:11)

n As yet they had an heard of^the viaon

Believers called Christians at Antioch

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a Gr. tegadion. a body of four. Onlvhete. Four soldiers guarded him for each of the four watches. He was chained to two and guarded by two others (v 6) b Gr. pascha, the Passover, as trans, in 26 other places (Mt. 26:2-19; Mk. 14-1-16; Lk. 2:41: 22:1-15; Jn. 2:13,23; 6:4; 11:55; 12:1; 13:1; 18:28,39; 19:14; 1 Cor. 5:7; Heb. 11:28)

This is an unfortunate and absurd aans., as Easter was a pagan festival observed longbefore Christ. It is not a Christian name, but is derived from Ishtar, one of the Babylonian titles of an idol goddess, the Queen of Heaven. The Saxon goddess Eastre is the same as the A siarte, the Syrian Venus, called Ashtorethin the O. T. It was the worship of this woman by Israel that was such an abomination to God (1 Sam. 7: 3; 1 Ki. 11:5,33; 2 Ki, 23:13; Jer, 7:18; 44:18). Round cakes, imprinted with the sign of the cross were made atAis festival, the sign being, in the Babylonian mysteries, a sign of life

Easter eggs which play a great part in this day's celebration were common in aU heathen nations. The fable of the egg declares that "an egg of wondrous size fell from heaven into the river Euphrates; the fish rolled it to the bank, where doves settled upon it and hatched it; and out came Astarte, or Ishtar, the goddess of Easter. "

Easter, Christmas, Lady Day, Lent, and other Babylonian festivals were all borrowed from this religion and were all observed centuries before Christ. None of them have any relationship to Christ or Christianity

c One of the ministering spirits of Hd). 1:14. This is the second time P eter was liberated from prison by an angel(5:19)

d 4 notable facts or miracles here;

1 Helplessness of me guards

2 Chains falling off (v 7)

3 Going 6irou^ 3 gates without notice

4 Automatic opening of the gates (vlO)

e G r. automatos. automatically (M k. 4:28)

f The angel departed when he was no longer needed. A ngels are alwaysbusi-nesslike and never tarry beyond the time their work is completed

g Peter was in a sute ofecstasynot being fuUy aware that his deliverance was real until the angel left (v 9)

h The Jews were looldng forward to seeing Peter killed as James was (v 2-3)

i One of 6 Mary's (note v, Mt, 13:55)

j John Mark the author of the gogselof Mark. He was nephew of Barnabas (Col. 4:10) and adisciple of Jesus (Acts 12: 12), Paul and Barnabas took him on the first missionary journey but he got home sick and left the party(12:25; 13: 5,13). Paul and Barnabas separated over Mark when they staned on the second missionary journey (Acts 15:33-39). He was aconvenof Peter(lPet. 5:13). He later worked with Paul (Col. 4:10-11; 2 Tim. 4:11; Ph'm. 24)

k Rhoda means Rose

1 She knew his voice because of hearing him preach and because Peter was a good friend of the family often visiting and perhaps living some with the family of Mary and John Mark

m Gr. mainomai. Here; 26:24-25; Jn, 10: 20; 1 Cor. 14:23, They were praying constantly for Peter's release and yet could not believe it when prayer was answered (v 15-16)

n Jews believed in guardian angels, so they concluded that this was what was knocking-Peter's angel.However.they seemed in no hurry to let his angel in

0 It was always customary to know the identity of a person before admitting him. If it was a friend, the door keeper announced it to the master of the house getting permisaon to open the door. In this case, the doors were doubly guarded with care for fear of the Jews (Jn. 20:19)

four'^quatemions of soldiers to keep him; intending after'Sas'-ter to bring him forth to the people.

3 Continual prayer by the church for Peter's deliverance

5 Pe'ter therefore was kept in prison: but prayer was made without ceasing of the church

unto God for him

6 And when Her'od would have brought him forth, the same night Pe'ter was sleeping between two soldiers, boimd with two chains: and the keepers before the door kept the prison.

4 Peter's miraculous deliverance from chains and prison

7 And, behold, the "angel of

the Lord came upon him, and a light shined in the prison: and he smote Pe'ter on the side, and raised him up . saying. Arise up quickly. And "his chains fell off from his hands.

8 And the angel said imto him, Gird thyself, and bind on thy sandals. And so he did. And he saith imto him. Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the fron gate that leadeth unto the city; which opened to them of his 'own accord: and they went out, and passed on through one street; and forthwith the /angel departed from hirn -

11 And when Pe'ter was*come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath de-

livered me out of the hand of Her'od, and/rom all the*expec-tation of the people of the Jew§.

5 Unbelief in answered prayer

12 And when he had considered the thing, he came to the house of'Mary the mother of 'John, whose surname was Mark; where many were gathered together praying.

13 And as Pe'ter knocked at the door of the gate, a damsel came to hearken, "named Rhoda.

14 And when she'knew Pe'-ter's voice, she opened not the gate for gladness, but ran in, and told how Pe'ter stood before the gate.

15 And they said unto her, Thou art^mad. But she constantly affirmed that it was even so. Then said they, "It is his angel.

IS'ButPe 'ter continued knocking: and when they had opened the door, and saw him, they were'kstonished.

17 But he, 'beckoning unto them with the hand to hold

their peace, declared unto them how theTord had brought hini out of the prison. And he said, Go shew these things "imto James, and to the brethren. And he departed, and went into another place.

6 Herod' jailers

s wrath o n the

18 Now as soon as it was day, there was no small'^stir among the soldiers, what was become of Pe'ter.

19 And when Her'od had sought for him, and foimd him not, he examined the keepers, and commanded that they should be put to death. "And he went down from Jii-dae'i to Cafes-a-re'd, and there abode.

7 The death of Herod

20 ""And Her'od wasTiighly displeased with them of 'Tyre and Si'don: but they came with one accord to him,/and, having made Bias'tus the king's chamberlain their friend, desired peace; because «their coimtry was nourished by the king's country.

21 And upon a set day Her'od, arrayed in royal apparel, sat upon his throne, and'taade an oration unto them.

22 And the people gave a shout, saying, 'It is the voice of a god, and not of a man.

23 And immediately the angel of the Lor d smote him, because he gave not God the glory: and he was eaten of 'worms, "^nd gave up the ghost.

8 Paul and Barnabas return from their relief mission (11:29)

24 " But the word of God grew and multiplied.

25 And Bar'na-bas and Saul retiuTied from Je-ru'si-lem, when they had 'fulfilled their ministry, and took with them John, whose surname was Mark.

CHAPTER 13 102

IX Paul's first missionary journey (Acts 13:1-14:28. Cp. 15:35; 18:23). 1 Called by the Spirit

NOW there were in the church that was at An'tif-och certain' prophets and" teach -ers; as Bar'na-bas, and Sim'e-on that was called'TS[i'ger,"and Lu'fius of Cy-re'ne, and^an'-a-en, which had been brought up with Her'od the "tetrarch, and SauL

2 As 'they 'ministered to the Lord, and "fasted, the Ho'lv Ghost"said.' ^Senarate me Bar'na-bas and Saul for the work whereunto I have called them.

2 Paul and Barnabas are sent by the Holy Spirit and the church as missionaries to the Jews (Cp. Mt.4:17; 10:6; 15:24; Rom. 1:16)

3 And when'they had fasted and prayed, and laid their hands

P Gr. existemi (2:7; 8:13: 9:21; 10:45)

q The action indicates that he was in a hurry and must not be interrupted. He wanted to leave the news of his deliverance before departing from Herod's tyranny. He went back to some un-l<nown destination

byboundaries(Mt, 13:49; 25:32; Lk, 6: 22;Acts 19:9;Gal, 2:12); to set apart for a specific purpose or work (Acts 13:2; Rom. 1:1; Gal, 1:15); and to live separated from sin (2 Cor, 6:17} X The church brethren (vl)did 4tnings:

1 Fasted

2 Prayed

3 Laid haids upon

4 Sent them away

a The Lord did this, not some friendly

jailer, as taught by infidels b James the Lord's brother fv 17; 15:13-21; 21:18; Gal,l:19; 2:9,12; Jas. 1:1: 1 Cor, 15:7 (noted, Lk, 8:19), Note: There is still no supremacy of Peter over the church. The nearest Peter ever got to it was to be one of 3 pillars of tile church (Gal. 2:9) c Gr. tarachos , stir. Here and in 19:23. It was a matter of life and death with these soldiers (v 19) d Herod went to Caesarea, not Peter e Gr. thumomacheo , fighting mad. For what reason no historian seems to know f They evidently bribed Blastus who had great influence over Herod and who had charge of the bedchamber of the king who became pacified through him g Tyre and Sidon were equal subjects of the Romans with the inhabiunts of Galilee, so Herod could not go to war with them. Being irritated by them he could cut off supplies from Galilee and other countries under him. Tyre and Sidon were trading centers and could not exist without provisions from surrounding countries, so they made peace with Herod h Made a political speech which was hailed bythepeople and exalted Herod. He took glory that belonged to God i Herod did not rebuke the people for this, so was smitten by an angel, Jose-phus says," He fell into the deepest sorrow; a severe pain also arose in his bowels, and he died after five days of illness" (Josephus, book 19, ch. 8, 2). Thus Peter's dreaded enemy was dead, so that he could go about again in Herod's territory without fear (v 1-17) j Gr. skolex. worm. Here; Mk, 9:44-48 k Gr. ekpsucho, only here; 5:5, 10 1 After they had taken relief to the saints in Judea (11; 27-30) they returned with John Mark (v 12) m See note i, 11:27 n Gr. didaskalos. trans. Master 48 times in the Gospels, except Lk. 2:46. Only here in Acts. Always "teacher" in the epistles, except in Jas. 3:1 o In Gr. " black" due to his hair or extra

dark complexion p Nothing more is known of this man

fiwm Cyrene in north Africa q This man was brought up with Herod AntLpas who murdered John the Baptist. The Gr. for brought up means foster brother, Manaen wasthe son of a woman who nursed him jointly with Herod. Jewish writers mention him as a prophet saying, while a child he predicted the kingship of Herod, when Herod became king he sent for him and held him in high esteem at his court r See note e, Mt. 14:1 s The five prophets and teachers of v 1 t Gr. leitourgeo, to serve at one's own expense; to render public service; to perform a work; to minister. The same word is used of the daily ministration of the priests in Mosaic worship (Heb. j.0: 11). Leitourgia is used of the service of pnests in prayer and sacrifice (Lk, 1:23; Heb, 8:6; 9:21) and of the relief of the poor (2 Cor. 9:12; Phil. 2:30), The same idea is used of angels executing God's will to saints (Heb. 1:14), A Leitourgos was a public minister o r servant. In reli^on, one busy with holy things(Heb. 8:2; Rom. 15:16; Heb. 1:7: Phil, 2:25), Thus, ministering to the Lord m.eans that one is performing services for others in the Lord's stead (2 Cor. 5:20: Phil, 2:17). ReUef of the needy is called lending to the Lord (Pr, 19:17). Here, the prophets and teachers were fasting and ministering in Christ's stead to the people in teaching, praying, healing the sick, saving souls, relieving the poor u On Mondays and Thursdays pious Jews fasted and attended worship, but how often or how long Christians fasted is not knowiu On Sabbaths, Jews also attended worship but did not fast V How the Holy Ghost said is not stated. See 8 ways God speaks to men: p,157 w Gr, aphorizo . to mark off from others

THE ACTS 13

Tour of Paul and Barnabas

PauVs address at Antioch

a The Holy Ghost called, and now sent

them b Paul's fira miadonary journey:

1 Left Antioch, Syria (13r4.-3)

2 Seleucia, seaport of Syria f 13:4)

3 Salamis, Island of Cyprus (13:4)

4 Paphos, Island of Cyprus(13:6-12)

5 Perga, Pamphylia, A si a Minor (13:13)

6 Antioch, Pisidia (13:14-50)

7 Iconlum, capitalof Lycaonia(13: 51-14:5)

8 Lystra, Lycaonia (14:6-19)

9 Deibe, Lycaonia (14:20)

10 Back to Lystra, Lycaonia fl4;21)

11 Back to Iconium, Pisidia ^14:21)

12 Back to Antioch, Pisidia (14: 21-23)

13 Perga, Pamphylia (14:24-25) 14Attalia, Pamphylia (14:25)

15 Back home, Antioch, Syria (14: 26-28) c Works on the first missionary Journe

1 Preadied the Word of God (13: 7. 44)

2 Caused blindness (13:8-12)

3 Converted governor of Cyprus (13:12)

4 Fust turning to GentQes (13:46)

5 Many converts (13:12-49; 14:1)

6 Converts Spirit filled (13:52)

7 Many miracles (13:11: 14:3-20)

8 Rejected worship (14:11-18)

9 Paul resurrected (14:19-20)

10 Preached the gospel (14:7, 21)

11 Tau^ many (14:21-22)

12 Published the Word of God(13:49)

13 Established churches and ordained elders for them (14:23)

14 Made a missionary report (14:27) See 30 major doctrinespreached :p.l58

d The apostles used Jewish synagogues when possible (v 5, 14, 16, 42; 14:1; 17:1, 10, 17: 18:4, 19; 19:8)

e John Mark (12:25)

f Capitol of Cyprus. A temple of Venus was here and ie was worshipped with all her rites as "Queen of Paphos."

g Magical ans (note b, Lk. 12:29)

h See note j, Mt. 7:15

i Son of one named Jesusor Joshua who claimed a divine call; a fortune teller

j Gr. anthupaios , proconsul (v 7-12; 19: 38).Luke s record here has been confirmed by recent discoveries of coins and of a slab mentioning Paulus

k Means "the knowing one" or wise man

1 A Roman name meaning little or dwarfish. Cp. 2 Cor, 10:10, Saul means asked for

m Pretending to have supernatural power without possessing any, and using only r unning and slei^t of hand as a substitute to deceive

n Question 44. Next, v 25

o Sth N.T. prophecy in Acts (13:11, fuliined). Next, 17:31

p This was proof that the doctrine of the Lord was true and that the power of God was backing His ministers

q Gr. ekplesso , struck with astonishment (Mt. 7:28: 22:33: Lk. 4:32)

r Previous to this Luke put Barnabas before Paul (U:30; 12:25) but from this time on he usually puts Paul first s John Mark for some reason, perhaps because of homesickness, left them to go home and this was why Paul refused to take him on the second journey(15:36-41). Later, however, Paul adced for htm (2 Tim. 4:11)

t ThecapitalotPamphylia; Antioch was capital of Pisidia and a Roman colony u This was aone every sabbath. The law was divided to be read once a year. See note n and o, Lk. 4:16 V Gr. paraklesis, trans, entreaty (2 Cor. 8:4); corrJo"H (Acts 9:31; Rom. 15:4; 2 Cor. 1:3-4; 7:4,13); exhortation (Acts 13:15; Rom. 12:8; 1 Cor. 14:3; 1 Tim. 4:13;Heb. 12:5;13:22);and consolation

f,k. 2:25; 6:24; Acts 4:36; 15:31: Rom. 5:5; 2 Cor. 1:5-7: 7:7; Phil. 2:1; 2 Th, 2:16; Ph'm. 7; Heb. 6:18). See note e. Acts 4:36

—^^- Cont. from column 3

13-14)

j Mt. 1:1-17; Lk. 3:23-38; Isa, 11:1 k 2 Sam. 7:12-16; Ps. 132:11; Isa. 9:6

on them, they sent them away. 4 •" So they,'T)eing sent forth

bv the Ho'l^ Ghost, departed unto Se-leu'ci-a; and from thence they sailed to Cyprus

5 And when they were at Sal'a-mis, they "preached the word of God in the^ynagogues of the Jew§: and they had also ^Jdhn to their minister.

3 Miracle of blindness at Paphos on the Isle of Cyprus

6 And when they had gone through the isle unto^a'phos, they found a certain^sorcerer ra false prophet, a Jew, whose name was'Bar-je'§us:

7 Which was with the 'deputy of the country, Ser'gi-us Pau'-lus, a prudent man; who called for Bar'na-bas and Saul, and desired to hear the word of God.

8 But"trj-mas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called 'Paul,) filled with the Holt Ghost, set his eyes on him,

10 And said, O fuU of^aU subtilty and ail mischief, thou child of the devil, thou enemy of all righteousness,"wilt thou not cease to pervert the right ways of the Lord? ♦11 "And now, behold, the hand of the Lord is upon thee, and thou Shalt be blind, not seeing the sun for a season . And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done,'T3elieved, being'astonished at the doctrine of the Lord.

4 Leave Cyprus for Perga in Asia Minor where John Mark leaves the party (Cp. 12:12, 25; 13:5; 15:37; 2 Tim. 4:11)

13 •" Now when'Paul and his company loosed from Pa'phos, they came to Per'gi in Pam-phj'l'i-a: and John 'departing from them returned to Je-nj'-sa-lem.

5 Perga to Antioch in Pisidia: Paul is invited to preach

14 *' But when they departed from 'Perga, they came to An'ti-och in Pt-sid'i-a, and went into the synagogue on the sabbath day, and sat down.

15 "And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of "exhortation for the people, say on.

6 Paul's sermon at Antioch. Theme; salvation by faith (Cp. Acts 10:34). (1) Exodus of Egypt and settlement in Canaan (Ex. 12:1- 19:2; Josh. 6-22)

16 Then Paul stood up, and

beckoning with his hand said, Men ofls'ra-el, and ye that fear God, give audience.

17 The God of this people of l§'ra-el chose our fathers, and exalted the people when they

dwelt as strangers in the land of E'gypt, and with an high arm brought he them out of it.

18 "And about the time of forty years suffered he their manners in the wilderness. ?19 And when he had destroyed seven nations in the land of Cha'naan, he^vided their land

to them by lot.

(2) Period of the judges and the reign of Saul (Jdg. 2:16-1 Sam. 31:13)

i<^20 And after that he gave unto them 'judges about the space of four himdred and

fifty years, ^undl Sam'u-el the

prophet.

f' 21 And afterward they desired asking: and God gave unto them Saul the son of Qis. a man of the tribe of Ben'ja-min, by the space of forty years.

(3) Jesus the seed of David (Mt. 1:1-17; Lk. 3:23-38)

22 And when he had removed him, he raised up unto them Da'vid to be their king; to whom also he gave testimony, and said,"I have found Da'vid the son of Jes'se, a man'sifter mine own heart, which shall fulfil all my will. ► 23 Of this man's'seed hath God according to ?iis ^promise raised unto Is'ra-el a Saviour, Je'§us:

(4) Johnthe Baptist the forerunner of Jesus (Mt. 3)

24 When John had first preached before his coming the 'baptism of repentance to all the people of I§'ra-el.

25 And as John fulfilled his course, he said^Whom think ye that I am? I am not he. "But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

(5) Crucifixion of Jesus fulfilled the prophets (Isa. 53; Ps. 22)

►•26 Men and brethren, children of the stock of A'bra-ham, and whosoever among you feareth God, to you is theVord of this salvation sent.

27 For they that dwell at Je-ru's5-lem, and their rulers.'^e-cause they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pi'late that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

(6) Jesus 'resurrection proved by nnany witnesses

1 Mt. 3:1-11; Lk. 3:1-21; Jn. 1:31-34 m Question 45. Next, 14:15 n A N. T. prophecy fulfilled in Acts (v

25; Mt. 3:11; Lk. 3:16) o See 30.^713101 doctrinespreached .p.158 p Pleading ignorance for the priests.

They did not know the Messiah nor the

prophets, even though the prophecies

were read every sabbath

ment according to the law. He did not allowidolauyor setup a dictatordiip. He sought the leading of God in all things of public interest. After God's heart could refer to his public, not his private life at all times, Saul was the opposite (1 Sam. 15; 28; 1 Chr. 10:

-^— Continued, column 1

a Forthedetallsofthis sermon see note c, V 5, The terms Jews and Israel a re used interchangeably in all the N. T. and after the captivity ofthe ten tribes in 2 Ki. 17. The term Jew is used but one rime in the Bible before this (2 Ki. 16: 6). It is used 19 times in the O. T, outside of Ezra, Nehemiah, and Esther, It is used 53 times in Esther, The ten-tribe kingdom was destroyed in 749 B, C. and Judah and all others of the twelve tribes living in Judah became representative of all Israel, The term Jew became the equivalent to Israelite anB this is the way it is used in Scrip-ture. Itisused91timesintheO,T. and 202 times in the N.T. Not one scripture says that Jews an d Israelites were two distinct classes of people. Jews were not only of Judah (Esther 2:5; Acts 21: 39; Phil. 3:5). Only Jews and Gentiles are contrasted in Scripture as being of two distinct classes (Rom, 2:9; 3:9; 9: 24: 1 Cor, 10:32; 12:13), The term Israel is found in Scripture 1280 times before the division ofthe twelve tribes, and 1069 times after the ten-tribe kingdom was destroyed. It is used only 257 times while the kingdom was divided. The reason the ten-tribe kingdom is sometimes called "house of Israel" and the two-tribe kingdom "house of Judah" during the division is to distinguish between them and because the northern kingdom consisted of the greater portion of Israel, The division did not make the two tribes Jews and less Israelite than they were before. All tribes are still Jews and IsraeUtes (Mt, 19:28; Lk. 22:30; Acts 26:7; Rev. 7:4; 21:12)

During the division, the godly of the ten tribes remained true to David and helped nuJce the kingdom of Judah (1 Ki, 12:17-23: 2 Chr. 11:5-17: 10:17: 15:9; 16:1-6; 30:1-11). The ten tribes continiially came back to Judah and became part of that kingdom (IChr. 9: 3: 2 Chr. 10:17; lL-3-17; 15:9; 16:1; 19:8: 23:2; 29:24; 30:1-25; 31:6; 35: 17-18). Captives from Babylon are caUed"aIlIsrael"(Ezra 2:2,59,70; 3: 1; 6:21: 7:10-13; 8:25; 9:1; 10:1-5,10. 25jNeh,2:10:7:7,61,73; 8:17: 10:33: 11:3; 12:47).AUIsraeUtes are called Jews during die captivity (Esther 2:5; 3: 4-6;5:13;6:10:8:7-17; 9:1-32:10:1-3) The terms" fathers of Judah and Benjamin" (Ezra 1:5); "fadiers of Israel" (Ezra 4:3; 8:29): "elders of the Jews" (Ezra 5:5: 6:7,8,14); and "children of

Israel"(Ezra 6:21:7:7,10,13, 28; 9:1; 10:5) are used of the same returning captives. In Ezra and Nehemiah the returning captives are called "Jews" 18 times; "Israel" 62 times; and "Judah" 43 times

In the 17 prophetical books (excluding Amos and Hosea to the ten tribes and Micahto both, kingdoms) written to Judah the term "Israel" is used 423 times and "Jews" 16 times ofthe same people

In the N. T. the term "Israel" is used 79 times and "Jew" 202 times of the same people

Both houses of Israel are to come back from the nations in the last days and be blessed under the Messiah (Jer. 3:18; 23:5-8: 31:27-34:33:14-18; Ezek. 28: 25-26: 36:21-38; 37:1-28; 39:25-29; 43:7: 45:6-17: Zech. 8:13-23)

One honest study of these words in both testamentsproves that the Anglo-Saxon or British-Israel theory of making a distinction between Israel and Jews and making Anglo-Saxons the ten so-called lost tribes is false b Num. 14:33-34: 32:13: Dt. 2:7; 8:2-4 c Canaanites, Hittites, Girgasites, Am-

orites, Hivites, Perizzites, Jebusites d Joshua 13 through 22 ejudg, 3:7-16:31; 1 Sam. 4:1-8:5 f The 450 years were from the first servitude to Samuel (Judg. 3:7-1 Sam. 8:5) g 1 Sam, 8-2_l: 1 Chr, 10; Hos. 13:11 h Quoted from Ps. 89:20 i According to My choice to rule the kingdom according to My will (1 Sam. 13:14). David did guide the govern-

a For the details of this sermon of v 16-

41, see 30 major doctrines , p. 158 b 40 days (Acts 1:3) 0 Acts 1:8, 22; 2:32; 3:15: 4:33: 5:32 d See Glad Tidings , p. 151, 270 e Gen.3:15; 12:1-3; Dt.l8:15;Isa. 7:14:

9:6; 11:1; 42:1-5: 61:1; Ps. 16:10 f 14tfa O. T. prophecy fulfilled in Acts

(13:33; Ps.2:7). Next, v34. This refers to the incarnation when the second person of the Divine Trinity took a human bodytoredeem(PhiL 2:5-11; Isa. 7:14; 9:6). It was when God had a Son through Mary (Mt. 1:18-25; Lk. 1:35; Jn. 1:14). This happened on a ceruin day, "THIS DAYhavel begotten thee" (Heb. 1:5-7), and therefore, we cannot say that God had a Son before this time. This proves that sonship in connection with God had to refer to humanity and not to deity

As God. the person we now know of as Jesus Christ had no beginning, was not begonen, was not a Son, and did not come into being. He always existed as God(Ps. 90:2; Mic, 5:2; Jn, 1:1-2: Heb. 1:8), but as man and as God's Son He was not eternal. He did have a beginning, He was begotten, this being the same time Mary had a Son. Therefore, the doctrine of eternal sonship of Jesus Christ is irreconcilable to reason, is unscriptural, and is contradictory to itself. Eternity has no beginning, so if He has been God from eternity,then He could not have a beginning as God. Eternity has no reference to time, so if He was begotten "THIS DAY, "then it was done in time and not in eternity The word Son supposes time, genera tion, father , mother , begmning, and conception - unless one is a son by creation, as Adam (Lk. 3:38), and angels (Job 1:6: 2:1; 38:7; Gen. 6:1-4). Time, created, betdnning. are oppo-sites to God and eternity and are absolutely impossible to reconcile with them. If sonship refers to deity , not to humanity, ibgn this person of the Deity had a beginning in time and not in eternity. It is plainly stated inPs. 2:7;Actsl3:33: Heb, 1:5; 5:5 that God had a Son "THIS DAY" and notin eternity. It is suted in Heb. 1:5-7; Lk, 1:35; Mt, 1:18-25 when this took place. It was something over 1900 years ago. It had been predicted that God would have a Son (Isa. 7:14; 9:6; Heb. 1:5; Mt, 1:18-25; Lk. 1:32-35). When the Virgin "conceived of the Holy Ghost" (Mt. 1:20), this was fulfilled, and not at any other time,To say that God had an eternal Son would mean He had two; but it is plainly stated that Jesus was "theonly begottenof the Father" (Jn, 1:14, 18; 3:16-18; 1 Jn.4:9) g The Son bom of God and Mary was not to see corruption in body. He was to be resurrected before se e i n g corruption (Ps. 16:10: Acts 2:24-27; 13:33:Lk, 24: 39; Jn. 21:14, note). The idea here is that He should no more return to death or to the grave, the place of corruption h 15th O. T, prophecy fulfilled in Acts

propnecy : ,55:3:Ps.l8

(13:34; Isa. 55:3:Ps. 18:50: 89:3-4.20 24,35-37). Next, v 35. The sure mercies of David are guaranteed by the resurrection of Christ. They refer to the mercies assured David byan everlasting king and kingdom (2 Sam. 7; Ps, 89: 3-4, 28-36). The Resurrection guarantees even the terms of the new covenant (1 Cor. 15:9-23) i 16th O. T. prophecy fulfilled in Acts

(i\i:i6; Ps, l6:l6). Next, v 41 j Through Jesus is forgiveness of sins(Mt.

1:21; 26:28; Acts2:38; 4:12; 13:38-39;

Eph. 1:7: Col. 1:20; 1 Pet. 2:24) k Faith in Christ and His atonement is

what justifies (Jn, 3:15-20: Rom. 1:16;

3:24-31: 10:9-17; iCor. 15:1-3) 1 Faith in the law of Moses, or works by

it, could not save the soul (Rom, 3:27-

31; 4:1-6.14-15; 9:11.30-33; 11:5-6;

Gal. 2:16; 3:1-14. 18-29; Eph, 2:8-9;

Tit. 3:5). This is why there had to be a

change in the law. or why it had to be

aboUshed(2Cor. 3:6-15;Gal.3:19-25;

4:21-31; Heb, 7:10-28; 8:1-13)

(1 Cor. 15:l-23;Mt. 28; Mk. 16; Lk. 24; Jn. 20-21)

SCBut God raised him from the dead:

31 And he was seen ""many days of them which came up with him from Gai'i-Iee to Je-ru'sS-16m, who are his "^wit nesses unto the people

L.,

32 And we declare unto you "^lad tidings, how that 'the promise which was made unto ■the fathers,

(7) Jesus ' resurrection confirmed by fulfilled prophecies (Ps. 2:7; 16:10)

• 33 God hath fulfilled the same unto us their children, in that he hath raised up Te'sus again: as it is also written in the second psalm, ^Thou art my Son, this day have I begotten thee.

• 34 And as concerning that he raised him up from the dead, now no more to return to'corruption, he said on this wise.^I will give you the sure mercies of Da'vid.

• 35 Wherefore he saith also in another psalm, 'Thou shalt not suffer thine Holy One to see corruption.

36 For Da'vid, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

(8) Justification by faith in Jesus only, not by the law (Rom. 3:21, refs.)

► 38 *^ Be it known unto you therefore, men and brethren, that ' through this man is preached unto you the forgiveness of sins:

► 39 And by him all that*believe are justified from all things, from which ye ' could not be justified by the law of Mo'-5e§.

(9) Warning of rejecting Christ

4CrBeware, therefore, lest that come upon you, which is spoken of in the prophets; *4l"Behold, ye despisers, and wonder, and'^erish: ^for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

7 Result of Paul's sermon at AntiochinPisidia (13:14-21)

42 And when the Jew§ were

gone out of the synagogue.'the Gen'tiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jew§ and religious proselytes followed P^ul and Bar'-na-bSs: who, speaking to them, 'persuaded them to continue in the grace of God.

8 Opposition by the Jews

44 •■ And the next sabbath day

came almost the whole city together to hear the word of God.

45 But when the Jew§ saw the multitudes, they were^Ied with envy, and spake against those things which were spoken by PauU^contradicting and blaspheming.

9 First turn to Gentiles: founding of achurchby An-tioch (Cp.l8:6; 28:28; 13: 4, refs.)

46 Then P^ul and Bar'na-bis '^vaxed bold, and said, It was

necessary that the word of God should'^first have been spoken to you: but seeing ye'put it from you, and judge yourselves unworthy of everlasting life, lo, ^ we turn to the Gen'tiles. •47 For so hath the Lord commanded us, saying,^ have set thee to be a light of the Gen'tiles, that thou shouldest be for salvation imto the ends of the earth.■«

48 And when the G6n'tile§ heard this, they were glad, and glorified the word of the Lord: and as many as were* ordained to eternal life believed.

49 And the word of the Lord was 'published throughout all the region.

10 Paul and Barnabas expelled from Antioch inPi-sidia (13:14)

50 But the Jews stirred up the 'devout and honourable women, and the chief men of the city, and raised persecution against Paul and Bar'na-bas, and expelled them out of their coasts.

51 But they *shook off the dust of their feet against them, and came unto'i-co'ni-iim.

52 And the disciples ""were filled with iov . and with the H6'l» Ghost.

CHAPTER 14

11 Founding of a church in Iconium

AND it came to pass in !-c6'-■ ni-iim, that they went both together into the sjmagogue of the Jew§, and"so spake, that a great multitude both of the Jew§ and also of the Greeks beUeved.

2 But the unbelieving Jew§ stirred up the Gen'tileg, and made their minds^evil affected against the brethren.

3 Long time therefore abode they speaking "boldly in the Lord, which gave testimony unto the word of his grace.'and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jew§, and part with the apostles.

5 And when there was 'an assault made both of the G§n'-tnep, and also of the Jew§ with their rulers, to use them de-spitefully, and to stone them,

12 Iconium to Lystra where a crippled man is healed and

1 If you reject these benefits now freely offered to you inChrist, the judgments ofGod will come upon you. As God sent judgment upon your fathers by Babylon (Hab. 1:5-10). so now He wiU send judgment upon you by Rome (Lk. 21: 20-24)

Continued, column4 —^^-

the synagogue before the Gentile proselytes (v 43) and believing Jews requested they speak the next sabbath. Then they all left, following Paul to hear his exhortation (v 42-43) r This isfooUshif there is no possibility of failure in the grace of God (GaC 1:6: 5:4; Heb. 12:15)

a They could not bear to know that the Gentiles were equal with them in Christ (1 Cor. 12:13: Gal. 3:28; CoL 3:11). See note g. Lk. 4:28 b Contradicting the arguments of Christians and blaspheming Jesus Christ c Had great liberty of speech and a mouth of overpowering eloquence to shut the mouths of gainsayers (Lk.21: 15; Acts 6:10). They had truth and incontestable facts, plus the anointingof the Holy Spirit, to support their claims d This was tiie Lord's commission (Acts 1:8; Rom. 1:16; Mt. 10:6; Lk, 24::47) e You disdain it and thrast it from you and thus pass sentence on yourselves as being unworthy of etemal life f We will offer etemal life to the Gentiles since you do not want it, g 18th O.T. prophecy fulfilled in Acts (13:47; Isa. 49:6).Next, 15:16. A pre-diction that the Messiah would be a light to the Gentiles. The Jews could not deny theii own prophet, so stood condemned h Gr. tasso. Trans, ordain (Acts 13:48; Rom, 13:1); set (Lk. 7:8); appoint (Mt, 28:16; Acts 22:10: 28:23); determine (Acts 15:2); addict (ICor. 16:15). The simple meaning is that God has appointed and provided etemal life for aUwhowmbelieve(Jn. 3:15-20: Rom. 1:16; 10:9-10; 1 Tim. 2:4; 2 Pet, 3:9; Rev. 22:17). It could not mean that by God's predetermined decree certain ones are to be saved and others are to be lost simply upon the basis of His own choice.Predestination is neverthat of individual conformity of the will to salvation without man's choice, but rather thatGod has predestined apian that ail who conform will be saved and all who do not will be damned. It is the plan, not the act of the will that is predestined. The Jews who rebelled here failed to meet the terms of being appointed to etemal life, while the believing Jews and Gentiles who gladly accepted the terms of the gospel were appointed to the blessings promised all who will believe i Those &om different parts coming to the revival and who were converted carried the gospel to their respective sections around Antioch, Pisidia j Women who worslnpped with the Jews and who were of high rank, together with the prominent men of the city caused the apostles to be expelled from the city k This action meant that the very dust of the land was cursed because of theii opposition to God. We dare not permit it to cleave unto our feet. We shake it off as a testimony against you (v51; 18:6; Mk, 6:11. See note n, Mt. 10:14) 1 Capital of Lycaonia (note b, 13:4) m Theyhad this in the midstof persecution (5:41; Heb. 10:34; Jas, 1:2) n Spoke with such power and demonstration of the Spirit that many Jews and Gentiles became Christians (1 Cor. 2:1-4) o Embittered or poisoned the unbelievers

against the Christians p Had great liberty of speech q God confirmed die Word to convince the heathen that He was backing these preachers (Mk. 16:17-20; Heb. 2:3-4; Acts 4: 30:19: H; Rom. 15:18-29) r An attempt to discredit them and accuse them of sedition so they could be stoned

fc Cont. from column 2

n 17th O. T. prophecy fulfilled in Acts (13:41; Hab. 1:5). Next, v 47

o Gr. aphanizo, to snatch out of sight. Rather, hide -yourselves through terror of your enemies. Used in Mt. 6:16,19-20; Acts 13:41; Jas. 4:14. This was ftil-fiUed, 70 A. D.

P This explains the work of the destmc-tion of Jemsalem and of the nation soon to be fulfilled in 70 A. D. (Mt. 24:2; Lk. 19:41-44; 21:20-24; Dan. 9:26). This does not rerer to a spiritual revival in Israel, as some hold, for Hab. 1:5-10 refers to destruction, not revival

q It seems that the rebeUious Jews left

THE ACTS 14. 15

Paul and Barnabas at Lysira

The council at Jerusalem

a Aware. They were informed of the plot to stone them so they fled, not from fear, but to Uve to continue the work (Mt. 10:23)

b At Iconium the inhabitants consisted of Greeks, a powerful Jewish colony, Roman officials, and a few natives of the country, but the inhabitants of Lystra and Derbe were mainly rude idolaters who were natives. Hence, the difference in the reception of the apostles in the different places

c He discerned he believed the gospel and had faith to be healed. Paul evidently had all the gifts of the Holy Spirit of 1 Cor. 12:4-11. See p. 143

d This is a normal K. T, healing, the kind that Jesus Christ and the early church produced (note b, Mt. 13:58; Acts 3:6-9: 5:16; 6:8: 8:7; 9:18,34; 19:11)

e This was not the Greek language. vVhat kind it was is not known to us today

f Regardless of how low heathen rated the divine nature they stOl held it to be different from that of man. They imagined that many times gods would take the form of man to punish evil or reward good deeds. These natives were no doubt familiar with the legends that Jupiter and Mercury made a visit to an aged couple, PhQemon and Baucis, in the neighboring province of Phyrgia, and that they were supposed to have come down to visit Lye a on, from whence the Lycaonians derived theii name. In the works of Ovid, Homer, Virgil, and other poets there are many such visitations described. These no doubt are corruptions of the many angelic appearances to men recorded in Scripture. Jupiter and Mercury were liie gods that were supposed to visit men more than others. Jupiter is pictured as large and aged, and Mercury as smaE, young, and eloquent of speech, Paul and Barnabas resembling them, together with the healing, all the more convinced the natives of another visit from the gods

g In front of the city gate stood a temple of Jupiter and his priest started to make a sacrifice to the apostles. It was customary for the poor and lame to sit near the doors of synagogues and temples to ask alms. Here is pediaps where the man was healed

h Garlands of flowers were placed on the horns of animals to be sacrificed or on the idols at the place of sacrifice.

i Question 46. Next, 15:10

j We are only human beings as you are

k 5 main points of Paul's sermon:

1 Be converted - rum from idols(v 15)

2 Turn to the living God (v 15)

3 God created all things (v 15)

4 God istongsuffering to sinners(v 16)

5 Providence of God (v 17)

This wasboldpreachinginthe face of a heathen mob intent on performing superstitious worship which they considered to be a divine and civil necessity. This made the mob an easy prey to die Jews who appeared onthe scene at this point and stined up the people to stone the apostles (v 19-20)

1 Gr. mataios. vain tnings. Only here; 1 Cor. 3:20; 15:17; Tit. 3:9; Jas. 1:26: IPet. 1:18 m Used 15 times in the O. T. (Dt, 5:26; Josh. 3:10: 1 Sam. 17:26,36; 2 Ki. 19: 4,16; Ps. 42:2; 84:2; Isa. 37:4,17; Jer. 10:10: 23:36; Dan. 6:20,26; Hos. 1:10) and 16 times in the N. T. (Mt. 16:16; 26:63: Jn.6:69;Actsl4:15; Rom. 9:26: 2Cor. 3:3: 6:16; ITh. l;9;lTim. 3:15: 4:10: 6:17; Heb. 3:12; 9:14:10:31:12: 22: Rev. 7:2). The term "theliving Father" is used once (Jn. 6:57). All these passages contrast with lifeless idols

n God tolerated past ignorance, but now He demands men to repent(Acts 17:30)

o This is a clear demonstration of the changeableness of people

p The disciples no doubt prayed earnestly for Paul to be healed and so he was resurrected from the dead (v 19-20)

q Gr. anistemi, to stand up, rise again, and is used 111 times; 40 times of resurrection (Mt. 12:41; 17:9; 20:19; Mk.

I a church founded

I 6 They were'ware of it, and lied unto"Lys'tri and Der'be, cities of Ljx-a-6'ni-a, and unto the region that lieth round about:

7 And there they preached the gospel .

8 • And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his mother's womb, who never had walked: j

9 The same heard Paul speak: ■ who stedfastly beholding him, i and '^ perceiving that he bad faith to be healed,

10 Said with a loud voice,v Stand upright on thy feet. And he"leaped and walked.

church. Cp. 1:22; Tit. 1:5

21 And when they had preached the gospel to that city, and had "taught many, they*retumed again to Ljs'trd, and to i-c6'ni-um, and An'ti-och,

22'^Confirming the souls of the disciples, and ejthorting them to'^continue in the faith, and that we must through much tribulation enter into the'kingdom of God.

23 And when they had 'or-dained them Elders in every church, and'•had prayed with fasting, they'commended them to the Lord, on whom they believed.

1 6 Return to Perga, Attalia, and then back to Antiochin 13 Apostles refuse worship! Syria completing the first of pagans who took them for | missionary journey begun gods I in Acts 13:1

11 And when the people saw what Paul had done, they lifted up their voices, saying in'the speech of L^c-a-6'ni-i, 'The gods are come down to us in the likeness of men.

12 And they calledBar'na-bas, Ju'pi-ter; and Paul, Mer-cu'-ri-us, because he was the chief speaker.

13 Then the priest of Ju'pi-ter, which was ^Defore their city, brought oxen and'^arlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Bar'na-bas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying. Sirs, 'why do ye these things? We also are men of'like passions with you, and*preach unto you that ye should turn from these'vanities unto the ""living God, which made heaven, and earth, and the sea, and aill things that are therein:

16 Who in"times past sufifered all nations to walk in their own

[24 And after they had passed throughoutPi-sidi-1, they came

; to PSm-phyl'I-a.

, 25 And when they had preached the word in Per'gd, they went down into At-ta'Ii-d: i

\ 26 And thence sailed to'An'ti- ' och, from whence they had i been recommended to the grace of God for the work which they fulfilled.

17 Report to the church on the first missionary journey

27 And when they were come, and had gathered the church together, they ^ rehearsed all that God had done with them, and how 'he had opened the door of faith imto the Gen'-tHes.

28 And there they abodelong time with the disciples.

CHAPTER 15

ways.

I 17 Nevertheless

he left not

himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

14 Paul is stoned and dragged out of the city as dead. He is healed and departs for Derbe

19 " And there came thither certain Jews from An'ti-6ch and i-c6 ni-um, who'^persuaded the people, and, having stoned Paul. drew him out of the city, supposing he had been dead -,; 20 Howbeit, as the "disciples j stood round about him, he"rose j U2, and came into the city: and j the next day he departed with L:iar'na-bas to Der'be.

15 Return to Lystra, Iconium, and Antiochin Pisidia. Elders ordained in every

X First general council of Christians. 1 Question of law keeping (v5, 10, 19"

i 21, 24-28; Col. 2:14-17)

t

AND"certain men which came ■ down from Ju-dae'4 taught the brethren, and sa;d.° Except ye be circtuncised after the manner of Mo'ses, ve cannot be saved. 2 When therefore Paul and , Bar'na-bas had no small dis-1 sension and disputation with ! them, "they 'determined that Paul and Bar'na-bSs, and certain other of them, should go up to Je-ru'sa-lem imto the apostles and elders about this question.

2 Paul and Barnabas sent as delegates from Antioch in Syria

I 3 'And being brought on their r^ way by the church, they passed "^■flirough Phe-ni'ce and SS-ma'-ri-a, 'declaring the 'conversion of the Gen'tiles: and they caused great joy unto all the brethren. 4 And when they were come to Je-ni'sl-lem, they were received of the church, smd of the apostles and elders, and they

8:31: 9:9,31; 10:34:12:23-26:Lk. 9:8, 19:11:32:16:31; 18:33; 24:7,46; Jn. 6: 39-40,44,54; 11:23-24; 20:9; Acts 2: 24,30,32: 3:26; 10:41; 13:33-34; 14: 20: 17:3,31: Rom, 14:9: 15:12;Eph.5: 14; 1 Th, 4:14, 16). This goes far in proving that Paul was dead and resurrected here for reasons law abolished, p. 201 p The disciples at Antioch (v 3) q Gr. tasso. appointed (note h, 13:48) r The c.hnrchpaid their way as delegates s Relating tile conversion of Gentiles on

tlieir first missionary joumey t Gr. apistrophe. conversion.Only here.

See Conversion, p. I59

a Gr. rnatheteuo . make disciples. Here; Mt. 13:52; 27:57; 28:19, note a, 2

b This was Antioch, Syria (note b, 13:4)

c Gr. episterizo. to give one something to lean on; confirm (14:22; 15:32,41; 18:23)

d Gr. emmeno, abide in; stand by: continue in (v 22; Gal. 3:10; Heb. 8:9) 10 things to continue in :

1 WeU doing (Rom. 2:7)

2 Following the Lord (1 Sam. 12:14)

3 The Word of God (Jn. 8:31)

4 Christ's love (Jn. 15:9: 1 Tim. 2:15)

5 The grace of God (Acts 13:43)

6 The faith (Acts 14:22; Col. 1:23)

7 God's goodness (Rom. 11:22)

8 Prayer fCoL 4:2)

9 Sound doctrines (1 Tim. 4:16; 2 Tim. 3:14)

10 The SonandtheFather(ljn. 2:24) "If" we do these things we are blessed and if not, then we are cursed, God cannot lay down the conditions upon which He will bless us, then ignore them and bless if the conditions are not

met e Note j, Mt. 4:17; note e, Mt. 19:24 f Gr. chierotoneo, chosen. Only here and 2Cor. 8:19. Not the same as in 13:48. The idea is that of electing men to be elders. This was done by the local church. Here the apostles evidently had charge of the elections. It does not imply the laying on of hands to ordain in the sense we ordain ministers. This perhaps was done after the elections. The Gr. word signifies the holding up or stretching out the hand, as approving the choice of one for a particular work g Gr. p resbuteros. elder. The word elders intheO.T. meant the heads or rulers of the tribes, cities, and nations(see note, Dt. 1:13). In the Gospels and Acts it generally refers to the Sanhedrln (Mt. 15:2: 16:21; 21:23; 26:3: Acts 4:5, 8, 23), In the eariy church elders were the ministers and deacons, or preaching elders and business elders of the local churches(Acts 11:30; 14:23; 16:4: 20: 17, 28; 21:18; 1 Tim. 5:17; Tit. 1:5; Jas. 5:14), Apostles were elders (Acts 11:30: 1 Pet. 5:1; 2 Jn. 1; 3 Jn. 1), but all elders were not apostles(Acts 15:2, 4, 6, 22, 23; 16:4). The elders of Acts 20:17 were the overseers of 20:28. The eldersoflTim. 5:17;Tit.l:5-10:lPet. 5:1-2 were preaching elders or bishops. The business elders were deacons (Acts 6). Bishops and deacons are mentioned inPhiL 1:1:1 Tim. 3:1-13. See notes d and e, Mt. 20:26 -27;note t. Acts 20:28. The word presbuteros is also used of older men and women(Lk. 15:25: Jn. 8: 9:Acts2:17: 4:22;lTim, 5:2).Itisused alsoof heavenlyranks(Rev. 4:4,10; 5: 6,8,11,14: 7:11,13; 11:16: 14:3; 19: 4J. It is found 68 times and is trans. eida exceptinJn.8:9;Acts2:17; 4:22 h This is the way elders were ordained i Commended, as in Lk. 23:46 j End of the first missionary joumey k A report of 3 years' missionary work 1 God opened the door of faitii to the Gentiles, not Peter (v 27). No statement is ever made tnat Peter opened the door of faith to the Jews at Pentecost and to die Gentiles at the house of Cornelius (Mt. 16:19; 18:13, notes) m Some think aboin 5 years n Disavowed by the apostles (v 24) o First doctrinal controversy . This was setUedatthe conference in this chapter, but despite that mauy Chnstians, then as now, were drawn away from the simple Christian faith by the "law" fallacy. The whole church at Galatia went back under the law and were con-deranedbyPaul(GaH:6; 3:1-5: 5:4). Even Peter, Bamabas, and others were carried away with this false doctrine for awhile (GaX, 2:11-21). The law of Moses has oeen abolished and done away (2Cor. 3:6-15); cast out (Gal. 4: 2T^); abolished (Ei*i. 2:15): blotted out; taken out of the way (Col. 2:14-17): changea cHeb. 7:12): disannulled (Hrf). 7:18): replaced ;has vanisfaeH" (Heb. 8:6-13; 10:9). See 85 contrasu

The council at Jerusalem

Paul and Barnabas sent to Antioch

a God being with one guarantees success (note k, liWTOiZh; Jn. 3:2)

b See note e. Acts 5:17

c They believed but were lawkeepers

d This is not needful, as proved by the settlement of this question (v 19-28) Notes o, i, V 1, 24; Sunday, p. 191

e See note g, 14:23. This was the first general conference of the church and the third time Paul visited Jerusalem (9:26; 11:30)

f Same as disputation (v 2). Tradition says that Cerinthus was leader of the law-party and strove hard to unite the law and the gospel, and make the salvation promised bythego^el dependent upon the ceremonies of the law. The apostles and elders could have settled fbi^ question without so much disputing, but it was good to permit die objecting party free speech and to answer the arguments by proving such bondage useless, unscripiural, and impractical for Gentiles

g About 10 to 12 yearsbefore(Acts 10:20)

h This proves that Gentiles before Acts 10 had Qoi been given the gospel (Acts 10:6, 22, 32-33; 11:13-14)

i God the heart-searcher (Jer. 17:10)

j God is the one who considered theGen-tiles fit to be saved. For God to bear witness is simply approving and setting His seal upon a thing. In this case, God gave the Gentiles the sam.e Spirit baptism that He gave at Pentecost and made oo difference between Jews and Gentiles in Chii St (1

Cor, 12:13; GaL 3: 28; CoL 3:11). He did this without die Gentiles being circumcised or without sabbath and law keeping

k See note j. Acts 10:46

1 See note h, Jn. 13:11. TMs purifying the heart was im^mediate and took place "while Peter yet spake these I words" (Acts 10:44-43), It always takes] place at the new birth (2 Cor. 5:17-18; 2 Th, 2:13; IJn. L9; 2:29; 3:5-10: 5:1-4, 18). There can be oo such thing as becoming a new creature without heart purifying. The disciples had heart purity long before receivingthe Spiritbaptism at Pentecost (note h,Jn. 13:11; 15:3; 17:14-16). This isdoneb^ faith (Rom. 10:9-10; Eph. 2:8-9)

m Question 47. Next, 16:30

n Gr. peuazo , try, put to the test. Trans. tempt 27 times Q-t .4:1; 16:1; 19:3; 22:18,35; }«k.i,:13; e:li;i::2;12:15; Ix.4:2;ll;16;2C:23;Jn. 8:6; Acts 5:9; 15:10:1 Cor.7:5; 10:9.13; GaL6:l: 1 Th, 3:5: Hd). 2:18; 3:9; 4:15; 11:37: Jas. 1:13-14); tempter (Mt. 4:3; 1 Th. 3:5); try (Heb. 11:17; Rev. 2:2. 10: 3: ^ 10); assay (Acts 16:7); go about (Acts i 24:6); examine (2 Cor. 13:5); and prove (Jn. 6:6) I

Since God is the one who saved and | baptized the Gentiles wi± the Spirit \ without demanding of them to be circumcised and keep the law, then it is evident that He does not plan this for diem - making them debtors to do the [wholelaw(GaC 5:3). i-Zhywill you insult God and provoke Him to judge you j for resisting His will, ignoring His work, i and denying the salvation of the Gen- ; tiles whom He has already saved widi-out law-keeping^ Are you going to undo what God has done?

o Not circumcision only, but the whole of the law that God did not give the Gentfles for 1800 years(Rom.. 2:12-16). It was a "yoke of bondage" that no man was able to bear (v lu; Gal. 5:1). This is die thing diat some people want today instead of the liberty inChrist(2 Cor. 3:6-17: Gal. 2:4; 5:1. 13) D TMs is why salvation cannot be of works(Rom. 3:23-31; 4:2,6: 9:11; 11: 6:GaL2:16;3:2-14;Eph.2:8-9;Tll.3: 5). This does not, however, mean that grace win remit sins withoin repentance and faith (Lk. 13:l-5;Eph. 2:8-9), or keep one automatically justified without walking and Uvihgin the Spirit

(Rom. 6:14-23; 8:1-13; GaL 5:16-26; Col. 1:6-7; 3:5-10: 1 Jn. 1:7).Neither does this mean that Jews are saved by die law and Gentiles by grace (v 11; Rom. 10:9-17; 1 Cor. 12:13; Gal, 3:28; Col, 3:11). These are die last words of

declared all things that God had done^with them.

3 Purpose of the council

to be forced to keep the law \ (Rom. 3:21, refs.)

19 Wherefore mv sentence is. that we'trouble not them, which

5 But there rose up certain of' from among the Gen'tile§ are the * sect of the Phar'i-sees turned to God: which'Tjelieved, saying,"That it #20 But that we write unto •was needful to circumcise them, them, "^ that they abstain from and to command them to keep pollutions of idols, and irom the law of Moses. fornication, and from things

6 *" And the apostles and'eld- strangled, and from blood.

ers came together for to con- 21 For Mo'ses of old time sider of this matter. hath in every city them that

I preach^im, being read in the 4 Peter's argument for I synagogues every sabbath day. Christian liberty - God— ^-

blessedthe Gentiles without |8 Unity of Christian doctrine law keeping reached without a split

7 And when there had been much'disputing, Peter rose up, and said unto them, Men and brethren, ye know how that*a good while ago God made choice among us." that the Gen'-tiles by my mouth should hear the word of the gospel, and believe.

8 And God, wliich 'knoweth the hearts.' bare them witness.

' giving them the Holy Ghost, even as he did unto us:

9 And put no difiference be-

22 Then pleased it the apostles ' and elders, with the 'whole; church, to send chosen men of i their own company to Anti-och | with Paul and Bar'na-bas;: namely, ju'das sumamed'Bar'- 1 sa-bas, and ^Si'las, chief men j among the brethren: I

I 9 Statenaentof doctrine for Gentile Christians (Col. 2:14)

23 And they v^rote letters by

tween us and them.' purifying them after this manner; The |

O their hearts by faith , 10 Now therefore^hy "tempt ; ye God, to put a'Voke upon the -^ neck of the disciples, which

neither our fathers nor we

were able to bear? 11 But we believe that through

the fgrace of the Lord Je'§us

Christ we shall be saved,'even _as they.

5 Paul and Barnabas confirm

iGod's word among Gentiles jnaj^jjinent:

apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Anti-och and SStI-I and Ci-li'gid:

24 Forasmuch as we have heard, that certain which went out from us hare troubled you with words, "subverting your souls, saying, ' Te must be circumcised, and keep the law : to whom'we gave no such com-

kwithout the works of the law (Gal. 3:1-5)

25 It seemed good imto us, being assembled with one accord, to send chosen men unto 12 •" Then all the "multitude you with our beloved Bar'na-

kept silence, and^gave audience has and Paul, to Bar'na-bas and Paul, de-, 26 Men that have hazarded Glaring what miracles and won -' their lives for the name of ouj ders God had wrought among Lord Je'sus Christ. the Gen tiles by them.

27 We have sent therefore Ju'das and Silas,"who shall also tell you the same things by mouth.

28 For it'seemed good to the Holy Ghost, and to us. to lay ,upon you no greater burden

And a^ter they had held than thes^necessar%- things;

29 That ve abstain from meats

6 James argues that the prophets agree on the salvation of Gentiles without the law (Rom. 3:21, refs.)

13

their peace, 'James answered, saying, Men and brethren, hearken unto me:

WSim'e-on hath declared how God' at the first did visit the Gen tiles, to take out of 'well. Fare ye well them a people for his name.

offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do

15*And to this agree the words of th e prophets; as it is written, *16 ^After this I will return, and

'will build again the'tabemacle of Da'vid, which is fallen down; and I will build again the ruins

I thereof, and I will set it up:^

I^17 That the ^residue of men might seek after the Lord, and aU the Gen'tiles, upon whom my name is called, saith the Lord, who doeth all these

I things.

• 18 "Known imto God are all his works from the begiiming of the world.

7 Gentile Christians are not

10 The epistle and exhortations cause great rejoicing

30 So when they were dismissed, they came to An'ti-och: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, theyrejoicedforthe consolation.

32 And Ju'das and Silas, being "prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto

a Proof that James, not Peter, was president of the council and gave the final sentence of the conference. See james, p. 264 b The Gentiles (notes o, j,i, v 1, 3,24) c 4 laws for Gentile Christians:

1 Abstain from pollutions of idols . Gt. apecho ,ab5tain(v23, 29;lTh.4:3; 5: 22;lTim.4:3; 1 Pec, 2:11). It UteraUy means to have nothing to co with; stand aloof from, idols, eating things offered to idols, and aU immoral acts attendant on such festivals (v 20,29: ICor. 8: 7-13; 10:18-22)

2 Abstain from fomication fv 20,29). All uncleanness (homosexuality and other perversions) and prostitution which was so com.mon at idol temples (Num.. 25:1-15)

3 Abstain from, things strangled (v 20. 29; 21:25). .vhen anim.als were strangled the blood remained in their bodies contrary to Lev, 17:10-14, this being considered as making a greater delicacy

4 Abstain fix)m blood (v 20. 29:21: 25; Gen. 9:4). This not only includes eating blood, but all cruelty and m;urder in its various formis

d Preach his law every sabbath e The church became unified (v 25) f Perhaps a brother of Bamabas (1:32) g Called SUvanu5(2 Cor. 1:19; 1 Th. 1:1; 2Th,H; 1 Pet. 5:12). A chief man in the church at Jerusalem (v 22). BecomesPaul's comDanion (Acts 15:40-41; 16:19-29; 17:4-15; 18:5). A prophet (Acts 15:27, 32-34). Takes Peter's letter to Asia Minor (1 Pet. 5:12^ h Unsettling your souls in your faiin i Many commentators seemi to have missed the fuU and simple truth about the law^ being abolished. Theyem.pha-sizethai it was not the moral law that was abolished, but the ceremonial law. The truth is, the entire law was abolished and only 9 of the 10 commandments were re-instated in the new covenant. See 10 reasons 4th coro-mand.ment left out , p. 159 j We did not send the men that came to

Antioch to disturb you (v 1) k They would confirm the fact that the

leners were not forged 1 It pleased the Holy Ghost as well as the whole church to ftee Gentiles from the yoke of bondage in keeping the law of Moses m The things of note c, above, are the necessary ones to be observed by Christians (v 29) n See note on 1 Sam. 19b20

—^^- Cont. from column 2

s These apostles cam.e forward as the next speaken to corroborate what Peter had said, by showing what God did for Gentiles without law-keeping t The next speaker was James, the Lord's brother, chairman of the conference, who gave the final senience(v 19). See noteb,12:17:noted,Lk. 8:19 u James did not even address Peter bythe naroetheLord gave atthetime he was supposed to be madehead of the church and vicar of Christ (Mt. 16:18). Thus, James did not understand the Lord to havegivenPetertMspre-eminence, so did not call him Peter, but Simeon V Referring to Acts 10:34-48; 11:14 w The prophets predicted the salvation of theGentiles^sa. 11:10; 42:1,6; 49:6, 22; 60:3; 66:19; Rom. 9:25-33; MaL 1: 11; Amos 9:10-11) X 19th O.T. prophecy fulfilled in Acts

prophecy

Amos 9:11

Peter in Acts. See them used against

him in GaL 2:14-21 q EvenasGentiles, not the fathers of v 10 r Peter's arguments were unanswerable

because they were so simple, clear,

and God -confirm ed

Continued, column4 — ^^-

comes(Zech. 14:1-5, 14)

z The remnant ol Israel (Isa. 1:9, note), and die Gentiles who wiU seek after the Lord and call upon His name

a God has a plan and it is known to Him; from the beginning of the ages. The Bible is the revelation of that plan. See 7 Dispensations, note a, Eph. 1:10

(15:16-17; Amos 9:11-12). Next, 26: 23. After this, that is, after the completion of the church age and after the rapture of the church, God will begin to rebuild the nation of Israel getting it ready for the eternal reign of the Mes-siah(Hos. 3:4-5; Isa. 9:6-7; Dan. 7:13-14; Lk, 1:32-33; Rev. 11:15; 20:1-10; 22:4-5).The actualretumof the Messiah and setting up the kingdom of David again will be when Christ returns (MC 24:29-31; 25:31-46; 2 Th. 1:7-10; Rev. 19:11-21: Zech, 14) y Gr. Skene, tent, signifying the lowliness oTTts condition when He comes to raise it up. It will be in ruins when He

THE ACTS 16

Timothy chosen by Paul as a companior.

a Gi .apostolos. a delegate, one sent widi full power of attorney to act in the place of anotiier, tbe sender remaining behind to back up the one sent. In the case of Christians it means God sends them to do what He, Himself would do if He went. It is found 81 tiroes and trans, " apostle " 78 times: " messenger " 2 times (2 Cor. 8:23; Phil. 2:25); and once "he_ttatii_sem" (Jn, 13:16) 24 apostles recorded

1 Simon Peter and his brother—

2 Andrew (Mt. 10:2)

3 James, son of Zebedee and

4 John his brother (Mt. 10:2)

5 Philip and his brother -

6 Bartholomew (Mt. 10:3)

7 James, son of Alphaeus and

8 Judas his brother (Lk, 6:16) and

9 Matthew, son of Alphaeus, perhaps brother of James and Judas (Mk. 2:14; Lk, 6:15)

10 Thomas (Mt, 10:3)

11 Simon Zelotes, brother of James and Judas, according to tradition (Lk. 6:15)

12 Judas Iscariot (Mt, 10:4)

13 Viatthias (Acts 1:26)

14 Barnabas (1 Cor. 9:5-6; Acts 13: 1-3; 14:4, 14; Gal, 2:9)

15 Andronicus (Rom. 16:7)

16 Junia (Rom. 16:7)

17 ApoUos (1 Cor. 4:6-9)

18 James, the Lord's brother (Gal, 1:19; 2:9; Jas. 1:1)

19 Silas (1 TK 1:1; 2:6)

20 Timothy (1 Th, 1:1; 2:6)

21 Titus (2 Cor. 3:23)

22 Epaphroditus (Phil, 2:25)

23 Paul (Gal. 1:1: 2:3)

24 Jesus Christ (Heb. 3:1)

For Lists of the 12 apostles see Mt. 10: 2-4; Mk, 3:16-19; Lk, 6:14-16; Acts 1: 13, 26. Their commission, duties, and power (Mt.l0; 28:19-20:N'.k, 3:14-15; 6:7-13; 16:15-20;Lk.9:l-5; 24:47-53; Jn, 20:22-23; 21:15-19; Acts 1:4-8).

b Referring t o the churches they had founded onihe first missionary journey (noteb, 13:4)

c Gr. boulomai . deliberate determina-tion, whether in accordance with, or contrary to the original wi sh or impulse fMk.15:15; Acts 5:-28,33; 12:4; 15:37; 18:27; 19:30; 22:30; 23:28; 28:18)

d Mark had left them on the first m.is-sionary journey and gone home, so Paul did not think it best to take him on the second trip (note j, 12:12)

e Acts 13:13

f Gr. paroxusrr.os, an incitement; a stir-ring up. It does not necessarily im.ply anger or ill will, as proved by the only other place this word is used (Heb. 10: 24). They differed and were set in the plan each adopted. Paul was determined because of righteousness, thinking it best for the work of the Lord. Mark had faied (13:13), and Paul thought he could not be trusted again. Barnabas was determ.ined because of love for a relative. His love led him to hope for the best. Barnabas would not give up and Paul would not change, so they agreed to disagree taking different parts of the work, Mark proved so faithfiU that even Paul later wrote for him (2 Tim. 4:11). In Christ two can differ and not manifest bad tempers. The way it worked out two parties instead of one accomplished more work than would have been done otherw^ise g Barnabas disappears from history here. He took the original route (note b, 13:4) and Paul went by land to A aa Minor

h Paul's 2nd irissionaryjoumey : p. 143 i See Timothy , p. 159

j Because the Jews would not hear Mm preach or have anything to do with him if he was not circumcised. It did not save him or curse him for he did not go back on the gospel. Under the circuir.- , stances, to speed the gospel it was wis- | dom to do so. ThesamePaul refused to j circumcise Titus because of time and ,' circumstances (Gal. 2:3-5). Paul did j his best to win the Jews (1 Cor. 9:20: j Rom. 9:l-3),butwhenitcametocom- | promising me gospel and teaching law keeping as necessary to salvation, i

the'^postles.

I 34 Notwithstanding it pleased Silas to abide there still.

,XI Paul's second missionary journey (Acts 15:36-18: 22. Cp.l3:l;18:23). 1 Paul and Barnabas separate compajiy over John Mark (Acts 13:13, refs.)

35 Pgul also and Bar'na-bis continued in An'ti-och, teaching,-

throughout PhrJ-g'i-a and the region of Ga-la'tii, and were forbidden of the Ho ly Ghost to preach the word in'A'sia,

7 After they were come to Mfsia, they assayed to go into Bi-th5-ni-d: but the Spirit suffered them not .

8 And they passing by Mjs'id came down to'Tro as.

6Macedonian call at Troas

and preaching the word of the Lord, with many others also.

36 •' And some days after Paul said unto Bar na-bas, Let us go again and visit our brethren in every city"where we have preached the word of the Lord, and see how they do.

37 And Bar'na-bas' ^detennined to take with them'^ohn, whose surname was Mark.

38 But Paul thought not good to take Him with them'who departed from them from Pam-phyl'i-i, and went not with them to the work.

39 And the^contention was so ^_

sharp between them, that they| course' to*Sam-o-thra'5ii, ^d departed asunder one from the the next day to^Ne-ap'o-lis; other: and sofBar na-bas took 12 And from thence to'Phi-Mark, and sailed unto Cyprus;, Uppj, which is the'chief city of

that part of Mag-e-do'ni-i, and

9 And a "^vision appeared to Paul in the night; There stood a man of Mag-e-do'ni-d, and prayed him, saying, Come over into Ma^-e-do ni-a, and help us.

10 And after he had seen the vision, immediatelj^we endeavoured to go into Ma^-e-do'-ni-a, 'assuredly gathering that the Lord had called us for to preach the gospel unto them.

7 Troas to Philippi:firsttrip with the gospel to Eurofte

11 Therefore ^loosing from Tro'as, we came with a straight

2 Paul chooses Silas as bis

new companion and travels through Syria and Cilicia

, 40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace

i of God. 41 And he went through S>T'i-i

'and Ci-li'cia, confirming the churches.

CHAPTER 16

3 Paul again at Derbe and Lystra (Acts 14:20). Timothy, an early convert of Paul's, joins him (1 Tim, IJ.; 2 Tim. 2:2)

rpHEN came he to Der'be , A and Lys tra: and, behold, '^a certain disciple was there, J named ' Ti-mo'the-us. the so Mof a certain woman, which wa a Jewess, and believed; bu

his father was a Greek:

2 Which was well reported of

]by the brethren that were at

:Ljs tra and i-c6 ni-um.

i 3 Him would Paul have to go

forth with him; and'took and

circumcised him because of the

Jews which were in those

quarters: for they knew all

that his father was a Greek.

11-.

a'tolony: and we were in that city abiding certain days.

8 First convert in Europe

13 And on the sabbath we went out of the city by a river side, where'prayer was wont to be made; and we sat down, and ""spake unto the women which resorted thither.

14 *" And a certain woman namedT.Jd'i-a, a seller of purple, of the city of Thy-a-ti'r4, which worshipped God, heard us: whose heart the Lord

"opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her'household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she "constrained us.

9 Fortone-telling demon cast out: Paul and Silas jailed —^ ——,-— —

16 ^ And it came to pass, as' we 'went to prayer, a certain damsel possessed with' a spirit of divination met us, which brought her masters much gain by 'soothsaying:

17 The same followed Paul and us, and cried, saying,

iThese men are the servants of 4 And as they went through' the most high God, which shew, the cities, they dehvered them unto us the way of salvation. I

|4 Apostolic decrees given to lall the churches (Acts 15:23)

the^^decrees for to keep, that ! were ordained of the apostles and elders which were at Je-r\i'sa-lem. ;

5 And so were the'churches; established in the faith, and increased in number daily.

5 Tour through Phrygia, I Galatia, and to Mysia and I

18 And this did she manyi days. But Pau^^being grieved, turned and said to the spirit, ' I command thee in the name of Jesus Christ to come out of' her. And he came out thei same hour. I

19 *" And when her'^mastersl saw that the hope of their gains

_ was gone, they caught Paul and

'■'^°^^ i Silas, and drew them into thCj,

6 Now when they had gone' marketplace unto the rulers. (/

there he drew aline (Gal. 2:1-21) k Gr. dogma, doctrine, ordinance, judgment (v 4; 17:7; Lk, 2:l;Eph. 2:15; Col. 2:14; Heb. 11:23) 1 The controversy of Acts 15 had done much harm, but now the churches settled down and were established in the faith and great increase was tue result

to the demon, not the girl, and commanded it to come out and it did so

They no doubt saw the demon rend her in coming out, as in Mk. 3:20; Lk. 3:42; Acts 8:7. They knew that their gains were gone, so they dragge- the apostles before the Roman rulers in the market Dlace where courts were held

a The.Asiaherewasnotallof Asia Minor, for they had already established churches in Galatia, Phrygia, Pisidia, Lycaonia, and Pamphyiia, provincesof it, but it no doubt wastheBithynia and Mysia, the northern and western parts of Asia .Minor that the Holy Spirit checked them from going into at tMs time (V 7). He wanted them- to go 10 other places that were more ripe for the gospel. Later these other parts were visited when they were more ready for it(l Pet, 1:1^

b 30 miles soutn of Dardanelles

c See note on visions, 1 Sam. 3:1

d Here is the first reference to Luke, the author of Acts. Some think he joined Paul's party at Troas

e Taking it for granted by die vision that the Lord was leading to Macedonia

f Gr. anago. weighed anchor (Lk. 8:22; Acts 13:13; 16:11; 18:21:20:3,13; 21: 1-2; 27:2, 4, 12, 21; 28:10-11, 21)

g An Aegean island 20mLles around

h The harbor of PhiUppi, which was about 10 miles away. The first Eurof>e-an soilaoddenbyPaul with the gospel

i The place of the decisive battle which ended the Roman republic, 42 B.C. Paul established a church here. It is where events of Acts 16:12 -40 happened

j ItwasthechiefcityinPaul'sday, Am-phipolis was the chief city when xhe Romans first took over the country, but after the battle at Philippi that ended the Roman republic this city becam.e more prominent

k A Roman military settlement. Such colonies were settlements of old soldiers and others by Augustus to influence the native people to be loyal sub-jects. Hence the significance of v 37

1 Gr. proseucha, a place of prayer and worship where there was no synagogue. A spacious, u.Tcovered amp.-itheatre. There were m.any such places among tbe Jews on sea sides or on rivers

m Perhaps this was before the crowd had gathered for wordiip and while they were gathering

n She got her name from province of Lydia, .Asia Minor, in which was located her city of Thyatira, Lydian wom;en were famous for the m.anufacmre of beairtiful purple m.ade from the murex, a shell fish

o Gr. dianoigo. open effectually. Only in vl-Cnrn^Mk. 7:34-35; Lk.2:23: 24: 31-32, 45. Som.e people are honest and yield to the Lord to open theii hearts and others ref^ise all offers of God's dealings and are hardened

p 10 whole households saved : p. 143

q Gr. parabiazomai , to constrain one by entreaties (v 15; Lk. 24:29, Cp. Gen. 13:3: 1 Sam. 28:23). Hindered in preaching in Asia (v 6), their first convert in Europe was an Asiatic

r A'ent into the proseucha, place of prayer (note 1, a^ove). Thus, not in the act of prayer, but the place of worship for the purpose of reading the prophets and prayer. The apostles spent many days here preaching the gospel (v 18)

s Gr. spirit of p\ihor. . or Apollo. P>tno was, according to fable, a huge serpent that had an oracle on Mt. Parnassus, famous for predicting future events. Apollo slew this serpent and was called Pythius becoming celebrated a s tbe foreteller of events. It was believed that all who pretended to foretell events were influenced by tiie spirit of Apollo Pythius. A priestess at his temple was called Pythoness, Throus^her, m.essages were delivered

t See note b, 5, Lk, 12:29

u Every word of this is truth, but the purpose of Satan in it was to discredit the message of the apostles by .making the people think that they were in league with demon spirits who were making this announcement through a dem.on possessed m.edium. The people would conclude that they were doing miracles by the devil and so discount the gospel. .Vhenthe demon was cast out in the name of Jesus it proved that they were of God and not of demons (v 13')

V Paul saw the purpose of Satan, so tume j

a Gi. strategos, Roman army commanders or rulers of the Roman colony who bore title like praetors (at Rome), for which strategos is the Gr. rendering (v 20-38; 4:1; 5:24-26; Lk. 22:4, 52)

b Paul was a Benjamite fPhiL 3:5) and others were of other tooesbut all were Jews, proving that tribes other than Judah were Jews (Gal. 2:13-15)

c Romans were very zealous for their national worship. Great care was taken that no one introduce a new religion. On this account Jews were banished from Rome. This was the charge against the atxsstles here (v 21)

d Gr. rabdizo. to beat with rods, which was the Roman method of treating a criminal (2 Cor. 11:25^. Jews gave only 39 stripes, but Romans Lad no such law. They gave as many as they chose. This is referred to by Paul in 2 Cor. 11:23, "stripesbeyond measure" or moderation

e Gr. desmophulax, keeper of the prison. Only here and in v 27, 36-

f Perhaps what we call the dungeon

g Roman stocks were not only made to keep one from escape, but were made with holes wide enough apart so as to stretch the legs and bruise the feet to cause great pain and injury. This with the stripes beyond moderation made them suffer agony. But in spite of fliis they could sing and pray (v 25). The prisoners heard them

h God answered their prayers by sending a great earthquake, opening all doors, and loosing aU bonds on prisoners

i Jailers were responsible for prisoners, under the penalty of death. This one chose suicide rather than face the death he feared at the hands of the Romans

j Either Paul saw the jailer by alight on the wall of the jailer's apartment or had knowledge of what he intended to do, so called out not to harm himself

k When he had got a light he examined to see if what Paul had said was true. He then fell down before the apostles, realizing they were the ones responsible for all these miracles

1 Question 48. Next, v 37. One of the most used texts of Scripture by soul winnen (v 30-31) m This is the simple way to get saved when one is under conviction of sin and as desperate as this man was. It is not a formal confession of a historical fact that is Uttered here, but that kind of faith that will surrender all to God and believe wiii the heart the truth that is known (Rom. 10:9-10). A formal mental acceptance of Jesus any place at anytime will not save the so uL It must be a genuine heartfelt transaction of

repenunce andfaith(Eph. 2:8-9; 1 Jn. 1:9). It would be vain to ask a man to do this who was not willing and ready to do it and who had not been convicted of sin and knew his need. See Faith. p. 201

n The whole house must believe and meet tile sametermsfor all of it to be saved. (Mt,18:3; Jn.3:3, 5)

o The Word of God was preached to the whole house and the way of salvation was made clear. All in the house did accept die gospel and were baptized(v 32-33^. To use this to prove that baptism does not mean immersion and Paul christened the children and babies in thishouse and that of Lydia (v 15) is proving too much. Nothing is known of either family or how they were baptized unless it was as in all other cases fMt. 3:6,note). There isno statement mat there was not enough water at hand to immerse these families. There was a river near by in one case (V 13-15)

p Gr. rabdouchos, lictors who beat with rods (note d, above). They preceded consuls and carried tne fasces, a bundle of rodsbound to tiiehandle of a hatchet

q The Codex Bezae says that the magistrates came into court in the morning and remembering tiie earthquake were a&aid, so sent to let the apostles go

r Itwas unlawful for any Roman citizen

20 And brought them to "the magistrates, saying, These men, being ""Jewg, do exceedingly trouble our city,

21 And teach customs,"^which are not lawful for us to receive, neither to observe, being Ro'mans.

22 Anci the multitude rose up together against them: and the magistrates rent off their clothes, and commanded "to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the'jailor to keep them safely:

24 Who, having received such a charge, thrust them into'the inner prison, and made their feet fast in the^stocks.

10 A great earthquake

25 ^ And at midnight Paul and Si'las prayed, and sang praises unto God: and the prisoners heard them.

26 And^ 'suddenlv there was a great earthquake, so that the ifoundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

11 The jailer and his house converted and baptized

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, 'he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying,' Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and *fell down before Paul and Silas,

30 And brought them out, and said,'Sirs, what must I do to be saved?

►31 And they saidT' Believe on the Lord Jesus Christ, and thou shalt be saved,"and thy house.

32 And they "spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

privDy? nay verOy; but let them come themselves and fetch us out.

38 And the Serjeants told these words unco the magistrates: and they "feared, when they heard that they were R6'man§.

39 And "they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lyd'i-i: and when they had seen the brethren, they comforted them, and departed.

CHAPTER 17

12 Paul refuses to depart privily like a common criminal

35 And when it was day, the magistrates sent the^serjeants, saying,"Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them. They have beaten us openly uncondemned.'being Ro'mans, and have cast us into prison; andWw do they thrust us out

13 Philippi to Thessalonica where a church is founded

NOW when they had passed through'^Am-phipo-Iis and "^p-ol-lo ni-a, they came to'Thes-sa-lo-nica, where was a'syna-gogue of the Jewg:

2 And Paul, as his manner was, went in unto them, and three sabbath days ^reasoned with them out of the scripttires,

S^Openmg and'alleging,'that Christ must needs have suffered, and risen again from the dead; and that this Je §us, whom I preach tmto you, is Christ .

4 And some of them"believed, and 'consorted with Paul and Srias; and of the "devout Greeks a great multitude, and of the "chief women not a few.

14 Opposition from the Jews. Paul forced to leave the city

5 ^ But the Jew§ which believed not, "moved with envy, took imto them certain lewd feUows of the'^aser sort, and gathered a company, and set all the city on an uproar, and assatilted'the house of Ja'son, and sought to bring them out to the people.

6 And when they found them not, they drew Ja'son and certain brethren unto the rulers of the city, crying. These that have turned the world upside down are come hither also;

7 Whom Ja'son hath received: and these aU do "contrary to the 'decrees of Qae'sar, saying that

there is another 'king, one Je'§us.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had "taken security of Ja'son, and of the other, they let them go.

15 Thessalonica to Berea where Jewish opposition expels him

10 *' And the brethren immediately sent away Paul and Si'las by night unto "Be-re'a: who coming thither went into the synagogue of the Jews.

11 'These were more "^noble than those in Thes-sa-16-ni'c4, in that they received the word with all readiness of mind, and searched the scjiptures daily, whether those things were so.

to be bound or beaten without proper trial or be put to death without an appeal to Caesar. Paul's strategy was to teach these magistrates a lesson and to show the people thatthey had been un-justlycondemned,andthatthe majesty of Rome had been insulted by this treatment of them s Question 49. Next, 17:18

3 Lydia (Acts 16:15)

4 PhiUppian jailer (Acts 16:31-34)

5 Justus (Acts 18:7) 6Crispus(Acts 18:8)

7 Aristobulus (Rom. 16:10)

8 Narcissus (Rom. 16:11)

9 Stephanas (1 Cor. 1:16; 16:15) 10 Onesiphorus (2 Tim. 4:19)

a They had a right to fear, for if this case was taken to Rome they would be deposed or probably executed for this violation of Roman law. Romans were zealous in protecting their citizens

b The Codex Bezae says that they came with many of their friends pleading for the men to leave before another mob rose up against them .and that the magistrates were ignorant of circumstances and that these were righteous rhen.They preached to Christians and left (v 40)

c A city of Macedonia built on an island in the middle of the river Strymon where it empties into the A egean Sea. About 33 miles southwest of Philippi

d A bout 30 miles south of A mphipolis and 30 miles west of Thessalonica.

e Built by Cassander and named for his wife. Itisnow called Saloniki,an important city o f Greece. There were many Jews here and a synagogue

f Many other places of Jewish worship were called proseuchas (notel and r, 16:13, 16)

g Gr. dialegomai, reason with(v 2; 18:4, 19; 24:25); dispute(Mk. 9:34; Acts 17: 17; 19:8-9; 24:12; Jude9); speak(Heb. 12:5); preach(Acts20:7, 9)

h Note o. Acts 16:14

i Gr. paratithemai , setting before them (V 3; 14:23; 16:34; 20:32; Mt. 13:24: Mk. 8:6-7; 1 Cor. 10:27) j Here wehaveagainthe 4fundameHtal facts of the gospel of salvation (v 3; 1 Cot. 15:1-8. See 30 major doctrines preached, p. 158), Paul collected the facts ofwhatthe Messiah was to do and to suffer and then proved that they wete fulfilled to the letter in Jesus Christ

k Gr. peitho, be convinced, not by persuasive words (ICor. 2:4),but by what Scripture teaches (1 Th. 1:7; 2:13)

1 Cast their lot with the aposties

m See note m, 1, 10:2

n .Vomen of the best families (13:50)

o Moved with jealousy (note j, 7:9)

p Idlers, rowdies (19:38)

q The house where the apostles stayed r Sedition is generally charged by persecutors of religion

s See note k, 16:4

t The same attempt to raise the charge ofhighttеason,as in Jn. 18:36-37; 19: 12. The apostles no doubt spoke of the kingdom of heaven and of Christ the coming king, but never did they say tiiat He was in competition with any king before the prophecies are fulfilled and the Messiah comes to earth

u Gr. hikanon, substantial bail

V About 30 miles from Thessalonica

w Gr. eugenes, well bom. Here; Lk. 19: 12; 1 Cor. 1:26. Hence more courteous and of a better disposition, better education, and more polished Three acts of nobility:

1 Receive the vVord of Goo with all readiness and open-mindedness (vll)

2 Search the Scriptures daily to know the trutii (V 11)

3 Believe what is plainly written in the Scriptures (v 12)

Paul had all gifts of the Spirit (14:9)

1 Word of wisdom (1 Cor. 2:7; Eph. 1:8; Col. 1:28: 2 Cor. 12:1, 7)

2 Word of knowledge (2 Cor. 2:14; 11:6; 12:1, 7; Eph. §:4; 2 Pet. 3:18)

3 Faith (1 Cor. 13:2; 2 Cor. 4:13: GaL 2:20; Eph. 3:12; 2 Tim. 4:7)

4 Gifts of healing (Acts 14:3, 10; 15:12; 19:11; Rom. 15:18-29)

5 Working of miracles (Acts 19:11)

6 Prophecy (lCor.l3:2; 14:3; 1 Tim. ; iali 2

7 Discerning of spirits (Acts 13:10;

1:18; 4:14; 2" Pet. 1:19-21

ung

14:9; 16:18; 1 Cor. 13:2)

8 Tongues (1 Cor. 13:1; 14:18)

9 Interpretation of tongues (1 Cor. 14:13-16)

Paul had " the fulness of the blessing of the gospel of Christ" (Rom. 15:29)

10 whole households saved (16:15):

1 Nobleman (Jn. 4:53)

2 Cornelius (Acts 10:24-48; 11:14)

\

Paul at Athens

Paul goes to Corinth

a Many. incluJing prc-ir.er.t worren. b Tr.ey obeyed the cor?n-ar.d of Vi.l0r23 c The chief dtyofGreece famed for its

learning (v 15-^4; 1 Th. 3:1) d Gr. paroxuDomai, here; 1 Cor. 13:5 e Gr. katei Jolos. full of idols. :.o cityin

the world had more idob than here, f Sarr.e as in note g, v 2 g Only use of the Gr. philosophos h Followers of Zpic-inis . 342-?7j 3. C., who did not believe in any god: except in name. They denied that they exercised any goverarr ent over the worla or its inhabitants. They held that the chief good consisted in gratification of theappetites and that pleasure wasthe only end in life i Followers of Zeno . 270 3. C. ■ whobe-lievei in gods, but that all human affairs were governed by fate, and that no good ca~e fro~ various deities. They held that no supreme good was virtue, and that —an should be &ee from passion and moved by neither joy nor grief, pleasure nor pain. They were the Fatalisu and Pantheists of that day. Bodi these sects denied the resurrection of die body; the former denied immor-taliiy of the soul (v 18) j Questions 50-U. Next, 19:2 k Gr. spermologos. seed-picker, chat-terer. The name of a small bird that Uves by picking ap seeds on the road, it was applied to men who gathered scraps of inform.ation from others 1 A proclaLm.er, as in v 3, 13, 23 m Gr . zenos daim.onion, foreign demons. Daimooion is trans. 3evils 52 tim.es and gods only -ere. See Demo.-.s, p. 632. Preaching strange go:s was forbidden both in .Rom.e an. in Athens. One charge against Socrates was that of introducing strange divinities. Heathen tiieology taught that the diaai were gods of nature, and the daimon were deified men, Paul had taught diaTjesus was a man, crucified, risen and exalted at die right hand of God. Tins was the saraetoTiem as die deification of heroes who had been honored for their fecial services to m.ankind. Hence the use of the term daimonion in connection with Jesus. To diem He was not a god of nature, but a daimon or a deified m.an. The heathen Greeks also were used to personifying abstract ideas, as victory, pity, etc., anddiey may have thought that Jesus and the resurrection were two new divinities Paul was introducing. Atleast,theythought they had just grounds for bringing Mm before the council of the .Athenians n Paul had so emphasizes Jesus and the resurrection diat the heathoi Greeks re.m.e.m.bered that muchof his m.essage o The hill of Mars where the great council of the Athenians was held (v 22). It was the —.ost sacred and reputable court in the Gentile world. TIkj legenu is that }.!ais was tried there by a court of 12 gods for the murder of Halirrho-thius, son of Neptune but was acquitted. The justice adminisrered in dns coun was held to be so strict and impartial that both ±e accused and the accusers were satisfied with die decision. Judges held court at night so they could not be distracted from the great business by the sight of the accused to pity or despise. The pleaders were strictly forbidden the use of any means whatever to excite either pity or aversion, or to affect the passions, everything being confined to ample relation, or statement of facts. The two persons involved, placed with bleeding members ofananimal(slainonthe occasion) between them, were obliged to uke oath with a warning that if ^y did not tell the truth they and their families would be liable to suchahor-rible death. The gods of the infernal world whose temple was next to die court were called to witness the oadis. When the case was fully heard, the judges gave their decisionby throwing flint pebbles on one of two bo ardsor tables; one for condemnation and die other for acquittal of the person in question

12 Therefore manv of'them believed; also of honourable women which were Greeks, and of men, not a few .

13 But when the Jew§ of Thes-sa-lS-ni'ci had knowledge that the word of God was preached of Paul at Be-re a, they came thither also, and stirred up the people.

14 And then'>immediately the brethren sent away Paul to go as it were to the sea: but Si'las and Ti-mo'the-iis abode there still.

16 Paul at Athens sends for Silas and Timothy from Berea

15 And they that conducted Paul brought him unto'Ath'ens: and receiving a commandment imto Si'las and Tl-mo the-iis for to come to him with all speed, they departed.

17 Paul disputes with Greek philosophers at Athens

16 *" Now while Paul waited for them at Athens, his spirit was^tirred in him, when he saw the cit/ wholly given to idolatry .

17 Therefore /disputed he in the synagogue with the Jews, and with the devout persons, and in the market dally with them that met with him.

18 Then certain'philosophers of the *£p-i-cu-re ans, and of the'Sto'icks, encountered him. And some said,'What will*this babbler say? other some. He seemeth to be a'setter form of strange gods: because he preached unto them "Je'sus, and the resurrection.

: 19 And they took him, and

I brought him unto "Ar-e-opa-

gus, saying. May we know what

this new doctrine, whereof thou

speakest, is.?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (Tor aU the A-the'ni-an§ and strangers which were there spent their time in nothing

j else, but either to tell, -or to jhear some"new thing.)

18 Paul's sermonat Athens. Theme: judgment of the world by Jesus. (1) Greek superstitions

22 «" Then Paul stood in "the I midst of Mars' hill, and said.

Ye men of Athens, I perceive that in all things ye are "too superstitious.

23 For as I passed by, and beheld your'devotions, I found an altar with this inscription, TO THE n<K:;ofry god . 'Whom therefore ye ignorantly worship, him 'declare I unto you.

(2) God is Creator: His purpose in creating man (Rev. 4:11)

' 24 God thaf made the world and all things therein, seeing that he is Lord of heaven and earth , ' dwelleth not in temples made with hands;

25 Neither i^worshipped with men's hands, ""as though he needed any thing, seeing he giveth to aJl life, and breath, and all things;

26 And Tiath made of one; blood all nations of men for to ' dwell on all the face of the; earth, and hath determined '

I the times before appointed,, I and the bounds of their habi- j , tation; |

► 27 That they should seek the ;

Lord, if haply they might'feel; ' after him, and find him, though i he be not far from every one I of us:

I (3) Idolatry condemned

28 For / in him we live, and

move, and have our being; as ' certain also of yotir own'poets have said. For we are also his ofiFspring.

29 Forasmuch then as we are I the*ofifspring of God, we ought

not to think that the'Godhead I is like unto gold, or silver, or I stone,'graven by art and man's

device. j

(4) Times of ignorance now past: God's demands known,

30 And the times of this ignorance God winked at; ^ut now commandeth all men every

I where to repent: ;

(5) Judgment appointed for allthrough Jesus Christ (Jn. 5:22; Rom. 2:16; Mt. 25:31-46)

♦ 31 Because he hath'aopointed ! a day, in the which he will judge the world in righteousness hj_ that man whom he hath ordained: whereof ""he hath given assurance unto all men, in that he hath rai^pH hiir^ i *rom the dead.

(6) Result of Paul's sermon

32 "^"And when they heard of the resurrection of the dead, some mocked: and others said, ■We will hear thee again of this matter.

33 So Paul "departed from among them.

34 Howbeit certain men clave unto him, and believed: among ' the which was Di-o-nts'i-iis the^-e-6p a-eite, and a woman named Dam a-ris, and others , with them.

CHAPTER 18

19 Athens to Corinth: Aquila and Priscilla join Paul

AFTER these things Paul ■ departed from Ath'ens, and came to'Corinth:

2 And found a certain Jew named 'Aq'ui-la, bom in Pon'-tus, lately come from It a-lf, with his wife Pris-cilU; fbe-cause that Clau di-iis had'commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same 'craft, he abode with them, and wrought: for by

p Ttte newest thing, the latest idea q In die midst of die judges in court r Lit., greatly addicted to religion 3 Gr. sebasma. objects of worship. Only here and in 2 Th, 2:4 t Since it was a capital offence to preach

Continued, col uron4 —^^-

u Paul shows here diatidolgodsAut up in temples could not be the Unknown God, for they were less than the places in which diey were contained. This was an attack against all of Greek idolatry

v Paul quotes Stephen, the man whom he first heard preach (\cts 7:48)

a Gr. therapeuo. wait upon, minisiet, heal. True wordiip is such and will do all this (Jn. 4:24: Isa. 4^:31: Acu 1:4)

b This was an attack against the images and all service and supply to them.. The Unknown God had need of nothing, for He was alive, giving life, breath, and other things to all creatures

c See Separation in Scripture , p. 159 of N.T

d This isthe chiefendof aUGod's dealings wit- mer. (1 Pet. 2:24; 2 Pet. 3: 9; Jn. 3:1'-20; Pev. 22:1")

e Gr. pselaphao. gtope for. Here: Lk. 24: 39;Heb. 12:18;ljn, 1:1. A U who grope for God will find Him for He is close to alirv27; P.om. 10:9-10; 1 Jn. 1:9)

f He IS the source of life (Heb. 1:3)

g This was quoted fromAratus, a poet of Cilicia, Paul's own country

h The Gr. wore for "offspring" here is genos. See Offqaing . p. 159

i Gr. Tbeios. Divine One (2Pet, 1:3-4).

IfweareGod's offspring. He cannot be

like the idols of .Athens j Gr. charagrrja, graven here, but 8 times

ofthematkofthebeastfRev. 13:16-17;

iastfPj

2; 19: ■:

14:9-11; 15:2; 16:2; 19:20; 20:4)

k God tolerated idolatry which disgraced the world, but DOW He is giving a complete revelation demanding that it stop and that men repent (Lk, 13:3)

1 9th N. T. prophecy in Acts f 17:31. un-fuiajled). :."ext, 20:29. At the end of the >.'allennium (Rev. 20:7-15; Mt.12: 36; Jn. 5:22; Rom. 2:16J

m The resurrection of Chnst guarantees the resurrection and judgment of all men(l Cor. 15:1-23). He is "ordained" as judge(note h, 13:48). ToEpicmians and Stoics the resurrection and judgment were a madman's dream. Only diDse whose hearts were open believed

nPaul had not finished his discourse before the crowd broke up

o He had not broken their law 30 was free to go on his way

p A memberof the great coon of.Athens. In order to be one of these menhehad to be governor of the city and of the highest reputation among the people

q The capital of Greece atthistime and seat of the Roman proconsul (v 12), as Athens was its center of learning. It was 46 miles west of Athens. The worship of Aphrodite (Lat. Venus) and the .Asto-reth cfjudg. 2:13, was carried on here, >.lth all the Oriental immorality, probably introduced by Phoeincians (1 Ki, 11:33)

r Rom. 16:3: ICor. 16:19; 2 Tim. 4:19. He is always mentioned withPriscilla.

s This happened in 52 A. D.

t Gr. bomotechnos. Only here. It was a wor£~U3ed by ph'ysicians

—^^' Com, from column 2

a new deity in Athens, Paul sirncly used this inscription as a text dien declared that the L'NKN'OWN GOD they did not know was the one he was representing and making known to diem.. He was not bringing a new deity, but making known the one they already acknowledged

18 doctrines of God:

1 Creator o{ all things (v 24)

2 Lord of heaven and earth (v 24)

3 Dwells not in man-.m.ade temples

4 Is not worshipped by man's hands

5 Umveral providence fv 25)

6 >.!ade all m.en of one kind (v 26)

7 He planned habitations (v 26)

8 HepUnnedtheages(v 26; 15:18)

9 A God-provided salvation (v 27)

10 Omnipresence (v 27)

11 God the source of au

IS)

Ufe (V

12 He is a living Being (v 29)

13 Revelation of God (v 3C^

14 Repentance commanded (v 30)

15 Great judgment day appointed fy 31; Rev. 20:l-15:Mt, 12:36:Rom. 2:15)

16 The whole world to be judged in righteousness (V 31; Rev. 20:11-15)

17 Jesus Christ to judge (v 31; Jn, 5)

18 Resunection of JesusChrist guarantees justice to all (V 31: 1 Cot. 15)

THE ACTS 18

An insurrection at Corinth

a Among Jews the boys were all compelled to learn trades. It was considered disreputable not to be acquainted with some branch of handicraft. A practical knowledge of a trade was regarded as an asset of personal independence. The Rabbis said, "Whosoever does not teach his son a trade is as if he brought him up to be a robber. " Tenimakers wove the black cloth of goat or camel's hair of which tents were made.Paul supported himself in certainplaces(Acts20:34; lCor.4:r2; 1 Th.2:9; 2 Th. 3:8). and for reasons given in 2 Cor. 11:9-12. This was not thebest policy in seme places, as Paul later learned, for it did not properly train new converts to support the work (2 Cor. 12:13. Cp. Gal. 6:6)

b See note g, 17:2

c This was to Jews a horrible scandal(l Cor. 1:22-23)

d Gr. aniiiassomai , to set the battle in anay. Trans, elsewhere resist (Rom, 13:2; Jas. 4:6; 5:6: 1 Pet. b:6)

e This is all that is left for men to do when they have no arguments against Jesus being the Messiah; so, having sold them selves to rebellion they were pressed to the point of blasphemy

f Same as shakingdust from the feet(Mt. 10:14, note; Mk. 6:11; Lk. 9:5; 10:11; Acts 13:51)

g Paul was Qow at the point, temporarily at least, where Christ was when He pro -nounced desolation upon them (Mt, 23: 37-39). He still continued going to the synagogues and put forth every effort to win Israel(19:8; Rom. 9-11) h Free from responsibility (20:26; Ezek. 3:17-21; 33:1-6)

i Left the place where he stayed wltii Aquila and Priscilla (v 3) and lodged with Justus, who is called Titus Justus in some MSS and versions

j This musthavebeengaUing to the Jews to have their chief ruler of the synagogue converted to Christ. The chief ruler presided in all assemblies, interpreted thelaw, decided what was lawful and unlawful, punished and executed the rebellious, solemnized marriages, and issued divorces. Upon his conversion Sosthenes succeeded him (v 17). He became a convert (1 Cor. 1:1)

k See note on visions. 1 Sam. 3:1. Paul evidently became wearyof continued fights with the Jews here and probably was in danger of hisMfe, so to encourage and comfort him and prevent him from leaving Corinth, the Lord made clear His wiU to stay here

1 This was 54-55 A. D., during which time he wrote 1 Th. (54 A. D.) and 2 Th. (55 A. D.) m He was proconsul, all of Achaiabeing governed bythe Roman senate again in 44 A. D. It was not an imperial province, as under Tiberias, GaUio was an elder brother of Seneca, who was Ne-ro'stutor. He was an amiable and gracious man, as proved in his handling the Christian cause inv 14-16. He and his two brothers were later executed by Nero the tyrant

n All of Greece south of Thessaly

o Gr, bema, a seat on a platform on which the judge sat between the accused and the accuser on two other platforms in the court. Jews had no power to punish any person in a Roman province, so were obliged to bring Paul before the Roman governor. Had they possessed power of death here Paul would have been put to death

p Gallic perceived that it was a matter of envy and malice and not of injustice or mockeryof Jewish faith, so he drove them from the judgment seat q Thejewsperhapspersistedin their accusation so the lictors were ordered to drive them from the judgment seat

Qualifications business elders (6:8):

1 Men of honest report (v J)

2 FuU of the Holy Ghost (v 3, 5)

3 Full of wisdom (v 3)

4 FuU of faith (V 5, 8)

5 Full of power (v 8)

their occupation they werAent makers.

20 Paul disputes in the Jewish synagogue every sabbath

4 And hefcreasoned in the synagogue every sabbath, and persuaded the Jew§ and the Greeks.

21 Silas and Timothy rejoin Paul who makes his last appeal to the Jews at Corinth

5_And when Si'las and Tt-mo'the-us were come from Ma5-e-d6'ni-4, Paul was pressed in spirit, and testified to the Jew§ that c^e'sns was Christ .

6 And when they "^ opposed themselves, and < blasphemed, he/shook his raiment, and said unto them,«Your blood be upon your own heads; I am^clean: from henceforth I will go imto the Gen'tileg.

22 Paul leaves the Jewish synagogue and preaches in a house where a church is established

7 *" And he i departed thence, and entered into a certain man's house, named Jiis'tus, one that worshipped God, whose house joined hard to the synagogue.

8 And'Cris'pus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Co-rinth'i-an§ hearing beUeved, and were baptized.

23 Paul's vision of courage

9 Then spake the Lord to Paul in the night by a*vision . Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I iiave much people in this city.

11 And he continued therein. year and six months, teaching the word of God among them.

24 Paul arrested and brought before Gallio but is dismissed

12 1; And when"Gai'li-6 was the deputy "of A-cha'id, the Jew§ made insurrection with one accord against Paul, and brought him to theojudgment seat,

13 Saying, This fellow per-suadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth. Gal-li-6 said unto the Jew§, If it were a matter of pwrong or wicked lewdness, O ye Jew§, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16 And hcdrave them from the judgment seat.

25 Sosthenes beaten because of his stand for Christianity

17 Then all the Greeks took

S6s-the-nes,"the chief ruler of the synagogue, and'>beat him before the judgment seat. And Gal'li-o cared for none of those things.

26 Corinth to Cenchrea and Ephesus where he preaches and where he leaves Aquila and Priscilla

18 *' And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syri-d, and with him Pris-fil'ld and Aq'ui-ld ;'^having shorn Ajs head in Cen'chre-4: for he had a'^vow .

19 And he came to'£ph'e-sus, and left them there: but he himself entered into the sjmagogue, and reasoned with the Jew§.

20 When they desired him to tarry longer time with them, he consented not;

27 Ephesus to Caesarea, Jerusalem and back to Antioch in Syria completing his second nnissionary journey begun in 1 5: 35

21 But bade them farewell, saying, I must by all means keep/this feast that cometh in Je-ru'sa-lem: *but I will retvim again unto you, if God will. And he sailed from £ph'e-siis.

22 And when he had landed at Caes-a-re'd, and*gone up, and saluted the church, he went down to An'ti-och.

XII Paul's third missionary journey (Acts 18:23-21:17. Cp. 13:1; 15:35). 1 Tour of Galatia and Phrygia

23 And after he had spent some time there, he'departed, and went over all the country of GS-la'tiA and Phryg'i-i in order, strengthening all the disciples.

2Apollos at Ephesus preaches and receives gospel truths from Aquila and Priscilla

24 *' And a certain Jew named 'A-pol'los, bom at *Al-e?-an'-dri-i, an ' eloquent man, "'and mighty in the scriptures, came to Eph e-siis.

25 This man wa^instructed in the way of the Lord; and being

"fervent in the spirit, he spake and taught d i ligently the things of the Lord,"knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aq'ui-la and Pris-?il'14 had heard, they took him imto them, and expounded unto him the way of God more perfectly .

27 And when he was disposed to pass into A-cha'ia, the brethren wrote, exhorting the disciples to receive him: who. when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jew§. and that publickly. shewing by the scriptures that Je'sus was Christ .

Compare these qualifications with diosein 1 Tim, 3:8 -13

4 kinds of uncircumcision (7:51>

1 Unciicumcisedears(v51:Jer. 6:10)

2 Uncircumcised lips (Ex. 6:12)

3 Uncireumcised heart (v 51; Lev, 26:41: m. 10:16: Jer, 4:4; 9:26)

4 Uncircumcised flesh (Geiu 17:11)

\

2 Recognizes God's work (v 23)

3 Is happy, not envious, because God blesses other ministers (v 23)

4 Exhorts the people to cleave to God and not backslide (v 23)

5 Is a good man (v 24)

6 Is full of the Holy Ghost (v 24)

7 Is full of faith (v 24)

Result: blesses many people (v 24)

a See note j, v 8

b He became a convert also (1 Cor. 1:1). This may be the reason for his beating

c Paul made a vow which was to be completed at Jerusalem (21:24-27). Aquila appears to have remained at Ephesus (v26)

d Gr. euche, here; 21:23; Jas. 5:15

e Across the Aegean Sea from Cenchrea and Corinth. The most flourishing city in Asia Minor. It had many eminent orators and philosophers. The famous temple of Diana,one of the seven ancient wonders of the world was here. Not in existence today

f Perhaps the passover

g Paul did return to Ephesus again and spent 3 years there (19:1; 20:31)

h That is, gone up to Jerusalem. After the feast he went back to Antioch, thus ending his second missionary journey. See col. 4, p. 148

i Paul's third missionary journey:

1 Wentby land again throughSyria, Cilicia,Galatia, and Phyreia (15:41-16:6 with 18:23)

2 Ephesus, Ionia, Asia Minor (19: 1-41)

3 Macedonia (tour of churches, 20:1)

4 Greece (tour of churches, 20:2)

5 Macedonia (tour of churches, 20:3)

6 Philippi, to Troas, Mysia, across the Aegean to Asia Minor (20:4-12)

7 Assos, Mysia (20:13)

8 Mitylene, Isle of Lesbos (20:14)

9 TrogyUium (20:15)

10 Miletus, Caria, Asia Minor (20: 15-38)

11 Isle of Coos (21:1)

12 Isle of Rhodes (21:1)

13 Patara, Syria (21:1)

14 Tyre, Phoenicia (21:2-6)

15 Ptolemais, GaUlee (21:7)

16 Caesarea, Samaria (21:8-14)

17 Back to Jemsalem (21:15-23:30) j A shortened name of Apollonius. An

eloquent Christian of Alexandria (V 24-28; 19:1; 1 Cor. 1:12:3:4-7; 16:12; Tit. 3:13)

k A city in Egypt, built byAlexander the Great under the direction o f Dinocrates, the celebrated architect of the temple of Diana at Ephesus. Ptolemy Soter founded the famous academy called the Museum in which learned men devoted themselves to philosophical studies. Some of the most celebrated schools of antiquity flourished here. The Tower of Pharos, one of the seven wonders of the world was here. It was here that the famous Septuagint, Greek version of the O. T., was translated, 285 B.C.

1 Having strong rhetorical powers highly

cultivated in Alexandrian schools m Thoroughly acquainted with the law and the prophets and skilled in the Jewish method of interpreting them

n Gr. katecheo. to teach or instruct (v 25;2L-21,24; Lk. 1:4; Rom. 2:18)

o Gr. zeo, to boiL Here; Rom, 12:11

p He was exceedingly zealous of all the li^thehad,knowingonlythe baptism of John. God now led him into full gospel Ughi through Paul's companions (v 26). JoiningChristianshe ministered with them (v 27-28)

Gifts and fruit: First 8 chapters (1:5>:

1 Tongues (2:3-11)

2 Prophecy (2:16-21; 3:19-21)

3 Wordof knowledge (2:23-36; 5:3-11; 8:22)

4 Wordof wisdom(2:37-40; 3:19; 4: 8-12; 5:29-33; 6:3-10)

5 Miracles(2:43; 3:6-16: 4:22:5:12-16: 6:8; 8:6-17)

6 Healings (3:6-8, 16; 4:22: 5:16: 6:8; 8:6-13)

TEttscemment (5:3-11; 8:22)

8 Faith (3:3-16; 5:12-16; 6:8)

9 Fruit of the Spirit f 2:1.42-47: 3:3-20; 4:29-33; 5:12-16, 26-42; 7:54-60; 8:8)

7 characteristics: good ministerfl b 23):

1 He obeys oraers (v 22-23)

THE ACTS 19 Paul stays two years at Ephesus Uproar about Diana at Ephesus

a The upper and inland districts of Phrygia and Galatia (18:23)

b On the coast of the Aegean, Asia Minor

c Questions 52—53. Next, v 15. Every Christian receives the Holy Spirit of sonship(Rom. 8:14-16) and has Him In a measure when converted (Rom. 8:9), butthatisDotwhatPaulrefenedto. He was asldng about the Spirit baptism that John had preached (v 4 with Mt. 3: 11; Lk. 3:16: Jn. 1:31-34; Acts 1:4-5; 11:15-17). Thishas nothing to do with the new birth by the Spirit (Jn, 3:1-5), Itistheenduementof power for service (Lk. 24:49; Acts 1:4-8:2:38-39:5:32). See note p. Acts 2:4, It was the common privilege to receive the "rivers of living waters" or the fulness of the Spirit of jn. 7:37-39 and all the gifts of the Holy Spirit of 1 Cor. 12:4-11, and still is(Mk. 16:17-18: Jn. 14:12). John's disciples could receive baptism in water, but Christ's disciples the bap-tism in the Holy Spirit, hence the iD-quiry of Paul. This was part of the gospel A polios learned in Acts 18:26

d Gr. pisteusantes. having believed. There is no definite time for this experience in connection with salvation or the new birth, as proved in note j. Acts 10:46,Naturally, these 12 men had been believers and had repented of sins some 26 yearsbefore this, but like Apollos, knew only the baptism of John. They could not have received the Spirit baptism then, or at the time theybeUeved,for this was not yet given because Jesus had not yet been glorified (Jn, 7:37-39; Acts 1:4-8: 2:33-39). The Spirit baptism is received by faith (Gal. 3:2: 3:13-14: Jn, 7:37-39J. We have to recognize that one can believe for salvation and be in ignorance of the Spirit baptism, but whatever one gets from God it is when, or after one believes (Mk. 11:22-24; Mt. 17:20; 21:22). The term "after that ye believed" does not necessarily mean a lime element after taith is exercised. To receive blessings "believe that ye receivethem,and ye shall have them" any moment after faith is exercised (Mk. 11:22-24). The time element is made clear even here, for when they heard they could have the Spirit baptism they believed and Paul laid his hands on them and they immediately received it (Acts 19:2-6) e It is possible that these disciples were not present when John promised the Spirit baptism (Mt. 3:11; Lk, 3:16), so we have JKJ right to question the truth of their statement. Then, too, it could be understood that they had heard but did Dot understand what was meant, so after 26 years, could have even forgotten that they had heard about it

f This confirms the fact that Paul was asking them if they had been baptized in the Holy Spirit, for a baptism was the subject, >/hai baptism? Not water, for this Paul did not ask about. It was Spirit baptism which John taught that he asked them about receiving (v 2-6), This proves that the Spirit baptism John promised aUhis disciples(Mt, 3: H:Lk. 3:16; Jn. 1:31-34) was reaUy for aU men, not only for the apostles. See 10 proofs Spirit baptism for all, p. 41

g Paul emphasized the fact that John did announce the coming Spirit baptism uponaUofChrist'sfollowers(Mt.3:ll; Lk. 3:16; Jn. 1:31-34). When it happened at Pentecost, men could krcw what John referred to, so made reference to It later to others (Acts 11:15-17; 19:2-6)

h Men must believe on Christ for this Spirit baptism, as they do for salvation nn. 1:31-34; 7:37-39). What we believe on Him for is what we get

1 They were baptized over in water, so they could conform to Christian water baptism "In the name of the Father, and of the Son, and of the Holy Ghost" (Ml, 28:19), They never had been baptized this way. They only knew the name of God, for John did not kixjw the Son until a certain sign happened (Jn.

3 Paul at Ephesus finds dis-ciples of John who are baptized in water and in the Holy Spirit (Mt. 3:6, note n)

AND it came to pass, that, • while A-p61'los was at Cor'inth, Paul having passed through the'upper coasts came to*£ph'e-sus: and finding certain disciples, 2 He said unto them,'^Have ye received the Holy Ghost ^ince ye' believed? And they said unto him.'We have not so much as heard whether there be any Ho'ly Ghost.

3 And he said unto them, 'Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said P^ul, John verily baptized with the baptism of repentance, *saying unto the people,"that they should believe on him which should come after him, that is, on Christ Je'gus.

5 When they heard this, they were 'baptized in the name of the Lord Je'§us.

6 And when Paul had 'laid his hands upon them,'the Ho'ly Ghost came on them; 'and they spake with tongues,'"and prophesied.

7 And all the men were about twelve.

4Paul preaches three months in the synagogue and founds a Christian church

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the"kingdom of God.

5 Paul separates the church from the synagogue congregation and disputes daily in the school of Tyrannus two full years

9 But when"divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and"separated the disciples, disputing daily in'Hhe school of one Ty-ran'nus.

10 And this continued by the space of two years ; so that all they which dwelt m A'§ia heard the word of the Lord Je'gus, both Jew§ and Greeks.

6 Special miracles by Paul

11 And God wrought " special miracles by the hands of Paul-

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

7 Imitators of Paul beaten by a maniac at Ephesus

13 *^ Then certain of theVaga-bond Jew§, exorcists, took upon them to call over them which had evil spirits the name of the Lord Je'sus, saying, We adjure you by Je'gus whom Paul preacheth.

14 And there were seven sons of one^Sce'va, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, " Je'sus I know, and Paul I know: '^ but who are ve ?

16 And the man in whom the evil spirit was leaped on them, and"overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jewg and Greeks also dwelling at £ph'e-sus; and fear fell on them all, and'the name of the Lord Je'gus was magnified.

8 Revival at Ephesus

spreads

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used/curious arts brought their books together, and burned them before all men: and they counted the price of them, and found t<* fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

9 Preaching tour planned:

Timothy and Erastus sent ahead

21 •" After these things were ended, Paul " purposed in the

spirit, when he had passed through Maf-e-do'ni-i and A-cha'iA, to go to Je-ru'sS-lem, saying. After I have been there, I must also see Rome .

22 So he sent into Ma?-e-d6'-vA-i. two of them that ministered unto him, Ti-mo'the-us and'fi-ras'tus; but he himself stayed in A'gii for a season.

10 Paul remains in Ephesus:

Uproar ofthe silversmiths.

(1) Cause of the uproar

23 And the same time there arose no small stir about'that way.

24 For a certain man named De-me'tri-iis, a silversmith, which made silver"shrines for Di-an'd, brought no small gain unto the'craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at £ph'e-siis, but almost throughout all A'§ia7this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess "Di-an'4 should be despised, and her magnificence should be destroyed, whom all A'gil and the world worshippeth.

(2) Silversmiths take Paul's companions into the theatre

28 And when they heard these

1:33), so he could not have baptized except in the name of God (Jn, 5:43). "In the name of the Lord Jesus simply means "by the authority of" the Lord Jesus,but bow He authorized is recorded in Mt. 28:19. Regardingre-baptism, Scripture bears no record of men beina

Continued, column 4 —^»-

that section. Two years were spent here. Jews and Greeks still came to hear Him (v 10) r Extraordinary miracles (v 11-12) s Rovine Jews (v 13: 13:6; 1 Tim. 5:13). They practiced divination (note b,Lk, 12:29). Josephus speaks of Solomon and others of his people in all ages, casting out demons (Ani. book vm, ch. 2, 5)

a A member o f the Jewish council at Ephesus, and chief of the priests there

b Jesus and all Christians have power over demons (Mk.l6:17-18: Jn. 14:12)

c Question 54, Next, v 35

d Gr. katakurieuo , overpowered (v 16; Ml. 20:25; Mk. 10:42: 1 Pet, 5:3)

e This is always the result of miracles in the name of Jesus (Mk, 16:17-20)

f Gr, peiiergos. practising magic (v 19); a busybody (1 Tim. 5:13). Here the Idea is that of pretending byincanta-tionstoraisethe dead,coerce spirits to reveal the unknown, foretell events, heal, inflict diseases, counteract evil by amulets or charms, interpret dreams, calculate sex of children before birth, and foretell by the planets the dally life. This soundsUke the 20th century. Many confessed and showed the deception of their deeds of pretending supernatural skill in these things (v 18), They made known their deceptions. The books that taught these so-caUed xiences and how to do these things were bumed (Lk, 12:29)

g 50, 000 Gr, argurion, 64i^, $32, 000, 00

h He finnly resolved in his q)iritor mind (1 Cor, 2:11) that he would go back to Jerusalem and then see Rome. Paul must have sensed in his soul while in prayer and by the Holy Spirit fulness the future that awaited him

i Rom. 16:23; 2 Tim. 4:20

j Christian religion (9:2; 16:17; 18:25-26j 19:9, 23; 22:4; 24:14, 22) k Gr, naos. temple. These were minia-tures of the temple of E)iana and the goddess In the middle of the temple background. Some were large statues for homes and others small enough to be carried as charms. The temple was 220 years in building. Money was raised in aUAsia Minor. It was 425 ft, long, 220 ft. wide and beautified by 127 columns 60 ft, high made by 127 kings and adorned by beautiful stames

1 Gr. technites. Here; v 38: Heb, 11:10; Rev. 18:22. They had unions then as we have now. Many unions are mentioned on papyri discovered in Egypt, The shrine was made of terra-cotta, marble, and silver, Demetrius was guild-master of the silversmiths' guild, or trade union. Other workmen had their own union

m Showing how successful the aposties had been in winning coirverts

n Diana is pictured as being covered all over with breasts, &om the shoulders to the feet; and in other images with breasts to the bottom of the abdomen and the legs covered with heads of animals. She was supposedto be the mother and nourisher of all creation. Some identify her with Semiramus, the queen of Babylon and wife of Nimrod, from whom all licentiousnessin ancient worship proceeded

—^w- Cont, from column 2

baptized in another name after baptism in the name of the Holy Trinity

] Acts 8:12-23; 9:17-18; Hdj. 6:2

k One must have the fulness of the Spirit himself to do this (Rom, 1:11; 15:29; 1 Tim. 4:14: 2 Tim. 1:6)

1 This iswhattookplaceatPentecost(2: 4), at the house of Cornelius (10:44-48), and here, and no doubt in Acts 8: 17-23. Other places speak of this subject (Isa. 28:11; Mk. 16:17;1 Cor. 12:4-11; 28-31; 13:1-2; 14:1-40) m Prophecies also came along with the Spiritbaptism(Acts2:ll-21;13:l; 19: 6; 1 Cor, 12:4-11; 13:1-4; 14:1-40)

n See notes on Mt. 4:17; 19:24

o 3 tilings rebels generally do:

1 Harden themselves (Rom, 9:18; Heb. 3:8,13, 15; 4:7; 2 Cor. 2:14-17)

2 Refuse to believe trutii(Mt. 13:15)

3 Speakeviloftruthf9:l;13:45;18:6) p This is aU that could oe done. Christians had to start congregations of their own, Paul spent 3 years here (20:31). All Asia .Minor heard the Word

q A school of a well known teacher of

a See note g, Lk. 4:28

b If a Macedonian, then he is not the one mentioned in 20:4, nor the one in Rom. 16:23; 1 Cor, 1:14

c Acts 20:4; 27:2; CoL 4:10; Ph'm.24

d Gr, theatron, here; v 31; 1 Cor, 4:9. Theaters were for public gatherings, sports, and where men were devoured by wild beasts (1 Cor, 15:32)

e To give account of the Christian faith

f Gr. A siarches, Asiarchs. These were persons chosen for their wealth and po -sition to preside over public festivals and games, and defray the expenses

g This is a true picture of a mob with their passions inflamed, and looking for an opportunity to commit outrages, without reason or principle

h Gr. ekklesia, the same word trans, church, thus proving it means any assembly, good or bad i The same man as in 1 Tim. 1:20: 2 Tim. 4:14. He was a Jew whom the Jews at Ephesus chose to represent them in the uproar and to cast all the blame upon Paul and the Christians. The heathen sometimes could not distinguish between Jews and Christians, but in Ms case Jews were also held responsible because it was known that they opposed the worship of Diana as much as Christians. The Greeks knowing this would not permit his speaking, and cried out in an uproar for two hours (v 34)

j Gr. apologeomai, here;24:10;25: 8; 26: 1, 2, 24; Lk. 12:11; 21:14; Rom.2:15; 2Cor. 12:19. This does not signify the answering of a charge, but simply an apology for the jews. He intended to show that the Jews were not responsible for the tumult, but that it must be traced to Paul and his friends

k Gr. grammateus, used 67 times and trans, scribe 66 times and only here town clerk (note w, Mt. 2:4)

1 Gr. katastello , quieted. Here; v 36 m He made 6 main points:

1 No need of advertising the fact that allEphesians worshipped Diana (v 35)

2 No man was attempting to contest this fact (V 36)

3 Not to act so rashly without just grounds for doing so (v 36)

4 The persons accused were not guilty of breaking the civil laws(v 37)

5 If they ha d broken any law, this was not the way to handle it (v 38-39)

6 They, themselves were breaking the law and might be called in question fv40)

n Question 55. Next, 21:13 o Gr. neoltbros, temple-sweeper, and means what our word sexton does. He means to say, "The whole city is devoted to the worship of Diana and it is a reputed honor to the highest people to sweep her temple, and open and shut her doors. Besides we offer to her the highest sacrifices; a n d are intrusted with the religious services that pertain to the emperor's safety. " p The originalimage of Diana was supposed to have descended from heaven so long ago that no one knew its maker or the time it was made. It was to the interests of the priests of Diana to persuade the people that it fell from heaven. Several sacred things are supposed to have fallen from heaven, Euripides stated that the image of Diana of Tauri fell from heaven. Numa claimed that the sacred shields were from heaven. Italian papists claimed that the shrine of our lady of Loretto was a divine gift from above. The image of Minerva of Troy is supposed to have come from Jupiter. St, Isidore said that the heathen priests killed or banished the makers of these things so they could induce the people to believe that they came from heaven q Gr. propetes, headstrong (2 Tim. 3:4). r Gr. hierosulos, plunderers of temples; spoilers of sacred places. The apostles acted only to enlighten the minds of the people, not to mock their worship s Let Demetrius and his crowd followthe

law if they have any just cause t Gr. enkaleo. accuse or charge (v 38.40;

23:28-29; 26:2, 7; Rom, 8:33) u Romans always dreaded moos and

sayings, they were full of virrath, and cried out, saying, Great is Di-an'd of the E-phe'§ian§.

29 And the whole city "was fille d with confusion : and having caughF^GlTui" and "Ar-is-tar'chus, men of Maf-e-do'-ni-i, Paul's companions in travel, they rushed with one accord into the"theatre.

(3) Paul seeks to face the mob but his friends forbid him

30 And when Paul would have entered in'unto the people, the disciples suffered him not.

31 And certain of the'chief of A'gid, which were his friends, sent unto him, desiring him that he would not adventure himself mto the theatre.

(4) The confused mob

32 Some therefore cried %ne thing, and some another: for the'■assembly was confused; and. the more part knew not wherefore they were come to gether.

33 And they drew 'Al-ex-an'-der out of the multitude, the Jew§ putting him forward. And Al-e?-an'der beckoned with the hand, and would have made his'defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out. Great is Di-in'd of the £-phe'§ian§.

(5) The mob quieted and dismissed by the townclerk

35 And when the 'townclerk had 'appeased the people,"'he said, "Ye men of £ph'e-siis, what man is there that knoweth not how that the city of the £-phe'sian§ is a^worshipper of the great goddess Di-an'i, and of the image which"fell down from Ju'pi-ter?

36 Seeing then that these things carmot be spoken against, ye ought to be quiet, and to do nothing^rashly.

37 For ye have brought hither these men, which are neither ■■robbers of churches, nor yet blasphemers of your goddess.

38'Wherefore if De-me'tri-iis, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40"For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this "concourse.

41 And when he had thus spoken he dismissed the assembly.

CHAPTER 20 109

11 Tour of Macedonia and Greece

AND after the ""uproar was . ceased, Paul called unto him the disciples, and^mbraced them, and departed for to go into'Mac-e-do'ni-a.

2 And when he had gone over those parts, and had given them much exhortation, he came into 'Greece,

3 And there abode three months. And when the Jew§ laid wait for him, as he was about to sail into Syr i-i, he purposed to "return through Maf-e-do'ni-i.

4 And there accompanied him into A'§ia'S6p'a-ter of Be-re'4; and of the Thes-sa-l6'ni-an§, 'Ar-is-tar'chus and Se-ciin'dus; and*Ga'ius of Der'be, and'Ti-mo'the-iis; and of A'§ia,'Tych'-i-ciis and'Troph'i-mus.

5 These going before tarried for us at Tro'as.

12 Philippi in Europe to Troa 8 in Asia Minor

6 And we sailed away from Phi-lip'pi after the days of unleavened bread, and came unto them to Tro'as in five days; where we abode seven days.

13 Preaching and the Lord's Supper on Sunday (1 Cor. 10:16) "

7 And upon the' first day of the week, when the 'disciples came together tcTbreak bread, Paul preached imto them, ready to depart on the morrow; and continued his speech"imtil midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

14 Resurrection of Eutychus

9 And there sat in a windovr a

certain young man named Eu'-ty-chus, being fallen into a deep sleep: and as Paul was long preaching , he sunk down with

sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down,"and fell on him, and embracing him said. Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of

day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

IBTroas to Miletus

13 ^ And we went before to ship, and sailed unto As'sos, there intending to take in Paul: for so had he appointed, minding himself to"go afoot.

14 And when he met with us at As's6s, we took him in, and came to Mit-y-le'ne.

15 And we sailed thence, and came the next day over against Chi'os; and the next day we arrived at Sa'mos, and tarried at Tro-gyl'li-iim; and the next day we came to Mi-le'tus.

16 For Paul had determined to sail by £ph'e-sus, because he would not spend the time in

made strict laws against them. Any man who stirred up a mob wasliable to forfeit his life. Demetrius no doubt felt himselfin great personal danger and at the mercy of those whom he accused. Assembly, throng, or crowd Of 19:24-40. Cp. 21:34; 24:18: Mt. 26:5; 27:24; Mk. 5:38; 14:2

34; Acts 2:42, 46; 20:7. It was after midnight the Supper was taken here

n Longest sermon on record, at least 6 to 10 hours long (v 7, 9, 11)

0 Paul resurrected him in the same way Elijah (1 Ki. 17:17-24) and EUsha (2 Ki. 4:33-35) broughtback the dead

p About 20 miles. See note i, 18:23

a Gr. aspazoma.! , trans, greet 14 times (Rom. 16:2-11; 1 Cor. 16:20; 2 Cor. 13: 12; Phil. 4:21; Col, 4:14; 1 Th. 5:26; 2 Tim.4:21;Tit.3:15; lPet.5:14; 2 Jn. 13; 3 Jn. 14); salute 3 7 times(Mt. 5:47; 10:12; Mk. 9:15715^18; Lk, 1:40; 10:4; Actsl8:22; 21:7,19; 25:13;Rom. 16:5-23; 1 Cor. 16:19; 2 Cor. 13:13; Phil.4: 21-22; CoL 4:10-15; 2 Tim. 4:19; Tit. 3:15;Ph'm.23;Heb. 13:24; 1 Pet. 5:13; 3Jn. 14); take leave of (Acts 21:6);and embraced tActs 20:1; Heb. 11:13)

b He no doubt visited Philippi, Thessal-onica, Berea, and other places

c In Greece he perhaps visited Athens, Corinth, and Cenchrea

d Return to PhiUppi (v 6)

e Only mentioned here

f Acts 20:4; 27:2; Col. 4:10; Ph'm. 24

g See note b. Acts 19:29

h See Timothy , p. 159

i One of the most trusted companions of Paul (Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Tit. 3:12)

j Another companion of Paul (v 4; 21: 29; 2 Tim. 4:20)

k 10 reasons why Christians keep Sunday.

1 To commemorate the resurrection and the finished work of Christ in His victory over death, heU, and the grave (Mt. 28:1; Mk. 16:9; Jn. 20:1)

2 The Lord's manifestations to His-disci^iles were on Sunday (Mt. 28:1; Mk. 16:9; Jn. 20:1, 19, 26)

3 Christ ignored completely the old Jewish sabbath. The first day is the prominent day after the resunectioa (Mt.28:l; Mk.l6:9; Jn. 20:1, 19, 26)

4 The outpouring of the Holy Ghost came on Sunday. Pentecost was the first day after 7 Jewish sabbaths (Acts 2: 1; Lev. 23:15-21). Thus both Christ and the Holy Spirit manifested themselves to the church on this day, completely ignoring the Jewish sabbath

5 Christ or no apostle commanded to keep the old Jewish sabbath, or any other day, but did command all men not to be bound by any particular day (Rom. 14:5-6; GaT4:9-ll; Col. 2:14-I7y Sin is sin whenever committed. It is transgression of the law that constitutes in (1 Jn. 3:4), not the day in which it is done. Anything sinful on Saturday or Sunday is sinful on every otherday. If itis not sinful on Monday, Tuesday, etc., it is not sinful on S'liuday

6 Although no set day is commanded to be the sabbath in the new covenant, as in the old covenant which was abolished (see p. 201), they did keep Sunday as their day of^worship (Mt. 28: 1; Mk, 16:9; Jn. 20:1, 19, 26; Acts 20:7; 1 Cor. 16:2; Rev, 1:10)

7 Typology of the old covenant made Sunday a day of worship:

(1) The Jewish sabbath was a changeable sabbath, changing at Pentecost every year to one day later until each day of the week was observed every 7 years. Pentecost was the first day after the 7th sabbath (Lev. 23:15-21, note and note 4, above)

(2) The feast of first-fruits came on Sunday, typifying the resturection (Lev, 23:9-14; Mt. 28:1; Jn. 20:1)

(3) The feasts of unleavened bread and tabernacles also were observed at least one Sunday and perhaps two, being 7 and 8 days long (Lev. 23:6-36)

8 God honored Sunday by giving the law on that day (Cp. Ex. 19:1, 3, 11 with Lev. 23:3-6; Ex. 12:2-18)

9 God again honored Sunday when giving the book of Revelation (Rev, 1:10)

10 Constantine and the Pope did not change the sabbath, 321 and 364 A. D. See Sunday p. 191

Thus it is clear that many religious services were held on Sunday as well as on Saturday and other days

1 They came together to worship and take the Lord's Supper (I Cor. 10:16)

m Mt.26:26-30:lCoi. 10:16-22; 11:17-

fj

Paul sends for the Ephesian elders

a Asia Minor, as in all other places b About 30 miles south of Ephesus. He perhaps did this to save time and to prevent renewed rioting as recorded in Acts 19 c See note g. Acts 14:23 d Gr. tapeinophrosune. Only here; Eph. 4:

2: Phil, 2:3; CoL 2:18. 23: 3:12; 1

Pet. 5:5 e Gr. p ierasmos .Always so trans, except

in 1 Pet. 4:12. Here it refers to trials, as

inLk. 22:28; 2 Cor, 11:26 f Gr. hupostello. Onlyhere; v 27; Gal. 2:

12; Heb. 10:38. A medical word used

of withholding food from patients g See note i, Mt, 4:17; note c, Lk, 13:3 hjn.3:16; Rom. 3:24; 10:9-10; Eph, 2:8 i Firmly resolved in my spirit in spite of

the repeated warnings of the Holy

Spirit (v 22-23) j This proves the Holy Spirit can see ahead and know what will befaU one,

further proving His personality k Some 10 or more years were to pass beforethe end of his course (2 Tim. 4:7) 1 See note d. Acts 13:32 m Notes j and e, Mt. 4:17; 19:24 n If any Jew or Gentile perishes who has

heard me,hisblood will be upon him.

I have fully shown both the way o The revealed will of God up to now p See note e, Mt. 11:29 q Gr. poimninn Mttle flock. Here; v 29;

Lk. 12:32; 1 Pet. 5:2-3 r Out of 2, 622 times the Gr. ^, in, is

used this is the only place it is trans.

over. It is in the Uttle flock that the

Holy GhostTas made men overseers,

No man is a lord over God's heritage,

but aU are ensamples to the flock

(1 Pet, 5:2-4) s Another reference to the Holy Spirit as

a person. He is the executive of God

over all the church t Gr. episkopos. Trans, overseer here,

but bishop in Phil. 1:1; 1 Tim. 3:2: Tit.

1: 7; 1 Pet, 2:25. A bishop was a

preaching elder (note g, Acts 14:23).

Bishops and presbyters were the same u Gr. po imaino , shepherd. Trans, feed n.k.l7:7;Jn. 21:16; Acts 20:28; 1 Cor.

9:7; 1 Pet. 5:2: Jude 12; Rev. 7:17) and

rule(Mt.2:6; Rev. 2:27: 12:5; 19:15). V See note a. Acts 7: 38 w This isanotherproofthatJesusChristis

a member of the Divine Trinity (Jn. 1:

1-2, 14; Mic. 5:2: Isa. 7:14: 9:6-7:

Heb, 1:8: 1 Tim. 3:15; 1 Jn. 5:7) X Mt. 26:28: Rom. 3:24; Eph. 1:7; CoU 1:

20: 1 Pet. 1:18-23; Rev. 1:5; Heb. 9:

12-28: 10:19: 13:20 y lOthN. T. prophecy in Acts(20:29-30,

fulfilled). Next, 21:11 z Gr. barus, oppressive. Here: 25:7; Mt.

23:4, 23; 2 Cor, 10:10; 1 Jn, 5:3 a Not protecting, caring or providing for, •- or feeding the flock (v 29; Rom. 8:32;

11:21; 1 Cor, 7:28: 2 Cor. 1:23; 12:6;

13:2; 2 Pet. 2:4) b To make schisms or spUts in the church

in order to get a following to support

them. How soon diis was fulfilled is

clear in Rev. 2:2, 6, 15-16, 20

—^^- Cont. from p. 150, col. 2 11 Paul definitelysays sins are putoff by circumcision wi thout h£inds (CoL 2: 11-13). This is the baptism of Rom. 6: 1-8; 1 Cor. 12:13; GaL 3:29; Eph, 4:5: CoL 2:12

12 Since water baptism i s not the real, literal, physical death, burial, and resurrection of Jesus, then it has to be figurative of it (1 Pet. 3:21; 1 Jn. 5:6-10)

13 Washing of sins by baptism is ceremonial and symbolical, like the ceremony of the leper after he was cleansed (Mt, 8:3-4 with Lev. 14:1-9; 15:1-27) and like the garments washed in the blood (Rev. 7:13-14)

14 Paul did not teach baptismal-regeneration (1 Cor. 1:13-24; 15:1-5; :ion. 1:16; 10:9-10: Eph, 2:8-9)

15 Jesus did not teach baptism as a means of salvation. He forgave multitudes without it (see point 8, above). Not one time did He baptize anyone (Jn, 4:2). He once mentioned faith and then baptism (Mk. 16:16)

"A'gia: for he hasted, if it were possible for him, to be at Je-ri}'-sa-lem the day of Pen te-c6st.

1 6 At Miletus he charges the Ephesian elders:{l) His long and faithful service in Asia

^ And from 'Ml-le'tus he to Ephe-sus, and called

17

sent

the'^elders of the church,

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into A'§ia, after what manner I have been with you at all seasons,

19 Serving the Lord with"all humility of mind, and with many tears, and 'temptations, which befell me by the lying in wait of the Jew§:

(2) His zeal for Christ

20 And how I^kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks,*repent-ance toward God, and'^aith toward our Lord Je'gus Christ.

three years I ceased not tc/Vam

every one night and day*with tears.

(6) He commits them to God

► 32 And now, brethren, Pcom-mend you to God, and to the word of his grace, which is able to'^ build vou up . and to give you

an"inheritance among all them

which are'sajictified.

(7) His unselfish service

33 I have*coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto "my necessities,, and to them that were with me.

35 I have 'Shewed you aU things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Je sus, how he 'said. It IS more blessed to give thaa

(3) His consecration s uffe r

to

22 And now, behold, I 'go bound in the spirit unto Je-ru'-

sa-lem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesse th in everj' city, say-

ing that 'bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my 'course with joy, and the ministry, which I have received of the Lord Je'-sus, to testify the'gospel of the grace of God.

(4) His purity and faithfulness

25 And now, behold, I know that ye all, among whom I have gone preaching th^^Lngdom of God, shall see my face no more.

26 Wherefore I take you to record this day,"that I am pure

from the blood of all men. 27 For I have not shu nned to declare unto you all the^counsel of God.

(5) Warningof divisions and strife in the church

• 28 *" Take heed therefore unto yourselves, and to all the'flock, 'over the which the'Ho'lv Ghost hath made you 'overseers, "to feed the "church of God, which he hath purchased with his"own blood.

♦29^For I know this, that after my departing shall 'grievous wolves enter in among you,"not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things,'^o draw away disciples after them. •31 Therefore watch, and remember, that by the space of

to receiv.

(8)

A Chri (v 25)

s t i an parting

36 ^ And when he had thus spoken, he kneeled down, and prayed with them all.

37 *And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake,'that they should see his face no more. And they accompanied him unto the ship.

CHAPTER 21

17 Miletus to Tyre in Syria

AND it came to pass, that ■ after we were gotten from them, and had launched,'"we came with a straight course unto Co'os, and the day following into "Rhodes, and from thence unto Pat'a-ra:

2 And finding a ship sailing over unto Phe-ni'fia, we went aboard, and set forth.

3 Now when we had "discovered Cy'prus, we left it on the left hand, and sailed into Syr'i-a, and landed at TjTe: for there the ship was to unlade her burden.

18 At Tyre the Holy Spirit forbids Paul to go to Jerusalem

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that'^e should not go up to Je-ru'sa-lem.

19 Tyre to Caesarea where he visits Philip the evangelist

5 And when he had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our

16 Texts used to teach remission of sins.by baptism (Mt, 3:6-8,11: Mk. 1: 4-5; Lk, 3:3, 8-16; Acts 2:38; Mk, 16: 16) do not say sins are remitted by it, but " for" or because ofTepentance (note a, Mt. 3:16), Repentance and faith always precede baptism in these passages. See Mt, 28:19; Acts 2:38,41; 8:12, 37: 10:44-48: 18:8; 19:4

8 Berea, Macedonia (17:10-14)

9 Athens, Greece (17:15-34)

10 Corinth, Greece (18:1-17)

11 Cenchrea, Greece (18:18)

12 Back across the Aegean Sea tc Ephesus, Asia Minor (18:19-21)

13 Caesarea, Samaria (18:21-22)

14 Jerusalem (18:22)

15 Back to Antioch, Syria (18:22)

a Gr.noutheteo. Used oiiLy by Paul and is trans. admonish (Rom. 15:14;Col, 3:16; lTh.5:12;2 Th.3:15) and warp (Acts 20:31;lCor.4:14;Col.l:28;TTH.5:14')

b A warm, tenderhearted preacher filled with compassion and the love of God,

c See note i. Acts 17:3

d Gr. epoikodomeo, to edify, build up in the faith, or build any kind of structure (V 32; ICor, 3:1-14; Eph, 2:20; CoL 2: 7: Jude 20). This suggests a ruin of man; a wreck of his body, soul, and spirit, which mustbe repaired and made new again as the habitation of God by the Spirit

1 The foundation: Jesus Christ (1 Cor. 1:11-15; Eph. 2:19-22)

2 The m.odel 01 plan: the image of Christ (2 Cor. 3:18: CoL 3:10)

3 The materials: man's creative make-up now raaxred by sin (Rom. 3: 23: 5:12-21; 1 Th. 5:23: P s. 51:5; Eph. 2:1-9)

4 The tools: the Word of God (Rom, It 16:Jn, 15:3:17:17:Eph. 5:26: Jas, 1:18: IPet, 1:23; Heb. 4:12), the blood of Christ (Mt, 26:28: Eph, 1:7; CoL 1:20: Rev. 1:5: Heb, 9-10), the grace of G©<f (Acts 20:32; Jn.l:n: Eph, 2:8-9),and ihegiftsof the Spirit (1 Cor. 12:4-11)

5 The workers: God (Jn, 3:16; PhiL2: 13), Christ (Mt. 1:21; GaL 3:13-14: Heb, 4:14-16; Jn, 16:23-26), the Holy Spirityn, 16:7-15; Rom, 8:1-13.26: 1

Cor. 6:11; Tit, 3:5), angels (Heb, 1:14), and man(Jn, 3:16: 2 Tim. 2:4: Rev. 22: 17; 2 Cor. 6; PhiL2:12; 2 Pet, 4-10: 1 Jn, 1:7: Jude 20-24: Eph. 4:11)

6 The goal: new creamres (2 Cor. 5: 17) and the restored image of Christ (2 Cor. 3:18; Eph. 2:19-22; 4:13; 5:27; CoL 3:10)

7 The result: a finished building, restored and united to God eternally (Eph, 2:19-22: 4:13: 5:27; Jn, 14:1-3; 1 Th. 4:13-17: Rev, 21-22)

e Gr. kleronomai, a possession(v 32;Eph, 1:14, IB; 5:5: Heb. 9:15: 1 Pet, 1:4)

f The dbcirine of sanctification. 231

g A characteristic o f a true minister. Wolves are known by their greed, selfish interests, and other fruits (note j, Mt, 7:15. Cp. 1 Sam. 12:3-5)

h I have supplied myself and others with me with the necessities of Ufe

i I have set an example before you to follow in all things, especlallytn unselfishness

j The giver is more happy than the receiver. Where or when Christ said thii is not known

k This demonstrates a normal relationship and mutual love between pastor and people

1 There is no record of Paul ever seeing these converts again m See note i. Acts 18:23

n On Rhodes was built an ancient wonder of the world, a brazen image of Apollo, so tail that ships could pass between its legs. Itwasl06ft. high and 90 great only a few could reach around its thumb. An earthquake overthrewit 224B. C. after standing66 years. When the Saracens took the Island in 660 A. D. they sold the brass to a Jew who loaded it on 900 camels o They sighted it. Cyprus is the Kittim and Chittim in the O. T. (Num. 24:24: Isa. 23:1, 12; Jer. 2:10: Ezek. 27:6: Dan. 11:30)

p He diould not go if he did not want to suffer what the Spirit warned him about many times (20:22-23). The Spirit gave Paul his own choice in the matter

Paul's 2nd missionary journey :

1 From Antioch, through Syria and Cilicia to Derbe. Lycaonia (15:41-16:1)

2 Lystra, Lycaonia (16:1)

3 Iconium. Lycaonia (16:2-4)

4 Throu^ Phjygia, GaUtiLa, and Mysia to Troas (16:6-8)

5 Across the Aegean Sea to Samo-thracia and Neapolis (16:11)

G PhUippi, Macedonia (16:12-40) 7 Through AmphipoUs, Apollonia, to Thessalonica, Macedonia (17:1-9)

^^

THE ACTS 21

Paul goes to Jerusalem

The Jews raise an uproar at Jerusalem

a Men, wives, and children of v 5 b Paul's voyage ended at Ptolemais c Christianity had spread abroad so that

there were Christians in many places d About60milessouthofTyreand about

this far from Jerusalem

e 8 reasons for women preachers:

1 In the Gospels we read of several women messengers who proclaimed "good news" (Mt. 28:1-10; Lk. 24:9-11; In. 4:28-30; 20:16-18)

2 In Acts 2:14-21; Joel 2:28-31 God predicted and promised that He Himself would pour o u t His Spirit upon women and they would prophesy. To prophesy means to " speak to men to edification, exhortation, and comfort" (1 Cor. 14:3). "He that prophesieth edifie± the church" (1 Cor. 14:4). Prophesying is for the cnurchand general public (1 Cor, 12:1-31; 14:1-6, 12, 24-26, 29-33)

3 In Acts 21:8-9 it is clear that Philip's four daughters were prophetesses, that is, they were evangelists like their father. Thils is in perfect accord with Joel2:28-29 which was fulfilled in the early church (Acts 2:16), and with Acts 2:17-18 which will be fulfilled in the last days

4 In Romans 16 we have record of a number of women servants of the Lord in various churches, Phebe (v 1-2), Priscilla (V 3-5), Mary, Tryphena,Tryphosa, Persis, and Julia (v 6-15) are mentioned as laborers in the Lord

5 m Phil. 4:2 Euodias and Syntyche are mentioned as being leaders of the church at Philippi

6 Corinthian women prophesied and prayed inchurch(l Cor. 11:4-5), so the scripture in 1 Cor. 14:34-35 diatis used to condema women preachers does not refer to preaching, but to disturbance in church services-asking or talking out to their husbands in church, as stated in 1 Cor. 14:35. Even so with 1 Tim. 2:11-15, Paul is not condemning women preachers as long as they keep their place and do not "usurp authority over the man." Both men and women at Coriitth were permitted to pray and prophesy, but were regulated by fixed laws in doing so (1 Cor. 14:24-32)

7 In 1 Cor. 12 Paul compares the church to a human body and mentions 9 gifts of the Spirit, including the gift of prophecy, for all the members of the body of Christ, men and women

8 Women were used of God in O.T. daysasprophetesses(Ex. 15:20;Judg, 4: 4; 2 Kl, 22:14; 2 Chr. 34:22; Neh, 6:14; Isa. 8:3; Lk. 1:39-56; 2:36). The law made provision for women to make sacrifices, attend feasts, and make vows(r>t, 12:11-18; Lev. 27)

God has used a rod (Ex, 4:2, 17); ass (Num. 22:28);ram'shom(Josh.6:5);ox goad, nail,barley cake, pitchers, jawbone, millstone(Judg. 3:31;4:21; 7:13, 20; 9:53; 15:15-19);mantle(2 Ki. 2:8); ditches (2 Ki, 3:16J; empty vessels (2 Ki. 4:3); cruise of oil, ravens (1 Ki. 17: 4,16^; worm, wind, fish, goard (Jonah 1:4,17; 4:6-7); cock (Mk. 14:72); and many other weak things to confound the mighty (1 Cor. 1:18-21). Is it not possible then that he can use a woman?

f 2,000 ft. lower than hills of Judea g Mentioned twice (11:28; 21:10) h llth N.T. prophecy in Acts (21:11, tultiUed). Next, 22:10, Here again, the Holy Ghost does not forbid Paul to go, but only predicts what would happen if he did go i Question 56. Next, v 22

j Said by Paul 4 times:

1 Ready to be bound (v 13)

2 Ready to preach (Rom. 1:15)

3 Ready to minister (2 Cor, 12:14)

4 Ready to die (v 13; 2 Tim. 4:6) Cp. Peter's readiness (Lk. 22:33)

k Baggage, or that which was carried on

trips. Cp. 1 Sam. 17:22 1 Mentioned only here m An original or early convert, not nec-

leave one of another, we took ship; and"they returned home again.

7 And when we had"finished our course from Tyre, we came to Ptol-e-ma'is, and saluted the "^brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto"Qaes-a-re'i: and we entered into the house of Phil'ip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which 'did prophesy.

20 The Holy Spirit again warns Paul of sofferings (v 4)

10 And as we tarried there many days, there 'came down from Ju-dae'a a certain prophet, named %g'a-bus.

♦ 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said,^ Thus saith the Ho-ly Ghost. So shall the Jew§ at Je-ru'sa-lem bind the man that owneth this girdle, and shall deliver him into the hands of the Gen'tUeg.

21 Paul determined to goto Jerusalem and suffer

12 And when we heard these things, both we, and they of that place, besought him not to go up to Je-ru'sa-lem.

13 Then Paul answered,'What mean ye to weep and to break mine heart? for'I am ready not to be bound only, but also to die at Je-ru'sS-lem for the name of the Lord Je'§us.

14 And when he would not be persuaded, we ceased, saying. The will of the Lord be done.

22 Caesarea to Jerusalem ending Paul's third missionary journey begun in 18:23

15 And after those days we took up ourtarriages, and went up to Je-ru'sa-lem.

16 There went with us also certain of the disciples of Caes-a-re'd, and brought with them one 'Mna'son of Cy'prus, ""an old disciple, with whom we should lodge.

17 And when we were come to Je-ru'sa-lem, the brethren received us gladly.

XIII Paul's arrest and defenses (Acts 21:18-26:31).

1 Paul's report of his min-istry among the Gentiles (Cp. 15:4, 12)

18 And the day following Paul went in with us unto "Jame§; and all the"elders were present.

19 And when he had saluted them, he "declared particularly what things God had wrought among the Gen'tUeg by his ministry.

2 James and the elders advise Paul to take Jewish

vows to pacify the Jewish Christians

20 And when they heard it, they "glorified the Lord, and said unto him. Thou seest, brother, how"many thousands of Jew§ there are which believe; and they are all "^zealous of the law:

21 And they are'^informed of thee, that thou teachest all the Jew§ which are among the Gen'tileg to 'forsake M6'§e§, saying that they ought not to circumcise their children, neither to walk after the customs.

22'What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23*Do therefore this that we say to thee: We have four men which have a"vow on them;

24 Them take, and'purify thyself with them, and be 'at charges with them, that they may*shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; bttt that thou thyself also'walk-est orderly, and keepest the law.

3 Gentiles not to keep the law (Acts 15:1-29; Rom. 3: 21, refs.)

25'"As touching the Gen-tile§ which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

4 Paul follows the advice of the elders (1 Cor. 9:19-23)

26 Then Paul "took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the "Jews which were of A'gia, when they saw him in the temple, stirred up all the people, and laid hands on him,

5 Paul mobbed and beaten by Jews and rescued by

Gentiles

28 Crying out, Men of I§'ra-el, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Troph'i-miis an £-phe'§ian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

essarlly old in age. He was originally from Cyprus but now Uved in Jerusalem. He evidently was in Caesarea and was going home, n James the half brother of Jesus Christ

(notes t ana u,Acts 15:13-14) o See elders (note g, Acts 14:23) p Paul gives his last missionary report to die church at Jerusalem Cp, 15:4, 12

that he was willing to go through anything that he might win the Jews(Rom. 9:1-3: 1 Cor. 9:20). What Paul went through after this was no judgment of God on him for his vow, because God had warned him before that these things would happen if he went to Jerusalem (20:22-23; 21:11) o These were the main haters of Paul

a Were glorifying - not a single act, but a continual praising

b Expressing the wide spread of Christianity among the Jews and how slow they were in giving up the law of Moses

c Gr. zelotes, enthusiast. Here; 22:3; 1 Cor, 14:12;Gal, 1:14;Tit. 2:14. Mixing law and the gospel makes a corrupt form of Christianity, Judaism and Christianity cannot work together for they are opposite. At this time God had not completelyabohshedall sacrifices and all the law in Israel as a national program. He tolerated the Jews continuing with all their rituals until the destruction of Jerusalem. From that time on it was impossible for them to observethese things. Thus He abolished the Mosaic dispensation by rendering the observance of the law impossible, fulfilling Dan. 9:26; Hos. 3:4-5: Mt. 23:36-39; Lk. 19:41-48

d 3 main points of misinformation:

1 TeachingJewstoapostadzeT v 21). There is nothing ofthis nature in any of Paul's sermons to the Jews.onthecon-Uary he repeatedly emphasized turning back to their God by accepting the very Christ Moses and the prophets said would come (9:20-22; 13:16-41, 46-49; 14:21-22:15:1-2; 16:4-5; 17:2-3, 22-32; 19:8-20). His contention was that the Gentiles were not to be brought under the la w and this is what the whole church agreed (15:1-35)

2 Teaching Jews not to be circumcised fv 21li. This he did not do. He even had Timothy circumcised to please the Jews (16:3). It was only the Gentiles that He contended were not required to be circumcised and to keep the law of Moses (15:1-35). He only taught in his epistles, some of which were written before this time, that circumcision did not save the soul and by the deeds of the law no flesh shall be justified (Rom. 3:24-31; 4:1-21; GaL 3:19-25)

3 Teaching Jews to forsake the customs (v 21). Gr, ethos, rites, customs. habits, manners. Trans, custom (Lk. 1: 9; 2:42; Acts 6:14; 16:21:21:21;

26:3; 28:17) : manner (Jn. 19:40; Acts 15:1; 25:16; Heb. 10:25); and as one is wont (Lk. 22:39). Paul never advocated the Jews should become different in customs. He made it clear that they were mere forms and not destructive, unless one depended upon them for salvation (Rom. 3:24; Eph. 1:7: 2:8-9; Col. 1: 20; 2:14-17)

e Gr. apostasia, apostasy. Here;2 Th. 2:3. This is far from Paul's aim

f Question 57. Next, v 37

g This advice of the apostles and elders of the church was to avoid trouble with the many thousands of Jews who came to the feast. It did not violate Paul's conscience or make him hypocritical. It was wise under the circumstances to further the gospel among the Jews

h This wasperhapsaNazarite vow which was at an end so now they could cut their hair and shave(v 24: Num. 6:1-8)

i Thisrefersto the ceremonies of a Naz-arite vow. Paul perhaps could do this, having made a vow in Cenchrea (18:18)

j Help pay the expenses of the sacrifices and offerings (Num. 6:13-21)

k Gr. zurao , omyhere; 1 Cor. 11:5-6

1 Gr. stoicheo , to walk according to religious observances. Here; Rom. 4:12; Gal, 5:25; 6:16: Phil. 3:16. This advice should be understood to mean no more than to show the Jews that he was not an enemy of Moses and that he stUl considered the law holy and good. Paul did so, and helped pay the expenses of himself and the 4 brethren. This he could not have done with a clear conscience if the ceremonies were done to obtain justification through the law

m They stUl concluded, as in Acts 15, that Gentiles were not under such obligations and rituals

n Regardless of all criticism of Paul for submitting to this form of law worship, knowing in himself that the law had been abolished, one thing is certain

THE ACTS 22 Paul, arrested, addresses the peotle Paul tells of his conversion

a TMs proves their real intent b Gr. chiliarcbos, a Roman commander of 1, 000 men. See note a, Jn. 13:12 c Gr. speira, cohort. Note h, jOi 18:3 d Either hand chained to a soldier e Gr. airo. Trans, "take up" in Mk. 16: 18. Here it means murder, so to take up serpents could not mean to use them in a religious ade iow to prove faith, Cp. Lk, 23:18; Jn, 19:15 f Questions 5S-60. Next, 22:7 g Jo sephus says he was a man who claimed to be a prophet, and who told his followen that the walls of Jerusalem would fall before them if they would help him attack the city. About 30,000 men followed him but die Roman governor came suddenly uponhim with a large army of Roman soldiers, both infantry and cavalry, and the crowd fled. About 400 were killed and 200 were taken prisoners, but the Egyptian with a few faithful followers escaped (Josephus, Aot. chap. XX, 7). As Lysias found this tumult against

Paul, he supposed him to be the same Egyptian who had returned to stir up the people again. The difference between the 30, 000 and the4, OOOin Acts may be explained that some scribe copying Josephus mistook the Gr, delta, four, for lambda,thirty, writing 30,000 for 4,000. Or, it could be that he had 30,000 followen at one time and only 4,000 who attacked the city in the final end

h Not a despised city, but a prominent one in the Roman empire

i Permitted him to speak to the people

i The Chaldee-Syriac. There should be no break or chapter heading here, V 25 would nave made a natural break

k Gr. apologia, a verbal defense or

speech(vi; 25:16; 1 Cor. 9:3; 2 Cor, 7: 11: Phil 1:7, 17; 2 Tim. 4:16)

1 See note l,Acts 5:34. This fact proved to all the Jews that he could not be ignorant of Jewish religion and that he had the best instructor in the Jewish world m Referring to HLs zeal in persecutingtiie Christians and in protecting the Jewish religion to the point of m'order and destruction of all men who had left the Jewidi religion (v 4{ Phil. 3:5-6)

n This way of worshipping God - the Christian way of Ufe, Used of Chris-Cians in9:2; 18:25-26; 19:9, 23; 22:4; 24:14, 22

—^»- Cont. from column S

qaainted with ceremonial cleansings. He knew that washing was outward and ceremonial and did not cleanse from:

(1) Leprosy (Lev. 14:1-9; 15:1-27)

(2) Guilt (Ps. 26:6; 73:13) h) Sins(Isa. 1:16; Jer. 2:22)

(4) Wickedness (Jer. 4:14)

(5) Defilement (Mk, 7:1-23)

Washings only typified cleansing by blood (Heb, 9:7-15, 21-26; 10:1-23)

7 Many words describing redemption are found 3,322 times in Scripture and not once is water baptism required to make any one phase effective

8 Manyconvincing examples of remission of sins without and before water baptism are recorded in Scripture:

(1) Christ (Mt, 3:16; Lk, 3:21)

(2) O. T. saints (Heb. 11:1-40; Lk, L15, 41, 46, 67; 2:25-38)

Ci) Palsied man(Mt, 9:1-7) f 4) The publican (Lk, 18:9-14) f5) Zacchaeus (Lk, 19:1-10)

(6) Thief on the cross (Lk, 23:43) r7) Thenobleman'shouse(Jn. 4:53) ?8) The sinner woman (Lk. 7:4^ (9) Many Jews(Mt. 9:22; Mk, 5:34;

10:52; Lk. 17:19; 18:42; Jn, 7:31; 8: 30-31; 11:45; 12:11. 42)

flO) Theeunuch(Acts8:37 withljn, 5:1; Rom. 10: 9-10; Eph. 2:8-9)

J The lam e man (A cts 3:16; 4:12) Paul (Acts 9:18-19) Cornelius and house (Acts 10: ; 11:14-18; 15:7-11) (14) Multitudes both healed and saved(Acts 5:15-16; Jas. 5:14-15; Mt, 13:15)

31 And as they went about"to kill him, tidings came unto"the chief captain of the'^band, that, all Je-ru'sS-lem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when , they saw the chief captain and the soldiers, they left beating] of Paul.

6 Paul bound by chains and

taken into the castle

33 Then the chief captain came near, and took him, and commanded him to be bound"with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude : and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, cr>-ing, "Away with him.

7 Paul demands the right to

speak to the people

37 And as Paul was to be led into the castle, he said unto the chief captain, ^ay I speak unto thee' Who said. Canst thou speak Greek?

38 Art not thou that^£-gyp'-tian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Ci-lifia. a citizen of^no mean citj-: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him'licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the'He brew tongue, saying.

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CHAPTER 22

8 Paul's defense before the mob: (1) His persecution of Christians (Acts 9:1, refs.)

MEN, brethren, and fathers, hear ye myMefence which 1/ make now unto you. ■ 2 (And when they heard that he spake in the He brew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man which am a Jew, born in Tarsus, a

{city in Qi-ligia, yet brought up !in this city at the feet of'G5-[ma'li-el, and taught according to the perfect manner of the law of the fathers, and^was zealous toward God, as ye all are this day.

4 And I persecuted" this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth

bear me witness, and "all the estate of the^elders: from whom also I received'^letters unto the brethren, and went to DS-mas'-cus, to'^bring them which were there bound unto Je-rusa-lem, for to be punished.

(2) His conversion [(9:3; 26:13)

6 And it came to pass, that.'as I made my journey, and was come nigh unto DS-mascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground. and heard a voice saying unto me, Saul, iaul, 'why perse-cutest thou me?

8 And I answered, Who art thou. Lord? And he said unto me. t am^e'sus of Naza-reth, whom thou^persecutest.

9 And they that were with me 'saw indeed the light, and were afraid; but they'heard not the voice of him that spake to me.

♦10 And I said,*What shaU I do. Lord? And the Lord said unto me, 'Arise, and go into Da-mas cus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Da-mas cus.

(3) Mission of Ananias (9:10)

12 And one"An-a-nj'as, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me. Brother Saul, receive thy "sight. And the same hour I looked up upon him.

14 And he "said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thoti hast seen and heard.

16 "And now why tarriest thou? arise, and be baptized, "and

I wash away thy sins, 'calling on the name of the Lord.

1(4) His vision in the temple (Cp. Acts 9:20-29;26:19-20)

17 And it came to pass, that, when I was come'again to Je-ru'sa-lem, even while I prayed in the temple, I was in a'trance;

18 And^saw him saving unto me, Make haste, and get thee quickly out of Je-ru'sS-lem: for they wiU not receive thy

,testimony concerning me. *^19 And I said. Lord, 'they know that I imprisoned and beat in every synagogue them that believed on thee: 20 And when the blood of thy martyr Ste'phen was shed, I '. also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

9 Both Peter andjohn state baptism to be a "figure" and "wimess" of the death,burial, and resurrection of Jesus Christ (1 Pet, 3:21; 1 Jn. 5:6-10)

10 Peter plainly says it does not save to die point of putting away the fildi of die flesh (IPet. 3:21; Gal. 5:19-21)

^ Cont. p. 148. coU 1

(6) Faith without works (Rom. 2: 24-31; 4:1-25; 5:1; GaL 3:19-29)

(7) Confession of sins (1 Jn. 1:9; Rom. 10:9-10; Acts 2:38; 3:19)

(8) The Word of God (IPet, 1:23: Jas, 1:13; Jn. 3:5; 15:3; Eph, 5:26)

6 Ananias, a Jew, was well ac-

-^♦— Continued, column 1

a All the elders of Israel and the high priest can bear witness that I am telling you the truth

b Gr. presbuterion, presbytery, proving that this woriis not a new one used of church elders. In fact, the early church titles as "biiiop, "presbyter," and "deacon" were well known official titles used in trade unions ana other corporations, religious and civil, of that era. Trans, elders (Lk. 22:66;Acts 22:5) and presbytery (1 Tim. 4:14) c Acu 9:1-2

d Extradition of persons from, various lands is recorded in Scripture (1 Ki. 18:7-10; Jer. 26:21-23; Acu 9:2, 14; 22:5)

e For the record of v 6-16, see 9:1-18

f Questions 61-62. Next, v 10

g Note how the Lord Himself used the demised name of Nazareth, idetuifying Himself as the prophet they crucified some 30 years before

h When men persecute Christians they persecute Christ (v 3; Mt, 13:29)

i Every part of Paul's testirr.ony could be confirmed by witnesses

j Thatis,theyheard the voice as a sound, like men didtnjn, 12:23-30,but they did not hear the distinction of the words

k Question 63. Next, vie

1 12th N.T. prophecy in Acts (22:10. hilfiUed). Next, 23:3

m Not the Ananias in Acts 5:1-8, but the one in Acu 9:17-18

n Not oiily did he receive aght, but he was saved, filled with the Spirit, and then baptized (Acu 9:17-1^

o 5 things about Paul here:

1 Chosen of God (V14; GaL 1:15-16)

2 Chosen to know God's v.111 (v 14)

3 Chosen to see Jesus(vl4,13; ICor. 9:1; 15:8; 2 Cor. 12:1-4)

4 Chosen to hear His voice (v 7,14)

5 Chosen to be special wimess to all men(v 15; GaU 1:15-16)

p Question 64. Next, v 25. This was after Paul was saved, filled with the Holy Spirit and healed (Acts 9:17-13). So the baptism, could not be to remit his sins, any more than in the case of Christ (Mt. 3:16), the eunuch (Acts 8:37 with IJn. 5:1), theGenclles(Acu 10:44-48), 01 anyone else(l Pet, 3:21; 1 Cor. 1:13-24). Nczes r., :-i. 3:6 and a, 3:11

q Baptism did not rernii Paul's sin , see note below

r This is what saves(Acu 2:21; Rom. 10: 9-10; 1 Jn, 1:9; Lk, 13:3). Then one is ready for baptism, as Paul was after he was saved, healed, and filled with the Spirit (Acts 9:17-18)

s Acts 9:26; GaL 1:13

t See note u, .Acu 10:10

u Here Paul saw the Lord (v 14,18; 1 Cor. 9:1; 15:8; 2 Cor. 12:1-4)

V See Acu 7:58;8:1: 9:1-2 with 22:19-20

Baptism did not remit Paul's sin:

1 Acts 22:12-16 is not a detailed or consecutive account of aU the facu, as in Acts 9:17-18, which states:

(1) Reception of sight (9:17-18) ?2) FOling of the Spirit (9:17)

(3) Arising from prayer (9:11, 18)

(4) Baptism in water (9:13)

2 Paul's own testimony elsewhere proves he was saved by faith in the blood (Rom. 3:24-25; 5:1; Eph, 1:7)

3 He was already saved, healed, and filled wi th die Spirit before he was told to "arise" (v 16 with 9:17-18)

4 "Wash away thy sins" is clearly a ceremonial washing, as are all washings by man (Mt. 8:3-4 with Lev. 14-15). The Gr. apolouo is used only two

times: once here of ceremonialcleansing and once in 1 Cor. 6:11 where it is the same in meaning as the baptism "v»-ithout hands" of CoL 2:11

5 No scripture says that sins are waiied away by baptism other than ceremonially. Cleansing is done by:

<1) God (Ps. 51;l-13:Tit. 2:11-13)

(2) Christ (Mt. 1:21: Rev. 1:5)

(3) The Holy Spirit (1 Cor. 6:11) f4) Grace through faith(Eph. 2:8-9)

(5) Faith in the blood (Rom. 3:24-25; 5:9; Eph. L 7; ljn,l:7; Mt. 26:28; Heb. 9:22; 1 Pet, 1:18-23; Rev. 1:5)

a TMs wastheparticularcallingofPauL. He was the apostle to the Gentiles. He preached also to the Jews, but to preach and to write the revelation of God to theGentileswashisgreatwork.To this end we find him travelling in Judea, Samaria, Syria, Phoenicia, Arabia, Cilicia,Pisidia,Lycaonia,Pamphylia, Galatia.Phyrgia, Macedonia, Greece, Asia, the Isles of the Mediterranean and the Aegean seas, Italy, Spain, and other lands. No other preached, travelled, and labored like PauL The epistles of all the others are mainly Jewish in which many of the revelations of God to Christians are not found except in a minor way. Next to Jesus Christ Paul is the great founder of the Christian church in various lands, Jesus is the foundation,- Paul the master builder (1 Cor. 3:10^

b The second tune airo is used to express ^ "Kmhim. •■ See note e, 21:36. Any manleadinglsraelto a strange_wordup was to be killed (Dt. 13:12-18)

c 3 offences of Paul. To teach:

1 That Gentiles were equal to the Jews. This was intolerable

2 That God had rejected Jews and called Gentiles as His peculiar people. This was all the more unbearable, but it was what they brought upon themselves (Mt. 21:33-46; Rom, 11)

3 That Gentiles should be taught the Messiah of the Jews was acrucified malefactor. This was an outrageous offence to the Jew (ICor. 1:23)

J Throwingtheiroutergarmentsanddust

I into the air; getting ready to stone Paul

^ . for his insults. This was the oriental

' way of showing contempt, rage, and

vindicative malice (2 Sam. 16:13)

e The ceaturian could not understand Paul so upon seeing the multitude grow more outrageous, he supposed that Paul m.ust have given them the highest provocation. He then commanded him to be tortured to find out the nature of the crime. Scourging was a way of getting confession out of people

f Questions 65-66. Next, 23:3

g Gr. politeia, citizenship. Used only here and in Eph. 2:12. This shows that citizenship in Rome could be bought

h Tarsuswasa&ee city and all its inhabitants were considered Roman citizens by a grant from Julius Caesar, Paul either received citizenship by being bom in Tarsus or it may be that his father did outstanding service for Rome and was granted citizenship. It was unlawful to scourge or even bind a Roman citizen without open trial. Those who did so were liable to severe punishment and even death. By the simple mention of Rome one might escape punishment and even be iiven freedor-/ in some cases (v 29; 16:36-40)

i Gr. politeuomai, to live as a citizen;be a good citizen and obey all the laws. Only here and PhiL 1:27. He means to say that all his Ufe as a Jew and as a Christian he had been sincere and honest and no hypocrite. He now had a clear conscience inbeingatrue Christian. Paul pleaded conscience as his guide when killing the saints, proving that conscience is not always a good guide. It canbe seared and in that state isnotnormal(lTim. 4-.1-2), Itcan not be a right rule unless enlightened and kept normal. In ignorance it can burn saints at the stake

j 13th N. T, prophecy in Acts(2 3:3, fulfilled 5 years later. In a rair.ult caused by his own son, he was caught hiding in an aqueduct and murdered, Josephus, Ant, book XX, chap. 10, 9), Next, V 11

kGr. koniao, whitewashed (Mt. 23:27)|

1 Question 67-63. Next, v 19

c^^S Glad tidings (13: 32)g^^^ Gr. euangelizo. trans, declare (Rev. 10: 7); preach unto (Rev, 14:6); bring good tidings (Lk. 2:10; lTh.3:Q; bring glad tidings (Rom, 10:15); declare glad tidings (Acts 13:32); show glad tidings (Lk, 1:19; 8:1); preach the gospel (Lk.

21 And he said unto mSi'De-i part: for I will send thee far hence unto the Gen'tile§.

(5) Paul rescued from

the mob

22 And they gave him audience unto this word, and then lifted up their voices, and said,'Away with such a fellow from the earth: for it is'not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw

dust into the air,

24 The chief captain commanded him to be brought into the castle, and'bade that he should be examined by scoiu-g-ing; that he might know wherefore

they cried so against him.

(6) Paul a Romaji citizen

25 And as they bound him with thongs, Paul said unto the centurion that stood by,

' Is it lawful for you to scourge

5 Then'^aid Paul,*! wist not, brethren, that he was the high priest: for it is written,'^Thou shalt not speak evil of the ruler of thy people.

(3) Paul's new strategy: appeals to the Pharisees

6 But when Paul "^perceived that the one part were Saddu-5ee§, and the other Phar'i-sees, he cried out in the council. Men and brethren, I am a Phar'i-see, the son of a Phar'-i-see: of the hope and"resur-rection of the dead I am called in question.

a man that is a Ro'man^, and imcondemned?

26 When the centafion h^d that, he went arid^ld thg^hief captain, saying/fake hefed what thou doest:/for thi^man is a Ro'man.

27 Th^the cbi^f captain came, smd^s^id unj<j'him, Tell me, art

(4) His strategy successful: division between the people over him^^^,,^--'

7 And when he had so said, there arose a dissension between the Phiri-sees and the Sad'du-gees: and the multi-i tud^Avas divided.

the Sad'du-cees say

/28

lan? He said, Yea.

lat there is ^no resurrection.

v^

the chief captain an-€d. With a great sum ob-ed I this ^freedom. And

aul said,"But I was free bom.

C9 Then straightway they departed from him which should have examined him: and the chief captain also was afraid; after he knew that he was a Ro'man, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jew§, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER 23

9 Paul's defense before the Sanhedrin. (1) His testimony (Gal. 1:13; Phil. 3:5; 1 Tim. 1:13

AND Paul, earnestly behold-■ ing the council, said, Men and brethren, I have 'lived in all good conscience before God untU this day. 2 And the high priest An-a-ni'as commanded them that stood by him to smite him on the mouth.

(2) Paul rebukes the high priest and repents

♦ 3 Then said Paul unto him, God shall 'smite thee, "thou whited wall: 'for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest?

neither angel, nor spirit : but the Phar i-sees confess both.

10 Paul again rescued

(22:22)

9 And there arose a great cry: and the scribes that were of the Phar i-sees' part arose, and strove, saying,^We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the*chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 The Lord speaks to Paul

*11 And the night following the Lord'stood by him, and said, 'be of good cheer, Paul: "for as thou hast testified of me in Je-ru'sa-lem, so must thou bear witness also at Rome.

12 Conspiracy to kill Paul

12 And when it was day, certain of the Jews banded together, and bound themselves imder a curse, saying that they would neither eat nor drink'tiU they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said. We have botind ourselves under a great^curse, that we will eat nothing until we have slain Paul.

15"Now therefore ye with the council signify to the chief captain that he bring him down unto you to rnbrrow, as though ye would/enquire something more perfectly concerning him: and we/or ever he come near, are re/dy to kill him.

1 3/The plot di s

concerning him:
r he come near,
ll him.

a In his first address (22:1-211. Paul made it clear that he was a Jew with the regular Jewish education. He emphasized that he had all the prejudices of the Jew and had given full proof of this inthathe was chief in persecution of Christians, He related his experiences with Jesus Christ on the road to Damascus and in the temple^ but this was rejected by his people. Had he been a Gentile, no matter how learned or em.inenthe was, his whole teaching would have been discounted as coming from prejudice and ignorance. But, being who he was it was hard for them to discount what he said, God thus used one of the most eminent, learned, and bigoted Jews of that time to nullify the whole Jewish system and show the necessity of the gospel of Christ, Now, in his second ad dress to his people he changed his strategy and appealed to the party spirit of the Jews. He knew they were divided in politics and religion into two major groups -the Pharisees and Sadducees. He, being a Pharisee, made his appeal to that group declaring that because of the hope of the resunectionhe was called in question. This brought results, for thePhariseestookuphiscause(v 6-10)

b Paul was ignorant of this man being the high priest. He really was not, for he had been deprived of this officeby the Romans, and succeeded by Jonathan, after whose murder by Festus there occurred a period of vacancy in this office. During this vacancy Ananias usurped the office from which he had been expelled for his crim.es. .Vhen Paul said that he was ignorant that he was the true high priest he was stating a fact sincerely; for, though his friends called him so, they could not invest him with the office (Josephus, Ant, book XX, cr.. 6). Paul no doubt thought that the person presiding was the sag

igan^

other

3:11; !0:i;

4:18; 9:6; 20:1; Acu 8:25; 14:7, 21; 16: \

10; Rom. 1:15: 10:15; 15:20: ICor. 1:, 17: 9:16,18; 2 Cor. 10:16; Gal. 4:13; 1 Pet. 1:12); preach<tiC3:lc 43: Acts 5:42; 8:4, 12, 3^,40: l^roo; 11:20: 14:15; 15:35; 17:18Mcor. 15: 1-2: 2 Cor, :i:7;C^l.l:16,23;Eth.2: 17: 3:8):

gospel is preached(Mi. 11:5; Lk. 7:22:16:16; GaL 1:11; Heb. 4:2,6; 1 Fet. 1:12, 25; 4:6) X,

1 was doing this privately and without aj^ tumult (v 18)

(10) These .men are not my accusers, a;- they, of Asia, were (v 13-19)

(11) These m'en have not accused me of sin before their council (v 20)

(12) The only evil I committed in their council was a confession that I believed in the resurrection (v 21)

or high priest's deputy, or some other person put in the seat for the moment

c Explaining that if he had known he was the high priest he would have shown reverence for the office (Ex. 22:28)

d Paul knowing he could not get justice, thought it best to spUt his persecutors and bring them at issue with each other. The Pharisees immediately took up his cause because they considered the Sadducees to be irreligious men

e The whole Christian religion is built around Christ and His bodily resurrection and without faith in both men are lost (Rom, 10:9-10; 1 Cor, 15:1-23)

f This expresses the sum of the religion of both the Pharisees and Sadducees

g Paul now had on his side the Pharisees who were willing to go along with him if he had received a special revelation from God (v 9)

h See note a, Jn. 18:12

i Another appearance of Jesus Christ to Paul(22:8,14,18; 1 Cor. 9:1; 15:8; 2 Cor. 12:1-4)

j Gr. tharseo , take courage. Here; Mt, 9: 2, 22; 14:27; Mk. 6:50: 10:49: Lk. 8: 48: Jn. 16:33

k 14th N,T. prophecy in Acts (23:11. fulnUei, Acts 27-23), Next, 26:16

1 They eitiier broke their vow or died

m Gr. a.iatnema, curse. Here; Rom. 9:3: 1 Cor. 12:3; 16:22; GaL 1:8-9

n This plot also failed (v 16-30)

Cc mt. frptr^, 152. col, 2

^elvefola PaimnS~~6Q^ession:

il) lama heretic accOi4iDg to them 2) I am a true worshipper of God

(3) I believe all that is wrineninthe law and the prophets (v jL4)

(4) 1 have hopeux.gtirl (v 15)

(5) I believe in the reiurrectionof the just and the unjust (v 15)

(6) I strive for a conscience void of any offence to God or man (v 16)

(7) I brought alms and offerings to the poor of .my nation fv 17)

(8) The only wrong they caught m,e doing was purifying myself in the tem.-pleaccoringto thelaw of '.'oses(v 18)

THE ACTS 23 . 24

Paul sent to Felix at Csesarea

Paul before Felix

a This is all we know of Paul's family besides references in Rom. 16:7,11,21

b Gr. enedra, only here and in 25:3

c The young man might ha veaccidently come upon the plotters ana heard them talking of killing Paul, so he hurried and told him (v 16)

d Paul hadalieadyhad divine assurance that he would see Rome (v 11), but he also knew it to be wise to use every meanshecould to prevent death at the bands of these murderers

e Paul cherished this title as an honor (Eph,3:l; 4:1; 2Tim. l:8.Cp.Ph'm 9)

f This suggests that he was a mere boy. Perhaps he was attendingschool as his uncle, Paul had done wtien he sat at the feet of Gamaliel

g Question 69. Next, 25:9

h 200 foot-soldiers, 70 cavalry, and 200 javelin thro wers, led by two centurians. 472 men to conduct Paul to Caesarea to Governor Felix

i 9:00 p.m. our time. No one could pursue until the gates were open at 6:00 a. m., so they would be well on their way if it was discovered that Paul had departed

j Felix was a free man of the emperor Claudius, the brother of Pallas, chief favorite of the emperor. Tacitus tells us that he governed with all the authorityof a king and the baseness and insolence of a slave. He was an unrighteous governor, a base mercenary, a very wicked man. Suetonius says that he had three wives, each a daughter of a king. Claudius made him Procurator of Judea in 52 A. D. Josephus gives many details of the stirring times of his rule, and of his cruelty and treachery (Ant, XX, vli, 1; via, 5-7)

k This letter is no doubt an exact reproduction by Luke, as seems clear from the letter itself. The whole of it is so perfectly formal as to prove this. It is in good style of letter writingof that day

1 He was the procurator's legate and was responsible for order in Jerusalem. He had acted in promptness and vigor and kind consideration cf his prisoner. He said nothing about his proposing to scourge a Roman citizetu He respected Paul more than FeUx (24:27) or even Festus(25:9, 14i 26:24)

m Anofficialtitle. Here; 24:3; 26:25; Lk. 1:3. The Gr. word for governor is hege-mon, the general term for a subordi-nate ruler

n He did not uiideistand this until after he ordered Paul to be scourged (22:27).

o Referring to 22:30-23:10

p This was helpful to Paul in facing FeUx and others. He was to need all the help he could get in face of Jewish hatrea

q I sent him at once due t o the plot against his life, and because you are the proper person before whom this case should be tried

r Gr. kategoros, here; V 35; 24:8; 25:16, 18; Jn. 5:10; Rev. 12:10

s Gr. erhroso. be in good health

—^^- Cont. from column 3

party; and so iireUgious as to profane the temple

4 He should have been punished at once, and would have been if the chief captain had not interferred

5 They were lawful cili zens who had come to present charges that could be proved to the satisfaction of the governor

6 Thecallingof many witnesses -the highest civil and religious leaders of the nation, who confirmed the charges in every detail

V Paul's defense , see below

w About 7 years, since 52 A. D., which could thus be called due to the frequent changes in governors of provinces (Josephus, Anc book XX, chaps. 7-8)

Paul's defense was in 3 parts:

1 Introduction: respect for the quali-fications of justice in his judge

2 Refmation of charges . This consist -ed of 4 parts to answer 4 accusations:

(1) I am not a plague or a pestilence.

16 And when Paul's "sister's son heard of their ""lying in wait, he'^went and entered into the castle, and told Paul.

17 Then Paul "called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said,'Paul the prisoner called me xmto him, and prayed me to bring this young man imto thee, who hath something to say unto thee.

19 Then the chief captain'took him by the hand, and went with him aside privately, and asked him,^Wh3X is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they wiU neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him. See thou teU no man that thou hast shewed these things to me.

14 Paul sent to Felix at

Caesarea

23 And he called unto him two centurions, sayuig,"Make ready two hundred soldiers to go to Cses-a-re'a, and horsemen threescore and ten, and spearmen two hundred, at the 'third hour of the night;

24 And provide them beasts, that they may set Paul on, and bring him safe tmto'Felix the governor.

15 The epistle to Felix

25 And he wrote a'letter after this maimer:

26'Clau'di-iis Lysi-as unto the ""most excellent governor Fe'lix sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having"understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, "I brought hrm forth into their council:

29 Whom I perceived to be accused of questions of theu law, but to have'nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man,'I sent straightway to thee, and gave commandment to his 'accusers also to say before thee what they had against him. 'Farewell.

T

16 Paul and the epistle delivered to Felix

31 Then the soldiers, as it was comjnanded them, took Paul, and brought him by night to"An-tip a-tris.

32 On the morrow they left the horsemen to go with him , and returned to the castle:

33 Who, when they came to \;8es-a-re'a, and delivered the

epistle to the governor, presented Paul also before him.

17 Paul kept a prisoner

34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of "^Ci-li f ia;

35 I will hear thee, said he, "when thine accusers are also

come. And he commanded him to be kept in Herod's 'judgment hall.

CHAPTER 24

18 Paul before Felix: (1) The accusation against him

AND after five days ^An-a-■ni'as the high priest descended with the elders, and ' with a certain *orator named Ter-tiillus, who informed the governor against Paul.

2 And when he was called forth,*Ter-tiirius began to accuse him, 'saying. Seeing th^t by thee we enjoy 'great quietness, and that very worthy deeds are done unto this nation by thy*providence,

3 We accept it always, and in all places, most noble Fe'lix,

1 with all thankfulness.

1 4 Notwithstanding, that I'be not furtheAedious unto thee, I pray thee that thou wouldest hear us of thy"clemency a few

' words. 5 For we have'^ound this man ;

: a pestilent fellow, and a mover

I of sedition among all the Jew§

I throughout the world, and a ringleader of the"sect of"the Naz-a-renes ':

' 6 Who also hath gone about to 'profane the temple: 'whom we took, and would have judged according to our law.

7 'But the chief captain Ly'-si-as came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayesl take knowledge of all these things, whereof we accuse him.

9 And the Jew§ also"assented, saying that these things were so.

(2) Paul's defense before Felix

10 Then Paul, after that the governor had beckoned unto him to speak, 'answered, For-

i asmuch as I know that thou hast been of "many years a judge unto this nation, I do the more cheerfully answer for myself:

but a true worshipper of God (v 11)

i2) I am not a defiler of the temple 3) I am not a trouble maker among the Jews in any place (v 12)

(4) They cannot prove one violation of any law (v 13) 3 Affirmation . This consisted of a ^ Cont. p. 151. col. 4

u A masterpiece ot court procedure:

1 Felix praised to get nis favor

2 Jews well pleased with his government and felt under obligation to hini

3 Prisoner pictured a s a n exceedingly bad man; a disturber of public peace; a demagogue o f a dangerous

-^— Continued, column 1

a A small town in the plain of Sharon, about 4 J miles fro.m Jerasalem.lt was the ancient Capharsaba m.entioned by Josephus (Ant. book XIII, chap. 23). It was rebuilt by Herod the Great and named Antipatris inhonorof his father Antipater b Caesarea was now the political capital and home of the governor instead of Jerusalem. Being a seaport town it could speed communication with Rome. It flourished also as a Christian center of that vicinity until the 7th cenmry. The city has long been destroyed and even its ruins have disappeared

c Cilicia was in the province of Syria and therefore under jurisdiction of FeUx

d Felix acted wisely in not hearing Paul until his accusers were present. ,%hen one side is heard at a time facts are generally obscure and the evil magnified. Hear both sides together and the evil is lessened

e Gr. praitorlon, a palace built by Herod the Great for holding courts, with apartmienis adjoining to confine prisoners. Or.it wasa euard-room attached to Herod's palace. See notes, Mt. 27:27; Jn. 18:28

f See noteb, 23:5

g Gr. rehtor, advocate

h This is a Roman name, yet he spoke as a Jew (V 2-9). But, the tieory that he was a proselyte to the Jewish faith and employed bythem as their lawyer is no doubt filse. Had he been a proselyte the governor would have considered him at oncebothan apostate from Roman religion and a fooU Thus, it would have been unwise of the Jews to employ Mm

i 3 parts to the oratlor::

1 Praise for the governor (v 2-3)

2 Accusation of Paul (v 5)

3 Nanation of the charge (v 6-8)

j Muchpeace. Regardless of his wickedness and poor government, he had rendered Judea a great service in that he had suppressed the robber gangs (Josephus, A nt. book XX, chap. 3), had put down the Egyptian prophet (note g,21: 38), and had quelled a civil strife between Jews and Syrians in Caesarea. This had brought peace to the country

k Gr. pronoia, care or oversight. Only here and in Rom. 13:14, which see

1 That I may neither tresspass on your time, nor enumerate your many deeds m Gr. edtopto , hinder (v 4; Rom. 15:22; GaL 5:7: 1 Th. 2:18; 1 Pet, 3:7)

n Gr. epieikia, mildness, gentleness, fairness (2 Cor. 10:1)

o 4 accusations of Paul :

1 A pest. Gr. loLmos , a plague, pestilence. Only here;Mt. 24:7; Lk. 21:11. It was a term used by current authors of a very bad or profUgate man. He did not say he was a pestilent fellow, but pestilence itself

2 Sedition. Gr. stasis, a stirring up of sedition among all Jews (v 5)

3 Ringleader of heresy (v 5)

4 Defiler of the Jewish temple (v 6) p Gr. hairesis . heresy (note e, 5:17J

q Only here is this term applied to oe-lievers, Jews would not call them ChrisdaDS(H:2e),asthis word was derived from the Gr. word for Messiah. They agreed to call them N'azarenes before Felix. Cp. Acts 6:14; 22:8

r This was the most v»eighty charge, for Romans permitted Jews to put anyone to death who profaned the temple. If it could be proved on Paul this alone would condemn him, but since it was false and based upon the lie of 21:28-29, it could not be proved

s We would have judged fairly had the chief captain not taken him from us; and following our judgment would have killed him on the spot

t Here Lysias.tne chief captain, was accused of wrong doing as well as Paul. But he had many soldiers to testify for him and thus help PauL Their cause was hindered but, as usual the devO. overstepped himself through his agents. It became necessary to postpone the trial until Lysias came (v 22) a Four days of th"e" seven purifying Wm-self iiithetemple(21:27).The5th day he gave his defense before theSanhe-diiD(23:l-lG). That night he saw the Lord (23:11^, The 6th day the 40 Jews ploned to kill him (23:12-22). That night the soldiers tookhim to Antipa-tris (23:23-31). The 7th day he was brought to Caesarea and presented to FeUx (23:32-35). Five days later he was on trial before Felix (24:1) b See note o, v 5

c The Pauline confession (iMte v, v 10) d See note e, 5:17

e Roman law forbade any man to introduce any new religion or obj ect of worship. Paul's reference to the "God of my fathers" was a defense for both judge and accusers to hear f Healsobelievedthatthelaw wasnotin force for Christians (note o, 15:1; note 1, 15:24; 85 contrasts. 201) g Paul here differed from the Pharisees who held to a resunection of the just, but not of the unjust. See 1 Cor. 15, notes; Jn. 5:28-29; Rev. 20:11-15 h Gr. dikaios. Trans.just 33 times(Mt. 1: 19; 5:45; 13:49; 27?T5, 24; Mk. 6:20; Lk.l:17; 2:25; 14:14; 15:7; 20:20; 23: 50; Jn. 5:30; Acts3:14; 7:52; 10:22; 22: 14; 24:15; Rom. 1:17; 2:13; 3:26; 7:12; Gal.3:ll;PhiU4:8; CoL4:l; Tit. 1:8; Heb. 10:38; 12:23; Jas. 5:6; iPet. 3:18; 2 Pet, 2:7; ljn.l:9; Rev. 15:3); righteous 4 1 times (Mt. 9:13; 10:41; 13:17, 43; 23:28-29,35; 25:37,46; Mk. 2:17; Lk. 1:6; 5:32; 18:9; 23:47; Jn. 7:24; 17: 25; Rom.3:10; 5:7,19; 2 Th. 1:5-6; 1 Tim.l:9;2Tim. 4:8; Heb. 11:4; Jas. 5: 16; 1 Pet. 3:12; 4:18; 2 Pet. 2:8; 1 Jn. 2:1,29; 3:7,12; Rev. 16:5,7; 19:2; 22: 11); right 5 times (Mt. 20:4, 7; Lk. 12:57; Acts 4:19; Eph. 6:1); and meet 2 times (Phil. 1:7; 2 Pet. 1:13) i Gr. adikos. Trans, unjust 8 times (Mt. 5:45; Lk. 16:10; iSTlirActs 24:15; 1 Cor. 6:1; 1 Pet. 3:18; 2 Pet. 2:9); unrighteous 4 times (Lk. 16:ll;Rom. S^ 1 Cor. 6:9; Heb. 6:10) j Gr. askeo . to practice as an art. Used of tile healing art in medical writings and found only here (v 16) k Paulhere declared thatheheld no doctrine contrary to truth, no worship contrary to God, and no malice to man 1 Paul had been gone from Jerusalem about 6 or 7 years. Cp. note w, v

10 m Alms to the poor, which was always Paul's program (Rom. 15:26; 1 Cor. 13: 3; 16:1-3; 2 Cor. 8:1-9:15; Gal. 2:10). See note e, Mt. 6:1 n Gr. prospbora . sacrifice r21:2fi: 24:17; Rom. 15:16; Eph, 5:2; Heb. 10:5,8,10, 14, 18. Cp. Num. 6:14-20) o While engaged in the offerings of purification In the temple (Num. 6:14-20) p This one utterance of the resunection

(V 21; 23:6) q Gr. anesis. relaxation. Here; 2 Cor. 2: 13; 7:5; 8:13; 2 Th, 1:7. This is proof that Felix knew he wa snot guilty of any crime. He would have turned him loose but for two reasons: to please the Jews and hoping to get money from the apostle or his friends for his release (V 26-27) r She was the daughter of king Herod Agrippa I, and had left her first husband, king A zizus of Emesa, and married FeUx. It was no doubt dirough her that he had his knowledge o ftheway fv 22). The moment Felix saw her he fell very deeply in love with her, and by means of a pretended Jewish magician, persuaded her to leave her husband. He then took her to be his wife. Josephus mentions that she and her son by Felix were consumed by an eruption of Mt. Vesuvius (Ant. book XX, chap. 8) s That he might be bener informed to judge Paul's case, and to know of this way more perfectly (v 22)

t Paul's sum of God's requirements. See col. 1, p. 154

u Gr. emphobos. Trans , afraid (Lk. 24:5;

Acts i0:4; 22:9): affrighteJ ak. 24:37;

Rev. ll:13);here ttembled or terrified v This is the sinner's excuse when he is

under conviction and re fusestoi

surrender I

11 Because that thou mayest understand, that there are yet but " twelve day s since I went up to Je-rw'sa-lem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 lifiiiher can they proveHhe things whereof they now accuse me.

14 But this I "^confess imto thee, that after the way which they call"heresy, so worship I the 'God of my fathers, be-Ueying all things which are written in'the law and in the prophets:

►15 And have hope toward God, which they themselves also allow, that there shall be «a resurrection of the dead, both of the'ijust and 'unjust.

16 And herein do I 'exercise myself, to have always a conscience void of ofifence*toward God, and toward men.

17 Now after 'many years I came to bring ""alms to my nation, and"ofiferings.

WWhereupon certain Jew§ from A'§ii foimd me purified in the temple, neither with multitude, nor with ttmiult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have foxmd any evil doing in me, while I stood before the council,

21 Except it be for"this one voice, that I cried standing among them. Touching the resurrection of the dead I am

Caesarea

27 But after°two vears Por'ci-iis *Fes'tus came into Fe'lix' room: and Fe'lix, "^willing to shew the Jew§ a pleasure, left Paul bound.

CHAPTER 25 114 21 New plot to slay Paul

NOW when Fes'tus was come into the province, after three days he ascended from Caes-a-re'i to Je-ru'sS-lem. 2^Then the high priest and the chief of the Jew? informed him against Paul, and besought him, 3 And desired favour against him, that he would send for him to Je-ru'sa-lem, laying wait in the way to kill him.

22 The plot foiled by Festus

4 ButTestus answered, that Paul should be kept at C*s-a-re'a, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this

I man, if there be any wicked-' ness in him

23 Paul before Festus

called in question bv vnu this day.

(3) Trial postponed: Paul permitted liberty and visits

22 And when Fe'lix heard these things, having more perfect knowledge of that way , he deferred them, and said. When

I LjTsi-as the chief captain shall I come down, I will know the I uttermost of your matter.

23 And he commanded a cen-tiirion to keep Paul, and to let him have'liberty, and that he should forbid none of his acquaintance to minister or come unto him.

6 And when he had tarried among them more than ten

, days, he went down imto Caes-|a-re'd; and the next day sit-I ting on the judgment seat com-: manded Paul to be brought.

7 And when he was come, the Jew§ which came down from Je-ru'sS-lem stood roundabout, and /laid manv and grievous

complamts against Pa ulj^ whirh' they could not prove!

, S'While he answered for him-

j self. Neither against the law of

the Jews, neither against the

temple, nor yet against Cae'§ar,

have I offended any thing at all.

9"But Fes'tus, willing to do

the Jews a pleasure, answered

I Paul, and said,'Wilt thou go up

,to Je-ru's5-lem, and there be

judged of these things before

me?

24 Paul appeals to Caesar

19 Paul preaches to Felix

24 And after certain days, when Fe'lix came with his wife T)ru-sil'li, which was a Jew'ess, he sent for Paul, and 'heard him concerning the faith in Christ.

25 And as he 'reasoned of righteousness, temperance, and judgment to come, Fe'lix^em -bled. and answered. Go thy way for this time; when I have a"convenient season, I will call for thee.

26*He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener . and •'communed with him

10 Then said Paul,'I stand at ys §ar's judgment seat, where I ought to be judged: *to the Jew§ have I done no wrong, as thou very well knowest.

11 For if I be an offender, j or have committed any thing ' worthy of death, I refuse not to 1 die: but if there be none of

these things whereof these ac-' cuse me, no man may deliver me unto them. ' I appeal unto Cee'sar .

12 Then Fgs'tiisTVhen he had conferred with the'coimcil, answered, "Hast thou appealed xmtoCse'gar? imto C^'gar shalt thou go.

25 King Agrippa informed of Paul by Festus

,r, 1 , ., , ..^3 And after certain days king

20 Two years of silence at "A-grifp'pi and Ber-ni'fe came

w

He saw that Paul had many friends and washeadof a large part of Christianity » he hoped they would obtain his freedom with money Nothing is known of these conversations in particular, but no doubt the subjects of V 25 were continued

was also given power to appoint the hi^ priests. He was strongly attached to the Romans and did all in his power to keep the Jews from rebellion. When they did rebel he united his army with Titus and helped destroy Jerusalem. He survived the ruin of his country several years

f

g:

m

. i'auicoula nave been released for two years if he had paid a bribe (v 26) He was made procurator, 60 A. D. He wiiied to have the support of the priests so sought to send Paul backio Jemsa-lem for trial, perhaps not knowing the reasonforthe requestofthejews(25:3) Ashe had not received the bribe which he expected,he now left Paul bound to win favor of the Jews wao planned makingcharges against Felix in Rome, They pressed their charges even to the emperor who would have punished him ifit had not been for the pleadings of his brother who was a favorite with the emperor

The new plot was to get Paul sent back to Jerusalem and then have men kiU him on the way (v 3) Festus had everything to gain and nothing to lose in granting this request, but God was working and put in his heart to hear Paul in Caesarea The Jews no doubt invented many false charges against Paul in order to tum the mind of the new governor against him and so get him in their hands, but they could prove nothing (v 7) Paul defended himself against every charge and said nothing against the law of the Jews, against their temple, or against Caesar, and so disproved every charge to the satisfaction of Festus (v 8) 1 The hearings ended with Paul vindicated on all charges and Festus seeking some meansto pacify the Jews and win them to his favor Question 70. Next, v 12 Paul could see no point in going to Jerusalem to go through the same charges a third time. Then, too, he knew that the Jews would plot to kill him and that God had already told him that he must yet see Rome; so he made his appeal lo Caesar (v 10-12) Festus admiued this (v 18-19) Paul knew that Festus wasonly seeking to pacify the Jewsby handing him over to them, so was constrained to appeal to Caesar. Every Roman citizen had the right of such appeal so Paul knew this was the onlydiingleft todoto save his life and continue in his work for Christ. No Roman representative could do otherwise than send him to Rome under these circumstances. An appeal to Caesar was highly respected. The Julian law condemned any magistrate who condemned, tortured, imprisoned, or put to death anyone who would appeal to Caesar

The appeal of Paul to Caesar was evidently conditional or Festus would not have conferred with his councilof Roman officers. A direct appeal without condition would have brought no other choice on the part of Festus, We may therefore understand Paul to say, "I now stand before a tribunal where I ought to be judged; if you refuse to hear and try this cause here, rather than go tojerusalem,! appeal to Caesar." 1 The word for council here is not the same word sunedrion used elsewhere in Acts, The Gr. sumbouliou used here means the assembly of counsellors or board of advisers to the procurator in every province. Rulers took council with this board of advisers before rendering judgment. This council advised him to send Paul to Caesar if this was Paul's desire

I Question 71. Next, 26:8. The fact Fest-us asked Paul this question proves that the request of Paul was conditional, but if he really meant to appeal to Caesar it would be granted This was the second son of Herod A grip-pa who is mentioned in Acts 12:1. At the death of his father he wastoo young to be king, but in 50 A. D. Claudius gave him the kingdom of Chalcis. His uncle, the husband of Bemice had died two years before. Shortly after this he was appointed the tetrarchies of Abilene and Trachonitis, with the title of king. His relations with his sister Ber-nice were the occasions of much suspicion. He was of Idumean descent and well acquainted with Jewish laws. He

THE ACTS 25. 26 Paul's defence before Agrippa Paul again tells of his conversion

a To pay respects to the new governor

b Festus knew that Agrippa was better acquainted with maners of Jewish religion than he was, so spoke to him of the case of Paul

c The heathen had abetter sense of justice than the religious Jews who should havebeen shamed by this fact; but they were past all sense of shame. They killed their own Messiah when the heathen protested the slaying of an innocent man. They killed Stephen in a rage without a trial. They gloated over the death of James and thirsted for the lives of Peter, Paul, and many others and all this contrary to the very law they claimed to keep. It was not justice the Jews wanted, but the life of the apostle. What the heathen thought of these religious people desiring the lives of people instead of saving their lives is only recorded in heaven

d The Romans did not give the lives of men away to favor anyone. The accusers of Paul did not bring any accusation against him that was worthy of death. Festus reponed: The charges were different from what I had supposed. They concerned certain questions of their own religion and about one Jesus, which was dead, whom Paul claimed to be stillalive. Because I did not understand such things I asked Paul if he was willing to go to Jerusalem and answer questions of this kind, but Paul refused and appealed to Caesar (v 3 4-21)

e All that is meant by this is religion, national creed, or worship

f This is all the enlightenment this poor heathen got out of the religious discussions between the Jews and Paul

g Lit., I was at a loss to know how to

decide such questions h Theaugust, or venerable. It was a title

Roman emperors assumed following

the death of Julius Caesar

i Paul the prisoner was becoming famous

as the witness of Jesus to rulers of the earth, fulfilling ML 10:18; Acts 9:15. His fame had spread abroad throughout aUjudea,Samaria,Syria,Asia Minor, Greece, and other counaies, so the king was curious to hear him. His father had been a persecutor of Christianity

. and had killed James. He proceeded to lake Peter and would have destroyed others also if he had not been removed by death. Agrippa had no doubt heard! much about Christianity by this time

j Gr. p hantasia. splendor, parade. Only used here.Cp. the verb in Hdb. 12:21

k Gr. chiliarchos, commanders of 1, 000 men in the Roman army

1 Eminent men of the city m Festus made an introduction of Paul to the assembled multitude of great men who were curious to hear Paul talk about his religion. He was not on trial, for he was to be tried in Rome

n Again Festus testified ot Paul's innocence (v 18-19, 25) o Gr. kuious, lord. Rejected by some Roman emperoK, but claimed by others, especially Nero

Paul's sum of God's requirements (24:25):

1 Gr. dikaiosune , righteousness o r right doing; the principles of justice and right between God and man and man and man in all relations and connections of life. Trans, righteousness 92 times.

2 Gr. enkraTflia, self-control, chastity, ot moderation with regard to the appetites, passions, and propensities of allkindi.Onlyhere;Gal, 5:23; 2Pet, 1: 6. Cp. ICor. 7:9; 9:25; Tit. 1:8

3 Gr. krima, judgment to come;a day of retribution. In which the unjust, intemperate, and incontinent must give account of all the deeds of the body, soul, and spirit. Trans^ judgment 13 times (Mt. 7:2; Jn, 9:39; Acts 24:25: , Rom.2:2-3; 5:16; ll:33;Gal.5:10;Heb. ' 6:2: 1 Pet. 4:17; 2 Pet. 2:3: Rev. 17:1:1 20:4); damnation 7 times (Mt. 23:14:

unto Qjes-a-rea to"saJute Fes' tus.

14 And when they had bee there many davs. Fes'tus de-clared "Paul's cause unto the king, saying, There is a certain man left in bonds by Fe iix:

15 About whom, when I was at Je-ru'sa-lem, the chief priests and the elders of the Jew§ informed me, desiring to have judgment against him.

16 To whom I answered,"It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when "the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own'super-stition, and of one Jesus, which was dead,/whom P^iil afiirmed to be alive.

20 And because I*doubted of such manner of questions, I asked him whether he would go to Je-ru'sa-lem, and there

'be judged of these matters.

I 21 But when Paul had appealed to be reser\^ed unto the hearing of"Au-gus tus, I commanded him to be kept till I might send him to Qae'sar.

22 Then A-grip pa said unto Fes tus,'I would also hear the man myself. To morrow, said he, thou shall hear htm.

I 26 Paul before Agrippa

23 And on the morrow, when i A-grip pi was come, and Ber-ni'ce, with great 'pomp, and

was entered into the place of I hearing, with the *chief cap-' tains, and'principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus'"said," King ; A-grip pa, and all men which I are here present with us, ye i see this man, about whom all ; the multitude of the Jew§ have

dealt with me, both at Je-ru'-; sa-lem, and also here, crying ' that he ought not to live any

longer.

25 But when"I found that he had committed nothing worthy of death, and that he himself hath appealed to Au-giis'rus, I have determined to send him.

! 26 Of whom I have no certain

I thing to write unto my "lord.

Wherefore I have brought him

[forth before you, and specially

[before thee, O king A-grip pa,

' that, after examination had, I

I might have somewhat to write.

• 27 For it seemeth to me im-

; reasonable to send a prisoner,

and not withal to signify the

crimes laid against him.

rpHEN A-grip'pa said unto A Paul, Thou art permitted to speak for thyself. "Then Paul stretched forth his hand, and*answered for himself:

2 I think myself'^happy, king A-grip pi, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially because I know thee to be expert in alh'customs and'questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the 'first among mine own nation at Je-ru sa-lem, know all the Jew§;

5 Which*knew me from the beginning, if they would testify, that after the most straitest

'^sect of our reUgion I lived a Phar i-see.

6 And now I stand and am judged 'for the hope of the

CHAPTER 26

27 Paul's defense before Agrippa: (1) Persecution of Christians (Acts 9:1, refs.)

promise 'made of God unto our lathers:

7 Unto which promise 'our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king A-grip'pa, I am accused of the Jews.

8'Why'should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do"hnany things contrary to the name of Je sus of Naz'a-reth.

10 Which thing I also did in i Je-ru'sa-lem: and many of the

"saints did I "shut up in prison, having received authority from the chief priests; and when they were put to death. I gave my voice against them. _
11 And I punished them oft in every synagogue, and compelled f/iem to blaspheme : and beuig"esceedingly mad against them, I persecuted them even unto'strange cities.

12 Whereupon as 'I went to Da-mas cus with authority- and commission from the chief priests,

(2) His conversion (9:3;22:6)

13 At'midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 Andwhen we were all fallen to the earth, I heard a voice speaking unto me, and saving in the He brew tongue, 'Saul, Saul, why persecutest thou me? it is hard for thee to kick against the"pricks.

15 And I said, Who art thou. Lord? And he said, I am Je'sus whom thou persecutest.

♦ 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee administer and "a witness both of these things which thou hast seen,'and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gen'tile§.

Mk. 12:^0: Lk. 20:47; Rom. 3:8; 13:2:1 Cor. 11:29; 1 Tim. 5:12); condemnation 5 times(Lk. 23:40; 1 Cor. 11:34; 1 Tim. 3:6; Jas. 3:1: Jude 4); and condemned (Lk. 24:20). Never did a man preach a sermon more fitting than to these two who lived under the power of avarice and unbridled lusts, intemperance, aud injustice to others

28; 12jl; IPei, 5:1; Rev. 1:5; 3:14; 11: 3): martyi (Acts22:20;Rev.2:13:17:6); and record (2 Cor. 1:23; Phil. 1:8) X 15lhN.T. prophecylnActs(26:16-18, fulfilled). Next, 27:10. This predicts that Chnsrwould have further com munications widi Paul and would protect him from all people so he could turn men to God (v 18)

a Ancient orators sometimes stood with the righi hand outstretched

b See note j, 19:33

c Gr. makarios. Trans, happy only 6 times0n. 13:17;Acts26:2;Rom. 14:22; 1 Cor. 7:40: 1 Pet. 3:14: 4:14), and blessed 43 timesfMt. 5:3-11:11:6: 13: 16:16:17; 24:46: Lk. 1:45: 6:20-22; 7: 23:10:23:11:27-28:12:37-43: 14:14-15; 23:29;jn. 20:29; Acts 20:35: Rom. 4:7-8; 1 Tim. 1:11; F:15;Tit, 2:13; Jas. 1:12, 25: Rev. 1:3: 14:13: 16:15; 19:9: 20:6; 22:7,14). Paul here expressed his good fortune in being able to answer before such an intelligent judge, and one so well acquainted with the customs of the Jews (v 2-3)

d Gr. ethos. Trans, custom (Lk. 1:9: 2:42: Actimi; 16:21; 21:21; 26:3; 28:17): manner (Jn. 19:40: Acts 15:1; 25:16; Heb. 10:25): and as one is wont (Lk. 22:39)

e Gr. zetema. an inquiry, question. Here: 15:2; 18:15; 23:29; 25:19

f Bom in Tarsus, but educated as a youth injerusalem, probably from the age of 12 when male children werebroughi to the annual solemnities. This might be the case withPaul's nephew in 23:16. The Gr. for youth is neotes and means anyone from boyhood to young manhood (V 4: Mt. 19:20: Mk. 10:20; Lk. 18:21; 1 Tim. 4:12)

g I not only know all the Jews of importance, but they also know me and could testify that lam telling the truth

h Gr. haireas. heresy (note e, 5:17). The three main sects were the Pharisees, Sadducees, and the Essenes. The Pharisees were the more strict in doctrines and moral practices

i I have not com.mitted any sin, I am judged for the hope the Jews always have held to be true - the resurrection of the dead (Acts 23:6:24:15,25:25:19)

j Gen. 12:1-3: Job 19:26: Ps. 16:10: 17: 15; Isa. 26:19: Dan. 12:2

k Paul did not believe that the ten tribes were lost. They were still in existence and were the Jews scattered abroad. See note a. Acts 13:16

1 Question 72. Next, v 14

m .Acts 7:58; 3:1-3; 9:1-2: 22:4-5

n Only used once in the gospels (Mt. 27: 52); 4timesof Christians in Acts(9:13, 32. 41; 26:10), but 56 times in the epistles and Revelation

oPaul imprisoned, persecuted, compelled saints to blaspheme, and put them to death (v 9-12). Now he was tiieii chief defender

p Paul's past unrea sonable zeal and madness against Christians enabled him to be exceedingly patient widi his own countrymen

q Places out of Jewish jurisdiction, such as Damascus (v 12)

r See notes on Acts 9:1-18

s The light from heaven would have to be exceedingly bri^t to be brighter than the midday sun. Even the men who travelled with him saw the li^i(v 13). It was so bright and the supernatural was so present that it caused aU of them to fall to the ground (v 14). They all heard the voice, but only Paul heard the words that the voice spoke (Acts 9: 7; 22:9)

t Questions 73-74. Next, v 27

u Gr. keiitron, goads or spurs. Trans, pricks (Acts 9:5; 26:14) and sting (1 Cor. 15:55-56; Rev. 9:10)

V Gr. buperetes, an under-rower, and u

nupe:

used of anyone who is a subordinate tc another. Trans, servant (Mt. 26:58;Mk. 14:54, 65; Jn. 18:36); minister gk. 1:2; 4:20: Acts 13:5:26:16:1 Cor. 4:1): and officer (Mt. 5:25;Jn. 7:32,45-46; 18:3, "-2,:S;19:c;.?cts 5:22-26). Paul was to be under the sole authority of Christ and tug at the oar in order to bring ±e gospel vessel and the church through the tempestuous sea to tiie eternal harbor ' Gr. martus. Trans, witness 29 times (Mt. 18:16: 26:65; Mk. 14:63; Lk. 24-48: Acts 1:8,22:2:32; 3:15: 5:32; 6:13; 7:58: 10:39, 41; 13:31; 22:15: 26:16; Rom. 1:9; 2 Cor. 13:1; 1 Th. 2:5,10; 1 Tim. 5:19; 6:12; 2 Tim. 2:2; Heb. 10:

THE ACTS 27

Paul's voyage to Rome

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a Paul never got away from the fact of his special call to the Gentiles 5 great blessings of the gospel:

1 Opentheeyes(vl8; 2Cor. 4:4;Eph, 1:18; ifev. 3:18; Mt.13:15-16)

2 Turn men from darkness to light (v 18: Lk. 1:79: Jn, 3:16-20; Col. 1:13)

3 DeUverance from Satan's power (v 18; Lk, 4:18: CoL 1:13; 1 Jn. 5:18)

4 Forgiveness of sins (v 18; 2:38; 3: 19: 13:38-39: Mt. 26:28: Eph. 1:7)

5 Aninheritance(v 18; 20:32: Eph. 1: 11-18: Col. 1:12-13; 1 Pet. 1:4)

b Sanctification is by:

1 The Father CJude 1; Jn, 10:36)

2 Christ (Acts 26:18; 1 Cor. 1:2, 30)

3 TheHolyGhost(Rom. 15:16:1 Cor. 6:11: 2 Th. 2:13: 1 Pet. 1:2)

4 The Word of God (Jn. 15:3; 17:17-19; 2 rh.2:13; Hfch.5:26; 1 Tl-.4:5)

5 Theatonement(Heb. 10:10-14,29)

6 Faith (Acts 26:18; Eph. 2:8-9)

c Or. apeithes. disobedient (Lk, 1:17;

Acts 26:19; Rom. 1:30; Tit. 1:16; 3:3;

2 Tim. 3:2) d Acts 9:3-18; 22:6-21; 26:12-18 e 3 things preached to all men:

1 Repentance (LK. 13:3, note)

2 Conversion (note t, 3:19)

3 Restitution or proof of repentance (note s. Ml. 3:8)

f 7 reasons Jews hated PauL

1 His conversion to Christianity (Acts 9:2-22: 22:6-21; 26:12-18)

2 Preachingjesus of Nazareth as the Messiah(Acts 9:20-25, 29; 13:23; 17: 3: 18:5; Rom. 1:3-6: 1 Cor. 1:18-24)

3 Preaching the resurrection of the dead, just and unjust (Acts 17:18, 32; 23:6-8; 24:15, 21; 1 Cor. 15)

4 Preaching the death, burial, and resurrection of Christ (Acts 13:30-39; 17:3; 17:18; 26:23; 1 Cor. 15^

5 Preaching salvation througn Christ and not of the law (Acts 13:23-39; 15: | 1-12; 20:21; 26:17-18:1 Cor. 1:18-24;; Rom. 3:24-31; 4:1-25; 5:1-11; 8:1-13; • 10:4,9-10; Eph.1; PhiL 2: Heb. 7-10) I

6 PreachingChrist'sbloodasthe ful-[fillment of aU sacrifices and necessary-to salvation (Acts 17:3; 20:20; 26:17-; 23; Rom, 3:24-31; 5:1-11; Gal. 3:13-j 29; Eph, 1:7; Col. 1:14-20: Heb. 7-10; 1 Tim. 1:15; 1 Cor. 1:18-24)

7 Offering salvation to Gentiles(Acts 9:15; 13:46-49; 14:27:18:6; 26:17-18; Rom. 9-11; 1 Cor. 12:13; Gal. 3:29)

g 20th O. T. prophecy fulfilled in Acts

m

(26:23: Gen, 3:15; Isa. 53; Ps. 16:10). Next, 28:26

h The first to be resurrected and the guarantee of the resurrection of all meo (1 Cor. 15:l-23:Rev. 1:5)

i the prophets predicted the salvation of the Gentiles (Isa, 11:10; 42:1-6: 49:6: 60:3; 62:2; 66:12-21; Jer. 16:19; MaL 1:11; Rom. 10:9-21)

j Gr. gramma, letters. As we would say "a man of letters,"

k Was Paul a madman ? If he was we should not follow him. If he was not then all should follow him. He was not called mad when he was murdering Christians, etc.

The case against Pa ul:

1 Strange conversion not like othen (Acts 9:2-18; 22:6-21; 26:12-18)

2 Strange ministry (1 Cor, 4; 2 Cor. 6)

Unpopular (Acts 9:20-25,29;13:

50: U:2, o, 19; 16:19-24, 39;

17:5-9, 32; 18:12-17; 19:23-41; 21:

27-32; 22:22-24; 23:10.12-25: 24:1-

9; 28:4,16; 1 Cor. 4:9-14; 2Cor. 6,11)

(2) Driven from city to city (Acts 9: 20-25; 13:51; 14:6; 16:39)

(3) Church sputter (Acts 13:44-52; 14:1-5; 17:54; 18:4-11; 23:6-101

(4) Business destroyer (Acts 16:16-24; 19:13-20, iZ-il)

(5) Jail breaker - ex-convict (Acts 16:25-40; 22:25-30; 23:18, 35: 24:27)

(6) Cause of mobs (Acts 13:45-52; 14:19: 16:19-24; 17:5-8; 18:12-17; 19:23-41; 21:27-40)

(7) Peace disturber (Acts 9:23; 13: 45,50; 14:19; 15:19-24: 17:5-17; 18: 12; 19:23-41; 21:27-40; 22:22; 24:5)

(gl Religiousdisputer (Acts9:22.29; 15:7-12: 17:17: 19:8-10)

(9) A heretic (Acts 24:5, 14)

unto^whom now I send thee, ►18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are*sanctified by faith that is in ijgje.

(3) His preaching (9:20; 22:17)

19 Whereupon, O king A-grip'-pd, I was not'disobedient imto the^eavenly vision:

20 But shewed first unto them of Da-mSs'cus, and at Je-ru'-sS-lem, and throughout all the coasts of Ju-dae'4, and then to the Gen'tileg.'that they should repent and turn to God, and do works meet for repentance.

(4) Reason for his arrest

21 For'these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained

doeth"nothing worthy of death or of bonds. 32 Then said A-grip'pi unto Fes tus,'This man might have been set at liberty, if he had not appealed unto Cae'gar.

CHAPTER 27 116

XIV Paul sent to Ronne (Acts 27;1-28;16). 1 Caesa-rea to Myra

AND when it was determined ■ that we should saO into It'a-15', they delivered Paul and certain other prisoners unto one named Uu'li-us, a centurion of Au-gus'tus' band.

2 And entering into a shipiiof Ad-ra-myt'ti-iim, we'launched, meaning to sail by the coasts of A'§ia; one 'Ar-is-tar'chus, a Mif-e-do'ni-an of Th§s-sa-I5-ni'cd, being with us.

3 And the next rfai/we touched at Sidon. And Ju'li-us courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched

help of God, I continue vmto! from thence, we sailed under this day, witnessing both to i Cy'prus, because the winds small and great, saving none I were contrary. other thmgs than those which; 5 And when we had sailed the prophets and M6'|e§ did!over the sea of Qi-li'fii and

say should come: *23*That Christ should suffer, and that he should be the'^st that should rise from the dead, and should shew light unto the people, and'to the Gen'tile§.'<

(6) Paul accused being mad

of

24 And as he thus spake for himself, Fes'tus said with a loud voice, Paul, thou art beside thyself; much 'learning doth make thee^mad.

(6) Paul' s answer to the accusation of his madness

25 But he said.' I am not mad. most noble Fgs'tus: but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these thmgs are hidden from him;"'for this thing was not done in a comer.

Pim-phS'l'i-d, we came to My'-ri, a city of Ly'gii.

2 Change ships for Italy

6 And there the centurion found a ship of Al-6|-an'dri-4 sailing into It'a-lj^: and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cni'-dus, the wind not suffering us, we sailed under Crete, over against Sil-mo'ne;

8 And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city of Li-se'i.

9 Now when much time was spent, and when sailing was now dangerous, because ^the fast was now already past, Paul admonished them,

3 Paul's advice unheeded

(7) Paul appeeils to Agrippa

•10 And said unto them, Sirs,*! perceive that this voyage wUl be with hurt and much damage, not only of the lading and ship, but also of our lives. „ „. t - ' . /iv 1- i 11 Nevertheless the'centurion 27 King A-gripp4 behevest!

beUeved the master and the thou the prophets? I knowi Q^g, ^f ^^ ^i^p^ ^^^^^ y^^^

that thou believest

those things which were spoken

28 Then A-grip'pi said untoi^jyp^^j Paul, "Almost thou persuadest: 12 And because the haven was me to be a Chns tian. ^Qt commodious to winter in.

^^^.u f *"l,s^'<^' ^r'°"^'l*°J the more part advised to depart God, that not only thou, but; thence also, if by any means also all that hear me this day,! ^j^^y ^-^^^ ^^^^ ^o Phe-ni'ce. were both almost, and ^ito-\ and there to wmtei; which is an gether such as I am, except 1 ^aven of Crete, and Ueth toward these bonds. [the'south west and north west.

,0, ^ . . (. , 13 And*when the south wind

(8) Decision of Agrippa blew softly, supposing that they

on A_j „!,«., uo u^A tv„='^^d obtained their purpose,

s^oktSf thf ^g -se't. ^n^ ; g>g|t?--' '^^y -^^^^^°-the governor, and Ber-ni'?e,

and they that sat with them

31 And when they were gone

aside, they talked between

themselves, saying. This man

4 The storm and despair of life(Cp. Ps. 107:21-30)

14 But not long after there I

(10) Stubborn, dogmatic, uncompromising (GaL 2:5; Acu 15:2; 16:37)

(11) Long-winded (Acts 20:7-12)

(12) A fanaric (A~cts 17:3; 19:19) 3 Strange experiences

fl) Shaking off dust (Acts 13:51) (2) Shaking raiment at men (Acts

Continued. column4 —^»-

11 am not insane, but speak truth m Agrippa knew these words to be true for the life of Christ was well known n Question 75. The last question in Acts o This Ls to be taken literally, that he was almost persuaded to embrace Christianity. At least, this is the way that Paul understood it and x answered it in v 29

a Clear testimony that Paul was innocent of any wrong doing against the Jews

b No doubt Agrippa wanted to see the immediate release of Paul, but the appeal to Caesar was on record and it was now impracticable to change it

c Juliusbecame a fast friend of Paul because of the miraculous events of the journey to Rome

d Several places are called by this name. This musthavebeenacityinMysia on the Aegean Sea. The ship was bound for home up the coast of Asia

e Paul's journey to Rome:

1 Caesarea, Samaria (27:1)

2 Sidon, Phoenicia (27:3)

3 Island of Cyprus (27:4)

4 Myra, Lycia, Asia Minor(27:5)

5 Salmone, Island of Crete (27:Tj

6 Fair Havens, Lasea, Crete (27: 8-44)

7 MeUta(Malta),So, of Italy(28:l)

8 Syracuse, SicUy (28:12) 9Rhegium, luly (28:13)

lOPuteoU, luly (28:13)

11 Appii Forum, Italy (28:15)

12 Rome, Italy (28:16-31)

f Acts 19:21; 20:4. HeandLuke accompanied Paul to Rome (Col. 4:10; Ph'm 24).

g The 10th day of the 7ih month, the day of atonement, about Oct. 1. This time of the year the Mediterranean was very tempestuous. To sail after this feast was proverbially dangerous among ancient Jews

h 16th N. T. prophecy in Acts (27:10, fiimUed). Next, v 22

i He was in authority, being in imperial service, so they sailed on. They sought to get toPhenice at the western end of ihe island and there spend the winter

j Phenice was located in a harbor that had two openings divided by a little island. One opening was in the direction in which the soutnwest wind blows toward the northeast; the other opening wa s in the direction in which the northwest irind blows toward the southeast. Recent researches prove that d:us is the exact description of the haven of Phenice, Crete

k A'hen they saw the wind blow softly they all supposed that they would make it to Phenice, but Paul's prophecy of v 10 had to be fulfilled

^ Cont, from column 2

18:6)

(3) Makingamanblind(Acts 13:11)

(4) Anointed handkerchiefs and aprons and sent them to the sick (Acts 13:11-12)

(5) Prayed and sang in a loud voice at midni^t and in jail (Acts 16:25)

(6) Fell into trances (Acts 9:2-18; 16:9-10; 18:9; 22:17; 23:11; 27:23)

(7) Spoke and sang in tongues and interpreted (1 Cor. 14:13-18)

(8) Laid hands on people to impart ^iritual gifts and prophesied over them (1 Tim. 4:14; 2 Tim. 1:6; Rom. 1:11; Acts 19:1-7; Heb. 6:2)

(?) Healed the sick, cast out devils, and did special miracles (Acts 14:3-18; 15:12:16:18;19:ll-20;Rom, 15:18-29)

(10) Discerned spirits and brought judgment on people (Acts 13:6-11: 16: 18; 1 Cor, 4:18-21; 5:5-6)

(11) Ignored natural remedies when bitten by a viper (Acts 28:3-5)

(12) He got up from stonings, beatings, and other personal sufferings and went about his work without hospitalization (Acts 14:19-20; 16:22-40; 21: 27-40: 2 Cor, 11:24-28; 12:5-10)

4 Strange doctrines - unusual doc trines, as salvation without works(Rom. 3:24-31: 4:1-8); gifts of the Spirit (1 Cor, 12); the fulnessof God for believers (Eph, 3:19);second adventof Christ (2 To. 1:7-10); freedom from sin (Rom. 6:14-23; 8:1-13; Gal, 5:16-26); and many other prophetical and doctrinal subjects so strange to millions today

Was Paul a madman? To men Uke Festus he was, but to Christians all he experienced and taught confirms the true Christian faith of truth and soberness (V 25)

THE ACTS 27, 28

A great storm arises

PauPs shipwreck and rescue

a Gr. tuphonikos, t>7)honic. Only here

b This is an ancient term for an eastern storm, what moderns call Levanter^ a typhon whirlwlnJ orhurricane blowing in all directions

c The ship was caught in the hurricane and driven where the wind would take it

d An island on the southwest coast of Crete, now called Gaza; almost due south of Phenice

e Gr. skaphe. skiff. The life boat. Only here; v 30, 32. The ancient skiff was not taken onboard, as with us,but was usually allowed to follow in the wake. In this instance, by reason of the storm, it was thought advisable to take it on board, but the task was difficult

f Every ship carried large cables, which were used in case of necessity for passing around the hull, thus undergiiding it, and saving it from strain which re suited from 5ie workingof the mast in a storm

gGr. surtis. Only here. There are two gulfs on the north shore of Africa, full of shoals and sandbanks, called Syrtis Major and Syrtis Minor. They were afraid of being driven on these sands

h They lowered the gear and took down the beam to which the sail was attached

i Evidently threw out some cargo

J A U prisoners and others on board were pressed into service, including Paul, Luke, and Aristarchus

k The yard, sail, and all the ship's furnishings, baggage, and other things

1 Gr. cheimon, trans, winter (Mt. 24:20; Mk.l3:18; Jn. 10;22; 2Tim. 4:21) and "foul weather" (Mt. 16:3)

m After a long fast (v 33, 38)

n Paul reminded all of his prophecy of v 10, being quick to cheer them with an other prophecy. An angel had stood by Paul that night to give him word for the distressed men on the ship (v 23)

o 17thN. T. prophecy inActs(27:22-26, fulfilled). Next, v 31

p Gr. diapnero, to carry hither and thither. THIstooK place in the Adriatic Sea

q About 40 yards deep

r About 30 yards deep s A ncient vessels did not have heavy anchors as today but carried more of them

t The shipmen were about to flee from the ship under the pretense of casting out anchors, but Paul, who was watching for the safetyof a]I,saw it and told the cenrurian that unless these stayed in the ship they could not be saved

u 18th N.T. prophecy in Acts (27:31, hilfiUedV Next, v 34

v The soldiers had respect for Paul by now so obeyed his prophecy and cut the ropes and let the skiff go

w Fourteen days they had fasted, so he now advised them to break the fasl(see note, Ps. 69:10)

X 7 things that are not fasts:

1 Abstaining from meats except fish

2 Drinking only orange juice, or other juices for a period

3 Abstaining from some foods while eating others

4 Abstaining from certain pleasures but allowing others

5 Abstaining from smoking, chewing tobacco, drinking liquor, or some other bad or pleasurable habit and eating food

6 Abstaining from all pleasure or entertainment and eating lightly

7 Forcing one's self from all normal family and social life

7 accusations that cut them (7: 54):

1 Being sriffhecked (v 51^

2 Beinguncircumcisedinneart(v51)

3 Being uncircumcised in ears (v 51)

4 Resisting the Holy Ghost (v 51)

5 Betraying the Messiah (v 52)

6 Murdering the Messiah (v 52)

7 Refusing to obey the law (v 53)

7 added sins because they were cut:

arose against it a"tempestuous, *34 Whereforelprayyoutotake wind, caHed"Eu-r6c'ly-d6n. ' some meat; for this is"for your j 15 And when the ""ship was"health: 'for there shall not an|

caught, and could not bear up into the wind, we let her drive, i

16 And running under a cer-| tain island which is "called [Clau'da, we had much work to come by the'boat:

17 Which when they had taken up, they used 'helps, under-girding the ship; and, fearing lest they should fall into^the quicksands,"strake sail, and so were driven.

I 18 And we being exceedingly tossed with a tempest, the next day they'lightened the ship;

19 And the third day we cast out with 'our own hands *the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small'tempest lay on us, all hope that we should be saved was then taken away.

hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of^good cheer, and they also took some meat.

37 And we were in all in the ship 'two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the 'wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain*creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

J 40 And when they had taken 5 Paul's vision and prophecy] up the anchors, they committed

themselves unto the sea, and

21 But after long abstinence Paul stood forth in the midst of them, and said, SiTS,"ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. •22 "And now I exhort you to be

loosed the"rudder bands, andj hoisted up the'mainsail to the wind, and made toward shore., 41 And falling into a place! where'two seas met, they rani the ship aground; and the fore-; part stuck fast, and remained unmovable, but the hinder part

of good cheer: for there shall be was broken with the violence of;

no loss of any man's life among the waves.

you, but of the ship. 42 And the soldiers' counsel

23 For there stood by me this| was to kUl the prisoners, *lest night the angel of God, whose II any of them should swim out, am, and whom I serve, and escape.

24 Saying, Fear not, Paul; 43 But the centurion,'willing thou must be brought before to save Paul, kept them from Caesar: and, lo, God hath given their purpose; and commanded theeallthemthatsailwith thee.'that thev which could swim

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

6 Fulfillment of the prophecy

27 But when the fourteenth! night was come, as we''were driven up and down in A'dri-i, about midnight the shipmen

, deemed that they drew near to

I some country;

! 28 And sounded, and found it

'twenty fathoms: and when they had gone a little further, they sounded again, and foimd iTfifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast 'four anchors out of the stem, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under'colour as though they would have cast anchors out of the foreship, •31 Paul said to the centurion and to the soldiers, ''Except these abide in the ship, ye cannot be saved.

I 32'Then the soldiers cut off the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take meat, saying,*This day is the fotirteenth day that ve have tarried and continued fast ing , having taken^'nothing.

should cast </?emse/t^esfirst I'n/o tHe sea, and get to land: 44 And the rest, some on boards, and some on broken pieces of the ship. '"And so it came to pass, that they escaped all safe to land .

117 CHAPTER 28

7 Landing on the Island of Melita about 75 miles south of Sicily

AND when they were escaped, ■ then they knew that the island was called"Meri-td. 2 And the "barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

8 Miracle of the viper bite (Mk. 16:18; Lk. 10:19; Ps. 91:13)

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a

' 'viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves." No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to hve.

5 And he^ shook off the beast into the fire, and'felt no harm.

1 Gnashing with their teeth (v 64)

2 Unrepentance and hardness (v 54, 57)

3 Crying for vengeance (v 57)

4 Refusing to heat the gospel (v 57)

5 Uniting in rebellion (v 57)

6 Casting out the preacher (v 58)

7 Murdering the preacher (v 58)

idea, as found in some of the writings of the Rabbins

This is the wavPaul handled makes. He did not make a side show of it to prove to the heathen that he had faidi, as some foolishly do today. That is not the meaning of Mk. 16:17-18, which see This was a true demonstration of the promise of Mk. 16:17-18

a No fasting should go beyond the point of impairing health. One can fast up to 40 days before starvation begins if he is a healthyperson, but with people who are not healthy, fasting must be done with care andunderproper supervision (see note, Ps. 69:10)

b Gr. sodzo. Trans, preserve (2 Tim. 4: lg); make whole(Mt. 9:22;Mk. 5:34; 6: 56; 10:52; Lk. 8:48, 50; 17:19; Acts 4: 9); heal(Mk. 5:23; Lk. 8:36;Acts 14:9): and save from various dangers and curses,86 times 16 things men can be saved from:

1 Sins(Mt, 1:21; Lk. 7:50)

2 Drowning (Mt. 8:25; 14:30)

3 Losing Ufe(Mk. 8:35; Lk. 9:24)

4 Losing soul(Mt. 18:11; Jas. 1:21)

5 Being a sinner (1 Tim. 1:15)

6 Physical death (Heb. 5:7; 1 Tim. 2:15)

7 Sickness (Jas. 5:15; Mt. 9:22)

8 Blindness (Mk. 10:52; Lk. 18:42)

9 Leprosy (Lk. 17:19)

10 Lameness (Acts 3:2-8; 4:9; 14:9)

11 Demon possession (Lk. 8:36)

12 Eternal death (Jas. 5:19-20)

13 An evil conscience (1 Pet. 3:21)

14 Homosexuality (Jude 7)

15 Wrath (Rom. 5:9-10)

16 Slavery (Jude 5)

c 19th N.T. prophecy in Acts (27:34, fulfilled). Next, 28:2-. A figurative statement expressing no loss of Ufe, or physical harm d Gr. euthumos , good cheer. Only here, e 276 individuals. Here souls refers to persons and not to the spiritual part of man called the soul (Heb. 4:12; 1 Th. 5:23; Mk. 8:36) f It was a grain cargo ship from Egypt, the grainery of the world (v 6) j g Gr. kolpos, bosom, Here;Lk, 6:38; I 16:22, 23; Jn. 1:18; 13:23 h Gr. pedalion, onlyhere;Jas. 3:4. A rudder wislTBoard to guide the course of the vessel. Ancient ships had two or more mdders at the side. The bands were some kind of fastenings, by which the rudders werehoisted out of the water when the storms got too bad to use them and something to let them down into water again when needed. Thebands being loosened, therudders fell down into the water to help steer the ship into the creek if possible i Perhaps the jib, or triangular sail which was suspended from the foremast to the bowsprit. In this chapter there are about 50 nautical terras that are not found anywhere else in the N. T. j A peninsula washed on both sides by the sea. It also could signify reefs of rock partly above and below the water k The lives of the soldiers were at stake

if their prisoners escaped 1 The centuriansawthatPaulwasan innocent and a very godly man so wished to save him. He had all the prisoners loosed so they could swim to the shore if possible n This fulfilled Paul's prophecies of all being kept alive (v 22, 31) n Today it is called Malta, a British outpost about 50 miles south of Sicily in the Mediterranean, It is about 20 miles long and 12 miles wide in its greatest breadth. It is one immense rock of white, soft freestone, with hardly a foot depth of earth on the average; and mo st of it has been brought from Sicily.St. Paul's Bay, the traditional sceneof the shipwreck, fulfills the description in Acts 27 o Gr. baifaaros. Here; v 4; Rom. 1:14; 1 Cor. 14:ll;CoL3:ll. It does not mean that they were uncivilized, for Greeks called any people barbarians who did not ^eak the Greek language. Paul himself used the term of those whose language he did not understand (1 Cor. 14:11). The Egyptians also called all barbarians who did not speak their language p Gr. echidna. Here; Mt, 3:7, note r;

12:34; 23:33; Lk. 3:7 q It was held by the heathen here that if one was worthy of death a serpem would bite him. Even Jews held this

a They looked intently to see him soon swelland die by the poison of the viper that was introduced into the blood stream. Such poison causes the blood to coagulate quickly. As it thickens, the vessels become obstructed, strong inflamation takes place, and all parts become painfully swollen, producing death in a short time

b A longer time than they knew the viper poison would have killed the ordinary person. When they saw it had no effect on him they changed their minds and said he was a god

c Hercules was one of the gods of the Phoenicians and was worshipped on Malta under the title of dispeUer of

evil . They perhaps thought he was Her cules;and the more so, because Hercules was famous for having destroyed two serpents that attacked him in the cradle when he was a baby

d Gr. puretos, fevers. Here; Mt. 8:15; Mk. 1:31; Lk. 4:38-39; Jn. 4:52

e Gr. dusenteria , dysentery

f Such a miracle of healing took place that the heathen could see it and know that it was the hand of God. This produced faith so that many others were brought and were healed

Ji We do not find Luke, the physician having one thing to do with these cures. All were done by prayer and faith, so the modem theory that Luke accompanied Paulas his personal physician to keep him well is out of harmony with truth. Not one thing is ever mentioned of this in all the history of Luke with Paul, Could a man not be trained as a physician and leave his practice to go intO' gospel work without such a conclusion? Just because he was onetime a physician, does that gjve us authority to teach Paul was a preacher employing a personal physician, especially when he, himself prayed for the sick and healed them by the power of God? See note, 2 Tim. 4:20

h Theypediaps reached Malta the last of October or early November, so they sailed again in January or February. At this time of the winter the seas were more calm and the sailing comparatively safe

i This was another grain boat from Africa sailing for Italy, which had wintered in Malta until it was more safe to sail again (Cp. 27:6)

j Gr. Dioskouroi. twin sons of Jupiter and Leda, who were supposed to have been translated to heaven and made the two brightest stars in the constellation called Gemini, This sign was propitious to mariners, and it was the custom to have theii images on the head and stem of theii ships

k Oneof the most famouscitiesof antiquity. It was the capital of Sicily and built 730 B,C. Christianity has existed there since Paul's 3-day visit of v 12

1 A cityin southern Italy opposite Sicily.

It is now called Reggio m A city on the Bay of Naples, now called PozzuoU.lt was built about 470 B.C, It was famous for its temple of Jupiter Serapis, which was not built according to the Grecian and Roman, but according to the A siatic pattern n There were already Christians living in PuteoU.perhapshavingheard the gospel on Pentecost, being converts of men who were in the Jerusalem revival of Acts 2-8. Many from Rome were present at Pentecost(Acts2:10). Many in Italy had been converted since then. Paul wrote his epistles to Christians here about 30 years after Pentecost, or about 60 A. D.

o A town about 52 miles from Rome. Christians from Rome met the apostle here (v ISj). When Paul saw them he gave thanKs and took courage

p About 33 miles from Rome

q The fulfillment of Acts 19:21; 23:11

r One of the most noted cities of the world - the capital of Italy. Founded by Romulus about 753 B. C,

s Commander of the emperor's guards

t The elders of the synagogues in Rome, He wanted to explain to the Jews why he was inRome and whyhehad to ap-

6 Howbeit they^looked when he should have swollen, or fallen down dead suddenly: but after they had looked a"great while, and saw no harm come to him, they changed their minds, and said that he was a'^god.

7 In the same quarters were possessions of the chief man of the island, whose name was Pub'li-us; who received us, and lodged us three days courteously.

9 Healing of the Melita

sick on

8 And it came to pass, that the father of Pub'Ii-us lay sick of^ fever and of a'bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and^ healed him .

9 So when this was done, others also, which had diseases in the island, came,*and were healed :

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

10 Melita to Rome in Italy

11 And after^hree months we departed in a'ship of Al-e?-an'-dri-i, which had wintered in the isle, whose sign was'Cas'tor and Pol'lux.

12 And landing at'Syr-a-ciise', we tarried there three days .

13 And from thence we fetched a compass, and came to'Rhe'-gi-iim: and after one day the south wind blew, and we came the next day to'Pii-te'o-li:

14 "Where we found brethren, and were desired to tarry with them seven davs : and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as "Ap'pl-i Fo'nmi, and"The Three Taverns : whom when Paul saw, he thanked God, and took courage.

16 And when we "came to 'Rome, the centurion delivered the prisoners to the^captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

11 Paul in Rome:defense before Jews. Cp. Acts 23:1;26:1

17 And it came to pass, that after three days Paul called the chief of the Jew§ together: and when they were come together, he said unto them,'Men and brethren, though I have committed nothing against the people, or customs of ourf athers, yet was I delivered prisoner from Je-ni'sa-lem into thehands of the R6'man§.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jew§ spake against it'I was constrained to appeal unto Qse'sar; not that I had ought to accuse my nation of.

20*For this cause therefore have I called for you, to see you, and to speak with you: because that for'^the hope of i§'ra-el I am bound with this chain.

1 2 Paul preaches to the Jews

21 And they"said unto him, We neither received letters out of Ju-dae'a concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we'desire to hear of thee what thou thinkest: for as concerning this^sect, we know that ^ everv where it is spoken

i against.

23 And

when they had "appointed him a day, there came Imany to him into his lodging; [to whom he'expounded and I testified the'kingdom of God, : persuadingthemconcerningje'-I §us, both out of the law of j M6§e§, and out of the prophets, from^morning till evening. ! 24 And ' some believed the I things which were spoken, and j some believed not .

13 Paul's last message to Jews: turns to the Gentiles

25 And when they^greed not among themselves, they departed, after that Paul had spoken one word. Well spake the"H6'ly Ghost by E-§a'ias the prophet unto our fathers, •26 Saying,"Go unto this people, and say.Tlearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

►27*For the heart of this people is waxed gross, and their ears are duU of hearing, and their eves have they closed; 'lest they should see with their eyes, and hear with their ears, and (understand with their heart, [and should be converted, and I i should heal them. *28'Be it known therefore unto you, that the salvation of God is sent unto the Gen'tOeg, and that they will hear it. '^

29 And when he had said these words, the Jew§ departed, and had great 'reasoning among themselves.

14 Paul's two year s of ministry in Rome

30 And Paul"dwelt two whole years in his own hired house, and received all that came in imto him,

31"Preaching the kingdom of God, and teaching those things which concern the Lord Je'§us Christ, with^all confidence, no man forbidding him .

NOTES ON ACTS OF THE APOSTLES

peal to Caesar. He made it clear that he had nothing to accuse his nation of (vl9)

8 ways God speaks to men:

1 Byprophecy(Acts3:21: 2Pet. 1:21; Acts 11:27-28; 21:10; Heb. 1:1)

2 Tongues and interpretation(l Cor. 12:4-11; 14:1-40)

3 StiU smaU voice (1 Ki. 19:12)

4 Audible voice (Mt. 3:17; 17:5; Jn. 12:28; Acts 9:7; Dt. 5)

5 By angels (Acts 8:26; 12:8; 27:23)

6 By visions (Ps. 89:19; Acts 9:10; 10:3; 11:5; 16:9; 13:9)

7 By dreams (Gen. 20:6; Mt, 1:20; 2:

12-22; Acts 2:17; Dan, 2:19, 28. 45) 8 By impression upon man's spirit (Acts 17:16; 18:5; 19:21; 2 Cor. 2:13; Eph.4:30; ITh. 5:19; Rom. 8:16). This could be called intuition, impression, inner consciousness, inspiration. It can come in various forms and ways.

The fact the Holy Ghost acts, chooses, wills, speaks, commissions, sends, and exercises personal powers proves that He is a person with a personal spirit body, a soul, and a spirit

Com, from column 4

prison. He became known in all of Caesar's house (Phil. 1:12-13; 4:22)

V This is the sum otPaul's teaching in all his ministry among Jews and Gentiles

w Preached with all boldness

a See Acts 25:11

b I wanted to meet with you elders to make it clear to you that it was for the hope of Israel that I am bound by this chain

c This refers to the resurrection of the dead (23:6; 24:15,21; 26:7-8),to the Messianic hope of Israel in restoring the kingdom of DavidfActs 13:34; 14: 22; 15:13-17; 17:3, 7,18; 18:5. 28; 19: 8; 20:25),andtothesalvationof Israel (13:38-39; 20:21; 26:6-7, 18; Rom, 9-11)

d 3 great factors in Paul's favor ;

I No letters of complainT Trom the Jews in Judea (v 21). This proves that the Jews in Judea knew that their case against Paul was hopeless. Being fms-tiated in killing him with their own hands, they decided to let the matter drop. They had no real case to present to Caesar

2 AU. that came from Judea on the journey with Paul were for him (v 21)

3 The l aw and the prophet s sup ported Paul's teachings (v 23-24)

e This was Paul's opportunity to present the gospel to Jews at Rome

f See note e. Acts 5:17

g Justin Martyr says that the Jews cursed Christians in their synagogues and sent chosen men throughout the world to poison the Jews against Christians

h Gr. tasso, arranged for a day to hear him (note h. Acts 13:4S)

i Gr. ektithemi, set before them. Here; 7:21; 11:4; 18:26; 28:23. Paul expounded or set before the Jews the divine fulfillment of Scripture in Christ

j See notes on ML 4:17 and 19:24

k One can cover much ground in a whole day, especially with people who are acquainted with the law and the prophets as all the Jews were who had been tau2.ht the Scriptures from childhood

1 This is always the case. In every crowd of lovers of the Scripture there will always be some who will be honest and open to truth, even though it is presented in a new way

m This fulfOled the prediction of the prophets and of Jesus who came to bring division (Mt. 10: 34-36). Division is caused by men because some will not believe and others will(2 Cor. 2:15-17)

n Paul's testimony chat the Holy Ghost had inspired Isaiah the prophet (2 Pet. 1:21; Acts 3:21; Heb. 1:1)

o 21st and last O. T, prophecy fulfilled in ■Acts (28:26-27; Isa. 6:9-10; Mt. 13: 14-15, notes; Jn. 12:40)

p AU heard the Word alike, but all did not show a like attitude of faith in it; all saw the same thing that Paul set before them,but all did not choose to believe it. The responsibility is with the people and not with God or His Word. All can believe and accept it alike if they want to. It is not that God is responsible for the faith of some and the unbelief of others

q This is a commentary on V 26 and shows that the trouble was in the heart. They had permitted their hearts to waxgross, their ears to become dull of hearing, and their eyes to be blind to truth. It is noted that their hearts, their ears, and their eyes were responsible, not God. No man is forced to do this by God. If he does it, it is man submitting to Satan and not to God (2 Cor. 4:4). It is, therefore, a human and satanic action in rebellion against God and His Word

r This meansthatanytimea man wants to reject Satan and sin and humble himself to believe and conform to God he is free to do so. If he will, then he can see right, hear right, understand right, and become convened and be healed (V 27; Jn. 3:16-20; 1 J n. 1:9; Rom. 10:9-10)

s 20th and last N. T. prophecy in Acts (28:28, hilfiUed). Gentiles have been receiving the salvation of God ever since(Rom, 11:1-25). This was uttered by Paul in Acts 13:46; 13: 6

t Great disputation among themselves

u This shows that special favor was shown Paul, else he would havebeen kept in

"^— Continued, column 3

NOTES ON ACTS O F THE APO STLES CONTINUED

O. T. spiritiial experiences (Acts 2:4)

O.T. saints had many experiences and blessings, as follows: They were filled (Ex. 28:3; 31:3: 35:31; Dt.34:9; Mic. 3:8) and had the Spirit in (Gen. 41:38: N'um.27:18; Dan. 4:8-5718; 5: 11-14; 6:3); within (Fs. 51:10-11; Isa. 63:10-14;Ezek. ll:19,;into(Ezek. 2:2; 3:24;Acts3:21) ;upon (Num. 11:17-29;]udg.3:10; 6:34rTir29; 14:6. 19; 15: 14); and He moved many(Judg, 13:25; Acts 3:21; 2 Pet. 1:21), but none were baptized in the Spirit. John the Baptist and others were filled with the Spirit, but not baptized (Lk. 1:15-17,41, 67; 2:25-38). Nlary was filled about 35 years before she was baptized with the Spirit at P entecost (Lk. 1:46-56; A cts 1: 13-15,2:1-4). Jesus was filled about 30 years before He was baptized with the Spirit (Isa, 50:4-5; Lk. 2:40-52; Mt.3: 16-17). The disciples were filled and had the Spirit in them 3 years before they were baptized with theSpirit(Mt. 10:1-8, 20; Acts 1:4-8; 2:1-4, 33)

O. T. saints had gifts and fruit of the Spirit (IKi. 3:12; 17:1-2 Ki. 13:25; Acts3:21;Heb. 11); different measures of the Spirit (Num. 11:16-25; 2 Ki. 2:9; Lk. 1:17) but not the Spirit baptism or the Spirit ■■ without measure" (jn. 3:34; 7:37-39). The disciples had gifts and great power years before the Spirit baptism (Mt. 10:1-8, 16-20; Mk.6:7-13; Lk. 10), but were told to get the Spirit baptism before starting their ministry (Lk. 24:49; Jn. 7:37-39; 14: 12; Acts 1:4-8)

O. T. saints and disciples of Christ had salvation (Ps. 51:12); redemption fPs. 31:5); grace (Ps. 84:11); bodily healing (Ex. 15:26); names written in heaven ('Ex. 32:32-33; Lk. 10:20); the new birth (GaL 4:28-30); conversion (Ps. 19:7); righteousness (Rom. 4); the gos2el(Gal. 3:6-14; Heb.4:2); justification (Rom. 4); holiness(Acts 3:21; 2 Pet. 1:21); puteheans fPs. 24:4); sanc-tification (Ex. 29:42-44: 31:13; Ezek. 20:12; Jn. 15:3); and many other spirit ual blessings before Penteco st (Jn. 7:37-39; Acts 2:33)

Therefore, one should not take any of these blessings as evidence of a Spirit baptism. From all this we gather that the Spirit baptism is the fulness of God in the lives of believers, not the Spirit by measure as inO.T, times(Jn.3:34; 7:37-39; Lk. 24:49; Acts 10:38; Isa. 61:1; Rom. 15:29; Eph. 3:19)

The difference between a filling a nd a baptism or the Spirit by measure and without measure maybe illustrated by a glass and a pitcher of water. To the extent the water is poured into the glass it isfilled, but not baptized. By burying the glass in the fulness of the water it is both filled and baptized. Taking the glass out of the fulness of the water it is no longer baptized. So it is with believers, to the extent one isfilled with the Spirit he has that measure of power and can do things according to the degree of anointinghe has. If he is merely filled and has the Spirit by measure he is limited in spiritual power. If he has the Spirit in all fulness there is no Limitation. He can do the works of Christ and the apostles (ML 17:20; 21:22; Mk. 9:23; 11:22-24; 16:17-18; Jn. 14:12; Acts 2:43;3:6;5:16;Rom. 15:18-19,29)

A filling always comes with a baptism, but a baptism does not always come with a filling. At Pentecost they were both filled and baptized (Acts 1: 4-8; 2:4), and many fillings kept coming to them to replenish the Spirit and power they had received (Acts 4:8, 31; 13:521. One must continue to live and walk in the Spirit and be filled with all the fulness of God in order to maintain that baptismal fulness (Eph. 3:16-20; 5:18; Gal. 5:16-26)

22 doctrines in Peter 's.sermon : (10:34)

1 God is no respecter of persons (v 34; Rom. 2:11; Eph. 6:9; 1 Pet. 1:17)

2 Two conditions of acceptance:

(1) Fear God (v 35; Lk. 12:5)

(2) Work righteousness by obeying the gospel program (v 35; Jas. 1)

3 Christ sent of God to Israel (v 36-37; Jn. 1:11: 3:16-20; Mt.lO:6; l'5i24)

4 Christ is Lord of all (v 36; 2:36^

5 Christ came preaching peace (v 36: 3:15; Lk. 2:14; Jn. 14:27)

6 The gospel dispensation began with John the Baptist (v 37; Mt. 11:11; Lk. 16:16; A cts 1:21-22: GaL 3:19-29)

Summary of Acts of the Apostles

Date and place: about 63 A. D. Place, unknown

Author: Luke, the beloved physician (Acts 1:1; Lk. 1:1-3). See notes. Summary of Luke

Theme: the acts of the Holy Spirit and of the apostles in confirming the Word of God, the spread of Christianity, and the ministry of Paul, the apostle to the Gentiles. It is a record of the expansion of Mk. 16:20. It records the descent of the Holy Spirit upon the new church and His enduing men with power to carry on the work JesusChrist "beganboth todo andteach"(Acts 1:1-3). The Millennial kingdom iskeptin viewthroughoutthebook(l:6: 2:17-20; 5:19-21; 8:12; 14:22:20:25:28:23,31). The action has Jerusalem as its center during the time when the Mosaic law wasbeing observed by Jews. Acts also records the salvation of the G entiles who were predicted to take over the re^wnsibility of the gospel program instead of Israel (Mt. 21:33-46; 23:37-39; Jn. 10:16; Acts 10:1-28:31). The great controversy wasbetweenjewsand Christiansover observing the law of Moses. It was finally settled that Christians are not under the law for it has been completely abolished, including the 10 commandments, and that the new covenant with its laws and commandments has now taken theplace of the Mosaic law fnote i. Acts 15:24).Luke uses 400 words not used by other writers, many of them medical terms which are dealt with in the notes of thisBible. There are 18 speeches recorded by Luke. The great and uniform message of the Christian preachers was the death, burial, resurrection,and manifestationof JesusChrist,preached in the power and demonstration of the Holy Spirit and confirmed with signs and miracles and gifts of the Holy Ghost, which won multitudes to Christ (Mk. 16:15-20; Heb, 2:3-4; 1 Cor. 2:1-4). The truth was not spread byhuman power,by the sword,secular authority, pious frauds, cunning craftiness, human eloquence, or through worldly motives and prospects. In A cts we have the true model of the Christian church and the means of propagating the truth

Statistics: 44th book of the Bible; 28 chapters; 1,007 verses; 24,250 words; 15 questions; 21 O. T. prophecies; 20 new prophecies: 949 verses of history; 49 verses of fulfilled and 14 verses of unfulfilled prophecy

7 God gave Jesus Christ the fulness of the Spirit fv 38; Jn. 3:34)

8 The twofold program of the gospel-preaching and confirming it (v 36, 38; Mt. 4:23-25; Heb. 2:3-4; Jn. 14:11)

9 Power comes along with the Holy Spirit anointing (v 38; 1:8; Lk. 10:19; 24:49; Mk. 16:15-20; Jn. 14:12)

10 Satan, not God, is the cause of sickness (V 38; Lk. 10:19; 13:16: Jn. 10:10; Mt. 4:23-24; 10:1-8)

11 Christ was approved of God b y signs and wonders (v 38; 2:22; Jn.3:2: Mt. 4:23-24: 8:17; Jn. 14:11)

12 It is God's will to heal (v 38: Mt. 8:17; IPet. 2:24: Jn. 10:10: 14:12; Mk. 16:15-20; Lk. 10:19; 1 Cor. 12:4-11; Jas. 5:14-16; 3 Jn. 2)

13 It is God's wiU to heal all if conditions are met (v 38: note b, Mt. 13: 58; 7:7-11: 17:20: 21:22; Mk. 9:23:11: 22-24; Lk. 10:19; Jn. 10:10: 14:12-15; 15:7, 16; 16:23-26: Jas. 5:14)

14 Special witnesses were chosen of Christ's life from John's baptism on, so a true record could be made of all things (V 39-41; 1:22; 3:15; 5:32)

15 Crucifixion of Jesus (v 39; 2:23: 3:15; 4:10; 5:30; 1 Pet. 2:24)

16 Bodily resunection of Jesus (v 40; 2:24-27; Lk, 24:39; 1 Cor. 15)

17 Christ's bodily resurrection fully attested(v40-41; 1:3; Jn. 21:14, note)

18 The great commission to preach and confirrn the gospel (v 42: Mt. 28: 19-20; Mk. 16:15-20; Lk. 24:49-53; Acts 1:4-8)

19 Christ is ordained by God to be judge of all (v 42; 17:31; Jn. 5:22)

20 Both the dead and the living wtU be judged (V 42; Rev. 20:11-14: Mt. 25: 31-46; Rom. 14; 10; 2 Cor. 5:10; 1 Cor, 3:11-15)

21 Christ was the subject of the prophetsfv43; 3:21:Lk.24:44:Jn. 5:39)

22 Faith in Christ necessary for sal-vation(v43; 2:38; 4:12; Rom. 10:9-10)

30 major doctrines preached : (Acts 13:5)

1 The Word of God, the gospel, and the faith ate the same (13:5-8; 14:7)

2 Unsaved arechildrenof Satan and enemies of God (13:10; 1 Jn, 3:10)

3 Christianity a religion of miracles (13:11:14:3-10; 15:12; 19:11; Mk. 16: 15-20; Jn. 14:12; Heb. 2:3-4)

4 Christianity judges rebels (13:11; 5:1-11; ICor. 4:19-20; 5:5)

5 Men must fear God (v 16; Lk. 12:5)

6 Israel a chosen people (13:17)

7 History of Israel true (13:17-22)

8 Jesus Christ David's seed f v 22-23)

9 Jesus Christ the promised Saviour (13:23-41; Mt. 1:18-25:8:17; Lk. 2)

10 Messiah announced (13:24-25J

11 Salvation only for believers (13: 26,38-39; Jn. 3:15-20; Rom. 10:9-17)

12 4 main points to gospel salvation: fl) Death of christ ?13:28-29)

(2) Burial of Christ (13:29)

(3) Bodily resurrecuon of'^ Christ (13:30; Lk. 24:39; Jn. 21:14, note)

(4) Bodily manifestationof Christ

(13:31: Jn. 21:14, note). See 1 Cor. 15: 1-8 for the same 4 points

13 JesusChrist fulfilled prophecy (13:32-41;Lk. 24:44:Jn. 5:39;Mt. 5:17)

14 Faith in the bodily resunection of Christ essential to salvation of the soul (13:32-39; 1 Cor. 15:12-23)

15 Christ God's Son(13:33-37; Lk.!: 35: Heb. 1:5-7: Mt. 1:18-25)

16 Christ's body saw no corruption, but was resurrected(v34-37;Lk. 24:39)

17 In Christ only is forgiveness (13: 38; Mt. 26:28; Eph. 1:7: Col. 1:20)

18 Justification for aU by faith i n Christ (13:39; Rom. 3:21-31; 5:1)

19 The law of Moses cannot justify one(13:39: Rom. 3:21-31; Gal. 3:19-29; 4:21-31; Col. 2:14-17; Heb. 7-10)

20 Israel's rebeUion predicted (13: 40-41; Mt. 21:33-46; Rom. 9-11)

21 Must continue in grace and faith to be saved (13:43; 14:22;Gal. 1:6; 5:4; Heb. 3:6, 12-14; 6:4-9: 10:26-29)

22 Eternal life conditional (13:46-48; Mk. 10:29-30; note d, Jn. 6:27)

23 Gospel for both Jews and Gentiles (13:46-47; Rom. 1:16; 1 Cor. 12:13)

24 Christians should be fiillof joyand the Holy Ghost (13:9, 52; Jn. 7:39)

25 Healing by faith (14:3, 8-10: 1 Pet. 2:24; Jas. 5:14-16: Jn. 10:10)

26 Conversion necessary (14:15; Mt. 18:3: Jn. 3:1-8: Acts 3:19)

27 God is Creator of all (14:15)

28 Material blessings confirm God's love (14:17: Mt. 7:7-11; 3 Jn. 2)

29 Christians must suffer tribulation (14:22; Rom. 5:1-11; 2 Tim. 3:12)

30 One must enter the kingdom of God to be saved(14:22; Jn. 3:1-5)

Effects of God'spresence: (Acts7:32)

1 Deep sleep (Gen. 2:21; 15:12)

2 Woe is me! for I am undone; because I am a man of unclean lips (Isa.6)

3 I feU on my face (Ezek, 1:28; 3:23; 43:4: 44:4)

4 I was a&aicf (Dan. 8:17)

5 A great quaking fell upon them, so that they fled to hide (Dan, 10:7)

6 There remained no strength in me: for my comliness was turned into corruption... then was I in a deep sleep on my face,.. set me upon my knees and palms of my hands (Dan. 10:8-10)

7 They fell upon their face and were sore afraid (Mt. 17:6)

8 For fear of him the keepers did shake, and became as dead men (Mt. 28:4)

9 Moses trembled, and durst not behold (Acts 7:32)

10 He fell upon the earth... trembling and astonished (Acts 9:4-9)

11 He fell into a trance (Acts 10:10)

12 Came trembling and fell down (Acts 16:29)

13 1 exceedingly feat and quake (Hd). 12:21)

14 I fell at His feet as dead (Rev. 1:17: 19:10; 22:8)

15 Fear came upon me and trembling, which made my bones shake (Job 4:14)

The Church (Acts 7:38)

Gr. ekklesla, called out. Used 115 times and Is always trans, church except in Acts 19:32-41 where it is as-^mbly. It is used in the Septuagint"TO times for the Heb. kahal , to call. Kahal is used 123 times of Israel called out ftom the nations(Gen. 12:3); of a council caUed from each tribe (Gen. 49:6); of local assemblies of Israel called out to worshlp(Dt, 18:16; 31:30;Jodl. 8:35; Judg.21:8); and of any congregation of worshippers (Ps. 22:22-25)

The word cnurch hasthe same meanings as above, pUis the idea of a particular denomination of Christians as distinct from the world) of the building in. which congregations assemble: and of the whole body of Christ (Eph. 1:22; CoL 1:18, 24) The word "church" with other terms:

1 Church of God(Acu 20:28; ICor. 1:2; 10:32; 15:9: 2Cor. 1:1; Gal. 1:13)

2 Churches of God (1 Cor. 11:16: 1 Th. 2:14: 2 Th. 1:4; 1 Tim. 3:5)

3 Church of theLivingGod (1 Tim. 3:15)

4 Churches of Christ (Rom. 16:16)

5 Church in... house (Rom. 16:5; 1 cot. 16:19; Col. 4:15;Ph'm. 2)

6 Churches of GentilesfRom. 16:4)

7 Churches of Galatia (1 Cor. 16:1: GaL 1:2)

8 Churches of Asia (1 Cot. 16:19)

9 Churches of Macedonia (2 Cor. 8:1)

10 Churches of Judea (GaL 1:22)

11 Churches ofLaodiceans (CoL 4:16)

12 Churches of the Thessaloniau (1 Th. 1:1: 2 Th. 1:1)

13 Church of the first-born (Heb. 12:23)

14 Church of Ephesus, etc. (Rev, 2-3)

15 The churches (Rev. 22:16)

Ekklesia defined :

1 An assembly of citizens summoned by a crier to a place of council to transact business(Acts 19:32,39,41J

2 Any gathering of men assembled by chance or tumultuously (Acts 19:32, 41)

3 In the Septuagint any assembly of Israelites gathered together for business (Judg. 21:8; IChr. 29:1) or for sacred purposes (Dt. 31:30; Josh. 8:35)

4 The whole congregation of "called out" ones; God's elect of the O.T, period (Acts 7:38: Heb, 2:12)

5 An assembly of Christians gathered to worship (ICor, 11:18: 14:4-5, 12, 19, 23, 28, 35; Heb. 2:12)

6 The N.T. churchof " called out " ones from both Jews and Gentiles (1 Cor. 12:13; Eph. 2:14-15) and called thebodyofChrist(Mt. 16:l8;lCor.lO: 32; ICor. 12:28; 15:9;GaL 1:13; Eph. 1:22; 3:10,21; 5:23-32; PhiL3:6; CoL 1:18, 24: 1 Tim. 3:5, 15)

7 A general assembly of representative believers from many local churches to transact buaness (Acts 15:22)

S A local company o f Christians who regulady meet for religious services and to transact necessary business for the proper functioning of the local or general Christian work (Mt. 18:17; Acts2:47; 5:11; 8:1,3; 11:22,26; 12:1, 5: 13:1; 14:23,27: 15:3-4:18:22: 20: 17,28: Rom. 16:1,5,23; ICor. 1:2; 4: 17; 6:4: 11:18,22; 14:4-5,12,19,23, 28,35:16:19;2 Cor. 1: l;PhiL 4:15;CoL 4:15-16; ITh. 1:1; 2 Th. 1:1; 1 Tim. 3: 5; 5:16;Ph'm. 2;Jas. 5:14; 1 Pet. 5:13; 3 Jn.6-10;Rev.2:l,8,12,18; 3:1,7, 14)

9 The general assembly of Christians in heavea(Heb. 12:23: Heb. 2:12) 10 Many local congregations of Christians(Acts9:31; 15:41; 16:5; 19: 37; Rom. 16:4,16: ICor.7:17; 11:16; 14:33-34; 16:1,19; 2 Cor. 8:1,18-24; 11:8,28: 12:13; GaL 1:2,22; ITh.2: -14; 2Th, 1:4; Rev. 1:4,11,20; 2:7,11, 17, 23, 29; 3:6, 13, 22; 22:16)

10 daily duties of Christiaua : (Acts 5:42)

lPray(Mt, 6:11; Lk. 11:3)

2 Take up daily cross (Lk. 9:23)

3 CoDtiiuieinoneaccord(Acts2:4€)

4 Teach (Mt. 26:55; Lk. 19:47)

5 Win souls (Acu 2:47; 16:5)

6 Preach Jesus (Acts 5:42)

7 Search the Scriptures (A cts 17:11)

8 Discuss Scripture (Acts 19:9)

9 Carryresponsibility(2Cor. 11:28) 10 Exhort one another (Heb. 3:13)

Separation in Scripture (17:26)

This verse says God made "all nations of men" from "one blood": it also speaks of "the bounds of their habitation." In spite of a common ancestry, from Adam first and later Noah, it was God's will for man to scatter over the earth, to "be fruitful, and multiply" (Gen. 1:28; 8:17: 9:1). Man's failure to obey caused God to confuse his language (Gen. 11:1-9) and to physically separate the nations by dividing the earth into continents (Gen. 10:25). Both physically and spiritually, separation has been a consistent theme for God's people:

1 Separation for .Messiah's line :

(1) Before and after Noah's flood. fallen angels (sons of God in Gen. 6:1-4) married human women and had giant offspring. This was done to corrupt the human race and prevent the birth of the Messiah, the Seed of the woman prophesied in Gen. 3:1.5. See notes on giants , p. 14 of O.T.

(2) Destruction of the corrupt human race was the reason for the flood in Noah's day. See notes. Gen. 6

(3) God preserved Noah because he and his family were the only pure Adamites left. See note a. Gen. 6:9

(4) Satan continually tried to prevent Messiah's birth by corrupting Israel through intermarriage with Canaanites whose race included giant offspring. One reason for Israel's separation as a nation was to preserve their purity for the birth of the Messiah. See note j. Gen. 24:3

2 Separation in Israel :

(1) Abraham forbad Eliezer to take a Canaanite wife for Isaac (Gen. 24:1-4). God was pleased and He directed whom to get (Gen. 24:7-67)

(2) Isaac forbad Jacob to take a Canaanite wife ((jen. 27:46-28:7)

(3) Abraham sent the sons of his concubines and his second wife far away from Isaac so their descendants would not mix (Gen. 25:1-6)

(4) Esau's disobedience deeply grieved his parents (Gen. 25:28: 26:34-35; 27:46; 28:8-9)

(5) Two branches of Isaac remain separate forever (Gen. 36; 46:8-26)

(6) Ishmael's and Isaac's descendants remain separate forever (Gen. 25:12-23: 1 Chr 1:29)

(7) Jacob's sons destroyed a whole city to maintain separation (Gen. 34)

(8) God forbad Israel to intermarry (Ex. 34:12-16: Dt. 7:3-6)

(9) Intermarriage caused disunity among (iod's people (Num. 12)

(10) Enemies remained in the land as a penalty for this Qosh. 23:12-13)

(11) Intermarriage caused a curse on Israel Oudg. 3:6-7: Num. 25:1-8)

(12) This was Solomon's sin (1 K. 11)

(13) It was a sin of Jews returning from Babylon (Ezra 9: 10; Neh. 13)

(14) God told Israel to be separated (Lev. 20:24; Num. 23:9; 1 Ki. 8:53)

(15) Jews are recognized as a separate people in all ages because of God's choice (Mt. 10:6; Jn. 1:11)

(16) Separation between Jews and all other nations is to remain in eter-nitv (Isa. 2:24; Ezek. 37; 47:13-48:35; Zech. 14:16-21; Ml 19:28; Lk. 1:32-33; Rev. 7:1-8; 14:l-.5)

(17) Certain people in Israel were not to worship witli others (Dt. 23:13; Ezra 10:8; Neh. 9:2:10:28; 13:3)

3 Miscellaneous separation :

(1) .An ox and an ass could not be worked together (Dt. 22:10)

(2) Stock was forbidden to be bred with other kinds (Lev. 19:19)

(3) Sowing mixed seed in the same field was unlawful (Lev. 19:19)

(4) Different seeds were forbidden to be planted in vineyards (Dt 22:9)

(5) Wearing garments of mixed fabrics forbidden (Dt 22:11; Lev 19:19)

4 Christian separation : Christians to be separate from certain people at times (Ml 18:15-17; 1 Cor. 5:9-13; 6:15; 2 Cor. 6:14-18; 2 Th. 3:6. 14; 1 Tim. 6:5; 2 Tim. 3:5)

10reasons4th commandmentleftout: (Acts 15:24)

1 Neither God nor Christ made it a partof thenew covenant. If theyhad it would be somewhere in the .\. T. as the other 9 are

2 Of all the words of Jesus on earth only 4 references are made of the sabbath(Mt. 12:8i 24:20;Mk. 2:27-28;Lk. 6:5). He merely taught that it was lawful to do good on this dayand that do day is lord of man. He did not once command any particular observance of any definite day

3 The old Jewish sabbath was part of die contract between God and Israel and a token and sitgi of that covenant (Ex. 20rH^Tl; SlitJ^S; Ezek. 20:12-20). The contract was not made with men before Moses (Dt. 5:2-3), or with Gentiles and the chiirch(Rom. 2:14; Dt, 4:7-10). The sabbath was not for them

4 The 4th commandment was the only one of the ten that was a ceremonial, not a moral law. Its sole purpose waj to commemorate the deliverance &om Egyptian bond age when Israel had TO rest (Dt. 5:15). It was only a type of hiture ana eternal rest (CoL 2:14-17; Heb. 4:1-11; 10:1). It was natural for it to be left out of tnenew contract when the reality of rest came of which it was a shadowfMt. 11:28-29; CoL 2: 14-17). The pnysical and spiritual

benefits of a rest day can be realized on any other day as well as on Saturday

5 The 4th commandment was the only one diat could degenerate into a mere form without affecting the morals of men. All others concern moral obUgationsof merultistheonlyone of the ten diat could be done away with and stillleavea mora?, law for men.

6 God foretold and promised H e would do away with the old Jewish sabbath (Hos. 2:11; Isa. 1:10-15)

7 'The prophets predicted that God would abolii the old and make a new covenant (Isa. 42:6; 49:8; 59:21; Jer. 31:31-40; 32:37-44; Ezek. 36:24-38). That this referred to the N. T. is clear in Rom. 11:25-29: Heb. 8:8-12; 10: ISIS; Mt, 26:28

8 In no passage is it stated that men "tould keep the Jewish sabbath to commemorate the old creation rest. It was to commemorate deliverance from Egypt (Dt, 5:15). This was what they were to "remember" (Ex, 20:8)

9 It is the onlycommandment that

could be and has been broken wltnout breaktug a moral law. Israel marched on that day (Num. 33:3; Lev. 23:5-11; Josh. 6:12-1Q; set up the tabernacle (Ex. 40:1, 17 with Lev. 23:5-U); searched Canaan (Num. 13:25); and made war (1 Ki. 20:29; 2 KL 3:9; Josh. 6:12-16). David and othen broke it and were blameless (Mt 12:2-5')

10 The N.T. permits Christians to keep any day as the sabbath, it being one of the doubtful things not covered by commandment in the new covenant (Rom. 14:l-13;GaL 4:9-11; CoL 2:14-17), The day eajtly Christians observed, not by commandment but by choice, was the first day, Sunday (Jn. 20:1, 19; 20:7; ICot. 16:2). See note, Acts 20:7

35 things we are exhorted to do: to (Acts 2:40; IL23)

1 Save ourselves by meeting the terms of the gospel (Acts 2:38-40)

2 Beofgood cheer introuble(27:22)

3 Manifest good works (2 Cor. 9:5) 4PleaseGodin otir walK(l Th.4;l)

5 Warn the unruly (1 Th. 5:14)

6 Comfort the feeble minded (1 Th. 5:14)

7 Support the weak (1 Th. 5:14)

8 Be patient toward aU men (1 Th. 5:14)

9 Seethatno evUis repaid(lTh, 5)

10 Ever follow the good (ITh, 5:15)

11 Continually rejoice (1 Th. 5:16)

12 Pray withqut ceasing (1 Th. 5:17)

13 Be always thankful (1 Th. 5:18)

14 Quench not dre Spirit (ITh. 5:19)

15 Despise notprophesyings(lTh. 5)

16 Prove aU things (1 Th, 5:21)

17 Hold fast to the good (1 Th, 5:21)

18 Abstain from aU appearance of evil as weU as evU itself (1 Th. 5:22)

19 Work quietly and make own living, not Uving off others (2 Th. 3:12)

20 Be not weary in well do ing (2 Th. 3:13)

21 Not fellowship rebels (2 Th, 3:14)

22 Pray for all men (1 Tim, 2:1)

23 Maintain proper labor relations (1 Tim, 6:1-2: Tit. 2:9-10)

24 Exhort with all longsuffering by proper teaching (2 Tim, 4:2)

25 Convince gainsayers (Tit, 1:9)

26 Be sober minded (Tit, 2:6)

27 Exhort daUy(Heb. 3:13; 10:25)

28 Be a faithful admster (1 Pet. 5)

29 Submit to elders (1 Pet. 5:5)

30 Submit to each other (1 Pet. 5)

31 Put on humility (1 Pet. 5:5-6)

32 Cast all care upon God (1 Pet. 5:7)

33 Be sober and alert and resist Satan by faith (1 Pet. 5:8-10)

34 Continue in die faith (Acts 11:23; 14:22; 15:32)

35 Contend for the faith (Jude 3)

Conversion (Acts 15:3)

1 What it is A wheeling about totte charge; to go in the opposite direction to what one was going; a return to God

2 Possibility: human nature is so con-stituted thatitis capable of a complete change at once to hate the things of sin and the world (2 Cor. 5:17-1^

3 How effected :

(1) Not by eloquence, argument or reasoning, but by the Holy Spirit (Jn. 16:7-11)

(2) Bythe Word of God(Jn. 15:3; Jas. 1:18; IPet, 1:23: Heb. 4:12)

(3) Jy repentance (Lk. 13:1-5; 2 Cor. 7:10; 1 Jn. L-9; Lk. 18:13; Acts 3:1^

(4) By faidilnthe name of Jesus and His atonement fMt, 1:21; Acts 4:12;

4 Hindrances :

(1) Self-lo've, unwillingness to acknowledge lost condition

(2) Halfheartedness, unwillineness to make a clean surrender to God of sin

(3) Procrastination, putting it off

(4) Various excuses of unbelief, Failiue to ba open to God and trutiti

5 Evidences:

(1) Changed person: made a new creature (2 Cor. 5:17-18)

(2) Witness oftheSpirit(RDm. 8:16)

(3) No condemnation (Rom. 8:1-4)

(4) Cleansing from sin (1 Jn. 1:7-9)

(5) Victory over sin (Jn. 8:31-36; 1 Jn. 2:29; 3:5-10; 5:1-4, 18; Rom. 6)

(6) Sonship (Jn. 1:12: 2 Tim. 1:7)

(7) Crucifixion of flesh (GaL 5:24) (8^ S'llvation (1 Cor. 6:11)

6 Not to be delayed:

(1) Perilous; today is the day of salvation (2 Cor. 6:2)

f2) Delay multiplies difficulties ana late conversions are rare

7 Only the beginning of a Christian life (CoL 2:6-7; 2 Pet. 3:18)

Scourgings ofGod'speople (Acts5:40)

lO.T. saints (Heb. 11:36)

2 Jesus Chrisr (Mt. 27:26; Jn. 19:1)

3 Twelve apostles (Acts 5:40)

4 Many Christians (Acts 22:19)

5 Paul and Silas (Acts 16:22-23, 37)

6 Paul (Acts 21:32: 2 Cor. 11:25)

Examples of God-figtoers (Acts5:39)

1 Lucifer (Isa. 14:12-14; Lk, 10:18)

2 Angels (2 Pet, 2:4; Jude 6-7)

3 Nlmrod and the race(Gen. 11:1-9)

4 Pharaoh f Ex, 5:1-14:31; Rom. 9:

5 Haman fEsthet 3:1-7:10) 15-24)

6 Rulersof Israel (Acts 4:1-8:1)

7 Antichrist (Rev. 13:1-18:19:19-21)

Timothy (Acts 16:1)

Called Timothy (2 Cot. 1:1; 1 Tim. Ir 2,18; 6:20; 2 Tim. 1:2; Ph'm 1; Heb. 13:23). Converted by Paul on his first trip (14:6-7 with 1 Tim. 1:2). Pan Jew and Greek,uncircumcised, but a good a-.ristian(Acts 16:1-3). A miracle worker like Paul fl Cor. 16: iO). Paul's companion &om here on (16:1-3; 17: 14-15; 18:5; 19:22; 20:4;Rom. 16:21; 1 Cor.4:17:Phil.2:19). On a mission (.4eb. 13:23), Ordained first bishop of Ephesus (see 2 Tim. postscript). It is believed bysomethat he was Paul's scribe in writing

Hebrews and Galatians. Had gifts of the Spirit (ITim. 4:14; 2 Tim. 1:6). He was a ^eat student of Scripture (2 Tim. 1:5; 2:15; 3:15)

Offspring (Acts 17:29)

Gr. genos , offspring (v 28-29; Rev. 22: 16); gene'-;'-ion (lPet. 2:9): stock (Acts 13:26; PhiL^to); kindred (Acts 4:6; 7: 13,19); counirymen (2 Cor. 11:26);na-ricn (Mk.7:26;Gal,l: 14); kind (Mt.'I7: 37ri7:21; .Mk. 9:29; lCor7T2:10; 14: 10i; diversitv (lCor. 12:28); birth (Aco 4-36; 18:2, 24). All descen'3e3'&om Adam who was created by God to reproduce his kind (Gen, 1:26-28). In this sense only are we the offspring of God

C^^^SQ^^^

<^vix»^^-i

N. T. program (Mk. 16:15; Acts LI)

1 Preach the gospeL X he word preach Is used 50 times; preached 61 times; preaching 27times; preacheth 3times; preachest 1 time; and preacher 11 times

2 Confirm the gospeL NotoneScrip-ture, but many teach the confirmation of what is preached (Mt. 4:23-24; 9: 35, notes; 10:1-8; 11:4-5; 28:20; Mk. 1:39; 3:14-15; 16:15-20; Lk. 4:18; 9: 6: Acts 1:1-8: 6:1-8; Heb. 2:3-4; etc)

7 classes to preach to:

1 The poor(Lk. 4-18; 7:22)

2 Captives to Satan (Lk. 4:18)

3 Jews (Acts 11:19-20)

4 Gentiles (GaL 2:2; Eph. 3:8)

5 Heathen (GaL 1:16)

6 Eaithdwellers (Rev. 14:6)

7 Every creature (Mk. 16: ^ 5)

7 places to preach:

1 AU the world (Mt. 24:l4;Mk. 16)

2 Everywhere (Acts 8:4)

3 In cities (Mt. 11:1; Acts 8:40)

4 In towns (Mk, 1:38)

5 In synagogues (Mk. 1:39; Lk, 4:44)

6 Upon housetops (Mt. 10:27)

7 Regions beyond (2 Cor. 10:16)

7 contrasting ways to preach:

1 Not in envy and strife, but in love and good wiU (PhiL 1:15-17)

2 Not in hypocrisy and fallacy, but in sincerity and truth (PhiL 1:18)

3 Not with enticing words of man's wisdom but in power (1 Cor. 2:1-5)

4 Not in a compromising, man pleasing spirit, but in all boldness and zeal for truth (PhiL 1:14; Acts 9:27)

5 Not in doubt and unbelief, but in sobriety and faith (1 Tim, 4:6-16; 1 Pet, 5:1-10)

6 Not with respect of persons as men pleasers but as servants of God (Mt. 22:16; Eph, 6:6; GaL 1:10)

7 Not partially, but fully preach the gospel (Rom, 15:19, 29)

5 things not to preach:

1 Circumcision (GaL 5:11)

2 Tne law of Moses (Acts 15:21)

3 Self (2 Cor. 4:5)

4 Any other gospel(GaL 1:8-9)

5 Any other Jesus (2 Cor. 11:4)

30 things to preach:

1 Good tidings (Isa, 61:1; Lk, 4:18)

2 The kingdom of heaven (Mt. 4: 17; 9:35; 10:7; 24:14; Mk. 1:14)

3 The kingdom of God (Lk. 4:43; 9:2, 50; lb':16; Acts 8:12; 20:25; 28:31)

4 Repentance(Mt, 3:1-2; Lk, 24:47)

5 Water baptism(Mk. 1:4; Lk. 3:3)

6 Spirit baptism(Mk. 1:7-8; Lk. 3: 16; Jn, 1:33: 7:37-39; Acts 1:4-8; 2: 33, 38-39; 5:32; GaL 3:13-14)

7 The gospel (Mt. 11:5; Lk, 4:18; 20:1; Acts 8:25; 14:7, 21; 16:10; Rom. 1:15-16; 15:20; 1 Cor. 1:17; 15:1; 2 Cor. 10:16; GaL 2:2; 3:8; 4:13; Heb. 4:2; 1 Pet. 1:12, 25; 4:6)

8 The gospelofpeace(Rom. 10:15)

9 The gospelof Christ(Rora. 15:19)

10 The gospel of God (Rom, 1:1; 2 Cot. 11:7; 1 Th, 2:9)

11 The everlasting gospel(Rev. 14:6)

12 The Word(Mk. 2:2: Acts 8:4, 25;

14:25; 15:36; 16:6; 2 Tim, 42; Heb.4:2)

13 The Word of faith(Rom. 10:8-17)

14 The Word of God (Acts 13:5; 17:13)

15 The Word of the Lord (Acts 15:35)

16 JesusChrist(Acts 3:20; 5:42; 8:5, 35: 9:20; 10:42-43; 17:3, 18; 2 Cor. 1:19; 4:5; GaL 1:16)

17 Christ crucified(1 Cor. 1:23; 2:2)

18 The cross (1 Cor. 1:18, 21)

19 The acceptable year of the Lord (Lk. 4::9: Isa. 61:1-2) (Eph, 3:8)

20 The unsearchable riches of Christ

21 Deliverance (Lk, 4:18; Isa. 61:1)

22 Reconciliation<Actsl4:15;2Cor. 5:14-21)

23 The bodily resurrection of Jesus Christ (1 Cor. 15:12)

24 RighteousnessfPs. 40:9;2Pet.2:5)

25 Forgiveness of sins (Acts 13:38)

26 Resurrection of the dead(Acts 4:2)

27 Peace (Acts 10:36; Eph. 2:17)

28 AU is vanity outside of God(EccL 12:8-14)

29 Mystery of godliness 0 Tim. 3:16)

30 Justification by faith (GaL 3:8)

THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS

The Gospel of God - World Guilt - Doctrines of Salvation - Law - Grace - Jews - Gentiles - Chnstiainity

¥is tory of. Acts 7:58; 8:1-1:25---

-3; 9:1-30; -30; 12:25; 13:1-28:31; GaL 1; Phil. 3; 1 Tim. 1; 2 Cor. 11-12 . His name heads all of his epistles except Hebrews, which see

b Gr. doulos, bond-slave; one who is the entire property of another (note e, Mt. 20:27; 1 Cor. 6:19-20; 2 Cor. 4:5)

c Gr. kletos. called. Here, called to an office and divinely selected and appointed to fill it (Rom. 1:1; 1 Cor, 1:1; GaL 1:15)

d Gr. apostolos (note a. Acts 15: 33)

e Gr. aphoridzo, set apart. Trans , sepa

(Mt.25:32;Lk. 6:22;Acts 13:2; 19: 3m. 1:1; 2 Cor. 6:17; GaL 1:15; 2:

12); divide (Mt. 25:3Z); and sever

(Mt. 13:49)

3 stages of Paul's separation:

1 At birth, in God's mind (GaL 1:15)

2 At conversion, from Judaism to the gospel (Acts 9:15-16; 1 Tim. 1:15-16)

3 At his commission , from secular work to the work of God (A cts 13:2; 26 16-18; 1 Tim. 1:11-12)

f The gospel of God (1:1-5):

1 The gospel defined (10:15)

2 Fulfillment of the promises (1:2)

3 A revelatioD (GaL 1:11-12, 16)

4 A~manifestation of:

(1) God's creation (1:20; Eph. 3:9)

(2) Man's rebeUion (1:21-3:23)

(3) God's love, mercy, and grace (Jn. 1:17: 3:16; Tit. 2:11-12; 3:5)

(4) God's wrath (Rom. 1:18-32J

(5) God's salvation (Rom. 1:16; 3 24-31; Jn, 3:16; 1 Jn. 1:9)

(6) God's plan (Acts 3:19-21; Rom 8:19-25; Eph, 1:10; Rev. 21-22)

(7) Man's destiny rebels (Mt. 25:41, 46; Rev. 14:9-11; 20:10-15); the saved (Jn. 14:1-3; Rev. 5:10; 21:1-22:5)

5 Historical and prophetical facts of the gospel (Lk. 24:44; 1 Cor. 15:1-23)

6 Ordinances of the gospel-

(1) Water baptism (Mt. 28:19)

(2) Lord's Supper(1 Cor. 11:19-34)

7 Preaching jf the goroel (Mt. 28:19-20; Lk. 24:47; Acts 1:8; 1 Cor. 1:21)

8 Confirmation of the gospel (Mk. 16:15-20; Rom. 15:18-29; Heb. 2:1-4)

g In the law, the prophets, and the psalms (Lk.24:44; Acts 3:21; Heb. 1:1)

h Christ is the great theme of the gospel and the fulfiUraent of Scripture (v 2; Lk. 24:44; Jn. 5:39; Acts 1:21-22)

i His Son, not Himself (1 Jn. 5:7)

j Isa. 9:6; 11:1; Mt, 1; Lk. 1:32; GaL 4

k According to human nature (Heb. 2:7-18; Rom. 9:3-5; 1 Tim.3:16; 1 Jn. 4:2)

1 Gr. horidzo , marked out, manifested to be God's Son by a display of power (Acts 10:38; Jn, 10:10; Lk, 4:18-21) m Gr. kata, according to, or through the' Holy Spirit who raised Him from the' dead to prove to aU men that He was the true Messiah and Saviour of all menl (Acts2:22-36; 3:15, 26; 4:10; 5:30; 17:. 31). The Jews crucified Jesus because He claimed to be the Son of God (note d, Jn. 8:40),God resurrected Him because He was the Son of God (Rom, 1:4)

n By Christ - grace and apostleship

o This isthetest for maninthedispensa-tionof Grace.If manfailstohave faith heislost(Mk. 16:10; Jn, 3:16)

p Gr. ethnos. 29times in Romans. Trans,| Gentiles,except here; 4:17-18; 10:19;; 16:25

q The Roman empire (note e, Lk. 2:l)i

r I serve God with my spirit and soul asi well as with my body (1 Cor, 6:19-20)^

s Paul had the fulness of God (Rom. 15:1 29) and could impart spiritual gifts by; the laying on of hands (v 11; lTim.4:! 14; 2 Tim. 1:6; Heb. 6:2) |

t The purpose of aU spiritual gitts(l Cor. 1:7; 12:4-11, 28-30; 14:1-40; Rom, 12:3-8; note s,lTim.4:l4; lPet.4:H)

u Gr. steridzo, strengthen (Lk. 22:32;Revj 3:2); establish (Rom, 1:11; 16:25; 1 Th,3:2,13;2Th, 2:17; 3:3; Jas. 5:8; 1 Pet. 5:10; 2 Pet. 1:12); fix (Lk. 16:26):i and set (Lk. 9:51) I

V Be blessed through their establishment by spiritual gifts (note s, 1 Tim. 4:14)

CHAPTER 1

I Introduction (Rom. 1:1-17) 1 Author: calling and office

^OAUL, a"servant of Je'sus X Christ, '^ called to be •'• an apostle, " separated unto 'the gospel of God.

2 The gospel the theme of prophets (1 Pet. 1:10; Acts

3:21)

2 (Which he had " promised afore b£ his prophets in the holy scriptures,)

3 Jesus Christ the theme of the gospel (v 16-17)

a** Concerning 'his Son Je'§us Christ our Lord, which ' was made of the seed of Da'vid according to the flesh;

the°unwise.

13 So, as much as in me is, I. am^eady to preach the gospel to you that are at Rome also.

8 The gospel is God's power of deliverance to all believers (1:2-3)

► 16 For I am nof^ashamed of the-^gospel of Christ : for it is the" power of God unto'salvation to every one that believeth; to i the Jew first, and also to the! Greek.

17^For therein is the righteous ness of God revealed from faith4 to faith: as it is written, "Thef just shall live by faith . j

II The whole world guilty ' before God (Rom. 1:18-3: 20). 1 The wrath of Go d revealed from heaven

18'For the' wrath of God is 4 And' declared to be the Son| revealed from heaverf against all of God with power,"accordmg| (ungodliness and'^imrighteous-

to the spirit of holiness, by the;

resurrecjion from the dead: 5" By whom we have received i

grace and apostleshipf f or obedience to the faith among Pall|

nations, for his name: 6 Among whom are ye also the

called of Je'gus Christ:

4 The salutation of Paul

7 To all that be in Rome, beloved of God, called to be,

ness of men, who "hold the truth in imrighteousness.

2 The universe a revelation of God and all invisibl e things

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20'Tor the invisible things of , him from the creation of the

samts: Grace to you and peacei ^g^Id are clearly seen, being from God our Father, and the understood by the things that

Lord Je'sus Christ.

5 Prayer concerning his visit

8 First, I thank my God through Je'§us Christ for you all, that your faith is spoken of throughout the'whole world.

9 ForGodismy witness, whom I serve"with my spirit in the

are made, even his "eternal power and'Godhead; so that they are Without excuse :

3 Eighteen stages of world apostasy (Rom. 1:21-32). (1) Ten sins for which God gave men up to defile the body

1 c u- c„ .i„„» „„n„„... 21 Because that, when they gospel 0 his Son , that without: God. 'they glorified him

ceasing I make mention of you ^^^ neither were

always in my prayers; ^

ID Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

thankful : but became vain in their "imaginations, and their foolish heart was darkened .

22 Professing themselves to be wise, they became fools.

23 And changed the glory of - „ ,, -^i^r. ->T\\ the ^uncorruptible God into an 6 Purpose of his visit (15: 22) I .^^^^ ^^^ j^^ to^corruptible

11 For I long to see you.'that man, and to birds, and four-I may impart unto you some footed beasts, and creepmg spiritual gift.' to the end ye may i things.

1 be"established; i ,-,, „ i.. r

' 12'That is, that I may be com- (2) Result of apostasy: sex

; forted together with you by the; uncleanness or perversion

■ mutual faith both of you and me.

13 Now I would not have you ignorant , brethren, that oftentimes I purposed to come unto you^ (but was let hitherto,) that I might have some fruit among ' you also, even as among other Gen'tile§. I

7 His responsibility and I

readiness to preach the I

gospel ,

24 Wherefore God also'gave them up to' uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

(3) Two sins for which God gave men up to defile their | souls I

25 Who-changed the truth of ; God into a lie. and worshipped

14 I am>debtor both to the and served the creature more

Greeks, and to the-Bar-ba'ri-an§; both to the wise, and to

than the Creator, who is blessed for ever. A-men'

w 6 things he did not want men to be ignorant oF (V 13; 11:25; 1 Cor. 10:1; 12:1; 2 Cor. 1:8; 1 Th. 4:13) X Was hindered. Cp. 2 Th. 2:7 y Gr. opheiletes , one under an obligation orboundtosomeduty(Mt. 6:12; 18:24; Lk.l3:4; Rom. 1:14; 8:12; 15:27)

z See note o. Acts 28:2

2 Pet. 2:10 is a scriptural ter:n for homosexuality and other sex perversions of men and women 7. Established idolatry for the true worship; a lie for the truth; and worshipped creatures rr.orethan the Creator. Idols are called Uesinlsa. 44:20; Jer, 10:14: 13:25

a Gr, axtoeios . unintelligent. Here: Lk.

24:25; GaL 3:1.3; 1 Tim, 6:9: Tit, 3:3 b Gr. prothumos, ready, willing (v 15:

Mt, 26:41; Mk, 14:38) c Gr. epaischunomai. Here; 6:21; Mk. 8:

38;Lk. 9:26; 2 Tim. 1:8,12,16;Heb. 2:

11:11:16. Paulherefulfillslsa, 28:16

d Another term for go^el of God , v 1 e Gr. dunamis, inherent power;the abUi-ty to reproduce itself, like a dynamo It is God's power to:

1 Produce the new birth(lPet. 1:23)

2 Give salvation (1:16; Eph, 1:13)

3 Impart grace (Acts 20:24)

4 EsubUsh in the faith (Rom, 16:25)

5 Generate faith (Rom. 10:17)

6 Set free(Jn, 8:31-36)

7 Nourish spiritual life (1 Pet. 2:2)

8 Cleanse the church (Eph. 5:26)

9 Search the life (Heb, 4:12)

10 MakeparukersofChristfEph. 3:6)

11 Impanimmortality(2 Tim, 1:10)

12 Bring peace fRom. 10:15)

13 Give protecuon (Eph. 6:17)

14 Give fulness o f blessings (Rom. 15:23)

f Gr. soteria. Trans, salvation 40 times; saved (Lk. 1:71: Rom. 10:1); oeUver fActs" 7:25); health (Acts 27:34): and saving (Heb. IL 7). See notes on Salvation, p. 174

g God's righteousness is revealed in the gospelonthe ground of faith as the absolute condition of salvation, and is only effective in those who believe h Quoted from Hab. 2:4, It means t n a t the just must live by continued faith, and go from faith to faith as Ught is received (IJn. 1:7)

i The wrath ofGod is also revealed in the gospel aspartof God's righteousness

m

This phrase is found only here; Jn, 3:36; Eph. 5:6; CoL 3:6, but wrath is found many times f2:5; 5:9; 9:22; Eph. 2:3)

This is what God's wrath is against. In v 18-32 Paul proves the utter ungodliness of the Gentile world and its deserving God's wrath. In 2:1-3:8 he proves that thejewsare also ungodly and deserving of God's wrath. In 3:9-20 he sums up the case of both Jews and Gentiles, proving the whole world guilty

Gr. asebeia, impiety: no reverence for God or sacred things;ineligious(2 Tim. 2:16; Tit. 2:12; Jude IS) Gr. adikia, all wrongdoing; immorality: wickedness of heart and life (Lk, 18:6; Rom. 1:18, 29; 2:8; 6:13) n Hold down, suppress; imprison; bridle o This V 20 explains v 19. AU invisible things, even the eternal power and Godhead, are clearly seen by the visible things of creation. See Dt.29:29

p Gr. aidios. twice (v 20: Jude 6) q Gr. Theiotes, Deity. Only here r No excuse for men to be in ignorance of the invisible things. Same word in 2:1 s Gr. ginosko, to know by experience

(Jn. LiSll Jn. 5:20; Eph. 5:5) t They made God a mystery and gave the

people images of ail kinds (v 23) u Reasonings. Substituted foolish concepts of God, and fooled themselves

V Gr. aphthartos. Here: 1 Cor. 9:25; 15: 52; 1 Tim. 1:17; 1 Pet, 1:4. 23: 3:4

w Images of men, birds, cattie, dogs, crocodiles, frogs, and snakes are common among aU idolaters. Such idolatry ha; beet the root of all the abominable immoralities of the heathen. The idols have been the paaons of licentiousness (V 23-32). When they formed their gods in human shape they endowed them with passions and represented them as slaves to disgraceful sex perversions and as possessing unlimited powers of sexual gratification

X God permitted them to give themselves over to homosexual sins and like perversions

y Uncleannesshere; 2Cor. 12:21; GaL 5: 19; Eph. 4:19: 5:3: CoL 3:5; 1 Th,4:"7;

Sins of the Gentiles

God's impartial judgment

a Because of the apostasy of v 21-25 b Gr. ati:r.ia, vile (v 26): 5ha~e (1 Cor. ll:14V rerroach(2Cor.ll:2l):an(ldis.-hcnor (;iom. i):21; 1 Cor. 15:43; 2 Cor. 6:3; 2 Tin:. 2:20) c Gr. rathos, affections (v 26: Col. 3:5) an-" lusts (1 7h. 4:5). Vile affections are passions of infarr.y an_ shame :; This is lesbianism - unnatural sexual relations between women (homosexu-' aUty) e 1 his is sodomy, pederasty, orhomo-sexuality(Gen. 8:21; 19:5; Lev. 20:13; Dt. 23:17; 1 Ki. 14:24; 15:12: 22:46; 2 Ki.23:7; Joel3:3; Eph, 5:4; 2Tin-j. 3:3, 13; 2 Pet, 2:7-22: Jade 7-19) f Gr. ekkaiomai , were inflarr.ed g Gr. aschemosune , indecent h Gr. apolambano, receivingback in full i Gr. an-i~istnia, retribution j Gr. plane , ^an-ering - v,Tong action, wickedness. Here;Mt. 27:64;Eph. 4:14; lTh,::3,note;2Th. 2:11; Jas. 5:20; 2 Pet. 2:13; 3:17: ljn.4:6; Jude ll.Bolhj rr.enand wonenbyunnatural prostitutions, enervated their bodies, so that they received in themselves the pen-, allies of their wickedness I

ave their, up to;

3 things God

1 Dishonor their bodies (v 24)]

2 Vile affections in their souls (v 26) | l -.eprobate m.in-s (v 23). _ |

1 Gr. adokirr.os, reprobate(v 23;"5 Cor. li:o, ';7; ; -im.3:S; Tit. 1:16); r_e^ iccted(Heb.6:3); and castaway (lCpr. 3:27). Christ is not in reprobates N

rr. Gr. kathekon, fit; rrorer(Acu 22:22)

n 20 stages of worla apostasy. See p. 174

0 Gr. pleroo. to Sll up, complete

p Gr. adikia, every vice contrary to justice ana righteousness. Note m, v 13

q Gr. pomeia, unlawfjl sex sins of single ana m.amed people. >-"ote, Mt. 5:32

r Gr. poneria , aepravity; iniquity; wicked acting of the evil nature; criminal

s Gr. pleonexia, ir.ter.se lust for gain. Note c, Lk. 12:15 1

t Gr. kakia, the vicious disposition and desires, rather than their exercise

u Gr. phthonos, to pine away; the pain felt "and maJignity conceived at the sight of the blessing of another

v Gr. phonos, rnurder (N't.. 15:19; Mk,7:j 21; 15:7; Lk.-23:19, 25; Rom. l:29;Gal. 5:21; Rev. 9:21); slaughter (Acts 9:1). Also hating another (1 Jn. 3:15)

w Gr. eri5,smfe (Rom. 13:13: 1 Cor. 3:3;; PhiL 1:15; ITim. 6:4); contention (l! Cor.l:ll;Tit.3:9) ;debate (Rom. l:29;j 2 Cor. 12:20);and vanance(Gal. 5:20). It means to cause strife anddiscord.lt is not the samje as dirounngtor truth as^ in Acu 9:29; 15:2, 1: 17:17; 19:8-9;

x Gr. dolos, lying, falsity. From; delo, to take with a bail. Trans, guile(Ja, 1:47; 2 Cor. 12:16; 1 Th. 2:3; Tpet. 2:1,22: 3:10;Rtv. 14:5); deceit(N',k. 7:22;Roni. 1:29); craft (\!k. 14:1); and subtilty (Ml. 2S7?rActs 13:10) y Gr. kakoeiheia, a disposition producing e%'il habits. It means miaUgnityof the mind, which leads itsvictimi to put ihe worst consirucaon on every action; i ascribing to the best deeds the worst; motives

z Gr. psithuristes, calumniators; secret detractors; those who pretend secrecy, and carry out accusations against men, whether true or false; blasting their reputation by clandestine gossip i

a Gr. katalalos, evil speakers; false ac-cusers; slanderers of absent men '

b Gr. theostages , hateful to God; atheists; conderaners of sacred things; despisers of providence; scomers of good c Gr, hubristes, insolent;stcrmy; boister-ous; abusing the characters and persons of those under them; scornful; hateful d Gr. huperephanos, to endulge inpri.de, or sfilf-gratulation; be exalted; elated: glory in self; display or strut self before others; undue sense of superiority; unnatural self-esteem; arrogance; wishing all men to receive their sayings as oracles. Here; Lk. 1:51: 2 Tim. 3:2; Jas. 4:6; 1 Pet. 5:5 e Gr. alazon, self-exalted, vain, and ar-

rogant braggarts. Here; 2 Tim. 3:2 f Gr. epheuretes, originators of wicked, immoral, and sinful customs, rites, and

(4) Result of apostasy: homosexuality; lesbianism

26"For this cause God gave ' them up unto^ vile '^affections : for e ven their women did change [the^' natural use into that which i is against nature : ,

27 And likewise also the men. ; leaving the ' 'natural use of the j woman' burned in their lust one { toward another; me n with men working that which is'Unseenil}', andreceiving in themselves that 'recompence of their error which was meet.

(5) Two sins for which God gave men up to defile their

spirits

28 And even as they did not like to retain God in their knowledge; God gave them over to a I reprobate mind , to do those things which are "^ not

convenient;

(6) Result of apostasy: 23 sins that will damn the soul

(Mk._7^-23,:_ l_Ccr. 6:9; Gal. 5:19; Col.'3:5)

leadeth'Hhee to'^epentance?

5 But after thy'^ardness and "impenitent heart' treasurest up unto thyself wrath against ^the day of wTath and revelation of the righteous judgment of God; ► 6 Who will ^render to every

with all"tin-

29'^Being "Med. r ighteousness , '^ fornication. ' wickedness .' covetousness ' ma j liciousness ; full of-envy .mur- I

man according to his deeds :

I 7 God's judgment just be-I cause of equality in obeying the gospel

►7 To them who by ^patient continuance in well doing 'seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obeyunrighteousness, liindigiiation and wrath. V9 Tribulation and anguish, up-on every soul of man that doeth evil , of the Jew first, and also of the Gen tile;

► 10 But glory, honour, and peace, to everj- man that work-eth good , to the Jew first, and also to the Gen tile:

► 11 For there is" no respect of persons with God.

8 God's judgment just because of equal responsibility according to the light received

^d£i/debate.'deceit, malignity ; ^jjiPor as many as have sinned whisperers .

30 " Backbiters .^ haters of God. 'despiteful,'- proud. ' boasters ." inventors of evU things , ^ disobedient to parents .

31'-Without understanding. i' covenantbreakers. ' without natural affection. '^ implacable. ' unmerciful :

(7) Final result of apostasy: I God's judgment known but I not feared by apostates

, 32 Who knowing the judgment of God. that they which commit such th ings are worthv of death. not only do the same, but have pleasure in them that do them.

CHAPTER 2 119

4 Ungodliness inexcusable

THEREFORE'^thou art in-j excusable. O man. whoso ever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

5 God's judgment just because of His revelation (1: 32)

2 But we are sure that the judgment of God is according to truth against them which commit such things.

6 God's judgment just be-.cause man's impenitence I deserves it

B'^And^'thinkest thou this, O man. that judgest them which do such things, and doest the

without law shall' without law: and

'also perish as many as

have sinned in the law shall be judged by the law; ►13"(For not the hearers of the law are just before God, but the doers of the law shallbe justified.

14 For when the Gen tUes, which have not the law. °do by nature the things contained in the law. these, having not the law. are a law unto themselves:

15 Which Pshew the work of the law written in their hearts. their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the sec rets of men by

I Jesus Christ'according to my gospel.

|9 Caseofthe Jew(2:17-3:8) ! (!) His tenfold state

17 Behold.'thou art called a Tew , and ' restest in the law, and makest thy boast of God, j

18 And knowest his will, and 1 approvest the things that are ! more excellent, being instructed \ out of the law; i

19 And art confident that thou] thyself art a guide of the blind, i a light of them which are in i darkness.

20 An instructor of the foolish, | a teacher of babes, which hast i the form of knowledge and of i the truth in the law. j

I (2) His sixfold sin and apos- | tas y (Cp. 1:21-32; 10: 21) i

21' Thou therefore which teach-

same, that thou shalt escape llie. est another , teachest thou not

judgment of God ? 4'"Or despisest thou the^riches of his goodness and forbearance and longsuffering; not know ing that the goodness of God

thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery,

fashions; beginners of the abominable religious orgies of Bacchus, the horrors of the arena, the debasing cruelties of the cockpit; the degrading shows of the theatre, the gambling tables, etc. Rebellious against parents; indifferent to rule and order; irreverent

C onunued. columiu 4 —^»-

timesinRomans(2:3,26; 3:28; 4:3-24;

6:11; 8:18, 36; 9:8; 14:14) P Do you Jews despise the good dealings

of God and the superior advantages you

have had, not knowing the fact that

they were designed to lead you to

repentance? q Rom. 9:23; 11:33; Eph. 1:7,18; 2:7; 3:

8, 16; Phil. 4:19: CoL 1:27; 2:2

a 3 things lead to repentance (v 4):

1 Goodness. G r. chrestos and agatho-sune, the virtue and beneficence ot God whereby He leads sinners to repentance (2:4; 5:6-8)

2 Forbearance. Gr. anoche, the self-restraint of God whereby He tolerates sinners and permdts them, to live to be saved (v 4; 3:25; Neh. 9:30)

3 Longsuffenng. Gr. miakrothumia. the leniency ana patience of God whereby God's mercy and goodness are extended to men to bring them to eternal reconcHLation to Himself (v 4; 1 Pet. 3:20; 2 Pet, 3:9,15)

b See notes on Mt. 4:l7 and Lk. 13:3 c Caused by a long course of rebellion d Caused by the hardness of heart e Gr. thesauridzo, increase or store up (v 5; Mt. 6:19-20; Lk. 12:21; 1 Cor. 16:2; 2Cor. 12:14; Jas. 5:3; 2 Pet. 3:7). Here it is storing up things that will call for the wTath of God. The trea.-ure of wrath is varied to the extent one rejects the goodness of God and punishment will be according to its contents (v 6; Mt, 11:22-24; 23:14; Rev. 20:11-15) f See Final judgment , p. 163 g Repay every man reward or punishment h A must for all (notes, Jn. 6:27; 10:28) i See 4 things to seek , p. 163 j Note the contrasted destinies of two

classes - good and evU (v 7-11) k Eph. 6:9; Col, 3:25: Jas. 2:1-10 1 Not only is it stated in v 7-11 that God will judge on the basis of character and conduct, but here (v 12-16) it is stated that He will judge character and conduct on the basis of light received m ^.'o Mosaic law will be cited against

non-Jews (v 12) n Not the hearers of the law and of the gpspel, but the doers willbe justified(v 7-11; 10:8-21; Jas. 1:21-27; 2.14-26: IJn. 1:7) o Gentiles who are a law unto themselves will not be held accountable to any other law or be judged by any other p See Keeping law by nature , p. 163 q According to foundations I am laying down in my gospel. God will judge all men by JesusCliist. He willbe impartial and judge on the basis of deeds, not knowledge(v 7-11), and Kght. not laws men never possessed (v 12-16) r Paul now openly deals with the Jew asserting that his superior knowledge, privileges, and calling only serve to condemjuhim more than Gentiles who obey the law of nature s You trust in the law for salvation t Questions 3-7. Next, v 26

—^»- Cont. from column 2

h Ignorant and destitute of capacity for 5)iritual things; smbbom

i Gr. asunthetos, not morally bound to any agreement; not dependable; treacherous to covenants; faithless to promises; false to trusts

j Destitute of natural affection: that is, filled with desire for unnatural affection experiences with hudjand or wife orsamesexparmersinthe homosexual and other sex deviation sins of v 24-28

k Gr. aspondos, without libation (which accompanied a treaty). Greeks used it to appease the angry gods and reconcile thein to the contracting parties. A person who would not poui llbauoE was at deadly enmity with the other one and diowed the highest pitch of an unforgiving spirit. He could not be placated, appeased, or pacified by God

I 1 Gr. aneleemon, pitiless; destitute of all

benevolence to the needy: cruel;mer-

1 ciless; irreconcilable; severe; unap-

j peasable; unforgiving; unyielding

|m Paul here addresses the Jews without . I namingthem. He accurately describes them by their well known disposition to justify themselves and condemn others (Lk. 18:19). They are guilty of some of the same things God condemns in 1: 21-32, so they are liable to God's just judgment on sin as much as Gentiles n C^uestions 1-2. Next, v 21 o Gr. logidzomai , reckonesi. First of 19

ROMANS 3

The Jews' advantage

Grace, not law, justifies

a Gr. bdelJsso—ai, only here iaJ in Rev. -im vv-here it is trans. abc::.ir.able

b Gr. hieroraleo , rob terr.ples; use conse-crateJ thir.-sior self. It is also the sarr,e as robbing God in N'.al. 3:10-12

c You boast of the law, bat you break it and bring reproach upon God by living in open contradiction to your own profession. The high priesthood itself was

t an office bought and 30ld like other commodities. The rapine of Hi's sons was carried on many generations by priests (1 Sam, 2:22; 'X 23, notes). Their adultery and polygamy were scandalous. They were guilty of theft, treachery, adultery, murder, and all the sins of 1:18-32; 2:1-29: 3:10-13

d See Ezek. 36:20, 23

e Paul here shows that circumcision was only profitable if the law was kept. If they broke the law they were just as much uncircumcised as Gentiles, for tnis was a si^'n of Keeping t:ie law of Moses (V 25). If Gentiles who were not circumcised in the flesh kept the law by nature (v 12-16), then, in reaUty, they were die circumcised ones (v 26-27), for circumcision was a rite representing so merhing spiritual-the purification of the heart (Jer. 4:4-10; 9:26; Ezek. 44:7-9: Rom. 2:29) f Questions 3-9. Next, 3:1 g If a Gentile who is not circumcised keeps the law and you do not, are you not condemned as a sinner by him, even though you are circumcised?

h Atniejew is not the one who is circumcised in the flesh, neither is true ciT' cumcision in the flesh. A true Jew is one that has inward circumcision of the heart and in the spirit and has more than an outward cutting in the flesh and a profession of tru±. This does not teach that every Christian is a Jew, but tobeatruejewonemiustbeofthe seed^ of Abrahami, and have circumcision of the heart, and be a child of the promise (V 28-29: 9:6-7) i Questions 10-11. Next, v3 j Circumcision only profits if the law

is kept (2:25) k This answersthequestionsofvl.Being entrusted with the oracles of God and \ all the external advantages were not sufficient to save the soul (v 21-31; 4:1-25; 8:3-4; Gal. 3:10-14) 1 Questions 12-13. Next, v 5 m Gr. apistia , r2times(Mt. 13:53; 17:20: \Ik.5:S; 5:24; 16:14; Rom. 3:3; 4:20: 11:20-23; 1 Tim. 1:13; Heb, 3:12,19) n This answers the questions of v 3. God forbid is found 15 times fv 4,6,31; 6: 27Tor7:7, 13; 9:14; 11:1, 11; Lk, 20: 16; ICor. 6:15; Gal. 2:17; 3:21; 6:14) o Let no man say that God has failed m keeping His word with any man. Let man examine himself and his ways to see if he ha snot failed to meet conditions so God can fulfil His promise. D Quoted ftom Ps. 51:4 q When God is judged or when He judges man by m,an. He always comes out justified because He is faithful in all His ways (Ps. 119:86, 138; Dt. 7:9; 1 Cor. 1:9; 10:13) r Questions l4-20. Next,v27.If our sins magnify the mercy and goodness of God, then the more wicked we are the more God can be glorified. If we thus glorify God, would He notbe unjust in casting us off? It is only natural for me to reason this way for aU my countrymen and I are involved (v 5) s This answers the questions of v 5, that sin is not necessary to magnify God. If so, then God would be unjust Himself and could not rightly be justified in judging the world t Resuming my argument (of v 5) if the truth of God is magnified through our lies, or if the faithfulness of God in showing mercy and keeping promise to our fadien is through our unfaithfulness, then why should we be condemned as sinners? Why should we be blamed for something that must redound so much to the honor and glory of God? u Here P aul answers v 7," A nd why do you

dostthoucommitadultery? thou I that^abhorrest idols, dost thou ^commit sacrilege?

23 Thou that makest thy boast of the law, "through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gen'-tiles through you.'^as it is written .

(3) How circumcision profits

25 Forcircumcisionverily prof-iteth, if thou keen the law .-^but if thou be a breaker of the law, thy circumcision is made un-circumcision.

26 Therefore if the uncircum-cision ke ep the righteousness of the law ,/shall not his uncircum-cision be counted for circumcision?

27 And shall not uncircum-cision which is by nature.gif it fulfil the law , judge thee, who by the letter and circumcision dost transgress the law?

(4) Definition of a real Jew (Cp. Gen. 32:28; Rom. 9:6)

28"For he is not a Tew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But be is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God.

some afiirm that we say,) Let us do evU, that good may come? whose damnation is just.

10 Sunnmary of the whole world guilty before G o d (Rom. 3:9-20). A Both Jews and Gentiles guilty

9"What then? are we better than they? No, in no wise: for we have b before proved both Jews and Gentiles, that they are all'^under sin ;

B Fifteen reasons why the whole world is guilty (Ps. 5:9; 10:7; 14:1-4;36:1; Isa. 59:7; Eccl. 7:20)

10"As it is written .'There is noneWghteous, no, not one:

11 There is none that under-standeth, there is none that seeketh after God.

12«They are all gone out of the way, they are together become 'unprofitable: there is none that doeth good, no, not one.

13 Their throat is an ' open sepulchre; with their tongues they have used deceit; the poison of 'asps is under their Lips :

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways :

17 And the way of peace have they not known:

18 There is^no fear of God before their eves .

(5)Threefoldobjection of the Jew to the gospel (Rom. 3: 1-8). A What advantage has the Jew? Answered f ul 1 y in Rom. 9

WHAT advantage then hath the Jew? or what' profit is there of circumcision?

2* Much every way : chiefly, because that imto them were committed the oracles of God.

B Are the covenants cancelled? Answered fully in Rom. iO-li

3 'For what if some did not believe? shall their'"unbelief make the faith of God without effect?

4 "God forbid : yea,"let God be true, but every man a liar; as it is written. "That thou mightest be justified in thy sayings, and mightest overcome when'thou art judged.

C Does not God will sin in order to magnify His righteousness? Answered fully in Rom. 10

5'But if our unrighteousness commend the righteousness of God, what shall we say? Is God imrighteous who taketh ven geance? (I speak as a man)

6^ God forbid : for then how shall God judge the world?

7'For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 "And not rather, (as we be slanderously reported, and as

C Purpose of the law: make all the world guilty before God

19 Now we know that what things soever the law saith, it saith 'to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore bv the deeds of the law there shall no flesh be justified in his sight: for by the law Z5 the knowledge of

sm.

Ill Justification by faith in Christ the only remedy for sin (Rom. 3:21-5:11).
1 How men are justified (v 21 -31; 4:1-25; 5:1-11; 8:1- 13; 10:4-17; Acts 10:43; 13:39; 2 Cor. 5:14-21; Gal. 3:19" 29; Eph. 1:7; 2:8-9; Col. 2: 11-17; 1 Jn.1:9)

21 But^ow the'Vighteousness of God without the law is manifested, being (Witnessed by the law and the prophets; ► 22 Even the righteousness of

God which is by faith of Je'sus Christ unto all and upon all them that believe : «for there is no difference:

23 For 'all have sinned , and come ' short of the glory of God;

24 Being'justified freely by his ^grace through the "redemption that is in Christ Je'sus:

►■25 Whom God hath-^ set forth to be a-'propitiation through faith in his blood .^to declare his righteousness for the remission

not say, seeing you assume that sin is necessary to magnify God and His pardoning grace, that we will go alone with the apostles and Christianity, for it has been reported that they teach the same doctrine of doing evil that good maycome. If you believe this slanderous report of Christians, then why persecute them"' Those who report such slander are liable to just damioacion"

and published this sacrifice tobe a propitiation, or covering for sin

X This is the act of God whereby He becomes propitiousor gracious to the sinner through Jesus Christ (v 25; Heb. 9:28; 1 Jr.. 2:2)

y Mt. 26:28: Eph. 1:7; Col.l:20;Rev.l:5. God cannot declare anymjanri^teous or remit one sin without faith in the atonement (Heb. 9:22; Eoh. 1:7)

a After all, have not we Jews a better claim to the gospel than Gentiles?- This isthelastjewidipartofthedialogue of

V 1-9. Paul answers in v 9 that they have DO more claim before God than Gentiles. The Jew has asked 9 questions in this dialogue (v 1, 3, 5, 7, 9). Paul has answered them in v 2, 4,6, 8 and i»

b In his last answer Paul comes back to the main subject of this section (1:18-3:2C)

Sum of the proof of wqrlj guilt:

1 The 40 sins and the 20fold apostasy of the Gentile world (1:18-32)

2 InJictmjent of the self-righteous Jews who condemned theGentiles,but were guilty of the same sins (2:1-2)

3 Impenitenceof bothJewsandGen-tiles proved them sinners (2:3-6)

4 Reftisal of both classes in obeying the gospel (2:7-11)

5 Failureofboth classes in waUdngin the light received (v 12-16)

6 The Jews were exceedingly sinful because of failure to live up to the law and superior advantages (2:17-29)

7 The Jews were deeper sinners because of seeking excuses for their sinfulness contrary to the law and their own high profession of godliness(3:1-9)

c Sin is a real force that dom.inates and

enslaves. See notes, ?,om. 5:12-21 d This passage (V 10-18) is from several O.T. books on the same subject. V 10-I2arefrom:Ps. 14:2-3; 52:2-4; EccU 7: 20.V 13-18 are from Ps. 5:9-10; 10:7; 36:1-2; 140:3; Isa. 59:7-8 e Having stated (v 9) that he had already proved both Jew s and G entiles to be under sin, he now proceeds to clinch this argument by the Jewish Scriptures which they could not deny f No man is righteousin himself g This is true ofallmen(Isa. -53:6; Rom.

1:21-32; 3:23; 5:12-21J h Gr. achreios. useless. Tne whole mass of .m.ankind is as a slain, putrid mass thrown together in heaps i By malicious and cutting words they kiU and bury the reputation of men. .As a tomb is opened and the stenchof putrefaction is unbearable, so their throats spue fortii poison (v 13-14) j Gr. aspis .adder (Ps. 140:3: Dt. 32:33;

JobTorT4-16; Isa. 11:3) k The same as in 1:32. Not one charge is listed here but what can be traced in casehiitoriesofboth Jews and Gentiles 1 For fear the Jews might think v 10-18 do not apply to them, Paul here says that they apply to all under the law that every mouth might be stopped and the whole world become guilty before God m Evenif the Jews had not broken the law they could not be justified (v 20). The law could only condemn, not justify (V 21-31; 7:7-25) n Since the gospel has come and the N.T, has been made men can be justified and made ti^teous without the law (V 21-31) o See note on Romans 10:3 p The rites and ceremonies of the law and the predictions of the prophets all testified of the great redemption in Christ that would justify men apart from both the law and the prophets (CoL2:14-17; Heb. 3:1-10:23: Ps.l6: 8-11: Isa. 53; Lk. 24:44; Jn. 5:39;etc) q No difference whether Jew or Gentile (1:16; 2:7-11:1 Cor. 12:13; GaL 3:23) T One must know and confess he is a sin-nerbefore he can be saved (Lk. 13:3, note; Acts 2:38; 3:19; Rom. 10:9-10; 1 Jn. 1:9). See we conclude that :p.174 s This refers to original glory (Gen. 1:

26-23; Ps. 8: Rev, 21-22) t This means declaring not gtiilty: acquittal in court of heaven. Note, 5:1 u Grace is the unmerited love and favor of God to man (note, Ps. 84:11)

V Gr. apolutrosis. to redeem by paying theprice(Ex.2l:8;Gal.3:13);adeUverance by paying a ransom (l Tim. 2: 6): deUveraoce from the penalty of sin, including forgiveness of sin (Rom, 3: 24: Eph. 1:7, 14; 4:30: Col. 1:14: Heb, 9:15); and restoration of all creation from the curse (Rom,. 8:23)

w God has set forth, made, appointed.

ROMANS 4

Grace, not law, justifies

Abraham justified by faith

a This refer.- lo two things:

1 forgiveness of the sins of O.T . saint? (v 25; Heb. ?:15)

2 Forsivenessofra--isinsofeach sinner that repeats (Eph, 1:7; 1 Jn. 1:9),

b See note a, 2, Rom. 2:4

c Gouis now ready to declare His readi-' ness to impart Kis righteousness by faith to penitents and can now be just in justifying them by His eiace(v 24-26)

d Gr. jikaiosune . Found 92 times and al-wavs trans, righteousness . The Eng. word is found 305timesin Scripture. It means ri^t-doing in all places. See 14 facts about right-doing, p. 174

e Questions 21-23. Next, v 29. Here (v 27-23) we have the second dialogue between Paul and the Jew^. Paul has been proving from, v 9 that the Jews' are as guilty and condemned as the Gentiles and that tKith must be saved, by the redemption in Christ. The Tew. 1 findinghisboasted religion of 2:17-291 ofno merit at all to save his soul, inter-1 rupts (as Paul anticipates) and asks, ".Vhere does our boasting come in with such a program of salvation without works and the law" Have we no merit of our own'? Do we not have anything accruing to us from our 1700 years of circumcision and the Mosaic covenanf" Paul, "It is completely out - your boasting" (v 27). The Jew , "By what law" of works"" Paul , 3y the law of faith - you have sinned and you need | forgiveness. The law of works cannot | pardon. It requires obedience and only kills if transgressed. Faith alone in Christ will pardon and cancel the death i penalty" (v 27-28; Eph. 2:8-9) |

f 10 things men boast about: bargains' (Pr. 20:14): s ecurit y(?r. 27:1); r ebaon (Rom. 2:17-29); strength(l Sam. 17:S-10); conquest hsa. 1":5-15'); gifts (Pr. 25:14); riches (Ps. 49:6v. sms(Ps. 94: 4); plans (las. 4:13-17); and power (Lk. 10:17). The only boasting allowed is "in the Lord" (2 Cor. 10:12-13)

g We conclude mat: see p. 174

h Questions 24-26. Next, 4:1. These are answered in v 29-31

i Gr. katargeo. to make useless; without effect (note g, Eph. 2:15)

j Chrinlanity establidies the law:

1 ByrecognizingChrist as the subject of its rites and ceremonies (Lk. 24:44; CoL 2:14-17; Heb. 8-10)

2 By Christ fulfilling it (Mt. 5:17)

3 3y Christ ending it (Rom. 10:4)

4 By fulfilling in mjen the righteousness that the law demanded but could not give (Rom. 8:3)

5 Byincludingits moral and spiritual principles in the N. T. (Heb. 8:6)

k Questions 27-28. Next, v 9. Paul here (V 1-3), after proving in 3:21-31 that both Jews and Gentiles could only be saved by grace through faith, shows by examples how Abraham and David were justified. Abraham, the father of the Jewish nation, was a rank heathen or an uncircumcised Gentile before God pardoned him, by grace through faith. He could not have been justified byobediencetothelaw, which was not until 430 yeais later (Gal.3:17). paulj points out that Abraham was pardoned tile same way the gospel saves Jews and ! Gentiles, .v'hy should the Jews condemn Christianity and oppose Gentiles when they were included in the Abrahamic covenant (Gen. 12:1-3; 17:4)? Paul also proves that this blessing did not come through circumcision, for Abraham had it many years before he was circumcised(v 9-12; Gen. 12:1-3; 15:6; 17:1-14). If Abraham was blessed before and without circumcision, then Gentiles also could be

1 Jews claim.ed Abraham, as their father (9:5; Lk. 1:73; Jn. 3:39; Acts 7:2)

m Before he was circumcised (Gen. 15:6)

n If Abraham worked for and merited' justification, then it was not of grace because God owed it to him. But if he \ believed God for it instead of working' for it, then faith was counted for right-' eousness and God gave it to him as a fa- , vor. Sincehe was called whenhe was a i heathen, a Gentile idolater and he was]

of'^ins that are past, through the*^orbearance of God; ►26 To declare, / soy,'at this time his^ighteousness: that he might be just, and the justifier of him which belie veth in Je'gus.

2 Justification by faith, not by works and law keeping

(Rom. 3:21, refs.)

27'Where is ^boasting then? It is excluded. By what law? of works? Nay: but by the law of faith .

► 28 Therefore*we conclude that a man is justified by faith without the deeds of the law.

3 Justification by faith a universal remedyfor

world guilt

>29i'Is he the God of the Jew§ only? is he not also of the Gen'tnes? Yes, of the Gen'-tileg also:

►30 Seeing it is one God which shall justify the circumcision by faith , and uncircumcision through faith .

31 Do we then make "void the law through faith? God forbid : yea,'we establish the law.

CHAPTER 4

4 Justification by faith stated and illustrated (Rom. 4). (1) Abraham 430 years before the law was justified by faith without the deeds of I the law

WHAT shall we say then that Abraham 'our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

3 For what saith the scripture? Abri-ham^ believed God, and it was cotmted unto him for righteousness .

|(2) All men can be justified

jby faith without law and 'works (Acts 10:43, refs.)

I 4 "Now to him that worketh is the reward not reckoned of grace, but of debt. ► 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is

. counted for righteousness.

(3) David under the law was justified by faith in Christ without the deeds of the law (Ps. 32:1; 51:1-13; 91: 16; 10 3:3)

6"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

► 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

► 8 Blessed is the man to whom , the Lord will not^impute sin.

(4) All men can be justified by faith without law and works (Rom. 3:21, refs.)

I 9^Cometh this blessedness

■ then upon the circumcision

only, or upon the uncircum-

cision also? for we say that faith was reckoned to A'bra-ham for righteousness.

(5) Abrahann was justified by faithin Christ 24 years before circumcision (Gen. 12:1-3; 17:1-19)

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being "uncircum-

' cised: i>that he might be the father of all them that believe, j though they be not circumcised;

• that righteousness might be imputed unto them also:

12 'And the father of circum-i cision to them who are not of the j circumcision only, but who also ! walk in the^steps of that faith of

our father A bra-ham, which he had being yet uncircum-j cised.

(6) Justification by faith is not of law and works (Rom.

3:21, refs.)

'■ 13 For the promise, that he^ ' should be the heir of the world, was not to A bra-ham, or to his seed, through the law, but through the -^righteousness of I faith. I

j 14 For if they which are of the I law be heirs, faith *is made' void, and the promise"made of none effect:

15 Because the law'worketh wrath: for where no law is. I there is no transgression. I

'>16 Therefore it is of faith, that] it might be' hy grace ; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that, also which is of the faith of' Abra-ham; who is the father, of us all,

(7) Justification faith defined andillustrated(Gen. 17:1-19)

17 (As it is written,*I have made thee a father of many nations,) before him whom he believed , even God.'who quick-eneth the dead, and calleth those things which be not as though they were.

IS'^Who against hope believed in hope , that he might become the father of many nations, according to that which was spoken,"So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an "hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith. giving glory to God;

21 And being' ^Uy persuaded that, what he had promised, he was able also to perform.

(8) Justification to all men who have like faith in Christ (Jn. 3:16, 36; 5:24)

22 And therefore it was im- i

justified freelyby faith, then all other sinners can likewise be justified (3: 21-28; 5:1-11)

o Now the apostle proves his point by showing how David, a man under law, was justified by faith without the law and works (v 6-7; Ps. 32:1-2)

p See Imputation, p. 625 of O. T.

q Questions 29-31. Next, 6:1

obedience or condemns for disobedience, proving God has not left men widiout light sufficient to justify or condemn inihejudg.ment(v 15-16). It does not say herethat keeping the law, or doing by nature what the law re-requires, saves the soul in either case. Men have to be bom again in addition to this to be saved

a He was j'ostified 24 years before circumcision (Gen. 12:1-4; 15:6; 17:1-14)

b He was justified before he was circumcised that he m.ight be the father of believing uncircumcised Gentiles

c He is also father ofjews who walk in his steps and who seek for justification by faith only. The covenant was made with Abraham while he was aGentilej he became the father of Gentiles in the faith. The Jews were later made partakers of the covenant, but original justification by faith belonged to the Gentiles. When the gospel cam,e they laid hold on it as their original right. The Jews to be saved m.ustcom.e under the .Abraham.ic covenant in which the Gentiles were originally included. This conclusion of Paul must have confounded the Jews

d Gr. ichnos, a track, footstep (v 12; 2 Cor. 12:18; 1 Pet. 2:21)

e This refers to his being a blessing to all nations of the earth. He also will literally inherit the earth along with all those blessed withhim(Ps. 37:11; Mt. 5:5; 25:34; Rev. 5:10; 22:4-5)

f This promise of heirship did not come through the law, but by the Abrahamic covenant of faith (v 13-16; Gen. 12:1-3)

g Gr. kenoo, has been emotied (1 Cor. 1:17; 9:15; 2 Cor. 9:3; PhiL 2:7)

h Gr. katargeo , note i, 3:31

i No law .'T.akespro\isionfor mercy and pardon should it be broken. It works wrath and punishment only

j Because of this it can be for all m.en

k Quoted from Gen. 17:4-5. This is a prophecy fulfilled before N. T. times

1 Two things of God here :

1 Re5Unection (vl7;"5:ll;Jn. 5:21; 6: 63; 1 Cor. 15:22, 35, 45; 2 Cor. 3:6; GaL 3:21; 1 Tim. 6:13; 1 Pet. 3:18)

2 Faith (v 17; 8:24-25; Mt. 17:20; 21: 22;}ll<r?:23; ll:22-24;Heb. 11:1).True faith is counting things that be not as though they were. This is what God exercised when He called the worlds into existence (Heb. 11:3; 2 Pet. 3:5; Gen. 1:1: Job 38:4-7)

m Here Paul describes the faith of .Abraham in order to explain what go5)el faith is like (Heb. 11:6; Jas. 1:5-8) n Quoted from Gen. 15:5

o See Gen. 17:1; 21:1-5

p His soul was fullofconfidencethat the Word of God bound Him to fulfill what Hehadpromised. After 25 years it was fulfilled. Faith was imputed for righteousness (v 3-22; Heb. 11:8-12)

Final judgment (2:5)

Paul no doubt refers here to the final judgment when allrebels will receive full retribution for their sins (Rev. 20: 11-15; Acts 17:31; .Rom. 2:16). It is called the wrath to come (Mt. 3:7; 1 Th, 1:10). AU rebels are children of wiath (Eph. 2:2; 5:6). Many days of wrath have com e upon men locally and in this Ufebecause of rebellion (Num. 11:33; 16:46;Dt.9:7-8;Lk. 21:23:1 Th, 2:16; etc.). One more great day of wrath is com;ing upon men on earth (Rev. 6:16-17:14:19; 15:1. 7; 16:1,19; 18:3; 19:15), but the great day of wrath is that of the final judgment and eternal hell(Rev. 14:9-11; 20:11-15; 21:8)

4 things to seek (2:7)

1 Glory (V 7, 10; 8:18; 2 Pet. 1:3)

2 Honor(v 7,10; Jn. 12:26; 1 Th. 4:4)

3 Immortality. See note, 1 Pet. 3:4

4 Eternal life. Notes, Jo. 6:27; 10:28 These are given on conditions of

seeking them (v 7) and by "continuance in well doing" and " working good" (V 7, 10). Acts of obedience do not merit such blessings, which are already provided for by grace, but they demsonstrate acceptance of them by man and proof to God of conformity to His will (Phil. 2:12; Jas. 1:21-27)

Keeping law by nature (2:15)

Their keeping the law by nature proves they have the law written in their hearts. The conscience bears wimess of

Justification of believers by faith

The significance of baptism

a Gen. 15:6 was written for all men |

b The condition of the gospel is faith, not! only temporary faith, but stedfast and continued faith. Note s, 10, Jn. 3:15.

c He died for our sins (1 Pet. 2:24) and was resunected for our justification (5:10; 1 Cor. 15:1-23)

d 7 facts about justification: See M74

e See note q, 3, 1 Cor. 6:11

f See 10 blessings , p. 174

g Gr. prosagoge. access (v2;Eph. 2:18; 3: 12). We are not merely introduced to God by Jesus Christ for an interview, | but we are to remain with Him as part of His household (Eph. 2:18-22; 3:14)

h See note on Ps. 84:11

i We have grace to endure trials without sustaining loss or deterioration. We are like silver and gold when refined

j Gr. dokime. Trans, ttial (2 Cor. 8:2); experimeat(2 Cor. 9:13): proof (2 Cor. 2:9; 13:3; Phil, 2:22); and experience (Rom. 5:4).

k 4 reasons we can glory in tribulations;

1 Our jusritication and peace (v 1)

2 The grace of God in Christ (v 2)

3 The love of God in our hearts (v 5)

4 The power of the Holy Ghost (v 5) 1 4fold description of the former state:

1 Without strength - weak, dying, helpless to resist sin and do good, and powerless to deliver from misery (v 6)

2 Ungodly - sinful, depraved, Satan-ruled and enslaved (v 6)

3 Sinners - bentonfindinghappiness but always missing the mark (v 8)

4 Enemies - haters of God and holi-ness and openly at war with both (v 10)

m Duetime of fulness of time (Gal. 4:4) D Instead, or in place of the ungodly o Jews divided men into 4 classes:

1 The just who said: What is mine is mine; what is thine is thine

2 The accommodating who said: What is mine is thine; what is thine is mine

3 The pious who said: What is mine is thine; what is thine let it be thine

4 The ungodly who said: what is mine is mine; what is thine shall be mine

p Wehave many examples of men dying for friends, lovers, and great men, but it is contrary to nature to die for enemies. Yet God did (V6-8; Jn. 3:16)

q Blessings of Christ's death , p. 174

r If Christ died for us while we were yet ungodly, sinners, and enemies, how much more will He do for us since we have become reconciled, godly, and friends. If He saved us by His death, how much more can He save us by His Life(v 9-10; 8:31-34; Heb. 7:25)

s Gr. katallasso, change from enmity to friendship, reconcile (v 10; 1 Cor. 7:11; 2 Cor. 5:18-20)

t Boasting is forbidden Jews trusting in the law, because it is a false confidence(3:27). The Christian is enjoined toboastofhisreconciliationtoGod for it is a true confidence (v 11; 1 Cor. 1:31; 2 Cor. 10:17) u Gr. katallage, reconciliation (V11; 11: 15; 2 Cor. 5:18-19). It should not have been trans, atonement here, as it refers to the removal of enmity and a change to friendship, which is the effect of atonement

V In V 12-21 Paul shows that the consequences of Christ's obedience extend as far as Adam's disobedience. Gentiles aredescendentsof Adam and partake of his sin and its consequences, so they are free to partake of the redemp-tionof Christ, ThisagainputstheGen-tiles on an equal basis with Jews in Adam, Abraham, and Christ. Sin is of universal effect. From Adam all men derive their beings (Acts 17:26V The whole race was in his loins when he sinned. He was its spiritual, moral, and physical fountainhead, and its sole representative. He did not act as a single person but as the whole race. When he fell he sinned for aU. When God contracted with him, it was a contract for the whole race. His progeny became a part to the covenant and blessings i f he obeyed, and of the curses if he sinned. See 10 facts about

Iputed to him for righteousness.

>23 Now "it was not written

ifor his sake alone, that it was

• imputed to him;

I ►•24 But for us also, to whom it shall be imnuted.i' if we believe on him that raised up Je'gus our Lord from the dead; ►25'Who was delivered for our offences, and was raised again for our'justification.

CHAPTER 5

5 Tenfold result of justification by faith (3:21, refs.)

THEREFORE being'justified bv faith, /we have peace with God through our Lord Je'§us Christ:

►2 By whom also we have access bv faith into this"grace wherein we stand , and reioice in hope of the glory of God. 3 And not only so, but 'we glory in tribulations also: know-

also IS the free gift. "For if through the offence of one many be dead.^' much more the grace of God, and the gift by grace, which is bv one man. Je'§us Christ, hath aboimded unto many .

►16 And not as it was bv one

that sinned, so is the gift: for the judgment was bv one to condemnation, but the free gift is of many offences unto justification.

►17 For if by one man's offence death reigned by one ; much

] more' ^thev which receive abun-

! dance of grace and of the gift of

i righteousness shall reign in life

i bv one. Je'gus Christ.)

►18 Therefore as by the offence

of one Judgment came upon all

men to condemnation; even

so by the righteousness of

one the free gift came upon

all men imto justification of

ing that tribulation worketh patience; 4 And patience, 'experience; and experience, hope: ►5 And hope maketh not ashamed;*because the love of God is shed abroad in our hearts by the Ho'ly Ghost which is given unto us .

6 Basis of justification by faith and all blessings (2 Cor. 5:14-21; 1 Pet. 2:24)

6 For when we'were yet without strength, Lt Tdue time Christ died"for the'Hingodly.

7 For scarcely for a righteous man will one die: yetperadven-ture for a good man some would even'dare to die.

8 But God commendeth his love toward us, in that, while

life.

►19 For as'^ bv one man's disobedience many were made

sinners, so bv the'obedienc e of one shall many be made

righteous. ►20 Moreover the law/entered, that the offence might abound. But where sin abounded, grace did much more abound: ►21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Je'gus Christ our Lord.

CHAPTER 6

we were yet smners.'Christ died

for us.

►9 ^Much more then, being now

justified bv his blood , we shall

be saved from wrath through

him.

►10 For if, when we were

enemies, we were reconciled to

God by the death of his Son,

much more , being'reconciled,

we shall be saved by his life.

11 And not only so, but we also 'joy in God through our Lord Je'§us Christ, by whom we have now received "the atone ment.

IV Inbred sin (Rom. 5:12-21). 1 Sin and death by Adam

la^Wherefore, as bv one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Ad'im to M6'§e§, even over them that had not sinned after the'^imilitude of Ad'im's transgression, who is the*figure of him that was to come.

2 Nine contrasts between Adam and Christ (1 Cor. 15: I 21-22,45-50)

kl5 But not as the offence, so

V Salvation: divine method of deliverance from sin (Rom. 6:1-14). 1 By death through Christ and the Holy Spirit (Rom. 5:1-11; 8:1-13)

gTTTHAT shall we say then? VV Shall we continue in sin, that grace may abound?

2 ' 'God forbid . How shall we, that are dead to sin, live any longer therein?

2 By baptism into Christ (1

Cor. 12: 13; Gal. 3:27; Col.

2:12)

3 Know ye not, that so many of us as were 'baptized into Te'sus Christ were baptized into his death?

4 Therefore we are hjuried with him bv baptism into death :*that like as Christ was raised up from the dead by the i glory of the Father, e ven so we also should walk ii?^ewness of life. ►5 For if we have been "planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

3 By death to the old man

(Rom. 8:1-1?; Gal. 5:16-

26; Eph. 4:20-24; Col. 3:

5-17)

6 Knowing this, that ourOold man isPcructfied with him, that the body of sin might be'de-stroyed, that henceforth we should not serve sin.

7 For he that is"dead is freed from sin .

► 8 Now if we be'dead with Christ, we believe that we shall also live with htm:

sin, p. 174

w Deiath did not come by personal sin, as it did in the case of Adam. Death passed upon all men because of Adam's sin (Gen. 2:17; Rom. 5:12-21)

X Gr. tupos , an outline, sketch; to describe in outline. The idea is that of makingacontrastingoutUneof Christ. See note c, PhiL 3:17

touch the bom-again one qGr. katargeo, annulled. Note i, 3:31 r Being dead to sin does not mean that the person or sin is dead. Both are still in existence the same as ever, but to each other they are as being non-existent.

Note p, above s We are supposed to reckon ourselves dead with Christ (v 8, 11)

a See 12 contrasts, p. 174 b The parallel does not hold true in every detail, for the free gift exceeds the consequences of sin (v 15, 17, 20) c The ones who receive the abundanceof grace and the gift of righteousness will reign in life by Jesus Christ d Through Adam's sin, a sentence of death, without a promise of resunec-tion, passed upon all men; so, by the obedience of Christ taking man's place, the sentence was completely cancelled and original dominion restored. One is constituted a sinner through A dam, not by his personal sins, so one is constituted righteous through Christ, not by his personal acts of righteousness (v 19) e The obedience unto death (PhiL 2:8).

This was the righteous act of v 18 f Thclaw with its manystamtes entered to condemn the many kinds of offences and make man know in detail what sin was. It was added until the seed should come (Gal, 3:19-25). Those who accept Cnrist receive free pardon of all offences and grace abounds and reigns in Ufe (V20-21; 1 Jn. 1:9; Rev. 1:5). If one sin was too great and heinous for grace to pardon, then grace would cease to reign in righteousness and sin would be more powerful than Jesus Christ and His power g Questions 32-35. Next, v 15. Having proved the sinfulness of both Jews and Gentiles and that both must be redeemed alike by Christ through faith and grace, Paul now takes up the argument of the divine method of dealing with sin and the secret of a victorious holy life (6:1-8:39). The questions come up mat if salvation is free and apart from works-if the more heinous the sins the more abundant the grace to pardon, then may we not go on in sin so that the grace of God may become magnified? God forbid h 20 reasons for not living in sin, p 174 i Baptism into CUnst, not water(v 3-5; 1 Cor. 12:13; GaU 3:28-29; Eph, 4:5: CoL 2:11-13) j Baptismisbyburial, regardless of what kind of baptism it is(note a. Acts 8:38) k As Christ died completely, so those who profess Christianity must be completely separated and saved from sin having no more connection with it than a dead body has with the departed spirit (V 3-5; Jas. 2:26) 1 Glorious power. Just as it took the mightypower of God to raise Christ, it will take this to bring alive the dead soul of sinners and make them new creatures in a moment (2 Cor. 5:17-18; Eph. 4:22-24) m Gr. kainotes; here and in 7:6 n Gr. sumphutos , planted together with; plainly proving a burial of His literal body and a burial in baptism. N o planting or burial is possible by a sprinkling or pouring, Cp. Jn. 12:24; 1 Cor. 15:36 o This is none other than Satan himself, the prince of the power of the air, the spirit that now worketh in the children of disobedience (Eph, 2:2; 4:22-24; Col. 3:9;Jn.8:44: 1 Jn.3:8; 5:18). To caUthistheoldAdamic nature is erroneous, for nothing happened to Adam other than his submission to Satan and a moral faU, Adam had the same body, soul, and spirit after the fall as before. The only difference was a change of masters. There is no such thing as an old nature other than man's ownbody, soul, and spirit dominated by satanic powers, as in the above passages p Being " dead to sin " (v 2), " cmcified with him "(v 6), " dead with Chrisi "(v 8), " dead to the law " (7:4), and like expressions are common among Hebrews, Greeks, Latins, and other people. To die to a thing or person , is to have nothing to do with and to be total-ly separated from itorhim. ToUveto a person or a thing is to be wholly given up to and to tiave intimate connection with that person or thing. Having the old man crucified means that one has no further dealings with him. In fact, 1 Jn. 5:18 says the wicked one does nor

ROMANS 6. 7

a What wasit about Christ that died? The body only(Jas. 2:26), Then this is what was resurrected to die no more. Death will have no more dominion over His body. This proves that Christ was resur rected bodily, not as a spirit

b Gr. kurieuo, " lord it oyer . " Used in v 14; 7:1; 14:9; Lk, 22:25: 2Cor. 1:24; 1 Tim. 6: 15. Sin does not " lord it over " the believer in Christ, The believer " lords it over " sin (2 Cor. 10:4-7; Rom. 8:13; CoL 3:5-10)

c Lit., the death He died was on account of sin; for an expiation of sin; a sacrifice for sin(l Pet, 2:24; Heb, 10:10-14)

d Gr. ephapax. once for aU. Here; ICor. 15:6; Heb. 7:27; 9:12; 10:10

e As Christ died for sin once for all and dies no more, so we should die to sin once and live unto God forever (v 9-10) f Gr. logidzomai. to count, reckon, im-pute(Rom. 2:26; 4:3-24; 6:11; 8:18)

g Here sin is pictured as a king or a tyrant, who has the soul passions, spirit faculties, and bodily members of man under control, dominating his life. Let him not work or reign in the mortal body; givehim noplace or grounds for working in your being. Sin does no: rule or ruin; sin rules and ruins. Wherever sin li, it will have more or less dominion

h Obey sin in Its lusts. This further proves sin to be a real spirit person ruUng the life. Sin itself has lusts other than the lustsof man. The lusts ofsin are in reality the lustsofSatan(v 12;Jn, 8:44;Eph. 2:2-3; 1 Jn. 2:17; 3: ^, The lusts of man are his own creative powers depraved and corrupt (Jas. 1:14; 4:1, 3; 2 Tim. 4:3; 1 Pet. 4:2). They make up the basic Adamic nature. The same faculties that yield to sin can Likewise yield to God and commit holy acts (Rom. 6:13, 16, 18-20, 22; 8:1-13; Col. 3:5-10)

i It is not sin to be tempted; the sin is m yielding (Jas. 1:13-15). While sin exists as Satanic solicitation, it is Satan's lust and sin, not ours. When we yield, we make the Devil's sin our own. The one tempted should obey Jas. 4:7; 1 Pet, 5:8-9; Eph, 4:27. When man refuses, regardless of ho w strong the temptation is, no sin is possible (1 Jn. 3:4; Jas. 1; 13-15)

j Yield to God your wilL Satan cannot force your wiU, and God will not, so the safe and normal thingis to will to do God's will

k Gr. hoplon. weapons. Here; 13:12; Jn. 18:3; 2 Cor. 6:7; 10:4

1 God delivers from sin at the newbirtii (2 Cor. 5:17-18;1 Jn. 3:9; 5:1-4,18), so if you become subject to It again, it is because of your choice (v 13) m You are not under the law that demands obedience, without giving power to obey. You are under grace that demands the same strict obedience to God, but gives free pardon for sin and power to obey

n Quesdons 36-38. Next, v 21. See note g, v 1; notes r-u, 3:5-8

o Millions todayhave not learned these simple facts - that you cannot be a servant of sin and Satan and a servant of righteousness and Christ at the same time; tiiatlf you commit sin you are a servant of sin and Satan (Jn, 8:34; 1 Jn. 3:8) and not a Christian; that if you sin, Satan Is your master and not Christ and that dn Is the service of Satan and righieoaxness is the service ofGod

p What is God to be thanked for?That you are not saved from sin or tiiat you are?

q This refers to the gospel truths Paul is here making clear by his arguments. Here Christianity is plcnired under the form of a mould or die, into which men are cast, and from which thev are stamped with the imag^of G od and of \ Christ, and are made the holiness of God by the Holy Spirit (1 Cor. 6:11; 2 j Cor.3:18; Eph, 4:24). They are cast in» ! to the mouldpf doctrine and the Word of God Is stamped on the heart (2 Cor. 3.1-3)

r Gr. eleutheroo. set free. Here; v 2^- 8- ' 2,2l;Jn.8:32,36;GaL5:l "

s Gr. doulos^ Qotee, Mt. 20:27 i

t Gr. anthroplnos. Here;l Cor. 2:4, 13; i

The wages of sin and the gift of God

The law holy and Just

9 Knowing that Christ'being raised from the dead dieth no more : death hath hio more dominion over him.

lOT^or in that he died, he died unto sinfionce: but in that he liveth, he liveth unto God .

4 By reckoning self to be dead to sin but alive to God (Rom. 8:1-13; Eph. 4:20-24; Col. 3:5-17)

•11' Likewise 'reckon ye also yourselves to be dead indeed unto sin , but alive unto God I through Je'§us Christ our Lord.

ai'Whaf^ruit had ye then in those •'things whereof ye are Xiow ashamed ? for the end of those things is death. ►22 But^iow being made free from sin , and*become servants to God/ye have your fruit unto holiness , and the end everlasting life.

►23 For the *wages of sin is death; but the*gift of God is etemallif e through .fe'sus Christ our Lord.

CHAPTER 7

5 By refusing the reign of sin: permitting the reign of God in the body (Eph. 4:20-24; Rom. 8:13; Col. 3:5-17; Gal. 5:16-26)

•12*Let not sin therefore reign in your mort al body, that yel should obey *it in the lusts thereof.

•13'Neither yield ye your members as instruments of unrighteousness unto sin: 'but yield yourselves unto God , as those that are alive from the dead, and your members cs^instru-ments of righteousness unto God.

►14 For ' sin shall not have dominion over youc^for ye are not tmder the law, but under grace. I

VI Old relationship to sin: new relationship to God illustrated (Rom. 6:16-7:6). 1 By master and serveint (Rom. 6:15-23). (1) Acts of obedience indicate the master served

15''What then? shall we sin, because we are not under the law, but under grace? God for -' bid. I

IS 'Know ye not , that to whom ye yield yourselves servants to obey, his servants ve are to whom ye obey; whether of sin unto death, or of obedience imto righteousness?

2 Old relationship to sin: new relationship to God illustrated by marriage

iT TNOWvenot . brethren, (for J^ I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband'be dead, she is loosed from the law of her husband.

3 So then if, while her husband Liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4"Wherefore, my brethren, ye also are become dead to the law by the^ody of Christ : that ye should be married to another, even to him who is raised from the dead.^that we should bring forth fruit unto God .

5"For when we were'in the flesh, the 'motions of sins, which were * by the law, did work in our members to bring forth fruit tmto death.

6'But now we are delivered from the law,'that being dead wherein we were held; that we should serve in newness of spirit, and not in the'oldness of the letter.

(2) Change in acts of obedience indicates a change in

masters

17'But God be thanked, that ye were the servants of sin, butj ye have obeyed from the heart that *form of doctrine which | was deUvered you. i

18 Being then made'freejromj sin, ye became the'servants of i righteousness.

(3) The master served indicates the nature of obedience

19 I speak after the'manner of men because of the"in^rmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity imto iniquity ; even so now yield your members servants to righteousness unto'holiness .

20Tor when ye were the servants of sin, ye were free from righteousness.

(4) Fruit produced indicates spiritual state and destiny

4:3: 10:13: Jas. 3:7; 1 Pet. 2:13. Greek wiltersoftenusedltto signify what was easy to understand. It means the opposite of the loftiness of poets and the sublime obscurity of philosophers u Because of the weakness of your flesh. Asyouhave yielded your bodily members to sin and uncleanness, you must

VII Paul's experience bound by sin under the law illustrates bondage to sin cind the law (Rom. 7:7-25). 1 The law itself is not sinful but I am I

7" What shall we say then? , Is the law sin? God forbid. Nay, I had not known sin, but i by the law : for I had not known lust, except the law had] said,"Thou shalt not covet.

2 Sin controlled me before law came but it was inactive

8 But"'sin, taking occasion by the commandment, wrought in me all manner of ' concupiscence. For withoul; the law sin was dead.

3 I was alive before the law came but then sin that controlled me would not let me obey the law so I incurred

its penalty

9 For I was alive without the

now do likewise to righteousness and holiness (v 19-20)

V Gr. hagiasmos. Here; v 22; ICor. 1:30; 1 Th. 4:3, 4, 7; 2 Th. 2:13; 1 Tim. 2:15: Heb. 12:14; 1 Pet. 1:2

w AgainPaul emphasizes the fact that a man cannot be a saint and a sinner;holy and sinful; and cannot serve God and Satan, or be a servant of sin and ri^i-eousness at the same time (Mt. 6:24)

g

Question 39. Kext, 7:1

Paul uses fruit to refer to gpod and evU

results (v'5r^2; 7:4-5: GaL 5:22-23:

Eph, 5:9; Phil. 1:11, 22: 4:17; Heb.

12:11)

Sin has 2 main results:

1 Present shame and emptiness (v21)

2 Future, eternal death and heU, the end of a life of sowing iC' the flesh (v 21-23; 8:13: GaL 6:7-8; Rev. 20:6,10-15) Now, in the present life men are free from sin in Christ (2 Cor. 5:17-18)

A change in masters means a change in service (Mt. 6:24)

Righteousness has 2 rnaja results: fpresent holiness of Life (v 22) 2 Future and eternal life, tne end of a life of sowing to the Spirit (v 22-23; 8: 13; GaL. 6:7-8; note, Jn, 6:27) Gr. opsonion, recompense, wages. Here;Lk. 3:14; ICor. 9:7; 2 Cor. 11:8. Divine justice is under obligation to give sinners thefr wages or be In debt to them forever(Lk, 12:5; Rev. 20:11-15) Eternal life is a free gift (v 23; 5:15-18; Eph. 2:8-9; Jn, 10:2^. Men merit hell, but not eternal life. Jesus Christ alone procured it and gives it freely to all whobelieve(Jn,3:16;6:27;Rom.3:24) Question 40, Next, v 7, Paul in Rom. 6 sets forth the obligations of all men to live a holy life. In Rom. 7 he proves that the Jew is freed from all obligation to law keeping and shows whythe law is helpless to deliver any man from sin and hell

Death breaks all marriage bonds Here Paul states that Jews are dead to the law because Christ has fulfilled Its types and prophecies and abolished it, so they can be married to Him and produce fruit

The body of Christ in sacrifice, not the church (Eph, 1:23; CoL 1:18, 24) Referring to the fruit of Jn. 15:16 When we were in the flesh and carnal program of the law (Heb. 9:10), the passions of sin worked in our members by the law and produced sins that the law had to condemn to death. This is explained fully in v 7-25 Meaning living in sin (8:8-9) Gr. pathema,Trans, suffering (Rom. 8: 18; 5 Cor. 1:5-7; PhiL3:10; CoL 1:24; Heb. 2:9-10:1 Pet. 1:11:4:13:5:1); affliction (2 Tim. 3:11; Heb. 10:32; 1 Pet. 5:9); affections (GaL 5:24); and motions ^Rom. 7:5) The motions of sins acted contrary to the law and were made exceedingly sinful by the law that condemned them (7:13). The law was the means of disclosing how sinful we were m Christ we are delivered from the law which condemned us for sins, but made no provision for pardon and gave no power to obey it

We were dead in sins while under law and held helpless to free ourselves from its bondage and death We see that the law merely typifies the gospel, and can only be fuifiUed by the gospeL We serve God now, not in the old literal sense of forms and rituals, but In the true spiritual meaning Questions 41-42. Next, v 13. The law Itself is not inful in demanding me to live ri^t. The law only makes known what sin really is (3:20; 4:15; 7:7; 1 Jn. 3:4)

Quoted here and in 13:9 from Ex. 20:17 Sin Is here plctiued as a self-acting spirit which at one time controlled Paul and worked in him all manner of concupiscence or sinful lusts. It used thecomingofthe commandment as an occasion to assert Its control over his life not letting him obey the law. Sin was not active before the law came for Ithadoo reason to assert its power until then. But as soon as the commandment came forbidding certain things, sin came to Life and by its lusts made him break the law so that he would have topay the death penalty (v 8-9) See i»ted, 4, CoL 3:5

ROMANS 7. 8

The law holy and just

Walking after the Spirit

a. Gr. anazaq . to live again. Only here; 14:9; Lk, 15:24, 32; Rev. 20:5

b The commandment condemned and kiUed me

c Sin took advantage of my helpless state and used the law to deceive me and kill me (v 11) d I do not blam.e the law, for it is just and good in its demands

e Question 43. Next, v 24. The Jew would ask, "Do you mean to say that the law is holy, just, and good, and yet it is the causeof your death?" The answer is, "GodJoAid." It was not the law that killed me, but sin that would not let me obey the law. This made sin appear what it really is-a deceiver, a deadly enemy, and a killer (v 13)

f I know now that the law is spiritual and demands of me what is holy

g Gr. pneum.atikos, non-camal; religious; or spiritual. See 12 spiritual things, p. 174

h Gr. sarKkos. tleshly; natural; human (Rom. 7:14; 15:27; 1 Cor. 3:1-4; 9:11; 2Cor.lO:4; Heb. 7:16). Here it means the full depravity of fallen man, sold as a slave and under the control of animal appetites and evil spirit forces (v 14)

i After showing in V 7-14 that sin is more powerful than the law, Paul now shows that sin is more powerful than man who is a slave to sin (v 15-25)

j I do not approve of my slavery to sin

k What I wish to practice, I cannot, for I am an unwilling slave to sin (v 15)

1 If I am forced to do what I do not want to do, then it is not I,but sin that enslaves by its indweUing power (v 16-20) m Gr. oikeo. Here; v 18, 20; 8:9, 11; 1 Cor. 3:16; 7:12-13: 1 Tim. 6:16

n 1 have a will, but it is so overpowered by the lusts of sin that lam helpless. My passion is stronger than my reason. My will, reason, understanding, and my conscience are onGod's sideandconsent to His will and law, but my slave-master will not consent for me to serve God or His law

o This is the law of the mind, which consents to the law of God (v 16,21,23)

p This is the law of Moses of v 1-16

q This refers to the spirit of man which knows(lCor. 2:ll;2Cor. 4:16; Eph.3: 16) andwhichis imraortal(lPet,3:4). It also takes in the soul, that is, the seat of the feelings, emotions, and desires, for Paul not only knew and willed to do

- the will of God, but he delighted in it (v 22, Cp. Ps. 1:2)

r This is the law of sin (v 23, 25; 3:2). That la w is stronger than the la w o f the mind, for it captures man regardless of the protest ofthe law of the mind (v 23, 25). This victory is not occasional,but complete (v 24)

s Thisisnotapictureofaredeemedsoul, butof a captive of sin. Every statement in this chapter proves that this was Paul's experience while bound by sin

- under the law and before he was freed from the law of sin and death, as in 8:1-4. Histestimonyindicates deliverance was after the 3 days of blindness at Damascu$(Acts 9:17-18). The experience must have been ciuring these 3 days for he had lived in all good conscience before this (Acts 23:1; GaL 1: 13-14; Phil.3:6). In the new enlightened state of these 3 dayshesawthaihe had not really kept the law, saw that he was a helpless slave to sin and could not obey it as it should be kept. Hence, his conclusion of wretchedness (v 24)

t Question 44. Next, 8:24.

u There is an allusion here to the ancient custom of tyrants, who bound a dead body to a living man, requiring Mm to carry it about until he died of contagion of the putrid mass

V This isthe answer to v 24. Jesus Christ is the only deliverer from sin(Mt. 1:21; Rom. 1:16; 10:9-10; 1 Jn, 1:9)

w This is a misplaced conclusion which has caused m.any false doctrines to be taught. It should follow v 23 as the conclusion of the whole argument. It is not oiHy the logical conclusion, but it starts out wi3i the Gr. ara gun , therefore. It means, "To conclu3e7the sum

law once : but when the commandment came, sin "revived, and I died.

10 And the *commandment, which was ordained to" life, I found to be unto death .

11 'For sin, taking occasion by the commandment, deceived me, and by it slew me.

4 The law was just in its da -mands but it could not deliver me from sin so 1 had

to pay the penalty

12"Wherefore the law is holy .

and the commandment holy ,

and just , and good. I 13'Was then that which is j good made death unto me? I God forbid . But sin, that it I might appear sin, working death I in me by that which is good; 1 that sin by the commandment j might become exceeding sinful. I 14'For we know that the law

is'spiritual: but I am'■carnal,

sold under sin .

5 I consented to the law but I could not obey it because sin was my slave-master

15'For that which I do 'I allow not: for*^what I would, that do I not; but what I hate. that do I.

16'If then I do that which I would not, I consent unto the

I law that it is good. 17 Now then it is no more I

I that do it, but sin tbat^dwelleth

[in me .

1 18 For I know that in me

I (that is, in my flesh,) dwelleth

' no good thing: for to* will is present with me; but how to

' perform that which is good I

i find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

6 I was not a willing slave

21 I find then a "law, that, when I would do good, evil is present with me .

22 For I delight in thelaw of God after the'inward man:

23 But I see" another law ig my members , warring against the law of mv mind , and bringing me into captivity to the law of sin which is in mv members.

7 I was a wretched slave until I found a new slave-master

24*0 wretched man that I am! who shall deliver me fromi^e body of this death?

25*1 thank God through Je'-sus Christ our Lord. * So then with the mind I myself serve the law of God : but with the flesh the law of sin.

CHAPTER 8

VIII Paul's experience^^ully delivered from sin and the law, illustrates the divine method of deliverance from both (Rom. 8). 1 No condemnation - why

^T^HERE is therefore'^aow no -* condertmation to them which are ' 'in Christ Je §us, who walk not after the flesh, I but after the Spirit. \

2 For the'^law of the Spirit of life in Christ Je'gus hath made me free from the law of sin and death .

3 For'what the law could not iic, in that it was'weak through j the flesh,'God sending his own' Son in the* likeness of sinful | flesh, and for sin , condemned i sin in the flesh:

I ^4 That the righteousness of' j the law might be fulfilled in us, I : who* walk not after the flesh, but after the Spirit. '

' 5 For they that are after the [flesh 'do mind the things of the, ; flesh; but they that are after I the Spirit the things of the I Spirit.

■ 2 Twentyfold contrast between fleshly and spiritual lives

►■6 For to be ' camallY rtiinded is death; but to be* SDirituallY

j minded is life and peace.

! 7 Because the'carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot, please God. y^ut ye are not in the flesh, but in tie Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

►10 And if Christ he in vou . the body I's dead because of sin; but the Spirit is Life because of righteousness.

' >\\ But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also "quicken your mortal bodies by his Spirit that dwelleth in you. 12*Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

►13 For if. ye live after the flesh, ye shall dife: but if ye through the Spirit do mortify the

' deeds of the body, ye shall live.

j 3 Five immediate results of

deliverance from sin

I

►14 For as many as are lei by the Spirit of God, they axe the sons of God.

j 15 For ye have not received I the"spirit of bondage again to fear; but ye have received'^the Spirit ofadoption, whereby we cry.'Ab'bi, Father. ►16 The Spirit'itself beareth witness with"our spirit, that we are the children of God:

4 Seven eternal resulvs of deliverance from sin

*17 "Andif children, then heirs; heirs of God, and joint-heirs with Christ ;»'ii so be that we suffer with him, that we may be also'glorified together . ■< ►18 For I reckon that the'sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

of what I have said, " etc. Many have used these words to prove Paul, himself was not saved from sin. This would contradict all the arguments of Romans up to this point and what follows. He proves both before and after this that there is complete victory over the law of sin (1:16-18; 2:8-11; 3:5-8, 24-31; 4:1-24: 5:1-11; 6:1-23; 8:1-13)

11:9: IPet, 3:7) w This refers to our sufferings for His sake,

as all are called to endure (v 17-18;

CoL 1:24; 2 Tim, 2:12; 3:12) X All wUl be glorified together with

Christ (CoL 3:4:1 Th, 4:13-17; 1 Cor.

15:23, 51-58) y No suffering can compare with the

eternal glory (2 Cor. 4:17:1 Cor. 2:9)

less (v 4)

a This proves that the experience of 7:7-24 was not Paul's at the time of the writingof Romans, for several reasons:

1 He had no condemnation (v 1)

2 A'as free from thelaw of sin (v2)

3 Was free from eternal death (v 2)

4 Sin condemned in his flesh (v 3)

5 He fulfilled righteousness i

6 He had life and peace i

7 He was Spirit-fUled (v

8 His body was dead to sin (v 10)

9 His flesh was crucified (v 12-13) 10 He was walking in the Spirit and

not after the flesh (v 1-4; GaL 5:16-26) b 34 blessings D^ Christ: p. 174 c 8 laws in Romans: See p. 174 d 15 things the Law could not do: p.l74 e Gr. astheneo . weak.impotent. Thelaw was powerless to control the flesh,for sin alreadyhad controlof itbefore the law came (5:20; GaL 3:19). Sin would not permit die flesh to obey the law (7:7-23, notes) f God had to undertake man's deliverance from sin so that the Qesfa could be liberated to fulfill the ti^teousness that the law demanded (v 3-4)

g See Reasons Christ had sinless fledr. p. 175

h By the walk of Christ in real fledi and yet without sin, He condemned sin in all flesh and made a way whereby no fledihadto continue in sin(Rom. 6:1-23; 8:1-13: 2 Cor. 5:17-18: 10:4-6; GaL 5:16-26)

i Gr. phroneo , set affections on. Here; 12:3, 16; 14:6; 15:5; CoL 3:2. Those who set their affections on the sins of the flesh of GaL 5:19-21; 1 Cor. 619-

11; CoL 3:5-10; Rom. 1:29-32; Mk.7: ZL-22 will naturally fulfill them Has, 1:13-15). Thf'Se who set their affections on the things of the Spirit of GaL 5: 22-23; 1 Cor. 12:4-11; CoL 3:12-14 will naturally fulfill them and such will not commit sin (note h, 6:2)

j Sam.e as "mind the things of the flesh" (v 5; note i, above)

k Saraeas"mind the tningsof the Spirit" (v 5; note i, above)

1 Minding the sins of the flesh is enmity with God (v 5; note i, above). Such a mind will not obey the law of^God,nor canitbecause it submits to sin. When it ceases to rebel then it ceases to sin. As long as it lives in rebellion it cannot please God (v 7-8) m You Christians are not minding the things of the flesh, but of the Spirit, if the Spirit dwells in you. If you do not have the Spirit you do not belong to Christ(v9). IfChristis inyou(2Cot. 5: 17-18), thebodyis dead to all sin, and the Spirit dominates your life as you live to all righteousness (v 10). If this be true, you can expect quickening for your mortal bodies by the Spirit that dwells in you (v 11)

n Gr. zoopoieo. Trans, make alive (1 Cor. 15:22); giveUfe (2 Cor, 3:6; GaL 3:21);and quicken (Jn, 5:21; 6:63;Rom, 4:17; 8:11; 1 Cor. 15:36, 45: 1 Tim. 6:13; 1 Pet. 3:18)

o So then, we owe the flesh nothing. It has no more control of our lives. We must not live in the sins of the flesh or we shall die. But if we will put to death the practices of the flesh by the Spirit, we shaU Uve (v 12-13; GaL 5:16-26; CoL 3:5-10). See Flesh and Spirit life contrasted, p. 175

p SpiritandnatureofSaun(Eph.2:2; Jn. 8:44:ljn, 3:8; Heb. 2:14-15). You have not received a spirit of slavery to relapse again into fear and terror, but you have received the Spirit of freedom and sonship to break every bondage

q Spirit and nature of God (Rom. 5:5; 8:2, 9, 11, 15-16; Gal. 4:4-6)

r Sonship(vl5, 23; 9:4;GaL4:5; Eph. 1: 5) Adopted sons share the same ri^ts and privileges as one bom in the family

s Slaves were never allowed to say.^ ^bba to a master or Imma to a mistress t Himself, for He is a person. See Index

u Ourraindorunderstanding(lCor. 2:11)

V 1st N.T. prophecy in Romans (8:17-25). Next, 11:25. Not only children, but also heirs (V 17; Eph, 3:6; Heb.

ROMANS 8 . 9

Foreknowledge, predestination and calling

Pdul's sorrow for the Jews i 67

a Gf. apokaradokia , anxious looking

with outstretched bodv (Phil. 1:20) b Gr. ktisis. Trans, creation (Mk. 10:6; 13:19: Rom. 1:20; 8:22; 2Pet. 3:4; Rev. 3:14), creature (Mk. 16:15; Rom. 1:25; 8:19-21, 39;2Cor.5:17;GaL6:15;Col. 1:15.23; Heb. 4:13); building (Heb. 9: ll);and ordinance (1 Pet. 2:13). Here it refers to the whole creation waiting for the removal of the curse c Gr. apekdecbomai . wait for (v 19,23, 25; 1 Cor. 1:7; Gal. 5:5) and look for (PMl. 3:20; Heb. 9:28; 1 Pet. 3:20) d Gr. mataiotes, disappointing misery. Only here; Eph, 4:17; 2 Pet. 2:18, but used in the Sept. in Eccl. 1:14; 2:11,17; 9:9; etc. Men became vain willingly, but became subject to miseryunwill-ingly e This refers to the renovation of the heavens and earth by fire when creation wiUbe rid of all bondage of corruption and made new for the eternal perfect state (2 Pet. 3:10-13; Heb. 1: 10-12; 12:25-28; Isa. 65:17; 66:22-24; Rev. 21-22) f Gr. phtbora, moral corruption, decay, ruin, depravity, wickedness (v 21; 1 Cor. 15:42, 50; GaL 6:8; 2 Pet. 1:4; 2: 12, 19). Also trans, perish (Col. 2:22) and be destroyed (2 Pet. 2:12) g Gr., freedom of the glory of the children of God - the glory of eternity (1 Cor. 2:9; Rom. 8:18) h Groans and toils in labor and hardship i Not only the corrupt, depraved creations, but we who are redeemed also suffer and wait for final redemption of the body (1 Cor. 15:51-58; Phil, 3:21) j The first blessings o f the outpoured Spirit upon all flesh. Gr. aparche . used of the first of several kinds of blessings (v23; 11:16:16:5; iCor. 15:20,23; 16: 15; Jas. 1:18; Rev, 14:4) k Gr. stenazo, to sigh deeply, bewail (v 23; Mk. 7:34; 2 Cor. 5:2, 4; Heb. 13:17; Jas. 5:9. Cp. sustenazo . v22) 1 This adoption refers to the change of our bodies from mortality to imraor-taliiT^. Just like one is adopted from one family to another, saints are to be adopted bodily into the family of immortal beings (v 23; Phil. 3:21; 1 Cor. 15:51-58) m In the final analysis, present salvatioa is a hope (v 24). Many things canl^p-pen before the final change to immorulity and eternal life (note d, Jn. 6:27) n Question 45. Next, v 31 o See 12 blessings of Holy Spirit . P. 175 ? Gr. sunannla.-r.banomai, joint help. It is the assistance afforded by any two persons to each other, who mutually bear the same load or carry it between them q Our physical, mental, or moral weakness or flaws (note f, Mt. 8:17) r We would make many mistaJ<es in! prayer if the Spirit did not inspire us with proper desires and help us fulfill those desires in the will of God s ffimself, for He is a person t Gr. huperenrugchano . to apply one's

self to interceae for another u Gr. jtenagmos. ununerable gushings of the heart. Only here and in Acts 7:34 V This is no doubt Christ who knows the mind ofthe Spirit. It would seem out of place to state that the Spirit knows His own mind. All three persons of the Trinity search hearts: God the Father (1 Chr. 28:9: Jer. 17:10); the Son(Rev. 2: 23); and the Spirit (1 Cor. 2:10) w Gr. entugchano. to intercede; to act as an agent or manager in all phases of salvation and dealings with God (v 27, 34; 11:2; Heb. 7:25. Trans, deal with Acts 25:24) X Gr. sunergeo. Here; Mk, 16:20; 1 Cor. 16:16; 2 Cor. 6:1; Jas. 2:22 '.Vhile aU things are workingGod'sprovidence is working in behalf of them who love God and who walkobedientlyaccord-ing to His purpose y Gr. proginosko . to know beforehand. Trans. knew"Before (2 Pet. 3:17); fore-toew (Rom. 8:29; 11:2); foteorda57 ~ Pet. 1:20; Rom. 11:2); and know (Act

-'• -- TActs

26:o). See prognosis, foreknowledge (Acts 2:23: 1 P?t,^ ^

2);

T2)

19 For the "earnest expectation of thefccreature'^ waiteth for the manifestation of the sons

of God,

20 For the creattire was made \ subject to<'vanity, not willingly, ' but by reason of him who hath subjected the same in hope, ►21 Because the creature itself i also shall be'delivered from the bondage of/corruption jnto^ the glorious liberty of the children of God. !

22 For wfi know that the; whole creation '"groaneth and travaileth in pain together imtil now. !

►23 And'not only they, but our-' selves also, which have ithe firstfruits of the Spirit, even we ourselves 'groan within our- j selves, waiting for the 'adop-! tion, to wit, the redemption of our b^dy.

►24"Tor we are saved by hope : but hope that is seen is not hope: "for what a man seeth, why doth he yet hope for? ►25 But if we hope for that we see not, then do we with patience wait for it.

! Heb. 2:14-18; 4:14-16)

►34 Who is he that condemn-eth? 'It is Christ that died, yea rather, that is risen again, who is even at the right hand of God,*who also, makeih intercession for us. 35 "^Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? • 36 As it is written, "/For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. ►37 Nay, in all these things we are more than conquerors

5 The work of the Divine Trinityinbelievers:(l) The Holy Spirit's work (Jn. 3:5; 14:16-17. 26; 15:7-13,25-26; 1 Cor. 12)

,►26 Likewis e the "Spirit also Tielpeth our'infirmities: 'for we

through him that loved us.

38'For I am persuaded, that neither death, nor life, nor angels, nor 'principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other f creature, shall be able to'■separate us from the love of God, which is in Christ Je'§us our Lord.

CHAPTER 9

know not what we should pray for as we ought: but the Spirit 'itself maketh 'interces

sion for us with "groanings

which caimot be uttered. i

►27 And^he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh >* intercession for the saints according to the will of God. ;

(2) God's work in lives de - ' livered from sin (Jn. 12:26; ; 14:26; 15:26; 16:23-26; 2Cor.j 3:3-6; Phil. 2: 13; Tit .2-! 11-12) ;

►28 And we know that all things^work together for good to them that love God , to them who are the called according to his purpose.

►29 For whom he did ^foreknow, he also did^predestinate to be"confonned to the image of his Son, that he might be^the firstborn among many brethren.

►30 Moreover'whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

31"What shall we then say to these things? If God be for us, who can be against us? i

►32 He that spared not his ovs^ni Son, but delivered him up for us all, how shall he not with him also freelv give us all things? ►33 Who shainay any thing to the charge of GodVelect? It is God that justifieth.

(3) Christ's work in lives j delivered from sin (Mt. 3: 11;16:18; Jn. 1:33; 7:37-39; Acts 1:4-8; Eph. 1:22; 4:11;|

IX Dispensational (Rom. 9-11). 1 Israel and God's sovereignty (Rom. 9:1-24). (1) Paul's love for Israel

I'SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great'heaviness and continual sorrow in my heart.

3 For* I could wish that myself were'accursed from Christ for my brethren, my kinsmen according to the flesh:

(2)Sevenfold advantage of Jews (Cp. Rom. 2:17-29; 3:1-2)

4 Who are"'Is'ra-el-ites; to whom pertaineth the " adoption. and the° glory . and thefcoye-nants. and the giving of the^aw , and the^ service of God , and^he promises :

5 Whose are'the fathers, and of whom as "concerning the flesh Christ came, who is over all, God blessed for ever. A-men'.

(3) A real Jew defined(2:28)

6 Not as though the word of God hath taken none effect. For they are "not all is'ra-el, which are of Isra-el: * 7 Neither, because they are the seed of A'bra-ham, are they all children: but, ^ In Isaac shall thy seed be called.

(4) The distinction between natural and spiritual Israel

8 That is. They which are the children of the flesh , these are not the children of God :^ but the children of the promise are counted for the seed.

9 For this is the word of promise, y At this time will I come, and Sarah shall have a son.

10 And not only this; but when Re-bec'ca also had con-

L

z Gr. proorizo. foreordain. Trans, determine before (Acts 4:28); ordam^TCor; 2:7); and predestinate (Rom. 8:29-30: Epb. 1:5. 11). It is God "s plan that He has foreknown and predestinated, and not the individual conformity of free wills to the plan. He has called all men and all are free to acceptor reject the

Continued. column4 — ^^-

things; that God alone is our judge; that

Christ and the Holy Spirit are our helpers; that nothing can separate us from the love of Christ; and that we are more than conquerors over all enemies through Jesus Christ our Lord

e Gr. enkaleo. call to judicial account (Acts 19:38). God justifies the elect

f Gr. eklecktos (See 4 elect's, p. 201)

a 4 redemptive acts of Christ (v 34):

1 His death 3 Ascension (Eph. 1:20)

2 Resunection 4 Intercession (v 27) b V 27, 34; Heb. 7:25

c Not who shall keep Christ from loving us, but who or what shall keep us from loving Him? This is the true idea, for the things listed here miight affect men, but not Christ. If we will not permit them to affect our love for Christ, then we are safe from all danger of backsliding d 1st O.T. prophecy fulfilled in Romans

(S:36; Ps. 44:22). Next, 9:7 e In V 38-39 Paul explains that, in view of his doctrines before stated, he is personally persuaded thatnothing will be able to separate him from the love he has for God and Christ f Saunic powers of Eph, 2:2; 6:12 g Any thing in creation (note b, v 19) h One who lives and walks in the Spirit, will not be separated by any of the 1'7 things of V 35-39 any more than be will be moved to commit the 17 things of Gal, 5:19-21.

The secret of victory and absolute assurance for the believer is to walk as taught in Rom. 6:14-23; 8:1-13: GaL 5:16-26

i Paul, in chaps. 1-8, proves that God's grace extends to bodi Jews and Gentiles who believe. In chaps. 9-11 he deals with the Jews and shows why they were rejected and cut off by God and why and how the Gentiles were called and elected to partake of gospel benefits

j Sorrow and continued pangs

k This merely shows his willingness to be cursed, not it's necessity (Jn. 15:13)

1 Gr. anathema, accursed (v 3: 1 Cor. 12:3; 16:22; GaL 1:8-9)

m Called Jews 11 times in this book and Israel 12 times, proving both terras refer to the same people (see p. 138)

n JewswerealladoptedbyGod(Ex. 4:22; Dt. 14:1; 32:18; Jer. 31:9; Hos.ll:l)

o This refers to the Divine Presence (Ex. 16:7,10; 24:16-17; 40:34-35;Lev. 9:6, 23;Num. 14:10, 21; 16:19,42:Dt. 5:24; 1 Sam. 4:21-22: 1 Ki. 8:11; etc.)

p The covenants with Abraham, Isaac, Jacob, Moses, David, and others

q The law was only for Jews (Rom. 2:12-16; 3:2; 9:4; Dt. 5:3; 29:14)

r Therimalsof the law (Lev. 1-12; etc.)

s Of Canaan, Messiah, Kingdom, etc.

t Abraham, Isaac, Jacob and 12 sons

u Mt. 1:1, 6. notes; Rom. 1:3

V See note h, Rom. 2:28

w 2nd O.T. prophecy fulfilled in Romaru (M-U: Gen, 17:15-19; 18:l0: 25:1-34; MaL 1:1-3). Next, v 25 x Rom. 4:3-25; GaL 3:13-14

y See Gen, 18:10

—^^ Cont. from column 2

caU 0n, 3:16; 1 Tim. 2:4: 2 Pet, 3:9; Rev. 22:17). All who do accept. He has forekTiOwn and predestinated t o b e conformed to the image of His Son that His Son might be the first-bom among many brethren (V 2 9). Those who reject the plan. He has foreknown and predestinated to be consigned to eternal hell as an everlasting monument of Hi s wrath on rebelsHsa. 66:22-24; Rev. 14: 9-11: Mt. 25:41, 46). This is the sum of foreknowledge and predestination

a Gr. summorpbos. Only here and in PML 3:21 where me resurrected body willbe made like His glorious body. This is whatGod has foreknown and predestinated for all who conform to the gospel

b Gr. proiotokos. (note d, 2, Lk, 8:19; note q, CoL 1:15)

c Godhasforeordained, determined,and predestinated that all menbe called to salvation, but that only the ones who accept become genuine called ones to be justified and glorified. None are glorified, but those who, according to Hispurpose, meet the terms of the gos-peL A'ho they will be is left up to die indivldual(jn. 3:16; 1 Tim. 2:4; 2 Pet, 3:9: Rev. 22:17: Mk, 16:16: Acts 2:38: 3:19). All things depend ui>on meeting the conditions of the gospel (Rom. 8: 1-13, 28)

d Questions 4 6-52. Next, 9:14. We must conclude from these doctrines that God is for us and will freely give us all

ROMANS 9. 10

Salvation open to all believers

Paul's soTTOw for the Jews

a. See Gen. 25:23

b See MaL 1:1-3

c Questions 53-54. Next, v 19. These questions are answered with another " God forbid. " There is no unrighteous-ness with God if He sees the dispositions of two boys and chooses onthebasis of what He can foresee in each one. So withGod'spresent dealings with Israel and the Gentiles. If He sees that Jews win be continually rebelling against Him and theGenules will not, can He not act accordingly without unrighteousness'^ God is not responsible for the acts of Esau or Jacob; Jews orGentiles. He had to make the choice of Jacob over Esau due to the dispositions and lives of the boys. So now. He has to set aside Israel, due to her ever increasing rebellion of over 1,800 years. The only thing left for Him to do is to use the Gentiles if they will carry out His program (Mt, 21:33-45)

d See Ex. 33:19 . Here Paul shows that God is sovereign over His mercy. He has laid down His terms of mercy and compassion andwUlnot dispense with either until men meet His terms. He will not save one soul withoirt repentance and continued conformity to His will, nor will He damn one soul that will meet His terms

e Quoted from Ex, 9:16. Here we have an instance of a wicked king resisting God's will to die point of destruction. At many points in God's dealings with Pharaoh the king could have submitted and escaped judgment.But he was too stubborn to do so and therefore God could not do otherwise than punish him for his sins and resistance f This is the fourth time Paul concludes that God has been fail in His dealings

God was ri^teous in choosing:

1 Isaac over Ishmael(v 7-8; Gen. 17)

2 Jacob over Esau (v 9-13; Gen. 20

3 The righteous over the sinners in Israel (v 14-16: Ex. 32:32-33; 33:19)

4 Israel over pharaot and the Egyptians (v 17-18; Ex. 7:1-14:31)

Paul next applies all these instances to God's present dealings with Jews and Gentiles. He concludes that, since it was the onlyjust and righteous thing to do in the above 4 cases, it is only just and righteous of God to cut off Israel and choose the Gentiles to carry on His program (9:19-11:36) g God hardens on the same grounds of showing mercy. I f men will accept mercy He will give it to them. If they wiUnot,thushardeningthemselves He is only just and righteous in judging them. Men are privileged to humble themselves and seek mercy or exalt themselves and refuse mercy, Mercy is the effect of a right attitude, and hardening is the effect of stubbomess or the wrong attitude toward God. It is like the clay and the wax in the sun. The same sunshine hardens one and softens the other. The responsibUiiy is with the materials, not with the sun. Men are more responsible than these materials, for they have wills to make proper choices. The only sense in which God hardened Pharaoh was in giving him the occasion to harden his ownheartor obey.Such is the choice all men have to make daily (2 Cor. 2:15-17) h Questions 55-60. Next, v 30. Here the Jews argue again, as they did in 3:7. Paul answers by questions (v 20-24). Who are you to reply against God? Who are you to blame God for your sinfulness" Cannot God deal with you as is necessary (Jer. 18:1-17)?' If God still wants to save men who will obey Him, Jews or Gentiles, is that not His right? If He has to damn those who harden* themselves may He not do so without out criticism? |

i Vessels of wrath are Jews who w ere: Disobedient (10:21)

Stubborn (9:6) Proud (9:31) Bund (11:7) Ignorant (10:3) Jealous (10:19) FaUen (11:12)

1 hated.

i (5) God's mercy under His sovereign will illustrated j

ceived by one, even by ouri and cut it short in righteous-father I saac; 1 ness: because a short work will : 11 (For the children being not[the Lord make upon the I yet bom, neither having done, earth.

! any good or evil, that the pur-' *29 And as 6-sa'ias s a id before.

I pose of God according to elec-"Except the Lord of"Sab'a-6th

1 tion might stand, not of works, had left us a seed, we had been

but of him that calJeth;) i as'Sod'o-mA, and been made

12 It was said unto her,"The like unto G5-m6r'rhi. ' elder shall serve the yoimger. I 13 As it is written, bja'cobj (2) Reason for failure (10:3)

: have I loved, but Esau have 11 ^ , „ , ,

SO^What shall we say then? That the Gen'tQes, which followed not after righteousness, have attained to righteousness, even the righteousness which ; 14*^What shall we say then?| is of faith. lis there unrighteousness with 31 But Is'ra-el, which followed God? God forbid . after the law of righteousness,

15 For he saith to Mo'ses .^I hath not attained to the law of will have mercy on whom I will' righteousness, have mercy, and I will have 32'Wherefore? 'Because f/iey i compassion on whom I will i sought it not by faith , but as it have compassion. i were bv the works of the law.

j 16 So then it is not of him; For they stumbled at that that willeth. nor of him thatj stumblingstone; runneth, but of God that shew- • 33 As it is written. 'Behold. I eth mercy. ' lay in Sion a*" stumblingstone

17 For th e scripture saith unto' and rock of offence: and who-Pha'raoh,'Even for this samej soever believeth on him shall purpose have I raised thee up,] not be ashamed.'* that I might shew my power in i thee, and that my name might: 127 CHAPTER 10 be declared throughout all the I earth. (3) Ignorance and rebellion

18'Therefore hath he mercy I on whom he will have mercy, i TDRETHREN. my heart's de-and whom he will h^hardeneth. I ■*-» sire and prayer to God for

I§'ra-el is,'that they might be (6) God's sovereignty stated] saved.

2 For I bear them record that

19'Thou wilt say then unto me.' they have ai zeal of God. but

Why doth he yet find fault? not according to knowledge.

For who hath resisted his 3 For they being ignorant of

will? j God's righteousness, and going

20 Nay but. O man, who art I about to establish their own thou that repliest against God? I righteousness, it have not sub-Shall the thing formed say to fitted themselves unto the him that formed it, Why hast j righteousness of God. thou made me thus? '

21 Hath not the potter power (4) Christ the end of the law over the clay, of the same ^, - . ■ ..1. a t n,^ lump to make one vessel unto •'4'For Christ is the end of the honour, and another unto dis-; law for nghteousness to every honour? i °^^ that believeth .

22 What if God. wUling tol „<•.>,» i,,„ shew his wrath, and to make (5) Righteousness of the law

'■ his power known, endured with much longsuffering the' vessels . ;o f wrath fitted to destruction: i [►•23 And that he might make 1 known the riches of his glory on the' vessels of mercy , which he had afore prepared unto glory. ►24 Even us, whom he hath called, not of the Jewg only, but also of the Gen'tile??

2 Israel's failure and unbelief (Rom. 9: 25-10:21. Cp. Rom. 3:1-8). (1) F ailure foretold

and of God contrasted

5 For Mo'ses describeth the righteousness which is of the law^That the man which doeth those things shall live by them. 6''But the righteousness which

is of faith speaketh on this wise. Say not in thine heart. ''Who shall ascend into heaven? (that is. to bring Christ down from above:) 7 Or, Who shall descend into the^deep? (that is. to bring up Christ again from the dead.) . ..,

►S But what saith it? 'The

25 As he saith also m'O see, ^q^^ jg nigh thee, even in thy I will call them my people, mouth, and in thy heart: that which were not my people; and jg^ ^he word of faith, which we her beloved, which was not, preach; beloved. ■

*26'And it shall come to pass.; (6) How to receive God's that in the place where it was] righteousness (Jn. said unto them. Ye are not my I 314, refs.)

people; there shall they be,

calledthechildrenof theUvingi ►•9'That if thou shalt confess Qod. < ' with thv mouth the Lord Je'gus,

*27 E-sa ias also crieth con- and shalt believe in thine heart ceming Is'ra-el. ""Though the that God hath raised him from number of the children of Is'-the dead, thou shalt be saved.

►10 For with the heart man believeth unto righteousness; and with the mouth confession is

ra-el be as the sand of the sea. a remnant shall be saved:^ 28 For he will finish the work.

Rebellious (9:32) Cast away (11:15) Cut off (11:24) Spared not (11:21) Broken off (11:20)

Angry (10:19) Unbelieving (11:23) j These are the Jew and Gentile converts

to Christianity (v 23-24) k 3rd O. T. prophecy fulfilled in Romans

(9:25; Hos. 2:23) 1 4th O.T._2ro '

Next, v 26 fulfil led in Romans v''57

(9:26: Hos. 1:9-10). Ne.xt. ' 1 5th O. T. prophecy fulfilled in Romans (9:27-28; Isa. 10:22-23). Next, v 2i) obey. The doctrine of the death and resurrection of Christ is fully effective to save. It is nigh you. It is easy to be confessed with your mouth and believed in your heart if you want to be saved (v 3-13). It is the word of faith, and if acted upon (as in v 9-10) you shall be saved r A simple guarantee of salvation

a 6th O. T. prophecy fulfilled in Romans (9:29; Isa. 1:9). Next, v 33

b Hosts. Here; Jas. 5:4. Note,l Sam. 1:3

c Sodom and Gomorrah (Gen. 19)

d Question 61. Next, v 32. What shall we finally conclude from all these prophecies'? That the Gentiles, which followed not after righteousness, has attained it; but Israel which followed after the law of righteousness has not attained it (v 30-31)

e Question 62.Next, 10:6. Whyhaslsrael not attained to the righteousness she sought so long? Because she sought it not by faith, but by works of the la'**, and because she stumbled over the way her Messiah came (v 32-33)

f TheJewswereignorantofGod's wayof righteousness by faith in Christ (Rom. 3:25-31; Gal. 2:16; 3:10-28). They went about to establish their own righteousness by works. They attained not to theAbrahamic covenant, which stands alone on the principle of grace through faith (Rom. 4:1-25; Gen. 15:6). They set all their efforts upon the law of works and imagined they were justified by outward observance of a few rituals. When the gospel came along offering free salvation to Gentiles as well as Jews on the basis of grace and faith without law works, they were offended and rejected it

g 7th O.T. prophecy fulfilled in Romans (9:33; Isa. 8:14; 28:16). Next, 10:15

h I will send the Messiah, not as a mighty prince and a conqueror whom everyone will be willing to trust in, but as a man of sorrows, humiliation, and death. Many will think it disgraceful to trust in such a person for salvation. In spite of this, whoever trusts in Him will not be ashamed of Him or be confused i Paul knew that God was still willing to forgive if they would only repent

j Zealousbut stubbornly ignorant (v 2-3)

k This shows their rebellion to the end

1 The law ends in Christ who fulfilled it by beingthe real sacrifice of which the law sacrifices were merely typical (Eph. 2:14-15; CoL 2:14-17: Hdb. 8:5; 10:1). The law was our schoolmaster to' lead us to Christ and was added because of transgression until Christ should come (GaL 3:19-25; Rom. 5:20; Heb. 9:10). It cannot save, but condemns, making the sinner realize his need of salvation. Christ is the end of the law of sacrifices, types, rituals, and outward religion which foreshadowed Him and the spiritual realities of the N. T.

m Quoted from Lev. 18:5. Perfect obedi-encewas requiredby the law. Since no man could accomplish this, all men were condemned by the law and cursed by it (Dt. 27:26; GaL 3:10-13; Rom. 3: 19-20).This showstheimpossibilityof being saved by the law, and the fact that all can be saved by the gospel (V 6-13) n Law ri^teousness demanded perfect obedience; faith righteousness asks only confession of sins and surrender to God'who, by the Holy Spirit, sets free from the law of sin and death (8:2), transform s the nature and life(2 Cor, 5: 17-18; lCor.6:ll), fulfills in man the righteousness of ttie law (8:3), and makes man righteous inChristfl Cor. 1.30:2 Cor. 5:21;Rom. 4:1-25:10:6-13;

o Questions 63-65. Next, v 14. Quoted from Dt. 30:12-14. Paul here simply shows that men do not have to search for Christ or the Word of the gospel, for it is ni^ them and only needs to be actedupon.lt is like the law inDt. 30: 12-14:they did not have to search for it; they already had it if they would recognize it. So men have the go^iel that will save their souls if they will accept it

p Gr. abussos , bottomless, unbounded by any definite known limits. See Rev. 20: 3, note. Christ did descend into the lower parts of the earth to liberate the righteous dead and take them to heaven with Him when He ascended on high (Mt. 12:40: Eph. 4:8-10; Heb. 2:14-15) q The gospel is now plain and easy to

ROMANS 10, 11

Israel not cast off for ever

Gentiles warned against boasting 1 69

a Quoted from Isa. 28:16; 49:23

b AllmenaieequalmChrist(vl2;lCor. 12:13; GaL 3:28; Col. 3:11))uoied from Joel 2:32; Acts 2:21,Be-ieving on Christ and calling upon Hi m are in effect die same thing (v 9-13^. Calling upon God pre-supposes faith m Him, and if one has faith he wiU call upon God in all times of need

d Paul uses the Gr, Kurlos. for the Heb. Jehovah of Toel 2:32. ptoving that Jesus of Rom. 10:9 is called Jehovah. Thus there was more than one Jehovah in the O. T. (Gen. 19:24). Compare PS. 110:1 with Mt. 22:44; Acts 2:34 wh^re die same Gr. word is used of both God and Christ in the Sept. and tlie N. T. It is trans. Lord 667 times as the equivalen: of the O. T. Jehovah

e Questions 65-69. Next, v 18 T"steps in gospel faith:

1 The gospel given by Christ (v 14)

2 The gospel must be preached (v l4)

3 A preacher is necessary (v 14)

4 The preacher must be sent (v 15)

5 Thegospelmustbeheard(v 14-15)

6 The gospel mustbebeUeved (v 16)

7 The gospel must be obeyed (V 9-17) f 8th O. T. prophecy fulfilled in Romans

(10:15; Isa. o2:7). Next, v 16. This prophecy is only partially fulfilled in N. T. ministers. They cannot now say of Zion, "Thy God reigneth. " In the Millennium they will say this, so the passage will then be fully fulfilled

g 9th O. T. prophecy fulfilled in Romans (10:16; Isa. 53:1), N'ext, v 19. Paul here answers a question in die Jewish mind thus: "But they have not all obeyed the gospel," that is, if the gospel was of God it should have divine success, and so, since many do not believe it, then it must not be of God. Paul proves by prophecythat many would not believe and obey the gospel (Isa. 53:1). God sends the message, but He does not obligate men to accept and obey it (VJ<. 16:16; Jn, 3:16-20; Rom. 1:16)

h Questions 70-71. Next, 11:1. In this verse Paul answers another Jewish question. "Have they not heard, " that is, have all the Jewsofthe world heard the gD^el?"Yes,"for like the heavenly bodies of Ps. 19:4 that send forth their testimony of a living God to all the world, so the gospel of Christ hasbome testimonyio all the Jews of the known world (v 18)

i Paul here answers a third question in the Jewish mind: "Why did not Israel know about these things?" Heprovesby Moses and Isaiah that they were made clearto Israel centuries ago(v 19-21)

i lOih O. T. prophecy fulfilled in Rom. (10:19; Dt. 32:21). Next, V 20. Just as Israel made God jealous and angry over their worship of gods which are not real, so God was to provoke Israel to jealousy and anger by choosing a people who j were not His chosen ones 11th O. T. prophecy fulfilled in Rom. -21; Isa. 65:1-2). Next, 11:3.1 ve put My salvation in reachof the Gentiles who were not seeking for it and who knew nothing about it and they have received it (Rom. 9:30). As to Israel, I have done my best to save them, but they refuse to listen after many centuries

1 5 purposes for using O. T. Scripture:

1 To show similarityof ideas(10:6-8^

2 To showparallelcases(2:24; 8:36:" 9:27-29; 11:2-10; 15:21)

3 To explain a doctrinalpoint(l:17; 4:6-3, 18-21; 9:20-21; 10:15; 15:3)

4 To prove a doctrinal point (3:4,10-19:4:3-17; 5:12-14; 9:7-17; 10:5, 11. 13; 12:19-20: 13:9; 14:11)

5 To prove the fulfillment of prophecy (9:25-26, 33; 10:16, 19, 20-21; 11:26-27; 15:9-13)

m Questions 72-74. N'ext. v 7. What shaU we conclude?- Has God cast off Israel completely and permanently'God forbid. I am anlsraeUte myself and proof that God is not through with Jews,but wOling to save all that will believe

n Quoted from 1 Ki. 19:10-18. This proves the doctrine of the remnant, according to the election of grace (v 5-6; Isa. 1:9; refs.)

E

made unto salvation.

►11 For the scripture saith.

' Whosoever believeth on him shall not be ashamed. ►12 For there isi mo difference between the Jew and the Greek: for the same Lord over all is rich tmto all that call upon him.

►13 For'^ whosoever shall call upon the name of the^'Lord shall be saved.

(7) How faith is received

14'How then shall thev call on him in whom they have not be-Ueved? and how shall they believe in him of whom they have not heard? and how shall they bear without a preacher?

• 15 And how shall they preach , except they be sent? as it is written,'How beautiful are the feet of them that preach the gospel of peace , and bring glad tidings of good things !

• 16 But they have not all obeyed the gospel. For E-sa'ias saith,«Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing bv the word of God.

(8) Israel inexcusable:

reason

18 But I say , ^ Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

• 19'But I say . Did not I§'ra-el know? First Mo'ses saith . 'I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

•20 But £sa'ias is very bold, and saith. ^I was found of them that sought me not; I was made manifest unto them that asked not after me. 21 But to I§'ra-el he saith. /All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER 11

3 Israel's present state and future restoration (Rom. 11). (1) Israel not set aside by the gospel (Cp. Rom. 3: i 3-4)

I SAY then.^Hath God cast away his people? God forbid . For I also am an 15'ra-el-ite, of the seed of A'bra-ham, of the tribe of Ben'ja-min.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of £-h'as? how he maketh intercession to God against !§'-ra-el, saying,

3 "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my Ufe.

4 But what saith the answer of God unto him? "I have reserved to myself seven thousand men, who have not bowed the knee to the image of^a.'a\.

(2) A remnant saved by grace, not by law (Jer. 15:11;

23:3; 39: 10;Isa. 1:9, refs.)

5 Even so then at this present time also there is a"remnant according to the Selection of grace.

6 "^And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

(3) Israel blinded through rebellion and unbelief

(v25)

7<AVhat then? I?'ra-el hath not obtained that. which he seeketh for; but the election hath obtained it, and the rest were blinded

*8 (According as it is written . 'God hath given them the spirit of slxunber, eyes that they should not see, and ears that they should not hear;) unto this day.

*9 And Da'vid saith. ^Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow dovsm their back alway.

(4) Israel provoked to

jealousy

► 11 I say then, *Have they ^stumbled that they should'faU? God forbid : but rather through their'fall salvation is come unto the Gen'tile§,*for to provoke them to jealousy. ►12 Now if the fall of them be the'riches of the world, and the diminishing of them the riches of the Gen'tile§; how much more their fulness?

13 ForIspeaktoyouGen'tile§, inasmuch as I am the apostle of the Gen'tile§, I magnify mine office:

14 K by any means I may provoke formulation them which are my flesh, and might save some of them.

15 "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the^firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

(5) Warning to the Gentiles

17'And if some of the branches be broken off, and thou, being a wUd olive tree, wert graffed in among them, and with them partakest of the root and fatness of the oUve tree;

18' 'Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then. The branches were broken off, that I might be graffed in.

20 Well; because of imbelief thev were broken off, and thou standest bv faith . Be not high-minded, but fear;

21 For if God spared not the natural branches, take heed lest he also spare not thee. ►22 Behold therefore the goodness and severity of God: on

o This illustrates how God can reserve 144, 000 Jewsto Himself after the rapture and during the first 3 1/2 years of Daniel's 70th week (Dan. 9:27; Rev. 7:1-8; 14:1-5)

P Baal-worship was the state religion of Israel under Ahab andjezebel. It was with this god that Elijah had his great contest (1 Ki. 18)

which bears no Iruit. Some are broken off because of unbelief and Gentiles take their place to partake of Israel's blessings (v 17) q The Gentiles here are warned not to boast of theirbeingacceptedof Godin the place of the Jews (v 18-19), but to fear lest they also fall and not be spared (V 20-22)

a See Isa. 1:9, note

b Grace elects to save all that will believe (See 4 elect's, p. 201)

c The Jews were saved by grace and not because ofany connection with a cov-enantof works. Ifitwereof works, then it would cease to be a free and unmerited gift

d Question 75, Next, v 11. What then is the real case under discussion'Tt is this, Israel has not obtained that which she has so earnestly desired. The election or chosen ones only have obtained it. The rest have been blinded (v 7)

e 12th O. T. prophecy fulfilled in Rom. (11:8; Isa. 29:10). Next, V 9. The very Word of God that should have awakened them has blinded them. God is not to blame, Israel is (note c, d, e, and g, Rom. 9:12-18)

f 13th O. T. prophecy fulfiUed in Rom. (11:9-10; Ps, 69:22-23). Next, 15:3. Their table-their providential blessings become a snare, a trap, a stumbling block, and a means of punishment g Questions 76-78. Next, v 24. Have the Jews stumbled to complete and eternal ruin? God forbid. Their ruin is only temporary. In the meantime the Gentiles will take their place to provoke them to jealousy (V 11; 10:19; Dt.32: 21). Thefallof die Jews was not in itself the reason for tiie salvation of the Gentiles. They were to be saved whether the Jews accepted or rejected the gospeUGen, 12:l-3;Rom. 4;GaL 6: 8-10). The unbeUef of Israel could never give faith to Gentiles. The rejection of Christ by the Jews only accelerated the salvation of the Gentiles (Acts 13:46-48; 28:28)

h Gr. ptaio. to make a false step or mis-take; to fail. Trans, stumble (Rom. 11: 11); fall (2 Pet. 1:10); and offend (Jas. 2:10; 3:2)

i Gr. pipto^ to fall down or out, meaning to be slain, or to lose one's favor or grace. This proves that Israel,by offending or by failing l"^' the grace or favor of God. The word fall is used in this sense in many scnptures(Lk. 8:13; Acts 1:25; Rom. 11:11-12, 22; 1 Cor. 10:12; GaL 5:4:1 Tim. 3:7; 6:9; Heb. 4:11; 6:4-6: 2 Pet. 1:10: 3:17; Jude 24; Rev. 2:5)

j Gr. paraptoma, a falling aside, when one diould have stood upright; a moral fall; a fall from truth and grace. Trans. faU (v 11-12); fault (Gal. 6:1; Jas. 5: IB); offence (Rom. 4:25; 5:15-20); tres-pass (Mt. 6:14-15; 18:35; Mk. 11:25-2^ Cor. 5:19:Eph.2:l;CoL 2:13);and sm(Eph. 1:7; 2:5; CoL 2:13)

k xFe salvation andblessingof Gentiles will be the means of provoking Jews to seek and claim again their blessings

1 If, in consequence of their rebellion, therichesof God's grace have come to the G entile world, how much more will the world be blessed when Israel comes to her fulness of blessing again m Same word trans, iealouy ; in v 11. If 1 might by some means provoke some Jewsto seek their share of the gospel

n Iftherejectionoflsrael and the turning to Gentiles caused all the world to have immediate opportunity of being saved, how much more wUI manvin the world be blessed when the whole nation of Israelis saved in a day(v 15,25-29;Isa. 66:7-8: Zech. 12:10-13:1: 14:1-5,14, 16-21)

I o The firstfruit refers to the first Jews blessed in the gospel and the lump to the whole nation that will be blessed and become holy in the end (v 16, 25-

T 29; Isa.66:7-8; Zech. 12:10-13:1; 14: 1-21). The words, root and fatness of the oUve tree, refer to Christ and God's blessings of the Abrahamic and New Covenant. The branches are the Israelites, like true Christians are the branches in the vine of jn. 15:1-8

pjsrael is here pictured under figure of branches of an olive tree and the Gentiles o f a wild olive tree, ortneoleast^

ROMANS 11, 12

Gentiles warned apainst boasting

Duties of the Christian believer

a This is alwaysthe condition of eternal life (note d,Jn. 6:27). If God promises hereto cut off those who do not remain in His goodness, then He is obligated to do so (Rom. 2:11)

b This is always the condition of renewal in God and in His faith and grac

c See the word Again, p. 175

d A fruitlessbrancn grafted to a good tree is contrary to custom

e ;^uestion 79. Next, v 34. It being contrary to custom to graft unfruitful branches into a good and fruitful tree, how much more will it be natural to graft good branches into their own fruitful tree'!'

f See note w, Rom.. 1:13

g See the word Mystery, p. 175

h 2nd ::. T. prophecyin Romans (11:25-27,unfumiled). '.."ext, 1-4:10. The revealed secret here is of the blindness of Israel until Christ comes when she will be restored (V 25-29; Isa. 66:7-8:Zech. 12:10-13:1; 14:1-21) i The same as the times of theGentiles (note h, Lk. 21:24). This could not

mean: diat Gentiles will no longer be saved, because God will continue to save Jews and Gentiles even through the tribulation period (Acts 2:16-21 Rev. 7:1-17; 15:2-4; 20:4-6)

The fulnessof theGentiles w ill end at the second advent and the national conversionofIsrael(v25-29;Isa. 66:7-8;Zech,12:10-13:l; 14:1-21). The times of the Gentiles end then al3o(Lk, 2l:24; Rev! 11:1-2; Zech. 14; Mt, 25: 31-46) j Thisreferstothe whole nation that will be alive in Palestine when Christ oomes(Zech. 12:10-13:1:14: l-15;:.!t. 24:39;Isa. 66:7-8). Itis atthat time that all the restof Israel will be gathered nsa.H:l-12;66:19-21;Mt. 24:31) k Quoted from Isa. 27:9; 53:20-21 1 They are enem.iesof the gospel, but beloved for the fathers' sakes. They have been chosen of God to fulfill His plan and they will yet do so. The gifts and callings of God to Israelites still hold good, but diey must first come to repentance and fulfill righteousness before being blessed m This not only applies to the gifts and callings of Israel, but to any individual whom. God calls or gives a gift to. God does not change His mind as if He made a mdstake. ?.^en m.ay fail Him. so that He cannot fulfill such callings with them, but when, if ever, they come back to repentance God holds them, to the original obligation to obey Him n These2verses(3o-3l)saythatas surely as the Jews were once in the kingdom and fee Gentiles were not; as surely as the Gentiles are now in the kingdom and the Jews are not; so surely the Jews will be brought back to God and into the kingdom, again (Zech. 12:10-13:1) o This verse concludes the same as 3:

19-20, 23; GaL 3:22-23 p Questions 30-82. Next, 13:3 q Gr. antapodidom.i, repay. Here; 12:17; Lk, 14:14; 1 tK 5:9: 2 Th. l:6;Heb. 10: 30. God pays His debts to His creatures r Gr. parakuileo, to call aside; make an appeal in vie w of certain facts. Here it is an appeal in view of the wonderful doctrines of chs. 1-8 and of God's dis-pensatioaal dealings with Jews and Gentiles in chs. 9-11. Paul comes now to the practical application of the gos-pel to men (12:1-15:7) s Gr. oiktirmos, tender compassions. Here; 2 Cor. 1:3; Phil. 2:1; CoU 3:12; Heb. 10:28. Notej, Mt. 9:36 t Men are now to bring themselves to God instead of sacrifices to the altar as of old. They are now to be wholly die Lord's as were tne form.er sacrifices u See 15 comm.ands about body , p. 175

V rational woriiip. because performed with the heart, mind, and soul of Intel- i ligent beings, and is in conuast to the | worship of idols of Rom, 1:25 ;

w :.ote thetv.0 commands of this verse i X Gr. suschem.atizo, to conform to an-other's example. Used only here and in IPet. 1:14

them which fell, severity; but toward thee, goodness." if thou continue in /li's goodness: otherwise thou also shall be cut ofif. ►23 And they also.Mf they abide not still in unbelief, shall be graffed in: for God is able to graff them inc again. ►24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed*'con- 1 trary to nature into a good olive ! tree: ' how much more shall i these, which be the natural | branches, be graffed into their own olive tree?

(6) Future salvation of I

Israel (Isa. 66:7-8; I

Zech. 12:10-13:1) j

• 25 For I would no t, brethren, that ye should be < ignorant of thistoystery, lest ye should be wise in your own conceits; that*bliadness in part is happened to Is'ra-el, until 'the fulness of the Gen'tfles be come in^ ►26 And so' all !s'ra-el shall be saved: as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Ja'cob: ►27 For this is my covenant unto them, when I shall take away their sins.

28'As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. ► 29^or the gifts and calling of God are without repentance.

30"For as ye in times past have not believed God, yet have now obtained mercy through their tmbelief:

31 Even so have these also

now not believed , that through your mercy they also may obtain mercy.

►32<'For God hath concluded them all in unbelief , that he might have mercy upon all.

(7) The greatness of God

33 O the depth of the riches both of the wisdom and knowl-' edge of God! how unsearch-i able are his judgments, and I his ways past finding out! ! 34 Tor who hath known the mind of the Lord? or who hath been his counsellor? ►35 Or who hath first given to him, and it shall be'recompensed unto him again? 36 For of him, and through him .an d tohim. org all things: to whom be glory for ever. A-men'.

mind. "that ye may prove what is that good, and acceptable. and'^ perfect will of God.

2 Body of Christ and spiritual gifts (1 Cor. 12:1. refs.)

•3 For I say through the grace given'^unto me, to every man that is among vou.'^ not to think of himself more highly than he ought to think; but to think goberlyj according as God hath dealt to every man the measure of faith.

4 For as we have many mem bers in one body , and all members have not the same office:

5'So we, being many, are qus. body in Christ, and every one members one of another.

6 Having then/ gifts differing according to the grace that is given to us,*whether prophecy , let us prophesy accordmg to the proportion of faith;

7 OH' ministrv . let us wait on our ministering: or he 'that teacheth. on teaching;

8 Or he thatiexhorteth, on exhortation: he that* giveth. let him do it with'simplicity; he that'"ruleth, withMiligence; "lie that sheweth mercy , with cheerfulness.

CHAPTER 12

X Practical doctrines: the gospel applied (Rom. 12:1- I 15:12). 1 Consecration the i foundation of practical Christianity (6:1-23; 8:1-13; Eph. 4:20-24; Col. 3:5-10)

^'BESEECH you therefore, A brethren, by the'mercies of God , that ye i present "vour bodies a living sacrifice , holy, acceptable unto God, which is your'reasonable service. •2 And" be not ■'confor med to this'world: but be ye» transformed by the renewing of your

3 Twenty commands regulating Christian brotherhood

• 9 Let love be without "dissimulation. 'Abhor that which is evil; ^ cleave to that which is good.

• 10 Be irindl y'agectioned one to another with brotherly love; in' honour preferring one another ;

•11 Not "slothful in business; "fervent in spirit: *serving the Lord;

>12^ Reioicing in hope:J' patient in tribulation; ^ continuing instant in prayer;

• 13 "Distributing to the necessity of saints; " given to hospitality.

•U nless them which persecute you: bless, and curse not

• IS'^ReJoice with them that do rejoice, and' weep with them that weep.

• 16/Be of the same mind one toward another. ? Mind not high things, but^ condescend to men of low estate; ' Be not wise in your own conceits.

4 Seven commands regulating Christian conduct to the world (v 2; Jn. 15:18; 1 Jn.2:15; Jas.4:4)

•17 'Recompense to no man evil for evil. * Provide things honest in the sight of all men. •18'If it be possible, as much as lieth in you, live peaceably with all men.

•19"Dearly oeloved. avenge not j yourselves,"but rather give place ' unto wrath: for it is written. Vengeance is mine; I will repay, saith the Lord.'*

• 20°Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head.

• 21" Be not overcome of evil, but overcome evil with good.

y Gr. aion . age. Do not pattern after this age or to tiie times (note j, Heb. 1:2)

z Gr, metamorphoo, transformed or transfigured by a supernatural change, as in ?.'.t. 17:2; Mk. 9:2; Ro.m. 12:2; 2 Cor. 3:18. This change is by a renewing of the mind or spirit(v2; Tit. 3:5. Cp. 2 Cor. 4:16; CoL 3:10; Heb. 6:6: Eph, 4:23)

7 Be merciful to them (Lk. 6:36) 7 examples of loving enemies:

1 God (Mt. 5:44; Lk. 6:35; Rom. 5:8)

2 Abraha.m (Gen. 20:14-18)

3 David (1 Sam. 24:17; Ps. 35:12-14)

4 Elisha (2 Ki. 6:22-23)

5 Jesus (Lk. 23:34)

6 Stephen (Acts 7:60)

7 Paul (Rom. 9:3; 10:1)

a 6 things that constitute the acceptable and periact wLU of God (12:1-2):

1 Present your bodies a living sacrifice to God(v 1; 1 Cor.3:16-17: 6:20)

2 Makethebodyholy(vl;2Cor. 7:1)

3 Make self acceptable to God (v 1)

4 Render reasonable service (v 1)

5 Be not conformed to the world (v 2)

6 Be transformed from the world (v 2) b Gr. teleios. that which has reached its

end; nothing more to complete it

c This refers toPaul's apostlediipbythe grace of God (Rom. 1:5; Eph, 3:8)

d Not to be conceited and self-important, but to take a sane view of himself

e Paul here compares the body of Christ to a human body (1 Cor. 12:12-28)

f This refers to the spiritual gifts of 1 Cor. 12:4-11,27-31. They are given and to be exercised according to grace and the m;easures of faith (v 3, 6)

g This gift is tiiatof peaking to men to edify and e)diort diem (ICor. 14:3-6)

h Gr. diakonia, service rendered by a diakonos, a deacon. See notes on 1 Tim. 3:8-13; note d, Mt. 20:26

i The teacher (Gr. didaskolos) was an instructor of others (Acts 13:1, note)

j Gr. parakaleo , to call aside; make an appeal to by way of exhortation, entreaty, comfort, or instruction (Acts 4:36; Heb. 10:25)

k This refers to the rich that give help to others (2 Cor. 8:2: 9:11-13)

1 Gr. haplotes fv 8:2 Cor. 1:12:8:2: 9:11. 13; 11:3: Eph. 6:5: Col. 3:22). Do not give with outward show or pride

m Gr. proistemi , theleader:pa5tor;super-intsQdent; the one over any business of the church(v8;lTh. 5:12; 1 Tim. 3:4, 5, 12; 5:17: Tit, 3:8, 14)

n Gr. yqude, haste (Mk.6:25): diligent (Rom. 12:8; Heb. 6:11; 2Pet.i;5; Jude 3); earnest (2 Cor. 8:16); carefulness (2 Cor. 7:11)

0 The sick-viator and charity-worker must be cheerful and sym.pathetic

p Gr. anupokritos , undisguised, a real

thing (2 Cor, 6:6:1 Tim. 1:5; 2 Tim.

1:5; Jas. 3:17; 1 Pet. 1:22) q Hate, detest, and loathe all evil r Be cemented or glued to the good s Love with brotherly affection t Be forward to honor others u Never be lazy, slothful, and careless v Maintain zeal to the boiling poim w Put your life into service for God

whether or not you receive personal

gain and applause X Let your hope be a joy to you y Show patience in all your troubles z Live in fervent prayer to God a Contribute to needy saints b Make a practice of hospitality c Bless your habitual persecutors d Take a lively interest in blessings and

pro^erity of others without grudging e Show genuine compassion for others f Live in harmony and of one accord g Do not be unlawfully ambitious to be

rich and powerful. Do not shun the poor,

courtiiig great men h Associate with humble andgodlypeo-

ple going through life with as little

show and parade as possible i Do not be self-conceited and vain j Never payback evil for evil to any man k Do not live beyond your means

1 As far as it depends on you, live at peace with all men

m Let others inflict vengeance n Give room for the civil laws to be enforced and officers to do iheii duty. If they are unfaidiful and oppressive, let the righteous judge take care of them

o In view of the fact that God was good to you when you were His enemy (Rom, 5: 7-8), you should likewise treat your enemies with goodness. You will thus make them feel a burning sense o f sham.e. Quoted from Pr. 25:21-22

p Never let evil get the better of you; get the better of evil by doing good 7 duties to enemies:

1 Love them (Mt. 5:44; Lk, 6:27)

2 Bless them (Mt. 5:44; Lk, 6:28)

3 Do good to them (Mt. 5:44)

4 Pray for them (Mt. 5:44: Lk. 6:28)

5 Lend to them (Lk. 6:34-36)

6 Be kind to them (Lk. 6:35-36)

ROMANS 13, 14

Subjection to rulers urged

About judging one another 171

a 10 duties of citizens:

1 Be subject to civil government (13:1; Tit. 3:1; 1 Pet, 2:13-17)

2 Be afraid to disobey civil rulers (13:3: Pr. 24:21)

3 Do die good (13:4; Tit. 3:1)

4 Pay taxes (13:1-7; Mt. 22:17-21)

5 Render dues to all men (13:7)

6 Honor civUrulers(13:l-7: Ex.22: 28: Acts 23:5; 1 Pet. 2:13-17)

7 Prayforcivilrulers(lTira.2:l-!9

8 0beycivillaws(13:l-7:Ezra7:26)

9 Do not curse rulers (Eccl. 10:20) 10 Work for peace (Rom. 12:18)

b Gr. huperecho, supreme powers. Here: PhiL 2:5; 3:8: 4:7: 1 Pet. 2:13

c See Human Govemments. p. 175

d Whoever setshimself against the plan of God in human government, resists God. They who resist will be puniied

e Here Paul diows the duty of civil rulers. It is not to terrorize men of good deeds, but to punidi evil men for sins against society

f Question 83. Next, 14:4. Obey the laws of civil government and you will have nothing to fear, providing you have rulers Saat properly enforce the law

g Gr. diakonos, deacon or servant of the law (note d, Mt. 20:26)

h God has delegated authority to defaid the good and punish evil - even with capital punishment if required (v 4)

i Obey civil laws, not only to escape punishment, but to preserve a clear conscience

j Because civil government and law enforcement officers who execute the laws and defend the communiiyare of God and must be supported, pay your share of taxes (v 6-7) k Gr. leitourgos, public servant (v 6; 15: 16; Phil. 2:25; Heb. 1:7; 8:2). They are God's servants to carry on civil government for Him. Even if they are ungodly men and yet faithfully carry out civil responsibility they are to be respected, supported and obeyed on duty

1 Withhold nothing from civil government or its lawful officers that is required of you to pay. Pay taxes, customs, feat, and honor to all men over you in public life

m This has nothing to do with owing just debts of money and other material things. It simply expresses the idea that Christians owe to each other mutual love. You are not bound to your brethren to obey them as you are civil rulers, but you are bound to them by love When you really love you will not:

1 Transgress the moral law (v8,10)

2 Deprive any man of his wife (v 9)

3 Rob any woman of her virtue (v 9)

4 Take the life of anyone (v 9)

5 Hate anyone (v 9 with 1 Jn, 3:15)

6 Take the property of anyone (v 9)

7 Rob a man of his good name (v 9)

8 Covet one thing of another (v 9)

9 Love only yourself (v 9)

10 Work ill toward anyone (v 10)

n Anyother commandment necessary for a Christian to obey is covered in proper love to one's neighbor (v9-10)

o 8 commands for Christians (v 11-14)

1 Castoff theworksof darkness(vl2)

2 Put on the armour of light (v 12)

3 Walk decently and well behaved (vl3)

4 Stop revelling and drinking (v 13)

5 Quit aU immoral living (v 13)

6 Refrain from quarreling, contention, and jealousies (v 13)

7 Clothe selves with the character of Jesus Christ (v 14)

8 Make no provision for lust (v 14) p Gr. euschemonos , decently (v 13; 1

Cor. 14:40; 1 Th. 4:12) q Gr. komos, reveUiJag (v 13; Gal. 5:21; iPet. 4:3)

r Gr. methe, drunken festivals, generally accompanied with all kinds of unclean singing and abominable sexual acts

s Gr. koite, whoredoms, prostitutions, and all kinds of uncleanness

t Gr. aselyeia . Licentiousness, all manner of uncleanness and sex perversion. Trans. lasciviousness (Mk.7:22; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3;

CHAPTER 13

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5 The Christian, human governments, and civil rulers (Mt. 22:21; 1 Pet. 2:13-17)

XET« every soul be subject un-J-J to thcTiigher powers. For

CHAPTER 14

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8 The Christian ajid doubtful things (Rom. 14:1-15:7; 1 Cor. 8:1-10:33). (l)Recep-tion of the weak, brother

*H

IM that ig Veak in the faitfa

there is no'power but of God:i

the powers that be are ordained] doubtful disputations.

receive ye, but not to

of God

►2'^ Whosoever therefore resist-eth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. •3 Tor nilers are not a terror to good works, but to the evil. ,Wilt thou then not be afraid of; the power? do that which is good, and thou shalt have praise of the same: ■< •4 For he is the *mmister_of God to thee for good! But if thou do that which is evil, be afraid : for*he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject. 'not only for wrath, but also for conscience sake. •6 For'for this cause pay ye

(2) Doubtful practices not to be judged (1 Cor. 8:1-8)

2 For " one

tribute also : *for they are God's ministers, attending continually upon this very thing. •7 ^ Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

6 Eight commands regulating Christian conduct to neighbors (Mt. 5:38-48; 1 Pet. 2:11-12)

• 8^we no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

•9 For this. Thou shalt not commit adultery . Thou shalt not kiU, Thou shalt not steal. Thou shalt not bear false wit-ness. Thou shalt not covet :"and

believeth that he

may eat all things: another. who is weak, eateth herbs. •3 " Xet not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. ► 4"Who art thou that judgest another man's servant? to his own master he standeth or fall-eth . Yea,he shall beholden up: for Godisablet omake him stand •S' One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day. regardeth it tmto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth. eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to him-self, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end ^Christ both died, and rose, and revived .

if there be any other command ment, it is briefly comprehended in this saying, namely. Thou

shalt love thy neighbour as thy-

self.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

7 Twelve commands regulating Christian conduct be -fore God (1 Pet. 2:9; 2 Pet. 1:5-11]

► 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

• 12 The night is far spent, the day is at hand :"let us therefore cast off the works of darkness.

and let us put on the armoui of Ught.

• 13 Let us waHrhonestly , as m the day; not in" rioting 'and drunkenness, not in ^ chamber ing and ' wantonness, not m strife and envying . •U^But put ye on the Lord Je'-§us Christ, and make not provision for the'fiesh, to fulfil the lusts thereof.

that he might be Lord both of the dead and living.

(3) All Christians to be

judged at the judgment seat

of Christ (Mt. 16:27; ICor.

3:11-15; 2Cor. 5:10)

•10 ^ut why dost thou judge thy brother? or why dost thou set at nought thy brother? *for we shall il stand before the judgment seat of Christ.

11 For it is written. 'As I live, saith the Lord, every knee shall bow to me, £md every tongue

shall confess to God.

12 So then every one of us shall give account of himself to God.

(4) Christian responsibility

(1 Cor. 8:9-13; 9:19-23; 10:

23-33)

•13 Let us not therefore judge one another any more : but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him it is unclean.

•15 But if thy brother be grieved with thy meat, now waUcest thou not charitably. Destroy

Jude4); wantonness (Rom. 13:13; 2 Pet. 2:18); and filthy (2 Pet. 2:7)

u To be clothed with a person is a Greek phrase signifying to take upon one the interests of another; to enter into his views; and be wholly on his side, imitating him in all things

v The flesh works of GaL 5:19-21:Rom. 1:21-32; 1 Cor. 6:9-11; Col. 3:5-10

12.unfulfilled). Next, 16:20. TMs re-fejsio the judgment seat of Chiia where all the saints willbe judged after the rapture for the deeds done in the body, whedier they be good or bad (v 10-12; 2:12-16; 1 Cor, 3:11-15; 2 Cor. 5:10; GaL. 6:8; Eph. 6:8: Col. 3:24; Lk. 14:14; 2 Tim. 4:14; Rev. 2:23: 22:12) i Quoted from T'>a.45:23.Cp.PhiL 2:10

a Gr. astfaeneo, weak or stiengthless in faith. See note f, PhiL 2:26. Welcome such into youi fellowship, but let all controversies concerning doubtful practices be avoided

b One bellevedi. ... another believedu 8 great sources of controversy^

1 What to eat and drlnk(v 2-6,14-23; CoL 2:14-17; 1 Tim, 4:1-6)

2 With whom to eat(Acls 11:3; 1 Cor. 5:9-12: .2 Th, 3:7-13; Jude 12)

3 Where to eat (1 Cor. 8:4-13; 10: 15-23; 11:17-22)

4 Where to buy meat (1 Cor. 10:25)

5 What day to keep as the sabbath (v 5-6: GaU 4:9-11: CoL 2:14-17)

6 Whether to be circumcised or not (Acts 15:1-24; Rom. 4:11:1 Cor. 7:19)

7 Whether to keep the law of Moses or not (note o. Acts 15:1)

8 What to wear and what customs to observe (1 Cor. 11:4-16; 1 Tim. 2:9-11: 1 Pet, 3:3-4)

c 20 duties of Christians in view of non-essentiaX scruples among believers:

1 Fellowiip each other in spite of personal differences of opinion (v 1)

2 Do not despise each other (v 3)

3 Do not judge each other (v 3-13)

4 Recognize iiat each man is God's servant and personally reqwnsible to God for what he allowshimself to do, aside from what is forbidden to all(v 4)

5 Recognize "« "sr. vrf.ll fell vho conscientiously follows God and the light he has received (v 4: IJn. 1:7)

6 Judge no man as to the sabbath he keeps (v 5-6 :Gal. 4:9-ll;CoL 2:14-17)

7 Judge none about allowable eats and drinks(v2-6,13-23; CoL 2:14-17: ITim.4:1-6; ICor. 8:8-13; 10:23-31)

8 Letalllive in peace, for the Locd, and for each other(v 8-9,13-23; 1 Cor. 8:8-13; 10:23-31; 1 Pet, 5:1-9)

9 Do not set each other at nought (v 3-4, 10; GaL 5:14-15; Eph, 4:31-32)

10 Recognize that each man iiau give accountof himself to God (v 10-12: 2 Cor. 5:10; Mt. 12:37: 16:27)

11 Do not cause anyone to stumble (Vl3)

12 Recognize tiiat there is no animal classed as unclean for food in the N. T. (V 14; 1 Cor. 8:7-13; 10:23-31; CoL 2:14-17; 1 Tim. 4:1-6)

13 Demonstrate love by ^ving up titose things that destroy odien (V15; 1 Cor. 8:8-13; 10:23-31)

14 E>o not bring reproach upon Christ by your Christian liberty (v 16-18; 1 Cor. 8:8-13; 10:23-31)

15 Follow the thingsthat make peace and edify others instead of making a hobby of meats, drinks, sabbaths, circumcision, law keeping, rituals, dress, styles, ornaments, customs, and outward religion - things, which in themselves do not destroy die work of God, and concerning which all men will never perfectly agree (V 19-20; 1 Cor. 8:4-13: 10:13-31)

16 Do not use any of the non-essentials to stumble, offend, or make any man weak eidierby argument or practice (v 21: ICor. 8:7-13: 10:23-31)

17 Practice your faithbeforeGod and do not parade itbefore others (v 22; 1 Cor. 8:9-13; 10:31)

18 Do not condemn yourself over anything not specifically forbidden in Scripture by plain command. Do not permit your conscience to be swayed by wrong religious background or constant religious turmoil over doubtful things (v 22)

19 Do not do anything that is doubt-fuL If you are tkot clear on a maaer, proceed no further (v 23; 1 Cor, 8:7)

20 Bear the weaknesses of others. Tolerate thefr peculiar and sometimes ridiculous scruples until diey become stiong(15:l-3;l Cor. 8:7-13:10:23-31)

d Question 84. Next, v 10

e No particular sabbath is commanded in the N. T. The law of Moses has been abolished, including the Jewish wh-bath (notes. Acts lo:l, 24 and p. 1 91)

f Another proof that Christ died and arose bodily (1 Cor. 15:1-23) g Questions 85-86. Next, v 22

h 3rd N.T. prophecy in Romans (14:10-

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Blessings promised to the Gentiles

Patience Paufs grounds for glorying

a This proves that a brother can be destroyed by another Christian. If not, this is all very needless language

b The kingdom of God does not consist of meat, drink, and outward religion It consists of three things here:

1 Righteousness(3:21-31;4:l-25;8:4)

2 Peace (2:10; 5:1; 8:6; 10:15)

3 Joy (5:11; Gal. 5:22; 1 Pet. 1:8) c Any man who has these three things:

righteousness, peace, and joy in the Holy Ghost has 3 other great blessings:

1 He is a servant of Christ (v 18)

2 He is acceptable with God (v 18)

3 He is approved of men (v 18)

d In order to have the blessings of notes b and c, above, we must follow whatever brings them about. All bickering over meats, drinks, sabbaths, and nonessential things must be stopped and that which edifies others must be uught (V 13)

e What could be clearer than this - that meat itself does not destroy God's work? (CoL2:14-17; 1 Tim. 4:1-6; 1 Cor. 8:8-13; 10:23-31). It is the bickering over meats and doubtful things which destroys the soul and

Uberty in using them may also cause an ignorant man to apostatize (v 13-15, 20-21; Cor. 8:7-13; 10:23-31)

f All edible things are pure and lawful, but they become sinful to the man who eats with offence and with a defiled conscience. When erroneous, the conscience should be instructed, won over by proper knowledge and trudi and not forced to do something contrary to its own knowledge and feelings regarding doubtful things (1 Cor. 8:7-13; 10:23-31; 1 Jn. 1:7; 2 Pet. 1:4-10; 3:18)

g It is better to deny self of personal pleasures ilian to cause brethren to apostatize (v 21; Mt. 18:6-10; 1 Cor. 8:7-13; 10:23-31)

h All meat is now permitted to be eaten (v2,14-17;Col.2:14-17;lTim.4:l-6)

i The word wliie is used of all kinds or drinks - even the grape juice when it is yet in the cluster (Isa. 65:8). Hence, it does not always refer to intoxicating drinks. They should be left alone in view of the law against drunketmess (1 Cor. 6:9-11; GaL 5:19-21; etc.)

j Not only the doubtful things that are mentioned, but any thing not listed which causes another to apostatize and be lost must be laid aside

k Gr. proskopto, to strike the foot against; to err from the truth(Jas. 5:19-20). It is trans, beat upon until the thing is de-stroyed(Mt.7:27); dash against (Mt. 4: 6; Lk. 4:11); stumble (Jn. 11:9-10; Rom. 9:32; 14:21; 1 Pet, 2:8)

1 Gt. skandalizo , to offend. It is used generally in the N. T. of total apostasy from Christ (Mt, 5:29-30; 11:6; 13:21, 57:15:12; 17:27; 18:6-9; 24:10; 26:31-33; Mk. 4:17; 6:3; 9:42-47; 14:27-29; Lk, 7:23; 17:2; Jn. 6:61; 16:1; Rom. 14: 21; 1 Cor. 8:13; 2 Cor. 11:29)

m Gr. asthenos . weak; strengthless; without power to distinguish sufficiently between right and wrong, good and evil,or lawful and unlawftiLSee note f, PhiL 2:26

n Questioti 87. The last question in Ro-mans. The word faith here means the full persuasion that one is right, lawful, and sanctioned by God in his act o See note c, 18, v 3

p Any thing done to violate the faith-principleby which one is saved, and by which he lives (1:17; Heb. 10:38), is sin. One must know beyond all doubt or hesitation in his mind that what he allows is in perfect accord with the Word of God before he acts

q The strong and enlightened ones must tolerate and bear with the weaker and less enlightened brethren until they too, become strong in faith and knowledge (v 1-3) 14th O.T. prophecy fulfilled in Rd

mans (15:3; Ps. 69:5). Next, v 9 s This refers to the whole O. T. Scrip-

W.

not him with thy meat, "for whom Christ died. •16 Let not then your good be evil spoken of:

►17"For the kingdom of Godjs not meat and drink; but righteousness , and peace, and joy in

the Ho'lJ Ghost. ►IS'^For he that in these things serveth Christ is acceptable to God, and approved of men. •19"Let us therefore follow

after the things which make for peace, and things wherewith one may edify another.

20'For meat destroy not the work of God. /All things indeed are pure; but it is evil for that man who eateth with offence.

21 */f IS good neither to"eat flesh, nor to drink'wine.inor any thing whereby thy brother stumbleth, or is'offended, or is made'Veak.

(5) Law of faith concerning doubtful things (1 Cor. 10:23)

•22 "Hast thou faith? have it to thyself before God. "Happy is he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat. because he eateth not of faith :"for >vhatso-ever is not of faith is sin .

tile§. and'sing unto thy name. *10 And again he saith. "Re-joice, ye G6n'tne§, with his people.^

• 11 Andagainf Praise the Lord, all ye Ggn'tileg; and"laud him, all ye people.•

* 12 And again. 6-§a'ias saith. There shall be a root of JSs'se,

and he that shall rise to'reign over the G6n'tile§; in him shall the Gen'tile§ trust.■«

XI Parting testimony and admonitions (Rom. 15:13-16: 27). 1 Paul's desire for and confidence in the Roman church

►13 Now^the God of hope fill you with all joy and peace in believing , that ye may aboimd in hope, through the power of the Ho'lj^ Ghost.

14 And I myself also am'^per-suaded of you, my brethren, that ye also are full of goodness, filled with all knowledge.

CHAPTER 15

(6) Doubtful practices to be tolerated (1 Cor. 8 :9-13; 10:23-24)

•W

E 'then that are strong

ought to bear the infir mities of the weak, and pot to please ourselves. •2 Let everv one of us please his neighbour for his good to edification.

* 3 For even Christ pleased not himself; but, as it is written.

The 'reproaches of them that reproached thee fell on me.

(7) Christians are to study Scriptures andlivein unity (2 Tim. 2:15; 3:16-17; Eph. 4:1-3)

4 'For whatsoever things were written aforetime were written for our learning , that we through patience and comfort of the scripttu-es might have hope.

5 'Now the God of patience and consolation grant you to be Ukeminded one toward another

able also to admonish one another.

2 Paul's testimony of hi s ministry among Gentiles (11:13)

15 Nevertheless, brethren. I have written the more 'boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

16 That I should be the minister of Je'gus Christ o the Gen'tileg, ministering the goS'

according to Christ Je'gus: 6 That ye may with one mind and one mouth glorify God. even the Father of oiu: Lord Je'§us Christ.

•7 Wherefore receive ye one another."as Christ also received us to the glory of God.

(8) Christian Jews andCen-

tiles are one in Christ (1

Cor. 12:13; Eph. 2:14- 22;

Gal. 3:28)

8 "Now I say that Je'§us Christ was a minister of the circumcision for the truth of God. to confirm the promises made un-

pel of God, that the offering up of the G6n'tile§ might be acceptable, being 'sanctified by the Ho'l? Ghost.

3 Paul's policy and power:

secret of success (v 29;

1:11; Acts 19:11)

17 I have therefore whereof I may glory*through Je'gus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gen'tiles obedient, by word and deed.

19 Through mighty signs and wonders , by the power of the Spirit of God; so that from Je-ry'sa-lem, and round about unto ill-ljr'i-ciim, I ""have fully preached the gospel of

to the fathers: * 9 And that the G6n'tile§ might glorify God for his mercy; as it

is written .'^For this cause I will confess to thee among the G6n'

Christ,

20 Yea. so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foim-dation:

• 21 But as it is written ."To whom he was not spoken of. they shall see: and they that have not heard shall understand. <

4 Paul's desire to visit Rome (Rom. 1:8-13)

22 "For which cause also I have been much hindered from coming to you.

23 But now having Pno more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my

tures(l Cor. 10:1-11; 2 Tim. 2:15; 3: 15-16; Jn. 5:39; Lk. 24:44; etc.) t It is only by accepting and agreeing with what is written that men can be like-minded (v 4-7). If saints would learn to leave off all doubtful disputations (14:1), become unified on the

Continued, column 4 ^

spite of their faults and scruples, as Christ has received them

v Christ confined His ministry to the Jews to confirm the Scriptures, so the Gentiles should be able to bear with a few Jewish scruples and glorify God for mercy through Christ (v 8-9)

w 15th O. T. prophecy fulfilled in Romans (15:9; Ps. 18:49). Next, v 10

a Gr. psallo. Here; 1 Cor. 14:15; Eph. 5:19; Jas. 5:13

b 16th O.T. prophecy fulfilled in Romans (15:10; Dt. 32:43). Next, v 11.

c 17th O-J' prophecy fulfilled in Romans (15:11; Ps. 117:1). Next, V 12.

d Gr. epaineo, highly extol. Here; Lk. 16:8: 1 Cor. 11:2, 17, 22

e 18th O.T. prophecy fulfilled in Romans (15:12; Isa. 11:10). Next, V 21

f Gr. archo, rule. Here; Mk. 10:42. All these prophecies (v 9-12) prove that both the Jews and the Gentiles were to become one in the worship of God, being equal in His mercies and grace (1 Cor. 12:13; Gal.3:28; Col. 3:11). The Jews could not deny such arguments from their own prophets

g Gr. the God of the hope of both Jews and Gentiles, who made the promises of eternal salvation to both; and. who has fulfilled them most punctually, fill you with joy and peace in believing you may abound in that same hope, through the power of the Holy Ghost

h Paul persuaded of 7 things (v 13-14):

1 That God would fill them with joy

2 That God would fill with peace

3 That faith would abound in hope

4 That they had Spiritual power

5 That they were filled with goodness

6 They were filled with knowledge

7 They were capable of ministering This persuasion isnomore a definite

law or ? guarantee that such is true of every Christian dian that of Rom. 8:38-39. Both passages reveal possibilities for all Christians which should be normal in every life, but some are not so persuaded as Paul was

i 1 have written freely to you in view of my apostolic office to the Gentiles. I am commissioned by Jesus Christ to minister to you Gentiles the gospel of God, that your consecration may be acceptable to God, being sanctified by the Holy Ghost (v 15-16)

j Gr. hagiazo, to haUqw (Mt. 6:9;Lk, 11: 2): be Holy (Rev. 22:11): and sanctify or consecrate-set apart for a sacred pur-pose(Mt. 23:17,19; Jn. 10:36; 17:17, 19; Acts 20:32; 26:18; Rom. 15:16; 1 Cor. 1:2; 6:11; 7:14; Eph. 5:26:1 Th. 5:23: iTim. 4:5; 2 Tim.2:21; Heb. 2: 11; 9:13; 10:10, 14, 29; 13:12: 1 Pet. 3:15; Judel. Notes, Jn.l7:17; 2 Th.2:13)

k 10 things through Jesus Christ:

1 Peace (Rom. 5:1)

2 Life (Rom, 6:11)

3 Eternal life (Rom, 6:23)

4 Thanks for salvation (Rom. 7:25)

5 Boasting (Rom. 15:17)

6 Victory (1 Cor. 15:57)

7 Heirship (GaL 4:7)

8 Keeping (Phil, 4:7)

9 God glorified (1 Pet. 4:11) 10 Salvation (2 Pet. 2:20)

1 This included Montenegio, Albania and Dalmatia or modern Yugoslavia m Paul here sums up the N.T. program:

1 Preaching the gospel(v 18-21; note t, 1, Mk. 16:15)

2 Confirming the gospel (v 18-21; note t, 2, Mk. 16:15)

n 19th and last O.T. prophecy in Romans (15:21; Isa, 52:15)

o Because of my policy to preach the gospel where it has not been preached, I have been hindered for a long time in coming to you who have already had the g05)el (v 20, 22)

P Having evangelized all these parts, and having a desire for many years to see you, 1 plan to come to you when I take my journey into Spain (v 23-24)

^ Cont. from column 2

poiniiofnotjudglJig each other regarding things not written and agree on the things that are wxinen , there would be perfect unity in doctrine. Then v 4-7 would be literally fulfilled u Christians are to receive each other in

Paul's method of preaching

Greetings and salutation

a There is no record in Scripture or history that Paul ever fulfilled this proposed journey into Spain. It is on record that he went back to Jerusalem and was taken to Rome as a prisoner (Acts 21:1-28:31)

b I trust to see you and be blessed with your company as I go to Spain i c This showsthat Paul washeaded for his last trip to Jerusalem. After that he planned to visit Rome and Spain (v 22-28)

d This ministering mainly included the large collections for the poor saints at Jerusalem (v 25-28; 1 Cor. 16:1-4: 2 Cor. 8-9). TheseGentile contributions for the poor Jewish saints demonstrated brotherly love for the Christian Jews

e Here Paul again states that Gentile Christians were debtors to the Jews who had been used of God to receive the Scriptures and through whom Christ came according to the flesh. Now he points out that it is only right to help the Jews in carnal things

f When I take the collections for the poor saints to Jerusalem, I plan to go to Spain and I will come by Rome to see you

g Here we have Paul's confidence stated that when he visited them. he would come to them with all the gifts and graces of the Spirit of God and of the gospel of Christ. This confirms the fact that one man may be filled witi all the fulness of God and have all the gifts and fruit of the Spirit of 1 Cor. 12:4-11; GaL 5:22-23. He had already told them that he planned to impart to them some spiritual gift to the end that they would be established (1:11)

h It is noticeable that Paul never got so fuUof the fulness ofGodthathefelthe did not need the prayers of the saints and continued blessings of God (v 30)

i Paul seems to anticipate die trouble he was to have in Judea(Acts 21:27-26:32)

j What God is in Romans:

1 A witness (1:9)

2 Uncorruptible (1:23)

3 Impartial (2:11) 4Judgef2:l6; 3:6)

5 God of all men (3:29) (15:5)

6 God of patience and consolation

7 God of hope (15:13)

8 God of peace (15:33; 16:20)

9 Only wise One (16:27)

k She was a deaconess of the church at Cenchrea, her dutiesbeing to attend to female converts, helping them get ready forbaptism; to visit the sick and those in prison; and attend to all parts of the church work among women which could not be performed by men. She was probablydie bearer of the epistle to Rome 1 Gr. diakonon. note d, Mt. 20:26 m A city on the sea coast near Corinth nGr. prostatils. protectress. Athenian writers use the word of those that take in strangers. Cp. 12:8; 1 Tim. 5:9-10. She no doubt entertained the apostles and ministers who came to Cenchrea o They perhaps had gone back to Rome and had a church in their house (v 3-4). They are always mentioned together as man and wife (Acts 18:2,18,26; Rom. 16:3; 1 Cor. 16:19; 2 Tim, 4:19) p Mentioned only here, but he was perhaps of the house of Stephenas, which is also called the firstfruiu of Achaia (1 Cor. 16:15)

—^fc- Cont. from column 3

p Gr. suntribo . crush in pieces, utterly defeat and bring to helplessness (Mt. 12:20;Mk. 5:4; 14:3; Lk. 4:18; 9:39; Jn. 19:36; Rev. 2:27). Saun will be finally defeated at flie second advent and the end of the Millennium (Rev. 20:1-10)

q See note i. Acts 16:1

r Probably the one in Acts 13:1, or it could be Luke the evangelist and writer of Luke and Acts s Unknown, unless it is the same as in Acts 17:5, 7

t May be the same as in Acts 20:4. The 3rd time Paul refers to kinsmen(v 7,11)|

joiimey into"Spain, I will come to you r^for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

5 Paul's ministry to the poor Jewish saints at Jerusalem (2 Cor. 9:1; Gal. 2:10)

25'"But now I go tmto Je-ry'-si-lem to "mLnister xmto the saints.

26 For it hath pleased them of j Mac-e-do'ni-a and A-cha'ia t0| make a certain contribution for [the poor saints which are at| Je-ru'sa-lem

imto Christ.

6 Greet"Ma'ry, who bestowed much labour on us.

7 Salute I'An-dro-ni'cus and Ju'nia, my kinsmen, and my fellowprisoners . who are of note among the apostles, who also were in Christ before me.

8 Greet'^Am'pli-as my beloved in the Lord.

9 Salute tjr'bane, our helper in Christ, and Sta'chys my beloved.

10 Salute A-pel'leg approved I in Christ. Salute them which i are of Ar-is-to-bu'lus' house-I hold.

o^T..u ^1. , j.^ .. i 11 Salute"He-ro'di-on my

27 It hath pleased them verdy; j kinsman. Greet them that be

and theu- debtors they are. F9r | of the household of Nar-?is'sus,

if the G6n'tile§ have been made partakers of their spiritual things, their duty is also to minister unto them in carnal

things.

28'When therefore I have performed this, and have sealed to them this fruit, I wiU come by you into Spain.

6 Paul's confidence in the power of the gospel (1:11, 16; 15:17-21; 12:3-8; 1 Cor. 12)

29 «And I am sure that, when I come unto you, I shall come in

which are in the Lord

12 Salute Try-phe'ni and Try-pho'si, who labour in the Lord. Salute the beloved Per'sis, which laboured much in the Lord.

13 Salute'Ru'fus chosen in the Lord, and his mother and mine.

the fulness of the blessing of

th e gospel of Christ,

Prayer concerning his visit to Jerusalem and Rome

30 Now I beseech you, brethren, for the Lord Je'gus Christ's sake, and for the love of the Spirit,'■that ye strive together with me in your prayers to God for me;

31 'That I may be delivered from them that do not believe in Jii-dae'd; and that my service which / have for Je-ru'sS-lem may be accepted of the saints;

32 That I may come tmto you with joy by the will of God, and may with you be refreshed.

33 Now ttie 'God of peace be with you all. A-men'.

CHAPTER 16 133 8 Commendation of Phebe

T COMMEND unto you*Phe'-■*■ be our sister, which is 'a servant of the chnrnh whiVh is at Cen'chre-i;

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a"suc-courer of many, and of myself also.

14 Salute'A-syn'cri-tus, Phle'-gon, Her'mas, Pat'ro-bas,Her'-me§, and the brethren which are with them.

15 Salute Phi-loro-giis, and *Jii'lid,"Ne're-iis, and his sister, and 6-lym'pas, and all the saints which are with them.

16 'Salute one another with'an holy kiss. The *churches of Christ salute you.

10 Admonition to unity and sound doctrine (1 Cor. 1: 10)

•17 Now I beseech you, brethren, ' mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them .

18 For they that are such serve not our Lord Je'§us Christ, but their ovro bellv : and by good words and fair speeches deceive the hearts of the simple.

11 Obedience of the Roman Christians commended

19^or your obedience is come abroad unto all men. I am glad therefore on your behalf: "but yet I would have you wise unto that which is good, and simple concerning evU.

•20 "And the God of peace shall P bruise Sa'tan imder your feet

9 Christian greetings and salutations

3 GreefPris-cniAandAq'uI-U my helpers in Christ Je'gus:

4 Who have for my Itfe laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gen'tQeg.

5 Likewise greet the church that is in their house. Salute my wellbeloved "E-pan'e-tiis, who is the firstfruits of A-chk'id

' Druise ba tan imder your feet shortly . The grace of our Lord Je'sus Christ be with you. A-men'.■<

12 Greetings from others

21'Ti-m6'the-us my workfel-low, and'Ly'gius, and ^a'son, and'S6-sip'a-ter, my kinsmen, salute you.

22 PTer'tius, who wrote this

epistle, salute you in the Lord.

I 23"Ga'ius mine host, and of

I Jhe whole church, saluteth you.

E-ras'tus the chamberlain of

the city saluteth you, 'and

Quar'tus a brother.

24 The grace of our Lord Je'-

§us Christ be with you all.

A-men'.

13 The benediction

w

Some unknown scribe who wrote the episUe at Paul's dictation Maybe the same as die one in Acts 19: 29,orofDerbe inActs20:4,butalmost certainly the one in 1 Cor. 1:14 Periiapsthe same as the one in 2 Tim. 4:20; Acts 19:22. He was chamberlain, or treasurer at Corinth Only mentioned here m You can always detect true leaders from the false by their godliness, unselfishness, and faithfu£ess (v 19)

n I desire you to show your wisdom by discerning and choosing good horn evil

o 4th and las t N. T. prop hecy in Romans

. prophe ioTRev^

(J.t3:20, unhiltiUed, Rev. 20:1-10) • Continued, column 1

a Gr. Miriam. .Vho she was or what works shebestowed upon Paul we do not know

b These two were relatives of Paul and his fellowprisoners. They were noted disciples among the apostles anJ were Christians beforePaul (v 7).Just when they were fellowprisoners with Paul is not known

c The next 10 disciples are mentioned only here (v 8-12)

d This is the third relative of Paul mentioned in this list (v 7, 11)

e This is perhaps the one mentioned in Mark 15:21. His mother acted as a mother toPaulsothey were very close

f The 10 persons in v 14-15 are mentioned only here. The Hermas here is not the one who wrote "The Shepherd of Hermas, " 120 A. D,

g At least 7 women are named in this chapter: Phebe (v 1), Priscilla (v 3), Mary (v 6),Tryphena, Tryphosa, Per-sis (v 12), Julia (v 15); and mention is made of an unnamed sister of Nereus (v 15), All of them were Christian workers, deaconesses and prophetesses who "labor in the Lord" (v 12). This indicates that theylaboredinthe ministry of the ,Vord. There were a number of prophetesses in the early church (note e, Acts 21:9) h This man, named Nereus after the sea-god of the .Aegean, retained his J heathen name

I i One thing is very clear in this list of greetings to the saints in Rome. Peter j is not once mentioned. According to the papal catalogue ofbishops of Rome, Peter was in Rome at this time. Since

I he is not once mentioned by Paul, it is certain that he was not there; and this makes the very foundation of apostolic succession by the Roman bishops fall to the ground. If he had been at Rome as the bishop, he would have been the first one Paul would have refened to. It is, therefore, a waste of time to consider further such a groundless theory. It is very likely that Peter never saw the city of Rome in all his life j It was customary to greet each other with a holy kiss, as a token of peace, ftiendship and brotherly love. This was the custom of all oriental people, not only Christians. Shakingof hands is our custom of greeting. The holy-kiss cus-tomis referred to invl6;lCor. 16:20:2 Cor. 13:12; ITh, 5: 26; and 1 Pet. 5:14. People who seek to continue it are simply carrying on an oriental custom which is still being practiced among Eastern peoples k There is much controversy among different denominations, as to what the name of the church really is. Some have chcsen one name and some another, all contending they have the Bible name of the church. The tendency among such people is to think they are the original church and that diey are ±e people refened to in Scripture because of having a Bible name. There are over 100 Bible names describing the believers, in the New Testament. Any one or all these names for a human organization on earth today does not make it the N. T. church or body of Christ. See note a, j^cts 7:38

1 Gr. skopeo. look out for. Be alert for those who cause divisions and have no religious fellowship with them that the flock may be protected (v 17; PhU. 3; 17). It is also trans, look at (2 Cor. 4: 18); tookon (PhiL 2:4); take heed (Lk. 11:35); and consider (GaL 6:1) 10 marks of talse teachers. They:

1 Cause divisions among Christians

2 Cause offences against truth(v 17)

3 Do not serve God (v 17-18)

4 Serve their belly (V18: Phil. 3:19)

5 Use sUck tongues to deceive(v 18)

6 Are enemies of the cross (Phil. 3:18)

7 Walk contrary to the gospel (Phil, 3:17)

8 Gloryin their shame (PML 3:19)

9 Mind earthly things (Phil. 3:19) 10 Bring in heresies (2 Pet. 2:1. See

notei, Mt. 7:15)

ROMANS 16

Concluding advice and salutations

a This is certainly a second postscript. Some think tlut Paul added it when he got to Rome and after he had written Ephesians concerning the mystery tiiat had been kept secret from ages past (Eph.3). Itis in alltheMSS but two or tiiree. Some have it after 14:23 and others have it here. Some have it in both places, but there is no question of its genuineness and authenticity. Note g, 11:25

b The writings of the prophets are part of the Scriptures

Salvation (Rom. 1:16)

Salvation is the all inclusive word of the go^el, gathering into itseli all the redemptive acts and processes. Used 119times In theO.T. There are? Gr. and Heb. words for salvation . They are used 388 times and are trans, by 23 English words, some with various endings, which mean salvation, deliverance, save, health, help, welfare, safety, victory. Saviour, defend, avenge, rescue, and preserve

"Salvation" is used of:

1 Deliverance from danger (Ex. 14)

2 Victoryover enemies (1 Sam. 14)

3 Healingofthebody(Acts3:6;4:12)

4 Forgiveness of sin (Lk. 19:9i Rom. 10:9-10; Ps. 38:18-22; 51:1-13; 79:9)

5 Freedom from prison (PhlL 1:19)

6 Deliverance from captivity(Ps. 14)

7 Deliverance from wrath (1 Th, 5:9) Salvation from sin comes ihrou "

iigh:

25 "Now to him that is of power to stablish you according to my gospel, and the preaching of Je'§us Christ, according to the revelation of the mystery , which was kept secret since the world began,

26 But now is made manifest, and by the ^scriptures of the

prophets, according to the commandment of the everlasting God." piade known to all nations for the obedience of faith:

27 To God only wise, be glory through Je'§us Christ for ever. A-men'.

1 Confession (Rom. 10:9; 1 Jn. 1:9)

2 Grace through faith (Eph. 2:8-9)

3 Sanctlfication of the Spirit and

4 Belief of the truth (2 Th. 2:13)

5 Godly sorrow (2Cor. 7:10)

6 Faith in His blood (Rom. 3:25)

7 Faith iii His name (Acts 4:12)

20 stages of world apostasy (Rom. 1) :

1 They did not glorify God (v 21)

2 Became unthankful (v 21)

3 Vain in imaginations (v 21)

4 Became dark In heart (v 21)

5 Professed to be wise (v 22)

6 Became fools (v 22)

7 Changed God's glory (v 23)

8 Dishonored their bodies (v 24)

9 Changed the truth to a lie (v 25)

10 Worshipped creation as God (v 25)

11 Served creatures, not God (v 25)

12 Submitted to vile passions (v 26)

13 Women became lesbians (v 26)

14 Men went into sodomy (v 27)

15 Rejected knowledge of God(v 28)

16 Became reprobate in mind (v 28)

17 Fully perverted sexually (v 28)

18 Filled with iniquities (v 29-31)

19 Despised coming judgment (v 32)

20 Gloried in wickedness (v 32)

14 facts about right-doing : (Rom.3:26)

1 Revealed in the gospel ^1:17)

2 Not commended by unrighteousness (3:5)

3 Manifested apart from law (3:21)

4 Witnessed by the law and prophets

5 Freelygiven to all alike (3:22-25)

6 Imputedby faith without works or law (3:22: 4:3, 5, 13, 22)

7 It is God's right-doing in remitting sinsthroughChrist(3:25;lJn.l:9)

8 It is Christ's right-doing because He did all that was required of God to redeem men ^5:18; 1 Cor. 1:30)

9 The medium of gracereign (5:21)

10 A requirementof saints (6:13-20)

11 It produces Life f8:10)

12 The law required it, but could not give it (8:4; 9:31-32; 10:4-6)

13 Produced by Holy Spirit (14:17)

14 Condltionsofteceivingit(3:22; 4: 1-5:11; 6:13-19; 8:1-10; 10:9-10)

, Ve conclude that : (Rom. 3:23)

1 AU have sinned (1:18-3:18. 23)

2 AllareguiltybeforeGod (3:19-20)

3 The law cannot justify anyone (3:20J

4 The law only condemns (3:20)

5 God has provided redemption by faith in Jesus Christ (3:21-26)

6 All boastingis excluded and man is helpless to save himself f 3:27)

7 Men are justified only by accepting God's plan of redemption (3:28)

7 facts about justification: (Rom. 4:25)

1 Gr.dikaioas, the act of God declaring men free from guilt and acceptable to Him and counting them righteous(3: 25; 5:18). Dikaioma is only other word rendered justification (Rom. 5:16)

2 Justification is by faith (3:24-25;

Summary of Romans

pate and place: the 6thof Paul's letters, written &om Corinth, about 58-60 A. D. and sent to Rome by Phd)e (Rom. 16:1J

Author Paul, the apostletotheGentlles.Calied Saul (Acts 8:1; 9:1; 13:9J, A Bei^jamlte bom in Tarsus, Asia Miiwr (Rom. 11:1; PhiL 3:5; Acts 9:11; 21:39; 22:3). A Pharisee educated at Jerusalem (Acts 22:3; 23:6; 26:4-5). A Romancitizen(Acts 16:37; 22:25-28).PersecutorofChristians(Acts 7:58; 8: 1; 9:1: 22:4; Gal, 1:13; PhiL 3:6; 1 Tim. 1:13). Converted to Christ (Acts 9: l-17),becomingapreacherandwiiterof the gospel and giving us our clearest concept of Chiistianity (Acts 9:19, 29: GaL 1:11-2:1; 2 Pet. 3:15). For his history see Acts 8-28 and his epistles.Hewrotel4epistles(Romaus-Hebre'vs)

Theme: Romans is first in order of the epistles, doctrlnally and In canonical order; and rightly so, for it contains the A B C's of Christian education. Until its lessons are learned we are ignorant of true Christian principles. It is the very foundation ofchurchteaching, andif we are wrongin luiderstandinghere we shall be wrong elsewhere. The great theme is the revelation of God's wrath against sin, and the righteousness through faith as the grounds o f justification, Romans makes the whole world guilty before God and in need of salvation through Jesus Christ. The prominent feature is the long doctrinal section (1: 16-8:39). God's method of dealing with Jews and Gentiles individually is plcturea In this doctrinal section, and their relationship dispensationally is given in 9:1-11:36.The rest (12:1-16:27) is practical, showing the result of salvation

Statistics: 45th book of the Bible; 16 chapters; 433 verses; 9,447 words; 87 questions; 19 O.T. prophecies; 4 new prophecies; 388 verses of history; 29 verses of fulfilled and 16 verses of unfulfilled prophecy

4:1-25; 5:1; Gal, 2:16; 3:24)

3 Justification is the universal rem- . edy for sin (3:24-31: 4:1-25)

4 Justification a fulfillment of the Abrahamic covenant (4:1-25)

5 Justification b y faith illustrated: Abraham before the law (4:1-4,9-25); David under law (4:5-8)

6 Justification of believers is by:

(1) God (Rom, 3:26)

(2) Christ'sresurrection(Rom. 4:25)

(3) Holy Spirit (1 Cor. 6:11)

(4) Blood (Rom. 3:24-28)

(5) Grace (Rom. 3:24; Tit. 3:7)

(6) Faith (Acts 13:39; Rom. 5:1)

(7) Prayer (Lk, 18:14)

(8) Obedience (Rom. 5:18)

7 8 results of justification by faith:

(1) Peace with God (Rom. 5:1),

(2) Accessby faith into grace (5:2)

(3) Standing in grace (5:2)

(4) Joy and hope (5:2)

(5) Joy in tribulations (5:3-5)

(6) Love of God in the heart (5:5-8)

(7) HolyGhostgiventous(5:5; 8:9)

(8) Saved from wrath (5:9-10)

7 ways "justification" is used:

1 DecUre what one is (1 Tim. 3:16)

2 Esteem athingproperly(Mt. 11:19)

3 Commend or praise (Lk. 7:29)

4 Clear from all sin (1 Cor. 4:4)

5 To declare righteous (Mt, 12:37)

6 Set free or escape from (Acts 13:39)

7 To pardon sin (Lk. 18:14; Rom. 3: 20-28; 4:2; 5:1, 9: 8:30: 1 Cor. 6:11; Gal.2:16-17: 3:11. 24: 5:4; Tit. 3:7)

10 blessings of Romans 5:

1 Justification (v 1, 9)

2 Peace with God (v 1)

3 Access by faith into grace (v 2)

4 Standing in grace (v 2)

5 Joy in God (v 2-3, 11)

6 Grace in tribulations (v 3-5)

7 Love of God in the heart (v 5)

8 The Holy Ghost (v 5)

9 Salvation from wrath (v 9-10) 10 Reconciliationbyblood(v 10-11)

Blessings of Christ's death (Rom. 5:8)

1 All blessings of note above

2 Propitiation through faith (3:25)

3 Demonstrationof God'slove(5:8)

4 Redemption (3:24; Eph, 1:7; Tit. 2:14; 1 Pet. 1:18-23; Rev. 5:9)

5 A proper offering ofGod(Eph, 5:2)

6 A substitute for us (5:6; Gal. 1:4)

7 Peace with God (Col. 1:20)

8 The ransom paid (1 Tim. 2:6)

9 Sanctlfication (Heb. 10:10-14)

10 Man made nigh toGod(Eph. 2:13)

11 Theold law abolished (Eph. 2:14-17; Col. 2:14-17; 2 Cor. 3:6-15)

12 Healing (Mt. 8:17; 1 Pet. 2:24)

10 facts about sin: (Rom. 5:12-21)

1 Sin came to the world by one man

2 It was not in the world at creation

3 Sin came from outside the world

4 Sin caused death to enter the race

5 Sin is universal in effects (v 12)

6 Here 2500 years before Moses

7 Is not imputed without a law

8 Did not come by Moses' law

9 Penalty came before Moses' law 10 B oth sin and death came by

Adam's transaression of Gen. 2:17

12 contrasts: Adam-Christ (Rom. 5)

1 Adam washeadoi theoldcreation (Gen. 1:26): Christ is head of the new creation (2 Cor. 5:17-18; Eph, 2:10)

2 Adamsinned(Gen.2:17:3:6;Rom. 5:12-21): Christ did not (1 Pet. 2:22)

3 Adambyone sin made many sinners (v 15): Christ by the act of obedience made many ri^teous(v 19:2 Cor. 5:21: Heb. 10:10-14; 1 Pet. 2:24)

4 Adam was made a living soul; Christ was made a quickening Spirit (1 Cor. 15:45)

5 Adam wasof the earth: Christ was the Lord from heaven (1 Cor. 15:47)

6 Adam brought death f v 12, 17; 1 Cor. 15:21);Christ brings lite(v 17-18; Jn. 10:10; ICor, 15:21-22)

7 Adam passed a sinful nature to his offspring (v 12,19; Eph. 2:3: Ps. 51:5): Christ imparts a sinless nature (vl9; 2 Cor. 5:17-18; 2 Pet. 1:4)

8 Adam brought condemnation (v 16-18);Christjustifies(v 18:3:24:4:25)

9 Adam lost the grace or fa/or of God (V 15; Gen. 2:17; 3:6-24); Christ restored grace to men(v 15-17: 3:24; Jn, 1:17)

10 Adam offended God(v 15,17-18: Gen.3:6,17-24);ChTist pleased God (v 18: Mt. 3:17; 17:5: 2 Pet. 1:17)

11 Death reigned through Adam (v 12.14,17): Ufexeigns throughChrist(v 17-lfc, 21; Jn. 3:16: 10:10)

12 Adam caused sin to abound (v 20): Christ causes grace to abound (v 20)

20 reasons for not livinjt in sin : (Rom. 6:2)

1 Death to sin nullifies it (6:2-3)

2 Resurrection from spiritual death (6:4-5)

3 We walk in newness of life (6:4)

4 Death to sin and resurrection from sin mean walking like Christ (6:5; 1 Pet, 2:21-22; 1 Jn. 2:6; 4:6, 17)

5 Theold man is crucified and dead (6:6; Eph. 4:22-24; 1 Jn, 5:18)

6 The body of sin is destroyed, that henceforth we should not sin (6:6)

7 We ate freed from sin(6:7,18,22)

8 Faith counts sin dead (6:8)

9 Sin has no dominion over us (6:9)

10 Sin not to reign lnthebody(6:12)

11 Body must not yield to sin (6:13)

12 Married to Christ, not sin (7:4)

13 We walk in the Spirit (8:1-4)

14 Made free from thelawofsin(8:2)

15 We are spiritually minded (8:6)

16 Christ is in us, not sin(8:10)

a The obedience to the faith among all nations Is made known through the:

1 Gospel (V 25)

2 Preaching of^Jesus Christ (v 25)

3 Revelation of the mystery (v 25)

4 Scriptures of the prophets (v 26)

5 Commandment of God (v 26^ The gospel preaching and revelation by the Scriptures must be kiMwn and believed in order for the soul to be saved(Mk. 16:15-16;Jn, 3:16-20;Rom. 1:16; 10:9-10: Eph. 2:8-9; 1 Jn. 1:9: Heb. 11:6)

17 We are not debtors to sin (8:12)

18 Spirit mortifies sin in us (8:13J

19 We have Spirit of freedom (8:15)

20 IntercessionofChrist and the Holy Spirit keeps us (8:26-27, 34)

12 spiritual things : (Rom, 7:14)

1 Man who foUowsthe things of the Holy"Spmt (1 Cor. 2:15; 3:1: 14:37; GaL 6:1; Hos. 9:7)

2 Gifts of the Spirit (Rom. 1:11; 1 Cor. TTT 12:1; 14:1, 12)

3 Things (15:27; 1 Cor. 2:13; 9:11)

4 Body (resurrected, 1 Cor. 15:44-46)

5 Blessings of the Spirit (Eph. 1:3) ^ (religious, Eph. 5:'"

6 Son;

7 Wl

:19)

dom and knowledge(Coi. 1:9)

8 House C^iritual men, 1 Pet. 2:5)

9 Sacrifices (1 Pet. 2:5)

10 Law, because it typified the spiritual things of the N.T. (Rom. 7:14)

11 Meat and drink , typifying Christ the Spiritual Rock of 1 Cor. 10:3-4

12 Wickediiess, because it is of evil spirit origin (Eph. 6:12: 2:2; Jn. 8:44)

34 blessings IN Christ : (Rom. 8:1)

1 Redemption (3:24; 1 Cor. 1:30)

2 Freedom from condemnadon(8:l)

3 Spirit of life (Rom. 8:2)

4 Love of God (8:39; 1 Tim. 1:14)

5 Truth (Rom. 9:1)

6 Unity (Rom. 12:15; GaL 3:28)

7 Faith (Acts 24:24; 1 Tim. 3:13)

8 Sanctification (1 Cot. 1:2. 30)

9 Wisdom (1 Cor. 1:30; 4:10)

10 Ri^teousness (1 Cor. 1:30)

11 Begetting (1 Cor. 4:15)

12 Hope(l Cor. 15:19)

13 Security in death (1 Cor. 15:18)

14 Resurrection (1 Cor. 15; ITh. 4)

15 Joy (1 Cor. 15:31)

16 EstablishmentinGod(2Cor. 1:21)

17 Triumph (2 Cor. 2:14)

18 Uncorrupt Word (2 Cor. 2:17)

19 Law abolished (2 Cor. 3:6-15)

20 New creation (2 Cor. 5:17-1^

21 SimpUcity (2 Cor. 11:3)

22 Liberty (Gal. 2:4)

23 AU spiritual blessings (Eph, 1:3)

24 Power (Eph. 1:20)

25 Heavenly places (Eph. 2:6)

26 Nearness to God (Eph. 2:13)

27 Eternal purpose (Eph. 3:11)

28 Self-humbUng (PhiL 2:5)

29 High calling (PhU, 3:14)

30 Perfection (CoL 1:28)

31 Eternal Ufe (2 Tim.lilO)

32 Grace (2 Tim. 2:1)

33 Salvation (2 Tim. 2:10)

34 Preservation (Jude 1)

8 laws in Romans: (8:2)

1 Law v/f Moses (2:12; 3:19; 7:12)

2 Uw of nature (2:14-15)

3 Law of faith (3:27; 4:3-5, 11-24)

4 Law of the mind (7:16, 21, 23)

5 Law of sin (7:23, 25; 8:2)

6 Law of righteousness (9:31)

7 Law of God (7:22, 25)

8 Law of the Spirit of Ufe, that is, the Holy Spirit that works through the redemption of Christ to make free from, and to cancel the law of sin and death in aU who are in Christ (8:2)

1 5 tfiings law could not do : (Rom. 3:3)

1 Justify (Acts 13:38-39; GaL 2:16)

2 Free from sin and death (8:2)

3 Free from condemnation (8:1-4)

4 Redeem (3:24-31: GaL 3:13-14)

5 Give inheritance (4:13-14)

6 Bring righteousness (8:4)

7 Impart Holy Spirit (GaL 3:2)

8 Perform miracles (GaL 3:5)

9 Free from the curse (Gal, 3:10-14)

10 Impan faith (GaL 3:12)

11 Impart grace (Gal. 5:4)

12 Make perfect (Heb. 7:19)

13 Control sin in man (7:7-23: 8:2)

14 Keep man horn sin (7:7-23; 8:7)

15 Enable a man to obey(Heb. 7:18)

Reasons Christ had sinless flesh (8:3)

1 Christ had no fall - was therefore sinless

2 Christ did not submit to Satan and to his spiritand sinfulnature(Eph. 2:2; Jo. 8:44; 1 Jn, 3:8)

3 He came from the woman but was not the seed of man(Gen. 3:15; Isa. 7: 14; 9:6-7; Mt. 1:18-23; Lk. 1:32-35; Rom, 8:3; GaL 4:4: Phil. 2:5-11; Jn. 1:14; 1 Tim. 3:16; Heb. 2:9-18)

Man is recognized as the head of the race in all Scripture (Gen. 2:20-22; 1 Cor. 11:3; Rom. 5:12-21). The iniquity of man, not woman, was passed as a curse upon childrenfEx. 20:5;Num.l4: 18;Dt. 5:9;Jer. 31:29-30;Ezek. 18:2-4)

4 Mary was merely the means of God in bringing His own Son into a human body. He was conceived by the Holy Ghost, not by man who could not produce sinless offspring. God is holy and cannot produce sinful offspring. This is according to the law of reproduction in Gen. 1:22-28

ThusbymeansofawomanGod co'dd send Christ in the likeness of the flesh controlled by sin, and yet not of sinful flesh controlled by sin and Satan (1 Pet. 2:22)

Flesh and spirit life contrasted (8:5-13)

The fleshly Ufe: The spiritual life;

1 Minds things of flesh... ttungs of Spirit (8:5)

2 Carnally minded... spiritually

3 Spiritually dead. ..alive (8:6)

4 Enmity to God... no enmity (8:7)

5 Not subject to God... subject

6 Cannot be subject.. .can be

7 Cannot please God.,. can (8:8)

8 Not in the Spirit.. .in the Spirit

9 Not Christ's... is Christ's (8:9)

10 Body alive to sin... dead to sin

11 Spirit dead to God...alive

12 No Christ... Christ in Ufe (8:10)

13 Sinful life,,. righteous life

14 No Holy Spirit... Spirit indwelling

15 No body quickening... quickening

16 Debtor to flesh... not deblor(8:12)

17 No help from Spirit... help (8:13)

18 End: death... End: life

12 blessings of the Holy Spirit (8:26)

1 Sets free from sin (v 2)

2 Cancels death penalty (v 2)

3 Fulfills righteousness (v 4-5)

4 Indwells believers (v 9-11)

5 Gives life (v 10)

6 Quickens the mortal body (v 11)

7 Mortifies sinful members (v 13)

8 Leads children of God (v 14)

9 Adopts into God's family (v 15)

10 Bears witness of sonship (v 16)

11 Helps infirmities (v 26)

12 Makesimercessionforsaints(v26)

Again (Rom. 11:23)

The word again means, "once more; anew; afreshT" Anything could not be done again if it had not been done before

7 things men can do ag^ ^P:

1 Be revived again (Ps. 85;6)

2 Return to God again (Jer. 3:1; Ezek. 33:14)

3 Turn from sin again (Jer. 25:5; Ezek. 18:27)

4 Be grafted into the oUve tree again (Rom. 11:23)

5 Be taugnt again (Heb. 5:12)

6 Be made over again (Jer. 18:4)

7 Be bom again(jn. 3:3-7; 1 Pet. 1:3, 23; GaL 4:19; Jas. 5:19-20)

7 things men should not do again: iTurn from righteousness (Ezek. 3:20)

2 BuQd sinful things (GaL 2:18)

3 Desire to be in bondage (GaL 4:9)

4 Be entangled in Mosaic law (GaL

5 Continue si nni n g and repenting (Heb, 6:1)

6 Turn back to foUy (Ps, 85:8)

7 Be entangled in sin(2 Pet. 2:20-22)

Mystery (Rom. 11:25)

Gr. rnustetion, something previously hidden, but now fully revealed. In the N. T. it always means any doctrine that has not, in former times, been made fully known to men. It Is found 27 times in the N.T, and not once in theO.T. 18 mysteries of Scripture:

1 The kingdom of heaven and the kingdom of God (Mt. 13:11; Mk. 4:11; Lk. 8:10)

2 Israel's blindness (Rom. 11:25)

3 Salvation in Christ (Rom. 16:25)

4 The wisdom of God (1 Cor. 2:7)

5 The doctrines of God (1 Cor. 4:1; CoL 2:2; 1 Tim. 3:16)

6 The gospel (Eph. 6:19)

7 Gift of knowledge (1 Cor. 13:2)

8 Speaking in tongues (1 Cor. 14:2)

9 The rapture of the church (1 Cor. 15:23, 51-58;Jn,14:l-3;lTh. 4:13-16)

10 God's win (Eph, 1:9)

11 The church (Eph. 3:1-9; 5:32)

12 Christ in men (CoL 1:26-27)

13 Doctrines of Christ (CoL 4:3)

14 Spirit of lawlessness (2 Th. 2:7)

15 Faith of the go^el (1 Tim. 3:9)

16 Seven candlesticks (Rev. 1:20)

17 God'sdelayincastingoutofSatan (Rev. 10:7; 12:7-17)

18 Mystery Babylon (Rev. 17:5, 7)

15 commands aboia the body (12:1):

1 Yield it to God (12:l;6:13-20)

2 Make it living sacrifice (12:1)

3 Make it holy (12:1; lCor.3:17)

4 Make it accepted of God (12:1)

5 Make it fuU of light (Mt, 6:22)

6 Reckon it dead to sin (6:11)

7 Reckon it alive to God (6:U)

8 Refuse its slavery to sin (6:12)

9 Morufy its deeds (Rom. 8:13)

10 Refuse to defile it (1 Cor. 3:17)

11 Make it fit temple of Holy Spirit (1 cor. 3:16-17; 6:13-20)

12 Make it free from fornication and only forthe Lord(l Cor. 6:13-20)

13 Glorify God in it (1 Cor. 6:20}

14 Keep it in conuol (1 Cor, 9:27)

15 Put off its sins (CoL 2:U)

Human Governments (Rom, 13:1)

Gr. exousia, delegated authority, AU authonties are ordained (Gr. tasso , appointed or determined) oiGod, Thatis, in God's plan He has determined that human governments shall exist to help Him cany on moral government and enforce moral laws. They are appointed by God, but He is not responsible for their acts. Iftheyget out of Une He will judge them, as He will gospel ministers. See note h. Acts 13:48 7 facts about human governments:

1 Theywere institutea byGod (Gen. 9:1-7; Rom, 13:1-6; 1 Pet. 2:13-17)

2 Their purpose was to execute criminals and enforce law and order among men(Rom. 13:l-6;lPet.2:13-n;Gen. 9:6; Isa. 11:4-9; 65:20; Dan. 2:21: 4:17-25; 5:21)

3 Itisthe dutvof Chrisrians and others to help establish and support human government for the preservation of society and promotion of the highest good of man(Rom. 13:1:1 Pet. 2:13-17)

4 Governments were instituted to govemby force and to punish, not only local ana individual criminals, but also universal and national criminals. This includes execution of war to put down criminal nations as well as criminal individuaU(Rom. 13:1-5; 1 Pel. 2: 13-17; Dan. 2:21; 4:17-25; 5:21)

5 Christians are ttot to leave popular government up to the ungodly. To neglect good government is to neglect the salvation of soiis. Promotion of public and private good is one of the greatest means of saving souls (Rom. 13:1-6; 1 Tim. 1:8-10J. Christians should vote and enter public life to promote good government so that the gospel will not be hindered and stamped out. Both reason and experience, as well as the Bible make this obUgaiory upon alL Since government is necessary for the best good of all, it is the duty of every Christian to help bring about the best government to secure this end

6 Human governments, therefore, are not founded upon the arbitrary will ofGod.but upon theneedsof humanity in securing their highest good . If Ina small family, law and penalties are needed, how much more are they needed in communities, states, and nations. If government needs reforming, then let the Christians bring about such reforms. If they require tBthing contrary to God, moral obligation, and the conscience, and if they meet the needs of those governed, they should be perpetuated (Rom. 13:1-6)

7 Uponuiegrounds of thebestpublic interests, it becomes the duty of human governments to use aU necessary means to attain this end. It is absurd to believe that rulers have the right to govern, and not the right to use the necessary means to carry on good government. Such error orbelief causes

many Christiansto object to therightof capital punishment, the right to deal with mobs, to suppress rebellions, and to make wars on criminal nations

When a person sells himself to destroy thebest good of others, it becomes necessary to take him from the society he seeks to destroy. In such cases it becomes necessary to deal with individ-uab, and nations to enforce law and order for thebest good of alL It must be both die right and the duty of government and all its subjects to use every necessary and possible means to suppress rebeUion and enforce respect for law and order. Rulers are God's ministers to execute God's wrath upon the ungodly and preserve moral law and government for the good of all (Rom, 13:1-6; 1 Pet. 2:13-17)

NOTES ON I CORINTHIANS CONTINUED

Classification and definition ot gifts (1 Cor. 12:8) Gifts fall into 3 natural divisions:

1 Gifts of revelation - the mind gifts:

(1) The word of wisdom. This is supernatural revelation, or insight into the divine will and purpose, diowing how to solve any problem that may arise (1 Ki. 3:16-28; Mt.2:20; Lk.22: 10-12; Jn. 2:22-24; 4:16-19; Acts 26: 16; 27:21-25; 1 Cor. 5)

(2) The word of knowledge. This is supernatural revelation of divine knowledge, or insight in the divine mind, will, or plan; and also the plans of others that man could not know of himselffGen. 1:1-2:25:1 Sam. 3:7-15; 2 Ki. 6:8-12; Acts 9:11-12; Mt. 16:16; Jn. 1:1-3; Acts 5:3-4; 21:11; Eph. 3)

(3) Discerning of spirits. This is su-pematural revelation, or insight into the realm of spiritsto detect them and their plans and to read the minds of men (Mt. 9:4; Lk. 13:16; Jn. 2:25; Acts 13:9-10: 16:16; 1 Tim. 4:1-4; 1 Jn. 4:l-6^

2 Gifts of inspiration - vocal gifts:

(1) Prophecy. This is supeniatural utterance in the native tongue (1 Cor. 14:3). It is a miracle of divine utterance, not conceived by human thought

orreasoning(Acts3:21:11:28; 21:11; 2 Pet. 1:21; ICor. 14:23-32).It includes speaking unto men to edification, and exhortation and comfort (1 Cor. 14:3)

(2) Divers kinds of tongues. This is supematural utterance in other languages which are not known to the speaker(Isa.28:ll;Mk. 16:17;Acts2:4; 10:44-48; 19:1-7; ICor. 12:10,28-31: 13:1-3; 14:2, 4-22, 26, 27-32)

(3) The interpretation of tongues. This is simply supematural ability to interpret in the native tongue what is unered in other languages not known bythe one who interpretsby the Spirit

(12:10; 14:5, 13-15, 27-28)

3 Gifts of power - working gifts:

(1) Faith. This is supematuralabil-ity to believe God without human doubt, unbelief, and reasonings (Rom. 4:17: Jas. 1:5-8; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Heb. 11:6: 12:1-3)

(2) The gifts of healing. This is su-pematuralpower to heal all manner of sickness without human aid or medi-cine(Mk. 16:18;Jn. 14:12:1 Cor. 12:9)

(3) The working of miracles. This is supemamral power to intervene in the ordinary course of nature and to counteract natural laws if necessary (12:10, 27-31;Heb. 2:3-4:Ps. 107:Ex. 7:10-14: 21: 2 Ki. 4:1-44; 6:1-7: Mt. 17:20; Mk. 9:23; 11:22-24- In. 14:12)

13 main arguments of Paul (8:1)

1 Knowledge is fundamenial(v 1-3)

2 Idols are not real gods (v 4-5)

3 There is but one God f v 4-6)

4 Men, not idols, are of God (v 6)

5 All men do not have knowledge (v7)

6 Problems arise from ignorance and a weak conscience (v 7)

7 Meats being offered to idols does not defile the meats themselves (v 8)

8 Meats do not make any difference in our relationship to God (v 8)

9 Knowledge and liberty can become stumblingblocks to the weak(v 9^

10 The example of the suong coulcl cause the weak to commit sin (v 10)

11 Persons thus emboldened to commit sin wiU perish regardless of Christ's death for them (v 11)

12 By causing weak brothers to pensh the strong also commit sin (v 12)

13 The strong must set the proper example for the weak to save themselves as well as the weak (v 13)

5 raptures In the 1st resurrection (15:23)

1 Christ and the many saints that were resurrected after His resurrection (15:20.23; Mt. 27:52-53; Eph. 4:8-10)

2 "Afterward theythataieChrist's at His coming"(l5:23, 51-54; Jn. 14:1-3; Lk. 21:34-36; 2 Cor. 5:1-8; Eph. 5:27; PhiL 3:11. 20-21; 1 Th.2:19; 3:13: 4: 13-17; 5:9,23; 2 Th. 2:1,7. note; CoL 3:4; Jas. 5:7-8; IJn. 2:28; 3:2;lPet.5: 4). Everyone in Christ, dead or alive, wttl betranslated at thistime. Not one person will be left on earth who is in Christ (1 Th. 4:16-17)

3 The 144, 000 Jews saved in the first 3 l/2yearsofDaniers70thweek(Rev. 7:l-8j.They will be caught up as the mancnildinthe middle of this week or 3 1/2 years before the second advent (Rev. 12:5;14:l-5:Isa. 66:7-8;Dan. 12: 1). See notes on these scriptures

4 The great multitude of tribulation saints who are saved after rapture 2, above, and during the whole of Daniel's 70th week fRev. 6:1-19:21). The first martyrs of mis period are told to rest untU the rest of them are killed (Rev. 6:9-11) when vengeance wtU be taken and all raptured in time for the marriage supper (Rev. 7:9-17; 15:2-4; 20:4-6), Even those killed bythe

beast inthelast3 1/2 yearsofthisweekhave part in the first resurrection (Rev, 20:4-6), This proves their rapture in time for the marriage supperf Rev, 19:1-10) and in time to comeback withChrist(Rev, 19:11-21; Jude 14: Zech. 14:5)

5 The rapture of the two witneises, ending the first resurrection which began with the resunection of Christ

(Rev. 11:7-12)

Baptism for the dead (1 Coi. 15:29)

7 reasons why baptism for the dead is unscriptural and an erroneous practiceT

1 It is a law of Scripture that every doctrine must be proved by two or more scriptures (2 Cor. 13:1; Mt. 18:16; Dt. 19:15-18V, but this verse is the only one casually mentioning the subject

2 The Corinthians were in many errors and heresies (11:19). Baptism for the dead was only one of them

3 Baptism in water does not save a living man who repents and meets the gospelconditions of salvation (note a, Mt. 3:11). Therefore, it could not save a dead man who did not meet conditions while he was alive (Lk. 13:1-5; Rom. 10:9-10; Eph. 2:8-9; 1 Jn. 1:9)

4 Salvation is a personal matter and cannot be obtained by proxy (Mk. 16: 16; Lk. 13:1-5; Jn. 3:16-20; Acts 3:19; Rom. 1:16; 10:9-10; Eph, 2:8-9; Rev. 22:17)

5 There is no command ot example of baptism for the dead in Scripture

6 The simple truth is that Paul is here diowing the inconsistency of false teachers at Corinth in denying the doctrine of the resurrection and yet accepting the fallacy of baptism for the dead. He does not sanction such a doctrine orpractice just because he makes one passing reference to this error

7 One might as well believe there is no resunection of the dead on the basis of false teachers saying there is Done(v 12), as to beUeve in lieir practice of baptism for the dead (v 29)

Spiritual Conditions an Marriages - Christian

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS

d False Doctrines Corrected - Christian Standards in Holy Living Set - Christian Liberties - Christian Worship - Spiritual Gifts and their Exercise - Resurrections

a See note a. Acts 15:33 b By God's own appointment and wiE c Perliapsthe same man as in Acts 13:17 I d Foun- 9 times in the singalai (v 2; 10:]

32; 11:22; 15:9; Acts 20:23; 2 Cor. 1:1;

GaL 1:13; 1 Tim. 3:5,15) and 3 times

in the aluial (11:16; 1 Th, 2:14; 2

Th. 1:4) e Note q. Acts IS: 1. This church was

started by Paul about 52 A. D. f Gr. hasLazo . set apart or consecrate

(notes, jn. 17:17; Rom. 15:16; 2 Th. 2:13) g The salutation is to:

1 The church of God at Corinth

2 rhem that are sanctified in Christ

3 Saints (v 2). Note h, Acts 9:13 hThisptoves thatPaulintended that tliis

epistie iiould be the general property

of aU churches i Jesus Christ is the common Saviour of all men. He is not the exclusive Lord of

any one nation or denomination j TMs part of the salutation is in every

one of Paul's epistles except those to

Timothy and Titus k 17 things 3Y Jesus Christ: See p. 190 1 Gr. ploutizo. Here: 2 Cor. 6:10; 9:11

1 Enrjched in all utterance - the vc-cal girts ot oro:3hecy, tongues, and interpretation (v 7; 12:4-11; 14:1-40)

2 Enriched in all doctrines of the gospel, the testimony of Christ (v 5-6)

3 Enriched in every thing, including all the gifts and fruit of theSpirit(v 7; 12:4-11; 13:1-13; GaL 5:22-23)

m Gr. marturion. Always rendered testi-mony, except in Mt. 24:14; Acts 4:33; 7:44; Tas. 5:3. In these passages it is trans, witness. It refers to tiie gospel of ^ Christ which Paul had confirmed to] men in aU olaces by the gifu ot the . Holy Ghost (Rom. 15:18-19, 23; Acts ' 15:4, 12; 19:11). Note t, VJc. 16:15 j

n The gospel was rullypreacbed and con-i firmed (v 6),to the end that beUevers come behind in no gift of the Holy Spirit (v 7; 12:4-11)

o 1st N'.T. prophecy in 1 Cor. (1:7-8, unfulfilled). N'ext, 3:12. Gr. apekdech-

omai, eagerly expecting. It is use a in nearly everyinstance of looking for the coming of the Lord or the future hope of salvation (note c, Rom. 3:19)

p Gr. apokalupas, unveiling, revelation, manifestation. See Revelation p. 190

q As the testimony or go5>elot Christ was confirmed among you to attract you to i Christ, so He wiU confirm you through | tills testim.ony until the end, that you may be blameless at His coming r Gr. anengkletos, not accused, unlm-peachable. Here; CoL 1:22: 1 Tim. 3:10; Tit. 1:6-7

s In the day when Christ comes to_re-ceive saints unto Himself (v 8: 5:5; 2 Cor. 1:14: PhiL 1:5. 10; 2:16)

t This was a favorite expression among Jews of the integrity of God f v 9; 10:13: 2 Cor. 1:18: 1 Th. 5:24; 2 Th, 3:3)

u Gr. koinonia, the communion, fellow-ship, and participation with Christ in His sufferings, in the gifu and graces of the Holy Spirit in this life, and in the glories of die kingdom; in the next life (2 Cor. 13:14: 1 Jn, 1:3; PhiL 3:10)

v 3 exhortations by Christ's authority:

1 That you speak the same things"

2 That there be no divisions

3 That you be unified in aU things Jesus prayed for the unity of believers (Jn, 17:11.21-22)

w Gr. scMsma, rent, schism(v 10: 11:18;

12:i5: Mt. 9:16; >.Qc. 2:21: Jn, 7:43)

x Gr. deloo. to make manifest (v 11: 3:

13;'SoL 1:8; Heb. 9:8; 12:27) yPerhaps the ones of 16:17 who had come fromCorinthto make known the conditions to PauL They perhaps were sons ofChloe.a very prominent person in Corinth. zGr. eris. Trans, strife (Rom. 13:13; 1 Cor.'JTJ; Phil. l:IorTTim. 6:4); contention (1 Cor. 1:11: Tit. 3:9): debate (Rom7I:29:2Cor. 12:20);and variance

I The introduction (1:1-9). 1 Authorship and salutation

I none of you, but'Cris'pus and I ifeaius;

15 Lest anv should say that I ' had baptized in mine own name.

16 And I baptized also the household of'St^ph'a-nAs: besides, I know not whether I

PAUL, called to be an'apostle baptized any other, of Je'gus Christ"through n For'^ Christ sent me not to the will of God, and'^S6s'the- bapti ze, but to preach the gos-n§§ our brother. pel:' not with wisdom of words,

2 Unto the"church of God lest the cross of Christ should which is at'Cor inth, to them be made of none effect.

that arft (sanctified in Christ Jesus, called to be*saints,*with all that in every place call upon the name of Jegus Christ our Lord.'both theirs and ours:

3 'Gracebetmtoyou,andpeace, flQin God our Father, and from the Lord Je'§us Christ. i

4Human wisdom and preaching of the cross are opposite s

2 Thanks to God: reason

4 I thank my God always on your behalf, for the grace of God which is given you'bj Je'-§us Christ;

18 For the 'preaching of the cross is to them that 'perish * foolishness; but unto'us which are saved' it is the power of God.

♦ 19 For it is written. "I will destroy the wisdom of the wise, and will bring to nothing the tmderstanding of the prudent.

5 That in every thing ye are ♦ 20 'Where is the wise? where

•erLriched by him , in all utter ance , and in all knowledge ; 6 Even as the"testimony of Christ was confirmed in you :

(3 Paul's desire for them

l+T'So that ye come behind in no gift ;"waiting for the"coming of our Lord Je'§us Christ:

4 His confidence in the future (1 Th. 2:19; 3:13; 5:23)

►8 Who shall also'confirm you unto the end , that ye may'be

's the scribe? where is the dis-puter of this^orld? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God,"it pleased God b£ the foolishness of

preaching to save them] ieve.

22 For the Tews reoiure a sign. and the Greeks seek after wisdom:

23 But we preach Christ crucified , unto the Tews a stumbling-block, and unto the Greeks

'blameless in the 'day of our foolishness;

Lord Je'gus Christ.

»9' God 15 faithful , by whom ye

were called vmto the^ellowship

of his Son Je gus Christ our

Lord.

IIReproof for divisions over weakness ministers (1 Cor. 1:10-4:21).| than men . 1 Admonition to be in unity

24 But unto them which are called, both Jews and Greeks, Christ the power of Qod . andj the wisdom of God .

23 Because the foolishness of God is wiser than men; and the of God is stronger

5 God's choice of Christian' followers and why chosen

26 For ye see your calling, i brethren, how that not many wise men after the flesh, not many might>-, not many noble, are called:

27 But God hath "chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the

! 11 For it hath beenMeclared things which are mighty;

unto me of you, my brethren. 28 And base thin g s of the

by^them which are of the house worid, and thin gs which are

of Chlo'e. that there are'conten despised , hath God chosen.

•10 Now I beseech you, breth-' ten.' by the name of our Lord iJe'sus Christ, that ye all speak the same thing, and tha(there be nc'^divisions among you; but i that ye be perfectly joined to-;gether in the ^ame mind and in 5ie same judgment.

; 2 Contentions over human ' leadership rebuked (3:1 "9)

, tions among you.

12 Now this I say, thafevery one of you saith, I am of Paul; and I of A-pol'los; and I of Cephas; and I of Christ.

13"Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I 3 Paul's estimate of bap-1 tism in water (1 Pet. 3:21)

14 I thank God that I baptized

vea, and things which are not , to bring to nought things that are: 29 That no flesh should glory in his presence. 6 Christ our wisdom, righteousness, sanctification and redemption

►30 But of him are ye in Christ Je'gus, who of God is 'made unto us wis dom, and righteousness , and " sanctification, and

a See Acts 18:8

b Note v, Rom. 16:23. He may be the Diotrephes whom Jrtin refers to in his third epistle (3 Jn. 9), when he says diathe wrote unto the church. If thisbe true then we could suppose that 3 John could be called John's epistle to the Corinthian church

c See 16:15-17 and note y, v 11

d 7 important facts on water baptism

ap^s rhac

(GaL, 5:20). These contentions were caused by the divisions of v 10 , 4 main parties in Corinth:

1 Paullans - followers of Paul, be-cause he founded the church (Acts 18: 1-7), and because he was a fecial apostle to the Gentiles (Rom. 11:13)

2 ApoUonians - followers of ApoUos,

because of his eloquence (A cu 18:24-

3 CepbJans - followers of Peter, be-cause ne was the apostle to the Jews (GaL 2:7-10) , ^. . u

4 Christians - followers of Chnst, because they would have nothing to do with parties that followed men (v 12)

I b Questions 1-3. Next, v 20

1 Paul was thankful that he had not emphasized or practiced baptism (v 14)

2 Christ sent him not to baptize, but to preach the go^el (v 17)

3 Baptism is not essential to salvation from sin (V17-24). It is merely a symbol of that salvation (1 Pet. 3:21)

4 Christ saves men before and without water baptism (v 17-21)

5 The gospel can be preached without the preacher being a baDtizer (v 17; Jn. 4:2; V.U 4:17-24)

6 Thepreachingofthe cross, notbap-tism.is God's power to save (v 18-21; Rom. 1:16; 10:9-10: Eph. 2:8-9)

7 Faith,notbaptism.savesthesoul(y 21; Jn, 3:15-20.36: 5:24). It is imipor-tant only after one is saved (notes, Mt. 3:11; Acts 3:33)

e Human eloquence is no substitute for Holy Soirit anointing and power (v 17; 2:1-5)

f Gr. logos, word (note b, Acu 1:1)

gGr. apollumi, note 1, Mt. 10:28

h Gr, moria , ally, absurd, fooUsii, Only in V 18, 21, 23; 2:14: 3:19

i For us who are being saved, salvation has a nresent and future aspect (P^m. 13:11;" PhiL 2:12:1 Th. 5:8-9; 2 Tim. L9; 3:15; 4:18; 1 Pet, 1:5)

j The preaching of Christ, the goq>el, and tile cross saves the souls of men (V 18-24; Rom. 1:16)

k 1st 0.7. prophecy fulfilled in 1 Cor. (1:19; Isa. 25:14). Next, v 20

1 Questions 4-7. N'ext, 2:11. 2nd O.T. prophecy"fulfilled in 1 Cor. (1:20: Isa. 33:13). Next, v 31

m Gr. aion , age. The age was one of spec-ulation(Acts 17:21). The word for dis-puter in Heb. is darsfaan. and in Gr. sugeteies, propounder of cyestions; the seeker of allegorical, mystical, meu-physical, and cabalistic al interpretations of the Scriptures by Jewish rabbis and Greek philosophers

n It pleased God to contound the v-ise m.en of dutday by the preaching of a crucified Christ. The Jews would not have Him because they expected die }.!essiahtocome as a mighty conqueror. ',Vhen He came to be crucified they stum;bled at Him. The Gentiles could see no reason for salvation by a crucified m,alefactor of Judea. To those of bodi classes who would believe, Christ was die power and the wisdom of God

o o things God has chosen and the reasons:

1 Foolii things to confound the wise

2 Weak things to confound m.ighty

3 Base things to humble the exalted

4 Demised mings to humble noble

5 Powerless things to bring to defeat die things diat are powerful

p 5 things Christ is made to us:

1 The power ot God (v 24)

2 The wisdom of God (v 24, 30)

3 The ri^teousness of God (v 30)

4 The hoUness of God (v 30)

5 The redem:;tioDof God (v 30)

9 tMngs He was made for us:

1 Made Ue^(jn. 1:14)

2 Made of a wom;an (GaL 4:4)

3 Made of seed of David (Rom. 1:3)

4 Made in likeness of man (PhiL 2:7)

5 Made of no reputation (PhiL 2:7)

6 Made lower than angels (Heo. 2:7)

7 Made under the law (GaL 4:4)

8 Made a curse for us (GaL 3:13)

9 Made sin for us (2 Cor. 5:21)

q Notes. Jn. 17:17; 1 Th,4:3; 2Th,2:13

1 CORINTHIANS 2, 3

Paul's method of preaching

Christ the only foundation

a 3rd O.T. prophecy fulfilled in 1 Coi. (1:31; Jer, 9:23-24). Next, 2:9

b Gr. huperocbe . pre-eminence. Only here and in 1 Tim. 2:2 (authority)

c See note m, 1:6

d I determined not to cultivate any other knowledge, or esteem any other doctrine as worthy of notice, save Jesus Christ and the benefits of the cross

e This weakness could be physical, or an expression of uner dependence on God. If physical, it was no doubtthe result of Paul's stonings, beatings, and other sufferings of 2 Cor. 11:24-27;Gal, 4:13, The fear and trembling could be a state of mind, dreading lest he should grieve God and bring reproach upon truth (1 Cor. 9:27. Cp. 2 Cor. 7:15; Eph. 6:5)

f Persuasive doctrines of human wisdom, I used oone of the means of great orators to sway men. I preached under the anointing and power of the Spirit and confirmed what I preached with signs fol]Dwing(Rom. 15:18-19,29;Acts 19: 11). I used this method so that yourj faidiml^tbe in the power of God, not i in human wisdom (v -4-6^ j

g Gr, teleios , note v, Phil 3:15 i

h The wisdom of God -the gospel of Jesus! Christ, which was hidden up to the time of its revelation and which God ordained before this age for us. None of! the rulers of this world knew this revelation. If they had known it they would not have crucified the Lord. Prophets searched diligently to understam; what they prophesied about it, and even an-geb themselves desired to comprehend it(l Pet, 1:10-13). Such mystery is now made clear through the preaching of the apostles and the revelation of the ScripturesoftheN.T. (Rom. 1:1-5:16: 25-26; 1 Cor. 2:9-16; Gal. 1:12, 16: ES)h.3:l-8: Heb.8:6: 2 Pet. 3:16). See note g, Rom. 11:25

i Gr. proorizo, pre-determine (note z, Rom. 8:29). God simply determined to bring about His plan for the good of all who would believe

j 4th O.T. prophecy fulfilled in 1 Cot. (2:9; Isa. 64:4). Next, 14:21

k 7 "things" of V 9-14:

1 The things preplred by God (v 9)

2 The deep things of God (v 10)

3 The things of man (v 11)

4 The things of God (v 11)

5 TMngs freely given by God (v 12)

6 Spiritual things (v 13)

7 ThethingsoftheSpiritofGod(vl4) 1 Question 8. Next, v 16. This definesthe

human ^irit as that part of man which knows - the intellect, m.ind, and will m 3 different spirits (v 11-12):

1 The spirit of man (v 11)

2 The Spirit of God (v 11)

3 The spirit of the world (v 12) n 2 kinds of words of wisdom (v 13):

1 Words of man's wisdom

2 Words of HolyGhost wisdom

o Gr. sugkrino, to compound; put together; to compare (v 13: 2 Cor. 10:12). It is used in the Sept. of interpreting dreams (Gen. 40:8, 16, 22: 41:12-15)

p 2 kinds of men (v 14-15):

1 Tiie natural man. Gr. psuchikos. sensual(v 14; 15:44-46; Jas. 3:15; Jude 19). This is man living under the control of the fleshly passions, the sensual and depraved part of man in contrast with the rational part (Gal. 5:19-21; Rom. 1:29-32; ICor. 6:9-11; Col. 3:5-10). Heisthe animal manasopposed to the spiritual man. He has no sense of ^iritual values and no relish for them. He counts it the highest wisdom to live for this world and carnal pleasures. Spiritual things are foolishness to him. He cannot see their supreme excel-1 lencedueto animal appetites and be-| ingjpiritually dead (Eph. 2:1-9) }

2 ihfc ^iritual man. Gr. pneuma I tilcos, spiritual f v 15; 3:1; 9:11; 14:37; 15:44-46; Gal. 6:1). This manisUving! under the control ofthe Holy Spirit and minds the things of the Spirit (Rom, 8: i l-13;Gal, 5:16-26). He has the mind of I Christ and discerns and esteems roir-itual things above the sensual (v 15-16). He is a new creature and resurrected from death in -crescasses and

j redemption :

31 That, according a s it is written. He that glorieth, let

him glory in the Lord. CHAPTER 2

I self is judged of no man.

J 16 Tor who hath known the mind of the Lord, that he may instruct him? "But we have the mind of Christ.

7 True gospel preaching and

its divine purpose (Rom. 15:

18-19. 29)

AND I, brethren, when I ■ came to j'ou, came not with*excellency of speech or of wisdom, declaring unto you the testimonj^ of God.

2 For i '^determined not to know any thing among you, save Je'sus Christ, and him

CHAPTER 3

10 Carnal state of the Cor-j inthian believers (1:10-13)

crucified

3 And I was with you in' weak-ness. and in fear, and in much trembling .

4 And my speech and my preaching was not with'enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

8 Christian revelation is divine wisdom (Jas. 3:13-18)

6 Howbeit we speak wisdom among them that are perfect : yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the^wisdom of God in a mvsterv . even the hidden wisdom, which God'or-dained before the world imto our glory:

8 Which none of the princes of this world knew: for had they known it , they would not have crucified the Lord of glory.

9 Spiritual things are Spirit revealed and taught (1 Jn. 2:27)

♦9 But as it is written. ' Eve hath not seen, nor gar heard, neither have entered into the heart of man,*the things which God hath prepared for them that love him.

10 But God hath revealed them unto us bv his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 'For what man knoweth the things of a man. saYe'" the spirit of man which is in him? even so the thinp-g; nf (wid knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in theVords which man's wisdom teacheth, but which the Ho ly Ghost teach-eth; "comparing spiritual things with spiritual.

14 But ("the natural man re-ceiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them , because they are spiritually discerned .

15 But he that is ^spiritual judgeth aU things, yet he him-

AND I, brethren, could not ■ speak unto you as unto spiritual , but as unto '^ carnal. ' even as unto'^abes in Christ, i 2 I have fed you with^m^k, ' and not with'meai: for hitherto ye were not able to bear it,. neither yet now are ye able. ! 3 For ye are yet carnal: *for ; whereas there is among you >envying, and strife, and divisions, are ye not carnal, and ' walk as men?

i 4 For while one saith,'I am of Paul; and another, I am of I A-pol'los; are ye not carnal?

i

j 11 God is the only source of

; blessing in true ministers

i

i 5 Who then is Paul, and who is

I A-pol'los, butministers by whom

I ye beheved, even as the Lord

] gave to every man?

6 I have planted, A-pdl'los ; watered; but God gave the increase.

: 7 So then neither is he that j '■ planteth any thing, neither he I 'that watereth; but'God that i giveth the increase.

112 Minister s are merely la-jborers together with God (1 Cor. 12:28-30; 2 Cor. 3; 6: ' 1-10; Eph.4:7-13)

► 8 Now he that planteth and he that watereth are *one : and every man shall receive his own reward 'according to his own labour. 9 For'"we are labourers together v.ith God : ye are God's husbandn,-, ye are God's building.

• 10 According to the grace of God which is given unto me, as a wise"masterbuilder, I have laid the foundation, and another buildeth ihereon. "But let every man take heed how he buildeth thereupon.

13 The only foundation (Mt.

16:18; Eph. 2:19-22; 1 Pet.

2:6-8)

ll'For other foundation can no man lay than that is laid, which is Je'sus Christ.

14 Two kinds of building: two different results (Mt. 7:24-29) • 12 Now if any man build upon this foundation 'gold, sOver, precious stones, wood, hay, stubble;

13 E very man's work shall be made manifest: for the day shall declare it , because it shall be revealed bv fire ; and the fire shall try every man's work of what sort it is. ► 14 If any man's work abide which he hath built thereupon,' he shall receive a reward.

sins (2 Cor, 5:17-18; Eph. 2:1-9; 4:22-24). The lower animal passions have been crucified (Rom. 8:12-13; GaL2: 20:5:24) and put off (Eph. 4:22-24;Col. 3:5-10). See 12 spiritual things , p. 174 q The spiritual man examines, convinces, and reproves the natural man of his evil ways, yet no one is able to find fault with the godly man (v 15)

ment deals with the believer as a servant fRom. 14; 2 Cor. 5:10, 11) Believers will be j udgec co ncemine

1 Doctrines (Ro:r. 2:14-16; Rom. 14)

2 Conduct to othe rsfMt. 18; Rom. 14)

3 Carna l traits fCoL 3; Rom. 1-2; 8:1-13: 14:1-23)

Cont..p. 178.COL1 —^»-

a Question 9. Next, 3:3. \vTxo of the nat-ural men that live in the carnal passions can know the mind of the Lord that he may instruct the spiritual man? Quoted from fsa. 4^0:14

b We minJ the same things that Clffist did. We have the same Spirit

c Gr. sarkikos, note h, Rom. 7:14, Here it is die natural man acting in contrast to the ^irimalrran-liWngin the babyhood of Christian faith. Paul classes envying, strife, and divisions over preachen as carnality (v 3-4). It is perfectly natural and sinless carnality to have preference in preachers; but when it gets to the point of envying, strife, and division it becomes sinful carnality. All carnality is not sinful. It is onlv natural to have preferences, to eat food, to sleep, and do many other normal things which in their moderation do not break the law of God. They become sinful carnality when carried to the Doim of breaking the law of God (IJn. 3:4)

d This term is used to describe the begin-ning stage of Christian living and that of living m;ore in the natural than in the spiritual life (v 18)

e A figurative statement of teaching the first principles of Christianity and the more simole truths of the faith (v 2; Heb. 5:li-14; 6:1)

f This is figurative of stronger go^el truths aid doctrines for those who advance as Christians (v 2; Heb. 5:11-14; 6:1)

g Questions 10-12. Next, v 16

h 3 sources of sin (v 3)

1 Thoughts: env\ing, stateofthe soul

2 Wor^s: strife, contention in words

3 Deeds: iivisions, an in conduct The envying led to strife and evil

peaking, and that led to divisions and fixed parties

i See note a, 1:12

j Regardless of our talents and labors they will not be fruitful unless God gives the increase by His blessing. Three times here it is stated that Goa gives the increase (v 5, 6, 7) k BothPauland.^pollooswerethesame m doctrine, labor, design, spirit, and service. Both were consecrated to the same end in life and had no pan in fostering party 5)irits in Corinth

1 All will be rewarded according to their works (V S-15; Mt. 16:27; Rom. 14:10-11; 2 Cor. 5:10). Rewards are not given according to success of labor, but according to motive and faithfulness in service (>.;t. 6:2, 5, 16) m Ministers are fellowlaborers of God, Believers are God's huiiandryorfarm. They are Kis building (Eph. 2:19-22)

n Gr. arcbitekton , architect. The plan belonged to God, but the execution of the plan was entrusted to Paul

o Let every manbe careful to preach the same doctrines that I have preached and ask no practice connary to them

p Christ, not Peter, is the only foundation of the church upon which men must build (V II; Eph. 2:19-22)

q 2ndN.T. prophecy in 1 Cor. (3:12-15, unfulfilled). Next, v 17. Works are compared to these materials - some become more pure in the fire and others are completely burned up by fire. Rie wHl try every man's works. If his are gold, ilver, and precious stones they wOl abide the Sre and he wlllreceiveareward for his works. If they are wood, hay, and stubble ais works will be burned up, yet he himself will be saved from Loss of his soul (v 12-15) . Judgment of be lievers' works

1 Subjects: Believers (Gal. 6:3; Eph. 6:8; Col, 3:24; Rom. 14; 2 Cor. 5:10)

2 Time: Between the rapture and the second advent (Luke 14:14)

3 Place: In heaven (1 Cor. 9:24-27: Rom. 14:10; 2 Cor. 5:10)

4 Basis: Works, both good and bad (1 Cot. 3:11-15:2 Cor. 5:10; Rom. 14;Col, 3; V.att, 16:27; Rjom. 2:6; 2 Tim. 4:14)

5 Result: Reward or loss of reward, but never the loss of one's soul for any wrong-doings properly confessed and forgiven (1 Cor. 3:11-15). This judg-

1 CORmTHLLNS 3 . 4

Hardships of the apostles

a lllmaaaoo: Mar.'s ~crk. .'.'.atenals

1 Falae doctnne^ 7 parts

2 CoDdoct reUted lo others... 8 pans

3 Eitvyia^ 3 parts

4 Strife. " pans

5 DiviaoQs, S parts

6 Bigooy. " pans

7 PeisoDal ambition. 1: pans

8 Love of praise. i parts

9 Pride of deoominatioo.... 1'. parts

10 Pride of talents. 11 pans

11 Love of authority .S parts

12 Love of God. 4 parts

13 Love of man. 3 parts

Gold, alver. p:. stones.. * , paru

Jn^a] anal yas of 100 pans 93^ WOOd.

hay, scobble which wiUbebmned op in tbetestof Ore and do reward given: 7^ gold, silver, and piecioos stones which will abide the test of fire and b e rewarded CJas. 1:2-4, 12; 1 Pet. L-7) b A man will suffer loss if his worics are burned (v 15), oi not suffer loss if diey are not burned (v 14). Hehimself will be saved, if be is in Chria, regardless of what happens to his wotl« (v 13-lS)

c Qaestion 1 5. Next, 4:7. This contains a gentle reproof and is used 13 uiues (v 16: 5:6: 6:2,3,3,15,16,19; 9:13, 24; Rom, 6:16- 11:2: Jas. 4:4)

d Believer: are the temple of God for the indwellingof die Holy Spirit. See note n, Lk. 22:3 for the manner in which die Spirit dwells in believers

e Gr. phtheiro. to corrupt, spoil, min, waste, destroy. Trans, destroy in this same veise:and to corrupt (1 Ccr. IS: 33; 2 Cor. 7:2: IbS; Rev. 19:2: Jade 10; Eph. 4:22). TWs (v 17) is a solemn wamingagainst sex an. alc(^olic (kinks, tobacco, narcotics, etc. wbidi destroy tbebody. See note n, 2 Cor. 7:1

f 3rd N. T. pToph«:V in 1 Cor. f 3:17. un-fuimie: unuluejuig-ent). Next,4:5

g This refer; X :-t :: ; ::' —an (S:19-20: Ro.T:. 12:1; 1 : :. ":1)

h'Thisperhi-; refi:;:^ i^rr.e—an indie cbarcb - . :hed to have the ?re-eminei^i i„ ;c z, 1 Ccr.l:ll)

i Ouoteo no lob 5:13. The wisdom of the worid is a craft, at subtle trade, wfaidi men carry on widi others to benefit themselves

j Quoted&omPs.94:ll.Thewise of the worid are always full of schemes and plans for earthly gain, all of whichare empty and vain

k Let no Christian join any human party or take up the cause of any man who divides the body of Chrisi(Rora.l6:17)

1 The idea is diat God will cause all tliiiigs to work together for good to them who love Ifin), whether they be the wodd system, life or death, proviieace now and hereafter, or any other things (Ronj. 8:28)

ci Administrators of gospel truths of God (note g, pjom. 11:2^

n ^ N. T, prophecy in lCor.(4:5. un-ftUfille::). Next, v 3. The Lord is judge of all tMngs and will render to every roan according to his deeds (v 4-5) o This isthetirr.eofthejudgineniof believers. The coming here refers to the rapture, not the second advent (Jn. 14: 1-3: 1 Cot. 15:23,51-58; 1 Th. 4:13-16; PhiL 3:20-21; 2 Th. 2:7, note)

p 3 tfainp God will do:

1 Bring hidden things to light (3:13)

2 Reveal secreu of men (Rom. 2:16)

3 Reward each man rS: 11-15; 2 Cor. '5:10; ?.5t. 16:27; Rev. 22:12)

ql have used my own and ApoUos' name

in my argpments against your diviaons,

because I would ^are the name of

tiiose who are guilty of making division

r Gr. ptmdoo fv 6,13-13; 5:2; 3:1; 13:4)

s Questions 14-16. Next, v 21

—^^ Coat., frorr. p. 177. col. £

4 VOTds f .'.it. 12:32-37; po.-T;. 14)

5 TMngp that affect others: slander, quarrels, idle words, foolislmess (folly), dishonesty, broken pro—ises, wronz dealings, etc.(?orT:. 1:29-32:1 Cor. 6: 9-11; GaL 5:13-21: CoL 3; Eoh. 4:1-32: 5:1-33; Pom. 12:1-21; 14:1-23)

P. . Mep: that a ffect ±e ~. selves: neg-

holy. which temple ye are. <

16 Warning against conceit and confidence in the flesh (Phil. 3:3-6; 2 Cor. 11; 21-33)

•18 Let no man deceive iia.-^elf. *K any man among you seemeth to be wise in this

►IS'If any man's work shall be hast thou that thou didst not burned. *he shall suffer loss: receive? now if thou didst re but he himself shall be saved; yet so as by fire.

15 The body must be hoi-- as the temple of God (6:13-20; Rom. 8:1-13; 12:1-2; 2 Cor. 7:1; Gal. 5:24)

ifi^Knour vp nnr that ^e are die temple of God, and that the Spirit of God dwelleth in you? *17 Ifantman«defile the temple of God,'him shall God der stroy ; for the*temple of God is

world, let him become a fool, that he may be wise.

19 For the wisdom of rhig world is foolishness vdth God. For it is written .'He taketh the wise in their own craftiness.

20 And agaiiu The Lord know-eth the thoughts of the wise, that they are vain.

21 Therefore*iet no man glory ID men. For all things are yours;'*

►22 Whether Paul, or A-pol'los, or Ce phas, or the world, or life, or death, or things present, or things to come; 'all are yours: ►23 And ye are Christ's : and Christ is God's.

CHAPTER 4

17 Judgment of ministers

not committed to men (Mt.

7:1-5)

XZT a man so account of us, J-* as of the mmisters of Christ, and " "stewards of the mysteries of God .

2 Moreover it is required in stewards, that a man be found faithfuL

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified : but he that judgeth me is the Lord.

* 5 "Therefore ju dge nothing before the time, " until the Lord come,'who both will bring to light the hidden things of darkness, and will make manffest ' the counsels of the hearts: and! then shall every man have' praise of God.*

18 Admonition to humility (Phil. 2:1-3; Eph. 4:1-3; 1 Pet. 5:5)

•6 And these things, brethren,

I have in a figure transferred to

imyseJ and to A-p6!'los for your

isakes ;'that ye might learn ic us not to tliinl? of men above that which is written, that no one cf you be^ puffed up for one against j another.

7 For »who maketh thee to I differ from another? and what

ceive it, why dost thou glory, as if thou hadst not received it? *8*Now ve are fulL now ve are rich, ye have reigned as kiry^ without us: and I would to God ye did reign, that we also might reign with you.

19 Apostolic example of humility and suffering

(2 Cor. 11:23)

9 For I think that (jod»hadi

set forth us the apostles last, asv it were appointed to death: for wf^ arp Tns<^'? a^^spectacle unto the world, and to angels, and to men.

10 We gre ^fools for Christ's sake, but ye are wise in Christ; we are weak^ but ye are strong; ye ce'honourable/but we are despised .

11 Even unto this present hour we both hiinp;pr, and t hirst, and arernaked. and are ^uffetedr and have no 'certain dwelling-place;

12 And labour, J working with our own hands: * being reviled. we bless; being persecuted , we suffer it:

13 Being^defamejLweintreat:

WP arp marip ag tti>fi1t>i of the

world, and are the offscouring of all things unto this day.

20 After all Pa.ii A-as their father in the gospel (1 Th. 2:ll;lTim.l:2; 2 Tim. 1:2)

14"I write not these things to shame you, but as my beloved sons I wcim you.

15 For" though ye have ten thousand instructors in Christ yet have ye not many fathers: for in Christ Je'§us I have begotten you through the gospeL

16 Wherefore I beseech you, be yeffollowers of me.

17 For this cause have I sent unto you'Ti-mo'the-lis, who is my beloved'son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

21 Power to get results is genuine proof of a true min-ister's call and work (Mt, 10:1-8:18:18, refs.;Mk.6: 7-13; 16:17-20; Lk. 4:18; 10:1-20; 24:49; Acts 1:8; 2: 43; 4:4; 5:12-16; Rom. 15: 18-29; 1 Cor. 12; 2 Cor. 3: 6-18; 6:1-10; 2 Tim. 2:15;

3:16-17)

18 Now some are» puffed up as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up . but the "power .

20 For the'Tdngdom of God is not in word , but in power .

21'What will ye? shall I come unto you with a"rod. or in love , and in the spirit of^meeknes s?

lecte; o-.zcmzi'ti'., talenti -asted. Iccsc li-.ir.::, ls.z?. .: spirituality, etc, (.Roi. 2:14-ie; Heb, 2:1-4; GaL 5:1-26: 6:1-10; CcU 3)

7 Thing that affect God: refusal to walk in me light. Jisobedience. rejecrion, failure to co-operate and yield to die Spirit, etc. (1 Cor, 12; ?.o~.. 12; Eph. 4:1-32; 5:1-33)

J See note- en)-'.l. 4:1" izz 13:24 V O'^estlons 17-1£.):s.:c, 5:6 r.- C-r, rabdos , roa (v 21; Hefa. 5:4: Rev. 2: 27; ll:l;10ri3:15); staff(Vt. 10:10: Ml"., 5:3; Lk, 3:3: Heb. 11:21): and sceptre (Heb. L-3) X Gr. praotes, —.eekness (v 21; 2 Cor. 10: 1; G3.L5:23; -1:1; Eph. 4:2; CoL 3:12: 1 Tim. 6:11; 2 .im. 2:25; i it, 3:2)

a 5th

5th N. -. proph&cy in ICcr. (4:5, u. f-Lilfilled).Next,6:2,Paul in tms vei

un-verse uses irony. You are full-you are rich-youhave reigned as kings without us or without any want or need of us, I would CO God you did reign as kings, ^en we also would be reigning with you. This la St statement refers to the }.dlleiinial and eternal reign when all qinft will have some part in reigning with Jesus Christ (2 Tim. 2:12: Rev, 1:6; 5:10; 20:4-6: 22:4-5: Dan. 7:18, 27) b The reference here seemstobethat of gladiators in the arena. In the motmng those that fought with beasts were given armour wldi which CO protect themselves &om wild beasts; bur in the afternoon spectacles the gladiators were broogbt in naked and widioiit anything to defend themselves fiom the rword of the assailant. If any escaped &om diis they were kept for slau^iter on another day. These were really called men appointed CO death. They were die last to make aiyearance. in the theatre for that day, so were called 'die lasL ' Paul comi/ares the sufferings of die apostles to these 'lasf gladiators. He may also ref« to the apostles succeeding the prophets in sufferings

c Gr. theatron, theaae (Acts 13:29,31). We are e^Smtedas a spectacle to die worid of men and to angels. We dem-onscrateto men andangeb die sufferings of Christ

d Gr. rooros. asinl:25,27. This refers to die hisses, hooting, mockery, and odier inmlf.s of the g>ectaton in die arena

e Gr. eadoxos. glorious (Lk, 13:17; Eph, 5:27): gorgeously (Lk. 7:25); and bop-onrafcle (1 Cot. 4:10)

f VlOis irony, for die apostles wwe nei-dier foolf, nor weak , nor cotaemptible.

gGr. Tirr.-f.i^z, yz^jixilj clothed

h Gr. kil^rh:^: /-. 11; '.^t, 26:67: Mk. 14: 65; 2 Z'-:. H " 1---^ Ij.)

:er. Only ::i=chers.

i Gr. anu-.i-: here. Ve a:

not kDC---Lzz •r.i-.t -i :. j Acts 11:1; IN 14; 1 rh.2:3: 2 Th.3:8 kCnlyN.; nrice :: E-od can enable men tc vN-.^t: -,. r.ffi: like this (V 12-'-'.). -- :-ir_-il -i.-. i.enges and reply ii: -^zzl-zt- i^iii;: him, but C':-.:~i:-: i:e j:: :; :e_iHate (Rom.

1 C-N I'^-'r.im-i, il^rr.eined

m G:.

lu.:'

r.eal-

bu: i.'ii ::':'-:;. i: cEiatory vicu~.s tc ^:ir^^il z: -:,:\: :hesaferyof others nl .; .:: --.t -.z.i tlr.zi to find fault "I— r- - ::: z:: :. r_ uagme the oe-ct,_ii; ;;■ Lfi,; j: V. -amyounotto b i d .T.;; i - i y ; y ;. t: y pretender to a::-lil.l ir.; ::o: to neglect those -ry. l:; 1-; .-:r:;:e-d and who have brcugat you uie r ni^zc of salvation (V 14-17)

0 Though you ha vt iry-l.; ::':'=: -.'.el: services as your 1.:^-;::::, y;. .i.e onlyone bywhcr y - -;:- .: ;r.i; andwhohasaci.-i-ul :;i_i; ::: :. (V 15)

p Gr. mimetes. imitators Follow or imitate me asl imitate Christ (V 16; 11:1; Eph. 5:1: 1 Th. 1:6: 2:14: Heb. 6:12: IPet. 3:13)

q See note i. Acts 16:1

r He was a son in the faith (Acts 16:1)

s See note r,v 6. Some of yourteachers are puffed up and hangjny sopposiag that I will not visit Corinth. I will come to you shortly, not knowing the speech of him that is puffed up, but die power, for the kingdom of God that I demonstrate is not in word only, but in power. aU called and empowered minisiers have power to demonstrate what they teadi. This is how you can tell whether your teachers are genuine or not. I will prove n:y calling by a manifestation of power when I get there. Shall I come with a rod to correct you, or in love, and in a spirit of meekness?

1 Gr. dunamis^ inherent powendie power of reptodocing itself, like a dynanx)

1 CORINTHIANS 5, 6

Evildoers to be shunned

Concerning going to law

179,

a Gr. porneia. all kinds o f impurity; perversion and imnioraUty b It seems hom2 Cor. 7:12 that the father was alive for it refers to the one "that suffered wrong" as well as the one who had " done the wrong."

c See note r, 4:6. You are puffed up over your gifts and powers and so full of strife and contention related to your parties and favorite teachers, you have neglected the discipline of the church. Had you considered the greatness of the crime you would have mourned and acted to put away the fornicator

d Gr. airo. sa me word for take up serpents in Mk, 16:18. Here it means to put away or excommunicate the fornicator from the church (v 2, 13)

e 5 points in judging the fornicator:

) DPI

By the authority of Jesus Christ

2 Gather in church conference

3 Agree with my spirit

4 Use the power of Jesus Christ

5 Deliver him to Satan (v 4-5)

f The purpose ofdeliveringhim to Satan was to destroy the flesh. This required members to withdraw all fellowship and spiritual influence from him, and to quit praying for him, so as to permit Satan to afflict his body thus perhaps bringing him to repentance, that his spirit might be saved in the end. This was effective, for in the second letter Paul wrote the church to forgive him lest he should be swallowed up in overmuch sorrow (2 Cor. 2:6-7)

g Gr. olethrqs , ruin, destruction, plague, pest (V 5; 1 Th. 5:3; 2 Th. 1:9; 1 Tim. 6:9). This destruction did not kill the man. Whatever it was it was capable of bringing him to repentance(2 Cor. 2:7) h All the physical affliction that could be brought on a man could not save his spirit unless it brought him to repentance. It was not, therefore, physical trouble which saved the soul, but repentance brought about by affliction.

i See note s, 1:8

j Your boasting over gifts, privileges, and powers is not good. You are so busy contending over your teachers that you have let the church fall under scandalous corruptions that threaten its very existence

6 things that are not good:

1 Boasting in the face of unconfessed sin(l Cor. 5:6)

2 To punish the just (Pr. 17:26)

3 Tobewithoutknowledge(Pr. 19:2)

4 Accept the wicked and overthrow the righteous in judgment (Pr. 18:5)

5 To have respect of persons in judgment (Pr. 24:23)

6 For man to be alone (Gen. 2:18)

7 things that ate good:

1 To draw near to God (Ps, 73:28)

2 To give thanks to God (Ps. 92:1)

3 To be afflicted (Ps. 119:71)

4 To give praise (Ps. 147:1)

5 To hope and wait for salvation (Lam. 3:26)

6 To beat yoke in youth (Lam. 3:27)

7 To be zealous for good (GaL 4:18) k Question 19. Next, v 12. If you permit

this incestuous person to continue in your midst without judgment, the whole church will become ruined by moral impurities,

1 As was the custom of the Jews before the passover to cleanse dieir homes from all leaven, so xhe church is here admonished to clean out the immoral practices from its midst m You are yet unleavened; the filth of moral sin has not yet become spread among you. If you wiU purge this immorality out then you will be a new lump and completely free from sin

n Christ has become our passover lamb and by His blood all sin can be purged (Eph, 1:7; Heb. 9:22: Rev. 1:5)

o Paul means that the passover being past, we are now living in the days of the unleavened bread of sincerity and truth

P Either this present epistle or one that he had already written and not sent. Now, with a report of conditions in tlie church (16:17), he perhaps combined the first one wiiii this epistle, enlarging

III Immorality and lawsuits

rebuked: discipline enjoined

(5:1-6:20). 1 Sin commonly

known

TT is reported commonly that "^ there is^fornication among you, and such fornication as is not so much as named among the Gen'tile§, that one should have his"father's wife.

2 Indifference to s i n the result of divisions

2 And ye are'^uffed_up, and have not rather mourned, that he that hath done this deed might be "^ taken awav from among you.

3 Method of judgment for sin in a local church (Mt.

18:15)

3 For I verily, as absent in body, but present in spirit, have judged akeady, as though I were present, concerning him that hath so done this deed,

4^ In the name of our Lord Je'-§us Christ, when ye are gathered together, and my spirit, with the power of our Lord Je'§us Christ,

5 To deliver such an one imto Sa'tan'for the^estruction of the fiesh, '•that the spirit may be saved in the'dav of the Lord Je'gus.

4 Comnnand to purge the least leaven of sin in the

church

i6 Your iglorying is not good. ^jiow ve not that a little leaven leaveneth the whole lump? • 7'Purge out therefore the old leaven, that ye may be a new lump, ""as ye are unleavened. For even "Christ our passover is sacrificed for us: •8 Therefore "let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

5 Distinction made between world sinners and church

sinners

•9'I wrote imto you in an epistle not to company with fornicators :

•lO'Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

•11 But now I have written imto you not to keep company , if any man that is called a brother be a fornicator , or covetous , or an idolater , or a railer . or a drunkard, or an extortioner : with such an one no not to eat .

6 A local church has the right to excommunicate

sinners (Mt. 18:15-18)

12'For what have I to do to judge them also that are without ? do not ye judge them that are within ? •13 But them that are without

God judgeth. "Therefore put awav from among yourselves that wicked person.

CHAPTER 6

7 Saints are forbidden to go to law before unbelievers

"T^ARE any of you, having a

J-' matter against another, go to law before the unjust , and not before the saints?

8 Saints are to settle differences among themselves

*2 l)o ve not know that the saints shall judge the world?

"und if the world shall be judged by you, are ye unworthy to judge the smallest matters? < ►3' Know ve n ot that we shall judge angels ? Oiow much more things that pertain to this life?

9 Saints are to suffer wrong and not bring reproach upon the church before sinners

•4*If then ye have judgments of things pertaining to this life. set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers .

7 Now therefore there is utterly a 'fault among you, because ye go to law one with another. 'Why do ye not rather take wrong ? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ve do wrong , and defraud, and that your brethren.

10 Sins that damn the soul: ten classes that will be lost (Rom. 1:29; Gal. 5:19; Col.

3:5)

• 9* Know ve not that 'the unrighteous shall not inherit the kingdom of God? Be not deceived : neither fornicator^, nor idolaters , nor ad ulterers ."'nor effeminate, nor " abusers of themselves with mankind. •■<

10 Nor thieves, nor covetous. nor drunkard s, nor revilers, nor extortioners, "shall inherit the kingdom of God.

11 Secret of victory over sin (2 Cor. 5:17; Rom. 8:

1-13)

11 And ' 'such were some of you :^]3ut ve are washed, but ye are sanctified , but ye are justified in the name of the Lord Je'§us, and bj the Spirit of our God.

12 All things are lawful unto me, but all things are not'expedient : all things are lawful for me, but'I will not be brought under the power of any.

12 The body is for the Lord, not for fornication and sin

*13 Meats for the belly, and

upon the subject (v 9-11)

q Christians are not to leave the world. They must remain in it doing business with all kinds of sinners, but they are not to eat with a man claiming to be a Christian when he is a fornicator, a covetous man, an idolater, a railer, a drunkard, or an extortioner(v 9; 15:33) r Questions 20-21. Next, 6:1

ble and yet it is declared that some of their kind are now saved (v 11) q 3 things that save the soul , see p. 190

r Gr. sumphero, profitable (v 12; Jn.

11:50; 16:7; Acts 20:20) s I will not tolerate any thing to control

me or have authority over me that is

not profitable (1 Cor. 9:27)

a 16 Bible reasons for excomniunication:

1 Refusing to make peace (Mt. IS:

2 Causing Jivisions(Rom. 16:17) 15)

3 Fornication (I Cot. 5:11-13)

4 Covetousness (1 Cor. 5:11-13)

5 Idolatry (1 Cor. 5:11-13)

6 Ttouble making (1 Cor, 5:11-13)

7 Drunkenness (1 Cor. 5:11-13)

8 Extortion (1 Cor, 5:11-13)

9 Refusal toloveGod (ICor. 16:22)

10 Unbelief, infidelity (2 Cot. 6:14)

11 Backsliding (2 Cot. 13:1-2, 10)

12 Disorderly conduct (2 Th. 3:6)

13 Defying the truth (2 Th, 3:14),

14 Denying faith (1 Tim. 1:19-20)

15 Falseteaching(lTim,6:3-5;2Jn.

16 Being ahereUc (Tit. 3:10-11)10) b Questions 22-26. Next, v 5

c 6th N.T. prophecy in 1 Cor. (6:2-3, unfulfilled). Next, v 9. This refers to the Millennial and eternal reign o f Jesus Christ and His saints. They wiU reign over all nations on earth and help administer the affairs of the universe forever(Isa. 9:6-7;Dan. 2:44-45; 7:13-14, 27;Zech. 14;Mt. 19:28; Lk. 2: 31-32;Rev. 1:6;5:10;H:15; 20:4; 22:5)

d Ifthe saints are to judge the world.then they should be able to settle small matters among themselves on earth

e Gr. krino. means to judge; make a le-gal decision. It does not refer to passing sentence on angels, or sending them to punishment. It does mean that saints will be exalted higher than angels and wiU rule them, making decisions for the administration of the universe. Saints, not angels, become heirs of God and joint-heirs with Jesus Christ to inherit aU things (Rom. 8:17-18; Gal. 5: 21; Heb. 6:12; Rev. 21:7). Even now saints are being examples to angels (Eph. 3:8-11:1 Cor. 4:9; 11:10). Angels are eager to learn about the plan of God for the redeemed (1 Pet. 1:10-13)

f If saints are to judge angels, how much more should they be capable of judging things that pertain to this life

g If youhave judgments and theyare so complicated that the great men of the church cannot give justice, then set them to judge that are the least esteemed in the church. This seems to be ironyto shameihem for not being willing to take the responsibility for decisions which should be made (v 4-6)

h Questions 27-28. Next, v7

i This again teaches that the Christian should not go to law with a brother in civil courts j Questions 29-30. Next, v 9

k Question 31. Next, v 15

1 7th N.T. prophecy in lCor. (6:9-10).

■I. i. p:

Next,

10 classes not to be saved:

1 Fornicators (the immoral, v 9)

2 Idolaters (false worshippers, v 9)

3 Adulterers (the unfaithful, v 9)

4 Effeminate (catamites, v 9)

5 Abusers of themselves with mankind (sodomites, homosexuals-pederasts, lesbians (v 9)

6 Thieves (robbers, v 10)

7 Covetous (the lustful, v 10)

8 Drunkards(drinkers of intoxicants)

9 Revilers (abusers of others, v 10) 10 Extortioners (those who obtainby

violence or threats, v 10) Note. Effeminate: Men who have womanlike traits to an inappropriate degree; wantingin manly strength or aggressiveness; especially marked with weakness, softness, and love of ease; over-emotional, or over-delicate

m Gr. malakos, a catamite; a male who sub mits his body to unnatural lewdness (V 9. Cp. Joel 3:3). Used elsewhere of that which is soft to the touch (Mt. 11:8; Lk. 7:25) n Gr. ars enokoites, one guilty of unnat-urafoffeiices; a sodomite;homosexual; sex pervert (V 9; 1 Tim. 1:10. Cp. Rom. 1:27)

o Repeated to confirm the truth that these classes shall not be saved or inherit the kingdom of God (v 9, 10; 2 Cor. 13:1; Gal. 5:21)

p The first 5 classes of v 9-10 have to do with the worst immoralities imagina-

1 CORINTHIANS 6, 7

Exhortation to godly living

Concerning marriagt

a 8th N.T. prophecy in 1 Cor. (6:13-14. unfulfilled). Next, 7:29. The thought of this verse is thatGod has .made appetite for food and food for appetite, yet He has not made the body for immoral acts, "but for the Lord. " b God has resurrected Jesus as a guarantee that He will also raise us up by His own power, so that we may enjoy Him and serve Him forever c Questions 32-35. Next, v 19 d Quoted from Gen. 2:24. Cp, Mt,19:5 e This is the true doctrine of interpene-

tration (note n, Lk. 22:3) f AU sins destroy, but he who commits fornication sins against his entire constitution, even his body, soul and spirit, g Questions 36-37. Next, 7:16 h 1 Cor. 3: l6-17;Rom. 12:1-2: 2 Cor. 7:1 i As the slave is the sole property of his master, so we, having been bought by the precious blood of Christ are notour own(v 19-20; 7:23; 1 Pet. 1:18-23) j The Corinthians had wrinen a letter asking questions about certain doctrines, sending it by the men mentioned in 16:17. They had not asked about the divisions, the fornication, or other wrong conditions in the church. These things were reported to Paul by the men (1:11-12; 16:17^

12 things the lener asked about:

1 The unmarried (7:l-y)

2 Married and unmarried (7:10-17)

3 Circumciaon-servitude(7:18-24)

4 Virgins (7:25-40)

5 Things offered to idols (8:1-13)

6 His aposileship-ministry(9:l-27)

7 Mosaic and Christian dispensations (10:1-11:1)

8 Customs for women (11:2-16)

9 Lord's Supper (11:17-34)

10 Spiritual gifts (12:1-14:40)

11 The Resunections (15:1-58)

12 Collections for the poor and his coming visit (16:1-9)

k Not that every man or woman is required to be married, but those who choose tobe are permitted byChristi-anity to get married. The gospel does not interpose any hindrance to marriage and normal creative relation^p 1 Gr. eumoia , good wiU; kindnesses. Only here and Eph.6:7.It means that the wife and husband must respect each other regarding lawful sexual needs; pay the matrimonial debt and render the conj ugal duty to each other, mum-ally satisfying each other. If they do not obey this inj unction one may be responsible for the infidelity of theother m The husband and wife belong to each other. Neither of them has any authority to refuse what the other needs or demands in normal temperate, relationship. All acts of perversion or unnatural affection mustabsolutelybe rejected n What you thus owe to each other, do not refuse to pay, unless by mutual consent for a time agreed upon for fasting and prayer. Then, regardless of the spiritual blessing either one has received, come together again to defeat Satan o This was Paul's personal desire, but he was sensible enough to recognize that every man did not havehis gift of continence (v 7). Where it does not exist naturally, or by a miraculous interference or by an operation (Mt, 19:12), marriage is the answer p It is best to have the gift of continence, but for those who cannot

accomplish self-control it is best to marry. It is better to marry than to bum
q Gr. engkrateuomai, have self control; have command of tlie passions and appetites. Only here and in 9:25, but in the Sept. in Gen. 43:31: 1 Sam. 13:12

—^^- Cont. from column 3

for his own soul's salvation m Gr. apeleutheros, absolutely free. A

much stronger word than in v 21 n This verse means that if you do become

free fromi slavery, you should never sell

yourself again as the slave of man 0 Gr. parthenos, a pure, unmarried young

woman. This was another subject that

the belly for meats: bufGod shall destroy both it and them. Now the body is not for fornica tion, put for the Lord: and the Lord for the body .^ ►14 'And God hath both raised up the Lord, and will also raise up u s by his own power.

15'^ ^ow ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make, them the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one bodv ?'^for two, saith he, shall be one flesh .

17'But he that is joined unto the Lord is one spirit . •18 £l££formcation. rEverysin that a man doeth is without the body; but he that committeth fornication ginnpth apain?;t his

own body.

13 The body must be free

from sin as the temple of

God (1 Cor. 3:16, refs.)

19'What? know ye not that your^body is the temple of the Ho'lJ- Ghost which is in you, which ye have of God, and ye are not your own? • 20'For ye are bought with a price : therefore glorify God in

your body , and in your spirit, which are God's

to marry than to"b\im. 4 Advice and regulations concerning married Christians (Cp. Rom. 7;l-3)

• 10 And unto the "tarried *I command, yet not I, but the Lord, Let not the wife depart from her husband:

• 11 But and jf she'^depart, let her remain utmiarried, or be reconciled to her husband: and let not the husband put away his wife.

•12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she' be pleased to dwell with him,' Ipt him not put her away. |

•13 And the woman which hath I an husband that believeth not, and if he be pleased to dwell with her.'^ let her not leave him. 14 For the unbelieving husband is'sanctified by the wife,: and the unbelieving wife is! sanctified by the husband: else

', were your children 'unclean;

I but now are they holy .

I •IS But^ the unbelieving depart, let him depart. A brother or a sister is not under bondage i in such cases: but God hath called us to peace. i

I 16"For what knowest thou, 0|

I wife, whether thou shalt save !

i thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

CHAPTER 7

IV Christians and marriage (7:1-40). 1 Advice to unmarried Christians

NOW concerning the things whereof ' ye wrote unto me: It is good for a man not to touch a woman. •2 Npvertheless. to avoid fornication, lett everv man have his own wife, and let every woman have her own husband.

2 Advice to married Christians

•3 Let the husband render unto the wife due 'benevolence: and likewise also the wife unto the husband. 4"The wife hath not power of her own body , but the husband

and likewise also the husband hath not power of }iis own body .

, but the wife

• S' 7)efraud ve not one the I other, except it be with consent ! for a time, that ye may give ; yourselves to fasting and pray-' er; and come together again, that Sa tan tempt you not for your incontinency. 6 But I speak this by permission, and not of commandment.

3 Advice to the unmarried

7"For I would that all men were even as I myself. But everv man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows . It is good for them if they abide even as I. •S' ^ut if they carmof contain, let them marry: for it is better

5 Christian calling does not chajige the position in life

•17 But as God hath distributed to every man, as the Lord hath i called every one, so let him j walk . And so ordain I in all ! churches. '

•18 Is any man called being circumcised? ' let him not become imcircumcised. Is any called in uncircumcision? 'iet him not be circumcised.

19 Circumcision is nothing, and uncircimicision is nothing, but the keeping of the corn-man dm entioTG o d.

• 20 Let every man abide in the ^ame caUing wherein he was called.

•21*Art thou called being a. servant? 'care not for it: but it thou mayest be made free, use 1^ rather. 22 For he that is called in the Lord, being a servant, is the Lord's^reeman: likewise also he that is called, being free , is Christ's servant. •23 "Ye are bought with a price: be not ye the servants of men.

• 24 Brethren, let every man, wherein he is called, therein abide with God.

, 6 Advice concerning virgins and unmarried men

25 Now concerning "virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore '^hat this is good for the present distress, / say, that it is good for a man so to be.

27'Art thou botmd imto a wife? seek not to be loosed.

the Corinthians had asked Paul about p Paul's advicehere was for the present distress or persecutions of Christians. They were at the mercy of their enemies with no suie protection as we have today. On this account it would be benerfor unmarried per sons to remain single q Questions 43-44. Next, 8:10

prefer freedom to slavery and use your freedom to serveChrist. A slave could be freed by the consent of his master.by purchasing his own freedom: or by someone else paving for his freedom, in some ages masters thought that by freeing a slave one would gain merit

.^ Continued, column 1

a Gr. puroomai, to bum:be aflame(v 9; 2 Cor. 11:29; Eph. 6:16; 2 Pet. 3:12; Rev. 1:15; 3:18), Here it means to have difficulty controlling the passions. In such a case, it woiild be better ro marry b For 20 commands concerning marriage, see p. 191 c This means to get a divorce, else Paul would not have restricted her to remain single, not remarrying unless it was to her former husband (v 11). Among Jews a woman had just as much right to put away a hud) and as the hu*and had to put away a wife. A woman could say to die elders that her parents or brethren had deceivedher, betrothing her to the husband when she was young, and state, "I now reveal to you that I will not havehim as myhusband." Someparted with mutual consent and this was considered legal, as was also their remarriage to others. All divorces were considered the complete dissolving of the marriage bond; and, inconsequence of this, they were free to remarry. Any woman or man who got a divorce on grounds other than those allowed was to remain single or remarry the former companion. Divorce on scriptural grounds meant that a person was free to remarry, providing it was to anodier Christian(v 15,27-28: Ml. 5:32; 19:6: 20 commands ,p.l91)Jhe innocent was not to be held responsible for the sins of the guilty (Ezek. 18:2-4. 13, 17-32) d That men and women have complete equal rights is clear in all Scripture (v 2-5,10-16, 27-40;GaL 3:2S;Col. 3:11) e Gr. hagiazo. note h,jn. 17:17. Here it simply means that the unbeliever, by virtue of being one flesh with a Christian, is not considered living in unlawful relationdiip. It also refers to the spiritual influence and power the Christian holds over the unbelieving companion. It could not mean that the Christiancould save the soul of the unbeliever. Should the sanctification referred to here not be allowed, the children would be considered ceremonially imclean, not to be received by Christians or given any rights and privileges of Christians f Jews considered any child bora out of holiness i f bom of parents who were not proselytes at the time of his birth, even though afterwards they became proselytes. On the other hand, they considered children of heathen bora in holiness, provided the parents became proselytes before the birth o f their children. All heathen children were considered unclean by Jews; and all their own children holy. Heathen mothers went through certain c e r e-monies to idols and children were consecrated to the goddess Statina. Children of Christians came into the world without these impure and unhallowed heathen rites and were consecrated to God. This is what the aposde alludes to in V 14 g Here we have another legal and scriptural reason for divorce and remarriage. If the unbeliever refuses to live with a wife or husband because of Christianity and if he or she is determined to leave on this account, the Christian is not under further marriage bonds and is not held responsible or punished by requirement to remain single the restofhisorher life because of the rebellion of another. The Christian is to submittodiebreaking of the marriage covenant under such circum -stances

h Questions 38-41, Next, v 21,

i Let no one try to abolish the sign of the old covenant he bears in his flesh. The Corinthians had also asked Paul about circumcision, so here he answers their questions on this subject (v 18-20)

j Let no man submit to circumcision as something necessary to salvation

k Question 42, Next, 27, Here Paul an-swers dieii questions as to the respon-i sibility of Christian slaves

1 Beinga slave willnothinderyourbeing ! aChristian,butifyou canbecomefree

1 CORINXmANS 7, 8. 9

Concerning meats offered to idols

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a This rneans divorced from a wife or lousband on legal and scriptural grounds. Because of the "present distress" of that day the advice was: Seek not a wife; but if you do marry you have not sinned (v 27-28)

b 9± N.T.prophecyinlCor. (7:29-31). Next, 11:26. 1 his predicts the immediate persecution of Christians which N'eio was then preparing Because of Impendin g persecutioas;

1 Let all men be without anxiety con-ceming families, property, and the wodd in general (v 32-33)

2 Let the married live asthou^ not married (v 29)

3 Let those who weep act as though diey wept not (v 30J

4 Let those who rejoice actasdiiugh they did not rejoice (v 30)

5 Let those who buy live as diough they did not possess (v 30)

6 Let those who use this world make proper use of it, for the very fashion of it will soon pass away (V 31; IJn. 2:17)

c The single man or woman can attend to the things of the Lord without distraction (V 32, 34)

d The married man or womanhas many responsibilities in caring for the family (V 33-34)

e Gr. agios, devoted; holy; pure. Here it means that she maybe devoted to God and pure inbothbodyand5)irit so that she may attend to the things of God without distraction (v 34-35)

f In the early times among both Jews and Christians the daughters were wholly in the power of the father, so that he might give them In marriage or bind them to perpetual virginity. If the father had devoted his daughter to perpetual virginity, and afterwards found that she had her affection centered upon a man, being strongly inclined to marry, he could change his plans regarding her virginity and give her in marriage at any time, even after die flower of her age. He would not be committing sin by changing his plans for her

g His \'lrgin daughter, not a sweetheart

h If she is of full age to mcirry, wants to marry and the father decides that it ought to be, let him give her in marriage to her suitor

i If ie wants to get married instead of being a perpetual virgin. Sometimes the conditions of v 8-9 enter into the picture

j Let the father of the virgin do what he wiU and what he knows is best for his daughter under the circumstances, regardless ofhowhehas alreadyplaimed her life. He is free from all former plans and vows k if the father finds it unnecessary to change his plans it being unnecessary to betroth his virgin dau^ter, because of her being inclined not to marry and wanting to ccosecrate both body and spirit, as in v 34, then let him keep his daughter from marriage (v 37)

1 This explains v 36-37 and proves that it is a father who gives or does not give his virgin daughter in marriage m Evidently this verse is in answer to a question of the Corinthians about a woman whose husband was dead. Should she remarry" Paul gave the Christian law on this and laid down a restriction that she remarry only a Christian man, not a heathen. He then gave the advice that she would be happier if die remained single in view of the present conditions in the world for Christians (v 40. Cp. note a, v 27 and note b, V 29). Paul by no means contended for celibacy, but gave sound advice for doe present distress

—^^ Cont. from column 5

will cause his edifice to come tumbling down and he will perish (v 11)

o Gr. apollumi. to destroy, perish, or be! lost, as in Mt. 10:28, note; Jn.3:16; 6: j 12: 17:12; 2 Cor. 4:3; Nik. 8:35

p By causing a brother to be lost you sin against Christ and defeat the purpose |

Art thou'loosed from a wife? seek not a wife.

28 But and if thnn marry, thou hast not sinned : and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare yoti.

7 Advice to married Christians

♦29 But this I say, brethren, the*time is short: it remaineth, that both they that have wives be as though they had none;*

CHAPTER 8 141

V Christian liberties (10:

23-33; Rom. 14:1-15: 7).

1 Effects of knowledge and

love

(■"VrOW as touching things of-^ " fered unto idols." we know

30 And they that weep, as ; though they wept not; and I

they that rejoice, as though i they rejoiced not; and they i that huy, as though they possessed not;

•31 And they that use thig world, as not abusing ii : for the fashion of this world pass-eth away.

8 Contrasting responsibilities of the married and unmarried

32 But I would have you with-out carefulneg';. Tie that is

u n ma r ried careth for the things

that belong to the Lord, how he , may please the Lord: '

33 But "Hie that is married ' careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin. The tmmarried wnman careth for

the things of the Lord, that she may be'holy both in body and in spirit: but she that i'l mar ried careth for the things of

the world, how she may please her husband. 35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

9 Advice to parents concerning virgins of marriageable age

• 36 But if any man think that he behaveth himself'uncomely to-ward^his virgin,*if she pass the flower of her age,'and need so require,!let him do what he will, he sinneth not : let them marry.

37kNevertheless he that stand-eth stedfast in his heart, having no necessity , buthathpowerover his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38'So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

10 Advice to Christian widows

•39 Th^wife is bound by the

law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she wiU; only in the Lord . 40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

that we aU have knowledge. "Xnowledg ^uff eth up .'but charity edifieth.

2 'And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

2 Many idol gods but only one true God (Eph. 4:4-6)

4 »As concerning therefore the

eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods.'iwhether in heaven or in earth, (as there be gods many, and lords many,)

3 God the Father and Jesus Christ two separate persons (11:3; 1 Jn. 5:7; Gen. 1:26.

note)

6 But to us there is but ' one God , the Father, of whom are all things, and we in him ; and one Lord Je'sus Christ, by whom are all things, and we by him .

4 Ignorance creates bondage and lack of Christian

liberty (Rom. 14:1-23)

7 Howbeit there is not in every man that knowledge r'for some with conscience of the idol unto this hour eat it as a thing offered unto an idol;

and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better ; neither, if we eat not, are we the wors^ ,

5 Wrong use of Christian liberty andits result (10:23)

• 9 But^ take heed lest by any means this liberty of yours become a stumblingblock to them that are weak .

lO^or if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be" emboldened to eat those Things which are offered to idols;

11 And through thy knowledge shall the weak brother'^erish, for whom Christ died?

12PBut when ye sin so against the brethren, and'wound their weak conscience , ye sin against Christ.

13 Wherefore, if meat make my brother to 'offend. I will eat no flesh while the world stand-eth, lest I make my brother to offend.

CHAPTER 9

of Ifls sacrificial death 1 Gr. tup to, to strike or smite the heart

(V 12); to beatl iX 12:45: 22:64; Acts

18:17; 21:52)rand to smite (Mt. 24:49;

27:30; Kflc 15:19; Lk, 6:29; 18:13;

23:48; Acts 23:2-3) : Gr. skandalizo , to cast a snare before

one so as to destroy him (v 13; Rom. 14s

21; 2 Cor. 11:29; Ml. 5:29-30; 18:6-9)

43,44: Lk. 10:9; Acts 5:15-16). Here it means weak in thefaith, not diseased, as in many other places n Gr. oikodomeo , to bmld 15), as in v 1. Such an example will build up the weak brother to follow the practice of the strong, whereas the act of liberty

^ Continued, column 1

a Idolatry was the next question the Corinthians askeu advice about from Paul, See l3r".ain arzu.Tients of PauL P.17,S

b The idea here is that we who are converted to Christianity have sufficient knowledge concerning idols and idol worship. We also know that we are not bound byjewishrites and ceremonies, but some may carry their knowledge and liberty too far and do that which is not best for the cause of Christ

c The Corinthians were puffed up by their knowledge and liberty in Christ and condemned others. It made them bold, rash, and careless regarding the consciences of others not enlightened

d See note r, 4:6

e Love builds UP . It has no quality to puff up or tear down as does knowledge. It can onlybe constructive since it is of God (1 Cor. 13)

f The person who acts in a radi, proud way knows nothing as he ought to know. If he torments his brother's weak and tender conscience with his food and conduct he does not love God or Ms brother as he should (Mt. 22:36-40)

g Two schools, the Karaites and Traditionists.causea controversy in the early church, TheKaraitesheld to the letter of the Jewish law, teaching that it was unlawful to receive any benefit fromheuthen worship or from anything ihathad been offered to an idol. It was unlawful to buy or sell an idol or meats offered to idols. The Traditionists maintained that they could use such meat provided that the sign of the idol was not stamped upon it. A sign could be placed iqxjn the animal before it was sacrificed to the idol, such as guilded horns andhoofs, garlands, etc. .Vhen it was killed and sold in the stop such marks could not be seen so the Karaites had scnples about aU meat not knowing what had been sacrificed to idols or killed for common use. Those who had knowledge that idols and meatsoffered to them meant nothing, had no scruple against buying and using such meat

h Nor only images, but the sun, moon, planets, stars, oceans, rivers, trees, and all other things in creation were used as gods by the heathen

i Here is another indisputable reference to the fact that God the Father is one person and Jesus Christ the Son of the Father is another person. This no more excludes Jesus from the Godhead than it excludes the Father from Lordship. BothareGodandLord(Jn. 1:1:1 Jn. 5:7)

j Some Jews held to certain rites of the law ana some Gentiles held to certain heathen rites when they accepted Christianity, AUthese differences had to be dealt with and true knowledge gained before perfect harmony between converts could be maintained. Hence, the sound advice in 1 Cor. 8:1-13; 10:16-33;Col. 2:14-17;Rom. 14:1-15:3

kGr. suneidesis. conviction or being conscious of a custom. Some had done this aU their liver and still regarded sacrifices to idols as real acts of woriip, not having true knowledge that idols were nothing. For such to take pan in eating meat offered to an idol was to defile the conscience

1 Take heed that you do not anend sudi feasts to idols even though convinced that an idol is nothing. This liberty may cause another to smmble who still believes that idols are something and very real. He does not have your knowledge so he will commit sin if he follows your example (v 9-13)

luestion 45, Next. 9:1. The Gr. word

m

Quest for w

i^eak is asthenes. Trans, without strength (Rom. 5:6) weak fMt. 26:41: Mk, 14;38:1 Cor. 1:27T4?I0; 8:7,10: 9: 22; 11:30; 2Cor. 10:10; Gal.4:9; ITh. 5:14; IPet, 3:7); weakness(lCor. 1:25: Heb. 7:18); feeble (1 Cor. 12:22^; im-potent (Acts 4:9); and sick (Mt. 25-W,

1 CORINTHIANS 9, 10

Freedom of the apostles

a Questions 46-49. Next, v 4, There were some in Corinth who questioned Paul's apostleship (v 1-3)

b 9argumentsproyin^Paul'sapostleship:

1 His claim of being an apostle (vi)

2 His claim to freedom from aU secular and religious bondage, enabling him to be completely devoted to the apostleship (v 1)

3 Hisclaimof seeingjesus (vl; 15:8)

4 The very existence of the Corinthian church and their conversion from lieathenism proved his apostleship(v 1-2; Acts 18)

5 His consecration to abnormal human living so as to preach (v 3-6)

6 His unselfish devotion to the apostleship without pay (v 7-15)

7 His divine obligation to fulfill his call to the apostleiip (v 16-18)

8 His devoted service to all men to win them to the gospel (v 19-23)

9 His qualifications for the apostleship and the Christian race (v 24-27)

c Gr. sphiagis. seal. It was a figure cut in stone and set in a ring by which letters of authority were stamped. Greeks excelled in this kind of engraving-Paul used this figure to express the fact that i their own conversion was proof of his apostolic authority d Questions 50-57. Next, v 9. Have we not power to eat and drink at the expense ofthe church wehave founded? If others receive your support, are we not worthy also of supporf .v'e have not used this right as others (v 12-15)

e Have we not the same right to be married as Peter, the Lord's brethren, and the other apostles? We have consecrated to live continent for your sakes and yet we are criticized by you (v 3-6). This is decisive proof against celibacy of the clergy and the papal doctrine of having holy women minister to the needs of celibate ministers. Had the apostles permitted young women or wives of others to accompany them as personal servants instead of their own wives it would have produced continuous scandal

f Are we the only apostles that have no right to be supported by the church? 4 things are clear here:

1 Barnabas adopted Paul's method of supporting himself. Cp. Acts 4:36-37

2 Apostles in general were supported by the churches, not by secular labor

3 Paul and Barnabas had a trade by which they could support themselves

4 They chose to suppon themselves in certain places so as not to hinder the founding of a church (v 12-15)

g Gr. opso.J.on, soldier's rations. Trans. wages fLk,3:i4:Rom. 6:23:2 Cor. 11:8) The answer to all these questions of v 7-8 are self-evident h Quoted from Dt. 25:4. Cp. 1 Tim. 5:18 i Questions 58-63, Next, v 18 j That everyone should be a partaker o f

his own labours (v 7-11) k Gr. pneumatikos. 12:l:Rom.7:14, note 1 Gr. sarkikos , note h, Rom. 7:14 m This is Paul's explanation why he sup-

iwrted himself at Corinth n The officen of the temple had a right to support when they gave their time in the temple service. They were of two classes: those who ministered in holy things and those who waited on the altar (V 13). This was ordained of God, and so itisordainedof Godthat go^el miinsters should be supported by those who receive the gospel(v ll-15;Gal. 6: 6; Heb. 7:1-11; Lk. 10:7; Mt. 10:10)

—^^- Cont. from columns

6, 12-14; 6:4-11; 10:26-38) q Gr. hupo , denotes the under side of anything and is in contrast with hu per, above or over anything. Israelites were completely overwhelmed by the cloud and the Divine Presence. This is called a baptism in the cloud (v 2) r Gr. dia, a passing throug)i. Israel's expenence is called a baptism in the sea (v 2). The baptism was in die cloud and in the sea in die same sense of baptism in water and in the Holy Ghost (Mt. 3: ll). See 7 baptisms . Mt. 3:6

VI Criticism of Paul an-swered(9:l-27). 1 Defends his apostleship (2 Cor. 11)

^M I not an^ apostle? am I *^ not free ? have I not seen Je'sus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the "^ seal of mine apostleship are ye in the Lord.

2 Paul claims the right to live a normal life like others

3 Mine answer to them that do examine me is this,

4"Have we not power to eat and to drink?

5'Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Ce phas?

6 Or I only and'Bar na-bas, have not we power to forbear working?

7 Who goeth a warfare any time at his ownscharges? who planteth a vineyard, and eateth not of the fruit thereof? or who fftpdftth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

3 Paul claims the right to live of the gospel like others

•9 For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the com. 'Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For oi^r sakes, no doubt, this is written : 'that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

J11 If we have sown unto you st)iritual things, is it a great thing if we shall reap your' car-nal things?

4 Paul claims the divine right of support from the gosjjel but he did not exercise this right

12 If others be partakers of

this power over you, are not we 1 rather? ""Nevertheless we have

not used this power; but suffer j all things lest we should hinder ' the gospel of Christ. 1 13 Do ve not know that "they I which minister about holy things i live of the things of the temple?

and they which wait at the altar ; are partakers with the altar? I 14 Even so hath the Lord or -\ dained that they which preach I the gospel should live of the

gospel.

', 15 But I have used none of [these things: neither have I 'written these things, that it]should be so done unlo me:

for it were better for me to die,

than that any man should make

my glorying void.

gospel," I have nothing to glory of: for necessit\ is laid upon me; yea, woe is unto me, if I preach not the gospel!

17*For if I do this thing willingly . I have a reward: but if against my wilL a'dispensation of the gospel is committed unto me. 18"What is my reward then? Verily that, when I preach the gospel, I may make the gospel I of Christ without char ge^ that I abuse not my power m the gospel.

' 6 Paul's policy in service

19 'For though I be free from all men, yet have I made myself servant unto all, that I might gain the more .

20 And unto the Jews'I became as a Jew, that I might gain the Tews ; to them that

' are under the law, as under the

: law, that I might gain them

that are under the law;

\ 21*To them that are without

law, as without law, (being not

without law to God, but under

the law to Christ,) that I might

gain them that are without law;

22'To the weak became I as

weak, that I might gain the

weak ;'I am made all things to

all men, that I might by all

means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

7 Conditions of final reward

• 24' Know ve not that they which run in a race run all, but' one receiveth the prize? *So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all thing s. Now they do it to obtain a' corruptible crown; but we an incorruptible .

2e"T therefore so run , not as uncertainly; so fight I, not as one that beateth the air:

27 But PTieep under my body , and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a^ castaway .

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CHAPTER 10

VII Two dispensations contrasted (10:1-33). ITheDis-ipensation of Law: (1) Five blessings of Israel typical

MOREOVER, brethren, l' would not that ve should bePjgnorant . how that all our fathers were'under the cloud, and all passed "through the sea;

2 And were all baptized unto Mo'ges in the cloud and in the sea;

3 And did all eat the same %piritual'meat;

4 And did aU drink the same spiritual drink:"for they drank of that spiritual Rock that followed "them: and that Rock was Christ.

5 Paul was under divine ob- (2) Five curses of Israel ligation to preach the gospel exemplary to Christians

16 For though I preach the 5 But with many of them God

s Gr". pneumatikos, note g, Rom. 7:14 t Ps. 78:24-25; Jn. 6:31, 33, 48; Ex. 16 u This refers to the waters from the smitten rock(Ex. 17:6; Num. 20:11; Ps. 78: 15). This was typical of Christ(v 4) V There is i>o word in the Gr. for them here. The meaning is that the miracle of the smitten rock followed the miracle of manna from heaven (Ex. 16-17)

(v 4), when they joined with idolaters and partook of idolatrous feasts.going into sin, that God cut then off and destroyed them (V 5-11). He then warns Christians that God will also cut them off from Christ if they sin (V11-14; 6:9-ll;GaL5:19-21;Rom.8:12-13;Heb.3:

•^^— Continued, column 1

a I have cause for glorying since I preach the gospel without charge (v 15)

b If I v.-illingly co-operate with God I have a reward(v25). If I fulfill my office by doing only my required duty, I have nothing to glory about. If I fulfill the office beyond the requirement of duty, I can claim special reward (v 17)

cGr. oikono.mia, an adrainisiratioiu sieward5hip;the work of an oikonornos or steward (V 17; Lk. 16:2-4; Eph. 1:10; 3:2; CoL 1:25; note a, Eph. 1:10)

d Question 64, Next, v 24

e I Uve &ee from all obligations to men, yet I serve every man as if I were his personal slave (v 19). I do this to gain him

f Acu 16:3; 21:26

g I do not bold myself aloof from them, but live like them in order to gain them (GaL 1:16; 2:2-21)

h Those who had scmples and were weak in the faithi did not cause to stumble by doing things which would violate their weak conscience (Rom. 14:1-15: 3; 1 Cor. 8:1-13: 10:16-33) i I did everything in my power to be like those I tried to win, except to enter into sin with them (v 22-23)

j Question 65. Next, 10:16

k 4 things one must do to be saved:

1 Be as earnest to make heaven as men are to winarace(v24;Heb. 12:1-3: Gal. 2:2; 5:7; PML 2:16; 3:14)

2 Be temperate in all thingi (v 25; 2 Pet. 1:4-10). This refers to the months of severe training before a contest of wrestling or fighting with an opponent

3 Fight with absolute coofidence in victory (v 26; 4:9; 15:32; 1 Tim. 6:12: 2 Tim. 4:7V Fighting was done by leather banas on the hands studded with pieces of metal

4 Keep the body under and bring it iniolubjaction (v27: Rom. 6:14-23; 8: 12-13; 12:1-2; 1 Cor. 3:16-17)

1 Crowns were made of wild olive branches for the Olympic games;laurel for the Pythian games; parsley for the Nemean games; and pine for the Ishmian games. All were so corruptible that they began to wither the moment they were made. What a contrast to the incorruptible crown to be given to Christians (v 25) m Paul here claims to be running the race to win, and fighting the fight for the knockout blow

n Gr.hup opiazOj to strike one under the eye;to beat black and blue(v 27;Lk. 18: 5).This isPaul'sexplanacionofhowhe was boxing. Figuratively speaking, he was Eotiiadow boxing, but beating his body biack and blue to bring it into slaverylesiheshouldbecome a casta-way(v 26-27). He considered his body an enemy with which he must contend in mortal combat to keep it under control by self-denial, abstinence, and severe mortification (Rom. 3:12-13; Col. 3:5-10). He acted to keep the body as a slave to the soul, not permitting the soul to be the slave ofthe body. He did this constantly lest after he had preached to others he would become a castaway o Gr. adokimos. It is trans, reprobate fRom.l:28;2 Cor, 13:5, 6, 7; 2 Tim. 3: 8; Tit, 1:16); rejected (Heb, 6:8); and castaway (1 Cor, 3:27), It does not mean a "cracked pot," fit to keep, as some teach, but to become Christless and literally rejected

p It seems that many Corinthians supposed they were secure in their salvation because they had repented, were baptized, and had partaken of Christian ordinances. According to them nothing they did could cut them off from Christ - they could partake o f idolatrous feasts and still be saved (1 Cor. 8:4-13; 10:16-33). This is why Paul made the plain statement of note o, above, Henow shows them that Israel also had sacramental ordinances in the wilderness similar to those of Christians; and that, regardless of their typical baptism (v 2), their typical eu-charist(v 3),their eating of manna and drinking of that spiritual .Rock - Christ

a Slain (v 8-10; Num. 11:1-3, 34; 14:16,

29-35. 37; 16:32. 35. 49; 25:5-9) b 6 "bad" examples in Scripture:

1 Caiiaanites(Lev. 18:2-3; 20:23)

2 BacksLlddenIsrael(2Chr. 30:7;Isa. 8:11; Jer. 16:12; 17:1-2; Ezek. 20:18; Hos. 4:9; Zech, 1:4)

3 An angry man (Pr. 22:24-25)

4 Pharisees (Mt. 23:1-3)

5 Gentiles (Eph. 4:17)

6 Israel in the wilderness (v 6-11)

c Gr. tupos, types. Same word as ensam-ples (v 11). See note c, Phil. 3:17. The punishments inflicted upon Israel will be inflicted upon Christians if they backslide and sin after the example of Israel (Rom. 2:11-16; Heb. 4:1-11; 10:26-29)

5 major sins of laaeL

1 Lust tor evil things(v6;Num. 11:4-15;PirT06:14. Cp. Gal. 5:19-21; 1 Cor. 6:9-11; Rom. 1:29-32; Col. 3:5-10; Mk. 7:19-21)

2 Idolatry (V 7; Ex. 32:6-25. Cp. Gal. 5:19-21; Eph. 5:5; CoL 3:5:1 Cor. 6:9)

3 Fornication (v 8; Num. 25:1-9. Cp. GaL 5:19-21; 1 Cor. 6:9-11; CoL 3:5)

4 Tempting God and Christ (v 9; Ex. 17:2, ^iNura. 14:22; 21:4-10;Dt, 6:16; Ps. 78:17-18,41, 56: 95:8-9; 106:14)

5 Murmuring (v 10; Ex. 15:24; 16:2-12; 17:3; NumT 14:2, 27-29,36; 16:11, 41; 17:5, 10; Dt. l:27.Cp. Phil. 2:14)

d See Num. 11:4-15; Ps. 106:14

e Quoted from Ex. 32:6

f 24, 000, including the many leaders whose heads were hung up before the Lord and 23, 000 who died in the plague (Num. 25:1-9)

g Some texts read. Lord . Even if Christ is to be understood it would be in harmony with the fact that He is also called lehovah in the O. T. (Gen. 19:24). The Divine Trinity was working togedier to lead Israel out of Egypt, so the person we now know as Jesus Christ existed then(Mic. 5:2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8-11)

h 8 of the many ways to tempt God:

1 Murmuring (Ex. 17:2; note c, 5, above)

2 UnbeUef (Ex. 17:7; Heb. 4:1-11)

3 Rebellion (Num. 14:22; 21:1-9)

4 Provoking God (Ps. 78-17-18, 56) 5BacksUding(Ps. 78:41,56)

6 Hardening the heart (Ps. 95:8-9)

7 Lust and sin(P5. 106:14; Ex. 32)

8 Idolatry (v 18-22; notec, 2, above) i See Num. 21:5-9; Jn. 3:14

j See note c, 5, above

k The plagues in the wilderness were no doubt caused by a destroying angel as in Ex. 12; 2 Sam. 24:16; Isa. 37:36

1 There is no need of these things being written for our warning if we cannot be cut off from God and be lost like the Israelites in these examples. They could not be referring to sinning sinners only and not to sinning saints
m Gr. nouthesia , warning (v 11; Eph. 6:4; Tit. 3:10)

n The examples of Israel at the beginning of the Mosaic ages are for you upon whom the end of those ages has come. Or, they are for you that have come to tiie closing ages

o This verse concludes the warning against backsliding and following the examples of Israel of v 1-12

p This verse gives assurance of the eternal keeping of God in aU temptations and His help in every one of them, providing we obey the warnings of V1-12. No man can be kept from a fall if he persistently refuses to meet conditions. Our standing depends upon our faith and union with God and stedfastness in prayer. The greatest saint can stand only as long as he depends upon God and continues in obediencetothegos-pel(Gen. 2:17; 3:1-19;Dt. 3:11-18; Pr. 1:10-17:2:10-16:4:14-15; 5:5-21; 6: 27-28; 7:7-23; 9:15-17; 12:26; 14:27; 16:29:19:27; 28:10: Isa.33:15-16; Mt, 13:22:Lk. 8:13:Rom. 6:12-23:8:12-13; 12:21; 14:13-21:1 Cor. 7:5:8:9-13:10: 1-12: 2Cor. 2:11; 11:3: Gal. 5:16-26; Eph. 4:27: 6:10-18: 1 Tim. 5:15: 6:9-17; Heb. 3:6.12-14; 6:4-11:10:26-38; Jas.l:2-16;4:7:2Pel. 2:9,20-22; 3:17:

was not well pleased: for they vC cannot be partakers of the were 'overthrown in the wilder- Lord's table, and of the table ness. I ofdevUs,

•6 Now these things were"our; .22"Do we provoke the Lord to "examp les, to the inte nt we should , jealousy? are we stronger than ■ ^ '- ^ he?

(4) Christian liberties not always wise or edifying (Rom. 14:1-23; 1 Cor. 8)

23'All things are Ir.wful for me, but all things are not ex-ledient: all things are lawful

not lust after evil things, "^as they also lusted.

• 7 Neither be ye idolaters , as were some of them; as it is written. 'The people sat down to eat and drink, and rose up to play.

•8 Neither let us rnminit fornication, as some of them committed, and'fell in one day three and twenty thousand.

•9 Neither let us temot^Christ. as some of thera also^tempt-ed.iand were destroyed of serpents.

• 10 Neither murmur ye, ias some of them also murmured, and were destroyed of *the destroyer.

11 Now all these things happened unto them for ensamples : and they are written 'for^our admonition , "upon whom the ends of the world are come.

for me, but all things edify

not

•24"Let no man seek his own,

but every man another's wealth.

(5) Christian and pagan meats sold in butcher shops

• 25 Whatsoever is sold in the 'shambles, that eat, (asking no question for* conscience sake : 26"For the earth is the Lord's, and the fulness thereof.

(6) The Christian, pagan feasts, and the pagan conscience

2 The Dispensation of Grace:

(1) Warning to Christians

against pride and idolatryj #27 'If any of them that believe

looTirt, r 1 .. I.- *t. .; not bid you ^o a/ecs^ and ye be

l^T^ui^^"'^ }^^u ^ J*^iI disposed to go; whatsoever is

set before you, eat, askmg no question for conscience sake . •28'But if any man say imto you, This is offered in sacrifice

thinketh he standeth take heed i lest he fall.

►13"There hath no tertiDtation taken you but such as is common to man : but God is faith-fttl. who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it.

•14 Wherefore, my dearly be-loved.'flee from idolatry.

(2) The three fellowships: A Fellowship of the church

15 I speak as to 'wise men; judge ye what I say.

16*The cup of blessing which we bless, is it not the commvmion of the blood of Christ? The bread which we break, is it not the communion of the bod y of Christ?

17 'For we being many are one bread , and one body : for we are all partakers of that one bread.

unto idols, e^t not for his sake

that shewed it, and for conscience sake : for the earth is the fulness

the Lord's, and thereof:

29 Conscience, I say, not thine own, but of the other ; "for why is my libert v judged of another man's conscience?

30 'For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

(7) Chief end of Christian liberties before others (Rom. 14:13-15:3; 1 Cor. 8:9-13)

•31'"Whether therefore ye eat, or drink , or whatsoever ve do , do sll to the glor>' of God. •32 Give none offence, neither to the Tews , nor to the Gen '-tiles. nor to the church of God: 33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved .

CHAPTER 11

B Fellowship of Israel

18 Behold I§'ra-el after the flesh:"are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

," t:- n u- f..!., r- .^;i„^ JP F ye"foUowers of me. even

C Fellowship of the Gentiles^J^^-^^-^^^j^-^^ ^^ ^^.'^^

2 Now I°Draise vou . brethren, that ye remember me in all things, and P keep the «brdi-

VIU Christian ordinances (1 Cor. 11:1 -34). 1 Admonition to follow Paul £ind keep the ordinances

20 But / say, that the things which the Gen'tileg sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils .

(3) Warning to Christians not to provoke God to jealousy

21 Ye cannot drink the cup of the Lord , and the cud of devils :

nances , as I delivered them to you.

2 The divine order in the moral government of the

universe

3 But I would have vou know , that'the head of every man is

1 Jn. 2:15-17). Any man who rejects these conditions of living right will someday see that he cannot escape death and eternal punishment q Gai. 5:20; Col. 3:5: 1 Pet. 4:3 r Since you are wise, you can see the necessity of refraining from idolauy

Continued, column 4 —^»-

u Questions 68-70. Next, v 22 V The fact that sacrifices to idols are really sacrifices to devils is sufficient to condemn all traffic withidols even though they are nothing in themselves (v 13-20). Those who partake of idol worship have fellowship with devils, and those who partake of Christ cannot fellowship idols or devils (v 21)

a 2 things we rnust not do:

1 Drink of the two cups (v 21)

2 Eat at the two tables (v 21)

b Questions 71-72. Next, v 29. God is provoked to j ealousy by the sins of note h, V 9. When His people, whom He commands to have no other gods, insist on mixing idolatry and demon worship with true worship, as some of the Corinthians did, then God is under obligation to judge them (8:4-13: 10:1-22)

c All foods are lawful, but all are not profitable and edifying to others, so I wiU not partake of them lest others stumble and be lost (v 23-33; 8:4-13; Rom. 14-15; CoL 2:14-17: 1 Tim. 4)

d Letno man seek to gratify his own appetites at the expense of another soul

e Gr. makellon , slaughter-house:market

f Do not ask questions as to whether any-thing was offered in sacrifice to idols(v 25-28: 8:7-13). Do not act as Jewsdo, torturing themselves and others with questions. Was it offered to idols? Who killed it? Was it stiangled or was it properly bled? Is it beef or pork?

g See note k, 8:7

h All creatures on earth are the Lord's and nothing is impure or unholy in itself. All are fit for food and were created to be received with thanksgiving of them thatbeUeve and know the truth (1 Tim. 4:1-8: Rom. 14:14,17,20: Tit. 1:15). The only problem is that of causing others to stumble (Rom. 14:1-15:3; 1 Cor. 8:4-13; 10:23-33)

i If any man invites you to a common meal, you are free to go. If it is an idol festival you cannot go (V18-28:8:4-13)

j You are free to eat any meat at any man's table unless he informs you that it is a sacrifice to idols. In this case, you have to refrain for the sake of the onewhoinvitedyou(v28-29). You are to let it be known that you have no part as a Christian with any traffic with idols and demons (v 20-22)

k Questions 73-74. Next, 11:13

1 It would still be lawful for you to eat of meat sacrificed to idols, as an idol is nothing, but if it is so sacrificed then it must be recogrri. zed that it is in honor of devils and for this reason you have to refuse to partake (v 20-22). You would be astumblingblockto a weak brother or a heathen who perhaps knows the stand of Christianity on the question. If you are not true to your own religion and convictions, how can you win the other man to Christ?

m 10 rules of Christian diplomacy:

1 Eat for the glory of God (v 31)

2 Drink for the glory of God (v 31)

3 Do all things for God's glory (v 31)

4 Give no offence to Jews (v 32)

5 Give no offence to Gentiles (v 32)

6 Give no offence to brethren(v 32)

7 Seek to please all men (v 33)

8 Seek to please men in all things

9 Do not seek personal profit, but seek the profit of others(v 33; 9:19-23)

10 Above all, do all things with the view of saving the souls of men (v 33'|

n Gr. mimetes, imitators, note p, 4:1b

o Gr. epaineo, commend (Lk. 16:8); laud (Rom. 15:11), and praise (v 2, 17, 22)

pGr. katecho, hold fast (1 Th. 5:21; Heb. 3:6, 14; 10:23)

q Gr. paradosis , a handing down; doc-uines; traditions (Mt. 15:2-6:Mk. 7:3-13;GaL l:14;CoL 2:8; 2 Th. 2:15: 3:6). Trans, ordinances only here. What or-dinances he refers to are not listed, but they no doubt include the whole body of truth cf the gospel and not only the Lord's Supper and water baptism

r 3 headships in v 3:

1 God is heaJoTchrist

2 Christ is head of man

3 Man is head of woman - husband is the head of the wife

^ Cont. from column 2

s Questions 66-67. Next, v 18. This refers to the Lord's Supper (11:23-29)

t A11 believers who partake of Christ and the toly communion are one religious body in Christ and form the church, the bodyof Christ(lCor. 12:13; CoL 1:18, 24: Eph, 1:20-23; 2:19-22: 4:1-8)

<

1 CORINTHIANS 11,12 Proper methods of worship The LorcTs supper Spiritual gifts

a God an J Christ are two separate and distinct persons (v 3; 1 Tim. 2:5)

b Every man praying or prophesying with a cap or turban on his head, dishonoreth hishead,Christ(v 3). This was in direct contrast to the canons of thejews which did not permit a roan to pray or prophesy unless veiled. Their idea was that man is unworthy to have an open face before God

c Gr. kata ischuno. Trans, shame (Lk. 13: 17;Rom.5'5; 9:33; 10:11: ICor. 11:22; 2Cor. 7:14; 9:4; 1 Pet. 3: Ig); confound (iCor. 1:27; IPet. 2:6);and dishonor (1 Cor. 11:4-5). Christianity is an open-faced" religion and nothing is to be done in secret or under a covet

d Worn en were to remain under their customary veils when praying or prophesying 10 reasons women were to be veiled

1 It had been a custom tor ages for women to be veiled(Gen. 24:65:38:14, 19; Ruth 3:15; Isa. 3:23; Cant. 5:7)

2 It was a Jewish law that no woman be seen in piibUc unveiled

3 AmongGreeks, Romans, and other nations it was also a custom

4 Only public prostitutes in the East went without veils, hence to pray or prophesy without a veil would be identifying Christianity with harlotry

5 If a woman appeared in public without a veil she would disgrace her head - the husband (v 3). It would be the same as women who had hair shorn off as punishment for whoredom and adultery (v 5-6; Num. 5:18)

6 The man was not to wear a veilbe-cause he was the image and glory of God. The woman needed one because shewasthegloryofthemanbeing created for him (v 7-9)

7 The woman needed to weather veil on her head as a sign of the husband's power over her, thus setting an example of humUiryand submission to her head - thehu±)and. She would thus be a lesson to angels to submit to God (v 10; 4:9; Eph, 3:10-11; EccL 5:6; 1 Tim. 5:21)

8 The woman needed to co-operate fully with the husband and keep the customs as being equally blessed of God(V 11-12;1 Tim. 2:9; IPet. 3:1-7)

9 It was becoming to a woman in that daytobe veiled and not common foraChristian woman to prayor prophesy unveiled. That would make her Like the heathen priestesses who prayed and delivered the oracles bareheaded or with dishevelled hair

10 It was natural for women to have long hair thus indicating they should be veiled e This isproofthat women did pray and preach in the church(v 5; 14:3, 23-25, 31; Acts 2:16-21; 21:9; Joel 2:28-32)

f Gr. akatakaluptos, unveiled (v 5, 13) g Gr. katak^lupto, veiled (v o, 7) h Questions 75-76. Next, v 22 i Gr. peribolaion , something thrown around anyone (Heb. 1:12). The long hairofawomanisgivenherfor aman-tle, veil, or covering. That is, long hair canbeusedasa veil if she insists on her new freedom of deliverance from old customs of always wearing a veil

j It appears that some Corinthian women claimed for their sex equality with J.e men on the basis that there is no difference in benefits in Christ (Gal, 3:28; CoL 3:11). They overstepped their au-thorityin coming forward to pray and prophesy unveiled. This is what the apostle disapproves inv 1-16. He sums up his argument hereby stating that if any man setshimself up as a wrangler or a defender of such new freedom for the women, then a woman may prayor prophesy with uncovered head and a man mayhave long hair i f each one wants to bear the reproach and shame ofsuchaction,Paulmakesitplain that there is no set law or custom governing such in the churches o f God (v 16)

k 7 disorders in the church (v 17-34):

Christ; and the head of the woman is the man; and "the head of Christ is God.

"not to eat the Lord's supper. 21 For in eating every one taketh before other his own supper: and one is hungry, and 3 Regulations for men and another isMrunken. women in public services 22'^What? have ye not houses (14:1-40) to eat and to drink in? "or

despise ye the church of God, 4* Everv man praying or proph- i and shame them that have not ? esying.having/jisheadcovered, j What shall I say to you? shall •tiishonoureth his head. I praise you in this? I praise

5"But every woman that pray- uou not. eth or 'prophesieth with her i head 'uncovered dishonoureth

her head: for that is even all

one as if she were shaven.

6 For if the woman be not ^covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not

to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on her head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

8 The Lord's Supper received by revelation (Gal. l:12;Eph. 3:3)

23 ForT have received of the Lord that which also I delivered unto you. That the Lord Je'§us the same night in which he was 'betrayed took bread : • 24 And when he had given thanks, he brake it. and said. «this

Take, eat: *this is my body, which is broken for you:'■this do in remembrance of me. •25 After the same manner also he took the cup , when he had supped, saying, 'This cup is the new testament in my blood: this do ve.' as oft as ye drink it, in remembrance of me.

*26*For as often as ye eat this bread, and drink this cup, ye 4o shew the Lord's death tiU

12 For as the woman is of the man. even so is the man also by the woman; but all things of God.

4 Nature's teaching stated

13 Judge in yourselves:'■is it comely that a woman pray imto God uncovered?

14 Doth not even nature itself teach you, that, if a man have-long hair, it is a shame unto him? I

15 But if a woman have long ! 29 For he that eateth and hair, it is a glory to her: for her drinketh unworthil y, eateth and

he come.

9 V/arning against taking the Lord's Supper unworthily

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, ' unworthi ly, shall be guilty of the body and blood of the Lord. •28r^ut let a man examine him -peli . and so let him eat of that bread, and drink of that cup.

10 Results of partaking of the Lord's Supper unworthily

hair is given her for a'covering.

5 If such regulations cause division and strife they are null and void (14:12, 26,40)

16 'But if any man seem to be contentious, we have no such custom, neither the churches of

drinketh damnation to himself, not "discerning the Lord's

body. 30 Tor

weak and sickly and many sleep

this cause many are among you.

God.

6 Divisions and heresies commonly known in Corinth

17 Now in'this that I declare unto you I praise vou not , that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the chtirch , I

11 How to avoid chastening

I ►SI"For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

12 Final admonition concerning disorders at Corinth

•33'n^nierefore, my brethren, hear that there^be "divisTons iwhen ye come together to eat, among you; and I partly be- j tarry one for another.

Ueve it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

7 Sins at the love feast rebuked (2 Pet. 2:13; Jude 12)

20 When ye come together therefore into one place , this is

'•34 And if any man himger, let ihim eat at home; that ye come

not together imto condemna-

tion. And the rest will I set m order when I come.

CHAPTER 12

IX Spiritual gifts (1 Cor. 1: 7; 12:1-14:40; Rom. 1 : 11; 12:3-8; 15:18-29; Eph. 4:7-

1 Divisions (v 18)

2 Heresies (V 19; note e. Acts 6:17)

3 Selfishness (v 21)

4 Misuse of the church (v 22)

5 Shaming the poor (v 22)

6 Partaking unworthily of the Lord's Supper with its benefits (v 27-30)

7 Failure to judge selves (v 31-34) 1 See note e. Acts 5:17

reap what we sow. If we judge any sin committed, ask forgiveness, and put it away, then we are not chastened by God. If we refuse to judge ourselves, then He judges by chastening(v 31-32) q Let us have order at the Lord's Supper and in the house of God. Satisfy hunger at home, and do not come together in disorder and condemnaaon(v 33-34)

a This refers to the social meals of the eaily church, the love feasts (2 Pet. 2: 13; Jude 12), followed by the Lord's Supper. According to the Greek custom each brought his own provisions. The rich would fare sumptuously while the poor had very little to eat (v 21) b Gr. methuo , to be drunken; intoxicated (Mt. 24:49;' Acts 2:15; 1 Cor. 11:21; 1 Th.5:7; Rev. 17:2,6: Jn. 2:10). That it means to be only full of food is not proved by any of these references

c Questions 77-81. Next, 12:15

d You make the church a place to be despised and shame the poor by your conduct. Instead of putting the food on a common table so all could partake as needed, therichateby themselves and the poor by themselves. The rich despised the poor and this led to the divisions and strife of v 18-19, and to the drunkenness and shame of v 21-22. These things disqualified them for the Lord's Supper and brought on the sickness and death (v 27-30)

e This was by direct revelation from JesusChrist toPaul(v 23-34;GaL2:2)

f Gr. paradidomi , delivered (v 2, 23; Jn, 18:30; Acts 3:13; Rom. 8:32)

g This is a symbol of My body. As this bread is broken, so My body wiUbe marred and striped for you (Isa. 52:14; 53:4-5; 1 Pet. 2:24) h This is a memorialof Me until I come (v 24-26). After He comes it will be observed in the kingdom (Lk. 22:16, 18-20, 30; Mt. 26:29)

i This is a symbol of My blood, which is shed for many for the remission of sins (Mt. 26:28; Eph. 1:7; CoL 1:20; Acts 20:28; Rev. 1:5; 5:10;ljn. 1:7). It symbolizes His blood that seals the new covenant which is based upon better promises (Heb. 8:6; 9:15-22)

j Asoft-daily(Acts 2:46), weekly (Acts 20:7), or anytime you do this you show forth the Lord's death till He comes again (V 25; Lk.-22:19)

k 10th N. T. prophecy in ICor. (11:26) Next, 13:8. This again emphasizes that the Lord's Supper can be taken at any time. Setlawsinchurchesthatithas to be taken every Sunday or only once a year are man-made and without scriptural authority

1 Gr. anaxlos, irreverently; unworthy; unfit (v 27, 29). See 8 ways to par take unworthily , p. 190

m Eachperson should exam.inehimself to see if he is in the faith and decide his fimessto paruke of the Lord's Supper beforehedoes so(v 28). It is better not to partake if one is not fit, and yet one should not feel that he is unfit if he knowshe is bom again and is walking as he should be in the gospel (1 Jn. 1:7; CoL 2:6-7; 3:5-10; Rom. 6:14-23: 8:1-13; GaL 5:16-26)

n Gr. diakrlno , distinguisfa;come to deci-sion; separate to holy purposes. Trans, make to differ (Acts 15:9: 1 Cor. 4:7; Jude 22): judge (1 Cor. 6:5; 11:31; 14: 29); contend(Actsll:2;Jude 9); bepar-lial(Jas. 2:4); doubt (Mt. 21:21; Mk. 11: SsTActs 10:20; 11:12; Rom. 14:23); waver (Jas. 1:6); stagger (Rom. 4:20): and discern (Mt. 16:3: 1 Cor. 11:29). The idea here is really to decide one has faith in the death of Christ and lay hold of the benefits provided byit not turning to one side or the odier

o Note: It is the Lord's body one must discern. It isby His stripes we were and are healed (Isa. 53:4-5; Mt. 8:17:1 Pet. 2: 24). If one does not want to be sickly and die prematurely, then let him have faith in the healing wtiich was provided by Christ as well as forgiveness and other blessings. Nothing will be impossible with such faith (Mt. 17:20: 21:22; Mk, 9:23; ll:22-24;Jn, 14:12-15:15:7, 16: 16:23-26)

p If we will thus judge ourselves and have faith in the work of Christ on the cross, we ^lallnothaveto suffer or go without the benefits provided for us. If we will not do this, then we shall have to

a Gr. pneumatlkos, note g. Rom. 7:14.' Literally, things of the Spirii !

b See note w, Rom. 1:13 I

c Previous to conversion you were car- \ ried away with passions into senseless I worship of dumb idols designed to ex- j cite and gratify your anirnal appetites

d It was a practice among Jews to call Jesus anathema, accursed - one so abominable as not fit tc live on earth. It was an early practice among heathen persecutors to force believers to call Jesus accursed. No manspeakingbythe Holy Spirit will ever do so, and no man can call Jesus Lord but by the Spirit

e Work of the Divine Trinity (v 4-6):

1 Spiritual gifts by the Holy Spirit

2 Administrations by Jesus Christ

3 Operations by God the Father f 10 ministries of the Holy Spirit:

1 Glorifies Jesus (v 3; Jn. 16:13-14)

2 Inspires manifestations (v 7, 11)

3 Forms the body of Christ (v 13)

4 Energizes believers (v 13)

5 Imparts love (13:1-13; Rom. 5:5)

6 Speaks mysteries in tongues (12: 10; 14:2, 13-19, 21-23. 26-28)

7 Interorets m;ysteries of tongues (12:10; 14:5, 13. 26-23)

8 Edifies by prophecy (14:3-31)

9 Edifies believers in tongues(i4:4) 10 Gives gifts to believers (v 3-10:

Rom. 12:6). See note s, 1 Tim. 4:14

g Gr. diakonion. services; ministries; of-fices. They aie all by the same Lord Jesus Christ(v 5; Eph. 1:22; 4:11)

h Gr. energema. workings or operations, only used in v 6, 10. All of these are I under the control of the same God who i isheadofall(v5;ll:3;15:28;Heb. 1:1) j

i Gr. phaneroas , making visible. The visible manifesutions would be the visible healings, miracles, manifest prophecies, tongues, interpretations, and even the giving forth of wisdom, knowledge, and discernments of various kinds

j 21 facts and questions about the gifts:

1 Their names and num,ber(v 5-10)

2 By whom impaned (v 4, 8-11)

3 Who operates them ? f v 4-6, 11)

4 Purpose: to confirm tne Word of God (Mk. 16:17-20; Jn. 14:12; Acts 1: l-8;Rom. 12:3-8:15:18-19,29:1 Cor. 1:7:12:11. 28-31; 14:1-40;Hd). 2:3-4)

5 Who may have them'^ Every believer (V8-11; 1:7; Rom. 1:11; 12:3-8: Jn. 7:37-39; 14:12; Mk. 16:17-20)

6 Can one have allofthem?Yes(Mt. 17:20: 21:22: Mk. 9:23; 11:22-24; Jn, 14:12; 15:7, 16: Eph. 3:19; Jas. 1:5-8)

7 Has one man ever received all of them? Yes (Jn. 3:34; Rom. 15:29; note 1, Acts 5:12: note c, Acts 14:9)

8 Werethey manifest in O. T. days? Yes(note o, Acts 1:5;notep. Acts 2:4)

9 Can gifts be misused? Yes (Eccl. 2:9; Num.20:7-13 with Dt.32:48-52; 1 Cor. 13:1-3; 14:1-40)

10 Can gifts be exercised in a backslidden condition? Yes (EccL 2:9: 1 Cor. 13:1-3)

11 Should onebe a&aid of getting an evil spiiii manifestation? No true child of God should (Lk. 11:11-13)

12 Are gifts permanent o r temporary? Permanent if received as a personal gift (Rom. 11:29^

13 Are gifts exercised at will? Yes (1 Cor. 14:15,23-32:1 Tim. 4:14; 2 Tim. 1:6)

14 Can gifts be neglected in use'Yes (1 Tim. 4:14; 2 Tim. 1:6)

15 When diould gifts be used? when needed (v 7; 14:3-6, 12, 17. 26: Rom. 12:3-8)

16 Where should giftsbeused? Where needed (v 7, 12-31; 14:1-40)

17 How can they be received? By faith and prayer fv 31; 14: l;Mt. 7:7-11)

18 Do we need gifts today"? Yes, for the same reason others of old needed them (Mk. 16:15-20: Jn. 10:10;Acts 1: 8:10:38;Rom. 1:11;! Cor. 1:7:12:1-31)

19 Can w e choose which gifts w e need today?Yes(lCor, 12:31:14:1,12)

20 How can we know when we have received them'!' When the Spirit operates them through us to accomplish their intended purpose(v 4-11,28-31;

16; 1 Tim. 4:14; 2 Tim. 1: 6; Heb. 2:4; 1 Pet. 4:10-11) 1 They glorify Jesus (Jn.

16:13-14)

NOW concerning " spiritual gifts , brethren." ! would not have vou ignorant .

2'^ Ye know that j-e were Gen'-tiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to , understand, that no man speak i ing by the Snirit of God calleth i Jesus"accursed: and that no man can sav that Jesus is the !

Lord, but by the Ho ij" Ghost.

2 Diversities of the gifts (Rom. 12:3-8; Heb. 2:4; 1 Pet. 4:10)

4'Now there are diversities of \ Ms gifts, but the'same Spirit. i ^^ And if they were all one

g5 And there are differences of ; member, where were the body?

adminis<Ta1inn<: Viiit tVio eomo 20 But now are fhaii rrmnt?

free; and have been all made to "drink into one Spirit.

14 For the body is not one member, but many.

8 Members of the body are

organically related (Eph. 2:

19-22;4:16; 5:30-33)

\sm the foot shall say. Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say. Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

IS'^But now hath God set the members ever)- one of them in the body, as it hath"pleased

administrations, but the same

Lord.

.6 And there are diversities of [operations, but it is the same i God which worketh all in all.

3 Purpose of the gifts (14-

4-6, 12, 17, 24. 26, 31; Rom.

12:3)

7 But the'manifestation of the Spirit is given to ever\' man to profit withal.

4 Number and kind of gifts (Rom. 12:3-8; Heb. 2:4; 1 Pet. 4:10-11)

c*-TJ° °°^ '^'^'^^'^ ^y ^^^ """>■• wnicn'we tnmK to be bpiritthe word of wisdom.; to less honourable, upon these

20 But now are they many members, yet but one body .

9 Members of the body are

cooperatively related (1:10;

3:8-10, 2Cor. 6:1-10; Eph.

4:3)

21 And the eye carmot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more 'those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which %e think to be

another the word of knowledp;e wp bestow more abundant bythesameSpuit; honour; and our ^uncomely

►9 10 another faith by the parts have more abundant same Spint; to another the comelmess. gifts of healinfT by the sameT^

Spirit; 10 Members of the body are

►10 To another the working of isympathetically related (13: ffikades; to another prophecy : 1-13; Eph. 4:31-32; 5-2; to another discerning of spirits ; 'phil 21-4 1 Pet 3-8-131' to another dii-ers kinds of ;

24 For our"comely parts have noneed :'but Godhath tempered the body together , having given

tongues : to another the inter pretation of tongues :

5 How gifts are distributed (Rom. 1:11 ; 1 Tim. 4:14;

2 Tim. 1:6)

►11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

6 Many members but one body (10:17; Rom. 12:4-5;

Eph. 4:4-6)

more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

11 All Christians make the 12 For as the body is one , and r°^y °^ Christ but differ in hath many members, and ah the 'f^^ctlon (Rom. 12:3-8; Eph.

27 Now i ye are the body of Christ, and members in particular.

28 And God hath se| some in the church, first ^apostles.

members of that one body, being many, are one body: 'so also is Christ.

7 How the body is constituted (Jn. 3:5; Rom. 6:3-5; Gal. 3:26-27; Col. 2:11-17; 2 Cor. 5:14-21; 1 Jn. 1 :9;

-',„__ ■ ^ then "gifts of healmgs, ^helpsi

►13 For ^y one Spuit are we governments, 'diversities of

all baptized i nto one body , tongues.

whether we be "Jews or Gen 29 'Are ail apostles? are all

taes, whether we be bond or prophets? are all teachers? are

secondarily I prophets, thirdly teachers, after that "miracles.

14:1-40)

21 Are gifts to continue diroughout this age? Yes (Mt. 3:11; 28:20; Mk. 9: 23; 11:22-24; 16:15-20: Jn. 7:37-39: 14:12-17,26:15:26; 16:13-15; Acts 1: 4-8: 2:38-39; 5:32; 1 Cor. L7: etc.)

Continued, column 4 ^

believer is the candidate. If it were the Spirit baptism, Christ would be the agent and the Holy Spirit would be the element baptized into. See note n, Mt. 3:6; O. T. experiences p. 158 n Jews and Gentiles are in the samebody, the church (v 13; Eph. 2:11-18; 3:1-6; CoL 1:18, 24)

a Drinking of the Spirit is the same as partaking of His power. One can partake of Him in sonship without being baptized in the Spirit (Rom. 8:15 with notes on Jn. 3:34; 7:37)

b Questions 82-86, Next, v 29. All these quesuons are self-answered. All of v 14-26 illustrates the fact that as the human bodyis one and has many members, sothebodyofChristisoneandhas many members who have been bom again and who live godly consecrated lives(v27-28; Rom. 12:3-5; Gal. 3:28; Eph. 1:22-23; 2:19-22; 3:1-6; 4:1-13; CoL 1:18, 24). See note a. Acts 7:38

c The first of two times here (v IS, 28)

d If Christians would seek to please God in whatever part they are to have in the church or body of Christ there would be no confusion or strife about anyoffice

e The apostle no doubt refers to the inward parts, as the heart, lungs, Uver, kidneys, stomach, and other ungraceful parts of the body, which seem to us to be more delicate and feeble. Hence, these parts are not only covered, but are surrounded and protected by the outward parts upon which we openly bestow much honor. Upon the proper performance of these inward parts life itself depends (v 22)

f Those members of die body which we think are not so honorable, we bestow special care upon, and those members of the body that are unpresentable we treat with greater care and attention than we do our features which do not require as much attention (v 23)

g Gr. aschemon. shapeless; unseemly: shamefuLUponthese parts of the body we bestow more abundant elegance and grace h Gr, euschemon. members of good bear-ing; the graceful ones; the beautiful parts that have no special need of honor or attention

God has mingled and compounded the body together, giving more special dignity to the inferior parts; that there should be no independent and unnecessary part to the body, and that every part should function perfectly for the good of the whole (v 24-26) j You and aU in Christ like you make the true church or the body of Christ(v 13; Eph. 2:19-22; 4:l-6;Col. 1:18, 24) See note a. Acts 15:33 See notes on Acts 11:28:1 Sam. 19:20 See note n, Acts 13:1 Note y, Jn. 2:11; note k, 3, (3), v 8

1 n

0 See note k, 3, (2), v 8 P Gr. antHepsis. a suppon;help: succour-

er; an aid. Only in v 28 and refers to every kind of help God sets in the church. It cannot be limited to the work of deacons and deaconesses, as some teach, for there were other helps beside these (Rom. 16:3, 9; 1 Cor. 16: 16; 2 Cor. 1:11, 24). It does not refer to persons only, but to the various spiritual gifts which endue men with power to help. It is mentioned in the midst of references to certain gifts q Gr. kubemesis , a steering; pilotage: a guiding. Used only here and refers to all the means of guidance God has set in the church. It has no reference to powerto mle, but to men of extraordinary wisdom, knowledge, and discernment to guide the church in all its problems. The gifts of wisdom, knowledge, and discernment of spirits are all involved in this ability of guidance r See note k, 2, (2), v 8 s Questions 87-93. Next. 14:6

^^' Cont. from column 2

k Classification and definition of gifts: Seep. 175

1 Here the church is called "Christ" and is compared to a human body witb-its many members (v 12-28)

'm This shows how the body of Christ is constimted. The Spirit is the agent that brings one Into the body of Christ by the new birth. This is not a baptism into the Spirit, but into the body of Christ. The body here is the element one is baptized into. The Spirit is the agent that does the baptizing into the body. The

1 CORINTHIANS 13, 14

Faith, hope and charity

Speaking with tongues

a These questions reveal that aU believers are not apo sties, prophets, teachers, anJ all Jo not have aU che gifts of v 8-10. This ioes not mean that believers cannot attain to any anJ all these

b Here is a command for allbelievers to covet earnestly the gifts (v 31; 14:1)

c Gr. zelos, eager rivalry; strong passion for a tning. :.'ote f. Acts 5:17

d Gr. kreisson, stronger; better; greater; superior. Trans, best (v 31) anJ better 18tirr,es(lCor.7rgTo8; 11:17; Phil, 1: , 23:Heb. l:4;6:3;7:7,19.22;8:6;9:23;i 10:34; 11:35,40; 12:24; 1 Pet. 3:17; 2', Pet, 2:21). All the gifts are necessary i for theprooer and complete operation of the body of Christ (12:12-28)

e Paul here shows the possibility of exercising gifts in a backslidden condition, (v 1-3), as Solomon did (EccL 2:3) '

f This suggests that those who speak with tongues could be using earthly and angelic languages (v 1)

g Gr. agape , spontaneous and divine love. It is more eternal than gifts

9 ingredients of divine love:

1 Patience - love passive: no hurry; suffers long;bears, believes, hopes, and endures all things (v 4, 7)

2 Kindness - love i n action: never acts rashly or insolently; not inconsistent, puffed up., or proud (v 4)

3 Generosity-love in competition:

not en\'ious or jealous (v 4)

4 HumiUty - love in niding: no para deTno~aIi5r''wMl<rtEen~retires (V 4)

5 Courtesy - love in society: does not behave unseemly; always polite; a t home with all classes; never rude or discourteous (v 5)

6 Unselfishness - love in essence: never selfish, sour, or bitter; seeks only good of others; aoes not retaliate or' seek revenge (v 5)

7 Good temper-love in disposiaon: | never irritated; never resentful (v 5)

8 Righteousness - love in conduct: hates in; never glad when others go wrong; always gladdened by goodness too:hers;alwavsslow to expose; always eager to believe the best; always hopeful, always enduring (v 6-7)

9 Sincerity - love in profession: never boastful and conceited;not a hypocrite; always honest;leaves no impression but what is strictly true; never self-assertive; does not blaze out in passionate anger, nor brood over wrongs; always just, joyful, and truthful; knows how to be silent; full of trast; always present

I 11th N. T. prophecy in 1 Cor. (13:8-13). Next, 15:21 3 things that will fail or be superseded

prophecies, tongues, and taowledge

j Gr. katargeo, to make useless or void;

abolish; leave unemployed (Rom, 3:3;

4:14; GaL 3:17; 5:4) It is uans. fail.

vanish away , done away, and put away (1 Cor. 13:8, 10,11). Here it literally means that when the completeness of communication and knowledge comes, tongues will be no barrier and partial knowledge will be superseded by the perfect or complete (v 9-10), Men in eternity will be able to speak all the languages of all others iBthe universe, thus doingaway with present-day language barriers. The partial knowledge will be superseded by perfect knowledge. It is only that which is in part that will be done away or come to an end (V 9-10)

In v 11-12 Paul further makes clear his meaning, when he compares the next life to something as far advanced over this one as adulthood over child-hood;and when he declares that we now see darklyinto the future, knowing only a few things, whereas then, face to face with God, we shall know other persons and things as now known by God

k Gr. teleios. that which has reached an end. Prophecies that have been fulfilled have reached an end. Tongues and knowledge willbe superseded by a more complete knowledge and means of communication

1 3 things that a rnan puts away (v 11): 1 Speaking like a child

all vv-orkers of miracles? «U!OLLOW after charity, and

30 Have all the gifts of healing? J- desire spiritual gifts, but.

'do all speak with tongues? do; rather that ye may prophesy.

all interpret?

12 The duty of every Chris-tian coocerning spiritual

gifts (1 Cor. 1:7; 14:1, 12,

20, 37-40) unknown tongue speaketh not

. unto men , but unto God: for no

3l''But' covet earnestly thrbest man understandeth him; hov?

1 7 Benefits of prophecy and tongues contrasted

2 For*he that speaketh in an

gifts: and yet shew I unto you a more excellent wav. i beit in the spirit he speaketh

CHAPTER 13

mysteries . 3 But he

that prophesieth

13 Gifts are valueless unless exercised inlove (Gal. 5:22)

speaketh unto men to edifica tion, and exhortation, and comfort . 4 He that speaketh in an unknown tongue edifieth himself ;

but he that prophesieth edifieth

TpHOUGH I speak with the the church. i / tongues of men and of '

angels , and have not charity, I 18 Tongues are equal to prophecy and edifying to the church if interpreted

am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift o/prophecy, and understand all' 5 I would that ye aU spake mysteries, and all knowledg e; with tongues, tmt rather that ye andthoughlhaveallfaith.sothat! prophesied: for greater is he I could remove mountams, and ^^^^^ prophesieth than he that

have not charit>', I am nothin;

3 And though I bestow all my ^ goods to feed the poor, and ! though I give my body to be ■ burned, and have not charity, it I profiteth me nothing .

14 Characteristics of love

(Jn. 3:16; Rom. 5:8; 2 Cor.

5:14-21; Gal. 5:22-23; 1 Jn.!

3:1-18; 4:7-21)

4'Charity suffereth long , and is kind : charity envieth not : charity vaunteth not itself , is not puffed up .

5 Doth not behave itself unseemly , seeketh not her own, is

not easily provoked , thinketh no

eyu;

6 Reioiceth not in iniquity . ' but reioiceth in the truth : I 7 Beareth all things . beUeveth

all things , hopeth all things , en-

dureth all things .

15 Gifts are temporary but| love and other graces are; eternal

• 8*Charity never faileth : 'but whether (here be prophecies, '. they shallfail; whether ^/lere be tongues, they shall cease ; whether there be knowledge, it shall vanish away . <

9 For we know in part , and we prophesy in part. ►•10 But when that which *is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man,'1 put away childish tilings. ^ ►12 For now we see through a

speaketh with tongues, except he interpret, that the church may receive edifying .

19 Tongues are useless in public meetings unless interpreted

6"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either bv revelation. or by knowledge, or by prophesy ing , or by doctrine ?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound , who shall prepare himself to the battle?

9 So likewise ye. excep t ye ' utter by the tongue words4asy

to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many'kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

20 The chief end of all gifts (14:4-5. 17. 26, 40)

•12 F.ven so ye. forasmuch as ye are zealous of spiritual gifts, seek that ve may excel to the | edifying of the church.

21 Pray for interpretation

glass, "darkly; but then face of tongues spoken in public to face: now I know in part;

bufthen shall I know even as ,13 Wherefore 'let him that also I am known. speaketh in an unknown ton gue

13 And now Pabideth faith, pray that he may interpret, hope, charity, these three; but i4?For if I pray in an unknown the greatest of these is charity, tongue, m y spirit praveth. but

mv understan ding is unfrtiit-147 CHAPTER 14 ful.

15'What is it then?'I will pray 16 All gifts to be desired, ^-jth the spirit , and I will pray especially prophecy (12:30) w-ith the un der standing also:

2 Understanding like a child

3 Thinking like a child

TheGr. for put away is kaurgeo (note j, above) and means the things that cease are to be superseded by a more complete life along the same lines, in

Continued. column 4 — ^^-

revelations about it, is still like a dream. It is hard to realize how wonderful It will be, due to our present lack of experience

) We shall know each other in heaven and on earth forever(1 Cor. 15:35-58)

) 3 things that eternally abide; faith, hope, and divine love (v 13)

a 3 things we are to do here (v 1):

1 Follow after divine love. Note g, 13:4

2 Covet earnestly the gifts (12:31)

3 Covet prophecy more than tongues 16 contrasts of tongues and prophecy.

1 Tongues are spoken to God;prophecy is spoken to teach men (v 2-3)

2 Mysteries or things not understood are spoken in tongues; all things spoken in prophecy are clear (v 3-4)

3 Tongues edify the speaker.prophecy edifies the speaker and others (v3-4)

4 Tongues enable one to commune with God; prophecy speaks to men to edification, exhortation, and comfort (V 2-4)

5 The prophet is greater than the one who speaks in tongues, unless the tongues are interpreted and understood

(v3)

6 Tongues are no profit to the public

unless interpreted; all prophecy is profitable to the pubUc (v 5-13, 27-28)

7 The speaker in tongues must pray for the interpretation; the prophet need not, for his message is in his own tongue (V 3-13)

8 Tongues make one abaAarian to others; prophecy does not (v 3, 11)

9 In all gifts the main purpose is to excel in edifying the church(vl2).ln this, prophecy is greater than tongues (v 1-6, 27-28)

10 The human spirit of the speaker is the thing edified by tongues; prophecy benefits allmen(v 1-5,14-15,24-25S

11 Tongues are a great personal blessing, but 5 words of prophecy are more important inpubUc services than 10,000 words in tongues (v 17-19)

12 Tongues are a sign to unbelievers; prophecy to believers (v 21-22)

13 aU speaking in tongues at once causes mockeryby the unsaved whereas, with prophesying the unsaved are convicted of sin (v 23-25)

14 Every gift must be used to edify the church (v 26). Prophecies do this better (v 1-5, 23-25)

15 Onlyone message is allowed in a church service if not interpreted; three messages in prophecy are allowed (v 3, 27-31)

16 Three messages in tongues are allowed in anychurch service if they are inte^jreted. This many messages in prophecy are always allowed (V 27-32)

b It is clear in Scripture that men have spoken in tongues by the Holy Spirit. It was predicted by Isaiah (28:11-12; 1 Cor. 14:21); Joel (2:28-32 withActs 2: 16):and jesus(Mk. 16:17; Jn. 15:26; 16: 13-15). It was fulfilled in Acts 2:4; 10: 44-48; 19:1-7; 1 Cor. 12:8-10, 28-31; 13:1-3:14:1-40) c Questions 94-97. Next, v 15 d Gr, eusemos , intelligible. Only here e Kindsof languages. Allof them are intelligible to those who speak them f A command to those who speak in tongues g This is Paul's reason for praying for the interpretation. The understanding is unfruitful unless the tongues are interpreted h Questions 98-99. Next, v 23 i I will pray in tongues or by the Spirit (as in v 14) and I will pray with the interpretation of my prayer also (v 14-16)

—^»- Cont. from column 2

the same way that adulthood is so far advanced beyond childhood as to be on another plane entirely. There will be no need of prophecies when we shall know as we are known (v 12). There will be no need of the gift of tongues when we shall know all languages of the universe. There will be no need of stumbling around in ignorance with our partial knowledge when we shall have super-knowledge and complete and perfect insight into eternal things m Gr. esoptron, mirror (v 12; Jas. 1:23) n Gr. aimgma , a dark saying, riddle. It is the same as our Eng, enigma. Life is like a riddle. The future state, although somewhat clear from the many

Speaking with tongues

Decency and order in worship

a I will sing in tongues (as in v 14) and I will sing with the interpretation of tongues also

b When you say the blessing in tongues or intheSpirit.howcan it be understood? You give thanks in tongues well, but your host is not edified. He does not know whether you curse or bless the food. You must learn to use your gifts rightly and in the proper place

c Paul boasts of his ability to talk in tongues more than all others of the church, yet says there is a time and place for tongues

6 times not to speak in tongues:

spe eUi

1 when not impelled by love (13:1-3)

2 When in regular church meetings and no interpreter present (v 5,27-28)

3 When it is time to give truth to the public (V 6-13, 19, 23-25)

4 When invited to say grace at the table (V 16-17)

5 When the whole church would like to speak i n tongues and people are present who would stumble over such action (v 23-25)

6 After 2 or 3 messages in tongues have been given and interpreted (v 27)

d This does not belittle tongues or make them unimportant in their place, but it shows that the public will not get as much truth in 10,000 words in a language they cannot understand as they would get from 5 words they could understand

e This emphasizes the purposes of all gifts and public Christian services. At least 20 out of 40 verses in this chapter emphasize the importance o f public good, not the personal showing of one's gifts (V 1,3-9, 11-13. 15-17, 19, 23-25, 26-28, 31, 40)

f 3 stages of human growth mentioned: 1 Gr. nepiazo , infants who cannot yet speak ana who know nothing of sin

^2 Gr. paidia, children beginning in school to receive their first instructions
3 Gr. teleioi , men of mature age and thought; men of growth and understanding

The verse means, "Be not paidia (little school children) in understanding. In malice be ye infants (nepiazo , infants who cannot speak and who know nothing of sin), but in understandingbe men" of maturity and growth

g The law was a term used byjewsto ex-press the whole Scriptures of the law, the prophets, and the psalms (Lk. 24: 44; Jn. 10:34; 15:25)

h 5th and last O. T. prophecy fulfilled in

ICor. (14:^1: Isa. 28:11-12). This prophecy reveals tnat God intended over 700 yeanbefore Christ to speak to men with stammering lips and other languages

i This isPaul's explanation of the main purpose of tongues. They are designed as a sign to unbelievers that through' their miraculous exercise sinnersj might see the manifestation of the su-j pematural (Isa. 28:11-12). Examples' of this are found in Acts 2:1-11; 10: 44-48; 19:1-7; 1 Cor. 14

j Question 100. Next, v 26. This will naturallybe the resultofsuch misuse of tongues. When the mockery began at Pentecost,Peter stopped the 120 from talking in tongues and preached a sermon inhis own native tongue which all could undersund (Acts 2:11-14)

k The chief end of all gifts and worship services is to bring men to repentance and surrender to God. This is the chief purpose of the deathof Christ(Jn. 3:16)|

1 Question 101. .Next, v 36 i

m 20 New Testament church activities: !

1 Singing oi psalms (Eph. 5; CoL 3)

2 Teaching doctrines (2 Tim. 4:2-1 4; Acts 2:42) j

3 Tongues and interpretations(v27)i

4 Prophecies (v 3, 24-25, 29-30) \

5 Exhortations by laymen (Hen. 10:25)

6 The Lord's Supper and a love feast (1 Cor, 10:16-17; 11:17-34; Jude 12)

7 Scripture reading (Lk, 4:16; Col. 4:16; 1 Th, 5:27; 1 Tim. 4:13)

8 Prayers(Acts 2:42; 4:24-31; etc.)

9 Exercise of other gifts - healing.

I will sing with the" spirit , and I will sing with the understanding also . 16"Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say A-men' at thy giving of thanis, seeing he imder -standeth not what thou sayest?

17 For thou verily givest thanks ffifill, but the other is not edified.

22 Paul thanks God for the gift of tongues for his own edification (14: 2-4), but recognizes it as useless in church

unless interpreted

18 "^I thank my God, I speak with tongues more than ye all:

la-^ Yet in the church I had rather speak five words with my understanding, that by my voice I mjghtteach others also, than ten thousand words in an unknown tongue.

23 Gifts are not playthings for inexperienced children

• 20 Brethren,/be not children in understanding: howbeit in malice be ye children, but in imderstanding be men.

unto edifying .

28 The true order of the gifts of tongues and interpretation in the church

•27 If any man speak in an "unknown tongue. */e< it be by two , or at the most bu thre^ , and that by course : and let on^ interpret .

•28 But if there be no interpreter, let him keep sUence in the church; and let him speak to himself , and to God .

29 The true order of the gifts of prophecy and revelation

•29'Let the prophets speak two or three , and let the other

24 Tongues are a sign to unbelievers in this dispensation and their exercise is a fulfillment of prophecy (Isa. 28:9-11)

*21 In the«law iLJs A written. With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me . saith the Lord. 22 'Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

25 The whole church is not to speak in tongues in unison. One message at a time may be given with its interpretation (14:27-28)

23 Iftherefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, /will they not say that ye are mad?

26 Even prophecies are to be given one at a time

24 But if all prophesy , and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of aU:

25 And thus are the secrets of his heart made manifest; *and so falling down on his face he will worship God, and report that God is in you of a truth.

27 The true order of an ap-

ostolic meeting

•26'How is it then, brethren?

when ye come together, every

one of you hath a psalm , hath

a doctrine, hath a tongue , hath 1 5:1 -58). 1 Paul's fourfold

a revelation , hath an interpreta - .gospel and the fact of

tion. Let al l things be done I Christ's resurrection (Mt.

judg e,

•sen any thing be revealed to another that sitteth by, let the first hold his peac e.

31 For ye may'aU prophesy one by one, that all may learn, and all may be comforted.

30 All Holy Spirit manifestations are subject to the individual; uncontrolled and confusing acts are not of

God

32 And /the spirits of the prophets are subject to the' prophets .

33 For God is not the author of confusion , but of peace, as in all churches of the saints.

31 Women are not to be lawless or cause confusion in

church

•34^Let your women keep silence in the chtirches: for it is not permitted unto them to speak ;hbut they are commanded to be under obedience , as also saith the law . •35 And' if they will learn any thing let them ask their husbands athome: for it is a shame for women to speak in the church.

32 All saints must acknowledge these laws as from God

36'What? came the word of God out from you? or came it unto you only?

•37 If any man think himself to be a prophet, or spiritual, let him acknowledee that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant .

33 Last warning and admonition concerning spiritual gifts

•39*Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. •40 Let all things be done decently and in order .

X The resurrections (1 Cor.

faith, and miracles (Acts 3:6:5:12-16; 8:5-8; 15:12; 19:11)

10 Exercise of discernment and judgment (Acts 5:1-11; 13:6-11; 1 Cor. 5)

11 Reports and business (Acts 4:23; 6:1-7; 11:1-18: 15:1-35)

12 Baptism (Acts 2:41; 8:12: 16:33)

Continued, column 4 — ^^~

15 Sending missionaries (Acts 13: 1-4:15:36-40: GaL 2:9-10)

16 Collections (Acts 11:29; 1 Cor. 16:2)

17 Dispuiings(Acts 19:8-10; Gal. 2)

18 Confessions(Acts 19:18; Jas. 5:16)

19 Church trials (Mt. 18:15-18;lCor. 5-6; Acts 5; 11; Gal. 2:1-14)

20 Addition of members (Acts 2:41)

a There is no word in the Greek for unknown here. No language spoken any place in the universe is actually unknown to the people who speak it. The only sense in which tongues or languages spokenbytheabiUtyofthe gift of tongues are unknown is that the speaker himself does not know the language or languages which he speaks (14:2)

b In public meetings the command is that no more than 3 messages in tongues should be allowed in any one service, and that, provided they are truly interpreted. The order should be by course with the first message being interpreted before a second, if any, is given. One who thus speaks should pray for the interpretation himself (v 13). Otherwise, his words may be interpreted by another gifted to do so. Even if more than one person speaks the rule is no more than a total of 3 messages in a single service. After that they must remain silent regardless of how much they seem to be inspired. If there is no interpretation to the first message, they likewise must remain silent (v 27-28, 32). These laws concerning the gifts of tongues are to be obeyed as the commandments of God (v 32-33, 37-38)

c Prophets are also to speak 2 or 3 messages in turn letting others judge whether or not they have spoken truth (v 29). Both kinds of messages (tongues and prophecy) are to be judged as to their truth. The basis of judgment is the written revelation of God (Dt. 18:10-12,20; Isa. 8:19-20: Rev. 22:18-19). If any message in tongues or prophecy does not harmonize with the Bible, or does not come to pass, then it is to be judged false and the person said to be speakingbyhis own spirit (13:1-3; Dt. 13:1-9; 18:20-23; Jer. 23:25-29, 32; Ezek. 13:2-3)

d Everything revealed to aperson isnota divine revelation. This is why everything must be judged, as in point c

e Men and women were permitted to prophesy (11:1-16: Acts 2:16-21)

f Among people who have inspirational experiences of prophecy, tongues, and interpretation of tongues, it is very easy for one to claim that the Holy Spirit is moving upon him and that he should not quench the Spirit (1 Th. 5: 19). This attitude of being determined to obey the Spirit leads to abuse of such gifts many times, causing much confu-sionin the church. Letno man claim to be moved by the Holy Spirit who acts disorderly and causes confusion, for God is not the author of such(v 32-33)

g This does not contradict the fact that women were free to pray and prophesy in the church (11:5,13; Acts 2:16-21: 21:9; Joel 2:28-32). See note i, below.

h A reference to Gen. 3:16

i If they will learn any thing, not preach, pray, testify, or prophesy any thing. Let them ask dieir husbands at home and not in the church (v 35) j Questions 102-104. Next, 15:12. Did the Word of God come from you or did it come only to you, that you should have rules and customs different from all other churches? If you have gifts and are spiritual, you will acknowledge these teachings to be true commandments of the Lord and good for you. If you continue in ignorance after receiving these teachings, then remain ignorant(v 36-38)

k In conclusion. 3 t hi ngsl command you:

1 Covet to iiropTiesy (note a, 14:1)

2 Forbid not to speak with tongues

3 Let all gifts be exercised lawfully and in order as I have taught you

—^»- Cont. from column 2

13 Laying on of hands for endue-ment of the Holy Spirit and gifts (Acts 8:14-19; 9:17-18; 19:1-7:1 Tim. 4:14; 2 Tim. 1:6: Heb. 6)

14 Preaching (Acts 2:14; 8:4-5, 35; 10:33-44; 1 Cor. 1:18-24)

r CORINTHIANS 15

The resurrection of Christ

How are the dead raised up?

a Man's 5 fold responsibility. The gospel;

lan's 5 told responsibility. Tne gospel;

1 Must be preached (v 1; Mk. 16:16)

2 Must be received (V 1; Jn, 1:12)

3 Mustbeobeyed(vl;Rom. 1:5:6:17)

4 Mustbekeptin memory-held fast (V 2; Heb. 3:6; 12-14; 10:23)

5 Must be believed from the heart (v 2; Rom. j.:16: 10:9-10; Ja. 3:16-20)

b 4 main parts to the gospel of salyatioa:

itiT

1 Death of Christ (V 3; Rom. 5:6-10 2 Cor. 5:14-21; Col. 1:20; Heb. 9:15)

2 Burial of Christ (v 4; Mt. 26:12; Jn. 12:7; Rom. 6:4; CoL 2:12)

3 Resurrection of Chiist(v 4,12;Rom. 14:9; 2 Cor. 5:15; 1 Th. 4:14)

4 Manifestation of Christ after the resunection (v 5-8; note k, Jn. 21:14)

c Gr. katecho, hold fast. Trans. hold fast (1 Th. 5:21;Heb. 3:6;10:23); hold (Rom. 1:18; 7:6; Heb. 3:14); retainQ 'h'm IS'*; aayf Lk. 4:42);letj;2 Th. 2:7); keep (Lk. 8:15; 1 Cor. 11:2) keepin memory (1 Cor. 15:2) ;take fLk. 14:9); seizeon(Mt. 21:38); possess ?! Cor.7:30; 2 Cor. 6: 10); have fjn. 5:4); and make toward (ActsTTTiO) d What he preached included the 4 main

facts in point b, above e It is possible to believe in vain or to ho

purpose (v 2; Lk, 8:13; Jas. 2:19) f Ps. 16:10; 22:1; Isa. 52:14; 53:1-12 g Isa. 53:12; Ps. 16:10; Jonah 1:17 with

Mt. 12:40; Lk. 11:29 h Over 514 witnesses saw Christ after the

resurrection. See note k, Jn. 21:14 i Peter (Lk. 24:34; Mk. 16:14) j The term is used here officially, including Matthias (Acts 1:26) and excluding Paul (1 Cor. 15:7-8) k This could be the same as in Mt. 28:16 1 This is James, the half-brotherof Jesus

(V 7; Gal. 1:19; note d, Lk. 8:19) m This is proof that Paul did not class himself as one of the 12 apostles (v 5-8). They were chosenbecause they had been eyewitnesses from the beginning n Gr. ekjoma , a child untimely bom; an abortion. Only here but found in the Sept. in Job 3:16; EccL 6:3. Paul referred to being bom out of the season when the 12 apostles were chosen, and not to the birth of Israel as a nation at the second advent (Isa. 66:6-7; Rom. 11:25-29; Zech. 12:10-13:1) o This Is true In reference to his being chosen last and after the 12 apostles. It confirms note n, above, about being bom out of due season. Asa preacher he was greater than anyof the other apostles, in reigningover Israel in the eternal kingdom he will not be equal with the twelve (Mt. 19:28; Lk. 22:30; Rev. 21:14). Paul always considered himself the least and not worthy to be an apostle because of his past persecution of the church (v 9; 1 Tim. 1:11-16) p See 2 Cor. 11:16-28.1 labored, yet not

I, but God's grace enabled me q Question 105. Next, v 29. Some false apostles at Corinth denied the resurrection of the dead (2 Cor. 11:13-15) Proofs of the resurrecaon:

1 Proved from Scripture (v 1-4; Job 19:25; Ps.l6:10;Dan.l2:2;Mt. 28; Mk. 16; Lk. 24; Jn. 20-21; Acts 2:271

2 Proved from fact (v 5-8;notek,Jn. 21:14; Eph. 1:20; Rev, 1:12-18)

3 Provedbydie absurdity of unpeMef in the resuiiection (v 12-15)

4 Proved by declaration of fact (v 20-22)

5 Proved by prediction (v 23-56)

6 Proved by the inconsistency of those who deny it (y 29)

7 Proved by taltH and consecration in sacrificing all for it (v 30-34)

8 Proved by nature (v 33-49)

9 Proved by absolute necessity of im-

moftality of Dody in order to Inherit the

kingdom and other promises (v 50-54)

10 Proved by fulfillment of prophecy

in final victory over death (v 54-57)

r 12 calamities if Christ be not risen:

1 We have no guarantee ot resur-rection (v 12-13. 20-23)

2 Our preaching is in vain (v 14)

3 Our faith is in vain (v 14, 17)

4 We are liars; because we have preached such a doctrine (v 15)

5 We are yet in our sins (v 17)

I 28; Mk. 16; Lk. 24; Jn, 20-21; Acts 1:1-11)

MOREOVER, brethren, I declare unto you' the gospel which I preached unto you, which also ye have received, and wherein ye stand; ►2 "By which also ye are saved, jf ve'^keeo in memory" ^what I

'firstfruits of them that"slept. ♦ 21 For since <^by man came death, ■^by man came also the

preached unto you, unless ye tiave"believed in vain ,

3 For I delivered unto first of all that which I

you

also

received, how that Christ died

made alive.

5 Time-order of resurrec tions (Rev. 20:4-15;Jn. 5:28 29;Phil.3:11-21; I Thess. 4:13)

►23 But every man in his own /order : Christ the firstfruits;

for our sins 'according to the scriptures;

4 And that he was btu-jed. and that he rose again the third day %ccording to the scriptures:

5 And that he was ^ seen of ' Cfe'phas , then of' the twelve

6 After that.* he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that.' he was seen of Tames ; then of all the aoostles

srAnd last of all he was seen

of me also, as ofone bom out of due time.

2 Paul's humility in service (4:8-12; 6:3-10)

9 Tor I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God 1 am what I am : and his grace

resurrection of the dead. ► 22 For as in Ad'Sm all

die.

even so in Christ shall'all be

afterward they that are Christ's

at his comi ng.

6 End of earth's 2nd sinful career(Acts 3:21; 2Pet.3:10-13;Rev. 21-22; Isa. 66:22-24)

>24'JhSRCometh the'lend, whei^

which was bestowed upon me was not in vain ;"but I laboured more abundantly than they all:

yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

3 Importance of the resurrection of Christ (v 3-8; Rom. 5:10; 6: 5 -10; 8:11)

12*Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrec tion of the dead, then is Christ not risen:

14'And if Christ be not risen, then is our preaching vain, and

your faith is also vain 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not. then is not Christ raised:

17 And if Christ be not raised. your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

4 Certainty of the resurrection of Christ and all men (Dan. 12:2; Jn. 5:28-29; 1 Thess.4:13-18; Rev.20:4-6, 11-15)

20 But »now is Christ risen

from the dead, arid become the

6 AU the dead are perished (v 18)

7 We have no hope (v 19)

8 We are most miserable (v 19)

9 We are plain fools (v 30-32)

10 Nature is a farce (v 35-49)

11 Promises are lies (v 50-54)

12 Prophecies are false f v 55-56) Christ's resurrecuon is a fact and the guarantee of the resunection of aU other men (v 20-22)

he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. ►25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. ►27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that'he is excepted, which did put all things under him. ► 28 And when all things shall be subdued unto him, then shall the'Son also himself be subject unto him that put all things imder him." that God may be all in all .

7 Inconsistency of critics baptizing for the dead - not believing in resurrection

29'Else what shall they do which are baptized for the dead, if the dead rise not at all?"why are they then baptized for the dead?

8 Present conflict to no purpose if no resurrection

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Je'§us our Lord." I die daily .

32 If after the manner of men I have "fought with beasts at £ph'e-sus, what advantageth it me, if the dead rise not ?"let us eat and drink; for to morrow we die.

9 Exhortation to righteousness in view of resurrection

•33 Be not deceived :"evil com-munications corrupt good manners.

•34 'Awake to righteousness, and sin not ; for some have not the knowledge of God: I speak this to your shame,

10 Method of the resurrection illustrated(Jn. 5:28-29;

12:24; Dan. 12:2)

*35'But some man will say . ' How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sow-

will corrupt good morals. A quotation

from the Thais of Menander, an

Athenian poet r Return to sobriety and righteousness

and quit sin in view of the resunection s 1 3th and last N.T. prophecyin ICor.

(15-35-56, fulHlled at the rapmre) t Questions 110-111. Next, v 55. What

kind ot bodies will men have in the

resurrection?

a Gr. aparche , firstfruits; tlie beginning of a thing (note j,Rom. S:23). Here it simply means that Christ is the first to be resurrected from the dead to enter into immortality of body (v 51-54)

b Aterm used of death(v6,18,51:11:30: Jn. 11:11:1 Th.4:13-17;2 Pet.3:4).It is not soul-sleep, but body-sleep. The bodyonlydies at physicaldeath.going back to dust (Jas, 2:26: Gen. 3:iar). The soul and spirit are immortal(l Pet. 3:4) c By Adam came physical death, which is a result of the eternal-death penalty of sin (v 22). This death pa«sed upon all men (Rom. 5:12-21). The body only will be resunected in the future resurrection of the dead (v 35-54; Dan, 12:2: Jn. 5:28-29). Theonlytime spiritual and eternal deaths can be cancelled, resurrecting one fixim death in trespasses and sins is in this life (Eph. 2: 1-9; 1 Jn. 1:9). After death comes the judgment wimout any chance to be saved, if one dies unsaved (Hd>, 9:27)

d 12th N.T. prophecyin 1 Cor. (15:21-28). Next, V 35, By Jesus Christ will come the bodUy resurrection of all men (v 22: Jn. 5:25-29; 11:22-26: Rev. 1:18)

e All will be made alive physically but not spiritually (Dan. 12:2: Jn. 5:28-29; Rev. 20:4-6,11-15). One must choose to repent and be made alive spiritually (Jn, 3:16-20:1 Tim. 2:4;2Pet, 3:9;Rev. 22:17), but all will be made alive physically regardless of repentance and surrender to God (Jn. 5:28-29)

f Gr, tagma,rank or company. It is used only here, but it is used in the Sept. of a company of soldiers (Num. 2:2; 2 Sam. 23:13).See 5 raptures p. 175

g At the end of the Millennium. This is proved by the fact Christ must reign 1, 000 years to put down all rebellion and then deliver the kingdom to God that He may be all and all as before rebellion suned (v 24-28; Rev. 20:1-10; 21:1-22:5)

h Gr. telos , not the same end as in 1:8. Christ's coming brings that end, but this end will not be until 1, 000 years later when all rebellion has been put down and the earth made new (Rev. 20:1-10; 21:1-22:5). See 5 things happen i?efore this end, p. 190

i The Father is the excepted one j The Son and His millennial earthly kingdom do not cease to exist for both are eternal. The Son will continue to reign under the Father forever after the earth is rid of aU rebellion (Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14: Lk. 1:32-33;Rev. 5:10:11:15: 22:5) k The Father, the Son, and the Holy Spirit will reign together throughout all eternity, as before the rebellion which made it necessary for them to take separate parts in the creation and redemption of all things (v 28)

1 Questions 106-109,Next, v 35. These questions should follow after v 19

71 7 reasons why baptism for the dead is unscripturaLand ain erroneous practice: See note Baptism for the dead , p, 175

a This refers to the outward man perish ing day by day , as in 2 Cor. 4:16, and not to dying to sin daily. That he di d not teach.He argued that we should be-00 me dead to sin once and then stay dead to sin always (Rom. 6:6-11: GaC 2:20). It could also refer to Paul'sbeing in constant danger of death daily for the go^el-even every hour (v30,32). At least it refers to the body, for the whole chapter is on the death and resunection of the body

o Perhaps referring to his fight with the beastly men at Ephesus(Acts 19:28-31). Such men are called beasts(Tit, 1: 12: 2 Pet. 2:12; Jude 10). In his list of sufferings in 2 Cor. 11:23-28 Paul does not refer to having been in combat with wild beasts In an arena, when naming all his hardships

p Quote d from Isa. 22:13

q Gr. homilia. asux;iations. Evil ones

a The resuneciion illustrated an J proved by a Rrain of wheat and other Riain: See Resurrection , p. 190 b Everyman will have his own body, not that of another. He will have his own color, appearance, size, shape, features, and characteristics, and be exactly like himself in the resurrection(v 38). Men willbe men and women will be women. Such bodies will be like Christ only in the sense of immortality (V 39-54; PhiL. 3:21). God gives every person his own body c No two kinds of animals have the same flesh or flavor. This is also true of vegetables, grain, and other things in nature d Gr. epouranios (note k. Eph. 1:3), There are heavenly bodies and earthly bodies which have different glories even as the sun, moon, and stars differ in glory (v 40-41) e Gr. epigeios, that which pertains to the earth. Trans, eanhly except here; Phil. 2:10 f All resurrected bodies will be immortal, but they will possess different degrees of glory. Our bodies are sown in corruption (v 21-22); raised in incor-ruption (v 51-54); sown in dishonor (Gen, 3:19); raised in glory (PhiL 3:21; Col. 3:4); sown in weakness (Jas. 1:10-11); raised in power (v 53-56; 2 Cor. 5: 4);and sown asnaturalbodies(Tn. 5:28-29; Dan. 12:2); raised as spiritual bodies (V 44; PhiL 3:2l) g Gr. pMaora. note f, Rom. 8:21 h Gr. aphtharsia. immortaL It is trans. incorruption. referring to resunected bodies (1 Cor. 15:42, 50, 53, 54); im-tnortality . referring to the life men get through the gospel(Rom. 2:7:2 Tim, 1: lOj; uncorruptness to the life of saints (Tit. 2:7); and sincerity to the uncorruptness of love(Eph. 6:24) i Gr. pneumatikos . note g, Rom. 7:14. Bytnis is meantthebody will become of immortalsubstance. Ithas no reference to becoming im material, intangible, and without flesh and bones, for our resurrected bodies will stUl be flesh and bone, though not flesh and blood. SeeLk, 24:39; PhiL 3:21. Spirit bodies are as real as can be, but of a higher substance than naturalbodies.Godand angels have spirit bodies, and yet they are real tangible and materialized bodies, as proved by hundreds of passages describing them andmanyper-sonal acts. Note r, Jo. 4:24 j Gr. psuchikos, note p, 1 Cor. 2:14 k Quoted from Gen. 2:7 1 7 contrastsTetween Adam and Christ:

1 First Adam - second Adam (y 45)

2 Living soul-quickening spirit(v4^

3 Natural - spiritual (v 4^

4 Earthly - heavenly (v 47)

5 Of earth - of heaven (v 47)

6 Only man-both man and God(v47)

7 First man - second man (v 47)

m The earthlybody will be like the earthly; the resurrected body will be like other heavenly bodies (v 48-49)

n Gr. eikon, likeness, profile; statue, or bodilyresemblance(v49; ll:7;Mt.22: 20; Acts 19:35; Rom. 1:23; 8:29; 11:4; 2 Cor, 4:4; CoL 1:15; Heb. 10:1; Rev. 13:14-15:14:9-11; 15:2; 16:2; 19:20; 20:41. This further proves that spiritual and heavenly bodies are real and tangible. If moral and spiritual image and likeness only are refened to, then interpreting all the above passages and those below with this idea alone would be very difficult (Gen, 5:3; 9:6; Ex. 20: 4; Lev. 26:1; Ps. 73:20; 106:19; Isa. 40: 19-20: 44:9-17: 45:20; Jer. 10:14; 51: 17). Shall we do away with outward forms of idols and men in these passages and claim that they have only moral and spiritual image? With idols only outward image could be understood. With men outward image is also the main idea. So, when the same word is used of heavenly beings it proves that they also have outward form and bodily i image

o Natural men cannot inherit the kingdom of God, but they can and will enter I

est, thou sovyest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38"But God gjveth it a body as it hath pleased him, and to every seed^his own body .

11 Nature of resurrected bodies (Lk. 24:39; Acts 1: 11; Phil. 3:21)

39 "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also '^ celestial bodies, and bodies ^terrestrial :

but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

► 42^So also is the resurrection of the dead. It is sown tn«cor-ruption; it is raised in*incor-ruption:

► 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

►44 It is sown a nattiral body; it is raised a ' spiritual body. There is a'natural

brought to pass the saying that is written ^Death is*swallowed up in'^victory.

SS"*© death, 'where is thy 'sting? O^grave, where is thy victory?

56 The sting of death fs'^in; and the strength of sin 15 the law.

57 But thanks be to God, which giveth us the 'victory through our Lord Je'§us Christ.

body,

there is a spiritual bo dy.

and

12 Necessity of a resurrection

45 And so it is written. *The first man A d'arn was made a living soul; ' the last Ad'am was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48'"As is the earthy, such are they also that are earthy: and as is the heavenly , such are they also that are heavenly. ►49 And as we have borne the image of the earthy, we shall also bear the "image of the heavenly .

50 Now this I say, brethren, that flesh and blood caimot inherit the kingdom of God; neither dothPcorruption inherit incorruption.

13 Time and manner of the

resurrection (Rev. 20: 4-1 5;

Jn. 14:1-3; 1 Thess. 4: 16;

Phil. 3:21; Col. 3:4)

►51 Behold.'l shew you a mystery ; We shall not all sleep, but we shall all be changed. ►52 In a moment , in the twinkling of an eye, at the last trump : for the trumpet shall soimd, and the dead shall be raised^in-corruptible. and we shall be changed .

►S3 Forthiscorruptiblemustput on incorruption . and thisinortal must put on immortality . ► 54 So when this corruptible shall have put on incorruption . and this mortal shall have put on immortality .' then shall be

14 Ultimate victory a motive for Christian service

•58 Therefore, my beloved brethren,'be ye stedfast . un-moveable. always abounding in the work of the Lord, forasmuch as ye know that your la-botir is not in vain in the Lord^

CHAPTER 16 149

XI Closing instructions and greetings (1 Cor. 16:1-24). 1 Collection for the saints

NOW'conceming the collection for the saints, as I have given order to the'chiu-ch-es x)f Ga-la'tia, even so do ye.

• 2 njpon the first day of the week let every one of you"lay by him in store.° as God hat h prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall ^approve by your letters, them will I send to bring your liberality tmto Je-ry'sS-lem.

4 And if it be meet that I go also, they shall go with me.

2 His proposed visit (2 Cor.

1:15)

5 Now I will come unto you, when I shall pass through Mac-e-do'ni-a: *for I do pass through Mac-e-do'ni-i.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at £ph'e-sus until Pen'te-cost.

9 For a great door and efifec-tual is opened unto me, and there are many adversaries.

3 Concerning Timothy and

ApoUos

10 Now if Ti-mo'the-us come, see that he may be with you without fear: 'for he worket b the work of the Lord, as I also

do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for'I look for him with the brethren.

12 As touching our brother A-pol'los.'I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

it. They will inherit ±e earthly sphere ofihe universal kingdom ofGod(Mt. 5: 5: 25:34; Ps. 37:11),but they wiU never inherit the whole realm of God over all the universe, as glorified saints will (Rom. 8:17)

' Corruption must be laid aside and in-cormptiontake its place in the bodies Continued, column 4 — ^^'

52; 1 Th. 4:16-17) r Gr. aphthartos. immortal. Trans.only once ot God's immortality (1 Tim. 1: 17); not corruptible of man's spirit (1 Pet. 3:4, note)

s Gr. thnetos. mortal, human (v 53-54;

Rom. 6:12; 8:11; 2 Cor. 4:11; 5:4) t THEN : when this raptvire has taken

place

a Quoted from Isa. 25:8

b Gr. katapino , swallow (v 54; Mt. 23:24; 2 Cor. 2:7; 5:4;Heb. 11;29; 1 Pet, 5:8; Rev, 12:16)

c Gr. nikos, here; v 55, 57; Mt. 12:20

d Quoted from Hos. 13:14

e Questions 112-113. The last in 1 Cor.

f Gr, kentron. a goad or sting (v 55-56; Acts 9:5; 2^:14; Rev. 9:10). Death is here personified as having sin as a sting or a goad (v 56), driving men like an ox driver does until life ends by the final dagger thrust, and until sin causes one to pay the death penalty (Rom. 6:23)

g See Hades , p. 190,620 of O. T.

h Sin is the sting that death uses to goad its victims to death (Gen. 2:17; Ezek, 18:4; Rom. 6:23; 8:12-13). See notes on Rom. 7:7-25

i What the law could not do ingivingus power over sin and the eternal death penalty, Jesus Christ has done for the one who wants victory(Rom. 8:2-4;Mt. 1:21; Eph. 1:7; 2:8-9; 2 Cor. 5:17-18; Heb. 7:25; 1 Jn. 1:7-9; 3:5-10; 5:18) j 3 commands that will bring victory

1 Gr. hedraios , be seatea. settled, and firm in the truth of the resurrection and of victory in Christ (v 58; 7:37)

2 G r, ametakinetos , unmoveable. Let nothing shake your faith or move you away from the hope of the gospel (v58)

3 Always abound in the work of the Lord, knowing that what you do will be rewarded (v58;Mt. 10:42; 1 Cor. 3:11)

k This was the last of 12 subjects inquired about of PauL Note j, 1 Cor. 7:1. Christians in Judea were suffering want due to the 5>oiling of their goods

I He usedtheGalatiansasanexampleof giving to the Corinthians, the Corinthians to the Macedonians(2 Cor. 9:2), and these last two to the Romans (Rom. 15:26). See notes on 2 Cor. 8-9

m Collections were to be taken up on the first day of the week (Sunday), the day all early Christians observed as their day of rest and worship (y 2; Jn. 20:1, 19, 26; Acts 20:7).See Sunday .p, 191

n They were to lay up week by week a certain amount for the poor and have the whole ready to send to Jemsalem when he came (v 2-3)

o The basis of giving was as God prospered each week. This policy among Christians followed that of the Jews who brought their alms to the synagogue on the sabbath day

p This proves that saints recommended by churches were approved by letters to other churches

q Paul was at Ephesus when he wrote the epistle and planned to stay there until Pentecost, which would be in June. He would then spend time in Macedonia and perhaps winter wiAthem (v 5-9)

r Timothyhad apostolic power like Paul (1 Tim. 4:14; 2 Tim. 1:6)

s Timothy evidently was to meet Pa ul in Corinth later

t This shows Paul was not jealous of the popularity of ApoUos (1:12; 3:5)

—»»- Cont. from column 2

of the resurrected (y 51-54), Flesh and blood cannot inherit glory or the spiritual body(v 42-49), but flesh and bones can(Lk. 24:39; Phil. 3:21)

q This is one of Paul's revelations - all will not die physically, but some wiU be changed to the likeness of those who do die(v 51; 1 Th, 4:13-17), The Uying will be changed from mortality to immortality as quickly as the dead willbe raised to immortality. The time needed for this is but a moment, in the twinkling of an eye. The Gr, says en atomo. in an atom of time. Tt will happen at the last of two trumpets which will sound at this time. At the first trumpet the dead willbe raised to immortality. At the second or last trumpet the living wiU be changed to immortality and be caught up with the dead to meet the Lord in the air f v

I

1 CORINTHIANS 16

Concluding advice and salutations

a 6 final comrpands to Christians

1 .vatch - be continually on your guard:

(1) For Christ's coming (Mt, 24:42)

(2) That you enter not into temptation (Mt. 26:41)

(3) TTiat you may be worthy to escape all these things (tribulations, Lk. 21:36)

(4) For grievous wolves(Acts 20:29) h) In prayer (CoL 4:3; 1 Pet. 4:7)

(6) In soberness (1 Th. 5:6)

(7) In all things (2 Tim. 4:5)

2 Stand fast in the faith (Gal. 5:1; Phil. 1:27; 4:1:1 Th,3:8: 2 TTu2:15) Keep rank. Do not be disorderly or re-Qeat. Keep unity. Let nothing divide you so that Satan can defeat you

3 Quit you like n:;en(14:20;Eph. 4:14) Do not flinch in the fight. Maintain your ground at all costs. Resist, press forward. Strike deadly blows

4 Be strongG^k. 1:80; 2:40; Eph. 3:16) Keep yourself fit. Learn how to conquer. Die in the contest or win

5 Do all things in love (noteg, 13:4)

6 Submit to all true workers(v 15-16) b See 1 Cor. 1:16

c First converts in Greece (note a, 15:20) d Gr. tasso, determined to minister to the

saintsTiiote h. Acts 13:48). This is a great ministry in itself, for when one does anything for a sainihedoes it for Christ (Mt. 25:34-46) e When anyone can make a true ministei glad, he is doing a good work

4 Five commands (Gal. 5:1;1 Phil. 4:1; 1 Th. 3:8; 2 Th.2:15)!

•13" Watch ye, stand fast in the

faith, quit you like p iep, be

strong .

•14 Let all your things be done

with charity .

5 Concerning the house of Stephanas and other brethren

15 I beseech you, brethren,

(ye know the house'iof Steph'a-nas, that it is the<^firstfruits of

A-cha'ia, and that they have

'addicted themselves to the

ministry' of the saints,)

, 16 That ye submit yourselves

', unto such, and to every one that

, helpeth with us, and laboureth.

6 The visiting brethren who reported to Paul regarding church conditions at Corinth

171 am glad of the coming of

"Steph'a-nas and'*F6r-tu-na'tus and'^A-chai-cds: for that which was"lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

7 Salutation and greetings

19'The churches of A'sii salute you. /Aq'ui-la and" Pris-gil'la salute you much in the Lord, with the^church that is ia their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.
21'■The salutation of me Pftul

■■ with mine own hand.

: •22 If any man love not the Lord Je'ius Christ,'let him be

i A-nath'e-m^ Mar'an-a'thd.

[23 The grace of our Lord

I Je'§us Christ be with you.

1 24 My love be with you all in Christ Jesus. A-men'.

17 things BY Jesus Chnsi (1:4):

1 Righteousness (Rom. 3:22)

2 The grace of God (Rom. 5:15)

3 Reign of tighteousness(Rom. 5:21)

4 Grace and truth (1:4; Jn. 1:17)

5 Peace (Acts 10:36)

6 Creation (Eph,3:9; Col. 1:16-18)

7 Reconciliation (2 Cor, 5:18)

8 Revelation (GaL 1:12)

9 Justification (GaL 2:16-17) 10 Adoption (Eph. 1:5)

H Exceeding riches of'grace(Eph.2)

12 AU needs supplied (PML 4:19)

13 Salvation (1 Th. 5:9J

14 Spiritual sacrifices (I Pet. 2:5)

15 A good conscience (1 Pet. 3:21)

16 Calling to glory (1 Pet. 5:10)

17 Utterance and kiibwledge(l:5)

Revelation (1:7) Gr. apokalupsis,When used of a revela-

tion it always denotes that which has had the covering taken off and the mystery removed, so that all can see alike what Is revealed (note a, Rev, 1:1; RDm.2:5il6:25;lCor. 14:6,26;2Cor. 12:1, 7; Gal. 1:12; 2:2; Eph, 1:17; 3:3). When used of a person it meanshis visi-ble appearance and manifestation to others (Lk. 2:13; Rom. 8:19; 1 Pet. 1:7) 4 Gr. words used of Ctmst's coming:

1 Apokalupsis , above (1 Pet. 1:7,13)

2 EpiphaneiaT appearing (1 Tim. 6: 14; 2 Tim. 4:1, 8: Tit. 2:13; 2 Th. 2:8). Used also of 1st advent (2 Tim. 1:10)

3 Phanetos, to shine,be manifest, be seen(lJn.2:28;3:2;lPet. 5:4;Col.3:4)

4 Pajousia , p er sonal appearance, presence. The word is generally trans. coming, hence it is used of both the rapture (coming in the air for the saints), and the second advent(coming I from heaven with die saints to earth), i The word is used of the rapture in 1 Cor. 15:20-23; 1 Th. 2:19; 3:13; 4:15; 5:23; 2 Th, 2:1; Jas, 5:7-8; 1 Jn. 2:28. It Is used of the second advent in Mt. 24:3, 27.37,39; 2Th.2:8; 2 Pet, 1:16; 3:4

3 things that save the soul (1 Cor. 6:11)

1 Washed. Gr. apolouo. from apo. away from, and louo, to wash the whole being, not a part of it. It is used in Acts 22:16 of complete washing from sins; i»tbybaptism,butbycallingupon the name of the Lord, as in Joel 2:32;Acts 2:21;Rom. 10:9-14. Here it is used of complete washing nom the sins of6:9-10 by calling on the name of Jesus Christ and by the Holy Spirit (6:11). The Gr. louo without the preposition apo , is used of washing from all sins (Rev. 1:5); the whole feet (Jn. 13:10); the whole body (Acts 9:37; Heb. lO: 22); the whole sow(2 Pet. 2:22); and all the stripes of Paul and Silas (Acts 16:33)

2 Sanctified. Gr. bagiazo, to hallow, ftom sin unto God

consecrate, separate (note h, Jn. 17:17).

Note how this is

Summary of 1 Corinthians

Date and place: Written about 59 A. D. at the close of the apostle's 3 years' residence at Ephesus (Acts 20:31; 1 Cor. 16:5-8)

Author: Paul (v 1. See Summary of Romans)

Theme: Christian Ufe and conduct. Even all the doctrinal sections are built around this theme. The occasion for writingwas a letter of inquiry about certain doctrines (7:1; 8:1-13), and the visit of some brethren from Corinth, reporting on the condition and different problems of the church (1:11; 5:1; 11:18; 15:12). Paul had many matters to deal with, as seen in the notes

Statistics: 46th book of the Bible; 16 chapters; 437 verses; 9,489 words; 113 questions; 5 0. T. prophecies; 13 new prophecies; 377 verses of history; 55 verses of unfulfilled and 5 verses of fulfilled prophecy

put before justification (6:11)

3 Justified. Gr. dikaioo^ to declare righteous or not guilty; justify. It is trans, freed &om sin (Rom. 6:7); justi-fier (Rom.3:26); berighteous (Rev. 22: TTy, and justify 33 times. See p.174. One is justifleathe moment he repents and is forgiven (Lk. 18:14; Acts 13:39; Rom. 3:24,28,30; 4:5; 5:1, 9; 1 Cor. 6: 11: Gal. 2:16-17; 3:8,24; Tit. 3:5-7)

10 proofs when men are justified: (6:11: Rom. 4:25)

1 When they are wadied and sanctified (1 Cor. 6:11; 2 Cor. 5:17-18)

2 When they repent (Lk. 18:13-14)

3 When they believe (Acts 13:38-39; Rom.3:24-31; 4:5; 5:1; Gal. 2-3)

4 When redeemed (Rom. 3:24; 5:9)

5 Whentheypartakeofgrace (Rom. 3:24-25; 5:1-2; Tit. 2:11-14; 3:4-7)

6 When they accept God's call (Rom. 8:30)

7 When bom again (Tit. 3:4-7; IJn, 2:29; 3:9; 5:1-4, 18; 2 Cor. 5:17-18)

8 When brought to Christ (Gal, 3: 24; 2 Cor. 5:17-18; GaL 3:27)

9 When reconciled (Rom. 5:9-11; 2 Cor. 5:17-21; CoL 1:20-23)

10 When all sins are blotted out (Isa. 43:25; Acts 13:38-39; 1 Cor. 6:11)

Tustiflca tion is used of the final settlement between men(Job 11:2; 13:18; 27:5: 32:2; 33:32; Pr. 17:15; Lk. 10:29; 16:15); of men clearing God of all wrong (Ps. 51:4; Lk,7:29; Rom. 3:26): and of people justifying diem selves of all guilt (J er. 3:11; Ezek. 16:51-52; Job 9:20; 13:18;32:2;Lk. 16:15). Thus the meaning is clear -to declare not guilty. The justification of man by God simply means that God wadies, sanctifies the believer, and declares him no longer guilty (1 Cor. 6:9-11; 2 Cor. 5: 17-18: Acts 13:38-39). God cannot declare one not guilty before he is cleansed from all sin and madeholyby the blood of Christ. Sanctification makesthe sinner not giulty; justification declares him not guilty

Hades (ISrSo'*

Gr. hades, heU or the unseen world of departed spirits of men where the wick-ed are kept in a conscious state of torment until the resurrection of the bodies at the end of the Millennium (Rev. 20:11-15). Hades was also the place of conftnementof the righteous soubbeforethe resurrection of Christ. At thattimeChrist reclaimed all these captive souls from the paradise or comfort compartment of hades and took them to heaven when He ascended on high (Eph. 4:8-10; Heb, 2:14-15). HeU was robbed of its victorythen.asfar as saints are concerned. Death still stings the Christian and will do so until the end of the first resunection. It will sting sinners until it is destroyed at die end of the Millennium (15:24-28: Rev. 20:11-15; 21:1-7). HeU is personified here asbeinga victorholdinghis victims in defeat. He will loose his victims at the end of the Millennium when they will be judged and death and hell themselves wiUbe cast into the lake of fije in utter defeat (Rev. 20:11-15), See notes on Lk. 16:19-31; Ps. 9:17

8 ways to partake unworthily (11:27)

1 Take the Lord's Supper in envying and strife (v 18)

2 Take it to commemorate a mere historical fact, as the Jews celebrated the passover (v 19)

3 Take it in surfeiting and drunkenness (v 21-22)

4 Take it in ineverence to God and Ifls church (v 22)

5 Take it in disrespect to the poor and needy (v 22)

6 Take it in unbelief, not realizing its true significance, and not discerning the Lord's body and blood to receive the benefits by faith (v 27-30)

7 Take it as an unsaved man with sin in the Ufe and without making proper confession and acknowledgement o f personal needs (v 27-30)

8 Take it without judging self so as to escape chastening from God (v 31-32)

a It wasbythesethattbeCorinthianshad sent a lener asking Paul the many questions Usted in note j, 7:1

b This man is supposed to have survived Paul and to have been mentioned by Clement in his epistle to the Corinthians, Sec. 59

c Only mentioned here

d Gr. husterema . Elsewhere (Lk. 21:4: 2 Cot. 8:14; 9:12: 11:9; PhiL2:30; CoL 1:24; lTh.3:10). This either refers to information Paul got from these brethren from Corinth or to material he^ from the churdi. It could refer to both. Whatever it was it refreshed Paul's ^irit and gave him courage as well as die church (v 18)

e The churches of Asia Minor. He was at Ephesus in this Asia, proving further that he was not at PhiUppi, as some teach (v 8) f See notes on Acts 18:2; Rom. 16:3

g The company of beUevers who worshipped in their house at Corinth hop. CoL4:18: 2 Th.3:17; Rom. 16:22

i Let him be accursed; ourLordcometh, This is directed against die Jews and heathen who deUghted to caU Jesus accursed (note. 1 Cor. 12:3)

The resurrection (15:38) The resurrection illustrated aiid proved by a grain ot wheat and other grain:

1 New bodies of grain are not reproduced without death (v 36; Jn. 12:24)

2 Bodiesof grain that die are not the samebodies as those produced, but Uke them (V 37; Jn, 12:24)

3 Grain must see comiption before reproducing new bodies (Jn, 12:24)

4 Grain that does not die remains the same as long as it exists

5 Maned and wrinkled grains reproduce perfect bodies in normal reproduction

6 Parts of grain could be cut off and not sown, and yet perfect bodies produced

7 There is no difference in appearance of original and reproduced grain

8 AU grains reproduce their own size, shape, and individual characteristics

9 SmaU and undeveloped grain, providing the Ufe germ is there, wiU reproduce normal sized grain

10 Reproduced grains are just as reaL tangible, and material as those sown

The end (1 Cor. 15:24-28) : 5 things happen before diis end:

1 The miUennial kingdom must be deUveredtoGod(v24; Rev. 21:1-22:5)

2 All rebellious rule, authority, and power must be put down (v 24; Eph. 1: 23: Heb. 2:6-9: Rev. 20:7-10)

3 Death must be destroyed (v 26; Rev. 20:7-15: 21:3-5)

4 Christ's work of ridding the earth of rebellion must be accomplished and accepted by the Father (v 27-28; Rev. 20:1-15; Eph. 1:10)

This is the purpose of the 1,000-year reign of Christ on earth. When it is completed the kingdom of heaven will be received by the Father as part of the universal kingdom of God, as before rebellion started

Rebellion by Lucifer and Adam made it necessary to send Christ to re-establish the kingdom of God over all again. The Father and the Son will come to earth with an army large enough to take the kingdoms of this world in one day(Zech. 14;Rev. 19:11-21). The Son is authorized to reign the first 1, 000 years of the eternal reign to rid earth of all rebellion. A fterward the Father will move His capital city, the New Jerusalem, from heaven to earth to be among men forever, then accepting the work of the Son and receiving the earth again as part of the universal kingdom of God (Rev. 21:1-22:5)

5 God becomes all and all again, as before a rebellion came by Lucifer in the pre-Adamite world, and by Adam in the Adamite world (v 28: Rev. 21: 1-22:5)

20 commands concerning marriage-(1 Cor. 7:10) ^'

1 Let every man have his own wife (v2)

2 Let every woman have her own husband

3 Let the husband meet the sexual needs of the wife (v 3-4)

4 Let the wife meet the sexual needs of her husband (v 3-4)

5 Defraud not each other in sexual matters-pay your conjugal vows (v 5)

6 Come together again after you have consented to live continent for a period so as to pray and fast (v 5)

7 Let both men and women marry if they have battles of self-control (v 9)

8 Let not the wife depan from her husband (v 10)

9 If she does depart, let her remain unmarried orbereconciledto her husband (v 11)

10 Let not the husband divorce his wife (v 11)

11 Let not the Christian man divorce the non-Christian if she be pleased to dwell with him; reasons (v 12-16)

12 Let not the Christian wife divorce her husband if he be pleased to dwell with her (v 13-16)

13 If the unbeUevet departs and refuses to live with the Christian, let him depart. Do not force continuance of the marriage. The Christian Is freed from the marriage bondsln such cases (v 15)

14 Let every man or woman remain as he or she was when each became a Christian (v 17-24). That is, do not use Christianity as an excuse to break up your own home and perhaps another, seeking a new companion

15 If you are bound toawife,seeknot to be loosed (v 27). That is, do not get a divorce, regardless of the past. Stay in the same calling and state in wMch you were saved (v 17-24)

16 If you are loosed from a wife, seek not another wife(v 27). if you do marry, however, you have not sinned f v 28)

17 You that have wives, live as though you did not have them (v 29-31). That is, live free from anxiety (V 32-35)

18 Let the father who has a daughter of marriageable age be free to give her in marriage. It is nosinforhimtodo so or for the virgin to marry (v 36-38)

19 The wife is bound by law to be married as long as the husband lives (v 39). Marriage is for the lifetime of the husband or wife

20Christians must remarry only Christians whencompanions die(v 39)

2 The New International Encyclopedia on "Sunday" says, "For some time after the foundation of the Christian Church the converts FROM JUDAISM still observed the Jewish sabbath to a greater or lesser extent, a t first. It would seem, concunently with the celebration of the first day; but before the end of the apostolic period, Sunday, known astheLord'sday, badthorou^ly established Itself as the ^jedal day to be sanctified (set apart} by rest from secular labor and by pufcllc worship. The hallowing of Sunday appears in-contestably as a definite law in the Church by the beginning of the fourth centuryj and the Emperor Constantine confirmed the custom by a law of the state."

3 The Catholic Encyclopedia on "Sunday" says, "Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians it began to take the place of the Jewish sabbath in apostolic times as the day set apart for public and solemn worship of God. " This volume quotes a number of early Christian writings of the first, second, and third centuries to prove that Sunday was kept by Christians from the earliest times

Sunday the Christian sah hath (1 Cor. 16:2)

The disciples of Moses teach that the sabbath was changed from Saturday to Sundayby Constantine, 321 A. D., and by the Catholic Church, 364 A. D, The following facts from history prove that they are historically wrong:

1 The Encyclopedia Britannica under "Sabbath" and "Sunday" says, "In the early Christian Church JEWISH CHRISTIANS continued to keep the sabbath, like other points of the law.... On the other hand, Paul from the first days of GENTILE CHRISTIANITY, laid it down definitely that the Jewish sabbath was not binding on Christians. Controversy withJudai2:ersled inprocessof timeto direct condemnation of those who still kept the Jewidi day... .In 321 A. D. Constantine made the Christian sabbath, Sunday, the

rest day for the Roman Empire, but it was observed by Christians for nearly 300 yearsbeforeit became a law by Constantine. "

4 The International Standard Bible Encyclopedia on "The Lord's Day" says, "TheLord'sdayintheNewTesta-ment occurs only in Rev. 1:10, but in post-apostollc literature we have the following references: the Epistle of Ignatius to the Magneslans.IX, 1, "No longer keeping the sabbath but living according to the Lord's day, on which also our light arose. ..Acts 2:46 represents the special worAip as DAILY. But this could not continue loi^. A cbislce of a special day must have become necessary, and this day would, of course, have been Sunday.,.. Unclr-cumcised Gentiles, however, were free 1 &o many obligation of sabbath observ-i ance'.. No obsenranceof a special day j ofrestiscontainedamongthe'NECES-I SARY THINGS'of Acts 15:28,29... A given day as a matterof divine obligation Is denounced by Paul as forsaking : Christ (GaL 4:10), and sabbath-keeping Is condemned explicitly in CoL 2: 16. As a matter of individual devotion to be sure, a man mi^t do as he pleased (Rom. 14:5,6), but no general j rule as necessary for salvation could be compatible with liberty wherewith i Christhasmadeusfree{GaL,2:l-21;3: 1-14: 5:1-4. 13)."

5 We next quote from the ten volumes called, "The Ante-NIcene Fathers, " the writings of the early church fathers down to 325 A. D. and before Constantine and the Catholic Church are supposed to have changed the sabbath from Saturday to Sunday:

(I) Ignatius, Bidiop of Antloch, who lived at the time of the apostles, 30-107 A. D. He, likePolycarp, was a disciple of St. John and one who diould know Christian practice among the early Christians as to the sabbath. He wrote, "And aftertheobservanceof the sabbath (that the Jews kept), let every friendofChristkeeptheLord'sdayas a festival, the resunecrion day, the queen and chief of aU days of the week... on which our life sprang up again, and victory over death was obtained in Christ... it is absurd to speak of Jesus Christ with the tongue, and to cherish In the mind a Judaism which has come to an end....If any man

preach the Jewldi law unto you, listen not to htm. For it Is bener to hearken to Christian doctrine from a man who is circumcised, than to a Judaism from one unclrcumcised" (VoL 1, pages 63-82)

(2) In the Epistle of Barnabas, ascribed to Paul's companion by Clement, Origen, and others, we read, "He says to them, "Your new moons and your sabbaths I cannot endure' (Isa. 1: 13), Ye perceive how He qjeaks: Your present sabbaths are not acceptable to me,... I win make a beginning of die eighth day, that Is, a beginning of another world. Wherefore, also we keep the eighth day with joyMness, the day on which Jesus rose again fixjm the dead" (Vol, 1, Page 147)

(3) Justin Martyr, a Gentile born near Jacob's well about 110 A.D. writes, "And on the day called Sunday, all who live in cities or In the country gather together to one place, and the memoirs of the apostles or die writings of the prophets are read.... But Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead" (VoL 1, Page 186)

In his dialogue with Trypho, a Jew, Justin Martyr says, "Is there any other matter, my friends, in which we are blamed,thanthis, that we live not according to the law, and are not circumcised In the flei as your forefathers were, and do not observe the sabbaths as you do?... Christians would observe the law, if they did not know why it was instituted... For we too would observe the fleshly circumcision, and the sabbaths, and in short aU feasts, if we did not know for what reason they were enjoined you.... How is it, Trypho, that we would not observe those rites which do t»ot harm us - I speak of fle^y circumcision, and sabbaths, and feasts?.. The Gentiles, who have believed In Him, and who have repented of their sins... shall receive the inheritance along with the patriarchs... even al-thou^ they neltilier keep the sabbath, nor are circumcised, nor observe the feasts.... Christ is useless to those who observe the law.... The sabbath and sacrifices and offerings and feasts... have come to an end in tflm who was bom of a virgin.. ..But if some, through weak-mindedness, wish to observe suchinstitutionsas were given to Moses.... along with their hope in Christ.. .they diall probably be saved" (VoL 1, Pages 199-218)

(4) TertuUian, presbyter of the North-African Church, who was bom about 145 A. D., writes, "The Holy Spirit upbraids the Jews for their holy-days. 'Your sabbaths, and new moons, and ceremonies my soul hateth... .By us

(Christians), to whom sabbaths are strange.,. to the heathen each festive day occurs but once annually: you (Christians) have a festive day every eighth day.... others suppose that the sun is the god of the Christians, because it is a well-known fact that we pray towards the east, or because we make Sunday a day of festivity.... you who reproach us with the sun and Sunday should consider your own proximity to us. We are not far off from your Saturn and your days of rest.... It follows, ac-

cordingly, that. In so far as the abolition of carnal circumcl^on and of the old law Is demonstrated ashaving been consummated at its specific times, so also the observance of the sabbath is demonstrated to have been temporary" (VoL m,Pages 70,123,155,313-14)

(g In "The Teachings of the TwelTe Apostles," written about 80 A. D.; we read, "But every Lord's day (Sunday) do ye gather yourselves to-gediei, and break bread and give thanksglvbg" (VoL VII, Page 381)

(6) In the Constitutions of the Holy ApostIes(2nd century) we read, "Break your fast... the first day of the week, wUch is the Lord's day.... A fter eight days let there be another feast observed with honor, the eighth day itself" (VoL Vn, Page 447)

(7) In "The Teachings of the Apostles," written 105 A.D., we read, "Theapostles therefore appointed:... on the first day of die week let therebe service and readingof the Holy Scriptures, and the oblation (Lord's Supper): because on the first dayof theweekour Lord arose upon the world, and ascended to heaven" (VoL VUI, Page 668)

(8) Irenaeus, 178 A. D., in arguing that the Jewish sabbaths were signs and types and were not to be kept since the realityof which they were shadows bad come, says, "The mystery of the Lord's resunection may not be celebrated on anyother day than the Lord's day and on this alone should we observe the breaking of the Pasclial Feast... Pentecost feU on the first day of the week, and was therefore associated with the Lord's day,"

(9) Clement of Alexandria, 174 A. D., says, "The old seventh day has become nothing more than a working day."

(10) TheopMlus, pastor of Antioch, 162 A. D., says, "Both custom and reason challenge us that we should honor dieLord'sday, seeing on that dayit was thatour Lord completed His resurrection from the dead."

(11) Origen, about 200 A. D.. says, "John the Baptist was bom to make ready a people for the Lord, a people for Him at the end of the covenant now grown old, which is the end of the sabbath. ... It is one of the marksof a perfect Christian to keep the Lord's day. "

(12) Victorianus, 300 A.D., says, "On the Lord's day we go forth to our bread and giving of thanks. Lest we should appear to observe any sabbath with the Jews, whichChrist Himself the Lord of the sabbath in His body abolished" (Section 4, "On the Creation")

6 Eusebius, the Father of Church History, who made a history of the time between the birth of Christ and Constantine, and who lived 265-340 A. D., says, "From the beginning Christians assembled on the first day of the week, called by them the Lord's Day, for the purpose of religious wordiip, to read the Scriptures, to preach and to celebrate the Lord's Supper... the first day of the week on which the Saviour obtained the victory over death. Therefore, It has the pre-eminence, first in rank, and Is more honorable than the Jewish Sabbath. "

WJiAT THE BIBLE DOES NOT SAY ABOUT THE SABBAT

H

20 MODERN FA LLACIE S NOJ STATED _IN. THE OLD OR NEW TESTAMENT:

1 That Sunday-keeping is a human institution

2 ThatChristians must keep the old Jewish sabbath

3 That Christians are obligated to keep any certain day

4 That aU who keep Sunday have the mark of the beast

5 That all who keep Sunday are lost

6 That Sunday-keeping is a Roman CathoUc institution

7 That Christians never held a religious service on the 1st day of the week (Sunday)

8 That the 10 commandments were

not done away when the old covenant was "abolished" and "done away" in Christ on the cross

9 That the Lord's dayisthe 7th day or the old Jewish sabbath

10 That the 4th commandment is part of the new covenant

11 ThatChristians are not to work on Saturday

12 That the4th commandment sabbath is not included in the "sabbaths" that were abolished on the cross a s taught in CoL 2:14-17; GaL 4:9-11; Rom. 14:1-5; Eph. 2:15

13 That the law of Moses and the

4th commandment sabbath were for Gentiles as well as Jews

14 That the 4th commandment sabbath was a sign between Godand Gentiles as is stated of God and Israel in Ex. 31:13-17; Deut. 5:12-15; Ezek. 20:12-13

15 That Saturday is a holy day, the sabbath,a dayof rest,a dayof worship, or a day sanctified in the new covenant

16 That Saturday was the only day the apostles recognized as a day of rest and worship

17 That Jesus instituted the old Jewish sabbath. (The Bible says that God

the Father gave the law and spoke in times past to men, Heb. 1:1, 2; Rom, 1:1-3; Acts 3:21-26; etc.)

18 Thatallmenobservea the sabbath for about 2,500 years from creation to Ex. 16, at which time God first commanded men to keep a certain day

19 That Sunday cannot be as holy as anyother day sanctified or set apart for the worship of God

20 That Christians are obligated to observe a particular dayof the week as men were bound to do under the old covenant, see Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17; Heb. 4

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

Paul's Personal Testimony- Christian Ministry

ions - Charity Work- Paul's Defense of His Call

a See noce a. Acts 15:33

b Timothy is associated v.-itii Paul in the

addicss of the episdes to Philippians

andColosaans, andwidiPaulanJ 5ilas

in the two epistlei to the Thessalooians c Greece. This epistle was sent to all

die churches in that ccuntry d *Cote that grace and peace come equally frorr. God the Father and from the

Lor^ Jesus Christ e See Goc is called , p. 200 f Gr. paraklesis (note v. Acts 13:15) g Gr. paiakaleo. to call to the aid of one.

L's<rf 15 tinies in this epistle, but trans.

4 ways: beseech (2:8; 5:20; 6:1; 10:1;

12:8); cesire (3:e: 12:13): exfaorL f9:5);

and co-ton (1:4. C: 2:7: 7:6, 7, 13) h Gr. thlipaSp Trans, burdened (2 Cor. 8:

L:.):a agais5(Jn. 16:21): affliction(Mk.

4:iTTia: 13:Acts 7:10-11: 20:23:2 Cor.

2:4: 4:17; 6:4; 8:2: PhiL 1:16: 4:14;

CoL 1:24; 1 Th, 1:6; 3:3,7:Heb. 10:33;

Jas. 1:27): mbulation (?.?t. 13:21; 24:

21, 29:NSk. 13:24;Jn, 16:33;Acts 14:22; ^ Rom. 2:9; 5:3; 8:35; 12:12; 2 Cor. 1:4;

7:4: Eph,3:13;2 Tb.l:4, 6: Rev. 1:9;

2:9,10,22: 7:l4);rersecunon(ActsH:

19): and tr ouble (1 Cor. 7:23) i Gr. pat'.erra . It refers to sufferings for

Crjist, not to those of Christ on earth.

Sec note p, Rorr. 7:5 J The rrore we suffer for Christ, the more

grace and co.— fort abound b^Christ (1

Cot, 10:13) k Gr. thlibo . Trans, narrow (Mt. 7:14):

suffer tribulation (1 Th. 3:4): throng

C'..<. 3:3); afflict (2 Cor. 1:6: 1 Tim.

5:10: Heb. 11:37): and trouble 2 Cot.

4:3: 7:5: 2 Th. 1:6-7) 1 The substance of v6-7 is whether we

be afflicted or comforted it is for yom

good and for an example to you m Gr. koinonos. Trans, partaker (v7; Mt.

23:30: 1 Cor. 10:18; 1 Pet. 5:1; 2 Pet.

1:4); panaer (Lk. =):10; 2 Cor. 3:23;

Ph'm.l7) ;companion (Hefa.lO:33); and

have fellowship witn (1 Cor. 10:20) n Since you share sufferings for Christ,

you will share His grace and comfort

o 6 things not to be ignorant of:

1 God s faithfulness in trouble(v 8-10)

2 Gospelreq)onsibiliiy(Rom. 1:11-16)

3 Spiritual gifts(lCor.l2) 25-32)

4 God's purpose for Israel (Rom. 11:

5 The resurrection and future life (1 Th. 4:13-18)

6 God's judgments on backsliders (1 Cor. 1ft 1-13)

p ScehisAsiatroubles(Acts 13:44-20:3) 14 This perhaps refers to Acts 14:19 r Paul depended upon saints for prayer s This gift refers to the answer of deliverance frorr, deati (v 10-11) t Gr. kauchesis . Trans. boa5ting(Rom. 3: 27; 2 Cor. 7:14; 8:24: 9:4: 11:10,17): glorying (2 Cor. 7:4: Rom. 15:17); and rejoicing (1 Cor. 15:31; 2 Cor. 1:12; 1 Th. 2:19; Jas. 4:16) u 4fold testimony of Paul's conversion:

1 It was simple (v 12)

2 It was in godly sincerity (v 12)

3 It was not wiLh fleshly wisdor. (v 12)

4 Was seasoned byGod'sgrace(vl-2) V Gr. haplotes . See note b, 3:2

w Godly dnceclty. see p. 200 X 3 godly things in 2 Cor.: f Godly sincerity (1:12)

2 Godly sorrow (7:10)

3 Godly jealousy (11:2)

y Gr. sarkikos. note h, Rom. 7:14

z Gr. anastrepho .behaviourormannerof life - all that one speaks, thinks, and does - the - hole conduct. Train, con-versaaon (v 12; Eph. 2:3); overthrow Qn. 2:15): return(Acu 5:22:15:16); be usee (Heb. 10:33); behave (1 Ti.T,. 3: Io)T Iive(Heb. 13:lj;2pet.2:13); abide (Mt.T7?22); and £ass (1 Pet, 1:17)

a Gr. kosmos. social syste—.

b Gr. perissoteros, more abundantly f v

CHAPTER 1

I The introduction: authorship and salutation

PAUL, an "apostle of Je'sus Christ by the will of God. and*Tim'o-tht our brother, unto the church of God which is at C6r inth, with all the saints which are in all'^A-cha iA: 2'Grace be to you and peace from God our Father, and from the Lord Je sus Christ.

II Paul's personal testimony (2Cor.1:3-2:13). 1 Thanksgiving lor deliverances and oles sings

S'Blessed be God, even the Father of our Lord Jesus

Christ, the Father of mercies and the God of all'comfort; M Who'comforteth us in all our^ribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the 'sufferings of Christ aboimd in us.'so our consolation also aboundeth by Christ.

6 And whether we be^fflicted, it is for vour consolation and

salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted.' ff is for your consolation and salvation.

►7 And our hope of you is sted-fast, knowing, that as ye'"are partakers of the sufferings." so shall ye be also of the consolation. S^For we would not, brethren, have you ignorant of^our trouble which came to us in A sia, that we were pressed out of measure, above strength, inso-iruch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which'raiseth the dead:

10 Who deiivercd us from so great a death, and doth deliver : in nhom we trust that he will yet deliver us;

11 nfe also helping together by prayer for us, that for the'gift

bestowed upon us by the means of many persons thanks may be given bv manv on our behalf.

2 Character of Paul's ministry

12 For our'rejoicing is this. the "testimony of our conscience, that in'simphcity^and godh-^sincerity, not with^fieshly wisdom, but by the grace of God, we have had our^onver-sation in the "world, and^more abundantly to you-v.-ard.

3 Purpose of the epistle

13 For we write none other thines imto you,«^than what ye

read or acknowledge; and I trust ye shall acknowledge even to the end;

♦14 "As also ye have acknowledged us in part, that*we are your rejoicing, even as ye also are ours in the'^day of the Lord Je sus.

4 His proposed visit (ICor. 16:5; 2 Cor. 12:14-16; 13:1-4)

' 15 And"in this confidence I was minded to come tmto you before, that ye might have a second^enefit:

16 And to pass by you mto Mac-e-do'ni-a, and to /come again out of Mag-e-do'ni-a imto you, and of you to be brought on my way toward Jii-dse a.

5 Paul vindicates his action

17'When I therefore was thus minded, did I use*hghtness? or the things that I purpose,'do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But as God is true, our word toward you was not yea and nay.

19 For the Son of God, Je'sus Christ, who was 'preached among you by us, even by me and Sil-va'nus and Ti-mo the-■js, was not yea and nay, but in him was yea.

►20 For ail the promise s of God

m him are *vea. and in him

' A-men ." imto the glory of God

by us.

21 Now'Tie which stablisheth

us with you in Christ, and hath anointed us. is God;

22 Who hath also sealed us. and given the earnest of the Spirit in our hearts.

23 Moreover^ call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24"Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye stand.

CHAPTER 2

BUT1 determined this widi myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

6 Reference to his former epistle (lCor.5. Cp. 2 Cor. 7:8-16)

3 "And T wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my ioy is the joy of you all.

4'For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abimdantly imto you.

5' But if any have caused grief, he hath not grieved me. but in part: that I may not overcharge

12:2:4: 7:15:11:23; 12:15:1 Th. 2:17); mote exceedingly (Ntk. 15:14:2 Cor. 7: 13; GaL 1:14); much more (PhiL 1:14); more frequent (2 Cor. 11:23); more earnest heed to (Hd3.2:1^: ani ra ther (Hd). 13:13). The idea nere is, "We have given the fullest proof of our conduct to you Christians in parricular." c Than what you read or acloiowledge in the first epistle to you

have to bring judgment, so this is an-odier reason why I wrote to you before I came. My purpose was not to cause you grief, but to let you know m-y love and concern for you (v 4) t If anyone has caused grief he has not I grieved me as much as he has caused pain to you. It would noc be fair for me to charge all of you with the blame of the few who have gone astray (v 5)

a We hope that you will always acknowledge the truths in the first epistle to you. So.-ne of you acknowledge us, even as we acknowledge that you are ours (v 13-14)

b .Ve are the causeof your rejoicingbe-cause we have won you to Christ and you believe we are His ministers. You ?lso will be our rejoicing in the day of Christ when we present you as our con-veru before Him (1 Th. 2:13-20; 3:13)

c 1st S.T. prophecy in 2 Cor. (1:14). Next, 3:16. See note s, 1 Cor. 1:3

d Under the conviction that you rejoice in us as rrinisters of Christ, and we rejoice in you as our converts

e Gr. charis, grace or favor. It refers to the benefits of grace which Paul's min-istry would naturally bring to the.m on his second viat. It does not and coul.: not refer to a second work of grace to sanctify diem or take out the old man, as tau^t by some. They were alreadv sanctified (1 Cor. 1:2, 30: 6:11)

f It appears that Paul fulfilled this second ministrybefore he finished writing thisepistle, for in 12:14:13:1 he speaks of coming to them a third time

g Questions 1-2. Next, 2:1

h Gr. elapMra, fickleness. Only here

i Do I act as cainal men, who change their minds fromdaytodayandfals5y dieir engagements to suit their own secular interests" They say yea, yea, and nay, nay, or say one thing one day and change it the next day if it is to their advanuge (v 17). Allour promises have been true and God has coo-firn:ed them to you (v 20-22)

j Gr. keruao. to announce, or proclaim as a herald, without reference to the matter proclaimed, and without including The idea, of teaching. It is trans.

prqclairn (Lk. 12:3; Rev. 5:2): publish (M0F4?; 5:20: 7:36:13:10; Lk.3:39); and preach 52 times (v 19; 4:5; 11:4)

k AllGod's promises are yes and so be it, or yei and irudi. In Him they are always yes, and in Him they are always truthful. Not one promise of God ii no to the one who will believe and meet the conditions

1 This word means truly or truth. See

note g, Jn.l:51 m The promises of God were confirmed by us to Ifls own glory. God backed us up in our preaching

n 4 great blessings of God (v 21-22): He

1 Confirms men in the faith (Rom. 15:3)

2 Anointsor endues with power(Lk. 4: 13: Acts 10:38: Heb. 1:9: 1 Jn. 2:27)

3 Seals with die stamp of ownership (Rom, 4:11; 2 Tim. 2:19; Eph. 1:13; 4:30)

4 Gives His Spirit of sooship (Rom. 8:14-16; GaL 4:4-7)

o Here Paul remms to his subject ofv 16. I call God to be witness diat it was because I was afraid that I would have to use mypowertojudgeyouif Icame, 90 I thou^t it best not to come at the time proposed (v 23-24)

p Not that we want to come to lord it over your faith, but to help you

-. Juestioii 3. Next, 2:16.1 decided that it would be best not to see you at all until you have acted by my first lener, putting the evils away from you. I do not want to come to you in sorrow and grief. If I make you sorry enough to cause you to put a way sin, then you wiU make me glad (v 1-2)

r I wrote the first epistle to you so you could conect the evils in your midst, lest when I came I would have to take action and make you sorryby having to deal with those who should make me rejoice. I know that you wish my joy and I wish yours, so if writing will accomplish ray present purpose we diall be happier with one another when I do come (V 3) s It is die hardest part of my ministry to

a This refers to the fornicator of iCor. 5 who had his punishment inflicted by the church. This had brought him to repentance, and the people, like those of most churches, were not so willing to forgive him and receive him back. Paul now writes the second letter instructing them to forgive him and to confirm their love to him, lest he should be overwhelmed by too much sorrow (v 6-8)

b Gr. epitimia . censure. The word really means full rights and privileges. The punishment consisted of taking away these rights and privileges which he had in the church (1 Cor. 5)

c The majority. This suggests that some in the church, perhaps relatives, did not take part in such punishment

d The man had already suffered sufficiently. The purpose of the punishment was to bring him to repentance. This had been accomplished and now there was danger ofhim destroying his life if the church would not forgive him (v 7)

e Paul pleads for the church to forgive him and confirm their love to him, regardless ofthe reproach he had brought upon the gospel (v 8)

f I wrote to taow whether you have obeyed in all things (v 9)

g I forgive whom you forgive. We must all forgive forthe sake of all concerned and do so because Christ has forgiven(v 10; Eph. 4:32; Ml. 18:21-35). We must also do this lest Satan take die advantage (v 11; Jas. 4:7; 1 Pet. 5:8-9) h Gr. noema, thoughts;piirposes; designs. Trans. thought (2 Cor. 10:5); devices (2 Cor. 2:11); and minds(2 Cor. 3:14; 4:4; 11:3;PhiU 4: Tj.THelevil wiU take advantage of every failure of the Christian using it to get into his life and cause his downfall(l Cor. 10:13; 1 Pet. 5:8-9; Eph. 6:10-18)

In this case, Satan could lead the despairing one into apostasyand hell, or the church into undue severity and hardness of heart toward guilty members, working untold harm to the cause of Christ

i Paul visited Troas on his second missionary journey (Acts 16:6-8) and perhaps during his third missionary journey (Acts 18:23). Which trip he refers to is not known. Cp. 2 Cor. 8:6-7

j The triumph here is like that of cheRo-mans in which a public and solemn honor was confened upon a victorious general, by allowing him a magnificent procession through the city of Rome.Thiswasnotgrantedbythe senate unlesshe had gained a very signal and decisive victory or conquered a province. On such occasions the general was clad in purple and gold woven in figures setting forth his achievements. He wore a crown and in one hand held a branch of laurel, the emblem of victory. In the other he carried his staff. He rode a magnificent chariot, adorned with ivory and plates of gold, and drawn by white horses. To keep him humble in the midst of all this a slave rode at hisback, casting railings and reproaches and enumerating his vices and failures. Musicians led the procession; young men led sacrifices to be offered; then came loads of spoil, followed by the kings, princes, and generals taken captive. A fter these came the triumphal chariot before which people strewed flowers and shouted triumphant cries. FoUoving this came the senate, priests, and the rest of the parade

Triumph in Christ means complete mastery over satanic powers(v 14; Col, 2:14-17; Eph, 2:14-15)

k Gr. osme,odour(vl4,16;Jn. 12:3;Eph, 5:2; Phil 4:18^. Such a triumph in Christ as descrioed here makes manifest the odour of His saving knowledge by triumphant ministers wherever they

you all. S'S ufficient to such a man is this ^punishment, which was inflicted ofmany.

7 So that contrariwise ye ought rather to forgive him, and comfort hiin Aest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore 'I beseech you that ye would confirm uour love toward him.

9 For'to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing,*! forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ:

11 Lest Sa'tan should get an advantage of us: for we are not ignorant of hisMevices.

7 Distress over Titus (7: 5-6)

12 Furthermore, when I came to 'Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Ti'tus my brother; but taking my leave of them, I went from thence into MSg-e-doni-d.

Ill New Testament ministry (2 Cor. 2:14-7:16). 1 Always triumphant in Christ (Col. 2: 10; 1 Jn. 5:4-5;RQm. 8:28-39)

►14 Now thanks be unto God. which always causeth us 'to triimiph in Christ, and maketh manifest the * savour of his knowledge by us in every place.

2 A soul-saving and soul-damning ministry (Mk. 16: 15-16; Rom. 2:7-16; 1 Cor. 1:18-25)

15 For we are unto God a 'sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death vmto death;

and to the other the savom of life unto life. ""And who is sufficient for these things?

3 A sincere and truthful ministry (Mt. 7:15-20; 22:

16; Phil. 1:10-18)

17 For we are not as many, which"corrupt the word of God: but as of "sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER 3 152

4 Aministry commendedby God (Jn. 14:12; Mk. 16:17-20; Acts 1:4-8; 10:38; Heb.

2:1-4)

T%0 we begin'again to com-A' mend ourselves? or'need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 Ye are our epistle written in our heaits, known and read of all men:

3 Forasmuch as ye are mani-

festly declared to be'^he epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 *And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency IS of God;

5 A ministry of the New Testament, not of the Old

(Gal. 4:21, refs.)

6 Who also hath made us able ministers of the'^ew testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death. "written and engraven in stones, was 'glorious, so that the children of I§ ra-el could not stedfastly behold the face of Mo'ses for the giory of his coimtenance; which glory was to be done away :

8'How shall not the ministration of the spirit be rather glorious?

6 A ministry of glory and righteousness (Rom. 2:7-10; 14:17; Mt. 18:18, refs.)

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect. *bY reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

7 A ministry of hope, light and liberty (Gal. 5:1; Heb.

7:19; 8:6)

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Mo'seg, which put aNreil over his face, that the children of l^'ra-el could not stedfastly look to the end of that which is'abolished :

14 But their minds were^blind-ed: for imtil this day remaineth the same veil untaken away in the reading of the old testament: which veil is done away

in Christ. 15 But even tinto this day, when M6'§e§ is read, the veil is upon their heart. ♦16 Nevertheless whenMt shall 'turn to the Lord, the veil shall be taken away.^ ►17 Now the Lord is that Spirit: and where the Spirit of the Lord IS, there is liberty.

8 A ministry of constant

transformation (2 Cor. 5:

17; Rom. 6:1-23; 8:1-13;

Eph.4:20-24; Col.3:5-10)

►18 But we all,"^rith open face beholding as in a glass the glory of the Lord, arexchanged into the same image from glory to glory, even as by the Spirit of the Lord.

serve (v 14)

Gr. euodia. sweet perfume (v 15; Eph. 5:2; Phil, 4:18). Not the same word in note k, above. Ministers are a sweet perfume unto God throu^Christ in aU that are saved and unsaved. To the

Continued, column 4 —^»-

in its purity to mankind

p Questions 5-6, Next, v 8

q He had done so in 1 Cor. 9

r Are we so desrimte of divine abilities as to need letters of commendation from other churches to you or from you to other churches? You are our epistle written on our hearts so that we speak of your gifts and graces in all places (v 2)

a You are not onlyour epistle (v 2J,but the epistle of Christ ministered oy us through the Holy Spirit fv 3)

b We have faith in you through Christ that you are the workof God and that our ability to win you to Christ is of God (v 4-5)

c See 85 old and new covenant contrasts, p. 201

d The 10 commandments in parricular were abolished along with the whole law of Moses. See note o. Acts 15:1. The only ones of the law of Moses that were brought into and made a part of the new covenant are for Christians to obey. See note i. Acts 15:24. The 10 commandments were the only part of the law of Moses written on the tables of stone (Ex. 24:12:31:18; 34:1-4; Dt, 4:13; 5:22: 9:9-11; 10:1-3)

e Ex, 19:16; 34:33-35

f Question 7, Next, 6:14

g The reason the new covenant excels the old is that the old was only for a time (v7;Gal.3:19.25:4:30;Heb."gr^

10) , a place - Palestine (E>t. 5:16; 11:9; 28:8; 31:13), and a people - the Jews (DC 5:3; Rom. 2:12-16), The new cov-

enant is for alltime,all lands, and all people (Mt. 26:28; Mk. 16:15-16; Lk. 24:47;Jn.3:16;Acts l:8;Rom. 10:9-14; iCor, 12:13)

h Gr._kalumma.Only in v 13,14,15,16 i Being done away as in v 7,11,14. See

85 contrasts . 201; note o. Acts 15:1 j By resting in the letter and shutting their eyes to the Ught, they became blind to the fact that the old covenant was abolished and done away. Many Christians are just as blind to the same simple fact because of the universal belief that the 10 commandments, including the sabbath, are sriU in force. Notes o and i. Acts 15:1, 24

k When the heart shall turn to God this blindness will be taken away

1 2nd N.T. prophecy in 2 Cor. (3:16). Next, 4:14.Gr. epistrepho . Trans, turn to and return 22 ames; c onverted (Mt. 13:15; Mk.4.12; Lk. 22:32; Jn. 12:40; Acts 3:19; 28:27;Jas. 5:19-20);and mm again (Mk, 13:16; Lk, 17:4; Gal. 4:gr? Pet. 2:22). Conversion is turning again to God, and if it is needful to turn to Him more than once it can be done, as is clear in these passages

m The law was veiled in types and shadows of good things to comefHeb, 10:1). The gospel has pracrically no ceremonies in comparison.Baptism and the Lord's Supper are the only two outward rituals. The gospel is in such simplicity that there canbe no confusion as to its terms and blessings

n See note j, Mt. 17:2

—^^- Cont. from column 2

saved the? are an odour (Gr. qsme. odoun not euodia, perfume) of life unto life, tT o the unsaved they are an odour (osrne) of death unto death. This is another way of saying, whoever receives the gospel will be saved and whoever rejects it wiU be lost. The preached gospel saves saints and damns sinners m Question 4, Next, 3:1. Are the false apostles that lead you astray able to do these things?

n Gr. kapeleuo . adulterate. Only here, but the word kapelos occurs in the Sept. in Isa. 1:22 of tavern-keepers who mix wine with water. The idea here is that the false apostles who were distjrbing theCorinthians (11:13-15) were mixing the Word of God with their own inventions and were explaining it away to accomodate their hearers to get gaiiu Much of the Word of God is being adulterated today in many parts of Christendom (2 Tim. 4:1-4)

o Sincerity here refers to keeping the Word of God pure, and to delivering it

2 CORINTHIANS 4. 5

PauPs trials and rejoicing

Faithfulness in the ministry

a This ministry of:

1 Triumph in Christ in every place (2:14)

2 Life unto life in the saved (2:16)

3 Death unto death unto the unsaved (2:16)

4 Preaching the pure gospel (2:17)

5 Making men epistles ofchrist (3:3)

6 Divine ability of the New Testament (3:6)

7 Giving life (3:6)

8 The Holy Spirit (3:8, 17-18)

9 Righteousness (3:9)

10 Excellent glory (3:10-11)

11 Liberty and freedom (3:17) (3:18)

12 Transformation from glory to glory b Gr. diakonia, service rendered by a

diakonos (servant: note d, Mt, 20:26) c 6 dutiesih viewof mercy and ministry;

1 To faint not (v 1)

2 Renounce the shameful secret things

3 Not walking in craftiness (v 2)

4 Not handling the Word of^ God deceitfully (v 2J

5 Manifesting tne truth to all mien (v 2)

6 Maintaining a clear conscience before God and man (v 2)

d Gr. ekkakeo , to be faint-hearted (v 1, 16; Lk. 18:1; GaL 6:9; Eph. 3:13)

e Lit., the secret things of shame; the things that wicked men do and which they are ashamed to have known

f Gr. aischune, always trans, shame except here (Lk. 14:9;Phil. 3:19;Heb. 12: 2; Jude 13; Rev. 3:18)

g Gr. panourgia. to play the knave, or villain; act Une a rogue; to do holy deeds in an unholy way. Trans, craftiness (V 2; Lk. 20:23; 1 Cor. 3:19); cunning craftiness (Eph. 4:14); and subtil-t^ (2 Cor. 11:3). The false teachers at Corinth were clever, cunning, and capable of any thing harmful to a foe

h Gr. doloo. to beguile, ensnare; to coun-terfeii; adulterate;disguise. Onlyhere

i Gr. phanerosis, making visible. Used here and in ICor. 12:7 where it speaks of the use of the spiritual gifts. These gifts are the means God has chosen to make visible the truth of the gospel. Paul confirmed and made visible his preaching by a demonstration of it in signs, wonders, different miracles, and gifts of the Holy Ghost (Acts 19:11; Rom. 15:18-19, 29; Heb. 2:3-4) j Gr. kalupto. to cover or veil(Mt. 8:24; 10:26; Lk, 8:16; 23:30; 1 Pet. 4:8) and I hide (2 Cor. 4:3; Jas. 5:201. The go55el I is hidden from some men because they have wilfully closed their eyes to it, as in 3:13-16; Mt. 13:14-16. If the hean of any man who hears the gospel is veiled it is definite that he is lost and fully under the power of sin and Satan. Those who refuse to hear the gospel are proper subjects for Satan's work to increase the darkness and hardness of heart (4:3-4)

k Satan (Jn. 8:44; 12:31; 14:30; 16:11; EDh. 2:2; 1 Jn. 3:9; 5:18)

1 They are responsible (3:13-16; Mt,

13:14) m Go5)el of the glory. Cp. 1 Tim. 1:11

nCoL 1:15; Heb. 1:3; 2 Cor. 3:18

o See N.T. program , p. 159

p A reference to Gen, 1:3. The light of the go^el shining into our darkened hearts is like the bursting forth of the sun in the darkness of Gen. 1:2

q In the oersonal presence of Jesus Christ

r Gr. ostrakinos, hereandLn2Tim. 2:20. Often in the East treasures are hidden in earthen vessels to protect them from the damp. Cp. Jer. 32:14. Here it refers to the power of the Holy Ghost through the light of the gospel in our bodies. The emphasis is on the contrast between a frail vessel of earth and the priceless tieasureof pov«rthat dwells in it

s 4 pairs of expressions of sufferings:

1 Hard pressed, but not suffocated

2 Puzzled, but not utterly baffled

3 Pursued, but not cau^i or outrun

4 Struck down, but not out of the fijihi The first two refer to wrestling; the

3rd to a race; and the 4th to a boxing match (V 8-9) t Gr. peiiphero. to carry about with one; to whirl fv 10; Mk. 6:55; Eoh, 4:14; Heb,

CHAPTER 4

9 An honest ministry (8: 21; Acts 6:3; Rom. 12:17; 13: 13; Phil. 4:8; 1 Tim. 2:2)

THEREFORE seeing we have " this^ministr v. as we have received mercy.^ we^faint n ot; 2 But have renounced thefhid-den things of/dishonesty, not walking tn*craftiness, nor han-1 dling the word of God^deceit-fully; but bv 'manifestation of the truth commending ourselves to every man's conscience in the ■ sight of God.

10 An unselfish ministry (Jn. 16:13-15; Phil. 1:12-19)

14 A ministry of eternal things (Rom. 2: 7-16; 8:17-25)

►16 For which "cause we faint not; but though our" outward man'perish, yet the 4nward man

istenewed day by day ►17 For our fl ight affiction, which is but for aComent, work-eth for us a far more exceeding and eternal weight of glorj-;

18 While we "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal ; but the things which are not seen are eternal.

CHAPTER 5

15 A confident ministry of

the future (Jn. 14:1-3; 1 Th.

4:13-18; Phil. 1:21-24; 3:

10-21; Tit. 2:13-14)

we know that if our

3 But if our gospel be 'hid, it is hid to them that are lost:

4 In whom the *god of this world hath blinded the minds of them which believe not,'lest [^qR

the light of the"'glorious gospel !»ij earthly house ofYftis'taber of Christ, who is the rniage of ^^^^ wereidissolved, we have God. should shme unto them. , a^building of God. an house not

5 For weVeach not ourselves [^^^^e with hands, eternal in the but Christ Je sus the Lord; and ijgavens. ourselves your servants fori Je'sus' sake. I

6 For God,"who commanded the lightto shineoutof darkness,

hath shined in our hearts, to give the light of the knowledge of the glory of God in the'face of Je'§us Christ.

11 A ministry of power (Mt. 18:18, refs.)

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed,'but clothed upon, that mortality might be swal-

7 But we have this treasure in^ lo^^ed up of hfe. ^,„„ . .

'earthen vessels, that the excel-! 5 Now he that hath wrought lency of the power may be of, "s for the selfsame thmg is God^ God. and not of us.

us

who also hath given unto the ^eamest of the Spirit.

6 Therefore we are always confident, knowing that,"whilst 2:12; 1 we are at home in the body , we i are absent from the Lord : I 7 (For we walk by faith, not 6' We are troubled on every ' by sight:)

12 A ministry of suffering (11:23; 1 Cor. 4:9; Phil. 3: 10; Rom. 8:18; 2 Tim 3:12; 1 Pet. 4:1)

8 We are confident, / say, and willing rather'^o be absent from the body , and to be present with the Lord.

side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Alwavs'bearing about ini^ ^i^,„„ r-^^A n r-^,. ^.11

^, , , -, uj • r ..1. T J. to please Ood (1 Cor. i.il. the body the"dymg of the Lord ,i-oT7Tri./iii it t Jesus, that the life also of ^5; 9:27; Eph. 4:11-16; 6

Je sus might be made manifest in our body.

11 For we which live are

16 A hard working ministry

Eph, 10-18; Phil

■16; 2:12-16)

9"Wherefore we labour, tha I , , ,. , ^ , ^, r whether present or absent, we

, alway delivered unto death for ^e accepted of him.

I Je sus' sake, that the life also of ^^q^^j. we must all appe ar be-, Je sus might be made manifest, fore the judgment seat of Christ; m oui-mortal fiesh. , ^^ . that every one may receive the

12 So theii-'death worketh mlthuigs done in his body, ac-us, but life m you.

1 13 A bold and faithful ministry (Acts 4:13, 20; Rom. I 9:1; 1 Tim. 1:11-12)

I 13 We having the same spirit I of faith, according as it is writ-

ten.-'I believed, and therefore

have I spoken; we also believe. I and therefore speak;

• H'lCnowing that he which

raised up the Lord Je'§us shall

raise up us also by Jesus, and

shall present us with you. <

IST^or all things are for your i sakes. that the abundant grace ' might through the thanksgiving . of many redound to the glory : of God.

cording to that he hath done, whether it be good or bad .

11 Knowing therefore the'ter-ror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you. but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, smd not in heart.

13 For whether we be beside ourselves, it is to God: or whether we be'sober, it is for your cause.

13:9; Jude 12), I am under a sentence of death for Jesus and am likely to die at anytime for His cause (v 11). There is also an allusion to the marksof battle already fought for Christ (GaL 6:17) u Gr. nekroas , making dead; a dead con-dition (v 10; Rom. 4:19). The idea is Continued, column 4 — ^^-

I makes you want to live for Him X Quoted from Ps. 116:10 ly 3rd N.T. prophecy in 2 Cor. (4:14).

Next, 5:10 z All our sufferings we count as nothing 1 if we can win you and others to Christ, I see the abounding grace save many I souls and cause them to give more I praise to the glory of God (v 15)

a For the sake of winning souls to glorify God(vl5),we suffer all things without fainting. The outward man is slowly dying through trials and sufferings, but the inward man is being renewed daily (vl6)

b Found only here and refers to the body

c Gr, dLaphtheiro , corrupted; destroyed (Lk. 12:33; 1 Tim, 6:5;Rev. 8:9; 11:18)

d Refers to the soul and spirit - the real person in die body (Jas. 2:26; Heb, 4:12; 12:23;lTh,5:23;Rev. 6:9;2Cor. 5:3)

e Gr. anakainoc OnlyhereandCoL 3:10

f Gr. elaphros. Only here and Mt. 11:30

g Such is considered momentary lightness compared with the eternal weight of glory one receives for sufferings (Rom. 8:17-18)

h We do not strive for things we see, for they are notworthyof the pursuit of an immortal soul. The things not seen are the eternal and imiportant things of life

i Gr. skenos, tent. Only here and v 4, This refers to our body which is compared to a tent in which we dwell

j Gr. kataluo. Trans , dis3olve(vl); throw down (Mt, 24:2; Mk, 13:2; Lk. 21:6); overthrow (Acts 5:39); destroy (Mt. 5: 17; 26:61; 27:40;Mk, 14:58; 15:29;Acts 6:14; Rom, 14:20; Gal, 2:18); come to noug"

3:19), we have a resurrected house to liveinforever(vl). Thisbodymust be dissolved before we can gel the other body. It is mortal and we, in our presenthouse (v 4) in which we groan, are burdened, greatly desiring the immortal body (v 2-5)

k This building is our future and eternal immortal house which we get after this body is dissolved (v 1-5; 1 Cor. 15:35-54)

1 This refers to putting on immortality, as explained in 1 Cor, 15:35-54. It will take place at the rapture (1 Th, 4:13-16; 1 Cor. 15:35-54; Phil. 3:21)

m God has given us the earnest or the first-fmit of the Spirit as a guarantee that we will be resurrected and put on immortality

n While we live in the body we are in our temporary home and absent from the eternal home with the Lord (v 6)

o To die and be absent from the body means we go to heaven to be with the Lord(v8;PhiL l:21-24;Heb. 12:23;Jas. 2:26; Rev, 6:9-11), This is proof that the inner man does not go to the grave at death, but to heaven if one is righteous. If one is wicked he goes to hell awaiting the resurrection of his body (Lk, 16:19-31, notes; Rev. 20:11-15)

p In view ofthe fact we leave thebodyat physical death and go with the Lord, let us labor to be accepted of Him whether weliveinthebodyordieandbe absent from the body to be with the Lord (v 8-9)

q 4th and last N. T. prophecy in 2 Cor.

^ y :

(5:10). This referstothe judgment seat of Christ where, after the resurrection ofthe saints, we shall be judged of the things doneinthebody whether theybe good or bad. See notes on Rom. 14:10 and 1 Cor. 3:11-15

r Gr. phobos . Trans, fear 39 times and terror (v 11; Rom. 13:3; iPet. 3:14). In view of this we persuade men to turn to God. We do not preach ourselves neither are we "beside ourselves" as some say. If we are it is for God, and if we are sober it is for your good

s Gr. sophroneo , be of sound mind(v 13; Mk. 5:15; Lk. 8:35; Rom. 12:3; Tit, 2:6: IPet. 4:7)

—^»- Cont. from column 2

that of being in a state of crucifixion for Jesus ^GaL 2:20), so that the resurrection life of Jesus might be made manifest or visible in our body and so that the miracles we do might prove the resurrection of Jesus Christ (v 10-12) v See note s, 1 Cor, 15:53-54 w We live a dying Life that you might live. Our readiness to die for Christ

a Gr. sunecbo. Also trans, press (A cts 18: 5) and throng(Lk. 8:45). Here it means to urge men to accept the gospel

b He concludes that sLnce Christ died for all, then aUwere dead and all should live unto Him who died and rose again for them (v 14-15)

c Wetrust no man's flesh. We do not even recognize Christ after the flesh (v 16)

d Therefore, in view of the fact that we do not know any man after the flesh, not even Christ, it is vain for any man to profess relationship with Christ according to the flesh, while he is unchanged in heart and life and dead in tre^asses and sins

e See 10 personal gospel blessings, p. 196. coL 1

f 2 kinds of old things pass away :

1 The spirit, nature, and power of sin-the old man, which is notMng more nor less than the spirit, nature, and power of the devil working in men of disobedience (Jn, 8:44; Eph,2:2; 2 Cor. 4:4; 1 Jo, 3:8; 5:18)

This is what the Bible calls:

(1) The old man (Rom. 6:6: Eph. 4:22; Col, 3:9)

(2) Sin(Jn. 1:29; 8:34; Rom. 6:4-8:2)

(3) The body of sin (Rom. 6:6)

(4) The power of Satan (Acts 26:18)

(5) The body of thisdeath (Rom. 7:24)

(6) The lusts of the flesh (Eph. 2:3)

(7) The lustof the eyes (Ijn. 2:15-17)

(8) The pride of life (1 Jn. 2:15-17)

(9) The works of the flesh (Gal. 5:19)

(10) The world (1 Jn. 2:15-17; Jas.4:4)

(11) Vile affections(Rom. 1:26, 29)

(12) The lusts of the mind (Eph. 2:3) ?13) The lusts of sin (Rom. 6:11-12)

(14) The motions of sins (Rom. 7:5)

(15) The law of sin and death (Rom. 7:7-8:2)

fl6) The carnal mind (Rom. 8:1-13)

(17) The god of this world (2 Cor. 4:4)

(18) Spiritual wickedness in nigh places ... rulers of darkness (Eph. 6:12)

(19) The lusts of your father (Jn. 8:44)

(20) Sinthatdwellethinme(Rom, 7:17)

(21) The course of this world (Eph. 2:2)

(22) The body of the sins of the flesh (Col. 2:11; Gal. 5:24: Rom. 8)

2 Outward sin or transgression of the law(l Jn. 3:4;Rom. 4:15; Jas. 1:13-15). The outward acts are listed in Mk. 7: 19-23; Rom, 1:18-32; 1 Cor. 6:9-11; GaL 5:19-21; Col. 3:5-10

Both outward and inward sin must pass away or one cannot claim to be in Christ. The theory that only outward transgressions are forgiven and one is still under control of the old man, the devil, is one of the most erroneous doctrines in Christendom (2 Cor. 5:17-18; Eph. 4:24;lJn.5:18;Rom. 6:6-23; 8:1-13). See notes m and y, 1 Th. 4:3; 2 Th. 2:13

g Meaning, that is to say:

1 God was in Christ, reconciling men to Himself (V 19)

2 God does not impute sin to those who have confessed and are reconciled to Him (V 19; Rom. 4:7-8)

3 God has committed to the reconciled the word of reconciliation (v 19)

4 God has made the reconciled ambassadors for Christ to reconcile others (v 20; Rom. 5:10)

5 God made Christ a sin-offering, that man might become righteous (v 21)

h Sin-offering (Eph. 5:2. Cp. Ex. 29:14;

Lev. 4:3; 6:25; Num. 8:8; Ps. 40:6)

i 1st O. T. prophecy ftilfilLed in 2 Cor.

(6:2; Isa, 49:8). Next, 6:16

j Gr. proskomma , cause of offence. Here it means any scandal that might cause blame on the gospel ministry (v 4) 31 things wherein to be approved:

1 Innocence (v 3) 16 Holy Ghost

2 Patience (v 4) 17 True love

3 Afflictions 18 Truth (v 7)

4 Necessities 19 Power

5 Distresses 20 Weapons

6 Floggings (V 5) 21 Honour (v 8)

7 Imprisonments 22 Dishonour

8 Tumults 23 Evil report

9 Labours 24 Good report

17 A ministry of reconciliation (Mt. 28:18-20; Mk. 16: 15-20; Acts 1:8)

14 for the love of Christ^con-stratneth us; because we thus judge.* that if one died for all, then were all dead:

15 And that he died for all, that they which Live should not henceforth liveunto themselves, but unto him which died for them, and rose again.

16'Wheref ore henceforthjmow we no mar. after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. ►17'^Therefore if anv man faeln Christ, he is a new creature :'old things are passed away; behold.

all things are become new.

►18 And all things are of God, who hath reconciled us to himself by Je'§us Christ, and hath RJven to us the ministry of reconciliation;

19^To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed tmto us the word of

reconciliation.

18 An entreating ministry (Acts 26: 3; Rom. 12:1; 1 Cor. 1:10; Eph. 4:1; 1 Pet. 2:11)

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. ►21 For he hath made him to be'^in for us, who knew no sin; that we might be made the righteousness of God in him.

killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing aU things.

20 A human and compassionate ministry (Mt. 18: 27-35; Heb. 5:2; IPet. 3:8;

1 Jn. 3:17)

11 O ye Co-rinth'i-an§, "our mouth is open unto you, ""otir heart is enlarged.

12"^Ye are not straitened in us, but ye are straitened in your owrAowels.

13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

21 A separated ministry (Acts 13:2; Rom. 1:1; 12: 1-2; Jn. 15:18; Jas. 4:4;

1 Jn. 2:15; Heb. 7:26)

•14" Be ye not unequally yoked together with unbeUevers: / for what fellowship hath righteous-nesswithunrighteousness? and what commtmion hath light with darkness? 15 And what concord hath Christ with*Beli-al? or what part hath he that beUeveth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath'said. I will dwell in them, and walk in them; and I will be their God, and they shall be my people.'* ♦17) Wherefore come out from among them, and be ve sepa rate, saith the Lord, and touch not the^unclean thing: and I will receive you, • -4

►18'And will be a Father imto you, and ye shall be my sons and daughters, saith the Lord

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^CTTE then, as workers to -

VV gether with him, beseech , . you also that ye receive not the Almighty grace of God in vain. *2 (For he saith,'I have heard thee in a time accepted, and in I the day of salvation have J 22 A clean mmistry (Jn. 15: succoured thee: behold, nowjs p; 17:16; 1 Cor. 3:16-17; 6: theaccepted time; behold, now'9-20; Eph. 4:17-32; 5:1- 7;

3:5-17;

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Gal. 5:16-26; Col. Heb. 12:14)

IS the day of salvation.)-*

19 A blameless and approved ministry (1 Cor. 1: i.; Phil. 2:15; 1 Tim. 3:2; Tit.

1:6-7)

•3 Giving no 'offence in any . filthinessof^the flesh aiid spirit.

thing, that the ministry be not

blamed:

•4 But in all things approvinj

ourselves as the ministers

,TTAVING therefore "these j*^ promises, dearly beloved, Tetus cleanse ourselves from all

^

God, in much patience, m afflictions, in necessities, in

perfecting holiness in the fear of God.

distresses

5 In stripes, in imprisonments, in tumults, in labours, in watch-ings, in fastings;

6 By pureness, by knowledge, ^^

ii ^?u^F^^j^fi.\i ^^5 Tj'i you.^-"^. I h^v; ;aid befo;;rthat

23 Ahuman ministry longing for fellowship (Acts 2: 42; Gal. 2:9; Phil. 1:5; 2:1; 3:10; 1 Jn. 1:3-7)

2°Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemn

by the Ho'ly Ghost, by love | ye are in our hearts to die and imfeigned,

7 By the word of truth, by the power of God, by the^armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not

live with you.

4'Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

24 A human ministry subject to human fears and dis-couragements (1 Cor. 2: 3; 2 Cor. 11:3; Phil. 2:12; 2 Tim.

10 Watcrtings

11 Fastings

12 Purity (V 6)

13 Knowledge 14Longsuffering 15 Kindness

25 Honesty

26 Fame(v 9)

27 Alertness

28 Preservation

29 Joyfulness(vlO)

30 Benevolence

31 Possession of God's wealth k Gr. hoplon, arms and armour (Eph. 6:11)

your minds (11:3). They have brought you into bondage and exalted themselves and you suffer it(ll: 12-15, 20). I say this to open your eyes (v 2-3) p See 3:2; 6:14; note n, Lk. 22:3 q I havebraggeJonyou in many places. Myremeinbrance ofyou fills me with comfort and makes my trouble light (V4)

a A Hebraism for speaking with liberty. Cp. Judg. ll:35;Ps, 78:2:109:2; Pr, 8:6; 31:26; Ezek. 24:27; 29:21; Mt. 5:2; Acts 8:35

b Our heart is expanded to take you and aU your interests into it and keep you in highest Christian affection

0 You do not have a narrow place in my affections. The narrow affections are inyourownbowels.Iwantyouto repay me for my affections toward you, as children should a parent. Love me as I love you (v 12-13)

d Gr, splagchna, inward parts. Used flg-urativelyofthe seat of affections(v 12: 7:15: Lk. 1:78; Phil. 1:8; 2:1; Col. 3: 12; Ph'm. 7, 12, 20; 1 Jn. 3:17), Used in Acts 1:18, but not figuratively

e This isa military term, -keep your own ranks; do not leave Christiaiu and join with unbelievers. It indicates that some Corinthians were joining with the heathen in idolatrous feasts and other practices that would lead to apostasy (1 Cor. 8:3-13; 10:16-33)

f Questions 8-12. Next, 10:7, The an-swer to these questions is clear. Righteousness cannot mix with lawlessness; light can have no communion with darkness; Christ andBeUalcannotbeof one accord;a believer cannot have part with an infidel; and there can be no agreement of the temple of God with idols

g Gr, Belial, worthlessness: a name of Satan. Only here, but is the equivalent of the Heb. beleyahal, without profit, worthlessness, wickedness (Dt. 13:13; Judg, 19:22: 20:13; 1 Sam. 1:16; 2:12; 10:27; 25:17, 25; 30:22; 2 Sam. 16:7; 20:1; 23:6; 1 Ki. 21:10,13; 2 Chr. 13: 7). In every reference in the O, T. it is usedof evil men being sons of Belial in the same sense the N, T. speaksofthem being children of the wicked one and of the devil (Mt, 13:38; Acts 13:10:1 Jn, 3:10)

h 1 Cor. 3:16-17: 6:19-20: 2 Cor. 6:16. See note n, Lk. 22:3

i 2nd O.T. prophecy fulfilled in 2 Cor. (6:16: Lev. 26:12). Next, v 17

j 3rd O.T. prophecy fulfilled in 2 Cor. (6:17; Isa, 52:11). Next, 3:9

k Gr. akathartos. Trans, unclean and foul;

1 Of unclean and foul spirits 24 limes out of 30 (note 1, Lk, 4:33)

2 Of unclean food that God had made clean (Acts 10:14, 28; 11:3)

3 Of children (1 Cor. 7:14, note)

4 Of the homosexual (Eph. 5:5)

5 Of the unclean thing (2 Cor. 6:17) All demon, moral, and physical uncleanness must be cleansed from body and spirit if one wants the fulfillment of the promises of v 16-18

1 The same kind T promise as 2 Sam. 7: 14. This means that God will assume aU responsibility of parental concern and give Him self to the eternal care of Hisfamily(Eph. 3:14; N;t. 7:11). Earthly parents may lack the power and the means to supply all things for their families, but this is not true of God who owns aU and rules all m The promises of v 16-18

n 6 conditions of the promises(6:14-7:1):

1 Be not unequally yoked witli unbeUevers (6:14-16)

2 Come out from among them (6:17)

3 Be separate from them (6:17)

4 Touch not the unclean thing (6:17)

5 Cleanse self of all filthiness of the flesh and spirit(7:l;Mk. 7:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21; CoL 3:5-10)

6 Perfect holiness in the fear of God (7:1; Eph, 1:4; 4:24; GaL 5:24; Rom. 6:14-23; 8:1-13; Heb. 12:12-15)

o Gr. c horeo, make room. Open your hearts to us (note c, above). Three reasons:

1 V e have wronged no man in judgment

2 .,'e have corrupted no man in doctrine

3 .v'e have defrauded no man of property

Your false teachers have beguiled you from the simple truth and corrupted

2 CORINTHIANS 7, 8

Exhortation to help the poor

a This was after leaving Troas(2:12-13). It washere the 2nd epistle was written

b Opposition of pagans, Jews, and false brethren (11:26)

c He was anxious to know the effects of his first epistle and of tiieir obedience to it. God settled his fears by the coming of Titus who brought good news of theii love for him and of their obedience to him (v 5-7)

d Paul first regrenedhaving written such a severe letter, but when he saw its effect he was glad (v 8)

e I do notrejoicebecause you were made sorry, but I am glad because you sorrowed to repentance. You were made sorry after a godly manner so that no harm has been done, for godly sorrow always works to the salvation of those who exercise it (v 9-10)

f Your repentance prevented me from using my power to destruction so that ^u received no damage in anything (v9)

g 3 kinds of sorrow here (v 8-10):

1 Paul's regret for tEe moment as he wondered whether he had made a mistake by being too severe in his letter (v8)

2 Godly sorrow that works repentance to salvation, changes the life and cleanses it from sin (v 3-10)

3 Sorrow of the world that works death (v 10). This is unrepentant sorrow or pain over lost goods, lost friends, lack of plea sure and partial reaping of what has been sowed

Examples of sorrow:

1 Cain: punishment (Gen. 4:13-14)

2 Hagar homelessness (Gen, 21:17)

3 IsraeL bondage (Ex, 3:7-10)

4 Jacob for Joseph (Gen. 37:34-35)

5 Jacob for Benjamin(Gen, 43:14)

6 Hannah; barrenness (1 Sam. 1:15)

7 SauL rejected (1 Sam. 15:24,30)

8 David for Absalom (2 Sam. 18: 33-19:8)

9 Mary and Martha (Jn. 11:19-40)

10 Jesus (Isa. 53:3; Mt, 26:37-44)

11 Judas: betrayal (Mt. 27:3-5)

12 The Corinthians (2 Cor. 7:8-12) h 7 blessings of godly sorrow: It promotes

1 A'orking of carefulness and obedi-ence

2 Clearing of selves from guilt

3 Indignation and hatred of sin

4 Feat of God and of the result of sin

5 Desire to make tilings right

6 Zeal to do the right thing

7 Revenge in punishing the guilty

i This is a reference to the fornicator of 1 Cor. 5

j I boasted to Titus of you and you have confirmed my boasts to him yourself. For this reason I am exceedingly happy (v 13-14). Titus was moved witli great affection for you when he saw your obedience and how you received him with fear and trembUng (v 15)

k I rejoice now since I have learned of you that you have judged th^ guilty and have broken up the factions that were among you. If the false prophet who seduced you from truth and righteousness had succeeded I would have had to act by my power to correct things (1 Cor. 4:19-21). Asitis now,I have confidence in you in all things that you will obey ^v 16)

1 Paul now brags on the churches of Macedonia about their giving to the poor saints at Jerusalem (8:1-5)

10 personal gospel blessings (5:17):

1 It brings one into Ctinst(v 17), See doctrine of interpeneiration(Lk, 22:3)

2 One j2 a new creature (v 17)

3 Old things are passed away (v 17). Gr. for old is archaios, ancient, original, olcfTsiich things are no more in one

4 A11 things are new (v 17). TheUfe is just the opposite of the old life

5 All things are of God (v 18). The true Christian does not permit anything in his life which is ungodly and un-Christlike(Rom.6:14-23; 8:l-13;Gal. 5:16-26)

6 One unreconciled to God (v 18;

1:15; 4:10, 16)

5 For, when we "were come into M45-e-d6m-i, our flesh had no rest, but we were troubled on everj' side j Vithout were fightings, '^ within were fears.

►6 Nevertheless God, that com-forteth those that are cast down. comforted us by the coming of Ti'tus:

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fer\'ent mind toward me; so that I rejoiced the more.

25 A human ministry with ordinary emotions andfeel-ings (2:3-11; Heb. 5:2; 2 Tim, 1:15; 4:10, 16)

8"For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

9'Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly maimer,'that ye might receive damage by us in nothing. HO For* godlv sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort,"what carefulness it wrought in you, yea, what clearing of yourselves, yea., what indignation, yea, what fear, yea, u;/iaf vehement desire, yea, what zeal, yea, what revenge! In all thirtgs ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote imto you,'7 did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14'For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which / made before Ti tus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 4 rejoice therefore that I have confidence in you in all things.

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CHAPTER 8

IV Collections for the poor saints at Jerusalem (2 Cor. 8:1-9:15; Acts 11:27-30; 1 Cor. 16:1). 1 The example of Macedonia

MOREOVER, brethren,'we do you to wit of the grace of God bestowed on the

churches of Ma?-e-d6'm-i;

2 "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their*hberality.

3 For to their power, I bear record, yea, and<^beyond their power they were willing of themselves;

4 Praying us with much in-treaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped,"but first gave their own selves to the Lord, and unto us by the will of God.

2 Mission of Titus: exhortation

6 Insomuch that we desired Ti'tus, that as he had begun, so he would also finish in you the same'grace also.

7 Therefore,'as ye abound in every thing , in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye aboimd in this grace also.

3 Reasons for Paul's appeal

81 speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. ►9"For ye know the grace of our Lord Je'gus Christ, that, though he was'rich, yet for yoiu- sakes he became coor. that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, tut also to be forward'a year ago.

11 Now therefcre perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a iran hath, and not according to that he hath not,

4 Equality in giving enjoined

13*For / mean not that other men be eased, and ye burdened:

14 But by an equality , that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: ■ that there may be equality: I 15 As it is written.'He that i had gathered much had nothing lover; and he tha.t had gathered j Uttle had no lack.

5 Titus sent to Corinth for

the collections (12:17)

16 But thanks be to God, which^put the same earnest care into the heart of Ti tus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the'Tjrother, whose praise is in tibe gospel throughout all the churches;

Rom. 5:10; Eph. 2:14-18;CoL 1:20-21)

7 He has part in the ministr, of rec-onciUation(v 18-20:1 Cot, 1:18-24)

8 He has been trusted with the .Void ofreconciliation (v 19; Mk. 16:15-20)

9 He ^ an ambassador of G od in Christ's stead (v 20; Pr. 13:17)

10 He is the righteousness of^God in Christ (V 21; Rom. 3:21-31; 8:4)

change and they may by their abundance supply your want (v 13-14)

1 Quoted from Ex. 16:18

T) To the end that you will be blessed by supplying the poor saints at Jerusalem, I have sent Tims and another brother who is well known among the churches (V 16-18)

n vv'ho this brother was is not known

a The Macedonians though poor and persecuted, rejoiced at the opportunity of doing good to theii more impoverished and persecuted brethren in Judea(v2)

b Gr. haplotes. Trans, sir pl icity (?.o.--., 12:8:2Cor, l:12;ll:3);sini!,igness(Eph. 6:5; Col.3:2:); liberaUiy (2~Cor, 3:2; 9:13); and bountifulnes s (2 Cor. 3:11)

Liberality cornmanJCu regarding;

1 God(Ex. 22:29-30:25:1-8:35:4-29; 36:3-6; 38:8; Lev, 19:5: N'um, 35:8)

2 Israel's feasts (Dt, 12:11-19)

3 Ministers (Dt. 12:19; 14:27-29; IS: 1-8: Pr.3:3: lCor.9; GaL 6:6:Mal,3)

4 The ?oor(Dt. 24:19-22: Ps, 41:1-3; 112:5, 9; Pt. 11:24; 13:7; 14:21; 19:17; 22:9:28:27;Mt. 6:1-4:19:21:25:34-46; Lk. 3:10-11; 6:38: 11:41; 12:33-34; Acts 20:35; Rom. 12:8-13: ICor. 16:1-3; 2 Cor. 8-9; Eph. 4:28: 1 Tim. 6:18: Heb. 5:10; 13:16; 1 Jn. 3:17)

Examples of liberality:

1 Pharaoh (Gen, 45:13-20)

2 IsraeUtes (Ex, 35:21-29; 36:3-7)

3 DaviJ (2 Sain. 8:11: 1 Ki. 7:51)

4 BarziUai(2 Sam. 17:27-29:19:32) 5Araunah(2 Sam. 24:22-23)

6 IsraeUtes (1 Chr. 29:6-9, 16-17)

7 Solomon (1 Ki. 4:29; 6:1-38)

8 Queen of Sheba (1 Ki, 10:10)

9 The .Magi (Mt. 2:11)

10 The centurion (Ik. 7:4-5)

11 The good Samaritan (Lk. 10:33)

12 The poor widow (Lk, 21:2-4)

c The .\!acedonian churches gave beyond their ability, and did so willingly, even praying that w e would receive the gift (V 3-5^

d This is the secret of all giving of material things. Vhen one gives himself totheLord,heiswillingtodo all other things the gospel teaches (v 5).

e This compassion on the poor. Christian charity, is caUea a grace in v 1,6,7, 19; 9:14

f 7 blessings of the Corinthian church:

1 Enricned in everyttiing (v 7)

2 Abounding faith (v 7; 1 Cor. 12:9)

3 Utterance: tongues, interpretation of tongues, and prophecy (v 7; 1 Cor. 12:10; 14:1-40)

4 Knowledge (v 7; 1 Cor. 12:8)

5 All diligence (V 7: 7:11)

6 Love (V 7: 1 Cor. 13:1-13)

7 Grace of giving(v 7: note e, above) g I do not order you to do this. I have no

authority over your property, What you give to charity must be a willing work on your part. I take the occasion of the forwardness of other churches to help the poor (V 2-5), to prove the sincerity of your love (v 8)

h The grace of giving was not by commandment (V 8), but by example of other churches (v 2-5), and especially by the supreme example of the Lord Jesus Christ. HebecamepoorforaUthe churches, that by this poverty they might be rich(v 9)

i If JesusChristwasamereman.assome contend, in what sense was He rich and how coiid He n)ake many others rich by tflspoverty;'Hisfamily waspoor. He Himiself possessed no property from the manger to the cross. He died a poor man and was buried in a borrowed grave. The answer to these questions would ha ve to be that He wa s and still is more than a .mere man. He was God from all eternity (Mic, 5:1-2: Jn. 1:1-2). He created and owned the vast uni-verses(Eph. 3:9; Jn. 1:3; Col. 1:15-13). He laid aside His God form and riches and took human form to redeem. He became poor and died as man's subsii-mte. He now saves all who believe (Jn. 3:16). They become heirs of God and joint-heirs with Christ of all God owns (Phil.2:5-11: Jn.3:16; Rom. 8:17-18: CoL 3:1-4; Rev, 1:5-6: 5:10: 11:15: 22:4-5) j About a year ago you started the growth of this grace. Now it is time to finish it (V 10-12)

k I do not mean that some be burdened and others eased, but that there be equality. At this time you can share your abundance and supply their want. It may be that circumstances will

Ministering to the saints

The weapons of our warfare

a With this clue it is still impossible to tell who this brother was, as Paul had different companions - Timothy, Silas, Titus, Luke, and others. It is noticeable that Paul did not go around collecting money by himself, nor did he send only one brother to do so (v 16-20). This was a way to provide things honest in the sight of both God and man (v 20-23). Regardless of how honest one is and how much confidence the people have in a man, it is always right to have every part of the work of God carried on in a business manner and fully above reproach

b Gr. apostoloi. apostles. See note a, Acts 15:33

c I have been boasting of your giving, to the churches of Macedonia, and of Greece which was ready to contribute a year ago (v 2; 8:10). Your zeal for charity has provoked many to do their best in giving to the poor (v 2)

d I have sent the brethren, lest our boasting of you be in vain, and so you may be ready with your charity when the time comes (v 3). I would not want the brethren from Macedonia to come with me and find you unprepared. In that case I would be ashamed that I had boasted about you (v 4). In view of this, I thought it necessary to exhort the brethren that they would go before to you and make up beforehand your gift. We want this to be a matter of the fruit of blessings poured out from willing and beneficent hearts, not from a grudging and covetous spirit (v 5) e An unfailing law taughtbyJesus(Lk. 6: 38);Solomon(Eccl. 11:1; Pr. 11:24-25; 19:17; 22:9); and David (Ps. 18:25; 41:1-2)

f 4 things a man must do in giving:

1 He must give willingly from the heart

2 He must not give grudgingly

3 He must not give of compulsion

4 He must give cheerfully (v 7)

g Gr. hilaros, cheerful, joyful, gay. Our Eng, hilarious means the same, and is the opposite ofgrudging and of feeling one is forced to give

7 things God loves:

1 The stranger (Dt. 10:18)

2 Righteousness (Ps, 11:7)

3 Judgment 05 5. 37:28)

4 The gates of Zion (Ps. 87:2)

5 The righteous (Ps. 146:8)

6 A cheerful giver (2 Cor. 9:7)

7 Whom He chastens (Heb, 12:6) h God is able to:

1 Give you much more than this (2 Chr. 25:9)

2 Deliver you fDan. 3:17)

3 Raise up children from stones (Mt. 3:9)

4 Destroy body and soulinhell (Mt. 10:28)

5 Graff them in again (Rom. 11:23)

6 Make him to stand (Rom. 14:4)

7 Make all grace abound (2 Cor. 9:8)

8 Subdue all things (PhLL 3:21)

9 Keep aU committed to Him (2 Tim. 1:12)

10 Succour the tempted (Heb. 2:18)

11 Save ftom death (Heb. 5:7)

12 Savetothe uttermost (Heb. 7:25)

—^*- Cont. from column 3

into captivity to obey Christ (v 5). Lascivious, vain and evil thoughts of all kinds are brought down and made obedient to His laws. That includes any iMnking which is contrary to virtue, purity and righteousness. SeeMt. 1.5: 19; Mk. 7:21-22; 1 Cor, 13:5; Gal. 5:19; PhiL 4:8; Gen. 6:5; Prov. 15:26; Isa. 55:7; 59:7; Jer. 4:14

4 Having in readiness to avenge aU disobedience - We stand at all times ready, so to speak, to coun-martial any opposing the Gospel of Christ, after separating ourselves from them (v 6). The whole picture here is that of a strong fortified city where the enemy makes his last stand; entrenching himself about the walls; raising towers and preparing engines of defence and of-

19 And not that only, but who was also chosen of the churches to "travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

20 Avoiding this, that no man should blame us in this abim-dance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them otir brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which / have in you.

23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the *messengers of the churches^ and the glory of Christ.

6 An appeal to faithfulness

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER 9

7 Commendation for zeal

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of 5-our mind, for whichT boast of you to them of Maf-e-do'-ni-a, that A-cha'ia was ready a year ago: and your zeal hath

ye.^always having all sufficiency in all things, may aboimd*to every good work: *9 (As it is written,'"He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. •*

10 Blessings to liberal souls from the recipients

► 10 Now he that"ministereth seed to the sower both'ininister bread for your food, and mvilti-ply your seed sown, and increase the fruits of your righteousness;)

►11 'Being enriched in every thing to all botmtifulness, which causeth through us thanksgiving to God.

12 For the ^administration of this service not only^supplieth the want of the saints, but is abimdant also by many thanksgivings tmto God;

13 Whiles by the'experiment of this ministration they glorify God for your'professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and tmto all men;

14 And by their prayer for you, which long after you for the^ exceeding grace of God in you.

15 Thanks be tmto God for his'imspeakable gift.

CHAPTER 10

1S9

provoked very many.

8 An appeal to live up to his boasting of them to others

3 Yet have"! sent the breth- i ren, lest our boasting of you | should be in vain in this behalf; that, as I said, ve mav be ready:

4 Lest haply if they of Mac-e-do'ni-a come with me, and find you unprepared, we (that we say not, ye) should be ashamed i in this same confident boast-1 ing. {

5 Therefore I thought it necessary to exhort the brethren, that liey would go before imto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of boimty, and not as of covetous-ness.

9 Divine blessings for liberality to the giver

► 6'But this / say. He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bou ntifully .

•7/Every man according as he purposeth in his heart, so let him give; not grudgingly , or of necessity: for God loveth'a cheerful giver.

►8 And NSod is able to make all grace abound toward you; that

V Paul vindicates his apos-tleship (2 Cor. 10:1 - 13:14; ICor. 9; Gal.1:1-2). 1 Weapons of his warfare

miyrOW I Paul myself beseech A^ you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of u.<s as if we walked according to the flesh.

3 Tor *hough we walk in th& flesh, we do not war after the flesh :

►4 (For the weapons of out warfare are not carnal, "buf mighty through God to the pulling down of strong holds;) ► 5 Casting down imaginations, and every high thing that ex-alteth itself against the knowledge of God, and bringing into captivity evexy thought to the obedience of Christ;

2 Promises deeds, not

words when he comes (12:

19; 1 Cor. 4:18-2H

6 And having in a readiness to revenge jill disobedience, when your obedience is fulfilled.

ypDo ye look on things after the outward appearance? If any man trust to himseB that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we

fense upon the walls to insure victory. I The fortifications, walls, towers, and casfles are taken by the Gospel and the whole opposition is destroyed and taken captive p Question 13. Next, 11:7. Regardless of outward appearance, let my enemies know that if they are Christ's, even so are we Christ's (v 7)

Plato, Aristotle, the Stoics, and even Judaism fell before the preaching of the crucified anu risen Christ, Heathenism dirank befo.e the Gospei and called on secular powers to defend it 3 Bringing into captivity every thought to the obedience of Chnst - '.Ve take ever>-thought prisoner and lead it

-^— Continued, column 1

a If this is not true of any believer he is coming short of gospel provision. Such grace is measured out according to the sowing (v 6). This is the law and there is no exertion to the rule. That this is die cause of failure to reap is further proved in v 9-10. If we give to the poor it shall begiventousagain(v 6; Lk. 6: 38). If we sow seed we diall reap a harvest (V 10)

b This does not refer only to good works to the poor, but also to miraculous works of the go^el, for it is every good woik, not certain ones (1 Cor, 15:58)

c 4th and last O.T. prophecy in

2 Cor, (5:9 fulfilled; P s. lU:9i d Gr. epichoreg^, to supply;to aid. Only in vl0;GaL3:5;2 Pet. 1:11, God is the one who ministers seed to the sower and bread to the eater. As aU this comes from God and since we can not exist without Him, He has the right to regulate how it is to be disbursed. It is also God who increases the fruit of ri^t-eousness and blesses all sowing and increase of the gospel (v 10) e Gr, choregeo , sa m e as the word in point d, above without the prefix epl, Jt is used only here and in 1 Pet.4:ll. The choregos was the leader of a chorus. It was used of one who defrayed the expenses of thechorus at die public festivals. Here God is represented by providence as leading the grand chorus of all causes and effects - keeping everything in its proper place with all things woridng in harmony and according to His laws, each dependent on another, and all things dependent on Himself

f God increases riches tobeused for His gloryand the good of men (v 11). V 9-10 siiould be read in parenthesis and this verse connected with v 8 g The ministering, as in v 1 h 4 benefits of ministering to sairtts:

1 Supplies the needs of saints (v 12)

2 Causes them to glorify God (v 12)

3 Gives proof that the givers are true Christians (v 13; 1 Jn. 3:17)

4 Causes prayers of those supplied to go up for their benefactors (v 14)

i Gr, dokime, proof, as in 2:9

j GlorifyGod for your subjection or submission to what you profess. You pro-fessto be Christians and that you love your brethren. Your bountifulness is proof of it (1 Jn, 3:17)

k The Cotintnians had the means with which to promote charity and the heart to do it, but God's grace was the author of it (V 14)

1 Gr . anekdiegetos. diat which cannotbe fully declared. Only here. This gift is no doubt God's gift of His Son (Jn. 4:10; 2 Cor. 8:9. Cp.Rom. 9:5; 11:33, 36; 1 Cor. 15:57: GaL 1:4; Eph. 3:20; 1 Tim. 1:17) m Having completed instructions for collections for the poor (chs, S-9), Paul now returns to dealing with the false apostle who had gained considerable ground in discrediting him at Corinth, as being base, contemptible, and a boaster living in the flei (v 1-10)

n Here Paul denies the charges of v 1-2. Thoughhe lived in die fleii he did not war after the flesh (V 3-5). His weapons werenotcamal{v4-5: Eph. 6:10-18; 1 Tim. 1:18: 2 Tim. 2:3-5; Rom. 13:12)

o 4 great conquests of soiritual

tjuests

[weapons:

i great

1 Destruction of'strong holds - vVe destroy reasonings ot pagan philosophers and Jewishrabbis and their dogmas that nullify the Word of God and the facts of the Gospel. These fortifications we pull down and demolish. We put tofli^t the demon powers and alien armies, raising theoanner of the cross high on the fiela of battle (v 4)

2 Casting down imaginations - We demolish aU theories, reasonings, and any high system of ethics, religion, mythology, meuphysics, sublime doctrines, or philosophy set forth to defy the knowledge of God (v 5). AU the boasted gods, lords, sacrificial and mediatorial systems fell before the GospeL The high-sounding phrases of

2 CORliNTHlAJSS 10, 11

foul's letteis and housting

Paul's grounds for glorying

-/

a Gr . aischunotpai (v 8; Lk. 16:3; Phil. 1: | 20; 1 Pet. 4:16: 1 Jn, 2:23). I am not ashamed to boast a little of the power that God has given me. .Vhen I come I will prove to you that I am just as powerful as I state in myletters fv 3-11) b I mayboast aUttle of myautnority in God, but one thing I will not do and that is join those who brag on themselves, measuring themselves among themselves (v 12) c Here Paulseemstobe using the figure of a stadium or race course in the Olympic and Isthmian games. The metron (measure) was the length of the drorrios (course), and the kanon (rule, 13, 15-16) was the same as the white line which marked the boundaries of the stadium. The verbs reach unto, stretch out, etc. are references to the exertions in winning the race d This verse simply means that Paul had not gone beyond them,further west in preaching the gospel, but had turned southward from Macedonia into Greece to establish their church(v 14) e .Veboast onlyof things whichGod has done by us. .vehave not attempted to go where other men have labored, ve stay \vithin the bounds of the guidance of the Holy Spirit and work according to thisrule(v 15). My hope is that when you have grown in faith and grace enough for me to leave you that I can take the gospel to other places where it has not been preached (v

15-16) f Quoted from Jer. 9:24. The man who boasts, let him do so in the Lord, for not the self-praiser, bragging on himself, is approved, but the one whom the Lord recommends (v 17-13) g I wish you could bear with me a little • in my foUy. Since you glory in the brags of those who oppose me, let me state some facts for you (v 1). If you think me to be a fool in boasting, I am doing so because it is necessary to answer you properly and the false apostle who Is disturbing you (v 16; 12:6) h Gr. aphrosune. Only in v 1, 17, 21;

Mk. 7:22, Cp. v 16 i The apostle here aUudestothe custom of special care of virgins to see that they are educated and kept pure for •' marriage

Many errors in doctrine have been based upon this such as, the church is compared to a virgin; the church is the bride of Christ; one must meet cenain super-qualifications to be in the bride of Christ; etc. This verse is no proof that a virgin is a symbol of the church. It only states that Paul was jealous over his own converts that he might present them to Christ just like a chaste virgin is presented to her husband.lt was not Paul's job to present the whole church to Jesus Christ. Each man will have rejoicing in his own converts(1 Th. 2:19). For these various false ideas o f the church, and the bride, see notes on Eph. 2:14-15; 4:13; 5:25-31; 2 T h. 2:7; Rev. 21:9-10 k Here Paul fears for his own converts that they may be turned away from Christ, as Eve was beguiled by Satan to turn away from God(v 3) Here Paul refers to the false apostle who had come to Corinth after he had left

—^»- Com, from column 3

enemies to vindicate my apostleship, my present glorying would be inconsistent with my profession of humility and of knowing no man after the flesh (5:12-16; 10:7-18; 11:1-33; 12:1-21). Paul did not want the Lord to be accused of being a partner to his self-boasting (v 17)

k Since you are so wise to discern me as a fool, you will gladly tolerate me in my foolishness, for wise men do not fall out with fools (v 19)

1 You tolerate others (v 20):

1 .vho assume control of your souls

2 Who spend your money

3 >/ho dupe and rob you

4 Who parade themselves

t

1

Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be'^shamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

3 Paul's authority and commendation were from God, not man (3:1-5; Rom. 15: 18-19, 29; Acts 19:11- 12)

12 "Tor we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without our "^measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even imto you.

14"For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

IS'Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another man's line ot things made ready to our hand.

17'But he that glorieth, let him glory in the Lord.

18 For not he that commend-eth himself is approved, but whom the Lord commendeth.

4 Apology for boasting: declares his jealousy for them

gX X 70ULD to God ye could VV bearwithmealittleinmy

'^oUy: and indeed bear with me. 2'For I am jealous over you

with godly jealousy: for I have

espoused you to one husband.

that i may present you as a chaste'virgin to Christ.

3 But I fear, lest by any means, as the serpent beguUed Eve through his subtilty, *:so your minds should be corrupted from the simplicity that is in Christ.

4'For if he that cometh preach-eth another Te'sus. whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 Equality with other

apostles

5 Fori suppose I was not a whit behind the very chiefest apostles.

6 But though / be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

6 His gratuitous preaching

7"Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I '^robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Maf-e-do'-ni-a supplied: and in all things I have kept myself from being burdensome unto you, and so will Ikeep myself.

10 As the truth of Christ is in me,"no man shall stop me of this boasting in the regions of A-cha'ia.

11'Wherefore? because I love you not? God knoweth.

7 Warning against false apostles and ministers (Mt. 7:15-23; 24:24; 1 Tim. 4:1-8; 2 Tim. 3:5; 4:1-4; 2 Th.

2:8-12)

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that v/herein they glory, they may be found even as we.

13 'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no mar\'el;*for Sa'tan himself is transformed into*an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

8 Apology for enforced boasting

16 I say again, Let no man think me a'fool; if otherwise, yet as a fool receive me, that I m.iy boast myself a little.

17 That which I speak,'! speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

IB^For ye suffer fools gladly, seeing ye yourselves are wise.

20 For lye suffer, if a man bring you into'"bondage, if a manMevour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

9 Equality in the flesh (Cp. Gal. 1:13-14; Phil. 3:4-6)

21"! speak as concerning reproach, as though we had been weak. Howbeit whereinso-

5 V/ho fly in your face and strike you

m Gr. katadouloo, enslave. Here;GaL 2:4

n Gr. katesthioT take away property and

destroy, as m Mt. 23:14; Mk. 12:40:

Lk. 20:47; Gal. 5:15; Rev. 11:5

o I refer to these Judaizers reproaching

you because you are uncircumcised,

and as if we were weak or inferior to

them (V 21)

h 10 symbols of Satan: See p. 201 i Gr. aphron, senseless; witless; crazed; silly Trans. fool(v 16,19; 12:6, ll;Lk. 11:40; 12:2l5rr Cor. 15:36); foolish (Rom. 2:20; 1 Pet. 2:15J; and unwise (Eph, 5:17), His seconci apology tor boasting (v 1) j If it were not necessary to answer my .^— Continued, column 1

a Youcanjudgewhetherlwasbehindthe very chiefest apostles. I may be rude, asIamaccused(10:l-2,10),yet not in knowledge, as you well know (v 5-6)

b Question 14. Next, v 11. Have I sinned in labouring with my hands and in taking help from other churches while I laboured to save your souls?

c Gr. sulao, to take from; to take away, Otdyhere. It simply means that he took wages or material help from other churches as their missionary so that his needs might be supplied (v 8)

d From this it appears that he had not taken money from any of the churches in this region of Greece (v 10)

e Questions 15-16, Vext, v 22, ,Vhy do I act thus? >/hy do I intend to continue to refuse to take money from you" Is it because I do not love you? God knows to the contrary, I love you very much (v 11), I do it simply to cut off the occasion of my enemies who want gjoimds to slander me to you

f 16 marks of false rninisters in 2 Cor,:

1 Hold secret things of shame (4:2)

2 Walk in craftiness (4:2)

3 Handle Word deceitfully (4:2)

4 Walk and war after the flesh(10:3) 5Look on outward appearance

(10:7. Cp.lSam. 16:7; Mt. 23:27-28)

6 Commend selves (10:12)

7 Compare selves to others (10:12)

8 Preyon works of others (10:15-16)

9 Greedy of income (11:7-1-2)

10 False: seek highest offices (11:13)

11 Deceitful workers (11:13)

12 Counterfeit apostleship (11:13)

13 Poseasrighteousministers(ll:15)

14 Seek occasion to glory (11:12)

15 Boastfuland self-exalting(11:18)

16 Destituteof apostolic signs(12:12)

34 other marks of false ministers:

1 Lead men from God (Dt. 13:1-5)

2 Speakpresumptuously (Dt. 18:20)

3 Propagate errors (Pr. 19:27; Isa. 3:12; Jer. 23:32)

4 Have no sense of righteousness (Isa, 5:20; Jer,. 11, 14, 32)

5 Destitute of light (Isa, 8:19-20)

6 Teach Ues (Isa, 9:14-16)

7 Live like sinners (Isa. 28:7)

8 Ignorant of spirimal things (Isa, 29:10-11; 56:10-12; Jer. 2:8; Hos, 4:6)

9 Compromise truth (Isa. 30:10)

10 Greedy and lazy (Isa, 56:10-12)

11 Deal falsely (Jer, 6:13; Ezek, 22:27)

12 Do not pray (Jer. 10:21)

13 Destroy and scatter (Jer. 12:10: 23:1)

14 Preach Ues (Jer, 14:13-16)

15 Commit adultery (Jer, 23:14)

16 Encourage sin (Jer, 23:14; Ezek, 13:22)

17 Decdtful(Jer, 48:10;Ezek. 13:10: Rom. 16:18; Eph. 4:14; CoL 2:4-8; 2 Tim, 3:6-13)

18 Sinful (Ezek. 22:25-28)

19 Liars per. 23:14; Ezek. 13:19-22)

20 Selfish f Ezek. 34:2-3)

21 Unfaithful (Ezek. 34:4-10)

22 Covetous (Mic. 3:11)

23 Teach doctrines of men(Mt. 15:9)

24 Work iniquity (Mt. 7:15-23)

25 Blind (Mt. 15:14)

26 Cause divisions (Rom. 16:17; 1 Cor, 11:18; Phil. 1:15-16)

27 Corrupt truth (2 Cor, 2:17)

28 Teach doctrines of devils (1 Tim.

29 Searedconscience(lTim,4:2J 4)

30 Proud and perverse (1 Tim. 6:3-21; 2 Tim, 2:14-18; Tit, 1:10-14)

31 Teach damnable heresies (2 Pet, 2:1; 2 Jn. 7-11)

32 DenyChrist(2Pet.2:l;lJn.4:1-6)

33 Consecrated to destroy Christianity (2 Pet. 2:1-19; Jude 4-11)

34 Hypocrisy (notes on Mt, 7:15; 23:1-33; Lk. 11:35)

I Satan inspires his ministers to imitate Christianity and even do miracles(M t. 24:24j 2 Th. 2:8-12;Rev. 13; 16:13-16; 19:20). Where are his ministers who are transformed as ministers of righteousness? Would they be in the churches or outside of them?

a See 55 things Paul could boast of. p. 200

b Questions 17-20. Next, v 29

c Gr. paraphroneo. madness; beside self,

Cp. 2 Pet. 2:16 d Instead of taking it easy in an established church I labour to start others e Acts 16:23; 21:33-28:31 f See 1 Cor. 15:31; 2 Cor. 4:11 g See Dt. 25:3. Jews did not repeat scourgings except for great crimes, but to Christians they showed no mercy h Romans used rods. Only once is this

recorded (Acts 16:22) i AtLystra (Acts 14:19) j Only one is recorded (Acts 27:41-28:1) k At least 3 great missionarv journeys are recorded (notes onActs 13:1-3; 15:41; 18:23). Most of the other events of v 23-27 are not recorded 1 Besides the outward sufferings of v 23-27, there are many inward struggles because of conditions in the many churches that are under my care (v 28) m Questions 21-22. Next, 12:13 n The idea here is that no man is offended,butwhat "I burn with indignation" and zeal to restore him o If I must boast, I will not brag on my natural and acquired powers or what God has done for me, but rather in what I have suffered for Him (v 30) p

See note 1, 1, 12:10 q See note a. Acts 9:23 r The father-in-law of Herod Antipas.

See note g, Mt. 14:3 s It is not profitable for me to boast, but since ills necessary to answer my enemies at Corinth, I wiU continue my boasting about visions and revelations t Gr. apokalupsis. unveiling of things not known before and which God alone could make known. See p, 190, 207 u This takes us back to about 46 A. D., some 14 years after Christ died. Just where he saw the vision is not known v It could have been in the body, as in the case of Enoch, Elijah, and John (Gen. 5:24:2 Ki. 2; Rev. 4:1). The fact he did not know proves the possibility of a natural body going to heaven. It also proves that he believed in the consciousness of souls after leaving the body (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:231 w Caught up. Like in 1 Th. 4:16-17. Paul was not doubtful about being caught up to the third heaven. He was certain about tliat(V 2,4). It was whether in the body or out of it tha r he was doubtful (v 2-3) ^

X There are 3 heavens:

1 The clouds or atmospheric heavens (Gen. 1:8; Ps. 77:17-18; 104:2-3)

2 The starry space (Gen. 15:5; 22:17; 26:4; Dt. 1:10; Isa, 13:10; 14:13)

3 The planet heaven (Gen. 1:1; Isa. 14:12-14; 66:1; Rev. 21:2, 10)

^ Cont. from column 3 1:4; 2 Tim. 3:11)

5 Gr. stenochoria. distresses fvlO; 6: 4; Rom. 8:35) and anguish (Rom. 2:9) These 5 classes of sufferings constitute the buffeting of Paul by the angel of Satan which was his thorn (v 7-10)

m When I get an attack by the angel of Satan, then I look for the grace prom-isedof God(v 9).I get it and am strong in the power of God (v 10). The power of Christ rests upon me like a tent or tabernacle, affording me dielter and rest (v 9)

n I am become senseless in boa sting (note i, 11:16), but you have compelled me. You should have vindicated both me and my ministry before my enemies among you, for you know my apostolic power which I used among you (V 11-12)

o No man is an apostle without these signs

p Quezon 23. Next, v 17

q If refusing to take support from you is the only thing I have faUed you in, forgive me and clear the record

r This is a third time I am resolved to come to you. I planned twice before, but could not make it (1 Cor. 16:5; 2 Cor. 1:15-16; 13:1. 2)

ever any is%old, (I speak foolishly,) I am bold also. 22 f-Are they He'brewg ? so am I. Are they is'ra-el-ites ? so am I. Are they the seed of A'bra-ham? so am I.

10 Equality in ministry and sufferings (Acts 9:16; Phil. 3:10)

23 Are they ministers of Christ ? (I speak as a'^fool) I am more; in "^labours more abundant, in stripes above m,easure,^ in pris-ons more frequent, in'deaths oft.

24 Of the Jew§ five times received I «forty stribes save one.

25'Thrice was I beaten with rods. 'once was I stoned. 'thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In * iournevings often, in perils of waters, in perils of robber?, in perils bv mine own countrvmen, in perils bv the heathen, in perils in the city , in perils m the wilderness, in perils in th e sea, in perils

intC paradise, and heard fcun-speakable words, which ^it is not lawful for a man to utter.

5"0f such an one will I glory: yet of myself I will not glory, but in mine'inlirmities.

6'For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he hear-eth of me.

14 Equality in patience and power (Acts 19:11-12; Rom. 1:11; 15:18-29; 1 Cor. 4:18-21)

7 And lest I should be%xalted above measxire through the abundance of the revelations, there was given to me a thorn in the flesh,"the messenger of

among false brethren;

27 In weariness and painful-ness. in watchings often, in hunger and thirst, in fastings often, in cold and naked ness .

11 Equality in position and responsibility (11: 5; 1 Cor. 9)

28 Besides those things that are'without, that which cometh upon me daily, the care of all the churches.

29'"Who is weak, and I am not weak? "who is offended, and I bum not?

Satan to 'buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me. ►9 And he said unto me, 'My grace is sufficient for thee: for my strength is made perfect ii* weakness. ^Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take'pleasure

12 God is witness that his enforced boastings were true

30 "If I must needs glory, I will glory of the things which concern mine"infirmities.

31 The God and Father of our Lord Je'gus Christ, which is blessed for evermore, knoweth that I lie not.

32"In DS-mas'cus the governor under'AT'e-tas the king kept the city of the Dam'as-cene§ with a garrison, deskous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER 12 161

13 Equality in visions and revelations from God

jTT is not expedient for me ^ doubtless to glory. I will come to visions and'revelations of the Lord.

2 I knew a man in Christ above "fourteen years ago, (whether^ 'in the body . I caimot tell; or whether out of the body. I cannot tell: God knoweth;) such an one' ^caught up to the' ^hird heaven.

3 And I know such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught u p

in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak,'"then am I strong,

11"! am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an°ap os-tle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

15 Apology for being independent of them in support

13"For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to youP'forgive me this wrong.

16 The proposed visit (1:15)

14 Behold, the^thirdjime I am ready to come to you; and I will not be burdensome to you: for I seek not yours,'but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless,'be-ing crafty, I caught vou with guile .

17 Boasting of Titus (8:6, 16)

17"Did I make a gain of you by any of them whom I sent unto you?

18 I desired Ti'tus, and with him I sent a brother. Did Ti'tus make a gain of you?

: I seek your salvation, not your property. I win continue this policy (v 14-16)

; The true sense here is that his enemies accused him of using tricks to get from them by means of others what he was pretending that he would not take from them. He answers this charge by the questions of v 17-18

1 Questions 24-28. Next. 13:5

3 Gr, anagke,necessities (v 10; 6:4; 9:7; 1 Cor, 7:37; 9:16; Ph'm 14; Heb. 7: 12; 9:16, 23); di stress gk. 21:23; 1 cor, 7:26)

4 Gr. diogmos, persecutions (v 10; Mt. 13:21; Mk. 4:17; 10:30; Acts 8:1; 13:50; Rom. 8:35; 2 Cor. 12:10; 2 Th.

-^— Continued, column 1

a This paradise is in the third heaven (v

2, 4). See note c, Lk. 16:22 b This simply meansthat human lips and tongue could not express them. They were too sacred to undertake repeating them (V 4) c Paul may have been forbidden to utter these words, like John was commanded to seal up and write not what the seven thunders uttered (Rev. 10:4) d Again he repeats that he will not glory in himself and his attainments,but in his infirmities and other experiences suffered for Christ (v 1, 5; 11:30) e See note 1, 1, v 10 f Even if I desired to glory I would not be senseless (note i, 11:16), for God knows that what I say is truth, I will stop lest any man think that 1 am more than what I am and what I can actually demonstrate (v 6) g Gr. huperairomai. Used only here and of Antichrist exalting himself above all that is called God(2 Th. 2:4). This is what caused Lucifer to fall (Isa. 14; 12-14; Ezek. 28:11-17; 1 Tim. 3:6). God did not want Paul to exalt himself through the abundance of revelations given him, so He permitted him to have the thorn in the flesh to keep him humble (v 7) h This isthe most simple explanation of the thorn in the flesh that is possible for God or man to give. It was "the messenger (Gr. aggelos, pronounced ang-gelos meaning angel of Satan." Aggelos is translated angel l79Qmes and messenger 7 times. It is never uans, disease or physical infirmity and never means any such thing. An angel of Satan, one of the spirit beings which fell with him, followed Paul and buffeted him when he was tempted to become exalted. Paul lists in 11:23-27 some of the things that this angel caused him to go through to keep him humble. There is not a disease in the whole list

Paul's thorn must be understood in the same sense as Num. 33:55; Ezek. 28:24; Hos. 2:5 where the same Gr. skolop, thorn. is found in the Sept, Were those giants and enemies of Israel diseases in their sidesor the cause of their wars and other kinds of sufferings? i Gr. koLaphizo. to cuff; give one a box ontheear(Mt,26:67;Mk. 14:65; ICor. 4:11; 2 Cor. 12:7; 1 Pet, 2:20) j God assured Paul that this angel of Satan was in His will; that grace would be provided to suffer all things; and that he should learn to depend wholly upon the power of God (v 8-9) k Paul learned to glory in his infirmities so that the power of Christ could rest upon him (v 9-10; Acts 9:16) 1 5 phases of Paul's thorn in the flesh: 1 Gr. astheneia. want of strength: weakness; infirmity, which means a moral, mental, or physical weakness or flaw. Used of utter helplessness of the body in death (1 Cor. 15:43; 2 Cor. 13: 4); infirmity of body (Mt. 8:17; Lk, 5: 15; 8:2; 13:ll-12;Jn. 5:5;ll:4;Acts28: 9;lTim. 5:23); weakness of ability as a nation to cope with more powerful forces in war(Heb. 11:34); weakness of human nature fRom'. 6:19; 8:26; GaL 4:13; Heb. 4:15; 5:2; 7:28); weakness of human ability (1 Cor. 2:3);

Paul's weakness and helplessne.s.s before Satan's angel (2 Cor, 11:30; 12:5. 9-10). The fact that Paul's thom in the flesh consisted of reproaches, necessities, persecutions, disuesses, and infirmities proves that the infirmities had to do with his trials, ttoubles, and sufferings of body and soul which he Lists in 11:23-33, and not a physica l disease, The fact that he still had power to do apostolic signs, wonders, and mighty deeds while he had this thorn in the flesh (v 12), proves that it was not a bodily disease (Mt, 8:17 with Isa, 53: 4-5;lPet.2:24).Paulhad special power to heal diseases even up to the last days we read of him (Acts 19:11; 28:1-9). See notes e, f, and g, Mt. 8:17 2 Gr. h ubris, insults ; reproaches (\ 10); hurt (Acts 27:10); and harm (Acts 27:2lT~

2 CORINTHIANS 13

PauVs intention to visit Corinth

a Characteristic of all true ministers

b Do you think t ha t 1 make apology for

; myconductandthatlsent thebrethren

. to you because 1 was ashamed to come

myself? Godis my judgethat this was

not my motive, ^hat I have done has

been for your edification (v 19)

c I have been fearful of 3 things: n 1 Lest we not find each other as we should (V 20)

2 Lest I find you full of: (v 20)

(1) Debates: wranglings(Rom. 1:29)

(2) Envyings: jealousies (Acts 5:17)

(3) .Vraths: indignation (Rom. 2:8)

(4) Strifes: contentions (Rom. 2:8)

(5) Backbitings: slanders(lPet. 2:1)

(6) .Vhisperings: murmurs (1 Cor. 10:10)

(7) Swellings: puffed up feelings (1 Cor. 4:6)

(8) Tumults: uproars (Lk. 21:9)

3 Lest' God shall humble me among you because of some that have sinned and have not repented, and lest I have to use my power to judge all such (v 21; 10:8-11; 13:10; 1 Cor. 4:18-20)

d 3 kinds of moral sins (v 21):

1 Homosexuality, known in the lists of sins under the term uncleanness (v 21; Rom. 1:24; 6:19; Gal. 5:19; Eph,4; 19; 5:3; CoL 3:5; 2 Pet. 2:10)

2 Fornication (note g, Mt. 5:32)

3 LascLViousness (note, Gal. 5:19) e See note r, 12:14

f This again sutes the law of interpretation of Scripture. Every doctrine must be proved by at least 2ot 3 scriptures to be accepted as truth and binding upon Christians (V 1; Dt. 19:15; Mt. 18:16)

g This indicatesthathehadheentoCor-inth a second time. The sense here is,

, "I foretell to you as I did when I was

*• present witn you the second time. Being absent now I write what I said on my second visit" (v 2). This i s why he speaksof being ready to come to them

. athirdtime(noter, 12:14). The theory that his first visit was whenhe founded the church and second and third visits were his two epistles to them is not reasonable. He could not call his letters visits to them. Because there is no record of his second visit is no proof thathe did not make it, any more than no mention inhistory of all his sufferings of 11:23-28 is proof he did not go through them. Since he repeatedly mentions coming to them a third time that should be sufficient to prove there was a second visit (note r, 12:14)

h This is further proof that his letters were not real visits to Corinth

i Since you seek proof of Christ speaking in me, your very conversion and the gifts you have are sufficient proofs (v 3; 1 Cor. 12)

j Gr. astheneia, same word trans, infir-mities (note 1, 1, 12:10). It does not mean disease, but weakness. To men the crucifixion appeared to be Christ's weakness and defeat. To them He seemed powerless to help it, but this very seeming defeat demonstrated His power(CoL 2:14-17:1 Pet. 2:24; 1 Cor. 1:18-24). .Ve are also weak in Him and

■ that very weakness brings us life and power (12:9-10). Because we are on Christ'sside wemayappeartobe weak and on the losing side,butas His seeming weakness was liis strength, so it is with us (V 4; 12:9-10)

55 things Paul could boast ofa i:21-12an

11 am just asboldastlieyare(v21)

2 I am a 1 lebrew as they are (v 22)

3 I am an Israelite as they are (v 22)

4 lamof Abraham as they are(v 22) 6 I am more a minister of Christ

than they are (v 23)

6 In more abundant labours (v 23)

7 Stripes above measure (v 23)

8 In prisons often for Christ (v 23)

9 Often atthepoint of death (v 23)

10 5 times scourged (v 24)

11 3 times beaten with rods (v 25)

12 Once stoned to death (v 25; Acts 14:19)

13 3 rimes shipwrecked (v 25)

14 24 hours in the sea (v 25)

15 In joumeyings often (v 26)

16 In perils of waters (v 26)

17 In perils of robbers (v 26)

18 In perils by the Jews (v 26)

19 In perils by the heathen (v 26)

20 In perils in the city (v 26)

walked we not in the "same spirit? walked we not in the same steps?

18 Again warns them of his power that could bring judgment (1 Cor. 4:18-21; 2 Cor. 10:6-11)

19 Again, "think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

20 For"^! fear, lest, when I come, I shall not find you such as I would, and that I sliall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God will himible me among you, and that I shall bewail many which have sinned already, and have not repented

of the'^uncleanness and fornication and lasciviousness which they have committed.

CHAPTER 13

19 The proposed visit{l:15)

THIS is the' third time I am coming to you. ^In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, *as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that,"if I come again, I will not spare:

3'Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

► 4 For though he was crucified through'weakness, yet he liveth by the power of God. For we also are weak in him, but we

shall live with him by the power of God toward you.

20 Admonition to soberness

•5 °Examinevourselves. whether ye be in the faith.; prove your own selves. ""Know ye not your own selves, how that Je'§us Christ is in you, except ye be <^reprobates?

6 But I trust that ye shall know that we arenotreprobates.

7"Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9'For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

10 Therefore 'I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

21 Sixfold parting admonition

• 11 Finally , brethren, farewell. Be perfect, be of gt)od comfort, be of one mind, live in peace; and the God of love^]^53^eace shall be with you.

12 Greet one another with an holy kiss.

22 Salutation and benedic" tion

13 AU the saints salute you. 14*The grace of the Lordje.'-

?us Chr ist, and the love of God, and thencommunion of the Ho'll^ Ghost, be with you all. A-men'.

Summary of 2 Corinthians

pate and place: Written 60 A. D., probably from Philippi after the events ot Acts 19:23-20:3. Cp. 2 Cor. 1:8

Author: Paul (v 1. See Summary of Romans; end Paul in the Index

Theme: To comfort those who had repented through his rebukes andcorrections in the first epistle (1:1-2:17; 7:1-16); to instruct concerning the true Christian ministry (3:1-6:18); teach the grace of giving and give Instructions concerning collections for me poor saints in Judea (8:1-9:15); «o vindicate his apostleship fl0:l-12:18); and to warn the disobedient (12:19-13:14)

Statistics: 47th book of the Bible; 13 chapters; 257 verses; 6, 092 words; 29 questions; 4 O. T. prophecies; 4 new prophecies; 249 verses of history; 4

verses of unfulfilled and 4 verses of fulfilled prophecy

21 In perils in the wilderness (v 26)

22 In perils in the sea (v 26)

23 In perils by false brethren (v 26)

24 In weariness ?nd pain (v 27)

25 In watchings often (v 27)

26 In hunger and thirst (v 27)

27 In fastings often (v 27)

28 In cfild and nakedness (v 27)

29 Daily care of all churches (v 28)

30 Strength in God (v 29; 12:10)

31 Zeal for the churches (v 29)

32 Many infirmities (V 30; 12:5, 9)

33 Absolute truthfulness (V 31; 12:6)

34 Miraculousdeliverances(v32-33)

35 Boasting was of necessity (12:1)

36 Visions and revelations (12:1)

37 Translation to heaven (v 2-4)

38 Experiences beyondknowledge (v 2-3)

39 Hearing unspeakable words (v 5)

40 Unlawful knowledge (v 4)

41 Freedom from self glory (v 5)

42 True quitting sense (v 6)

43 Genuineness equal to glory (v 6)

44 Special persecurions (v 7)

45 Answers from God (v 9)

46 Resignation to God's wUl (v 9)

47 Power of Christ upon him (v 9)

48 Pleasure in sufferings (v 10)

49 Endurance for Christ (v 10)

50 No boasting unless compelled (vll)

51 Equal with chief apostles (v 11)

52 Humility in greatness (v 11)

53 Signs of apostleship (v 12)

54 Unselfishness (v 13-16)

55 His judgment power (v 21; 13:10)

God is called (1:3):

1 The Father ot our Lord jesusChrist (V 3; 11:31; Eph, 1:3: 3:14; Col. 1:3)

2 The Father of Mercies (v 3)

3 The God of all Comfort (v 3)

4 The Father of Glory (Eph, 1:17)

5 The Father of All (Eph. 4:6)

6 The Father of Spirits (Heb. 12:9)

7 The Father of Lights (Jas. 1:17)

8 The God of Peace (Phil. 4:9)

a 7 final commands to the Corinthians:

1 Examine yourselves to see if you are in the true laith (v 5). Gr. peiraza, make proofor trial of one; make a test. Trans. trx(Heb. 11:17; Rev. 2:2, 10; 3:10); prove (Jn. 6:6); examine (2 Cor. 13:5); tempter (Mt. 4:3: 1 Th. 3:5); assay(Actsl6:7); goabout(Acts 24:6); and temp t 27 rimes (Mt. 4:1; etc.)

2 Prove your own selves (v 5). Gr. dokimazo. to assay metals; to prove or test. Trans. tri(lCor.3:13; 1 Th.2:4;

1 Pet. 1:7; 1 Ja. 4:1); prove (Lk. 14:19; Rom. 12:2; 2Cor. 8:8,22; 13:5; Gal. 6: 4; Eph. 5:10; 1 Th. 5:21; 1 Tim. 3:10; Heb.3:9) ;examine (l Cor. 11:28); dis-cern(Lk. 12:56); approv e(Rom. 2: iSfT Cor. 16:3; Phil. 1:10); allow (Rom. 14: 22: 1 Th. 2:4): and UkeT Rom. 1:28)

3 Be perfect f v 11). Gr. katartizo. to adjust; put in order again: restore; repair: settle by mediation. Trans, mend (Mt. 4:21:Mk. 1:19): restore (GaUTTIV nt(Rom. 9:22); prepare (Heb. 10:5): frame (Heb.ll:3); be perfectly joined together (1 Cor. 1:10); be and make" perfect (Mt. 21:16;Lk. 6:40;lTh. 3:10:

2 Cor. 13:11: Heb. 13:21; 1 Pet, 5:10)

4 Be of go o d comfort (v 11). Gr. parakaleo. (note g. 1:4)

5 Be ofonemind(v 11).Gr. phroneo. the same thing. Think and teach the sameiliings;haveno disputes(Rom. 12: 16: 15:5; Phil. 2:2; 3:16: 1 Cor. 1:10)

6 Live in peace (v 11). Gr. elreneuo, as in Rom. 12:18; Heb. 12:14. Cultivate a disposition of peace and harmony

7 Greet one another(v 12). Be friendly; bT^^HToseeeacHother; encourage every friendly act by a show of affec-n6n. Your party spirit cannot live in such an atmosphere as genuine love Ad friendship (1 Cor. 13)

b Question 29.Last question in 2 Cor. If you will put the acid test to your faith it will be as easy to find out a false faith as a counterfeit coin(v 5). If Jesus Christ be in you then you ate a new creature f 5:17-18). You have His nature and power unless you are reprobates

c See note o, 1 Cor. 9:27

d We do not want you to do evil that we may be approved by the exercise of power to punish you; we want you to do tight though we appear to be as reprobates, persons not approved of God. Your doing right will prevent out using our power of judgment; otherwise we will have to give proof that we are approved of God (v 7-10)

e I am glad to be weak if you are strong and in no need of conection (v 9)

f I only write to you to threaten you by a letter, to put you on your guard, and to lead you to putting away sin, so that when I come I will not have to use my power to your destruction (v 10)

g Another clear reference to the Trinity of 3 separate persons in the Godhead:

1 The grace of Jesus Christ, the Son of the Father (Jn. 1:17; 1 Jn, 5:7)

2 The love of God the Father (Jn. 3: 16; 1 Cor. 13:1-13; Rom. 5:8)

3 Thecommuiiion(fellowship)ofthe Holy Ghost (PhU. 2:1; Rom. 8:14-16)

h Gr. koiiionia. Trans, corn rnunion (1 Cot. 10:16; 2 Cor. 6:14; 13:14): communicate (Ph'm. 6: Heb. IS-.l&tTTeT-lowship (Acts 2:42: 1 Cor. 1:9; 2 Cor. 8:4; Gal. 2:9; Eph. 3:9: PWl. 1:5; 2:1; 3:10;ljn. l:3.6-7) :contribution(Rom. 15:26): and distribution (2 Cor. 9:13)

Godly sincerity (1:12):

1 Does not exempt from guilt (Gen, 20)

2 Must accompany forgiveness (Mt, 18:35)

3 Command (Josh. 24:14:1 Cor. 5:8)

4 Must characterize service (Eph, 6: 5-7; ICor. 10:31; Tit. 2:7): our love to God (2 Cor. 8:8,24): our love to Jesus (Eph. 6:24); our faith (1 Tim. 1:5): our ioveto others (Rom. 12:9):our preaching (2 Cor. 2:17; 1 Th. 2:3-5); and our whole conduct (2 Cor. 1:12).

5 A characteristicoftruth(lPet. 2:2)

6 7 examples of Godly sincerity:

(1) Men of Zebulun (1 Clir. 12:33)

(2) Hezekiah(Isa. 38:3)

(3) Nathaniel (Jn, 1:47)

(4) Jesus Christ (1 Pet. 2:22)

(5) Paul (2 Cor. 1:12)

(6) Timothy (2 Tim. 1:5)

(7) Lois and Eunice (2 Tim, 1:5)

85 old and new-covenant contrasts: (2 Cor. 3:6)

1 Old Tesument.. New Testament (2 Cor. 3:14) (2 Cor. 3:6)

2 First coyeoant.. .Second covenant (Heb. 8:7; 9:1) (Heb, 8:7; 10:1-9)

SCameby Moses.. Came by Christ (Jn. hlT) (Heb. 8:6: 9:15)

4Law of Moses. ...Law of Christ (Acts 13:38-39) (GaL 6:2^

SLawofsln. Law of righteous-

(Rom. 7:23; 8:2) ness (Rom. 9:31)

6 Law of the flesh.. Law of the Spirit (Rom. 7:5-6) (Rom. 8:2)

7 Not of faith..... Law of faith (Gal, 3:12) (Rom. 3:27)

8 Yoke of bondage Law of libeny (Gal. 5:1) (Jas. 1:25)

9 Ended by Christ.. Staned by Christ (Rom. 10:4) (Heb. 8:6; 10:9)

10 Brought death... Brought Ufe

(2 Cot. 3:7) (Rom. 8:2; GaL 3)

11 Makes guUry.... Makes free

(2 Cor. 3:9) (Gal. 5:1; Jn. 8)

12 A shadow The reality

(CoL 2:14-17) (Heb. 10:1-18)

13 Fulfilled. Now In force

(Mt. 5:17-18) (Heb. 8:6; 10:9)

14 Demands right.. Gives righteousness (Lk, 10:28) (Jn. 1:17: 3:16)

15 Makes imperfect Makes perfect (Heb. 7:19) (H^. 7:19)

16 Glorious. More glorious

(2 Cor. 3:7) (2 Cor. 3:8-10)

17 Powerless to save Saves to uttermost (Heb. 9:9; 10:4) (Heb. 1:25)-

18 Many sacrifices. X>ne sacrifice (Heb. 9:12-13) (Heb. 10:12)

19 Temporary priest Eternal priest (Heb. 7:23) (Heb. 7:17)

20 Remembers sins. .Forgeu sins (Heb. 10:3) (Heb. 8:12; 10:17)

21 Yearly atone- Eternal atone-ment(Heb. 10:3) ment(Heb. 10:14)

22Sinful miiistry..Sinless ministry (Heb. 5:1-4) (Heb. 7:26)

23 Aaronic priest- Melchisedec hood (Heb. 7:11) (Heb. 5:5-10:7:21)

240fLe^

(Hd). 7:11)

25 Animal saal-flcesfHeb. 9:12)

26 Earthly uber-nacle(Heb. 9:2)

27 Sinful mediator. (GaL 3:19)

28 No inheritance., (Rom. 4j13)

29Ratifled by animal blood ,

(Heb. 9:16-22)

SOLawof works..., (Rom, 3:26-31)

31 Works wrath.... (Rom. 4:15)

, Of Judah (Heb. 7:14) Human sacrifice (Heb. 9:14-28) Heavenly tabernacle(Heb, 8:2)

.Sinless mediator (1 Tim. 2:5)

. Eternal inheriunce (HdD. 9:15) Ratified by the blood of Christ (Mt, 26:28) Law of grace an. 1:17) Saves from wrath (Rom. 5:9)

82Could not re- Redeems (GaL 3: deem(Heb.lO:4)13; Heb. 9:12-15)

33 Could not satisfy Does satisfy God (Isa. 1:13-14) (Heb. 10:5-18J

34 No miracle pow-Miracles (GaL 3: er(Heb.7:18) 1-5; Jn. 14:12) •

3bAlK)lishmentpre-Esublidiment pre-dicted(Hos. 2:ll)dicted(Heb. 8:7)

36 Circumcision... No circumcision (Ex. 12:48) (Rom. 4:9-25)

37 Madeto change. .Made eternal (Heb. 9; GaL 3)(Heb. 13:20)

38 Faulty (Heb. 8:7) Perfect(Jas, 1:25)

39 Weak(Heb.7:1^ Strong(Heb. 7:25)

40 Unprofitable.... Profitable (Heb. 7:18) (Heb, 7:19, 25)

41 Natural program Spiritual program (Heb. 9:10-13) (2 Cor, 3:6. 18)

42 Dailyprogram.. .Finished program (Heb. 7:27) (Heb. 10:10-18)

43 Infirm priests... J'eifeci priest (Heb. 5:2: 7:28) (Heb, 7:26)

44 Priests by law... Priest by an oath (Heb, 7:28) (Heb, 7:21, 28)

45 No salvation..,. Eternal salvation (Heb. 10:2-4) (Heb, 5:9; 10:10)

46 Self-honored... .God-honored priest (Heb. 5:4) (HdD. 5:5)

47 Nothing perfect. .Makes perfect (Heb. 7:19) (Heb, 7:19:10:14)

48 No intercessors., (Isa. 59:16)

49 Costly program., (Heb. 5:1; 9:9)

50 Earthly agents.., (Heb. 5:1-4)

51 Monotonous fail-ure(Heb. 10:11)

52 No personal access to God..... (Heb. 9:7)

53 Many offerings.. (Heb. 9:12-13)

54Good piomises.. (Dt. 28:1-14)

55 A good covenant (Rom. 7:12)

56 Many priests.,.. (Heb, 7:23)

57 Many sufferings. (Heb, 9:12-13)

58 Present things... (Heb. 9:9)

59Typical taber-nacle(Heb, 9)

60Dead works..... (Heb. 9:14)

61 Made at Sinai... (GaL 4:24)

62 No mercy

(Heb. 10:28)

Two intercessors (Sorr.. 8:2 6, 34) Free for allfEph, 2:8; Rev. 22:17) Heavenly agent (Heb, 9:24; 10:12) Glorious success (Heb. 10:10-18) Personal access to God(Heb.4:14-16; 10:19)

One offering (Heb. 10:10-14) Better promises (Heb. 8:6) A better covenant (Heb. 7:22; 8:6)

,One priest (Heb, 7:24-28) ,One suffering (Heb. 9:26:10:14) Things to come (Heb. 10:1) True tabernacle (Heb. 8:2; 9:11) Living service (Heb. 9:14) Made at Calvary (Mt. 26:28) Complete mercy (Heb. 8:12)

63 Handmade things Not handmade (Heb. 9:1-5, 24) (Heb, 9:23-24)

64Givenbyangels..By the Holy Ghost (GaL 3:19) (Heb. 10:15-18)

65 An old way..... New and living way (Heb. 8:13) (Heb. 10:19-20)

66 Helpless minis- Able ministers tets(Heb.7:18) (2 Cor. 3:6)

67 Carnal ministry. .Spiritual ministry (Heb. 9:9-10) (2 Cor. 3:6)

68 Ministration of Min. of Spirit and death(2Cor. 3:7)life(2 Cor. 3:6,8)

69Ministration of Ministration of condemnation.. .righteousness (2 Cor. 3:9) (2 Cor. 3:9)

70 Glory covered., .Glory uncovered (2 Cor. 3:13) (2 Cor, 3:18)

71 Brings bondage.. Brings liberty (GaL 4:24-25) (2 Cor. 3:17)

72 Cannot justify. ..Can justify (GaL 2:16) (Acts 13:38-39)

73Brings a cune... Redeems from it (GaL 3:10) (GaL 3:13)

74Live by works, ,.Live by faith (GaL 3:10) (GaL 3:11)

75Cannot give .Can give life Ufe(GaL3:21),, (Jn. 6:32-58)

76 Exposes sin..... Covers sin (GaL 3:19) (Rom. 4:1-8)

77 Under law Under grace

(Rom. 6:14-15) (GaL 3:22-25)

78Genderspersecu-Genders tolerance tion(GaL4:29) (1 Cor. 13)

79 Done away,.... Not done away (2 Cor. 3:7-14) (2 Cor. 3:11)

80 Abolished Remains

(2 Cor. 3:13) (2 Cor. 3:11)

81 Cast out. Not cast out

(GaL 4:30) (Heb. 8:6)

82Taken away.... Not taken away (Heb. 10:9) (Heb. 10:9)

83 Bloned out,.... Not blotted out (CoL 2:14-17) (Heb. 8:6)

84 Not by an oath . Made by an oadi (Heb, 7:20-21) (Heb, 7:20-21)

85 For Israel only.. for all men (Dt. 4:7-8; 5:3) (ML 26:28)

10 symbols of Satan (2 Cot, 11:14);

1 Serpent (2 Cor. 11:3; Gen. 3:15: Lk. 10:19; Rev. 12:9, 15: 20:3)

2 Crocodile Hob 41; Isa. 27:1)

3 Great red dragon (Rev, 12; 13:4; 16:13; 20:2)

4 Angel of light (2 Cor. IL14)

5 Roaringlion(lPet. 5:8; Ps. 91:13)

6 Fowls (Mt. 13:4, 19)

7 Scorpions (Lk. 10:19)

8 Wolf(jn. 10:12)

9 Fowler (Ps. 91:3) 10 Adder (Ps. 91:13)

NOTES ON SAINT LUKE AND SAINT JOHN CONTINUED

12 conditions of N oah and Lot's days:

(Lk. 17:56)

1 Tendency to reject God(Gen. 6: 5; Rom. 1:17-32)

2 Undue prominence of sex in unlawful relation with angels (Gen. 6:1-4; 2 Pet. 2:4; Jude 6-7)

3 Homosexuality prominent (Gen. 19; Lk. 17:28; Rom. 1:17-32)

4 Marriages and divorces (Gen. 6: 1-4; Mt. 24:38; Lk, 17:27)

5 Inventions (Gen. 4:17-24: Rom. 1:30: Dan, 12:4; Lk. 17:28)

6 Apostasy(2 Pet. 2:4-8; Mt. 24:38; Lk. 17:27-28; 2 Th. 2:3)

7 Rejection of preaching (2 Pet. 2:5: 2 Tim. 4:1-4; Mt. 24:38)

8 Violence and bloodshed (Gen, 6: 1-13; Rom. 1:17-32; 2 Tim. 3)

9 Anarchy-lawlessness(Gen. 4:17-24: 6:1-13; Mt. 24:38; Lk, 17:26-28: Rom. 1:17-32; 2 Tim, 3)

10 Surfeiting and drunkenness (Mt. 24:38: Lk. 17:26-39; 21:34-36: Rom. 1:17-32: 2 Tim. 3)

11 Buying and selling (Lk. 17:28; Rom. 1:17-32; 2 Tim. 3)

12 Planting and building(Lk. 17:28; Rom. 1:17-32; Dan. 12:4)

The eagles here are not (Lk. 17:37):

1 The saints that are raptured to meet the carcase (Mt. 24:28) or the dead bodyofChrist(Lk. 17:37) in the air, for Christ is not dead and saints are not eagles

2 The eagles ofthe Roman standards, for instead ofbeing fulfilled by the legions of Rome, this will be fulfilled in the dead bodiesofthearmiesof all nations under Antichrist (Zech. 14:1-5; Rev. 19:11-21; Joel 3)

3 TheAmerican eagle. Wedonot definitely know whether America will cooperate with Antichrist against Jesus Christ in this battle. America is not mentioned in particular in prophecy

4 The eagles and birds of aU the earth - only those of Palestine in the vicinity of the battle of Armageddon (Ezek, 39:17-21; Mt. 24:28; Lk. 17:37; Rev, 19:17-21), That eagles of Palestine eat dead bodies is clear from job 39:27-30

Fire used fJRuraUvely of (Lk. 12:49):

1 Jealousy (Dt. 4:24; Ezek. 36:5)

2 Man's anger (Pr. 16:27; Ps. 39:3)

3 God's Word (Jer. 5:14; 23:29)

4 Sin (Pr. 6:27: Isa. 9:18)

5 The tongue (Jas. 3:5-6)

6 Ministers (Ps. 104:4; Heb. 1:7)

7 Christ (MaL 3:2)

8 Holy Spirit (Mt. 3:11; Rev. 4:5)

9 Tribulation (Ps.66:12: IPet. 1:7)

10 God's anger (Isa. 31:9; Ezek.36: 5; Jer. 4:4; 21:12)

11 Judgment(Zech. 13:9: Isa. 10:16-17; Jer. 17:27; 50:32)

12 Persecution and division because of the gospel (Lk, 12:49)

It is no doubt in this last sense that Jesus used the word "fire" here, as is clear in v 51-53 and Mt, 10:34-36

Widows (Lk. 18:3)

Mentioned 84 times in Scriptiue; 15 times with the fatherless. Both were especially cared for under the law (Ex. 22:22-24; Dt. 10:18; 14:28-29; 16:11-14:24:17-21: 27:19). God's providence is special over them (Ps. 68:5;

94:6: 146:9; Pr. 15:25). Prophets rebuked Israel foroppressingthem(Isa. 1:17, 23; 10:1-2; Jer. 7:6-7; 22:3; Zech. 7:10; MaL 3:5). Christ denounced Pharisees for oppressing them (Mt. 23:14; .Mk. 12:40: Lk, 20:47). I nstruc tio ns to churches about them (1 Cor. 7:8-9; 1 Tim. 5:3-16; Jas. 1:27). Vows of, binding (Num. 30:9). Daughters of priests, tobe supported by father(Lev. 22:13). Priests forbidden to marry widows (Lev. 21:14). A brother to marry brother's widow to continue inheritances (Dt. 25:5-10: MU 22:23-33), Cause of the first trouble in the early church (Acts 6:1-7)

Widows mentioned in Scripture;

1 Tamar(Gen. 38:1-30)

2 Naomi, Orpah, and Ruth (Ruth 1)

3 Tekoah(2 Sam. 14:5)

4 Hiram's mother (1 Ki, 7:14)

5 Zeruah (1 Ki, 11:26)

6 Widow of Zarephath (1 Ki, 17)

7 Wife of a prophet (2 Ki. 4 :1-7)

8 Anna (Lk. 2:36-37)

9 Poor widow (Mk, 12:41: Lk. 21:2)

10 Widow of Nain (Lk. 7:11-15)

11 Importunate widow (Lk, 18:1-8)

12 Tabitha or Dorcas (Acts 9:36-42)

4 eleccs of God (Lk. 18-7);

1 Christ (Isa. 42:1; 1 Pet. 2:6)

2 All Christians (Rom. 8:33; CoL 3: 12; Tit. 1:1: Jn. 15:16; Eph, 1:4; 2:10; 2 Th. 2:13; 2 Jn. 1, 13)

3 Israel(Isa. 45:4: 65:9, 22; Mt. 24: 21-31; Mk. 13:22, 27: 1 Pet. 1:2)

4 Angels (1 Tim, 5:21)

Anyone chosen of God at any time, Jew or Gentile, is the elect of God (Rom. 9:11: 11:5, 7, 28; 1 Th, 1:4; .1 Pet. 5:13; 2 Pet, 1:10). All men are called to beco me God's elect or chosen ones and canbeifthey willcnooseGod (Mt. li:2a-30; 20:16: Jn. 1:12: 3:16-20; 6:37: Eph. 1:4; 2 Th, 2:13; Jas. 2:5: ITim. 2:4:2 Pet. 3:9; Rev. 17:14:22: 17)

7 "excepts" f jn. 3:3):

1 Except ye repent, ye shall all like-wise perish (Lk, 13:1-5)

2 Except ye become converted, and become as little children, ye shall not enter the kingdom of heaven(Mt, 18:3)

3 Except a rnan be bom again , he caimot see the kingdom of God (Jn, 3:3; 1 Jn. 2:29; 3:8: 5:1-14, 18)

4 Except a man be bom of water and of the Spirit, he cannot enter the klng^ dom of God (Jn. 3:5)

5 Except ye eat the flesh ofthe Son of man, and orink His blood, ye have no Ufe m you (Jn. 6:53)

6 Except your rigbteousness shall exceed the righteousness of the scribes and Pharisees , ye shall in no case enter into the kingdom ofheaven(Mt. 5:20)

7 Except ye abide in me. . .he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned (Jn. 15: 4-6)

Faith (Jn. 3:15):

Gr. pisteuo , 245 times, and means:

1 To be persuaded of (Rom. 4:17-22; 8:38-39; 2 Tim. 1:12)

2 Place confidence in (Eph, 3:12: PhiL 1:6; Heb. 3:6, 12-14: 10:35; 1 Jn. 3:21; 5:141

3 The substance or conviction o f things hoped for, the assurance of

things not seen (Heb. 10:19-38; 11:1, 6: Rom, 4:17; 8:24)

4 Absolute dependence upon and reliance in the Word of God and of Christ(Mt. 8:8-10; 15:28; Rom. 10:17; Heb. 11:1-12:3)

5 Full surrender, yleldedness, and obedience to all known truth(Rom. 1: 5:16:26; 6:11-23;Jas.2:14-26; 2Cor, 10:4-7; Heb. lL-6)

6 Trust wholly aiKi unreservedly in the faithfulness of God (Mt, 6:25-34; 12:21;Lk. 12:28-31; Eph. 1:13: ITim. 4:11: 6:17: 1 Cor. 10:13-)

7 Give one's selfoverto anew way of Ufe(Rom.l:17: 6:11-23: 8:1-16: 2

Cor. 10:4-7;GaL5:16-26;CoL 3:5-10; Heb. 12:1-15; Tit. 2:11-14; 1 Jn. 1:7; 2:6; 3:8-10: 4:17; 5:1-5, 18)

8 The attribute of God and restored facultyof man whereby both can bring into existence things that are unseen (Rom. 4:17; GaL 5:22: Mt, 17:20; 21: 22; Mk. 9:23: 11:22-24; Lk. 17:6: Heb. 11)

9 The whole body of revealed truth (Lk.l8:8; Jude 3; Rom. 10:17; 1 Tim. 4:1, 6; 6:10; 2 Tim. 3:16-17)

10 Joyful faithin, and acceptance of Christ as die substitute for sin and our Saviour whereby one receives salva-tion(Mk, 16:16: Acts4:12; 10:43;Rom. 1:16: 3:24-31: Eph, 2:8-9); access into grace (Rom. 5:2); fulfillment of the promises (Heb. 6:12): the Holy Spirit (GaL 3:14): righteousness (Rom. 4; 9: 30,32:10:6; PhiL 3:9); sonship(GaL 3: 26); heaUngCFas. 5:14-16; IPet. 2:24); eternal Ufe (Jn, 3:15-18, 36: 5:24: 6: 47); and answers to every prayer(Mt, 7: 7-11; 21:21; Mk, ll:22-24;Lk, 18:1-8: Jn, 14:12-15: 15:7, 16)

The word "believeth" denotes ibe act and process of faith and is the present tense of " pistis , " faith, and must be continued in to get its benefits (Acts 14:22: Eph, 6:16; CoL 1:23; 2:5-7; 1 Th, 5:8; 1 Tim, 2:15; 3:9; 6:12; 2 Tim, 3:8; 4:7; Tit. 1:13; Heb, 10:23-38: 2 Pet.l:5-10).Itcanbeiost (Lk.8:13; 1 Tim. 1:19; 4:1; 5:8, 12: 6:10, 21: 2 Tim, 2:18: 3:8: Jude 3; Rev. 2:13).

THE EPISTLE OF PAUL THE APOSTLE TO THE

GALATIANS

Paul's Gospel a Revelation - Justification by Faith without the Law - Law Abolished - Spiritual Experiences

a See note a. Acts 15:33

b Note the two separate persons of the Godhead (v 1; Jn. 1:1-2; 1 Jn. 5:7)

c This letter was addressed to all die churches ofGalatia, a province of Asia Minor. There was no city by this name. How many churches were inCalatia at this time is not known. It seems they all had the same troubles, as seen in point e, below

d 5 reasons Christ gave Himself , p. 207

e 20 things wrong with the Galatian s:

1 Being so soon removed from Christ (V 6)

2 Permitting false teachers to pervert the gospel (v 7: 5:8-12)

3 Were bewitched from obedience to the gospel of Christ (3:1; 5:7)

4 Were crucifying Christ anew (3:1)

5 Attributing their gospel blessings to the law of Moses (3:2)

6 Beginning in the Spirit and seeking perfection in the flesh (3:3)

7 Were suffering for the gospel in vain by losing gospel benefits (3:4)

8 Going back to the law of works to be justified (3:10-12; 5:4)

9 Turning back to the weak and beggarly elements of the world (4:9)

10 Desiringtobeinbondage(4:9,21)

11 Going back to observance of sabbaths and other festivals of the law (4:9-10)

12 Considered Paul an enemy for telling them the truth (4:16)

13 Were zealous for wrong things (4:17-18^

14 Backslidden and in need of a rebirth again (4:19)

15 Were back in law bondage (5:1)

16 Being convinced of circumcision (5:2)

17 Were fallen from grace (1:6; 5:4)

18 Using liberty as an occasion to the flesh to commit sin (5:13)

19 Biting and devouring one another (5:15, 26)

20 Seeking to escape persecution of the cross of Christ (6:12)

f The other gospel was the law which:

1 Cannot justify (2:16; 3:11; 5:4)

2 Brings only the curse (3:10)

3 Is not of faith (3:12)

4 Cannot give an inheritance (3:18)

5 Was added onlyto make sin sinful (3:19; Rom. 3:19-20; 7:13; 1 Jn. 3:4)

6 Was given only until Christ came (3:19, 23-25; Heb. 7:28; 9:9-10; Lk. 16:16)

7 Could not give Ufe (3:21)

8 Could not give righteousness (3:21)

9 Was a schoolmaster to lead to Christ (3:24-26; Mt. 11:11; Lk. 16:16)

10 IsnotinforceforChristians(3:19-2 5; notes o, i, Acts 15:1, 24; 85 old and new covenant contrasts, p. 201)

11 Makes servants, not sons (4:1-3)

12 Brings bondage (4:9, 24; 5:1)

13 Was a religionof days,etc.(4:10)

14 Could not give the new birth (4:28-30)

15 Was cast out (4:21-31)

16 Demanded circumcision (5:2-3)

17 If observed, cancels grace (5:4)

g Going back under the law and substituting it for the gospel is perverting the gospel of Christ (v 7; 5:4)

h See The Gospel is referred to : p.207

i The gospel had not only been preached to them, but they had received it and the benefits listed under point h,above (v 9). Therefore, any removal from grace(V 6) or fall from grace (5:4) was a backsliding from the gospel

j See note m. Acts 23:14

k Questions 1-2. Next, 2:14

1 See Revelation, p. 190, 207 m Gr. ana strophe , manner of life (note z, 2 Cor. 1:12)

n Paul never gets away from this awful

CHAPTER 1

1 The introduction: 1 Authorship and salutation

PAUL.arfapostle, (not of men, neither by man, buf' bv Te '-sus Clirist. and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the "^churches of Ga-la'tia:

3 Grace be to you and peace from God the Father, and from otir Lord Je'§us Christ,

► 4"Wlio gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. A-men'.

2 Thenne and occasion for

writing the epistle

6 I marvel that ye are so soon 'removed from him that called you into the grace of Christ'unto another gospel:

7 WMch is not another; but there be some that trouble you, and would^pervert the^gospel of Christ.

•8 But though we, or an angel from heaven,'preach any other gospel unto you than that which we have preached unto you, let him be accursed. •9 As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be'accursed.

10*For do I nowpersuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

U Paul's gospel (Gal, 1:11-2:14;Eph.3). lAdirectrev-elation from Jesus Christ

11 But I certify you, brethren, that the gospel which was preached of me is not after man .

12 For I neither received it of man, neither was I taught it, but by the ^revelation of .Te'sus Christ.

2 His former life (Acts 9: 1-21; 22:1-21; 26:1-20; Phil. 3:4-6)

13 For ye have heard of^y conversation in time past in the Tews' religion. "how that beyond measure I persecuted the church of God, and wasted it:

14 And"profited in the Jews ' religion above many my equals in mine own nation, being more exceedingly zealous of the trad itions of my fathers.

3 His gospel and ministry

from God, not from other

apostles

15 But when it pleased God, who ^ separated me from mv mother's womb, and'called me by his grace,

IG^ To reveal his Son in me. that I might preach him among

past of murdering Christians and of fighting against Jesus Christ. He refers to it several timesfActs 22:5; 26:9-11; GaL 1:13,23; Phil 3:6; 1 Tim. 1:13)

o More skilled in the traditions of the fathers than his countrymen

p See note e, Rom. 1:1

q Called me without merit on my part

r The purpose of his call by grace

the heathen; immediately I conferred not withf^esh and blood:

17 "^Neither went I up to Je-ry'-sa-lem to them which were apostles before me ;"but I went into A-ra'bi-a. and returned again unto Da-mas'cus.

18 Then after three vears I went up to Je-ru'sa-lem to see Pe'ter, and abode with him fifteen days.

19 But other of the apostles saw I none, save 'Jame§ the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21'Afterwards I came into the regions of Syr'i-a and Qi-li'^ia.;

22 And was unknown by face unto the churches of Ju-dae'd which were in Christ:

23 But they had heard only. That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAPTER 2

4 Fourteen years later he compared his gospel with that of other apostles and

it was truth

THEN fourteen vears after I went up again to Je-ru'sa-lem with Bar'na-bas, and took Ti'tus with me also.

2 And I went up by^evelation. and'communicated unto them that gospel which I preach among the Gen'tile§, but/privately to them which were of reputation, lest by any means I should run, or had run, in vain.

5 His Gentile workers were not required to obey Jewish

law

3 But neither Ti'tus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of*false brethren'unawares brought in, who came in privUy to spy out our liberty which we have in Christ Je'§us, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 His gospel was perfect and complete for Gentile

Christians

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me; God accepteth no man's person :)'"for they who seemed to be somewhat in conference added nothing to me :

7 Two different kinds of gospel programs: one for Jews and one for Gentiles

7 "But contrariwise, when they saw that the^ gospel of the tm -circumcision was committed unto me, as the gospel oi the circumcisio n was unto Pe'ter;

gave me their blessing (v 7-10) o The gospel is called this because of its special adaptation to Gentiles in that day. The same gospel is called the gospelofcircumcisionbecauseof its particular adaptation to Jews. Jews were then allowed certain old Mosaic prac-tices not imposed upon Gentiles (Acts 15)

a Gr. ethnos , nations. Trans. Gentiles 93 times; nations 64 times; heathen 5 times and people 2 times. It simply means any non-Israelite, pagan or Christian (1 Cor. 10:32; 12:13). b Meaning man, any man, any human being (Mt. 16:17; 1 Cor. 15:50) c He had his caU and revelation of the gospel direct from Jesus Christ, as did the other apostles (Acts 1:1-3,21-22; GaL 1:12,15; 2:2; Eph. 3:1-8; 2 Tim. 3:16-17^ d Arabia then included all the kingdom of Aretas from Damascus and east of the Jordan down to Edom in the south. Petra wasthecapital(2Cor. 11:32-33; note g, Mt. 14:3). It was perhaps into the north part that Paul fled which included Bashan, and which, at that time, was densely populated. Christianity took hold in this part very early, perhaps due largely to Paul himseli. How longPaul stayed in Arabia before returning to Damascus is not known. All together he was in Arabia and Damascus 3 years(v 17-18). Why he speak: of Arabia and Damascus as being different is to emphasize that he did not stay in Damascus the whole three years. He also went into the rural sections of Arabia. Some think that here is where he received his revelation. This perhaps is true since he associates the 3 yearsin Arabia with the receivingof it (v 15-18), He had the revelation before going to see any of the apostles, so it had to be received duringthese3 years before going up to see Peter (v 16-18). Since he would naturally discuss doctrines with Peter (v 18), and since he did not receive his revelation from man (v 16), then it had to be received beforehe saw Peter e The Iialf-brother of Jesus Christ. See

James, p. 264 f Paul left Jerusalem to arrest the saints (Acts 9). Later he escaped Damascus and went into the rural regions of Arabia and backto Damascus (v 17; 2 Cor. 11:32-33; Acts 9:23-25). Then he went up to Jerusalem completing the 3 years (v 18; Acts 9:26-27). After this, he went into Syria and Cilicia and to Tarsus hishome(v21-23;Acts 9:28-30; 22:17-21) g Paul's next trip to Jerusalem was 14 years after his visit of v 16-18. Whether this refers to the visit of Acts 11:30 or 15:4 is not clear. Cp. the 14 years of 2 Cor. 12:2 h See Revelation , p. 190, 207 i Gr. a natithemi. declared. This sug-gests'thatitwas at the general conference in Acts 15 when Paul, Barnabas, and others went up to settle doctrinal disputes in the earlychurch.andnotto take collections to the poor saints, as in Acts20-21. When taking collections to Jerusalem he did not stay any length of time or discuss doctrines, as far as we know j This suggests that Paul had some private conferences with the apostles previous to going before the public with his declaration of the gospel to the Gentiles (Acts 15:4, 12). He did this lest he find himself labouring in vain(v 2), and also to keep spies from knowing aoout his Gentile program so as to keep down trouble (v 4-5).

After these conferences not even circumcision was demanded of Titus (v 3) k Gr. pseudadelphos. Here; 2 Cor. 11:26 1 Gr. pareisaktos , brought in stealthily m The apostles are the ones referred to. They had nothing to add to my gospel. This itselfproves that Peter was not the first pope and did not have charge of the universal church n The aposties did not wish to alter my plans, or to introduce any new doctrine for the Gentiles, or any new method of reaching them. They saw plainly that my doctrine was the same as their own and came ftom the same source. They

GALATIANS 2, 3

Paul's dispute with Peter at Antioch

a This simply means that the signs of an apostle were evident inboth Peter and Paul (2 Cor. 12:12). One worked miracles among the lews and the other among the Gentiles (Acts 15:12')

b The half brother of Jesus Christ (1:19. See James, p. 264

c Peter (Jn. 1:42; 1 Cor. 1:12)

d John the beloved apostle (note o, Mt. 4: 21 and Summary of John). This is the only mention ofjohn in Paul's epistles

e They were prominent among the apostles. This isproofthatPeterwasnotthe pope and head of the whole church

f Gr. stulos. Here; 1 Tim. 3:15; Rev. 3: 12; 10:1. It was a word used by Jews of teachers ofthe law and persons of great importance and achievement

g This was a mark of confidence, friendship, and fellowship among Jews

h Gentiles (note a, 1:16)

i The Jews (V 7; Phil. 3:2)

j This refers to the poor of Judea who were forsaken by friends, cast out by relatives, refused privileges of trade, and thrown upon the world as outcasts (2 Cor. 8-9) k Gr. spoudazo, zealous. Here; Eph.4:3; 1 Th.2:17; 2 Tim. 2:15; 4:9, 21; Tit. 3:12; Heb.4:ll; 2 Pet. 1:10,15; 3:14

1 A few versions have Cephas and for 1500 years a controversy has raged whether it refers to Peter or some other man; but this need not cause any trouble in view of v 9,14; Jn, 1:42; ICor. 1:12. There is no other Cephas known in Scripture

m Peter had already eaten with the Gentiles and had taught that the middle wall of partition was broken down between Jews and Gentiles, but when cer-lainjews came from James he became fearful, withdrawing all fellowship with Gentiles (v 12).

n Gr. hupokrisis, playing or acting a part; hypocnsy. Trans. Jiypocrisy elsewhere (Mt. 23:28; Mk. 12:15; Lk. 12:1; lTim.4:2; 1 Pet. 2:1). Here they acted what they really were not, and practiced something that they really did not believe (v 14).

o They acted in hypocrisy which is called here walking not uprightly according to the gospel (v 14)

p Question 3. Xext, V 17. This was a cut-ung rebuke in public, but appropriate for Peter who had gone back again on his master(Acts 10:10-15, 28-34; 11: 1-18; 15:7-13). This was Uke the man Peter before Pentecost, living in fear and torment (Mt. 26:69-75). He had lost some of the boldness for truth that he had at Pentecost (Acts 2:14,40; 3: 12; 4:8-13; 5:29-32). N'omanis infal-Uble(l Cor. 10:13)

q Descendentsof the Jewish nation, and of Jewish parents

r NotGentile sinnersbroughtup without the knowledge of God and of the law

s Many modem religionists do not know this yet (v 16; Rom. 1:16-17; 3:24-31; 5:1-11; 8:1-4; 10:9-10;Actsl3:38-39; GaL 3:11-28; 2 Cor. 5:14-21; Eph. 2:8-9; 1 Jn. 1:9) t Question 4. Next, 3:1. If while we ac-knowledge that we must be justified by faith in Christ, we find ourselves to be sinners through such justification, and we are compelled to go back to the law for that justification, then Christ, instead of being a minister of righteousness and salvation, is really the minister of sin and condemnation. God forbid (V 17).

u If I act like a Jew, and enjoin the observance of the law upon Gentiles, which I have repeatedly asserted and proved to be abolished by the death of Christ (Eph. 2:14-15; CoL 2:14-17: 2 Cor. 3:6-15; Heb, 7:11-10:18), then I build again the things I destroyed and thus make myself a transgressor, undoing my justification by faith in Christ (v 1^

V Fori througnpayingthe penalty of the broken law died to the law. It has no claim upon me. That is, when the law executed Christ in my place, I died in Christ to the law. When Christ arose I arose with Him th a t I migh' live

8 (For he that wroughtoeffec-tually in Peter to the apostle-ship of the circumcision, the same was mighty in me toward the Gen'tne§:)

9 And when"James,'^Ce'phas, and"j6hn, who' seemed to be

'piUars, perceived the grace that was given unto me, they gave to me and Bar'na-bas the«right hands of fellowship; that we should go unto the*heathen, and they imto the' circumcision.

10 Only they would that we should remember the'poor; the same which I also wasforward to do.

8 Peter and others rebuked

by Paul for hypocrisy and

false doctrine

11 But when'Pe'ter was come to An'ti-cch, I withstood him to the face, because he was to be blamed.

12^or before that certain came from James he did eat with the Gen'tlles: but when they were cortie, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jew§ dissembled likewise with him; insomuch that Bar'na-bas also was carried away with "their dissimulation.

14 But when I saw that they walked°not uprightlv according to the truth of the gospel, I said unto Peter before them all. If thou, being a Jew, livest after the manner of Gentile§, and not as do the Jews,"why com-pellest thou the Gentile§ to live as do the Jew§?

lU Justification by faith without the law (Gal. 2:15" 3:12; Rom. 3:21-5:11; Eph. 2:1-10). 1 Even Jews must be justified by faith

15 We who are^Jew? by nature, and/not sinners of the Gen'tQes,

►16 ^Knowing that a man is not justified by the works of the law, but by the faith of Je'ius Christ, even we have believed in Je'gus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

2 Jewish inconsistencies

17 'But if, while we seek to be justified by Christ, we ourselves also are found siimers, is therefore Christ the minister of sin? God forbid.

18"For if I build again the things which I destroyed, I make myself a transgressor.

3 Believers died with Christ to the law and it has no further claim on them

19"For I through the law am dead to the law, that I might live unto God.

20>'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me : and the Ufe which I now live in the

flesh" ! live by the faith of the Son of God, who loved me, and gave himself for me.

4 Christ has died in vain if

men are justified by the law

(5:1-6; Rom. 4:13-16)

21 I do not'^rustrate the grace of God : for if righteousness

come by the law, then Christ is dead in vain.

5 The Holy Spirit is received by faith and not by law -works (Jn. 7:37-39; Gal, 3:13-14)

O"^FOOLISH Ga-la'tian§,<iwho hath'^ bewitched vou. that ye should not 'obey the truth, before whose eyes Je'gus Christ hath been evidently*set forth, crucified among you?

2 This only would I learn of you,"Received ye the Spirit by the works of the law, or by the hearing of faith ?

3 Are ye so foolish? having

unto God (v 19-20)

w The death ofChrist on the cross showed me that there was no salvation by the law. I was crucified with Him and I live with Him. It is not really my life. It is Hi s life that I am a partaker of. The life I now live in the flesh is one of faith in Christ, who loved me, and made it possible for me to live by faith (v 20)

begun in the Spirit, are ye now made perfect by the flesh? 4'Have ye suffered so many things in vain? if it be yet in vain.

6 Gifts are exercised by faith, not by law-works (1 Cor. 12:1-31; 14:1-40; Rom.

12:3-8)

5'He therefore that minister-eth to you the Spirit, and work-eth miracles among you, doeth he it by the works of the law, or by the hearing of faith?

7 Abraham was justified by faith 430 years before the law (Rom. 4:1-25; Gal. 3:

15-18; Gen. 12)

6 Even as A'bra-ham believed God,*and it was accoimted to him for righteousness.

—r

8 All other men are wise justified (Rom. 31; 4:4-5, 17 -25; 5

► 7' Know they

like-3:21-1-11)

ye therefore that which are of faith, the same are the children of A'bri-ham.

* 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the g o spel unto A bri -hiin. saying,"'ln thee shall all nations be blessed.•<

► 9 So then they which be of faith are blessed with faithful A'bra-ham.

9 All under law-works are under the curse of the law (5:3)

WFor as many as are of the works of the law are imder the curse: for it is written. °Cursed is every one that continueth not in%ll things which are written in the book of the law to do them.

* 11 'But that'no man is justified by the law in the sight of God, it is evident: for. The just shall Uve by faith .

12 And the law is not of faith: but,"The man that doeth them

10:38). Next, v 13

r A gain it is repeated that no man can be justified by tiie law in the sight of God. The just shall live by faith and the law is not of faith: but, the man who keeps it shall be required to do and live in all things that are written in the law (V 10-12; Jas. 2:10^

s Quoted from Lev. 18:5

a GaL 3:11; Rom. 1:17; Heb. 10:23-38

b Gr. atheteo, set aside; disregard: 1 do iK3t render useless the grace of God (see note o, 1 Tim. 5:12). If righteousness, justification, or salvation come by law observance, then the death of Christ was useless. Since they do not come by the law at all, but by the death of Christ, then His death was a necessity and the law is useless as a means of salvation (v 21)

c Gr. anoetos, senseless. Trans, unwise (Rom. 1:14) ; foolf Lk. 24:25); and fool-i^(GaL3:l, 3; 1 Tim.6:9; Tii.'0)7 You make as little use of reason as diose who had none (v 1)

d Questions 5-10. Next, v 19

e Gr. baskaino, to use ill words of another; slander; bewitch by speUs or by means of an evil eye, like a blacksnake bewitches a bird and draws it helpless into its mouth. Only here, but in Dt. 28: 54-56, and the noun b askanos in Pr. 23:6; 28:22 ofthe Sept.

f Gr. peitho, used 55 times and is trans, persuade, assure, trust, obey, etc. (Acts 5:36-37; Rom. 2:8; Gal.3:l; 5:7; Heb. 13:17; Jas. 3:3)

g Gr. prographo , to write in public; to give puDlic notice of. Trans, write afore (Rom. 15:4; Eph. 3:3); and ordain before (Jude 4). The prophecies of JesusChrist crucified had been set forth and they portrayed the event tothem as vividly as a real scene

h 3 things the law could not do (v 2-5):

1 Could not impart the Holy Spirit

2 Could not bring perfection

3 Could not work miracles

i This could refer to their sufferings for Christ which were now in vain if they left Christ to go back to the law of works,as is clear in 1:6; 3:1-5; 5:1-4.

j The apostle here refers to himself as ministering the Spirit to them and as working miracles among them by faith and through the go^el and not by the works of the law k Quoted from Gen. 15:6; Rom. 4:3-5 1 They which are of faith are blessed with Abraham. He was justified by faith before he was circumcised and 430 years before the law (v 7-18). This being true, then the law is not necessary to salvation. It is remarkable that the Jews maintained Abraham was saved by faith, for righteousness was imputed to him before both circumcision and the law (Gen. 15:6). Theyrec-ognized that it had to be by faith. Paul's argumenthere is very strong and backed by this fact concerning Abraham m 1st O. T. prophecy fulfilled i n GaL (3: 8; Gen. l2:3). Next, v 11. Ttiis is here called the gospel or glad tidings for all nations. All who are to partake of this promise must likewise be justified by faith apart from circumcision and keeping the law (v 7-18; Rom. 4)

n All who seek salvation by the works of the law are under the curse, because it is impossible for them to keep the law and come up to its standards. The law pronounced all cursed who would not continue "in all things that are written in the book of the law lo do them" (v 1-12; Jas. 2:10)

o Quoted from Dt. 27:26. The word curse is from the Gr. katara used here; v 13; Heb. 6:3; Jas. 3:10; 2 Pet. 2:14

p Allthingsofthe law mustbepracticed, if one is under law (v 10-12; Jas. 2:10). This not only means the 10 commandments but all the rituals, feasts, sacrifices, and ALL THINGS that are written in the book ofthe law. If one can prove that the 10 commandments only make thebookof the law,then he can prove thatdieyaretheonlypartofthelaw he is to keep. If one finds the feasts, rit-uab, sacrifices, and other things in the book of the law, then he is still under obligation to keep all of them if he insists on being under the old covenant which was abolished (notes o and i. Acts 15:1, 24; 2 Cor. 3:6-15)

q 2nd O. T. prophecy fulfilled in G al. (3: 11; Hab. 2:4. See Rom. 1:17; Heb.

GALATIANS 3, 4

The law superseded by faith

a Gi. exagorazo, to buy from; redeem (v 13;4:5;Eph.5:16; CoL 4:5). Christ has bought us back from the curse of the law (1 Cor. 6:19-20; 1 Pet. 1:18-23). We are no longer in bondage to it, sold as a slave to the law, and its death penalty. Christ has freed us from all these things, being made a curse forus(v 13). He was made an atonement for us; Whatever was offered as the atonement for sin was considered as bearing the punishment due to sin. If sin, sickness, pain, sufferings, death, and all the effects of sin were apartofthecurse and the result of it, then they are all atoned for and removed from us inGod'splan.

b 3rd O.T. prophecy fulfilled in Gal. (3: 13; Dt. 21:23). Next, v 16. The same day a criminal was executed he was removed from the earth(Dt, 21:22-23)

c 2 things Christ died for here (v 14):

1 ThatAbraham's blessingof justification by faith might come to Gentiles (Gen. 15:6; Rom. 4; Gal. 3:6-14)

2 That we might receive the promised Spirit through faith. This is called the Spirit baptism in Mt. 3:ll;Jn. 1:31-34: Acts 1:4-8: 2:33-39; 11:14-18; 15: 7-13. Itisreferredtoas apromise(Lk. 24:49; Acts 1:4-8; 2:33-39; Gal. 3:14)

d These 2 blessings come through Jesus Christ and through faith (Rom. 3:24-31:5: l-ll;Acts 13:38-3 9), Christis the direct agent to baptize His followers in the Holy Ghost (Mt. 3:11; Mk. 1:8; Lk. 3:16; 24:49; Jn. 1:31-34; Acts 1:4-5; 2:33: 11:15-18).Cp. 2 things. Col. 2:14

e All blessings, even the Spirit baptism come through redemption and atone-meni(v 13-14). How could God give to fallen, rebellious men on any other basis? This confirms beyond doubt the fact of healing in the atonement as well as aUthe other phases of redemption from the falL If all results of the curse are removed by the atonement, then this certainly includes healing of sickness, which is one of the major effects of the fall. In this connection there are specific scriptures which state that by His stripes we were and are healed (Isa. 53:4-5; Mt. 8:T7n PetTST 24). Thus healing of the body is mentioned in particular as a blessing from the sufferings of Christ. Being wounded for our transgressions and striped for our heaUng are stated in the same verses (Isa. 53:5; 1 Pet. 2:24)

f I speak of civil transactions or contracts. If one is signed, sealed, witnessed, and duly recorded it stands under the protection of the civil law, and nolhingcanbelegaUyaddedtoor taken from it(v 15). So itiswiththeAbrahamic covenant and promises, made 430 years before the law. The law of Moses cannot disannul them or make them of no effect. Inheritance is not of the law, but of the promise of the Abrahamic covenant (v 15-18)

g 4th and last O.T. prophecy fulnlled in

m

Gal. (3:16; Gen. 3:15; 21:12), The phrase in Christ is best understood as because of Christ. The Gr. _eis_is used in the sense of for, because of, or on account of, 84 times (note a, Mt. 3:11)

h See Ex. 12:40-41

i Question 11. Next, v 21

j See 85 contrasts of the two covenants p. 201

k the law was to be in force only until Christ came(v 19; Mt. ll:13;Lk. 16:16; 2Cor.3:6-14;Heb.7:28; 9:9-10; p.207)

1 Dt, 33:2: Ps. 68:17;Acts 7:53;Heb. 2:2

m Gr. mesltes, mediator, Moses(Jn. 1:17; Dt. 5). Christ is the mediator of the new covenant (1 Tim. 2:5; Heb. 8:6: 9:15: 12:24). This again is proof that Christ and God are separate persons, for a mediator is the middle person mediating between two other persons who are at enmity with each other

n God is one,thesameGodfor both Jews and Gentiles (Eph. 4:5-6: 1 Tim. 2:5; Rom. 3:30), Moses was mediator of the Jews only. They were only one party to the Abraha mic covenant. Christ is mediator of Gentiles also, or of all parties to the Abrahamic contract

o Question 12, Next, 4:8. If law could

shall live in them.

10 Christ bore our law-curse to give us two faith-blessings

13 Christ hath Tedeemed us from the curse of the law, being made a ciu-se for us: for it is written. "Cursed is every one that hangeth on a tree: ►14^ That the blessing of A'brS-him might come on the Gen'-tne§, "through Je'§us Christ; "that we might receive the promise of the Spirit through faith.

11 The law does not disannul the Abrahamic faith-covenant

15 Brethren.'I speak after the maimer of men; Though it be but a man's covenant, yet if it be confirmed, no man disan-nulleth, or addeth thereto. • 16 Now to A'bra-ham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one,*And to thy seed, which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was *four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to A'bra-ham by promise.

12 The true intent of the law

19'Wherefore then serveth the law?' It was added because of transgressions, *till the seed should come to whom the promise was made; and it was 'ordained by angels in the hand of a mediator.

20 Now a'"mediator is not a mediator of one,"but God is one.

13 The law not against the promises. It killed so that life could be given through

faith

21 °ls the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

►22 But the scripture hath concluded all under sin, that the promise by faith of Je'gus Christ might he given to them that believe. 23 But before fa 'th r.amft, we were kept under the law, shut up unto the faith which should jtfterwards be revealed. ►24 Wherefore the law was our 'Schoolmaster to bring us unto Christ, that we might be justified by faith.

14 Faith liberates from law

25 But after that faith is come, we are no longer under a schoolmaster.

15 Faith makes men sons and heirs in God's family, not mere servants as under

the law

►26 For ye are all the children

of God by faith in Christ Je'gus.

27 For as many of you as have

been'T)aptized into Christ have

^ut on Christ.

28"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all"one in Christ Je'§us. ► 29 And if ve be Christ's, then are ye A'bra-him's seed,'and heirs according to the promise.

CHAPTER 4

16 Heirship illustrated

NOW I say,fThat the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors imtil the time appointed of the father.

3 Even so we. when we were children, were in bondage under the«elements of the world:

17 Christ redeemed law-servants and made them

sons of God

4 But when the*' fulness of the time was come, God sent forth his Son, made of a woman. made under the law,

►5' To redeem them that were under the law, that we might receive the adoption of sons.

18 Proof of sonship and heirship (Rom. 8:14-18)

►6 And'because ye are sons, God hath sent forth the Spirit of his Son into yoixr hearts, crying, Ab'bd, Father.

►7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

19 To lapse into legality is to go back to elementary religion and bondage to sin

8 Howbeitthenj^whenyeknew not God, ye did service unto them which by natvu-e are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and'beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

» 11"! am afraid of you, lest I have bestowed upon you labour in vain.

20 An appecil to the Galatians to original consecration

•12 Brethren, I beseech you, be as I am; for I am as ye are ye have not injured me at all.

13 Ye know how through" infirmity of the flesh I preached the gospel unto you at the first.

14 And myotemptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Je-'§us.

ISPWhere is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have'plucked

bring righteousness and Ufe, then justification would be by the law (v 21). Scriptures ofthe prophets as well asthe law declare all to be sinners(Rom. 11: 32), and imprisoned under sentence of death until the sentence should be executed upon them; that the promise of life by faith, might be given to them that believe when Christ paid their penalty (v 22-23)

p Gr. paidagoROS. a servant to care for the children who was their guardian until they became old enouj^ to become legal sons. So with us, after faith is come we are no longer under a schoolmaster or the law (v25). We become children and legally free fiom the schoolmaster or law by faith in Jesus Christ (v 26)

a The element one is baptized into determines what kind of baptism is referred to in the various scriptures. This is baptism into Christ(v 27:Rom.

6:2-8: CoL 2:12) and into Hisbody(l Cor. 12? 13), not a baptism into water. Is Christ water? If not, then this is not baptism into water, for it is into Christ. See 7 baptisms, note n, Mt, 3:6

b To put on Christ means to be clothed with Him; to assume His person and character: and to act the part and sustain the character of Christ in daily life (5:24:2 Cor. 5:17-18; Rom, 6:1-14; 8: 1-13), To profess Christianity is to take on the life and works of Christ, follow in H-'s steps, and do His works (Jn, 14: 12-15:1 Pet. 2:21; 4:1-2: Rom. 13:14)

c Allraces,classes, and sexes are one in Christ and equal in rights and privileges regarding gospel benefits. They make one body with Christ as die head (1 Cor. 12:13,28-31: Eph, 1:20-23; 2: 19-22; CoU 3:11). The gulf between Jews and Gentiles, masters and slaves, and male and femalehasbeen bridged by Christ and the gospel

d All Christians are one in unity, in rights, and in privileges as the Father, the Son, and the Holy Ghost are one in unity and not one in person (Jn. 17:11, 21-22; 1 Jn. 5:7)

e 7 equal blessings for Christians:

1 AU are children ot God (v 26)

2 AUare baptized into Christ (v 27)

3 AU have put on Christ (v 27)

4 All are equal and one in Christ (v

5 AllbelongtoChrist(v29; 5:24) 28)

6 All are Abraham's spiritual seed (y

7 All are heirs by promise (v 29) 2^ f An heir is no more than a servant until

legally of age (4:1-2). Even so, we were children under bondage to the law imtil Christ came to redeem us from the law, that we mightbecome adopted sons of God and free from the law (V 3-7) g Gr, stoicheion , elementary rules, prin-ciples of the world system, and rudiments of the Jewish religion (v 3,9;CoL 2:8, 20: Heb. 5:12: 2 Pet. 3:10-12)

h The crisis of the ages at which time God saw fit to send His Son to redeem men (v 4-5), and the time for the prophets to be fulfilled(Gen, 3:15:12: 1-3: Isa. 7:14; 9:6-7: etc.). See 15time statements regarding law , p. 207

i To pay the full payment for all men who were slaves to sin and Satan and held under the death penalty of the law they had broken (note a, 3:13; note o, 3:21). See 7 steps of redemption, p.207

j Because of sonship we receive the fiUlest evidence of it by the Spirit (v 6-7; Rom. 8:14-16)

k Question 13. Next, v 15. This is proof tnat they not only were onetime idolaters (v 8), but were proselytes to Judaism (V 9-12). They ran well for a while (5:7), but later left Christ and die gospel to go back under the law (1:6-7: 3:1-5: 4:9-10; 5:4-9)

1 See The beggarly elements, p. 207 m AUobservancesof days,months,times, seasons, years, etc. tend to make men feel religious and justified because they are doing r eligion and not necessarily living godly. Such is a substimte for the gospd. and in vain (v 11)

n This refersto some of Paul's sufferings for the gospel, recorded in 2 Cor. 11: 23-28. See notes on 2 Cor. 12:7-10

o Gr .peirasmos. any kind of temptation ortrial(Mt, 6:13; 26:41:Mk. 14:38; Lk. 4s 13: 8:13; 11:4: 22:28.40,46:Acts20: 19:1 Cor. 10:13: GaL 4:14; 1 Tim. 6:9; Heb. 3:8: Jas. 1:2,12; 1 Pet. 1:6: 4:12: 2 Pet. 2:9; Rev. 3:10)

p Question 14. Next, v 16

q This is an expression of great affection, like saying, "I would give my right arm for you or lay down my life for you." It does not indicate that Paul had an eye disease a Quesdoa 1 5. Next, v 21. Is it because I teU you the truth thatyoui affections have so changed toward me?

b Your false teachers are zealous to work tiiemselves into your good graces and to win your love. They would turn you against me that you might love and abide by their decisions only. It is always good to be zealous for good things (V 17-18)

c Gr. odino , birth pangs: travail(v 19.27; Rev. 12:2). Paul had laboured in preaching, prayer, and tears to win them to Christ, so he considered them Ms children. They were very dear to him. Now he had to travail in birth again until they would come back to God and Christ be formed in them again. They had fallen from grace (1: 6-8:3:1-5:4:19; 5:4) and had to be renewed in Christ again(v !.9). This is not a physical birth, but the soul travaD. in prayer causing jhysicsl and spiritual sufferings which are very real

d Gr. palin, again; restore once more: anew. It refers to something which could not be done again if it had not been done once before. See The New Birth, p. 207

e I would like to be present with you to know the extent of your backslidings, to alter my tone and soften my rebukes, for I stand in doubt of you (v 20)

f Question 1 6. Next, v 30

g Recorded in Gen. 16:15: 21:1-8

h That is, nothing supernatural in his birth for both parents were normal i Both parents were passed age and it was impossible in the natural to have Isaac, so by promise and by supernatural renewal of youth he was bom

j An extended simile: a symbolic representation; natural or religious story, of which the lesson is the substance and the details are bu: accessories to the main point. The main idea is that Sarah and Hagar symbolize the old and new covenants. Hagar represents the Mosaic law that gendereth to bondage and wMchhas been cast out and abolished (V 24-25. 30). Sarah represents the new covenant that gives freedom from bondage and brings men to God, making them children of His by the new birth (v 26-31). The te- hing is that the old covenant has been cast out

and is no longer in force (v 30: notes o and i,Acts 15:1,24: p. 201)

k Brings children into slavery to rites and ceremoniesthat never justify (2:16: 4: 9; 5:1; Acts 15:10). This illustrates earthly Jerusalem which is in bondage with her children (v 25)

1 The New Jerusalem in heaven is a free city and the mother of us aU(Heb. 11: 10-16; 12:22-23; 13:14; Rev. 3:12; 21: 1-22:5). In other words, Jerusalem is the place where God lives who adopts us into His family (v 26-27) m Quoted from Isa. 54:1

n tVe who are Christians are the children of the promise and of the new covenant like Isaac and are being persecuted as he was(v 28-29)

o See Gen. 21:9

p Men werebom again in O. T. days (v 29; Dt. 32:18: Ps. 19:7: 32:1-2: 51:10-13: 103:3: Isa. 1:16-18), This was experienced by having faith in the coming redemption on the cross, whereas we look back to the cross

T Questioii 17, Next, 5:7

r Quoted from Gen. 21:10. This represents the old covenantbeing cast out as having no part in the Chrisaan program. Christians are not under one detail of the law of Moses, including the 10commandments(notes o and i. Acts 15:1, 24; p. 201) s Just as Hagar and Ishmael were cast out of Abraham's home and received no inheritance with Isaac, so the law of Moses and the gospel cannot mix. They are two different contracts. One is abolished and the other is still in force (V 30-31)

out your own eyes, and have given them to me.

16"Am I therefore become your enemy, because I tell you the truth?

21 Legalizers would bring into bondage and sin again

17*They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

22 Paul travails in birth a secondtime to reclaimthem for Christ ajid grace (1:6; 5:4)

19 My httle children, of whom I '^travail in birth "again until Christ be formed in you,

20'I desire to be present with you now, and to change my voice; for I stand in doubt of you.

23 An allegory of law and grace: they cannot co-exist (2 Cor. 3:6-15; Eph. 2:15; Col. 2:14-17; Mt. 11:11; Acts 15:5-29; Gal. 1:6; 3: 19-25; 5:1-5; Heb. 7:11-28;

8:6-13; 9:1-22; 10:1-18)

21 /Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written,*that A'bra-ham had two sons, the one by a bondmaid, the other by a free-woman.

23 But he who was of the bondwoman was bomhafter the flesh; but he of the freewoman U'as'by promise.

24 WbJch things are an/allegory: for these are the two covenants: the one from the mount Sinai, which*gendereth to bondage, which is A gar.

25 For this A'gar is mount Si nai in A-rab:-a, and answer-eth to Je-ni'sa-lem which now is, and is in bondage with her children.

26 But 'Je-ni'sa-lem which is above is free, which is the mother of us all.

27 For it is written,"'Rejoice, thou barren that bearest not; break forth and cr\-, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28"Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was bom after the flesh opersecuted him that was " born after the Spirit, even so it is now.

30'Nevertheless what saith the scripture? ' Cast out the bondwoman and her son:'for the son of the bondwoman shall not be heir with the son of the freewoman.

►31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER 5 167

24 Warning against going into law bondage again (Acts 15:24; Gal. 3:10-15;

5:1; Heb, 7:11-10:18)

•Q TAND" fast therefore in the

O ^liberty wherewith "^Christ

hath made us free, and'^ be not

'entangled again with the'yoke

of bondage.

25 Justification by law makes Christ and grace of no effect (2: 21; Rom. 4:13-16)

2 Behold, I Paul say unto you, that if ye be circumcised,*Christ shall profit you nothing.

3 For I testify again to^every man that is circumcised, that he is a debtor to do the whole

law .

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ' ye are fallen from grace.

5'For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

26 An appeal to forget law keeping and come back to Christ and grace (Gal. 1:6;

4:19; 5:4)

7'Ye did run well; 'who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 ""A little leaven leaveneth the whole lump.

I0"l have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren,oif I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

27 Last warning against going back to the law keeping

and fleshly living

•13 For, brethren,"ye have been called imto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. ■<

•14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

•IS^ButJf ye bite and devour one another, take heed that ye be not consumed one of another.

IV Practical doctrines (5: 16-6:18). 1 Secret of victory over sin (Rom. 8:1-13)

•16'This I say then. Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17«For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if've be led of the Spirit, ye are not imder the law.

2 Manifestations of a fleshly

worWngof the Spirit in their Uves, as they used to do (in 3:1-5) and if they would renounce the law again, they would not be under its bondage. If they would dothisthey would not have the struggle of V 17. The flesh with its affections and lusts would be crucified again and they could live the Christian life again (v 16, 22-24)

14-23; 8:1-13; 2 Cor. 10:5-7; Eph. 6: 10-18: CoL 3-5-10: 1 Jn, 1:7-9; 3:8-10; 5:1-4, 18 t This verse also refers to the Galatians who had left grace to go back under the law (1:6-8; 3:1-5; 4:9-11, 21-31: 5:1-4). Paul si.':iply told them that if they woula receive aeain the gospel of the grace of God and permit again the

a See note a, 2, 1 Cor. 16:13

b This refers to the freedom of the go^el of the new covenant (4:21-31; Jas, 1: 25: 2:12). The old covenant was one of bondage, sin, and death: the new is one of freedom, righteousness, and life (85 contrasts , 201). The Messiah was to bring liberty from the curse and all its effects (Isa. 61:1: Lk. 4:18), AU Christians enjoy liberty (Rom. 8:21;lCor, 8: 9; 10:29; GaL 2:4; 5:1,13: iPet. 2:16). The Spirit brings it (2 Cor. 3:17).Liberty is not to be abused or used for an occasion to sin (1 Cot. 8:9; Gal. 5:13: iPet, 2:16)

c Christ Him self is the one who sets&ee ffomthelaw of Moses (Rom. 10:4; Eph. 2:14-15; CoL 2:14-17; p. 201)

d 2 things commanded here:

1 Stand fa St in liberty trom all bondage to the law (V 1; 3:10-12; CoL 2:14-17)

yoke of bondage to the

fam aw(

V 1; Acts

2 Be not entangled again with the roke ol 15:10)

e See Entangled again , p. 207

f See Yoke of bondage , p. 207

g If you insist on circumcision you take on the whole obligation of the law. You then testify that you seek justification by the law instead of by faith so Christ will profit you nothing (v 3-4). It is either the old or new covenant which you must observe so take your choice (v 2-3). In case you choose the law you are fallen from grace (v 4; 1:6-8; 3:1-5; 4:9-31)

h Every man that is circumcised as a token of obedience to the old covenant is a debtor to do the whole law, including sacrifices, offerings, and commandments. Every man diat is not so circumcised i s &ee from all such law observance, including the 10 commandments. He is only under obligation to obey the laws and commandments of the new covenant (v 3). See note i. Acts 15:24; 85 contrasts, 201

i That falling from grace is possible is clearhere(v4:1:6-8; 2:21: 3:1-5:4:9-10, 19; Acts 13:43; 2 Cor. 6:1; Heb, 12:15: Jude 4) j See 4 secrets continued grace , p.207

k Proving they were true Christians for a time (1:6-8; 3:1-5; 4:9-19; 5:1-4). Here again the Christian life is compared to arace(lCor. 9:24: Heb. 12:1)

1 Question 18. Next, v 11. They quit obeying the truth (1:6-8: 3:1)

m A little sin or false doctrine can corrupt the whole life and conduct(l Cor. 5:6; Jas. 2:10)

n I have faith that you will recover yourself and regain the grace you have lost and that your troubler will be cut off (v 10-12)

o Question 19. Last one^ It has been reported I preach circumcision (perhaps because Timothy was circumcised. Acts 16:3), but if so, why do Jews stillpersecuteme?lfl didthisthe offence of the cross would cease

p You have been called to total freedom from all the law, but do not let this cause you to think that you have no re-5>onsibility to live right. The new covenant also demands righteousness of all men and the love of neighbors as yourself (v 13-14; Mt, 19:19; Rom, 13:9)

q If you become cannibal Christians you will destroy one another, confirming your total backslidings and fall from grace(v 15; 1:6-8: 3:1-5: 5:4)

r To keep you from devouring each other, you must live the Christian life. See 7 secrets\'ictoriou5hving , p. 207

s This verse is much misunderstood as referring to constant warfare between the flesh and spirit, making one a victim of the flesh and helpless to live right. This is not the thought at alL It does describe the condition of Galatians or anyone else fallen from grace and seeking perfection through the fleshand self efforts (1:6-8; 3:1-5; 5: 1-9,13-15, 26). That it does not refer to the normal life of a Christian in grace, living and walking in the Spirit is clear from v 16,18,22-24; Rom. 6:

GALATIANS 6

a See 17 works of the flesh , p. 207 b 1st N. T. prophecy in Gal. (5:21). Next, 6:7. No man who commits these sins will ever inherit the kingdom of God unless he confesses and puts them out of his life(v21;1Cor. 6:9-11, notes).Let any man claim that he can be saved and yet live in these sins and the judgment will decide whether he or Paul is right

c The 9fold fruit of the Spirit (v 22-23):

1 Love. Gr. agape , divine love. A strong, ardent, tender, compassionate, devotionto the well-being of someone (note g, 1 Cor. 13:4)

2 Joy. Gr. chara , the emotional excitement, gladness, delight overbless-ings received or expected for self and for others (see Instances of , p. 62)

3 Peace. Gr. eirene, the state of quietness, rest, repose,harmony, order, and security in the midst of turmoil, strife, and temptations(note, Isa, 45:7)

4 Longsuffering. Gr. makrothumia, patient endurance; to bear long with the frailties, offences, injuries, and provocations of others, without murmuring, repining, or resentment (1 Cor. 13:4-7; 2 Cor, 6:4-6; Eph, 4:1-2; Col. 1:11; 3:12-13; 1 Tim. 1:16:2 Tim. 3:10; 4:2)

5 Gentleness. Gr. chrestotes, a dispo-sition to be gentle, soft-spoken, kind, even-tempered, cultured, and refined in character and conduct (2 Tim. 2:24-26; Tit. 3:1-2:Jas. 3:17)

6 Goodness. Gr. agathosune, the state of being good, kind, virtuous,benevolent, generous, and God-like in life and conduct (Ex. 33:19; 34:6; Ps. 23:6; 31:19; 33:5; 107:9; Rom. 2:4; Eph. 5: 9: Mt. 5:44-48; Lk. 6:27-32)

7 Faith. Gr. pistis, the living, divinely implanted, acquired, and created principle of inward and wholehearted confidence, assurance, trust, and reliance inGodandall that He says (See (Faith , p. 201)

8 Meekness. Gr. praotes. the disposi-tion to be gentle, kind, indulgent, even balanced in tempers and passions, and patient in suffering injuries without feeling a spirit of revenge (note, Ps. 25:9)

9 Temperance. Gr. enkrateia , self-conttol; a moderation in the indulgence of the appetites and passions (Pr. 23:1-3; 25:16; Dan., 1:8-16; Rom. 13: 14; ICor. 9:25-27;Phil. 4:5; ITh. 5:6-

- 8: Til. 2:2-3, 11-12; 2 Pet. 1:5-10)

d No law can condemn one with the fruit of the Spirit. Law only condemns sin, not righteousness (Rom. 3:19-20; 7:13; Gal, 3:19; 1 Tim. 1:9-10)

e All true Christians have done this (2 Cor. 5:17-18; Rom. 6:6-23; 8:1-13)

f 3 common temptations of saints;

1 Desirous of vainglory (v 26; 5:13; 6:12-13; Phil. 2:1-3; CoL 2:18)

2 Provoking one another (v 26; PhiL 2:1-3; Eph. 4:31-32; Col. 3:8-10)

3 Envyingoneanother(v26;Rom. 13: 13;lCor. 3:3; 2Cor. 12:20; 1 Tim. 6:4; TiU 3:3; Jas. 3:14-16; 1 Pet. 2:1)

g Gr. prolambano. found ouiordetected.

Here; Mk. 14:8; 1 Cor. 11:21 h Gr. paraptoma (note j, Rom. 11:11) i Gr. pneumatikos (note g, Rom. 7:14) j Gr. katartizo (note a, 3, 2 Cor. 13:5;

note d, GaL 4:19). It means to bring

back to his place inChristandin grace k See point c, 8, above 1 Do not exalt yourself as being above

the same faU(l Cor. 10:13; 13:1-13) m Sympathize, show mercy and love, and

do not brow-beat a fallen brother, and

30 fulfill the law of Christ (v 1-2; Jn.

13:34: 15:12)

n Bigotry, intolerance, and self-conceit rebuked (v 3-4; Isa. 65:5; Mk. 2:16; Lk. 18:9-14; Acts 10:28,45; Rom. 3:1-23)

Examples of bigotry:

1 Joshua (Num. 11:27-29)

life: sins that will damn the

soul (Mk. 7:21-23; Rom.

1:29; 1 Cor. 6:9)

19 Now the!°works of the flesh

are manifest, which are these:

Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ♦ 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you inl time past, that*they which do such things shall not inherit

the kingdom of God . <

3 Manifestations of a spiritual life: fruit of the Spirit (1 Cor. 13; Eph. 5:9; Phil. 4:8)

_22 But the'^ fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

4 Ten proofs of a spiritual

life (2 Cor. 5:17; Rom. 6:

16-23; 8:1-13; 1 Jn. 2:29;

3:5-10; 5:1-5, 18)

24 And' they that are Christ's have crucified the flesh with the

itual living : two destinies (5:19-26; Rom. 8:1-1 3)

• 7 Be not deceived; God is not"mocked: ""for whatsoever a man soweth, that shall he also reap.»'«

►8'For he that soweth to hi^ flesh shall of the flesh reap corruption; but he that soweth to

Mutual bearing of burdens

affections and lusts.

•25 If we live in the Spirit, let us also walk in the Spirit. • 26 Let us not be /desirous of vain glory, provoking one another, envying one another.

CHAPTER 6

."DRETHREN, jf a man be •^'^overtaken in a"fault, ye which are 'spiritual, •'restore such an one in the*spirit of meekness {/considering thyself, lest thou also be tempted. •2^Bear ye one another's burdens, and so fulfil the law of Christ.

3 For, if a man"think himself to be something, when he is nothing, he deceiveth himself. •4 But let every man°prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his^own burden. •6 Let him that is taught in the word «communicate unto him that teacheth in all good things.

5 Results of fleshly and spir-

the Spirit shall of the Spirit reap life everlasting.

6 Two commands to glorify God by doing good(Mt. 5:16)

•9 And let us not be '^weary in well doing: for in'due season we shall reap, if we^faint not.^ • 10 As we have therefore op-portunity.^ let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large abetter I have written imto you with mine own hand.

7 Three reasons why Jews wanted Gentiles to keep the

law

12'As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

8 Three reasons why neither Jews nor Gentiles should

keep the law

14iBut God forbid that I should glory,* save in the cross of our Lord Je'§us Christ, by whom the world is crucified unto me. and I unto the world.

15 For in Christ Je'gus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this'rule, peace be on them, and mercy,'"and upon the I§'ra-el of God.

9 Conclusion and benediction

17 From henceforth let no man trouble me: for I bear in my body the'toarks of the Lord Je'sus.

18 Brethren, the grace of our Lord Je'jus Christ be with your spirit. A-m6n'.

Summary of Galatians

Dale and place: Written from Rome about 68 A. D. along with Hebrews

A mhon Paul (v 1. See Summary of Romans)

Theme: To correct the fickle Galatians from further backslidingand following the legalizing, Judaizing teachers from Judea; andtoset them straight regarding the relation ofChristians of the new covenant with the Jews of the old covenant. 3 outstanding doctrines:

X Christians can faU from grace and be removed from Christ (1:6-8; 2:21; 3:1-5: 4:8-11, 19; 5:4. 19-21; 6:1-8. Seep. 284, 285)

2 Paul's gospel was a revelation from God (1:11-2:14)

3 Justification is by faith alone without law works (2:15-3:29)

4 Ciristianscan live victorious over sin (2:20-3:5; 5:16-26; 6:1-8)

5 The Spirit baptism is for aU believers (3:1-5, 13-14)

6 The law of Moses is completely abolished (3:10-z9: 4:21-31: 5:1)

7 Backsliders must be reborn and return to grace (1:6-8; 2:17-21; 3:1-5, 10-12; 4:19; 5:1, 4, 7, 16-26; 6:1-8)

8 All who go back to law-keeping are under obligation to observe the whole law or oe cursed (3:1-5, 10-12; 4:21-31; 5:1-4)

Statistics: 48th book of the Bible; 6 chapters; 149 verses; 144 verses of history; 3,098 words: 4 unfulfilled and 1 fulfilled prophecy; 19 questions

2Jews(Jn. 4:9, 27; 9:28-34)

3 Samaritans (Lk. 9:52-53)

4 Disciples (Mt, 19:13; Lk. 9:49-56)

5 Saul (Acts 9:1-5; 22:3-4; 26:9)

6 Early Christians (Acts 11:1-3) o Test his own work and conduct by the

law of Christ and not by others, and he

Continued, column 4 "m

do this for himself, but one can help share the baros, burden, grief, misery, and pressure of another, as in v 2 q Gr. koinoneo, share with. Trans, be partaker of (Rom. 15:27; 1 Tim. 5:22: Heb. 2:14; 1 Pet. 4:13; 2 Jn. 11); communicate and distribute (Rom. 12:13; GaL 6:6; PhiL 4:i:). It refers to the material support of me ministry

a Gr. mukterizomai.to turn up the nose at. Only here. Cp. Lk. 16:14; 23:35

b 2nd and last N. T. prophecy in GaL (6: 7-9). This is an unfailing and unchangeable law (Gen, 1:11-12, 21, 24-25, 29)

c Just as surely as everything in nature reproduces after its kind,harvests being as sure as the sowings, so every man win reap what he sows and be responsible for his own destiny (v 7-8). It is folly to talk about reaping eternal life when one sows to the flesh (v 8; 5;19-21; 1 Cor, 6:9-11; Rom, 1:29-32). It is equal foUy to talk about being lost if one sows to the Spirit (v 8)

d Gr. ekkakeo , lose heart. Trans, faint (Lk, 18:1; 2 Cor. 4.1, 16; Eph. 5TT3) and weary (Gal. 6:9; 2 Th. 3:13)

e In the proper season. Cp. Eccl. 3; 1 Tim. 2:6; 6:15: Tit. 1:3. Harvests are sure (y 7-8)

f Gr. ekluo. Here; Mt, 9:36; 15:32; Mk. 8:3; Heb. 12:3, 5

g 13 commands (5:25-6:10):

1 Let us waU< in the Spirit (5:25)

2 Let us not desire vainglory (5:26)

3 Let us not provoke one another (5:26)

4 Let us not envy one another (5:26)

5 Restore a sinning brother (6:1)

6 Consider self not above falling (6:1)

7 Bear burdens of others (6:2)

8 Test own work (6:4)

9 Bear own responsibility (6:5)

10 Support the ministry (6:6)

11 Be not deceived (6:7)

12 Be not weary in well doing (6:9)

13 Do good to all men (6:10)

h Gr. gramma , that which is written; letters of the alphabet(Lk. 23:38;Jn. 7:15; Rom.2:27,29; 7:6; 2 Cor. 3:6); letters. or epistles (Acts 28:21); books (Jn. 5:47; 2 Cor. 3:7); bill or receipt (Lk. 16:6-7); and Scriptures (2 Tim. 3:15). This verse (Gal. 6:11) refers to the fact that Paul had written this whole epistle by himself. He had written larger epistles but had dicuted them to others. That he was nearly blind and this verse refers to the large characters of the alphabet he used in the epistle is not supported by any Mss. or any fact in Scripture. In Paul's day all writing was in uncial or like the capital letters we use, only they were about an inch high. If he needed to write bigger letters he could not see to write at all. See Summary of Hebrews for further explanation.

i Making a shew in the flesh refers to circumcision and to the outward rituals of Judaism which any unsaved man could keep without being restricted otherwise. Weak Christians were tempted to go back to Judaism because they could escape persecution and more easily conform to the requirements (v 12-13) j 15th and last occurrence of this phrase (note n, Rom. 3:4)

k Others may glory in circumcision, rituals, and a great show of converts to an easy religion, but I will glory only in the cross of Jesus Christ. Those things are empty, worthless and crucified to me and I am crucified to them by the cross (v 14). Nothing avails any thing, but a new creation in Christ (v 15; 2 Cor. 5:17-18; Eph. 2:10; 4:23-24; CoL 3:10)

1 Gr. kanon , canon, rule of Christianity. TMs rule is that redemption is through Jesus Christ apart from circumcision, sabbath keeping, and all the law of Moses (1:6-8; 2:15-21; 3:13-14, 19-29; 4:1-10; 5:1-7, 11; 6:12-15) m ThisIsraelofGodismadeupofthetrue Jews who accept this rule along with the Gentiles (v 16; Rom. 2:29; 9:6)

n Gr. stigma, only here. Slaves were brandea. So PauL as a slave,bore the marks of his slave service. You glory in your circumcision mark (v 12-13), but I willgloryin raymarksofsufferingfot Jesus Christ (2 Cor. 11:23-28)

—^»- Cont. from column 2

will find out just what he has in himself to boast about (v 2-4) p Gr. phortion, load, responsibility fMt, 11:30;23:4;Lk, 11:46). Every man must

17 works of the flesh (GaL 5:19-21)

1 Adultery. Gr. moicheia , unlawful sexual relations between men and women, single or married (noteh, Mt. 5:32). Trans, adultery (Mi. 15:19: Mk. 7:21: jn. 8:3: GaL 5:19). The Gr. moichao, commit adultery (Mt. 5:32: 19:9; MI<. 10:11-12), and moicheuo. commit adultery (Mt. 5:27-28; 19:18; Mk. 10:19; Lk, 16:18; 18:20; Jn. 8:4: Rom. 2:22: 13:9; Jas. 2:11; Rev. 2:22)

2 FomicaiioD. Gr. pomeia, same as adultery above besicies all manner of other unlawful relations (note g, ML 5:32)

3 Uncleanness. Gr. aka tharsia, whatever is opposite of purity; includ-ing sodomy, homosexuality, ledsian-ism, pederasty, bestiality, and all other forms of sexual perversion (v 19: Mt. 23:27; Rom. 1:21-32; 6:19; 2 Cor. 12:21; Eph.4:19; 5:3; Col. 3:5; 1 Th. 2:3: 4:7; 2 Pet. 2: Jude)

4 La 5ci viousness. Gr. aselgeia, licentiousness, lusttulness, unchastity, and lewdness. Trans, lasciyiousness (Mk. 7:22: 2 Cor. 12:21; GaL 5:19; Eph. 4:19; 1 Pet. 4:3: Jude 4); wantonness (Rom. 13:13; 2Pet. 2:18): and filthyT 2 Pet, 2:7). Laxiviousness is the promoting or partaking of that which tends to produce lewd emotions, anything tending to foster sex sin and lust. That is why many worldly pleasures have to be avoided by the Christian - so that lasciyiousness may not be committed

5 Idolagy . Gr. eidololatreia, im-age-worship (1 Cor. 10:14; GaL 5:20; CoL3;5; 1 Pet. 4:3), Idolatry includes anything on which affections are passionately set; extravagant admiration of the hean (Eph. 5:5; CoL 3:5)

6 /.'iichcrafi. Gr. pharmakeia , sorcery, practice o f aealing with evil spirits; magical incantations and casting ^ells and charms upon one by means of drugs and potions of various kinds (v 20; Rev. 9:21:18:23. Cp. Rev. 21:8; 22:15. Seenoteb.Lk. 12:29). Enchainments were used to infUct evil, pains, hatred, sufferings, and death, or to bring good, health, love, and otiier blessings.

7 Hatre d. Gt. echthra , enmity (Lk. 23:12;RDra.8:7;Eph. 2:15-16:Jas. 4:4); hatred (GaL 5:20). Bitter dislike, ab-horrance, malice, and Ul-will againsc anyone; tendency to hold grudges against or be angry at someone

8 Variance . Gr. etis, note w, ftora. 1:29. Dissensions, discord, quarreling, debating; and disputes

9 Emulations. Gr. zeloi, envies, jealousies; striving to excel at the expense of atKJther; seeking to surpass and outdo others; uncurbed rivalry spirit in religion, business, society, and other fields of endeavor. Trans, zeal (Jn, 2: 17: Rom. 10:2; 2 Cor. 7:1175:2: PhiL 3:6; Col. 4:13); fervent mind (2Cor. 7: 7) ; envy (Acts 13:45; Rom. 13:13; 1 Cor. 3:5r5Cor. 12:20: Jas.3:14-15); jealousy (2 Cor. ll:2); indignatiQn(Acts5: 17; Heb. 10:27); and emulation (GaL 5:20)

10 Wrath. Gt, thumos. wrath (v 20; Lk. 4:28; Acts 19:28; 2Corn5r20; Eph. 4:31: CoL 3:8; Heb. 11:27: Rev. 12:12: 14:8,10,19:15:1, 7:16:1; 18:3); lndig-nation (Rom. 2:8); and fierceness (Rev. 16:19; 19:15). Turbulent passions; domestic and civil turmoils; rage; determined and lasting anger

11 Strife. Gr. eritlieia , strife (v 20; 2 Cor, 12:20; PhiL2:3: JaOH^, 16); contention (PhiL 1:16; Rom. 2:8). Dis-

piirarinn'::janglings: strife about words;

angry contentions; contest for superiority or advantage: strenuous endeavor to equal or pay back la kind the wrongs done to one

12 Seditions. Gr, dichostasia, divisions (Rom. 16:17; 1 Cor. 3:3); ie^ Sons, parties, and factions (Gal. 5:20^. popular disorder; stirring up strife in teligion, government, Iwme, or any other place

13 Heresies (note e, Acts 5:17)

14 Envyings. Gr. phihonoi (v 21; Mt. 27:18;Mk 15:10;Rom. l:29;PhiL 1:15: lTim,6:4;Tit.3:3;Jas.4:5; lPet.2:l) Pain, iU-will, and jealousy at the good fortune or blessing of another; the most base of aU degrading and disgraceful passions

15 Murders. Gr. phonoi (note w, Mt. 15:18) to kill; to spoil or mar the happiness of another: hatted (1 Jn, 3:15)

16 Drunkenness. Gr. metLal (v21;Lk.

21:34;Rom. 13:13). Livingintoxicated; a slave to drink: drinking bouts

17 Revellings, Gr. komoi (v 21; 1 Pet, 4:3); riotinRT Rom. 13:13). Lascivious ana boisterous feastings.with obscene music, and other sinful activities; pleasures: carousings

4 divisions of these sins:

1 4 sins of lust, nos. 1-4 (v 1^

2 2 sins of impiety and supersution, nos. 5-6 (V 20)

3 9sinsoftemper,nos, 7-15(v20-21^

4 2 sins of appetite - eating ancl drinking, nos, 16-17 (v 21)

The New Birth (GaL 4:19)

10 facts about the new birth:

1 A moral and gsiritual change, not a physical one (v 29; Jn. 3:1-8)

2 A change of heart, will, motives, desires, Ufe, and conduct, and not organism (2 Cor. 5:17-18)

3 A chaiige of masters not of constitutional makeup of body, soul, ot spirit (Rom. 6:11-23; 8:1-4)

4 An adoption of one bom the Satanic famUy into the family of God (Rom. 8:14-16; GaL 4:5; Eph. 1:5)

5 Not a cominginto existence of tne body, souL or spirit, as in the natural birth, but a consecration of them to serve God and holiness instead of Satan and sin (Rom. 6:16-22: 8:1-13: CoL 3: 5-10; GaL 5:16-26)

6 Not a begetting by the Holy Spirit in the sense Jesus became and is the only begonenSonof God(Jn. 1:14,18; 3:16), but a renewal in righteousness and true holiness of one who is already in existence (Eph.4:23-24; CoL 3:10; Ps. 51:10)

7 A change of nature, but not the coming into existence of that nature (Rom. 3:24-25; 2 Cor. 5:17; Tit. 3:5)

8 A change of favor, a new standing before God (Rora. 5:1-2; Eph. 2:1-9; Tit. 2:11-14: 2 Pet.3:18;ljn. 3:8-10)

9 A change of character, state, and service (GaL5:22-23;l Cot, 13; Rom. 3:24-31: 5:1-11; 2 Tim. 2:21; Tit, 2:11-14)

10 There is no compari»n between the natural and spiritual birth as to choice in the matter, conception, embryo, process, and actual birth. The very moment one is grown enough to recognize he is a sinner and when he repents and believes the gospel a moral and spiritual change takes place (Mk. 1:15; 2 Cor. 5:17-18; Rom. 1:16; 10:9-10; Eph, 2:8-9; 1 Jn. 1:9). The very moment he decides to sin again he has a moral fall, incurs the penalty of the broken law again andcomesunder the sentence of death again (Jas. 1:13-15; 5:19-20; Rom. 6:11-23: 8:1-13; Jn. 8: 34:2 Pet. 2:19-22; Heb. 6:4-9; 10:26-29;Gal. 5:4,19-21; ICor. 6:9-11: IJn. 3:8-10; Ezek,18:4; etc.). If man sins he must be forgiven and restored ot pay the death penally as in GaL 6:7-8 and in the above scriptures

Can one be" bom again" more than once ?

Can a man be lost and founa more than once? Can a man be saved from drowning more than once? Can a man be saved from any other kind of deaih more than once?

15 proofs men can be "bom again " more than once :

1 All men had etenul life in Adam until he sinned. If he bad not sinned aU men would have lived forever(Gen. 2: 17; Rom. 5:12-21). The new birth of Jn. 3:1-8 is really a re-birth or a restoration to original life by cancellation of the death penaliy(Isa, 59:2; Mt. 1:21; Jn, 3:16: Eph. 2:1-9), If diis can thus happen once it can happen again and again if necessary

2 The gospel teaches forgiveness more than once - even 490 times (Mt, 18:21-22). ".s'ould God command men to do this if He would not do it Himself?

3 If any man (Christian) sins he has an advocate withtheFather(lJn,2:l-2), vvhat is this advocate for if not to restore backsliders to God"

4 If we confess am sins He is faithful and just to forgive us (1 Jn. 1:9)

5 Peter was once converted, confessing Jesus as the Son of God and the Christ, which brings thenewbirth(ljn, 5:1: Mt, 16:16). He even had power to

preach and heal and had the Spirit in him (Mt. 10:1-20). Jesus predicted his backsliding and re-conversion (Lk. 22:

31-34), proving that a converted man can and must be re-convertedifhe sins as Peter did in Mt. 26:69-75

6 James taught a re-conversion after one sins and incurs the death penalty again (Jas. 5:19-20)

7 Paul taught that God is able to graft men in again (Rom. 11:18-24)

8 Paul taugnt that men who have ened from the truth, and who have even overthrown the faith of others, can come to repentance agaln (2 Tim. 2:17-26)

9 Paul taught a rebirth again of backsliders (GaL 4:19), those who had fallen from grace (GaL 1:6-8; 3:1-5; 4:19: 5:4)

10 Paul taught us to restore a sinning brother (GaL 6:1), How could this be if it is' impossible or unnecessary?

11 In Heb. 6:1 Paul teaches the laying a^ain of the foundation of repentance if necessary. Only apostates can-* not be renewed to repentance (Heb. 6: 4-9; 10:26-29), The reason is that they have thrown away aU faith in the only sacrifice that can renew them,Back--sUders who still have faith in Christ can be renewed regardless of how low in sin they are

12 Jesustaugbta re-converslon (Rev, 2:4-5, 16, 21-26: 3:3. 15, 16)

13 In Lk. 15, Jesus taught u s that a <faeep,coin, or boy could become lost and found again. It would be Ulogical to argue tiiey could be lost and found but once, or diat once being found they could never be lost again. It would be stiU more unreasonable to argue that if any one of them was lost and never found again that it was never found. Afhat would be the process and result of finding them any number of rimes should they be lost? The same thing is possible 01 men who go back iitto sin any number of times

14 David was renewed a^in after he committed sin(Ps. 51:1-14)

15 God taught Israel time and again that He would restore tiiem again if they would meet conditions (Isa, 1:16-18: J«. 3:13-15: 4:1-4:18:1-10; Hos. 6:1-3; 10:12-13; 2 Chr. 7:14)

There is nothing made but what can be revived, restored, recast, refin-ished, rebuilt^ reanimated, refashioned, and remade by proper and skUled workmen. Shall we say the Al-mi^tyGodistbe only one who cannot do His work oyer and oyer again i f it needs to be done" Shall we say man alone cannot be forgiven, reswred to favor, and recreated more than once?

15 time-statements regarding law :

(GaL 3:19; 4:4)

1 Till the seed should come (v 19)

2 Unto the revelation of faith (v 23)

3 Unto Christ (v 24)

4 No longer under a schoolmaster (v25)

5 Until the time appointed (4:2-5)

6 fill aUbe fulfilled (Mt. 5:17-18)

7 UnSlJ ohn (Mt. 11:13; Lk. 16:16)

8 Christ, the end of the law (Rom. 10:4)

9 To be done away (2 Cor. 3:7-14)

10 Even so it is now (GaL 4:21-31)

11 Since the law (Heb. 7:28)

12 Until the reformation (Heb. 9:10)

13 Nailed to the cross (CoL 2:14-17)

14 But now (Eph. 2:13-16)

15 A ft erthai (Christ's sacrifice, Heb. 9-16; 8:13)

With sucn statements of time as to when the law of Moses was to be done away and abolished diere iiould be no further question regarding our not being under it now (notes o and i. Acts 15: 1, 24: 85 contrasts , p. 201)

7 stepsof gospel redemption (Gal, 4:5)

1 Plan of God to redeem the world by the incarnation of God ■sSon(v 4; Gen, 3:15; Isa. 7:14; 9:6-7: Mt. 1:18-25)

2 Manifestation of God's Son in the fulness of time (v 4: Dan. 9:24-26; Mt. 1:18-25)

3 Circumstances of His appearing: madeofa woman; made under the law; to be a perfect sacrifice (v 4-5; Jn. 3; 16; Heb, 10:1-18)

4 Redemptionby ffis death(v 5; Rom. 3:24; 1 Pet. 2:24; Eph. 1:7: Heb. 9:15)

5 Sonship by adoption of all who believe (v 6: Rom. 8:14-16: Eph, 1:5)

6 Irapartationof the Holy Spirit(v 6: Rom. 8:9-16: GaL 3:14)

7 Heirship of all sons (v 7; Rora, 8: 14-18; Eph. 1:11: 1 Pet. 1:4)

Entangled -again (Gal, 5:1)

Gr. enecho , to be held or caught; en-tangled in7 Make a definite break from all law keeping and let your freedom &om it be settied onct and forever. Recognize that you are under a new covenant and that you are out from all observance of Jewiii rites, ceremonies, commandments, days, sabbaths, seasons, times, years, and whatever else is in the Jewish law(CoL 2:14-17; Eph, 2:14-15; 85 contrasts, p, 201; notes 0 and i, Acts 15:1, 2i)

7 secrets of victorious living (Gal. 5)

1 Stand fast in the liberty of the gospel and renounce all law keeping (v ^■^)

2 Maintain justification in grace and obey the truth (v 4-15)

3 Walk in the Spirit (v 16-17)

4 Be led by the Spirit f v 18)

5 Crucify the flesh with the affections and lusts (v 19-21, 24)

6 Demonstrate the fruit of the Spirit in daily life (v 22-23)

7 Live In the Spirit (v 25-26)

4 secrets of continued grace (GaL 5:5)

1 Live and walk in the Spirit (v 5; 5: 16-26; Rom. 8:1-13; CoL 3:5-10)

2 Be patient in hope (v 5; Rom. 8: 24; Heb, 3:6, 12-14: 6:19)

3 Continue in Christ (v 6: Jn. 15:1-8; CoL 2:6-7; Heb. 3:14)

4 Continue in faith (v 6: CoL 1:23)

5 reasonswhyChrisigave Himself (1:4);

t trOl our sins (1:4; Mt. 1:21; 26:28; 1 Cor. 15:3: 1 Pet, 2:24)

2 That He might deliver us from this present evil world (1:4; Tit, 2:14)

3 For the church; that He might sanctify it by the Word (Eph. 5:25-26)

4 A ransom for all (1 Tim. 2:6)

5 For us, that He might redeem us from all iniquity (Tit. 2:14)

The go^el Is referred to in GaL as:

1 The grace of Christ (1: 6)

2 A revelation (1:11-12)

3 Being not of ot &om man (1:11)

4 That which justifies (2:16)

5 Giving the Spirit (3:2)

6 Working miracles (3:5)

7 Redeeming from the curse of die law (3:13)

8 Being of faith (3:22-25) •

9 Redeeming those under law (3:13)

10 Making us sons, not servaras (4:6)

11 Bringing liberty (4:26: 5:1, 13)

12 Giving the new birth (4:21-31)

13 Abolishing circumcision (5:2)

14 Cancelling the law (5:18)

15 The law of Christ(6:2.See 85 con-uasts. p. 201)

Revelation (GaL 2:2)

From the Gr. apokalupsis , unveil: reveal; uncover. Used ot -~

1 The gospel light (Lk, 2:32)

2 The coming judgment ^Rom. 2:5)

3 Unvetlingof truths previously hidden but now revealed (Rom. 16:25; 2 Cor. 12:1,7; GaL 1:12; 2:2: Eph. 1:17; 3:3; Rev. 1:1)

4 The coming glory (1 Pet. 4:13)

5 The second advent of Christ(l Cor, 1:7; 2Th. 1:7: 1 Pet, 1:7, 13)

6 Manifestation of the »ns of God (Rom. 8:19)

The beggarly elements (GaL 4:9)

1 Observance o f sabbaths and special days of the law (v 10; CoL 2:14-17; Rom. 14:5-6)

2 Observance of months - new moons of the Uw (v 10; CoL 2:14-17)

3 Observance of timesot certain seasons of the year, as the feasts of Israel (V 10; Lev. 23; CoL 2:14-17)

4Observance of years - annual atonements, sabbatical years, and ju-biles of Israel (v 10: Lev. 23 and 25)

Yoke of bondage (Gal. 5:1)

Observing any or aU the Mosaic laws, commandments, rituals, or any jot or tittle of the law is considered a yoke of bondage (vl: 4:24; Acts 15:10). If one goes back to keeping the law he is under obligation to keep the whole contract (GaL 3:10-12; 5:3: Jas, 2:10), If one wants to know whedier he is allowed to steal, murder, commitadul-tety, or keep any sabbath, then let him go to the new contract

THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS

A Believei's Position in Grace - The Church - Christicin Living - Spiritual Warfare of Believers

a N'ote a. Acts 15:33

b To the holy ones and to the faiihfuL See note h. Acts 9:13

c A great commercial center of Asia Minor, at the mouthof the river Cayster and on the shore of the A egean Sea, about 50 miles south of Smyrna. It was noted for the great temple of Diana, one of the wonders of the ancient world (Acts 19:27). The site of the city is now covered wldi ruins and the residence of a miserable Turkish village Mthout a Christian, faLfiUing Rev. 2:5

d 12 times in the epistle (v 2,6-7; 2:5-8; 3:2, 7-3; 4:7, 29; 6:24)

e Gr. eulogeo, trans, bless 40 times and praise 1 dme (Lk. 1:64. Cp. 2 Cor. 1:3; 1 Pet, 1:3)

f He is the God of Jesus Christ as well a s HisFather(vl7;Ja.3:16; 20:17; ICor. 11:3), proving two separate persons, notone(ljn,o:7). God called , p. 200

g See 9 things God has done for us , p. 213

h AUpromises and blessings in Christ are still for believers today (v 3; 2 Cor. 1: 20: Ps. 34:9-10; 84:11; Mt. 21:22; Mk, 11:22-24; Jn, 14:12-15; 15:7, 16)

i These blessings are the pure doctrines of the gospel, and the full graces and gifts of the Spirit which are necessary in the workof Godamongmenfnoteg, Rom. 7:14; 1 Cor. 12:1-11; Gal. 5:22)

j Gr. eulogia, trans, blessing 11 times (v 3; Rom.T5:29; ICor. 10:16; Gal. 3:14; Heb. 6:7; 12:17; Jas. 3:10; 1 Pet, 3:9; Rev. 5:12-13; 7:l?i; fair speeches (Rom. 16:18); bouniy (2 Cor. 9:5); and bountifully (2 Cor. 9:6)

k See The -.vord IN , p. 213

1 Gr. epouranois. that which pertains to heaven. Trans, in heaven (Phil, 2:10); heavenly (Mt, 18:35; Jn, 3:12; 1 Cor. 15:48-49; El^ 1:3, 20; 2:6; 3:10; 2 Tim. 4:18; Heb. 3:1; 6:4; 8:5; 9:23; 11: 16; 12; 22); high places (Eph. 6:12): and celestial (1 Cor. 15:40) m Gr. eklego. choose (Mk. 13:20;

Lk. 6: 13; 10:42:14:7; Jn.6:70; 13:18; 15:16, 19; Acts 1:2.24; 6:5; 13:17:15:22,25: 1 Cor. 1:27-28; Eph. 1:4; Jas. 2:5) and m.ake choice (Acts 15:7^

n Overthrow of the worla that Lucifer ruled before Adam (note i, Mt, 13:35)

o See God's choice , p. 213

p Gr. amomos

v4; 5:27; CoL 1:22; Heb. 19; Jude 24; Rev. 14:5)

9:14: IPet. 1: q Gr. proorizo, foreordained (note z.

Rom. 8:29 and note o, above). Here God has predestined all children of God to be adopted into His family, but who becomes a child of God is left up to each Individ ual(Jn, 3:15-20; Rev. 22:17. Cp. 1 Tim. 2:4: 2 Pet. 3:9)

r Gr. huiothesia. adoption (v 5: Rom. 8: 15,23; 9:4; GaL 4:5). God has adopted us by Jesus Christ to Himself, according to His pleasure and will, to the praise and glory ofHis grace, and has made us accepted in Christ (v 5-6)

s Has en-graced us (brought us into grace) and made us objects of it in Christ (V 6)

t Mt. 3:17; .17:5; Lk. 3:22: 2 Pet. 1:17

u This istheprice God paid to m.anifest Ms grace and adopt us as sons (Rom. 3:24-25: 8:23; 1 Cor. 1:30; CoL 1:14; Heb. 12:15; Rev. 5:9-10)

V See The true riches , p. 213

w Wisdom is that which enables men to judge what are die best ends and tlie best means of attaining them. Prudence is practical wisdom applied in thebesttime andmannetto secure the best ends

X Gr. pbionesis. practical wisdom. Used only here and in Lk. 1:17

y This mystery is thattheGentiles should be partakers of Christ with the Jews widiout circumcision and observance o f the Mosaic rites and ceremonies (3:1-5). See note g, Rom. 11:25

z 1st N. T. prophecy in Eph. (1:10. unfulfilled). Next, V 14. This will be fulfilled in the Millennium when all ene-

CHAPTER 1

I The introduction: authorship and salutation

PAUL, an«apostle of Je'§us Christ by the will of God, to the * saints which are <^at £ph'e-sus, and to the faithftil in Christ Je'sus: 2"Grace be to you, and peace, from God our Father, and from the Lord Je'sus Christ.

n The believer's position in grace (Eph, 1:3-2:13. Cp, Rom. 5:1-11). 1 Nine blessings in Christ: (1) BLESSED US with all spiritual blessings (ICor. 12-14; 2Pet. 1: 5-11)

3'Blessed be 'the God and Father of our Lord Je'gus Christ, who hath* blessed us

with*all 'spiritual 'blessings*in 'heavenly places in Christ:

(2) CHOSEN US to be Holy (Rom. 11:16; 12:1; 1 Cor.

3:17; 2 Tim. 1:9)

►4 According as he hathlhfiSfia us in him before the^oimdation of the world.'that we should be holy and^fithout blame before him in love:

(3) PREDESTINATED US to be sons (Gal. 4:4; Rom. 8:

28-29; 1 Pet. 1:2-5)

5 Having «? predestinated us unto the'adoption of children by Je'|us Christ to himself, according to the good pleasure of his wiJl,

(4) MADE US ACCEPTED in God (2:14-22; 2 Cor. 5:

14-21; Col. 2:11-17)

6 To the praise of the glory of his grace, wherein he 'hath made us accepted in'the beloved.

(5) REDEEMED US by His blood(Mt. 26:28; Col. 1:14;

Rom. 3:21, refs.)

►7 In whom we have "redemp-tion through his blood, the forgiveness of sins, according to die "riches of his grace;

(6) ABOUNDED TOWARD US in all wisdom and prudence (1 Cor. 1:30)

8 Wherein he hath abounded toward us in^all wisdom^and prudence;

(7) MADE KNOWN TO US His wiU (3:1-12; Mt. 11:

25; 1 Cor. 2:9-10)

9 Having made known unto

us the y mystery of his will, according to his good pleasure which he hath purposed in himself:

* 10' That in theMispensation of the*fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth;

even in him:^

(8) GAVE US ANCE (Rom. 2-

AN INHERIT -8:17; 1 Pet. 1: 5)

►11 In whom'also we have ob-tained an inheritance, i> being predestinated according to<^the purpose of him who worketh^ things after the counsel of his own will:

► 12 That'we should be to the praise of his glory, who first trusted in Christ.

(9) SE ALE D US with the Spirit(4:30;Jn.3:5; Tit. 3: 5)

13 In whom ye /also trusted. after that ye heard the word of truth, the gospel of your salvation: in whom also^after that ye believed, ve were * sealed with that Holy Spirit of promise,

♦14 Which is the'eamest of our inheritance until the redemption of the; purchased possession, unto the praise of his glory. ^

2 Fivefold prayer blessing

for

15 Wherefore I also,*after I heard of your faith in the Lord Je'gus, and love imto all the saints,

16'Cease not to givcthanks for you, making mention of you in my prayers;

17 " That the^God of our Lord Je'sus Christ, f the Father of glory, may give unto you

the'spirit of wisdom and revelation in the knowledge of him:

18 The 'eyes of your understanding being enlightened; that ve may know what is the hope of his calling, and what

the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his powerno us-ward who believe, according to the working of his mighty power,

3 Tenfold greatness of power

(Mt. 28:18; Jn. 14:12-15; 1

Pet. 3:22)

20 Which he ' wrought in Christ, when he raised him

from the dead, and set him at his own right hand in the heavenly places,

♦ 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in"this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the^head over all things to the church.

23" Which is his bodv .^the fulness of him that fiUeth all in all.

CHAPTER 2

4 Sevenfold position in sin

and Satan by nature (Ps. 51: 5; Rom. 5:12-21; 1 Jn. 3:8;

mies willbe put down and all creation united in one, as before rebellion by Lucifer and laterby A dam (v 10; ICor. 15:24-28: Rev. 20:1-15: 21:1-22:5) a Gr. oikonomia, trans , stewardship (L k. 16:2-4') and dispensation (ICor. 9:17; Eph. 1:10; 3:2; CoL 1:25; 1 Tim. 1:4). See Dispensations, p. 213

Continued, column 3 —^»-

b This refers to the completion of pro-batiotury times on the earth. Christ will come to reign in the 7th and last dig)ensation or probationary period of man on earth for the purpose of ridding the earth of aUrebdlion and restoring God's administration over this rebellious part of His kingdom, as before rebellion started (1 Cor. 15:24-28)

a We also have obtained an inheritance along with all the other blessings of v 3-9. We now possess it in Christ by promise but it will not be ours in reality uncUthe end of a life of sowing to the Spirit (Mt. 5:5; 19:29: 25:34;

1 Cor. 6: 9-10; 15:50: GaL5:21: Eph. 1:14, 18: 5:5: CoL 1:12: 3:24; Heb. 6:12: 9:15; IPet, 1:4: Rev. 21:7). .Ve only get the earnest or first-fruit of it now by the Spirit (Eph, 1:13-14)

b Notes o and q,v4-5; note z, Rom. 8:29

c This purpose is stated in v 3-5, 12: 2:7, 10: 3:6, 10-11

d See Rom. 8:28

e Ve of the early church who were the first to put our hope in Christ (v 12)

f You also trusted in Christ when you heard the gospel (v 12-13)

g Gr. having believed , or on beUeving, you were sealed with the Holy Spirit whichwaspromised (notec,GaL3:l'Q

h See Sealed , p. 213

i Gr.arrabon, eamest-money;pledge: 01 first-payment (v 14; 2 Cor. 1:22: 5:5). The Holy Spirit is the Spirit of adoption, Sonship through this phase of the Spirit in the life of a believer is the first-payment or first-measure of the Spirit and of our inheritance until the fulness ofthe Spirit is received and the fulness of redemption is complete (note n, 2Cor. 1:21-22; Rom. 8:17-24: 2 Cor. 5:1-10; IPet, 1:4-13)

j 2nd N.T. prophecy in Eph. (1:14, unfulfilled). Next, v 21. Gr. peripoieds, keeping safe; gaining possession). It means the full completion of redemption

It is used of obtaining:

1 Final glory (2 Th, 2:14)

2 Final salvauon (1 Th, 5:9)

3 Final inheritance (Eph. 1:14)

4 Finalsavingof the soul(H^. i0:39)

5 Final purchased people (peculiar, 1 Pet. 2:9, note)

k 2 things he heard of the Ephesians:

1 Their faith in Christ (v 15)

2 Their love for aU saints (v 15). This proves genuine conversion (Jn. 13:35)

1 2 things he did regarding Ephesians:

1 Gave unceasing thanks for them (vl6)

2 Prayed unceasingly for them (v 16) m Gr. eucharisty , give thanks. Used 23

times in Paul's epistles and only 14 times in the rest of the N. T. n See 6 things prayed for Ephesians , p.213 o Note f, V 3; God called, p. 200 p The author and giver of glory to all

saints (see God is called, p. 200) q They already had the Spirit of sonship-the earnest of the Holy Spirit (v 13-14). Now he prays that they might receive the fulness of the Spirit of which they had only a measure (3:16-21; note a, Jn. 3:34) r The faculty of receiving knowledge -the spirit of man (1 Cor. 2:11). What die eye is to the body the spirit is to the inner man. Some MSS. read, "the eyes of your heart. " It is through these eyes that we get to know:

1 The hope of His calling (v 18)

2 The riches of the glory (v 18)

3 The greamess of His power (v 19) s Again and again the apostle emphasizes the doctrine of ppwer for believers, not unbelievers (v 19; 3:16-21: 6: 10-18: 1 Cor. 1:7; 4:18-20: 12:1-11)

t See 6 things God lid for Christ, p. 213

u 3rd N.T.

in Eph. (1:21). Next,

2:7. This age and the ones to come(2:7: Mt. 12:31-32; Rev. 20:1-22:5) V See 14-fold headship of Christ, p. 213 w The church and the body of Christ are

the same(v 22-23: CoL 1:18. 24) X The many members make the head complete, make up the body of Christ (v 23; 1 Cor, 12:12-13,27), and He in turn fills all with His fulness (v 23: 3:16-21: Jn, 1:16)

a See 7 Jea j things in Scripture , p. 213 b Gr. paraptoma^ a falling aside rfhen one sboulj have stood upright; any deviation fro rn the rule of duty or moral equity, as well as any flagrant offence or trespass (note j, Rom. 11:11-12) c Gr. harmartia, a faiUngto hit the mark; always in a moral sense; a sin of thought, word,ordeed(notev,]a. 1:29) d See 5fold state of sinners , p.213 e Gr. kosmos, world system. Trans. adorning (1 Pet. 3:3) and world 154 times, referring to various activities of the world as organized and run by Satan and man f This is in reality theoldmanof Scripture that works in the children of disobedience (note o,Rom. 6:6; Jn,8:44;

1 Jn, 3:8; 5:18). Satan is the prince (Gr. archoD) or ruler of the air, because in this realm the eWl ^irits dwell, aU. of whom are unaer his dominion (v 2; 3: 10: 6:11-12; CoL 2:10; 1 Pet. 3:22; Rev. 12). See note f, 2 Cor. 5:17

g vVhen one gets ria of this spirit he no longer has the old man inhim or dominating him (v 2; 4:27; 6:10-18; 1 Jn. 3:8-10; 5:18: Jas. 4:7:1 Pet. 5:8-9). It only works in the children of disobedience (2 Cor. 5:17-18; 1 Jn. 3:8-10; 5:18: Rom. 6:14-23)

h A Hebraism for men consecrated to Satan and disobedience (note d, Jn, 17: 12). The wicked one is their father(Mt. 13:38; Jn. 8:44; 1 Jn. 3:8-10; 5:18) i Manner of life (note z, 2 Cor. 1:12)

j See 17 works of the flesh , p. 207

k Men are sinners by nature, being bom in sin (V 3; Rom. 2:14; 5:12-21: Jas. 3:6; Ps. 51:5)

1 See 7 things God has done, p. 213 m See 3 kinds of death in Scripture, p. 213

nThii is spiritual resurrection from death in tresspasses and sins (v 1,5-6). It is just as definite and complete as physical resurrection (2 Cor. 5:17-18)

o 4th N.T.prophecyinEph. (2:7, unful-filled). Next, 3:11. Eternity will be made up oftime as we now know it. All affairs on earth wiU be regulated by seconds, roinirtes, hours, days, weeks, months, years, and ages upon ages (Gen. 9:14-18:8:22; Ps. 72:5, 17; 89:34-37: Eph. 2:7)

p A simple statement of how men are resurrected ^irituaUy from death in sins(v 8-10: Rom. 10:9-10: Jn. 3:16: Ijn. 1:9)

q Gr. poiema. handiwork or new cre-ation. Only nere and in Rom. 1:20. Cp.

2 Cor. 5:17-18: Eph. 4:23-24: Tit. 2:11-14

r Gr. proetoimazo. Only here and in Rom. 9:23. It refers to preparing men for good works by regeneration

s ThefirstintimatioDthat Paul is writing mainly toGentileChristians (vll, 13; 3:1, 8: 4:17)

6fold former state of Gentiles:

1 Uncircumcised (v 11). Cp. 9 fold former state of Gentiles, p. 214

2 Without Christ (v 12)

3 Aliens to Israel's blessings (v 12)

4 Strangers to the covenants (v 12)

5 Having no hope in God (v 12)

6 .without God in the world (v 12)

t Gr. cheiropoietos. O nly here and Heb.

9:11, 24. Cp. Rom. 2:28-29. It refers

to being made Jews by circumcision u Gr. apallotrioo. to estrange. Only here

and 4:18: CoL 1:21 V Gr. politeia, rights of a citizen. Only

here and in Acts 22:28 w Used onlyonce each in 1 Cor., Gal,,

Eph., and PhiL, and only twice in

2 Cor.

X Gr. xenos , stranger(Mt. 25:35-44:27:7; Acts 17:21; Ep£2:12, 19:Heb. 11:13:

3 Jn. 5); strange (Acts 17:18: H^. 13: 9: 1 Pet. 4:12): and host (Rom. 16:23)

y The Abrahamic, >.!osaic, and Davidic covenants that promised the Jews all earthly and heavenly blessings (notes, Gen. 12:1-3; Ex, 20: 2 Sam. 7) z See 10-fold present state, p. 213 a The Gentiles, note s, above b Literally, v.-hB were once far off c Made nigh by His death (v 13: Rom. 5: 9: PhiL 2:8: CoU 1:14. 20: Heb. 10:

5:19; Jn. 8:44)

AND vou hath he quickened, • who weregdead in*tres-passes and^sins;

2 Wherein in time oast ^ve walked according to the course

of this'world, according to/the prince of the power of the air, the<spirit that now worketh in the*children of disobedience: 3 Among whom also we all had our 'conversation in times past in the'lusts of our flesh, fulfilling the desires of the fiesh and of the mind; and were bv*nature the children of

wrath, even as others.

5 Source and purpose of eternal redemption (Rom. 3:21, refs.)

4 But God, who is 'rich in mercy, for his great love wherewith he loved us,

5 Even when we wer^ead in sins, hath " Quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

• 7" That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.'<

6 How men are saved (Rom.

10:9-10; 1 Jn. 1:9; 1 Cor.

6:11; Jn. 3:16)

►8 Tor bv grace are ye saved through faith; and that not of yourselves: i^ is the gift of God: ►9 Not of works, lest any man should boast. 10 For we are his*workmanship, created in Christ Je gus tmto good works, which God hath before'ordained that we should walk in them.

7 Sevenfold position of the

Gentiles by nature

•11 Wherefore remember, that ye being in time past»Gen'tiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh'made by hands; 12 That at-that time ye were without Christ, being " a liens from thetommonwealth*t)f !§'•

^lath made 'Tjoth one, and ^halb broken down the middle wall of'ipartition between us;

15 Having "^abolished in'his flesh the ermiity, even the law of commandments contained in ordinances; for / to make in himself of twain'one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having"slain the enmity thereby:

17 And came and preached peace to'you which were afar off, and toithem that were nigh. ►18 For* through ^ h im we both have<^ccess bj one Spirit imto the Father.

►19"Now therefore ye are °no more strangers and foreigners, but fellow-citizens with the saints, and of the'household of God;

►20 And are built upon »the fovmdation of the apostles and prophets, Je'§us Christ himself being the'chief comer stone; ►21 In whom all the building ■fitly framed together 'groweth tmto an holy temple in the Lord: ^22 In whom ye also are build-ed together for an"habitation of God through the Spirit.

CHAPTER 3

2 The Church a special revelation to Paul (Mt. 16:18)

F OR'this cause I Paul, the prisoner of Je'sus Christ for you G§n'tile§,

2 If ye have heard of the>Mis-pensation of the grace of God which is given me to you-ward:

3 How that by ^revelation he made known unto me the'mys-tery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

3 The Church a mystery hid in ages past bat now revealed

5 Which in others ages was not made known im.to the sons of men, as it is now revealed tmto his holy apostles and

ra-el, and ^strangers from ^the covenants of prornise, having no hope, and witKout God in the world:

8 New Gentile position in Christ by His blood

►13 But^now in Christ Je'sus Ve whofcsometimes were far off are rnadp nip ;h^Y the blood of Christ.

lU The Church (Mt. 16:18; 18:15; Rom. 12:4; 1 Cor. 10: 17; 12:12; Eph. 1:22; 2:14-3:21; 4:12; 5:21; Col. 1:18, 24; 1 Tim. 3:15; Heb. 12: 23). 1 Both Jews and Gentiles make the New Testament Church 14 For he is our"peace, who

prophets by the Spirit;

6* That the Gentiles should be ^ellowheirs. and'of the same body, and '^ partakers of his promise in Christ by the gospel:

7 Whereof I was made afmin-ister, according to the gift of the ^ace of God given imto me by the effectual working of his power.

8 Unto me,/who am less than the least of all saints, is this

that I should

grace given, preach among the G§n'tile§»the unsearchable riches of Christ; 9 And to make all men see what is the*fellowship of the mystery, which from the beginning of thefworld hath been hid in Godr'who created all things by Je'§us Christ:

4 The Church a teacher of angels

lO'fc To the intent that now unto the principalities and powers

19-23)

d Among many things Christ is to us

1 Peace (v 14)

2 Wisdom (1 Cor. 1:30)

3 Righteousness (1 Cor. 1:30)

4 Sanciification (1 Cor. 1:30)

5 Redemption (1 Cor. 1:30)

6 Light (Jn, 8:1-2)

7 The way. truth, and life (Jn, 14:6)

13:14) i Gr. aionon, ages: beginning of the ages j Gog create- all things by Jes-js Christ

(V 9: Jn. 1:3; CoL 1:15-18) k Goa is making Jews and Gentiles one new body to demonstrate to the princi-paUiies ana powers in heavenly places the manifold wisdom of Goa in the eternal purpose (v 10-11; 6:12)

a Jews and Gentiles are one in Christ (v 14,16; 3:6; 4:4-6; 1 Cor. 12:13: GaL 3: 28; CoL 3:11; Rom. 1:16; 10:9-13)

b See Wall of partition, p. 213

c Gr. phra^a, a fence, protection, palisade, defense. Only here; Mt. 21:33; Mk. 12:1: Lk, 14:23

d See commandments abolished , p. 213

e This means by His death the law was aboUshed (v 14-15; CoL 2:14-17: 2 Cor. 3:6-15).

f This was the purpose of doing away with the law that brought enmity and made the middle wall of partition between Jews and Gentiles. God planned to makeof both classes one new man, the church, so making peace between aU men (V 15:3:6; 1 Cot, 12:13; GaL 3:28; CoL 3:11). The word for reconcile means to bring together again and is used only here; CoL 1:20-21

g Here the churchls called a man, not a woman, because it is thebodyof Christ who is a man. It is also called a man in Eph. 4:13. In no Scripture is the church called a woman , a virgin, a bride, or referred to by feminine pronouns. See notes on Rev. 12:1-17: 21:9-10: 22:17: 2 Cor. 11:2: 2 Th. 2:7: Eph, 5:22-33

h If the enmity that the law brought is slain, then the law which caused this enmity is abolished (v 14-15)

i Gentiles (note s, v 11-13)

j The Jews(v 11-13)

k See 10 works of Christ , p. 214

1 Another clear reference and proof ot a Trinityof separate and distinct persons in the Godhead (v 18: 1 Jn. 5:7)

m Gr. prosagoge, the privilege of entrance. Here: 3:12; Rom. 5:2 n See note z, v 13

0 No longer strangers and foreigners (Gr. paroikos, sojoumas, Acts 7:6. 29: 1 Pet. 2:11J, but citizens with equal rights witn the saints and of all who are of God's householG (v 19; Phil. 3:2C)

p Gr. oikeios .the domestics. Only here: GaL 6:10: 1 Tim. 5:8

q Gr. them.elios, foundation on which to build (note i. Mt. 13:35). Jesus Christ is the true foundational Cor, 3:11). The aposties and prophets have also been made part of the foundation of Christianity (v 20). Others are built into the structure of the church. All of them are the temple of God and a ?.ab-itation of God through the Holy Spirit r Gr. akrogoniaios. Only here; 1 Pet. 2:6. Cp. Acts 4:11; Ps. 118:22: Isa. 28:16

s Gr. sunarmology , harmoniously fitted together. Only here and 4:16

1 Continually increasing by new converts

u See Dwelling place, p. 213

v For the cause that Gentiles are equal with Jews in Christ, 1 am a prisoner of Jesus Christ for you (v 1)

w Gr. oikonomia, stewardship (note a, 1:10)

X See Revelation, p. 190. 207

y See note q, Mt. 13:11

z See Generations , p. 213

a This is the particular part of the mystery that was not clear to the prophets in other generations (v 5-6)

b Gr. sunklerqnomos. joint-heirs. Here: Heb. 11:9; 1 Pet. 3:7: Rom. 8:17

c Gr. sussomos. Only here. Members-of-a-joint-body:a new body, not joined to a Jewish body already in existence (2:15: 4:13)

d Gr. aimmetochos. joint-partakers. Only here and in o: 7

e Gr. diakonqs. a deacon, a servant acting under the direct orders of the great Master from who.Ti I havereceivedthe gift of grace and the effectual power of God (V "7)

f An expression of extreme humility

g Gr. anezlchniasiqs, untraceable. Only here and Ro.^.. 11:33. It refers to the foot=teps ofGodintheunfoldingof His plan for raan of the riches of His grace in all ages to come (2:7: 3:3-9) h NUny Gr. texts read oikonomaa , stewardship, dispensation of the rrystery of Christ (v 3-6). In other texts the Gr. kiononia. signifie- a fellowship or a religious comrr. unity (note h. 2 Cor.

EPHESIANS 3, 4

God's eternal purpose in Christ

The unity of the faith

a See note 1, Eph, 1:3

b By the stibmissionof the church toGod and Christandbythe manifold wisdom of God to the church the angelic and demon powers, good and evil, are being taught the eternal purpose of God (V 10-11; 1:11; 2:7)

c 5thN.T.prophecYinEph. (3:ll,unfulfilled). Next, V 21. The eternal purpose is to have creations of free moral agents who have been thoroughly tested and purged of all possibility of rebellion, so that God can show the exceeding riches of His grace toward diem in all the ages to come without fear of etenulrebellions(Eph. 1:4-12: 2:7: 3:9-11: 1 Cor. 15:24-29; Rev. 21-22). See 16 things free agents must learn, p. 214

d 3 great blessings in Christ (v 12): i Boldness or liberty of speech, in prayer (Phil. 4:6)

2 Access with confident assurance of an answer (Heb, 4:14-16; 10:19-23)

3 Faith &omChrist(v 12: Heb. 12:2; Acts 3:16; GaL 2:20)

e Do not be disgraced by my sufferings for you. They are honorable and for your good to enable you to persevere in righteousness (v 13)

f Some willingly do this now, but all wiU be forced to do it in due time (Isa. 45:23; Phil. 2:10), See Examples of kneeling in prayer , p. 213.

g Gr. patria. Here; Lk, 2:4; Acts 3:25. Partof the famllyof God is in heaven (Heb. 12:22-23) and part on earth(v 15) h 6 things prayed for Ephesians. p. 213

i Gr. rhizoomai. Here and Col, 2:7

j Gr . themelioo, founded(notei. Mt. 13: 35). Love is the soil in which we must grow and the foundation on which we must build

k See God's love , p. 213.

1 To be filled wldi all the fulness of God isjust as possible today as then, and as possible as the other things prayed for here and in 1:17-13. Cp. jn, 14:12 m Superabunaantly above the greatest abundance we may ask or even think, according to the power that works in us

(v 20). His ability is connected with His willingness to do for His people. There are no limitations in getting things from God according to the promises (2 Pet. 1:4)

n 6th N. T. prophecy in Eph. (3:21, unful d^. Next, 4:12. Tni the cnutch will continue eternally

tilled). Next, 4:12. Tnis teaches that

along with eternal generations of nat

ural peoples through the age of the ages

(notes proving eternal generations. 312'>

0 6 exhortations to the Ephesians:

1 Walk worthy of your caUing (v 1)

2 Walk in all lowliness or humility of mind (v 2; Acts 20:19; 1 Pet. 5:5)

3 Walk in meekness (v 2: Mt. 5:5)

4 Walk in longsuffering (v 2; 1 Cor. 13)

5 Fotbearingone another in love(v 3)

6 Endeavouring to keep the unity of the Spirit in the bond of peace (v 3)

p Gr. spoudazo. Trans. be forward (Gal. 2:10): be dUigeni (Tit.3:12; 2 Pet. 3: 14): do :iligence (2 Tim. 4:9,21); give diligence (2 Pet. 1:10): labor (HebT^" 11); en3eavour (Eph. 4:3; lTh.2:17: 2 Pet. l:15):and study (2 Tim. 2:15)

q See 7 one's , p. 213.

r The one baptism of 7 that saves the soul - a baptism into Christ and Into His body (note n, Mt. 3:6)

s Proof of different measures of grace (Rom. 12:3. Cp. note a, Jn, 3:34)

1 1st and last o. j. prophecy fulfilled in

Eph. (4:3; Ps. 68:18). Tbis was at the ascension 40 days after His resurrection (Acts 1:3-11; Lk. 24:51: Nik. 16:19) u Rendered hei^t in 3:18; Rev. 21:16 v The captives that were taken to heaven v.ith Christ were the saints who had died from Abel to Christ, and who were held captive by Satan in paradise under the earth until Christ conquered death, hell, and the grave liberating them (Heb. 2:14-15; Lk. 16:23, notes). He got these captives in the lower parts of the earth (v 8-10; Mt. 12:40). They '/ere still aUve in soul and spirit since

I in "Tieavenly places might be knowa tty the church the manifold wisdom of God, *11 According to ' the eternal

pttrpose which he purposed in Christ Jegus our Lord: ►■12'^ In whom we have boldness and access with confidence by the faith of him.

5 Tenfold prayer for the full blessings of God

13'Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I/bow my knees imto the Father of our Lord Je'§us Christ,

15 Of whom the whoIe*faniily in heaven and earth is named,

16t>That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the iimer man;

17 That Christ may dwell in your hearts by faith; that ye, being'rooted and/grotmded in love,

18 May be able to comprehend with all saints what is *the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might'be filled with all the ftilness of God. ►20 Now unto him that is able to do'"exceeding abundantly above all that we ask or think, according to the power that worketh in us,

*21 Unto him be glory "in the church by Christ Je sus throughout all ages, world without end, A-m6n'. 172 CHAPTER 4

IV Walk of beUevers (Eph. 4:1-5:21; Rom. 8, 12, 13, 14; Gal. 5; Col. 3; 1 Th. 5; 1 Pet. 2; 1 Jn. 2, 3, 4. 5). 1 Walk worthy in love and unity

a THEREFORE, the prisoner of the Lord, beseech oyou that ye walk worthy of the voca-

tion wherewith ye are called, •2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

•3 ^ Endeavouring to keep the unity of the Spirit in the bond of peace.

2 Sevenfold unity of God and man (1 Cor. 12; Rom. 12; Jn. 17)

4 There is ^ont body , and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, 'one baptism.

6 One God and Father of all, who IS above all, and through all, and in you alL

3 The gifts of Christ for His body (1 Cor. 12:1, refs.)

7 But unto ^every one of us is given grace according to the measure of the gift of Christ.

*8 Wherefore he saith.' When I he ascended up on'^ugh," he led

'^aptivity*captive,'^and'%aye«gifts unto men.

9/(Now that he ascended, *what is it but that he also descended '■ first into the 'lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, ^that he might fiU all things.)

ll*Andhe.gave some, apostles; and some,prophets; and some, evangelists; and some, pastors and teachers;

4 Ninefold purpose of the gifts (1 Cor. 12:7, refs.)

♦ 12 ^or the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a'^erfect man, unto the measure of the stature of'the fulness of Christ:

14° That we henceforth be no more children, tossed to and fro, and carried about with every'Vind of doctrine, bythe sleight of men, and 'cunning craftiness, whereby they'lie in wait to deceive;

15 'But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

5 Sevenfold walk of Gentiles

•17 This I say therefore, and testify in the Lord, that ye henceforth walk not as "other GSn'tfles walk, in the vanity of their mind,

18 Having the imderstanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all imdeaimess with greediness.

6 What to "Putoff"(Col. 3:8)

20'But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Je'sus: •22 That ye put off concerning the former conversatiorTthe old man, which is corrupt according to the deceitful lusts;

7 What to "Put on"(Col. 3:10)

•23 And be J renewed in the

spirit of your mind;

• 24 And that ye put on'the new

man, which after God is created

in righteousness and true holi'

ness.

8 Twenty commands Christians

fori

their physical death, but held captive, which proves the immortality of the souL He could not have led captive extinct souls. Now when a Christian dies he does not go into the lower parts of the earth to be held captive, but goes to heaven to live and await the resurrection of the body (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11)

whole course oflife now flows in a different direccion(v23; 2Cor. 5:17-18). The word for put on is enduo, to be clothed with, as in note i.Lk. 24:49; 1 Th. 5:8. The new nature must be put on and it must manifest righteousness and trueholiness(v23-24). TheGt. for hoUness is hosiotes, and is found only here and in Lk, 1:75

a He led a body of captives to heaven, like an earthly conqueror. See note j, 2 Cor. 2:14. Some were the many th a t were resurrected after Christ (Mt, 27: 52-53), and the rest were the immortal souls that were not resurrected, but raerelyliberated from captivity to Satan (Heb. 2:14-15; 12:23)

b Gr. aichmaloteuo. Only here; 2 Tim. 3:6. The word aichmalotizo is used in Lk. 21:24; Rom. 7:23; 2 Cor. 10:5

c 3 rhinas Christ did in His ascension:

1 He liberated the righteous imraor-tal souls from captivity in the lower parts of the earth (v 8; Ps. 68:18)

2 He took these captives captive to heaven (v 8; Ps. 68:18)

3 He gave gifts to men (v 8, 11)

d Ps. 68:18 reads. Thou hast received for men. The Heb. here suggests

t the gifts He gave weie received in man, that is, by virtue of His incama-non He received these gifts to give to men. They are really gifts of God to men. See 8 gifts of God, p. 213

e Gr. doraa. Only nere; Sit. 7:11; Lk. ll:13rpEL 4:17

f He descended, not only &om deity to humanity and &om humanity to infamy and death(Phil. 2:5-11), but also into die lower parts of the earth -

into hell itself to conquer hell and liberate captive souls &ora Satan (v 8-10: Ps. 16:10; 68:18: Mt, 12:40;Heb. 2:14-15)

g Question 1. The only one in Ephesians

h Before He ascended to heaven He descended to hell(v 9; Ps- 16:10: Mt, 12:40)

i Proof that heUis located in the lower parts of the earth, not on the surface of the earth as the grave (v 9; Mt, 12:40: Ps. 16:10; 63:9: Job 11:8;IX 32:22; Isa. 14:9; 66:22-24: Pr. 9:18; 15:24: Ezek. 31:14-18: 32:18-24). HeUhereis contrasted with die highest heaven as being the lowest and deepest part of the earth. It could not possibly refer to the grave on the surface of the earth

j That He might be the fountain of all 5)irirual, physical, and material gifts to men, dispensing them to all men liberally according to their needs and wants(Jas. 1:5-8,17: Mt.7:ll; 21:22: Vik. 11:22-24; Jn, 14:12-15; 15:7, 16: Ps. 34:9-10: 84:11)

k See 5 kinds of ministers , p. 214

1 See 7 duties of ministers, p. 214

n 7th N.T. prophecy in Eph. (4:12-13, being fulnlled). :."ext, 5:5. Gr. teleios. that which has reached maturity (>.it. 5:46: iCot. 2:6; Phil. 3:15)

n Gr. pleroma (1:23: 3:19)

o See 7 blessings of perfection , p. 214

p Evil teaching oftheptlnceofthe power of die air (2:2:1 Tim. 4:1: 2 Cor. 4:4)

q Gr. kubeia , cube. It refers to loaded dice against which oo .man can win. Those who play around with false doctrines cannot win eternal life

r Gr. panourgLa, cheating and subtlety and methodeia, method: signifies the art, wile, saategem, or mediod of the devil to destroy x)uL5 by fallacy (v 14; 4:27: 6:11: 1 Tim.4:1: 2 Cor.4:4;Ml. 13:19). It refersto the systematizing of error and making it such a perfect CO unterfeit of truth that only those who are experienced in truth can detect it

s False teachers lie in wait to catch ignorant souls by their fallacies

t The trudi recommended by Paul is the whole gospel which centers around Christ a.nz builds the church into a working unit to throw off all error or waste so as to sustain itself like the human body (v 15-16)

u See »fold state of Gentiles , p.214 V See IS-fold life of saints , p. 214

w The old m.an is the spirit and nature of the devil (note f, 2 Cor. 5:17).

X Be renewed in the attitude of your mind by renouncing its vanity (v 17), its darkness and blindness (v 18) and learning of Christ (v 20-21)

y This is the Spirit and nature of God in < renewed man (v 23-24; 2 Pet. 1:4: Rom. 8:9, 14-16). The Gr. word for renewed is ananeoo, meaning the

i

a Gt, apotithemi , having put away

b Gr, to pseudos , the Ue. It is the lie that is put away. This has to do with putting away Satan who is the father of the lie (Jn.8:44; 2 Th, 2:ll).Itwasa common thing for the heathen teachers to declare that a lie is better than the truth when it is profitable and less hurtful. Having been brought up in such loose system of morality, these converts needed this admonition. Part of this verse is quoted from Zech. 8:16

c Gr. orgizo, to make angry, provoke to anger, irritate (v 26; Mt. 5:22; 18:34; 22:7; Lk, 14:21; 15:28; Rev. 11:18; 12: 17). The reference is to being provoked to sin by Satan but one must not yield 10 such provoking or give place to the devil (V 26-27). The words anger and angry are used 289 times in the Bible, but only 12 times in the N.T. The faculty to be angry is God-created and perfectly sinless in itself. The misuse of it and all other faculties, is what God condemns. God Himself hasbeenangry manytimes because of sin(Num. 11:1, 10,33:12:9; 14:11; Ps, 7:11).One must have a cause if he is to be angry (Mt, 5:22; Rom. 1:18; Jas. 1:19).God never de-humanizes or uncreates one in sanctificatioQ. A nger is allowed by the gospel (Mk. 3:5), but not sin (v 26)

d Gr. sapros, useless, putrid, obscene (Mt. 7:17-18; 12:33; 13:48; Lk. 6:43)

e Grieve not by doing any of these forbidden things of 4:17-5:18

f See note h, 1:13

g Gr. pikria, bitterness, malice, venom. Here; Acts 8:23; Rom. 3:14; Heb. 12:15

h Gt. thumos. any vehement passion, anger, wrath, hatred (Gal. 5:20, note)

i Gr. orge. Trans, anger (v 31; Mk. 3:5; Col. 3:8); indignation (Rev. 14:10); vengeance (Rom. 3:5); and wrath (Ml. 3:7; Lk. 3:7; 21:23; Jn.3:36;Rom. 1:18; 2:5,8: 4:15; 5:9:11:22; 12:19; 13:4-5; Eph.2:3; 5:6; Col. 3:6; 1 Th, 1:10; 2: 16; 5:9; lTim.2:8; Heb. 3:11; 4:3; Jas. 1:19-20: Rev. 6:16-17; 11:18; 16:19; 19:15)

j Gr. krauge, uproar(v31; MI.25:6; Acts 23:9; Heb. 5:7; Rev. 14:18; 21:4)

k Gr. blasphemia (note a, Mt. 12:31)

1 Gr . kakia, Trans, malice (v 31; 1 Cor. 5:8: 14:26; Col. 3:8; Tit. 3:3; 1 Pet, 2:1); evil (Mt. 6:34); naughUness (Jas, 1:21); maliciousness(Rom. 1:29; IPet. 2:1); and wickedness (Acts 8:22) m Gr. chrestos. Trans. End (v 32: Lk. 6: 35); good (1 Cor. 15:33; Rom. 2:4):

fo

acious (lPet.2:3); an d easy (Mt. 0)

a;

n Gr. eusplanchnos. tenderly compas-sionate. Only here and in 1 Pet, 3:8

o Mt. 6:14-15: 18:21-35; CoL 3:13

p Gr. mimetes, imitators; mimic the gait, speech, accent, and manner of life of another (notep, 1 Cor. 4:16). It means here to imiiateGod as chilcfren do their parents - imitate His acts, words,nature, ways, graces, and Spirit

q 2fold sacrifice of Christ (v 2): 1 As an offering; the same as i

same as mLev.

2:1 to show gratitude for temporal blessings received

2 As a sacrifice for sin (Mt, 26:28; 1 Pet, 2:24):thesameasin Lev. 1:9:3:16

r An odor of a sweet smell to God, That is, God was well pleased with the offering and sacrifice of Christ because it made possible the redemption of His fallen creation (Rom. 8:18-24)

s 6 forbidden things to saints (v 5-6):

1 Fornication (note g, Mt. 5:32)

2 UncleanneTs (pt, 3, col. 1, 207)

3 Covetousness (note e, Lk. 12:15)

4 Filthiness. G r . aischrotes. ugliness, baseness, vileness, shame, infamy.

5 Foolish talking. Gr. morologa. speaking tooUshly; idle, stupid taU<

6 JestiDijj ;. Gr. eutrapelia . ribaldry, indecency sugar-coated in mirth to make it more corrupting; course jesting: obscene and offensive conversation. Only here

t 8th N.T. prophecy inEph. f5:5-6.uD-hilHlled). Next, v 27. See 5 classes not to inherit God's kingdom, p. 213

u See 15 commands for Christians, p.214

•25 Wherefore °Dutting awav ^lv-ing, speak every man truth with his neighbour: for we are members one of another. •26 Bfi yecangry, and sin not: let not the sun go down upon

your wrath: •27 Neither give place to the devil.

•28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

•29 Let no^orrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. •30 And ' grieve not the Holy Spirit of God,/whereby ye are sealed unto the day of redemption. 4

•31 Let all 'bitterness, and \vrath, and'anger, and'clamour, and*evil speaking, be put away from you, with all'malice: • 32 And be y^Tdnd one to another,'tenderhearted,"forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER 5

9 Two commands to follow

God

^DE ye therefore^'followers of ■*^ God, as dear children;

• 2 And ^'alk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for 'a sweetsmelling savour.

10 Six common sins con-

demned

• S^But fornication, and all un-cleaimess, or covetousness, let it not be once named among

you, as becometh saints; •4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

11 Five classes that are lost

*5 For this ye know, that'no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

•6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. •7 "Be not ye therefore partakers with them.

12 Fifteen commands for

Christians

• 8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

9 '•(For the fruit of the Spirit is in all goodness and righteousness and truth;)

• 10 Proving what is acceptable unto the Lord.

• 11 And have no fellowship with the unfruitful ""works of darkness, but rather'reprove

V See note c, GaL 5:22

w The mysteries of the heathen which the initiated went through in caves and dark secret places: the initiated being obliged on pain of death, to keep secret what they had heard, seen, and done (CoL 1:21; Rom. 13:12; Heb. 6:1)

X Gr. elegcho, testify, convince, and reprove their secret vices

them.

12 For it is aoshame even to speak of those things which are done of them in secret.

13 But*all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

•14 Wherefore he saith.' Awake

thou that sleepest, and arise

from the dead, and Christ shall give thee light. <

• 15 See then that ye walk' /cir-cumspectly, not as fools, but as wise,

• le'Redeeming the time, because the days are evU.

• 17 Wherefore be ve not /un-wise, but understanding what the will of the Lord is.

•18 And be not * drunk with

wine, wherein is^excess; but

be'filled with the Spirit;

•19 Speaking to yourselves'in

psalms and hymns and spirit-

uaI*songs, singing and making

'melody in your heart to the

Lord;

•20 Giving^hanks always for

all things unto God and the

Father^ the name of our Lord

Je'§us Christ;

•21 " Submitting yourselves one

to another in the fear of God.

V Domestic life of believers, 1 Duties of wives (Col. 3:18; Tit. 2:3-5; 1 Pet. 3: 1-6; 1 Tim. 2:9-15; 5:2 - 16; 1 Cor. 14:34-35)

•22"Wives, submit yourselves unto your own husbands, as imto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. •24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in«tevery thing.

2 Duties of husbands (Col. 3:19;Tit.2:2. 6; 1 Pet. 3:7)

•25'Husbands, love your wives, even as Christ also loved'the church, and gave himself for it;

►26 That he might'sanctify and cleanse it with the washing of water by the word, *27 That he might present it to himself a"glorious church, not having <'spot,»'or wrinkle, or any such thing; but that it should be^holy and^'without blemish.'* •28 So ought men to love their wives^as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30" For we are members of his body, of his flesh, and of his bones.

•31 For this cause shall a man leave his father and mother, and shall be*joined imto his wife, and they two shall be one flesh/'

32 This is a great mystery: but I speak concerning Christ and the church.

•33 Nevertheless let every one of you in particular so love his

church , p. 214 V Gr. spLlos. blemish. Here: 2 Pet. 2:13 w Gr. hrutis, wrinkle, no mark of age. X See God's choice , p. 213 yGr. amomosj faultiess (note p, 1:4) z The woman is part of the man and one

flesh with him (V 28-32: Gen. 2:21-25) a 4:25: Rom. 12:4-5; 1 Cor.6:15; 12:27

^ See Christ-church illusuated. p.214

a whatever these secret heathen rites were they were too shameful even to speak of (note c, 1 Cor. 11:4). This no doubt refers to the Eleusinian and Bacchaiulian mysteries, which were peribrmed in the darknessof night, and were known to be so immoral and abominable that the Roman senate banished them from Italy. At these religious festivals wine and women played the most important parts. Indecent emblems were carried in procession and ceremonies of the most immoral character were performed. Plato says that he has seen the entire population of Athens dmnk at these festivals

b Allreprovable actions are made manifest by light (v 13)

c A paraphrase of Isa.60:1-2

d Gr. akiibos. Trans, circumspectly (v 15); perfectly (Actsl8:26;23:15,25; 1 Th. 5:2); perfect (Lk. 1:3; Acts 24:22): and dill " " " " " ' -^ ~- —

TJ'it. 2:8; Acts 18:25).It

means to walk about watching on every hand to avoid danger and enemies - live the gospel by watching your conduct e Buying up those moments which others throw away. Improve every moment to make up for those lost in sin (v 16)

f Gr. aphron, senseless, crazed (note i, 2 Cor. 11:16). Do not become madmen. Here is an allusion to the wild orgies of Bacchus, in which men acted like they were mad: running and toss-ingtheir heads and appearing in every sense completely frantic. Be sober, chaste (v 17)

g Gr. methuskomai. Here: Lk. 12:45; 1 Th.5:7. This again refersto the orgies of Bacchus when men and women would get drunk entering into all kinds of immoral acts

h Gr. asotia, debauchery of every kind. Only here: Tit. 1:6; 1 Pet. 4:4. The adverb only in Lk. 15:13

i ThisistheprivilegeofeveryChristian. It is true that every born-again man receives the Spirit of sonship and has the Holy Spirit in a measure (Rom. 8:9, 14-16), but this is not the kind of filling one may yet receive if he will accept truth and seek God for the fulness of the Spirit(Mt.3:11; Lk. 11:13; 24:49; Jn. 1: 31-34; 7:37-39; 14:12; Acts 1:4-8; 2: 38-39; 5:32). See note a, Jn. 3:34

j The difference between the psalms, hymns, and spiritual songs is not fully clear. The psalms no doubt refer to the book of Psalms. Hymns and spiritual songs could include any psalm in the book of Psalms and also others that were commonly known among the people of that day (Mt, 26:30; Eph. 5:19; Col.3:16;Ex. 15:1,2; Num. 21:17; Dt. 31:19,21-22,30; Judg. 5:12:Cant. 1:1; Isa. 5:1; 26:1; 42:10). The reference might also be to spontaneous singing in the Spirit, as in 1 Cor, 14:15-16

k Gr. ode, a song of thanksgiving. Here; Cor3n.6; Rev. 5:9; 14:3; 15:3

1 Gr. psaUo, to play a stringed instiu-ment with the fingers; to strike a chord: singtothe music of aharp(Rom, 15:9; 1 Cor. 14:15; Eph. 5:19; Jas. 5:13) m Because of continued blessings from God

n Through Him alone we can approach God (Mk. 16:17; Jn. 14:12-15; 16:23-26; CoL 3:17; 1 Tim. 2:5;Hd5,10:19) o Let no man be stubborn in his opinion to disturb the peace of the church (v 21)

P See 4 commands for wives , p, 214

q That is lawful and right, not in things criminal and wrong. If he is sinful and demands her to leave off the things that save the soul she is not under obligation to him. Her God and her soul must come first (Mt. 22:37; Lk. 14:26-27). Obedience to the husband in all things is based upon him loving his wife, as Christ does the church (v 25, 28, 33)

r See 8 coinmands for husbands , p. 214

s See l6 facts-Christ and church , p. 214

t Gr. hagiazo. set apait or consecrate, referring to the newbirth(note f,Jn, 3:5)

u 9th and last N.T. prophecy in Eph. (5: 27, unfulfilled). See note. Glorious

EPHESIANS 6

The Christian armoui

a Gr. pbobeo , to strike vdth fear; to frighten. It is trans, reverence only here; be afraid 29 times; and tear 61 tin)es(Rev. 1:17; 2:10; etc. >. She is to reverence him as her heacf (v 23-24; 1 Cor. 11:3^

b 2 commanas for children (Cp. CoL 575^5);

1 Obey parents (v 1)

2 Honor parents (v 2) c 4 reasons for children to obey parents:

1 This is right (v 1)

2 A commandment (v 2; Ex. 20:12)

3 A blessing of well being (v 3)

4 Long life promised (v 3)

d 2 commands for fathers (Cp. CoL 3:21^:

1 Provoke not your children to wratn (v 4). Avoid severity, anger, harshness, cruelty. Cruel parents generally have bad children. Correct, do not punish. Punishment is from a principle of revenge; correction is from a principle of affectionate concern

2 Bring up children in the nurture and admonitionoftheLord(v4), The mind istobe nourished with wholesome discipline and instruction which will bend them toward God and Christian living

e Gr. paideia, child training; education; discipline; conection. Trans, nurture here; instruction (2 Tim. 3:16); chastening (Heb. 12:5, 7, 11); and chastisement (Heb. 12:8)

f Gr. nouthesia, warning, admonition, reproof. Here; 1 Cor. 10:11; Tit. 3:10

g 6 commands for servants (Cp. CoL 3:22-25):

1 Obey your masters. We would say today, b e faithful employees (v 5; CoL 3:22)

2 Be conscientious in service (v 5)

3 Do not render eyeservice (v 6; CoL 3:22)

4 Do the will of God from the heart (v6)

5 Render cheerful service to men as you would to iheLord (v 7; Col. 3:23)

6 Recogiize that if you are not properly recompensed by man you will be by God (V 8; GaL 6:7-8; CoL 3:24-25)

h 3 commands for masters (CoL 4:1):

1 Act in the sameaftectionate, conscientious manner toward your servants, as they do toward you (v 9; CoL 4:1)

2 Do not threaten your servants (v 9)

3 Recognize that you have the same Master as your servants and that there is no respecter of persons with Him (v 9; Rom. 2:11; CoL 4:1)

i Having laid before you your high calling and the great doctrines of the gospel, I will now show you the enemies that will oppose you and how you can overcome them (v 10-18)

j 12 commands for saints:

1 Be strong in the Lord (v 10)

2 Be strong in His power (v 10)

3 Put on the whole armour of God (vll)

4 Sund (V 13-14)

5 Have your loins girt with truth (V14)

6 Puton the breastplate of righteousness (v 14)

7 Have your feet shod with the preparation of the gospel of peace (v 15)

8 Take the shield of faith ^v 16)

9 Take the helmet of salvaaon(v 17)

10 Take the sword of the Spirit (v 17)

11 Pray in the Spirit (v 1^

12 Watch in prayer (v 18)

k Gr. endunamoo, to acquire strength. Trans, strengthen ^PhiL 4:13; 2 Tim. 4: 17); enable (1 Tim. 1:121; be strong (Rom.4:20;E5)h,6:10; 2Tim. 2:1; Heb7 11:34); and increase in strength (Acts 9:22)

1 See note i, Lk. 24:49

m Gr. panoplia, full armour of a heavily armed soldier, described in v 13-17. only in vll, 13; Lk. 11:22

n 3 great blessings of the armour of God:

1 Ability to stand against all enemies (V 11-14)

2 Ability to withstand all attacks (Vl3)

3 Ability to quench every fiery dart of Satan (v 16)

wife even as himself: and the wife see that she'^everence her husband.

CHAPTER 6

3 Duties (Col.

of children 3:20)

Y^HILDREN, "obey your par-v-/ ents in the Lord: "^or this is right.

•2 Honour thy father and mother; which is the first commandment with promise; ► 3 That it may be well with thee, and thou mayest live long on the earth.

4 Duties of fathers (Col. 3:21)

•4 And^ye fathers, provoke not your children to wrath: but bring them up in the'nurture and'admonition of the Lord.

5 Duties of servants (Col. 3:22; Tit. 2:9; 1 Tim. 6:1; 1 Cor. 7:17; 1 Pet. 2: 18;

Mt. 24:45-51; 25:1-30)

•5*Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

►8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

6 Duties of masters (Col. 4:1; 1 Tim. 6:2)

•9 And, ye a masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

VI Spiritual warfare of believers (Eph. 6:10-20; 2 Cor. 10:3-5; Rom. 6:1-8; Gal. 5: 13-26; 1 Pet. 5:8). 1 The power of believers

• 10 ' Finally , my brethren, 'be Wong in the Lord, and in the power of his might.

2 The believer's foes (Jn. 15:18; Rom. 8:1-13; Gal. 5:16-21; Jas. 4:7; 1 Pet. 5:8; Mk. 16:17)

•11 ^Put on the whole^armour of God." that ye may be able to

stand against the^wiles of the devil. <

12 Far we"wrestle nof^against flesh and blood, but"against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in'high places.

3 The believer's armour (Rom. 13:12; 1 Th. 5:8; 2 Cor. 6:7; 10:3-5)

•13/Wherefore take unto vou the^whole armour of God, that ye may be able to withstand in the evil day, and^having done all, to stand . <

•14 Stand therefore, having your loins girt about with truth, and having on the'breastplate of righteousness; 15 And your /feet shod with the^preparation of the gospel of peace;

•16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery'darts oAhe wicked. •*

•17 And " take the "helmet of salvation, and the sword of the Spirit, which is the *" word of God:

4 The believer's resource (Rom. 8:26; Mt. 7:7-11; Jn. 14:12-15)

•18'^ Praving always "with all prayer and' suppiication in the Spirit, and ' watching thereunto with"all perseverance and supplication for all saints;

19 And for me,'that utterance may be given unto me, that I may open my mouth boldly, to make known the^mystery of the gospel,

20 For which I am an-'ambas-sador intends: that therein I may speak boldly, as I ought to speak.

Vll Conclasion and benediction

21 But that ye also may know my affairs, and how I do,

Tjxh'i-ciis, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Je'gus Christ.

24 Grace be with all them that love our Lord Je'gus Chrisf in sincerity. A-men'.

Summary of Ephesians

pate and place: Written from Rome 64 A.D.and was sent byTychicus along wit>i Colossians and PMlemon. It is the most impersonal of Paul's epistles

A uihor: Paul (see Summary of Romans and Paul in the Index)

Title: The words at Ephesus a re not in some of the oldest MSS. It maybe they were omitted so that the names of various churchescould be filled in. This may explain mention of the letter to the Laodiceans (Col. 4:16)

Theme: Romans, the first doctrinal letter, sets forth the true relation of the believer to Christ in death, burial, and resurrection. Ephesians, the second doctrinal letter, pictuiesthe believer as sittingtogether with Christ in heavenly places.Itconuins the highest of church truth,but not church order.

Statistics; 49th book of the Bible; 6 chapters; 155 verses; 3,039 words; 1 question; 146 verses of history; 1 verse of fultilled and 8 verses of unfulfilled prophecy

—^*- Cont. from column 3

respect in aU civilized countries, but

here the ambassador of the King of

Heaven is in chains! y Chains (Acts 28:20; 2 Tim. 1:16) z Acts 20:4; CoL 4:7; 2 Tim. 4:12; Tit.

3:12. He was probably an Ephesian a G r. aphtharsia, uncorruptness, im-

mortal(Rom. 2:7; 1 Cor. 15:42)

V 3 reasons to pray for preachers (v 19):

1 For inspired utterance

2 For boldness in preaching

3 For clarity of gospel preaching w See My stery , p. 175

X Gr. presbeuo, an emperor's legate. Here and 2 Cor. 5:20. Such were held in

-^— Continued. column 2

a Gr. methodeias, methods - the different means, plans, and schemes used to deceive, entrap, enslave, and ruin the souls of men. A man's method of sinningis the devil's method of damning his soul (note r, 4:14) b Gr. pale, wrestle. Only here. It refers to warfare in general between saints and spirit rebels who are against God. c GaL 1:16; 1 Cor. 15:50 d See 4 kinds of spirit rebels, p. 214 e Gr. epouranois , heavenlies (note, 1:3) f In view of the fact that you have such enemies (v 12), be endued with or clothed with the armour of God, It will make you invulnerable and victorious (V 13-18) g 2 kinds of armour:

1 Defensive armour for protection:

(1) Gr. perikephalaia , the helm et -for tnehead and of various forms embossed with many kinds of figiires

(2) Gr. zoma, the gfrdle - for the loins to brace tne armour tight against the body, and support daggers, swords and other weapons

(3) Gr. thoraz, the breastplate in two parts - one to cover the breast and the other the back to protect the vital organs of the body. It extended down to the legs

(4) Gr. knemides, brazen boots for the feet to cover the front of the leg. A kind of solea was often used to protect the feet from rocks, thorns, etc.

(5) Gr. thureos, shield , to protect the body from blows and cuts

2 Offensive armour for conquest: (1) Gr. machalra , s word , to destroy

the enemyandbringhls surrender.Besides the sword other weapons of offense were used - the spear, lance, battle-axe, club,bow and arrows, and sling

The 6fold Christian armour:

1 Loins girt about with truth (v 14)

2 Breastplate of righteousness (v 14)

3 Feet shod with the preparation of the gospel of peace (v 15)

4 The shield of faith (v IG)

5 The helmet of salvation (v 17)

6 The sword of the Spirit, the Vord of God (V 17)

h A military phrase; having conquered all, stand, ready to do battle again (note n, v 11)

i Cp. withlsa. 11:5; 59:17

j Mk. 6:9; Acts 12:8; Isa. 52:7; Rom. 10:15

k Gr, etoimasia , being prepared; readi-ness. It is the gospel of making peace with God and of readiness to meet Him

1 See Fiery darts, p. 214 m This no doubt refers to Satan who is captain of all other wicked ones (Mt. 13:19, 38; 1 Jn. 2:13-14; 3:12: 5:18). The term is also used of other wicked persons (Isa, 11:4; 2 Th. 2:8; 2 Pet, 2:7; a: 17)

n Gr. dechornai. Trans, receive 41 times; accept 2 times; and take 5 times

o Here; 1 Th. 5:8. Cp. Isa. 59:17

p Gr. rhema, the written Word (note b. Acts l;l).See Lk. 4:32; Isa. 8:20; Mt. 4:4-7. The Spirit always acts in harmony with the written .Vord of God. It should be quoted in times of temptation and it will cut in pieces the snares I of the enemy

q Praying is not classed as part of the armour, but is an additional and very important part of the fight against spiritual powers of evil (Jas. 4:7; 1 Pet. 5:8-9) r Every kind: public, private, church, and family prayer

s Gr. deesls , an entreating; continued strong and incessant pleadings until the prayeris answered(Lk. 18:1-8). Trans. request (Phil. 1:4); supplication (Acts 1:14; Eph, 6:18; PhiL4i6: 1 Tim. 2:1; 5:5); and prayer 12 times

t //ithout this, prayer and Christian armour willbeineffectual(Mk. 13:33; Lk. 21:36; Heb. 13:17)

u Gr. proskartereo, to adhere firmly to (note n. Acts 1:14). Be close in pursuit of; always intent upon your object in prayer (Rom. 12:12)

JL

Dispensations: (Eph. 1:10) 5 named in Scripture:

1 Dispensation or administration of the unjust steward (Lk, 16:1-9)

2 Dispensation of the gospel (1 Cor. 9:17), which is Paul's administration of the gospel of grace

3 The dispensation of the grace of God(Eph.3:2).Thisisthesameasno. 2

4 The dispensation of God (CoL 1: 25). This is God's own administration of grace given to Paul and is the same as no. 2

5 The dispensation of the fulness of times, in which God gathers together all things in heaven and in earth in Chtistriddingtheearthof aUrebellion (Eph. 1:10: 1 Cor. 15:24-28: Rev. 20)

7 dispen^tions of man:

Besides the d ispensation ot angels

4:12-14: Ezek.28:lll7) and the eternal dispensation of the

(Gen, 1:1; Isa. 14:12-14: Ezek.

redeemed and taithfulangels (Rev. 21-22; Isa. 66:22-24; 2 Pet. 3:13), there are 7 dispensations of manbetweenthe restoration of the earth from chaos (Gen. 1:3-2:25) and the New Heavens and the New Earth;

1 Dispensation of lnnocence(Gen. 3)

2 Di^ensation of Conscience (Gen. 4-8)

3 Dispensation of Human Government (Gen. 9-11)

4 Dispensation of Promise (Gen. 12:l-Ex, 12:36)

5 Dispensation of Law (Ex. 12:37-Mt. 3)

6 Dispensation of Grace (Ml. 3:1-Rev. 19:21)

7 Dispensation of Divine Government ot Millennium (Rev. 20:1-15)

9 things God has done for US : (Eph. 1:3)

1 Blessed us (v 3)

2 Chosen us (v 4)

3 Predestinated us (v 5, 11)

4 Made us accepted (v 6)

5 Redeemed us (v 7)

6 Abounded toward us (v 8)

7 Made known unto us (v 9)

8 Given us an inheritance (v 11,14)

9 Sealed us (v 13)

The word IN : (Eph. 1:3)

1 In Christ Jesus (v 1, 3, 4, 6, 7, 10, 11. 13, 15, 20; 2 Cor. 5:17)

2 In heavenly places (v 3, 20; 2:6)

3 In love (V 4)

4 In all wisdom and prudence (v 8)

5 In one (v 10)

6 In heaven (v 10)

7 In my prayers (v 16)

8 In the knowledge of Him (v 17)

9 In the saints (v 18)

10 In this world (v 21)

11 In the world to come (v 21)

12 In aU (V 23)

God's choice (Eph. 1:4)

This is what God chose before the overthrow of Lucifer's world -that allof the new race of Adam who accept Jesus Christ should be holy and without blame before Him in love. It is this plan that is chosen for all believers, not the individual conformity of any one person to that plan. The final choice is left up to the individual and not to God. All are called and chosen to become holy before God in love if they want to accept this plan and choice of God, but only those who meet the conditions will be soblessed(jn. 3:16-20; Mk,16: 15-16; lTim.2:4; 2 Pet. 3:9; Rev. 22: 17). This is the true meaning of election and predestination wherever found in Scripture(v 5;

Rom. 8:29, note), that is, the plan is predestined and foreknown, not the individual conformity to the plan

The true riches (Eph. 1:7; Lk. 16:11)

1 Riches of His grace (1:7)

2 Riches ofthe glory of the inheritance in the saints (1:18)

3 UnsearchablerichesofChrist(3:8)

4 Riches of glory (3:16: Rom. 9:23)

5 Richesof His goodness f Rom. 2:4)

6 Riches of wisdom, loiowledge (Rom. 11:33)

7 Riches in glory (PhiL 4:19)

8 Richesof the glory of the mystery of Christ in you (CoL 1:27)

9 Richesof the fuU assurance of understanding of God's mystery (Col. 2:2)

10 Reproach of Christ greater riches than in Egypt (Heb. 11:26)

Sealed: (Eph. 1:13: 4:30)

1 For security (Mt.27:66; Rev.20:3)

2 To hide, as the contentsof a letter (Rev. 10:4: 22:10. Cp. Dt. 32:34)

3 To confirm or approve by testimony (Jn. 3:33; 6:27; Rom. 15:28)

4 To confirm ownership (2 Cor. 1:22: Eph, 1:13; 4:30: Rev. 7:3-8).TheFIoly Spirit of adoption is given to everyone who repents (Rom. 8:9, 14-16: 2 Cot. 1:22: Eph, 1:13; 4:30) and he who has this Spirit has God's seal that he belongs to the heavenly family

6thingsprayed forEphesians O-'AI)

1 The spirit of wisdom (v 17)

2 The spirit of revelation (v 17)

3 Full enlightenment of truth (v 18)

4 The hope of His calling (v 18. Cp. note h, 3:16)

5 The riches of the glory of His inheritance in the saints (v 18: 1:7)

6 The exceeding greatness of His power to those who believe (v 19; 3:19-20)

6 thingsGod did for Christ(Eph.l:20-23)

1 Raised Him from the dead (v 20: 1 Cor. 15:1-23: note k, Jn. 21:14)

2 Exalted Him at His own right hand (V 20; Ps. 110:1, 5: Mt. 26:64; Mk. 16: 19; Acts 2:33-34; 7:55-56; Rom. 8:34: PhiL 2:9-11: Col. 3:1; Heb. 1:3, 13; 10:12; 12:2; 1 Pet. 3:22)

3 Gave Him authority over all powers, good and evil, under Himself (v 21; 3:10; 6:12; Rom. 8:38; PhU. 2:9-11; Col. 1:15-18; 2:10-17; lPet.3:22: Rev. 1:1. 7. 18; 11:15; 19:11-20:10)

4 Gave Him a name above every name except God the Father (v 21; 1 Cor. 11:3; Phil. 2:9-11: Heb. 1:4)

5 Put all things under His feet (v 22: CoL 1:16-18; 2:10-17: Heb. 2:5-18; 1 Cor. 15:24-28)

6 Gave Him headship of the church (V 22; CoL 1:18, 24: 1 Cor. 11:3)

14-fold headship of Christ(Eph.l:20-23)

1 All principality (V 21; CoL 2:10)

2 AU power (V 21: CoL 2:10)

3 All might ?v 21)

4 Dominion (v 21: CoL 1:16-18)

5 Every name (v 21; PhiL 2:9; Heb. 1:4)

6 TWs world (Eph. 1:21)

7 The world to come (Eph. 1:21)

8 AU things (Eph. 1:22; Heb. 2:8-9)

9 The church (Eph. 1:22-23; 4:15; 5:23-31: CoL 1:18, 24: 2:19)

10 Every man (1 Cor. 11:3)

11 Of the comer (Mt. 21:42; Lk. 20: 17; Acts 4:11; 1 Pet. 2:7)

12 The people (Isa. 55:4)

13 Ovet aU(Rom. 9:5; CoL 3:11)

14 His own house (Heb. 3:6)

7 dead things in Scripture : (Eph. 2:1)

1 Dead living men (v 1,5; Mt. 8:22; 2 Cor. 5:14; CoL 2:13; 1 Tim. 5:6)

2 Living dead men (Rom. 6:2, 7-14; CoL 2:20: 3:3: 2 Tim. 2:11)

3 Dead Uving bodies (Rom. 8:10)

4 Dead bodies(Jas. 2:26; Jn. 5:28-29)

5 Dead works (fteb. 6:1; 9:14)

6 Dead faith (Jas. 2:17, 20, 26)

7 Dead sin (Rom. 7:8)

5-fold state of sinners: (Eph. 2:2) They walR

1 Accordingto tne world system (v 2). The word course r efers to the evils that run like a stream through the whole world

2 AccordingtothewillofSatan(v 2)

3 In the lusts of the flesh (v 3; Gal. 5:19-21; CoL 3:5-10: Rom. 1:29-32)

4 In the lusts ofthe mind or spirit (v 3; 2 Cor. 7:1; 1 Jn. 2:15-17)

5 Bynature as children of wrath (v 3; Ps. 51:5; Jn. 8:44; Rom. 5:12-21)

8 gifts of God : (Eph. 4:8)

1 Christ (Jn. 3:16; 4:10). CaUed the heavenly and unspeakable gift (2 Cor. 9:15; Heb. 6:4)

2 Holy Spirit (Acts 2:33, 38-39: 5: 32; 8:20; 11:17)

3 Salvation (Rom. 5:15-18; Eph. 2: 8-9)

4 Eternal life (Rom. 6:23)

5 Grace (Eph. 3:7; 4:"^

6 Spiritual giftsf Rom. 12:6; 1 Cor. 1: 7; 12:4-11,28-31:1 Tim. 4:14; 2 Tim. 1:6; Heb. 2:4: 1 Pet. 4:10)

7 Nlinisters (Eph. 4:11)

8 AU good things (Mt. 7:11; Lk. 11: 13: phiC iri?; jas. 1:17)

3 kindsof death in Scripture : (Eph. 2:5)

1 Physical death - the separation of the inner man from thebody(Jas. 2:26)

2 Spiritual death - separation from God because of sin (v 1, 5; Isa. 59:2: Mt. 8:22; CoL 2:13: 1 Tim. 5:6)

3 Eternal death - eternal separation from God because man chooses to remain separated from God in sin(Mt. 10: 28: 25:41, 46; Rev. 2:11:14:9-11:20: 11-15: 21:8:22:15;Isa. 66:22-24). This is caUed the second death or second separation from God (Rev.2:ll; 20:14; 21:8)

Death in aU Scripture means separation from the purpose for which one was created, never annihilation or extinction of being. Ph2sicaldeath_is separation of the inner man from the body. The body only dies at this time and goes back to dust(Gen. 3:19; Jas. 2:26). The spirit and soul are immortal and are either dead in sins or in possession of eternal Ufe in Christ at the time of physical death. In either case, they continue in consciousness whether in heaven or heU(notes onlPet. 3:4;Lk. 12:5: Lk. 16:23; 270, 421-424)

7 things God has done: (Eph. 2:1-13)

1 Resurrected us from death in sins(v

1. 5)

2 Loved us (v 4)

3 Saved us(v 5, 8-9)

4 Made us sit down with Him (v 6,10)

5 Made a plan for us (v 7, 10)

6 Created us in Christ (v 10)

7 Made us nigh by Christ (v 13)

10-fold present state as Christians : (Eph. 2:13)

1 In Christ (v 13)

2 Made nigntoGodby the blood of Christ (V 13)

3 Have peace with God (v 14)

4 One with Israel (v 14-16)

5 Part of the church (v 15-16)

6 Reconciled to God (v 16)

7 Access to God by the Spirit (v 18)

8 FeUow-citizens with saints (V 19)

9 Built upon the true foundation (v 20; 1 Cor. 3:11)

10 An habitation of God (v 22)

Law of commandments aboUshed: (Eph. 2:15)

Gr. katargeo. Trans, make of no effect (Rom. 3:3; 4:14; GaL3:17: 5:4): come and bringto naught (1 Cor. 1:28: 2:6); done away (1 Cor. 13:10; 2 Cor. 3:7, 11,14); fail (1 Cor. 13:8); cease (GaL 6:U.); vanishaway (lCor. 13:8); make void (Rom. 3:31); cumber (Lk. 13:7); deUver (Rom. 7:6); lqqse~(R om. 7:2); put away (1 Cor. 13:11); put down (1 Cor. 15:24); desttoy (Rom, 6:6; 1 Cor. 6:13; 15:26; 2 Th. 2:8; Heb. 2:14); and abolish (2 Cor. 3:13; Eph. 2:15; 2 Tim. 1:10)

It is clear from all these passages that whatever is abolished is completely null and void. What is it here that is abolished ? It is the law of commandments iiT decrees , or the law of dogmatic commandments. The word for ordinances is d ogma , trans, decree (Lie. 2:1; Acts 16:4; 17:7) and ordinance (Eph. 2:15: CoL 2:14). The law was made to expose sin (Rom. 3:19-20; 7: 13;GaL 3:19-25) and to keep the Jews a distinct people untU Christ came. After that it was no longer needful (see 85 contrasts, p. 201)

God's love (Eph. 3:18)

God's love is:

1 Boundless (breadth, v 18)

2 Endless (length, v 18)

3 Fathomless, exhaustless (depth, vl8)

4 Measureless (height, v 18J

AU that is included in the breadth, length, depth, and height is submerged in the immensity of the love of God which comprehends aU that is above, below, and past, present, and future. It encompasses the universe, and time and eternity. It reaches to the depth of sin and infamy, to the height of the infinite divinity. It passes aU knowledge and wisdom. God's gift to man is the measure of His love (Jn. 3:16); the death of Christ is the measure of His love(Rom. 5:5-10);andthe condexen-sion ofthe Holy Spirit to transform men and work in their Uves is the m easure of the love of the Spirit to man (Jn. 16:7-15)

//all of partition: (Eph. 2:14)

Gr. mesotoichon, partition-waU. Here it means that Christ broke down the waU or fence that separated Jews and GentUes. A waU of stone about 6 ft. high separated the court of the GentUes fromthat of theJewsinthetemple.To cross it meant death to any Gentile. Jews always endeavored to live by themselves among the Gentiles. They either wanted a river or a wall between them and their Gentile neighbors. Wherever they went, their own laws, rites, and customs made a separation between them and the Gentiles. This latter fact is what is referred to as the middle waU of partition between Jews and GentUes. Christ aboUshed the law of Moses with aU of its commandments, ordinances, and rituals, and provided a new covenant entirely for both Jews and Gentiles, making them one and on the same level in all things. To emphasize this, the UteralveU of the temple wasrent from top to bottom, indicating that the way into the holiest had been made for aU men, that the old law was at an end and a new covenant ratified (see 85 comtasts . p. 201)

7 one's in Eph. 4: 4-6:

1 One body, the church

2 One Spirit, the Holy Spirit

3 One hope, the Christian caUing

4 One Lord, the Lord Jesus Christ

5 One faith, the gospel form o f doctrine

6 One baptism, a baptism into the body of Christ(l Cor. 12:13: GaL 3:27; CoL 2:12; Rom. 6:3-7)

7 One God, the Father of aU

Generations: (Eph. 3:5)

G.. genesis , generations, and not the Gr. aiqn , age. ThatGentiles were to be caUed and saved was made known from Abraham (Gen. 12:1-3) on through the O.T.(Rom.9:24-33;GaL 3:8),but that they should be saved without observing the law and that both Jews and Gentiles would be Uberated from it, being made a new body under the terms of the new covenant was not made known. This was a new revelation(vl-9;GaL 1:12; 2:2; 3:13-14)

Dwelling place: (Eph, 2:22)

Gr, katoiketerion, a dwelUng-place. Only here and Rev. 18:2. This does not mean that God has no personal body and the only bodies He ever has to manifest Himself through are those of saints. God has His own personal body (note r,Jn. 4:24). This simply refers to God's manifestations of His own nature and attributes through multipUed outlets. Each saint becom es a reflection of God and acts for Him asGod would act in the worldif He were visibly present. God dwells in men only as they Uve in union with Him (note n, Lk. 22:3)

Examples of kneeling in prayer (3:14):

1 Solomon (1 Ki. 8:54; 2 Chr. 6:13)

2 EUjah(l Ki. 18:42)

3 Ezia(Ezra 9:5)

4 Daniel (Dan. 6:10)

5 Jesus (Lk. 22:41)

6 Stephen (Acts 7:60)

7 Peter (Acts 9:40)

8 Paul(Acts 20:36; 21:5: Eph. 3:14)

5 classes not to inherit God's kingdom: (Eph. 5:5)

1 Whoremongers. Gr. pornqs, a male prostitute: a debauchee; libertine. Trans, fornicator (1 Cor. 5:9-11; 6:9; Heb. 12:16) and whoremonger (Eph. 5: 5; 1 Tim. 1:10; Heb. 13:4; Rev. 21:8; 22:15)

2 Unclean persons. Gr. akathartos, homosexual, pervert fnote l,Lk. 4:33; point 3, 17 works of the flesh, p. 207)

3 Covetous men (note e, Lk. 12.-15)

4 Deceivers (v 6; 2 Tim. 3:13; Tit. 1:10; 3:3; Rev. 12:9; 20:3, 8)

5 Children of disobedience (V 6; Eph. 2:2; Col. 3:6),Cp, note L 1 Cor. 6:9. According to Athenaeus, the Ephesians were addicted to luxury, effeminacy, and sexual vice. Aspasia, a beautiful woman of the Socratic sect, brought vast numbers of beautiful women into the country as prostitutes. Demos-thenes says, "We have whores for our pleasure, harlots for daily use, and wives for procreation of legitimate children, and faithful preservation of our property."

NOTES ON EPHESIANS CONTINUED

16 things free agents must learn (3:11):

1 That God must be respected and obeyed in all things (Eph, 3:9-11)

2 That His laws ate final and just (PS, 119:89;Isa. 55:11; 2 Tim. 3:16-17)

3 That sin does not pay (GaL 6:7-8)

4 That sin will never be excused (Gen, 2:17; Ezek. 18:4; Rom. 6:23)

5 That sin willbe forgiven if terms are met (2 Cor. 7:10; 1 Jn. 1:9)

6 ThatGod'sforroof government is the only right one(Isa. 9:6-7; Rev. 20)

7 That a loving and free submission to God is the highest and most noble principleof moralgovemmment(Mt. 22: 37; Jn. 3:16; Rev, 22:17: Eph, 3:10)

8 That justice and righteouaiess must prevail, if any society is to be eternally preserved in the universe (Eph, 1:4-12; 2:7; 3:9-11; Rev. 11:15-18; 1 Cor. 15:24-28)

9 That consecration to the highest good of all is the nature and highest glory of the creature(Eph. 1:4-12; Rev. 4:11; 5:11-14; CoL 1:15-18)

10 That God is merciful and forgiving to rebels who willbe penitent, and who learn obedience through their fall and redemption (Rom. 1:5, 16; 3:24-26; 16:26; Eph, 2:4-10; Tit, 2:11-14; 3:5-6)

11 That God is the only absolutely just and perfect Being, and the only one capable and worthy of unquestionable authority (Isa. 57:13; Rev. 4:8; 6:10; 15:4)

12 That aUthe accusations of present rebels against God are untrue (Ezek. 28:16; Eph. 6:16; Rev. 12:10)

13 That God does only those things which ate for the best good of creation (Mt. 7:7-11; Eph. 2:7; Rev. 4:11)

14 That He diould.by virtue of^His own Being and position of Creator, Preserver, Governor, and Lordship, and His own history of justice and righteousness in all of His dealings, be recognized by all as the Supreme Moral Governor of the Universe (ICor. 11:3: 15:24-28: Eph. 2:9-11; Col. 1:15-18; Rev. 4:11)

15 That those who rebel wUl be punished forever as an everlasting monument of God's wrath on sin and as examples of justice to all coming generations in all eternity (Isa. 66:22-24; Rev. 14:9-11; Mt, 25:41, 46; Mk, 9: 43-48)

16 That aU the redeemed and obedient will become eternal heirs of God and kings and priests under Him to help administer the affairs of the universe forever (Dan. 7:18, 27; Rom. 8:17; 1 Cor. 6:2-3; Eph, 2:7; 3:9-11; 2 Tim. 2:12; Rev. 1:6; 5:10; 22:4-5)

Glorious church (Ept 5:27)

Gr. endoxos. Here; Lk. 7:25; 13:17; 1 Cor. 4:10. The church is now glorious because of the glorious gospel (2 Cor. 4:4; 1 Tim. 1:11), the glorious covenant (2 Cot. 3:6-11), the glorious power of God working in it (CoL 1:11) to make it pure, holy, spotless, and without blemish f v 27). It willbe presented to Christ a glorious church (v 27) because of the glorious Liberty of aU chil-drenofGod(Rom, 8:21), and the glorious bodies that saints will receive (PMl. 3:21)

5 kinds of ministers: (Eph, 4:11)

1 Apostles (note a, Acts 15:33)

2 Prophets (note i. Acts 11:27)

3 Evangelists. Gr. euangelistes, a bringer of glad tidings. Used only here; Acts 21:8; 2 Tim. 4:5

4 Pastors. Gr. poirnen. Trans, pastors only here, but shepherd 16 tirTies(Mt. 9: 36; 25:32; 26:31; Mk. 6:34; 14:27;Lk. 2:8-20; Jn, 10:2-16; Heb. 13:20; 1 Pet. 2:25). The Heb. ra'ah, to tend a tlock is trans, pastor 8 times (Jet. 2:8; 3:16;

10:21; 12:10; 17:16; 22:32:23:1-2) and shepherd 63 times. God, Christ, and men are called shepherd5 (Ps. 23:1; 80: 1; Ezek, 34:1-23; Zech. 13:7; Heb. 13: 20; IPet. 2:25; Eph. 4:11) 5 Teachers (note n. Acts 13:1)

Besides the above they are called:

1 Ambassadors (2 Cor. 5:20)

2 Angels (Rev. 1:20; 2:1)

3 Elders (1 Tim. 5:17; 1 Pet. 5:1)

4 Fishersof Men(Mt. 4:19;Mk. 1:17)

5 Laborers (1 Th. 3:2)

6 MenofGod(Dt.33:1; iTim,6:11)

7 Lights (Mt, 5:14; Jn. 5:35)

8 Messengers(2 Cor. 8:23; Mai. 2:7)

9 Ministers (2 Cor. 3:6: 6:4: Rom. 15:16)

10 Overseers (Acts 20:28)

11 Preachers(Rom. 10:14;lTim.2:7)

12 Servant$(Tit. l:l;Jude 1: Jas. 1:1)

13 Soldiers(Phil. 2:25; 2 Tim. 2:3-4)

14 Stewards (Tit. 1:7; 1 Pet. 4:10)

15 Watchmen (Isa. 62:6; Ezek, 33:7)

16 ■v/im3Sses(Acts 1:8; 5:32; 26:16)

17 Workers (2 Cor. 6:1)

18 Stars (Rev. 1:20; 2:1)

7 duties of ministers: (Eph. 4:12)

1 perfect the saints (v 12)

2 AU work of the ministry (v 12)

3 Edify the body of Christ (vl2)

4 Unify men in the faith (v 13)

5 Unify men in doctrine (v 13)

6 Perfect the church in Christ (vl3)

7 Bring men to maturity in Christ (v 13)

Many seek to find out how many in:-perfections, failures, and carnal traits are allowable in religion, but few seek to bring Christians to the height of the gospel standard and to the unlimita-tions of the promises of God. The measure ofthe statureof the fulness is seldom mentioned much less demonstrated, while the nature of Uttleness, emptiness, and powerlessnessof Christianity is often emphasized and demonstrated

15 commands for Christians: (Eph. 5:7)

1 Be not partners with them (v 5-7)

2 Walk as children of light (v 8-9)

3 Prove what is acceptable to God (vlO)

4 Have no fellowship with the works of darkness (v 11-13)

5 Reprove the works of darkness (v 11-13)

6 A wake from sleep and death(v 14)

7 Walk circumspectly (v 15)

8 Walk as wise men (v 15, 17)

9 Redeem the rime (v 16)

10 Understand Thr wiHof God (v 17)

11 Be not drunk with wine (v 18)

12 Be filled with the Spirit (v 18)

13 Edify yourselves with music and singing (v 19)

14 Give thanks to God in Jesus' name (v 20)

15 Submit yourselves to each other (v21)

7 blessings of perfection : (Eph, 4:14)

1 Maturity - no more children (v 14)

2 EstabUsned in the faith no more of doubtful mind or tossed to and fro like the waves (v 14: Jas. 1:5-8)

3 Rooted and grounded in tnith - no more carried about by winds ot doctrine (v 14; Jn. 8:32-36;Fph, 3:17;Col. 2:6-7; 2 Pet. 1:1-2)

4 Freedorn from deception - able to discern truth from error (v 14; 2 Tim. 2:15; Heb. 5:11-1.4; Jn. 8:32-36)

5 Ability to speak the truth in love (V 15; Rom. 15!l4; Col. 3:16)

6 Constant ^owth in spiritual things (V 15; 1 Pet. 2:2: 2 Pet, 3:18)

7 Harmony with aU others in Christ (V 16; 1 Cor. 1:10: 2 Cor. 13:11)

4 commands for wives (Eph. 5:22) Cp. Col. 3:18

1 Submit to husbands as to Christ (V 2-2)

2 Recognize headship of husbands (V 23)

3 Be subject to husbands (v 24)

4 Reverence husbands (v 33)

a commands for hud[)ands (Eph. 5:23) Cp. Col. 3:19

1 Be head of the wife (v 23)

2 Love wives as Christ the Church (V 25)

3 Love wives as ownbodics(v28,33)

4 Nourii (Gr. ekaepho, bring up, care for, protect, v 29; 6:4; Rev. 12:6)

5 Cherish(Gr. thalpo. to foster, warm in one's bosom, v 29: 1 Th, 2:7)

6 Be joined as one flesh (v 30-31)

7 Leave pateius for wives (v 31)

8 Cleave to wives (v 31; Mt. 19:5)

16 facts: Clirist and church (5:25)

1 Christ isheaaoi the church (v 23)

2 Christ is Saviour of it (v 23)

3 The church must be subject to Christ in all things (v 24)

4 Christ gave HimseU for it (v 25)

5 Christ sanctifies the churchby the washing by the Word (v 26)

6 Christ cleanses the church by the washing by the Word (v 26)

7 Christ will receive tlie church to Himself (V 27: Jn. 14:1-3; 1 Th.4:16; 1 Cor. 15:23, 51-58; CoL 3:4)

8 Christ is making the church glorious (v 27: 1 Cor. 6:11: 2 Cor. 3:18)

9 Christis makingit spotless (v 27)

10 Christis making it perfect (v 27)

11 Christ is making it holy (v 27)

12 Christ is makingit faultless (V 27)

13 Christ nourishes it (cares for, brings up, protects it; v 29)

14 Christ cherishes the church (fosters, warms in His bosom; v 29)

15 The church ispartof Christ (v 30-32; 1 Cor. 12:12-13. 27)

16 The church is one with Christ (v 30-32; 1 Cor. 6:17; Rom. 12:4-5) Note: Christ is the Head, Saviqur, Sanctifier, Purifier, Glorifier , Builder. Kourisher . Cherisher, Unifier, Protector, and the Receiver ot the Church (v 23-33)

9 fold former state of Gentiles : (Eph. 4:17)

1 Vain in mind (v 17. Cp. 2:11)

2 Dark in understanding (v 18; 2:12)

3 Alien to God's life (v 18; 2:12)

4 Ignorant of God (v 18: 2:12)

5 Bund in heart (v 18; 2 Cor. 4:4)

6 Past feeling (V 19; 2:12)

7 Lustful (V 19; GaL 5:19, note)

8 Unclean (homosexual, v 19; Gal. 5:1^

9 Greedy (V 19; 5:3; 1 Cor. 6:10) The Gr. for work is ergasia, meaning

regular occupation, crafTfor gain and shows they gave themselves to these sins

4 kinds of spirit rebels : (Eph. 6:12)

1 Gr. arclias, prlncipaUties, chief rulers or beingsof the highest rank and order in Satan's kingdom (v 12; 1:21; CoL 2:10)

2 Gr. exousias, authorities, those who derive theii power &om and execute the wiU ofthe chiefnUers(v 12; 1:21; CoL 2:10)

3 Gr. kosmokratopas, world-rulets of the darkness of this age, the spirit world-rulers (Dan. 10:13-21; Eph. 1:21; 6:12; CoL 1:16-1»)

4 Gr. pneumarika ponerias, spiritual wickedness, that of the wicked spirits of Saun in the heavenUes(v 12:1:21: CoL 1:16-18)

Chrin-church illustrated (Eph. 5:31)

Gr, proskoUao, glue on to;._emented to. Here; Mt. 19:5: Mk. 10:7: Acts 5:36. Paul does not teach here that the church is the wife, a woman, or the bride of Christ. Nor does he teach that Christ is the husband. He amply com-paresthe relationship of Christ and His body to that of a man and his wife. The feminine pronouns refer to wives, not to the church. The church is compared to a man, not a woman (notes, 2:15; 4:13; 2 Th, 2:7; Rev. 21:9-10)

Id-fold Ufe of saints : (Eph. 4:20)

1 LeamChrist (v 20; Mt. 11:28-:10)

2 Heat and be taught by Christ(v 21)

3 Put off the old man (v 22; 2 Cor. 5:17, note f)

4 B e renewed in mind attitudc(v 23)

5 Put on the new man (v 24; 2 Cor. 5:17)

6 Put away lying and speak truth (v25)

7 Be augry without sinning (v 26)

8 Give no place to the devU (v 27)

9 vjuit steaUng (v 28)

10 .Votk for a living (v 28)

11 Give to the poor and needy (v 28)

12 Use the tongue right (v 2^)

13 Grieve not the Holy Spirit (v 30)

14 Put awaybitterness, wrath, anger, clamour, evU peaking, and maUce (V 31)

15 Be kind, tender-hearted, ana forgiving as Cliist (V 32)

16 Be foUowers of God (5:1)

17 .-/alk in love, as Christ did (5:2)

18 Let not fornication, homosexuality, covetousncss, filtliiness, fooUsh talking, ana sex lust jesting be once named among you as becometh saints (5:3-4. Cp.Mk.7:19-21;Rom. 1:18-32; lCi>r. 6:9-11; Gal. 5:19-21; CoL 3:5-10)

Fiery aarts (Eph. 6:16)

Gr. belos, dart, or any missile thrown, as the javelin, spear, arrow, or stone &om a sUng. The fiery darts perhaps refer to the combustible anowheads trial set fire to the fortificatiojis, ships, houses, and even the shields of the enemy made of wood and leather. They were caUed falarica. To quench these fiery darts shields were covered with metal. As appUed to Christian warfare they refer to evil thoughts, lusts, passions, and temptations of various kinds (ICor. 10:13-14; 2 Cor. 10: 4-6; Jas. 1:13-15: Rom. 6:12: 1 Jn.

2:15-17)

10 works of Christ: (Eph. 2:18)

1 Died for us (v 13)

2 Became our peace (v 14)

3 Made Jews and Gentiles one (v 14-16)

4 Btoke down waU of partition between Jews and Gentiles (v 14-16)

5 AboUAed the law (v 15)

6 Made peace between Jews and Gentiles (V 15-16)

7 Reconciled men to God (v 16)

8 Slewtheenmitybetweenjewsand Gentiles (V 15-16)

9 Preached peace to ^.. men (v 17) 10 Made access to God for aU (v 18)

etlungsprayed forEphesians (3:16)

i Spiritual power in the inner man (vl6)

2 IndweUing Christ (v 16: Lk. 22:3, note)

3 To be rooted in love (v 17)

4 Spiritual understanding (v 18)

5 To know the love of Christ (v 19)

6 To be fUled withaU the fulness of God(vl9.Cp. 6 things prayed for, 1:17)

iT^s^ The mystery o i C li r i s t (3:6)

The whole family of God (3:15) e>"~i

ThatGod was to saveGentiles was no mystery, forAdam'swhole race was to be restored to original doroinion(Gen. 3:15). Abraham (who was a Gentile) wastohave a seed to bless all nations (Gen. 12:1-3: GaL 3:8). The prophets predicted their salvation (Rom. 9:24-33: 10:19-21). The great mystery hid in GodinaUpastages was that of making Jews and Gentiles one new body - the church, which is Hisbody(l: 22-23;

3:1-11; 4:11-16; 5:23-33; CoL US, 24), formed by the Holy Spirit (1 Cor. 12:12-13,27-31), and in which aU distinction of privilege and blessing disappears (2:14-15; 1 Cor. 12:13; Gal. 3:27-28: CoL 1:18-29; 3:10-11: Heb. 11:10-16; 13:14; Rev. 21:9-10). In Paul's writings alone do we find the doctrine, position, unity, walk, and destiny of the church (Rom. 12; 1 Cor. 12: Eph. 2, 3, 4, 5: CoL 1)

The word family appUes to all the free moraloff-springofGod- whether by direct creation, begetting, or adoption - past, present, and future.lt includes all princlpaUties, powers, and dominions, both earthly and neavealy, human and angeUc,flesh and spitit.and unfallen and fallen redeemed (1:21-23; 3:10; 1 Pet. 3:22). To limit the family to the church, as many do, and to interpret the passage in connection

with N.T. Christians is unscriptural

In the spirit world there are cherubim, seraphim, archangels, common angels, redeemed human spirits (Heb. 12:23), and Uving creatures of various kinds. See p. 632. In the flesh world there are Jews aodGenules.some in heavenand some in earth wlio, with the spirit beings and the spirits of redeemed men in heaven,make up the whole family of God in heaven and in earth

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

Christian Triumph in Suffering - Christian Living - Goal of the Christian Life

Exhortations

a See 2 Cor. 1:1 and Timothy, p. 159. Timothy was at thistime with Paul in Rome (2:19)

b See note e, Mt. 20:27

c See note h. Acts 9:13

d Gr. episkopos . a preaching elder (note t. Acts 20:28; note g, Acts 14:23)

e See note d, Mt. 20:26. Only here these officers are mentioned together

f Another reference to two separate divine personsintheGodhead(see The Tnniry , p. 280)

g Gr. deesis. supplication (note s, Eph. 6:18). Used twice in this verse, and trans, prayer and request h Gr. koinonia. notch. 2 Cor. 13:14 i Gr. peitho. Trans, persuade 22 times; misFlOtimes; obey 7 times; confidence 9 times; and assure, believe, agree, yield, and maK,: one's friend each 1 time. The idea here is being confident that^ there will be nothing lacking on God's pan in performing the work He has started in them until the final work of grace is performed in them. This confidence in God is based upon meeting conditions. See 35 conditions of assurance, p. 237

j 1st N.T. prophecyinPhJL f 1:6.unful-

filled).Next,2:10.This proves that part

of this good work will be done in the

day of Jesus Christ (notes, 1 Cor. 1:8).

At least the redemption of the bocly

wiU be accomplished in the day of the

Lord Jesus Christ (3:21; Rom. 8:17-24;

1 Pet. 1:5-13) k Gr. dikaios. righteous, just 1 Interpenetration (note n, Lk. 22:3) m Gr. apologia, speech in defense (note

k. Acts 22:1) n Gr. bebaioas. making fast or sure; es-

tabUshing. Here; Heb. 6:16. It is a

legal term for a guarantee o Gr. sugkoinonos. joint-partakers of a

thing. Trans. partaker(v 7:Rom. 11:17;

1 Cor. 9:23) and companion (Rev. 1:9) p Grace is an eternal bond uniting all

men who receive it (Rom. 12:3; Jn.

1:17) q Gr. manus. Trans, witness 29 times;

manyr (Acts 22:20; Rev. 2:13; 17:6);

and record (2 Cor. 1:23; Phil. 1-8) r See note d, 2 Cor, 6:12 s 5 requests for Philippians f v 9-11): 1 Increased love in knowledge and

judgment 2Approval of things that are

excellent

3 Sincerity to the end

4 Without offence till the day of Christ

5 Filling with fruits of righteousness t Gr.aistheriSj discernment. Only here, u Gr. diaphero. differ. We are to test aU

things and disapprove those that differ from the gospel (1 Th. 5:22)

V Gr. eililainesis, pure, uncorrupted. The word means without wax , an allusion to finishing cloth with gummy materials hiding flaws until careftOly examinedbylookingthroughitin sun-lighi. The Gr. might be trans, sun-judged. Only here; 2 Pet. 3:1. Cp. 1 Cor. 5:8

w Gr. aproskopos . not striking against;not stumbUng; void of offense to God or man; neither stumbling nor causing others to stumble (v 10; Acts 24-16; 1 Cor. 10:32; 1 Pet. 1:17)

X See.note s, 1 Cor. 1:8

y Fruits ofthat justification which comes by faith and the new creature experience (2 Cor. 5:17-18; Rom. 5:1-11)

z My sufferings for Christ have furthered thegospelby provoking others to zeal for Christ (v 12-19)

a Gr. praetorium, the coun at Rome where Paul was tried before Caesar. Here it evidenUy refers to Caesar's palace. The apostle's defense caused his doctrines to be known in the palace and all other places (v 13; 4:22)

CHAPTER 1

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I The introduction: 1 Authorship and salutation

"DAUL and'Tl-mo'the-us, the * ^servants of Je'gus Christ, to alLthe^aints in Christ Je'gus

which are at Phi-lip'pi, witb*the bishops and "deacons:

2 Grace be unto you, and peace, ^from God our Father, and from the Lord Je'sus Christ.

2 Thanksgiving and prayer

3 I thank my God upon every remembrance of you,

4 Always in every«prayer of mine for you all making request with joy,

5 For your^fellowship in the gospel from the first day until r;ow;

3 Confidence in God for them

*6 Being'confident of this very thing, that he which hath begun a good work in you will perform it i until the day of Je'sus Clirist:^ 7 Even as it is*meet for me to thmk this of you all, because'I have you in my heart; inasmuch as both m my bonds, and iifthe defence and " confirmation ijf

contention, not sincerely, sup posing to add "affliction to my

bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 *What then? notwithstanding, every way, whether in<T)re-tence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to myrfsalvation through your prayer, and the supply of the Spirit of Je'§us Christ,

2 Christian consecration in life or in death

20 According to my 'earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body .

the gospel, ye all are opartakers of myiferace.

4 Fourfold prayer for blessing

8 For God is my«!record, how greatly I long after you all in the'bowels of Je'gus Christ.

9 And this I pray , 'that your love may abound yet more and more in knowledge and j/i'all judgment;

10 That ye may approve things that are«<excellent; that ye may be •sincere and*without offence till*the day of Christ;

11 Being filled with the'fruits of righteousness, which are by Je'§us Christ, unto the glory and praise of God.

II Christian triumph in suffering (Phil. 1:12-30; Mt. 26:36; 1 Cor. 4:9; 2 Cor. 4: 8; 6:3; 11:23; Rom. 8:35-39; Heb. 11:33-40). 1 Result of suffering for the gospel

12 But I would ye should im-derstand, brethren, that ^the things which happened unto me have fallen out rather imto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the "palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will :

16 The one preach Christ of|

whether it be by life, or by death.

21/For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my laboiu-: yet what I shall choose*! wot not.

23 For*I am in a strait'betwixt two, having a desire 'to depart, and to be with Chri.<;t :; which is far better:

24 Nevertheless to abide in the fiesh/smore needful foryou.

3 Confidence in his being set free to continue his ministry

25*And having this confidence, I know that I shall abide and continue with you all for yoiu" furtherance and joy of faith;

26 That your rejoicing may be more abundant in Je'§us Christ for me by my coming to you again.

4 Exhortation to stand true

in suffering for Christ

•27 Only let your/conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs.'^hat ye stand f ast in one spirit, with one mind'-striving together for the faith of the gospel;

28 And in nothing terrified by youroadversaries: which is to them an evident token of"perdition, but to you of'salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same 'conflict which ye'saw Ln me, and now hear to be in me.

CHAPTER 2

III Christian living: four examples of the Christian life 1 An appeal for Christian living

/TF there be therefore any con-■*■ solation in Christ, jf any comfort of love, if any fellowship of the Spirit, if any bowels

2 If any comfort of love. Gr paramuthion, srimularing force. Only here

3 If any fellowship of the Spirit. Gr, komonia fnoteh. 9 rnr i3:i4)

4 If any bowels and mercie s. Gr oiktirmos (note s. Rom. l2:l).The Gr, for bowels^ is splagchna (note d, 2 Cor. 6:12)

to Paul's deliverance from prison r Gr. agon, a contest for a prize; a struggle; battle (note d, 3, Heb. 12:1) s See Acts 16:19-40 for Ms trial here t 4 questions to conader f v 1):

1 It... any consolation (encouragement) in Christ (note v. Acts 13:15)

-^— Continued, columnf^

a See note h, 2 Cor. 1:4

b Question 1. Only one in Philippians. It matters not to me how Christ is preached, provided He is preached

c See note n, Jn. 15:22

d Gr. soteria. deliverance. This refers to his temporal safety and freedom from chains and imprisonment. This he expected through their prayer and the continued supply of the Holy Spirit (vl9)

e He had the utmost confidence in God that he would be upheld by grace in all his trials. PersonaUy, he was ready for either life or death, providing Christ would be magnified in the outcome (v20)

f Here he expresses perfect resignation to whatever he had to face (v 21-24)

g Gr. gnorizo^ , I declare not. Trans, make l^wn_16 times ; declare 3 times; cer-m^XGaL 1:11); give to understanTJT Cor, 12:3); and do to wit (2 Cor. 8:1) h Gr. sunecho. am being pressed. I am underpressure between two desires, that of living and of dying i Gr. ek^ of, out of, from, with. Out of 857 times used it is only trans , betwixt here; and between (Jn. 3:25) j 7 outstanding tacts (v 21-24):

1 To live means gain to Christ (v 21)

2 T o die is personal gain (v 21). Could there be any gain for man or God if one went into extinction of being, unconsciousness, or soul sleep? If so,

what gain?

3 To live in the flesh is to continue fruit-bearing (v 22). This proves that one dwells in a body. If he leaves the body and is no longer in the flesh where is he? Does he become extinct just because he moves out of the body?

4 Having a desire to depart (v 23). TMs confirms the tact of the departure of one at death. Do men go into nothingness at death? If so, then why desire to depart?

5 To be with Christ (v 23). Where is Christ? Is He extinct? Dormant? Un(XJnscious in the grave? One thing is certain wherever He is there the believer will be also at death (v 23: 2 Cor. 5:8)

6 Farbetter fv23). what is far better^ Would extiSjtion of being, unconsciousness in the grave, going back to dua again, and going into nothingness be better than to Uve in the body and continue winning souls for Christ?

7 'To abide in the flesh is more needful for the ctiurch than to die (v24). This explains what departure from the body means - that at death the body dies and the inner man leaves the body to go to heaven,if one is a Christian, or to heU if one is unsaved. The body without the spirit is dead (Jas. 2:26); to be absent from the body is to be pres-ent with the Lord (2 Cor. 5:8); to depart is tobe with Christ (Phil. 1:23) and be in heaven with the spirits of just men made perfect (Heb. 12:22-23; Eph. 4: 8-10, note; 1 Pet. 3:4, note: Rev. 6:9-11, note: 270. 421)

k Here again Paul expresses confidence of his release (v 19, 25-26). He was released after 2 years ^Acts 28:30)

1 Gr. polltetio. to exercise citizenship; behave like citizens. Trans, live in Aas 23:1. Only in these two passages, but politeuma is used of citizenship in Phil. 3:20. The gospel regulates the lives of heavenly citizens (v 27)

m Points 8-11, 35 coqdiuons . p. 237

n Gr. sunatfales. wrestling together, not in contention with, or against one another to build up human organizations which oppose each other in the gospel, but in union against the enemies of the gospeL Only here and 4:3

o From this it appears the church was going through persecution

P See Perdition , p. 218

q Gr. soteria. Here and in 2:12 it refers to salvation of the soul. In v 19 it refers

PHILIPPIANS 2. 3

Christ's example of humility

Warning against false teachers

a Make myjoy complete (accomplished by doing the 12 things ofv 2-16, listed in 35conditions of assurance, p. 237)

b Gr. phroneo, united in mind and thought. Trans. ihink(Acts28:22:Rom. 12:3; 1 Cor. 4:6; 13:11; Phil. 1:7); be minded ^ GaL 5:10; Phil, 3:15); Uke-mindeJa nd same mind (Rom. o:5; 12: 16; 15:5; 2 Coi. 13:11; Phil. 2:2, 5, 3: 16, 19; 4:2); savor (ML 16:23; Mk. 8: 33) ;regard (Rom. 14:6); set one's affection on (CoL 3:2); be careful and care (PMl. 4:10)

c Love in the same degree and be in agreement in all things for the Master

d Never oppose each other by acting for personal gain or from vanity

e Have a humbling view of yourselves, knowing your own secret faults and true self

f IX) not be selfish glorying in your own gifts and gjaces. Be just as interested in the blessings of others and rejoice to see them blessed f v 4)

g Let the mind of self-emptying be in you which was in Christ (note k, 2:7)

h 7 steps in His humiliati on:

1 Consecrated to humble Himself(v 5)

2 Laid aside His divine form (v 6)

3 Made Himself of no reputation (v 7)

4 Took the form of a servant (v 7)

5 Was made in likeness of men (v 7)

6 Humbled Himself (v 8)

7 Became obedient unto death (v 8) i Gr. huparcho ,though existing; subsisting. He existed as God from all eternity (Isa. 7:14; 9:6-7; Mic. 5:2; Jn. 1:1-2; Heb. 1:8: Rev. 1:8-11)

j Gr. morphe, the outward form that strikes the vision; the external appearance. Here;v7;Mk. 16:12. The passage should read, "Who, subsisting in the formof God (by which He from eternity had appeared to the inhabitants of heaven), yet not thinking that this equality with God should be clung to or retained. He emptied Himself of it, so as to assume the form of a servant and become like man" (v 6-7) k See The "kenosis" of Christ , p. 218 1 Christ humbled Himself from the divine form to human form, and from sinless humanity to sinful and corrupt infamy - even the death of the cross bearing the sins of all men(v 8; iPet. 2:24) m 7 steps in His exaltation (v 9-11):

1 God hi^y exalted Him(v9; Eph. 1:21)

2 Gave Him a name above all (v 9)

3 At His name every knee must bow (vlO)

4 Every thing in heaven (v 10)

5 Every thing in earth (v 10)

6 Every thing under the earth (v 10)

7 Every tongue confess His Lordship to the glory of God the Father (v 11)

n 2nd N.T. prophecy in Phil. (2:10-11,

unhiltilled). Next, 3:11 o 3 worlds that are inhabited:

1 Heaven (V 10; Job 1:6; 2:1; Dan. 4: 35; Col. 1:15-18; Rev. 12:12; 13:6)

2 Earth (v 10; Col. 1:16; Rev. 12:12)

3 Underworld. Gr. katachthoniqs, under lHe~ealTH]~ sub terraneanTTnTernal world (V 10; Ps. 16:10 with Mt, 12:40 and Epti. 4:8-10). This Includes the angelic inhabitants in tartarus{ 2 Pet. 2:4; Jude 6-7; 1 Pet. 3:19); the pre-Adamites and demon inhaoitantsof the abyss (Lk. 8:31; Rev. 9:1-21; 20:3,7)7 the giant races that have no resurrection (Gen. 2:4,note; Isa. 26:14, note); the human inhabiunts of shoel-hades (Ps. 9:17; 16:10; 71:20; Pr. 9:18; 15:24; Isa. 14:9; Ezek. 31:14-18; 32:18-27; Lk. 16:19-31; Rev. 20:11-15); and aU other inhabitants of the infernal world (Phil, 2:10; Rev. 5:13). This proves that hell is not the grave

p This is true working out your own salvation until it is completed (Rom, 6:22; 8:23; PhU. 3:21; 1 Pet. 1:5-13)

q Why fear and trembling if there is no possibility of a fall and a failure (v 12; 1 Cor. 9:27; 10:12-14; Heb. 6:4-9; 10:26-39; 2 Pet. 2:20-22)?

r Suppose one will not obey in working out Hisown salvation, willGod contin-

and mercies,

[•2" Fulfil ve mv iov . that ye be likeminded, having the ^same love, being of one accord, of one mind.

93"Let, nothing be done through strife or vainglory;'but in lowliness of mind let each esteem other better than themselves. •4^ Look not every man on his own things, but every man also on the things of others.

2 Example of Christ: (1) Sevenfold self-humbling

•S *Let this mind be in you, which was also in Christ Je'§us: e'lWho.'being in the'form of God, thought it not robbery to be equal with God:

7 But * made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, h e^humbled himself. and became obedient unto death, even the death of the cross.

(2) Sevenfold exaltation

9 Wherefore God also ""hath highly exalted him, and given him a name which is above every name:

♦ICThat at the name of Je'gus every knee should bow, "of things m heaven, and things jn earth, and things under the earth;

11 And that every tongue shouldconfessthatJe'§usChrist is Lord, to the glory of God the Father.

3 Outworking of salvation

• 12 Wherefore, my beloved, as ye have always"obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with'fear and trembling.

13 For it is God which"work-eth in you both to will and to do of his good pleasure. •14 Do all things without mur-murings and disputings:

15'That ye may be blameless £ind harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as Ughts in the world;

•16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

4 Example of Paul: consecration to death (1:20 - 24;

2 Tim. 4: 6)

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

5 Example of Timothy: unselfish and obedient to the gospel

19 But I trust in the Lord Te'sus to send TJ-mo'the-iisi shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Je'§us Christ's.

22 But ycknow the proof of him, that, as a sonbwith the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see "^how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

6 Example of Epaphroditus: self-sacrificing and overworked

25 Yet I supposed it necessary to send to you E-paph-ro-di'tus, my brother, and companion in labour, and"fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was'full of heaviness, because that ye had heard that he had been/sick.

27 For indeed he was sick nigh unto death :*but God had mercy on him; and not on him only, but on me also, lest 1 should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30'■Because for the work of Christ he was nigh unto death.

ueto work wnen man refuses to permit Him? Man's power to will and to do as he pleases should not be puzzling. Such power comes from God but the use of it lies with man. One who will not use this power to work out His salvation, will beheld responsible. All men possess the power but all do not use it (Jn.

Continued, column 4 —^»-

not regarding his life, to supply

your lack of service toward

me.

177 CHAPTER 3

IV Goal of the Christian life.

1 Warning against Judaizers

(C^INALLY, my brethren, ire-^ ioice in the Lord . /To write the same things to you, to me indeed is not grievous, but for you it is safe.

•2 Beware of Mogs. beware of evil workers, beware of the concision.

2 Put no confidence in flesh

3 'For we are the circumcision, which worship God in the spirit, and rejoice in Christ Je'gus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

3 Eightfold superiority of Paul's flesh (Acts 23:1; Gal. 1:13-14; 2 Cor. 11: 22; Rom.

9:1-3)

S^Circumcised the eighth day, of the"stock of i§'ra-el, of the tribe of Ben'ja-min, an He'brew of the He'brewg; as touching

3 The sons of God (Rom. 8:14-16)

4 Without rebuke by man. Gr. amometos. Only here: 2 Pet. 3:14. Cp. amomos (Eph. 1:4)

5 Shine as Ughts (Mt. 5:14-16). Shine as the sun ana moon (Gen. 1:14-18)

6 Hold forth the word of life. Be light housesto guide men safe to the harbor of safety and rest (2 Cor. 4:4)

a See Acts 16:1-3; 17:14

b With, not for me (1 Cor. 16:10)

c He was confident of being liberated

(V 24; 1:19, 25-26) d 7 facts regarding Epaphroditus:

1 A bromer in Christ (v 25)

2 Con)panioninlabour(Gr. sunergc , fellowlabourer, as in 4:3)

3 Fellowsoldier (Gr. susira tioie ,. Only here and Ph'm 2)

4 Your messenger (Gr. apo siolo s, apostle, note a, Acts 15:33)

5 Minister (Gr. leitourgos, public servant, note k, Rom. 13:6. Cp. 4:18)

6 Had a physical breakdown because of overwork (v 26-30)

7 Was healed (v 27-29)

e Gr. ademoneo , heavilyburdened. Only here; Mt. 26:37; Mk. 14:33

f He had been sick. This proves that at the time of the writing of this epistle he was well again. For the workof tne Lord he had been nigh unto death(v 30). How could the worKot God make iiirn sick if not by overwork and improper rest?Insuchcase,it would be a physical breakdown rather than some disease. TheGr. word for sick is astheneo, to be weak or feeble in any sense. It is used 15 times of:

1 Weak faith(Rom. 4:19; 14:1, 2,21;

1 Cor. 8:9-12. Cp. note 1, 2 Cor. 12: 10; note j, 2 Cor. 13:4)

2 Weak law (Rom. 8:3)

3 Weak (poor) people (Acts 20:35)

4 Weak in boldness and power (2 Cor. 11:21, 29; 12:10; 13:3, 4, 9)

Itisused 17 timesof physical sickness and 3 times of physical breakdownsbe-cause of overwork (Phil. 2:26-27; 2 Tim. 4:20, note). Thus to conclude that the cases of Epaphroditus (here) and Trophimus (2 Tim. 4:20) prove that Paul and the apostles had lost their power to heal, or that it was only occasionally that they had such power is concluding too much

Paul did have power to do special miracles (Acts 19:11-12). He had the fulness of theblessingof the gospel of Christ (Rom. 15:18-19, 29). He even had power to impan gifts to others (Acts 19:1-7; Rom. 1:11; 1 Tim. 4:14;

2 Tim. 1:6)

Gifts are not given so that bodies may be abused by overwork. They are not to enable man to work beyond what is sensible and best for the body g This proves that God did miraculously restore the man and save him from death. Prayer will do wonders even in aphysicalbreakdown.buiit wiU never sustain a body that is not properly taken care of by rest and nourishment.

h This was the cause of his physical trouble - overwork(v30).Insuchacase as this, and no doubt that of Trophimus, it was best to let them recuperate before going back into the wo rk

i Let your happiness be in the Lord

j He writes the same doctrines that he had preached and written to others

k Jews are called 3 things here:

1 Dogs, the very things they called others (Mt. 15:26-27)

2 Evil workers, Judaizing teachers

3 The circumcision, cutting-flesh party. Gr. katatome. O nlyhere, but the verb kataiemno occurs in the Sept. of heathen mutilations (Lev. 21:5; 1 Ki. 18:28). Paul regards circumcision as no better than heathen practices

1 4 points about Christians here (v 3):

1 The true circumcision (Rom. 2:29)

2 Worshippers in spirit (Jn. 4:24)

3 Rejoice inChrist(3:l;4:4; iPet.1)

4 Have no confidence in flesh(v 3-4: 2 Cor. 5:16)

m See Gen. 17:9-14; Lev. 12:3 n See Gen. 29:21-30:25; 35:16-29

—^»> Cont. from column 2

316-20; Mk.l6a5-16; ljn.l:9; Rev.22:17) s 6 re sults of obedience to v 12-14:

1 Blameless before God7 ~Gr. amemptos. Here; 3:6; Lk. 1:6; 1 Th. 3:13; Heb. 8:7

2 Harmless to men. Gr. akeraios. Here; Mt. 10:16. Trans, simple (Rom. 16:19)

a See note o, Mt, 3:7

b Acts 7:58; 3:1-3; 9:1-2; GaL 1:13

CAS to meeting every requirement of Judaism, being of pure stock, and of fanatical zeal he had no suoerior (v 4-6; Gal. 1:13-14; 2 Cor. li:22)

d aU these advantages (of v 4-6), the honor and respect which I held among the Jews, as well as my future with them, I counted loss for Christ (v 7)

e Gr. zerpia, loss as applied to trade, especially the voluntary loss incurred by casting wares overboard to lighten a sinWng ship (here; v 3; Acts 27:10,21)

f I notonlycountalltMngsatotallossto win Christ, but I depend upon Him to save m.y soul (v 8). See 12 great practices of Paul , p. 218.

g See 12 great desires of Paul , p. 218

h Gr. kerdaino. Trans, win (v 8); won fl

Pet. 3:1); and gaLn (?7tri6:26; IBn.5;

25:17, 20,22; Mlcr3:36; Lk.9:25; Acts

27:21; 1 Cor. 3:19-22) i 2 Cor. 5:17-18: note n, Lk. 22:3 j Man's righteousness is not enough(Isa.

64:6; Lk, 18:9-14: Rom. 10:1-13)

k God's righteousness comes through Christ (1 Cor. 1:30) and by faith (Gen. 15:6; Rom.3:22-26; 4:1-25; 9:30-31; 10:1-13) 1 TMs is Ufe eternal (Jn. 17:3)

m He longed for the resurrection of the body(v 11, 21; 1 Cor. 15; 2 Cor. 5)

n Not fellowship with Him in Pis vicarious sufferings, but in the offence of the cross and martyrdom for truth (2 Cor. 1:5-7; CoL 1:24; 1 Pet, 4:13)

o Gr. surpmorphoo. tobe formed or fashioned like. Only here. Paul wanted to know Christ an; the power which was in His resurrection, and to share in ffis sufferings, even to die as He died (v 10)

p Gr, ek nekron. out-rcsunecaon. or the resurrection rrom oura.—o?.g the dead. 3rd N. 7. prophecy in Phil^ (3:11, un-tultiUed).';ext, v 21. Thismeansthat some of the dead nnIU be resurrected from among the rest of the dead. It refers to the resurrection of the ri ghr-eousfrom am.ongthe wicked dead (Lk. 20:35: 21:36; 1 Cor. 15:23,51-54:PM1. 3:21; 1 Th, 4:13-17; Rev. 20:4-6)

q 2 things Paul haa not yet attained:

1 The out-resurrection or the prize (v 11-12, 14), This is another way of saying he had not finished his course and was not yet glorified (v 20-21)

2 Perfection. Gr. teleioo, to make a full end; consummate (v 12). Trans, periect fV 12; Lk. 13:32; Jn. 17:23: 2 Cor. 12:5; Hei>. 2:10; 5:9; 7:19; 9:9; 10:1,14: 11:40; 12:23; Jas. 2:22; 1 Jn, 2:5; 4:12.17-13); fulfill gk. 2:43; Jn. 19:23); and finish (Jn. 4:34; 5:36; 17:4; Acts 20:24:). This kind of perfection ref^s to the complete and glorified state. It does not imply that he was lacking in spiritual experience: that .'.= wasdef:Lc^er.-in grace; thatthebody of sin was still cleaving to him; that he was yet struggling with an "old man" in him; that he was not yet sanctified

r Gr. dioko, to pursue. Same as persecuting m V 6 an d press in v 14. Trans. elsewhere persecute 30 times (Mt. 5: 10-12,44; 10:23; etc.); follow after (v

12: Rom. 9:3C-31; 14:13:1 Cor, 14:1; iTim, 6: ll) ;ensue (l Pet. 3: ll); follov (Lk, 17:23; 1 Th. 5:15; 2 Tim, 2:22; Heb, 12:14); and given to (Rom.. 12:13). The idea here is, I follow after arid press toward the prize others have already gained (v 12-14)

s Gr, katalam.bano , to seize upon; lay hold ot; take possession of; bring to an end. Trans. apprehena(v 12-13): overtake (1 Th. 5:4); taI?(Mk. 3:15; Jn. 8:3); auain to (Rom. J:30); obtain (1 Cor. iJ:24); come upon (Jn. 12:35); comprehend (Jn. 1:5; Eph. 3:13); perceive (A ctsT: 13; 10:34): and find (Acts 2o:2o). He had not yet laid hold upon the prize of resurrection, perfection, and glorification (v 12-14, 20-21)

t See One thing I no , p. 237

u Heavenly calling; God calling me on high

the law, a"Pfaari-see; 6 Concerning*'zeal, persecuting the church; touching the righteousness which is in the law.Tjlameless.

4 Eightfold Christian goal: (1) To win Christ (ICor. 9: 24-27; Mt. 7:21-23)

7"But what things were gain to me, those I countedloss for Christ

8 Yea doubtless, and I/cotint all things but loss for the ex

cellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dtmg, < that I may *wiQ Christ.

(2) To be found in Christ (2 Cor. 5:17; Col. 2:10)

9 And be found i in him,;nnf having mine own righteousness, which is of the law, but* that which is through the faith of Christ, the righteousness which is of God by faith:

(3) To know Christ in power,

sufferings, and death (Jn. 14:12; Gal. 2: 20; 1 Pet. 4:1) lO^ That I m3v kn ow him, and th^power of his resurrection, and^e fellowship of his sufferings, being made'conformable imto his death;

(4) To attain to the out-resurrection from among the dead (Rev. 20:4-6; 1 Th. 4:

16; 1 Cor. 15: 23, 51-58)

*n If by an y means I might attain unto the'*resurrection of the dead.

12 Not as though I had already attained, 'either were already perfect: but I'follow after, ^ that I mayapprehend that for which also I am apprehended of Christ Je'sus.

(5) To obtain the high calling

of God in Christ (Rev. 5:10;

20:4-6; Rom. 8:17)

13 Brethren, I count not myself to have apprehended: but this'one thing / do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark

for the prize of the^gh calling of God in Christ Je'sus.

(6) To walk in unity (1 Cor. 1:10; Eph. 4:1-16; 1 Pet. 3:

8-13)

•15 Let us therefore, as many as be'periect, be thus minded: and if Ln any thing ye be otherwise minded, God shall reveal even this imto you.

16 Nevertheless, whereto we have already attained, let us walk by the same nile, let us mind the same thing.

(7) To follow apostolic example (4:9; 1 Cor. 11:1; 1

Thess. 1:6; ITim. 4:12)

•17 Brethren, be'^ollowers together of me, and hnark them which walk so as ye have us for an'ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the^enemies of the cross of Christ:

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

(8) To be glorified with

Christ (Col. 3:4; 1 Cor. 15:

23, 51-58; Rom. 8:17)

► 20 For our'conversauon is in heaven; from whence aJso/we look for the Savio'ur, the Lord Je'sus Christ:

♦21 Who shall «change our'^ile body, that it may be'fashioned like imto his glorious body, according to the working where-bv he is able even to subdue all things unto himself. <

CHAPTER 4

V Exhortations to believers.

1 To stand fast in the Lord

(1 Cor. 16:13; Gal. 5:1; 1

Thess. 3:8)

rPHEREFOPj:, my brethren i dearly beloved and longed for,^my joy and crown, so stand

V 2 kings of perfection:

1 See note q, 2, above

2 Gr. teleios^ m. a t ur e; complete. Here it is used of full growth, as men, and not children, in Christian knowledge -thoroughly instructed and deen-ly experienced, as in 1 Cor. 2:6: 14:20: E?h.4:13; CoL 1:28: Jas. 1:4; 3:2;Heb. 5:14: 1 Jn. 4:18

fast in the Lord, my dearly beloved.

2 To unity and joy in Christ (1 Cor. 1:10; Eph. 4:1-3)

2 I beseech'Eu-o'di-as, and beseech Sj-n tv'-che, that they be of the same mind in the Lord.

3 And I intreat thee also, true "Yokefellow, help those"women

whichf laboured with me in the gospel, with'Clem'ent also, and with other myf eUowlabourers, whose names are in the'book of life.

•4 Reioice in the Lord alway: and again I say. Rejoice .

3 To manifest temperance and freedom from anxiety (Mt. 6:25-34; Gal. 5:22-23)

• 5 Let your 'moderation be known unto all men. ' The Lord is at hand.

•e'Be^careflll for nnthin^r; but in every thing by prayer and supplication with thanksgiving lei your "requests be made known tmto (jod. ►7 And the peace of God, which passeth all understanding.^hall keep your hearts and minds through Christ Je'sus.

4 To live in Christian virtues (Gal. 5:22-23; 2 Pet. 1:5-11)

•8 Finally , brethren, whatsoever thinss are true, whatsoevei things are honest, whatsoever-things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be anv virtue, and if there be any praise, ythink on these

5:18)

w We arecommanaedhereto let all re-questsbe maae known to Go a - requests for material, physical, and spiritual needs ana wants - everything that concerns us in life along any line (v 6)

X 10 secrets of cure for worry, p. 237

y See Cthi.-.-s x .r.euiiate an , p. 237

a Gr. summimetes. fellow-imitators. Only here, but the idea is the same as in note p,Eph, 5:1; note p,l Cor, 4:16

b Gr. skopos. Only here, but is the same in raeamng as skopeo, note 1, Rom. 16:17

c Gr. tupos. Trans, example (v 17; 1 Cor. 10:ClTri Th.l:7; 2 Th.3:9; 1 Tim. 4:12; IPet. 5:3); paitem(Tit. 2:7; Heb. 8:5); manner (A cts23:25); fashion

(A cts 7:44); form(Rom.6:17); figure(Acts7: 43; Rom. 5:14); and print (Jn. 20:25)

d See 5 facts about false teachers , p. 237

e Gr .politeuma , citizenship; city, civil riglis; state; society; or government. Used only here in M. T, The verb is used in 1:27, note L

f See .v'hat to look for , p, 237

g 4th and last N', T. prophecy in PhiL (3: 21). Gr. metaschematizo, transform; change the fashion of; re-fashion. Trans, transform (2 Cor, 11:13-15); transfer in a figure (1 Cor, 4:6); and change (PhiL 3:2ir

h Gr. upeinosis. body of humiliation. Trans, low eaate (Lk. 1:48: Jas. 1:10); humiliation(A cts 8:331; andvile_(PhiL 3:21). It refers to die low state of sin and shame which the body of man has degenerated into. Instead of it being deathless, immortal, glorious, and powerful as the ruler of all creation, including the sun, moon, and surs as originally planned (Gen. 1:26-31; Ps. 8:3-6), itis now vile, depraved, sinful, sickly, mortal, and subject to the lowest humiliation and eternal ruin (2 C or. 4:16; Rom. 1:18-32: 6:19; Gen. 3:19)

i Gr. summorphos. like-shaped or con-formed to. Used here and in Rom. 8:29. It has reference, not to exact outward features, but to substance of the body, which wiUbe changed from mortality to immortality;from a natural body to a spiritual body; from corruption to in-corruption; and from, weakness and humiliation to glory and power (v 21; 1 Cor. 15:35-58). It will be flesh and bone like Christ's body of glory (v 21; Lk. 24:39; Zech. 13:6)

j The power that made the body and all things originally will be the power that will make the resurrection bodies in a moment(l Cor. 15:51) and subcue all things to God again (1 Cor. 15:24-28; Heb. 2:9-18)

k See 1 Th. 2:19-20

1 Two women, perhaps deaconesses, who differed on some unknown point (v 3)

m Gr, rjzugos, com.rade; yoke -fellow; friend. Only here and perhaps refers to Epaphroditus, the apostle to Philippi (2:25)

n Perhaps Euodia and Syntyche of v 2

o Gr. sunathleo (note n, 1:27)

p Supposed to be the same one who was afterwards bishop at Rome and who wrote an epistle to the Corinthians, which still exists

q Gr. sunergos. Trans. feUowlabcrer (v 3; lTh,3:2;Ph'm 1, 24); feUow CT^fker fCoL4:ll): work-feUow(RQm..l£:211; laborers together (l Cor. 3:9); compan-ion in labor (PhJL 2:25); fellow helper (2 Cor. 3:23; 3 Jn, 3); ana he lper (Rom. 16.3, 9; 2 Cor, 1:24)

r Ex. 32:32-33; Ps. 69:23; Rev. 3:5; 13: 8: 17:8; 20:15: 22:19; PhiL 4:3

s Gr, epieikes. milcness;patience; kind-ness; moderation; m. eekness; gentleness. Here; 1 Tim. 3:3: Tit, 3:2: Jas, 3:17; IPet. 2:18

t The phrase is similar to Maranatha, note i, 1 Cor. 16:22. Here it means the Lota is Juage, and is at hand to punish

u 3 -om.-ran:5 of en. 4 (points 23-35), 35 conzliLar.i of assurance, p. 237

v Gr. meden m.erimpate. be anxious about nothing. Trans, be careful (v 6; Lk. 10:41); have care (1 Cor. 7:32-34; 12:25; Phil. 2:2 0); an; take thought (Mt, 6:25-34; 10:19; Lk. 12:11, 22-26). Do not tolerate anxiety or worry, for it wi U injure your own souls. Go; alone can help you and He will do it if you will prayabout everything that happens and give thanks for everything (v 6; 1 Th.

a 4 thinas lo practice an; enjcy (v 9):

1 TMr:;: learnerChristian practices

2 Thi::;: :i:e:ve-Christianblessings

3 Thi'z: li^r.Crjlman doctrines

4 Thir.ii^een-: _-~ ir. niiacles Thu; -;t--r^yi.-i :^-..-.ians to meditate on certain things (notey, v8),bui they are to do certain ttings, Christianity is very practicaLItis not a dead, dry, fotirial, human religion of rituals, outward form, and show,but a divine, living, vital, dynamic, Ubetating religion. One without power to deliver men from sin, sickness, poverty, and warn, now and hereafter, is not of God (Mt. 7:7-11: 17:20: 21:22: Nik. 9:23; 11:22-24: 16:17-18: jn. 14:12-15: 15: 7, 16: 16:23-26: Heb. 11; Jas. 1)

b See God is called, p. 200

C For a rimp rhp Philinpiant ceased tO

help the apostle but now their care for him had come to life again. He apologizes for them as lacking in opportunity to help him fv 10). Paul was always dunkful for nelp but he never made any demands upon his converts to support him. Here he does not ^eak of it to get from them, but to praise them for their help (v 11-19)

d 10 great lessons to learn (v 11-13): iTo be content under all ciicumsUDces (v 11)

2 How to be abased (v 12)

3 How to abound (v 12)

4 In aU places (v 12)

5 In aU things (v 12)

6 TO be fuU (V 12)

7 To be hungry (v 12)

8 To abound (v 12)

9 To suffer need (v 12) lOThat nothing is impossible

through Jesus Christ (v 13; Mt. 17:20: Mk. 9:23: 11:22-24; Jn. 14:12-15; 15:7, 16)

e Gr. thlipds, not a disease, as usually understood, but tribulation. Trans. tribulation 2 0 times; affliction in the sense of tribulatioD 13 tirnes; b'gjsened

(2 Cor. 8:13); an guish (ja. 16:21); per-lecuticm (Acts 11:19); and troAle(l Cor. 7:28; 2 Cor. 1:4, 8). Not once is it uied of physical sickness or disease (note h, 2 Cor. 1:4)

The"kenosis" of Christ (2:7)

Gr. kenoo, to empty out, drain. It is tians. mal<e void (Rom. 4:14; 1 Cor. 9: 15); mal<e of none effec t(1 Cor. 1:17); be invaln(2Cor. 5:3): an d make of no

things.

5 To follow apostolic example

•9 Those things, which ye have i both learned, and received, and* heard, and seen in me,"do: and the'God of peace shall be with you. •<

VI The Philippians' care for Paul in his sufferings.

1 Their past lack of care

10 But I rejoiced in the Lord greatly, that now ^at the last your care of me hath fiourished again; wherein ye were also carefiil, but ye lacked opportunity.

2 Paul's content in his state

11 Not that I speak in respect of want: "for I have learned, in; whatsoever state I am, there-i with to be content. ^

12 I know both how to be; abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry', both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

3 Commendation for their

care

14 Notwithstanding ye have well done, that ye did communicate with my'afSiction.

15 Now ye Phi-lip'pi-an§ know

also, that in the^beginning of the gospel, when I departed from Ma^-e-do'ni-i, no church •tommunicated with me as concerning giving and receiving, but ye only.

16 For even in ""Thes-sa-lo-ni'ca ye sent once and again unto my necessity.

17<'Not because I desire a gift: but I desire fruit that may abound to*your account.

18/But I have all, and abound: I am full, having received of £-paph-ro-di'tus the things which were sent from you,«an odour of a^sweet smell, a sacrifice acceptable, well-pleasing to God.

4 Promise of God's supply

►19'But my God shall supply all your need according to his riches in glory by Christ Je'sus.

f You have sent me so much by Epaphroditus that I have all I need. Your gift is an odour of a sweet smell, 5 Conclusion and benediction! a sacrifice acceptable, and well-pleasing to God (V 18, Cp. note r, EJ)h. 5:2)

20 Now unto God and our Father be glory for ever and ever. A-men'.

21 Salute ever^' saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are'of Cae'sar's household.

23 The grace of our Lord Je'sus Christ be with you all. A-men'.

reputation or emptied bSm self (Phil. 2:7)

Of what did Christ empty Himself?

It could not have been His divine nature, for He was God not only from alletemityfNlic, 5:l-2;Jn. l:l-2:Heb. 1:8; Rev. 1:8-11),but God manifest in flesh duringlflsufeonearth(lsa. 7:14; 9:6-7; ML 1:18-25; Jn. 1:1-2, 14; 1 Tim. 3:16)

Christ emptied Iflmself of:

1 Equality witn God (Phil, 2:6-7; Jn. 14:28; 1 Cor. 11:3)

2 God-form or God-body, the spirit body that He Uved in from eternity, to lake human-form (Phil, 2:6-8; 3:21; Mt, 1:18-25; Lk,l:35; Jn. l:14:Lk. 24: 37-40; Zech.l3:6;GaL4:4;Rora. 8:3)

3 Immortality of body (1 Cor. 15:3; Ps. 16:10; 1 Pet. 2:24; 3:18)

4 The glory that He had witn the Fa-tiiei before the world was(jn. 12:23; 17:5; Mt. 16:27: PMl. 2:5-11)

5 His authority in heaven and in earth, which was given back to Hm after the resurrecrion (Mt, 28:18:Phil, 2:9-11; Eph, 1:20-23: 1 Pet. 3:22)

6 His divine attributes and outward povezs that He had with the Father ftom eternity. He had no power to do miracles unril He receiv^ the Holy Spirit In all fulness (Jn, 2:11: 3:34; Isa, 11; 1-2; 42:1-7; 61:1-2; Lk, 3:21-22; 4: 16-21;Mt.l2:28;Actsl0:3S). Hecould do Dothlng o f Hi m self in all His earthly life. He attributed aU His works, doctrines, powers, etc. to the Father throi^

rhe anointing o f the Holy Spirit (note r, Jn. 8:28). This is proved by the following facts In Scripture:

(1) He wasUmited to the statusof a man (PML 2:6-8; Heb. 2:14-18; 5:8-9)

(2) He was God's agent using God's power of attorney (note r, Jn. 8:28; Acts 10:38)

(3) He was our example that we iiwud walk In Ws steps (1 Pet. 2:21)

Summary of Philippians

Date and place: Wrinen from Rome about 64 A. D.The immediaie occasion for writing is disclosed in 4:10-18

Authon Paul (see summary of Romans and Paul in the Index)

Theme: The joy oFcTmsnan grace and experience in all of life and death. Paul, himself demonstrated the greatest joy in the greatest suffering and huroiUarion, starting the church (Acts 16). He mentions joy 14 times In the epistle. The key word is rejoice (3:1). Christians are to rejoice in fellowship with one another(l: 3-11), in attlicrionsof the gospel (1:12-30); an the ministry for saints(2:1-18), ia faithfulness of ministers(2:19-3:1): in the Lord and not in Judaism or in the flesh(3:1-21); in uiiity(4:1-3), and always in all things (4:4-23)

Starisrics 50th book of the Bible; 4 chapters; 104 verses; 2,002 words; 1 question; 96 verses of history; 5 verses of unfulfilled prophecy

(4) The tempurions prove that He was limited as a man »that He cauld overcome as a man and not as God (Heb. 4:14-16; 5:7-9)

(5) Isaiah (7:14-l6) speaks of the Messiah being bom wi&out knowledge enough to know to. refuse the evil and choose the good

(6) Isaiah (11:2; 53:1-12) ^eaks of the Messiah being limited as an ordinary baby, iowing that God would give Him the spirit of wisdom, understanding, counsel, might, knowledge, and fear of the Loid. If He had these attributes

as God ftom aU eternity and did not lay them aside in becoming man when was tUs ever true of Iflm?

(7) Isaiah (50:4-111 predicted that die Messiah would be Dom without the tongue of the learned, without knowing how to speak a word in season to help any soul, and tlut He would be wakened day bydayto increase in knowledge and wisdom

(8) Isaiah(42:1-7; 61:1-2) speaksof the Messiah receiving His power to manifest divine acts by the anointing of the Holy Spirit and not by retaining tOs own former natural attributes and powers. Is it necessary for God to be ancinted with the Holy Spirit to do what He is naturally capableof doing" If it became necessary to anoint Jesus dining His earthly life, then it proves He did not retain His former glory and attributes which He had from all eternity when He emptied fflmself to become like men in all things (PhtL 2: 6-8; Heb. 2:14-18; 5:8-9)

(9) History records that Christ was limited as a baby and grew in body, soul, and 5>irit(mind, 1 Cor. 2:11). grace, wisdom, stature, and favor wiii Godandman(Lk. 2:40,52). Even after His manhood, hSs full anninring and gifts of the Spirit He was still limites in knowledge (Mk, 13:32). He even learned obedience by the things He suffered (Heb. 4:14-16; 5:7-9)

(10) He did not claim the attributes of God, but only the anointing of the Spirit to do His works (note r, Jn. 8:28: Mt. 12:28: Lk. 4:16-21). Others stated tills wasihe source of Hispowei (Ja 3: 34: Acts 10:38). Most scriptures used in doctrine books proving that Christ had divine attributes on earth are statements true of Him since His glory has been restored and do not prove anything during His life on earth. All scriptures related to His earthly life can be explained as referring to the exercise of the gifts of the Spirit and not natural attributes

(11) The fact that Christ promised aU believers power to do the works He did proves that it wa s through the anoi nting of die Spirit, not by His deity and natural attributes, that He did His works (Mt 10:1-20; 16:18; 18:18;Lk. 10: 24:49:Mk. 16:15-20; jn. 14:12-15; Acts 1:4-8)

a See Acu 16:12-40

b Gr, koinoneo (note q, GaL 6:6)

c Paul supported himself partlyby working wUle starting the Tbessalonian church and partly throu^ help from PhiUppi (v 16: 2 Th. 3:7-9)

d I do not say this to get a further gift from you, but to sute facts, wanting yau tobearfrmt to be put to your account and rewarded in the day of Christ (v 17)

e A clear reference to each man as bav-ing an account in heaven(vl7; Ps. 144: 3:Hd>.13:17; 1 Pet. 4:5). He is either storing up wrathbyhis deeds on record in heaven (Rom. 2:5) or he is storing up reward (Rom. 14:1-12; 1 Cor. 3:11-15: 2 Cor. 5:10; GaL3:6). Even every idle (useless) word men will give an account of (>.!i. 12:36). Every cup of cold water given or refused and the minutest details of life as well as the major acts wiU.bejudged(Mt, 6:1-18: 10:41-42; 16:27: Lk, 6:23, 35: 1 Cot; 3:8-15; 9:17)

g Gr. osme, odour (note k, 2 Cor. 2:1^ h Gr. euodia, sweet perfume (note 1, 2

Cor. 2:15; note r, Eph. 5:^ i A promise that is still true to diose who ate in Christ and who ate faithful to God as the Philippians were (v 14-18)

j N'ero was at this dmeempetorof Rome. A more cruel and worthless man never ruled the empire; yet among his own household there were a num.ber of true Christians, >.'hD they were is not known. Josephus saysthat the Empress Poppaea was a worshipper of die true God (Am. book 20, 7)

(12) His exaltation to original glory and die highest place under God the Father is proof of His lowest humiHa-rion and earthly Uroitatioo ^lort of being God by nature(Phil. 2:9-11; E;^ 1:20-23; Col. 1:15-23; 1 Pet. 3:Z2).

12 great pracrices of Paul (3:3-20):

1 To woKtip God in Spirit (v3: Jn. 4:24)

2 Rejoice in Christ (v 1, 3: 4:4)

3 Have no confidence in flesfa (v

3-8)

4 Count all things loss (v 7-8)

5 Count all things but dung (v 8)

6 Have no self-righieousness (v 9)

7 I follow after kniowledge(v B, 12)

8 I forget the past (v 13)

9 I reach out for future things (v 13) 10 I press toward the prize (v 14) 111 strive to be an example(v 15-19) 12 I look for the Saviour (v 20)

12 geat desires of Paul (3:8-21)

1 That I may win Christ (v 8)

2 Be fotind in Iflm (v 9)

3 Have His ri^eousness (v 9)

4 Know Him (v 10)

5 Know rfls power (V 10)

6 Fellowship His sufferings (v 10)

7 Be conformed to His deatn(v 10)

8 Be in the first resurrection (v II-

9 Be perfect (v 12-13) 12)

10 Win the prize (v 14)

11 Be one with all other believers (y 12Bechai:gedinbody(v21) 15-19)

Perdition (1:28)

Gr. apoleia. Trans, perdition(v 28; Jn. 17:12; 2 Th. 2:3; 1 Tim. 6;9; Heb. 10: 39; 2 Pet. 3:7; Rev. 17:8,11): destrnc-tionf Mt. 7:13; Rom. 9:22; Phil. 3:19: 2 Pet. 2:1: 3:16); perisfa (Acts8:20); todie (Acts 25:16); waste (Mt. 26:8; Mk. 14: 4); pernicious waY(2 Pet. 2:2); damnation (2Pet. 2:3); damoable (2Pet. 2:1)

THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS

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The Doctrine of Christ

The Church - Practicai Christianity - Domestic Life of Believers

a An apostlebythewillof God, Manhad nochiDg to do with the calling and training of Paul (see note a, Acts 15: 33; notes. Gal. 1:15-2:10)

b See 2 Cor. 1:1 and Xirrothy , onp. 159. !!e was with Paul in Rome (PhiL 2:19)

c Saints are those bom again (Acts 9:13)

d A cityofPhrygia just a few miles from Laodicea. Both cities disappeared so completely that only in recent times have the sites been discovered. Eusebius states that Colosse perished in an earthquake a short time after the writiag of this epistle

e Another clear reference to two separate and distinct persons (Ijn, 5:7). One is the God and Father of our Lord Jesus Christ and the other is the Son of die Father (2 Jn. 3; Jo. 3:16)

f 6 blessings of the Colossians:

1 Had faith in Jesus Christ (v 4)

2 Love for all saints (v 4)

3 Hope of eternal life (v 5; Tit. 1:2)

4 Heard the tnith of the gospel (v 5)

5 Experienced fruit-bearing (v o)

6 Knew the grace of God in truth(v 6)

g Cp. this statement with Eph, 1:15. The two epistles are very similar in doctrine and phraseology

h Gr. apokeimai. stored away. Only here:

Lk.

apo.

20; 2 Tim. 4:8; Heb. 9:27

i Here the gospel is referred to as a traveller making a tour of the whole wodd. Beginning from Judea it had travelled through Syria and different parts of A sia, Africa, and Europe and had lately visited Colosse. It is also spoken of as a fruit-bearer in all the world(v6).Th'i go^el is still travelling and bringing forUi fruit in the earth. Millions of Bibles in 1,100 languages go into all parts of the earth yearly and the message is being carried by men into far off lands and by radio and televiaon daily

j Mentioned only here; 4:12; Ph'm 23. He was a fellow-prisoner of Paul in Rome and a minister of the gospel. He was one of the Colosaan believers (4:12)

k 12 things prayed for the Colossians: to

1 Be filled with the knowledge of His will (v 9)

2 Be filled with all wisdom (v 9)

3 Have spiritual understanding(v9)

4 \s'alk worthy of the Lord fv 10)

5 Walk pleasing to the Lata (v 10)

6 Be fruitful in all good works

7 Increase in the knowledge of God

8 B e strengthened with all might (vll)

9 Have His glorious power

10 Have all patience (v 11)

11 Have all longsuffering (v 11)

12 Have joy (v 11)

1 Qualified us to be partakers of the inheritance of the saints. This refers to every promise and provision of the gospel for believers who are delivered from the power of Satan and are tiiins-lated into the kingdom of God (v 12-13; Acts 26:18; 2 Cor. 1:20; Jn. 14:12-15)

m Gr. metMstano. to transfer, exchange, remove. Trans, translate (v 13); reroove (Acts 13:22; ICor. 13:2); put out of (Lk.l6:4); and turn away (Acts 19: 2B). Here it means to deliver from Satan and his power and kingdom of sin, sickness, and depravity to be placed under the government of the Son of God's love. This transfer is made possible by redemption through the blood of Christ (v 14)

n Cp. thisv 14 with Eph. 1:7 and V 9-11 with Eph. 1:15-18; 3:13-21

o Gr. eikon , a figure; image; Ukeness. Here it means outward and bodily image(Mt,22:20;Mk.l2:16;Lk. 20:24; Rom. 1:23; 1 Cor. 11:7; 15:49; 2Cor. 4:4; CoLl:15; Heb. 10:1; Rev. 13:14-

1 The introduction: 1 Authorship and salutation

PAUL, an«apostle of Je'sus Christ by the will of God, andTi-mo'the-us our brother,

2 To the f saints and faithful brethren in Christ which are^at C6-16s'se: Grace be unto you, and peace.' from God our Father and the Lord Je'sus Christ.

2 Thanksgiving to God for the Colossian Christians

3 We give thanks to God and the Father of our Lord Je'sus Christ, praying always for you,

4/Since'we heard of your faith in Christ Je'sus, and of the love which ye have to all the saints,

5 For the hope which is Maid up for you in hea/en, whereof ye heard before in the word of the truth of the gospel;

6"Which is come unto you, as it is in aU the world: and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

7 As ye also learned of'£p'a-phras our dear fellowsen-ant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

3 Sevenfold prayer for them: continual growth in grace

9 For this cause we also, since the day we heard it, do not cease to* pray for vou. and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

4 The twofold work of God

12 Giving thanks unto the Father, which hath / made us meet to be partakers of the inheritance of the saints in hght:

13 'Who hath delivered us from the power of darkness, and hath'" translated us into the kingdom of his dear Son:

II The doctrine of Christ:

1 His redemptive work (v 20; 2:11-17; Eph. 1:3-14; 2: 14-22;Heb.l:l-12:5;lJn. 5)

^M' ln whom we have redemption through his blood, even the forgiveness of sins:

2 His bodily features (Heb.

1:3; Jas. 3:9)

,15 Who is the "image of the mvisible God, the^firstbom of I every creature:

15; 14:9-11; 15:2: 16:2:19:20; 20:4).

It is used only 3 times of moral and

^iritual likeness (Rom. 8:29; 2 Cor.

3:18; CoL3:10). That God has a body.

a spirit body, like angels and other

spirit beings is clear from note r, Jn.

4:24 P See Invisibilitv, p. 222 q See Firstborn of creation, p. 222

3 His creative work (Jn. 1: 3; Eph. 3:9; Heb. 1:2-3)

16 For ^Y him were all things created. %iat are in heaven, and that are in earth, visible":and invisible, whether they be thrones, or dominions, or principalities, or powers : "all things were created by him .and for him :

4 His pre-existence and power (Mic.5:2; Jn. 1:1-2)

17 «And he is before all things, and/ bv him all things consist.

5 His fourfold preeminence (v 24; Eph. 1:20-23; 1 Pet.

3:22)

18»And he is the head of the bodv.*the church : 'who is the beginning , the / firstborn from the dead: " that in all things he might have the pre-eminence.

19 For it pleased the Father that in him should all fulness dwell;

6 His mediatorial work (1 Tim. 2:4; 2 Cor. 5:14-21)

20 And, /having made peace through the blood of his cross, by him ^o reconcile aU things unto himself; by him. "/ say, whether they be things inearth. or things in heaven .

21 "And vou. that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled ►22 In the body of his flesh through death,'to present you holy and unblameable and un-reproveable in his sight:

III Practical doctrmes (Col. 1:21-3:17). 1 Coition of final redemption in Christ (Heb. 3:6; 12-14; 4:11; 6:11-12; 1 Pet. 1:5; 2 Pet. 1:5-11)

23'^ If ye'continue in the faith grounded and settled, and be not moved away from the'hope of the gospel, which ye have heard, and which was preached to'every creature which is under heaven; whereof I Paul am made a minister;

2 Paul's ministry and suffering for the Church(1 Cor. 4:9-13; 2 Cor. 4:8-18; 6:3 -10; 11:23-27)

24 'Who now rejoice in my sufferings for you, and "fill up that which is behind of the afflictions of Christ in my flesh for his bodv's sake, which is the church :

25 'Whereof I am made a min-ister,'»according to the dispensation of God which is given to me for you.-' to fulfil the word of God;

3 The mystery of the indwelling Christ (Rom. 8; 10; 2Cor. 5:17)

26 £i;en"the mystery which hath been hid from ages and from generations, but now is

3:12)

w See note a, Eph. 1:10

X To preach the gospel in all fulness (Rom. 15:29)

y ThismysteryisthattheGentilesshould be partakers with the Jews in the gospel and be intiie same church (Eph. 2:14-22; 3:1-7; 1 Cor. 12:13), and be partakers of Christ (Col. 1:27)

a The person we now know as Jesus Christ, the only begotten Son of God, existed as an equal member of the Godhead from alletemity(Isa. 7:14; 9:6-7;Mic. 5:2; jn. 1:1-2; Heb. 1:8; Rev. 1:8-11). Before He became God's Son (sonship refers to humanity, not to deity, note f. Acts 13:33) He was a spirit being and carried out the divine plan of creation. He was the direct agent of God the Father who created all things by Him (v 16; Isa, 9:6; Jn. 1:3; Eph, 3:9; Heb. 1:3)

b This proves that the heavens and the tilings in them are just as material as those onearth(vl6;Gen. 1:1; Pr. 8:27) c Invisible things are made up of material siistance which is visible in its own realm. Created things, including ^irit beings as angeb, chenibim, seraphim, etc., are aU of material substance. Some substances are of higher type than others. Though all are visible in their own realms, some may not be visible to othersoflower realms. Spirit beings are of a higher substance than flesh and blood beings and ordinary material that we see. Theyare not limited to ordinary substance as we know it, for they can go through closed doors, waEs, and other material objects, as provedby what is recorded in Scripture of angels and others. Even the material, spiritual, and immortalized body of Christ, a real fle^ and bone body (Lk. 24:39), can go through material walls without an opening (Jn. 20:19; Lk. 24:31, 35-43)

If this be true of angeb and resurrected human bodies, could it not be true of God and the Holy Spirit who are spirit beings? See notes on Jn, 4.24

d This is the chief end of all creation (v 16-18;Eph,3:9-ll;Rev. 4:11; 5:13-14)

e He is an eternal being (Isa. 7:14; 9:6-7; Mic. 5:1-2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8-11; Ps. 90:2)

f Not onlydid He create all things (note a, above),but aU things cohere, or are held together by Him (v 17; H^. 1:3)

g Mt, 16:18; 1 Cor. 12:12-13, 27; Eph. 1:22; 4:15; 5:23-33; CoL 1:18, 24

h There i s no difference between the church and the body of Christ, as is clear from the following in Scripture: "the church, which is His body" (Eph. 1:22-23); "Heisheadof the body, tiie church" (CoLl:18j; "Hisbody's sake, which is the churcn" (CoL 1:24)

i Jn. 1:1-2; Rev. 1:8-11; 2:8; 3:14

j See noteq, 1:15; Rev. 1:5; 1 Cor. 15:20

k EJ)h. 1:20-23; Phil. 2:9-11; CoL 1:18-19; 2:9; Heb.l:3; Mt.28:18;lPel,3:22

1 Mt. 26:28; Eph, 1:7: 1 Pet, 2:24 m Rom. 5:10; 2 Cor. 5:14-21; Eph. 1:10; 2:16: CoL 1:20-22; Heb. 2:17

n This willbe completed in the Millennium (lCor.15:2 4-2 8; Eph.l:10; Rev.20)

o This refers in particular to Gentiles and is similar to Eph, 2:11-18; 4:17-19

p Mt. 26:26-28; Rom. 7:4; 1 Pet. 2:24

q The purpose of redemption (v 22, 28: Eph. 1:4; 1 Th.3:13; 5:23; Heb. 12:14)

r One of 1,522 if's in Scripture. See also Dt. 8:19: Ezek. 33:13,18; Jn. 8:31-3Gj 15:6, 10, 14; Rom. 8:12-13; 11:23; 1 Cor.3:17; 15:2; GaL6:l; 1 Th,3:8; 2 Tim. 2:11-13, 21; Heb. 3:6, 12-14; 6:4-9; 10:26-39; 2 Pet. 1:4-10: 2:20-22; 1 jn. 1:7

s 4 conditions of blessings of v 22:

1 Continue in the taith(v 23)

2 Continue grounded in the faith

3 Continue settled in the faith (v 23)

4 Benotmoved awayfrom hope(v23) t The hope of eternal life (Acts 23:6;

Rom. 8:21-25i CoL 1:27; Tit. 1:2; 2: 13; 3:7; Heb. 3:6: 1 Pet, 1:5-13)

u The gospel is offered to every creature under heaven without restrictions or limitations, but all have not heard of it as yet (note e, Lk. 2:1)

V To complete, not the sufferings of Christ for our sins, but that which all believers are called to suffer for the church and truth (Rom. 8:18; 2 Tim.

Exhortation to constancy in Christ

Redemption through Christ's blood

a See 14 facts about Christ , p. 231

b See notes q and v, Phil. 3:12, 15 c To be able to present every man perfectlnChrist(v28),IlaborwitbaU my might by the mi^ty power God has given to me (v 29) d Power (Eph. 1:19; Rom. 15:19) e A city of Phrygia near Colosse

f This is no proof that he had never been to Colosse or Laodicea. Many new converts could ha ve come into the churches after his departure who had not seen him while there (v 1)

g 6 things Paul desired for them (v 2):

1 That theirhearts maybe COmfoited

2 They be knit together in love

3 Have full assurance and knowledge

4 Acknowledge the mystery of God

5 Acknowledge the mystery of the Father

6 Acknowledge the mystery of Christ (1:26-27; 1 Tim. 3:16; Eph. 3:1-8)

h Gr, plerophoria . used 4 times of full or complete assurance:

1 Of understanding (2:2)

2 Of the gospel (1 Th. 1:5)

3 Of hope(Heb. 6:11)

4 Of faith (Heb. 10:22)

i This refers to the mysteries of the gospel that are now revealed by God and Christ (1:26-27; 4:3; Mt, 13:11; Rom. 16:25; 1 Cor. 2:7: 4:1; Eph. 1:9;

3:1-9; 5:32; 6:19; 1 Tim. 3:9, 16)

j Not in whom, but in which , referring to the mysteries of v 2. In these mysteries of the gospel are hid all the treasures of wisdom and knowledge(Rom. 11:33)

k Gr. paralogizomai , deceive.Only here; Jas. 1:22. Deceive by subtle reasoning, in which conclusions drawn and evidences assumed may seem conclusive in themselves but are false and contrary to the gospel

1 This verse does not read like Paul was a total stranger to Colosse. It shows that the church wa s in good shape a s to order of discipline, sound doctrine, and faith in Christ (v 5)

m Verses 6 and 7 express the secret of victorious living in Christ. One becomes a new creature in Christ and if he will sowalkhe will always be safe from falling. One must not only walk in Christ, but he must abound in and continue being rooted, grounded, and established in the faith of the gospel (v 6-7)

n 32 things Christians must do . p. 222 o Warning against being spoiled, p. 231

p Gr, philosophia. Only here. It refers to the Mosaic insritutions, human traditions of the Jews, and their vain reasonings against the gospel, as well as the various heathen reasonings in religion. Both Josephus and Philo used the word of all the Mosaic institutions -the philosophy of Moses, and in particular thehundreds of human interpretations and traditions that even nullified Moses (Mt. 15:2-13; Gal. 1:14; Col. 2:8)

q World principles and ways contrary to the gospel (note g. Gal. 4:3)

r That is, the Jewish and heathen philosophies and the rudiments of the world are not according to the simple gospel of Christ who died to save us (1:20-25)

s Christ, the Godhead bodily, p. 231

t Literally, in Him you have been circumcised, not by cutting the flesh, but by the circumcision of Christ in putting off the body of sins of the flesh (v 11). Christ became circumcised and fulfilled all the law to become a true mediator between God and man. Now through Him we are freed from all Mosaic law observance and have been redeemed through the work of Christ on the cross (v 11-17; 1:14, 20-25; 1 Pet. 2:24)

made manifest to his saints:

27 To whom God wotild make known what is the riches of the glory of this mystery among the Gen'tile§; which is' 'Christ in you, the hope of glory:

4 Paul's ministry of power

(Rom. 1:11; 15:18-29; Acts

19:11)

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man*perfect in Christ Je'§us:

29 Whereunto'^I also labotir. striving according to his'^work-ing, which worketh in me mightily.

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CHAPTER 2

passes;

9 All law observances abolished in Christ (Gal. 4:21, refs.)

14'^ Blotting out thcOiandwrit-

ing of 'ordinances that was

against us, which was/contrary

to usMnd took it out of the wav .

" nailing it to his cross;

15 'And having/spoiled principalities and powers, he* made a

5 Paul's suffering for the Church and its purpose

FOR I would that ye knew what great conflict I have for you, and/or them at^S-6d-i-f e'd, and /or/as many as have not seen my face in the flesh;

2 ' That their hearts might be comforted, being knit together in love, and unto all riches of the'■full assurance of imder-standing, to the acknowledgement of the'mystery of God, and of the Father , and of Christ:

3 In / whom are hid all the treasures of wisdom and knowledge.

6 How to continue in Christ (2Cor. 10:4-5; Gal. 5:16-26; Eph. 6:10-18)

4 And this I say, lest any man should"beguile you with enticing words.

5 For though I be absent in the flesh, yet am'I with you in the spirit, joying and beholding your order, and the stedfast-ness of your faith in Christ. •6'T^ ye have therefore r£-ceived Christ Je'gus the Lord, so"walk ye in him:

tism,«wherein also ye are risen with him through the faith of

the operation of God, who hath raised him from the dead.

13 And t" you, being dead in your sins and the uncircum-cision of your flesh, hath he quickened together v/ith him.

having forgiven you all tres-

shew of them openly, triumph -

ing over them in it.

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

7 Warning against adding human philosophy and legality to the completeness in Christ

•8 Beware lest any manospoil you through ^philosophy and vain deceit, after the tradition of men, after the'rudiments of the world, and'not_after Christ.

9' For in him dwelleth all the fulness of the Godhead bodily.

10 Arid ve are complete in

him, which is the head of all

principality and power:

8 Baptism into Christ, not

into water: the secret of re -

demption (Rom. 6:3-8; 1

Cor. 12:13; Gal. 3:27)

11 ' In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circimicision of Christ:

^2"R^ lrie^^ wit h h i'lTl in bap

•16 ^Le t no man therefore judge you iif meat, or inMrink, or in respect of an'Tiolyday, or of the new moon, or of the %abbath days:

17 Which are a shadow of things to come; but the body is of Christ.

10 Warning against false mysticism and demon religions

•IS^ Let no man beguile you of your reward in a 'voluntary htunility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 And not-'holding the Head, from which all the body by joints and bands ha,ving nourishment ministered, and luit together, increaseth with the increase of God.

11 Abstain from all religious ordinances contrary

to truth

20 Wherefore 'if ye be dead with Christ from the'^diments of the world, "why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using ;)"after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in-'will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

181 CHAPTER 3

12 What to seek and where to center affections: two reasons (Mt. 5:8; 6:33;

22:3 7)

^F ^ve then be risen with A Christ, ' seek those things which are abovc^here Christ sitteth on the right hand of God. •2" Set vour affection on things above, not on things on the earth.

3 Fort -ye are dead, and yotu-life is hid with Christ in God.

13 The rapture (1 Thess. 4:13, refs.)

u Baptism isbyburialor (mmersion([note n, Mt, 3:6). This does not refer to waterbaptism.butto the baptism into Christ and into His body by the Holy Spirit (Rom, 6:1-10; 1 Cor. 12:13; GaL 3:27). Water baptism is a symbol or figure of this spiritual baptism (1 Pet. 3:21) side by side (note 1, Acts 2:33) b Love heavenly things and be engrossed by them (v 2)

c Christians are dead lo 3 things

1 Sin (Rom. 6:2, 7, 11; 1 Pet. 2:24)

2 The law (Rom. 7:4; Gal. 2:19)

3 The rudiments of the world (Col. 2:20)

a This baptism refers to spiritual resurrection from death in tresspasses and sins(v 12; Eph. 2:1-9). It is an operation of God, not of a preacher who baptizes in water (v 12; 1 Cor. 12:13; Rom. 6:1-10; Gal. 3:27), It is made effective through the faith of the operation of God, not through the operation of the minister b This verse is the same in doctrine as Eph. 2:1,5, U, proving that this baptism is not the one in water by a minister. It is God here that quickens or resunects from death in tresspasses and sins (v 13). No minister can do this by water c Gr. exaleipho, to smear out. Trans. blot out^ vl4;Acts 3:19; Rev.3:5) and wipe away(Rev. 7:17; 21:4). The allusionhereisto erasing ink from a parch-mentbyafluidasthe muriatic acid, or erasing oriental inks of burnt ivory, cork, and gum water by a wet sponge. No trace of the writing can be seen afterward d Gr. cheirographon, something written by hand; written decree. Only here. It refers to the complete law of Moses, not only the ceremonial part of the law, but to the commandments also and every detail of the old contract e Gr. dogma , note k. Acts 16:4. f The whole law of Moses was against us and contiaryto us and had to be taken out of the way or redemption could never have been experienced. The law made no provision for redemption. It only cursed and killed all menbecause all broke the law and could not possibly keep it (notes, Rom. 8:3; Gal. 1: 6; 3:5, 19; 2 Cor. 3:6). g HetookthelawofMosesoutofthe way (out of the midst), so we do not have to remain under its curse and eternal death penalty. Since it is out of our way, let us not stumble over it again. Keep it out of our way b See Moses'law annulled, p. 222 i See Christ's two conquests , p, 222 j Gr. apekduomai, to strip off clothes of another. Trans, spoil (v 15) and put off (Col. 3:9). Here it means Satan and his forces were stripped of their power to condemn and Idll the race. The law wasblotted out and they had no further claim to hold man in sin and bondage, as they did by means of the law (Rom. 7:5-25; 15 things could n ot do. p. 174 k See Public defeat of Satan, p. 222 1 See 5 things not to judge , p. 222 m This refers to clean and unclean animals of the law (Lev. 11; Dt. 14). The new covenant permits anykind of meat to be used as food (Rom. 14; 1 Cor. 8 and 10; Col. 2:14-17; 1 Tim. 4:1-8) n See Christian law on drinks , p, 222 o Jews had many holydays, new moons, festivals, and sabbaths that were binding upon all men (Lev. 23; 1 Chr. 23; 31). None of them are commanded in the new covenant, so men are now free to do as they please in all these (v 14-17; Ro.-n. 14:5-6: GaL 4:9-10) p See Christian lav/ on sabbaths , p. 222 q Let no man take your prize. You nave found Christ and been made free from sin by the gospel and the Holy Spirit. You started in the Spirit so do not let any man induce you to finish in the flesh (V 18; GaL 3:1-5) r See 5 facts about false cults , p. 222 s Not acknowledging the Head of the church (Christ) on whom every member depends for nourishment and life (vl9) t See Christian law on traditions, p. 222 u See note g,Gal. 4:3; note q, CoL 2:8 V First and only question in Colossians w Mt. 15:9; Mk. 7:7; 1 Tim. 4:1

X See Human religion powerless, p. 222

y Note the contrast between this and 2: 20 - if you be dead with Christ from rudiments of the world, act like a dead man. Here,ifyoube risen with Christ, act like a living man (v 1-3)

z See note w, v 17

a Anotherproof of Godand Christ being separate and distinct persons who sit

a 1st ^^. T. prophecy in CoU (3:4,unful-5nea)7'NexT7v~247wHeTrTs not stated, but the fact of it is (Jn. 14:1-3; 1 Th. 4:16). This refers to the rapture b Eternal life is in Jesus Christ (Jn. 17: 2-3; Rom. 5:10; 1 Jn. 5:11-13)

c Gr, phaneroo . to make visibly manifest. Trans. makejT!anifest(v 4; 1:26; Jn. 1:31: 3:21; 9:3; Rom. 16:26; 1 Cor. 4:5; 2 Cor. 2:14; 4:10-11; 5:11; 11:6; Eph. 5:13; 2 Tim. 1:10; Heb. 9:8; 1 Jn. 2:19; Rev. 15:4); manifest (Mk. 4:22; Jn. 17:6; Rom. 3:21; Tit. 1:3; 1 Jn. 1:2: 3:5.8; 4:9): manifest forth (Jn. 2:11); declare manifestly (2 Cor. 3:3); be manifest (1 Tim. 3:16; 1 Pet. 1:2(5)7 shox one's self (Jn. 21:1, 14); and appear (Mk."l57l2,14; 2 Cor. 5:10; 7: 12; Col.3:4; Heb. 9:26; 1 Pet. 5:4: 1 Jn. 2:28; 3:2; Rev. 3:18)

Here itmeansto make Himself visibly manifest to those whom He uans-lates or causes to meet Him in the air (Jn. 14:1-3; 1 Th. 4:16-17; 1 Jn.2:28; 3:2). It is in glory that we shall appear with Him (V 4). We must first appear with Him in the glory of heaven before w^e comeback Kith Him in His glory to the earth to reign (Jn. 14:1-3; lTh.4: 16-17; Eph. 5:27; ITh. 2:12; Jude 24). The word glory is used of heaven in 1 Tim. 3:16; 2 Pet. 1:17

d Gr. nekroo , put to death (v 5); be dead (Rom.4:19; Heb. 11:12). The same in meaning as thanatoo , mortify(Rom. 8: 13) ;kill (Rom. 8:36;2Cor.6:"9): put to

deatEjNIl. 26:59; 27:1; Mk. 14i55; 1 Pet.3:18); causetobeputtodeath(Mt. 10:21: Mk. 13:12: Lk. 21:16): and become dead (Rom. 7:4). See 5 things to put to death , p. 231

e Compare v 6-7 with Eph. 2:2-3

f 7 things to put off:

1 Anger (v 8: note c, Eph. 4:26)

2 Wrath (v8; 17 worksof flesh. p.2071

3 Malice (v 8; note 1, Eph. 4:31)

4 Blasphemy (v 8: note a, Mt. 12:31)

5 Filthy communication, foul language. Used only here. Cp. Eph. 4:29; 5:4

6 Lying (v 9; note b, Eph. 4:25)

7 The old man (v 9; note f, 2 Cor. 5:17)

g Kote f, 2 Cor. 5:17

h 9 things to put on (v 10, 12):

1 The new man (note y, Eph. 4:24)

2 Bowels of mercies (note d, 2 Cor. 6:12)

3 Kindness (note g, 1 Cor. 13:4)

4 Humbleness of mind (see Chris tlan humility, p, 270)

5 Meekness (note g, 1 Cor. 13:4)

6 Longsuffering (note g, 1 Cor. 13:4)

7 Forbearance (note c, 9, Gal. 5:22)

8 Forgiveness (note d, Mt. 18:35)

9 Divine love (note g, 1 Cor. 13:4) i See note y, Eph. 4:24 j 2 Cor. 5:17-18: Eph. 4:23-24 k Gr. epignosis, full and true knowledge

(v 10: I:9-l6: Rom. 1:28: 3:20: 10:2; Eph. 1:17: 4:13; Phil. 1:9; 1 Tim. 2:4; 2 Tim. 3:7; Heb. 10:26; 2 Pet. 1:2, 3, 8, 2:20) and acknowledge (Col. 2:2; 2 Tim. 2:25; Tit. 1:1; Ph'm 6),Igno ranee is the state of the average hea then who gets to know only a little about nature. Christianity teaches man the true and full knowledge of God and nature, and of the origin and destiny of all things (Acts 15:18; Eph, 2:7; 3:9-11)

1 Gr . eikon (note o, 1:15), This is one of three places where the word means pattern or moral and spiritual likeness (V 10;Rom. 8:29; 2 Cor. 3:18). The idea here is that God planned for man to have full knowledge. Now He renews man after the original pattern or plan and gives him a sound mind and true knowledge (v 10; 2 Tim. 1:7; 2 Pet. 1: 3-13). This

could read, "renewed in knowledge according to the original pattern of God who created him." m In the new creation there is no distinction made in rights and privileges because of race, sex, color, or position in life (v 11; 1 Cor. 12:13; GaU 3:28)

n Regarded by the ancients as the lowest type of barbarians. Bondslaves (v 11)

o Christ is all things to allbeUevers, and

♦4 "When Christ, who is ^our life, shall'^appear, then shall ye also appear with him in glory.'*

14 What to mortify (Rom. 1: 29-32; 8:13; Gal. 5:19; 1 Cor. 6:9; Mk. 7:14; 2 Tim. 3:1-9)

•S^ Mortify therefore your members which are upon the earth; fornication, unclearmess, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on'the children of disobedience:

7 In the which ye also walked some time, when ye Uved in them.

15 What to "put off" (Eph. 4:20)

•8 But now ye also^ put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. •9 Lie not one to another, seeing that ye have put og the^ld man with his deeds;

16

What to "put (Eph. 4:23)

10 And have^ut on the'n ew man, which is /renewed *iii knowledge after the'image of him that created him:

ll""Where there is neither Greek nor Jew, circtmicision nor uncircumcision, Bar-ba'-ri-an,"Scj'th'i-an, bond nor free: butthrist IS all, and in all. •12 Put on therefore, as "the elect of God,'holy and beloved, bowels of mercies, kindness, himibleness of mind, meekness, longstiffering; •13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye . •14 And above all these things put on '•charity, which is the

bond of'perfectness.

17 Sevenfold admonition to Christian living amd worship

•15 And let the peace of God ¥ule in your hearts, to the which also ye are called in one body; and be ye thankful. •16 Let the word of Christ dwell in youTichly in all wisdom; teaching and admonish ing one another in'psalms and hymns and spiritual songs, sing ing with grace in your hearts to the Lord.

•17 And^ whatsoever ve do in word or deed, do aU in the name of the Lord Je'§us, giving thanks to God and the Father by him.

IV Domestic life of believers. 1 Duties of wives (Eph. 5:22)

•18 •'Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

2 Duties of husbands (Eph. 6:25)

•IS^usbands, love j/our wives, and be not bitter against them.

3 Duties of children (Eph. 6:1)

•aCChildren, obey your parents in all things: for this is well pleasing xmto the Lord.

4 Duties of fathers (Eph. 6:4)

»21"Fathers, T)rovoke not your children to anger, lest they%e discouraged.

5 Duties of servants (Eph.

6:5)

•22"Servants, obey in all things your masters according to the flesh; not with eyeser%'ice, as menpleasers; but in singleness of heart, fearing God : • 23 And whatsoever ye do. doff heartily, as to the Lord, and not unto men;

♦24 ' Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. < 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER 4

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6 Duties of masters (Eph.

6:9)

^l^ASTERS, ^give unto uour J"'-^ ser^-ants that which is just and equal; knowing that ye also have a Master in heaven.

V FinaJ. admonitions: 1 Sevenfold appeal to prayer and holiness

•2 ^ Continue in '■prayer, and watch in the same with thanksgiving ;

3 Withal praying also for us. that God would open unto us a door of utterance, to speak the myster\' of Christ, for which I am also in bonds:

4 That I may make it inani-fest, as I ought to speak.

•5 Walk in wisdom toward them that are without, redeem ing the time.

•6 Let your speech be alway with grace,'Seasoned with salt, that ye may know how ye ought to answer every man.

2 Instructions concerning five fellow-workers in the gospel

7 All my state shall'Tych'i-cus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent imto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With*0-nesi-miis, a faithful and beloved brother, who is one of you. They shall make known unto you aU things which are done here.

10 'Ar-is-tar'chus my fellow-prisoner saluteth you,'" and Mar'cus, sister's son to Bar'-na-bas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And'^e'sus, which is called

is in all believers (Rom. 8:9-16) p All classes, races, colors, sexes, and types of people in Christ make the elect, not only the Jews. Anyone chosen of God - an individual or nation -is the elect of God (note o, Lk. 18:7) q See What aU. true Christians are, p. 231

Continued, column 4 —^^'

9 Let peace umpire the life (v 15)

10 Know the Bible (v 15; 2 Tim. 2:15: 3:16-17)

11 Teach and admonish one another (vl6)

12 UsetheChrisrian'spowerofattor-ney(v 17; note h, Jn. 16:23)

X See notes p and q, tph. 5:22, 24 y See note r, Eph. 5:25

a See notes b and c, Eph. 6:1-3

b See notes d, e, and f, Eph. 6:4

c Gr. athumeo, have their spirit broken

d See note g, Eph. 6:5-8

e 2nd and last N'.T. p rophecy in CoL

(3:24-26, unfulfilled) f See note h, Eph. 6:9

g Gr. proskartereo, to be earnest toward a thing: persevere; be constantly diligent; attend to it continually or regu-larly(Rom. 12:12; Col. 4:2; see note n. Acts 1:14). If all this would be practiced in prayer it would be easy to:

1 Moriifythe members (noted, 3:5)

2 Put off the old man (note f, 3:8)

3 Pu: on the new man(noteh,3:10)

4 Do the 12 things of note w, 3:17

5 Submit to husbands as to Christ (3:18)

6 Love wives without bitterness (3:19)

7 Obey parents in all things (3:20)

8 Love the children (3:21)

9 Serve masters as unto God (3:22-10 Be just to servants (4:1) 25) Every person struggling with any of

the above problems will do well to pray for grace to help him. Wives should pray for grace to submit to their husbands; husbands for grace to love their wives and be cured of bitterness; children for grace to obey parents: fathers for wisdom to deal with their children; servants and masters for grace to solve their problems; and all Christians should prayto overcome and live right

h All problems will vanish with 8 pr actices:

1 Continuing in prayer (v 2)

2 Watching continually in prayer^v 2)

3 Giving continued thanks to God (v 2^

4 Praying for ministers and their work (v3)

5 Praying for success o f the gospel (v 3-4)

6 Living Christian life before men (v

7 Using time for God (v 5) 5)

8 Being tactful with men (v 6)

i Gr. artuo , spice, seasoning. Here; Mk. 9:50; Lk. 14:34. Let your speech be always spiced and seasoned with answers that will oppose sin and preserve from the corruption thereof. Let it be holy, wise, gracious, Christian, savoury, wholesome, courteous, respectful, desirable, and worthy of being kept in the memory of others

j Note i, Acts 20:4

k A run-away slave of Philemon, native of Colosse, and converted by Paul in Rome (V 9; Ph'm 10)

1 A companion of Paul and prisoner with him at Rome (note c. Acts 19:29)

m John Mark (see note j. Acts 12:12)

n OrJustus(vll; Acts 18:7). A man chosen to be voted on in Acts 1:23. It is not clear whether these were one and the same or two different men

^ Cont. from column 2

r Divine love is to be put on as the outer garment and finishing touch to a well dressed Christian. A fter putting on the 8 other things o/ note h, above, one is to put on this outercloakasthebond of perfecmess or as a girdle. It is to cover all, unite all, and bind all together as one.This istrue perfection (Mt. 5:43-48; 1 Cor. 13)

s Gr. teleiotes. Only here and Heb. 6:1

t Gr. brabeuo. to be an umpire: to arbi-trate, direct, and govern. Only here

u Gr. plousios. Here; 1 Tim. 6:17; Tit. 3:6; 2 Pet. 1:11

V See notes j, k, and 1, Eph. 5:19 . Spiritual songs mean those of the roiritual life

w 12 obligations of the Christian life:

1 Seek those things above (v 1)

2 Set affections on things abovefv 2)

3 Mortify all sinful members (V 5-"^

4 Putofftheoldman(v 8-9; note f)

5 Put on the new man (v 10-12: note h)

6 Forbear with all m e n (v 13; 1 Cor. 13)

7 Forgive all men (v 13; Ml. 18:35, note)

8 Put on divine love(vl4;l Cor. 13)

COLOSSIANS 4

Greetings and salutation

a Tychicus, unesimus, Aristarchus, Marcus, and Justus are all mentioned here and no doubt they were all fellow-workers of Paul. The last three were of the circumcision, meaning they were Jews. This is further proof that Peter was not the pope at Rome at this rime. This book was wrinen about 64 A. D. during the very time that Peter was supposed to be pope. Some say that he was pope 29-67 A. D. Either Paul totally ignored the so-called head of the church or they are wrong. There is no proof that he was ever in Rome

t See note j, 1:7

c This seems to be the great desire of the

early preachers d In Phrygia and west of Colosse e A city of Phrygia near Colosse. It was

called a holy city because of its many

heathen temples of Apollo, Diana,

Aesculapius, and Hygeia. All these

gods were worshipped here f See Summary of Luke g A companion of Paul who backslid and

deserted the gospel work (v 14; 2 Tim.

4:10; Ph'ni 24)

Invisibility (1:15)

Gr. aoratos. Trans, leviable (v 15-16; Rom. 1:20; 1 Tim. 1:17; Heb. 11:27). The word really means not visible, not in sight, unseen, concealed. Invisibil-ityconsists mote of distance than substance. Cities or other material objects cannotbe seen evenSO miles away. At this distance they are invisible. Objects concealed are invisible. Anything out of eyesight is invisible. God, angels, and other spirit beings are thus invisible. They can appear or disappear at wHUTheyhavebeenseenwldi the natural eyes many times, proving that invisibility must b e understood with them as with all other invisible things that can become visible 18 proofs that God can be seen:

1 God has been seen with a body (note r, Jn. 4:24)

2 Man wasmadebodilyinGod'sim-age(Gen,l;26-27;9:6;note 0,1:15)

3 God ate food with Abraham (Gen. 18:8)

4 Jacob wrestled with God (Gen. 32:24)

5 74 men ate with God (Ex. 24:1-11)

6 Moses saw God face to face out of His glory f Ex. 33:11; 1 Tim. 6:16), and he saw His back parts when he requested to see His glory (Ex. 33:18-23)

7 Joshua and all Israel saw Him (Josh. 5:13-15)

8 Gideon saw God (Judg. 6:11-23)

9 Samson's parents saw am (Judg. 13:3-23)

10 David saw God (1 Chr. 21:16-17)

11 Job saw God Cob 42:5)

12 Isaiah saw ana described God (Isa.

13 AmossawtheLord(Amos9:l) 6)

14 Ezekiel described God (Ezek. 1: 26-2S 10:20; 40:3 with 43:7; 47:1-6)

15 Daniel described God, even His clothes, body, and hair (Dan. 7:9-14; 10:5-6)

16 Stephen sawGodand Christ (Acts 7:56)

17 John dextibed God (Rev. 4:2-5; 5:1-7)

18 AH will see God (Rev. 21:3-4; 22:4)

Firstborn of creation (1:15):

Gt. protoiokos. Trans, firstborn (v 15, 18; Mt.l:25; Lk. 2:7; Rom. 8:29: Heb. 11:28; 12:23) and fir-begotten (Heb. 1:6; Rev. 1:5). It is used of Jesus the firstborn of Mary(Mt. 1:25; Lk. 2:7) and of the firstborn ofEgyptians(Heb. 11:28). It means the first one bora in the family. It must also be understood in thi s Uieral sense in connection with Jesus being the firstborn inGod'sfamily. However, Sonship in this case refers to humanity and not to deity (note f. Acts 13:33)

These facts must be understood in connection with the following:

1 The only begonen of the Father an. 1:14)

2 The only begonen Son (Jn. 1:18)

3 His only begonen Son (Jn. 3:16; 1 Jn, 4:9)

4 The only begonen Son of God(Jn. 3:18)

5 This day have I begotten Thee(Ps. 2:7; Acts 13:33: Heb. 1:5; 5:5)

6 I will be to Him a Fatiier, and He

Justus, who are cf the circumcision. " These oniv are my fellowMvorkers unto the kingdom of God, which have been a comfort unto me.

3 Greetings from the brethren

12"Ep'a-phras, who is one of you, a servant of Christ, salut-eth you, always labouring fervently for you in prayers,'that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are Ln"La-6d-i-?e'a, and them in'Hi-e-rap'o-lis.

14"Luke, the beloved physician, and*De'mas, greet you.

4 Closing instructions

15 Salute the brethren which are in1.a-6d-i-ge'a, and"Ni-m'-phas, and the church which is in his house.

16 And when this epistle is read among you, "^cause that it be read also in the church of the La-6d-i-ge'ans; and that ye likewise read the epistle from La-6d-i-ce'a.

17 And say to "Ar-chip'pus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

5 Salutation and benediction

IS'The salutation by the hand of me Paul. Remember my bonds. Grace be with you. A-men'.

Sumn-.ary of Colossians

paie and place: Wrinen from Rome about 64 A. D. and sent with Ephesians and Philemon by Tychicus

A -ithon Paul (see summary of Romans)

~he~e: Freedom from the law, all outward forms of religion, rituals, human philosophies, and false mysticism; ana complete and real union with Christ in Ufe and conduct. Paul contends that we died with Christ, and that ordinances, rituals, dead forms of religion, observance ofsabbaths and holy days, and mystical rites are of no use to dead persons, pracucal holiness is shown to spring from truth and faith in God.One cannot grow into Christ, but he may grow in knowledge, experience, and fulness of grace benefits by virtue of being in Christ and walking in the light (1:23; 2:6-7; 3:1-17)

Staiisucs: 51st book of the Bible; 4 chapters; 95 verses; 1,998 words; 1 question; 92 verses of history; 3 verses of unfulfilled prophecy

shall be to Me a Son (Heb. 1:5) It is used of Jesus as being the:

1 Fiisibora of every creature (v 15)

2 Firstborn fix)m the dead (v 18)

3 Firstborn of many brethren (Rom. 8:29)

4 Head of the church of the firstborn (Heb. 12:23)

5 His firstbegonen (Heb, 1:5)

6 Firstbegonen of the dead (Rev. 1:5) With these 12 facts itis clear in what

sense Jesus is the first-born of every creature or of all creation and the firstborn of many brethren. All creation came into existence by creative acts, not by a begetting as in the case of Jesus. Even those many brethren are not begotten in the sense Jesus was by the Holy Ghost. They were begonen by men, not by God, and were thus brought iniothehuman family, not the family of God. The only way one gets into God's family is by adoption (Rom. 8: 14-16; GaL 4:5-6; Eph. 1:5). Jesus is the only begonen Son. .. the first of aU creatures to be begonen of God, the onlyone ofaUbeingsbegonenof God, the first and only one of the family of adopted and "created" brethren begotten of God (Eph. 4:24; CoL 3:10),the firstbegonen of or from the dead, and the flrstfruit of the resurrection of all men (1 Cor. 15:23-33; CoL 1:18; Rev. 1:5). The church is the caUed out peo-pleoftheonewhoisthefixstbom (Heb. 12:23). A dam and angels were by creation, not by begetting (Lk. 3:38; Gen. 6:1-4; Job 1:6; 38:4-'^

Moses'law annulled (2:14)

This is how He took the law of Moses out of our way. He simply nailed it to the cross and anniilled it's penalty so we could have a new start in life be-foteGod again. Figuratively, He killed the kUler. He crucified the riling that brought guilt and death to all men (Rom. 3:19-20; 6:23; 8:2-3;2Cor. 3:6-7; Eph. 2:14-16). Ancient laws are said to have been abrogated by nailing them to a post

Christian law on sabbaths (2:16)

This refers to all the sabbaths of the law of Moses, including the regular weekly sabbath. Allof them are now abolished with the law thus fulfilling prophecy (Ua. 1:13-15; Hos. 2:11). Christians are now free to keep any daytheywant to as a sabbath (v 14-17;Rom. 14:5-6; Gal. 3:9-10). See Sabbath in the Index. A U sabbaths weie a shadow of the rest we now have in Jesus Christ (v 17; Mt. 11:28-30; Heb. 4:3, 10-11; 10:1)

Christ's two conquests (2:15) Christ made 2 great conquests here:

1 Abolished and cancelled the law by:

(1) Blotting it out (v 14)

(2) Taking it out of the way f v 14)

(3) Nailing it to the cross ^v 14)

2 Defeated riie executors or law by

by

(1) Spoiling or conquering them (vl5)

(2) Making a show of them openly (vl5)

(3) Triumphing over them in the very cross that they thought was a triumph over Him(v 15; Acts2:23-36: 3:13-18: 1 Cor. 1:18-24;Eph. 2:16;CoL 1:20-22)

Public defeat of Satan (2:15)

Gr. deigmatizo , to expose to public infamy and shame. Only here, but the verbis used in Sit. 1:19and Heb.6:6 of public shame. The allusion is to the custom of conquerors making a public demonstration of conquered enemies, Satan and his human agents made a public shame outofchristby crucifying Him, By that they thought they would triumph over Him, putting an end to His new religion, but the cross turned out to be their public defeat and shame (v 15; 1:20-22; Acts 2:23; 3: 13-18; 5:28; 1 Ja, 3:3)

5 things not to judge others about (2:16):

1 Whattoeat(vl6; lTim.4;Rom.l4)

2 vVhat to drink (v 16; 1 Cor. 10:31)

3 What holydaysto keep(v 16; GaL 4)

4 What new moon festivals to keep (V 16)

5 .vhat sabbaths to observe (v 16; Rom. 14:5-6; GaL 4:9-10)

5 facts about false cults (2:18):

1 Self-imposed fastings and self-denials ofmanythings to appear religious, that are not forbidden in Scripture - touch not, taste not and handle not (v 18, 20-23; note o, v 8)

2 Gr. tbreskeia. Trans, worshipping (V 18) and relii;^o"n (Acts 26:5; Jas. 1: 26-27). Here it is a cult or religion of angels and demons (v 18, 23; 1 Tim. 4:1-8)

3 Religion based upon visions that are supposed to come from God and angels (V 18; Dt. 18; Jer. 23: Ezek, 13)

4 Religion based upon superior knowledge, new discoveries, occult secrets, piety, and sensuous feelings (v 18:Rom. l:21-23:CoL 2:8:1 Tim. 6:20)

5 Religion that is not Christ-centered and gospel-true (v 19; Eph. 4:14; 5:ll-12j 2 Cor. 11:14-15; Mt. 7:15, note)

a A city of Phrygia near Colosse. See Rev. 3:14

b A Christian o f Laodicea who had a church in his house (v 15). Not mjentioned elsewhere

c This refers to the custom in the early church of making copies of various letters for other churches to read. What is meant by the letter from Laodicea is not stated and all speculation is valueless. Some think it refers to the epistle to Ephesus; others think it was a letter from Laodicea to the apostle; and still others that it was an epistle to Laodicea which was lost

d An unknown person mentioned only in this one -own in Scripture. He evidently was a minister and is here admonished to be faithful to his calling. This admonition implies no unfaithfulness of the man, as some think

e The salutation wasbyPaul'sown hand, but the epistle was dictated to a scribe

Christian law on drinks (2:16)

The law was very liberal about drinks (Dt. :4;26),and yet unaer it God condemned strong drink (Pr. 20:1; 31:4-7; Isa. 5:ll-23).Likeeveryother subject, we must go to the new covenant to find out God's will for Christians. It demands that whatever we eat or drink we are to do it to the glory of God (1 Cor. 10:31). It condemns all drunkenness. A Christian must decide on this basis what to drink and what not to drink (Lk. 21:34; Rom. 13:13; 1 Cor, 6:9-11; GaL 5:19-21)

Christian law on traditions (2:20)

If yDube dead withchrist.havingbeen &eed fiora the elementary rules of the world and rudiments of Judaism, why then be subject to them any longer? Their program is simply touch not this or you will be unclean (Lev. 15), taste not this for it is unclean (Lev. 11; Dt. 14), and handle not that for it is forbidden. aU such things are to perish with the using. They are mere traditions of men, not laws of God in the new covenant(v 20-23)

Human reUgion powerless (2:23) Thisisanyforra of worship man chooses for himself apart from the true worship of God (Rom. 1:21-25). Some formshave a great show of refinement, humility, and asceticism,but they ate powerless to deal with sin and the old man (V 23). They only feed self-righteousness and pride and do tkot change the hean

32 things Christians must do (2:6):

1 Walk as when received Chri;t(v 6)

2 Be rooted in Christ (v 7)

3 Be built up in Christ (v 7)

4 Be established in the faitn (v 7)

5 Abound in the faith fv 7)

6 Be joyful in the faitn (v 7)

7 Beware of deception (V 4, 8,18-194

8 Let no man judge your eating(v 16)

9 Let none judge your drinking(v 16)

10 Let no man judge your holydays, new moons, festivals, sabbaths (v 16)

11 Live dead to the world and all its sinful ways (v 20-23; 1 Jn. 2:15-17: Rom. 12:1-2; Jas. 4:4)

12 Seek things above (3:1)

13 Set affections above (3:2)

14 Mortify members on earth (3:5): fornication, uncleanness, inordinate affection,evil concupiscence, covetousness which is idolatry.

15 Put off the old man (3:8): anger, wrath, malice, blaspnemy, filthy communication out of your mouth

16 Lie not one to another (3:9)

17 Put on the new man(3:10-12)

18 Forbear one another (3:13)

19 Forgive one another (3:13)

20 Put on divine love (3:14)

21 Let God's peace rule (3:15)

22 Be thankful (3:15)

23 Let God's Word dwell in you(3d6)

24 Teach,admonishoneanother(3db)

25 Sing with grace (3:16)

26 Do all things in Jesus'name(3:17)

27 Give thanks to God (3:17)

28 Continue in prayer (4:2)

29 Watch with thanksgiving (4:2)

30 Walk in wisdom (4:5)

31 Redeem the time (4:5)

32 Speak with seasoned grace(4:6)

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

The Church - The Model Servant - Rewards - Christian Living - The Blessed Hope - The Day of the Lord

a In alibis epistles except 1 and 2 Thessalonians, PWlippians, and Philemon he calls hin^self an apostle.lt miy be that he was held in such affection by these churchesthat he had no need to assert his apostolic authority

b The same as Silas, Paul's companion on his ■2nd missionary journey. He took part in the founding of the churches in Macedonia (Acts 15:40-18:13)

c See Timothy, p. 159

d This and the 2nd epistle are the only ones so addressed. Compare this with the other salutations in other epistles

e Two times here it is made clear that the Father ana the Lord Jesus Christ are two separate and distinct persons. Believers are in both and the salutation is from both~through Paul (v 1) f See PhiL 1:3-4andCol. 1:3 where the same forms of speech are used

g 3 good things to remember:

f Work ot faith,... ye turned to God from idols (v 3 with v 9)

2 Labour of love.. to serve the living and true God (v 3 with v 9)

3 Patience of hope... to wait for His Son from heaven (v 3 with v 10)

h These beUevers had faith, not dead, specuLauve, or professing faith, but real, living, active productive faith (v 3, 5-8; 2:13-14; 2 Th, 1:3, 11; 2:17; 3:1, 9)

i Theii workoffaithwasbackedbytfieir labour of love. This is normal and the perfect scriptural pattern. The gifts should be exercised inlove(lCor. 13)

j This was the third of the great characteristics of these believers (v 3), Their program was Christianity in action and the verse could read, "faithful work, loving labor, and hopeful patience."

k Another Gentile group called the elect of God (4 elect's, p. 201), No unconditional, eternal, or personal election is meant here. It simply refers to the rejection of Israel as tte gospel representatives and to the election of the Gentiles to take their place (Mt. 21-43: 23:37-39; Rom, 11:11-29). In neither case was the election absolute. All was conditional, as far as final salvation was concerned. Nothing was by personal merit. All were called to blessings, which, if properly used, woiald lead them to personal and eternal salvation. That these blessings and even the calling and election of either class could be abused, become finally useless and forfeited by them is clear from the state of the Jews who, after being the elect for 2,300 years, were DOW rejected and reprobate (Rom, 11)

1 4 ways the gosgel should be preached:

1 In word (v 5; Mt.28:20: Nik. 16:15: <• 24:47; 1 Cor. 1:18-24)

1 In word (v Lk. 24:47; 1 Cor. 1:18-24)

2 Inpowa fv5:Mt, 17:20;Nik. 16:16-17; Lk. 24:49; Jn. 14:12; 1 Cor. 4:20)

3 In the Holy Ghost (V 5; Lk. 24:49; Acts 1:4-8; Rom. 15:18-20, 29; Heb. 2:4)

4 In much assurance (v 5; see note ' h. Col. 2:2)

ra You know how we demonstrated the gospel in word, in power, in the Holy Ghost, and in full assurance (v 5), and how we suffered in doing so (v6; Acts 17) n Gr. mimetes (note p, Icor. 4:16) o Gr. thlipsis (note e, PhiL 4:14) p Thisisthecrue way to receive the Word of God. There is too little joy in new converts today. Could it be that they do not see a true demonstration of the power of God in modem churches, as refenedtoinvS, 5; 2:13-14; 2Th. 1:3, 11; 2:17; 3:1, 9; Heb. 2:4? q Gr. tupos (note c. PML 3:17). These believers oecame models or patterns for all churches in Macedonia and Greece (v 7-8) - models, Dot o'nly of patience in hope, but in faith and power that worked effectually through all of them which believed (2:13-14; 2 Th.l:ll). They were also imitators

I The introduction: 1 Authorship and salutation

■JpAUL, and *Sil-va'nus, and ^^<^Ti-in6'the-iis, Junto the church of the Thes-sa-16'ru-an§ which is in God the Father and in nhe Lord Te'$us Christ :

Grace be unto you, and peace, from God our Father, and the Lord Je'§us Christ.

2 Thanksgiving and prayer

to God for them

2/"We give thanks to God always for you all, making mention of you in our prayers;

n The model church: its fourfold blessed state (Acts 2:42-47; 4:32-37; 5:12-16)

3 ^ Rememberin g without ceasing your '■work of faith, 'and labour of love, and/patience of hope in our Lord Je'gus Christ, in the sight of God and our Father;

4 K nowing, brethren beloved, your'^lection of God.

r'OR yourselves, brethren, "know our entrance in unto you,*that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, <^at Phi-ilp'pi, we were bold in our God to speak unto you the gospel of God with much'^ontention.

Ill The model preacher: preach and confirm what is preached (Mt. 4:23; 10:1-8; 28:19-20; Mk.16:15-20; Acts 1:1, 8; Rom.15:18-19, 29; 1 Cor. 2:4; 4:18-21; Heb. 2:1-4)

5 For ourigospel came not unto you in word only, but also m power,'"and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

IV Model converts; receive

and propagate the gospel

(Mk. 16:17-20; Acts 8:4; 11:

19-21; Phil. 1:7)

6 And ye became ^ollowers of us, and of the Lord, having received the word in much^afflic-tion, "with joy of the Ho'ly Ghost:

7 So that ye weregensamples to all that believe in Mfig-e-do'-ni-a and A-cha'ia.

8 For from you'sounded out the word of the Lord not only in Mac-e-do'ni-i and A-cha'id, but also in every place 'your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and 'how ye turned to God from idols to serve the"living and '^true God;

*10"And to wait for his Son from heaven, whom he raised from the dead, even Je'gus, which delivered us from the wrath to come.

CHAPTER 2 184

VThe model servant. 1 Boldness and suffering (Acts 4:13; Phil. 1:12-20)

2 Honesty and purity (2 Cor. 4:1-2; Acts 20:26; 1 Tim. 4:12)

3 For ouT'exhortation was not of deceit, nor of uncleanness, n or in guile:

3 Trust and faithfulness (1 Tim. 1:11-12; Rom.1:14-15)

4 But as we were/allowed of God to be put in trust with the gospel, even so we speak; fnot as pleasing men. Abut God, which trieth our hearts.

of the aposUe and the Lead (v 6), as well as of the churches in Judea who also exercisedthepowerof God (2:13-14; Acts 2:43; 3:6; 5:16; 6:3.8; ll:21) Gr. execheomai, to sound forth; pub-lish. Only here. From Thessalonica went ministers preaching and confirm -ing the Word of God in Macedonia, Continued, column 4 ^

4 Simplicity of speech and unselfishness (1 Cor. 2:1-5; 2 Thess. 3:7-9; Acts 20:

33-35)

5 For neither at any time used we 'flattering words, as ye know, nor a/cloke of*covetous-ness; God is witness:

5 Humility and consideration of others (Acts 20:33-

35)

6 Nor of men sought we glory, neither of you, nor yet of others, when we 'might have been burdensome, as the apostles of Christ.

6 Gentleness and love (2 Tim, 2: 22-26; Gal. 5:22-23)

7 But we were"feentle among you, even as a"nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, "but also our own souls, because ye were dear unto us.

7 Self-sacrificing (Acts 20: 33-35;2Thess.3:7-9)

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

8 Blameless conduct (2 Cor. 6:3; Eph. 1:4; Phil. 2:15; 1 Tim. 3:2, 10; Tit. 1:6-7; 2

Pet. 3:14)

10 Ye are witnesses, and God c/50,"liow^olily and justly and unblameablv we behaved ourselves among you that believe:

9 Parental care and training (Eph. 1:15-19; 3:13-21)

11 As ye knowhow we exhorted and comforted and charged every one of you,'ias_a

1 Conversion - "turned" (v 9;Mt. 18:3)

2 True and living God (v 9; Jn> 17:3)

3 Against idolatry (v 9; 1 Cor. 8)

4 Jesus the Son of God(v 10; Jn, 3:16)

5 Second advent of Jesus Christ (V 10)

6 Resurrection of Jesus Christ (v 10)

7 Salvation from wrath to come(vlO) i^ 1st N.T. prophecy in 1 Th. (1:10,

unhilflUed). Next, 2:19

a See Knowledge of Truth, p. 226

b A good church wasestablished(Actsl7) c See Acts 16:16-40 d Gr. agon , conflict (note r, Phil. 1:30) e Gr. paraklesis (note v. Acts 13:15) 3 marks of true exhortation (w 3):

1 Without deceit. Gr. plane , fraud-ulence; straying fro m orthodoxy or piety. Trans, deceit(v3); deceive(Eph. 4:14); delusion (2 Th, 2:3); and error (Mt, 27:64; Rom. 1:27.note; J^s.T^W 2 Pet. 2:18; 3:17;, 1 Jn. 4:6; Jude 11)

2 Without uncleanness. G r. akathar-£3 (17 works of aesh. 20T). We did not mmister to your corrupt passions, but enforced theii mortificaiion (CoL 3:5; Rom. 8:12-13)

3 Without giille. Gr. dolos (note x, Rom. 1:29. Cp. Acts 13:10}

f Gr. dokimazo. test (note a, 2, 2 Cor.-13:5). We were tested and then accounted worthy to be trusted with the gospel. See 21 facts regarding Paul's preaching, p, 226.

g SeeGaL 1:10

h The secret ofpleasingGod(Heb. 11:6)

i We were frank to teU the naked truth

j Gr. prophasis^ pretense, excuse. Trans. cloak(v5;Jn. 15:22); stow gk. 20:47); color (Acts 27:30); a'nT pretensef Mt. 53TT¥: Mk. 12:40: Phil. 1:18). He did not use the ministry as a pretense to make persoiul gain

k See notes on Lk, 12:15

1 We might have used our position to get wages from you, for we have that right (Lk.l0:7; 1 Cor. 9:7-18;GaL 6:6). We did not exercise these rights (v 6)
m Gr. epios, mild. Here; 2 Tim. 2:24

n Gr. trophos. nurse, feeder. Only here. It refers to a mother feeding her children

o 3 major qualities In Christian living:

1 Holily. Gr. hosios. Only here. Holy in reference to God

2 Justly. Gr. dikaios, righteous, just. Just in reference to man

3 Unblameably . Gr. amemptos. O nly here; 5:23. Unblameable in reference to life and conduct before God and man

p 3 kinds of ministry:

1 Exhortation. Gr. parakaleo (note g, 2 Cor. 1:4)

2 Comforting, Gr. paramutheomai. Here; S:14; JnT ILlsf, 31

3 Charging. Gr. manuromai. Testifying 10 or strictly charging to ri^teousness. Trans, record (Acts 20:26) and testify (GaL 5:3; Eph, 4:17)

q Note the spirit of pastoral care exercised byPaul for his disciples - gentle as_a_mother(v7) and exhorting, com-forcing, an3 charging every one as a father does his children (v 11). Any pastor will succeed with this kind of personal care for each one in his congregation

—^^- Cont. from column 2

Greece, and many other places (v 8). This indicates a healthy New Testament f'hurch,fulfirt[ng the great commission (Mt. 28:19-20; Mk. 16:15-20; Lk. 24:47; Jn, 17:17-19; Acts 1:4-8). Then, too, merchants went from Thessalonica to aU parts, taking the news that the people had believed s Their faith and power were matters of conversation among the heathen. If they had manifested only a formal confession of faith without the power they would not have been model saints for other churches t This shows that these converts were GencQes who once served idol gods. They turned fiom these to serve the living and true God (v ^.and to wait for His Son from heaven (v 10) u God is here called living in contrast to lifeless idols. He is called true in contrast to the whole system of idolatry which was false in its gods, worship, doctrines, promises, and prospects of eternal life V 7 major Christian doctrines here:

I

Paul's joy in the believers

Exhortation to sanctificatior,

a Compare this with Eph. 4:1 b This is the highest calling of all c 1:3; 2:13: 5:17: 2 Th. 1:3: Rom. 1:9 d You received the Word of God, not as a fabrication of man, but as being in truth the very Word of God. You have the fullest proof possible-the power of the Word of God working effectually in you that believe (v 13) e Gr. energeo^ energy put forth from within in effectual operation. Trans. work effectually fv 13; Gal. 2:8: 2 Cor. 1:6); effectual ferventQ as. 5:16); show forth one's self (Mt. 14:2; Mk. 6:14): do (PhiL 2:13): be mighty in (GaL 2:^ and to worKf Rom.TJS: ICor. 12:6,11; 2 Cor. 4:12; Gal. 3:5: 5:6: Eph. 1:11, 20: 2:2; 3:20; Phil.2:13; CoL 1:29; 2 Th. 2:7). This proves the power of the Word itself in lives of be]ievers(v 13; Ps. 19:7; 107:20; Jn. 15:7; Rom. 1:16; 10:17; Heb. 4:12) f There is still no reference in the N.T. to the church at Rome or of Peter as the first pope being the model for Christians. There is no such pre-eminence. Thishonorbelongedtothe churches in Judea. Not one reference to Rome as a panem is found in any scripture g Both Jews and Gentiles suffered persecution from their own countrymen. The Jews were the persecutors of the churdies everywhere, A mong the G entiles they caused the heathen to be stined up against Christianity(A cts 13: 6, 45, 50; 14:2, 5, 19; 15:1-2, 5; 16: 3; 17:5, 13; 18:5-6) h 7 sins of the Jews:

1 Killed JesusChrist(v 15: Acts2:23)

2 Killed their own prophets (v 15: Mt. 23)

3Persecuted the church (note g, above)

4 Lived contrary to God (v 15; Acts 7:51)

5 Contrarytoallmen (v 15: Mt. 23)

6 Opposed salvation of others (v 16)

7 Multiplied sins continually (v 16) i For the above 7 sins wrath comes upon

them to the unermost (Lev. 26; Dt. 28 and 32; Mt. 23:34-39: Lk. 21:20-24: Rom. 11) j Gr, aporphanizomai, having been be-reaved. Only here. Paul had compared himself to a parent and the people to his beloved children (v 7,11). Here he represented himself as feeling what an affectionate father would feel if torn from his children. Because of this he endeavored to see them all the more (v 17). In fact, he would have seen them time and time again if Satan had not hindeied (v 18) k Gr. egkopto . Trans , hinder (v 18; Rom. 15:22) an d be tedious unto (A cts 24:4). Through what means Satan hindered may be answered by referring to his sufferings of 2 Cor. 11:23-28 1 Questions 1-2. Next, 3:9 m 2nd N.T. prophecy in 1 Th. (2:19,

unfulfilled). Next, 3:13 n See Rapture and second advent , p. 227 o When I could not bear to continue without knowing of your state I sent Timothy from Athens, choosing to be left alone than to be uncertain of)cur welfare (3:1-5) p Gr. sunergos (note q, PhU. 4:3) q Gr. thlipas (note e, Phil. 4:14) r Gr. thlitoT note k, 2 Cor, 1:6) s He has innumerable means and many millenniums of experience and cannot be overcome by argument, pleading mercy, or any other dealings with him. He must be rejected and resisted, and all relationship cut off from him (Jas. 4:7:1 Pet. 5:8-9: Eph. 6:10-18; 2 Cor. 10:4-7. See note h, 2 Cor. 2:11)

r^vi) The rapture first (5:4) ci^x'^

Christians are not i n ignorance and darkness about the day of the Lord (v 1-2, 4-5, 9). The rapture takes place at least 7 years before the second advent (2 Th. 2:7, note: Rev. 4:1, note). Therefore, they will notbe here so that that day will overtake them as a thief like it will the ungodly (v 2-5)

The Jews had a tradition that God would judge the Gentiles at night when

fath er doth his children,

12' That ye would walk worthy of God, who hath*called you unto his kingdom and glory.

10 Power of the gospel effectual in all believers (Mt, 18:18, refs.)

13 For this cause also thank we God "^without ceasing, because, when (tye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which ' eSectuallv worketh also in you

that believe.

11 Conflict with Satan and

wicked men who oppose

truth (Phil. 1:27-30; Col.

2:1; 1 Thess.2:18)

14 For ye, brethren, became followers of the churches of

God which/in Ju-ds'i are in Christ Je'§us:*for ye also have suffered like things of your own countrymen, even as they have of tli6 Tews I

15*Who both killed the Lord Je'§us, and their ovra prophets, and have persecuted us: and they please not God, and are contrary to all men :

16 Forbidding us to speak to the G6n'tile§ that they might be saved, to fill up their sins al-way: 'for the wrath is come upon them to the uttermost.

17 But we, brethren, 'being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but *Sa tan hindered us.

12 His rewards for labour (ICor. 3:11-15; 2Cor. 2:10)

*19 /For what is our hope, or joy, or crown of rejoicing? '"Are not even ye in the presence of our Lord Je'§us Christ at his'V:oming ? 20 For ye are our glory and joy.

185 CHAPTER 3

VI Paul's concern for the Church. 1 Mission of Timothy

W'HEREFORE when we "could no longer forbear, we thought it good to be left at Ath'6n§ alone;

2 And sent Ti-mo'the-iis, our brother, and minister of God, and our"fellowlabourer in the gospel of Christ, to establish vou. and to comiort vou concerning your faith:

3 That no man should be moved by these'afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer"tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by •'some

means the^empter have tempted youjand our labour be in vain.

2 Timothy's report to Paul

6 But now when Ti-mo'the-us came from you unto us, and brought us'^good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

3 Paul's prayer and longing for their perfection in faith

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live.'^if ye stand fast in the Lord.

9 For 'what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might/perfect that which is lacking in your faith?

11 Now*God himself and our Father, and our Lord Je'§us Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

•IS^' To the end he may stablish your hearts ' unblameable in holiness before God, even our Father, i at the coming of our Lord Je'gus Christ with all his saints. 4

CHAPTER 4

VII The separated walk and the blessed hope. 1 Exhortation to please God and walk godly

FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Je'§us, that as ye have received of us how ve bought to walk and to

they were careless and asleep in sin, but would judge die Jews in the day time when diey would be employed in keeping the law. Su: both Jews and Gentiles who miss the rapture will have thedayof theLordcome upon them as a thief. It is only brethren who will be translated and escape this day (v 4-5, 9: Lk. 21:36; 2 Th. 2:7, note)

please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Je'§us.

2 True sanctification (1 Cor, 1:30; 2 Cor. 6:14-18; 7:1; Heb, 12:14)

•3 For/t Ms is the will of God. even voi?sanctification. tliat ye should abstain from fornication :

•4 That every one of you should know how to possess his'Vessel in sanctification and honour; •5 Not in the lust of concupiscence, even as the G6n'tile§ which know not God: •6 That no man go beyond and defraud his brother in any matter: because that the Lord IS the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto unclearmess, but unto holiness.

3 Command to increase in love (1 Cor. 13; 1 Jn . 3:

11-18; 4:11-21)

2:13: 1 Pet. 1:2). See Jn.l7:17 and

p. 231

n This refers to one of two ihings:

1 To man's own body which he is to keep from fornication (v3; 2 Cor. 4:7; 2 Tim. 2:21)

2 To the wife, whom a man is privileged to possess in marriage relationship (v 4; 1 Pet. 3:7)

a The devil (Mt. 4:1-3: Lk, 4:2) b See The truth about grace , p. 226

c Theonlyplace, exceptLk. 1:19, where euangelion does not refer to the gospel (note c, Mt, 24:14). The good news Timothy brought back to Paul was: their faith, their love, and their affection for Paul (Glad tidings , p. 270)

d We live only if we stand fast inChrist

(V 8: Heb. 3:6, 12-14) e Question 3. Last one in 1 Thessalonians f Gr. katartizo , anange: adjust (note a,

3, 2 Cor. 13:5)

g Another clear proof of more than one person in the Godhead. Two mentioned here: God, our Father: our Lord Jesus Christ. This confirms deity of Christ (see 1 Jn. 5:7)

h 3rd N.T.prophecy in 1 Th. (3:13,un-fulfilled). Next, 4:13. This refers to the rapture whenChrist meets the saints in the air(4:16) and takes them to heaven where they are presented before God the Father and established in eternal and unblameable holiness by God. Up. to this point salvation and eternal life are given to men on condition (note d, Jn. 6:27). In the rapture men receive unforfeitable life for the first time as a harvest ofa life of sowing to the Spirit and to fulfill the promises of eternal lifeinthenextlife(Mt. 7:13-14; 18:8-9; 19:28-29;Mk.l0:29-30:Lk,18:29-30; Rom. 2:7; 6:21-23: Gal. 6:7-8; 1 Tim. 1:16: 4:8; 6:12,19; Tit. 1:2:3:7: 1 Pet. 1:5, 9, 13: 3:7: 1 Jn.2:25; Jude 20-24: Dan. 12:2: note d, Jn. 6:27)

i Gr. amemptos (note s, Phil, 2:15) j This coulcf not refer to the event of Zech. 14:5; Jude 14 when the saints wiU accompanyChrist to earth, fortheyare not then presented before the Father. By this time they will have been with God for at least 7 years(2 Th, 2:7, note) This then refers to the coming of Jesus with the saints back to heaven when He meets them in the aii (4:16-17; Jn. 14:1-3)

k Paul was constantly desirous of their perfection in Christ (2:7,11-12: 3:10, 13; 4:1-7; 5:12-23)

1 14requirementsof the will of God and of sanctification (4;3-18>:

1 Absuin from fornication or all kinds of sex sins(v3: noteg,Mt. 5:32)

2 Know how to possess the vessel in sanctification and honour (v 4)

3 Not in the lust of concupiscence or strong sexual desire(v 5; note d.CoL 3:5). Here it means excessive sexual lustlike that of the Gentiles who knew

no bounds

4 That no man defraud his brother by seducing his wife to corrupt her and break up a home (v 6). This still refers to sex sins and not to cheating, for it is dealing with sex uncleanness down to v 7. Every type of perversion was practiced among the heathen. Their gods, their rulers, and their teachers were examples of impurity. They had no system of ethics that forbade these practices. The Christian religion forbade them as worthy of death and hell and this has preserved the world from complete ruin to this day

5 Walk in holiness, not in uncleanness of sex perversion (v 7: note y, Rom. 1:24)

6 Do not despise men^v 8)

7 Love one another (V 9: 1 Cor. 13)

8 Increase in love (v 10; 3:12)

9 Study to be quiet (v 11; 2 Tim, 2:

10 Be diligent inbusiness(v 11) 15)

11 Work with yourhands(v 11; 1 Cor. 4:12: Eph, 4:28: 2 Th. 3:10)

12 Walk honestly before men (v 12)

13 Have a bright hope (v 13-17)

14 Comfort one another (v 18)

m Gr. hagiasmos, consecration. Trans, holiness (Rom. 6:19, 22; 1 Th. 4:7: 1 Tim. 2:15: Heb. 12:14) and sanctification (1 Cor. 1:30; 1 Th. 4:3-4; 2 Th,

Suddenness of ChrisVs coming 2 25

a rhe principle state<Jhere is expreised in various ways in Scripture. GoU con-si Jers certain sins as direct sins against Ilim: murder (Gen. 9:6), despising the least child or beUever (Mt. 18:10: Lk, 10:16; I Th. 4:8), any mistreatment of a hunjan being (Mt. 25:31-46). or rejection of Jesus and the gospel(jn. 12: 48). If this could be emphasized more there would be less malice, envy, jealousy, and strife among Christians anc even among sinners

b Everybelieverhasthe Holy Spirit in a measure when bom again (Rom. 8:14-16; Gal. 4:6). In fact, "if any man have not the Spirit" he does not belong to Christ (Rom. 8; 9). This Spirit of sonship or even some gift of the Spirit may be received without having the Spirit baptism or the fulness of the Spirit (notes OBjn. 3:34; Acts 1:4-8; 2:4)

c Gr. Philadelphia, brotherly or sisterly love.Trans. brotherly love (v 3; Rom. 12:10; Hd). 13; 1); love of the brethren (1 Pet. 1:22); and brotherly kindnc .7 (7 Pet. 1:7). Cp. Gr. Philadelpheia (Rev. 1:11; 3:7)

d Gr. theooidaktos. Only here. It refers to the God-teaching of divine love among Christians (Jn. 6:45). This God teaches by example of giving His only Son(Jn. 3:16; 1 Jn. 3:1). This He did while we were yet rebels and enemies (Rom. 5:5-10). If God loved His enemies this much, surely Christians can love one another(Ijn. 3:11-23;4:7-21]

a Increase in love of the brethren more and more (3:12; 2 Cor. 9:10)

f Gr, philotimeomai. to be ambitious; pursue eagerly, strive emulously and aspire to; prize above measure. Trans. stu^y (v 11); suive (Rom. 15:20); and labour(2 Cor. 5:3). Not the same word as m 2 Tim. 2:15

g See True Christian behavior , p. 227

h See note o, 2 Cor. 1:3

i 4th N. T. prophecy in iTh. (4:13-5:10, unfulfilled). Next, 5:23. See 6 new revelauons, p.227

j See 8 Christian hopes, p.227 k The death of Jesus Christ is the assurance of salvation for all who will believe (Mt. 26:28; Rom. 5:6-11; 1 Pet. 2:24), The resunection of Jesus Christ is the as'iurance of resurrection for all men(v 14; 5:10; Jo. 14:19; Rom. 5:10; 6:5-8; 1 Cor. 15:4-23; 2 Tim. 2:11) I Body-sleep not soul-sleep. c.SSI,227 m Christians at death go immediately to heaven to await the resunection o f their sleeping bodies (2 Cor. 5:8; PhiU 1:21-24; Heb. 12:22-23; Rev. 6:9-11). ■Vhen Christ leaves heaven to come down in the air of the earth(v 17),the saints who are in heaven will come back with Him and be reunited with their bodies which will be resunected in a moment (v 14; 1 Cor. 15:51-58) n This means by revelation (Gal. 1:12) o The coming in the air (v 17), not His second advent to the earth ot Zech. 14; Rev. 19; Mt, 24:29-31; 2S-31-46; Jude 14. See notes on Rapture , p. 227 p Gr . phthano, to come before or first. It means tliat the living saints will not precede or go before the dead saints, but that both will go together to meet the Lord in the aii (v 16-17). Trans. prevent (v 15); attain(Rom. 9:31; Phil. 3:16); and come(Mt.l2:28; Lk. 11:20; 2 Cor. 10:14; 1 Th. 2:16) q See Shout-command, p.227 r See The trump of God, p.227 s See 10 qualifications for rapture , p.227 t See the time of the rapture (2 Th. 2:7, note; Rev. 4:1, note). Also see 5 raptures in the Isi resurrection , p. 175 u Gr. harpazo , to carry off; grasp hastily; snatch up; to seize and overpower; to plunder (note i, Jn, 10:28). From this we get our word rapture, meaning the act of tTaasporting. as barpazo is used in Mt. 13:19; Acts 8:39; 2 Cor. 12:2. 4; 1 Th. 4:17; Rev. 12:5 V TMs no doubt refers to literal clouds

instead of multitudes of people w See 10 purposes of the rapture, p. 227 X Saints will be with Christ in heaven during the tribulation (2 Th, 2:7, note;

8 "He therefore that despiseth, despiseth not man, but God, who hath also bgiven unto us hisHoly Spirit.

9 But as touching " Tirotherly love ye need not that I write unto you: for ye yourselves are ■^ught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Mac-e-do ni-a: but we beseech you, brethren, 'that ye increase more and more;

4 Be diligent in business and be an exannple to the world (Rom. 12:9-16; 1 Tim. 4:

12-16) j

•11 And that ye (study to^be ' quiet, and to do your own busi-j ness, and to work with your! own hands, as we commanded I you;

•12 That ye may walk honestly I toward them that are without, j and that ye may have lack ofj nothing.

5 The fact and manner of the rapture of the Church and Old Testament saints (Lk. 21:34-36; Jn. 14:1-3; 1 Cor. 15:23, 51-58; 2 Cor. 5:1-8; Eph. 5:27; Phil. 3:11, 20-21;lTh. 2:19; 3:13; 5:9, 23; 2Th. 2:1, 7-8; Col. 3:4; Jas. 5:7-8; IJn. 2:28:3:2; 1 Pet.

5:4; Rev. 1:19, note)

♦IS^But I would not have you to be ignorant, brethren, ' concerning them which are asleep .

that ye /sorrow not, even as others which have no hope.

►14 For if we believe that Jesus *died and rose again, even so them also which'sleep in Je'ius will God^ring with him.

►IS For this we say unto vou by the word of the Lord, that we which are alive and remain unto the "coming of the Lord shall not"prevent them which are asleep.

►16 For the Lord himself shall descend from heaven with«a shout, with the voice of the archangel, and with the trump of God: 'and the dead in Christ shall rise first:

►17 ' Then we which are alive and remain shall be "ca ught up together with them »in the clouds." to meet the Lord in the air: ^and so shall we ever be with the Lord.

•18 Wherefore comfort one another with these words.

CHAPTER 5

VIU The day of the Lord (2 Th. 2: 2; 2 Pet. 3:10). 1 How to know that day

UT of the^times and the

Bl

seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that^the day of the Lord so Cometh" as a thief in the night.

3i>FoT when they shall say. Peace and safety; then' sudden 'tiestruction cometh upon them.

"as travail upon a woman with child; and*they shall not escape.

2 The day of the Lord not

to overtake Christians as

a thief

4 But ye. brethren,'"are not in darkness, that that day should overtake you as a thief.

5'^ Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

3 What Christians must do in view of the day of the Lord

•6'Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are dmnken in the night.

•8 But let us. who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet,/the hope of salvation.

4 Christians will be raptured before the day of the Lord (2Thess. 2:7, note; Rev. 1:

19, note)

► 9*For God hath not appointed us to wrath, but to obtain salvation by our Lord Je'gus Christ,

► 10 Who died for us, h that^ whether we wake or sleep, we should live together with him. •HiWherefore comfort yourselves together, and edify one another, even as also ye do.

IX Practical doctrines. 1 Honor and respect ministers (Heb. 13:7, 17)

•12 And we beseech you, brethren, to know them which labour among you, and are'over you in the Lord, and admonish you; •13 And to esteem them ^very highly in love for their work's sake. And be at peace among yourselves.

2 Fourteen commands to Christians in view of

Christ's coming

•14 Now we exhort you, brethren, warn them that are/unruly, conifort th#^eebleminded,' 'sup-port the weak, be patient toward all men.

•15 See thatnone render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

•16 Rejoice evermore. •17 Pray without ceasing. •18 In everj' thing give thanks : for this is the will of God in Christ Je'gus concerning you. •19 Quench not the Spirit. •20 Despise not prophesyings. •21 Prove all things; hold fast that which is good. •22 ' Abstain from all appearance of evil.

3 At the rapture the body, soul and spirit will oe preserved blameless (1 Cor. 15:51-53; 2Cor. 5:1-8; Phil. 3:21; ITh. 3:13; Eph. 5:27)

Rev. 4:1, note); will accompany Christ to earthat Armageddon(Zcch, 14:1-5; Mt. 24:29-31; 25:31-46; Jude 14; Rev, 19:11-21); wHllive in the new

Jerusalem in heaven but reign on earth with Christ during the Millennium (Rev. 20: 4-10; 21:9-10; Heb. 12:22-23); will

Continued, coluTin '■ ^ m

2Pet. 3:10;Rev. 3:3; 16:15. Each time

it refers to the day of the Lord coming

as a thief, except Rev.3:3 and here it

refers to judgment on the local church

of Sardis, which see. Christ's coming

is also referred to as a thief (Ml. 24:43)

b See Time of sudden destruction, p. 227

c Gr. aiphnidios, onlyhere and Lk, 21:34

d See note g, 1 Cor. 5:5

a .yarning against date sening : p.227 b The destruction will be general among the nations. The cities of the nations will fall by a great earthquake. Hail will fallthe weight of 1141bs. ,andthe armies of the nations at Armageddon will be destroyed except for a 6ih part of them(Ezek, 39:2; Zech. 14:1-5,16-21; Rev. 19:11-21). Many wiU be left alive to enter the Millennium (Zech. 14:16-21; Isa. 2:1-4; Mt, 25:31-46) c See The rapture first, p. 224 d We are all Christians and will escape that sudden destruction (v 4-5, 9). Since we are of light and of the day, not of the darkness and night, we will not sxiffer the destnKtion appointed to children of darkness. The reason is clear from this fact, as well as what is stated in v 9; 2 Th. 2:7, note e See Conditions of escape , p. 227 f Salvation is a hope and not actually an unforfeitable po ssession until the next life (v8; Rom, 8:20-25; 2 Th. 2:16; 1 Pet. 1:5, 9, 13). Eternal Ufe is also a hope now even though we possess it (.1:2: 3:7; Heb. 3:6; 6:11, 11, 18-19; 1 Pet. 1:3, 13). It wiU actually not be an unforfcitable and an eternal possession until the next life and at the end of a life of sowing to the Spirit (Mt 7:13-14; 18:8-9; 19:28-

29: Mk, 10:29-30; Lk. 18:29-30; Rom. 2:7; 6:21-23; GaL 6:7-8; ITim. 1:16; 4:8; 6:12, 19;

1 Pet, 1:5, 9, 13; 3:7; 1 Jn. 2:25; Jude 20-24: Dan. 12:2; Jn. 5:28-29)

g God has not appointed Christians to go through the tribulation wrath, the sudden destruction of V 2-3; Rev. 6:1-19: 21; Mt. 24:15-21. orthe wrath of eternal hell, but to be delivered by rapture so that whether we live or die we should live together with Him forever(v9-10; 4:13-18:2 Th, 2:7, note;Rev, 4:1, note)

h This clearly refers to the rapture of 4: 13-18 and proves that all in Christ, dead or alive, wLUbe raptured and live with Christ forever; and that aU will escape the wrath of 5: i-3, 9; Mt. 24: 15-21; .Rev. 6:1-19:21

i This expression is used in 4:18 and here and in each passage it refers to comfort in view of rapture and escape of the wrath which will be poured out upon men after the rapture and before the second advent (Rev. 6:1-19:21). See

2 Th. 2:7. note

roistemi, to set over; be at the

j Gr. proi head of; be the chief. Trans, be o ver (v 12); rule (Rom. 12:8; 1 Tim. 3:4-5. 12; 5:17); and maintain (Tit. 3:8.14). These were the apostles, prophets, teachers, pastors, and other ministers (Eph. 4:11; 1 Cor. 12:28)

k Ministers are not only to be respected, but esteemed superabundantly. The Gr. perissos is trans, beyond measure (Mk, 6:51); e xceeding abundantly above (Eph,3": 20>: exceejingly (1 fS. 3:10); very highly (1 Th, 5:13); more abundantly(Jn. 10:10); more (Mt, 5:37, 47); s uperfluous (2 Cor. 9:1); and advantage (Rom. 3:1). This is to be done in love and for their work's sake(v 13)

1 Gr. ataktos. Only here. Cp. 2 Th. 3:6, 7, 11. It means those who are out of step and not performing their duty in the church m Gr. o ligopsuchos, fainthearted. Only here. Those who lose bean in a n y battle

n Gr. antecbomai, t o hold one's hand; to shade one's eyes; to be a help. Trans. support (v 14); bold fast (Tit. 1:9); and hold to (Mt. 6:24; Lk. 16:13)

o See 22 commands, admonitions ,p.227

^ Cont. from column 2

move with their residence, the New Jerusalem, to the earth to live on the New Earth forever (Rev. 21 and 22) y TMs refers to the times and seasons when the rapture and the day of the Lord will take place. For the time of the rapture, see 2 Th. 2:7, note; Rev. 4:1,note. For the day of the L- rd, see p. 226 z See The day of the Lord , p. 226 a This expression is used only in v 2-4;

Salutations and greetings

a 5th and last N. T. prophecy in lTh. r 5: 23-24). It >Du will obey ihecommands (22 on p. 227) the God of peace will janctlfyyou (set you apart) wholly for His service and will (v 23). See note h, Jn. 17:17; Sanctification . p. 231 b See note b. 1 Jn. 4; 1; Spirit , p. 628 c See note s,Mk.8:36; Soulof man .coL4 d The body is the house of the 30ul and spirit and goes back to dust again at death (Gen, 3:19) and becomes immortal in the tesuxrection (1 Cor. 15:54-58) e Gr. en.Trani, at,2:19;3:13. Itis at the rapture that saints will be set apart wholly unto God and His eternal will and made whole in body, soul, and ' spirit(lCor. 15:51-58;PhiL 3:21:Rom. |

Continued, colurr.n 4 * The truth about grace (3:5):

iVhywould Hislaborbe itt vain if there was no possibility of Satan tempting Cnristians, causing them to fall and be lost? SurelyPaul understood the grace of God and its limitations to those who refuse to obey the gospel, for he used the word 110 of the 156 times the Gr. Chans (grace) is found in the N.T.

It IS true that grace cannot be withheld from man because of demerit, lessened by demerit, orbe mixed with the la w of works; but this does not prove that there are no conditions men must meet in order to get the benefits of grace. Not one scripture teaches u n , conditional mace, or that God gives grace to men who disobey the gospel. If so, then God is under obligation to I save all, even sinners who disobey if He saves even one (Rom. 2:11),Godis| under obligation to saints only when I they walk in the light and remain truej tothegospel(ljn. 1:7). He is not under j obligation to sinners until they com e to full obedience of the gospel. Grace t teaches men to deny ungodliness and i worldly lusts and to live soberly, righteously, and godly here and now (Tit. 2:ll-12).If mendo notobeyits teaching grace can go no further, a nyone ma

♦23'And the very God of peace sanctify you wholly ; and I pray God your whole^spirit and'^soul and"body be preserved blameless ' unto the /coming of our Lord Je'ius Christ.'^ ►24 Faithful is he that calleth you, who also will do it.

X Conclusion and benediction

Receive grace in vain(2 Cor. 6:1) '

2 Frustrate it in his life (GaL 2:21)

3 Fall from it (Gal. 1:6-8; 5:4)

4 Fail of the grace of God (Heb. 12:15) I

5 Turn it into lasciviousness(Jude 4)'

6 Sin in spite of it (Rom. 6:1)

7 Continue or discontinue in it (Acts 13:43) j

8 Minister it to others (1 Pet. 4:10) '

9 Grow or not grow in it(2 Pet. 3:18) 10 Receive orrejectit(jn. 3:16; Rev.

22:17; Heb. 12:15; Jas. 4:6) i

30 tMngs grace can do: It can i

1 Save the world (Gen. 6:8; Eph. ' 2:8-9) I

2 Give one allgoodthings(Ps. 84:11)1

3 Bring men to repentance (Zech. ! 12:10)

4 Impart great blessings (Acts 4:33) i

5 Bring salvation (Tit. 2:11-12; Eph, j

6 Impart faith (Acts 18:27) 2) | 7lustify(Rom. 3:24-25; Tit. 3:7)

8 Overcome sin (Rom. 5:20) ■

9 keign in life if permitted (Rom. i

5:21) ;

10 Make one God'select (Rom. 11:5- 1

11 Give boldness (Rom. 15:15) 6)]

12 MakepartakerofChrist(lCor. 10:

13 Give power (1 Cor. 15:10) 30):

14 Inspire Liberality (2 Cor. 8:1-2. I 6-9; 9:8)

15 Give endurance (2 Cor. 12:9) '

16 Call men to the ministry (GaL I

17 Impart riches (Eph. 2:7) 1:15)

18 Inspire singing (Col. 3:16) j

19 Giveseasoningto speech(Col.4:6) i

20 Give strength (2 Tim. 2:1) i

21 Teach (Tit. 2:11-12)

22 Give aid in suffering (Heb. 2:9)

23 Help in time of need (Heb. 4:16)

24 Give stability (Heb. 13:a)

25 Give life (1 Pet. 3:7)

26 Help render true service (Heb. 12:

27 Becomeabundant(lTirr, 1:14)28)

28 Bring hope (2 Th. 2:16) |

29 Give ability to preach (Eph. 3-3)

30 Change lives (1 Cor. 15:10) '

30 things grace cannot do: it cannot '

1 Set aside forever all condemnation for future sins (Jn. 5:14: 8:34; Rom. 6: 1-23; 8:12-13; Gal. 5:21; 2 Cor. 5:10) i

2 Set aside failure of saved men to

25aBrethren, pray for us. 26*Greet all the brethren with an holy kiss.

27 I "^charge you by the Lord that this epistle be read imto all the holy brethren.

28 The "grace of our Lord Je'§us Christ be with you. A-men .

Summary of I Thessalonians

Date and place: written from Corinth about 54 A. D. and was the first of the author's 14 episties

A uthoR Paul (see Summary of Romans and Paul in the Index)

Theme: To confirm young disciples in funda mental uuths alrea dy taught them; to exhort them to continue in holiness; and give comfort concerning those who had already died in the faith. A11 the doctrines were taught them in a period of amonth(Acts 17:1-9). Converts were mainly Gentiles who became outstanding asexamplesofdemonstratingGod'spowertaughtbyPaulioallwho believe (1:8; 2:13-14; 3:6; 2Th. 1:3,11; 2:17). The coming of tlie Lord is a very prominent subject in all chapters (1:10; 2:12, 19; 3:13; 4:13-18; 5:1-11)

Statistics 52nd book of the Bible; 5 chapters; 89 verses; 1,857 words: 3 questions; 69 verses of history; 20 verses of unfulfilled prophecy

meet the many conditions of salvation (Ijn, 1:7; Rom. 6:1-23; 8:1-13; Jas. 5: 19-20; GaU 5:19-21; Col. 1:23; 2:6-7)

3 Cancel free moral agency (CoL 1: 23; 1 jn. 1:7; Rom. 6:16-23;Rev. 22:17)

4 Keep men saved when they sin (Rom. 8:12-13; 1 Cor. 6:9-11; Gal. 5: 19-21; 6:7-8; Jas. 5:19-20; Heb.6:4-6; 10:26-29; 2 Pet. 2:20-21)

5 Cancel the death penalty when saved raenbreak the law (Rom. 6:16-23; 8:12-13; Hds. 10:26-29; Jas. 5: 19-20;Ezek.l8:4,20-24; 33:12-13,18)

6 Make God a liar who said every man that sins must die(Ezek. 18:4; Rom. 6:16-23; 8:12-13; GaL 5:19-21; 6:7-8: 1 Cor. 6:9-11; Rev. 21:8)

7 Cancel the law of confession of sins beforetheyareforgiven(l Jn, 1:7, 9; Rev. 2:5,16;3:19;Lk.l3:l-5;Acts2:3£r)

8 Forgive future sins, for transgression and confession are necessary before forgiveness(lJn, 1:9; Rev. 2:5,16, 22; 3:19; Lk. 13:1-5; Acts 2:38; Mk. 6:12; Rom. 2:4-6; 2 Cor. 7:10)

9 Cancel responsibility of saved men concerning sin (Rom. 14:10; 2 Cor. 5: 10; GaL 5:19-21; 6:7-8; Rom. 14:12)

10 Be responsible should saved men backslide (1 Tim. 2:4; 2 Pet. 3:9; Rev. 2:5; 3:2; Jas. 5:19-20; GaL 5:19-21)

11 Free saved men fix)m condemnation for future sins utiless confessed (1 Jn. L-7, 9;Rev. 2:5, 22;3:2;Jas. 5:19-20)

12 Permit God to forgive unconfessea sin (2 Chr. 7:14; 2 Cor. 7:9-10; 1 Jn. 1:9; 2 Tim. 2:25; Rev. 2:5; 3:2)

13 Bind men so that they cannot sin if they choose to do so (Rom. 6:16-23; 8: 1-13; Ijn. 1:7; Heb. 6:4-9; 10:26-29)

14 Guarantee any man eternal life if he refuses to obey(ja5. 5:19-20; ICor. 3:16-17:6:19-20; 9:27;Ezek. 33:12-20)

15 Forceobedience(Rev. 22:17; Jn. 3: 16-20; Rom. 6:16-23; 8:1-13; GaL 1:6-8: 5:4; 6:7-8; 1 Jn. 1:7)

16 Make any man a child ofGod in the sense Jesus was (Jn. 1:14, 18; 3:16)

17 Force Goa to continue blessing any man who sins (Ezek. 13:4; Rom. 6-16-23; 8:1-13; GaL 5:19-21; Jas. 5:19-20)

18 Make the sins ofthe saved different ftom the sins of the unsaved (Rom. 6-16-23; 8:12-13; 1 cor. 6:9-11; GaL 5:19-21; CoL 1:5-10; 2 Pet. 2:20-22)

19 Condemn sinners and excuse saints who commit the same sins(Rom. 6:16-23; 8:12-13; 14:10-12; GaL 5:19-21; 6:7-8; Ezek. 18:4, 24-23; 33:12-16; Rev. 2:5, 16, 22; 3:2)

20nperate inthelifeof a free moral agent without his consent (Jn. 3:16-20; 7:17; 8:34; 2 Pet. 3:9; Rev. 22:17)

21 Impart eternal Ufe to men who serve sin and Satan (Mt. 6:24; Rom. 6: 16-23; 8:1-13; GaL 5:19-21; 6:7-8; IJn. 3:3)

22 Keep men ftom moral faUs if they wilfully an (Rom. 6:16-23; 8-1-13; Heb. 6:4-9; 10:26-29; Ezek. 33:12-20)

23 Force God to go contrary to His own progjam of grace (Rom. 1:16; 1 Jn. 1: 7; Heb. 3:6, 12-14; 10:26-29)

24 Cancel the law of sowing and reap-ingfGaL 6:7-8;Rom. 6:16-23:8:12-13; Ezek, 18:4, 24-28: 33:12-16: Rev. 2:5-22)

25 Guarantee unconditional favor to anyone (2 Cor. 6:1; GaL 1:6-3; 2:21; 5:4; Heb. 12:15; Jas. 5:13-20)

26 Guarantee unforfeiuble Ufe without conditions being met (Rom. 6:16-23: 8:12-13; GaL 5:19-21; 6:7-8: Jas. 5:19-20: Heb. 10:26-29; note d, Jn. 6:27)

27 Guarantee sinlessiess to men unless conditions are met (1 Cor. 3:16-17; Rom. 6:16-23: 8:12-13; GaL 5:16-26; 6:7-8; Heb. 6:1-9; 10:26-29; 12: 14-15)

28 Encourage anarchy in God's government (Gen. 2:17; Rom. 6:16-23:8: 12-13; ICor. 6:9-11; GaL 5:19-21; 6:7-8)

29 Force God to be lenient with rebels (Ezek. 18:4; Rom. 6:23; 8:12-13; GaL 6:7-8)

30 Give any man a pardon that guarantees him salvation and eternal life regardless of how he lives in an and rebellion (Ex. 32:32-33; Ezek. 18:4: 33:10-20:Rom. 6:16-23; 8:12-13; GaL 5:19-21; 6:7-8)

Knowledge of Truth (2:1)

12times he calls attention to the Thessalonians showing what they know of truth;

1 Know what manner of men we were (1:5)

2 Know our entrance unto you (2:1)

3 KiBw how shamefully we were treated (2:2)

4 Know we did not use flattering language and were not covetous (2:5)

5 Know how we exhorted, com-foned, and charged you (2:11)

6 Know that we were appointed afflictions for the gospel (3:3-4)

7 Know what commandments we gave you by Jesus Christ (4:2)

8 Know how to possess your vessels in sanctification and honor (4-A)

9 Know perfectly about me day of the Lord (5:2)

10 Know your true teachers (5:12)

11 Know what withholaeth that the Ann-Christ might be revealed (2 Th. 2:6-8)

12 Know how you ought to follow us (2 Th. 3; 7). Cp. this with know ye not oelow

12 "know yenoi's" ofPauLKnow ye not

1 That so many of us as were baptized into Jesus Christ were baptized into His death (Rom. 6:3)?

2 That to whom ye yield yourselves servants to obey, his servants ye are - sin o r righteousness; Satan or God (Rom. 6:16)':'

3 That I speak to them that know the law-tEe7ews(Rom. 7:1. Cp. 2:12-16)?

4 That ye are the temple of God, and that the Spirit of God dwelleth in you(l Cot. 3:16)?

5 That a little leaven leavens the wholelump (1 Cot. 5:6)?

6 That saints shall judge the world (1 Cot. 6:2)'^

7 That saints shall judge angels (1 1 Cor.~573f' I

8 That the unrighteous shall not in- I herit the kingdom of God(lCor. 6:9)'^

9 That your bodies are the members ^ of Cfinsr(l Cor. 6:15)" '

10 That he which is joined to an | harlot IS one body (1 Cot. 6:16)" I

11 That your body is the temple of I the Holy Ghost (1 Cor. 6:19-20)" i

a Constantly Paul asked for the prayers of the saints. He recognized their prayenas more valuable than all their wealth and help otherwise

b This was an Eastern custom

c A reason foe this is not clear, unless there mayhavebeen some danger of It not being read to all the church, or perhaps local groups in and around Thessalonica

d Paul begins and ends the epistle with a statement about the grace of Christ

* Cont. from column 1

8:18-25; 1 Pet, 1:5, 9, 13). See note on complete sanctification , p. 231 f In each chapter of this epistle the com-Ing of the Lord is presented in a different aspect 1:10: 2:19; 3:13: 4:13-18; 5:23

12 That they which run in a race run all, but one wins the prize (1 Cor. 9:24)'

21 facts regarding PaurspreachinR (2:4)

1 Not in vain (v 1, 13-20)

2 Preached in mistreatment (v 2)

3 Preached in boldness (v 2)

4 Preached in great comlict (v 2)

5 Did not use deceit (v 3: note e)

6 Did not foster corrupt passions (v 3)

7 Did not use guile fv 3; note e)

8 Was trusted of God with It (v 4)

9 Preached to pleaseGod, not man (v

10 Used no flattering words (v 5) 4)

11 Was not covetous (v 5; Lk. 12:15)

12 Did not seek human glory (v 6)

13 Ministered without pay (v 6, 9)

14 Was patient and gentle (v i)

15 Preached with great affection (v

a

Was ready to sacrifice Ufe (v 8)

17 Worked day and night (v 9)

18 Lived what he preached (v 10)

19 Was fuU and complete (v 11)

20 His purpose was ri^t (v 12)

21 Gave unceasing thanks to God for results of the gospel (v 13-20)

Soul of man (5:23)

Gr. psuche. Ufe; soul or spiritual part in connast to the material body; a depaned soul; also the spirit which stiU retainsthe shape and size of its Uving owner, the seat of the desires, feeUngs, passions, appetites, and emotions. Psuche is the only word trans, soul in the N.T. It occurs 105 times. Trans. soul 58 times; Ufe 40 times; mind 3 times; and heart, heartily, us. a nd you once each.Esii£Ee corresponds to HeET nephesh in the O.T.(note. Job 14:22). For example, Acts 2:27 withPs. 16:l6: 1 Cor. 15:45 with Gen. 2:7; etc. The soul is irrmortal (note m, 1 Pet, 3:4) "Psuche" is used of:

1 Lower animals (Rev. 8:9: 16:3)

2 Man as an individual (Acts 2:41, 43; 3:23; 7:14; 27:37; Rom. 2:9: 13:1: 1 Cor. 15:45; Jas. 5:20; 1 Pet. 3:20; 2 Pet. 2:14; Rev. 6:9; 18:13; 20:4)

3 The life of man, which can be lost, destroyed, saved, etc. and trans. Ufe (Mt. 2:20; 6:25; 10:39; 16:25; 20:'5Sr Mk. 3:4; 8:35: 10:45; Lk. 6:9; 9:24, 56: 12:22-23:14:26:17:33; Jn. 10:11-17; 12:25:13:37-38:15:13;Actsl5:26; 20:10,24; 27:10,22; Rom. 11:3: 16:4; PhiL 2:30: 1 Jn. 3:16: Rev. 12:11)

4 The Ufe of man, which can be lost, destroyed, saved, etc. and trans, soul (ML 10:28; 16:26;Mk. 8:36-37; LkTTF 20; 21:19; 1 Th.2:8; 5:23: Heb. 4:12; 6:19; 10:39; 13:17; Jas. 1:21; 1 Pet. 1:9: 2:11, 25; 4:19)

5 Used of man to emphasize self, such as my soul, or myself (Mt. 11:29; 12:18; 26:38; Mk. 14:34: Lk.l:4€; 12: 19; Jn. 12:27; Heb. 10:38: 1 Pet.l:22)

6 Used of the powers of one's being (Mt. 22:37; Lk. 2:35; 10:27; Acts4:32: 3 Jn. 2: Eph. 6:6; PhiL 1:27)

The day of the Lord (5:2)

The day of the Lord is the Millennium, from the second advent to the rebelUon of Satan at the end of that period (Rev. 19:11-20:10). The day of theLord cannot come until the Lord comes to reign (Isa. 2:12:13:6,9; 34:8; 61:2; 63:1-6; Jer. 46:10; Ezek. 30:3; Dan. 2:44-45; 7:13-14: Amos 5:18; Joel 2; Oba. 15: Zeph. 1:8, 18; 2:2-3; Zech. 14; MaL 4; Mt. 24:29-31; 25:31-46; 1 Th.5:2; 2Th. 1:7-10; 2:1-12; Jude 14; Rev. 19: 11-21; 20:1-10)

True Christian behavior (4: H)

Gr. hesucha zo. Trans, be quiet (v 11^; reafL k. 23:"55); cease (Acts 21:14); and holoone'speacef Lk. 14:4;Acts 11:18). The thought is that of a disposition and life of peace, and contentment; even temperament; to be meek; and leam self-control in aU things; not to permit any thing to disturb or cause a display of temper tantrums or distuib the peace of others

There evidently were a few idle, tattling people in this church, who, instead of working, went from place to place carrying on religious gossip, meddling with the business of others, and causing parties or divisions. Hence, the commands to quit such practices, to do their own business, let others alone, to hold their peace, walk honestly toward the world, and to work with their own hands so they would have no time to gad about and gosdp (v 11-12)

6 new revelations (4:13):

1 All who die in Jesus w ill be brought back from heaven to be given tesxjrrected bodies (v 14; Jn. 5:28 -29; 1 Cor. 15:20-23, 35-58; Phil. 3:21)

2 The living in Christ at this time wiUnot die but be changed (v 15-17; 1 Cor. 15:51-58; 2 Cor. 5:1-10; PhiL 3:21)

3 This is thecomingoftheLord in the air, not His coming to the earth (v 15-17; 2 Th. 2:7, note; Rev. 4:1, note)

4 The Lord Himself, not some other one, shall descend from heaven to translate the saints (v 16; Jn. 14:1-3; iCor. 15:23, 51-58; PhiL 3:21)

5 The dead in Christ shall rise first before the living ate changed (v 16; 1 Cor. 15:23, 51-58; Phil. 3:21; Jn. 5:28-29)

6 The church and aU in Christ from Abel to this time willbe changed from mortalityto immortality in body in a moment and will be caught up (raptured) with the dead in Christ to meet the Lord in the air (v 17; Jn. 14:1-3; Lk. 21:36; 1 Cor. 15:23, 51-58; PhiL 3:21; 2 Cor, 5:1-10; Col. 3:4; 2 Th, 2:7, note; Eph. 5:27)

8 Christian hopes (4:13) Christians hope for :

1 Salvation (Rom. 8:20-25; 15:4,13; 1 Th. 5:8; 2 Th. 2:16; 1 Pet. 1)

2 Righteousness (GaL 5:5)

3 God's calling (Eph, 1:18; 4:4)

4 Eternal inheritance (Col. 1:5; Eph. 1:11-18; Heb. 9:15; 1 Pet. 1:4)

5 God's glory(Rom. 5: l-5;CoL 1:27)

6 Resurrection (Acts 23:6; 24:15; 1 Th. 4:13; Tit. 2:13; 1 Jn, 3:3)

7 Eternal Ufe (1 Cor. 13:13; 15:19; Eph. 2:12; CoL l:23;Tit. 1:2; 3:7; Heb. 3:6; 6:11, 18, 19; 7:19; 1 Pet. 1:3-13)

8 Converts safe in heaven (1 Th. 2:19)

Body-sleep not soul-sleep (4:14)

Sleep means death of the body (v 14-16; 5:10; Dt. 31:16: 2 Sam. 7:12; 1 Ki. 1:21; Job7:21; PS. 13:3; Dan. 12:2; Mk-5:39;Lk. 8:52;Jn. 11:11-14; Actsl3:36; 1 Cor. 11:30; 15:51; Jas. 2:26). These are all the passages where the word sleep is found in connection with death. The word slept is used in Mt. 27:52; 1 Cot. 15:20 of death, and the phrase slept with his fathers i s used 36 times of

death in the u. T.

Not one time is it stated that the soul sleeps. The soulisimmortaI(lPet. 3:4,. note). The term deep in Jesus amply refers to those who were In Christ at their death (v 14, 16)

Rapture and second advent (2:19)

Gr. parousia, personal presence (note p,Mt. 24:3). This refers to the rapture, not the second advent of Christ. It is the same as in 3:13; 4:13-17; 5:8; 2 Th. 2:7, note

These two comings should not be confused. The scriptures that apply to one do not apply to the other. Not one passage refers to both events as if they were one. These two distinct comings are separated by several years and so, are not two stages or phases of one coming

The rapture is the first of the two comings, not a coming to earth but in the air. It could not be the second advent because Christ does not come to the earth to live here and fulfill a mission as He did at the first advent. When Christ meets the saints in the air He takes them back to heaven with Him and presents them before the Father's throne where they remain during the time the tribulation is running its course on the earth(lTh.3:13; Jn. 14: 1-3). Christ does not remain in the air with the saints whenthey meet Him as in iTh. 4:13-17. The marriage supper and the judgmeniof saints take place in heaven, then at the second advent after the tribulation Christ and the saints leave heaven together to come down to the earth (2 Cor. 5:10; Rev. 19). The rapture is the time Christ comes for the saints to take them to heaven

The second advent is the time He comes to the earth to live here and ful-fila mission.Thisisthetime He comes from heaven with the saints, having raptured them at least 7 years before. The second advent cannot take place until all of Rev. 1:1-19:21 is fulfilled while the rapture can take place any moment without anything being ful-aued

shout-command (4:16)

Gr. keleusma, a cry of incitement; an order; command in war; the call of preparation for action. Only here. Not the same word where shout is mentioned the only other time in theN.T. (Acts 12:22). Here it is the shout of command for the dead to arise, as in the case of Lazarus (Jn. 11:43). This will be followed by the shout of the archangel (used only here; Jude 9), and the trump of God, whose great and terribleblasts, like those on Sinai grew louder and louder until the heavens and the earth did shake(Ex. 20:18-19; Heb. 12:18-21, 26)

The trump of God (4:16)

This is not the same as the 7th trumpet ofRev. H:15-13:18.0ne occurs at the rapture of the church before Daniel's 70th week (v 16; 2 Th.2:7,note; Rev.

4:1, note), and the other occurs at the rapture of the manchildin the middle of the 70th week (Rev. 11:15-13:18). One is the trump of God (v 16), the other the trumpet of the 7th angel(Rev. 11:15); one is to herald an event that will take place in a moment (1 Cor. 15:51-58),the other is to herald many events which are days in durationfRev.

Scriptures on the rapture: Christ's coming FOR the saints:

1 Pray always, that ye may be accounted worthy lo escape all these things... and to stand before the Son of man (Lk. 21:3^

2 In My Father's house are many mansions. ..I go to prepare a place for you... I will come again , and receive you unto Myself; that where I am , there ye may be also (Jn. 14:1-3)

3 We shall not all sleep (die physically), bmw£^haU^ll_be_changed. In a moment... at the last trump... the dead shall be raised incorruptible, and we(the living) shall be changed.. .put on immortality.. then. . death is swallowed up in victory (1 Cor. 15:51-56)

4 Christ loved the church... that He might present it to Himself (Eph. 5: 25-27)

5 From whence (heaven) also we

look for. ..Jesus Christ; Who shall change our vile body (Phil. 3:11, 20-21; 2 cor. 5:1-9)

6 For theLord Himself shall descend from heaven. .. the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in theair (noton earth, to go back to heaven with Him; 1 Th. 4:13-18; 2:19; 3:13; 5:9. 23)

7 We beseech you. .by out gathering together unto Him ... until he pe taken outol the way (2 Th.2:l, 7-8, notes)

8 When Cnrist... shall appear, then shall ye also appear with Him in glory (Col. 3:4; 1 Jn. 2:28; 3:2; 1 Pet. 5:4)

9 Be patient... unto the coming of the Lord... until He receive the early and latter rain (Jas, 4 7-8)

10:7; 11:15-13:18); one is a trumpet of blessing(v 16-17),theother a trumpet of woe to men (Rev. 8:13; 11:15; 12: 12); one is before the 7 seals and first 6 trumpets of Rev. 6:1-9:21, the other is after these (Rev. 11:15). See note f, 1 Cor. 15:23

10 qualifications fortherapture (4:16):

IBe in Christ (v 14, 16; 2 Cor. 5:17-18)

2 Be Christ's (1 Cor. 15:23; GaL 5:24)

3 Be blessed and holy (Rev. 20:4-6; Heb, 12:14)

4 Be good (Jn. 5:28-29)

5 Be worthy (Lk. 21:36)

6 Be in the Church (1 Cor. 12:13, Eph. 1:20-23:4:4-6;5:27;Col. 1:18,24)

7 Bepure(l Jn. 3:2-3)

8 Be without spot or wrinkle (Eph. 5:27)

9 Live and walk In the Spirit (GaL 5:19-21)

10 Walk in theUght (I Jn. 1:7; CoL 2:6)

10 purposes of the rapture (4:17):

1 To receive saints to Himself as promised (v 17; Ju. 14:1-3: Eph. 5:27)

2 To resurrect the dead in Ctoist from among the wicked dead(vl4,16-17; note p, PhiL 3:11; Rev. 20:4-6)

3 To take saints to heaven to live in the New Jerusalem and receive rewards (V 17; 3:13; Jn. 14:1-3; 2 Cor. 5:10; Heb. 12:22-23; Rev. 19:1-10; 21:9-10)

4 To change bodies of saints to immortality (v 16-17; 1 Cor. 15:35-58; PhiL 3:21)

5 To present sainisbefore God (v 17: 3:13;jn. 14:1-3; Jude 24; Rev. 19:1-10)

6 To make saints whole in body, soul, and spirit (v 16-17; 5:23; PhiL 3:21)

7 To receive the fruit of the early and laner rain fjas. 5:7; Jn, 14:1-3)

8 To cause tne saints to escape the tribulation of Rev. 6:1-19:21 (v 16-17: 5:9; Lk. 21:36; Rev. 4:1. note)

9 To remove the hinderer of law-lessness(2 Th, 2:7, note;Rev. 4:1, note)

10 To permit the revelation of the Antichrist (2 Th. 2:7, note: Rev. 4:1)

22 commands and admonitions In ch. 5:

1 Do not sleep; be spiritually aUve (v6)

2 Watch, be alert for enemies (v 6)

3 Let us be sober, not Intoxicated (V 6-7)

4 Put on the armour of God (v 8; Eph. 6)

5 Comfort one another (v 11; 4:18)

6 Edifyorbuilduponeanotha(vll)

7 Know orbe kind to ministers(v 12)

8 Esteem ministers highly in love (v 13)

9 Live in peace among yourselves (vl3)

10 Warn the unruly, the disorderly (vl4)

11 Console the fainthearted (v 14)

12 Sustain the weak, strengthless (V 14). See note m, 1 Cor. 8:10

13 Be patient with all men (v 14)

14 Render evil to no man (v 15)

15 Follow that which is good (v 15)

16 Rejoicealwaysin all things (vl6V

17 PrayalwaysaboutaU.things(v 17)

18 Give thanks always in all things

19 Quench not the Spirit(v 19) (vl8)

20 Despise not prophesyings (v 20)

21 Test all things; retain the good (v21)

22 Abstain from all appearance of evil, not only from all evil (v 22)

warning against date setting (5:2)

Just like a woman knows she must travail if she is with child but knows not the day or the hour, so it is with the sudden destruction. We know the times and seasons of it, but not the day or the hour. Since the second advent of Christ brings this sudden destruction it means that men will not know the exact day orthehourof Hiscoming.Thiswill al-waysbe the case, as predicted by Christ in Mt, 24:36, 39, 42-51; 25:13. Jesus Christ and angels do not know the day or hour of the second advent (Mk. 13: 32). It is, therefore, folly for any man to make predictions and set dates for the return of Jesus Christ to earth, for the endofthetimesoftheGentiles, for the battle of Armageddon, or for the sudden destruction of v 3

Time of sudden destruction (5:3)

When Antichrist shall have conquered the 10 kingdoms inside the Roman Empire in the first 3 1/2 years of Daniel's 70th week (Dan. 7:23-24; Rev. IS and 17), and by these kingdoms shall have conquered Russia and the oxhex nations north and east of the Roman empire in the last 3 1/2 years of Daniel's 70th week(Dan. 11:40-45). it wlU be rime for the world to be saying "Peace and safety." They will think that getting rid of Israel (Zech, 14) will mean no further wars. They will then look forward to a period of peace and prosperity, but theLord will come suddenly when Jerusalem is half taken and sudden destruction will be iqjon all the nations at Armageddon (Zech. 14; Joel 3: Rev, 19:11-21)

Conditions of escape (5:6)

In view of the fact diat we are children of the light and of the day, and that God has not appointed us to wrath but to obtain deliverance from this day by rapture, let us meet the coiiditions of escape from that day of wrath and from the sudden destruction of v 6-11

4 oonditions of escape:

1 Not sleep (v 6-7).Gr . katheudo. to repose one's self i n sleep. Used o f the sleeping,indifferent, careless, and unfaithful virgins fMt, 25:5): of the sleeping disciples who could net watch with Christ one hour (ML 26:45); and of indifferent and backsliding men (Eph.5:14: ITh.5:6. 7, 8).Thewarning here is that we not go back into sin

2 Watch ^ Y 6), Be always alert and Uve godly m Cnrist; do not permit self to be overthrown by temptation (Mt, 24:42-51)

3 Be sobef(v6-8). Gr. nehpo, to drink no intoxicants; live soberiyand righteously (Tit, 2:11-12), Trans, be »ber (v 6, 8: 1 Pet. 1:13; 5:8) and watch (2 Tim. 4:5; 1 Pet. 4:7). It was counted a disgrace even arrtongthe heathen to be drunk in the day, hence the admonition to live as children of light and of the day (v 5-8)

4 Put on the breastplate of faith and love and the helinet , the hope of salvation (v 8; Eph, 6:10-18), We are not only to be sober and watch, but we are called to fight the flfjit of faith and lay hold of eternal life (1 Tim. 6:12; ICor. 9:24-27)

Scriptures on the 2nd advenu Christ's coming WITH the saints:

1 One like the Son of man came with the clouds of heaven, anti came to the Ancientof days,ai dthey brought Him near before Him. And there was given Him dominion,and glory, and a kingdom, that aU people, nations, and languages shall serve Him (Dan. 2:44-45; 7-13-14; 18, 27)

2 Then shall the Lord go forth, and fight against those nations... His feet shall stand in that day upon the mount of Olives, which... shall cleave in the midst thereof toward the east and toward the west... theLord my God shall come, and all the saints with Thee (zech. 14:1-5, 9, 16-21)

3 Immediately after the tribulation, then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven

with power and great glorvf Mt. 24:29-

W

4 When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.And before Him shall be gathered all nations (Mt. 25:31-46)

5 When the Lord shall be revealed from heaven with His mighty angels. In fla ming fire ta king vengea nee on them that knownotGod(2 Th. 1:7-10; 2:8)

6 The Lord cometh with ten thousands of His saints,to execute judgment upon all. .that are ungodly(Jude 14-15)

7 He cometh with clouds: and every eye shall see Him... all kindreds of the earth shall wail because of Him... the armies of heaven followed Him upon white horses (Rev. 1:7. See 19:11-21: 20:1-3; Isa.63:1-6: Joel 3)

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

The Day of the Lord - The Rapture - The Second Advent - Apostasy Antichrist - Discipline - Admonitions

a See note a, 1 Th. 1:1 b See note b, 1 Th, 1:1 c See Timothy, p. 159 d See note d, 1 Th, 1:1 e See note e, 1 Th, 1:1 f See Chri>iian obligation, p. 229

g 4fold praise for Thessalonians: For

1 Growing faith (v 3; Faith, p. 201)

2 Abounding love (v 3; note, 1 Cor. 13:4)

3 Patience in troubles fv 4)

4 Stedfasmess and faith in trouble (v4)

h Gr, huperauxano , to abound beyond measure; to grow exceedingly healthy and fruitful, as a good tree planted in good soiL Faith is one of the seeds of grace that should grow normally in everyone until he has a genuine work of faith with power (v 11; Mt. 17:20; 21: 22; Klk, 9:23; 11:22-24)

1 Gr. agape, note g, 1 Cor, 13:4. Not only a few of them ha d abounding love, but everyone had it (v 3; 1 Th. 3:12)

Same as increase in 1 Th. 3:12

k We hold you up as an example to other churches to show what grace can do in bonesi and open hearts (v 4)

1 Gr. kauchaornai, to boast or vaunt oneself. Trans. glory(v4; Rom. 5:3; 1 Cor. 1:29.31; 3:5l; 1:7; 2Cor. 5:12; 10:17; 11:12,18, 30; 12:1, 5, 6, 9; GaL 6: 13-14); gk>rylng (2 Cor, 12:11); rejoice Kom. 5:2; PhU. 3:3; Jas. 1:9; 4:16);

2:17,

Rom, 5:11); an d boast (Rom Cor. 7:14:9:2:10:8,13-16; 11:16; Eph, 2:9) m From Acts 17:5,13; ITh. 2:14 we learn that the Thessalonians had suffered much persecution from the Jews and from their own countrymen, but being fully persuaded ofthe gospel, and having the actual power of it working in their lives, they would not turn aside horn it. Persecutionhasnever hurt the true church and never will

n 2 effects of tribuladon (v 5-6):

1 A guarantee of the righteous judgment of God in punishing persecutors for their rebellion against Him and His people (v 5-6)

2 A guarantee ofthe rewards of those who endure persecution (v 5-6)

o All God's judgments are righteous and based upon the law of sowing and reaping (v 5-6; GaL 6:7-8; Dt. 32:4). God demands justice of man in Judgment (Lev. 19:15, 35; Dt. 1:17; 16:18-19; 24:17) pLk. 21:36: Acts 5:41; Heb. 3:3 q Righteous for God to trouble troublers and give rest to the troubled when the Messiah comes(v 6-7). At this timeaU persecutors willbe dealt with; all who are persecuted wiU be given rest and be allowed to enter the eternal kingdom (Mt. 16:27; 25:31-46; Zech. 14; Rev. 19) r 1st N.T. prophecy in 2 Th. (1:7-10.

unfulfilled). Next, 2:1 s Time of the second advent , p. 230 t See Fact ofthe second advent , p. 230 u SeelO fold mannerof His coming , 230

v Dan. 7:13; Mt. 24:29; Rev. 19:11-21 w Gr. dunamis , inherent power. The Gr. reads, the~angels of His power , indicating that angels are part of God's power over the vast creations. The true ones help God maintain order over others who are now in rebeUion (Eph, 3:9-10; 6:12: Rev. 12:7-12; Dan. 10: 11-21) X See 35 purposes of 2nd advent , p. 230 y Gr. phlox, flame of fire. Here; Lk. 16: 24; Acts 7:30; Heb. 1:7; Rev, 1:14; 2: 18: 19:12 z 2 cla'ises of people to be judged . 229 a See Eternal punishment , p.230 b See Ju dgment of the nations , p.229 c Gr. en(foxadzo, to adorn with glory, it refers to His glory seen in the blesdngs confetied upon saints as the eternal rulers ofthe universe and as the heirs of all things (v 10, 12). Cp. sundoxadzo.

CHAPTER 1

1 The introduction: 1 Authorship and salutation

T^AUL, and fcSil-va'nus, and 'T'i-mo'the-ijs, aunto the church of the Thessa-l6'ni-an§ in'God our Father and the Lord Je'§us Christ:

2 Grace unto you, and peace, from God our Father and the Lord Je'§us Christ.

2 Thanksgiving for four blessings manifest in his converts

3 We are/bound to thank God always for you, brethren, as it is meet/ because that your faith groweth exceedingly, andUhe charity of every one of you all toward each other/aboundeth;

4*So that we ourselves'glory in you in the churches of God for your^atience and faith in all your persecutions and tribulations that ye endure:

3 A guarantee that God will avenge His own elect

5'Which is a manifest token of the "righteous judgment of God, that ye may bePcounted worthy of the kingdom of God, for which ye also suffer:

6 Seeing it is a wighteous thing with God to recompense tribulation to them that trouble you;

U The day of the Lord (2 Th. 1:7-2:12). 1 The second coming of Christ begins

that day

* 7 'And to vou who are troubled rest with us, ^when the Lord Je'§us'shall be" revealed "from heaven with his"tnighty angels,

8 'InJflaming fire taking vengeance ^on them that know not God, and that obey not the gospel of our Lord Je'gus Christ:

9 Who shall bcpunished with everlasting d estruction from the presence of the Lord, and from the glory of his power; ►10 When he shall come to'^be glorified in his saints, and tc^be admired in all them that believe (because our testimony among you was believed) i n that day .

2 Prayer for them in view of the coming of Christ

11 Wherefore also we 'pray always for you, that our God would count vou worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 T hat the name of our Lord Je'gus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Je'gus Christ.

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CHAPTER 2

3 An appeal in view of both

the rapture and the second

advent

iiyrOW we beseech you, breth-■*•' ren,"by the coming of our Lord Je'gus Christ, and by^our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled/fneither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

4 Two things must precede the day ofthe Lord: apostasy and the revelation of Antichrist

•3 ' Xet no ma n deceive you by any means: /for that day shall not come, except there come a falling away first, and that man of sin be revealed, nhe son of perdition :

4 Who opposeth and exalteth himself above all that is called God, or that is^worshipped; so that he as God sitteth in the temple of God, shewing

himself that he is God.

5 ' Remember ye not, that, when I was yet with you, I told you these things?

5 One thing must precede the revelation of the Antichrist: the rapture first, AND THEN the revelation of the Antichrist

6 And now / ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work :':only'he who now letteth will letT until he be taken out of the way.

8'And then shaU^that Wicked be revealed, whom ("the Lord shall ^ consume with the spirit of his mouth, and shall' destroy with the brightness of his coming:

6The power of the Anti -Christ (Dan. 8: 24; Rev. 13: 1-18; 19:20)

9 Even him, whose'coming is after th e workin g of Sa'tan with all power and signs and lying wonders,

10 And with' ah deceivable-ness of unrighteousness in them that perish; " because they received not the love of the truth, that they might be saved.

7 Reasons for God permitting apostasy and strong delusion

11 And for this cause 'God shall send them strong delusion, that they should believe a he:

12 That they all might be danmed who believed not the truth, but had pleasure in im-righteousness.

Ill Exhortations and prayers

(2:13-3:15). 1 Thanksgiving:

two means of salvation

► 13 But we are^bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the be-giiming^hosen you to salvation through ysanctification of the Spirit and belief of the

glorified together (Rom. 8:17-lif): en doxadzos, glorious and honorable nX 13:17; 1 Cor. 4:10: Eph. 5:27); and doxadzo . glorify, extol (note. 3:1)

J Gr. thaumadzo. Trans, admire (v 10; Jude 16); marve lat, 30 times (Lk. 7:9; Jn. 5:28; Gal. l:^etc); and wonder at, 14 times (Lk. ?4:12:A cts 7:31; etc,)

e See 4fold prayer for Thess .. p. 229

i Sanctitication ot the Spirit (v 13) 2 Belief of the truth (v 13) No man can receive salvauon except through these two things. It is folly to claim salvation without sanctificacion and belief in the truth. See note h, Jn, 17:17

y The doctrine of sanctification , p. 231

a 2nd and las t N.T. prophecy in 2 Th, (2:1-12, unhilfilleJ)

b See Exhortation in view of His coming , p. 230

c Gr. episunagoge, a gathering together in one place (v 1; Heb. 10:25. Cp. the verb in Mt. 23:37; 24:31). Here is a gathering together unto Him in the air (1 Th, 4:13-18)

d See Disturbing things, p, 229

e See Purpose of the epistle, p.230

f 2 events precede day of Lord , p. 230

g See note d, Jn. 17:12

h This refers to the beast worship of Rev. 13:1-18; 14:9-11; 15:2-4; 16:2-12:19: 20: Dan. 9:27; 11:35-45; 12:7; Mt. 24:15

i Question 1.Only one in 2 Thessalonians j V/hat was it that they knew hindered the mystery of iniquity or spirit of lawlessness" If they knew what it was can we not know the same thing, especially in view of this added revelation about it? See 7 things incited by, p. 236

k See Thetunderer of lawlessness, p.230

1 See The "he" of 2Thess. 2:7, p.230 m See Rapture before A ntichrist , p. 230

n And then. When? when he who hinders will be taken out of the way, then shaU. that wicked be revealed (v 7-8). Anti-chiist cannot possibly come untfl. after the rapture of 1 Th. 4:13-16. aU who go in the rapture will not be here during the days of Antichrist and during the tribulation of Rev. 6:1-19:21; Mt. 24: 15-21: Dan, 12:1

o That wicked is the Utile horn of Dm. 7:8. 24: 8:9. 23; the prince that shaU. come of Dan, 9:26-27; the king ofthe north of Dan. 11:36-45; the man ot sin oTTrh. 2:3,4,8: the beast of Rev. 13: 1-18: 14:9-11; 15:2-4; 16:2-16; 17:1-18; 19:19-21; 20:10. See 15 titles of A ntichrist , p. 279 and 21 facts about the Anti christ, p. 230

p whoever the Antichrist will be he will fulfill many prophecies and be slain by Chrisi at Armageddon (v 8; Dan. 7:11; Isa. 11:4: Rev. 19:19-21)

q Gr. analisko. to kill, destroy (v 8; Lk, 9:54;Gal.5:l5). Other scriptures speak of his being ^in by Christ (Dan, 7:11; 8:23-25; 9:27711:45; Isa. 11:4). TMs does not contradict Rev. 19:20. forthis passage only shows how that, after he is slain, he will be cast into conscious and eternal torment along with others (Mt. 25:41. 46; Rev. 19:20; 20:10)

The fact that he will be slain disproves the theories of Antichrist being Judasor some other historical man res-linected as the beast of Rev. 13. If he were aresunected manhecouldnotbe slain. It is not necessary for Judas or some other historical man to be brought back from death to fulfill Scripture. A future man could do this, as well as one of the past. AU that is necessaryishisyieldednessas a tool of Satan r Gr. katargeo; see p. 213, col. 3

s His preparation and revelation will be a workof Satan. The satanic angel now in the abyss will come out and use the humanAntichrist to fulfill Satan's will in these last days. See 7 headed beast , p. 310. He willbe endued with saunic power(v8-9i Dan. 8:24; 11:36-39; Mt. 24:24; Rev. 13: 16:13-16: 19:20)

t With every cunning art and wicked practice men and demons can produce in order to deceive men who reject truth (V 10-12; 1 Tim. 4:1-8; 2 Tim. 3: 5: 4:1-5; Mt. 24:24; Rev. 13: 19:20)

u This states the reason God will permit such strong delusion at this ti me (V 10-12). If men determine to go to hell, there is nothing further that God can do to rescue them (Mt. 25:41; Rom. 1: 21-32)

V See Is God responsible? p. 229

w See Chrisaan obligation , p. 229 x God's choice is to salvation through:

2 THESSALONIANS 3

Rewards and judgments

Exhortation to righteousness 229

a 2 ditngs must be done to obtain glory:

1 Stand fast (V 14-15)

2 Hold the true doctrines (v 15; 3:6) ItlsfoUytotalkabout"cx)astliig" into heaven without meeting the terms of the gospel. One must not only be called,but he must remain faithful to the caU(RDm. 6:16-23; 8:12-13;1 Cor. 9:27; GaL 5:19-21; lTh.3:8;l Tim. 5:11-15; 6:19-20; 2 Tim. 2:12.17-18; Jas. 5:19-20; Hds. 3:6,12-14; 4:1-11; 6:4-9; 10:23-39; 12:14-15; IPet. 1:5-13; 2 Pet, 1:3-10: 2:20-22)

b Anothei clear reference of two separate and distinct persons - Jesus Christ tflinself (one person), and God, even the Father (another person, v 16; 1 Jn, 5:7;" The Trinity , p. 280) c 6 facts about God. See coL 4 d In coDcluaon, pray for us (v 1-2):

1 That the Gospel may have free course

2 That the Gospel may be glorified

3 That we may not be hindered in work, Paul was the only N. T. writer who asked for the prayers of those to whom he wrote (Rom. 15:30; 2 Cor. 1: U; Eph. 6:19; PMl. 1:19; CoL 4:3; Ph'm 22; Heb. 13:18)

e Gr. dox adzo. Trans, be made glorious

3TTt)); have glory (Mtr 6:2; 2

); full of glory p Pet. 1:8);

m agnify

(2 Cor

Cor. 3:10) _

honor (Jn. 8:54; 1 CoT. 12'

(Rom. 11:13); and__

the sense of praise^ and

13); and glorify 4 of praise and ho

49 dmes in nor (2 Th.

3:1; etc.)

f Gr. atopos, out of place - under no dis-cipline; absurd; disgusting; disorderly. Trans, unreasonable (v 2); amiis (Lk. 23:41);" Errm (Acts 28:6); and v.icked-ness (Acts 25:5) g Gr. pisiis. confidence, faithfulness, trust, pledge of good faith. Used 244 times. Trans. belief(2 Th. 2:13); fldel-ity (Tit. 2:10); assurance (Acts 17:31); and faith 239 times (Heb. 11:1-39; 12: 2;etc.). Here it means fldeUtyor faithfulness in contrast to the Lord who is faithful (v 2-3). See Faith, p. 201

h 12 tiroes God and Christ are called faithful (Dt. 7:9; Isa.49:7; 1 Cor. 1:9; 10:13: 2 Th. 3:3; Heb. 10:23: 11:11; 1 Pet. 4:19; 1 Jn. 1:9; Rev. 1:5; 3:14; 19:11)

i Paul's 3-fold confideDce:

1 In God to establish and keep saints from evil (v 3)

2 In saints that they will obey(v 4)

3 In God to direct their hearts into deeper love and patience (v 5)

j See 7 parting commands, col. 3 below

k Gr. ataktos. Here and v 11

1 Gr. p aradosis , note q, 1 Cor. 11:2

Judgment of the nations (1:10)

At the second advent Christ will judge the living nations and send the goats of Mt, 25:31-46 to eternal punishment. This is not a general judgment or one of the wicked dead, so both passages refer primarily to the living people at the second adventfv iO; Mt. 25:31-46). Christ will not only judge the wicked living nations at that time, but wUl be glorified in His saints and be admired by all who believe among those who are alive ott earth (v 10)

Christian obUgation (1:3)

Gr . opheilo . be under an obUgation to

do a thingT Trans, bound (v 3; 2:13) be guill2^(Mt, 23:18); behoved (Heb truth:

14 Whereunto he called you by our gospel." to the obtaining of the glory of our Lord Je'§us Christ.

2 Two commands: standfast (1 Cor. 16:13; Gal. 5:1; Phil.

4:1; 1 Thess. 3:8)

•15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

3 Prayer for comfort and blessings upon good works

16 Now our Lord Je'§us Christ himself, " and God, even our Father, which hath '^loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER 3

4 Prayer for gospel success and deliverance from

enemies

«/"piNALLY, brethren, pray fot ^ us, that the word of the Lord may have free course, and be'glorified, even as it is with you: 2 And that we may be delivered from 'unreasonable and wicked men: for all men have not^faith.

5 Paul's confidence in God

►3 »«But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have'confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct yovu-hearts into the love of God, and into the patient waiting for Christ.

j

: 6 How to deal with sinning : church members (Mt. 18: \ 15-17; Acts 5:1-11; 1 Cor. 5:1-13)

i«6 Now we /co mmand you. brethren, in the name of our iLord Jesus Christ, that ye withdraw yourselves from every brother that walketh*disorder-ly, and not after the'tradition which he received of us.

2:17); must needs (1 Cor. 5:10); need

7 Paul's example of conduct (Acts 20:17-36; Phil. 3:17;

4:9)

7 For yourselves know how ye ought to "follow us: for we behaved not ourselves "disorderly among you;

8"Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

8 Commands to lazy busy-

bodies

10 For even when we were with you, this we commanded you, ^that jf any would not work, neither should he eat.

11'For we hear that there are some which walk among you disorderly,/working not at all, but are*busybodies. •12 Now them that are such we command and exhort by our Lord Je'§us Christ, that '■with quietness they work, and eat liieir own bread.

9 Command to be patient in doing good (Gal. 6:9; Mt.

5:16)

•13'But ye, brethren, be not weary in well doing.

10 How to deal with exalted and rebellious church members

•14/And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

11 Conclusion and bene-

diction

16 Now the Lord of peace himself give you peace always by all means. TheLorddewithyouall.

17*The salutation of Pftul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Je'-§us Christ be with you all. A-men'.

15:1; ICor. 11:7,10: 2 Cor. 12:11, 14: Eph,5:28; Heb. 5:3,12:1 Jn. 2:6; 3:16: 4:11; 3 Jn. 8): owe(Mt. 18:28; Lk. 7:41: 16:5,7: Rom. I3TE; Ph'm 18); due (Mt,' 18:34; iCor. 7:3) : beindefateaT Uk. 11: 4): d^t (Mt. 18:30); an d Sea debtor , fMt,23:16). Most all these ideas could De understood here in v 3

4fold prayer for Thessalonians (Mly

Summary of 2 Thessalonians

pate and place: Written from Corinth about 54 or 55 a. D.

A uthor: Paul (see Summary of Romans and Paul in the Index)

Therne: To instruct the Thessalonians concerning the day of the Lord and events immediately preceding it. False teachers, forging Paul's name to a letter, had taught the new converts that he had changed his doctrine and that the day of the Lord was at hand. Paul reminded them that they already knew the truth from him (2:5). He assured them that he had not changed his doctrine, that he had nothing to do with the forged letter (2:1-3), and urged them to stand fast in the truth (2:15-17). His teachings show that apostasy and Antichrist precede the day of the Lord and the rapture of the church precedes Antichrist (2:1-12)

Statistics 53rd book of the Bible: 3 chapters; 47 verses; 1,042 words; 1 question; 31 verses of hismry; 16 verses of unfulfilled prophecy

1 That God would count thetr worthy of the eternal calling (v 11)

2 That God would fulfill all Ifls pleasure of goodness in them (v 11)

3 That God would fulfill In them the wDik of faith with power (v 11)

4 That Christ and saints may be glo-I pm luiuu uu euun lu uucy u ^Ju. j-rifled in each other by grace (v 12) ! 17-20, 36; Acts 7:51; Rom. 1:21-32)

2 classes of people to be iudge<j : (1:8)

1 They that know not God - that put forth no effort to know or understand Him (2 Cot. 4:4; Mt. 13:19)

2 They that obey not the gpgpel -that put forth no effort to obey It (Ja. 3:

7 parting commands (3:6):

1 Withdraw from unrulybrothen(v6)

2 Work or not eat (v 11)

3 Work peaceably (v 12)

4 Make your own Uving (v 12)

5 Be not weary in well doing (v 13)

6 Have no fellowship with rebels (v

7 Admonish rebels (v 15) 14)

a Gr. mimeornai. imitate. Only here; v 9: Heb. 13:7; 3 Jn. 11. Cp. note p, 1 Cor. 4:16. Paul constantlyheld himself upas an example foraUChristians, foi Chtlsthad chosen him to be this for all men(l Tim. 1:16)

b Gr. ataktos. Here and v 6. It means out of order; not in order of battle; not at one's po st of duty; undisciplined; irregular; Lawless; and disorderly. They act according to their own wills and are idle and busybodies (v 11). Paul here saysthathedidnot go out of his rank or postofdury.butkeptfrisplaceand discharged Ms duties at all times and places as a true and tried soldier of Jesus Christ (v 7)

c We paid fot what we ate of any man's bread, we worked and paid our own debts. We were not chargeable to any man. We laboured night and day not to be a burden on them and to be an example to all men not to depend upon others for support fv 8-9) d This Is a principle oased tpon the part of the curse to make a living by the sweat of the brow (Gen. 3:19). Idleness fias always been a curse and always will be. It is wrong to support men who will not woric and share their own responsibility (y 10)

e How and by whom Paul leamedof the state of the church is not known, birt from this information he wrote this epistle

f Either lounging around or becoming a religious gosap to stir up trouble

g Gr. periersazomai. to be busy abotzt useless matters; doing every thing that they should not do; meddlers in the business of others; prying into the domestic affain of others. Such people are a curse to every neighborhood and a plague to every religious group h See True Christian behavior, p. 227 i While >"ou refuse to support those who arebusybodies and lazy, do not forget the worthy poor. This is the second time this is found in Paul's writings (V 13: GaL 6:9)

j Perhaps some had disobeyed the first epistle and the church continued to bear with them. Now he teUs the church to disfellowship anyone who still refuses to obey truth. Count Urn more an enemy to himself than to you. Continue to admonish him even though you have disfellowshipped him for Ms soulis stiHof infiMte value (v 14-15)

k Compare this with the ending of othei epistles of Paiil

6 facts about God (2:16):

lLovedus(Tl6; Jn. 3:16)

2 Given us everlaTingcon»latlon(y 16: note v. Acts 13:15)

3 Given us good hope through grace (V 16; 8 Christianhopes , p. 227)

4 Comfon(v 17; GodiscaUed. 200)

5 Establishment in good words JTv 17)

6 Establishment in good works (v 17)

Disturbing things (2:2)

3 things disturbed the Thessalonians:

1 Spirit - spirit-communication. pretended revelation, or spirit-demonstration

2 Word - teaching, preaching, discourse, reasoning, argument, fluent speaking

3 Letter as from us(v 2). False teachers had -come to Thessalonica with a letter that had been forged in the name of Paul containing false doctrines about the day of the Lord being at hand (V 2-3)

Is God responsible ? (2:11)

In what sense does God send such things? This question is answered in Rom. 1:21-32. It is notGod's will that any man perish, but that all come to repentance (Jn. 3:16-20; 2 Tim. 2:4;. 2 Pet. 3:9; Rev. 22:17). If men persist in rebellion, then God gives them up and over to their own ways which will damn their souls. It is something that He is forced to do because He cannot save men who persist in damning their own souls. God has made the laws of sowing and reaping and this is the sense in which God has anything to do with such destinies (Gal, 6:7-8: Isa. 45:7, note)

NOTES

ON

THESSALONIANS

CONTINUED

Eternal punishment (1:9)

Gr . dike, penalty awarded by a judge: suffer punishment. Usee 4 times punishment (v 9); judgment (Acts 25:15); and vengeance (A cis28:4: Jude

7). The penally h ere Is eternal destruction. The Gr. for destruction is olethros, ruin; undoing; that which causes de-scructioD, a plague, pest. Trans, de-sguction (l Cor. 5:5; 1 Th,5:3; 2 Th, 1:9; 1 Tim. 6:9). Whatever It is that causes the destruction or ruin is eternal. It is not annihilation, for the destruction is eternal and the ones being ■ 30 punished eternally are as eternal as the destruction itseli. There will be no possibility of their ever being reconciled to God beyond this life, for they aie eternally banished from tlie presence of God and from the glory of His power (V 10; Heb. 9:27^, This in itself would be dreadful punisnment, but besides this there will be the punishment in eternal hell(Mt, 8:12; 13:49-51: 25; 41, 46; Mk, 9:43-49; Rev. 14:9-11: 20:11-15: Isa. 66:22-24)

Purpose of the epistle (2:3)

The purpose of the epistle was to calm believers and assure them that the day of Christ fthe Lord, as in the texts) had not yet corae; that apostasy and the Antichrist must first come; that the rapture must take place even before these two events (v 3-8); that he did not write any such lener as used by the false teachers who were disturbing them; and that he had not changed Ms doctrine since seeing them and writing the first epistle to them

Exhonation in view of His comlag (271)

1 The coming of Jesus Christ. rMs could refer to both comings - the coming in the air for the saints (notes, 227 and 230; h, fTh. 3:13; i through x. 4:13-18),and the comingofLord to the earth with t he saints (notes p, Mt. 24:3; (p. 227 and 230)

2 Our gathering together unto Him,

aula

This could only refer to the rapture or the coming of the Lord for the saints before the tribulation, not to the sec-ond advent when He comes with the saintstothe earth after the tribulation p. 227 and 230)

2 events precede the day of the Lord: ' (2:3)

1 Falling away. Gr. apostasia, defec-tlon, revolt, aposusy. Jsed only here and in Acts 21:21, but the same as apoaaaon, divorce, in Nit, 5:31; 19:7; Mk. 10:4. The Gr, here has the definite article, the apostasy, referring to the j^reat one during the tribulation days berween the rapture and the second advent of Christ (Mt. 24:4-31; Rev. 6: 1-19:21) 1

At the rapture of all dead and living i in Christ in a moment (1 Cor. 15:23, 51-58; ITQ.4:13-18),not one soul wiU be left on eanh who is a Christian oi in Christ, .V.ultirudes will soon be saved afterward through a u awakening(Acts2:16-21;Rev. 6:9-11; 7:1-1"?; 12:17). The rest will become so hataened as to seek to destroy these being saved in those days(Rev. 9:2Ct21; 16:2, 9-11). The great whore of Rev. 17 will destroy multitudes of Christians during the first 3 1/2 years of Daniel's 70th week, while the Antichrist is coming to power over the 10 kingdoms insde ' the old Roman Empire (Rev. 6:9-11; 17:6). When Antichrist comes to full power over the 10 kingdoms in the middle of Daniel's 70th week, he, to-getha with the 10 kings, will destroy the great whore, establish the beast r worship, and kill multitudes who will " notwor^phim and his image or take his brands (Rev. 7:9-17: 13:1-18; 14: 9-13; 15:2-4; 16:6-11;17:2-4,:6-l-). TWs Is the greatapostasyof 2Th.2:3) 2 The man of sin revealed (2:3)

21 facts about ihe Antichrisu (2:3-12) i Called the man of sin because he will be the embodimentof lawlessness and leader of the great apostasy of v 3, 8-12; Rev. 13:1-18: 14:9-13; 15:2-4; 16:2-12

2 Called the son of perdition, be-

cause of being destinea to destn>ction byhistebellionjUkeJudasorany other man who seUs himself to Satan (v 3, ' 8-12; Rev. 13:2; Dan,8:24; 11:37-39)

3 He is to be revealed (v 3)

4 HewillbetheopposerofGod fv4l

5 Willexalt himself above God(v 4)

6 Will accept worship as God (v 4)

7 His wor^p will be carried on in the future Jewii temple at Jerusalem (v4;Dan. 8:10-14, 23-27; 9:27; 11:36-45:12:1-7: ML 24:15-21; Rev. 11:1-2: 13:1-18; 14:9-11; 15:2-4; 16:2-12:20: 4-6)

8 He will claim to be God (v 4)

9 Hehasatimetobe revealed fv 6)

10 Somethingnowholdsbackot nin-dershisrevelation(v7;notei,Lk,4:42)

11 The spirit of lawlessness imw works preparing for hisrevelauon(v7)

12 The mystery of iniquity, or spirit of lawlesaiess cannot reveal him untH the hinderer of lawlessness be taken out of the world (v 7)

13 When the hinderer of lawlessness is taken out of the world, THEN shall that wicked be revealed (v 7-8)

14 'When the wicked is revealed he will live until the second advent of Christ, will head the armies at Armageddon and wUlbedestroyedby Christ (v 8; Rev. 19:11-21; Dan. 7:24-28: 8: 23-27; 9:27: 11:36-45; 12:1-7; Mt 24:15-31)

15 He is a man, for he will be killed by Christ at Armageddon (v 8; Dan, 7: 11; 8:25;Isa, 11:4; Rev.l9:ll-21). This man could not be Judas or someone else who has died already (Heb. 9:27)

16 He will be Satan's agent and his Ian attempt tc raise up a world dictator (V 9; Dan, 8:24; 11:37-39; Rev. 13:2)

17 He will have miraculous powers from Satan (v 9; Dan, 8:24; 11:37-39; Rev. 13:2, 11-18; 16:13-16; 19:20; Mt. 24:24)

18 He wUl be a deceiver (v 10; Dan. 8:24-25; 9:27; 11:36-45; Ml. 24:15-31; Rev. 13:1-18; 19:20)

19 onlythose who are lost will follow him (v 10-12: Rev. 13:1-18: 14:9-11: 16:13-16; 19:20)

; 20 The reason for men being de-' ceived by him is that they have rejected auth, loved sin, and refused salvation (v 11-12)

21 He v.iUbe a great delusion and a Ue(v 11-12; Dan.8:10-14, 25; 11:39)

The hinderer of lawlessness (2:7) What ts i t?

1 It is something alreaay Known (v S)

2 It now hinders lawlessnes (v 6-Ti

3 It is strong enough to prevent the revelation of the Antichrist (v 6-8)

4 It will hinder lawlessness until it is removed from the earth (v 7-8)

5 It is called "he" (v 7)

6 It will be removed from the earth before the second advent (v 7-8)

7 It will not be here when Christ comes to destroy Antichrist (v 7-8)

The bln:erer is one of 3 things:

ngs:

1 Geven:-eats (Rom. 13:1-7; 1 Pet, 2:l3y ~

2 The church (Mt. 5:13; 2 Cor. 2:15-16; Eph. 6:12-18; 2 Cor. 10:4-7)

3 The Holy Spirit (Jn. 16:7-15) The hinderer ot lawlessness must be

the one that will be taken out of the world before Antichrist can be revealed (V 6-8). WIU governments be taken out of the wodd" So, because Antichrist reigns over manykingsoms (Dan. 7:24; 11:40-45),and other kings reign over the rest of the earth all during the rime the hinderer of lawlessness is removed (Rev. 11:15; 16:13-16). Win it be the Holy Spirif No, for He will be here allthrough the tribulation and forever (Jn, 14:16; Acts 2:16-21; Rev, 12:17 with 19:10: Zech. 12:10-13:1). Multitudes will be saved by the Holy Spirit during the tribulation, as now (Acts 2:16-21; Rev.

6:9-11:7:1-21; 12:5, 17; 15:2-4; 20:4-6). It is the church. It will be raptured before Antichrist comes and tlds is the only one ofiliehlnderersot lawlessness that wHlbe removed from the earth (1 Th. 4:16; see The"he" and Rapture , below)

The -he" of 2 Thess. 2:7

The onlyatgumeat used to prove that the Holy Spirit is the hinderer of this passage is the pronoun he. It is believed that tihe church co uld not be referred to as he, because it is the bride of Christ;

that the church is ^»ken of as a virgin, a woman, and that it is referred to by femlmne pronouns.

On the contrary, the church is

1 Not referrea to by feminine prooouos

2 Never symbolized by a woman

3 Never called thebride of Christ fsee note. Rev, 21:9-10). The churcn is called a man (Eph, 2:15: 4:13) and the body of cEnst (1 Cor. 12:12-13, 27: Eph, 1:22-23; CoL 1:13, 24).Because Christ is a man, it would not be proper

' tocompate Hisbodytothatofa woman ot to use feminine pronouns in referring

I to the church. Since the church is not a woman, a lady, a virgin, a bride, and is not referred to by feminine pronouns: and since the church is called a man and the body of Christ who is a rnan. tfae

i church can be reterred to by the pto-rkoun he.

TheThurch is the only one of the three hindeters of lawlessness that will be taken out of the world. We must, therefore, conclude that the he or the hinderer of lawlessness of 2 Th. 2:7

! must refer to the church being taken

i out of the worid... A nd then shall that

I wicked be revealed who will be destroyed 7 years later by Christ at ?{is second advent (v 7-8)

i

i Rapture before Antichrist (2:7)

I The church will continue to hinder

! lawlessness until the rapture. And then

' the Antichrist will be revealed. This is conclusive proof that the rapture takes place before Daniel's 70th week and

' the tribulation of Rev. 6:1-19:21. Ac-cordingto Dan. 9:27, Antichrisiwillbe

, here for 7 years, for he makes a 7-year covenant withlsraeL Ifhe is here for 7

' years, which will be the last 7 years of tius age, and ifhe who hinders lawlessness refers to the church and is taken

I out of the way before he comes, then the rapture will take place before the

' last 7 years of this age and before" the | Antictoist comes at the beginning of

' those 7 years. See other proofs of this '

I fact. Rev. 4:1, note

Fact of the second advent (1:7) i things It is NOT :

1 Not the coming of the Holy Spirit at Pentecost. This was another Comforter, not Jesus (Jn, 14:16-26; 15:26; 16:7-15)

2 \otconversion(Mt,18:3;jn.3:1-8: Actr37l9; 26:18: Jas. 5:19-20)

3 Not death which takes place among humans, 90 times each minute (Jas. 2:26; 1 Cf". 15:26)

4 Nui tne destruction of Jerusalem in 70A. D. (Lk. 21:20-24). Christ restores Jerusalem when He comes (Zech, 14:1-21)

5 Not the preachingof thegospeL His coming is suddenly and only once (Mt. 24:27-51: 25:31-46; 2Th.l; Rev. 19)

6 Not a spiritual coming (Zech, 14; Mt, -24:29-31; 2 Th. 1; Rev. 1^

7 Not the founding o f the cnurch which took place while Christ was here (Mt. 16:18; 1 Cor. 3:11; Eph, 2:19-22; Acts 15:13-16)

8 Not the rapture (see p. 227)

30 TesQmonies proving the tact:

1 Enoch (Jude 14-15)

2 Jacob (Gen. 49:10)

3 Balaam (Num. 24:7, 17-19)

4 Moses (PL 4:27-31; 30:1-11:31:

5 Job (1$ 25-27) 29)

6 David (PS. 22:26-31; 72:1-17)

7 Etban(Ps. 89:1-37)

8 An unknownpsal.-nist (P s. 102:16)

9 Isaiah (9:6-7: 59:20: b3:1 -€)

10 Jeremiah (3:14-25; 23:5-6)

11 Ezekiel <38:19-23; 39:21; 43:7)

12 Daniel (2:44-45; 7:13-27)

13 Hosea (3:4-5; 5:15; 11:9; 13:10)

14 Joel (2:1-11: 3:1-21)

15 Amos (1:2: 9:11-15)

16 Obadiah(v 15-21)

17 Micah (1-3-4: 4:1-7) 1 - I;:\ini2h(l:7-8,14-18: 3:8-20) 1> -.\pJ C-A-9.
21-23)

20 Zecbariah (2:lO-ll;8:-J-8,23:12: 1-14; 15:3-9; l4:1-21)

21 Malachi (3:2-5; 4:1-6)

22 Jesus6 -:"t. 16:27:19:28; 23:38-39; 24:l^fo?t6; 26:64: Lk. 21)

23 Peter (Acts 3:20-21; 1 Pet. 1:7, 13: 2 Pet. 1:16; 3:3-4)

24 James (Acts 15:13-18)

25 Haul (Rom. 11:25-27; 1 Th. 1:7-

Ij; 2 Th. 2:1, 8-12; 1 Tim. 6:14; 2 Tim. 4:1, 8; Tit. 2:13; Heb. 9:28)

26 John (14:28: Rev. 1:7: U:15; 16: 15; I9:TI-21; 22:20)

27 Angeb (AcK 1:11: Lk, 1:32-33)

28 Lord's Supper (1 Cor. 11:26)

29 Lord's prayer (Mt, 6:10)

30 Jude ^v 1?T3. 24)

Time of the second advent: (1:7)

1 Immediately after the tribulation (Mt. 24:29: 25:31; Rev. 11:1-19:21)

2 At the beginning of the Millennium (Rev, 19:11-21:20:1-10)

3 After Antichrist reigns 3 V2 years (Rev. 13:5: 19:11-21; 2 Th. 2:7-8)

4 At the end of this age (Mt. 13: 38-43. 47-50; 24:3.29-31:25:31-46)

5 When ten kingdoms are formed inside the old Roman empire(Dan, 2: 44-45: 7:23-24; Rev. 13:1-18:19:11-21)

6 In the days of terrible moral conditions as in the days of Lot and Noah (Mt, 24:37-51: Lk. 17:22-27; 2 Tim. 3:1-13; 4:1-4: 2 Pel. 2; Jude)

7 After the church age (2 Th. 2:7-3; Acts 15:13-18: Jude 14; Zech. 14:5)

3 When Jerusalem is surrounded by armies and half the city is taken (Zech. 14:1-5, 14-21; Joel 3)

9 After the resurrection of therigpt-eous dead and 1, 009 years before the resunection of the wicked (Rev. 20: 1-15; Zech. 14:5: Jude 14)

10 After all of Rev. 4-19 is ftilfille4 (Rev. 19:11-21: 20:1-10)

11 At the rime Satan is bound before die Millennium (Rev. 20:1-7)

12 When Isiael is restored and converted and Christ ukes the throne of David to begin His reign over Israel forever (Isa. 9:6-7; Hos. 3:4-5; Lk, 1:32-33; Ezek. 36:23-28: 37:16-28)

10 fold manner of His coming (1:7):

1 Asligtmiing (Mt. 24:27)

2 With destrijicrion (Mt. 24:38-51: 25:31-46:1 Th,5:2: 2Th. 1:7-10: 2:8: Jude 14-15; zech. 14; Rev. 19:U-21)

3 Visibly (Mt. 24:29-31; 2 Th. 1:7-10: Rev. 1.'7: 19:11-21; Zech. 14)

4 In bnghmess and fire (2 Th. 1:7-10; 2:8; Ezek. 38:17-21; MaU 4:1-6)

5 In vengeance and wrath (Rev. 14: 14-20; 19:11-21: Jude 14-15; 2 Th, 1:7-10)

6 With power and great glory (Mt. 16:27: 24:27-31: 25:31-45)

7 With saints and angels (Zech, 14: 5; Mt, 24:29-31; 25:31-4<3; 1 Th. 1:7-10: Jude 14: Rev. 17:14; 19:14)

8 With clouds (ML 24:29-31: 26:64: Rev. 1:7; Dan, 7:13-14)

9 A s Judge and iang (Rev. 19:11-21; Isa. 11: Zech, 14; NIL 25:31-46)

10 AS a thief (1 Th, 5:2-4;Rev. 16:15)

35 purposes of the 2nd advent (1:8):

1 Take vengeance on rebels (2 Th. 1:7-16; jude 14-13: ?.ev. 1* 11-21) ' 2 Ittlge l iving nations (ML 25:31-- 46: PS." 67:4: 9^16-15; %:9t I 3 Establish universal religion and ' civil government f ps.72:ll;Isa.2:l-4; , zechri4; Mat 1:11; Rev. 11:15; 20: ; 1-10)

4 Deliver Israel(Zech. 14; Rom. 11: 25-25; Isa. 53:1-6; ML 25:31-46: Rev. 19)

5 Destroy enemies (Jude 14-15: 2 rh. 1:7-10; 2:8-12: Rev. 19:11-21; Zech. 14)

-' -e-^'u'^li "r. "i-."id's throne and -Hi r^r.z-z-r ;;.;. -.z-': Jer. 30:7-:2",-.;c: Hos. 3:3; Lk.

S

: 11; Ezek.

1:31-33: Acts 15:13-16) ' 7 Deliver creation from boodage

(Rom. 8:2l--24; Isa. 11:1-2; 35:1-8:

65:20-25)

8 Bring salvation (I sa. 11:9; 49:6: 52:7ri?eL 1:5-13; Rom. 11:25-29)

9 Mete outjustice to all fl sa. 11:1-9; 42:l-4;Jer,23:5-6;lCor.l5:24-28)

10 Reignoveralltutions (Dan.2:44-45: 7:13-14; Zech. 14; Rev. 11:15)

11 Ntake resurrected saints etanal rjletTofianhf V.L 1J:23: ICol 6:1-3; Rev. 2-1"; " - ■ r 4-^:3an.7:18-27)

12Giir^£^ c::. ^-: 10: Isa, 11: 10-12; 66:i;--x; ...c. .4:31)

13 Put downrebeUion on earth(1 Cor. 15:24-28; Rev. 2:27: 11:15; 19:11-21)

14 Rebuild the Jewish temple (Ezek. 43-7: zech. 6:12-13)

15 Manifest God's glory (Isa. 4:2-6: 35:2; 40:5: 60:1-9: Ezek. 39:21; Mt. 16:27; 25:31)

Continued, p. 231

16 Renx)ve the curse from the earth (Isa. a5; 65:20-25; Micah 4:1-7: 1 Cor. 15:24-28; tev. 21:1-7; 22:3)

17 Bring universal peace and prosperity flsa. 2:1-4; 35:1-8; Mic. 4:1-7^

18 End the times of the Gentiles f Lk. 21:24; Rom. 11:25; Zech, 14)

19 Possess the earth(Ps. 2;Rev. 11:15)

20 Build up Zion (Ps. 102:16; Ezek. 37:11-28; 40:4-*8:35)

21 Evangelize the world (Isa. 2:1-4; 11:9: 55:7; 56:19-24; MaL 1:11; Zech. 8:23: 10:1: 14:16-21)

22 Restore aU things ^ Acts 3:19-21)

23 Bind Satan and his angels (Rev. 20:1-10; Isa, 24:21-23)

24 punidithe inhabitants of earth for

stnsg sa. 26:21; 27:1; Rev. 11:18) 25 Give man one moreprobatio

trial (Rev. 20:1-10; Isa. 11 and 6 5T5=5B) 26 Fight the battle of Armageddon

and restore man's dominion (Rev. 19: 11-21; Mt. 5:5; 25:31-46; Ps. 8) 27 Establish a theocraric government

(Ps, 2; Isa. 2:1-4; 4:1-3: Dan, 2:44-45; 7:13-14; Zech. 14:9; Rev. 20) 28 Gadiei t ogether in one all things

in heaven and in earth (Eph. 1:10) 29 Re-locate and segregate the different races (Dt. 32:8; Acts 17:26)

30 Heal everyone (Isa. 32:1-5; 33: 24; 55?3T

31 Fulnll the Abrahamic, Davidic.

and 35ier covenants vfith man (G en. 12:1-3; 2 Sam. 7; etc.)

32 Be glorified in the saints(v 10,12; Mt, 25:31-46, notes)

33 Be admired by believers (v 10; note c, 1:10)

34 Prepare the earth f or the et ernal

habitation of God (Isa. 35; Zech. 14;

Rev, 20-22; 1 Coi. 15:24-2 35 Purge man of aU possil

ility

of

future rebellion, so that the orignil

program with man can be finally" an^ eternally realized (Gen. 1:26-31:8:22; 9:12;Ps. 8; 1 Cor. 15:24-28;Rev, 20-22)

The doctrine of sanctification (2:13)

Gr. haglasmos, consecrauon; a sepa-ration unto God FROM a profane, secular, and carnal use TO a sacred, religious, and spiritual use.

Sin is not necessarily involved in sanctification, because the word means setting apart. Material things and holy persons that are not sinful or that have had no old roan in them can be and have been sanctified. If sin is Dot Involved in the person or thing set apart then no sin is cleansed in tEe process of setting apart, but if sin and

filth are involved in a person or a material thing to be set apart unto God, then such must be dealt with to make it presenuble to God

1 Material things h a ve been sanctified without taking an old man (Satan, note f. 2 Cor, 5:17) out of them:

(1) Bread (1 Sam, 21:5)

(2) The tabernacle and its furniture (Ex. 29:43-30:29; Lev, 8:10-15^

'3) Priests'garments (Lev. 8:30) '4) Housesandlands(Lev. 27:9-29) ^5) Meat(l Tim, 4:3-5) (6) Solomon's temple and fumitiue (2 Chr, 7:16-20; 29:17-19)

17) Gates (Neh. 3:1) 3) Mt. Sinai (Ex. 19:231 9) The offerings (Ex, 29:27) , 0) Herod's temple (Mt. 23:17)

2 Holy persons h ave been sanctified who never had an old man in them:

(1) GodtheFather(Lev. 10:3;Nura. 20:13;Isa. 5:16;Ezek. 20:41; 28:22-25; 36:23; 38:16; 39:27; 1 Pet. 3:15)

(2) Christ On. 10:36; 17:17-19)

3 God's name has been repeatedly sanctified without taking an old man out of it (Isa. 29:23; Ezek. 35723)

4 Babies have been sanctified from birth fcefore committing sin (Jer. 1:5; Lk. 1:15-17; Gal. 1:15) and one never did have an old man inHim(Lk. 1:35; Jn. 10:36)

5 Heatnen soldiers and husbands have been sanctified who never were Christians (Isa, 13:3, 17; 1 Cor. 7:14)

6 Believers sanctify God and never uke an old man out of HimP- Pet. 3:15)

7 Chnst sanctified Himself though He never had an old man in Him (]n. 17:19)

8 The same people were sanctified many times so sanctification cannot be limited to one act (Ex. 19:14, -22; 28: 41; 29:33, 44; 30:29; Lev. 8:30)

9 Men have anctified themselves (Lev. 11:44; 20:7). Did they take an old man out of themselves?

10 The same people that sanctified

and

20:

themselves(Lev. 11:44:20:7) were also sanctified byMoses(Ex. 19:10-14) by God (Ex. 29:43-44; 31:13; Lev. 8; 21:8, 15, 23; 22:9.16). Which ones took the old man ouf^

11 Ap. the fitsi-bom of Israel were sanctified at birth (Ex. 13:2; Num. 8: 17). If the old man was taken out at this time, then none of them had an old man after that.

12 Sanctified disciples (J n. 13:10; 15:3, notes) were further sanctified in the same sense that the sanctified

Christ (jn. 10:36) furthei sanctified Himself (Jn. 17:17-19). See page 158 for proof that O.T. saints, including the disciples, were sanctified

13 The 7lh day was sanctified without sin and cleansing being involved (Gen. 2:3-4)

30 proofs when sanctification begint

It began in God's plan before Adam (Eph. 1:4), but In experience itbegins:

1 When o ne gets salvation through sanctification (2 Th.2:13; Rom. 1:16)

2 When he receives Christ (1 Cor. 1:30)

3 When bom again (1 jn, 2:29; 3:7-10: iTTTVI; 5:1-5,18; 1 Pet. 1:15-23)

4 When one becomes God's elect through sanctification(1 Pet. 1:2-4; Eph. 1:4)

5 When made righteous(l Cor. 1:30; Ijn. 2:29; 3:7-10; 5:1-5, 18)

6 When created in holiness (Eph. 4:24)

7 When the old man(Satan, note f, 2 Cor, 5:17)ispuioff(Rom, 6; Eph. 4:22-24; Col. 3:8-10; 2 Cor. 5:17-18)

8 When one becomes dead to sin (Rora. 6)

9 When baptized into Christ by the Spirit (Rom. 6; 1 Cor. 12:13; Gal. 3:27)

10 wnen one ceases to live in sin (Rom. 6; 8:12-13; 1 Jn, 3:7-10; 5:1-5, 18)

11 when he turns from Satan to God at forgiveness of sins (Acts 26:18)

12 When accepted by God (Rora. 15:16)

13 When one geu into Christ and is made a newcreanue (2 Cor. 5:17-18)

14 When one becomes Christ's and crucifiestheflesh(GaL 5:24;Eph. 4:24)

15 When washed fiom sin and justified ^TCot, 6:11; Eph, 5:25-26; Rev.

^^

16 When he becomes one with Christ

(Heb. 2:11; 2 Cor, b-.mO; Rom, 8: 1-13)

17 Whgi he accepts Christ as the of-ferlng for sin (Heb. 10:4-14; 1 Cor. 1:30)

18 When one Is cleansed by the blood of Christ (Heb. 10:29; 1 Jn. l:7-i^

19 When saved to the uttermost and from Satan (Heb. 7:25; 1 Jn. 3:8-10; 5:18)

20 When redeemed (Lk. 1:68-77; 1 Cot. 1:30;Heb. 9:12-15; 1 Pet. 1:18-23)

21 When one believes truth (1 Th. 2:13f"^

22 When saved from fornication (1 Th, 4:3-4; GaL 5:24: 1 Cor, 6:9-11)

23 When one becomes the temple of God(lCor, 3:16-17;6:19-20:Rom,8:9)

24 When reconciled to God (2 Cot. 5: 17-21; Col. 1.20-23; Rom. 5:1-11)

25 When one i s saved and purified oy faitilTActi 11:14-18; 15:7-11)

26 When brought to obedience to God (1 Pet. 1:2; Rom. 6:16-23; 8:12-13)

27 When one is made ready for resur-tection to see God (Heb. 12:14; Rev, 20:4-6)

28 When grace brings salvation and lie Spirit renews (Tit. 2:11-13; 3:5)

29 When converted and aU sins are blotted out (Acts 3:19-21; 26:18)

30 When purged of aU sin (Heb, 1:3; 10: l^^IHTS Pet. 1:4-10).

This is Instantaneous sa aciification.

Proof of progressive sanctiflcation;

1 Sutements of Jesus f Lk. 9:23; Jn. 8:31; 14:26; 15:3; 16:13-16)

2 SUtementsofLuke(Acts 13:43; 14: 22;"15:41; 15:5; 18:25)

3 Statements of Paul(Rom. 1:11,17; 2:7; 4:12; 6:3-22; 7:4-6; 8:1-13; 11: 20-22; 12:1-21; 14:19; 1 Cor. 1:7-10: 11:31-34; 15:58; 16:13; 2 Cor. 3:18: 5:9; 7:1; 10:4-6; 13:11; GaL 5:1, 13, 16-26; Eph. 3:16-21; 4:1-32; 5:1-18; 6:1-18; Phil. 1:6, 9; 25-27: 2:12-15; 3:7-15; 4:8-9; CoL 1:9-29; 2:3-9; 3: 1-17; 4:12; 1 Th. 2:2-13; 3:1-12; 5: 11-23; 2 Th, 1:3-5; 2:13-17; 3:3; 1 Tim. 1:18; 4:12-16; 5:21-22; 6:12-14; 2 Tim, 1:13-14; 2:4, 19-26; Tit, 2:7-14; Heb. 3:6.12-14; 4:11; 5:11-14; 6: 1-2,11-12; 10:23-39; 12:1-2; 13:20-

2i;

4 Statemenu of James (1:3-4, 12, 22-27; 2:14-26; 3:5; 4:4-10; 5:1-12)

5 Statements of Pete r(lPet. l:5-lb; 2:1-12; 3:8-li; 4:1-19; 5:1-10; 2 Pet. 1:4-10; 3:14-18)

6 Statements of John (Ijn. 1:6-9; 2: 1-6, 24-29; 3:1-10; 5:1-18; 2 Jn. 1, 6. 8; 3 Jn. 4, 11)

7 Statements of^Jude (v 3, 20-24)

Proof ot complete sanctiflcaiioit

1 Statements of Jesus (Mt. 10:22; 19: 27-29; 25:46;Mk. 10:29-30; Lk, 21:36: Jn. 4:36; 6:27; 12:25; 14:1-3)

2 Statements of Paul (Acts 26-18; Rom. 2:7-10; 5:21; 6:22-23; 8:17-18, 23-25; 13:11; 1 Cor, 1:7-8; 15:1-6,23, 51-58; 2 Cor. 4:16-18; 5:9; GaL 6:7-8; Eph. 1:4,13-14; 4:13-16; 5:26-27; PhlL 1:6; 3:7-14, 20-21; CoL 3:4; 1 Th. 1:10; 2:19; 3:13; 4:13-18; 5:23: Heb. 3:6. 12-14; 6:1-12, 18-19; 10: 23, 35-39)

3 Statements of others (Jas. 5:7:1 Pet. 1:3-15; 4:13; 5:10; 2 Pet. 3:14; 1 Jn. 3:1-3; Jude 24)

14 facts about Christ in Col. 1:

1 Headof thekingdorn(vl3;Rev. 201

2 Redeemerfvl4;Mt.26:28;GaL4:5)

3 Image of tne invisible God (v 15)

4 Firstborn of every creature (v 15)

5 Creator of all things (v 16)

6 An eternal Being (v 17; Mic. 5:2)

7 Upholder of all things (v 17; Heb. L-3)

8 Headofthechurch(vl8,24;Eph,5)

9 Originator of all things (v 18)

10 Firstborn from the dead (v 18)

11 The pre-eminent One (v 18-19:

12 ThefulnessofGod(v 19:2:9) 2:9)

13 The Mediator between God and man (v 20-22; 2 Cor, 5:14-21; 1 Tim. 2:4-6)

14 Tne IndweUerof salnts(v 27; note n, Lk. 22:3)

What all true Christians are (3:12):

1 Gr. ha^os, holy (Rom. 11:16; 12:1;

1 Cor. 3; 17; Eph. 1:4; 2:21; 3:5; 5:27; CoL 1:22; 3:12; 1 Th. 5:27; 1 Tim, .2: 8; Tit, 1:8: Heb. 3:1; 1 Pet. 1:15-16; 2:5. 9; 3:5; 2Pet. 1:21; 3:2; Rev.22:11)

2 Gr. agapao, beloved of God (Rom. 1:7; 2 Cor. 7:1; CoL 3:12; 1 Th. 1:4;

2 Th, 2:13; 1 Jn. 3:2; 4:1, 7, 11)

Christ, the Godhead bodily (2:9):

In Christ alone, not in the philosophies, vain deceit, human traditions of the Jews and GentUes, or the worid principles wUl be found the fulness of the Godhead in reality, or bodily, Jewish Institutions were mere shadows of the realities and of the redemption made through the offering of the body of

NOTES ON COLOSSIANS CONTINUED

Christ In sacrlfice(v 14-17: Mt, 26:26-28; Rom. 7:6; Eph. 2:16; Heb. 10:1-18; 1 Pet. 2:24). Hence, the Gr. word somatlkos, bodllv. refers to that which is real in contrast to that which is typical, or shadowy as invl7; Heb. 10: 1. It is found only here. The or, word for Godhead is Theotes, meaning Deity, It occurs only here and relates to the Godhead or Deity personally. Christ i s the personal and bodily manifestation of all the fulness of Deity. He was God incarnate and the manifestation of all the fulness of God's power and blessings to men(Isa. 7:14; 9:6; Mt. 1:18-25; Lk. 1:34-35). The fulness of the Holy Spirit rested upon Him and worked through His body^sa, 11:2; 42: 1-7; 61:l-2;Jn. 3:34; Acts 10:38). The fulness of redemption from the Deiry came through His body (1 Pe^ 2:24). This is why we become complete in

Him and why He is the head of all principality and power(v 10; 1:16-18; Eph. 1:20-23: Phil. 2:9-11: 1 Pet. 3:22)

5 things to put to death (3:5):

1 Fornication, all manner of unlawful sexual relationship (note g, Mt. 5:32)

2 Uncleanness, homosexuality and all other forms of sex perversion (see point 3, 17 works of flesh , p. 207)

3 Inordinate affe c t io n, uniutural, unrestrained, excessive, and out o f bounds passion and lust (note c, Rom, 1:26)

4 EyU concupiscence, evil, wicked, and depraved desire, lust, passion or appetite

The Gr. word for evil i s kakos, trans.

evil 38 times (v 5; Mk. 7:21; etc); ill (Rom. 13:10); harm (Acts 16:28: 28:5)7 evil things (Lk. 16:25; Rom, 1:30; 1 Cor. 10:6); bad (2 Cor, 5:10); noisome (Rev. 16:2); and wicked (Mt. 21:41)

The Gr, word for coiKupiscence i s epithumia, and means any strong or vehement desire. It is used of good desires a few times, but mainly of evil and depraved lusts. Trans, desire (Lk. 22:I5;PhiL 1:23;1 Th.2:17); concupis-cence (Rom. 7:8; Col. 3:5; 1 Th. 4:5); and lust 31 timesQn. 8:44; Rom, 1:24; Eph,"~273; etc)

SCovetousness. Gr, pleoneMa. Trans. covetousness7 ~Mk.7:22; Lk. 12: 15; Rom. 1:29; 2 Cor. 9:5; Eph. 5:3; CoL 3:5;1 Th. 2:5; 2 Pet. 2:3); covetous practice (2 Pet. 2:14); and geediness (Eph, 4:19). Here it is called "covetousness which is idolatry" because the thing coveted becomes an idol (point 5, col. 1, p. 207; note e, Lk. 12:15). Thatthis5thsinisalsomainly a sex sin seemsclear from the fact that it is listed with4other sex sins of this passage. It describes the erotomaniac so common among women, who extravagantlyidollzes,beingintentupona mental possession of the beloved one. She is usually extremely vain and, as a rule in love with a person of high social and intellectual standing- a prince,celebrated statesman, victorious general, famous actor, popular singer, brilliant preacher, or some other great man. Such diseased form of love is coupled with idolatrous admiration and worship, and, among other things is responsible for present day "swooning" and mobbing of singers, actors and other celebrated persons for auto-

graphs, pictures or part of their clothing

Warning against being spoiled (2:8):

Gr , sulagogeo, to carry off as booty or plunder; to rob and despoil. Used only here. Why such a warning if there is nopossibllityoftheirgoods being taken from them? What are their goods that men can spoil?'Is he referrinp to material goods or salvation and its benefits as in V 2-7? This clearly shows the possibility of man robbing others of Christ and His blessings. This does not contradict Jn. 10:28-29; Rora. 8:35-39 or any other passage. One must follow Christ and be fully persuaded as in these passages o r any man can b e robbed and spoiled

7 ways men can spell Christians:

1 Through philosophy (v 8)

2 Through vain deceit (V 4,8, 18-19)

3 Through traditions of men f v 8)

4 Throng human religion ana worid principles contraryto the gospel (v 8, 14-23; note g, GaL 4:3)

5 Through circumcision (v 11-13; Acts 15:1; Rom. 4:9-16; GaL 5:1-11)

6 Throughthelawof Moses, demanding observance of the laws on meats, drinks, holydays, new moons, feasts, and sabbaths (v 14-17)

7 Through false cults that puff u p and Imitate the gospel (v 18-23)

By all these means unsuspecting souls are being carried off as plunder and booty by false teachers. The founders of false religions and human philosophies which pamper the flesh and give their victims elated feelings of importance make an appeal to them.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY

Legalism, False Doctrines Rebuked - Christian Living- Qualifications for Preachers, Deacons -Admonitions

a See note a, Acu 15:33

b Gr. epiuge. Trans, commandment (Rom. 16:56; 1 Cor. 7:6, 25; 2 Cor. 8:8; iTim. l:l;Tit. 1:3') and authority (Tit. 2:15), The onlyplace Paul says he is an apostle by commandment of God, It could mean by appointment. Cp. Tit. 1:3

c God is called Saviour 1 9 times (v 1; 2: 3; 4:10: Lk. 1:47; Tit. 1:3; 2:10; 3:4: Jude 25; 2 Sam, 22:3: Ps. 106:21; Isa. 43:3,11; 45:15, 21; 49:26; 60:16; 63:8: Jer. 14:8;Hos.l3:4)and Tesus Christ 16 times (Lk, 2:11; Jn. 4:42: Acts 5:31; 13:23; Epb. 5:23; PhiL, 3:20; 2 Tim, LIO; Tit, 1:4; 2:13; 3:6; 2 Pet. 1:1, 11; 2:20; 3:2, 18; 1 Jn. 4:14)

d Another clear reference to two distinct persons of the three who make the Godhead (1 Jn, 5:7)

e Jesus Christ is the basis of our hope of aU things (SChristianhopes, p. 227)

f See Timothy, p. 159

gA son in the gospel (Acts 16:1-3; 1 Tim. 1:2, 18; 2 Tim. 1:2; 2:1)

h This salutation peculiar to Timothy and Titus

i Just when this happened is not clear. Some suppose that by this dme Paul wasliberated from prison,thathe went into Asia and then into Macedonia, leaving Timothy in Ephesus to carry out this charge (v 3^

j These were Judaiztng teachers who were constantly seeking to bring Christians back under the law of Moses (v 3-4, 6-7)

k Nodoctrineotherthanthoseofthegospel or of the New Testament. Those in the law of Moses or the old covenant which are not brought into and made a part of the new covenant are not to be taught (see 85 contrasts, p. 201)

1 Gr. mutbos, anything delivered by word of moutly legendary tales, as opposed to historical account; a fablej foolish or improbable story (v 4; 4:7; 2 Tim. 4:4; Tit. 1:14: 2 Pet, 1:16)

m Gr. aperantos, endless,boundless, infi-niTp; Vimp Thin g that canoot be passed through or settled. Only here,

n Gr. genealogia. genealogy, a record of descent or lineage (v 4; Tit. 3:9). A mong the heathen were endless tales of offspring of numberless gods. Jews andSamaritanstookgreatpride in ancestors (Mt, 3:9; Jn, 4:12; 8:39), Paul warned against this(2 Cor. 5:16; 11:22; Phil, 3:4-6)andchargedTimothytobe occupied with essentials of Christian faith. Emphasis on natural descent is foreign to Christianity, for in Christ there is no difference (1 Cor, 12:13; CoL 3:11)

o Gr. zetesis, a searching after; investigation. Trans, 3uesaon(v 4; 6:4; Jn,3: 25;Acts 25:20:2 Tim. 2:23: Tit,3:9), Here it means disputings that cause strife, divisions, and parries

p Gr, oikonomia, dispensation o f God wMch is in faith (note a, Eph. 1:10)

q Gr. telos, end. Here it means the design of the commandment is love. The fables and geneological questions lead to strife and debate, and the dispensation of God leadsto love throu^ faith

I 3 blessings of love:

1 A pure heart (v 5; Mt. 5:8)

2 A good conscience (v 5)

3 A faith unfeigned or sincere (v 5)

s See Conscience , p. 236

t Gr. astocheo, to miss the mark; to fail. Trans, swerve from (v 6): and en (1 Tim. 6:21; 2 Tim. 2:18)

u Gr. mataiolo^an, empty arguments; many words with little sense, and that sense not wottii hearing. Cp. Tit, 1:10

V Gr. thelo , wish or desire; the emotional element that leads to consequent action, and in which the natural impulse is stronger than the reasoned resolve. Trans, will 174 times; desire

CHAPTER 1

1 The introduction: authorship and salutation

PAUL, an "apostle of Je'jus Christ by the "cominandment of God our'"Saviour,"and Lord Jesus Christ, 'which is our hope;

2 Unto 'Tim'o-thy, my *own son in the faith :"Grace, mercy, and peace, from God-our Father and Je'§us Christ our Lord.

n Legcilism and false doctrines. 1 False doctrine rebuked

•3 'As I besought thee to abide still at Eph'e-sus, when I went into Maf-e-do'ni-i, 'that thou mightest charge some that they teach*no other doctrine,

2 Controversies over fables and genealogies rebuked

•4 N either give heed to'fables and^ndless"genealogies, which minister"questions, rather than "feodly edifying which is in faith: so do.

3 Fourfold summary of a Christian character (Gal.

5:22-23)

5 Now the «end of the commandment is 'charity out of a pure heart, and of a goodfcon-science. and of faith unfeigned :

4 The general cause of error (2 Tim. 3:7; 1 Cor, 14:38)

8 From which some having 'swerved have turned aside unto '^•aLn jangling;

7 ^ Desiring to be teachers of the law; understanding neither what they say, nor whereof they aiRrm.

5 Purpose of the law (Rom. 3:19; Gal. 3:19): fourteen condemned classes

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this,*'that the law is not made for a righteous

saved (Mt. 12:31; Rom. 10: 9-10.1 Jn. 1:9; 2:1-2; 3:5)

13'n^Tio was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was "exceeding abundant with faith and love which is in Christ Je'§us.

► 15 This IS a "^faithful saying, and"worthy of all acceptarion, that Christ Jesus came into the world to save sinners; 'of whom I am chief .

(3) A pattern for the salvation of all sinners

16 Howbeit 'for this cause I obtained mercy, that in me first Je'sus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

7 Glory to the only true God for such complete redemption

17 *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. A-m6n'.

8 Charge to Timothy (Cp. 1 Tim. 4:12; 5:21; 6:11; 2 Tim. l:6,refs.)

18'^his charge I commit unto thee, son Tim'o-thy, according to the 'prophecies which went before on thee, ' that thou by them mightest war a good warfare;

•19 Holding faith, and a good conscience; which some having

*Dut away concerning faith have

made'shipwreck :

20 Of whom i^Tiy-me-nae'us and"Al-ex-ander ;"whom I have delivered unto Sa'tan, that they may learn not to blaspheme.

man, but for the lawless and disobedient, for the ungodly and for sirmers, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 Forwhoremongers,forthem that defile themselves with mankind, for menstealers, for Uars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

6 Paul an example: (1) A trusted and faithful minister

11 According to the glorious gospel of the •'blessed God, which was committed to my trust.

12 And I thank Christ Je'§us our Lord, who hath enabled me, for that he counted me faith ful. putting me into the^'ministry;

CHAPTER 2

III Prayer and women. lEx-hortation to pray for all men

I"EXHORT therefore, that, first of all, supplications, I prayers, intercessions, and giv-\ ing of thanks, be made"for all men;

2 For kings, and for aU that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

2 God wills all men to be

saved (2 Pet. 3:9; Jn. 3:16;

Rev. 22:17)

►•4"Who will have all men to be saved, and to come unto the knowledge of the truth.

(2) The chief of sinners I

3 Christ the only mediator between God and man (2 Cor. 5:14-21; Rom. 3:25; Eph. 2: 14-22; Phil. 2:5-11; Col. 2: 11-17)

16 times; and other ways 15 times. Many today have a passion for titiesbut not tiie qualifications(v 7; 2 Tim. 3:7)

w See 15 classes law made for, p,236

X Only here and in 6:15 is the word blessed, happy, applied to God

y Gr. diakonos, service or deaconship to mankind (note d, Mt, 20:26)

wreck, but also a record of examples

Pediaps like In 1 Cor. 5:5

4 duties of Christians p. 237

3 classes to be prayed tor (v 1-3)

2 things always the will of God:

1 ThataUmenbe saved(v4; Mk, 16: 15i Jn, 3:16; 2 Pet. 3:9; Rev. 22:17)

2 That allcometothe kiKJwledge of the a:uth(Hd3. 4:12; 2 Tim, 3:16)

a 6fold former state of Paul (v 13-15):

1 Blasphemer of Christ (v 13)

2 Persecutor of Christians(Acts 8:1-3)

3 Injurious ~ killed saints (Acts 9:1)

4 Ignorant of the gospel (v 13)

5 Ap unbeliever in Christianity (v 13)

6 Chief ot sinners (v 15)

b Gr, hu perplaanazo, superabounded over all. Only here. Cp. Rom. 5:20
c 4 faithful sayings in Tim, and Titus:

1 Christ came to save sinners (v IS: 4:10; Mt, 1:21: Jn. 3:16: GaL 1:4)

2 Godliness is profitable unto all things, having promise of lifenow,and of that which is to come (4:8-10)

3 If we be dead with Him, we shall also Uve with Him (2 Tim. 2:11-13)

4 They which believe must maixuain good works (Tit. 3:8, Cp. 3:1; Rev. 2L5; 22:6)

This gives the whole span of redemption fro m the fall of man to the eternal reign with Christ

d The gospel, of Christ dyingto save sinners, is worthy of being accepted by the whole world. Since He died for the world,the world has a right to theben-efitsofHlsdeath(Jn.3:16-20,36;5:24) e The sins of point a, above gave him claim to the title chief of sinners. The Gr. for chief is prptos, meaningUFst in rank. Trans, chief (v 15;Mt, 20:27: Mk. 6:21: 10:44: Acts 13:50; 16:12; 17:4: 25:2: 28:7, 17)

f Because Christ came to save sinners, I obtained mercy. I have been chosen as a partem for all who will believe on Christ to everlasting life (v 16)

g 4 facp about God the Father (v 17):

1 The King eternal - Gr. basilei ton aioiKn, King of theAges. Cp. Isa. 9:6: jer, 10:10

2 Immortal - Gr, aphthartos, incorruptible. The same word trans, to show the spirit and soulof man as not being corruptible (1 Pet. 3:4): and other things as beingunc»rruptible and immortal (Rom. 1:23; 1 Cor. 9:25: 15:52: 1 Pet, 1:4, 23). If God is immortal (aphthartos, 1 Tim. 1:17) and man's spint is immortal (Gr. aphthartos. 1 Pec 3:4), then it is a settled fact that the inner man is just as immortal as God

3 Invisible -Gr. aoratost note c.Col. 1:16: Invisibility, p. 222)

4 The only wise God. Cp. 6:16. God is the source of wisdom and immortality, not that He is the only one that has wisdom and immortality, for Christ, the Holy Spirit, angels, and the inner man have wisdom and immortality

h Same as commandment in v 5 i Referring perhaps to those that were iirtered when spiritual gifts were imparted to Timothy (4:14; 2 Tim. 1:6) j 3 neacessafy things to save the souL

¥

inp. ^arta

war a gooc wartare (v J.8; 2 Tim. 2:4)

2 Hold faith (v 19; 3:9; Heb, 3:6,12-14; 4:11; 6:4-9; 10:23. 26-29,36-39)

3 Maintain a good conscience (v 19). k Gr. apotheomai, thrust away; drive

away; beat off; banish; to repel: reject; disdain. Trans, put away (v 19); put from (A cts 13:46): thrust &om (A ctsTT 27,39); and cast away (Rom. 11:1-2). How could these thruSa way their faim and make shipwreck of it if such were not possible? If one can make shipwreck of his faith, does he still have faith that will save the soul? 1 See Ship-wrecked faith, p. 236 m A man who thrust away and made shipwreck of his faith, becoming a blasphemer (V 19-20) and a false teacher, jvcnhrowing the faith of others(2 Tim. 2:16-18) n Another man who thrust away and made shipwreck of his faith (v 19-20) and who became an enemy of the gospel (2 Tim. 4:14-15; Acts 19:33). Both of these men had faith and a good conscience before making shipwreck of them (v 19). Thus we not only have reference to a possibility of such ship-

Qualifications of a bishop

Departure from faith foretold 233

a One here means one in individuality, not unity (1 Cor. 8:6; Eph, 4:4-6). There are three separate ones in the Divine Trinity and they are also one in unity (jn. 17:11. 21-22; 1 Jn. 5:7; Dt. 6:4)

b Gr. meastes , a middle person to recon -cile two parties at enmity - God and men (note m, GaL 3:20)

c Gr. antilutron. ransom. Only here. Cp. lutron in Mt. 20:28; Mk. 10:45; Tit. 2:14; Heb. 9:12. Lutron s ignifies a ransom paid for the redemption of a captive, and antflunon signifies ransom or exchange of one person for another, or the redemption of life for life

d The testimony o f the ransom to be given in its own times or in due season

e I am appointed a herald, an apostle to teach Gentiles the whole truth (v 7)

f It was common custom amongjews to lift up hands inprayer.lt was their way of making entreaty and request. This was to be done without wrath or hatred toward any person; without an unforgiving spirit; and without reasonings and disputings within, over what was being prayed for

g vVomen also should pray to God in like manner as the men (v 8), and being properly attired and modest in appearance

h Gr. kosmeo, to order, arrange, deck, adorn, or embellish. Trans. adom(v 9; Lk.21:5; Tit. 2:10; 1 Pet, 3:5: Rev. 21: 2): to trim (Mt. 25:7); and garnish (Mt. 12:44; 23:29; Lk. 11:25; Rev. 21:19)

i Gr. kosmios. well-ordered, moderate,

regular, or well-behaved. Trans.

modest (v 9) and of good behaviour (1

Tim. 3:2) j G r. katastole, apparel, equipment,

dress, or clothing. Only here

k Gr. aidos, sense of shame or honor; re-gard tor others; respect; reverence; self-restraint, modesty or bashful-ness toward men; not being bold or forward. Only here and trans, reverence in Heb. 12:28

1 Gr. sophrosune, discretion; self-con-

, sopt 1; cE'

trol; chastity; temperance. Trans. soberness and sobiety (v 9,15; A cts 26: 25). Cp. 2 Tim. 1:7; Tit. 2:4, 12

m See Ancient head-dress, p. 236

n Gr. polirteles. Here; Mk. 14:3; 1 Pet. 3:4. It is the extravagance in ornaments and costly garments that Paul rebukes. See notes on 1 Pet. 3:3. In fact, the passage is not condemning any one si^^e, ornament, or garment, but demanding moderation in dress and behaviour in general ai women professing godliness (v 10). When either men or women live primarily for dress and outward show it is wrong

0 Gr. hupotage. Here; 3:4; 2 Cor. 9:13; GaL 2:5. See note g, 1 Cor. 14:34-35

p Gr. authenteo, to have powerover. Only here, women should not dictate to men, but exercise their rights to teach, prophesy (or preach), pray, and do other things under the authority of men (note g, 1 Cor. 14:34-35)

q It was the custom then for men to speak up in public assemblies to ask questions and even interrupt the speaker when they did not under star d, but this liberty was not granted to women

r This is Paul's reason for stating the headship of men (v 11-14; ICor. 11:3)

3 She shall be saved from dying during child birthifshe remains godly(v 15). Childbearing does not save the soul. Even to be saved from dying in childbirth is not promised unless a woman continues in 4 things:

1 Faith (v 15; notes r and s,Col. 1:23)

2 Love (V 15; note g, 1 Cor. 13:4)

3 Holiness f v 15; note 1, 1 Th. 4:3)

4 Sobriety (V 15; note 1, above)

If one must continue in these things just to have the assurance of continued

5 For there is' one God, and one^ediatgr between God and men, the man Christ Je'gus; ►■6 Who g ave himself a^'ransom for all^to be testified in due time.

4 God's method of propagating the gospel (Mt. 4:23; 10:1-7; Mk. 6:7-13; 16:15-20; Lk. 10:1-20; Acts 1:8; Rom. 15:18-29; 1 Cor. 1:

17-21).

7'Whereimto I a m ordained a preacher, and an apostle. (I speak the truth in Christ, and lie not;) a teacher of the Gen'-tile§ in faith and verity.

5 Where and how to pray (Mt. 6:5-15; 7:7-11; Mk. 11: 22-24; Lk. 11:1-13; 18:1-14; Jn. 14:12-15; 15:7, 16; 16:

23-26)

•8 I will therefore that men pray every where, /lifting up holy hands, without wrath and doubting.

6 Simple and modest styles commanded for women (1 Pet. 3:3-4. Cp. Isa. 3 :1 6-24)

•9 ^ like manner also, that women "adorn themselves 'in modest'apparel, with*shame-facedness and 'sobriety; not with"*broided hair, or gold, or pearls, or^costly array;

10 But (which becometh women professing godliness) with good works.

7 Subjection of women commanded (Gen. 3:16; 1 Cor.

11:3; 1 Pet. 3:1-6)

•11 Let the woman learn in silence with all^subjection.

12 But I suffer not a woman to teach, nor to'Hisurp authority over the man, but to be'in silence.

IBTor Ad'am was first formed, then Eve.

14 And Ad'am was not deceived, but the woman being deceived was in the transgression.

8 Conditional promise to save women from death in

childbearing

15 Notwithstanding she'shall be saved in childbearing, jf they continue in faith and charity and holiness with sobriety.

CHAPTER 3 193

IV Qualifications for church officers. 1 Seventeen qualifications for preachers (Acts 20:17, 28; Tit. 1:5-9; 1 Pet. 5:1-8)

is a true saying. If a desire the office of'a he desireth a good

then "must be

THIS man bishop, work.

•2 A bishop

blameless, the husband of one

wife, vigilant, sober, of good

behaviour, given to hospitality,

apt to teach;

•3 Not given to wine, no striker,

not greedy of filthy lucre; but

patient, not a brawler, not

covetous;

•4 One that ruleth well his own

physical life, shall anything less be required for eternal life" Even with &is -promise, the benefits must be appropriated by faith

t Gr. episkopos, overseer, bishop, or preaching elder (note t, Acts 20:28)

u 16 qualifications for bishop s, p. 236

house, having his children in subjection with all'gravity;

5i>(For if a man know not how to rule his own house.'^how shall he take care of the church of God?)

•6 Not a novice, "^lest being lifted up with pride he fall into the condemnation of the devil.

•7 Moreover he must have a good report of them which are without; 'lest he faU into reproach and the *snare of the devil.

2 Thirteen qualifications for deacons (Acts 6:3)

•8 Likewise^'mus^ the'deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; •9 Holding the mystery of the faith in a pure conscience. •10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

•11 Even so must their'wives be grave, not slanderers, sober, faithful in all things. •12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have *used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Je'-§us.

V Instructions to ministers.

1 They are to be examples

14 These things write I unto thee,'hoping to come unto thee shortly:

15 But if I tarry long, that thou may est know how thou ought-est to behave thyself in"Miie house of God, which is the church of the living God, the pillar and ground of the truth.

2 The minister's message (Mt. 4:23; 28:20; Mk. 16: 15; 1 Cor. 1:18-27; 2: 1 - 4; 15:1-28; 2 Tim. 2:15; 3:16-17)

16 And "without controversy great is "the mystery of'"godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto

the Gen'tileg, believed on in the world, received up into glory.

CHAPTER 4

194

3 The minister's opposition: latter day apostasy and demon doctrines (2 Tim. 3:1-8; 4:1-4; Mt. 10:11-22; 24: 24; 2 Cor. 11:13-15; 2 Pet. 2)

JVTOW the Spirit speake th'^ex-A\ pressly, that in the "latter times' some shaU depart from

the faith, giving heed to seducing spirits, and doctrines of devils;

2 S peaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats.'which God hath created to be received with thanksgiving of them which believe and

words: openly. Only here r See 14 end-time expressions, p. 236 s laN.T. prophecy in 1 Tim. (4:1-5.

IFultilled ajid still being fulfil led).

Next, 6:14. See 7 things incited by the mystery of iniquity , p. 236

t This slates the original purpose of God in creation of animals. See Gen. 1: 29-30; 9:3-4

a Gr. semnotes. solemnity;dignity; majesty. Trans, graviiy (v 4; Tit. 2:7) and honesty (1 Tim. 2:2)

b If a man'shome rule is not good, how can he be trusted with civU or religious government?

c Question 1. Only one in 1 Timothy

d The reason for not putting a new coa-vert in the office of bishop or overseer is the lack of Christian experience and service. It is natural for men to feel themselves important when entrusted with government. This feeling must be killed out entirely before one can be a true ruler. The example of Lucifer is given to emphasize the absolute ne-cessityof mortifying pride - self-exal-tadon and esteem.Lucifer was trusted as the original overseer of the planet earth. He ruled for an indefinite period before Adam and was perfect in Ms ways until he waslifted up in pride to believe he could invade heaven and dedironeGod(v6; Isa. 14;12-14; Ezek. 28:11-17; Jer. 4:23-26; 2 Pet, 3:5-8). The new convert before learning the lesson of humility and the worth of his true self without grace, is Ukely to fall the same way Lucifer did. We do not need church rulers of this type -haughty.proud,exalted, despotic, and self-important

e Gr. tupboo, to make dull, senseless, conceited, sUly, stupid, or absurd.

Trans, lifted ly (v 6); be proud (1 Tim. 6:4); anJ 5eEigh-minded (2 "• - " "

Tim. 3:4). The Gr. tupbon . furious storm, hum-cane, typhoon, may best illustrate siich conceited, puffed up behaviour of inflated ones in the ecclesiastical realm

f The reason given-why a bishop must have a good report from non-church people - is to avoid reproach and falling into the snare of the devil (v 7). Backsliders usually fall by the sins of their former life. On these lines the devil concentrates to bring about the fall of as many as he can

g Gr, pagis, snare. Here; 6:9; Lk. 21: 35; Rom. 11:9; 2 Tim. 2:26

h See 10 quailficauons for deacons , 236

i See note d. Mt. 20:26

j See 4 qualifications for wives of deacons, p.236

: are Tp

Purchase a good degree (v 13). Gr. for purchase is peripoieo. to preserve, acquire, keep safe, and protect for oneself a good degree or rank among Christians (v 13; Acts 20:28)

2 Great lx)ldness in the faith (v 13). Gr. parresia , fieedom of speech. Trans. boldness of speech (2 Cor. 7:4); plainness of ^ech (2 Cor. 3:12); jieely (Acts 2:29); confidence (Acts 28:31; Heb. 3:6; 10:35; IJn. 2:28; 3:21; 5:14); boldn ess and boldly (Jn. 7:26; Acts 4: n7297Tl; Eph.3:12; 6:19; Phil, 1:20: lTira.3:13;Ph'm 8; Heb. 4:16; 10:19; 1 Jn. 4:17): openly (Mk. 8:32; Jn. 7:4, 13; IL54; 18:20;CoL 2:15); and plaln-l2.(Jn. 10:24; 11:14; 16:25, 23)

1 I hope to come to you shortly, but if I am delayed, you will know how to conduct yourself in the church (v 14-15)

m 3namesof the New Testament church:

1 The house or household of God (v 15; Eph. 2:19-22. Cp. GaL 6:10)

2 The church or assemblyofthe living God (v 15; Eph, 3:15; 5:1)

3 The pillar and ground of truth, the upholder of the great truth of the mystery of godUness (v 15-16). Another great truth upheld is the headship of God (1 Cor. 11:3; Eph. 1:10). This truthLucifer abode not inrjn. 8:44; Isa. 14:12-14; Ezek, 28:11-17). He is ik)w denying it (1 Jn. 2:18-23). The church is now demonstrating it (Eph. 3:10; 4: 11-16; 5:24; Heb. 13:7,17; 1 Pet. 5:1-6)

n Gr. homotogoumenos, confessedly

o See 7 facts of the mystery of godliness, p.236

p Gr. eusdaeia , reverence toward God: piety, religion. Trans, godliness (v 16; 2:2; 4:7-8; 6:3-11; 2 Tim. 3:5; Tit. 1:1; 2 Pet. 1:3-7; 3:11) and holiness (Acts 3:12).

q Gr. rhetos , manifestly; in express

1 TIMOTHY 4, 5

Paul's advice to Timothy

Concerning widows

a Not a new revelation, SeeGen. 9:3-4; Acts 10:14. 28: 11:8; Rom, 14:14. It was only for a specialpurpose that cer-uin ani.Tials were forbldaen Israel (Lev. 11; Dt.l4).God wanted them to eat only the clean and sacrificial type

b Food is sanctified,set apart, by God's command (Gen. 1:29; 9:3) and prayer

c 30 thiPRs about a good minister , p. 237

d This refers to Jewish writings which contain some of the most ridiculous and profane fables everto be invented. See notes n and o, 1:4

e Gr. gumnazo. Here: Heb. 5:14; 12:11; 2 Pet, 2:14. Take exercise in godly things instead of physical, so you may win eternal Ufe(v 7-8; 1 Cor. 9:24-27)

f Gr. ophelimos. V 8; 2 Tim. 3:16; Tit. 3?^

g 3fold profit of godliness (V 8):

1 Profits in all things f2 Pet. 1:3)

2 Profits in tMs life (Mk. 10:30-31)

3 Profits in the life to come(Rom. 6)

h The life to come is eternal life which one receives as an anforfeitable possession at the end of his life of sowing to the Spirit (Mt. 7:13-14; Mk. 10:29-30;RDm, 6:22-23; 8:12-13;GaL 6:7-8). Etemallife is received now on condition (note d, Jn. 6:27)

i See note c, 1:15

j See note c, 1:1

k There is a sense in whichGod has already saved all m en - by providing salvation for them to receive if they want to. When Adam and Eve incurred the death penalty, the race would have been exringuistied if God had not interposed and promised the seed of the woman. In the final sense of salvation, God becomes the Saviouronlyof those who accept the Redeemer by faith Cn. 3:16)

1 Let these things (of point c, above) be

the substance of your preaching m Gr. tupos, note c. Phil, 3:17

n See 6 things to be example in, p. 237

o See 9 comrr ands to Timothy , p. 237

p Gr. paraKlesis. Note v, Acts 13:15 q Gr. Jidaslalia. Trans. """"" "---

12:7); learning

trine (Mt. 15:1, ..„ ^f^. ..*.,

Coir2:22; 1 Tim. 1:10; 4:1,6,13, 16;

5:17; 6:1, 3; 2 Tim. 3:10. 16; 4:3;

TU. 1:9; 2:1, 7. 10) t Gr. ameleo. Here; Mt, 22:5; Heb. 2:

3: 8:9: 2 Pet. 1:12

s Gr. charisma , grace, favor. Trans, free gift (Rom. 5:15-16) and gift (Rom. 1: nr6:23; 11:29; 12:6: 1 Cor. 1:7; 7:7; 12:4, 9, 28, 30, 31; 2 Cor. 1:11; 1 Tim. 4:14; 2 Tim. 1:6: 1 Pet. 4:10). TMs refers to the gifts and graces of God given to Timothy, enabling him to do the same works that Paul did (v 14; 2 Tim. 1:6: 1 Cor. 16:10). Such power was given by prophecy and the laying on of hands. The prophecy was some prediction that Timothy would be used of God (1:18; 4:14)

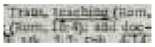
t Gr. presbuterion. Note b. Acts 22:5

u Suppose one would refuse to continue in them, would he then save himself? See note d. Acts 14:22

Y Gr. presfauteros. Here it means an elderly person - one advanced in years, but in V 17 it means an officer of the church, commonly called a presbyter or bishop. See note b. Acts 22:5. If an elderly person makes a mistake he should be enrreated as a father with great respect. The Gr. for rebuke is epiplesso, to strike at; rebuke or re-prove sharply; to reproachharshly. Only here. Do not do this to an elderly person

w See Commands for 12 classes, p. 237

X Gr. timao, respect jevere:reward; siq>-port. Trans, bonor(v3; Mt. 15:4-8: 19: 19: Mk.7:6, 10; 10:19: Lk-18:20; Jn. 5:23: 8:49; 12:26; Acts28:10: Eph. 6:2: 1 Pet. 2:17) and value (Mt, 27:9)



know the truth.

1 4 "For every creature of God IS I good, and nothing to be re-I fused, if it be received with

thanksgiving:

5 For it is"sanctified by the word of God and prayer.

4 How to be a good minister |

(2 Tim. 2:15; 3:16-17; 2 Cor. '

2:14-7:16)

6 If thou put the brethren in remembrance of these things, thou shalt be a'^good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

•7'^But refuse profane and old wives' fables, and'exercise thyself rather unto godliness. ►8 For bodily exercise profiteth little: but godliness is/profitable *unto all things, having promise of the life that now is, and of'^hat which is to come.

9 'This IS a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God,'who is the Saviour of*ail men, specially of those that believe.

•11' These things command and teach.

5 Ministers are to be examples to others '3: 1-7)

•12 Let no man despise thy youth; but be thou arfexample of the behevers, "in word, in conversation, in charity, in spirit, in faith, jn purity.

6 Nine commands to minis -

ters (3:1-7. 14-16; 4:1-12;

2 Tim. 2:15}

•13^iU I come, give attendaiice to reading, to "exhortation, 'to doctrine.

•14 " Neglect not the'gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the 'presbytery.

•15 M editate upon these things; give thyself w'oUy to them;

ems: for that is good and acceptable before God.

5 Now she that is a "widow indeed , and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that hveth ini^leas-ure is'^dead while she hveth. • 7 And these things give ^in charge, that they may b^lame-less.

8 But if any 'provide not for his own, and specially for those I of his own house, he hath denied the faith, and is worse i than an*iniidel. •9 Let not a widow be"taken into the number under three-j score years old.'having been

the I wife of one man, •10 Well reported of for good ; works; if she have brought up j children, if she have lodged strangers, if she have washed I theisaints' feet, if she have re-j lieved the'afflicted, if she have I diligently followed every good work.

3 Concerning young widows (Eph. 5:22, refs.)

11 But the younger 'widows refuse : for when they have be- 1 gun to wax ""wanton against Christ, they will marry;

12 Having Tiamnation. because i they have "cast off their first !

j faith.

; 13 And withal they learn to be"idle,*wandering about from | house to house; and not only idle,1)ut tattlers also andT)usy-

] bodies, speaking things which

: they ought not.

I ^14 I will therefore that 'the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15"Forsome are already turned aside after Sa tan.

that thy profiting may appear to all.

• 16 Take heed unto thyself, and unto the doctrine; "continue in them: for in doing this thou shalt both save thyself, and them that hear thee.<

CHAPTER

VI Concerning various classes. 1 Men and women in general

J DEBL^KE not an "elder, but -tV intreat '^'him as a father; and the younger men as brethren;

•2 The elder women as mothers; the vounger as sisters, with all purity .

2 Concerning elder widows (Eph. 5:22, refs.)

•3^ Honour widows that are widows indeed. 4 But if any widow have children or ^nephews, let them learn first to shew piety at home, and to requite their par-

4 Concerning relief of widows

•16 "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

5 Concerning church aiders (1 Tim. 3:1-13; Tit. 1:5-9; 1 Pet. 5)

•17* Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doc-j trine.

•18 For the scripture 'saith. Thou shalt not muzzle the ox that treadeth out the com. And,'The labourer is worthy of his reward.

•19 Against an elder receive inot an'accusation.'but before two or three witnesses.

|6 Concerning a sinning brother (Cp. Gal. 6:1; Mt. 18:15-17)

•20 Them that sin*rebuke before all, that others also may fear.

7 Charge to Timothy (1:18;

yGr. ekgonos, children; descendents. This shows that a widow indeed was one who had no relatives or friends to support her. Let the children or descendents of any who need support manifest their religion at home by caring for those they are responsible for. and thus repay their parents for bringing them up (v 4)

note f. Acts 14:23 X Quoted from Dt. 25:4; 1 Cor. 9:9 Y Quoted from Mt. 10:10: Lk. 10:7 z Gr. kategona, bring a charge against:

accuse. Here:Lk. 6:7;Jn. 18:29:Tit, 1:6

a Dt, 19:15; Mt, 18:16: 2 Cor. 13:1 b Gr. elegchos. test; trial: examine. I See note m, Jn. 16:8

a See 14 qualifications of a "widow indeed ", p. 23 7

b Gr. spatalao, to Uve riotously, wantonly. Here and Jas. 5:5

c This proves that death in Scripture does not mean extinction of being, but separation (3 deaths, p. 213), This kind of death is separation from God because of sin (7 dead things, p. 213)

d Gr . parangello. Trans. charge(v7; 1:3; 6:13.17; Lk. 5:14; 8:56;Acts 16:23; 23: 22); jeclare (1 Cor. 11:17); and command (>.!t. 10:5: Mk. 6:8; 8:6: Lk. 8:29; 9:21: Acu 1:4; 4:18; 5:28, 40; 10:42: 15:5:16:18; 17:30: 23:30; 1 Cor. 7:10: ITh, 4:11; 2 Th. 3:4, 6, 10, 12: 1 Tim. 4:11)

e 16 q ualifications for bishops, p. 236

f Gr. pronoeo. to observe, plan, or pro-vide beforetiand. Here; Rom. 12:17: 2 Cor. 8:21

g Gr .apistos. Trans, infidel (v 8; 2 Cor. 6:15); unbelieving(1 Cor. 7:14-15: Tit. 1:15; Rev. 21:8): unbeliever(Lk. 12:46; 1 Cor. 6:6: 14:23; 2 Cor. 6:14): faith-less(Mt. 17:17: Mk, 9:19; Lk. 5:41: Jn, 21?r27); thing incredible (Acts 26:8): and believeth not (iCor^ 7:12,13; 10: 27: 14:22, 24: 2 Cor. 4:4). If one does not use every lawful means to provide for his own he is worse than an infidel

h Enrolled on the list for relief. These were perhaps deaconesses on the retired list as widows serving the church in various ways for their support

i Not a polygamist, but having been legally married to one man

j An act of kindness the pious women often showed sandal-wearing visitors and travellers (notes, Jn. 13)

k Gr. thlibo, i»te k, 2 Cor. 1:6

1 This inaicates more than just relief for widows. It implies that those supported by the church were to carry out certain duties, perhaps as deaconesses; and were to be old enough to be beyond the temptations of marriage, which would cause the breaking of their vows to the church

m Gr. katastreniao, to behave insolently toward. Only here. Such is possible even to the point of damnation if they cast off their first faith (v 11-15) and become insolent against Christ

n See Condemnation, p. 237

o Gr. atheteo. Trans, cast off (v 12); re-ject (Mk. 6:26: 7:9; Lk, 7:30; Jn. 15? 35) rdespise (Lk, 10:16; ITh.4;8: Heb. 10:28; Jude 8); bring to nothing (1 Cor. 1:19): di&aimul (GaL 3:15); and frustrate (GaL 2:21). If one does this to his faith will faith save his soul in spite of his not having if See note k, 1 Tim. 1:19

p Gr. argqs, doing nothing: lazy. Trans, idle (V 13; Mt. 12:36; 20:3. 6): slow CnZ 1:12); and barren (2 Pet. 1:'8)~

q Gr. perierLhorrai. to go about aimlessly as a vagrant. Trans, wander about (V 13; Heb. 11:37); vagabond (Acts 19:13); and fetch a compass (Acts 28:13)

r Gr. phluaros. silly talker: a fool; prater. Only here, Cp. 3 Jn. 10

s Gr. periergos. Trans, busy-body (v 13) and ctmous arts (A cts 19:19)

t 4 commands for young women:

1 Marry (V 14; Heb. 13:4; 1 Cor. 7)

2 Bear children (v 14; Gen. 1:28)

3 Guide the house (v 14)

4 Give no ground to Satan (v 14-15) a 7 steps in the fall of som.e womea-

1 Becominginsoleni to Christ (v 11)

2 Breaking Christian vows through unfavorable remarriage (v 11)

3 Casting off fijst faith (v 12)

4 Learning to be idle (v 13)

5 Becoming tattlers (v 13)

6 Becoming busybodies (v 13)

7 Ending as followers of Satan (v 15) V Christians who have widows must support them and not depend upon the church to care for them

w Ruling elders, especially preaching and teaching elders are to receive double honor or wages (v 17-18; 1 Cor. 9:6-14; GaL 6:6; Heb. 7:1-10). See

1 TIMOTHY 5, 6

Paul's advice to Timothy

Exhortation to faith and good works 2 35

a Gr. diaiiiarturomai , to call solemnly to witness. Trans, charge(V 21: 2 Tim. 2:14; 4:1); witness (Acts 20:23); and testify (Lk. 16:28; Acts 2:40; 8:25; 10: 42; 18:5; 20:21,24; 23:11: 28:23; 1 Th. 4:6; Heb. 2:6). Not the same word in oote d, 5:7

b 6fold solemn testimony before:

1 God - one person of the Trinity

2 Jesus Christ -another separate and distinct person of the Trinity

3 The elect angels - the ones who remained true when over one-third of God's angels rebelled with Lucifer (Rev. 12:4,7-12; Isa. 14:12-14). The word elect p roves some angels are chosen and others are not, the reason being that some rebelled and others did not. See 4 elect's of God, p. 201

c See 6 commands to Timothy, p. 237

d With two kinds of wine mentioned in Scripture - one, unfermenied new wine found in the cluster (Isa. 65:8), we can be a&siued Timothy was not urged to take the intoxicating kind to strengthen him

e The sins and good works of some are manifest now because they are openly done, and the sins and good works of others are done in secret and willnotbe made manifest until the judgment (v 24-25)

f Gr. douloi. slaves. Christian slaves were to treat masters with honor and respect, so as to bring no reproach \]p-on the cause of Christ (v 1)

g Christian owners of slaves were not to despise them for they were brethren and the owners' equals in Christ (v 2; Gal. 3:28: Col. 3:11), This does not sanction slavery among Christians. It simply shows approved and proper relationship between those who may be in a position of slave and master

h 12 traits of false teachers: Guilty of

1 Rebellion against truth (v 3)

2 Pride -inflated and puffed up (v 4)

3 Ignorance of truth (v 4)

4 Doting (Gr. noseo, sick) over questions of the law (y 4)

5 Debatings - splitting hairs and pitting tactions against others (v 4)

6 Envyings - sour tempers (v 4)

7 Strifes over doctrines (v 4)

8 Railings - evil speakings (v 4)

9 Evil surmisings - suspicions (v 4)

10 Perverse and vain arguments, rejecting truth because of corrupt minds (v5)

11 Beingdestituteoftruthbut rich in fallacies and doctrines of demons (v 5; 4:1)

12 Seeking personal gain (v 5)

i Gr. hujgaino. Trans, wholesome (v 3); whole (Lk. 5:31; 7:10); sounJT T Tim. 1:10: 2 Tim. 1:13: 4:3; Til. 1:9, 13; 2:1-2): and health (3 Jn. 2). Here it means doctrine s o f hea Ung and health, not only for the soul, but for the body, as in the passages above. These words ofhealth are listed along with the doctrines of godliness, proving they refer primarily to physical heaUng. The doctrines of godliness refer primarily to the soiil (V 3)

j 3 commands.Cturistians must njm away

1 From false teachers (v 3-5)

2 From disorderly brethren (2 Th. 3:6)

3 From men who have forms of godliness, but deny its power (2 Tim. 3:5)

k Gr. aphistemi (7 things,236). It does not mean to stay with men who are false in an effort to convert them,but get away from them and associate with those of true faith

1 Gr. eusebeia, note p, 3:16. Godliness with sufficient material blessings of food and raiment should make one content with life (v 6-8)

^ Com, from column3 Divine Trinity have immortality, but all angels,seraphim,cherubim,living creamresofRev. 4, and all spirit beings have immortality. Men have immortality of soul and spirit (note m.lpet. 3:4), and will have immortality in body in the resurrecrion (ICor. 15: SI-SB). See note g, 2. 1:17 y God dwells in Infinite glory which no man has ever seen nor can see. God

6: 11 ; 2 Tim. 1;6, refs.)

•21 I"charge thee^hefoie God, and the Lord Je'§us Christ, and the elect angels,"that thou ob-serv e these things without preferring one before another, doing nothing by partiality. •22 Lav hand s suddenly on no man, neither b e partaker of other men's sins: keep thyself pure.

23 Drink n o longer water, but use a little"wine for thy stomach's sake and thine often infirmities.

24'Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER 6

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8 Duties of servants (Eph. 6:5; 1 Cor. 7;17; Col. 3;22; 1 Pet. 2: 18; Tit. 2;9; Mt. 24:45-51; 25:1-30)

JET as many'servants as are J-* under the yoke count their own masters worthy of all honour, Jhat the name of God and his doctrine be not blasphemed.

9 Duties of masters (Eph.

6:9; Col. 4:1)

•2 And they that have'believ-Lng masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

10 Fifteen marks of false teachers (4:1-5; 2 Tim. 3: 1-8; 4:1-4; 2 Pet. 2; 1 Jn.

4:1-6; Jude 4-19)

3 U any man teach otherwise, ancr'consent not to'wholesome words, even the words of our Lord Je'§us Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof Cometh envy, strife, railings, evil surmisings,

•5 Perverse disputtngs of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: 'from such * withdraw thyself .

11 Dangers of covetousness and riches

6 But'godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

•8 And having food and rai-

ment let us be therewith content.

9 But "t hey that will b^ rich fall into temptation and a*snare, and into'rciany foolish and hurtful lusts, which'^d rown men in

'destruction and'perdition.

10 For*the love of money is the root of all evil: which while scme*coveted after, they'have erred from the faith, and

tHemselves

through

pierced

with many'sorrows.

12 Charge to Timothy: ten commands (1: 1 8; 4: 1 2; 5: 2 1 ;

2 Tim. 1:6, refs.)

•11 But thou, O man of God, *flee thes e things: and ' follow after righteousness, godliness, faith, love, patience, meekness.

• 12 *Fight the good fight of faith." lav hold on eternal life, whereunto thou art also called, and hast '^professed a good profession befoie many witnesses.

13 I give thee'charge in the sight of God, who quickeneth all things, and before Christ Je'gus, who before Pon'ti-iis Pi'late'witnessed a good confession;

14 That thou keep this commandment without spot,"uiire-bukeable, ' until the appearing of our Lord Je'gus Christ:

13 God described; purpose of 2nd advent (1 Cor.15: 24-28)

15 'Which in'^is times he shall shew, who is the blessed and only "Potentate, the "King of kings, and Lord of lords;

16 Who'only hath immortality, •'dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. A-men'.

14 Last charge to Timothy: rich admonished (Jas .5:1-7)

•17' Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; •18 That they do good, that they be rich in good works, ready io distribute, w illing to communicate;

•19 Lavi ng up in store for them-selves a good foundation against the time to come, that they may lay^ hold on eternal life.

•20 O Tim'o-thy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21 Which some professing have erred concerning the faith. Grace be with thee. A-men'.

Sumniary of 1 Timothy

paiK and place: Perhaps written from Macedonia about 67 A. U. (iTim. 1:3).

Author: Paul (see Sumrnary of Romans and Paul in the Index)

Thenie: This book was the llrst of the three pastoral epistles - 1 and 2 Timothy and Titus-to give instructions concerning churchorder, doctrine, and discipline

StatisUcs: 54th bool< of theBible:6 chapters; 113 verses; 2,269 words; 1 question; 106 veises of history; 5 verses of fulfilled and 2 verses of unfulfilled prophecy

out ot His glory has been seen many times with the eyes of men (note r,Jii. 4:24). Moses talked with God face to face out of Ills glory and when he requested, "Show me thy glory" it could not be granted except as manifestec through the back parts of God (Ex. 33:11-23) See 9fold charge to rich men , p. 237

w Used of God and Christ (vl5: Rev. 17: 14; 19:16). Both are great Potentates and Kings

X Gr. athanasia. immortality. Here; 1 Cor. 15:53-54. This could only mean that God is the source of immortality, for not only do all three membersof the

.^^ — Continued, column 1

a 10 dangersof coveting riches , p. 237

b Gr, pagis, a net; trap; a pit dug in the groimo, filled with sharp stakes, and covered over so that any man or aoimal wIk) stumbles into it will be killed. Here; 3:7: 6:9; Lk. 21:35: Rom. 11:9; 2 Tim. 2:26

c T 00 often, scraping together and heaping up riches debases the mind, destroys godly traits, and endues with selfishness, pride, and avarice which end in destruction and perdition (v 9-10)

d Gr. buthlzo, drown. Here andinLk,5:7

e Gr. oletbros (note g, 1 Cor. 5:5)

f See Perdition, p. 218

g Gr. philar^una. The love of money, not moneyitself, is the root of all these evils of v 9-10. Even the love of it is not the root of aJl evil that ha^ ever been. Neither Lucifer nor Adam fell because of love for money(Gen. 3; Isa. 14:12-14;Ezek. 28:11-17:1 Tim. 3:6). Cain (Gen. 4); Sodom and Gomorrah (Gen. 19); David(2 Sam. 12) and many others in Scripture went into sin for reasons other than the love of money. A11 m en do not love money. O nly sorne covet it and reap these evils of v 9-10

h Gr. orego, covet (v 10) and desire (1 Tim. 3:1; H*. 11:16)

1 Gr, apoplanao, en (v 10) and seduce Mk.l3:22), Here It means to err totally from the faith in Christ they once had. They could i»t en or be seduced firom a faith they never did have. See v 21

j Gr. odune. Only here and in Rom. 9:2. The alluaon here is to the snare or pit of noteb, above, where the victim falls upon the many diarp stakes in the pit and is pierced through with them

k For 10 things Christians must flee from, see notes a and g, above. Escape for your life for no man is out of reach of these things. How many have been ruined by the love of money alone!

1 6 frtogs Christians must follow (v 11):

1 Righteousness (note d, Rom. 3:26)

2 Godliness (note p, 1 Tim. 3:16)

3 Faith (note g, 2 Th,3:2: p. 201)

4 Love (note g, 1 Cor. 13:4)

5 Patience (note, Ps. 37:7)

6 Meekness(QOte,Ps.25:9;GaL5:23) m 7 IastcommandstoTimothy ,p.237

n Gr. epUambano, to lay hold: seize; to attain to. Trans, lay hold qii (v 12,19; Lk. 23:26); catch (Mt. 14:31: Acts 16: 19): take on (Hd3.2:16); take by (Mk. 8:23: Acts 23:19; Heb. 8:9); take (Lk. 9:47; 14:4; Acts 9:27; 17:19; fHTr?: 21: 30,33); and take hold of (L k. 20:20,26) The fact that Timotny, who had eternal life, was commanded to lay hold of it a nd keep this commandment without spot, unrebukeable, until Christ comes, proves that it is not a n unforfcitable possession until fiiul salvation is brought at His appearing (1 Pet. 1:5, 9, 13). It is now a hope, but hope that is seen is not hope (Rom. 8: 24-25; 1 Cor. 13:13; GaL 5:5: Eph. 4:4: Col. 1:5: 1 Th. .5:8: 1 Tim. 6:12. 19; Tit.1:2; 3:7). Lay hold on eteriial Life is commanded 3 times (v 12, 19; Heb. 6:18-19). See note d, Jn. 6:27 o Gr. bomologeo. Trans, profess (v 12; Mt.7:23: Tit. 1:16): promise (Mt. 14: 7); gve thanks (Heb. 13:15); and con-fess(Mt. 10:32;Lk. 12:8; Jn. 1:20; 9?^ 12742: Acts 23:8; 24:14: Rom. 10:9-10; Heb. 11:13: Ijn. 1:9: 4:2,3,15: 2Jn. 7) p Gr. garangeUo (note d, 5:7) q See Mk. 14:61-62: Jn. 18:36-37 r Same as blameless (3:2; 5:7) s aadand last N. T. prophecy in 1 Tim. (6:14-15). This is required of all saints untQ the rapture (1 Th. 2:19; 3:13; 4: 13-17) and the second advent (Tit. 2:13; 2 Tim. 4:1) t Which refers to the appearing when Christ will make known the only Potentate (v 15; Rev. 11:15; 19:11-21; Zech. 14:1-9; Dan. 2:44-45; 7:13-14; Isa. 9:6-7) u The rimes that He rules (Eph. HO.

note) V Gr, Dunastes, a Mighty Prince, a Ruler. Only here of God, but trans, mighty (Lk, 1:52) and of great authority (Acts 8:27)

NOTES

ON

I TIMOTHY

CONTINUED

Conscience (1:5)

Gr. suneldeasj oiat knowledge of God and man; knowledge of our acts, state, or character as to right and wrong; the faculty, power, or principle which decides the lawfulness of our actions and affections, and approves or condemns them;the moral faculty or sense; consciousness of actions; the eye, judge, and guide of the inner man. Used 32 times.The word conscience is not found in the O.T.

12 kinds of consci ence: 1 Awakened (Jn. 8:9)

2 Seared (1 Tim. 4:2)

■ 3, 14; 10:2) 4 Pure (Acts 24:16; 1 Tim. 3:9: 2

3Purged (Heb. 9:9,

Tim. 1:3)

5 weak (1 Cor. 8:7, 10, 12)

6 Defiled (Tit. 1:15)

7 Witnessing (Rom, 2:12-15; 9:1; 2 Cot. 1:12)

8 Good (Acts 23:1; 1 Tim. 1:5, 19; IPet. 2:19; 3:16, 21; Heb. 13:18)

9 Convicting or healthy (Mt. 27:3)

10 Satisfied (1 Cor. 10:25-29)

11 Evil (Heb. 10:22)

12 Perfect (Heb. 9:9)

15 classes law was made for (1:9-10):

1 Lawless - Gr. anomos, contempt for law; no rule of moral conduct. Trans, lawless(v 9); without law (1 Cor. 9:21); unlawful (2 Pet. 2:8); transgressor

(Mk, 15:28; Lk. 22:37); and wlckecf (Acts 2:23; 2 Th. 2:8)

2 Disobedient - Gr. anupotakios, not under subjection; undisciplined. Trans, diapbedient (v 9); not put under (Heb. 2:8): and unruly (Tit. 1:6, 10)

3 Ungodly Gr. asebes, irreligious (V 9; 1 Pet. 4:18; 2 Pet. 2:5; 3:7; Jude 4, 15)

4 Sinners - Gr. hamanolos, trans-gressors of law. Trans, sinner 41 times and sinful (Mk. 8:38; Lk. 5:8; 24:7; Rom. 7:13)

5 Unholy - Gr. anosios, totally de-praved; the utter opposite of holiness within and without. Only here and 2 Tim, 3:2

6 Profane - Gr. bebelos , not fit to attend public worship (v 9; 4:7; 6:20; 2 Tim. 2:16; Heb. 12:16)

7 Parricides - Gr. patraloas, those who strike or slay their father. Only here

8 Matricides - Gr. metraloas, those who strike or slay their mother. Only here

9 Murderers - Gr. androphonois, those who take any human life contrary to law. Only here

10 Whoremongers - Gr. pornois, male prostitutes; libertines (5 classes not to inherit God's kingdom, p. 213)

11 Sex perverts - Gr. arsenokoites, those guilty of unnatural sex practices (note n. 1 Cor. 6:9; 5 classes , p. 213)

12 Menstealers - Gr. anarapodistais. kidnappers; those who steal slaves and sell and buy them, or who hold men for ransom. Only here

13 Liars - Gr. pseustais, saying for truth what is known to be false (v 10; Jn, 8:44-45; Rom. 3:4; Tit. 1:12; 1 Jn. 1:10; 2:4, 22: 4:20: 5:10)

14 Perjurers -Gr . epiorkos, those who lie under oath. Only here

15 Those guilty of any vice contrary to sound doctrine (v 10: Gal, 5:21)

Ship-wrecked faith (1:19)

Gr. nauageo. shipwreck; crash, smash, or be ruined. Here: 2 Cor. 11:25 20 facts about faith. It can be:

1 Shipwrecked (l Tim. 1:19)

2 Put away or tnrust away (1 Tim. 1:19)

3 Turned away from (Acts 13:8)

4 Made void (Rom. 4:14)

5 Exercised in vain (1 Cor. 15:17)

6 Held to or let go (v 19)

7 Departed from (1 Tim. 4:1)

8 Denied (1 Tim. 5:8; Rev. 2:13)

9 Cast off (1 Tim. 5:12)

10 Erred from (1 Tim. 6:10, 21)

11 Overthrown (2 Tim. 2:18)

12 Abandoned (2 Tim. 3:^

13 Kept or lost (2 Tim. 4:7)

14 Found missing(Mk, 4:40;Lk. 8:25)

15 Adequate or fail (Lk. 22:32)

16 Made wirhout effect (Rom. 3:3)

17 Dead (Jas. 2:17, 20, 26)

18 Obeyed or disobeyed (Acts 6:7)

19 Built up or destroyed (Jude 20)

20 Continued in or discontinuea in (Acts 14:22; CoL 1:23; Heb. 10:39)

Ancient head-dress (2:9)

Gr. plegma. anything twined or plaited; a net; wreaths; chaplets. Only here. This is not the Gr. word for hair (trichosj nans, hair 14 times. It could refer to oair here, but it could also refer to some part of the head-dress, the horn, for instance. Women wore a hollow silver or gold tube or horn 18 to 20 inches long on the forehead adorned with all kinds of precious stones, having strong cords suspended from it to the back which readied to the knees, and had tassels of red silk weighted with lead. These kept the torn from toppUngin front. The whole thing was rendered firm by a net-work of cords, which supported it, and by a strong band fastened tightly under the jaws.

A veil was worn overthehom in such a manner as to leave its lower half uncovered in front. The veil could be drawn over the face at will, to cover all the face but one eye.

Regarding the hair, which maybe the referencehere, it was worn intheback In braids - fro"m 1 to a record of 110 braids. In each braid would be woven silk cords with gold coins at irregular distances and reaching down to the knees, glittering at every movement of the wearer. Sometimes hair was made Into temples, and other fanciful figures with the aid of gum.

Sometimes caps completely covered with coins or frontlets ornamented with diamonds were worn. Oriental women were fond of excessive decking with jewelry,notonlytheirheads,but other parts of the body as weU. Ear-rings, nose-jewels, chains, rings, bracelets, ankle-rings, strings of real pearls and money, necklaces, and many other ornaments were worn, some even by the men (Gen. 24:47; Ex. 32:2; 35:22; Judg.8:24; Isa. 3:16-24: Job 42:11)

16 qualifications for bishops (3:2):

1 Blameless in conduct. Gr. anepileptos. Here: 5:7; 6:14

2 Husband of one wife, i. e., no polygamist. One could be a bishop without a wife, as Paul (1 Cor. 9:5)

3 Vigilant. Gr. nephalios, drinking no wine; sober. Trans, vigilant (1 Tim. 3:2); and sober (1 Tim.^:ll: Tit.2:2)

4 Sober. Gr. sophron .of sound mind; discreet; prudent; moderate; self-controlled: temperate. Trans, sober (v 2; Tit. l:8); temperate(Tit.2:2); and discreet (Tit. 2:5). Cp. 2:9, 15: 2 TTmT 1:7: Tit. 2:4, 6, 12

5 Of good behaviour. Gr. kosmios, note i, 2:9

6 Given to hospitality. Gr. philozenon. lover ot strangers. Here: Tit. 1:8; 1 Pet. 4:9. Cp. Rom. 12:13

7 Apt to teach. Gr. didaktikos. capable of teaching. Here; 2 Tim. 2:24

8 Not given to wine. Gr. paroinos, a winebibber. Here; Tit. 1:7

9 No striker. Gr. plektes. not quarrelsome; one not ready to strike back at those who displease him; no persecutor of those who differ with him. Here; Tit. 1:7

10 Not greedy of filthy lucre. Gr. aischrokerde, not desirous of base gain; not using wrong methods to raise money to increase his own income (v 3,8; Tit. 1:7)

11 Panent. Gr. epieikes, meek and gentle (v 3). Note s, Phil. 4:5

12 Not a prawler. Gr. amachos, not contentious, but quiet and peaceable. Here: Tit, 3:2

13 Not covetous. Gr. aphilarguros, not a lover of money; not desiring the office for the sake of personal gain. Here; Heb. 13:5. Note e, Lk. 12:15

14 Ruler of his own house, not b y hardness and tyranny,but with honesty

15 Not a novice. Gr. neophuton, new convert to the faith, O nly here

16 Of a good report from outsiders

10 qualifications for deacons (3:8):

1 Grave (v 8). Gr. serrinos. Trans, grave (v 4: Tit. 2:2) and honest (Phil. 4:8)

2 Not doub letongued (v 8). Gr. dilogos, liars; saying different things to different persons on the san)e subject. Only here

3 Not given to much wine (v 8) even uiifermented (in the cluster; Isa. 65:8)

4 Not greedy of filthy lucre (v 8).

See point 10, col. 2. Cp. 1 Pet. 5:2

5 HoldinglJiemysteryof the faith in a pure conscience (v 9). They must maintain a good conscience and be able to demonstrate the mysterious power of faith (Mk. 9:23; 11:22-24: 16:17-18; note h, 1 Th. 1:3)

6 Let them be proved (v 10). The same as not a new convert, in v 6. Let them be tested and proved worthy of the office, and able to keep themselves from being lifted up in pride and falling in the same manner Satan did. See note d, 3:6

7 Blameless. Gr. anegkletos (y 10). Trans. blamele5s(v 10; fCor. 1:8; Tit. 1:6-7) and unrepjovable (Col. 1:22). They must be free from evil and reproach

8 Their wives rnust meet certain qualitications (vll. See note, below)

9 Each, the nii±>aud of one wife (v 12). No polygamist.

10 Each, the ruler of his own house (v 12), as required of bishops (v 4-5)

4 qualifications for wives of deacons-

(^;tT)

1 Grave (v 11; point 1, above)

2 Not slanderers (v 11). Gr. diabolos. devils. See note s, Jn. 6:70

3 Sober (v 11). Gr. nephalios. not drinkers of wine (point 3, col. 2)

4 Faithful in all things (v 11) These qualifications apply to wives

of bishops, deacons, deaconesses, and Christian women in general

7 facts of the m

^

of godUness :

(3TTS)

1 Great - divine fulness (v 16; Jn. 1: 16-r7rEph. 3:19: CoL 1:19: 2:9)

2 God was manifest in the flesh - the incamation(vl6;Isa. 7:14: 9:6-7; Mt, 1:18-25; Lk, 1:26-56; 2:1-39; Jn, 1:14; Rom, 8:3;GaL 4:4;Heb. 1:5-6; 2:6-18)

3 Justified in the Spirit - divine vin-dicarion (vlb; Acts 2:22-28,36; 3:14-18; Rom. 1:3-4; Eph, 1:20-23; PhiL2: 5-11; CoL 1:15-24; 2:14-17; Heb. 1: 3-9: 2:5-18; 1 Pet. 3:22)

4 Seen of angels - divine revelation (V 16; 1 Cor. 4:9; Eph, 3:9-10; 1 Pet, L-10-12). Gr. horao , to dixem clearly; to gaze upon with"wide open eyes as something remarkable. Previous to this angels had little knowledge of the necessity or reasons for and nature of human salvation(lPet. 1:10-12), Now it is no longer a mystery to them or to men

5 Preached unto the Gentiles - divine inclusion (v 16: ICor. 12:13:GaL3:28; Eph. 2:11-18: 3:1-6: CoL 3:11)

6 Believed on in the world - divine propagation (V 16; Mt. 4:23-24; 9:35; Lk. 4:16-19: Eph. 2:17)

7 Received up into glory - divine ascension and exaltation (vl6; Lk. 24: 51;Eph, l:20-23;phiL 2:"?-ll), TheGr. analambano i s trans, received up (v 16; Mk.l6:19;Lk. 9:51;Acts 10:16); taken up (Acts 1:2, 11, 22: 7:43); and take (Acts 20:13-14; 23:31; Eph. 6:13,T^ 2 Tim. 4:11). The same human

body and nature God was manifest in was resurrected and received up to glory (note k, Jn. 21:14).

These divine phases of the mystery of godliness form one complete whole concerning the redemption of all things. Nosinglepartisnow a mystery, for aUhavebeen made clearby many scriptures. See Mystery, p. 175

7 things incited by the mystery of in-iquily or lawlessness (4:1):

1 Departing from the faith (v 1). Gr. aphistemi. topul away: remove: separate: to revolt from. Trans, depart from (V l:Lk. 2:37:4:13; 13:27: Acts 12:10; 15:38; 19:9; 22:29; 2Cor. 12:8: 2 Tim. 2:19; ileb. 3:12): refrain from (Acts 5: 38); fall away (Lk. 8:13); and withdraw (1 Tim. 6:5).

It is possible to depart from the faith and apostatize if such passages are not false. No man can depart from something that he is not in or does not have. AU men do not have faith (2 Th. 3:2). Only men of that class would find it impossible to depart from faith forthey have no faith to depart from. Men are warned to take heed, lest their hearts become evil and unbelieving and cause them to depart from God (Heb. 3:12)

2 Givinz heed to seducing spirits (v 1). Gr. pianos, leading astray. Trans. seduclng(v 1) and deceiver (Mt. 27:63; 2 Cor. eiS; 2 Jn. 7). These are deceiving demons that seduce men. To seduce means to lead astray: draw into evil; specially to entice to surrender chastity. Demons are charged with carrying out the program of enticement to forfeit virtue or surrender chastity. This isthe same as forbidding to marry of point 6, below

3 Giving heed to doctrines of devils (v 1). To urge departure from the Taltti is the first workof demons. This results In departure from holy living, and acceptance of doctrines that wiU damn the souL Men who pretend inspiration and revelation and false teachers of all kinds are the agents of demons (2 Cor. 11:14-15). Every religion that denies the reality of God, Christ, the Holy Spirit, the atonement, the death and bodily resurrection of jesusChrist, sin, sickness, Satan, demons, hell, heaven, and the other fundamental doctrines of Scripture are as much of Satan and demons as the Bible and Christianity are of God

4 Speaking lies in hypocrisy(v 2). Gr. pseudologos, speakers ot lies in pretended revelations, and acting self-denial and mortification of the flesh in order to prove their false doctrines to be truth

5 Having the conscience seared with a hot iron (|v 2). Gr. kauteriazo , to sear with a red hot iron; to brand: to be seared in conscience. Only here. It means to make callous, withered, hardened, and insensible to right and wrong. It was customary in ancient times to mark criminals with a hot iron, so, according to the heathen, the infernal judges would know their vices and appoint them punishment according to their sins

6 Forbidding to marryf v 3). To forbid means to pronibit, hiiider, oppose, or operate against. Seducing spirits influence people to hinder and operate against wedlock by enticing them to meet the demands of the sex drive apart from the sanctity of marriage. To heed meanstopayanentionto and act under the leadership and control of. Hence, those who satisfy their sex needs through perversions - any of the ways contrary to what is approved by Scripnue are under the control, more or less, of demons(Rom. 1:21-28; Lev. 20:13; Joel 3:3). This also applies to religions that discourage or forbid marriage to anyone among laymen or clergy. Marriage is honorable to all and the bed undefiled (Heb. 13:4; 1 Cor. 7)

7 Commanding to abstain frorn meats (v 3). Among the heathen and others, even some of the so-called Christians, certain meats and food are fortjidden in utter disregard of v 3-4. Such unscriptural commanding under the new covenant is prompted by demons arrayed against the gospel and the liberty it provides regarding food (Gen. 9:1-7; Rom. 14:1-6)

14 end-time expressions (4:1):

1 Laner times - last years ending this age and before the Millennium (v 1)

2 Latter years - Armageddon and the end of this age(Ezek. 38:8, 16)

3 Latter days the future tribulation (Num.24:14; Dt,4:30; 31:29; Jer. 23: 20; 30:24; 48:47: 49:39: Dan. 2:28: 10:14)

4 Latter day Millennium (Job 19:25)

5 Latter days - Millennium(Hos. 3:5)

6 Last days - end of this age preced-ingtheMinennium(Dan. 8:19; 2 Tim. 3:1; Jas. 5:3; 2 Pet. 3:3; Jude 18)

7 Last day - the rapture, at least 7 years before the Millennium and second advent (Jn. 6:39,40, 44, 54; 11:24. See notes oi p. 230)

8 Last Jay^ - the tribulation period or last 7 years of this age (Acts 2:16-21)

9 Last days - first advent(Heb. 1:1-2)

10 Last gmes - first advent (1 Pet. 1:2(3)

11 Last rime - apostolic times and the whole church age (1 Jn. 2:18)

12 Last time - second advent (1 Pet, 1:5)

13 Last daysMillennium (Gen. 49:1: Isa. 2:2; Mic. 4:1)

14 Last day - end of the Millennium (Jn. 12:48. Cp. Rev. 20:7-15)

4 dimes of Christians (2:1)

1 Supplications (note s, Eph. 6:18)

2 Prayers (v 1; 5:51

3 Intercessions (v i.Cp. Rom. 8:26-27, 34; Heb, 7:25; Isa. 53:12)

4 Giving of thanks (v 1)

30 things about a good minister: he wiU

n^T)

1 Guard the true doctrines (1:3)

2 Refuse speculative doctrijies (1:4; 4:7; 6:20)

3 Have a pure heart (1:5)

4 Have a good conscience (1:5, 19)

5 Have genuine faith (1:5, 19)

6 Be faithful to calling (1:12)

7 Be saved from sin (1:15)

8 Be a pattemtoothersfl:16; 4:12)

9 rt'ar a good warfare (1:18)

10 Pray and give thanks ror all(2:1-8)

11 Lead a quiet and peaceable life

12 Livegodlyandhonest(2:2) (2:2)

13 Meet the 16 quaUncations of bishops (ministers) on p. 236

14 Behave asbelonging to God (3:15)

15 Hold to the fundamentals of trum (3:16)

16 rt^am men of the 7 evils of the mystery of iniquity on p. 236

17 Remind brethren of truth (4:6)

18 Maintain faith and good doctrine (4:6)

19 Exercise self in godliness more than in bodily exercise (4:7-8)

20 Labor and suffer reproach for Christ (4:10)

21 Attend to reading, exhorution, and doctrine (4:13)

22 Make proper use of gifts (4:14)

23 Meditate wholly upon duties (4: 15-16)

24 Be just to all classes (5:1-6:21)

25 Keep self pure (5:22)

26 Be content with life (6:6-8)

27 Abstain from fleshlylusts(6:9-11)

28 Follow fruit of the Spirit (6:11)

29 Fight the fight of faith and lay hold of eternal life (6:12)

30 Live blameless before God and true to all men (6:14-19)

6 things to be an example in (4:12):

1 In word - teach sound doctrine; notSngEutthe word of God that saves the soul (Rom, 1:16; 10:17; 2 Tim. 3: 16; Jas. 1:18; 1 Pet, 1:23)

2 In conversation. Gr. ana strophe. the whole conduct of life In domestic and public relations; behaviour. Always trans, conversation (v 12; Gal, 1: 13; Eph, 4:22; Heb. 13:7; Jas. 3:13: 1 Pet 1:15, 18; 2:12; 3:1. 2, 16; 2 Pet, 2:7; 3:11). Cp. anastrepho, note z, 2 CQI. 1:12)

3 In charity. Gr. agape , love. Note g, 1 Cot. 13:4

4 In g>irit. If this refers to the Holy Spint It means Ln the use of spiritual gifts and in yieldedness to the Spirit in all of life and conduct (1 Cor. 12; GaL5:22-23). If itreferstothe human spirit it means the manner and dis- , position in which all things are done i

5 In faith. Gr. pistis, often used in the sense of faithfulness. Note g, 2 Th. 3:2; Faith , p. 201

6 In punty. Gr. hagneia. Here and 5:2

9 commands to Timothy (4:13):

1 Give attendance to reading (v 13)

2 Give anendance to exhortation (v 13)

3 Give attendance to doctrine (v 13^

4 Neglect not your spiritual gift(v 14)

5 Meditate upon these things (v 15)

6 Give self wholly to them (v IS)

7 Take heed to yourself (v 16)

8 Take heed to your doctrine (v 16)

9 Continue in your doctrine (v 16)

Commands for 12 classes (o: 1):

1 Qderly men (5:1)

2 Young men (5:1)

3 Elderly women (5:2)

4 Young women (5:2)

5 Elderly widows (5:3-10, 16)

6 Young widows (5:11-15)

7 Church officers or elders(5:17-19)

8 Anyone who sins (5:20)

9 Servants (6:1)

10 Masters (6:2)

11 Teachers (6:3-5)

12 Rich men (6:9-10, 17-19)

14 qualifications of a "widow indeed "

(3:5)

1 No children or descendents (v 4)

2 Desolate and in need (v 5)

3 Trusting in God (v 5)

4 Living in daily prayer (v 5)

5 No pleasure seeker (v d)

6 Blameless in life and conduct(v 7)

7 At least 60 years old (v 9)

8 Not often married and divorced (v9)

9 Her reputation one of good works (vlO)

10 She has brought up children(v 10)

11 Been hospitable (v 10)

12 Served the saints (v 10)

13 Relieved suffering (v 10)

14 Followed every good work (v 10)

ConJemnalioD (5:12)

Gr. krjjna, a judgment; sentence. Trans, damnation when meaning loss of soul(vl2;Mt. 23:14; Mk. 12:40; Lk. 20:47; Rom, 13:2); condemnation (1 Tim. 3:6; Jas. 3:1; Jiide 4). It is used ofmencondemningChristtodeath(Lk. 23:40; 24:20); of God's vengeance on

rebels (Rev. 18:20); of judgment where the loss of the soul is meant (Mt. 7:2; jn. 9:39; A Cts 24:25; Rom. 2:2-3; 5:16; 11:33; GaL 5:10; Heb.6:2; 1 Pet. 4:17; 2Pet.2:3:Rev. 17: l);ofpower of judgment to the saints(Rev. 20:4); of going to law (1 Cor. 6:7J; of condemnation of saints (1 Cor. 11:34); of human and divine damnation (Rom. 13:2); and of men damning them selves (1 Cor. 11:29)

It is not sinful to marry, but any marriage causingone to break his vows to God, is to be avoided. Marriage is honorableto all (Heb. 13:4). Paul advises remarriage here, as a measure against the evils of v 11-15

6 commands to Timothy (5:21-23):

1 Observe these ihings (30 things .col. 1) without respect of persons (v 21)

2 Observe them without doing any-tliing by partiality (v 21)

3 Lay hands suddenly on no man. Do nothastilyordaln any man to the minisoy. Let each one be tested and proved faithful before the laying on of hands (*:14; 2 Tim. 1:6; Heb, 6:1-2)

4 Do not partake of the sins of others or be responsible for their haste in ordaining unqualified men to the ministry (V 22)

5 Keep yourself pure (v 22). Gr. hagnos. piue from a thing. One thing referred to is ordaining unfit men to the iiiinistry(v 24). The church in all ages has suffered from this practice. Trans, pure (V 22; PhiL 4:8; jas, 3:17; 1 Jn. 3:3); clear (2 Cor. 7:11); and chaste (2 Cor7Tr2; Tit, 2:5; 1 Pet, ^

6 Dtinki»k)nger water only or altogether, but mix a little wine with it for your stomach's sake to strengthen your body (v 23). Greeks often mixed water with wine, about one part wine and two to three parts water. It was held that continued water drinking injured die stomach. Timothy's father was a Greek (Acu 16:1) and he had been used to wine, but because of Christianity he had continued to abstain from it. Paul here gives him penrasdon to use a Ut-tie wine mixed with water for his health.The aavice was dietic. We need not suppose, however, that Paul's use of the word wine means that Timothy partook of anything intoxicating.

It must be understood that the Bible refers to two kinds of wine - the fermented or intoxicating kind, called strong drink (Pr. 20:1; Isa, 5:11, 22; 24:9; 28:7; 29:9), and the unferment-ed or non-in toxicating kind like grape juice. Even juice in the cluster was called wine inihosedavs.InIsa.6S: 8 we read, "the new wine is found in

the cluster ." and we can be sure this would not be the kind to make anyone drunk (Gal. 5:19-21; 1 Cor. 6:9-11) The water situation may have had something to do with this advice to Timothy also.InAsia Minor the water came mainly from cisterns which became stagnant at certain seasons

10 dangers of cov2ting riches. Causes: (6:9)

1 Manytemptationsofthedevil(v 9)

2 Many snares of the devil (v 9)

3 Many foolish lusts (y 9)

4 Many hurtful lusts (v ST)

5 Destruction and perdition (v 9)

6 The root of evil lo grow (v 10)

7 One to err from the faith (v 10)

8 Many sorrows (v 10)

9 Highmindedness (v 17) 10 Wrong trust (v 1'^

Riches, in Scripture, are considered the cause of much sin and rebellion against God; and, for this cause, there are many warnings to men, especially converted men, to shim all covetous-ness of such(Dt. 6:10-17; Ps. 52:1-7; 73:1-22; Pr. 23:4-5; 28:20-22; 30:8-9; Jer.9:23; Ezek,28:5; Mt. 6:19; Lk. 6: 24; 12:15-20: 16:13-31; 1 Tim. 6:4-19; Jas. 1:9-11; 5:1-3)

7 last commands to Timothy (6:12):

1 Fight the good fight of faith(v 12;

2 Lay hold on eternal Ufe (v 12)

3 Keep this commandmeirt(lay bold on eternal life, v 12) until Christ appears (v 14)

4 Charge the rich (according to the 9fold charge to rich men , below)

5 Keep or guard that which is com-raitted to your trust (v 20). Gr.

f aratheke, trust or deposit(v 20:2 Tim. : 12, 14). The deposit entrusted to Timothy was the mystery of 3:16

6 A void profane, vain babblings (v 20; 2 Tim. 2:16)

7 A void fighting false science (v 20) Gr. yosis, knowledge acquired by learning, effort, or experience. Trans. sciencef v 20) and knowledge 27 tinjes (Lk. 1:77; 11:52; Rom. 2:20; 11:33; etc.). Cp. job 26:7-14; 28:1-28; EccL 1:13-17

9 fold charge to rich men (6:17):

1 Be not hi^hminded (v 17)

2 Do not trust In riches (v 17)

3 Trust in the Uvlng God (v 17)

4 Do good (v 18)

5 Be rich in good works (v 18)

6 Bereadyto distribute goods to help others (v 18)

7 Be willirtg to communicate or have fellowship with all men, even the poor

8 Lay up treasures In heaven fv 19)

9 Lay hold on eternal Ufe (v i9)

35 conditions of assurance (1:6V

1 Become a subject of God's grace (1:6)

2 Be partaker of God's grace (1:7)

3 Abound more and more in love (1:9) (1:10)

4 Approve things that are excellent

5 Be sincere until the end (1:10)

6 Be without offence till the end (1:10) ness(l:ll)

7 BefiJled with fruits of righteous-b Let^ur manner of Ufe be as be-

cometh the gospel of Christ (1:27)

9 Stand fast in one spirit and one mind with others striving together {<x the gospel (1:27)

10 Be not terrifiedby enemies (1:28)

11 Suffer for His sake (1:29)

12 Be Ukeminded with Chnst (2:2)

13 Have the same love (2:2)

14 Be of one accord, of one mind with others (2:2; 3:16)

15 Letiwthingbedone through strife or vainglory (2:3) (2:3)

16 Esteem others better than yourself

17 Be interested in others (2:4^

18 Let the mind of Christ be in you (2:5)

19 Obey the gospel (2:12) (2:12-131

20 Work out your own salvation

21 Do all things without murmuring and disputings (2:14)

22 Be blameless, harmless, and without rebuke among men (2:15)

23 Hold forth the Word of Life (2:16)

24 Beware ot dogs, evil workers, and the circumcision party (3:2)

25 Press toward the high calling (3: 13-16)

NOTES ON PHILIPPIANS CONTINUED

26 WaU<bythegospelstandard(3:16)

27 Be followers of me and mark enemies of the cross of Christ (3:17-20)

28 Stand fast in the Lord (4:1)

29 Help all workers of Christ (v 3)

30 Reioice in the Lord always (v 4)

31 Let jrour moderation be known to all men (4:5)

32 Be anxious for nothing (4:6)

33 LetrequestsbeknowntoGod(4;6)

34 Think on right things (4:8)

35 Do what you have learned, received, heard, and seen in me (4:9)

One thing I do (3:13)

3 parts to this one thing:

1 I forget the ground I have covered in the race (1 Cor. 9:24-27). I cannot waste time over the past (v 13).

2 I reach forth to that which is before me in the race. I stiain every nerve and muscle and use every ounce o f my strength to win. My future depends on it. I am running for my Ufe (v 13).

3 I press toward the maTk(vl4),that is, I pursue the white line in the stadilUD upon which all runners must keep tiieir eyes fixed, lest 1 be disquaUfied for the prize (v 14; 1 Cor. 9:24)

5 facts about false teachers (3:18):

1 Theyareenemiesofthe cross(v 18)

2 Their end is destruction (v 19; 2 Cor. 11:14-15; Heb. 6:8; 2 Pet. 2:20)

3 TheirGodistheirbelly(vl9; Rom. 16:18; Isa. 56:10-12; Ezek. 13:19)

4 Their glory is in their shame (v 19;

Gal. 6:13; Tit. 1:10-13; 2 Pet. 2:2) 5 They mind earthly things (v 19; Rom. 8:5-6; 2 Pet.3:3;Jude 10-13, Cp. Mt. 7:15)

10 secrets of cure for worry (4: 7):

Gr. phroureo, garrison; keep watch or guard. Traa^ keep (v 7; GaL 3:23; 1 Pet. 1:5) and keep with a garrison (2 Cor. 11:32)

1 Permit the peace of God to garrison or keep your heart and mind through Jesus Christ (v 7)

2 Renounce all worry ana by prayer, suppUcation, and thanksgiving make all requests taown to God (v6; Jas. 4:7)

3 Think on right things (v 8)

4 Keep mind stayed on God (Isa. 26:3)

5 Use the weapons of spiritual warfare (2 Cor. 10:4-6)

6 Put on the whole armour of God (Eph. 6:10-18)

7 Have faith in God (Mt. 6:25-34; 7:7-11; 17:20; 21:22; Mk, 11:22-241

8 Live and walk in the Spirit (Gal. 5:16-26: Rom. 6:14-23; 8:1-13)

9 Donotcastawayconfidence(Heb, 3:6,12-14; 6:11-12: 10:19-23,35-39)

10 Cast aUcareuponGod(lPet. 5:7)

What to look for (3:20):

Gr. apekdechomai(note c, Rom. 8:19). It is scriptural to look for the raptiue or coming of the Lord in the air for the saints, to take place any time(v 20;

Tit, 2:13), but not the second advent. (See notes on 2 Th. 2:7; Rev. 1:19; 4:1). The rapture and second advent are two events separated by at least 7 years. They are not two phases or two stages of one coming,but two distinct comings - one a comingin the air (not to the earth) before the tribulation, and the other a coming to the earth immediately after the tribulation^ 1 Th. 4:16 with Mt. 24:29).One isthecoming for the saints (Ja 14:1-3; Lk. 21:36; 1 Cot. 15:23, 51-54; 1 Th, 4:13-1^; 2 Th. 2:1. 7; Phil. 3:21; Col. 3:4) and th^ other is the coming to earth with the saints to set up the kingdom (Zech, 14:5; Jude 14; Rev. 19:11-21)

6 things to meditate on (4:8):

1 True things - aU that is in harmony with eternal truth in creation and revelation (2 Tim. 2:15:3:16-17)

2 Honest things - all that Is grave, decent, honorable, and Christian. Gr. semnos. Here; 1 Tim. 3:8, 11; Tit. 2:2

3 Jiist t hings - all that is in harmony with justice and righteousness(Rom. 3: 24-31; 8:4i 2 Pet. 1:4-10)

4 Pure things - aUthat is chaste and holy for bodyand soul(Rom. 12:1-2; 1 Cor. 3:16-17; 2 Cor. 7:1)

5 Lovely things - all that is pleadng and tends to bless others (1 Cot. 13: 4-8; GaL 5:22-23)

6 Things of good report - all that is in harmony witn the best pubUc good, virtuous and praiseworthy(Rom. 13:1-10; 2 Pet. 1:4-10)

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

Personal References and Charges - The Gospel Ministry - Apostasy and False Teachers - Admonitions

a See note a. Acts 15:33

b Another proof thatetemallife is yet a prornise and not unforfcitable until the end of a life of sowing to the Spirit (note d, jn. 6:27)

c Note g, 1 Tim. 1:2; Timothy, p. 159

d This saluution peculiar to Tim. and Tic

e A nother clear reference to two distinct persons of the three who make the Godhead (see Triaity . p. 280)

f Ever seeking to plea se God even when through ignorance I persecuted the church (see Conscien ce, p. 23b

g Note the great love of Paul for Timothy, his mother and grandmother (v 3-5)

hSee 2 Pet, 1:13; 3:1

1 Sincere faith fnote r. 1 Tim.. 1:5)

j She was the first convert. Then the daughter was saved, and finally Timothy. This did not come throughhered-ity, but through prayer and Christian training. Timothy's father was a Greek (Acts 16:1) and since no mention is made of his faith it is possible that he ' was a heathen and contributed nothing { toMsson'schristianaaining. I

k Gr. m.amme, grandmother. Only here

1 Wherefore -on account of which (your ; true faith and consecration),! remind ! you to stir up the gift of God that is in i you. Be faitMul even in afflictions ac- j cording to the power of God in you (v 6 - , 8). The gift is refened to as a fire,! vmich.if Qot frequently stirred up and mote fuel added, will go out. The Gr. for stir is amzopurein, to kindle up the fire; to add fresh fuel to it, only here From this it is clear that gifts can be neglected, as Paul warns in 1 Tim. 4: 14. If this happens, if they are not properly used or replenished with continued grace and power from the Holy Spirit anointing they will become powerless and useless and thus fail in their purpose. This is why men need a constant supply of the Spirit - many fillings, as we see in Acts. This is why Jesus Himself had to Live in prayer and receive a constant supply of the Holy Spirit (note p, Lk. 3:21). This is what Paul prayed for and expected in PhiL

1:19: Eph. 3:14.-21.

m 4 things the gift of v 6 consists of:

1 Spirit ot boldness (V 7; Rom.S:15)

2 Spiritof tx>wer(v7;Lk, 24:49; Acts 1:8; 1 Cor. 16:10; 1 Tim. 4:14)

3 Spirit of love (v 7; 1 Cor. 13:4)

4 Spiritof a sound mind,understanding, and judgment (v 7; GaL 5:22-23)

n Gr. deilia, cowardice. Only here o Gr. dunarfus. inherent power: power to reproduce itself, uTipl>lng need of constant acti\lt>' and use for continued reproduction. From this word we get our English dynamo a nd dynamics - the branch of mechanics treating oT motion, the principles of active operation. Just as a dynamo needs to be in motion to produce power so one needsto stir up into flame the gift of God in his life (V 6: 1 Tim. 4:14) p Gr. agape, note g, 1 Cor. 13:4 q See 1 Tim. 2:9; 3:2: Tit. 2:4, 6, 12 r 3 commands to Timothy

1 Be not ashamed of the gospel (v 8; 2:15; Rom. 1:16; Lk, 9:26)

2 Be not ashamed of gospel preachers (V 8, 16; Lk. 9:26)

3 Be a partaker of the afflictions of die gospel (V 8; 4:5; Col, 1:24)

s 4 acts of God (v 9):

1 Saved us

2 Called us with an holy calling

3 Blessed usby His purpose and grace

4 Planned for us before the ages

t Before the ages of time - in eternity u 4 acts of Jesus C^Jist (v 10):

1 Made manifest God's blessings by His personal appearance on earth

2 Abolished death

3 Brought life through the go^el

4 Brought immortality through the gospel

v Gr. katargeo (Law abolished,213). He

CHAPTER 1

I The introduction. 1 Authorship and salutation

PAUL, an*apostle of Je'sus Christ bv the will of God. according to the*promise of life which is in Christ Jesus,

2 To Tim o-thy, my dearly be-loved'^son:"Grace, mercy, and. peace. 'from God the Father and Christ Je'ius our Lord. ,

2 Thjtnksgiving for Timothy |

3 I thank God, whom I serve from my forefathers'with pure conscience, that without ceasing I have remembrance of thee

j in my prayers night and day; , 4 *Greatly desiring to see thee, ; being mindful of thy tears, that

I may be filled with joy; 5*When I call to remembrance

the ' unfeigned faith that is in^ thee, which dwelt 'first in*thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

II Charges and personal references to the ministry (2

iTim. 1:6-2:26). 1 Three charges to Timothy (1:1 3; 2: : 1. 3, 14, 22; 3:14; 4:1, 5, 9; 1 Tim.l:18;4:12; 5:21; 6:11-21)

6'Wherefore I put thee in ' remembrance that thou stir up j the gift of God, which is in thee iby the putting on of my hands. [► 7^or God hath not given us I the spirit of"fear; 'Tiut of power. land of^love. and of__aJsound_ ! min d.

i»8'^ Be not thou therefore 1 ashamed of the testimony of jour Lord, nor of me his pris-loner: but be thou partaker cf [the afflictions of the gospel I according to the power of God; i |2 The sevenfold work of God

' 9'Who hath saved us. and

called us with an holy calling.

21; 6:11)

• 13 "Hold fast the form of soimd words, which thou hast heard of me, in faith and love which is in Christ Je'sus. •14 That good thing which was committed unto thee keep by the Ho !>■ Ghost which dwelleth in us.

5 Desertion of Paul (4:14-17)

15 This thou knowest, *that all they which are in A'sid be turned away from me; of whom areThy-gei'lus and Her-mog'-e-nes.

6 Prayer for Onesiphorus

16 The Lord give mercy unto the house of"Cn-e-siph'o-rus; for he oft refreshed me, 'and was not ashamed of my chain:

17 But, when he was in Rome, ■ he sought me out verj' diligently, and foimd me.

18'The Lord grant unto him that he may find mercy of the Lord in*that dav : and in how many things he ministered im-to me at Eph e-sus, thou know-; est very well.

CHAPTER 2

not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus ' before the world began,

ICBut is now made manifest by the appearing of our Saviour Jesus Christ, who hath "abol-iished death, and hath"T3rought ilife and immortalitj- to light I through the gospel:

: 3 God's n:iethod of propagating His work (1 Tim. 2: j 7,refs.)

ll-'Whereurto I am appointed a preacher , and an apostle, and

la teacher of the Gen riles.

' ^12 For the which cause I also suffer these things: nevertheless I am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

4 Two charges to Timothy (!:6, refs. ; 1 Tim. 1:18; 5:

7 Eight charges to Timothy (1:6, refs. ; 1 Tim. 1:18; 5: 21; 6:11)

rPHOU therefore, my son,*be •*■ strong in the grace that is in Christ Je'sus. • 2 And the 'things that thou

, hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. •3'Thou therefore endure hardness, as a good soldier of Je'§us

, Christ.

4 No man that warreth en-, tangleth himself with the affairs

of this life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive law-

: fuUy.

; 6 The husbandman that laboureth must be first partaker

; of the fruits.

'•7* Consider what I say; and

i the Lord give thee understand-

■ ing in all things.

j 8 ' Remember that Te'sus Christ

j of the seed of Da'vid was raised

Ifrom the dead according to my

I gospel:

8 Paul's suffering for the ; gospel (2 Cor. 4:8, refs.)

9 'WTierein I suffer trouble, as an^vil doer, even unto bonds; but the word of God is not

I bound.

10 Therefore I endure all things for the "elect's sakes, that they may also obtain the salvation which is in Christ Je'sus with eternal glory.

I

9 Five faithfol sayinRS

cancelled death and will destroy it completely at the end of the N'illennium(lCor. 15:24-28;Rev. 21:4; 22:3)

w Christ brought to full view the life and immortality of the gospel, actually demonstrating it in His own case as a guarantee of the life and immortality of all who believe the gospel

X See 7 facts about Paul, p. 241

I He will also do me same tot us (v 8)

m Gr. kakourgos. Only here and of the

.r.alefactors in Lk. 23:32, 33, 39. I

suffer as a criminal and gladly endure

it for the elect's sake that they may

be saved eternally (v 9-10)

n The elect here are the Gentiles for

whose salvation Paul was bound. See

I note o. Lk.1': T; 4 elect's of God , p. 201

a 2 commands to Timothy

1 Hold fast the form. (Gr. hupotuposis, a sketch;outline; plan; copy.Onlyhere andl Tim. l:16)ofsound words(v 13). The plan of salvation is no human in-venuon.It was planned by God before the ages of time (v 9; Eph. 1:4) and i» Qow manifest thro ugh Christ (V 10; Jn. 3:16; 1 pet. 2:24).

2 Keep (guard) that good thing (Gr. paraiheke. deposit, a tr.ing given to keep) by tie Holy Ghost (v 14). This refers to the gospel that was committed M him (V 13; 1 Tim. 3:16). The Holy Ghost and the gifts of God weie given hirr for this purpose (v 6, 14; 1 Tim. 4:14)

b AU in Asia refers to Christians from Asia tnat were visiting Rome. As one translator gives it "all the Asiatics have discarded me. " Finding Paul in disgrace, they showed no interest in him or his cause.Two of them ate mentioned here (v 15). It would have been truly improbable for all Christians of so many churches to turn against ni m . That would mean that even Timothy, Lois, Eunice, and other faithful helpers had forsaken him and this was not true (v5; 4:10-22) c Nothing is known of these two d Here is one A static who had not forsaken him, so "all they which are in Asia" of vlSmustbe understood in the limited sense of son-e who viated Paul in Rome. He had enteruined Paul In Ephesus and sought him out when he visited RDme(v 16-18; 4:19) e This suggests that the others were ashamed of Paul in his chain. His life had been one of sufferiogand labor for Christ, Now from aU appearances ne was abandoned by his friends and in the hands of ruthless men. He was in prison and in chairu, yet he was triumphant over all and unshaken in his faith. He felt no evil and feared no mian or devLL Sin had lost its power, death its sting, the grave its victory, and hell its torments. No murmuring came from his lipsorbinemess from his heart. He was a man's man and God's faithful servant, ready to die for the cause of Christ and the gospel f TMs is simplyPaul's prayer and desire for his friend who had oft refreshed him in Ephesus and in Ro.me. Such hospitality ooes not save the soul, but it adds to the reward in the life tc come if it is done withthe right motive (Mt. 6:1, 5; 10:4^0-42) g The day of Christ (note s. 1 Cor. 1:3) h 7 commands to Timothy:

1 B e strong in the grace in Christ (v 1)

2 Commit truth to faithful men fv 2)

3 Endure hardness as a good soldier (v3)

4 Be not entangled with the affairs of this life, so as to please God (v 4)

5 Strive lawfully for the crown (v 5)

6 Consider what I say - the truth (v 7)

7 Remember, m.ake Christ's resurrection a chief theme of the g03pel(v 8)

i The doctrines you heard me outline for you before many witnesses when jcu were ordained (1 Tim. 4:14; 6:12; 2 Tim. 1:6; 2:2), commit to faithful men the same way they were committed to you (V 2)

3 similitudes of a Christian (v 3-6):

1 AS a soldier (V 3-4)

2 As an athlete in the 01 ym,pic games (v 5)

3 As a fanr.er (v 6J Just as the soldier lives up to certain

standards ifhe is a good one, an athlete obeys the rules of the game if he wins, and a farmer tills according to natural lawsofagriculrjre if he gets a crop, so the minister must live up to the rules ifhe expects a crown and eternal fruit

k Consider my figures of speech and the Lord will give you understanding as to their application (v 7)

1 Whatever we suffer, rem.ember Jesus and His sufferings. If God raised Himi up

J

2 TIMOTHY 2, 3

Exhortation to endurance

Evils of last days foretold 239

a 1st N. T. prophecy in 2 Tim. (2:11-13).

Next. 3:1. See 4 taithM sayings , p. 241

b See 4 commands to Tlmothyp p. 241

c Gr. katastrophe, a n overturning; over throwing;causuophe. Trans, subvert '

lag (V 14J and overthrow (2 Pet. 2:6). It means oere to overthrow the faith of men and cause their backsliding(v 18, 25-26)

d Gr. dokimos. Trans, approved (v 15; R:rr.l4:18;16:10;l Oor.ll:19;2 Cor. 10:18; 13:7) and tried (Jas. 1:12). The opposite of adokimos, disapproved

(note o, 1 Cor. 9:27)

e Gr. ergates. T rans. woricman(v 15; Mt, 10:10: Acts 19:25') 7wncerT Lk. 13:27: 2 Cor. 11:13; Phil. 3:2V. and laborer (Mt. 9:37-38; 20:1-2, 8; Lk. 10:2, 7; ITim. 5:18; Jas, 5:4).

f See Rightly dividing truth, p. 241

g See point 6, 15 classes, p. 236

h Gr. kenophonia , vain talk; babbling; incieasing ungodliness. Here and in 1 Tim. 6:20

i Gr. oome, have pasture. Here and Jn. 10:9. False doctrines will eat the soul life like a canker (gangrene) until eternal death is reaped (v 17)

j Nothingis known of him otherthanhe made shipwreck of his faith, ened from the truth, taught the resurrection was past, overthrew the faith of othen,and was delivered to Satan by Paul (v 17-18; ITim. 1:19-20)

k Nothing is known of nim other than he did the same as the one in note j, above

I Gr. anatrepo, overturn. Here; Tit. 1:11

m In V 19 it is stated that God's truth is like a sure foundation regardless of how many make shipwreck of their faith. Men are to build upon this foundation and be judged as to how they build (1 Cor. 3:11-15)

n 7 tMngs to pv^ge self from:

1 A ffairs of this life (v 4)

2 Backslldings (v 12)

3 Unbelief (v 13)

4 False doctrines that destroy faith (v 14. 18)

5 Profane and vain babblings that lead to ungodliness (v 16-17)

6 False teachers that overthrow faith (V 17-18)

7 A11 iniquity and dishonor (V 19-20) 0 4blessings of purging self (v 21):

1 A vessel or honor

2 Sanctiflcacion (note h, jn. 17:17)

3 Meet (Gr, euchrestos. useful or profitable) for the Master's use. Only here; 4:11; Ph'm 11

4 Prepared unto every good work(Mk. 16:15-20; Jn. 14:12; Acts 1:8)

p 8 commands to Timothy (v 22-26):

1 Flee from lusts (note k. 1 Tim. 6: 11; GaL 5:19-21; CoL 3:5-10)

2 Follow righteousness, faith, love, and peace (v 22; note 1, 1 Tim. 6:11)

3 Avoid foolish and unlearned questions that gender strife (v 23)

4 Do not strive with men (v 24)

5 Be gentle to all men (v 24)

6 Be apt to teach (v 24)

7 Be patient (v 24)

8 Instruct rebels with the view of reclaiming them to the truth (v 25-26)

q The only kind of heart to have if we are to expect prayer to be answered (V 19-21; PS. 66:18)

r See notes 1 and n, I Tim.

1:4

s Gr. machomai. to fight: contend in battle; quarrel; wrangle; dispute. Trans. sPiye (v 24; Jn. 6:52: Acts 7: 26) and fight (Jas. 4:2)

t Gr. epios, mild. Here and 1 Th. 2:7

u Gr. "didaktikos, capable of teaching. Here and 1 Tim. 3:2

V Gr. anexikokos. enduring evil. Only here

w See note x, 1 Cor. 4:21

X Gr. paideuo (note k, Heb. 12:6). In this case the opposers to truth may need chastening by being turned over to Satan and Ms destruction so as to bring them to repentance if at all possible (V 25: 1 Cor. 5:5; 1 Tim. 1:19-20). Timothy would need to have the power of God to do this(l Cor. 4:19-21; 16:10)

y Gr. ananeply . become sober again, or to recover from captivity. Only here.

*11 'It is a faithful saying: For if we be dead with him, we shall also live with him:< ^12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: ► 13 If we believe not, yet he abideth faithful: he cannot deny himself.

10 Five charges to Timothy (l:6:lTim. 1:18; 5:21; 6:11)

•14 Of these things put them in remembrance, ^ charging them before the Lord that they strive not about words to no profit, but to the "subverting of the hearers.

•15 Study to shew thyself "approved unto God, a 'workman that needeth not to be ashamed,/rightly dividing the word of truth.

•16 But shun*profane ancf*va.m babblings: for they will increase imto more ungodliness.

11 The result ot error

17 And their word will'eat as doth a canker: of whom is 'Hy-me-nas'us and'Phl-le'tus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and ' overthrow the faith of some.

12 The result of truth

•ly^evertheless the foundation of God standeth sure, having this seal, The Lord know-eth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honotir, and some to dishonour. »-21 If a man therefore"purge himself from these.'Tie shall be a vessel unto honour, sancti fied, and meet for the master's use, and prepared imto every good work.

13 Eight charges to Timothy (1:6; 1 Tim. 1:18; 5:21;

6:11)

• 22"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a'pure heart.

• 23'But foolish and unlearned questions avoid, knowing that they do gender strifes.

•24 And the servant of the Lord must not ^strive; 'but be gentle unto all men, " apt to teach, "gatient,

14 Character and duty of a true minister (2 Cor. 2:14-

7:16)

•25 In "meekness ^instructing those that oppose themselves; ^ God peradventure will give them repentance to the acknowledging of the truth;

26 And that they mav ^ecover themselves out of the'snare of the devil, who are "taken captive by him at his wiU.

CHAPTER 3

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III Apostasy; twenty-two signs of Christ's coming.

1 Character of the last days

THIS know also, that in"the last days "perilous times shall come.

2 Eighteen characteristics of apostates (Mt. 23:1-36; 24:9-12; Acts 20 : 29 - 30; Rom. 1:18-2:11; 2 Cor. 11: 12-15; 1 Tim. 4: 1-5; 2 Tim. 4:1-4; Phil. 3:18-19; 2 Th. 2:1-12; Heb. 6:4-6; 10:26-29; 2 Pet. 2; Jude 4-19; Rev.

13 and 17)

2'^For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, im-thankful, unholy,

3 Without natiu-al affection, tnicebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highmind-ed, lovers of pleasures more than lovers of God;

3 Seven religious and moral sins of apostates (Jer. 23:1 -2, 11-31; Ezek. 13:1-23; 34:

1-6; Mt. 23)

5 Having a form of godliness, but denying the power thereof: from such turn away .

6 For of this sort are they which creep into houses, and lead captive siUy women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as'Jan'neg and Jam'-bre§ withstood M6'§e§, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

IV Personal references and charges (2 Tim. 3:10-4:18). 1 Ninefold character of Paul's life and ministry (2

Cor. 2:14-7:16)

lO'But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at'An'tl-och, at i-c6'ni-iim, at Lys'tri; what persecutions I endured: but out of them all the Lord delivered me.

2 Two unfailing laws of human experience

*12»Yea, and all that will live godly in Christ Je'§us shall suffer persecution. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

3 Charge to Timothy (1:6, refs.)

•14 But* continue thou in the things which thou hast learned

All men are liable to snares and will fall into them if not watchful See note f and g, 1 Tim. 3:7 Gr. zo^eo. taken captive or aUve (v 26). It IS used only here and inLk. 5:10 of disciples catching men or capturing them from Satan. Here it seems to be that the opposers of truth are taker captive by die devil to do his will

A fflictions (Gr. pathema , note p.

9 A mictions (Gr. vs. ^.

Rom. 7:5) because of my teachings (v

11)

f See Acts 13:14, 50; 14:1-7, 19-21

g 3rd N.T.prophecyin2Tim.(3:12-13, being fulfilled). Next, 4:1. Gr. eusebos. Here and Tit. 2:12

h Note d. Acts 14:22

a See 14-enu- .ime expressions , p. 236 b 2nd N.T. prophecy in 2 Tim. (3:1-5,

being fulfilled). Next, v 12. Gr.

chalepos. hard: difficult; grievous.

Only here and trans, fierce (Mt. 8:28)

c 30 characteristics of wicked men (v 2-13):

1 Lovers of themselves (v 2). Gr. philautos , tond of oneself; selfish. Only here

2 Covetous (v 2), Gr. philargiyos. fond of money. Only here andLk.16:14

3 Boasters (v 2). Gr. alazon, heag-garts;self-exaltea. Here and Rom. 1:30

4 Proud (V 2). Gr. huperephanos. self-esteem; important. Note d,Rom. L30

5 Blasphemers (v 2). Note a, Mt. 12:31

6 Disobedient to parents (v Head-strongdiildren(v 2; Rom. 1:3

7 Unthankful (v 2). Gr. acharistos". ungratefuL Here and in Lk. 6:35

8 Unholy (v 2). Gr. anosios, without piety; no reverence. Note w, 5, 1 Tim. 1:9

9 Without natural affection (v 3). Living In unnatural affection sins; pex-veits; homosexuals; sodomites. Note j, Rom. 1:31

10 Trucebreakers (v 3). Note k, Rom. 1:31

11 False accusers (v3).Gr. di abolos. slanderer; adversary. Notes s and],Jn. 6:70: 8:44

12 Incontinent (v 3). Gr. akrates, no control of appetites and passions. Only here

13 Fierce ^v 3). Gr. anemeros, wild; savage; uncivihzed. Only here

14 Despisers of good men (v 3). Gr. aphilagathos, unfriendly to good men. Only here

15 Traitors f v 4). Gr. pro dotes, b etrayers. Only here; Lk.6:16; Acts 7:52

16 Heady (V 4), Gr . propeteis. rash; hasty; recKless; headstrong. Here and trans, rashly in Acts 19:36

17 Highminded (v 4). Gr. tuphoo. senseless; conceited; sUly. Note e, 1 Tim. 3:6

18 Lovers of pleasure (v 4). Sensual gratification is their god (v 4)

19 Having a form of godliness (v 5). Gr, morphosi s, a semblance; sketch; form. Oiuy here and Rom. 2:20. Their religion is only in their creed and formal confession of faith, not in their hearts

20 Denying the power of godliness (v 5). Destitute of godliness, having no faldithat one can be godly in this life. From such turn away

21 Use their show of piety to gain entrance into homes to ieceive (v 6)

22 Capture for their own pleasure sUly (foolish) women whom mey deceive (V 6)

23 Ever learning fallacies but never the knowledge of the truth (v 7)

24 Resist truth (v 8)

25 Have corrupt minds (v 8)

26 Reprobate concerning faith (v 8)

27 They are evil (v 13)

28 They seduce women - entice them to surrender chastity (v 6, 13)

29 f^y increase in evil (v 13)

30 They deceive and ar"e"themselves deceived fv IS^)

d The names of the magicians who withstood Moses and exercised satanic power untilstoppedbyGod(v 8-9; Ex. 7:11-12, 22; 8:7, 18-19)

e 9 things of Paul fully known:

1 Doctrine. Gr. didaskalla, teaching

2 Manner of life - conduct in view of my teachings (v 10)

3 Purpose in propagating these teachings

4 Faith in God and my teachings (v 10)

5 Longsuffering with those who oppose my teachings (v 10)

6 Divine love motivating my Life (v

vPatience in suffering for my teachings 8 Persecutions I endure for Christ (v

240 2 TIMOTHY 4

Evils of last days foretold

Exhortation to Christian living

a Gr. hieros. Only here and 1 Cor. 9:13 b Gr, gramma , note h, GaU 6:11. The usual word for Scripture is graphe and is so trans. 51 times (v 16; Ml. 21:42; 22:29; 26:54-56; Mk, 12:10,24; 14:49; 15;28;Lk.4:21; 24:27.32,45; jn. 2:22; 5:39; 7:38,42; 10:35; 13:18; 17:12; 19: 24-37: 20:9; Acts 1:16;8:32,35; 17:2, 11; 18:24.28; Rom. 1:2: 4:3; 9:17; 10: 11; 11:2; 15:4; 16:26; 1 Cor. 15:3-4; Gal. 3:8,22; 4:30:1 Tim. 5:18:2 Tim. 3:16;Jas.2:8,23; 4:5; lPet.2:6; 2 Pet. 1:20; 3:16). Gramma is trans. Scripture only here (v 15) c See 7 things the vVord of God is able

to do . p.241 d Salvation is always through faith in Jesus Christ - never through works, rituals, water baptism, communion, etc, (V 15; Eph, 2:8-9; Rom, 3:24-31) e ALL, not a part of Scripture f See 21 names of the Bible , p.241 g 9 ways the Bible was given; throuj^ i Audible voice of God (Ex. 19:19; Dt. 5; Mt. 3:16-17: Jn. 12:28)

2 Angels (Acts 7:38: Heb. 2:2)

3 Prophets (Acts 3:21; Heb. 1:1)

4 Jesus Christ (He*. 1:2; Rev, 1)

5 Apostles (Acts 1:2; Eph. 4)

6 Visions (Isa. 6; Dan. 7-8; Ezek. 1)

7 Dreams (Dan. 2; Mt. 1:20; 2:12)

8 Revelation (see p. 190. 207)

9 Inspiration (2 Tim. 3:15-17) h See Inspiration, p. 241

i Gr, ophelimos, to convince men of truth. Trans, profiuble (v 16: 1 Tim. 4:8; Tit. 3:8) and pro!it (1 Tim, 4:8)

j Gr. didaskalla, teaching (1 Tim. 4:13)

kGr, elenchos^ reproof (v 16) and evidence (Heb. ll:l)

1 Gr, epanorthosis, to restore things to their proper use and place, correcting false theories and practices. Only here

m Gr. paideia(note e. Eph. 6:4), It means here the schooling of mankind in true scriptural righteousness, perfecting the man of God, and enduing him with power for all good works (v 16-17; 2:19-21)

n Gr. artios, complete; exactly fitted as a joint, only here

o Gr. exartizo. to finish out; equip fully. Trans, accomplish in Acts 21:5. When one is thusi fully equipped he wiU be able to do the works of Christ (Mt. 17: 20: 18:18; 21:22; Mi<. 9:23; 11:22-24; 16:15-20: Jn. 14:12-15; 15:7.16). The Scriptures are to bring this about in the man of God (v 16-17)

p 4 th N.T. prophecyin 2 Tim. (4:l, unfulfilled). Next, v 3. Gr. diamarturomai (note a. 1 Tim. 5:21). He again charges Timothy before both God and Christ, proving again that they are two separate persons (v 1)

q Gr. krino , make a legal or other decision. Trans, to esteem (Rom. 14:5); think (Acts 26:8): determine (Acts 3: I3rT0:16: 25:25; 27:1; 1 Cor. 2:2; 2 Cor. 2:1: Tlt.3:12);conclude(Acts2l: 25): decree (1 Cor, 7:37): ordain (Acts 16:4); condemn (Jn. 3:17-18; Acts 13: 27; Rom, 14:22); d^amn (2 Th, 2:12); avenge (Rev. 18:20): call to question

avenge (Re (Acts 23:6;

24:21); sue at law (Mt. 5: 40; 1 Cor, 6:1,6); my sentence is (A cts 15:19); and judge 74 times (2 Tim. 4:1; etc.)

t See 2 classes judged , p. 241

s Gr. kata, a word denoting motion downward, vVhenusedof time, ashere. It means throughout, during, in the years, in the course of the Wngdom. This means that there wiUbe different judgments at different times, as in note r, above. See lOfold charge to Timothy, p. 241

t 5th N.T. prophecy in 2 Tim. (4:3-4, being fulfilled). Next, v 8. See 6 last day cha racte ristics , p, 241 u See notes 1, n, and o, 1 Tim. 1:4 v 5 kinds of ministers , p. 214

w Sfold testimony of Paul:

1 Ready to be offered or poured out

and hast been assured of, knowing of whom thou hast learned them;

4 Inspiration and power of

the Holy Scriptures (Rom.

1:16; Heb. 4:12; Jn. 12:48;

Eph. 5:26; lPet.l:23)

►15 And that from a child thou hast known the'Tioly*scriptures, which are "^able to make thee wise unto "salvation through faith which is in Christ Jesus.

16 'AU/scripture is%iven bv%i-spiration of God, and is 'profitable for <doctrine, for*reproof, for'correction, forinstruction in righteousness:

17 That the man of God may be"perfect,"throughly furnished tmto all good works.

CHAPTER 4

5 Seven charges to Timothy

(I;6. refs.)

^ 't:HARGE thee therefore be-•L fore God, and the Lord Jesus Christ, who shalfjudge'the quick and the dead'at his appearing and his kingdom; »2 Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

6 Apostasy again predicted

(2 Tim. 3:2. refs.)

* 3 'For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto"fables.

7 Four charges to Timothy

(1:6, refs.)

•5 But watch thou in all things, endure £ifHictions, do the work of an "evangelist, make full proof of thy ministry.

8 Paul's testimony of his impending death (Phil. 1: 20-26)

STor I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight,X have finished my course, I have kept the faith:

*8T£enceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me •'at that day: and not to me only, but unto all them also that love his appearing. 4

9 Five charges to Timothy (1:6, refs.)

9"Do thy diligence to come shortly unto me:

10 For^De'mas hath forsaken me, having loved this'^present world, and is departed unto Thes-sa-16-iii'ci;"Cres'cen§ to Ga-la'tii,'Ti'tus unto Dal-ma'-tid.

11 Only 'Luke is with me. Take'Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And'^ych'i-ciis have I sent to £ph'e-siis.

13 The 'cloke that I left at Tro'as with Car'pus, when thou comest, bring with thee, and the 'books, but especially the

parchments.

IC Desertion of Paul. (See notes on 1:15-16)

14'Al-ex-an'der the coppersmith did me much evil:"the Lord reward him according to his works:

15 Of whom be thou ware also; "for he hath greatly withstood our words.

16 "At my first answer no man stood with me, but all men forsook me: / pray God that it may not be laid to their charge.

1 1 Paul's deliverance from

Satan and wicked men (Rom.

16:20; 2 Cor. 1:10; 2 Tim.

3:11. Cp. 1 Th. 2:18)

ITTIotwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gen'tOeg might hear: and I was delivered out of the'mouth of the lion. •18 'And the Lord shall deliver me from every evil work, and wUl preserve me unto his heavenly kingdom: to whom be glory for ever and ever. A-men'.

V Conclusion of the epistle: final salutations and greet-in gs to various brethren (Cp. 1:1-2)

19 Salute Pri§'cd and'Aq'ui-li, and the household of '6n-e-siph'o-riis.

ao^fi-rSs'tus abode at C6r'-inth: but "Troph'i-mu? have I left at Mi-le'tum'*sick.

21 Do thy diligence to come before winter. ■'EC-bii'lus greeteth thee, and Pii'den§, and Linus, and Clau'di-d, and all the brethren.

22 The Lord Je'§us Christ be with thy spirit. Grace be with you. A-men'.

Summary of ?. Timothy

Date and place: Written from Rome about 68 A. D. It appears that Paul was released from prison after the record of Acts 28, about 64 A. D. ,that he travelled 5or6 years going eastward into Macedonia andAsia Minor(lTi.-n. 1:3; Tit. 3:12) as anticipated in Phil. 1:26; 2:24; Ph'm 22, that he was arrested again and sent to Rome for execution after writing 2 TimotTiy

Author Paul (see Summary of Romans and Paul in the Index)

Theme: Thisbook was the last of the three pastoral epistles - 1 and 2 Timothy and Titus-to give instructions concerning church order, doctrine, and discipline

Staustics 55thbookoftheBible;4chapters;83 verses:!,703 words; noquestions; 68 verses of history; 10 verses of fulfilled and 5 verses of unfulfilled prophecy

a., a libation to God and a sacrifice offering for souls (v 6)

2 My departure is at hand - the sentence ofdeathhas alreadybeenpassed (v6)

3 I have fought a good fight; an honorable fight - wrestled a good wrestling and am champion (v 7)

Continued, column 4 —^»>

the prize lawfully (v 7)

X 6th N,T. prophecy in 2 Tim. (4:8, un-fulfilled^. Next, v 18. This is the prize for Paul s efforts of v 6-7. The crown is laid up for all who prove true, but possessed of none until the time of reward. It is in view, not in possession. See 10 crownsj p, 666

y The day of Christ (1 Cor. 1:8)

a It appears that he wanted to see Timothy before he died and to have him present at his death, so he could know ho w a Christian should die for the faith. Then, too, he was short of companions (v 10-13)

b Demas was once a minister and a fel-lowlaborer with Paul (v 10: Col. 4:14; Ph'm 24). He had by this time grown cold in his experience with Christ and had gone back into the world again. Here it is clearto what extent he was backslidden. He loved this present world.Accordingtoljn, 2:15-17 anyone who loves the world, does not have the love of God in him. If the love of God is not in him, he cannot possibly De saved (Jn, 13:35; 14:15, 23; 15:9-12; 1 Cor, 16:22). Is it conceiveable that God will take people to heaven who di not love Ifim? If this man did love Goi at one time.whichis clear from Ph'm 24, then how did he become separated from the love of God (Rom. 8:35-39)? Was God responsible for him loving this present world and forsaking Paul? If not, who was? This proves free moral agency after conversion. If we have free choice powas, then we alone can choose to backslide and fail God, We thus choose our own destiny after salvation as we do before salvation. Not one scripture ever suggests that God forces any man to serve Ifim

c Gr. aion , age. Present age (Tit. 2:11) d Not mentioned elsewhere. He and Titus both had left Paul to carry on work for Christ. They are not here condemned as backsliders as is Demas e See Titus, note 1, Tit. 1:4 f This was Luke, the evangelist, and writer of the Gospel of Luke and Acts g This was John Mark, nephew of Barnabas, who, after having failed to continue wldi Paul as a young man, was now a steady and faithful worker (note j. Acts 12:12) h See note i. Acts 20:4

i Gr, phailones. Used only here and means either a travelling-cloak for protection against weather, or, as others translate it, a travelling bag

j what kind of books is not known

k These were perhaps either the Jewish Scriptiies, or a copy of the Septuagint

1 See note n, 1 Tim. 1:20 m The Lord will reward him (Gal. 6:7-8)

n This suggests that this man went about opposing the gospel

o TMs refers to Paul's first apology or defense of the gospel either at some place where Alexander opposed the gospel (v 15), or to his first defense before Nero when he could not find any man to plead his cause

p When no man stood withPaul.theLord did. He delivered Paul from this particular trouble and blessed his ministry among the Gentiles (v 17)

q This could mean that Paul claimed his right as a Roman citizen, not to meet death by lions in the amphitheatre, or it could be figurative of deliverance from some great danger. Such an expression was a proverbial one denoting deliverance from imminent danger

r '7th and last prophecy in 2 Tim. (4:18, fulfilled)

s Acts 18:2: Rom. 16:3: 1 Cor. 16:19

t See note d, 1:16

u Acts 19:22: Rom. 16:23

V Acts 20:4: 21:29

w Gr, astheneo, weak, not necessarily diseased (note f, PWl. 2:26-27)

•/. The 4 names in this verse are found only here

— ^^- Cont, from column 2

41 have finished my course - run the race andhaveoutstrippedaUmycompetitors and gained the prize (v 7)

5 I have kept the faitii - followed every rule of the game and have won

NOTES

ON

7 facts about Paul (1:11-12):

1 Appoiined: preacher of the gospel

2 Appointed: apostle of the gospel

3 Arpoimed: teacher of Gentiles

4 Suffereo for the gospel (v 12)

5 .'■.ot ashamed of the go^>el, God, or Christ (v 12; Rom, 1:16)

6 Knew in whom r.e believed (v 12)

7 Persuaded that God is able to ke^ (guard) the aepoat {Gr, paratheke, 7 last corr—ands. 23"^ until that day (the appearing of Christ, v 12; 4:8; 1 Tiir.. 6:14)

4 faithful sayings (2:11-13):

1 If we be dead with Fflm, we shall live with Him (v 11; Rom, 6:8; 2 { Cor. 5:15) I

2 If ve r-iffer, we diall also reign with Hi- (V 12; Rora. 3:17-18^

3 If we aeny hfirn. He also wiU deny us(v 12; '.*. 8:38; Lk. 9:26)

4 Ifwe believe not, He abideth faidi- I fuL He cannot deny Himself (v 13)

If we deny the faith as- apostatize. He is as trie tc }Us ihreaieaings as He is to His ptoirises. He cannot lie and actcomraryto His rt'ordor to Hirr.self, 30 He is as rauch under obligation to i curse for sin as to bless for lighteousaess

4 comrrands to Timothy (2:14-16):

1 Resdndaeno t these facts (of v 1-' 13) I

2 Charge men not to strive aboxit words to no profit, >Aich only subvert 1 tie r.earers(v 14). Often, —ere wcxds have been a source of contention aniong Christians, Mostly, variance in definitions of words meaning- the i sarie thing has caused muUitades to j be diviaed I

3 Study to show yourself approved! unto God, a work —an uoasharned, rightly dividing the .%"ord of Truth j (V15; 1

4 Shun profane and vain babblings' (V 1^— !

Rightly dividing truth (2:15)

Gr. orthotomeo, set straight; handle: right. Only here!It —eans, not only to; give the true — eaning, but also the true I application to the various times and classes of people. See notes i, Slk. 4: 12;t,X!k.4:20;anda..Mk.4:22-23.Tnitr. must be divided dispensationally, prophetically, lastorically, and with regard for classes and subjects. The chief funda—ental principle of interpretation is to gather ftora the Sctip-nires themselves the precise meaning the writers intended to convey. .Ve must apply the same principles and gra—j—iatical rules to the Bible, and exercise com —on sense and reason -ith it as .ith ather books. One should take the Bible literally wherever it is at all possible, as we ;o all other books.; rt'hen the language cannot be taken I literaUy, we know it is figurative, -vej should than get the literal truth con-| veyed by the figurative language

j

7 things the .V ordof Godisableto do: I

(3:15)

1 Make wise onto salvation (v IS; Rom. 1:16; Jas. 1:21)

2 Pioauce faith (v 15; Rom. 10:17)

3 Make Jesus Christ known (v 15; Jn. 5:39; 1 Cot. 15:1-8)

4Bull: ur (Acts 20:32)

5 Give inheritance (acu 20:32)

6 Produce ;«oflt in doctrine, reproof, correction, ana inscructiaD in righteouaiess (v 16)

7 MakethemanofGodperfect(v 17)

21 names of the Bible (3:16):

1 The bcripiure (Mk. 15:28; Jn. 7:38)

2 The Scriptures (Lk. 24:27; Jn. 5:39)

3 The Promdses (Rom. 9:4-5; 15:8)

4 The Oracles of God (Rom. 3:2; Heb. 5:12; 1 Pet. 4:11)

5 The Lively Oracles (Acts 7:38)

6 The Law, the Prophets, and the Psalms (Lk. 24:25. 44)

7 The Law of the Lord (Ps. 1:2)

8 The Law and the Propheu (Mt, 5: 17: 11:13; Acts 13:15)

9 The Book of the Lord (Isa, 34:16)

10 The Word of God (Mk. 7:13; Rom. 10:17)

11 TneSwordof the Spirit (Eph,6:17)

12 The Old and New Testament (2 Cot. 3:6-15)

13 The First and Second Covenant (Heb. 8:7)

14 The wc«d of Christ (CoL 3:16)

15 The Word of Life (Prril. 2; 16)

16 The Scripture of Tnih(Dan,10:21)

17 The Word of Truth (2 Tim. 2:15)

18 The gospel of Christ (Rora. 1:16) 13 The Word of Faith (Rom,. 10:8)

20 The Word of the Lord (2 Th. 3:1)

21 The Word of Righteouaiess (Heb. 5:13)

Inspiration: God-breathed {3-16)

Gr. theopnenstos, God-breathed. Only here. It is that special influence of the Holy Spirit in die Uves of holy men, which qualified and enabled them to make an infallible record of divine truth :x)nceming the will of God to man

The purpose of inspiration i s to secure truth and unity in record and not sameness of words or statements. Revelation discovers new truth: in^iration super-intends the communicating and recording of that truth. We have examples of inspiration without revelation (Lk. 1:1-4); of inspiration including revelation(=ev. 1:1,11); of inspiration without Ulumination (1 Pet. 1:11; 1 Cor. 14:13-13); ana of revelation and inspiration including illumiination (1 Cor. 2:12-16; 14:30)

We find lies of Satan and men; false aocttines; and many ans listed in Scripture. Inspiration simply guarantees that these lies were told; these fallacies were taught by certain men; and that these crim;es were committed, but it does not m.ake these lies and fallacies the truth or place God's sanction upon the crimes. One m.ust find out whetha Satan, evil men, or God is s)eaking in Scripture. God is not re-sponable for what others have said just because He causes what they did sayto be recorded by inspiration. All God guarantees is that these things were said an: cone as they are recorded. Only what Goa says or teaches is truth which He requires m.en to obey

To what degree were writers Inspired^

1 Som.e parts of Scripture give the exact words ofGod(Ex. 32:16; Dt, 5:4. 24; Mt. 3:17)

2 Som.e words were put into the mouths of the speakers wliD awkeasthe Spirit inspired them (Ex. 4:12; Num. 23:5; Ezek. 2:7; 3:10-11; Acts 3:21)

3 Some words were written a s die Spirit moved men (Ex. 34:27; 2 Pet. 1:21)

4 In somiepartsof Scripture it waslefc up to the "Titers to cliwse their own words and relate truth by the inspiration ai>d guidance of the Spirit (Dan.

12:8-9; Lk. 1:1-4: Jn. 20:30-31: Acts

1:1-2)

The Spirit used the faculues and abilities of the writers to record things, past, present, and future. He gave direct revelarions, guided them to choose records of men, and superintended the writers in all their work until we DOW have a perfect and infallible record of the origin and destiny of all creation

20 proofs Bible is inspired:

1 Its wonderful unity. Over 40 au-thoB wrote 66 books in different lands and over a period of 1,800 years. Many never saw the wriringsof the others and yet there is no contradiction berween any two of them. Collect any group of books by any other 40 men o n any subject and see if they agree

2 Its aiperiority to other books in its origin, tormatioa, doctrines, princi-ples, claims, moral wne, histories, prophecies, revelations, literature, present redemption and eternal benefits, and iu general contents

3 Its influence in the worid. It has blessed millions in every generation, made the highest civtUzalions, and given m.an the highest hope and destihy

4 The character and greatness of tiiose who accept it . The wisest, most godly, and honest of m.en acknowledge it as God's Word. Only infidels amd the ungodly reject it

5 Man could not have written it if he would, and woulc not have ■.Tirten it if he could. So critic of Scripture has ever been able to improve or disprove it

6 Good men must have w-ritten it. It condemns all sin and records the sins and faultsof its writers as well as others. This,evil men woulc not do. Even good men would not do it unless inspired to do 30 to help others

7 All man's present and eternal

spr fby

needs are ma by the Bihle. Redemp^ tion ana jwomised benefits have been given to all who believed in all generations and this will always be so 8 Its preservation through the ages.

religii

•.■/hnip Vingdnr-^ a n r! fplTgi^ns Kav?

sought in vain to destroy it. It is stQl victor and indestructible.

9 The heavenly and eternal charac-tg ot its contents p roves it to be of God

10 Therespoi:se'ofthe soulto it. T he Bible tits the soul as a key to a lock

11 Its infinite depths and lofty ideals. It is universal in its appeal, reasonable in its teachings, reliable in its promises, aurable in its conflicts, everlasting in its usefulness, new and modern in its statements, indispensable to human civilization, indisputable in its authority, interesting in its histories, colorfulin itsbiographies, accurate in its prophecies, individual in its messages, far reaching in its viaon, complete in its laws, comprehensive in its knowledge, infinite in its detail, unselfish in its purpose, simple in its application, Justin its demands, righteous in its judgmeats, clear in its application, and m.asterful in its wisdom

12 Fulfilled prophecy. About 3,300 verses ol prophecy have been fulfilled, predictions made hundreds and even dioosands of years before their fulSll-meoi. Not one deuU has failed yet. About 2, 908 verses are being fulfilled or will yet be fulfilled

13 Niiracles. Hundreds are recorded in Scripture~and many happen daily among those who pray and claim Bible promises

14 Its perfection. Iiis sdentiflcally and historically correct. No one man has ever found the Bible at fault in any

of its many hundreds of statements on history, astronomy, botany, geology, 01 any other branch of learning

15 Its adaptability. It is always up to date on any subject. It fits the lives of all people of all ages and all lands

16 Its spiritual and moral power. It meets patectly every spiritual and moral need of m.an

17 Its aocrrinpi They surpass aH human principles in relation^p, religion, culture, etc. (1 Cor. 2:14)

18 Claims of the Bihle itself. Over 3,800 times Bible writers claim God ^x)ke what they wrote. The Bible itself claims to be the Word of G o d (see Inspiration, col. 2)

19 Secular history. .Many pagan as well as Jewish and Christian writers confir.m the facts of the Bible, quoting it as being genmne, authentic, and inspired of God

20 Its Inexhaiiaihle proofs. It would take m.any volumes to deal fully with the many thousands of facts which confirm theBible to be the Word of God. The book must be divine. If one will use it properly it will confirm itself to him as the inspired Word of God

2 classes judged (4:1):

Both the quick (the li\ing) and the -ead are to face judgment. The dead andUviiigin Christ wiUbe raptured at His appearing in the air atleast 7yeati before the secoc i advent and setting up of the Millennial kingdo.m(note, 2 Th. 2:7; 1 Th. 4:16). These will be judged at the judgment seat of Christ during these 7 yean (1 Cor. 3:11-15; 2 Cor. 5:10). Then the Uving nations will be judged at the second advent (Mt. 25: 31-46). The wicked dead wiU be judged 1,000 years later (Rev. 20:4-15). A11 judgments wiU be overby the end of the Millenniu.m, The living in the .Millennium who commit sin will be judged as men are now i n civil courts and executed if they are worthy ofdeath(Isa. 11:3-10:65:20)

lOfold charge to Timothy (4:1):

1 Preach the Aord (v 2)

2 Be instant in season - wheo you are di^xjsed (v 2)

3 Be instant o ut of season - when you are indisposed (v 2)

4 .Reprove. Gr. elencho, confute; oonvict; convince (note m, Jn. 16:8)

5 Rebuke. Gr. epinmao, to penalize; find fault with; rebuke cuttingly and sharply. Trans, rebuke (v 2; Mt. 8: 26: 16:22: 17:18; 19:13; 20:31: Mk. 1: 25:4:39; 8:32-33; 9:25: Lk. 4:35-41; 8:24: 9:42.55; 17:3; 18:15.39:19:39; •23:40; Jude 9); and charge (Mt. 12:16: Mk. 3:12; 8:30; 10:48: Lk. 9:21)

6 Dion with all longsuffeting and teaching ^v 2)

7 Watca in all things (v 5)

8 Endure afflictions (v 5)

9 Do the work of an evangeUa (v 5) 10 Make full proof of your mimatry

6 last daycharacieristicsof men (4:3):

1 Not endure sound doctrine (v 3)

2 Increase in lusts and in (v 3)

3 A dd one teacher to another, or ^d about &om church to church to End those who win not inast on their getting ridof sins and sinful pleasures (v 3)

4 Having itching ears, desire speaker who wiU tickle their ears and excuse their passions in the name of reUgioo

5 Turn away their ears from truth which strips tiiem of sin and demands their wholehearted consecration to Chria (V 4)

6 Turn to fables and false religions that pamper the flesh and condone sia

A TRIBUTE TO THE BIBLE

TheBible is not an amulet, a charm;, a fetish, or a book that will work wonders by its very presence.

It is a book that will work wonders in es-ery life,heie and hereafter, if acted upon and obeyed in faith and sincerity. It is God's inspired revelation of the ongln and destiny of all things, wrinen in the most simple human language possible so that the moa unlearned can understand and obey its teachings. It is self-interpreting and covers every sub-jectofhu.man knowledge and need now and forever.

Asa literarycomposjuon, the Bible is

the most remarkable book ever made. It is a diWne library of 66 books, some of considerable size, and others no larger than a iract. T he se books include \arious for.m.s of literature - history, biography,poetry, proverbial sayings, hymns, leners, directions for elaborate ritualistic worship, la ws, parables, riddles, allegories, projxiecy. drama, and others. They e.mbrace all manner of literary ayles ir. hum.an expression.

It is the book tzai reveals the mind of God.Lhesiate of m.an, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are

holy, its precepts binding, its histories uue, andits decisionsi.mmutable.Read it to be wise, believe it to be safe, and practice it to be holy.TheBible contains light to direct you, food to support you,andcomforttocheeryou.It is the traveler's map, the pilgrim's staff, the pilot'scompass,the soldier's sword .and theChrisnan's charter. Here heaven is opened, andthe gates of hell disclosed, Christ is its ajar.d subject, our good is its desi 2J1, a nd the glory of G od its en d. It should fill your memory, rule your heart, and guide your feet in righteousness and true holiness. Read it slowly.

frequently,prayerfully, meditatively, seatchingly, devotionally, and audy it constanUy, perseverinalv, and industriously. Read it through a.-.d through until itbectHTespan of your being and generates faiihthat will move mountains. The Bible is a mine of wealth, the source of health, and a world of pleasure. It is given to you in thislife, will be opened at the judgment, and will stand forever. It involves the highest responsibility, will reward the least tothegreatest of labor, and wtU condemn all who trifle with its sacred contents.

THE EPISTLE OF PAUL TO TITUS

Qualifications and Disqualifications for Preachers - Christian Doctrines - Charges to Titus - Admonitions

a Gr. doulos, bona-slave(note e, Mt. 20: 26-27). The only place Paul designates himself a servant of God, -ie calls himself a servant of Jesus Christ in Rom. 1:1; Phil. 1:1

b See note a. Acts 15:33

c The Christians who have taken the place ofjews as the elect of God during the time of their being cut off (Mt. 21: 43: 23:37-39; Rom. 9-11). See note on 4 elect's of God , p. 201

d 2 things that constitute apostleship: 1 Faith ot God'; elect. Gr. pistis.

CHAPTER 1

faithfulness (note g, 2 Th. 3:2)

2 Acknowledging (Gr. epignosis, full knowledge, note, CoL 3:10) of the truth which is after godliness (v 1) e Gr. eusebia, piety(note p. 1 Tim. 3:16) f Unforfeitable eternal life is now a hope. Hope that is seen is not hope (Rom. 8:24-25). How can it be a hope and a present possession, as stated in Jn. 3:16. 36: 5:24; 10:28-29'? Why do we yet hope for it if we have it, as stated in v 2; 3:7: 1 Tim. 1:1? The simple truth is, that it is now given to everyone who is in Christ on condition of remaining in Him (1 Jn. 5:11-12: jn. 15:1-8; Gal. 1:6-8; 4:19; 5:4: etc. See note d, Jn. 6:27) g 3 things God cannot do:

1 Lie (v 2). See 30~t"hings. p. 638

2 Deny Himself (2 Tim. 2:13)

3 Be tempted with evil (Jas. 1:13) h Gr. epangellomai , announce: com-

mand; give orders. Trans. ptom.ise (v 2; Mk, 14:11; Acts 7:5: Rom. 4:21; GaL 3:19; Heb. 6:13; 10:23; 11:11; 12:26; jas.l:12; 2:5; 2 Pet. 2:19; 1 Jn. 2:25) and profess (1 Tim. 2:10; 6:21)

To whom such promise was announced, that God would give eternal life to men who were not yet created, is not known. If He made such a plan before the ages of time or in eternity past, there were beings or creatures then to whom He gave such information. This takes us back even before the pre-A daraiie v/orld of Gen. 1:1-2: Isa. 14:12-14; Jer. 4:23-26; Ezek. 28: 11-17: 2 Pet. 3:5-8. See note i, Mt, 13:35. That the announcement and promise ofetemallife concerned man and our times is clear in v 3; Eph, 1:4; 3:1-6

i See Eternal ages, p. 243

j Referring to Paul's commission (Acts

9:15-17; GaL 1:15-16: 2:2) k Gr. epitage (note b, 1 Tim. 1:1) 1 Titus, like Timothy, was a convert and

fellowworicer of Paul (v 4; 2 Cor, 2:13;

7:6-14; 8:23; 12:17-18; GaL 2:1-3).

He was given charge of Cretian

churches f v 5) m A gain and again God the Father and

Jesus Christ are referred to as being

separate per3ons

n An island in the Aegean Sea about 140 miles long and 30 miles wide. If Paul had been to Crete and established churches during the period of A cts it no doubt would have been recorded by Luke. Therefore, it seems clear that this was done after the close ofActs. If so, then Paul was liberated from prison for a time. It seems that he left Crete before the church was fully organized (v5;

o Gr. kathistemi. Trans, ordain(v 5; Heb. 5:1; 8:3); appoint (A cts 6:3); conduct (Acts 17:15); set(Heb.2:7); make ruler (Mt. 24:45-47725:21-23: Lk. 12:42-44):and make(Lk. 12:14;Acts7:10,27, 35; Rom. 5:19; Heb, 7:28: 2 Pet. 1:8)

p Gr. pre^uteros (note g. Acts 14:23^

q Gr. Qjatasso. Trans, appoint (v 5; Lk. 3:13: Acts 7:44; 20:13): otdain (l Cor. 7:17; 9:14; GaL 3:1^; giveorder (1 Cor. 16:l'>; command (Mt. 11:1; Lk. 8:55: 17:9-M: Acts 18:2; 23.31: 24: 23): and set in order (1 Cor. 11:34)

r See 16 qualifications for bishops, p. 243

I The introduction: authorship and salutation (Cp.

Rom. 1:1-4)

PAUL, a"servant of God, and an"apostIe of Jesus Christ, according to the faith ofXiod's elect,<'and the acknowledging of the truth which is after'godli-ness;

►2 In ^hope of eternal Life, which God, that ^annot lie ,"promised before the'world began;

3 But hath in due times manifested his word through preaching, which is .'committed unto me according to the*command-ment of God our Saviour;

4 To 'Titus, mine own son after the common faith: Grace,

[mercy, and peaceTfrom God the Father, and the Lord Je'gus Christ our Saviour.

II Seventeen qualifications 1 for preachers (1 Tim. 3:1-13)

CHAPTER 2

5 For this cause left I thee iii

trete, that thou shouldest set i

in order the things that are'

wanting, and " ordain ^e iders inj

I every city, as I had"appointed

thee:

- 6 If any be 'blameless, the ' husband of one wife, ^having ; faithful children not accused of i riot or unruly.

- 7 For a'bishop must be blame-I less, as the steward of God; ! not selfwilled, not soon angry,

' not given to wine, no striker, I not given to filthy lucre; j»8 But a lover of hospitality, a lover of good men, sober, just, ' holy, temperate; ' >9 Holding fast the faithful

IV Charges and personal references to the ministry (2:1-3:14). 1 Thirty charges to Titus (2:1-10. Cp. 2Tim. 1:6, refs.). (1) What to teach the aged men (Eph. 5: 25, refs.)

32UT " speak thou the things ^J which become sound doctrine:

- 2"^That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

(2) What to teach aged women (Eph. 5:22,refs.)

- 3"The aged women likewise, that they be in behaviour as be-cometh holiness, not false accusers, not given to much wine, teachers of good things;

(3) What to teach young women (1 Tim. 5:11; Eph.

5:22, refs.)

I •4 That they may teach'the J young women to be sober, to, love their husbands, to love I their children,

j»5 7o i>e discreet, chaste, keep-1

I ers at home, good, obedient to!

their own husbands, that the j

word of God be not blas-i

phemed.

I (4) What to teach young men

(Eph. 5:25, refs.; 2 Tim. 1:

6, refs.)

•6/ Young men likewise exhort to be sober minded. • 7 In all things shewing thy self a pattern of good works: in I doctrine, shewing uncorrupt-1

: word as he hath been taught, j ness, gravity, sincerity, [that he may be able by sound'•8 Sound speech, that cannot doctrine both to exhort and to i be condemned; that he that is;

convince the'^ainsayers.

HI Seventeen disqualifications for preachers (Cp. 1: 5-9; 1 Tim. 3) j

10 For there are many unruly' and vain talkers and deceivers, ■ specially 'they of the circum- j cision: I

11* Whose mouths must be ' I stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even^ prophet of their own, said. The Cre ti-ans are alway liars, evil beasts,^slow bellies. • 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

•14 Not giving heed to JewTsh fables, and commandments of men, that turn from the truth.

15 TJnto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but m works they deny him, being abominable, and disobedient, and unto every good work reprobate.

of the contrari' part may be ashamed, having no evil thing to say of you.

(5) What to teach servants (Eph. 6:5, refs.) |

9 ^Exhort sen-ants to be obedi-' ent unto their own masters, | and to please them well in; all things; not answering 1 again; j

10 Not purloining, but shew-| ing all good fidelity'; that they may adorn the doctrine of God our Saviour in all things.

2 Why all men can obey the gospel: 10 teachings of grace

► ll^For the grace of God that bringeth salvation hath appeared to all men,

12 ' Teaching us that, denying ungodliness and worldly lusts, i we should live soberly, righteously, and godly, in this present world;

• 13 ' Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;<

3 The purpose of the work of Christ (Jn. 9; 39; refs.)

s This is what men expect of preachers

children t Gr. episkopos (note t. Acts 20:28) u Gr. a.i tilezp. contradicters of truth. Trans, gaxnsayet (v 9; Rom. 10:21); speak against fLk. 2:34; Jn. 13:12; Acts 13:45: 28:19-22): answer again (Tit. 2: 9); contr a dict (Acts 13:45): and deny

(Lk. 20:27). See 20 characteriscica of gainsayers , p. 24:3

V Jewidi teachers ol the law

w This is the duty of ministers

X This was Epinienides, 538 B.C. He

wr 01 e many poems and uttered

prophecies y Gr. argos, idle (note p, 1 Tim. 5:13) z This refers to aU meats which are all

clean and may be eaten by Cliristians

(V 15; Rom. 14; 1 Cor. 8; 1 Tim. 4:4)

a Titus was to teach and live the utter opposite of the Judaizers of v 10-16

b Sfold command: teach sound doctrine

1 To the old men (v 1-2)

2 To the aged wo:r:en (v 3-1)

3 To the young woi:ien (v 4-5)

4 To the young nien (v 6-8)

5 To servants (v 9-10)

6 To men - ccncerning grace(v 11-

7 To men - concerning the rapture and the second advent (v 13)

8 To men - concerning redeniption (v 14-15)

c See 6com "^anjs to aged men , p. 2

d 5 co:"~3niisto aged women (v 3-4):

1 Live holy (notes on Eph. 5:22-^ ; CoL 3:18; 1 Tim, 2:9-12; 1 Pet. 3:1-6)

2 Be not slanderers (Gr, diabolos, note s, Jn. 6:70)

3 Not given to wine(see 4 qualifico-tions for wives of deacons , p. 236

4 Be teachers of good things (v 3)

5 Teach the young women (v 4)

e 8 coi:'r:"anjsro young women (v 4-5):

1 Be sober (note 1, 1 Tim. 2:3)

2 Love husbands (4 commands, p. 214

3 Love children (v 4)

4 Be discreet. Gr.s opi.ron (point ^. 16 qualifications •"or bis:.ops, p. 2:j£,i

5 Chaste. Gr. tognos. Here; 2 Cor. 7: 11; 11:2; PMl. itsTTrim. 5:22; Jas. 3:17; 1 Pet. 3:2; 1 Jn. 3:3

6 Home-lovers-nogad-abouts (v 5)

7 Be good. Gr, agathas, virtuous (v 5)

8 Obedient to husbands (Eph. 5:22, 33; CoL 3:18; 1 Pet, 3:1-6)

young men (v 6-8): inded, Gr. sophroneo.

f 4 commands to

1 Be sober-ml sober in mind (v6; .Mk, 5:15; Lk. 8:35; 2 Cor. 5:13: Rom. 12:3: 1 Pet. 4:7)

2 Be a pattern of good works. Gr. t upos, note c, PMl. 3:17

3 Be uncorrupt, grave, and sincere in teaching (v 7)

4 Have sound speech that cannot be condemned. Gr . hugies, sound(v 8) and whole(.MU 12:13: lo:31;Mk. 3:5: 5:34: Lk.6:10: Jn, 5:4-15: 7:23; Acts 4:10). It me ansheaLing words - the gospel of healing, not only spiritual,but physical (.Mt, 3:17; 1 Pet, 2:24; Jas. 5:14)

g 5 com mands to servants (v 9-10):

1 Be obedient (note g, Eph. 6:5)

2 Please masters in all things (v 9)

3 Do not contradict or gainsay orders

4 Do not steal the goods of the master entrusted to you (v 10: Acts 5:2-3)

5 Show faithfulnessinallthings(vlO>

h3

great blessings oi grace:

1 It brings salvation(v ll;Eph. 2:8-9)

2 It has appeared to all men (v 11: jn. 3:16: Rev. 22:17)

3 It teaches 7 great lessons:

(1) To deny ungodliness (v 12)

(2) To deny worldly lusts (v 12)

(3) Tolivesoberly(v 12:1:8:2:2-7)

(4) To Live righteously (v 12; Heb. 12:14; Rom. 6:14-23; 8:12-13)

(5) ToUvegodly(vl2:2Tim. 3:12)

(6) To live right in this life (v 12)

(7) To look for the rapture and the second advent (v 13; PhiL 3:20)

Gr. paideiK, instruction as to children (note X, 2 Tim, 2:25) 1st and last prophecy in Titus (2:13), Men looked forthe rapture in that day, proving there is no definite time element in Scripture for this event (v 12; PhiL 3:20)

TITUS 3

How and what to preach

Exhortation to constancy

a 2 great benefits of Christ's death:

1 To redeem from all iniquity (v 14; Ml. 26:28; CoL 1:14-22; Rev. 1:5)

2 To purify unto Himself a peculiar people, zealous of good works (v 14), Cp. the 2 benefits in GaL 3:14

b 4 admonitions to Titus (v 15):

1 These things speak

2 These things exhort

3 Rebuke with all authority

4 Let no man despise you

c 7fold message to the Cretians:

1 Be subject to principalities and powers (civil rulers, v 1; Rom. 13:1-8; 1 Pet. 2:13-18)

2 Obey magistrates (local civil officers, v 1; Rom. 13:1-8)

3 Be ready for every good work (v 1)

4 Speak evil of no man (v 2; Jas. 3)

5 Be no brawlers (v 2; 1 Tim. 3:3)

6 Be geittle fv 2; note s, Phil. 4:5)

7 Show mecKness to all men (GaL 5:22-23)

d 7fold descriptioD of all sinners r v 3):

1 Foolish. Gr. anoetos, toollsh (v 3; GaL 3:1,3; 1 Tim. &: 9); unwise (Rom. 1:14); and fool (Lk, 24:23y

2 Disobedient (V 3; Eph. 2:1-3)

3 Deceived^v3;2Cor.4:4;Rev. 12:9)

4 Serving divers lusts and pleasures (V 3; GaL 5:19-21; Eph. 2:1-3)

5 Living in malice and envy (v 3)

6 Hateful (v 3)

7 Hating one another (v 3)

e 7fold salvation of the soul (v 4-7):

1 The manifestation ot the kindness and love of God toward man (v 4)

2 Not by works of righteousness by man to merit it (v 5; Eph. 2:3-9)

3 By God's mercy He saved us (v 5)

4 By the washing of regeneration In the precious blood of Christ and the .Vord(v5; Mt. 26:28; Eph. 5:26; CoL 1:14-22; 1 Pet. 1:18-23; Jas. 1:18)

5 Renewing of the Holy Ghost (v 5; Jn. 3:5; Eph. 4:24; Rom. 12:2)

6 Which He shed on us abundantly through Jesus Christ (v 6; Rom, 5:5; 8:14-16: ICor. 12:13)

7 Justified byHis grace, we are made heirs of the hope of eternal life (v 7; Rom. 3:24-31; 5:1-11: Eph, 2:8-9)

Continued, column 4 —^»-

16 qualifications for bishops (1:6):

1 Blameless (v 6; point 7, Deacons. p. 236). Not the same word as in point 1, Bishops , p. 236

2 Husband of one wife (v6; point 2, Bishops , p. 236)

3 Having faithful children (v 6: point 14,B ishops; 10 . Deacon s, p. 236)

4 Not self-willed (v 7). G r. authades , stubborn;headstronR: unfeel-ing; self-wUled, Here and 2 Pet. 2:10

5 Not soon angry (v 7). Gr. orgilos, prone to anger; hot-headed;passionate. Only here

6 Not given to wine (v 7; point 8, Bishops ; 3. Deacon s, p. 236) p. 236)

► H^Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

4 Ten charges to Titus (2:1; 3:8. Cp. 2 Tim. 1:6, refs.)

•15"These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER 3

J ^UT'them in mind to be sub-J- ject to principalities and powers, to obey magistrates, to be ready to every good work, •2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

5 Ninefold description of sinners

S'^For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

6 How and why men are redeemed

4'But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Ho'ly Gh6st;

6 Which he^shed on us*abun-dantly through Je'gus Christ

7 No striker (v 7; point 9, Bishops,

8 Not given to filthy lucre (v 7; pt. 10, Bishops; 4, Deacons , p. 236)

9 A lover of hospitality (v 8; point 6, Bishops , p. 236)

10 A lover of good men (v 8). Gr.

f hilagathos, lover ot goodness. Only ere

11 5ober (v8; point 4. Bishops .p.236)

12 Just (v 8), Gr. dikaios. Trans, jua '33 times); righteous (36 times); n

(, _-

(5 ames); and meet (2 times)

13 Holy (v 8). Gr. hosios. Trans, holy (v8;lTim,2:8; Heb. 7:26; Rev. iSI^ ineicies (Acts 13:34); and Holy One ()(cts 2:27; 13:35). Thebishop must be

It is impossible to rightly govern the world without God and the Bible - George Washington

A studious perusal of the sacred volume will make better citizens,better fathers,and betterhusbands - Thomas Jefferson

The first and almost the only book deserving of universal attention - John Quincy Adams

It is the rock on which our Republic rests - A ndrew Jackson

A man has deprived himself of the best there is in the world who has de-

our Saviour;

► 7 That being justified by his

grace, we should be made heirs

according to' the hope of eternal

life.

7 Eight charges to Titus (2: 1, 15. Cp. 2 Tim.1:6, refs.)

• 8 This is a ^faithful saying, and these things I will that thou affirm '^constantly , that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. •9 But ^void foolish questions, and genealogies, and contentions, and strivings about the law; for they are'unprofitable and vain.

•10 A man that is an^heretick after the first and second ad-monition^reject;

ll"Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send 'Ar'te-mas unto thee, or iTych'i-ciis, be diligent to come unto me*to Ni-c6p'o-lis: 'for I have determined there to winter.

13 Bring"Ze'nas the lawyer and"A-p6rios on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not im-fruitful.

8 Conclusion and benediction

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. A-men'.

Summary of Titus

Date and place: Perhaps from Macedonia about 67 A. D. (1 Tim. 1:3)

Authon Paul (see Summary of Romans and Paul in the Index)

Theme: The second of three pastoral epistles - land 2 Timothy and Titus - to

give instructions concerning church order, doctrine, and discipline for Christians.

Titushasmuch in common with ITimothyinthatbothconcern church order and

sound doctrine. 2 Timothy deals primarily with personal walk in times of apostasy Statistics: 56th book of the Bible; 3 chapters; 46 verses; 921 words; no

question; 45 verses of history; 1 verse of unfulfilled prophecy

like God's Holy One

14 Temperate (v S). Gr. ej^ates, having control of oneself; self-dis-cipUned. Only here

15 Holding fast to sound doctrine (v 9),Gr. antecriornai (noie n, ITh. 5:14)

16 Able to exhortbelievers, and convince the gainsa vers (v 9). Cp. qualifications for bishops, deacons, p. 236

Eternal ages (1:2):

Gr. chronon aionion, agesoftime(v 2; 2 Tim. 1:9; Rom. 16:25). It means etemity.before the ages of'^time be^n. It is not the Gr. katabole, disruption or overthrow of the world, or themelios, founding of the world (note i, Mt. 13: 35). Aionios is trans, elsewhere everlasting (Mt. 18:8; 25:41, 46; Lk.l6:9; Rom. 16:26; 2 Th. 1:9; 2:16; 1 Tim.

6:16; Heb. 13:20: 2 Pet. 1:11; Rev. 14: 6); eternal (Mk. 3:29: 2 Cor. 4:17-18: 5:1; 2 Tim. 2:10: Heb. 5:9; 6:2; 9:12. 14, 15; 1 Pet. 5:10; Jude 7); for ever (Ph'm 15); everlastingUfe (Mt. 19:29; Jn.3:16, 36; 4:14: 5:24; 5:27, 40, 47; Acts 13:46;Rom. 6:22); Ufe eyerlastijig (Lk. 18:30; Jn. 12:50; GaL 6:8: 1 Timu 1:16); eternal Ufe (Mt. 19:16: Mk. 10: 17,30;Lk.l0:25; 18:18: Jn. 3:15; 5:39; 6:54,68:10:28; 17:2; Acts 13:48; Rom, 2:7: 5:21: 6:23: 1 Tim. 6:12,19: Tic 1:2; 3:7: Ijn, 1:2: 2:25; 3:15; 5:11,13. 20; Jude 21); life eternal (Mt. 25:46; Jn. 4:36; 12:25: 17:5)

20characteristicsof gainsayers (1:9):

1 Unruly - rebeUious to truth (v 10)

2 Vain talkers - emptyboasters(v 10)

3 Deceivers - pretenden of truth (v

WHAT GREAT MEN HAVE SAID ABOUT THE BIBLE:

prived himself of this (a knowledge of the Bible) - W oodrow Wilson

There is no other book so various as the Bible, nor one so full of concentrated wisdom - Herbert Hoove r

To the influence of this Book we are indebted for the progress made in civilization, and to this we must look as our guide in the futuxeUlvsses S. Grant

What can I do with respect to the next world without my Bible'? - JohnBacon

The Bible is more than a Book; it is a living being with an action; a power

which invades everythingthatopposes its extension - Napoleon Bonaparte

All other books are of little importance in comparison with the Holy Scriptures - Alexander Cruden

We, the undersigned. Students of the Natural Sciences, desire to express our sincere regret that researchers into scientific truth are perverted by some in our own times into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures. We conceive that it is impossible for the Word

a See note f, 1:2: note d, Jn. 6:27

b See note c, 1 Tim. 1:15

c Affirm strongly. Onlybeie; ITlm. 1:7. We are commanded to maintain good works (v 8, 14; 2:14; 2 Tim. 2:21; Mt. 5:1G)

d See notes 1, m, n, and o, 1 Tim. 1:4 e 4 things unprofitable and vain (v 9):

1 Foolish questions 3 Geneologies

2 Strivings about law 4 Contentions f Gr, hairetikos, one who maintains op-

position to tniih. See note e.Acts 5:17 g Gr. paraiteomai, beg off. Trans , reject

It'

5:11; Heb. 12:25)

h 3 effects of heresy (v 11):

1 Subversion , to turn out of the way in which one may be saved

2 Sin, Gt. harmartano, miss a mark or aim; to wander fro m the right path tbat leads to life; go in the path of destruction. Traas. sin 32 times (v 11: Mt. 18: 21: 27:4;Lk7T5:18-21; Jn.5:14; 8:11; 9:2-3; Rom. 2:12; 3:23; 5:12-16: 6:15: lCor.6:18; 7:28.36: 8:12; 15:34; Eph. 4:26; 1 Tim, 5:20; Heb. 3:17; 10:26: 2Pel.2:4;lJn, 1:10: 2:1; 3:6-9; 5:16-18) ;totresspas(Mt. 18:15;Lk. 17:3-4): offend (Acts 25:8): and faults (1 PeC

3 Self-condemnation

i Not mentioned elsewhere

j See note i. Acts 20:4

k A city of Epirus, on the gulf of

Ambracia, near to Actium. Anodier

Nicopolis was in Thrace, on the river

Nessus 1 This proves the apostle was free from

prison and could winter where he

pleased m Not mentioned elsewhere n See note j. Acts 18:24

—^^ Cout, from column 1

f Gr. ekcheo . to pour forth; bestow; to

gushout; run greedily out; shed abroad;

to spill out freely (v 6: Jn. 7:37-39;

Acts 2:16-21.33: 10:45;Joel 2:28-29) gGr. plousios (v 6; CoL 3:16: 1 Tim.

6:17; 2 Pet. 1:11)

10)

4 Subvert (overthrown) whole bouses (V 11: 2 Tim. 2:18)

5 Teach false doctrines (v 11)

6 Greedyof money (v 11; Phil. 1:21; 3:7)

7 Liars (v 12)

8 Evil beasts - ferocious (v 12)

9 Slow bellies-gluttons, hoggish(v

10 unsound in faith (v 13) 12)

11 Consecrated to false doctrines (v 14)

12 Obeyhuraancommandments(vl4; Mt, 15)

13 Reject truth (V 14; 2 Tim, 4:1-4)

14 Unclean and unbelieving (v 15)

15 only profess godliness(v 16; 2 Tim, 3)

16 Defaed in mind and conscience (v 15)

17 DenyGodinUfe and con duct (v 16)

18 Abominable -unnatural in lusts (v

19 Disobedient to God and truth f v 16)

20 Reprobate to all good works (v 16)

6^ommand s to aged men (2:2):

1 Be sober (point 3, BishopSp P. 236)

2 Grave (point 1, Deacons, p. 236)

3 Temperate (pt. 4, Bishops ,p. 236)

4 Sound in faith (note g, 2 Th. 3:2)

5 Sound in love (note g, 1 Cor. 13:4j

6 Sound in patience (note, Ps.37:7)

of God written in the book of nature, and God's Word written in Holy Scripture, tocontradict one another.. physical science is not corrplete.butisonly in a condition of progress - Signed by 300 scientists of Great Britain ,recorded in the Bodelian Library, Oxford. The Bible is theBook of faith,and a Book of doctrine, and a Book of morals, and a Book of religion, of special revelation from God; but it is also a Book which teaches man his responsibility, his own dignity, and his equality with his fellow man - Daniel Webster

THE EPISTLE OF PAUL TO

PHILEMON

Character of Philemon - Intercession for Onesimus - Fellowship of Paul amd Philemon in the Lord

a See Eph, 3:1; 4:1; 2 Tim, 1:8

b See Timothy , p. 159

c AU we know of him Is what we read bete. He was a disciple of Colosse who had a clnxch In his house (y 1-2)

d Gr. amergos (note q, Phil. 4;3J e Tradition says she was the wife of PhUeroonand Archlppus wastheirson, the paaor of the church is his house (V 2; CoL 4:17)

f Only here and In PhCL, 2:25,note d. 3

g A gain Paul refen to God the Father and

Jesus Christ as two separate persons

h 3 chaiacterisd.cs of Philemon (v 5-7):

1 Love and taith toward God

2 Manifested his faith

3 Hospitality to saints

i Gr. koinonia, fellowship or communion (D0te|Sr2 Cor. 13:14) j Gr. paraklesis (note v. Acts 13:15)

k Gr. presbutes , an old man(v9,Lk. 1:18; Tit. 2:2). If Paul was25 years old when he saw Stephen stoned (Acts 7:58),he could not be more than 56 years old by this time. This word could be translated ambassador , which may be the tnie meaning ot Paul here

1 He was a run-away slave of Philemon whx)was convened underPaulin Rome (V 10-19; CoL 4:9)

m Christianity does i»ot &ee from obligations that are lawful and right. Paul would have retained him to help him but he would not do so without the consent of Philemon (v 13)

The philosophy of redemption

These scriptures and others state and illustrate the doctrine of redemption. In short, redemption means that one who is capable of redeemingand takingtheplaceof another or others actually meets the demands of the law and becomes the legal substitute by paying the redemptive price for those who are condemned to death because ofbreak-ing the law

In the caseof man, Satan causedhim to rebel against God and break His law, incurring the death penalty.Man,being under the sentenceof death, could not payhisowndeathpenaltyandalso live again to enjoy freedom from sin and carry out the eternal purpose for which he was created.To cany out the eternal plan he had to be redeemed and brought back into full reconciliation withGod in order to fulfiU the holy and ri^teous demands ofthe la wand hoU-nessofGod.God undertook redemption work for man by sending Jesus Christ to die for him and resurrect him from the deadsothattheoriginalplancould be realized. This is plainly set forth in the following points on the philosophy of redemption;

1 All life, both vegetable and animal, is sustained and perpetuated by substitutional suffering and death of innocent victims

2 God's benevolence, holiness, and relationship to the human race made atonement necessary. He had made the race to live forever and carry out Hisetemal program, so when it sinned it was necessary for Him to uphold and vindicate the moral law and yet redeem eternal man from His enemy. If He had permitted His enemy to es-c ape with diis attack on the eternal program He would be defeated in the eyes of all free moral agents who could join the rebellion trying to put God to complete defeat and eternal ruin

3 Satan had kidnapped man and made him a slave to sin and a subject of eternal death. He held a pseudo soveieignty over humanity and that for ransom on the principle of posses-sionand consentof aresponsibleagent, or govenunent by consent of the gov-

I Authorship and salutation

PAUL, a' prisoner of Je'gus; Christ, and *Tim'o-thy our ^ brother, unto'Phi-lemon ourj dearly beloved, and ^fellow-1 labourer,

2 And to OUT beloved'Ap'phi-d, and Ar-chip'pus our 'fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, fcoffl*God our Father and the Lord Je'§us Christ.

n Character of Philemon

4 I thank my God, making mention of thee always in myi prayers, I

5 Hearing of *thy love and faith, which thou hast toward the Lord Je'§us, and toward all saints;

6 That the'communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Je'§us.

7 For we have great joy and iconsolation in thy love, because the bowels of the saints are refreshed by thee, brother.

m Intercession for

Onesimus

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee, being such an

one as Paul the*aged. and now also a prisoner of Je'§us Christ.

10 I beseech thee for my son Ao-nes'i-mus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12"*Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered

unto me in the bonds of the gospel:

14*But without thy mind would I do nothing; Hhat thy benefit should not be as it were of necessity, but willingly.

15*For perhaps he "therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a ser\-ant, a brother beloved, specially to me.^ut how much more unto thee, both in the flesh, and in the Lord?

17'If thou count me therefore a partner, receive him as myself.

18 If he hath wTonged thee, or oweth thee ought, put that on mine account;

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

IV Fellowship of Paul and Philemon in the Lord

20/Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee,

i knowing that thou wilt also do I more than I say.

22 «But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

V Conclusion and benediction

23 There salute thee *£p'a-phras, my feUowprisoner m Christ Je§us;

24'Marcus,)Ar-is-tar'chus, *De'mas, 'Lu'cas, my fellow-labourers. 25 The grace of our Lord Je -|us Christ be with your spirit. A-men'.

Summary of Philemon

Date and place: Written from Rome abcait 64 A. D.

Author Paul (see Summary of Romans and Paul in Index)

Theme: Onesimus, a run-away slave of Philemon, a Christian of Colosse, had robbed his master andfled to Rome. Therehebecamea convert ofPaul, who sent him back to Philemonwlth this lener. The wriungpleads the case of Onesimus for forgiveness and restoration to the favor of Philemon

Statistics; 57th book of the Bible; Ichapten 25 verses; 445 wads; 1 question; no pr<^hecy

la No doubt Philemon would have con-i sented for Paul to retain Onesimus as I his helper If he had requested it, but this he did not do

b I did not want to force you to give me a benefit by keeping your servant. I want you to be free to do what yoo wQl with your own servant

c He departed from you as a slave, an unfaithful slave. He left you for a short time, but now since he is cooverted he win be a faithful slave. You must receive him back, not as a slave, but as

I a brother in Christ. Love him a s a brother for he Is dear to you and especially to me Cv 15-16)

^ Question l.The only one In PhUeinon

e If you consider me a Mend, receive Onesimus as you would receive me. U he has wronged you or if he owes yo. anything put that on my account, 1 promise to pay it. I ask you to oblige me. I will not say that you owe me your own self besides (v 17-19)

f Let me have the joy of knowing that you have forgiven him.I havethiscon-Sdence in you and that you will even do more than I say (v 20-21)

g Here Paul again expresses faith in his deliverance from prison and that he would get to viat xhe. churches again

h See CoL 1:7 ?nd 4:12

i This Is John Mark. Note j. Acts 12:12

j ACU 19:29; 20:4; 27:2; CoL 4:10

k Note b, 2 Tim. 4:10

1 The author of Luke and Acts

place ot man in paying the penalty thus meeting aU the demands of God and His holy law and defeating Satan and his hosts (CoL 2:14-17; Heb, 2: 14-15; 1 Pet. 2:24).

7 When Satan put to death the innocent sinless Christ, the court of heaven cancelled all his claims, lights, and pseudo-sovereignty over his victims. Now he holds a false authority over them. His chief method now is intimidation. AU who assert their legal, redemptive, blood bought, and divine tights and resist him can be free from sin, sickness, and Satanic powers. All believers are now representatives and officers of God's law and can dispossess and cast out devils. They have the power of attorney to act in Christ's place r»Dw on earth(Mk. 16:17-18; Jn. 14:12-15; 15:16). All who refuse to do so and submit to Satan through unbelief are out of the divine will and will suffer what liiey permit satanic forces to do tothem(Eph.4:27:6:10-18: Mu 17:20).

emed. This was the only principle ot government that a holy God could establish with the wages of sin as death and eternal life as a reward for obedience. Satan's rights are recognized in Scripture. He is the god and prince of the world who had the power of death and hell before his defeat by atone-ment(Gen. 3:15; Jn. 10:10; 12:31; 2Cor. 4:4; CoL 2:14; Heb. 2:14;Rev. 20:10)

4 God decided that through the atonement and the substitution of an inckocent victim to take the place of the guilty kidnapped race He would free it from Satan, thus legally and forcefully evicting him, restoriBg man's dominion so as to carry on the eternal purpose.

5 The penalty had to be paid for man to go free. If sinful man had paid the

penalty he rfould remain forever dead. If man was to become reconciled to God again and be restored to his original position, an innocent and a willing substitute had to be found to take his place who could fully meet the demands of the la*' and represent both God and man. He had to be more than man to be able to live again after the penalty was paid. The only solution was for God to become man and pay the penally letting man go free. This way God could be free from all accusations of injustice in forcing another to do what He Him self would nor do, and His holy law, justice, and form of government would be magnified before all creation in all eternity.

6 One of the three Divine Persons in the Trinity became a man, took the

Now real faith proves Satan impotent (Jas, 4:7; 1 Pet. 5:7-8; 2 Cor. 10:5-7; Eph. 6:10-18). God assumes responsibility for salvation and keeps men free on condition of meeting His terms of repentance and holy living (Lk. 13:1-5; Col. 2:6-7; Heb. 12:14-15: 1 Jn. 1:7-9: 2:29:3:5-10; 5:1-4, 18). Satan is now only the accuser of the brethren and has no legal claim on them (Rev. 12:10), Christ is their defense attorney (1 Jn. 2:1-2; Rom. 8:33-34). The law must still be upheld and God cannot excuse any sin.

No human court can forgive and justify any man who continues to commit crimes. So it is with the Court of Heaven. The Supreme Judge is sworn to uphold the demands of the law in every case.

All sin must be confessed and the life consecrated to obedience to the moral law before one is justified and Satan loses his case in the Court of Heaven. If one commits sin and refuses to confess and rectify his life, Satan wins his case and God is under obligation to pass the sentence of the broken law (Num. 14:18; Rom, 1:29-32; 1 Cor. 6:9-11; Gal. 5:19-21; 6: 7-8: Jas. 2:10).

Christ Better than The Melchisedec P

THE EPISTLE OF PAUL THE APOSTLE TO THE

HEBREWS

Prophets, Angels, Moses, Joshua, Earthly Priests and all Old riesthood
Supersedes the Aaronic - The New Testament Better than

Testament Saints the Old Testament

a This Is God the Father, die head of Christ and the Holy Spirit (1 Cor. 8:6; 11:3; Mt. 28:19; 2 Cor. 13:14; Erh.4: 4-6; 1 Jn. 5:7)

b See In many parts and ways, p. 256

c Gr. palal. of old. Here; Mt. 11:21; Mk. 15:4?rLk, 10:13; 2 Pet. 1:9: Jude 4

d Gr.^nj in the prophets. The HolySpirit indwalt the prophets and spake through them In the same manner He dwells in mentoday(noten.Lk. 22:3V ThatmenI in O. T. days had the Holy Spirit is clear. See O.T. experiences, p. 158; Christ better than propheis. p. 257

e See 14 end-time expressions, p. 236

I See "in Son, " p. 25^

8 See 8 fa cts about Christ, p. 256

h Gr. ilthemi. appoint (v 2; Mt. 24:51; Lk, IS:45; 2 Tim. 1:11; 1 Pet. 2:8); ordain (Jn. 15:16; 1 Tim. 2:7); set forth (Jn. 2:10); etc.

i Rom. 8:17-18: 1 Pet. 1:4; Acts 26:18

j See Plans the apes, p. 256

k Gr. apaugasma. reflection. Only here

1 See Glory, p. 256 m Gr. charakter. exact expression, or im-pression as when metal is pressed into a die, or as a seal upon wax. Only here

n Gr. hupostasis, person (v 3); substance (Heb. 11:1); confidence (2 Cor. 11:17; Heb. 3:14); and confident (2 Cor. 9:4). Here it refers to essential substance or that which constitutes deity in body, soul, and spirit

0 By lis word of power all things are upheld and sustained eternally (v 3)

p By His atonement sins are purged, not by water baptism,the Lord's Supper, or any other ritual or fo rm o f religion (Mt. 26:28; Rom. 3:24-25;

5:1-11; Col, 1: 14-22; Hd). 9:22; 1 Jn. 1:7-9; 1 Pec 1:18-23; 2:24; Rev. 1:5; 5:8-10)

q Mt. 26:64; Mk. 16:19; Acts 2:33-34; 7:56; Rom. 8:34; Eph. 1:20; CoL 3:1; Heb. 1:3, 13; 8:1; 12:2; 1 Pet. 3:22

1 See Christ is belter, p. 257

s The Jews had the highest opinion of angels and even associated them with God. On their own ground Paul proves to them that Jesus is God to be wor- •iilpped by angels (v 6). see Christ better than angels, p. 257

t 3 ways Jesui obtained His great name:

1 By birth (Mt. 1:21)

2 By inheritance (Heb. 1:4)

3 By achievements (PhU. 2:5-11) u Questions 1-2. Next, v 13

V Ist q. T. prophecy in Heb. (1:5; Ps.2: 7, fulfilled). Next, V 6. See note f. Acts 13:33 for exposition of this

w 2nd O.T. prophecy in Heb. (1:5; 2 Sam. 7:14, fulfiUed). Next, v 6

x 3rd O.T. prophecy in Heb. (1:6; Dt. 32: 43, fulfilled). Next, v 8. This prophecy is quoted from the Septuagint of Dt. 32: 43, "Rejoice, ye heaven, together with him; and let all the angels of God worship him"

y Quoted from Ps, 104:4

z 4th 0,T. prophecy in Heb, (1:8-9;Ps. 45:6-7, unfulfiUed). Next; v 10

a A rod or staff and a symbol of power and government (Ps. 2:9; Rev. 2:27)

b This is characteristic of a just ruler

c This is spoken of the Son by xhe prophet. How could the Son have a God who would anoint Him if He Himself were the only God"?' This clearlyproves two separate persons, both called God (v 8-9)

d See 3fold office of Christ, p. 256

e 5th q. T .prophecy in Heb. (1:10-12; Ps. 102:25-27, unfulfiUed). Next, v 13, This will be fulfilled at the end of the Millennium when the heavens and earth will be renovated and made renewed (vlO-12; 12:25-28; Rom. 8:21-25; 2 Pet. 3:10-13)

f See note i, Mt. 13:35

g God with Hishands FORMED the earth fPs. 8:3,6; 90:2; 95:5); the heavens(Ps. 8:3; 19:1; 102:25); the planets (Ps. 8:3;| Isa, 40:26; 45:12; 48:13; Heb, 1:10);|

'\ \ ~~

CHAPTER 1 2051 "g^t hand, until I make thine

i enemies thy footstool? I Christ better than the! »-14 Are they not all minister-prophets: eightfold reason! j^g spmts "sent forth Ifl nun

G

OP. who at^simdry times

ister for them who shall "be heirs of salvation?

CHAPTER 2

206;

4 Because of abetter covenant and witness (8:6; Jn. 1:17; 5:31-39:14:6-15)

1 spake "^in time past unto the

fathers^ the prophets, 2 Hath in these 'last days I spoken unto us 'by his *Son, whom be hath^appointed 'heir

of aU things, by whom also he crpHEREFORE we ought to

i °i^it*t"^°"^^ V, ■ u^ * I •■*■ give the more earnest heed

, 3 Who bemg then^nghtness of, ^^ ^he things which we have

,/2/s'glory,andth^xpressimage|^g^jj_ ^^^^ ^^ ^^^ ^^

of his^erson^d uBholding_all j ^^^^^^ iEuhenr'slip.

I thmgs by the^ord of his power ^ For if the'word spoken by

! when he hadPbxJymseU purged I ^]g was/stedfast. and every

our sms.-' sat down on the nght jgtransgression andMisobedience

hand of the Majesty on high; I ^e^eived a just'recompence of

I reward;

U Christ better than angels;

3 'How shall we escape, if we

i°'"\i°}^J^^^°"- ^^^^-^'^negXect ISO great salvation; 4-2:18). IBecauseofson-i j,-^ij at the first began to be ship and inheritance (Lk.|gpo]jen by the Lord, and'Vas 1:35; Jn. 3:16; 5:17 - 47) i confirmed unto us by them that , T. • J i.n. ^ 'heard him;

4 Bemgmade so much'bifi^ | 4 ood'-also bearing them wit-than the'angels, as he hath by 1 ness, both with signs and won-mheritance obtamed amore ex- i ^j^j-g^ and with divers miracles, ceUentname than thev. ■ ^j gjj^g ^f ^j^g jj^-j^, (^^Q^^

*5.*Tor unto which of ^e ange^ | accor ding to his own wiU? said he at any time, Thou art | — my son, this day have I begot- j 5 ten thee? And again." ! will be ! to him a Father, and he shall b e ! to me a Son? '

*6 And again, when he bring-eth in the firstbegotten into the world, he saith.^And let all the angels of God worship him.

i 7 And of the angels he saith.

pWho maketh his angels spirits,

I and his ministers a flame of

I fire.

2Because of His deity, kingship, character, creative power, and eternity (Ps. 45:6-7; Isa. 9:6-7; Jn. 1:1-3; Col. 1:16-18)

Because of war on and final conquest of all rebels against God (1 Cor. 15: 24-28; Mt. 25:31; Col. 2: 14; Jude 14; Rev. 11:15; 12:7-12; 19:11-20:15)

^

5 For unto the angels hath he not put in subjection the°world to com e, whereof we speak. *6 But one in a certain place testified, saying,' ^Vhat is man. that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels: thou crownedst him with glory and honour, and" didst set him over the works of thy hands:

8 Thou hast^ put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

6 Because of His redemptive work (Col. 2:14-17; 1 Pet. 2:24; Phil. 2:5-11)

*8 But unto the Son he saith.

hy throne, O God, is for ever and ever: a "sceptre of righteousness is the sceptre of thy kingdom.

9*Thou hast loved righteousness, and hated iniquity; therefore "^God, even t^ God, hath anointed thee with the oil of gladness"above thy fellows. •10

And, 'Thou, Lord, in the beginnin g hast laid the'foimda-tion of the earth; and the heavens are the » works of thine \ ^9 But we see Je'§us, who was ' ha^ds: ! made a little lower than the ;

11 They shaU'■pensh; but j angels 'for the suffermg of I thou remainest; and they all

shall wax old as doth a gar-|

ment; j

12 And as a vesture shalt thou 1

death, crowned with glory and honour; that he by the grace of God should taste death for every man.

fold them up, and they shaU be] mq For it 'became him, for 'Changed: but thou art thej whom are all things, and by same, and thy years shall not| whom arc all things, in bringmg

many sons unto glory ."to make the captain of their salvation perfect through sufferings. ► ll^For both he that sanctifieth and they who are sanctified are all of one : for which cause he is not ashamed to call them brethren.

fail.

3 Because of His exaltation (Acts 2:33-36; Phil. 2:5-ll;Eph. 1:21; 1 Pet. 3:22)

*13 'But to which of the angels said he at any time,*Sit on my

the living creatures (Gen, 1:20-27; 2: 7-25; Job 26:13; Rom. 9:20; 1 Tim. 2: 13); and aU things (Pr. 26:10) h Gr. apollumi. maror ruin, never annihilation (note l.Mt, 10:28). The earth is eternal (Eccl. 1:4; Ps. 104:5), sc perish here means to wax old as agar-

Continued, column 3 —^»-

service ofGod,areallone, inthc sa.Tie family, and called brethren (v 11) —
^»- Cont. frorr col. 2

ii'jnt (V 11; 8:13; Lk. 12:33) i Gr. allasso , to make other than it is; to alter; change, as in note e, above

a See A ngelic apostles, p. 257

b See Heirs of salvanon. p, 257

c Because God has spoken unto us by His Son.becauseHeis such a glorious personage, and because what He says is of such infinite importance to our eternal welfare (v 1). See 18 safeguards for Christians, p. 257

d Gr. pararreo , to flow beside or past; to slip away from one's memory. Only here and means, lest we should let truth slip away from us and forget we were purged &t)m our old sins (2 Pet. 1:4-10)

e Refetringtothelawwhicnwasgivenby angels (Acts 7:53; GaL 3:19), and also to special messages from angels, as in thecaseof Lot's wife(Gen. 19:17-26); Samson (Judg. 13:5 with 16:19-22), and others

f Gr. bebaios. stedfast (v 2; 3:14; 6:19; 2 Cor. 1:7); firm (Heb. 3:6); sure(Rom. 4:16; 2 PetTTlO, 19); anT of force (Heb. 9:17)

g Gr. parabasis. Here; 9:15;Rom. 4:15; 5: 14; GaL 3:19; 1 Tim. 2:14. Trans, breaking the law in Rom. 2:23

J Questions 3-4. Next, 2:3

k bth u. T.prophecy i

U0:1. fulfilled). Next, 2:6

i n Heb. (1:13; Ps.

h Gr. parakoe, unwillingness to hear (v 2; Rom. 5:19; 2 Cor. 10:6) i Gr. misthapodoaa, payment of wages; recompense forbreakinglaw (v 2; 10: 35; 11:26}

J Questions 5-7. Next. 3:17, If thev who had less privileges were punished for every sin, we who have the greater light in Christ will be punished also for each sin. What a fool's dream to think there is no moral responsibility on Christians to live right under grace, or that grace does not see their sins if they commit any!

k Gr. ameleo, neglect (v 3; 1 Tim. 4:14); be neglig ent (2 Pet. 1:12); regard not (Heb.8:9);and make light o f (Mt. 22:5)

1 See 10reasons salvation is great , p. 256

m Not only was it confirmed then, but it should b e likewise confirmed today (Mt. 18:18; 28:20; Mk. 16:15-20; Lk. 24:49;Actsl:4-8;lCor. 12:4-ll;etc.)

n God also bore witness. He did not leave the confirmation of such great salvation to men alone. He bore witness by:

1 Signs and wonders (Mk. 16:15-26; Acts 2:43; 5:16; 10:38; iCor, 12:4-31)

2 Divers miracles (Acts 2:43; 19:11)

3 Gifts of the HolyGhost (1 Cor. 12: 4-11, 28-31; Rom. 1:11; Heb, 2:4)

These powers are still for gospel preachers. Note m, above

o The kingdom of the Messiah

p 7th q,T.prophecy in Heb. (2:6-7; Ps, 8:4-6, unfumUed). Next, v 12

q Including the sun, moon, and stars to rule them (Ps. 8:3-6)

r The purpose of the first 1,000 years of the eternal reign of Christ is to put all enemies down and rid the earth of all rebeUion (1 Cor. 15:24-28; Eph, 1:10; Rev. 20) s This is why He was made lower than angels. They are immortal and cannot die(Mt. 22:30). It was necessary for Christ to be capable of death that He might taste death for every man (v 9)

t It was suitable to divine wisdom and justice and the program of grace to offer Jesus as a sacrifice in order to bring many sons to glory (v 10)

u The Originator of salvation, '.v'ithout suffering He could not have died; without dying He could not have made atonement for sin; and without completing His redemptive work He could not have been perfected (v 10)

V Gr. celeioo . make a full end;complete. The idea is that Christ could not have been made complete or bring to a complete end the work He was supposed to do without His sufferings (note q, 2, Phil. 3:12)

w Christ the great Sa nctifier. who sets apart and coniccrates men to the service of God. They who are sanctified or thus consecrated and set apart to the

Christ's superiority to angels

Christ greater than Moses

a 8tb

b O. T. prophecy ;22, fulfilled). ^

in Heb. (2:12; Ps.

22:22, fulfilled). Next, v 13

b 9th O.T. prophecy in Heb. (2:13; 2 Sam. 22:3, fulfilled). Next, same verse - 13

c lOthO.T. prophecy iDHeb. (2:13: Isa. 8:18, fulfilled). Next, 3:7

d Seeing that those whom He represents are flei and blood, it was necessary for Him also to become flesh and blood that He might be capable of dying in their place, by this act destroying Satan and annulling his powei of death over mankind (v 14)

e This refers to the deliverance of aU righteous souls from the captivity of Satan and from theii prison in the lower parts of the earth, Christ descended fijst into hell (Ps. 16:10; Acts 2:27), in the lowerj>ans of the earth (Eph.4:8-10;Mt. 12:40), then captured the righteous souls from Satan, leading them captive to heaven when He ascended on high as referred to in Eph. 4:8-10. ThisfulfilledPs.68:18.Beforethis, all righteous souls went into hades or sheol, along with the souls of the wicked, but in another compartment with a great gulf between them fLk. 16:19-31), Now, the souls of the righteous no longer go into the heart of the earth to be held captive against their wilL They go immediately to heaven at physical death to await the resurrection of theirbodies(2 Cor, 5:8; PhiL 1: 21-24; Heb. 12:23; Rev. 6:9-11). The wicked continue to go to the torment compartment of hades or sheol and will continue to do so until the end of the Millennium. Then death and hades will deliver up the wicked souls who willbe united with their bodies in resurrection to be judged and sent to eternal heU (Rev. 20:11-15)

f Here Paul (Summary) sums up his argument about Christ being better than angels,declaring He did not take on the nature of angels, but became the natural seed of Abraham (v 16). It was necessary that He be made in all things like unto Hisbrethren that He mightbe a merciful and faithful high priest in thethingsof God, to remit their sinsby hfls own atonement, and to represent them in time oftemptation(v 17-18). Thus Paul shows the Jews that Christ had to be made a human being; that He came from Abraham according to the flesh: that He wasone of their owirpeo-ple; that redemption could not have been possible otherwise; that the Messiah had to suffer to redeem; and that He is now able to help and deliver all men who are tempted

g Used of Christ 15 times in Hebrews (2: 17; 3:1; 4:14-15; 5:1-10; 6:20; 7:1, 26-27; 8:1,3; 9:11, 25; 10:21; 13:11)

h Brethren consecrated to God, holy in life and conduct (note h. Acts 9:13) i Pariakeis of heavenly caHJng. p.257

j Amongthejewsthehighpriestwasalso consideredtheApostleof God, This no doubt is the meaning here to Israel. The Mosaic program had ended and there had been a change in the law and in the priesthood (Heb, 7:11-17)

k Gr .homologia .agreement;terms of surrender; confession. Trans, profession (V 1: 45l4i 10:23; 1 Tim. 6:12; 2 Cor.

S,

J: 13^ and confession (1 Tim. 6:13) 1 The Qouse of Moses means the nation of Israel and the house of Christ refers to the church (2:9-13; 3:6). See Num. 12:7 m see Christ better than Moses, p. 257 n The law of Moses and some of his prophecies testified and typified the sufferings of Christ and other gospel truths, which were to be spoken later when the Messiah iiould come (v 5; Mt,5:17; 11:13; Lk. 16:16; 24:25-27, 44-46) o This is Paul's explanation of what he means oy Chnsts house which He is building. We are that house, IF we meet the condition of being a meffiber ofit,andlF we hold fast the confidence and the rejoicing of the hope firm unto the end (v 6)

*12 Saving. ° I will declare thy name unto my brethren, in the midst of the church will I sing praise imto thee. •13 And again." I will put my trust in him. And again.'Be-hold I and the children which God hath given me.

7 Because of His conquest of death and hell and deliverance of righteous souls from captivity (Eph.

4:7-11)

►14^Forasmuch then as the children are partakers of flesh and blood, he also himself like wise took part of the same; that through death he might destroy him that had the power of death, that is, the devU; H5 'And deliver them who through fear of death were all their lifetime subject to bondage.

8 Because of His quailifica-tions to help men in temptation (4:4-16; 1 Cor. 10:13)

16^For verily he took not on him the nature of angels; but he took on him the seed of A'bra-hlm.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful*high priest in things pertaining to God, to make reconciliation for the sins of the people. ►18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAPTER 3

III Christ better than Moses (3:1-6; Dt. 18:15-19; Jn. 1: 17). 1 Because of His heavenly caUing(l:3; 8:1-6; 12:2)

WHEREFORE,*holy brethren, ' partakers of the heavenly calling, consider 'the Apostle and High Priest of our T)rofession, Christ Je'§us; •2 Who was faithful to him that appointed him, as also M6'§e| was faithful'ia all his house.

2 Because He is Creator (Jn. 1:3; Eph. 3:9; Col. 1:

15-18)

3 For this man was counted worthy of ""more glory than M6'§e§, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that built all things is God.

3 Because of His divine Son-ship (Isa. 7:14; 9:6-7; Mt. 1: 18-25; Jn. 3:16; Heb. 1: 5-7)

5 And Mo'ses verily was faithful in all his house, as a serv ant. " for a testimony of those things which were to be spoken after;

►6 But Christ as a son over his own house;"whose house are we, M. we"hold fast the^con-

fidence and the rejoicing of^e hope*firm unto the'^end.

IV Warnings and admonitions (Heb. 3:7-4:7). 1 Why Israel failed (Heb. 4:2; Rom. 9:25-33;10:l-3;ll:7-32)

*7<^Wherefore (as the Ho'l? Ghost saith.'To day jf ye will hear his voice,

•S'Harden not your hearts, as m the*provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me.* proved me, and saw my works forty years.

2 God's judgment on Israel (Num. 14:1-45; Heb. 2:1-4;

4:2)

10 Wherefore I was 'grieved with that generation, and said. They do alwav err in their heart; and they have not known my ways.

11 So I sware in my wrath. They shall not enter into my rest.)

3 Warnings to holy brethren (vl) to remain true to God (v 12-14; 4:11; 6: 4-

12; 10:26-39; 12:14-17)

12' Take heed, brethren."lest there be in any of you an evil heart of unbelief, in departing from the living God. •13 But 'exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

4 The condition of continued life in Christ (v 6, 12-14; 4:11; 6:4-6, 12; 10:22-23, 26-29, 35-39; 12:14-15)

►if For we are made partakers of Christ, if we hold the beginning of our confidence stedfast imto the end;

5 Exhortation for Christians to profit by Israel's failure (Rom. 11:17-24; 1 Cor. 10:

1-11)

Jl5 While it is said,"To day if

ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke : howbeitnot all that came out of E'gypt by M6'se§.

nofeut with whom was he grieved forty years? was it not with them that had sinned. whose carcases fell in the wilderness?

18 And to whomPsware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

p Gr. katecbo,noldfa5t(v6; 10:23; ITh.

5:2t) rwraEold (2Th.2:6); hold(Rom.

1:18; 7:6;Heb.3:14): reuin (Ph'm 13);

stay(Lk. 4:42); let(2Th. 2:7); keep(Lk.

8:15; 1 Cor, ll:"?n Keep in rnemory (1

Cor. 15:2); take (Lk. 14:9); seizeon

(Mt.21:3g); possess (1 Cor. 7:30); and

make toward (Acts 27:40) q See Liberty in prayer, p. 257

6 Exhortation to fear lest we should fail like Israel (Rom. 11:17-24; Gal. 3:7-14)

^ET*us therefore fear, lest, a J^ promise being left us of

size it is the present when God's voice is heard (v 7, 13, 15). Make the best of time while you have it; listen to God ;o Questions 8-10, Next, 7:11 p See God still swears that, p. 258 !q Let us (holy brethren, 3:1, 6, 12-14) fear, lest we come short of eternal life. That the promise here is eternal Ufe is clear in v 14; 9:15; 1 Jn. 2:25

a The hope here is that of eternal life.

See note f. Tit. 1:2 b Same as stedfast in note f, 2:2, but not

the same as hold fast, note p, 3:6 c 5 things we must do to the end:

1 Endure to the end to be saved (Ml. 10:22; 24:13; Mk. 13:13)

2 Hold fast the hope of eternal life to the end (Heb. 3:6)

3 Hold the beginning of our confidence stedfast to the end (Hd). 3:14J

4 Show the same diligence to the full assurance of hope to the end (Heb. 6:11)

5 Overcome and keep Christ's works to the end (Rev. 2:26)

d Fortius reason-because there is danger of failing to hold fast the hope of eternal life unto the end (v 6), the Holy Ghost here warns Christians, not sinners,to takeheed, seeing to it that they do not fail God as many in Israel did and were cut off (v 7-14)

e 11th O. T.prophecyinHeb. (3:7-8:Ps. 95:7-11, Mfilled). Next, v 15. These words were originally a warning to Israel not to provoke God, lest they be excluded from the rest He had promised them. Paul quoted the words as a warning to Christians who could, through temptation and sin, fiil to receive the eternal rest promised them See 22 wamlDgs to Christians, p. 256

f If there is no possibility of Christians failingto hear God's voice,hardening themselves and being cut off from God as Israel was inthe wilderness, why did Paul use this as a lesson to Christians (V 1, 6-14)?

g Gr. parapikrasmos, to embitter; prove k^TauieHtterprovocation, Only in v8, 15, 16. The provocation, and the day of temptation in the wilderness here and in Ps. 95:8-11 refer to the whole wilderness experience of 40 years (v 8-9. 15-17).

h Gr, dokomazo, to put to the test; tested Me (note a, 2, 2 Cor. 13:5^

i Gr. prosochthizo.t o be wroin with; to be offended at. Only here and v 15. Used in the Sept. in Ps. 95:8, from which this is quoted

j Here Paulagainwams brethreg ,Chris-tians.bythe examples of Israel's failures in the wUdemess. They were brought out of Egypt with ±e fullest assurance of blessing, prosperity, and eternal rest. By their sin and unbelief they came short of the promised blessings, fell in the wilderness, and wae cut off from God. Paul states plainly that Christians, the bom again or saved men can also return to an evil heart of unbelief, depart from the living God, be hardened by deceitfulness of sin, be cut off by God, and be finally lost (V 12-14)

k 7 stages of apostasy:

1 Refusal to hear God (v 7)

2 Hardness of heart through refusal to hear and obey God (v 8, 13, 15)

3 Unbelief aconsequenceof hardening the heart against God (v 12)

4 Departure from the living God (v

0 Open rebellion against God to provoke and tempt Him (v 8-9, 16)

6 Habitual sinning, careless living, and flagrant violation of God's laws (V 10, 17)

7 Apostasy-all faith in God and His redemptive work thrown overboard - beyond all hope of repentance because of no more faith (v 11, 18-19)

1 This is further proof that Christians are refened to. Sinners are not advised to exhort one another daily, neither can they revert to sin and depart from the living God, for they are already estranged from God m After warning Christians that they can fall into sin and apostasy and be cut off from God by sin, as Israel was, the apostle lays down the condition they must meet to be finally saved. It is to hold the original confidence stedfast unto the end (v 14). See note q, v 6

n 12tb O.T, prophecyin Heb, (3:15; Ps. 95:7-8, hiimied). Next, 4:7. This is the 3rd time To day is used to empha-

a If there is no possibility of any of the holy brethren (3:1, 6, 12-14) coming short of eternal life, such warnings are vain

b The gospel was preached to Abraham, 430 yearsbefore the law (Gal. 3:8;Gen. 12:1-3), and to Israel under the law (v 2: Rom. 9:6-8; 10:7-21)

c Gr. sugkeiannumi, to mix together; mingle; to blend together; temper by mixing. Trans, mix (v 2) and temper together (1 Cor. 12:24). It seems to be an idea taken from the human body whichiskeptalivebyproper mixingof food with the saliva and gastric juices. Should this mixture not take place such food would be a means of death rather than Ufe. So here, the gospel does not profit unless it is properly mixed and blended together with faith. God has obligated Himself to bless only those who believe (Mk. 16:15-20; Jn. 3:16; Rom. 1:16; 10:9-10; Heb. 11:6; Jas. 1:5-8)

d Quoted from Ps. 95:11

e Gr. katabole kosrnou , the disruption or castingdownof the social system - the one before Adam (note i, Mt. 13:35)

f Quoted from Gen. 2:2-3

g A reference to Ps. 95:7-11

h There is no word in the Greek for must.

It should read, "it remains for someto enter it". Jus: who they are is left up to the individual and not to the choice of Godin anyone case.God wills that all be saved if they want to be (Jn. 3: 16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17)

i 13th O. T. prophecy in Heb. (4:7; Ps. 95:7-8j. Next, 5:5. Here Paul applies the 95tn Psalm in a prophetic sense to this present dispensation, warning men today n ot to harden their hearts and be cut off as Israel was in the wilderness

j This should have been trans. Joshua , for he is the one referred to here. The Heb. Yehoshua of the O. T. , which we write Joshua, is everywhere rendered lesous (Jesus or Saviour) by the Sept. It is this renderingthat the apostle follows. If Joshua had given Israel rest Goa would not have spoken of another day of rest for His people (v 8-9). See Christ better than Joshua, p. 257 k See Eternal rest , p. 258 1 2 Gt. words translated "rest":

1 Gr. sabbatismos , keeping of the sabbath; rest from toils and trouble, in the Ufe to come. Only in v 9

2 Gr. katapausis, cessation from labor so that the weary body may be rested and refreshed (3:11, 18; 4:1, 3, 5, 10, 11; Acts 7:49)

m This is more than a sabbath day which everymancanobserveasarest period. One has to labor to enter into it (v 11). One can fail to enter this rest(vl),bui Qo man can possibly escape ordinary rest periods, saint or sinner

n The Scriptures (see 21 names of the Bible , p. 241

o Gr. disiomos. Heie; Rev. 1:16; 2:12

p Gr. machaira. sword, 26 times (v 12; 11:34,37; Eph. 6:17; Mt. 10:34; 26:47-55; MJ<. 14:43-48;Lk. 21:24; 22:36-52; Jn. 18:10-11; Acts 12:2; 16:27: Rom. 8:35; 13:4; Rev. 6:4: 13:10, 14). See 7 facts about Word of God, p. 258

12 symbols of the Word of God :

1 A hammer to coflvlct (Jer. 23:2^

2 A fire to refine (Jer. 23:29)

3 A mirror to reflect (Jas. 1:23)

4 Seed to multiply (1 Pet. 1:23)

5 A laver to cleanse (Eph. 5:26)

6 A lamp m guide (Ps. 119:105^

7 Rain and snow torefresh(Isa. 55:10)

8 A sword toc"ut(Heb.4:12;Eph. 6:17)

9 A bow for revenge (Hab. 3; 9)

10 Gold to enrich (Ps, 19:7-10)

11 Power to create faith (Rom. 10:17) and eternal Ufe (1 Pet. 1:23)

12 Food to nourish;

(1) Milk for babes (1 Pet. 2:2) (■2) Bread for the hungry (Mt. 4:4)

(3) Meat for men (Heb. 5:11-14)

(4) Honey for dessert (Ps. 19:10)

entering into his rest,*any of you should seem to cotne short of it.

2 For unto us was the'gospel preached, as well as unto them : but the word preached did not profit them, not being "mixed with faith in them that heard it.

7 Faith brings rest, not the observance of some day (Rom. .3:1 -31; 4:1-25; 5:1-

11; Eph. 2:8-9)

3 For we which have believed do enter into rest, as he said,

^As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the 'foundation of the world.

8 Character of God's rest: His works were finished, not because a certain day

had come

4 For he spake in a certain place of the seventh day on this wise, And God did /rest the seventh day from all his works.

9 Condition of rest - cease from law-works and accept by faith the rest in Christ (v 10; Mt. 11:28; Rom. 3: 21-31; 4:1-25; Gal. 3: 14;

Eph. 2:8-9)

5 And in this place again, *If they shall enter into my rest.

6 Seeingthereforeitremaineth that some^'must enter therein, and they to whom it was first preached entered not in because of unbelief:

t? Again, he limiteth a certain day, saying in David,'To day, after so long a time; as it is said. To day if ye will hear his voice, h arden not your hearts.

V Christ better than Joshua (v 8-13). 1 Because Joshua could not give true rest like Christ (Mt.11; 28)

8 Forjf'Je'§us had given them rest, then would he not afterward have spoken of another day.

►9*There remaineth therefore a 'rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

2 Warning to Christians to enter into rest by faith and not by observing some day (Col. 2:14-17; Gal. 4:9-10; Rom. 14:5-6)

•11 Let us labour therefore t2 enter into that"rest. lest any man fall after the same example of unbelief.

12 For the "word of God is quick, and pow erful, and sharp er than any "twoedged'sword, piercing even to the " dividing asunder of soul and spirit, and of the joints and marrow, and is a discemer of the thoughts and intents of the heart.

13 Neitheristhereany'creature that is not manifest in his sight: but all things are naked and

opened unto the eyes of him with whom we have to do.

VI Christ greater than earthly priests (4:14-5:10; 7:1-8:6). 1 Because He is an heavenly High Priest, sinless, and able to deliver (3:1)

•14' Seei ng then l±at we have a great high priest.Hhat is'passed into the heavens, Je'§us the Son of God, let us hold fast our ■profession.

15 For we have not an high priest which cannot be'touched with the feeling of our 'infirmities; but*was in aU points tempted like as we are, yet without sin.

•16 Let us therefore *come '"boldly unto the'throne of grace, * that we may obtain mercy, and find grace to help in time of need.

CHAPTER 5

2 Because other priests are earthly, sinful, and helpless

to save (7:23, 27-28)

FOR every high priest'taken fromamongmenisordained for men in things pertaining to God, that he may^ofifer both gifts and sacrifices for sins:

2 Who can have"compassion on the<^gnorant, and on them that are^out of the way; "for that he himself also is compassed with infirmity-.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

3 Because He is a Priest after a higher order than that of Aaron (6:20; 7:1-11;

20-28; 8:1-13)

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. *5 So also Christ glorified not himself to be made an high priest; but he that said imto him,'"Thou art my Son, to day have I begotten thee.

*6 As he saith also in another place,'Thou art a priest ' for ever after the "order of ^el-chi§'e-dec.

4 Because He is perfect and able to save all men but other priests cannot (7:25-28;

8:1-6; 9:6-28; 10:10-23)

7"Who inthe days o f his flesh. when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered; ►9 And being made perfect, he became the authorof eternal

salvation unto aU them that obey him;

10 Called of God an high priest aftertheorderqfMel-chi§'e-dec. VII Warnings and admonitions (5: 11-6:20). 1 Spiritual state of the Hebrew Christian

q Piercing through the body and laying open the Inner-most recesses of the soul (feeUngs, passions, desires, appetites) and mind (thou^ts and intents of the inner-most being)

r Gr. ktlsis, created thing fnote b, Rom. 8:13). Every thought, desire and intent of every creature ofGod are constantly under His eyes

u Gr. taxis, order, arrangement, rank, posiaon (v 6, 10; 6:20; 7:11, 17, 21; Lk. 1:8; 1 Cor. 14:40: CoL 2:5). If He is priest forever, there can be no priestly succession. As long as men have access to God, there can be no need of vicars of Christ among men

V See note on ieb. 7:1

w See 8 facts about Christ, p. 258

a Paul mentioned Christ as our High Priest before (2:17; 3:1), but did not attempt to prove it until now, which he does at great length in 4:13-10:39

b See C brig better than other priests, p. 277

c Gr. diercbornai, go or pass through; arrive at (v 14; Lk. 4:30; 1 Cor. 10:1; 16:5)

d Gr. nomologia (note k, 3rl)

e Gr. sumpatheoT sympathize (v 15; 10: 34)

f See note f, Mt. 8:17

g He was tempted in all things Uke men without consenting to sin

h Gr. prosercbomai, draw near. Here; 7:25; 10:1, 22; ll:6; 12:18, 22

I Gr. parrhesia (note o. Acts 4:13)

j The throne from which all grace proceeds. In Israel it was the mercy-seat or covering for the ark between the two cherubim. The high priest could approach this only once a year and that with the blood of atonement. If he transgressed in anything he would be struck dead. His approach was with fear and trembUng. The new covenant be-Uevers can come boldly to God's throne without fear and trembUng, and that datlyand at any time of the day. This is the freedom, confidence, arid libeity of approach they are commanded to keep until the end (Liberty in prayer , p. 257; note o. Acts 4:13)

k 2 blessings we may emect from God:

ngs eleo

1 Gr. eleos, mercy, pity, compassioo. Used 28 times;23 times associated with God (v 16; Mt. 9:13: 12:7; 23:23; Lk. 1: 50,54,58.72,78:10:37;Rom.9:23:11:31; 15:9; Gal.6:16; Eph. 2:4; 1 Tim. 1:2; 2 Tim. 1:2. 16. 18; Tit. 1:4; 3:5; Jas. 2:13; 3:17; 1 Pet, 1:3; 2 Jn.3; Jude 2, 21). See Ex, 34:6-7; Dt. 4:31; 2 Chr. 30:9; Neh, 9:17: Ps. 86:15; 103:17; 111:4; 130:7; 145:8

2 Grace to help or support when needed, where needed, and to the extent needed. It is not help for needs we think we shall have in the future, but immediate and present needs

7 steps in obtaining help:

1 Recognition of a neeting pi ace with God - the throne of grace (v 16)

2 Coiisciougiess that thi s meeting place is made jxjssible through the atoning blood of Christ (10:19-20)

3 Obedience in com-ing to this throne (v 16; 10:22-23)

4 CaUiiK; upon God for mercy and grace to help in time of need (v 16)

5 Boldness in approach (v 16)

6 Fervency and eamesmess in pre-senting needs (Jas. 5:16: Lk, 11:5-13)

7 Faith in the answer (Heb. ll:6;Jas. l:5^HTMt. 17:20: 21:22: Mk. 11:22-24)

1 See Lev. 21:10

m Gr. prosphero, to offer (v 1, 3, 7; 8: 3-4: 9:7-28: 10:1-12: 11:4, 17J; deal with (Heb. 12:7): put to (Jn. 19:2^ present unto (Mt. 2:11); do (Jn. 16:2); and bring to jMt. 4:24; 5:U- 8:16; 9:2, 32: 12:22:14:35:17:16: 18:24; 19:13; 22:19: 25:20: Mk. 10:13; Lk. 12:11; 18:15; 23:14)

n Gr. metriopatheo, to be moderate or merciful toward. It means, not merely to have compassion, but to act with moderation; to bear with each person according to his ignorance, weakness, and circumsunces; to pity, feel tor, and excuse as far as possible: to be ready to pardon and when punishment is required, to administer it with gentleness (v 2-3)

o See Lev. 4:2. 22, 27; Num. 15:28

p See Lev. 5:1-6:7

q The reason given for pardon and slow punishment is that the high priest himself is also compassed with weakness (V 2-3)

r 14th O. T. prophecy in Heb. (5:5; Ps. 2:7. fulfilled). Next, v 6. See note f. Acts 13:33

s 15th O. T. prophecy in Heb. (5:6; Ps. 110:4, fulfillea). .'ext, 6:14

t Christ is an eternal priest, proving there will be eternal .worship and eternal dutiesofpriesthooj(Heb. 5:6:6:29: 7:3, 17, 21)

HEBREWS 6 , 7

Immutability of God's promise

a Of Cbrist we have many things to say and difficult to make clear to you, not because they are mysteries, but because you are slow to giasp the doctrines delivered you (v 11) b Gr. nothros , dull(v 11) and slothful (6: 12). It is not truth that is so complicated; the trouble is with men who take the wrong attitude due to religious backgroundfMt. 13:14-15; Acts28:27)

c You have been professed Christians long enough to be teachers, but because of your laziness and dulness in grasping truth, you must be taught a second time the first simple doctrines of Christ. You have not grown at all. You are still babes and unweaned(v 12; 1 Cor. 3:2; 1 Pet. 2:2). Milk-feeding was a metaphor used by many writers, both sacred and profane to express the first principles ofreligion and science. They applied s ucking to learning; infant to every beginneri and meat to those who had learned the first principles of truth

2 characteristics of babes:

1 Dull of hearing (v 11^

2 Unskilful in the Word (v 13^

d Gr . apeiros, inexperienced. Only here

e Gr. teleids7 one who has reached full

maturity as to age or qualification, or

by initiation (1 Cor. 14:20). See note

V, PhiL 3:15

2 characteristics of adults:

1 Capable of instruction (v 14)

2 Powers of discrimination (v 14)

f Gr. aistheteria, organs of sense, as the eyes, ears, nose, tongue, palate, fingers, and the nervous system in general. These organs properly exercised and employ_ ' ?^.ve one immediate consciousness of sight, hearing, taste, smelling, and all feelings. There is something in the soul that corresponds with all these senses and through them the soul is blessed and perfected

g Gr. gumnazo, to train stripped of clothes, as in gymnastic exercises (v 14; 12:11; 1 Tim. 4:7; 2 Pet. 2:14)

h Gr. diakrists , to discriminate; the fac-ulty of distinguishing; judgraent(v 14; Rom. 14:1; 1 Cor. 12:10)

i In view of your lack of progress, let us leave ihebabyhood stage of Christian experience and become adults (v 1)

j 2 things manifest christian maturity:

Igs ole

1 Toleavethe first principles-cease to remain in the state of babes (v 1)

2 Go on to perfection - never rest until ^u are an adult capable of taking strongmeat, of being a teacher, and of exercidag all senses in righteousness (5:13-14; 6:1). The Gr. for go on is phero, to be borne along^ as a sMp arivenbya wind (Acts 27:15-17). Here, the Spirit is the power that moves believers forward (Acts 2:2-4; 2 Pet, 1: 21; Rom. 8:14)

k Gr. katabaUo, casting down or over-throw (V 1; 2 Cor. 4:9;Rev. 12:10: note i, Mt. 13:35). It means, do not cast down or destroythe foundation already laid of the 6 fundamental doctrines of v 1-2) 1 Gr. tnemeUos. (note i, Mt. 13:35) m See 6 first principles, p. 258 nur. nekra erga. Only here; 9:14, It refers to the works of the old nature which deserve death and cause death in tresspasses and sins(Eph. 2:1-8; GaL. 5: 19-21; Rom. 1:21-32; 1 Cot. 6:9-11; CoL 3:5-10; Mk. 7:19-21) o Gr. baptismon^ plural of baptidzo -baptisms. There are 7 baptisms in Scripture (note n, Mt. 3:6) p Gr. aionios, eternal (ages, p. 243) q Gr. krima/ judgment (see Condemnation, p. 237) r 2 outstanding facK-

1 ChristianscanFackslide.iear down the foundation of repentance that is already laid. Should they ever again be admitted into the church, they will

have to build again the foundation of repentance a n d do their first works again (V 1-2; 2:1-4; Rev. 2:5)

2 Christians can fully apostatize from Christ, completely reject Him and His atoning work, so that it is impossible to renew them again to re-

2 Eightfold command for ChristicLns not to apostatize

■mHEREFORE 'leaving the ■^ principles of the doctrine of Christ, letus go on unto perfection; not*laving again the'foun-datioiTof repentance from"dead works, and of faith toward God,

2 Of the doctrine"of baptisms, and of laying on of hands, and of resurrection of the dead, and ofetemal'judgment.

3 And this will we do, if God permit.

11 "Of whom we have many things to say, and hard to be

uttered, seeing ye are"d ull of

hearing.

12 Tor when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are be-come such as have need of milk. and not of strong meat .

13 For every one that useth milk js"unskilful in the word of righteousness: for he is a babe.

14 But strong meat belong-eth to them that are of ' full age, even those who by reason of use have their ^senses 'exercised toMiscem both good and evil.

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CHAPTER 6

3 Former blessings apostates

of

4'For it is impossible for *those who were once enlightened, and have tasted of the heavenly gift.

and were made partakers of the Ho'ly Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

4 Reason why Christians Should not apostatize: how to become an apostate (1 Tim. 4:1-6; 2 Tim. 3:1-9; 4:1-4; 2 Th. 2:8 - 12; Heb. 10:26-29; 2 Pet. 2:1-22; Jude 4-10; Rom. 1:18-32;

Phil. 3:18)

6'If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

5 Illustration of Christians and apostates (Mt. 7:15-29)

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

9 But, beloved, "we are persuaded better things of you, and things that accompany salvation, though we thus speak.

6 Exhortation to patience cind diligence unto the end

(3:6, 12-13. 14, refs.)

iCFor God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have"ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end : •12 That ye be not slothful, but "followers of them who through faith and patience inherit the promises.

7 How Abraham obtained the

benefits of the promise (Gen. 22:16-17; Rom. 4:17-21; Jas. 2:20-26)

13 For when God made promise to A'bra-ham, because he could swear by no greater, he'sware by himself,

*14 Saying,^Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he'obtained the promise.

8 God's guarantee of faithfulness to His obligations

(2 Tim. 2:13; Isa. 55:11)

le'iFor men verily swear by the greater: and an oath for'confirmation IS to them an end of all strife.

►17 Wherein God, willing more abundantly to shew imto 'the heirs of promise*the immutability of his counsel, confirmed it by an oath:

►18 That by 'two immutable things, in which it was impossible for God to lie, we might have a strong^consolation, who have "fled for refuge to lay hold upon the hope set before

pentance (v 4-9: 10:26-29; 2 Pet. 2: 20-22)

s See 5fold state of apostates, p. 258

t See 5fold aposusy, p. ,^58

u We are persuaded that you will not aposutize and not neglect your salvatiOTi so as to reap the judgment of God (v 9; 2:2-3), as some of your brethren have done (v 4-8) us:

VIU Christ better than Mel-chisedec, Abraham and Levi (6:19-7:10). 1 Because He is our hope and forerunner. Melchisedec was a mere type (Ps. 110:4; Heb. 7:11-17)

►IS^Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; ► 20 Whither the"forerunner is forusentered,et'enJe'§us,made an high priest for ever after the order of Mel-chl§'e-dec.

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CHAPTER 7

2 Melchisedec earthly king-priest 14:18-20)

was an (Gen.

FOR this TMgl-chis'e-dec, king of Salem, priest of the most high God, who met A'bra-ham returning from the slaughter of the Kings, and blessed him; 2 To whom also A'brS-ham gave a'tenth part of all; first being by interpretation King of righteousness, and after that also King of Sa'lem, which is, King of peace;

3 Melchisedec's origin was

Christ could be made a priest atter his

order (V 3; 5:6, 10; 6:15-20; 7:1-10,

15-21). See Melchisedec. p. 258

9 He was an ordinary man (v ■^

10 Greater than Abraham (v 4-7)

It was customary among ancient nations to give a tenth of the spoils of war to xhe objects of their worsliip a God's promises are Mis debts to man.

His righteousness and justice require

Him to keep them, so you will be

rewarded (V 10) b This refers to contributions for the poor

saints in Judea, as in 2 Cor. 8-9

c Paul comes back to his often repeated subject to the Hebrews here - that of warning them they must continue in full assurance of hope of eternal life even to the end, and that by so doing they will finally inherit the blessii}gs of the promises (v 11-12.Cp. 2:3: 3:6, 12-14:4:1-2, 6, 11: 6:1-8). Slothfulness will deprive them of both hope and faith

d Gr. mimetes, imitators (note p, 1 Cor. 4:16). He gives Abraham as an outstanding example of faith (v 12-15), then gives a whole list of faitn-worthies of the O. T. whom we can imitate in faith (11:1-12:3)

e There was none greater than He to whom He could appeal, so He pledged His own eternal power to fulfill the promise

f 16th O.T.

Gen. 22:17,

prophecy in Heb. (6 , fulfilled). Next, 7:1

;14; 17

g Seethe20promises to Abraham (Gen. 12:1-3. 7; 13:14-17; 15:4-6, 13-21; 17:2-8, 15-16, 19-21; 18:10, 18-19; 21:12-13; 22:8, 17). The promise refened to in this verse is the supernatural birth of Isaac

h One of greatauthority who can enforce the contract and punish for any failure to keep it (v 16) i Gr. bebaiosis (note n, phU. 1:7) j The children of faith (Rom. 4) k The unchangeable purpose of calling theGentilesto salvation by Jesus Christ and saving all who believe, of both Jews and Gentiles (Gal. 3:13-14; 1 Cor. 12:13; Rom. 1:16)

promise (v 13) or to the two oaths of ming the promise to Abra-

1 This refers either to God's oath and

God confir

ham (V 13) and making Christ a high priest forever after the order of Melchisedec (7:21). See 30 Limitations of God, 638 of O. T. m Gr. paraklesls (note v, Acts 13:15) n Here we have an allusion to the cities of refuge, and to persons who fled to them in safety(Num. 35; Josh. 20:2-3). The sinner can flee to Christ and find eternal refuge and safety (Jn. 3:16)

o Here Paul changes the allusion from safety in the cities of refuge to a ship reaching harbor after a tempestuous voyage, knowing that her anchor is sure and stedfast. So it is with the believer who has the hope of eternal life anchored safe in heaven (v 19-20)

p Jesus is our Forerunner to heaven and our High Priest to represent us until we are safe in heaven with God (v 20)

q 10 facts about Melchisedec:

1 Kingof Salem,ancient Jemsalem (V 1; Gen. 14:18)

2 Priest of God in Abraham's day (v 1; Gen. 14:18)

3 Met Abraham returning from his military victory (v 1; Gen. 14:16-18)

4 Abraham gave him a tenth of the spoils (v 2; Gen. 14:16-24)

5 Called Kingof righteousness (v 2)

6 Called Kingof Salem, or King of Peace (v 2; Gen. 14:18)

7 Had no descent (Gr. genealogeomai, recorded pedigree); without recorded father or mother; and without recorded beginning of days or end oflife(v3,6l. He had a father, mother, birth, and death, but these were not recorded, so that he could be a type of Christ who was an eternal being really without beginning and ending (Mic. 5: 2; Isa. 9:6-7; Jn. 1:1-2; Heb. 1:8J

8 Made a type of Christ, so that

a See N4elchisedec. p. 258 b He was a man and even greater than Abraham, tEF»urce of the Jewish race. There remains no mystery about him in view of the facts here. Because he had no recorded father, mother, etc. does not make him a man of mystery or a divine person as many have thought. Christ greater than , p. 257 c Gr. patriarches, father or chief of a family or tribe (v 4; Acts 2:29; 7:8-9) d The doctrine of tithing, p. 270 e This proves that even children of Abraham were supposed to pay tithes. If they were obligated to pay tithes, so were the Gentiles, including the church f No recorded pedigree (note q, v 1) g He reckoned no genealog y from them, from the geneologies of the priests (v 5). This was considered essential for a priest by the Jews.On the other hand, since they recognized Melchisedec as a true priest of God and greater than Abraham, they had to recognize that genealogy was not the essential thing for a priest and that on these grounds Jesus Christ could be a priest after the orderof Melchisedec to fulfill Ps. HO h This proves that the Melchisedec priesthood had commandment to take tithesof Abraham,asthe Levites were commanded to take tithes of all Israel (v 5-6). If Abraham paid tithes to Melchisedec, his natural and spiritual seed should continue to pay tithes to this priesthood since it now replaced theAaronic priesthood(v 9-21).Is the first priest of this order the only one to receive tithes? Should God require tithing under this priesthood at the first and then discontinue it when Christ became a priest after this order? Does grace lessen the obligation of man or increase it? Has this priesthood come to a self-suppc.ting place, where it needs nothing from those underitsbenefits? Was it right that Abraham pay tithes to this priesthood and for Melchisedec to receive them for his sup-pon? If it was right then, could it be wrong now to continue this same program? Should a mere typical priesthood be supported and not the eternal priesthood itself" i See ChristbetterthanAbraham. p.257 j If men that die receive tithes, how much more should they who Uve receive them? That is, if temporary priestshave received them, how much more ^ouldthe eternal priest receive them? (V 8) k As there is no record ofhisdeathor end ofhis priesthood, Melchisedec in Scripture record is an illustration of perpetuity of Life, a type of Christ who is eternal (I sa. 9:6; Mic. 5:2: Heb.l:8; Rev. 1:8-11) 1 Those who receive tithes also pay them on their own income. In this, Abraham was the representative tithe payer for aU his seed to come (v 9-10) m In the loins of his ancestral father n Gr. teleiosis. completing or finishing of anything, so asto leave nothing imperfect or wanting. Trans, perfection (v 11) and performance (Lk. 1:45). Here it means that theLevitical priest-hood was faulty. See note d,Rom. 8:3 and 85 conaasts. p. 201. TheLevitical system was merely a shadow, not the substance and reality of the eternal priesthood of Christ. It represented a perfect system but was imperfect itself. It pointed to a perfect sacrifice that would take away sin,but was helpless to cleanse from sin o Not under it, but on account of it, for the law was given before this priesthood was established (Ex. 40:12-14) p Question 11. Next, 9:14. The eternal priesthood typ i f i e d by Melchisedec was the original priesthood.lt existed over 400 years before the Levitical order. Over 600 years after the Levitical priesthood David by the Holy Ghost predicted that another and a perfect priest would arise after the order of Melchisedec,Thelaw, therefore, did|

not recorded (v 6) so he

could be a mere type of

Christ's eternity (Mic. 5:

1-2; Jn. 1:1-2)

3 Without father, without motherf without descent, having neither beginnLng of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Melchisedec was a mere man but Christ was a God-man (Mt. 1:18-25; Lk. 1: 35; Jn. 1:1-2; Isa. 7:14; 9: 6-7; 1 Tim. 3:16)

^ Now consider how great this Tnan was, unto whom even^'the patriarch A'bra-ham gave"the tenth of the spoOs.

5 Melchisedec was better than Abraham and Levi (Gen. 14:18-20)

5 And verily they that are of the sonsof Le'vi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren .'though they come out of the loins of A'bra-ham:

6 But he whoseM escent is not counted 'from them '■received tithes of A'bra-ham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of'the better.

6 Abraham and Levi paid tithes to the Melchisedec priesthood which is still in existence to receive tithes of Abraham's children (Rom. 4:12, 16; Heb. 5: 6; 6:20; 7:15-8:6)

8 'And here men that die receive tithes; but there he receiveth them.^of whom it is witnessed that he liveth.

9 And as I may so say,'Le'vi also, who receiveth tithes, p ayed tithes in A'bra-ham. ^10 For he was yet in the loins of his father, whenMel-chig'e-d6c met him.

IX Christ's priesthood better than Aaron's (7:11-8:6). 1 Because He has an unchangeable law and priesthood. Aaron's was changeable (7:16-24; 8:6. Cp. Gal. 4:21, refs.)

11 If thereforei 'berfection were by the Le-vit'i-cal priesthood, (for^nder it the people received the law.ySvhat further need was there that another priest should rise aftertheorderof Mel-chi$'e-dec, and not be called after the order of Aar'on?

12"For the priesthood being changed, there is made of necessity a change also of the law.

2 Because of a change in

God's choice (Ps. 110:4;

Heb. 1:1-8)

IS'For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it IS "evident that our Lordi^sprang out of Ju'dd; of which tribe M6'ge§ spake nothing concerning priesthood.

3 Because of a better foundation (8:6-13; 9:23-24; 10:

9-23)

15 "And it is yet far more evident : for that after the similitude of M§l-chi§'e-dec there ariseth another priest,

16 Who is made, not after the law of a"camal commandment, but after the power of an endless

nfe^

•17 For he testifieth.'Thou art a priest for ever after the order of Mel-chig'e-dec.

4 Because of a better hope (6:16-20; Rom. 5:1-11; 8:1-

13; Tit. 1:2)

18 For there is verily a/disan nulling of the commandment going before for the*weakness and " improfitableness thereof.

19 For the law made nothing perfect, but the'bri nging in of a ' better hope did: *by the which

we draw nigh imto God.

5 Because of a better consecration and ordination (7:

28; 9:6-28; 10:1-23)

20 And inasmuch as not without an oath he was made priest: ♦ 21 (For those priests were made withou t an oath; but this with an oath by him that said tmto him, 'The Lord sware and will not repent, Thou art a priest for ever after the order of Mel-chi§'e-dec:)

6 Because of a better covenant (8:6-13; 9:13-28; Mt.

26:28)

22 By so much was Je'§us made /Surety of better testa-ment.

not contain the original priesthood, which existed typically in Melchisedec and became realityin Jesus Christ See Change in priesthood, p. 258 The Messiahof whom these things were predicted did not come from the tribe of Levi and had no Levitical pedigree to prove His claim to the priesthood (vl3)

7 Because of a better substance (7:16, 21, 28; 9:11-

28; 10:10-23)

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this m an, because he continueth ever, hath an"im-changeable priesthood.

8 Because of a better salva-

tion(9:11-28; 10:1-23)

►25'Wheref ore heisable also to save them to the uttermost that come unto God by him, seeing he ever Hveth to maJc^intercession for them.

9 Because of a better nature, character and exaltation (1:1-9; 2:9-18; 7:16;

8:1; 9:24)

26 For such an high priest became us/who is holy, harmless, tmdefiled, separate from sinners, and mad e higher than the heavens;

10 Because of finished re-

a Paul speaks with all confidence that Christ came from Judah, according to the official Jewish genealogies. The genealogies of both Matthew and Luke establish this fact. There were no difficulties in them in that day or the enemies of the gospel would have used them as proof against Christ beingthe Messiah

b Gr. ariatello, hath risen. Generally used of the sun rising (Mt. 4:16; 5-45; 13:6; Mk. 4:6: 16:2; Jas. 1:11; 2 Pet. 1: 19. Cp. Lk. 12:54). Here, Christ is risen out of Judah as the sun in all its strength to bring light to Israel and knowledge to His people (Isa. 9:1-2; • 11:1; Mt. 4:16; Lk. 1:77-79)

c It Js more abundantly manifest (Gr. katadelos. very plain) that God designed the Levitical priesthood to be changed,becauseof the oath inPs. 110 which declares the Messiah should be a priest after the order of Melchisedec who was not only a priest but also a prophet and a king (7:1-10). None of the Leviticalpriesls exercised a double or a triple office, as marafest in Jesu." Christ

d Gr. sarkikos (note h, Rom. 7:14). The word canJaTd oes not always mean sinful or corrupt, but sometime.": feeble, frail, or human. The idea here is that Christ was not appointed a priest after the order of Aaron wherein weak and perishing men must succeed each other, but He was made a High Priest after another order - after the power of immortality or endless life (v 16-17)

e 17th O.T. prophecy in Heb.(7:17; Ps. 110:4). Next, v 21

fGr. athetesis. abolition, rejection. Trans. disannulling(v 18) and put away (Heb. 9:26). What wasdisannimed?Not only the commandment of v 16-18 concerning the priestlwod.but all the law, including the 10 commandments

(85 contrasts, p. 201). That the commandment here refers to the law is made clear in v 19

g 15 things law could not do. p. 174

h 15 things law unprofitable in. p. 258

i Gr. epeisagoge, superintroduction. This refers to tne introduction of the gospel or the new covenant to take the place of the old coven ant (see 85 contrasts, p. 201)

J See Christ better than Aaron, p. 257 k By the atonement and the new covenant we have personal approach to God which no manhad bythe law program

(V 19; 10:19-23) 1 18di o. T. prophecy : ll6:4^. Next, 8:8. Paul's argument

tSdi o. T. prophecy in Heb. (7:21; Ps.

thing (Jer. 7:16; 27:18; 36:25)

5 To commend others to a person (Rom. 8:27, 34; Heb. 7:25)

6 To fijmish any kind of assistance or help (Rom. 8:26-27)

7 To accuse or act against a person in a judicial way (Rom. 11:2; Acts 25:24)

r See Sfold character of Christ, p. 258

here is that Gcd has never failed to fulfill His oaths. Since He did not establish the Levitical priesthood or thelaw of Moses by an oath. He was free to change or abolish them at His pleasure. .See 14 o aths of God, p. 257 m Gr . egguos . giving surety orbaiL Christ became the guarantee that the benefits of the new covenant would be given to all men who meet the terms. In this sense He is the mediator (8:6; 9:15)

n The new covenant is a better one as compared with the old covenantor the law of Moses (note c, 2 Cor. 3:6) o A priesthood not passed to another, as in the A atonic priesthood (v 23-24)

p Because He is an everlasting priest, and has made the only true atonement for sin. He is able to save from all sin to the uttermost, in all places, at all times, and under aU circumstances. The condition of salvation is coming to God by Him (v 25^

q Gr. entugchano, to hght upon; fall in

with; meet witli; intercede with and

for.Trans. intercession (v 25; Rom. 8:

27,34; ll:2)and deaTwi;tii(Acts25:24)

7 purposes of intercession:

1 To come to or meet a person for any cause whatever (v 25; Rom. 8:27, 34)

2 To plead the cause of others as in a civil court (Isa. 59:9-18; 1 Tim. 2:1)

3 To pray for others (Isa. 53:12; Lk. 22:44; Rom. 8:26-27, 34; Heb. 7:25)

4 To defend or vindicate a person or

I

HEBREWS 8, 9

A new and better covenant

Typical sacrifices under the law

a Gr. anaphero. Trans, offer up (v 27; 13:15;]ai.2:21; iPet. 2:5); Sear fHeb. 9:23; 1P eu 2:24) ;lead , cany, and bring up(NX 17:1; N]Er^2; Lk. 24:5T)

b He offered no sacrifice for Himself, for He was sinless fv 26; 1 Pet. 2:22). He offered Himself once for all sinners;not daily or annually for the Jews only. He tasted death for every man(Hd).2:9-15; 1 Pet. 2:24)

c See Christ's eternal body , p. 258

d This refers to the oath of God after the law was given to the effect that He would abolish the law and the Aaronic

I. priesthood raising up another priest

' after the order of Melchizedek (Ps. 110:4). This oath, made over 600 years after the giving of the law, abrogates the law that was not established by an oath r7:11-22, 28). Since the Son's priestnood is eternal, the covenant upon which it operates is eternal. The old covenant, which the new covenant replaces, is not now in force (p. 201)

e Gr, kephalaion, main point. Only here and in Acts 22:28, See 7 facts about Christ, p. 258

f Gr. leitourgos, public servant or officer (note k, Rom. 13:6). Christ is the public servant who carries on the business of the whole human race with God. All have comimon rights in His work and service. He is the minister of the heavenly things pertaining to man's redemption and destiny (v 2-6:9:11-15, 23-24)

g Gr. hagion , holies, referring to the holy of holies of the heavenly temple or tabernacle (V 2; 9:3, 8; 10:19)-. Used 10 times in Hebrews (v 2; 9:2, 3, 8, 12, 24, 25; 10:19; 13:11)

h Gr. Skene. Trans, tabernacle 19 limes and habitation one time (Lk. 16:9). See 7 kinds of tabernacles, p. 259

i Gr. kathistemi (note o, Tit. 1:5) J 2 kinds of offerings:

1 Gifts to God acknowledging His government and providence in the universe

2 Sacrifices to God acknowledging sin and the necessity of atonement

k Since it was necessary for all priests to make offerings, it was required of Christ to make one (10:1-12)

1 The temple service in Jerusalem was still being carried on by the Levites. It was not possible therefore, for Christ to perform the office of a priest, beingof the tribe of Judah, to which tribe the priesthood did not belong. The Levites served in this worship of shadows of heavenly things (v 4-5) m Quoted from Ex. 25:9, 40

n Gr. tupos (note c, PhiL 3:17)

o A more excellent ministry because of the better covenant based upon better promises (V 6; 7:22; 2 Cor. 3:6-18)

p Gr. leitourgia. Trans, ministry (v 6; 9: 21): ministraaon(Lk. l:23);and service (2 Cor. 9:12; Phil. 2:17, 30)

q Gr. mesites (note m, GaL 3:20)

r 10 better things in Hebrews: iL lHope(7:19) 6 Sub stance (10:34)

2 Testament(7:22) 7 Couniry(ll: 16J 3Covenant(8:6) SResunection (11:
4Promises<8:6) 9Thing(ll:40) 35) 5 Sacrifices(9:23)10 Things(12:24)

s The claim of 33,000 promises in the Bible is wrong. There are not that many verses, much less promises. In the N. T, there are only 750 promises in 250 classifications (note a. Rev. 22:20)

t The law of Moses was faulty and had to bedoneaway sothat the perfect covenant might come into force (15 things about law , p. 174, 258; 85 old and

new coveoant contrasts, p. 201) u The second or the new covenant was necessary because the first or the old covenant did not provide salvation and eternal Life (85 contrasts , p. 201) V This could refer to finding fault with the Jews and not with the covenant, as Jer. 31;31-34 complains that they broke the covenant; but v 7 is clear that the covenant itself was faulty w 19th O. T. prophecy in Heb. (8:8-12: Jer. 31:31-34). Next, 10:5

demption(l:3; 10:10,14; 12:2)

27 Who needeth not daily, as those high priests, to"ofEer up sacrifice, first for his own sins, and then for the people's: for this he did "once, when he offered upTiimself.

11 Because of His perfection (5:9; 9:11; 10:14)

2S For the law maketh men high priests which have infirmity; but the word of the oath, which was' ^since the law, maketh the Son, who is consecrated for evermore.

CHAPTER 8

12 Because of a better position (1:3; 7:26; 9:23-28; 10:

19-23)

NOW of the things which we have spoken this is 'the sum; We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

13 Because of abetter ministry in abetter tabernacle (7:19, 25, 27-28; 9:11-28)

2 ^A/minis:tpr of the*sanctuary, and of the tru^abemacle, which the Lord pitched, and not man.

3 For every high priest is 'ordained to 'offer gifts and sacrifices: '^wherefore it is of necessity that this man have somewhat also to offer.

4 'For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Mo'ses was admonished of God when he was about to make the tabernacle:

for,'"See, saith he, that thou make all things according to th^attem shewed to thee in the mount.

14 Because He is a Mediator of a better covenant based upon better promises (7: 22;

8:1-13; 9:14-28)

►6 But now hath he obtained^a mor e excelle nt'faiin i strY. by how much also he is th Anediator of a" bette r cove nant, which was established upon better^prom-ises.

X Christ's covenant better than the Old Covenant (8:7-10:18). 1 Because of its tenfold superiority

7 For if thaf first covenant had been faultless, then should no place have been sought for^the sec ond .

*8 For findi ng fault with'them. he saithfBehold, the days come, saith the Lord, when I wiUmake anew covenant with the house of Is'ra-el^and with the house of Ju'dah:^

►y TTota ccor dingto the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they con-

X With both houses of Israel - all the descendents of the 13 tribes. Thus the modem Anglo-Saxon theory of the Jews being cut off by God and of the Anglo-Saxonsbeingthe 10 lost tribesis unscripturaU See note a. Acts 13:16

y The new covenant is far different from the old covenant in nature and contents (see 85 contrasts , p. 201)

tinued not in my^covenant, and

I regarded them not, saith the

Lord.

►10*For this is the covenant that

1 wi ll make with the house of I§ ra-el after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

►11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

► 12 For I will be merciful to their unrighteousness, and their sins and their iniquities wiU I remember no more.

13 In that he saith, A new coven ant, he hath made the first "old. Now that which decayeth and "waxeth old is ready to'vanish away.

213 CHAPTER 9

2 Because the Old Covenant tabernacle was only typical of the New Covenant one (8:

1-2, 5; 9:24; 10:1)

THEN verily the first covenant had also 'ordinances of divine service, and a*worldly sanctuary.

2 For there was a"tabemacle made; the 'first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the 'second veil. the tabernacle which is called the^HoUest of all;

4 Whichhad the golden censer, and the'ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5"'And over it the cherubtms of glory shadowing the mercyseat; of which we cannot now speak particularly.

3 Because the Old Covenant restricted personal approach to God. The New Covenant gives full access

to God always (10:19-23)

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone "once every year, not without blood, which he offered for himself, and for the errors of the people:

4 Because Old Covenant services could not cleanse even its ministers (5:1-3; 7:27)

8 The Ho'ly Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a°figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining

figure , but in the gospels it is always pans, parable, except in Mk. 4:30; Lk. 4:22. A shadow of the realities in Christ (8:5; 10:1). .A program of types for the time then present - the dispensation of law in which both gifts and sacrifices were offered, none of which could make men perfect as to the conscience (V 9; 10:1-18)

a Gr. diaiheke. Trans, covenant 18 times (Lk. 1:72; Acts 3:25; 7:8;Rom. 9:4; 11: 27; GaL 3:15.17; 4:24; Eph. 2:12; Heb. 8:6-10; 9:4; 10:16, 29; 12:24; 13:20) and testament 12 times(Mt. 26:28;Mk. 14:24; Lk, 22:20; 1 Cor. 11:25; 2 Cor. 3:6, l4;Heb. 7:22: 9:15-20;Rev. 11:19)

b This is the nature of gospel system:

1 I will put .My laws in their mind fv 10). They willbe fully enlightened and have perfect knowledge of truth

2 I will write them in their hearts (v 10). All their affections,passions, and appetites shall be purified so that they shall willingly obey .My Word

3 I win be their God, and they shall be My people(v 10). I will .make them new creatures and unite them to Me forever (2 Cor. 5:17)

4 They shall all know Me from the least to the greatest of them (v 11)

5 1 will be merciful when they com-mit injustices against God or man(v 12)

6 I wlU forgLve their sins and lawlessness, remembering them no moreT v 12). AU this i.Tiplies genuine repent-ance and forsaking of sin (Zech. 12: 10-13:1; Rom. 11:25-29)

c Gr. palaioo, to abrogate; annul; be an-tiquated; no longer in force; to be obsolete, out of date. Trans, old and decay (v 13) and wax old (LkrT^:33: Heb. 1:11)

d Gr. gerasko, to grow aged; become old and inflrmT Here and in Jn. 21:18

e Gr. aphanismos, a making away with; disappearance. Only here,but used by the Greeks of laws that become out of date and abolished

f Gr. dikaioma . rites and ceremonies. Trans, ordinances (v 1, 10); judgment (Rom. 1:32: Rev. 15:4); righteousness (Rom.2:26; 5:18; 8:4; Rev. 19:8); and justification (Rom. 5:16)

g Gr. kosrnikos, earthly; of die world. Here and Tit, 2:12. This refers to the tabernacle made by Moses after the patterns shown him of heavenly things (8:5; 9:23-24)

h See note h, 8:2

i The first room of the tabernacle - the holy place wherein there were:

1 Tne golden candlestick (v 2; Ex. 25:31-40)

2 Golden altar of incense (v 2; Ex. 30:1-10)

3 Table of shewbread with 12 loaves representing 12 tribes (v 2; Ex. 25: 23-30)

j A second vail (veil) separated the holy place from the most holy place or holy of holies. The first vail separated the holy place from the tabernacle court and prevented the people from looking into the holy place (Ex. 26: Ji-37)

k The holy of holies which contained the ark of the covenant (v 4-5; Ex. 25-10-22)

1 A box or chest about 3x3x5 ft. in which werethegoldenpot of manna (v 4; Ex. 16:32-34), Aaron's rod that budded (Num. 17J, and the tables of the covenant or tne two stones on which were wrinenthetencommandments(2 Cor. 3:3, 7; Ex. 25:16). The golden censor (Lev. 16:12) appears to have been left in the holy of holies with the ark (v 4)

m This describes the lid to the ark of the covenant (Ex, 25:10-22). Two cherubim, one on each end of the lid stretched forth their wings to touch each other over the mercy seat which typified God's throne and the divine presence (V 5; Ex. 25:18-22)

n On the great day of atonement (Lev. 16:14; 23:27). This going only once a year into the holy of holies tesufie d that the wa y into the holiest of all, the holy of holies of heaven, had not been made (v 8). Now it has been made by the death of Christ (10:19-23)

o Gr, parabole. Here and 11:19 tians.

Sacrifices of the law ineffective

Christ's perfect sacrifice

a See Conscience, p. 236 b See True Biblecypea . p. 258 c Gi. eplkeimai, to be laiJ upon; im-posed on. Trans, imposed on (v 10);

f ress upon (Lk. 5:1); and lie upon (Jn. 1:38; 21:9; Acts 27:20; 1 Cor. 9:16). These natural rites and ceremonies were commanded by divine authority, as proper representations of the gospel system, which should come and rectify all things

d See notek. Gal. 3:19

e Gr. diorthosis, a making straight; correcting; amendingof a Uult; reformation. Only here. It refers to coneccing the faults and weaknessesof the law of Moses by the abolishment of it, and the substitution of a perfect covenant which meets every need wherein the law failed (v 10; 7:11-19, 27-28)

f The reaUties of Christianity that were typified by the law system (V 11; 10:1)

g Gr, dia, thkiugh; referring to His passing tEfbugh the heavens into the heavenly tabernacle to appear in theholyof holies there for us (v 11, 21)

h Not of an earthly tabernacle made by hands of man out of earth's created materials, as the tabernacle of Moses

i Gr. ktisis , creation (note b, Rom. 8:19)

j Christ does not minister in an earthly tabernacle or offer the blood of goats and calves which cannot take away ans. He ministers in theholy place in heaven where He has offered the true atonement - His own blood which brings eternal redemption (y 12)

k He made atonement once for all and does not ha veto make daily atonement as earthly priests (v 12; 7:27; 9:6-7, 25-28; 10:1-18)

1 Gr. beurisko. to find;discover; procure: obtain. Trans. obtain(v 12); get (Lk. 9: 12); percelve(.Acts23!29); and Tind 174 times (Heb. 4:16; 11:5; 12: iTTetc.). Christ found and obtained for man the only method of eternal salvation, that of taking man's place anddyingin his stead (Mt, 26:28; Heb. 2:9-15; 1 Pet. 2:24) m The redemption price that stands good forever. It i« eternal in its merit and efficacy. Mans possession of it does not make it

etemaL It would be eternal if no man ever received or kept it. There are certain conditions one must meet to get it and keep it (note d,Jn. 6:27: note e, Heb. 3:7)

n Gr. lutrosis , a ransoming. It is from lutron and lutroo, a ransom price of redemption; an atonement; a release on receiptof a ransom price. Used only here: Lk. 1:68; 2:38. Lutron, ransom, is found in Mt. 20:28; Mk. 10:46, and lutroo , redeem, in 1 Pet. 1:18; Lk. 24:21: Tit. 2:14

o For ifihese carnal rites and ceremonies set the body apart and ceremonially purify the flesh of defilement giving it re-admission to public worship and freedom from temporal punishmentsof the law, how much more shall the blood of Christ, through the Holy Spirit purge your conscience from sin and make you inwardly holy before God (v 13-15)"

p Therirualsofihelawonlycleansedth'e body - the flesh (v 13). The blood of Christ cleanses the soul and spirit and reconciles one toGod(v 14-15; Col, 1: 14-22; 1 Ja 1:7; Rev. 1:5)

q Question 12. Next, 10:2

r The Holy Spirit is eternal (1 Jn. 5:7)

s Through the Spirit, Christ:

1 Was begotten (Mt. 1:18-25; Lk, 1:35)

2 Trained (Isa, 50:4; Lk. 2:40, 52)

3 Tested (Mt. 4:1; Lk, 4:1)

4 worked (Mt. 12:28; Lk, 4:14-21; Acts 10:38;Isa. 11:1-2:42:1-7:61:1-2)

5 Offered self a sacrifice (Heb. 9:14)

6 Was resurrected (Rom. 8:11)

7 Justified fl Tim. 3:16) t See note n, 6:1

u To this end, Christ became the mediator of the new covenant, that through His death sins could be remitted and men be given eternal inheritance(v 15)

to the"conscience;

5 Old Covenant sacrifices

were carnal, temporary

and powerless to cleanse

from sin (10:1-9)

10 "W hich stood onlv in meats and drinks, and divers washings, and carnal ordinances."i mposed on f/iem' Wtil the time of'refor-mation.

6 Because the New Covenant sacrifice brought eternal redemption (7:24; 9:15; 10:10-23)

11 But Christ being come an high priest of ^g ood things to comefbi' a greater and more perfect tabernacle, not made with hands, that is to say,"'not of'this building;

►12'N either by the blood of goats and calves, but by his own blood he entered in'once

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the"ministry.

22 And"almost all things are by the law'^purged with blood; and'^ without shedding ofTjlood is no remission .

into the holy place, having 'obtaine^temal^edemption/or us.

7 Because the Old Covenant sacrifices could not remit one sin (10: 4), but the blood of Christ does (Mt. 26:28; Rom. 3:25; 5:9; Eph. 1: 7; 2:13; Heb. 10:19; 1 Jn. 1: 7; 1 Pet.1:18; Rev. 1:5; 5: 9)

► IS Torif the blood of buDs and of goats, and the ashes of an heifer sprinkling the unclean, sanctiiieth to the "purifying of the flesh:

»14^ow much more shall the blood of Christ, who through the 'eternal 'Spirit offered himself without spot to God, purge your conscience from'dead works to serve the living God? M5 "And fotthis cause he is the "mediator of the'^new testament, that^ means of death,>'for the redemptionof the transgressions that were under the first testa ment, ^they which are called might receive the promise ot eternal inheritance.

8 Because the death of Christ

was necessary to make the

New Covenant (Mt. 26:28; 1

Pet. 2:24)

16 For where a^testament is, there must also of necessity be the death of the'testator.

17 For a testament is of force after men are dead: otherwise it

is of no strength at all while the testator liveth.

9 Because the Old Covenant was dedicated by blood of animals (9:11-15; 10:1-9)

18'Whereupon neither the first testament was"dedicated without blood.

19 ForwhenM6'§e§hadspoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying.'This is the blood of the testament which God hath enjoined unto you.

10 Because the New Covenant wa§ dedicated by the blood of Christ (Heb. 9:13, refs.)

23 It was therefore necessary that the ^patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. ►24*For Christ is not entered into the holy places made with hands, which are the^gures of the true; but into heaven itself, now to'appear in the presence of God for us:

1 1 Because the Old Covenant had many sacrifices but the New Covenant had only one (10:10, 14)

25'Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the'^ounda-tion of the world : but now once in the'end of thA^orld hath he appeared to put away sin by the sacrifice of himself.

27 And as it is"appointed unto men once to die, bu faiter this the judgment:

►28 So Christ was once offered to'T)ear the sins of many; and unto them that "look for him shall he appear the'second time without sin imto salvation.

CHAPTER 10 214

12Because the Old Covenant was only a shadow of the realities of the New Covenant (Col. 2:14-17)

T^OR the law ha ving a'shadow ■*• of go od things t o co me, and not the very 'image of the things, " can ne ver with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 Tor then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is'^ not possible that the blood of bulls and of goats should take away sins.

1 3 Because Christ abolished

the Old Covenant (Gal. 4:21,

refs.)

*5 Wherefore when he cometh into the world, he saith.-'Sacri-fice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the 'volume of the book it is

v or. mesites (note m, Gai. 3:20)

w Gr. diatheke (note a. 8:9)

X It was onlyby means of death that man could be saved, for death was the penalty for sin (Mt. 26:28: Rom. 5:6-11; 6:10; 14: 9; 1 Cor. 15:3; 2 Cor. 5:14-21; CoL 1:14-22; Heb. 2:9-15: 915; 1 Pet, 2:24)

Conunued. column 4 ^»-

death of a victim (v 16: Gen. 15: "^-18) b See New covenant ratified , p, 258 c .Vherefore.asthedeathof a victim was

necessary to ratify covenants, the first

or Mosaic covenant was dedicated by

blood (V 18-22) d Gr. enka inizo. inaugurated. Here:

10:2i5 e Quoted from Ex. 24:4-8. Cp. Mt, 26:28

a Gr. leitourgia. service (note p, 8:6)

b Almost. Some were ceremonia 11 y purged with water and fire (Num. 31: 23) and some with the ashes of a red heifer (Num. 19:2-10), but all were first consecrated by blood c Ceremonially purged (v 13), not purged from sin (10:4)

d Here Paul shows that there can be no redemption but through the blood of Christ; and to prefigure this the law could not grant any remission of sin without the blood of a victim (v 22)

e The word atonement is used 80 times in the O, T. and only 1 time in the N. T. The word blood is used 32 9 times in the O.T. and 101 times in the N. T. See 14 blessings of the blood , p. 257

f Gr. hupodeigma. sign; token; copy; example; representation. Trans, pattern (v 23); ensarnple (2 Pet. 2:6); and example(Jn. 13:15;Heb. 4:11; 8:5; Jas. 5:10). Here, the things in the tabernacle (8:5J, were purified ceremonially by the Dlood of animals (v 18-23). The heavenly patterns are purified by the blood of Christ (v 12-15, 23)

g Christ is not entered into earthly holy places to minister, but into heaven itself to represent us (v 24; 8:1-6)

h Gr. antitupon, an antitype; exact representation. Here; 1 Pet. 3:21. The earthly holy places and things are mere representations of the true and the heavenly (v 24)

i Gr. emphanizo, to show forth; make clear and plain. Trans, appear (v 24; Mt. 27:53); manifest (Jn. 14:21-22); show (Acts 23:22): declare plainly (HeE. 11:14); Inform (A cts 24:1: 25:2. 15); and signify (Acts 23:15). Christ represents us (v 24; 1 Jn. 2:1-2)

j Christ does not have to offer Himself and die often, as under the law '(Lev. 16). It is enough that He died once for all to put away sin(v 25-28; 10:1-18)

k Gr. katabole, overthrow of the world that Lucifer ruled before Adam (note i, Mt, 13:35)

1 Gr. sunteleia , closing time of one age and thebeginningof another (v26:Mt, 13:39, 40, 49; 24:3; 28:20) m See The perfect sacrifice , p. 259

n Man sinescapable appointment, p.259

o See Death ends probation, p. 259

p Gr. anaphero (note a, 7:27)

q Gr. apekdechomai (note c, Rom. 8:19)

r This refers to the second advent when Christ will come to earth without being a sin-offering to save men (v 28). He will come the next time to reign and put all enemies under His feet (note w, 2 Th. 1:7)

s The law gave only a fa.int outline of good things to come (v 1; 8:5; CoL 2:14-17)

t Gr. eikon , form (note o, CoL 1:15)

u See 15 things (about law, p. 174, 258)

V Question 13. Next, v 29

w It was not possible that the law could take away sins, make perfect, or purify the heart, why some Christian groups insist on going back under the law in some points is only explainable by 2 Cor. 4:4; 11:14-15; 2 Tim. 4:1-4: 2 Th, 2:8-12

X 20thO.T. prophecy in Heb. (10:5-9; Ps. 40:6-8). Next, V 16

y See note a, 3, 2 Cor. 13:5

z Gr. kephalis . roll of the book. Books were written on skins and roUed up on two wooden rollers. In Jewish synagogues the Pentateuch is still written on scrolls

— ^^- Cont. from col. 2 y Christ died to redeem me O. T. saints who looked forward to the cross by faith as we look back to the cross by faith (11:1-40^ z Final calling and election are based upon meeting the terms of God in our period of probation. It is at the end of a life of conformity to the gospel that we receive the eternal inheritance (1 Cor. 9:25-27; 2 Tim. 4:8; Jas. 1:12; 1 Pet, 1:4-5, 9, 13: 2 Pet. 1:4-10) a All redemptive covenants whether typical or actual were ratified by the

HEBREWS 10

Exhortation to holdfast

a God did not will to redeem manbyani-ir.al sacrifices, but by a human sacrifice of infinite merit. To this end He prepared a body for the eternal logos who came to do the will of God and die for the sins of the world (v 7-9;Gal. 1:4;

1 Pet. 2:24)

b This could oe understood 2 ways:

1 He ukes a way the first sacrifices to establish the sacrifice of Christ (v 12)

2 He takes away the old covenant to establish the new covaiant (p. 201)

c By the willof God in preparing Christ as a sacrifice we are sanctified and perfected (v 10-14). Cp. 1 Th. 4:3-7;

2 Th. 2:13

d In summing up his arguments for the abolishment of the law and the establishment of the new covenant. Paul

emphasizes 2 thLDgs:

1 The utter helplessness and emptiness of the earthly priests standing daily to minister sacrifices that can never take away sins (v 11)

2 The infinite power of the one sacrifice of Christ that cleanses from all sin, defeats the enemies of God, and perfects all believers for ever (v 12-14)

e See Finished sacrifice, p. 259

f See Victorious sacrifice, p. 259

g 21st 0. T. prophecy la Heb. (10:16-17; Jer. 31:33-34). Next, v30 h See note b, 8:10

i Where sins are remined, there is no need of anofferingfor sins any longer. Thus Paul concludes his argument of thej)riesthood of Christ, begun in 5:1. Christ's offering is efficacious for all past, present, and future sins, but on condition of proper confession of sin and meeting the terms of continued grace (Ijn. 1:9; Rom. 10:9-10)

j See Christ benerthanO.T. sacrifices. p. 257

k Gi. panhesia, liberry; full access to heaven (note o, A cts 4:13). The practical tparhing o f the epistle begins here (10:19-13:25). It is a grand con-clusiOD to the doctrinal arguments of L-1-10:18

1 The high priest of the law could go only once a year into the holiest place on earth, but by the blood of Christ the least saint can havedailyaccess to the holiest place in heaven (v 19)

m It is a newly made way and a living way. Itis so-called because Christ was newly slain and because He, being the way to God, is aUve forevermore fjn. 14:6; Rev. 1:18). He is now aUve wimin die veil (V 20; 7:25)

n 7 commands for believers:

1 Draw near to God (v 22)

2 Have pure conscience (v 22)

3 Have clean bodies (v 22)

4 Have unwavering faith (v 23)

5 Provoke others to good works (v 24^

6 Be regular chnrchattendants(v 25)

7 Exhononeanotherdaily(v25;3:13)

o 4 ways to draw near to God:

1 By boldness (v 19; 4:14-16)

2 By the blood of Jesus (v 19)

3 By a new and living way(v 20)

4 By High Priesthood of Christ (v 21)

p An honest, earnest, sincere heart

q Gr. plerophoria, full conviction; cex-tain(v 22; 6:11; Col, 2:2; 1 Th. 1:5)

r Not tkebody sprinkled by the water of separation, as under the law (Num. 19: 2-10j,but our hearts - the inner man, sprinkled by the blood of Jesus (v 22; 12:24:1 Pet. 1:2). This is accomplished by faith in the olood (Rom. 3:24-25)

s See Conscience, p. 236

t Oui bodies bathed,referring to actual cleanliness of body rather than to baptism (Lev, 15:8-27; 17:15-16)

u See note k, Heb. 3:1

V Jas. 1:4-8; Rom. 4:17; Mk. 11:22-24

w Gr. katanoeo. Trans, consider (v 24;

3:1; Mt. 7:3; Lk-12:24,27; Acts 11:6; ' Rom. 4:19); perceive (Lk. 6:41; 20:-23); discover (Acts27:39); and behold (Acts 7:31-32; Jas. 1:23-24)

j written of me,) to do thy will, O

I God.

; 8 Above when he said, Sacri-

!fice and offering and burnt offerings and offering for sin

jthou "wouldest not, neither

'hadst pleasure therein; which |

]are offered by the law;

i 9 Then said he, Lo, I come to do thy will, O God. " He taketh away the first, that he may es-

tablish the second.

14 Because Old Covenant sacrifices were powerless but the New Covenant one is eternally efficacious (Col. 2:14-17; 1 Pet. 2:24)

►10'By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11"And every priest standeth daily ministering and offering oftentimes the same sacrifices

; which can never take away

'■ sins:

I 12 But this man, after he had offered one sacrifice for sins for ever.' sat down on the right hand of God;

i 13^ From henceforth expecting

• till his enemies be made his footstool.

►14 For by one offering he hath perfected for ever them that

, are sanctified.

i 15 Whereof the Ho'I? Ghost

I also is a witness to us: for after ; that he had said before, |

*16 ^ This is the covenant that 11 win make with them after those ' days, saith the Lord. M will put my laws into their hearts, and in their minds wiU I write ! them; 4 I

►17 And their sins and iniquities wiU I remember no more.

18'Now where remission of these IS, there is'no more offer-

, ing for sin. \

XI Warnings and admonitions (10:19-39). 1 Every believer is a priest and is exhorted to enter the holi -est and enjoy his full rights in Christ (4:14-16; Eph. 1: 3, 14; 2:14-22)

19 Having therefore, breth-ren.^ boldness to Center into the holiest by the blood of Jesus,

20 By a"^ew and living way, ' which he hath consecrated for

us, fhrnu^h the veil, that is to ' say, his flesh;

} 21 And having an high priest

over the house of God;

I •22 " Let us "draw near with^a

I true heart in^full assurance of

I faith, having ourTiearts sprin-

1 kled from an evil'conscience,

and our 'bodies washed with

piu-e water.

• 23 Let us hold fast the^rofes-sion of our faith^without wavering; (for he is faithful that promised ;)•«

2 Our duty one to another

•24 And let u^ consider one another to'provoke unto love and

' to good works:

j^25 Not forsaking the^assem-bling of ourselves together,'as

' the manner of some is; but ex-

horting one another: and'so much the more, as ye see the day approaching.

3 To apostatize means eter-

nal punishment (4:6-9; 2

Pet. 2:20)

*26 ForHf we sin'^wilfully<^fter that we have received the knowledge of the truth,'there remaineth no more sacrifice for sins,

27 But a/certain*fearful looking for of judgment and'■fiery indignation, which shaJl'devour the'adversaries.

28' ^He that despised Mo'sei' law died without mercy under two or three witnesses:

29 ' Of how muclfkorer punish ment, suppose ye, shall he be thought worthy, who hath "trod-den tmdef foot the Son of God, and hath°counted the blood of the covenant, wherewith "he was sanctified, aif unholy thing, and hath^done despite unto the Spirit of grace?

*30 For we know Viim that hath said,'Vengeance belongeth xm-to me, I will recompense, saith the Lord. And again,'The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the'Tiving God.

4 Exhortation t o patience and continued faith and endurance (3:14, refs.)

32 But call to remembrance

the'former days, in which, after ye were illuminated, ye endured a great fight of"kfflictions; 33 Partly, whilst ye were made a gazingstock both by •'re- j proaches and "afflictions; and { partly, whilst ye became companions of them that were so used.

►34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have^i heaven a better and an I enduring substance. \

•SS' Cast not awav therefore i

I your "confidence, which hath great recompence of reward.4

' 36 For ye have need of patience, that, after ye have done the win of God, ye might receive the promise. ♦37 Tor yet a little while, and he that shall come will come, and will not tarry.

3 Warning against back-' sliding and perdition (4: 4-9; 10:26-29)

■ *38<'Now the just shall live by faith: but jf any man'draw back, 'my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition: *but of them that beUeve to the sav- , ing of the soul.

CHAPTER 11

XII Christ better than Old Testament feiith examples (11:1-12:4). 1 Faith defined (Rom. 4:17)

X Gr. paroxusmosy to make keen; urge; prick; provoke; irritate; excite. Trans, provoke (V 24) and contention (Acts 15:3^ yGr. episunagoge (note c, 2 Th. 2:1) z It wo'jld seem nerethat some had forsaken the Christian gatherings, perhaps because of the persecutions referred to in V J2-33

i e Gr. hupostello , to let down; shrink back

fiom. Trans, draw back (v 38); with-i draw(Gal. 2:12); shun (A cts 20:27); and

keep back (A cts 20:20). If Christians I could not do this, these scriptures

would mean nothing f God has a soul (note r, Jn. 4:24) g This is ptoof diat those who draw back

unto perdition lose their souls (v 39)

a Christians should exhort one another to faithfulness, more and more, as the day of Christ draws near(note s, ICor. 1:8) b See 7 things we can do, p. 259 c Gr.hekouaos, here, but tians. willingly in IPet. 5:2 d After receiving the knowledge of the truth is the same as tasting the good ^'ord of God, as in col. 2, p. 258 e 1st N.T. prophecy in Heb. (10:26-31>. Next, 12:27. When one rejects Christ as the only sacrifice for sin, there remains noother. He will have to suffer the punishments of that rejection, as in note f, below, such are wilful apostates, as in notes s and t, 6:4-9, and not ordinary backsliders. A s long as a backslidei retains his faith in Christ and His atonement he canbe renewed to repentance, but if he totally rejects Christ and His gogjel, he becomes hopeless (coL 2 and 3, p. 258) f see 7 judgments of apostates, p. 259 g Gr. phoberos. Here; v 31; 12:21 h Jealousy-, fervour of fire; or zeal of God in punishing apostates. A Hebraism. See PS. 79:5; Ezek.36:5: 38:19;Zeph. 1:18; 3:8 i Gr. esthio. to consume like an eating disease; to vex. Trans, devour (v 27); Mveof (iCor. 9:13); be eatin^ (S{t. 26: 26); and eat 53 times. Here it means eternal punishment for adversaries of God j Gr. hupenantios, hostile: opposers.

Trans, contrary in CoL 2:14 k Hethat rejected ana denied the divine authority of the la^ died without mercy (Num. 15:30; Dt, 17:2-6) 1 Question 1 4. Next, 11:32 m The offenses against the law were no th-ing compared to the 7 sins of note b, above; and punishment will be proportioned to the offence n Gr. katapateo. Trans, tread under foot (V

29;Mt, 5:13;Lk. 8:5; 12:1) and tra.m-ple (Mt. 7:6).lt means to treat the Son of God with utmost contempt and blasphemy

0 Gr. hegeomal. Trans, count (v 29:Phil. 3:7-8; 2 Th. 3:15; 1 Tim. 1:12; 6:l;Jas. 1.-2; 2 Pet. 2:13; 3:9); account (2Pet, 3:15); esteem f Phtl. 2:3; 1 Th. 5:13; Heb. 11:26); think (Acts 26:2; 2 Cor. 9:5; PhiL 2:6; 2 Pet. 1:13); suppose (PMl. 2:25). If one does this to the blood of Christ he is worthy of eternal puniiment

p He was sanctified - not could have been, but was sanctified. This refers to personal holiness by the blood (Heb, 13:12,20; Ijn. 1:7; Eph. 1;7; Rev, 1:5), and proves that sanctified men can apostatize to the point of final rejection of Christ and be lost q See Ultimate sin of apostates, p. 259 r Gr. enubrizo, insulted. Only here s 22nd O.T. prophecy in Heb. (10:30;

DC 32:35). Next, v 30 t 23rd O.T. prophecy in Heb. (10:30;

Dt. 32:36). Next, v 37 u In the hands of a God who can punish eternally for insults from His enemies

V Remembrance of former days: p. 259

w See note p, Rom. 7:5

X Gr. oaeidismos. Here; 11:26; 13:13; Rom. 15:3; 1 Tim. 3:7

y See note h, 2 Cor. 1:4

zAn everlasting inheritance (9:15: 1 Pet. 1:4; Rom. 8:17-18)

a Gr. apobaUo, to throw away; lose. Here and Nik. 10:50. The reference is to cowardly soldiers, who throw away their weapons and flee from battie. Your confidence is your shield so keep it and use it (Eph. 6:10-18)

b Gr. panhesia (note o. Acts 4:13) , c 24th O.T. prophecy in Hefa. (10:37;

1 Hab. 2:3). Next, v 38. This refers to I the coming of Christ (9:28; Dan. 7:13-

14; Zech, 14:1-5; Rev. 19:11-21) d 25th O. T. prophecy in Heb. (10:38;

Hab. 2:4). Next, 11:18. Faith is the j beginning of justification (Rom. 5:1; I Eph. 2:8-9). Faith is also the continu-I ation of justification (v 38-39)

HEBREWS 11

Faith well pleasing to God

a Gr. pistis. faith (note g, 2 Th, 3:2). See 18 defJnitioDs of faith, p. 259

b Gr, hupo stasis, a support; ground work; conlicfence; subsistence; reality; essence (note n, 1:3). Used in the Papyri of title deeds

c See 12 things Christians hope for , p.259

d Gr. elenchos . proof. Here; 2 Tim. 3:16

e See 12 kinds of things not yet seen, p. 2^

f Gr. presfauteros (note g. Acts 14:23), The list of faith-worthies begins with Abel (v 4). No report is given of Adam and Eve - not a word of any repentance, faith, or holiness of life. Their spiritual and eternal fate is completely hidden

g Gr. aion, ages (note c. Mt. 12:32; note k, Mt7~13:39; Plans the ages , p. 256)

h Gr. katartizo (note a, 3, 2 Cor. 13:5). The ages were planned by the Word of God and the tlings that are now seen were not made of existing material. Both the ages and dispensations as well as the material creations are referred to here (Gen. 1:1; Heb. 1:2)

i ABEL: faith's worship (v 4):

1 Offered a sin-orlering. acknowledging ais own sinfulness and need of meicy

2 Cain offered a mincha , or eucha-ristic offering of the fruit of the ground, ignoring his sinfulness and personal need of God

3 Abel wa s justified by faith in Christ's blood whichhe acknowledged in type

4 God testified to his righteousness by accepting his sacrifice (Gen, 4:4)

5 By hisfaithin blood atonement he still preaches to men of such need

6 The word gifts indicates more than one offering, thus testifying his faith in the uner insufficiency of what he did offer, but true faith in what they typified

j ENOCH: faith's walk (v 5):

1 He walked with God 300 years

2 He was translated that he should not see death in his generation

3 He could not be found because God had translated him (Gen. 5:21-24)

4 He had testimony that he pleased God by being a man of faith (v 5-6)

5 He hasbeen living in heaven over 5,265 years (Gen. 5:22; Zech, 4:11-14; Rev, 11:4)

6 Hewillcomebackanddieasoneof the two witnesses (Rev. 11:3-11, notes)

k Here we see the absolute necessity of faith and the secret of pleasing God

1 4 secrets of answered prayer , p. 259

m NOA H: faith's work (v 7):

1 Warned ot God of things not seen

2 Moved with fear - religious fear or reverence toward God, not from fear of losing his life

3 Prepared an ark to save his house

4 Condemned the world (Gen. 6:8-8:19; 1 Pet, 3:20)

5 Becameheir of the righteousness -justified by faith (Rom. 3:21-31; 4; 1-25)

n ABRAHAM! faith'sobedience(v8-10):

1 Called to go into a new Life and a new land (Gen. 12:1-4)

2 Promised the new land (G en. 15:18)

3 Obeyed, not knowing whither he went

4 Sojourned in the promised land wiihlsaacand jacob(v9). Jacob was 15 years old when Abranam died

5 Dwelled in tents with his heirs

6 Looked for a permanent dweUing -a city in heaven (v 10. 13-16)

0 The new Jerusalem, the capital cilyof God overtheuiiiverse(v 10,13-16; 12: 22-23; 13:14; Rev, 3:12; 21:1-22:5)

p See Rev. 21:14-20

q See The Master Builder, p. 259

r Gr. demiourgos. a maker; author;! magistrate; one who calls men to work-1 Only here, but used by the Gnostics of I the Creator of the world

s SARA: faith's reckoning (v 11-12):

/v

^

TyrOW faith is the"substance ^^ of "^things hoped for,"the evidence of^hings not seen.

2 For by it the'elders obtained a good report.

2 Creative faith of God (Rom. 4:17; 1 Cor. 13:13;

2 Pet. 3:5)

3 Through faith we understand that the ^worlds ^were framed by the word of God, so that things which are seen were not made of things which do appear.

3 ABEL: atoning or sacri-

herself " received strength ""to

ficial faith (Gen. 4:4; Heb. . 12:24)

righteous, God testifying of his gifts: and by it he being dead yet speaketh.i

4 ENOCH: translation faith (Gen. 5:21-24;Judel4)

5 By faith 'E'n5ch was trans-

4 By faith 'Abel offered unto God a more excellent sacrifice

than Cain, by which he ob ^ _,

tained witness that he was tthingsMeclar'e plainly that they

conceive seed, and was dehv ered of a child when she was past age, because she "^judged him faithful who had promised. 12 Therefore "sprang there even of one, and him as good as dead, so many as the'stars of the sky in multitude, and as the sand which is by the sea shore itmumerable.

9 Patient and hopeful faith: Abel to Abraham and Sarah (Rom. 8:24)

3 These all died in faith, not having received the/promises, but havin g seen them*afar off, and were persuaded of them, and*embraced them, and confess ed that they were'strangers and'pilgrims on the earth. 14 For they that say such

lated that he should not see

death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

5 Necessity of faith (Mt. 17;

20; 21:21-22; Mk. 9:23; 11:

22-24; Jn. 14:12-15; Jas. 1:

5-8)

•6 But*withou t faith it is im possible to please him: for he that cometh to God' must be lieve that he is. and that he is a

rewarder of them that diligently seek him.

6 NOAH: a ctive and preservation taith (Gen. 6:8-9: 29; 2 Pet. 2:5)

7 ByfaitlT No'ah. being warned of God of things not seen as yet, moved with fear, prepared

an ark to the saving of his

house; by the which he con denmed the world, and became heir of the righteousness which is by faith.

7 ABRAHAMj_obedient_Xaith (Gen, 12:l-25lTl; Rom. 4:

1-25)

8 Bv faith "A'bra-ham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not

knowing wnither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with i'gaac and Ja'-cob, the heirs with htm of the same promise:

10 For h e looked for a°city which hathtoundations, whose

'builder and"maker is God.

8 SARAH: life-giving faith (Gen. 17:15; 18:9; 21:1; Rom.

4:17)

11 Through faith also 'Sa'ri

seek a'country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had"opportimity to have returned.

16 But now they^desire a better country, that is, anlieaven-ly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

10 ABRAHAM: tried faith

(Gen, 22; 1 Pet, 1:7; Jas,

1:12)

17 By faith "A'bra-ham. when he was tried, offered up i'gaac: and he that had received the promises offered up his 'only begotten son,

*18 Of whom it was said.'That in i'§aac shall thy seed be called:

19 'Accounting that God was able to raise him up, even from the dead; from whence also he received him in a'^gure.

11 ISAAC: revelation faith (Gen. 27:1-40; Heb. 11:10,

13-16)

20 By faithT gaac blessed Ja'-cob and E'sau concerning things to come.

12 JACOB: prophetic faith

(Gen. 48:1-22; 49:1-28)

21 By_iaith"Ja'cob, when he was a dying, blessed both the sons of J6'§eph; and worshipped, leaning upon the top of his staff.

13 JOSEPH: aathoratative

faith (Gen, 50:22-26)

22 By faith -'To'geph, when he died, made mention of the departing of the children of !§'-ra-el; and gave conmiandment

1 Received strength to conceive seed

2 Was delivered of a child when past age ry 11; Gen. 17:19; 21:1-8)

3 Sne reckoned or counted God to be true to His word (v 11. Cp. Rom. 4:19)

4 She was equal to being dead as far ashavingchildren was concerned (v 12)

5 Innumerable seed came fron, her byGod's powerthroughfaith(v 11-12)

concer ning his bone s.

14 AMR AM and JOCHE-

BED: fearless faith (Ex.

2:2; 6:20)

23 By faith yMo'geg. when he was bom, was hid three months of his parents, because they saw/ic u;as a^roper child; and

w JACOB: faith's tribal blessing (v 21;

Gen. 48:1-22) X JOSEPH: faith's authority (v 22; Gen.

50:22-26) y A MRA M AND JOCHEBED: faith's rec-

ogDition (v23; Ex. 2:2;6:20; Acts7:20) z Gr. asteios. pretty. Trans, proper (v

23) and fair (Acts 7:20)

a Received here; given from above

b Gr. castixigdown. The idea is not only

to conceive, but to bring forth c Gr. hegeomai, esteem (note o. 10:29) d Gr. gennao. Trans, sprang (v 12); gender (GaL 4^24; 2 Tim. 2:23); conceive" (Mt. 1:20); be delivered of (Jn. 16:21): bring forth gk. 1:57); beget 24 times (MC 1:2-16; Acts 7:8,29; 13:33; 1 Cor. 4:15; Ph'm 10; Heb. 1:5; 5:5; 1 Jn. 5:1, 18); bear (Lk, 1:13; 23:29); be made (2 Pet. 2: l2): and bebom 35times (Mt. 1:16; 2:1,4: 19:12; 26:24; Mk. 14:21; Lk. 1:35; Jn. 1:13; 3:3-8; 8:41; 9:2, 19,20,32.34; 16:21; 18:37; Acts 2:8; 7:20; 22:3, 28; Rom. 9:11; Gal. 4:23, 29; Heb, 11:23; 1 Jn, 2:29; 3:9; 4:7; 5:1, 4, 18) eGen. 15:5; 22:17; 26:4; Ex. 32:13 f See 25 unfulfilled promises, p. 259 g Gr. porrothen, from afar. Here; Lk.

if

17

h Gr.aspazomai. Trans, ernbrace (v 13; Acts 20:1); take leave ot (Acts 21:6^ greet 14 times (Rom, 16:3-11; 1 Cor. 16:20; etc,); and salute 37 times (MT. 5:47; 10:12; Rom, 16:5-23; etc.)

i Gr. zenos. Trans, stranger (v 13; Mt.

25:3'5^33r27:7; Acts 17:21; Eph. 2:12,

19; 3 Jn. 5); yange (Acts 17:18; Heb.

13:9; 1 Pet. 4:12); and host (Rom. 16:

23), It refers to people out of their own

country; a foreigner j Gr. parepidemos. sojourners; not permanent dwellers; not naturalized.

Here; 1 Pet. 1:1; 2:11 k See note i, Heb. 9:24 1 Gr. patris; father-land; native city.

Trans. country(v 14; Lk, 4:23; Jn. 4:44)

and one's own country (Mt, 13:54,57;

Mk. 6:1, 4; Lk. 4:24)

m Gr. mnemoneuo. to remember; to call to mind. Trans, be mindful of (v 15); make mention (Heb, 11:22): and re-member l9times (Mt. 16:9; Jn. 15:20; Rev. 2:5; 3:3; etc.). They were not compelled to be strangers and pilgrims or to leave their native country for an heavenly city and country. They had the gospel (Gal. 3:8) and knew that their right to the promises came by uner renunciation of this world and its ways, and consecration to obey the one who made the promises

n They could have returned at any time to the place God called them out of, but they were true to Him and their faith in spiritual and eternal things (v 8-16)

o Gr, oregomai. desire. Here; 1 Tim. 3:1; 6:10 10 things about Christians f v 13-16):

1 Have not received aU promised

2 See clearly promised blessings

3 Are persuaded promises are true

4 Embrace all the promises

5 Confess they are earth strangers

6 Confess they are earth pilgrims

7 Declare they seek heaven

8 Are not mindful of earthly things

9 Not willing to go back to world 10 Desire an heavenly country

p Gr, epouranois (note 1. Eph, 1:3) q A BRA HA Kl: faith's test f v 17-19):

1 Had the promises

2 Offered \^> his only begotten son through whom the seed should come (V 18; Gen. 21:12)

3 Had faith that if he killed his son in obedience that God would raise him from the dead to fulfill what He had promised (v 19)

4 Received Isaac back from the dead in a figure (v 19)

r The only begonen son by his legitimate wife, the only son of promise, and heir to his property

s 26th O.T. prophecy in Heb. (11:18; Gen. 21:12, tultiUed). Next. 12:26

t Reckoning, supposing, concluding

u Gr. parabole (note o, Heb. 9:9). Isaac was, as far asAbraham was concerned, dead, and so became resurrected figuratively

V ISAAC: faith's materialblessingf v 20; Gen. 27:1-40)

An exhortation to patience

a They must have had some revelation from God on which to base their faith, for faith comes by God's Word (Rom, 10:17)

b MOSES: faith's declaration (v 24-26):

1 Renounced sonshipto Pharaoh's daughter and possible kingsriip of Egypt

2 Chose affliction with Goj'speople instead of enjoying pleasures of sin (V 25)

3 Esteemed the reproach o f Christ greater than riches of Egypt (v 26)

4 Had his eyes fixed upon the reward of renouncing sin for Christ (v 26)

c Gr. ameoniai. Trans, refused (v 24;

Acts 7:35) and deny2 6times (Mt. 10:

33; 26:70-72: fiTm, 5:8; 2Tim. 2:12;

etc.). He rejected sonsnip and kingship

on earth to gain the same things in

heaven d Gr. sugkoucheo , to endure ill-treatment, wrong, hurt, o r injury with.

Only here e Moses had a revelation of the coming

Messiah and looked forward to His day,

as did Abraf^m (]n, 8:56) f MOSES: faith's fearlessness f v 27). This

refers to his contest with Pnaraoh and

the exodus from Egypt(Ex. 5:1-14:31),

He feared not the visible king because

he saw the Invisible One g MOSES: faith'sprotection(v28;Ex. 12) h ISF_AEL: faith's preservation f v 29; Ex.

14:15-51; 15:1-27) i ISRAEL: faith's miracle (v 30; Josh. 5) j Gr. pome. T rans, harlot (v 31; Mt, 21:

31-32; Lk. 15:30; 1 Cor. 6:15-16; Jas.

2:25; Rev. 17:5) and whore (Rev. 17:1,

15-16; 19:2) k RAHAB: faitn's deliverance(v31; Josh^

2:1, 9, 11; 6:23; Mt. 1:5; Jas. 2:25) 1 Question 15. N'ext, 12:7 m GIDEON': faith's miraculous victory (v

32; Judg. 6:1-8:35) n BARAK; faith's triumph (v 32; Judg.

o SAMSON: faith's physical sttength (v

£hys

32; Judg, 13:1-16:31) p JEPHTHAH: faith's boldness (v 32:

Judg. 11:1-12:7) q DAVID: faith's utter reliance (v 32; 1

Sam. 17:32-51; 23:2, 11; etc.) :y(v32;l5 3718; 7:1-17; 8:l-3;"li:l6-24)

r SA MUEL: (^i^^"}°^^Sfi^y(^ •^'^'• -^ Sam.

s 17 worka of faith (v 33-38):

1 Subdued kingdo ms(Josh. 12; 2 Sam. 8)

2 v/iought righteousness (Gen. 15:6)

3 Obtained promises (Num. 14:30)

n. 6) 5 Quenched fire (Dan. 3)

4 Stopped mouths of lions (Dan. 6)

6 Escaped swords(l Sam. 17;Ex, 18:4)

7 Were made strong (Heb. 11:11; Rom. 4:19)

8 Waxedvaliantinfight(2 Sam. 23: 8-23; 1 Sam. 14:13-15; Judg, 7)

9 Put armies to flight (1 Sam. 17:51)

10 women had children resunected (1 Ki. 17:17-24; 2 Ki. 4:18-37)

11 Endured tonuie (Gen. 39:20; Judg. 16:21-31)

12 Endured moc kings, scourgings, bonds, and imprisonments (v 36; Gen. 39:20; Jer. 37:16; 38:6; 1 Ki. 22:27)

13 Suffered stonings (2 Chr. 24:21)

14 Endured death by sawing (v 3"^

15 Suffered temptations (Gea. 3ft 1-

\?.

Suffered martyrdom by the sword (1 Sam. 22:18; 1 Ki. 19:10) 17 Suffered wanderings and afflictions (V 37-38; 2 Ki. 2:8, 13)

—^*" Cont.ftom col. 3 and famines (v 25-26)

(7) Cannibalism and destruction of cities (v 29-31. See also Dt. 11:2-6; ?8:l-64). See Chastening, p. 259

1 Gr. masngoo.t o whip; flog; beat. Always trans. scoi5ge_rMt. 10:17; 20:19; 23:34; Mk. 10:34; Lk. 18:33; Jn. 19:1: Heb. 12:6)

m Question 16. Next, v 9

n If chastening is sickness, then aU who become Christians are to be made sick. Is this the reward of ri^teousness?

0 Question 1 7. Last question in Hebrews. True chastening or conection is by learning the will of God through the WordandbyiheHolySiarit.As we live

they "were not afraid of the king's commandment.

15 MOSES: sacrificing, suffering, and enduring faith (Ex. 2:11-20; Acts 7:20-34)

24 By faith "Mo'ses. when he was come to vears.' ^refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer 'Affliction with the people of

God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of 'Christ greater riches than the treasures in Eg>-pt: for he had respect unto the recompence of the reward.

27 By faith ^e forsook E'g^t, not fearing the wrath of the king: for he endtired. as seeing him who is invisible.

16 MOSES and ISRAEL: protecting faith (Ex. 12-14) 1

28 Through faith ^ie kept the passover. and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith ^they passe d through the Red sea as by dry land: which the E-gjp'tians assaying to do were drowned.

17 JOSHUA and ISRAEL: bold conquering faith (Josh,

5:13-6:27)

30 ' By faith the walls of Jer'i-cho fell down, after they were compassed about seven days.

18 RAHAB:deliverance faith

(Josh. 2:12-20; 6:25)

31 By faith the'harlot^Ra'hab perished not with them that believed not, when she had received the spies with peace.

19 Summary of faith worthies and their exploits

32 'And what shall I more say ? forthe time woul d fail me to tell ofued'e-on, and"o/Barak, and o/^im'son, and o/'^eph'tha-e; o/'David also, and'Sam'u-el, and of the prophets:

33' Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of CTuel mockings and scourgings, yea, moreover of bonds and imprisonment :

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tor-

mented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

20 All saints to be perfected together (9:15; 11:10-16; 13:14)

39 And these all, having obtained a good report through faith." received not the promise: ►40 God having provided some better Hhing for us. that they without us should not be made

'■perfect.

CHAPTER 12

21 Christ better than Old Testament faith worthies because He is the author and finisher of all faith; five commands

krr rHEREFGRE seeing we VV also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth

! so easily beset us, and let us

i run with patience the race that

! is set before us, • 2 Looking unto Jegus the author and finisher of out faith; who for the'joy that was set before him endured the cross, despising the shame, and is/set down at the right hand of the throne of God.

•3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4^e have not yet resisted unto blood, striving against sin.

XIII Warnings and admoni-

tions (12:5-13:23). 1 The

Father's chastening: not to

be despised (Prov. 3:11)

5 And ye have forgotten the exhortation which speaketh unto you as unto children, *My son, despise not thou the 'chastening of the Lord, nor faint

when thou art'rebuked of him:

►6 For whom the Lord loveth he *chasteneth, and 'scourgeth every son whom he receiveth.

2 Chastening proof of son-ship(l Cor. 11:31-32; Rev.

3:19)

7 If ye endure chastening, God dealeth with you as with sons ;'"for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof" all are par takers, then are ye bastards, and not sons.

3 Wisdom of subjection to God

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: " shall we not much rather be in subjection unto^the Father of spirits, and live?

in the Spirit we are led, taught, and shown the wiUof God daily (Jn. 14:16-17,26; 15:26; 16:7-15; Rom. 6:16-23; 8:1-26; 1 Jn. 1:7). This is proper and true child training and if one r^els he has to be dealt with according to his sowing fGaL 6:7-8) p Num. 16:22; Job 33:4; EccL,12:7: Isa. 42:5; Zech. 12:1; Heb. 12:23

(1) Terror, consumption, burning ague, and material loss (v 16)

(2) Death, oppression and fear (v 17)

(3) HumbUng and poverty (v 18)

(4) Weakness and crop failuies(v 20^

(5) Human beings and stock lullea by wild beasts (V 22)

(6) Wars, pestilences, defeat in war,

^ Continued, column 1

a The promise refened to here is that of the coming Messiah, the sum and %\i>-stance of all the O. T. promises (v 39; 10:36-37; Lk. 1:67-79; Rom. 1:2-5). O. T. saints relied iqwnthe promise of the Messiah, but did not Live to see Him come in the fie*, fulfill His work of redemption, make the new covenant, and estabU^ the church

b The better thing for us is no doubt the new covenant and its realities of which theold covenant sacrifices and rituals, even the sacrifices of A bel, Noah, and Abraham, were shadows. The verse could read, "God foresaw something bener for us; He would not have them perfected without us. "

c Gr. teleioo (note q, 2, Phil. 3:12)

d 5 things to do:

1 Lay aade every weight (v 1). Gr. ogkos, bulk; mass; heap; weight. In a bad sense it means arrogance, conceit. Paul's purpose here is to get the believer to lay aside whatever weight is hindering Christian progress

2 Lay aade the sin which doth s0 easily beset us (v 1). Gr. hamarria. missing the mark in a moral sense (note v, Jn. 1:29). The sin that easily besets is the one each person ha sheen addicted to, whatever is bis weakness

3 Run with patience the race set be-fore us (V l).Gr. agon , Hghtrconflict (note r, Phil. 1:30)7 Gr. agon. Trans.

race (v 1); fi^t(l Tim. 6:12; 2 Tim. 4; 7); contention (1 Th. 2: 2); and conflict (Phil, 1:30; CoL 2:1)

4 LookuntoJesus(v2'). He is the head of aU the long train of faith heroes. He is the Author and Perfecter of our faith

5 Consider Him (v 3). Observe and analyze every part of His life and conduct, His courage in sufferings. See Christ better than O. T. heroes, p. 257

e The joy set before Him was the redemption of creation t hrough doing the Father's wUl (Ps. 40:6).

f Mk, 16:19; Acts 2:34; Rom. 8:34; Eph. 1:20: CoL 3:1; Hd). 1:3; 8:1; 1 Pet. 3:22

g You have notbeen called upon to shed your blood in striving against sia

h Quoted from Pr. 3:11-12

i Gr. paideia, child training (note e, Eph.T7?)

j Gr. elengcho, convict (note, Jn. 16:8)

k 8 reasons when and why God chastises:

1 .vhen men refuse to hear (Job 33)

2 .Vhen they commit iniquity(2 Sam, 7:14)

3 When men provoke God (Ps. 6:1; 38:1)

4 .Vhen they forsake God (Ps, 89: 30-32^

5 When men refuse to judge themselves (1 Cor. 11:32)

6 When they stubbornly rebel (Dt, 11: 2-6; Lev. 26:14-31; Num. 14)

7 When men sow to the flesh (Gal. 6:7-8)

8 .v'nen His children need instrtiction and correction (Heb. 12:5-10; Rev. 3:19)

2 kinds of chastening:

1 Child correction and training. The Gr, paideuo means child training. It is usea of:

(1) Instruction to rebels (2 Tim, 2: 25)

(2) Rebels learning not to blaspheme by being tumea over to Satan (1 Tim. 1:20). Cp. 1 Cor. 5:5

(3) .Men being educated in school or by private instructors (Acts 7:22; 22:3)

(4) Grace teaching men (Tit. 2:12)

(5) Christians being trained in the way of righteousness (Heb, 12:5-11; 1 Cor. 11:32; Rev. 3:1^

(6) P ersecution s for the go^el through which Christians leam much(2 Cor. 6:9)

(7) Punishment of Christ who was accused of being a criminal (Lk. 23: 16, 22)

2 Puni^roentsupon rebels. It is dm-ply the law of sowing and reaping In operation.For rebellionGod promised certain curses and did allow certain plagues in Lev. 26

a Even earthly parents chasten for only a few days. Shall we believe that God is less loving(Mi, 7:7-11)"Shall we say that sicknesses of Ufa-long continuance are Misdoings and that He is the only parent who never gets through chastening His children? IsGod one to continue chastening after obedience hasbeenlearned? Paulishere showing that God is a better parent than men, not a worse one. See Christ better than parents and other s, p. 257

b This istheobjectof allihe chastening (child training) and conection of God.

c His holiness, not the man-made kind that sets up human standards of dress and outward appearance which create pride and false humility and gender strifeamongChristians.God's emphasis is on inward hoUness; man's on outward appearance (1 Sam. 16:7)

d Neither conection, restraint, rebuke, nor discipline are pleasant for the moment, but by these means obedient children and men are made (v 11)

e See 10 commands forChristians. p. 258

f Gr. anorthoo, to set upright again; restore; to set straight again. Trans, lift U£(V12); set iro (Acts 15:16); and malce straight (Lk. 13:13)

g Gr. paraluo, palsied, as trans, else-where(Lk. 5-. 18, 24; Acts 8:7; 9:33). Quoted from Isa. 35:3 of worn and sick persons who are totally discouraged. Here they are exhorted to take courage and persevere to the end (v 12-15)

h Make the straight path, lest you get in-to rough and stoney ways, become lame, and be prevented from reaching the goal. If you go into the proper path, though you have been wounded in a wrong path, your wound will be healed (vl3)

i Gr. dtoko, to pursue; chase; seek after; follow closely (note r, Phil. 3:12)

j See note m, 1 Th. 4:3

k Gr. eplskopeo, to look at; inspect; examine; pay regard to. Here; 1 Pet. 5:2

1 Gr. hustereo , to come late for. Trans, fail or falTfrom (v 15); be behind (2 Cor. 11:5; 12:11); come shortof (Heb» 4:l); lack (Mt. 19:20: Mk. 10:21;. Lk. 22:35); want (Jn. 2:3); part which lacked (1 Cor. 12:24): comebehind (f Cor. 1:7); come short ol (Rom. 3:23): be destitute (Heb. 11:37): be in want (Lk. 15:14; 2 Cor. 11:9); suffer need

(Phil. 4:12): and be the worse (1 Cor.

8:8)

8 proofs Paul is warni ng Christians: They are instructed to:

1 Follow the faith heroes of Heb. 11 who compass them about (12:1)

2 Lay aside every weight (12:1)

3 Lay aside the besening sin (12:1)

4 Run with patience the Christian race

5 Consider and look to Jesus, the Author and Perfecter of faith(12:2-4)

6 Recognize and submit to God's chastening as true sons inorderto partake of His holiness (12:5-11)

7 Follow peace and holiness and meet other terms of blessing lest they fail of the grace of God (12:12-17)

8 The whole book is for Christians and to them, as proved by:

(1) We-theChristians(2:3;3:6,14: 4:14:6r^l9; 10:10, 26:12:1:13:10,14)

(2) Let us - the Christians (4:1, 11, 14, 16; 6:1: 10:22, 23, 24; 12:1, 28: ia-13, 15)

(3) Their salvation (2:10)

(4) They w ere sanctified (2:11; 10: 10, 23)

(5) Holy brethren (2:11-12: 3:1, 12: lon^

(6) Them - the saints (2:15, 18)

(7) Manyother terms in all chapters are used which prove Christians are referred to, whether they are Jews or Gentiles

m Gr. pikria .bitterness (v 15; Acts 8:23:

Rom. 3:14: Eph. 4:31), n Gr. pornos, male prostitute, fornicator.

See 5 classes. coL 4, p. 213 o Gr. bebelos, a despiser of sacred things:

an irreligious man (v 16; 1 Tim. 1:9:

4:7; 6:20; 2 Tim. 2:16)

4 Present and future fruits of chastening (Phil, 2:13)

10 For they verily for a" few days chastened us after their own pleasure; but he for our profit, " that we might be pax-takers ofTiis hoHness. ►11 Now no"chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

5 Seven changes in view of failing God(6:4-6; 10:26-29)

•12^Wherefore ^ift up the hands which hang down, and the*fee-ble knees;

•13 And'"make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. •14 ' Follow peace with all men, and'holiness, without which no man shall see the Lord: •IS'^ Looking diligently lest any man'fail of the grace of God; lest any rootbf bitterness springing up trouble you, and thereby many be defiled;

6 Warnino of Esau (Gen. 25: 27-34; 27":l-46; Mai. 1:1-5)

16 Lest there be any"fomica-tor, or^rofane person, as E's^u, who for one morsel of meat sold hisHjirthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected:'for he found no place of repentance, though he sought it carefully with tears.

7 Believers do not come to Mt, Sinai and the law of

bondage

18 "F or ye are not come unto the mount that might be touched, and that burned with fire, nor imto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Mo §e§ said, I exceedingly fear and quake:)

8 Believers come into an eightfoldblessing in grace

22 Bu t ye are come unto mounFSIon, and tmto the city of the living God, the heavenly Je-ru'sS-lem, and_to an innumerable company of angels,

23 To the general assembly and 'church of the firstborn, which are written in heaven, and to God the Judge of all, and to the"spirits of just men made perfect,

24 And to Je'§us the mediator of the new covenant, and tp the

"blood of sprinkling, that speak-eth better things than that of Abel.

9 Warning against rebellion

• 25" See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, ifjweStuxn awa y from him that speaketh from heaven:

10 Future renovation of the heavens and the earth (2 Pet. 3:10-13; Heb. 1:10-12; Rom.

8:21; Rev. 21)

*26"Whose voice then shook the earth: but now he hath promised, saying, 'Yet once more I shake not the earth only, but also heaven. *27 And this word, 'Yet once more, signifieth the*removing of those things that are shaken, as of things that are made, that those things which'■caimot be shaken may remain. •28 Wherefore ' we receiving a kingdom which carmot be

nioved. let us have grace, whereby we may serve God acceptably with ireverence and *godly fear:

29 'For our God is a consuming fire.

CHAPTER 13

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11 Seven commands concerning Christian living

'JTET brotherly love continue. J-^ 2 Be not forgetful to entertain strangers: for thereby

'^ome have entertained angels unawares.^

•3 Remember them that are in bonds, as bound with them; and them which suffer adver-sitj', as being yourselves also in the'Tjody.

4 Marriage is hono ur able "in all, and the bed undefiled:'but whoremongers and 'adulterers God will judge.

•5 Let your ^conversation be without'covetousness; and be content with such things as ye have: for he hath said,"! will never leave thee, nor forsake thee. ■* 6 So that we may boldly say,

The Lord is my helper, and I win not fear what man shall do imto me.

12 Command to respect

ministers (1 Th. 5:12)

•7 Rem ember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, consid ering the end of their conversation.

13 Christ always the same

► 8 Je'sus Christ the same yes terd ay, and t o day , and for ev er.

14 Warning against false doctrines (Eph, 4:14; 1 Tim, 4:1-8; 2 Tim, 4:15; Phil.

3:17-19)

p See Gen. 25:33

q He sought to change his father's mind r See 10 facts about Mt. Sinai, p.259 s See 8 things in heaven, p. 259

t Church of the firstborn ones, whose names are written in heaven

u Another proof of the immortality of the soul (1 Pet. 3:4, note)

p Including priests and all men q See 5 classes , col. 4, p. 213 r Gr. moicbos (v 4: Lk. 18:11; 1 Cor, 6:

9: Jas. 4:4; notes g and h, Mt. 5:32) s Gr. tropos. manner of UfeQude 7; Acts

1:11) and way (Rom. 3:2; PhiL 1:18) t See note e, Lk. 12:15 u Taken from Josh. 1:5: 1 Chr. 28:20 V Quoted.from Ps. 118:6

a Only here and in! Pet. 1:2. It refers to the blood of Christ that speaks better things than the blood of Abel's offering (V 24; 11:4)

b Gr. blepo, take heed; beware that yDU refuse not Christ who speaks from heaven (V 24-25; 1:1-2)

c Gr. apostrepbo^ to turn back: to turn

oneself away. Trans, turn away from (v25; Mt. 5:42; Acts 3:26; Rom. 11:26; 2 Tim. 1:15; 4:4; Tit. 1:14): pervert (Lk. 23:14); put up again (Mt. 26:52): and bring again (Mt. 27:~3). If there is no escape when one does tlis, then how could such a person be saved" d This indicates that it was the voice of God that spoke the la w on Sinai (1:1-2)

e 27th and last O, T, prophecy in Heb.

iropnecv, fuffillea)

(12:26: Hag. 2:6, unfulfilled)

f 2nd NT. prophecyin Heb.(12:27-29, unfulfilled^. Next, 13:14, This refers to the renovation of the heavens and the earth by fire, as in 2 Pet. 3:10-13

g The renovation of the heavens and earth at the end of the Millennium will remove all things of the curse and those that are man made which need to be taken away, so that the things of God may remain eternally (v 27-29)

h Some things cannot be shaken. They will remain eternally. One is the earthly kingdom which cannot be moved(; isa.9:6-7:Dan. 2:44-45: 7:13-27; Zfcch. 14; Lk. 1:32-33; Rev.22:5)

i We receive the kingdom, that is, we shallbe kings andpriestsof the eternal earthly kingdom (Dan. 7:18,27; Zech. 14:5; Rom. 8:17-18; 1 Cor, 6:2-3: 2 Tim,2:12;Judel4:Rev. 1:6:5:10; 22:5)

j Gr, aidos, reverence (note k, 1 Tim. 2:9)

k Gr. eulabeia, fear of the gods; piety; caution: discretion. Here: 5:7

1 Quoted from Dt, 4:24 m 14 commands for Christians (13:1-24):

1 Let brotherly love continue (v 1)

2 Forget not to entertain strangers

3 Remember those in bonds (v 3)

4 Remember the suffering

5 Be without covetousness

6 Be content in life

7 Remember your rulers (v 7)

8 Be not changeable from sound doctrine (v 9)

9 FoUow Christ's example (v 13)

10 Offer sacrifice of praise (v 15)

11 Forget not to do good (v 16)

12 Forget not to fellowship (v 16)

13 Obey your rulers (v 17)

14 Salute your rulers (v 24)

n 104 appearances of angelsto men: To lHagar(2times,Gen. 16:7-11:21:17) 2Abraham(3times,Gen. 18:2:22:11*,

15)

3 Lot and Sodomites (Gen. 19:1-22) 4Jacob (3 times. Gen. 28:12: 31:11;

32:1)

5 Moses (Ex. 3:2) 6Balaam(Num. 22:22-35)

7 Joshua (5:15; Ex. 23:20-23: 32:34)

8 Israel (Judg, 2:1-5)

9Gideon gudg. 6:11-22)

10 Manoah^s wife (Judg. 13:3-5)

11 Manoah and wife (Judg. 13:9-21)

12 David (2 Sam. 24: 1 Chr, 21)

13 Elijah (4 times, 1 Kings 19:5-7: 2 Kings 1:3, 15)

14 EUsha and servant (2 Kings 6:16-17) 15AssyTians(2 Kings 19:35; Isa.37:36) 16 Hebrew children (Dan. 3:25-28) 17Nebuchadnezzar (Dan. 3:24-25) 18 Daniel (5 times, 6:22: 8:16; 9-21; 10:5-21: 12:5-7)

19Zechariah(7times, 1:8-19; 2:3: 3: 1-6; 4:1-5; 5:5-10: 6:4-5; 12:8)

20 Joseph (3 times, Mt. 1:20: 2:13,19)

21 Mary (Lk. 1:26-38) 22Zacharias(Lk. 1:5-20)

23 Shepherds (Lk, 2:9-14)

24 Jesus (2 times, Mt. 4:11; Lk. 22:43)

25 Women (Mt. 28:1-5)

26 Disciples (Acts 1:11)

27Peter and John (Acts 5:19) 28PhiUp(Acts 8:26) 29Comelius (Acts 10:3, 30-32) 30Peter (Acts 12:7-11) 3lPauirActs 27:23) 32 John ?52 angels in Revelation) o The body of Christ (1 Cor. 12:13-30)

HEBREWS 13

Exhortation to godly living

a Gr. peiiphero. to whirl about; revolve. See note t, 2 Cor. 4:10.

b AD altar stood for the benefits of the sacrifices. In Christianity, it stands for the benefits of the death of Christ as well as being a place to meet God

C Here a comparison is made of the sacrifice of beasts and that of Christ; the animals being burnt without the camp ana Christbeing crucified without the gates of Jerusalem

d Aschrist bore reproachbybeingledas a criminal outside of Jerusalerr to die, let us be willing to bear persecution for Him-(2 Tim. 3:12) e 3rd and last N i. prophecy in Heb. (v 14: 11:10, io; Rev. 21)

f By Christ let us offer the sacrifice of praise concLnaally, the fruit of our lips,

• giving thanks to ffis name, and not daily sacrifices of animals which could never take away sins (10:1-18)

g Gr .koinoiaa, fellowship(noteh, 2 Cor. 13:14; note m. 2 Cor. i:T\

h See 12 things. Num. 24:1

In many parts and ways (1:1)

In many parts and in many ways (Isa. 28:10). From all these parts we get a perfect harmony, as in musical sounds made up of dilierent parts. There is only one plan of God for man. All the prophets gave perfect and hanrjonious testimony that Jesus Christ was the Son of God and Saviour of the world (Acts 10:43)

Plans the ages (1:2)

Gr. aion , age - a period of time whether long or short. Trans, world (v2; Mt, 12:32; 13:39,note); age(Eph.2:7; CoL 1:26): course(Epa, 2:2); and other ways. Here it means Christ was the agent in planning the ages and making God's plan for man. In this sense He is the everlastjcg Father (Isa. 9:6). He not only planned the ages, but all creations (Col. 1:15-18: Jn. 1:3; Eph. 3:9)

"In Son" (1:2)

Gr. en, as in note d of 1:1. There is no definite article here and no pronoun Ms. Itreads, "in Son", emphasizing oot only His sonsMp, but that He is the only Son In the sense of being begotten (Jn. L-14, 18; 3:16, 18). Under the O.T. there were many parts, ways, and persons used in speaking to men, but in the N.T. all was done through the Son who fulfilled the law and the prophets and rnade the new covenant (Mt, 26:28; Acts 1:2).

8 facts about Christ (1:2-3):

1 Spokesman for God (v 2)

2 Appointed heir of aU things (v 2)

3 Planner of the worlds (ages, v 2)

4 Brightness of God's glory (v 3)

5 Express im.age of God's person (v 3)

6 Upholder of all creations (v 3)

7 Saviour of the wotid- purged sins (v

8 A scension and exaltation (v 3) 3)

Glory (1:3^

Gr. doxa,glory 145 times(v 3; 2:7,9, 10: 3:37 9:5; 13:21V, jzlorious (Rom. 3: 21; 2 Cor.4:4: Phil. 3:21: Col. 1:11); praise (Jo. 9:24; 12:43; 1 Pet. 4:11}; honor (jn. 5:41, 44; 8:54; 2 Cor. 6:8; Rev, 19:7); worstnp (Lk. 14:10); and dignity (2 Pet, 2:10; Jude 8)

3fold office of Christ (1:9)

NO m.an was ever anointed as prophet, priest, and king before Christ. Some weie anointed kings, some prophets, and some priests, but in Christ aU. these offices are combined. He is Prophet to aU men(Heb. 1:1-2), vfighPriest to the whole race(Heb. 3:1; 4:14-16: 5:6; 6: 20: 7:11-1'^, and King of aU nations (Dan. 7:13-14: Isa. 9:6-7; Zech.l4:9; Lk. 1:32-33; Mt. 25:31-46; Rev. 11:15: 22:4-5) 10 reasons why salvation is peat (1:3)

1 Its Founder - Christ preached it (v 3)

•9 Be not "carried about with divers and strange doctrines. iFor it is a good thing that the

selves : "for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief:

heart be established with grace

not with meats, which have not for that is unprofitable for you.

profited them that have been, 19 Requests for

occupied therein. 15 Two altars compared \

10 We have an'^tar. whereof 1 they have no right to eat which serve the tabernacle.

ll'^For the bodies of those • beasts, whose blood is brought, into the sanctuary by the high 1 priest for sin, are burned without the camp.

12 Wherefore Te'susalso . that

he might sanctify the people ^

with his own blood, siiffered

prayer

18*Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Apostolic benediction

20 Wow the'^God ot peace, tliat brought again from the dead

'without the gate. !«13"Let_us go forth therefore

imto tiim without the camp,

bearing his reproach.

1 6 Our future home (Rev. 21)

♦14'^ For here have we no continuing city, but we seek one to come. 17 The believer's sacrifices

•IS^ By him therefore let us offer the sacrifice of praise to God ' continually, that is, the fruit of j OUT Ups giving thanks to his name. \

•16 But to do good and to*com- 1 municate forget not : for with

our Lord Je'sus, that " great (shepherd of the sheep, through

the blood of 'the everlasting I covenant,

i 21 ^ Make yo u perfect in every j good work to do his will, work-I ing in vou that which is well-I pleasing in his sight, through [Jesus Christ; to whom be I glory for ever and ever, j A-men'.

21 Exhortation; benediction

j 22 And I beseech you, breth-I ren, s uffer the word of exhortation:

such sacrifices pleased.

God is *well

18 Obey ministers (v 7)

•17 Obey them that have the rule over you, and submit your -

for I have written a letter unto you in few words. j 23 Know ye that our brother I Tim'o-thy is%et at liberty; with j whom, if he come shortly, I will i see you. ,•24 Salute all them that have i the rule over you, and all the I saints. They of It'a-ly salute ;you.

j 23 Grace be with you alL 1 A-men'.

JL

Sammary of Hebrews

Date ana place: Arinea fro—?.orreabou:68 A. D. along with GaU and 2 Tiro. Ambor: Argu-Tients for Paul's authocsbip are:

1 The thoaghts and reasonings are Paul's. Any difference in style is due to his writingtojewsa-a Jew and not toGentile churches as in other epistles. Furthermore, the translation of the book into Greek by Luke may account foe some change in style

2 Peter coofirrrs the fact that Paul wrote an epistle to Jews (2 Pet. 3:15-16)

3 The book of Hebrews is ascribed tohin: by over 100 ancient writers in both Cieek and Latin, from TO to 730 A. 0.

4 It was received as Paul's by Lhe council of Laodicea (363 A. D,), by the council of Carthage (39"),by tae Syrian churches (370), and generally by the Greeks and Eastern churches fron: the earliest centuries

5 Paul is named as the author in the Alexandrian MS5 500 A.D.

6 SoraeLatin churches questiooed it only because Paul's narre is not used in the introduction as in all ois other epistles: biE this was for 2 reasons

(1) Eosebius, the father of church history, explains that Paul wrote the epistle iaKebrew.leavingBisnameoff so that it would be read and received more readily byJewswhohatedW— andwoiildnotwant to listen to anything he had to say. Luke translated it into Greek, hence It is similar to Acts in expression. See The Ante-Nice.ne Fathers, Vol, 2, p. 579

(2) In the oldest !.'.S5 the epistle follows Galatians with the title To the Hebrews. LTdicaur.g tnat it was part of the Galatian letter. If this be tnie, the authorship stated ir.Gal. 1:1 applies to both books. This would explain why Paul speaks of Galatians as a large letter (6:11). The Israel of God of Gal. 6:16 would be an appropriate iatroductior. to the book of Hebrews

7 There is notring in the epistle conuar/ to Paul's airthor^jp. The truth is there is rruch i-ternal evidence that Paul was the author

(1) Both books argue at ler.gth on ne abolis.-.—er.t of the old covenant

(2) Both anticipate the visit of the writer (Gal. 4:20; Heb. 13:13)

(3) Paul was the only writer of the N.T. who requested prayer for himself. Cp. Heb. 13:13 with note a, 2 Th. 3:1

(4) >4anye)dionatioDs in Hebrews are similar to those of other epistles of Paul, Cp.Heb.l2:3with Gal.6:9:Heb. 12:14 widi Rom. 12:13; Heb. 1-3:1-3 -ith Eph. 5:2-4;Heb, 13:16 with PhiU4:13; Heb. 3:12 with 1 Cor. 3:2: Heb. 8:1 with Eph. 1:20; Heb. S:6: 9:15: 12:24 with Gal. 3:19-20; 1 Tim. 2:5: Heb. 10:1 with CoU 2:17: Heb. 10:33 with 1 Cor.4:9: Heb. 13:9 with Eph. 4:14: Heb. 13:10with 1 Cot 9:13; 10:18; Heb. 13:20-21 with Rom. 15:33; 16:20: 2 Cor, 13:11: Phil, 4:9: 1 Th. 5:23; Heb. 13:22 with Acts 24:16; etc.

(5) The author of both books wrote from luly (Heb. 13:24)

(6) Paul was the only N.T. writer who wrote from prison and expected release (Heb. 13:19, 23 wit:-Pail. 1:7-8. 13. 26; 2:23-24: etc.)

(7) No otnei writer of epistles mentioosTimotay.Paulreferstohim 20 times in his recognized epistles. Cp. Heb, 13:23, When Paul mentions Tirrrothy to others he always calls him brother (2 Cor. 1:1; CoU 1:1: 1 Th. 3:2)

(3) The conclusion of the epistle is like others of PauL Cp. Heb. 13:13-25 vridi the end of his other epistles

Theme: To present JesusChrist as God.andasbenerthan all men and angels: to prove that Judaism and the law have come to an end; to confirm Jewish Christians in the faiUi; and to set forth new covenant doctrines for all men

SutisUcs: ^Sth book of the Bible; 13 chapters; 303 verses; 6, 913 words: 17 questions; 270 verses of history; 9 verses of fulfilled and 24 verses of unfulfilled prophecy

2 Its price - Death of only begonen Son On, 3:16; Col. 1:20; 1 Pet. 2:24)

3 Its scope:

(1) Time and eternity (2 Cor. 6:2: Isa, 45:17; Heb. 5:9)

(2) Jews and Gentiles (Rom. 1:16)

4 Its benefits:

(1) Bodily healing (Acts 3:16; 4:9-12: Mt. 8:17; 1 Pet, 2:24; Jas, Scl4) Continued, column 4 ^

right like Esau (12:15-17)

21 See that ye refuse not God. For if Israel escaped not God's wrath when she refused Him, much more s hall we not escape His wrath.if we turn away from Him (12:25)

22 Let us have grace and serve God acceptably with reverence and godly fear, for God will punish by fire (12: 28-29)

a No man is fit to rule who is not capable

of guiding men safely to heaven b See Surornary. point 7, (3'). c See God is c alled , p. 200 d 10 titles of Chri^:

1 The Shepherd (Gen, 49:24; Zech, 13:7: Ml, 26:31; Mk. 14:27)

2 My Shepherd (man's, Ps. 23:1)

3 The Shepherd of Israel (Ps. 80:1; Isa. 40:11; 63:11)

4 One Shepherd (Ezek. 34:23; 37:24)

5 My Shepherd (God's, Zech. 13:7)

6 Shepherd of the Sheep (In. 10:2)

7 TheGood Shepherd On. 10:11, 14)

8 The Great Shepherd of the Sheep (Heb,l3:20) Souls (1 Pet. 2:25)

9 The Sheptierd and Bishop ot Your 10 Ttie Chief Shepherd (1 Pet. 5:4)

e The new covenan is thus called to conrrast it with the temporary covenant of Moses (35_contrasts, p, 201) f 2 blessings for Christians (v 21) fe Not released nom prison but sent on a special mission, Cp, 1 Cor. 4:17

^^ Cor.t. from column 2

(2) Soul salvatioj (1 Pet. 1:9; 2 Cor. 7:10; Eph. 1:7; 2:8-9)

(3) Deliverances (Ex. 14:13; 1 Sam. 14:45; Isa. 33:2)

(4) Joy and peace (Ps. 20:5: 51:12; Isa. 12:3; Rom. 5:1-2)

(5) Preservation (Isa. 26:1)

(6) Daily beneSts (Ps. 68:19)

5 Its infinity It reachesto the greatest JeptEsandthe fartherest ends to redeem, exalting the redeemed to the hi^est heavens rtph. 3:18; A cts 13:47; Ps. 98:3; Isa. 49:6)

b Its divine source (Ps. 25:5; 37:39)

7 Its confirmation (Heb. 2:3-4; Mk. 16:15-20, notes)

8 Its basic regulates - Grace and faith alone (Rom, 3:24-31: Eph. 2:8-9; Tit. 2:11)

9 Its exclusiveness (A cts 4:12)

10 Its utter a.T.pIicityofieception(Jn. 3:16: Pj3~. 1:16: 1::3-W; Ijn. 1:9)

22 warnings to Christians (3:7):

1 .Ve o ught to give the more earnest heed lest we slip away from truth(2:1)

2 How shall we escape, ji_we neglect so great salvation (2:3)?

3 Whose house are we, Jf we hold fast the hope firm unto the end (3:6)

4 Take heed, brethren, lest there be in anyof you an evil heart of unbelief, in departiag from the Living God (3:12)

5 Exhon one another daily.... lest any of you be hardened through sin (3:13)

6 We are made partakers of Christ, if we hold stedfasi imto the end (3:14)

7 Let U5 therefore, fear, lest you come sbortofthepromisedresi(4:1-2)

8 Let uslabour to enter into rest, lest any man fall through unbelief (4:11)

9 Let us hold fast our profession (4:14)

10 If they fall away, to renew them again unto repentance is impossible (6:4-^

11 Shov

same diligence to the of hope unto the end

11 Show the

full assurance

(6:11)

12 Be not slothful, but faithful and patient to inherit me promises (6:12)

13 Lay bold upon the hope of eternal Uie set before us (6:18-19)

14 Let us bold fast the profession of our faith without wTvering (10:23)

15 If we sin wilfully we will receive judgment and fiery indignation (10: 26-31)

16 Cast not away c onfidence (10:35)

17 If any man draw back, my soul shall~have oo pleasure in him (10: 38-39)

18 Let us lay a ade every weight and the sin diat so easily besets us (12:1)

19 Make straight paths for your feet, lest the laraebe turned out of the way; but let it rather be healed (12:13)

20 Looking diligentiy lest any man fail of the grace of God; lest any root of bitterness fringing up trouble you, and tiierebymany be defiled; lea any become a fornicator and sell Ms biiih-

NOTES

ON

HEBRE WS

CONTINUED

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Christ isbener (l:4)

G r, taeisson, stronger, mightier, greater, superior, more excellent. Trans. beaer 13 times in Hebrews, the book of belter things

Christ is bener than:

1 The prophets (1; 1-3)

2 Angels (1:4-2:18)

3 Moses (3:1-18)

4 Joshua (4:1-13)

5 The High Priest (4:14-6:12)

6 Melchisedec (7:1-10)

7 Abraham (6:13-7:10)

8 Aaton and other earthly priests (7:11-8:6)

9 The old covenant sacrifices (8:7-10:3^

10 The old covenant faith-worthies (11:1-12:2)

11 Parents and others (12:3-13:25)

Christ better than prophets f 1:1-2)

1 Creator of prophets (1:1-3)

2 Lord and Master ofprophets(l:l-2; Mt. 22:41-46; 1 Pet. 1:10-13)

3 Only begotten Son of God (1:1-3 jn. 1:18; 3:16-20)

4 God manifest in flesh (Jn. 1:1^

5 Sinless (1 Pet, 2:21-22)

6 Had greater anoinung (Jn. 3:34)

7 Fulfillment of their wriungs (Lk. 24:25, 44-45; 1 Pet. 1:10-13)

8 Heir of all things (1:2)

9 Planner of the ages (1:2)

10 Brightness of God's glory (1:3)

11 Express image of God's person (1:3; PMI. 2:5-11)

12 Upholder of all things ri:3)

13 God's perfect sacrifice (1:3, 9; 9:11-28; 10:1-18)

14 Saviour of prophets (1:3; 7:25; 1 Pet. 1:10-13)

15 Exalted higher than prophets (1:3;

I Pet. 3:22)

Christ better than angels (1:4)

1 Obtained a more excellent name(v

2 Onlybegonen Son of God (v 5) 4)

3 Worshipped by angels (v 6)

4 Creatorofangels(v7;Col. 1:15-18)

5 A member of the Godhead (v 8; Jn. 1:1)

6 An etemalBeing, not a creature (y

7 A n eternal king (v 8) 8)

8 God's only Anointed One (v 9)

9 Creator of material worlds (v 10) 10 Renewer of all creations (v 11-12)

II Only exalted One (v 13^

12 Director of angels (v 14)

13 Rejecting His word entails greater punishment than rejecting that of angels (2-1-3)

14 Greater confirmation of word (2: 3-4)

15 Greater conqueror than angels(2- 5, 8)

16 Greater authority than angels (2: 6-7)

17 Greaterhumiliarionthanangels(2:

18 Greater glory and honor (2:9) 9)

19 Greater love than angels (2:9)

20 All things created for Him (2:10)

21 Creator of all things (v 10)

22 Redeemer of man (2:10)

23 Perfected through sufferings(v 10)

24 Sanctifier of men (v 11)

25 Became a brother to men (v 11-13)

26 Preacher of God's name to men (vl2)

27 Singer in midstofthechurch(v 12)

28 Perfect trust in God (v 13)

29 Adopts children to God (v 13)

30 Partook of human nature (v 14-18)

31 Died to destroy death (v 14)

32 Conquered the devil (v 14; Ijn. 3:8)

33 Delivered men from hell(v 15;Eph. 4:8-10; Mt. 12:40; Ps. 16:10)

34 Made in all things like men so He could redeem them (v 17)

35 Suffered temptation and won, so He could succor those tempted (v 18)

Christ better than Moses (3:3)

1 He has an heavenly calling (v 1)

2 The Apostle of our profession (v 1)

3 High Priest of our profession (v 1)

4 Christ is building His own house, the Church (v 6), but Moses did not build his house, Israel (v 31

5 Christ as God created all things (v 4; 1:2; Eph. 3:9; Col. 1:15-18)

6 Christ is a son over His house, not a servant as Moses was (v 6-6)

7 Moses predicted Christ would be bener thanhimself (v5; Dt. 18:15-19)

Christ bener than Joshua (4:8)

1 Jesus wasGod'sonly begotten Son;

Joshua was not (1:5-7; 4:14)

2 Christ's followers enter rest now (v 3, 10; Mt, 11:28-30). Joshua did not give rest (v 8)

3 Christ provided real rest of which sabbath days under Joshua were mere types (v 9-10; Col. 2:14-17)

4 Christ provided eternal rest; Joshua did not (V 8-10)

5 Christ provided rest both here and hereafter; Joshua did not(v 8-10; Mt. 11:28-30)

Christ bener than other priests (4:14)

1 Jesus Christ was God's only begotten Son (V 14; 1:5-7; 5:5; Jn.3:16)

2 Not a descendent of earthly priests (7:11-14; Mt. 1:1)

3 Passed into heaven to minister to us (v 14; 7:25; Rom. 8:34)

4 Jesus Christ was sinless (v 3, 15)

5 HeUves forever to help in time of need (v 16; 7:25)

6 Not taken from among men or ordained by them, but sent from heaven and ordained by God (5:1, 5; Jn. 3:16; Acts 10:38)

7 Christ a priest after the order of Melchisedec (5:6, 10; 6:20)

8 He was perfect (5:9)

9 Christ isthe author of eternal salvation to all men who obey (5:9)

10 Made a way of access to God (4: 14-16; 10:19-23)

Christ better than Melchisedec (7:3)

1 Christ will be the future eternal king of Jerusalem (Ezek. 43:7; 48:35; Zech. 14; Rev. 20); Melchisedec was the past temporary king (7:1)

2 Christ is an eternalpriest(6:20; 7: 17); Mel. temporary (7:1)

3 Christ is God (1:8; Jn. 1:1-2, 14); Mel. a man (7:4)

4 Christ eternal King of Righteousness Her. 23:6); MeL temporary (7:2)

5 Christ eternal King of Peace (Isa. 9:6); Mel. temporary (7:2)

6 Christ is an eternal being(l:8;Jn. 1; 1-2; Mic. 0:2; Isa. y:6); MeL was not (7:3, 6, notes)

7 Christ as an eternal being had no father, mother, beginning of days, or end of life (Mic. 5:2); Mel, had all these but they were not recorded (7:3, 6, notes)

8 Christ was the antitype; MeL the type of an eternal priesthood (6:20; 7:17)

Christ better than Abraham (7:7)

1 Christ a member of the Godhead that made the covenant with Abraham and gave him promises (6:13-15; 1 Jn. 5:7)

2 Christ is the hope of Abraham (6: 16-20; CoL 1:27)

3 Christ is eternal (6:20; Jn. 8:58; Hdb. 1:8; Rev. 1:8-11)

4 Christ is the Saviour and Blesser of Abraham (6:20; 7:7; GaL 3:13-18, 26-29)

5 Christ is Abraham's eternal High Priestof which Melchisedec wasonlya type (6:20; 7:3,7-10. 14-21)

6 Abraham payed tithes to Christ's eternal priesthood (7:2, 4-10)

7 ChristisonlybegottenSonof Abraham's God (7:3; Jn. 1:14. 18:3:16)

Christ better than Aaron (7-19)

1 Makes perfect (v 11, 19; 10:14)

2 Of a higher order (6:20; 7:1-21)

3 A priest after a higher law (7:16)

4 An etetnal priest (7:16-17, 21)

5 A priestof an all powerful and more profitable covenant (7:18)

6 A priest of a better hope (7:19)

7 A priest of a better way of approach to God (7:19; 10:19-23)

8 A priest by God's oath (7:21; Ps. 110:4)

9 A priest of abetter covenant based upon better promises (7:22; 8:6)

10 unchangeable (7:23-25, 28; 10: 12-14)

11 Able to save (7:25; 10:1-18)

12 An eternal intercessor (7:25)

13 Holy, harmless, undefiled, and separate from sinners (7:26-27)

14 Exalted to heaven (7:26; 1:3; 8:1; 12:1-2)

15 No daily sacrifices(7:27;10:10-14)

16 An all-sufficient sacrifice (7:27; 10:10-14)

17 Not infirm f7:28; Mt. 8:17)

18 Consecrated forever (7:28)

19 Minister of the true and the

heavenly temple (b: 1-2; 9:11)

20 Miiustets realities (8:4-5: 10:1-4)

21 A more excellent ministry (8:6)

22 Mediator of a better covenant basea upon better promises (8:6)

Christ better than O.T. sacrifices

fms)

1 His sacrifice ratifies the new covenant based upon bener promises (8:6-13: 9:15-22; 10:16)

2 Makes a way of personal approach to God (9:8; 10:19-23)

3 Makes perfect (9:9; 10:1-14)

4 Ministers realities (9:11; 8:5; 10:1)

5 Makes enuance to heaven (9:12)

6 Obtains eternal redemption (9:12-

7 Purifies the soul (9:12-14) 15)

8 Gives eternal inheritance (9:15)

9 Opens an heavenly ministry (9:24)

10 Ends the manysacrifices(9:25-28)

11 Assures justice (9:27; 10:26-31)

12 Abolishes the law of Moses (10: 9; CoL 2:14)

13 Sanctifies all believers (10:14)

14 Takes away sins (10:10-18)

15 Makes atonement complete (10: 12-14)

16 Defeau enemies(10:13;CoL2:14-

17 Forgets forgiven sins (10:17) 17)

18 Remits confessed sins (10:18)

19 Givesboldnessof approach to God (10:19-23; 4:14-16)

20 Gives man an eternal High Priest (10:25-39; 6:20; 7:11-21)

Christ better than O .T .heroes (12:1-3):

1 Creator of all (1:2; 11:3)

2 Author andperlecter of their faith (12:1-2)

3 Their Saviour (12:2; 10:1-18)

4 The one they all looked for and had faith in (11:4-40)

Christ bener than parents.others (12: U)

1 Christ suffered mote than they (12:3)

2 His chastening to a better end (12:10)

3 Not a fornicator as Esau (12:16-17)

4 Provided better way to God (12: 18-24)

5 Provided better covenant (12:24)

6 Provided better atonement (12:24)

7 Speaks from heaven (12:25-29)

8 Gives us a kingdom (12:28)

9 The same always (13:8)

10 Sanctifies us (13:12-13)

11 The way of goodness and praise

(13:15-16)

12 The Great Shepherd and source of perfection and works (13:20-21)

Partakers of heavenly calling (3:1)

Gr. methchos , panaker (v 1, 14; 6:4; 12:8); partner (Lk. 5:7'); and fellow (Heb. 1:9). All holy brethren are partakers, partners, and fellows in the heavenly calling. Israel had an earthly calling and those who are alive when the Messiah comes will enter an earthly program of replenishing the earth forever. Those of both Jews and Gentiles who are saved and who will partake of the resurrection will be kings and priests to reign over the earth and all other creations forever. They will help God administer the affairs of the universe in all eternity (Rev. 1:5-6; 5: 10; 22:4-5). Their calling is heavenly in that they will not be limited to an earthly program as all men would have been if manhadnot sinned(Gen. 1:27-31).Cp. Mt.22:30; Lk. 20:34-35; Heb. 11:10-16; 12:22-23)

14 blessings of the blood (9:22):

1 Atonement for the soul(Lev. 17:11; Rom. 3:24; 5:11; Col. 1:20)

2 Remission of sins (Mt. 26:28; Rom. 3:24-25; Heb. 9:22; Eph. 1:7)

3 Life and peace (Rom. 5; CoL 1:20)

4 Redemption(Rom. 3:24-25; Eph. 1: 7; Heb. 9:12-15; 1 Pet. 1:18-23; Rev. 5:9)

5 Justification (Rom. 5:9; GaL 3:6-14; Acts 13:38-39)

6 Made nigh (Eph. 2:13; Heb. 10:19)

7 Pure conscience (Heb. 9:14)

8 Cleansing from sin (1 Jn. 1:7)

9 Sanctification(Heb. 10:10-14; 13: 20)

10 New covenant (Mt. 26:28; Heb. 10:29; 12:24; 13:20)

11 New birth (1 Pet. 1:18-23)

12 Overcoming power (Rev. 12:11)

13 Church membership (Acts 20:28)

14 Salvation (Ps. 51; Heb. 9:15)

Angelic apostles (1:14)

Gr. apostello, to send forth as a mes-senger with a commission, the sender remaining behind. The noun, apostle, denotes one thus sent. Here angels are sent like apostles to minister to the heirs of salvation. It is used of the apo stlesinMt.lO:5,16;Mk.3;14; 6:7. The word is used 133 times and generallyof fecial missions, not of a permanent ' work or calling. This may help us to understand why the disciples made a failure in Mt, 17, after being senton the special mission with power to heal and represent Christ in the cities He was to visit on a special tour. They evidently received power for this one mission,Christ knowing that their fvdl reception of power would come later at Pentecost (Acts 1:8)

Heirs of salvation (1:14)

Gr. kleronoroeo , heirs (v 14;GaL 4:30); obtain by inheritance (Heb. 1:4); and to inhent (Mt. 5:5; 19:29; 25:34; Mk. 10:17; Lk. 10:25; 18:18; 1 Cor. 6:9-10; 15:50: GaL 5:21; Heb. 6:12; 12:17: 1 Pet. 3:9: Rev. 21:7). Salvation, like eternal Ufe, is not an unforfeitable possession until we inherit it fully in the next life (Rom. 13:11; 1 Th. 5:9; Heb. 9:28: 1 Pet. 1:5, 9, 13)

18 safeguards for Christians (2:1):

1 Hearing (2:1)

2 Heeding (3:12)

3 Exhorting (3:13)

4 Fearing (4:1)

5 Laboring (4:11)

6 Coming (4:16; 10:19-20)

7 Leaving (6:1)

8 Showing (6:11-12)

9 Drawing (10:22)

10 Holding (3:6; 10:23)

11 Laying (12:1)

12 Looking (12:2: 15)

13 Considering (12:3)

14 Lifting (12:12)

15 Making (12:13)

16 Following (12:14)

17 Going (13:13)

18 Obeying (13:17)

Llbeny in prayer (3:6)

Gr. parrhesia , freedom ot speech: lib-ertyof access to God. See note o. Acts 4:13. Here it refers to absolute coufi -dence ofaccess to God because all sins which separated from God are removed (Isa. 59:1-2). In O.T. days men were not permrned to approach God. Even the mountain on which God gave the law was not to be touched by man or beast. Only the high priest was permitted in the holy of holies once a year; and even then he could not approach God without proper atonement. Now, we all have &ee and daily access to God by the blood of Jesus (Heb. 10: 19-23: Eph. 2:18). We are invited to come boldly to the throne of grace to obtain help in time of need(Heb. 4:14-16).Aslongas weholdfast to this Ub-ertyof access to God we are His house (v 6). If sin is in the life we do not and cannot have this liberty of access. God will not hear our prayers (1 Jn, 3:20-22; 5:14-15), See Ps, 66:18

14 oaths of God in Scripture (7:211:

1 To Abraham (Gen. 12:1-3; 15:18-21: 22:16-18: Lk. 1:72-74; Heb. 6: 13-14)

2 Confirmed in Isaac (Gen, 26:3; Ps. 105:9-11; Jer. 11:5)

3 Confirmed in Jacob (Gen. 28:13-15; Ps. 105:9-11)

4 Confirmed in Israel (Dt, 29:1-15)

5 To rebellious Israel (Dt. 1:34-35; Heb. 3:11. 18; 4:3; Ps. 95:11)

6 To rebellious Moses (Dt. 4:21)

7 To David (2 Sam. 7; Ps. 89:4, 35; 132:11; Acts 2:30-32)

8 To Israel to destroy Antichrist (Isa. 14:24-27; Rev. 19:11-21)

9 To all creatures that they must bow to God (Isa. 45:23; Phil. 2:9-11)

10 Of the destruction of the temple (Jet. 22:5)

11 Of the perpetual desolation of Bozrahrjer. 49:13)

12 Of the eternal destruction of Babylon fjer. 51:14; Isa. 13-14)

13 Or Messiah and His everlasting priesthood (Ps. 110:4; Heb. 7:21, 28)

14 Of the new covenant to take the place of the law(Isa. 49:8; 59:21; 61:8: Jer. 32:40; Rom. 11:27; Heb. 8:6-13; 10:16)

NOTES

ON

HEBREWS

CONTINUED

God still swears that (3:18):

1 The soul that sinneth, it shall surely die (Ezek, 18:4^

2 Whosoever sinneth against Me, him will I blot out of My book (Ex, 32:32-33: Rev. 3:5; 22:19)

3 When a righteous man sins he will die forhisiniquityfEzek. 18:26; 33:18)

4 The wages of sin is death Rom. 6:23j 8:12-13: Gal. 5:21: 6:7-8)

5 If you live after the flesh you will die (Rom. 8:12-13)

6 The unrighteous shall not inherit the kingdom of God (1 Cor. 6:9-11)

7 If any man defile the temple of God, him shall God destroy (1 Cor, 3:17; 6:9-11: Rom. 8:12-13; Rev. 21:8)

8 They which do such things shall not inherit the kingdom of God (Gal 5:19-21)

9 They that commit such things are worthy of death (Rom. 1:21 -32)

10 If we deny Him He also will deny us (2 Th. 2:12)

11 Every man wlllbe judged accord ing to his deeds (Rom. 2:6)

12 He that soweth to the flesh shall of the flesh reap corruption (Gal. 6:7-8)

These scriptures and many others like them apply to everybody. God is under oath to enforce these laws regardless of who is guilty, a siiuier or professing Christian (see p. 284-285)

8 facts about Christ (5:7):

1 His sufferings were in the days of His flesh on earth (v 7)

2 He prayed with supplications, strong crying and tears to God (v 7)

3 He prayed to be saved from death, not from death on the cross, for He was not saved from this

4 He washeard and saved from death by Satanic powers which tried to kill Him in the garden of Gethsemanebe-fote He could get to the cross where He was to fulfil prophecy and complete atonement (note c, Mt. 26:39; note s, t, and v, Lk. 22:43-44; 1 Pet. 2:24; GaL 3:13)

5 He learned obedience by His sufferings

6 Was made perfect by His sufferings

7 By means of suffering He made atonement and became the author of eternal salvaUon to all who will obey Him

8 Was called of God to be an high priest after the order of Melchisedec

7 facts about word of God (4:12):

1 Gr. zap , to Uve; to be full of vijpr; be strong; powerful; active. Trans. quick (V 12; Acts 10:42; 2 Tim. 4:1;1 Pet.4:5); Uvely(Acts 7:38; 1 Pet. 1:3; 2:5);and to live and be alive 112 times. Not the same as zoe, living (Rev. 4:6, note)

2 Gr. energes, Trans, powerful (v 12) and effectual Q. Cor. 16:9; Ph'm 6)

3 Gi. torooteros. sharper. Only here

4 Piercing even to divi d e asunder the soul and spirit

5 Dividing the joints and marrow

6 Discerns the thoughts

7 Discerns the intents of the heart

Eternal rest (4:9)

1 The restthat remains forthe people of God could not be:

(1) The sabbath of Gen. 2:1-4, foi this was God's rest and not man's

(2) The sabbath of Ex. 20:8-11

(3) The rest in the promised land,for both David and Paul spoke of a future test long after these 3 rests (v 7-10)

2 The rest that remains forthe people of God is twofold:

(1) Rest in Christ (Mt. 11:28-30; Heb. 4:3)

(2) Eternal rest in the next life (Heb. 3:11, 18; 4:1, 5. 9-11; Rev. 14:13)

10 commands for Chrlstians(1 2:12-17):

1 Lift up the hands which hang down

2 Strengthen the feeble knees (v 12)

3 Make straight paths for your feet

4 Let the lame be healed (v 13) 6 Follow peace with all men

6 Follow holiness (V 14)

7 Look diligently lest any man fail of the grace of God (v 15; Gal. 5:4)

8 Look diligently lest any root of^bitterness springing upKefile you (v 15)

9 Look diligently lest you become a fornicator as Esau (v 16)

10 Look diligently lest you be rejected and find no repenunce (v 16-17)

6 first principles of Christianity (6:1):

1 Repentance (v 1; note i, Mt. 4:17)

2 Faith in God through Christ (v 1; Rom. 3:24-25; 5:1-11; ICor. l:l8-24; 15:1-8)

3 Baptisms (note n, Mt. 3:6)

(1) Baptism into Christ

(2) water baptism (Mt. 28:19)

(3) Spirit baptism (noten, Mt. 3:6)

4 Laying on of hands: when

(1) Blessing men (Gen. 48:14J

(2) Making offerings (Num. 8:10)

(3) Ordaining (Num. 27:18, 23)

(4) Imparting Spirit (Dt. 34:9)

(5) Blessing children (Mt. 19:15j

(6) Healing sick (Mk. 6:2,5; 16:18; Lk. 4:40: 13:13; Acts 5:12; 28:8)

(7) Performing miracles (Acts 19:

11)

(8) Imparting gifts (1 Tim. 4:14;

2 Tim. 1:6; Heb. 6:2)

(9) Imparting the Spirit baptism (Acts 8:17-24; 9:17; 19:6)

5 Resunecdon of the dead (v 2; 1 Cor. 15; 1 Th. 4:13-16; 2 Th. 2:7, note)

6 Eternal judgment (v 2; Mt. 25:46; Rev. 14:9-11; 20:11-15; Isa. 66:22-24)

5fold former st ate of apostates: ^)

1 Were once enHghtened, but not now enlightened(v 4).Thayer'sGreek Lexicon says this refers to "those who have been made Christians. " Paul uses the same term of saved men elsewhere (Eph, 1:18; Heb. 10:32; Cp.Ps. 19:7-8; Lk. 11:34-36). Only saints are called children of light (Epn. 5:8; Col. 1:12; 1 Th. 5:5) and only saved men are spoken of asbeing in the light (Mt. 5: 14-15:Lk. 16:8; Jn. 3:20-21; 8:12; 12: 36; Rom. 13:12; Eph. 5:14; Col. 1:12; 1 Jn. 1:7; 2:9-10). Only men who have not been saved are spoken of as being darkened from gospel light (2Cor. 4:4; Eph. 4:18; 5:8; Col. 1:13; 1 Th.5:5; 1 Pet. 2:9: 1 Jn. 1:6; 2:8-11)

2 Have tasted of the heavenly gift (v 4). The Gr . geuomai .have experience of. Trans, to eat (Acts 10:10; 20:11: 23: 14) and to taste (v 4,5; 2:9; Mt. 16:28; 27:34;Mk.9:l;Lk. 9:27;14:24;jn.2:9: 8:52; CoL2:21; 1 Pet. 2:3). How

could one taste death, taste the Lord, taste the heavenly gift, and other things of these passages without experiencing them?

3 Were made partakers of the Holy Ghost (v 4). Gr. methchos, partner and fellow with(note i,3:lj. No sinner is a partaker of the Holy Gnost (Rom. 8:9-16). It Is almost blasphemy to accuse the Holy Ghost of being a partner, sharer, and an associate with the ungodly. Jesus said that sinners caiuiot receive the Holy Ghost (Jn. 14:17). Jude confirmed the same truth (Jude 19)

4 Have tasted the good Word of God (V 5). To taste the Word of God is to be saved, as proved in Mt. 13:20-23; Lk. 8:13-15; Jn. 15:3; Acts 2:41; 4:4; 8:14; 11:1; 17:11; Rom. 10:9-10; Eph, 5:26; Jas. 1:18-25; 1 Pet. 1:18-23. No man receivesthe Word and remains unsaved

5 Have tasted the powers of the world to come (v 5). Totasteot these powers means to experience eternal life. Every time such statement is found it refetsto eternal life(Mk. 10:30;Lk. 18: 30; 20:35). See notes on 10:26-29

5fold apostasy and end of apostates:

1 It tney shall taU away (v b). How could they fall away from the experiences of V 4-5 if they never did have them? The language is past tense and factual so it cannot be denied that the ones referred to did at one time have these experiences

2 Gr. parapipto, to fall aside; apostatize; fall away. It means to throw overboard all faith in the experieiKes of the gospel and deny them. Men are here warned that such is possible

3 T orenew them again to repentance Is impossible. The reason given is that they crucify to themselves the Son of God afiesh, and put Him to open shame. This is the final act of apostasy. They publicly judge Him an imposter and worthy of death. That is, they do not believe in Him or His atonement any longer. Since such faith is the only thing that could renew them again to repentance, it then becomes impossible. How could they be renewed again to repentance if they had not experienced repentance before? The

word again means once more; another time; anew; and this requires repentance once before

4 Gr. adokimos, rejected (v 8). See note o, 1 Cor. 9:27

5 The end of apostates (v 8). Just like that which beats thorns and briers is burned, so apostates are to be punished in etemalheU (Isa. 66:22-24; Mt. 25: 46; Mk. 9:43-49; Rev. 14:9-11; 20: 10-15)

15 things the la w unprofitable in (7:18):

Gr. anopheles. Only here and Tit. 3: 9. The law was unprofitable in:

1 Redemption from sin (9:15; 10: 1-18)

2 Making perfect (7:19; 10:1)

3 Giving eternal inheritance (Rom. 4:13)

4 Freeing from sin and death(Rom. 8:2-3)

5 Imparting faith (Gal. 3:12)

6 Giving Ufe (2Cor. 3:7; GaL 3:21)

7 Purging the conscience (9:9; 10:

1-4)

8 Working miracles(7:18;Rom. 8:3)

9 Giving access to God (9:7-8; 10:

10 Giving mercy (10:28) 19-23)

11 Justification (^Gal, 2:16; Rom. 4)

12 Imparting rignteousness (Rom. 3: 21-25)

13 Imparting the Spirit (Gal. 3:1-5,

14)

10:1;

14 Providing realities (8:5 Col. 2:14-17)

15 Sanctification (10:9-14)

5fold character and posi tion of Christ:

rr25)

1 Holy (V 26; 1 Pet. 2:22)

2 Harmless. Gr. akakos, without eviL Trans, ^^q^ (Rom. 16:18)

3 Undefiled .Gr. amiantos, here; 13: 4; Jas.l:27i 1 Pet. 1:4. Here it means that He had nobodily imperfection and nothing low, base, or unbecoming in His life and conduct

4 Separate from sinners. Gr. chorizo. Trans, separate (v 26rRom. 8:35, 39) and put asunder (Mt. 19:6; Mk. 10:9). He lived a perfect Ufe not being unequally yoked together with siimers in their sinful ways

5 Made higher than the heavens. He was more exalted than angels and all other created beings of heaven (v 26; Eph. 1:20-23; PhiL 2:9-11; 1 Pet. 3:22)

Melchisedec (7:3)

Without descent, genealogy. He had no recorded father, mother, birth, or death. As inv 6, his genealogy was not counted or recorded, so that he could be a type of the Son of God who reaUy had no father, mother, birth, or death as a Divine Being (Isa. 9:6; Mic. 5:2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8-11). As God Christ was not begotten, was not God's Son, and had no birth or death. Only as man did the second person of the DivineTrinityhave a begetting,a father, a mother, a birth and a death (note f. Acts 13:33)

2fold purpose of Paul:

1 To show that Jesus Christ was the person prophesied of in Ps. 110, which psalm the Jews uniformly held to refer to the coming Messiah

2 To answer the objections of the Jews against Christ's priesthood on the grounds that He did not come from priestly stock and could not be the antitype of Aaron or fulfill Lev. 21:10-15. From the Jewish viewpoint Christ would be further disqualified because:

(1) No proselyte could be a priest

(2) No slave could be a priest

(3) No bastard could be a priest (Jews accused Him of being ille-gitimate)

(4) No son of a Nethinim (temple servant of the priests) could be one

(6) No man whose father exercised a base trade such as the carpenter trade. Many Jews considered Him unfit to be a priest because of this

Here Paul shows that it was not necessary for the priest to come from a particular stock, for Melchisedec was a priest of the most high God and not from Abraham or Aaron. He was a Canaanite. See 10 facts about , p. 24S

Jews considered any person not in the regular genealogies of Israel to be without father and without descent or genealogy. Then,too,Jews considered Melchisedec to be without father and without mother because he was a righteous man and should not be classed with the heathen. This peculiar phraseology was not uncommon when a person was unknown or obscure. Such was their way of signifying that the patents were unknown

Change in law and priesthood (7:12)

The priestly order of Aaron now being abrogated, to make way for the original priesthood that preceded it, the order of Melchisedec, this made it necessary to change also the law and abolish all its sacrificial offerings which could not bring perfection, reconcile men toGod,makethemholyor take away sins (v 12; 10:5-10). God* designed to change the law and its priesthood, to introduce Jesus Christ as the only Priest and Sacrifice and s\i>-stitute the gospel system for the Levitical institutions

Christ's eternal human body (7:27)

He offered His body -the one God prepared for Him to offer as a sacrifice for aU men (Heb. 10:1-14). Since it was His bodythat died for sin,it was necessary for the same body to be resurrected and ascend into heaven to represent men. This is what is stated in V 25, He evetUveth. He is ever to Uve in the same body that Uved a nd died on earth (Lk. 24:39; Acts 1:11; Zech. 13: 6). Thusby His eternal intercession and presentation of His resurrected humanity before God He represents man in heaven and makes it possible forGod to justify men who meet His terms (Jn. 3:16; Rom. 3:21-26; 10:9-10)

7 facts about Christ (8:1):

1 our High Priestf 3:1; 6:20; 7:11-28)

2 Exalted at God's right hand (8:1; 1:3; 12:2; Rom. 8:34; Eph. 1:20J^

3 Minister of reaUties of which the law was a shadow (8:2-6; 9:22-28; 10:1-12)

4 AnheavenlyPriest(8:l-5;9:23-24)

5 Mediator ofUie new covenant (8:6; 9:15; Mt. 26:28)

6 Became the only and true sacrifice (8:3; 9:11-28; 10:1-18; 1 Pet. 2:24)

7 Source of aU blessings:

(1) Mercy (8:12)

(2) Remissionof^sins(8:12:10:1-18)

(3) Goodthingstocome(9:ll; 10:1)

(4) Eternal redemption (9:12-15)

(5) Purged conscience (9:14)

(6) Eternal inheritance (9:15)

(7) Representation (9:24)

(8) Victory over man's enemies(10:

(9) Sanctification (10:10) 13)

(10) Perfection (10:14)

(11) Forgetting of sins (10:17-18)

(12) Access to God (10:19)

True Bible types (9:10)

Not only were the tabernacle and its services of the time then present(v 9), a parable or an iUustration of good things to come but they were nothing more than temporary outward rites and ceremonies to be observed until the setting o f aU things right when the Messiah should come (v 10). They stood only for the body and could not save the soul. The word carnal simply refers to that which is natural, not nec-essarily sinfuL It is not used in a sinful sense here and in many other places. (See notch, Rom. 7:14). Had these carnal ordinances been sinful God would not have commanded them to be observed, nor could they have been shadows of good things to come (8:5; 10:1)

New covenant ratified (9:16)

Gr. diatlihemi , arrange; to make a covenant with;appoint;to dispose of by a will; make a testament. Trans, testa-tor(v 16-17): make(Acts 3:25; Heb. 8: IT5; 10:16); and appoint (Lk. 22:29^. In this case the wora refers to the deatn of Christ who was charged to make the new covenant with man. Since the victims involved were under the peiulty of death for their sins, and since the covenant had to do with redemption of these victims from their sins by the death of a substitute, it was necessary for the one making the covenant to die in order to redeem those He volunteered to &ee from death (v 16). Such a covenant could only be in force after the victim was dead and the covenant ratified by such death (v 17)

7 kinds of tabernacles (8:2V.

1 Temporary dwellings (Mt. 17:4; Mk, 9:5)

2 Tabemacleof Moloch (Acts 7:43-

3 Kingdom of David (Acts 15:16) 44)

4 Heavenlysanctuary(Heb. 8:2;9:11)

5 Mosaic tabernacle (Heb. 8:5; 9:2, 6, 8, 21; 13:10)

6 Tents of dwelling (Heb. 11:9)

7 The Holy City(Rev. 13:6; 21:2-23) The heavenly tabernacle is called

the temple of God in Isa. 6:1; Rev. 3: 12; 7:15; 11:19: 14:15. 17: 15:5-8; 16:1, 17

The perfect sacrifice (9:26)

Gr. alonon, ages.AitheeDd of the ages of preparation for the Messiah, Christ has come to put away sin by His own sacrifice (v 26). The Gr. word for sin here is hamarUa, missing the marOt is lued in connection with the sin offering in Heb. 9:26; 10:6, 8, 18: 13: 11, The meaning here is no doubt that Christ has come to do away with the dn-offerings of the Mosaic system by His one offering which cleanses from all sin. It is a historical fact that after Christ died the sacrifices of the law ceasod.Jewshavehadno sacrifices for 1900 years (Hos. 3:4-5)

Man's InescapableappoIntment(9:27)

Gr. apokeimat ,be laid up in store; be In reserve. Trans, appoliu (v 27); be laid up (Lk. 19:20; Col. 1:5; 2 Tim.IT 8). It IS appointed or laid up by divine decree: "Dust thou art, and ui«o dust thou shalt return" (Gen. 3:19). This law of death will hold firm for allmen until the time of the rapture when the Living who are to be translated will not see death (1 Cor. 15:51-58; 1 Th. 4:13-16: Phll-3:21). All who live at the end of the Millennium and who do not rebel against God will be permlned to live on the new earth forever without dying. Death will be destroyed and all things will be again as ±ey were before Adam sinned (Rev. 20:7-10: 21:l-22i5; 1 Cot. 15:24-28)

Death ends probation (9:27)

Afterdeath the judgment , not a second chance to live on earth and be saved. Death ends all probation for the one who dies. If he is righteous at death his soul and spirit go to heaven awaiting the resurrection of thebody(2 Cor. 5-8; Phll.l:21-24;Heb. 12:23;Rev.6:9-ll). If he is wicked at death his soul and spirit go to hell to await the resurrection of his body (Lk. 16:19-31: Isa. 14: 9; Rev. 20:11-15). There is no such thing as purgatory or a second chance to be on probation in the Millennium or any other time. Neither is there a re-inc arnation or a transmigration from body to body

7 things we can do (10:26):

1 Sin wilfully after we have received the knowledge of the truth (v 26)

2 Renounce Christ as the only sacrifice after we have received Him(v26)

3 Despise the gospel after we have received its knowledge (v 26, 28)

4 Tread under feet the Son of God after knowing Him f v 29)

5 Count Churist's blood that one time sanctified us, an unholy thing (v 29)

6 Do despite or blaspheme the Holy Spirit of grace that w liave received (V 29)

7 Become an adversary after knowing the truth (v 26-27)

7 judgments of apostates (10:27):

7 judgments we shall experience if we do the seven tluiigs above: 26)

1 Have 110 otner sacrifice for sins (v

2 Certain fearful judgment (v 27)

3 Fiery indignation that will devour all adversaries (v 27)

4 Sorer punishment than beingstoned to death under the law (v 28-29)

5 Vengeance from God (v 30)

6 Full judgment and recompense for sins committed (v 30-31)

7 Fearful handling by God (31)

Remembrance of former days (10:32)

1 They weie illuminated (v 32)

2 Endured persecutions (v 32: Acts 8:1; 9:1; 12:1^

3 Were exhibited in theatres (v 33), Gr. theatrizomai. Only here. Cp. 1 Cor.~3r9

4 Became companions of othei suffering Christians f v 33). Gr. koinonos (note m, 2 Cor. 1:7)

5 Had compassion on Paul(v 34). Gr. sumpatheo. Trans, sympathized here and feeling in 4:15

6 Took joyfully the spoiling of goods for the gospel's sake fv 34)

7 Knew their rewara (v 34)

Finished sacrifice (10:12)

After Christ made His supreme sacrifice His work for sins was finished. He could then sit down and wait to see His work completed In the lives of believers who would be freed from sin and delivered from their enemies(v 12-14; 1:3; 12:2; Ps. 110:4). The continual daily sacrifices proved the imperfection of such sacrifices. Christ's one sacrifice proved its completeness, hence He could sit down. Instead of continuing to offer Himself as the priestsof lie law who offered sacrifices dally (V 12-14)

Victorious sacrifice (10:13)

By His sacrifice Christ defeated all Satanic powers (CoL 2:14-17). Now He needs only to await the time of their complete submissioB and punishment a Cor. 15:24-28; Heb. 2; 5-15: Eph. 1: 10). In the meantime He Is callingout an heavenly people whom He will make kings and priests to reign over all coming generations in the Millennium and the new and eternal earth (A cts 15: 13-18: Rev. 1:5-6; 5:8-10: 20:4-6; 22:4-5)

Ultimate sin of apostates (10:29)

Gr. koinon, to make common or unclean. Trans, an unholy thing (v 29): common (Acts 2:44; 4:32: 107l4. 28; 11:8; Tit. 1:4; Jude3); unclean (Rom. 14:14): and defiled (Mk. 7:2). They count the blood of Christ a common thing: esteem it o f no value as a n atonement. Once they did esteem it as the atonement or they could not have been sanctified by it, but later theybecame apostate, disregarding it altogether as unfit to redeem

18 definitions of faith (11:1):

1 Substanceof things hoped for(ll:l)

2 EvIdeDceofthingsDotseen(ll:l,7)

3 Invisible backing of elders (11:2)

4 Creative power of divine works (11:3)

5 Divine testimony of right doing (11:4)

6 Cancellation of natural laws(ll: 5)

7 Basis of pleaang God (11:6)

8 DependenceuponGod'sword(ll:7)

9 Trust in an unknown future (11: 8-10)

10 Counting things that be not as thoughtheywere(11:11-12; Rom. 4:17)

11 Seeing Invisible things (11:13-16)

12 AssuranceofGod'sfaIthfulness(ll: 17-19: 10:23)

13 Confidence in things to come (11: 20-31; 3:6, 14; 10:35; Eph, 3:12; 1 Jn. 3:21)

14 Stimulus of Christianity (11:32-

12:2)

15 The life-blood of the just (10:38)

16 Shield of Christian armour (Eph. 6:16)

17 Down payment of things desired (3: 6, 12-14: 6:11-12; 10:22-23, 35-39)

18 Guaranteeof answered prayer (Mt. 21:22; Mk. 11:22-24; Heb. 11:6: Jas, 1)

12 things Christians hope for (11:1):

1 Salvation(Rom. 8:24-25:1 Th, 5:8)

2 Righteousness (Gal. 5:5)

3 Calling (Eph. 1:18; 4:4)

4 Christ 111 them (Col. 1:27: 1 Tim. 1:1)

5 Greater N.T. glory(2 Cor. 3:7-12)

6 Future Ufe(lCor. 15:19: Pr. 14:32)

7 Re»urrection(Acts 23:6: 24:15; 26:

8 Final rewards (1 Th. 2:19) 6-7)

9 Final grace (1 Pet. 1:13)

10 Coming of tlie Lord (Tit. 2:13)

11 Being like Christ (1 Jn. 3:1-3)

12 Eternal life (Tit. 1:2, note; 3:7; Heb. 3:6: 6:11, 18-19; 1 Pet. 1:3)

IJ kinds of things not yet seen (11:1):

1 Restoration ofallthings(A cts 3:21)

2 Invisible things (Rom. 1:20)

3 Thinas of the Spirit (Rom. 8:5)

4 Things to come (Rom. 8:38)

5 Things prepared for us(l Cor. 2:9)

6 Eternal things (2 Cor. 4:18)

7 Things in heaven (Phil. 2:10)

8 Things underthe earth (Phil. 2:10)

9 Future diings (Phil. 3:13)

10 Things above (CoL 3:1-2)

11 The Lord (1 Pet. 1:8; 1 Tim. 6:16)

12 Final salvation (Rom. 8:24-25; 1 Pet. 1:5, 9, 13)

10 facts about Mt. Sinai (12:18):

1 Not to be touched (V18; Ex. 19:12)

2 Burned with fue (v 18; Ex. 19:1^

3 Full of blackness (a thick cloud)

5 Full of tempest (v 18: Ex, 19:16)

6 FuU of a sounding trumpet (v 19; Ex. 19:1"-

'i?,

4 Full of darkness (v 18; Dt. 4:11) ' - ■" ' -" '9:16)

[v 1&

7 Full of the voice of God (v 19: Dt. 4:12: 5:4

8 Israel could not endure the voice or commandments(v 19-20: Dt. 5:23-26)

9 Any thing that touched the mount was killed (V 20; Ex. 19:12, 21)

10 The sight was so terrible that even Moses tiembled with fear (v 21)

8 things In heaven (12:22):

1 The heavenly Mount Slon (v 22; Rom. il;26; Rev. 14:1)

2 The caplul city of God (v22; 11: 10, 16: 13:14: Rev. 3:12; 21:1-27: 22:1-5; Jn. 14^

3 Innumerable angels (v 22:1:5-14: Rev, 5:11-14)

4 The general assembly and church of the fixsdjom (v 23; CoL 1:18)

5 God the Judge of all (v 23)

6 The spirits of just men made perfect (v 23; Rev. 6:9-11)

7 Jesus the mediator ofthe new covenant (v 24; Mt, 26:28: Heb. 9:15)

8 The blood of Christ (v 24; Mt, 26: 28; Col. 1:20; 1 Pet. 1:18-23)

4 secrets of answered prayer (11:6):

1 PleaseGod(ljn. 3:21-22; 5:14-15)

2 Come to God in the right attitude and with the right motives(Mt. 6:5-15: 7:7-11; Phil. 4:5-6)

3 Believe that He is (Jn. 16:23)

4 Believe that He is a rewarder of them that lill^ently seek Him. If one canbelievethisasrnuchashe believes in the existence of God prayer will be granted. If one believes firmly in His existence and doubts His word, he makes Him aliar and God isunder no obligation to answer prayer (Jas. 1:4-8). The Gr. for diligently is ekzeteo, trans.:

(1) Seek diligently (v 6)

(2) Seek after (Acts 15:17: Rom.3:

(3) Seek carefully(Heb. 12:17) 11)

(4) Inquire diligently (1 Pet. 1:10)

(5) Require (Lk. 11:50-51)

The Master Builder f 11:10')

Gr. techniteSp an architect, one who plans, calculates, and constructs a building. Trans, builder (v 10) and craftsman(Acts 19:24.38: Rev, 18:22).

From the same root we have teknon, carpenter, one who is a builder ana consuuctor (Mt. 13:55; Mk. 6:3). The word used in contempt of Christ. The Lord chose this occupation in preference to being a shepherd,like David, Christ isthe great Architect, Designer, Fabricator of all material creations (v 10; Jn.l:3; Eph. 3:9) and of aU moral creations (CoL 1:15-18), He is the Preparer, Ananger, and Constitutor of the ages and dispensations (Heb, 1:2; 11:3: isa, 9:6). God worked through Christ bythe power of the Holy Spirit (Gen. 1:2; Ps. 104:30)

25 unfulfilled promises (11:13):

1 Becomingagreatnation (Gen. 12:

2 A great name (Gen. 12:2) 2)

3 Their blessers blessed (Gen. 12:3)

4 Their cursers cursed (Gen. 12:3)

5 All nations blessed through them (Gen, 12:3; 18:18)

6 Thepromisedland (V 8; Gen, 12:1; 13:15: 15:18; Acts 7:5)

7 Innumerable seed(vl2:Gen. 13:16)

8 Many nations from them (Gen. 17:6, 16)

9 Many kings from them (Gen. 17:6. 16)

10 Covenant with their seed (Gen. 17:7)

11 Ishmaelagreatnation(Gen. 17:20)

12 Their descendents serving God in righteousness (Gen. 18:18-19; Lk. 1:

70-75)

13 Their descendents serving God in Canaan(Gen. 15:13-14: Acts 7:6-7)

14 Complete fulfillment of the Abrahamic covenant (Gen. 18:19)

15 Their seed possessing thefr enemies (Gen. 22:17-18: Lk. 1:71-74)

16 An heavenly city(Heb, 11:10, 16)

17 An heavenly country(Heb, 11: 14-16)

18 Salvation of the heathen (Gal, 3:8)

19 a spiritual seed (Rom. 4:16: 9:8)

20 Firstcomlngof Messiah (GaL3:lo: Lk, 1:68-75)

21 Death of Messiah and defeat of Satan (Heb. 11:4, 17-18; Gen. 3:15: GaL 3:13-14)

22 Second advent of Messiah (Heb. 11:5; jude 14-15^

23 Resunection(Heb. 11:10, 16, 19; Isa. 26:19; Dan. 12:2)

24 Etemalllfetocome(Gen. 17:8;Ml. 8:11; 22:32; Lk. 1:55: He*. 11:10-16)

25 Eternal inheritance (GaL 3:17-18, 29: Heb, 11:10-16: Lk, L68-75)

Chastening (12:6)

Some Christians do not think of chastening any other way except by sickness and disease. They believe they are being chastened when sick and yet they know nothing in particular that they have done. Such shoidd realize from factsonp,254 that when God actually allows plagues there is a reason which will be known to the individual or nation. God never uses drastic means except as a last resort, when all other methods of g<"rtlng men to obey have been exhausted,Lev. 26 and Dt. 28 are clear chapters on this point. In Job 33: 14-29 we have the cause of sickness in many cases

If a child of God wants to claim he Is being chastened by God, then let him acknowledge also that he has repeatedly refused to listen to God or obey Him (Job 33), Let him acknowledge Ms sins, for God does not send plagues upon obedient children. They are given promises o f healing and protection from plagues ifthey wlUbut appropriate them (Ex. 15:26; Ps. 91; 103:3; Mt. 7:9-11; 17:20; 21:22; Mk. 9:23: 11:22-24; jn. 14:12-15; 15:7,16; 1 Pet. 2:24: 2 jn,2; Jas. 5:14-16). Only those who sow will reap and only those who rebel will be cursed (GaL 6:7-8; Job 33:14-29; Lev. 26: Dt. 28)

On the other hand, Christians ate subject to contagious diseases or certain physical maladies thro ugh Improper nutrition, exercise, and improper care of the body, as much as sinners. They are also subject to satanic attacks as others, and ifthey do not learn to claim the promises and resist Satan they may become physically afflicted like other men (jas. 4:7; 1 Pet. 5:7-9; Eph.4:27; 6:10-18)

One thing Is certain, God is not to blame for sicknesses upon Hisobedient children and to claim such is to cooperate with Satan and notGod(Jn. 10: 10; Lk. 13:16: Acts 10:38),If men use Job as an excuse for unbelief, let them realize that Job did not know the gos-peL He had no written revelation, covenant, or promise, and yet he got healed by God, Let men likewise fight as Job did until they get an answer and healing (Job 42:10; Jas, 5:10-11)

Would any earthly father chasten or train a child through cancers, tumors, or innumerable sicknesses and diseases? Would this demonstrate true fatherhood, as Jesus taught of God in Mt, 7:7-11; Lk. 11:9-13? Whateanhly parent would allow a child to sirffer bodily ifhe could help it? Shall we say that God is the only Father who loves to see His children sick? How could He love them much more than earthly patents if He were this kind of being? A re sicknesses the only method God has for training His children?

10 ways of chastening:

1 Wars (2 Sam, 7:14: Lev, 26:28-40; HOS. 10:10; Jer. 30:14)

2 Whipping(Dt, 8:5; 21:18;Pr. 13:24: 19:18)

3 Fasting (Ps, 69:10; Dan. 10:2-12)

4 Persecutions (2Cor. 6:9; 11:23-30)

5 Famine (Lev, 26:28-29)

6 Fines (Dt, 22:18-19)

7 Captivity (Hos. 7:12)

8 Scourging (Lk, 23:16, 22; 1 Ki. 12:11, 14; 2Chr. 10:11, 14)

9 Judgments (Dt. 11:2; Isa. 53:5) 10 Sickness on sinners (Job 33:14-30)

THE GENERAL EPISTLE OF

JAMES

Testings - Warnings - Human, Divine Wisdom - Christian Living - The Tongue - The Rich - Exhortations

a See James, p. 264

b Gr. do ulos. bond roan (note Mt. 20:27)

c Another clear reference to two separate and distinct persons - God and Christ (1]n. 5:7, note)

d The twelve tribes were still in existence, so ten of them were not lost and never have been any more than the two tribes (note a. Acts 13:16)

e Jews lived in all lands and in every city of Europe, A sia, and A frica (Acts 2:5-9; 26:6). They maintained theirown laws and synagoges remaining separate from all other peoples.

f Gr. chairo, rejoice; joy; hail. An ancient greeting of health and prosperity.

Trans. greetLng (vl;Acts 15:23:23:26); Godspeed (2 Jn. 10-11): farewell (l Cor. 13:11) : joyfully (Lk. 19:6); joy (2 Cor. 7:13;Phil,2:17-18;CoL 2: S-Tfli. 3:9); hail 6 times; be glad 14 times; ana rejoice 37 times

g Gr. peripipto , to fall into; to be ca ught by. Here; Lk. 10:30: Acts 27:41

h Different trials. Gr. peirasmos, trial; attack; put toproof;examine: question (note o,GaL4:14). A trial of any kind, not necessarily temptation to sin (v 2-4, 12: 1 Pet. 1:7)

i Trials test religion and faith and the man who stands true in them proves his religion sound and his faith genuine. Tests work patience and patience works perfection (v 3-4, 12; Rom. 5: 3-5; 1 Pet. 1:7)

j See 6 perfect things, p. 264

k 2 blessings ot perfect patience (v 4):

1 Personal perfection, in the taowl-edge of the gospel and the will of God. Gr. teleios (note v, Phil. 3:15)

2 Personal completeness in all graces and"gifts ot God. Gr. holokleros .com-plete in all parts. Only here and whole in 1 Th. 5:23

1 Gr. leipo, come short of. Trans, lack (V 5:1X18:22); wanting(v 4: Tit. 1:5; 3:13); and destitute (Jas. 2:15). >/hat any man lacksof wisdom he may have (v5)

m Gr. sophia, cleverness: skill; scientific knowledge; wisdom. Trans, wisdom

49 times. See 15 ways "wisdom" Is used, p. 264 n 6 secrets of answered prayer , p. 264 o See 7fold way to pray , p. 263

p Nothing doubting. Gr, diakrino . doubting: staggering (note n, 1 Cor, 11:29)

q He who doubts is like a wave that is rising one moment, sinking the next. One minute he believes; another he does not. He says ^es and then no to what God has promised, never making up his mind wMch way he believes. He staggers, helpless in prayer like a drunken man

r It is as certain that a doubtful man will not get an answer as it is that the man ot faith will get an answer (v 5, 7) s Thisterm wasusedbythejewsofa man who attempted to worship God and still loved the creature; who wished to secure both worlds. He would not give up the world here and yet was loathe to give up heaven - one torn between carnal and spiritual things

I Let the poor Christian rejoice in his hope of heaven, but the rich one in his humiliation for both are here only for a short while (v 9-11)

u Gr. anthos. Here and 1 Pet. 1:24

V Gr. kauson. Here; Mt. 20:12: Lk. 12:55

w The rich man out of Christ fades away like a flower (v 11; 1 Tim. 6:9-18)

X Gr. makarios. Trans, happy 6 times and blessed 43 times(Mt. 5:3-11; etc.)

y See note x, 2 Tim. 4:8

z After using the word temptation in the sense of trial, James now uses it in the sense of solicitation to sin. God cannot be tempted with evil, neither does He tempt any man with it. Evil temptations come from evil, not from good

a See 7 steps in temptation, p. 264

CHAPTER 1

I Authorship and salutation

JAMES, a''servant*bf God and of the Lord Je'§us Christ, to the'^twelve tribes which'are scattered abroad,/greeting.

II Christian testings (1:2-2:26; 1 Pet. 1:7; 4:1-19;

1 Cor. 4:9-13; 2 Cor. 6:3-10; 11:23-33; 12:7). 1 Purpose of testing (Ronn.

5:3)

•2 My brethren, count it all joy when ye 'fall into * divers temptations;

3 Knowing this, that the'trying of your faith worketh patience.

•4 But let patience have her (perfect work. * that ye may be perfect and entire, wanting nothing.

2 Test of faith: the secret of answered prayer (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24)

•5 If any of you'lack^isdom, let him ask of God, that giveth to all men liberally, and up-braideth not; and it shall be

;iven him . < 6 But °let him ask in faith, ' Nothing wavering. For^e that

wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A 'double minded man is imstable in all his ways.

3 Test of humility (1 Pet. 5:5)

•9 ' Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as "the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a'buming heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perish-eth:"'so also shall the rich man fade away in his ways.

4 Test of endurance (5:10-ll;lPet.l:7; 4:12)

►12 ^Blessed is the man that endureth temptation: for when he is tried, he shall receive ^the crown of life, which the Lord hath promised to them that love him.

5 Test of temptation (Mk. 7: 21;lCor.10:9-13; Heb.4:14)

•13*Let no man say when he is tempted, I am tempted of God: for G od cannot be tempted with evil, neither tempteth he any man:

14 But ever>' man is^tempted, when he is drawn away of his

"own lust, and"enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth'^death. •IS' QJo not err, my beloved brethren.

6 Test of appreciation: source of all good gifts

(Phil.1:6; 1 Th. 5:18)

►17' Every good gift and every perfect gift is from above, and cometh down from theTather of lights, with whom is *no variableness, neither shadow of turning.

7 Test of Christian experience - the new birth (Jn. 3:5; 1 Pet. 1:23; 1 Jn. 5:1)

18 Of his*own will 'begat he us with the word of truth, that we should be a kind of 'first-fruits of his creatures.

8 Test of Christian living

(Eph. 4:1, refs.)

•19 Wherefore, my beloved brethren, let every man * be swift to hear, slow to speak, 'slow to wrath: 20 For th^Vrath of man worketh not the righteousness of God.

•21 Wherefore lay apart all 'Pithiness and "superfluity of naughtiness, and receive'Vith meekness the*engrafted word, which is able to save your souls.

9 Test of obedience (Heb. 11:8-10, 17-19; Rom. 1:5)

• 22 But be ye 'doers of the word, and not "hearers only, •deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man^beholding his natural face in a'glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ►25 But whoso " looketh into

■*the perfect law of liberty, and ^ continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

10 Test of pure religion (Rom. 8:1-13; 2Cor. 5:17;

Col. 3:5-10)

26 If any man among you seem to be'religious, and"ljri-dleth not his tongue, butMe-ceiveth his own heart, this man's '^religion I's^vain.

27 Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CHAPTER 2

11 Test of brotherly love (Jn. 13:34-35; 1 Cor. 13;

^^- Cont. from column p,

b Gr. apatao, to cheat: outwit: to be deceived. Here; Eph, 5:6: 1 Tim. 2:14

c Gr. threskeia .Trans . religion(v 26-27; A els 26:5) and worshipping (Col. 2:18)

d Gr. .nataios. Trans, vain (v 26: 1 Cor. 3:20: 15:17; Tit. 3:9) and vanity (a cts 14:15) See 2fold religion, p. 263

be as careful to take every advantage of the word of God to keep his soul saved and his life conformed to the gospel he will be blessed in his deed (V 25) z Gr. threskos, a careful follower of his belief. Only here

a Gr. chaHnagogeo. Only here; 3:2

>^— Continued.column 9

a 3 kinds of lusts (desires):

1 Lusts of man (v 14: 4:2: Gal. 5:16)

2 Lusts of Satan (Jn. 8:44; Eph, 2:2-3: Rom. 6:12; 1 Jn. 2:17; 3:8)

3 Lusts (desires) of God (Gal. 5:17, 22-23: PS. 51:6)

b Gr. deleazo. Trans, entice (v 14): beguile (2 Pet. 2:14): and allure (2 Pet.

c See 3 kinds of death, p. 213

d Do not be deceived by supposing that God is the author of sin or that He impels any man lo commit i; (v 13)

e Whatever is good comes from God who never changes; whatever is evU comes from Satan and fallen man who are bent on doing whatever gains a selfish and sinful end (v 17)

f See God is called , p. 200

g Gr. parallage ,change; variatiotuOnly here. It is an astronomical term descriptiveof thevaryingpositionsofthe heavenly bodies causing changes in the seasons of the year. God is not changeable like this. In every sea son He is the same, neither does He change like the shadow on a sun dial (v 17; Heb. 13:8)

h It isGod's willthatallmenbe saved -begotten by the Word(Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17)

i The Word of Truth is one of the agents that make men new creatures fnote f, Jn. 3:5; IPet. 1:23; Eph. 5:26) j See note j, Rom. 8:23

k See 7coiT.aandsto Christians, p. 264

1 See 4 kinds of disposiaon. p. 264

ra This verseexplains why men should be swift to hear, slow to speak, and slow to wrath. The wrath of man cannot work the righteousness that God requires. For example, the zeal of Israel in murdering the prophets, their own Messiah and His followers

n Gr. rhuparia . moral filthiness; impure andunholy~affections; baseness; vile-nes«: depravity (v 21).Only here. It is froio rhuparos meaning cheap or shabby; fouIToiriyimoral wickedness: sordid; mean.Trans, vile (Jas. 2:2). The root word rupos is trans. Slthin 1 Pet. 3:21. Cp. rupoo, moral filth (Rev. 22:11)

o Gr. perisseia. Trans, supertluity (v 21) and abundance (Rom. 5:17; 2 Cor. 8:2; 10:15). The word for naughtiness is kakia, wickedness (note 1, Eph. 4:31). Here the idea is the abundance of wickedness

p Gr. prautes, mildness; gentleness, i Here: 3:13; 1 Pet. 3:15

q Gr. emphutos. inbom: innate. Only here. It is by the Word of Truth inbom and implanted in the soul that one is saved and begotten (v 18; Eph, 5:26). The Word is called seed (iPet. 1:23; 1 ! Jn. 3:9). When it is implanted in the soul it germinates and springs forth into eternal Mfe. Only the seed that faUsto be sown on properly prepared soil, and cared for, will fail to bring forth fruit (Mt, 13:3-30) r Gr. poietes , a performer. Trans, doer : (v 22, 23, 25; 4:11: Rom. 2:13) and poet (A cts 17:28) s Gr. akroates . Here; v 23,25: Rom. 2:13 t Gr. paralogizomai, to deceiveby false

reasoning. Here and Col, 2:4 u See The .Vord - a minor, p. 264 v ^ .. esopiron , mirror. Here; 1 Cor. 13:12 w Gr. parakupto, to bend over for a better look. Trans, look into (v 25) and stoop down gk. 24:12: Jn. 20:5, 11) X This is not the law of Moses, out the new covenant, the only perfect law (Heb. 8:6). The law of .Moses was imperfect and faulty (Heb. 7:12, 18-19, 22; 8:6-7). See 85 contrasts, p. 201. Cp. Ps. 19:7, note y Gr. parameno. to stay beside; stand by; stand fast,Trans.continue(v 25; Heb. 7:23:Phil.l:25)and abide (lCor.l6:6). The idea istakenfrom women spending much time at the mirror decorating themselves to the greatest advantage, not leaving one hair or the smallest omamentoutof place. Thus if one will

Faith and works

Concerning the tongue

a Do not have the faith of Cbrist with respect of persons. Do not prefer the rich merely because of riches, and not for their moral, spiritual, and public usefulness (v 1-4)

b Gr. s\uiagoge. Trans, assembly (v 2); congregation (Acts 13:43): and synagogue 55 times ^note e, Mk. 1:21)

c Grr chrusodaktulios , gold-ringed. Only here. The ring is not condemned: it was customary for men and women to wear rings and other ornaments (see A ncient headdress;Outward adorning. 236,269)

d Gr. lampros ,bright; brilliant; radiant; diining. Trans, goodly (v 2; Rev. 18: 14); bri^t (Acts 10:50; Rev. 22:16): white (Rev. 15:6; 19:8): clear (Rev. 22: l) i gay (Jas. 2:3): and gorge ous (Lk. 23: 11), so that we have clothing of angels, men in heaven, and menon earth described. Neither the gold ring nor the gay clothing is condemned; only respect of persons with those who wear them

e Gr. esthes. Trans. apparel(v 2; Acts 1: 10:12:21); raiment(v2): clothing(v3; Acts 10:30); and robe (Lk. 23:11)

f Jewish petty courts were held in local synagogues (note e, Mk. 1:21), The ca se here is no doubt of a judicial kind, not a Christian or Jewish religious service. Where there are two men, one rich and one poor, the master of the synagogue, or the judge, is not to pay particular attention to the rich man and neglect the poor one (v 3). A s plaintiff and defendent, they are equal in the eye of justice and should be considered so by an impartial judge.

g Questions 1-4. Next, v 14. These questions confirm the facts that

1 The judge was partial (v 4)

2 The judge had evil thoughts (v 4)

3 God hath chosen the poor who are rich in faith and heirs of the kingdom in preference to the rich of this world who do not have faith (v 5)

4 The judge despised the poor (v 6)

5 Wicked rich men oppress the poor (v6)

6 They force thepoortotrialsbefore judges that are partial to themselves

7 They blaspheme God's name(v 7) h Thelawof boththeoldand new covenants demanded that men love their neighbors as themselves (Lev. 19:18; Mt.22:39; Rom. 13:8-9;Gal. 5:14: Eph. 5:2). The new covenant, or the perfect law of liberty, is referred to here, for James is writing to Christians (note x, 1:25). It was customary among Gr. writers to use the word royal of any

jyal

11 CO

thing that was of geneTal concern, noble, grand, or usefud. James uses it of thelawof love, which came from God andwas emphasized by Christ as being suitable and necessary to all men (Jn. 13:34; 15:12)

i If you show any degree of partiaUty and injustice youbreakGod'slaw. You are a transgressor (v 9; 1 jn. 3:4)

j The reason for this is that one sin is enough to damn the soul (Gen. 2:17; Rom. 5:12-21). The obligation to law is total (Dt. 27:26; Gal. 3:10). This applies to alllawsthat have the death penalty(vH;Rom. 1:32:1 Cor. 6:9-11:

GaL 5:19-21). One is guilty of law breaking whether he breaks one or manylaws(v 11). The authority which gave one commandment gave all of them and the one who resists Him by breaking one law isguiltyof the whole

k These commandments are in both covenants, the old and the new (Ex. 20:13-14;Mt.5:21-32;Rom. 13:9). We are not now underobligation to obey them because they are part of the old covenant which is abolished, but because they are part of the new (note i.Acts 15:24)

1 This refers to the new covenant, not the old (note x, 1:25). It is by the gospel men of this age will be judged (Rom. 2:16)

m See 3 laws, p. 264

n The ones who receive mercy and show mercyrejoiceinthe fact that theywill not face judgment because of obeying the la w. They will be exalted by mercy

1 Jn. 3:11-18)

jyrY brethren," have not the J""L faith of our Lord Je'^us Christ, the Lord of glory, with respect of persons. ^ 2 For if there come unto your assembly a maji with a "^gold ring, in "goodly 'apparel, and there'come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 ^Are ve not then partial in yourselves, and are become judges of evil thoughts?

►5 Hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

• 8 If ye fulfil"the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But 'if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

12 Test of perfection (Mt. 5:44-48; 2 Cor. 10:4-6)

10 For whosoever shall keep the whole law, and yet offend in one point, he is 'guilty of all.

•11 For he that said,*Do not commit adultery, said also, Do net kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

•12 So speak ye, and so do. as they that shall be judged by'the law of liberty.

►13"Tor he shall have judgment without mercy, that hath shewed no mercy; and "mercy rejoiceth against judgment.

13 Te St of faith (5:10-11; 1 Pet. 1:7; Heb. 11:17-19)

14" What do t h it pro fit, my brethren, though a m an"say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit ?

17 Even so faith, if it hath not works, is dead, 'being alone.

18 Yea, a man m ay say. Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

above judgment. There is no mercy in law. The meaning is that mercy through grace will triumph over law because the demands ot the law have been met by grace and the lawbreakers are justified by it through faith to escape the judgment of the law (jn. 3:

Continued, column 4 —^»-

19 "Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

14 Two illustrations of the

faith-works doctrine (Gen.

22; Josh.2)

20"But wilt thou know. O vain man, that faith without works is dead?

21 Was not A'bra-h5m our father ^iustified by works.' ^when he had offered I'gaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was fait h made per fect?

23 And the scripture was fulfilled which saith, 'A'brS-him believed God, and it was imputed unto him for righteousness: and he was called the 'Friend of God.

24 Ye see then how that by works a ma n is justified, and not by faith' only .

25 Likewise also was not'Tia'-hib the harlot justified bv works, when she had received the messengers, and had sent them out another way?

26 For as the'body without the spirit is dead, isg faith without works is dead also.

CHAPTER 3

HI The Christian and the tongue (1:26; 3:1-12; Prov. 12:18; 13:3; 15:4; 18:8, 21; Lk. 6:45; 1 Pet. 3:10; Rom. 3:13). 1 The mark of perfection

Jl/TY brethren, be not many ^'■L 'masters, knowing that we shall receive the greater condemnation.

2 For in many things we'offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

2 The nature of the tongue

3 Behold, we put^its in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body> and setteth on fire"the course of nature; and it is set on fire of^eU.

3 The tongue uncontrollable

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of maiikind:

consecration (v 14-18, 20-26) q Faith without works is dead: works without faith is dead(v 17.20,26). Neither is complete in itself. It is like fire burning without fuel and fuel burning without file.One can saythatthis is possible but it is not so because such is contrary to the creative makeup and the laws that govern fire and fuel

a Believing in God is no proof that you are justified by faith alone, for even devils believe witho ut justification (vl9) b Questions 8-11. Next, 3:11. Are you willing to be insttuctedasto the nature of true saving faith"

c 2examplesorjustificationbyfaithaad works, not works only (v 21-^6):

1 Abraham (v 21-24: Gen. 22)

2 Rahab (v 25; Josh. 2 and 6J

d It is clear from Gen. 22 that Aoraham proved his faith in God when he was asked to offer up Isaac as a sacrifice.lt was faith that led him to this act of obedience (v 23). Had he refused to obey itwoiud have demonstrated that he had no faith in God or His Word. It is also clear that this act of faith and works was not his initial justification by faith. That was at least 40 to 50 years before offering Isaac (Gen. 12: 1-4; 15:6; Rom. 4:1-6)

e Quoted from Gen. 15:6 which was many yearsbefore offering Isaac as in Gen.22. Thus every act of obedience is an act of faith and works combined to maintain justification before God.

f Tne greatest blessing possible is to be a fiiend of God

g The whole passage emphasizes faith with works; works with faith, not faith only or works only. Even Paul did not teachjustificationby faith only, for he also faught works whereby Christians should demonstrate their faith (note p, vl4)

h RahaD was also justified by her works and her faith when she hid the spies with peace (Josh, 2: Heb. 11:31)

i Thebodyonlydiesatthetimeof physical death. This is caused by the soul and spirit leaving the body (v26). The body returns to dust and the soul and spirit of the righteous go to heaven to await the resurrecuon(2 Cor. 5:8: Phil. 1:21-24:Heb. 12:23: Rev. 6:9-11). The soul and spirit of the wicked go to hell to await the resurrection (Lk. 16:19-31: Isa. 14:9; Rev. 20:11-15). The soul and spirit are spiritual and immortaL They cannot go back to dust (see Immor-taUty , p. 270; 3 deaths, p. 2l3) j Just as surely as the inner man leaves the body at physical death and is no longer with the body, so faith without works i s dead (separated) and is powerless (v 26)

k Gr. didaskaloi , teachers (note n. Acts 13:1. Cp. Lk. 12:48)

1 We all stumble or trip over many things

m See notes on Tongue, p. 264

n Theciicleofhumanlifeis continually excited by the tongue unless it is kept sanctified. Evil surmisings, misrepresentations, falsehoods, calumnies, jealousies, envyings, wrath, and malice, all form part of the destroying flames of fire from the tongue of the ungodly

o Gr. gehenna of fire (note m,Lk. 12:5). The whole course of life is set on fire of hell. This refers to the anger and violent passions ofwrath related to the vile language of the tongue. It also pictures the confusion and misery caused by the tongue - like the misery of heU

—^»- Cont. from column 2

36; 5:24)

o Questions 5-7. Next, v 20

p This refers to those who sa^ that they have faith and that works are not necessary in Christian living, it does not say they have real and active faith, but ihey sa;;^ they have. Can faith alone save (7^17-18, 20-26)? James is not referring to initial justifying faith, but to the demonstration of Christian faith before men. Christianity demands of its followers good works to all men(Mi. 5:16; 16:27; Eph, 2:10; 1 Tim. 6:18: 2 Tiro. 3:17; Tit. 1:16; 2:7,14; 3:8). One is not justified by works (Rom. 3: 25-31; 4:1-6; 9:11; 11:6; GaL 2:16; Eph. 2:8-9; Tit. 3:5), but justified ones must do them to prove their Christian

The uncertainty of life

3 A11 species of beasts have been urr.ed by maa, but the toDgue cannot be

J ume- by any cunning, persuasion, or influenceof man. Salvationalone can help a man control the tongue (2 Cor.

5:17-18)

b See 12 things about the tongue, p. 264 c Gt. horooiosis. making Uke; image. Otdy here,but in die Sept. in Gen, 1: 26; Ezek. 1:10; Dan. 10:16; etc.This refers to outward or bodily image d Questions 12-15. Next. 4:1. Nothing has been found in nature that can compare to the aouble use of the tongue -to the blessing and cursing out of the same rrwuth

4 comparisons (v 11-12):

1 A fountain cannot produce sweet and bitter water at the same time

2 A fig tree cannot produce olives

3 A vine cannot produce figs

4 The ocean cannot produce sweet water

e Onewhocanbridlehis own tongue and is qualified to teach others (? 13\^

f Gr. ana strophe, conduct; behaviour (see point 2. 6 things. coL 1, p. 237)

g True wisdom is always accompanied with Teekness and gendeness. Proud, overbearing, and disdainful men may pass as scholars and have learning,but not trje wisdom.

h If you have this condition of heart you have no true wisdom. Even if you defend religion you are false in ycur profession and lie against the trtith (v

14)

i 8 characteristics of false wisdom:

1 Bitter en\'>'ing (v 14.16).Gr. zelos (point 9, 17 worki of flesh, p. 207)

2 Strife in the hean (v 14, 16)

3 Glory in profession (v 14)

4 Eartiily, having this life only in view (V 15)

5 Sensual, living only to satisfy the animal appetites (v 15)

6 De^llidi.inspiredbydemonsCvlS)

7 Confusion (v 16)

8 Every evil work (v 16)

j 8 characteristics of divine wisdom:

1 Pure - chaae, holy, and cleanfv 17)

2 Peaceable (v 17; Heb, 12:14)

3 Gentle - meek, modest, and kind (vlT)

4 Easily entreated - not stubborn or obstinate, but yieldingtc others (v 17)

5 Full of mercy - always forgiving and performing acts of kindness (v 17)

6 Full of good fruits (Gal. 5:22-23)

7 /.•ithouipartialliy - having no re-spect of persons (v 1 ; Jas. 2:1-10)

8 Wjihoji hypocrisy - open, honest, genuine, and true (v 17)

k Peace-makers are continually recommending this divine wisdom to others (vl8)

1 Questions 1 6-17. Next, v 4 m About this time in Judea the Jews made many insurrections against die Roman* under the pretense of defending their religion and procuring their way of life. The many factions among the Jews themselves also fought violently and massacred and plundered one

anothei. In some provinces the Jews fought the heathen, killing many, and bringing destruction upon themselves. These wars were undertaken through a spirit of covetousness and zeal, trying to convert the heathen ana destroy idolatry

n 12 reasons for unaoswerec prayer

1 Lusts (vl, 2, 3, 5; Jn. 8:44)

2 Murders (v 2)

3 Covetousness (v 2)

4 Fighting and war (v 2)

5 A sking amiss to satisfy lusts (v 3)

6 Adulteries (v 4)

)f the 8 Pride (v 6)

7 Friendship of the world (v 4)

9 Rebellion against God (y 7)

10 Backsliding and sin (v b)

11 Double mindedness or doubt (v 8)

12 Misuse of The tongue (v 11-12)

Thispassage should never be takenby the Christian as an excuse for unanswered prayer. By so dcang ne automatically classes hjmself as lustful, murderous, covetous, adulterous.

8'^ut theHongue can no man tame; it is an unruly evil, full of deadly poison.

4 Ungodly use of the tongue

9 Therewith bless we God,

4 "Ye adulterers and adulteresses, know ve not that fcthe friendship of the world is enmity with God? v/hosoever

therefore wUI be a friend of the world is the enemy of God. 5 Do ve think that the scrip-

! even the Father; and therewith; ture saith in vain,'^The spirit

icurse we men, which are made; that dwelleth in us lusteth to after the ^similitude of God. i envj?

' •lO Out of the same mouth] ^6 But he giveth more grace. proceedeth blessing and curs-

i ing. My bretliren, these things

I ought not so to be.

I ll^Doth a fountain send forth

jat the same place sweet water

■and bitter?

I 12 Can the fig tree, my brethren, bear olive berries? either

Wherefore he saith, God re -sisteth the proud, but "^ giveth grace unto the humble.

4 Eleven conditior.s of answered prayer (Cp. v 2-3)

•7'Submit yourselves therefore

^ a vine, figs? so can no fountain j t^ God. Resist the devil, and

I both yield salt water and fresh.

5 Christians can control the tongue (Gal. 5:22-23; 1 Pet.

3:10)

•13 Who IS a'wise man and endued with knowledge among you? let him shew out of a good Cconversation his works *with meekness of wisdom.

6 Nine marks of human

w isdom

14 fcBut if ye haveijitter envy4 ing and strife in your heart^ , glor^' notp and lie not against I the truth.

15 This wisdom descendeth n" •-'" '.i^'-^ but IS earthly.

'he will flee from you

•8 Draw nigh to God, and he

will draw nigh to you. ^ Cleanse

your hands, ye sinners; '■and

purify your hearts, ye 'double

minded. ■«

•9 ' Be afflicted, and mourn, and

weep : let your Slaughter be

turned to mourning, and your

joy to heaviness.

•10 Humble yourselves in the

sight of the Lord, and he'shall

lift jou up. ^

5 Rebuke to self-appointed jadges(3;l; Mt.7:1-5)

•ll" Speak not evil one of an- , other, brethren. He that speak- ■ eth evil of his brother, and , judgeth his brother, speaketh evil of the law, and judgeth the . '.aw: but if thou judge the law, , hou art not a doer of the law, iut a judge. 12 There is oneTawgiver, who _ ^,. , . ^ , is able to save and to destroy:

7 Nine marks oi Divme ^Vno art thou that judgest an-

»o i •; n ^^ic envying and) [Strife is, there is cor..:'u?i"n and everv evil work.

wisdom

17 But the i wisdom that is from above is first pure, then

' peaceable, gentle, and easy to I be intreated, full of mercy and : good fruits, without partiality, : and without hypocrisy.

18 'And the fruit of righteous-■ ness is sown in peace of them that make peace.

CHAPTER 4

IV Rebukes and commands (4:1-5:20). 1 Caiise of division

FROM whence co/ne"wars and fightings among vou? come they not hence, even of vour lusts that war in your

members?

2 Five reasons for unanswered prayers of back -sliders

2 Ye lust, and have not: ye km, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ! ye ask not. i 3 "Ye ask, and receive not, be-I cause ye ask amiss, that ye ' may consume it upon your lusts.

other?

I 6 Exhortation to the self-willed and the braggart

13 "Go to now, ye that say. To day or to morrow we will go into such a city, and continue \ there a year, and buy and sell,' and get gain: j

14 Whereas ye know not what] shall be on the morrow. For j what is your life ? *It is even a vapour, that appeareth for a little ; time, and then vanisheth away.

15 For that ve ought to say. If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your 'boastings: all such rejoicing is

evil.

7 Violation of knowledge of

right constitutes sir. (Cp.

Rom. 3:20; 4:15; 14:23; 1

Jn. 3:4)

17 Therefore to him that knoweth to do good, and doeth it not, to him it is'sin.

CHAPTER

8 Rebuke to wicked rich men: seven-fold judgment for seven sms (2:6-7; 1 Tim. 6: 9-10; Lk. 12:15-21)

3 Rebuke fcr worldliness (1 '/^ O to now." ve rich men. Jn.2:15: Rom.12:2; Jn. 15:1S)| *vJ weep and howl for your '

worldly, proud, sinful, and blasphemous. Is it any wonder that God does not answer the prayers of such people" Would you? No.man can ask a miss if he is in C'nrisi and asks according to the promises On. 15:7; Mk. 11:22-24; Heb. lL-6; Jas. 1:5-8). The reason Christian prayers are not answered is uii)elief (6 secrets of answered prayer, p. 264)

of one's own abilities. .All such boasting is of evil intent (v 16)

s Gr. harmartia, m. is sing the mark. Trans, sin 153 times (v 17; Ml. 1:21; etc.); "Hnful (P>om. 3:3); and offence (2 Cor. 11:7)

t Gr. age, come ^4:13: 5:1)

u In anj lastpropnecyin Ja.mes (5:1-8. unfulfilled)

a Questions 18-19. Next, v 12

b The C hri stian and the wodd. He roust

1 Be free trom the cares of the world (Mt. 13:22: Lk. 21:34-36)

2 Not gain the world at the e;q>ense of his soul(Mt. 16:26)

3 Not offend others as the world does (Mt. 18:7)

4 Not be of ii(Jn. 15:19; 17:14. 16)

5 Not love his life in the world (Jn. 12:25)

6 Be delivered from the world (Gal. 1:4)

7 Be crucified to the world (GaL 6:14) 3 Shine as a light in the world (PhiL

2:15)

9 Deny its lusts; live godly in it (Tit, 2:12)

10 Be unqxjtted from the world Qas-1:27)

11 Not be friends with the world (Jas. 4:4)

12 Escape the pollution and comgstion of the world (2 Pet. 1:4; 2:20)

13 Not love the world, neitoer the things that are in the world (1 Jn, 2:15-17)

14 Be like Christ in the world (1 Jn. 4cl7)

15 Overcome the world (1 Jn. 5:4-5)

16 Bechosenoutof it(jn,15:19:17:6)

17 Be not conformed to it (Rom. 12:2)

18 Be aeac to its ways (CoL 2:20)

c There is no exact scripture quoted by James here. He must refer to the q)irit and design of several passages, asGen. 6:5: 8:21: Num. 11:29; Pr. 21:10. That tne spirit of man isdeagned to lust to envy, or that the Holy Spirit who dwells in the Christian lusts to envy, is contrary to all teaching of Scripture

d Quoted from Pr. 3:34

e 10 com —ands for backsliders, p. 164 f See 4 promises to backsLiaers, p.-264 g Cleansing the hands was a symbol of

innocence and purity (Mt. 27:24) h Gr. hagnizo, to make pure (v 3; Jn, 11:

55; Acts 21:24,26; 24:18; 1 Pet. 1:22;

1 jn. 3:3). Here it means to separate

from the world and consecrate to Goa,

renouncing all an i Double-roindedness refers to doubting

God (1:6-8) j This is true repentance which always

brings the miercy of God if done in

time - now (1 jn. 1:7: He*. 9:27)

k 10 types of sin and pleasure;

1 -Vars and fig&tings (v 1-2)

2 Lusts of sin (v 1-5; Eph. 2:1-3)

3 >.'.uraers anc kiUings (v 2)

4 Deares - covetousness (v 2)

5 Adulteries and other sex sins (v 4)

6 Friendships with worldly meD(v 4)

7 Envies and jealousies (v 5)

8 Pride and haughtiness (v 6-10)

9 Laughter prompted by sin (v 9) 10 Joy founded on sin (v 9)

1 Mourners and penitents used to lie on the ground, and roll themselves in the dust. When forgiven penitents arcs e from the earth and clodied themselves in clean and bener garments

m Gr. katalaleo.t o speak against; back-bite; rail at; slander fv 11; 1 Pet. 2:12; 3:16). This refers to slandering among the different factions of Jews and the Jews against their brethren who had accepted Christ

n God is the one lawgiver and judge, who is able to save or destroy. Man has no right to usurp this authority (v 11-12)

o Questiccs 20-21. Next, 5:13

p Here we have a reference to travelling merchants, going from city to city displaying their wares in the bazars (Gen. 37:25;

q This IS practically what James said of the rich man in 1:10-11

r Boastings here consist of bragging on buying and selling from city to city and what one will do here and there. One should always say, "If the Lord will, " we willlive, and do this or that (v 15-16;. This would demonstrate personal faith in God and His providence instead

JAMES 5

Patience and prayer

a Gr. taUiporia, bodily hardships; mis ery. Here; Rom. 3:16. Cp. lalaiporos v.Tetched (Rom, 7:25: Rev, 3:17)

^nf- b 6 predictions copceming evil rich men:

^

1 Miseries will comeuponthemfv 1)

2 Riches will become corrupted (v 2)

3 Garments tobecome motheaten (v

4 Gold and alver to canker (v 3) 2)

5 The rust or poison of their riches will witness or testify of their many sins (V 3)

6 The rust or poison of their riches willeattheirfleshas it were fire (v 3)

c These riches are corrupted Instead of cankered as gold and silver. They refer to crc^s, flocks, stores of grain, wine, oil, and many changes of raiment in the wardrobes d Gr. sepo, to make rotten; putrid; to fester or mortify. Only here

e Gr. setobrotos. motheaten. Only here

f Gr. katioo, rusted over. Only here

g Gr, ios, rust(v3) and poison (3:8; Rom. 3:13).Yourputrified stores, your moth eaten garments, and your tarnished coins, are proof of your covetousness and your love of money. See note e, Lk. 12:15

n Ttts pictures the corroding or rusting of hoarded money as testif>lng so stronglyagainst the wicked it will bum like flesh diseased with canker

i 7 sins of wicked rich men:

1 Heaping together treasures on earth (v3; Mt. 6:19-21: Lk. 12:15-21)

2 Defrauding laborers (v 4; Lev. 19: 13; Dt. 24:14-15; Jer. 22:13; Mai, 3:5)

3 Living in pleasure at the expense of those de&auded(v 5; Mt, 23:14)

4 Living in wantonness or sensual appetites to the unermost (v 5; Rom, 13:13; 1 Tim, 5:11; 2 Pet. 2:18)

5 Nourishing the heart, or living in luxury and pride (y 5)

6 Condemning the just, or perverting the judgment of the poor(v 6; 2:1-10)

7 Killing the just to multiply their own riches (v 6; 1 Ki. 21)

j See 14 end-time expressioiis . p. 236

k This term is often used In the O. T, of God who is Lord of hosts, or Lord of armies, who has infinite power to rule the nations and punish iie wicked (1 Sam, 1:3, 11; 4:4; 15:2; etc)

1 Gr. truphao, to live softly or delicately; fare sumptuously-, live in luxtiry: to be effeminate; to be Ucenuous; to reveU Only here, but the same

meaning as truphe in Lk. 7:25; 2 Pet. 2:13 m Gr. spatalaop to live riotously and in pleasure (v 5; 1 Tim. 5:6J

n Gr, trepho. Trans, nourisn (v 5; Acts 12:20; Rev. 12:14); leed (Mt. 6:26; 25: 37; Lk. 12:24; Rev."T27S); and bring up (Lk. 4:16). Here it has the idea of feast-ing and surfeiting as men do at the time of the slaughter of many sacrifices at religious feasts (v 5)

o This refers to the rapture, not the second advent, when the Lord will come in the air to receive the saints to Himself (V 7-8; jn. 14:1-3; Lk. 21:34-36; 1 Cor. 15:23,51-58; 2 Cor. 5:1-8; Eph. 5-27; PMl. 3:11, 20-21; 1 Th. 2:19; 3-13; 4:13-17; 5:9,23; 2 Th,2:l, 7-8; Col, 3:4; 1 Jn. 2:28; 3:2; 1 Pel. 5:4)

p The early and latter rains in Palestine, the earlyrain at seedtime and the latter rain at harvest time(Dt. 11:14), are used here to picture the fruit of the harvest of souls. The early spiritual rain fell at the founding of the church (a cts 2:1-16) and the laner rain will be poured out at the end of this age when the complete harvest of thi= church age will be gathered (Acts 2:16-21). Cp. Hos. 6:3; Zech. 10:1

q Gr. stenazo, groan(note k, Rom. 8:23), Here it means to murmur

r 7 examples of suffering and patiet>ce:

1 Joseph (Gen. 37:8-36; 39:1-41:44)

2 Moses (Num. 12:1; 16:2-4; etc.)

3 David (1 Sam. 18:1-26; 25; 2 Sam.

4 EUjah (1 Ki, 17:1-19:18) 15)

5 Jeremiah (11:21; 37:15)

6 Job(Jas. 5:11; Job 1-2)

7 Many others (Heb, 11:32-40)

s In the case of so many today who use Job as an excuse for being ack and boa-ily afflicted, there is never any end of the Lord, job's trial lasted only a few months. He was fighting for deliverance allthattirae.lf we could see the end of iheLor^ in modem Job's it would be easier to accept them as such

' ^series that^shall come upon you.

2 Your'^riches are"corrupted, and your garments are'moth-eaten.

3 Your gold and silver isfcan-kered; and the*rust of them shall be a witness against you, and shall'■eat your flesh as it werefire. 'Yehave heaped treasure together for the 'last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the "Lord of sSb'a-6th.

5 Ye have lived injpleasure on the earth, and beeifwanton; ye have' 'nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just; and he doth not resist you.

9 Exhortation in view of the

coming of the Lord

•7 Be patient therefore, brethren, unto the "coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the"early and latter rain. •< •8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.< •9^ Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Job: example of patience

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for "an example of suffering affliction, and of patience. ►11 Behold, we count them happy which endure. Ye have heard of the patience of Job,

and have seen the 'end of the Lord; that the Lord is very pitiful, and of tender mercy.

11 Concerning making vows (Mt. 5:33-37; Ps.l5:4; 76:11)

•12 But ab ove all things, my brethren, " swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into*con-demnation.

12 Divine prescriptions for afflictions and sickness

•13 Is any among you'^afflicted? let him pray. Is any merry? let him sing psalms. •14 Is any'sick among you?Tet him call for the ■'elders of the church; ^and let them pray over him,"anointing him with'oil in the name of the Lord:

1 3 Assurance of healing (Mt. 8a7;l Pet.2:Z4; Ex.15:26; Ps. 91; 103:3; Isa. 53:4-5; 58:8)

►15 And 'the prayer of faith shall save the sick, and*the Lord shall raise him up; and'if he have committed sins, they shall be forgiven him. •16" Confess j/our'^aults one to another, and pray one for another, that ye may be'Tiealed. The "efifectual fervent prayer of a righteous man availeth much.'^

14 Assurance of answered prayer (Lk, 11:1-13; 18:1-14; Mt. 21:22)

17'E-lI'as was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fniit,

1 5 The true state of a backslider and how renewed (Gal, 4:19; 6:1; 1 Jn, 1:9; 2: 1-2; Ps. 51; Rev. 3: 5)

19'Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Summary of James

Date and place: Written about 45 A, D. at Jerusalem before the first Christian council (51 A. D,)

Author James, the half-brother of Jesus Christ (col, 1, p, 264)

Theme: Pure religion for the Christian Jews of the dispersion who began the worldchurch(L-1; A cts 2:5-11), James is more Jewishin content than Matthew, the gospel for the Jews; than Jude and Revelation, and even Hebrews. There are only 2 references to Jesus Christ (1:1; 2:1), and apan from these the bocrf< of James could take a place with the 0,T, canon as far as doctrine is concerned. There is nomention of the gospel, the incarnation, Ufe, death, or resurrection of Jesus Christ. There is no suggestion as to the Messiah having come or of redemption through Him. There is notrace of early Christian controversies. James adheres to the teachings of Christ in 14 points; Jas. 1:4 with Mt. 5:48; 1:5 with Mt. 7:7; 1^ with Mk. 11:23; 1^ with Mt, 7:24-26; \^2b with Jn, ISFT?; 2:5 with Lk, 6:20; 2:13 with Mt. 6:14-15; 3:12 with Mt, 7:16-20; 4:8-9 with Lk7 6:24-25; 400 ^^tF Mt. 23:12; 4:ll-12 ";^ith Mt. 7:1; 5:12 witnMtT 5:34-37; 5:1 with Lk. 6:24; al «lth Mt, 24:33

Statistics: 59th book of the Bible; 5 chapters; 108 verses; 2,309 wOTds: 24 questions; 100 verses of history; 8 verses of fulfilled prophecy

2fold pure and undefiled religion (1:27)

1 To visit the fatherless and widows in their affliction (v 27)

2 Keep self unspotted from the worid. True religion consists of universal benevolence and purity of heart and life (Ml, 5:16. 44; 2 Cot, 9:8; CoL 1:10; 1 Tim. 1:5; Tit. 2:7, 14; 3:1, 8; Heb. 12:14: Jas, 1:27; 3:13,17; 1 Pet. 2:12; lln. 3:17)

7fold way to pray to get answers: (1:6)

1 Pray to the Father (Jn. 16:23)

2 In the nameof Jesus (Jn. 14:12-15)

3 By the Holy Spirit (Rom, 8:26)

4 .v'ith full understanding of rights and priviliges (1 Cor, 14:14-15)

5 Inharmonywiththe Word(jn. 15:7)

6 In faith, nothing doubting (v 6)

7 With praise for the answer (Phil 4:6) ^

a Jews and Arabs were notorious for shearing or taking oaths by heaven, earth, Jerusalem, the temple, the altar, and the differeiK members of the body. Even simple affirmatives were always accompanied with an oath. It was this wicked practice that caused James to gjve this command (v 12)

b Gr, hupokrisis, hypocrisy (note n. Gal. 2:13), The idea is that those who were in the habit of making oaths also believed thattheycould make them with the mouth while the heart cancelled them. Oaths were made with metKal reservations to annul them, regardless of how solemn they were. This was all done in hypocrisy and fostered searing of the conscience astowhat was said. One soon became a confirmed hypocrite in such matters

c Gr, kakopatheia. ill plight; distress; suffer hardships. Only here. This has reference to any trouble other than sickness. Questions 22-24. Last ones in James

d Gr , astheneo. weak, feeble, sick (note f. Phil, 2:26-27)

e 2 things the sick are to do (v 14-15):

1 Call the elders of the church

2 Confess sinifithasbeencommitted f Gr, presbuteros (noie g. Acts 14:23) g 4 things elders are to do for the sicK:

1 Pray over them (v 14)

2 Anoint the sick with oil (v 14)

3 Invoke the name of the Lord (v 14)

4 Pray the prayer of faith (v 15)

h Gr. aleipho. Always trans. anoint(vl4; Mt. 6:17; Mk. 6:13; 16:1; Lk. 7:38, 46; Jn. 11:2; 12:3)

i No doubt pure olive oil is meant, as it was customary among Jews to carry such oil with them in all their journeys to anoint their bodies, and heal their wounds and bruises (Lk, 10:34). This anointing was merely symbolic of the heaUngof Godby the Holy Spirit(v 14; Mk, 6:13). It could not mean that olive oil was a cure for all kinds of diseases. The oil was not to do the healing else the anointing alone should be done. One would not ha veto pray and invoke the name of Jesus Christ merely to anoint with oil, nor would it have to be done by the elders of the church.

j This is what heals the sick in such cases. .Vhen the prayer of faith is prayed and the name of Jesus Christ invoked, the Lord shall raise up the sick and forgive him if he has anned(v 15V, This power to heal is promised each Deliever,not only the elders ofthe church (Ml.17: 20; 21:22; Mk.9:23; 11:22-24; 16:15-20; Jn. 14:12-15; 15:7, 16; 16:23-26)

k This is true divine healing

1 Healing and forgiveness go hand i n hand(Mt. 9:5; 13:15; Acts 3:16; 4:12; 28:27)

m 2fold secret of bodily healing (v 16):

1 Confess your faults one to another

2 Pray one for another, that you may behealed(Mt.l8:19;21:22;Mk. 11:24)

n Gr. paraptoma. a falling aade when one should have stood upright; a transgression; a moral fall (iwte j, Rom. 11:11) o See 35 facts-sickness, healing, p. 264

p Gr. energeo (note e, 1 Th. 2:13). It could read, "a prayer of a just man wrought in him by divine energy"

q Elijah. His case is given to show that all men are alike in constitution and to encourage others to pray even for miracles (v 17-18; 1 Ki. 17:1; 18:1, 41-46)

r 7 facts about backsliders:

1 It is possible tor brethren or Christians to err from the truth and become unconverted (v 19; note g. Lk, 22:32)

2 An erring Christian can be convened again (v 19-20; note g, Lk. 22:32)

3 An erring Christian becomes a sin-nei again if he sins(v 20;Rom. 6:14-23)

4 An erring Christian incurs the death penaltyagaiawhenheans(v20; Ezek. 18:24; Rom. 8:12-13; GaL 5:19-21)

5 IftheerrlngChristianis saved from his error his soul will be saved again from death (v 20; 1 Jn. 1:9; 1 Jn. 5:16; Rev. 2:5)

6 If he repents and is saved again from death his sins wlUbe forgiven and hidden (V 20; 1 Jn, 1:9; Rev. 2:5)

7 Ifhe does not repent he will be lost and will have to pay the penalty for sin (V 20; Rom. 6:14-23; 8:12-13; 2 Tim. 2:12; Ezek. 18:24; Heb, 6:4-6, notes; 10:26-29. notes; 2 Pet. 2:20-21)

NOTES

ON

JAMES

CONTINUED

James (i:\ )

James wasnotiheone c3lleJihe»nof ZebeJee (^!t. 4;2l, notc)or the son of Alphaeus fLk, 24:10, note), but the actual half-bruiherof Jesus Christ (Ml. 13:65: Mk.6:1; Gal. 1:19). See note d, Lk. 8:19, for proof that Mary had other children after Jesus was bom. Christ's brethren did not believe on Ili:n until after the resurrection (Jn. 7:5), but the other 2 James's did. This one experienced a special appearance of Christ butis not classed asan apostlc(l Cor. 15:7). This verse alone proves that there wcrj 3 James's, for the other 2 wcreapostles(Mt. 10:2-3). Itis always clear in Scripture when the other 2 are meant. Mary (Maria, in the Gr.), the sister of the virgin Mary had only 2 sons and one daughter (Mt. 27:56; Mk. 15: 40; 16:1: Lk. 24:10). The fact that her sons had the sa me names as 2 sons of the virgiu Mary proves nothing. The brethren of Jesus are distinguished froi:i the/ apostles called James (Acts 1:13-14). The virgin Mary had n.ore sons and daughters than did her sister Maria (Mt. 13:55; Mk. 6:3), Jude was the brother of Jamesofthi5book(Jude 1).Itis safe to conclude that whcnjai:ies is referred to without any designation as "brother of John", "son of Zebedee",or "son of Alphaeus" thatjarjes the brother of our Lord is meant (Acts 12:2,17; 15:13; 21: 18; 1 Cor. 15:7: Gal. 1:19; 2:9. 12: Jas. 1:1; Jude l).Manyred, 62 A,D.

■. 6 perfect things in James (1:4):

1 Perfect work of patience (1:4)

2 Perfect knowledge (note v, Phil.

3 Perfect gifts(l: 17) 3:15)

4 Perfect law of Uberty (1:25)

5 Perfect faith by works (2:22) ^.6 Perfect man by restraint (3:2)

15 ways 'wisdom" is used (1:5):

1 Human education (.xcts 7:22)

2 Man's wisdom (1 Cor. 1:10-22; 2: 1-13)

3 Human philosophy and religion (Col. 2:23; 1 Cor. 3:19; 2 Cor. 1:12; Gal. 1:14)

4 Eartfily, sensual, devilish wisdoiii (Jas. 3:14-16)

5 Prophetic anointing (Lk. 11:49)

6 Godly training (Lk. 2:40, 52) TAnointingto speak(Lk, 21:15; Acts

6; 1 Cot. 2:7)

8 Ministerial ability (Eph, 1:8, 17; 3:10; CoL 1:19, 28)

9 Christ the wisdom of God (1 Cor. 1:24. 30; Col. 2:3; 3:16)

10 Divine gift of wisdom (1 Cor. 12:8)

11 Divine arttibuie of God (Rom. 11:

12 Heavenly v,i>clo!I, (Jas. 3:17-18J33)

13 Spirit of revelation (2 Pel. 3:15)

14 AbiUtyofClirist(Mt. 12:42; 13:54)

15 Native insight (Rev. 13:18; 17:9)

6 secrets of answered prayer (1:5):

■ 1 Lack-consciousnessof need; (V 5)

2 Let M m ask of God (v 5: Phil. 4:6)

3 That givethto all men liberally (v 5: Mt. 7r7-ll; 21:22: ".:k. 11:22-24)

4 Upbraidethnot (v 5). Gr. oneidizo. Trans, up braid (v5; Mt. 11:20: Mk, 16: 14); revile ("l. 5:11; Mk. 15:32); cast inone's teeth (Mt. 27:44):and repruacti (l.k. 6-22: I'.om. 15-3; 1 Tim. 4:10; 1 let. 4:14). Men^iave been

rebuked for unbelief, but never for having faith (M.t.6:30:3:26;ll:20;17:17;'.Ik. 16:14)

5 (t shall be giv e n him (v5; "41,7:7-11; 17:20; 21:22; sTI<7^23. 11:22-24; Lk. 11:1-13: 18:l-U;Jn. 14:12-15; 15: 7.16: 16:23-26:1 Jn. U21 -22; 5:13-14)

8 But let hiii a^k in fait!., nothing waverin^; (v 6: leb. 11:6)

7 steps in temptation (1:14):

1 r cmptsd: tiiouoht of cvil (v 14)

Man a free i. oral agjiit (^z: 17)

If r:'an were not a tree moral agent, God would be entirely responsible for all sin, the effects of sin, rebellion, sickness, and the damnation of men, der.ions, and angels

7 facts about fre e moral ageniy:

1 Man has no choice about coming into the world but after he is here and old enoughtoberesponsible,heis held accountable for his salvation or dain-

2 urawnaway: strongin)aginanoB (v

3 Lust: delight in viewingit(v 14) 14)

4 Enticed: weakening of the will (v

5 Lust conceived: yieldingfv 15) 14)

6 Sin: anful act committed (v 15)

7 Death; result of actual sin (v 15)

7 commands to Christians (1:19):

1 Be switt to hear (v I'J"^

2 Be slow to speak (v 19)

3 Be slow to wrath (v 19)

4 Lay aside all filthiness (v 21)

5 Lay aide all overflowing of wickedness (v 21)

6 Receive the .Vord with meekness (v

7 Be doers of the Vord (v 22) 21)

4 kinds of disposition (1:19):

1 Those easily angered and easily pacified

2 Those easily angered and difficult 10 appease

3 Those not easily angered and easily appeased

4 Those not easily angered and difficult to appease

The .v'ord - a mirror (1:23)

He sees his blemishes and imperfections and is movedby whathe sees. As long a J he sees his deformities, spots, and ugliness he tries to do something about them. But on going away from the minor he forgets and fns imperfections no longer bother him,. So it is with the Bible. A s long as one studies it he sees himself as he really is and constantly seeks to improve himself and conform to its teaching (v 25). If he gets away from tJie Bible a man soon forgets the real picture of himself, what manner of man he is (v 24)

Tongue and other small things (3:3)

1 Bits that guide horses (v 3)

2 Helms that guide great ships (v 4)

3 Little fires that kindle great ones

4 Tongues that boast great things (v 5-8)

14 kinds of tongues

1 Viper's tongue (Job 20:16)

2 Flaneting tongue (Ps. 5:9)

3 Proud tongue (Ps. 12:3)

4 Lying tongue (Ps, 109:2; Pr. 6:17)

5 Deceitful tongue (Ps. 120:2)

6 False tongue (Ps. 120:3)

7 Fro ward tongue (Pr. 10:31)

S .%'holcsomc tongue (Pr, lo:4) 9 Healthy tongue (Pr. 12:18)

10 Naughty tongue (I'r. 17:4)

11 Perverse tongue (Pr. 17:20)

12 Soft tongue (Pr. 25:15)

13 Stammering tongue (Isa. 28:11; 33:19)

14 Backbiting tongue (Pr. 25:23)

12 things about the tongue (3:8):

1 A little men ber (v 5)

2 Boasts great things (v 5)

3 Is a fire (v 6)

4 A world of iniquity (v 6)

5 It defUcs the ^hole body (v 6)

6 Sets a fire the course of nature (v 6)

7 It is untameablc (v 7-8)

8 An unruly evil (v 8)

9 Full of deadly poison (v 8)

10 U»ed to bless God and curse men (v9)

11 Capable ofgooJconversation(v 13)

12 Capable of bitter strife (v 14)

10 commands for backsliders (4r. 7):

1 Submit yourselves to God (v 7)

2 Resist the devil (v 7)

3 Draw nigh to God (v 3)

4 Cleanse your hands, you sinners (v3)

5 Purify your hearts, you doubters

(v8)

6 Be afflicted, mourn, and weep(v 9)

7 Let your laughter be turned to mourning (v 9)

8 Letyourjoybe turned to heaviness (v9)

9 Hu:;)ble yourselves before God (v 10)

10 Speaknotevilofoneanother(v 11)

4 promises to backsliders (4:7):

1 God giveth more grace to the humble

2 He (the devil) will flee from you

3 He (God) will draw nigh to jrou

4 He (God) shall lift you up

There are no unconditional promises or covenants in Scripture.See 10commands above, for conditions to meet if one wants the benefits of promises

3 laws (2:13):

1 The law ot mercy (Mt. 5:7)

2 Law of forgiveness (Mt. 6:14-15)

3 Law of sowing and reaping (GaL 6:7-8)

35 facts about sickness and healino;

m^)

1 Health was natural and eternal before the faU (Gen. 1:26-31:2:17)

2 Both death and sickness originated with sin and are now being propagated bySatan(Rom. 5:12-21;job 2:6-7; Lk. 13:16;jn, 10:10; Acts 10:38; 1 Jn. 3:8)

3 The first prophecy and promise of redemption included healing (Gen. 3: 15; Isa. 53:5; Mt. 8:16-17:1 Pet. 2:24)

4 The first recorded bodily affliction came through wrongdoing (Gen. 20:1-18)

5 The first recorded healing was by the prayer of aprophet(Gen.20:7,17)

6 God madecovenants with His people to heal them (Ex. 15:26; 23:2oi.ev. 26; Dt. 28; Mt. 8:17:1 Pet. 2:24: Jas. 5:14)

7 God has always kept His covenants and hashealed multitudes by spiritual raeans(Ps, 103:3:105:37; 107:20; Acts 10:38)

8 Spiritual means to heal is all that God promised and commanded(Ex. 15: 26; PS. 91: Isa. 58; Mt. 8:17; 13:15: Jas. 5:14-16; 1 Pet. 2:24)

9 Spiritual means were used in the wilderness by Israel (Ex. 15:26. Num. 11:1-3: 12:13-16; 21:1-3: Ja 3:14)

10 Healing was promised on condition of obedience (Lev. 26; Dt. 28; Ex. 15: 26; Ps. 91; Isa. 58; Jas. 5:14-15)

11 God permits Satan to afflict sinners and even His o.vnpeople when they go astray, to bring them to repentance (Job 33:12-30; Ps.38; 103:3: Num. 12: 13-16; 21:9; lCor.5:l-5; 2 Cor.2:6-11; GaL 6:7-8)

12 God always healed when lessons -erelearned and men repented (Gen. 20:7,17:Nun). 11:2; 12:13-16; 21:1-9; Job 33:12-30; 42:1-12; Ps. 103:3: Jas. 5:14-15)

13 Health as well as healing was promised when men met certain conditions (Ex. 15:26; Lev. 26; Dt, 28; Ps. 91; Pr. 3:1-8; 12:18:13:3; 15:4; 18:3, 21; Isa. 58; Jas. 5:14; 1 Pet. 3:10-11; 3jn, 2)

14 Christ came to redeem from both sin and sickness(Isa. 53; 61:1-2: Mt. 8: 17: 9:5: Gal, 3:13; Rom. 8:11; Acts 10:38; 1 Pet. 2:24; 1 Jn. 3:8)

15 Healing is in fulfillment of prophecy (Isa. 35; 53; 61:1-2; Mt. 8:17; Acts 10:38: 1 Pet. 2:24; Mt. 13:15j

16 Jesus proved HisSonshipby healing all men(Mt. 4:23-24: 11:3-6; Lk. 4: 16-21: Acts 10:38; 1 Jn, 3:8)

17 Every disciple called and sent by Christ wasgivenpowertoheal(Mt. 10: 1-8; Mk. 6:7-13;Lk. 10:1-21: A cts 1:8)

18 Jesus commanded His disciples to

NOTES ON REVELATION CONTINUED

nation(Mk.l6:15-16;Lk.l3:3,5),Man has his own v.ill to exercise in this matter(Jn.3:16;6:37;7:17;Rev.22:17)

2 It is God's will that all men who will to be, shall be saved (v 17; Jn. 3: TCn Tim. 2:4; 2 Pet.3:9; Rev.22:n)

3 Men are commanded to chooseGod (Joii. 24:15; Lk. 13:3, 5)

4 Men are to be cursed if they do not choose God (Pr. 1:29-33; Mk. 16:16: Isa, 66:3)

5 It is impossible to serve God and Satan at the same time (Mt. 6:24; Jn.

8:32-36; Rom. 6:16-23; 8:12-13)

6 Promises are given to men upon the basis of their choice (v 17; Mt. 16:24-25; >A. 3:35; 16:16; Jn, 3:16; 5:40: 7:17; 9:31; 12:26)

7 In over 4,000 scriptures where "choose", "wiU", and other words expressing wlU power are used, not one suggests that God forces any man to accept Him and do His will. Man'sre-lationship -with God is entirely on a voluntary basis (v 17; Mk. 16:16; Jn. 3:16; 7:17; 1 pet. 5:2)

become endued with power to healbe-fore they went out (Lk. 24:49; Acts 1:4-8)

19 All disciples throughout this age are commanded to observe the same commands Christ gave the first disciples (Mt. 28:20; Acu 1:4-8; Nik. 16: 15-20)

20 Early disciples did confirm the Wordbyhealing(Mk, 16:15-20;Acts2: 43: 3:1-12; 5:12-16; 6:8; 8:7-13; 11: 19-22; 14:3, 27; 15:4, 12; 19:11-12; 28:9;

Rom. 15:18-19,29:1 Cor. 16:10; Phil. 1:7; 1 Th. 2:13; neb. 2:3-4)

21 The Holy Spirit was sent into the world to carry on the healing ministry (Acts 1:1-8:2:33:1 Cor. 12::leb. 2:3-4)

22 Jesus promised every believer,not only ministers, power to do the works thatHedid(Mt. 17:20;21:22:Mk, 9:23; 11:22-24; 16:15-20: Jn. 14:12-15; 15: 7, 16: 16:23-26; Acts 1:4-8)

23 Gifts ofheaUng and other gifts are promisedas the spiritual equipment of the church (1 Cor, 1:7; 12:1-11; Rom, 1:11; 12:6-8:15:18-19, 29;Heb. 2:3-4)

24 Healing is part of the work of the church (Mt. 10:1-8; Lk. 10:1-21: 24: 49;Acts 1:1-8; 1 Cor. 12; Jas. 5:14-16)

25 Healing is provided as part of Christ's atonement (Isa. 53:4-5: Mt. 8: 16-17; 13:U-16:Jn. 3:14:10:10; Rom. 1:16: 8:11; ICor. ll:zii-32;Gal, 3:13: Jas. 5:14-16; 1 Pet. 2:24; 3 Jn. 2). Cp. Ex. 15:26: Ps. 91; 103:3

26 Healing is part of the children's bread and their promised right by virtue of redemption(Mt. 7:7-11; 15:22-28: 17:20; 21:22; Mk, 9:23; II;22-24; Lk. 13:16; jn. 3:14-16; 14:12-15; 15:7, 16; 16:23-26; ljn.3:8, 20-22: 5:14-15; 3 jn. 2)

27 Healing is one of the signs of the go^el to foUowbeUevets (Mk. 16:15-20)

28 Healing was not only for the O. T. days (Ex. 15:26; Ps.91: 103:3) and for dieMiUennium (Isa. 30:26; 33:24; 35: 1-10). Itis alsoforthisage,orthe gospel IS faulty and the new covenant worse than the old one (Mt. 8:17; 21: 22: Mk.9:23; 11:22-24; 16:15-20: Jn. 14:12-15; 15:7, 16; 2 Cor, 3:6-15: 1 Cor. 12:1-11; Heb. 2:3-41

29 Healing proves thatGocl's promises aretrue (2Cor. 1:20. See above point)

30 Healing is part of salvation, for the Heb, and Gr. words for salvation aU imply the ideas of forgiveness, healing, health, and full deliverance from the curse(Rom. l:16;Gal, 3:13;lPet. 2:24)

31 Healing can naturallybe expected as part of the infinite care of God over His children (Mt. 6:10:7:7-11; 17:20; 21:22;Mk. 9:23;ll:22-24;Lk, 11:1-13: 18:1- 8; Jn. 14:12-15; 15:7.16; 16:23-26; Heb. 11:6; Jas. 1:4-8; 5:14-16)

32 HeaUngisonthesamebasis as forgiveness of sins - prayer and faith (Mt. 9:1-7; 13:15; 21:22; Acu 28:27; Jas. 1:4-8: 5:14-16; Heb. 11:6)

33 Healing proves the resurrection of Christ and the descent of the Holy Spirit fActs 1:4-8; 2:33; 3:16; 4:12; Rom, 8:11)

34 God has provided aU necessary means ofhealing and complete defeat of Satanic powers (2 Cor. 10:4-5; Eph. 6:10-18: Mk. 16:15-20; Jn. 14:12-15; Jas. 4:7: 5:14-16; 1 Pet. 2:-24; 5:7-9)

35 HeaUng is always the will of God forHispeople who may: 'ask what ye wUl ■ (jn. 15:7); "whatsoever" (Mt, 21: 22; Jn, 14:12-15; 15:16); "anything" (Jn. 14:14); "what things soever ye desire" (Mk. 11:22-24); and "much more" than earthly parents would or could give their children (Ml. 7:7-11)

Thus it is clear in Scripture that bodily healing is provided for in the Old and New Testaments, The New Testament is based upon better promises than the Old Testament (Heb. 8:6)

No man recognizing that endless decisions ate necessary to daily life can denythe fact of free acts and conduct, for he knowshehasfireedomof action - moral action - concerning right and wrong, and that he is responsible to God for his everyact. If one can deny these facts, he can deny his very existence and prove it on the same basis he tries to prove that he is not a free moral agent. Tfiat he is and that he is free to choose his own destiny and daily moral actio.TS are facts known to sanebeings

Salvation - Christian relationships - Christian doctrines - Christian Trials and Sufferings - Admonitions

a See Summary , p. 269

b See note a. Acts 15:33

c Gr. parepidemos . Trans, stianger (1 Pet. 1: 1) and pil^m (Heb. 11:13:1 Pet. 2:11). They were Jews of the dispersion (notes d and e, Jas, 1:1; note a. Acts 13:16). They were the elect or converted Jews (V 2)

d An ancient Kingdom of Asia Minoi, originally part of Cappadocia between the Black and Caspian Seas and south to Armenia (Acts 2:9)

e A province in A sia Minor west o f Cappadocia and south of the Black Sea (Acts 16:6)

f A province east of Galatia and south of the Black Sea (Acts 2:9)

g A sia i n some places refers to the whole of Asia Minor, but here it no doubt meanstheprovinceof Asia Minor with Ephesus as its capital

h A n ancient kingdom o f A sia Minor south of the Black Sea and west of Pontus (Acts 16:7)

i See 4 elect's, p. 201

j See God's foreknowledge , p. 269

k 3 ways lo become God's elect (v 2):

1 Through sanctification of Spirit

2 Through obedience to the gospel

3 Throuji sprinkling of the blood of Jesus Christ, A113 things take place at once - when we get salvation. This is plainlytaughthere and in 2 Th. 2:13. See notes x and y, 2 Th. 2:13

1 God is both the Father and God of Jesus Christ, He is not Jesus Christ. N'othina is more clear in Scripture than the fact that there are 3 separate and distinct persons in the Godhead (see p. 23 0) m See Begon'en again , p. 269 n Hope of living again by resurrection o 1st N. T. prophecy in 1 Peter (1:4-5,

unfulfillecf). Next, v 7 p Gr. kleronomia, a possession (v 4; Mt. 21:38; Mk. 12:7; Lk. 12: 13); 20:14; Acts 7:5; 20:32, note; GaL 3:18) q Gr. aphthartos, immortal (note, 3:4) r Gr. amiantos (5fold character, 258) s Gr. amarantos. unfading. Only here t Gr, lereo, to guard from injury or loss. Trans, reserve fv 4; Acts 25: -1; 2 Pet, 2:4, 9, 17; 3:7; Jude 6, 13); preserve

(1 Th. 5:23; Jude 1); hold fast (Rev. 3: 3); keepers (Mt, 28:4); to watch (Mt. 27:36, 54); observe (Mt, 23:3; 28:20; Acts 21:25); and keep 52 times(Eph, 4: 3; Jas. 2:10; 1 Jn. 2:3-5; etc.) u Gr. phroureo, garrison; guard; Keep: defend (see 10 secrets, col. 3, p. 237) V See 3fold salvation, p. 269 w See 10 future blessings, p. 269 X In ohich salvation you rejoice, but once in a while it is needful for you to go through manifold temptations to test your faith that it be found genuine and thus be rewarded (v 6-7) y Grieved with many kinds of trials z See note h, Jas. 1:2; note z, Jas. 1:13 a 2nd N. T. prophecy :n 1 Peter (1:7,

unfulfilled). Next, 1:13 b Fire only separates all the foreign and impure mjaterials from iold. It loses nothing of its nature, -^eicht,color, or anyother property. Gold hasbeen kept in a state of .usion for months without the smallest change. Genuine faith also will be proved by trials (v 7) c At this time it will be mianifest what rewards men will have in the eter:;al kingdom (Mt, 16:27; 25:21, 23) d Faith inCnrist makes one anew creature and instills in him a personal and living confidence as strongasthe faith of those who have seen Him and known Him personally (2 Cor. 5: 17-18: Rom. 5:5). This faith produces joy (v 3-3)

e See Telos - the end, p. 269

f Gr. ekzeteo . to search out (4 secrets.

point 4, p. 259; Heb. 11:6), They care fully and diligently sought the truth of the things they were prophesying g Gr. exereunao, to search out; examine h They had salvation, grace, fillings, and gifts of the Spirit. See O. T , spirit -

CHAPTER 1

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1 Authorship and salutation

a'OE'TER, ani'apostle of Je'ius •^ Christ, to the "^strangers scattered throughout"Pontus, ta-la'tia.^Cap-pa-do'fi-a.^A'sia, and'^i-thjTi'i-a,

2 ' Elect according to the "foreknowledge of God the Father, through "sanctification of the Spirit, unto obedience and sprinkling of the blood of Je'-sus Christ: Grace unto you, and peace, be multiplied.

II Thanksgiving: 1 For the new birth and a fourfold inheritance (Acts 26:18; Rom. 8:17; Eph. 1:11)

►3 Blessed be the 'God and

Father of our Lord Je'gus Christ, which according to his abundant mercy hattf^egotten us a;;ain unto a'^ively hope by the resurrection of Je'gus Christ from the dead, p4To an "inheritance 'incorruptible, and 'undefiled, and that^fadeth not away,'reserved in heaven for you,

2 For preservation unto final salvation (Mt. 10:22;

Rom. 8:24)

►5 Who are' ^ept by the power of God through faith unto'sal-vation^ready to be revealed in the last time .

12 Unto whom it was revealed. that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the"gospel unto you with the Holy Ghost sent down from heaven; which things the angels*desire to look into.

in Exhortations in view of the fulness of salvation (1: 13-2:10). 1 Seven commands

Jl3 Wherefore^ gird up the loins of your mind, be sober, "^and hope to the end for the grace

3 For perfection of faith through sufferings (5:9-10)

6'Wherein ye greatly rejoice, though now for a season, ii need be, ye are in heaviness through manifold^emptations: ♦yXhat the trial of your faith, being much more precious than of-gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory "^at the appearing of Je'gus Christ:

4 For present unspeakable joy and salvation (1:18-23)

8"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and fuU of glory:

9 Receiving the 'end of your faith, even the salvation of your souls.

5 For the fulness of salvation predicted by prophets and enquired of by angels

10 Of which salvarion the prophets have /enquired and Searched diligently, who proph esied of the^grace that should come unto you:

11 'Searching what, or what maimer of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

that is to be brought unto you at the 'revelation of Je'§us Christ; •*

•14 As obedient children, not 'fashioning yourselves according to the former lusts in yotir ignorance:

• 15 But as he which hath called you is holv.* so be ye holy in all manner of conversation;

•16 Because it is written,"Be ye holy; for I am holy. •17 'And if ye call on the Father, who'without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: ■*

2 How men are not redeemed

18 Forasmuch as ye know that ye were not* redeemed with corruptible things, as silver and gold, from your'vain conversation received by tradition from your fathers;

3 How men are born again:

(1) By faith in the blood of Jesus Christ (Mt. 26:28; Rom. 3:24; 5:9; Eph. 1:7; 2:13; Heb. 9:14; 10:1-19; 1

Jn. 1:7; Rev. 1:5)

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was "foreor-dained^efore the foimdation of the world, but was manifest in these last times for you,

(2) By faith in God through Christ (Eph. 2:8-9; Heb.

1 2: 2)

21°Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

(3) By the Holy Spirit (Jn. 3: 1-5; 16:7-11; Rom. 8:1-16;

Eph. 2:18)

• 22 Seeing ye have ^purified your souls in obeying the truth through the Spirit imto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

(4) By the word of God (Jn. 3:5; 15:3; Rom. 1:16; Eph.

5:26; Jas. 1:18)

23 Being born again, not of corruptible seed, but of incorrupti-

ual experiences , p. 158; Grace , p. 226. It was the fulness of grace '.hey predicted (jn. 1:16-17) Gr. ereunao, to search for; examine (v ll;Jn. 5:39; 7:52: Rom. 8:27; 1 Cor. 2: 10; Rev. 2:23). They did not know the time of the sufferings of Christ or by whom, neither the glory to follow the sufferings (v 11)

7 experiences of Christians:

1 Purity of soul (V 22)

2 Obedience to the truth (v 22)

3 Yieldedness to the Holy Spirit (V 22)

4 Love without hypocrisy (v 22)

5 Love with fervency (v 22)

6 Purity of hear t (v 22)

7 The new birth by the Word (v 23)

a It was the new covenant and its full blessings that the prophets foretold. The fulness of grace (Jn. 1:16-17), the fulness of the Holy Spirit anointing upon believers (Lk. 24:49; Jn. 7:37-39; Acts 1:4-8), the full gifts and fruit of the Spirit (1 Cor. 12:4-11; Gal. 5:22-23), and the com;plete redemptive acts and processes of which the law was a shadow (Heb. 10:1) were all predicted by the prophets. The way into the holiest by the blood of Christ (Heb. 10:19), power and authority of every believer to do the works of Christ (Jn. 14:12), and many other truths and experiences were unknown to the prophets

b Angels are no doubt amazed at the wonderful plan of redemption and of the eternal exaltation of the redeemed. Even now they are being taught by the church the roaiiif9ld wisdom of God (Eph.3:9-11), They observe saints con-stantiy(l Cor, 4:9) and desire to look into the wonderful truths of the gospel (Vl2)

c See 7 commands for Christians, p. 269

d 3rd N.T. prophecy in 1 Peter (1:13, unfulfUled), Next, v 24

e The second coming of Christ, at which time the full blessings of grace and of eternal redemption will begin to be realized by all men on earth (see 10 future blessings, p. 269)

f Gr. suschematize , to conform to an-other's example. Only here and Rom. 12:2

g Paganism' scarcely produced a god whose example was not the roost abominable. Their greatest gods were paragons of impurity, of sexual excess and perversion. Here Christianity has an infinite advantage over heathenism. God is holy and Me demjands all His followers to be like Him (v 15=16; Heb. 12:14)

h Quoted from Lev. 11:44

i It you call on Goo throu^ Christ and profess to be obeuient children, pass your time here in reverence anu fear

j Since Goals no respecter of persons He cannctbe anything but infinitely impartial in His dealings with all men. He cannot prefer one above another nor bless one above another when all meet the same term,5 and loveHimj with all the heart. The seemdng preference of God between two men is based upon the attitude and disposition of the mjen toward God and conformity to His plan. Naturally, God cannot bless two mien the same when one is in obedience and the other in rebellion. God will bless the ones more who conform more fully to His holiness. Here it is clear that all judgmentof God will be according to every man's work (v 17; Mt. 16:27)

k Gr. lutroo, to procure the life of a captive or a slave by paying a price (note n, Heb, 9:12). The price here is not silver and gold, but the precious blood ofChrist(vl8-19;Mt. 26:28;Eph, 1:14; CoL 1:20: A cts 20:28). Silver and gold, the most valuable medium of commerce among men,bear no proportion in their value to the souls of men to be redeemed. Nothing but the precious blood of Christ could pay the ransom price for the soul from death

1 Empty, foolish, unprofitable, and vain traditions and rituals The Jews had added innumerable religious burdens and empty ceremonies which they held to be essential to salvation

~ Gr. proginosko, to know beforehand (note y, Rom. 8:29). Cp, nae j, 1:2

n Before the disruption or overthrow of the pte-Adamite world (note i, Mt, 13:35)

0 4 tlings Chrisnaiis beUeye (v 21):

1 TheybelieveinGod through Christ

2 In the bodily resurrection of Jesus Christ

3 In the ascension and exaltation of Jesus Christ

4 That their faith and hope are based upon the work of Christ

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1 PETER 2

Christ the chief corner stone

a 2 agents of the new birth:

1 Holy Spirit (Jn. 3:3-5; 1 Cor. 6:11)

2 Word of God (v 23; note f,Jn. 3:5) b Quoted from Isa. 40:6-8

c 4th N.T. prophecy in 1 Peter (1:24-25). Nexi,4:5. Eanhlyseeds and reproductions wiU soon perish, but the Word of God is eternal ^v 24-25; Jas. 1:11; 4:14)

d 5ihdpgsChrisQansmustlayaside (v 1):

1 All malice 4 Envies

2 All guile 5 All evil speakings

3 Hypocrisies See Eph. 4:22-31 e In 1:23 Peter speaks of his readers as

being bom again. Here he tells them how to grow as new bom babes in Christ. It is bytaking the unadulterated railk of the word of God, the pure doctrines of the gospel, as recorded in the new covenant

f Gr. logikos, belonging to speech; belonging to reason; that which is rational; fit for reasoning; hence, logic. Trans, of the word (v 2Jand reasonable (Rom. 12:1). The milk to be found in the Word of^Godis in the highest sense reasonable g 6 facts about spiritual growth:

1 Like a cedar of Lebanon (Ps. 92:12)

2 Like calves in the stall (MaU 4:2)

3 Into a holy temple (Eph. 2:21)

4 In grace (2 Pet, 3:18)

5 In knowledge (2 Pet. 3:18)

6 Into Christ in all things (Epn. 4:15) h To taste means to experience the thing

tasted (point 4, col. 2, p. 258) 4 heavenly things to taste:

1 The Lord (Ps. 34:8; 1 Pet. 2:3)

2 WordofGod(Ps. 119:103;Heb.6;5)

3 Heavenly gift (Heb. 6:4) 6:5)

4 Powers of the world to come (Heb.

4 earthly things to taste:

1 Natural food (2 Sam. 3:36; 19:35)

2 Love (Cant. 2:3)

3 Things of the world (CoL 2:21)

4 Death(Jn.8:52;Heb.2:9:Mt. 16:28) i See 8 facts about Christ , p. 269

j 3 facts about Christians: They are

1 Living stones (v 5), because of being in the Living Stone (v 4-5; 2 Cor. 5:17-18)

2 A spiritual house(V 5; Eph, 2:18-22; 1 Cor, 12:13-28; Rom. 12:4-5)

3 An holy priesthood (v 5, 9; 1:6; 5:10; 20:4-6)

k See Spiritual sacrifices , p, 269 1 IstO. T.prophecyin 1 Peter (2:6; Isa. 28:16). Next, v 7, The foundation of the church was to be laid in Jerusalem. There itwaslaidand there Christ suffered and died for the sins of the whole world(Mt. 23:37-39; Lk, 13:33), There the Holy Spirit f eU upon the church and the first Christian revival after the death of Christ took place (Acts 1:8; 2:1-8:1) m 2DdO.T.prophecyin 1 Peter(v 7; Ps. 118:22). Next, v 8. See note i, above n Gr. kataischuDo (note c, 1 Cor. 11:4) o Gr. time. Trans, precious (2:7); sum (A ctFTITe); price (Mt. 27:6, 9; A cts 4:34; 5:2-3; 19:19; 1 Cor,6:20; 7:23); and honor 32 times (jn, 4:44; 1 Pet. 1:7; 3:7; 2 Pet. 1:17; etc.) p 3rd O.T. prophecy in 1 Peter (2:8; Isa. 8:14). Next, v 10

Reasons Jews stumbled at Christ:

1 Because He did not come as a world-ly prince to deliver them from the Romans (Jn. 11:48; Acts 1:7)

2 Becau se He was a poor man having no appeal to worldly people (2 Cor. 8:9; Jn. 15:19-23; 17:14-16)

See 10 reasons why the Jews killed Jesus , col. 4, p. 105

q Gr. proskomma. Trans, stumbling (v 8); stumbling^lock (Rom. 14:13; 1 Cor. 8:9); and offence (Rom. 14:20)

r Gr. skandalon. Trans, offence (v 8; Mt. 13:41; 16:23; 18:7; Lk. 17:1; Rom. 9: 33; 16:17; GaL 5:11); occasion of stumbling(IJn. 2:10; Rom. 14:13); and stumbling-block (Rom. 11:9; 1 Cor. 1:23; Rev. 2:14)

s This iswhatmadethemstumble.Any-one who obeys God will not stumble at Christ

t This simply means that men are appointed to stumble if they are determined to be disobedient. God did not

Rev.

ble,°by the word of God, which liveth and abideth for ever.

4 Eternity of the gospel (Ps. 119:89; Mt. 24:35)

*24 For^all flesh fs'^ as grass. and all the glory of man as the flower of grass . The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever . And this is the word which by the gospel is preached unto you.<

CHAPTER 2

5 Five things that will stop spiritual growth (Rom. 8;13)

JCTTHEREFORE ^aving aside VV all malice, and all guile.

and hypocrisies, and and all evil speakings.

envies.

•praises of him who hath called you out of darkness into his marvellous light: •10 "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

IV Christian relationship to

others (2:11-3:13). 1 Of

Christians to sinners (2 Cor.

6:14-18)

•11 Dearly beloved, I beseech j/oi(<^as"strangers and pilgrims, ' abstain from fleshly lusts, which 'war against the soul; •12 Haying your 'conversation honest *among the Gen'tlle§: that, whereas they speak against you as'evildoers, they may by your good works, which they shall behold, glorify God'in the day of visitation .

6 How to grow spiritually (Rom. 10:17; Eph. 4:11-16;

2 Pet. 1:5-11)

•2 As'newborn babes, desire the sincere milk^f the word, that ye may%row thereby:

7 What Christ is to believers (v 6; 1 Cor. 1:30; Eph. 2: 14;

5:25-33)

3 If so be ye have'Hasted that the'Lord is gracious.

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

8 What believer s are to God (v 9; Eph. 2:19-22; 2 Cor.

6:16-18)

5 'Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to ^ofier up spiritual sacrifices, acceptable to God by Je'ius (ihrist.

9 What Christ is to believers (v 3; Heb. 4:14-16; 9:15;

12:2)

*6 Wherefore also it is contained in the scripture,'Behold, I lay in Si'on a chief comer stone, elect, precious: and he that believeth on him shall not be"confoimded.

10 What Christ is to sinner s (Acts 17:31; Rev. 20:11-15)

•7 Unto you therefore which believe /jeiV^recious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, •8 And a"stone of'stumbling, and a rock of 'offence, even to them which stumble at the word,'being disobedient: whereunto 'also they were appointed.

11 What believers are to God (v 5; Tit. 2:14; Phil. 2:15;

Rev. 1:6)

9"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the

2 Christian relationship to rulers (Rom.13; 1 Tim.2:1-2)

•13 ^ Submit yourselves to every 'ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him^for the punishment of evildoers, and for the praise of them that do well.

15 For" so is the will of God, that with well doing ye may put to "silence the 'ignorance 'of foolish men:

•16 "As free, and not us' ng your liberty for a cloke of maliciousness, but as the serv:>jits of God.

•17 ' Honour all men. Love the brotherhood. " Fear God. ' Hon our the king.

3 Christian relationship of servants to masters (Eph.

6:5)

•18 Servants, "feg subject to j/our masters with all fear; not only to the good and gentle, but also to the^ftoward.

19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20^For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, that is acceptable with God.

4 Christ am exannple of suffering wrongfully (3:17; Mt.

5:38)

21^ For even hereunto were ye called: because Christ also suffered for us, leaving us an"ex-ample, that ye should follow his"steps:

•22*^ Who did no sin, "neither was guile found in his mouth: 23 Who, when he was'reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: »24/ Who %is own self'liar e our sins i n his'own body 'on the tree, 'that we. being dead to

choose them to stumble or be disobedient. This was their choice (Mt. 13:15) u 4 things aboutJewishChrisQans (v 9):

1 A cniosen generauon. Cp. Dt. 7:6

2 A royal priesthood. Cp. Ex. 19:6

3 An holy nation. Cp. Ex. 19:6

4 A peculiar people (Gr. peripoiesis, purchased, not peculiar as in dress, speech, or manner of life),Cp. Dt. 7:6

I

GaL 1:4: Mt. 26:28; Acts 20:28) h He bore the punishment due our sins. In

no other sense could He bear them i In the human body prepared by God for

Him to become incarnate in (Heb,

10:5) j Onthecross(Mt,27:32; Acts 5:30; 10:

39; 13:29; GaL 3:13)

k See 3 reasonsforChrist's death, p. 269

a See Christian virtues, p. 269 b 4thO.T.prophecyinIPet,(2:10;Hos.l: 9-10;2:23).Next,v22,Cp.Rom.9:19-26 c See 8 commands for pilgrims , p. 269 d See note c, 1:1 e See notes, Mk. 7:21; 1 Cor. 6:9; GaL

5:19; Eph, 5:5-6; Rom. 1:18-32 f Gr. strateuo, to serve as a soldier; to be drawn up in battle array either to kill or take captive. Fleshly lusts will do both if they are not conquered (GaL 5: 19-21: Rom. 1:29-32; 1 Cor. 6:9). Trans, war (v 11; 2 Cor. 10:3; 1 Tim. 1:18; 2TTrn. 2:4; Jas. 4:1); soldier CLk. 3:14); and warfare (1 Cor. 9:7) g Gr. anastrophe , behaviour or manner

of UleTpoint 2, col. 1, p. 237) h What Peter writes to Christians applies

to both Jews and Gentiles i Jews and Christians were not at first distinguishedbytheheathen andasthe Jews were so hated by the Gentiles it became necessary that Christians walk very godly to prove to men that they were not the same as Jews, even though manyof them were Jewish by nationality j In the day they shall be brought to Christ through your lives of suffering and by your good works k Be subject, as in Rom. 13:1-7. Christians are under command to obey human laws and civil rulers as long as they do not transgress the laws of God 1 Gr. kdsis, always trans, creature or creation except here and Heb. 9:11, See note b, Rom. 8:19. It means not only to be subject to every human ordi-nanee,but also to every human creature who has any authority in government. The Jews thought it unlawful to obey any ruler who was not of Jewish stock m This is the purpose of human government and civil rulers, and it is only right that all good men co-operate to put lawlessness down n whenChristiansobeythecommandsof note c, above, theynot only do the will of God, but put to sUence the enemies of Christianity o Gr, phi moo. Trans, put to silence(v 15; Mt. 22:34); be speechless (Nit. 22: 12"); hold one's peace (Mk. 1:25; Lk. 4; 35); be still (Mk. 4:35); and to muzzle (1 Cor. 9:9; 1 Tim. 5:18) p Gr. agnosia. Trans, ignorance (v 15) and not knowledge(l Cor, 15:34). This rightly pictures foolish men vvho do not seem to have intelligence enough to accept Christianity. Cp. Ps. 14:1 q Gr. aphron (note i, 2 Cor. 11:16) r See Jews, human governments , p. 269 s See Rom. 13:7

t This means aU true Christians in the

one family of God (Eph, 3:6. 14-15)

u Fear God who gave these commands,

lest He punish you for disobedience V Honor the emperor or the highest civil ruler, for human government is of God (v 13-17; Rom. 13:1-7) w 3 commands to servants:

1 Be subject to masters with fear, not to the good only (v 18)

2 Suffer wrongs patiently (v 19-20)

3 FoUowChrist's example in suffering for righteousness (v 21)

X Gr. skoUos. Trans, froward (the con-trary, V 18v untoward (stubborn. Acts 2:40); and crookea (Lk. 3:5;Pha. 2:15). Yourtimebelongsto your master. If he wastes your time, let him answer for it

y Question 1. Next, 3:13

z Christians are called to suffer and endure hardsWps, thus followingChrist (V 21; 2 Tim. 3:12; Jn, 15:18-21)

a See 7fold example of Christ, p. 270

b Gr. ichnos, track; footstep. Only used:

1 Of Abraham (Rom. 4:12)

2 Of Paul and Titus (2 Cor. 12:18)

3 Of Jesus Christ (1 Pet. 2:21) c See The Sinless One, p. 269

d 5th and last O.T. prophecy in 1 Peter

(2:22; Isa. 53r9). e See Reviling, p. 270 f See 4 thi ngs Christ did do , p. 269 g Jesus Himself, not another in His place,

died for our sins (v 24; 1 Cor. 15:3;

1 PETER 3

Duties of husbands and wives

a No scripmre ever sanctions living in sin as many teach today. Without holiness no man shall see God (Heb. 12:14)

b PhysicalheaUngispartofthe rederop tive work of Christ, By His stripes we are healed (v 24; Isa. 53:5; Mt. 8:17; 35 facts about , p. 264)

c Quoted from Isa. 53:5-6

d Men are compared to sheep before salvation (Isa. 53:6; Lk, 15:4-6) as well as after it (v 25; Mt. 10.16)

e Christ is the Good Shepherd and the Overseer of our souls (note h.jn. 10:6; note d, Heb. 13:20)

f Gr. episkopos f note t, Acts 20:28j

g Wives are to be in submission to tneir huiands, like Christians submitting to rulers (2:13) and servants submitting to their masters (2:18)

h 8 ways to win a husband to God (v 1-6):

1 Submit to and obey husband (v 1,

2 Obey the word (v 1) 5-6)

3 Have chaste conversation (v 2)

4 Let not the outward adorningbe the chief aim in life (v 3)

5 Lettheinnerroanbe adorned more than the outward man (v 3-4)

6 Trust in God (v 5)

7 Do well (V 6)

8 Live faithful to the husband, so there will be no fear of being found guilty of infidelity (v 6)

These are not only duties of a wife, but are the 8 things which make a model wife. How can one vsln a husband or anyone else who is constantlybreaking these laws?

i If hudjands will not hear preaching of the gospel, they will hear the preaching of the chaste behaviour of the wives. The Gr. for conversation is ana strophe , conduct or manner of life (6 things, col. 1, p. 237). If the wife will conduct herself in chastity, reverence to the hu^and, and in fear of Gc^ the husband maybe woqi(v 2-3)

j Gr. kosmOS , behaviour, fashion; oma-ment; decoration (note e, Eph. 2:2. Cp. note h and i, 1 Tim. 2:9)

k See outward adorning, p. 269

1 This is the inner roan of Rora. 7:22;

2 Cor. 4:16: Eph. 3:16 m Gr. aphthartos. Trans , not corruptible

of man's soul and spirit (v 4); ^cor ruptible of man's crown (1 Cor. 9:25), of'^the future resunected body (1 Cor. 15:52), of our heavenly inheritance (1 Pet. 1:4), and of the word of God (1 Pet. 1:23); uncorruptible o f God (Rom. 1:23); and im mortal of God (1 Tim. 1: 17). Thus we have definite proof that the inner roan is just as immortal as God. Cp. note h, 1 Cor. 15:42; note X, 1 Tim. 6:16; note g, 1 Tim. 1:17. See 25 proofs of imm o rtality of the soul, p. 270. See p.619 of O. T.

n Meekness so as not to be provoked by others and a quiet spirit so as not to provoke others (v 4)

o A11 the ornaments placed on the heads of all females are of no value com pared to the meek and quiet spirit. One is passing; the other is eternal

p AsAbrahamifthefatherof all that be lieve (Rom. 4:12 16), so Sarah is here ^oken of asbeingthe mother of many daughters who walk in her footsteps

(v6)

q Fear of detection for infidelity. If yau do well,being faithful wives, as Sarah, you will not live under fear of being found gmlty of infidelities (v 6)

r 2 commands for husbands fv 7):

1 Likewise - be just as faitbful to your wives as yju want them to be to you. Give them no excuse for sin

2 Give honor to the v.-ife, using jrour superior strength in protecting her and as being hein togeiiier of life

s More beautiful, delicate, and frail t Many prayers are hindered because of

the imfaithfulness of husbands and

wives

u See 12 commands for Christians, p. 270 V Quoted from Ps. 34:12-16

sins, " should live unto righteousness : "hy whose stripes ye were healed. 23 Tor ye were^s sheep going astray; but are now returned unto the'Shepherd and 'Bishop of your souls.

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5 Christian relationship of wives to husbands (Eph.5:22)

griKEWISE, ve^wives. be in ••^ subjection to your own husbands; that, if any obey not the word, they also may'without the word be won by the conversation of the wives; 2 While they behold your chaste conversation coupled with fear.

•3 Whose 'adorning Met it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on 9t apparel;

•4 But let it be the^dden man of the heart, in that which^is not corruptible,"ci-'en the ornament of a meek and quiet spirit, which is in the sight of God'of great price.

5 For after this marmer in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: "whose daughters ye are, as long as ye do well, and are not afraid with any%jnazement.

6 Christian relationship of husbands to wives (Eph.5:25)

•7'Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the 'weaker vessel, and as being heirs together of the grace of life; ' that your prayers be not hindered.

7 Relationship of Christian

brethren: 14 commands

•8 Finally , " be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: •9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

•ICFor he that will love life, and see good days, let him refrain his tongue from evU, and his lips that they speak no guile:

•11 Let him eschew evil, and do good; let him seek peace, and ensue it.

►•HTor the eyes of the Lord are over the righteous, and his ears are open unto their prayers :^but the face of the Lord is against them that do evil.

13 ■"And who is he that will harm you, if ye beMoUowers of that which is good?

V Christian sufferings (3: 14-4:19). 1 Suffering for righteousness andits result

•14 But and if ye "suffer for righteousness' sake, happy are ye: "and be not afraid of their terror, neither be troubled; •15 But'sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: •16 Having ai'good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely ac-

I cuse your'igood conversation in

i Christ.

2 God's will and Christ's example in suffering (2:

21-25)

17 For it is better, if the will of God be so,'that ye suffer for well doing, than for evil doing.

18 £or*Christ also hath\)nce suffered for sins, the just for the unjust, that he might bring us to God, being put to'death in the flesh, but'quickened by the Spirit:

3 Christ's descent to Tartarus (2 Pet. 2:4; Jude 6-7; Eph. 4:7-11; Col. 2:14-17;

Rev. 1:18; Ps. 16:10)

19* Bv which also he went and preached unto the 'spirits in prison;

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of No ah, while the ark was a preparingTwherein few, that is, eight soiils were "saved by water.

4 Water baptism a symbol and does not put away the filth of the flesh of Gal. 5: 19-21; 2 Cor. 7:1; Col. 2:

11, etc.

21 Thelike fig ure whereunto even baptism doth also now save us (not the putting away of the'&th of the flesh, but the answer of a good conscience toward God,) by the resurreC' tion of Je sus Christ:

5 Christ exalted over all His enemies and all spirit beings (Eph. 1:20-23; Phil. 2:9-11;

Col. 1:16-18)

22'Who is gone into heaven,

and is on the right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER 4 226

6 Christians are to suffer and cease from sin (Rom. 8:13; Gal. 5: 24; Col. 3: 5-10)

J ^ORASMUCH then as Christ * hath suffered for us in the flesh, "^arm yourselves likewise with the same mind: foj ^he that hath suffered in the flesh hath ceased from sin; •2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

7 Seven sins of the old life

w 3 blesdngs for the righteous f v 12):

1 God's eyes are over them

2 God hears their prayers

3 God defeats their enemies

X God will look upon the wicked to abhor and to punish diem for their sins

y Question 2. Next, 4:17

z Gr. roimetes, imitator copyist (note p. 1 Cor. 4:16)

filth and depravity (Jas. 1:21; 2:2;

Rev. 22:11; note n, Jas. 1:21) q See note g, 8, above. Cp. Mt. 28:18 r Putonthe same armour of forgiveness,

meekness, gentleness, and complete

self-control that Christ had s He that has mortified the flesh has

ceased from sin (Rom. 8:12-13; CoL

3:5-10)

a A U sufferings for right-doing will work to your good ^Rom. 8:28), providing you take the nght attitude (v 14; Mt. 5:10; Lk. 6:22-23)

b Quoted from Isa. 8:12-13

c Another proof that sanciification means to separate from a profane to a sacred purpose. We are to give God His rightful place; hold Him in reverence

d Conscience, p. 236. One can always have a good conscience If he maintains good behaviour (v 16)

e Gr. ananhrophe, manner of life; be-havlour (6 ihlngs, col. 1, p. 237)

f 6 things to do in view of suffering:

1 Behappylnsuffering(vl4;Mt. 5:10)

2 Be not afraid of man(v 14; Mt. 10:28)

3 Be not troubled by trouble (v 14)

4 Take suffering as unto God and hold Him sacred in your heart (v 15)

5 Be ready to give an account of your life, conduct, and hope (v 15)

6 Maintain a good conscience by good behaviour (v 16)

g 8 facts about Christ (v 18-22):

1 Suffered (v 18)

2 .Vas put to death (v 18)

3 Wasresurrectedbythe Spirit (V 18)

4 went to heU (Ps. 16:10; Acts2:27)

5 Preached to angels while in hell (v 19; 2 Pet. 2:4; Jude 6-7)

6 Ascended to heaven (v 22)

7 Sits onGod'srighthand(v22; Eph. 1:20; Heb. 1:3; 8:1; 12:2)

8 Exalted above aUothers(v 22; Eph. 1:20-23; Phil. 2:9-11; Col. 1:15-18)

h 3purposes ofchrlst's sufferings (v 18):

1 Suffered for sin5(Gal. 1:4; Mt. 26: 28; Eph.l:14;l Cor. 15:3; 1 Pet. 2:24)

2 Suffered forthe unjust(Rom. 5:6-8)

3 Suffered to bring ustoGod(Col.l: 20-22; 2:14-17; 2 Cor. 5:14-21)

i He died in the flesh, but did not die in the spirit, proving immortality of the spirit (Jas. 2:26; note m, 1 Pet. 3:4)

j His dead body was resurrected by the Holy Spirit (Rom. 8:11)

k By the Holy Spirit anointing He preached to the angels In tartarus while Hisbody was in the grave (v 19; 2 Pet. 2:4; Jude 6-7. See notes on Gen. 6:4)

1 See 10 proofs that spirits are angels, P. 269

m Into which ark 8 souls were saved by (Gr. dla, t hrough) water, or saved from drowning In the flood by being in the ark (v 20; Gen. 6:9-10,18; 7:7; 8:18). The water did not save them but the ark did n They were not saved in the sense of their souls being saved from sin, but saved from death and from drowning in the flood

o The like figure of baptism in water also saves us. How does It save us? Is It the water that saves orthe thing that it is a figure of? It was not the water that saved the 8 persons of v 20. It was the ark that savedthem from drowning in the flood. So baptism in water does not save the soul, but faith in the death, burial, and resurrection of JesusChrist, that which baptism is a figure of, does save the soul (Rom. 6:3-5; 1 Cor. 15: 1-4; Eph, 1:14; Col. 1:20-22). A mere figure can have no power to save, but the realityofthefigurecan. Peter, lest some should trust In water baptism to save the soul, makes it very clear that baptism does not save one from the filth or moral depravity of the flesh. He shows it to be only the answer of a good conscience toward God, one that has been made clean by faith in the resurrection of Jesus Christ (v 21). It is clear here that at baptism the conscience is already supposed to be good and clean and baptism merely answers to it. As the waters of the flood could not have saved these 8 persons, had they not made use of the ark, so the water of baptism does not save the soul of anyone,but testifies figuratively to the salvation that comes by faith (Rom. 1:16; 3:24-25; 10:9-10). See note a. Ml. 3:11; note q. Acts 22:16

p Gr. rupos, the root word of rhuparia. rhuparos. and rhupoo, meaning moral

1 PETER 4, 5

Comfort against persecution

a This is a picture ofGentile life and indicates that Peter is writing also to the Gentiles and not only to Jews (See Suirmary of 1 Peter, p. 269)

b See 8 sins of Jews - Gentiles, p. 270

c They marvel how you can renounce these fleshly gratifications for something spiritual that you cannot see d 5th N.T. prophecy in 1 Peier (4:5-7. V 5-6 unfulfilled; v 7 fulfilled). Next, v 13. All men will give account to God

e In order to judge all men justly, the gospel has been given to all alike. Those who are DOW dead had the gospel preached to thern while they were aUve.just as those who are now aUve are hearing the gospel. It was preached to Abraham (GaL 3:8) and to Israel (Heb.4:1-2). Even Abel, Enoch, Noah, etc. had the gospel (Heb. 11). In cases where men have not had the law or the gospel, God will judge them on the basis of the Ught they have had and according to their living up to the conscience (Rom. 2:12-16)

f All men live according to God in the spirit, proving that the inner man is imraortaWoote m, 3:4)

g Peter uses this term of impending judgment on Israel, which came about 10 years later, when Jerusalem and the temple were destroyed and the priesthood and sacrifices came to an end. God used the same kind of expression to Koah, referring to the flood (Gen. 6:13)

h 4 commands in view of judgment:

1 Be sober (v 7). Gr. sophron"eo, (note f. 1, Tit. 2:6)

2 Watch unto prayer (v 7). Gr. nepho, to live soberly (point 3,col. 4,p. 227)

3 Above all, have fervent love amongyourselves (noteg.lCot. 13:4)

4 Be hospitable without murmuring (v 9-. Rom. 12:13; Heb. 13:2)

i Gr. ektenes, earnest; zealous, abundant. Trans, fervent (V 8) and without ceasing (Acts 12:5. Cp. note e, 1 Th. 2:13)

j Not that our love will cause God to pass up or pardon the sins of others, but diat it will enable us to pass up the faults of others and not hold grudges ounelves

k Gr. goggusmos. Trans, grudging (v 9) and murmunnij(Jn. 7:12;Acts6:l;Phil. 2:14). Do nothing merelybecause it is commanded, but do it from love to God and roan

1 Gr. charisma, a gift or an ability given by the Holy Spirit through grace (note s, 1 Tira. 4:14), Every m,an is to minister toothers according to the ability he receives fix)m God (v 10-11; Rom. 12:3-8: 1 Cor, 12:4-11)

m 7 manifold things:

1 God's manifold works (Ps. 104:24)

2 Man's manifold transgressions (Amos 5:12)

3 Man's manifold temptations (1 Pet. 1:6)

4 God's manifold grace (1 pet, 4:10)

5 God's manifold wisdom(Eph, 3:10)

6 God's manifold mercies (Neh, 9: 19, 27)

7 Man's manifold reward (Lk, 18:30) n Gr. logion, a divine answer to a question. It always implies a speech purely celestial, in which man has no part. Here; Acts 7:38; Rom.3:2; Heb. 5:12. Heathen gave the highest respect to oracles from their gods. They held them as sacred and inviolable and did scarcely anything in business, war, makingpeace, ormakinglaws without an oracle. How much more should Christians obey the Bible which they holdtobetheoracles of God: Heathen gave many presents to their priests to get an oracle that could be intepreted either way a matter happened, but Christians have an infallible revelation in all affairs of life-and it is free

o Let him not try to miinister beyond his own ability, or imitate the ability of another (2 Cor. 10:11-18)

p See 10 facts about sufferings, p. 270

q Gr. purosis. burning. Here; Rev. 18: 9. R

r 6th and last N. T. prophecy in 1 Peter C4;13.unfulfilled1. 10 rewa rds, p. 270

(Rom. 1:29-32; 1 Cor. 6:9-11; Gal. 5:19-21; Eph. 2:1-3; Col. 3:5-10)

3 For the*tiine past of our life may suffice us to have wrought the will of the Gen'tileg, when we "walked in lasciviousness, lusts, excess of wine, revel-lings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye'^run not with them to the same excess of riot, speaking evil of you:

8 All men are to be judged

(Acts 17:31; Rom. 2:16; 14:

10; 2 Cor. 5:10; Rev. 20:

11-15)

*5 Who shall give"account to him that is ready to judge the quick and the dead. 6 Tor for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh,'but live according to God in the spirit.

9 Four commands in view of judgment

•7 But*the end of all things is at hand: * be ye therefore sober, and watch unto prayer. •8 And above all thinp ;s have 'fervent charity among yourselves: for'charity shall cover the multitude of sins. •9 Use hospitality one to another without*grudging.

10 Concerning spiritual gifts (1 Cor, 12:1, refs.)

•10 As every man hath received the'gift, even so minister the same one to another, as good stewards of theT'manifold grace of God. •11 If any man speak, let him

rChris tian, let him not be ashamed; but let him glorify God on this behalf.

12 Present and future judgments and how to escape punishment

17 For the time is come that 'judgment must begin at the

house of God: and if it first begin at us.'^what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? •19 Wherefore ■'let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

VI Fourteen commands to Christians (5:1-11). 1 Seven to Pastors (1 Tim.3; Tit.l)

THE'elders which are among you I exhort, who am also / an elder, and a witness of the sufferings of Christ, and also a part aker of the glory that shall be revealed:

•2 *Feed the fiock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for Milthy

s/)eafc as the"oracles of God; if any man minister.' 7c? him do it as of the ability which God giveth: that God in all things may be glorified through Je'sus Christ, to whom be praise and dominion for ever and ever. A'men'.

11 Four things Christians are to suffer, things they are not to suffer, and foui^ things to do in sufferings

•12 Beloved, " think i t not

strange concerning the 'fiery trial which is to try you, as though some strange thing happened unto you: }13" But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.'«

►14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their

part he is evil spoken of, but on

your part he is glorified.

•15'But let none of you suffer

as a murderer, or as a thief, or

as an evildoer, or as a'busybody

in other men's matters.

•16 Yet if any man suffer^s a

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CHAPTER 5

lucre, but of a ready mind; •3 Neither as being'lords over God's heritage, but being'en-samples to the fiock. ►4 And when the chief ^Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

2 Seven commands to all Christians

•5 Likewise, ye younger,'"submit yourselvns unto the elder. Yea, all of vcu be subject one to another, and be clothed^itb humility; °iQi God resisteth the proud, and giveth grace to the humble.■<

• 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:'*

•7 Casting all your care upon him; for he careth for you.'* •8 E£"sober, be'vigilant; be cause your'adversary the'devil, as a 'roaring lion, "walketh about, seeking whom he may 'devour:

• g^Whom resist stedfast in the faith, knowing that the ■'same afflictions are accomplished in your brethren that are in the world.

Vn Conclusion and benediction

►10 But the God of all grace,

who hath called us unto his eternal glory by Christ Je'§us, after that ye have suffered a while,'make you perfect, stab-lish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. A-men'.

12 By^SO-va nus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is

s See Christian sufferings do not consist of^ p. 270

t The inspector of anothen meddling in the affairs of others and forgetting his own(v 15; Lev. 19:16; Pr. 20:3; 2 Th. 3:11-12; 1 Tim. 5:13)

u See Of what Christian sufferings consist, p. 270

3 Spiritual strength. Gr. sthenos , to bind together and strengthen so there will be no danger of warping, splitting, or falling apart. Only here

4 Settling or grounding one in the faith,Gr, tnemelioo , good foundation

z The same as Silas. Cp. 1 Th. 1:1; 2 Th. 1:1; Acts 15:40:16:19

a Meaning Christ-Uke. Used only here; Acts 11:26; 26:2B

b Gr. krima , judgment, damnation, pun-ishment (Condemnation ,p.23T). If the righteous are found sinning He judges them first, and if they are found righteous He delivers them from judgment (Gen. 18:23-32; 19:22; Ex. 14:13-31: Ezek. 9:1-11; etc.). The idea here is that if God will puinsh the righteous when they sin. He will surely punish the ungodly. If the ones who are ri^t-eous are scarcely saved, there is no possible hopeof sinnersbeingsaved

c Questions 3-4. Thelastones inl Peter

d Let them that suffer for well doing endure itandcommitthemselves to God who is faithful to avenge aU such(v 19: Heb. 10:30-31)

e Gr, pred?uteres, presbyters, bishops, pastors, and overseers of the churches (note g. Acts 14:23) f Gr, sumpresfauteres, a fellow elden one on the same level with yourselves. If Peter was the first pope, the prince of the apostles, and the head of the church he certainly missed the opportunity hereof making such clear to the church 5 things Peter claimed to be:

1 A servant of Jesuschrist (2 Pet. 1:1)

2 An apostle of Jesus Christ (iPet, 1:

3 A fellow-elder (1 Pet, 5:1) 1)

4 A witness of the sufferings of Christ (1 Pet. 5:1: Acts 5:321

5 A partaker of the glory (1 Pet, 5:1) g 6 commands to the elders (v 2-3):

1 Feed, do not fleece the flock or God

2 Take oversight of the flock of God

3 Serve God and His flock willingly

4 Serve readily,notforpersonalgain

5 Do not be lords over God's heritage

6 Be examples to the flock

h Gr. aischrokerdos , eagerness for base gain. Only here. Cp. 1 Tim. 3:3, 8

i Not exercising lordship over the flock that is under you,but being examples in utter humility and service (v 3)

j Gr. tupos, pattern (note c, PhU. 3:17)

k See note d, Heb. 13:20

1 See note x, 2 Tim. 4:8

m 8 commands to Christians (v 5-9):

1 Let the younger submit to the elder

2 Allsubnjittooneanother(v5) (v5)

3 Be clothed with humility (v 5)

4 Humble yourselves to God (v 6)

5 Cast all your care upon God (v 7)

6 Be sober (v 8)

7 Be vigilent (v 8)

8 Resist Satan in me faith (v 9) n See Christian humility, p. 270 o Quoted from Pr. 3:34

p Gr. nepho , sober(point 3, col. 4,p. 227)

q Gr. gregoreo, to be awake. Trans, vig ilant (1 Pet. 5:8); wake (l Th. 5:T0); watchf-al(Rev. 3:2);and_watch20 times (Mt. 24:42-43; 25:13;Acts20:31:lCor. 16:13, notes; CoL4:2; 1 Th. 5:6; Rev. 3:3; 16:15; etc.). Never be off your guard. Beieady every moment to resist th2 devil (V 9; Jas. 4:7; Eph. 4:27)

t Gr. antikidos, an opponent in a suit; properly the defendent, but also the Dlaintiff or the one who brings suit. Here; Mt, 5:25; Lk, 12:58; 18:3

s See 21 names and titles of Satan, p. 270

t See 7 things Satan cQ-pared to , p. 270

u Job 1:6-12: 2:1-7

V Gr. katapino. to gulp down. Trans. devour(v8); drown(Heb. 11:29): swallow (.\;t. 23:24); and swallow up (1 Cor. 13754: 2 Cor. 2:7; 5:4: Rev. 12:16). It is not every one that Satan can gulp down. Those who obey the commands of point m, above, cannot be swallowed up by him w This method of satanic defeat is open to every child of God (Jas. 4:7)

X These refer to persecutions of Christians in all the world and not to diseases. The word for afflictiqns m eans the same as the sufferings of Christ in V 1, and not to sicknesses and diseases. It is pathema (note p, Rom, 7:5). It is not necessary ror Christians to be sick inordertoenjoy the 4 blessings of note y, below. See noteu, 4:16

y 4 blesangsfrom suffering persecutions:

1 Perfection (note a, 3, 2 Cor. 13:5)

2 Establishment in the faith (rx>te u, Romi. 1:11)

1 PETER 5

Greetings and salutation

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a This referstothecityofBabylononthe River Euphrates, the only literal Babylon mentioned in Scripture. It is a historical factthat Babylon was still in existence at that time and that there were many Jews there. Josephus writes of Babylon about the same time. Josephus, book 18, chap. 9; book 19*, chap. 1

God's foreknowledge (1:2^

Gr. prognosis , a perceivingbeforehand. Only here and A cts 2:23. In both places it refers to God seeing ahead that He would have to send a Saviour to redeem man from the fall. See notes y and z, Rom. 8:29-30. No single individual is chosen, elected, foreknown, or predestined to be saved or lost without his personal choice and responabiUty in the maner(Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17), It would be a cruel respect ofpersons-an unjust regard for one and an unjust disregard for another and not divine justice for one to be chosen by God to be saved and another to be damned,God offers grace to all alike. His invitations, promises, provision, and wamingsof punishment are generaL A U men are invited to choose life and are warned of eternal punishment if they do not do so. It is inconsistent with man's probation for God to choose and elect some to be saved and some to be lost

Begonen again (1:3)

Gr. anaj^ennao . to beget anew. Used only twice and that by Peter. Trans. begonen again(v 31 and be born again (V 23). It certainly teaches a begetting more than once. The word again proves this fact (V 3; Jn.3:3, 7; note d, GaL 4; 19). Man was created in union with God and in God's grace and favor. He fell from this position and has to be bom AGAIN to get back into God's grace (Jn, 3:3, 7). After one is bom AGAIN he is warned not to build AGAIN the things he once destroyed (GiL 2:18); not to turn AGAIN to sin (Gal. 4:9); not to be entangled AGAIN with the yoke of bondage (Gal. 5:1); not to be overcome with the pollutions of the world (2 Pet. 2:20-22); and not to lay AGAIN the foundation of repentance and service toGod (Heb. 6:1). If man does not heed these warnings and does these things AGAIN, then what happens? Is he still saved? Is he still bom of God? Is he still in grace" See note d, GaL 4:19

3fold salvation (h 5)

1 T he beUever now has salvation and is saved from aUsin (Lk. 19:9; Acts 4-12; Rom. 1:16; 10:9-10; 2 Cor. 6-2; 2 Th. 2:13; 1 Jn. 1:9; Eph. 1:14)

2 ThebeUever is being kept from sin as he walks in the light (Phil, 2-12; 2 Tim, 3:15; Tit. 2:11-12; Heb. 2-3; 6:9; 1 Jn, 1:7)

3 The believer will eventually be saved from-aUthe fall (Rom, 13:11; 1 Th.5:9;Heb.5:9;9:28;lPet,l:5.9,13)

8 facts about Christ (2:3V

1 Gracious (V 3: Ex. 34:6: Ps. 86:15; 103:8; 111:4; 112:4; 116:5; 145:8)

2 A Li\ing Stone, The only founda-tion ot the church (v 4, 6; Isa, 28-16; 1 Cor, 3:11; Eph. 2:18-22)

3 Choseti or elected of God (v 4). Chosen to be the Saviour ot the world and founder of the church (see the 4^ elect's of God , p. 201)

4 DisaUowedof men f v 4), A fulfill-ment ot Ps, 118:22; Isa. 53

5 Gr. ennmos. T rans, precious (v 4, 6); dear fLk. 7:2); hold in reputation (Phil, 2:2^; and honorable (Lk, 145). Regardless of the attitudeof men, God holdsChrist to be supremely precious, dear, and honorable

6 The chief comer stone ^v 6-8; Isa

28:16)

7 A stone of stumbling (v 8, note p; note r, Ps. 118:22)

8 A rock 0 f offence fv &, note p; note r, Ps, 118:22)

4 things Christ did do (2: 24):

1 Suffered as our example (v 21)

2 Committed His cause to God (v 23)

3 Bore oui sins in Hisownbody(v24)

4 Submitted to stripes to heal men (v 24; Isa. 53:4-6; Mt. 8:16-17)

the true grace of God wherein ye stand.

13 The church that is "at Bab'v-lon. elected together with you, saluteth you; and so doth

TVIar'cus my son.

14*'Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Je'§us, A.-men'.

Summary of 1 Peter

Date and place; Written from Babylon about 60 A. D.

Author: Peter, one of the 12 apostles (1:1; Mt, 10:2); called Simon and Cephas (Jn. l:42);a native fisherman of Bethsaida (Mt. 4j18; Jn. 1:44); history of (Mt, 4:18; 8:14; 10:2; 14:28; 15:15; 16:16-23; 17:1, 24; 18:21: 19:27; 26:33-75; Jn. 13:6-37; 18:10-27:20:2-6; 21:2-21; A cts 1:13-15; 2:14-38; 3:1-12; 4:8-19; 5: 3-29; 8:14-20; 9:32-40; 10:5-46; 11:2-13:12:3-18; 15:7; Gal, 1:18-2:14), Pete. was a married man (Mt. 8:14; 1 Cor, 9:5), He had no headship over the entire church. He ministered primarily to Jews only (Gal. 2:7) and was not even the head of the Jewish section of the church much less that of the Gentiles (A cts 15; 2 Cor. 11:28; Gal, 2:6-21),Peter was only an elder among many others (1 Pet. 5), There is not the slightest proof that he ever visited Rome. Paul, in no epistle toRomeandin none written from Rome ever mentions him as being a resident bishopthere.Insteadof going west wefindPeter going east and writing an epistle from Babylon. We know nothing of his death other than what is given in Jn, 21:18-19, He wrote 2 books, 1 and 2 Peter

TheiTie: To exhort believers to stand true in all kinds of suffering; and to set forth the true grace of God (5:12). Suffering is mentioned 16 times in 5 chapters

Statistics: 60th book of the Bible; 5 chapters; 105 verses;2,482 words; 4 questions; 92 verses of history; 3 verses of fulfilled and 10 verses of unfulfilled prophecy

Telos - the end f 1:9)

Gr. telos, the end of a thing. It could also mean the consummation of being admitted or initiated into religion, marriage, etc. If this is what Peter had in mind it refers to believers being Initiated into salvation by their faith (V 8-9). He could have had in mind the end of^salvation itself, which is at the end of a life of faith (seenotebelow), Trans. end(v9;4:7.17; Mt. 10:22; 24: 6, 13,I?r26:58; Mk, 3:26; 13:7, 13; Lk.l:33; 21:9; 22:37; Jn, 13:1; Rom. 6: 21-22; 10:4; 1 Cor. 1:8; 10:11; 15:24; 2 Cor. 1:13; 3:13; 11:15; Phil. 3:19; 1 Tim. 1:5; Heb. 3:6, 14; 6:8, 11; 7:3; Jas,5:ll;Rev,2:26;21:6;22:13); ending (Rev. 1:8); finally (1 Pet. 3:8); to the uttermost (1 Th.2:16); continual (Lk. 18:5); ana custom (Mt. 17:25; Rom. 13:7)

10 future blessings of salvation (1:5):

1 Redemption ofthebody(Rom. 8:23)

2 Redemption of all creatures (Rom. 8:19-24; Acts 13:47; Isa, 11:6-9)

3 Unforfeitable eternal life (Mt. 19: 29; Mk, 10:30; Lk. 18:30; Gal. 6:7-8)

4 Final defeat of Satan (Rev. 12:10; 20:1-10; Isa. 24:21-22; 25:7-8)

5 A11 rebellion put down and cancellation of the curse (Rev. 22:3; 1 Cor, 15:24-28)

6 Uniting of heaven and earth (Eph,

1:10)

7 Complete removalof sin, sickness, death, and all effects of rebellion (Rev, 21:3-5; 1 Cor, 15:24-28)

8 Renewaloftheheavensand eanhto a perfect state(Rev. 21-22;2 Pet. 3:10-13; Rom. 8:19-25; Heb. 1:10-12; 12-25-28)

9 Eternal continuation of natural peoples, animals, and all things as woiUdhavebeenifmanhad not sinned (Gen. 8:22; 9:12; Isa. 11:6-9; 65:20-25; Rom. 8:20-25)

10 Eternal kingdom of Christ and of God on eanh(Isa. 9:6-7; Dan. 2:44-45; 7:13-14; Lk. 1:32-33; Rev. 11:15; 22-4-5)

7 commands for Christians (1:13):

1 Gird up the loins of your mind (v 13), TMs means to brace up and take courage in face of the trials that one is called to go through

2 Be sober (v 13). Gr. nepho , to live soberly and righteously (note e, 3, 1 Th, 5:6; Tit. 2:11-12)

3 Hope to the end for the grace and salvation that are to be brought at the comingof Christ(v 13; Rom, 8:24-25). This further confirms the fact that all of grace and salvation is not received at remission of sins (see note above)

4 Do not pattern after your former life of sin (v 14; Eph. 2:1-3). You are new creatures and you must live new Uves(2 Cot. 5:17-18)

5 Be holy in aU your mannerof Ufe (v 15). You are to pattern after God in all things (v 16)

6 Pass the time of your sojourning here in fear(v 17; 1 Cor. 10:12-13)

7 See that >t)u love one another with a pure heart fervently (v 22; Jn. 13: 34-35; 15:12-13)

Spiritual sacrifices (2:5)

The sacrifices this priesthood offers are spiritual (note g, Rom. 7:14)

1 Spiritual men ottering themselves (Rom. 12:1-2; 1 Cor. 2:15;3: l;Gal. 6:1)

2 Spiritual services (1 Cor. 2:4; 9: U; 14:12; 2 Cor. 3:6)

3 Songs (Eph. 5:19; CoL 3:16)

4 Praises (v 9; Heb. 13:15-16)

5 Conduct (Rom. 8:1-13; Gal, 5:16,

6 Personal faith(2 Cor, 4:15) 25)

7 Wisdom and knowledge (CoL 1:9)

8 Personal love (CoL 1:8)

9 Faithfulness (PML 1:27; Rom. 1: 10 Prayer and supplications(Eph. 6:1

Christian virtues /2:9^

Gr. aretas, virtues. Trans, pfaises (v 9); lamb (Lk, 10:3); and virtue (Phil. 4:8; 2 Pet. 1:3, 5), The virtues Christians are to showbeforemen are the perfections of wisdom, knowledge, justice, truth, love, patience, holiness, goodness, grace, joy, peace, faith, and other attributes and powers of the Divine Trinity. These virtues are to be demonstrated by Christians to angels and men(1:12; 1 Cor, 4:9; Eph. 3:9-10)

8 commands for pilgrims (2:11):

1 Abstain from fleshly lusts (v 11)

2 live honest livesbefore men (V 12)

3 Submit to human civil rulers (V13-

4 Be free, but live godly (v 16) 15)

5 Honor all men (v 17)

6 Love the brotherhood (v 17)

7 Fear God (v 17)

8 Honor the king (v 17)

Jews and human governments (2:16)

Jews considered themselves free men-servants to no one but God. They used this doctrine to justify their many rebellions against Rome and other nations. They used it for a cloak of maliciousness and rebellion. Peter warned them not to do so,but to be subject to civil mlers in all lands proving they were true servants of God

Outward adorning (3:3)

1 Hair style (A pcient head -dress.2361

2 Wearing gold (above note, 236)

3 Wearinj^appareL It is not the total condemnation of these three things that Peter inteads here. It is sttessing the importance of inner adorning over outward adorning. Many go to ex-ttemes classing as sin aU wearing of certain hair styles, and wearing of finger rings, bracelets, and other ornaments; but this is iK>t the purpose of the passage. It says nothing of any one of these things being sinful or unbecoming to Christians, and in this respect is in perfect accord with Paul who rebukes extravagance in ornaments and garments (Ancient head-dress , p. 236)

If we are to condemn all hair styles or aUwearingofgold, then we must be consistent and condemn all wearing of clothing, for tMs is one of three thSigs refened to here. If we are to condemn one altogether we must condemn all three. It is aot, therefore, the total abstinence from any of these things.

a This is John Mark, a convert of Peter and the author of the Gospel of Mark. See note j. Acts 12:12, He was not the actual son of Peter, but a son in the faith in the same way that Timotliy and Titus were sons of Paul (1 Tim, 1-2; Tit. 1:4)

b This was the oriental greeting, not necessarily a christian one

but the proper emphasis oneachthat is meant. We are to pay more attention to the inward man than to the outer man (v 4). Peter gives here the examplesofholy womenofold who adorned the inner man by being quiet and meek before their husbands, but who wore much jewelry and outward adorning (v 5-6; Gen. 24:22,30,47, 53), AU these came from Abraham and Sarah who were rich in silver and gold (Gen, 24: 35). Ornaments were worn by men as weUaswomen in ancient cimes(Ex. 32: 2; 35:22; Judg,8:24; Isa, 3:11-24; Job 42:11)

10 proofs spirits are angels (3:19):

1 They sinned in the days of Noah (Gen. 6:4. See note on this passage)

2 If these werehuman souls it would not specify only those who sinned in the days of Noah

3 Human beings are never called spirits, where human spirits are re-terred to it is always qualified and clarifiedbyspeakingofthem as spirits OF men (Heb. 12:23); spirits OF all flesh (Num. 16:22; 27:16); and spirits OF the prophets (1 Cor. 14:32). Men have spirits, but they are not spirits. Where the word spirits is used without such qualifications it refers to spirit-beings (Ps. 104:4; Heb. 1:7. 14)

4 There is a special prison for angels that sinned before the fiood(2 Pet, 2:4; Jude 6-7}

5 The Gr. for preached is kerusso, meaning to proclaim as a public cner, or to announce something whether it be good or bad (note j, 2 Cor. 1:19).It is not theGr. evan^elizo. meaning glad tidings of salvation as it would be if salvation had been preached to human beings

6 The gospel is never preached to human beings after they die, and there would be no special message for only the one generation of Noah's day or God would be a respecter of persons. Human beings are apixjinied to die and afterthisthejudgment(Heb. 9:27),not more preaching intended for their salvation

7 There is no special prison for human beings who sinned in Noah's day and another prison for all other human beings who have sinned. Allgo to sheol and hades until the judgment (Rev, 20:11-15)

8 Christ made no announcement to human soulsin hell that we know about. He didUberate the righteous souls tak-ingthem to heaven with Him when He ascended on high(noies t and v, Eph. 4: 8). He left the angels in hell until the judgment (2 Pet. 2:4; Jude 6-7)

9 Christ Himself, not Enoch, Noah, or some other man, went to preach to these spirits. This could only be while He went to hell(Ps. 16:10;Acts2:27)
10 Whoever the spirits are they were in prison when Christ preached to them (V 19). A U these facts indicate that they were angels and not men

The Sinless One (2:22)

Christ wasthe only sinless human being that ever lived. Mary was a sinner, for she rejoiced inGod, her Saviour(Lk. 1: 47). There is no hint in Scripture that she had an immaculate conception. If she did have, then her parents had to be sinless, and their parents,etc, back to Adam. On the contrary, all men are born in sin aside from Christ, for He is the only one without a human father (Ps. 51:5; Rom. 5:12-21; ReasonsChrist had sinless flesh, p. 175)

3 reasons for Christ's death (2:24):

1 That we might be dead to sins (notes p and r, Rom. 6:6-7)

2 That we might live unto righteousness (noted, Rom. 3:26)

3 That we might be healed (see 35 facts about sickness and healing .p.264)

NOTES

ON

I PETER

CONTINUED

25 proofs of immortality of the soul

1 The hidden man of the heart is not corruptible (is immortal, v 4)

2 Hell from beneath is moved to meet thee atthycoming(lsa. 14:9-liy

3 They have eternal life (Jn. 3:15-10: 6:54, 58; 17:2-3)

4 They are passed from death unto life(jn. 5:24; 6:40, 47)

5 He shall live forever (Jn. 6:51)

6 They shall never pensn (Jn. 10:28)

7 They shall never die (Jn. 11:25-26J

8 Man is not able to kill the soul (MC 10:28; Lk. 12:5)

9 There appeared Moses taUdng with Him fMt. 17:3. Cp. DU 34:61

10 Tneii worm diethnot (Mk. 9:43-49)

11 In hell he lift up his eyes, being In torments (Lk. 16:19-31)

12 All Uve unto Him (Lk. 20:37-38)

13 Though our outward man perish, yet the inward man is renewed day by day... The things which are not seen (the »ul and spirit) are eiemal(2 Cor. 4:18-18)

14 Tobeabsent from the body is to be present with the Lord (2 Cor. 5:8)

15 Todepart(die, the inner man leaving the body, Jas. 2:26) is to be with Christ (Phil, 1:21-24)

16 whether we wake (live) or sleep we shall live with Him (1 Th.

(die)

5:10)

10)

17 You are come unto the spiritsof just men made perfect (Heb. 12:22-23)

18 The souls of the dea d live according to God in the spirit (1 Pet. 4:6) " I

19 He that d o e t h the wUl o f God abldeth forever (1 Jn. 2:17)

20 We know we have passed from death unto life b ecause we love (1 Jn. i 3:14-15)

21 God has given us eternal life, and this life is in His Son (1 Jn. 5:11)

22 He that hath the Son hath lite (1 Jn, 5:12; 2:24-25)

23 Your hean shall live forever (Ps. 22:26)

24 The path of the just shineth more and more unto the perfect day(Pr. 4:18)

25 1 saw under the altar the souls... they cried , saying (Rev. 6:9-11)

7fold example of Christ (2:21):

1 Sufferings (v 21)

2 Sinlessness (v 22)

3 Guilelessness(v 22)

4 Love when being mocked (v 23)

5 Patience in threatenings (v 23)

6 Resignation to God (v 23)

7 Righteousness (v 24)

12 commands for Christians (3:8):

1 Be of one mind (v 8; Eph. 4:1-31

2 Have compassion on one another (v

3 Love as brethren (V 8; 1 Cor, 13) 8)

4 Be pidful (tenderhearted, v 8)

5 Be courteous (friendly, v 8)

6 Not rendering evU for evil (v 9)

7 Nor railing for railing (v 9)

8 Be a blessing to oihef s (v 9)

9 Control the tongue (v 10; Jas. 3)

10 ixi not be deceptive (v 10)

11 Shun evil and do good (v 11)

12 Seek peace and pursue it (v 11)

10 fa cts about Christian sufferings: l^

1 Suffering is not strange or unusual for Christians (v 12; 2 Tim. 3:12)

2 One should rejoice when a partaker of the sufferings of Christ (v 13; Mt.

5:10)

3 The greater the suffering the greater the joy and glory (v 13; Rom.

8:17-18)

4 Besides the greater glory to come the Christian has the Holy Spirit upon him now to enable him to endure (v 14; Rom. 8:26-27)

5 Of what Christian sufferings consist (s«e V 4,14; 16; note on v 16, belowl

6 christian sufferings glorify God (v 14; Rom. 8:17-18)

7 Ofwhatchristian sufferings do not consist (see v 15; note on v 15, below)

8 It is an honor, not a shame, to suffer as a Christian (y 16)

9 Though sufferings Degin withchris-tians they end ic an eternal weight of damnation to tlie ungodly (v 17-18) 10 SufferingsshouldbebomebyChns-tians in patience as in the will of God, realizing that God is always faithful to His own in their sufferings (v 19; 1 Cor. 10:13)

Christian sufferings do not consist of:

ioS)

1 Sufferings for murder (v 15)

2 Sufferings as a thief (v 15)

3 Sufferings for being an evildoer

4 Sufferings for being a busybody (vl5)

5 Sufferings for any crime listed in Rom. L18-32; 1 Cor. 6:9-11; GaL 5: 19-21

Of what Christian sufferings consist:

1 PersecutiMisfor righteousness (Mt, 5:10; 13:21; Mk, 10:30; Jn. 15:20)

2 RevUingsand slander(Mt. 5:11-12; 10:25: Acts 13:45: 1 Pet. 4:4)

3 False accusations (Mt. 10:17-20)

4 Scourgings for Christ (Mt. 10:17)

5 Rejection by men (Mt. 10:14)

6 Hatred by the worid (Mt. 10:22; jn. 15:18-21)

7 Hatred by relatives (Mt. 10:21-36)

8 Martyrdoms (Mt. 10:28; Acts 7:58)

9 Tempuuons(Lk,8:13:Jas. 1:2-16)

10 Shame for His name (Acts 5:41)

11 Impri»nments(Acts4:3;5:18;12:4)

12 Tclbulations(Actsl4:22; 2Th,l:4)

13 Stonings (a cts 14:19: 2 Cor. 11:25)

14 Beatings (Acts 16:23; 2 Cot. 11: 24-25)

15 Being a ^ectacle to men (1 Cor. 4:9)

16 Misunderstandings, necessities, defamation, and despisings (1 Cot. 4:10-13)

17 Troubles, afflictions, distresses, tumults, labours, watchings, fastings, and evil reports (2 Cor. 6:8-10; 11:

26-28)

18 Reproaches (Heb. 13:13;lPet.4:14)

19 Trials (1 Pet. 1:7; 4:12)

20 Satanic opposition^Eph. 4:27:6:12)

21 Groaning and travaUingbecause of the curse (Rom. 8:17-26)

10 rewards for Christian suffeiing (4:13)

1 Greater glory in heaven (2 Cor. 4:

2 Eternal consolation (2 Cor. 1:7) 17)

3 Making Jesus known (2 Cot. 4ill)

4 Life to others (2 Cor, 4; 12)

5 Making grace manifest (2 Cor. 4.15)

6 Guarantee of judgment (2 Th. 1:5) V Reign with Christ (2 Tim. 2:12)

8 Spirit upon us (1 Pet. 4:14)

9 Glory to God (1 Pet, 4:16) :0 Great joy (1 Pet. 4:13-14)

8 sins of Jews and Gentiles (4:3):

1 Lasciviousness. Gr. aselgeia , every form of lewdness and impurity (point 4, 17 works of the flesh, p, 207)

2 Lusts .Gr. epithumia . strong or vehement desire (see Col. 3:5)

3 Excess of wine .Gr. oinophlugii. to

i

wine. Cp. point 16, 17 works of the » flesh , p. 207; Drunkenness, p. 92

4 Revellings. Gr. komo i, lascivious feasts, boisterous festivity, singing and drinking in honor of heathen gods (see 17 works of the flesh, p. 207)

5 Banuuecings . Gr. potois, wine-feasts:.Jrinking matches. Only here

6 Abominable idolatries. Atidol feasts the most impure, obscene, and perverted sexual orgies, and abominable rites were practiced. See notes a and f, Eph. 5:12, 17

7 Excess of riot. Gr. asoria, flood of profligacy, sweeping away all rule, order, and restraint before it. See note h, Eph. 5:18

8 Speaking evil of you. Gr. blas -phemeo, blaspheming God and man. Trans, speak evil of (v 4,14; Rom. 14: 16; 1 Cor. 10:30; Tit. 3:2; 2 Pet. 2:2. 10.12;jude 8,10); revile (Mt. 27:39); rail on (Mk, 15:29; Lk. 23:39); repon danderously (Rom.3:8); defame(lCor. 4:13); speak blasphemy (Mt. 26:65): blasphemously (Lk. 22:65); blasphemer ^Acts 19:37); and blaspheme (Mt. 9:3: Mk, 3:28-29; Lk. 12:10; Jn. 10:36; Acts 13:45; 18:6; 26:11; Rom. 2:24; 1 Tim. 1:20; 6:1; Tit. 2:5; Jas. 2:7: Rev. 13:6; 16:9. 11, 21)

Reviling (2:23)

Gr. loidorw). revile. Here: Jn. 9:28; Acts 23:4; 1 Cot. 4:12. He did not raU on His torroenteis or threaten them. but committed His cause to the righteous Judge who will always do right (Gen. 18:25)

4 tMngs Christ did not do:

1 He did not sin (v 221

2 He did not use guile to cover iq) (▼22)

3 HedidnotraUonHisenemies(v23)

4 He did not threaten His enemies (V23)

Christian humility (5:5)

Gr. tapeinophrosune. Trans, humility (V 5; CoL2il8.23); humility^oTmind (A cts 20:19): humbleness of mind (CoL 3:12): lowliness (Eph. 4:2); a"nd~ lowli-ness ot mind (Phil. 2:3) 12 facts about humility. The secret of:

1 The glory of the creature (Rev. 4:11: Lk. 17:10)

2 Redemption (Phil. 2:5-8)

3 Riches and honor (Pr. 15:33; 22:4; Mt. 5:3)

4 Fellowship (Isa. 57:15: 66:2)

5 Soul rest(Mt. 11:29)

6 Personal salvation(Mt. 18:3:Lk. 18)

7 Greatness(Mt. 20:26-27;Lk. 22:26)

8 Exaltation (Mt. 23:12; Lk. 14:11)

9 Revelation (Mt. 11:25; Lk. 10:21)

10 unity (Eph, 4:1-3; 5:21; 1 Pet. 5:5)

11 Victonous Christian living (Rom. 12(10, 16; 1 Cot. 13; GaL 5:26: PhLL 2:1-4; Col. 3:5-14; IJn. 4:20; 1 Tim. 1:15; Tit. 2:11-14)

12 F"aith(Mt. 8:8; 15:28: Jn. 4:50)

10 examples of humility:

1 Abraham (Gen, 18:27, 32)

2 Jacob (Gen. 32:10-11)

3 Moses (Ex. 4:10: Num. 12)

4 David (2 Sam. 7:18-19; 1 Chr. 17:

5 Job (42:4-6) 16-17)

6 Isaiah (6:5)

7 The centurion (Mt. 8:8)

8 John the Baptist (Jn. 3:30)

9 Jesus (see Christ's union ,p.105) 10 Paul (Eph, 3:8; 1 Tira, 1:15)

21 names and titles of Satan (5:8):

1 DevU(v 8; Mt. 4:1-11; Eph, 6:11)

2 Advetsary(v 8; 1 Tim, 5:14)

3 Satan (Rev. 12:9; Lk. 10:18; 11:18) 4BeUal(2Cor. 6:15; Dt. 13:13)

5 Lucifer (Isa. 14:12-14) 2)

6 Dragon (Rev. 12:3-17; 13:2-11; 20:

7 Serpent(Rev, 12:9; 2Cor. 11:3) 8Enemy(Mt. 13:39; Lk. 10:19) 9 Tempter (Mt. 4 3; 1 Th, 3:5)

10 Wicked one (Mt. 13:19; 1 Jn. 6; 18)

11 Beelzebub (Mt. 10:25; 12:24)

12 God of this World (2 Cor. 4:4)

13 Prince of this World (Jn, 12:31)

14 Accuserof theBrethren(Rev. 12:10)

15 Prince of the power of the Air (Eph, 2:1-3; 6:12)

16 The Anointed Cherub (Ezek. 28:11-

17 AngelofLight(2Cor. 11:14) 17)

18 Prince of Devils (Mt. 12:24)

19 The Thief (Jn. 10:10)

20 King over all the Children of Pride (Job 41:34)

21 Leviathin(Job 41:1; Isa. 27:1)

7 things Satan is compared to (5:8):

1 A roaring lion (v 8)

2 A fowler (Ps. 91:3)

3 Fowls (Mt. 13:4, 19)

4 A wolf(Jn. 10:12)

5 A thief (jn. 10:10)

6 A serpent (Rev. 12 9; 20:2)

7 A great ted dragon (.Rev. 12:3-12)

I

The doctrine of tithing (Mt. 23:23) Tithing before the law of Moses:

It was practiced 430 vears before the law (Gen. 14:20; 28:22; Heb. 7:1-11)

Tithing under the law of Moses:

1 Commanded (Lev. 27:30; Mai, 3:10)

2 Five purposes:

(1) For Levites (Num. 18:21-24)

(2) Tithes of tithes for priests (Num. 18:26; Neh, 10:37; 12:44)

(3) Tithes of tithes every 3 years for the poor and the ministers (Dt, 14: 27-29; 26:12-14) 3:10)

(4) To supply God's house (MaL

(5) To honor God (Pr. 3:9-10)

3 When brought: yearly, along with all other offerings for the feast (Dt. 12:6-7: 14:22-26)

4 Belonged to God, not the people who paid them (Lev, 27:30-34; Mai. 3:8)

5 Where brough t (2 Chr, 31:12; Neh, 10:38; 12:44; 13:5, 12; MaL 3:8)

6 If borrowed: 20^interest had tobe added when paid (Lev. 27:31)

7 If exchanged: both it and the ex-change must be paid (Lev. 27:33)

Tithing in the New Testament:

1 Chrijt uught it (Mt. 23:23; Lk.

11:42. Cp. Mt. 5:20 with Lk. 18:11-12. See Mt. 10:10; Lk. 10:7-8). This was teaching for the kingdom of heaven (Mt, 11:11-14; Lk. 16:16) 2 Paul taught it:

(1) Condemned sacrilege (Rom. 2: 22), or robbing templei(MaL 3:8-10) and using holy things (Lev. 27)

(2) Teachers to be paid (GaL 6:6)

(3) God ordained support of ministers (1 Cor. 9:7-14; 1 Tim. 6:17-18)

(4) Christians to give as God prospers them (1 Cor. 16:2)

(5) Melchisedec priesthood is eternal and must be supported by children of Abraham (Heb. 6:20; 7:1-11, 17, 21)

(6) Children of Abraham in faith must walk in his steps (Rom. 4:12; Heb. 7)

(7) Tithing is proof of obedience and appreciation of God's blessings (Rom. 4:12; Heb. 7:6-10; 1 Cor. 9:7-14; 1 Tim. 6:17-18. Cp. MaL 3:8-10: Pr. 3:9-10; Gen. 14:20; Dt. 8:10-20)

Blessings of tithing:

1 Blessing for obed[ience(see above)

2 God's house wLU not want (MaL 3:10)

3 God's ministers will not want (1 Cor. 9:7-14; 1 Tim. o:17-18; Neh. 13:10; MaL 3:8-10)

4 Material and spiritual blessings ' (.MaL 3:8-10; Pr. 3:9-10: 2 rhr. 31; ..'eh, 13)

Examples of paying tithes:

1 Abraham (Gen. 14:20; Heb. 7:1-11)

2 Jacob (Gen. 28:22)

3 Levi in Abraham (Heb. 7:9)

4 HezeWah and Israel (2 Chr. 31)

5 Nehemiah and Israel (Neh. 13)

6 Hypocrites (Mt. 23:23; Lk. 11:42; 18:12)

7 Christians (1 Cor. 9:7-14; 16:2: 2 Cor. 7:11; 8:1-15; GaL 6:6: 1 Tim. 5:17-18; Heb. 7)

No scripture even mentions a substitute program for tithing in the N. T.

Glad tidings (Mt. 24:14)

Gr. ajanqelizo . good news or glad tidings ol vanous kinds:

Used in the O. T. (Septuagini) of:

1 Any kind of good news (1 Sam. 31:9; 2 Sam, 1:20: 1 Chr. 10:9)

2 God's kindnesses (Ps. 36:10:96:2)

3 Messianic blessings (Isa. 40:9; 61:1)

Used in the N. T. of:

1 The kingdom of heaven and of God (Mt,4:23; 9:35: 24:14; Mk.l:14)

2 God (7 times, Rom. 1:1; 15:16)

3 Jesus Christ (14 times, Mk, 1:1; Rom. 1:16; 15:29; 1 Cor. 9:12-18)

4 Salvation, including all phases of redemption of Rom. 1:16 (Mk, 16: 15; Lk. 4:18; Eph. 1:13)

5 The grace of God (Acts 20:24)

6 Peace (Rom. 10:15; Eph, 6:15)

7 The promises(Eph, 3:6; Heb. 8:6)

8 The truth (Eph. 1:13; CoL 1:5) 9Faith(PhiL 1:27)

10 Hope (CoL 1:23)

11 Immonaliry (2 Tim. 1:10)

12 The general blessings of the new COvenant called "tl.e gospel" 74 times (Mk, 16:15; GaL 1:11; 3:8). There is only one gospel and both Jews and Gentiles are required to obey the whole N. T. from Matthew to Revelation (Ml. 28:20: Acts 1:1-2; Rom. 10:12; 1 Cor. 12:13;GaL 3:28: Eph. 2:11-22; 3:5-11)

The gospel of the kingidom is not only of a coining kingdom, but is of salvation and aU benefits of the good news of Christ (6:33; 13:11-50: 18:1-35: Mk. 1:14-15: Jn, 3:3-5; AcU 8: 12; 20:25: 28:23, 31: Rom. 14:17; 1 Cot. 4:20; 6:9; CoL 1:13).

Christian Virtues

a See Sumraary of 1 Peter, p b See note f, 1 Pec.

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5;1

c See note a. Acts 15:33

d Gr. isoiimos, equal honor. Only here. It refers to valuable and costly faith; faith of a great price

e The true and costly faith comes through the righteousness of God and Jesus Christ, or through their method of redemption of the lost world (Rom. 10:17)

f The Greek reads, "ourGod and Saviour Jesus Christ", Peter thus declares that Jesus is God as much asthe Father and the Holy Spirit

g See 10 things about Jesus Christ , p. 274

h Gr. theios. that which belongs to the Godhead. Here; v 4; Acts 17:29

i Gr. dunamis, inherent power; power to reproduce itself, like a dynamo.Trans. power 75 times (v 3,16: Mt. 6:13; 22 2^r2l: 29-30; 26:64:

Mk, 9:1; 12:24 13:25-26; 14:62:Lk. 1:17,35:4:14,36; 5:17; 9:1; 10:19:21:26,27:22:69; 24; 49; .Acts 1:8; 3:12; 4:7,33; 6:8; 8:10 10:38; Rom. 1:4, 16, 20; 8:38; 9:17 15:13,19;lCor. 1:18,24:2:4-5; 4:19-20; 5:4; 6:14; 15:24, 43; 2 Cor. 4:7 6:7; 8:3; 12:9; 13:4; Eph. 1:19; 3:7,20 Phll.3:10; 1 Th,l:5; 2 Th. 1:11; 2:9 2 Tim-1-7-8: 3:6; Heb. 1:3; 6:5; 7:16 lPet.l:5l 3:22; Rev. 4:11; 5:12; 7:12. 11:17; 13:2: 15:8; 17:13: 19:1); ability (K!t. 25:15); strength (1 Cor. 15:56; 2 Cor. 1:8; 12:9; Heb. 11:11; Rev. 1:16; 3:8; 12:10); might (Eph. 1:21; 3:16;

15:19; 2 Th. 1:7); mightily (Col. 1:29): mighty work (Mi. ll:20. 21. 23; 13: fe4, 58; 14:2; Mk, 6:2, 5, 14; Lk. 10:; 13; 19:37); mighty deed (2 Cor. 12:12); wonderfu l work (.Mt. 7:22); miracle

(Mk, 9:39; A CIS 2:22; 8:13; li. ll;lCor. 12:10,28; Gal. 3:5: Heb. 2:4); worker of miracles (1 Cor. 12:29); abundance (Rev. 18:3); violence (HeBTTlTl^ virtue (Mk. 5:30: Lk. 6:19; 8:46); and meaning (1 Cor. 14:11)

j This divine power is capable of giving one all things o f life and godliness through the proper knowledge (v 3)

k The object of Christian calling

1 By His glorious power (v 3) m 7 blessings of the promises (v 1-4):

1 Like precious faith(vl; Rom. 10:17)

2 Righteousness (v 1; 1 Cor. 1:30)

3 Grace and peace (v 2)

4 All things that pertain to life and godliness (V 3; Tit. 2:11-12)

5 Glory and virtue (v 3)

6 The divine nature (v 4)

7 Escape from corruption and lust(v 4) n See note f, Rom. 8:21

o Along with this, or by the side of your obtaining precious faith (v 1)

P See ?steps spiritual arithmetic .p.274

qA guarantee a gai n st backsliding (v 8-10)

r This proves that one can have the graces and experiences of v 3-7 and then lose them even to the point of actually forgetting he was purged from hisold sins(v 8-9^. Peter exhorts everyone to be diligent, making his calling and election sure, declaring that they who do the things of v 4-7 will never fall(vlO). Why this warning if therebe no possibility of one failing to make bis calling and election sure?

s The second time In 6 verses Christians are warned to give diligence to meet-ingcertain terms cf God lest they fall into sin and be lost (v 5, 10)

t If you do these things you wUl never fall (V 10). Does this not clearly show that if you do not do these things you wUl fall" If one falls what will happen" Will his calling and election still be sure"

u See note h, Rom. 11:11

V See 10 things that guarantee abundant

entiance. p. 274 '

w IsiN.T. prophecy in 2 Pet. (l:ll,un-kltilled). Next, v 19. Nothing is clear-

THE SECOND EPISTLE GENERAL OF

PETER

Peter's Testimony - Warnings Against Apostate Teachers - The Day of the Lord

CHAPTER 1 228

I Authorship and salutation

XJi'MON PETER, a^servant ^^ and an "apostle of Je'gus Christ, to them that have obtained like"precious faith with us through the 'righteousness of God/and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, ' and of Je'§us our Lord,

II Christian virtues (1: 3-11).

1 Full provision stated (Jn.

14:12; Acts 1:8; Rom. 15:29;

Eph. 3)

3 According as his *divine •power hath given unto us iail things that pertain unto life and godliness, through the knowledge of him that hath called us *to glory and virtue:

13 Yea, I think it meet,"as long as I am in this^tabemacle, to stir you up by putting you in

2 How to get gospel benefits {2Cor. 1:20; Mt. 7:7-11; 17: 20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; Heb. 11:6)

►4 'Whereby are given unto us exc eeding great and preciou

remembrance;

14 Knowing that shortly I must put ofif this my tabernacle, even'as our Lord Je'§us Christ hath shewed me.

15 Moreover I will^ndeavour that ye may be able after my decease to have these things always in'remembrance.

2 Concerning Jesus Christ (Mt. 16:28; 17:1-9)

16 For we have not followed 'cunningly devised fables, when we made known unto you the power and'coming of our Lord Je'gus Christ, but were

eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven* we heard, when

promises: that bv these ye might be partakers of the divine nature, having escaped the"cor-ruption that is in the world through lust.

3 Spiritual addition: eight Christian virtues that guarantee security in Christ

•5 And " beside this, giving all diliRence.' 'add to vmjr faith virtue; and to virtue knowledge; •6 And to knowledge temperance; and to temperance patience; and to patience godliness;

•7 And to godliness brotherly kindness; and to brotherly kindness charity. ►8 For *if these things be jn you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Je'gus Christ.

9 But " he that lacketh these things is blind, and cannot see

we were with him in the holy mount.

3 Concerning the Scriptures (2 Tim. 3:16-17; Heb. 1:1-2)

*19 We have also a'more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place,'until the day dawn; and the day star arise in youi^ hearts:

20" Knowing this first, that no prophecy of the scripture is of any'private'"interpretation.

21 For the prophecy came not in old time by the will of man: but holy rnen of God spake as they were"jnoved by the Ho'ly Ghost.

CHAPTER 2

afar off, and hath forgotten that he was purged from his old sins. •10 Wherefore the rather, brethren,^ give diligence to make your calling and election sure: for 'if ye do these things, ye shall never^all:5, TaI *11 'For so an entrance shall be

ministered unto you abundantly into the'everlasting kingdom of our Lord and Saviour Je'gus Christ. ■*

III Peter's threefold testimony. 1 Concerning himself

12'Wherefore I will not be negligent to put vou always in remembrance of these things, though ye know them, and be established in the present truth.

IV False apostate teachers

(2:1-22; 2 Tim. 3:2). 1 Their

dananable doctrines (1 Tim.

4:1)

BUT there were' 'false prophets also among the people, even as there shall be Pfalse teachers among you, who'priv-ily shall bring in 'damnable heresies, even denying the Lord that 'bought them, and bring upon themselves swift destruction.

2 Their following, practices, and certain judgment

2 And many shall follow their 'pernicious ways;''by reason of whom the way of truth shall be evil spoken of.

3 And through 'covetousness shall they with feigned words make merchandise of you: whose judgment now of a'*long time lingereth not, and their danmation sltimbereth not.

3 Examples of judgments on apostates (Gen. 6-8; 19:1-

er in Scripture than the fact that Christ's kingdom will be eternal (isa. 9:6-7; Dan. 2:44-45; 7:13-14,27; Lk. 1:32-33; Rev. 11:15; 22:4-5), He will reign 1,000 years for the purpose of ridding the earth of all rebellion and then continue reigning over the restored and perfect earth foreTer(l Cor.

15:24-28;Eph. 1:10;Rev. 5:10;20:1-10)

X In view of the reasons I have stated as necessary to enter into eternal life (note V, above), I wiU not neglect to remind you of these things, though you already know them, and are established in them (v 12)

a Ills necessary as long as I live to keep you in mind thatthere are certain conditions you must meet in order to enter into eternal life (v 13; note v, 1:11; note d, Jn. 6:27)

b The human body(vl3-14;2 Cor. 5:1-9)

c Referring to the prediction of Christ injn. 21:18-19

d Gr, spoudazo, to be diligent; zealous: earnest (note p, Eph. 4^3). This word is trans, diligent in v 10; 3:14, and shows Peter's concern forChrisrians to make their caUiiig and election sure by meeting the terms of eternal life

e The third time ^eter makes reference to keeping in remembrance the conditions of entiance into eternal life (v 12,13,15. See 3:1; note v, 1:11; note d, Jtt, 6:27). Many today emphasize forgetting any conditions of eternal life. In fact, they teach that there are 00 conditions other than accepting Jesusj^at the rest of the Christian program is up to God and that if one islost it is God's responsibility, not man's

f Peter evidently refers to the fables of the heathen priests about their gods. He declares that he and others were eyewitnesses of Christ and His transfiguration (v 16-18)

g This refers to the transfiguration wMch was an actual demonstration of Christ coming in His glory to eanh to set up His kingdom (Mt. 16:27-28; 17:1-8; 24:29-31; 25:31-46; Rev. 19:11-21) h Three disciples heard God's voice and saw the glory of God and the appearance of Moses and Elijah (Mt. 17:1-8)

i We have a more sure word of prophecy than the oraclesof heathen priests who fake messages from their idol gods (note n, 1 Pet. 4:11)

J 2nd N. T. prophecy in2 Pet. (1:19. unfulfilled). Next, 2:1. This refers to the secondcomingof Christ, which was so signally foreshadowed on the holy mount of transfiguration (Num. 24:17; MaL, 4:2)

k This is the first principle of truth, that no prophecy is self-originated by the speaker or from a mere impulse of the prophet's own mind. Holy men of God spake as they were moved by the Holy Ghost (v 20-21)

1 Gr. idlos , one's own; personaL private. Trans, his own 76 times, and private only here m Gr. epHusis, a release. Only here. It means no prophecy is of personal release or from the prophet's own mind or from human impulse

n Gr. phero, to bear along (note k, Jn. 21:18). The prophets werebome along or moved by the Holy Ghost, They uttered things far beyond their knowledge and searched diligently the meaning (1 Pet. 1:10-12)

o 3rd N.T. prophecy in 2 Pet. (2:1-3; being fulfilled). Next, 2:§. Gr. pseudoprophetes. false prophets (v 1; Mt. 7:15, note: 24:11, 24: Mk. 13:22; Lk.6:26: Acts 13:6: 1 Jn.4:l: Rev. 16-13; 19:20; 20:10^

P Gr. pseudodidaskalos. false teachers;. Only Here. Cp. 2 Cor. 11:26: Gal. 2:4

q Cunningly and secretly

r Heresies of destruction thatwlU damn the soul (note e. Acts 5:17)

s Acts 20:28;] Cor. 6:19-20: 1 Pet. 1:18

t Heresies of destruction. Some texts

read follow their lasciviousness ortheir lusts of the nesh

u Lusts and slander of the truth have

destroyed multitudes V In order to get money to spend upon their own lusts, they fabricate counterfeit doctrines, false theories, and pretend miracles to deceive (v 3) w God predicted their punishment long ago and their damnation is sure (v 3)

2 PETER 2. 3

Doings of the wicked

Certainty of Christ's coming

1

I

a 3 exarrplesof jucl&iTient(Cp. Jude 5-7):

1 Fallen angels (v 4). Tl^y rebelled with Lucifer when he mled the earth and when he invaded heaven to dethrone God in the pre-Adarriite period (V 4; Gen. 1:1-2; Isa, 14:12-14; Ezek. 28:11-17; Jer. 4:23-26: 2 Pet, 3:5-8; NX 13:35. note; Lk. 10:18)

2 The antedeluvians (v 5; Gen. 6-8)

3 So<k)rnandGorr;crfan{ v6;Gen. 19) b It does Dotsayherewhatan they coro-

.-rined causingtherr to be confined lo bell, but Jude 6-7 and Gen. 6:1-4 tell usitaitheycorarDitted fornication living -iththe daughienof iren contrary to theiio -Ti nature. These angels co— -rrined an beyond that of faUlag with Lucifer, for they are now confined to hell for that sin. If all the fallen angels had committed soch sin they all would now be bound in bell and none loose widi the devil to fight against God in the middle of Daniel's 70th week, 3 1/2 years before the second advent of Christ rRev. 12:7-17). It would not be just to Dind some and not aU if the saiDe jifl was committed by all. Thus itis clear that there are rwo classes of fallen angels - those now bound and those now loose with Satan c Gr. tartaros, andLatin, lartarus, a dark abyss;a placeof punish-T.ent. Onlyhere 8 facts about tartanis:

1 A prison for angels (v 4)

2 Located under the earth (v 4)

3 A place of coHfinement for angels -• nntiL^judgrrent(v4; Rev. 20:11-15;

Jude 6)

4 i place visited by Christ when He went to heU (Ps. 16:10; 1 Pet. 3:19)

5 A place of darkness 0ude 6-7)

6 A place of eternal fiie (Jude 7)

7 A place of vengeance (Jude 7)

8 The word is used only here,but in Greek writings tartanis was held to be a place in the earth Iowa than hades where the Titans, the primeval deities or the gianu who were supposed to be the first children of the eartii and even oldei than the Greek gods, were cast when they lost their -ar with Zeus

d Gr. seira, a cord; rope; chain. Only here. It could mean liberal chains, for the Gr. in Jude 6 is desiros, a band; fetten halien in:prison~ent. Trans, band (Lk, 8:29; Acts 16:26; 22:30);

• Si^C Mk, 7:35); bondg k, 13:16; Acts i6-.23r 23:29; PtiI7T7, 13, 14, 16: CoL 4:18; 2 Tim. 2:3; Phm. 10, 13; Heb. 10:34:11:36): and chain (Jude-6). It is used only tv.-ice of being bound by Saun with an inSirr.ity (Mk,7:35;Lk. 13:16], That angels can be boimd by literal chains and confined to prisons, see Rev. 9:1-2,14; 20:1-3, 7,10, notes

e Jude 6 reads, under dartaiess. The Gr. zopbos is used here; v 17: Jude 6, 13. It IS Uieral, not spiritual

f See G^i. 6:1-8:22 for this story

g See Gen, 19 for this story

h Peter'; argument is that if God did not 5)are the angels, the antedeluvians, and the cities of Sodom and Gomoirah, He will not spare any man who lives (mgodly. Including the backslider (v 9-22)

i Gr. aselgeia, Ucemiousness, lustful-ness (point 4, col. 1, p. 207)

j Gr. ana strophe , conduct (6 thing s, p. 23"). Here it refers to sodomy

k The godly are ooi preserved ftom temptations, but delivered out of them (1 Cor. 10:13: Jas. 1:2, 12-15: 1 Pet, 1:7; 4:12)

1 4th N. T. prophecy in 2 Pet, (2:9,un-fulfiUedJ. Next, 3:3. One of the nx)st absord tneories is that the soul is not immortaL that it goes out of existence at the time of death; and that it is brought back into existence at the res-unectloD only to be judged and im-mediately made extinct again a s a punishment. If this is the kind of punishment die wicked get why go through the process of bringing therr back into existence again just torrakethem extinct another tinje? For Bible punish-rr.ent being eternal see Hell i n the Index

m 16 sins of sodomites. They

38; jLLde 6-7)

I 4 " For if God spared not the ' angels that "sinned, but cast I them down toTiell, and delivered them into "chains 'of darkness, to be reserved unto judgment;

3 And ^spared not the old world, but saved No'ah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And 'turning the cities of Sodom and Go-mor'rhd into ashes condemned them with an

; overthrow, making th em an en-sample unto*those that after should live imgodly;

4 God's dealings are just

7 And de livere d just Lot.vexed with the 'filthy 'conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing.vexed his righteous • soul from day to day with their unlawful deeds;) *9 The Lord knoweth how*to

deliver the godly out of temptations, and to reserve the unjust unto the day of judgment'to be punished:

5 Marks of false apostate

keachers: (1) Lasts and an-

[archy (2 Tim. 3:1-9; Phil.

3:17-19; Jude 4-19)

10 B'^t chieflv'them that walk after the flesh in the^ust of un-cleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

11 "Whereas angels, which are greater in power and might, bring not railing accusation against them before the L,ord.

(2) Boastf'ul and deceptive (2 Cor. 11:12-15; Jude 4-

19; 2 Th. 2)

►12 But theseif^s natural brute

beasts, made to be taken and

destroyed, speak evil of the

things that they understand

I not; and shall utterly perish in

• their own corruption;

[►IS And shall receive the re-

'ward of unrighteousness, as

' they that count it pleasure to

) riot in the day time. Spots they

are and blemishes, sporting

themselves with their own de-

ceivings while'they feast with

you;

(3) Corrupt i-c -ri- ::';'. (2 Tim. 3 1 - - :.L- ^ :

Rev. 13)

14 Having 'eyes full of adultery, and that caimot cease from sin; 'beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

(4) Consecrated to personal gain and eternal perdition (Num. 22; Jn. 12:3-6; Acts

1:18-25; Jude 4-19)

15 Which ' have forsaken the right way, and are gone astray .

following the way of *Ba laam the son of Bo sor, who loved the wages of unrighteousness;

16 But was^rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet-

17 These are'wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

(5) Glory in human wisdom (Col. 2:18; 1 Cor. 1:18-25;

Phil. 3:19)

18^or when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much 'wantonness, those that were clean es-

I caped from them who live 'in

! error.

(6) Take advantage and bring unstable souls into bondage

19'While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

(7) Apostates are beyond hope of salvation (Heb, 6:4-6; 10:26-29)

20 For*if after they have escaped the 'pollutions of the world through the knowledge of the Lord and Saviour Je'§us Christ, they are again 'entangled therein, and ^overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, 'The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER 3

.■ .-.e day of the Lord (3:1-

ii T. 5:9-11; 2 Th. 2:1-12),

1 P-:'.-.se of the epistle

THIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance : i '•2 That ye may be mindful of j i the words which were spoken' before by the" holy proph ets.! i.-.d of the commandment of us ■ the apostles of the Lord and j Saviour:

1

i

2 F>rediction of scoffers who deny Christ's coming

*3 " Knowing this first, that there shall come in the °last : days scoffers, walking after their own lusts, !

4 A nd saying ,"Where is the' promise of his 'coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

1 Commit homosexual sins (v 10; Rom. 1). Cp. 1€ sins, p. 274

2 Demise government andlaw(v 10)

3 Are presumptuous, bold, faring, headstrcns and reckless (v 10)

4 Are self-willed and self-sufficient In their own eyes (v 101

Continuec:, column 4 —^»-

as godly men while in >T)ur midst

The images of sinful act- are continually floating before their eyes. They revel in irr.aginauoas of lustful acts They seduce the innocent, un-ary, inexperienced, Ught, and trifling worren and even men to nonender chastity See point 3, Backsliders, p. -74

a 3 great sins of Balaam (Num. 22:1-24-25V

1 The ~ay of Balaam (v 15), This was the love of the wages of unrighteous-ness and coveting the gifts of Balak (t 15; Sum. 22:7, 17, 37; 24:11)

2 The error of Balaam (Jude 11). This was accepting the "ages of unright-eousness for tus services in giving the secretof howtogetGocto curse Israel (Jude 11; 2 Pet. 2:15; Num. 31:8, 16)

3 The ^octrineof Balaam(Rev. 2:14). This was to teachBalak that if ne would give his most beautiful women to the Israelite men and cause them to commit idolatry and acultery that God Himself would curse Israel (\um. 25: 1-9; 31:8, 16)

b See Num. 22:22-35

c 2 symbols of false prophets - teachers:

1 Wells without water (v IT)

2 Clouds without rain (v 17)

In the desert it is aistressing to find -ells --ithout water and clouds that dissipate without rain. So are false teachers who are as unprofitable as an empty weU and as a dissipated clou:i. see note j, S'u 7:16

d False teachen cannot give the water of Ufe, but they can aamn souls by the methods used in this verse

e Gr. aselgeia, licentiousness, lustful-ness (point 4, col, 1, p. 207)

f This error refento the vile affections of the homosexual sins, as is clear here and in Rom. 1:27

g False teachersptomiseliber y ':. :ie condemnation of sinful lure;,:.: i-y themselves are not free (v 13)

h See Backsliders, p. 274

i Gr. miasmata, things that infect, pcl-lute, and defUe. It is used still today of the contagion of dangerous diseases and of decaying bodies, stagnant water, and putrid maner. The worid is here pictured as putrid and fuU of coo-tagioo of sin and uncleanness (v 20; 1:4)

j Gr. empleko. to plait or weave in: interweave: entangle. Here and 2 Tim.. 2:4. This shows to what extent they were escaped fro.m the pollutions of the world and then entan^ed again

k Gr. hettao, to make worse; vanquish. Trans, overcome(v 19-20) and inferior (2 Cor. 12:13)

1 Partially quoted from Pr. 26:11 m Here Peter classes the writings of the apostles as equal in authority to the -Titings of the holy prophets (v 2)

n 5th :-.T. prcohecy in 2 Pet. (':;r3-4, bang fulfilled). Next, v 7

o See 14 enc-ii.Te expressions, r. i:-.

p Question 1. Neve, v 11-12

q See Secoc;: advent in tne Index

^ Cg.'.i. fro.Ti column 2

5 Speak e%-ilc'flawfulauthority(Y 10) € Live Uy.e brJe beasts (v 12)

7 Speak tvil anc blasjhe-y (v 12)

8 Com.nnt ans in open daylight and without sense of shame (v 13)

9 S'ake sport of their jeceotions (v 13)

10 Have eyes full of adultery f v 14)

11 Beguile ini»cent and unstable soub leading themj into perversion (v 14)

12 Have £i3fiaken the right way (v 15-

13 Liveinoovetousneis(v 14-15) 2Z,

14 Are braggarts and boasters (v 13)

15 Seducean^ aUuie others to surrender chastity and live in lusts (v 13)

16 Promise men libeny frc they themselves are sinful (v 1?)

Such ate the chief ones reserved for pmdshm.ent in eternal hell (v 10)

a TMs is definitely ±e homosexual sin (note y, F.om. 1:24)

o The idea here is that die holy angels who are given responsibility to report to God of the actions of fallen angels and wicked men, do noc rashly accuse or coDdenin, but merely report facts as they are without binernessand railing. They are courteous in their reports (v 11; Zech. 3:1; Jude 9)

p Like animals that are void of reason, following -epraved instincts

q They attend your love feasts and pose

sin put

2 PETER 3

Exhortation to faith and holiness

273

a Gr, la nt ha DO. to be unseen or unno-ticed. Trans, ignorapt of (v 5, 8); unawares (Heb. 13:2): and be hid (mTT 7:24; Lk, 8:47; Acts 26:26)^

b See 12 things rr)en are wiUingly iRno-rant of, p. 274

c This refers to God speaking the materials into existence out of which He then formed the heavens and the earth fnote g, Heb, 1:10)

d This proves the eanh was not created all wet as in Gen. 1:2, but dry, then flooded, and later restored to a dry state as in Gen. 1: 9-10

e Gt. kosmos, soi,ial system. The one that then was,b eing deluged with water perished (v 6). This refers to the pre-Adamite world that totally perished by the flood of Gen. 1:2; Ps. 104: 5-9. There was no man, bird, or any other life left after this flood (Jer. 4:23-26, notes). This was when Lucifer rebelled (Isa. 14:12-14; Ezek. 28:11-17; Mt, 13:35. See notes on these xrip-tures)

f 3 periods ot the heavens and earth;

1 The world that then was (v 6; Gen. 1:1-2;

2 The heavens and the earth, which are now (v 7; Gen. 1:3-2:25)

3 The new heavens and new earth (v 13; Isa. 65:17; 66:22-24; Rev. 21-22)

g See Pre-Adamltes , p. 274

h The present heavens and the earth, as

3 Scoffers are ignorant of the pre-Adamite world (Gen. 1:1-2; Isa. 14:12-14; Jer. 4:23-26; E z e k. 28:11-17;

Mt. 13:35)

5 For this they willingly are 'ignorant cf.^thatfby the word

of God the heavens were of old, and the earth"standing out of the water and in the water:

6 Whereby the 'world ^hat then was, being ^overflowed with water, perished:

*7 But the heavens and the earth." which are now, by the same word are kept in store, reserved 'unto fire against the day of judgment and perdition of ungodly men.

4 God's value of time compared to that of man (Isa.

57:15)

•8 But, beloved, be n ot ignorant of this one thing, 'that one day is with the Lord as a thousand years, and a thousand

restored to a second perfect state in the years as one day.

days ofAdam(Gen. 1:3-2:25; Ex. 20:

i 6th N.T. prophecy in 2 Pet.(3:7, unfulfilled). Next, v 10. This proves that the time of the renovation of the heavens and the earth by fire of V10-13 will be at the time of the great white throne judgment at the end of the Millennium (v 7; Rev. 20:11-15)

j See point 6, col. 3, p. 274 k This shows us why God has delayed so longinputting down all rebellion and in tolerating His enemies to continue their evil designs(pt. 7, col. 3, p. 274) 1 7th and last N.T. prophecy in 2 Pet. (3:10-13. unfulfiUed). See The Jay

of the lord , p. 226 m See note a, 1 Th. 5:2 n In the day of the Lord the renovation

of the earth will takeplace - not at the

beginning of it, but at the end (v 7;

Rev. 20:7-15)

►9 The Lord is not slack concerning his promise, as some men count slackness; *but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

5 Renovation by fire. Earth made perfect third time: End of day of the Lord (Rom. 8:21; Heb. 1:10-12; 12:26-29; Rev. 20: 11-21:1; Isa. 66:22)

•10 But ' the day of the Lord will commas a thief in the night;

12" Looking for and "hasting vmto the coming of thefday_of God, '*wherein the heavens being on fixe shall be dissolved, and the elements shall melt with fervent heat? ►13 Nevertheless we, according to his'promise, look for /new heavens and a new earth, wherein *dwelljth righteousness.

6 Admonitions in view of the day of the Lord

•14 Wherefore, beloved, seeing that ye look for such things, *be diligent that ye may be found of him in peace, without spot, and blameless.

7 Classes that misunderstand Scripture and why (1 Cor. 1:18-29; 2:6-14; 2 Cor. 4:2-4; 1 Tim. 4:1-8; 2 Tim. 3:1-9, 4:1-4)

15 And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath'written unto you;

16 As also in all his epistles, speaking in them of these things; in which are ' some

in the"which the'^eavens shall tass away with a'great noise,

,_ • ,.'. ^ ^ and the "elements shalMmelt

o The atmosphenc heavens, not the • , «„„„„* Upof thp "parth starry space or the pUnet heavai V^*^ lervent neat, tne eartn

also and the '^works that are p See Pass away - change .coL 2 below fhprpi'n shall be"TDumed up.

q Gr. rhoizedon , a rushing sound; swish. | u^ Seeing then that all these

illustraung the length and suddenness U.,.- , ,, .— y- T j v. i_ ^

of the renovation. Csed only here ^^^g^ shall be dlSSOlved,>what r Gr. stoicheion . Trans, element (v 10, manner of persons ought ye to

12; Gal. 4:3, 9); rudiment (Col. 2:8, | be in all holy conversation and

20); and principle (Heb. 5:12). It has | godhness reference to the principles or basic | '

elements of the present world system of evil spirits, sinful and fallen nature, disease germs, corruptions, and all elements by which men corT>4)t themselves

s Gr. luo, to loose. Trans, melt (v 10);

dissolve f v 11-12V; destroy(Jn. 2:19; 1 Jn. 3:8); break up (Acts 13:43); break (Mt. 5:19; Jn. 5:18; 7:23; 10:35; Acts 27:41; Eph. 2:14); pinofff Acts 7:33); unloose (Mk. 1:7; Lk. 3:16; Jn. 1:27); be loosing (Lk. 19:33); and to loose 23 times (Mtl 16:19; 18:18; 21:2; Mk. 7: 35; 11:2-5;Lk, 13:15-16: 19:30-33; Jn. 11:44: Acts 2:24; 13:25:22:30: 24:26; 1 Cor. 7:27; Rev. 5:2. 5; 9:14-15; 20: 3,7). Here it means the loosing of the atmospheric heavens and the earth from the curse by fire, not their annihilation

t Gr, kausoo, burning heat. Here; v 12

u Gr. ge, the ground (v 10)

V Gr. ergon , works, toil, deeds, labour, and acts of man. It is useo of religious works as well as other kinds of work

w Gr. katakaio , to bum down to the ground; wholly consume with fire. It has reference to the things of earth and of man that need to be removed, so that the things that need Dot be moved may remain eternally (Heb. 12:25-28)

X Seeing then - that all the things o f earth and of man that need to be removed will be burned up, leaving only those things which need not to be burned up, let us live godly and holy lives (V 11)

y Question 2. The last in 2 Peter

things hard to be understood, which they that are*ui>leamed and unstable wrest, asv(/iej/ do also the other scripttu^es, unto their own destruction.

8 Two commands against backsliding

•17 Ye therefore, beloved, seeing ye know these things be-fore.' beware lest ye also, being led away with the^error of the wicked, fall from your own stedfastness.

•18"But"grow in grace, and in the knowledge of our Lord and Saviour Je'§us Christ. To him be glory both now and for ever. A-men'.

Summary of 2 Peter

Date and place; Perhaps written from Babylon about 61-65 A.D.

A uthon Simon Peter (1:1; see Summary of 1 Feter)

Theme: 2Peter was written tothe same readersas was IPeter (3:l),and for the same purpose - to exhort believers to stand true in Christian suffering and to set forth the true grace of God (1 Pet. 5:12). In this second book Peter foretells conditions of the latter daysand shows more fully how the earth will be renovated by fire instead of by water as in the 2 great universal floods of Lucifer and Noah (3:l-13).The similarity of 2 Peter,2Thessalonians,l and 2 Timotfiy.Jude and Revelation should be noticed. A11 picture the great apostasy of the last days. All describe the leaders of this apostasy .and reveal the end of a nti-Christian force .Revelation is the final unveiling of the latter day apostasy under Antichrist (Re .6:1-20:3 with 2 Th.2:1-12;lTim.4:1-8:2 Tim.3:l-13;4:1-6:2 Pet.2:1-3:9:Jude3-19>

Statistics: 61st book of theBible; 3 chapters; 61 verses; 1,559 words; 2 questions; 51 verses of history; 2 verses of fulfilled and 8 verses of unfulfilled prophecy

Pass away - change (3:10)

Gr. parercbomai ,pass away; pass from one condition to another. It never means annihilation. 'JseJ 75 times of:

1 Passingofume(Mt. 7:28:9:10; IL-1; 13:53; 14:15; 19:1; etc.)

2 Events coming to pass(Mt. 24:6; Lk. 21:7; Jn. 14:29; Acts 27:9)

3 The unchangeableness of God 's //ord - heaven and earth will be changed, but not the .Vord of God (Mt. 5:18: 24:34-35; Mk. 13:31; Lk. 16:17; 21:32-33; etc.)

4 People passing by certain places (Mk. 6:48; Lk. 18:37; Acts 16:8)

5 Denotingneglect(Lk. 11:42:15:29)

6 The coming of persons (Lk. 12:37: 17:7)

7 Never passing up duty(Lk. 15:29)

8 Danger passing away (Mt. 26:42)

9 Sins passing away (2 Cor. 5:17-18)

10 Dying (Jas. 1:10)

11 Passingawayoftheheavensaridthe earth (2 Pet. 3:10; Rev. 21:1), or the changingofthem, like old things passing away and all tilings becoming new at the new birth (2 Cor. 5:17-18). In this last usage it rneans they will be:

(1) Purified by Rre (v 7, 10-12)

(2) DeUveted from the bondage of corruption into the glorious liberty of the sons of God (Rom. 8:21)

(3) Changeo to a new state (Heb. 1:10-12)

(4) Re-created or renewed to their original perfection(Heb. 12:25-28;Isa. 65:17; 66:22-24; IPet. 3:13;Rev. 21:1)

(5) Cleansed of all the curse and its effects (Rev. 22:3)

a Let us look forward to the renewal of the earth and to the day of God in the new earth when He willbe all and all, as before rebellion and sin (v 12; 1 Cor. 15:24-28: Rev. 21:1-22:5)

b Expectingand desiring the day of God. Man cannot hasten or hinder the coming of Christ, the coming kingdom, the day of God, or anything else fixed in God's own time (Acts 1: 7)

c The day of God is when God rules supremelyagain over all His creation without one person rebelling against Him, and as it was before Lucifer and Adam's rebellions (1 Cor. 15:24-28; Eph. 1:10: Rev. 21:1-22:5: Isa. 65:17: 66:22-24; 2 Pet. 3:13)

d ThiswiU beattheendofthedayof the Lord and the beginning of the day of God (V 7, 10-13; 1 Cor. 15:24-28; Rev. 20:7-15)

e Isa. 65:17; 66:22-24

f 3 times earth made new:

1 At its first creation (Gen. 1:1)

2 At the recreation in the 6 days of Gen. 1:3-2:25; Ex. 20:11; 31:15

3 At the renovation of the heavens and the earth by fire (v 7, 12-13; Isa. 65:17; 66:22-24; Rev. 21:1-22:5)

g The earth was originally created to be inhabited (Isa. 45:18). This purpose will be realized forever when the natural people who do not rebel with Satan at the end of the Millennium (Rev. 20: 7-10) will remain on the earth after its renovation by fire and multiply forever, as God intended Adam and his race to do before the fall (Gen, 1:26-31; 8:22; 9:12; Isa. 9:6-7; 59:20; Dan. 2:44-45; 7:13-27; Lk. 1:31-33; Rev. 11:15; 22:5)

h 3 final commands that save the »ul:

1 Be diligent that you may be found of Him in peace, without spot, and blameless (v 14)

2 Beware lest you also (like theback-sUdersoTT: 1-22), beingled away with the error of the wicked, fall from your own stedfastness (v 17)

3 Grow in grace , and in the knowl-edge of Jesus Christ (v 18)

i To what letters of Paul Peter refers is not stated, but Paul did write several epistles to Christians in Asia, to the Galatians, Ephesians, Hebrews, etc. It may be that he refers in particular to Hebrews. If so, it is further proof that Paul wrote Hebrews

J The things that Peter refers to are iBt listed, so it cannot be known what he would coosiderhard to understand. Had he possessed the whole N.T. Peter might have had more light on some of Paul's statements. Then, too. If I»e had not been a special apostle to the Jews he might have imderstood more fully Paul's doctrines to Gentiles concerning complete abolishment of the old law of Moses. Peter might not have been so definite about such doctrines due to his ministry among the Jews

k This should not be taken as proof that theBible is hard to understand, or that the common man cannot understand it, forthe unlearned and unstable not only stumble at the so-called things which are hard to comprehend by some, they also wrest atthe so-called simple scriptures to their own destruction. Theyjustdonot want to understand and this leads to their own destruction (v 16; Mt. 13:15-17; 1 Cor. 2:14)

1 Here is another proof that it is possible for a Christian to be led into error and fall from his stedfastness. If such is not possible, then many scriptures like this are meaningless

m The error of the wicked is to wrest the Scriptures to make them countenance their lusts and sinful practices

n Etoes this clause connected to "fall from your own stedfastness" mean that one can backslide and fall from grace" See Gal. 1:6-9; 5:4; Heb. 12:15

o The Christian life is a growth. Every grace and blessing of the gospel is in seed-form and implanted in the new born child of God (1 Pet. 1:23; Jas. I: 18). If these seeds are watered from heaven and cared for by the individual in conformity to the word of God they will grow to full maturity. No one or a dozen works of grace or anointings of the Spirit will make a person fully mature and beyond the growing stage of Christian experience. One must walk in the light as he receives knowledge and he will grow normally to maturity in Christ (Ijn. 1:7; 1 Pet. 2:1-8)

NOTES

ON

Z PETER

CONTINUED

10 things about Jesus Christ (1:2):

1 Peter's Master - servant of Christ

2 Made Peter an apostle (Mk. 3:14-19)

3 Source of precious faith(Acts 3:16)

4 Sourceof righteousness(lCor.l:30)

5 He is God (Jn. 1:1-2)

6 He is Saviour (jn, 4:42; Acts 5:31)

7 Source of grace (Jn. 1:16-17)

8 Source of peace (Rom. 5:1; Eph. 2:14)

9 Associated with God the Father as the source of knowledge (Eph. 1:17; 4:13)

10 A separate person from God the Father (V 2; 1 Jn. 5:7, note)

10 things that guarantee abundant entrance into me kingdom (1:11):

1 Obtain like precious taith (v 1)

2 Increase in grace and peace (v 2)

3 Live a godly life by God's power (V 3; 1 Pet. 1:5-131

4 Partake of the cuvine nature (v 4)

5 Escape the corruption of the world and the lust of the flesh (v 4)

6 Add the graces of v 5-7

7 Let these graces abound (v 8)

8 Be fruitful in knowledge (v 8)

9 Live free from past sins (v 9)

10 Give dUigence to make personal calling and election sure (v 10)

An alluaon is made here to Roman generals who were given triumphal parades as a reward for some signal victory or conquest(note j, 2 Cor. 2:14)

7 steps in spiritual arithroetic (1:5):

1 Add to faith virtue (Virtues, p. 269)

2 Add to virtue knowledge (v5)

3 A dd to knowledge temperance(note c, 9, GaL 5:22)

4 Add to temperance patience

5 A dd to patience godliness (note p, 1 Tim. 3:16)

6 Add to godliness brotherly kindness

7 Addtobrotherlykindnesslove (note g, 1 Cor. 13:4)

Backsliders (2: 22)

One of 1,522 iTs in the Bible, plainly indicating that all can and some do escape the pollutions of the world through the knowledge of Jesus Christ and are again entangled therein becoming worse than they were before they found Christ (v 20)

12 proofs these are backdiders:

1 In notes p through v, 1:5-11, and notes a through e, 1:13-15, it is clear that Peter lays down conditions to be met if one is not to fall

2 In note a,2:4, Peter warns men that God sent 3 great catastrophes upon angels and men because of their back-slidlngs and dns. One may argue that the antedeluvians and Sodom and Gomorrah were not backsliders and had nothing to backslide from, but this argument cannot possibly hold true of the angels that sinned, which, as is acknowledged by all, were created sinless and holy and in God's grace and blessings. They sinned and are now in hell (2 Pet. 2:4; Jude 6-7). Angels are definitelycalled sonsof God In Gen. 6: l-4;job 1:6; 2:1; 38:4-7, hence sonship whether by creation or adoption will notkeepGodfiom damningany angels or men who rebel and sin and who do not get right with Him

3 Gr. kataleipo. to forsake; abandon; give up; to lea ve. Trans, forsake (v 15; Heb. ll:27) ;resetve(Rom. 11:4); leav-iEg places one has been in (Mt. 4:13;

Acts 2:31; 21:3); leaving t hings behind (Mk. 14:52; Lk, 5:28; 15:4; Acts 6:2; 24:27; 25:14: iTh.3:1; Heb.6:1); and leaving people one has been with or among (Mt. 16:4; 19:5; 21:17; Mk. 10: 7; 12:19;Lk. 10:40; 20:31; Jn. 8:9; Acts 18:19; Eph. 5:31; Tit. 1:5)

TbeGr. word for right way also means straight way(Mt. 3:3; Mk. 1:3; Lk.3:4-5; Acts 8:21; 9:11; 13:10). One could not forsake or abandon the straight way if he had not been in it

4 Gr. planao , to stray from; wandei. Trans, go astray (2:15; 1 Pet. 2:25; Mt, 18:12-T3)rwan3er(Heb. 11:38); be out of the way (Heb. 5:2); seduce (1 Jn.

2: 26;Rev. 2:20) ;deceive (Mt. 24:4-5,11, 24; Mk. 13:5-6; Lk. 21:8; Jn. 7:12,47;

1 Cor. 6:9; 15:33;Gal. 6:7;2Tim.3:13; Tit.3:3;ljn. 1:8; 3:7;Rev. 12:9; 13:14: 18:23; 19:20; 20:3, 8. 10); and to err from the truth (Mt. 22:29; Mk. 12:2^7 27; Heb. 3:10; Jas. 1:16; 5:19j.If they went a stray from the right ana straight way, they were one time in it

5 Gr. apopheugo , escape; flight from; aplaceofrefuge.UsedonlybyPeter in

2 Pet. 1:4; 2:18, 20. The first verse proves that escaping the corruption thatisin the world throughlustisat the time one partakes of the divine nature (1:4).Canitbepossible that people at such a time are not saved orbom again"

6 Gr. eplgnosis, full and true knowledge (note k. Col. 3:10). This confirms that they were one time believers or they would not have had the experiences of Uke precious faith, grace, peace, and godliness which come with such taowledge, as proved in 1:1-4

7 The words again entangled therein, and overcome (v 20), prove they were one time free from such pollutions or they could not be entangled and overcome in and by them again (note d. Gal. 4:19)

8 The statement, "the laner end is worse with them than the beginning, " proves that they one time were saved and could have had a bener ending than the beginning if they had not become entangled again in the pollutions of the world (v 20). What would have been their end in the unsaved state" What was to be their end after going back to the sins of the former Ufe" What would havebeen the end if they had suyed free from the pollutions of the world until death?

9 Peter's explanation of whyit would have beenbetternot to have known the way of righteousness, than after knowing It, to turn away, becoming entangled and overcome by sins again, proves that they were once saved and in the way of righteousness, actually knowing the Christian way (v 21)

10 The illustration of the sow and the dog proves that they were one time saved and that they had gone back into sin again like a dog is turned to his

vomit again; and the sow that was washed to her wallowing in the mire (v 22). If this does not illustrate going back into sin again by Christians it has no point. To argue that it does not refer to Christians returning to sin again on the pretext that the sow always remains a sow and the dog always remains a dog proves nothing, for the same is true of lost sheep, coins, and men n.k. 15, notes). They always remain what they are when found as do sows and dogs. In none of these illustrations is there a change made in the sow, dog, sheep, coin or lost boy. The point is that the sheep, the coin, and the lost boy were found, and the sow and the dog went back to their old ways. Even a born-again man is not changed into another species. He is still a man. He is simply cleansed from sin like the sow that was washed (1 Jn. 1:7, 9; Rev. 1:5). If he wants to remain cleansed from sin he must walk in the light and in the Spirit (1 Jn. 1:7; Gal. 5:16-26; Rom. 8:12-13). To argue that the sow was never washed or the dog was never free from vomit is meaningless. Is it not possible to wash a sow from all mire and is it not possible that she could go back into the mire again? Is it not possible for this to be done more than once? Is not the same principle true of a dog or anything else?

11 The warning of 3:14 proves that some might not be without spot and blameless

12 The warning of 3:16 proves that it is possible to go into sin and fall from stedfastness in Christ

12 things men are willingly ignorant of: (3:5)

1 That by the Word of God the heavens were created of old(v 5; Ps. 68:33; 93:2; 102:25; Mic. 5:2)

2 That the earth was established in and out of water (v 5; Ps. 24:2; 136:6)

3 That the world that then was refers to the pre-Adamite world or social system which was destroyed by a great universal flood before Adam(v 6; Gen. 1:2; Ps. 104:5-9; Jer. 4:23-26; Isa. 14: 12-14; Ezek. 28:11-17. See notes on these scriptures)

4 That the heavens and the earth which are now were restored from chaos and judgment about 6,000 years ago in Adam's day(v7;Gen. 1:3-2:25)

5 That the heavens and die earth entered their second sinful career through A dam and are now reserved for a second universal renovation by flre at the time of the great white throne judgment at the end of the Millennium (v 7, 10-12; Rom. 8:18-25; Heb. 1:10-12; 12:25-28; Rev. 20:7-15)

6 That with God a thousand yean is like a day and a day Uke a thousand years. He inhabits eternity and is not subject to time to get His work done before death as isthe case with us (v 8-9; Isa. 57:15; Eph. 3:11J

7 That the Lord is not slack concerning His promises but is longsuffeting to all men, wishing that aU would come to repentance (v 9; 1 Tim. 2:4; Rev. 22:17)

8 That the day of the Lord is to come as a thief in the night, in which day (the end of it) the heavens and the earth will be renovated and made new a third time(v 10-13; Isa. 65:17; 66:22-24; Rev. 21-22)

9 That all rebellion will then be put down(v 13; 1 Cor. 15:24-28)

10 That the righteous natural people left on earth after the rebellion of Rev. 20:7-10 will multiply and replenish the new earth forever, carrying out God's original program for Adam, as would havebeen done if man had not sinned (v 13; Gen. 1:26-31; 8:22; 9:12; Isa. 9:6-7; 59:20; Dan. 2:44-45; 7:13-14, 27; Mt, 25:34, 46; Lk. 1:32-33; Rev. 11:15; 21:1-22:5)

11 That God will move His capital city from the planet heaven to the planet earth to dwell with men forever and administer the affairs of the universe from the earth (V 13; Rev. 21:1-22:5)

12 That the resurrected saints, saved from Abel to the Millennium, wiU be heirs of God and joint heirs with Christ and will reign as kings and priests on earth helping God administer the affairs of the universe forever (v 13; Ps.

149:5-9; Dan. 7:18-27;Mt. 19:28;Rora. a.l7;l Cor. 4:8: 6:2; Eph, 2:7; 2 Tim, •2:12; 2 Th. 1:4-10; Rev. 1:6; 2:26-27; 5:9-10; 11:15; 12:5; 20:4-6; 22:5)

This ignorance of the biblical facts is not forced upon men. They are willingly ignorant, preferring to remain in darkness, even scoffing at the second advent of Christ and denying Him who bought them with Hisownblood(2:1-2; 3:5, 8). They shut their eyes against light and refuse all evidence

Pre-Adamites (3:6)

1 Two social systems are mentioned here by Peter: one was before the one which is now , and the other, after the one that then was (v 6-7)

2 The former social system perished by water and the present one will perish by fire (v 6-7)

3 The former social system was created "In the beginning" and was destroyedbythe flood of Gen. 1:1-2. The present social system was created in 6 days since the flood of Gen, 1:2 (Gen. 1:3-2:25)

4 The flood of Noah did not destroy allthe social system on earth between Adam and Noah, for some were preserved in the ark to continue that social system after the flood; but the social system that then was before the present one utterly perished. Not one man, bird, or animal was left alive(v 6; Gen, 1:2; Jer. 4:23-26)

5 No reference in Scripture can be found of a change in the heavens and the earthin Noah's day, as in Adam's day (Gen. 1:3-2:25). This proves that the world that then was had to be before Adam's day because the heavens and the earth, which are now came into existence at that time and not at the time of Noah

6 There was no man, bird, vegetation, or any other life left after the floodofv6;Gen. 1:2. They were made again in the 6 days (Gen. 2:4-9). That they had been here before Adam is clear from Jer. 4:23-26, notes

7 There have been and will be 3_ social systems on earth:

(1) Tnepre-Adamite, the one that then was before the present heavens and the earth (v 6)

(2) The Adamite sinful social system, from Adam to the new heavsns and the new earth (v 7)

(3) The Adamite sinless social system in the new earth (v 13: Rev, 21: 1-22:5; Isa. 66:22-24)

8 Peter taught two distinct ends of two sinful careers of the earth:

(1) The world that then was. The pre-A da mite social system had a sinful career or It would not have perished In the flood of V 6; Gen. 1:2; Jer. 4:23-26; Isa. 14:12-14; Ezek. 28:11-17; Mt. 13:35

(2) The present Adamite sinful social system, making the present sinful career of the earth. It will come to an end during the MiUennium(v 7,10-13: 1 Cor. 15:24-28; Rev. 20:7-10)

9 If V 6 pictured Noah's flood it would be clear, for Peter always mentions Noah or 8 persons if he refers to this flood (1 Pet. 3:20; 2 Pet. 2:5). Others also make it clear when they refer to Noah's flood (Isa. 54:9; Mt. 24:37-38; Lk. 17:26-27; Heb. 11:7)

10 There is no doubt of a universal flood before Adam (v 6; Gen. 1:2; Ps. 104:5-9). Since God never sends a flood unless judgment is necessary, there must have been a social system to be banished before Adam

10 you are sealed unto the day of redemption (Eph. 4:30)

11 He which hath begun a good work in you wiU perform it until the day of Jesus Christ (PhiCTTS)

12 I am persuaded tha t He is able to keep that which I have committed unto Him against that day (2 Tim. 1:12)

13 Who are kept by the power of God through faith Imto salvatioofl Pet. 1:5)

14 Wa have a n advocate with the Father, Jesus Christ (i jn. 2:1-2)

15 Beloved, ix)w are we the sons of God(l Jn. 3:2)

16 Now unto Him that is able to keep you from falling , and to present you faultless before the presence o f His glory (Jude 24)

Eternal security is, therefore taught

NOTES ON JUDE CONTINUED

In Scripture on the basis of obedience to God. Se e 35 conditions of assurance. p. 237;notesonjn.6:27; 10:27-29; 15: 1-8; 1 Cot. 9:27;Heb. 6:4-9; 10:'26-29; 2Pet. 2:20-22. Ifmenduly want security, let them meet God's terms. No man is obUgated to sin. God has made full provision to keep men an d present them faultless in heaven if they wlU co-operate; but no proviabn except heUis made for rebels. AU hope of assurance while living in rebellion is a fool's hope. Any teaching of security that encourages sin is false and satanic.

True security is through faith and obedience to God and grace, not disobedience and disgrace

3 chief sins of the ungodly (Jude 4):

1 Gr. metaddieml, to place differently; to change for oneself; to change one's opinion to a new one; retract. Trans, turning (v 4); translate (Heb, 11: 5); carryover(Acts7:16); re7TTove(GaL 1:6): and change (Heb. 7:12). Ungodly men used the grace and mercy of God to cover up their anso f lasciviousness; hiding in reUgionto commit the most horrible sex perversions. See 17 works of the flesh, p. 207

2 Deiiying tiie only Lord God (v 4), They denied the right of God to rule their Uves so they could continue in sin

3 Denying the Lord Jesus Christ (v 4; 2Pet,2:l).

16 sins of homosexuals (Jude 8):

1 Practice sex perversion(v8;Rom.l)

2 Demise government and law (v 8)

3 Insult rulers (v 8; 2 Pet. 2)

4 Speak evil in ignorance (v 10)

5 Corrupt themselves (v 10; Rom. 1)

6 Commit ia in maintaining error in religion (v 11; Gen, 4)

7 Serve in religion for gain (v 11; 2 Pet. 2:15; Num. 31:8, 16)

8 Rebel like Korah (v 11; Num. 16)

9 Practice hypocrisy (v 12)

10 Commit ungodly deeds(v 15; Rom,

11 Blaspheme God (v 15) 1)

12 Murmur and complain (v 16)

13 Live in ungodly lusts (v 4, 16, 18)

14 Brag and boast (v 16)

15 Mock truth (V 18; 2 Pet. 3:3)

16 Live In sensual lusts (v 19)

THE FIRST EPISTLE GENERAL OF

JOHN

Christian Fellowship - Divine Love - The Spirit of Truth and the Spirit of Error - Christianity - Jesus Christ a That glorious and wonderful persca,

Jesus Christ the Lord (v 1, 3-4) b 10 things concerning Jesus Christ:

1 Frorn thebe^nning(vl;Jn. 1:1-2); from everlasting(Nlic, 5:l-2;Heb. 1:8)

2 We have heard Him with our ears (vl)

3 We have seen Him with our eyes (v

4 Ourhandshavehandled Hi.T,(vl)l)

5 He is the word of Life (v 1; Jn. 14; 6)

6 We bear witness of this Life (v 2)

7 He is that eternal Life (v 2)

8 He is not the Father, but was with Him from all eternity (v 2; Jn. 1:1-2)

9 He was manifested to us (v 2)

10 We declare Him to you for 2 reasons:

(1) That yau may have fellowship wlui us, with the Father, and with His Son Jesus Christ (v 3)

(2) That your joy maybe full (v 4) c We have absolute certainty of the reality o f what we proclaim. We have actually heard, seen, andtouched Him, not transiently, but frequently. We lived with i^w. daily for yeais,. We heard His teaching and saw His divine works (V 1-3; 2 Pel. 1:16; Acts 5:31; iCor. 15:1-8)

d Gr, theaomai , gazing with a purpose; see with desire;regard with admiration. From theoreo,to gaze at,as a spectacle. It is used of bodily sight and the actual presence of the object on which the gaze is fixed. It means a prolonged and continued gaze. Both words are used 80 limes e The Word was made flesh and dwelled among men so that they would have as much proof of His personal existence, astheyhad of any other person in their midst (jn. 1:1-2, 14; 1 Tim, 3:16)

f See 20 facts o f eternal life from John, p. 5T^ ^ *■

g See 4 persons to fellowship, p. 279

h See note b, 10 (2), above

i This expression is used by John 4 times (Jn. 15:11; 16:24: 1 Jn, 1:4; 2 Jn. 12) and only once elsewhere (Acts 2:28)

j This isthe chief message Christ came to deliver, that God is light and in Him is no darkness at all. Neither Moses nor the prophets ever gave the fulness of this message(Jn. 1:16-17), Christ Himself is the chief manifestation of God's light to men (Jn. 1:1-9; 3:16-20; 8:12; 12:35-36)

k God is a person and dwells in a light that no man can approach unto; whom no man has seen in all His glory nor can see(l Tim. 6:16). The phrase God is light does not constitute the being of God. It must be understood in the same sense that we understand God is love, God is good, God is a Spirit, God is a consuming fire, and other statements about Him; also, in the same sense that Jesus is the way, the truth, and the Ufe, or the door (jn. 10:9; 14:6). do these expressions do away with the reality and personality of God and Christ? See note r, Jn. 4:24

1 God as the source of wisdom, knowledge, holiness, and truth cannot have the least degree of ignorance,imperfection, sinfulness, and darkness. God isto man what the sun isto our world, hence the importance of the message that God is Ught and no darknessataU (v5)

m See 5 "irs" of human experieiKe. p. 2Y5 '

n The Gr. for fellowship in v 3-7 is koinoata fnoteh. 2 Cor. 13:14)

o We are cleansed from all sin from the tim.e of confession of sin f v 9) and as long as we walk in the Ught (v 7) p If we do one thing - confess our sins, God will do 4 things (v 9\: 1Be faithful to us 3 Forgive us our sins 2Bejustwithus 4Cleanse from aU unrighteousness

q A term used 9 times in this epistle (2:1, 12,13,18, 28; 3:7; 4:4; 5:21). It is used ebewhere only in Jn. 13:33; GaL

1 Christian fellowship (1:1-2:2). 1 The incarnation makes fellowship possible

(Jn. 1:14)

T HAT which was"from the beginning, which'we have heard, which we have seen with our eyes, which we have^ooked upon, and our hands have handled, of the^'Word of life;

2 (For the life was manifested, and we have seen it , and bear witness, and shew unto you thatfetemal life, which was Vi'ith the Father, and was manifested unto us;)

2 Five conditions of fellowship. (1) Walk in the light of Scripture as it is received

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our*fel-lowship is with the Father, and with his Son Je'gus Christ.

4 And these things write we unto vou.* that your'joy may be fuU.

5 ' This then is the message which we have heard of him, and declare unto you, that ^God is light, and in him is no'darkness at all.

6" Tf we say that we have"fel-lowship with him, and walk in darkness, we he. and do not the truth:

►7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the'^lood of Je'gus Christ his Son cleansethus fromall sin.

(2) Be truthful in confessing we are sinners (Rom. 3:23)

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

(3) Repent of sins and make peace with God (Lk. 13:1-5)

►S^ n we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

(4) Be truthful about actual transgressions against God

10 If we sav that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER 2

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(5) Maintain fellowship by

living free from sin (Rom,

6:1-23; 8:1-13; Tit. 2:11-

14; Heb. 12:14)

tlWTY "little children, these ^*- things write I unto you, that 'ye sin not. A nd 'if any man sin, we have an'advocate with the Father, Jegus Christ the righteous: >Z And he is the propitiation

for our sins: and°not for ours only, but also for the sins of the whole world.

II Thirteen evidences of

knowing God (2:3-29), 1 By

keeping the commandments

(Jn. 14:21-24; 15:10)

3 And fc herebv we do know that we know him.'^if we keep his'tommandments.

4' He that saith. I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know w^ that we are in him.

2 By A-alking godly as Christ walked (2:29; 3:7; 4:17; 5:1-

18)

6/ He that saith he«abideth in him ought himself also so to walk, even as he walked.

3 By loving the brethren (Jn. 13:34-35;15:12-13; lCor.l3)

7 Brethren, I WTite no new commandment unto you, but an old commandment which ye had from the beginning. The o^d commandment is the word which ye have heard from the beginning.

8 Again, a'^ew commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 ' He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 ' He that loveth his brother abideth in the light, and there is none occasion off stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and know-eth not whither he goeth, because that darkness hath blinded his eyes.

4 By having sins forgiven (Eph. 1:7; 1 Jn. 1:9; Rev,

1:5; Col.2:13)

► 12 I write unto you.'little children, because your sins ate forgiven yoiT'for his name's sake.

5 By knowing Jesus Christ and by overcoming Satan (1

Jn, 5:18)

13 I write unto you, fathers, because ye have known him that is from the begiiming. 1 write unto you, young men, because ye have overcome "the wicked one. I write unto you, little children, because ye have known the Father.

6 By the Word of God abiding within (Jn, 8:31-32; 15:

7; Rom. 1:16)

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young

4:19 r This is the purpose and demand of the

g0^el(v 1; Mt. 1:21; Rom. 6:16-23;

8:1-13; GaL 5:16-26; CoL 3:5-10;

Til, 2:11-12) s We do not sin if we walk in the light

(1:7, 9), but if one does faU into sin

he still has hope; and can confess sin

and be cleansed again (v 1; 1:9; GaL

4:19, note) t 3 things Christ is to believers:

1 Gr rparakletos. a"Helper; Advocatt (note I, jn. 14:26)

2 The Righteous One, having suf-fered, the just tor the unjust (v 1; 1 Pet.3»18;lCci. 1:30; 2 Cor. 5:14-21)

3 Gr. hilasmos, the atoning sacrifice for sins. Used here and 4:10

a Not for us apostles or the Jews only, but also for GentUes (Eph. 2:11-18; 2 Cor. 5:14-21; Jn. 3:16)

b 21 reasons "we do know that we know

riy personal fellowship(l:3-7;2:13)

2 Fulness of joy in the hean (1:4)

3 Keeping His conimandments (2:3; 3:22)

4 Walking even as He walked (2:6)

5 Loveofthebrethren(2:9-ll; 3:10-19, 23; 4:7-21; 5:1)

6 Overcoming the world and Satan (2:13-14; 5:4, 18)

7 Hatred of the world (2:15-17)

8 Being one with Christians (2:19)

9 Holy Spirit anointing (2:20-27)

10 Knowing the truth that sets free (2: 21; Jn. 8:32-36)

11 AcknowledgingGod and Christ (2: 22-25)

12 Doing righteousness (2:29; 3:7-10; 5:1-4, 18)

13 Purifying ourselves (3:3)

14 Beingbornagain(2:29; 3:9; 5:1-18)

15 Cleansing from sin (1:7-9; 3:5-10)

16 Freedom from condemnation(3: 20-24)

17 TheindwellingSpirit(3:24;4:4,13)

18 Faith (2:23; 5:1, 10)

19 Confessing Christ (4:14-15)

20 ReceivingChrist(5:10-13;jr. M2)

21 Answeredprayer(3:21-22; 5:14-15) c To be saved one must keep His commandments; not merely start keeping them, but continue in keeping them. If the condition isto keep them, then uponthisbasis only will God bless and save men (Rom. 1:5; Jas. 1:22-25; 1 Pet. 1:2)

d See K.T. commands, p.313

e If any roan professing to be saved does not keep the commandments he is a liar (V 4-5). This is a death blow to the claim of those who live in sin and say the blood of Christ covers their ungoJUness

f Everyone who makes a Christian profession ought to walkasChristdid(v 6; 3:1-10: 4:17; 1 Pet, 2:21), To be in Christ means that one is a new creature and that affections and lusts of the flesh have been crucified (2 Cor. 5:17-18; GaL 5:16-26; Rom. 8:12-13; CoL 3: 5-10)

g 10 proofs of abidinj; in Christ:

1 Walking as Christ walked (v 6)

2 Loveofthebreihren(v 10; 3:14-15)

3 God's Word abiding within (v 14)

4 Doing the will of God (v 17)

5 Permission of individual(v 24-25)

6 Continued anointing (v 27)

7 Freedom from sin (3:6)

8 Keepingcommandments(3:24; Jn.

9 Indwelling Spirit (3:24) 15:10) 10 Fruit bearing (Jn. 15:4. T)

h Gr. kaiaos, renewed;freshf2Cor. 5:17). This new commandment is an old one renewedand made complete in meaning by Jesus Christ (v 7-8; Lev, 19:18 wiihjn. 13:34)

i No man professing a Christian experience whohateshisbrotherhasreceived a saving knowledge of truth (v 9, 11)

j A man that truly loves his brother has proof of his Christian experience, and if he continues to love he will not stumble over his brethren (v 10)

k See note r, 1 Pet. 2:8

1 4 stages of Christian experience:

1 Gr. teknia. infants; newborn fv 12)

2 Gr. paidla. littie children; those able to walk and talk (v 13)

3 Gr. neaniskoi, young men; those grown to the prime of life and no longer tossed about like children by fallacies (V 13-14; Eph. 4:14)

4 Gr. paieres . fathers; those who are matured in the Lord (v 13-14)

m ThroughHisname(Mt.l:21;Acis4:12) n Satan (V 13-14; 5:18; Ml. 13:19)

1 JOHN 2, 3

Christ the propitiation for sins

a This isihesecretofvictoryoversin.As long as one remains in harrony with the WorJ of God he cannot sin (note a, 3:9) b See 2 things not to love , ?. 279

c This is the reason men must not love the world system or the things in it. Love of God and love of these things are not compatible (v 15)

d See 3 classes of things of the world

sy^terr:, p, 279

e Gr. alazoneia, vain-boa stings. Used

only here and Jas. 4:16 f 1st X. T. prophecy in 1 John (2:17, un-

fulfiUea). Next, V IS. Gr. kosrros.

social system. It will be changed, not

annihilated (note e, Eph. 2:2; note p,

2 Pet. 3:10) g The world system passes away,but the

man who does not conform to it abides

forever (v 17) h Gr. parage. Trans, pass away (v 17; 1

larago. irans. pass Cor. 7:31); pass by T -U. 20:30;' Mk. 2:

' 'X.

)jpasstottn/> , . ,

9:27). Not tne samie as parercbo mai

s by I

14; 15:21; Jn. 8:59; 9:1); pass (1 Jn.2: S);passfotth/Mt. 9:9); ana depart (Mt.

(note p, 2 Pel. 3:10J. Neither wor d means annihilation, out a change, passingoutof operation, or away from man's realm i See 10 blesangs of doing the win of God, p. 279

j See 14 end-time expressions, p. 236

k 2nd N.T. prophecy in 1 John (2:18, unfulfilled). Next, v 28

1 See The Antichrist , p. 279 m Gr, chrisma, anything smeared on; a scented unguent or ointm ent of thicker consistency than muron, sweet oil or perfumje. Trans, uncuon (v 20) and anointing (v 27). Cp. the verb chrio (Lk.4:18:A cts 4: 27; 10:38; 2 Cor.T72lT Heb. 1:9). The ointment here refers to the Holy Spirit from which flows all the gifts and graces o f the church and whichistypified in Ex. 29:7; 30:23-25. Cp. Ps. 45:7

n All things necessary to salvation and the Christian life in general, so you do not need the so-called superior knowledge of the Gnostics and others who seek to deceive you (v 26-27)

o I write to confirm the truth you already know and to warn you against those who would seduce you (v 26-27)

p guestioD 1. Next, 3:12

q See 3 false doctripesof that day , p. 282

r No man canbebom again or be saved from sin who denies that Jesus is the Son and the Christ of God. He cannot know God or Christ(v 23; 5:1; Mt. 1:21; Jn. 3:16: 14:6: 17:1-3)

s Gr. ameomai. to deny (note c, Heb. 11:25)

t This was printed in italics to show that the translators considered it doubtful. Perhaps it was wanting in some of the KiSS. which they used. It no doubt should be restored to the text as genuine because:

1 It is in perfect harmony with the first part of the verse

2 It is in harmiony with many other passages (Jn.3:16; 6:37, 44, 53; 8:19, 24; 14:6; 1 Jn, 5:1. 5, 10-12)

3 It is found in the text of more than 20 of the best MSS.

4 It is found in many of the ancient versions - theSyriac, Arabic, Coptic, and others

5 It is quoted as part of the text by the early church Fathers - Origen, Cyprian, Cyril, and many others

6 It is restored to the Greek texts of Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, Nestle, and otheis

7 It is restored in modem versions -Weymouth, Moffat, Berkeley, Concordant, Centenary, Goodspeed, Rotherham, Fenton, Revised Standard Version, and others

u Let or permit that which you have heard from the beginning remain in you. This no doubt refers to Christ, as is clear from the same expression in 1:1: 2:13. 14

men, because ye are strong, and the word of God^abideth in you, and ye have overcome the wicked one.

7 By doing the will of God instead of loving the world (Jn. 15:18; 17:16; Rom. 12: 1-2; Jas. 4:4)

•15* Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16'<For all that is in the world, the lust of the flesh, and the lust of the eyes, and the'pride of life, is not of the Father, but is of the world.

*17 And 'the *world '^jasseth away, and the lust thereof: but he that'doeth the will of God

abideth for ever.

8 By remaining in unity (Jn. 17:11, 21; Rom. 16:17;Eph. 4:1-3)

*18 Little children, it is 'the last time : *and as ye have heard that'antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

9 By having the Spirit anointing ajid truth (4: 4; Jn. 7:37-39; 14:16-17, 26; 15:26; 16: 7-15)

20 But ye have an'"imction from the Holy One, and "ye know all things.

21 "I have not written tmto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

10 By accepting both the Father and the Son (Dan. 7; 9-14; Jn. 1:1-2; 14:21-28; Acts 7:55-59; 1 Cor. 11:3)

22PWho is a liar but he that denieth' that Je'sus is the Christ? He is antichrist, that denieth the Father and the Son.

23 'Whosoever 'denieth the Son, the same hath not the Father: '[but] he that acknowl-edgeth the Son hath the Father also.

11 By letting Christ abide (1 Jn. 1:1-2; Col.2:6-7; Jn.

15:1-6)

•24" Let that therefore abide in you, which ye have heard from the beginning. ^ If that which ye have heard from the begirming shall^remain in you, ye also shall con tinu e in the Son, and in the Father.

► 25 •'And this is the promise that he hath promised us, even eternal life.

12 By remaining in Christ (Jn. 15:1-6, 9; Col. 1: 23;

2:6-7; Jude 24)

26 These thinas have I written

unto you concerning them that

■Reduce you.

27 But the^anointing which ye have received of him abideth in you, and ^e ne e d not th at any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. *28 And now, little children,

' ^abide in him; 'that, when he shall appear, we may have/confidence, and not be ^ashamed before him^t his coming.

13 By doing righteousness (2 Cor. 5:17; Jn. 8:31; 15: 10; Rom. 8:1-13)

29 'If ye know that he is righteous, ye know that every one that'doeth righteousness is born of him.

CHAPTER 3

III Divine love (3:1-4:21; 1 Cor. 13). 1 God's love declared and proved in son-ship (Jn. 1:12; Heb. 12:6)

BEHOLD, what marmer of love the Father hath bestowed upon us, that we should be called the 'sons of God: therefore the'Vorld knoweth us not, because it knew him not. J2 Beloved, "now are we the sons of God, and it "doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

2 The effect of Divine love:

(1) Purity of Christians (Mt. 5:8; Jn. 15:3; 2 Tim. 1:3; Tit. 1:15; 2 Pet. 3:1; Ps.

24:4)

3 And Pevery man that hath this hope in him purifieth him-self.^ even as he is pure.

4'Whosoever committeth sin transgresseth also the law: 'for sin is the transgression of the law.

(2) Sinlessness of Christians (Rom. 6:1-23; 8:1-13; ICor. 3:16-17; 6:19-20; 2 Cor. 5: 17; 7:1; 10:4-5; Eph. 1:4; 4: 24; Gal. 5:16-26; 1 Tim. 4:12; Tit. 2:11-14; Heb. 12:14-15)

► 5 And ye know that he was manifested 'to take away our sins; and in him is no sin . 6"Who soever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

• 7 Little children,"leUp man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He tha t c ommitt eth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he mighf'de-stroy the^orks of the devil.

9 Whosoever is^om of God doth not ^commit sin; "for his seed remaineth in him: and he cannot sin, because he is bom of God.

V Men will continue in the Father and in the Son only as long as they permit such relationsHp(v24).If they do not permit the Father and Sob to abide in their lives then what? See Jn. 15:6

w Gr. meno, to abide; stand one's ground; continue. The same word is trans. 3 ways in this same verse : abide, remain.

Continued, column 4 ^

(meno) in the Son and in the Father X If one allows Cteist to remain in bis life, then he receives "eternal Ufe," This term is used synonymously with "Christ" who is called eternal life in 1: 1-2. This eternal life is only in Him (5:11-12). Life eternal is to know God and Christ (Jn, 17:2-3; 1 Jn. 1:1-2; 5: 20). See 23 conditions of eternal Life (note d. In. 6:27)

a Gr. pianao (point 4, col. 2, p. 274)

b Gr. chrisma (note m, 2:20)

c No need of any new doctrine or any instruction from the seducers of v ^6. John does not teach that saints have no further need of gospel ministers, for God has set them in the church to teach (Eoh. 4:11; Heb. 13:7, 17)

q 2 such commands in Scripture:

1 Abide in Him (v 28)

2 Abide in Me (Jn. 15:4) Keeping the commandments is the

onlyguarantee of con sunt abiding (Jn. 15:10^ Abiding is the condition of fruit-bearing (Jn. 15:4, 7). If one ^oes not abide he is cut off and destroyed like a branch (Jn. 15:6). See i»te g, 2:6

e 3rd N. T. prophecyin 1 John (2:28. un-tulfiUeJ). Next, 3:2. To be found in Him at His coming is one of the purposes of abiding in Christ, To this end Paul counted all loss for Christ and made every known consecration (Phil, 3:7-16)

f See note o. Acts 4:13

g Gr. aischuno. confounded; disgraced; to be asharred (v 28; Lk. 16:3; 2 Cor. 10:8; Phil, 1:20; 1 Pet. 4:16)'

h This coming refers to the rapture when Christ will come for the saints who wlU rise to meet Hirr in the air (1 Th. 4: 13-17; Jn. 14:1-3; 1 Cor, 15:23, 51-58; Col. 3:4; Phil. 3:20-21; 2 Th. 2:7-8, notes)

i 3 things Christians know (v 29):

1 That Christ is righteous

2 That every bora again one is righteous

3 That doing righteousnes is proof of the newbirth(v 29:3:6-10:5:1-4,18)

j See note i, 2:17

k Look upon it and wonder at the kind and quantity of love the Father has given freely and without merit to men (v 1; Eph. 3:17-19; Rom. 8:35-39)

1 Sons by adoption(P.om. 8:15; Gal. 4:5; Eph. 1:5), not by begetting as in the caseofCnrist, who ii the only begotten Son of God yn. 1:14, 18; 3:16. 18)

m The world willnotacknowledgeor approve of doctrines and manner of life of the adopted sons, because it did not approve of Christ, the only begotten Son (V 1)

n John here addresses the adopted sons who work righteousness (2:29)

o 4th N. T. prophecyin 1 Johii (3:2. unfulfilled). Next, 4:17. It is not yet manifest what we shall belike except that we shaUhave bodies like His glorified human body. This will be at the rapture(Phil, 3:20-21:1 Cor. 15:51-54; CoL 3:4). Every person will have his ownbody. color, features, and characteristics, as on earth (iCor. 15:35-54)

p The hope ofthe rapture is an incentive to purify one's self even as Christ is pure(v3;l:7, 9; 2:6; 3:5-10; 3:1-4,13)

q 20 proofs purity now possible, p. 279

r .vhoeversinsbreaksthelaw and incurs the death penalty (v 4; Ezek. 18:4; Rom. 6:23; 8:12-13)

s Sin in man is 2fold:

1 Transgression of the law (v 4)

2 The spirit and nature of the devil in sinners (note f, 2 Cor. 5:17)

t Christcametotakeawayour sinsandif

we still have them, it is proof we

have not truly repented of them (v 5)

u True descriptions of saints and sinners

V See 7 plain gospel facts , p. 279

w Gr. luo, to undo; loosen; release; set

free; do away with(note s, 2 Pet. 3:10)

X See 25 works of the devil, p. 279

y Facts of new binh, note d, GaL 4:19 z Gr. poieo, to do; cora.mit; practice;

perform (v 4,8, 9; Lk, 12:48; Jn,8:34) a This explains how a man bom of God

does not commit sin. See 7 fallacies

based on 1 Jn. 3:9. p. 279

—^^ Cont. from column 2

and continue. If you allow or permit Christ to abide (meno) in you, He will remain (meno) in you, and if Christ remains in you, than you shall 00ntinua

a 2 classes of men (v 10; Mt, 13:38):

1 The children of God

2 The children of the devil b v^ho is a child of God? See note b,

2:3. Cp. note c, below c See .Vho is a child of the devil? ,

p. 2?2 d Gr. angelia , proclamation; command-meni; order (v 11; 1:5) eCp. 1:1; 2:7,13-14.24; 3:8; 2 Jn. 5-6 f Mt. 22:39; Jn, 13:34-35; 15:12 g Cain was of Satan (Gen. 4; 1 Jn. 3:8) h Mt. 13:19, 38; 1 Jn. 5:18-19 i Question 2. Next, v 17 j Gr. sptiazo , put to death by violence.

Here; Rev. 5:6. 9, 12; 6:4. 9; 13:3,

8; 18:24 k Because he wasabetter man and more

righteous than himself. This is many

times the excuse of enmity (Heb, 11:

4; Gen, 4) 1 Expect no better treatment from the

world than Abel received from Cain ro 21 things we know:

1 That we know Him (2:3)

2 That we ate in Him (2:5)

3 It is the last time (2:18)

4 .Ve know all things of truth (2:20)

5 We know the truth (2:21)

6 That no lie is of the truth (2:21)

7 Everyone that doeth righteousness is bom of God (2:29)

8 When He shall appear, we shall be like Him (3:2)

9 He was manifested to take away our sins; and in Him is no sin (3:5)

10 We have passed from death unto life, because we love the brethren (3:14)

11 No murderer or hater of men has eternal life (3:15)

12 We are of the truth (3:19)

13 He abideth in us (3:24)

14 We have theSpiritof God(4:2,13)

15 We know the difference between the Spirit of truth and the spirit of error (4:6)

16 That we dwell in Him and He in us (4:13)

17 ,Ve love God's children (5:2)

18 We have eternal Life (5:13)

19 Whosoever is bom of God sinneth not (5:18)

20 We are of God r 5:1?)

21 The Son of God is come, and has given us an understanding, that we may know Him that is true; and we are in Him (5:20)

n See 21 things of note b, 2:3

o Gr. anthropoktonos, manslayer. Only here and in Jn. rf:44. Does this mean that only sinners who murder do not have etemal life or that Christians can murder and still have etemal life? Is this the kind of govemment God runs? Does this compare with civil govem-metrts in justice?

p " Eternal life" - "Jesus Christ ," p. 279

q Etemal life and Christ are separate from the individual and alwa ys will be. They abide in one's lifelike any other separate and outside something which one may permit to come into his life (vl5)

r By this we know the love of God and out duty to others. This is the exact counterpart of Jn. 3:16

s The acid test of Christianity, by which we know whether we arefollowingthe example of God's love to others. If we are not willing to give of material things to others in need, we certainly would iKtlaydown our lives for them (v 16-18)

t Question 3 . Next, 4:20

u 2 ways not to love (v 18):

1 In word - by doctrine

2 In tongue - by profession V 2 ways to love (v 18):

1 In deed - by definite acts

2 In truth - by being genuine in doctrine, profession, and in deeds

w See 5 blessings of genuine love. p. 282 x Gr. kardia. Trans, heart 160 times.

See 8 uses of word "heart" , p. 282 y 5 secrets of answered prayer , p. 282 z 2 salvation corpmandments (v 23): 1 Believeonthenameot Jesus Cnrist

(Mt. 1:21; Acts 2:38; 3:16; 4:12)

lO' In this the children of God are*maiiifest, and the children of the devil: " whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

(3) Love for the brethren

(2:7, refs.)

11 For this is the^essage that ye heard'from the beginning, that we should Aove one another.

12 Not as*Cain, who was of that"wicked one, and slew his brother. 'And wherefore 'slew he him? ^ Because his own works were evil, and his brother's righteous.

•13 < MarveI not, my brethren, if the world hate you.

14 We ""know that we have passed from death unto lif e.Tjfi-cause we love the brethren. He that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no "murderer hath •fetemal life'abiding in him.

16 llereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 ^But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, 'how dwelleth the love of God in him?

•18 My little childrenj ^et us not love in word, neither in tongue; but in^deed and in truth.

(4) Answers to every prayer (5:14-15;Mt. 7:7-11; 17:20; 21:21-22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb.11:6; Jas.l:5)

19'*'And hereby we know that we are of the truth, and shall assure our hearts before him. ►20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

► 21 Beloved, if our-Tieart con-denm us not, then have we confidence toward God.

► 22 And ^ whatsoever we ask, we receive of him, because we keep his commandments, and do 5iose things that are pleasing in his sight.

(5) Abiding in Christ by the HolySpirit(Jn. 3:5; 7:37-39; 14:12-17, 26; 15:26; 16:7-15; Rom. 8:1-1 6; Gal. 5:16-26; Jude20-24)

•23 And this is his commandment, ^That we should believe on the name of his Son Je'§us Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments dwelleth "in him, and he in him. And hereby we"know that he abideth in us,'^by the Spirit which he hath given us.

spirits. Cp. 1 Cor. 12:3

"iTJELOVED, b elieve not every ^Dispirit, but"try the spirits whether they are of God: because many'^false prophets are gone out into the world.

(2) How to test the spirits

2' Hereby know ve the Spirit of God: Every spirit that con-fesseth that Je'gus Christ is come in the flesh is of God:

3 And every spirit that con-fesseth not that Je'gus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; /and even now already is it in the world.

(3) How to overcome demons

4^e are of God, Uttle children, and have overcome them: because^greater is he that is in you, than 'he that is in the world.

(4) Marks of demon inspired false teachers (1 Tim. 6:3; 2 Tim. 3:2; 2 Pet. 2:10-22)

5 iThey are of the world : therefore speak they of the world, and the world heareth them.

(5) Marks of true Christians

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. ^ Hereby know we the spirit of truth, and the spirit of error.

4 The acid test of -a born again experience (1 Jn. 3: 15; Jn. 13:34-35; lfe:12; 1

Cor. 13)

•7 Beloved.' let us love one another : for love is of God; and every one that loveth is bom of God, and knoweth God. 8 He that loveth not knoweth not God; foi'"God is love.

5 Proof of God's love to men

9" ^ this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love. "not that we loved God, but that he loved us, and sent his Son to be the"pro-pitiation for our sins.

CHAPTER 4

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3 Protection of God's love (1) Command to test all

6 Proof of our dwelling in God and God's love in as (Jas. 2:14)

•II Beloved, if God so loved us, we ought also to love one another.

12 No man hath'seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, be cause he hath'given us of his Spirit.

14 'And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

2 Love one another(4:7-14;jn.l3:34)

a See note n, Lk. 22:3

b See noteb. 2:3

c A plainevidenceofsonship(v24;4:13; Rom. 8:15; Gal. 4:6). Only sons are given the Holy Spirit (Rom. 8:9). This does not refer to the fulness o f the Spirit, which all sons have not received On. 7:37-39)

give His Son to die torus. It was God's love, not our merit, that caused Him to undertake our redemption from slavery to sin and Satan, and fiom etemal hell (Rom. 5:5-11, notes)

p See note t, point 3, 2:1

q See note g. Jn. 1:18

r See note c, 3:24

s See noteb, 1:1

a Gr. agapetos, dearlybeloved:worthyof love. Trans, beloved 47 times (v 1, 7, 11: Mt. 3:17; 12:18; Rom. 1:7; Jude 3; etc.): well-beloved (Mk. 12:6: Rom, 16:5: 3jn. 1) ; dearlybeloved (Rom. 12: 19; 1 Cor. 10:14; etc.); and dear (Eph. 5:1; col. 1:7: 1 Th. 2:8)

b Gr. pneuma.t he equivalent to the Heb. ruach (Spirit , p. 628). Pneuma is used 385 times m the N.T.

" Pneuma" is used of:

1 God a s Spirit (Jn. 4:24; 2 Cor. 3:17)

2 Christ (1 Cor. 6:17: 15:45)

3 TheHolySpirit(Mt. 1:18.20: 3:11, 16 - altogether of Him over 240 times)

4 Christ's personal spirit (Mk. 2:8: 8:12; Lk. 2:40; Jn. 11:33; 19:30)

5 Angels (Heb. 1:7. 14; Ps. 104:4)

6 Spirits of men (Mt. 5:3; 1 Cor. 2:11; 6:20: iTh. 5:23; Heb. 4:12; 12:23)

7 Evil spirits (Mt. 8:16; 10:1; 12:43; Acts 8:7; 16:16: Rev. 16:13; 18:2)

8 The resurrection body (1 Cor. 15: 44). See Spirit, p. 628

c Gr. dokimazo. test (note a. 2, 2 Cor. 13:5). The reason here given is because of many false teachers going abroad (v 1). Cp. 7 ways , note j. Mt. 7:16

7 ways to test false prophets: by

1 Their confession of Jesus (v 2-3)

2 Their relationship- with the world (V 5: 2:15-17; Jas. 4:4)

3 How they receive Christianity(v 6)

4 Their attitude toward the commandments of God (V 6; 3:20-24; Jn. 14:15)

5Loveofthebrethren(4:7-21: 3:11-16: jn. 13:34-35: 15:12-15)

6 The indwelling Holy Spirit (V 4-6)

7 The word of God (v 6; 5:10; 2 Tim. 3:16; 2 Cor. 4:4)

d See note o, 2 Pet. 2:1; note.Mt. 7:16 e Every spirit inspiring any teacher to deny the incarnation. His passion, death,bodily resurrection, and bodily ascension to heaven is not of God, and is antichrist (v 2-3; note k, Jn. 21:14) f Satan who will produce the future Antichrist is now in the world(v 3; 2Th.2: 1-12). He already is producing many antichrists (see notes, 2:18-22) g See evidences of this, note b. 2:3 h Referring to the Holy Spirit indwelling

the believer (v 4. 13; 3:24) i Satan (V 4. 6: 2:13-14; 3:8-10; 5:18;

Eph. 2:2: 4:27: 6:10-18) j See 2:15-17: Jas. 4:4; Jn. 15:18-19 k The Holy Spirit is the Spirit of truth (jn. 14:16-17; 15:26; 16:13) and the 55irit of error is Satan (2 Cor. 4:4; 11:14-15; Mt, 13:19: ITim. 4:1-2)

1 20 reasons we should love others:

1 To prove that we are of God (v 7)

2 It proves sonship (v 7; 5:1-2)

3 It is proof of knowing God (v 7-8)

4 Because God is love and we iiould Imitate Him as children of God (v 8.16)

5 God has imparted love to us (v 9; Rom. 5:5)

6 God sent His Son to make it possible (V 9; iPet. 2:21)

7 That we might live (v 9. 10. 14)

8 BecauseGod first loved us(v 10,1^

9 We have been loved and forgiven so much(v 10: Jn. 3:16)

10 It is our duty (v 11)

11 God loved us when ve were unlovable (v 11; Rom. 5:6-10)

12 God dwells in us (v 12)

13 God's loveisperfectedin us (v 12)

14 Because of the indwelling Spirit (v

15 webelieve in love (v 16) 13)

16 We dweU in God (v 16)

17 We are like Him (v 17)

18 It proves we love God (v 20)

19 It is a command (v 21; 5:2)

20 It is natural as sons of God (5:1-2)

m See note k. 1:5

n Thegivingof God's onlybegotten Son isthe fullest proof of the infinite love of God and that all men can find full mercy (V 9-10; Jn. 3:16)

o Our love toGoddid not induce God to

a Much stress was laid upon this in the early church, because the Jews and many Gentile false teachers denied the reality of the incarnation. If one in those days accepted this, Christ's physical death to atone for sins, and the bodily resurrection of Christ he would likely accept Jesus as personal Saviour. But in our day when Christianity is the accepted religion in our country such confession of Jesus as Son of God has become a mere form in many circles. People think that because they acknowledge this fact in public they are saved from sin and are true Christians. OnecandotMsonlymentallyand with the tongue many times a day without having a change in his life. One must believe from the heart as well as confess with the mouth (Rom. 10:9-10). If and when one does this he will be made a new creature in Jesus Christ (v 15:5:1; 2 Cor. 5:17-18). True N. T. confession includes complete surrender of the life to God and consecration regarding future conduct that it will be according to the whole will of God as light is received (1 Jn. 1:7-9; 2 Cor. 7:10; Rom. 12:1-2) b See note k, 1:5

c By Goddwellingin us,byour dwelling in Him, by having the fulness of love in our lives, and by the perfection of that love in daily manifestation, we may have boldness in the day of judgment. This is possible because we are like God - holy, pure, loving, good, and true in this world (v 17; Tit. 2: 11-12)

d Gr, panhesia (note o. Acts 4:13)

e Sdi^ndlastN. T. prophecy in lJonn(4: 17). Christians will be judged at the judgment seat of Christ (1 Cor. 3: Ills, notes). Sinners will be judged at the great wlute throne over 1,000 years later (Rev. 20:11-15, note)

f what a rebuke to those who hold that men cannot live victorious over the world, the flesh, and the devil! See note c, Mt. 5:48; Rom. 6:14-23, notes

a See note b, Jas, 4:4

n See ingredients of love (1 Cor. 13:4)

i The one who dreads judgment has a reason to fear. His love is not perfect. Hemustpurifyhimself,as in 1:7; 3:1-10; 5:1-18.OneshouldhaveGodlyfear (PS. 2:11; 15:4; 19:9; 34:7-11; 85:9: 103:11; Pr. 1:7; 3:7: 8:13; 14:27; 2 Cor. 7:1). The ungodly do not have this kind of fear (PS. 36:1; 55:19; Rom. 3:18)

j See note onDt. 10:12

k 6 liars in 1 John: Those who say

1 Theybave fellowship with God and still walk in darkness (1:6)

2 They have no sin (1:8)

3 They have not sinned (1:10)

4 They are Christians and do not keep theN. T. commandments (2:4)

5 There i s no God o r Jesus Christ (2:22)

6 Tney are Christians and still hate men (4:20)

1 Question 4. Next, 5:5

m Everyone who believes from the heart that Jesus is the Messiah and exercises faith In His atoning blood is bom of God; and every one so begotten loves both God and man (v 1). This emphasizes the utter simplicity of salvation (Jn. 3:16; Rom. 10:9-10; 1 Jn. 1:9; Rev. 22:17)

n See note b, 2:3

o LovingGod and keeping His commandments are proof that we love the brethren (V 1-3; 2:9-11; 3:14-16); and loving the brethren is proof that we love God(v 1-3; 3:17-18; 4:7-21)

p 8 blessings of the new birth in l John:

1 Power to do righteousness (2:29)

2 Actual sonship (3:1-3, 8-10)

3 Freedom from sin (3:9; 5:18)

4 Love for the brethren (4:7-8; 3:14-18; 5:1)

5 Love for God (4:19; 5:1-3)

6 Powerlo keep the N.T. commandments (5:2-3: jn. 1:12; 14:15; 15:14)

7 Power to overcome the world (5:4-

8 Freedom from Satan (5:18) 5) q See 28 blessings of faith, p. 282

15 Whosoever shall "confess that Je'gus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. * God is love: and he that dwelleth in love dwelleth in God, and God in him.

Jl7'Herein is our love made perfect, that we may have^old-ness in the'day of judgment: because ^as he is. so are*we in this world-

7 The true nature of love (1 Cor 13; Gal. 5:22-23; Rom.

5:8)

18 There is no'■fear in love; but perfect love casteth out fear: because fear hath torment. ' He that 'feareth is not made perfect in love.

8 Proof of love to the brethren(Jn. 13:34-35; lCor.l3)

19 We love him, because he first loved us.

20 If a man say . I love God, and hateth his brother,*he is a liar: for he that loveth not his brother whom he hath seen, fhow can he love God whom he hath not seen?

•21 And this commandment have we from htm, That he who loveth God love his brother also.

bear witness in earth, the spirit, and the water, and the blood: and these "three '"agree in one. 9 Tf we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

4 Personal inward witness of the new birth (Rom.8:1-16)

► iC He that believeth on the Son of God hath the witness in himself: ' he that believeth not

CHAPTER 5

IV The doctrine of Jesus Christ (5:1-21; Col. 1:14).

1 The time and how of the

new birth

W HOSOEVER ""beUeveth that Je'§us is the Christ is bom of God: "and every one that loveth him that begat loveth him also that is begotten of him.

2 Proof of the new birth (2: 3-29; 3:3-10; 4:7; 5:1-4. 18;

2 Cor. 5:17; Gal. 5:24)

2' ^Y this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his command-ilients: and his commandments are not grievous. ►4 For whatsoever is bom of God "overcometh the world: and this is the victory that overcometh the world, even 'our faith.

5 "Who is he that overcometh the world, but he that believeth that Je'§us is the Son of God?

3 Five witnesses of Jesus Christ (Jn. 5:31-42, refs.)

6 This is he that came ^ water and blood, even Je'gus Christ; not by water only, but by water and blood. 'And it is the Spirit that beareth witness, because the"Spirit is truth.

7 For there are three that bear record "in heaven, the Father, the Word, and the Ho'ly Ghost: and these^hree are one.

8 And there are three that

God hath made him a liar; because he believeth not the record that God gave of his Son

5 Eternal lite is only in Jesus Christ (Jn. 15:1-6; 1 Jn.

2:24-25)

► 11 'And this is the record, that God hath given to us eternal life, and* this life is in his Son.

► 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

6 How to get answers to every prayer (1 Jn. 3:19,refs.)

13 These things have I written imto you that believe on the name of the Son of God; *that ye may 'know that ye have eternal life, and that ye may believe on the name of the Son of God.

►14 And this is the'confidence that we have in him, that, jf we ask any thing *according to his will, he heareth us: ►15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

7 How to restore a backslider (1:9; 2:1-2; Mt. 12: 31-32)

•16 If any man see his'brother sin a sin which is not"unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death : I do not say that he shall pray for it.'* 17 All unrighteousness is sin: and there is a sin not unto death.

8 Born again people in Christ

are free from sin and Satan

(1 Jn. 3:5, refs.)

►18 We know that whosoever is bom of God"siimeth not: but he that is begotten of God 'Tteepeth himself, and that'wick-ed one toucheth him not.

9 A distinct difference between saints and sinners (1 Jn. 3:10)

19 And we know that we are of God, and the whole world lieth in'wickedness.

10 Eternal life is to kno>*

God and Jesus Christ (Jn.

17:3)

20 And we know that the Son

r Question 5. Last one in 1 John s See note a, v 8

t See 12 ways of Spirit witnessing of Jesus, p. 252

u See 4:6; Jn. 14:17; 15:26; 16:13 V what is written from here to "in earth" in V 8 is not in some early MSS., but

Continued.column 4 —^^

the doctrine of the Trinity P. 280 w The only sense three can be one is in unity, as is clear in Jn. 17:11, 21-23. See oihe* sciipiural uses of the word one (Gen.2-24: 11:6; ICor. 3:6-8; 12: 13;Eph. 2:14;Heb. 2:11). Three persons canaotbe one person in number in any sense, but the three canbe one in unity See The Trinity, p. 280

a 3 witnesses of humanity and sonsMp:

1 The Holy Spirit descending upon Jesus at His water baptism (Mt. 3:13-17). See iK)te t, 5:6 on Spirit witnessing

2 The water - threefold witness:

(1) Water baptism symbolizing His own death, burial, and resurrection (Mt. 3:13-17)

(2) Water of the Word bearing witness to the incarnation (Isa.7:14; 9:6-7;Mt. l:23;Lk, 1:34-35; naef.Jn. 3:5)

(3) Water and blood at the crucifixion testifying of Hli humanity (Jn. 19:34)

3 The blood, testifying not only the humanity and sonship of Jesus Christ, but guaranteeing redemption from sin (Mt. 26:28; Acts 20:28: Eph. 1:14;

CoL 1:20-22: H^. 9:14-26; 10:1-23; Ijn. 1:7). See point 19 of 89 proofs of a Divine Trinity , p. 280

b Agree to the one point of thehumanity and sonship of Jesus (4:1-6: 5:5-9)

c If we receive witnessof sinful men who can so easily deceive, wc should gladly receive the witness ofGod who cannot postibly deceive. God's witnesses of His Son are greater than all men (v 9)

d Every believer has a personal witness from God to his faith (Rom, 8:14-16; GaL 5:6; 2 Cor. 5:17-18)

e Every imbeliever receives the fruit or Ms own rejection of God (jn. 3:36)

f Eternal life in Jesus Christ is the great truth the Father, the Son, the Holy Spirit, the water, and the blood bear testimony of (v 11-12)

g Eternal life is only in Jesus. All who are in Him have thfTetemal life and all otit of Him do not have it 26 blessings in Jesus Christ:

1 No condemnation (Rom. 8:1)

2 Freedom from the law of sin and death (Rom. 8:2)

3 The love of God (Rom. 8:39)

4 Truth (Rom. 9:1)

5 Union in one body (Rom. 12:5)

6 wisdom,righteousness, sanctifica-tion, and redemption (1 Cot. 1:30; Rom. 3:24)

7 Resurrection ofthebody(lCor. 15:

8 Triumph (2 Cor. 2:14) 22)

9 Abolishment of the law (p. 201)

10 New creation(2 Cor. 5:17-18)

11 Simplicity (2 Cor. 11:3)

12 Liberty (Gal. 2:4)

13 Sonship (GaL 3:26)

14 Made nl^ to God (Eph. 2:13)

15 High calling (Phil. 3:14)

16 Faith and love (1 Tim. 1:14; 3:13) n Grace (2 Tiro. 2:1)

18 Salvation (2 Tim. 2:10)

19 Eternal life (1 Jn. 5:11; 2 Tim. 1:1)

20 Preservation (Jude 1)

h 2 reasons for writing (v 13):

1 That you may have eternal life

2 That you may believe on Jesus 1 See note b, 2:3

j Gr. panesia , note o. Acts 4:13 k tWs means according to His Word (Jn. 15:7;Rom. 10; 17). God cannot deny His Word or Himself, we should consider the answers as sure as if we alreadyhad them (Rom. 4:17; Heb. 11:6; Jas. 1: 5-8; Mk. 11:22-24) 1 A Christian brother, not a sinner m All sin is forgivable except blasphemy against the Holy Spirit (Mt. 12:31-32). Since this sin is the only one unto death, that is, unforgivable it is useless to pray for it n Does not practice sin (2:29; 3:5-10) o Keeps himself, as in Jude 20-21 p He is not of the devil (3:8-10) q The wicked one. The whole world is embraced in the arms of the devil and is more or less asleep in death in trespasses and sirs (Efh. 2:1-9)

—^^~ Cont. from column2

this is no proof that it was iwt in the original book as here recorded. Cyprian, Bishop of Carthage, 200-258 A. D., quotes this as being written by John (vol. v, 418, 423. Ante-Nlcene Fathen).Vlg^us of Thapsus quotes it in the 5th century. The codex Montfortii and the Vulgate contain it. The words are in perfect harmony with

i

1 JOHN 5

Eternal life in Jesus Christ

279

1 Is come in the flesh (4:2-3), and has brought redemption b y H i s atoning work (1 Pet. 2:24;CoL 1:20-22)

b Understanding comes before faith and redemption (Rom, 10:17; 1 Cor. 1:30)

c See noteb. 2:3

20 facts of eternal life by John (1:2V

1 Men can tiave it by believing on Christ and God(jn. 3:15-16, 36: 5:24; 6:40, 47)

2 It becomes a well springing up in the sou] (Jn. 4:141

3 Men must gatter fruit unto life eternal (jn. 4:36)

4 It comes through searching the Scriptures (Jn. 5:39)

5 Men must labor forit(jn.6:27,note)

6 Itcomesby drinking of,or partaking of the benefits of the blood of Jesus Christ by faith (jn. 6:54)

7 Christ has the words of eternal life

(JD. 6:68)

8 Christ gives eternal life to His own who meet the conditions (Jn. 6:27, note; 10:27-29)

9 God commands men to get it (Jn, 12:50)

10 God sent Jesus to give it to all who come to Him through Christ (Jn. 17:2)

11 To know or to experience God and Christ is eternal Life (Jn. 17:2-3^

12 Jesus Christ is that eternal hfe (1 Jn. 1:1-3)

13 This eternal life has actually been seen, heard, and handled (1 Jn. 1:1-3)

14 Men must not only meet the 23 conditions of eternal lifeofjn. 6:27, note, but they must let, or permit it to remain In them after they get it (1 jn. 2:24)

15 If men do let or permit it to remain in them, thenTEey will continue in the Son, and in the Father (1 Jn. 2:24)

16 Eternal Ufe isprornisedto all (1 Jn. 2:25), but it is given only to those who meet the conditions of receiving and keeping It (Jn. 6:27, note)

17 No man who hates his brother has it(l jn. 3:15)

18 It comes from God (1 Jn. 5:11)

19 It Is only in God's Son (1 Jn. 5:11)

20 All men may know they have it (1 Jn. 5:13, 20; Jn. 3:16: 5:24; 17:2-3)

4 persons to fellowship (1:3):

1 God the Father (Isa. 57:15; Jn. 14; 23; 17:21-23:2 Cor.6:13; 1 Jn. 1:3-7)

2 God the Son (Mt. 18:20: Jn. 14:23: T7T9: 10: ly Spi Cor. 3:16; 2 Cor. 13:14; PhU. 2:1)

15:1-8; iCor.

3 God the Holy Spirit (Rom. 8:9

16; 1 Jn. 1:3-7^

4 The Christian (Acts 1:14; 2:1,42-

47;Eph.5:19; Phil.2:l-2: IJn. 1:3-7)

40 persons not to fellowship:

1 The ungodly (Ps. 1)

2 Scomers (Ps. ll

3 Workers of iniquity (Ps. 6:8)

4 Vain persons (Ps, 26:4)

5 Evil workers (Ps. 26:5)

6 Criminals (Pr. 1:10-15)

7 The fooUsh (Pr. 9:6: 14:17)

8 The angry man (Pr. 22:24)

9 Excommunicated church member (Mt. 18:17)

10 Those causing divisions (Rom. 16:

11 Backsliders (2 Jn. 9-11) 17)

12 False teachers (1 Tim. 6:3-5; 2 Jo,

13 The disorderly (2 Th, 3:6) 10)

14 The disobedient (2 Th. 3:14-15)

15 Unbelieven (2 Cor. 6:14)

16 Infidels (2 Cor. 6:14)

17-22 Fornicators, the covetous, idolaters, railers, drunkards, extortioners (1 Cor. 5:9-11)

23-40 Self-lovers,boasters,the proud, blasphemers, disobedient to parents, the unthankful, unholy, those without natural affection, trucebreakers, false accusers, the incontinent, fierce, de-spiseis of good, traitors, tne heady, Wgh minded, pleasure-lovers, and hypocrites (2 Tim. 3:1-5)

5 "if's" of human experience: (1:1)

1 The hypocrite (v 6). If we say we laiow God and still .alftin darkness our sins prove we are Uars

2 The Christian (v 7), If we walk in the light, we have fellowship with the FatherandtheSon (v 3) and the blood of Jesus Christ keeps us cleansed from aU sin

3 The self-deceiver (v 8). If we say we have no sin to confess, tfiit is, we are not sinners, we deceive ourselves

of God is'\;ome, and hath given us an"understanding, that we ma>'<Ttnow him that is true, and we are in him that is true, ei'en

Hn his Son Je'§us Christ, i ^hig is the true God, and eternal life. •21 Little children,"^keep yourselves from idols. A-mfin'.

Summary of 1 John

Date and place: According to tradition 1 John waswriaen from Ephesus about 90 A. D.

Author The aposile lohn (see Sum ma ry of St. John). U nbroken tradition affirms John to be the author, and internal evidence prove sit, Nolessthan 19comparisons between statements of 1 John and the gospel of John prove they had the same author,Cp, 1 Jn, 1:1 with Jn, 1:1-2. 14: 2:5 with Jn.

14:23: 2i£ with Jn, 15:4; 2:8 with Jn. 1:5. 9; 13:34: 2:10 with]n,"~ri:10; 203 with Jn, 17:3; ^14 with Jn. 17:3; 30 with Jn. 1:12; i^ ^'^^ J"- l":24; 3:8 with Jn. 8:44; 3:"?^ with Jn. 3:3-5: 3:11 with Jn. 13: 34; 3:13 with In. 15:20; 4: 9 with Jn. 3:16; 4:12 with Jn. 1:18; 5:13 with Jn. 20:31;"5T4 with In. 14:14; 5:20 withjn. iTPT^

Theme: Practical teaching on the love ofGod and Christian Uving and conduct

Statistics: 62nd book of the Bible; 5 chapters; 105 verses: 2,523 words; a questions; 100 verses of history; 5 verses of unfulfilled prophecy

because we know better: and we Ue. Gnostics and other heretics deny that theyare sinners and that Christ's death atones for sin

4 The penitent sinner (v 9). If we oon-fessouisins,thatis,if we wilIFe honest and acknowledge we are sinners (Rom. 3:23),Godisfaithfuland justto forgive us our sins, and to cleanse us from aU unrighteousness

5 The wilful rebel against God (v 10). If_we say that we have never sinned, we makeGoda Uarand His Word is not in us. In V 8 the idea is contending we are not guilty before God and here it is we were never guilty

2 things not to love (2:15):

i Gr. kosmos, the order, behaviour, fashion, and government of this wcrld system (Mt. 4:8; 13:22; Eph.2:l-3; jas, 4:4: 2 Pet. 1:4; 2:20)

2 The things that make up the world system of evil and rebellion against God (see following note: 3 classes) 3 classes of things of the world system:

(osr

1 T he lust of the tlesh (v 16). See 17 works of the flesh , p. 207

2 The lust ol the eyes:

(1) Lust for women (Mt, 5:28; Job

31:1)

(2) Eyes full of adultery - even men witn men and women with women (2 Pet. 2:14; Rom. 1:18-28)

(3) Covetou3ness(Ps.l0:8;Lk. 12:15)

(4) aU things desired (Eccl. 2:10) h) Idol worship(Ezek. 6:9:18:6-15) (6) AUkindsofeva(Mt. 6:23:7:22)

3 The pride of life:

(1) Self-righteousness (Job 32:1)

(2) Positions(Gen. 3:5:Ezek. 28:11-17; 1 Tim. 3:6; 3 Jn. 9)

'3) Power (Lev. 26:19)

'4) Riches (Ps. 39:6; Ezek. 28:5)

(5) Beauty (Ezek. 28:11, 17)

(6) Strength to war (2 Ch. 26:16)

(7) Constant vaunting one's self; glorylngin sex activity; pleasures; and all the vanity of life (v 15; Ps. 24:4; 36:2; Isa. 3:16)

10 blessings of doing the wiU of God:

^m-)

1 Entrance into the kingdom (Mt. 7:

2 Kept from famng(Mt. 7:24-29)21)

3 Confirmation that one's deeds ate of God (Jn. 3:21)

4 Answers to prayer (Jn. 9:31)

5 Being blessed (Jas. 1:22-25)

6 Never moved (Ps. 15:1-5)

7 To abide forever (1 Jn. 2:17)

8 The new birth (1 Jn. 2:29)

9 Righteousness like Christ(l Jn. 3:7) 10 Confirmation of sonship (3 Jn. 11)

The Antichrist (2:18>

Anyone against Christ is antichrist. In this sense there are many(v 18,22; 4: 3; 2 Jn. 7), but the one referred to here is yet to come

15 titles of the Antichrist:

1 Antichrist (1 jn. 2:18)

2 The Assyrian (Isa. 10:20-27:30:18-33: 31:4-32:20; Mic. 5:3-15)

3 The King of Babylon (Isa. 14:4)

4 The Spoiler (Isa, 16:4, note)

5 The Extortioner (Isa. 16:4)

6 Gog, the Chief Prince of Meshech and Tubal (Ezek. 38:2-3, note)

7 The little Horn (Dan. 7:8, 24; 8: 9, 23)

8 King of Fierce Countenance (Dan. 8:23)

9 The Prince that Shall Come (Dan.

9:26-27, notes)

10 The Kingof^ the North (Dan, 11:5-

11 TheManofSin(2Th.2:l-12) 45)

12 The Son of Perdition(2 Th, 2:1-12)

13 The Wicked (Isa. 11:4)

14 That Wicked (2 Th. 2:8-12)

15 The Beast (Dan, 7:11; Rev. 13)

20 proofs purity is now possible (3; 3):

1 He shall save... from... sins (Mt. 1:21)

2 Fortheremissionofsins(Mt. 26:28)

3 Dead to sin (Rom. 6:2)

4 Body of sin mightbe destroyed, that we should not serve sin (Rom. 6:6)

5 Reckon selves dead to sin (Rom. 6:11)

6 Let not sin reign in your body (Rom. 6)

7 Sin shall not have dominion over you (Rom. 6:14-23)

8 Being made free from sin (Rom. 6:18)

9 Made me free from sinfRom. 8:1-4)

10 Theythat are Christ's have crucified the flesh with the affections and lusts (Gal. 5:16, 24)

11 That we should be holy and without blame before Him in love (Eph, 1:4)

12 Live soberly, righteously, and godly in this present world (Tit. 2:12)

13 purged our sins (Heb. 1:3; 9:14)

14 Beyeholy:forIamholy(lPet.l:16)

15 Theblood of Jesus Christ cleaaseth us from aU sin (1 Jn. 1:7, 9)

16 Ought to walk even as He walked (1 Jn. 2:6)

17 Whosoever abidethin Him sinneth not, ..is righteous, even as He is(l Jn. 3:6-7)

18 He that committeth sin is of the devil (IJn. 3:8-10; Jn, 8:44)

19 Whoever isbomof God sinneth not (1 Jn, 4:17; 5:4-5, 18)

20 Without holiness no man shall see the Lord (Heb. 12:14-15)

7 plain gospel facts stated (3:5-9):

1 He was manifested to take awayour sins(v 5; Tit. 2:12)

2 One can not be in Christ and continue to sin (V 5-6: 2 Cor. 5:17-18)

3 Man can be as righteous as Christ in this life (v 7; 4:17; Tit. 2:12)

4 Everyman who sins is of the devil (V 8: jn, 8:44)

5 Christ came to destroy the works of the devil (v 8; Mt. 8:17: Acts 10: 38; Jn. 10:10)

6 One cannot sin aslongas the Word of God remains in him (v 9; Rom. 6: 14-23; 8:1-13)

7 All men are not children of God (vlO)

25 works of the devil (3: 8>:

1 Sin-rebellion (Gen. 3: 2 Cor. 11:3)

2 Works of darkness, including moral seduction and sex perversion (Eph.5:11; 6:12; Acts 26:18; Rom. 1)

3 Works of wickedness (CoL 1:21) 4Spiritual blindness (2 Cor. 4:4)

5 Stealing the Word of God (Mt. 13:19)

6 Deceptions and false religions (2 Cor. 11:14; 1 Tim. 4: Rev. 12:9)

7 To kill and destroy (Jn. 10:10)

8 Sowing tares, tempting, and sifting saints (Mt. 4:3; 13:25; Lk. 22:31)

9 Promoting counterfeit worship and miracles (2 Th, 2:8-12; 1 Cor. 10:20)

10 Causing storms (Job 1:18-19; Eph, 2:2)

11 Ruling nations (Mt. 4:8-9; Dan. 10)

12 Executing death (Heb. 2:14-15)

13 Accusing the brethren (Rev. 12:10)

a See note n, Lk. 22:3: 2 Cor. 5:17-18 b Eternal life is to know God and Jesus

Christ (Jn, 17:2-3) c Avoid idolatry, false gods, and have no idols in your hearts and lives.Love God first and last (Mt. 22:37)

14 Hinderingprayers(Dan. 10:12-21)

15 Opposing the gospel (Eph. 6:1-18)

16 Supervising demons(jn. 12:31), fallen angels(Rev.l2:7-12), and fallen man (Eph. 2:2; 1 Jn. 3:8; Jn. 8:44)

17 Causing ackness and disease(Mt.4: 23-24; 9:32-33: 15:22; Acts 10:38)

18 Causing infirmities (Mt, 8:17; Lk, 13:16; Jn, 10:10; Acts 10:38)

19 Causing lunacy and mania (Mt. 4: 23-24; 17:14-21; Mk. 5:1-18)

20 Urging suicides (Mt. 17:15; Jn. 10:10)

21 Agitatinglusts(Jn,8:44;Eph. 2:1-3)

22 Lying and false prophecy(lKi. 22: Mt. 24:11, 24: 2 Cor. 11:13-15)

23 Propagating false doctrines(l Tiro. 4: 2 Tim, 4: 2 Th. 2; Rev, 13)

24 Oppressing men (Acts 10:38)

25 Persecuting Christians and warring on saints (Eph, 6:10-18; 1 Pet. 5:8-^

Christ died to destroy and cancel all these works of the devil for believers in this age, and to give complete mastery over them (CoL 2:14-17; 1 Pet, 2:24; Lk. 10:19: jn. 14:12; Mk. 16:17-18), The only works listed above that wUl not be put down in this age are: all sin and rebellion among njen, Satan's rule of the nations; the reign of death: and continued opposition o f Satan to saints. These wUl be done away in the Millennium (Eph, 1:10; 1 Cor. 15:24-28; Rev. 21:1-8; 22:3)

7 fallacies based on 1 jn. 3:9:

1 That a bom-again man cannot sin

2 That his sins ate not real ones

3 That God automatically forgives his sins without confession

4 That God does not see his sins; instead He sees the blood of Christ which he is trusting in

5 That sins ate not imputed to him

6 That he does not practice sin, but commits occasional sin

7 That all his sins, past,present, and future ate already forgiven

At the best these fallacies are vain attempts to explain this verse and all of them are unscriptural. The secret of a proper understanding of this verse is in the word in, which, means in haf-mopy with or in union with and not bodily entrance into, as proved in note n, Lk. 22:3. The seed isthe Word of God by which a man isbom again (1 Pet. 1: 23; Jas. 1:18), The simple idea is that aslongas oneremainsin union with or inhatmony with the seed,or the

Word of God, he cannot sin. One who is consecrated to obey the Bible and refuses to sin, cannot break the command-mentsof God. Therefore, he cannot sin. for sin istransgressionof thelawfv 4). The reason given here for not being able to sin is that "His" (God's) seed (the Word of God) remains (abiaesi in him. Thatis, theone born again refuses to transgressthe commandment of God and commit sin. As long as this consecration remains he will be unable to sin. Ifhegrowscoldinhislovefor God, ceases to pray and keep his spiritual life up to normal he then maybe overcome again and sinby transgressing the Word of God (Ija 2:1; 2 Pet, 1:5-10)

'Eternal Ufe"

■ "JesusChrist" the same (3:15)

In some scriptures we find that the term eternal life is synonymous with Jesus CEE?1TT^: 2:24-25; 5:11-13,275113! 14:6; 17:2-3). This Ufe, Uke Christ, is eternal whether anyone ever receives it or not. Even if one receives it and then loses it, the Ufe is still eternal. Individual possession of it either temporarily or otherwise does not make it eternal or not etemaL So the argument that if one should lose it, it would cease to be eternal is the wrong concept of i t. A diamond or any other eternal thing would not cease to be eternal just because the owner lost it. So it is with eternal Ufe. Conditions must be met to get it and to keep it (note d, jn,6:27). Christ cannot and will not remain ui the Ufe where sin and rebelUon dwell (Jn. 15:4-8; GaL 1:6-8; 2:6-7; Rom. 6:14-23: 8:1-13: 2 Cor. 13:5)

NOTES

ON

I JOHN

CONTINUED

L

The Trinity - 18 fallacies (5:7):

1 That there is only one person ot one being called God

2 That there is a difference in meaning of three human persons and three divine persons

3 That the terms Father . Son , and Holy Ghost refer to three manifestations of one person or one being

4 That the Father is the only person who Is divine; the Son was created by die Father; and the Holy Ghost was created by the Son (Arlanism)

5 That God consists of three persons in one person or three beings In one being

6 That the Father, Son, and Holy Ghost are essential parts of one being, just as man is made up of body, soul, and spirit

7 That God is a complex person and » it is folly to seek to explain the Trinity

8 That the Trinity is beyond humac comprehension and bewilders the mosi learned

9 That the Trinity is not an O.T. revelation

10 ThatGodhas no body, bodily parts, or pa ssionslike humanbcings - nothing of a bodily nature

11 That God is invisible reality and cannot be seen by natural eyes

12 That God is a universal mind, con-scieiKe, love, goodness, and power filling all space and maner

13 That there is nothing on earth to resemble Him

14 That God cannot be comprehended bythe senses but by the soul, for He is above sensuous perceptions

15 The image of God consists only of moral and spiritual likeness

16 ThataUstateroentsofGodhavinga body with bodily parts are mere figures of speech conveying some idea of God to man

17 ThatJesusChrist isthe Father, Son, and Holy Ghost

18 That Jesus is the one God and Jehovah of the O. T.

All such statements are unscriptural in the extreme and are contradicted by thousands of plain passages about God. Why would God teU us that all invisible things are clearly seen by visible things on earth, even to His eternal power and Godhead fRom. 1:20),if He is incomprehensible; if there Is nothing on ea rth to resemble Him; if He is a bodiless being;if He is three beings in one being; if His image isonly moral and spiritual; If descriptions of His body and bodily parts are not true andreaL and if He is a n invisible nothingness floaung i n nowhere? If this IswhatGodlswhydid He not say this instead of what He did say? Is It possible that He does not ^eakto us in plain human language? Ot, is It possible that the church and false religloas are in error and thatGod does mean what He says about Himself? Who gave man the right to change the Bible &om a literal to an imaginative meaning? If statements about God are mere figures of speech trying to convey some idea of Iflm,what ideas do they convey? That He does not have a body with bodilyparts, orthat He does? That He is less real than His creations, or that He Is as real? It would be unlike God to say over 20,000 things about Himself if He did not have a personal body, soul and spirit as stated

89 proofs of a Divine Triraiy:

What we mean by Divine 1 rinlty is that there are three separate and distinct persons in theGodhead, each one having His own petsonal spirit body, personal soul, and personal spirit in the same sense each human being, angel, or any other being has his own body, soul, and spirit, we mean by body, whether a spirit body or a flesh body, the bouse for the indwelling of the personal soul and spirit. The soul is that which feels and the spirit Is that which knows

The doctrine of the Trinity can be clearly seen, being understood by the visible things that are made, even to His eternal power and Godhead (Rom. 1:20). What on earth was created in the image and Ukenessof God?

Man(Gen. 1:26-28). DoGod's image and likeness consist only o f moral and spiritual powers? If so, it can be concluded that man is only a moral and spiritual being. IsGod bodiless? If so, we can conclude

that man is also bodiless. Is God only one being made up of several persons or beings in the one being? If so, we can conclude that man is one person or being made up of many. Does God need a flesh body in order to have any kind of body? No! There are such things as spirit and heavenly bodies. See 1 Cor. 15:35-38. From this passage we learn that all things in creation-grain, fish, birds, beasts, man, angels, and even the planets have bodies, sizes, shapes, and forms

The Bible declares that God has a body, shape, image, likeness, bodil y pans, a personal soul a nd spirit! and all other filings that consritute a being or a person with a body, soul, and spirit (see note t,Jn. 4:24; note a, Jn. 5:37; The do ctrine of man, p,618 of O.T.)

Angels,cherubim, seraphim, and all other spirit beings have spirit bodies and personal souls and spirits. They have been seen with the natural eyes of men over 100 times in Scripture (note n, Heb. 13:2). If all other spirit beings have spirit bodies, could not the members ofthe Trinity also have spirit bodies? The 284 passages on spirits in Scripture prove that spirit bodies are just as real and capable of operation in the material worids as are flesh beings. There is no such thing as a world of creations made up of invisible sub-stance. The so-called spirit-world must be understood simply a s spirit beings inhabiting material worlds created by God. Heaven itself i s a material planet(Gen. 1:1; Heb. 11:10-16), having cities, mansions, furniture, inhabitants, living conditions, etc. See Heaven, p. 622 of O. T.

God has been seen bodily by human eyes many times(Gen. 18:1-33; 19:24; 32:24-30;Ex.24:11;33:ll-23;Jos.5: 13-15; judg.6:11-23; 13:3-25; 1 Chr. 21:16-17; Job 42:5; Isa. 6; Ezek, 1:26-28: 10:1,20; 40:3; Dan. 7:9-14; 10:5-10; Acts 7:56-59; Rev. 4:2-5; 5:1, 5-7, 11-14; 6:16; 7:9-17; 19:4; 21:3-5; 22:4)

In over 20,000 references about God in Scripture we get to know all we need to know about the subject. If we will take the Bible literally as to what it says about Him, as we do with other things the subject wiU be very clear;

but if we make God a mystery, ignore the plain statementsof Scripture about Him, and refuse to believe the many descriptions ofGod given by those who have seen one, two, and three separate persons called "God," then we will remain in Ignorance

It is true there are a few figurative statements about God in Scripture, as there are about man and other things, but shall we do away with the reality of man and these other things because of a few figures of speech? Let us make man mere salt and lights(Mt. 5:13-14), if we are going to do away with God because of a few figures of speech

We submit the following facts in Scripture to prove a Divine Trinity of separate persons in the Godhead:

1 The word one means one in unity as well as one in number. It means unity inljn.5:7,as it does in Jn. 17:11,21-23, and yet these three persons, the Father, the Word, and the Holy Ghost, are spoken of as one each in number and individuality in Scripture. There is one God the Father, one Lord Jesus Christ, and one Holy Ghost (ICor. 8:6; Eph. 4:3-6). Thus there are three separate persons in divine individuality and divine plurality. The Father is called God (1 Cor. 8:6), the Son is called GoH'fisa. 9:6-7; Heb. 1:8; Jn. 1:1-2; ISi^S), and the Holy Spirit is called Godf Acts 5:3-4). As individual persons each can be called God and collectively they can be spoken of as oneGod becauseof their perfect unity. The word God is used either as a singular or a plural word, like sheep

Everything that could be spoken of God collectively applies equally to each member of the Godhead as an Individual, but there are some things that are said of each person ofthe Deity as to position, office, and work that could not be spoken as of the other membersof the Godhead. The Father is the head of Christ (1 Cor. 11:3); the Son is the only begotten of the Father ^2 Jn. 3), and the Holy Ghost proceeds from both the Father and the Son (Jn. 14:16, 26; 15:26; 16:7-15; Acts 2:34)

2 Names of God prove plurality of

persons. The Heb. Elohim is the word for God in Gen. 1:1 and in over 2700 other places in the O. T. It is a uni-plural noun meaning Gods and is so nans. 239 times (Gen. 5:5; Ex. 22:28; lSam.4c8; Dan. 2:11; 4:6-9; 5:11,14; etc.). Sometimes Elohim is used with plural verbs and pronouns, "the Gods they caused me to wander" (Gen. 20: 13), and "there the Gods they appeared unto Um" (Gen. 35:7)

3 Plural pronouns are used of God, provingpluralityofpersons(Gen. 1:26; 3:22; 11:7; Isa. 6:8; Jn. 14:23; 17:11, 22-23)

4 First, second, and third personal pronouns are used hundreds of times in Scripture, referring to one, two, and three persons of the Godhead in the same sense they are used of men. Sometimes the different members of the Deity use them to and of one another inthe same sense man usesthem. la Jn. 17 alone Jesus uses them 162 times in speaking to and of His Father. Cp. Jn. 14:16-17,26; 15:26; 16:7-15. Sometimes slngiUarpronouns are used of the whole Godhead of three members asa unity(Ex.20:3;Isa, 44:6,8; 45: 5, 21; 46:9; Hos. 13:4), just Uke the whole churchas a unit is spoken of as a man and he (Eph. 2:14-15; 4:13; 5: 2f^ 2 Tir"2:7-8)

5 Man tsbecome as one of us proves plurality of persons (Gen. 3:22)

6 Two and three persons called God havebeen seenby the same men at the same time and places as being separate persons (Dan. 7:9-14; Mt. 3:16-17; Jn. 1:31-34; Acts 7:54-60; Rev. 6:16; 7:9-17; 21:22; 22:3)

7 Two Lords are mentioned in Gen. 19:24; one on earth and one in heaven

8 Two persons are referred to in the O.T. See Ps.8:5-6 with Heb, 2:5-18; Ps.l6:8-10withActs2:25-36;Ps.22:l-22 with Mt. 27:35,39-43,45-46; Heb. 9:14; 10:5-12:Ps. 40:6-10 with Heb.lO: 5-7; and Ps. 45:6-7 wlA Heb, 1:8-9

9 Two Lords are mentioned sitting side by side (Ps. 110:1, 5; Mt. 22:44; 26:64; Acts 2:33-34; 7:54-56; Rom. 8: 34; Eph. 1:20; Col. 3:1; He6. 1:3, 13; 8:1; 10:12; 12:2; 1 Pet. 3:22; Rev. 22:3)

10 Two persons are mentioned and re-quiredin orderto understand the plain language of Ps. 2; 89:19; 132:17:Pr. 30: 4; Isa.4:2; 10:16-17; 28:16; 49:1-10: 50:4-11; 52:13-53:12; 62:11; Mic. 5: l-5;jer.23:4-8; 33:14-26; Zech. 3:8-10: 6:12-13. In these passages one is anointed, becomes the son of, is sent

by, is taught by, and becomes the servant of the other and both are called Lord

11 Three self-acting p er son s - the Lord God, the Messiah, and the Holy Spirit, are referred to as blessing, anointing, sending, and doing things for one another in Isa. 11:2; 42:1-7:48: 16; 59:21:61:1-2: 63:1-14: Zech. 12: 10-13:2

12 in Zech. 1:7-21 the Lord of Hosts and the angel of the Lord (also called Lord, 1:19-20; 2:1-13) are talking together. One Lord says ofthe other Lord that He has sent Him to Israel (2:8-13). One Lord refers to Himself as Me and to the Lord of Hosts as His andHe^2:8-11). This conference continues throughout Zechariah until 13:6-7 where both Lords are called fellows or associates

13 Jesus Christ is called the son of Abraham, David, Mary, and of God (Mt. 1:1; Mk. 1:1; 6:3). He is just as much a separate person from God as He is of these other persons

14 Two persons are referred to many times in the N.T. (Mt. 11:27; Lk. 23: 46; Jn. 1:1-2,18: 5:19-20: 14:1-9: 16: 15; 17:3, 10; Acts 2:38-39; 3:13-26; PUl. 2:5-11: Eph. 3:5; CoU 1:15; 2 Th. 2:16-17; Tit. 2:13; Heb. 1:1-3: Rev. 20:6; 22:3)

15 Two and three persons are men-tioned in the introauctions to N.T. books (Rom. 1:1-4, 7: 1 Cor. 1:3; Jas. 1:1:1 Pet,l: 1-3:2 Jn.3;Rev.l:l-6;etc.)

16 God Is the head of Christ and dius greater than He in positionf 1 Cot.3:23: 11:3; IChr. 29:11; Jn. 14:28)

17 Christisthe mediator between God and man, not between Himself and man(l Tim. 2:5)

18 Two and three persons are referred to in every N.T. book (Mt. 3:16-17; 12:31-32: 17:5; 22:43-45; 28:19; Mk. 1:1-2, 10; 13:32; Lk, 1:32-35; 2:40, 52: 3:22; 4:1; 4:18: ft 35: 23:46; 24:39

with Jn. 4:24; Jn. 1:1-3, 14. 18; 5:17-26. 31-38: 6:37, 44-46, 57; 7:16-18, 28,37-39; 8:13-19,26-38,42,54; 10: 15-18.24, 29, 36; 12:26-31, 44, 49-50; 14:1-26,28-30; 15:1-26:16:1-33: 17: 1-26; 18:11: 20:17,21: Acts 1:7-8; 2: 24-36:3:13-26: 4:10.26-31:5:29-33: 7:37,55-56; 8:12-17; ai7; 10:38-48; 17:31: Rom. 1:3, 7, 9; 5:1-11; 8:1-13, 26-39; 1 Cor. 1:3-9; 2:10; 3:23; 8:6; 11:3; 12:3:15:57; 2 Cor. 1:2-3: 5:17-21; 13:14;Gal. 1:1-3; Eph. 1:2-3: 3:14; 4:3-6; 6:23:Phil. 1:2: 2:5-ll;Col. 1:2-3,13-19; 3:1: 1 Th, 1:1-10; 3:13; 2 Th, 1:1-2; 2:16:1 Tim. 1:2; 2:5: 5:21; 6: 14-16: 2 Tim. 1:2; 4:1: Tit. 1:4; 2:13; Ph'm. 3; note n. Rev. 5:13 for 30 last N.T.references) In no conceivable way can we force a meaning of three persons in one person: three beings in one being; or three manifestations of only onepersoninany of these or any other scripture.

19 There are threedistinci and separate witnesses that bear witness of Clinst (IJn, 5:5-11,13,20), Both God

and man requite this many personal eparate witnesses to confirm any point (Mt. 18:16; 2 Cor. 13:1). The

water and blood of 1 Jn. 5:8 could not be accepted as accredited personal witnesses in themselves. The Father, the Son,and the HolyGhost are the only personal witnesses of thispassage. If we consider these to be only one person, then there are not the required number of witnesses to establish the truth ofthe Sonship of Jesus Christ. We are forced by facts to admit aU of 1 Jn. 5: 7-8 as inspired Scripture and therefore, the fact that the Father, the Son, and the Holy Ghost are three separate and personal witnesses instead of being only one person or witness.

Many scriptures confirm these three witnesses:

(1) The Father (Jer. 29:23; Mal,3:5: Jn. 5:31-37, notes; Rom. 1:9; Heb. 1: 1-2; 2:3-4)

(2) The Son (Isa. 55:4; Jn. 18:37; 1 Tim. 6:13; Rev. 1:5)

(3) The Holy Spirit(Rom. 8:16: Jn.

:26: Heb. 10:15; 1 jn. 3:6> If all three are witnesses, tnen they must be separate persons. The water and the blood simply confirm the intelligent testimonies of the three persons ofthe Godhead and give additional weight to the Sonship of Jesus

20 ThewordsTHRDUGH and BY,used of JesusChristand the Holy Spirit,but notonce of the Father prove God to be a separate person and the Head and Director of all things done BY and THROUGH them(1 Cot. 3:23; 11:3; Jn. 10:29:14:28:14:16-17,26: 15:26: 16: 7-15: Acts 2:33-34):

(1) THROUGH Jesus Christ (Acts 4: 2:RDm.l:8: 5:1,11;6:23; 7:25: 15:17; 16:27; 1 Cor. 15:57; 2Cor. 3:4: GaL 3: 14: 4:7; 5:10; Eph. 2:7. 18; PML, 4:7. 13: Tit. 3:6: Heb. 13:21; 1 Pet. 1:22; 4:11: 1 jn. 4:9)

(2) Bjr Jesus Christ (Jn. 1:3. 10. 17; 10:9:Acts4:10; 10:36;Rom.2:16; 3:22; 5:17, 21; GaL 1:1; Eph. 1:5: 3:9; CoL 1:15-20; 3:17: Heb. 1:1-3; 1 Pet. 2:5: 5:10)

(3) THPOUGH the Holy Ghost (Acts 1:2; 21:4; Rom. 8:13; 15:13, 19: GaL 5:5; Eph. 2:22; Heb. 9:14)

(4) BY the Holy Ghost (Ezek. 11:24: Mlc. 3-75; Zech. 4:6: Mt.l2:28; Lk. 2; 27; 4:1; Acts 11:28: Rom. 5:5; 15:19; iCot. 2:10; 6:11; 12:3, 13)

Pro ofs Jesus Is not the Father:

21 The Father was in heaven aU the time Jesus was on earth (Mt. 5:16,48)

22 Christ now sits at the right nand of the Father (see note 9, above)

23 Jesus said He would confess men BEFORE MYFATHER,provingHeis not the Father (Mt. 10:32; Rev. 3:5)

24 Jesus always prayed to the Father as a separateperson(Mt. 11:25; Jn. 17)

25 The Father existed OUTSIDE the body of Jesus, so He could not be Jesus (Mt. 2:22; 3:17; 17:5; Jn. 12:27-30)

26 Bothjesus and Satan refer to a God separate from "Jesus" (Mt. 4:6-10)

27 God was the Father of Jesus, not Jesus, Himself (Eph. 1:3. 17; 3:14)

28 In parables Jesus illustrates His relationship to the Father asthaiofseparatepersons(Mt, 21:33-46; Jn. 15:1-8)

29 Men are taughtto go directly to the Father and not to pray to Jesus (Jn. 14:12-15; 15:16; 16:23-26)

Cont. onp.281.col. 1 —^^

THE SECOND EPISTLE OF

JOHN

The Elect Lady and Her Children - Walking in the Truth - Warnings - Admonitions - False Teachers

a lohn was an elder in three ways:

1 By title, being an apostle and a preaching elder (Gr. preAiuteros. note g. Acts 14:23)

2 Bvseniority, bothasaChristianaDd as an apostle. He is supposed to have been the oldestof the aposiles.to have had the most years of Christian experience and to have been the only one to die a natural death

3 By age, being about 90 years old at this wrinng, Cp. note k, Ph'm 9

b From Gr. eklektos , chosen excellent, pre-eminent (4 elect' s of God. p. 201)

c Gr. kuria, feminine of Kurios. Lord, therefore it may signify lady , or some most excellent and honorable woman to whom John addressed the epistle. She likely had a church in her home. She was a married woman, for her children are also saluted. No husband is mentioned so perhaps she was a wid-ow who entertained many ministers and traveling evangelists in her home d I love with a Christian love and so do all who love the truth (\ 1)

e The doctrines of Cnrlstianity are eternal

f From both the Father and the Son of the Father, proving two distinct persons (See The Trinity , p. 280)

g The onlytime this expression is used. It emphasizes that Jesus is not the Father, but the Son of the Father (Jn. 1:14,18; 3:16). The incarnation is the very foundation of Christianity

h This is John's peculiar emphasis inall his writings. He usesthe word love 62 times compared to only 116 times by all other writers of the N. T.

i Keeping the commandments of the N. T. is proof of genuine love (v 6)

Cont. from p. 280. col. 4 — ^b-

30 The Father knew things Jesus did not know (Mk. 13:32; Acts 1:7)

31 Others saw Jesus as a separate person from the Father (Dan. 7:9-14; Acts 7:56)

32 Jesus committed His own spirit to the Father, not to Himself (Lk. 23:4€)

33 Jesus claimed that He came FROM God and WAS GOING BACK TO God (Jn. 8:42; 16:5; 10:36; 17:8)

34 God is a Spirit and not flesh and blood,like Jesus was (Jn. 4:24; 19:34; Mt. 16:17; Lk. 24:39)

35 Men on earth with Jesus heard God speak as a separate person FVDM heaven(Mt. 3:17; 17:5; 2Pet. 1:16-18)

36 Jesus claimed tobe the Son of God, not the Father, Himself (Jn. 5:17-35)

37 Jesus called the Father My God even after the resurrection (Jn.20:17; Rev. 3:12)

38 Jesus called God My Father 57 times (Jn. 15:1; Rev. 2:27). How could He be His own God ancl Father and beget Himself?

39 Whenjesuswasbomonearthangels and men still recognized God in heaven (Lk. 2:7-16). Were they mistaken aboutGod? Wasthe child allof God on earth and was He in heaven also?

40 Mary and Joseph acted with utmost ignorance if the baby Jesus was all of God, for they presented HimtotheLord who was someone other than Jesus (Lk, 2:22)

41 Simeon had a revelation and guidance from the Holy Spirit that Jesus was Dot the only member of the Godhead (Lk. 2:26-33)

42 John the Baptist knew the Father, but he did not know the Son (Jn. 1: 31-34)

43 The Son died, not the Father (1 Cor. 15:3; 1 Pet. 2:24)

44 Jesus was the otily begotten Son of the Father, so could not be the Father or the begener of Himself (Jn. 1:14)

45 Jesus claimed that He could not and did not do any thing of Himself, but that the Father worked through Him (Jn.5:19, 30; 6:38; 8:28: 12:49-50)

46 He did not come to do His own win, but that of the Father who sent Him CJn. 5:30; 6:38)

47 His doctrine was not His, but the Father's (jn. 7:16-17; 8:26)

48 He did not speak of Himself, but of the Father who had sent Him (JD. 7;

I Authorship and salutation to the elect lady and children

THE-elder unto the*elect<lady and her children, whom"I love in the truth; and not I only, but also all they that have known the truth; ►2 For the truth's sake, which dwelleth in us . and'shall be with us for ever.

3 Grace be with you, mercy, and peace, 'from God the Father, a nd from the Lord Je'§us Christ, nhe Son of the Father, in truth and love.

n Rejoicing over her children walking in the truth

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

in Admonition to w a 1 k in love cind keep the commandments

•5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the begiiminR,* that we love one an other. 6 And ' this is love, that we walk after his commandments This is the commandment, That, as ye Lave heard from the beginning, ye should walk in it.

IV Warning against deceivers eind antichrists (1 Jn. 2:18)

7 For many^deceivers are entered into the world, who confess not that Je'§us Christ is come in the flesh. This is a deceiver and an antichrist.

•8' 'Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

V Warning against backsliding (1 Jn. 2:1-2, 24-25)

► 9*^ Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

VI What to do to false teachers (2 Cor, 11:12, refs.)

•lO**!! there come any unto you, and bring not this doctrine, receive him not into your house,' neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

Vn Conclusion and greeting

12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of'thy elect sister greet thee. A-men'.

Summary of 2 John

Date and place: Perhaps written from Ephesus about 90 A.D.

Author: The apostle John (see Summary of St. John)

Theme: Walk of believers; deceivers - warnings regarding how they deceive

Statistics : 63rd book of the Bible; 1 chapter; 13 verses; 303 words; no question;

no prophecy

16-18; 8:26-40)

49 He did i»t please Himself, but the Father (Jn. 8:29)

50 He was a son, not a Father over tne house of Gocf(Jn. 8:35-36; Heb. 3:6)

51 He had the same relation to His Father that men have with Satan (Jn. 8:16, 35-44; 9:4J

52 He honored tne Father as all men should fjn. 8:49)

53 He did not seek His own glory, but that of the Father (Jn. 8:50-54; 17:4)

54 He knew the Father, but was not the Father (jn. 8:55; 10:15)

55 He was loved of the Father as a separate person (Jn. 10:17-18)

56 He kept the Father's commandments and they were not His own (Jn. 12:49-50; 15:10)

57 His disciples were given to Him by the Father (Jn. 10:29; 17:1-25)

58 He was equal with the Father in some things, but not in others (Mk. 13: 32;jn. 5:17-39; 8:13-19,29-42;19:18-29; Acts 1:7; 1 Cor, 11:3; Rev. 1:1)

59 He and the Father were in unity and in each other in the samesensebeliev-ers are to be in unity and in God (Jn. 10:38; 14:10-11, 23; 17:11, 21-23)

60 He wasthe only way to the Father On. 15:1; 14:6)

61 He said, I am not alone or the only witness of My sonship. The Father is another witness (Jn. 5:36-38; 8:13-19, 64; 12:49-50; 14:10-11)

62 Over 80 times Jesus affirmed that He was not the Father and not the only person in the Godhead. Christ was the speaker, but not the one spoken of or to(Mt. 7:21; 11:27; 18:10, 35;Lk.2ll9; Jn.5:17-43: 8:19-49:10:17-37; 14:7-

28: 15:1-26; Rev. 1:1; etc.). Is it any wonder that the Godhead, tne Trinity, and the unityof Godare so mysterious when we force separate persons to become only one person, aU because we do not want to recognize the true meaning of the word one as referring to unity, not to individuality in some scriptures? Men would be just as great a mysteryif we forced the meaning of all men to refer to one person

63 He was not as great as His Father (Jn. 10:29; 14:28. Cp. 1 Cor. 11:3)

64 TheFather(Mt. 3:17),Jesus(Jn. 10: 38), angels(Lk. 1:32-35), demons(Mk, 3:11: 5:7),andaposaes(Mt.l6:16; Jn. 1:14; Rom. 8:32; 2 Jn. 3), all declare the sonship of Jesus, but not once do they declare a Christ-fatherhood

65 The Father and the Son spoke to each other in audible voices at the same time and place being heard by manywitnesses(Mt.3:16-n; 17:5: Jn. 12:27-30; 2Pet. 1:17). m no single instance could such speaking be explained asthe voice of one individual or be used toprove one person in the Deity.

66 The word both is used of the Father and the Son, proving two persons (Ja, 15:24; 2 Jn. 9)

67 The word also is used of the Father and the Son, proving two persons (Jn. 5:19, 27: 8:19; 13:32; 14:1)

68 The statement, "They have not known the Father, NOR ME" proves two persons (jn. 16:3, 5)

69 Christ received all power in heaven and in earth (ML 28:18). Someone had to be greater than He was to give Him that power, who was it fjn. 14:28)?

70 Jesus was tesunected and exalted

r. pi

27:63:2Cor. 6:8)an dseducing (lTim. 4:1). Seducing spirits and deceivers detiied the incamation(v 7; 1 jn.4:l-6). Today, they are denying the bodily, fleshly resunection of Jesus as well as the incarnation. The Gr. here reads, "Jesus Christ coming in the flesh", proving that it refers to His bodily resurrection and His coming again to earth in the flesh. He will come in the same human body that was resurrected and taken to heaven (Zech. 13:6; Acts 1:11: PhiL 3:21; 1 Cor.l5:l-23; note k. Jn. 21:14)

b Here Christians.are warneu to meet required conditions of blessing in order not to lose rewards (1 Cor. 3:11-15, notes)

c A ny person who sins and does not remain in the truth, hath not God . He who does not sin and who remains in the truth has both the Father and the Son (v 9). This warns of the possibility of backsUdlng and losing rewards (v 8) as weU as losing God and Christ (v 9)

d If anymanposesasanapostleorChris-tian teacher and does not teach the true doctrine of Christ - the incarnation, the death, burial, and bodi^v ^esurrec-tionof Jesus Christ, do not receive him or give him entertainment in your home. Do not even bid him God speed. If you do you are a partaker of his evil deeds and wUl be punished with him for the same siQs(v 10-11)

e Classes not to feUowship(ljn.l:3,note) f Probably the elect lady's own sister by the Father, so He could not be the Father (Eph. 1:20-23; Phil. 2:9-11; Heb. 12:2; 1 Pet. 3:22)

71 God made Jesus K)th Lord and Christ (Acts 2:33-36)

72 Six times in Jn. 14:1-9Jesus made it clear that He was not the Father

Hol y Spirit not Jesus or the Father pirit is

n

Ply S ThT

Holy Spi

i s another from

both the Father and the Son (Jn. 5:32: 14:16-17, 26; 15:26; 16:7-15)

74 It was necessary that Jesus go away so that the Holy Spirit could comeOn. 16:5-15)

75 He has been seen with the natural eyes as a separate person fix)m the Father and the Son (Mt. 3:16-17: Jn. 1:31-34: Rev. 4:5; 5:6)

76 Heis symbolized as a separate person with Christ, both of them before God who sits on a throne (Rev. 1:4-5; 3:1: 4:5; 5:6)

77 He could notbe sent from God until Christ wasglorified.but would then be sent horn both the Father and the Son On. 7:37-39; Acts 2:33-34)

78 He was sent ftoro the Father to endue Jesus with power, which required three persons: the one who sent Him, the one being sent, and the one who received Him (Acts 10:38: Isa. 11:2: 42:1-7: 61:1-2)

79 A clear distinction is made of the names of all three persons (Mt, 28:19; 2 Cor. 13:14; 1 Jn. 5:7)

80 A clear distinction is made between the Son who prays , the Father to whom He prays, and the Holy Spirit for whom He prays (Jn. 14:16)

81 A clear distinction is made between the Son on the right hand of the Father, the Father on the left hand of the Son, and the Holy Ghost who is sent from the Father and the Son (A cts 2:33-36: 7:56; Jn. 14:16-17, 26: 15:26; 16:7-15)

82 The Son was already given Qa, 3: 16), when the Spirit was not yet given On. 7:39)

83 The Son can be bla^hemed with forgiveness possible: but if the Spirit be blasphemed no forgiveness is possible. This proves two distinct persons (Mt, 12:31-32: MJ<. 3:29-30: Lk. 12:10)

84 The Samaritans received jesus. but had not yet received the Holy Ghost (Acts 8:5-25)

85 Jesus could do no miracle by Himself (Jn. 5:19), but by the Holy Ghost

Cont. on p. 282. col. 1 ^

THE THIRD EPISTLE OF
JOHN

God's Will - Source of Joy - Hospitality to Ministers - Warnings - Characteristics of Saints and Sinners

a See note a, 2 Jn, 1

b The second epi stle of John to an individual (v 1; 2 Jn, 1)

c It is not known whether this Gains was the same mentioned in Acts 19:29:20: 4; Rom. 16:23; 1 Cor. 1:14 or not

d Sklnds of blessing that are God's will:

1 Material prosperity (v2; Josh. 1:5-9; lSam.2:7-8;lKi.2: 3-4; 1 Chr. 29: 12; Ezra 8:22; Job 36:11; Ps. 1:1-3; Mt. 7-7-11; 17:20; 21:22: Mk. 9:23:11:22-24;Jn.l5:7,16: 2Cor. 9:6-8;Phil.4:19)

2 Bodily hea UDgandhealth(v 2; Ex. 15:26; PS. 91: mPS; Isa.5;i:4-5; 58:8i Mt.8:17; 1 Pet, 2:24; Jas. 5:14, note)

3 sou l salvation (v2; Mt. 1:21: Rom. 1:16; 10:9-16; Eph. 1:7; 2:8-9; Hdb. 7:25: 1 jn. 1:7, 9; Rev. 1:5)

If anyone of these blessings was not the will ofGod, would it be the wish of this most beloved apostle? l_f such blessings ate the will of God for one roan, diey are for all men alike who will have faith for them, because in the gospel there is no respect of persons e Perhaps the ministers of v 5-8 f From this we gather that Gaius was a convert of John the apo stle. Or, it could refer toChristlans under his care, those

Continued.column 4 —^^»

I Authorship and salutation

(Cp. Acts 19:29; 20:4; ICor.

1:14)

THE "elder fc unto the well-beloved '^Ga ius, whom I love in the truth.

n God's will for all saints (Ps. 1; 21: 1 Jn. 3:19, refs.)

2 Beloved.' ^ wish above aU

V Warning against Diotrephes

9 I wrote unto the church: bufDi-ot're-phe^, who loveth

to have the preeminence among

—^». Cont. from p. 281. col. 4

He did many miracles (Jn. 2:11; Acts 10:38)

86 The Holy Ghost came not to speak of or glorify Iflraself, but to speak of and glorify Jesus (Jn. 16:7-15)

87 The descent of the Holy Spirit proved the arrival of Jesus in heaven to sit at the right handof God.thusprov-ing three perwns (Acts 2:33-34; Jn. 7:39)

88 Jesas claimed even after the resur-rectionthat He was not a spirit being, so He could not be the Father or the Holy Spirit who ate spirit beings (Lk. 24:39; Jn. 4:24: 14:16-17, 26; 15:26; 16:7-15)

89 In tixe last book of the Bible the Trinity Is seen as working together in all things (Rev. 1:4-6; 3:1: 4:5; 5:6; 21:10: 22:17)

28 blessings of faith (5:4):

1 BodllyheaIing(Mt.8:10;Acts3:16)

2 Protection (Mt. 8:26; 14:31)

3 DaUy food (Mt. 16:8-10)

4 Forgiveness (Lk, 7:50: Rom. 3:25)

5 Miracles fActs 6:8; GaL 3:5)

6 Heart purity (Acts 15:9)

7 Sanctiflcation (Acts 26:18)

8 Righteousness (Rom. 3:22; 9:30)

9 justification (Rom. 3:28-31; 4-1-25; 5:1; Gal. 2:16: 3:8, 24)

10 Renewal of youth (Rom. 4:17-20^

11 Stabmty(l cor. 16:13: 2 Cor. 1:24)

12 Christianliving(2Cor.5:7:Heb.l0)

13 Holy Spirit (GaL 3:2, 14)

14 SousMp (GaL 3:26)

15 Salvation (Acts 4:12; Eph, 2:8-9)

16 Christ indwelling (Eph, 3:17;

17 Baptism into Christ (CoL 2:l2) fB Works of power (ITh, 1:3; 2 Th.1: 19 Godly edifying (1 Tim. 1:4) 11) 25 Boldness (1 Tim. 3:13)

21 Assurance (Heb. 10:2^

22 Good profession (Heb. 10:23)

23 patience (Jas. 1:3: 1 Pet. 1:7)

24 Inheritance (Jas. 2:5)

25 Powei to resist Satan (1 Pet. 5:9)

26 Victory over the world (1 Jn, 5:4)

27 Edification (Jude 20)

28 Many faith exploits(Heb.ll, notes)

10 faith promises:

1 Nothing impossible (Mt. 17:20)

2 All things (Mt. 21:21)

3 Whatever you $ay(Mk. 11:22-24)

4 Salvation(Acts4:12:1 Pet, 1:5-13)

5 Dally necessities (Mt, 6; Lk. 12:28)

6 VlctoryinChristianliving(Rom.l:

7 Access to God (Rom. 5:2) 17) 3 Holy Spirit (GaL. 3:14)

9 Promises fulfUled (Hd>. 6:12)

10 Bodily healing (Jas. 5:14-16)

12 ways of Spirit witnessing of Jesus:

1 By guiding Simeon to Jesus to declare His Messlahdilp when a babe

things that thou mayest prosper and be in health, even as thy soul prospereth.

TTT Rejoicing over Gaius walking in the truth

3 For I rejoiced greatly .'when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that'my children walk in truth.

IV Commendation for hospitality to ministers

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers ;

6'Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's s^ke they went forth,'■taking nothing of the Ggn'tile§. •8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

them, receiveth us not

10 Wherefore, if I come,"I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

VI How to know saints and sinners (Mt. 7:15, refs.)

ill Beloved,'^follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil

hath not seen God. VII The good Demetrius

12"De-me'tri-iis hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

Vin Conclusion and benediction

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust'I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

Summary of 3 John

Date and place: Perhaps written from Ephesus about 90 A. D. A uthon The apostle John (see Summary of St. John) Theme: Personal responsibility concerning true and false ministers. Statistics 64thbooK of theBible:l chapter, 14 verses: 299 words; 2 questions; no prophecy

Notes on 1 John Continued

(Lk, 2:27-32)

2 By training Jesus in His growth to maturity (Lk, 2:40-52: Isa. 50:4-5)

3 By descending upon Him, confirming His Messiahshlp (Mt. 3:16: Jn. 1: 31-33)

4 By anointing Him to fulfill the propheu (Mt. 12:18 with Isa. 11:2; 42: 1-7; Lk. 4:16-21 and Acts 10:38 with Isa. 61:1-2)

5 By the transfiguration of Christ, demonstrating His earth1y kingship (Mt. 16:28; 17:1-9; 2 Pet. 1:16-21)

6 By enabling Christ to offer Himself as a ransom for aU(Heb. 9:14)

7 By the resunectionof Jesus and His triumph over death, hell, and the grave (lPet.3:18-19;Acts2:24-32;Roro. 1:4)

8 BytheSpirit'sdescentatPeniecost, confirming the ascension and exaltation of Jesus Christ (Jn. 7:37-39; Acti 2:33-36)

9 Byfiifillingthepropheciesof Jesus in men chosento represent the Mesaah (Jn. 14:16-17.26; 15:26; 16:7-15; Acts 2; Heb. 2:1-4; Mk, 16:15-20)

10 By givlngpersonal witness to every one who beUeves in Jesus Christ (Jn. 3:16; Roro. 8:9-16; GaL 4:6)

11 Bymakinglt possible for each believer to carry on the original N.T. program (Mt, 18:18,refs,; Mk, 16:15-20. notes; Jn, 14:12-15: 1 Cor. 12)

12 By a wrinen record of the life and teacWngsofjesusChristandofthe new covenant (Acts 1:1-2: 1 Cor. 2:10: 2 Tim. 3:16-17; 2 Pet. 3:16)

8 uses of the word "heart" (3:21):

1 The physical organ - the seat of the physicalliie; tne blood pump (2 Sam. 18:14; 2 Ki. 9:24; EccL 12:6; Pr. 14:30)

2 Thecenterof anything (Mt. 12:40)

3 The inner man conasting of soul andspirit(Ps.51:I0:Mt. 5:8:12:34-35; 15:18-19;22:37;Rom, 6:17; IPet. 3:4)

4 The conscience (Mk,8:17; Jn. 12: 40; Acts 2:37: Rom.2:5; Ijn,3:20-21)

5 The WiU (Acts 4:32:1 Cor. 7:37)

6 The mind includincu

(1) Thoughts (Gen. ^:5; Jn. 12:40)

(2) Imaginations (Gen, 8:21)

(3) understanding (1 Ki. 3:9, 12)

(4) Wisdom (Ex. 35:35; Pr. 2:10)

(5) Blindness (Dt, 28:28: Roro, 1:21)

(6) Meditation (Ps. 19:14; Lk. 2:19)

(7) Deceit (Pr. 12:20: jer. 17:^ 51)

(8) Wickedness (Jer. 17:9)

(9) Doubt (Mk. 9:23; Jas. 4:8) (10) purposes (Acts 11:23)

7 The soul Lncluding:

(1) Grief (Gen. 6:5: Dt. 15:10)

(2) Joy and gladness (Dt. 28:47)

(3) Desires (Ps. 37:4)

(4) Sortow(Pr. 14!l0:15:13;jn,16:6)

(5) Discouragement fDU 1:28)

(6) Fear (Dt. 28:65-67)

(7) Comfort (Judg. 19:8)

(8) Pain (Ps. 55:4)

8 The spirit Including:

(1) Zeal (Ex. 35:21" 26; 36:2)

(2) Humility (PS. 34:18; Mt. 11:29)

(3) Faithfulness (Neh. 9:8)

(4) Hate (Lev. 19:17)

(5) Pride (Dt. 8:14; l7:20)

a Who this man was Is not known and all speculation Is useless. Regarding character he is known as being proud, ambitious, exclusive, malicious, inhospitable, despotic, and rebellious against apostolic authority (v 9-10)

b This is the only threatening in John's writings, except in Revelation, He had apostolic power and threatened to use It to bring judgment on this rebel, as Paul threatened the Corinthians (1 Cor. 4:13-21)

c Donotfollowthiskindofman(v9-ll). Do good, for this will be proof thatyou are of God and know Him (v 11)

d Only mentioned here

e In both 2 and 3 John, the apostle expressed his hope of seeing the ones to whom he wrote (2 Jn, 12: 3 Jn. 14)

^ Cont. from column 1

who were his juniors in Christ and in age

g Gaius had entertained the visiting ministers and also strangers, and had done many works of charity (v 5-8)

h These ministers preached for Christ, not for personal gain or advantage. By all means they showed themselves disinterested in Income (v 7-8)

(6) Foolishness (Pr. 22:15)

(7) Integrity (Gen. 20:5-6: 1 Kl. 2: 44; ft4: IChr. 29:17)

(8) Immortality (Ps. 22:26: 69:32; 1 Pet. 3:4, note)

Who Is a child of the devil? (3:10)

21 evidences one is a child of Satan:

1 Walking in darkness (1:5-6; 2:11)

2 Saying one has no sin (1:8, 10)

3 Failing to please God and keep Ffls commandments (2:3-4; 3:22-24; 5: 14-15)

4 Failing to walk as Chrict did (2:6)

5 Hatinganyone(2:9; 3:10-19; 4:20)

6 Failing to overcome Satan (2:13-14)

7 Loving the world and the things In It (2:15-17: 3:1, 13: 4:5)

8 LeavlngChristianfeUowship(2:19)

9 Ignoring truth (2:20-27)

10 Denying God and Jesus (2:22-23)

11 Doing unrighteousness (2:29; 3:10)

12 Making no effort to purify self (3:3)

13 Committing sin (3:8-10; 5:18) .14 Murdering (3:12, 15)

15 Shutting bowels of compassion (3: 17)

16 Lacking faith (3:20-22; 5:14-15)

17 Being destitute of the IndweUing Holy Spirit (3:24; 4:4. 13)

18 Being of the world and having fellowship with it (4:5)

19 Having no personal acquaintance with God or knowledge of eternal life (4:7-10: 5:10-13, 20-21)

20 Making no confession of Jesus (4: 14-18)

21 Being overcome by the world (5: 4-5)

5 secrets of answered prayer (3:22):

1 Freedom &om condemnation(Rom,

8:1) 2Confldence In God (note o. Acts

4:13) 3Asklng(Mt. 7:7-11; Lk, 11:9-13) 4Keepljig commandments(v 23-24) 5PleasiDgGod(Heb. 11:6; Jas. 1:5-8)

5 blessings of genuine love (3:19):

1 Confirmation that we are of the truth

2 Assurance of a clean heart before God

3Freedom from condemnation (v 20-21)

4 Falui and confidence In God (v 21) 5Answers to prayers (v 22)

3 false doctrines of that day (2:22):

1 That Jesus Is not the Christ

2 That God is not the Father of Jftsui

3 That Jesus is not the Son of God The Jews and the Gnostics in particular denied the miraculous virgin birth of Jesui Clfflst. They considered Him a common man. the son of Joseph and Mary(Mt. 13:55-57; Mk. 6:3)

THE GENERAL EPISTLE OF

JUDE

Contention for the Original Faith - Apostates - Thei

a Judewas a half-brother of Jesus Christ (see James, p. 264; nae d, Lk. 8:19)
b Gr. doulos, note e, Mt. 20:27 c 3 blessJD^of CbrisdaDS:

1 Sancafication (v 1; p. 231)

2 Preservation (v 1; 1 Th. 5:23). Gr. tereo, note t,l Pet, 1:4
~TCamiig(v2;Rom. 8:28; 2Pet, 1:10)

d So called becauseitbelongs to the Jews and the G entiles alike and offers salvation to the whole world (Jn. 3:16)

e Gr. epagonizomal, to contend against others (v 3).Only here. The idea is to maintain the original faith of the gospel which was being destroyed by false teachers (v 3-4)

f Certain men came into the church under false pretences and began to sow discord. Cp. GaL 2:4; 2 Pet. 2:1

g Gr. prographo. Trans, ordain before (v 4); write a'foretime (Rom. 15:4); write (Rom. 15:4) , write atore(Eph. 3:3); and set forth eyidendy (GaL 3:1). It means their condemnaaon was already settled and recorded in Scripture examples (v 5-7)

h Gr. asebes (point 3, col. 1, p. 236)

i 3 chief sliK of the ungodly, p. 274

j See 21 examples of beings fallen from grace, p. 284

k Gr. tereo, same as preserved in v 1. The angebdld not preserve their Qxst estate (Gr. their own principality) . They did not remain in their own realm and native state,but left them so asto enter the human realm and marry the daughters of men in an attempt to do away with pure A da mite stock and thus keep the seed of the woman from coming into the world to defeat them (Gen. 6:1-4, notes; 2 Pet. 2:4, notes). It is stated here that the angels, like

Sodom and Gomorrha, lived contrary to nature and committed fornication(v 6-7)

1 Gr.oiketerion, dwelling. Used only one other time and that of the resurrected bodywhichbelieverslongfor(2Cor. 5: 2). Angc'^lefttheir own dwellings invading the human sphere and plane of living and usurped the rights and prerogatives of human beings (v 7; Gen. 6:1-4, notes; 2 Pet. 2:4, notes).

m Fortb'D specialsinoffomication(v 7^, the angels are now bound in tartarus in chains until the great white throne judgment (2 Pet. 2:4, notes; Rev. 20: 11-15)

n A s did these angels. That is, Sodom and Gomorrha who, as the angels did, gave themselves over to fornication, and went after strange flesh, are set forth as examples of eternal punishment (v 6-7). The sin of Sodom and Gomorrha was that of sodomy, of living contrary to nature(Gen.l9).The sin of these angels was also living coctrary to nature - living with the daughters of men to produce the giant races of the Bible (Gen. 6:1-4, notes). Both men and angds broke through the sex bounds that God had set for them

0 Here fornication Is used of homosexuality, sex perversions fnoceg.Mt. 5:32)

p Gr. heteros, another of a different kind: men with men and angels with worn en, all living contrary to nature. Also, women with women is referred to in Rom. 1:24-32

q Have become examples of suffering the vengeance of God in eternal fire (v 7; Isa. 66:24; Mt, 25:46; Mk. 9:43-49; Rev. 14:9-11; 20:10-15)

r See 16 sins of homosexuals, p. 274

s Michael(Datu 10:13,21; 12:l:Rev. 12: 7). No other angel bears the title of archangel, as recorded, but there are others who are also chief angels, for Michael is only one of them (Dan. 10:13)

t This took place after the death of Moses. The devil had the power o f

23? I Authorship and salutation

"TUDE, the*servant of Je'gus W Christ, and brother of James.'^to them that are sanctified by God the Father, and preserved in Je'§us Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

n PurpKsse of the epistle

•3 Beloved, when I gave all diligence to write unto you of the "'common salvation, it was needful for me to write unto you, and exhort you that ye should eamestlv 'contend for

the faith which was once delivered imto the saints. 4 For there are /certain men crept in unawares, who'were before of old ordained to this condemnation, *ungodly men, ' turning the grace of our God

into lasciviousness, and deny ing the only Lord God, and our Lord Je'§us Christ.

in Examples of judgment

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of t'gyvt, ' afterward

destroyed them that believed not.

6 And the angels which*kept not their first estate, but left their own 'habitation,'"he hath reserved in everlasting chains imder darkness unto the judgment of the great day.

7 Even as S6d'om and Go-m6r'rhi, and the cities about them " in like marmer. giving

themselves over to^fomication, and going after "strange flesh, are'set forth for an example. suffering the vengeance of eternal fire.

IV Lusts and sins of apostates (2 Pet. 2:10-22)

8 Likewise also these filthy dreamers 'defile the flesh, despise dominion, and speak evil of dignities.

V Humility of Michael

9 YefMi'chael the archangel, when contending with the devil he'disputed about the body of M6'§e|,"durst not bring against him a railing accusation, but said. The Lord rebuke thee.

VI Characteristics of apostates (2 Pet. 2:10-22)

10 But these speak evil of those things which they know not: but what they know natu-ralJy.'as brute beasts, in those things they corrupt themselves.

11 Woe unto them ! "for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying o(

r Sins, Characteristics, and Judgment - Prophecies

"Co're. 12 These are spots in your

*f easts of charity .when they feast with you, feeding themselves without fear: "^clouds theu are

without water, carried about of winds; trees whose fruit withereth, without fruit,"twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, 'to whom is reserved the blackness of darkness for ever.

Vn The prophecy of Enoch

^14 And Enoch also, 'the seventh from Ad'am, prophesied of these, saying,'Behold, the Lord cometh witOT en thousands of his saints, ► 15 'To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sirmers have spoken against him.

VIII Apostates are boastful and unmerciful (2 Pet. 2)

16 These are murmurers, com-plainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

IX Prophecy of Peter

•17 But, beloved, remember ve the words which were spoken before of the apostles of our Lord Je'§us Christ; •18 'How that they told you there should be mockers in the last time, who should *walk after their own ungodly lusts.

X Apostates are ungodly

19 These be they who'separate themselves, sensual, having not the Spirit.

XI Seven Christian practices that guarantee security

•20°^ut ye, beloved, building up yourselves on your most holy faith, praying in the Ho'l^ Ghost,

•21 Keep yourselves in the love of God, looking for the mercy of our Lord Je'§us Christ unto eternal life. • 22 And of some have compas sion, making a difference: •23 And other s save with fear, pulling them out of the fire; hati ng even the garment spotted by the flesh. 24 "Now unto him that is able

to keep you froni falling, and to present you faultless before the presence of his glory<Vith exceeding joy, 25 To the orily wise God our Saviour, be glory and majesty, dominion and power.'both now and ever. A-m6n'.

Summary of Jude

Dale and place: Probably written 66 A. D. Place, unknown A uthor. Jude (1:1; note d, Lk. 8:19) Theme: Contending for the faith (v 3) Statistics 65th book of the Bible; 1 chapter; 25 verses; 613 words; no question: 22 verses of history; 1 verse of fulfilled and 2 verses of unfulfilled prophecy death until Christ conquered him on the cross (CoL 2:14-17; Heb. 2:14-15; Rev. 1:18). The devil claimed Moses, but God intervened and took the body, burying it in the land ofMoab(Dt. 34: 5-6). If he hasbeen resurrected it had fo be after the resurrection of Jesus who

Continued.column 4 —^v

27:52-53). He was in souUsh form in Mt. 17:1-8

u A good example for saints today who sometimesrailonSatanandinsult him

V They are uncultivated, follow only the depraved instincts, and are slaves to their animal passions (v 11)

w See note r, 6, 7, 8, above

a Korah(Num. 16)

b Love-feasts of Christians which were held until about the 4th century when diey were prohibited to be held in churches (1 Cor. 11:20, note)

c 5 compansons of lascivious teachers:

1 Spots (Gr. ^ilas, hidden rocks) In your love-feasts on which many skip wrecks are made (v 12; 1 Tim. 1:1^

2 Clouds without the true refreshing showers of truth (v 12; Dt,32:2). They are carried away by their passions and licentiousness (V 12; 2 Pet. 2:17)

3 Trees t hat are diseased and f-uitless (V 12; Mt. 7:16, note)

4 Raging waves of the sea; foaming out the wickedness and shame like a troubled sea (v 13; Isa. 57:20)

5 Wandering stars or meteors floating about without direction and guidance (V 13; 2 Pet. 2:14-17^

d Does this refer to bacKsliding and becoming dead again in tresspasses and sins, as in Lk. 22:32; GaL 1:6-8; 4:19: 5:4; 6:1; Jas. 5:19-20; etc? How (leuld theybe twice dead if they had not been revived from dea±,had lived a while and then died again'? (Lk. 8:13)

e They are reserved and headed for eternal darkness (Mt. 8:12; 25:30,41,46)

f See Gen. 5:18-24; Heb. 11:5

g 1st N.T. prophecy in Jude fin4-15. untultmed). Next, v 18. This refers to the second advent ofChrist with all the resunected saints who will have been raptured at least 7 years before this (2 Th.2:7-8, notes; Zech. 14:5; Rev. 19: 14). The angels of heaven will also accompany Christ to earth at this time (2 Th. 1:7-10; Mt. 16:27; 24:29-31; 25:31). Where Jude learned of this prophecy is not known, unless it be from the book of Enoch which was known in the early church. Origen, Tenullian, and others mention a book by this name

h This is an expression of an indefinite number, as in Dan. 7:10; Rev. 5:11

i 35 purposes of 2nd advent , p. 230

j 2nd and Last N. T. prophecy in Jude (v 18, being tulfiUed). Cp. 2 Pet. 3:3

k They murmur, complain and live In their own lusts and passions. They pretend devotion to rich men in order to gain money, influence, and power (v 16, 18)

1 Separate themselves from the true church and those who demand holy living, which they leave under the pretense of superior wisdom and ideals (vl9) m 7 final commands to Christians:

1 Build up yourselves on your most holy faith (v 20; 1 Tim. 1:4)

2 Pray in the Holy Ghost(v 20; Eph, 6:18; Rom. 8:26)

3 Keep yourselves in the love of God (V 21; 2 Tim. 1:14; Rom. 8:35-39)

4 Look for the mercy of ourLord Jesus Christ (V 21; Heb. 12:15)

5 Have compassion on some, making a difference between those who are weak and ignorant and those who are proud and arrogant of heart and unwilling to obey truth (v 22)

6 Save the willing with fear, pulling them out of the fate of eternal heU (v23)

7 Hate even the garment sponed by the fiesh(v 23; Jas. 1:27; Eph. 5:27)

n 2 things God is able to do (v 24):

1 Keep you from faUing(l Cor.l0:13)

2 Present yo u faulUess to Himself (Eph, 5:27; Heb. 7:25)

o This will be our eternal reward p Both now, and throughout all the ages, God is to be praised (v 25)

— ^^- Cont. from column 2

is the firstfruit of all that have died (1 Cor.l5:20-23). whether Mosescame out of the grave with the saints after Christ was resurrected is not stated (Mt,

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NOTES

ON

JUDE

CQNTI N U E D

21 exan^ples of beings fallen &o-grace (Jade o)-.

The foUo-lng angels, demons, and men are examples of beings who have fallen from grace:

1 Lucifer. He was sinless and walked in the ways of God perfectly until he sinned(Ezek. 28:11-17, notes). He fell from God's favor and was cast out of heaven (Isa. 14:12-14; Lk. l'^1«). He becamesinful and lustful(JD. 3:44) and destined to etemalheU(Mt.25:41;Rev. 20:1-10)

2 Holy angeU. Over 1/3 of God's boly angels rebelled with Lucifer (Rev. 12:3, 7-12) and became destinedto heU with Satan (Mt. 25:41; Isa. 24:21). Many of these comiriined the extra sin of fonication and are now in heU (2 Pet. 2:4; Jude 6-7). Angels are sons of God (Gen. 6:1-4; Job 1:6; 2:1; 38:4-7) and yet those who sin are to be punished forever in hell, so son ship is no unforfeitable guarantee of heaven

3 Dernoni. They were also created sinless and in God's grace and favor. That they sinned and are doomed to eternal hell is clear from their own admission of being worthy of punishment (Mt. 8:29; Mk. 5:7; Lk. 8:28-32: Jas. 2: 19). Many of them are now in the abyss (Rev. 9). See Demons. ?. 632ofO. T.

4 ?re-ada.~iies. According to Gen. 1:2: Isa. 14:12-14; Jer. 4:23-26; Ezek. 28:11-17; 2 Pet, 3:5-8 and other sctip-naes, Lucifer ruled the earth befoic Adam and caused all the people of his kingdom to lose God's favor and be destroyed in the flood of Gen. 1:2; 2 Pet. 3:5-8. (See notes on all these passages). Not one person, anirral, city, or plant was left alive fjer. 4:23-26, notes)

5 Adam ana Eve were created in God's grace or favor (Gen. 1:26-31). TheyfellfTorrigracebysin and lost the eternal life they would have kept if theyhad not sinned(Gen. 2:17; 3:1-19; Rom. 5:12-21; 2 Cor. 11:3). Nothing is ever said of their salvation fro.— an. They are Dot listed with faith-worthies of theO.T. (Heb. 11). Adam was stiU a siimerattheageofSlOyearsfGen. 6: 3, note). He was a sonofGod fLK. 3:38). Thus, again, sonship is proved not to be a guarantee of eternal life. God promises to punish every angel or man who ans regardless of aonship or relationship. See 210 warnings below

6 A daroites. Every person bom of Adam was once in grace in Ada.m and fell from grace or favor when he liQ,for they were in his loins when he anned. This is why death passed t5»n aU men (Rom. 5:12-21; ICor. 15:21-

22: 2 Cot. 11:3). If aU men fell from the same favorAdam did andarecomrranded to regain grace in Christ, then it is settled that falling from grace and regainingit can happen more than once (note d. Gal, 4:19)

7 Many Igaelites. Before their sin in Ex. 32 they were bom again (Dt. 32:18; Gal.4:28-23), :c:ce-ed(Ex,15:13;Dt. 21:8), sancnfie-(E':. :l:i3;Lev. 20:8), converter: fPs.1^: ~ , - ;:--,e (Ex. 33: 12-17; Ps.34:ll), :.}.. ::.i:i names in the book of Ufe (Ex. i2:32-33; 69:25-2^,hadthesamego^>elwehave (GaL 3:6-14; Hd). 4:2), and the other spiritual experiences of p. 158. when they dnned they w»e cut off from, God and were lost (Ex. 32:32-33; 1 Cor. 10:1-18; Heb. 2:1-4: Jude 5)

Scores of times they forsook God and were cursed(Dt.l7:3;29:26;Judg,2:ll-23: 3:5-14: 4:1; 5:31: 6:1; 8:28-35:10-6-11:33: 12:7-13:1; 20:13; 1 Sam. 2: 12-36: 3:11-14: iKi. 11:1-13,38-39; 12:25-33:13:33-34: 14:16-31; 15-29; 16:2: 2KI. 17:7-23: etc.)

8 Nadab and Abihu. holy priests of God (Ex.iy:6: 22:31). were cut off in sin (Lev. 10:1-20; Num. 3:4)

9 Korah. Dathan, Abira and other holy men of God were cut of f by an and went to sheoU Num. 16:1-3, 23-33)

10 Saul^ who had a change of hean and received the Holy Spirit (1 Sam. 10:9-13,21-24), went into spiritualism (1 Sam. 23: Ley, 19:31: 20:6). He lost the Holy Spirit (1 Sam. 16:12-23), and died a suicide and cursed of God (1 Sam. 31:1-6: 1 Chr. 10:13-14)

11 Many disciples o f Jesus left Him and y&s grace and followec :-{im no rnore (Jn. 6:66). They for a while believed (Lk. 8:13J. They drew back to perdition fHeb. 10:26-39).To receive Christ anHconfess hfim for only a moment brings the new birth, so those who believed for awMle had grace to fall trom (jn. 1:1^; 1 jn. 5:1) 12 Judas was once saved because:

(1) He was a familiar Mend of Chnst(Ps. 41:9).Heb. baiah , to confide in, as to be secure without fear. Used in this sense 107 times, '.-/onld Christ call

any unsaved man or the devil (as some suppose Judas to be) "mine own faraiUar friend"?

(2) Christ trusted Judas atone time or He >reuld not have said "in whom j^ trusted" (Ps. 41:9). Vv'ould He have con-fided in such a man if be had always been this way'-

(3) Judas ate of Christ's bread (Ps. 41:9). This always assures orientabof very personal and intimate friendiip

f 4) He ha a tns name wrinen in the book of life >.-ith the righteous (Cp. Acts 1:20 --ithPs. 69:25-28, notes)

f 5) He was a bishop of the church Chnst is building (Acts 1:20 with Ps. 109: B). See 60 facts about, p.636 of O.T.

(6) He had part o f the apostolic ministry (Acts 1:17, 25)

(7) Christ gave him power against unclean spirits to ca rt them out, and to

i heal all manner of sickoe ss and disease. This was true of the twelve, Judas included (Mt. 10:1-4)

f 8) He was sent forth as one of the Twelve to rei

represent Christ among Israel r0:5-6) (9) He was called to preach (Mt.

(S?t.

10:7)

(I'D) Hewas commandedto heal the sick, cleanse lepers, raise the dead, cast out devils (V.t. 10:8; Mk. 3:14-15; 6:7: Lk. 9:1-2)

(11) He freely received power to heal and it was commanded that he freely give (Mt. 10:3). If Judas could preach, heal, cast out devils, and have the other experiences mentioned and yet be unsaved and never in grace, should not those who are saved and in grace be able to do as much'

(12) He had the peace of God to give to a nome as did all others of the twelve (>.!t. 10:13)

(13) He was a sheep in the midst of wolves Like otHSTofthe twelve (Mt. 10:16)

(14) He had the Holy Spirit in tarn (Mt. 10:1^^20)

(15) He was ordained byChrist to the ministry as much as the others (Mk. 3:14)

(16) He was just as successful in preacDing a nd healing as others f Mk. 6: 12-15: Lk. 9:6, lO)

(17) He was an apostle , meaning he was one divinely called and sent to do the work of God (Lk. 6:13: note a. Acts 15:33)

(18) JudasfeUbysin from the ministry and apoSeship (Acts 1:25). How could he do this if he was always a sinner and always a devil as some say-

(19) Satan entered into Judas at the close of Christ's ministry, proving diat hewasnotalwaysanagentofthe devil much less a devil from the beginning (Lk.22:3:jn.l3:2).He,therefore,back-slid and became a thief (Jn. 12:6), a devil (Jn. j: 70, Gr. adversary) , and the betrayer. To make Judas the verydevil, a devil from thebeginning, and an unsaved man never in grace is to ignore the plain facu of Scripture

(20) He had eternallifeonetime, as proved from jn. 17:2 where we read of Christ giving eternal Ufe " to as many as diou hast given him " . Then in Jn. 17: 12 it is stated that oP' those that thou

vest me I have kept, and none of

the

lem (that thou gavest me and to whom I have given eternal Ufe) is lost, but the son of perdition". .Vhat could be m.ore clear than this - that Judas was given to Jesus and Jesus had once given him eternal Ufe"

13 Ananias and Sapphira were saved and of one heart ancf one soul with aU the church (Acts 4:32-5:1), until they agreed to Ue to the HolyGhost at which time they were killed ^Acts 5:1-11). "Great grace was upon them all", including Ananias and Sapphira (Acts

4:33; 5:1)

14 The Galatians who had begun in the Spiri t and had received the Spirit (3:2-4),were so on remjoved from Const and grace (1:6: 5:4)

15 Demas, a preacher in the early church(CoL4:14: Ph'm.24) went back into sin .havingloved this present world

(2 iim. 4:10). If any man loves the world the love of the Father is not in him.. He is lost if he doe- not come back to God (1 Jn. 2:15-17)

16 Hymenaeus anj Alexander were one time in the faith,but made'stnp-wteckof it anJ put away faith (1 Tim.

1:19-20)

17 .'-lany others coveted money and erred from the faith (1 Tim.6:10,21)

18 V'.any young widows waxed cold toward Chrisr and cast off their first f aith and were jamned (1 Tim. 5: ITTS)

19 Hymenaeus ana Phileius erred ftora~ine faith a na cverihrew the faith of others (2 Tim. 2:17-19)

20 Apostates were once saved, but fella-way ani depanec! from the faith. See notes on ?.om. l:21-32;Keb. 6:4-9; 10:26-29; 2 Pet. 2:20-22

21 Many in the churches were once saved but later threatened with destruction if they aia not r^ent (Rev. ■2:5, 10, 16. 20-23: 3:3, 11, 16)

Besides the above examplesof being cut off from God because of sin, the Bible abounds with plain laws, commands (1,050 in S.T.alone,Usted on p.313) and warnings of punishment for those who return to sin. These make it clear that there are no unconditional promises and covenants in

ScripttSeT Passages where no conditions are ex-pressed are automatically Umited by hundreds of kindred verses stating conditions to be met. It is not necessary always to state the conditions in every passage, '.vhen slated in someitisclear they apply to aU companion scriptures. Forexample^n lChr.22:10Godprom-isesto estabUshSolomon's throne over Isael forever, but this unconditionally Slated promise isbasec upon obedience as seen in points 27-35 below. See 99 ways of backsUders, p. 666 of O. T.

21"^ plain laws and warnings:

Those before N'.oses' law:

1 You shaU surely die (Gen. 2:17)

2 .v'alk... be perfect (Gen. 17:i)

3 Keep the way of the Lord, to do justice and judgment, that the Lord may fulfil tfis •.ord (Genn8:19)

Those under the heaUpg coverunt:

4 Jl diUgentiy hea rken.. do right.. give ear to commandments.. .keep all Ifis statutes (Ex. 15:26)

Those un d er Moses' law:

5 That I raayprovethem, whether they walk in .My law or no (Ex. 16:4)

6 If you obey... then you shall be a peculiar people unto Me (Ex. 19:5)

7 Whosoever sinneth against Me, him will I blot ou t of ;.;y book (Ex. 32753)

8 Bypo meaosf not even by mjeans of grace) clear the guilty (Ex. 34:6-7)

9 If you keep My commandments, then wtH I bless you(Lev. 26:3-13; Dt. 7715"-24: 11:13-14; 23:1-14)

10 But if youwillnotkeepMycom-mandments.thenl willcutse you (Lev. 26:14-45; 017^:15-68)

11 Beware. . forget noiGod. .if yon do forget Klra... you will surely perish (Dt. 8:11-20)

12 '.Vhat does the Lord require, but to walk in tfis ways f Dt. 10^12-13)?

13 Take heed. ..be not deceived, and you turn iade from God. .. then rfls wrath will be against you (DtTnT 16-21)

14 I have set before you a blesang and a curse: ablessinglf jou obey... a curse if you disobey (jt. 11:26-23)

Those under Palestinian Co\enant:

15 Keep the words ot this covenant.. do them, that you may prosper.. . that He may estabUdi you a people unto ffimself(Dt. 29:1, 9, 13-15)

16 ■■■hen you hear the words of this curse and you sayinyourheart,i shall have peace.though I sin. The Lord shaU not spare...because they have forsaken the covenant (Dt. 29:19-23)

17 If ^u hear...keep His commandments. ..and if you turn unto the Lord with all your Eeart (Dt. 30:1-10)

18 I have set before j^ju Ufe and good, and death and evLL.. keep His commandments, that you maylive (Dt. 30:11-16)

19 But if your heart turn away. ..you shall siffeTy perish (Dt, 30:17-20)

Those given by Joshua:

20 Only observe to do according to aU the law. .. that you ~a y pros>er... Gave good success (Josh. 1:7-8)

21 Keep and do all of the law... if yon in any wise turn back. .. you shall perish (Josh. 23:6-14)

22 Choose you this day whom you will serve (Josh. 24:14-16)

25 If ypu forsake theLord.. .then He wiU turn to do you hurt, and consume you, a fter He has done yon good (Josh- 24:20)

Those given by Samud:

24 If you will obey.. .rebel not . then jDUwiB followtheLord(l Sara. 127147

25 But if you do wickedly, you sfaaU be consumed (1 Sam. 12:24-25)

26 You have iiot kept the command-mentof the Lord... yourkingdom will not continue (l Sam. 13:13-14)

Those given py David and Solomon:

27 Keep the charge ot the Lord. .. that He may continue Ifis Vord (1 id. 273^)

28 If your children take heed to walk in truth with aU theu heart (1 Ki. 2:4)

29 U you will walk in My ways... keep S!y commandmenu (1 Ki. 3:14)

30 U you keep ?.;y commandments, then I will bless. .. but if yoa break them, then will i cut of! Israel (1 Ki. 9:3-9:1171-38; 2 Chr. 7:19-22)

31 Only if they obey (2 Ki. 21:7-3)

32 II he be constant to do Mycom-mandmems (1 Chr. 23:7-10)

33 Jf My people humble themselves. .. pray... seek My face... turn from sin, then wiU I hear (2 Chr. 7:14)

34 If you seek .^m. He willbefound of yauT but if ypu forsake Him, He will cast you off forever (1 Chr. 23:^

35 But if you turn away from .My commandments... Then will I pluck you up, ..castout oj My sight (2 Chr. 7:19-22)

Those given by O. T. prophets:

36 The Lord is with you. while you be with Him .. but if you forsake Iflm. He will forsake you (2 Chr. 15:2)

37 Because you have forsaken the Lord,He has forsaken you(2 Chr. 24:20)

38 Because they have forsaken Me.. My wrath shall not be quenched (2 Cht, 34:25)

39 But if they obey not, they diaU perish... die without knowledge (Job 36:12)

40 They have forsaken the Lord... havegoneawaybackward.,.1 willnot hear (Isa. 1:4-15)

41 But if yon refuse and rebel, you sfaaU be devoured (Isa. 1:19-20; Jer. 1: 16; 2:13.17,19; 5:19; 9:13: 15:6; 16: 11: 17:13; 19:4; 22:9)

42 U you wiU not obey, I will destroy you (Jer. 12:17)

43 When a righteous man turns from his right eousness,and commits iniquity be ±aU dieiii h is sin (Ezek. 3:20-21)

44 The soul that sinneth it shall die^Ezek. 18:4)

4o Wten a righteous m.an turns away from his righteousness and commits dii...all his tighieouaiess shall not be mentioned. In his sins he shall Se (Ezek. 13:24-26)

46 The righteousness of the righteous _^allnotdeUver him in the day of Ms tran^e^bn.. Jf he trust to his own righteousness and com mil iniquity, all his dghieousiess shall not be remembered; but for his sin he shall die (Ezek-33:I?n3)

47 If you wiU not hear, I will curse you(MaL 2:2)

The new coveaant - unde r grace

Those given by Christ:

48 If the salt has lost its savour it is good Tor nothing but to be ca^t out (Ml. 5:13)

49 He tna t endureth to the end shaU be savea (M*.. 10:22)

50 Who soever speaketh a word against the Holy Ghost, it shaU not be forgiven him (Mt. 12:32-3^3)

51 Dureth for a while. .. which for a while beUeve. and in time of temptation faU away (Mt. 13:21; Lk. 8:13)

52 Let hirn deny himself, and take u£ his cross, and follow Me(v.t. 16:24)

53 Labour for eternal Ufe. See 23 conditions of eternal Ufe, note d, jn. 5717

Continued, next page

54JJyDU continue in My word, then are you My disciples indeed (jn. OT)

55_Wtosoever_cornminethsinis the servant of sin(not a son), a nd the servant abidetb not in the house forever-but the Son abidetb ever (Jn. 8:34-35)

56 My sheep hear My voice, and I know them, and they follow Me (note f, Jn. 10:26-27)

57 U a man love Me he will keep My words (Jn. 14:21-23)

58 If a man abide not in Me, he is cast forth anabranch, and is withered; and men gather them, and cast them into the fixe,and they are burned fin 15:6^
^ •

59 Continue in My love (jn. 15:9)

60 If you keep My commandments you sEall abide in My love (jn. 15-10-13)

61 You are My friends, _i£ you do whatsoever I command you(Jn, 15:14)

Those given by Paul;

62 Persuaded them to continue in the grace of God (Acts 13:43)

63 Exhorting them to continue in the faith (Acts 14:22) '

64 Vhen they knew God, thev glori-fied Him not as God.,. God gave them U2 to uncleanness (Rom. 1:21-32)

65 They which commit such things are worthyof death (Rom. 1:32; 2:2-3)

66 By patient continuance in well doing seek tor eternal life (Rom. 2:7)

67 Know you not, that to whom you yield yourselves servants to obey, his servants you are (Rom. 6:16-23)■>

fliJ The wages of sin is deathfRom 6:231 ^

69 Who walk not after the flesh, but after the Spint (Rom. 8:1-4)

70 If you live after the flesh you shall die: but if you through the Spmt do mortify the deeds of the body, you shall Uve (Rom. 8:12-13)

71 Because of unbelief they w ere brokenotf and vou standby taith..,

nolXes on jude continued

enungled again bondage (GaU 5:1,

ai n with the yoke of 92 You are fallen from grace (GaL

■ 1 ~ —,— •'"■" "-•— "J loim...on

them that feU, severity; but toward you goodness, TryDu continue in His goodness: otherwise^ulEa^Fecuto^ And theyalso.if they abide pot still in un-beUef. shall be grafted in again (Rom. 11:20-23)

72 If any man defile the temple of God,hi m shall God destroy(lCor.3:17)

73 1 he unrighteous shall not inherit the kingdom of God (1 Cor. 6:9-16)

74 Through your knowledge the weak brother shall perish (1 Cor.8:ll)

75 I keep under mvbodv,and bring it Into subjection, lest when I "Have preached to others. I myself should be a castaway (1 Cor. 9:27, note)

76 By which you are saved, if you keep in memory what I preacheTunto you, unless you have beU evej in vain (1 Cor. 15:21 ~

77 By faith you stand (2 Cor. 1:24)

78 We labour, that whether present or absent, we maybe accepted of Him (2 Cor. 5:9)

79 .Ve beseech you that you receive not the grace of God in vain (2 Cor. 6-1)

80 I fear,lest by any means,a's the serpent beguiled Eve through his subalty, so your minds should be corrupted ^m the simplicity in Christ (2 Cor.

81 Christ is in you, except you be reprobates(castaway) - as in iCor. 9: 27, note (2 Cor. 13:5)

82 I marvel that ypu are so soonre -mov ed from Him that called you into tnegraceot Christ unto another gosoel (GaL 1:6-9) ^ ^

83 U I build again the things which I destroyed, i make myself a transgressor (GaL 2:18)

84 I do not frustrate the grace of God. (It can be done - Gal. 2:21)

85 Who hath bewitched you that you should notobey the truthrnal. p,■^■. 5.7)

86 Having begun in the Spirit, are you now made perfect by the flesh (GaL 3:3. Cp. 5:19-21)"

87 The just shall Uvebyfaith (by oaUy faith, not a faith onceToTiU -GaL 3:11)

88 After you have known God, how turn you again to be in bondage (GaL

5:4

93 A linle leaven leaveneth the whole lump (Gal. 5:9; 1 Cor. 5:T^

94 n^ you bite and devour one another, take heed that you be not cot-i^n ied one of another (Gal. 5:lo)

iJS Walk in the Spirit and you shall not fultm the lusts of the flesh (GaL

5:16^

9b They which do such things shall not inherit the kingdom of God (GalT 57T^-21) ^

97 Whatsoever a man soweth, that shall he also reap. For he that sowetF to the flesh shaU of the flesh reap corruption; b ut he that soweth to the Spirit shaUof the Spirit reap life everlasting (GaL 6:7-8) ^

98 The spirit that worketh in the children of disobedience (Eph. 2:2)

99 Because of these things (sins) Cometh the wrath of God upon the children of disobediencp (FplS kk^

100 That you may be withou t offence until the day of Chnst (Phil. 1:10)—

101 Workout vourown salvation with fear and trembling (Phil. 2:12)

102 Standfast in the Lord (PhiL 4:1)

103 It you continue in the faith grounded and semed,and Fe not moved away from the hope of the gospel (^oiri:23)

104 A^.you have received Christ, so walk in Him: rooted and built up In Him, and established in the faith (CoL 2:6-7)

105 Beware lest any ma n spoil you... after the rudiments of the world, and not after Christ (CoL 2:8)

106 Let no man beguile you of your reward.. .not holding the Head (Christ,

107 Morrify your members upon earth... for which things' sakecometh the wrath of God upon the chil rirpn of disobedience fCoL 3-"S^

108 He that does wrong shall receive for the wrong which he has done: and there is no respect of persons fCoL3:25)

109 I sent to knowof your faith,lest by some means the tempter lias tempted you, and out labour be in vain (1 Th, 3:5)

110 Now we live,2lwe stand fast in the Lord (1 Th. 3:8)

111 Taking vengeance on them that obey not the gospel... who shalTBi" pumshed^ with everlasting destruction (2 Th. 1:8-9)

112 Withdraw from every brother that walketh disorderly (2 Th. 3:6.14)

113 From which (faith) some have turned aside (1 Tim. 1:5-5)

1X4 jo meEavingput away concerning fa itnhivemadesEIpwreckfl Tim 1:18-20)

115 Sorre shall depan from the faith, giving heed to seducing spirits an<5 doctrines of devils (1 Tim. 4:1)

116 Takeheed unto yourself, and unto the doctrine; continue in them for in so doin^ this ynii AjII Wy^ ynnripTTT and them that hear you (1 Tim. 4:16)

117 He has denied the faith , and is worse than anTniidel(l Tim. 5:8)

118 When they have begun to wax wanton against Christ, they wiU marry; having damoation.because they have ca^ott their first talth(l Tim.5:11-12)

119 Sometiave already turned aside after Satan (1 Tim. 5:15) ~"

120 While some coveted after (money), they have erred from the faith fl Tim. 6:10)

121 Fight the good fight of faith, lay hold of eternal life(l Tim. 6:12.1^

122 Some have erred conce rning the faith (1 Tin. 6::^1l

^^3 If ^e be dead withHim, we shall also live with Him (2 Tim. 2:11)

124^ we deny Him. He a lso will deny us (2 Tim. 2:12)

125 Who concemiag the faith have ened. .. and ovenhrow the fa ith oT some (2 Tim. 2:181 ~—

126 Cont inue intne things you have

o9 I am aftaid of you, lest 1 have bestowed labour upon yoiTln vain (GaL 4:11)

90 My Uttle children, of whom I travail in birth again until Christ be formed in you...i stand in doubt of you (GaL 4^19-20. note)

91 Stand fa St in the liberty... be not

learned (2 Tim. 3:14-15) 127-148 see 22 warning

to Chris-

tians in Hebrews, p. 256

Those fiiven by James:

149 when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death (Jas. 1:13-15)

150 Be doers of the word, and not hearers only,deceiving yourown selves CJas. 2:22-25)

151 To turn that knows to do good, and doesitnot,tohimitissin(Jas.4:17)

152 Brethren^fanyofyoudo err from tge truth, and one convert him. ..he that converteth a sinner (who was formerly a Christian) from the error of his way shaU save a soul from death (Jas. 5:19-20, note)

Those given by Peter-

153 He that hears and works righteousness is accepted of Him (Acts J-U: oDf

154 The face of the Lord is against thern that do evil (1 pet. 3:12)

iJ>5 if the righteous scarcelybe save d, where shall the sinner appear fl Pef' 4:18)" >. r I.

156 He that lacks these things is blind and cannot see afar off. and has forgotten that he was_eurged from his oU sins (2 Pet. 1:9)

157 Give diligence to make your calling and election sure: for if you do these things you shall neverfaUf2 Pet. 1:10) *•

158 I^ God spared not the angels that sinned (they were once holy and in grace) He will not snare you (1 Pet. 2:4-9)

159 The Lord knows how to reserve the unjust unto judgment (2 Pet. 2:9)

160 Which have forsaken the'right way. and are gone astray f 2 Pet. 2:15)

161 They aDure into sin those who '^e/e clean escaped from sin (2 Pet. 2:18)

162 Of whom a man is overcome, of the same is he brought into bondage (2 Pet. 2:19)

163 If after they have escaped the pollutions of the world through the knowledge o f jesus Chrilt, they are again entangled therein, and overcome, the latter enJ is worse than the beginning, it had been better not to have

loio--n the way ot righteousness. than.atter they have known it. to turn away from the holy commandm"ent (2 Pet. 2:20-22. note)

164 Be diligent that you may be found m Him m peace, without spot, and blameless (2 Pet. 3:14)

165 Beware lest you also, being led away with the error of the wicked, fall from yourown stedfastness(2 Pet. 3:T7)

Those given by John:

166 If we say wehave fellowship with Him and walk in darkness , we lie, and do not the truth (1 jn. 1:6)

167jfwewalkin the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin fl Jn. 1:7) ^

168 We know that we know Him, if wekeepHiscommandments(l Jn. 2':I3y

169 He that says, I ki»w Him, and kee£snoiHiscommandmentsisa liar, and the truth is not in him (1 jn. 2:4)

170 Whoso keeps His word. .. hereby we know that we are in Him (1 jn. 2; 5)

171 He that saith he is in the light, and hateth his brother, is in darkness even until now (i jn. 2:9)

172 U any man love the world the love of the Father is not in himfl jn 2:15-17) ^

173 He that does the will of God abideth forever (1 jn. 2:17)

174 Let that eternal Ufe abide in you (1 Jn. 2:24-25, note)

175 _AbideinHim; that when He shall

appear wemayTiaveconfidence (1 jn. 2:28)

176 Everyone that does righteousness IS bom of Him (1 jn. 2:29) '—

177 Everyone that has this hope in Him punfieth himself, even as He is pure (Ijn. 3:3)

178 Whosoever com mi tterh sin transgresses the law and incurs the death penaltyfljn.3:4;Ezek. 18:4;GaL 5:21)

179 Whosoever abideth in Him sin-neth not: whosoever ~anneth has not seen Him, neither known Him (1 jn. 3:6, note) ^

180 Hethatcommitteth sin is of the dew.1. not ofGod(l jn. 3:8) '

I»r whosoever is bom of God does TOt commit sin (Ijn. 3:9. note)

182 Whosoever does not righteousness is not of God (1 jn. 3:10)

183 Whosoever loves not his brother IS not of God (1 j"n. 3:16, l5)

184 He that loves not his brother abides in death (ijn. 3:14)

185 Whosoever bates his brother does not have eteraarEf? abiding in Urn

(Ijn, 3:15)

186 Whosoever shuts up Ms bowels of compassion ftom a brother in need does not have God's love (1 jn. 3:17)

187 He that loves not does not know God(l ja i:T^

188 Whatsoever isbomof God over-co meth the world f 1 jn. 5:1-5)

18911. any man see his brother sin a sin thatis forgivable, heshallask and Ufe shaU be given him (1 jn. 5:16).This proves that when a man sins he Incurs the death penalty (Jas. 5:19-20; Ezek 18:4; GaL 5:21)

190 Whosoever sins and abides not in the doctrine of cEnst, has not God. He that abides has both the Father and the Son (2 Jn. 9)

191 He that does good is of God; but hethat does evil Is iiotofGod(3Tn. 11)

Those given by Jude:

192 Turning the grace of God into lasciviousness (Jude 4)

193 The Lord, having saved the people out of Egypt, afterward destroyed them that believed not fjude 5; 1 Cor, 10)

194 Sinning angels are set forth as an example to others who aretempteJlo an (juJi 6-7). if God will damn them for sin. He will also damn others

195 Keep yourselves in the love of God (Jude 21)

196 Look for the mercy of jesusChrist unto eternal life (jude 21)

Those given by Christ and John:

197 You have left vout first love. Recognize 'you are faUen .repent, and do your first worl[£ or^l^tJiT-rt remove your church (Rev. 2:4^

198 Be faithfig unto death, Und I will give you life (Rev. 2:10)

199 Repent, or I wiU come unto you and fight against you (Rev. 2:16)

200 Those that defile their garments wiU not walk with Me (Rev. 3:5)

201 He that does not overcome I wlU blot his name out ot the book of Ufe (Rev. 3:5; 22:18-19; Ex. 32:32-33; Ps 69:25-29)

202 Hold that fast which you have, thatnomantakeyDurcrown(Rev.3:ll)

203 Because you ate neither cold nor hot, I will spue you out of My mouth (Rev. 3:15-16)

204 Blessed are they that watch and t<eep their garments, jest^ tEey" walk naked and ashamed (Rev. 16:15)

205 aU who sin will have their pa rt in the lake of fire (Rev. 21:3) —

206 aU who sin wl U not enter the Holy City (Rev. 21:27; 22:15, 1^

207 The unjust, filthy, and sinful wiU forever be that way (Rev. 22:11)

208j£any man shaU add unto these things, God shaU add unto him the plagues of this book (Rev. 22:18)

209 U any man shall take awayfrom the words of this book,God shaU take away his part out of the book of Ufe (Rev. 22:19)

210 God shaU take his part out of the things written inthisbook(Rev. 22:19)

Scriptures staring assu rance

1 Whosoever believeth in Him should not perish , but havppvpri a crine Ute.. .hath everlasting Ufe.. . shall na come into condemnation; but is |.ssed from death unto Ufe (Jn, 3-15-

16, 36; 5:24)

2 I give unto them etemal Ufe; and they shall never perish, neither shaU any man pluck them out of My hand (or My Father's hand, Jn. 10:27-29)

3 I am persuaded, that neither death, nor Ute, nor angels... nor any other creature,shaUbe able to separate usftomtheloveofGod(Rom. 8-35-39)

4 We shaU be saved from wrath through Him (Rom. 5:8-^

5 There Isnowno condemnation to them which are in Christ Jesus (Rom. 8:11

6 He shaU be holden up: for God is able to makehimto stand (Rom. 14:4)

7 whcr shaU also confirm you unto the end, that you maybe blameless... GodisfaiiJiful . by whom you arecaUed into the fellowship of Jesus Christ fl Cor. 1:8-9) ^

8 He hath chosen us in Him before the foundation cf the world, that we should be holy and without bla"mebe-fore Him in love (Eph. 1:4)

9 You were sealed with the Holy Spirit of promise (Eph. 1:13)

Continued on p. 274

THE REVELATION

OF SAINT JOHN THE DIVINE The Vision of Christ - The Seven Churches - The Things which must be after the Churches into Eternity

a Gi. apokalupas. to unveil or uncover, It implies tbe lining up of a curuin so all can see aUke what is uncovered, When used of writing it means to reveal or make clear (Ep£ 3:3; Gal. 1:12^: when used of a person it denotes visible presence(v 1: 2Th,l:7; 1 Pet, 1:7,13). Here it refers to both the book and the person of Christ, See p. 190 and 207

b \ot a revelanon altogether concerning

Christ, but one from Him. Christ is not

the main subject of the book. See note

f, below c God gave it to Christ, emphasizing His

limitations during Ifis incarnation (Isa.

50:4: Mt. 28:18;Mk,13:32;Lk.2:40,52) d The purpose was to show, not hide from

His servants, events from John's day

into all eternity (Rev. 21-22) e 111 times in the N. T.; 14 in Rev, f 45 times, emphasizing the subject

matter of the book, which is things or

events:

1 Events of the whole church age (Rev. 1-3)

2 Evenu in heaven (Rev. 4-5)

3 Events of the future tribulation of Daniel's 70th week (Rev. 6-19)

4 Events of the Millennium (Rev. 20)

5 Events of the eternal new heavens and the new earth (Rev. 21-22)

g Gr. tachos, swiftness; speed; quickly, Trans, shortly (v 1; 22:6; Acts 25:4; Rom. 16:20); quickly(Acts 12:7; 22:18 Rev. 2:5); and speedily (Lk. 18:8). The idea is that this series of events must begin quickly

h Gr. semaino .to show or point out; announce; to make a note of. That it does not mean that all things are in symbols is clear from its use. elsewhere(v l;jn, 12:33; 18:32; 21:19;Actsll:28; 25:27) It simply means to make a clear record

i The book was transmitted from God to Christ, 10 the angel, to John, to the churches, to us (v 1, 11)

j 3 classes blessed (v 3):

1 Those who read the Revelation

2 Those who hear it

3 Those who keep things written therein

k 7tiroes in Rev. indicating the prophetic aspect of ihebook(v3;ll:6; 19:10; 22:7, 10, 18, 19)

7 rtiles regarding prophecy:

1 Understand prophecy as history written beforehand

2 Give the same meaningto words of prophecy as you do the words of history

3 Do not seek for hidden meanings

4 Do not think prophecy must be fulfilled before it can be understood

5 Do not interpret God's own interpretation of any thing in prophecy

6 Take all prophecy literally unless it is clear that it cannot have a literal meaning. Then get the literal truth conveyed by the figurative language

7 LettheBlblebe its own interpreter

1 7 times in Rev. (v 3: 2:26: 3:8, 10;

12:17; 14:12; 22:9) m They were located in A siaMinor(v 11) n From the Divine Trinity (v 4-5). See

89 proofs of a Divipe Trinity, p. 280 o See note on Rev. 5: b

p See 10 facts about Jesus Christ, p.304

q Ist N. T. prophecy in Rev. (1:6-7. unfulfilled). Next, 2:5

r Alleyes in the immediate vicinity of Jerusalem where Helands(Zech, 14:1-5). People in distant parts of the earth via Dot see Him until later (Isa. 2:2-4; 66:19-21; Zech. 8:23)

s Thedescendems of those who pierced Him-the Jews (Zech. 12:10)

t The armies of the nations that will be surrounding Jerusalem when Christ comes (Zech. 14:1-5; Mt, 24:29-31)

u The first and last leners of the Gr.

alphabet. Used 4timesin Rev. (1:8,11;

, 21:6: 22:13. Cp. 1:17; 2:8, Used of

Christin all these places except in 21:

CHAPTER 1

Introductory remarks (1:1-11). 1 Title, origin, subject, object, transmission and author

T HE 'Revelation ""of Je'sus Christ, which God '^gave unto him, " tn shew unto his "ser^-ants ^ things which must %hortly come to pass; and he sent and '■signified it by his angel ' unto his servant J6hn:

2 Threefold authenticity (22:16)

2 Who bare record of the word of God, and of the testimony of Je'§us Christ, and of all things that he saw.

3 The beatitude (Cp. 14:13; 16:15; 19:9; 20:6; 22:7, 14) and nature of prophecy (Cp.

22:7, 10, 18, 19)

► 3 ' Blessed is he that readeth, and they that hear the words of this ^prophecy, and 'keep those things which are written therein: for the time is at hand.

4 Sevenfold salutation to the churches and threefold exaltation of Jesus Christ

4 " TQHN to the "'seven tl churches which are in

A'|i4: Grace be unto you, and peace." from him which is, and which was, and which is to come; and from the "seven Spirits which are before his throne;

5 And from "Je'gus Christ, who is the faithful witaess, and the first-begotten of the dead, and the prince of the kings of the earth . Unto him that loved us. and washed us from our sins in his own blood,

♦6 'And hath made us kings and priests imto God and his Father: to him be glory and dominion for ever and ever. A-m6n'.

5 Chief theme of Revelation (11:15-18; 19:11-21; 22:20)

►7 Behold, he cometh with clouds; and 'every eye shall see him, and 't'aey also which pierced him: 'and all kindreds of the earth shall wail because of him. Even so, A-men'.

ulation, and in the^ingdom and 'patience of Je'gus Christ, was in

the isle that is calledTat'mos, ' ^or the word of God, and for the

testimony of Je'gus Christ.

10 I was' in the Spirit on^e Lord's day, and heard behind me a great voice, 'as of a trumpet,

8 John's commission to write the Revelation

11 Saying, I am Al'phi and 0-me ga, the first and the last: and.^ What thou seest. write in a book, and send it imto the seven churches which are in A'§ii; unto Eph'e-sus, and unto SmjT'nd, and unto Per'ga-m6s, and unto Thy-a-ti'rS, and imto Sar'dis, and unto Phil-a-del'phi-i, and unto La-6d-i-^ea.

1 "THE THINGS which thou HAST SEEN" (1:12-20). 1 The vision of Christ: (1) Eight characteristics of Christ

12 And I turned to

see the

voice that spake with me. 'And being turned, I saw 'seven golden candlesticks;

13 And in the midst of the seven candlesticks one tike un -to the Son of man.' clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs

6 Eternity of Jesus Christ (1:8, 11, 17; 2:8; 21:6; 22:

13; Mic. 5:1-2; Jn. 1:1-2)

8 I_am"Al'phA and 6-me'gi, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

7 The prophet - John (1:1, 4)

I 9 I T6hn, who also am your brother, and'companion in^trib-

were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like xmto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the stm shineth in his strength.

(2) Effect of the vision upon John (Cp. Isa. 6; Ezek. 1: 28; 2:3; Dan. 8:27; 10:5-18;

Acts 9:3-8)

17 And when I saw him, I fell at his feet^as dead. And he laid his right hand upon me, saying imto me.Tear not; lam the first and the last:

18 °I_gm he that liveth, and was dead; and, behold, I am alive for evermore, A-men'; and have the'^eys of hell and of death.

(3) Key to the interpretation

(1:11 and 19 with 4:1)

19 "Write the things which thou hast seen, and the things " which are, and the things which shall be'hereafter;

(4) The symbols interpreted

20 The' mvsterv of the seven stars which thou sawest in my right hand, and the seven gold

6). He is also called theAliTiighty (v 8), which is elsewhere used of the Father (4:8:11; 17:15:3:16:7,14:19:15; 21:22) v Paruker, as in note o, PML 1:7 w Used 5 times In Rev.: 4 timesof persecution of Christians in John's day (1: 9; 2:9, 10, 22), and one time of me future great triulation (7:14). See note h, 2 Cor. 1:4

of Rev. 4-22 must be fulfUled after the rapture of the church. It also means that DO historical or present event could possibly be a fulfillmeni of any event of Rev. 4-22

s After the things which are, or after the churches of Rev. 2-3

t Gr. musterion (see Mystery, p. 175). Used4timesin Rev.(l:20:10:7:17: 5,1)

a The kingdom of or from the heavens thatChrist will establishon eanhat the second advent (1:6,9; 5:10; 11:15; 12: 10; 20:4-6; 22:5). See notes j and e, Mt. 4:17: 19:24

b 7 times in Rev. of the endurance of Christians in suffering (1:9; 2:2-3,19; 3:10; 13:10; 14:12)

c A volcanic, treeless, rocky island about 6x10 miles, 30 miles S. W. of Samos. It was made a place of exile by the Romans for the lowest of criminals

d 2 reasons for banishment (v 2, 9):

1 For preaching the ,Vord of God

2 For testifying of Jesus Christ

e A term used of being wholly in union with t he Holy Spirit and yielded to Him (note n,Lk, 22:3) f See The Lord's day, p. 191, 305

g God prepared Moses to receive the law by the blowing of a trumpet (Ex. 19: 16-19)

h Here John was told to write in a book what he was about to see and send it to the 7 churches of Asia Minor (V 10-11)

i In V 12-18 we have the vision of the glorified Christ, which constitutes the first division of Revelation in v 19

j These symbolize the 7 churches (v 20)

k See Dan. 7:13-14; 10:5-10; Rev. 10

1 8fold description of Christ:

1 His body was clothed with a gar-ment down to the feet and girded with golden girdle (v 13. Cp. Dan, 10: 5)

2 His hair was white like wool and snow (V 14; Dan, 7:9)

3 His eyes were as a flameof fire (v 14; 19:12; Dan. 10:6. Cp. Hab. 1:13)

4 His feet were like fine brass (v 15; 10:1; Dan. 10:6)

5 His voice like many waters (v 15; 8:5; 16:2-4; 11:15; 14:2: 16:17-18; 19: 6; Ps. 29; Heb. 12:26: Dan. 10:6)

6 His right hand held 7 stars, which were the pa stors o t the 7 churches(v 20)

7 His mouth had a two-edged sword coming out of il (v 16; 2:12,16; 19:15, 21. Cp. Eph. 6:17; Heb. 4:12)

8 His countenance shone like the sun (V 16; 10:1; Dan. 10:6)

m Notethe effect of the vision upon John (V 17-18).

n Found 80 times in Scripture, generally of God quieting the fear of man because of His presence

0 This identifies the person to be Christ (Acts 2:25-36:1 Cor. 15:1-23; Col. 2: 14-17; Eph. 2:14-15; Jn. 21:14, note)

p Keyssignifypower and authority(V 18; 3:7: Mt. 16:19: 18:18; Isa. 22:22)

qjohnisnow commanded to write(v 19). Invllhewastoldtowrite what he was about to see. Now he is told to write what he has already seen - the vision of V 16-18

r 3fold key to the book of Revelation:

1 write the things which thou hast seen, thatis, the vl^on of Christ in the midst of the candlesticks (Rev. 1)

2 write the things which are, that is. the things concerning the churches, which John wrote about in Rev. 2-3

3 write the things which shall be hereafter, tliat is, the events which MUST BE after the churches(Rev. 4:l-22:5).This confirms the 3foId division of Revelation: after John had written the things which thou hast seen in Rev. 1. and after he ha^ written the things which are, the things concerning the churches in Rev. 2-3, he was told to Come up hither into heaven, and I will show thee things WHICH MUST BE HEREAFTER .tfaat is, after the churches (Rev.4-22).Rev.4:1 savs .AFTER THESE THINGS (after writing the vision ot Rev. 1 and the things of the churches in Rev. 2-3)... Come up hither, and I wOlshow thee THINGS WHICH MUST BE AFTER THESE THINGS. If the things of Rev. 4:1 on must be after the things of the churches, then they will not be fulfilled along with the things of the churches. This means that every event

REVELATION 2

The angels of the seven churches

Messages to the churches

a Gr. luchnia , lampstand or portable lamps. Used 7 times in Rev.l: 12,13,20; 2:1, 5; 11:4. Used elsewhere in Mt, 5: 15;Nik. 4:21: Lk, 8:16; 11:33; Heb. 9:2. Cp. luchnos, note r, Mt. 5:15: Rev, 18: 23: 21:23: 22:5

b Gr. aggelos(angelos), messenger. Here

it refers to the pa stors of the 7 churches. It is used of men in Rev. 1:1, 20: 2:1, 8, 12, 18: 3:1, 7, 14; 15:1, 6, 8; 16:1-17; 17:1; 21:9, 17: 22:8-10: c The messages to the churches are given iromediatelyafterthe vision of Christ of Rev, 1, Chapters 2-3 make the 2Dd division of Rev. and contain only the things which are, that is, the things concerning the church on earth until its rapture (1 Cor. 15:23, 51-58: 1 Th. 4:13-17: 2 Th. 2:7, notes) The 3fold application of the letters: "F a" local application to the churches in John's day.The leners portray actual conditions in7 local churches in Asia Minor, the western coast of modem Tutkey.This is clear from the m essages themselves, as well as from 1:4,11,20

2 A prophetical application to the churches throughout this dispensation to the rapture, revealing spiritual con-ditlons in local churches and in individuals in churches. See 7 proofs of prophetical application, p. 305

3 An individual application, so that the individual in any church in any generation may be warned and profit by the failures of the 7 churches (1:3; 2:7, 11, 17, 26; 3:5, 12, 21)

The dispensational application, that is, that these 7 letters portray 7 distinct church ages and 7phasesofchuichhis-tory throughout the age of grace is not clearly taught in the book. Much confusion and many false teachings are the result of this theory. If we would take all the 7 letters to apply to all Christians and churches throughout this dispensation, as we do aU the other N.T, books, then we would have the true prophetical and dispensational aspect of the leners. Otherwise we would have just as much right to make 21 additional church periods out of the other N.T. epistles or letters,as some do these 7 letters. See 10 points of similarity in the letters, p. 302

d See note c, Eph. 1:1

e This portrays the rightful place of

Christ as head of the church and

ministry

f 7 facts about the Ephesjans

1 10 pointsof commendation (v 2-6)

2 1 point of condemnation (v 4-5)

3 They had left their first love (v 4)

4 They were commanded to repent and do their first works to be restored to God and their first love (v 5)

5 If they would not do so they were to be removed (v 5; note h, below)

6 The whole church would be destroyed if terms were not met (v 5). Would this not be also true of individuals?

7 Only the overcomer was promised heaven (v 7)

g 2nd prophecy in Rev, (2:5, fulfilled). Next, V 7

h See Removal of churches, p. 305

i See Nicolaitanes, p. 304

j 3rd prophecy in Rev. (2:7. unfulfiUed't. Next, V 10. Saints will eat in the next life (v 7, 17: Lk. 22:16, 18, 30)

k See note c, Lk. 16:22

1 A richcityinTurkeynowcalled Ismii,

about 50 miles N. W. of Ephesus on the Aegean Sea m 3 tnlngs commended of Smyrna:

1 >/orks(v9) 3 Poverty, but rich

2 Tribulation (V 9) in the Lord (v 9\ nA sect in Smyrna which professed

Judaism, but blasphemed God and

served Satan c 4th prophecy in Rev. (2:10-11. V 10,

fulfilled; V 11, unfulfilled). Next, v 16 p Not 10 persecutions (246 yts. ,64-310

A,D.). They die not live that long q See note x, 2 Tim. 4:8 r Again the promise of eternal life is

only for the overcomer (v 7, 11)

arg. the'seven churches.

CHAPTER 2 240

n"THE THINGS which ARE": the things concerning the churches until the rapture (2:1-3:22). 1 The epistle to Ephesus

UNTO the angel of the church of'fiph'e-sus write; ' These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 ^ I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

*5 Remember therefore from whence thou art fallen, and re-

en "candlesticks. The seven stars are the *angels of the

seven churches: and the seven candles ticks which thou sawest

pent, and do the first works; or else *I will come imto thee quickly, and will'■remove thy candlestick out of his place, except thou repent.* 6 But this thou hast, that thou hatest the deeds of the'Nic-o-)a'i-tanes, which I also hate. *7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that

overcometh will I give to'eat of

the tree of life, which is in the midst of the*paradise of Godj*

2 The epistle to Smyrna

8 And tinto the angel of the church in'Smyr'ni write; These things saith the first and the last, which was dead, and is alive;

9" ^ know thy works, and tribulation, and poverty, (but thou art rich) and / know the blasphemy of them which say they are Jews,"and are not, but are the synagogue of Sa'tan. *10 Fear none of those things which thou shalt suffer; °\)e-hold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation"^en days: be. thou faithful unto death, and I wUl give thee a'crown of life.« < •11 He that hath an ear, let him hear what the Spirit saith unto the Churches; " He that overcometh shall not be hurt of the second death.■«

3 The epistle to Pergamos

12 And to the angel of the church in ^Per'ga-mos write; These things saith he which hath the sharp sword with two edges;

13 I know thy 'works, and where thou dwellest, even where "Sa'tan's seat is: and thou boldest fast my name, and

s A town in Mysia on the river Caicus

about 50 miles N. of Smyrna t 3 things commended of Pergamos:

1 .Vorks (v 13)

2 Holding fast to Christ's name(v 13)

3 Not denying the faith (v 13)

u Supposed to refer to the removal of the headquarters ofthe ancient Babylonian cult from Babylon to Pergamos

hast not^denied my faith, even in those days wherein"Anti-pas was my faithful mart3rr. who was slain among you, where Sa'tan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the^loc-trine of Ba'laam, who taught Ba'lac to cast a stumblingblock before the children of i§'ra-el, to eat things sacrificed imto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of theT^ic-o-la'i-tanes, which thing I hate. ♦ 16'Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.*

•17 He that hath an ear. let him hear what the Spirit saith unto the churches; * To him that overcometh will I give to eat of the^hidden manna, £ind win give him a'white stone, and in the stone a'new name written, which no man knoweth saving he that receiveth it.<

4 The epistle to Thyatira

18 And unto the angel of the church in *Thy-a-ti'ri write; These things saith the Son of God. who hath his eyes like unto a fiame of fire, and his feet are like fine brass;

19 ' I know thy works, and charity, and service, and faith, andthy patience, and thy works; andihe last to be more than the first,

20 Notwithstanding I have "a few things against thee, because thou stiff erest that woman

'Jez'e-bel. which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 "And I gave her space to re pent of her ^fornication; and she repented not.

•22 '^ehold.'I will cast her into a bed. and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the'reins and hearts: and I will give unto every one of you"according to your works.

24 But imto vou I say. and imto the rest in Thy-a-ti'ra. as many as have not this doctrine, and which have not known "the depths of Sa'tan, as they speak; I will put upon you none other burden.

• 25'"But that which ye have already hold fast tm I come.*

► 26 And he that •'overcometh. and keepeth my works unto the end. ^to him wiU I give power over the nations:

►27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

►28 And I will give him ^the morning star.

•29 He that hath an ear, let him hear what the Spirit saith unto the churches.

2 Ruling nations with a rod of iron (v27)

3 Crushing all resistanceofnations(y

4 The morning star (v 28) 27) AU saints willbe kings or priests under Christ and will rule the earth for-ever(v 26-27:1:6:5:10:20:4-6:22:4-5)

y 7th prophecy in Rev. (2:25-28. unfiil-

iiUed). Next, 5:3 2 This is Christ (22:16.Cp.Num. 24:17) a Gr.arneorrai,deny(notec,Heb.ll:24). It is possible for Christians to deny the faith or this and many like statements are false

b An unknown christian who became known by his manyrdora for Christ. There is a book called The Acts of Antipas. which makes hi.T the bishop of Pfergamos and states that he wasput to death by being enclosed in a burning brazen bull

c 4 things condemned in Pergamos (v 14-15)7

1 Holding the doctrine of Balaam

2 Eating things sacrificed to idols

3 Committing fornication

4 Holding the doctrine of Nicolaitanes

d See note a, 2 Pet. 2:15

e See Nicolaitanes , p. 304

f 5th prophecy in Rev. (2:16-17. V 16, fulfiUed; v 17, unfulfilled). Next, v22. Repentance is required of ail backsliders (V 5, 16, 21, 22; 3:3, 19^, That there is a possibility ofbacksliders not repenting is clear from the fact here that if they did not repent they would be judged. According to this, if backsliders today do not repent, what happens"

g O nly the overcomer is pro mi sed heaven (v 7, 11, 17, 26; 3:5, 12, 21)

h Gr. krupto. Trans. hide (V 17: 6:15-16: Mt. 5:14; 13:44; 2^PIZ: Lk. 18:34; 19: 42; Jn. 8:59; 12:36: CoL 3:3: 1 Tim. 5:25: Heb. ll:23); keptsecret (Mt, 13: 35): and secretly (Jn, 19:38). What is promised is made clear - real manna to eat, but what kind is hidden ^~.

i These were known to the ancients ^s victory stones. Also in ancient times they meant pardon and the evidence of it. Judges had white and black stones. If a black one was given the criminal he was condemned: if a white stone he would be pardoned. Conquerors in the public games were also given white stones with their names in them, which entitied them to be supported the rest of their lives at public expense.Perhaps all three things are meant by the white stone to the overcomer

j See 3:12: Isa. 62:2; 65:15

k A cityin w, TurkeybetweenPergamos and Sardis

1 6 things to com mend Thyatira f v 19):

1 Works 4 Faith

2 Charity 5 Patience

3 Service 6 Increased works m Their works had increased until they

were more than the first works n 4 things against Thyatira (v 20-21):

1 Permitting Jezebel to teach

2 Permitting her to seduce My servants (Christians) to commit fornication

3 Permitting her to seduce Christians to eat things sacrificed to idols

4 Tolerating hei in spite of impenitence

o This is not the Jezebel of 1 Ki, 18-19, but a woman in the local church at Thyatira, We have no mote authority to make the two women the same than we have to make the Joseph of Genesis and the one in Mt. 1:18 the same

p This local woman had been given time to repent, but she did not (v 21)

q See note g, Mt, 5:32

r 6th prophecy in Rev. (2:22-23, fulfilled). Next, V 25

s 3folQ judgment threatened: to

1 Cast her (Jezebel) into a bed of sickness (v 22. Cp. Job 33:19)

2 Bring tribulation upon all that commit adultery with her (v 22)

3 Kill her children with death (v 23) t Gr. nephros, the kidneys.or in figurative

language, the innermost mind (v 23)

u See 1 Cor. 3:11-15, notes

v Gnostics called their doctrine the depths of God,, but here Christ called it the depths of Satan (Rev. 12:9)

w 3 ihiflgs all christians must do:

1 Hold fast till I come (v 25. See note P, Heb. 3:6, on holding fast)

2 Overcome(v26. Cp. v 7,11,17: 3:5)

3 Keep My works unto the end (v 26) x 4 things promised for overcoming:

1 Powei over the nations (v 26)

REVELATION 3

Messages to the churches

a A city about 40 miles E. of Smyrna,

the ancient capital of Lydia b See note on 5:6 c See 1; 20 d 4 things about Sardls:

1 works (v 1)

2 Havinganameor reputation of being a live church, but "art dead" (v 1)

3 Works not perfect before God (v 2)

4 Few godly members (v 4). e 5 commands to Sardis:

1 Be watchful (V 2)

2 Strengthen the things that remain

3 Remember your teaching fv 3)

4 Hold fastfv 3; note P. Heb. 3:6)

5 Repent (V3.19.Cp. 2:5,16,21,22) f 8th prophecyin Rev. (3:3-4, fulfilled.

Cp.4:4:6:11; 7: 9,13; 19:8. 14). Next.v 9 g This does not refer to the second advent ,but to Christ sending sudden judgment upon Sardis if the church would not repent (v 3). See note a, ITh. 5:2 h 4 promises to tne overcomer:

1 Walk with Me in white (v 4)

2 Be clothed in white raiment (v 5. Cp.vl8;4:4;6:11:7:9,13; 15:6:19:8,14)

3 I will notblot his name out of the book of life(v 5. Cp. 22:18-19; Ex. 32:32-33; Ps. 69:28)

4 I will confess his name before My Father and the angels (v 5)

i Literal (v 4-5, 18; 4:4; 6:11; 7:9, 13: 15:6; 19:14), but also symbolizes the righteousness of saints (19:8)

j Here Christ promises not to blot the na me out of the book of life of any man who will obey the commandsof note e, above. What if some should refuse to obey these commands, would their names not be blotted out? If we say such is impossible we accuse God of using vain threats on His people. He definitelypromised Moses concerning any man who sinned, HIM WILL I BLOT OUT OF MYBOOK(Ex. 32:32-33). The psalmist by the Holy Ghost prayed that God would blot out the names of Judas and aU Mke him (Ps. 69:25-28 with Acts 1:20). In Rev. 22:18-19 Christ again threatens to take the names of roenoutofthebookof life if they take anything away from the words of the book of this prophecy

k See note c. Col. 2:14

1 A city about 30 miles S. E. of Sardis m See note p, 1:18

n 4 things about Philadelphia (v 8):

1 Works 3 Kept My Word

2 Little strength 4 Not denied My Na me o 9th prophecy in Rev. (3:9-12. V 9-10,

tuimied: V ll-12, unfulfiUed). Next, vl6 p 10 predictions: 4 fulfilled; 6 future: II will expose aU liars (v 9)

2 I will humble them before you

3 I will confirm My love of you to them

4 I will keep you from persecution (vlO)

5 1 will come quickly (v 11; 1:7; 19:11)

6 I wiU make you a pillar in the temple of My God (V 12. Cp. GaL 2:9)

7 You wiU never go out, but will always have a safe dwelling place (v 12)

8 I will give you God's name (v 12)

9 I will give you the name of the New Jerusalem (v 12; Rev. 21:2, 9-10) 10 1 will give you Mynewname(v 12)

q The assembly of Satan (2:9)

r The doctrine that has caused you so much per sec ut ion

s Not the future tribulation of Daniel's 70thweek,butanhouroftrialor tribulation upon the churches in John's day

t A reference to the rapture,forthisisthe coming of Christ the church will experience before the second advent (notes on 1 Th. 4:13-17; 2 Th. 2:7) u what would be theobjectof this statement if there was no possibility of a Christian losing his crown? Rev. 2:10

V Used figuratively here of stability and authority, as in Gal. 2:9; 1 Tim. 3:15

w This refers to the eternal household of the redeemed (Eph. 2:19-22)

X He will be among the redeemed forever

y 3 names to be written on overcomers: 1 The name of God the Father fv 12>

God's throne in heaven

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5 The epistle to Sardis

AND unto the angel of the ■ church in"Sar'dis write; These things saith he that hath the*seven Spirits of God, and the "^seven stars; " I know thy works, that thou hast a name that thou Uvest, and art dead. •2 ^e watchful, and strengthen

the things which remain, that are ready to die: for I have not found thy works perfect before God.

*3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee*as a thief, and thou shalt not know what hour I will come upon thee ^4 Thou hast a few names even in Sar'dis which have not defiled their garments; '■and they shall walk with me in white for they are worthy. ►5 He that overcometh. the same shall be clothed in'white raiment; 'and I wUl not*blot out his name out of the book of life, but I will confess his name be fore my Father, and before his angels •6 He that hath an ear, let him

hear what the Spirit saith imto the churches.

6 The epistle to Philadelphia

7 And to the angel of the church in'Phil-a-derphi-i write; These things saith he that is holy, he that is true, he that hath"^e key of Da'vid, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 "! know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a httle strength, and hast kept my word, and hast not denied my name. •9 "Behold, PI will make them of the 'synagogue of Sa'tan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept'the word of my patience, I also will keep thee from 'the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

•11 Behold, 'I come quickly: "hold that fast which thou hast, that no man take thy crown.'* ►12 Him that overcometh will I make a'pillar in the*'temple of my God, and'he shall go no more out: "and I will write upon him the name of my God, and the name of the city of my God, which is new Je-ry's5-lem, which ^cometh down out of heaven from my God; and / will write upon him my new name.

•13 He that hath an ear, let him hear what the Spirit saith imto the churches.

7 The epistle to Laodicea

14 And unto the angel of the church of the 'Li-6d-i-ce'an5 write; These things saith the ■"A-men', the faithful and 'true witness, the"beginning of the creation of God;

15 T know thy works, that thou art neither /cold nor hot: 1 would thou wert cold or hot.

*16 So then because thou art lukewarm, and neither cold nor hot,*I will spue thee out of my mouth.

17 Because thou sayest,"I am rich, and increased with goods, and have need of nothing; and knowest not that 'thou art wretched, and miserable, and

poor, and blind, and naked:

18 ' I counsel thee to*buy of me 'gold tried in the fire, that thou mayest be rich ;'"and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and"anoint thine eyes with eye-salve, that thou mayest see. •19 As many as I love, I rebuke and^chasten: be zealous therefore, and repent. •<

* 20 PBehold,'^ stand at the door, and knock: 'jf any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.'* ►21 To him that 'overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. •22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER 4

UI"THE THINGS which shall be HEREAFTER"-after the churches or after the rapture (4:1-22: 5). 1 The heavenly temple: raptured saints withGod(4:l-5:14). (l)Heavenly door (11:19; 14:15-18; 15:5-8; 16:1, 17)

VA FTERthis I looked, and, be-** hold, a?'door was opened in heaven: and the "first voice which I heard was as it were of a trumpet talking with me; which said.*' Come *up hither, and ^ I will shew thee things which must be^hereafter .

(2) Heavenly throne (1:4; 3 21; 4:5-10; 5:1-13; 6:16; 7 9-17; 8:3; 12:5; 14:3-5; 16 17; 19:4-5; 20:11; 21:5; 22 1-3; Isa. 6:1; Dan. 7:9; Ezek. 1:26; 10:1; Heb. 1:3; 12:2)

2 And immediately "I was in the spirit : and, beholdi ^a throne was set in heaven.'^and one sat on the throne.

3 And he that sat was to look upon like a^jasper and a'sardine stone: and there was a rainbow round about the throne, in sight like unto an'emerald.

(3) Twenty-four elders (4: 10; 5:5-14; 7:11-13; 11:16:

14:3; 19:4)

4 And roimd about the throne were four and twenty ^seats :

2 The name of the New Jerusalem, the capital cltyof God (V 12; 21:2,9)

3 The new name of Christ (v 12) This will no doubt be literal, as in

Rev. 7:1-8; 14:1; 22:4. Cp. the beast brands which will be literal (13:16; 14:11; 19:20; 20:4) z See Rev. 21:2, 9-10, 24-27; 22:1-3

e Gr. sardius , red in color (v 3; 21:20; Ex. 28:17; 39:10; Ezek. 28:13)

f The emerald(whichis green) Is mentioned in V 3; 21:19; Ex. 28:17-18; 39:11; Ezek. 27:16; 28:13

a. Same word trans, throne in v 2; etc. Around God's throne are 24 other literal thrones

a Laodicea was located in Phrygla, a few miles W. ofColosse

b The word means truly, or truth (note 1, 2 Cor. 1:20; note g, Jn. 1:51)

c 10 facts about Jesus Christ, p. 304

d That is, the One who began creating all things in the verybeginning(Jn.l: 3; Eph. 3:9;C0l.l:15-18;Heb. 1:2; 11:3). It could not mean that He was the first to be created by God, for He is an uncreated and eternal being (Isa, 9-6-7; Mic. 5:2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8, note)

e 5 things about the Laodiceans:

1 .Vorks (V 15)

2 Not cold or hot (v 15)

3 Lukewarm and nauseating (v 16)

4 Proud and self-satisfied (v 17)

5 Ignorant of true state (v 17)

f Completely dead nor full of zeal,but indifferent and careless. I will spue or vomit you up (v 15-16)

g 10th prophecyin Rev. (3:16. ftdfilled). Next, V 20. The Gr. emeo means to vomit and is used only here

h 3fold Laodicean estimate of themselves: ~

1 I am rich(v 17)

2 I am increased with goods

3 I have need of nothing

i Christ's estimateofLaodiceans ,p. 305 J Sfold counsel to the Laodiceans:

1 BuyotMegold tried in the fire(vl8)

2 Buy of Me white raiment (v 18)

3 Anoint your eyes with eye-salve

4 Be zealousto save your souls (v 19)

5 Repent (V 19. Cp. 2:5, 16; 3:3) k See God's redemption terms, p. 305

1 This represents true faith (1 Pet. 1:7) m This represents righteousness (19:8) n This represents enlightenment by xhe Holy Spirit and the Word of God (Ps. 19:8; Eph. 1:18; Heb, 6:4; 1 Jn. 2:27) o See note k, Heb. 12:6-8 p 11th prophecy in Rev. (3:20-21. V 20 is being lultilled daily; v 21 is unfulfilled). Next, 4:1 q 3fold invitation of Christ to iTian('v 20):

1 I sund at the door and knock

2 If any man hear My voice and open the door I will come in to him

3 I wiU sup with him

r 3fold condition of Christ's invitation:

1 If any man hear (v 20)

2 If any man opens the door

3 If any man is willing to sup with Me s 18 blessings to the overcomer, p.305 t See 10 proofs of rapture in 4:1. p.306 u Thiswas a realopeningin heaven.Gr.

thura , a portal or entrance; door; gate. Trans. door 36 times (Mt. 6:6; 25:10; 28:2; etc.); gate (Acts 3:2) V The voice of Rev. 1:10-12, 17-20 w 12th prophecy in Rev. (4:1-22:7, un-

fulfllled). Next, 22:10 X See Examples of men translated , p.304 y See 68 post-rapture events, pT306 z Gr. meta tauta, after these things, that is. after the things of the churches of Rev. 2-3. See note m, Jn, 5:1 a I came to be in the Spirit (1:10) b The throne isthe center of the activities of the book. It is mentioned 40 times in Revelation and always means a literal seat (1:4; 3:21: 4:2-6, 9-10; 5:1.6-7,11,13; 6:16: 7:9-11, 15, 17: 8:3; 12:5: 14:3, 5: 16:17: 19:4-5; 20:4. 11: 21:5: 22:1, 3) c God as a person can sit on a literal throne, for He has a spirit body a s all spirits. See The spirit world , p. 632. If men without their bodies can be clothed, existin^ spirit form and be confined to material places such as hades (Lk. 16:19-31; Rev. 20:11-15) and the altar in heaven (Rev, 6:9-11); and if other spirit beings can be confined to tartarus (2 Pet. 2:4; Jude 6-7) and the abyss (Rev. 9:1-21; 20:1-3); etc., it is reasonable to believe that God asa Spirit being can sit on a literal throne (Isa. 6; Jn. 5:37; Acts 7:55; etc. See note r, Jn. 4:24) d According to Pliny it IS semi-transparent. According to others it is green transparent, perhaps the green chalcedony, called plasma at the present day (Ex. 28:20; 39:13; Ezek. 28:13: Rev. 4:3; 21:11, 18, 13)

i

REVELATION 4, 5 6

a Proof el der, represent rapiure^^ saints 1 Gr. p rJs5utcro5, eljer. U i:> never used of an'gels(note g, Acts 14;2J). " 2 They are distinguished froKi angels in 5:11-14

3 They have croons and sit on thrones, wlucharcprou.iseJ rcdeeii.ed n;en(2:10;3:21:<i0:4;Mt.l9:28:lCor, 9:25-27; 2Tii: .4:8^. Anscls are never seen in Rev. on tlironei or wearing crowns. Angels are ijcntioncd with thronesonlyinlsa. 14:12-14: Col. 1:16

4 They .venr .v hite rain cnt, which is used only in Revelation of Christ and saints (3:5, 18; 6:11: 7:9, 13: 15:6; 10:8, 14)

5 Itisclearfron; 1:1; 5:5-7; 7:13-15; 19:10; 22:8-9 that one of the elders is the person showing John the Revelation, andthathe is a rcJeeiTicd nian.If one of their is a r;.an,thcnall24 are men

Since they are re Jcenied n;en and in heaven on thrones all through the time of the fulfillment of Rev. 4-22, they must have been raptured before that 4 companies of redeeired r.:en:

1 oTd Testa:.lent saints (Acts 7:3S; Heb, 11:1-40; 12:1)

2 New Testan^ent church saints (Mt. 16:18; 1 Cor. 12:27-28; Epii. 1:20-23; 2:14-22; 4:12-16; 5:21-32; Col. 1:18, 24). Christ started this company, the church, and will present it to Himself at the rapture (Cph. 5:27; 1 Th, 4:16)

3 Thel44, OOP Jews ,a distinct com-pany by themselves, as proved from 7:1-8; 14:1-5. which sec

4 The great multitude of tribulation saints , a separate coi: pany froir the church andO.T. saints, for they are saved after the rapture,as proved in 7:9-17:14:13; 15:2-4: 20:4. which see

The24elders mustberepresentative of the first two companies, forthe last two are not redeemed until after the elders are in heaven, or during the fulfillment of Rev. 4-22. Sec notes on 4:1; 2 Th. 2:7: 1 Th. 4:16 ■Vhy 24 elders?

The answer i s not stated, but two facts are clear:

1 The whole priesthood of old was represented by 24 elders(l Chr.24:1-9)

2 The names ofthe 12 tribes of Israel and the 12 apostles are written on the holy city. New Jcmsalem (21:10-14)

b 7 acts of the 24 elders:

1 Sit on thrones (4:4; n-16-17)

2 .Vorship God (4:9-11; 5:8-10)

3 Cast crowns before God (4:10)

4 Fall prostrate before God (4:10; 5:8, 14; 11:16; 19:4)

5 Sing and play harps (5:8-10)

6 Act as priests (5:8)

7 Give John the Revelation (5:5; 7: 13-14)

c See note on 5:6

d The actual floor of the throne room (v 6; 15:2-4. Cp. 1 Ki. 7:23-26; 2 Chr. 4:2-15)

e Gr. zoa ,living ones, or creatures; not theGr. therion , trans, beast in Rev. 13: 1-18; 14:9-11; 15:2;T(D~0; 17:1-18: 19:19-20. They are literal angelic beings as described here (v 6-3); and are distinguished from the redcened elders (4:9-11), ordinary angels (5:1-12), seraphim (Isa. G:l-8), and cherubim (Ezek. 1:4-28; 10:1-22)

7 acts of the zoa:

1 Call attention to God's holiness (4:4-8^

2 Fall prostrate in worship (5:3-10)

3 Sing and play harps (5: ?-10^

4 Offer prayers of saints to Goci (5:8-

5 Callforththehorsemen(6:1-8) 10)

6 Give vials to angels (15:7)

7 Listen to worship of othen (14:3) f See 70 heavenly unerances, p.305

g They acknowledge the supren;acy of God, and thatthey were redeemed and have their crownsby Hisblessings(v 10) h The purposeof cteation(v 11) i The book was written within and sealed with 7 seals, which rrust be broken before the contents within could be revealed, as in 10:1-11, notes There are 26 unidentified angels in Revelation, besides the 15 angels identified as men. Christ (8:2-6; 10:1-

and upon the seats I saw four and twen ty"elders '^itting, plotbed in white raiment; and they had on their heads crowns of gold.

(4) Seven spirits (1:4; 3:1;

5:6)

5 And out of the throne proceeded lightnings and thunder-ings and voices: and there were seven la mps of fire burning before the throne, which are the "seven Spirits of God.

(5) Sea of glass {15:2-4} and four living creatures (5: 8-14; 6:1-8; 7:11; 14:3; 15:7;

19:4)

6 And before the throne there was ai^sea of glass like unto crj'stal: and in th e midst of the throne and round about the throne, were four^easts full of |

eyes before and behind. !

7 And the firs t beast was like [a lion, and the second beast like \ a calf, and t he third beas t I had a face as a man, and the : fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and theu were fuU o f eves within: and they rest not day and night, saying, 'Holy, holy, holy. Lord God Alinighty, which was, and is, and is to come.

(6) Heavenly worship (1:5-6, 17; 5:8-14; 7:9*17; 8:3; 11:15-19; 12; 10-12; 14:1 - 5;

15:1-8; 19:1)

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who

I liveth for ever and ever,

10 The four and twenty- elders I fall down before him that sat on

the throne, and worship him that liveth for ever and ever, and *cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: Afor thou hast created all things, and for thy pleasure they are and were created.

CHAPTER 5

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(7) Heavenly book (1 0; 1-11)

AND I saw in the right hand ■ of him that sat on the throne a book 'written within and on the backside, sealed with seven seals.

2 And I saw a 'strong angel proclaiming with a*loud voice, ' Who is w orthy to open the book, and to loose the seals thereof? S^And no man in hea ven,

nor in e arthj neither under the earth, was able to open the

book, neither to look thereon. 4 And I wept much, becau se no man was found worthy to open and to read the book, neither to look thereon.

(8) Heavenly Lamb (5: 5-1 3; 6:1, 16; 7:9-10, 14, 17; 12: 11; 14:1-4, 10; 15:3; 17:14; 19:7-9; 21:9, 14, 22-27; 22:

1-3. Cp. Jn. 1;29, 36)

5 And one of the elders saith imto me. Weep not: behold, the"Lion of the tribe of Ju'di, the Root of Da'vid, hath*pre-vailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a'^Lamb as it had been slain, having "seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

(9) Worship ofthe Lamb by the living creatures and

elders

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them'harps, and ' golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed^us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us imto our God kings and priests: and we shall reign"on the earth.

(10) Universal worship of Godandof the Lamb (19:1-10)

11 And I beheld, and I heard the voice of many'angels round about the throne and the beasts and the elders: and the number of them was'ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain "to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth. and under th e earth, and such as are in the sea, and all that are in them, heard I saying,'Blessing, and honour, and glory, and power,'"be unto him that sitteth upon the throne." and tinto the Lamb for ever and ever.

14 And the four beasts said, A-m6n'. Ajid the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER 6

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2 Daniel's 70th week and the tribulation (6:1-18:24; Dan. 9:27). The first 3 l/2years of Daniel's 70th week (6:1-9: 21). (1) THE FIRST SEAL: rise of the Antichrist (Daji. 7;8, 23-26; 8:8-10, 20-25; 11:35-45; 2Th.2:1-12; Rev. 13:1-18; 17:10-16)

"AND I saw when"the Lamb •*^ opened one of the seals,

11:3), Lucifer (12:1-9), and Michael ^12:7-10) are also mentioned besides iimuiiierable angels(3:5; 5:11; 7:11)

k This phrase is found 13 tires in the book (5:2,12; 6:10; 7:2.10; 8:13; 10: 3; 12:10; 14:7, 9, 15, 18; 19:17)

1 Question 1. Next, 6:10 m See .Men conscious 3 realms, p.305

p TUe Lamb, Christ, takes the book out ofthe right hand of God who sits on the throne, and breaks the 7 seals one at a time, revealing the contents of each seal (5:7; 6:1-17; 8:1). Then He gives the opened book to jolui to eat, revealing the contents written within (10: 1-11) a Christ is called 2 things here:

1 The Lion of the tribe of Judah (v 5)

2 The Root of David (v 5; Isa. 11:1) b Gr. nikao,T rans. prcvail(v 5); conquer

(Rev. 6:2) ; get the victory (Rev. 15:2); and oyercomie (Lk. 11:22: Jn. 16:33; Rom, 3:4; 12:21; Ijn. 2:13-14: 4:4; 5: 4-5; Rev, 2:7,11, 17, 26; 3:5, 12, 21; 11:7; 12:11; 13:7; 17:14; 21:7).Christ conquered at Calvary (Col. 2:14-17)

c Gr, a rnion, a young lamb; lambkin (Jn, 21: r5).Used 27 times in Rev. 5:6,8,12, 13:6:1,16: 7:9,10,14,17:12:11:13:8, 11: 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3

d Not 7 titles of the Holy Spirit, for there are more titles than this that are applied to the Spirit, Since the Lamb has the 7 horns and 7 eyes, since we know there Isbut one Huly Spirit(Eph.4:4-6), and since the Lamb is a symbol of Christ, the 7 lamps of fire (4:5), the 7 homs, and 7 eyes are all symbolic of the one Holy Spirit and can only denote His fulness and power upon the Lamb and before the throne (Jn. 3:34; Isa. 11: 2; 42:1-7; 61:1-2; Acts 10:38j e Many musical instruments in neayep:

1 Here 28 harps and harpists (v 8)

2 In Rev, 14:2, 144,000 harps

3 In Rev. 15:2, innumerable harps If God aUowsthismanyin heaven let

us not consider it unheavenly to have musical instruments in churches

f Golden bowls full of incense, which represent the prayers of saints (Ps, 141:2; Rev. 8:4^

g So me hold that tne 4 zoa or living creatures are redeemed Because they say, "Thou hast redeemed ijs to God, " But,— from the description in 4:6-8, we know they are angelic beings who call attention to God's holiness. The pronoun us should be them, referring to the saints of v 8 whose prayers are being offered up before God, Such Greek scholars as Lachmann, Tischendorf, Alford,and .vordsworth omit the us of v 9.Griesbach, Tregalles, Lachmann, Tischendorf, Alford, and v/ordsworth all omit the us of v 10, and instead, have them. AlTagree that the we of v 10 should be they , the antece3eht of which is saints of v 8, Verse 10 then should read, "And hast made t hem unto our God kings and priests: and they shall reign on the earth. " There is proof in notes on 4:4; 4:6-8 that the elders are redeemed and the Living creatures are actual angelic beings.A 11 of them offer up prayersofthe saints who are to reign on the earth,butallare not redeemed

h Christ and the resurrected saints will reign on the earth in the Millennium and in the New Earth forever (v 10; 2: 26-27; 11:15; 20:4-10; 22:5;Dan. 7:18)

i Three distinct classes:

1 Angels (V 11: Heb. 1:4-14; 12:22)

2 The zoa, living creatures(4:6-8; 5:

3 The'2Telders(4:4,note) 6-11) j Myriads of myriads and chiliads of

chiliads, A Hebraism of countless n umbers (Heb. 12:22; Dan, 7:10) k T told ascription to the Lamb: "1 Power - omnipotence (V 12'j

2 Riches - possessions (v 12; Jn. 17:5)

3 Wisdom -omiriscience (v 12)

4 Strength-ability(v 12; Heb. 7:25)

5 Honour - reputation(vl2;Heb, 1:4)

6 Glory - praise (v 12; PhiL 2:9-11)

7 Blessing - worship (v 12-13; 7:12) 1 4fold ascription to God and Christ:

1 Blessing - worship (v 13; 7:10)

2 Honour-rQ)utation(v 13; 1 Cor. 10:

3 Glory-praise(v 13; Heb, 13:15) 13)

4 Power - omnipotence (v 13; 19:6) m vVorthinesstoGod and the Lamb is the

theme of many passages in Rev, (1:5-6; 4:9-11; 5:8-14:7:9-17:11:15-18: 14: 1-5; 15:2-4; 19:1-7)

n Note the 30 direct references to two and three persons in the Deity in Rev, (1:1,2,4-5,6,9, 2:7, 17, 26-29; 3:5-6,12-13, 20-22; 4:2, 5; 5:1, 6-7, 13; 6:16; 7:10: 10:5-6; 11:15; 12:10, 17; 14:1,4; 14:10.12-13:20:6: 21:22-23; 22:1. 3)

o The 62 events of 6:1-20:3 will be fulfilled during Daniel's 70th week. See The 70 wee ks. p,877 of O.T.68 post-raonire events, p, 306

REVELATION 6. 7

The opening of the seals

Sealing the servants of God

a Found 33 times in Revelation; hear 7 times; and heareth 2 times

b Found 10 times in Revelation

c The word Come in v 1, 3, 5, 7 is addressed to the 5 horsemen, not to John. The words and see in these verses are omitted in many texts, for John is alreadypresent looking at every scene

d See Antichrist, p. 298,col.4

e This is a clear symbol of war - red horse - peace taken from the earth - killing one another - a great sword (v 4). It is the natural result of the white lK)rse rider of v 2 going forth to conquer. This wlUbe the 2nd tri-continent war. Antichrist comes out of the 10 kingdoms that will be formed in the first future tri-continent war of prophecy (Dan. 7:7-8, 23-24)

f This isa symbol of fa mine which is the result of the conquest and wars of the first two seaU,Cp. La m. 4:4-8; MU 24:7

g Bread by measure and weight signifies scarcity of food (Ezek. 4:10-17)

h 17i;t. the daUy wage (Mt. 20:1-16)

i A measure was about 1 quart, a slave's daily ration, an amount usually purchased for about 24. One could usually buy8 measuresof wheat or 24 measures of barley for a penny, but during this future famine only 1 measure of wheat or 3 measures of barley can be purchased for a penny.This will make food 8 limes higher than in normal times

j The olive and grape need no cultivation; hence their ruthless destruction is forbidden

k Here death and hell are personified. These two riders are named, because they are not recogni zed a s ea sily a s the first 3 riders of the first 3 seals

1 Gr. chloros. Trans, green except here (see 8:7; 9:4; Mk. bTS^. Death rides the green horse,and hellrides the 5ih horse, wMch Is perhaps red to represent fire. Death here no doubt refers to a great pestilence following the wan and famines of the first 3 seals. Cp. Ml. 24:6-7; Ezek, 14:21

m See Tribulation not world-wide , p. 305

n This refers to the wars of the first 2 seals, the famine of the 3rd seal, and to death and hell of the 4th seal (V 2-8)

o where the dead bodies are fallen in the wars, famines,and plagues of the first 4 seals, there the beasts will be gathered to eat them. Cp. Mt, 24:28; Lk. 17:34-37; Rev. 17:17; Ezek. 39:17-21

p Gr. hupokato (point 3, col. 2, p. 305)

q 8:3-5; 9:15; l4:18; 16:7

r These people will be saved after the resurrection of the dead in Cteist - those from Abel to the rapture in Rev. 4: l.They will be m artyred between the rapture and the 5th seal in the first 3 1/2 years of Daniel's 70th week, a period which ukes in all the events of the seals and first 6 trumpets. They will be martyred by the great whore of Rev. 17:1-7 wMle she rules the 10 kings of the old Roman Empire territory and while the A ntichrist is com ing to power over them fRev. 17:8-18J s They are tone killed for the same two reasons John was on Patmos (1:9-10) t ThisprovesimmortaUtyofthesouland full consciousness between death and resurrection (note m, 1 Pet. 3:4) u Question 2. Next, v 17

V The soul and spirit, or the inner man, has a form and shape exactly Uke the outer man and fits into the body even to the outer skin. This is based upon the fact that trie soul is tnat part which feels and the spirit is that which knows. The inner man can wear clothing, rest, eat, drink, and do other things (v 11; Ml. 17:5: Lk. 16:19-31; Heb. 12:23). See Soul and Spirit, ui Inaex

V Until the rest of the tribulation saints are martyred. Then all will be resur' reeled together and judgment sent up on their murderers(v 11; 7:9-17; 15:2-4: 20:4-6)

^»- Com, from column 3

(V 1-8) I what could be clearer than this? - thai the 144,000 ire from 12 of the 13 tribes

iand I'heard, as it were the, (6)THE SIXTH SEAL:wrath

I noise of hhunder, one of the i of God begins. It continues

four beasts saying, Come and in the trumpets ajid vials (8:

see. ' 1-9:21; 11:15, 18; 15:1, 7;

2 And I saw. and behold'a 16:1-21; 18:1-24). It ends

white horse : and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

(2) THE SECOND SEAL: war caused by the rise of Antichrist (Dan. 7:23-24; 8:9. 23; Mt. 24:6-7)

3 And when he had opened the second seal. I heard the second beast say. Come and see.

4 And there went out'another horse that was red : and power

with Armageddon (19:11-20: 3; Zech. 14; Ezek. 38-39; Joel 3; Isa. 63:1-6; Jude 14)

12 And I beheld when he had opened the s ixth seal, and, lo, there was a "great "earthquake:

and the ^sun became black as sackcloth of hair, and the^oon became as blood;

13 And the^stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the ^heaven departed was given to him that sat there- as a scroll when it is rolled to-

on to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

(3) THE THIRD SEAL: famine causedbythe first seals (Mt. 24:7)

5 And when he had opened the third seal , I heard the third

gether; and » ever\' mountain

and island were moved out of their places.

15 "And the kings of the earth, and the great men, and the rich men, and the chief captains.

and the mighty men , and every bondman, and every free man.

beast , say. Come and see. And

CHAPTER 7

I beheld, and lo ^a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the

midst of the four beasts say,*A • vrath is come : and'who shall measure of wheat for a^penny, , be able to stand? and three 'measures of barley for a penny; and'see thou hurt not the oil and the wine.

(4) THE FOURTH SEAL: death and hell rampant because of the first three seals (Mt. 24:6-7)

7 And when he had opened the fourth seal. I heard the voice of the fourth beast say. Come and see.

8 And I looked, and behold*a t pale horse : and his name that

hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks. Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For ' the great day of his

sat on him was Death, and Hell followed with him. And power

PARENTHETICAL: two companies of redeemed (7:1-17). 1 Sealing of the 144,000 Jews to protect them from the trumpet judgments (7 2-3; 8:7-12; 9:4)

'A ND after these things I saw ^^' four angels standing on' the'" four comers of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the

was given unto them over'^he 1 sea, nor on any tree fourth part of the earth,"to kill

with sword, and with hunger, and with death, and with<*the beasts of the earth.

(5) THE FLFTH SEAL: first martyrs of the tribulation of Daniel's 70th week (7:9-17; 15:2-4; 20:4; Mt. 24:9-13)

9 And when he had opened the fifth se al, I saw"under the

<kltar the ^souls of them that were slainf or the word of God, and for the testimony which they held:

10 And they'cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 "And white robes were given

*all the tribes of the children of

unto every one of them; and it was said unto them, that they should rest yet for a Utile sea-son.^ until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

2 And I saw another angel ascending from the east,"having the seal of the hving God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saving. TIurt not the earth, neither the sea, nor the trees, t^we have sealed the'feervants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed* an hundred and forty and four thousand'of

Is'ra-el .

5 Of the tribe of Tu'da were sealed twelve thousand. Of the tribe of Reu'ben were sealed twelve thousand. Of the tribe of Gad were sealed twelve

thousand.

6 Of the tribe of A'ser were sealed twelve thousand. Of the tribe of N6ph ' tha-lim were sealed twelve thousand. Of the tribe of Manis' se§ were sealed twelve thousand.

7 Of the tribe of Sim'e-on were sealed twelve thousand.

of Israel, not Gentiles. They are not a part of the church, for the church is raptured before this time, in Rev. 4;1. Nor could theybe Jewsbetoretne rapture or in any other period outside of the first half of the last 7 years of this age

s See Why Dan not sealed , p. 305

the overcomers (3:12; 22:4), ana this indicatesthat the name of God on the 144,000 will also be literal (14:1) q just asGod reserved 7,000 men to Himself in Elijah's day, so He is going to reservel44,000 Jewsio ilimselfin the first 3 1/2 years of Daniel's 70th week

-^— Continued, column 1

a <;ee 38 "peal" iMngs , p. 305

b see 4 earthquakes, p. 305

c 5 times sun darkened in 70th week:

"'I During the 5th seal in the early part

of the week (6:12)

2 During the 4th trumpet (8:12)

3 During the 5th trumpet (9:2)

4 During the 5th vial at me end of the week (16:10)

5 immeoiatelyafterthe future tribulation atihe second advent(Mi. 24:29; Isa. 13:10; EzeR, a2:7-8; Joel 2:31; 3:15: Acts 2:16-21)

d 5 times the moon will become affect-ed, corresponding with the sun darkening above

e 5 times the stars wiUbecome affected, corresponding with the sun above,but only 2 times are they spoken of as falling to the earth: first, during the 6th seal (V13); secondly, at the comingof Christ immediately after the tribulation (Ml. 24:29-31). There will be several years between the two events. This does not refer to the fixed stars, which are really suns to other planets, all of which are much bigger than our earth,but to meteors or shooting stars

f This does Dot mean the extinction of the heavens any more than it does in 20: 11; 21-1,fortheyare seen manytimes after this (8:1, 10, 13; 9:1; etc.)

g This does not mean the extinction of the islands and mountains, for several years later they are again affected by another great earthquake (16:20). The earth abideth forever (Eccl. 1:4; Ps. 1C4:5) h In this verse we have 7 classes of men who reaU ze tha t G od 's wrathhasbegun.

i This wrath is not the same as that in Rom. 2:5,14-15; Rev. 20:11-15. It begins with events of the 6th seal in the first 3 1/2 years of the week and continues withthetiumpet and vial judg-mentstothe end of the week(v 17; 11: 18; 15:1, 7; 16:1, 19; etc.^. Because physical signs accompany tne 6th seal and the second advent is no proof that the two events are the same. Between them all the events of 7:1-19:10 take place

j Question 3. Next, 7:13

k Rev. 7 is the 1st parenthetical passage. It is inserted between the 6th and 7th seals and contains explanatory matter about that which will transpire from the 6th seal through the rest of the week

1 These are the first 4 trumpet judgment angels who are commanded not to blow tlieir trumpets bringing the judgments until the 144, 000 Jews are sealed or marked for protection to go through these judgments(7:l-3). Thel44, 000 are sealed then, before the 7 trumpet judgments

m Meaning the 4 directions of the earth. Cp. v 1; Isa. 11:12 witb Rev. 20:8; Ml. 24:31

n This is simplyhaving the name ofGod stamped or written in the forehead (14: 1). It ha s nothing to do with the keeping of a sabbath. See Sabbath in Index

o For these plagues on earth, see 8:7-11

p The 144,000Jews are not servants when the rapture takes place in Rev. 4:1, for all in Christ atthattiraewill be translated (1 Th, 4:16: 1 Cor. 15:23). They will be saved after the rapture in the revival predicted in Acts 2:16-21. They are to be saved and become servants ofGod by the time they are sealed. This is why they have God's name written on them (v 3; 14:1)

A literal mark because:

1 This is plainly stated in v 3; 14:1

2 It is an object of sight, for direction is given to the first 4 trumpet judgment angels notto execute their judgments until they are sealed in the foreheads (V 3; 8:7-12)

3 Special direction is given to the 5ih and 6ih judgment angels not to hurt the 144,000(9:4)

4 The markofthebeast is literal (i3: 16-18; 14:9; 20:4), and so this must be (14:1)

5 It is the name of God in the forehead (V 3; 14:1)

6 Literal names will be branded on

REVELATION 7. 8

a This tribe is not ordinarily listed v^ith the 12 tribes of Israel, being the minis-tersofthe nation,but in thiscase Danis left outbecause none of that tribe have yet turned to Go^ in the revival saving the 144, 000 Jews (v 3)

b The fact that 12, 000 out of 12 of the 13 tribes of Israel are mentioned asbeing saved and asbeing servants ofGod during these first 3 1/2 years of Daniel's 70ih week, proves they are all Jews and not Gentiles. The time of the fulfillment is equally proof that they are all alive at the sameume.being saved in a short while after the rapture of the church in 4:1(7:1-8; 14:1-5). They are protected through the trumpet judgments (v 2-3; 9:4), and will be translated as the—anchild of Rev.12:5,after which they a re seen in heaven-in Rev. 14:1-5, which shows that the 144, 000 have been translated and what they are doing in heaven. See notes. Rev. 12: 5; 14:1-5

c These verses (9-17) portray the last company of redeemed in the book. They are all manyrs while the 144, 000 are all living people translated without dying (12:5), These are martyred after the rapture of the churchin 4:1. They include the saints under the altar in 6: 9-11 and the rest of their brethren that iOould be killed in the tribulation (14: 13; 15:2-4; 20:4-6) d Not that they could not be numbered, but that no man seeing them together in a multitude could tell the exact number

e They are Gentiles or mainly so

f They are to be translated or they could not be before the throne of God in heaven. They cannot be resurrected and translated until they are all killed, implying their rapture to heaven toward the end of the 70th week of Daniel in time to be at the marriage of the Lamb (19:1-10). That they complete the first resurrection is clear in 20:4-6

gSee 6:9-11; 7:13-14; 19:8

h Gr. phoinix. A symbol of victory and is used only here and in Jn. 12:13

i God aloneis the authorof salvation and the Lamb is the one who purchased it (5:8-10; CoL 1:20-22; 2:14-17; 1 Cor, 6:19-20; 1 Pet. 1:18-23)

j Amen, so be it; truly (note 1, 2 Cor. 1:20; note g, Jn, 1:51)

5:12): 5:12)

2 Glory - praise (v 12; 5:12)

3 Wisdom.-omniscience(v 12; 5:12)

4 Thanksgiving(v 12;Heb. 13:15-16)

5 Honour - reputation (v 12; 5:12)

6 Powei - omnipotence (v 12; 19:6)

7 Might - strength (v 12; 5:12) 1 Questions 4-5. Next, 13:4

rn They come out of the great tribulation, hence w e call them the tribulation saints (note a, 4:4)

n Or. the tribulation, the great , referring to the last 3 1/2 years oTDaniel's70th week(v 14; Mt. 24:15-22; Dan, 12:1; Jer. 30:6-9). All the events of Rev. 11: 15-19:21 take place during this time

o The door of mercy will never be closed to JewsorGentiles, for whosoever calls on the name of the Lord shall be saved (Acts 2:16-21; Rom. 1:16; 10:9-17; 1 Cor. 6:11; 1 Jn. 1:7; Rev. 1:5; 12:17: 22:17)

p See 10 blessings of redeemed, p.306

q Everlasting fountains of life

r This is as literal as stated - silence in heaven about 1/2 hour (v 1). why the silence is not stated

s These verses (2-6) are the 2nd paren-theticalpassage and explain events in heaven oetween the 7th seal and the first trumpet. They are preparatory to the blowing of the 7 trumpeu which complete the first 3 1/2 years of Daniel's 70th week (11:15, note)

t By whom the trumpets were given IS not suted, but perhaps it was one of the beasts as waschecaseofthevialsinl5: 7, The 7 trumpets are to be blown successively between the seals and vials. The first will be blown after the 7th seal and the last in the middle of the

k 7fold ascription to God (Cp. 1 Blessing - worship (v 12;

Of the trioe of "Levi

sealed twelve

the tribe of Is'sa-char

were

thousand. Of

were

sealed twelve thousand.

8 Of the tribe of Zab'u-16n were sealed twelve thousand. Of the tribe of Jo'seph were sealed twelve thousand. 'Of "IS, tribe of Ben ia-min were sealed t\\elve thousand.

2 The great tribulation saints (6:8-11; 13:7, 15-18; 15:2-4; 17:6; 20:4; Dan. 7: 21-27; 8:24; 9:27; 12:7; Mt. 24:9. 22)

9 ^After th is I beheld, and, lo, a great multitiidp, which 'no

of'all na-and peo-

man could number, tions. and kindreds,

pie, and tongues, stood A)efore the throne, and before the Lamb.' cloth ed with white robes, and*palms in their hands;

10 And cried with a loud voice, saying,' Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying,'A-men':*Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. A-men'.

13 And one of the elders answered, saying unto me,'What

are these which are arrayed in

white robes? and whence came they?

14 And I said unto him. Sir, thou knowest. And he said to me? These are thev which came out of "great tribulation. °and

have washed their robes, and

made them white in the blood

of the Lamb.

►15'Therefore are they before

the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. ►16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

►17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER 8

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(7) THE SEVENTH SEAL: silence in heaven before the trumpet judgments begin in 8:7

he had opened

" seventh seal, there silence in heaven about

AND when ■ the was the space of half an hour.

PARENTHETICAL: priestly angel and preparation for the trumpet judgments

2 'And I saw the seven angels

which stood before God;'and to

them were given seven trumpets.

3"And another angel came and

stood at the altar, having a

week (11:15, note)

u This angel may beChrist in His high-priestly work (Heb. 4:14-16; 6:20-7: 28; 13:15). The censeris always mentioned in connection with the high priest (Lev. 16:12; Heb. 9:4). See tiie results of intruding into this office (Ley. 10:1; Num. 16:1-19; 2 Chr. 26:19; Ezek. 8:11)

The angels of the seven trumpets

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golden censer; and there was given imto him much*incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets ^ pre-pared themselves to soimd.

(8) THE FIRST TRUMPET: hail, fire, and blood rained from heaven (Cp. Ex. 9:22-

26; Ezek. 38:16-23)

7 The first angel sounded, and there '^followed haU and fire mingled with blood, and they were cast upon the earth: and the third p art of trees was burnt up,and all green grass was burnt up.

(9) THE SECOND TRUMPET: a burning meteor from heaven(Cp. 16:3-4;Ex. 9:14-

21; Ps. 78:44; 105:29)

8 And the second angel sounded, and as it were ^a great mountain burning with fire was cast into the sea: and the third part of the sea became

blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

(10) THE THIRD TRUMPET: the star Wormwood

poisoning the waters

10 And the third angel sounded, and there fell'a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

(11) THE FOURTH TRUMPET: darkening of one third of the planets (Cp. Ex. 10:

21-23; Rev. 16:10)

12 And the fourth angel sounded, and the third part of the'sun was smitten, and the third part of the moon, and the third part of the stars: so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

PARENTHETICAL: announcement of three woes

upon mankind

13 And I beheld, and heard

ing vegetation,seas,rivers,and planets, as indicated by the angel in his message to the first 4 trumpet judgment angels in 7:1-3. only confusion will be theresult of changing the revelation,of which note b,above is an example. The next 3 trumpets will de^l with the moral creation, not the material one, as In the first 4 trumpets

a Cp. the ministry of 5:8-10 b After the ministty of the angel at the golden altar (3-5),the 7 trumpet angels prepare themselves to sound (v 6).They uketheir turn at blowing their tnun-pets, proving successive events, as with the 7 seals and 7 vials

There isno ground for believing that they are contained in the 7th seal and that the 7 vials are contained in the 7th trumpet. On the contrary, the 7 seals are finished before John sees the 7 trumpets, and theyin turn are all completed before he sees the 7 viab. The same willbetrue in their fulfillment. These facts also exclude the theory that some of the events continue in ful-fillment while others are being fulfilled

As to the literalness of the events of the 7 trumpets, they are to be just as literal as the revelation gives them. Should we make symbolic that which is plainly literal? The plagues in Egypt were literal, so why not these? Some interpret the earthquake of 6:12-17 as the breaking up of society; the sun darkened as Christ rejected and God dethroned; the moon turned to blood as the destruction of derived authority; the stars falling asthe downfall of religious leaders in the ecclesiastical heavens; the heavens departed as the destruction of organized Christianity; the grass (8:7) as the common people and the trees the diginty of man; the burning mountain (8:8) as spiritual Babylon castinto the sea of nations and destroyed by the people;the star falling from heaven (8:10-11 and 9:1) asthe pope of Rome; the darkening of the planets (8:12) as spiritual darkness in man's religious sky; thekey(9:l)asthe system that opens the pit; the darkness (9:2)astheblottingoutof true ligbt in man's spiritual sky; the locusts(9:3-11) as the spread of false religions; the 200, OCO, 000 demons(9:12-21) as men that have overrun Europe and Asia through many centuries; the sores(16:2) as a spiritual plague; the sea and rivers to blood (16:3-T) as the drying up of the source of life; the Euphrates drying up (16:12) as the drying up of the Turkish empire; and the earthquake(16:17-21) as the destruction of all religious institutions

Could this possibly be clearer than taking the events literally as written? How could aU these things be, such as Europe being overrun by man over many centuries when all the events of 4:1 onare to be after the chtuches?How could the pope of Rome fall from heaven several times? How did he get up there to fall from heaven? These interpretations could i»t possibly be the true meaning of any of these events. c Could not haU.fire,mingled withblood be cast out to the earth and bum up a third of the trees and all green grass (v 7)? If this is whatjohn saw happen, who are we to say he did not see this, or that he saw something else"Thishappened in Egypt (Ex. 9:22-26). Is it impossible to happen again? d Could not this literally happen? Could not a great meteor fall into the sea and turn a third of it to blood, killing a third of the fishanddestroyinga third of the ships (v 8-9)? If so, why change the passage? This happened in Egypt (Ex. 9:14-21; Ps, 78:44; 105:29), Could it not happen again? e Could not a meteor fall from heaven and poisonthe drinking waters of mankind so that many men will die (v 10-11)? Ifthis isnotwhatisgoingto happen, then why did Christ show John it was going to happen? Is it impossible for God to make waters biner and sweet as He wills? Cp, Ex. 15:23-25 f Could not the planets become darkened as stated here? This is what was done in Egypt (Ex. 10:21-23). Could it not happen again?

Thus we see that the first 4 trumpet judgments of notes c, d, e and f above have to do with literal plagues affect-

REVELATION 9

The fifth and sixth trumpets

a Angels can fly through the heavens

even though they do not have wings (v

13; 14:6-20) b This is the 3rd parenthetical passage. It

announces 3 woes upon men at the last

3 trumpets:

1 Plague of demons out of the abyss to torment men for 5 months f 9:1-12)

2 Plague of demons out of tne abyss to slay a thirdof menon earth(9:13-21)

3 Casting out of Satan to the earth to destroy men for 3 1/2 years (11:14-13:18)

c TMs is an intelligent person, not a material meteor or shooting star. Personal pronouns and personal acts are ascribed to him f9:l-2).Onlyanintelligent being could begiveira key to a material place and a command to obey, ashere. Even Satan's angels are refened to as stars f 12:3-9). There is no indication that mis is a fallen angel, He will descend &om heaven to open the abyss, liberating the creatures who will fulfill thisviaon in Rev. 9. He mustbeaholy and trusted angel to have the key to the pit. If a fallen one he could liberate all the fallen creatures that are now there. He is not the angel of the bottomless pit(9:ll), for no king of demons could be trusted with such a key

d This indicates that the abyss is a place of fire, though not the same place as sheol-hades, tartarus, gehenna,or the lake of fire

eGr. akris fv 3, 7; Mt. 3:4; Mk. 1:6). Ordinary locusts were clean and the principal food of John the Baptist (Mt, 3:4; Lev. 11:22; Eccl. 12:5) 8 proofs they are not ordinary locusts:

i proots they : 1 They will (

They will eat no grass, vegetables, or trees, as ordinary locusts do (v 4).Cp. the 8th Egyptian plague of ordinary locusts that destroyed every green thing (EX 10:3-20)

2 They have a king (v 11). Ordinary locusts do not have (Pr. 30:27)

3 They are not stifled by the smoke, or burned by the fire of the abyss, as ordinary locusts wo uld be (v 2-11)

4 These creatures are now confined to the infernal regions being there because of their sins (v 1-11. Cp. Lk. 8: 28-31). N'o creature is confined to prison unless he has sinned. Ordinary locusts are not in the abyss

5 Theyarespiritbeings and therefore indestructible by mortal men. Otherwise, men would not fear them, asthey do here (v 5-6, 11). Men can destroy ordinary locusts regardless of their number

6 They are intelligent beings, capable of commands and following leadership (v 4-6, 11)

7 They have power to torment men like scorpions (v 3-10). Ordinary locusts do not have this power

8 Their description proves them to be intelligent spirit beings, not ordinary locusts of the earth: They have

(1) Bodies like horses (v 7)

(2) Heads like men (v 7)

(3) Crovv-Bs of gold (v 7)

(4) Hail like women (v 8)

(5) Teeth likeUons (v 3)

(6) Breastplates of iron (v 9)

(7) Wings (V 9)

(3) Tails and scorpion slings (v 9) These are literal beings, for every statement about them proves them to be real and capable of bodily contact with man. They are objects of sight for men see them and flee. They make a thunderous noisea5theyfly(v9). They could not possibly be symbolic, for all symbols in Scripture are explained and made clear as to their meaning f Gt. skorpios (v 5,10; Lk. 10:19; 11:12) gThe 144,000 Jews (7:1-3; 14:1-5). Special direction is ^ven here to the 5th and 6di crumpet ;udgment angels not to hurt them, the SJst judgment angels having been commanded not to

blow their trumpets until they were sealed (7:1-3). Thus they are being protected from all these plagues. This proves they are all alive at the time of these judgments or all of them could not be protected

an angel "flying through the midst of heaven, saying with a loud voice." Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to soimd!

CHAPTER 9

(12) THE FIFTH TRUMPET: the first woe on men-loosing of demons on earth to torment nnen for five months. A Opening of the pit and loosing of demons

AND the fifth angel soimded, ■ and I saw a'^star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose "a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the §moke1ocusts upon the earth: and tmto them was given power. as the /scorpions of the earth have power.

B Their commission: torment all men but the 144,000 Jews (7:1-8)

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in *their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months : and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shaU men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

C Description of the demons

7 And the shapes of the locusts were lik e unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron^ and the sound of their wings was as the sound of chariots of many horses running to battle

10 And they had tails like unto scorpions, and there were sting s in their tails: and their power was to hurt men five months.

DThe leader of the demons

11 And they had asking over them, which is the 'angel of the bottomless pit, whose name in the Hebrew tongue is A-bad-don, but in the Greek tongue hath his name A-polly-on.

PARENTHETICAL: announcement of the next two woes (8:13; 12:12)

12 One woe is past: and, behold, there come two woes mor e hereafter.

(13)THE SIXTH TRUMPET: second woe on men - loosing of 200,000,000 demons out of the pit to slay one third of men. A Loosing of the four ajigel leaders and their commission

13 And the sixth a n^el sounded, and I heard a'voic e from the four horns of the *golden altar which is before God,

14 Saving to the sixth angel which had the trumpet, T^oose the four angels which are bound in the great river Eu-phri'tes.

15 And the four angels were loosed, which were "prepared for an hour, and a day , and a month, and a year, for to slay the third part of men.

B The number and description of the demons to slay men

IG And the 'number of the army of the horsemen were two himdred thousand thousand:

and I heard the number of them.

17 And thus'l saw the horses in the vision, and them that sat on them, having breastplates of fire, and of*jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these *three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

C Hardness of men stated

20 And the'rest of the men which were not killed by these plagues yet repe nted not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented thev of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Daniel's 70th week and the tribulation continued (6:1-18:24; Dan. 9:27). The last 3 1/2 years of Daniel's 70th week, or the last 3 1/2 years of this age (10:1-18:24)

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CHAPTER 10

PARENTHETICAL (10:1-11: 14). 1 The mighty angel (1) His description and the book opened to reveal what is written within (Cp. 5:1) h A king rules and commands them:

1 Not to hurt the grass (v 4)

2 Not to hurt any green thing (v 4)

3 Not to hurt the trees (v 4)

4 Not to hun the 144, 000 Jews(v 4)

5 To hurt all other men (v 4)

6 Not to kill men (v 5)

7 To torment men for 5 months (v 5-10)

i This angel is a fallen one who is now

bound in the abyss with these demon creatures. The Gr, reads, angel out of the abyss. His name means destruction or destroyer. When these demons were created and what their original respon-sibiUty and sin were is not known. One ining is certain, all creatares were created sinless, but capable of moral failure

a There are several unidentified voices lnRev.{5:2; 6:6; 7:2; 8:13; 10:4,3; 11: 12; 12:10; 14:7,3,9,13,15; 16:1, 17; 18:2, 4, 17; 19:5; 21:3). Other voices are identified, as that of Christ (1:10-15; 3:20; 4:1; 5:11,12; 6:7. 10; 7:10: 10:3; 11:3; 14:2-5; 19:1-6)

b The one &om which Moses made his golden altar for the tabernacle f Heb. 8:5; 9:23; Ex. 30:1-13; 37:25-28)

c The 4 angels bound in the Euphrates are fallen ones. Good angels are never bound. They are the leaders of 200,000,000 demon horsemen whc are now bound in the abyss and who-Hlbe loosed under the 6th trumpet to cause the 2nd woe announced by the angel in 3:13. Cp. 9:12; 11:14; 12:12. Each of these angels will command 50,000,000 infernal cavalry. They will go in the 4 directions to slay the third part of men. Here the Euphrates is associated with the tribulation judgments (v 14; 16:12-16; Jer. 46:4-10) d This refers to a fixed pomt of time, not a period or length of time. The dem>on cavalry will slay one thirdof men at a definite hour, just as the first-bom in Egypt were killed at mid-night. If the Roman Empire territory alone is to be affected by this woe, approximately 98,000,000 men will be killed. If die whole earth is meant, about 296, 000,000 men will be killed. The fact that the horsemen start from the vicinityof the Euphrates indicates they may be limited to the countries sunounding that river

e The theory that these horsemen are 200,000,000 soldiersof various armies thathaveovenunEuropeaLdAsia during the past centuries is false. These all come from the abyss at the samietime and all go forth to slay one third of men at a certain hour (v 14-15). Also,that they are 200,000,000 men under A nti-christ at Armageddon is false,because these are not ordinary men as proved by the description(v 17-19). No human horseman was ever like these or ever will be

f 12 proofs they are literal creatures

1 They have a ngelic leaders, proving them tohe as real as angels (v 14-15)

2 Their exact number and description prove them to be many individuals (vl6)

3 They kill one third of men, proving bodily conuct vslth them (v 15)

4 They are intelligent creatures or they could not follow commands and leadership (v 14-15)

5 They have riders on them, proving that they are real creatures (v 17)

6 They cannot be killed by fire and the smoke of the abyss, proving they are spirit beings (v 1-2, 17-18)

7 They are now bound in the abyss, proving them to be fallen and sinful (v 1-2). If not sinful they would not be boimd

8 They are indestructible by men (vl7)

9 They have breastplates of fire, jacinth, and brimstone, proving that they have bodies capable of wearing breastplates (v 17)

10 They have bodies like horses and

heads like lions (v 17)

li Real fire, smoke, and brimstone

isTje from their mouths, proving they

h^v:; real mouths (v 17-18)

^2 They have tails like serpem heads

that are capable of hurting men (v 19) g A gem of orange color h 3wa>-sbY which they kill a third of men;

jy wmcathevK :rire out of the

1 The fere out of their mouths (vl8)

2 The smoke out of their mouths

3 The brimstone out of their miouihs i The men not killed by these plagues

only harden themselves against God and continue in demon and idol worship (V 20-21)

REVELATION 10. 11

The angel and the little book

The two witnesses

a Rev, 10:l-ll:14is the 4th parenthetical passage in the book,It explains certain events which are not the contents of the scab, trumpets, or vials, but which happen along with the main events of tMsperiod. It breaks the main vision of the trumpets and is inserted between the 6th and 7th trumpets, as the first parenthetical passage is inserted between the 6th and 7th seals (7: 1-17). It is made up of 4 parts.-

1 Rev. 10, the reception of the revelation of the things written within the 7 sealed book (5:5-7: B-.l-STT)

2 Rev. 11:1-2, the vision of the cap-ture of Jerusalem by Antichrist (Dan. 11:40-45: 2 Th. 2:3-4)

3 Rev. 11:3-12. the ministrv of the two witnesses who will oppose Antichrist the last 3 1/2 years of Daniel's 70th week

4 Rev.ll: 13-14, the great earthquake which takes place at the ascension of the two witnesses - the same as the great earthquake under the 7th vial at the end of Daniel's 70th week (16: 17-21)

All the parenthetical passages are inserted in their oroper place of fulfillment unless it is clear otherwise that they are not to be fulfilled in the place where they are revealed. All facts of fulfillment are always clear in the passages themselves so that no confusion need arise

b All angels are mighty in power, but some are more powerful than others in authority if not in bodily strength a8:l; 2 Th. 1:7; Jude 9)

This angel is Christ:

1 The description of Him in v 1 proves He is Christ. Cp. 1:12-16; Dan. 10:5-6

2 The book open in His hand proves it. In 5:5-7 Christ takes the sealed book out of the right hand of God. In 6:1-8:1 He breaks the seals that bind it. Here the same little book is open sothatthe contents of the things written within might be revealed (v 2, 8-11)

3 Christ is the one giving John the Revelation (1:1; 10:4, 8-11)

4 His voice as a lion roaring (v 3) identifies Him with the Lion of Judah (5:5). Cp. Isa. 31:4-5; Jer. 25:29-36; Hos. 11:10-11; Joel 3:16; A mos 3:8. In these passages the Lord is spoken of as a lion roaring in the day of the Lord

5 The swearing of the angel (v 6) proves Him to be a divine person, for not one time in Scripture does an ordinary angel make an oath to God or man. In 50 scriptures it is stated that God swore or made oaths. In 31 other passages man swears to God and man. Cp. Dan. 12:7

6 Christ directsjchn concerning what to write and not to write. Cp. 1:11,19; 2:1, 8, 12, 18; 3:1, 7, 12. 14; 10:4: 14:13-14; 19:9: 21:5

7 In 11:3 we have definite proof that the angel is Christ, for He says,J_will give power unto M^two witnesses. This proves Him to be a divine person

c what the 7 thunders unered is a mystery for it is not revealed. Cp. Dt. 29:29

d Gr.chronos,time (v6: Mt. 2:7,16: 25: 19; Lk. 1:57; 4:5; Jn. 5:6; 14:9; Acts 1: 6-7; 3:21; etc.). The idea is that delay in the time of fulfillment of the mystery of God (V 7J will be no longer. It could not mean ttat time as we know it will come to an end, for time made up of seconds, hours, days, weeks, months, and years will go on forever (Gen. 1:14, 18; 8:22;Ps. 72:5,17: 89:36-37:jer. 31: 35-36). Time is eternal and we are in eternal time now. in this sense we are no w in etemity,for we shall continue to exist forever either in heaven, earth, or hell. That time does not end here is clear from the next verse, which speaks of days continuingafterthis (v 7). The rest of the revelation mentions many days, years,and times after this delay DO longer f 11:1-3; 12:6, 14; 13:Sfm

AND I sa Wanother^mightv ^^ angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

(2) His cry and the seven thunders speaking

3 And cried with a loud voice. as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying imto me, "^ Seal up those things which the seven thim-ders uttered, and write them not.

(3) His oath and the seventh trumpet or third woe announced

5 And the angel which I saw stand upon the sea and upon the earth lifte d up his hand to heaven,

6 And swarehy nim that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be'^ time no longer :

7 But in the days of the voice of the seventh angel, when he shall begin to sound,'the mystery of God should be finished.

Antichrist (Dan.8:9-14, 23-

26; 9:27; 11:40-45; 12:7, 11;

Mt. 24:15; 2 Th. 2:1- 12;

Rev. 13:1-18)

AND there was given me a •"reed like unto a rod : and the angel stood, saying, ""Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the "^temple leave out,<'and measure it not; 'for it is given

unto the Gen'tlles: and the holy city shall they/tread under foot forty and two months.

3 The two witnesses (11:3-12). (1) Time of their prophecy: during the last 3 1/2 years of Daniel's 70thweek (11:2; 12:6, 14; 13:5;Dan. 7:25; 9:27; 12:7, 11-12)

3 And I will give power unto my *two witnesses, and they shall prophesy a thousand two hundred and threescore days.

as he hath declared to his serv-

ants the prophets.

(4) The little book eaten and its effects (Cp. Ezek. 2:8-

3:3)

8 And the voice which I heard from heaven spake unto me again. and said, Go. and take, the'little book which is open in the hand of the 'angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey

10 And I took the little book out of the angel's hand, and ate it up;'■and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

(5) The contents of the little book(Cp. Ezek. 2:8-3:3)

11 And he said unto me, Thou must prophesy again 'before

clothed in sackcloth.

(2) Their identity (Zech. 4: 11-14; Mai. 4:5-6; Gen. 5:

24; Heb. 11:5)

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

(3) Their power (11:3, 10)

5 And if any man will hurt

fire proceedeth out of

and devoureth

many peoples, and nationsTand tongues, and kings

2 The temple of God and Je -rusalem taken over by the

them,

their mouth,

their enemies: and if any man

will hurt them, he must in this

manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

(4, Their physical death

(Heb. 9:27; ICor. 15:20-23;

Rev. 11:9)

7 And when they shall have finished their testimony, '■the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is'called Sod'om and t'gSpt, where also our Lord was crucified.

(5) Triumph over their death by their enemies (v 7)

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; b ecause these two prophets'tormented them that dwelt on the earth.

4-7: etc.)

e This refers to the casting out of Satan:

1 It is to be finished during the days of the 7th uumpet (v 1)

2 It has long been delayed (v 6-7)

Continued, column 4 —^»-

. em, against, of, or concerning. The rseliterally reads, "Thou must

Gr.

verse _ _

prophecy again (yet, further) as To (concerning^ many peoples, nations, tongues, and kings. •■ This is what John did in the rest of the Revelation, beginning with the 7th trumpet to the second advent (11:15-19:21)

a A measuring reed was about 12 1/2 ft. long. Cp. 21:15-16. It wasUke a rod or sceptre as in 2:27: 12:5; 19:15

b This is measuring for chastening, not building, as in 2 Sam. 7:14; Ps. 2:9; 89: 32; Isa. 11:4; Lam. 2:3; Ezek. 20:37; 1 Cor, 4:21

c 5 temples in history and prophecy?

1 Solomon's ten pie (1 Ki. 5-8)

2 Zerubbabel's temple (Hag. 1-2; Ezra 3:4-13; 6:1-22)

3 Herod'stemple(Jn,2:19-20;Mt.24)

4 The future Jewish temple in the days of Antichrist (Dan. 9:27; 11-45; 12:7:Mt.24:15:2Th.2:3-4;Rev.H:l-2)

5 The millennial temple (Ezek. 40-46; Zech. 6:12-13. See Ezek. 45:7)

d The court here refers to the court of the Gentiles . It is not to be measured and given over to them, for it is already their pan. The rest of the temple and Jerusalem, wUl be taken over by A nti-christfor42months(v2; 13:l-18;2Th. 2:2-4; Dan. 11:40-45; 12:7; Mt. 24:15)

e 5 things proved by this prophecy:

opnecy: tiles did

1 The times of the Gentiles did not end in 1843-44,1914-18,1924, 1927, 1936, 1942, 1946. 1954, or any other date set by man thus far

2 The times of the Gentiles cannot end until the end of the 42 monthi of V 2-3; 12:6, 14; 13:5 (19:11-21; Lk. 21:24; Zech. 14: Rom. 11:25-29)

3 The Jews must become victor over the A tabs again in order to get control of Jerusalem so that it can be given back into the hands of the Gentiles for the 42 months fv 1-2)

4 The Jews will have to be defeated by the Antichrist before he can take over the city for the 42 months (v 1-2; Dan. 11:40-45; 2 Th. 2:2-4)

5 The Jews will become victor over the Antichrist and the Gentiles at the end of the 42 months and will then have control of Jerusalem forever (v 1-2; Zech. 14; Rev. 19:11-21)

f Gr. pateo, tread, walk on. Used here; 14:20; 19:15: Lk. 10:19; 21:24

g See 18 facts identifying the 2 wit nesses, p. 306

h See 7 headed beast, p. 310

i Jerusalem is so-called because of becoming the headquarters of sodomites ^homosexuals, Isa.l: 9-10;Ezek. 16:46, ^3) and whoredoms (sex and religious perversions, Ezek. 23:3, 8, 19, 27) during the last 3 1/2 yearsthe Gentiles comrolthe ciry(v 1-2). This indicates that sex and religious perversions will be predominent sins ending this age (Ml. 24:37-39; Lk. 17:26-30)

j This indicates the reason for the long war of the last 3 1/2 years against the two witnesses

^ Cont. from column 2

3 It will be no longer delayed (y 7)

4 The casting out of Satan has oeen predicted since A dam's day(v7; 12:7-12; Gen. 3:15; Isa. 24:21: 25:7; 27:1)

5 It is one ofthe 3 woes announced by the angel in 8:13 (12:12)

6 The castingoutof Satan is the only event of the 7th trumpet that is necessary before the kingdoms of this world canbecomethoseofGod and Christ, as announced in 11:15. It is the only event that fulfills the details above

f See p. 299 for proof that this little book is the same as the one in Rev. 5

g This comingofChristto stand upon the earth and sea does not prove His formal possession ofthe earth at this time.This will not take place until 3 1/2 years later(19:ll-21;Dan.7:13-14;Zech.l4)

h This is a Hebraism for receiving knowledge . Truth is always sweet when it is received by revelation from God, but it becomesbitter when the contents are noted to be woes upon the people of the prophet. Suchisthe case in connection with Israel under the 7th trumpet and through the last 3 1/2 years of Daniel's 70th week when the great tribulation or Jacob's trouble begins (Rev. 12; Mt. 24^15-21: Jer. 30:4-7)

REVELATION 11, 12

The woman clothed with the sun

a Gr. pneurra zoes, spirit of lives b The spirit ot lite in one makesthe body live.but when the spirit leaves the body it dies (Jas. 2:26). This proves the two distinct natures of man - the material and spiritualnatures(6:9-11; Gen. 2:7; Pr.20:27;]ob 14:22; 32:S; Zech. 12:1; Mt. 10:28; 26:33-41; iCor. 2:11; 6:20; 2 Cor. 5:3; Phil. l:21--24; 1 Th. 5:23; Heb. 4:12; 12:23). See 21 facts about the material and spiritual natures of man, A-U, p. 619 of O. T.

c The same words spoken to John (4:1). The translation of the two witnesses completes the first resurrection - the resurrection of all the righteous dead before the Millennium. It is the 5th translation or rapture (note f, 1 Cor. 16:23)

d The same hour the two witnesses are translated at the end of Daniel's 70th week. Cp. 16:17-21

e No doubt the same great earthquake of the 7th vial (16:17-21)

f The same number reserved to God in Elijah's formerdaysoneartharekilled the hour Elijah and Enoch are translated. Cp. Rom. 11:4; 1 Ki. 19:18

g This refers to the woe of 9:12-21 and is mentioned here to introduce the 3rd and last great woe upon men, announced by the angel in 8:13. The 3rd woe is not the earthquake of v 13,but the casting out of Satan under the 7th trumpet (12:12)

h The 7th trumpet covers a period of time (10:7) and includes all the 12 great events of 11:15-13:18:

1 The announcement (11:15)

2 6 statements of the elders (11: 16-18)

3 Opening of the heavenly temple (11:19)

4 Travail of sun-clothed woman (12: 1-2)

5 Dragon'sattackonmanchild(12:3-

6 Rapture ofthe manchild(12:5) 4)

7 FMght of the woman (12:6, 14)

8 War in heaven - Satan cast out (12:7-12)

9 Dragon's attack on the woman (12:13-16)

10 Dragon's attack on the remnant (12:17)

11 Riseofbeastoutofthesea(13:l-10)

12 Riseofbeastoutofearthfl3:ll-18) The 7th trumpetblows intne middle

of Daniel's 70th week, for there is a period of 42 months (11:2; 13:5), 1260 days (11:3; 12:6), or 3 1/2 years from thistrumpetto the second advent (12: 14; Dan. 7:25; 9:27; 12:7). If the 7th trumpet sounds at this point, then the first 6 trumpets blow before this and the 7 seals are fulfilled before the trumpets. Therefore, the 7 seals and first 6 trumpets will be fulfilled in the first 3 1/2 years of Daniel's 70th week (6: 1-9:21)

i This announcement is made here,but the actual fulfillment will not come until 3 1/2 yearslater(19:11-21). The castingoutofSatan from heaven under the 7th trumpet makes it possible for God to take over the governments of this world at the time He has planned to do so-attbesecondadvent(19:11-21)

j Another clear reference to two distinct persons in the Godhead (see p. 280) k Christ will reign forever over the kingdoms of this world after He comes (v 15; 22:4-5; Isa, 9:6-7; Dan. 2:44-45; 7:13-14,18. 27; Lk. 1:32-33; 2 Sam. 7)

1 Cp. 4:4, 10,5:14; 14:3; 19:4

m 6 statements of the elders (v 17-18):

1 Thanks to God for using His power

2 The nations are angry

3 The time of God's wrath is come

(6:17)

4 The time to judge the dead (the

(6) Their triumph over death Cp. Col. 2:14-17

H And after three days and an half the Spirit of life from God " entered into them, and they stood upon their feet; and great fear fell upon them which

heard a great

saw them.

12 And they

voice from heaven saying imto them, "^ Come up hither . And they ascended up to heaven in a cloud; and their enemies beheld them.

4 The great earthquake which is the same as under the seventh vial (Rev. 16:

17-21; 18:1-24)

13 And the "same hour was there a' great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men/ seven thousand : and

the remnant were affrighted, and gave glory to the God of heaven.

5 The third woe ajinounced

(Cp. 8:13; 9:12; 12:12)

14The second woe is past ; and, behold, the third woe com -eth quickly .

D The sun-clothed wonnan:

national Israel (Gen. 37:9"

11; Isa. 54:5-10; Jer. 3:1-

14; Hos. 2:14-23; 3:4-5)

AND there appeared a great ■ " wondei^ ln heaven /a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

E The travail of Israel (Isa. 66:7-8; Jer. 30:1-11; Dan. 7:23-27; 8:9-14. 23-26; 9: 27; 11:40-45; 12:1, 7; Mic. 5:3; Zech,12:10-14: 21; Rom. 11:25-27; Mt.24:15-22)

2 And she being with child cried, travailing in birth, and

(14)THE SEVENTH TRUMPET: the third woe on men-casting out Satan from heaven and other events of 11:15-13:18. A Announcement by great voices in heaven

► 15 And the * seventh angel

pained to be delivered.

F The great red dragon: Satan (12:9; 13:2; 16:13-16; 20: 1-10)

3 And there appeared another wonder in heaven; and behold a great red "^dragon, 'having

seven heads and'ten horns, and seven crowns upon his heads.

Satan's war on manchild

the

4 And his tail drew the* third

part of the stars of heaven, and did cast them to the earth: and the dragon * stood before the

sounded; and there were ^eat voices in heaven, saying, 'The kingdoms of this world are become the kingdoms of pur'Lord, and of his Christ; *and he shall reign for ever and ever.

B Announcement by the

twenty-four elders (1:4,

refs.)

16 And the four and twenty elders, which sat before God on their seats, ' fell upon their

faces, and worshipped God,

17 Saving . "We give thee thanks. O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which

woman which was ready to be delivered, for to devour her child as soon as it was bom.

H The manchild: the 144,000 Jews sealed to go through the trumpet judgments (7:1-8; 9: 4) - taken up to escape the tribulation on Israel when Antichrist breaks his seven years'covenant with them amd enters Palestine (Dan. 9:27; 11: 40-45; 12:1; Isa. 66: 7-8; Mt. 24:15-22) - seenin heaven before God in Rev. 14:1-5

5 And she brought forth 'a

man child, who was ' to rule all

destroy the earth.

C The heavenly temple opened again (4:1, refs.)

19 And the temple of God was opened in heaven, and there was seen in his temple" the ark of his testament; and there were Hghtnings, and voices, and thunderings, and an earthquake, and great hail.

nations with a rod of iron: and her child was^ caught up unto God, and to his throne.

I Israel flees into the wilderness of Edom and Moab which escape the Antichrist (v 14; Isa. 16:1-5; 26:20-21; 63:1-6; Ps. 60:6-12; Ezek. 20:33-44; Dan. 11: 40-45; Hos. 2:14-23; Mt. 24:15-22)

6 And the woman fied into the 'wilderness, where she hath a place^prepared of God, that "they should feed her there° a thousand two hu ndred and threescore days.

J War in heaven: Satan cast out when the manchild is caught up (Dan. 11:45-12:1; Isa. 24:21-22; 25:7-8; 27:1)

7 And there was'War in heav-

saints, 1 Co». 3:11-15, notes)

5 The time to give rewards to saints (Mt, 16:27; 1 Cor. 3:11-15, notes)

6 The time to destroy earth destroyers (Mt. 25:31-46; 2 Th. 1:7-10)

n The ark after which Moses panemed his arkofthecovenant(Heb.8:5; 9:23)

12-14; Lk. 10:18). That was in the dateless past before the 6 days' work of Gen. 1:3-2:25. This war is yet future, for alleventsof Rev. 4:1-22:5 must be after the churches(Rev. 4:1, note). The only truth we find here in connection with the original war in heaven is that revealing how many angels originally fell with Lucifer (12:4)

a Gi. semeion , sign (note y, Jn. 2:11)

b Symbol seen in heaven, but the thing

symbolized is on eanh(v6,13,15-16)

c 10 proofs the woman a symbol of Israel: By the term Israel we mean national Israel, or Israel as a nation, not as scattered among the nations.Israel now has been a nation since 1948. Many Jews will continue in all lands until they are completely gathered at the second advent (Mt. 24:29-31: Isa. 11: 11-12; Ezek. 37). See The sun-clothed woman , p. 307 for 10 proofs that she is a symbol of national Israel

d Used 13 times in Revelation as a syra-bolof Satan(12:3-17; 13:2-4, 11; 16: 13; 20:2. Cp. Ps.91:13;Isa. 27: l;Job 41)

e Symbols of the 7 world empires that precede the kingdom of Antichrist, which is the 8th (see p. 310. 311)

f His 10 horns are not crowned, while those on the beast are (Re v. 13:1), symbolizing his power over the 10 kingdoms will be given to the beast. His 7 heads are crowned (v 3), symbolizing his rule over the 7 kingdoms preceding the Antichrist kingdom, The7headsou thebeast are not crowned(13:l),meaning that the A ntichrist has not ruled the 7 kingdoms preceding his, the 8th kingdom (17:8-11) g Symbolic of the third of God's angels thatrebelled with Lucifer and showing how many will be with him in the future war in heaven under the 7th trumpet (v 4, 7-12)

h This is the dragon's first purpose - to destroy the manchild as soon as it is bom. HefailsinthisbecauseGod takes the manchild to heaven (v 5)

i See The man-child p. 307 for 15 proofs that the 144,000Jews aresyro-Dolized by the man-child

j The manchild, or the 144,000, are to rtile the nations with a rod of iron , as willChrist(Ps. 2;Rev. 19:15),the O.T. saints(Jer.30:9;Ezek. 34:24:37:24-25; Dan. 7:18, 27; Hos. 3:5; Mt. 8:11-12), the church saints(Mt,19:28;Rom. 8:17; 1 Cor. 4:8; 6:2;2 Tim. 2:12;Rev. 1:5-6; 2:26-27; 5:10; 22:4-5), and the tribulation saints (Rev. 20:4-6). This honor have all the saints (Ps, 149:6-9)

k The manchild, or 144,000, will be caught up (12:5; 14:1-5), as will all the dead and living in Christ(note t.Rev. 4:1; 1 Th. 4:16), the future tribulation saints(Rev,6:9-ll; 7:9-17; 15:2-4; 20: 4-6)iandthetwowitnesses(Rev,ll:12V See 5 raptures, p. 175

1 See point 10, p. 307. col, 1 m Edom, Moab, and Ammon escape the Antichrist and make the place of refuge for Israel in the tribulation Csee point 10, p, 307. col, 1)

n TheAtabsofmodemJordanandArabia

0 This isthe number of daysthe woman flees into the wilderness and the man-child, or the 144,000, are in heaven before the second advent of Christ (11: 1-3; 12:6, 14; 13:5; Dan. 7:25: 12:7)

p This war in heaven will be the last actual struggle between Satan and God over the possession of the heavenMes where Satan reigns (Eph. 2:2; 6:12). Satan stiUhas access to God's heaven to accuse the brethren, but from the time of this casting out he will never again enter heaven(Job 1:6; 2:1; Rev. 12:7-12: zech. 3:6-9)

5 facts about the war in heaven: i The fact: there will be a war (v 7)

2 The time: in the middle of Daniel's 70th week (v 6-14; 13:1-5)

3 The place: in the heavenlies (v 7; Eph. 2:2; 6:12)

4 The combatants (V 7)

5 The result (v 8-12)

The war predicted here could not be the same asthe one inheaven(lsa.l4:

a Dan. 10:13, 21; 12:1; Jude 9 b Angels fight by bodily contact in the same way that men do. They are capable of operation in the material and earthly realm. After aU, heaven and other planets are of material substance like the earth. Angels have done and can do all things that men can do, plus somethings men cannot do before becoming resurrected.immortali zed,and being given glorified bodies like Christ who can appear and disappear, going through material substance (note k, Jn. 21:14). Angels are capable of being captured and confined by chains and prisons like men(Dan. 10:13-21; 2 Pet, 2:4; Jude 6-7; Rev. 9i 11,14; 20:1-10). Here one army of angels is going to defeat and cast down another army of angels to the earth and confine them there (Rev. 12:7-12). All fallen ones will be confined to hell forever (Mt. 25: 41;Rev. 20:10), See A ngels in Index c Gr. ischuo . Trans. prevail(v 8; Acts 19: 16, 20) be able (Lk. 13124; 14:29-30; jn.21:6;Acts6:10;15:10); beofsu;ength (Hd5, 9:17); avail (Gal. 5:6; 6:15; Jas, 5:16); and several other ways d This is Satan's chief business (Mt. 13: 19; 2 Cor. 4:4; 11:14-15; 2 Th, 2:8-12) e See 4fold announcement, p. 307 f 10 things constituting the 3rd woe:

1 Great tribulation such as never was or will be again (Mt. 24:15-22; Dan. 12:1; Rev, 7:9-17; 11:15-19:21)

2 War on Israel (12:13-15; Dan. 3:24; 11:40-45; 12:1; Mt. 24:15-22)

3 War on the remnant (12:17)

4 Forced worship of Saun and Antichrist (13:4-18; 14:9-11; 15:2-4; 20: 4-6)

5 war on Christians (12:11; 7:9-17; 13:7-10; 14:13; 15:2-4; 20:4-6)

6 Deceptions by miracles(13:13-17; 16:13-16; 19:20; 2 Th. 2:8-12; Mt. 24:24)

7 Physicalbrandson menenforcedby law and the death penalty (13:16-18; 14:9-11)

8 Forced denial of God, Christ, and the Holy Spirit (13:1-5; 14:9-11)

9 world wars (Dan. 11:40-45)

10 Mobilization of all nations to Armageddon where they will be killed by the millions (14:17-20; 16:13-16; 19: 19-21; Ezek, 39:2; Joel 3; Zech. 14)

g When he sees that he has failed to destroy the 144, 000 or the manchild,he will turn on the woman or Israel who has produced the manchild (v 13)

h See point 10, p. 307, col. 1

i Symbolizes the armies of the Antichrist pursuing defeated Israel (v 15; Dan. 9:26-27; ll;21-26; Jer. 46:7-8)

j The earth will open its mouth and swallow the armies of the Antichrist, like it did Korah and his company (Num. 16:29-35)

k The. remnantof Israel who do not flee firom Judea into the wilderness when the mainbody of the nation does (see point 10, p. 307, col. 1). The word remnant is never used of the church or Gentiles Gsa. 1:9, refs.)

1 They are not saved when the 144,000 are translated as the manchild before thiswaron Israel (12:5; 14:1-5).Every one whose name is in the book of life in Israel will go at that time (7:1-3; 14:1-5; Dan, 12:lJ. Ttese will have turned to God ana believed on Jesus Christ after seeing the 144, 000 Jewish Christians missing all of a sudden from the earth

m This means the spirit of prophecy, proving that the remnant who turn to God and believe on Jesus Christ receive the Holy Spirit (Rev. 19:10). The Holy Spirit willnot betaken from the world at any time (Jn. 14:16; Acts 2:16-21; Zech, 12:10-13:1; etc.)

—^»- Cont. from column 3

(16:13-16; 19:19-21; Ezek. 38-39)

20 FightChrist(17:14; 19:11-21; Dan.

8:25; Zech. 14:1-5) e Questions 6-7. Next, 15:4 f Heaven isnowinliabited(v6;-5:13; 12:

12; Col. h 15-18; Heb, 12:22-23) g Extent Antichrist's reign, p. 308

en : "JVIi'chael and his angels fought against the dragon; and the dragon ' 'fought and his angels,

8 And'^ prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Dev'il, and Sa tan,"which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

K Announcement of the third woe (8:13; 9:12; Il;14; 12:7-9)

10 And I heard a loud voice saying in heaven. TTow is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them be-fore our God day and night.

11 And thev overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore reioice. ye heavens, and ye that dwell in them . Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great'wrath, because he knoweth that he hath but a short time.

L Persecution and flight of Israel for 3 1/2 years (v 6, refs.)

13 And when the dragon*saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might"fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

M Destruction of Satan and Antichrist's armies pursuing Israel (Jer. 46:7-8; 47; 2-3; Dan. 9:26-27; Cp. Num. 16:28-33)

15 And the serpent cast out of his mouth water as a'flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and 'swallowed up the flood which the dragon cast out of his mouth.

N Satan wars on the Jewish remnant who do not flee Judea (Isa. 1; 9, refs.)

17 And the dragon was wroth with the woman, and went to make war with the*remnant of her seed, 'which keep the commandments of God, and have the "testimony of je'gus Christ.

CHAPTER 13

251

O The rise of the Antichrist to power over ten kingdoms inside the Old Roman Empire (17:8-17; Dan. 7:23-24)

ANDT. stood upon the sand of ■ the*sea, and saw a'^beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

P The Antichrist kingdom: revived Grecia, the eighth kingdom (17:8-11), following the seventh or the ten kingdoms of Rome (Dan. 7: 8, 23-24; 8:20-26;Il:40-45; Zech.9:13-16; Rev.17:8-17)

2 And ^he beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his"power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and aU the world wondered after the beast.

Q Source of Antichrist's power(Dan. 8: 21; 11: 36-39; 2 Th. 2:8-12)

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, "Who is like unto the beast? who is able to make wa"- with him?

R His blasphemy and length of his reign (Dan. 7:8, 11, 20-25; 11:36-45; 12:7; Rev. 11:1-3; 12:6, 14; 17:8-17)

5 And there was given imto him a mouth speaking great things and blasphemies; and power was given imto him to continue forty and two months.

6 And he opened his mout h in blasphemy against God, to blaspheme his name, and his tabemacle.'and them that dwell in heaven.

S His war on the saints (v 15-16; 15:2-4; 20:4; Dan. 7:21; 8:24; 11:35-45; 12:1, 7; Mt. 24:15-22)

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over 'all kindreds, and tongues, and nations.

T Extent of his reign: limited to ten kingdoms inside the Roman Empire (v 1-5; 17:8-17; Dan. 2:44-45; 7: 8, 23-24; 11:40-45; Zech. 14:1-21; Mt. 25: 31-46; Rev. 14:9-11; 16:13-16)

8 And all that dwell upon the earth shall worship him, whose names are*not written in the book of life of the Lamb slain from the 'foundation of the

h There is no statement here that names have been written in the book of life from the foundation of the world, but that the Lamb wasplanned to be ?

Lain from this time (v 8; 17:8)

i Gr. katabole. overthrow or disruption of thepre-Aoamite world (note i,Mt. 13:35).

15:2: 16:2: 20:4-6; Dan. 11:36)

15 Control all lives in his reaL-r (13:

16 Control kings(13:7: 17:12-17) 15)

17 Make all nations fear him (13:4)

18 Reign foi 42 months (13:5)

19 Mobilize nations to Armageddon

-^— Continued, column 1

a I, John, saw these things (22:8). The pronounl^is found 165 times in Rev. All together personal pronouns are used in Rev. 2,074 times

b The Mediterranean Sea, because the nations under Antichrist surround it on 3 sides. Sea represents p&pples in symbolic passages (v 1; 17:1, 15; Dan. 7:2-3, 17)

c 20 facts about the 1st beast of Rev. 13:

1 He will be a man (v 18)

2 He will rise out of the sea of hu-manity(vl: Dan. 7:24; 9:27:11:36-45)

3 He will become ruler of the territory of the 7 kingdoms symbolized by the 7 heads (v 1: 17:8-17, notes)

4 He will become ruler of the 10 kingdoms that are yet to be formed in-adethe old Roman Empire territory (v 1; 17:8-17; Dan. 7:23-24)

5 He will be a blasphemer (v 1, 5; 17:3)

6 He will revive the old Grecian Empire. The beast is like a leopard, which, in the book of Daniel, symbolizes die Grecian Empire (Dan. 7:6; 8: 20-23, notes: Rev. 17:8-17, notes)

7 He will also have characterisacs of Medo-Persia (thebear, v 2; Dan. 7:5, note) and Babylon (the lion,v 2; Dan. 7:4, note)

8 He will receive his power, throne, and great authority from Satan(v2; 16: 13-16; 2 Th. 2:8-12; Dan. 8:24-25: 11:38-39)

9 He will not be assassinated and resunected from the dead, astaughtby some. It is one of the heads on the beast that is wounded to death and is healed> not the beast itself (v 3). Therefore, all the theories of A ntichrist being a resurrected man, a reincarnation of some historic man, an incarnation of the devil, etc. are false (see p. 310)

10 He will have all the world wondering after him (v 2-4, 8-18)

11 He willbe an object of worship (v 4,14-18; 14:9-11; 15:2; 16:2: 20:4-6)

12 He willbe a supematurally gifted orator (v 5-6; Dan. 7:8, 11, 20, 25: 8:23: 11:36)

13 He will be given power and success for 42 months (v 4; 11:1-3; 12:6, 14; Dan. 7:25; 12:7)

14 He will defyGod and claim to be God himself (v 6; 2 Th. 2:3-4; Dan. 7:25; 8:25; 11:36-39)

15 He will make war on the Jews and Christians and multitudes willbe killed by him (v 7,15; 7:9-17; 14:13: 15:2-4; 20:4-6; Dan. 7:21; 8:23-25)

16 He will be given power over all nations inside the 10 kingdoms of the old Roman Empire territory (v 7; Dan. 7:23-24; 8:23-25; 11:36-45)

17 He will be worshipped asGod(v 8, 14-18: 14:9-11; 20:4-6)

18 He will have a religious leader in the false prophet of 13:11-17; 16:13-16: 19:20; 20:10

19 He will permit image worship of himself (v 14-17; 14:9; 15:2; 20:4-6)

20 He will cause the mark or emblem of his kingdom, or his name, or the numberofhis nametobebranded upon the right hand or forehead of his followers (v 16-18; 14:9-11; 15:2; 16:2; 20: 4-6)

d 20fold power of Antichrist: power to

1 Blaspheme God (v 5-6: Dan. 7:8-25: 11:36)

2 Overcome saints(v 7; 7:9-17: 20:4)

3 Overcomejews (12:13-17; Dan. 7: 21)

4 Conquer manynations(v7; Dan. 7: 8, 23-24; 11:40-45; Ezek. 38-39)

5 Destroy rrysucal Babylon (17:12-

6 KiUthetwo witnesses(ll:7-12)17)

7 Change times and laws (Dan. 7:25)

8 Understand .mysteries (Dan. 8:23)

9 Do as he will for a period (Dan. 11:.36; 2 Th. 2:3-4; Rev. 13)

10 Perform miracles (13:1-18; 19:20: Dan. 8:24; 2 Th. 2:8-12)

11 Cause craft to prosper (Dan. 8:25)

12 Control money and com merce (Dan. 11:38-4.3; Rev. 13:17; 18:1-24)

13 Cause great deceptions (13:13-18; 2 Th. 2:8-12; Jn. 5:43; Dan. 8:25)

14 ControlreUgion(13:1-18: 14:9-11;

REVELATION 13, 14

The beast out of the earth

The Lamb on mount Sion

a Some MSSread "He that is destined to captivity will go into captivity, he that is destined to the sword will be killed by the sword"

b 16 facts about the 2nd beast of Rev. 13

1 He also will be a man. The Gr. alios , means another of the same kind. The first beast is a man (v 18), so the second one must also be a man(v 11; 16:13; 19:20; 20:10).Personal pronouns are used of them, indicating they are persons

2 He will come out of the earth (v 11), which is the same as coming out ofthesea.Cp. Dan. 7:3 with Dan. 7:17. There is no intimationthathe will be from the underworld of departed spirits, or that he will be a man resurrected from the dead. Both beasts symbolize two natural men who will be born in these last days, will fulfill prophecy and die at Armageddon (19:20; Dan. 7:11: Isa. 11:4; 2 Th. 2:8)

3 He will come after the first beast and will be his prophet (v 12; 16:13; 19:20: 20:10)

4 He will come with a lamb-like appearance to deceive,but will speak like the dragon (v 12)

5 He will exercise all the power of the first beast or Antichrist before him (v 2, 12; 19:20; 2 Th, 2:8-12)

6 He will cause men on earth to worship the first beast(v 12; 17:8-ll,notes)

7 He will do great miracles, even to calling fire from heaven before men, counterfeiting God and His works(v 13; 19:20. Cp. Num. 11:1-3; 26:10)

8 He will deceive men by the miia-cleshe will do in the sight of the first beast (V 14; 19:20)

9 He .111 cause men to make an image of the first beast to be worshipped (vl4:14:9-11; 15:2:16:2; 20: 4-6)

10 He will have power to give life to the image causing it to speak and do personal acts(v 15. Cp. Ex, 7:10-12)

11 He will cause the image to demand the death penalty for all who will not worship the Antichrist (v 15; 7:9-17; 15:2: 20:4-6)

12 He will cause men in the kingdom of Antichrist to take a mark, or the name of the Antichrist, or the number of his name in the righthander in the forehead (v 16; 14:9-11; 15:2; 16:2; 20:4-6)

13 He will make a law thai no man might buy or sell if he does not take one of the 3 brands (v 17)

14 He will be equal to the first beast in sending demon spirits, working through ambassadors, to gather the nations to Armageddon(16:13-16:19: 19-21)

15 He wlU be taken with the Aiiti-christatArmageddonandbe cast alive in the lake of fiie (19:20)

16 He will stillbe in the lake of fire in conscious torment one thousand years later (20:10)

c See 15 proofs Antichrist not a worldwide dictator, p. 308

d See 3 brands of Antichrist, p.307

e Rev. 14 is the 5th parenthetical passage of the book. It contains 7 parenmetical statements

1 The 144, 000 (or the manchild) in heaven (14:1-5)

2 The 1st messenger angel: theever-lasting gospel preached to all nations (14:6-7)

3 The 2nd messenger angel: the announcement of the fall of Babylon (14:8^

4 Tne 3td messenger angeL the announcement of the doom of beast wonhippers (14:9-11)

5 The blessed dead (14:13)

6 Harvest: Armageddon (14:14-20)

7 Vintage: Armageddon (14:17-20)

f This Mt. Sion is the heavenly one:

1 This scene is heavenly (14:1-5)

2 The mancMldor the 144,000 will have been taken to heaven (12:5)

3 Earthly Mt, zion is not mentioned in Revelation

4 The Lamb is never pictured on

world.

9 If any man have an ear, let him hear.

10* ^6 that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

U The false prophet: another

man who will be the religious

leader of the Antichrist (16:

13-16; 19:20; 20:10)

11 And I beheld' ^other beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

V The image of the Anti -

Christ (14:9-11; 19:20; 20:

4; Dan, 9:27; Mt. 24:15; 2

Th. 2:4)

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

W The three brands upon

worshippers of Antichrist

(14:9-11; 15:2-4; 20:4)

16 And he causeth '^all. both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had"the mark, or the name of the beast, or the number of his name.

X The beast and his number explained (17:8-17; Dan. 7: 11, 23-27; 8:9-14; 23-25; 9:26-27; 11:35-45; 2 Th. 2: 1-12)

18 Here is wisdom. Let him

that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

CHAPTER 14

PARENTHETICAL (14:1-16:1). 1 The manchild or the 144,000 in heaven before God (12:5, refs.)

7VND I looked, and, lo, a J^ Lamb stood on the'mount Si'on, and with h im an hundred

forty and four^housand, having his father's name written in their foreheads.

2 And I heard'^ a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of' harpers harping with their harps:

3 And they sung as it were a "new /song before the throne,

and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which %ere redeemed from the earth.

4 These are they which"were not defiled with women; for they are virgins. These are they 'which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the'firstfruits imto God and to the Lamb.

5 And *in their mouth was found no guile: for they are without fault before the throne of God.

2 The first angel preaches the gospel, warning men not to believe in Antichrist or

take his mark

6 And I saw another^angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

•7 Saying with a loud voice, Fear God, and give glory to him; lor the horn- of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters.

3 The second angel preaches the fall of Babylon (16:

17-21; 18:1-24)

8 And there followed another angel, saving . Bab'y-lon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

4 The third angel preaches the doom of the beast worshippers (1 9 :2C-21; 20:10-15; 21:8; Isa.66:22-24; Mt.

25:41,46)

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of hi^in-dignation; "and he shall be tormented with fire and brimstone in the "presence of the holy angels, and in the presence of the Lamb:

■11 And the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who w or ship the beast and his image, and whosoever receiveth the mark of his name.

earth In Revelation (note c, 5:6)

5 A11 raptured people goto the heavenly MU Sion (Heb. 11:10, 13-16; Jn. 14:1-3; Rev. 21-22)

6 That there is an heavenly Mt. Sion isclear from Rom.ll:26;Heb.l2:22-23

7 Christ will come out of Sion to earth at His second advent(Rom. 11:26)

12:5; 16:19-31; p. 620-622) o Men in the new earth will be able to "look upon the men that have transgressed" and are suffering punishment with the devil and his angels, as an everlasting monument of God's wrath on sin (v 10; Isa. 13:19-22: 34:8-15: 66:22-24, notes)

a The same company sealed in 7:1-8, protected through the trumpet judgments(7:l-3; 9:4),andcaughtupaslhe mancmld (12:5).Here they are in heaven singing and playing harps before the throne, before the 4 zoa or living crea -tures, and before the 24 elders, having been redeemed from the earth and from among men, being fir St fruits from Israel to God after the rapture of the church (V 1-5)

b This is the sealofthelivingGod of 7:1-3. It is the name of the Father wrinen on the foreheads, not the keeping of Saturday as the sabbath as some teach. Cp. 3:12: 22:4. See Sabbath in Index

c This is the voice of the 144,000 singing their song, being accompanied by 144,000 harps which they play. The sound is compared to many waters and great thunder, like the voice of the redeemedaithe marriage of the Lamb (19:6)

d All redeemed will play harps and sing (v2; 5:8; 15:2). If they are to do this in heaven surely the playing of instruments should be acceptable in church

e See The 144, OOP and their ne w song, p. 297, coL 1

f The only song where the words or the theme is not given. A new song by a new people of a new theme

g By this time they were redeemed from the earth, being no longer on eaftE

h If this statement were taken literally, it would prove that they are all men, but the next statement, if taken literally, would prove that they are aU women - virgins, obviously, the idea is to picture their purity of character. They are saved men and women who have not polluted themselves with the idolatrous and immoral religious system of the great whore of Rev. 17. See Paul's similar comparison. 2Cor. 11:2

i Theyareresurrected and glorified like Christ and can go where He can. It could not mean that they are inseparable throughout eternity

j Thefirst Jewssavedaftertheraptureof the saved Jews and Gentiles in the church (note t. Rev. 4:1)

k They have no guile in them. They are faultless before God forever, proving that they have been translated as the manchild (12:5)

1 3 messenger angels flying in heaven:

: lirsi

1 The first fUel around in the heavens close enough to the earth to be seen and heard of men. He preaches the everlasting gospel to all men on eanh during the last 3 1/2 years of this age. This gospel is the same as what we now preach with but one exception. He will be able to announce that the hour of God's judgment is come, .vecan only announcethatit is coming(6-7). All theories that this gospel isa special one given to certain denominations to preach are false. The angel will be a literal one doing what is here stated.

2 The second angel will fly in the heavens announcing the fall of literal Babylon, which will be destroyed under the 7th vial (v 8; 16:17-21; 18:1-24)

3 The third angel will fly in the heavens warning all men in the kingdom of Antichristititatifthey dotakethe mark, the name, or the number of the name of the beast and worship him thev will seal their own doom and be punished in eternal hell (v 9-11)

m Is it any wonder that God will be so indignant when men will reject His written word, refuse to repent when judgments from heaven are sent upon them (9:20-21; 16:9. 11), reject the preaching of real angels flying in the midst of heaven (14:6-11), and ignore the preaching and miracles done by the two witnesses and multitudes of Christians who will receive the outpouring of the Holy Spirit and the enduement of powertodomiracles(Acis 2:16-21; Rev. 11:3-12; 12:17; 19:10)':'

n Oneofmanypassagesteaching eternal torment of the wicked(v 10-11; 20:10-16:21:8;22:15:Isa.66:22-24;Mt.8:12; 13:39-50: 25:41^46: Mk.9:ji3_-49;J.k.

a These verses are an encouragement to saints who vsill be killed in the future tribulation (v 12-13; 6:9-11; 7:9-17; 15:2-4; 20:4-6)

b 3 characteristics of saints (v 12):

1 Patience in sufferings

2 Keeping the commandments

3 Keeping the faith of Jesus Christ

c This word is used 16 times in the book, proving John was directed to wTite as he received the Revelation (1:11, 19; 2:1, 8, 12, 18: 3:1, 7. 12, 14; 10:4; 14:13; 19:9; 21:5). Cp. 1:3; 22:13-19

d From the tin^e men begin to die because they will not take the mark of the beast(vl3). Itreferstoa special blessing to martjTs of the tribulation (6:9-11; 7:9-17; 14:13; 15:2-4; 20:4-6)

e 12 times the Holy Spirit speaks in Rev. (1:10; 2:7, 11, 17, 29; 3:6, 13, 22; 4:2; 17:3; 21:10; 22:17)

f 3 promises in view of faithfulness:

'■f

Blessed are the martyrs for Christ

2 Rest from their labours

3 Rewards follow them

g 7 kinds of clouds in Scripture: 1 .Vhite(vl4) 5 Thick (Ex. 19: 9)

2Black(lKi.l8:45) 6Great(Ezek.l:4) 3 Dark (Job 22:13) 7 Swift(Isa. 19:1) 4Bright(Mt,17:5)

hPs. 8:4; Dan. 7:13-14: Jn. 1:51, note

i There is a temple in heaven (v 15,17; 3:12; 7:15; 11:19; 15:5-8; 16:l,17;Isa. 6:1), so Rev, 21:22-23 must be understood in this Ught. See note there

j This is symbolic of the battle of A rma-geddon(v 15-16; Joel 3:12-16. Cp.Rev. 19:21; Mt. 13:30, 39; Isa. 11:4; Jer. 51:33; Hos. 6:11; 2 Th, 2:8)

k The one by which Moses patterned his altar for the tabemacle(v 18; 6:9; 8:3-5; 9:13; 16:7. Cp. Heb. 8:6; 9:23)

1 Perhaps over the fire of the altar tc

minister, as in 8:3-5; 9:13 m This is the second picture of the battle of Armageddon in this chapter (v 18-20; 19:15; Isa. 63:1-6; Joel 3:12-16). Blood wlU flow on this battlefield \ip to the horses' bridles about 184 miles (V 20). This blood river will come from the veins of multitudes slain in the battle and from the hail, blood and over flowingrain that will faU from heaven on this day(Ezek. 38:21-23)

n About 184 miles

o See note y, jn. 2:11

p The word seven is used 54times in Rev See 18 kinds of "seven" things .p. 308

q Gr. tel«? , to complete; bring to an end. Trans, fill up (v 1); make an end fMt. 11:1); expire (Rev. 20:7); go over (Mt 10:23) ;perfo"rma k. 2:39); pay (Mt. 17:

24; Rom. 13:6); accompUsh Ok. 12:50; 18:31; 22:37; Jn. 19:28); fulfiU (Acts 13:29; Rom. 2:27; Gal. 5:16; Jas. 2:8; Rev. 15:8; 17:17; 20:3); and finish (Mt. 13:53; 19:1; 26:1; Jn. IB-.WTTiw. 4:7; Rev. 10:7; 11:7; 20:5)

The 144, 000 and their new song (14:3)

Gr. kainos, renewed; fresh; newly in-troduced.The song willbe new to them. Cp. 5:9; 15:3. It is one no man can leam,butthel44, 000, implying they have an experience that no other roan of any other company has ever had. Songs in Scripture pertain to some special experience.This is true of these in 5:9; 15:2-4. This was true of the singing of Moses, Miriam, and Israel (Ex. 15:1, 20-21); Deborah and Barak (Judg. 5); and of many who composed the psalms of Israel (see titles ofthe Psalms). This will be true of the songs of Israel in the future tribulation (Isa. 14:4-17); ofthe tribulation saints(Rev. 15:2-4); andof the saints in Rev. 5:8-10. All will be songs of deliverance. The reasonlsrael hung their harps upon the willow trees was that they had no deliverance (Ps. 137. Cp. Rev, 18:22) 10 distinctions of the 144. OOP:

1 Their number is unique(7:4; 14:1)

2 The only company of people protected from martyrdom by the great whore in the first 3 1/2 years of Daniel's 70th week(Rev. 6:9-11; 17:6)

3 Flrstjewssavedafterthe rapture of

5 The blessed dead who die at the hands of Antichrist (13:5-10; 15:2-4; 20:4. Cp.

6:9-11)

12 " Here is the patience of the 'feaints: here are they that keep the commandments of God, and the faith of Je'§us.

13 And I heard a voice from heaven saying unto me,"Write, Blessed are the dead which die in the Lord"f rom henceforth : Yea, saith the'Spirit, that they may rest from their labours; and their works do ^follow them.

6 The harvest: Armageddon (Joel 3:13; Mt. 13:30, 38-43, 47-50; 24:29-31; 2 Th. 1:7-10; 2:8-12; Isa. 11:4; 34:1-8; Jer. 51:33; Ezek. 38-39; Zech. 14; Rev. 19:11-21;

Jade 14)

14 And I looked, and behold a ^hite cloud, and upon the cloud

one sat like unto the'"Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And a nother angel came out of the'temple, crying with a loud voice to him that sat on the cloud,'Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

7 The vintage: Armageddon (Joel 3:13; Isa. 63:1-6; Rev. 19:15. See Rev.14:14, refs.)

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And anot her angel came out from thecal tar, which had power'over fire; and cried with a loud cry to him that had the sharp sickle, saying ,'"Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast if into the great winepress

of the wrath of God 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a"thousand and six hundred furlongs.

CHAPTER 15

8 Seven vial angels prepare

to pour out the completion of

the wrath of God begun in

Rev, 6:12

AND I saw another "sign in • heaven, great and marvellous,"seven__angels_haying the seven last plagues; for in them is ^filled up the wrath of God.

9 The sea of glass (4:6)

2 "And I saw as it were a sea of glass^ mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stan d on the sea of glass, having the'liarps of God.

3 And they sing thc^song of M6'§e§ the servant of God, and the'song of the Lamb, saying. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of/saints.

4«Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for*all nations shall come and worship before thee; for thy judgments are made manifest.

10 The heavenly temple

again opened (Rev, 4:1,

refs.) and the vial angels

commissioned to act

5 And after that I looked, and. behold,' the temple of the tabernacle of the testimony in heaven was opened:

6 And the' seven angels came out of the temple, having the seven plagues.'^ clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave imto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into

the temple, ' till the seven plagues of the seven angels were fulfilled.

CHAPTER 16

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AND I heard a great voice out ■ of the temple saying to the seven angels, Go your ways, and pour out the ""vials of the wrath of God upon the earth.

(15) THE FIRST VIAL: sores on men (Cp. Ex.9: 8-12)

2 And the first went, and poured out his vial upon the earth;"and there fell a noisome and grievous sore upon the men which had the mark of the beast, and ut)on them which worshipped his image.

(16) THE SECOND VIAL: sea to blood (Cp. Rev, 8: 8-9, refs.)

3 And the second angel poured out his vial upon the sea; "and it became as the blood of a dead man: and every Uving soul died in the sea.

(17) THE THIRD VIAL: rivers to blood (Cp, Ex.7:19 -24)

4 And the third angel poured out his vial upon the rivers and fountains of waters; ^and they became blood.

5 And I heard the angel of the waters say. Thou art righteous.

the church in Rev. 4:1 (7:3; 14:3-4)

4 The only company sealed by an angel (7:1-8)

5 The only company having the Father's name written visibly on their foreheads while on earth(7:l-3; 14:1)

6 The onlycompany protected from

Continued, column 4 — ^^-

themselves be protected (7 1-3; 9:4; 12:5; 14:1-5)

10 The only company of redeemed Jews that will be suddenly delivered by translation from the great tribulation which will come upon Israel in the last 3 1/2 years of this age (7:1-3; 12-5; 14:1-5)

a This is the 6th parenthetical passage in the book. It explains the destiny ofthe martyrs of Jesus during the tribulation (V 2-4) b Gr.mignumi, mixed, mingled (v 2; 8: 7; Mt.^7:34: Lk. 13:1). The idea here seemsto be that ofthe floor ofthe great throne room of the heavenly temple being made of transparent glass with the appearance of fire or prismatic colors produced by the glory of God. Out of the throne proceed lightnings which would make prismatic colors flash upon the sea of glass like the aurora borealis(northern lights). The glory of God eminating from the Light in which He dwells will light the whole city and cause the glittering on the sea of glass (Rev. 21:23; 1 Tim. 6:16) c All the redeemed will have harps and

sing(v 2; 5:8; 14:2) d The songof Moses was one of triumph over Pharaoh and his armies (Ex, 15: 1-19. Cp. Dt. 32) e The song of the Lamb is also one of triumph - victory over Satan and all enemies of God and man (v 3-4, Cp. CoL 2:14-17) f Some texts read, nations. God is King

of Saints and King of Nations g Question 8. Next, 17:7 h This looks forward to the Millennium (Isa. 2:2-4; Zech, 14:16-21) and the New Earth (Isa. 66:22-24; Rev. 21:24-27; 22:2-5) i This is the second time the temple in heaven is opened (v 5; 11:1^ j These 7 angels are men. In Rev. 17:1 one of them showed John the mystery, of the great whore and the beast that carried her.and in Rev.21:9 one showed John the Holy City. After seeing these things John fell down at the feet of the angeland wastoldthathe was an ordinary man - one of theprophets(19:9-10; 22:8-9). He is caUed a man in Rev, 21:17 k See Rev. 19:8 1 This indicates that men have access to

the temple except on this occasion m The vials contain the restof the wrath of God whichbegan inthe 6th seal (6: 12-17) continuing in the 7 trumpets of the first 3 1/2 years of Daniel's 70th week. These vial judgments happen in the last 3 1/2 years ofthe week and are completed at the time of the second advent. Such plagues are predicted up-onlsrael'senemiesinthelastdavs (Dt. 30:l-10;Isa.51:23), Four similar judgments have been poured out upon Egypt. The very language describing them proves that they are literal plagues and fulfilled in the order in which they are given. How long any one of them lasts is not revealed. They are for the purpose of punishing those who worship the beast and his image and those who take the brands of the beast u Could not this happen literally, as it did in Egypt (Ex. 9:8-12)? It is only to comeuponthe men who have the mark of the beast and who worship his image (V 2). This proves its limitation to the kingdom of Antichrist inside the old Roman Empire territory. What kind of ulcers is not fully described, but the word sore is used here; v 11; Lk. 16:21 o Could this not happen literaUy.a s it did under the 2nd trumpet(8:8-9)? The sea here perhaps refers to the Mediterranean around which is located the kingdom of Antichrist p Could this not happen literally also, as it did in Egypt (Ex. 7:19-24)?

^^ Cont. from column 2

the trumpet judgments (7:1-3; 9:4; 12:5)

7 The only company composed en-tirelyoflivingbelieverswhoare saved and translated in one generation (7-1-8; 12:5; 14:1-5)

8 The only company of redeemed composed entirelyof Israelites (7-1-8; 14:1-5) ^

9 The only company that will experience seeing the terrible judgments of the trumpets upon others and they

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REVELATION 16. 17

Seven angels with the last plagues

Babylon the great

a These 3 verses amply praise God for His justice in these plagues (v 5-7)

b In the 4th trumpet the planets are partially darkened, but here the heat is increased until it scorches men. One is as easy for God to bring about as the other

c This compares with the 9ih Egyptian

plague (Ex. 10:21-22) d The throne ofthebeast.which will then

be located in Jerusalem (Rev. 11:1-2;

Dan. 9:27; 11:40-45; 12:7; Mt. 24:15-

22; 2 Th. 2:3-4) e This plague is stated to be upon the

kingdom of Antichrist, proving it is

limited to the old Roman Empire

territory f Men will go into convulsions because

of the pains and sores

g Could not thisbeasUteralasthe drying 15) of the Red Sea and the Jordan river (Ex. 14:13-22:JOsh.3:16;2 K;..2:8,14)? The purpose of tMs is to prepare the way of the kings of the East to come into Palestine to co-operate with Antichrist at Armageddon (16:13-16; 19: 19-21; Zech. 141-5; Joel 3)

Some teach that this drying up of the river Euphrates is the drying up of the Turkish Empire, but that is far from the truth

7 proofs not the Turkidi Empire:

1 Such interpreution destroys the literal meaning

2 If it refers to the Turkidi Empire drying up, then all the seals, trumpets, and first 5 vials have alreadybeen fulfilled. This is contrary to the fact that all of Rev. 4-22 MUST BE after the rapture (note t. Rev, 4:1)

3 Just because theTurkishEmpire has become small is no proof that it is the fulfillment of the 6th vial. There is no relationship between the two in Scripture

4 AU other passages about the river Euphrates are literal. It is never used as a symbol in Scripture

5 Allthe other judgmentsof the seals, trumpets, and vials are literal

6 No kings ofthe East have ever come across the dried up Turkish Empire and there is no hint in Scripture of any such thing

7 The drying up of the Red Sea and the river Jordan was literal, so why not this?

h TUis is the 7th parenthetical passage. It is inserted between the 6th and "th vials and the events will be fulfilled in the order given. It explains how the kings of the earth, who are not under Antichrist, will be persuaded to cooperate with him at Armageddon (v 13-16). Unclean spirits will inspire ambassadors and do miracles through them to convince the kings ofthe earth that the success of their future Ues in the whole earth co-operating together to stop Christ from taking over the earth at His second advent. They will inspire the nations to fight against Christ,fulfillingPs.2.JustasAhab was allured to battle and destruction by demons in2Chr. 18:18-22, so the nations will be led to Armageddon by demons in the vain hope of defeating Christ (16:13-16; 19:11-21) i This verse gives the source of the powers that will inspire men to fight against Christ at A rmageddon(v 13-14)

j Christ again announces His second advent, which He here associates with Armageddon (v 15-16; 19:11-21). See 2nd advent, notes t-w, 2 Th, 1:7-10; Mt. 24

k Gr. harmagedon, mount of Megiddo on the south ade ot the valley of Megjddo or Esdraelon southwest of Mount Carmel(2Chi. 35:22; Zech. 12:11). Megiddo was the capital of a portion of Canaan that wasgiven to Joshua (Josh. 12:21; 17:11; Judg. 1:27). It is at the entrance to a pass across the Carmel mountain range, on the main highway between A sia and A frica, and is the key position between Euphrates and the

O Lord, which art, and wast, and Shalt be.' because thou hast judged thus.

6 for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say. Even so. Lord God Almighty, true and righteous are thy judgments.

(18) THE FOURTH VIAL: scorching heatfromthe sun

8 And the fourth angel poured out his vial upon the sun; "and power was given unto him to scorch men with fire .

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and thev repented not to give him glory.

(19) THE FIFTH VIAL: dense darkness upon Antichrist's kingdom

10 "And the fifth angel poured out his vial upon thereat of the beast; andliis kingdom was fiill of darkness; and 'thgy gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

(20) THE SIXTH VIAL: the river Euphrates dried up

12 And the sixth angel poured out his vial upon the great river Eii-phra'teg; and the 'water thereof was dried up, that the way of the kings of the east might be prepared.

PARENTHETICAL: three

unclean spirits (Cp. 2 Chr.

18:18-22)

13*And I saw th ree unclean

thunders, and lightnings; and there was a'great earthquake. such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the"great city was divided into three parts, and the cities of the nations fell : and ' ^great Bib'^-lon came in remembrance before God, to give

unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of"a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

(The seventh vial continued and completed in the detailed destruction of literal Babylon of Rev. 18:1-24)

255 CHAPTER 17

PARENTHETICAL: the great whore and the beast explained (17:1-17). IThe great whore (17:1-6). (1) Announcement of her judgment

'AND there came one of the ^* seven angels which had the seven vials, and talked with me, saying imto me, 'Come hither; I will shew imto thee the judgment of the%reat whore

spirits Uke frogs 'come out of

the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of

that sitteth upon many waters: (2) Her sins and lovers

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

(3) Her dominion (v 1, 15)

11:

that great day of God Almighty

15 Behold,'I come as a thief . Blessed is be that watcheth. and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue *Ar-ma-g6d'-don.

(21) THE SEVENTH VIAL: great earthquake and great hail weighing 114 lbs. each (11:13). Continued in Rev. 18:1-24

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saving. 'It is done.

IS And there were voices, and

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloiu-ed beast, full of names of blasphemy, having seven heads and ten horns.

(4) Her attire and sins

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

(5) Her name

5 And upon her forehead was a name written, mystery, Babylon THE GREAT, THE MOTHER OF HARLOTS AHD ABOMINATIONS OF THE EARTH.

(6) Her drunkenness

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Je'§us: and when I saw her, I wondered

Nile. It has been the battlefield ot many peoples throughout the ages. Thothmes HI, the founder of the old Egyptian Empire, said, "Megiddo is worth a thousand cities". See notes. Rev. 19:11-21 1 See 20 things done under the 7th vial, p. 308

defined.But putting these passages with Rev. 6:1-2: 13:1-18; 14:9-11; 16:13-16; 17:1-17; 19:19-20 wc have the complete revelation ofthe one man. If we do not take the one in Daniel and the one here as being identical,then we can know nothing regarding the identity of the white horse rider

a Thesameearthquakeasinll:13;Zech. 14:1-5. Literal Babylon and many cities of the nations will be destroyed (v 19; 18:1-24). This will fulfill 14:8; Isa. 13:19-22; 14:4; Jer. 50-51; etc.

b Jerusalem (v 19; 11:8, 13)

c See notes on Rev. 18

d Gr. talantos , about 114 pounds

e This Is the~3th parenthetical passage. It breaks the message about the fact of the destruction of literal Babylon (16: 17-21^ and the description of this de-stnKtion (18:1-24), both of which are under the 7th vial. The parenthetical portion is inserted between these two passages to show the contrast between mystical and literal Babylons, It is an alien passage in subject matter and muabe recognized as parenthetical in that it explains the m ystery of ±e great whore and the beaSI tha t carries her (17: 1-18). Thetimeof the fulfillmentis in the middle of Daniel's 70th week as is clear from the fact that the 10 kings give their power to the beast at this time and they turn on the great whore to destroy her so that the beast wordiip of Rev. 13 may be established (17:8-17)

f The speaker (angel of 1:1) was clearly a redeemedman, for whenhe had ended showing the Revelation, John fell down before him to worship and wastold that he was a prophet and a fellow broihei (Cp. 17:1, 7; 19:10; 21:9: 22:8-9)

g See Mystery Babylon, p.309

Antichrist - white horse rider (6:2)

This is not to be confused with the whitehorseriderof 19:11-21. This one is symbolical; the other literal. This one represents Antichrist; the other is Christ in person. This one begins a series of terrible events on earth; the one in Rev. 19:11-21 ends these events. Furthermore, this white horse rider is not a symbol of a great revival of the Word of God, as some teach from Hab. 3:8-9, which is in the past tense and refers to God leading Israel out of Egypt. This rider is future and will be the first of 62 post-rapture events of Daniel's 70th week (see p. 306) 7 proofs this rider is Antichrist:

1 An individual is referred to (v 2)

2 He comes on a white horse, imitating Christ and claiming to be Him (v 2;Mt.24:4-5;Jn.5:43;Dan. 9:27; 11:37)

3 A bow in symbolic language in connection with man pictures evil designs and conqusst(Ps. 7:12; 11:2; 37:14; 46: 9; 58:7; Jer. 49:35). Christ is always symbolized as having a sword, not a bow (1:16; 19:15, 21)

4 Scripture makes it clear that Satan is the one who gives Antichrist a crown (Dan. 8:24; 11:38-39; 2 Th, 2:8-12; Rev. 13:2, 4)

5 Antichrist is the only person predicted in Scripture as going forth conquering and to conquer at this particu-lartime, beginning Daniel's 70th week (Dan. 7:7-8, 20-21, 23-24; 8:23-25; 9:27; 11:36-45; Rev. 6:1). It takes him the first 3 1/2 years of the 70th week, or the last 7 years of this age, to get power over the future 10 kingdoms inside the Roman Empire territory. He first overthrows 3 of them (Dan. 7:23-24). Then by the middle of the week the 10 kings submit to him without further war. He then reigns over the 10 kingdoms for 3 1/2 years and fights Christ at Armageddon (Rev. 13:1-5; 17:8-17; 19:11-21)

6 This rider will cause the wars, famines, pestilences, death, and hell of the following 3 seals (6:3-8)

7 If this is not Antichrist, then we do not have him menticxied in Revelation before the middle ofthe week(Rev.l3). Were thatthe case, we should have two mengoingforth to conquer at the be-ginningof the week - one clearly pictured in Dan. 7:23-24; 8:23-25; 9:27; 11:36-45, and one here. Without these passages in Daniel the sphere of con-quest,the number of nations conquered, theidentityoftheconqueror.hisriseto power, and other facts could not be

a Wonder.. .Why did you wonder(v 6-7)? b QuestioD 9. La St question in Revelation c The beast carries her, so she must be something separate from the beast it-self.One is political; the other religious d The beast has the 7 heads and 10 horns. He is Dotanyoneoftheheads orhoras. He symbolizes somiething(v 11), and the heads and horns symbolize something else (V 12-17). To have a true understanding of the beast one must think of him as being different from both the heads and boms e See 7 headed 10 homed beast , p. 310 f See notes h and i. Rev. 13:8 g The 7 heads are 7 mountains and the 7 mountains are 7 kings or kingdoms coexistent with Israel fro m her beginning to the 8th kingdom (v 9-11), and together, with the 8th kingdom, making the 8 kingdoms that will have persecuted Israel in the timesofiheGentiles fLk. 21:24; Rom. 11:25) Here 5ofthe7 kingdoms " are fallen

(Egypt,Assyria, Babylon, Medo-Persia, and Greece), and one is (the 6th, the old Roman Empire), and the other is not yet come fthe 7th, made up of the 10 kingdomsthat areyet to be formed inside the Roman Empire, Dan. 7:23-24); and when he (the 7th, or the Revised Roman Empire) coroeth, he must continue a short space"(31/2 years,12: 12,14). The beast " thai was (had existed on earth before John's day) and isnot (on earth in John's day), even he is the 8th (8th kingdom, succeeding the 7 proceeding kingdoms), and is of the 7 (of one of the 7, the 5th or Greece, that had fallen before John's day and becomes the 8th after the 6th and 7tii kingdoms), and goeth into perdition" (V 9-11)

h See 8 mountain kingdoms, p. 311 i See 10 horns , p. 3ir, col. 2 j No kingdom in John's day, but will re-ceive kingdoms when the 10 are formed inade the Roman Empire territory in the last days. The kings willnie for 3 1/2 years independent of Anti-chdst and then give their power to him the last 3 1/2 years of this age (V 10-17; 13:5) k This proves the 10 kings have not yet come. They are not here now but will yet come and fight Christ at Armageddon (V14; 19:19-21; Dan. 2:44-45; 7:23-27: 8:20-25; 11:45; 12:7)

5 and 10

The "little book" of Rev. (TO)

1 The language in Rev. 5 and 10 proves it to be the same book

2 The announcement that Christ has prevailed to open the book(5:5),proves that it waste be opened and its contents revealed

3 The seabthatbound the little book were broken by Christ in 6:1-8:1. The book is now open so that the things written within can be revealed (v 8-11)

4 If the little book of Rev. 10 is not the same asthe one in Rev. 5, then the revelation is not complete, for the things v.Titten within have never otherwise been revealed

5 If the little book of Rev. 5 was so all important that no one but Christ could open it or look upon it, surely He would not have revealed the contents of the seals only, leaving the things written within unrevealed

6 Rev. 10: llisthekeyto the contents ofthe book and proves it to be 3 revelation concemingjudgrrents upon many nations, thus confirming the fact that the things written v^lthin are the same in nature as the seals binding the book. Hence, the book in Rev. Sand 10 must be the same

7 The effect of eating the book is sufficient proof that the things wTinen in it pertain to terrible events (V 9-10) similar to those of the 7 seals binding the book in Rev. 5. The effect upon John was the same as that upon Ezekiel

with° great admiration .

2 Promise of an explanation of the whore and the beast

.7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mysterv of the woman, and of the'^heast that carrieth her, which "hath the seven heads and ten horns.

3 The beast (17: 8-17). (1) The Satanic Prince of Grecia out of the abyss (11:7; Dan. 10: 12-21) who will revive the Old Grecian Empire (Rev. 13:2, refs.) as the eighth

kingdom of Rev. 1 7: 8-11

8 Theljeast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life'from the foundation of the world, when they behold the beast that was, and is not, and yet is.

(2) The seven heads are seven kingdoms that precede the

eighth kingdom

9 And here is the mind which hath wisdom. * The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

(3) The beast: the eighth kingdom ruled by the Antichrist (Rev. 13:1-18; Dan. 7:24; 8:23; 9:27; 11:40-45)

11 And the beast that was, and is not, even he is *the eighth, and is of the seven, and goeth into perdition.

kingdom (12:15; 13:1; Dan. 7:2, 17)

15 And he saith unto me. The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

(7) The ten kings and the [Antichrist turn on the whore in the middle of Daniel's 70th week so the beast can be wor -shipped the last 3 1/2 years (13:8, 16-18; 14:9*11; 15:2; 16:2; 19:20; 20:4)

16 And the "ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh. and bum her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom imto the beast, until the words of God shall be ftilfilled.

4 The great whore is a city

that has a kingdon-i reigning

over the ten kings

IS^And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER 18 256

CONTINUATION AND COM -PLETION OFTHE 7th VIAL of Rev. 16:17-21. The destruction of literal Babylon (18:1-24; 14:8; Isa. 13:6,9, 19-22; 14:1-27; Jer. 50:13, 19-20. 39-40; 51:5-8, 36-37, 62-64; Zech. 5:6-11). 1 The indictment of literal Babylon

(4) The ten horns are ten kingdoms inside the Old Roman Empire which make the seventh kingdom (Dan. 7:8,

23-24; Rev. 13:1-3)

12 And the ten horns which thou sawest are 'ten kings, which have received ' no kingdom as yet ; but receive power £is kings one hour with the beast.

(5) The ten kings will agree to give their kingdom to the Antichrist but continue as kings under him and will fight against Christ at Armageddon (19:19-21; Dan..

8:25)

13 These have one mind, and shall give their power and

strength unto the beast 14* These shall make war with the Lamb, and the Lamb shall over come them : for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

(6) The waters are the many people that make the eighth

AND^ 'after these things I saw ■ another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying .'^Bab't-lon the great is fallen , is fallen, and is become the 'habitation of devils, and the'hold of every foul spirit, and a cage of every unclean and*hateful bird.

3 'For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the

merchants of the earth are waxed rich through the abundance of her'delicacies.

2 Verdict on literal Babylon

4 And I heard another voice from heaven, saving. "Come out of her, my people,'that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6" ^eward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deli-

and Jeremiah further proving it was one of judgments (Ezek. 2:3-3:14; Jer. 15: 16; 20:7-9)

8 Thebookis not one of redemption or of title deeds to the earth, for no such books are revealed in Scripture. This would contradict the purpose of Revelation which reveals judg.ments in all of Rev. 6-19

taking of her sins, so that they maynot receive of her plagues. This again proves that God's people can sin and partake of the punishments of the wicked (V 4-5) m Backsliders who sin are to be punished Uke ordinary sinners or God would be unjust and untrue to His Word(v 6; GaL 6:7-8;Rom.6:23:8:12-13:Gal.5:19-21)

a Here we have the destructicr. of the great whore, the apostate reUglous system which dominates the 10 kingdoms while Antichrist is coming to power over them (v 16-17). This happens in the middle of Daniel's 70th week,for this is when the 10 kings give their power to Antichrist (v 17; 13:5)

b See Mystery Babylon , p. 30rf

c The pniase after "tEese things proves that the events oi 18:1-24 happen after those of 17:1-18, which passage ispar-enthetical and fulfilled 3 1/2 years before the 7th vial and the destniction of literal Babylon, as seen in note a, above. See note t,4:l; note m,jn.5:l

d 16 contrasts between the 2 Babylons:

1 MysteryBabylonofRev.l7is,s7m-bolicilitetalBabylon of Rev.l6:17-21; 18:1-24 is not

2 one is a mystery (17:7); the other is not (16:19; 18:1-24)

3 Everything in Rev. 17 is explained; all is so clear that nothing needs to be explained in 16:19; 18:1-24

4 John wondered at one (17:6), but not at the other (18:1-24)

5 One rides the beast (17:3-7); the other does not (18:1-24)

6 One angel promisesto tell John all about mystery Babylon (17:7); several speak of literal Babylon (18:1-20)

7 One is called "the woman", the "great whore", etc.; the other is not

8 Names are wrinen on one (17:5). This is not true of the other

9 Mystery Babylon was something new to John (17:1-7); literal Babylon was not

10 One is not mentioned by the prc^hets; the other, literal Babylon is mentioned manytimes.

11 One makes herself rich by duping men (17:4); literal Babylon makes others rich (18:3, 9-19)

12 One is destroyed by man (17:12-17); the other by God (18:5-20)

13 Men rejoice over the destruction of one (17:16-17); they lament the destruction of the other - literal Babylon (18:9-19)

14 God puts it into the hearts of men to destroy one(17:15-17); not the other

15 Men could not destroy mystery Babylon in one ho in , as is true of literal Babylon (18:8, 10, 17)

16 30 articles of commerce are mentioned in literal Babylon (18:11-14); none are mentioned in mystery Babylon

7 similarities of the 2 Babylons:

1 Both commit fomcation with kings and nations (17:2; 18:3-l.t)

2 Both shed blood of saints (17:6; 18:24)

3 Both have ci?>s of sin (17:4; 18:6)

4 Both are a city (17:18; 18:10-21)

5 Both are made desolate (17:16; 18:19)

6 Both are called Babylon the gr eat (17:5 with 14:8; 16:19; 18:2)

7 Both are clothed in scarlet and purple and decked withprecious stones fl7:4; 18:16). See 31 facts about literal Babylon, p. 308

e Babylon wiH become the chief center of demon operations after the rapture. This is the chief cause of her fall (v 2)

f Gr. katoiketerion. Here; Eph, 2:22

g Gr. phulake, a garrison; keep in custody. Trans, bold and cage (v 2); ward (Acts 12:10); imprisonment (2Cor.^ST^T Heb. 11:36); watch (Mt.R-25; 24:43; Mk. 6:48; Lk. 2:8; 12:38); and prison (Mt, 5:25; 14:3, 10; 18:30; 25-M-44)

h Demon powers (Mt. 13:4, 19)

i That literal Babylon can cause men to commit spiritual fornication is clear from Jer. 51:7; point 1. p. 309, col. 1

J This indicates a commercial center. Note the 30 articles of commerce (v 11-15)

k This call to come out of Babylon my people indicates the voice as that of Christ fv 1, 4. Cp. 1:12-16; 10:1-11; Dan.7:13-14; 10:5-10).This command is the same as in Jer. 50:4-9; 51:5-8,45

1 The purpose of God's people coming out of Babylon is to be free from par-

REVELATION 18, 19

The fall of Babylon the great

The Hallelujah chorus

a HereBabylon is personified as a queen and cWef of all cities (v 7;Isa. 47; 5,7)

b 4 plagues upon Babylon (v 8):

1 Death 3 Famine

2 Mourning 4 utterly buraed with fire

c The suddenness and completeness of the destruction of Babylon are emphasized by this prophecy, proving thatthe judgmentis yet future (V 8,10,17,19-21; Isa. 13:20: Jer. 50:13, 39-40; 51: 29-43)

d If there was no other proof of two Bab-yloas this would be sufficient. The kings of the earth will freely destroy mystery Babylon (17:12-17); here they lament the destruction of literal Bab-ylon(v9-10). Would they destroy something whose destruction they would lament?

e 30 articles of commerce , proving this Babylon to be a great" commercial

center: iGold

2 Silver

3 Pearls

4 Purple

5 Scarlet

6 Odours

7 Wine Soil

9 Wheat

10 Beasts

11 Sheep

12 Horses

13 Chariots

14 Slaves

15 Fruits

16 Silk

17 Precious stones

18 Fine linen

19 Thyine wood

20 Vessels of ivory

21 Vessels of wood

22 Vessels of brass

23 Vessels of iron

24 Vessels of marble

25 Cinnamon

26 Ointments

27 Frankincense

28 Dainty things

29 Goodly things

30 Fine flour

f Indicating travellers of all kinds and world merchants (Dan. 12:4). Merchants do not get rich through religious systems. Such systems get rich through merchants and offerings- of the poor. This proves Babylon to b e a literal commercial center, not a religious system as is mystery Babylon of Rev. 17. Antichrist will have control of great riches ofthe East in the last days (Dan. 8:25; 11:38-43; Rev. 13:17; 19:11-19)

g 3 worlds enriched by Babylon:

1 Govemmenm world (lO-lO)

2 Commercial world (18:11-16)

3 Maritime world (v 17-19)

—^»- Cont. from p. 301. col. 2

God's purpose:

(1) To deliver Israel and end the rimes of the Gentiles (Isa. 63:1-7; Zech. 14:1-5: Lk.21:24; Rev. 11:1-2)

(2) Punish the nations for their persecution of Israel (Mt. 25:31-46)

(3) To set up a divine government over the nations of earth (Dan. 2:44-45; 7:13-27; Zech. 14; Rev. 11:15)

(4) To re-establish the kingdom of David as promised (2 Sam. 7; Isa. 9: 6-7; Lk. 1:32-33: Acts 15:13-lff>

: (5) To rid the earth of all rebellion (ICor. 15:24-28; Rev. 20:7-10)

(6) To gather together in one all things in Christ, in heaven and in earth (Eph. 1:10)

^' (7) Give man one more dispensa-tional test before destroying all rebels and restoring man's dominion asbefore the curse (20:1-10; 21:1-22:5; Isa. 66:22-24; 2 Pet. 3:10-13)

5 Length of the battle . It will last only one day (Zech- 14:1 -7)

6 Results of the battle:

(1) Total defeat ol satanic forces under Saun and Antichrist (19:11-20: 3:Isa. 63;Ezek. 38-39; zech. 14; Joel 3^

(2) All earthly armies destroyed except one-sixth pan (Ezek. 39:2)

(3) Armies made the carcases for the fowls andbeaststo eat for7 months (19:17-21; Ezek. 39:4-24; Mt. 24s28; Lk. 17:34-37; Job 39:27-30)

(4) Thebea St and false prophet con-igned to the lake of fire forever (19: 20; 20:10; Dan. 7:11; 8:25; 11:45; 2 Th. 2:8-9)

(5) Saun, his angels and demons consigned to the abyss for 1,000 years

ciously, so much torment axid sorrow give her: " for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall heriTjlagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who'judgeth her.

3 Lamentation over the destruction of literal Babylon: (1) By the governmental world

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and"lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Baby-lon, that mighty city ! for in one hour is thy judgment come.

4 Rejoicing over the destruction of literal Babylon

20" Reioice over her, > >thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

5 The cause and utter doom

of literal Babylon

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying. Thus with'violence shall that great city BSb'y-lon be thrown down, and shall be found no more at all.

22"And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found anv more

(2) By the commercial world

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The'merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and sUk, and scarlet, and all thyine wood, and all maimer vessels of ivory, and all maimer vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and

chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying , Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

(3) By the maritime world

17 For in one hour so great riches is come to nought. And every shipmaster, and'all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, say ing. What city is like imto this great city !

19 And they cast dust on their heads, and cried, weeping and wailing, s aying , Alas, alas that great city, *wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made deso late.

in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for' by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of'all that were slain upon the earth.

End of the 21 consecutive events during Daniel's 70th week-the 7 seals, 7 trumpets, and 7 vials (Rev. 6:1-18:24). The parenthetical passages inserted between these 21 events are explanations of other events not contained in the seals, trumpets, and vials, but are fulfilled along with them in the order and time given unless stated to be fulfilled otherwise. See other parenthetical passages: 7:1-17; 8:2-6, 13; 10:1-11:13; 14:1-20;15:2-4;16:13-16; 17:1-18

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CHAPTER 19

PARENTHETICAL: scenes in heaven just before the second coming of Christ. 1 The voice of much people prciising God

'AND * after these things I Jt^ heard a great voice of

much people'in heaven .'saying. Al-le-lu'ia; Salvation,and glory, and honour, and power, imto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And ap ;ain thev said, Al-le-luii. And her smoke rose up for*ever and ever.

2 The voice of the twenty-four elders praising God

(20:1-7: Isa. 24:22-23; 25:7)

(6) Blood flowing up to the horse's bridles for 184 miles (14:14-20; Ezek. 39:17-24; Isa. 63:1-7)

(7) Israel delivered and vindicated anoGod's eternal kingdom set up (19: 11-20:10; 22:4-5; 11:15;Mt.25:31-46; Dan. 2:44-45; 7:13-27; Isa. 9:6-7; Lk. 1:32-33)

immediately to heaven where they will remain during the last 7 years of this age and during the tribulation (Eph. 5:27; CoL 3:4: 1 Th. 3:13; note t. Rev. 4:1; 2 Th. 2:7-8, notes)

j see Seventsbetween rapture and revelation , p. 312

k See For ever and ever, p. 310

a 3 times heaven is told to rejoice:

1 When Satan is cast out (12:12)

2 When literal Babylon is destroyed (18:20)

3 WheQ the marriage of the Lamb is come and His wife is ready (19:7)

b Angels are to share with apostles, and prophets in rejoicing because God has taken vengeance on His enemies

c Herewehavethe violence and suddenness of the destruction of literal Babylon pictured. She is to be cast down and not found any more. This has never been fulfilled for ruins of Babylon stiU remain and can be found any day. In fact, many remains of Babylon have been used to build Hillah and this is contrary to Jer. 51:26 if there is to be no future destruction of a literal city. After the final destruction not one stone of Babylon willbe used to rebuild any city or house. Babylon has been restored several times since Nimrod and each time on a different site but in the same vicinity, so it could be true of the future city

d Verses 22-23 emphasize the uner doom ofliteialBabylon and again confirm the fact of a future and total destruction of a literal place, not a religious system. People stiU visit the ruins of Babylon, which gradually went into decay and finally became a deserted city. It was never destroyed suddenly by an earthquake in one hour Jaeoce the future fulfillment of 16:17-21; 18:1-24

e 8 causes of the doom of Babylon:

1 Pride (Isa. 13:19; 14:4; Jer. 50:29-34; Rev. 18:7-8)

2 Oppression of Israel (Isa. 13:1; 14: 2-22; Jer. 51:24-25; Rev. 18:24)

3 Pleasures, sins, and luxuries (Isa. 47:8-11; Rev. 18:3-19)

4 Idol worship (Jer. 50:2; 51:47; Rev. 9:20-21; 13:14; 14:9-11; 16:2)

5 Fornication (Rev. 14:8; 18:3-9)

6 Spiritism (Rev. 18:2)

7 SorceTies(Isa.47:12-13;Rev.l8:23)

8 Martyrdom ofsaints (Rev. 18:6,24) f This seems to teach that Babylon has

been responsible for all murders on earth, as well as the martyrdom of all saints that have ever been slain, but this could not possibly be,forAbeland many other antedeluvians were destroyed before Babylon ever existed. Multitudes have been slain outside of Babylon in all generations since her existence. The true meaning is that Babylon willbe the final concentration of martyrdoms and reigns o f tenor making her responsible in the same sense that all the blood from Abel to Zacharias the prophet was to be required of the Pharisees living at the time of Jesus (Mt. 23:35-36). The idea is that of cumulative sins and judgment. God will punish Babylon with destruction and wrath equal to what she would receive if responsible for all that were ever slain upon earth. Her de^ struction will culminate the wrath of God started under the 6th seal in the first 3 1/2 years of Daniel's 70th week (6:12-17)

g This passage (19:1-10) is the 9th and last parenthetical passage in the book. It is inserted between the revelation of the 7th vial (16:17-21; 18:1-24) and the second advent (19:11-21). It reveals events in heaven just before the second advent

h After receiving the revelation of the destruction of mystery and literal Bab-ylons in Rev. 17-18,John sees the mar-riageoftheLambinbeavenjust before die second advent of Christ to the earth (19:1-21)

i The fact that muchpeople are inheav-en here proves they have been caught up in time for the marriage o f the La mb. This contradicts the theory of no rapture of saints to heaven, as well as the theory that die marriage supper of the Lamb will be held in the air after Christ raptures the saints (1 Th. 4:16-17). At the rapture the saints wiU go

ra?«.«

REVELATION 19

The coming of the Lord

War with the beast and false prophet

a Heavealy worship In v J.-7:

1 Worship of angels and redeemed

(V 1-3)

2 worship of Zoa and 24 elders (v 4)

3 ComrDand for angels and redeemed to worship (V 5)

4 Worship of angels and redeemed (V 6-7)

b All creatures in heaven announce:

1 TheLordGod or-oipotent reigneth

2 Let us be glad and rejoice. The reasons for rejoicing are: the marriage of the Lamb is come and His wife is ready (V 6-7)

c Gr. garaos, marriage feasuTrans. marriage (V 7-9: Mt. 22:3-9: 25:10: Jn. 2: 172; Heb. 13:4) and wedding (Mt. 22: 3-12; Lk. 12:36; U:"^)

d His wife is the New Jerusalem. See The wife of Christ . p. 312

e This explains that His wife is made up of the saints of all ages from Abel to the la St one in the first resurrection -those who will go to live in the New Jerusalem (Heb. 11:10-16; 12:22-23: 13:14; Rev. 21:2, 9-10)

f See note c, 14:13

g Many use this to teach that there are various classes of the redeemed:some being the bride pan of the redeemed, some the guests, and some the servants; but this is a simple statement showing that all the redeemed are called to the marriagefeastoftheLamb.Allare inhabitants of the New Jerusalem and not just some of them. Therefore, all are a part of the bride, the Lamb's wife (Rev. 21:2, 9-10)

h The marriage feast of theLamb is mentioned only in v 7 and 9.AUwe know aboutitis revealed here. Some usePs. 45; Mt, 22; 25:1-13: etc. for additional Information on the marriage supper of the Lamb,but there is no definite connection between these scriptures andv 7 and 9. See notes on these scriptures

i Thisprovesthattheangelshowingjohn these things was a redeemed man(v 10; 22:3-9)

j The remnant oflsrael in 12:17 have the *■' testimony of Jesus, which is the Holy Spirit,proving that He will not be uken from the world as some teach

k This is proof that the raptured saints go to heaven after meeting Christ in the air and that the marriage supper is held in heaven and not in lie air

^ Cont. from columns

(9) When the first resurrection has been completed (v 19-20:6)

(10) Attheendof Daniers 70th week (11:1-3: 12:6, 14; 13:5; Dan, 9:27)

(11) At the beginning of the day of theLordri9:ll-20:7:lTh.5:3:2Th.2)

(12) when Antichrist has reigned 42 months f 13:5; 19:19-21; 2 Th. 2:8-9)

(13) wnen the tares and wheat are separated (Mt, 13:40-50; 25:31-46)

(14) In the days when conditions will be as inthedays of Noah and Lot(19: 11-21; Mt, 24:37-39; Lk. 17:22-37; 1 Tiro. 4; 2Tim. 3:1-13; 4:1-4: 2 Pet. 2)

(15J At the time when Israel is to be finally gathered from all nations (Mt, 24:29-31; Isa. 11:10-12; Ezek. 37J

(16) Atthe time Satan is bound (19: 11-20:7; Isa. 2422-23; 25:7)

(17) When the two witnesses have finished their ministry (11:3-14)

(18) when Israel hasbeen in the wilderness 3 1/2 years (11:1-3:12:6, 14; 13:5)

(13) when the seals, trumpets, and vials have all been fulfilled (16:17-21: 19:1-21)

(20) 1,000 years before the New Heavens and New Earth (19:11-20:10; 21:1)

3 Combatants. Armageddon will not be an ordinarybattle or series of battles between two sets of earthly nations. It will be one between Christ and His heavenly armies (19:11-14; 2Th.l:7-10; Zech, 14:5; Jude 14) and earthly Israel(Zech. 14:14) on one side, and Satan and his angels(12:7-12; 20:1-3), demons(16:13-16),andearthlyaniiies under the A ntichnst on the other side

(See 4:4, 6, 9; 5:8, 11)

4 And "the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying. A'men'; Al-le-lui4.

3 The voice from the throne commajiding praise from all

5 And a voice came out of the throne, saving. Praise our God, all ye his servants, and ye that fear him, both small and great.

4 The voice of the great multitude in reply (Cp. 5:

11-14)

6 And I heard as it were the voice of a great multitude, and as the voice of many waters. and as the voice of mighty thimderines. saying. Al-le-Iii'-ia: for the Lord God omnipotent reigneth.

5 The nnarriage of the Lamb and all the redeemed from Abel to the Millennium who live in the New Jerusalem, which is the true bride of

Christ (3:12; 20:4-6; 21:2, 9-10; Heb.11:10, 13-16; 13:

14; Jn. 14:1-3)

yt' Let us be glad and rejoice, and give honour to him: for the ' inarriage of the Lamb is come,

and ^is wITe hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: 'for the fine linen is the righteousness of saints.

1^ And he saith unto me, yJntgj Blessed are they which

are *called imto the'■marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

6 John is again overcome

and falls prostrate (1:17;

22:8-9)

10 And I fell at his feet to worship him. And he said unto me. See thou do it not: 'I am thy fellowservant, and of thy brethren that have the testimony of Jegus: worship God: for 'the testimony of Je'gus is the spirit of prophecy.

3 SEVENTH DISPENSATION: Divine Government or Millennium (19:11 -20:15). The last of seven dispensations. See other dispensations (Gen. 3:1; 4:1; 8:15; 12:1; Ex. 12:37; Mt. 3:1). (1) The second coming of Christ to rid the earth of all rebellion and restore God's kingdom as before the fall (Gen. 49:10; Num. 24:7-9, 17-19; Isa. 63:1-6; Dan. 2:44-45:7:13-14; Zech.14:1-15; Mt. 24:29-31; 25:31-46; 2 Th. 1:7-10; Jude 14-15)

11 And I saw*heaven opened,

and behold a°white horse ; *and he that sat upon b in; {i)n.<: rallpd Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture "^dipped in blood: and his name is called The Word of God.

14 And the'Wmies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

(2) The Battle of Armageddon; A Symbolized by a wine-press (14:17-20; Isa. 63:1-6; Joel 3:13)

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall'rule them with a rod of iron: and he /treadeth the winepress of the fierceness and wrath of Almighty God.

B The Commander-in-chief of the heavenly armies at Armageddon (19: 11 "14; 2 Th, 1:7; Mt. 24:29-31; 25:31-46; Isa. 63:1-6; Dan. 7:13-14; Zech. 14:1-5; Jude 14)

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

C Armageddon symbolized by a great supper: the invited guests (Ezek. 39:4, 17-23; Mt, 24:38, 40-42; Lk. 17:34-37)

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven. Come and gather yourselves together unto 'the supper of the great God;

D The supper foretold (Ezek,

38:17-23; Mt. 24:28, Lk. 17:

34-37; Isa. 34:1-8; Joel 3:

13-14; Rev. 14:20)

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

E The supper gathered (14:

14-20; 16:13-16; 17:14; Ezek.

38:4-16; Joel 3:2; Zech. 14:

1-5; Mt. 24:40-42)

19 And I saw the beast, and the kings of the earth, and their armies, '■gathered together to make war against h im that sat on the horse, and against his army.

F The supper slain and eaten (Isa. 34:1-8; 63:1-6; Ezek. 38:17-23; 39:4. 17-23; Zech. 14:1-15; Mt. 24:28; Lk. 17:

(Dan. 2:44-45; 7:19-27; Ezek. 38-39; Zech.l4:l-5;Rev.l6:13-16; 19:19-21) 4 Purpose of Armageddon. Satan's purpose will be to stop Christ from tak-mg possession of the earth, thus averting his own impending doom (12:12; 19:19-21; 20:1-10; Zech, 14:1-5)

-^— Cont. p. 300, Col. 1

31-46; Acts 15:13-18)

(8) At the time God sets up His kingdom in the days of the existence of 10 kingdoms inside the Roman Empire territory (11:15; 17:14; 19:11-21: Dan. 2:44-45; 7:13-14, 18-27)

-*<— Continued, column 1

a See Heavenly horses mentioned in

Scnpture, p. 310 3 20 facts about Christ (ReY.19:11-22:5):

1 He ridesawhitehorsefvll,19-21)

2 He comes from heaven (v 11: Zech, 14:4). See 2 Th, 1:7-10, notes

3 He is called Faithful (v 11)

4 He is called True (v 11)

5 He makes war in righteousness (vll)

6 He judges in righteousness (v 11)

7 His eyes areasflamesoffire(vl2)

8 He EaTrnany crowns on His head (vl2)

9 His body is clothed with a vesture dipped in blood (v 13)

10 He has three names:

(1)A naraethatnomanknows(vl2) (2) The Word of God (v 13) (3)KLNG OF KINGS AND LORD OF LORDS (V 16). Cp. Mt, 1:21; Rev. 5:5

11 He is commander-in-chief of all the armies of heaven (v 14, 19-21. Cp. Jude 14; Zech, 14:5)

12 Out 0 f His mouth goes a sharp sword to smite the nations (v 15, 21. Cp. 1:12-16; 10:1-2; 14:14-20)

13 He will rule the nations with a rod of iron (v 15;PS.2.Cp.2:26-27; 12:5)

14 He will tread the winepress of the fierceness of the wrath of God (v 15, 21; 14:14-20; Isa. 63:1-7: Joel 3:13)

15 He will conquer Antichrist at Armageddon (v 19-21; 2 Th, 2:8-9; zech. 14i Joel 3)

16 He willreignonearth 1,000 years to rid the earth of all rebels and put all enemies under His feet (20:1-10; 1 Cor. 15:24-28; Eph. L-10)

17 He will, with the Father, be the eternal sanctuary (21:22, note)

18 He will, with the Father, be the eternal light of the New Jerusalem (21:23)

19 He will have a throne on the right hand of God forever (22:1; Heb. 1:3^

20 He will reign eternally on eartn after all enemies are put down (22:5; 11:15; Isa. 9:6-7; Dan. 7:13-14; Lk. 1:32-33)

c Gr. bapto .to dip (v 13; Lk. 16:24; Jn. 13:26). From this word we get the word baptidzo, to baptize (note n, Mt, 3:6^ d Tlisse armiesinclude all the redeemea and resurrected saints of all ages and all the angels of heaven (v 14;Mt. 24: 29-31; 2 Th. 2:7-10; Jude 14-15; Zech. 14:5; Joel 2:1-11) ePs. 2; Rev. 2:26-27; 12:5 f Isa. 63:1-7; Rev. 14:14-20: Joel 3:13 g The supper of the great God:

1 The invite J gu en:s (v 17; Mt. 24: Ezek. 39:17-21) " Mt. 24: 39:17)

28; Lk. 17:34-3

^

2 The supper foretold (v 18; 28; Lk. 17i37; Isa. 34:3; Ezek.

3 The supper gathered (v 19; 14:14-20; 16:13-16; 17:14; Ezek. 38-39; Zech. 14:2)

4 The supper slain and prepared (v 20-21:14:14-20; Isa. 34:1-17:63:1-7; Ezek. 38-39; Joel 3; Zech. 14)

5 The supper eaten(v 21; Mt. 24:28; Lk, 17:37; Ezek. 39:17-21)

h The battle of Armageddon:

1 Theplace(16:13-16: Joel 3; Zech. 14:1-15; Ezek. 38-39)

2 The time (pre-millennial):

(1) When A ntichrist conquers Russia, Germany,and other countries north and east of the 10 kingdoms and has mobilized the nations at Armageddon

against Jerusalem (v 19-21; Dan. 11: 44; Ezek. 38-39: Zech. 14:1-5)

(2) At the second advent to deliver thejewsfrom Antichrist(v 11-21; Joel 3; Zech, 14:1-5; Isa. 63:1-7; Jude 14; 2 Th, 1:7)

(3) Immediately after the great tribulation (v 11-21; Mt, 24:29-31; 25:31-46)

(4) Afterthe marriage supper of the Lamb (19:1-21)

(5) when Jerusalem is surrounded by the armies of all nations under Antichrist (v 19-21: Zech, 14:1-15)

(6) Just before the Millennium (v 11-21: 20:1-10)

(7) At the end of this age of grace (V 11-21; Mt, 13:40-50; 24:29-31; 25:

REVELATION 19, 20, 21

Satan bound for a thousand years

a The Antichrist and false prophet will betwomortal men killed at Armageddon(v20;Dan.7:ll;Isa.ll:4;2Th,2:8-9). Their bodies will be resnnected and cast into eternal hell (v 20; 20:10; Dan. 7:ll).They and the goat nations(Mt.25: 41,46) will be in the 2nd resunection which, like the 1st resunection, has several parts and covers a period of time (see coL 3, 880), This will make the first part of the 2nd resurrection before the Millennium, The rest of the dead will complete the 2nd resurrection after the Millennium (Rev, 20)

b 10 ways Antichrist's armies destroyed:

1 Bybrightness of Christ's coming(^2 2Byangels(2Th,l:7-10) Th.2:8-9)

3 Saints (19:14; Jude 14; Zech,14:5)

4 Cloudburst (Ezek, 38:22)

5 Great hailstones (16:21; Ezek. 38:

6 Flreandbrimstone(Ezek.38:22)22)

7 Pestilenceand blood (Ezek.38:22)

8 Jewish army ^Zech. 14:14)

9 Self-destruction (Zech, 14:13) 10 Christ's sword(19:15,21;Isa. 11:4)

c V 17-18; Ml, 24:28; Lk. 17:37; Ezek, 39:4, 17-21

d Rev. 1:18; 9:1. Cp. Rev. 3:7; Isa. 22:22

e See note d, 2 Pet, 2:4

f Gr. krateo , to be strong and mighty; to mle; hold sway; to layhold of; become master of; subdue. Trans, layhold upon (V 2; Mt. 12:11; 14:3; 26:55-57; Mk. 3: 21; 6:17; 12:12; 14:51; Heb. 6:18); lay bands on (Mt. 18:28; 21:46); hold last (Mt, 26:48; Heb. 4:14; Rev. 2:13, 25; 3: ll): obtain(Acts27:13); uke (Mt, 22: 6: 26:4,50;Mk.l4:l,44-4'5?Acts24:6); take by (Mt. 9:25; Mk. 1:31; 5:41; 9:27; Lk.8:54); holdby (Mt, 28:9) ;keep(Mk. 9:10); retain(jn. 20:23); and hold (Mk. 7:3-8: Lk. 24:16; Acts 2:24; 3:11; CoL 2:19; 2 Th, 2:15; Rev. 2:1.14-15; 7:1^. This proves that angels can actually layhold ofthebodiesofeachother and canbe confined to material places in material chains and with doors and locks (v 2; 9:1,14; 12:7-12; 2 Pet, 2:4; Jude 6-7; Isa. 24:22-23) as weU as take hold of bodies of men (Gen. 19:10, 16; 32:24-32)

g Gr. abussos, bottomless; unfathomed; enormous; abyss; unbounded; immeasurable depth, Trans .bottomlesspit (20: 1, 3; 9:1-2, 11; 11:7; 17:8) and deep (Lk, 8:31; Rom. 10:7).

h 6 things an angel will do to Satan (v 2-3):

1 Lay hold on him (note f, above)

2 Bind him with a literal chain

3 Cast Mm into the abyss

4 Shut him up in prision

5 Set a seal upon him for 1,000 years

6 Loose him for a little season

i Sealed the abyss over him to keep him there so he could not deceive the nations for 1,000 years

j If th e little sea son here is the same as the short time (12:la and the short space (17:10), it will be only 3 1/2 years (12:12-14; 13:5)

k The thrones here are those that saints will have, proving that all saints will nile with Christ in some capacity as kings and priests(l: 6; 2:26-27; 3:21; 5: 10; 12:5; 20:4-6; 22:4-5; Lk, 22:30; Rom. 8:17; 1 Cor. 6:2-4; 2 Tim.2:12; Heb, 12:28;Ps. 149:6-9;Dan. 7:18,27). See 2 classes of eternal people , p, 313

1 6 reasons for their beheading (v 4):

1 For the witness (testimony) of Jesus

2 For the Word of God

3 For not worshipping the beast

4 For not worshipping his image

5 For not taking his mark upon their foreheads

6 For not taking his mark in their hands

They (the tribulation saints) lived (were resurrected) and reigned with Christ 1,000 years (v 4) m The wicked dead wli) were not bleged and holy a nd who were not in the 5rst resurrection(v4-5), Thisproves 1,000 yearsbetween the first and second resurrections, or the resunection of the righteous and the resunection of the wicked (v 4-6, 7-15)

34-37; 2Th.1:7-10; 2:8;Jude 14; Rev, 14:14-20)

20 And the beast was take n, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast°alive into a lake of fire burning with brimstone.

21 And the remnant were°slaLn with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the^fowls were filled with their flesh.

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CHAPTER 20

7 And when the thousand years are expired,"Sa'tan shall be loosed out of his prison,

8 And shall go out to deceive

the nations which are in the four quarters of the earth, Gog and Ma'gog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints

(3) The expulsion of Satan from the earth (Isa. 24:21-

23; 25:7)

AND I saw an angel come • down from heaven, having the"key of the bottomless pit and a'great chain in his hand.

2 And he ^laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And ea&tjiimjnto the bottomless pit, and*shut him up, and' set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a'little season.

(4) The first resurrection completed. The Millennium or thousand year reign of Christ and His saints on earth(5:10; 11:15; Zech. 14: 9;Eph, 1:10; Lk.

1:32-33; 1 Cor. 15:24-28; Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Ezek. 45:7; Mt. 13:40-43; 25:31-46; Acts 15:13-18; Rom. 11:25-27; Rev, 1:5;

5:10; 11:15; 20:1-10)

4 *And Lsaw thr ones, and they sat uponthem, and judgment was given unto them: and / saw the souls of them that were Oaeheaded for the witness of Je'sus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and

reigned with Christ a thousand

years.

5 But the'"rest of the dead lived not again until the thousand years were finished. " This is the first resurrection. ►6 °Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but thev shall be priests of God and of Christ, and shall reign with him "a thousand years.

(5) Satan's post-millennial career and doom (Isa. 24; 21-22): renovation of the heaven and earth by fire (2 Pet, 3:7-13; Heb. 1:10-12; 12:25-28; Rom, 8:21)

n The resunection of the tribulation saintsandihetwo witnesses(6:9-ll; 7: 9-17; 11:12; 15:2-4: 20:4-6) complete the first resunection of all die righteous dead before the 1,000 years (v 5)

o A11 who have pan in the fiirsi restinec-uon are blessed and holy. See The resunections , p. 880 of O. T.

p The Millennium , p, 311

about, and the beloved city: and fire came down from God out of heaven and devoured them.

(6) Satan doomed to the lake of fire forever (Mt, 25:41)

10 And the_devil_that deceived them was cast into the lake of fire and brimstone,*where the beast and the false prophet are, and shall be

tormented day and night for ever and ever .

(7) The second resurrection (20:4-5; Jn. 5:28-29; Dan, 12:2) and the final judgment: the wicked dead (Acts 1 7: 31; Rom. 2:16) and fallen angels judged (2 Pet.2:4; Jude 6-7), All wicked angels, demons, and men cast to the lake of fire forever (Mt, 5:22-30; 10: 28; 13:42-50; 25:30-46; Mk, 9:42-48; Heb. 6:2; 10:26-31; Rev. 14:9-11; 19:20; 20:10-15)

11 And I saw a'^great white throne, and him that sat on it. from whose face the earth and the heaven "fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the bock of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

(End of earth's second sinful career which started in Gen, 3)

CHAPTER 21

4 The ages to come: the third and eternal perfect state (21:1-22:5). (1) New Heaven and New Earth (Isa. 65:17; 66:22-24; 2 Pet, 3:13)

AND I saw a"new heaven and • a n ew earth : for the first heaven and the first earth'were passed away ; and there was

«no more sea.

8 promisestoovercomersarein each

9 Each has the same admonition to hear

I^Tohn is told to write in each case. .Vhea he finishes one letter he is directed whom to write and what to write until the last is completed. Then he is told to write the things which must be after the ch-rches (1:19; 4:1)

1 Satan's post-Millennial career and doom:

1 .vhen the 1,000 years are up it will be time for the segregation and destruction of all rebels, including Satan, and the renovation of the heavens and the earth by fire, which will result in the New Heaven and New Earth (2 Pet. 3:10-13; Rev. 20:7-10; 21:1-22:5)

2 Satan, his angels and demons will be loosed from the abyss(v 7;Isa.24:22)

3 Satan and hishosts will go throu^-oui the eanh to deceive the nations who have not wanted the reign of Christ and who, in their hearts, have longed for an opportunity to get rid of such strict laws and rigid suppression of their lusts (v 8; Eph, '2:1-3)

4 The rebels will mobilize in the land of Gog and Magog, north of Palestine in Asia and ascend upon Jerusalem from the north(v8.Cp. Ezek.38-39 which refers to the same part of the earth, but to an event before the Millenniurn)

5 The rebels from all pans of the earth will surround the camp of the saints and the capital, Jemsalem ^v 9)

6 Fire will come down from Goa out of heaven and devour every rebel (v 9; 2 Pet, 3:10-13)

7 The devil will be taken and cast into the lake of fire forever (v 10)

b The beast and false prophet were cast intothelakeof fire 1,000 years before this (19:20), They are still there after 1,000 years,proving that hell and eternal torm ent are realities. If one cannot bum up in 1, 000 years he will never do so (Rev. 14:9-11: Mt, 25:46; Isa. 66: 22-24) c 7 judgments of Scripture , p. 312

d Gr. pheugo , to flee. Trans, flee 28 times (Mt, 2:13: 3:7: 10:23; Jn. 10:5: etc.); and escape fMeb. 11:34; 12:25). That it is used in a figurative sense here and in Rev. 12:6: 16:20 is clear. If it were literal, the heavens and islands would notbe in existence at this time, for two times they flee in the tribula-tion(Rev.6:14:16:20). They will never pass out of existence for they are eternal (Ps, 72:8-10,17: 78:69: 89:36; 97: 1-6; 104:5: Eccl. 1:4). The reference is to the shaking of the heavens and the earth as if they were passing away(Ps. 18:7: 60:2; 68:8: Isa. 44:23; 54:10: 55:12; 64:1-3)

e This willbe the result of the renovation of the heavens and the eanhby fire (2 Pet. 3:10-13, notes). The New Heavens and New Earth are mentioned in v 1: 2 Pet. 3:13; Isa. 65:17; 66:22-24

f Gr. parerchomai , pass from one con-diiion to another (note p, 2 Pet. 3:10)

g The large oceans covering about 3/4 of the eanh will be no more, but there will be an abundance of rivers, lakes, and small seas on earth forever (Ps. 72: 3-17; 97:1-6; 146:6: Isa, 42:10: 60:5; 66:19; Ezek. 47; Zech. 14:3; Jer. 5:22; 31:35; 33:22; etc)

10 points of sirnilarity in the letters: (TTZO)

1 In nearly allot the letters there is a reference to one or more of the details of the description of Christ in 1:12-16

2 Each is addressed to the pastor

3 Each church is commended for its works except the last one

4 Each church is rebuked except the seconu and the sixth

5 Each church is commanded to repent except the second, founh, and sixth. The fourth has sin of which to repent,butis not commanded to do so

6 .Varnings of judgment are given to all the churches except the second and sixth

7 Each church was moreconupt than a preceding oi:e except the first.second and sixth. The first one was commended for 10 things, the last one condemned for 10 things

REVELATION 21

The holy city, new Jerusalem

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15:

a 7 names of the city of God:

1 The Holy City (v 2; 22:19)

2 New Jerusalem (3:12; 21:2)

3 The Tabernacle of God (13:6 5; 2L3)

4 TheBride.theLamb's Wife(21:2,9)

5 The Holy Jerusalem (21:10)

6 The Heavenly Jerusalem (Heb. 12:

7 The Father's House (Jn. 14:2) 22^ It is called holy because there shall

never enter into it anything that defileth, that wotketh abomination, cr maketh a Ue (21:27)

It iscalled new becauseofits etanal freshness and newness, not because it is new in existence. It is as old as heaven and was promised to the earliest saints on earth (Heb. 11:10-16; Ps. 93:2; 103:19)

It is called the Tabernacle of God because it is the dwelling place ot God

It is called the Bride. the Lamb's.Vife because it will be the eternal home ot the redeemed of all ages(v 9; Heb. 11:10-16; 13:14; Jn. 14:1-3)

It is called the Heavenly Jerusalem because it is the Jerusalem in heaven and not the one on earth

It is called the Father's House because it is the abode of God and His heavenly family (Jn. 14:1 - 3) b It will come down from heaven to be the capital of God on the new earth (v 2-3, 9-22:5) c The city will be adorned with jewels

like a bride for her hu*and (v 19) d Godand His capital city will be among

men forever (v 3-7, 24-27) e Thisisthe final realization of the eternal plan of God for man and the earth (Zech, 2:10-11; 8:3; Isa. 52:7; Ezek, 43:7) f 12 blessings for men in the New Earth:

1 GoddwellingaroongThem(v3, 7)

2 God will be their God (v 3, 7)

3 God shall wipe away all tears (v 4; 7:17; Isa. 25:8)

4 No more death(v4; iCor. 15:24-

5 No more sorrow (v 4; 22:3) 29)

6 No more pain (v 4; Gen. 3:14-19)

7 All things made new (v 5)

8 Plentyof water of life(v6; 22:17)

9 Inherit all things (v 7; Rom. 8:17)

10 Eternal sonship(v 7; 1 Jn. 3:1-2)

11 No more curse (22:3)

12 Freedom from ungodly neighbors (v 8; 22:15)

g Death will he destroyed at the end of the ViUeanium (1 Cor. 15:24-28) h The former things refer to earth creation s~un3eFtEe^rse(22: 3;Gen.3:1-19)

i bee 7 "new" things in Rev. , p. 312

j See " It is done" , p. 013

k 10 classes in eternal helL

1 The fearful. Gr. deilos , cowardly; craven; vile; worthless; miserable; wTetched; and unhappy. Found only in v 8; y.t. 8:26; Mk. 4:40. In Sept. in IX. 20:8; Judg. 7:3, 10

2 Unbelieving. Gr. apistos. infidel, faithless (note g, 1 Tim. 5:8)

3 Abomlnable .Gr .bdelusso ,tocause to stink; make loathe some; feel disgust; detest; have horror of; to be abominated. It refers to those polluted wixh unnatural lust. Trans, abominable (v 8) and abhor (Rom. 2:22). This latter pa s-sage refers to abominable immoral practices in connection -Ith idolatry (2Chr.21:ll; Isa. 23:16-1'?; Ezek. 16: 15,26,29; Acts 15:20,29; 21:25; Rev. 2:14-21; 14-.8; 17:2-4; 18:3; 19:2)

4 '■'.urderers .Gr. phoneus. Trans.only murderer (v 8; 22:15;).'.U 22:7; Acts 3:14; 7:52; 23:4; 1 Pet. 4:15)

5 Whoremongers. Gr. pomois, fornicators (5 classes, p. 213)

6 Sorcerers. Gr. pharmakeusin. per-sons who by use of drugs, enchanted potions, charms, and enchantments seek to produce supernatural effects in the Uves of others. Only here; 22:15,

7 Idolaters. Those who practice idolatry and abominable immoral acts in worship of idols, as in point 3, above

8 Dogs. False prophets and homo-sexualsare called dogs in Scripture(Dt. 23: IS; Isa. 56:10^17 Phil. 3:2; Rev. 22:15)

9 Liars (Rev. 21:8: 22:15)

(2) The New Jerusalem, the capital of the universe, moved to the planet earth from the planet heaven to be among men forever (21:9" 22:5. See 3:12; Jn. 14:1-3; Heb. 11:10, 13-16; 12:22;

13:14; Gal. 4:26)

2 And I John saw th^olv city . new Te-ru'sa-lem> coming down from God put of heaven, prepared %§■ a bride adorned for her husband.

►3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is" with men, and'he will 'dwell with them, and they shall be his people, and God hinr^plf shall be with them, and be their God.

(3) The new and eternal peoples and conditions on earth (Gen. 8:22; 9:12, 16; 17:7, 19; 2 Sam. 7: 24-26; Isa. 9:6-7; 51:8; 59:21; Jer. 31:35-36; 32:38-40; Ezek. 37:24-28; 43:7; 48:35; Dan. 2:44-45; 4:3, 34; 7:13-14, 18, 27; Joel 3:20; Mic. 4:7; Lk. 1:32-33; Heb. 1:8; 12:

28; Rev. 11:15; 22:5)

► 4 And God shall wipe away all tears from their eyes; and there shall be no more *death. neither sorrow, nor crying, nei ther shaU there be any more pain: for the^former things are passed away.

► 5 And he that sat upon the throne said. Behold, I make all things'new . And he said unto me. Write : for these words are true and faithful.

► 6 And he said vmto me.' It is don e. I am Al'phi and 0-me-

ga, the beginning and the end. I wiU give unto him that is

athirst of the fountain of the

water of life freely.

►7 He that overcometh shall

inherit all things; and I will be

his God, and he shall be my

son.

(4) Eternal conscious punishment as aji eternal monument of God's wrath on sin so that eternad generations will know that sin does not pay (Isa. 66: 22-24; Rev. 14: 9-11; 19:20; 20:10-15; Mt. 5:22-30; 10:28; 13:42, 50; 18:9; 23:15, 33; 24:51; 25: 30, 41, 46; Mk. 9:43-47; Lk. 12:5; Heb. 6:2; 10:26-31)

►•8* But the fearful, and unbe-heving . and the abominable. and murderers, and whoremongers, and sor cerers, and idolaters, and all lia rs, shall have their part in 'the lake which'Tjumeth with fire and brimstone :" whichis the second death.

(5) The true bride of Christ (21:2, 9-22:5). A Her identity (19:7, refs.;21:2, refs.)

9 And there came unto me

one of the'seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, "Come hither, I will shew thee theliride, the Lamb's^'wife.

10 And he carried me away in the spirit to a great and'high mountain, and shewed me that great city,/the holy Je-ru'sa-lem, descending out of heaven from God,

B Outward appearajice of the New Jerusalem (21:2)

11 Having the glory of God: and her light was like unto a stone most precious, even like a'jasper stone, clear as crystal;

C The walls, gates, and

foundations (Heb. 11:10,

13-16; Jn. 14:2)

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of is ra-el:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the*twelve apostles of the Lamb.

15 And he that talked with me had a'g olden reed to measure the city, and the gates thereof, and the wall thereof.

D The measurements (Cp. the earthly eternal city Jerusalem. Ezek. 48:30-35; Joel 3:20)

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed.' twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wgll thereof, an'hundred and forty and four cubits, according to the measure of a man, that is, of the angeL

E The materials in the New Jeruscilem

18 And the building of the waU of it was of jasper : and the city was pure gold, like imto clear glass.

19 And the foimdations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second,'sapphire; the thirdT a chalcedony; the fourth. an"emerald;

20 The fifth, "sardonyx: the sixth, "sardius; the se venth.

*chrjsolyte; the eighth Tjeryl; the ninth, a*topaz; the tehth/ a chrysoprasus; the eleventh.' 'a jacinth; the twelfth, an'amethyst.

21 And the twelve gates were " Vwelve pearls ; every several

gate was of one pearl: and the'^treet of the city was p ure

goldf asitweretransparentglass.

10 Lovers of lies (Rev. 22:15) 1 The same as gehenna of fire (note m, Lk. 12:5)

m Vhat could be clearer that hell is a

real place: n The second death is the lake of fire, or

the seconj separation ftom God in hell

(2:11; 20:14; 21:8)

X The singular number here does not mean there is only one street in the city any more than it does in 11:8.There are 12 great broadways going out of the 12 gates of the city (v 21). One is described in 22:1-2

y Not glass, but gold of a kind unknown to us on earth (v 21)

a These angels are redeemed men, for one of themj tells John that he is a prophet (LI; 19:10: 22:8-9\. He is a man (v 17)

b See The bride of Christ, p. 312

c The word bride is used only 5 times in connection with believers (Jn. 3:29; Rev. 21:2, 9; 22:17). The word bridegroom is used 10 times in connection withbeUevers (Mt. 9:15; Mk. 2:19-20; Lk. 5:34-35; Jn. 3:29). All these passages ref^ to believers who will live in theNew Jerusalem, which is the bride, the Lamb's wife (21:2, 9-10)

d See The wife of Ch rist, p. 312.

e Here we have the revelation that the cityisnota cube, but a seriesof mountains starting with low foothills just in-adethe walls. For 1,500 miles the city ascends to the hi^esc mountain o n which is located the heavenly tabernacle or temple in which the scenes of Rev. 4-5 will be seen by all who visit the capiul building. From this high mountain John could see the city, sneets, rivers, etc. below, as partially described in v 9-27; 22:1-5. It is called Mount Sion (14:1; Heb. 12:22-23); the mount ot the congregation iii the sides ofthenorthCIsa. 14:12-14); the mountain of hTs holiness (Ps. 48:1. Cp. Zech. 6:1; Ps. 24:3)

f The Holy City, New Jerusalem:

1 Its names (note a, 21:2)

2 Its source and origin (3:12; 21:2, 10; Jn. 14:1-3; GaL 4r26; Heb. 9:11; 11:10-16; 12:22; 13:14)

3 Its preparation (21:2; Jn. 14:1-3; Heb. 11:10-16; 13:14)

• 4 Its eternal location (3:12: 21:2, 9-10, 24-26; 22:1-5)

5 Its outward appearance (21:11-25)

6 Its walls, gates, and foundations (2L12-14; HebT lLlO-16)

7 Its measurements (21:15-17)

8 Its materials (21:10-21)

9 Its age (21:2)

10 Its streets (21:21)

11 Iisbuiliings (2L12; 7:15: 1L19; 14:15, IV; lS:l-8; 16:1,17; Jn. 14:1-3)

12 Itslightingsystem (21:23,25;22:5)

13 Its water system(22:l; 7:17:14:7)

14 Its inhabitants (3:12; 12:12; 13:5; 21:2-5, 9; 22:3-4; Jn, 14:1-3; Heb. 11:11-16; 12:22-23; 13:14)

15 Its traffic (21:24-27)

16 Its food (2:7, 17; 15:1-10: 22:2: Ps. 78:25; Lk- 22:15-18, 28-30)

17 Its restrictio ns(2L8,27; 22:8-15)

18 Its rulers (22"^-5)

g A beautiful sea-green (note d, 4:3)

h The 12th will be the name of Matthias, who was numbered with the apostles (Acts 1:26)

i A measure 12 1/2 ft. long (note a, 11:1)

j 1,500 mi. square

k 300 ft. at 25 in. per cubit

1 A blue stone, next to a diamond in hardness (V 19)

m A transparent stone - 4 kinds known:

1 A bluish white - most common kind

2 A dull milky veined-least valuable

3 A brownish-black - least beautiful

4 A yellow-red - mjost beautiful and valuable of aU. Only in East Indies

n A green stone (note f, 4:3)

0 An agate stone, bluish-white and red

p A blood-red stone (note e, 4:3)

q A gold like stone: a dusky green with yellow cast - a species of topaz

r A transparent gem of bluish-green

s A pale green gem with a mixture of yellow t A yellowish green stone with a bluish hue of the chrysolite kind

u A stone of red color with a mixture of yellow - a cinnamon stone

V A stoneof purple or violet color,composed of strong blue and deep red. Cp. these stones with those in the breastplate of the high priest fEx. 28:17-21)

w No natural pearls couldDethisbig,but God can m,ake pearls as large as He wants,hence we do not have to doubt iheliteralness of these materials simply because we cannot explain them in a natural sense

REVELATION 21, 22 The holy city, new Jerusalem Go<Ps eternal purpose in Chrisi

a There will be a literal temple in the New Jerusalem (3:12: 7:15:11:19:14: 15,17; 15:1-8:16:1,17). The meaning is simplyihat men will no longer go to some building as the only place to meet withGod.as in the earthly temple at jCTUsalem .for God and the Lamb will be visibly present among men to meet with diem in all places (v 3-7, 22: 22:3-5) b The city onlyis referred to here. There wiU be light from the sun and planets in the earth outside the city (Gen. 8:22: PS, 89:2-3. 29, 35-37: Jet. 31:35-36; Isa. 30:26) c The natural earthly nations who have lived from the tribulation period through the Millennium will multiply and replenish the earth and carry ois the original program of God on earth as Adam and others would have done if man had not sinned (Gen. 1:26-28: 8:22; 9:12,16;17:1-9.1^. They ate the sheep nations of Mt, 25:31-46 d AUmen in the New Earth will be saved from sin and be righteous eternally. The rebels will be destroyed, but the camp of the saints will remain (20: 7-16) e All nations will traffic in and bring their gifts into the city forever (v 24-26) f This refers to no night in the city, but outside the city thae will be day and night etemaUy (Gen. 1:14-18: 8:22: Pi. 89:2-3, 29-37; Jer. 31:35-36) g Proving that all the nations of the New Earth will have their names wrinen in the book of Life and be saved (v 24-27) h Besides the 12 great rivers flowing down the midst of the 12 great broadways going through the 12 gates into all parts of the earth, there will be innumerable fountains of water of life throughout the city and many lakes and livers in the earth (22:1-2; 7:17; 14-. 7; noteg, 21:1) i This is a description of only one ot the great broadways going through one of the

12 great gates (21:21: 22:1-2) j onboth sides of all the 12 great rivers flowing for 1,500 miles through the 12 great broadways there will be rows of trees of life, each row being 1,500 mQes long, as described in v 2 k Preservation of life for the natural, earthlynations,as well as for the resurrected saints (2:7: 22:2). There will be no sickness, so no healing from disease, but eternal health and Ufe will come from the leaves of the trees (21:4: 22:2-5). Cp. Gen. 3:22-24 1 There will be no more of the curse that came as a result ofLucifer and A dam's rdieUlon. Conditions a s before will prevail eternally and things will continue asif the curse had neverbeen. All r^els will be confined to the lake of fire as an eternal monument of God's wrath on sin and as a warning to coming generations in all eternity that sin does not pay. The New Heaven and New Earth and die new peoples will be the same ones wehave today only in a new state. AU things wiUbe made new , not new things will be made to take the place ot Uie old f21:5; 22:3) m The servants will be the faithful angels, redeemed men, and aUother creatures that have not rebelled or that have been redeemed from all possibility of rebellion in aU eternity (Eph. 1:10: ICor. 15:24-28) n All creatures of the eternal state wUl actually look upon God's face and His nameshallbe in their foreheads, as in 3:12; 7:1-8; 9:4; 14:1. They shall reign and help God administer the affairs of the universe forever (v 5; 1:6; 5:10: Dan. 7:18, 27; Zech. 14:5; 1 Cor. 6: 1-2: 2 Tim. 2:12; etc.) o Rev. 1:1-2; 19:9-10; 22:6-8 p Note g, 1:1

q Christ declares Ifls return to earth again many times (v 7, 12, 20: 1:7; Ml. 24:29-31: 25:31-46; Lk- 17)

Nicolaiianes (2:6)

FoUowets ofNicolaus, a heretic. They are supposed to have been a sect

, F The temple (4:1, refs.)

; 22 And I saw^o temple therein: for the Lord God Almighty andtheLambarethetempleofit.

G The light of the New Jerusalem

►23 .AndHhe city had no need of the Sim, neither of the piooA .

to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

H Thetraific intheNew Jerusalem (22:14, Cp. Zech. 14:16; Isa. 2:2)

►•24 And the "nations of them which are'^saved shall walk in

blessed is he that^ keeneth the sayings of the prophecy of this book.

3 A common mistake in worship (Cp. 1:17; 19:10; Acts 10:25-26)

8 And I John saw these things. and heard them. And when I

;had heard and seen, I fell down to worship before the feet of the angel which shewed me these things .

9 Then saith he unto me. See thou do it not: "for I am thy fel-lowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God .

thelight of it: and the kings of the_earth_do'bring their glory and honour into it. ►•25 And the gates of it shall not be shut at all by day: for there

shall be^ no night there . ►26 And thev shall bring the glory and honour of the nations into it.

► 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or mak-eth a lie: ^ut they which are written in the Lamb's book of life.

I The rivers, streets and fruit of the New Jerusalem

AND he shewed me a pure ■"'* riTer of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

► 2' In the midst of the street of it, and'on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves

of the tree were for the*healing of the nations.

►3 And there shall be' no more curse: but the throne of God

J The rulers of the Jerusalem

New

and of the Lamb shall be in it; his^ser^-ants shall serve

and him:

►4 And"they shall see his face: and his name shall be in their foreheads.

►5 And there shall be no night there; and they need no candle, ne ither light of the sun; for the Lord God giveth them light: and thev shall reign for ever and ever .

CONCLUSION OF REVELATION: 1 Confirmation of the book

6 And he said imto me. These sayings are faithful and true: and the Lord God of the holy prophets sent "his angel to shew unto his servants the things Vhich must shortly be

4 Command not to seal the

book (Cp. Dan. 12:4)

*10 And he saith imto me.'^ Seal not the sayings of the prophecy of this book: ^ for the time is at hand.

5 Eternal state of men to be as they are when they die

► ll'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

6 Christ's coming predicted

►12 And, hehold. /I come guick-ly; «and my reward is with me, to give every man according as his work shall be. 13 * I am Al phi and 6-me'gi, the beginning and the end, the first and the last.

7 The last blessing for those who keep the truths of the

book (Cp. 1:3, refs.)

tl4 ' Blessed are they that do his commandments, ' that they may have right to the tree of life, and may enter in through the gates into the city.

8 Last warning against sin and eternal punishment

i5* Fnr without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and mak-eth a lie.

9 Authenticity of the book affirmed (1:2)

16 'I Je'§us have sent mine angel to testify unto you these things Ln the churches. " I am the root and the offspring of Da'vid, and the "hright and morning star.

done.

2 Blessing for keeping the truths of the book (1:3, refs.)

►7 Behold, ^ I com e quickly:

10 An invitation to all men to be saved (Jn. 3:16)

►17 And "the Spirit and the bride say. Come. 'And let him that heareth say, Come. And let him that is athirst cotne. And whosoevcLwiU, letjiim take the water of life freely.

of gnostics who practiced and taught impure and immoral doctrines, such as the community of wives, that committing adultery and fomicauon was not siiSul, and that eating meats offered to idob was lawful. This was amilartothedoctiines of Balaam and Jezebel of Thyatira (v 6, 14-15. 20)

1?: Lk. 24:39, 51: Acts 1:11)

4 Paul (2 Cor. 12:1-8)

5 JoTiin" (Rev. 4:1-5:14)

6 \iany bodies of O.T. saints (Mt. 27:5i-o:*; Eph. A-.^-Ij)

7 All saved souls and sp irits not yet given tesutrecte-i bodies(EpHl 4:8-10; 2 cor, 5:8: PML 1:21-24; Heb.l2:23)

a The book ends with such a blessing upon men who hear, read, and keep the truths of this prophecy (1:1-3; 22:7) b This isproofthat^the angelof 1:1; 19; 9-10; 22:6-10 is a redeemed man

c These truths were to be understood and kept by all, hence they are not hidden truths. They are simple and clear to all who will believe them ,but hidden from those^who refuse to believe (2 Cor, 4:4)

d Here again emphasis is put on the fact of the immediate fulfillment of these events which were to happen in consecutive order from John's day into eternity: first.the things o f the churches up to the rapture (chs, 1-3); secondly, events between the rapture and the second advent (chs. 4-19): thirdly, events of the Millennium and the New Earth forever (chs. 20-22)

e 13th N. T. prophecyin Rev. (22:10-12. unfulfilled). Next, v 14.Verse 11 states the fact that a= a man dies he will be forever so there will be do second chance to improve the life and character of any lost one in all eternity. (Cp. Heb. 9:27)

f See note q, v 7

g See notes, 1 Cor. 3:11-15

h See note u, 1:8

i 14th N.T. prophecy in Rev. (22:14-15, unfulfilled). Next, v 18. Only men who obeyGod andkeep Iflscommandments are promised eternal life.not those who profess and do not obey (v 14; note d, Jn. 6:27). See N.T. commands, p.'U3

j 2 eternal rights of the re -ee.~ea (v 14):

1 Pight to the tree of life

2 Right to enter the New Jerusalem k See note k, 21:8

1 see 1:1 m See 5:6-7

nRev. 2:28. Cp. Num. 24:17 o 2 that call to repentance (v 17):

1 The Holy Spirit (V 17; Jn. 16:7-11^

2 The bride-those who are married to Jesus Christ in every generation and who WiU go to live in the New Jerusalem, which is the bride, the Lamb's wife (V 17: 21:2, 9-10)

p 3 classes invited to come (v 17):

1 Those v,1io hear

2 Those who are thirsty

3 Those who will to come

A 11m, en are thus invited to come and partake of the water of life freely. See Man a free moral agent, p. 264

10 facts about Jesus Christ (1:5):

1 &r. martus, wimess, martyr (v 5; note q, PML 1:3). Jesus was both a witness and a martyr (Rev. 3:4: 1 Pet. ■2:24: Heb. 3:2)

2 The fijst-begonen of the dead (v 5: 1 Cor. 15:20-23)

3 The prince of the kings of the earth (V 5). Gr. arcbon. Trans, prince (v 5; Mt. 9:34: 12:24; 20:25; Stk. 3:22; Jn. 12:31:14:30; 16:11:1 cor. 2:6-8; Eph. 2:2);ruler(Mt, 9:18,23;Lk.8:41; 18:18; 23; 1373^ 24- 20: Jn. 3:1; 7:26, 48: A cts 3:17: 4:5, 8, 26: 7:27. 35UJ: 27; 14:5: 16:19; 23:5; Rom. 13:3); chief (Lk. 11: 15: 14: IV chief rula gri. 12-A2); and ■magistrate (Lk. 12:58)

4 He lo%-ed us (v 5. Cp. Jo. 3:16)

5 .Vashed us fro.m our sins in His own blood (v 5; Mt. 26:28: Ijn. 1:7)

6 Made us kings and priests unto God and His Father (v 6; 5:10; 20:4-6)

7 To Him. be ^ory and dominion for ever (v 6; Isa. 9:6-7: Dan. 7:13-14; Lk. 1:32-33; Rev. 11:15: 22:4-5)

8 He Cometh with clouds - visibly and bodily, as He went away (v 7; Dan. 7:13-14; Mt. 24:29-31: Acts 1:11; Rev. 19^

9 They pierced Him (v 7: Jn. 19:34) 10 He is God (v 8: Heb. 1:8: Isa. 9:6-7; Jn. 1:1-2; Acts 20:28)

Examples of .men translated (4:1):

1 Enoch (in the natural body, Gen. 5: 24; Heb. 11:5; Zech. 4:14; Rev. 11)

2 Flijah (inthe natural body,2Ki. 2: 11; Zech, 4:14; Mai. 4:5-6: Rev. 11)

3 Jesus (in a resurrected body,Mk. 16:

I

hings which must shortly (1:1: 22:6-10) proves it to be

a 15th and last prophecy in Rev. (22:18-20, unfulfilled), A solemn warning that appUes not only to the book of Revela -tion, but to all the Bible. One cannot change God's eternal Word and escape His judgment. One cannot add to it or take from it without having what is stated inv 18-19 literally fulfilled in his case

b The plagues are those of eternal heU a swell as many other kinds as refened to in 9:20; 15:1, 6, 3; 16:21: 21:9. See Bible plagues, p. 317

c See N.T. prophecies , p.318

d 3 possibilities"

1 Names taken from the book of life (Ex. 32:32-33; Ps. 69:20-29; Rev. 3:5)

2 Pan taken out of the Holy City (v 19)

3 Pan taken out of the blessings written in this book (v 19)

The Lord's day (l:10>

A term used by early Christians of the first day of the week, the day of the Lord'sresunection(v 10. See Sunday, p. 191). Romans set aside cenain days for emperor worship and called them "the Augusteanday'.etc., so Christians set aside Sundayas the day to worship God and Christ calling it the Lord's day

7 proofs of prophetical appUcatioD: (1:20)

(1)V 3, 19; 4:1; 22:18-19 prove the whole book to be prophetical

(2) The term testimony of Jesusf 1:9; 12:17),whichis the spirit of prophecy (19:10), proves it to be a prophecy

(3) The fact that every event of Rev. 4-22 must be after the churches proves it to be a prophecy (1:19; 4:1)

(4) The term the»/ord of Goo proves a prophetical com munication^X^: 3, 9)

(5) Thin to pass (" prophecy

(6) The fact that the letters of Rev. 2-3 are as applicable as all the other letters and books of the N.T. proves it to be prophetical (2 Tim. 3:16-17)

(7) The promises to the overcomers in Rev. 1-3 prove that the leners still apply to Christians

Removal of churches (2:5)

Gr. kineo. tobe removed.Trans, re-move (v&); wag(Mt. 27:39; Mk. 15:2^; mover of (A cts 24:5);and move(Mt.23: 4; Acts 17:28; 21:30; Rev. si 14), Used of an earthquake (Rev. 6:14). what could be the meaning of removing a church because of sin? Certainly not taklngit to heaven as a reward for sin. The roeaningisjudgment anddestruc-tion, for this is the only penalty for sin (Rom. 6:23; 8:12-13)

18 blessings to the overcomer (3:21):

1 The tree of life (2:7)

2 The crown of life f2:10; 3:11)

3 Escape the second death or lake of fire (2:11; 20:14)

4 The hidden manna (2:17)

5 A white stone and anew name(2:17)

6 Pan in the rapture (2:25; 3:11; iTh. 4:16; PhiL 3:21; CoL 3:4; 1 Cor. 15-23, 51-58)

7 Power over the nations (2:26-27)

8 Complete defeat of rebels (2:27)

9 The Morning Star (2:28)

10 Walk with Christ in white (3:4-5)

11 Name eternally in the book of life (3:5: 22:18-19)

12 Confesslonof namebefore God (3:

13 A pillarinGod's temple(3:12) 5)

14 Eternal abiding with God (3:12)

15 God's name upon him (3:12)

16 Name of the New Jerusalem upon him (3:12)

17 NewnameofChrlstuponhim(3:12)

18 Eternal throne and kingdom (3:21; 1:6; 5:10; 11:15; 22:4-5)

70 heavenly utterances (4:81:

First of 70 heavenly unerances in the book (4:8, 11; 5:2, 5, 9, 12, 13, 14; 6:1.3,5,6,7.10: 7:3, 10, 12, 13, 14; 8:5, 13; 9:14; 10:3.4,6.8, 9, 11; 11: 1,12,15.17. 19; 12:10; 14:2. 7. 8. 9, 13,15,18; 15:3; 16:1,5,7.17.18; 17: 1, 7,15; 18:2,4,21; 19:1,3. 4, 5, 6, 9,10,17; 21:3,5,6,9; 22:6,9, 10,20)

11 A warning to all men

J18 For I testify unto every man that heareth the words of the prophecy cf this book,"If any man shall add unto these things, God shall add unto him the*plagues that are written in this book:

►19 And if any man shall take away from the words of the book of this "^prophecy, <'God shall take away his part out of the book of life, and out of the

holy city, and from the things which are written in this book.

12 Conclusion and benediction of Revelation and of the whole Bible

►20 He which testifieth these

things saith, "Surely I come quickly . A-men'. Even so. come. Lord Te'sus .

21 The grace of our Lord Je§us Christ be with you all. A-men'.

U£;> THE END OF THE NEW TESTAMENT <i3i:>

Summary of Revelation

Date and place; Written on Patmos about 96 A. D. (1:9)

Authon The apostle John (1:1; Summary of St. John)

Theme: The revelation (unveiling) of (from) Jesus Christ, which God gave to Him to show unto His servants things (events) which must shonly come to pass (1:1). These "things" were to take place from John's day to and including the eternal events of the new heaven and new earth. The events are consecutive in order with parenthetical passages inserted oetween the main events, which explain cenain things that are to happen along with the main events but are not the same as these events

The book is in 3clearly defined divisions, the contents of which follow each other in the order given, as follows:

1 The things which thou hast seen, i.e., the vision of Christ in the midst of the candlesticks (1:12-20), which, together with the introduction to the whole book forms chapter 1

2 The things which are, i. e., the 7 letters to the 7 churches in Asia Minor, or present T urkey, to whom the whole book is addressed (1:19; 2:1-3:22). These messages tothe churches applyto the whole churchage and until the rapture of the church just before the future tribulation and coming of the Antichrist who will be here for the last 7 years of this age(Dan. 9:27; 2 Th. 2:7-12; Rev. 6:1-19:21)

3 The things which must be hereafter , i. e., events after the rapture of the church (1:19; 4:1-22:5). These include the scenes in heaven (Rev. 4-5), the 7 seals and their parenthetical statements (Rev. 6:1-8:1), the 7 trumpets and their parenthetical statements (Rev. 8:2-13:18), the 7 vials and their pareniheucal statements (Rev. 14:1-19:21), the Millennium (Rev. 20), and the new heaven and new earth (Rev. 21:1-22:5), and events of the conclusion (Rev. 22:6-21)

Statistics 66th and la St book of the Bible; 22 chapters; 404 verses; 12, 000 words; 9 questions; 53 verses of history; 10 verses o f fulfilled and 341 verses of unfulfilled prophecy

Christ's 7fold estimate of Laodiceans

prr?)

1 Neither cold nor hot (v 15)

2 Lukewarm~sickeriiiig (v 16)

3 Wretched . Gr. talaiporos, enduring toil: suffering hardship, as the most abject slave (v 17: Rom. 7:24)

4 Miserable , Gr. eleeinos. pitiable, (V 17; 1 Cor. 15: l5)

5 Poor. Gr. ptochos, one who crouches, cnnges; a peggar. Trans. poor(v 17; 13:16; ML 5:3; 11:5: 19:21^0, 11; Mk, 10:21; 12:42-43; 14:5-7;Lk. 4:18; 6:20; 7:22; 14:13,21; 18:22: 19:8; 21: 3;jn. 12:5-8; 13:29; Rom. 15:26; 2Cor. 6:10; Gal.2:10: Jas. 2:3-6); poor man pas. 2:2); beggarly (GaL 4:9); and beggar (Lk. lf^20, 22)

6 Blind. Gr. tupblos. blind in ears, mind, and eyes. Used of spiritual darkness (V 17; Rom. 2:19; 2 Pet. 1:9; Mt. 15:14), as well as physical blindness (Jn. 9; etc.)

7 Naked. Gr. gumnos, naked; unclad; stripiof arms;defenceless.Trans .naked fv 17:16:15:17:16: Mt. 25:36-4j;Mlc 14:51-52; Jn.21:7; Acts 19:16; 2 Cor. 5:3; Heb. 4:13; Jas. 2:15) and bare (1 Cor. 15:37)

Men conscious In 3 realms (5:3):

1 In heaven (V 3,13; 6:9-11: 12:12: 13:6: Heb. 12:23; 2 Cor. 5:8)

2 In earth (V 3, 13; 12:12; 13:14)

3 Under the earth. Gr. hupokato , be-neath;below; underneath. Trans, under (v3,13: 6|9; 12:1; Mk. 6:11; 7:25nX 8:16; Jn. 1:50-51; Heb. 28). All the wicked go to heU underneath the earth at the time of physical death and are fully conscious (V 3.13; 20:11-15; Lk. 16:19-31; Isa. 14:9: Dt. 32:22; Ps. 9: 17; 18:5; 116:3; Pt. 15:24)

God's redemption terms (3:18)

Gt. agoradzo, to be in the marketplace; to do business there. The word is used here in the sense ofdoingbuslnesswith God on His terms. Man sold himself a slave to sin and Satan. God paid the price of His redemption. Man is now

obligated to meet God's termsof faith, repentance, and service If He wants to be redeemed. The word is not used here of man actually paying a price in money, goods, exchanging material things for the gold, raiment, and ointment of V 18, but rather of his paying the price of renouncing Satan, repeia-ing of sins, and consecrating to God in face of suffering persecution such as Christians must suffer forChrist (v 19; 2 Tim. 3:12)

38 "great" things (6:12):

lVoice(l: 10:11:12:16:1,17:19:1:21:3)

2 Tribulation (2:22: 7:14)

3 Earthquake (6:12; 11:13; 16:18) 4Men(6:15: 11:18; 13:16; 18:23: 19:5, 5 Day (6:17: 16:14) 18; 20:12) 6Powei(6:17; 18:1)

7Multitude (7:9; 19:6)

8 Mountain (8:8; 21:10)

9 star (8:10)

10 Furnace(9:2)

11 River (9:14; 16:12) 12City(ll:8: 14:8; 16:19:17:18:18:

16-21; 21:10)

13 Fear (11:11)

14 Voices (11:15)

15 Hail (11:19; 16:21)

16 wonder (12:1)

17 Red dragon (12:3, 9)

18 Eagle (12:14)

19 wrath (12:12)

20 Authority (13:2)

21 Things (13:5)

22 wonders (13:13)

23 Thunder (14:2)

24 .Vlnepress (14:19)

25 sign (15:1)

26 Works (15:3)

27 Heat (16: 9) 28Day of God(16:14) 29Babylon (16:19; 17:5; 18:2, 10)
30Plague (16:21)

31 Whore (17:1: 19:2)

32 Admiration (17:6)

33 Riches (18:17)

34 MiUstone (18:21) 35God (19:17)

36 Chain (20:1)

37 White throne (20:11)

38 Wall (21:12)

The last promise in Scripture and concerns the secondadventof Jesus Christ to the eanh. Being one of the most important doctrines of the HolyBible, this isreferred to manyhundredsofiimesin both testaments.

In some Bible statistics it is claimed that there are 33,000 promises in Scripture.But it must be remembered that there are not this many verses in the Bible. See N.T. promises, p. 316

There are 750 promises in the N. T., but only 250 separate benefits due to the fact that many of the promises ate repeated in different books. Some are not in the form of a promise, but the truths they contain make the basis of our claims for gospel benefits, so they are listed as promises.Genetally,verses are Listed with the book wherein the promise is found first

Tribulation not world-wide (6:8)

1 The first 4 seals apply only to a 4th part of the earth (v 8)

2 The martyrdom ofthe saints in 6:9-11 is primarily Inside the Roman Empire territory where the great whore of Rev. 17 dominates the 10 kings

3 The 144. 000 Jews of Rev. 7:1-8 are sealed from the nation of Israel in Palestine, for the woman, national Israel, brings forth the raanchild (Rev. 12). since the nation is notmadeupof all the Jews still scattered, then the whole prophecy centers around Palestine

4 The great tribulation saints of 7:9-17 are martyred onlyin that pan ofthe earth where the tribulation will be -the old Roman Empire territory, a s proved in Rev. 13 dealing with the extent of Antichrist's reign

5 The 1st, 2nd, 3rd, and 4th trumpets are over only a third pan of the earth (8:7-12)

6 The 6th tru mpet causes only a third pan of men to be killed (9:18)

7 Jerusalem and Israel are the ones affected in the troubles of 11-1-13: 12:1-17

8 The Antichrist rule will be only over the 10 kingdoms ofthe old Roman Empire territory (Rev. 13, notes)

9 The events of 14:8-20 concern Babylon, beast ■■•'orshippers, manyts, and Armageddon in Palestine

10 The vial judgments are also limited to thekingdomof Antichrist (16:2, 10,12; 18:1-24). Even the second ad-ventislocal(Zech.l4:l-5;Rev. 19:11-21). Christ will be reigning in Jerusalem before many people in the isolated pans of the earth will know He is on earth (Isa. 2:2-4; 52:7; 66:19-21; Zech. 8:23)

4 earthquakes in Daniel's 70th week (6:12V

1 Under the 6th seal in the first 3 1/2 years of the 70th week (v \ZS

2 Between the 7th seal and the first trumpet in the first 3 1/2 years (8:5)

3 Under the 7th trumpet in the middle of the week (11:19)

4 Under the 7th vial at the end of the week (11:13; 16:18) Zech. 14:4-8)

Jesus predicted many earthqtiakes for the last days as a sign of lis second advent (Mt. 24:7; Mk. 13:8; Lk. 21:11). Several are mentioned in Bible history (Amosl:l;Zech.l4:5;Mt,8:24; 27:51; 28:2; Acts 16:25).The greatest earthquake of all will take place at the end of the Millennium (Hag, 2:6-7.21-22; Heb. 12:25-29; 2 Pet. 3:10-13; Rev. 20:11). This will residt in the renovation of the heavens and eanh. making the 3rd perfect earth, and the end ofthe earth's 2nd sinful career (Rev. 21-22; Isa. 66:22-24)

Why Dan not sealed (7:4)

AU, except Dan. The names of Dan and Ephiaim ate not mentioned here. The names of Levi and Joseph take their places.To explain the omission of Dan, manyuse Dt. 29:18-21.but which one of the tribes did not go into idolatry" The real reason for none of Dan being sealed here is that none are savants of God (v 3) at that time. Dan will be restored with the other tribes in the Millennium, so the idolatry of Dan is no reason for the tribe being left out here(Ezek. 4«:30-35; Rev. 21:12)

NOTES ON REVELATION CONTINUED

10 proofs of the rapture taking place in Rev. ~. 1:

Gr. metatauta, after these lIungs(note m.Jn. 5:1). TWs Gr. phrase is usej at thebeginning and at enJ of this verse thus: " Afterthese things (after writing the things concerning the churches of Rev. 2-3), I lookcJ. ..a doot was opened in heaven: and the first voice... said.Coine up hither, and I will show thee things which must be a fter these things" , that is.aftet the churches(4:l). This confijrT:s and settles the question as to the time of the fulfill::'ent of all the events of Rev. 4-22. They MUST BE after these things of the churches, or after the rapture of the church. The church is no longer on earth when the events of Rev. 4-22 take place

1 Christ said the things of Rev. 4-22 MUST BE hereafter, that is, after the churches, as proved above and also in note r,Rev. 1:19. If this is true, then the church is raptured before these things of Rev. 4-22, and after t he things of the churches of Rev.2-3. It the things which are (Rev. 2-3) con ce tn the church, then the things which must be hereafter the things which are must concern events after the churches. The church must be here during the time of the fulfillment of the things concerning the churches, and it must not be

here during the fulfillment of the things after the churches. The church then is raptured in Rev. 4:1 petween the thing; ■"tach are (Rev. 2-J) and the t hings >.hich MUST BE hereafter, iEat is, after the churches (Rev. 4-22)

2 The words church and churches mentioned in the book up to the last verse of Rev. 3 are found 19 times in Rev. 1-3 and tiotone time in the third division of Revelation which contains the things which MUST Bt after the churches f4:l-22:5). They are found again in me conclusion of the book (Rev.22:6-21), but only a fter the things whichMUST BEafterthe churches are fully revealed. If the church were on earth during the fulfillment of Rev. 4-22 it certainly would be mentioned

3 The enthroned elders are representative of the raptured saints and they are always seen in heaven after Rev, 4:1. See note a. Rev. 4:4

4 The 70th week of Daniel will be the last seven yean of this age, during whichtimeallofRev. 4-19; Mt. 24-25 will be fulfilled. This week concerns Israel, not the church, therefore, the church must be raptured before this week,asinRev.4:1.See Rapture. 230

5 There is noplace for the rapture of the church and O. T .saintsother than in Rev. 4:1. The manchild and the great tribulation saints are the only companiestobe saved and raptured during Daniel's 70th week and these are distinct companies from the church and O.T. saints, as proved in notes on Rev. 4:4. Therefore, the church is either caught up in Rev. 4:1 - after the churches of Rev. 2-3 and before the events coming after the churches of Rev. 4-22, or it is never micntioned in Revelation as to its rapture. If it were to be caught up any time during this week it surely would have been mentiooed. The church could not be the manchild or the tribulation saints, as proved in notes on Rev. 7, 12, and 14

6 InLk.21:34-36 wehave the promise of Jesus that the saved ^111 be ac= counted worthy to escape all t hese things , and to stand before the Son of Man. The things they will escape are those of Mt. 24;4-26; Uk, 21:4-19 and Rev. 6-19

7 In 1 Th. 5:1-11 we have another definite promise assuring us that saints will escape the wrath of God (of Rev. 6-19). God has not appointed us to

this wrath, but to obtain deliverance through JcsusChrist so we canlive with Christ(lTh, 5:9-11). Itow could saints comfort one another as stated in this scnptute and in 1 Th. 4:16-17; Tit. 2: 13 if the only hope they had was the coming wrath of God in the future tribulation"

8 In 2 Th. 2:6-8 it is definitely shown that the rapture takes place before the revelation of the a ntichrist and before the 70th week of Daniel. The events of Rev. 4-19 will take place during this week, so the rapture must take place in Rev. 4:1

9 There is a rarkeJ chanecin God's attitude toward humianity in general, from that of mercy (Rev. l-i)tothaiof judgmient (Rev. 4-19). The seals, trumpets, and vials all picture judgment throughout Daniers70thweek. If the church does nut go through any of these things, as proved already, then the rapture must take place in Rev. 4:1 10 An individual or a body of individuals can be identified by peculiarities and characteristics. If the church is to be on earth and isthe subject of Rev.4-19, then its earmarks should be seen. But such are not to be found. On the other hand, earmarks of Israel are seen throu^out the book after Rev. 4:1. The earmarks of the church are seen up to this point only. This proves that two different institutions arc dealt with in different parts of the book: first, the church until its rapture in kev. 4:1; secondly, Israel a fter the rapture of the church to the second advent of Christ (Rev. 4-19)

20 earmarks of Israel after Rev. 4:1:

(1) In Matthew, the Hebrew Gospel, there are 92 references to the O. T.; in Hebrews there are 102; but in Revelation there 285. This proves the Jewish character of the book after Rev. 4:1

(2) The word Lamb is used 27 times in Rev. 4-22 and not once in the church section of Rev, 1-3. It is never used in the Pauline epistlesto the churches. It is used only 4 other times in theN. T. and always in connection with Israel (Jn. 1:29, 36: Acts 8:32; 1 Pet. 1:19)

(3) The terms the Lion of Juda h and the Root of David are Jewish (Rev. 6:5)

(4) The 144, 000 of Rev.7:1-8; 14:1-5 are Jewish. They will be saved during the events after the rapture

(5) The eventsof the seals, trumpets, and vials are a partial repetition of the plagues upon Egypt and are for the same purpose-that of judgjngGentiles fortheir mistreatment of Israel. They fulfill many O.T. prophecies of punishments upon Gentiles because of their oppressions of Israel (Isa. 24:21; 26:20-21; 29:6-8;jer.30:6-9;Ezek.38-39; Dan. 12:1; etc.). Not one such prediction is ever made concerning the church

(6) Thetribulationof Rev. 6-19 concerns Israel (Jer. 30:6-9; Dan. 12:1; Mt. 24:15-22)

(7^ Daniel's 70th week concerns Israel and Jerusalem only(Dan. 9:24,27)

(8) The church age comes between the 69th and 70th weeks of Daniel, proving that Israel is dealt with during the 70th week. See notes, Dan. 9:24-27

(9) The only saved Gentiles in Rev. 4-19 are the tribulation saints and they are not the church (Rev. 6:9-11; 7:9-17; 15:2-4; 20:4-6). This confirms the Jewish aspect of Rev. 4-10

flO) Theminisiryof the angelsaround me altar (8:2-5) is familiar to Israel only

(11) The mystery of God promised by me prophets is Jewish (10:7) ^12) The temple, altar, temple worship, court of the temple, holy city, olive trees, ark of the covenant, etc. of Rev, 11 are all Jewish, not Christian

(13) The kingdoms of this world becoming Christ's is the fulfUlment of Jewishptophets(ll: 15; isa. 9:6-7;Dan. 7:13-14; Zech. 14:1-21; Lk. 1:32-33)

(14) The woman an^ iranehild are Jewish, as proved in Rev. 12, notes

(15) A dragon with 7 heads and 10 horns, showing rulershipof the nations that have persecuted Israel in the times of the Gentiles, also proves a Jewish

connection(Rcv. 12). It could not be a fit symbol in connection with the church

(16) Michael (12:7) always stands for Israel (Dan. 10:13-21: 12:1)

(17) The remnant (12:17) is Jewish nsa. 1:9, note)

(18) Literal Babylon (16:17-21; 18:1-24) provesa Jewish connection,as seen in Isa. 13-14; Jer. 50-51. The church has no relationship with 3abylon

(19) Armageddon and the iccond advent (16:13-16; 19:11-21) prove a Jewish connection. Neither subject is ever used of the church

(20) The Millenniu;-.' and the New rarth were predicted in connection withlsrael hundreds of times(Rcv. 20-22; Isa. 2; 65; 66; etc.), but not once with the church

63 post-rapture events (4:1):

The beginning of the 3rd and last division of Levelation - the things which MUST BE AFTER THE CHURCHES (4: 1-22:5). These events arc from Reve-v lauon only.iithcrs could be added from the prophets; Mt. 24; Lk. 21; etc. ,but these arc enough to serve as an outline of post-rapture events

1 1st scab rise of A ntichrist (6:1)

2 2nd seal: war (6:3-4)

3 3rd seal; famine (6:5-6)

4 4th seal: death and hell (6:7-3)

5 5th scaL first r.anyrs (6:9-11)

6 6th seal: wrath of God (6:12-17)

7 144,000 Jews sealed (7:1-8)

3 Tribulation mart>Ts worship (7:9-9 7th seal: silence in heaven(8:1) 17)

10 7 angels given 7 uumpets (8: J)

11 Priestly angel ministers (3:3-5)

12 7 angids prepare to sound (8:6)

13 1st trumpet: hail, fire, blood(8:7)

14 2na trumpet: sea to blood (8:8-9)

15 3rd trumpet: waters poisoned (8: 10-11)

16 4th trumpet planets darkened (8:

17 Angel announces 3 woes(8:13) 12)

18 5th trumpet: the first woe - loosing of denx)ns to torncnt men (9:1-12)

19 6th trumpet: the second woe - loosing of 200,000,000 demons to slay 1/3 of men (9:13-21)

20 Temple and city defiled (11:1-2)

21 2 wimesses appear on earth (11:

3-12)

22 Great earthquake in Jerusalem (11:13)

23 7th trumpet: announcements (11: 15-18)

24 Heavenly temple opened (11:19)

25 Sun-clothed woman travails (12: 1-2)

26 Dragon attacks the manchild (12: 3-4)

27 Manchild caught up to heaven (12:5)

28 The woman flees for 3 1/2 years

29 .Var in heaven (12:7-12) (12:6)

30 Satan attacks the woman (12: 13-16)

31 Saun attacks the remnant (12:17)

32 Beast out of sea; Antichrist given power over nations (13:1-10, 18)

33 Beast out of earth; false prophet begins beast worship (13:11-17)

34'The 144,000 Jews, the manchild, presented to God (14:1-5)

35 Everlasting gospel preached by an angel (14:6-7)

36 Fall of Baoylon announced by angel (14:8)

37 Doom of beast worshippers announced by an angel (14:9-12)

38 Blessing to martyrs announced (14:13)

39 Harvest: Armageddon (14:14-16)

40 Vintage: Armageddon (14:17-2m

41 7 vial judgments prepared (15:1, 6-7)

42 Tribulation martyrs worship (15: 2-4)

43 Heavenlytaberaacleopcned(15:5-

44 lstvial:soreson n'en(16: 2) 16:1)

45 2nd vial: sea to blood (16:3)

46 3rd v-ial: rivets to blood (16:4-7)

47 4lh vial: great heat (16:8-9) 4S Sthvial; darkness (16:10-11)

49 6th vial; Euphrates dried up (16:12)

50 3 unclean spirits: mobilization of nations to Armageddon (10:13-16)

51 7th\ial: jaeat earthquake - Uteial Babylon and other cities destroyed (16:17-21; 18:1-24)

52 Kings of earth commit fornication with the great whore (17:1-5)

53 Greatwhore martyrssair.ts(17:G-7)

54 8th kingdom, formed (17:8-13)

55 var on the Lamb (17:14)

56 .Var onthegreat whore (17:15-18)

57 Marriage of the Lamb (19:1-10)

58 2nd advent of Christ (19:11-16)

59 An2elinvitationtobirds(19:17-18)

60 Battle of Armageddon (19:19-21)

61 Binding of Satan (20:1-3)

62 1st resurrection completed: Millennial reign of Christ begins (20 4-6)

63 Satan loosed on eartli (20:7)

64 The last rebellion on earth(20:8-9)

65 Satan >ent to hcU (20:10)

66 2nd resurrection: judgment of the wicked deaJ (20:11-15)

67 New heaven and earth: curse removed and para jise restored as before the faU of man (21:1, i-S. 24-22:5)

68 God's capitalcity. New Jerusalem, descends to earth (21:2, :>-23)

10 blessings of the redeem.ed (7:15):

1 Stand before God's throne (v 15)

2 Serve God day and night (v 15)

3 Have God in their midst (v 15)

4 Hunger no more (v 16)

5 Thirst no more (v 16)

6 No oppressive sunlight any more (vl6)

7 Nouncomforubleheatanyraorefv

8 FedbytheLambforever(vl7) IB)

9 Plenty of tefteshing water (v 17) 10 No more sorrow (v 17; 21:3-7)

13 facts identifying the 2 wimesses:

fnf-

W

1 They are two men, not covenants, dispensations, etc. (v 3, 7-12)

2 They are Christ's wimesses (v 3)

3 "Ihcy -ill be given power in the future when they come to earth (v 3). This does not require them to be men who have already exercised this power

4 They will be prophets f v 3, 10)

5 They will prophesy tne last 42 months, 1260 days,3 1/2 years of this age (v 2-3; 12:6,14; 13:5; Dan. 7:25; 12:7)

6 They will be clothed in sackcloth (v3)

7 They are symbolized by two olive trees and two candlesticks which stand before God (v 4; Zech. 4:11-14)

8 They were already in heaven when Zechariahprophesied, about 500 years before Christ (Zech. 4:11-14)

9 John saw them in heaven about 96 A.D., so whoever they ate they are two men nanslated to reside in heaven at least 500 ycarsbeforeChrist(v4;Zech. 4:11-14; Mai. 4:5-6).This wiU exclude John the Baptist, Jolui the Apostle, and every other manUving after 500 B.C.

10 They will be invincible for the 3 1/2 years of their m:inistry (v 5-7)

11 They will have power to destroy their enemies the same way their enemies seek to destroy them (v 5)

12 They will be able to cause fire to come out of their mouths to devour their enemies (v 5)

13 They will have power to stop rain all the days of their prophecy (v 6)

14 They will have power to turn the water into blood and smite the earth withplagues asoften astheywill (v 6)

15 .vhenthe 1260-day ministry is finished the supernatural angelic spirit out of the abyss will use the human Antichrist to kill them (v 7)

16 Since it is appointed unto men once to die(Heb.9:27), it is certain that they are two men who have never died » that they can die at the hands of the Antichrist in the future. This excludes Moses or any other man who has already died as one of the wimesses

17 rhey wiU remain dead for 3 1/2 days and then be resurrected(v 8-11). This ftither proves that jhey are two men who have never died and that they will not be resurrected, immiortal men when they come from heaven to begin their ministry

18 There would seem to be only two men in the Bible who could fulfil these facts about the two wimesses. They are Enoch and Elijah. That Elijah will

be cncofthem is clearly predicted in Mai. 4:5-6. John theBaptist was never Elijah, fulfiUi nil this prophecy. Hesaidthathe wasnotElijah(Jn. 1:21). He only came in the same spirit and power of Elijah to prepare the hearts of men for the Messiah's first advent in the way that Elijah wiU prepare their hearts for the second coming of the Messiah (Lk. 1: 17). Enochisthc onlyotherman translated that he should not see death in his lifetime on earth (Gen. 5:21-24; Heb. 11:5; 2 Ki. 2). Both were prophets of judgirent (Jude 14-15; 1 Ki. 17-18). Both must come back and die their own appointed death on earth as aU men must who livebcfore the rapture (Heb. 9:27; 1 Cor. 15:51-58). If either Enoch or Elijah had been translated in immortal, glorified bodies they would have been the first-fruits of the lesui-rcction instead of Christ(1 Cor. 15:20-23). This proves they are in heaven in meir natural bodies. They will continue there until their return to fulfil Rev. 11. The lives ofEnochand Elijah are parallel in every sense, so their cases rise or fall together as to being the two witnesses

The sun-clothed woman (12:1)

1 Israel isoften spoken of as a woman rratried toGod under the terms of the old covenant (Isa, 54:1-6; Jet. 3:1-14: Hos. 2:14-23)

2 The church is not once symbolized by a woman, married or unmarried. It is never called the bride of Christ (see p. 312). The church is spoken of as a man (note g.Eph. 2:15). Therefore, the cESch could not be the sun-clothed woman of Rev. 12

3 The false church is spoken of as a woman, a great whore(Rev.l7),butthis could not be the sun-clothed woman

4 The Bible mentions only 3 classes of people today: the church,the Jews, and the Gentiles(1 Cor. 10:32). A t the middleofDaniel's 70th week when the woman travails and brings fonh the manchild, the church has been gone from the earth for at least 3 1/2 years (notes t and y. Rev. 4:1). This leaves only 2 classes after the rapture: Jews and Gentiles. The woman could not symbolize the Gentiles, because they are the ones persecuting the woman. Therefore, the woman must symbolize national Israel

5 Israel is the one primarily dealt with in Rev. 4-19, not the church (see point 10, p. 306, col. 2)

6 The sun, moon, and 12 stars symbolize Israel, as proved in Gen.37:9-11

7 The Jews are the only people in Scripture spoken of as going through travailin the last Jays(v 2-5; Mt. 24.8; Mk. 13:8; Isa. 66:7-8: Jer. 30:6-9; Mic. 5:3; Zech. 12:10-13:1)

8 Israelis identifiedasthewomanby the wars against.her and her seed. The same predictions of this woman are found in connection with Israel in the 0,T,solheymustbethesaroe(Dan. 7: 21: 8:9-14,24-25; 9:27; 11:40-45; 12: 1, 7; Joel 3; Zech, 12:1-9; 13:8-9; 14:1-21)

9 The whole 70th week of Dairiel 9: 27 concerns Israel and Jerusalem,as did the first 69 weeks (Dan. 9:24-27). The church is not once mentioned in connection with these last day events

10 The persecution, flight, and protection ofthe woman in the wilderness prove her to be Israel (v 6, 13-16):

(1) Isaiah (16:1-5) predicts the fUght of Israel into Moab and Edom, and m ention s S ela or P etra, the a ncient capital of Edom as their headquarters during the tribulation. The church is not the subject of any O. T. prophecy

(2) Isaiah (26:20-21) predicts the protecQon of Israel until the indignation (tribulation) be past

(3) Isaiah (63:l-5)picturesChristln His second advent as descending from the direction of Edom where the Israelites are to be protected. Cp, Mt.

24:27

(4) Isaiah (42:11-13) speaking of the Lord coming to earth to prevail over His enemies predicts that the Jews in the wilderness and the rock (Sela) wUl sing of Him

(5) Psalms(6>.6-12; 108:8-13)pre-dict that God will reserve Edom fto:Ti the Antichrist and refer to the leading of Israel into the strong city (Sela or Petra). See notes k-r, Ps. 60:8-10

(6) Ezekiel(20:33-44)speaks of Israel Deing gathered back from the nations in the last days and of her going into the wilderness where God will plead with her as He did when she came out of Egypt, The two w'tnessesof Rev.

11 will be the ".Moses and Aaron" of those days

(7) Daniel (11:36-45) reveals the conquest of manycountries, including Palestine, but predicts that Edom, Moab, and Ammon wiU escape him (the Antichrist). This is the place reserved of God for Israel to be protected in the wilderness 3 1/2 years (Rev. 12:6, 14)

(8) Hosea (2:14-23) speaks of the wilderness where Israel wUl flee from the Antichrist

(9) Matthew (24:15-22) predicts the AntichriSt brealdnghis 7-year covenant with Israel (Dan. 9:27), the setting up of the abominationofdesolationinthe temple at Jerusalem, and the flight of Israel fro mjudea into the mountains ot wilderness during the great tribulation

(10) Revelation (12:6,13-16) makes the final prediction of Israel going into the wilderness to be protected 3 1/2 years from the Antichrist

The man-child (12:5)

15 proofs 144, 000 are the manchild:

1 It has been proved that the sun-clothed woman is national Israel. The manchild then, could not be either the Gentiles or the church which is made up mainly of Gentiles (Acts 15:13-18), The woman would have to produce

her own kind, according to the law of reproduction given by God (Gen, 1:21-28), Therefore, if the woman is Jewish the manchild must also be JewisfuT he woman represents a company of people. The manchild must also represent a companyofpeople.Thereisnoother company in the events of Rev.4-19 that could possibly be symbolized by the manchild other than the 144,000 Jews of Rev. 7 and 14

2 The manchild cannot be Christ because everything from Rev, 4:1 on MUST BE after the cr.urcries of Rev. 2:1-3:22. How could John see the historical ascension of Christ as happening among the things tobein the middle of Daniel's 70thweekor 3 1/2 years before the second advent of Chrisf!

3 The manchild cannot be the church as a whole, or in part, as some teach, because the church is raptured in Rev. 4:1 before the events of Rev. 4-22 which MUST BE after the churches (see 10 proofs of the rapture , p. 306)

4 The manchild represents a company of all living people who will be translated without seeing death. The woman brings forth either a dead or a living child, not one partly dead and partly aUve. The dragon could not kill one already dead at birth (12:4), The childis caught up toGod aUve as soon as it is bom (12:4-5). The 144,000are the only ones in all of the events of Rev, 4-22 (WHICH MUST BE AFTER THE CHURCHES)that couldpossibly be the manchild whose life the dragon tries to take (7:1-8: 14:1-5). Since the O.T. saints and church saints are all resurrected to immortality by this time, it would be impossible for the dragon to kill them. See p. 227, 230

5 Rev. 7:1-8; 9:4; 12:5; 14:1-5 give a complete revelation of the 144^000 - their number, salvation, sealing in the forehead, protection through the first 6 trumpets, rapture under the 7th trum -pet as the manchild, and their destiny and position inheaven after their rapture. If one of these passages is taken awaythe revelation about them is incomplete, ve have them on earth all throughthe first 6 trumpets(7:1-3,9:4), and in heaven immediately after the catching up ofthe manchild in the 7th trumpet(14:l-5), soiftheyare not the manchild who is he and how did the 144,000 get to heaven?' in Rev, 14:1-5 it is stated that the 144, 000 are before God's throne in heaven, having been redeemed FROM the earth and FROM among men. They are

an heavenly people the la St 3 1/2 yearsof the tribulation. How and when were they translated if not as the manchild of Rev. 12:5"

6 The time of the rapture of the 144,000 proves them to be the man-child. The time of their translation is identical with that of the manchild (12:5; 14:1-5)

7 We have seen that the church and O.T. saints are to be raptured before Daniel's 70th week and the tribulation (note r. Rev. 1:19: p. 227. 230, 306), We have also seen that the great multitude of tribulation saints will be killed mainly after and raptured after the 144, 000 are in heaveD<notes, Rev,6:9-11; 7:9-17). The only other company caught up besidesthese is the 144,000 and the only place for their rapture is in Rev, 12:5.Therefore, the manchild and the 144,000 must be the same, if they are not the same, then we do not know whom the manchild represents or how the 144, 000 get to heaven. Where is the revelation of their rapture if not in 12:5^

8 Theplacewherethel44, 000 are, in 14:1-5 proves they will be inheaven duringthelastS 1/2 yearsof the tribulation, so they must be raptured before then, when, if not as the manchild':' The Mt, Sionistheheavenlyone (Heb, 12:22-24; Rev, 14:1, note f)

9 The 144.000 are first-fruits toGod from Israel after the rapture of every saved Jew and Gentile ofthe church in 4:1. They are not saved when the church is raptured or they would go up also (1 Th.4:16; 1 Cor. 15:23). Since they are saved after that - in the first 3 1/2 yearsofthetribulationand since they are in heaven the last 3 1/2 years of the tribulation, their translation must bethe same as that of the man-child in Rev. 12:5, which isin the middle of the tribulation. If the manchild, which represents a company of Jews from Israel, were to be saved and raptured before the 144,000, then the manchild would be the first-fruits to God from Israel and not the 144, 000. But since the 144,000 are to be the first-fruits, then it is clear that they are the first Jews saved and raptured from Israel during the tribulation of 7 years between the rapture of the church and the second advent. Thisprovesthatthe 144,000 are the ones symboli zed by the manchild

10 There is only one company saved and raptured between the rapture ofthe church at the beginning of Daniel's 70th week and the raptureofihe tribulation saints at the end of this week. That company is symbolized by the manchild and clearly revealed to be 144, 000 Jews(7:l-8; 9:4; 12:5; 14:1-5). Iftheyare not the same,then there are two translations in the roiddle-of the week-one revealed and the other not; the history of one given after reaching heaven and the other not; the identity of one clearly stated and the other not. Thus, mystery after mystery appears i f there are two companies instead of one

11 The 144,000 are specifically sealed for protection to go through the trumpet judgments only (7:1-3; 9:4). Immediately after the "tth trumpet, which includesallofRev.il: 15-13:18, we see the 144, 0OOinheaven(14:l-5). The way God protects them from the wTathof Satan under the 7th trumpet is by catching them up to God and His throne (12:4-5). and by casting Satan out of neaven to the earth (12:7-12). The dragon is full of wrath because theyhavebeen protected from the first 6 trumpets. He seeks to destroy them under the 7th trumpet, but God translates them from his wrath (12:4-5), Then the dragon tunw on the womian (12:13-16), He fails to destroy her and is then exceedingly wroth turning on the remnant o f the woman (12:17). These are protected from him by the two witnesses (11:3-12) and by the new wars declared ag<iinst the Antichrist from the north and east of the 10 kingdoms (Dan. 11:44)

12 Tne woman, manchild, and rem-nantof the woman are the only Jewish companies in Revelation (12:1-2, 5, 17), The 144,000 must beone of these 3 companies, for they are sealed out of all the tribes of the children of Israel (7:1-8). They ate in ao place mentioned separately from these 3 companiesasa4thcompanyandthereis no indication of them as such. Since they are one ofthe 3 companies, which one'!' They cannotbe the womanor the remnant for these remain on earth while the 144,000 are uanslated (14:1-5), The 144,000 therefore must b e the manchild

13 The 144,000 are the only ones that could possibly fulfill the statements about the manchild in Rev, 12, The manchild and the 144,000 represent a small company (7:1-9); they both are caught up to God and His throne (12:5; 14:1-5); they both are delivered from the wrathofthelragon(12:4-5;

7:1-8; 9:4; 14:1-5); and they both are an heavenly people (12:5; 14:1-5), so must be the same company

14 Isaiah f66:7-8) predicts Israel as bringing forth the manchild before she is delivered or saved at the end of the tribulation(Zech.l2:10-13: l;Rom,11: 25-29), .Vho is the manchild that Israel is to bring forth before her own conversion at the second advent if not the 144, 000 of Rev. 7:1-8; 14:1-5:-

15 Daniel(12:1) also predicts the deliverance or translation of every saved Jew at the time the great tribulation begins for Israel(Mt.24:15-22;Rev. 11: 1-3: 12:5-6,13-17; 13:1-8; Jer. 30:6-9). Daniel says that everyone that shall be found written in the book of life

among His people wUl be delivered ftomthisgreattribulation(Dan, 12:1). The number of them written in the book of Ufe is revealed in Rev. 7:1-8; 14:1-5. How are they to be delivered from this tribulation except byrapture, as in Rev. 12:5; 14:1-5? If the woman and her remnant were saved at the time of the translati 3 of the 144,000 godly Jews they would also be translated. But, the woman, or the nation as a whole, is not saved until 3 1/2 years later at the second advent (Isa. 66:7-8; Romu 11:25-29). The remnant turns to God after the catching up of the manchild and after the persecution and flight of the woman into the wildemess(Rev.l2: 17), Therefore, the 144, 000 must be the manchild

4fold announcement (12:10):

1 To all concerned: now is come

f 1) Salvation (3) The kingdom of God (2) Strength (4) The power of Christ That is, God and Christ have demonstrated theiipower over Satan and all rebels,astheypredictedthey would in the plan of God. The great mystery of why God has allowed the devil to continue operating against Him so long without definite action to stop him is finally answered. C)elay in fulfilling this mystery is no longer (notes d and e, 10:6-7)

2 To saints: the accuser is cast down and all courts of heaven are clewed to Satan. The prosecutor of saints is lisst out of heaven once and forever and saints will no longer be accused by him (v 10)

3 To the inhabitants of heaven: re-joice, for Satan has access to heaven no longer (v 12)

4 To the inhabltantsof earth: woe, for the devil is come down among you, having great wrath,because he knows thathehas butl260daysor3 1/2 more years to be loose before being confined to the abyss (20:1-3)

This is the 3rd of the 3 woes announced by the angel of 8:13.Cp. 9:12; 11:14. This 3rd woe is so much more tenible than the torment of men for 5 m£)nths(9:l-12), and the slayingof one third of men (9:13-21), that a special announcement is made of it here(v 12)

3 brands of Antichrist (13:17):

1 A mark (v 16-17; 14:9-11; 15:2; 16:2; 20:4-6). That this is different from either the nameorthe number of his nameisclearfrom these scriptures. What kind of mark it will be is not stated. It may be the emblem of his kingdom and thatis not known.It will be a literal brand upon the right hand or forehead (13:16; 14:9)

2 The name ofthe beast (v 17; 14:11). It is not stated here or elsewhere what his name will be, and all speculation is unscriptural and valueless. Men have chosen no less than 35 names for the Antichrist,Theyhavemade him a reincarnation or a resurrection of men from Nimrod in Gen, 10 on, including a number of conquerors of kingdoms and Judas Iscariot, Modern names hailed as the Antichrist have included popes, Mussolini, Hitler, Stalin, and others. Many have been chosen because their names inGreek would equal 666, On this basis many others could be chosen, aU this is pure human speculation without Scrioture backing

3 666,thenurnberof hisname (v 17-18; 15:2), This is the number of a man, andisthe onlyone of the 3 brands that isgiven(vl8).ManyGreekand Hebrew nameshave a numerical value of 666. The idea is that in the Greek and Hebrew alphabets there is not a separate system of numbers, as in the English, The lettersof these alphabets stand for numbers. The letters in the name ofthe fmure Antichrist will have a numerical value of 666, We cannot know what his mark or name will be,but we can all know what the numerical value of his name wiUbe,for itis statedtobe 666. Since he will not

come until after the rapture ofthe church and until after the formation of 10 kingdoms inside the old Roman Empirefnotes, Dan. 7:24; 2 Th. 2:7), and until the beginning of Daniel's70thweek(Dan. 9:27),wecan alsoknowthat no man will be able to takehis mark, his name, or the number of hisnamebeforethelast 3 1/2 years of this age (Rev, 11:1-3:12:6,14; 13:5)

NOTES

ON

REVELATION

CONTINUED

Exteoi of ADtJchrist's reign (13:16)

15 proofs Antichrist will not reipi over A roerica or be a world-wide dictator:

1 4 sutements in Rev. IJ nave led some to beUeve that Antichrist wUl liteiaUy rule the whole world and cause every rran on earth to uke a mark or be killed. They are:

(1) Power wasaiveD aim over ALX kindreds, and tongues, and nations(v7)

(2) ALL that dwell upon the earth shaU worship Urn (except Chrisdans, V 8)

(3) He causeth ALL, both small and great,.. to receive a mark (v 16)

(■*) NOMANmighi buy or sell, save he that had the mark, name, or number (vlT)

On the surface it might seem that these statements prove A ntichrist will be a world ruler, killing all on earth who do not take his mark, name, or number. But, the connary is true b e-cause ALL in these passages is simiply a figure of speech - synecdoche in which a whole is put for a part, as we would say, "Everyone in town" or "the whole country" or "ALL the people in the country were there last night." If the UiUted States would m^ake a law that ALL MEN of all nations, and tongues must register on a certain day or be killed, we would naturally unda-staad the law to apply only to all men of all nations and tongues who are under the government of the United States, not to the men of these nations and tongues who are under other gov-erninents. The word ALL is used in a limited sense hundreds of times in Scripture (Gen. 6:17; Josh, 6:21-25; 2 Sam.6:5, 15: iKi. 11:16-17; Mt. 3:5-6; Lk. 2:1-3; Rora. 1:8; 10:18: CoU 1:23; etc.)

2 Such termsasin Rev. 13 have been used of other rulers and kingdoms who didnotUtetally rule the whole world. It was said of Nebuchadnezzar-Wher esoeyer the children of men dwell... hath made thee ruler over THEM ALL (pan. 2:38), Of Greece -Which shall bear rule over ALL the earth (Dan. 2:39). Of Rome - Shall devour the aHOLE earth (Dan. 7:23-24). None of these kingdoms ruled the whole world

3 Rev. 13 itself limits the kingdom of Antichrist to the 10 kingdoms that are yet to be formed inside the old Roman Empire territory fDan.7:23-24^. The beast has only 10 horns, not 65, plainly teaching that a limited part of the earth willbe under A ntichrist (Rev. 13:1: 17:12-17)

4 Rev. 17:8-17 also limits the kingdom of Antichrist to thelO kingdoms -the 10 horns.. .are 10 kings,which have received no kingdom as yet, but receive power as kings with the beast... diese shall give their kingdom unto the beast

5 In Dan. 7:7-8,23-24 we have the definite location ofthe future 10 kingdoms. They are to be inside (out of), not outside the old Roman Empire territory. America and many other lands were never a part of the old Roman Empire, so they will not be a pan of the 10 kingdoms to be formed in the last days inside that empire. No country outside the 10 kingdoms will be ruled by A ntichrist and no mark of the beast will be forced upon any man outside the kingdom of Antichrist

6 In Dan, 9:27; 11:40-45 Antichrist breakshis 7-year covenant v.ith Israel and takes over Palestine and many other countries , "but these S HALL ESCAPE otit of his hand, even Edom, and Moab, and the chief of the children of Ammon, " which would be modem Jordan and Arabia. If these countries escape A ntichrist, these on the border of Palestine which does not

escape him, then it is surely conceivable that many countries across the vast oceans will also escape him

7 The nation of Israel escapes the A ntichrist arriving safe in the wilderness of Edom and \toab where they are protected of God for 3 1/2 years, or during the time the whole world is s»?>-posed to be taking the mark of the beast (see point 10, p. 307. coL 1)

8 In Dan, 11:44-45 it is stated tlat the countries north and east of the 10 kingdoms under A ntichrist will make war onhim. These countries too, then.

are not rulea by him and are not therefore forced to take the mark

9 In Rev. 16:13-16 we have 3 im-clean spirits like frogs going forth working miracles through ambassadors, thus seeking the co-operation of many nations to help A ntichrist against Jesus Christ at Armageddon.These will not havebeen conquered by him or be under him or they would not have to be persuaded to help him at Armageddon. If he ruled them and ±ey loved him enough to worship him and take las mark, such demon mlnisiries would be unnecessary

10 In Rev. 13:4 we have proof that there are nations whom the Antichrist has not conquered. If there weie 00 nations who were not under Mm- it would be foolish to raise the question about who can conquer him

11 In Rev. 14:9-11 it is stated that every wia who does take the mark of the beast, or his name, or the numiber ofhis name, wiUbe sent to eternal hell without exception. If, as somie teach today, A ntichrist will kill every man who does not take the m.arkofthebeast, and if, as suted here, every man who do es take it will be sent to eternal hell, there will not be one person left on earth to populate it in the MtUenniura andtheNewEartluThussucha doctrine a s A ntichrist killing all on earth who do not take his mark and worship him is literally untrue

12 The truth is that Antichrist wiU make alawthataUtnhis 10 kingdoms must worship him and take his mark, but the law will not and cannot be Utetally enforced in such a vast territory in as short a time as 3 1/2 years. It

would be imipossible for one human A ntichrist to contact every man in the whole worid and to see that every man is Wiled who does not uke his mark. To say that he could would be virtually teaching that one man can do more in 3 1/2 yeanthan what God,Christ, the Holy Spirit, angels, and all the redeemed men of over 1900 years have been able to do. The gospel has been preached that long and still multiplied millions of men on earth have never heard of the name of Jesus Christ. How could a new doctrine and a new religion of thebeastbe made known to all the world in 3 1/2 years'*

One reason A nticl^st cannot enforce such a law even inside the Roman Empire territory in 3 1/2 years isbecause of the wars between his 10 kingdoms and the many nations north and east of his empire (Dan. 11:44). These wars will keep him so occupied that he will not be able to pay full attention to the enforcement of his religious laws. Then, too, there will no doubt be ways of avoiding such la ws in certain localities as there are concerning any other man madelawXocal officials,relative pulls, money,bribery, and many other things will enable some in his kingdom to escape literal compliance to such a law. Guerrilla warfare against A ntichrist canbe carried on in all parts of his kingdom, making it impossible to enforce such a law literally

Antichrist will come and go without millions of people in various parts of the earth knowing that he ever existed. This is true of Jesus Christ, and it will be true of Antichrist, Many peoples in the interior of certain lands do not yet know that there have been two world wan in a generation. Many do not know we have automobiles, airplanes, etc.

The Bible teaches that In the N'Jlleo-nium Christ willbe reigning in Jerusalem for some time before His agents contact certain peoples on earth and seek to bring them under His government (Isa. 2:2-4; 40:9; 52:7: 61:6; 66: 18-21:Zech.3:23:14:16-21).Soit will be in the days of Antichrist

13 In Zech. 14:16-21 it is clear that many from every nation, even those that are under Antichrist, will be left aUve on the earth in the Milleimium. These will not take the mark of the beast. If so, they would be sent to eternal hellbyChrist at His second advent. Since they are left to enter the MiUen-niuro, it is proof that every man on earth will not take the mark or b e killed. For example, Egypt is spoken of in Dan. 11:40-45 as not escaping

the Antichrist, but we find Egyptians left to enter the Millennium in Zech. 14:

16-21. So it will be with miany people of all the nations under Antichrist. Some will not take the mark or obey his la wand yet escape deathby him. Multitudes will bekiUed.butnotall (Rev. 7:9-11; 14:13: 15:2-4; 16:2; 20:4-6)

14 In Mt.25:31-46 wereadof many of all nations that are called blessed of My Father who '-111 Inherit the millen-nial and eternal kingdom. These people willnot take the markof thebeast or they would be sent to eternal hell, as stated in Rev. 14:9-11, The baas of the judgment of the nations here is their treatment of Israel. Such kind treatment of Israel could not be possible on the part of any nation if all were directly controlled by A ntichrist

15 Theremnantofthewom.aninRev. 12:17 escape the mark of the beast and the worship of Antichrist. This is made possible by new wars in the north and eastofhisklngdom, forcing him. to let thero alone for the time being so as to conquerthese new enemies. The ministry of the two witnesses helps protect them the last 3 1/2 years. Then when Antichrist conquers his enemies after nearlyS 1/2 ^ars of war he gathers his forcesagainstthejewsto destroythem. He is defeated by Jesus ChristatArma-geddon before he even takes all o f Jerusalem, which by some means has been suddenly delivered from Antichrist and Is back in Jewi^ hands (Zech. 14:14-15)

Thus we conclude that a ntichrist will not rule America or be a world-wide dictator; thathiskingdom willbe limited to the old Roman Empire territory duringthe tim.ehe seeks to enforce the new beast worship; that he will be in constant wars with other nations during the whole 7 years he is here (Dan. 7:23-24; 9:27; 11:36-45); that multitudes of all nations willescapethemark of the beast and his worship: and that Antichrist will bedefeatedbyChrist before he conquers aU of Asia, Europe, and Africa, as well as before he conquers die Americas and all other parts of the wodd

18 kinds of "seven" ihiags in Rev.: (15:1)

1 Churches (1:4, 11, 20)

2 Spirits (1:4: 3:1; 4:5; 5:6)

3 Golden candlesticks (1:12, 13, 20;

4 Stars (1:16, 20; 2:1; 3:1) 2:1)

5 Lamps (4:5)

6 Seals (5:1, 5)

7 Horns (5:6)

8 Eyes (5:6)

9 Angeis(8:2,6: 15:1,6-8; 16:1:17:

10 Trumpets (8:2, 6) 1; 21:9)

11 Thunders (10:3-4)

12 Thousand men (11:13)

13 Heads (12:3; 13:1; 17:3-8)

14 Crowns (12:3)

15 Last plagues (15:1, 6, 8)

16 Golden vials (15:7: 17:1; 21:9)

17 Mountains (17:9)

18 Kings or kingdoms (17:10-11)

20 dnngs done und er the 7th vial (T^TT)^

1 The earthly events between the rapture and 2nd advent end (4:1-19:21)

2 70th week of Daniel ends (Dan. 9:27)

3 Great tribulation ends(ll: 15-19: 21; Mt. 24:15-22; Dan. 12:1-7)

4 The judgments ofthe seals, trumpets, and vials end (6:1-19:21)

5 Wrath of God surted in the 6th seal ends (6:12-17: 16:17-19:21)

6 Two witnesses end their earthly career (11:3-14; 16:17-19:21)

7 Israel is liberated from Gentiles under Antichrist(12:l-19:21:Zech. 14)

8 Jerusalem delivered fro ni Gentiles n,k. 21:24: Rev. 11:1-19:21; Zech. 14)

9 Martyrdom of S3imsends(6:9-ll; 7:9-17: 15:2-4; 20:4-6)

10 Beast worship ends (13:1-18; 19:20)

11 Babjdon is destroyed (16:17-21J

12 Thetimesof theGentiles end(LK. 21:24; Rom. 11:25-29; Rev. 19:11-21)

13 Gentile world powers defeated at Armageddon (19:11-21; Zech. 14)

14 >.!any cities of the nations fall by an earthquake (16:17-21)

15 Great physical changes on earth take place (11:13; 16:17-21: Zech, 14:4)

16 First resurrection is completed (11:12: 7:9-17: 15:2-4; 20:4-6)

17 Day of the Lord begins (20:1-10)

18 Antichrist's reign ends(19:11-21)

19 Satan's reign on earth ends (19: 11-20:3; Isa, 24:21-2-2)

20 Second advent: eternal reign o f Christ begins (19:11-21: 20:1-10)

31 facts about literal Babylon (18:2):

Rebuilding ol Babylon

1 Babylon as a literal city is mentioned Ln the fulfill-ent of many things which MUST BE after the rapture (14:8: 16:19; 18:1-24)

2 Zechariahpredicted the rebuilding of Babylon (Zech. 5:5-11, note)

3 Babylon must again be a great commercial center (18:3-10)

4 Babylon must again be a great reUgious center (18:2-10, 23-24)

5 Ha sorceries will deceive all nations after the rapture (18:23; 2 Th.2:10)

6 Orders for the martyrdom of saints will go on from Babylon (18:24)

7 Babylon will be destroyed at the end of this age (16:19: 18:1-24; Isa. 13:19; Jei. 50:40)

Time of the destruction of Babylon:

8 In the day of Israel's flnalresto-ration (16:17-20:6: Isa, 13:6-13; 14: 1-7; Jer, 50:4-35)

9 In the day of the Lord (16:19; 18:1-24; Isa. 13:6-13)

10 At the end of the great tribulation (16:17-21; 18:1-24)

11 Under the 7th vial (16:17-21)

12 When the planets are affected (16:17-21:Mt.24:29-31;Isa. 13:10-11)

13 When the world is punished for its sins (18:1-24; Isa. 13:11)

14 When Israel is given rule over hei oppressors (Isa. 14:1-4)

15 .v'hen laael sings her triumph song (Isa, 14:3-17)

16 At the second advent (16:17-21; 18:1-19:21; Isa. 13:1-13; 14:5,25-27)

17 At the beginning of the Millennium (16:17-21; 18:1-20:10)

How Babjdon is to be desooyed:

18 By an earthquake (16:17-21)

19 Bya supernatural destruction (16: 17-21; 18:8, 10,17, 19, 21: Isa. 13: 6-13; Jer. 50:20, 40; 51:8)

20 Suddenly in one hour (18:8-19; Isa. 13:19; Jer. 50:40: 51:8)

21 By fire from heaven (18:8-18: Isa, 13:19; Jer. 50:40)

22 With violence (18:21)

23 By the earth swallowing her (18: 21: Jer, 51:62-64)

24ByGod(18:8,20),asHe destroyed Sodom (Isa. 13:19; Jer. 50:40) Extent of Babylon's destruction:

25 Willneverbeinhabitedagain(Isa. 13:20; Jer. 50:39-40; 51:29. 37, 43)

26 Arabs and shepherds will never dwell there afierwarc(lsa. 13:20)

27 Totally (18-21: Isa. 13:9-22: Jer. 50:3-40; 51:26-43)

28 Never to be found again (18:21)

29 Her site to be one ofthe openings of heU(19:3; Isa. 14:9-17: 66:22-24)

30 Ontheedgesofthishell hole desert creatures will dwell(Isa. 13:21-22)

31 Men vs-ill be astociiied at such destruction (Jer. 50:13)

Not one of the above passages has yet been literally fulfilled, so they must refer to a future prosperity and destruction of Babylon, That a literal city is referred to is proved by its predicted destruction along with the cities of the nations (16:19)

InN. T.timesBabylon was stillacity with a Christian church (1 Pet. 5:13). 500 yean later the Bab>donian Talmud was wrinen there. Since then it has not been destroyed as required in the above references. Even today there is a city called HUlah of nearlySOO. OOO population buIETust southof the old site of andentBabylon.T he soil is exceedingly fertile and engineers estimate that the Euphrates and Tigris rivers could irrigate 7,000, 000 acres in wipter and 3,000, OOC in summer to grow varied crops. The whole cf the East is rich in oil and other minerals. A commercial city called Babylon could b e made here in a few snort years

TMscitywOl be the capitalof Antichrist before he enters Palestine to make thejewish temple Ms capital the last3 l/2yearsofthisage(Dan.ll:40-45; 2Th. 2:3-4; Rev. 11:1-2; 13:1-13). Even if we ignores all the O.T. prophecies above, we should be forced to believe in a literal city for the fulfilment of Rev. 14:5; 16:17-21: 13:1-24

Mystery Babylon (17:11 13proofs the whorea religjous system :

1 playing the whore in symbolic language alwa ys refers to religious fornication and idolatry (v 1-4; Isa. 23:17; 57:3-7; Jar. 3:2-9; Ezek. 16: 1-63: 20:30-32; 23:7-49;Hos.4:12-19; Nah, 3:4. Literal fornication must also be understood in some of these)

2 Her caudng the many nations to commit fornication with her, proves that idolatrous reUgious practices are being referred to, as in passages above

3 She is not a political power for she is not classed as one with "the kings of the earth". She only causes the kings andinhabitantsof the earth tobe drunk with the wine of her fomication(v 2,4^. Since fornication here refers to religious harlotry then her influence over the nations is through religion

4 The beast which the woman rides is the 8th kingdom, made up of the many waters or peoples inside the old Roman Empire territory(v 1,3,11,15). Since the beast itself is the kingdom, the woman must be religion dominating the kingdom until she is destroyed by it (V 12-17)

5 Theattireofthegreatwhoreiden-tifies her as a religious system or as a whore committing spiritual fornication, duping political powers by her whoredoms and idolatries (v 4). The purple, scarlet, precious stones, pearls, and golden vessels indicate the wealth of the system. Cp. Ezek. 23:40-41

6 The golden cup in her hand, full of her uncleanness, spiritual fornication, and abominations by which she dupespoliticalpowersprovesher to be a religious power.Cp. Ezek. 23:29-31

7 Her name MYSTERY BABYLON indicates she is not literal Babylon.The word mystery identifies her with the religiousntesand mysteriesof ancient Babylon

According to Hislop's" The Two Bab-ylons" which quotes 260 sources, the ancient Babylonian cult, started by Nimrod and his queen, Semiramis, spread among all nations. The objects of worship were the Supreme Father, the Incarnate Female, or Queen of Heaven, and her Son. The cult claimed the highest wisdom and the most divine secrets. Besides confession to priests there were many mysterious rites. Julius Caesarbecame head of the R07 man branch of the Babylonian Cult in 63 B.C. Other emperors held the office until 376 A.D. when the emperor Gratian, for Christian reasons refused it because he saw that Babylonianism was idolatrous. Demasus, bishop of the Christian church at Rome, was elected to the headship in 378 A.D.and from here on Babylonianism and organized Christianity became one. the rites of Babylon were soon introduced into the Christian church. Heathen temples were restored, beautified, and their rituals encouraged. Worship and veneration of images,saints,relics, private confessions, penances, scourgings, pilgrimages, sign of the cross,Christmas, Lady Day.Easter.Lent, and otha pagan rites and festivals, little by little, became a part of Christian worship

8 The name MOTHEROF HARLOTS identifiesthe whore as a religious system (V 5). The harlots refer to many branches which have sprung from

her and have become as muchapostate as the great whore herself. She is a symbol of apostate religions being linked together after the rapture of the church to dominate the 10 kingsof the Revised Roman Empire until Antichrist comes to full power over the 10 kingdoms by the middle of Daniel's 70th week (v 1, 3. 9-17)

9 The name MOTHER OF ABO MI-NATIONS OF THE EARTH IdenUfies her to be a religious system fostering and tolerating aU the abominations that go with idolatry and spiritual fornication. The word abominatio ns i s used manytimesof idolatry and whore-doms associated with pagan worship (Dt.18:9-12; 29:17-18: 32:16-17; 1 Ki. 14:24; 2 Ki. 16:3-4; 21:2-11; Ezek. 16: 22-58; etc.). The great whore of the future tribulation will be the mother of abominations in God's sight because she will exceed all others in wickedness

10 Her drunkenness - being drunken

with blood of the martyrs of Jesus, provesbeyond doubt that she is a religious institution. Only religion has Wiled the martyrs of Jesus in all ages, Govemmentshave carried out the dictates of leaders in religion, doing the actualkillingofsaintsbecauseof religion. Although ttiis prophecy speaks of the future drunkenness of mystical B abylon after the rapture of the church, who among us does not know of the martyrdom of 200,000, 000 people in the past because they would not conform to organized religion?

5 classes tliat have martyred saints:

(1) Jews (Acts 7:61-60; 8:1: 9:1). Their religious prejudice caused many to be put to death

(2) Pagans of the old Roman Empire. Historyrecordsihe martyrdom of many Chtistiansby pagan emperors because of religious differences

(3) Mohammedans slew Christians in all their conquests

(4) Greek Catholics have also penecuted and martyred Christians

(5) Roman Catholics have been guilty of martyrdoms in many centuries and many lands

Martyrdom of saints will again be revived in the old Roman Empire territory between the rapture and the 2nd advent. In the first 3 1/2 years of Daniel's 70th week, the great whore will murder the saintsof Jesus (17:6). In the middle of the week when Antichrist comes to power over the 10 kingdoms the great whore will be destroyed and martyrdom of Christians will be carried on by the beast and the 10 kings until the 2nd advent (13:1-18; 14:9-11: 17:9-17: 19:11-20:6}

11 The hatred and destruction of the great whore by 10 kings inside the Roman Empireterritoryproveherto be a religious system dominating them until they cLre of her and give 5ieir power to the A ndchrist.They turn on the great whore and destroy her so that the Antichrist might establish beast worship the last 3 1/2 years (17:12-17)

12 The woman sitsonthebeast itself, not on the heads and horns in succession (vl.3,7,15).The7headsandlO horns on the beast are a part of him and this istheonlysense in which she rides the heads (v 9). Since the beast is the 8th worldempire(vll),itis clear that she is something separate from the empire, and only rides or dominates the peoples of that empire. What could she b e other than religion"

13 The angelic explanation of the great whore proves her to be a religious system reigning over kings spiritually. TheGr.reads, "Andthe woman whom thou sawest istheciiythegreat, which has a kingdom over the kings of the earth"(17:18).Shehasa kingdom within the kingdoms and over them. She is tobe a religious system inside the old Roman Empire territory; one that has headquaners in a great city; and one that has a religious langdom or reign over the kings of the earth

We must recogni ze in the symbol two things: a great religious system and a great city where she has headquarters. The great whore will hold power over her loyal subjects, not through superior military forces, but by the deceptions of her spiritual harlotry and abominations

18 reasons Babylon the city:

The above facts, together with the mysteries of the Roman part of Christendom of baptismal regeneration, supposed changing of the bread and wine into the body and blood of Jesus Christ, holy wafers, holy waters, lights, candles, confessions, and other ceremonies, mumbled in a language that tends to mystery, have caused the majority of Bible students in all generations to hold that Rome is the city of the prophecy. But there is another city which could be the intent of the prophecy - literal Babylon itself, for the folio wing 18 reasons:

1 Literal Babylon is definitely the subject of Rev. 16:17-21 and 18:1-24

2 Mystical Babylon is another subject inserted between these two passages, a parenthetical one to explain the religious aspect of Babylon. (See 16 contrasts between the two Babylons, note d, 18:2)

3 The fact that the great whore is called mystery Babylon proves a connection with literal Babylon (17:5)

4 Literal Babylon is the site of the first great rebellion against God after the flood of Noah (Gen. 11) and it will be the site of the last great rebellion (14:8; 16:17-21; 18:1-24)

5 Literal Babylon is always associated with demon religions and idolatry in Scripture (Isa. 21:9; 47:9-10; Rev. 18:2-3, 23)

6 Many prophecies concerning literal Babylon in both testa meats are yet unfulfilled asa,13:l-22; 14:1-27; 43: 14; 47:1-15; 48:20; Jer. 50-51; Zech. 5:5-11; Rev. 14:8; 16:17-21; 18:1-24). On the other hand,the cityof Rome is not once mentioned in any prophecy, fulfilled or unfulfilled

7 Of all the empires taking part In the times of the Gentiles - Egypt, A ssyriaj3abylon,Medo-Persia,Greece, Rome, Revised Rome and Revived Greece, the capital city of only one (Babylon) is mentioned in prophecy with a latter day fulfillment.Memphis, Ninevah,Shushan,Rome,etc. are completely ignored in prophecy, while the capital city, Babylon is mentioned repeatedly. See scriptures under point 6 above

8 Never has itbeennecessary to re-identify any city named in prophecy. Predictions in Scripture about Sodom, Gomorrha, Ninevah, Tyre, Sidon and others have been fulfilled regarding the cities known by the names referred to In the various passages. Why should Babylon be an exception? The word mystery simply defines the religious aspect of the literal city - Babylon

9 Literal Babylon is the only city called the lady of kingdoms (Isa. 47: 5, 7)

10 Babylon is the only city of the last days that will be the headquarters for every demon and unclean spirit(18:2). If this be true, then Rome or no other city will be the center of false religions fulfilling prophecy

11 Babylon is the only city named making all nations drunk with the wine of her fornication (18:3). The great whore unnamed i s the only other Babylon causing nations to be drunk with the wine of her fornication, so the references must be to the same city -mystery Babylon being the religious aspect of Literal Babylon (17:2)

12 Babylonistheonlycityin the last days to be the center of sorceries, enchantments, etc. (18:23; Isa. 47:9-10, 12-13). Rome could not take Babylon's place in this

13 Babylon is the only named city singledoutastheobjectofGod's wrath and plagues (16:19; 18:4, 6). If Rome was to be the great city fulfilling such prophecy it surely would have been mentioned instead of Babylon, for Rome was weU known at the time John wrote the Revelation.The very absence of the name Rome is no mere accident. God never leaves us in doubt as to the true meaning of His revelation of events to come

14BabylonistheonlycityGod commands His people to come out of, in the la St days(18:4; Jer.50:4-9; 51:4-8,45). The application of this to Rome cannot be proved by Scripture

15 Heaven is commanded to rejoice overthe destruction of literal Babylon because God has taken vengeance on her(18:20). This isthe same as judging the great whore o f Rev. 17, proving that the great whore or mystical Babylon is the same asllteral Babylon as far as a place or a city is concerned

(19:2). The only difference is that the great whore is the religious aspect of the city of Babylon

16 Babylon Is the only city named which Is 10 be judged in the last days for martyrdoms (18:24). Since both mystery and literal Baoylons martyr the saints there must be some relationship. If two different cities as far from each other as Rome and Babylon were to be guilty ofthe same things after the rapture, then two places would be referred to and not one only as in 18:24

17 The 16 points of contrast, 7 points of similarity (p. 299) and 31 facts about Babylo n (p. 308) ate in harmony with the idea that the oneBabylon, a literal city, is the headquarters of the other, mystery Babylon, a religious system

18 Antichrist will be king of Syria with Babylonashis capital (Isa. 14:4). This wiU fulfil Dan. 8:8-9,20-25:11: 35-45. The great whore will ride the beast (Antichrist's kingdom) in his rise to power overthe 10 kingdoms(17:3,7), It should be recognized then, that die symbolizes a religion in his capital even before he gets power over the 10 kingdoms of Revised Rome(17:12-17)

What religion is symbolized by the great whore with headquarters at Babylon? Could apostate Christendom have headquarters inBabylon? That is possible, but not probable due to the fact that the religion predicted is anti-Christian. Could it be Mohammedanism,the religion of the eastern pan of the Roman Empire territory? It could be as there ate about 416,600,000 Moslems compared to 480,000,000 Roman Catholics in the world.Moslems control the northern part of Africa, including Egypt, all of Arabia, Trans-Jordan, Syria, Irak, Iran, Turkey and other parts of the old Roman Empire territory. Catholicism is the prevailing religion in A Ibania 3 ulgaria .Romania, Yugo-slavia, Hungary, Austria, luly, Spainj'ortugal,France,andsome other parts of the old Roman Empire territory. Between the two religions most of the old Roman Empire territory is covered religiously, but this does not prove a thing regarding crfyStery Babylon of Rev. 17 [J

Babylon's could bea new religion entirely, or a revival of ancient sorcery, witchcraft, enchantments, and astrology which characterized the ancient city. It is clear that such will be the prevailing religion ofthe whole Roman Empire territory in the last days, as in point 12, above

Jesus predicted many false prophets who would show great signs and wonders to deceive men just prior to His coming to eanhagain(Mt.24:24). Paul predicted the coming of Antichrist with allpower,agns, and lying wonders by the power of Satan (2 Thf 2:8-12; Rev. 13:1-18; 19:20). All nations wiU be deceived by the sorceriesand manifestations of demon powers concentrated in future literal Babylon (Rev. 9: 20; 14:8; 16:13-16, 19: 18:23; Isa. 47:9-10, 12-13)

If Antichrist can start a religion and martyr millions during the last 3 1/2 yearsofthisage(Rev. 7:9-17; 13:1-18; 14:9-11:16:2,6; 16:13-16; 19:20; 20: 4-6), then itstandsto reason that mystery Babylon as a revival of ancient magism backed by a concentration of demon powers dominating the nations oftheold Roman Empire territory from Babylon could martyr many saints of Jesus during the first 3 1/2 years of Daniel's 70th week and untilAntichrist comes to full power over the 10 kingdoms of Revised Rome (Rev. 17:1-2, 5-6, 12-17)

As to Catnolicism and Mohammedanism,both these religions would have to change completely to fulfil prophecies of these events. Neither religion Is anti-God

One thing seems certain - mystery and literal Babylons are two aspects of the samecityandpowerthat will fulfil prophecyin die last days after the rapture of the church. Mystery Babylon is a religious system with headquarters in literal Babylon and wiU fulfil Rev. 17 until Antichrist comes to full power overthe 10kingdoms of Revised Rome in the middle of Daniel's 70th week (Rev. 17:12-17). Then Antichrist, who will be king of Babylon (Isa. 14:4) and the A ssynan (isa. 10:20-27; 30:18-33; 31:4-32:20; Mic. 5:3-15), wiU destroy this religious system and stan his own worship the last 3 1/2 years of this age (13:1-18; 14:8-11; 15:2-4; 16:2, 6; 17:12-17; 20:4-6)

One thing must be kept in mind, all these events will take place after the rapture of the church, so mystery Babylon need not be some religion now prominent inside the Roman Empire territory any mote than the religion Antichrist wQl start must be some prominent religion now in existence. Religions can begin in one day and so it will be easy for two religions (Antichrist's andBabylon's)bothto start and martyr millions between the rapture and the 2nd coming of Jesus Christ

NOTES

ON

REVELATION

CONTINUED

7 headed 10 homed beast (17:8^ The beast is a symbol of 3 things:

1 A supernatural angel out of the abyss, as required in points 1-6 below

2 A rnortal man, as proved in points 7-46 below

3 A kingdom, as proved in points 47-60 below

NIany fallacies ha ve come by not recognizing all 3 thi«gs in the samesy^-boL Some passages apply to all three: some to only one

60 facts coDceming the beast:

6 tacts - the beast out of the .'byss:

1 Comesoutoftheabyss(ll; 7:17:8)

2 .ViU war on the 2 witnesses (11:7)

3 Will finaUy kiU the.~ (11:7)

4 Once lived out of the abyss (17:8)

5 Was in the abyssin John's Jay (17:

6 WillgointoperditioiK17:8) 8)

40 facts - the beast out of the sea:

7 WiU be a man (13:1. 18)

8 Has 7 syrriBoirc heads (13:1: 17: 3-11)

3 Has names of blasphemy (13:1; 17:3)

10 Ha5l0hDms;10crowns(13:l;17:3)

11 Is like a leopard, a symbol of the Grecian Empire (13:2; 17:3; Dan. 7:6)

12 Has the feet of a bear, a symbol of Medo-Persia (13:2; Dan. 7:5)

13 Has the mouth of a lioi», a symbol of Babylon (13:2; Dan, 7:4)

14 Receives power from, Satan (13:2; 2Th. 2:8-12; Dan. 8:24; 11:38)

15 10 kings give their power to him (17:12-17)

16 10 kings agree to give their power to him after he overthrows 3 of them (17:12-T7rDan. 7:23-24)

17 Leais the 10 kings against Christ at rtrmagedaon(17:14; 13:19-21)

18 Will destroy the great whore (17:16)

IS Will be commandei-in-K;hief of aU earthly armies at AimageJ<lon (19:19)

20 .Vill be slain at Arrnageddon, proving him to be a mortal man(19:20; Dan. 7:11; Isa. 11:4; 2 Th. 2:8-12)

21 Istobe defeated by Christ (19:20)

22 WiU be cast into hell (19:20)

23 Will still be in heU 1,000 years later (20:10)

24 World will wonder after him (13: 3: 17:8)

25 .Villbe worshipped by men(13:3, 8, 16-18; 14:9-11; 16:2; 20:4)

26 .Vill speak blasphemies (13:5-6; Dan. 7:20, 25; 11:36)

27 Will be given power 42 m.onths, the last 3 1/2 years of this age (13:5; 19:11-21; Dan. 7:25-27; 9:27; 12:7)

28 Will make waron saints (13:6; 14: 9-11; 15:2-4; 20:4-6;Dan. 7:21:8:25)

29 Will overcome saints and kill them (13:7; 14:9-11; 15:2-4; 20:4-6; Dan. 7:21)

30 .Villrule many nations (13:7; 17: 12-17; Dan. 7:23-24; 11:40-45)

31 Will have a co-worker, the false prophet (13:11-18; 16:13-16; 19:20)

32 Will have miraculous powers (13; 2-14: 16:13-16: 19:20; 2 Th. 2:8-12)

33 An image will be made of him (13:2,12-14; 14:9-11; 15:2-4: 20:4-6)

34 The image wiU be given life (13:

35 It wiU do personal acts(13:15) 15^

36 WiU brand men with a marK (13:16)

37 Or with his name (13:17-18; 15:2)

38 Or with the number of his name (13:18)

39 WiUkiUmenwho do not take his brands and worship him (13:15; 20:4)

40 .ViU use boycon (13:17)

41 WiU be opposed by angeU (14: 9-11)

42 .ViU cause men to be damned (14:9-11)

43 Will be opposed by men (15:^

44 .VUl receive plagues (16:2, 10)

45 WiU have a throne and kingdom (16:10)

46 WiU league with Satan and demons in m)obilizingnations(16:13-16)

14 facts - the beast as a kingdo" :

47 Is tne dth kingdom (17:11-1

48 Is to be dominate., by the great whore until Antichrist comes to power overthe 10 kingdoms (17:1-7, 12-17)

49 Existed before John's day (17:8-

50 Wasnotinjohn'sJay(17:8-ll)ll)

51 One head is killed (13:3)

•5z 1 heheaa willbe ma^je aUve (l3-3-14)

53 Is revived again in the last daysby Antichrist (17:10-17; Dan, 7:2^^

54 Succeeds 7 world empires(17:9-11)

55 5empireshad faUenbefore John's day - Egypt,Assyria, Babylon, Medo-Persia, and Greece (17:10)

56 The 6th kingdom (Roman Empire) was in John's day (17:10)

57 The 7thkingdo.-, (m.ade i^jof the 10 kingdoms inside the Roman Empire territory) is not yet come (17:10-17; Dan. 7:23-24)

58 The 7th must continue a short space before Antichrist co::e= (17:10)

59 The 7thbecomesthe 8th kingdom when Antichrist gets fuU power over the 10 kingdoms (17:9-17)

60 The 3this one of the 7 kingdoms, that is, the 5th that had faUen before John's day. Thisisinharmony with the facts that the beast was before the 6th and 7th and is not during the 6th and 7th, and becomes the 8th after the 6th and 7th (17:8-11)

7 proofs Antichrist not from abyss:

1 Only a person could be refened to in such statements as a beast coming from the abyss. A kingdom could not possibly come from such a place. This would mean that every person in the original kingdom would come back to live on earth again. This is not taught ofonehum.anbeing in Scripture, much less of thousands of people coming out to carryon with their originalUves and kingdom. If only a person can be re-fened to, then it must be either an angel or a hu—jan being who is now confined to the abyss and -iU come out to fulflU this prophecy. It is not necessary to hold that the beast of the abyss must be a man brought back from, the dead, or that the beastout of the abyss andthebeastoutofthe sea must bethe same person

2 The Antichrist or beast out of the sea of humanity miust be an orJinary mortal because he wlU die at Armageddon (Dan, 7:11; 8:8, 22, 25; 2 Th. 2:8-9; Rev. 19:20). This would be impossible if he were some roan resurrected and made imm.ortal during his second Ufetim.e on earth

3 The doctrine of a resurrection of any man from corruption to become a mortalagain anddieagain on earthin his second lifetime is not taught in Scripture(Heb.9:27). Judas, Antiochus Epiphanes, or no other man is an exception to the law of dying only once and after this the judgment .One does not have to make the Bible conuadict itself in order to find an explanation of aU facts

4 ThedocttiDe of a re-incantation is not oiKe mentioned in Scripture,so this would be im. possible for any human being who evetUvedonearth(Heb. 9:27; Rev. 20:11-15). To be re-incamated one would have to be bom again

in the flesh as a baby.grow to maturity, and go through every process in his previous lifetime. This is utterly unscriptural. The next time men are to live in bodies is in the resurrection when their own grown bodies will be brought forth (Dan. 12:2: Jn. 5:28-29; 1 Cor. 15:20-58; 1 Th. 4:16;Phil.3:21;Rev.20:11-15)

5 The abyss is not the place of confinement for humanbeings who die in their one and only mortal lifetim.e. It is a place forconfinementof demons and certain fallen angels (Lk. 8:31; Rev. 9: 1-21; 11:7; 17:8; 20:3,7). Human souls that are righteous go to heaven at death (2Cor.5:8; PhiL 1:21-24; Heb. 12:23; Rev.6:9-ll),The wicked go to hell(Lk. 16:19-31;Rev.20:ll-15,notes).Therefore, no human being could ever come out of the abyss as the Antichrist

6 There is no scripture to prove that Antichrist will be different from any other natural man in his lifetime as to his birth, death, etc. He will merely be used by satanic powers in the last days.It is not necessary forGod or Satan to call anyone back from the dead to fulfill any purpose on earth. If some man in history could fulfill the prophecies then some man who has never died can fulfill them. No re-incarnation or resurrectionhasbeen necessary for the operation of supernatural powers ofeitherGodorSatan at any time.

The only thing necessary is the complete yieldedness to the operator

7 That the Antichrist will be assassinated in the middle of Daniel's 70th week and then rise from the dead as an immortal being and an incarnation of Satan is unscriptural. The head wounded to death and revived again has no reference to Antichrist, but to one of the heads on the beast, which are all kingdoms and not menfl7:9-11).The Antichrist ismerelythenumanheadof the 8th kingdom. He is not any one of the 7 heads or 10 horns.They symbolize other things before he even comes (Dan.7:23-24:Rev.l7:9-ll).Antichrist will never be an incarnation of Satan, for we see the dragon as a separate person from the beast in all Scripture (2 Th.2:8-9; Rev. 13:1-18; 16:13-16: 20: 10). Satan is an angel with his own body and could never be on the inside of any man bodily (note n, Lk. 22:3)

Beast out of the abyss identified :

The beast out of the abyss is a sacanic angel and not the human spirit of som e dead man. He does not incarnate himself in the hu.man Antichrist or beast outof the sea,but merely uses him as a tool to re'^ ive the -Sth or Grecian kiiy-dom. as the 3ih and last kingdom in iS" times of the Gentiles. This spirit ruled the old Grecian Empire, the 3th of the 5 kingdoms that had faUen before John's day (17:10). .yhen his kingdom feU he was confined to the abyss where he remained during the 6th kingdom (theRomanEmpire, whichwas the one in existence in Jota's day) and where he has been ever since. He wiU be confined to the abyss until the 10 kingdoms are form, ed inside the Roman Empire to miake the 7tfa kingdom of 17:10.He wiU then be loosed ana use the A ntichrist to revive the olc Grecian Empire as the Sth kingdom of 17:11

This is what the angel meant wbeahe saij the beast was(had existed on earth before John's Jay), and is not (on the earth in John's day); and shaU ascend out of the abyss and go to perdition

(17:8)

Kingdom/s of this world have always beencontroUedbygodlyor satanic angels and warson earth are Icstot won as a result ofba tiles in the heavenUes between the good and bad angels. God plans the rise and faUof certain king-dom,s and Satan seeks to keep the prophetic ^Jotd from, coming to pa ss (lsa.24:21-23; 25:7;Dan.lO: 13-21: 11: l;12:l;Eph.6:12;Rev. 12:7-^2;16:13-16).InD3n.l0:12-21; 12:1 wehavethe satanic prince of Persia, the prince of Gtecia, Michael, Israel's prince, and other angeUc rulers mentioned

He is the prince of Grecia because:

1 The last visions ot Daniel concern the Grecian Emipire, its 4 diviaons, and the rise of A ntictaist out of one of them (8:9. 20-25; 11:1-45)

2 The A ntichrist, the earthlyheadof the Sth kingdom (which is a revival of the 5th kingdom that had faUen before John'sday- 17:10). will come from the Syrian division of the old Grecian tm-pire(Dan.8:9,20-25; 11:36-45, notes). If he co,yesfrom theold Grecian Empire and revives it, then it is definite that the spirit out of the abyss is the prince of Grecia of Dan. 10:20

3 In Dan. 7:23-24 antichrist uses one of the 10 kingdoms, the Syrian kingdom, to overthrow 3 others, that is, the others divisions of the old Grecian Empire of Dan. 8:9,20-25. This points to the prince of Grecia as the beast out of the abyss

4 The bodyofthe beast of Revelation is like a leopard(13:2), which, in Daniel 7:6, symbolizes the old Grecian Empire, proving that the kingdom of Antichrist will be mainly Grecian in character andpolicy, as the Syrian division in Dan,8:9-14,20-25; 11:21-45. This identifies the beastoftheabyss as the prince of Grecia

5 Injoel3:6wiihZech. 9;13we have prophecies of the Grecian Empire in the last days under Antichrist, proving beyond doubt that the prince of Grecia is the spirit of the abyss. This revival of Greece will bethe head healed that was wounded to death (13:3, 12-14). The 8th kingdom will be the Revived Grecian Empire,not the Revised Roman

Empire, which is the 7th bead on the beast

Beast out of the sea identified:

1 He is 3 mac (13:13; 2Th. 2:3). See points 7-4^, col. 1

2 Who is r^ A t present he is un-

known - not any man now prominent

in world affairs

3 A'hen will be come? He will not CO me onthe sceneofaction until after 10 kingdoms are forme J inade the old Roman Empire territory (Dan. 7:23-24, note), and until after the rapture of the church(notesf-q, 2Th. 2:7-8). He will come at thebeginningof Daniel's 70tb week(Dan.9:27;Rev.6:1-2). .yarning: any speculation regarding any m^an as the Antichrist before then is pure human guess-work and valueless

4 Where does he come from' : He will comefrom Syria, as proved in Dan. 7: ■23-24; 8:9, 20-25; 11:36-45, notes

5 .Vhai .iUhebecaUed? See 15 titles of Antic-jist. p. 279

6 How long is ne lo be hete '^ For 7 years: 3 1/2 years getting power over the 10 kingdomi s inadethe Roman Em-piretetritory(Dan.7:23-24: 11:36-45); and 3 1/2 jeats as ruler over them (Rev.l3:5).SeeT:-.e 70 w eeks , p. 877

7 Where is he to reiga? From Babylon the first 3 1/2 years, or during his rise lopower(Isa. 14:4-17)and from Jerusalem the last 3 l/2years(Dan. 9:27; 11: 4,';;Mt, 24:15; 2 Th. 2:3-4;Rev. 11:1-2J

8 .yhai power will he have; He will receive power from. Satan (Dan. 8:24; 11:38-39- 2 Th. 2:8-12; Rev. 13:1. 4: 17:12-1'("). The spirit out of the abyss wiU be Satan's agent ir. dominating the Antichrist (11:7; 17:8)

20fold power he wiU have power to

1 Bla^heme God (13:5-6; Dan. 7; 8, 20, 25: 11:36)

2 Overcome saints (15:2-4; 20:4-6)

3 Overcomje Jews (13:7; Dan. 7:21; 12:7)

4 Conquer nation s (13:7; Dan. 7: 7-8, 19-24; 11;: 0-45)

5 Destroy mystery Babylon (17:12-

6 KiU the two witnesses (11:7) 17)

7 Changetimes and laws (Dan. 7:25)

8 Understand mysteries (Dan. 8:23)

9 Do as he -iUs (Dan. 11:36)

10 Do miracles(13:13; 2 Th. 2:9)

11 Cause craft to prosper (Dan. 8:25)

12 Control money (Dan. 11:38-43)

13 Deceive many(1.3:1-13;2 Th.2:10)

14 Conuact with Israel (Dan. 9:27)

15 ControlreUgion(13:l-18; Dan. 11:

16 CoatrolUvesofm.en(13:12-18)36)

17 Control kings (17:12-17)

18 Cause nations to fear (13:4)

19 Fight against Christ (19:19-21)

20 Reign for 42 months (13:5)

For ever and ever (19:3)

Used 13 times in Revelation o£

1 Worship of God and the Lamb (1:6; 5:13; 7:12)

2 God Uvingfor ever and ever (4:9-10; 5:14; 10:6: 15:7)

3 God 4nd Christ reigning for ever and ever (11:15)

4 SmiOkeof eternal torment ascending up for ever and ever(14:9-11; 19:3)

5 Torment of the wicked forever and ever (20:10)

6 Saints reigning for ever and ever (22:5)

Heavenly horses m.entioned in Scripture (19: liy

1 Christ rides one (v 11,19,21). This is not the same as the white horse in Rev. 6:1-2, which is Antichrist

2 Armies ofbeaven ridethem (y 14)

3 EUjah was taken to heaven in a chariot drawnbyhorses (2Ki. 2:11-12)

4 EUsha was protected by many chariots drawn by horses r2 Ki. 6:17J

5 Zechariah saw many oorses - red, speckled,and wrlre,or. which rode God's scouts sent forth into aU the earth (Zech. 1:3-11)

6 Zechariah sawhorses - red,black, grisled, and bay horses, caUed spirits of the heavens that were harnessed to chariots going forth through the whole earth witih scouts forGoa(Zech. 6:1-8)

7 Paul taught that in heaven there ate creatures Uke those wehave on earth, which means that horses are up there (Rom. 1:20: 1 Cor. 2:9)

NOTES

ON

RE VE LATION

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3 .-nountain kingdoms and Israel

infny.

1 Egypt was the tirst kingdom to oppress Israel Ln the tirres of the Gentiles - that period ot Israel's history fro—herbeginningasa nation in Egypt to the 2ndadvent of Christ (Lk. 21:24; Rorr;, 11:25; Rev. 11:1-2). The words Egypt and Egypliap are used 731 times in Scripture and in nearly every case with Israel. Even until the Roman Empire" days, Egypt was Israel's bitter enemy, with the exception of a few periods of friendship. Egypt was the place where Israel became a nation and where they were oppressed over 30 years before Moses led them out of bondage (Gen. 15:13-14; Gen. 37 through Ex. i5).Sheis mentioned many times after this as the oppressor of Israel {1 Ki.l4; 2 Ki. 17: 13:21-19:38; 23:23-37; 25:25-26; 2 Chr. 14:9-12; 16:7-9; Isa. 30-31; Ezek. 29-32V A fter having oppressed Israel off ana on for over 3,750 years, Egypt will be subject to Antichrist in oppressingihem again under the 3th kingdom (Dan. 3:21-25; 11:40-45), She will never be a

great world power again (Ezek. 29:15), but will serve the Lord along with Israel in the eternal kingdom (Isa.11:11-16; 19: 23-25; 27:12-13; Zech. 10:10-11; 14:16-21). See note c, Ps. 30:13

2 Assyria was the second great empire to oppress Israel in the_times_ofihe Gentiles .FoundedbyNimrod(Gen. 10: ' 3-12) it was a kingdom inferior to Egypt for 1,300 years. Then God al- i lowed her to chasten Israel (2 Ki. 15-16; 17-19; 23-24). The words A ssyria and A ssyrian are used 175 times and nearly always in CQnnection with Is- ' rael. She oppressed Israel off and on for about 175 years. Antic.rist will be trie last Assyrian to oppress Israel in the times of the Gentiles (Isa. 10:20-27; 14:25; 31:4-9; Mic. 5: 5-6).

A ssyria will be blessed in the eternal kingdom along with Israel (Isa. 11:16; 19:23-25). See note c, Ps. 80:13

3 Babylon was the third empire to op-press Isra el in the ri m es of the G entiles. It isthe firstone mentioned in Daniel, and for this reason many Bible scholars start the times of the Gentiles with Babylon. But it must be remembered that both Egypt and A ssyria persecuted Israel before Babylon and much longer. ,vhy start the times of the Gentiles with the third empire to oppress Israel merely because Daniel saw those times from Us day forward'? He naturally could not predict the oppressions o f Israel b y Egypt and Assyria for they were in the past by the time he lived. Nevertheless, were they not oppressions by the Gen-ales'" If so, then they rightly belong to the times of the Gentiles. Daniel saw them from his day forward, while John saw the whole length of the times of the Gentiles from Egypt to the Revised Roman Empire, the purpose being to identify the 3th kingdom that will complete the tim«s of the Gentiles

Babylon as an inferior kingdom, helped Assyria against Israel(2Ki. 17: 24-30; 2 Chr. 33:11). She was chosen of God to uke Judah captive foe 70 yeats(2Ki. 20;Isa. 39;Jer. 24).Bab-yion is mentioned in Daniel under the head of gold (2:37-33) and a Uon (7:4-). The word Ba pylon is used 284 times m Scripture nearly always in connection with israeL She will have a laner day part in oppressing Israel (Isa. 13-14; Jer. 50-51). See p. 308-309

4 Medo-Persia was the 4th empire to oppress Israel in the times of the Gentiles. It is the 2nd one in Daniel as the breast and arms of

silver(2:32,39),the bear(7:5),andtheram (8:20). It is referred to only 53 linresin Scnpture, but in an important role(2Ki. 17:6; 18:11; Isa. 13:17: Dan. 5; 10:13-21; 11:1-2; Ezra 1:1-3: 4:1-9:9; Neh, 1-13). It will fulfill prophecy in the last days under Antichrist (Ezek. 38-39).Medo-Persia persecuted Israel off and on for over 100 years. See note c, Ps. 30.13

5 Greece was the 5th empire to op-press Israel in thetimesof theGentiles and the 3rd one Ln Daniel. It is sym^bol-ized in Daniel by the belly and thighs of brass(2:32, 33), as the leopard (7:6), and as the he-goat (8:5-9,20-25).It is only mentioned by name 9 times in Scripture, due to the fact it existed between the Old and New Testament

times. Sheis mentioned manytimes in the books of Maccabees in the Apocrypha. Practically aU of Dan. 8, 11 an d 12: Rev. 6:1-3; 13:1-13; 17:9-17: 19: 19-21 must be understood in connection with Greece which will be revived again as the ^th kingdom. Greece and the Syrian and Egyptian parts of the empire persecuted laaeloff andon for over 250 yean. The Grecian empire is the 5thhead on the beast of Rev. 17:9-11, which was (before John), is not (In john'sday),andbecomes revived as me 8th and last kingdom to oppress IsraeL She is the head that was wounded to death and madeaUve again (13:3,12) 6 Rom e was the 6th empire to oppress Israel in the times of theGentil es and the 4th in Daniel. It is symbolized in Daniel as the legs ofiron (2:33,40), the non-descript beast (7:7-3, 23-24), and tne 6th head on t.e beast (Rev.l7:9-17). Rome oppressed Israel over 200 years and dispersed the Jews, 70 A. D. (Dan. 9:26-27; Mt. 24:1-3; Lk. 21:20-24. notes). It is from this territory that the next two kingdoms will arise

7 Revised Rome will be the next em-pire m entioned in Scripture as oppress-inglsrael in the times of the Gentiles. Thi' kingdom will be made up ot 10 kingdoms inside t he Roman Empire territory in the last da ys. For this rea son we caU it the Revised Roman Empire, not the Revived. It the Roman Empire were to be revived it would be one kingdom mledby one man from Rome, butinstead 10 separate kingdoms ruled by 10 kings and with 10 separate capitals wUl be formed inside the Roman i Empire territory. This is symboUzed in j Danielbythe 10toes(2:40-45) and 10 i horns (7; 7-8, 19-24), and by 10 horns in Rev. 12:3; 13:1; 17:9-17 |

10 proofs toes and horns the same:

(1) The number is the samie (12:3: 13:1; 17:12: Dan. 2:40-45; 7:7-27)

(2) They all exist together and fight Christ at Armageddon (17:14; 19:11-21:Dan.2:34-35,44-45: 7:3-14,21-27)

(3) They all exist after Rome and are a revision of it (17:12-17; Dan, 2:44-45: 7:7-3, 23-24)

(4) They will aUbe connected with the same beast at the same time (17: 12-17; 19:19-21; Dan. 7:8,11,21-27)

(5) The little horn of Dan.7:7-8,19-24, and the beast of Rev. 17:9-17 are the same and will arise after the 10 kings and from among them (17:12-17; Dan. 7:7-8, 23-24)

(6) They willbecome subject to the same man at the same time (13:1-8; 17:12-17; Dan. 7:23-24)

(7) The kingdom of God and Christ wiUbe set up in the days of their existence (17:14; 19:11-21; Dan. 2:44-45: 7:7-27)

(8) They will give their power to the same manforthe samelength of time (13:5; 17:3-17; Dan. 7:23-25; 12:7)

(9) The 10 horns are the same astne 7ihkiiigdom of Rev.l7:8-17.They succeed the 6th kingdom ot Rome and precede the 3th or the Antichrist kingdom (17:8-17). The 10 toes and 10 horns of Dan. 2:40-45; 7:7-3,23-24 also come out of Rome, succeed Rome and precede the kingdom of the little horn or the Antichrist kingdom. Hence, they must be the same

(10) The 10 horns in both books reign both before and a fter the beast or Utile horn. Their reign before him is different from that after him. Before he comestheyare independent, but after he comes to power they are subject to him. They control the 7th; he controls the8thkingdom.Therefore,tney must be the same

8 Revived Greece w ill be die 2nd of the future empires to oppress Israel in the times of tiie Gentiles and the last world powet to do so. Antichrist will

come out of the 10 kingdoms and overthrow 3 of them. The others wUI submit to him thus formiing the 8th kingdom (Dan. 7:23-24; Rev. 17:8-17). It wtU be defeated byChrist at His second advent. This will end the times of the Gentiles

The Millennium (20:6):

50 points about the Millennium:

1 DeStation . Latin . miUe, a thousand ,153152^ year. The phrase thousand years is used 6 times in 20:1-7

2 It is the last aispensation for man before the final removal of the curse (22:3)

In Scripture it is called :

(1) The thousand years reign of Christ (20:2, 4, 5, 6, 7)

(2) The dispensation of the fulness of Draes(Eph, 1:10)

(3) Thedayof the Lord(seep.226, col. 4). Called that day many times in the prophets (Isa. 2:11; 4:1; 19:21; 24:21; 26:1; Ezek. 39:22; 48:35; etc.)

(4) The world (age) to come (Mt. 12:32; Mk. 10:30; Eph,l:21; 2:7; 3:21)

(5) The kingdom of Christ and of God(Eph,5:5; 2 Tim.4:1; Rev. 11:15)

(6) The kingdom of God (Mk. 14: 25; Lk. 19:11; 22:14-18)

(7) The kingdom ofheaven(Mt. 3: 2; 4:17; 7:21; 8:11; 10:7; 18:1-4)

(8) The regeneration (Mt. 19:28)

(9) The times of the restitution Restoration) of aU things(A cts 3:20-21)

(10) The consolation of Israel (Lk. 2:25)

(11) The redemption of Jerusalem (Lk. 2:38)

(12) The kingdom of His dear Son (CoL 1:13: 2 Pet. 1:11)

3 Satan wiLlbebound(Rev.20:1-10)

4 It will be between the second advent and the New Heaven and New Earth rnote h, 2, 19:19)

5 Tne kingdom will be literal and earthlyflsa. 9:6-7;Dan.2:44-45; 7:13-27; Zech, 14: Lk. 1:32-33: Rev. 5:10: 11:15; 20:1-10; 22:4-5)

6 It will be a theocratic government (Isa.2:2-4; 52:7;Ezek. 43:7: Dan. 2:44-45; 7:13-14;zech. 14:1-21;Mt. 25:31-46; Lk. 1:32-33; Rev. 11:15; 20:1-10)

7 Christ wiU rule under God (Isa. 9: 6-7; Dan. 7:13-14; Lk. 1:32-33)

8 David will rule over all Israel under Christ (Jer. 30:9; Ezek. 34:24; 37: 24-28; Hos. 3:4-5)

9 The apostles will rule over one tribe each (Mt. 19:28: Lk. 22:30)

10 All saints will have part in ruling as kings and priests (note k, 20:4)

11 World capital will be Jerusalem (Isa. 2:2-4; Ezek. 48: Zech. 14)

12 The kingdom will be world-wide (11:15; Dan. 2:44-45; 7:13-27: Zech, 14)

13 Certain classes will not inherit the kingdom (1 Cor. 6:9; Gal. 5:19-21)

14 Certain classes will be excluded from entrance into the kingdom (Mt, 5: 20; 13:39-50; 24:45-51; 25:31-46;Rev. 14:9-11)

15 The judgment of the living nations atthe 2nd advent will determine who is worthy of entrance into the kingdom (Mt. 25:31-46)

16 All nations wiiX be required to send representatives to Jerusalem once a year to acknowledge Christ (Zech, 14:16-21; Isa. 2:1-4; 35:8-9)

17 The wicked dead will not be resurrected to live again in the Millennium or be given a second chance (Rev. 20:4-6, 11-15; Heb. 9:27)

18 TheeanhwiUnotbedesolateduring the Millennium (Isa. 2:2-4; Zech. 14:16-21; 1 Cor. 15:24-28; Rev. 20: 1-10)

19 There will be civil and religious laws for allnations(Isa. 2:2-4; 9:6-7; 11:3-5: 65:20; Zech. 14:16-21: 1 Cor. 15:24-28)

20 The Gentile nations wiU be located in the partof the earth God gave to each nation and race (Dt. 32:8; Acts 17:26)

21 Israel wUI be given all the original promised land (Gen. 15:14-18; 17: 6-19: Isa. 60:21; Ezek. 47:13-48:35J

22 The world-capital building will be the future Jewish temple at Jerusalem (Ezek, 43:7; Zech. 6:12-13)

23 A river will flow out from under the temple southward and part into two branches-one going into the Mediterranean and one into the Dead Sea, the waters of which will be healed and have many fish (Ezek. 47; Zech. 14:8)

24 There will be earthly priests ana Levites serving in the future temple (Isa.66:19-24;Ezek.43:19-27;44:9-31)

25 AU the former sacrifices, feasts, and rituals of the temple worship will be continued as an eternal memorial of what they were types of before Christ ftilfilled them (Ezek. 43:19-27; 44:5, 30; 45:17-25; 46:1-24; Zech, 14:16-

21; Isa. 66:19-24)

26 The Holy Spirit will be poured out upon aU flesh (Isa. 32:5; Ezek, 36:25-27: Joel 2:28-32)

27 Universal knowledge of the L<xd will be manifest (Isa. 11:9: Zech, 8:22-23)

28 Jews will again be the missionaries to evangelize the nations (Isa. 2: 2-4; 40:9: 52:7; 61:6: 66:18-21; Zech, 8:23)

29 There will be one universal religion (MaL 1:11; Zech. 14:16-21; Isa. 2:2-4; Joel 2:28-31; Jer. 31:31-36)

30 The glory of God will be continually manifest fIsa.4:4-6;Ezek.43:1-5)

31 Salvation in its fulness will be for all (Joel 2:28-32: Acts 2:16-21; Isa. 2:2-4; 11:9; 52:7; Heb. 8-10)

32 Divine healing for the body will be experiencedbyall(Isa. 32:1-5; 33: 24:35:3-6; 53:5: Mt. 8:17; 1 Pel. 2:24)

33 There wUI be universal peace (Isa. 2:4; 9:6-7; Mic. 4:3-4: MaL 1:11)

34 Universal prosperity will be a re-ality(Isa. 2:2-4; 65:20-25;Mic. 4:4-5)

35 The financial system will be as in Israel (Gen. 14:20; 28:22 with Heb. 6: 20: 7:1-10: Mt. 23:23: Rom. 2:22; 1 Cor. 9:7-18: 16:1-3: MaL 3:10-12)

36 Full justice will be meted out to aU alike (Isa. 9:6-7; 11:3-5; 65:20-25; 66:1-2: Mt. 5:1-7:29)

37 Human Ufe will be prolonged indefinitely (Isa. 65:20-25~r.Zech. 8:4)

38 Light from the planers'wUl be increased 7fold(Isa. 30^6; 60:18-22)

39 Animal natures willbe changed as before the faU (Isa. 11:6-8; 65:17-25; Rom. 8:18-23)

40 Deserts wtU blossom again as a rose (Isa. 35:1-10; 55:12-13; Ezek. 36: 8-12; Joel 2:18-27: 3:17-21; Amos 9; 13-15)

41 Love and righteousness will prevail (Isa. 9:6-7; 11:5:32:1-5:65:17-25)

42 The Jews wiU be the head of all nations under the Messiah(Dt.28:1-14)

43 The test for man will be to obey Christ, the resurrected saints, and the laws (Ps. 2; Rev. 2:26-27; 5:10; 11: 15: 12:5; 20:1-10)

44 Fruitful seasons will be enjoyed withoutinterruption(Isa.30:23-25; 33: 20-21; 35:6-7; 41:17-18; 49:10: Ezek. 34:26; 47:1-12; Zech. 14:8)

45 Material blessings will fill the earth (Isa. 29:17:30:23-24:32:15; 35: 1-7:41:19; 49:9-10; 51:3; 55:13; 60:5-17; 62:8-9; Jer. 31:27-28;E^<. 34:27; 36:25-35; Joel 3:18: Amos 9:13)

46 Waste places of the earth will be restored to usefulness (Isa. 32:16-18; 49:19; 52:9; 61:4-5; Ezek. 36:8-38: Amos 9:14-15; Acts 15:13-18)

47 Great highways will cover the earth (Isa. 11:16; 19:23-25; 35:7-8)

48 Normal increase of mankind (Gen. 1:26-28; 9:12;Isa. 9:6-7: 59:20: 65:20-25; Jer- 30:19; 33:22; Hos. 1:10)

49 lofold purpose of God in the Millennial reign of Jesus Christ?

(1) To put down rebellion on earth, so that God maybe all and all again as before rebellion by Lucifer and Adam (lCor.l5:24-28;Heb. 2:7-9:Eph.l:10)

(2) To fulfill the everlasting covenants made with Abraham(Gen.l2; 13: 15; 17), Isaac (Gen. 26), Jacob (Gen. 28), David (2 Sam. 7), and others (Mt. 26:28: 2Cor. 3:6-15; Heb. 7; 8; 9; 10)

(3) To vindicate and avenge Christ and the saints(Mt. 26:63-66; Rom. 12: 19;Ps. 2; Isa. 63; Rev. 1:7; 6:9-11; 19: 1-10; 1 Pet. 1:10-12; 2 Tim. 4:7-8; Rom. 8:17-21)

(4) To restore Israel and deliver them from the nations and make them the head of all nations forever(Acts 15: 13-18; Mt,24:31: Isa. 11:10-12; Ezek. 20:33-44; Dt. 28)

(5) To exalt the saints of all ages to a kingly and priestly position according to their works (Rom. 8:17-21; 14: 10: 2Cor. 5:10-11; Phil.3:20-21;CoL 3:4: 1 Pet. 1:10-13; 5:1-4; Rev. 1:5; 2:26-27; 5:10; 11:15-18; 12:5; 20:4-6j

(6) To gather together in one all things in heaven and in earth(Eph.l: 10)

(7) To judge the nations in righteousness and restore the earth to its rightful owners (Isa. 2:2-4; 11:1-11: Ml. 25:31-46: Dan. 7:9-27)

(8) To restore a righteous and an eternal government on earth as originally planned (Isa. 9:6-7; 11:1-9; 42:

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NOTES

ON

REVELATION

C ONTINUED

1-5; Dan. 2:44-45; 7:13-27; Lk. 1:32-33; Rev. 11:15; 20:4-6; 22:4-5)

(9) To fulfill hundreds of prophecies coDcemlng the eternal reign o f the Messiah (Dan. 9:24; 1 Pet. 1:10-13; Acts 3:20-21)

(10) To restore all things as before sin entered the world (Acts 3:20-21; Isa. 66:22-24; 2 Pet. 3:10-13; Rev,21-22)

50 The Millennium will end in one more short period of rebellion. Then the final desuuction of all rebels wiU take place, lea Vina the saints, natural and resunected, in charge of the eternal perfect earth (Rev. 20:7-10; 21:1-22:5; 2 Pet. 3:10-13; Isa. 66:22-24)

7 judgments of Scripture (20:11):

1 Judgment ol believers' sins in the cross of Christ (jn. 12:31-32)

(1) Subjects : believers as to an (Rom. 6:10; Heb. 9:25-28)

(2) Time: on the cross (Jn. 3:14; IPet. 2:24; Jn. 17:4)

(3) Place: Calvary(Lk,23:33;Jn. 19)

(4) Basis: Christ's perfect work (Jn. 3:16: 5:24; Rom. 6:8)

(5) Result: d eathtoChrist;lifetobe-lievers(Rom.4:l-24; 5:1-21; 8:1-16)

2 Believers' self-judgment throu^-out life (1 Cor, 11:31-32)

(1) Subjects: believers walidng in the light (1 jn. 1:7)

(2) Time: every day(Rom. 6:16-23; 8:l-13TIp[r. 4:22-32; CoL 3:5-17)

(3) Place: in the earth (Rom. 8:1-16; He'Fm:5-ll)

(4) Basis: obedience to God and His vVord(Jas. 1:22-25)

(5) Result: chastisement or approval from God (Heb. 12:5-11)

3 Judgment of Israel for her many centuries of rebellion(Ezek. 20:33-44)

(1) Subjects: the Uvlng Jews of the future tribulation (Zech. 12:10-13:1)

(2) Time: during the great tribulation (JerT^ 3-11; Mt. 24:4-15; Dan. 9:27; 12:1)

(3) Place: Palestine, Edom, and Moab (Zech. 12:1-14:21; Dan. 11:40-45; Isa. 16:1-5; Ezek. 20:33-44; Hos. 2:14-17; Mt.24:15-31; Rev.l2:6, 14)

(4) Basis: obedience to God and His Worcl(Jas. 1:22-25)

(5) Reailt: conversion of Israel as a nation at the2ndadvent(Isa. 1:27; 66: 7-8;Jer.30:3-ll;Ezek.22:19-22;Zech. I 12:10-13:l;Mt. 23:37-39; 24-31; Rom. 11:25-29)

4 Judgment of angels for rebeUion against God (2 Pet, 2:4; Jude 6-7)

(1) subjects: fallen angels(2Pet.2: 4; jude 6-7; Rev. 12:7-12; 1 Cor.6:3)

(2) Time: at the great white throne judgmentafter the Millennium (2 Pet, 2:4; Jude 6-7; Rev. 20:11-15)

(3) Place: before the great white throne in heaven (Rev. 20:11-15)

(4) Basis: obedience to God (2 Pet. 2:4; Ju'3eT-7; Ezek. 28:11-17)

(5) Result : eternal damnation in the lake of Are (Rev. 20:10:Mt. 25:41,46)

5 Judgment of believers' works (Roro. 14:10; 2 Cor. 5:10-11; 1 Cor. 3:11-15, notes)

6 Judgment of the J^V}°8 nations at the 2nd advent (Mt. 25:31-46, notes)

7 Tudgment of the wicked dead (Rev. 20:11-15; Acts 17;31; Rom. 2:1^

(1) Subjects:

The wicked dead (v 5-6, 12-15) who are not judged at the judgment of the nations 1, 000 years before (Mt. 13: 30, 39-50; 24:51; 25:3-46: Rev. 14; 9-ll;19:20). These include all wicked menfrom Adam to end of Millennium

(2) Time:

AEncTofthe Millennium (v 7-15) B When heavens and earth are

renovated by fire (v 11; 2 Pet. 3:7-13;

Heb.l:10-12;12:25-29;Re. 20:11-15)

(3) Place: at the great white throne (v 11; Ps. 9:7-8). The throne is literal and the white indicates absolute right-eousness and justice of the judgment (Ps. 45:6-7; 96:10-13; Jn. 7:24; Acts 17:31; 2 Tim. 4:8), just as white robes indicate the righteousness of the saints (19:8)

(4) Basis: A Lawofconscience(Rom.2:12-8 Lawof memory(Lk. 16:25) 16) C Law of Moses (Rom. 2:12-16) D Law of character (Heb. 3:8-

10; Eph. 4:19)

E Gospel (Rom. 2:12-16)

F Records of personal acts (Mt, 12:36:Lk. 12:2-9: Jn. 3:18: Rev. 20:12)

G Thebookof Ufe(Rev. 3:5: 13: 8; 17:8; 20:12,15; 21:27; 22:18-19; Ex. 32:32-33; Ps. 69:28; Dan. 12:1; Lk. 10:20; Phil. 4:3)

H The word of God (Jn. 12:48)

(5) Judges: A God the Father(vl2:Heb, 12:

23-24; 13:4; Rev, 6:10: Rom. 2:12-16) B GodtheSon(jn. 5:19-27: Acts 10:42; 2 Tim. 4:8; Rev. 19.11)

God wiU judge by Jesus Christ. The Father wiU decree, the Son wiU exe- ! cute (Acts 10:42; 17:31; Rom, 2:16)]

(6) Nature: It will not be a spiritual, i invisible, endless process but a defi ' nite,literal, visible, and personal trial \ inGod'scourtsimilartoa trial on earth i (V 11-15; Ps. 9:8; Mt. 7:2, 21; Acts 17:31; Rom. 2:12-16; Heb. 9:27)

(7) Universality: A The sea gave up the dead in it.

This could only refer to Dodies,for souls and spiritsofthe wicked dead do not remain in the sea at physical death. They go to hell and await the resurrection of their bodies (v 13; Lk, 16:19-31; Isa. 14:9). See HeU. p. 620-622

B E)eath gave up the dead that are in it.This could only refer to bodies, for the body only dies at physical death (Jas. 2:26). Soulsare dead in trespasses and in sins while yet in the body (Mt. 8:22; Eph, 2:1-9; 1 Tim. 5:6). Physical death only, therefore, could be the reference

C HeU delivered up the souls that are in it (v 13). Souls and not the bodies of the wicked go to hell (see Hell, p. 620-622; Lk. 16:19-31, notes)

(8) Purpose: A To give every man a fair trial

before his eternal punishment (Acts 17:31; Ps. 9:8)

B To judge the secrets of men (Rom. 2:16)

C To judge idle words(Mt, 12:36)

DTo judge all the works, thoughts, actions, and sins of man (1 Tim. 5:24; 1 Pet. 1:17; Rev. 20:12-13; 22:12; Rom. 2:5-6, 12-16)

E To mete out degrees of punishment according to deeds (Mt. 7:2: 10: 15; 11:22-24; 12:41-45; 23:12-14,33; Mk. 6:11; Lk. 10:14: 11:31-32; Rev. 20:11-15; 22:12)

(9) Length: time in judging all the ^ wicked is not known, but the length of the sentence for all willbe etemal(Mt. 5:23-30; 10:28: 13:42-50; 18:9; 23:15, 33; 24:51: 25:41,46; Mk. 9:42-48; Lk. 12:5: Heb. 6:2; 10:26-31;Rev. 2:11; 14: 9-11; 19:20; 20:10-15; 21:8; 22:15; Isa. 56:22-24)

(10) Results: all in death and hell sent to the lake of fire (v 14-15)

8 events between rapture and revela-tion (19:l)J

1 Presentation before God (Eph. 5: 27: CoL 3:4; 1 Th. 3:13)

2 Saints declared blameless (1 Th. 3:13: 5:23)

3 Settlement in mansions (Jn. 14:1-3; Heb. 11:10-16:13:14; Rev, 3:12)

4 Judgment of saints (Rom. 14:10: 1 Cor, 3:11-15: 2 Cor. 5:10-11)

5 Regular worship (Rev, 19:1-9; Lk. 22:16, 18)

6 Routineofliving(Lk.22:29-30; Jm 14:1-3; Rev. 1:6: 1 Cor, 2:9)

7 MarriageoftheLamb(Rev. 19:1-9)

8 Preparation forthe2nd advent,the battle of Armageddon, and the establishment of an eternal government on earth(Rev.l9:11-21:20: l-10;Zech.l4)

The bride of Christ (21:9):

These verses(9-10) should settle once and forever what the bride of Christ is

What the bride o f Christ is not:

1 It is not Israel of O.T. rimes

2 It is not a part of the N. T. church

3 It is not the whole N.T. church

4 It is not the 144, 000 Jews

5 It is not the tribulation saints

6 It is not any single individual or any one special group of individuals oui of the redeemed

7 It is not any one denominarion or all the denominations combined

What the bride of Christ is:

It is " that geat city , the holy Jerusalem" (V 2,9-1 Oy This is what the angel pointed out to John when he promised to show him the bride, the Lamb's wife - the Holy City, the heavenly Jerusalem. What a simple revelation!

It is unscriptural to speak of any one companyofredeemedasbeingthe exclusive bride of Christ, If the city, the New Jerusalem, is the bride, then all who go to live in the Holy City mal<e up the bride and not just a part of them

A11 redeemed will live in the city:

1 The O.T. saints were promised the New Jerusalem (Heb, 11:10-16)

2 The early church was promised the city(jn. 14:1-3: Heb. 13:14)

3 EveryChristian is promised the city (Rev. 3:12: jn. 14:1-3; Heb. 12:23)

4 The 144,000 Jews will b e there (Rev. 7:1-8: 12:5: 14:1-5)

5 The tribulation saints will go there (Rev. 6:9-11: 7:9-17; 15:2-4: 20:4-6j

Therefore, we conclude that since all saints in the first resurrection (from Abel to the la St one saved in the future tribulation) will go to live in the New Jerusalem that all such saints will be members of the bride. No one person, group of persons, denomination, mansion, temple or any other building can be called the city, the Lamb's wife. It takes all to be the city - the bride

It would be scriptural, however, to say concerning the redeemed,that they are now married to Christ under the terms of the new covenant, that they are citizens of heaven,that they have a hope of going to live in the New Jerusalem, and that because of this they expect to bea partofthebrideofchrist or a part of the heavenly city. But no one is actually a part of the bride until he begins to Uve in the city, which is the bride, the Lamb's wife (v 9-10)

Students forcenturieshave called the church the bride of Christ but thisis unscriptural. The church will become a part of the bride when its membersbe-gintolive in the New Jerusalem but it will not be the exclusive bride of Christ, aU the redeemed of all other ages will also be a pan of the bride (V 9-10)

The wife of Christ (21:9):

Gr, gune , a woman, married or un-marned; a wife. Trans, woman 129 times and wife 92times. That it refers to single women and widows as well as married women is clear from Lk, 4:26; 10:38;jn.l9:26; 20:11-15:1 Tim,5:2, 14. Therefore, the theory based upon ; this word that Israel is the bride of Christ because she is miarricd to God is] not proved.The Gr.for bride is numphe. , It is trans , bride (jn. 3:29; Rev. 18:23; | 21:2, 9; 22:17) and daughter-in-law (Mt. 10:35: Lk» 12:53). The wife or bride here is the Holy City, the New Jerusalem, and is the same as the wife in 19:7, which is the redeemed of all ages who wUlhave part in the first resurrection and who will live in the New Jerusalem forever. Just because the wife of 19:7is not called a bride is no proof that she is not a bride. Are not all women who marry called brides'!' It is true that Israel is married to God (see p, 307, col.

1), but this is no proof that she is the wife and bride of Rev, 19:7; 21:2, 9; 22:17

8 proofs the Church is now married:

1 Jesus called Himself the bridegroom of Christians (Mt. 9:15; Mk. 2:19-20: Lk. 5:34-35)

2 John called Christ the bridegroom fJn.3:29).TheGr. word for brideyoom in all these passages is numpmos , a newly married man

3 Christians are married to God and Christ underthe terms of the N. T. as Israel was married to God underthe terms of the O.T. (Mt.26:28; Lk. 22:

20; 2 Cor. 3: Heb. 12:24)

4 Paul taught fliat Christians are married to Christ by the new covenant (Rom. 7:1-6)

5 Paul taught that O. T. saints will notbe perfected apart from N.T. saints fHeb.ll:40).This means that all will De perfected together as those who make the inhabitants of the New Jerusalem, the Lamb's wife

6 Jesus in Rev. 22:16-17, after the ascension, recognized that believers on earth were already His bride or were to be a part of Ftts bride

7 Paul in ICor. 11:3; 12:12-28; Eph, 4:12-16; 5:25-33 used the marriage relationship to illustrate and teach the relationship of Christ to His church, proving Christians are now married to Christ

8 Paul taught that believers ate now joined to the Lord or married to Him in one Spirit, as Israel was in the O.T. days (Isa. 56:6; Jet, 50:5)

Marriage of Christ completed

It is clear from the above that Christians are now married to Christ. It is also clear from 2 Cor. ll:l-21:Rev. 19: 1-10that they are to have final marriage festivities. The seeming difference maybe explained by Hebrew custom (note a, Mt. 1:18). The betrothed parties were legallyin the position of a married couple and unfaithfulness in this period was adultery(Dt. 22:23; Mt, 1:19). The concluding festivities took place at the actual time of coming together as man and wife at which time a marriage supper wasgiven. The marriage was consummated by entrance into the wedding chamber. The marriage supper of the Lamb in Rev. 19 is simply the concluding ceremony, not the marriage contract entered into at conversion

7 "new" things in Revelation: (2llS)

1 Newnameforovercomers(2:l7; 3:

2 Newnamefot Christ (3:12) 12)

3 New Jerusalem (3:12; 21:2)

4 New songs (5:9: 14:3)

5 New Heaven (21:1; 2 Pet. 3:13)

6 New Earth (21:1: Isa. 65:17: 66:22)

7 All things new, referring to the renewal of the heavens and earth and all things previously cursed (21:1-22:5)

21 other "new " things in Rev, 21-22:

1 New city on earth (v 2-3,10-27)

2 New and visible presence of God the Father on earth (v 3-7; 22:3-5)

3 New earth conditions (v 4-7)

4 New water of life for all men on earth (V 6: 22:1, 17)

5 New realization o f eternal i n-heritances for all men (v 7)

6 Ne w segregation between godly and ungodly (V 8-27:22:15;Isa,66:22)-

7 New and eternal relationship (21: 3-10, 24-27; 22:1-5)

8 New eternal generations of natural people (V 3-7,24-27; 11:15; 22:4-5: Gen. 8:22: 9:12; 13:15; 17:7,19: Ex. 3:15: Dt. 5:29; 29:29; 2 Sam, 7:24-26; 1 Chr. 23:25;Ps. 45:17: 72:5; 89:4; 102: 12,24:106:31; 145:13; 146:10: Isa. 9: 6-7; 51:8: 59:21; Jer, 31:35-36; 32:38-40;Ezek.37:24-28: 43:7; Dan, 2:44-45; 7:13-14, 18, 27; L k, 1:32-33, 55: Heb. 12:28)

9 New traffic in the new city (v 24-

10 New river on earth (22:1) 27j

11 New food for the new natural people (22:1-2, 14)

12 New and eternal health (22:1-14)

13 New earth inhabitants - the resurrected people residing in the new Jerusalem (21:2, 9-10: 22:1-5)

14 New location for the capital of the universe (21:2, 9-10, 24-27: 22:4-5)

15 New method of livingforever (22:

16 New kinds of fruit (22:2) 2)

17 New and eternal King and kingdom on earth(21:3-7: 22:1-5)

18 New unity between heaven and earth(21:3-7,24-27; 22:3; Eph. 110)

19 New and eternal responsibility of man in carrying out the original plan (21:3-7, 24-27; 22:1-5; Isa. 45:18; Gen. 1:26-28)

20 New future for natural and resurrected men (21:3-7, 24-27: 22:1-5: Eph. 2:7)

21 New and eternal tealization o f God's plan for man fulfilled (21:2-7, 24-27; 22:1-5)

NOTES

ON

Restitution of all things (Acts 3:21):

The fallof mandoesnot do away with the original plan to replenish the earth with natural people. It only postpones it until the time of the restitution of all things (Acts 3:21). Then all things will continue as they would have if man had not fallen

If one can realize what wonderful conditions would be on earth today if sin, sickness, death, and the curse had not come, and then transfer that idea to the New Earth,he can fully understand the eternal conditions on earth. Children will be born eternally and natural life will continue perpetually. Planting,harvesting, summer, winter, cold, heat, day, and night, times and seasons, and every other phase of natural life asbeforethe fall will be fully realized forever (Gen. 8:22; 9:12; Isa. 66:22-24; 2 Pet. 3:13)

David's earthly kingdom will be the headofallnaturalearthlykingdoms of Gentilesforever(v 24-26; 2 Sam. 7:11-17,24-29; Ps. 89:3-4,35-37; Isa. 9:6-7; Ezek. 43:7-9; Dan. 2:44-45; 7:13-14, 18,27; Lk. 1:32-33; Rev. 11:15; 22: 4-5). These and all the wonderful conditions of the Millennium on p. 311-312 will continue on earth forever

<i32J "IT IS DONE" (21:6) - WHAT IS DONE? (SLV 12-fold plan of God completed

1 Sinful career of immediate heavens and earth ended (21:3-7; 22:3)

2 Renovation of heavens and earth (2 Pet. 3:5-13; Heb. 1:10-12; 12:25-28)

3 "All things" made new (21:5)

4 All rebels put down (1 Cor. 15:24-28)

5 Man purged of all possibility of rebellion (21:3-8; Eph. 1:10; 2:7; 3:11)

6 The curse removed (21:3-8; 22:3; 1 Cor. 15:24-28)

7 Earth turned back to God (Acts 3:21-22; 1 Cor. 15:24-28; Eph. 1:10; Isa. 66:22-24)

8 Rebels judged and confined to hell (20:11-15; Mt. 25:41,46; Isa. 66:22-24)

9 God recognized again as Supreme Ruler of the universe as before rebellion (21:3-8; 1 Cor. 15:24-28; Eph. 1:10; 3:11)

10 God's original plans for free wlUs and the universe realized (Eph. 3:9-11)

11 God's form of government and His own being vindicated before all free wiUs in the universe (Eph. 3:9-11; 2 Pet. 3:9)

12 God's throne and headquarters moved from the third heaven and established on earth (21:3-22:5)

2 classes of eternal people (20:4):

If one will keep in mind that there will be two classes of eternal people, eternal conditions on earth will be simple to comprehend:

1 Natural people wiU Uve from the future tribulation period through the Millennium and then on into the New Earth forever if they do not coin i nit sin or rebel with Satan at the end ofthe Millennium (Rev. 20:7-10; Mt. 13: 39-50; 25:46)

2 Resurrected people who have part in the first tesunection will be the eternal rulers ofthe eternal generations of natural people (note k, 20:4). The res-unected people wiUnot marry or give in marriage (Mt. 22:30);but the natural people who are aUve at the 2nd advent and who are permitted to be subjects o f the eternal kingdom will marry, have children and carry out the natural program as God intended when He created Adam.They will Uve forever by vinue ofthe tree of Ufe (Rev. 22:1-2), not by virtue of a resurrection and a change from mortaUty to immortaUty as with glorified saints (1 Cor. 15:51-58; Phil. 3:21)

NEW TESTAMENT COMMANDS (Rev. 22:14)

There are 1,050 commands in the N. T. for Christians to obey. Due to repetitions we canclassifythem under about 800 headings. They cover every phase of man's Ufe in his relationship to God and his feUowmen, now and hereafter. If obeyed, they bring rewards forever;some,if disobeyed will b ri ngcondemnation and eternal punishment. They are not to be confused with the 10 commandments which were aboUshed with the law of Moses (note i. Acts 15:24 and 85 contrasts between the old and new coye-oants. p. 201). They are divided below under their various headings:

7 "abstain's" - abstain from:

1 Idols (Acts 15:20)

2 Fornication (Acts 15:20,29; 1 Th. 4:2-3)

3 Strangled meats (Acts 15:20)

4 Eating blood (Acts 15:20)

5 Meats offered to idols (Acts 15:29)

6 A U appearance of evU (lTh.5:22)

7 Fleshly lusts (1 Pet. 2:11)

7 things to avoid:

1 Trouble makers (Rom. 16:17)

2 Profane and vainbabbUngs(l Tim.

3 False science (1 Tim. 6:20) 6:20)

4 Unlearned questions (2 Tim. 2:23)

5 FooUsh questions^Tif. 3:9)

6 Genealogies (Tit. 3:9)

7 Arguments about the law (Tit. 3:9)

3 "ask's":

1 A sk and ye shaU receive (Mt. 7:7)

2 Ask no return of goods (Lk. 6:30)

3 AskUfeforbacksUders (1 Jn. 5:16)

2 things to awake lo:

1 A wake to righteousness (1 Cor, 15-

2 Awake to Ufe (Eph. 5:14) 34)

74 "he's" -be:

1 Exceeding glad (Mt. 5:12)

2 Reconciled to a brother (Mt. 5:24)

3 Perfect (ML 5:48; 2 Cot. 13:11)

4 Wise as serpents (Ml. 10:16)

5 Harmless as doves (Mt. 10:16)

6 Ready for Christ's coming (Mt, 24:44; Lk. 12:40)

7 Content with your wagesfLk. 3:14)

8 Merciful as God (Lk. 6:36)

9 Like faithful servants (Lk, 12:36)

10 Thankful (CoU 3:15)

11 Atpeaceamongselves(lTh.5:13)

12 Patient toward aU men (iTh, 5: 14; 2 Tim. 2:24)

13 No partaker of sin (1 Tim. 5:22)

14 Sober and hope (1 Pet. 1:13)

15 Sober and pray(l Pet. 4:7)

16 Sober, grave, temperate, sound in faith, charity, and patience (aged men, Tit. 2:2)

17 Sober, love husbands and children (young women. Tit. 2:4)

18 Sober minded (young men. Tit. 2:6)

19 Inbehaviourasbecoming to saints (aged women, Tit. 2:3)

20 Discreet, chaste.keepers at home, good, obedient(young wom en,Tit.2:5)

21 Ready to give an answer ofthe hope that is in you (1 Pet. 3:15)

22 Of good cheer (Jn. 16:33)

23 Baptized fActs 2:38)

24 Converted (Acts 3:19)

25 Transformed (Rom. 12:2)

26 Kind in brotherly love one to another (Rom. 12:10; Eph. 4:32)

27 Fervent in spirit (Rom. 12:11)

28 Patientinttibulation(Rom. 12:12) 29GiventohospitaUty (Rom. 12:13)

30 Afraid, if lawless (Rom. 13:4)

31 No idolater (1 Cor. 10:7)

32 FoUowers of Paul as he foUowed Christ (1 Cor, 11:1; PliiL 3:17)

33 FoUowers of God (Eph. 5:1)

34 FoUowers of the faithful and the patient (Heb. 6:12)

35 Children inmaUce (ICor. 14:20)

36 Men in understanding (1 Cor. 14:

37 Stedfast (1 Cor. 15:58) 20)

38 immoveable (1 Cor. 15:58)

39 Always abounding in God's work (1 Cor. 15:58)

40 Strongin the Lord (1 Cor. 16:13; Eph. 6:10; 2 Tim. 2:1)

41 Of good comfort (2 Cor. 13:11)

42 Of one raifld (Rom. 12:16; 2 Cor. 13:11; Phil, 2:2; 1 Pet. 3:S)

43 Separate from the unclean(2 Cot.

44 Renewedinspirit(Eph,4:23)6:17)

45 Angry and sin not (Eph. 4:26)

46 Tenderhearted one to anotner (Eph. 4:32)

47 FiUed with the Spirit (Eph, 5:18)

48 Likerainded (PhiU 2:2)

49 Of one accord rpMl, 2:2)

50 Anxious for nothing (Phil. 4:6)

51 An example tobeUevers in word, conversation, cha rity, spirit, faith, and purity (1 Tim. 4:12)

52 A partaker of Christian sufferings (2 Tim. 1:8. Cp. 1 Pet. 4:1)

53 Gentle to aU men(2 Tim. 2:24)

54 Apt to teach (2 Tim. 2:24)

55 Instant in season, out of season (2 Tim. 4:2)

56 Careful to maintain good works (Tit. 3:8, 14. Cp. Mt. 5:16)

57 Content with what you have (Heb.

58 Doersofthe Word(Jas. 1:22) 13:5)

59 AffUcted and mourn (Jas. 4:9)

60 Patient tiU Christ comes (Jas. 5: 7-8)

61 Holyin conversation (1 Pel. 1:15-

62 Pitiful (1 Pet. 3:8) 16)

63 Courteous (1 Pet. 3:8)

64 Examples to the flock of God, not lords over it (1 Pet. 5:3)

65 Subject one to another (1 Pet. 5:5)

66 Clothed withhumiUly (ipet, 5:5)

67 Sober (1 Pet. 5:8)

68 Vigilant (1 Pet. 5:8)

69 Mindful of prophecies and commandments (2 Pet. 3:2)

70 DiUgeni to be found in peace (2 Pet. 3:14)

71 DiUgent to be without spot, and blameless (2 Pet. 3:14)

72 Faithful to death (Rev. 2:10)

73 Watchful,strengthenself(Rev.3:2)

74 Zealous and repent (Rev. 3:19)

30 "be not's" - ve not;

1 Like the hypocrites in prayer (Mt. 6:5)

2 Like the heathen in prayer (Mt.

6:8^

- As hypocritesinfasting(Mt.6:16) 4CaUed "Rabbi" (Mt. 23:8)

5 CaUed "Master" (Mt. 23:9)

6 Afraid of men (Lk. 12:4)

7 Of doubtful mind (Lk. 12:29)

8 Many teachers (Jas. 3:1)

9 Afraid of terror (1 Pet. 3:14)

10 Troubled fl Pet. 3:14)

11 Ignorant of time with God (2 Pet. 3:8. Cp. Isa. 57:15)

12 Deceived: 10 classes not to inherit the kingdom (1 Cor. 6:9-10)

13 Conformed to world (Rom. 12:2)

14 Slothful in business (Rom, 12:11)

15 Conceited (Rom. 12:16)

16 Overcome of evil (Rom. 12:21)

17 Mere servantsofmen(lCor. 7:23)

18 Children inunderstanding(l Cor. 14:20)

19 Deceived by evil companions (1 Cor. 15:33)

20 Unequally yoked together with unbelievers (2 Cor. 6:14-15)

21 Entangled again with law keeping (GaU 5:1. See 85 contrasts, p. 201)

22 Deceived: man will reap what he sows(GaL 6:7-8)

23 Partakers with sinners (Eph. 5:7)

24 Unwise about God'swill (Eph, 5:

25 Drunk with wine(Eph. 5:18) 17)

26 Weary in well doing (2 Tlu 3:13)

27 Ashamed of God (2 Tim, 1:8)

28 Slothful (Heb. 6:12)

29 Forgetful of strangers (Heb. 13:2)

30 Carried about with different strange doctrines (Heb. 13:9)

4 things to beUeve:

1 The gospel (Mk, 1:15)

2 God's existence (Heb. 11:6)

3 On Jesus Christ (1 jn. 3:23)

4 God rewards dUigent seeking (Heb. 11:6)

1 thing not to beUeve:

I BeUeve not every spirit (1 Jn. 4:1)

14 "beware's" - beware of;

1 False prophets (Mt. 7:15)

2 Men(Mt. 10:17)

3 Leaven (doctrine) of Pharisees (Mt. 16:6-12)

4 Leaven (doctrine) of Herod (Mk.

5 Hypocrisy (Lk. 12:1) 8:15)

6 Covetousness (Lk. 12:15)

7 Scribes (Mk. 12:38; Lk. 20:46)

8 Lest you despise God and perish (Acts 13:40-41)

9 Dogs(falseteachers,PhIl. 3:2;Isa. 10 Evilworkers(PhiL3:2) 56:10)

II The concision fjews, Phil. 3:2)

12 Being spoiled through philosophy (Col. 2:8)

13 Being spoiled through vain deceit (CoL 2:8)

14 BacksUding (2 Pet. 3:17)

2 classes to bless:

1 Them that curse you (MU 5:44; Lk.

2 Persecutors(Rom. 12:14) 6:28)

3 things to cast out or^w ay.

1 Beam out of own eye9(Mt. 7:5i Lk.

2 DevUs(Mt.l0:8) 6:42)

3 AU care upon God (1 Pet. 5:7)

1 thing not to cast away 1 YourconndenceinGod(Heb. 10:36)

6 things to char ge:

W

1 Men to be blameless (1 Tim. 5:7)

2 Rich to be humble (1 Tim. 6:17) S Rich to trust in God (1 Tim. 6:17)

4 Rich to dogoodworks(l Tim. 6:18)

5 Rich to lay hold on eternal Ufe (1 Tim. 6:19)

2 classes to comfort;

1 One another - fellow Christiansfl Th. 4:18; 5:11)

2 The feeble-minded (1 Th, 5:14)

5 things to gjnsider:

1 The ravens (Lk. 12:24)

2 The liUes (Lk. 12:27-28)

3 Truth (2 Tim. 2:7)

4 SeU capable of falling (GaL 6:1)

5 Christ (Heb. 3:1; 12:3)

3 things to continue in: 2 Prayer (Rom. 12:12; Col, 4:2)

I things 1 Love (jn. 15:9)

12;]

3 Truth (2 Tim, 3:14)

2 things to covet;

1 Best gifts (1 Cor. 12:31)

2 To prophesy (1 Cor. 14:39). Cp. things not to covet (Ex. 20:17;Dt. 5:21)

10 "do's" - do:

1 Good to them that hate you (Mt, 5:44; Lk. 6:27)

2 To others what you expect of them (Mt, 7:12; Lk. 6:31)

3 Violence to no man (Lk. 3:14) 4Good(Lk, 6:35; Rom. 13:3)

5 This (put God first) and Uve (Lk, 10:28)

6 AUto God's glory (1 Cor. 10:31; CoL 3:17, 23)

7 AUthings without murmuring and disputing (PML 2:14)

8 Those things seen and heard in me (Paul, Phil. 4:9)

9 Your own business (1 Th, 4:11) 10 Work of an evangelist(2 Tim, 4:5)

10 "do not's" - do not:

1 Alms before men (Mt. 6:1)

2 Sound trumpet before you when giving alms(Mt. 6:2)

3 Do works of Pharisees (Mt, 23:3-4Loveinwordonly(ljn. 3:18) 33)

5 Give heed to fables (1 Tim. 1:4)

6 Give heed to genealogies (1 Tim.

7 En (Jas. 1:16) 1:4)

8 Commit adultery (Jas. 2:11) 9KiU(Jas. 2:11)

10 Fashion seU according to former lusts (1 Pet. 1:14)

2 ttrings to endure:

1 Hardness (2 Tim. 2:3)

2 Afflictions (2 Tim. 4;

Continued, next page

NEW TESTAMENT COMMANDS CONTINUED

Whom to fear: 1 God (Mt, 10:28; Lk. 12:5; 1 Pet. 2:17; Rev. 14:7)

3 things not to fear:

1 Man (Mt. 10:28; Lk. 12:4)

2 Persecutors (Mt. 10:28) SLacx of Drcvision(y.z.6:25-34;

Mk. 6:8-9; Lk. 9:3; 12:22-34)

5 things to feed:

1 Enemies (Rom. 12:20)

2 Umbs(jn. 21:15)

3 Sheep Qn. 21:16. 17)

4 Flock of God (1 Pet. 5:2)

5 The church (Acts.20:28)

4 things to flee froni:

1 Fomication(l Cot. b:i8)

2 Idolatry (1 Cot. 10:14)

3 Hunful lusts (1 Tiro. 6:9-11)

4 Youthful lusts (2 Tim. 2:22)

10 things to follow: 1 Christ (Mt. 4:19; 8:22; lfc:24; Mk.

8:34; 10:21: Lk. 9:23; Jn. 21:19) 2Love(lCor. 14:1; 1 Tim. 6:11;

2 Tira. 2:22)

3 Good (1 Th, 5:15; 3 Jn. 11)

4 Righteousness(1 Tiro. 6:11;2 Tim.

5 Godliness(l Tim. 6:11) 2:22)

6 Faith (1 Tim. 6:11; 2 Tim. 2:2^

7 patience (1 Tim. 6:11)

8 Meekness (1 Tim. 6:11)

9 Peace (2 Tim. 2:22; Hdb. 12:14) 10 HoUneM(Heb. 12:14)

7 things about giving:

1 Commanded: give (Lk. 6:38)

2 Whom to 'gve to:

(1) riratha:asks(Mt.5:42;Lk.6:30)

(2) Needy saints (Rom. 12:13) (3)God(Col. 3:17; Rev, 14:7)

3 Whom not to give to:

(1) Give not holy things to rebels (Mt. 7:6)

(2) Give no place to Satan (Eph. 4: 27)

4 What to give:

(1) Holy things (Mt. 7:6; 10:8)

(2) Give thanks (Eph. 5:20; Phil. 4 6; CoL 3:17; 1 Th. 5:18)

(3) Give time to reading, exhortation, doctrine fl Tim. 4:13)

(4) Give sell wholly(l Tim. 4:15)

(5) Give glory to God (Rev. 14:"^

5 What not to mve:

(1) Give no ottence f 1 Cor. 10:32)

(2) Givenoheedtofaolesand commandments of men (Tit. 1:14)

6 How to give:

(1) Freely (Mt. 10:8; 2 Cor. 9:6)

(2) Good measure (Lk. 6:38)

(3) As God hasprospeted(lCor, 16:

(4) Willingly (2 Cor. 8:12^ 2)

(5) With purpose (2 Cor. 9:7)

(6) Cheerfully (2 Cor. 9:7)

7 Blessings promised for giving:

(1) Returns on the basis of giving (Lk. 6:38; 2 Cor. 9:6)

(2) Reward (Mt. 10:42)

(3) All grace abounding(2Cor. 9:8)

(4) aU sufficiency (2 Cor. 9:8)

(5) Eternal righteousness(2 Cor. 9:9)

(6) Increased fruits (2 Cor. 9:10)

(7) Enrichment in all things (2 Cor. 9:11)

5 "go's":

1 Go 2 miles (Mt, 5:41)

2 Go teach (Mt. 28:19-20)

3 Go preach (Mk. 16:15)

4 Go not from house to house (Lk. 10:

5 Go and do likewise (Lk. 10:37) 7)

7 "have's" - have:

1 Faith (Mk. 11:22; Rom. 14:22-23)

2 No fellowship with darkness (Eph. 5:11)

3 No reject of persons (1 Tim. 5: 21; Jas. 2:1-10)

4 Honest conversation (1 Pet. 2:12)

5 Compassion (1 Pet. 3:8; Jude 22)

6 Good conscience (1 Pet. 3:16)

7 Fervent love (1 Pet. 4:8)

14 "hold's" - hold:

1 Forth word of Ufe (PhiU 2:16)

2 Fast to the good (1 Th. 5:21)

3 Christian traditions(lTim. 1:19;

4 Faith (1 Tim, 1:19) 3:9)

5 A good conscience (1 Tim. 1:19)

6 Fast sound doctrine (2 Tim. 1:13)

7 Fast till Christ comes (Rev. 2:25)

8 Fast what you have (Rev. 3:11)

9 Your crown (Rev. 3:11^

10 Reputation of ministers(PhiL 2:29)

11 Eternal Ufe (1 Tim. 6:12, 19)

12 Hope(Heb. 6:18)

13 Confidence (Heb. 3:6, 14)

14 What isheard and received (Rev 3:3)

6 classes to honor:

1 Fathers (Lk. 18:20; Eph. 6: 2)

2 Mothers (Mt, 19:19; Mk. 10:19)

3 Others (Rom. 12:10)

4 Widows indeed (1 Tim. 5:3)

5 AU men(l Pet, 2:17)

6 Kings - rulers (1 Pet. 2:17)

7 things to keep - keep:

1 Commandments (Mt. 19:17; Jn. 14:15)

2 No company with the 6 classes of professed Christians of 1 Cor. 5:11

3 Self pure (1 Tim. 5:22)

4 Gospel commandments till Christ comes (1 Tim. 6:14)

5 The good entrusted you (2 Tim. 1:

6 Self from idols (Ijn. 5:21) 14)

7 Self in God's love (Jude 21)

6 things to lay asi de: 1 wickedness (Jas. 1:211

m

2:1)

2 All malice (1 Pet. 2:

3 A U guile (1 Pet. 2:1)

4 All hypocrisies (1 Pet, 2:1)

5 aU envies (1 Pet. 2:1)

6 AU evil speakings (1 Pet. 2:1)

100 "let's" - let:

1 Light shine (Mt, 6:16; Lk. 12:35)

2 Conversation be yea, nay(Mt, 5:37; Jas, 5:12)

3 Enemyhavecloke(Mt,5:40;Lk. 6:

4 Blindleadersalone(Mt.l5:14^29)

5 Everyone deny self (Mt, lb: 24; Mk, 8:34; Lk. 9:23)

6 Him take up cross (Mt. 16:24; Mk, 8:34; 10:21; Lk, 9:23)

7 Him hear(Mk, 4:23; Lk. 14:35)

8 Him share with needy (Lk, 3:11)

9 Loins be girded (Lk, 12:35)

10 Everyone take purse and scrip (Lk. 22:36)

11 Him seU garment, buy sword (Lk.

12 Love be genuine (Rora. 12:9)22:36)

13 Everyone obey civil laws (Rom.

13:1)

14 Everyone choose his own sabbath day (Rom, 14:5-7; CoL 2:14-17)

15 Everyone take heed howhe builds \5>on Christ (1 Cor, 3:10)

16 No man deceive himself (1 Cor. 3:18)

17 Everyman have own wife (ICor.

Every woman own hui5and(l Cor.

\^ 7:2)

19 The married satisfy each otha in due relationsKp (1 Cor. 7:4-5)

20 Them who cannot restrain marry (1 Cor, 7:9)

21 Husband and wife remain unmarried if they separate or, be reconciled (1 Cor, 7:11)

22 The unbelieving depart who refuse to remain (1 Cor. 7:15)

23 Everyman abide in bis calling (1 Cor. 7:17-24)

24 No one seek to erase circumciaon (1 Cor. 7:18)

25 No one oe circumcised (asa religious rite, 1 Cor. 7:18)

26 A father give daughter in marriage if she desires it (1 Cor. 7:36-38)

27 Him who thinks he stands take heed lest he fall (1 Cor. 10:12)

28 No man seek wealth selfishly (1 Cor. 10:24)

29 The woman cut her hair if her head is uncovered (1 Cor, 11:6)

30 The woman wear a covering if cuttingand shavingthehaitbea shame (1 Cor, 11:6)

31 Everyone examine self when taking the Lord's Supper (1 Cor. 11:28)

32 The hungry eat at home, not at the Lord's Supper (1 Cor, 11:34)

33 The speaker in tongues pray fw the interpretation (1 Cor. 14:13)

34 AU things be done to edifying (1 Cor. 14:26)

35 No more than 3 messages in tongues be given in one service (ICor.

36 oneinterpretaCor,14:27)14:27)

37 The mind of Christ be m you (PhiL 2:5)

38 Your moderation be known (Phil. 4:5)

39 Requests be known to God (PhiU 4:6)

40 No one judge you in meats , drinks, holy days, new moons, and sabbath days (Col. 2:14-17; Rom. 14:5-7")

41 No one rob you of your reward by some vain religion fCol. 2:18)

42 Peace rule the heart (CoL 3:15)

43 The Word dwell in you (Col. 3:16)

44 Speech be with grace (CoL 4:6)

45 No one deceive you about the day of Christ being at hand (2 Th. 2:3)

46 No man despise youth (1 Tim, 4:12)

47 The speaker in tongues keep silent

in church, speaking to himself and God if no interpreter present(l Cot, 14:28)

48 The prophets speak 2 or 3 messages and let others judge(l Cor, 14:29)

49 Times be shared in revelations (1 cor, 14:30)

50 Women learn quietly in church or at home(l cor, 14:34-35:1 Tim. 2:11)

51 Everyone acknowledge regulation ofspiritual gifts to be commandments of God (1 Cor, 14:37)

52 Rebels to truth remain ignorant (1 Cot, 14-38)

53 All things be done in decent order (1 cor, 14:40)

54 Everyone give as God prospers (1 cor. 16:2)

55 All things be done in love (1 Cor, 16:14)

56 Everyone give cheerfully (2 Cor,

9:7)

57 Rebels to truth be accursed (1 Cor, 16:22; GaL 1:8-9)

58 Everyone prove own work (GaL

6:4)

59 Those taught support the teacher (GaL 6:6)

60 The thief steal no more (Eph,4:28)

61 The thief labor instead of stealing to have to give to others (Eph. 4:28)

62 No corrupt conversation come from your mouth (Eph, 4:29)

63 Bitterness, wrath, anger,clamour, evil speaking, and maUcebe put away (Eph. 4:31)

64 No man deceive you with vain words (Eph, 5:6)

65 wivesbe suDjecttohui)ands(Eph. 5:22, 24; CoL 3:18; 1 Pet. 3:1-6)

66 Husbands love wives (Eoh. 5:25, 28, 33; CoL 3:19; 1 Pet. 3:7)

67 Wives reverence husbands (Eph. 5:33)

68 Conversation become the gospel (PhiL 1:27)

69 Nothingbe done through strife or vain glory (PhiL 2:3)

70 Each esteem other better than himself (PhiL 2:3)

71 Worthy elders be doubly honored (1 Tim. 5:17)

72 Servants honor masters (1 Tim,

6:1)

73 Masters re5)ect servants (1 Tim.

6)2)

74 Every Christian depart from iniquity (2 Tim. 2:19)

75 No man despise you (Tit. 2:15)

76 Brotherly love continue (Heb. 13:1)

77 Conversation be without covet-ousnessfHeb. 13:5)

78 patience work perfectly (Jas. 1:4)

79 One who lacks, ask for wisdom Oas. 1:5)

80 Him ask in faith (Jas. 1:6)

81 The exalted rejoice (Jas. 1:9)

82 The humble rejoice (Jas. 1:10)

83 No man lay temptation to God (Jas. 1:13)

84 Everyone be swift to hear, slow to speak, slow to wrath (Jas. 1:19)

85 The wise demonstrate wisdom and knowledge (Jas. 3:13)

86 The sinning light-hearted become remorseful (Jas. 4:3)

87 The afflicted pray (Jas. 5:13)

88 The meny sing psalms (Jas. 5:13)

89 The sick caU elders (Jas, 5:14)

90 Elders pray for sick,anointing with oU(Jas. 5:14-15. Cp. Mk, 6:13)

91 Adorning be more inward than outward (1 Pet. 3:3-4; 1 Tim. 2:9-10)

92 Everyone refrain tongue from evil, and lips from guile (1 Pet. 3:10)

93 Everyone shun evil, do good, seek peace and pursue it (1 Pet. 3:11)

94 Ministers speak for God (1 Pet. 4:11)

95 No one sufferasa murderer, thief, evildoer, or busybody (1 Pet. 4:15)

96 No one be ashamed to suffer as a Christian, but be thankful (IPet, 4:16)

97 Christian sufferers commit theix souls to God (1 pet, 4:19)

98 Eternal life abide in you (1 Jn, 2:24-25)

99 No man deceive you about being righteous (1 Jn. 3:7)

100 Him that hath an ear, hear (Rev. 2:7, 11. 17, 29; 3:6. 13, 22)

12 "let not's" - let not:

1 Left hand know what tne right hand doeth(Mt. 6:3)

2 Man put the married apart (Mt. 19:6)

3 Good be evil spoken of (Roro. 14:16)

4 Sin reign in the body (Rom, 6:12)

5 Him that eateth Jespise him that does not (Rom, 14:3)

6 Him that eateth not judge him that Joes (Rom. 14:3)

7 The wife depart from her hu^and (1 Cor. 7:10)

8 The husoandput away his wife(l cor. 7:11)

9 The Christian put away the unsaved companion who wishes to remain (ICor. 7:12, 13)

10 The sun go down on wrath (Eph. 4:26)

11 Fornication, uncleanness, covet-ousness, filthiness, foolish talking, and jesting be mentioned among you as becometh saints (Eph. 5:3-4)

12 Unworthy widowsbe supported by the church (1 Tim. 5:9-16)

42 "let us's" - let us:

1 walk honesUy (Rom. 13:12)

2 Cast off works of darkness (Rom.

13:12)

3 putoDarmouroflight(Rom.l3:12)

4 Follow things of peace (Rom. 14:19)

5 FoUow things that edify (Rom.

U:19)

6 please neighbor forgood(Rom.15: 7Be3incere(l Cor. 5:8) 2-3)

8 Not commit fomication(lCor.lO:

9 Not tempt Christ (ICor. 10:9) 8)

10 Not murmur fl Cor. 10:10)

11 Cleanse self from filthiness of body and spirit (2 Cot. 7:1)

12 Perfect holiness (2 Cor. 7:1)

13 walk in the Spirit (GaL 5:25)

14 Not desire vain glory (Gal. 5:26)

15 Not provoke one another (GaL

5:26)

16 Not envy one another (Gal. 5:26)

17 Not be weary in well doing (GaL

18 Dogoodtoallmen(Gal.6:10)6:9)

19 EW good especially to fellow Christians (GaL 6:10)

20 Who are perfect press forward toward the mark (PhiL 3:14-15)

21 Walkbythesaraerule(PhiL3:16)

22 Mind the same thing (Phil. 3:16)

23 Not sleep spiritually (1 Th. 5:6)

24 watch and be sober (1 Th. 5:6, ^

25 Be content with food and raiment (1 Tim. 6:8)

26 Fear losing the soul (Heb. 4:1-2)

27 Labor to be saved (Heb. 4:11)

28 Hold fast our profession (Heb. 10:23)

29 Come boldly to the throne of grace (Heb. 4:16; 10:19-23)

30 Go on to perfection (Heb. 6:1)

31 Draw near to God (Heb, 10:22)

32 Provoke to love and good wotks {Hdb. 10:24)

33 Not forsake assembling together in worship (Heb, 10:25)

34 Exhort one another fHeb, 10:25)

35 Layasideevery wei^t(Heb,12:l)

36 Lay asidebesetting sin (Heb, 12:1)

37 Run race with patience (Heb. 12:1)

38 Look to Jesus (Heb, 12:2)

39 Have grace to serve God (Heb, 12:28)

40 BearChrist'sreproach(Heb.13:13)

41 Offer sacrifice of praise to God continually (Heb. 13:15)

42 Loveone another(1 Jn. 47, 11)

8 "let us not's" - let us not:

1 walk in rioting (Rom. 13:13)

2 Walk in drunkeimess (Rom. 13:13)

3 Walk in chambering (Rom. 13:13)

4 Walk in wantonness (Rom, 13-13)

5 Walk in strife (Rom. 13:13)

6 Walk in envying (Rom, 13:13)

7 Judge one another in doubtful things (Rom, 14:13)

8 Cause otners to stumble(Rom. 14:13)

3 ways to live:

1 Peaceably(Rom,12:18; 1 Cor.l3:11)

2 Free from anxiety and undue care (1 Ccr. 7:28-35)

3 No longer in lusts of sin (1 Pet. 4:2)

4 commands to "love" - love:

1 Enemies (Mt. 5:44; Lk. 6:27, 35)

2 Fellow Christiansen, 13:34; 15:12. 17.GaL5:14;lPet, 2:17;ljn,3:23;2jn,

3 The brotherhood (1 Pet. 2:17) 5)

4 Your brother (1 jn. 4:21)

2 things not to love:

1 The world (1 Jn. 2:16)

2 Things in the world (1 Jn. 2:15)

3 ways to love:

1 Fervently (1 Pet. 1:22)

2 With a pure hean (1 Pet. 1:22)

3 AS brethren (1 Pet. 3:R)

Continued, next page •

1 person to pray to:

1 Pray to thy Father (Mt. 6:6, 9; Jn. 16:23-26)

3 things to pray for:

1 Your persecutors(Mt,5:44;Lk.6:28)

2 For laborers fMt. 9:38; Lk. 10:2)

3 For one another (Jas. 5:16)

2 ways not to pray:

1 Use not vain repetitions like the heathen (Mt. 6:7)

2 Do not pray as hypocrites (Mt. 6:5)

3 ways to pray:

1 After this manner pray(Mt. 6:9-13)

2 Ask, seek, knock (Mt. 7:7-11)

3 Pray in the Spirit (Jude 20)

4 things to prove:

1 Yourself (2 Cor. 13:5)

2 What is acceptable to God (Eph.

3 All things (1 Th. 5:21) 5:10)

4 Accusations against elders(l Tim. 5:19)

8 "put away's" - put away:

1 Wicked men from church (1 Cor.

2 Lying (Eph, 4:25) 5:13)

3 All bitterness (Eph. 4:31)

4 Wrath (Eph. 4:31)

5 Anger (Eph. 4:31)

6 Clamour (Eph. 4:31)

7 Evil speaking (Eph. 4:31)

8 All maUce(Eph, 4:31)

6 "put off ' s" - put off:

5 commands to "submit":

1 Submit one to another (Eph. 5:21)

2 Submit to God (Jas. 4:7)

3 Submit to every ordinance of man (1 Pet. 2:13-14; Rom. 13:1-8)

4 Younger submit to elder(l Pet. 5:5)

5 Wives submit to husbands (Eph. 5: 22; CoL 3:18; 1 Pet. 3:1-6)

12 "take's" - take:

1 The old man(Eph«4:22; Col. 3:9)

2 A nger (Col. 3:8)

3 wrath (Col. 3:8)

4 Malice (Col. 3:8)

5 Blasphemy (Col. 3:8)

6 Filthy conversation (Col. 3:8)

12 "put on's" - put on:

1 Christ (Rom. 13:14) "

2 The armour of light (Rom. 13:12)

3 T'-enew man(Eph, 4:24;Col. 3:10)

4 Whole armour ofGod(Eph.6:11,13)

5 Bowels of mercy(Col. 3:12)

6 Kindness (Col. 3:12)

7 Humility (Col. 3:12)

8 Meekness (Col. 3:12)

9 Longsuffering (Col. 3:13)

10 Love (CoL 3:14)

11 Breastplate of faith and love(l Th.5:8)

12 The hope of salvation (1 Th. 5:8)

1 class not to rebuke: 1 Elders (1 Tim. 5:1)

3 things to rebuke:

1 Sinning pro/essors (1 Tim. 5:20)

2 Rebels (Tit. 1:13)

3 Works of darkness rEph. 5:11)

2 ways to rebuke:

1 With all authority (Tit. 2:15)

2 With all longsuffering (2 Tim. 4:2)

2 commands to rejoice:

1 Rejoice (Mt. 5:12; Rom, 15:10)

2 Rejoice evermore (1 Th. 5:16)

4 ttings to rejoice in:

1 Hope (Rom. 12:12)

2 Blessings of others (Rom. 12:15)

3 The Lord rphil. 3:1; 4:4)

4 Suffering for Christ (1 Pet. 4:13)

5 things to remember:

1 What you are saved from (Eph.2:11-

2 Those who suffer (Heb. 13:3) 12)

3 Those who rule you (Heb. 13:7)

4 Truth pude 17-18; Rev. 3:3)

5 Backshdings, and repent (Rev. 2:5)

4 things to seek:

1 God's kingdom first(Mt, 6:33; Lk.

2 God in prayer (Mt. 7:7) 12:31)

3 To edify the church (1 Cor. 14:12)

4 Things above (CoL 3:1)

1 command to stand fast: 1 Standfast, and hold Christian traditions (2 Th, 2:15)

3 things to stand fast with:

1 Loins girt about with truth

2 Breastplate of righteousness

3 Feet shod with the preparation of the gospel of peace (Eph, 6:14-15)

5 things to stand in:

1 Faith (1 Cor. 16:13)

2 Liberty (GaL 5:1)

3 One spirit (Phil. 1:27)

4 One mind (Phil. 1:27)

5 The Lord (Phil. 4:1)

8 things to think on: 1 Things about true self (Rom. 12:3;

ICor. 3:18) 2Thingstrue 6Things lovely 3 Things honest 7 Things of good report 4Thingsjust BThings of virtue 5 Things pure (Phil. 4:8) 1 way to think: 1 Think soberly (Rom. 12:3)

1 No anxiousthought for necessities ofUfe(Mt. 6:25. 31; Lk, 12:22-30)

2 No anxious thought of tomorrow (Mt. 6:34)

3 No anxious thought of defense (Mt. 10:19;Mk.l3:9-ll;Lk.l2:ll-12;21:14)

4 My yoke upon you (Mt. 11:29)

5 Advantage of free do m (1 Cor. 7:21)

6 The Lord's Supper in remembrance of Christ (1 Cor. 11:24-26)

7 The shield of faith f Eph. 6:16)

8 The helmet of salvation (Eph. 6:17)

9 The swordoftheSpirit(Eph,6:17)

10 Oversight of the flock willingly (1 Pet, 5:2)

11 Oversight of the flock without thought of personal gain (1 Pet, 5:2)

12 A humble seat (Lk. 14:8)

18 "take heed's" - take heed:

1 That you do not alms to be seen of men (Mt. 6:1)

2 Not to despise little ones (Mt. 18:10)

3 Not to be deceived (Mt. 24:4; Mk, 13:5; Lk. 21:8)

4 What you hear(Mk, 4:24)

5 How you hear(Lk. 8:18)

6 To walk in the light (Lk, 11:35)

7 To rebuke and forgive (Lk. 17:3)

8 Not to get drunk (Lk. 21:34)

9 Not to surfeit (Lk. 21:34)

10 Not to be overcome with cares (Lk. 21:34)

11 To yourselves (Mk. 13:9; Lk. 17: 3; 21:34; Acts 20:28)

12 To the flock of God (Acts 20:28)

13 Lest you misuse your liberty (1 Cor. 8:9. Cp, GaL 5:13)

14 Lest you fall (1 Cor. 10:12; Rom. 11:21)

15 To your ministry (Col, 4:17)

16 That you destroy not one another (GaL 5:15)

17 To self and doctrine(l Tim. 4:16)

18 Not to backslide (Heb, 3:12)

4 "thou shalt's" - thou shalt:

1 Worship God only(Mt,4:10;Lk. 4:8)

2 Serve God only (Mt. 4:10; Lk. 4:8)

3 Love neighbor as self (Mt. 5:43; 19: 19; 22:39; Mk. 12:31; Lk, 10:27; Rom. 13:9: GaL 5:14)

4 Love God whole-heartedly (Mt. 22:37; Mk, 12:30; Lk. 10:27)

8 "thou shalt not's" - thou sfaalt not: 1 Tempt theLord(Mt,4:7; Lk. 4:12) 2KiU(Mt, 5:21; 19:18; Mk, 10:19;

Lk, 18:20; Rom, 13:9)

3 Commit adultery(Mt. 5:27-28; 19:18; Lk. 18:20; Rom. 13:9)

4 Pray to be seen of men (Mt. 6:5)

5 Steal (Mt, 19:18; Mk. 10:19; Lk. 18:20; Rom. 13:9)

6 Bear false witness (Mt. 19:18; Mk. 10:19; Lk, 18:20; Rom, 13:9)

7 Covet (Rom. 13:9)

8 Muzzle the ox treading corn (1 Cor. 9:9; 1 Tim. 5:18)

2 ways not to walk:

1 As sinners (Eph. 4:17)

2 As fools (Eph. 5:15)

7 things to walk in:

1 The Spirit (Gal. 5:16)

2 Love (Eph. 5:2)

3 The Light (Eph. 5:8-9; 1 Jn, 1:7)

4 Watchfulness (Eph, 6:18)

5 Christ (Col. 2:6-7; 2 Cor. 5:17-18)

6 Wisdom (Col. 4:5)

7 Honesty (1 Th. 4:12)

200 miscellaneous commands:

1 Abhor that which is evil (Rom. 12:9)

2 A bishop must be (see qualifications of, 1 Tim. 3:2-7; Tit. 1:6-9)

3 Abide in Christ (Jn. 15:4)

4 Abide with worthy ones (Mt. 10: 11-13; Mk.6:10; Lk, 9:4; 10:5-8)

5 Accuse none falsely (Lk. 3:14)

6 Add to Christian graces (2 Pet. 1:5-7)

7 Admitunprofitableness(Lk.l7:10)

8 A dmonish one another (Col. 3:16)

9 Admonish the unruly (2 Th. 3:15)

10 Agree with your adversary (Mt. 5:25)

11 Allow no liberty to ensnare you to

commit sin (1 Cot. 10:25-30)

12 Allow no lust of evil in the body (1 Th. 4:5)

13 Allow no cursing and blessing from the same mouth (Jas. 3:10)

14 Anoint head and wash face when fasting (Mt. 6:17)

15 Arm self with a mind to suffer for Christ (1 Pet. 4:1)

16 Avenge not self (Rom, 12:19)

17 Awake from death to Light (Eph. 5:14)

18 Bear one another's burdens (GaL 6:2)

19 Behave like men (1 Cor. 16:13)

20 Bid no false teacherGod speed (2 jn, 10-11)

21 Bring proof of repentance (Mt. 3: 8; Lk, 3:8)

22 Bring children up in theLord (Eph.

23 Build up your faith(jude 20) 6:4)

24 Call the poor to feast (Lk, 14:13)

25 Children obey parents (Eph. 6:1; CoL 3:20)

26 Cleanse lepers (Mt. 10:8)

27 Cleanse hands you sinners(Jas.4i 8)

28 Cleave to good (Rom, 12:^

29 Collect just dues only (Lk, 3; 13)

30 Come out from among them (2 Cor. 6:17)

31 Command and teach these things (1 Tim, 4:11; 6:2)

32 Commit truth to faithful teachers (2 Tim. 2:2)

33 Confess faults one to another (Jas. 5:16)

34 Count it joy when tempted (Jas. 1:2)

35 Cut off offending members (ML 5:29-30; 18:8, 9)

36 Deacons must be (see 1 Tim. 3:8-

37 Defraud not (Mk.l0:l9) 12)

38 Desire spiritual gifts (1 Cor. 14:1)

39 Desire milk of Word (1 Pet. 2:2)

40 Despise not prophesyings (1 Th. 5:20)

41 Destroy none with non-essentials (Rom. 14:15; 1 Cor. 8:13)

42 Draw nigh to God (Jas. 4:8)

43 Eat own bread in quietness(2 Th. 3:12)

44 Earnestly contend for faith (Jude 3)

45 Edify selves with singing (Eph. 6:

46 Edify one another (iTh. 5:11) 19)

47 Enter straight gate (Mt, 7:13; Lk. 13:24)

46 Examine self as to faith (2 Cot, 13:5)

49 Exercise in godliness (1 Tim. 4; 7-8)

50 Exhort servants to obey (Tit. 2-9-10)

51 Exhort one another daily (Heb. 3:

52 Fear not (Lk, 12:32) 13)

53 Fight fight of faith (1 Tim, 6:12)

54 Follow peace and holiness (Heb, 12:14)

55 Forbear one another (Col. 3:13)

56 Forbid not children (Mt. 19:14; Mk. 10:14; Lk, 18:16)

57 Forbid not tongues (1 Cor. 14:39)

58 Forget not to share (Heb. 13:16)

59 Forgive 490 times (Mt. 18:22)

60 Forgive (Mk. 11:25-26; Lk. 6:37; Eph, 4:32; CoL 3:13)

61 Fretnotin servitude (1 Cor. 7:21)

62 Gird up loins of mind (1 Pet. 1:13)

63 Give place to wrath (Rom. 12:19)

64 Give enemy drink (Rom. 12:20)

65 Give no occasion to the adversary (1 Tim. 5:14)

66 Glorify God in body and spirit (1 Cor. 6:20, Cp. Rom, 12:1-2)

67 Grieve not Holy Spirit (Eph. 4:30)

68 Grow in grace and knowledge (2 Pet. 3:18)

69 Grudge not against another (Jas. 5:9)

70 Harden not your hearts (Heb. 3: 8-15)

71 Hate flesh spotted garments (Jude

72 Have no respect of persons(l Tim.

73 Have same love (Phil. 2:2) 5:21)

74 Have no fellowship with works of darkness (Eph, 5:11)

75 Heal the sick (Mt. 10:8; Lk. 10:9)

76 Help propagate truth (3 Jn. 8)

77 Humbleselves(Jas.4:10;lPet.5:6)

78 Husbands love wives (Eph. 5:25, 28; CoL 3:19; 1 Pet. 3:7)

79 Husbands be not bitter against wives (CoL 3:19)

80 Instruct rebels in meekness (2 Tim. 2:25)

81 intreat others according to 1 Tim, 5:1-2

82 Judge not (Mt. 7:1; Lk, 6:37)

83 Have faith before God for things not condemned in Scripture (Rom. 14: 22-23)

84 Know how to control body (1 Th. 4:4)

85 Lay not up treasures on earth (Mt, 6:19)

86 Lay up treasures in heaven (Mt. 6:20; Lk. 12:33-34)

87 Lay hold on eternal life (1 Tim,
6:12)

88 Leave parents and cleave to wife (Mt. 19:5; Mk. 10:7; Eph. 5:31^

89 Lend,hopingfornothingagain(Lk.

90 Lie not (CoL 3:9) 6:35)

91 Lift up hands that hang down (Heb. 12:12)

92 Look not everyone on own things only(PhiL 2:4)

93 Look diligently not to fail of grace (Heb. 12:15)

94 Look diligently lest any root of bitterness defile (Heb. 12:15)

95 Look diligently lest any be a fornicator (Heb. 12:16-17)

96 Look to yourselves not to lose reward (2 Jn. 8)

97 Look for mercy unto eternal life (Jude 21)

98 Lust not after evil tilings (1 Cor. 10:6)

99 Make tree good or corrupt (Mt. 12:33)

100 Make no provision for lusts (Rom. 13:14)

101 Make full proof of ministry(2 Tim, 4:5) ^

102 Make straight paths (Heb/ 12:13)

103 Marktroublemakers (Rom. 16:17: PhiL 3:17)

104 Mark the unruly (2 Th. 3:14)

105 Marvel not if hated by world (1 Jn. 3:13)

106 Masters, be good to servants (Eph. 5:9; CoL 4:1)

107 Meditate upon things of 1 Tim. 4:15

108 Mind not high things (Rom. 12:16)

109 Minister as good stewards (1 Pet. 4:10)

110 Mortify offending bodily members (CoL 3:5; Rom. 8:12-13)

111 Neither be of doubtful mind (Lk. 12:29)

112 No man is to defraud brother (1 Th. 4:6)

113 Neglect not spiritualgifts(l Tim. 4:14. Cp. 2 Tim. 1:6)

114 Obey your rulers (Heb, 13:17)

115 Offer other cheek (Mt. 5:39; Lk. 6:29)

116 Ordain no one in a hurry (1 Tim, 5:22)

117 Owe nothingbut love (Rom, 13:8)

118 Overcome evil with good (Rom. 12:21)

119 Pass time in fear (1 Pet, 1:17)

120 Pay taxes (Rom. 13:6)

121 Pay just dues (Rom, 13:7)

122 Praise the Lord (Rom. 15:11)

123 Preach (Mt. 10:7, 27; Mk, l6:15; 2 Tim, 4:2)

124 Present body to God (Rom. 12:1)

125 Provide things honestly (Rom. 12:17)

126 Provoke not children to wrath (Eph. 6:4; CoL 3:21)

127 Purge out old leaven (1 Cor. 5:7)

128 Purify hearts of doubt (Jas, 4:8)

129 Put others in remembrance of essentials(2 Tim. 2:14)

130 Quench not the Spirit (1 Th. 5:19)

131 Raise the dead (Mt. 10:8)

132 Receive weak brethren (Rom. 14:1)

133 Receive one another (Rom. 15:7)

134 Receive Word with meekness (jas. 1:21)

135 Reckonself deadtosin(Rom.6:ll)

136 ReckoaselfalivetoGod (Rom, 6:

137 Recognizetruth(lCor, 10:15) 11)

138 Redeem time(Eph. 5:16;CoL 4:5)

139 Reject heretics (Tit. 3:10)

140 Refuse to support young widows from church funds (1 Tim. 5:11)

141 Remind men of the 7 things of Tit. 3:1-2

142 Render no evil for evil (1 Pet. 3:9; Rom, 12:17)

143 Repent (Mt. 3:2; 4:17; Mk. 1:15; Acts 2:38; 3:19; Rev. 2:16; 3:19)

144 Resist not evil (Mt. 5:38-39)

145 Resistthedevil(Jas. 4:7;lPet.5:9)

146 Restore backslider in meekness, considering own self (Gal. 6:1)

147 Run to obtain (1 Cor, 9:24)

148 Salute nonebythe way (Lk, 10:4)

149 Salute your rulers (Heb, 13:24)

150 Sanctify God inheart(l Pet, 3:15)

151 Save some with fear (Jude 23)

152 Search Scriptures (Jn, 5:39)

153 Seek not eats and drinks(Lk.l2:29)

Continued, next page

NEW TESTAMENT COMMANDS CONTINUED

154 Sell to help needy (Lk. 12:33)

155 Serve the Lord (Rom. 12:1)

156 Servants, obey masters (Eph. 6: 5-8; CoL 3:22-25; 1 Pet. 2:18)

157 Set the least to judge (1 Cor. 6:4)

158 Set affections above (CoU 3:2)

159 Shake dust off feet (K«, 10:14; Mk. 6:11; Lk. 9:5, 10:10-11)

160 Show charity to other ministers G.k. 9:49-501

161 Show self a panem (Tit, 2:7)

162 Show 4 things of Tit. 2:7-8

163 Sin not(l Cor, 15:34)

164 Sing with grace In heart(Col.3:16)

165 Shun vainbabbliQgs(2Tim. 2:16)

166 Speak and do things in view of judgment (Jas. 2:12)

167 Speak truth (Eph. 4:25)

168 Speak sound doctrine (Tit. 2:1)

169 Speak no evil of brethren Has. 4:

170 SublishyDurhearts(Jas. 5:8) 11)

171 Strengthen feeble knees(Heb. 12:12)

172 Strive together f o t gospel faith (PWl. 1:27)

173 Study to be quiet (1 Th. 4:11)

174 Study to dww self approved (2 Tim. 2:15)

175 Support the weak (1 Th, 5:14)

176 See that none render evil for evil (1 Th. 5:15)

177 Swearnot(Jas. 5:12; Mt. 5:33-36)

178 Tarry one for a not her (1 Cor. 11:33)

179 Tanyforpowei(Lk, 24:49; Acts 1:

180 Teach one another(Col.3:16) 4-8)

181 Teach no other doctrine (1 Tim. 1:3)

182 Tell brother his fault alone first (Mt. 18:15-17)

183 Trust God for needs as you work (Mt, 10:9; Lk. 9:3; 10:4)

184 Understand will of God (Eph. 5:17)

185 Use not liberty as occasion to sin (Gal. 5:13; 1 Pet. 1:16) (1 Pet. 4:9)

186 Use hospitality wimout grudging

187 vVarn the unruly (1 Th. 5:14)

188 >/atchandpray(Mt. 24:42; 25:13; Mk. 13:33. 35; 14:38; Lk, 21:36; Eph. 6:18; Col, 4:2)

189 Watch in all things(2 Tim. 4iZ;

1 Cor. 16:13)

190 Weep with others (Rom. 12:15J

191 withdraw from disorderly bretn-ren (2 Th. 3:6. 14)

192 Wldidrawfrom evil roen(l Tim. 6:3-6)

193 Wives of deacons must be (see 1 Tim. 3:11, note)

194 Wives, submit to husbands (Eph, 5:22; CoL 3:18; 1 Pet, 3:1-6)

195 work with own hands (1 Tn. 4:11)

196 work or do not eat (2 Th,3:10-llS

197 Workoutownsalvation(Phil.2:i:^

198 Yield not members to sin (Rom. 6:

199 Yield self toGod (Rom. 6:13) 13)

200 Yield members to righteousness (Rom. 6:13)

NE W TEST AMENT PROMISES (Rev. 22:20)

Promises in Manhew:

1 Salvation ftom sin (1:21)

2 Spirit bap3snr(3:ll; Mk, 1:8;Lk, 3:16; 24:49; Jn, 1:33: 7:37-39; Acts 1: 5,8,2:17-21,38-39; 11:16; Gal. 3:14)

3 Life by the Word (4:4; Lk. 4:4)

4 Protection by angels (4:6; Lk. 4: 10-11; Heb. 1:14)

6 Soul-winning power (4:19; Mk. 1:17)

6 Kingdomofheaven(5:3,10; 7:21; 8:11; 19:14; 25:34; Mk. 10:14; Lk. 6: 20; 12:32; 13:29; 18:16; Jas. 2:5)

7 Comfort (5:4; Lk.6:21; 2 Cor. 1: 4, 7; 7:6)

8 Earth as an inheritance (5:5)

9 Filling of righteousness(5:6;Lk. 6:

10 Mercy(5:7;Lk. l:50;jas. 5:11) 21)

11 A visible God (5:8; Rev. 22:4)

12 Sonship(5:9,45:Lk.6:35;Jn. 1:12! Roro. 8:14, 16; Gal. 3:7-9, 26; Heb. 3:6; 1 Jn. 3:2, 10)

13 Blessing for persecution (5:11)

14 Great rewards(5:12; 6:4,6,18; 10: 42; Mk. 9:41; Lk. 6:23, 35; 14:14; Jn. 4:36; 1 Cor. 3:8-15; 15:58; Eph, 6:8; CoL 3:24i Heb. 10:35; Jas. 1:25)

15 Greatness (5:19; 18:4; Lk. 9:48)

16 Forgiveness of sins (6:14: 12:31; 18:35:Mk, ll:25-26;Lk- 5:24; Aas 10: 43: 13:38-39; 26:18; Rom. 3:25; 4:7-8: Eph, 1:7; CoL 1:14; 1 Jn. 1:9; 2:12)

17 Necessities of Ufe(6:30, 33: Lk, 11:9-13: 12:31)

18 Answerstoallprayers(7:7-ll: 17: 20: 18:19; 21:21-22; Mk. 9:23; 11:22-24: Lk, 11:1-13; 18:1-8; Jn. 14:12-14: 15:7,16:16:23-26:Rom. 8:32;Heb. 11: 6; Jas. 1:17; 1 Pet, 3:12: 1 Jn. 3:20-22; 5:14-15)

19 AU good things (7:11)

20 Punishment in hell for rebels (7: 22-23; 8:11-12: 13:41-42,49-50; 25: 41.46; Mk, 9:42-49; Lk. 3:17; 12:46; 1 Cor. 3:17; 6:9, 13; Jas, 2:13: 2 Pet. 2: 12-13; Rev, 14:9-11; 20:10-15; 21:8; 22:15. Cp. Isa. 66:22-24)

21 Bo<lilyheaUng(8:16;9:29; 13:15; 17:20:21:21-22: Mk. 9:^3; 11:22-24; 16:15-20: Lk, 4:18; Jn. 10:10; 14:12: Acts 28:27: Rom. 8:11; Jas. 5:14-16; 1 Pet. 2:24)

22 Answers to prayer according to faith (9:29; Heb. 11:6; Jas. 1:5-8)

23 Degrees of punishment in hell(10: 15: 11:22, 24; 12:41-42; 23:14)

24 Inspiration (10; 19; Lk, 12:12)

25 Final salvation at the end of a life of sowing to the Spirit (10:22; 24:13; Mk. 13:13; Rom, 6:16-23; 8:23-25; GaL 6:7-8: 1 Pet, 1:5, 9. 13)

26 Second advent of Christ (10:23; 16:27; 23:39; 24:27-31; 25.31-46; 26: 54;Mk. 13:24-27:14:62; Lk, 21:27-28: Acts 1:11; 3:20-21; Rom. 11:26:2 Th. 1:7-10; 2:8-12; Tit, 2:13; Heb. 9:28; 10:37)

27 Exposure of aU secrets (10:26;Lk. 12:3; h/k, 4:22; Rom. 2:12-16)

28 Providenceof God (10:29-31;Lk. 12:6,24,28; Rom. 8:28-30; 1 Pet. 5:7)

29 Divine recognition (10:32; Lk. 12: 8; Rev, 2:5)

30 Divine denial (10:33: Mk. 8:38: Lk, 9:26; 12:9)

31 Life or death(10:39; 16:25; Mk. 8:35; Lk, 9:24: Jn. 12:25)

32 Prophet's reward (10:41)

33 Rl^teous man's reward (10:41)

34 Soul rest (11:28-30; Heb. 4:9)

35 Only one unpardonable sin (12: 32; Mk, 3:29; Lk, 12:10)

36 Judgment of minutest details (12: 36-37; 15:13: Mk, 9:49; Rom. 2:16)

37 Increased or decreased blessings (13:12; 25:29: Mk, 4:24-25; Lk, 8:18; 19:26)

38 Conversion upon obedience (13: 15; Acts 3:19; Jas. 5:19-20)

39 Exaltation of righteous (13:43)

40 Segregation of good and bad (13:41-43, 49-50)

41 Building of a church (16:18)

42 A victorious church (16:18)

43 Power to bind and loose (16:19; 18:18; Jn. 14:12: 20:23)

44 Rewards according to works (16: 27; 1 Cor. 3:11-15; 2 Cor. 5:10)

45 Unlimited power (17:20; 18:18; Mk,9:23: 11:22-24:16:15-20; Lk, 10: 19; 17:6; 24:49; Jn. 14.12; Acts 1:8)

46 Reception of Christ(18:5;Lk, 9:48)

47 Salvation of the lost (18:11; Lk, 5:32; Jn. 5:25; 10:9; Rev, 22:17)

48 Ertvine presence now (18:20: 20: 23) and hereafter (Rev. 7:15; 21:3-7)

49 Mateiialblessings(19:29; Mk. 10: 30; Lk. 18:30; Mt. 21:21-22)

50 Eternal life (19:2 9; Mk, 10:30; Lk. 18:29-30; Jn. 3:15-16.36; 4:14; 5:24; 6:27, note, 47,50,58; 8:51: 10:27-29: 20:31; Rom. 2:7; 6:22-23; Tit, 1:2; 1 Jn. 2:25: 5:11-12)

51 Exalutlon through humility (19: 30: 20:16: 23:12; Mk. 10:31; Lk, 13: 30; 14:11; 18:14; Jas. 4:10; 1 Pet, 5:6)

52 A ransom (20:28: Mk. 10:45: 1 Tim. 2:6)

53 No marriages among resurrected people (22:30; Mk. 12:25; Lk, 20:35)

54 God's Word unchangeable (24:35; Mk. 13:31; Lk. 21:33; 1 Pet. 1:25)

55 Ruleiship for saints (25:21, 23; 1 Cor. 6:2-3; 2 Tim.2:12 Rev, 5:10)

56 Atonement (26:28; Lk. 22:19-20: Jn. 1:29; Rom. 3:25; 5:11; Eph. 1:7)

57 Food for the nextlife(26:29; Mk. 14:25; Lk, 22:16, 18, 30; Rev, 2:7, 17; 7:11-17; 19:7-10)

Promises listed under the following headings are those only whichhave not been listed under a previous heading

Promises in Mark

58 Reaping what is sown (4:24; Lk, 6:38; GaL 6:7-8)

59 Persecution (10:30)

60 Signs of the gospel (16:15-20)

Promises In Luke:

61 An eternal kingdom to Christ and rts saints(1:32-33; 12:32; Rev, 5:10; 11:15; 22:4-5)

62 DeUveraDce from enemies (1:74)

63 Peace (1:79: Jn, 14:27; 16:33)

64 Joy (2:10-11; 1 Pet. 4:13-14)

65 Universal salvation(3:6; Acts 10: 35; 13:26, 47; 15:17; 28:28; Rom. 1: 16; 10:9-13; GaL 3:22)

66 Now as the acceptable time (4: 18-19; 2 Cor. 6:2)

67 Preservation (9:56; 21:18)

68 Personal responsibility (12:48)

69 Imraortalityofbody(20:36; Rom. 2:7; ICor. 15:42-54; 2 Cor. 5:1-8)

70 Wisdom (21:15; Jas. 1:5)

71 RaptureofaUsaints(21:36;Jn. 14: 1-3; 16:16: 1 cor. 15:23. 51-58; Eph, 5:27; PhiL3:21; CoL 3:4; 1 Tb, 3:13; 4:13-17: 5:9-10, 23; 2 Th. 2:7; Jas. 5:7; 1 Jn. 3:2)

Promises in Jo'un:

72 Freedom ftom condemnation (3: 16-18: Rom. 8:1; Heb. 9:13-15)

73 A state of no hunger or thirst (4: 14; 6:35)

74 The resurrection of all men (5:28-29; 6:40,44,54.; 14:19; Acts 24:15; 1 Cor. 6:14; 15:20-58; 2 Cor. 4:14; Rev. 20:11-15)

75 Assurance (6:37; PhiL 1:6; 2Tim. 1:12; 2:11-13; Heb. 6:1-20; 1 Pet. 1: 5. 9. 13)

76 An indweUing Christ (6:56-57; 14:23: Rom, 8:10; CoL 1:27)

77 Know 1 e d g e (7:17; 14:20, 26: 1 Cor. 1:30: 2:12; 12:8-11)

78 Light of Ufe (8:12)

79 Freedom (8:32, 36)

80 Honor (12:26; Rom. 2:8-10)

81 Universal dealing (12:32)

82 Mansions (14:1-3)

83 Greater works (1412)

84 Love of God (14:21)

85 xManlfestanon of God (14:21)

86 Abiding Presence (14:23: 15:10;

87 Purging (15:2) Phil. 4:9)

88 Fruitfulness(l5:5; 2 Pet. 1:8)

89 The Holy Spirit in a measure (16: 7-13; Rom. 8:14-16) and In all fulness (Lk. 11:13: 24:49; Jn. 7:37-39; 14:12-18,26; 15:26; A cts 1:8:2:16-21,38-39;

90 Guidance (16:13-15) 5:32)

Promises in Acts:

91 Justification (13:38-39; Rom. 2: 13; 3:24-28: 4:25; 5:1-2; 8:33: GaL 2:16: 3:24)

92 Restoration of Israel (15:16-17; Rora. 11:25-29; Mt. 24:31; Mk, 13:27)

93 NeamessofGod(17:27: Eph, 2:13;

94 Edification(20:32) Jas,4:8)

95 An eternal inheritance (26:17; 1 C or, 2:9; Eph, 1; 1 P et, 1; 4; Rev, 21:7)

96 Deliverance (26:18; Rom. 8:21)

Promisesin Romans

97 Goodness of God (2:4; 11:22)

98 Justice (2:6, 12-16; 8:33; 1 Cot. 3:11-15; 4:5; 11:31)

99 Indignation and wrath (2:8-9)

100 Glory and honor (2:10: 8:18)

101 Impartiality of God (2:11)

102 Ri^teousness(3:22; 4:5, 16, 24; 5:19; 1 cor, 1:30)

103 Salvation by grace through faith, not of works (3:24-31; Eph. 2:8-9; 2 Th, 2:13; Tit. 2:11-12)

104 God for all men (3:29-30)

105 Salvation &om wrath (5:9-10)

106 Victory (5:17; 8:4. 13; 8:37; 2 Cor, 2:14: 1 jn, 5:4)

107 Abundant grace (5:20-21)

108 Newness of life (6:5, 8)

109 A spiritual mind (8:6)

110 Restoration of creation(8:21: Eph. 1:10, 12: Rev, 21:3-7; 22:3)

111 Divine help (8:26-27,31,34:14: 4; ICor, 10:13)

112 A short work of God (9:28)

113 Salvation of Gentiles (9:25-26; 11:11-12: 15:21)

114 Salvation of Israel (9:27; 11:23-29; Heb, 8:10-12; 10:17)

115 Boldness (not ashamed of Christ, 9:33; 10:11; 1 Pet. 2:6)

116 End of law in Christ (10:4)

117 Word near all men (10:8)

118 Simplicity of salvation (10:9-10; ICor. 15:2; 1 Jn. 1:9; 2 Th, 2:13)

119 Faith (10:17; ICor. 12:9)

120 Holiness (11:16; Eph, 1:4; 5:27; CoL 1:22, Cp. Heb. 12:14)

121 God unchangeable (11:29)

122 God's vengeance (12:19)

123 Blessing or cursing (13:2-3)

124 Joy, righteousness, and peace in the Holy Ghost (14:17)

125 Coming Messiah to reign (15:12)

126 Satan's defeat (16:20, Cp. Rev. 12:7-12; 20:1-10)

Promises in 1 Corinthians:

127 Confirmation (1:8)

128 God to be faithful (1:9; 10:13; 1 Th.5:24; 2 Th. 3:3; Heb. 10:23; 13:5)

129 Christ to be our wisdom, righteousness, sanctification, and redemption (1:30)

130 Unlimitedblessings(3:21-23;Eph,

131 Judgeshipofsaints(6:2-3) 1:3)

132 9 q)iritual gifts (12:8-11)

133 Baptism in one body (12:13)

134 Eternal love (13:8)

135 Perfection (13:10; 1 Pet. 5:10)

136 We shall know as known (13:12; 15:35-54)

137 Putting down of rebellion on earth (15:24-28; Ep*, 1:10; Rev. 21-22)

138 Destruction of death (15:26)

Promises in 2 Corinthians:

139 All promises true (1:20)

140 Removal of blindness when the heart turns to God (3:16)

141 Liberty(3:17; GaL 5:13)

142 Transformation (3:18)

143 Constant physical degeneration and spiritual renewal (4:16-17) 4:24; Heb. 8:10-12)

144 New creation work(5:17-i8; Eph.

145 Divine fellowship (6:16; Heb. 8: 10: jas. 4:8: 1 Jn. 1:7; Rev. 3:20)

146 Divine reception (6:17)

147 Divine Fatherhood (6:18; Mt. 7: 11; Lk, 11:13; Heb. 12:5-10)

148 Riches (8:S^

149 Bountiful reaping (9:6)

150 AU sufficiency (9:8)

151 Eternal righteousness (9:9)

152 Increased righteousness (9:10)

153 Enrichment in all things (9:11)

154 Spiritual weapons(10:4-5: Eph. 6:

155 Perfect strength(12:9) 10-18)

156 Life by God's power (13:4)

Promises in Galatians:

157 Deliverance from the present evil world (1:4)

158 ADraham's blessing (3:14)

159 Heirship(3:29;Rom,8:17;Tit,3:7)

160 Adoption as sons (4:5-7,31; Eph,

161 Etemaldeathforsin(5:21) 1:5)

Promises in Ephesians:

162 Redemption (1:7. 14; CoL 1:14: Tit, 2:14; Heb. 2:9-15; 9:11-15)

163 Restitution of all things (1:10; Acts 3:21: 1 Cor. 15:24-28; Rev. 21)

164 Boldness and access to God (2:18; 3:12; Heb. 4:14-16; 10:19-23)

165 Heavenly citizenship (2:19; phiL

166 God'sinfinitepower(3:20) 3:20)

167 Sealing (4:30; 1:13; Jn, 6:27; Rom, 4:11; 2 Cor. 1:22)

168 Sanctification(5:26: Heb. 10:10)

169 Long Life f 6:3)

Promises in Phllippians and Timothy:

f

170 Peace shall keep you (PhiL 4:'

171 Needs supplied (Phil. 4:19)

172 God's will to save all men (1 Tim. 2:4; 2 Pet. 3:9; Rev, 22:17)

173 Profit in godliness (1 Tim. 4:8)

174 Power, love, and a sound mind (2 TllD. 1:7)

175 Honor and usefulness(2Tim,2:21)

176 Crown of righteousness (2 Tiro. 4.8)

Promises in Hebrews: 17 7 A ngel ministers (1:14)

178 Help in temptation (2:18)

179 Partaking of Christ (3:14)

180 A high priest (4:14-16; 6:20)

181 Uttermost salvation (7:25)

182 A better covenant j8:6)

183 A new covenant (8:8-12; 10:16-17)

184 Personal representation (9:24)

185 Eternal substance (10:34)

186 Holy City (11:10-16; 13:14)

187 A better thing (11:40)

188 Discipline(12:6, 11; Rev. 3:19)

189 Jesus to be the same (13:8)

Promises in James:

190 God to be the same (1:17)

191 Liberal answers to prayer (1:5-8; Heb. 11:6; Mt, 21:21-22)

192 Crown of Life (1:12; Rev. 2:10)

193 Grace (4:6; 1 Pet. 1:13; 5:5)

194 Satan to flee when resisted (4:7; 1 Pet. 5:8-9)

195 Godtonavepityonsufferers(5:ll)

Promises in 1 and 2 Peter:

196 New birth (1 Pet. 1:23; 1 Jn. 5:1)

197 Crown of ^ory (1 Pet. 5:4)

198 All things (2 Pet. 1:3)

199 Great promises (2 Pet. 1:4)

200 The divine nature (2 Pet. 1:4)

201 Escape from the corruption of the world (2 Pet. 1:4)

202 Security (2 Pet. 1:10)

203 Abundant entrance into the kingdom of God (2 Pet, 1:11)

204 New Heaven and New Earth (2 Pet. 3:13; Rev. 21-22)

Continued, next page

Promises in 1 and 2 John:

205 Cleansingfrom sin (1 Jn. 1:7, 9)

206 AnadvocatewithGod(lJn.2:l-2)

207 Boldness in judgment (1 Jn. 4:17)

208 Witness of sonship (1 Jn. 5:10-11)

209 Renewed life (1 Jn. 5:16; Jas. 5: 19-20; Gal. 4:19; 6:1)

210 Eternal truth (2 Jn. 2)

211 Both God and Christ (2 Jn. 9)

Promises in Revelation:

212 Blessing by reading (1:3)

213 The tree of life (2: 7; 22:2)

214 Escape from hell (2:11)

215 A white stone (2:17)

216 A new name (2:17)

217 Power to rule nauons (2:26-27;

3:21; 5:9-10; 22:4-5)

218 The morning star (2:28)

219 White robes (3:4-5; 7:9; 19:8)

220 Name retained in the book of life (3:5. Cp. Ex. 32:32; Ps. 69:25-28)

221 A place in God's temple (3:12)

222 Eternal abiding in God's temple (3:12; Jn. 14:1-3)

223 The name of God (3:12)

224 The name of God's city (3:12)

225 Christ's new name (3:12)

226 The descent of the Holy City to earth (3:12; 21:2. 9-10)

227 Eternal supply (7:16)

228 No more heat (7:16)

229 Divine shepherding (7:17)

230 No more tears(7:17; 21:4)

231 Defeat of all earthly kingdoms (11:15; 19:11-21; 20:1-10)

232 Rest fromhard labor (14:13)

233 Works will be manifest (14:13)

234 Kingship and priesthood (20:4-6; 1:5-6; 5:10; 22:4-5)

235 God's tabernacle with men (21:3)

236 No more death (21:4)

237 No more sorrow (21:4)

238 No more pain (21:4)

239 All things new (21:5)

240 Water of Ufe (21:6; 22:3, 17)

241 Eternal nations to be saved and multiplyforever(21:24-27; 11:15; 22:

242 Eternalhealiiig(22:2) 4-5)

243 No more curse (22:3)

244 A right to the tree ot life (22:14)

245 A right to enter the Holy City (22:14. Cp. 21:8; 22:15)

246 Plagues of Revelation upon rebels (22:18-19)

247 Names of rebelsblotted out of the book of life (22:19. Cp. 3:5; Ex. 32: 32; Ps. 69:25-29)

248 Rebels lose their right to the Holy City (22:19)

249 Rebels willbe denied the blessings of Revelation (22:19)

250 Soon return of Jesus Christ to fulfill all the above promises (22:7, 12, 20. Cp. 3:11)

BIBLE PLAGUES (Rev. 22:18)

The Gr . plege , in v 20 is trans, stripe (Lk.l2:4«; Acts 16:23,33; 2 Cor.6'S; 11:23); wound (Lk. 10:30; Rev. 13:3,12, 14); and plague (Rev. 9:18, 20; 11:6; 15:1,6.8; 16:9,21; 18:4,8: 21:9; 22:18)

In theBible 9 Heb, and Gr. words are trans, plague, meaning in general any calamity, sickness, disease, wound, scourge,stroke,or suffering. Famines, barrenness, boils, sicknesses, terror, failure in crops orbusiness.oppression, desaucrion, poverty, wars, strifes, and many other human sufferings are considered plagues. See over 60 kinds of plagues listed in Lev. 26 and Dt. 28 alone

14 causes of plagues:

1 Not listening to God (Ex. 15:26; Lev. 26:14; Dt. 28:15)

2 Failing to do the right (Ex. 15:26)

3 BreaWngthecommandments (Ex. 15:26; Lev. 26:14-15; Dt. 28:15)

4 Despising God's statutes (Lev. 26:15)

5 Abhorring God's judgments (Lev. 26:15)

6 Breaking God's covenants (Lev. 26:15)

7 Walking contrarytoGod(Lev. 26: 21-27)

8 Sinning against God (Dt. 28:20)

9 Forsaking God (Dt. 28:20)

10 RebellionagainstGod (Dt. 28:47J

11 Refusing to be thankful for all God's blessings (Dt. 28:47)

12 Refusing to observe all God'slaws (Dt. 28:58-62)

13 AddingtoGod'sWord(Rev.22:18)

14 Taking away from God's Word (Rev. 22:19:Dt. 4:2; 12:32; Pr. 30:6)

32 plagues of Revelation:

1 Removal of a whole church (2:5)

2 Being cast into prision (2:10)

3 Being fought by Christ (2:16)

4 Being cast into tribulation (2:22)

5 Being killed (2:23)

6 Having name blotted out of the book of life (3:5. Cp. Ex. 32:32-33)

7 Being made: of Satan (3: 9)

8 Being spued out (3:16)

9 The rise of a rutnless dictator (6:

10 wars (6:3-4) 1-2)

11 Famine (6:5-6)

12 Loosing of death and hell f6:7-8)

13 Martyrdom of Christians (b: 9-11)

14 God's wrath (6:12-17)

15 A great earthquake (8:5)

16 Hail. fire, and blood (8:7)

17 One-third of sea to blood (8:8-9)

18 Drinking waters poisoned (8:10-

19 Planets darkened (8:12) 11)

20 Demon locusts to torment men (9:1-12)

21 Demon horsemen to slay men (9: 13-21)

22 Manyplagues by 2 witnesses (11: 3-12)

23 Casting down of Satan (12:10-12)

24 Great sores (16:2)

25 The whole sea to blood (16:4)

26 Rivers to blood (16:4)

27 Scorching heat from the sun (16:

28 Darkness (16:10-11) 8-9)

29 Euphrates dried up (16:12)

30 Great earthquake (16:17-21; 18: 1-24)

31 Plague of fire from heaven to devour rebels at the end of the Millennium (20:7-10)

32 Plagueofeternalhell(2:11; 14:9-11: 20:10-15; 21:8:22:15; Isa.66:22-24. See note, Lk. 12:5)

126 examples outside Revelation:

1 Famine in Abraham's day (Gen, 12:10)

2 Plague upon Pharaoh(Gen.l2:17)

3 Barrenness of Sarah; healed

through prayer and faith(Gen. 16;Rom. 4:17-22: Heb. 11:11)

4 Barrenness of Philistines: healed by prayer (Gen. 20:1-7. 17)

5 Barrennessof Rebekah:healed by prayer (Gen. 25:19-26)

6 FamineinIsaac'sday(Gen.26:l)

7 Isaac's blindness and sickness: healed by faith(Gen. 27:1:35:27-29; Heb. 11:20)

8 Barrenness of Rachel; healed by prayer (Gen. 29:31: 30:1. 22-24; 35: 16-20)

9 FamineinEgypt (Gen. 41:27-57)

10 Jacob's sickness because of old age (Gen. 47:27-31; 48:1; 49:33)

11 Plague of leprosy healed by God (Ex. 4:6-7. 30)

12 Rivers to blood (Ex. 7:20-25)

13 Frogs (Ex. 8:1-11)

14 Lice (Ex. 8:16-19)

15 Swarms of flies (Ex, 8:20-24)

16 Plague on live stock (Ex. 9:1-7)

17 Boils on Egyptians (Ex. 4:21: 9: 9)

18 Hail on Egypt (Ex. 9:18-26)

19 Locusts on Egypt (Ex. 10:4-20)

20 Darkness in Egypt(Ex. 10:21-23)

21 Death of the first-born (Ex. 11: 1-9: 12:13, 29-33)

22 Many sicknesses in Israel: healed by the Word of God (Ex. 15:26: Ps. 105:37: 107:20)

23 Plague in Israel: cause, misuse of the tongue and idolatry (Ex. 321-6). Healed by prayer and atonement (Ex. 32:7-35)

24 Death to priests: cause, drunkenness and irreverence (Lev. 10:1-9)

25 Plague inlsrael: cause, misuse of tongue.Healedbyprayer(Num.ll:l-3)

26 Plague inlsrael; cause,misuseOi tongue and lust (Num. 11:4-35)

27 Leprosy of \liriam: cause, misuse of tongue and pride. Healed by prayer and discipline (Num. 12:1-16)

28 Plague on 10 spies: cause, unbelief and misuse of tongue (Num. 14:37)

29 Plague inlsrael: cause, misuse of tongue and rebellion (Num. 14)

30 Plague inlsrael: cause,pride and misuse of tongue (Num. 16:1-14,31)

31 Plague inlsrael; cause,rebellion and misuse of tongue (Num. 16:1-14, 29, 35)

32 Plague inlsrael: cause,rebellion and misuse of to ngue(Num. 16:41-42). Healed by atonement and judgment (Num. 16:46-50)

33 Plague in Israel: cause, discouragement and misuse of tongue (Num. 21:5). Healing for aU who looked at the brazen serpent, a type of Christ (Num. 21:7-9: Jn. 3:14)

34 Plague in Israel: cause, adultery and idolatry. Stopped by judgment on rebels (Num. 25:1-15)

35 Barrenness of Hannah: healed by prayer and humility (1 Sam. 1:9-28)

36 Plague of emerods on Philistines: cause.takingthearkfl Sam. 5:1-6:21)

37 Plague in Israel cause, looking in the ark (1 Sam. 6:19-21)

38 Famine in Ruth's day (Ruth 1:1)

39 Plague of thunder (1 Sam. 7:10)

40 Insanityof SauL cause, disobedience and jealousy (1 Sam. 15:22-35: 18:8-30). Temporary relief by music (1 Sam. 16:14-23; 19:9-10)

41 Sickness of the Egyptian (1 Sam. 30:11-16)

42 Nabal sminen (1 Sam. 25:38)

43 Sickness and death of David's child: cause, sins of David (fl Sam. 12:9-23)

44 3 years famine In Israel (2 Sam. 21)

45 Plague in Israel: ca use,sin.Plague stayed by confession, prayer, and atonement (2 Sam. 24:10-25)

46 Jeroboam's withered hand-cause.

attempted violence to man of God. Healed by prayer (1 Ki. 13:4-6)

47 Abijah's sicloiess: cause, sins of parents (1 Ki. 14:1-18)

48 Asa's foot disease (2 Chr. 16: 12-14)

49 Sickness and death of widow's son. Healed by prayer (1 Ki. 17:8-24)

50 Plague of drought (1 Ki. 17:1)

51 Ahaziah's disease (2 Ki. 1:1-18)

52 Barrenness of the Shunammite. Healed by prayer (2 Ki. 4-. 1-17)

53 Sickness and death of the Shun-ammite's son. Healed by prayer (2 Ki. 418-37)

54 Namaan's leprosy. Healed by faith and power of EUsha (2 Ki. 5)

55 Gehazi's leprosy: cause, greed, lylng,and disobedience (2Ki. 5:20-27)

56 Blindness of the Syrian army. Healing by prayer (2 Ki. 6)

57 Famine in Israel(2Ki.6:24-7:15)

58 T years of fa mine in Israel(2Ki.^

59 Sickness of Ben-hadad (2 Ki. 8: 10-15)

60 Sickness o f Jehoram (2 Ki. 9: 14-2^

61 Sickness of Elisha (2 Ki.l3:14-20)

62 Death of a Moabite. Resunected by touching bones of Elisha (2 Ki. 13:21)

63 Uzziah'sleprosy:cause.pride ana usurping the priesthood (2 Ki. 15:5; 2 Chr. 26:16-21)

64 Sickness of Hezekiah; cause, pride and unthankfulness to God (2 Chr. 32:25-31). Healed by prayer and humility (2 Ki. 20:5;lsa. 38:2-5)

65 Famine in Jerusalem (2Ki. 25:3)

66 Jehoram's bowel trouble: cause, sins (2 Ki. 8:18-19; 2 Chr. 21:6-20)

67 Plague in ln-ael(2 Chr. 21:11-15)

68 Sickness in IsiaeL cause, sin. Healing by prayer (2 Chr. 30:18-20)

69 Job's boils: cause. Satan(Job 1:6-22; 2:1-10). Healed by prayer (Job 42:6-17; Jas, 5:11)

70 David's venereal disease: cause, sin (Ps. 38:3). Healed by prayer and confession of dn (Ps. 38:1-22: 6:2; 30: 2: 103:3)

71 Famine in Israel: cause, an and rebellion (Jer. 14:7-22; Dt. 28:15-68)

72 Sickness and death of Ezekiel's wife(Ezek. 24:15-27)

73 Sickness of Darnel: cause, long fasting (Dan. 8:27; 9:3; 10:2-3)

74 Drought in the Roman Empire (Acts 11:28)

75 Plague on armies of Antichrist (Zech. 14:12-15; Ezek, 38:17-23)

76 Plague on rebellious nations In the Millennium (Zech. 14:16-21)

77 Plague of punishment in present hell(Lk.l6:19-31,SeenoteonPs.9:17)

78 Sickness and death of Herod: cause, pride and self-exaltation (Acts 12:20-25)

79 Blindness of Bar-Jesus: cause, unbelief and rebellion (Acts 13:6-12)

80 Sickness anddeathof many Corinthians: cause, failure to appropriate the benefits of healing by faith in the work of Calvary (1 Cor. 11:27-32; 1 Pet. 2:24; Mt. 8:16-17)

81 Paul's thorn in the flesh. See notes h to m, 2 Cor. 12:7-9

Cases of demon-possession healed by Christ. Paul, and others:

82 2maniacs(Mt. 8:28-34;Mk. 5:1-

83 A dumb man (Mt. 9:32-34) 21)

84 A blind and dumb man (Mt. 12: 22-32)

85 An epileptic girl(Mt. 15:21-28)

86 An epileptic boy(Mk. 9:17-29)

87 A maniac(Mk. l:23-28;Lk.8:27)

88 Mary Magdalene (Lk. 8:2)

89 An infirm woman (Lk, 13:16-17)

90 A fortune-teller (Acts 16:16-24)

Cases of healing by Christ, Peter, John, and Paul;

91 A lepet(Mt. 8:1-4; Mk, 1:40)

92 A centunan'sservant(Mt,8:5-13)

93 Peter's mother-in-law(Mt.8:14)

94 A paralyzed man (Mt, 9:1-8; Mk, 2:3-12: Lk, 5:18-26)

95 A woman(Mt. 9:18-26;Mk. 5:22)

96 Two blind men (Mt. 9:27-31)

97 a withered hand (ML 12:9-14)

98 Two bUnd men (Mt. 20:29-34)^

99 A deaf-dumb man (Mk. 7:31-37)

100 A bUnd man (Mk. 8:22-26)

101 A man with dropsy (Lk. 14:1-6)

102 Ten lepers (Lk. 17:11-19V-.

103 A nobleman's son (Jn. 4:46-^)

104 An infirm man (Jn, 5:1-15)"^

105 A blind man (Jn. 9:1-38)

106 a lame man (Acts 3:1-4:22)

107 A paralyzed man (Acts 9:32-35)

108 A lame man (Acts 14:8-10)

109 Father of Publius(Acts 28:7-9)

Cases of resurrection from the dead by Jesus. Peter. Paul, and others?

110 Jairus' daughter (Mt, 9:18-26)

111 A widow's son (Lk, 7:11-18) H2Lazarus(Jn, 11:1-44)

113 Tabitha (Acts 9:36-42)

114 Paul (Acts 14:19-20)

115 Eutychus (Acts 20:7-12)

Miscellaneous plagues and heaHnas :

116 Paul's blindness: cause,rebellion and unbelief (A cts 9:1-9; 1 Tim, 1:13). Healed through prayer and fasting (Acts 9:9-11, 17-19)

117 Paul's snakebite:cause, accident (Acts 28:1-6) made immune by faith according to Mk,16:17

118 Sickness of a Corinthian: cause, fornication (1 Cor. 5:1-8), Healed through repentance (2 Cot. 2:6-11)

119 Sickness of Epaphroditus: cause, overwork in gospel ministry (note f, Phil. 2:26) 4-20)

120 Sickness of Trophimus (2 Tim.

121 Abram-Sarah(Rom,4:19;Heb. 11)

122 Zacharias-Elisabeth (Lk, 1)

123 Timothy G Tim, 5:23, note)

124 Innumerable cases of healing by Christ (Mt. 4:23-24; 8:16-17: 9:35-36; ITT3ri2:15; 14:14, 33-36; 15:30-31; 19:2; 21:14; Mk, 1:32-34,39: 3:10-12; 6:5, 55-56; Lk, 4:40-41; 6:17-19; 7: 21-23: 9:11: Jn. 2:23; 20:30-31; 21:25: Isa, 11:2: 42:1-7; 53:4-5; 61:1-2): cause, the devil and demons (Acts 10: 38;lJn.3:8; Mk .5; 16:17; Lk.13:16)

125 Innumerable cases of healing by believers before Pentecost(Mt. 10: l-'f: Mk. 6:7-13; 9:38; Lk. 9:1-6; 10:1-20): cause, the devil and demons(Mt. 10:1-7: Lk. 10:1-20; Acts 10:38)

126 Innumerable cases of healing by believers after Pentecost (Mk. 16:17-20; Acts 2:43: 5:12-16; 6:8; 8:7-13; 11:19-22; 14:3.27; 15:4,12: 19:11-12: 28:9; Rom. 15:18-19,29; 1 Cor. 16:10; Heb. 2:3-4): cause, the devil and demons (Mk. 16:17-20; Acts 5:16: 8:6-7: 10:38; 19:11-12). Healed through faith in Christ (Mk. 16:17-18; Lk. 24:49; Jn. 14:12-15; Acts 1:8; 3:6; 6:8; 19:12; 1 Cor. 12:7-11, 28-31; Heb. 2:3-4)

In the above lists there are 13 cases of innumerable healings and 58 individualcasesofhealingby divine power. From these 71 cases we learn that it is God's will to heal man's body as well as his soul

Thus there are many examples of plagues sent upon men for rebellion, God has made the law of sowing and reaping and regardless of fallacies teaching that God will not judge Christians who backslide, these examples demonstrate that saved men will also reap what they sow (Gal. 6:7-8)

SUMMARY OF PROPHECIES IN THE NEW TESTAMENT (Rev. 22:19)

There are 1, 423 prophetical verses in the 7,957versesoftheN.T.; 194verses ofO.T. prophecy quoted or fulfilled in theN.T.i 1,229 verses otN.T. prophecy. Subjects of the prophecies are listed below and references given. Ot theseabout 950 verses are given as unfulfilled prophecy; 162 verses as being fulfilled; a nd 324 verses a saUeady TuP sued. This is 207 verses woit than the total prophetical verses in the N. T.due to this fact. Some prophecies require a double listing - under fulfilled and being fulfilled

4 classifications of prophecies:

I O. T. prophecies in t&e N. T. Those concerning Christ:

1 Birth (Sit. 1:23; 2:6: Jn. 7:42)

2 Called out of Egypt {Mt. 2:1^

3 The incarnation (Heo. 2:5-8; lO: 5-9)

4 Son±ip(Actsl3:33;Heb, 1:5; 5:5)

5 Hating an (Heb. 1:9)

6 Christ's trust in God (Heb. 2:13)

7 Called a Nazarene (Mt. 2:23)

8 Spirit baptism 0-k. 4:16-21)

9 NUnistry (Mt. 12:17-21; Jn. 6:45; ACU 3:22-23; 7:37; Heb. 10:9)

10 Speaking parab1es (Mt. 13:35; Lk. 8:10)

11 Purification of the teraple(Mt.21: 13; Mk. 11:15; Lk.ia45; Jn. 2:13-16)

12 Zeal(Jn. 2:17)

13 Light of the world (Mt. 4:14-16: Acts 13:47; 26:23)

14 Triumphal entry (Ml. 21:5, 9; Lk. 19:38; Jn. 12:13, 15)

15 RejectioQ by Israel (Mt. 21:42; Lk. 20:17; Acts 4:11, 25-28)

16 Betrayal (Ml. 27:9-10; Jn. 13:18)

17 Trial of Jesus (Acts 8:32)

18 Reproach (Rom. 15:3)

19 Sminen shepherd; scattered sheep (Mt. 26:31; MJ<. 14:27)

20 sufferingofChrist(Acis26:22-23)

21 Crucifixion (Mt. 27:34, 35, 43, 46; MJ<. 15:34, 36; GaL 3:13)

22 Numbered with transgressors (Mk, 15:28; Lk. 22:37)

23 Casting lots at cross (Jn, 19:24)

24 Thirsting nn. 19:2S)

25 Bones not broken (Jn. 19:36)

26 Piercing (Jn. 19:37)

■27 Resurrecnon (Acts 2:25-27, 30-31; 13:34-35; 26:23)

28 Exaltation (Mt. 22:44; Mk. 12:36; Lk. 20:42-43; Acts 2:34; Heb. 1:13)

29 God's salvation (Acts 13:47)

30 Chief comer stone (1 Pet. 2:6-7)

31 Rock of offence (1 Pet- 2:8)

32 Eternal kingship (Heb. 1:8)

33 Unchangeableness (Heb. 1:10-12) 34Unity with be lie vers (Heb. 2:

12-13)

35 Eternal priesthood (Heb. 5:6, 10; 6:20; 7:17, 21)

36 Leading captivity captive (Eph. 4:8)

Concerning Israel-

1 Go^iel rejected(Mt. 13:14-15; 15: 8: Mk. 4:12: 7:6; 12:10; Acts 28:26-27; Heb. 3:7-8, 15; 4:7)

2 UnbeUef (jn. 12:38, 40: Rom. 10: 16; 11:8)

3 Conversion rejected (Mt, 13:15; ju. 12:40; Acts 28:27)

4 Healing rejected (Mt. 13:15; jn. 12:40; Acts 28:27)

5 Jealousy (Rom. 10:19)

6 Judgment (Rom. 11:9-10: Heb. 10: 30-31)

7 Natural and spiritual Israel distin-guiied (Rora. 9:7-14)

8 Kingdom re-established (Acts 2: 30: 15:16-17)

9Abraharaic covenant fulfilled (Acu 3:25; GaL 3:16; H*. 6:14) 10 New covenant (Heb. 8:8-12; 10:9, 16)

Miscellaneous O.T. prophecies:

1 Lamentation for babes (Mt. 2:18)

2 Minisiry of John the Baptist (Mt. 3: 3; 11:10; Mk. 1:2-3; Lk. 3:4-6; 7:27: Jn. 1:23)

3 Physicalhealing(Mt. 8:17; 13:15; Jn. 12:40; Acts 28:27; 1 Pet, 2:24)

4 Praise from babes (Mt. 21:16)

5 Destiny of Judas (Jn. 17:12; Acts 1:20)

6 Replacement of Judas (Acts 1:20)

7 Spirit baptism for all men (Acts 2:17-18)

8 Miraculous work of the gospel (Acts 13:41)

9 Persecution of Christians (Rom.

8:36)

10 Salvation of Gentiles(Rom. 9:25-29, 33; 10:20-21; 15:9-12. 21; GaU 3:8; 1 Pet. 2:10)

11 Gospel ministers (Rom. 10:15)

12 Humbling tne wise (1 Cor. 1:19-

13 GlorifyingGod(lCor. 1:31) 20)

14 Revelation of truth(l Cor. 2:9-10)

15 Speaking in tongues(1 Cor. 14:21)

16 Living by faith (GaU 3:11) Besides the above O.T. prophecies

there are many other quotations from and allusions to the O.T.in the N.T. These covet a Urge range of truth, which we cannot list as prophecy. Christ alone refers to the O.T. books 95 times. The apostles refer to them scores of times. The book of Psalms alone i s quoted and referred to 85 times. The 4 go^iels quote 17 O.T. books

n N. T. prophecies fulfilled: Concerning Christ and others;

1 Annunciation (Lk. 1:28)

-31, 35-37,

42-

2 Birth (Lk. 1:30-55, 67-70; 2:10-12)

3 Simeon's revelation (Lk. 2:26)

4 Simeon'sprediction(Lk.2:28-35)

5 Anna's prediction (Lk. 2:38)

6 Ministry (Mt. 20:28; Mk. 10:45: Lk. 13:32-33; Jn. 3:30)

7 Cursing of fig tree (Mk. 11:14)

8 A ransom (Mt. 20:28; Mk. 10:45)

9 Transfiguration (Mt. 16:28; Mk. 9:1; Lk. 9:27)

10 Prediction of loosing colt (Mt. 21:2-3; Mk. 11:2-3; Lk- 19:30-31)

11 Prp.diction o f man with pitcner (Mk. 14:13-15; Lk. 22:10-12)

12 Anointing(Mt. -26:12-13: Mk. 14:8-9)

13 Disciples offend 3d (Mt. 26:31; Mk. 14:27; jn. 16:32)

14 Beuayal(Mt. 17:22; 20:18; 26:2, 21-23. 45-46; Mk. 10:33; 14:18-19, 41-42; Lk. 9:44; 18:31-32; 22:21-22; ■24:7; Jn. 13:21, 26)

15 Rejection (Lk. 9:22^

16 Remorseoverrejection(Lk.l7:22)

17 Sufferings (Mt. 16:21; Mk. 8:31; 9:12; 10:33-34; Lk, 9:22; 12:50; 17:25; 18:32-33; 22:15)

18 Denial by Peter (Mt. 26:34:.Mk. 14:30-31: Lk. 22:32-34)

19 Death (Mt. 16:21: 17:23; 20:19; Mk. 9:31; 10:33-34; Lk. 18:33; Jn. 2:19; 10:14-18; 11:49-50; 12:23-24)

■20 Crucifixion (Mt. 16:4; 17:11-12; ■26:2; Lk. 9:22; 24 7; Jn. 12:31-32)

21 TheChurchpurcha$ed(Mt.l3:45-

22 Israel purchased (Mt. 13:44) 46)

23 Atonementandnewcovenant(Mt, 26:26-28;Mk. 14:22-24; Lk. 22:17-20)

24 Descent to hell (Mt, 12:39-40; Lk, 11:29-30)

25 Resunection(Mt.l6:21:17:23; 20: 19; 27:63; Mk. 9:9,31; 10:34; Lk- 9:22; 18:33; 24:7; Jn.2:19; 10:14-18; 20:9)

26 Post-resunection ministry (Mt. 26:32; Mkj 14:28)

27 Ascension (Mt. 9:15;Mk. 2:20;Lk, 5:35;jn,6:62; 7:33-34; 8:21; 13:31-33; 14:-28-31; 16:16,19-22,27-28; 20:17; Eph. 48)

28 Eternal kingdiip (Lk. 1:32-33)

29 The saviour (Ml. 1:21; Jn. 1:29)

30 The Spirit baptizer (Ml. 3:11; Jn, 1:31-33)

Concerning IsraeL

1 Increased in (Ml. 12:45)

2 UnbeUef (Lk. 22:67-68)

3 Kingdom taken &om (Mt. 21:43)

4 Destruction of Jerusalem (Mt.24:2; Mk. 13:2; Lk. 19:4-2-43; 21:C, 12-24; 23:28-31)

Concerning individuals:

1 Peter's death fjn. 21:13)

2 Suffering and Spirit baptism of James and John (Mt. 20:23;Mk. 10:39)

3 Judgment on Judas (Ml. 26:24; Mk. 14:20-21)

4 Birth of jonn the Baptist (Lk, 1:13-

5 John'sSpirit-fiUing(Lk-1:15) 14)

6 Ministry of John (l.k. 1:16-17, 76-79; Jn. 1:30-33)

7 Dumbness of Zacharias fLk-l:20)

8 Destiny of penitent thief (Lk. 23: 43)

9 Vision of Nathanael(jn. 1:50-51)

10 Paul's ministry (Acts 9:15-16; 22: 10; 23:lli 26:16-18; 2 Tim. 4.18)

11 BMndnessofBar-jesus(Actsl3:ll)

12 Paul deUvered to Gentiles (Acts 21:11)

13 Judgment ofhighpriest(ACIS 23:3) 14Paul's ship v»teck(Acts 27:10,

22-34)

Miscellaneous prophecies:

1 Salvation fiom sin (Ml. 1:21)

2 Sjarit baptism for all men (Mt, 3: ll;Mk. l:7-8;Lk. 3:16; 24:49; Jn. 1:33; 7:38-39; 14:16-17,26; 15:26-27; Acts 1:4-8; 2:17-18,38-39: 5:32;GaL 3:14)

3 Law abolished (Ml. 5:17-18)

4 Gospel ministry (Ml- 10:16-25; Lk. 5:10)

5 Sinners entering kingdom before the Jews (Ml. 21:31)

6 Persecution of early Christians (Mt, 23:34-36; Lk. 11:49-51; Jn. 16: 1-6; 1 Cor. 7:29-31; Rev. 2:10)

7 HeaUng (Jn. 4 50)

8 Greater works (Jn. 5:20)

9 Drought of Roman Empire (Acu 11:28)

10 Security of disciples (Jn. 18:9)

11 True worship On. 4:21-24)

12 Removal of church aiEpQesus (Rev. 2:5)

13 Judgment on church at Pergaroos (Rev. 2:16)

14Judgment on Jezebel and followers f Rev. 2:22-23)

15 Judgment on church at Sardis (Rev. 3:3)

16 Judgment on church at Philadelphia (Rev. 3:9-10)

m N. T. prophecies being fulfilled:

1 Being comforted (Ml. 5:4)

2 Being filled with righteousness (Ml. 5:6; Lk. 6:21)

3 Obtaining mercy (Ml. 5:7)

4 B eing called children of God (Ml. 5:9)

5 Being great in the kingdom (Mt. 5:19)

6 Confession of disciplesbeforeGod and angels (Mt. 10:32-33; Lk. 12:8-9; Rev. 3:5)

7 Opposition to the gospel (Mt, 10: 34-36; Lk. 12:49-53)

don of 26)

8 Manifestation of God (Jn. 14:21-

9 Mixture of good and bad (Ml. 13: 24-29. 36-38, 47-50)

10 Partaking of Chnst (Jn. 6:53-54. Cp. 3:12-14)

11 Abnormal growth of kingdom of heaven (Ml. 13:31-32)

12 Kingdom of heaven doctrine corrupted (Mt, 13:33;A cts 20:30; 2 Peu2:1)

13 Salvation of Gentiles (Jn. 10:16; 11:52; Acts 2:21; 28:28; Rom. 9:25-29, 33; 10:20-21; 15:9-12, 21)

14 Building the church (Mt, 16:18; Eph. 2:19-22; 4:12-13)

15 Receiving eternal Ufe Qn. 6:50-51)

16 Spirit baptism being given to men (Ml. 3:16: 16:19; Mk-1:7-8; Lk.3:16; 24:49; Jn. 1:33; 7:37-39; 14:16-17,26; 15:26-27; Acts 1:4-8; 2:17-18, 38-39; 5:32; Gal. 3:14)

17 Salvation of souls (Jn. 6:39-45)

18 Offences to Christians (Ntt. 18:7; Lk. 17:1-5; jn, 15:18-21)

19 Effectsofrejectionot reception of Christ (Ml. 21:44; Lk- 10:16; 20:18)

20 Desolation of Israel (Ml. 23:37-38; Lk. 13:34-35)

21 World hatred of Christians (Jn. 15:18-21: 16:33)

22 Answered prayer (Mk. 11:23-24; Jn. 16:23-26; Jas. 1:5-8)

23 Fasting (Lk- 5:35. Cp. Mt. 9:15; Mk. 2:20)

24 Christian cross-bearing (Lk. 9: 24-25)

25 Kingdom postponed(Lk-19:12-27)

26 Hunger.iMrst satisfied On-6:35)

27 Penitents received (Jn. 6:37; 2 cor. 6:17)

28 Holy Spirit n^inistry (Jn.3:3-5; 7: 37-39: 14:16-17, 26; 15:26; 16:7-15; Rom. 8:26)

29 Signs of Christ's coming (1 Tim. 4:1-5; 2Tim.3:1-5,13; 4:1-4; 2 Pet. 3:3-4; Jude 18; note o, Mt, 24:3)

30 Persecution of Christians (2 Tim.

31 Dayofsalvation(2Cor.6:4 3:12)

32 Eternal righteousness (2 Cor. 9:9)

33 Eternity of Word (1 Pet. 1:24-25)

34 False teachers (2 Pet. 2:1-3)

35 Communion v-ith Christ (Rev. 3:

36 TruthrevealedOn.U:20) 20-21)

37 Abrahamic covenant fulfilled(Lk. 1:71-75)

38 Vail taken from hean(2Cor.3:16)

39 Names blotted out or left in the book of Ufe (Rev. 3:5; 22:18-19. Cp. Ex. 32:32-33; Ps. 69:25-29)

40 BacksUders spued out (Rev. 3:16)

41 Unchangeable status after death

(Rev, 22:11)

42 Plagues of Revelation to back-sUders(Rev. 22:18)

43 BacksUdersforbiddenio enter the Holy City (Rev. 22:19)

44 Blessings of Revelation canceUed to backsUders (Rev. 22:13)

45 Entrance into Holy City (Rev. 22:14)

46 Destiny of wicked (1 Cot. 6:9-11: GaL 5:19-21)

IV N. T. prophecies unfulfilled:

Events before the tribulation:

1 Signs of the 2nd coming of Christ before the tribulation (1 Tim. 4:1-5; 2 Tim. 3:1-13; 4:1-4; 2 Pet. 3:1-3; 2Th, 2:7-8)

2 Revision ofthe Roman Empire ficom ■24 governments to 10 kingdoms (Rev. 17:12; Dan. 7:23-24, notes)

3 Next phase ofthe first resunection-the rapture of aU dead and Uving in Christ(Mi, 22:30;Mk. 12:25:Lk, 14:14: 20:35-38;Jn.5:25,28-29;6:39-40.44-45; 13:36; 14:1-3,18-19; 1 Cor, 1:7: 6:14; 11:26; 15:20-23, 35-56; 2 Cor, 4:14: PhiL3:ll,21; CoL3:4; 1 Th.1: 10; 2:19; 3:13; 4:13-18; 5:9-10,23-24; 2 Th. 2:1,7-8:1 Tim, 6:14; 2 Tim. 2: 11; 4:1,8; Til. 2:13; 1 Pet. 1:7; 4:13; 1 Jn.2:28; 3:2; Jas. 5:7-8; Rev, 2:25; 22:12. 20. See Rev. 4:1, note)

4 Glorification of saints (Rom. 8: 17-25)

5 Completion of the Church (Eph. 4: 12-13; 5:27)

6 Church hindering lawlessness until its rapture (2 Th. 2:7-8, note)

7 False reUgions (1 Tim. 4:1-5; 2 Tim. 3:5; 4:1-4)

8Aposusy(l Tim. 4:1-5; 2 Tim. 3:5; 2 Tim, 4:1-4)

Events during the tribulation:

1 New agns ot tlie 2nd coming of Christ (Ml-244-26; Mk. 13:5-23; Lk. 21:8-11, 25-26; Acts 2:16-21. See note o, Mt, 24:3)

2 Rise ofAntichrist after the rapture (jn.5:43; 2 Th. 2:7-8, notes; 1 Jn. 2: 18; Rev. 6:1-2)

3 Judgment seat of Christ (Rom. 14: 10-12; 1 Cor. 3:12-15; 2 Cor. 5:10: GaL 6:9; CoL 3:24-25; 1 Jn. 417)

4 Great aposusy (2 Th. 2:3-12)

5 Increased saianic powen (Mt. 24: ■24; 2 Th. 2:8-12; Rev. 13:2, 12-18; 16:13-16; 19:20)

6 Increased false reUgions (Mt. 24: 5, 24; 2 Th- 2:11-12; Rev. 13:12-18; 14:9-11; 15:2-4; 16:13-16; 20:4)

7 aU the scenes of Rev. 4-5, notes

8 7 seals (Rev. 6:1-17; 8:1)

9 Sealing of 144,000 Jews (Rev. 7:1-8)

10 Tribulation martyrs (Rev. 6:9-11; 7:9-17; 14:13: 15:2-4; 20:4-6)

11 7 trumpets (Rev. 8:2-9:21; 11: 15-13:18)

12 Mighty angel - Utile book (Rev. 10)

13 The great tribulation of 3 1/2 yean (Rev. 11:1-19:21; Mt. 2415-26; Dan. 12:1-7; Jer. 30:6-7; etc.)

14 FaU of Jerusalem -defeat of laa el (Rev, 11:1-2:12:6,13-17; ML 24:15-22: Dan, 11:40-45; 12:1)

15 The two witnesses (Rev. 11:3-12)

16 The 144,000 translated fRev. 12: 5; 14:1-5; Dan. 12:1; Isa. 66:7-8)

17 Satan and angels cast out to the earth (Rev. 12:1-4, 7-12)

18 Flight of Israel Into Edom and Moab(Rev. 12:6, 13-17; Isa. 16:1-5: Ezek. 20:33-37; Dan. 11:40-45; Hos. ■2:14--23; Ml. 24:15-2-2)

19 Revival of the Grecian Empire -Antichrist given power over the Re•vised Roman Empire (Rev. 13:1-10:17: 12-17; Dan, 7:23-24; 8:20-25; 11: 35-45)

20 Destruction o f mystery Babylon (Rev, 17)

21 Rise of the false prophet (Rev. 13: 11-18: 16:13-16; 19:20; 20:10)

22 The abomination of desolation and worship of the beast (Rev, 13:11-18; 14:9-11; 15:2-4; 20:4; Ml-24:15: 2Th. 2:4; Dan- 9:27)

23 Three messenger angels(Rev-14: 6-12)

24 7 vials(Rev. 15:1-16:21; 18:1-24)

25 Completion ofthe 1st resurrection

(Rev. 11:11-12; 20:4-6)

26 Marriage supper (Rev. 19:1-10)

27 Second corning of Christ (Mt. 3:

Continued, next page

SUMMARY OF PROPHECIES IN THE NEW TESTAMENT CONTINUED

12: 10:23; 16:27; 23:39; 24:27-51: 25: 31-46; 26:64;Mk 13:24-37:14:62; Lk, 9:26: 12:35-40, 42-48: 13:35; 17:23-24,26-37: 21:27-36: 22:69: Acts 1:11: 3:20: 2 Th,2:7-10; 2:1, 8; Heb. 9:28; 10:39; 1 Tiro. 6:15: 2 Tim. 4:1; Tit, 2:13; 1 Pet. 1:19: Jude 14-15; Rev. 2: 25: 19:11-21; 22:12, 6-7, 20)

28 Salvation of all Israel (Rom. 11: 25-27; Heb. 8:8-12; 10:17; Zech. 12: 10-13:1; Isa. 66:7-8)

29 End of the age (Mt. 13:30,39-41, 48-49; 1 pet. 4; 7: Rev. 22:10)

30 Final salvation (1 Pet. 1:5)

31 Binding of Satan (Rev. 20:1-3)

Events after the tribulation: " Events of the NUUenaium:

1 Tbe millennium - 1, 000 years' reign of Christ (Mt. 19:28-30: Lk. 22: 29-30:1 Cot.4:8; 6:2-3:15:24-28:Eph. 1:10, 14, 21: 2 Tim. 2:12; 4:1, 18: 2 Pet. 1:11; Rev. 20:1-10)

2 Dayof theLordbegjnsflCor. 1:8; 2 cot. 1:14; PhiL 1:6; 1 Th. 5:1-8; 2 Th. 2:2. see p. 226)

3 Judgment of nations (Mt. 25:31-46)

4 Inheriting the kingdom (Mt. 5:3, 10; 8:11; Lk, 6:20; Heb. 12:25-28)

5 Inheriting the earth (ML 5:5; Ps. 37:11)

6 Receiving rewards (Mt. 5:11-12; 19:30; 20:16, 23: Mk. 10:31, 40: Lk, 6:22-23: 14:14; Gal. 6:9; Rev. 22:12)

7 Eternal inheritance (1 Pet. 1:4)

8 Experience of etemallife(Mt. 19: 29; Mk. 10:29-30: Lk. 18:29-30; 1 Jn. 2:17) 16-30)

9 Lord's supper (Mt. 26:29; Lk- 22:

Events after the Millennium:

1 Satan loosed (Rev. 20:7-9)

2 Final defeat and doom o f Satan (Rev. 20:7-10: Rom. 16; 20)

3 Second resurrection (Rev. 20:4-6, 11-15)

4 Great white throne judgment (Mt. 3:10: 7:21-23; 10:15,26; 11:20-24; 12: 36-37, 41-42; 15:13: Mk. 4:22; 6:11: Lk.3:9, 17: 6:24-26; 8:16-18: 10:12-15: 11:31-32: 12:2-3,10; 13:3,5,24-30; 20:42-47: Jn. 12:48: Acts 17:31: 1 Cot. 3:17; 4: 5; 6:13; Gal. 6:7-9; CoL 3:25: Heb, 10:26-29; 1 Pet. 4:5-6: 2 Pet, 2:9: 3:7; 1 Jn. 4:17: Rev. 20:11-15)

5 Degrees of punishment(Mt. 11:20-24; 12:41-42:16:27:23:14-15; Mk. 6: 11: Lk. 10:12-15: 11:31-32; 20:47; Rev. 2:23)

6 Wicked punished eternally in hell (Mt.8:12:13:42-43, 50; 18:8-9; 25:41, 46; Mk. 9:43-49: 12:40; Lk, 3:17: 12: 4-5; Rev. 14:9-11:20:11-15:21:8: 22: 15: Isa. 66:22--24)

7 Renovation of earth(Rom. 8:21-23; Heb.l: 10-12; 12:25-28:2 Pet.3:10-13)

8 Deathdestroyed(l Cor. 15:26, 55)

9 AU enemies put down (1 Cor. 15: 24-28; Heb. 2:5-10; Rev. 21-22)

10 Power of hell defeated (1 Cor. 15: 55: Mt. 16:18; Rev. 20:11-15: 21:1-22:5; Isa. 66:22-24)

11 Change in social system (1 jn, 2:17)

12 Beginning of eternal kingship of Christ (Heb. 1:8; Lk. 1:32-33; Rev, 11:15; 22:4-5)

13 Saints made eternal kings and priests (Rev. 1:6: 5:10: 2:26-27: 3:21; 20:4-6: 22:4-5: Dan. 7:18, 27)

14 Tree of life given to resunected saints (Rev. 2:7; 22:14)

15 Escapeof second death(Rev. 2:11)

16 Hidden manna, white stone, new name given to saints (Rev. 2:17; 3:12)

17 The mo'ming star received (Rev. 2:28)

18 Saints clothed in white (Rev. 3: 4-5: 19:7-10)

19 Saints made eternally secure(Rev. 3:11-12). See The Millennium, p. 311.

Events of new heavens and earth;

1 New heavens and new earth established (2 Pet. 3:10-13; Rev. 21-22; Isa. 65:17; 66:22-24)

2 New Jerusalem,God's capital city moved from the planet heaven to the planet earth (Rev. 21:2, 9-27; Heb. 11:10-16; 13:14)

3 God aU and in all among men (1 Cor. 15:24-28:2 Cor.6:16:Rev. 21:3-7)

4 Confession o f all creation (Phil, 2:10-11)

5 Eternal ages begun (Eph. 2:7: 3: 11, 21)

6 Restitution of all things (Acts 3:21; Rom.8:19-23: 1 Cor. 13:8-13; 15:24-28; Heb. 1:13; 2:5-8; Rev. 21-22; Isa. 66:22-24). See Rev. 21-22, notes

NEW TESTAMENT QUESTIONS

There are 1,022 questions in the N. T. They make very enlightening reading in themselves. Stated in brief, they are Usted under the book wherein they are found

177 questions in Matthew:

1 Where is He that is bom King of the Jews^ r2:2)

2 Whonas warned you to flee firoro wrath to come? (3:7)

3 Ihave need of Your baptism. Why do You come for mine (3:14J

4 What good is salt if it nas lost its savouf (5:13)

5 If you love them which love you, •iihii reward have you? (5:46)

6 Do not even the publicans do this" (5:46)

7 If you salute brethren only, what do you, more than others" (5:47)

8 Do not even the publicans do this-' (5:47)

9 Is not life more than meat, and the body more than raiment" (6:25)

10 A re you not benet than fowls" (6:26)

11 Which of you can add one cubit to his stature? (6:27)

12 Why take thought for raimenf (6:28)

13 If God clothes the grass, shall He not much more clothe you? (6:30)

14 Take no thought, saying. What shall we eat? (6:31)

15 What shall we drink':' (6:31)

16 Wherewithal shall we be clothed" (6:31)

17 Why behold the mote and consider not the beam'? (7:3)

18 How wiLlyousay,Letmepull out the mote and behold, a beam is in your own eye? (7:4)

19 'What man being asked for bread win give his son a stone? (7;9)

20 If asked for a fish, will he give a serpent';' (7:10)

21 How much raote shall your Father give good things to thera that ask" (7:11)

22 DO men gather grapes of thorns, or figs of thisdes" (7:16)

23 Many will say. Lord, have w e not prophesied in Your name" (7:22)

'24 In Your name have we not cast out devils? (7:22)

25 In Your name have we not done many wonderful works" (7:22)

26 '.Vhy are ye fearful'? f 8:26)

27 They cried out, what nave we to do withThee.Jesus,SonofGod? (8:29)

28 Are You coroeto torment us before the time? (8:29j

29 'Wherefore thdnx you evil in your hearts? (9:4)

30 Which is easier to say. Thy sins be forgiven, or Arise and walk? (9:5)

31 Why does your Master eat witn publicans and sinners? (9:11)

32 Why do we and the Pharisees fast oft, but Your disciples fast not? (9:14)

33 Can the children of the bride-chamber mourn, as long as the bridegroom is with them" (9:15)

34 Do you believe that I am able to do this"(9:28)

35 If they have called the master Beelzebub, how much more shall they call His household? (10:25)

36 Are not two sparrows sold for a farthing'? (10:29)

37 Are you He that should ccme,cir do we look for another? (11:3)

38 What did you go out into the wilderness to see? (11:7)

39 a reed shaken with the wind" (11:7)

40 Whatdidyougoouttosee"(ll;8)

41 A man clothed in soft raiment"

(11:8)

42 Whatdidyougoouttosee?(ll:9)

43 A prophet? (11:9)

44 Whereunto shall I liken this generation" (11:16)

45 Have you not read what David did, when he was an hungred, how he ate the sfaowbread" (12:3)

46 Have you not read how the priests profane the sabbath and are blameless" (12:5)

47 Is it lawful to heal on the sabbath days? (12:10)

48 What man having one sheep, if it faUinto a pit on the sabbath, will not lift it out? (12:11^

49 How much is a man better than sheep? (12:1-2)

50 Is not this the son of David"' (12:23)

51 If Satan cast out Satanhow shall his kingdom stand? (12:26)

52 If I by Beelzebub cast out devils, by whom do your children cast them out? (12:27)

53 How can one spoil a strong man's goods, except he first bind the strong man" (12:29)

54 How can you, being evil, speak good things" (12:34)

55 Who is My mother" (12:48)

56 Who are My brethren? (12:48)

57 Why do You speak in parables" (13:10)

58 Sir, did you not sow good seed in your field? (13:27)

59 From whence does it have tares? (13:27)

60 Will you have us go and gather them up? (13:28)

61 Have you understood all these things? (13:51)

62 vVhence has this man this wisdom and these mighty works" (13:54)

63 Is not this the carpenter's son"? (13:55)

64 Is not His mother called Mary? (13:55)

65 Are not His brethren,James,and Joses, and Simon, and Judas" (13:55)

66 Are not His sisters all with us? (13:56)

67 Whence then hath this man all these things? (13:56)

68 Wherefore did you doubt? (14:31)

69 why do Your disciples transgress the tradition of the elders? (15:2)

70 why do you also transgress the commandment of God" (15:3)

71 Do You know the Pharisees were offended after hearing this saying" (15:12)

72 Are yt)u also yet without understanding? (15:16)

73 Do you not understand that what enters the mouth goes into the belly and is cast into the draught? (15:17)

74 Whence should we have so much

bread to fill so great a multitude" (15:33)

75 How many loaves have you"? (15:34)

76 Can you not discern the signs of die times" (16:3)

77 'rt^hy reason you among yourselves, because you have brought no bread? (16:8)

78 Do you not yet understand, neither remember the five loaves of the five ttousand? (16:9)

79 Neithet seven loaves of the four thousand? (16:10)

80 How is it you do not understand that 1 spoke it that you should beware of the leaven of Pharisees and Saddu-cees" (16:11)

81 Whom do men say that I am? (16:13)

82 Whom do you say that I am" (16:15)

83 What is a man profited, if he shall gain the whole world, and lose his own soul? (16:26)

84 '.Vhat shall a man give in exchange for his soul? (16:26)

85 Why say the scribes that Elias must first come? (17:10)

86 How long shall I be with you? (17:17)

87 How long shall I suffer you? (17:17)

88 Why could we not cast him ouf (17:19)

89 Does your Master not pay tribute" (17:24)

90 Whatdoyouthink,Simon"(17:25)

91 of whom do kings of the earth take custom or tribute? (17:25)

92 Of their own children, or of strangers" (17:25)

93 Who is the greatest in the kingdom of heaven" (18:1)

94 How think you? (18:12)

95 If a man has a hundred aieep and one goes astray, does he not leave the ninety-nine and seek the one astray" (18:12)

% How oft shall my brother sin against me, and I forgive him? (18:21)

97 Until seven times? (18:21)

98 Should you not also have had compassion on your fellowservanf (18:33)

99 Is itlawfulfora man to put away his wife for every cause? (19:3)

100 Have you not read that He which made them at the beginning said a man shall cleave to his wife and the two shall be one flesh" (19:5)

101 Why did Moses command to give a writing of divorcement" (19:7)

102 What good thing shall I do, that I may have eternal life? (19:16)

103 WhydoyoucallMegood"(19:17)

104 He saith, which" (19:18)

105 What lack I yet? (19:20)

106 ^ho then can be saved" (19:25)

107 We have forsaken all; what shall we have therefore? (19:27)

108 Why stand you here all the day idle? (20:6)

109 Did you not agree with me for a penny? ^20:13)

110 Is It not lawful to do what I wiU with my own? (20:15)

111 Is your eye evil, because I am

good? (20:15)

112 What will you have? (20:21)

113 Are you able to drink of the cup I shall drink and be baptized with the baptism I am baptized wlth?X20:22)

114 What will you havpj.fe do unto you? (20:32)

115 Who is this" (21:10)

116 Hear you what these say?(21; 16)

117 Have you never read. Out of the mouth of babes and sucklings You have perfected praise? f21:16)

118 By what autnority do You these things? (21:23)

119 who gave You this authority (21:23)

120 The baptism of John, whence was u? (21:25)

121 Was it from heaven, or of men'" (21:25)

122 If we say. From heaven: He will say. Why did you not believe him? (21:

123 Butwhatdoyouthink"f21:28)25)

124 Which of the two did uie will of his father? (21:31)

125 When the lord of the vineyard comes, what will he do to those husbandmen" (21:40)

126 Did you never read. The stone whichbuilders rejected is become the head of the corner, this is the Lord's doing, and it is marvellous in our eyes" (21:42)

127 How did you come in here, not ha-ving a wedding garment? (22:12)

128 What do you think" (22:17)

129 Is it lawful to give tribute unto Caesar? (22:17)

130 .Vhy tempt you Me, you hypocrites? (22:18)

131 Whose is this image and superscription? (^22:20)

132 I n the resnnection whose wife shall she be? (22:28)

133 Have you not read, I am the God of Abraham, Isaac and Jacob" (22: 31-32)

134 Which is the great commandment in the law? f22:36)

135 What do you mink of Christ? (22:

136 Whose son is He? (22:42) 42)

137 How does Da-vid call Him Lord, saying. The Lord said unto my Lord, Sit on My right hand? (22:44)

138 If David calls Him Lora, how is He his son? (22:45)

139 Which is greater, the gold, or the temple that sanctifies the gold" (23:17)

140 Which is greater, the gift, or the altarthat sanctifies the gift? (23:19)

141 You serpents, how can you escape the damnation of heU? f 23:33)

142 E>o you not see all these things" (24:2)

143 TeU us, when diall these things be? (24:3)

144 What shall be the sign of Your coming, and of the end of the worW (24:3)

145 Who then is a faithful and wise servant? (24:45)

146 'vVhen did we see You hungry, and fed You? (25:37)

147 .Vhen did we see You thirsty, and gave You drink" (25:37)

148 When did we see You a stranger.

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and took You in? (25:38)

149 Ot. naked and clothed You? (25:38)

150 When did we see You sick, or in prison, and came unto You? (25:39)

151 When did w e see You hungry, atUist, a stranger, naked, sick, oi in prison, and did not minister unto You? (25:44)

152 To what purpose is this waste? (26:8)

153 Why trouble you the woman? (26:10)

154 What will you give rae, and I will deliver Him to you? (26:15)

155 Where shall we prepare for You to eat the passover? (26:17)

156 Lord, is it I? (26:22)

157 Master, is it I? (26:25)

158 Could you not watch with Me one hour? (26:40)

159 Friend, wherefore are ^u come? (26:50)

160 Think you that I cannot pray to My Father, and He shall presently give Me more than twelve legions of angels? (26:53)

161 But how then shall the Scriptures be fulfilled? (26:54)

162 Are you come out as against a thief? (26:55)

163 Answer You nothing? (26:62)

164 What is it which these witness against You? (26:62)

165 What further need have we of witnesses? (26:65)

166 What do you think? (26:66)

167 Wholshethat .moteYou?(26:68)

168 What is that to us? (27:4)

169 Are You the King of the Jews? (27:11)

170 Hear how many things they witness against You? (27:13)

171 Whom duU I release unto you? (27:17)

172 Barabbas. or Jesus? (27:17)

173 Which of the two shall I release unto you? (27:21)

174 What shall I do then with Jesus? (27:22)

175 What evil has He done' (27:23)

176 Eli^EUJama sabachthani?(27:46)

177 My God, my God, why have You fotsaken Me? (27:46)

120 questions in Mark:

178 What have we to do with You, Jesus? (1:24)

179 A re You come to destroy us'^ (1:

180 What is this"(1:27) 24)

181 What new doctrine isthis? (1:27)

182 Why does this man speak blasphemies? (2:7)

183 Who can forgive sins but God? (2:7)

184 Why do you reason these things in your hearts' (2:8)

185 Which is easier to say. Your ans are forgiven; or, A rise, and walk? (2:^

186 How is it He eats and drinks with publicans and sinners? (2:16)

187 Why do disciples of John and Pharisees fast, but Yours do not? (2:18)

188 Can children of the bride-chamber fast while the bridegroom is with mera? (2:19)

189 Why do they do that which Is not lawful on the sabbath? (2:24)

190 Have you never read what David did, when he had need? (2:25)

191 How he went into the house of God, ate the showbread, and gave to diem which were with him? (2:26)

192 Is it lawful to do good on sabbath days, or evil? (3:4)

193 To save life, or to kiU? (3:4)

194 How can Satan cast out Satan? (3:23)

195 Who is My mother, or My brethren? (3:33)

196 Do you not know this parable? (4:13)

197 How then will you know all parables? (4:13)

198 Is a candle to be put under a bushel or a bed? (4:21)

199 Is it not to be set on a candlestick? (4:21)

200 Whereunto shall we liken the kingdom of God? (4:30)

201 With what comparison shall we compare it? (4:30)

202 Master, do You not care that we perish? (4:38)

203 Why are you so fearful? (4:40)

204 How is it that you have no faitn? (4:40)

205 What manner of man is this, that even the wind and sea obey Him ? (4:41)

206 What have I to do with You Jesus?

207 Whatisyourname?(5:9) (5:7)

208 Who touched My clothes? (5:30)

209 You seethe multitude thronging You, and say. Who touched Me? (5:31)

210 Your daughter is dead: why trouble the Master any further? (5:35)

211 Why make this ado, and weep? (5:39)

212 From whence has this man these things? (6:2)

213 What wisdom is this given unto Him, that mighty works ate wrought? (6:2)

214 Is not this the carpenter, son of Mary, brother of James, Joses, Juda, and Simon? (6:3)

215 Are not His sisters here with us? 216--What shaU I ask? (6:24) (6:3)

217 Shall we go buy two hundrea pennyworth of bread, and give them to eat? (6:37)

218 How many loaves have you? (6:38)

219 Why do Your disciples eat with unwashed hands? f 7:5)

220 Are you wimout understanding also? (7:18)

221 Do you not perceive that whatever enters a man from without cannot defile him? (7:18-19)

222 From whence can a man satisfy these men with bread in the wilderness' (8:4)

223 How many loaves do you have? (8:5)

224 Why does this generation seek after a sign? (8:12)

225 Why do you reason, because ^u have no bread? (8:17)

226 Do you not perceive yet, neither understand? (8:17)

227 Isyourheart yet hardened'?(8:n)

228 Having eyes, do you not see? (8:18)

229 Having ears, do you not hear? (8:18)

230 And do you not remember?(8:18)

231 When I broke five loaves among five thousand, how many baskets of ftagments did you take up? (8:19)

232 And when seven among four thousand, how many baskets? (8:20)

233 How is it that you do not understand? (8:21)

234 Whom do men say that I am? (8:27)

235 WhomdoyousaythatIara?(8:29)

236 What shall it profit a man, if he gains the whole world, and loses his soul? (8:36)

237 What shall a man give in exchange for his soul? (8:37)

238 Why do the scribes say that Elias must first come' (9:11)

239 What do you question with them? (9:16)

240 O faithless generation, how long shall I be with you? (9:19)

241 How long shalll suffer you?(9:19)

242 How long ago since this came upon him? (9:21)

243 Why could we not cast him out? (9:28)

244 What was it that you disputed among yourselves by the way? (9:33)

245 If salt has lost its saltness, wherewith will you season it? (9:50)

246 Is it lawful for a man to put away his wife? (10:2)

247 What did Moses command you? (10:3)

248 What shall I do that I may inherit eternal life' (10:17)

249 WhydoyoucallMegood?(10:18)

250 Who then can be saved? (10:26)

251 Can you drink of the cup that I drink of? (10:38)

252 And De baptized with the baptism I am baptized with? n0:38)

253 What will you nave Me do unto you? (10:51)

254 Say the Lord has need of him,if any mansays. Why do you do this?(11:3)

255 What are you doing, loosing the coU? (11:5)

256 Is it not written. My house shall be called the house of prayer? (11:17)

257 By what authority do You do these things? (11:28)

258 Who gave You authority to do these things? (11:28)

259 Was the baptism of John from heaven, or of men?(ll:30)

260 If we say. From heaven; He wiU. say. Why then did you not believe him? (11:31)

261 What shall the lord of the vineyard do? (12:9)

262 Have you not read this scripture; The stone which builders rejected is

become the head of the comer: This wastheLord's doing, and is marvellous in our eyes' (12:10-11)

263 Is it lawful to give tribute to Caesar? (12:14)

264 ShaU we give, or shall we not give? (12:15)

265 Why do you tempt Me? fl2:15)

266 Whose is this image and superscription? (12:16)

267 In the resurrection, whose wife shall she be? (12:23)

268 Do you not err because you know not the Scriptures, neither the power of God? (12:24)

269 Have you not read in the book of Moses, how God spoke, saying, I am theGod of Abraham, Isaac, and Jacob? (12:26)

270 wMchisthe first commandment? (12:28)

271 How say the scribes that Christ is the son of David? (12:35)

272 David calls Him Lord; whence is He then his son' (12:37)

273 Do you see these great buildings? (13:2)

274 When shall these thingsbe?(13:4J

275 What shall be the sign when all these things shall be fulfilled' (13:4)

276 Why was this waste of ointment made? (14:4)

277 Let her alone; why trouble her? (14:6)

278 Where will You have us go to prepare the passover' (14:12)

279 Say, The Master says. Where is the guestchamber where I shall eat the passover with My disciples? (14:14)

280 Is it I? (14:19)

281 Is it I'(14:19)

282 Simon, are you sleeping? (14:37)

283 Could you not watch one hour? (14:37)

284 Are you come out, as against a thief, with swords and staves? (14:48)

285 Do You answer nothing' (14:60)

286 What is it which these witness against You' (14:60)

287 Are You the Christ, the Son of the Blessed? (14:61)

288 What need do we have for further witnesses? (14:63)

289 What do you think? (14:64)

290 AreYoutheKingoftheJews'(15:

291 Do You answer nothing?(15:4) 2)

292 Will you have me release the King of the Jews unto you' (15:9)

293 What shall I do unto Him yo u call Kingof the Jews? (15:12)

294 Why, what evil has He done? (15:14)

295 Eloi, Eloi, lama sabachthani? (15:34)

296 My God, My God, why have You forsaken Me? ri5:34)

297 Who shall roll the stone away &om the sepulchre? (16:3)

165 questions in Luke:

298 Whereby shall I know this? (1: 18)

299 How shall this be, seeing I know not a man? (1:34)

300 Whence is tiis that the mother of my Lord should come to me? (1:43)

301 Son, why have You dealt with us thus' (2:46)

302 How is It that you sought Me? (2:49)

303 Did you not know I must be about My Father's business? (2:49)

304 Who has warned you to flee from wrath to come? (3:7)

305 What shall we do then? (3:10)

306 Master, what shall we do? (3:12)

307 And what shall we do? (3:14)

308 Is not this Joseph's son' (4:22)

309 Let us alone; what have we to do with You, Jesus? (4:34)

310 Are You come to destroy us? (4:34)

311 Who is this which speaketh blasphemies? (5:21)

312 Who can forgive sins, but God alone' (5:21)

313 what do you tea son in your hearts? (5:22)

314 which IS easier to say. Your sins be forgiven, or,Rise up and walk? (5:23)

315 Why do you eat and drink with publicans and sinners' (5:30)

316 Why do disciples of^John and Phariseesfastoften, and make prayers, but Yours eat and drink' (5:33)

317 Can you make children of the bridechamber fast, while the bridegroom is with them? f5:34)

318 Why do You do that which is not lawful on the sabbath? (6:2)

319 Have you not read what David

did when he was hungry? (6:3)

320 Is itlawfulto do good or evil on the sabbath:> f6:9)

321 Is ItlawiultosaveUfe or destroy it on the sabbath (6:9)

322 If you love them which love you, what thank have you' (6:32)

323 If you do good to them which do good to you, what thank have you? (6:33)

324 If you lend to them of whom you hope to receive, what thank have you? (6:34)

325 Can the blind lead the blind? (6:39)

326 ShaU they not both faU into the ditch' (6:39)

327 Wny do you behold the mote in jrourbrother's eye and not perceive the beam in your own? (6:41)

328 How can you say. Let me puU out the mote in your eye? (6:42)

329 Why caU me Lord, Lord and do not what I say? (6:46)

330 Are YouHethatshouldcome?(7:

331 Or,look we for another?(7:19) 19)

332 AreYou He that should come? (7:

333 Or,look we for another'(7:20) 20)

334 What did you go out to see in die wUderness? f 7:24)

335 A reed shaken with the wind? (7:24)

336 What didyougoouttosee?(7:25)

337 A man clothed in soft raiment? (7:25)

338 What did you go out to see?(7:26)

339 a prophet'(7:26)

340 Whereunto shaU I Uken this generation' (7:31)

341 To what are they Uke? (7:31)

342 Which of them wiU love him most? (7:42)

343 Do you see this woman? (7:44)

344 Who is this that forgives sins also' (7:49)

345 What might this parable be'(8:9)

346 Where is your faith' (8:25)

347 What have Ito do with You Jesus?

348 Whatisyourname?(8:30) (8:28)

349 Who touched Me'' (8:45)

350 The multitude throng You, and say You, Who touched Me' (8:45)

351 Who is this, of whom I hear such things? (9:9)

352 Whom saythepeople that I am? (9:18)

353 Whomdoyousaythatlam'(9:20)

354 What is the advantage if a man gain theworld and lose himself? (9:25)

355 How long shaU I be with you and suffer you' (9:41)

356 Lord, wiU You have us command fire from heaven to consume them? (9:54)

357 What shaU I do to inherit eternal Ufe? (10:25)

358 What IS written in the law? (10:

359 How do you read?(10:26) 26

360 Andwhoismyneighbour?(10:2

361 Which of the three do you thinl was neighbour to him? (10:36)

362 Lord, do You not care that my sister has left me to serve alone? (10:40)

363 Which of you having a friend shaU go and say at midnight. Lend me three loaves' (11:5)

364 If a son asks bread wiU a father i,.ve a stone? (11:11)

365 If he asks a fish, wiU a father give a serpent' (11:11)

366 If he asks an egg, wiU a fadier offer a scorpion? (11:12)

367 How much more shall your heavenly Father give the Holy Spirit to thera that ask? (11:13)

368 It Satan be divided against himself, how shaU his kingdom stand? (11:18)

369 If I by Beelzebub cast out devUs, by whom do your sons cast them out? (11:19)

370 Did not He that made that which is without make that which is within also? (11:40)

371 A re no: five sparrows sold for two farthings, and not one is forgotten before God? (12:6)

372 Who macfe Me a judge or a divider over you? (12:14)

373 What shaU I do, for I have no where to bestow my fruits? (12:17)

374 Whose shaU these things oe? (12:20)

375 How much better are you than the fowls? (12:24)

376 Which of you can add to his stature? (12:25)

377 If you are not able to do what is

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least, why ake thought for the rest' (12:26)

378 If God clothes the grass, how much more will He clothe you? (12:28)

379 Lord, do You speak this parable to us, or to aU? (12:41)

380 Who is that faithful and wise steward-? (12:42)

3811 am come to send fire; what if it be already kindled" (12:49)

382 Do you si^jpose 1 am come to give peace on earth? (12:51)

383 How is It that you do not discern this time? (12:56)

384 Why, even of yourselves do you not judge what is right? (12:57j

385 Do you suppose these Galileans were sinners above others? (13:2)

386 Do you think the eighteen on whom the tower fell were sinners above others in Jerusalem':' (13:4)

387 Why should it cumber the ground" (13:7)

388 Does not everyone loose his ox or ass on the sabbath to water him"(13:15)

389 Ought not this woman be loosed on the sabbath day (13:16)

390 Unto what is the kingdom of God like? (13:18)

391 Whereunto shall I resemble it? (13:18)

392 Whereunto shall I liken the kingdom of God? (13:20)

393 Are there few that be saved? (13:23)

394 Is it lawful to heal on the sabbath? (14:3)

395 Which of you will not puU an ox or an ass from a pit on the sabbath':' (14:5)

396 wMchof you intending to build a tower does not count the cost to see if he can finish it? (i4:28)

397 What king making war against another does not consult whether he, with ten thousand can meet the other with twenty thousand? (14:31)

398 If salt has lost its savour,wherewith shall it be seasoned" (14:34)

399 what man having a n hundred ieep, if he loses one, will not leave the ninety-nine and seek the losf? (15:4)

400 What woman having ten pieces of silver and losing one, wiU not seek till she finds if (15:8)

401 How is it that I hear this of you" (16:2)

402 What shall I dc (16:3)

403 How much do you owe my lord" (16:5)

404 And how much do you owe ?(16:7)

405 If you have not been faitluul in the unri^teous mammon, who will commit the true riches to your trusf (16:lli

406 If you have not been faithful in diat which is another man's, who shall give you what is your own? (16:12)

407 Who, having a servant will say when he comes in from the field. Go and sit down to meaf (17:7)

408 And will not rather say,Serve me; and afterward you shall eat and drink" (17:8)

409 Does he thank the servant for doing things commanded him? (17:9)

410 Were there not ten cleansed?(l'7:

411 Where are the nine?(17:17) 17)

412 Where, Lord? (17:37)

413 ShaU not God avenge His own elect? (18:7^

414 \'nen the Son of man comes will He find faith on the earth" (18:8)

415 Whatdialll do to inherit eternal life? (18:18)

416 Why do you call Me good"(18:19)

417 Who then can be saved? (18:28)

418 What will you have Me ao unto you? (18:41)

419 Why did you not give my money into the bank" (19:23)

420 Thus shall you say, if any man asks. Why do you loose him? (19:31)

421 Why do yo u loose the colt ?(19:33)

422 By what authority do You do thes^ things? (20:2)

423 Who is he that gave You this authority? f20:2)

424 Was me baptism of John from heaven, or of men" (20:4)

425 If we say. From heaven. He will say. Why (Hd you not believe Wro? (20:

9)

426 What shall I do? (20:13J

427 What shall the lord of tne vineyard do to them" (20:15)

428 What is this that is wrinen, The stone builders rejected, is become the head of the comer? (20:17)

429 Is it lawful to give tribute to Caesar? (20:'2-2)

430 Why do you tempt Me? (20:23)

431 Whose image and superscription does it have? (20:24)

432 In the resurrection whose wife is she? (20:33)

433 How do they say that Christ Is David's son" (20:41)

434 David calls Him Lord, then how is He his sonT' (20:44)

435 Whenshallthesethingsbe?(21:7)

436 What sign will there be when these things shall come to pass" (21:7)

437 Where willYou have us prepare? (22:9)

438 Say, The Master says, Where is the guestchamber where I shall e a t the passover? (22:11)

439 Who is greater, he that sits at meat or he that serves? (22:27)

440 Is it not he that sits at meat? (22:27)

441 When I sent you without purse, scrip and shoes, did you lack any thing?

442 Why do you sleep"(22:46) (22:35)

443 Do you betray the Son of man with a kiss"(22:4S)

444 Shall we smite with the sword? (22:49)

445 Are you come out as against a thief, with swords and staves? (22:52)

446 Prophesy, who is it that smote You? (22:64)

447 Are You the Christ? (22:67)

448 Then, are You the Son of God? (22:70)

449 What need we any further witness? (22:71)

450 Are You the King of the Jews' (23:3)

45i Why, what evil has He done? (23:22)

452 If they do these things in a green tree,what shall be done in a dry? (23:31)

453 Do you not fear God, seeing >^5U are in the same condemnation" (23:40)

454 Why do you seek the living among the dead? (24:5)

455 What manner of communications are these that you have as you walk? (24:17)

456 Are you only a stranger in Jerusalem not knowing the things which are come to pass? (24: If

457 What things"(24:1<

458 O ughi not C hri st to have suffered ■' (24:26)

459 Did not our hearts burn within us? (24:32)

460 Why are you troubled? (24:38)

461 Why do thoughts arise in your hearts? (24:38)

462 Have you any meat here? (24:41)

1 67 questions in John:

463 Wfio are you" (1:19)

464 What then" (1:21)

465 Are you Ellas" (1:21)

466 Are you that prophet? (1:21)

467 Who are you" (1:22)

468 What do you say of yourself'" (1:22)

469 Whydo you baptize if you are not Christ, Elias or that prophet? (1:25)

470 What do you seek? (l:3£rt

471 Rabbi,where do You dweU?(l:38)

472 Can anygood thing come out of Nazareth? (1:46)

473 whencedo Youknow me?(l:43)

474 Because I said I saw you under the fig tree, do you believe? (1:50)

475 Woman, what have I to do with you? (2:4)

476 What sign do You show us? (2:18)

477 Forty-six years was this temple in building, and will You rear it up In three days" (2:20)

478 How can a man be bom when he is old" (3:4)

479 Can he enter the second time into his mother's womb?(3:4)

480 How can these things be? (3:9)

481 Are you a roaster of Israel and do not know these things" (3:10)

482 If I have told you earthly things and you believe not, how shall you beUeve if I tell you heavenly things? (3:12)

483 How is it that You, a Jew, asks drink of me, a woman of Samaria?(4:9)

484 From whence have You that living water? (4:11)

485 Are You greater than our father Jacob? (4:12)

486 No man said, What do You seek? (4:27)

487 Or, WhydoYoutalk with her"(4:

488 Is not this the Christ?(4:29) 27)

489 Has any man brought Him any-

thing to eat? (4:33)

490 EK) you not say, There are yet four months until harvest? (4:35)

491 will you be made whole? f 5:6)

492 What man said to you. Take \]p your bed, and walk? (5:12)

493 How can you believe, which receive honour one of another, and do not seek honour from God? (5:44)

494 If you do not believe his writings, how shall youbelieve My words? (5:47)

495 whence shall we buy bread, that these may eat? r6:5)

496 What are uiey among so many?

497 Rabbi, when did You come hither? (6:25)

498 What shall we do, that we might work the works of God? (6:28)

499 What sign do You diow that we may see, and believe You? (6:30)

500 What do You work? (6:30)

501 Is not this Jesus, son of Joseph, whose father and mother we know (6:42)

502 How is It then. He says, 1 came down from heaven? (6:42)

503 How can this man. give us His flesh to eat? (6:52)

504 This is an hard saying: who can hear it? (6:60)

505 Does this offend you? f6:61)

506 What if you sliaU see the Son of roan ascend up where He was before? (6:62)

507 Will you also go away? (6:67)

508 Lord, to whom shall we go?(6:b8)

509 Have I not chosen you twelve, and one is a devil? (6:70)

510 Where is He? (7:11)

511 How does this roan know anything of books, having never learned? (7:15)

512 Did not Moses give you the law, and yet none of you keep it? (7:19)

513 Whydo jrougo about to loU Me' (7:19)

514 Who goes about to kill You?(7:20)

515 If a man receives circumcision on the sabbath, are you angry at Me for making a roan whole on the sabbath? (7:23)

516 Is not this He, whom they seek to kill? (7:25)

517 Do the rulers know Indeed that this is the very Christ? (7:26)

518 When Christ comes wiU He do more miraclesthan this man has done" (7:31)

519 Where will He go that we shall not find Him? (7:35)

520 WUl He go to the dispersed among the Gentiles? (7:35)

521 What manner of saying is this. You shall seek Me and not find Me: and where 1 am you cannot come? (7:36)

522 ShallChristcomeoutofGalilee" (7:41)

523 Has not the Scripture said, Christ comes of the seed of David, and out of Bethlehem? (7:42)

524 Why have you not brought Him" (7:45)

525 Are you also deceived? (7:47)

526 Have any rulers or Pharisees believed on Hiro? (7:48)

527 Etoes our law judge any roan, before it hears him? (7:51)

528 Are you also of Galilee? (7:52)

529 Moses commanded such to be stoned: what do You say? (8:5)

530 Woman.where are your accusers? (8:10)

531 Has no man condemned you? (8:

532 Where is Your Father? (8:19) 10)

533 WiU He kill Himself? (8:22)

534 Who are You" (8:25)

535 How say You, You shaU beroade free? (8:33)

536 why do you not understand My ^eech? (8:43)

537 Which of you convinces Me of sin? (8:46)

538 If I say the truth, why do you not believe Me? (8:46)

539 Say we not well that You are a Samaritan, and have a devil? (8:48)

540 Are You greater than our father Abraham? (8:53)

541 Whom do You make Yourself? (8:53)

542 You are not yet fifty years old, and have You seen Abraham? (8:57)

543 A'ho did an, this man, or tus parents" (9:2)

544 Is not this he that sat and begged" (9:8)

545 How were your eyes opened? (9:

546 Where is He" (9:12) 10)

547 How can a man that is a sinner do such miracles? (9:16)

548 What do you say of Him that has opened your eyes? (9:17)

549 Is this your son, who you say was bom bUnd" (9:19)

550 How then doeshe now see" (9:19)

551 What did He to you" (9:26)

552 How did He open your eyes?(9:26)

553 I have lold you already, and you did not hear would you hear it again? (9:27)

554 Will you also be His disciples? (9:27)

555 You were born in sins, and do you teach us? (9:34)

556 TX> you believe on the Son of God? (9:35)

557 Who is He, that I might believe?

558 Are webUnd also?(9:40) (9:36)

559 He has a devil, and is road; why hear Him? (10:20)

560 Can a devil open the eyes of the bUnd? (10:21)

561 How Long do You make us to doubt?(10:24)

562 For which of those works do you stone Me? (10:32)

563 Is it not written in your law, I said. You ate gods? (10:34)

564 Do you say of Him, whom the Father has sanctified and sent into the world. You blaspheme; because I said, I am the Son of God? (10:36)

565 The Jews sought to stone You; and do You go thither again? (11:8)

566 Are there not twelve hours in the day? (11:9)

567 Whoever believes i.'ff Me shall never die. Do you believe thisf^ll: 26)

568 Where have youlaidhim?(ll:34)

569 Could not diis man,which opened eyes o f the blind, have caused this man not to die? f 11:37)

570 Said I not tnat if you would believe you would see the glory of God? (11:40)

571 What do we? (11:47)

572 What do you mink, that He will not come to the feast" (11:56)

573 Why was this ointroent not sold for three hundred pence, and given to the poor? (12:5)

574 Eto you not perceive how you prevail nothing? (12:19)

575 Now is My soul troubled; and what iiall I say? (12:27)

576 How say You, The Son of man roust be lifted up? (12:34)

577 Who is this Son of man? (12:34)

578 Lord, who has believed our report? (12:38)

579 To whom has the arm of the Lord been revealed? (12:38)

580 L ord, do You wash my feet?(13:6)

581 EX) you know what I have done to you? (13:12)

582 Lord, wba is if (13:25)

583 Lord, where do You go" (13:36)

584 Lord, why cannot I follow You now? (13:37)

585 Will you lay down your life for My sake? (13:38)

586 We know not where You go; how can we know the way? (14:5)

587 Havel been so long with you, and yet you have not known Me, Philip" (14:9)

588 How say you then. Show us the Faiha?(14:S^

589 EWyou notbeUeve I am in the Father, and the Father in Me? (14:10)

590 How is it that You will roanifest Yourself to us, and not to the worW (14:22)

591 Now I go and none of you ask Me, Where do You go? (16:5)

592 What is this that He says, A Uttle while, and you shall not see Me: and again, you sbaU see Me? (16:17)

593 What is this that He says, A UtUe while? (16:18)

594 Do you enquire among yourselves of that I said? (16:19)

595 Do you now believe? (16:31)

596 Whom seek you? (18:4)

597 Whom seek you? (18:7)

598 The cup which M y Father has givenMe, shall I not drink it" (18:11)

599 Are you not also one of this man's disciples? (18:17)

600 why do you ask Me? (18:21)

601 E>o You answer the high priest so? (18:22)

602 If I have spoken evil, bear witness; but if well, why do you smite Me? (18:23)

603 A re you also one of His disciples? (18:25)

604 Did I not see you in the garden

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with Him? (18:26)

605 What accusation do you bring against this man? (18:29)

606 Are You the King of the Jews? (18:33)

607 Do you say this thing of yourself, or did others tell it of Me? (18:34)

608 Am I a Jew? (18:35)

609 What have You done? (18:35)

610 Are You a king then? (18:37)

611 What is truth'? (18:38)

612 Will you therefore that I release unto you the King of the Jews? (18:39)

613 Whence are You? (19:9)

614 Speak You Dot unto me? (19:10)

615 Do You not know that I have power to crucify You, and power to release You? (19:10)

616 Shall I crucify your King? (19:15)

617 Woman,whydoyouweep?(20:l3)

618 Woman,whydoyouweep?(20:15)

619 Whom do you seek? (20:15)

620 Children, have you any meat? (21:5)

621 None dared ask Him, Who are You? (21:12)

622 Do you love Me more than these?

623 DO you love Me? (21; 16) (21:15)

624 DO you love Me? (21:17)

625 Peter was grieved because He said the third time. Do you love Me? (21:17)

626 Then Peter saw the disciple which said. Lord, which is he that betrays You? (21:20)

627 Lord, what shall this roan do? (21:21)

628 If I will that he tarry till I come, what is that to you? (21:22)

629 Jesus said not. He shall not die; but, if I will that he tarty till I come, what is that to you? (21:23)

75 questions in Acts:

630 Will You restore the kingdom to Israel at this time? (1:6)

631 MenofGalilee, whydoyou stand gaang up into heaven? (1:11)

632 Behold, are not all these which speak Galllaens? (2:7)

633 How hear we every man in our own tongue, wherein we were bom? (2:

634 What does this mean? (2:12) 3)

635 Men and brethren, what shall we do? (2:37)

636 Men of Israel, why do you marvel at this? (3:12)

637 Why look on us, as though by our own power or holiness we made this man walk? (3:12)

638 By what power, orby what name, have you done this? (4:7)

639 What shall we ao to these men? (4:16)

640 Why did the heathen rage, and the people imagine vainthings?(4;25)

641 Why has Satan filled your heart to lie to the Holy Ghost, and keep back part of the price? (5:3)

642 While it remained, was it not your own? (5:4)

643 After it was sold, was it not in your own power? (5:4)

644 Why have you conceived this thing in your heart? (5:4)

645 Tell me whether jbu sold the land for so much? (5:8)

646 How is it that you have agreed together to tempt the Spirit of the Lord? (5:9)

647 Did we not command tliat you should not teach in this name? (5:28)

648 Are these things so? (7:1)

649 Sirs, you are brethren; why do you wrong one to another? (7:26)

650 Who made you a ruler and a judge over us? (7:27)

651 Will you kill me, as you did the Egyptian yesterday? (7:28)

652 Who made you a ruler and a judge? (7:35)

653 O nouse of Israel, have you offered to Me slain beasts and sacrifices forty years in the wilderness" (7:42)

654 Heaven is My throne, earth My footstooL what house will you build Me? (7:49)

655 Or, woatisthe place of My rest? (7:49)

656 Has not My hand made all these things'? (7:50)

657 Which of the prophets have your fathers not persecuted? (7:52)

658 Do you understand what you read? (8:30)

659 How can I, except some man should guide me? (8:31)

660 Who shall declare His generation? (8:33)

661 Of whom does the prophet speak

this? (8:34)

662 Of himself, or of some other man? (8:34)

663 Here is water; what hinden me from being baptized? (8:36)

664 Saul, why do you persecute Me? (9:4)

665 Who are You, Lord? (9:5)

666 Lord, what will You have me do? (9:6)

667 Is not this he diat destroyed them which called on this name In Jerusalem, and came hither for that intent?

668 Whatisit.Lord?(10:4) (9:21)

669 What is the cause of your coming? (10:21)

670 I ask therefore for what intent you have sent for me? (10:29)

671 Can any man forbid water, that these iould not be baptized, which have received the Holy Ghost?(10:47)

672 What was I, that I could withstand God? (11:17)

673 You enemy of aU righteousness, will you not cease to pervert the right ways of the Lord? (13:10)

674 As John fulfilled his course, he said. Whom do youthinklam? (13:25)

675 Sirs, why do you these things? (14:15)

676 Why do you tempt God, to put a yoke upon the neck of the disciples? (15:10)

677 Sirs, what must I do to be saved? (16:30)-

678 Paul said. They have beaten us openly; do they thrust us out privily? (16:37)

679 Some said. What will thisbabbler say? (17:18)

680 May we know what this new doctrine is'? (17:19)

681 Have you received the Holy Ghost since you believed? (19:2)

682 Unto what then were you baptized? (19:3)

683 Jesus I know, and Paul I know; but who are you? (19:15)

684 What man is there who does not know the city of the Ephesians is a worshipper of Diana? (19:35)

685 What mean you to weep and break my heart? (21:13)

686 What is it therefore? (21:22)

687 Paul said. May I speak unto you?

(21:37)

688 Can you speak Greek? (21:37)

689 Are you that Egyptian which made an uproar and led four thousand men who were m ur derers into the wilderness-' (21:38)

690 I heard a voice saying, Saul, why do you persecute Me? (22:7)

691 I answered. Who are You, Lord? (22:8)

692 What shall I do. Lord? (22:10)

693 Andnowwhydoyoutarry?(22:16)

694 Is it lawful for you to scourge a man that is a Roman, and uncondemned? (22:25)

695 Tell men, are you a Roman? (22:27)

696 Do you at to judge me after the law, and command me to be smitten contrary to die law? (23:3)

697 Do you revile God's nigh priest? (23:4)

698 What is it that you have to tell me? (23:19)

699 Will you go to Jerusalem, and be judged tiiere before me? (25:9)

700 Have you appealed unto Caesar? (25:12)

701 Why should it be thought a thing incredible that God should raise the dead? (26:8)

702 1 heard a voice saying in the Hebrew tongue, Saul, why do you persecute Me? (26:14)

703 Isaid,WhoareYou,Lord?(26:15)

704 King Agrippa, do you believe the prophets" (26:27)

87 quesCLons in Romans:

705 Do you think you shall escape the judgment of God if you do the same things you judge others fof (2:3)

706 Or, do you despise the riches of His goodness, forbearance and long-suffering: not knowing God's goodness leads to repentance? (2:4)

707 You teacher of another, do you teach yourself" (2:21)

708 You that preacti a man should not steal, do you steal"? (2:21)

709 You that say a man should not commit adultery, do you commit adultery? (2:22)

710 You that abhor idols, do you commit sacrilege? (2:22)

711 You that make your boast of the law, do you dishonour God through breaking the law? (2:23)

712 If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? (2:26)

713 Shall not uncircurociaon which is by nature, if it fulfil the law, judge you,whD by the lenet and circumcision transgress the law?' (2:27)

714 whatadvantagehasthejew?(3:l)

715 O r, what profit is there of circumcision? (3:1)

716 What if some did not believe? (3:3)

717 Shall their unbelief make the faith of God without effect? (3:3)

718 Ifourrighteousnesscomroendthe righteousness of God, what shall we say? (3:5)

719 1s God, who takes vengeance, unrighteous? (3:5)

720 God foroid: for then how shall God judge the world? (3:6)

721 If God'struthhas abounded more through my lie unto His glory; why am I yet also judged as a sinner? (3:'7J

722 Do not some slanderously affirm we say. Let us do evil,that good may come? (3:8)

723 What then? (3:9)

724 Are we better than they? (3:9)

725 Where is boasting then? (3:27)

726 By what law? (3:27)

727 Of works"(3:27)

728 Is He the God of the Jews only? (3:29)

729 Is He not also of the Gentiles? (3:29)

730 Do we then make the law void through faith? (3:31)

731 What shall we say that Abraham our father, has found? (4:1)

732 For what does the Scripture say? (4:3^

733 Does this blessedness come upon the circumcision only? (4:9)

734 How was it then reckoned? (4:10)

735 When he was in circumcision, or in uncircumcision? (4:10)

736 What shall we say tnen"? (6:1)

737 Shall we continue in sin, that grace may abound? (6:1)

738 How shall we, that are dead to sin, live any longer therein? (6:2)

739 Do you not know, that as many as werebaptizedinto Jesus Christ were baptized into His death? (6:3)

740 What then? (6:15)

741 Shall we sin, because we are not under the law, but under grace? (6:15)

742 Do you not know that to whom you yield yourselves servants to obey, his servants you arc (6:16)

743 What fruit did you have in those things whereof you are now ashamed? (6:21)

744 Do you not know (I speak to them that know the law) how that the law has dominion over a man as long as he lives?(7:l)

745 What shall we say then? (7:7)

746 Is the law sin? (7:7)

747 Was that which is good made death unto me? (7:13)

748 Hope that is seen is not hope: for what a man seeth, why doth he yet hope for? (8:24)

749 What shall we say then to these things? (8:31)

750 If God be for us, who can be against us" (8:31)

751 He that spared not His own Son, shall He not also freely give us all things? (8:32)

752 Who shall lay any thing to the charge of God's elect? (8:33)

753 Who is He that condemneth"* (8:34)

754 Who shall separate us from the love of Christ' (8:35)

755 Shall tribulation, distress, persecution, famine, nakedness, peril, or sword" (8:35)

756 What shall we say then" (9:14)

757 Is there unrighteousness with God? (9:14)

758 You will say then, V/hy does He yet find faulf (9:19)

759 For who has resisted His will? (9:19)

760 Who are you that reply against God-' (9:20)

761 shaUthething formed say to Him that formed it. Why have You made me thus? (9:20)

762 Has not the potter power to make one vessel unto honour, and another unto dishonour? (9:21)

763 Whatif God, willing to make His power known, endured the vessels of wrath, that He might make known His glory on the vessels of mercy?(9:22-24)

764 What shall we say then? (9:30)

765 Wherefore? (9:32)

766 Say not. Who shall ascend into heaven? (10:6)

767 Or, Who shall descend into the deep? (10:7)

768 But what does it say? (10:8)

769 How shall they call on Him in whom they nave not believed?(10:14)

770 How shall they believe in Him of whom they have not heard" (10:14)

771 How shall they hear without a preacher" (10:14)

772 How shall they preach, except they be sent? (10:15)

773 Lord, who has believed out report? (10:16)

774 Have they not heard? (10:18)

775 Did not laael know (10:19)

776 Has God cast away His people? (11:1)

777 Do you not know what the scripture says of Elias? (11:2)

778 What says the answer of God unto him? (11:4)

779 What then? (11:7)

780 Have they stumbled that they should faU? (11:11)

781 If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentijes; how much more their fulness? (11:12)

782 ifthe casting awayofthem be the reconciling of the world, what shall the receiving of them be, but life from the dead? (11:15)

783 How much more shall these, which be the natural branches, be graffed into their own oUve tree? (11:24)

784 For who has known the mind of the Lord? (11:34)

785 Who has been His counsellor? (11:34)

786 Or who has first given to Him, and it shall be recompensed unto him again"(11:35)

787 Will you then not be afraid of the power? (13:3)

788 Who are you to judge another man's servant? (14:4)

789 Why do you juage your brother? (14:10)

790 Why do you set your brother at nought? (14:10)

791 DO you have faith? (14:22)

113 questions in 1 Corinthians:

792 Is Christ divided? (h 13)

793 WasPaul crucified for you?(l: 13)

794 Were jcu baptized in the name of Paul?' (1:13)

795 Where is the wise? (1:20)

796 Where is the scribe? (1:20)

797 Where is the disputer of this world? (1:20)

798 Has notGod made the wisdom of this world fooUsh? (1:20)

799 What man knows the things of a man, save the spirit of man which is in him? (2:11)

800 Who has known the mind of the Lord,that he mayinstruct Him? (2:16)

801 Are you not carnal, and walk as men? (3:3)

802 Are you not carnal? (3:4)

803 Who is Paul, and who isAppolos? (3:5)

804 Do you not know that you are the temple of God? (3:16)

805 Who makes you to differ from another? (4:7)

806 What have you that you did not receive? (4:7)

807 If you received it, why glory as if you did not receive it? (4:7)

808 What wlU you have? (4:21)

809 Shall I come with a rod, or in love"? (4:21)

810 Do you not know that a little leaven leavens the whole lump? (5:6)

811 What have I to do to judge mem that are without also? (5:12)

812 Do you not judge them that are within? (5:12)

813 Having a matter against another, do you dare go to law before the unjust? (6:1)

814 Do you not know that the saints shall judge the world" (6:2)

815 Are you unworthy to judge the smallest maners? f6:2)

816 Do you not know that we shall judge angels' (6:3)

817 How much more things that

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pertain to this life? (6:3)

818 Is it so that there is not a -ise inan araong you? (6; 5)

819 Not one that ^11 be able to judge between his brethren? (6:5)

820 Why do you not rather take wrong'? (6:7)

821 Why do you not rather suffer yourselves to be defrauded:' (6:7)

822 DO you not know that the unnghi-eous shall not inherit the kingdom of God? (6:9)

823 Do you not know that your bodies are the members of Chrisf^ (6; 15)

824 Shall I then take the members of Christ, and make thera the members of an harlof? (6:15)

825 A'haf (6:16)

826 Do you not know that he which is Joined to an harlot is one body" (6:16)

827 What? (6:19)

828 Do you not Know that your body is the temple of the Holy Ghost, and you are not your own? (6:19)

829 For v.-hat know you,C Vilfe,wheth-er you shall save your husband? (7:16)

830 Howdoyouknow,0 man,whether you iiaU save your v<'ife" (7:16)

831 Is any man caUed being circumcised" (7:18)

832 Is any called in uncircumcision" (7:18)

833 Are you called being a servant" (7:21)

834 A re you bound unto a wife"? (7:27)

835 Areyouloosed&oma wife?(7:2'n

836 Through your knowledge shall the weak brother perish" (8:11)

837 Am I not an apostle" (9:1)

838 Am I not &ee?(9:l)

839 Have I not seen Jesus Christ our Lord? (9:1)

840 A re you not roy work in the Lord

'■■K

Have we not power to eat and drink" (9:4)

842 Have we not power to lead about a sister, a wife, as well as other aposUes' (9:5)

843 Or, only Barnabas and I,have we DOT power to forbear working" (9:6)

844 Who goes to warfare at his own charges? (9:7)

845 Who planu a vineyard, and does not eat of the fruit thereof" (9:7)

846 Who feeds a flock, and does not eat of the milk of the Qock" (9:7)

847 Do I say these things as a man"

(9:^

34S Does the law not say the same also: (9:8)

849 DoesGodtakecareforoxen"(9:9)

850 Or does He say it altogether for our sakes"!' (9:10)

851 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things" (9:11)

852 If others be partakers of this power over you. abould not we aU the more" (9:12)

853 Do you not know that they which minister about holy things live of the dungs of the temple" (9:13)

854 And they which wait at the altar are partakers ^.ith the altar? (9:13)

855 What is my reward then? (9:18)

856 Do you not know that in a race aU run, but one receives the prize? (9:24)

857 The cup o f blessing which we bless, is it not the communion of the blood of Christ" (10:16)

858 The bread, ij it not the com-iiJimion of the body of Christ:' (10:16)

859 A re not they which eat of the sacrifices partakers of the altar" (10-18)

860 What do I say then: (10:19)

861 That the idol is any thing, or that which is offered is any thing" (10:19)

862 Do we provoke the Lord to jealousy? (10:22)

863 Are we stronger than He" (10:22)

864 Why is roy liberty judged of another man's conscience? (10:29)

865 Whyaro I evil spoken of for that for v»-hich I give thanks" (10:30)

866 Is it comely that a woman pray unto God uncovered" (11:13)

867 Does not nature teach you, that if a man has long hair, it is a shame to Mm? (11:14)

868 What' (11:22) . 869 Do you not have bouses to eat

and drink in" (11:22)

870 Do you despise the church o f God?(ll:22J

871 vvhat shall I say to you" (11:22)

872 Shall I praise yDuinthis"(ll:22)

873 If the foot shall say,l am not of the body; i s it therefore not of the body? (12:15) steps? (12:18)

874 If the ear shall say, I am not of the body; is itaotof the body? (12:16)

875 If the whole body were an eye, where were the hearing? (12:17)

876 If the whole were hearing, where were the smeUing" (12:17)

877 I f they were all one member, where would the body be? fl2:19)

878 Are all apostles" (12:29)

879 Are all prophets"(12:29)

880 Are all teachen" f 12:2^

881 A re all workers of miracles? (12:29)

882 Have all the gifts of healing? (12:30)

883 Do aU speak with toogues?(12:30)

884 Do all interpret^ (12:30)

885 If I come to you speaking with tongues, what shall I profit you" fl4:6)

886 How shall it be known wtiat is piped or harped" (14:7)

887 If the trumpet gives an uncertain sound, who shall prepare for battle" (14:8)

888 How shall it be known what is S>oken" (14:9)

889 What is it then^ (14:15)

890 How shall he that occi^iies the room of the unlearned say A men a t your giving of thanks" (14:16)

891 Will they not say that you are mad" (14:23)

892 How is it then, brethren*' (14:26)

893 What? (14:36)

894 Did the Word of God cotne out from you? ^14:36)

895 Or, did it come unto you only' (14:36)

896 How say some among you that there is no resurrection of the dead" (15:12)

897 'What stall they do, if the dead rise not at all" fl5:29)

898 Why are mey then baptized for the dead" (15:29)

899 why stand we in jeopardy every hour" (15:30)

900 what advantage is it to me, if the dead rise not" (15:32)

901 Some will say. How are the dead raised i?5" (15:35)

902 With what body do they come" (15:35)

903 O death, where is your sting" (15:55)

904 0 grave, 'where is your victory? (15:55)

29 questions in 2 Corinthians-

905 Did I use lightness" (1:1?)

906 The things that I purpose, do I purpose according to the flesh? (1:17)

907 Whoishethatmakesraeglad,but the same which is made sorry by me" (2:2j

908 Whois sufficient for these things"

(2:16)

909 Do we begin again to commend ourselves" (3:1)

910 Do we need epistles of commendation to you or from you? (3:1)

911 How shall not the ministrarion of die Spirit be rather glorious? (3:8)

912 What fellowship has righteousness with unrighteousness" (6:14)

913 What communion has Ught with darkness" (6:14)

914 What concord has Christ with Belial? (6:15)

915 What part has he that beUeves with an infidel? (6:15)

916 What agreement has the temple of God with idols" (6:16)

917 Do you look on things of the outward appearance" (10:7)

918 Have I committed an offence in abasing myself? (11 T>

919 Wherefore" (11:li)

920 Because I love you not? (11:11)

921 Are they Hebrews" (11:22)

922 Are they Israelites" (11:22)

923 Are they the seed of Abraham'" (11:22)

924 Are they ministers of Chrisf (11:23)

925 whois weak, and I am not weak" (11:29)

926 rtTio isoffended,and I burn not' (11:29)

927 Wherein were you inferior to other churches, except it be that I was not burdensome to you" (12:13)

928 Did I make a gain of you by any whom I sent to you" (12:17)

929 Did Titus make a gain of you"

(12:18)

930 Did we not walk in the sa ra e ?>irit: (12:18)

931 Did we not walk in the same

932 Eto i^Du think that we excuse ourselves unto you? (12:19)

933 Do you not know how that Jesus Christ is in you, except you be reprobates" (13:5)

19 questions in Galatians:

934 Do I now persuade men, or God'

(1:10)

935 E)o I seek to please men? (1:10)

936 Why do you compyel the Gentiles to live as the Jews do" (2:14)

937 IsChristtheministerofsin?(2:17)

938 'Vho has bewitched you"- (3:1)

939 Did you receive the Spirit by works of the law, or by the hearing of faith" (3:2)

940 Are you so foolish'(3:3)

941 Are you now made perfect by the flesh? (3:3)

942 Have you suffered so many things in vain? (3:4)

943 He that ministers and works miracles among you, does he do it by works of law, or hearing of faith' (3:5)

944 Wherefore then does the law serve' (3:19)

943 I s the law then against the promises of God? (3:21)

946 How turn jwu again to the weak and beggarly elements, whereunto you desire again to be in bondage' (4:9)

947 Where is the blessedness then you spoke of? (4:15)

948 Am I become your enemy, because I tell you the truth? (4:16)

949 You that desire to be nades xht law, do you not heat the law? (4:21)

950 Nevertheless what does the Scripture say' (4:30)

951 Who hindered you that you should not obey the truth' (5:7)

952 If I yet preach circumcision, why do I yet suffer persecurion? (5:11)

1 question in Ephesians:

953 Now that He ascended, what isit but that He also descended first into the lower parts of the earth? (4:9)

1 quesDon in Phllippians:

954 What then" (1:18)

1 quesnon in Colossians:

955 It you are dead with Christ from the rudiments of the world, why are you subject to ordinances, after the doctrines of men' (2:20-22)

3 questions in 1 Thessalonians.

956 What is our hope, or joy, or crown of rejoicing" (2:19)

957 Are not you in the presence of our Lord at His coming? (2:19)

958 For what thanks can we render to God again for you, as we pray to see your face, and perfect thai which is lacking in your faith? (3:9-10)

1 question in 2 ThessaIonians:

95'ct Do you not remember that n-hen

I was with you, I told you these thines'

(2:5)

1 question in 1 Timothy:

960 if a man does not know" how to rule his own bouse, how shall he take care of the church of God? (3; 5)

1 question in Philemon:

961 A brother beloved, specially to me, but how much more unto you, both in die flesh, and in the Lord" (v 16)

17 quesrions in Hebrews:

962 Towhicb angel has He said: You are My Son, this day have I begonen You? (1:5) or,

963 I will be to Him a Father, and He shall be to Me a Son' (1:5) or,

964 Sit on My right hand, until I make Your enemies Your footstool' (1:13)

965 Are they not ministering 5)irits, to ministei for them who shall be heirs of salvation" (1:14)

966 How shall we escape if we neglect so great salvation? (2:3)

967 What is nan, that You are mindful of him? (2:6)

968 what is the Son of man, that You visit Him? (2:6)

969 With whom was He grieved 40 years'(3:17) (3:17)

970 Was itnotwiththem that sinned"

971 To whom did He swear tnat they should not enter into His resf^ (3:18)

972 If perfection were by the Leviti-cal priesthood, what need was there of another priesthood' (7:11)

973 If the blood of bulls and goats purified the flesh, how much more shall the blood of Christ purge your conscience from, dead works to serve God" (9:13-14)

974 If the law sacrifices could make one perfect, then would they not have ceased to be offered? (10:1-2)

975 If a man who demised Moses' law died without mercy how much sorer punishment will one be worthy who treads the Son ofGod under foot; counts His blood an unholy thing; insults the Holy Spirit'(10:28-29)

976 What shall I inote say? (11:32)

977 What SOD is he whom die father does not chasten' (12:7)

978 Shall we not much rather be in subjection to God and Uve? (12:9)

24 questions in Tames:

979 Are you not partial, becoming judges of evil thoughu: (2:4)

980 Has not God chosen the poor of dus world rich in faith, and heirs of the kingdom? (2:5)

981 Do not rich men oppress you, and draw jcu before the judgment seats' (2:6)

982 Do they not blaspheme that worthy name'' (2:7)

983 What does it profit, thougha man says he has faith, and has not works?

984Canfaithsavehira?(2:14^ (2:14)

985 If a brother or sister be naked and destitute and one says,Depan in peace, what does it profit? (2:15-16)

986 Will you know, vain man, that faith without works is dead? (2:20)

987 Was not Abraham justified by wo tks, when he ha d off ere d I sa a c ?(2:21)

988 See how faith wrought with his works, and by works was faith made perfect? (2; 22)

989 WasnotRahab the harlot justified by works, when she had received the messengers and sent them out ^mutRex way (2:25)

990 Does a foumaiasend forth sweet water and biner" (3:11)

991 Can the fig tree bear olive berries? (3:12)

992 Can a vine bear figs? (3:12)

993 Who is wise and endued with knowledge? (3:13)

994 From whence come wars and fightings among you' (4:1)

995 Come they not hence, even of your lusts:- (4:1)

996 Know you not that die friendship of the world is enmiity with God? (4:4)

997 Do you think the Scripture says in vain. The spirit lustedi to envy? (4:5)

998 Who are you that judge anotiier?

999 For what is your life' (4:14)(4:12) 100& Isany among you afflicted? (5:13) 1001 Is any roetry? (5:13)

10021s any sick among you? (5:14)

4 questions in 1 Peter:

1003 What glory is it, if, when you are buffeted for your faults, you take it patiently? (2:20)

1004 Who will harm yau, if you are followers of diat whlchisgood' (3:13)

1005 What shall the end be of thera thatobeynot the gospel of God' (4:17)

1006 If the righteous scarcely be savea, where shall the ungodly and the anner appear? (4:18)

2 questions in 2 Peter:

1007 Where is the promise of hfls coming? (3:4)

1008 .Vhat manner o f persons ought you to be, looking for the coming of the day of God, wherein the elements shall meU with fervent heat? (3:12)

5 questions in 1 John:

1009 who is a Uar but he thaT denieth that Jesus is the Christ' (2:22) (3:12)

lOlOAnd wherefore slew he him?

1011 How dweUeth the love of God in Mm? (3:17)

1012 He that loveth not his brother, how can he love God whom he hath not seen? (4:20)

1013 who is he that overcometh the world? (5:5)

9 questions in Revelation:

1014 Who is worthy to open the book, and to loose the ieals thereof" (5:2)

1015 How long. 0 Lord, do You not judge and avenge our blood on them that dwell on the earth? (6:10)

1016The great day of His wrath is

come; and who shall be able to stand'

(6:17) 1017 What are these which are arrayed

in white robes'(7:13) lOlSFrom. where didtheycome?(7:13) 1019 who is like unto the beast? (13:4) 1020who is able to make war with

Mm? (13:4)

1021 Who *aU not fear You. O Lord, and glorify Your name? (15:4)

370 KINDS OF SINS COMMITTED AND RECORDED IN SCRIPTURE:

.3)

19:

1 Eating of tree of knowledge(Gen

2 General wickedness (Gen. 6:5-7)

3 Drunkenness (Gen. 9:21; 19:33-38 Cot. e:9; Gal. 5:39-21)

4 Defiance of God (Gen. 11:1-9)

5 Dcceit(Gen. 12:12-13;20:2; 26:7-27:14-27)

6 Hatred(Gcn.27:4].Cp. Gal. 5:20)

7 Sodomy - homosexuality (Gen Rom.])

8 Incest (Gen.35:21-22; 1 Cor. 5)

9 Taking advan'age of others (Gen. 25:29-34; 27:35-36; 29:23-25)

10 Lying (Gen.26:7-8;27:19-21)

11 Jealousy(Gen.31:l-2; ISam.18:8-11)

12 Rape (Gen. 34:2; 2 Sam. 13)

13 Plottingmuider(Gen.37:18-22) 20)

14 Env\(Gen.37:ll;Rom.l:29; 2Cor.l2:

15 Mo<?kery(Gen. 37:39; Pr. 17:5) 10)

16 Kidnapping(Gen.37:27-28; 1 Tim.l:

17 Adultery(Gen.38:13-18; lSam.ll:4)

18 Murmuring(Ex.3:ll,refs.; 5:19,refs.)

19 RebelUon(Ex.6:9,refs;Num. 16) 11)

20 Bearing false witness(Ex.20:16;Pi.35:

21 Idolatry (Ex. 32:1-6; Juda. 2:11-13)

22 Blasphemy (Lev. 24:10-23)

23 Despising God (Num. 11:20)

24 Breaking sabbath (Num.15:32-36)

25 ProvokingGod(Dt. 9:7-8,22; 32:16-21)

2C Covetousness (Josh. 7; 1 Ki.21:l-4)

27 Robbery (Jodi. 7:21; 1 Cor. 6:9)

28 Forsaking God (Judg.2:ll-13)

29 Rejection of God(Judg.2:16-19) 20)

30 Breaking God's covenant Hudg. 2:1-

31 Making leagues with heathen (Judg. 2:2)

32 Refusing to destroy altars (Judg. 2:2)

33 Immoral acts to idols(Judg. 2:17. See Asherah. p. 106 of O.T.)

34 Bowing to gods (Judg. 2:17)

35 Tumingquickly outof way(Judg.2:17)

36 Breakingcommandments(Judg.2:17)

37 Corrupting selves (Judg. 2:19)

38 Serving gods(Judg.2:19; 3:6)

39 Selfishness (Judg. 2:19)

40 Stubbornness (Judg. 2:19)

41 Forgetting God (Judg.3:7)

42 Making men abhor God (1 Sam.2:l'0

43 Looking into ark (1 Sam. 6:19-20)

44 Turning aside after lucre(] Sam.8:3)

45 Taking bribes (1 Sam. 8:3)

46 Perverting judgment (1 Sam. 8:3)

47 Eating blood (1 Sam, 14:32)

48 Rejecting Word of God(lSam.15:23)

49 Practising witchcraft (1 Sam. 28)

50 Intruding into priest's office(lSam. 13:1-14)

51 Driving men from own inheritance and true worship (1 Sam. 22:1-^

52 Causing division among God's people (1 Sam. 22:1-4)

53 Sowing seeds ofhatted(lSam.22:7)

54 Despising husband (2 Sam. 6:16 -23)

55 Making othersdrunk(2Sam.U:12-i;^

56 Imitating true worship(lKi.]2:28-33)

57 Buildinghighplaces(lKi.l4:22)

58 Making images (1 Ki. 14:23)

59 Making groves(asherahs, 106 of O.T.)

60 Fearing other gods (2 Ki.l7:7) 17:^

61 '.Valkingin statutes ofheathen(2 Ki.

62 Burning incense to gods (2 Ki.l7:ll)

63 Refusal to hear God (2 Ki. 17:14)

64 Hardheartedness (2 Ki.l7:14;Ezek.3:

65 Vanity (2 Ki, 17:15) 7)

66 Makinghumansacrifices(2Ki.l7:n)

67 Di\-ination (2 Ki, 17:17)

68 Enchantments (2 Ki. 17:17)

69 Worshipping planets (2 Ki.l7:16)

70 Observing times (2 Ki. 21:6)

71 Traffic with demons (2 Ki. 21:6)

72 Consulting wizards (2 Ki. 21:6)

73 Seduction to sin (2 Ki. 21:9)

74 Refusing to humble self(2Chr. 7:14)

75 Pride (2 Chr. 26:16) 24)

76 Destruction of holy things (2Chr. 26:

77 Closing place of worship(2Chr.28:2^

78 Making altars to gods(2Chr.28:25)

79 Turning backs onGod(2 Chr, 29:6)

80 Despising God's V/ord (2 Chr. 36:16)

81 Irreverence (2 Chr. 36:16)

82 Inter-racial maniages (Ezra 9)

83 Turning God's glory to shame(Ps.4:2)

84 Loving vanity (Ps. 4:2)

85 Unfaithfulness (Ps. 5:9; 78:57)

86 Inward wickedness (Ps. 5:9)

87 Vileness of speech (Ps, 5:9)

88 Flattery (Ps. 5:9; 12:2-3)

89 Mischief and falsehood (Ps. 7:14)

90 Violence (Ps. 7:16)

91 Persecution of poor (Ps. 10:2)

92 Setting snares for just (Ps. 10:2)

93 Evil imaginations (Ps. 10:2)

94 Boastfulness (Ps, 10:3)

95 Plotting against others(Ps. 10:8)

96 Taking advantage of other (Ps. 10:8)

97 Cruelty (Ps. 10:10)

98 Double talking (Ps. 12:2)

99 Speaking proudlv(Ps.l2:3: 17:10)

100 Oppression (Ps, 12:5)

101 Being corrupt(Ps, 14:1; 73:8)

102 Rewarding evil for good (Ps. 35:12)

103 Rejoicing in adversity otothers(Ps;35:

104 Lack of fear of God (Ps. 36:1) 1^

105 Bragging on self (Ps. 36:2)

106 Abandonment to evil (Ps. 36:3)

107 Divisinc mischief (Ps. 36:4)

108 Loving evil (Ps. 36:4)

109 Refusing ro live in peace (Ps. 55:20) 310 Covenantbreakina (Ps. 55:20; 2 Tim.

111 Workingwickedness(Ps.58:2) 3:3)

112 Delighting in Ues (Ps. 62:4)

113 Causing fear in otliets (Ps. 64:1)

114 Regarding iniquity in heart (Ps.60:18)

115 Tempting God (Ps. 78:18,41, 56)

116 Rejecting salvation (Ps. 78:22)

117 Grieving God (Ps. 78:40)

118 Umiting God (Ps. 78:41)

119 Turning again to folly (Ps. 85:8)

120 Speaking hard things (Ps. 94:4)

121 V.'orkina iniquity (Ps. 94:4)

122 Destroying saints (Ps. 94:5)

123 AffUcting Cod's heritage (Ps.94:^

124 Misusing the law (Ps, 94:20)

125 Destroying innocent (Ps, 94:21)

126 Ignoring God's miracles (Ps. 106:7)

127 Forgetting mercy (Ps. J06:7)

128 Forgetting God's works (Ps. 106:13)

129 Ignoring God (Ps. 106:13)

130 Lusting for flesh (Ps. 106:1^ 28)

131 Eating unlawful sacrifices (Ps. 106:

132 Inventingsin(Ps. 106:29, 39) 37)

133 Sacrificing children to devils(Ps.l06:

134 Hating without cause (Ps, 109:3)

135 Despising the love of good men (Ps. 109:4)

136 Returning evil for good (Ps. 109:5)

137 Returning hatted for love(Ps. 109:5) 13S Love cursing (Ps, 109:17-19)

139 Refxoaching good men (Ps, 109:20)

140 Continually making war (Ps, 140:^

141 Walking with sinners (Pr, 1:10-19)

142 Scorning religion (Pr, 1:22)

143 Hating knowledge (Pr. 1:24, 29)

144 Setting aside counsel (Pt. 1:25, 30)

145 Rejecting reproof (Pr. 1:25, 30)

146 FOTsaking parental advice (Pr. 2:17)

147 Frowardness - perverseness (Pr. 3:32)

148 Winging with eyes (Pr. 6:13)

149 Looking proud (Pr. 6:16-17)

150 Gadding about (Pt. 7:11-12)

151 Being boisterous and loud (Pr, 7:11)

152 Despising neighbors (Pr, 14:21)

153 Despising parents (Pr, 15:32; 20:22; 30:17)

154 Giving heed to false Ups(Pr, 17:4)

155 Justifying the wicked (Pr, 17:13)

156 Condemning the just (Pr, 17:15)

157 Finding fault with God (Pr, 19:3)

158 lntempeiance(Pr, 23:30-35)

159 Giving heart to know madness and folly (Eccl, 1:17; 2:3)

IGO Giving heart to know sinful mirth

and pleasure (EccU 2:3) Ibl Givingheattto wine and drunkenness

(EccU 2:3) 1C2 Setting heart on riches, singing,

music,and such like -revelling(Eccl,

2:8)

163 Giving self over to unbiidled lusts and passions (EccL 2:10)

164 Applying heart to wickedness of folly and foolishness of madness (Eccl,7:

165 Worship of own works(Isa.2:8) 25)

166 Disregarding God's works(Isa.5:12)

167 Impenitence(Isa.9:13-16;22:12-14)

168 Making unrighteous laws(Isa, 10:1)

169 Injustice (Isa, 10:2) 33)

170 Hypocrisy(Isa,9:17;Mt, C:l-8;23:l-171 Speaking folly (Isa, 9:17)

172 Despising God's V,'ord(Isa, 30:12)

173 Trusting in wickedness (Isa, 30:12)

174 Being obstinate (Isa, 48:^

175 Addiction to sorcery (Isa, 57:3)

176 Walking after own thoughu(Isa.65:2)

177 Eating unclean food (Isa. 65:4)

178 Boasting personal hoLiness(Isa.65:5)

179 Walking after vanity (Jet. 2:5)

180 Refusal to enquire after God (Jer.2:6)

181 Pro^esying by Baal (Jer. 2:S) 2:8)

182 Walking after unprofitable things(Jer,

183 Plaving the harlot (Jer, 2:20)

184 Multiplying god (Jer. 2:28)

185 Teaching wickedness (Jer. 2:33)

186 Refusal of conecnon (Jer. 5:3)

187 Swearing by false gods (Jer. 5:7)

188 Dealing treacherously (Jer, 5:11; Hos. 5:7; 6:7)

189 Stupidity and silliness (Jer. 5:21)

190 Lying in wait to sin (Jer, 5:26)

191 Tolerating wicked men (Jer, 5:26)

192 Setting traps to cause others to sin (Jer, 5:26)

193 Walking after false gods (Jer. 6:9)

194 Hating God's Word (Jer. 6:10)

195 Refusal to respond to God (Jer. 6:13)

196 Dealing falsely (Jer. 6:13)

197 Trusting in lying (Jer. 7:^

198 Swearing falsely (Jer. 7:9)

199 Claiming obligation to sin(Jer.7:10)

200 Wilful ignorance (Jer. 8:7-8)

201 Disobedience (Jcr.9:]3; 11:8)

202 Forsaking God's law (Jer. 9:13)

203 Walking after the imagination of own hearts (Jer. 9:13)

204 Conspiring against God (Jer. 11:9)

205 Multiplying altars to false gods (Jer. 11:13)

206 Committing lewdness (Jer. 11:15)

207 Rejoicing in iniquity (Jer. 11:15)

208 Forbidding the preaching of God's

Word (Jer, 11|^21) joa's

:16)

209 Questioning God's Word (Jer. 17:15)

210 V/alkingafter owndevices(Jer.]8:12)

211 Defaming (Jer. 20:10)

212 Pastors destroying and scattering the sheep (Jer. 23:1)

213 Causing men to err (Jer. 23:13)

214 Aiding and abetting sin (Jer. 23:14)

215 Prophesying lies (Jet. 23:25)

216 Tolerating false [xophets (Jer. 29:8)

217 Propagating lies (Jer. 29:25-29)

218 Instigating rebellion (Jer. 29:32)

219 Pretending to be true prophets (Ezek. 13:1-10)

220 Trusting in own beauty (Ezek.l6:15)

221 Living untrue to own companion (Ezek. 16:32)

222 Turning from righteousness (Ezek. 3:20; 18:16-24; 33:12-18)

223 Polluting sabbaths (Ezek, 20:16-21)

224 Vexing orphans and widows(Ezek,22:

225 Despising nolythings(Ezek,22:8) 7)

226 Taking interest money (Ezek, 18:8, 13, 16-17:22:12)

227 Extorting from otners (Ezek, 22:12)

228 Profaning God (Ezek, 22:26) 18:6)

229 Union with menscrous woman(Ezek,

230 Withholding pi edges (Ezek. 18:7, 12, 16-17)

231 InhospitaUty (Ezek. 18:7,12,16)

232 Casting God away (Ezek. 23:3^

233 Trusting in own righteousness (Ezek, 33:13)

234 Failure in duty (Ezek. 34:2-6)

235 Polluting house of God(Ezek. 44:7)

236 Desecrating holy vessels (Dan.5:23)

237 Eating sin offerings (Hos, 4:8)

238 Setting heart on sin (Hos, 4:8)

239 Inquiring of idols (Hos, 4:12)

240 Divining with tods (Hos. 4:12)

241 Prayerlessness (Hos, 7:7,10. 1^

242 hidifference (Hos. 7:2; 10:12)

243 Plundering (Hos. 7:1)

244 Surmising (Hos. 7:1^

245 Having an unruly tongue (Hos. 7

246 Being past feeling (Hos. 7:11)

247 Being obstinate(Hos.7:10,14; 11:5)

248 Being self-willed (Hos. 8:4; 10:13)

249 Allowingselves to bemisled(Hos,9: 7-9)

250 Making unholy alliances (Hos,12:l)

251 Self-destruction (Hos. 13:9)

252 Acting unwisely (Hos, 13:13)

253 Selling men (Joel 2:Q

254 Turning aside the way of the meek (Joel 2:7)

255 Giving Nazarites drink (Joel 2:12)

256 Forbidding preaching (Joel 2:12)

257 Abhorring preachers (Amos 5:10)

258 Afflicting the just (Amos 5:12)

259 Taking rights from poor (Amos 5:12)

260 Fooling selves to beUeve there is no judgment (Amos 6:3)

2C1 Living in luxury and sin (Amos 6:4-6)

262 Hardening the conscience(Amos 6:5-

263 Rejoicing in idols(Amos 6:13) 6) 204 Swallowing up the needy (Amos 8:4^

265 Causing poor to fail (Amos 8:-^

266 Longing for sin (Amos 8:5-6)

267 Giving judgment for reward(Mic,3:U)

268 Ministers teachingfothire(Mic.3:11)

269 Prophets divining for money (Mic,3: 11) 2)

270 Hating good and loving evil (Mic, 3:

271 Abhorring judgjnent (Mic, 3:9)

272 Perverting aU justice (Mic, 3:9)

273 Spoiling and violence (Hab. 1:3)

274 Being contentious (Hab. 1:3)

275 Making God a Uar (MaL 1:2)

276 Despising God's name (Mai, 1:6)

277 Offering poluttedsacrifices (MaL. 1: 7-8) (Mal.l:7)

278 Holding table of God contemptible

279 Profaning God's hoUness(Mal.2:lI)

280 Robbing God (MaL 3:10-13)

281 Covering up sin (MaL 2:16)

282 Weary ing God with wotds(Mal, 2:17)

283 Resisting God (Mai, 3:13)

284 Massacre of children (Mt. 2:16)

285 Parading prayers (Ivlt,6:5)

286 Making vain repetitions (Mt. 6:7)

287 Having unforgiveness (Mt, 6:14-15)

288 Worry and fretting (Mt, 6:25-34)

289 Attributing to Satan the works of the Holy Spirit (Mt, 32:24-32)

290 Seeking vengeance (Mt, 13:24-30)

291 Teaching false doctrines(Mt,l6:6-12)

292 Rebuking the Lord (Mt, 16:22-2^

293 Being unmerciful (Mt, 18:23-35)

294 Worship of possessions (Mt, 19:16-22)

295 Murmuring over wages(i-lt,20:1-16) 29G Self-seeking for place(Mt.20:20-23)

297 Jealousy among brethren (Mt. 20: 24-28)

298 Shifting responsibility (Mt,23:l -4)

299 Working for praise (Mt, 23:5)

300 Loving chief seats (N'C 23:6)

301 Loving human pcaise. (Mt.23:7)

302 Loving human titles (Mt. 23:7-125

303 Shutting heaven against men (Mt, 23:13)

304 Living fietentious lives (Mt, 23:14)

305 Zeal in making men sinful(Mt,23:15)

306 Making false vows (Mt, 23:16-221

307 S trie tness in non-essentials, out looseness in morals (Mt. 23:23-2^

308 Zeal for outward show, but not inward cleansing (Mt. 23:25-26)

309 Being self-conceited (Mt.23:29-33)

310 Unreadiness (Mt, 24:43 -44)

311 Unwatchfulness (Mt. 25:1-13)

312 Slothfulness in business(Mt,25:14-30)

313 Unfaithful in trust (Mt, 25:45-51)

314 Denial of Christ (Mt. 26:69-75)

315 Denial of resurrection of Jesus (Mt. 28:12-15; 1 Cor. 15:1-19) 27)

316 Striving over leadership (Lk. 22:24-

317 Wilful bUndness to truth (In. 9:41; 15:22-24)

318 Betraying Jesus (Jn. 19:11)

319 Arresting Jesus (Jn. 19:11) 19)

320 Crucifixion of JesusjTActs 2:23; 3:14-

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322 Being stiffnecked (Acts 7:51)

323 Martyrdom of Christians (Acts 7:60)

324 Persecution ofChristians(Acts 8:1-3; 9:1-2; Gal. 1:13; 1 Tim, 1:13)

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331 Abandonment to lusts (Rom, 1:24)

332 Changing truth to Ues (Rom, 1:25)

333 Worshipping and serving creatures more tnan the Creator (Rom, 1:25)

334 Vile affections (Rom, 1:26)

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366 Perverting the gospel (Gal, 1:7-11; 2:11-14)

367 Living in the flesh (GaU 3:3; 5:16-26; Rom. 6:14-23; 8:1-13)

368 Being puffed up (1 Cor. 4:18)

369 Falling from grace (Lk. 8:13; Gal. 1: 6-8; 4:9-11; 5:1-4; CoL 1:23; Heb. 12:12-15;2Pet.l:4-ll;2:20-22;Rev. 2:5).See BacksUding in Index

370 Lovingmoney(lTim.6:9-10,17-19)

The sins above are most of those actually committed as recorded in Scripture. The 2,713 commands ofthe law of Moses (p. 113of the O.T.),andthe 1,050 commands ofthe N. T. (p. 313-316) reveal many hundreds of other kinds of sins that condemn men in every age

See the following lists of soul damning sins (Mk. 7:19-21; Rom. 1:29-32; 1 Cor, C:9-10; 2 Gbr. 12:20-21; GaL 5:19-21; Eph.4:17-32; 5:3-21; CoL3:5-10;lTim, 1:8-21; 4:1-8; 5:11-13; 6:3-10; 2 Tim, 3:1-13; 4:1-4; Heb, 12:12-17; 1 Pet. 3: 8-13; Rev, 21:8; 22:15)

Complete Concordance

and

Cyclopedic Index

«l

COMPLETE CONCORDANCE and CYCLOPEDIC INDEX

Every word in the Bible is listed in this Index in alphabetical order, besides many other words related to Scripture but not actually found in the text itself. A number, in parenthesis, following a word tells how many times it is used in the Bible. Aaron (403), for instance, means that the word Aaron occurs 403 times throughout the text of both Testaments.The number , without parenthesis, following a subject or word indicates the page on which a comment is made about that subject or word. If this number is followed by a dash and another number thus; -1, it means the note wiU be found in column 1. The figure 4 written thus would mean

column 4

A small letter of the alphabet precceding any page number is a reference letter showingexactly where to find the comment in a certain column. For instance, under Aaron (403), the subject. Brother of Moses, is followed by: d 68-1, This means that itisdiscussed in note d, page 68, column 1. The New Testament references and page numbers are distinguished with an asterisk. Had the note on Brother of Moses been in the New Testament it would have been marked thus: d oi-1*. Ofthe 12,143 Eng. Bible words below, about 89% or 10,822 have complete references

Symbols explained:

* by a verse indicates a prophecy ► indicates a promise

• indicates a command

■ shows a definite message from God

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Ages (4).Defined.c 13-1*; e 34-1*; c 85-Past a,, 58; Eph. 3:5; Col. 1:26 Future, 58; Eph. 2:7; 3:21 Planned by God, h 253-1* Creative a., 53; 58 And dispensations. 58 5 main a. in time, 58 17

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9:26; 11:3 Future'woild.Mt. 12:32; Mk, 10:30;

Lk. 20:35; Eph. 1:21; 2:7; 3:21;

Heb, 6:5 Ago (13), past time, as long ago (2 Ki.

19:25; Isa,22:ll; 37:26; Mt.H:21); ars ago (Ezra 5:11; 2 Cor. 8:10;

years ag 9:2; 12r

r); days ago (1 Sam. 9:20; Acts 10:30); and while ago (Mk. 9: 21; Lk. 10:13)

Agone (1), past time, 1 Sana. 30:13

■Agony (1). Extreme pain in mind and body, Lk. 22:44. Cp. Mt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46; Heb. 5:7

Agree (7). Mt. 5:25; 18:19: 20:13; Mk. 14:59; Acts 15:15; 1 Jn. 5:8; Rev. 17:17

Agreed (8), Amos 3:3; Mt. 20:2; Mk, 14:58; Jn, 9:22; Acts 5:9, 40; 23: 20; 28:25

Agreement (6). 2 Ki. 18:31; Isa. 28: 15,18;36:16;Dan.ll:6:2Cor.6:16

Agreeth (2). Mk. 14:70; Lk, 5:36

Agriculture, The science of cultivating the ground, husbandry. Farming originated with God (Gen. 2:15; 3: 19-23); it was man's firstemployment(Gen, 1:28; 2:5, 15; 4:2; 9: 20), Seasons for such work were guaranteed by God forever (Gen. 8:22; Ps. 107:36-38; Zech. 8:12). Blessings for crops were conditional upon obedience (Ley.25:18-19; 26: 1-10; Dt. 28)

30 agriculture terms:

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Aground (1). on shore. Acts 27:41

Ague (1).burning, g 149-4; Lev. 26:16

Agut (1). gathered, f 664-4; Pr. 30:1

AD (18). an exclamation expressing

complaint per, 1:6; 4:10; Ezek, 4:

l4); grief (Ezek, 21:15); malicious

joyfEzek, 25:3; 26:2; 36:2); regret

(lsa.l:4.24);and ridicule (Mk,15:29)

Aha(10),Ps. 35:21:40:15:70:3; Isa. 44:

16; Ezek, 25:3; 26:2; 36:2 Ahab (92). father's brother. 2 men A king, h-j 380-4; 1 KL 16:28-33; 17:1:18:1-46; 19:1; 20:2-34; 21:1-29:22:20-51:2 Ki,l:l; 3:1; 8:16-29; 9:7-29; 10:1-30; 21:3, 13: 2 Chr, 18:1-19; 21:6-13; 22:3-8 A false prophet . Jer. 29:21-22 Most wicked king of Israel, a 387-1 5fold humbling of. b-c 387-1 Ahafa's (2). 1 Ki. 21:8: 2 Ki, 10:1 Ahar ah (1), brother of Rah.lChi,8:l Aharhel (1). brother of Rachel. 1 Chr. —?T^

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4 commands to, j 686-1

5 sins of A. .king of Judah.g 476-1 5 judgments on, h 476-1

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IT:3, 18; 1 Ki. 4:3; 1 Chr. 8:7 Ahlam (2), mother's brother, 2 Sam.

2^3; 1 Chr, 11:35 Ahian (1), brotherly, 1 Chr, 7:19

Ahiezer (6),brother of help, Num. 1:

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Ruih. 34:27; 1 Chr, 8:7 Ahijah(20),brother ofjehovah. 6 men, TkX 11:29-30; 12:15; 14:2-18:15:

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15; Neh. 10:26 Ahikam (19), risen brother, 2 Ki. 22:

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3 men. f 316-1; 1 Sam. 21:1-8;

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3BT34; 36:1-2; 38:23 Ahollbah (6), my tent is in her. Sym-boUc name of Jerusalem. Used by Ezekiel along with Aholah to teach ccruin lessons to Judah, Ezek. 23: 4, 11, 22, 36. 44 Aholibamah(8),tent of the high place. Wife of Esau .Gen. 36:2, 5, 14. 18, 25. A duke of Edom, Gen. 36:41; IChi. 1:52 Ahumai (l).brother of water.1 Chi. 4:2 Abuzam (1). possession, 1 Chr. 4:6 Ahuzzath (l),possession. Gen. 26:26 AI (36), city of Canaan,Josh. 7:1-5; 8; 1-29; 9:3; 10:1-2; 12:9;Ezra 2:28: Neh. 7:32. A city of Ammon, Jer. 49:3. Called Alath Gsa. 10:28). Alia (Neh, ll:inTrand Hal (Gen. T2rS'; 13:3) Atah (5). falcon. Mother of Rizpah. 2 Sam, 3:7; 21:8-11, A man. Gen.

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instruiTient or a melody, 1 Chr. 15:

20; Ps. 46 Alarm (10). Sounding a. was done with

Sorns, and signified war and danger. Num. 10:5-9; 2 Chr. 13:12;

Jet.4:19:49:2;Joel2:1; Zeph. 1:16 Alas (16), an exclamation expressing

sorrow, pity, and alarm, Num.12:

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2 Pharaoh (Gen. 41:1-28)

3 Balaam (Num. 22-24)

4 Nebuchadnezzar (Dan. 2; 4)

5 Belshazzar (Dan. 5)

6 Cyrus (2 Chr, 36:23; Ezra 1:1-5)

7 Magi (Kit, 2:1-11)

8 Centurian (Ml 8:5-13; Lk. 7:2-9)

9 Cornelius (Acts 10)

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Acu 1:3 All be made a. , 1 Cot. 15:22

Was dead, and is a., Rev. 1:18 All (5.483). Signifies the whole of anything (2 Cot. 5:14), When used to designate a part instead of the whole, it isciUed synecdoche. See e 41-4: e 58:1*; col. 1, 308"; Gen. 6:13,17, The context and parallel passages will always make Itclear whether the absolute all ot a part of all Is meant Allealng (1). asserting. Acts 17:3 AUegor> (1). j 205-1*; Gal. 4:24. A

story wherein the meaning is different from that which the words convey; an extended metaphor. PIl-grlir.'s Progress, for instance, isa celebrated allegory

14 allegccies of the Bible:

1 The trees aaointicg a king Qnd^ 9:7-21)

2 The shepherd psalm (Ps. 23)

3 The grape vine (Ps. 80:8-14)

4 Death to the body (EccL 12:3-7)

5 God's vineyard (Isa. 5:1-7)

6 The great eagle (Ezek. 17:1-10)

7 The lioness (Ezek. 19:1-9)

8 The bread of life Qn. 6:26-51)

9 The sheepfold and Shepherd(In.lO)

10 The vine Qn. 15:1-7) 3:10-15)

11 Building on the foundation (1 Cor.

12 Sarah and Hagar (GaL 4:21-31)

13 The whole armour (Eph.6:10-17)

14 Thistle and cedar (2 Ki. 14:9) Alleliiia (4). Gr. form of Halleli^jah , meaning Praise ye the Lord, ot Praise ye Jebovah. Rev. 13:1.3.4.6

Allied (l)Jx)und by niarriage or treaty, Neh. 13:4

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Allowelji(l). Thing which he a., Rom.

AUitce (2)ba and bilng her, Hos. 2:14.

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TcBr. 1:20 Almoo(l).hidden.Levitecity.Josh,21; AlmoDd (2)JccL12:5;Jer.l:ll IS

Almon-diblathaira (2).starioD of Israel

in the wilderness. Num. 33:46-47 Almonds (8). Gen. 43:11; Ex. 25:33-

3?TTr:19-20; Num. 17:8 Almog qp.Ex. 17:4; Ps. 73:2; 94:17; rTS87;Pr. 5:14; Acts 13:44; 19:26; 21:27: 26:28-29; Heb. 9:22 Alms(13),e5-4^ Mt.6:l-4;Lk. 11:41; n:33; Acts 3:2-10; 10:2-4.31; 24:17 AL-;::eeds (1), Acu 9:36 ALT...ft (3). See Algum Aloes (5j, perfume of aramatic wood, i ^T8-4^ Num. 24:6; Isa. 45:8; Pt, 7:17; Song 4:14; Jn. 19:39 Alone (101 J. apart from other persons Let me a. .Ex.32:10; Dt. 9:14 Let us a. .Ex. 14:12; Mk. 1:24; Lk, 4:35 Lethim a.. 2 Sam. 16:11; Jn. 11:48 LetE5"a..2KL4:27;Mk.l4:6;Jn.l2:7 Let" tEem a.. Mt. 15:14; Acu 5:38 Let ITir. Lk, 13:8 1 am not a,, Jn. 8:16. 29; 16:32 You are Lord a,.Neh,9:6; 2Ki, 19:15 9 persocs left alone:

1 Adam (Gen, 2:13;

2 Jacob (Gen, 32:24)

3 Moses (Ex. 24:2)

4 Job's servanu Qob 1:15-19)

5 Daniel (Dan, 10:7-8)

6 Jesus Christ (Mk.4:10; 6:47; Lk. 9: 18. 36; Jn. 6:15; 8:9; 16:32)

7 Elijah (Rom. 11:3) 8Paul(l Th. 3:1)

9 The high priest (Heb. 9:7) Along (30). Ex. 2:5; 9:23; Jer. 41:6 Aloof (1), apart. Ps. 38:11

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Aloth (1). a town

_ or district in

'alestine.in Adier. 1 K1.4:16 Aloud (20). 5 thliy s aloud:

-N".

T~A'ept (Gen. 45:2)

2 Cried (1 Ki. 13:27-28; Job 19:7;

Dan. 3:4; 4:14; 5:7; Hos. 5:8; KUc.

5:8; Mk. 15:8. Cp. Isa. 24:14;

54:1; 58:1)

3 ShoutedfEzra3:12;Ps, 132:16)

4 Sing(Ps.51:14; 59:16; 31:1:149:5)

5 Pray (Ps. 55:17)

Alpha (4). first letter of Gr. alphabet.

AtitleofCliist.Rev. 1:8.11; 21:6;

22:13. Cp. Isa. 41:4: 44:6; 48:12

Alphaeus (5). successor, 2 xen:

i Father of James the Less, and husband of Mary C-'^oj the sister of

iheVirgin Mary 0-linamj,i 118-1*;

q-r 90-1*. See Mt, 10:3; Mk.3:18:

Lk,6:15: ActsL-13,Called Cleophas

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2 FatherofLeviorMatthew(Mk,2:14)

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Were a. perfect. Phil. 3:12

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Boar Greyhound Ram

Bull Hare Roebuck

Cattle Han Sheep

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Chamois Horse Unicom

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5 Obey a call (Isa. 65:12) 14:12)

6 Give account (Job 9:3:40:2; Rom.

7 Render punishment to (Ezek. 14:7)

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9 The petition of prayer granted (Pr. 27:7: Mt. 7:7-11: 21:22: Mk. 9:23: 22:22-24: Lk. 1:1-13: 18:1-14; Jn. 14:12-15: 15:7, 16; Jn. 16:23-26: Heb. 11:6; 1 Jn. 3:21-23; 5:13-14)

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2 Moses andAaron(Ex.l9:19:Ps.99:6)

3 Samuel (1 Sam. 10:22; Ps. 99:6)

4 David (1 Sam. 23:4; 2 Sam. 21:1; 1 Chr. 21:28)

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6 Job (38:1: 40:1, 6)

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Antiochus. Name of several kings of Syria after the death of .Alexander the Great. See notes on p. 869-82

Antipas (1), likeness of his father. A Christian martyr. Rev. 2:13

■Antipatris (1). city built by Herod the Great, and named after his faflier, Antipater, Acts 23:31

.Jintiquity (1), being old, Isa. 23:7

Anti-Semltismi. s 85-4* Chr.8:24

Antothijah (1), answer of Jehovah, 1

Antothite (2), inhabitant of .'^nathoth, 1 Chr. 11:28: 12:3

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Anub (1). confederate, 1 Chr. 4:8 I Anvil (1), blacksmith tool, Isa, 41:7| .■\ny (776). one out of many; some Is a. thing too hard forGod,Gen,18:14 If a. m.an wiU do His will. Jn. 7:17 If a. man thirst, Jn. 7:37 If a. man serve Me, him will Father

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4 Sonship (Rom. 8; 1 Jn. 3)

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2 The sinfulness of man (Gen. 3; Rom. 1:18-3:20; 5:12-21)

3 Thebteachbetween<3odandman. Both testaments recognize this breach, and show how it may be healed (Heb. 7:25; 1 Jn. 1:7-9; 2:1-2)

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Baal (63). lord; possessor, x 267-4; p r69-l*. Sun-god of Phenicia, and the supreme deity among the Canaanites and various other pagan nations. His full tiUe was Baal-Shemalm (lord of heaven), the equivalent of the Gr. Zeus. Each locality had its own Baal and the form ofworshlp varied from place to place. He had many other titles as seen in 20 combined names in this Index Baal worshipped in Israel under:

1 The judges Qudg. 2:10-23; 3:7; 8: 33; 10:6-10:1 Sam. 7:3-4; 12:10)

2 The kings (1 Ki. 16:31-33; 18:18; 19:18; 2 Ki. 3:2; 17:16; 21:3; 2 Chr. 17:3; 22:2-4; 24:7; 28:2; 33: 3; 34:4; Jei. 2:8, 23; 7:9; 9:14; 11:13,17; 12:16; 19:5; 23:13; 32: 29-35: Hos. 2:8. 13. 17; 11:2)

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1 Abdomeii(Ce.-. 3:14: Lev. 11:4-)

2 Abdominal cavity (>.'um.25:8; Lk, 15:16: 1 Cor. 6:13; PbiL 3:19)

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4 Innermost being (Jn. 7:37-39). See

5 Reception of knowledge (Ezek.3:3: Rev. 10:9-10)

6 Asasymbolofakingdom(Dan.i3^ Bellyofthe whale, Jonah 1:17: 2:1; Mt.

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1 Interpretations (G ea

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3 Shields of the earth (Ps. 47:9)

4 Mercies (Dan. 9: 9)

5 The redeem.ed (Mk. 9:41)

6 The issues from, death (Ps.68:20) Belonged (12), Josh 17:8; Lk. 23:7; etc. Belongesi (l), 1 Sam. 30:13

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1 Vengeance (Dt,.32: ,.5;Ps. 94:l:Heb.

2 Salvation (Ps, 3:8) 10:30)

3 Power (Ps, 52:11)

4 Mercy (Ps. 62:12)

5 Righteousness (Dan. ft7) Belonging (5). Num. 7:9; Ruth 2:3; 1

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1 Wives (Dt. 21:15-16)

2Benjam.in (Dt. 33:12)

3 Soloraoo C-'eh. 13:26; Pr. 4:3)

4 laael (Ps. 60:5; 108:6; Isa. 5:1; Jer. 11:15; 12:7; Rom. 11:28)

5 The shepherd lover (Song 1:12-1-^

6 The Shulamite (Song LIS; 2:3)

7 Daniel (Dan, 9:23: 10:11,19)

8 Corner (Hos. 3:1)

9 Christ (Kit. 3:17; 12:18; 17:5; Eph. 1:6; 2 Pet. 1:17)

10 Barnabas (Acts 15:25)

11 Paul (Acts 15:25)

12 Christians (Rom. 1:7; 12:19; 1 Cor. 4:14; 10:14; 15:58: 2 Cot. 7:1; 12: 19; Phn. 2:12; 4:1; Col. 3:12; 1 Th. 1:4; 2 Th. 2:13: 1 Tim, 6:2; Jas. 1: 16,19; 2:5; 1 Pet. 2:11: 4:12; IPet. 3:1, 8,14-l-.lJn. 3:2,21:4:1-11: 3: Jr.. 2, .5; Jude 3, 17-20

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14 Stachys (Rom. 16:9)

15 Petsis (Rom.. 16:12)

16 Timodiy (1 Cor. 4:17; 2 Tim. 1:2)

17 TycWcus (Eph.6:21; CoL4:7) ' 18 Onesim.'us (Col. 4:9; Ph'm 16) I 19 Luke (Coh 4:14)

20 Philem.on (Ph'm 1)

21 AppMa (Ph'm 2)

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1 Melchizedek upon Abraham (Gen. 14:19-20) 24:60)

2 Bethuel's bouse uponRebekah(Gen.

3 Isaac upon Jacob (Gen. 27:23-29, 37: 28:1-4)

4 Isaac upon Esau (Gen. 27:39-40)

5 Jacob upon Pharaoh (Gen.47:7-10)

6 Jacob upon Joseph's sons (Gen. 48)

7 Jacob upon own sons(Gen. 49)

8 Aaron upon Israel (Num.6:22-27)

9 Moses upon the tribes (Dt. 33)

10 Half of tribes i^son others (Dt. 11: 29-30; 27:11-13; Josh. 8:33)

11 Joshua upon Caleb Qosh. 14:13)

12 Joshua upon 2 1/2 tribes (Josh. 22: 6-7)

13 Naomi upon Ruth (Ruth 1:8-9)

14 People upon Ruth (Ruth 4:11-12)

15 Eli uponElkanah (1 Sam. 2:20)

16 David upon the people (2 Sam.6:18)

17 David upon Barzillal (2 Sam. 19:3^

18 Araunah upon David (2 Sam. 24:23)

19 Solomon upon Israel (1 Ki. 8:14, 55-58; 2Chr. 6:3)

20 Simeon upon Jesus (Lk. 2:34)

21 Jesus upon disciples (Lk. 24:50)

22 Paul upon Romans (Rom.l:7; 15:5-6, 13, 33; 16:20)

23 Paul upon Corinthians (1 Cor. 1:3; 2 Cor. 1:2; 13:14) 18)

24 Paul uponGalatians(Gal. 1:3; 6:16,

25 Paul upon Ephesians (Eph.l:2; 6:23-

26 PauluponPhilippians(Phil.l:2) 24)

27 Paul upon Colossians (Col. 1:2)

28 Paul upon Thessalonians (1 Th. 1:1; 2 Th. 1:2; 3:16, 18)

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30 Paul upon Titus (Tit. 3:15)

31 Paul upon Philemon (Ph'm 3) 25)

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33 Peter upon Christians (1 Pet. 1:2; 5:10-11, 14; 2 Pet. 1:2-4)

34 John upon Christians (2 Jn. 3)

35 Jude upon Christians Qude 2)

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1 Abraham for Sarah (Gea 23:2)

■2 Jacob for Joseph (Gen. 37:34-35)

3 Joseph for Jacob (Gen. 50:1-4)

4 Egyptians for firstborn (Ex. 12:29-33) ■

5 Naomi for husband (Ruthl:3,5,20-21)

6 David for child (2 Sam. 12:15-23) !

7 David for Absalom (2 Sam. 18:33; Bereaveth (l).Lam. l:-'0 19:4)1 Berechiah (10), Jehovah is blessing. 7

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Judg. 9:46, See Baal-berlth Beroice (3), victorious. Acts 25:13, 23; 26:30. One of the shameless women of Scripture. The oldest daughter of Herod , Agrlppa I. Her first husband was an uncle and her second a brother, Agrippa n, with whom die listened to Paul. Fcx | awhile she lived with king Ptolomy of Sicily, then returned to her brother. Later she lived with father and son, ' Vespasian and Titus i

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1 In addition to (Gen. 26:1; 31:50)

2 Near to (Ps. 23:2)

3 Compared to (Dt. 4:35; 1 Sam. 2:2; 2 Sam. 7:22; 1 Chr. 17:20; Isa.43:11; 44:6: 45:5-6, 21; 47:8-10)

4 B. oneself mentally (Mk. 3:21; Acts 26:24; 2 Cor. 5:13)

Besides (8),in addition to. Gen. 19:12; i , 46:26; Rev. 7:13; 1 Ki. 22:7; 2 Chr.

18:6; Jer. 36:32; 1 Cor. 1:1b; Ph'm 19 ; ' Besiege (11). Dt, 20:12, 19; 28:52; 1 Sam. 23:8; 1 Ki. 8:37; 2 Ki. 24:11; 2 | Chr. 6:28; Isa. 21:2.Jer. 21:4,9 Besieged (23). 5 cities besieged:

1 Rabbah (2 Sam. 11:1; 1 Chr. 20:1) , 2 Abel (2 Sam. 20:15)

3 Tirzah (1 Ki. 16:17)

4 Jerusalem (2 KI. 16:5; 24:10; 25:2; Jer.32:2; 37:5; 39:1; 52:5; Dan, 1:1)

5 Samaria (1 Ki. 20:1; 2 Ki. 6:24-25; 17:5:18:9)

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1 Fruits of the land (Gen. 43:11)

2 The land (Gen. 47:6, 11)

3 The vineyard (Ex. 22:5)

4 The oil (Num. 18:12)

5 The wine (Num. 18:12)

6 The oUveyards (1 Sam. 8:14)

7 The sheep (1 Sam. 15:9, 15)

8 Gold (1 Ki. 10:18)

9 The house, theb. place (Esther 2:9)

10 Lebanon (Ezek. 31:16)

11 Robes (Lk. 15:22)

12 Spiritual gifts (1 Cor. 12:31) Bestead (1). entrapped, Isa. 8:21 Bestiality, f 87-4; a 142-1 Bestir (1). rouse to action,2 Sam. 5:24 Bestow (9), give. Ex. 32:29; Dt. 14:26;

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29; 24:50; Jn. 11:1. 18; 12:1 Beth-arabah (3). house of the desert. A

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Hos. 10:14 Beth-ayen (7). house of vanity, n 307-

1; Josh. 7:2; 18:12; 1 Sam. 13:5; 14:23;

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2 Clouds (1 KI. 13:45: Jer. 4:28)

3 Decorations (Esther 1:6)

4 Skin through disease Qdb 30:30)

5 Skin because of sun (Song 1:5-6) 6NIgl«(Pr. 7:9) 14:2)

7 Gatesbecause of being burned Qer.

8 Body with dirt (Jer. 8:21; Lam. 5:10)

9 Horses (Zedi. 6:2,6: Rev. 6:5) 10 Sun (Rev. 6:12)

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3 Deacons (1 Tim. 3:10) Blaspheme (10). 2 Sam. 12:14: 1 Ki. 21:

10-13; Ps. 74:10; Mk. 3:28-29; Acti 26-11; 1 Tim. 1:20; Jas. 2:7; Rev. 13:6 Blasphemed (16). See scriptures under Blaspheme

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1 God's name (Isa. 52:5; Rom. 2:24)

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3 The doctrine of God (1 Tim. 6:1)

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1 Abraham (Gen. 12:2-3; 22:17)

2 Sarah (Gen. 17:16)

3 Isaac (Gen. 26:3,24)

4 IsraelCEx.20:24; Dt.7:13;P5.132:15) Men are commanded to bless even

those who curse them(Mt. 5:44; Lk 6: 28; Rom. 12:14. Cp. 1 Cor. 4:12)
Many times:

Men ofGodblessed orpromisedbless-ings on otiiets pt. 15:4,10,18; 16:15; Ruth 2:4; Ps. 115:12-18)

Men prayed for God to bless them (1 Chr, 4:10; Ps. 28:9; 67:1-7)

Men and angels are commanded to bless God Qudg. 5:9; Ps. 103:2, 20-22; 134:1-3: 135:19-20; 145:21)

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4 Victory over .Absalom (2 Sam.18:28)

5 Choice of Solomon as king (1 Ki. 1:48; 10:9)

6 Solomon's wisdom. (1 Ki. 5:7)

7 Templebeingcompleted(IKi.8:15)

8 Blessing upon Israel G Chr. 16:36)

9 God's own greatness (1 Chr. 29:10, 20; Ps. 18:46; 41:13)

10 Rebuilding the temple (Ezra 7:27)

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3 The 7th day (Gen. 2:3)

4 Sons of .\'oah (Gen. 9:1)

5 Ishmael (Gen. 17:20)

6 Abraham (Gen. 24:1, 35)

7 Isaac (Gen. 25:11; 26:12)

8 Jacob (Gen, 35:9)

9 An Egyptian (Gen. 39:5)

10 Israel (DU 7:14; 12:7; 14:24; 15:14;

11 Obed-edom(2Sam.6:U-18) 16:10)

12 Christians (Eph. 1:3)

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2 Findingabrideforl5aac(Gen.24:27)

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iuprj tha

are the men thac

1 Walk not in counsel of ungodly, stand not in way of sinners, sit not in seat of scornful (Ps. 1:1)

2 Put their trust in God (Ps. 2:12; 34:8: 40:4; 84:12; Jer. 17:7)

3 Have sins forgiven, and to whom the Lord wiU not impute sin (Ps.32:1-2)

4 Respect not the proud, and do not turn aside to lies (Ps. 40:4)

5 Consider the poor (Ps. 41:1)

6 Are chosen by God to approach Him and dwell in His courts (Ps. 65:4)

7 Dwell in God's house (Ps. 84:4)

8 Have their strengthinGo<j(Ps.84:5)

9 Know the joyful sound (Ps. 89:15)

10 Are chastened by God (Ps, 94:12)

11 Keep judgment and do righteousness at all times (Ps. 106:3)

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13 Are undefiledintteway(Ps. 119:1)

14 Keep His testimonies and seek Him with a whole heart (Ps, 119:2)

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16 Sow beside the waters (Isa. 32:20)

17 Keep judgment and justice (Isa. 56:

18 Are poor in spirit (Mt. 5:3) 2)

19 Mourn (Mt. 5:4)

20 Are meek (Mt. 5:5)

21 Dohungexand thirst afterrighteous-ness (Mt. 5:6)

22 Are merciful (Mt, 5:7)

23 Are pure in heart (Mt, 5:8)

24 Are peacemakers (Mt.5:9) 5:10)

25 Are persecuted for righteousnesshvlt.

26 Are reviled, persecuted, and ulked about falsely for My sake (Mt.5:11)

27 Will notbe offended in Me (Mt.U:6)

28 See and hear (Mt. 13:16)

29 Receive revelations (Mt. 16:17)

30 Believe and yet have not seen (Jn.

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5 The opposite of a curse (Dt.30:l-19)

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4 Joseph (Mk. 15; 43)

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Bondmaids (2). Lev. 25:44

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12; 24:18. 22; Rev. 6:15 Bondmen (17).slaves.Gen. 43:13; 44:9;

Lev. 25:42-46: 26:13; Dt. 6:21: 7:8;

28:68; Josh. 9:23; 1 KL 9:22; 2 KL 4:

1; 2 Chr. 28:10; Ezra 9:9; Esther 7:4;

Jer. 34:13 Bonds (26). Used 2 ways in Scripture:

1 Of vows (Num. 30:5-7. 14)

2 Of chains Qex. 5:5; 27:2; 30:8; Acts 20:23; 23:29; 25:14; 26:29-31; Eph. 6:20; PhiL 1:7-16; Hd). 10:34; 11: 36; 13:3)

Bondservant (1), Lev. 25:39 Bondservice (l).l Ki. 9:21 31

Bondwoman (3).Gen.21:10-13;Gal.4:23-Bondwomen" (3).Dt. 28:68; 2 Chr. 28:10;

Estter 7:4 Bone (17). B. of my bones. Gen. 2:23 B. of lambs not to be broken. Ex. 12:46 B, of cleaves to my skin. Job 19:20 B.of Him shall not bebroken.Jn.l9:36 Bones (97). B. out of joint.Ps. 22:14 He keepethHis b. .notone broken. Ps.

34:2c Health to b.. Pr. 3:8; 15:30; 16:24 Rottenness of b.. Pr. 12:4; 14:30 Valley of dry b.. Ezek. 37:1-11 Full of dead men's b. . Mt. 23:27 Spirit hath not fledi and b. .Lk. 24:39 Of His body, flesh, and b.. Eph. 5:30 Bonnets (6). Ex. 28:40; 29:9; 39:28; Lev.

8:13; Isa. 3:20; Ezek. 44:18 Book (190). B. of generations, g 5-1 B. written by Moses. Ex. 17:14. note B.of wars of the Lord. Num. 21:14 B.of the law for kings. Dt. 17:18 B.of the law in the ark. Dt, 31:'26 B. of the law in the mouth, Jo<ii.l:8 B. written in by Joshua, Josh. 24:26 B. written by Samuel, 1 Sam. 10:25;

IChr. 29:29 B.of Jasher. 2 Sam. 1:18 B.of acts of Solomon, 1 Ki. 11:41 B. of the chronicles of the kings of

Israel (15 times), 1 Ki. 14:19 B. of the chronicles of the kings of Judah

(16 tim.es). 1 Ki. 15:7, 23 B. of the Idngs of Judah and Israel (7

times), 2 Chr. 25:26; 28:26 B. of the kings, 2 Chr. 16:11 B. of the covenant, 2Ki.23:21 B. of Nathan the prophet, 1 Chr. 29:

29; 2 Chr. 9:29 B.of Gad the seer, 1 Chr. 29:29 B.of Shemaiah the prophet.2 Chr.l2:15 B. of Iddo the seer, 2 Chr. 12:15 B.of Jehu. 2 Chr. 20:34 B.of the records of Persia, Ezra 4:15 B.of the chronicles, Neh. 12:23 B. of the chronicles of the kings of

Media and Persia, Esther 10:2 B. that is sealed. Isa. 29:11 B. of the Lord, Isa. 34:16 B. of Jeremiah. Jer. 51:60 B. of the vision of Nahum. Nah. 1:1 B. of remembrance, MaL 3:16 B.of the generation of Jesus. Ml. 1:1 B.of the prophet Esaias. Lk. 4:17 B.of Psalms. Lk. 20:42; Acts 1:20 Bcwk of life . Defined, b 579-4 7 proofs Aaron's name In. 153 Aaron's name blotted out, 153 Aaron's nam.e re-written in, 153 Referred to 12 tim.es, 153 7 things called, 640 7 things about, 640 Namescan be blotted out of, j 288-1* Bod« (8), EccL 12:12; Dan. 7:10; 9:2; Jn. 21:25; Acts 19tl9; 2 Tim. 4:13; Rev. 20:12 Booth (2), Job 27:18; Jonah 4:5 Booths (£0, a 507-1; Gen. 33:17; Lev.

23:42-43; Neh. 8:14-17 Booties (1), Hab. 2:7. See Booty Booty (3).prey; spoils,Num. 31:32; Jer. 49;32.Zeph. 1:13. See Booties Purification of. a 192-1 Division of. b 192-1 Booz (3). Mt. 1:5; Lk. 3:32. See Boaz Border (158). Used 4 ways in Scripture;

1 Boundary (Gen. 10:19; Josh. 15:1-47)

2 Extremity (Gen. 49:13; Num. 20:16)

3 Edge of garment (Ex. 25; 25-27; 28: 26; 37:12-17; Mk. 6:56: Lk. 8:44)

4 Land.asland of wickedness (KiaLL 4) Borders (43). See Border

Of garmenu. 1. m 174-1; Num.l5:38

Bore (2). Ex. 21:6; Job 41:2

Bored (1). 2 Ki. 12:9

Bom7l54). brought in to life by birth Daughters were b.to them. Gen. 6:1 B. after the flood.Gen. 10:1 B.unto trouble, as ^arks fly. Job 5:7 B.like wild ass's colt,Job 11:12 B.of wom.anisbut few days,Job 14:1 B.Jesus,who is called, Mt. 1:16 B.in Bethlehem. Mt.2:l B. king of the Jews. Mt. 2:2

B.. not of blood, not of. Jn, 1:13 B. blind. Jn. 9:2,19,20, 32,34 B.in sins. Jn. 9:34 B.out of due time. 1 Cor, 15:3 B, of the fie sh, G al. 4:23.2 9; Jn. 3:6 B.of God, 1 Jn. 3:9; 4:7; 5:1-4.18 B.of water and of the Spirit, Jn, 3:5 B.of the Spirit.Jn.3:6,8

Boroaa.-iD. jD. 1:13; 3:3.7; IPet. 1:23 Defined, b-g 95-4*; 269» How to be bom again, a, m 278-1* Not by water baptism, f 95-4*. See

Baptism Whait brings the experience, c 18-1* 4 things to do after being, n 44-1* Not natural birth, e-f 95-4* Water of the new birth, f 95-4* Not Spiritbaptism.j 135-4'; c-i 146-1' In O. T. days, p 303-1; p 205-1' 10 facts about the new birth. 207 15 proofscanbe more than once. 207,

See Regeneration 8 blessings of being, p 278-1'

Borne (30). B. chastisement. Job 34:31 B. reproach. Ps. 6ft7 B. our griefs. Isa. 53:4 B. their iniquities, Jer. 5:7 B.lewdness. Ezek. 16:58 B. shame,Ezek. 32:24-25; 36:6; 39:26 B. burden and heat of day.Mt. 20:12 B.grievousburdens.Mt, 23:4; Lk. 11:46 B. witness of Me.Jn, 5:37 B. im.age of the earthy. 1 Cor, 15:49 B. tribulation. Rev, 2:3. See Bear

Bonow (8).r 67-l;b 67-4:Ex73r22: 11: 2; 22:14; Dt. 15:6; 28:12; 2 KL 4:3; K!t. 5:42 I

Bonowed (3) Jx.l2:35; 2 Ki.6:5; Neh. 5:41

BoiTower (2). Pr. 22:7; Isa. 24:2

Bonoweth (1). Ps. 37:21

Boscath(l). city. 2 KL 22:1. See Bozkath

Bosom (41). B. of fools. EccL'TTS Shall men give into yourb. ,Lk.6:38 Bythe angels into Abraham'sb. ,Lk.l6: Lazarus in his b. , Lk. 16:23 22

B. of the Father, Jn. 1:18 B.of Jesus. Jn. 13:23

Bosor (1), 2 Pet. 2:15. See Beor

Boss, b 551^

loses (1). pan of bucklers. Job 15:26

Botany. See under 84 words below:

~Algum Fig nee ALmond Fir tree .Aloe Fitch

Anise Flag

.•^pple Frankincense Ash Galbanum

Balm. Gall

B ariey G arlic Bay Gopherwood

Bean Gourd

Box Grass

Bramble Hazel Bulrush Heath

Bound

Boughs (Ig). Lev. 23:40; Dt, 24:20; 2 Sam. 18:9;Jobl4:9;Ps. 30:10-H;Song 7:8; Ezek. 17:-23; 31:3-15; Dan, 4:12 Bought (44). B.aU of Egypt. Gen. 47:20 B. a wife. Hos, 3:2 B. ID the temple. Mt, 21:12 B. potter's field. Mt.27:7 B. with a price. 1 Cor. 6:20; 7:23 B.the whole human race. 2 Pet.

2:1 Bound (102).B. with fetten. Gen. 22:9; 39b20; Judg. 16:21; 2 KL 25:7 B. wldi scarlet cord. Gen. 33:28 B. bv an oath. Num. 30:4-11; Acts 23:

12, 14, 21; Rom. 7:2 B. with 2 new cords. Judg, 15:13 B.wlth fooUshness, Pt. 2::15 16

B.wlth powei.Mt.l6:19;18:18;Lk.l3: B.by spirit. Acts 20:22 B. by Uw, Rom. 7:2; 1 Cof. 7:27,39 B. by obUgatioo. 2 Th. 1:3; 2:13 Bounds (3).Ex, 19:12, 23; 23:31;Dt. 32:

g; Job 14:5: 26:10; Acts 17:26 Bountifta (2), Pr. 22:9; Isa. 32:5

TuUy (5). Ps. 13:6; 116:7; 119:17; ^TCor. 9:6 BouctiMSMS (1). 2 Cor. 9:11 BouDty (31.1 Ki, 10:13; 2 Cor, 9:5 Bow (99). Used 8 ways In Scripture: "TT>f a rainbow (Gen. 9:13-16)

2 Of a weapon (Gen, 27:3; 48:22)

3 Ofbowing down to others (Gen.27:29)

4 Ofbowing down to idols (Ex, 20:5)

5 Of marriage relationship (Job 31; 10^

6 Of Ustenlng (Ps. 86:1; Pr. 5:1)

7 Of death (EccL 12:3)

8 Of bowing down in worship (Eph. 3: 14; PhIL 2:10) See n 4G4-1

Bowed (78). Used of bowing down ia

1 Humility before othen (Gen. 18:2; 19:1; 23:7. 12; 33:3-7)

2 Prayer (Gen. 24;26. 48;

3 Worship (Ex. 4:31; 12:27)

4 Bendiig over because o f weakness (Gee, 47:31; 1 KL 1:47)

5 Deep humility before God(Ps. 35:14: 38:6; 44:25; 57:6)

6 Discouragem.ent (Ps. 145:14; 146:8)

7 Bending over because of latanic power (Lk. 13:11-16)

8 Death (Jn, 19:30)

Bowels (37). Used 2 m.ain ways

1 Of Uteral bowels (Gaa. 15:4; 25:23; Num. 5:22; 2 Sam, 20:10; AcU 1:18)

2 Of deep companion and love (Gen. 43:30; 2 Cor. 6:12; PhU. 1:8; 2:1; CoL 3:12; 1 Jn. 3:17). See d 195-4'

Boweth (3), Judg 7:5; Isa. 2:9; 46:1 Bowing (4).Gen. 24:52; Pt. 17:11;62:2; Mk. 15:19

7:13-85: Judg. 6:38;

M>Ttie

•Nettie

Nut

Oak

Olive

Onion

Palm

Pine

Pomegranate Bow; QT). Num

Camphire Hemlock Cane Hudc

Cassia Hyssop Cedar Juniper Chestnut Leeks Cinnamon Lentiles Cockle Lily Coriander Mallow Com Mandrake

Cucumber Melon Cummin Millet

Cypress Date Ebony Elm

Poplar

Reed

Rose

Rue

Saffron

Shittim

Spikenard

Stacte

Sycam.ine

Sycamore

Tare

Teil

Thistle

Thorn

Thyine

Vine

Wheat

Willow

Wonr.wood

Mint Mulberry Mustard Mynh

Botch (2). boil: ulcer. Dt. 28:27. 35 Both (342). B.naked.m.an-wife.Gen. 2:25 B.sm.aU and great,Ps. 104:25; 115:13 B.richandpoor.PS. 49:2 B. young men and maidens, Ps. 148:12 B.an abomination,Pr. 17:15; 20:10 B. houses of Israel. Isa. 3:14 B. soul andbody. Isa. 10:18: Mt. 10:28 B. prophet and priest, Jer. 14:18 B.man and beast. Jet. 21:6 B. young and old, Jer. 31:13 B.Jews and Gentiles.Rom. 3:9 B. with agns and wonders, Keb. 2:4 B, gifts and sacrifices. Heb. 9:9 B.the Father and the Son, 2 Jn. 9 Bogle (15). B. of water. Gen, 21:14. 1 "aToTmllk, Judg. 4:19 B.of wine. 1 Sam, 10:3: 16:20 B.of tears, Ps.56:8 Bottles (19). B. of heaven. Job 38:37 Old b. .ML 9b 17; Mk.2:22; Lk. 5:37 Newb. .Mt.ftl7; Mk.2:22; Lk. 5:38 Bottom (20),Blood atb. of altar (9times), ExT^gt 12; Lev.4:7-34; 5:9; 8:15 B. of sea,Ex. 15:5: Job 36:30 Veil rent from top to b,, Ml 27:51 ; Bottoms (1), Jonah 2:6 Bottomless (7) pit. p 168-^; g 302-1'; Rev. 9:1-2, 11; 11:7; 17:8; 20:1, 3, I See Hell

I Bough~ hT. Gen. 49:22; Judg. 9:48-49: I ~IsariO:33; 17:6, 9

EccL 12:6; Zech. 4:2-3 Bowls(24).Ex.25:29-34; 37:16-20; Num. ~? r7r7:84; 1 KL 7:41-42,50; 2 KL 12:

13; 25:15; 1 Chi. 28:17; Jet. 52:18-19;

Amos 6:6; Zech. 9:15: 14:20 Bowmen (l).Jer. 4:29 Bows (13). 326: n 404-1; 1 Sam. 2:4: 1 ~C5.12:2; 2 Chr. 14:8; 26:14; Neh, 4:

13-16; Ps. 37:15; 64:3; 78:9: Iia. 5:28:

7:24; 13:18; Jer. 5LS6 Bowshot (1). Gen. 21:16 Box (8), 2 KL 951-3; Isa. 41:19: 60:13; "Hl 26:7; MJc. 14:3; Lk. 7:37 Boi(l). Joel 3:3 So2e_(2). Gen. 25:27; Zech. 8:6 Boxing. 1 Cor. 9:26 Box tree . Isa. 41:19; 60:13 Bozez (1). A rock.e 306-4; 1 Sam, 14:4 Bozkath (1). Josh. 15:39. See Boscath Boaah

(9). Ancient city of Edom. Gen. 35^53; 1 C\s. 1:44,- Isa. 34:6: 63:1; Jer. 49:13,22; Amos 1:12; Mlc. 2:12

AdtyofMoab. Jer. 48:24

Eternal desolation. I 793-1 Bracelet (1), 2 Sam. 1:10 Bracelets (10). Worn by both men and

wom.en, b 38-1; Gee. 24:22, 30, 47;

38:18,25; Ex. 35:22; Num, 31:50; Isa.

3:19; Ezek. 16:11; 23:42 Brake (73),B. trees. Ex, 9:25; Ps. 105:33

B. off golden earrings, Ex. 32:3

B. pitchers. Judg. 7:19-20

B.neck. 1 Sam. 4:18

B. rocks, IKL 19:11

B.idols.2 Ki. 10:27; 11:18; 18:4

B. brazen serpent, 2 KL 18:4

B. high places, 2 Ki. 23:15

B. altars. 2 Chr. 23:17; 34:4

B. staff of bread. Ps. 105:16

B. covenant, Jet. 31:32

B. bread. Ml 26:26: Mk. 6:41; 8:19; 14:22; Lk. 22:19; 24:30; 1 Cor. 11:24

B.leg3,Jn,19E32-33 Brake« (S). Ex. 34:1; Dl 10:2; Pt. 74:

13-14; Ezek. 29:7 Bramble (4), Judg. 9:14-15: Lk. 6:44 Bram.bles (1). Isa. 34:13 Brancfc(;7).B.of candlestick.Ex. 25:33;

B.. Israel, Ps. 80:15 37:17-19

B. .righteous,Pr. 11:28

B..Messiah. Isa. 4:2; 11:1; Jer, 23:5;

.{3:15. Zech. 3:8; 6:12

B. .Christians, Jn. 15:;-6 Branches (73). B. of candlestick, Ex. 25: 31-36; 37:18-22 Neh.8:15

B. for feast of tabernacles,Lev. 23:40;

B. ,2 witnesses, Zech. 4:11-14

B. ,ChiistiansJn. 15:5; Rom. 11:16-24

B. , Israel,Rom. 11:16-24 Brand (1) from the fire, Zech. 3:2 Brandish (1) sword, Ezek. 32:10 B rands (1) on fire, Judg. 15:5 Braseii (28). B. rings for altar, Ex. 27:4

B.altat,Ex. 35:16; 38:4-10,30; 39:39; 2 Ki. 16:14-17; 2 Chr. 1:5-6

B. pots and pans,Lev. 6:28; Mk, 7:4

B.censers, Num. 16:39

B.bars, 1 Ki. 4:13

B.wheeU, 1 Ki. 7:30

B. shields, 1 Ki. 14; 27

B. sea, 2 Ki. 16:17; 25:13; Jer.52:17

B, serpent, 2 Ki. 18:4

B. memorial, h 175-4

B.castings for the temple,) 454-4 Brass (124). First brass maker,Gen.4:22

Used in tabernacle, k 106-1

Making of, j 208-1 j

Serpent of.Num.21:9; 2Ki.l8:4;Jn.3:14

Great b. worker, 1 Ki. 7:14-47

Cherubim color of b. , Ezek. 1:7

Other beings color of b. , Ezek. 40:3

A symbol ofGreece. Dan.2:32-45; 7:19

God's arms, feet like b. in color, Dan.

Mountains of b. ,Zech.6:l 10:6

Sounding b. experience, 1 Cor. 13:1

Christ's feet like b., Rev. 1:15:2:18 Bravery (1), boldness, Isa. 3:18 Brawler (1), noisy, quarreling person,

i Tim.. 3:3 Brawlers (1), Tit. 3:2 Brawling (2), contentious, Pr. 21:9; 25:24 Bray (2). harsh cry of an ass, Job 6:5.

Also to pound in a mortar, Pr. 27:22 Brayed (1), Job 30:7 Brazen. See Bra sen Breach (20). Used 7 ways in Scripture:

1 Breaking forth (Gen. 38:29)

2 Bodnywound(Lev.24:20; Isa.30:26)

3 Breach of promise (Num. 14:34'*

4 Destruction (2 Sam. 6:8; 1 Chr. 13:11)

5 Wound of the spirit (Pr. 15:4)

6 Break in walls (Ezek. 26:10)

7 A gap (Ps. 106:23; Jer. 14:17) Breaches_ (15),JudR. 5:17; 1 Ki. 11:27;

2 Ki. 12:5-12; 23:5; Neh. 4:7; Ps. 60: 2; Isa. 22:9; Amos 4:3; 6:11; 9:11 Bread (360). Staff of life, Ezek. 4:16;

5716; 14:13 Unleavened b. ,Gen. 19:3; Ex. 13:6-7 Leavenedb., Ex. 12:15;13:3;Mt. 13:33 B. of affliction, 1 Ki. 22:27; Hos. 9:4 Original eucharist. Gen. 14:18 Feast of unleavened b. , Ex. 12:8-20;

13:3-7; Lev. 23:6-20 Rained from heaven, Ex.16; Jn.6:31-51 Used with sacrifices. Lev. 6:16; 8:2,

26; Num. 15; Dt. 16:3-16 B. of wickedness, Pr. 4:17 B.of deceit, Pr. 20:17 B.of idleness, Pr. 31:27 B. for the day, Mt. 6:11; 7:9 B. of false doctrine, Mt. 16:1-12 B.of life, Jn. 6:35. 48, 51 B. of sincerity and truth, 1 Cor. 5:8 Breaking b., Acts 2:42-46; 1 Cot. 10:

16-17; 11:23-28 Baking b. ,e 16-1*; k 41-4*; c 43-4* Multiplied b., k 41-4» B.of Lord's supper, I 29-4* Breadth (89). B., length, depth, and

height of love, Eph. 3:18 B.of the earth. Rev. 20:9 B.and height of city equal. Rev. 21:16 Break (141). Used 14 ways in Scripture:

1 To deliver (Gen. 27:40; Jer. 30:8)

2 Destroy (Ex. 13:13; Jer. 51:20-23) 3B.throu^ (Ex. 19:21-24)

4 B. forth as a boil (Lev. 13:12)

5 B. a promise (Num. 30:2)

6 B. in pieces (Dt. 7:5; 12:3)

7 To plow 0er.4:3;Hos. 10:12)

8 B. contracts (Jer. 33:20)

9 B. wedlock (Ezek. 16:38)

10 B. commandments (Mt. 5:19)

11 B.open (Mc 9:17)

12 B. bread (Acts 20:7; 1 Cor. 10:16)

13 B.of day (Acts 20:11)

14 B. forth and cry (Gal. 4:27) Breaker (2), Mic. 2:13: Rom. 2:25 Breakest (1), Ps. 48:7 Breaketh(17) J.me with tempest Job 9:17

B.me withbreach uponbreachJobl6:14

B. the cedars of Lebanon, Ps. 29:5

B.the bow, Ps. 46:9

B.the bone, Pr. 25:15

B.the rock, Jer. 23:29 Breaking(18).B. covenant, Ezek. 17:18

B. of breaa,Lk. 24:35; Acts 2:42,46

B.law, Rom. 2:23 Breakings (1). Job 41:25 Breast (18). B. of sacrifices, Ex. 29:26-

27; Lev. 7:30-34; 8:29; 10:14-15 B.of kings, Isa. 60:16 B.of Jesus Christ, Jn. 13:25; 21:20 A symbol of Medo-Persia, Dan. 2:32 Breastplate (28) of high priest, 118; Ex. 25:7; 28:4-30; 29:5; 35:9. 27; 39:8-21; Lev. 8:8

B.of tighteousness,Isa.5ftl7;Eph.6:14

B. of faith and love, 1 Th. 5:8 Breastplates (2). Rev. 9:9, IT Breasts (27r. B. satisfy thee,Pr, 5:19

B.Uke 2 young roes, Song 4:5; 7:3

B. like clusters of grapes. Song 7:7-8

B.like towers. Song 8:10

B. girded with golden girdles J?ev.l5:6 Breath (42). Defined, b 2-1

B.of life,Gen. 2:7; 6:17:7:15.22

B. of His(God's) nostrils, 2 Sam. 22:16

B.of his (man's) nostrils. Job 4:9

B.of his mouth. Job 15:30

B.of the .Almi^ty, Job 33:4

B.and his spirit. Job 34:14

B.of God, Job 37:10

B. given to all by God, .Acts 17:25 Breathe (4). Josh. 11:11, 14; Ps; 27:12;

Ezek. 37:9 15:29; Jn. 20:22

Breathed (4),Gen. 2:7;Jo*. 10:40; 1 Ki. Brealheth (1), Dt. 20:16 Breathing (2). Lam. 3:56; .Acts 9:1 Bred (1), Ex. 16:20 ffreeches (5) of priests, Ex. 28:42; 39:28:

Lev. 6:10; 16:4; Ezek. 44:18 Breed (2), Gen. 8:17; Dt. 32:14 Breeding (1), Zeph. 2:9 Brethren (563). Used 7 ways in Scripture:

1 Of actual relatives in the same fam-Uy (Gen. 9:22-25; 37:2-30)

2 Of relatives of kindred families(Gen. 13:8; 16:12; 24:27) 2:11; 4:18)

3 Of members of the same nation (Ex.

4 Of members ofthe whole race (Pr. 6: 19; Ml 12:49-50; Rev. 12:10)

5 Of Israelites (Lev. 25:46; Rom. 9:3)

6 Of Christians (Mt. 23:8; Jn. 21:23; Rom. 1:13; 8:12; 1 Cor. 1:10)

7 Of Christ's brethren - half-brothers. See r.40-4'; d 67-4*

Brethren's (1), Dt. 20:8 Bribe (2), 1 Sam. 12:3; Amos 5:12 Bribery (1). Job 15:34 Bnbes(3),l Sam.8:3;Ps. 26:10; Isa. 33:15 Taking b. forbidden. Ex. 23:8; Dt. 16:

18-19; 27:25 Judgment for taking b. .Job 15:34: Pr.

15:27; Eccl. 7:7; Isa. 5:23 Dangersofb. .Ex. 23:8; Dt. 16:19; 27: 25; Pr. 17:23; 28:21

5 examples of bribery:

1 Delilah Qudg. 16:5)

2 Samuells sons (1 Sam.8:1-3)

3 The false prophet (Neh. 6:10-13)

4 Judas Iscariot (Mt. 26:15; 27:3-9)

5 Soldiers (Mt. 28:12-15) Bnck_(7).Gen. 11:3; Ex. 1:14:5:7-16:

Isa. 65:3 Nah.3:14

Brickkiln (3). 2 Sam. 12:31; Jer. 43:9; Bricks (4). Ex. 5:8, 18-19; Isa. 9:10 BrjJe (14). Used in 2 ways:

1 A newly married woman (Isa. 49:18j 61:10; 62:5; Jer. 2:32; 7:34; 16:9; 25: 10; 33:11; Joel 2:16; Jn. 3:29; Rev. 18:23)

2 The b. ,tbe Lamb's wife (Rev. 21:?. 9; 22:17). See b 28-4*; c 303-4*

Brldechamber (3).Mt.9:15;Mk.2:19; 5:34

Bridegroom (23). Used 2 ways: 1 Of a newly married man (Ps. 19:5 Isa. 61:10; 62:5; Jer. 7:34; 16:9; 25: 10; 33:11; Joel 2:16; Mt. 25:1-10; Jn. 2:9; 3:29; Rev. 18:23) 2 Of Christ whorefened to Himself as a bridegroom (Mt. 9:15; Mk. 2:19-20; Lk. 5:34-35). The only way in which this can be understood is in connection with the bride,theLamb's wife - tile Holy City, the New Jerusalem of Rev. 21:2, 9. See b 28-4*; c 303-4*

Bridegroom's (1), Jn. 3:29

Bridle (9).2 Ki. 19:28; Job30:11; 41:13; Ps. 32:9; 39:1; Pr. 26:3; Isa. 30:28; 37: 29; Jas. 3:2

Britfles (1). Blood ud to b. .Rev. 14:20

Bridleth (1), Jas. 1:

:26

Briefly (2). Rom. 13:9; 1 Pet. 5:12 Brier (3).Isa.55:13;Ezek.28:24;Mic.7:4 BHeis (12).Judg. 8:7. 16: Isa. 5:6:7:23-"55:9:18; 10:17; 27:4; 32:13; Ezek. 2:6»

Heb. 6:8 Brigandine (1). Jer. 51:3

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5:19 I c. of M y own self do nothing, Jn. 5:3 0 No mane.come toMe,except, Jn.6:44 I c. doalltMngstlaougb.PhiL 4:13 Lght nom.a.T can approach. 1 Tim. 6:16 Whoc. have compassion. Heb. 5:2 C. never take away sms, Heb. 10:1. U 30 things grace c. do, 226* Cana (4). a 94-IMn. 2:1.11:4:46: 21:2 Canaan (91). lowland. Son of Ham.Gen. 9tT5'-27; 10:6.15: 1 Chr. 1:8.13 Land ofC.Gea 11:31; 17:8; 23:2 Usage in Scripture, h 11-1 Bordersof C.. e 195-4 Divisions of C. ,m 196-1 12fold description of. 209 Called: Palestlna (Ex. 15:14). land of Israel (1 Sam. 13:19). land of the Hebrews (Gai. 40:15). land of the Jews (Acts 10:39). land of promise (Heb. 11:9), the holy Und (Zech. 2: 1-2), tte Lord's land (Hos. 9:3), Im-manuel's land (Isa. 8:8), and Beulah (Isa. 62:4) C.ptotrised to Abraham and seed eternally. Gen. 15:18-21; 17:8:26:3 Canaanite (14), inhabitaixs of Canaan, and in some cases, descendants ofCa-naan.Gen. 12:6:13:7; 33:2; Ex. 23:28; 33:2; 34:11; Num. 21:1; 33:40; Josh.9:1; 11:3:13:3; ZechJ4:21;Mt.lO:4:Lk.3:18 Canaanites (54). Sins of C., d 139-4; a

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33:9; 35:2; 37:24; Jer. 4€:18; 50:19;

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2 To throw (Ex. 7:10-12; Jn. 6:37)

3 Toe.lots Oosh.l8:6-10; Ps. 22:18)

4 Covet (Gen. 39:7)

5 Overthrow (Ex. 15:4)

6 Give birth ^x, 23:26)

7 To c. metal (Ex. 25:12; 26:37)

8 Driveoul(Lev.20:23;Mt.8:16:10:1)

9 Of falling fruit (Dt. 28:40)

10 To destroy (1 Ki. 9:7)

11 Scatter Qob 40:11; EccL 11:1)

12 To break (Ps. 2:3)

13 Be discouraged (Ps. 42:5-6, 11)

14 Throw off (Ps. 55:22)

15 To join (Pr. 1:14)

16 BuUd (Ezek. 4:2; 21:22; 26:8)

17 Set up (Dan. 7:9)

18 Make void (Dan, 8:12)

19 Get rid of faults (Mt. 7:5)

20 Reject On. 6:37) Cast away. 3 things to c., 313*

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3:3: 23:35; 1 Chr. 11:37 Carmelitess (2). 1 Sam. 27:3; 1 Chr. 3:1 CamU (8),'vinedresser. 3_men,Gen. 46:

&; Ex. 6:14; Num. 26:6; Josh. 7:1, 18;

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C.Christians, ICoi. 3:1-4

C. weapons, 2 Cor. 10:4

C. commandments, Heb. 7:16

C. ordinances, Heb. 9:10 CamaUv (4), Lev. 18:20; 19:20; Num

5:13; Rom. 8:6 Carpenter (3), Isa. 41:7; 44:13: Mk. 6:3 Carpenter's (1), Mt. 13:55 Carpenterr (9),2Sam.5:ll;2 Ki.l2:ll;

22:6; 1 Chr. 14:1; 2 Chr. 24:12; Ezra

3:7; Jer. 24:1; 29:2; Zech. 1:20 Carpus(l).fruit. 2TIm. 4:13 17:22

Carriage (3) J)aRRageJudg.l8:21; 1 Sam. Carriages (3).baggage.Isa. 10:28; 46:1;

Acu 21:15 Carried (144). See meanings under Carr^' earnest (1). Ps. 90:5 Cairieth (3). Job 21:18;27:21; Rev. 17:7 Carry (90). Used 7 ways in Scrlptiae:

1 To carry a load (Gen. 42:19; 50:13; Lk. 7:12; 16:22; 24:51; Acts 3:2)

2 Lead at drive (Gen. 31:18; 1 Ki. 8: 47: 2Ki. 17:6; Mt. 15:1)

3 Sustain or protect (Isa. 46:4)

4 Atone for 0sa. 53:4; Mt. 8:17)

5 Overwhelm or be moved by (Ps. 90:5; Job 21:18; Rev. 12:15)

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C. out devils through the. Mt, 9:34; Mk, 3:22; Lk, 11:15

C. out fear. 1 Jn. 4:18

C. them, out of the church. 3 Jn, 10 Casting (21). C. a net, Mt, 4:18; Mk.l:16

6. o\R devils, Mk. ft38;Lk. 9:29

Clots, Mk. 15:24

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C. down imaginations. 2 Coi, 10:5

C. all care upon Him, 1 Pet. 5:7 Castle (9), 1 Chr. 11:5-7; Pt. 18:19;

Acu 21:34-37: 22:24: 23:10. 16, 32 Castles (6). Gen. 25:16; Num. 31:10; 1

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C. Bre. Ex.

"CTwife.' Judg. 21:21

C.words.l Ki.20:33: Mk.12:13:11:54

C.ths poor, Ps.lO:9

C.prey. Ezek. 19:3. 6

C.men. win souls, Lk. 5:10 CatchetK 3). Lev.l7:13; Mt.l3:19: Jn.lO: 12 Caterpiller (5). 1 KL 8:37; Ps. 78:46;

Isa. 33:4; Joel 1:4; 2:25 Caterplllen (4).2Chr. 6:28; Ps. 105:34;

Jer. 51:14, 27 Catholic epiales, or General epistles -the 7 from James throughjude, as dis-tinguished from the 14Pauline epistles, Romans through Hebrews Cattle (149). A terrousedof sheep, goats, an3 cattle. The flocks of sheep and goau were sometimes called small cattle as distinguished from the bo-vineor large stock (2 Chr. 35:8-9) Caught (37). Spirit c. away, AcB 8:39 CTuplo 3rd heaven, 2 Cor. 12:2-3 C. you with guile, 2 Cor. 12:16 Cup together in the air, 1 Th, 4:17 C up to God and His throneJRev.l2;5 Caul (12). Large lobe of Uver.Ex. 2ftl3. 22; Lev. 3:4-15; 4:9; 7:4: 8:16, 25: ftlO, 19 Pericardium or perhaps the chest surrounding the heart, Hos. 13:8 Cauls (1),netted caps,474; Isa. 3:18 C ause (227). Used 6 ways in Scripture:

rXperson,thing.or event that makes something happen (Gen. 7:4; Ex. 9: 18: Lev. 26:16: Mt. 5:32:1*3)

2 A person's c a se or sute of affairs (Num. 27:5; Dt. 1:17; Job 5:8: 13:18; 23:4: Ps. 35:1)

3 To the end (Jn. 18:37)

4 Because of Qer. 7:7.34; 2 Cor,4:16)

5 For this reason (Rom. 1:26: l3:6;Eph.

it to rain. Gen, 2:5 I

C a deep sleep to fall on.Gen. 2:21 C.me to be fruitful.Gen. 41:52 C the sea to go back. Ex. 14:21 C. great joy. Acu 15:3 Causeless (2). 1 Sam. 25:31; Pr. 26:2 Causes (T).Ex. 18:19. 26; Dt. 1:16; Jer.j 3:8: Lam. 2:14; 3:58; Acts 26:21 i

Caus^st (2). Job 30:22; Ps. 65:4 Causeth (32). C. the curse.Num.5:18-27 | Cthemto wander.Job 12:24; Ps.l07:40 C vapors to ascend.Ps. 135:7; Jer. 10:

13; 51:16 C. shame. Pr.l0:5: 14:35; 17:2:19:26, C. sorrow. Pr. 10:10 C. righteous to go astray.Pt. 28:10 C her to commit adultery. Mt.5:32 C. us to triumph in Christ. 2C(W.2:14 Causeway (2), ICto. 26:16,18 33:12 CausiDg(4),Song7:9;l3a.30:28Jer.29;10: Cave (32) dweUets.Gen. 19:30:1 Sam.22: rr?-4:3-10; 2 Sam. 23:13: 1 Ki, 18:4-1 13; 1ft 9; 1 Chr. 11:15 |

Used as grave,Gen. 23:9-20; 25:8; 49: 29-32; 50:13; Jn. 11:38 Cave's (1). Josh. 10:27 Caves (6). Judg. 6:2; 1 Sam. 13:6; Job 30:

6: Isa. 2:19; Ezek. 33:27; Heb. 11:38 Cease (70). Day and night shall not c., "Sen: 8:22

4 things that v.lU cease:

1 Wicked from troubUng (Job 3:17) |

2 Wats(Ps. 46:9; Isa. 2:2-4)

3 Ariogancy of the proud (Isa. 13:11)

4 Lewdness (Ezek. 23:27. 48)

4 things commanded to cease:

1 Anger and wrath (Ps. 37:8)

2 C. from own wisdom (Pr. 23:4)

3 C from man (Isa. 2:22)

I 4 C. not to give thanks (Eph. 1:16) I Ceased (32). Manna c., Josh. 5:12 ! C. to answer Job. Job 32:1 1 Windc.,Mt,14:32;Mk.4:39;6:51;Lk. ' When He c.Lk. 11:1 8:24

' C not to teach and preach. Acu 5:42

Offence of the cross c. .GaL 5:11 1 Suffered in flesh hath c.. 1 Pet. 4:1 I Ceaseth (10).Ps. 12:1; 49:8; Pt. 26:20; I Isa. 16:4: 24:8; 33:8; Lam. 3:49; Hos.

7:4: Acu 6:13 : Ceasing (7).lSam.l2:23:Actt 12:5; Rom. 1 1:9; 1 Th. 1:3; 2:13; 5:17; 2 Tim. 1:3 I Cedar (50). C wood, xatlet, and hyssop, I Civ. 14:4-6, 49-52; Num. Ift6 2 C.woodforDavId'shouse,2Sam.5:ll; 7: I C.woodfortemple, IKi. 4:33; 5:6-10; I .6:9-20,36; 7:2-12; ftll;lChr. 22:4 I C. wood for 2nd temple, Ezra 3:7 Word used figuratively, 2 KL 14-9; Ps.

92:12; Ezek. 17:3. 22-23; 31:3 I Cedars (24). See Cedar Cedron (1). brook. Jn. 18:1. See Kidron Celebrate (3).Lev.23:32.41;Isa.38:18 Celestial (2). heavenly. 1 Cot. 15:40 Cellars (2). 1 Chr. 27:27-28 Cenchrea (2) .city. Acu 18:18; Rom.l6:1 Censer (12),Lev. 10:1; 16:12; Num. 16: 17-18. 46; 2 Chr. 26:19; Ezek. 8:11; Heb. ft4: Rev. 8:3-5 Censers (8).Num.4:14; 16:6.17,37-39; IKL 7:50; 2 Chr. 4:22 I Census takers. 351; n 356-1 Centurion (20). captain of 100 soldiers in a Roman legion. The duties of centurions were to drill their men, inspect their arms. food, and clothing, and command diem in the camp and field 9 centurions of N. T.:

1 One who ha d great faith (Mt. 8:1-13: Lk, 7:1-10)

2 One in charge of the crucifixion (Mt, 27:54; Mk. 15:39-45; Lk. 23:47)

3 Cornelius, the first Gentile convert (Acu 10:1-48)

4 One who rescued Paul C^cu 21:32; 22: 25-26)

5 One who helped Paul (Acts 23:17)

6 One who assisted in taking Paul to Caesarea (Acts 23:23)

7 Another who assisted In taking Paul to Caesarea (Acts 21:32)

8 One commanded to keep Paul (Acu 24:23)

9 Julius who look Paul to Rome (Acu 27:1-43; 28:16)

Centurion's (1). Lk. 7:2 Centurions (3), Acu 21:32; 23:17-23

Cephas (6). rock. Jn. 1:42; 1 Cot. 1:12;

3:22; ftS; 15:5; Gal.2:9. See Peta_ Ceremonies(1). a 133-4: N um. 9:3 Certain (196). 72 "carta In "things: TTTace (Gen. 28:11; Lk, 11:1)

2 Man (Gen. 37:15; Jn. 5:5; 11:1)

3 Adullamlte (Gen. 38:1)

4 Canaanlte (Gen. 38:2)

5 Rateeveryday(Ex,16:4;2Chr,8:13)

6 Men (Num.ft6: Acu 15:1; 17:34)

7 Children of Israel (Num.l6:2; Dan,l;

8 Fact (Dt. 13:14) 3)

9 Number (Dt. 25:2)

10 Women (Judg.9:53: Mk.5:25; 7:25)

11 Levites Oudg. 19:1; 1 Chr. 16:4)

12 Sons of BeUal Qudg. 1ft 22)

13 Additions (1 KL7:29|) UEdomites (1 Ki. 11:17)

15 Officer (2 Ki. 8:6)

16 Y^ars (2 Chr. 18:2; Dan. 11:13)

17 Heads (2 Chr. 28:12)

18 Chief of the fathers (Ezra 10:16)

19 Men of Judah (Neh. 1:2)

20 Days (Neh. 1:4; 13:6; Dan. 8:27)

21 Portion (Neh, 11:23)

22 Priesu (Neh. 12:35; Lk. 10:31)

23 Jew (Esther 2:5; Acu 18:2, 24)

24 Elders (Jer. 26:17; Ezek. 14:1; 20:1)

25 Poor (Jer. 52:15-16)

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15:1-8; Acu 2:33, 36; Rom. 8:29; 9:5; lCor.ll:3; 12:5;Eph, 1:10, 22-23; 4:15; 5:23-32; CoLl:13.18,245 3:ll;Heb.3:3,6:Rev.l:13,20;2:l, 12 Christ , the foundation of. 1 Cor. 3:11;

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22 with Eph. 5:26-27 Not founded at Pentecost, for it began wliii Christ and His call of disciples. Mt, 4:18-19. 21-22; 10:1-8; Lk. 10; Acu 1:15-26; ICor. 15:5-7. What happened at Pentecost was the endue-ment of power upon the c. for service (Mt,3:ll; Lk. 24:49; Jn.7:38-39; 14: 16-17.26; 15:26; 16:7-13; Acts 1:4-8). Such things as membership roll (Acu 1:15; 1 Cor. 15:6). voting (Acu 1:15-26). ordination of ministers (Mt. lOj Lk. 10). commission (Mt. 28:19-20). regular rneetings (Lk.24:33.49-52;Jn. 20:19.26; Acts D. laws and many doc -rritw< wete all evident before Pente-cost. Not the slightest reference can be found indicating the beginning of the c. at Pentecost Aposdes were recognized as leaders both before and after Pentecost. Actt 1:15-26; 2:14.42-47; 4:33.37; 5:1-16. 18-29; 6:1-7; 8:14; 11:1-18, 22-30; 15:2, 23 Other officers were added, Acu 20:17, 28;lCor. 12:28-30; 2Cor. 5:20; Eph. 4:8-11;Phil, 1:1.Forordlnation of c. ofHcers. see Ordain Church leaders had authority to:

1 Make decisIons(Acu 6:1-7; 15:2-19)

2 Execute judgment(Acts5:1-11; 13: 6-13; 1 Cor. 4:21; 5:1-8)

3 AppointofBcer3(Act5l4:23;Tlt.l:5)

4 Impart spiritual glfu (Rom. 1:11; 1 Tlm.4:14;2Tim. 1:6; He±).6:l-2). Cp. Acu 8:14-15; 9:17; 19:1-7

5 Confirm the Word (Mk. 16:15-20; Rom. 15:18-19. 29; Heb, 2:3-«

6 Transact business (Acu 1:15-26; 14:27; 20:17) Tlm.3:5)

7 Care for churches (2 Cot. 11:28; 1

8 Settle doctrinal dilutes and make laws (Acu 15; 16:4; ICor.4:17; 7: 17; 11:2. 34; 14:37)

9 Settie differences (Acu 15; ICoc. 6; Gal. 2)

10 Bind and loose (Mt, 16:18-19: 18: 18; Jn. 20:22-23)

11 Rule churches (Heb. 13:7. 17)

12 Oversee the woiic in general (Acu 15; 20:28; 2C<w.ll:28:Gal.3:1-15)

13 Reprove, rebuke, and exhort (1 Th. 5:14; 1 Tim. 6:3-5; 2 Tim. 4: Tit, 1:13; 2:15; 3:10)

14 Maintain perfect unity (Rom.l2:16: 1 Cot. 1:10; 2 Cor. 3:11; Eph. 4:1-8; PhlL 1:27; 1 Pet, 3:8)

15 Maintain sound doctrine and Christian Uvlng (Rom. 16:17; 1 Cot. 7: 17; 16:1-2; 1 Tim. 3:15)

16 Conduct conferences affecting the universal church (Acu 1:15-26; 15: 1-41; 16:4)

17 Permit local churches to select their own leaders(AcU 1:23-26; 6: 1-7; 13:1-5; 14:23; 15:2. 4, 30; 2 Cor. 8:19)

18 Discipline members (Mt.l8:15-18; ICor. 5-6; 2Cor. 2:6-7; 2 Th,3:6-1^ 2Coc,9;ll:8)

19 Carry on relief woA (ICor. 16:1-2;

20 MaA rebels and deny them fellowship (Rom.l6:17-19: PhiL3:17-l?)

21 Forgive and extend fellowship to penitenu(Mt,18:21-35: 2Cor.2:6-

11)

22 Recommend fellow Christians by letten (1 Cor, 16:3; 2 Cor. 3:1-2)

23 Send missionaries (Acts 13; 15:27)

24 Receive support for ministers (Rom. 2:22; ICor. 9;GaL 6:6; Phil. 4:10-13; 1 Th, 5:12-15; Heb. 7:1-11)

25 Demand obedience and respect (Eph.4:ll-16;lTh,5:12-14:1 Tim. 3:1-7; 5:17-20; Heb. 13:7. 17)

26 Recognize men of like faith (Acu lil5; 2:47; 2 Pet. 1:1; Rev. 3:4)

27 Demand faithfiilness in church attendance (Acts2:40-47; 1 Th.5:11-23; 1 Tim. 3:15; 4:11-16; 2 Tim. 4:1-7; Heb. 10:25)

28 Require members to live as ministers do (ICor, 11:1; Phil. 3:17-1?)

29 Evangelize tiie worid(Mt.28:19-20; Mk,16:15-20;Lk.24:49; Acu 1:4-8)

Ofpcers of the church are called:

1 Bishops and deacons (PhIL 1:1)

2 Elden and overseers (Acts 20:17,28)

3 Ambassadors (2 Cor,5:20)

4 Apostles,propbets,evangeIlsts,pas-tors.teachen (Eph,4:ll;l Cor.12: 28; Acts 13:1-5)

5 Servants (Rom, 16:1; 2 Cor. 4:5)

6 Ministers (2 Cor. 3:6-15)

7 WOTkets (2 Coi. 6:1)

8 Stewards(lCor.4:l-2;lPet.4:10)

9 Witnesses (Acts 1:8; 5:32)

10 Messengers (2 Cor. 8:23)

11 Fishers of men (Mt. 4:19)

12 Laborers (Mt, 9:38; 1 Th. 3:2)

13 Preachers (Rom. 10:14; 1 Tim. 2:7). There are 2 main kinds ofofflcers (1) Business elders or deacons; (2) Preaching elders or bishops. See d 22-4*: and Bishop

Apostolic succession not taught:

1 Christ gave no such authority to Peter.He was just one of many (Eph. 2:19-22; 1 Pet. 5:1-9; Rev, 21:14)

2 James had equal authority with Peter (GaL 2:1-10) 15:13-19)

3 James was general chairman (Acts

4 Peter not Infallible (Gal. 2:1-11)

5 Peter only an elder (1 Pet, 5:1-9)

6 Power to bind and loose given to all disciples (Mt. 18:18; Mk. 16:15-20; Lk.24:49; Jn. 14:12: 20:22-23; Acts 1:4-8; 2:43; 1 Cor. 12; Heb. 2:3-4)

7 Peternot the Rock or foundation of the church (Mt. 16:19; 1 Cot. 3:11; Eph. 2:19-22)

8 Church at Rome not begun or cared for by Peter (Acts 2:10; Rom. 1:8; 15:23) (1 Pet, 5:13)

9 Peter wrote from Babylon,not Rome

10 Peter had no authority over Gentile churches(Actsl5;GaL2;2Cor,ll:28)

11 Paul ignored Peter altogether if he was in Rome at the time he wrote or ministered there (Rom. 16; 1 Cor, 16:15-24; CoL 4:7-18)

12 Peter was in Judea ministering wtaen some claim he was in Rome (Acts 9:32-11:18:12:1-19; Gal. 1: 18-2:18)

13 There Is no reference In Scripture indicating or suggesting church authority In Rome

Laws of c., see Commandments. 313* Ordinances of c,, see Ordinances 96 terms dedioiating the church:

1 Tbe body of Chnst (1 Cot. 10:16: 12:27; Eph, 4:12)

2 One body (Rom, 12:4-5; 1 Cot. 10: 17; 12:12-13, 20; Eph. 2:16; 4:4; CoL 3:15) -i-16; 5:23)

3 The body (1 Cor. 12:14-25; Eph.

4 The whole body (1 Cot. 12:17; Eph.

5 His body (Eph, 1:23; 5; 30) 4:16)

6 The body, the church (CoL 1:18)

7 His body, whichisthe church (CoL 1:2«

8 TheCtei«aCor,12:12-13).Christ, the head of the church, and the many members of His body make the complete anointed body

9 One new manfEph.2:15) ,not woman

10 A perfect man (Eph. 4:13)

11 Babes in ClHst (1 Car, 3:1-3)

12 The branches On. 15:1-10)

13 FriendsCIn.l5:15-16) 5:30)

14 Members of Christ (lCor.6:15;Eph.

15 Ambassadors of Christ(2Cor, 5:20)

16 Witnesses (Acts 1:8; 5:32)

17 The episUeofChrist(2Cor, 3:1-5)

18 The church of God (Acts 20:28; 1 Cor, 1:2; 10:32; 11:22; 15:9:2 Cor. 1:1; Gal. 1:13; 1 Tim, 3:15)

19 The church of the Living God (1 Tim. 3:15)

20 The pillar and stay of truth (1 Tim. 3:15). The great truth the church is to i5)holdIs the headship of God (1 Cor.ll: 3:15:24-28; Eph.l:10;PhlL 2:11; CoL 1:15-19), which crutii Lucifer did not abide in (Jn. 8:44; Isa,14:12-14;Ezek. 28:11-17), and which he is now denying (1 Jn. 2: 18-23) 12:23)

21 The church of the Firstborn (Heb.

22 The house of God (1 Tim. 3:15)

23 The house (Mt,l 0:25; 2 Tim, 2:20-24; Heb, 3:6)

24 HabltadoD of God (Eph. 2:22)

25 Holy temple (Eph. 2:21)

26 A spiritual house (1 Pet. 2:5)

27 The buildiDg(Eph. 2:21; lCor.3:9)

28 God's bunding (1 Cor. 3:9)

29 Lively stones (1 Pet. 2:5)

30 The household of God (Eph. 2:19) See Mt. 10:25

31 The household of faith (GaL 6:10)

32 The children of God (Ut, 5:9)

33 The Qrstfrults of His creatures (Jat LIS)

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34 The sons of God (Rom. 8:14; 1 Jn.

35 The family of God (Eph. 3:15) 3:1)

36 TheelectofGod(Rom.8:33;Tlt.Ll)

37 The called of God (Rom. 8:28; 1 Cot,l: 9,24-26; Eph.4:l-5;CoL3J5)

38 A chosen generation (1 Pet. 2:9)

39 The flock of God (1 Pet. 5:2-3)

40 The flock (Mt. 26:13; Lk. 12:32; Acts 20:28-29)

41 One fold(Jn. 10:16)

42 The sheep (Mt. 26:31; Jn. 10:1-18, 26-27; Heb, 13:20; 1 Pet. 2:25)

43 My lambs (Jn, 21:15) 5)

44 The sect oftheNazarenes (Acts 24j

45 Christians (Acts IL 26; 26:28; IPet. 4:16)

46 Saints (60 times. Acts9:13,32,41; 26:10; Rom, 1:7. 8:27; 12:13)

47 Believers (Acts 5:14; 1 Tim, 4:12)

48 BelovedofGod(Rom.l;7; 2Th.2:13)

49 Holy brethren (Heb. 3:1)

50 The true circumcision (Phil. 3:3; Rom. 2:29; CoL 2:11-17)

51 Fellowcitizens (Eph. 2:19)

52 Disciples(Mt,5:l; 10:1; Jn,20:19)

53 The faithful (Eph. 1:1; CoL 1:2)

54 Followers of God (Eph, 5:1)

55 Heirs of God (Rom. 8:17)

56 God's hudjandry (1 Cor, 3:9)

57 God's heritage (1 Pet. 5:3)

58 Kings and priests (Rev. 1:6; 5:10)

59 A royal priesthood (1 Pet. 2:9)

60 A peculiar people (i Pet. 2:9)

61 An holy priesthood (1 Pet. 2:5)

62 Vessels of mercy (Rom. 9:27)

63 Vessels of honor (2 Tim. 2:21)

64 Wise men (1 Cor. 10:15)

65 Worshippers (Hd), 10:2)

66 Woikers (2 Cor, 6:1)

67 A sweet savour of Christ (2 Cor.2:l5)

68 The righteousness ofGod(2Cor. 5:

69 MinistersofGod (2 Cor. 6:4) 21)

70 The salt of the earth p^t, 5:13)

71 One bread (1 Cor, 10:17)

72 The light of the world (Mt. 5:14)

73 A glorious church (Eph. 5:27)

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74 My church (Mt, ifi:18)

75 The church (Mt 18:17: Acu 2:47; 5:11; 8:1-5; 12:1-5; Eph, 1:22; 5: 23-32; CoL 1:18, 24)

76 The churches of God (1 Cor. 11:16; 1 Th. 2:14; 2 Th. 1:4) 16:4)

77 The churchesofthe Gentiles(Rora.

78 The churches of Christ (Rom. 16:16)

79 The churches(Acts 9:31; 15:41;16: 5; 19:37; ICor. 14:34; 2Cor. 8:19-24; Rev. 2:7-29; 3:6-22; 22:16)

80 All churches of the saints (1 Cor. 14:33)

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81 ChurchesofGalatIa(lCor.l6:l;GaL

82 Churches of Asia (lCor.l6:19) 1:2)

83 Churches of Macedonia (2 Cor,8:l)

84 Churches of Judea (Gal. 1:22)

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89 The church of Ephesus (Rev, 2:1)

90 The church in Smyrna (Rev. 2:8)

91 ThechurchinPergamos(Rev.2:12)

92 Thechurchinrhyatira(Rev.2:18)

93 The church in Sardis (Rev. 3:1) 7)

94 The church In Philadelphia (Rev. 3:

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6:45; Lk. 24:29; Acts 16:15: 28:19 Constiaineth (2).Job 32:18; 2 Cor. 5:14 Constraint "H). 1 Pet. 5:2 Consult (1), Ps. 62:4 Consultation (1), Mk. 15:1 Consulted (13), 1 Ki. 12:6-8; IChr. 13:1; 2 Chi. 20:21; Neh. 5:7; Ps. 83:3-5; Ezek. 21:21; Dan.6:7; Mic. 6:5: Hab. 2:10; Mt. 26:4; Jn. 12:10 Consultei (1). Dt, 18:11 ConsuUeth (1). Lk. 14:31 Copsume (53). use up, eat or drink up, kill, waste; but never annihilate C, the land by famine.Gen. 41:30 C. (km) them. Ex. 32:10-12; 33:3-5> Num. 16:21. 45; Dt, 5:25; 7:16. 22| 2 KI. 1:10-12; Jei. 14:12 C. (make blind) the eyes.Lev. 26:16 C. it (eat It up).Dt. 28:38. 42 C.(dle) for iniquity, Ezek. 4:17 C. (destroy) these kingdoms, Dan. 2:44 C.(uje) upon youi lusts, Jas,4:3 Consumed (96).DTOu8htc.me,Gen.31:40 C. (defeated) them.l KI. 22:11; 2 Ki,

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6:6:18;Ezek.45:ll;Jn.21:25;lCor.7:9 Contained (5), 1 Ki. 7:26, 38; Rom. 2:

14; Eph.2:15: 1 Pet. 2:6 Containeth (1).Ezek. 23:32 ContainiaR" (l).Jn. 2:6 Contemn (2) .to despise, scorn, condemn,

Ps. 10:13; Ezek. 21:13 Contemned (4). Ps. 15:4; 107:11; Song

8:7; Isa. 16:14 CoDter-iaeth (1),Ezek. 21:10

Condnueth (5). Heb,

Job 14:2; Gal, 7:24; Jas. 1:25

3:10! 1

Conterr.potaries. Only4 generations be-iween Adam and Abraharn. Methusaleh wasconiemporaiy with Adam 243 years (Gen. 5:5, 27). Noah was contemporary with MethusalehMo yeat^ (Gen. 5:27; 7:6). Shem was contemporary with Noah 447 years (Gen. 7:6; 11:10-11). Abraham was contemporary with Shem 150 years (Gen. 11:10-12:4). Isaac and Jacob were contemporaries of Abra-ham - Isaac for 75 years (Gen. 21:5; 25:7), and Jacob for 15 yeais (Gen. 25: 7-2:^. Thus the earliest revelations of God and the story of creation could have easily passed from mouth to mouth from Adam to Abraham, Isaac, and Jacob

Contempt (10), Esther 1:18; Job 12:21;

"31:34; Ps. 107:40; 119:22; 123:3-4; Pr. 18:3; Isa. 23:9; Dan. 12:2

Contemptible (4) Jvlal.l:7.12; 2:9; 2Cor.

CoDlen'.ptuously (1) .Ps.31:18 10:10

Contend(14),Dt.2: 9,24;Job 9:3; 13:8;Pr. 28:4;EccL6:10; Isa,49:25; 50:8: 57:16: Jer,12:5:18:19;Amos7:4;Mic,6:l:Jude3

Contended (6), Neh. 13:11, 17, 25; Job 31:13; Isa. 41:12; Acts 11:2

Contendest (1). Job 10:2

Contendeth(3), Job 40:2; Pr,29:9; l5a,4ft

ContendlDiz (l),Jude 9 25

Content (Ig).Be c, with wages,Lk. 3:14 State I am,to be c,Phil, 4:11 Food and raiment,be c,, 2 Tim. 6:8 Be c, with that you have, Heb, 13:5

Contention (9), Pr, 13:10; 17:14; 18:6i 22:10; Jer, 15:10; Hab, 1:3; Acts 15:39; Phll.l:16; lTh,2:2

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1 Pet 3:9 Contrary (24).If ye walk c.to Me... Then will [also walk c. to you in My fury. Lev. 26:21-28,40-41 18:13

C.to the decrees.. .the law. Acts 17:7; C. to the name of Jesus, Acu 26:9 C.to nature,Rom. 11:24 10

C.to the doctrine,Rom.l6:17; 1 Tim. 1: C.the one to the other,GaL5:17 C.to all men.l Th. 2:15 Contribution (1), Rom. 15:26 Contrite (5),Ps. 34:18; 51:17; Isa. 57:15; Conaoversiesd), 2Chi. 19:8 66:2

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13:5, 7; Jas. 3:13 Be holy in c.. 1 Pet. 1:15, 18; 2:12; 3:1, 2, 16; 2 Pet. 2:7; 3:11 ConversloD (1),right about face; returning; turning back; turning again. See Acu 15:3; g 14-1*; j 38-4*; 1193-4*; a C. of disciples, k 38-4* 571-4

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God. See Isa. 6:10; Jas. 5:19-20 Converted (9). turned back, retuined, Ps, 51:13

Continents , whep made as they are now, Continual (33). C. buint ofTerlng. Ex. 29:

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19:13; 27:15 C. coming of widow to judge,Lk.l8:5 C. sorrow for souls, Rom. 9:2

Continjally (80). Imaginations of the heart only evil c., Gen. 6:5 Cause the lamps to burn c. ,Lev. 24:2 Seek His face c., 1 Chr. 16:11 Praise shall c,be in mouth,P$, 34:1 I am c. with Thee,Ps, 74:23 Bind tbem c. upon heart, Pr, 6:21 Lord shall guide thee c, ,Isa. 58:11 Thy God whom you serve c,, Dan. 6:16 C, in the temple praising,Lk. 24:53 Give ourselves c, to prayer. Acts 6-4 Offer sacrifice of praise c,, Heb, 13:15

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C. with Me In My temptations,Lk. 22: C. with one accord In prayer, Acu 1:14 C, steadfastly in apostles', Acu 2:42 C.his speech untilmidni^, Acu20:7

C. fasting, taking nothing, Acu 27:33

Isa. 60:5: Mk. 4:12 Be candbehealed bodtly,Mt. 13:15;

Jn. 12:40; Acu 28:27 Except ye become c., and become as little children ye shall not enter, Mt. 18:3 When you arec, strengthen,Lk. 22:32 Repent, and be c., Acu 3:19 Converteth (1) a brother who has back-

sUdden, Jas. 5:20 Converting (1) the soul. Ps. 19:7 Converts (1), those turned back again to

God, Isa. 1:27 Convey (2), transport, 1 KL 5:9; Neh.2:7 Conveyed (1), transported,Jn. 5:13 Convicted (1), proved guilty, convinced,

reproved, Jn. 8:9 Conviction. See Convicted for meaning 7 means of c. of sin, h 341-4 6 causes of c., h 103-4*

7 examples - conviction of sin:

1 Adam and Eve (Gen. 3:8-10)

2 Joseph's brethren (Gen,42:21-22;44: 16: 45:3; 50:15-21)

3 NInevah0onah3;Mt,12:41:Lk,ll:32)

4 Jews (In, 8:9; Acu 2:37-39)

5 Judas (Mt. 27:3-5)

6 Felix under preaching (Acu 24:25)

7 PhlUppian jaUer (Acu 16:30) Convince (2). Convict and persuade concerning a falsehood,Tit. 1:9; Judg, 15

Convinced (4) ,persuaded. Job 32:12; Acu 18:28: 1 Cor, 14:24; Jas. 2:9

Convlnceth (1),persuades,Jn,8:46

Convocation (16) ,an assembly or general gathering of people. Always with toly, meaning sacred and sanctified gather -ings. Ex, 12:16; Lev. 23:3-36; Num. 28:18, 25-26: 29:1, 7, 12

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e3orT2).Gen. 3:8: Lk. 16:24: j 269-1

gooi (l),Medltenanean island, Acts21d

gopTed (1), Pr.25:l

Coping (l).arch in a building, IKI. 7:9

Copixg (1). bronze, Ezra 8:27 4:14

Coppersmlth (l), worker in brass, 2 Tim.

Copulation (3), act of sexual union,Lev. 13:1671^, 18

Copy (9). Dt. 17:18; JoA. 8:32: Ezra 4:11.

"53:5:6; 7:11; Esther 3:14; 4:8; 8:13

Cor (1). a measure (liquid and dry) of

10 1/2 bushels, the same as an homer,

which was equal to 10 baths or 10 ephahs

(an ephah being 1 bushel and 3 pints).

See Ezek. 45:14

Coral (2). referring to the red or precious

coral growing 2400-3000 ft. below the

surface of the Mediterranean and

Adriatic seas - not the white reef so

commonly known.See Job 28:18: Ezek.

27:16 d42-4*;Mk.7:ll

Corban (1), a gift or sacrificial offering.

Cord (6), Josh. 2:15: Job 30:11; 41:1:

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35:18; 39:40; Num.3:26,37; 4:26,32 C. that bound Samson, Judg. 15:13-14 C.of affliction,Job 36:8 C. of bondage, Ps. 2:3

C.of the wicked, Ps. 129:4

C.of sins, Pr. 5:22

C.of vanity, Isa. 5:18

C. as ropes, Jer. 38:6-13

Con borders of garmenu, Ezek. 27:24

C.in the scourge of Jesus, Jn. 2:15 Core (1). hard. Jude 11 Coriandei(2) .spice Jx.l6:31;Num.ll:7 Corinth (6) .city of Greece. Acu 18:1; 1ft

l;lCor,l:2;2COT. l:l,23;2Tim.4:20 Corinthians (2). Acul8:8: 2Cor. 6:11 Conr.orant(4) .an unclean sea-fowl about

the size of a goose,Lev. 11:17; Dt. 14:

17: Isa. 34:11; Zeph. 2:14 Com (101). A word used for wheat and barley, not the Indian com

C. (wheat) of Egypt, Gen. 41:5-42:26; [43:2; 44:2; 45:23; 47:14; AcU 7:12

C. of fiist&uits.Lev. 2:14-16

I C. plucked by disciples. Mt. 12:1; Mk.

2:23: Lk. 6:1 5:18

I Threshed by oxen, 1 Cor. 9:9; 1 Tim,

Cornelius (10), sun-beam. Acts 10:1-31

Comer (37). C. stone. Job 38:6; Isa. 28:

16:Eph. 2:20; IPet. 2:6

Head-stone of the c.,Ps.ll8:22;Mt. 21: 42; Mk. 12:10; Lk. 20:17; Acts 4:11; 1 Pet. 2:7

C.of housetop, Pr. 21:9; 25:24 Comers (39). C. of tabernacle, Ex. 26:23

C.of altar.Ex. 27:2-4; Zech. 9:15

C.of die field,Lev. 19:9; 23:22

C.of heads and beards,Lev. 19:27

C.of tte house,Job 1:19 Rev,7:l

C, (directions) of the earth, Isa. 11:12;

C.of the streets, Mt. 6:5 Comet (7). 1 Chi. 15:28; Ps. 98:6; Dan.

3:5. 7, 10, 15: Hos. 5:8 Comeu (2). 2 Sam. 6:5; 2 Chi. 15:14 Cornfloor (1). wheat-floor. Hos. 9:1 Comse (1). Mk. 6:29 Corpses(3).2Ki.l9:35; Isa.37:36;Nah.3:3 Correct (7). Ps. 39:11; 94:10; Pr. 29:17;

Jer. 2:19; 10:24; 30:11; 46:28 Corrected (2), Pr. 29:19; Heb. 12:9 CorTecteth (2),Job 5:17; Pr. 3:12 Conecdon" (l^.C. forchlldren and fools, Pr. 3:11; 7:22; 15:10; 22:15: 23:13

C.for sainu, 2 Tim. 3:16 Corrupt (32). C. earth. Gen, 6:11; Rev.

C, flesh,Gen, 6:12 19:2

C. breath. Job 17:1

C, wounds, Ps. 38:5

C, men, Ps, 14:1; 53:1; 73:8 C. doings, Ezek. 20:44. C, words, Dan. 2:9; 11:32 Ctiee and fruit, Mt. 7:17-18; 12:33 C.the Word of God, 2 Cor. 2:17 Cold man, Eph.4:22 C. communication Eph. 4:29 C minds, 1 Tim, 6:5; 2 Tim, 3:8 Cqmipted (14), C way. Gen. 6:12

C Egypt, Ex. 8:24

C Israel,Ex. 32:7; Dt. 9:12; 32:5; Judg, 2:19; Ezek. 16:47; Hos. 9:9

C. wisdom,Ezek. 28:17

C. doings, Zeph. 3:7

C. covenant, Mai. 2:8

C. minds, 2 Cor. 11:3

C riches, Jas. 5:2 Corrupters (2), Isa. 1:4; Jer. 6:28 CotTupteth (1). Lk. 12:33 Corruptible (7). C. body of man, Rom. 1:23; 1 Cot. 15:53-54

Spirit of man not c. ,bui immortal, 1 Pet. 3:4. See Immortality

Resurrection body not c., 1 Cor. 15:53

C.and Incorruptible crowns, lCor.9:25

Word of God not c., 1 Pet. 1:18-23 Corrupting (1). Dan. 11:17

Comiption (21), HolyOne not to seec,, Ps. 16:10; Acu 2:27-31; 13:34-37 AU creation now in bondage of c., Rom.

8:21; 1 Cor. 15:42-50; GaL 6:8 C.of sin, 2 Pet. 1:4; 2:12, 19 CorrupQy (2), 2 Chr. 27:2; Neh. 1:7 Cosam (i).most abundant.Lk. 3:28 Cosmology, 436 24; Lk. 14:28

Cost(^.2 5am. 19:42; 24:24; 1 Chi. 21: Estirnated modem prices: 1 Bullock (over 4 ye ars old) $ 325.00.

256,00 24,300.00

1.047.890.95 20,281.80

20,766.60 , 30,158,000.00

. 5.190,915.00 5,130,000.00

67,933.10

6, 274.80 27,014.90

999.80 896.40 896.40

1,536.00 99.60

2,589.60

561.20

49.80

26,10

63.90

23.10 790,000.00 1,580,000.00

19,200,000.00

2 BuUorheifer, 1 year old

3 Asheep.goatjamb.or ram

4 Camel

5 An ass

6 Pigeon or turtledove

7 Quail

8 Barleyflour,perbushel

9 VvTieatflour,per bushel

10 Wine.pei quart,....

11 Oil.pet quart

12 CaveofMachpelah.a

20-4 ;

13 Jacob'sgift, c 32-1

14 Daily offerings,! 96-1, 1,718 yrs. to Christ. 35,698.383.00

15 Metals In tabernacle , kl06-l

16 Altar dedicated, d 165-1

17 Daily offerings fori' year, b 188-4

18 Booty, d 192-1....,

19 Lambs, public expense, 193

20 Passoverlambs,193

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22 Feastof unleavened bread,b 189-1

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33 Cleansingrichleper. d 134-1 ,77.

34 Cleansing poor leper. d 134-1 rT.

35 Job'sloss, g 522-1,"

36 Job "s gain ,e 547-4,

37 Jewish nation sold d 518-1

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CoSage (2). Isa. 1:8; 24:20 Conagesfl^.Zpph 9.fi

C|«?). Gen, 49:4; Job 7:13; 38:40; r • V i ,'\™s 3:12; Lk, 5:19, 24 Couched (2).Gen.49:9: Num. 24:9 goucpr(2), Amos 6:4: Acts 5:15 Couchethg). Dt. 33:13 C.ouchiag_(l), Gen. 49:14 Souchinspla.ee (1). Ezek, 25:5 Could (166). None thatc. .Gen. 41:8. 24 C no longer.Ex. 2:3; Jer, 44:22; 1 Th. Al. 5. CouldnoL occurs 113 times in tne 166 times could is used in

Scnpture

5 things men "conlH" H/^■

1 sung stones (judg. 26:16) "

2 Use bofli hands equally (ichr, 12-2)

3 Handle spear and shield (2Chr, 25:5) * flay instruments (2 Chr, 34:12) 5 Heap up words against otheis(Job 16:4)

^ things men Vpuij npf j Q.

1 Dwell together in peace (6en. 13:6

2 See (Gen, 27:1; 48:10:1 Sam. 3:2)

3 Speak kindly to (Gen, 37:4)

4 Refrain himself (Gen. 45-1)

5 Answerhim (Gen,45:3; 2 Sam. 3:11)

6 Drink (Ex.7:21.24; 15:23; Ps. 78:44)

7 Bring bee in Egypt (Ex. 8:18)

8 Stand before Moses (Ex, 9:11)

Complete Concordance - CvcIo ppH,.^ t,.h....

CouncUsfa.il lo-l'; Mt.l&:17: Mk. 13:9

Coun^r(143).C.of Balaam, Num. 31:16

C. of God, Judg. 20:18, 23; Lk, 7:30i

Acts 20:27; Heb. 6:17 C. of Ahithophel, 2 Sam. 15:31-17:23 C.of famiUar spirit, 1 Chr, 10:13 C. of the wicked. Job 10:3; 21:16 C.of the ungodly, Ps. 1:1 C.of the poor, Ps, 14:6 C.ofLord.Ps. 33:ll;Pr. 19:21;isa 19-17; Jer, 23:18:49:20:50:45 Job "6-3

Coui]sened(4).2Sam.l6:23: 17:15 21: Co'ri"^:ier(14). 2Sam. 15:12; 1 Chr, 26: 14; 27:32-33; 2Chr, 22:3; Isa. 3:3; 9:6; 40:13; 41:28; Mic, 4:9; Nah, 1:11 U:34 £ounselor(3),Mk, I5:43;Lk, 23:50:Rom, £2UBMer5X21),2 Chr, 22:4; Ezra 4:5; l"}^^^- 8:25;Job 3:14; 12:17; Ps. 119: r^/';n"-^^= 12:20; 15:22; 24:6; Isa. 1:26; 19:11; Dan, 3:2-27; 4:26; 6:7 Counwls.(12), Job 37:12; Ps. 5:10; 81: 12: PS.1.-5; 12:5; 22:20; Isa. 25:1:47: 13: Jer. 7:24; Hos, 11:6; Mic. 6:16; 1

Cor. 4:5 Count (26). C. my life dear. Acts 20:24 C. all things but loss,Phil. 3:8 C. them but dung, that I, PhU. 3:8 C. you wonhy of calling, 2 Th. 1:11 C. him not as an enemy, but, 2 Th, 3:15 C, It aU joy when ye fall,Jas 1:2

£ounted (40). c. it for righteousness. Gen. 15:6; Ps. 106:31; Rom, 4:3-5 C.Wise if hold peace, Pr, 17:28 C. worthy to suffer for. Acts 5:41 C. worthy of the kingdom, 2 Th. 1:5 C. me faithful, putting me, 1 Tim. 1:12 C. worthyof double honor. 1 Tim. 5:17 C.theblood ofthe covenant, Heb, 10:29

Countenance (52),C. fell.Gen, 4:5-6

hl^^Pi-** n n*- 00.cn. r>__ « ,.^

8:64; 2Chr, 4:9; 6:13: 7:7; 24:21:29: 16:Jer.26:2;Ezek.8:7.16: 10:3-5 ; ^ ,r® prison. Jer. 32:2-12: 33:1; 36: 10 20:37:21:38:6, 13,28: 39:U-15 ^-.oi the millennial temple, Ezek 40: 14-47; 41:15; 42:11-14; 43:5: 44:17-27:45:19:46:1, 20-22 11-2

C.of the future trlbulaUon temple,Rev Courteous (1),1 Pet. 3:8 Co^ouay(2),Acts 27:3; 28:7 Coiuts (25) Two to temple, 2 Ki. 21:5; "35712; 1 Chr. 28:12: 2 Chr. 33:5 That I may dweU in Thy c, ,Ps. 65:4 A day in Thy c. is better,Ps, 84:10 Flourish in c.of our God,Ps. 92:13 Enter into Hisc, with praise, Ps.l'oO:4 C.of My holiness, Isa. 62:9 ' ' I King's c, ,Lk. 7:25 Couan (1). Ofiflafijj.e 57-l»: Lk. 1:36 Couans_(l).Lk.l:58 Covenant (292). Defined, a 250-4* N.oahicc,, 57; Gen. 6:18; 9:1-17 '^ parties to Noahlc c, , a 8-4

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Fierce c,, Dt. 28:50; Dan, 8:23

7 -,%',! ^t"l-/=^^= ^^^ 2:2-3; EccL '.o. Mt. d:16

Beautiful, goodlyc. ,1 Sam,16:12; 25:3

Faorc, ,1 Sam. 17:42

Cheerful c.Pr. 15:13

Angryc.Pr. 25:23

Comely (attractive) c. .Song 2:14

Excellent c.. Song 5:15

Troubled c, Ezek, 27:35

Changedc„Dan,5:6,9,10;7:28;Lk.9:29

Like Ughtning,Mt 28:3

Glorious c,, 2 Cor, 3:7

As the sun,Rev. 1:16 Countenances, (2). Dan. 1:13,15

8 coanges and reasons, why i 29-1 CountervaU(l), equalize,Esther 7-4 C.ounteth(3)Job 19:11; 33:10;Lk.l4:28

CounDn£_(l),EccL 7:27

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carelessness o f the scribes, in some cases, when all copies of Scripture were wrinen by hand, lapses of memory, similarity in shape of letters, maned copiesbeing used innanscribing.wrong dividing of words, omission by misuke of a line or clause because of successive lines or clauses ending with the same weeds, and intentional changes in rare cases or insertioo of marginal nc<es to serve a church or party, all added to the need for textual criticism;. The Bible reader of today,however .can be assured that the text In WsB ible: s about as perfect and asneattbeotiginal asitcanbe. with but a very few minor exertions 2 Hi£her_^ criticism, deals with tlie analysis ofthebooks - their age,origin, characteristics, and their connection with the external conditions and tbe state of belief and life of the times when they are supposed to have been written. This began in tbe 2nd century by die Gnostics who assailed the 0. T. as tbe worit of an inferior deity. Since the 17th centtry such critics have m. a de

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Inthe losujry and reli^on of the Scrip- crudied (7).Lev.22:24; Sum, 22:25; Dt. tures. Genesis Is conndercd a legena: -^s^Jt,^,i9:5-A:lii.59^5:]et.ol:Z4 Exodus mmistwo-tby; Josbia a ro- ^ry (180). See use under Cried maflce: the history of O. T. books un- -^/.^ J^ for he Is a god^KZ 18:27

reliable; and none of the laws.noteven the 10 commandments, are held to be Mosaic. .MoDOthelsmi is held to have come in wtdi Amos and Hosea, and

Jehovah. Himself i $ looked upon as merely a tribal god of an eadiei period. The ark, tabernacle, jwlesthood, and feasts are supposed to be post-ex^c, as well aschs. 40-66 of Isaiah and most of the Psalmj. Daniel is said to be the work of tbe Maccabean age. TheS.T

Cried with loud,bitter c. .Esther 4:1 I c. out for wtoog.but am. Job 19:7 I c. aloud, but there Is do. Job 19:7 1 c. unto Thee. Job 30:20; Ps.56:9:61:2 I c. in the day tim.e,Ps.22:2 He shall not strive, nor c., Mt, 12:19 C. day and night unto Him.,Lk. 18:7 Stones i.mmediately c. out.Lk. 19:40 Wherry we c, AbbaJ=atbei,Rom.8:15 Cried widi a loud c. to Him,Rjev. 14:18

Cap (67). 20 cups in Scripture: "I C. of Pharaoh (Gen. 40:11-21)

2 Of Joseph (Gea. 44:2-17)

3 Of the wicked (Ps. 11:6) '

4 0f David (Ps. 16:5;-23:5) 21),

5 OfdieLotd(Ps.75:8;lCor.lO:a:ll:|

6 Of salvation (Ps. 116:13)

7 0f fay Gsa. 51:17, 22; Jet. 25:15-| 17, 28; 49:12: 51:7)

8 Oftrem.bliDg(lsa.51:17; Zech.l2:2)

9 Of consolation Qer. 16:7)

10 Of .Aholah, Samaria (Ezek. 23:4,31)

11 Of Aholibah, Jerusalem, (EzeK 23:4, 31-33)

12 Of cold water (>.!t,10:42; Mk.9:41)

13 Of suffering (Mt. 20:22-23; 26:39-42; Mk. 10:38-39; 14:36;Lk. 22:42: Jn, 13:11)

14 Of die S. T. C-'x26:27-28; Mk. 14: 23; Lk. 22:17-20; 1 Cot. 11:25)

15 Of blessing (Mt, 26:27; Mk. 14:23: Lk.22:17-20; lCor.l0:16:11:25-28)

16 Of devils (1 Coc. 10:21)

17 Of indignation (Rev. 14:10) i 18 Of the wine of ie fierceness of His

wrath (Rev. 16:19)

19 Of abom.inatioQS and filthiness of her fornication (Rev. 17:4)

20 Of destruction (Rev. 18:6) See 12 cups in Scripture , g 22-1*

C uiA e arer h ', Seh. 1:11 C--zi^t~' (- .IKL 10:5; 2Chr. 9:4 Cps (r:,. - C21. 28:17; Isa. 22:24: Jer. ;^&5; 52:19; Mk, 7:4. 8 Curdled (Ij.Job 10:10 Lk,9:l

Cure (5).Jet. 33:6; Hos. 5:13: ML 17:16: Cure: (4). Jer. 46:11; Mt, 17:18; Lk, 7:

21; Jn.5:10 Cures (1). Lk. 13:32 giiious (3). C. girdle, e 93-4: Ex. "28:8, 27-28: 23:5; 39:5.20-21:Uv.8:7

I C. works.Ex. 35:32 i C. ans.f 146-4»: Acts 19tl9 Curiously a).Ps. 139:15 Cunent (1). pre sent time. Gen, 23:16 Curse (100).C.not ground again/3en.8:21 I C.him. that Ciiseth thee. Gen. 12:3 I C. not ruler of people. Ex. 22:28

C. not tbe deaf. Lev. 19k 14 I C. of bitter water. Sum.. 5:18-27 I C. Thee to Thy face, Job 1:11: 2:5 Bless them, that c. you, ML 5:44; Lk. 6:28; Rixn. 12:14 ' Petabegantoc.,ML26:74:Mk, 14:71 ' Redeemed from.c.ofthelaw,Gal.3:13

Shall be no more c.,Rev. 22:3 ' 3 things God wiUc. ,n 229-1

Thtnm cursed by God:

is also mutilated and criticised u^nl ^-^^^^^J^Jf^:!^^

C. for wlae in the streets, Isa. 24:11

there Islittle left, according to critics, i for tbe sim.pie beUever in Chr.St tobe- 1 lievc. An this, of coarse, is definitely I of Satanic origin and m.ust be rejected by all lovers of God and tbe Bible. In our summ;aries we have given the trje

C.in tbe wUdemess.Mt,3:3; Mk. 1:3:

Lk.3:4; Jn,l:23 C. that he ot^bt not to live. Acts 25:24 C. .Abba, Father, GaL 4:6

Orthodox facu regarding these linr.gs Crjmal (5^. J<* 28:17, Ezek, 1-22. Rev, Cros^-».Literal,>.'.t.27:32-50:Mk.l3:21-| 4:6: 21:11: 22:1

Cursed (72)

1 Adam (Gen. 3:14)

2 Tbe ground (Gen. 3:17; 5:2^

3 Cain (Gen. 4:11)

4 ^Uwhociise Abraham. andseed(Gen.

12:1-3; 27:29; Sum, 24:9)

5 12 sins (Dt. 27:15-26)

6 J stiis per. 11:3; 17:5; 48:10)

7 Any receiver (V-'al. 1:14)

Those cursed by m.an:

1 Canaan (Gen.9:25)

2 Simeon and Levi (Gen.49t7)

3 Builder of Jericho Qoii, 6:28)

Chr. 1:8-10; Ps. 7. title: Isa. 11:11 Cusban (l),Hab.3:7 CuAi(9),black,3mCT|k349-1; 2 Sam. "101-32: Jer. 36:14: Zeph. 1:1. Custody (5), Sum. 3:35; Esther 2:3-14 Custorrf fig). C. of women,Gen. 31:35 C. of Israel, Judg. 11:39 C. of priesu, 1 Sam.. 2:13; Lk. 1: 9 C. of die law, Lk. 2:27 ' C.ofdiefeast,Lk.2:42 : C.ofChrisLLk.4:16 I C. of prisoner released, Jn. 18:39

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13: 1 Ki. 9:7 C. off from, congregation, Ex. 12:19 C. off from; his people, Ex. 30:33-38;

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23:4; Isa. 10:7: Jer, 48:2 C. off privy m.em;ber, Dl 23:1 C. off hand, Dl 25:12; 1 Sam. 5:4 C, off Jordan, Jodi, 3:13-4:7 C. off nam;e.Josh. 7:9; Iia. 14:22 C. off Anakim.s, Josh. 11:21 C. off thumbs and toes, Judg. 1:6-7 C. off from tbe altar, 1 Sam.. 2:33 C.offhead,lSam,17:51;31:9;2 Sam. C.offkindness, 1 Sam.20:15 20:22

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4 Womenofacountryorplace(Isa.1:8; 23:10-12; 37:22; 47:1-5) 2:11)

5 Women of aparticularreligion (Mai.

6 Women in general (Pr. 31:29)

7 Personification of a town or place (Isa. 47:1; Ezek. 16:44-46)

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witness mankind

Blasphemies Revilings

Covetousness Extortion Wickedness Uncleanness (homo-

Deceit sexuaUty)

Lasciviousness Witchcraft An evil eye Hatred

Pride Variance

Foolishness Emulations

Unrighteousness Wrath Maliciousness Seditions Envy Strife

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1 Man is a free moral agent (p 263-1; f 19-4*; 264^

2 The wills of free creatures mustbe tested to see If they are willing to cooperate with God for the greatest good of aU (Eph. 2:7)

3 Moral agents must prove therr-selves true to become worthy of the confidence of the Creator before being entrusted with the eternal administration of the universe (Eph. 3:9-11)

4 Free moral agents must have their wills purged of all possibility of falling, so there will be no possibility of marring God's plan sometime in eternity, through the misuse of theirwiUs(l Cor. 15:24-28)

5 Free creatures with free wills must eventually learn these lessons:

(1) ThatGod must be re5)ected and obeyed

(2) That His laws are final and just

(3) That He should, by His own position as Creator. Preserver, Governor, and Lord, and by His history of justice and righteousness, be recognizedby all as the Supreme Moral Governor of the universe

(4) That God is the only absolutely just and perfect Being - the only one capable and worthy of unquestionable authority

(5) That He does only those things which are for the common good of aU creation

(6) That sin does not pay and will never be excused

(7) That God's form of government is the only correct one

(8) That a loving and free siiimis-sion toGod isthe highest and most noble principle of free moral government

(9) That justice and rigfateousaess mustprevail, or no society canbe eternally preserved m the universe

(10) That consecration to the greatest good of aU is the true nature and highest glory of the creature

(11) ThatGod ismerciful and forgiving to rebels who are penitent.and leam obedience through their experiences

(12) That all the accusations of present rebels against God are untrue

6 God's plan is to restore man to his original position asbefore the fall, with full dominion over all things (Dan. 7: 18. 27; Rev. 5:10; 22:4-5)

7 God's dealings with free moral agents in hoUness and absolute justice to all alike, gives Him a sound basis foi punishment of rebels -all who refuse toconform to the divine plan (Mt. 25:41)

8 Dispensational dealings are necessary to assure lasting benefits for the eternal society; they guarantee the preservation of God's eternal plan which He purposed in Christ (Eph, 1: 10; 2:7; 3:9-10)

9 Such dealings with man will make

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1 Noah (Gen. 9:21)

2 Lot (Gen. 19:33)

3 Nabal (1 Sam. 25:36)

4 Uriah (2 Sam. 11:13)

5 Elah (1 Ki. 16:9) 20:16)

6 Ben-hadad and allied kings (1 Ki.

7 Ahasuerus (Esther 1:10-11)

8 Bebhazzar (Dan. 5:1-6) 3 examples - falsely accused:

1 Hannah (1 Sam. 1:12-16)

2 Jesus (Mt. 11:19)

3 The apostles (Acts 2:13-15) DrusilU (1), wife of FeUx, Acts 24:24 Dry (71). Let d. land appear, Gen. 1:9

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Fable$(5). Found only in the N.T.,lTIm. 1:4; 4:7; 2 Tim. 4:4; Tit. 1:14; 2 Pet.

1:16. Defined. 1 232-1*; d 234-1*. A fable is a story or account, especially a fictitious narrative feigned or invented to instruct or amuse, a tale devised to enforce some truth or precept, or to introduce indirectly some opinion, in which imaginary persons or beings as well as animals and even inanimate things are represented as speakers and actors.The minds of Orientals were full of fables; they spoke of beasts, trees, rocks, and other lower forms of creation as If they possessed human characteristics. Fables rejected by N, T. teaching were the legends,myths,and falsehoods developed perhaps by popular fancy or siiperstition, and such stories as had been fabricated to deceive. The interpretation of (acceptable) fables and allegories must not be carried too far; that Is, details must not be stressed. Only the main lessons must be emphasized -the lessons made clear in the nanatives,as in those of Jotham (Judg. 9:7-20) and Jehoash (2 Ki. 14:9). See Allegory Face (401). Used 12 ways in Scripture: TOf the literalface (Gen.3:19;43:3; Mt. 6:17; Rev. 4:7; 22:4; Jas.l:23)

2 Surface of the eanh (Gen. 1:2, 29; 2:6: 6:1, 7; 7:3-4, 23; 8:9)

3 BodIlypresence(Gen.4:14;Ex.lO:28)

4 Seeking the face, meaning to seek the audience and favor of God or man (Ps. 24:6; 27:8; 105:4; Pr. 7:15)

5 Hiding the face, meaning to with-drawfavor(Dt. 32:20;Job34:29; Ps. 13:1; 30:7; 143:7; Isa.54:8; Jer.33:5)

6 Asking God to hide His face, meaning to overlook (Ps. 51:9)

7 Man hiding the face, signifying humility and reverence (Ex. 3:6; 1 Ki. 19:13)

8 Covering the face with fatness - a sign of prosperity (Job 15:27)

9 A man covering the face of another -a sign of doom, as if he were dead already (Esther 7:8)

10 Turning away the face - a sign of rejection Oer.2:27; 18:17; 32:33)

11 Hardening the face, meaning to harden self against mercy (Pr.21:29)

12 Being afraid of a face, meaning to be afraid of the person himself (Dt. 1:17)

When God's face is referred to as being seen, or men are spoken of as speak -ing with Him face to face, it should be understood in the same literal way as we understand like statements regarding men having such experiences with men (Gen. 32:30; Ex. 33:11; Num, 14: 14; Dt. 34:10; Judg. 6:22; Rev. 22:4. Cp. 2 Jn, 12; 3 Jn. 14) .

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Faileth (19).Money f. .Gen,47:15 Strength f..Ps. 31:10; 38:10; 71:9 Heart f..Ps. 40:12; 73:26 Flesh f. of fatness.Ps. 109:24 Spirit f.,Ps. 143:7 Wisdom f. ,Eccl, 10:3 Grass f., Isa. 15:6 Tongue f. for thirst, Isa. 41:17 Truth f. ,lsa. 59:15 Vision f., Ezek. 12:22 Treasure that f. not.Lk. 12:33 Charity never f., 1 Cor. 13:8

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2 Baptize with(Mt. 3:11; Mk. 1:8;Lk. 3:16; Jn. 1:33; .Acts 1:4-8; 11:16)

3 Can be blasphemied (Ml. 12:31-32; Mk.3:29; Lk. 12:10)

4 Equal in autiiority witii the Fatiier and the Son in water baptism (Ml. 28:19) 1

5 Speaks through men (Mt. 12:36; 13: ll;Lk. 2:26; Actsl:16; 13:2; 21:11; 28:25: 1 Cor. 12:3; Heb. 3:7 \

6 FUls men (Lk. 1:15, 41, 67; Acts 2:4; 4:8, 31; 9:17; 13:9, 52)

7 Comes upon (Lk. 1:35; 2:25; Acts ! 1:8; 19:6)

8 Can descend in bodily form(Lk.3:22)

9 Men can be full of (Lk, 4:1: Acts 1 6:3-5; 7:55; 11:24)

10 Teaches (Lk. 12:12; 1 Cor. 2:13)

11 Is given to all believers Qn. 7:37-39; Acts 15:8; Rom. 5:5) I

12 Has been sentCJn. 14:26; lPet.l: 12)

13 Can be received (Jn. 20:22; Acts 8: 15-19; 10:47; 19:2)

14 Gave commandmienu (Acts 1:2)

15 Is promised (Acts 2:33)

16 Is a gift (Acts 2:38-39)

17 Can be Ued to (Acts 5:3)

18 Bears witness(Acts 5:32; 20:23;Rom. 9:1; Heb, 10:15)

19 Can be resisted (Acts 7:51)

20 Can beglvenby laying on of hands (Act5 8:15-19: 19:1-6: Rom. 1:11; 1 Tim. 4:14; 2 Tim. 1:6)

21 Brings com.fon (Acts 9:31) ■22 Gives anointing and jxjwer (Acts 10:

38: Rom. 15:13)

23 Can fall on men (Acts 10:44; 11:15)

24 Canbepouredout(Acts2:16-21; 10:

25 Sends missionaries (Acts 13:4) 45)

26 Makes decisions (.Acts 15:28)

27 Direcu rronlsten (Acts 15:28)

28 Makes overseers (Acu 20:28)

29 Gives peace and joy (Rom, 14:17: 1

30 Sanctifies (Rom.15:16) Th.l:6)

31 Dwells in men (1 Cor, 6:19; 2 Tim.

32 Approvesm.en (2Cor.6:6) 1:14)

33 Communes with men (1 Cor. 13:14)

34 Inspired the gospel (1 Th. 1:5)

35 Renews men (Tit. 3:5)

36 Gives gifts (iCor. 12; Hds. 2:4)

37 Men are parukers of (Heb. 6:4)

38 Makes known by figure (Heb. 9:8)

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40 Is one in unity with both the Father and the Son (1 Jn. 5:7)

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4 To permit (Ps. 132:4; Pr. 6:4)

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13; 24:^1; 25:30; Lk. 13:28 Gnat (l),Mt 23:24 Gnaw (l),Zeph, 3:3 Gnawed (1), Rev. 16:10 Gnosticisrr; - a philosophical and religious system teaching that knowledge ratha than faith is the key to salvation. It swept over the church from Syria to Gaul like an epidemic and caused much confusion among Christians from the 1st to the 6th century

j main points of gposticism:

1 A claim to a higher and special knowledge of truth, a tendency to regard knowledge as si5)eriorto faith, and an insight into new light which the ordinary believer did not possess

2 The separation of m.atter and qjirit, the flesh being essentially sinful and the source of all evil

3 The attempt in solving the problems of creation, and the origin of evil by a creator as being distinct from the Supreme God

4 A denial of the true humanity of Jesus Christ, looking upon the life of Christ, and especially His sufferings on the cross as unreal

5 A denial of the personality of the Si5)reme God

6 A denial of tiie free wUl of man

I 7 A claim that spiritual communion withGod is attained through asceticinr. or denial of pleasures and comforts of life; on the othei hand, an indifference to sin leading to failure and licentiousness

8 A combination of certain Christian doctrines with various pagan philosophies to lone down the distinction between them. This appealed to many in the church who were dissatisfied with the simplicity of the gospel

9 The O.T.Scriptures were tiie product of the Inferior creator of the world, who was the God of the Jews, but not the true and Supreme God

It is regretuble that some parts of gnosticism are fostered by certain elements of the church today. AU these points are fallacies and must be rejected by Bible believers

Go (1,479). G. forth of ark,Gen. 8:16

~S.to,let us,Gen. 11:3-7 G.DOtdowntoEgypt,Gen.26:2;JeT.43:2 G. not into way of Gentiles, Mt. 10:5 G.and teach all nations, Mt 28:19 G.lnto aU the world, preach the gospel to every creature, Mk. 16:15 5 "go's" for Christians, 314*

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Goat (35). Used in sacirifces,Gen. 15:9;

—Tev. 3:12:4:24: 7:23; 9:15; 10:16:17: 3: 22:27; Num. 15:27; 18:17; 28:22; 29:22-38: Dt 14:4-5: Ezek. 30:31 The scapegoat,Lev. 16:9-27 The he-goat, symbol of Greece, Dan. 8 G, nations,Mt 25:31-46, noces

Goaih fp.a place, Jer, 31:39

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"Tsaac by Rebekah,Gen, 27:9.16 Used to deceive Jacob.Gen. 37:31 Kid of the g. (25 times). Num. 7:16-

86; 15:24: 28:15. 30; 29:5 WUd g,.PJ. 104:18 Nations symbolized by.Mt 25:31-46 Used as sin offerings, Heb.9:12-19;10:4

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Goatskins (1), Heb. 11:37

Gob (2). a place, 2 Sam. 21:18-19

ooElet (l),Song 7:2

God (4,379), Deity; Supreme Being;

"DTvlne One. See 44appearances of, 63 6 Heb. words for "God":

l ElcAim (2.701). plural of Eloah -Gods. The Supreme God; tiie Creator. Elohim indicates the relation of God to man as Creator, and is In contrast with Jehovah whichindicates Him in covenant relationship with creation. Elohim-Gods, objects of worship,Gen. 1:1-2:3: 280 of N. T.

2Yehovah(6,437). Self-existent or Eternal One: Lord, The Jewish national name of God. Where tians. God it is used with another name, .A donai . Lord. Adonai-Jehovah,Lord God,Gen. 15:2, 8; Dt 3:24: 9:26; Josh. 7:7; etc.

3 El (220), Strength. El is the Saong andTlighty One;the Almighty;the most highGod,Gen.l4:lS-22; 16:13; 17:1; etc.

4 Eloah (56). Deity; God, the Divine One, Dt 32:15.17; 2 Chr. 32:15: Neh. 9:17; Ps. 18:31: 50:22; 114:7; 139:19; Pr. 30:5: Isa. 44:8: Dan, ll:37-39;Hab. 1:11; 3:3; and 41 times in Job (3:4,23; 4:9,17; 5:17,etc.)

5 Elab (76), God. Found only in Ezra 4:2ir5:l-17: 6:3-18; 7:12-27; Dan. 2: 11-47; 3:12-29:4:2-9:5:3-26:6:5-26

6 Tsur (1), Rock: Refuge, Isa. 44:8 One main Gr. word for "God":

Theos 0.284),Deity;the SiqiremeGod. Mtl:23; 3:9,16; 4:3-10; 5:8, etc. This word is also used in various combinations, as foUows:

1 Theorr.acbeo. fight God, Acts 23:9. See 7 examplesofGod-flghters. 159*

2 Theomacbos. figll God. Acu 5:39

3 Theodidaktos. God taught. 1 Th.4:9

4 Theopneustos, God breatlusd, 2 Tim. 3:16

5 Tbeosebes ,God worshipper, Jn. 9:31

6 Theostuges. God hater. Rom. 1:30 7 Phllolbeos. God lover, 2 Tim. 3:4 8 Atbeos. without God.Eph. 2; 12

Besides the above we find:

1 Kurios. Acts 19:20 - usually trans. Lord or Master, f 7-4* 8:5

2 Chrematizo , God admonished, Heb.

3 Chrematismos. answer of God, Rom,

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3 Of chiefs of families (Num. 1:4; 17: 3) .tribes (Num. 25:15) .people CJudg. 11:11; 2 Sam. 22:44). and states Gsa, 7:8-9; Hos. 1:11)

4 Of leading nation (Dt. 28:13)

5 Of God being sovereign over all (1 Chr, 29:11; 1 Cor. 11:3)

6 Of ends of valleys (Isa. 28:1,4)

7 Of ends of streets (Isa. 51:20)

8 Of parting of ways (Ezek. 21:19-21)

9 Of chief comer stones (Ps. 118:22; Lk. 20:17; Acts 4:11; 1 Pet. 2:7)

10 Of headship of Christ over men and the church (1 Cor. 11:3; Eph. 1:22; 4:15; 5:23; Col. 1:18; 2:10,19)

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1 We k. You are a teacher from God On. 3:2)

2 We speak what we k. On. 3:11)

3 We k. what we worship On. 4:22)

4 Shall k. of the doctrine Qd. 7:17)

5 K.truth and truth make free On.8:32)

6 They k. His voice On. 10:4-5)

7 K.commandment Is life On. 12:50)

8 K. the way to God On. 14:4-6)

9 K.the Holy Spirit0n,14:17;ljn.4:2) 10 K. the only true God On, 17:3)

II K. His testimony is true On- 21:24)

12 K. that we k. Illm (1 Jn. 2:3)

13 K. that we are in Him (1 Jn. 2:5)

14 K.it is the last rime(l Jn. J:18) I

15 K. all things (1 Jn.:: 20)]

16 K. that He is righteous (1 Jii. 2:29)

17 K. that every one that does righteousness is bom of God (1 Jn. 2:29)

18 K. that when He shall appear we] shall be like Him (1 Jn. 3:2)

19 K. that He was manifested to take ' awayoursins(lJn.3:5) (ljn.3:15) '

20 K. we have passed from death to life '

21 K. that no murderer hath eternal life i abiding in him (1 Jn. 3:15)

22 K, we are of the truth (1 Jn. 3:19) 23K.thatHeabidethinus(l Jn. 3:24) '

24 K. the Spirit of truth and the spirit of error (1 Jn. 4:6)

25 K. that we dweU in Him (1 Jn. 4:13)

26 K.wehaveeiemallife(ljn. 5:13)

27 K. that He heat us (1 Jn. 5:15)

28 K. that we have the petitions we desired of Him (1 Jn. 5:15)

29 K. that whosoever is bom of God sinneth not (1 Jn. 5:18)

30 K. that we are of God (1 Jn. 5:19) 20 "know's" of Chrisriansbv Paul:

1 K. that those baptized into Jesus Christ were baptized into His death (Rom, 6:3)

2 K.that we are servants to whom we yield to (Rom. 6:16)

3 K. the law is spiritual (Rom. 7:14)

4 K. that in the flesh there dwells no good thing (Rom. 7:18)

5 K. that whole creation wHl be delivered from bondage(Rom. 8:21-24)

6 K. that all things work together for good to them that love God (Rom. 8:28)

7 K. die things that are freely given to us by God (1 Cor. 2:12)

8 K.that ourbodiesare templesofGod and will be destroyed if defiled (1 Cor. 3:16-17; 6:15-20)

9 K. that a little leaven leavens the whole lump (1 Cor. 5:6)

10 K. that saints will judge the world (1 Cot. 6:2) (6:3)

11 K.that we shall judge angels (1 Cor.

12 K. that the unrighteous shall not inherit the kingdom of God (1 Cor. 6: 9; Gal. 5:19-21: Eph. 5:5)

13 K. that one must spend his whole 1 energy to win the race (1 Cot. 9:] 24-27)

14 K. that we have a future body from heaven (2 Cor. 5:1-8) (Eph.l:18)

15 K. what the hope of our calling is

16 K.the love of Christ (Eph. 3:19)

17 K.petfecUythatthedayof the Lord comes as a thief (1 Th, 5:2)

18 K. what withholds the spirit of lawlessness until he be taken (2 Th,2:6)

19 K, whom we have believed (2 Tim. 1:12)

20 K. the latter-day events (2 Tim. 3) Knowest (88).God k. hearts, IKi. 8:39;

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already between the preaching of the acceptable year of the Lord, and the day of vengeance. Turning to Lk 4-18-19 we see thatChrist read thispassage from Isaiah up to a certain point- ' including the statement about the acceptable year of the Lord. At that I place He declared, "This day is this ' scnpture fulfilled in yourears" (Lk 4-

21). Had He read the next part of the statement - and the day of ve.na^.r,.. of our God - He coulJ not Hl^gHid the passage was fulfilled that day This law must be recognized in many I propheticpassages,asinDan.2:39-45: i 7:3-28; 8:3-25; 9:24-27; 11:2-45; i Rev. 1:19; 4:1, and others. See 26 ' examples in notes above —

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2 A don . Lord; Sovereign; Master: Owner. This word refers to God as Ruler and Owner of the earth. It is trans. Lord 207 rimes (see note m, Judg. 19: 5Syr Lord's (only of ma^ 8 rimes (Gen. 40:7; 44:8-18; 2 Sam. 20:6; 1 Chr. 21:3; Isa. 22:18); and lords (only of angels and man) 4 tiroes (Gen, 19: 2; Dt. 10:17; Ps. 136:3; Isa. 25:13)

3 A donaY or Adonai, my Lord. TTiis word refers to God in relation to die eardi as Blesser, carrying out Hispur-poses of blessing in creation. It is trans. Lord 415 times and Lord's 1 time

4 Yah,Lord. This is the same as Je-hovah and is a contraction of diat word. Yah is Jehovah in a special relation^iip to man as having become his salvation, Itistians. Lccd 44 times and always in the book of Psalms except for Isa. 12: 2; 26:4. 38;i:

5 Gebivi . Master; Lord, Used of roan as a lord in Gen, 27:29. 37

6 SEalivsh, an officer of third rank. Trans, lord of man in2 Ki, 7:2.17-19

7 Rab. captain; chief; great; lord ; master. It is trans, lord of man in Dan, 1:10

8 Mare . Lord: roaster. It is trans. Lord of God in Dan, 2:47; 5:23, and of man in Dan. 4:19, 24

4 Gr. words trans. Lord:

1 Kurias . Supreme in authority; Con-croUer; God; Master; Sir. It is trans. Lord 698 times; Lord'^ 15 times; anc LorHs 2 times in dieN.T. and in_ nearly every case of Christ and God, f 7-4*

2 Rabboni. my Master; Lord. : rans. Lord of Christ in Mk. 10:51, and retained once without translation in Jn. 20:16

3 Kurieuo. Lord or Lordship, Rom.l4:9

4 Despotes. absolute ruler; Master; Lord, Lk. 2:29; Acts 4:24; 2 Pet. 2:1; Rev. 6:10

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25; Mk. 8:36; Lk. 9:25 100 iieep, if he L one, Lk. 15:4 Lovedi UJe shaU L it, Jn, 12:25 Losedi (1). Mt. 10:39 L^(IO), Gen, 31:39; Ex. 21:19; Isa.47: a -9; Acts 27:21 -22; 1 Cor. 3:15; Phil. 3:7-8 119:176

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Qry measures:

1 Budiel (Gr. modios) . about 1 peck (Mt. 5:15; Mk. 4:21; Lk. 11:33)

2 Cab (Heb.) and choenix (Gr.). 1 quart (2 Ki, 6:25; Rev. 6:6)

3 Cor (Heb.) and kqros (Gr.). same as 1 homer . 10 badis. or 10 ephahs. equal to 10 1/2 bushels (Ezek. 45: 14)

4 Ephah , 1 bushel and 3 pints, the same as bath. See Ephah and Badi

5 Half homer (Heb. lethek), 5 bushels and 1 peck (Hos. 3:2)

6 Homer (Heb. chomer) , 10 1/2 bushels, or lO ephahs, or 10 baths (Ezek. 45:10-11)

7 Omer (Heb.), tenth of an ephah, or about 3 quarts and 1 pint (Ex. 16: 16-36; Ezek. 45:11)

8 Seah (Heb.) and saton (Gr.), about 1 peck (Gen, 18:^7TTt, 13:33)

9 ShaUsh (Heb.). the third part of an ephah (Ps. 80:5; Isa. 40:12)

10 Tenth deal (Heb. Xssaron) . 1/2 gal-Ion (Ex. 16:36; 29:40; Num. 15:4-9)
Liquid measures :

1 Bath (Heb.) and batoi (Gr.). 1 bushel and 3 pints, or 8 gallons and 3 pints (Ezek. 45:10). See Balh

2 Firkin (Gr. metretes) , 9 gallons (note t, Jn, 2^^

3Hin(Heb.), 6 quarts (Ex. 29:40)

4 Log (Heb.), 1 pint (Uv. 14:10-21)

5 V.'ater pot . 27 gallons (t 94-4*)

Linear measures:

1 Finger. 1 inch (Jer. 52:21)

2 Hantfcreadth. about 4-5 inches (Ex. 25:25; 37:12; 1 Ki. 7:26; Ps. 39:5)

3 Span, about 10 inches (Ex. 28:16; 1 Sam. 17:4; Isa. 40:12; 48:13)

4 Cubil, about 25 inches. See Cubit

5 r-L ;, about 6 feet (Acts 27:28)

6 Reed, about 12 1/2 feet(Ezek. 40:^

7 Pace, about 1 yard (2 Sam. 6:13)

8 Furlong (Gr. stadia) . 1/8 mile (d 90 -4*; 1 100-1*; u 107-4*)

9 Mile, about 4, 854 feet. Less than our mile (Mt. 5:41)

10 Sabbath day's joirniey . about a mile (Acts 1:12)

11 Day's journey^ 18-30 miles (note q, Uk. 2:44)

Time measures :

1 Beginning of w a tches . 9".M.(Lam.

2 Cock-crowing, midnight and just before dawn (Mk. 13:35; 14:30)

3 Cool (or breeze) of the day, 2-6 PTK?. (Gen, 3:8)

4 Heat of the day. 10 A. M. to 2 P. M. (Gen, 18:1)

5 Day , evening to evening, or sunset to sunset (Lev. 23:32)

6 llih hour. 5 P. M. (Mt. 20:6, 9)

7 4ifa watclC or morning watch, 3-6 A.M. (Mt. 14:25; Ex. 14:2^

8 Middle watch. 12 midnight to 3 A. M. (Judg. 7:19)

9 Night, sunset to sunrise (Gen, 1:5)

10 9th"hour . 5 P. M. (Mt. 20:^

11 2iid watch. 9-12 P. M. (Lk, 12:38)

12 7flihout . 1 P. M. (Jn, 4:52)

13 6th ho-jr . 12 noon (Mt, 20:5; 27:45) l-i ---■:. 4 P. M. an. 1:39)

15 -re::—. 9 A. M, (Acts 2:15)

16 3rd watch . 3 P. M. (Lk. 12:38)

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Oath's (2). Mt.l4:9;M3c 6:26 Jas. 5:12

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Obal (l), bare. Gen. 10:28

Obed (11), worshipper. 2 men. Ruth 4: 17:22; 1 Chi. 2:12, 37-38; 11:47; 26: 7; 2 Chr. 23:1; Mt. 1:5; Lk. 3:32

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1 hJoah (Cen.^:^. K; 7:5; Heb. 11:7)

2 Moses (Num. 27:12-22;Heb. 3:2-3)

3 Joshua (Josh. 10?40; 11:15) 22)

4 David (^Sam. 18:14; 25:28; Acts 13:

5 Hezekiah (2 Ki. 18:6; Isa. 38:3) 6Josiah(2Ki. 22£; 23:24-45)

7 Joseph (Mt. 1:24; 2:1^

8 Jesus (Jn. 5:30; 12:49-50; Heb. 3:2)

9 Disciples (Jn, 17:6)

10 Paul (Acts 23:1; 2 Tim. 1:3) Obedient(16). O. to His voice, Dt. 4:30 If willing and o. ye shall, Isa. 1:19 Priests were o. to the faith. Acts 6:7 Make o. byword and deed, Rom. 15:18 Became o. unto death, PhiL 2:8 O. to their own husbands. Tit, 2:5 O. to their own masters, Tit. 2:9 As o. children not, 1 Pet. 1:14 Obeisance (9). Gen. 37:7-9; 43£8; Ex. 1§:7; 5 Sam. 1:2; 14^4; 15:5; 1 KL 1: 16; 2 Chr. 24:17 Obey (69). If you wiU o. My voice, 'Ex. 1S:5; 23:22; Dt. 13-i If ye o. the commandments, Dt. 11:27 O. better than sacrifice, 1 Sam. 15:22 Winds and sea o. Him, Mt. 8:27 Unclean spirits o. Him, Mk. 1:27 Ought to o. God rather than. Acts 5:29 God has given them that o.. Acts 5:32 O. it in the lusts thereof, Rom. 6:12 Children, o. parents, Eph. 6:1;CoL 3:20 O. masters m aC things, CoL 3:22 If any man o. not our word, 2 Th. 3:14 O. magistrates, be ready, Tit. 3:1 Salvation to all that o., Heb. 5:9 O. them that have rule, Heb. 13:17 If any o. not the word, 1 Pet.

3:1 They that o. not the gospel. 1 Pet, 4:17 Obeyed (41). Because o. My voice. Gen. 21T8; 26:5; Heb. 11:8; 1 Pet. 3;6 They o. not, Jodu 5:6; Judg. 2:2; 6: 10; 1 Ki. 20:36; 2 Ki. 18:12; Jei. 3: 13, 25; 9:13; 11:8; 17:23; 32:23; 40: 3; 42:21; 43^4-7; 44:23; Dan. 9:10-O. from the heart, Rom. 6:17 14

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25; 8:1; 12:32; 15:5; 28:1, 15 O. times. Lev. 19:26 O. My statutes. Lev. 19:37; Dt. 11:32;

16:12; Ps. 105^45; Ezek. 37:24 O. aU My words, Dt. 12:28; 28:58; 3b O. all the law,Josh. 1:7-8 12

O. with the whole heart, Ps. 119:34 O. My ways. Pi. 23:26 Jonah 2:8

They that o. lying vanities forsake, O. their teaching, but not their practice, Mt. 23:3 28:20 Teaching them to o. all things, Mt. Ye o. days, months, GaL 4:10 21 O. diese things impartially, 1 Tim. 5:

Observed (11). Gen. 37:11; Ex. 12rf^2;

Num. 15:22; Dt. 33:9: 2 Sam. 11:16;

2 Ki. 21:6; 2 Chr. 33.-6: Hos. 14:8;

Mk, 6:20; 10-,20 Observer (1), Dt. 18:10 Observers (1), Dt, 18:14 Observes: (1), Isa. 42:20 Obser>-eth (1), EccL li?4 Obsolete~words. A few words of Scrip-cTianged in meaning since and these are noted in the

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O. a corruptible crown. 1 Cor. 9:25 O. salvation, 1 Th. 5:9; 2 Tiro. 2:10 O. a better resurrection, Heb. 11:35

-3)

O.

o.

o. o.

X. 22:29)

2 First of ripe fruiu (Ex. 22:29)

3 Animals (Ex. 29:36-41; Lev. 1

4 Gold and silver (Ex. 35:22-25)

5 Food (Lev. 2:1-1^

6 Salt (Lev. 2:13)

7 Property (Lev. 27)

8 Gifts (Mt. 5:24; Heb. 5:1; 8:3)

9 Sacrifice of praise (Heb. 13:15) 10 Prayers (Heb. 5:7; Rev. 8:3)

Offered (142). O. burnt offerings. Gen,8: 20; Ex. 24:5; 40:29; Lev. 7:8 O. gold, jewels. Ex. 35:22-24 Am ready to be o., 2 Tim. 4:6 0. up prayers. Heb. 5:7

up Himself, Heb. 7:27; 9:7, 14 to bear the sins of many, Heb. 9:28 one sacrifice for sins, Heb. 10:12 only begotten son, Heb. 11:17; Jas. 2:21 Offered (15), Lev. 6:26; 7:8-33; 17:8; 21:8: 22:21; Num. 15:4; Ps. 50:23; Isa. 66:3; Jer. 48:35; Mai. 2:12 Offering (718). First o., Gen. 4:3-5 O. of Isaac, Gen. 22 O. Thou didst not desire, Ps. 40:6 Brethren for an o. to Lord, Isa. 66:20 Millennial o. Uws, Ezek. 40:38-46:20 O. up of Gentiles, Rom. 15:16 Given Himself an o. for us, Eph, 5:2 Through o. of body of Jesus, Heb. 10:10 By one o. perfected forever, Heb. 10:14 No more o. for sin, Heb. 10:18 Christ made only one o.,b, k 250-1*;

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Amount of o. in offerings, h 189-1

Miracle of o., a 393-1

Oil of 10-\-irgin parable not a symbol

of the Holy Spirit, b 2S:4« OUve o., t 28-l»: 1 263-4*: Ex. 27:20 Rock poured out rivers ot o.Job 29.-6 Anointest my head with o., Ps. 23:5 Anointed with o. of gladness, Ps 45'-~ •

Heb. 1:9 ^ ■ ..

It shall be an excellent o., Ps. 141:5 Mouth smoother than o., Pr. 5:3 O. of joy for mourning, Isa. 61:3 O. for lamp fuel, Mt. 25:3-8, notes Anoint sick with, Mk. 6:13; Jas. 5:14 O. used as medicine. Lk. 10:34 Hun not o. and wine. Rev. 6:6 ttled.(2), Ex. 29:23; Uv. 8:26 25 Ointment (271. O. compounded, Ex. 30: Made by priests, 1 Chr. 9:30 Good name better than o., Eccl. 7:1 Flies in o. of apothecary, Eccl. 10:1 Used as medicine, Isa. 1:6

Used daily on bo<fy, Lk. 7:37-46 Christ anointed witfi, Mt. 26:7-12-Mk 14:3-i: Jn. 11:2; 12:3-5 PintinentsC5),Song 1:3; 4:10; Amos 6-

6; Lk. 23:56; Rev. 18:13 Olam, eternal, g 76-1; 680 ^d7376). Defined/ 631 Old man . Satan o-p 164-4* 22 titles of the o. man, f 195-1 Old Testament, abolished, 2 Cor 3-tph. 2:14-15; CoL 2:14-17.SeeLaw'

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85 ccMitiasu with N. T., 201* 5 purposes for using, 1 169-1* Spiritual experiences of O. T., 158* 3 divisions of Hebrew O. T., 730 5 o. men in Scripture, f 23-1 51 "old"thir^ of Scripture: 1 Man (Oen. 25:ii; 45:27; 44:20)

Complete Concorda nce - Cyclopedic Tndpv

One of best crops, Judg. 15:5 9}^v^^ (2). 2 Sam. 15:30; Acts 1.-12 ' ^bveyard (1). Ex. 23:11

O^yeyarjds (5), Josh. 24:13; 1 Sam. 8:14;

2 Ki. 5:26; Neh . 5:11; 9:25 Olympas (1), heavenly, Rom. 16:15 ^f.^r (3), talkative, Gen. 36:11-15; 1

Chr. 1:36 Pg^gBiC^. last letter of Gr. alphabet,

Rev. 1:8, 11; 21:6; 22:13 ^2«.(5), 1/10 ephah or about 3quarts

and 1 pint, Ex. 16:16-18, 32-36 ^12 (1), Ex. 16:22. See Omer

^ined dl. Mt. 23:23

Omnipotent flV all power. Rev. 19:6. God s infinite power must be sensibly under-stood as operating within the bounds of His o .n revelation of Him -sell. According to Scripture God has

IT) 5:

2 Age (Gen. 25:8; 37:3; 44:20)

3 Uon (Gen. 49.-9; Job 4:11; Isa. 30:6)

4 Leprosy (Lev 13:11)

5 Fruit (Lev. 25:22; Song 7:13)

6 StOTe (Lev. 25:22; 26:10)

7 Time (Dt. 2:20; 19:14; Josh. 24:2)

8 Days(Dt. 32:7; Ps. 77:5)

9 Com (Josh. 5:11-12)

10 People (Josh. 6:21j Isa. 20:4)

11 Sacks (Josh. 9:4)

12 Bottles (Josh. 9:4; Mt. 9:17)

13 Shoes (Josh. 9:5, 1^

14 Garments (Josh. 9:5; Matt. 9:16)

15 Inhabitants (1 Sam. 27:8) ,16Men(lKi. 12:6-13; Ps. 148:12) 1. Prophet (1 Ki. 13:11, 25)

18 Husband (2 Ki. 4-1^

19 Gate (Neh. 3:6; 12:39)

20 Root (Job 14:8)

21 Way (Job 22:15)

22 Heavens (Ps. 68:33)

23 Landmark (Pr. 23:10)

24 King (Eccl. 4:13)

25 Pool (Isa. 22:11)

26 Counsels (Isa. 25:1)

27 Things (Isa. 43:18; 46:9; 2 Cor, <ie Creneraaons (Isa. 51:9)

^ o'^i^^J'^^"^' ^- °'85l2: 61:4)

30 Paths (Jer. 6:16)

31 Ronen rags get. 38:11)

32 Clouts-clothes (Jer. 38:11-12)

33 Skin (Lam. 3:-^

34 Adulteries (Ezek. 23:43)

35 Hatred (Ezek. 25:15)

36 Estates (Ezek. 36:11)

37 Goings (Mic. 5:2)

38 Nineveh (Nah. 2:8)

39 Women (Zech. 8:4)

40 1 reasure (Mt. 13:52)

41 Wine (Lk. 5:39)

42 Prophets (Lk. 9:8, 19)

43 Disciple (Acts 21:16)

44 Man (Satan, o-p 164-4*; f 195-1*-Rom. 6:6; Eph. 4:22; CoL 3:9)

45 Uaven (1 Cor. 5:7-8)

46 Testainent-covenant (2 Cor. 3:l« 4. Wives' fables (1 Tim 4-7) '

48 Sins (2 Pet. 1:9) ' '

49 WOTld (2 Pet. 2:5)

50 Commandment (1 Jn. 2:7)

51 Serpent (Rev.l2:9: 20:2)" Oldness (1), Rom. 7:6 Olive (38). Dove had o. leaf. Gen 8-11

O. oil, Ex. 27:20: 30:24; Lev. 24-2 trees already planted, Dt. 6:11; 8-8 tree cherubim, 1 Ki. 6:23 tree doors, 1 Ki. 6:31-32 tree posts, 1 Ki. 6:33 . tree symbol of ri^teous, Ps. 52-8 O. plants symbols of children, Ps 128-3 O. tree symbol of Israel, Hos. 14-6-Rom. 11:17-24 '

O. trees symbol of two witnesses, Zech. 4:3-14; Rev. 11:4 11:17-24

Wild o. tree symbol of Gentiles,Rom O lives (15). Tread out o., Mic. 6:15 ' Mount of O., Zech. 14.-4; Mt 21-1 • 24:3; 26:30; Mk. 11:1; I3:3i 14:26' Lk. 19:29. 37; 21:37; 22:39: Jn. 8:i

limited Himself to working within certain limitations in some realms. Perhaps, It is not so much a question of what He could possibly do, but what He morally allows Himself to do For example, He cannot Ue (Tit. 1:2; Heb. o:l^, which means that He is abso -lutely tnjthful and can be depended upon as being above lying. We say then that it is morally impossible for Hun to Ue. As to being able to uner words which are the opposite of tnith. such IS within God's power if He would Permit Himself to do so; but He will not and for that reason it is declared that He cannot lie. The same is ture in tfie exercise of o±er attributes of God. See 30 limitations of Tw^H, 638; and iacts under the subject of God which give the true concept of Him.~ar the supreme Moral Governor of free wills, as revealed in His plan for man

annipresent, everywhere present. God the Either, God the Son, and God the Holy Spir:t are all present where there are beings with whom they have deal -ings; but they are not omnibodv . that IS, dieir bodies are not omnipresent.

All three go from place to place bodily asotherbeingsin the universe do We know this is true, for many scriptures speak of each person of die Mvine" Tnnity, as follows:

1 God the Father. See a 10-l;c34-4; h 67-1; and many facts under God

2 Jesus Christ, the Son of die FaHier He came from heaven into the world as a person distinct from both the Father and the Holy Spirit - to Uve here, then return to heaven and the Fadier to be seated on His right hand, from whence He will come again. See Christ

3 The Holy Spirit. He is~s^5Uin of as moving upon creation (Gen 1 • 2) coming into the midst (2 Chr. 20-14)

i%Tv^^.^'°'" ^^^^^" upon Jesui(Mt. 3:16; Mk. 1:10; Lk. 3:21 -22), and a-

biduig with or departing from men (Jn 1:32; 1 Sam. 16:14). He was to come

^^°?ej°^Wm abide among men (Jn. 14:1d. 26; la:26; 16:7-11)

Onnipresence then, is different from omnibody, and is governed by relationship and knowledge of God. Like the presence of someone being felt by another who is thousands of mile^ away, so it is with the presence of God among men (1 Cor. 5:3-4). See n 15-4; h 368- 4: n 86-4* Ctanicient. all knowing. This also must be understood in a limited sense, the same as omnipotence and omnipre-

O. O. O. O. O.

sence. Many passages show clearly that God comes to know certain acts of free and sovereign wills, and He does not plan or try to know from all eternity past the infinite details regarding be -ings who are here now and others that will be brought into existence in a 11 eternity to come. See u 2-4; q 6-1-m 15^: h 67-1; h 68-1; b 232-4 Qsm (18), a sheaf. 4 men , i 380-l:a-g 380-4; 1 Ki. 16:lT:35] 2 Ki. 8: 26; 1 Chr 7:8; 9.-4; 27:18; 2 Chr. 22:2; Mic. 6:16

^ (1. 929), the sun. A man. Num. 16: 1. A_city of Egypt, Gen. 41:45. 50; 46: ^0- In hundreds of other places tie word is used as an ordinary pan of speech. Gen. 2:2; 4:15; etc.

^am(4), wealthy. Gen. 36:23; 1 Chr. 1:40; 2:26-28

SjanJS). strong. Gen. 38:4-9; 46:12-ura. 26:19; i ciir. 2:3

ftianisrik i 422-1

' ^ (59). Job 33:14; 40:5; Ps. 62:11-

^4:6; 76:7; 89:35; Heb. 6:4; etc.

^TV (i.'^3^-0- important thing, p 275-1* U. thing not to believe, 313* O. thing not cast away, 313*

O. person to pray to, 315*

O. class to retuke, 315*

O. command to stand fast in. 315*

O. way to think, 315*

O. in number. Gen. 2:21; 11:1; 3, etc

O. in unity, j 206-1

One, two, o r more in Mnin,-

1 Evening and morning make'o. day (Gen. 1:5, 8, 13, 19. 23, 31)

2 Adam and Eve o. flesh (Gen. 2-24)

3 Man has become as o. o- Us (as each separate person in the Godhead - pro\ing plurality of personsin the o. God, Gen. 3:22)

4 The people is o. (but not o. individual or person. Gen. 11:Q

5 The Lord (Tehovah) our God (Elohim. a plural noun) is o. Lord aehovah))' that is, a unified Jehovah or Elohim. not o. in number as to persons (Dt' 6:4). T:?ere are nvo and three per-SOTs called Jehovah (Gen. 19-24-Ps^ 110:1-5. notes) and Go<i(28b')' ITie Heb. tor one here (5C 6:4) is echad which means untied as o .. as well as o. in number; and certainly its use in this passage means com -posite umty and not absolute umtyT Elohim is unified, not divided; this IS what is stated here and vAat should be so understood in Mk. 12:29-32; Rom.3:30. ^^Tien individuals of this' Divine Unity are intended that is very clear, as in 1 Cor. 8:4-6;Ej*. 4:4-6 where three persons are sin -gled out andrefenedtoinihe same since as we refer to three men

6 Two sticks become o. stick when joined together (Ezek. 37:16-19)

7 Two nations will become o. nation when joined together (Ezek. 37:22)

8 God made o. of two individuals -man and wife (Gen. 2:24; MaL 2-15-16; Mt. 19:5-6; Eph. 5-31)

9 I and My Father are o. (Jn. 10:30) Yet the Faflier is greater than the Son an. 14:28), and greater than all (Jn. 10:29)

10 Gather together in o. all the children of God (Jn. 11:52)

11 That they aU (many individuals) maybe o. as We (God the Father and Jesus the Soi^ are o. Hn. 17:11 21-23)

12 They (thousands of disciples) were of o.heart and o. soul (Acts 4:32)

13 Many members (and many bodies) in o. body (Rom. 12:4-5; 1 Cor 12-12-28)

14 Many minds of o. mind (Rom. 15:5-6)

15 Any tw bodies become o.body when ,^ i?"'^'^ together (1 Cor. 6:16)

16 Two spirits become o. spirit when jomed together (1 Cor. 6:17)

17 Many persons become o. bread and o. body by partaking of o. bread (1 Cor. 10:17) ^

18 Ye are aU o. in Jesus (Gal. 3-28)

19 Gather together in o. allthingsin

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Isa. 13:3 Chosen o., 1 Chr. 16:13 Strong o., Ps. 10:10; Jer. 8:16 Simple o., Pr. 1:22; 7:7 Fat o., Isa. 5:17; 10:16 High o., Isa. 10:33; (angeUc beings).

Isa. 24:21 Sanctified o., Isa. 13:3 Chief o., Isa. 14.-9 Terrible o., Iss. 25:4-5; 29:5 Careless o., Isa. 32:11 VaUant o., Isa. 33:7 Contrite o., Isa. 57:15 Wicked o., Jer. 2:33 Tumultuous o., Jer. 48:45 Holy o., Dan. 4:17 Notable o., Dan. 8:8 Upright o., Joel 3:11 Anointed o., Zech. 4:14 10

^esiiDus (2), profiuble. Col. 4:9; Ph'm a^eaphoms (2), bringing profit. 2Tim.

1:1d; 4:19 Onions (Vi. Num. 11:5 ^T239). Gen. 6:5; 7:23; 22:2; etc. O. believe. Mk. 5:36; Lk. 8:50 O. begotten of the Father, Jn 1-14-

18; 3:16, 18; Heb. 11:17; 1 Jn. 4:9 O. tme God. Jn. 17:3 O. to the Jews, Acts 11:19

' \n^TP°^- '*°™- 16:27; 1 Tim. 1: 17; Jude 25

O. he who now letteth. 2 Th 2-7

O. hath immortality, 1 Tim.'6:15-16

u. Luke is with me, 2 Tim. 4-11

O. in ineats, drinks, carnal ordinances

O. art holy. Rev. 15:4 Heb. 9:10

^ (5) a city. 1 Chr. 8:12; Ezra 2:33;

Neh. 6:2; 7:37; 11:35

^v^ard (1), Ex. 40:36

°^cha (1), c 97-4; Ex. 30:34

SMx (11). 118; Gen. 2:12; Ex. 25:7; 28-

9r20: 35:9, 27; 39:6. 13; 1 Chr 29•

2: Job 28:16; Ezek. 28:13

^ti (124). O. firmament. Gen. 1-20

O. place, Gen. 38:14

O. pit. Gen. 21:33

fields, Uv. 14:7, 53; 17:5

heaven and earth (Eph. 1:10)

20 Made both (Jews an^ Gentiles)o to

21 Y^rt^^■^^'^ "'^^ ^^P"- 2:14-16)

21 Ye (all beUevers) stand fast in o spint and o. mind (PhiL 1:27; 2-2)

22 He who sanctifies and they who are Mnctified are all of o. (Heb. 2:11)

o^ ?l^^ 1" °^ °- "'^'^ (1 Pet. 3:8) 24 These three (individuals-the Father Ae Word or Son, and the Holy Ghosi) are o. (1 Jn. 5:7). The only sense in which diree can be one is in unity- never in number of^r-^"^- ■^■e disciples, as in Jn. 17:11, 21-23, for instance. \«re not to be -come o. person, o. individual, or o being with only o. human body.o.' soul, and o. spirit. They were to become o. in unity, consecrated to me same end to which God the Fa-

Hotv Q °^ *^ ^°"' ^"<^ God the Holy Spmt are consecrated - die highest good of all. They were to retain their own bodies, souls, spirits and pe^nalities as individuals. So " " ^1* the Aree Divine Kfember<; of the Divine Trinity - the separate persons in Eldiim always retain their own personal body

vessel, Num. 19:15 20

eyes^ Num. 24:3-4.15-16; 2 KL 6: hands. Dt. 15:8-11 treasure, Dt. 28:12 city. Josh. 8:17 vision, 1 Sam. 3:1 flowers, 1 Ki. 6:18, 29. 32, 35 windows, 2 Chr. 13:17; Dan. 6:10 letter, Neh, 6:5 mouth wide, Ps. 81:10 O. rebuke. Pr. 27:5 O. blind eyes. Isa. 42:7 O. valley. Ezek. 37:2* O. graves, Ezek. 37:12 O. book. Rev. 5:2-9; 10:2, 8 ^ened (137). Eyes were o.. Gen. 3:5-7 O. windows of heaven. Gen. 7:11 O. mouth of the ass. Nimi. 22i28 Heavens were o., Mt. 3:16; Mk. 1:10 Knock and it shall be o.. Mt. 7:7-11 O. to us the Scriptures. Lk. 24:32 O. He their understanding, Lk. 24:45 I see heavens o.. Acts 7:56 Heart the Lord o.. Acts 16:14; o 142-4* All things are naked and o., Heb 4-13 O. tfie seals. Rev. 6:1, 3, 4, 7, 9,' 12 u. the bonoraless pit. Rev. 9:2 I saw heaven o.. Acts 10:11; Rev 19-11 Another book was o., Rev. 20-12 Openest (Z>. Ps. 104:28; 145:16 ' Openeth (2B- O. die matrix. Ex 13-2-l5r5i:19; Num. 3:12; 18:15 O. not His mouth. Isa. 53:7 O. and no man sbunedi. Rev. 3:7 ^nin£(7), 1 Chr. 9:27; Job 12:14; Pr ^nS. 42:20; 61:1; Ezek. 20:21; Acu Openings (l). Pr. 1:21 17.3

Openly (15). Reward thee o.,Mt 6-4-6 I spake o. to world, Jn. 18:20 ' 18 Made a show of them o., Col 2-15 9Pg""°" (3). Ps. 28:5; Isa. 5:12;'CoL 2: Operations (1), 1 Cor. 12:6 12

2eiei(5).a place, 2 Chr. 27:3; 33:14;

Neh. 3.-26-27; 11:21 Oph" (13), rich, b 371-4 ^«iii (1), a city. Josh. 18:24 Ophrah (S). p 272-1 Opinion (3), Job 32:6. 10, 17 ^pinions (1), 1 Ki. 18:21

Opportunity r.-^ Mt, 26:16; Gal. 6:10; Phil. 4:10; Heb. 9PP0se(l). 2 Tim. 2:25

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Poetry of the Bible. Poetry of the lle-brewsismore than expression in rhythmical form; it is both deeply trudiful and earnestly reUgious. Much of it is figurative; and one must seek to distin -guish between the essential truth ex -pressed and the external imagery under which it is set forth. The poetical books of the Bible are Job, Psalms, Proverbs, Ecelesiastes, Song of Solomon, and Lamentations. Much of the prophetical books is poetical, as well as portions oftheN.T. (Lk. 1:46-55, 68-79; 2: 29-35; etc.). Hebrew poetry has no metre or versification; it consists of rhythm of sentences, thoughts, and sentiment, rather than rhythm in sound as in English poetry. It may be called paralleUsm; it has a certain corre-spondence, either in thought or langu^ age, or both. Sometimes a second expression is Utile more than an echo of the first; sometimes it excells the first inforceandbeauty, oraddsa new idea to heighten it, the main idea being expressed in contrast with each other. This is why the EngUsh translation has so much of a poetical cast

7 varieties of Hebrew poetry:

1 EpicCod's dealings (Ps.78:l07; Ex. 15:1-21; Judg. 5)

2 Lyric -penonal religious sentiments (Ps. 27; 34; Ex. 15; 1 Sam. 2:1-10; Lk. l:42-i5, 46-55, 68-79)

3 Didactic -duties of Ufe (Proverbs)

4 Elegiac-sorrowful themes (Lamentations; 2 Sam. 1:19-27; 3:33-34)

5 Idyllic -pastoral or rustic scenes (Song of Solomon)

6 Dramaticaction and movement (Job)

7 Alphabetic -lines and passages beginning with the Heb. alphabet (Ps. 119), or as seen in the repetition of certain statements at intervals (Ps. 42:5,11; 107:8, 15,21, 31; Amosl: 3, 6, 9, 11. 13)

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A name applied to Bible books :

1 To Genesis (Rom. 4:3 and Jas. 2: 23 with Gen. 15:6; Gal. 3:8 with Gen. 12:3; GaL 4:30 with Gen, 21:10) IS)

2 To Exodus (Rom. 9:17 with Ex. 9:

3 To Leviticus (Jas. 2:8 with Lev. 19:18)

4 To DeuteronomY (1 Cor. 9:9 and 1 Tim. 5:18 with Dt. 25:^

5 To 1 Kings (Rom. 11:2 with 1 Ki. 19:10-1?)

6 To Psalms (Mk. 12:10 with Ps. 118: 22; Jn. 10:35 with Ps. 82:6; Jn. 13:18 with Ps. 41:9; Jn. 17:12 with Ps. 69: 22-28 and 109:1-20; Jn. 19:24 with Ps. 22:18; Jn. 19:36 widi Ps, 34:20; Jn. 19: 37 with 22:16; Jn. 20:9 with Ps. 16:9-11; Acts 1:20 with Ps. 69:25; Gal. 3: 22 and Rom. 10:10-12 with Ps. 14:2-

3 and 53:2-4; Rom. 10:13-18 with Ps. 5:9-10; 10:7; 38:1 and 140:3)

7 To Ecclesiastes (Rom. 10:10-12and GaL 3:22 with Eccl. 7:20)

8 To Isaiah an. 7:42 with Isa. 11:1-2 and 9:6-7; Acts 8:32-35 with Isa. 53:7-8; Rom. 10:11 with Isa. 59:7-8; 1 Pet. 2:6 with Isa. 28:10)

9 To Daniel (Dan. 10:21) 2)

10 To Mic^ (7n. 7:42 with Mic. 5:1 -

11 To Matthew (Tn. 2:22 with Mt. 16: 21, tefs.; Jn. 17:12 with Mt. 26:23-24; 1 Tim. 5:18 with Mt. 10:10)

It is clear from the above and many other passages that all the O. T. and N. T. writings are considered Scrip ture (2 Tim. 3:16; 2 Pel. 1:25^. See Scriptures Scriptures (21), b 240-1*. See Bible 6 names for die, a 556-1 To equip man for service, o 240-1' How understood, o 16-4* A term applied to all die books of the

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3 Sea of Cliinneroih (Num. 34:11; Josh. 12:3; 13:27). Also Sea of Galilee (Mt. 4:18; 15:29; Mk. 1:16; 7: 31; Jn. 6:1) and Sea of Tiberias (Jn. 6:1; 21:1-7) IT)

4 Molten sea (1 Ki. 7:23-44; Jer. 52:

5 Mediterranean Sea (Josh. 9:1; 15: 12; 23:4;Ezek.47:10, 19-20; 48:28)

6 The Egyptian sea (Isa. 11:15)

7 Sea of Jazer (Jer. 48:32)

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34:4; 77:2; Uc 2:44-49; 13:6; etc. Soul (457). Heb. nephedi. a breathing creature; a li\ang organism; the invisible spiritual part of man. The word is used 754 times and is trans, soul 419 times; souls 59 times; soiil's 1 time. Of the 275 other times used it is trans, by 44 different words and phrases. The Gr. equivalent of nerfiesh is i)suche. which see, s 44-1*; 226*

Ways nephedi Is used :

1 Of lower animals 22 times 9 wavs:

(1) Creature (Gen. 1:21, 24; 2:19; 9: 10. 12; Lev. 11:46)

(2) Thing (Lev. 11:10; Ezek. 47:9) (G^ Ufe (Gen. 1:20, 30) 12:10) (■Q The Ufe (Gen. 9:4; Dt. 12:23; Pr. (5) Beast (Lev. 24:18)

(q The soul (Job 12:10) (7) Breath (Job 41:21) IS) Fish (Isa. 19:10) (9) Her (Jer. 2:24)

2 & animals and man together;

(1) Creature (Ger^ 9:15-16)

(2) The Ufe (Lev. 17:11, 14) (GO Soul (Num. 31:28)

3 Of man as an individual being :

(1) Soul (Gen. 2:7; 12:5; 46:15-27;

Ex. 1:5; 12:4; Lev. 22:11; Ps. 25: 2C;Pr. 10:3:11:25,30:14:25:19:15; Ezek. 13:18-20; 18:'Q

(2) Person (Gen. 14:21; 36:6; Ex. 16: 16; Lev. 27:2; Num. 31:40, 46; Dt. 10:22; Jer. 43:6; 52:20, 30; Ezek. 16:5; 27:13)

(3) Persons (Num. 31:35) (4 Anv (Dt. 24:7)

(5) Man (2 Ki. 12:4) (5) Men (1 Chi. 5:21) 4 Of man as possessing appetites, and exercising mental faculties, certain feeUngs, emotions, desires, and passions. Hence, we speak of the soul that feels and the spirit of man that knows (1 Cor. 2:11). The soul and spirit make die inner man with its feeUngs, will, knowledge, intellect, and other spiritual powers, as follows:

In passages trans, "soul ": Dried awav (Num. 11:6) Lustedi (Dt. 12:15, 20-21; 14:26) Desiredi (Dt. 14:26; 1 Sam. 2:16; 20:4) Loatheth (Num. 21:5;

Zech. 11:8) Refused (Job 6:7; Ps. 77:2) Abhorredi (Job 33:20; Ps. 107:18) Hunger (Pr. 6:30) 11)

Satisfying (Pr. 13:25; Ps. 63:5; Isa. 58: Empty - hath appetite (Isa. 29:8) Desired figs (Mic. 7:1; 1 Ki. 11:37) Longedi - clave (Gen. 34:3, 8; Ps. 84: Anguidi(Gen. 42:21) 2)

Discouraged (Num. 21:4) Seek (Dt. 4:29; 1 Chr. 22:19) 18:1) Love(Dt.6:5; 11:13; 13:3; 30:6; 1 Sam. Know (Jodu 23:14; Ps. 139:14) Grieved (Judg, 10:16; 1 Sam. 30:6) Vexed (Judg. 16:16; 2 Ki. 4:27; Ps. 6:3) Bitterness of (1 Sam. 1:10; Job 7:11) Poured out (1 Sam. 1:15; Ps. 42:4) Hated (2 Sam. 5:8; Ps. 11:5; Isa. 1:1^ Weary (Job 10:1; Jer. 4:31) Mourn (Job 14:22) Converting (Ps. 19:7) Ufted up (Ps. 25:1; 86:4) Dwell at ease (Ps. 25:12^ Waitedi(Ps. 33:20; 62:1, 5; 130:5-6) Boast (Ps. 34:2) Be joyful (Ps. 35:9) Panted! (Ps. 42:1) Thirstedi (Pr. 42:2; Ps. 63:1; 143:6) Cast down (Ps. 42:5-6, 11; 43:^ Bowed down (Ps. 44:25; 57:Q Blessed (Ps. 49:18) Trusted! (Ps. 57:1) FoUoweth hard (Ps. 63:8) Chastened (Ps. 69:10) Full of troubles (Ps. 88:3) Delight (Ps. 94:19) Bless (Ps. 103:1, 2, 22; 104:1. 35) Fainted (Ps. 107:5; 119:81; Jonah 2:7) Melted (Ps. 107:26; 119:28) Filled with scOTiiing (Ps. 123:-^ Quieted (Ps. 131:2) Strengdiened (Ps. 138:3) Afflict (Ps. 143:12; Isa. 58:10) Praise (Ps. 146:1) Sweet to (Ps. 16:24) Refreshed! (Ps. 23:13) Give delight (Pr. 29:17) Failed (Song 5:6) Avenged (Jer. 5:9, 29; 9:9) Find rest (Jer. 6:16) Shall weep (Jer. 13:17) Watered (Jer. 31:ig Sorrowful (Jer. 31:25. Cp.Mt. 26:28) Pitiedi (Ezek. 24:21)

In passages trans, "mind" : Desire (Dt. 18:6) Sorrow (Dt. 28:65) Chafed (2 Sam. 17:8) WiUing (2 Ki. 9:15; 1 Chr. 28:9)

In passages trans, "hean" : OpFa:ess (Ex. 23:9; Lev. 26:16; Dt. 24:15) Desireth(2 Sam.3:21; Ps, 10:3) Proud (Pr. 28:2^ Heavy (Pr. 31:6) Affected (Lam. 3:51) Rejoiced (Ezek. 25:^ Bitterness (Ezek, 27:31)

NetJiesh is also used many times of man being mortal, being cut off by God, and being subject to death. The word death always means separation. not annihilation. See Death and Immortality . 619-622

Other facts about die soul : S. and spirit at death (if righteous) go to heaven (2 Cot, 5:8; PhiL 1:21 -24; Heb. 12:22-23; Rev. 6:9-11), or (if wicked) to heU (Isa. 14:9; U<. 16:19-31; Rev, 20:11-15; 619-622 S. and body contrasted, a 531-1 S. and spirit are immortal, 619-622 Man cannot kill s., Mt. 10:28 God has a s., Mt. 12:18; Heb. 10:38 S. can be lost (Mk. 8:36) or be saved (Heb. 10:39; Jas. 1:21; 1 Pet. 1:9)

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14:2; 17:13; 21:27 His spirit s. in him, Acts 17:16

Sarreth (8), Dt. 32:11; Pr. 10:12; 15:18;

~50o; 29:22; Isa. 14:9; 64:7; Lk.23:5

Stirs (1). Isa. 22:2

StocV(g). Lev. 25:47; Job 14:8; Ua.40:

~2?r44:19; Jer. 2:27; 10:8; Acts 13: 26; PhiU 3:5

Stocks (9), a 530-4; g 143-1*; Job 13: 27; 33:11; Pr. 7:22; Jer. 3:9; 20:2-3; 29:26; Hos. 4:12; Acts 16:24

Stoicks (1), Acts 17:18. Those of this sect were followers of Zeno and his school of philosophy, founded about 294 B. C,, in Atfiens, Greece, They taught andpracDced severe moraUty, self-denials, and worship of nature as well as God, and maintained that all things, even all evil, worked to die best good

Stole t J). Gen. 31:20; 2 Sam. 15:6; 2 Ki. 11:2; 2 Chr, Eph. 4:28

Stolen (14). Gen, 30:33; 31:19-39; 40:

Amethyst Emerald Beryl Jacinth

Carbuncle Jasper Chalcedony Ligurc Stoncsquarcrs (1). 1 Ki

Sardonyx Topaz (Sec each in lnde)0 5:18

22:11; Mt, 28:13;

HTEx, 22:7, 12; Josh. 7:11; 2 Sam, 19:41; 21:12; Pr. 9:17; Oba. 5 Stomacher (1), Isa. 3:24 Stomach's (1). 1 Tim. 5:23 Stone (189). Jacob's s., q 27-1; 367 12foId svmbol of Christ, r 604-1 S. of Israel. Gen. 49:24 S. used as a knife, Ex. 4:25 S, altar, Ex, 20:25 S. tables of 10 commandments. Ex, 31:18; 34:1-4; Dt, 4:13; 5:22; 9:9-11; 10:1-3; 1 Ki, 8:9 S. widi stones. Lev. 20:2, 27; 24:14-23; Num. 14:10; 15:35; Dt, 13:10; 17:5; 21:21; 22:21, 24; Ezek, 16:40; S. of Abei, I Sam. 6:18 23:47

S. Ezel, 1 Sam, 20:19 S. of Zoheledi, 1 Ki. 1:9 4:6

Da* foot against a s.. Ps. 91:12; Mt, S, die builders refused, Ps. 118:22;

Mt. 21:42; Mk. 12:10 Foundation s.. a tried s., Isa, 28:16 Precious comer s,, Isa. 28:16 13

Precious s, was thy covering, Ezek. 28: S. cut out without hands, Dan, 2:34,45 S, smote the image, Dan, 2:35 9 Upon s. iiaU be seven eyes, Zech, 3: Ask bread, give him a stone, Mt. 7:9 Fall upon diis s. be broken. Mt. 21:44 Command s. be made bread, Lk. 4:3 Leave one s. on another, Mt. 24:2;

Mk. 13:2; Lk, 21:6 Not in tables of s., 2 Cor. 3:3 Chief comer s., Eph. 2:20; 1 Pet. 2:6 S. of stumbling, 1 Pet, 2:8 Give him a white s., Rev. 2:17 S. most precious. Rev. 21:11 Stoned (2^. 9 persons s., a 147-1 He shall be s,. Ex, 19:13 The ox shall be s., Ex, 21:28-32 Commanded such be s.. Jn. 8:5 Once 1 was s.. 2 Cm. 11:25 Stone's fl). Lk, 22:41 Stones (172). 2 s. of Jacob, j 31-1

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S. in the breastplate. 118 Death by throwing s., Lev.

23; Num, 15:35-36; Dt.

5:21:i:l:22:21-24:Josh. 7:25 Wounded in die s,, Dt. 23:1 S. for monuments, Dt, 27:2-8 S, out of Jordan, Josh. 4:3-21 Altar of whole s., Josh, 8:31; Ex. 20:25 S, from heaven. Josh. 10:11 5 s. of David, 1 Sam. 17:40 S, for temple, 1 Ki, 5:17-18; 7:9-12 12 s. of EUjah, 1 Ki, 18:21-38 Pavement of s., 2 Ki. 16:17 4:3

Command s, to be made bread, Mt, Written and engraven in s,, 2 Cor, 3: Lively s,, built up, 1 Pet, 2:5 7

Decked with fxecious s,, Rev. 17:4;

18:12, 16; 21:19 19 precious stones in Scripture : Adamant Chrysolite Onyx Agate Chrysopiasus Sapphire

Ambei Diamond Saraius

Stonest (2), "Mt. 23:37; Lk. 13:34 Stoning (1). 1 Sam. 30:6 9 stonmgs in Scripture, k 82-1 7 modes of punishment, 115 Stony (8), Ps. 141:6; Ezek. 11:19; 36: "SSTKlt. 13:5, 20; Mk. 4:5, 16 Stood (337). 3 men (God and 2 angels) s. by him. Gen. 18:2, 8 19:27;

S. yet before die Lord, Gen. 18:22; The Lord s. with him there, Ex. 34:5 S, before the Lord, Lev, 9:5 26

Angel of Lord s. in way. Num. 22:22-S. a man (God) over against, Jo*. 5:13 Satan s. up against Israel, 1 Chr. 21:1 Angel s. by threshing, 1 Chr. 21:15 Above it s. the seraphims, Isa. 6:2 Angel s. among myrtle trees, Zech. S. before die angel, Zech. 3:3 1:11 Angel of the Lord s. by, Zech. 3:5 S. by the cross His mother, Jn. 19:25 S. by them in white apparel. Acts UIO S, a man of Macedonia, Acts 16:9 Lord s. with me, 2 Tim, 4:17 S. a Lamb as it had been. Rev. 5:6 S. before the throne. Rev. 7:9 Angels s. round about die. Rev. 7:11 Seven angels s. before God, Rev. 8:2 Angel s. at the altar. Rev. 8:3 Two wimesses s. on feet, Rev. 11:11 Dragon s. before woman. Rev. 12:4 S. upon the sand of the sea. Rev. 13: Lamb s. on Mt. Zion, Rev. 14:1 1

Stoodst (3). Num, 22:34; Dt. 4:10; Oba. Stool (1), g 393-1; 2 Ki. 4:10 11

Stools (1), Ex, 1:16 Stoop (4). Job 9:13; Pr. 12:25; Isa. 46: "Tftlk. 1:7 Stooped (7), Gen, 49:9; 1 Sam.24:8; 28:

14; 2 Chr. 36:17; Jn, 8:6-8; 20:11 Stoopeth (1), Isa. 46:1 Stooping (2), Lk. 24:12; Jn, 20:5 Stop (7). 1 Ki. 18:44; 2 Ki.3:19; 2 Chr. 32:3; Ps, 35:3; 107:42; Ezek. 39:11; 2 Cor. 11:10 Gen. 8:2

Stopped (15). Windows of heaven s., S. wells. Gen. 26:15-18; 2 Ki. 3:25 S. the issue of the flesh. Lev. 15:3 S. fountains, 2 Chr. 32:4 S. watercourse of Gihon, 2 Chr. 32:30 S, breaches in wall, Neh. 4:7 S. lies, Ps, 63:11 S, ears, Zech. 7:11; Acts 7:57 S. moudis, Rom. 3:19; Tit, 1:11 S. mouths of Uons, Heb. 11:33 Stoppedi (-Q, Job 5:16;Ps, 58:4; Pr. 21:

15; Isa. 33:15 Store (25). S. of servants. Gen. 26:14 "TTbf old fruits. Lev. 25:22; 26:10 S. cities, 2 Chr. 8:4-6; 16:4; 17:12 S. up violence and robbery, Amos 3:10 Lay by in s. as God, 1 Cor. 16:2 Laying up in s. for, 1 Tim. 6:19 Heavens, earth kept in s., 2 Pet. 3:7 Storehouse (2). MaL 3:10; Lk. 12:24 St oreho'jses (S), Gen, 41:56; Dt, 28:8; IChl. 57:25; 2 Chx. 32:28; Ps. 33:7; Jer. 50:26 Amos 9:6

Stories (5), Gen. 6:16; Ezek, 42:3-6; Stork (5). Lev, 11:19; Dt, 14:18; Ps, 104:

17; Jer. 8:7; Zech. 5:9

Storm (14). Job 21:18; 27:21; Ps. 55:8;

85:15; 107:29; Isa. 4:6; 25:4; 28:2; 29:

6; Ezek. 38:9; Nah. 1:3; Mk. 4:37;

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Stormy (4), Ps, 107:25; 148:8; Ezek. 13:

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stout (4). Job 4:11; Isa. 10:12; Dan. 7:

20; Mai. 3:13 Sto-J ihearted (2), Ps. 76:4; Isa. 46:12 '•::.;.^ess (:i^, Isa. 9:9 6:12

Ssais."'.: (28). Kine took s. way, 1 Sam. Make way s. before Me, Ps. 5:8 EveUds look s. before diee, Pr. 4:25 Make s. in the desert a. Isa. 40:3 Make crooked places s., Isa. 45:2 Their feet were s, feet, Ezek. 1:7 Went s, forward, Ezek. 1:9, 12: 10:22 Make His padis s., Mt. 3:3; Mk, 1:3; Lk, 3:4-5; Jn. 1:23 13

Immediately she was made s.. Lk. 13: The street called S., Acts 9:11 Make s. padis for your feet, Heb. 12:13 Straightway (42), b 37-^; Jn. 13:32;

Acts 5:10; 9:20; 16:33; Jas. 1:24; etc. Strain (1), Mt. 23:24 Snau (10), 1 Sara. 13:6; 2 Sam. 24:14; ~T71. 6:1; 1 Chr.21:13; Job 36:16; Isa. 49:20; Mt. 7:13-14; Lk. 13:24; PhiLl: Straiten (1), Jer. 19:9 23

Straitened (8), Job 18:7; 37:10; Ps.4:12; Ezek. 42:6; Mic. 2:7; Lk. 12:50;2 Cot. Snaiteneth d). Job 12:23 6:12

Straiiesi (1), Acts 26:5 Sgaitly (11). Gen.43:7; Ex. 13:19; Jo*. 6:1: 1 Sam. 14:28; Mt. 9:30; Mk. 1:43;

3:12; 5:43; U<.9:21; Acts 4:17: 5:28 Siraitncs (5), Dt.28:53-57; Job 3G:1C;

Jet, 19:0 Sa3its(2), Jcb 20:22; Lam, 1:3 Sgak (1). smick. Acts 27:17 5crakes (2), Ccn. 30:37; Lev. 14:37 Stiange(7C).S. •I'^ds, Gen. 35:2-4; Dt.

52n2-lG; Jo*. 24:20-23; Judg. .0:

16; ! Sam. 7:3; 2 Chr. 14:3; 33:15;

Ps. 44:20; 8;:9; Isa, 43:12; Jer. 5:19;

Ezek. 11:39; Mai, 2:11; Acts 17:18

S. land, Ex. 2:22; 18:3; Ps. 137:4;

Acts 7:6 S. nation, Ex. 21:8 S, incense. Ex, 30:9 S. fire. Lev. 10:1; Num. 3:4; 26:61 S, women. Judg. 11:2; 1 Ki, 11:1; Pr, 2:16; 5:3, 20; 7:5: 20:1C; 22:34; 23: 21:27, j:t:27:!M S. wives, i Ki. 11:8; Ezra 10:2, 10-

18. 44; Neh. 13:27 S. waters, 2 Ki. 19:24 S. puni*ment. Job 31:3 S. language, Ps, 114:1

children, Ps. 144:7; Hos. '>:7 slips, Isa. 17:10 work, Isa. 28:21 acts, Isa. 28:21 \ane, Jer. 2:21 vanities, Jer. 8:19 speech, Ezek. 3:5-6 things, Hos. 8:12; Lk, 5:26; Acts 17:20; 1 Pet. 4:12 apparel, Zeph. 1:8 cities. Acts 26:11 countr., Heb. 11:9 doctrines, Heb. 13:9 dunking, I Pet. 4:4, fie*. Jude 7 Strangely (1), Dt. 32:27 Stranger (12^. Israel a s. CenT 15:13; Ex.

S. S. S. S. S. S.

s. s.

s. s. s. s. s. s.

in the earth, Dt. 23:7 Abraham a s., Gen. 17:8; 23:4 Isaac a s., Gen. 28:4; 37:1 Jacob a s., Gen. 28:4; 37:1 Moses a s., Ex. 2:22; Acts 7:29 David a s., Ps. 39:12 Messiah as., Ps. 69:8 '.varnings against a flattering s., Pr.

2:16; 5:20; b:l; 7:5 Surer/ for s, forbidden, Pr, 11:15; 20:

16:27:13 Promise to s,, Isa, 56:3-6 Judgment on bases of justice to s.,

Mt. 25:35-44 22 laws concerning s. in Israel:

1 Must obev same laws with excep-tions (Ex.'12:4^-49; Uv, 17:15; 18: 26; 24:16, 22; Num, 9:14; 15:14-16, 26-30; 19:10; 35:15)

2 Must not work on sabbath (Ex, 20: 10; 23:12; Dt, 5:1-^ 33)

3 Not to be vexed (Ex, 22:21; Lev. 19:

4 Not to be oppressed (Ex, 23:9)

5 Holv anointing oil not to be put on as. (Ex, 30:33) (Lev, 16:29)

6 Not to work on day of atonement

7 Not to eat blood (Lev. 17:12)

8 Gleanings to be left for s.(Lev. 19: 10; 23:22; Dt. 24:19-21)

9 Must be loved as Israelites (Lev. 19: 34; Dt, 10:19J 10-13)

10 Not to eat of holy things (Lev,- 22:

11 To *are in the sabbatic production (Lev. 25:6)

12 To *are in reUef (Uv. 25:35)

13 Not to come nigh tabernacle when removed (Num, 1:51; 3:10, 38)

14 Must not minister (Num, 16:40; 18: 4-7)

15 To *are equal justice (Dt, 1:16; 10: 18; 24:17; 27:19; Josh. 20:9)

16 Could eat animals thathad died of themselves (Dt, 14:21)

17 To *are of the 3rd year tithes (Dt, 14:29; 16:i;-14; 26:11-13) 1^

18 Could not be king of Israel (Dt, 17:

19 Could be charged interest on loans (Dt, 23:20)

20 Not to integrate by marriage with Israel (Dt. 25:^

21 Must attend pubUc meetings to learn die law (Dt. 31:12; Jo*. 8:33)

22 Permitted to worship (1 Ki, 8:41, 43; 2 Chr, 6:32-33)

Stranger's (2). Lev. 22:25; 25:47 Strangers" (79). See Stranger for facts Solomon used s, in temple building,

2 Chr, 2:17-18 30

Isael segregated from, Neh. 9:2; 13: Lord preserveth the s,, Ps. 146:9 L'sed of God to puni* Israel, Jer. 51:

51; Um, 5:2; Ezek. 7:21; 11:9; 28:7 S. not buried with Israelites, Mt. 27: S. present at Pentecost, Acts 2:10 7 S. not partakers of the covenants and

promises as a whole, Eph. 2:12, 19 Not forgetful to entertain s., Heb. 13:2 As s. and pilgrims, abstain from fle*-

ly lusts, which war on soul, 1 Pet. 2:11

Sttanaers'(]). Pr. 5:17 21:25

Strangled (4). Nah> 2:12; Acts 15:20. 29; Sn:anfiUng (l), Job 7:15 Straw (1<!).S. used as food for animals,

Cin. 24:25, 32; Judg. 19:19; 1 Ki. 4:28

Used in brick-making, Ex. 5:7-18 A weak material. Job 41:27; Isa. 25:10 Lions eat s. in Millennium, Isa. 11:7: 65:25 Scrawed (5), spread; scattered, Ex. 32:

26; Wt. 21:8; 25:24-26; Mk. 11:8 Stream (12), Num. 21:15; Job 6:15; Ps. 124:4; isa. 27:12; 30:28. 33; 57:6; 66: 12; Dan. 7:10; Amos 5:24; Lk. 6:48-49 Streams (12). Ex. 7:19; 8:5; Ps.46:4; 78: IC. 20; 126:4; Song 4:15; Isa, 11:15; 30:25; 33:21; 34:9; 35:6 Street (3b), Gen. 19:2; Job 31:32; Isa. 42:2; 59:14; Dan. 9:25; etc. S. which IS called Straight. Acts 9:11 Bodies of 2 witnesses in s.. Rev. 11:8 S. of New Jerusalem, Rev. 21:21; 22:2 Streets (65). No complaining in our s., Ps. 144:13-14 Chariots rage in the s.. Nah. 2:4 S. full of boys and girls, Zech. 8:4-5 Laid sick in s., Mk. 6:56; Acts 5:15 Go into s. and lanes, Lk. 10:10; 14:21 Sgengih (239), b 565-1; a-d 39-4* S. of hand the Lord brought, Ex. 13:

3, 14, 16; 15:13 Lord is mv s., Ex. 15:2; Ps. 18:1-2;

19:14; 28:7; 118:14; 144:1 S. of the unicorn. Num. 23:22; 24:8 As thy days, so shall s. be, Dt. 33:25 S. of Samson, Judg. 16:5-19 S. of Israel will not Ue, 1 Sam, 15:29 Seek the Lord and His s., 1 Chr. 16:11;

Ps. 105:4 Joy of Lord is your s., Neh. 8:10 2 Sucklings Thou hast ordained s., Ps. 8: Angels excel in s., Ps. 103:20 Glory of young men is s., Pr. 20:29 Give not thy s. unto women, Pr. 31:3 Wisdom better than s., Eccl. 9:16 Jehovah is everlasting s., Isa. 26:4 Lord shall renew theii s., Isa. 40:31 No s. in me. Dan. 10:8. 16-17 Love Lord with all s., Mk. 12:30-33 When widiout s. Christ died, Rom. 5:6 S. of sin is the law, 1 Cor. 15:56 S. made perfect in weakness, 2 Cor. Thou hast a litUe s.. Rev. 3:8 12:9

Now is come salvation and s., Rev. 12:10 Strengthen (32). S. hands in work, Ezra 5:22; Neh. 6:9; Isa. 35:3 S. thine heart, Ps. 27:14; 31:24 3 S. him upon bed of languishing. Ps. 41: S. that which was sick, Ezek. 34:16 I will s. house of Judah, Zech. 10:6 When converted, s. brethren, Lk. 22:32 Stablidi, s., senle you, 1 Pet. 5:10 S. things that remain. Rev. 3:2 Saengthened (39). Gen. 48:2; Dan. 10:

l§-l3; Acts 9:19; Eph. 3:16; CoU 1:11 Strengthenedst (1), Ps. 138:3 Stiengtheneth (7), Job 15:25; Ps. 104:15; Pr. 31:17; EccL 7:19; Isa. 44:14; Amos 5:9; Phil. 4:13 Strengthening (2), Lk. 22:43; Acts 18:23 Siietch (S^TS. forth Mine hand, Ex. 7:5 S. out Thine hand, Ex. 7:19; 8:5; 9:

22; 10:12, 21; 14:16, 26 Ethiopia soon s. hands to, Ps, 68:31 I wiU s. out My hand, Ex. 3:20; 9:15; Jer. 15:6; 51:25; Ezek. 6:14; 14:9, 13; 25:7, 13, 16; 35:3; Zenh. 1:4 S. forth thine hand, Mt. 12:13; Mk. 3:5; Lk. 6:10 Stretched (71). Abraham s. forth his hand. Gen. 22:10. Cp. Gen. 48:14 S. out arm of God. Ex, 6:6; Dt. 4:34; 5:15; 7:19; 9:29; 11:2; 2 Chi. 6:32; Ps. 136:12; Jer. 32:17, 31; Ezek. 20:33-34 Aaron s. hand over waters, Ex. 8:6 Moses s. forth his rod, Ex, 9:23; 10:

13, 22; 14:21, 27 Angels, out his hand, 2 Sam. 24:16 S. upon child three times, 1 Ki. 17:21 S. himself upon child, 2 Ki. 4:34-35 S. forth necks, Isa. 3:16 His hand is s. out still, Isa. 5:25; 9:

12, 17, 21; 10:4 S. out upon the nations, Isa. 14:26 S. out heavens, Isa. 42:5; 45:12; 51;

13; Jer. 10:12; 51:15 S. forth My hands unto, Rom. 10:21 Stretchedst (l). Ex. 15:12 Stretchest (1). Ps. 104:2 Stretcheth (7), Job 15:25; 26:7; Pr. 31 20; Isa. 40:22; 44:13, 24; Zech. 12:1 Stiecching (2), Isa. 8:8; Acts 4:30 Stricken (18). S. In age. Gen. 18:11; 24:1; Josh. 23:1-2 1:7, 18

S. in years. Josh. 13:1; 1 Ki. 1:1; Lk. S. through his temples, Judg. 5:26 S. hand with a stranger, Pr. 6:1 S., smitten of God and afflicted, Isa. 53:4. 8

Strife (39). S. of tongues, Ps. 31:20 Wramful man stirreth up s.. Pr. 15:18 Slow to anger appeaseth s., Pr. 15:18 Froward man soweth s., Pr. 16:28 Honour to cease from s.. Pr. 20:3 Meddleth with s.. Pr. 26:17 Ye fast for s. and debate. Isa. 58:4 There was s. among them. Lk. 22:24 Not in s. and enwina. Rom. 13:13; 1 Cor. 3:3; Gal. 5:20; 1 Tim. 6:4; Jas.

Phil.

3:14 Let nothing be done through s, 2:3. Cp. Jas. 3:16

Strifes (4). Pr. 10:12; 2 Cor. 12:20; 1 Tim. 6:4; 2 Tim. 2:23

Strike (12), Ex. 12:7, 22; Dt. 21:4; 2 JCi. 5:11; Job 17:3; 20:24; Ps. 110:5; Pr. 7:23; 17:26; 22:26; Hab.3:I4; Mk.

Striker (2^, 1 Tim. 3:3; Tit. 1:7 14:65

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String (2). Ps. 11:2; Mk. 7:35 9:5

Stringed (3). Ps, 150:4; Isa. 38:20; Hab.

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Strings (4), Ps. -21:12: 33:2:92:3: 144:

Strip (7). Num. 20:26; 1 Sam. 31:8:1

~Chr. 10:8; Isa. 32:11; Ezek. 16:39: 23:26: Hos. 2:3

Stripe (1). Ex. 21:25

Stripes (17). Fortv s. he may give him, Dtr25:3. Cp. 2 Cor. 11:24 S. of children of men, 2 Sam. 7:14 An hundred s, into a fool, Pr. 17:10 S. for the back of fools, Pr. 19:29 With His s, we are healed, Isa. 53:5; 1 Pet. 2:24

Beaten with many s.. Lk. 12:47-48 Laid many s, on them. Acts 16:23, 33 In s,, imprisonments, 2 Cor. 6:5; lb23 Forty s. save one, 2 Cor. 11:24

Stripling , 1 Sam. 17:56

Stripped (12), Ex. 33:6; Num. 20:28; 1 S'atn. 18:4; 19:24; 31:9;1 Clir. 10:9; 2 Chr. 20:25; Job 19:9:22:6;Mic. l:8;Mt. 27:28; Lk. 10:30

Stript (l), Gen, 37:23

Strive (22). My spirit not s. with man

S. in power, Isa. 40:26 S. reasons, Isa. 41:21 S. nation. Isa. 60:22; Mic. 4:3. 7 S. horses. Jer. 47:3 S. staff. Jer. 48:17 S. Redeemer. Jer. 50:34 S. watch. Jer. 51:12 S. face. Ezek. 3:8 S. rods, Ezek. 19:11-14 S. garrisons, Ezek. 26:11 S. foundations of die earth, Mic. 6:2 S. man's house. Mt. 12:29; Mk, 3:27 S. in spirit, Lk. 1:80; 2:40 S. in faith, Rom. 4:20 Quit ye Uke men, be s., 1 Coi. 16:13 S. in the Lord, Eph. 6:10 S. delusion, 2 Th. 2:11 Be s. in the grace, 2 Tim. 2:1 S, crving and tears, Heb, 5:7 meat, Heb. 5:12-14

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2:13 Christians to s. to elders, 1 Pet. 5:5 5 commands to s., 315* Submitted (3), 1 Chr. 29:24; Ps.

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Rom. 10:3 SubmitdJig (l). Eph. 5:21 Suborned (1), incited to lie. Acts 6:11 5ubscril>e (2), Isa. 44:5; Jer. 32:44 Subscribed (2), Jer. 32:10-12

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2 That none of the old generation coming out of Egypt should enter the promised land except Joshua and Caleb (Num. 14:23-24; 32:10-11; Dt. 1: 34-35; 2:14; Josh, 5:6; Ps. 95:11; Heb. 3:11, 18)

3 That Moses should not enter the promised land because of sin (Num. 20:12; Dt, 4:21)

4 That He would not forget the covenant made with Israel (Dt. 4:31)

5 That He would keep His part of the covenant with Israel (Dt. 7:12; 8:18)

6 That He would bless and multiply Abraham (Gen, 12:1-3; Heb. 6:1^^

7 That Christ should be a priest lor-ever after the order of Melchizedek (Ps. 110:4; Heb. 5:6-10:7:1-21)

8 That He would deliver Israel from all their enemies and that they would serve Him forever (Lk. 1:13)

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Mk, 12:39; Lk. 11:43; 20:46 Predictions of persecuuon of Christians in, Mt. 10:17; 23:34; Mk. 13:9; Lk, 12:11; 21:12; Jn.l6:2 ' Syilecdoche . j 36-1*; 308 I Syntyche (1). accident, Phil. 4:J j Syracuse (1), city of Sicily, Acts 28:12 i SymboL An object, animate or inanimate, standing for or representing something else, as a dove symbolizing peace; a lamb, meekness; a fox, craftiness; a wolf, hunger and greed; a Lion, kingliness;and a sceptre, power. Sym bol Is a broader term than type ; all types are symbols, but all symbols are not types. While types are generally used in religion, symbols are used widely in other realms. A type is more a true picture of what it pre-figures, ; while a symbol is more a suggestive j sign, A type alwaysrefers to something I future, while a symbol can be timeless and may represent something past, I fwesent, or future. Water baptism is a symbol of an inward work or grace in partaking of the benefits of the death, burial, and resurrection of Jesus Christ, but not a type of such an experience. The passover isbodi a type and a sym -bol, commemorating one event and pre-figuring another

Symbols of the Bible: There are a number of definite symbols in Scripture, such as the image of Dan, 2, the beasts of Dan. 7 and 8; Rev. 13 and 17, the horsemen of Rev.

6, and the women of Rev. 12 and 17. These and others must be rightly interpreted, in order to see the exact truth conveyed

Interpretation of symbols :

1 Names and words ol symbolic passages must be understood literally

2 They always denote something essentially different from themselves

3 The resemblance, more or less minute, is traceable between the sym -bol and the thing symbolized

4 As in the case of parables, riddles, fables, rypes, allcuones, and other forms of human expression m Scripture, the meanings must be obtained from the interpretations found in the Bible Itself. For example, Dan. 2:31-35 is explained in 2:37-44; die tree of Dan. 4:4-18 in 4:19-27; the four beasts of Dan. 7:1-13 are explained in 7:17-27; the ram and he -goat of Dan. 8:1 -4 in 8:19-2C; and the beast of Rev. 13: 1 is explained in 13:18:17:8-17. So it goes with all Bible symbols. The divine explanation is all that is necessary to understand

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3 Nabal's wife (\ Sam. 25:18-37)

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5 Paul with Timothy (Acts 16:3)

6 Paul with Jews (Acts 23:6-10)

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Talmud. The body of Jewish civil and religious law not in the Pentateuch. It is divided into 6 parts: Agiicultuie, Feasts, Women, Civil and Criminal Law. Sacrifices, and Unclean Things and their Purification. The Palestinian or Jerusalem Talmud records discussions on the law in the 3rd to 5th centuries A. D. The Babylonian Talmud, a later work, is more voluminous and said to be of a higher author -itv- for the Jews

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10:1C; 2 Chr. 9:15 Targets (3). 1 Ki. 10:16; 2 Chi. 9:15; 14:8 Targum. The Targums were commen-

taries of the Jewish Scriptures for the benefit of Jews after the captivities who ceased to understand the sacred tongue. The Targum of Onkelos was the official one on the Pentateuch, and that of Jonathan ben Uzziel the accepted one on the prophets

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10:30; Lk. 18:30 Since the w.began, Lk. 1:70; Jn. 9:32 All the w. should be taxed,Lk. 2:1 Nations of the w. seek, Lk. 12:30 8 The children of this w. are wiser J.k. 16: The children of this w. marry, are given

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w. .Rom. 1:8 Be not conformed to this w. .Rom. 12:2 Kept secret since the w. began. Rom.

16:25 The w.wondetedafterbeast.Rev.l3:3 Heb. words trans, "world" :

1 Erets. ground, land, earth. It corresponds with the Gr. ge below (Ps. 22:27; Isa. 23:17; 62:11; Jer.25:26)

2 Cheled, a fleeting portion of time; and it corresponds with the Gr. aion. age, below (Ps. 17:14; 49:l).~^ee Ages

3 01am. eternity; time out of mind. It corresponds with the Gr. aioiiios below (Ps. 73:12; EccL 3:11). See 01am, 680

4 Tebel , the inhabited world. It corresponds with the Gr. oikoumene below (1 Sam. 2:8; 2 Sam. 22:16; 1

Chr. 16:30; Job 18:18; 34:13; 37:12; Ps.9:8; 18:15:19:4; 24:1; 33:8: 50:12; 77:18; 89:11; 90:2; 93:1; 96:10, 13; 97:4; 98:7, 9; Pr. 8:26; Isa. 13:11; 14:17, 21; 18:3; 24:4; 26:9, 18; 27: 6;34:l;Jer. 10:12; 51:15: Lam. 4:12; Nah.l:5)

Gr. words trans, "world" :

1 Ge, earth(M!."^i:.i. l:j, 18,-.'j>;Roin.-j:l7: Eph. 1:10; Rev. 13:3)

2 Aion,age(Mt. 12:32:13:22. 39-49:24; 3; 28:20; Mk. 4:19; 10:30; Lk. 16:8; 18:30; 20:34-35; Rom. 12:2; 1 Cor. 1:20; 2:6, 8; 3:18; 2 Cor. 4:4; GaL 4:3; Eph. 1:21; 6:12; 1 Tim. 6:17; 2 Tim.4:10;Tit.2:12;Heb.l:2;6:."j;ll:3)

3 Aioiuos, eternal (Rom. 16:25:2 Tim.

1:9; Tit. 1:2)

4 Oikoumene, inhabited earth (Mt.24: 14;Lk.2:l;Actsll:28;i7:6;19:27:24:5: Rom_ 10:18;Heb. 1:6.' Rev. 3:10:12:9; 16:14)

5 Kosmos(Mt.4:8;5:14; 13:35,38; 16: 26:18:7; 24:21; 25:34; 26:13; Jn. 10: 36; 11:9, 27; 12:19, 25, 31, 46-47; 13:1; 14:17-31; 15:18-19; 16:8-33; 17:5-25; 18:20-37; 21:25;etc.).This word is trans, w. 169times; it means the w. system, beauty, social system Worldly (2),Tit. 2:12; Heb. 9:1 World's (1). 1 Jii. 3:17 Worlds (2). Heb. 1:2; 11:3 Worm (14).Ex. 16:24; Job 17:14; 24:20; 25:6; Ps. 22:6; Isa. 14:11; 41:14; 51:8; 66:24; Jonah4:7; Mk. 9:44-48; 1 45-4«; 1 557-1 Worms(8),Ex. 16:20; Dt. 28:39; Job 7:5; 19:26; 21:26; Isa. 14:11; Mic. 7:17; Acts 12:23 Wormwood (9).q 229-l;b 755-1; Dt. 29: 18; Pr. 5:4; Jer. 9:15; 23:15; Lam. 3: 15-19; Amos 5:7; Rev. 8:11 Worry. Defined, s 6-1* 8 reasons not to w. , s 6-1* 20 reasons to quit w. , s 6-1* Command not to w. ,k 6-4* Worse (25). Gea 19:9; 1 Ki. 16:25; 2 ~Clir33:5; Jer. 7:26: 16:12; Mt. 12:45; Lk. 11:26; Jn. 5:14; 1 Tim. 5:8; 2 Tim. 3:13; 2 Pet. 2:20; etc. Worship (108). 6 commands about, 116 14 cases of standing w., 112 12 things not to w., 116 One place of w, ,b 138-1 5 imitations of w, ,k 284-1 10 reasons for w. ,o 593-1 20 reasons for w. ,p 698-1 W.forGodonly,e2-l*;e7-4*; ul6-l* True w. .i,p-q 97-1* Abraham went to w. ,Gen, 22:5 W. other gods,Dt. 11:16; 30:17; 1 Ki.

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1 Chr. 16:29; Ps. 29:2; 96:9 W. at His footstool,Ps. 99:5; 132:7 W. at His holy hill, Ps. 99:9 W. toward His holy temple, Ps. 138:2 Allfleshcome and w.Me,Isa.66:23 W. Nebuchadnezzar's image, Dan. 3: 5-28 16-21

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16:2; 19:20; 20:4 God w. ,Rev. 5:14; 7:11; 11:16; 19:4 The devil w. ,Rev, 13:4 Worshipper (2),Jn. 9:31; Acts 19:35 Worshippers (7). 2 Ki, 10:19-23; Jn. 4:

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Dan. 3:6,11, Acts 19:27 Worshipping (5).2 Ki, 19:37; 2 Chr. 20: 18; Isa. 37:38; Mt. 20:20; Col. 2:18 Worst (1).Ezek. 7:24 Wpr!i (9).Gen.23:9; Lev. 27:23; Dt.l5: "ISTS Sam. 18:3; 1 Ki. 21:2; Job 24: 25; Pr. 10:20; Ezek. 30:2

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1 Of the body being hurt (Ex. 21:25; 1 Ki. 22:35: Pr. 20:30)

2 Of disease 0ob 34:6)

3 Of judgment (Dt. 32:39; Ps. 68:21: 110:6: Isa. 30:26: Jer. 10:19;]5:18: 30:12-14: Mic. 1:9; Nab. 3:19)

4 Of defeat and destruction of king- ' doms (Ps. 110:6: Rev. 13:3.12-14)

5 0f moral fall (Pr. 6:32-33) ;

6 Of wrapping or winding (Jn. 19:40; Acts 5:6) i

7 Of spiritual hun (1 Cot. 8:12) Wounded (35). W.in the stones. Dt. 23:1

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Ezra 2:2; 3:2,8; 4:2-3; 5:2; Neh, 7:7;

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23; Zech.4:6-10. Called Sheshbazzar

and Zorobabel, which see Zerulah (26). wounded. Sister of David

(f 321-4) whose sons opposed David 8

times, g 350-4 Zetham (2).oUve.l Chr. 23:8; 26:22 Zethan (1).olive. 1 Chr. 7:10 Zethat^(l). examiner. Esther 1:10 Zla (1). motion, 1 Chr. 5:13 'nSi (16).planter. 2 Sam. 9:2-12; 16:1-

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2Chr.l7:16; 23:1; ■28:7;Neh.ll:9; 12:17 Zlddim (l).a clty.Josh, 19:35 Zidkijah(l) .justice ofIehovah,Neh. 10:1 Zidon (21). fora-ess. A man. 1 Chr. 1:13.

Called Sidon,Gen. 10:15. A city, Gen.

49:13; Josh, 11:8; 19:28; Judg. 1:31; 10:

6; 18:28; 2 Sam. 24:6; 1 KI. 17:9; Ezra

3:7; Isa. 23:2-4, 12; Jer. 25:22; 27:3;

47:4; Ezek. 27:8; 28:21-22; Joel 3:4;

Zech. 9:2. See SIdon Zidonian£(10),JuJgn^l2; 18:7; 1 Ki.

11:1.5,33; 16:31; 2 Ki. 23:13; 1 Chr.

22:4; Ezra 32:30 ZIf (2), second month of Jewish calendar

a KI. 6:1,37).See Calendar and Month Ziha (3), drought. 2 men, Ezra 2:43;

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See

5:7

Wilderness Zina (l).bonowed. 1 Chr, 23:10 Zion (152). q 335-1; g-h 433-1 Church never called Z., q 335-1 3 comparisons of Z. , 440 Mount Z..f 571-4 21 things about Z. ,g 589-1 Stronghold ofZ.takenby David, 2 Sam, Called the city of David. 1 Ki. 8:1; 2

Chr.5r^ Z.tobe capital of laael in Millennium,

Ps. 2:6; 9:11:20:2:48:2-12; 50:2:76:

2; 128:5; 132:13; 135:21; 14€:10; Isa.

2:3; 8:18; 24:23; 30:19; 31:4-9; 35:

10; 46:13; 51:3-16; 52:7-8; 59:20;

Joel 2:22-23; 3:16-21; Oba. 17-21;

Mic, 4:2, 7; Zech. 8:3; 14:16-21 Z. to bebuilt up at timeof 2nd advent

of Christ,Ps. 102:16 As soon as Z, travaileth, Isa. 66:8 Israel to be gathered from all nations

to Z,, Jer, 3:14; 31:6; 50:5 Z, shall be plowed like a field, Jer.

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ZIphion (1), looking out. Gen. 46:16! See ^jpMtes (2). n 318-1; t 318-4; 1 Sam,

23:19; 26:1 ZIphron (l).a place. Num. 34:9

77^>^^7^7V'7^ U<-^ XT.._„ OO.r. ,

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23:18; Josh. 24:9; Judg. 11:25 Zipporah (3).bird. Ex.2:21: 4:25; 18:2 Zithri(l) .protection of Jehovah,Ex.6:22 Ziz (1). a plass In Judah, 2Chr. 20:16 Zlza (2). abundance. 2 men. 1 Chr. 4:37; ^"Chr. 11:20. See ZlzaE ~ Ziza

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Zoar (10). a city. Gen. 13:10: 14:2-8;

19:22-30; Dt. 34:3; Isa.l5:5; Jer,48:34

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20:1; 42:9 Zophim (l). watchers. Num. 23:14 Zorah(8), place of hornets. City of Samson,Josh. 19:41; Judg. 13:2, 25: 16:31; 18:2.8,11; 2 Chr. 11:10. See Zoreah Zorathites (l).l Chr. 4:2 Zoreah (1). a city. Josh, 15:33. See Zorah Zoriies (l).l Chr. 2:54 Zorobabel (3).Gr. form of Zerubbabe l. Mt. 1:12-13; Lk,3:27 10:10

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1: 1 Chr. 6:35. A land. 1 Sam. 9:5 ZurJS). rock. ^men. Num. 25:15; 31:8; Tosh. 13:21; 1 Chr. 8:30; 9:36 Zuriel (D.God is a rock, Num. 3:35 Zurishaddai (5), The Almighty is a rock.

Num. l:e;'2:12; 7:36,41; 10:19 Zuzims (1), Gen. 14:5. One of the tribes of giants (offsprina of the sons of Cod and daughters of men) used by Satan in an effort to prevent the coming of the Seed of the woman, which would avert his own doom and make salvation for others impossible. See Giants

If a person should like to tell at a glance, on any page of his Bible, whether a prophecy has been fulfilled or is yet to be fulfilled, a simple way to mark the text is as follows:

HOW TO MARK THE PROPHECIES

All future or unfulfilled passages may be marked with a yellow line at the top, bottom, and on both sides of the prophetical verses

All past or fulfilled prophecies may

be marked with a blue line at the top, bottom, and on both sides of the verses

As a guide to the student of prophecy, all the prophetical passages are

marked with a star at the beginning of a prophecy, and the marginal notes state whether the prediction or predictions have been fulfilled or arc yet to be fulfilled

Charts

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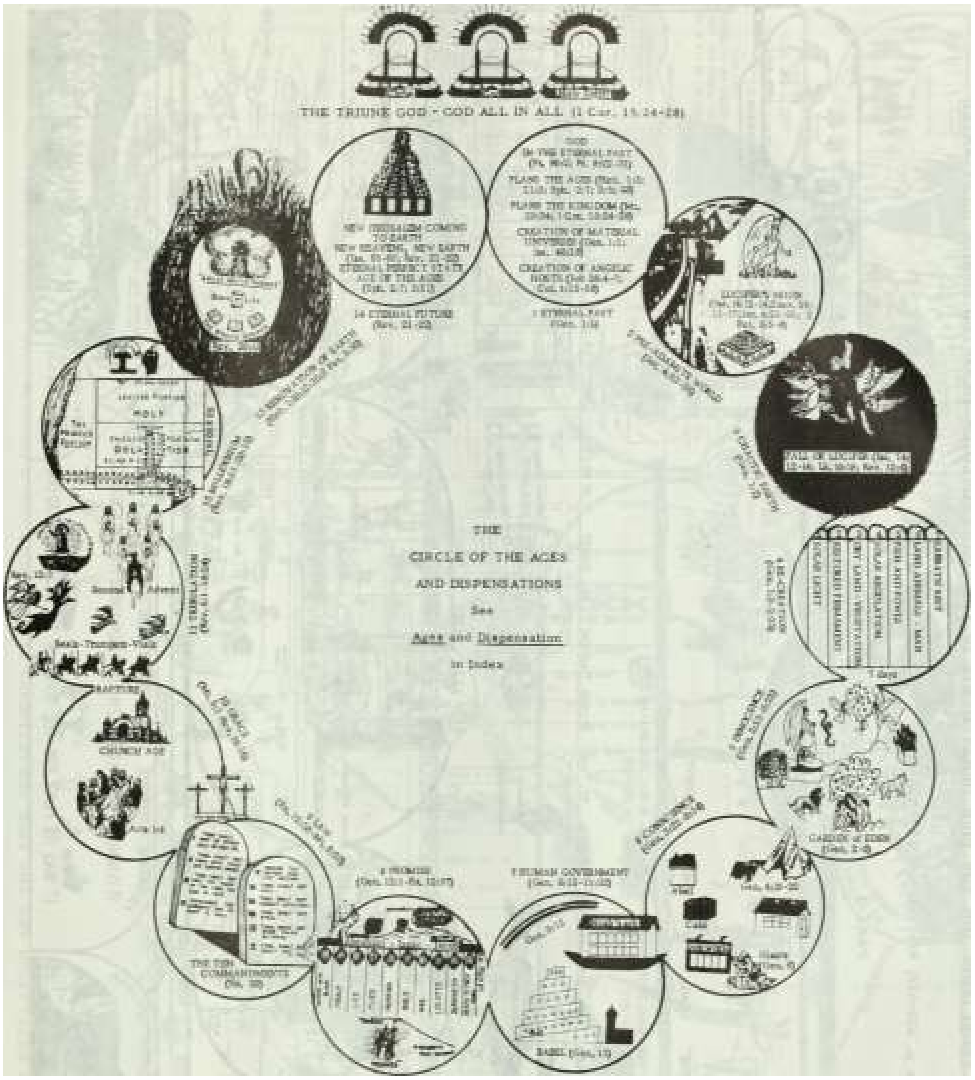
Maps


THE TRIUNE GOD - GOD ALL IN ALL (1 Cor. 15:24-28)
NEW JERUSALEM COMING TO EARTH
14 ETERNAL FUTURE (Rev. 21-22)
1 ETERNAL PAST (Gen. 1:1)
FALL OF LUCIFER
7 days
GARDEN of EDEN (Gen. 2-3)
7 HUMAN GOVERNMENT
8 PROMISE
BABEL (Gen. 11)
THE TEN COMMANDMENTS (Ex. 20)
CHURCH AGE
RAPTURE
Second Advent
THE
CIRCLE OF THE AGES
AND DISPENSATIONS
See
Ages and Dispensation
in Index

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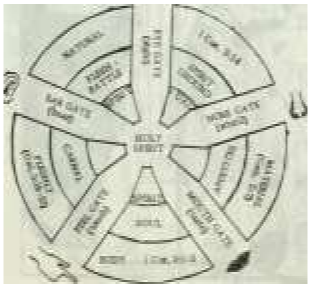
HOLY SPIRIT
SOUL
BODY

THE TRI-UNITY OF MAN (1 Th. 5:23; Heb. 4:12. See Man in Index)

While the tri-unity of God refers to three separate amd distinct persons in the Godhead, each having His own personal spirit-body, soul, and spirit, the tri-unity of man refers to the three separate and distinct parts of one person - his body, soul, and spirit (1 Th. 5: 5:23; Heb. 4:12)

The body of man is earthly, fleshly, and material. It is the house in which the soul and spirit dwell. At death the inner man - the spiritual part, made up of the soul and spirit -leaves the body to continue in a state of full consciousness either in heaven or hell (Jas, 2:26), at which time the body goes back to dust again. In the resurrection, the body will be made immortal (1 Cor. 1 5: 35-54; Phil. 3:21). See In:imortalit\ and Hell in Index

The soul of man is the part which feels: the seat of the emotions, passions, appetites, and desires (see Soul in Index). It may be considered the battle-ground of the flesh and spirit (Rom. 8:1-13; Gal. 5:16-26)

The spirit of nnan is the part which knows: the seat of the intellect, will, and mind - all mental faculties (1 Cor. 2:11), The spirit and soul are to be understood as separate and distinct parts of the inner n^an; and these are to be understood as separate and distinct from the breath (see p. 619; and Spirit in Index)

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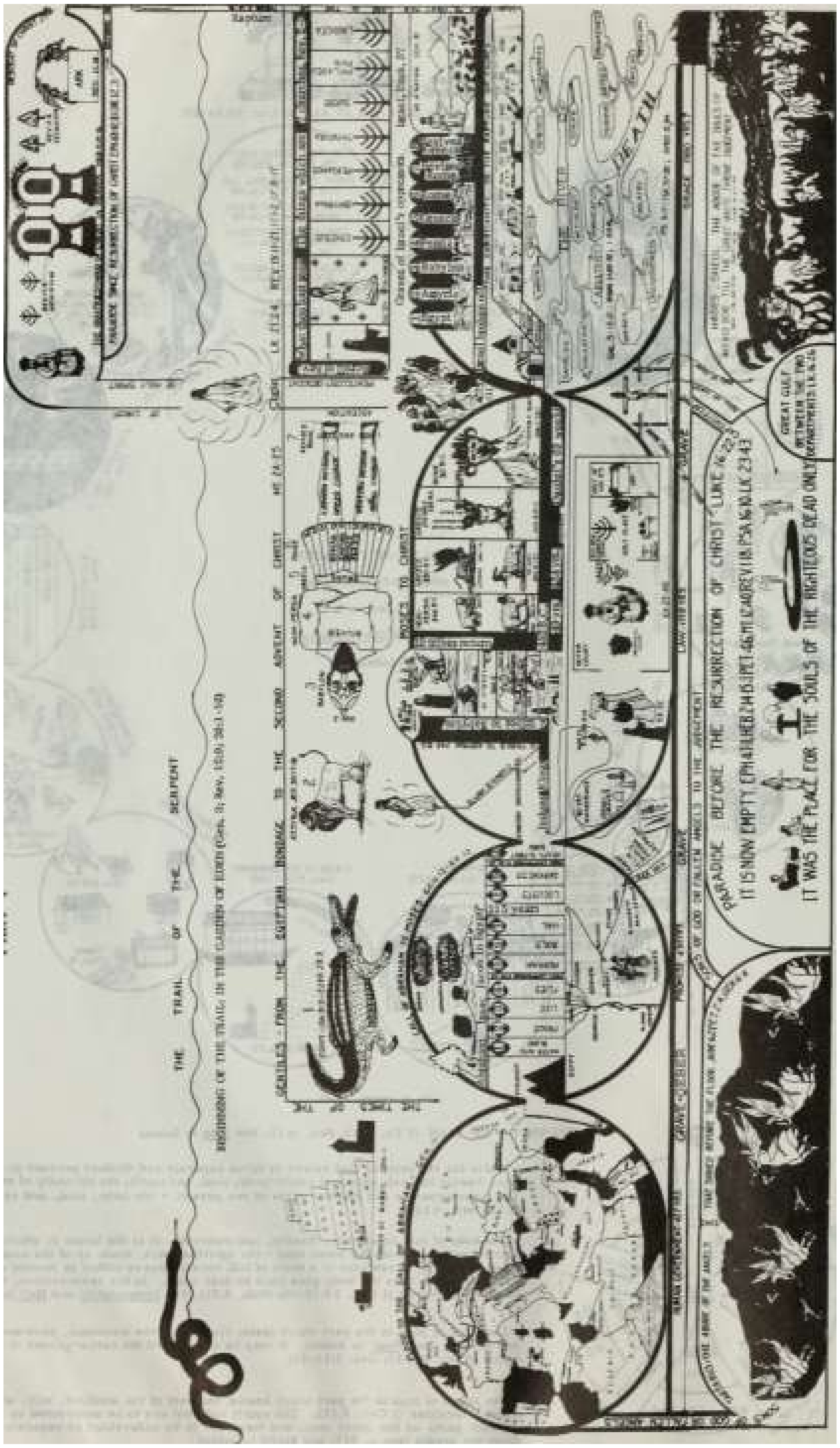
THE TRAIL OF THE SERPENT
BEGINNING OF THE TRAIL, IN THE GARDEN OF EDEN
GENTILES - FROM THE EGYPTIAN BONDAGE TO THE SECOND ADVENT OF CHRIST
THE TIMES OF THE GENTILES
DEATH
PARADISE BEFORE THE RESURRECTION OF CHRIST LUKE 16:23
IT IS NOW EMPTY
IT WAS THE PLACE FOR THE SOULS OF THE RIGHTEOUS DEAD ONLY
GREAT GULF

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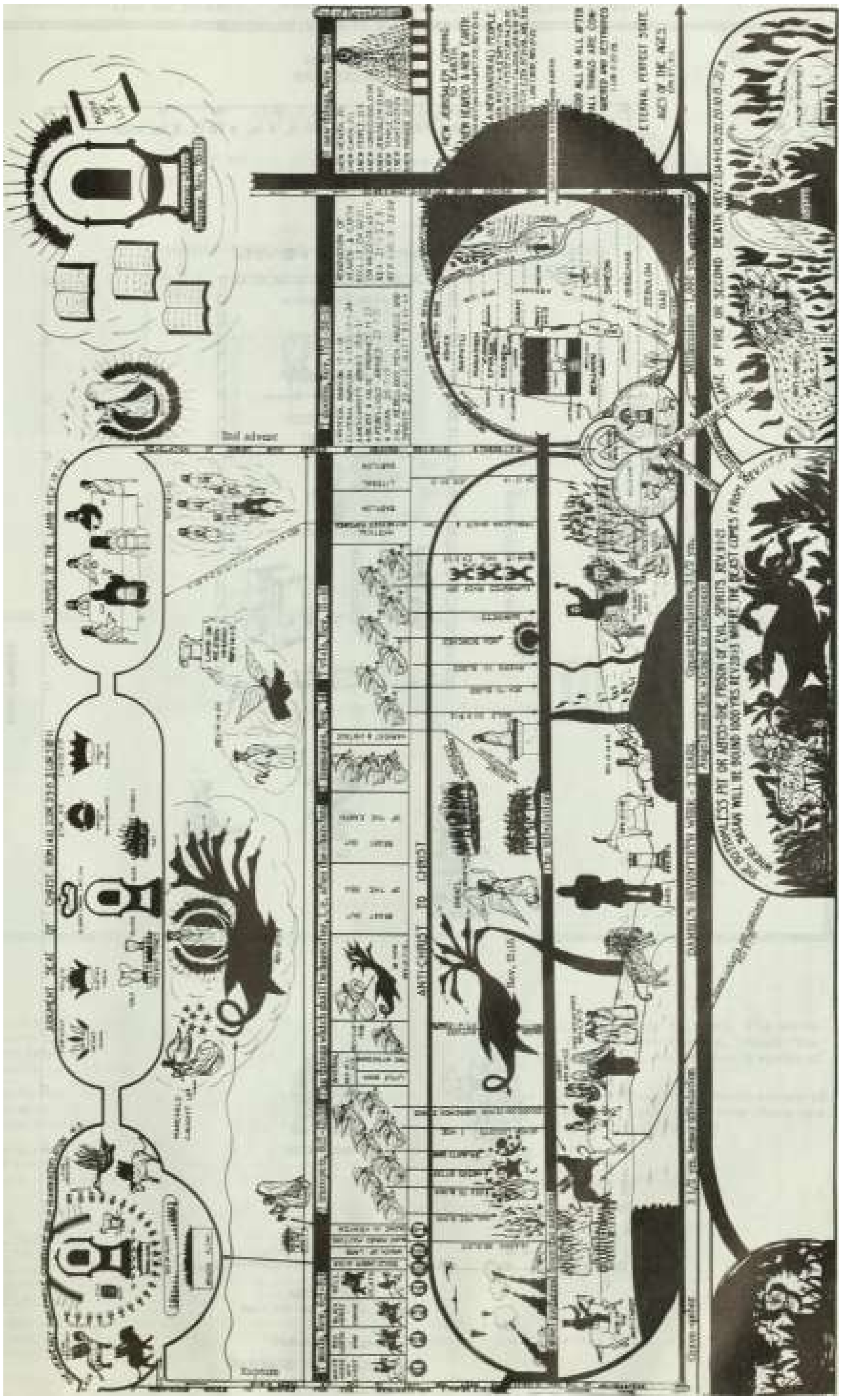
2nd advent
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Tabernacle court, 104 ft, 2 in, x 208 ft, 4 in. x 10 ft. 5 in. hi^

Tabernacle, 25 ft. x 62 1/2 ft.

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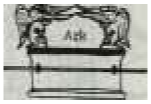
Most holy place

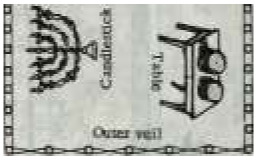


Inner veil

Holy

place

Golden altar


Candlestick
Table
Outer veil

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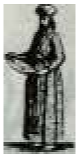

Levite

Priest

High priest

Brazen altai

31 ft. 3 in, _Q D-

Gate, 41 ft. 8 in.

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31 ft. 3 in.

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EASTWARD

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THE ENCAMPMENT

ZEBULON. JXJDAH. ISSACHAR

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THE MILLENNIAL "OBLATION" AND "SANCTUARY" (Ezek. 40-48)

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THE PROFANE PLACE (a 848-1)

THE MOST OUTER COURT, 500 reeds, 6,250 ft. sq. (a 848-1)

THE SANCTUARY (a 848-1)

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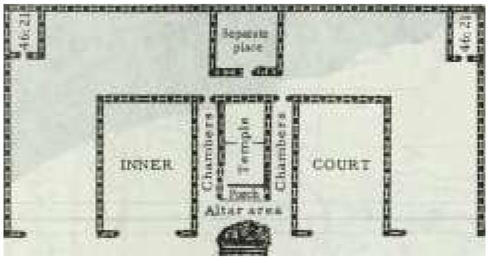
46:21
Separate place
46:21
INNER
Chambers
Temple
Chambers
COURT
Porch
Altar area

PARK AREA

niOO cubits n

300 cubit8, 625 ft. sq.

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OUTER COURT, 500 cubits, 1,041 ft. sq.

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PARK AREA

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East gate

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The above is a representation of the Scinctuary and its great enclosure, called "the profane place" (p. 848). The whole series of courts and buildings are located in the nrddst of the priests' portion of the 60 x 60 square miles, called "the holy oblation" (see map 5-a). The temple is only one of the buildings located in the Sanctuary, so we cannot speak of the whole series as the temple

From the south side of the altar and out from the temple itself a river will flow eastward through the whole series of walls. Its course will be southward through the city of Jerusalem, after which it will part into two. From there one river will flow southeast into the Dead Sea and the other southwest into the Mediterranean Sea (Ezek. 47)

The walls of the squares will be 12 1/2 ft. thick and 12 1/2 ft. high

The altar of sacrifice will be located in the very center of the fourth square

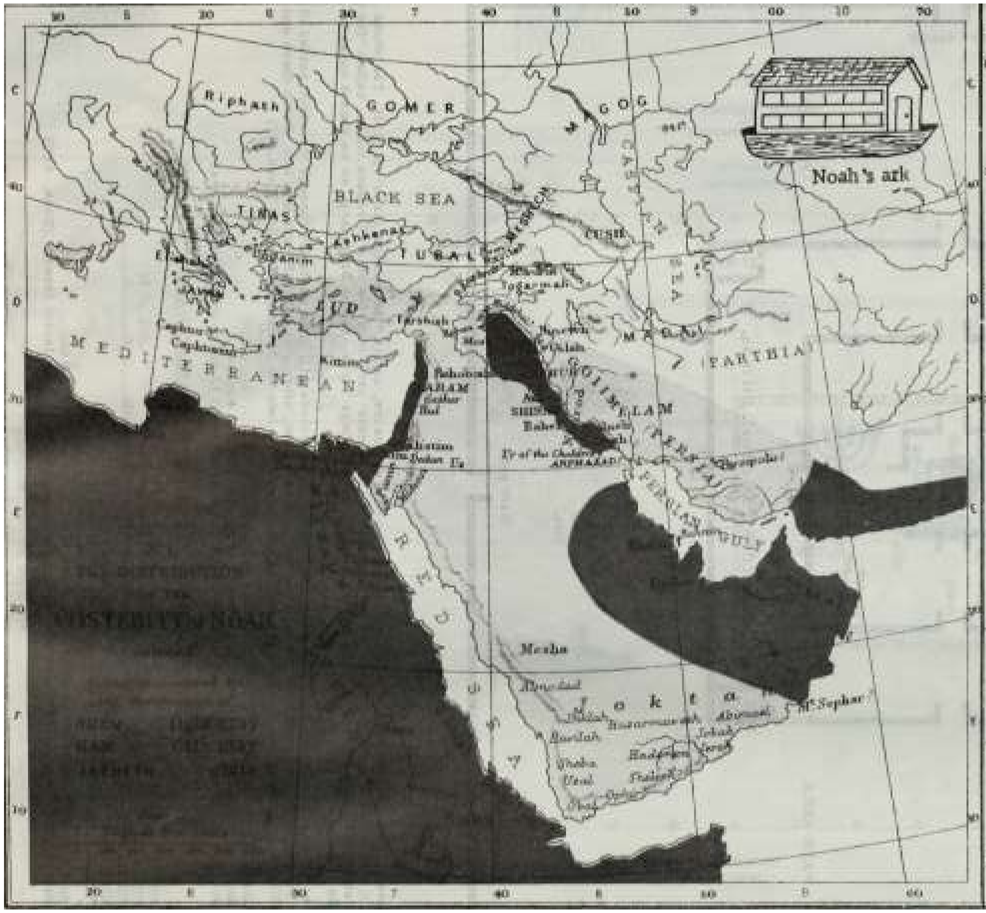
A highway will run from the south gate to the city of Jerusalem, about 12 miles away (see map 5-a)

FIVE SQUARES OF THE OBLATION AND SANCTUARY:

The most outer court : 500 reeds, 6,250 ft. square (a 848-1) The outer court : 500 cubits, 1,041 ft. square (a 848-1) The inner court : 300 cubits, 625 ft. square (a 848-1) The altar court: 100 cubits, 208 ft. 4 in. square (a 848-1) The temple area: 100 cubits, 208 ft. 4 in. square (a 848-1)

The temple and altar areas make 100 x 200 cubits, 208 ft. 4 in. x 416 ft. 8 in.

The temple will be the capital building of Christ - where He will reign over Israel forever (Ezek.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Caphtorim
Kittim
ARAM
Gether
Hul
SHINAR
Babel
Ur of the Chaldees
ARPHAXAD
ELAM
PERSIA
(PARTHIA)
MADAI
PERSIAN GULF
RED SEA
Mesha
Joktan
Almodad
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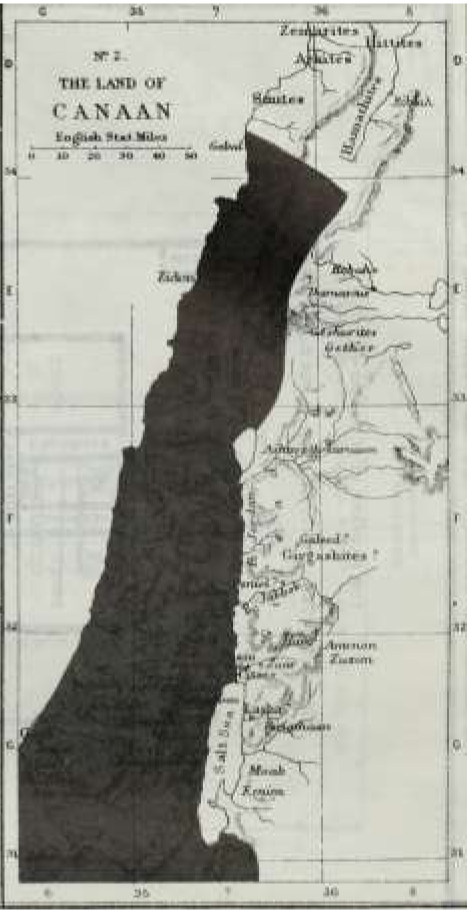
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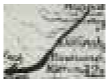

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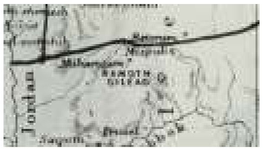
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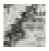

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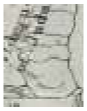

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Reference to Tribes

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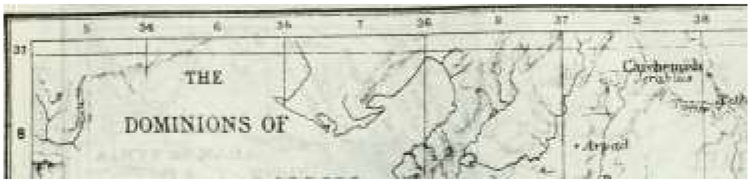
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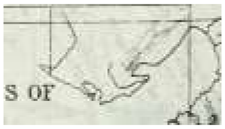

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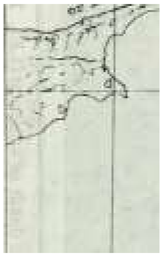

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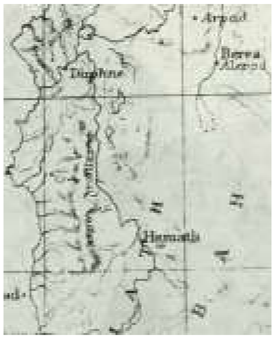
Arpad
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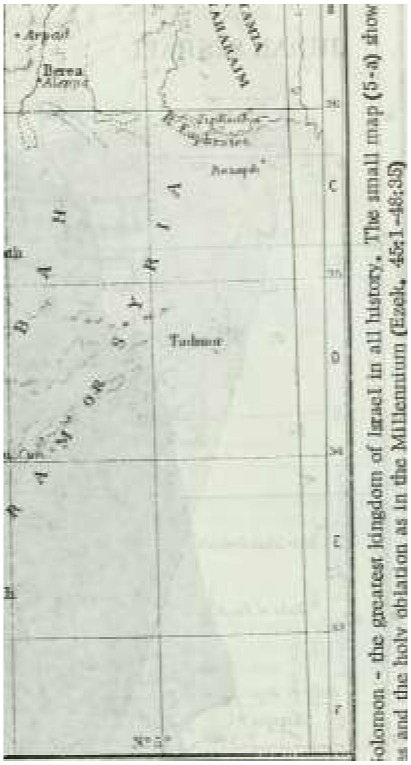

Arpad
Berea
Aleppo
Rezeph
Tadmor
SYRIA
olomon - the greatest kingdom of Israel in all history. The small map (5-a) show
s and the holy oblation as in the Millennium (Ezek. 45:1-48:35)

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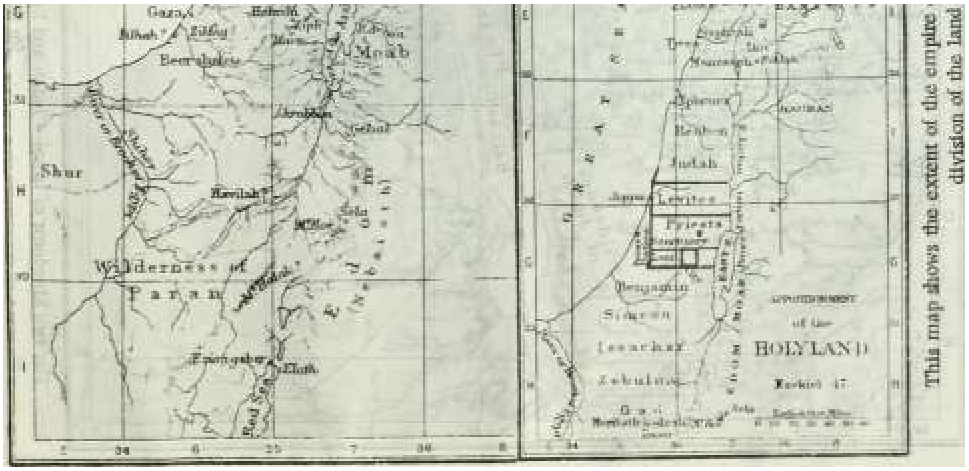

Gaza
Beersheba
Moab
Shur
Havilah
Wilderness of
Paran
Ezion-geber
Elath
Red Sea
Ephraim
Reuben
Judah
Levites
Priests
Benjamin
Simeon
Issachar
Zebulun
Gad
APPORTIONMENT
of the
HOLY LAND
Ezekiel 47
This map shows the extent of the empire
division of the land

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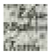

Shimrom
Beersheba
Bezer
Jeshua
Moladah
Aroer
Adadah

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Ashdod
Ashkelon
Gath
JERUSALEM
Bethlehem
Eglon
Hebron
Lachish
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Sea of Salt
Wilderness of Judah
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Dibon
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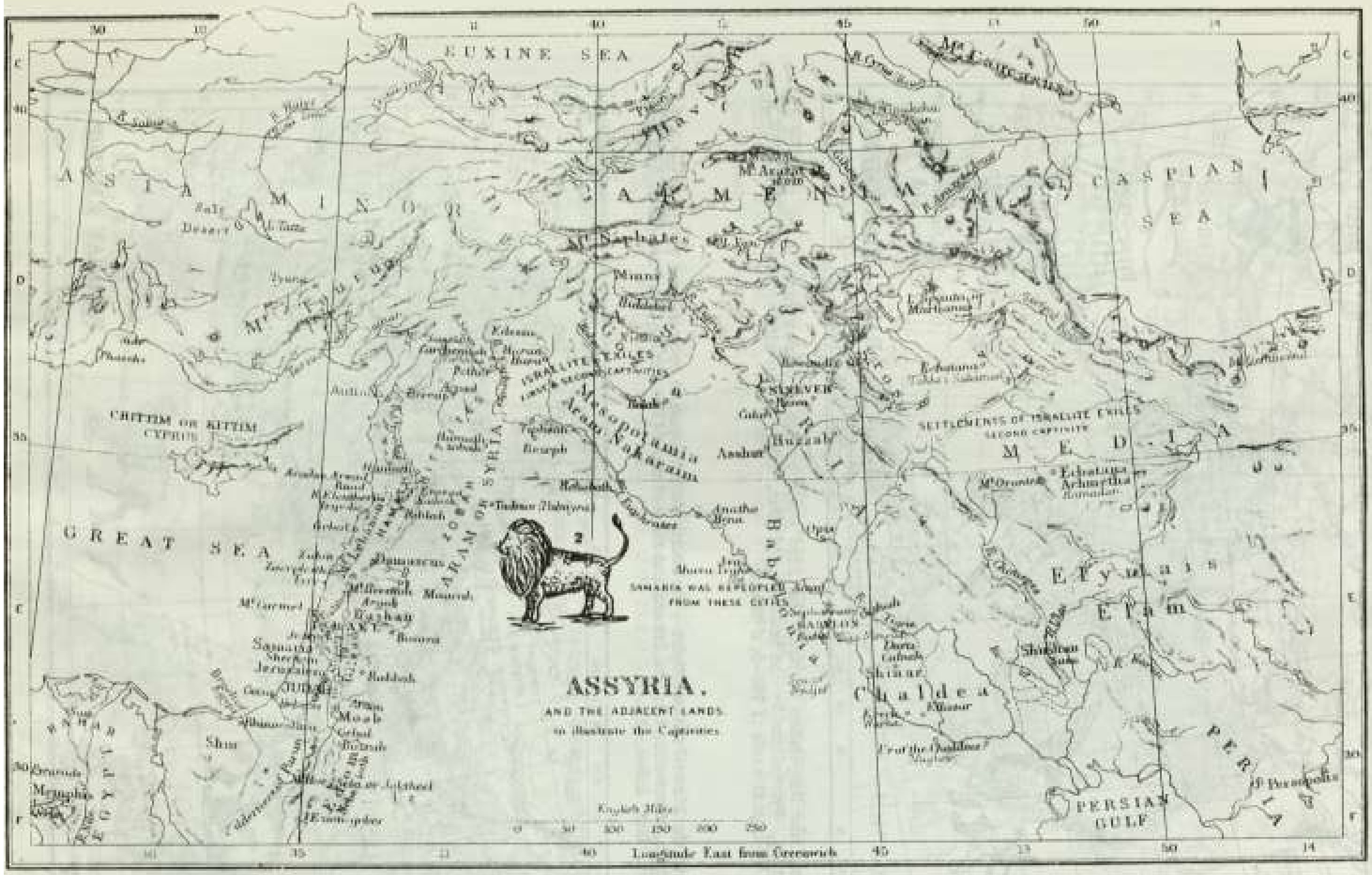
ASSYRIA.
AND THE ADJACENT LANDS
to illustrate the Captivities
EUXINE SEA
CASPIAN SEA
ASIA MINOR
ARMENIA
MEDIA
GREAT SEA
CHITTIM OR KITTIM
CYPRUS
ARAM OR SYRIA
ZOBAH
Mesopotamia
Aram Naharaim
ISRAELITE EXILES
Babylonia
Chaldea
Elymais
Elam
PERSIA
PERSIAN GULF
SETTLEMENTS OF ISRAELITE EXILES
SECOND CAPTIVITY
SAMARIA WAS REPEOPLED FROM THESE CITIES
NINEVEH
BABYLON
Echatana
Damascus
Jerusalem
Samaria
Moab
Shur
Memphis
Mt. Carmel
Mt. Ararat
Mt. Niphates
Salt Desert
Tadmor (Palmyra)
Shinar
Ur of the Chaldees
Persepolis
Shushan
Asshur
Haran
Edessa
Eziongeber
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English Miles
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Longitude East from Greenwich
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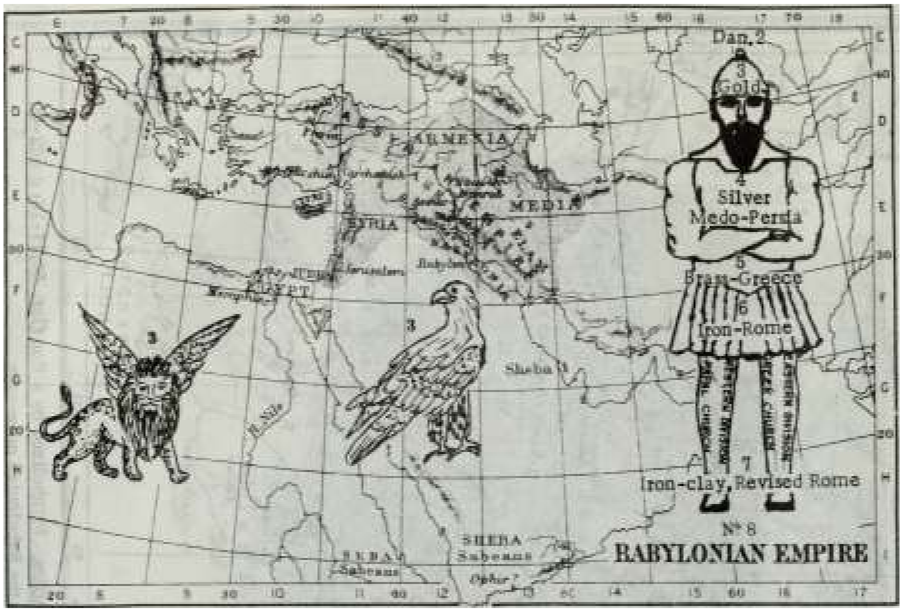
The Assyrian Empire - the second world empire to oppress Israel in the times of the Gentiles, Symbolized by a lion (Jer. 50:17-18; c 582-4).
Assyria oppressed Israel now and again for 200 years before the Babylonian oppression


Dan.2
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Silver
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5
Brass-Greece
6
Iron-Rome
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Iron-clay, Revised Rome
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3
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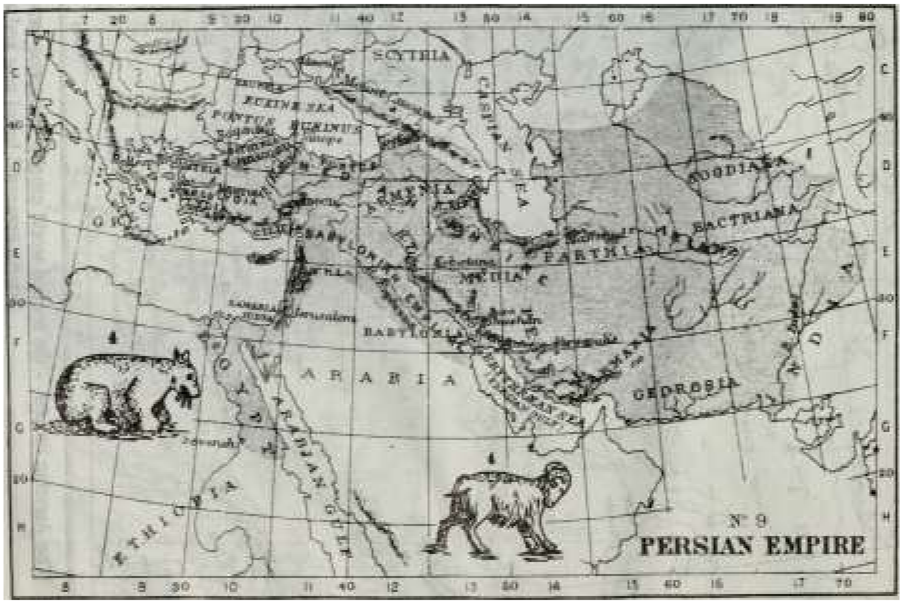
SYRIA
EGYPT
Jerusalem
Babylon
Sheba
SHEBA
Sabeans
SEBA
Sabeans
Ophir?
No 8
BABYLONIAN EMPIRE

Above: the Babylonian Empire - the third world empire to oppress Israel in the times of the GentiLles, Symbolized by the head of gold (Dan, 2:38), a lion with eagle's wings (Dan, 7:-^, and by a great eagle (f 793-4; e 795-1)

Below: the Medo-Persian Empire - the fourth world empire to opnress Israel in gie time3 of the Gentiles. Symbolized by the breasts and arms of silver (Dan, 2:39), the bear (Dan, 7:5), and a ram (Dan, 8:3-4, 20)


SCYTHIA
EUXINE SEA
PONTUS EUXINUS
CASPIAN SEA
ARMENIA
SOGDIANA
BACTRIANA
PARTHIA
MEDIA
BABYLONIA
Jerusalem
ARABIA
GEDROSIA
ARABIAN GULF
ETHIOPIA
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No 9
PERSIAN EMPIRE

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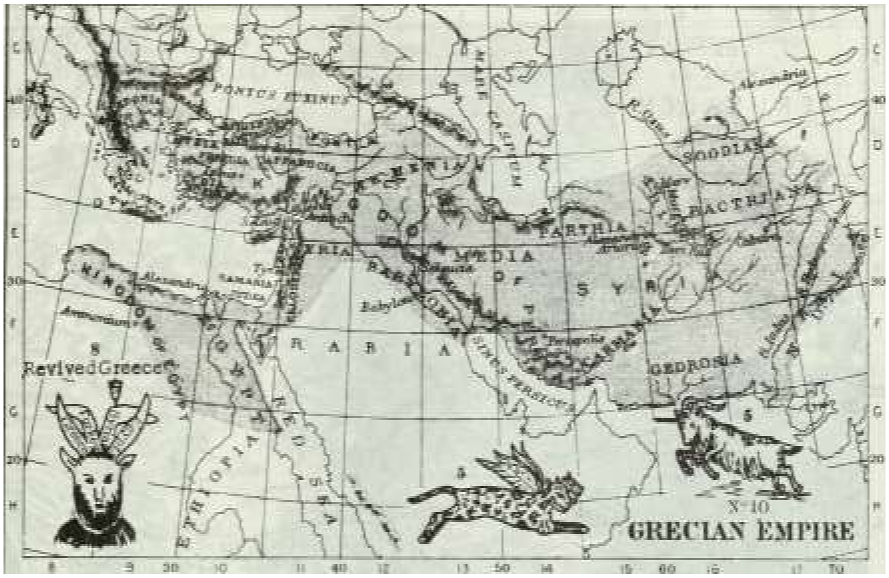
PONTUS EUXINUS
MARE CASPIUM
ARMENIA
CAPPADOCIA
SOGDIANA
BACTRIANA
PARTHIA
MEDIA
SYRIA
Babylon
Tyre
SAMARIA
Alexandria
KINGDOM OF EGYPT
ARABIA
SINUS PERSICUS
Persepolis
CARMANIA
GEDROSIA
ETHIOPIA
RED SEA
Revived Greece
8
4
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No 10
GRECIAN EMPIRE
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GRECIAN EMPIRE

Above: the Grecian Empire - the fifth and eighth world empires to oppress Israel in the times of the Gentiles. Symbolized by the belly and thighs of brass (Dan, 2:39), the leopard with 4 heads and 4 wings (Dan. 7:6), the rou^ he-goat with a notable horn (Dan. 8:5-9, 21), and the he-goat with 4 noms (Dan. 8:8-9, 21-23)

Below: the Roman Empire - the sixth and seventh world empires to oppress Israel in the times of die Gentiles. Symbolized by the 2 legs of iron (Dan. 2:33, 40), the non-descript beast (Dan. 7:7-8, 17), tiie 10 horns (Dan, 7:23-24; Rev. 12:3; 13:1; 17:8-17), and the beast of Rev. 17

9 30 ,0 M 40 12 i3 50 ;4

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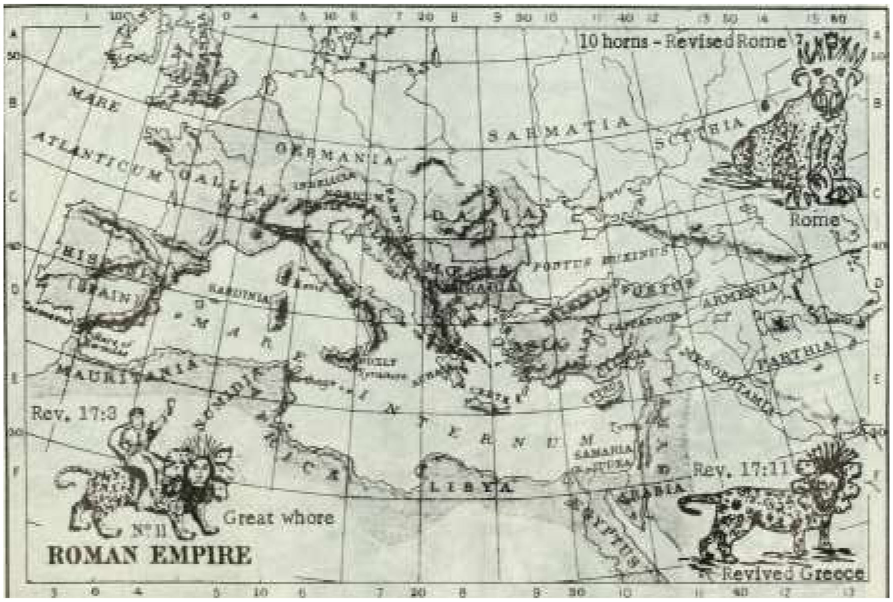
10 horns - Revised Rome
MARE
ATLANTICUM
GALLIA
GERMANIA
SARMATIA
SCYTHIA
Rome
HISPANIA
(SPAIN)
SARDINIA
MARE
POSTUS EUXINUS
ARMENIA
MAURITANIA
NUMIDIA
AFRICA
SICILY
CRETA
MESOPOTAMIA
PARTHIA
Rev. 17:3
INTERNUM
SAMARIA
JUDEA
LIBYA
ARABIA
Rev. 17:11
AEGYPTUS
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ROMAN EMPIRE
Revived Greece

ROMAN EMPIRE

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THE

ENVIRONS OF

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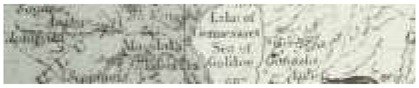
Lake of Gennesaret
Sea of Galilee
Magdala

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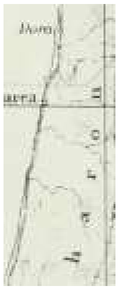

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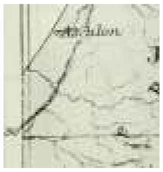

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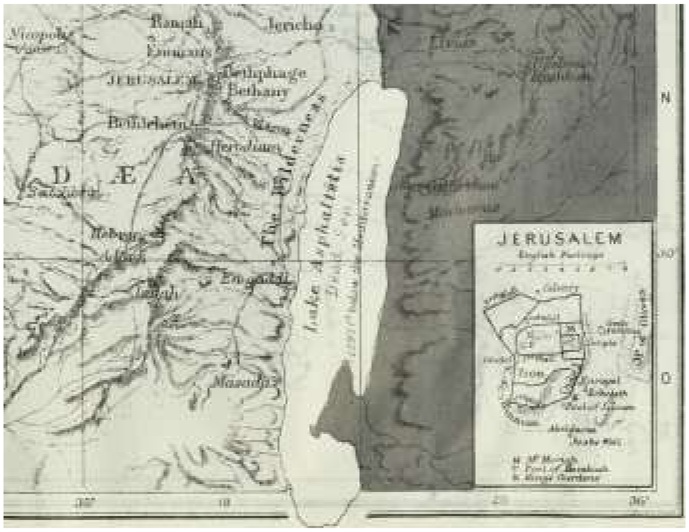
Ramah
Jericho
Emmaus
JERUSALEM
Bethphage
Bethany
Bethlehem
Herodium
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The Wilderness
Lake Asphaltitis
Hebron
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Masada
JERUSALEM
English Furlongs
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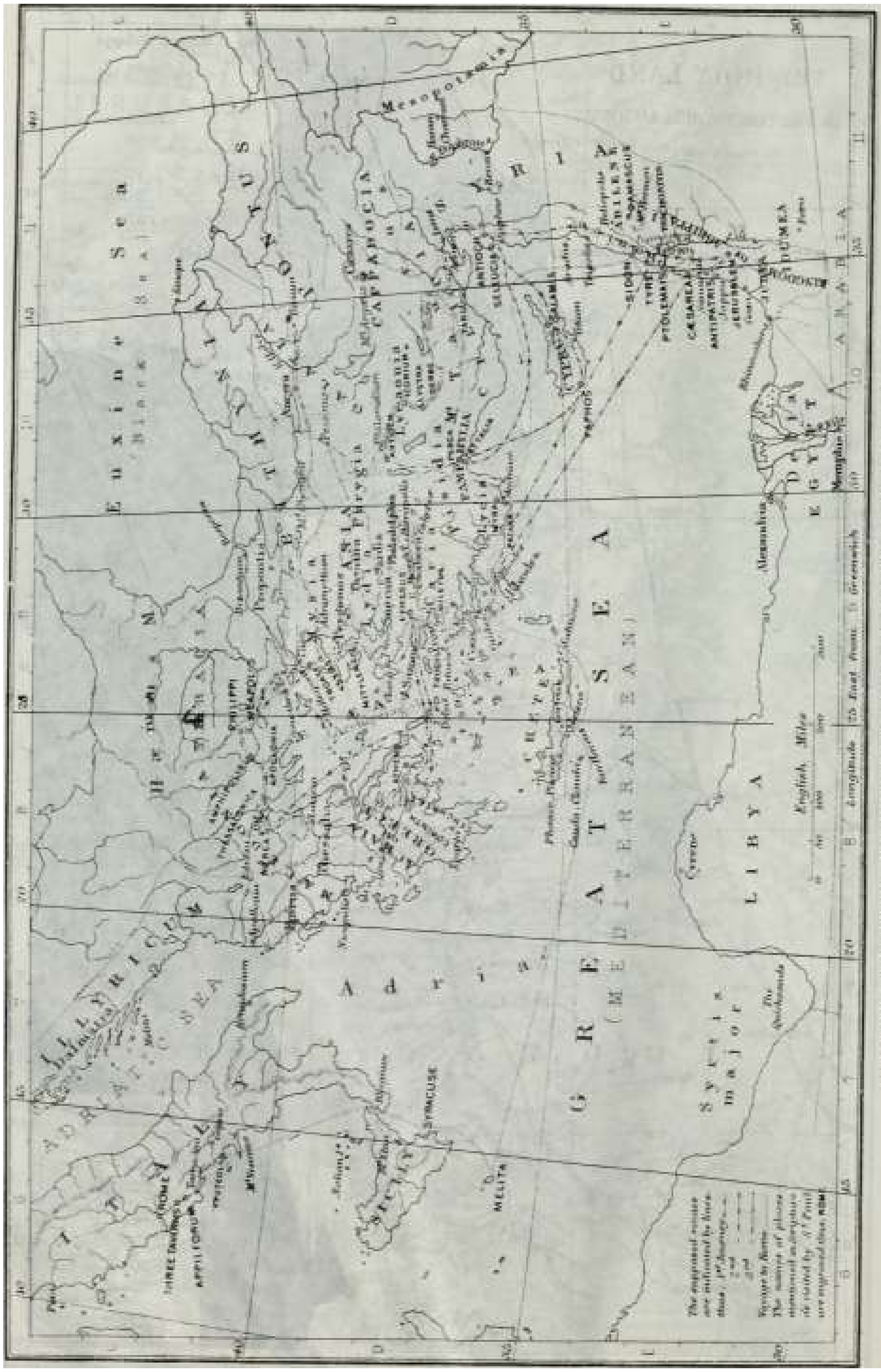
Euxine Sea
Black Sea
Mesopotamia
Syria
Cappadocia
Asia
Phrygia
Crete
Adria
Adriatic Sea
Illyricum
Sicily
Syracuse
Melita
Great Sea
(Mediterranean)
Libya
Egypt
Idumea
Arabia
Syrtis major
Alexandria
Memphis
Cyrene
Rome
English Miles

The missionary journeys of the Apostle Paul (Acts 13:1-14:28; 15:41-18:22; 18:23-23:30)

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